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KWAKIUTL TALES

COLUMBIA UNIVERSITY CONTRIBUTIONS TO ANTHROPOLOGY
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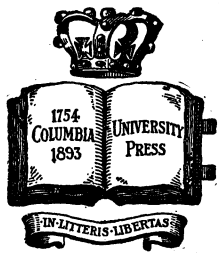
VOLUME II

KWAKIUTL TALES

BY

FRANZ BOAS



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PREFACE.

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

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

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

FRANZ BOAS.

NEW YORK, June, 1910.

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KWAKIUTL TALES.

By Franz Boas.

1. Q!ā′nēqē^{s}lak^{u} and Xatē′tsEn.

Tradition of the Qō′m^{s}ēnox^{u}, a Clan of the Lē′gwiłda^{s}x^{u}.

(*Dictated by Wa′nuk^{u}*, 1893.)

K!waī′ŁElaē Xatē′tsEn lā′xēs g·ō′k^{u}, g·ā′xaas E′lkwêsla ^{s}nē′k·a: "Ḳwā′łdzōs hë gwaē′łē qag·a′da g·ā′x^{s}alīsElak·." — "Ëx·dzâqō^{s} yū′Emlaxen q!ā′Lāax hë′x·alīsEla^{s}." Lā′^{s}laē Xatē′tsEn lā′wEls qa^{s}s LĀ′^{s}lalē^{s}x Q!ā′nēqē^{s}lak^{u}. Lā′^{s}laē laē′L lāx g·ō′kwas Xatē′tsEn. Lā′^{s}laē ha^{s}mg·ī′lax·^{s}ītsō^{s}sa LŌ′bEk^{u} sī′siūLasd. La ha^{s}mx·^{s}ī′dē Q!ā′nēqē^{s}lak^{u}, la sE′lsElxs^{s}alīLē Q!ā′nēqē^{s}lak^{u}. La yā′q!eg·a^{s}łē Xatē′tsEn: "Ḳwā′łElag·a hā′t!Elasōx lā′xEns ^{s}nemō′kwēx." Lā′x·da^{s}x^{u}^{s}laē hō′qawElsē Xatē′tsEn Ḷō^{s} Q!ā′nēqē^{s}lak^{u}. Lāł dō′qwaLē Xatē′tsEnaxēs Ḷā′wayō. Lā′^{s}laē Q!ā′nēqē^{s}lak^{u} t!ē′sEmx·^{s}ī-damasEx Xatē′tsEn. Lā′^{s}laē Xatē′tsEn ē′t!ēd bEgwā′nEmx·^{s}īd qaēs nau′alak!wēna^{s}ē ō′gwaqa. "Wë′g·a, q!ā′q!amała, qāst, qEn ō′gwaqa lā′g·aōL." Lā′^{s}laē t!ē′sEmx·^{s}īdamasē Xatē′tsEnaxēs ^{s}nEmō′kwē. Lā′^{s}laē bEgwā′nEmx·^{s}īdē Q!ā′nēqē^{s}lak^{u}.

Lā′^{s}laē q!aq!ā′qamlax Xatē′tsEn: "Q!ā′qamałag·a, qāst, qEn ē′talōtaōL." LaE′m dā′g·aā′p!a. Dā′danōtsEndē Q!ā′nēqē^{s}lak^{u} lāx Xatē′tsEn. SEpō′stōdē^{s}q. Lā′^{s}laē p!E′lxElax·^{s}īdāmatsE^{s}wē Xatē′tsEn. G·ā′x^{s}laē bEgwā′nEmx·^{s}īd ē′t!ēdē Xatē′tsEn. Lā′^{s}laē yā′q!eg·a^{s}łē Xatē′tsEn: "Wë′g·a q!ā′q!amałag·a, qāst, qEn ō′gwaqaōL." Lā′^{s}laē Xatē′tsEn dā′g·alōdEx Q!ā′nēqē^{s}lak^{u} qa^{s}s ts!Eqō′stōdē^{s}x. Lā′^{s}laē p!E′lxElax·^{s}īd ō′gwaqē Q!ā′nēqē^{s}lak^{u}. G·ā′x^{s}laē bEgwā′nemx·^{s}īd ē′t!ēdē Q!ā′nēqē^{s}lak^{u}.

1. Q!ā'nēqē^{s}lak^{u} and Xatē'tsEn.

Tradition of the Qō'm^{s}ēnox^{u}, a Clan of the Lē'gwiłda^{s}x^{u}.

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

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

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

Lā′ᵍlaē yā′q!eg·aᵍłē Q!ā′nēqēᵍlakᵘ: "Wë′g·a q!ā′qamałaL, qāst, qEn gu′ng·alōdaōL." Lā′ᵍlaē dā′x·ᵍīdē Q!ā′nēqēᵍlakwax Xatē′tsEn qa ts!eqō′stōdē. LaEm qwā′qwanēx·ᵍīdamasEx Xatē′tsEn. LaEm p!ā′łtsēᵍēda qwā′qwanē. G·ā′xᵍlaē bEgwā′nEmx·ᵍīd ē′t!ēdē Xatē′tsEn. LaE′m ō′gwaqa q!aq!ā′qamlax Q!ā′nēqēᵍlakᵘ: "Wë′g·a ᵍyā′L!ōLax, qāst." Lā′ᵍlaē Xatē′tsEn dā′x·ᵍīdEx Q!ā′nēqēᵍlakᵘ qaᵍs ts!Eqō′stōdēᵍq. Lā′ᵍlaē p!ā′łtsē qwā′qwanē. G·ā′xᵍlaē ē′t!ēd bEgwā′nEmx·ᵍīdē Q!ā′nēqēᵍlakᵘ.

Lā′ᵍlaē yā′q!eg·aᵍłē Xatē′tsEn: "ÂlaE′mxōḷas nau′alakōL, qāst. Wä, ḡē′lag·a, qEns lā′Ens lā′xEn a′mᵍlāsa." Lā′ᵍlaē lā′x·sdaᵍxᵘ lā′xēs ᵍyaᵍē′yats!ē. Lā′ᵍlaē sē′ẋᵍwidEx·daᵍxᵘ, lā′laa lāx a′mᵍlāsas Xatē′tsEn. ᵍnEmā′x·isᵍlaēs gwē′gwēłaasxēs wusē′g·anō, yîx sī′siūLa. Sī′siułdaᵍxᵘᵍEmlaᵍxaā′wisē ẋwā′ẋwak!unēs. Lā′ᵍlaē lā′g·aax·daᵍxᵘ lā′xa a′mᵍlas.

Lā′ᵍlaē yā′q!eg·aᵍłē Xatē′tsEn: "ᵍyā′L!ânōᵍ, qāst, ā′Las ō′dzig·īlalaxōL lā′xEn a′mᵍlāsēx. K·!eâ′sᵍEm ᵍnE′mp!En hë′łdEk·asa wā′x·naẋwē g·āx a′młᵍīdē lāqᵘ. Yū′Em la tsaᵍnā′yūtsōx E′lkwēxsa g·ā′xnaẋwē wāx· a′mła lāqᵘ." Lā′ᵍlaē yā′q!eg·aᵍłē Xatē′tsEn: "Sō′la g·îls, qāst," ᵍnē′x·sōᵍlaē Q!ā′nēqēᵍlakwasēs ᵍnEmō′kᵘ. "Sō′ᵍEma g·îls," ᵍnē′x·ᵍlat!a Q!ā′nēqēᵍlakᵘ, "ᵍnē′x·ᵍmaa′qōs a′mᵍlātsatsōx." — "Lā′lag·ax·ōsEn, qāst," ᵍnē′x·ᵍlat!a Xatē′tsEn. **Lā′ᵍlaē lE′mxēqEnd,** lā′ᵍlaē Xatē′tsEn dzE′lẋustâ. Hë′g·ustâlaEmᵍlā′wisē **Xatē′tsEn.** K·!ēs x·ō′sᵍīd lā′xēs x·ō′yasīla ᵍnEguᵍyâē. Â′Em wu′lᵍ**nākula** qaᵍs g·ā′xē hä′xEla qaᵍs dEẋᵍwā′łaxsē lā′xēs ẋwā′k!una.

Lā′ᵍlaē yā′q!eg·aᵍłē Xatē′tsEn: "LaE′ms lā′LōL, qāst," ᵍnē′x·ᵍlat!ēx Q!ā′nēqēᵍlakᵘ. "ᵍyā′L!ânōᵍ, Elā′łalāx·ōs wusē′g·anōqōs ā′Las â′Emł g·āxL a′lxḷālaLEq." Lā′ᵍlaē dzE′lẋᵍwidē Q!ā′nēqēᵍlakᵘ. LaE′mᵍlā′wis alāx lā′g·aa lā′xa

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

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

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

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

mā′g·itâ^{ɛ}ē lā′as tsa′x·ɛlō′dayu. Lā′^{ɛ}laē la′wē wusē′g·anō. G·ā′x^{ɛ}laē hä′xɛla. Lā′^{ɛ}laē tē′x^{ɛ}sta qa^{ɛ}s hayî′nsɛlē. Lā′^{ɛ}laē Xatē′tsɛn qwē′^{ɛ}stālax ẋwā′k!unäs Q!ā′nēqē^{ɛ}lak^{u} qa^{ɛ}s qap!ā′-ɛayōdēq. "K·!ē′sxōḷas â′laɛm nau′alakwa, qāst," ^{ɛ}nē′x·-
5 ^{ɛ}laēxs la′ē qap!ā′ɛayōdxa ẋwā′k!unax·däs Q!ā′nēqē^{ɛ}lak^{u}.

La^{ɛ}mē′ Xatē′tsɛn wu′ł^{ɛ}ɛm ë′sɛlax Q!ā′nēqē^{ɛ}lak^{u} qa ē′t!ēdēs g·āx nē′ł^{ɛ}īda. La^{ɛ}mē′x·dêxōḷa Q!ā′nēqē^{ɛ}lak^{u} a′n^{ɛ}anēg·ilaxa awī′nak!usas Xatē′tsɛn. La^{ɛ}ɛm t!ē′sɛmx·^{ɛ}īdamasē Q!ā′nē-qē^{ɛ}lakwaxa ts!awē′ yîxs k!wā′g·īqayaaxa wā. Lā′^{ɛ}laē ē′t!ēdē
10 Q!ā′nēqē^{ɛ}lak^{u} dō′x^{ɛ}waLɛ′laxa ḷā′ḷawayuẋ^{u}sīlɛ′lg·îsas Xatē′-tsɛn. La t!ē′sɛmx·^{ɛ}īdamasēx ḷɛ^{ɛ}wīs t!ē′nẋ^{u}dē. Lā ^{ɛ}la^{ɛ}xaa t!ē^{ɛ}sɛmx·^{ɛ}īdamasxa dā′doqwalg·îsdês Xatē′tsɛn. Wä, laɛm yā′k·âwē Xatē′tsɛn lāx Q!ā′nēqē^{ɛ}lak^{u} qa k·ē′ts!ēna^{ɛ}yas lā q!ā′qēg·ilax Xatē′tsɛnax la ġwē′g·i^{ɛ}lats Q!ā′nēqē^{ɛ}lak^{u}
15 Laɛm lā′ba.

2. Sɛ′nłē^{ɛ}.

Tradition of the Lē′gwiłda^{ɛ}x^{u}.

(*Dictated by Malɛ′d*, 1893.)

G·ō′kula^{ɛ}laēda bɛgwā′nɛmē lāx Yē′kwin. Lā′^{ɛ}laē ^{ɛ}nē′-k·axs g·ā′yaxalaē lā′xa ë′k·!ē xunō′kwaslasa L!ē′sɛla. La ḷē′gadɛs Sɛ′nła^{ɛ}ē. Laɛ′m^{ɛ}laē **yîẋumā′laxēs L!ē′sɛlaġɛmł.** G·ā′x^{ɛ}laē bō′sēs g·ā′yaxa^{ɛ}lasxēs **g·î′lg·alīdzas. Ā′lä^{ɛ}la qa^{ɛ}s**
20 g·ō′kwa^{ɛ}las. Dō′qwax ë′k·a awī′nagwîs. **Lā′^{ɛ}laē q!ā′ḷax** ḷîx·sī′wa^{ɛ}ē. Hë′ɛm^{ɛ}lāwis la g·ō′ẋwālisē ō′xḷaā′tâ^{ɛ}lisa ḷîx·-sī′wa^{ɛ}ē. Laɛ′m^{ɛ}laē lā′wōdxēs L!ē′sɛlaġɛmłdē; laɛ′m^{ɛ}laē bā′ẋus^{ɛ}īd lā′xēq.

Lā′^{ɛ}laē sē′ẋ^{ɛ}wīd qa^{ɛ}s lē lāx axā′sa Hë′łdza^{ɛ}q^{u}. Laɛ′m-
25 ^{ɛ}laē bɛk·ō′ ḷō^{ɛ} Iā′g·îs, yîs Hë′łdza^{ɛ}q^{u}. Lā′^{ɛ}laē wuLā′sō^{ɛ}las Iā′g·îs: "Wä′ɛndzōsas ^{ɛ}wā′lalīdzasasēs bɛgwā′nɛmx·^{ɛ}īdɛx·-

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

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

2. SE'nłē^{g}.

Tradition of the Lē'gwiłda^{g}x^{u}.

(*Dictated by MalE'd*, 1893.)

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

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

dEmōłaōs?" Lā'ᵍlaē yā'q!eg·aᵍłē SE'nłaᵍē: "ᵍnEmā'g·alîs-mōłEn ḷEᵍwō'xda naE'ng·axs g·ā'laōLēx ᵍmEku'mg·aᵍlis."

Lā'ᵍlaē ō'gwaqā'laē SE'nłaᵍē wuLā'lax Iā'g·îs: "ᵍwī't!ēs bEgwā'nEmx·ᵍīdEx·dEmō'łaōs?" — "Nō'gwaxōḷ la gät bE-gwā'nEma," ᵍnē'x·ᵍlat!ē Iā'g·îs. "ᵍnEmā'g·alîswułEn ḷEᵍwō'xda q!ā'xq!alīsē g·ā'laōLēx dō'kumg·aā'LaE." Hë'Emᵍlāwis wā'xa wō'łdEmx·daᵍxwasēxs la'ē wā'x·sēᵍsta.

G·ā'xᵍam ᵍlaē nä'ᵍnakwē Sē'nłaᵍē. Laa'mᵍlaxaā'wis nä'-ᵍnakwē Iā'g·îs lā'xēs g·ā'yaᵍnākula. Â'Emx·daᵍlaē la dō'qwa Sē'nłaᵍyaxa ᵍnā'ẋwa awī'nagwis. LaE'm lā'ba.

3. Hamā'lak·auaᵍē.

Tradition of the A'waiLEla.

(*Dictated by Haï'alk·îngamēᵍ*, 1897.)

Mē'xalaᵍlaē yîxs g·ō'kuᵍlaē lāx Ha'nwadē. Wä. "Ḡwā'-LElasē gwē'LōL, sā'sEm, g·ā'xᵍmEn mē'xalasEnts ḷōᵍkwēᵍ-naẋwē, sā'sEm," ᵍnē'x·ᵍlaē. Gwē'x·ᵍīdxēs sā'sEm. Wä, lā'ᵍlaē ḷā'ẋᵍwīda, yîx sā'sEmas. Wä, lā'ᵍlaē ḷē'xsᵍîx·ᵍīdxēs sā'sEm, yîxs la'ē mē'xElasēs LE'dzadē lā'xa ᵍmE'nts!aqeᵍyō ᵍmE'lxLōxa ᵍwā'lasa ᵍmE'lxLō, yîx abā'sēᵍmäᵍsa ᵍmE'lxLō. "Wa, hā'g·a qā'sᵍīdLōL, sā'sEm; hā'g·a lā'xEnts awī'nagwisē lā'xa K·ā'tâlēᵍ." K·ā'tâlēᵍLaᵍlaē awī'nagwisas LE'dzadêsēxa ᵍmE'lxLō ᵍnE'mts!aqēō. Wä, lā'ᵍlaē ᵍnā'lōłEla sā'sEmas lāx ᵍnE'ldzēs Ha'nwadē. Lā'ᵍlaē lā'g·aa lāx awī'nagwîsasēs ōmp, yīx Hamā'lak·auaᵍē. Hamā'lak·auaᵍēx·LaᵍlaE ō'mpas.

Wä, lā'ᵍlaē qā'sᵍidēda g·î'ng·înānEm, mō'ẋᵘᵍlaē. Mō'ᵍlaē ᵍwā'ts!ês, ᵍnā'ẋwaEmᵍlaē wā'yayunōkwa. Lā'ᵍlaē k!wā'g·alîs lā'xa ō'ẋwiwalis. Lā'ᵍlaē k!usᵍā'līsa. Lā'ᵍlaē dō'qwiᵍlälaxa

in the world since the time when you became a man!" Then Sᴇ́'nɬē^{g} said, "At the same time when the mountains were first put down."

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

Sᴇ́'nɬē^{g} went home, and Brave went home to where he had come from. Sᴇ́'nɬē^{g} just went to see the whole world. That is the end.

3. Hamā́'lak·aua^{g}ē.

Tradition of the A'waiʟᴇla.

(*Dictated by Haï'alk·îngamē^{g}, a Dᴇna'x·da^{g}x^{u}, 1897.*)

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

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

awī′nagwis. Lā′ᵍlaē dō′xᵍwaLElaxa ᵍmEᵍlē′s, yîxa ᵍnō′läsa g·î′ng·inānEm. "ᵍmāsᵍā′nawisa, aadē′," ᵍnē′x·ᵍlat!axēs ts!ā′-ts!aᵍya. "Wä, hë′EmxEnt ǥwôᵍyō′sEnts ō′mpa. Hë′EmxEnt ḷ.ē′xsᵍālayusEnts ō′mpa." Lā′ᵍlaē dō′qwamatsēs ᵍwa′ts!ē. Lā′ᵍlaē dō′xᵍwaLElēda ᵍwa′ts!ē lā′xa ᵍmEᵍlē′s. Lā′ᵍlaē kwē′-xElisaxa ᵍwa′ts!ē. Lā′ᵍlaē qā′sᵍīdēda ᵍwaᵍts!ē. Lā′ᵍlaē lā′g·aēda ᵍwa′ts!ē lā′xa ᵍmEᵍlē′s. Lā′ᵍlaē wō′xᵍwīdēda ᵍwa′ts!ē wō′kwaxa ᵍmEᵍlē′sē. Wä, lā′ᵍlaē q!ē′q!eōdēda ᵍwa′dzēdäsa ᵍwa′ts!ē. "Hë′EmxEntEnts hë′yalag·ilisē," ᵍnē′x·ᵍlaēda g·î′ng·înānEm.

G·ā′xᵍlaē ẋwē′laqēda ᵍwa′ts!ē lā′xēs ᵍwa′dzēdē. Lā′ᵍlaēda ᵍwa′ts!ē k·îqē′taᵍl lā′xēs ᵍwa′dzēdē. LanaE′mᵍlaē q!ā′LElēda ᵍwa′ts!ē lā′xa yā′gwis. Wä, lā′ᵍlaē qā′sᵍīdēda ᵍnEᵍmē′ma. Lā′ᵍlaē g·āg·a′laqamēda ᵍnō′laxst!EgEmaᵍē. Wā′xᵍEmᵍlā′wis ḷ.ē′xsᵍalēda amā′ᵍînxaᵍē lā′xēs ᵍnō′ᵍnEla: "Ǥwā′la ē′âłtsēlōL, aadä′," ᵍnē′x·ᵍlaēda amā′ᵍînxaᵍē lā′xēs ᵍnō′ᵍnEla. Lā′ᵍlaē yā′q!eg·aᵍł wā′x·a ē′t!ēdēda amā′ᵍînxaᵍē: "Q!â′LaLā′lax ḷ.ē′xsᵍalayâsEnts ō′mpa," ᵍnē′x·ᵍlaēda amā′-ᵍînxaᵍē. ᵍnā′mōẋᵘsēEmᵍlaē nâ′q!alēda amā′ᵍînxaᵍē. Lā′ᵍlaē lā′g·aaLElēda ᵍnō′laxst!EgEmaᵍē lā′xa yā′gwîsxa ᵍwā′las ᵍmE′lxLōxa ᵍnE′mts!aqeᵍyō. ḷ.ā′g·iwalaᵍlaēda ᵍmE′lxLō lā′xa xwē′ᵍlē. Wä, lā′ᵍlaē xE′nLElaᵍl awu′lqalēda ᵍnō′la. Lā′ᵍlaē sE′lpōdEx ḷ.ā′g·iwaᵍyasa ᵍnE′mts!aqeᵍyō lā′xa xwē′ᵍlē, yîxa ᵍnō′laxst!EgEmaᵍē. "Yä-i," ᵍnē′x·ᵍlaēda amā′ᵍînxaᵍē. ᵍnā′-mōx·säEmᵍlaē nâ′q!alēda amā′ᵍînxaᵍē. Wāx· ḷ.ē′xsᵍālaxēs ᵍnō′ᵍnEla. Lā′ᵍlaē sā′p!ēdēda ᵍnō′la, hā′nakwēla sā′pa. Â′Emᵍlaēda amā′ᵍînxaᵍē la yâ′ᵍlâLxa lā′xēs ᵍnō′ᵍnEla la′ē Lē′qułtōdEx wā′łdEmx·däsēs ōmp, wā′xᵍmēx·dē wāx·ēs ōmp wāx· ḷ.ē′xsᵍālaxēs sā′sEm.

Wä, lā′ᵍlaē hā′nakwīlēda ᵍnō′la, hā′nakwīla axâlaxa yā′sEkᵘ. Lā′ᵍlaē qwā′xᵍēd qaᵍs axō′dēxa mEt!ō′s. Wā′wilōLaEmᵍlaē,

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

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

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

yîxa ˢnō′ˢnɛla. Â′ɛmˢlēˢlaē k!waai′sēda amā′ˢînxaˢē qaēs yā′x·saˢmasēs nâ′qaˢēsēs ˢnō′ˢnɛlaxēs la′ē lɛ̄′gułtōdɛq, yîx wā′x·ˢɛmx·dē ɫ̣ɛ̄′xsˢālayâsēs ōmp qaˢs g̣wɛ̄′g·ilạsa. Lā′ˢlaē wā′wīlōlˢɛmˢlaēda ˢnō′la lā′xa yuχ̣ᵘsɛma′ˢyasa ˢmɛ′lxlōxa ˢnɛ′mts!aqeˢyō. Lā′ˢlaē yā′q!eg·aˢłēda amā′ˢînxaˢē: "Hā′-labala laχ̣ᵘsā′lalag·a, q!ā′q!ak·ō. Laˢmē awī′laaxa ë′k·!ē ˢnāˢla." La′ē p!ɛlxˢīdēda ë′k·!ē. Wułˢɛ′mˢlāwis lɛ̄′nɛma-p!ēda ˢnō′ˢnɛla lā′xa yuχ̣ᵘsɛma′ˢē ˢnā′χ̣wa mɛt!ō′s. Hë′-ˢmisaaxa hā′bɛsˢanā′ˢyasa ˢmɛ′lxlō. Lā′ˢłaē yîłtsɛ′mda. Wu-łˢɛ′m hā′nakwēla. Lē dō′qulaxa ë′k·!ē, la′ē ku′nsɛmaxa-ˢnā′kulaxa naɛ′ng·ä. Laɛ′mxant!ō k!wē′sāl. Laɛ′mˢlaē k!wē′sˢēdzēk·asēda ë′k·!ē.

Wä, lā′ˢlaē â′ɛm aˢxē′dēda amā′ˢînxaˢē ē′p!ēbidōˢ lā′xa yuχ̣ᵘsɛma′ˢē. Lā′ˢlaē ē′t!ēda ēp!ēbidōˢ lā′xa mɛt!ō′s qaˢs ha′msg̣ɛmaˢēq, yîxa amā′ˢînxaˢē. Hë′g·axsäɛmˢlaē nâ′q!a-lēda amā′ˢînxaˢē. Ā′xēlax ɫ̣ɛ̄′xsˢālayuχ̣ᵘdäsēs ōmp lā′xēs sā′sɛm qaē′xs q!â′lɛlāmaēs ōmp lāx g̣wɛ̄′g·ilasēsēs g·ā′x-g·ilaēlas Hamā′lak·auaˢē. "Q̣ā′sˢıdag·a q!ā′q!ak·ō," ˢnē′x·-ˢlaēda amā′ˢînxaˢē, lā′xēs ˢnō′ˢnɛla. G·ā′xˢlaē qā′sˢīdēχ̣ᵘsāla. G·ā′xdzēk·asˢmēda k!wē′smisa. G·ā′xˢmē g·ā′xaxa, yîxa k!wē′smîs. K·!eō′sˢɛl ō′xlaâxsa amā′ˢînxaˢē. Hë′g·aɛm-ˢlaēs ˢnō′ˢnɛla q!ē′nɛmɛs ō′xlaakᵘ. Hë′t!asē ā′xēlēda amā′ˢînxaˢē lāx wā′łdɛmasēs ōmp, ɫ̣ɛ̄′xsˢālayuχ̣ᵘdêsēs ōmp lā′xēs sā′sɛm wā′x·dê nā′ˢnēɫ̣ɛlɛ̄′lɛlaɛmx·dɛˢlaē, wāx· ɫ̣ɛ̄′xs-ˢalaxēs sā′sɛm qaē′xs q!ā′yōlˢmēx·dē qa Hamā′lak·auaˢē yîsēs g·ā′xg·ilaēla.

G·ā′xˢlaē baˢnō′łɛlēda ˢnɛˢmē′ma a′lxɫ̣ēx·säɛmˢlaēda amā′-

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

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

The brothers were all coming down, the youngest one

ᵍînxaᵍē. Â′Emᵍlaē la yâ′lâLxā′naẋwēda amā′ᵍînxaᵍē, lā′xēs ᵍnō′ᵍnEla, yîxs la′ē wuɬᵍE′m q!wā′q!usōnaẋwēda ᵍnEᵍmē′ma, yîxs la′ē k·îɬE′la, yîxs la′ē k!wē′sa. Lā′ᵍlaē hë wā′laLēda na′ᵍē lāx g·ō′g·îkuᵍyōs. LaE′mᵍlaē tɬē′tɬap!axō, lā′xa na′ᵍē. Lā′ᵍlaē wuɬᵍE′m k!usᵍā′lanaẋwa. WuɬᵍE′m q!wā′q!usōnaẋwa qaē′s gwäᵍxaāsLa. ᵍnEmō′ẋᵘᵍEmᵍlaē aē′s wuɬᵍE′m q!wā′sēda amā′ᵍînxaᵍē. Â′Emᵍlaē la tsɬîx·î′lēs nâ′qaᵍē, yîxs wā′x·ᵍmēx·dē nâ′q!āla, lā′xēs ᵍnō′ᵍnEla, yîxs wā′x·ēx·dē axē′lax ẹ̄′xsᵍālayuẋᵘdēsēs ōmp lā′xēs sā′sEm.

G·ā′xᵍlaē lā′g·aa lā′xa waā′tsɬē lā′xa nEg·ä′. Waᵍlaē tsē′x·axElaᵍlaēda wa. Lā′ᵍlaē bEᵍnaā′bEdalaᵍlaē tɬêx·î′läs lā′xa wā, qagutā′Laᵍlaē g·ā′yaabōdāᵍlasas tɬêx·î′läs. Lā′ᵍlaē k!usᵍā′la lā′xa tsē′x·axEla wa. Q!wā′q!usâlaEl qaēs gwē′x·ᵍîdaāsLa, yîxs lEᵍma′ē tɬE′tɬabEtoēda q!wā′sq!waxEla lā′xa na′ᵍē. Hë′g·aᵍEmᵍEl g·ā′xēɬs g·ā′xᵍaLEla lā′xa tsē′x·axEla wa qaēs ᵍwa′tsɬē, yîxs tɬō′xwaēda ᵍwa′tsɬē qaēs ᵍwa′dzēdē, yîxs tɬō′xulqaᵍyaēda ᵍwa′tsɬē lā′xa na′ᵍē qaēs ᵍwa′dzēdē. Hë′ᵍmis â′Em nEgEɬtowē′sosēs ᵍwa′dzēdē, yîx axmō′tasa ᵍwa′tsɬē. G·ā′xēɬas g·ā′xᵍaLEla lā′xēs lā′Lē Lā′lawuɬEla′sL. LaE′m â′Em q!wā′q!usâlag·ilēda ᵍnEᵍmē′ma qa lä′laẹ̄asē wīx·ᵍē′da, yîxs lEma′yaᵍl L!ō′xᵍwīdēda tɬêx·î′la, qä′ẹ̄axs qagutā′-Laq!amaEl yîx g·ā′yaabōdālasalasa g·î′ng·înānEmē.

Lā′ᵍlaē yā′q!eg·aᵍɬēda amā′ᵍînxaᵍē, lā′xēs ᵍnō′ᵍnEla. LaE′mᵍlaē yî′lk·lîg·aLElaxēs ᵍnō′ᵍnEla. "Wä, Lē′Elgwat," ᵍnē′x·ᵍlaēxēs ᵍnō′ᵍnEla. "ᵍmā′sēs hë′g·iɬaōs gwē′x·ᵍîdē, wā′xᵍmēx·dēg·înts wāx· ẹ̄′xsᵍālasōsEnts ō′mpa," ᵍnē′x·ᵍlaēda amā′-ᵍînxaᵍē, lā′xēs ᵍnō′ᵍnEla. Â′Emᵍlaē la mē′mLālaxstaauxēs ᵍnō′ᵍnEla, yîxs la′ē wuɬna′ẋwaEm q!wā′q!usâ, yîx ᵍnō′ᵍnElasa g·înā′nEm. Lā′ᵍlaē ᵍnē′nk·!ēxᵍalēda ᵍnō′laxst!EgEmaᵍē. ᵍyā′-laqalōdxēs ᵍwa′tsɬē qa qā′sᵍîdēs lā′xēs tɬêx·î′la. LaE′mᵍlaē

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

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

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

nadzâ'la, yîxa L!ōx laxLē'Em^{g}laē L!ō'xstōla t!êx·î'läs. Lā'-^{g}laēda ^{g}wa'ts!ē mELā'wēla. Wä, la^{g}mē ō'dzEg·ilaLē ^{g}wa'ts!äsa ^{g}nō'la. La^{g}mē kug·îłtō'sa ^{g}wa'ts!äsa ^{g}nō'la. La^{g}mē tē'xts!â lā'xa waa'ts!ē. La^{g}mē ł^{g}lē'da ^{g}wa'ts!ē. Wä, laE'mxaē wuł^{g}E'm q!wē'g·a^{g}łēda ^{g}nō'la qa lä gwē'x·^{g}idaatsēs ^{g}wa'-ts!ēx·dä, yîxs lā'a tē'qEłtōsa tē'xts!âlaxa waa'tsē. Wä, lā'^{g}laē wā'x·a ō'gwaqa ^{g}wa'ts!äsa mā'k·iläxa ^{g}nō'laxst!EgEma^{g}ē. Lā'^{g}laxaē qä'tsōda, wā'x·^{g}ēda ^{g}wa'ts!äsa q!â'^{g}yâ^{g}ē. Wä, â'Emxaē hë gwē'x·^{g}îdē ^{g}wa'ts!Ex·däsa ^{g}nō'la. Â'Emxaē la tsEqEłtō'sa, lā'xa waa'ts!ē, yîx ^{g}wa'ts!ex·dēsa q!â'^{g}yâ^{g}ē. Wä, lā'laxäwax qā'sEla ^{g}wa'ts!äsa mā'k·îläxa amā'^{g}înxa^{g}ē. Â'Em-xaē hë gwē'x·^{g}îdē ^{g}wa'ts!Ex·däsa ^{g}nEmō'k^{u}. LaE'mxaē â'Em ō'dzig·ila ^{g}wa'ts!Ex·däsa mā'k·îläxa amā'^{g}înxa^{g}ē.

Wä, lā'^{g}laē yā'q!eg·a^{g}łēda ^{g}nō'la: "Lā'xsala lag·ax·în qā's^{g}îdExsāla," ^{g}nē'x·^{g}laēda ^{g}nō'läxēs ts!ā'ts!a^{g}ya. "Halā'-g·îxsā'la la," ^{g}nē'x·^{g}laēda ts!ā'ts!a^{g}ya^{g}xēs ^{g}nō'la. Lā'^{g}laē lā'wīla, wā'x·ēda ^{g}nō'la, qä'tsōdxa L!ōx. La^{g}mē â'Em hë gwē'x·^{g}îdēs ^{g}wa'ts!Ex·dē. LaE'mxaē â'Em tsEqEłto'sa, yîxa bEgwā'nEm tsEx^{g}ā'łts!ō lā'xa waa'ts!ē, yîx lä tsEx^{g}āł-ts!Ewasa ^{g}wa'ts!ē. Wä, laE'mxaē wuł^{g}E'm q!wā'q!usoēs ts!ā'ts!a^{g}yax·dē. Lē'da mā'k·îla lā'wīla lā'xa t!ê'x·îla. LaE'mxaē â'Em hë gwē'x·^{g}îdē. LaE'mxaē â'Em tē'x^{g}ałts!ō lā'xa waa'ts!ē. LaEmxaā'wisē hë gwē'x·^{g}îdēda ^{g}nEmō'k^{u}. LaE'mxaē â'Em tē'x^{g}ałts!â lā'xa waa'ts!ē. Wä, lā'xLē'mē ^{g}wī'^{g}wulēda yū'duẋ^{u}dē ẓE^{g}wis ^{g}waō'ts!Ex·dē.

Wä, ^{g}nEmō'ẋ^{u}^{g}mēla q!ulē'da amā'^{g}înxa^{g}ē. Â'^{g}mē la k!waā' q!wā'sElag·îla qaē's ^{g}nō'^{g}nElax·dä. La^{g}me nā'xs^{g}ī-lälēs nâ'qa^{g}yaēda g·înā'nEm, qa^{g}s wä'g·i â'Em ^{g}nEmā'x·^{g}îd ẓE^{g}wis g·ī'g·īx·dä^{g}s ^{g}nō'^{g}nElax·dä. Q!wā'sa, q!wā'sēda g·î-nā'nEm qaēs ^{g}nō'^{g}nElax·dä. La^{g}mē'da ^{g}wa'ts!ä hax·â'. La^{g}mē q!wā'q!wasēnōēda ^{g}wa'ts!ē lā'xēs ^{g}wa'dzēdē. Lā'^{g}laē L!Ex-^{g}ā'lēda g·înā'nEm na'qē^{g}stag·aā'lēs nâ'qa^{g}ēda g·înā'nEm.

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

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

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

Ha'lsElaxstla^{s}x^{u}^{s}Em^{s}laē ē'sEla yā'q!eg·a^{s}łēs ^{s}wa'ts!ē lā'xēs ^{s}wa'dzēdē. Wułnā'x̣waEm^{s}laē lä'da ^{s}wa'ts!ē k·îqalō'dnax̣waxēs ^{s}wa'dzēdē lā'naEm^{s}laē hā'lak·!alēda ^{s}wa'ts!äxēs ^{s}wa'dzēdē qa^{s}s qa'sElalag·i ḶE^{s}wis ^{s}wa'dzēdē. Lā'x̣^{u}sōkulaEm^{s}laē gwā'ł^{s}ēda k!wē'sa.

Wä, lā'^{s}laēda ^{s}wa'ts!äsa ama'^{s}înxē^{s} gu'ng·ila^{s}l lawī'la. Lā'^{s}laē qElbELē'xtâ^{s}ēda ^{s}wa'ts!ē. Lā'nalaxēda L!ōx lā'xa qagutā'ła. Wä, laE'm^{s}laē hë'łaxalēda ^{s}wa'ts!ē. La^{s}mē lawī'la lā'xa L!ōx. G·ā'x^{s}laē aē'daaqēda ^{s}wa'ts!ē hë^{s}nā'kulaEm^{s}lā'wis lā'xēs ^{s}wa'dzēdē qa^{s}s k·îqalō'dēq. "Ḡwā'łlas hë gwô^{s}ē'", ^{s}nē'x·stla^{s}x^{u}^{s}laēda ^{s}wa'ts!äxēs ^{s}wa'dzēdē. La'^{s}laē hā'lak·!alēda ^{s}wa'ts!äxēs ^{s}wa'dzēdē. Lā'^{s}laē ^{s}nē'nk·!ēx^{s}ēdēda g·înā'nEm qa^{s}s wë'g·i hō'LElaxēs ^{s}wa'dzēdē qaēs ha'lsElaxstla^{s}x^{u}^{s}maēs la yā'q!eg·a^{s}łtsō^{s}sēs ^{s}wa'ts!ē. Â^{s}bE^{s}Emlaē k·!ēs la yā'q!antalēda ^{s}wa'ts!ē, lā'xēs ^{s}wa'dzēdē. Lā'^{s}laē Ḷā'x̣olēda g·înā'nEm qa^{s}s ha'mdēg·îndä lā'xēs ^{s}wa'ts!ē. A'Em^{s}lāwis la gE'lbēg·äxēs ^{s}wa'ts!ē, yîxs la'ē lā'wīla lā'xa L!ōx. LaE'm lā'wilayusēs ^{s}wa'ts!ē lā'xa L!ōx. Wä, laE'm lā'wīlēda g·înā'nEm lā'wilāyusēs ^{s}wa'ts!ē. LaE'm hë'LEla, yîxa g·înā'nEm ḶE^{s}wīs ^{s}wa'ts!ē.

Ha'msgamēx·säEm^{s}laēxēs ē'pōdanEmx·dē lā'xa yā'sEk^{u}. Mō'x̣^{s}wīdała^{s}laē ha'msgamēsE^{s}was. Â'Emx·d^{s}laē t!ō's^{s}ēdbidō^{s} lāx pEs^{s}Enā'^{s}yasa ^{s}nE'mts!aqê^{s}yōx̣^{u}dê. Â'Em^{s}laē g·îpts!â'łax·sä yîxa pEs^{s}Enā'^{s}yasa ^{s}nE'mts!aqê^{s}yōx̣^{u}dê ^{s}mE'lxLo, lā'xēs dE'mqolas. Lā'^{s}laē â'^{s}mēda ^{s}wa'ts!ē â'x^{s}Em^{s}El Ḷā'x̣^{s}walōdxēs ^{s}wa'dzēdē qa â'^{s}maōsḶēs k!waa' lā'xēs LA'lawōłE^{s}lasdē. G·ā'x^{s}laē t!ō'xwēda ^{s}wa'ts!ē bE^{s}nō'łEla t!êx·ī'la qaēs ^{s}wa'ts!ēdē lā'xa na'^{s}ē. G·ā'xnax̣wa^{s}laē aē'daaqa lā'xēs ^{s}wa'dzēdē, yîxs lā'nax̣waē ḡwa'łēs t!êx·ī'la^{s}ē lā'xa na'^{s}ē qaēs ^{s}wa'dzēdē. Â'nax̣waxstlaax̣^{u}^{s}Em^{s}laē gwā'^{s}naLēda ^{s}wa'ts!ē qa bEng·ī'lēsēs t!êx·ī'la^{s}ē lā'xa na'^{s}ē qaēs ^{s}wa'dzēdē, yîxs g·ā'xnax̣waai' aē'daaqa axk·!ā'laxēs ^{s}wa'dzēdē. G·ā'x^{s}laē bE'nē^{s}sta bEng·ī'lēs t!êx·ī'la^{s}ēda ^{s}wa'ts!ē. T!ō'xwa^{s}El,

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

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

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

t!ō′xwaxᴇlēda ˢwa′ts!ē lā′xst!aˢx̣ᵘˢᴇmˢlaē alā′x lā′g·aa lā′xa wa.

Laˢmē wā′yats!ōqwalēda g·înā′nᴇm. G·ā′xˢlaē lā′g·ēqᴇndxa wa. G·ā′xˢlaē gō′uɬᴇlēda ˢwa′ts!ē lā′xa wa. ˢnᴇmā′ɬanaᴇmˢlaē â′ˢmē nâ′qaˢyas ʟᴇˢwis ˢwa′ts!ē. G·ī′g·aēqalānaˢlaēda ˢwa′ts!ē lā′xa g·ō′kulä. ·Hë′ᴇmˢlaxa g·ī′g·aēqēsa bᴇgwā′nᴇm. Â′xst!aˢx̣ᵘˢᴇmˢlaē ˢmᴇ′nsāɬa qaˢs lā′g·aēlaxsēs ˢwa′dzēdē lā′xa g·ōkᵘ lā′xa Q!awā′k·asʟa. Wē′wamētsaslaē′sa A′waiʟᴇla lā′xas Q!awā′k·as. Lāxst!aˢx̣ᵘˢᴇmˢlaē alā′x yā′q!eg·aˢɬēda ˢwa′ts!ē lā′xēs ˢwa′dzēdē qaē′s ˢnē′nk·!ēqᴇlānaˢlaēda ˢwa′ts!ē qaˢs lā′g·aēsēs ˢwa′dzēdē lā′xa wī′wamēdzats!ē lāx Q!awā′k·as. Lā′naˢlaēda ˢwa′ts!ē ˢnē′nk·ēxˢēdēda ˢwa′ts!ē qaˢs qᴇ′lxstä qaˢs ha′mtaläxēs ˢwa′dzēdē qaˢs qᴇ′lqatōsᴇläsēs ˢwa′dzēdē lā′xa wa, yîxs lᴇˢma′aᴇl wā′yats!ōx̣ˢwīdēda g·înā′nᴇm. Lā′laɻē nē′ᴇnʟᴇtâɻēda ɻax̣ᵘɻō′s lā′xa na′ˢē. Lā′naᴇmˢlaxaē wā′yats!ōx̣ˢwīdēda ˢwa′ts!ē lā′xes t!ō′xulqayaē′naˢyaxa na′ˢē. Lā′g·iɬalas â′ᴇmˢla qᴇ′lqatōsᴇlasēs ˢwa′dzēdē lā′xa wa.

G·ā′xˢlaē lā′g·aas lā′xa g·ō′x̣ᵘts!âlîs lāx Q!awā′k·as lā′xēs ˢnē′nk·!ēqᴇyaē′naˢyaˢlasa ˢwa′ts!ē. Lā′ˢlaē â′ᴇm axˢā′līsasēs ˢwa′dzēdē lā′xa ʟ!ᴇma′is. K·!ē′sēˢla hë′ʟ!atsâlēda g·înā′nᴇm. Lā′ˢlaē laē′ʟēda ˢwa′ts!ē lā′xa g·ōkᵘ. K·!ē′sānaˢᴇmˢlaē gä′ɬēda g·ō′x̣ᵘts!âlax·dē yîxs la′a yōwu′lx·ˢīda k·îɬˢē′tsa k!wē′sa. Wä, lā′ˢlaē lā′p!ēdēda ˢwa′ts!ē lā′xa lā′gwīlaˢsmōt. Lā′ˢlaē â′ᴇmˢlēla q!ax̣ˢusdēsaxēs ˢwa′dzēdē qaˢs k!wa′ts!ōdēs lā′xēs lā′paˢē lā′xa lā′gwīlaˢsmōtē qaˢs dzᴇ′mx·ˢīdē, qaˢs dzᴇmē′ˢstᴇndēsa guna′ˢē lā′xēs ˢwa′dzēdē. Â′ᴇmˢlaē la q!a′x̣uxstālēɬa, yîxs la′ē dzᴇ′mx·ˢīda lāxēs ˢwa′dzēdē. Laˢmē ts!ā′ts!ᴇlq!ux·ˢīdxēs ˢwa′dzēdē. Â′ᴇmˢlāwis la kulē′ˢstālaxēs ˢwa′dzēdē.

Wä, laˢmē â′ˢmēla ʟᴇlgwā′ʟᴇlag·iliʟēs ōmpa, yîxs lᴇˢma′a nē′qē ō′dzaxalîs sā′sᴇma. Â′ᴇmˢlaē la yâ′lâɬxaxēs sā′sᴇma qaē′s lē′x·dē dō′qulaqēs lē′x·dē g·ā′xaxēda k!wē′smēsa, ˢnē′x·ˢōdaˢmaa′qē la ō′dzîx·ˢō′dzēg·ilîs sā′sᴇma. Wä, laˢmē

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

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

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

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

gwā'łēda k!wē'sē. A'EMḶax·dē sE'nbEndēda k!wē'sxa ˢnā'lä ḶEˢwa gā'nuLa. Â'Emx·dē maˢłp!E'nẋwaˢsˢlaēda k!wēs, yîxs lä'x·dä t!ē't!EPEtoēda q!wā'sq!uxE'la. Wä, lā'ˢlaē ō'mpas LE'łts!ōdxēs g·ō'kulōt. Laˢmē k!wā'ła ḶEˢwēs g·ō'kulōt, hō'Lēlaxēs g·ō'kulōtxēs gwä'LaāsLa. "ˢWä'ḶaLEnts, aadē'," ˢnē'xˢlaēxēs g·ō'kulōt, "qayō LāˢwayâlaEmlaxEn sā'sEmx·dä." Lā'ˢlaēda lē'lqwalaLaˢē ˢnēx· qaˢs wē'g·ē wā'wultsEwā'xˢīda, qā'sˢīd lā'xa ˢnE'ldzēs Ha'nwadē. "ˢwä'LaLˢanawī'sEnts," ˢnē'xˢlaēda ˢnEmō'kᵘ; yā'q!eg·aˢła: "Qā'saE'młˢā'nawīsEnts Ḷōˢ yā'yasEla," ˢnē'xˢlaēda ˢnEmō'ẋᵘ bEgwā'nEmē. "Ġwa'lax·îNts," ˢnē'xˢlaēda lä yā'q!eg·aˢłElił; "wē'g·ax·îNts wī'qwaxōdEx mō'xsä saō'kwa qans pā'paqoˢnakulasē ẋwī'LiˢlälaLē layap!ā'laLē mō'xsałaseō'ẋᵘL qans pā'qELEyaˢēxwa na'ˢēx."

LaEmḶā'x·dEˢlaē wāx· tē'nōẋᵘtē'nokwa. A'EmˢlāwisNla yā'x·yak·a lā'xa nā'namak·asa wa. Lā'ˢlaē ˢnEmē'g·ida lē'lqwalaLaˢē qaˢs lā'yap!alēsa saō'kᵘ, sā'yaōk·âlaˢlaē pā'qELEyēs lā'xa na'ˢēxs la'ē ˢnā'lōłEla lā'xa wa lā'xas Ha'nwadē. Lā'ˢlaē sā'yaōk·âlasa saō'kᵘ, yîxs la'ē ˢnā'lōłEla lā'laa lāx Q!awā'k·as. Lā'ˢlaē lā'g·aa lā'xa waˢstā'la, la'alasē dō'xˢwaLElēda ˢnEmō'ẋᵘ bEgwā'nEma lā'xa kwuqā'ła lā'xa na'ˢē. "ˢmā'sˢanawîsg·a," ˢnē'xˢlaēda bEgwā'nEm. "ALaˢlE'mˢanā'wîs hai'amōtäxg·a kwuqā'ładzēk·asîk·," ˢnē'xˢlaēda bEgwā'nEm yîxs lā'yalasē laˢstō'dEx t!êx·ī'laˢyasa ˢwa'ts!ē, yîx ˢwa'ts!äsa la ˢnEmō'kwaˢyawîs sā'sEmx·däs Hamā'lak·auaˢē, yîxs g·ā'xˢmāyālaxōḶ gō'ułEla t!êx·ī'laˢyasa ˢwa'ts!ē qaēs ˢwa'dzēdē. Â'EmˢlawisNla qā'tsEłtōdēda bē'bEgwanEm lāx t!ō'xwaˢyalasa ˢwa'ts!ē qaēs ˢwa'dzēdē. Lā'ˢlaē lā'g·aēda lē'lqwalaLaˢē lāx Q!awā'k·as lāx lē'Elwā'laatsa ˢnEmō'kwaˢyawayas sā'sEmx·däs Hamā'lak·auaˢē. Lā'ˢlaē laē'ł lā'xa g·ō'kula; dō'xˢwaLElaxa g·înā'nEm dzEmē'łaEl. Lā'ˢlaē q!wā'q!oswīda lē'lqwalaLaˢē yîxs la'ē dō'xˢwaLElaxa

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

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

g·înā′nEm, yîxs â′ᵍmaē la nē′ɬExstalīɬēda g·înā′nEm. Lā′ᵍlaē nē′xᵍEqâlēlEᵍmēda g·înā′nEm yîsa bē′bEgwanEm. Lā′ᵍlaē lâ′qâlīɬēda g·înā′nEm. Lā′dzēk·asᵍlaē dō′xᵍwałîs ō′k!winaᵍē. Â′dzēk·asᵍEmᵍlaē la tē′qEmwälîs g·ō′guyō, yîxs la′ē wudā′ła ḷEᵍwis q!wā′q!waxts!ānaᵍē. ᵍnā′ẋwaEmᵍlaes ō′k!winaᵍē â′Emᵍla q!ō′xumwälîs ō′k!winaᵍē qaēs lä wudā′ła. Hë′Emᵍlawîs wuḷē′ɬᵍEmsa Awaī′lEla la q!wā′q!usâla qaēs wâ′sasa g·înā′nEm qaē′s lē gwē′gux·îsElasēda g·înā′nEm qaē′s wudā′ła.

Lā′ᵍlaē sEnā′ qaᵍs gwä′łaāsa qō g·ā′xaxsā′łał gō′uɬElałtsa g·înā′nEm, laē′łē hë′ɬᵍats!âla ēâłts!ēlayuēda g·înā′nEm qaē′xs ha′lsEmaāla sak·!îqā′łaẋᵘst!aakwēda g·înā′nEm qaēs wudā′ɬ. ᵍnē′xᵍlaē wā′x·īdā lē′lqwalaLaᵍē qaᵍs â′ᵍmē qā′sa gō′uɬEla. Lā′ᵍlaē tsîx·ᵍī′tsEᵍwēda maᵍłts!ā′qē k·!îqusa′. Lā′ᵍlat!a ᵍwiō′xbēsōsa mō′kwē. La ku′lkwaqawēᵍlaēda g·înā′nEm lā′xa la ᵍwiō′xbēsEᵍwasa mō′kwē bEgwā′nEma. G·ā′xᵍlaē qā′sᵍīda, qä′dzowēs lā′xa saō′kᵘ lā′xa lE′nłx·ōᵍnā′kula saō′kwa.

Lā′ᵍlaē yā′q!eg·aᵍłēda ᵍnEmō′ẋᵘ bEgwā′nEmē, q!ulē′noẋᵘ-ᵍEmᵍlaēs qaē la′g·a maō′sLēlas wā′layuīda g·înā′nEm lāx ᵍnā′laᵍyalasa g·ō′kuläEl. Lāᵍlaē nē′łasEᵍwē ō′mpas, yîxs ᵍnE-mō′kwaᵍyâlamayaᵍEl sā′sEmx·däs. LaE′mᵍlawis yā′q!ēg·aᵍłē ō′mpasa g·înā′nEm, yîx Hamā′lak·auaᵍē: "Qä′ḷaxg·în hë′ᵍmix· wā′łdEmx·dxEn sā′sEmx·dä. Ġwā′łElag·a amā′ᵍsLō g·āx hayō′łt!ālayūEn xunō′kwaq." LaE′mᵍlaē sE′ng·aēs ōmp qaᵍs ġwä′łaāsa qaē′da ᵍnEmō′ẋᵘᵍEm la q!ula′ lā′xēs sā′-sEmx·dä. LaE′mᵍlaē ᵍnē′k·ēs nâ′qaᵍē, yīx Hamā′lak·auaᵍē qaᵍs wë′g·i â′Em ts!ē′ts!ēxᵍēda qaē′s xunō′kwa, qaē′da ᵍnE-mō′xᵘᵍEm la q!ula′ lā′xēs sā′sEmx·dä. K·!ē′sᵍlat!a ᵍnē′k·ēda lē′lqwalaLaᵍēxēs ᵍnEmō′k!wayâlaa. Â′Emᵍlaē ᵍnē′x·qēs ᵍwī-ᵍwulāᵍmaa qaēs lä hā′yałtsama qa lä wā′łdEms Hamā′-lak·auaᵍē, yîxs lEma′ᵍya â′Em L!ā′st!EnLxēs ᵍwā′lasa lē′da k·!ē′sᵍâ; lEᵍma′a g·îlō′łt!EndL lā′xēs xunō′kwa. LEᵍma′ᵍya â′Em ᵍwā′lasᵍaxawâ′xL ḷā′ḷōẋᵘsēlaxēs xunō′kwa.

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

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

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

Lā′ˢlaē ë′ẋˢwīdxēs g·ōkᵘ. Lā′ˢlaē laˢmē′ â′ᴇm g·āx g·īlō′łt!ᴇndēda Awaē′ʟᴇla lā′xēda ˢnᴇmō′ẋᵘˢᴇm la q!ulā′sēda tā′tᴇwēk·inālä. Lā′ˢlaē k·î′mˢēda Awaē′ʟᴇla. Laˢmē′ g·î′-lō′łt!end(ēd)a ˢwā′lasˢaxawā′kwa, ˢwā′las Ḷō′gwala. Hë′ᴇmˢᴇl ˢwā′lasˢaxawā′kwasa g·ō′kulōła lāx Ha′nwadē. Wä, g·ā′x-ˢlaē ʟ!ā′sōʟēda ˢwā′lasˢaxawā′kᵘ. G·ā′xˢlaē laē′ʟ lā′xa g·ō′kula. Lā′dzēk·asˢmē Ḷā′Ḷoẋᵘsīla, yîxa g·ā′lä Ha′nhan-wadaēnoxwa, g·ā′läsa Ts!ō′ts!ēna. G·ā′xˢmē g·ō′kwax·ˢa-līʟa, lā′xa g·ōkᵘ. Laᴇ′m â′ᴇm ˢwā′lasˢaxawā′kwa, ˢwā′las Ḷō′gwala, yîx Hamā′lak·auaˢē lāx Ha′nwadē.

Wä, laˢmē′ nē′łˢēdē axā′nᴇmx·däsa g·înā′nᴇm lā′xa ˢwā′lasa ˢmᴇ′lxʟâ, lā′xa ˢnᴇ′mts!aqēwa lā′xēs ē′banᴇmx·dē lā′xa yā′sᴇkwē lā′xēs â′ᴇmx·dē ha′msgᴇmēsᴇˢwasa g·înā′-nᴇm. Laˢmē axˢā′līłaqē lā′xa g·ōkᵘ. Laˢmē′ nē′łˢētsē, yîxēs ha′msgᴇmēsōẋᵘdē. Laˢmē bā′ẋˢwīda, laˢmē′ têk·ā′laxa g·ō′kwasēs ōmp. Hë′ᴇm Ḷō′gwäs lā′xa ˢnᴇ′mts!aqeyō lā′xēs lē′tsᴇłdē, yîxs lä′x·dē lē′sᴇla lā′xa ˢwā′lasa ˢmᴇ′lxʟâ lā′xa ˢnᴇ′mts!aqeyō. Â′ᴇmˢlaē la bā′ẋᵘbaẋwa, yîxēs â′ᴇmx·dē ha′msgᴇmēsᴇˢwasa g·înā′nᴇm. Hë′ᴇm lā′g·īłts hë′łaxa, yîxa g·înā′nᴇm, yîxa amā′ˢînxaˢē, yîxs k·!ē′saē nō′łnōłāla axē′lēx·däx Ḷēxsˢā′layuẋᵘdäsēs ōmp. Laᴇ′mḶē ˢwī′ˢwuˢla ˢnō′nᴇlax·däs.

Lā′ˢlaē lē′ʟela, lē′ˢlāla hë′mᴇnałaˢmē ō′mpas, yîx Ha-mā′lak·auaˢē, yîxs la′ē bā′ẋᵘbaẋwa Ḷō′gwaˢyasēs xunō′kᵘ, yîs â′ᴇmx·dēḶāḶ ha′msgᴇmēsōˢsēs xunō′kᵘ. Wä, laˢmē′

Then he cleared his house. Then the A'wiLEla just came stepping like wolves to the one who was still alive, who had encountered danger in hunting mountain-goats. Then the A'wiLEla surrounded him; and the great supernatural one, the great dance from above, came stepping like wolves. That was the great dance from above of the ancient tribe at Having-Humpback-Salmon. Then the great dance from above came down to the beach from the woods, and the dancers entered the house. Many of the ancestors of the people of Having-Humpback-Salmon, the ancestors of the Thunder-Birds, danced the supernatural dance. They brought it into the house, and the great dance from above[1] was just the great supernatural power of Hamā'lak·aua^{g}ē at Having-Humpback-Salmon.

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

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

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

kwē′xal(ēd)a ō′mpasē; la^{s}mē′ ^{s}wā′las^{s}axawā′kwa. Hë′^{s}mis ^{s}wā′la^{s}axawâ′ẋ^{u}sa Awaē′ʟᴇlaxa g·ō′kula lāx Ha′nwadē. Hë′-^{s}mis q!a′mdaᴅᴇsa g·îlk·!ā′layu. Lā′^{s}laē dᴇ′nxᴇla. Dᴇ′nxᴇlasōx q!amq!a′mdᴇmaxs, yîsa lâ′ła ʟ̣ō′gwala, yîxa tā′tᴇwēk·inālōła lāx Ha′nwadē, yîxs â′^{s}ma yō′łala ^{s}wā′las^{s}axawā′kwa, yî′xa ^{s}nᴇmō′ẋ^{u}^{s}mōłaᴇ′l la q!ulā′ yîs tā′tᴇwēk·inalōła. Wä, hë′^{s}mis lā′g·îłts ō′gu^{s}laᴇm ^{s}wā′las^{s}axawā′kwēxa g·ō′kula lāx Ha′nwadē. Hë′^{s}mis g·ā′x^{s}wuł q!apä′laxg·a Gwa′dzēk·xa lâ′ła ts!ets!ä′qâlaxg·a Gwa′dzēk. Wä, lᴇ^{s}mōx g·āx ^{s}nā′nᴇmqōxwīda yîxs g·ā′xayōła^{s}ᴇl ts!ets!ä′qâlaxg·a Gwa′dzēk·.

Wä, la^{s}mē′ hā′yalaa ʟ!ā′qwag·ilagama^{s}ē ʟ̣ō^{s} K·ō′gwisīlagama^{s}ē. La^{s}mē′ hē′lanᴇmax G·îts!ā′sᴇma^{s}ē, g·ā′läsa Kwā′g·uł, yîxa g·ā′lē G·ît!ē′noxwa. La^{s}mē′ x·ī′sēwēg·īla qaē′da ^{s}wā′las^{s}axaawâ′xʟē, g·ā′läsa K·!îg·aē′nox^{u} ^{s}nᴇ^{s}mē′ma. Wä, laᴇ′mxaē ya′la ^{s}mᴇlā′sᴇwēda dᴇnᴇ′m, yîx wā′dayūʟasa dᴇ′nts!ēẋ^{u}ʟa, yîs tō′ẋ^{s}wīdʟa. Wä, g·ā′x^{s}mē k!wē′g·īsᴇ^{s}wa yîs Qa′wadiliqala, yîxs la′ē q!ā′laxa ^{s}wā′las^{s}axawâ′ẋ^{u}ʟē g·ā′läsa Awaī′ʟᴇla, yîs ts!ᴇts!ä′qawēłē lāx Gwa′dzē^{s}, gwa′dzᴇ^{s}yas G·iō′x.

Wä, lā^{s}laē k!wā′x·^{s}īdēda ^{s}nᴇ^{s}mē′ma dō′qulqa lā′xēs sā′sᴇm qa^{s}s wë′g·i x·îs^{s}ē′dnōgwa g·ā′läsa K·!îg·aē′nox^{u} ^{s}nᴇ^{s}mē′ma Awaē′ʟᴇla. Laᴇ′m^{s}lā′wis ʟ̣ē′xs^{s}ālasᴇ^{s}wēda g·înā′nᴇm: “Â′ᴇmlᴇs hë′mᴇnałaᴇmʟ la^{s}sta′ł laxō′xda dzᴇxdzᴇ^{s}lᴇ′lsaq; hë′-ṃᴇnałaᴇm xō′sitasa ^{s}wap. Gu′lkwitasa q!wā′x maē′mōpᴇnstālaʟᴇs,” ^{s}nē′x·sō^{s}laēda g·înā′nᴇm, yîsēs wī′ōmp. “Â′ᴇmlᴇs hë^{s}nā′kulał lā′xa Qwa^{s}nē′qwalax·lä lā′xa dzᴇ^{s}lā′ła lāx ë′k·!ēs G·iō′x, ë′k·!ēs Tā′yaqōʟ.”

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

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

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

Lâ'ɬ^{g}laē qā's^{g}īdēda g·înā'nem. Ḳwā'ɬelaem^{g}lā'wis la^{g}stêx·^{g}ī'dnaχwa lā'xēs g·ā'lē neqā'sō dze^{g}lā'ɬa. Gu'lkwitasa q!wā'xē. Ḳwā'ɬelaem neqeltowē'x ḷē'xs^{g}ālayuχ^{u}dēsēs wī'ōmp. Hë'^{g}mōɬ^{g}lā'wisē gwē'g·ila ḷē'xs^{g}ālayuχ^{u}däsēs wī'ōmp. Lâ'ɬ^{g}laē lā'g·aa lā'xa Ḳwa^{g}nē'qwalax·lä' dze^{g}lā'ɬa. Dze^{g}lā'ɬax·läyas G·iō'x, hë'em Ḳwa^{g}nēqwā'lax·lä. Lâ'ɬ^{g}laē lā'g·ēqendēda g·înā'nem lā'xa dze^{g}lā'ɬ. Wä, lā'^{g}laē hë^{g}stā'la^{g}mēda g·înā'nem, la^{g}stêx·^{g}ī'd lā'xa dze^{g}lā'ɬ. "Yū'emxent gwô^{g}yō's ē'âsa," ^{g}nē'x·^{g}laēda g·înā'nem. "Yū'emxent Qwa^{g}nēqwa'lax·lō," ^{g}nē'x·^{g}laēda g·înā'nem. Lā'^{g}laē ge'lxsemdēda g·înā'nem, lā'xa ^{g}mek·â'la, lā'xa dze^{g}lā'ɬ, lā'xa Qwā^{g}nēqwā'la. Hë'em ḷē'gemsa dze^{g}lā'ɬē Ḳwa^{g}nēqwa'lax·la, qa'lxēlatsa ^{g}na'χwa p!ē'p!alōmas.

Lā'^{g}laē mē'x^{g}ēdēda g·înā'nem, ^{g}nemā'x·^{g}îs ḷō^{g} mē'xa. Hë'^{g}mis la wuḷā'x^{g}alelatsēxa sē'walē: "Hōi, hō'i," ^{g}nē'x·laēda sē'walä. Hë'maalaxōḷa Wī'nalag·ilîslē. "Wōi, wōi," ^{g}nē'x·^{g}laxwa^{g}laē wuḷe'ɬasa g·înā'nem lā'xa dze^{g}lā'ɬ. Lae'm k!wa'sgamēla^{g}ēda g·înā'nem lā'xa ^{g}mek·â'la, lā'xa dze^{g}lā'ɬ, lāx Qwa^{g}nēqwā'la. Lā'^{g}laē la^{g}mē gwā'ɬelē nâ'qa^{g}yasa g·înā'nem. Â'^{g}mēlē lɛ'nsala g·înā'nem. K!wa'nsaɬ lā'xa dze^{g}lā'ɬ. Lae'm gwā'ɬāla k!wa^{g}stā'la. La^{g}mē hō'lēlastâla qa g·ā'xēsē ē't!ēda siō'gwa^{g}ɬa wuḷeɬdē'sē, yîxē'da wō'i wō'i yîxa ^{g}nē'x·dē. G·î'l^{g}mēla g·āxl neχwā'x·^{g}īdel, lax k!wa^{g}stā'laasas. G·ā'x·^{g}laē neχwā'x·^{g}īlak^{u}. La lɛ'nsa, dō'qwaɬaem^{g}lā'wîs lā'xa ba^{g}nē', la'ē k!wa'nsa lā'xa dze^{g}lā'ɬ. Lā'^{g}laē dā'x·^{g}īdex yā'^{g}yatsläsa Wī'nalag·ilîslä. Ha'lselaem^{g}laē, k·!ēs qap!ē'dē yā'^{g}yatsläsa Wī'nalag·ilîslä. Lae'm^{g}lā'wisḷa q!ā'χuxstax·^{g}īdēda g·înā'nem, yîxs la'ē qō'qwalāmasxa χwā'k!unasa Wī'nalag·ilîslä. Lā'^{g}laē yā'q!eg·a^{g}ɬē ^{g}nemō'kwa lā'xa χwā'k!una: "^{g}mā's^{g}anawisō gwē'x·^{g}īdaāslaq!ens," ^{g}nē'x·^{g}laēda

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

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

ˢnEmō′kwa lā′xa Wī′nalag·ilîsLä. "Ḳwā′ɬlas adä′," ˢnē′x·ˢlaēda ˢnEmō′kᵘ bEgwā′nEma, lā′xa yā′ˢyats!äsa Wā′winalaLä. LaE′mˢlā′wîs â′Em qā′qêk·!îg·aˢɬtsEˢwēda g·înā′nEm. K·!eō′sˢEl k·!ēs la wā′ɬdEmxa g·înā′nEm. LaE′m k·îɬˢē′dēda Wī′nalag·ilîsLē, yîxs la′ē qā′qapōdaasōsa g·înā′nEm. "Ḳwā′ɬlas adä′, laE′ms Ḷō′gwala g·ā′xEn," ˢnē′x·sōˢlaē. LaE′mˢlawîs ˢmExˢē′dēda g·înā′nEmaxa ẋwā′k!unasa Wī′nalag·ilîsLē. Lā′ˢlaē sap!ē′dēda Wī′nalag·ilîsLē. LaE′m bâ′sa g·înā′nEm.

LaE′m lâ′ˢstEēda g·înā′nEm. A′EmˢlāwisEhë′g·aalēda g·înānEm qaˢs mē′xˢēdēẋᵘst!aakwēEl lā′xēs gwē′x·ˢīdaasaEl. LaE′mxōḶa â′Em ɬEˢla′. LaE′m axˢē′tsōsa Wī′nalag·ilîs. LaE′mxEntē ts!â′sōsa ˢyā′ẋᵘsEˢma. LaE′m ɬEˢlā′matsōsa Wī′nalag·ilîs, yîxēs lā′x·dē qā′qapōdaā′sEˢwa. Lā′ˢlaē gwē′g·ilōtsaˢwēda g·înā′nEm. "Yô," ˢnē′x·sōˢla, "gwā′ɬlas hë′qwaˢē," ˢnē′x·sōˢlaē. Lā′ˢlaē lō′sEmx·ˢīda. LaE′mˢlāwis wuɬˢE′m dō′xˢwīda. Dō′dEqulāla lā′xa gwē′x·īdêq. K·!eō′sˢEl dā′doqunaqē lā′xa gwē′x·ˢīdEq. Lā′ˢlaē q!aẋᵘsō′xēs ˢnEẋˢuna′ˢē. Lā′ˢlaē dō′xˢwaLElaq, ts!E′lts!Elx·bidaˢwaā′El. "ˢmā′sōs gwôˢyaā′sē?" ˢnē′x·ˢlaē. "Ḳwā′ɬlas wuɬˢE′m ē′âɬtsēlōL. LaˢmEn dō′qulōL," ˢnē′x·ˢlaēda g·înā′nEm.

Lā′ˢlaē Lē′ˢlalasōˢ qaˢs lä laē′La Ba′ẋᵘbakwalanuẋᵘLä. Lā′ˢlaē axstō′dē g·ō′kwalaxōḶasa Bā′ẋᵘbakwā′lanuẋᵘsī′waˢē. Lā′ˢlaē aqalsē′ g·ō′kwasa Baẋᵘbakwā′lanuẋᵘsī′waˢya. Hë′ˢmaalaxōḶ g·ō′ẋᵘsa Ba′ẋᵘbakwālanuẋᵘsī′waˢe lāx mē′xˢatsasalasa g·înā′nEm. Hë′ˢmaalaxōḶ t!êx·î′läsa Ba′ẋᵘbakwālanuẋᵘsī′waˢya mē′xˢatsā′sas. Lā′ˢlaē Ḷā′ẋˢwalîɬax g·ō′kwasa Ba′ẋᵘbakwālanuẋᵘsī′waˢē. Lā′ˢlaē wuLā′sEˢwa: "ˢmā′sēˢlaEnts

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

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

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

ˢnEmō′kwē?" ˢnē′x·sōˢlaēda g·înā′nEm yîxs la′ē ḷā′wīła. Wä, lā′ˢlaē ˢnē′k·ēda g·înā′nEm: "ḷā′ḷōgwasdêyîn," ˢnē′x·ˢlaēda g·înā′nEm. "Wä′g·a, â′Em axˢē′xsdEsEwaˢōs," ˢnē′x·sōˢlaēsa Ba′ẋᵘbakwā′lanuẋᵘsiwaˢya. "Hā′matsɬaēxsdEn, hāmatsɬaLEn." — "Wë′g·a kɬwā′x·ˢīdEx," ˢnē′x·sōˢlaēda g·înā′nEm.

Lā′ˢlaē axˢē′dēda Ba′ẋᵘbakwā′lanuẋᵘsī′waˢya lā′xēs Lɬā′gEkᵘ. Lā′ˢlaē ˢmE′nsˢēda, ˢmE′nsˢēg·īłtsa Ba′ẋᵘbakwā′lanuẋᵘsī′waˢē. Lā′ˢlaē bā′bakulaqwēda Ba′ẋᵘbakwā′lanuẋᵘsī′waˢē. Lā′ˢlaē lē′ˢstalīłElaˢl lā′xēs g·ōkᵘ. "Dō′qwałak·aslag·a," ˢnē′x·sōˢlaēda g·înā′nEm. "Hë′EmLEs gwē′g·ilaLē." LaEmˢlā′wis dō′qwaLēda g·înā′nEm gwē′g·ilasasa Baẋᵘbakwā′lanuẋᵘsī′waˢē. Lā′ˢlaē gwā′łElā′līł yîxs la′ē ˢmE′nsag·īła. "K·ɬē′sLEn gä′łaL," ˢnē′x·ˢlaēda g·înā′nEm. "K·ɬē′sLEn xE′nLElaL lä′ˢstax·ˢīdEL lā′xEn nau′alakɬwēnēLa, ā′Lē xa′nLEl k·īłEla′Lē aa′miaxēlaLa g·ā′xEn." — "Wa, k·ɬē′sLEs," ˢnē′x·sōˢlaēsa Ba′ẋᵘbakwā′lanuẋᵘsī′waˢē. "Wä, laE′ms lāL nä′ˢnaẋᵘL, lā′xēs g·ō′kwaōs." Â′Emˢlāwis k·ɬî′lg·apɬE′ntsōˢ, yîsēs hë′ˢmalaxōḷ ha′mspɬēxLē. Â′Emˢel qɬwā′xbidaˢwa la k·ɬî′lg·apɬEndayu lā′xa g·înā′nEm. G·ā′xˢlaē Lɬā′stēda g·înā′nEm. LaˢmE′ gwā′nalaqē, laE′m dā′łēda AwaE′Lala lā′xa ˢwā′lasˢaxawō′xLa. G·ā′xˢlaē hā′matsElaqwēda Ba′ẋᵘbakwā′lanuẋᵘsī′waˢē. G·ā′xˢEmxōḷē lā′wīłElīLadä lā′xa ˢwā′lasˢaxawaˢkᵘ. Lā′ˢlaē lā′wiłElēLada. Lā′ˢlaē nē′xasEˢwēda dEnE′m, dō′kumawīłElaEmˢlaēda dEnE′m. Hä′ˢmawīłElēda dEnE′m. Nē′xEläxa dE′ntsɬēkᵘ, — dE′ntsɬēkwasa tō′ẋˢwīdē. LaE′mˢlae nEqâ′łē la′xō Gwa′dzēˢ.

Lā′yōLaˢlasē quqwā′wulaxa ˢya′g·im Qa′wadiliqala, yîxs g·ā′xaē kɬwä′g·ixōḷa Qa′wadiliqala g·ā′läsa Dza′wadEēnoxᵘ

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

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

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

qwā′ẋwa ˢya′g·im ˢnē′x·ˢlaē. Quqwā′wulax Q!ē′q!ɛlsɛla lā′xa ˢyaai′g·adē. Qwā′ẋwa ˢyā′x·ˢyak·ilił Q!ē′q!ɛlsɛl Wā′-wixēma quqwā′wulasōs Qa′wadiliqala. Wä, hë′ɛm lā′g·ił̈ts ō′dzig·iLaˢyaxa wāx· ˢwā′lasˢaxawōẋᵘ ḷō′gwala. Wä, laɛ′m tsîk·sˢɛ′nsawaxa dɛnɛ′m wā′tɛlax·dē wā′x·a dɛ′nts!ēx·dēsa tō′ẋˢwīdē. Q!wā′xɛmg·ustâLēx·dɛˢlaē dɛ′nts!ēẋwasa tō′ẋ-ˢwīdē. Laɛ′m lō′mak·înālaLāya. Laɛ′m â′ɛmˢla pā′ẋuẋᵘ-sēda x·īdzats!ēx·dē. G·ā′xˢmēs â′ɛm ā′läsōs Qa′wadiliqala g·ā′läsa Dza′wadɛēnoxᵘ, g·āx q!ā′xa x·īdzā′ts!ē lā′xas Lō′-lɛla′ts!ē. Hë′ɛm g·āx pawaa′tsa x·īdzā′ts!ē. Â′ˢmēsˢla g·ilō′ḷätsōs Qa′wadiliqaläsa Dza′wadɛēnoxᵘ. Hë′ˢmis lā′-g·ił̈ts ˢwā′lasˢaxaā′kwē . g·ā′läsa Dza′wadɛēnoxᵘ. La′ē Qa′wadiliqala â′ɛm g·ilōḷā′nɛmaxa x·ī′dzats!ēsa ts!ēts!ä′-qōẋᵘdē, x·īdzā′ts!ēx·däs K·ō′gwisilaɢɛmaˢē ḷōˢ L!ā′q!wag·ila-ɢɛmaˢē, hë′ɛm axnō′gwadɛx·däsa x·ī′dzats!ē.

Wä, g·ā′xˢɛmḷāẋᵘ yā′lag·ilîsg·ada hā′mats!a ḷō′gwaläxa Ba′ẋᵘbakwā′lanuẋᵘsī′waˢē. Lā′ˢlaē ha′mx·ˢīdxa bɛgwā′nɛm. Ts!ɛmgwē′Laxa bɛgwā′nɛm lā′xēs wā′xˢɛm ˢnɛˢmē′mōta. Lā′ˢlaē łā′xumālasɛˢwa k·î′myasɛˢwa. Lā′ˢlaē x·îmā′sɛˢwa. Laɛmˢlā′wis lâḷā′nɛma. Lā′ˢlaē laē′Laxa g·ō′kᵘ. Lā′ˢlaē mō′gwił̈âma. Lā′ˢlaē axˢō′dxa k·!î′lg·ap!ɛndayuẋᵘdäsa Ba′ẋᵘ-bakwā′lanuẋᵘsī′waˢē, yîxa q!wā′xbidōˢx·däˢl k·!î′lg·ap!ɛnda-yuẋᵘdäsa Ba′ẋᵘbakwā′lanuẋᵘsī′waˢē. Hë′ˢmaalaxōḷ ha′ms-

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

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

p!ēxLē. Lā′ᵍlaē ɬ.ā′xsōdayū lā′xa g·ōkᵘ. K!wā′xtâlaᵍlaēda hō′ẋᵘhōkᵘ, k!wā′xtâᵍyax ha′msp!ēqas Ba′ẋᵘbakwā′lanuẋᵘsī′-waᵍē. Q!amkwā′laᵍlaē ō′gwidaᵍyasa ha′msp!ēq.

Wä, lā′ᵍlaē pEta′sōᵍsēs g·ōkulōt. K·îlE′maᵍlasēs g·ō′kulōt qaēs laē′naᵍē â′Em ts!E′mqwaxēs g·ō′kulōtaxēs ᵍnEᵍmē′mōt. Hë′ᵍmēs q!amä′s ᵍnEᵍmē′mōtas. Hō′ẋwitasōᵍẋᵘLēda ᵍnEmō′ẋᵘ hā′mats!a. Ku′nᵍwatElag·ilidzEmx·Lēda ᵍnEᵍmō′kwē hā′mats!a. Lā′ᵍlaē aLElē′Lē mō′gwanâyasa hā′mats!a. LaE′m hā′k!wakse, k·!ēs g·āx ē′t!ēdē. Laᵍmē hā′k!wa, hë′Em g·î′lsa K·îg·aē′nôxᵘ ᵍnEᵍmē′ma Awaē′Lela. Hë′ᵍmis g·î′lsa g·ō′kula lax Ha′nwadē, yîx Hamā′lak·auaᵍē. Hë′Em g·ā′xa ᵍwā′lasᵍaxawauẋᵘ lāx Gwa′dzēᵍ, g·ā′xaē ts!ets!ä′qâ g·ā′läsa Awaē′-LEla. LaE′m lā′ba.

4. Scab.

Tradition of the DEna′x·daᵍxᵘ.

(*Dictated by Charlie Wilson*, 1900.)

HëEmᵍlaēxs g·ō′kulaē lāx G·iō′x, yîxa Ts!ōts!Ena′. Lā′ᵍlaē xu′**ngwadêsa** g·î′ng·înānEmē q!ē′nEma. Lā′ᵍlaē ɬE′mk·!îna ɬEmēᵍs ᵍnā′ẋwa ō′k!winaᵍē. Lā′ᵍlaē ts!îx·î′lē nâ′qaᵍyas ō′mpas qaē′xs ɬE′mk·!înaēs xunō′kᵘ. Lā′ᵍlaē LE′ɬts!ōd lā′xēs g·ō′kulōt. G·ā′xᵍEmᵍlā′wisē g·ō′kulōtas ᵍwi′laēLa, ɬEᵍwis ts!ē′daq ɬEᵍwis g·î′ng·inānEm. G·ā′xēL lāx g·ō′kwas. Wä, la yā′q!eg·aᵍɬē Hawī′lkolał qaᵍs ᵍnē′k·e: "Ǫē′lak·asᵍla g·ō′kulōt," ᵍnē′x·ᵍlaē, "g·ā′xaaqōs hā′nakwīla lā′xEn wā′ɬdEm, yîxs k·!ē′sēlaxaqōs ē′x·lax qasō lā′lax k!udā′nEm laxsg·a ǫwē′x·sdEmg·asg·în xunō′kᵘ, yîxs ɬE′mk·!înēk· ᵍyā′x·sEᵍmēg·a ts!îx·q!ō′lEmg·as. Hë′ᵍmisEn lā′giɬEn ᵍnē′k·ē qEns bâ′la g·aEns qEn lā′lag·i lā′xa qwē′sinakᵘ ᵍwī′laEmLEns ɬEᵍwuns ts!ē′daqē ɬEᵍwuns g·î′ng·înānEmē."

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

Then he was treated by his tribe. He was feared by his tribe because he was just bolting down the people of his own clan. Therefore his clan was ridiculed. Vomited was the name of this one Cannibal. Ku′nᵍwatɛlag·ilidzɛm was the name of another Cannibal. Then the ropes with which the Cannibal was tied were broken. He disappeared and did not come again. Then he had disappeared, he who was the ancestor of the K·ɬî′g·aēnôxᵘ, a clan of the A′wiLɛla. Hamā′lak·auaᵍē was the ancestor of those living at Having-Humpback-Salmon. He brought the great dance from above to Gwa′dzēᵍ, where the A′wiLɛla danced the winter dance together. That is the end.

4. Scab.

Tradition of the Dɛna′x·daᵍxᵘ.

(*Dictated by Charlie Wilson,* 1900.)

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

Wä, lā'ᵍlaē ë'x·ᵍak·i g·ō'kulōtas. Laᴇ'mᵍlaē nä'ᵍnakwa qaᵍs lē xwā'naɬᵍīda. Yaē'ɬtsᴇmdxēs gwē'ɬgwäla, la wī'ᵍxᵘstᴇ'ndxēs ẋwā'k!una ᵍwī'ᵍlaᵍma ḷᴇᵍwis g·ō'kulōt. Wä, lā'ᵍlaē ḷᴇxᵍē'da. Laᴇ'm k!wasᵍâ'laxa g·înā'nᴇm. ᵍnᴇmō'k!usᵍmēda g·înā'nᴇm lā la. ᵍwī'ᵍlaᵍmēda lē'lqwalaLaᵍē lā'ōdxēs ḷā'mēᵍ, xēs g·ō'ẋᵘdē, xēs saō'kᵘ. Lā lāxsxa ẋwā'k!una. Laᴇ'm bâ. ᵍnᴇmō'k!usᵍᴇmᵍlawis lē'da g·înā'nᴇm.

Lā'ᵍlaēda q!u'lyakᵘ q!a'msa wā'x·a qaᵍs ᵍnᴇmā'x·ᵍīdaᵍmē ḷᴇᵍwis ts!ō'ẋᵘLᴇma. K·!ē'sᵍlat!a hē'ɬq!ālēda g·ō'kulōt. Lā'ᵍlaēda q!u'lyakᵘ axᵍē'dxa xā'laēs qaᵍs axts!ō'dēsa gu'lta lāq; hë'ᵍmisa xamā's qa g·ō'lētsa g·înā'nᴇm. Lā'ᵍlaēda q!u'lyakᵘ â'ᴇm dā'x·ᵍītsᴇᵍwa qaᵍs lē lā'g·aaɬᴇ'xdzem lā'xa ẋwā'k!una. Laᵍmēs ḷᴇxᵍē'dēda g·ō'kulōt. Laᴇ'm bâ.

Lā'ᵍlaē lᴇxᵍwᴇ'lsaᵍlaēda g·înā'nᴇmasa gu'lta. Laᴇ'mᵍlaē x·ī'qala. Lāᵍlaē k!wā'g·aᴇlsēda g·înā'nᴇm. Lā'ᵍlaē wâ'sᵍᴇl q!wā'sa qa gwē'x·ᵍidaasasēs ōmp ḷᴇᵍwis abᴇ'mp la'ē bâ. Lā'ᵍlaē ɬâ'k!wēmasᵍī'dē nâ'qaᵍyas. Lā'ᵍlaē q!uɬᵍē'dxēs ō'k!winaᵍē. Lā'wälēda tsᴇ'nxwaᵍē lāx ō'k!winaᵍyas. Lā'ᵍlaē maᵍɬp!ᴇna' q!uɬᵍē'dxēs ō'k!winaᵍē. Lā'aᵍlas yā'wix·ᵍīdē tᴇk·!ä's; la'ᴇl bō'ɬᵍīdē tᴇk·!ä's. Lā'ᵍlaē ē't!ēd q!uɬᵍē'da; g·ā'xaā'las nē'ɬᵍēdēda aᵍyasō' lāx tᴇk·!ä's. Lā'ᵍlaē q!uɬᵍē'da. Lā'ᵍlaē k!u'mḷēLēda aᵍyasō' lāx tᴇk·!ä's. Lā'ᵍlaē sᴇ'ltäɬaᴇl. G·ā'xᵍlaē lā'wälēda aᵍyasō' lāx tᴇk·!ä's. Lā'ᵍlaē sᴇ'ltäɬa ɬâ'k!wēmasēs nâ'qaᵍē qaᵍs k·!ē'sē q!uɬᵍē'da, qaᵍxs hë'maalaxōḷ lā'g·iɬ k!u'mḷɬnaẋwēda aᵍyasō' lāx tᴇk·!ä's yîxs q!u'ɬᵍē'dnaẋwaē. Lā'ᵍlaē ɬâ'k!wēmasᵍīdē nâ'qaᵍyas qaᵍs k·!ē'sē q!uɬa'. Lā'ᵍlaē g·āx k!wāᵍyâqâɬēda aᵍyasō' lāx tᴇk·!ä's. Lā k·!ēs q!ā'gᴇmaɬēda g·înā'nᴇmaxs g·ā'xaē dᴇẋwuqawē'da g·înā'nᴇm lāx tᴇk·!ä's. La k·!eâ's ᵍnᴇ'msgᴇm ḷᴇma' lāx ō'k!winaᵍyasa g·înā'nᴇm.

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

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

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

Wä, ˢnē′xˑˢlaēda gˑînā′nEm, yîxa dEx̣wuqâ′lax tEkˑ!ä′sa gˑînā′nEm: "Nō′gwaEms hë′gˑiłdōs g̣wä′łē," ˢnē′xˑˢlaēda gˑî′nā′nEm, yî′xa la xunō′kwa dEx̣wuqâ′lax tEkˑ!ä′s. "Nō′gwaEms ḷE′mkˑlîngˑiłdōs, yîxgˑîn gˑē′kˑlaē′dzaˢē′xˑdgˑînḷōL. LaE′ms ë′xˑˢīda. Hë′wäxaLEs ē′t!ēdEL lā′xēs gwēxˑdzasdäōs qaxgˑîn gˑā′xˢmēgˑîn lā′wä lā′xōs tEkˑ!ä′qōs." Lā′ˢlaē ë′xˑˢidē nâ′qaˢyasa ōmp. "Ḡē′lakˑasˢla," ˢnē′xˑˢlaēda ōmp, "qaxgˑîn â′ˢmēgˑîn la ḷō′gwalōL. Ē′sˢmaēḷEn wā′wałkˑīnalōL." Lā′ˢlaē yā′q!egˑaˢłēda xunō′kᵘ. Lā′ˢlaē ˢnē′kˑa, "LaE′ms ḷē′qalāL gˑā′xEnLas ḷEma′ˢē." — "Ē′sˢmaēḷEn wē′gˑîLa," ˢnē′xˑˢlaēda ōmp.

Lā′ˢlaē k!utsLEsa′ ḷEˢwis xunō′kᵘ. Lā′ˢlaē x̣u′lsa. Â′laEl x̣u′lsa. Lā′ˢlaē yā′q!egˑaˢłē ḷEma′ˢē. Lā′ˢlaē ˢnē′xˑxēs ōmp: "Ḡwa′la nā′nokun, lā′LEn qā′sˢīdEL lā′xwa qwē′sadzēˢlisēx." Lā′ˢlaēda gˑînā′nEm, yîx ḷEma′ˢē qā′sˢīd qaˢs lē lā′xa qwē′sadzēˢlis. Lā′ˢlaē lā′xa wa. LaE′mˢlawis tā′ˢwilîsˢEl. Lā′ˢlaē hëˢnā′kula lāx wī′waq!ōłasēs ōmp. Hax̣ᵘhaˢnē′saē lā′xa ōbâ′ˢlis. Lā′ˢlaē axˢē′d lā′xa kˑ!ā′mōma ha′nxˢīdEq lā′xēs q!E′sˢEnaˢē. Lā′ˢlaē qā′sˢīd qaˢs lē lE′nts!ēs lāx ō′x̣ᵘsīwaˢyasa wa. Lā′ˢlaē hā′yaxstalēsEla lāx ō′x̣ᵘsīwaˢyasa wa. Lā′ˢlaē xˑî′lpˑlēd; hē′łkˑ!ōwēˢsta. LaE′m ha′nqElaxa kˑlā′mōma qaˢs ˢnē′kˑē: "MEłē′xˑLEs," ˢnē′xˑˢlaē ha′nxstEntsa kˑ!ā′mōma lā′xa ō′x̣ᵘsīwaˢyasa wa. Lā′ˢlaē aē′daaqa qaˢs lē ē′t!ēd lāx wī′waq!ōłasēs ō′mpē. Lā′ˢlaē ē′t!ēd ha′nxˢēd lā′xa kˑ!ā′mōma. Lā′ˢlaē aē′daaqa lāx ō′x̣ᵘsīwaˢyasa wa. Lā′ˢlaē xˑî′lpˑlēd hē′łkˑ!ōwēˢsta. Lā′ˢlaē axstE′ntsa kˑ!ā′mōma. "DzEˢwu′nLEs," ˢnē′xˑˢlaē ḷEma′ˢē. Lā′ˢlaē aē′daaqa lāx wī′waq!ōłasēs ōmp qaˢs ha′nxˢīdē lā′xa kˑlā′mōma axsEmā′ˢlīsaxa dEgˑiˢya′. Lā′ˢlaē qā′sˢīd

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

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

qa^{s}s ē′t!ēdē lā lax ō′ẋ^{u}siwa^{s}yasa wa. Lā′^{s}lae axstE′nd ē′t!ēd lā′xa k·!ā′mōma; yîxs la′ē gwāł x·î′lp!ēda: "Ġwā′xnēsLEs," ^{s}nē′x·^{s}Em^{s}laxaā′wis. Lā′^{s}laē ē′t!ēd qā′s^{s}īd lāx wī′waq!ōłaṣēs ōmp. Lā′^{s}laē ha′nx^{s}īdxa k·!ā′mōma. Lā′^{s}laē qā′s^{s}īd qa^{s}s ē′t!ēdē lā lax ō′ẋ^{u}siwa^{s}yasa wa. LaE′m^{s}laxaā′wis x·î′lp!ēd hē′łk·!ōwē^{s}sta qa^{s}s łaā′xstEndēsa k·!ā′mōma. Lā′^{s}laē ^{s}nē′k·a: "Sā′tsEmLEs," ^{s}nē′x·^{s}laē. Lā′^{s}laē ē′t!ēd qā′s^{s}īd qa^{s}s lē lā′xa dEg·i^{s}ya′ lāx k·!ā′mōmasgEma^{s}yas wī′waq!ōłasēs ōmp. Lā′^{s}laē aē′daaq qa^{s}s lē ē′t!ēd lāx ō′ẋ^{u}sīwa^{s}yasa wa. Lā′^{s}laē x·î′lp!īd^{s}la′xat! qa^{s}s ^{s}nē′k·ē: "K!omā′LEs," ^{s}nē′x·^{s}laē, "qō g·ā′xnaẋwaLē g·ō′kulōtasEn ō′mpē, lā′LEs hamx·^{s}ī′dnaẋwaL," ^{s}nē′x·^{s}laē ḷEma′^{s}ē. Lā′^{s}laē qā′s^{s}īdē ḷEma′^{s}ē. Lā′^{s}laē nExs^{s}ag·ī′lalis lā′xa wa. Lā′^{s}laē malē′xḷa^{s}l qa^{s}s L!ā′sgEmx·^{s}īdē. Lā′^{s}laē dō′x^{s}waLElaxa â′dzēk·as^{s}mā^{s}l kusx·ā′la. Hë′^{s}maalaxōḷ k·!ō′k!utE′lē, yîxa g·āx kusx·ā′la lāx ō′ẋ^{u}sīwa^{s}yasa wa, yî′xa k·!ā′mōmax·dē. LaE′m k·!ō′tElax·^{s}īda.

Lā′^{s}laē qā′s^{s}īd; dzE′lẋ^{s}wīd qa^{s}s lē lā′xēs ōmp. "ḷā′ẋ^{s}wīdag·a," ^{s}nē′x·^{s}laēxēs ōmp, "qEns lā′lag·aEns lāxg·a′da qwē′sadzē^{s}lisîk·," ^{s}nē′x·^{s}laē ḷEma′^{s}ēxēs ōmp. Lā′^{s}laē ḷā′ẋulsēda ōmp. "Awī′lawist!ōs wā′łdEmaqōs, xunōkwä′," ^{s}nē′x·^{s}laē, ḷā′ẋuls qa^{s}s lē lāx gwô^{s}yâ′sēs xunō′ẋ^{u} qa^{s}s laā′s ḷE^{s}wē′. Lā′x·da^{s}x^{u}^{s}laē qā′s^{s}īd qa^{s}s lē lā′xa wā. Hë′x·^{s}idaEm^{s}lāwis g·ō′kwēlax·^{s}īda, lāx ō′gwäqa^{s}yasa wa. G·ā′xdzEk·as^{s}Em^{s}laēda k·!ō′tEla qlē′nEm lāx ō′ẋ^{u}siwa^{s}yasa wa. La ë′k·ē nâ′qa^{s}yas ō′mpas qa axā′^{s}yasēs xunō′k^{u}.

Lā′^{s}laē axk·!ā′la^{s}laē ḷEma′^{s}ē: "SEg·ā′yūgwīlag·a′," ^{s}nē′x·^{s}laē ḷEma′^{s}ē, "qa^{s}s wë′g·iLōs xwā′LaL, L!ō′paL qEn sik·ā′lag·ī′ḷEnLaxa k·!ō′tEla". — "Wë′g·a," ^{s}nē′x·^{s}laēda ōmp. La^{s}mē

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

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

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

sîk·ē′da xunō′kᵘ. La ʟ!ō′pēda ō′mpaxa k·!ō′tɛla. Xwā′-ʟaxa k·!ō′tɛla. Lā′ᵍlaē q!ē′nɛmᵍlaē wā′ᵍmēsaᵍyas. Lā′ᵍlaē qɛ′lx·ᵍīda, ʟɛᵍwis xunō′χᵘsēs ē′axalaēnaᵍyaxa k·!ō′tɛla.

Lā′ᵍlaē ǥā′nułᵍīdà. Laɛ′mᵍlaē mē′xᵍēd lā′xēs g·ōkᵘ. Lā′ᵍlaē ʟā′χᵍwīdxa ǥaā′la. Lā′ᵍlaē dō′xᵍwīdxēs wā′ᵍmisaᵍē. "Ā," ᵍnē′x·ᵍlaē, "ᵍma′dzɛns wā′ᵍmisēᵍx·dēɛns? K·!eâ′tsaᵍmaē la axā′ła," ᵍnē′x·ᵍlaē ʟɛma′ᵍē, lā′xēs ōmp. "Awī′lawist!ōs wā′łdɛmaqōs, xunōkwä′," ᵍnē′x·ᵍlaēda ōmp. Lā′ᵍlaē ʟā′χᵍwīdēda ōmp: "Ǥwā′łlas ǥwā′gwēx·sᵍā′la lā′qē," ᵍnē′x·ᵍlaē ʟɛma′ᵍē, lā′xēs ōmp. "Sō′lag·a sik·a′, lā′xa k·!ō′tɛla qɛn xwā′ʟaɛnʟaxa k·!ō′tɛla. Hë′ᵍmis qɛn ʟ!ō′paɛn ʟ!ō′bēg·īʟɛnlōl qasō lāl sîk·ā′l." — "Wë′g·a," ᵍnē′x·ᵍlaēda ōmp. Six·ᵍī′dɛᵍlaēda ōmp. Xwā′łᵍēdᵍlaēda xunō′kᵘ ʟ!ō′palaxa k·!ō′tɛla. K·!ē′sᵍlaē ǥē′g·iłtsēlaɛl la qō′tlēs g·ōkᵘ. Laɛ′mᵍlaē qɛ′lx·ᵍīda, la q!ā′nɛmēs wā′ᵍmēsaᵍīlaɛl. Lā′ᵍlaē ǥwā′łᵍɛls, la ǥā′nułᵍīd. Laɛm dzā′qwa, lā′ᵍlaē yā′q!eg·aᵍłē ʟɛma′ᵍē. ᵍnē′x·ᵍlaē ʟɛma′ᵍē: "Dō′qwaładzâs qaᵍs łɛk!wisī′laōs, hë′ᵍmis mō′ts!aqa hā′naʟ!ɛma." — "Laᵍmɛn wë′g·îl axᵍē′dlxēs ǥwôᵍyâ′ōs, q!ā′gwidä." Lā′ᵍlaēda ōmp axᵍē′dᵍlax ǥwôᵍyâ′sēs xunō′kᵘ. Lā′ᵍlaē ǥwāł. Â′laɛl ë′k·ē nâ′qaᵍyas ʟɛma′ᵍē qaxs lō′maē ë′k·ē łɛkwī′laᵍyasēs ōmp.

Lā′ᵍlaē ǥä′ła gā′nuʟ. ᵍnā′qulaᵍlaēda ǥā′nuʟ. Lā′ᵍlaē ᵍnē′k·ē ʟɛma′ᵍē; ᵍnē′x·xēs ōmp: "Laɛ′ms mē′xᵍēdēlōl," ᵍnē′x·ᵍlaē ʟɛma′ᵍyaxēs ōmp. "Wë′g·iłlax·în, q!ā′gwidä," ᵍnē′x·ᵍlaēda ōmp. "Ǥwā′la hā′sɛlōl," ᵍnē′x·ᵍlaē ʟɛma′ᵍyaxēs ōmp. "Â′ɛmlɛn t!ɛχᵘsē′dzɛnlōl qɛnlō lāl dō′xᵍwaʟɛłnōχᵘlō." — "Qä′ʟaɛs, q!ā′gwidä," ᵍnē′x·ᵍlaēda ōmp. "Wa, wë′g·a mē′xᵍēdɛx, ǥwā′la wułᵍɛ′m q!ā′yaqalōl," ᵍnē′x·ᵍlaē ʟɛma′ᵍē. "K·!ē′sēłg·în lāl lā′xa qwē′sēnakᵘ. Yō′ᵍmēłg·în lâ′xda ō′nâlasāxsents g·ō′kwêx." — "Wâ, adä′," ᵍnē′x·ᵍlaēda ōmp. La mē′xᵍēdēda ōmp.

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

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

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

Lā′ˢlaē gwāł ˢnEgē′g·aˢya, la′ē gäł k!wa′sē ḷEma′ˢē lāx ō′nâlasasēs g·ō′ẋᵘbidaˢwē. G·ā′xˢlaē L!ō′sōlīsElēda bEgwā′nEm, g·ī′lt!Exsdēda bEgwā′nEm. Lā′ˢlaē dō′qwałaq. Awu′lp!ałtEˢwaˢlaē ḷEma′ˢyaq. Lā′ˢlaē mā′łt!ēg·aaLElaˢlaē ḷEma′ˢyaqēxs Dzō′noq!waē. Lā′ˢlaē dowē′lē ḷEma′ˢē lā′xēs g·ō′ẋᵘbidaˢwē. Lā′ˢlaē t!Exᵘsē′dzEndxēs ōmp. Lā′ˢlaē ḷā′ẋˢwidēda ōmp. "K·!ēs hāsE′la, sE′ltāła." Lā′ˢlaē ḷā′ẋˢwīda. LaE′m dō′qwałax t!Exᵘsē′dzEng·īłasēs xunō′kᵘ. G·ā′xˢlaē tsō′bEłtâˢēda Dzō′noqwa lā′xa ˢnā′xᵘsâla. Lā′ˢlaē ḷEmā′ˢē qat!ē′dxēs łEk!wī′s. LaEm gwā′łała. G·ā′xˢlaē p!ā′x·ˢīdēda Dzō′noq!wa. P!ā′xsâsēs aˢyasō′ lā′xa kwaxᵘsâ′. Lā′ˢlaē ˢwī′ˢla axˢē′tsēs aˢyasō′ p!ā′xsâla lā′xa kwâ′xᵘsâ. K·!ē′sˢlaē ˢnē′k·ē nâ′qaˢyas ḷEma′ˢē qaˢs ha′nłˢīdēxa aˢyasō′, ˢnē′x·ˢlaē nâ′qaˢyas qaˢs ha′nłˢīdēxa dzā′ˢmē qō g·āxL nē′łˢēdEL lā′xa kwâ′xᵘsâ. G·ā′xˢlaē nē′łˢēdēda dzā′ˢmē lā′xa kwâ′xᵘsō. Lā′ˢlaē ha′nłˢīdEq lā′xa hëłk·!ut!abâˢē. Lā′ˢlaē ē′t!ēdxa qEmxō′t!abâˢē. Lā′ˢlaē ē′t!ētsa ˢnE′mts!aq lā′xa hë′łk·!ut!abâˢē. Lā′ˢlaē ē′t!ētsa ˢnE′mts!aq lā′xa qEmxō′t!abâˢē. Maē′maˢłts!aqˢlaē lāx dzā′ˢmasa Dzō′noq!wa. Lā′ˢlaē q!ä′k·aˢlaēda Dzō′noq!wa. Lā′ˢlaē ā′Lēˢsta qaˢs ō′xulē. Aō′xsälaēda Dzō′noq!wa hā′sElaˢl. Lā′naaˢl ts!îx·ī′laˢlaē ha′nLaˢyas ḷEma′ˢē lā′xa Dzō′noq!wa. Lā′ˢlaē ā′ḷEg·ī′lēda Dzō′noq!wa. Lā′xᵘstā′sEla lā′xa ḷā′ẋᵘḷōs qaˢs la′ē łE′lwītsēla, yîs la′ē ts!îx·ī′lē ha′nLaˢyas ḷEma′ˢē. Ǫā′sˢīda.

Lā′ˢlaē mē′xˢēdˢl, yîx ḷEma′ˢē ḷEˢwīs ōmp. Lā′ˢlaē ts!ā′k·!îqā′ła qaˢs ḷā′ẋˢwīdēłxa gaā′la. LaE′mˢlāwis gaā′laxs la′ē ḷā′ẋˢwīda. ˢwī′ˢla ḷEˢwis ōmp. Lā′ˢlaē lExˢwu′lsaxēs g·ōkᵘ qaˢs hamx·ˢī′dē. Lā′ˢlaē gwāł haˢmā′pa, la′ē k!utsEsa′ lā′xēs g·ōkᵘ. Lā′ˢlaē xwā′nałˢīdˢlaē ḷEma′ˢē. Lā′ˢlaē gwā′ła. Ts!ō′ts!EłEmdē ḷEma′ˢē, qîx·ī′mtsa L!ā′gEkᵘ, qEnxō′tsēs qEnxā′waˢē. Lā′ˢlaē qE′mẋˢwīda. Ǫ!ä′nEmˢlaēda qa′mẋwa lāx ō′k!winaˢyas. Lā′ˢlaē ˢnē′k·a: "Gwā′la nā′nōkōL,"

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

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

ˢnē′x·ˢlaēxēs ōmp, yîx ḷEma′ˢē. "Lā′LEn qā′qEsElīsL lāxg·a′da ā′Lēˢnagwisîk·." — "Hā′g·a, q!ā′gwidä," ˢnē′x·ˢlaē ō′mpas.

Lā′ˢlaē qā′sˢīdē ḷEma′ˢē. Lā′ˢbōlisa lā′xa obâ′lîs. Lā′ˢlaē lā′yag·a qaˢs qā′sˢīdē lā′xa ā′L!ē. K·!ē′sˢlaē g̣ä′ła qā′saxs la′ē dō′xˢwaLElaxa t!êx·î′la. Lā′ˢlaē dō′xˢwaLElaxa q!ōˢs ˢwāp. Lā′ˢlaē k!wā′g·aEls. LaE′m q!wā′lEnkᵘ qExâ′la, L!ā′gEkumāla, qamō′kwa, ts!ōts!Ełmā′kwa. K·!ē′sˢlaē g̣ä′ła k!wā′saxs g·ā′xaē qä′ˢnakulēda ts!ā′ts!Edagam Dzō′noqwabidaˢwaā′ˢlaxōḷ. "ˢya," ˢnē′x·ˢlaē ḷEmā′ˢyaxa dzō′noq!wag̣abidaˢwē, "a′ngwadzēs tsä′g·iłaōs," ˢnē′x·ˢlaēxa dzō′noq!wag̣abidaˢwē qaxs dā′laaxa nā′g̣ats!ē. "Ā," ˢnē′x·laēda dzō′noq!wagabidaˢwē, "tsä′g·în qa ā′datsa," ˢnē′x·ˢlaē. "ˢmā′sōx," ˢnē′x·ˢlaē ḷEma′ˢē, "ˢmā′sōx ts!îx·q!ō′lEmaxs?" — "Ē′sEn q!â′LElax ts!îx·q!ō′lEmas," ˢnē′x·ˢlaēda dzōˢnoq!wag̣abidaˢwē. "Hā′g·a hō′LēlaqẽE," ˢnē′x·ˢlaē ḷEma′ˢē; "k·!ē′sasēˢEl ˢnēx· qa g·ā′xēsîg·ada łâ′k!wēmasg·aˢl paxa′la k!wā′g·ägēlasg·îns ˢwā′pîk·."

Lā′ˢlaē ˢnē′k·ēda ō′mpasa g·înā′nEm, xa dzō′noq!wa, lā′xēs xunō′kᵘ, "Q̣a ˢmā′sg·anEˢmēsEns ā′yalāxa′Entsaqō, q!ā′gwidä," ˢnē′x·ˢlaēda dzō′noq!waxēs xunō′x̣ᵘbidaˢwē. Lā′ˢlaē lā′wElsēda dzō′noq!wagabidaˢwē. Lā′ˢlaē lā′g·aa lāx ḷEma′ˢē. K·!ē′sˢlaē la awī′lag·ilēda dzō′noq!wag̣abidaˢwaxēs nā′g̣ats!ē qaēs awī′lElqEla lāx wāłdEmasa bEgwā′nEm k!wā′g·äg̣ēˢlasax ˢwā′pas. ˢnē′x·ˢlaēda dzō′noq!wagabidaˢwē, "Q̣a ˢmā′sg·anEmēlāxˢlas ā′yalaxas ā′datsa lōL." — "ˢma, k·!ē′tsōnō′kwawēsE′n lāx g·ī′g·aēłg·anEma lā′xēs g·ō′kwaōs."

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

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

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

Lā′ˢlaē qā′sˢīdēda dzō′noq!wagabidaˢwē. Kux·ˢî′lsnaxwaˢl łē′łEˢlk·!î′na qaēs awī′lElqElāx wā′łdEmasa bEgwā′nEm k!wā′g·ägēˢlasax ˢwā′pas. Lā′ˢlaē laē′LēdaEg·înā′nEm, yîx Dzō′noq!waẉabidaˢwē. "Awī′lax·Läg·a wā′łdEmg·asg·ada paxa′lag·āxEnt. Yā′lēˢlā′wisg·a k·!ē′tsōnōkᵘ lā′xōx g·ī′g·aēłēx lā′xEns g·ō′kwēx." Lā′ˢlaēda dzō′noq!wadzē gwaLE′la xE′nLElaˢl, yîsēs ha′nLaˢē. "Hā′g·a lā′qō," ˢn̈ē′x·ˢlaēda dzō′noq!waxēs xunō′kᵘ. "Â′ˢma ḷēxsˢā′laq qaEns g·ō′kwēx qō g·ā′xēL lā′xEns g·ō′kwaqEns." Lā′ˢlaēda g·înā′nEm qā′sˢīd qaˢs lē lāx ḷEma′ˢē. "A′ngwax·Las?" ˢnē′x·ˢlaēda Dzō′noq!wagabidaˢwē, lā′xa k!wā′sē lā′xa ˢwāp. "ḷEmē′ˢx·LEn." — "Ḡē′lag·īˢlaōs â′EmLˢlas ˢyā′L!âLōL qaˢsō lāL laē′L lā′xEnuˢẋᵘ g·ōkᵘ. K·ā′maxk·āmaqaˢstō′gwanuˢẋᵘ g·ō′kwîk·." — "ˢma?" ˢnē′x·ˢlaē ḷEma′ˢē, "aō′msawīsEn bEgwā′nEma," ˢnē′x·ˢlaē ḷEma′ˢē. Lā′ˢlaē qā′sˢīdē ḷEma′ˢē.

Lā′ˢlaē xE′mxˢwīdxa auxsō′lē qaˢs laē′Lē lā′xa g·ōkᵘ. G·ā′lag·i′wēˢlaēda dzō′noq!waẉabidaˢwē. Lā′ˢlaē ḷEma′ˢē a′lxḷaˢya. Lā′ˢlaē dEwē′L qaˢs sEłbEẋˢwī′dē wā′waxsgEmāla lā′xa g·ōkᵘ qaē′da sī′siuL E′lˢElqulag·i′lił lāx wā′xsōstâlił g·ōkᵘ. Lā′ˢlaē ḷEma′ˢē ḷā′ẋᵘstâlił lāx lEgwī′ˢlasasa dzō′nɵq!wa qaˢs x·î′lp!īdē hē′łk·!awēˢsta qaˢs qā′sˢīdē lā′xa ō′gwiwalił lāx qE′lgwilasasa dzō′noq!wa. ˢwī′ˢlaˢl k·!ēs dō′qulaˢlaēda dzō′noq!wa lā′xēs wā′xaēlas. Lā′ˢlaē k!wā′g·alił lāx L!ā′salił łasa dzō′noq!wa. Lā′ˢlaē p!ē′ẋˢwītsēs hē′łk·!ōłts!āna lāx obâ′ˢyasa dzō′noq!wa. Lā′ˢlaē p!ē′ẋˢwaLElaxēs hā′naL!Em. "Ā, ā," ˢnē′x·ˢlaē, "yū′maēḷ lāx·da g·ilō′Laxēs wā′ˢmisēx·däōs." Lā′ˢlaē p!ē′ẋˢwaLElaxēs hā′naL!Em, laE′mˢlaē ë′x·ˢīdē nâ′qaˢyas qaēxs la′ē p!ē′ẋˢwaLElaxēs hā′naL!Em. ˢwīˢla p!ē′ẋˢwaLElaxēs hā′naL!Em lā′xa mō′ts!aqē, yîxēs hā′nłˢīdayuẋᵘdē lā′xēs g·ōkᵘ lāx ō′gwägēlîsasa wa.

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

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

Lā′ᵍlaē ḷā′ẋolīɬē ḷEma′ᵍē qaᵍs yä′laq!ugaᵍɬē. Lā′ᵍlaē läᵍstalīɬEla lā′xa g·ōkᵘ. Mō′p!enēᵍstā′līɬᵍlaē lā′xa g·ōkᵘ. Lā′ᵍlaē aē′daaqa lā′xēs k!waē′las lāx L!ā′salīɬasa dzō′noq!wa. Lā′ᵍlaē p!ē′ẋᵍwīdxēs hā′naL!Em. Lā′ᵍlaē ḷE′mdzEɬtō′wēxēs hā′naL!Em. Lā′ᵍlaēda dzō′noq!wa â′laᵍl wā′yats!âla qaᵍs la′ē p!ē′ẋuɬtâᵍē ḷEma′ᵍyaxēs hā′naL!Em. Ġwôġwā′ɬtsäᵍlaēda dzō′noq!wa. Lā′naẋwaᵍlaē k·!eâ′ẋᵍwīdē hā′saᵍyasa dzō′noq!wa. K·!ē′sᵍEl hë′ɬq!ālax ḷEma′ᵍē ḷâ′bālax obâ′ᵍyasa dzō′noq!wa qaxs LŌ′maē wā′yats!âla qaē′xs LŌ′maē ts!îx·î′la. Hë′El wāwō′laqulēda dxō′noq!waxs gwā′ɬElaē. Lā′ᵍlaē k·î′nxᵍaLElē ḷEma′ᵍē. Yä′laqula. Lā′ᵍlaē q!Eg·îɬEtâ′yaxēs hā′naL!Em. Lā′ᵍlaē q!Ex·ᵍī′dxa ᵍnE′mts!aq. Lā′ᵍlaē ɬEẋ-ᵍwī′dEq qaᵍs Lā′sᵍīdēs lā′xēs ō′k!ulqaᵍē. K·!ē′sᵍEl q!â′LElē wā′xaēlasasqēxs la′ē lâLxEs hā′naL!Em. Lā′ᵍlaē ē′t!ēdxa qEmxō′t!abâᵍēs. ŁEẋᵍwī′dxēs ᵍnE′mts!aq hā′naL!Em. ḷā′ẋoliɬᵍEmᵍlaxaā′wisxs la′ē lâ′Lxēs ᵍnE′mts!aqē hā′naL!Em.

Lā′ᵍlaē yā′q!eg·aᵍɬē ḷEma′ᵍē: "ᵍwä′las? k·!ē′sᵍmaē aē′x·ᵍidāɬaxēs bEgwā′nEᵍmēnaᵍyōs?" ᵍnē′x·ᵍlaē ḷEma′ᵍyaxa dzō′noq!wa. "Ġwā′ɬlas, adä′," ᵍnē′x·ᵍEmᵍlāwisēda dzō′noq!wa. "Laᵍmē′g·în wā′wałk·ī′nalōLaxs ɬâ′k!wēmasaā′xEntqō′s paxa′la. Wë′g·a â′Em yā′lax lā′xēs ġwä′lag·ilī′lasōs. Ē′sṃasēḷ q!ulā′masL g·ā′xEn qa ᵍmā′sg·anEmē′sEn mEnē′xᵍwīdg·ī′ɬLaōL, qāstä′i." Lā′ᵍlaē ḷEma′ᵍē ē′t!ēd yä′laqula. LaE′m ë′x·ᵍīdē nâ′qaᵍyas ḷEma′ᵍē qaxs lEᵍma′ē ḷō′gwalaL lā′xēs la laē′ḷasa. Lā′ᵍlaē yä′laxᵍwīd ē′t!ēd qaᵍs k·înxᵍā′LElē lāx ōbâ′ᵍyasa dzō′noq!wa. Mā′mēLałaEmᵍlā′wis ḷEmā′ᵍyaxa dzō′noq!wa. Lāᵍl q!ag·îɬtō′wēxēs hā′naL!Em. Maᵍɬts!ā′qᵍEmᵍlaē lē′da axā′ła lā′x ōbâ′ᵍyasa dzō′noq!wa. Lā′ᵍlaē q!îx·ī′dEq qaᵍs nē′xōstōdēxēs hā′naL!Em. ḷā′ẋᵍwalīᵍEmᵍlaxaā′wis. K·!ē′sᵍlaē

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

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

wu'łmē ḷEma'ᵍē aē'k·īla qaxs k·!ē'tsᵍmaē g·ā'yanâlēda dzō'-noq!wax gwē'g·ilasas ḷEma'ᵍē.

Lā'ᵍlaē ḷEma'ᵍē ē't!ēd wuLā'xa dzō'noq!wa. "Ē'sᵍmas aē'x·ᵍīdałaa?" ᵍnē'x·ᵍlaē ḷEma'ᵍyaxa dzō'noq!wa. "Ġwā'łlas adä' wułᵍE'm ᵍnē'k·ōL qa ᵍmā'sēsg·as q!ā'k·ōgōsaxs lEᵍmē'x·q!ulā'x·ᵍīdEL. Wë'g·a, â'Em yā'lax, qastä', lā'xōs gwä'lag·ililasaqōs. Laᵍmē'g·în wā'wałk·īnalōL." ᵍnē'x·ᵍEmᵍlaxaā'wisēda dzō'noq!wa. "Wë'g·a," ᵍnē'x·ᵍlaē ḷEma'ᵍē, "k!wā'g·ustâlīł laᵍs," ᵍnē'x·ᵍlaē ḷEma'ᵍyaxa dzō'noq!wa. Lā'ᵍlaēda dzō'noq!wa k!wā'g·ustâlīła. Lā'ᵍl â'lak·!āla łâ'k!wēmasēda dzō'noq!wa.

Lā'ᵍlaē yā'q!eg·aᵍłē ḷEma'ᵍē. "LEn yō'duẋᵘp!Ena hë'lîx·ᵍīdōL;" ᵍnē'x·ᵍlaē ḷEma'ᵍyaxa dzō'noq!wa. "ᵍnE'mp!EnaEmLwī'sEn qasō lāL ḷā'ẋolił. LaE'ms â'lak·!ālaL łâ'k!wēmasᵍē'dEL." — "Wë'g·a, â'Emx nau'alakwä'i ᵍyā'L!âlag·ilił lā'xēs gwä'lag·ililasōs." Lā'ᵍlaē ē't!ēdē ḷEma'ᵍē k·î'nxᵍāLEla lāx obâ'ᵍyasa dzō'noq!wa. LaE'mᵍlaē mā'mēLałaLē ḷEma'ᵍyaqēxs lEᵍma'ē q!â'łᵍaLElaqēxs lEᵍma'ē ë'x·ᵍīdELēda dzō'noq!wa. Lā'ᵍlaē k·î'nxᵍaLEla lax ōbâ'ᵍyasa dzō'noq!wa. Lā'ᵍlaē q!ē'x·ᵍīdxēs hā'naL!Em. Lā'ᵍlaē wē'xᵍwīdEq qaᵍs nē'xᵍīdēq. Wē'qwēᵍläläᵍlaē ḷEma'ᵍyaxēs hā'naL!Em. Hë'EmᵍlāwisEla gwôgwā'łtseyā'tsa dzō'noq!wa, qaēxs la'ē mā'mēLāłaxa dzō'noq!waxs la'ē wē'qwēᵍlälaxēs hā'naL!Em. Lā'ᵍlaē ᵍnē'k·ē ḷEma'ᵍē qaᵍs lâL lā'g·ixēs hā'naL!Em. "Q!ā'gEmałā lag·a qā'stä," ᵍnē'x·ᵍlaē ḷEma'ᵍyaxa dzō'noq!wa. "LaᵍmEn â'lax·ᵍīdEL qaᵍs hā'ᵍnakwīlaōs ë'x·ᵍīda," ᵍnēᵍx·ᵍlaē ḷEma'ᵍyaxa dzō'noq!wa. "Â'laḷasōs wā'łdEmaq!ōs, qā'stä," ᵍnē'x·ᵍlaēda dzō'noq!wa. Lā'ᵍlaē ē't!ēd lä'ᵍstalīłē ḷEma'ᵍē lā'xa g·ōkᵘ. Yä'laqula; la ē't!ēd k!wā'g·alīł lā'xēs k!waē'las. Lā'ᵍlaē

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

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

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

q!Ex·ᵍī′dxēs hā′naL!Em qaˢs ɬEx̱ˢwôqō′dēq. "Wä, laˢmEn gwā′ła. K·!eâ′st!aāx̱ᵘ lā la ts!îx·î′laL lā′xōs obâ′ᵍyaqōs."

Lā′ᵍlaē ɫ.ā′x̱olīɬᵍlaēda dzō′noq!wa. "Qa ˢmā′sēsEn wā′ɬ-dEmaEn," ˢnē′x·ᵍlaēda dzō′noq!wa, "ē′sˢmaēɫ.En wā′walk·ī-nālax g̱wē′x·ᵍidaāsasg·îns ·ˢnEmō′x̱ᵘg·îns, g·ā′xēg·în wā′wałk·īnālaqîk·. Ē′sˢmaēɫ.ak· q!ulā′mas g·ā′xEn," ˢnē′x·ᵍlaēda dzō′noq!waxēs wā′xaēlasxēs ˢnEma′ēɬwut lā′xēs g·ōkᵘ. Lā′-ᵍlaē ē′dzaqwa yā′q!eg·aᵍɬēda dzō′noq!wa. "K·!ē′sˢmaēɫ.En wä′g·iLōL, qastä′," ˢnē′x·ᵍlaēda dzō′noq!wa, lāx ɫ.Ema′ᵍē. "LaE′ms lāL g·ō′gwadLesEn g·ō′kwaqEn qaēs g̱wē′x·ᵍīdaasōs g·ā′xEn, yū′Laxs q!ulā′masaā′qōs g·ā′xEn. LaE′mxaā′wīsEs lāɬ g̱Eg·ā′dELsEnx xunō′kwaqEn. Â′ᵍmEn hayō′qōdxEn łā′-xulax·däqEn xunō′kwa. LaEmxaā′wīsEs lāL ˢwā′badLesEn ˢwā′pēx, yîqōxs k·!eâ′saēx ˢnEmā′x·îswuta′. Yū′Em q!ulā′-staxLōx yî′xEn ˢwā′paqEn. ˢyā′L!âla nEgu′mp," ˢnē′x·ᵍlaēda dzō′noq!wa lāx ɫ.Ema′ᵍē. "Aē′k·ilaLesēxEn xunō′kwaqEn. Laˢmō′x lā′Lōx xatsEmā′xsōs g̱EnE′maqōs."

LaE′mᵍlaē q!wēɬᵍā′liɬēda dzō′noq!wa. Lā′ᵍlaē ɫ.ā′x̱oliɬē ɫ.Ema′ᵍē qaˢs yā′q!eg·aᵍɬē. Mō′mElk·!alē ɫ.Ema′ᵍyas wā′ɬdE-masa dzō′noq!wa. "Ḡē′lak·asᵍlax·ēs g̱wē′x·ᵍīdaasōs g·ā′xEn, yîxg·în hë′ᵍmēg·în lā′g·īɬ hë gwä′lag·îlsē, yîxg·în ɫ.ā′ɫ.ōgwas-daᵍēg·în. Â′laᵍmēsEn la ɫ.ō′gwalaxēs g·ōk!uts!ē′naˢyōs, qa ˢmā′sēsēs lā′g·īLaōs wuɬᵍE′mL q!ā′yaqalaLesg·as xunō′x̱ᵘg·ōs. K·!ē′sālasēg·în mō′masīlaqīk·," ˢnē′x·ᵍlaē ɫ.Ema′ᵍyaxēs la nEgu′mpa.

"Wä, wë′g·iɬ la ɫ.ā′x̱oliLōL," ˢnē′x·ᵍlaēda dzō′noq!wax ɫ.Ema′ᵍē, "qaˢs lā′lag·aōs ō′xLEx·ᵍīd lāx xEtsEmā′sōs g̱EnE′-maqōs." Haˢnē′ɬᵍlaēda xatsE′m lāx nā′qoLēwaliɬasa g·ōkᵘ. Lā′ᵍlaē ɫ.Ema′ᵍē ɫ.ā′x̱oliɬ qaˢs lē axᵍē′dEq. LaEmᵍlā′wisē ɫ.Ema′ᵍē wāx· dā′g·ilīɬaxa xatsE′m. Wä′Lē ɫ.Ema′ᵍē, hawä′-L!Emᵍmᵍlaē ɫ.Ema′ᵍyasa xatsE′masēs g̱EnE′mē. K·!ē′sᵍlaē ɫ.Ema′ᵍē łâ′x̱ᵘsa xatsE′m. Lā′ᵍlaē yā′q!eg·aᵍɬēda dzō′noq!wa-

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

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

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

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

xēs xunō′kᵘ. "Ḡwa′la wuɬˢᴇ′m ˢnēx· qa yuwä′ˢs aā′xsīlōs łā′wunᴇmaqōsaxōs xatsᴇ′maqōs. K·!ē′saā′xᴇntxs łâ′ẋᵘsōx." K·!ē′sˢlaēda xatsᴇ′m dā′daēma. Amā′bidōˢlaēda xatsᴇ′m. Lā′ˢlaē ḷā′ẋolīɬēda gᴇnᴇ′mas ḷᴇma′ˢē. Â′ᴇmˢlāwis qᴇ′lẋᵘ-kwôî′ndxa xā′xadzᴇmē qaˢs aā′psōɬts!ānē lā′xēs xā′xadzᴇmē. Lā′ˢlaē qā′sˢīdē ḷᴇma′ˢē ḷᴇˢwīs gᴇnᴇ′m. Lā′ˢlaē dā′xˑˢīdēda gᴇnᴇ′mas ḷᴇma′ˢē lā′xēs ˢwā′pē, yîxa q!ulā′ˢsta qaˢs lē lā′xēs g·ōkᵘ, lāx ō′gwägēlisasa wa, g·ō′kulasasēs ōmp.

Lā′ˢlaē ḷᴇma′ˢē laē′ʟ lā′xēs g·ōkᵘ. ˢmā′sʟēˢlą̄wîs ō′mpas. Â′ᴇmˢla g·aē′ɬ xā′qa. Lᴇˢmā′alaxōḷ łᴇˢla′. K·!ē′tsᴇmẋᵘst!aākᵘˢmaāˢlaē ḷᴇma′ˢē gä′ɬa. Mō′xˢunxēlaāˢlaẋōḷē ḷᴇma′ˢē lā′xēs gwä′lag·îldzasdē. Lā′ˢlaē ḷᴇma′ˢē q!wä′g·aˢɬ. Â′lak·!ālaᴇl q!wā′sa qaēs ō′mpaxs k·!eâ′st!aā′kwaˢl gwē′xˑˢīdaas q!ulā′xˑˢīd qaxs hë′ˢmaē lā′g·ɪld hë gwä′lag·îlsē ḷᴇma′ˢē, yîxs ˢnē′k·aē ḷᴇma′ˢē qaˢs gᴇg·ā′dᴇxˑˢīdē hā′nakwīla qaxs k·!eâ′saē aā′xsīlax·daˢxuq ḷᴇˢwīs ō′mpdē. Hë′ᴇmˢlawis lā′g·ɪɬᴇs ts!ᴇx·î′lä nâ′qaˢyas ḷᴇma′ˢē, qaxs wułma′ē la g·ā′xē gᴇnᴇ′mas. Lā′ˢlaē nē′łē ḷᴇma′ˢyaxēs gᴇnᴇ′m, "Aē′saˢyumālaxg·a nᴇgō′mpdîk· gayō′ɬˢēdxᴇntîxˑ łᴇˢla′," ˢnē′xˑˢlaē ḷᴇma′ˢyaxēs gᴇnᴇ′mē. "Dō′xˢwīdag·aqîk·," ˢnē′xˑˢlaē ḷᴇma′ˢyaxēs gᴇnᴇ′mē, "g·aᴇ′m g·a′da." K·!ē′sˢlaēda gᴇnᴇ′mē dō′qula qaxs hë′ts!ēmasˢmaē gwē′xˑsē gwē′mats!āɬdᴇmasēxs dzō′noq!waē. K·!eâ′saē gwē′xˑˢīdaatsëk· dō′qulēda dzō′noq!wa qaēxs wałwu′nxstâē wu′nqᴇlaēs qaˢyā′qas. "G·aᴇ′m g·a′da," ˢnē′xˑˢlaē. Dā′xˑˢīdᴇx aˢyasâ′sēs gᴇnᴇ′m. Lā′ˢlaē p!ē′ẋwāmasᴇq lā′xa xā′qē. "Ā," ˢnē′xˑˢlaēda dzō′noq!wa, yîx gᴇnᴇ′mas, "hë′ˢmasēɬ lā′g·ɪłōs q!wā′sa yîxg·înts g·ā′lēxˑdēg·îns g·āx laē′ʟ lā′xōs g·ō′kwaqōs. Ḡwā′ɬlas q!wā′sōʟ," ˢnē′xˑˢlaēxēs łā′ˢwunᴇmē. "Wë′g·axˑîns k!wā′g·alīɬ qa g·ā′xlag·ɪsᴇns g·ō′kwaᴇns yîxa g·ā′yaˢna′kulä lā′xᴇn ō′mpa."

Lā′laē k!usˢā′līɬ qaˢs ʟᴇqᴇɬtsᴇ′mdēxēs xatsᴇ′m. K·!ē′sˢᴇl q!ā′ʟᴇlē ḷᴇma′ˢē lāx g·ā′xdᴇmas g·ōẋˢwā′lisē yîx wā′ɬdᴇmxˑ-

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

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

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

däsēs nEgu'mp. G·ā'x^{s}laēda g·ōk^{u} g·ō'ẋ^{s}wālîs lāx g·ō'-gwidzasdäsēs g·ō'ẋ^{u}bidō^{s}ẋ^{u}dē. K·!eâ's^{s}laē la axē'sē wī'wamē-dzadzēx·däs. G·ā'x^{s}am^{s}laēda g·ō'ẋ^{u}dzē, yîx dō'gułdäs ḷEma'^{s}ē lā'xa ā'L!ē. K·!ā'maxk·!amaq!ā'stō^{s}laēda g·ōk^{u}. El^{s}E'lqo-lag·ilił̄ēda sī'siuL lāx wā'xsōstâlił̄asa g·ōk^{u}. Hë'Em^{s}laẋaā'-wis gwigwä'lag·ilił̄ēda āLanE'm. El^{s}E'lqolag·ilił^{s}Em^{s}laxaa'. Lā'^{s}laē gwā'yaxstēda, yîx gEnE'mas ḷEma'^{s}ē lā'xēs nEgu'mpaxs k·!ē's^{s}maē q!ulā'x·^{s}īda. Ä'^{s}maē axē'łtsäEm xā'qa. Lā'^{s}laē x·ō'ẋ^{s}wīdē gEnē'mas ḷEma'^{s}yaxēs ^{s}wāp. La'^{s}laē axstE'ntsēs a^{s}yasō' lā'xēs ^{s}wāp qa^{s}s xō's^{s}īdēxēs nEgu'mp. Mō'p!EnaEm-^{s}laē xō's^{s}ītsa hō'laɬbida^{s}wē ^{s}wā'pa lā'xēs nEgu'mp. Lā'^{s}laē ḷā'ẋolił̄ē nEgu'mpas. "Yē," ^{s}nē'x·^{s}laē nEgu'mpas, "LŌ'ma-wīst!En ë'x·p!astōwīsEwa lā'xEn mē'x^{s}ēnēx·dē." — "Ḡwā'łlas ^{s}nē'k·ōL, ōmp," ^{s}nē'x·^{s}laē ḷEma'^{s}yaxēs ōmp, "la^{s}mē'x·dēqōs łE^{s}la'. Â'^{s}maaqōs la wax^{s}ē'tsōsg·a g·ā'xēk· k!waē'łag·a-^{s}mEn gEnE'mk·. Dō'x^{s}wīdasxōxda g·ō'kwîx? Yū'^{s}mEn ḷō'gwa^{s}yōx lā'xEn laā'sdä. K·!ē'sîk· dā'daēmag·a mā'mē-k·asg·asg·în gEnE'mk·."

Lā'^{s}laē ë'k·ē nâ'qa^{s}yasa ōmp qa gwē'x·^{s}īdaasasēs xunō'-kwaxs ḷō'gwalaē. "Ḡē'lak·as^{s}la xunō'k^{u}, qä'ḷaxg·în lā'-q!amēg·în wā'wałk·īnālaxēs g·ā'x^{s}ēna^{s}yōs wax^{s}ē'dExg·as q!ā'k·ōgōs. Hë'x·dasēḷ gwä'lag·îlsē ḷā'ḷōgwasdE^{s}yaxdasēḷa, xunō'k^{u}." Lā'^{s}laē ë'x·da^{s}x^{u}^{s}laē nâ'qa^{s}yas ḷE^{s}wis xunō'kwē ḷE^{s}wis nEgu'mp qaxs lā'ē g·ō'gwadEsa ë'k·ē g·ō'kwa.

Lā'^{s}laē ^{s}nE'mx^{s}Enxēla g·ō'kula lā'xēs ax^{s}ā'sē. Lā'^{s}laē ẋu'lsē nâ'qa^{s}yas ḷEma'^{s}ē. Lā'^{s}laē ḷEma'^{s}ē ḷā'ẋ^{s}wīdxa gaā'lak·as qa^{s}s lē lE'ntsēs lā'xa L!Emā'is. ^{s}wā'las^{s}laēda x·ā'ts!a^{s}ē. Lā'^{s}laē ḷEma'^{s}ē ḷā'ẋustālîs lā'xa L!Ema'is. Lā'^{s}laē ḷEma'^{s}ē

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

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

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

dō'xˢwaLElaxa yā'wopEˢyala lā'xa L!ā'sakᵘ. "Ā ḷEtâłalai' qEn lē lāxsEai'," ˢnē'xˑˢlaēxa nExā'q. "Yä, q!ē'nEmxḷ̣ē̱-g·anuˢx̣ᵘ t!Eg̱u'xsîkˑ." Lā'ˢlaē ē't!ēdē ḷEma'ˢē dō'xˢwaLElaxa yā'wopEˢyala. "Ā ḷEtâłalai' qEn lē lāxsEai'," ˢnē'xlaē.ˢ ḷEma'ˢē. G·ā'xˢlaē ā'LEˢstēda xā'wē. "Yä, q!ē'nEmxḷ̣ē̱-g·anuˢx̣ᵘ wa'nxsîkˑ." Lā'ˢlaē bowē'da xā'wē. Lā'ˢlaē ē't!ēdē ḷEma'ˢē dō'xˢwaLElaxa bā'La. "Ā ḷEtâłalai' qEn lē lāxsEai'," ˢnē'xˑˢEmˢlaxaā'wis ḷEma'ˢē. G·ā'xˢlaēda bā'La ā'LEˢsta. "Yä, kˑît!Elā'xḷ̣aēnuˢx̣ᵘ." Lā'ˢlaēda bā'La bâ. Lā'ˢlaē ḷEma'ˢē ē't!ēd dō'xˢwaLElaxa yā'wopEˢyala. "Ā ḷEtâłalai' qEn lē lāxsEai'." — "Yä, q!ē'nEmxḷ̣ēg·anuˢx̣ᵘ ts!ō'-ts!ōmaxsîk;" ˢnē'xˑˢlaēda ts!ō'ts!EsbEs. Lā'ˢlaē bâ'ēda tsō'-ts!EsbEs.

Lā'ˢlaē ē't!ēdē ḷEma'ˢē dō'xˢwaLElaxa kˑ!ē'sē yā'wopEˢyala. Â'Emˢlaē siōˢnakulaq!ā'lama. Mēmē'gwataˢlaxōḷ̣ yîxa sī'oˢnakula. "Ā ḷEtâ'łalas qEn lę̣ lā'xsa." — "ˢmā'ˢmayaē'xsdas," ˢnē'xˑˢlaēda mēmē'gwatax ḷEma'ˢē. "Lā'LEn gā'gakˑ!aLEx xunō'kwasEnts gˑīg̱Emaˢēˑ" — "Â'Emxˑstaˢs kˑ!eâ'sg·anEm g̱wē'xˑˢīdaas g̱E'lpała g·ā'xEnuˢx̣ᵘ qaxg·ā'nuˢx̣ᵘ kˑ!ē'sēg·anuˢx̣ᵘ q!wā'łq!unāla xˑîxˢwī'da." Lā'ˢlaē bowē'da mēmē'gwat. MaˢłtsE'mˢEmˢlaēda mē'gwat, g·ā'xˢlaēda ē't!-ēdē sī'oˢnakula. Mā'kˑaēsEla nEx̣wā'bāla lāx ḷEma'ˢē. "Ā ḷEtâłalai' qEn lē lāxsEai'." — "G̱wā'la," ˢnē'xˑˢlat!ēda xu'mdäˢlaxōḷ̣. "Kˑ!eâ'sg·anEmaaqōs g̱wē'xˑˢīdaas dā'ła g·āxEnuˢx̣ᵘ qaxg·anuˢx̣ᵘ kˑ!ē'sēg·anuˢx̣ᵘ sE'ltāła. Yā'yaxˑīˢlälīg·anuˢx̣ᵘ. Kˑ!eâ's kˑ!ēs g̱wē'g·ilasa, lē'xˑiLayā'leg·anuˢx̣ᵘ lā'xwa dE'msxˑēx." Lā'ˢlaē bō'wēda xu'mdē.

LaE'mˢlaē wā'xˑī ḷEma'ˢē yā'xˑˢīd. LaE'mˢlaē wā'xˑī ḷEma'ˢē nä'ˢnakᵘ, la'as ḷEma'ˢē ē't!ēd Lā'sg̱Emxˑˢīd. Lā'ˢlaē dō'xˢwaLElaxa L!ā'sabāla lā'xa L!ā'sakᵘ. Lā'ˢlaē ē't!ēd ˢlā'q!ugˑaˢłē ḷEma'ˢē: "Ā ḷEtâ'łalai' qEn lē lāxsEai'." G·ā'xˢlaē yā'yanaEmˢlā'wisēda g·āx ā'LōłEla. G·ā'xˢlaē Elā'q mā'kˑała lāx ḷEma'ˢē. "ˢmā'dzâḷas, qastä'," ˢnē'xˑˢlaēda

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

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

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

x·ix·ō′bē. Ma^{s}ɬtsE′m^{s}laēda x·ō′bē. "Ga′gak·!aēxsdEnLax k·!ē′dēɬasEnts g·ī′gama^{s}ya." — "Wa, gē′lag·a, ë′k·ōs wā′ɬdEmaqōs," ^{s}nē′x·^{s}laēda x·ix·ō′bē. "Â′EmLEs yā′L!âLōL, â′naxwaEmLEs t!Ex^{s}wī′dEnaxwaɬ g·ā′xEnu^{s}x^{u} qō lā′naxwaLēs hā′sa^{s}yōs lā′bax·^{s}īdEL. Dō′qulamasēxa ^{s}wā′lasē nEg·ä′? Dā′tsâlisLEns lā′xada ^{s}wā′lasē nEg·ä′. Yā′L!ōx^{u}^{s}wīdLEs ā′Las wiō′L lā′xēs wā′ɬdEmōs." — "Ga′ya.LEn," ^{s}nē′x·^{s}Em^{s}lā′wisē ya.Ema′^{s}yaxa x·ix·ō′bē. "Wë′g·ax·îns gu′nx·^{s}īda dā′s^{s}īd, yîsEns ^{s}nEmō′kwēx," ^{s}nē′x·^{s}laēda x·ix·ō′bē. "Wë′g·ax·îns," ^{s}nē′x·^{s}Em^{s}lāwis. Lā′^{s}laē dā′s^{s}īda. Gē′ntsElaEm^{s}lāwisēxs la′e dā′s^{s}īda. Lā′^{s}laē x·îx^{s}wī′da. K·!ē′s^{s}laē hasE′q nâ′qa^{s}ē ya.Ema′^{s}yaxēs laē′na^{s}ē x·îx^{s}wī′da. Has^{s}E′m^{s}laēxa x·ix·ō′bē nâ′qa^{s}yaxēs laē′na^{s}ē x·îx^{s}wī′da: "Ła̱′k!wēmas^{s}Emxōya.ōx nâ′qa^{s}yaxsEnts ^{s}nEmō′kwaqEnts," ^{s}nē′x·^{s}laēda x·ix·ō′bē. "K·!ē′sLxōya.Ens wuɬ^{s}E′mɬ ła̱′k!wēmasL ya.ē′xs^{s}ālaLxEns ^{s}nEmō′kwēx," ^{s}nē′x·^{s}laēda x·ix·ō′bē. LaE′m^{s}laē mā′k·ała lā′xa ^{s}wā′lasē nEg·ä′. "La^{s}mEns wë′giL," ^{s}nē′x·^{s}laēda x·ix·ō′bē. "La^{s}mEnts wë′g·iL dā′s^{s}īdEL lā′xwa bE^{s}nā′^{s}yaxsa ^{s}wā′lasēx nEg·ä′," ^{s}nē′x·^{s}laēda x·ō′bē. Â′lak·!āla^{s}l ła̱′k!wēmasē nâ′qa^{s}yas ya.Ema′^{s}ē qa wā′ɬdEmasa x·ix·ō′bē qaēxs haiā′L!ōlaā′x ya.Ema′^{s}ē. "Yā′L!ânō," ^{s}nē′x·^{s}Em^{s}lā′wisēda x·ix·ō′bē, "ā′Las q!ulē′x·st!Eqālax ā′Las a^{s}mē′ɬālax la′xEnts gwä′lag·iLa^{s}yaā′sēx," ^{s}nē′x·^{s}laēda x·ix·ō′bē. "Wë′g·a â′Emx," ^{s}nē′x·^{s}Em^{s}lā′wis ya.Ema′^{s}ē. "G·î′l^{s}Emlā′xîs t!Ex^{s}wī′dlax g·ā′xEnu^{s}x^{u}," ^{s}nē′x·^{s}laēda x·ix·ō′bē, "lā′xōx nEgō′yâ^{s}yaxsa bE^{s}nā′^{s}yaxsōxda ^{s}wā′lasēx nEg·ä′." — "Wë′g·ax·înts â′^{s}ma," ^{s}nē′x·^{s}Em^{s}lā′wisē ya.Ema′^{s}yaxēs ^{s}nē^{s}nEmō′k^{u}.

Lā′^{s}laē dā′s^{s}īd. Dā′sa^{s}l, gē′g·iɬtsēla^{s}l dā′sa lāx bE^{s}nā′^{s}yasa nEg·ä′. Ła̱′k!wēmas^{s}laē nâ′qa^{s}yas ya.Ema′^{s}ē qa^{s}s k·!ē′sē Lē′guɬtōda wā′ɬdEmasēs ^{s}nē^{s}nEmō′kwē. Lā′^{s}laē x·îx^{s}wī′d lāx apsā′tsē^{s}yasa ^{s}wā′lasē nEg·ä′. Hë′x·^{s}idaEm^{s}lāwis dō′x·^{s}waLEla ya.Ema′^{s}yaxa q!wôqā′ła. "LE^{s}ma′s dō′qulaaxada q!wôaqā′ła?" ^{s}nē′x·^{s}laēda x·ix·ō′bäx ya.Ema′^{s}ē. "La^{s}mE′n," ^{s}nē′x·^{s}Em^{s}lā′wisē ya.Ema′^{s}ē. "Hë′^{s}mEnts lā′laē," ^{s}nē′x·^{s}laēda

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

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

x·ix·ō′bē. "Wë′g·ɪLlax·înts dō′qwałaL qa ġwä′łaā′sLEsents ˢnEmō′kwîx," ˢnē′x·ˢlaēda x·ix·ō′bē.

Lā′ˢlaē sEnā′El qa ġwä′łaatsēs ˢnEmō′ẋᵘdaˢxwē. "ˢya," ˢnē′x·ˢlaēda ˢnE′msgEm x·ō′bē. "Hë′ˢmEn ā′łē sEnā′nEma qa ġwä′łaatsEnts ˢnEmō′kwēx qaē′xs łā′laẋwīlanaẋwants g·ī′gEmaˢē lāx lEqwä′. Wë′g·ax·înts," ˢnē′x·ˢlaēda x·ix·ō′bē, "wë′x·înts lā′xa ō′xɫaˢlēs." Lā′ˢlaē gE′lxˢīd qaˢs lā′x·daˢxwē lāxɫā′lisa lā′xa oxɫaˢlē′s. Lā′ˢlaē dō′xˢwaLElax·daˢxwa ë′k·ē lEqwa′. Gunē′pˢlaēda lEqwa′. Â′laEl lE′mẋwa. Yū′duẋᵘsˢālasˢlaēda lEqwa′ lāx sō′psˢEntsaˢwē. "Wë′g·ax·înts laē′LasEnts ˢnEmō′kwîx lāxg·a′da kwā′ẋwałak· la′xōx ō′baˢyaxsa lEqwa′x." Lā′ˢlaē laē′lē ɫEma′ˢē lāx ō′baˢyasa lEqwa′. LaE′mˢlaē gwā′łē k!wē′xaˢyasa x·ix·ō′bē qaēs ˢnEmō′ẋᵘdaˢxwē. Lā′ˢlaē dā′pâlīsElēda x·ixō′bēxa lEqwa′ la ˢwu′nwaqaˢyaats ɫEma′ˢē. Lā′ˢlaē dā′pstōlisas lax ōstâˢlisasEnts g·ī′ġamaˢē. Hë′Emˢl ā′łēˢs x·ā′ts!Eg·äxtowē la lE′mẋˢwalisēda lEqwa′ lāx ˢnEqE′nts!ēsasEnts g·ī′ġamaˢē. Dō′qwałaEmˢlā′wisēda x·ix·ōbē lāqē′xs la′ē k·ā′t!ālīsēda lEqwa′. Dā′saˢlaēda x·ix·ō′bē lā′xa L!Emā′is q!ā′q!alāla qō pEẋu′lēs lā′xē ˢwu′nwaqaˢyaasasēs ˢnEmō′ẋᵘdaˢxwē.

Lā′ˢlaē ˢnā′x·ˢīda gag·ū′stâEmˢlawisEnts g·ī′ġamaˢyaxs g·ā′xaē lEnts!ē′sEla lā′xēs L!Ema′ēs. Lā′ˢlaEnts g·ī′ġamaˢē aē′daaqa qaˢs lē axˢē′dxēs sō′bayu. G·ā′xˢlaē aē′daaqa. "Lō′mawīst!ē ë′k·ē lEqwa′," ˢnē′x·ˢEmˢlāwisEnts g·ī′ġamaˢē. Lā′ˢlaē sō′p!ēdxa lEqwa′, yîx ˢwunwaqēyaa′sas ɫEma′ˢē. Lā′ˢlaē wī′x·ˢīdxa lEqwa′, wī′g·ɪLas lā′xēs g·ōkᵘ. Lā′ˢlaē ē′t!ēd wī′x·ˢīdxa ˢnE′mē lEqwa′. Yū′duẋᵘsˢaˢlaēda lEqwa′. Lā′ˢlaē ē′t!ēd wī′x·ˢīdxa ˢnEm. Hë′Emˢel ˢwu′nwaqaˢyaāsas ɫEma′ˢyaxa ˢnE′mē lEqwa′. E′lxɫēˢlaē axˢā′sas ɫEma′ˢē. Lā′ˢlaē wī′x·ˢalēlEm lāx ōstâ′lîłasa g·ōkᵘ. LaE′mˢlaē g·ē′g·aqaˢē ɫEma′ˢē lā′xa lEqwa′. Wā′ẋᵘdzâlaEmˢlā′wis g·aē′ła lā′xa g·ōkᵘ.

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

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

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

G·ā′x^{s}laēda ^{s}mEku′la nä′^{s}nak^{u}. Lā′^{s}laē yā′q!eg·a^{s}łēda ^{s}mEku′la. "Ā," ^{s}nē′x·^{s}laēda ^{s}mEku′la, "^{s}wî′x·^{s}îdanē^{s}sḷEns g·ī′yaqEns qa^{s}s łā′wadäsōxda g·înā′nEmx g·ī′g·îlīsEla lā′xwa ^{s}nE′mēx awī′nagwîsa," ^{s}nē′x·^{s}laēda ^{s}mEkulä′xEns g·ī′ga ma^{s}ē. "Ā, ḷEmä′^{s}x·Lalaōx yîxEn gwô^{s}yō′x gEg·a′tsōxda dzōnoq!wagabida^{s}wē." Lā′^{s}laē qā′s^{s}īdēda ^{s}mEku′la. G·ā′x^{s}laēda L!ē′sEla k!wā′g·alił lā′xēs g·ōk^{u}. "Ā," ^{s}nē′x·^{s}Em^{s}laxaā′wisēda L!ē′sEla. "^{s}wī′x·^{s}îdanē^{s}sḷEns g·ī′yaqEns qa^{s}s łā′wadēsa ë′x·bida^{s}wêx g·înā′nEm gEg·a′däxsa dzō′noq!waġabida^{s}wē." LaE′m^{s}laē â′lak·!ālas ë′k·ē nâ′qa^{s}yas ḷEma′^{s}ē qa wā′łdEmi^{s}lälasa ^{s}mEku′la ḷE^{s}wa L!ē′sEla lā′qēxs hë′x·sä^{s}maē g·ā′xlä ā′waqa^{s}yasa lEqwa′. Lā′^{s}laē ġā′nuł^{s}īda. P!EdEk·îla′^{s}laēda ġā′nuL. Nâ′qōLēwalił^{s}laē g·aē′lasas k·!ē′dēłasEns g·ī′ġama^{s}ya. L!E^{s}wâ′. Â′laEl ë′x·^{s}laēs g·aē′las. Lā′^{s}laē lâ′qawē ḷEma′^{s}ē lā′xa lEqwa′ qa^{s}s k!wā′g·alił ē. Lā′^{s}laē dō′x^{s}walElaxēs lā′laa lāx ō′gwiwalłasa g·ōk^{u}. LaE′m^{s}laē mē′x^{s}ēdē g·ī′g·aōłnukwa′sa g·înā′nEm. Lā′alas ḷā′x̣olił ḷEma′^{s}ē qa^{s}s lä lāq. SE′ltałaEm^{s}lā′wisē ḷEma′^{s}yaxs la′ē lā′g·aa lāx kwa^{s}lē′lasasēs gwô^{s}yō′ qa^{s}s gEnE′mē. Lā′^{s}laē ḷEma′^{s}ē p!ā′x·^{s}ītsēs a^{s}yasō′ lāx g·ō′gwôyâ′sa g·înā′nEm. "Qwē′da," ^{s}nē′x·^{s}Em^{s}lā′wisēda g·înā′nEm. Lā′^{s}laē ē′t!ēdē ḷEma′^{s}ē dā′x·^{s}īdEx g·ō′gwô^{s}yâs. "Qwē′da," ^{s}nē′x·^{s}Em^{s}laxaā′wisēda g·înā′nEm. LaE′m^{s}laē ^{s}nē′k·îx hë′dēda ^{s}wa′ts!ē la ḷâ′balag·iliłEq lā′xēs kwôlē′lēna^{s}ē lā′xēs g·aē′las. "Ġwā′łdzâs," ^{s}nē′x·^{s}Em^{s}lā′wisē ḷEma′^{s}ē. "Ġwā′łlas k·ā′^{s}yōL," ^{s}nē′x·^{s}Em^{s}lā′wisē ḷEma′^{s}ē. "Lā′x·st!aa′x̣^{u}ḷaxaa′s ^{s}nē′x·sō qa^{s}s łā′wadaōsEn. Nō′gwaEm ḷEmä′^{s}x·La," ^{s}nē′x·^{s}laē ḷEma′^{s}ē. "Gē′lag·a," ^{s}nē′x·^{s}Em^{s}lā′wisē xunō′kwasEnts g·ī′ġama^{s}ē.

Lā′^{s}laē ku′lx·^{s}īd ḷE^{s}wa g·înā′nEm. LŌ′maEl ë′x·^{s}laēs nē′^{s}nâqaē qaēs laē′na^{s}ē hā′yasEk·âlax·da^{s}xwa. Lā′^{s}laē a^{s}mā′łâlax·da^{s}xwēda hā′yasEk·âla. Lā′^{s}laē ts!Ek·!îxsdE′ndē ō′mpasēq qēxs a^{s}mā′lâla^{s}ē. "Adä′," ^{s}nē′x·^{s}laēda ōmp. "K·ā′^{s}yadzâx·iḷaxōx wī′säq!" ^{s}nē′x·^{s}laēda ōmp, "ā′Lat!ō^{s}la

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

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

g·ī'g·ilē'ɬɛlalaxōs ā'ʟa^{s}yaqōs," ^{s}nē'x·^{s}laents g·ī'gema^{s}yaxēs xunō'kwē. Lā'^{s}laē ē'tɬēdents g·īgama^{s}ya mē'x^{s}ēd. K·ɬē's-^{s}em^{s}lā'wis gä'ɬa mē'xa, lā'alaxatɬ ē'tɬēdē ɻema'^{s}ē a^{s}mā'ɬōx-^{s}wīd ɻe^{s}wis gene'mē. Lā'^{s}laē gene'masents g·ī'gama^{s}ē tsɬîx·ī'da. TsɬEk·ɬîxsde'ndaxa a^{s}mā'ɬâlak·ɬâlē lā'xa ō'gwiwa^{s}liɬasa g·ōk^{u}. "Adä'," ^{s}nē'x·^{s}laē gene'masents g·ī'gama^{s}ē, lā'xēs xunō'k^{u}, "k·ā'^{s}yadzânē'x·înxōx wī'säqɬ" ^{s}nē'x·^{s}laēda gene'masents g·ī'gama^{s}ē, ^{s}nē'x· lā'xēs ^{s}wā'tsɬä, hë'em a^{s}mā'ɬâlōtsēs xunō'k^{u}.

"Ō'mîsɪlas," ^{s}nē'x·^{s}laē xunō'kwasents g·ī'gama^{s}ya. "^{s}nē'x·stɬaa'x^{u}ɻa'xaā's qen ɬā'wadēsik." — "ɻā'x^{s}wīdag·adzâ," ^{s}nē'x·^{s}laēda tsɬedā'qaxēs ɬā'^{s}wunem. "lō'mōx awī'lōx wā'ɬ-demaqɬsents xunō'kwaqɬents." Lā'^{s}lāē ɻā'x^{s}wīdens g·ī'gama^{s}ē qa^{s}s lɛgwī'ɬē. Lā'^{s}laē x·ī'x^{s}ēdēda lɛgwī'ɬ. "ɻā'x-^{s}wīdag·a qɬā'k·ō," ^{s}nē'x·^{s}laents g·ī'gama^{s}ya. Lā'^{s}laē ɻā'x-^{s}wīdex·da^{s}x^{u} qa^{s}s lepɬā'liɬēxa ō'gwiwaliɬasa g·ōk^{u}. Lā'^{s}laē lē'^{s}lālaxēs xunō'kwē ɻe^{s}wīs la ɬā'wunem.

Lā'^{s}laē ɻā'x^{s}wīdex·da^{s}xwa yî'xa la ha'yasek·âla. Lā'^{s}laē gaē'ɬda^{s}x^{u} kɬudzē'ɬ lā'xa ō'gwiwalīɬ. Lā'a^{s}lasens g·īgama^{s}ē yä'qɬēg·a^{s}ɬ: "Gē'lak·as^{s}la," ^{s}nē'x·^{s}laents g·ī'gama^{s}ē, lāx ɻema'^{s}ē. "Gwā'ɬela^{s}men ^{s}nē'k·ōl sō'em, ɻemä'^{s}s," ^{s}nē'x·^{s}laents g·ī'gama^{s}ya, "qaxs le^{s}ma'aqōs ^{s}nā'xwaem ax^{s}ē'xs-dese^{s}wasenū^{s}x^{u} wā'xaēlas. Hë'^{s}misēs k·ɬē'tsēna^{s}yaxentōs aō'msa, yūl, yîxs k·ɬeâ's^{s}maē ^{s}nemō'kwa begwā'nem g·ā'x-^{s}alela lā'xen g·ō'kwîx. Hë'^{s}misen lā'g·īɬen ^{s}nē'k·ōl k·ɬēs aō'msa. Â'emles yā'lɬâlōl lā'yēs ha'yasîk·âlaē'nē^{s}laōs," ^{s}nē'x·^{s}laents g·ī'gama^{s}yax ɻema'^{s}ē.

Lā'^{s}laē ɻema'^{s}ē yä'qɬeg·a^{s}ɬ: "Gē'lak·as^{s}lax·ēs wā'ɬdemōs," ^{s}nē'x·^{s}laē ɻema'^{s}yaxens g·ī'gama^{s}ē. "Â'la^{s}men ëx· begwā'-nema. K·ɬeâ'sen wīō'ɻanem lā'xen gwô^{s}yowē' qen gwä'-ɬaāsa." Lā'^{s}laē gä'ɬa ɻema'^{s}ē lā'xēs ax^{s}ā's. Lā'^{s}laē x̣u'ls-^{s}īdē ɻema'^{s}ya. Â'lak·ɬāla^{s}l x̣u'lsa. Lā'^{s}laē wulā'^{s}laē xunō'kwasents g·ī'gama^{s}ē. "^{s}mā'sēs xe'nlelēɬaōs x̣u'lsa?" ^{s}nē'x·^{s}laē gene'mas: "Gunō' hā'^{s}yamā'lax qa^{s}sō la^{e}'mlax

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

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

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

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

nä'ˢnakwēxsdɛlax." — "Â'laˢmɛn ẋu'lsa łɛ'ng·aa qaɛn ō'mpaɛn," ˢnē'x·ˢɛmˢlā'wis ḷɛma'ˢē. "Wë'x·înts dō'qwax â'sa."

Lā'ˢlaē xwā'naɬˢīdē ɡɛnɛ'mas. Q!ō'xts!ōtsēs g·ē'ts!âlasxēs p!aḷā'yu. Lā'ˢlaē lā'wɛlsa ḷɛˢwis łā'ˢwunɛma. "Â'ɛma ɡɛ'lpāłax lā'xɛn awī'g·aˢyax," ˢnē'x·ˢlaē ɡɛnɛ'mas. Lā'ˢlaē p!ɛłˢē'd. Laɛ'm lāl dō'qwalxēs nɛgu'mpa. Ɡä'łaɛmˢlā'wis xunō'kwasɛnts g·ī'ɡamaˢya p!ɛḷɛnā'kula. Lā'ˢlaē dō'xˢwalɛlaxēs g·ōkᵘ. "Hë'ˢmas g·ō'kwēda?" ˢnē'x·ˢlaē xunō'kwasɛnts g·ī'ɡamaˢya. "Hë'ɛm," ˢnē'x·ˢɛmlā'wisē ḷɛma'ˢē. Lā'ˢlaē baˢnō'łɛla q!ā'ˢnäxɛlaˢl lā'laa lāx g·ō'kwasēs łā'ˢwunɛmē. Lā'ˢlaē lā'g·aa lāq. Lā'ˢlaē laē'l qaˢs dō'qulīłɛlēxēs g·ōkᵘ. ˢmā'slēlā'wis hë ɡwē'x·sa? Laɛ'm łēłɛˢla', yîx ō'mpas ḷɛma'ˢē ḷɛˢwis nɛgō'mpē, yîxa dzōnoq!waɡabidaˢwē. Laɛmˢlā'wisē ḷɛma'ˢē yā'q!eg·aˢła: "Ɡwā'łlag·a hë ɡwē'łē," ˢnē'x·ˢlaē ḷɛma'ˢyaxēs ō'mpē. "G·ā'xˢɛmxaɛn ē't!ēd ḷō'gwala," ˢnē'x·ˢlaē ḷɛma'ˢyaxēs ō'mpē. "Awī'lawīst!ōs wā'łdɛmaq!ōs xunō'kwä," ˢnē'x·ˢlaē ō'mpas ḷɛma'ˢē. "Lɛˢmā'sēḷaxat! ḷō'gwala xunō'kwä," ˢnē'x·ˢlaē ō'mpas ḷɛma'ˢē. "Wë'g·a hā'ˢnakwīlalax·în q!â'łˢalɛ'laxōx ɡwē'x·sdɛmaxsōs ḷō'gwaq!ōs xunō'kᵘ." Lā'ˢlaē yā'q!eg·aˢłē ḷɛma'ˢē: "Qwē'sg·ilaɛmx·dɛn," ˢnē'x·ˢlaē ḷɛma'ˢyaxēs ōmp. "Lā'x·dɛn ë'k·!adzɛlīsaxɛnts ˢnā'lax. G·ā'xˢmēsɛn ɡā'ɡak·!ā'nɛmaxg·a xunō'kgwasɛnts ë'k·!ēɛnts g·ī'ɡamaˢya. K·!ē'st!aā'kwîx· aō'msa qaɛ'n lā'g·ītɛn ˢnē'k·ēqîk· k·!ēs aō'msa, qaxg·anuˢẋᵘ â'ˢmēg·anuˢẋᵘ p!ɛḷɛnā'kula g·ē'x·ˢɪd lāx g·ō'kwasîk· g·ā'g·axˢa lāxɛ'nts g·ō'kwaqɛnts."

Lā'ˢlaē ō'dzɛɡɛmēda dzō'noq!waɡabidaˢwē yîsē's laē'naˢē dō'xˢwalɛlaxēs dā'g·îˢlōł. K·!ē'sˢlaē yā'ˢwināla, yîxa dzō'noq!waɡabidaˢwē. K·!ē'sˢɛmˢlaxaā'wis yā'ˢwināla yîx xunō'kwasɛnts g·ī'ɡamaˢya. Hë'ɛmˢlā'wis g·î'lg·ilīłˢlaēda dzō'noq!waɡabidaˢwē. Nē'łamatsēs ɡwē'matsl!ā'łdɛmē lā'qēxs k·!ē'saˢl ō'gwax aō'msa, lā'xēs dā'g·iˢlōł. Lā'ˢlaē yā'ˢwîx·ilīłēda dzō'noq!waɡabidaˢwē. Lä'ˢstalīłɛlaˢl lā'xēs

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

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

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

g·ōkᵘ, yîxᵘsēˢstā́'lîɬEla. LaE'm ɫā́'ɫanaē'ɬˢēdē yîx xunṓ'kwasEnts g·ī'gamaˢē. Lā'ˢlaē k!wā'g·îɬp!ēqēg·ilîɬxa ɫā'ɫagawalîɬasa g·ōkᵘ. Lā'ˢlaē sE'lt!ālîɬˢlaēda dzō'noq!wagabidaˢwē. Lā'ˢlaē L!ā'yugulîɬēda k·!ē'dēɬasEnts g·ī'gamaˢē. Lā'ˢlaē lä'ˢstalîɬEla ō'gwaqa. P!Eɬtsē'ˢstālîɬE'laˢlaē xunō'kwasEnts g·ī'gamaˢē. Lā'ˢlaē sE'lt!ālîɬ, lā'alasa dzō'noq!wagabidaˢwē p!ELElē'îɬa qaˢs p!EɬtsēˢstālîɬE'lē lā'xa g·ōkᵘ, kuskusla'ē yîxa dzō'noq!wagabidaˢwē. Ge'g·ilîɬˢEmˢlā'wisēda ku'skus p!Eɬtsēˢstā'lîɬE'la lā'xa g·ōkᵘ. Lā'ˢlaē sE'lt!ālîɬa. Lā'ˢlaē ē'tlēda gu'ldEmˢlat!a yîx xunō'kwasEnts g·ī'gamaˢē. Gu'ldEmˢlaē p!Eɬtsēˢsta'lîɬE'la lā'xa g·ōkᵘ. Ge'g·ilîɬˢEmˢlaxaā'wis, laE'mˢlaē L!ā'yagEmx·daˢxwa nē'ɬasēs k·!ētsl!ē'naˢē aō'msdaˢxwa. Lā'ˢlaē sE'lt!ālîɬēda gu'ldEmē. Lā'ˢlaē ē'tElîɬa yîxEnts g·ī'ˢyaEnts xunō'kwasEnts g·ī'gamaˢē. Qō'losˢlaē, laE'mˢlaē â'lax·ˢîdEnts g·ī'ˢya yā'ˢwîx·ˢîtsa dzō'noq!wagabidaˢwē.

LaE'mˢlaē ˢnē'k·înts g·ī'ˢyînts qa qE'lx·ˢîdēsa dzō'noq!wagabidaˢwē. Gē'g·ilîɬˢEmˢlā'wis p!Eɬtsēˢstā'lîɬE'la, aē'daaqîˢläläēmˢlā'wis lā'xēs p!ā'p!aɫEnēgwēɬE'laēnaˢē lā'xa g·ōkᵘ. LaEmˢlā'wis sE'lt!ālîɬ. LaEmˢlā'wisē nâ'qEmg·alîɬdaˢxwa. Â'Emˢlaē ɫEma'ˢē ɫEˢwis ō'mpē ë'x·ˢak·a x·ī'tsax·îlax gwēˢgwälag·ililasasēs gaganE'mē. Lā'ˢlaē gwā'tˢalîɬdaˢxwa. Lā'ˢlaē yā'q!eg·aˢɬEnts g·ī'ˢya, xunō'kwasEnts g·ī'gamaˢē: "A'laEmxōɫas k·!ēs aō'msa," ˢnē'x·ˢlaEnts g·ī'ˢyaxa dzō'noq!wagabidaˢwē. "Q!â'lElaˢmENLōLāxs k·!ē'saaqōs aō'msa," ˢnē'x·ˢlaEnts g·ī'ˢē. Lā'ˢlaē ë'x·ˢîdē nē'nâqaˢyas Lō'maEl ë'x·ˢlaēs nâ'qaˢē ɫEˢwis dā'g·iˢlōɬē. Hamg·ī'lax·ˢîda, lā'xēs nEgu'mpdaˢxwē ɫEˢwis ɬā'wunEm.

K·!ē'sˢlaē â'laEm ɬā'ɣulanō'kwē ɫEma'ˢyasa dzō'noq!wagabidaˢwē. Hë'El ɬā'ɣulaˢlasē, yîx xunō'kwasEnts g·īgamaˢē. Q!ayā'nasˢlaēsa dzō'noq!wagabidaˢwē. LaE'mˢlāwis gä'ɬaEl

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

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

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

[1] A mythical bird.

g·ō′kwax·îla lā′xēs g·ō′ẋᵘda^{ɛ}xᵘ. Ë′x·q!ɛsɛlax·da^{ɛ}xᵘ^{ɛ}ɛl lā′xēs g·ōkᵘ. Lā′^{ɛ}laē ẋu′ls^{ɛ}ïdɛlaɛnts g·ï′^{ɛ}ï. Wuʟā′ɛm^{ɛ}laxaā′wisē ɻɛma′^{ɛ}yaxēs gɛnɛ′m: "Ġwônō′ hā′ya^{ɛ}mālaxō qasō laɛ′mlax łɛ′ng·aā′lax qa g·ï′g·aōłnukwa′," ^{ɛ}nē′x·^{ɛ}laē ɻɛma′^{ɛ}yaxēs ġɛnɛ′mē. "La^{ɛ}mɛn nä′^{ɛ}nakwēxsta," ^{ɛ}nē′x·^{ɛ}ɛm^{ɛ}lā′wisɛnts g·ï′^{ɛ}ï. "Wë′g·ax·înts nä′^{ɛ}nakwa lā′xēs g·ō′kwaōs," ^{ɛ}nē′x·^{ɛ}laē ɻɛma′^{ɛ}ē. Lā′^{ɛ}laē q!ō′xts!ōd^{ɛ}laɛnts g·ï′^{ɛ}yasēs g·ï′ts!âlasē. Lā′^{ɛ}laē lā′wɛls lā′xēs g·ōkᵘ.

"Ġwa′la wuł^{ɛ}ɛ′m q!ā′yaqalōʟ," ^{ɛ}nē′x·^{ɛ}laē ɻɛma′^{ɛ}yaxēs ō′mpē. "Ē′sʟɛnu^{ɛ}ẋᵘ ġä′łaʟ ^{ɛ}nɛmā′ł^{ɛ}ēbidōʟɛnu^{ɛ}ẋᵘ qɛnu^{ɛ}ẋō g·āxʟ dō′qwaʟōʟ ē′t!ēdɛʟ." Laɛm^{ɛ}lā′wis yā′q!eg·a^{ɛ}łɛnts g·ï′^{ɛ}ï. "Yā′ʟ!ånō," ^{ɛ}nē′x·^{ɛ}laēxēs łā′^{ɛ}wunɛm. "Alā′łāla lā′xēs gɛ′lpałaēnē^{ɛ}laōs lā′xɛn ō′x·sɛ^{ɛ}yap!a^{ɛ}ya," ^{ɛ}nē′x·^{ɛ}laēxēs łā′^{ɛ}wunɛm, "ā′ʟas qulē′x·st!ɛqālax. Hō′smēlaxas nâ′qēlax qasō ġɛ′lpâlax lā′xɛn ō′x·sɛ^{ɛ}yap!a^{ɛ}yaqɛn." Lā′^{ɛ}laē p!ɛł^{ɛ}ē′dayuwē ɻɛma′^{ɛ}ē. Laɛ′m lā′ʟ lax g·ō′kwasēs ġɛnɛ′mē. Qē′g·iłtsēla ^{ɛ}mōł^{ɛ}lā′wis p!ɛɻɛnā′kulā′yuwē ɻɛma′^{ɛ}ē. Lɛ^{ɛ}mō′ł^{ɛ}lawis ^{ɛ}nɛgō′yōd lā′xēs lā′laa ɻɛ^{ɛ}wis g·ē′x·^{ɛ}ïdaasēxs lā′ōła^{ɛ}l. K·!ē′st!aaẋu^{ɛ}ɛl q!â′ʟɛla^{ɛ}laē ɻɛma′^{ɛ}yaxēs ġwē′x·^{ɛ}ïdaas^{ɛ}ōła. Mē′x·^{ɛ}ēdānaōłaɛl, yîx ɻɛma′^{ɛ}ē, lā′g·ił^{ɛ}wuła^{ɛ}la′s ^{ɛ}mɛx^{ɛ}ē′dxēs gɛnɛ′mē. Lā′ōłālas tē′qaxa. X·î′lp!ɛqalā′^{ɛ}laē ɻɛmē′^{ɛ}x·däxs la′ē ba^{ɛ}nō′łɛla. Â′ɛm^{ɛ}lāwîs hë^{ɛ}nā′kula p!ɛɻɛnā′kulɛnts g·ï′^{ɛ}ï lā′laa lā′xɛnts g·ï′ġama^{ɛ}ē. Lā′^{ɛ}laē lā′g·aɛnts g·ï′^{ɛ}ï lā′xēs g·ōkᵘ. Wuʟā′sō^{ɛ}ɛm^{ɛ}lā′wisēs g·ï′g·aōłnukᵘ. "^{ɛ}Wï′dēs łā′^{ɛ}wunɛmaōs!" ^{ɛ}nē′x·^{ɛ}ɛm^{ɛ}lā′wisɛnts g·ï′ġama^{ɛ}ya. "Ō′dzîx·^{ɛ}ïd^{ɛ}axɻaē′," ^{ɛ}nē′x·^{ɛ}laɛnts g·ï′^{ɛ}yaxēs ōmp. "Wā′x·^{ɛ}mɛn haiā′ʟ!ālax qa yā′ʟ!owīs lā′xēs gɛ′lpāłaēna^{ɛ}ē lā′xg·în ō′x·sɛ^{ɛ}ap!ēx·lā′xɛnu^{ɛ}ẋᵘ g·ā′x^{ɛ}ēna^{ɛ}ē ġwā′sōłɛla. K·!ē′sxɛnt!a q!â′ʟɛlaxēs ġwē′x·^{ɛ}ïdaas. Mē′x^{ɛ}ēdaa′xɛnts lā′g·iłas k·!ēs q!â′ʟɛlaxēs ġwē′x·^{ɛ}ïdaas, lā′g·iłas k·!ēs nē′ła g·ā′xɛn. Â′^{ɛ}mēg·în dō′xsɛmēqēxs la′ē x·î′lp!ɛqala ba^{ɛ}nō′łɛla." K·!eâ′ts!ɛm^{ɛ}ɛm^{ɛ}lā′wis wā′łdɛm^{ɛ}lasɛnts g·ï′ġama^{ɛ}ya ġwē′x·^{ɛ}ïdaasasēs xunō′kwē.

Lā′^{ɛ}laē nā′nōẋ^{ɛ}wīdē ō′mpas ɻɛmē′^{ɛ}x·dē. K·!ē′s^{ɛ}la sɛ′ltāła,

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

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

Then the father of Scab became uneasy. He was not

hë'mEnałaEm^{s}l laā'snuk^{u} lāx wā'x·salīsasēs g·ō'gwītsas. Lō'^{s}ł^{s}laē siō'^{s}nākulē ō'mpdäs la dō'x^{s}waLElaxēs xunō'ẋ^{u}däxs pEx·â'laē. A^{s}ma'łt!ēk·ā^{s}laEm^{s}lā'wisēxēs xunō'kwaxs hë'^{s}maē. "LaE'mxantês LĒ'quł^{s}anxēs q!ā'laLEläōs Wā'wałk·!inēgEma^{s}ē," ^{s}nē'x·^{s}Em^{s}lā'wisēxēs xunō'ẋ^{u}dē. Lā'^{s}laē dā'g·aałExsxēs xunō'ẋ^{u}däxs la'ē łE^{s}la' qa^{s}s lē nä'^{s}nak^{u} lā'xēs g·ōk^{u}. Lā'^{s}laē wunE'mt!ēdEq lāx ā'La^{s}līsasēs g·ōk^{u}. K·!ē's-^{s}laē nē'łaxēs nEgu'mpē, yîxa dzōnoq!wagabida^{s}wē, lāx gwē'x·^{s}īdaasasēs łā'^{s}wunEmx·dē, yîx ḷEmä'x·dē. Â'Em^{s}lāwis lā la hā'yasEk·âla yîxa ō'mpas ḷEmä'x·dē ḷE^{s}wîs nEgu'mpē. LaEm lā'ba.

5. L!ā'lamîn.

Tradition of the ^{s}nE'mgēs.

(*Dictated by ^{s}nEmō'gwis*, 1900.)

Qō'los^{s}laē ts!ēk^{u}! yîxs g·ā'xaē g·ā'xaxa. Lā'^{s}laē g·ā'g·ōk!wa qa^{s}s g·ō'kwa. Lā'^{s}laē k·!eō'ẋ^{s}wīdēda ts!E'k!uẋ^{u}dē. LaE'm bEgwā'nEmx·^{s}īda. Lā'^{s}laē g·ō'gwadEx·^{s}ītsa q!ō'xulītsEmxa t!ō't!ōxsEmē g·ō'kwasxa g·ā'yaxalayâs. Lā'^{s}laē gEg·a'dEx·^{s}īda, la mā'yuł^{s}īda, la^{s}Em q!ē'x·^{s}īda. Wä, laE'm ^{s}nE^{s}mē'max·^{s}īd, laE'm LĀ'LElāmīnx·La ^{s}nE^{s}mē'ma.

Wä, lā'^{s}laē alē'ẋ^{s}wīdē xunō'kwas L!ā'lamin lā'xwa Qô·g·ē'sLax. Lā'^{s}laē alē'kwinala Q!ō'moqwa^{s}ēxa g·ō'kustâla. Lā'^{s}laē lE'ndzEma lā'xa ba^{s}nē', lā'xwa dE'msx·ēx. Q!ā'g·iwēx·La^{s}laēda alē'^{s}wīnox^{u}. G·ā'x^{s}laē g·ā'xostōyâ, g·ā'x^{s}Em-^{s}laē g·ō'gwatsa g·ō'ẋ^{u}xa hō'qwastâla L!ē'L!ēxEnēs k·ā'tēwa^{s}ē. G·ā'x^{s}laē, g·ō'ẋ^{u}^{s}Elsaxēs g·ōk^{u} lāx Ẋulk^{u}. G·ā'xnaẋwa g·ō'kwēlasōs la L!ā'yōsxa la L!ā'yō^{s}nakulaq. Q!ē'nEmē gwä'łaasas g·ō'kwas L!ā'lamin. Ts!ē'ts!Ekuxtâla g·ō'kwas. Lā'^{s}laē lā'xōxda wāx. La g·ō'kwīlax·^{s}īdxa k·!ā'k·!axLālaLa.

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

5. L!ā'lamîn.

Tradition of the ᵍnE'mgēs.

(*Dictated by ᵍnEmō'gwis*, 1900.)

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

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

[1] A spirit of the sea.

La bEgwā'nEmx·ˢīda. Lā'ˢlaē L!ā'yunuẋᵘsa Sē'widex·La ḶEˢwa T!ā't!EndzīdEx·La. Hë'Em sā'sEmsē.

Lā'ˢlaē alē'ẋˢwīdēda alē'winoxᵘ, yîx xunō'kwas L!ā'lamin. Q!ē'q!eyōLxa q!ā'sa. Lā'ˢlaē g·ō'kwēlax·ˢīd lā'xa ku'mkumx·Elalīła. Lā'ˢlaē axˢē'dxēs łEtE'mł ḶEˢwis wâ'xsōdzē, ˢwā'lasa. LaE'mˢlaē bEgwā'nEmx·ˢīda. Lā'ˢlaē t!êx·ī'lax·ˢīdxwa lāx t!êx·î'la lā'laa lā'xa Qā'yogwadExLa. Lā'ˢlaē ts!ā'wiˢlälasēs ḶŌ'gwēx·dēxēs k·!ē'k·!êsˢōẋᵘdē lā'xēs sā'sEm. E'sˢwułˢlaē łEˢlaē'noxwēda LĀ'laminLōła. Lō'łˢlaē paō'L!ētsEˢwa, yîsa yē'êxoxsōLa. Lā'ˢlaē q!ō'xts!ōtsēs qō'losEmł, yîx LĀ'lamin qaˢs p!ELō'stowē. LaE'm ë'k·!ēˢsta. Hë'g·aˢmē sā'sEmas la g·ī'g·iga maˢya, la'ē LŌ'wałaq. LaE'mḶōx â'Em bEgwā'nEmˢnā'kulōxda ā'łˢmēx. Â'ˢmōx la Ḷā'g·aElsˢEmnaẋwa qa k!wā'xtâˢyaats LĀ'lamin. Yū'ˢmēs la k·!ē'k·!êsˢō. Wä, q!ā'k·ōˢlat!ēda Gwa'waēnoxᵘ q!ā'k·ōs sā'sEmas LĀ'lamin. Lā'ˢlaē k·!eō'mnuẋᵘsa k·!ē'k·!êsˢō łē'nEmānEmaq. Hë'ˢmis lā'g·ił ts ˢnēx· k·!ē'k·!êsˢōnuẋᵘs ḶEˢwa Ḷē'ḶEgEm. LaE'm łē'nEmānEmē T!ā't!Endzīdē Ḷōˢ Sē'widē la Ḷē'ḶEgEms.

6. Kunō'sila.

Tradition of the ˢnE'mgēs.

(Dictated by ˢnEmō'gwis, 1900.)

Hë'ˢmaaxs g·ā'xaxaEl Ku'nkunẋulig·aˢlaē. La k!wā'g·aala lāx L!Emā'isasa g·ō'ẋᵘxwa Ku'nwaāsLax. "ˢmā'tsōs gwaiaā'saqōs?" ˢnē'x·sōˢlaē. "Ë'x·q!ālaE'mḶEn ˢnēx· qEn g·ā'xē." — "Ë'x·ˢEmnōsōsḶāḶ bEgwā'nEmx·ˢīd qEn g·ā'xē ˢnEmwiō'dadōs," ˢnē'x·sōˢlaē. "ˢmā'tsēxg·în bEgwā'nEmēk·," ˢnē'x·ˢlat!axs hax·it!ē'daēxēs ku'nẋumł. "Ḡē'lag·ax·ōs qaˢs g·ā'xla-

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

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

6. Kunō'sila.

Tradition of the ᵍnE'mgēs.

(Dictated by ᵍnEmō'gwis, 1900.)

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

g·aōs g·ō′k!uls lāxg·a′da lō′p!Esik·." Lā′ˢlaē g·ō′kwēlax·ˢīd. LaE′mˢlaē q!ēˢnā′kula; laE′m q!ē′nEmx·ˢīda. G·ī′g·îlgamx·-Laˢlaē ḷē′gEmas ˢnEˢmē′maēnaˢyas. LaE′m mō′sgEmaq ˢnEˢmē′ma. Lō′ł!ˢlaē ẋwē′laqa lā′xēs g·ē′x·ˢīdaas; â′Em la bâ′sēs sā′sEm la′ē g·ī′g·iga̱maˢya. Â′Em ē′t!ēdElxḷālaxēs sā′sEm ˢnē′k·a: "Hë′g·aEmLEn hë′k·!ig·alasnaẋwaL, yîxs ō′dzak·anōgwīLaqōs." Wä, hë′ˢmisē la g̱wē′k·!ālē, yîxs ō′dzak·anōgwaēs L!ā′ˢyūxēs la māˢyū′ḷEma. LaE′m bē′bE-gwanEmx·ˢīdē la L!ā′ˢyus. LaE′m bā′gwanEmE′mx·ˢīda. LaE′m g·ī′g̱amēx·ˢīdē K!waē′latsōwīk·Emaˢē. Hë′Em la g·ī′g̱aboēq. Lā′ˢlaē bē′łbakulag·ilîsē L!ā′yâx lā′xa gwē′nakᵘ lā′x Hë′łdzaˢqᵘ. G̱ā′g̱ak·!alāq. Hayō′LˢEmˢlaēx Q!wā′ł-ˢēg·ila. Wä, g·ā′x ḷē′g̱adEs ḷē′ḷeg̱amas Hë′łdzaˢqᵘ, NEqa′m-x·a, hë′ˢmisē Q̱ē′wilEmg̱a. Hë′Em ˢnEmā′ˢnākulōtsa L!ā′-qwaxa ˢwā′las L!ā′qwa. Lā′ˢlaē lā′xōdxēs L!ā′qwa. G·ā′xˢlaē lā′xōdEq hë′ˢlaē g·ō′kulē ō′dzâˢlas. G·ā′xˢlaē q!ō′sas lā′xa Kwā′g·ūł. Lā′ˢlaē k·!ē′lak·asoˢwa, yîxa axnō′gwadEsa L!ā′qwa. Wā′xwīdEx·LāˢlaēdaL!ā′g̱wadē. LaE′m k·!ē′la-k·asōˢ qaēs L!ā′qwa.

Lā′ˢlaē tā′tēnEwax·ˢītsEˢwasa Kwā′g·uł. Lā′ˢlaē hë′łtsāx-LäsōlāxẊudzExḷā′labaˢlas. Lā′ˢlaē tsEsā′ lāq. Dā′g·îlx-ḷālaEmˢlaēxēs L!ā′qwäxa Q!wā′łˢēdg·ila. Ē′sEg·ōˢlaē ˢwā′-layasas. Lā′ˢlaē LāˢsˢElsas lā′xa awī′nak!us. Lā′ˢlaē q!a′msax lō′ḷanEmsa Kwā′g·ūł, lā′g·ił̈ts q!ulā′L!Elsa â′Emq. Lā′ˢlaē sEx·ˢī′tsaˢwē Wā′xwīd, sîx·ˢī′tsōˢsa dā′bala ts!ā′wił̈ba. LaˢmēʼłEˢla′. Laˢmēyāʼxˢuls. K·!ē′lax·ˢītsEˢwa waō′ẋᵘdês. Laˢmēwīʼwuˢla. Mō′p!Enk·!îbˢlaē wā′dzEq!abā′sas obâ′ˢyasa g·ī′g̱amēˢx·dē, Wā′xwidîx·dē. Q!aˢyō′xˢlaē L!ā′qwax·däs,

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

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

ˢnEqō′xˢlaēda q!ā′k·u k·îlō′mq; ˢnEqā′ts!axᵘlaēda ẋwā′k!una k·îlō′mq. Laˢstō′ˢlaēda ˢwā′lasx·ê k·îlō′mq.

Wä, laE′m ɬElgwā′tsEˢwasēs g·ō′ẋᵘdē. Wä, g·ā′xˢlaē g·ō′kula lā′xōx Xu′lkwēx. LaE′mˢlaē hë′Enxˢīda. Lā′ˢlaē axē′ g·ō′kulōtasēxa k·!ō′tɛlaxa mEɬē′k·. Wä, k·!eō′sˢlat!a ẋwā′k!unäsa xā′xamāla. Â′naẋwaEmˢlaē qaqā′sdEqa. Lā′ˢlaē maˢłp!E′na qā′sˢīda lā′laa lā′xa ḷā′wayu. Hë′Emˢlaē g·ē′g·ilɬē yîxa L!ā′ˢyâx Wā′xwīdîx·däxa xā′xamāla. LaE′mˢlaē Wā′xwidīx·Lē xunō′ẋᵘdês. ǤEg·a′dˢlaē Wā′xwīdēs anē′sasa xā′xEmala. Lā′ˢlat!a bEk·ō′masnaẋwē Wā′xwīdēsēs ẋwā′k!una lā′xa xā′xamala qa yā′yasˢidayunaẋwas. Hë′Emˢlāwis p!ayō′łtsē. P!ayōˢłts lax Wā′xwīdēda xā′xamāla lā′naẋwaˢē yā′yasilax ẋwā′k!unäs. Lā′naẋwaˢlaē yā′qwasa ǥē′was lā′xa xā′xamāla qa ˢnEẋˢunē′s. Lā′ˢlaē alē′ẋᵘsīlasoˢwēda xā′xamāla yîs Wā′xwīdē.

"Yā′L!ânōˢ," ˢnē′x·sōˢlaēda xā′xamāla yîs Wā′xwīdē: "Q!ā′yōłnaẋwasEn ō′mpdē q!ulā′L!Elsaōł lā′xēs L!ā′qōła lā′xwa Ẋuts!ExḶā′labalasLäq!ōs lā′Laq!ōs qā′yasL." Lā′ˢlaē qā′sˢīd. Â′Em dā′dEbēxa sˢE′ntsōmEnēxēs sEk·î′la lā′xa ḷā′wayū. Â′naẋwaEmˢlaē nēnē′k·!ōtE′laxēs yā′nEm. Lā′ˢlaē ē′t!ēdē qā′sˢidēda xā′xamāla. Lā′ˢlaē sîx·ˢE′lsas ō′xsdēˢyasēs sˢE′ntsō. "ˢmā′sLēlaē hë ǥwē′k·ig·aałēda sEbE′lxk·!ig·aˢła. Ǥē′laˢs q!ā′k·ō," ˢnē′x·ˢlaēda ts!ā′ˢya, "g·ā′xaōs dō′xˢwīd qō g·aE′mlaxē ǥwôˢyâ′sEns awā′tsEˢwē."

Lā′ˢlaē lā′p!ēdEq. Hë′Emˢalaxōḷ, hë′Emˢel Q!wā′łˢītg·ɬē. Ē′sig·iūˢlaē ˢwā′layasasa L!ā′qwa. Lā′ˢlaē k·!ō′kwulsaq, k·!ō′k!usdzēk·asˢlaēs q!ā. Lā′ˢlaē L!Exˢwī′dxa ǥwā′dEms qaˢs ˢmE′nsˢidēs lāx ˢwā′layasasa L!ā′qwa. Â′Emˢlaē k!omō′sˢīdEq. K·!ē′sˢlaē la dā′laq. Wē′łˢlaēs. Wä, lā′ˢlaē dzē′-

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

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

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

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

k·ap!alēda xā′xamāla. "Wī′dzâLox lē," ˢnē′x·ˢlaēda ˢnō′la. "Ē′sLaēḷōx hë′Emł lens q!ulē′ˢē, lāx Ō′xsEm." — "ˢmā′tsōs wā′łdEmx," ˢnē′x·ˢlaēda ts!ā′ˢya. "K·!ē′sEn ˢnē′k·a," ˢnē′x·ˢlaēda ts!ā′ˢya. "Ē′sEn ˢnēx· qa hë′sōx lē." — "ˢmā′tsēs p!ayō′łaōs lāq," ˢnē′x·ˢlat!a. "Hë′Emaxsōx lē Wā′xwīdē," ˢnē′x·ˢlaēda ts!ā′ˢya. "Hë′g·anaẋwaˢmaās bEk·ō′matsēs ẋwā′ẋwagum g·ā′xens. Hë′g·anaẋwaˢmaās ts!â qans gē′wig·aˢē. Hë′g·amaāxaā′sens anē′s haˢmg·ī′la g·ā′xens," ˢnē′x·ˢlaēda ts!ā′ˢya. "Yā′x·sEmdzâḷens q!ulē′ē. Wë′g·ax·îns L!ā′sta, wë′g·ax·îns nä′ˢnakᵘ," ˢnē′x·ˢlaēda ˢnō′la.

Â′EmˢlaĒ la dā′g·îlqalaxa ˢmE′nyayu; lā′g·aa lā′xēs g·ō′kwaxa xā′xamāla. T!ē′g·iłˢEmˢlāwis Wā′xwīdē. Maˢlō′gwīłˢEmˢlaē ḷEˢwis gEnE′m. Ḳwāłe′laEmˢlaē k·ō′taqēxs xE′nLElaē ë′x·q!EsEla dē′dałElak·înā′ałEa′ˢl. A′ˢmēx·dēlaḷał ẋwēẋu′lsEmāła g·ā′xnaẋwēx·dē g·ā′g·îlaˢya. Wä, lā′ˢlaē lā′ts!ōlīł lā′xa g·ō′gwīł, yîxē′da xā′xamala. Wā′xˢlaē haˢmg·ī′lasōˢsēs anē′s qaˢs L!Eẋwē′. K·!ē′sˢlat!a haˢmx·ˢī′d qaē′s łE′mqaˢyasēs q!ā. Lā′ˢlaē LēłtsÌā′līłxēs anē′s. "Ḳē′lag·a," ˢnē′x·ˢlaēq, "qEns g·ā′xē k!wē′xalasēs wā′łdEmōłasēs łā′ˢwunEmaqōs. G·ā′xˢmEnuˢẋᵘ q!āq; hë′ˢmaāxEns," ˢnē′x·ˢlaē. "K·!ē′sEnuˢẋᵘ ˢnē′ˢnk·!ēm qa ō′guˢqē lēs lā′xōs łā′ˢwunnEmaqōs, qanuˢẋᵘ p!ē′ẋwaˢē." — "Ḳä′ḷas, sā′sEm," ˢnē′x·ˢlat!a, "qä′ḷas qaˢn gwē′las lāq." — "G·ā′xlag·ax·ō lā′ts!ālīłaxōs łā′ˢwunEmaqōs." — "Ḳē′laˢs q!ā′k·ō," ˢnē′x·ˢlaēxēs łā′ˢwunEm, "qaˢs hō′LēlaōsaxG·îns g·ī′g·īk·."

LaEmˢlā′wis lā′ts!ālīł. Lā′ˢlaē dEẋˢwu′lsˢēda ts!ā′ˢē qaˢs axˢē′dēxēs ˢmE′nyayū. G·ā′xˢlaē. Lā′ˢlaē k!omō′sālēlEmēda

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

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

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

ˢmE′ndzEx̣ᵘdzēk·as L!ā′qwa. "LEˢmō′x lāL lōL," ˢnē′x·sōˢlaē Wā′xwīdēsa xā′xamāla. "G·ā′xˢmEn aë′k·inalaxōs wā′ɬdEmōɬaqōs L!ā′qwäs â′sˢuɬ. LEˢmōx L!ā′qwoēg·īɬtsg·a L!ā′L!aqwaā′yugwa, g·ē′g·ilɨɬ lāx L!ā′L!aqwasīla." LaE′mˢlaē L!ā′-L!aqwasīlax·Lēda ˢnō′la.

Lā′ˢlaē yē′laqulaˢē Wā′xwīdē. Lā′g·īsˢEl lā′xa ō′gwis qaˢs yē′laqwē. Wā′Lap!asōˢlaē sē′nat!ālēs, yîx yē′lagu′mas. Lā′ˢlaē q!ē′ˢstasEˢwa, g·ā′xˢEmˢlaē q!ā′sEˢwē Q!wā′ɬˢēg·īlēsa xā′xamāla, ˢnē′x·ˢlaēda g·ō′kulōt. Laˢmē yā′x·sEˢmē nâ′qayasa q!ulē′ˢē Ō′xsEmē. K·!ē′saē hë lē. Lā′ˢlaē ts!â′sEˢwēda xā′xamāla, ts!â′sōˢsa x̣wā′k!una, ts!â′sōˢsa ˢwā′lasx·ê, ts!â′sōˢsa kwē′kux̣ᵘdē, ts!â′sōˢsa q!ā′q!anūɬ, ts!â′sōˢsa q!ā′sa, ts!â′sōˢsa mā′tsasgEm. LaE′m g·ī′gamēx·ˢīdēda xā′xamāla. LaE′m Ḷē′gadês L!ā′L!aqwasīla. L!ā′L!aqwaˢayugwax̣ᵘLäs abE′mpaxēs anē′s.

LaE′m ts!â′sōˢsa x̣wā′k!una. K·!ē′s â′Em la qā′sa. LaE′m ˢyā′ˢyasīla. LaE′m tē′noxˢwīda, laE′m lāx Ōdzâ′ˢlasaxēs g·ōkᵘ. LaE′m sā′k·ōk!wālē Wā′xwīdē Ḷōˢ Ō′xsEm g·ā′g·ēˢmal lā′xa L!ā′qwa. Lā′ˢlaē g·ā′g·igap!a. Lā′ˢlaē haxˢwī′dē Wā′xwīdē lāx apsō′tasēs g·ōkᵘ qaˢs lē k!wā′xLawē lāq. Lā′ˢlaē yā′q!eg·aˢɬē Wā′xwīdē lāx ō′xtâˢyasa Ḷōs: "Angwanuˢx̣ᵘ g·ī′gEmaˢyaai′, q!wā′sq!uxalai′," wuLā′xa Ḷā′x̣ᵘLōs. Lā′ˢlaē nā′naxˢmēsEˢwa: "Sō′Em g·īg̣amēˢsai′," ˢnē′x·sōˢlaē Wā′xwīdē. "K·!ē′sḶōx g·ī′gamaˢyōxda apsaˢlasēxai′," ˢnē′x·sōˢlaē Wā′xwīd.

Wä, lā′ˢlaē mā′xts!aˢlaē Ō′xsEm, yîxs ē′saē g·ī′gamaˢya. Lā′ˢlaē Lē′ˢlalē W!ā′xwīdē, laE′m p!asa′. LaE′m lā′xōdxēs L!ā′qwa lāx Q!ā. LaE′m Q!ā′x·Lē Q!wā′ɬˢētg·īla. La

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

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

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

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

ma^{s}łtsE′mx·Läxā Q!ā′sōx̣^{u}dē. Hë′Em^{s}l Q!wā′ł^{s}ētg·īlag·iłtsēxs k·!eō′saē ē^{s}s k·îlō′mq. Q!wā′ł^{s}ā′lēłīlamās^{s}maēxa g·ōk^{u}. Hë′^{s}mēda ma^{s}łtsE′mg·ustâ x̣wā′k!una k·îlō′mq; hë′^{s}mēda ma^{s}łtsE′mg·ustâ q!ā′k·ō k·îlō′mq; hë′^{s}mēda ^{s}nEqā′sgEm L!ā′qwa ^{s}mEx̣^{u}bā′^{s}ya k·îlō′mq; hë′^{s}mēda ma^{s}łtsō′k^{u} ^{s}wā′lasx·ê k·îlō′mq; hë′^{s}mēda ma^{s}łtsō′k^{u} kwē′kux̣^{u}dē k·îlō′mq; hë′^{s}mēda ma^{s}łtsō′k^{u} q!ā′q!anuł k·îlō′mq; hë′^{s}mēda małtsō′k^{u} mā′tsEm k·îlō′mq; hë′^{s}mēda lā′k·!îndē saō′kwa k·îlō′mq; hë′^{s}mēda mō′sgEmg·ustâ ts!Ex̣^{u}sE′m k·îlō′mq; hë′^{s}mēda ma^{s}łtsE′mg·ustâ xatsE′m t!Eqa′ k·î′lx·ba^{s}ya; hë′^{s}mēda ma^{s}łtsE′mg·ustâ xatsE′m t!Ex^{u}sō′s; hë^{s}mē′da ^{s}nEqā′sgEm xatsE′m lâ′qa, hë′Em k·îlō′mq; hë′^{s}mēda mō′sgEmg·ustâ L!ē′^{s}na xatsE′m k·îlō′mq; hë^{s}mē′da lā′k·!îndē g·î′ldas k·!ā′dEkwa, hë′Em k·îlō′mq; hë′^{s}mēda ma^{s}łp!E′nya^{s}g·i łē′^{s}wa^{s}ya k·îlō′mq; hë′^{s}mēda t!alē′k^{u}. K·!ē′s^{s}laē hōts!ē′mēda k·îlō′mq. Hë′^{s}mēda ma^{s}łp!E′n^{s}yag·i k·!ō′pa^{s}was k·îlō′mq; hë′^{s}mēda łō′q!wē ma^{s}łp!E′n^{s}yag·ī k·îlō′mq. Hë′Em wā′xaatsa k·îlō′mq. Hë′^{s}mis la p!ayî′ms Wā′xwīdē lā′xa lē′lqwalaLa^{s}ē. LaE′m g·ī′ga ma^{s}ē Wā′xwīdē.

Yū′Em xunō′x̣^{u}^{s}nā′kulas Kunō′sila. Lā′^{s}laē xu′ngwadē xunō′kwas Wā′xwīdē. LaE′mxaa g·ī′ga ma^{s}ya. Lā′^{s}laē ō′dzEgEmaxō^{s}yâ, k!wē′xig·īłtsa ^{s}nE′mgēs qa^{s}s hë ë′g·asē łE^{s}lē qaēs mā′xts!ōlEm^{s}ēnaē yîx xunō′kwas. La^{s}mē k!wā′łēda ^{s}nE′mgēs. LaE′m^{s}laē k!wā′ła qaēs g·āl lō′st!Eqā′Laq. Wä, g·ā′x^{s}laē dā′g·îltsEmē g·ō′kwasa ^{s}nE′mgēs. K·!ē′lax·^{s}ītsE^{s}wa. La^{s}mē łE^{s}la′. Wä, łē′nEmx·^{s}ītsE^{s}wē dā′dîk·asdäs, yîx sē′nataq q!ā′q!ēk·ōx̣^{u}däs, x̣wā′k!unax·däs, ḷā′ḷōwayux̣^{u}däs, xatsE′mx·däs, yîxa g·ī′sExstāla, yîx łā′xulax·däs ḷō gē′gak·!ōmasdäs, yî′xwa łE′nłEnx^{s}Enx, L!ā′L!aqwasgEmx; hë′^{s}misa L!ā′L!ōxsEm, hë′^{s}misē yē′qwik·ila. La^{s}mē L!ā′qōḷānEmē L!ā′qwax·däs.

La^{s}mē lāx Ō′^{s}mäLEma^{s}yāxa g·ī′ga ma^{s}ē. Hë′Em la L!ā′qwadäs. LaE′m kwē′xānEmaq. Hë′hałamōxwa kwē′xānE-

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

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

It went to Ō'ᵍmaLEmēᵍ, the chief, who now had the copper. It was obtained by killing. They obtained the

mōłēq, yîxwa ḷā′ḷowayux ḷE^{s}wō′xda mā′lisēx, ḷE^{s}wō′xda mō′kwa^{s}ēx, ḷE^{s}wō′xda ḷē′gEmēx. Yū′Em kwē′xānEm lāx K!wē′ladzōwīk·Ema^{s}ē. G·înā′nEmbidō^{s}t!ēda q!ulē′s bā′baguma, yîx xunō′x^{u}däs. Wā′x·^{s}laē q!ulā′ł^{s}īdēda q!u′l^{s}yakwēxa L!ā′qwa, ts!ā′^{s}ya^{s}laēsa L!ā′qwadîx·dēxa la k·!ē′lak·asō^{s}. Yū′^{s}laē LĀ′s^{s}aLElens awī′g·a^{s}ēx bEnadzē′sa ^{s}nEx^{s}una′^{s}ē. Lā′-^{s}laē ā′läsE^{s}wēda L!ā′qwa. K·!ē′s^{s}laē q!ā′sE^{s}wa. Lā′^{s}laē dā′x·^{s}ītsE^{s}wēda q!u′l^{s}yak^{u}: "Nē′ładzâg·atsa L!ā′qwä′, ā′Las łE^{s}la′," ^{s}nē′x·sō^{s}laē. K·!ā′k·!ēlak·!aso^{s}wa. "K·!eâ′dzEn q!â′-LElaqē," ^{s}nē′x·^{s}lat!a. "Ḡwā′dzâs hā′ya^{s}masē," ^{s}nē′x·sō^{s}lat!a nâ′łasō^{s}sa ḷa^{s}xstā′la, "ā′Las łE^{s}la′," ^{s}nē′x·sō^{s}la. "Wē′g·a łE^{s}lx, wa!" ^{s}nē′x·sō^{s}la nâ′łasE^{s}wa. "LaE′ms wu′nwunx·îsa," ^{s}nē′x·^{s}laē, ał^{s}ē′dxēs ^{s}wusē′g·anō qa^{s}s sap!ā′līłēsa L!ā′qwa. "Axlā′g·aq^{u}," ^{s}nē′x·^{s}laē.

LaE′m bowē′da ^{s}nE′mḡēs; laE′m nä′^{s}nak^{u} lā′xēs g·ōk^{u}. LaE′m lâłxa L!ā′qwa. Yā′q!wēda g·ī′ḡamē^{s}x·dē. La^{s}mē łE^{s}lgwā′ł^{s}īdēda ^{s}nE′mḡēs lā′xēs g·ī′ḡamē^{s}x·dē. LaE′m q!ē′-k·axēs g·ī′ḡamē^{s}x·dē. Lā′^{s}laē E′lmāł^{s}ētsE^{s}wa g·ī′ḡamē^{s}x·däs. Lā′^{s}laē ma^{s}łp!E′nxwasd la yā′q!wa. LaE′m k·!ē′ōx^{s}wīdē g·ī′ḡamē^{s}x·däs.

K·!ē′s^{s}Em hël^{s}ats!ō′x^{s}wīdēda g·înā′nEm. Hë′Em^{s}l ā′łēs qā′qayîme. Â′Em^{s}laē q!ulā′LElxḷēsa k·!ē′lak·ax·dē. Wä, laE′m^{s}laē q!u′l^{s}yax^{s}widēda g·înā′nEmaxa g·înā′nEmbidō^{s}x^{u}dē. Lā′^{s}laē g·ō′kwēlax·^{s}īda. G·ā′x^{s}laē ḷā′g·aEls k!wā′xtâläx Kunō′silaxēs gā′gEmp; xā′p!Exstēxa gwô^{s}yî′m. LaE′m^{s}laē p!Esa′xa lē′lqwalaLa^{s}ē. LaE′mxaa g·ī′ḡamē^{s}x·^{s}īd. LaE′m-^{s}laē g·ā′g·ixsīlasō^{s}sa ^{s}nE′mḡēs. LaE′m^{s}laē x·īx·î′nk·!ōx^{s}wīts qaēs ḡwē′x·^{s}īdaas, yîxs k·!ē′lak·aso^{s}wēx·dē ō′mpdäs. Wä, lā′^{s}laē yā′x^{s}wid lā′xa ^{s}nā′xwa lē′lqwalaLa^{s}ē. LaE′m nä′^{s}na-kwēda lē′lqwalaLa^{s}ē.

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

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

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

7. Mā′dEm.

Tradition of the ᵍnē′ᵍnêlk·!ēnoxᵘ, a clan of ᵍnE′mgēs.

(*Dictated by ᵍnEmō′gwis*, 1900.)

Ō′malalēłEmaᵍē[1] ḷō Wī′g·ustâsōgwīᵍlakᵘ, hë′Em g·î′l bEgwā′nEmaxa qwē′sala. K·!eō′sᵍEmᵍl bā′k·âlōts. Hē′da g·ō′kulēda ᵍnE′ldzē. Hë′Em ḷē′gEmsē Nē′nêlk·!ēnōxᵘ. Q!ā′q!agwadaᵍlaēsa q!ā′q!ek·ō. Wä, lā′ᵍlaē qā′qaᵍyaxa L!EwE′ls. Hë′x·sâlaᵍlaē lā′xa qwē′satsaē. Lā′ᵍlāē lā′g·aa lā′xa g·ō′kulaxa gwēᵍkusatsEēxa Gwē′gutEla. Hë′Em ā′łēᵍs bā′k·uḷEwē. K·!ē′sdē q!â′LElaq. Hë′Em Mâ′ts!adExᵘLē. Wä, la qā′sa lāq. Ō′xLanaẋwaxg·a q!ā′sak·. LaE′m ḷēḷEḷâ′la lāq yîx qā′qask·înas. Hë′Em qā′qask·însēxa ha′nhanL!ēnoxᵘ. Wā′tsowik·axLā′ᵍlaē. Wä, lā′ᵍlaē ts!ē′ts!ēxᵍēdēda g ī′g·igamaᵍyaē.

Yē′wix·ilaᵍyuᵍlaē la t!ē′qEmaLa. "Ǥonō′ ᵍyā′k·ēgēłō," ᵍnē′x·sōᵍlaē kwē′xᵍētsaᵍō. "Mē′xalag·aōxs ë′k·iłōs dā′daālaEmxōs q!ā′laLElēq!ōs." Lā′ᵍlaē q!wē′g·aᵍłēda g·înā′nEm. Maᵍłguᵍnā′łp!Enē′łᵍlaē ha′mgwīła. Lā′ᵍlaē qā′sᵍīdxa ǥā′nuLa. Wā′xᵍl ā′läsō. Nē′x·sōᵍlaē laE′m łEᵍla′. Lāᵍlaē k·!ē′lak·ap!îx·ᵍītsEᵍwē ō′mpdēs. Lā′ᵍlaxaa k·!ē′lak·ap!Ex·ᵍī′tsEᵍwē abE′mpdēs. K·!ē′sᵍlaḷa łEᵍla′. Lā′ᵍlaē qExᵍu′ldzEmē g·ō′ẋᵘdäs. Lā′ᵍlaē g·ō′kwīlaxa amā′bidaᵍwē. Lā′ᵍlaē ts!Eqē′Lalasōsa dEdē′xmōt. K·!ē′sᵍlaē la Lā′lēłk·în. Â′ᵍma la mE′ng·iLalasōsa mEnā′x·sēs g·ō′kulōt.

[1] The name of this person was sometimes called Ō′malalēłEmēᵍ, sometimes Ō′malałEmēᵍ.

7. Mā′dEm.

Tradition of the ᵍnē′ᵍnêlk·!ēnoxᵘ, a clan of ᵍnE′mgēs.

(*Dictated by ᵍnEmō′gwis*, 1900.)

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

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

(This paragraph was also told as follows: Lā′ᵍlaē k·!ē′la-k·asEᵍwēda xonō′kᵘ, yîxa yē′wix·ilaᵍyu. Ǫ!wā′saᵍlaēda g·înā′-nEm. Wā′xᵍEl gwē′sōᵍ qaᵍs ḷā′x̣olīłē. K·!ē′sᵍEl haᵍmā′pa. Lā′ᵍlaē ᵍnEqä′p!Enēł â′Em q!anē′pēł, k·!ē′sᵍEl mē′xa. Lā′ᵍlaē qā′sᵍīd tō′yag·a. Ā′lēx·ᵍītsEᵍwa. Łe′ᵍlkwā′łēda abE′mpdēs. K·!ē′sᵍlaē la yē′wix·ila, â′Emᵍlaē la qaxᵍu′ltsEmē g·ō′x̣ᵘdäs.)

Lā′ᵍlaē lā′g·aēda g·înā′nEm lā′xa nEg·ä′dzē axᵍā′sasa xwē′ᵍlē. Lā′ᵍlaē p!EL!E′ndalasōᵍsa xwē′ᵍlē. Wä, lā′ᵍlaē p!ELa′ᵍlēda g·înā′nEm. Lā′ᵍlaē p!Ełᵍē′da. P!Ełᵍē′tsa xwē′ᵍlē. Lā′ᵍlaē lā′laa lā′xa ts!E′lk·îmbēx·Laxa g·înā′nEm. Wä, lā′ᵍlaē axᵍE′ndalasōᵍsa ts!E′lts!Elk·. Lā′ᵍlaē ts!ē′kwēx·ᵍīda. G·ā′xᵍlaē p!Ełᵍī′da. Ǫ!ā′nēᵍlaē lā′xēs ō′mp ḷEᵍwis abE′mp. Wä, lā′ᵍlaē dō′gu̧a g·înā′nEm. Lā′ᵍlaē gwē′x·ᵍitsEᵍwēda ōmp: "Ǫwā′łdzâᵍs, g·ā′xᵍmōs gī′ᵍyaxqōs." — "Ǫwā′łdzâᵍs E′nᵍEnēik·!El," ᵍnē′x·ᵍlat!a; â′Emᵍlaē ᵍnā′xumta. "Haᵍs łEᵍlE′mx·sâlīł lāqᵘ," ᵍnē′x·ᵍlaēda ōmp. "Ā′lēg·anEmLEs qaᵍs mē′mL!ālayuLōs." Lā′ᵍlaē Lā′qolīlEmēda abE′mp. "Â′ladzâ-ᵍmxōḷō g·ā′xōs g·ī′ᵍyaq!ōs," ᵍnē′x·sōᵍlaē. "Yīłtse′mdag·a." Yīłtse′mda. G·ā′xᵍlaē k·ī′myaseᵍwēda g·înā′nEm. Wä, laE′m kwē′xalax·ᵍītsōL. Mā′t!Emᵍlaē. Hë′Em q!E′mdEmsēda:

"Haanä′, haanä′, anä′.
Lā′x·dEn ḷauxsidzElīsa q!u′mx·axEl xwē′ᵍlaᵍmēg·ix·Lē;
Hanä′, hanä′, hanā′, hayē′.
P!aLElē′tsEmx·dEn qan lē′x·dEn lā′g·aayu lāx hā′nēs g·ōkᵘ, lāx g·ō′kwanē xunō′kwa mā′tmatElēg·îs ᵍnā′la.
Hanä′, hanä′ hanā′, hayē′.
Ǫ!ā′näyuxᵘdEn qan lē′x·dEn q!ā′nälag·ilidzEm lāx gwā′balētsis ᵍnā′la.
Hanä′, hanä′, hanā′, hayē′.

"Hë′xōḷē gwē′x·sēxEns ë′x·ᵍaxswaxEns hai′g·isEᵍwaxg·în â′lēk· ts!ē′qaᵍya, yēwâ′, yewâ′, g·în â′lēk· pE′xala. ᵍnē′k·ił̇En ᵍnEmō′x̣ʷᵍEm nau′alakᵘ.

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

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

"Haanä', haanä', anä'.
I went and stood at the foot of the land-slide named Quartz-on-Back.
Hanä', hanä', hanā', hayē'.
I was taken along flying, and reached the Daybreak, the house of the child of Mā'dɛm on the back of the world.
Hanä', hanä', hanā', hayē'.
I was made to soar, and they soared with me to the north end of the world.
Hanä', hanä', hanā', haye'.

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

G·în layō′łēk· bē′bEnaqōlidzEma, g·în â′lēk· pE′xala. ˢnē′k·iłEn ˢnEmō ẋ - ˢEm nau′alaoẋᵘxEn ˢnē′k·iłEn ˢnEmō′ẋᵘˢEm nau′alaẋᵘdzēa, g·în laō′łēk· p!ā′ḷEk·sā′lidzEn hamā′dîk·sā′lidzEmsEn ġâ′lisâlasġEmxEn ts!ē′xdEmk·!înā′-lag·ilidzEmxg·în â′lēk· ts!ē′qaˢya, yēwâ′, yēwâ′.”

Lā′ˢlaē lā′g·alīłēda Mā′dEm. K·!ē′sˢlaē qadzē′ła. Lā′ˢlaē anē′qa yū′duẋᵘts!âˢlaē lā′xwa wāx. Lā′ˢlaē qap!ē′d, laˢmē wu′nts!īda. Lā′ˢlaē lā′xwa baˢnē′xwa bē′bEnaqauaˢyas. Lā′ˢlaē laē′ł lā′xa g·ōkᵘ, lā′xa baˢnē′. Kwē′xalaˢlaēda bē′bEnaqauaˢē, yîx la laā′ts. LaE′mˢlaē ġEg·a′d lāq. Dō′q!waqa lāx sā′sEmas. Lā′ˢlaē ġEg·a′dEs amā′ˢînxaˢyasa ˢnEˢmē′maġas. Ts!ē′ts!ēqaˢlaēda bē′bEnaqauaˢē. “Wë′g·a-x·ōx axˢē′xsdEsōnōkwa,” ˢnē′x·sōˢlaē. Lā′ˢlaē lō′łt!alēłEmēda L!ā′ġEẋᵘdzē. “K·!ē′sˢmēˢlaōx axˢē′xsdExg·ada L!ā′ġEkwîk·,” ˢnē′x·ˢsōlaē. Q!â′ḶEłˢEmˢlaē nâ′qaˢyas, yîsa ō′guˢlaEm. “K·!ē′sˢlag·aqwä′i.” Wä, lā′ˢlaē guxts!ō′tsaˢwēda q!ō′lats!ēsa ˢwāp. Lā′ˢlaē hë′lik·asowēda ˢwāp. Paxa′soˢwēda ˢwāp. Lā′ˢla qa′mẋwax·ˢīdēda ˢwāp. Amts!â′x·ˢīdaˢmaāˢlaēda g·ōẋᵘsa qa′mẋwa. “Ē′sˢmēlaōqwai′?” ˢnē′x·sōˢlat!a, “Ē′sˢmē-laôq axˢē′xsdEqwa?” — “K·!ēsˢlag·aqwai′,” ˢnē′x·ˢlaēda ō′gu-ˢlaˢma q!â′Lalêx nâ′qaˢyas.

Lā′ˢlaē axō′stâlīła lā′xa g·ōkᵘ yîxa ˢmE′lsk·!înx·La ts!E′l-ts!Elk·. Q!unā′mēˢstalag·ilīłˢlaēda ts!E′lts!Elk·. Tsā′saya-p!ā′lag·ilīł lā′xa g·ōkᵘ, yîx Ḷō′gwaˢyasa Ḷā′Ḷogwasdēˢya: “Wë′g·adzâx·ōq axˢē′dqwai′,” ˢnē′x·sōˢlat!a. “Wäi, k·!ēs-lag·aqwai′.”

Lā′ˢlaē q!wā′g·alīłēda ˢyî′lẋᵘdzayu ˢnEqā′xsa. Qwa′g·alīł lāx ō′gwiwaˢlīłasa g·ōkᵘ. “Ē′sˢmēlaōqwai′? Ēsˢmēlaôq ax-ˢē′xsdEqwa?” — “LaE′m lag·ai′, axˢē′dELqwai′,” ˢnē′x·ˢlat!a. “K·!ē′sˢmēlaôx nä′ˢnakwēxsdEns ˢnEmō′kwēxa? K·!ēsˢmēlaôx nä′ˢnakwēxsdox Ë′x·ˢik·ilag·aˢēx,” ˢnē′x·sōˢlaē. “ˢnEmō′ẋᵘ Ḷē′ġadLEs Ë′x·ˢik·ilig·aˢē. ˢnEmō′ẋᵘ lāL taō′dayūL,” ˢne′x·-

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

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

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

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

sōˢlaē. "Wë'g·ax·înts hē'lax Hē'lāla qa lēs taō'dEq," ˢnē'x·-sōˢlaēda g·ī'g·iatsEgax.

Lā'ˢlaē taō'dayuē Ë'x·ˢik·ilig·aˢē yîs Hē'lāla; â'laEmˢlaē hē'lāla. L!ō'kwaˢlaēxa t!Ek·a' yîsēs x·î'ntsas, la'ē ē'k·!ōłEla. Hë'Emˢlaē ˢnEqē' ā'LEg·aˢyasa g·ō'kula, g·ō'kwasēs g·ō'kulōt. G·ā'xˢEm, laE'm kwē'xalasōxat!. Hë'Emxat! g·ā'lōłt!ālīłēda L!ā'gîkᵘ. G·ā'xˢEmˢlaxaē'da yā'ˢyaq!Entlēˢmīł. G·ā'xˢEmˢlaxaā'wisēda hō'ḷaqEs. G·ā'xdaˢxᵘˢEm aa'xsīlaq. Lā'ˢlaē L!ā'sg·ilīlEmēda q!ō'latslē. Qapts!ō'tsōˢsa ˢwāp. Lā'ˢlaē hë'lix·ˢītsaˢwēda ˢwāp. Lā'ˢlaē qa'mxwax·ˢīdēda ˢwāp. Qō't!aˢmēda g·ō'kwasa qa'mxwa. G·ā'xˢlaē L!ā'sg·ilīlēda ˢmE'lsk·!în q!unā'mēˢstalīł lā'xa g·ōkᵘ. Wä, lā'ˢlaē ē't!ēdēda ˢyî'lxᵘdzayu q!wa'g·alīł lā'xa g·ōkᵘ ˢnEqā'ts!aqˢlaē. Wä, laE'm ḷē'gadēda ḷō'gwala yîs Ë'x·ˢik·ilig·aˢē. MaˢłtsE'mē ḷē'gamas ḷōˢ Pā'L!īˢlälag·ilitsEm. G·ā'xˢmē L!ā'gEkᵘ lā'xa ˢnē'ˢnêlk·!ēnôxᵘ.

Lā'ˢlaē lā'xᵘsâ lā'xēs ḷē'ḷEḷâla Ō'malalēłEmaˢē. Lā'ˢlaē lā'xᵘsâsa L!ā'gEkᵘ lāx Mâ'ts!adEx ḷEˢwa xwē'ˢlē ḷEˢwa ˢmE'lsk·!în. Q!ō'xts!âlaEmˢlaēx ḷō'gwēx·dês P!ā'LīˢlälagilitsEm. K·î'lxˢwītsōˢlaēda L!ā'gEkᵘ; k·î'lxˢwītsōˢlaēda xwē'ˢlē; k·î'lxˢwītsōˢlaēda ˢmE'lsk·!în; k·î'lxˢwitsōˢlasa q!ā'k·ō ḷōˢlaēda q!ā'sa. Wä, laE'mˢlaē â'Em ts!ā'ts!Eˢyanuxᵘs, â'Em nō'ˢnElanuxᵘsa Mâ'ts!adEx. G·ā'xˢEm â'Em nä'ˢnakwēda g·ī'g·igEmaˢē, yîx Ō'malalēłEmaˢē ḷō Wī'g·ustâsōgwīˢlakᵘ. G·ā'xsa q!ā'sa ḷEˢwa q!ā'q!Ek·ō. Wä, laE'mˢlaē p!ā'sˢīdxwa ˢnā'xwax lē'lqwalaLaˢya, yîsa q!ā'sa ḷEˢwa q!ā'q!Ek·ō ḷEˢwa L!ā'qwa k·îlō'mx·däxa L!ā'gEkᵘ.

Lā'ˢlaē ē't!ēd tē'noxˢwīda lā'xēs awī'nagwis lā'xa ˢnē'ˢnElg·asLa. Lā'ˢlaē k·ē'LE Ō'malalēłEmaˢē ḷō Wī'g·ustâlasōgwīˢlakᵘ. Lā'ˢlat!a ts!E'nkwē Ō'malalēłEmaˢē yîs Wī'g·ustâ-

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

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

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

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

lasōgwī^{s}lak^{u}, yîxs E′lxḷalīsaē lā′xēs k·ē′L!ēna^{s}ē. Lā′^{s}laē lEx^{s}wā′līsa. Q̣ō′q!ot!a^{s}laē yā′nEmas Wī′g·ustâlasōgwī^{s}lak^{u}. K·!eō′s^{s}lat!a yā′nEms Ō′malalēłEma^{s}ē: "Wë′g·adzâx·ōx łēłE^{s}la′," ^{s}nē′x·^{s}lat!ē Ō′malalēłEma^{s}ē. Lā′^{s}laē mē′x^{s}īdxa gā′nuL. Lā′^{s}laē k·!ē′lax·^{s}īdē Ō′malalēłEma^{s}yaq. K·!ē′lax·^{s}īd, laE′m łēłE^{s}la′ ^{s}nEmō′x̣^{u}^{s}laē q!ulä′sxa hē′łels qā′s^{s}īd^{s}laē. Łē′nEmasō^{s}laē q!ā′q!Ek·ōx̣^{u}dēs Ḷō^{s} g̣Eg̣anE′mx·dēs, Ḷ^{s}wis sā′sEmx·dē. LaE′mxaa łē′nEmanEmax k·ē′Ḷasdēs Ḷ^{s}wa k·ē′ḶEmx·dē, Ḷ^{s}wīs k·!ē′k·!es^{s}ōx̣^{u}dē Ḷ^{s}wis Ḷā′x̣^{u}Ḷoayowisdē. ^{s}nEmō′x̣^{u}^{s}lat!ēda qā′tsâ g·āx lax Ō′s^{s}Eq, hë′lā′laasē Lā′alaxsEnt!ayō, a′x^{s}laēxēs g·î′nlīdē qa^{s}s lē wī′na Ḷ^{s}wē. Wī′nax Ō′malalēłEma^{s}ē hē′k·!īdēx wī′ōmpdäs Ḷ^{s}wis ^{s}nā′x^{s}nEmwōtdē. Hë′Em^{s}lawis g·ē′x̣^{u}sowē Ō′s^{s}Eqxa wī′na.

Lā′^{s}lat!a k!waai′ta q!ā′k·uwē, yîx q!ā′k·ôs Wā′wig·ustâlasōgwī^{s}lak^{u} lāx Ḷā′wayâs Wā′wig·ustâlasōgwī^{s}lak^{u}: "Le^{s}mas wī′naa?" ^{s}nē′x·^{s}laēda q!ā′k·ō. "La^{s}mEnu^{s}x̣^{u} wī′na," ^{s}nē′x·^{s}lat!a. "Yū′danu^{s}x̣^{u} mē′xōxda ō′gwä′sēx, yū′dEnu^{s}x̣^{u} g·ō′kōxda ō′gwäsēx," ^{s}nē′x·^{s}lat!ēda q!ā′k·ō, "qa^{s}nu^{s}x̣^{u} g·ō′^{s}lalaēna^{s}ē. Â′^{s}mōx t!êx·î′łtEnōxda g·ēg·ustâlas qEnu^{s}x̣^{u}. A′naḳwa^{s}mēsōx k·ā′t!ē^{s}sLadzEma g·î′lnaḳwa^{s}mEnu^{s}x̣^{u} mē′x·^{s}ēda. Lā′naḳux nē′xōstōyâ qa^{s}s k·ā′t!asLä′tsEmē." — "Wë′g·a, yā′L!âx," ^{s}nē′x·sō^{s}laē, "g·î′l^{s}amax·ī mē′x^{s}ēda, lē′Laqōs Ḷā′x̣ulsāLeq qa^{s}nu^{s}x̣^{u} lā′g·ustâēLEnu^{s}x̣^{u}," ^{s}nē′x·^{s}laēda wī′na bē′bEgwanEm.

Ma^{s}lō′x̣^{u}^{s}laēda q!ā′q!Ek·ō q!ā′q!alāla lā′xa wā′xsō t!ExḶa^{s}ē qa^{s}s wī′qwaxōdēxa t!êx·îltE′n. Lā′^{s}laē mē′x^{s}ēdēda wī′nasa^{s}wē. Lā′^{s}laē wī′qwaxōyuēda t!êx·îltE′n. Hō′x^{s}waLäsēda bEgwā′nEmaxa wī′na. K·!ē′lax·^{s}īd, nEp!ē′d, sEk·a′xa bEgwā′nEmx·dē. La^{s}mē′ ^{s}wī′^{s}wula, la^{s}mē′ łēłE^{s}la′. Łē′nEmx·^{s}īdē. La′alaxsEnt!ayâx dā′dEk·asdäês. ^{s}mō′xsElax x̣wā′kunax·däs yîs dē′dEmalax·däs yîx hawī′na^{s}lag·îłdäs g·înā′nEmas. La^{s}mē′ ë′k·owa. LaE′m hë′g·aEm axnō′gwadês awī′nagwisdäs.

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

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

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

Laᴇ′m ē′tōlex ts!ē′daqas ḷō^{g} g·î′ng·înānᴇmas ḷᴇ^{g}wīs q!ā′-q!ek·ō. Wä, laᴇ′m g·ā′g·īxsīlasᴇ^{g}wa. Hë′ᴇm la g·ī′gama^{g}ē l!ᴇ′l^{g}nakulag·ī^{g}lak^{u}. Laᴇ′m q!u′lba.

8. The Singing Skull.

Tradition of the ^{g}nᴇ′mgēs.

(*Dictated in* 1900.)

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

possessed their former country. They got back their wives and their children and their slaves. Then he was treated as a chief. Then L!ēl^{g}nakulag·i^{g}lak^{u} was a chief. That is the end.

8. The Singing Skull.

Tradition of the ^{g}nE′mgēs.

(*Dictated in* 1900.)

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

"X·aā′ x·aā′ x·aā′ x·aā′ hë′nēsḶēxg·în g·ā′-layōłîk· ^{g}ma^{g}ā′muxsElī-dzEm k·!ē′dadēwułEn; hë′^{g}mēsḶEn â′g·îł^{g}Em la lō′bēstōlīł, kwā′kuxḶā′līł-g·ā′layōłîk· ^{g}maā′muxs-Elīdzem k·!ē^{g}dadēwułEn."

"X·aā′ x·aā′ x·aā′ x·aā′! At that time formerly I was to be taken aboard the canoe by him who had me for his princess; but now I have only empty orbits in the house, and holes at the bottom (of the orbits) in the house; I who was formerly to be taken aboard the canoe by him who had me for his princess."

The women ceased wailing when they heard this song, for the words they heard seemed strange to them. They tried to find out where the song came from. Finally they discovered on the floor of the house a skull which was singing. They took it back to the graveyard. It must have rolled down from a tree, and fallen right into the house.

9. Mountain-Goat Hunter.

Tradition of the ḷē'ḷᴇgēd, a clan of the ᵍwālas Kwā'g·ūł.

(*Dictated by Yā'gōḷas*, 1900.)

Dō'qulaᵍlaēxa ᵍmᴇ'lxlō, yîx Q!u'mx·ilag·ilîs. "Ladzâ'x·în ë'k·!ēᵍsta lā'xa ᵍmᴇ'lxlō g·î'lg·iᵍlāla." — "Wīdzē'lä?" ᵍnē'x·ᵍlat!a gᴇnᴇ'mas. "Hë'dzâ'ᴇmᵍlēda axā's l!ᴇsᴇlē'kᵘ." — "Ḳwā'ɬᴇlag·a hë gwē'k·!ālē, ā'ʟas kuk·â'lax. Ḳwā'ɬdzâs hë gwē'k·!āla, ā'ʟas kuk·â'lax." — "K·!eā'sᴇn gwē'x·ᵍidaas kūk·â'." — "Hā'g·ax·ōs," ᵍnē'x·ᵍlat!a gᴇnᴇ'mas. Mō'ẋᵘᵍlaē gᴇnᴇ'ms. Laᴇ'm ë'k·!ēᵍstē Q!u'mx·ilag·ilîs. Lā'ᵍlaē lā'g·aa ᵍwunā'ła. Lā'ᵍlaē axᵍułts!ō'dxēs q!ē'qalaᵍyas. Axᵍā'ᵍlōdēs q!a'tᴇs lᴇmō'kᵘ. K·!eâ'sᵍlat!a gwē'x·ᵍidaas qā'sᵍīdēda ᵍmᴇ'lxlō. Â'ᴇmᵍla ᵍnᴇmā'x·îs ḷᴇᵍwa q!a'tᴇs, â'ᴇm g·iē'da ᵍmᴇ'lxlō. Lā'ᵍlaē qā'sᵍīd ᵍwunā'ł. Â'ᴇmᵍlāwis la k!wā'nōtsᴇlōd qaᵍs ha'nɬᵍīdēqsēs hā'naʟ!em. Ha'nɬᵍīdᴇxa buksᴇmā'ł. Lā'ᵍlaē ē't!ēd ha'nʟ!ᴇxōd.

K·!ēs q!â'ʟᴇlaxs hē'łēsᴇwaalaxōḷtsa g·i'la. ᵍmā'sḷēᵍlā'wis ḷā'ẋulä hanē'q!eg·aᵍł: "Ḳonō' ᵍnē'x·laxōḷ, qā'stä. Nō'gwaᴇms ᵍnᴇmō'gus." Â'ᴇmᵍlāwis k·!wā'g·aalēda g·i'la hō'ʟēlax wā'łdᴇmas Q!u'mx·ilag·ilîs. Lā'ᵍlaē ḷā'ẋolēda ᵍnᴇm g·î'la hanē'q!eg·aᵍł. Hë'ᵍnākulaᴇmᵍlā'wis qaᵍs lē axᵍē'dᴇq. Â'ᴇmᵍlaē dā'dᴇx·sᵍiā'p!ᴇndxa bᴇgwā'nᴇm qaᵍs ts!ᴇqō'stōdēq. Q!ē'nᴇmaalaxōḷēda g·i'la. Â'ᴇmᵍlāwis la ts!ā'qap!asa bᴇgwā'nᴇm, ë'k·!ōłᴇlaᵍyu lā'xa ō'xtâᵍyasa nᴇg·ä'. Laᴇ'm lā'g·aa lā'xa ëx· awī'nak!us; ts!ā'qap!âlᴇmēda bᴇgwā'nᴇmasa g·i'la. Dᴢᴇdᴢᴇts!ā'lasᴇᵍwēs wī'wulxʟālax·dē q!wā'q!waxts!ānaᵍyas, q!wā'q!waxsīdzaᵍyas. Â'ᴇmᵍla gwē'x·g·ᴇlsᴇ xa'xdêsa bᴇgwā'nᴇm. Laᴇm bō'ēda g·i'la, nä'ᵍnakwa. Laᴇm łᴇᵍlē'da bᴇgwā'nᴇm.

Lā'ᵍlaē ts!îx·î'la nâ'qaᵍyasa ᵍnᴇ'mē, lā'xa g·i'la. "ᵍmā'dzēs

9. Mountain-Goat Hunter.

Tradition of the ḷē'ḷEgēd, a clan of the ˢwālas Kwā'g·ūł.

(*Dictated by Yā'gōḷas*, 1900.)

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

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

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

gwē'x·idaasōs, ē'sas wuLE'la wā'ɬdEmasEns ˢnEmō'ẋᵘdē." — "K·!ē'sEn," ˢnē'x·ˢlat!ēda ˢnEm, yîxa lā'x·dē k·!ē'lax·ˢīdxa bEgwā'nEm. "ˢmā'st!ēs nâ'qaˢyōs?" ˢnē'x·ˢlat!ēda ˢnEm. "Łā'ẋulanuẋᵘˢmasētsEns ˢnEmō'ẋᵘdē. Ǫä'ɬEn ts!îx·î'lag·în nâ'qaˢē qaEns ˢnēmō'ẋᵘdē. Wë'g·ax·îns q!wā'q!ulaq! Hā'g·a, qā'sˢīdEx lāx Nō'ng·ēxtâˢē ɬōˢ G·î'lgEmg·ēxtâˢē qa g·ā'xēsē ˢwī'ˢlaˢmaxEns ˢnēˢnEmō'kwē, ˢnā'ẋwa g·î'lg·aōmas."

G·ā'xˢlaēda q!ē'nEm g·î'lg·aōmas. LaEm q!ap!ē'x·ˢīd. LāEm lāɬ lāx k·!ē'lag·āsdêsēxa bEgwā'nEm. LaEm k!usˢE'lsa. Ǫ!ap!ē'x·ˢītsEˢwē xā'qasa bEgwā'nEm, wī'waqōdalasEˢwa. Lā'ˢlaē x·îsē'da waō'kᵘ xāq. Lā'ˢlaē ˢyā'lagamēda g·ig·î'lEm ɬEˢwa g·ī'g·iadzaga, yîxs mē'mts!Esaē. Lā'ˢlaē ā'lēx·ˢīdEx q!wā'q!waxsīdzaˢyasa bEgwā'nEm. Lā'ˢlaē q!ē'da g·ig·îlE'max q!wā'q!waxsīdzaˢyasa bEgwā'nEm. LaEm ts!âs lā'xa nau'alakᵘ bEgwā'nEm. LaE'm axˢā'LElōts lāx g·ō'gwEyōs. Lā'ˢlaē xō'sˢītsEˢwēda bEgwā'nEmasa q!ulaˢsta'. K!wā'g·aalsēda bEgwā'nEm, laEm q!ulā'x·ˢīd. WuɬˢE'mˢlāwis hëɬtō'd, dēdastâ, ˢnēx·xs â'mēx·dē mē'xa. LaEm dō'xˢwaLE'laxa q!ē'nEm k!wā'ɬa g·î'lg·aōmasa. "LaEms q!ulō'L, qāst. LaE'mx·dEs wāx· ˢyā'xsEmx·ˢīd hë'g·ōsō'xdEnLōL. ˢnE'mp!EnaˢmaEmaqōs wā'x·axg·anuˢẋᵘ hë'ɬaēg·anuˢẋwaxa ˢmE'lxLō. Hë'Em tā'wix·ōˢlaxLē, hë'g·iɬōs ǧwē'x·ˢītsōsg·anuˢẋᵘ ˢnEmō'kwîk·. LaEms q!u'la." Lā'ˢlaē ˢmE'nsˢēg·iɬ, yîsa nau'alakᵘ. "Hë'ɬEs ǧwē'g·ilaLēda lā'xg·în ǧwē'g·ilasîk·. LaE'ms ɬō'gwalałxg·ada q!ulā'stak· ɬōgwa'da ˢmEǧā'yū."

Lā'ˢlaē yä'laqulaxa gā'nuL. Lā'ˢlaē wuLE'lē g·ō'kulōtas. "Ǧwō'ɬdzâs mē'xałōL qaē'da yä'laq!walä qō hë'Emlaxens g·ī'ǧamaˢya." G·ā'xˢlaē yä'laq!wāla lāx apsō'tasa g·ō'kula. NEgō'yâlîsLēda g·ō'ẋᵘdEms. K·!ē'sˢEmˢlāwis ˢnā'x·ˢīda, la'ē ɬā'ẋˢwidē g·ō'kulōtas qaˢs laˢstē'. G·ā'xˢEmˢlaē hë'k·!āla

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

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

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

lā'xa apsō'dēs. Lā'ᵍlaē lā'wiłē g·ō'kulōtas qaᵍs wā'x·ē k·î'myaq. Â'naχwaEmᵍlāwis p!Ełᵍē'd; mō'p!Enχwaᵍsē wāx·ᵍyā'lasōᵍ. Lā'ᵍlaē lō'ḷanEmsa G·ā'yusdêsLa. LaE'm x·îmx·ᵍī'tsōᵍ. Lā'ᵍlaē kwē'xElasōᵍsēs g·ō'kulōt. Lā'laē mEqā'xēs g·ō'kulōt. Ḳwēgwā'LElag·ilił'laē g·ō'kulōtas. Hë gwē'g·ilē mā'ᵍmēLāłaxēs g·ō'kulōt. Lā'ᵍlaē xu'nkwasEᵍwēs k·!ē'sk·!edēłas g·ī'g·iḳamaᵍyas. Â'Em la ē'axalag·ił'tsēs g·ō'kulōt. LaE'mḷa â'Em hō'qawElsē ḳEgEnE'mas, yîxs aē'k·ilix·dē. Lā'ᵍlaē k!wē'xᵍēg·ił'tsēs g·ō'kulōt qaᵍs łEᵍlē'. Hā'ᵍnākwēla ts!E'ngum, yîxs mā'ᵍmēLałaaxēs g·ō'kulōt. Nā'qamatsōsa E'lkwa, ē'xEntwēsasa ts!ē'daq. LaEm ts!Ex·q!Ex·ᵍī'da, la'ē patā'sōᵍsēs g·ō'kulōt, yîsēs apsē'k·. LaEm ē'qasōᵍ qaᵍs hā'ᵍnakwīlēL. K·!ē'sᵍlat!a ᵍnE'mxᵍEnxēla, la'ē qā'lakwiᵍläla. LaEm wē'k·!ixᵍīdxa la hē'Enxᵍīd. LaE'm q!wē'q!ulē g·ō'kulōtas. K·!ēs la k·îłE'la. LaE'm q!ulba'.

10. Wī'wag·ēsawēᵍ.

Tradition of the ḷē'ḷEgēd, a clan of the ᵍwā'las Kwā'g·ūł.

(*Dictated by Yā'gōḷas*, 1900.)

G·ō'kulaᵍlaē lāx Xukwē'k·în. Lā'ᵍlaē ḷā'wayâla. Lā'ᵍlaē qā'sᵍid qaᵍs lä lā'xa gwä'nakᵘ dō'qwałax ax·ᵍī'dElaxa. Lā'ᵍlaē ax·ᵍī'dēda ᵍnEm. Lā'ᵍlaē qā'sᵍīd ᵍnā'lēᵍstē Wī'wag·ēsawaᵍē, dō'xᵍwīdxēs ḷā'wayō. Hëts!â'laEm la'ēda k·!ō'tEla lāx ḷā'wayâs. MElē'k·a. Lā'ᵍlaē ē't!ēd qā'sᵍīd gwä'ᵍsta dō'qwałax ax·ᵍī'dElaxa. Lā'ᵍlaē ax·ᵍī'dēda māᵍł. Lā'ᵍlaē ᵍnā'lēᵍsta dō'xᵍwīdxēs ḷā'wayu. Lā'ᵍlaē mā'ᵍłts!â lā'xa lē'x·sᵍīt. LaE'm axᵍē'dEq. Lā'ᵍlaē L!ō'p!ēdEq. Lā'ᵍlaē ē't!ēd ᵍnā'x·ᵍīd. Lā'ᵍlaē qā'sᵍīd ē't!ēd gwä'ᵍsta dō'qwałax ax·ᵍī'dElax. Lā'ᵍlaē yū'duχᵍwīda ax·ᵍī'dē. Lā'ᵍlaē ᵍnā'lēᵍsta

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

10. Wī′wag·ēsawē^{s}.

Tradition of the Ḷē′ḶEgēd, a clan of the ^{s}wā′las Kwā′g·ūł.

(*Dictated by Yā′gōḷas*, 1900.)

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

dō′x^{s}wīdxēs ḷā′wayū. Yū′duẋ^{us}laē mä′ts!â^{s}yas. Lā′^{s}laē ax^{s}ē′dEq qa^{s}s L!ō′p!ēdēq. Lā′^{s}laē ē′t!ēd ^{s}nā′x·^{s}īd. Lā′^{s}laē qā′s^{s}īd gwä′^{s}st. Lā′^{s}laē dō′x^{s}waLE′laxa ëx· ts!Edā′q lā′xa t!êx·î′la. Hë^{s}nā′kulaEm^{s}lā′wis lāq. "La^{s}mEn gEg·ā′dLōs," ^{s}nē′x·^{s}laē. "Ä, la^{s}mEn łā′wadLōs," ^{s}nē′k·ēda ts!Edā′q. Lā′^{s}laē k!wā′g·aElsē Wē′wag·asawa^{s}ē qa^{s}s k·îp!Exō′dēxa ts!Edā′q. Lā′^{s}laē ax^{s}ē′xsdEq qa^{s}s nEẋwā′lēq. Lā′^{s}laē nEẋwā′lax·^{s}īd.

Lā′^{s}laē ḷā′ẋulsē Wī′wag·ēsawa^{s}ē: "Ḡē′lag·a qans lē lā′xEn g·ōk^{u}." — "Wë′g·a qā′s^{s}īdEx," ^{s}nē′k·ēda ts!Edā′q. Lā′^{s}laē qā′s^{s}īdē Wī′wag·ēsawa^{s}ē. Lā′^{s}laē mElē′xḷa. ^{s}mā′sḷē^{s}lā′wis? wôq!ä′dzē la k!wadzâ′lasxa L!ā′qwa mō′sgEm. Lā′^{s}laē ^{s}nä′^{s}naẋ^{u} lā′xēs g·ōk^{u} qa^{s}s k!wā′g·alīłē. Lā′^{s}laē ts!îx·î′la tEk·!ä′s. Lā′^{s}laē gā′nuł^{s}īd, la′ē pE′nł^{s}ēdzēla. Hë′k·!ālē tEk·!ä′s. Ẋwā′k!wālēda wôq!ä′s lāx tEk·!ä′s Wī′wag·ēsawa^{s}ē. Lā′^{s}laē taō′dayū lāx Ḡumḷ′ngwīs wā′wagēs lāq. Hë′mEnała ḡugwā′łtsä ts!îx·î′laēs tEk·!ä′.

G·ā′x^{s}laēda L!ā′^{s}lāla, g·ā′x^{s}laē lā′g·u^{s}līts!Eg·a^{s}ł. G·ā′x^{s}laēda bEgā′nEm lâ′sdēs wā′qumāla. "^{s}mā′tsōs ḡwēdzā′saqōs?" — "Ēs^{s}axḷē′dzâēḷEn ō′dzaxa wā′x·ēx·dēg·în ḷō′gwala hë′^{s}maāxōḷas L!ā′qwak·!ālagax·La. Wā′x·däEn ḷō′gwa^{s}ya." — "Wä′Entsōs," ^{s}nē′x·^{s}lat!ēda bEgwā′nEm, "qan q!E′lsēt!ēdaōL. ^{s}mā!t!ä′lāmas g·ā′xEn?" ^{s}nē′x·^{s}lat!ēda bEgwā′nEm. "Nō′gwaEm Yā′qaL!Enāla, nō′gwaEm Ḡwô^{s}yî′ma." Ḡwô^{s}yî′m^{s}laēda bEgwā′nEm. Â′Em g·āx L!ā′ł^{s}ālis lā′xa L!Emā′is qa^{s}s lō′^{s}łtōyu′ē. Lā′^{s}laē pEt!ē′d lāx Wī′wag·ēsa^{s}wē^{s}. Lā′^{s}laē qa′mxâlax·^{s}īdEx tEk·!ä′s Wī′wag·ēsa^{s}wē^{s}. Wôq!ä′dzēk·as q!ē′nEm. Wī^{s}lâ′masEq. "LaE′ms q!ula′," ^{s}nē′x·sō^{s}lat!a yîsa′ ḡwô^{s}yî′m. "K·!eâ′dzâs x·ō′lä?" ^{s}nē′x·^{s}lat!ēda ḡwô^{s}yî′m. "^{s}mā′dzēda x·ō′lēx·Lä?" ^{s}nē′x·^{s}lat!a Wī′wag·ēsa^{s}wē^{s}. "Wä, lō′xda axā′xsa k·!ō′tElax." — "Ōxwa ḡē′^{s}nēx," ^{s}nē′x·^{s}lat!a Wī′wag·ēsa^{s}wa^{s}yaxa ḡwô^{s}yî′m. "La^{s}mEn lāL," ^{s}nē′x·^{s}laēda

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

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

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

gwô^{s}yî′m. "LaE′ms Yā′qaL!EnlisLaLōL. LaE′ms Q!āx^{u}sEmalag·ilîsLaLōL. Hë′Ems Ļe′ĻegEmLē. Hā′g·a laxs g·ē′x·^{s}idaasaōs."

Lā′^{s}laē ^{s}nā′lē^{s}stē Wī′wag·ēsa^{s}wa^{s}ē lā′xēs awī′nagwis. K·!ā′łk·!ämEndzēsLa awī′nagwisas Wī′wag·ēsa^{s}wa^{s}ē. K·!eâ′s k·!ō′tEla. Lā′^{s}laē gwē′^{s}sta qā′siL!āla. Lā′^{s}laē dō′x^{s}waLElaxa bē′bEgwānEm Ļā′wayâla. Lā′^{s}laē ^{s}la′qôlō′dEq: "^{s}mā′tsōs axsEwa′qōs lāxEn wāx?" — "Hō′saōxda wāx?" ^{s}nē′x·^{s}lat!ēda bē′bEgwānEmax Wī′wag·ēsa^{s}waē. "Hō′st!ōxwa?" ^{s}nē′x·^{s}lat!a Wī′wag·ēsa^{s}wa^{s}ē. "Nō′sōx," ^{s}nē′x·^{s}lat!ēda bē′bEgwānEm. "A′ngwax·Lat!ōs wä′qōs?" — "LaE′ms ō′mēsa. ^{s}nē′k·asēĻ qEn Ļē′x^{s}īdaEnLaxōx Ļē′ĻEgEmaxsEn Ļā′x^{u}Ļâyuwax. Ē′s^{s}aēĻ yū′Em G·îp!ō′xda Dâ′yux̣wīwayūxda. Ē′s^{s}aēĻ hë′Em Tsē′sk·asLaxa qwē′sōt, yū′^{s}mEn Ļā′x^{u}Ļâyuwōx." — "Wä, ^{s}maē′nox^{u}dzât!as?" — "LaE′ms ō′mēsa. Ē′s^{s}ëłĻEnu^{s}x^{u} gē′gāwinasEnu^{s}x^{u}." — "Â′laEmxōĻō^{s} hō′saxda wāx. La^{s}mEn lāL ^{s}nā′lē^{s}staL lā′xEn Ļā′x^{u}Ļayuwisaen." LaE′m lē′g·alēda g̣ē′g̣awīnas lā′xes wa lā′xa Xukwē′g·în.

LaEm gwē′^{s}sta; g·ō′kwēla lā′xa gwä′^{s}nak^{u}. G·ō′x^{u}dEmsīla, lā′pōstâlaxa t!E′k·a. La x̣usEla′x·^{s}idāmasxa t!ê′k·a. La Ļē′g̣Elax·^{s}īd qa Ļē′g̣Emsēs g·ō′x^{u}dEms. K·!ī′msē^{s}lasLa g·ō′x^{u}dEmsas g̣ē′g̣awīna.

11. The Dzō′noq!wa.

(*Dictated by Yā′g̣ōĻas, a* ^{s}*nE′mgēs*, 1900.)

Q!wā′sE^{s}laēda g·înā′nEm. Lā′^{s}laē ^{s}yā′lag̣Ema. "Hā′g·a mē′x^{s}īdEx," ^{s}nē′x·sō^{s}laē, "ā′Las q!ał^{s}ē′tsōlasa dzō′noq!wa," ^{s}nē′x·sō^{s}laē, k·ā′k·alamasō^{s}sēs g̣ā′g̣Emp. Lā′^{s}laē Ļā′x̣olīłēda g·înā′nEm qa^{s}s lā′wElsēxa g̣ā′nuL. Lā′^{s}laē g̣wā′ł^{s}ExĻā′la g·ā′xaē ax^{s}ē′däq laē′L, lā′xēs g·ōk^{u}. "^{s}mā′tsēs k·îl^{s}ē′dayaōs,"

salmon." — "Oh! this is salmon-roe," said, on his part, Wī′wag·ēsawē[g] to the Whale. "Now I am going," said the Whale. "Now your name shall be Property-Body. Now your name shall be Reef. These shall be your names. Go to the place where you came from."

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

Then he went down the river, and built a house at the lower side. He made a house site and dug up the ground, and he made an embankment of soil; and the house site of the Ravens was called K·!î′msē[g]las.

11. The Dzō′noq!wa.

(*Dictated by Yā′gōḷas, a [g]nɛ′mgēs*, 1900.)

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

ˢnē′x·ˢla!a gā′gEmpas. "Haē′bEts!ānaẋᵘst!aau′ẋᵘdzē, haē′-bEts!ānadzēẋᵘst!aā′kᵘ." — "Â′Ems k·ā′k·alamasōˢ, hāg·a′," ˢnē′x·ˢla!a. Lā′ˢlaē ḷā′ẋolił qaˢs lā′wElsē. G·î′lˢEmˢlā′wis nē′łEmx·ˢīd, la′ē gwā′L!Exḷāla. Q!aL!ē′tsōˢsa dzō′noq!wa, bā′banaā′gam. Lā′laē hō′qulsē gaā′gEmpas ḷEˢwis ōmp ḷEˢwis abE′mp. Lā′ˢlaē lā′lapsEmēx·ˢidElaxēs xunō′kᵘ, la′ē gogwā′łtsä lāx bEˢnā′ts!easa t!Ek·a′. Lā′naẋwaˢlaē ë′x·ag·aa yîxs lā′naẋwaē Lē′xˢwīda. Lā′ˢlaē yā′x·ˢītsōˢ. Lā′ˢlaē ë′k·!ēˢstanowēda g·înā′nEm. Qā′sˢidayu lā′xa ā′L!ē lā′laayu lāx g·ō′kwasa dzō′noq!wa. Lā′ˢlaēda g·înā′nEm L!Eqwa′xa q!wāx qaˢs ts!Exˢe′ls!Elē qaˢs q!â′LElēxa t!êx·î′la qō k·!ē′ẋwaL. Lā′ˢlaē lā′g·aa lāx g·ō′kwasa dzō′noq!wa. Hë′x·ˢidaEmˢlā′wis hamg·ī′lasoˢwēda g·înā′nEmasa yā′sEkᵘ. Q!ē′nEmˢlaēda ts!î′lẋᵘsta ḷEˢwa t!Eqā′ ḷEˢwa x·î′łxîłdē ḷEˢwa q!ē′nEm haē′p!ōma.

Lā′ˢlaē dō′xˢwaLElaq. "Ā," ˢnē′x·ˢlaē, "ˢwē′x·ˢītsōdzâs ë′x·LäōS mō′smaˢlä′qōs. Waˢ′xdzâ ḷē′k·ânEmaxōS mō′smaˢläqōs." — "Ō′dEẋᵘmasa?" ˢnē′x ˢlaēda g·înā′nEmaxa dzō′-noq!wa. "K·!ē′sEn, q!ā′gwid, gwā′łlasōS wułˢE′m ˢnē′k·ōL. Wë′g·adzâ, â′Em ō′t!ēd g·ā′xEn." — "Â′Emx·st!as k·!ēS hë′łats!âla, gwē′g·iˢlaswuła g·ā′xEn dē′qumẋᵘsâlasoō′łg·în p!Esplayō′gun." — "ˢmā′ts!ałē dē′qolōłaqᵘ?" — "Yū′dōxda t!Emx·, â′ˢmōL g·ē′xasasEn ōmpa." Lā′ˢlaē axˢē′dēda g·înā′nEmaxa t!Emx·. "Wë′g·a nEłˢā′łłx. ˢwī′dēS pE′lpElqaōS qEn dē′qutâyaˢyū." Lā′ˢlaē axˢā′LElōd qaˢs dē′qutōdē. Lā′ˢlaē gwā′L!Exḷa lēda dzō′noq!wa. "Gwā′łElasōS wułˢE′m," ˢnē′x·ˢlat!ēda g·înā′nEm. "Wë′g·a, q!ā′gwidē," ˢnē′x·ˢlat!ēda dzō′noq!wa. Lā′ˢlaē dē′qutōd ē′t!ēd. Hë′x·sâlaˢmēda L!E-

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

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

nā′k·, lāx p!Esp!a^{s}yâ′sa dzō′noq!wa, ḷEḷapō′ ḷō paē′ḷas. Wī′wōxtsä^{s}laē paē′ḷas. La ē′t!ēdEx apsō′tama^{s}yas dē′x-^{s}wīdEq. Hë′x·sâ, laE′m^{s}laxaā′wis lā′xa paē′ł. Mō′^{s}laē ō′t!īdayus, ^{s}mō′^{s}laē L!Enā′k·. LaE′m^{s}laē łE^{s}lē′da dzō′noq!wa. Â′Em^{s}laē ō′xwaxs lā′alaxōḷ łE^{s}la′. Â′Em^{s}lā′wisēda g·înā′-nEm Lâ′xLEndEq qa x·ē′x^{s}idēs.

Lā′wElsēda g·înā′nEm qa^{s}s lē qā′s^{s}īd nEgEłtō′dxa t!êx·î′la, dō′qwaxēs L!ExwE′lsElēx·dēxa q!wāx. Lā′^{s}laē lā′g·aa lāx ā′Lanâ^{s}yasēs g·ōk^{u}. Lā′^{s}laē wuLE′laxēs g·ō′kulōt la^{s}l sā′ła qaēs xunō′k^{u}. Lā′^{s}laē qā′s^{s}idēda g·înā′nEm. LaE′m^{s}laē ^{s}wī′^{s}laELElē g·ō′kulōtas. Lā′^{s}laē ḷā′x^{u}stawEls qa^{s}s dowē′Lē. Â′Em^{s}lāwis dō′qwap!asE^{s}wa. Tēqā′mas^{s}laē aō′mpas ḷE^{s}wis abE′mp. Lā′^{s}laē ḷā′x̣olīłēda ^{s}nEmō′x̣^{u} bEgwā′nEm qa^{s}s q!ałE^{s}ē′dēq qa^{s}s hō′LElēq. "Wë′g·a, g̣wā′g̣wēx·s^{s}ālax g̣wē′x·-^{s}idaasE^{s}wōs. ^{s}mā′ts!ałdzē q!ałE^{s}ē′dEōL?" — "Dzō′noq!wadzâ q!ałE^{s}ē′dē g·ā′xEn." — "^{s}mā′st!ēs hë′łaxaasōs g·ā′xELaōs nä′^{s}nak^{u}." — "E′dzaēḷa mEx̣ulā′xEn mō′sma^{s}la. LEn ^{s}nē′k·, 'â′Emx̣st!as k·!ēs hë′ł^{s}adzâlax g̣wē′g·ilaswuła g·ā′xEn. Dē′-qumx̣^{u}sâlasEwōłg·în p!asp!ayō′gunsEn ōmp.' Hë′^{s}misEn la g̣wē′x·^{s}idaas dē′gumx̣^{u}sâlasa L!Enā′k· lāx p!Esp!E^{s}yâ′sa dzō′-noq!wa. La^{s}mē′ łE^{s}la′," ^{s}nē′x·^{s}lat!ēda g·înā′nEm. "La^{s}mEns lāL ō′xLałxa ^{s}na′nx̣waē′mas, t!E′lsta, t!Eqā′, x·îłx·îłdē′, ^{s}mE′lxLō, hë′^{s}misa q!ē′nEm haē′p!ōma." Lā′^{s}laē ^{s}nā′x·^{s}īd, la′ē qā′s^{s}īd ^{s}wī′^{s}lēda q!ē′nEm lē′lqwalaLa^{s}ya; ō′xLaxa ^{s}nā′x̣wa. LaE′m lā′g·aa lāx g·ō′kwa. Â′Em ^{s}la x·ō′msēda g·aē′ł. LaE′m ō′xLalēda łēłâk!wēmas bē′bEgwānEm. Ō′xLālaxa t!Els, ḷE^{s}wa tsElx, ḷE^{s}wa t!Eqā′, ḷE^{s}wa haē′p!ōma q!ē′nEm. LaE′m lā′g·aa lāx g·ō′kwas ō′mpasa g·înā′nEm. Wä, laE′m-^{s}lā′wis lā lax ō′mpasa g·înā′nEm. Lā′^{s}laē k!wē′lasē ō′m-pasa g·înā′nEmaxa lē′lqwalaLa^{s}ē. Lā′^{s}laē yā′qwasa haē′-p!ōma lā′xa lē′lqwalaLa^{s}ē. LaE′m g·ī′g̣ama^{s}ya qaēs laē′naē^{s}

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

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

p!Esa'xa lē'lqwalaLa^{ɛ}ē, yîs ḷō'gwayasa g·înā'nEm. LaE'm qu'lba.

12. The Mink Legend.

Mink and the Sun.

(Dictated by MalE'd, a Kwā'g·ūł, 1893.)

Yîpā'^{ɛ}laē abE'mpLas L!ē'sElag·i^{ɛ}läxa p!ā'lEm. Ā'LEgEmlīł^{ɛ}Elat!a. Lā'^{ɛ}laē L!ē'sEla lā'xa ^{ɛ}nā'la. Lā'^{ɛ}laē sEpE'mxsâlēda L!ē'sEla lā'xa kwā'xumx̣^{u}sâ. Hë'Em^{ɛ}lāwis la sEpā'xsōlīłaqēxs ā'LEgEmlīłaē lā'xēs g·aē'las. LaE'm bowē'x̣^{ɛ}wīd la'xēq. K·!eâ's łā'^{ɛ}wunEmsa ts!Edā'q. Lā'^{ɛ}laē mā'yuł^{ɛ}īd. LaE'm g·inā'nEmx·^{ɛ}īdē L!ē'sElag·i^{ɛ}la. Hë'Em^{ɛ}lāwis lā'g·īłas hë'x^{ɛ}idaEm ḷē'x^{ɛ}ētsōs L!ē'sElag·i^{ɛ}la qa^{ɛ}s q!â'Lił^{ɛ}maā'xs hë'^{ɛ}maē bowē'x̣^{ɛ}wīdayōs abE'mpasēxs la'ē sEpā'xsōlīłasōsa L!ē'sEla.

Lā'^{ɛ}laē hä'qâlē L!ē'sElag·i^{ɛ}la ḷE^{ɛ}wīs ^{ɛ}nEmō'kwē g·ilē'xwitsa. Lā'^{ɛ}laē g·ilē'xwitsa q!E'mg·īlasēxs k·!eâ'saē ō'mpē L!ē'sElag·i^{ɛ}la. Lā'^{ɛ}laē L!ē'sElag·i^{ɛ}la q!wā'dzēLela lā'xēs abE'mp. Nē'łaxēs abE'mpaxs q!āq!Emlā'sa^{ɛ}waāxs k·!eâ'saē ō'mpa. Hë'Em^{ɛ}lāwis nē'łag·īłts abE'mpasēxs hë'^{ɛ}maē ō'mpēda L!ē'sEla.

Hë'x·^{ɛ}idaEm^{ɛ}lā'wisē L!ē'sElag·ī^{ɛ}la ^{ɛ}nēx· qa^{ɛ}s lē â'sEnē^{ɛ}ya. Lā'^{ɛ}laē axk·!ā'lē abE'mpasēx q!ulē'gas L!ē'sElag·i^{ɛ}la: "Qau'lōq!wēladzâ^{ɛ}s qaō'x wī'sa qa lē'sōx dō'x̣^{ɛ}wīdxēs ō'mpa." Mō'ts!ax^{ɛ}Em^{ɛ}lā'wisē qau'lōgwayō k·!ā'xwē qaē'. Lā'^{ɛ}laē ha'nLōstōtsa ^{ɛ}nE'mts!aqē qau'lōgwayu. Lā'^{ɛ}laē k·!ê'qudzEwēxEns ^{ɛ}nā'la. Lā'^{ɛ}laē ē't!ēd ha'nLōstōtsa ^{ɛ}nE'mts!aq. Lā'^{ɛ}laē k·!îquxstE'ndē ā'łē ha'nLōstōyōsēx g·ī'lx·dē ha'nLōsdōyōs. Lā'^{ɛ}laē ē't!ētsa ^{ɛ}nE'mtsaq. Lā'^{ɛ}laxaa q!ā'pax^{ɛ}ōxsdEyasēs qō'lōgwayō. G·ā'x^{ɛ}Em^{ɛ}laē bE'ng·īla qō'logwayâs. La k·!ā'qâła. Lā'^{ɛ}laē ē't!ēd ha'nLōstōtsa ^{ɛ}nE'mts!ax^{ɛ}E'mx·dē

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

12. The Mink Legend.

Mink and the Sun.

(Dictated by MalE'd, a Kwā'g·ūł, 1893.)

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

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

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

la. Q!ā′palax ō′xsdE^{s}yasēs g·î′lx·dē ha′nLāla. G·ā′x^{s}Em g·ā′x^{s}alis.

Lā′^{s}laē abE′mpas L!ē′sElag·i^{s}la dā′k·!îndxa qō′logwayu qa^{s}s ni!^{s}ē′dēq. Lā′^{s}laē dEnE′mx·^{s}īda. Lā′^{s}laē Ḷē′xs^{s}êx·^{s}īdxēs xunō′k^{u}. "Ḡwā′la xE′nLEla â′Lēta lā′xēs laā′sLaōs," ^{s}nē′x·sō^{s}laē L!ē′sElag·i^{s}läsēs abE′mp. Lā′^{s}laē L!ē′sElag·i^{s}la qE′lbEL!Enēxa dEnE′m, ë^{s}k·!ōłEla. LaE′m â′snēL, lā′xēs ō′mpē. Lā′^{s}laē lā′g·aa qa^{s}s lā′xsâē lā′xa ë′k·!adza^{s}ya ^{s}nā′la.

Lā′^{s}laē L!ē′sElag·i^{s}la k!wā′nōElsax g·ō′kwasēs ōmp. Lā′^{s}laē dō′x^{s}waḷE!ē L!ē′sElag·i^{s}läsa g·inā′nEm. Lā′^{s}laē wuLā′sE^{s}wē L!ē′sElag·i^{s}läsa g·inā′nEm: "^{s}mā′sōs ḡwēdzā′saq?" — "Â′snētsasdEn." Lā′^{s}laē laē′LēdaE g·inā′nEm qa^{s}s ts!Ek·!ā′łElēxa g·ī′gEma^{s}ē. "A′snēlaō′xda g·înā′nEmēx k!wasā′xEns qwē′sanôēx." — "A, a, a, a, â′la^{s}mōłEn sEpā′xsōlēlanEmāq. Hā′g·a, axk·!ā′laqō^{s} qa g·ā′xēL^{s}ē^{s}sō^{s}.

Lā′^{s}laēda g·inā′nEm lā′wEls qa^{s}s Lē′^{s}lalēx L!ē′sElag·i^{s}la. G·ā′x^{s}laē L!ē′sElag·i^{s}la, laē′L qa^{s}s k!wā′g·alił!ē. Hë′x·^{s}idaEm^{s}lā′wis yē′LōsōsēsēsEs ōmp. "Ḡē′lak·as^{s}la xunō′k^{u}, qa^{s}s L!ā′yuẋ^{u}sīdzEndā′g·iłōs g·ā′xEn. Wā′x·aēḷEn k·!ēs qE′lk·asEn qwē′^{s}stī^{s}lälasaxōxda ^{s}nē^{s}nā′lax. La^{s}mē′sEs lā′LōL, xunō′k^{u}," ^{s}nē′x·^{s}laēda g·ī′gama^{s}yaxēs xunō′k^{u}.

Lā′^{s}laē Lē′x·s^{s}ax·^{s}îtsōsēs ōmp: "K·!eâ′sLEs â!t!aqa′lag·ilîsLō lā′xēs qä′^{s}nākulaasLaōs. K·!ē′sLEs q!u′lgamāłaLōL qaEns bē′bEnagaualisēx, ā′ɪas hë′g·usōlaxaq." Lā′^{s}laē q!wā′lax·^{s}îtsa xōsxwak!ō′tsō. Lā′^{s}laē q!ō′xts!ōtsōsa yîxu′mł. Lā′^{s}laē qā′s^{s}īd ts!ā′ts!Emx·sīlasō^{s} lā′xa t!êx·î′la. Lā′^{s}laē qā′s^{s}īd: "Ā′dē, q!ā′gwidē, k·!ē′sLEs xā′xēg·ōlōst!aqaLōL lā′xēs qä′^{s}nākulaēnēLaōs. K·!ē′sLEs k!wē′xsōL ha′nxsâLōL." Lā′^{s}laē qā′s^{s}īdxa gaā′la. Lā′^{s}laē heyā′qaxa ^{s}nEqä′la. LaE′m^{s}laē gwā′k·!ōtExLälēsēda L!ē′sEla, ts!E′lqwa, lā′as awu′lx^{s}ēd qa^{s}s ha′nExsE^{s}wē. Lā′^{s}laē xē′ẋ^{s}wīdxēs ē′anēs. Ḡwā′łElaEm-

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

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

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

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

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

ˢlawisōx kwā'ɬkux·ˢīdō'xda awī'nagwisēx ts!Et!ā'lōxda naE'n-g·ēx, mEdE'lx̣ˢwidēda dE'msx·ē. X·ī'xˢēdaEmˢlaxaē'da ɫā'x̣ᵘ-ɫōsasa naE'ng·ē. Hë'ˢmis lā'g·ɨɬtsōx k·!ē'os la ëx· ɫā'x̣ᵘɫōtsa naE'ng·ē. Hë'Emˢlaˢxaā'wis lā'g·ɨɬtsōx ts!Etō'xda t!ē'sEmē.

5 LaE'mˢlā'wis ts!E'ngumē L!ē'sElag·iˢlasēs ōmp. Qā'qēx·-ˢīdaˢlaēda g·ī'g̣amaˢyaxēs xunō'kᵘ. Lā'ˢlaē hë'ɬts!axLax. K·!ē'sˢEmˢlaē bEng·ī'lēda L!ē'sEla. Lā'ˢlaē ɬē'nEmī'ˢlälasEˢwē g̣wē'ɫg̣wälax·dEs L!ē'sElag·iˢla: "Hë'ˢmaEn wā'ɬdEmx·dōła? ˢnE'mp!EnaEmɬˢax·ōs g·ā'xLax." Â'Emˢlā'wisē L!ē'sElag·iˢla
10 daā'p!Entsōˢsēs ōmp qa ts!Exsō'yuwē. G·ā'xᶜEm banē'ˢstē L!ē'sElag·iˢla. Siō'ˢnākulaˢlat!ēda x̣wā'k!una nEqElā'yōLax L!ē'-sElag·iˢla. "Ā g·adzâ'ˢmaens g·ī'g̣amaˢya pEx·â'lak· L!ē'sEla-g·iˢla. Lā'ˢlaē x·ī'ɬElēˢl, yîxs la'ē k·î'lElāyōtōˢsa sē'wayu. Ts!Ex·ᶜī'dEˢlaē L!ē'sElag·iˢla qa sElpEx̣ˢwē'dē. "G̣ē'wälatsas-
15 dawīst!a mē'xatsasdä."[1] Qe'lxsˢaˢl qaˢs ā'lēˢstē.

Mink marries Kelp.

(Dictated by Yā'gōɫas, a ˢnE'mgēs, 1900.)

"Hā'dzōˢ, gEdzā'daēxsdEn!" — "Yîdzâ's a'ngwē?" — "Wä'ladzōx Wā'wadzē." — "Nō'x̣ᵘnukwala," ˢnē'x·ˢlat!ēx Hā'daˢwē. "Ë'x·ˢax·dzEnLaqōxs sEyā'ts!âyēx." — "Hā'-g·ax·ōs." Lā'ˢlaē g̣Eg·a'dEx·ˢīdEs Wā'wadē. Lā'ˢlaē kîp!a-
20 nē'lē. "Ts!ā'p!alis, ts!ā'p!alis, ts!ā'palis, ts!ā'p!alis," ˢnē'x·-ˢlat!a. — "Ā'ɬˢEmLEns qō naa'nxsˢêg·īlaL x·ā'tsaxalaēnēLas." — "Wë'g·adzâx·îns!" — "LaE'ms ō'ˢmis," ˢnē'x·ˢlat!a Wā'-wadē. "Sō'ˢmēg·în wā'waL!asōs qasō wī'balisEmLō." — "K·!ē'dzâLEn," ˢnē'x·ˢlat!a L!ē'sElag·iˢla. Lā'ˢlaē ts!āp!ā'lis.
25 G̣ēyî'nsEla. Wā'x·ˢEl t!Ekwē' L!ē'sElag·iˢla qaˢs ë'k·!ēˢstē.

[1] G̣ē'wälak·asdawīst!a mē'xak·asdä.

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

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

Mink marries Kelp.

(Dictated by Yā'gōɬas, a ᵍnᴇ'mgēs, 1900.)

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

K·!eâ′s gwē′x·ᵍidaas qaē′da łō′k!wēmas ts!ā′la. Â′Emᵍlāwis g·āx pêx·ō′stowē L!ē′sElag·iᵍla. Ā′ẋuxstaLē. Lā′ᵍlaē k·îqELā′yutsōᵍsa ts!ē′daq. "Ā," ᵍnē′x·ᵍlaē, "yū′dzâᵍma L!ē′sElag·iᵍlōxda pEx·â′la." Lā′ᵍlaē ᵍnē′k·a: "Tᵘ, tᵘ, tᵘ, tᵘ; gē′wälawīst!a mē′xak·asōẋᵘdä." Lā′ᵍlaē nä′ᵍnakᵘ lā′xēs g·ōkᵘ. Lā′ᵍlaē wuLā′sō: "ᵍwī′dēs gEnE′maōs?" ᵍnē′x·ᵍlaē Hā′dzaᵍwē. "Â′ᵍmēla wō′ᵍnixsīlas xE′nLElaē gē′geyînsEla."

Mink marries Frog-Woman.

(Dictated by Yā′gōḷas, a ᵍnE′mgēs, 1900.)

"Hā′dzōᵍ," ᵍnē′x·ᵍEmᵍlaaxa. "Gedzā′daēxsdEx·Lä yîsō′x Waō′xwitsaxsEmālaga." — "Ë′dzât!aLas ts!ē′nēxałtsō qōxō wugä′q!eg·aᵍłLō." — "Hëdzâ′ᵍmEn ë′x·ᵍag·ī lāq." — "Hā′g·ax·ōs," ᵍnē′x·ᵍlat!ē Hā′daᵍwē. Lā′ᵍlaę ᵍnē′k·îq: "Gedza′dLEnLōs." — "Wë′g·a k!wā′łax," ᵍnē′x·ᵍlat!a Waō′xwitsaxsEmālaga. "Wī′dzadzâ wugä′q!eg·aᵍłdzâdza." — "Nō′ẋᵘnukwala," ᵍnē′x·ᵍlat!a gEnE′mas. "Ë′x·mēLaxsō wugä′q!eg·aᵍłxwa g·î′lgäq." — "Wë′dzadzâ′," ᵍnē′x·ᵍEmᵍlaxaā′wis L!ē′sElag·iᵍla. "Nō′gwa la dzā′amasōs;[1] wugē′, wugē′," ᵍnē′x·ᵍlaē L!ē′sElag·iᵍla. "A, q!wē′ḷēlōłbidōᵍ lā′g·a ë′x·mēLaxsō wugē′q!eg·aᵍłxwa g·î′lgäq." Lā′ᵍlaē wugē′q!eg·aᵍłēda g·î′lga. Lā′ᵍlaē wugē′q!eg·aᵍł, ᵍnā′ẋwēda woq!ä′s. Lā′ᵍlaē ō′gwaqēda L!ē′sElag·iᵍla. "Wugē′, wugē′, wugē′," ᵍnē′x·ᵍlaē. Lā′ᵍlaē Lō′max·ᵍīd wugē′q!āla. Lā′ᵍlaē ts!ē′nēxē L!ē′sElag·iᵍla: "Gwā′łdzâs," ᵍnē′x·ᵍlaēxēs gEnE′mē. "E, laE′ms ō′ᵍmîs." Ts!ē′ts!ēnēxēg·īlagawī′st!a. "Q!wē′łᵍīdag·adzâ′!" Â′Emᵍlāwis ma′mx·îmx·ᵍīdxēs gEnE′m. "K·!ē′swīst!as bE′lbaēmaēsxōḷas hë′łâ gEg·a′daas," ᵍnē′x·ᵍlaē. Lā′ᵍlaē bō′ē L!ē′sElag·iᵍla; nä′ᵍnakᵘ lā′xēs g·ōkᵘ. "ᵍwī′dēs gEnE′maōs?" ᵍnē′x·ᵍlat!a

[1] G·ā′amax·ōs.

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

Mink marries Frog-Woman.

(Dictated by Yā'gōḷas, a ˢnE'mgēs, 1900.)

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

Hā′da^{s}wa. "Â′dzâmɛla bâ′sē ts!ē′ts!ɛnēxēg·īlagamɛnē′x." — "Ë′sta^{s}wīsɛn wā′x^{s}ɛm ^{s}nē′k·ōl!"

Mink marries Diorite-Woman.

(Dictated by Yā′gōḷas, a ^{s}nɛ′mgēs, 1900.)

"Hā′dzō^{s}, gɛdza′daexsdēlä!" — "Yîdzâs a′ngwē?" — "Wä la Ts!ē′ts!ɛqulsɛmālaga." — "Wë′g·aɛmlax·s gu′nx·^{s}īdɛx; ë′dzâlas wī′sq!alɛxa? Ë′saē yā′q!antāla." — "Hë′dzâ^{s}mɛn ë′x·^{s}ag·īlaq." Lā′^{s}laē lā′xēs gɛnɛ′mlē. Lā′^{s}laē gā′nuł^{s}īd, lā′ē ku′lx·^{s}īd. Wā′x·^{s}ɛl q!ā′q!ēyudɛgɛmaxēs gɛnɛ′m. "Yā′q!ant!āladzâ," ^{s}nē′x·^{s}lat!a l!ē′sɛlag·i^{s}läxēs gɛnɛ′m. "Laɛ′ms ō′^{s}mēsa," ^{s}nē′x·^{s}lat!a. "Yā′q!ant!āladzâ, ā′lɛn ma′mx·îmx·^{s}īdɛlaxōl." Lā′^{s}laē mɛx·î′mdxēs gɛnɛ′m. "Yîlā′latsasōłtsē, wuł^{s}ɛ′max·īxat! ɛ′lkwadzɛmlēlōl." Hë′^{s}maālaḷaḷ ɛ′lkwas ā^{s}yasō′s l!ē′sɛlag·i^{s}la. K·!eâ′s ā′^{s}laḷaḷ gwē′x·^{s}idaas ɛ′lkumālē Ts!ē′tsɛqulsɛmālagäxs tlē′sɛmaē. Laɛ′m bâs. "Hā′dzō^{s}, la^{s}mē′k· bâ′sɛn gɛn′ɛmx·dē. Wâ′nēxsīlas k·!ē′saē yā′q!ɛnt!āla." — "Ë′sda^{s}wīsɛn wā′x·^{s}ɛm ^{s}nē′k·ōl?" ^{s}nē′x·^{s}lat!a Hā′dō^{s}.

Mink wants to marry Sawbill-Duck-Woman.

(Dictated by Yā′gōḷas, a ^{s}nɛ′mgēs, 1900.)

Lā′^{s}laē ē′t!ēd gɛg·a′daēxsd: "Gɛg·a′daēxsdɛnläs Gogō′ts!axsɛmālaga." — "Wë′g·adzâ," ^{s}nē′x·^{s}lat!a Hā′da^{s}wē. Lā′^{s}laē lā′xēs gɛnɛ′ml, ^{s}mɛ′ldzɛxlä^{s}laēxa ts!ɛ′lts!ɛlk·. K!waē′ɬ, lāx axā′sēs gɛnɛ′m. Q!ē′nɛm^{s}laēda amdɛ^{s}ma′. Lā′^{s}laē ^{s}nē′k·ē g·î′npas (ts!ā′^{s}yäs gɛnɛ′mas): "K·!ē′dzâx tsā′k·ōx łā′^{s}wunɛmaqōsxwa amdɛ^{s}ma′x." — "K·!ē′sɛn," ^{s}nē′x·^{s}lat!a l!ē′sɛlag·i^{s}la. "ɛ′lkulɛnlasōxg·în hamx·^{s}ī′dēg·aq." — "Lā′lēx·ōs â′ɛm guqâ′." — "Gwa′la gwā′qaxsālasō^{s}, ë′x·lax·ī

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

Mink marries Diorite-Woman.

(Dictated by Yā'gōḷas, a ˢnɛ'mgēs, 1900.)

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

Mink wants to marry Sawbill-Duck-Woman.

(Dictated by Yā'gōḷas, a ˢnɛ'mgēs, 1900.)

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

awī'nak!us ax^{s}ā'sasō^{s}." Lā'^{s}laē guqō'^{s}yoēxa amdE^{s}ma'. La'^{s}laē lā'wElsē L!ē'sElag·i^{s}la qa^{s}s lē ha'mg·îlqaxa amdE^{s}ma'. Ë'x·^{s}El nō'łEmālag·îls ha^{s}mā'paēxa amdE^{s}ma'xa ^{s}nē'x·dē k·!ē's ha^{s}mā'pEq. "^{s}wīdzē's łā'^{s}wunEmaōs?" ^{s}nē'x·^{s}lat!a ts!ā'-^{s}yäs ǥEnE'mas. "Hā'g·a^{s}xḷēdzâ dō'x^{s}wīdqē qō laE'mlax lāxs guqō'yoxdēōs." G·ā'x^{s}laē laē'lē ts!ā'^{s}yas ǥEnE'mas. "Ē'dzaēḷak· laE'mg·ada łE^{s}lk· ha'mg·îlqēxg·ada amdE^{s}ma'? Ẋutsexlē'lsaxḷē la^{s}sqō', wā'x·^{s}amax·ō hë'ba^{s}ya!" Lā'^{s}laē ax^{s}ē'dExa dzō'ẋum qa^{s}s lē ẋutsexlē'^{s}lsaq. Â'^{s}maa^{s}la's lā ā'ẋuxstEls; laE'm łE^{s}la'. Lā'^{s}laē nEqElsā'sō^{s}sa ts!ē'daq. "Ā, g·adzâ'^{s}ma l!ē'sElag·i^{s}lag·a. Â'Emx· la ā'ẋuxstEls." — "T^{u}, t^{u}, t^{u}, t^{u}," ^{s}nē'x·^{s}lat!a. "Ǥē's^{s}wīst!a mē'xatsas^{s}ōx·dē."

Mink is deserted by his Wife.

(Dictated by Yā'gōḷas, a ^{s}nE'mgēs, 1900.)

Lā'^{s}laē lā'xēs g·ōk^{u} ḷE^{s}wīs ǥEnE'mē. Lā'^{s}laē boē'kwē ǥEnE'mas; la mā'yuł^{s}īda; bEgwā'nEmē xunō'kwas. Lā'^{s}laē ^{s}nē'k·ē Ǥōgō'ts!axsEmālaga: "Ā, wīdzâ'x·îns dō'qwax gā'-ǥEmpasōx wī'sax!" Lā'^{s}laē lā'xa gu'ldEm. Lā'^{s}laē ^{s}nē'k·a: "Wax^{s}ē'dadzâ qEn tō'bEndzEmxg·a wī'sak·." Lā'^{s}laē ts!â'-sowē l!ē'sElag·i^{s}lasa gu'msgumtsa. Lā'^{s}laē p!aqē' l!ē'sEla-g·i^{s}la lax tō'bEndzEmaxēs xunō'k^{u}: "Ǥwā'łdzâs lō'malag·ilił," ^{s}nē'x·^{s}lat!a ǥEnE'mas. Â'^{s}mālas la wī'^{s}laxēs wā'x·laxstē tō'bEndzEm. "Yā'xp!adzâē'g·î ë'x·p!ēg·as." — "Â'lawīst!ē k·!ēs nâ'xsâla, łE^{s}la'. Wē'x·îns â'^{s}ma!" Lā'^{s}laē nä'^{s}nakwa. Ma^{s}łts!â'la ḷE^{s}wis ǥEnE'm. Lā'^{s}laē sē'ẋwīl!āla. Lā'^{s}laē dō'qunsElē l!ē'sElag·i^{s}la. Lā'^{s}laē dō'x^{s}waLElaxa amdE^{s}ma'. Lā'^{s}laē k·!ā'k·!ag·āla qa^{s}s ts!E'lxstē. G·ā'x^{s}laē ha'nq!abE'-laxa amdE^{s}mē'. "Hā'g·a ē't!ēdx!" ^{s}nē'x·^{s}lat!a ǥEnE'mas. "Ǥā'gäładzâ!" LaE'm^{s}laē ^{s}nē'nk·!ēqE'lē ǥEnE'mas qa^{s}s boē's. Lā'^{s}laē dā's^{s}idē l!ē'sElag·i^{s}la. G·ā'x^{s}laē ē't!ēd ha'nq!abElaxa

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

Mink is deserted by his Wife.

(Dictated by Yā'gōḷas, a ˢnE'mgēs, 1900.)

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

amdE^{g}ma'. "Wī'la^{g}x^{u}dzâs gēyî'nsElē. Wā'x·dzâ'^{g}ma gē'g·ilîsEla lā'xa ba^{g}nē'. Hā'g·a ē't!ēdEx! Ǫ!ā'q!eyōL!ā'la!" ^{g}nē'x·^{g}lat!a gEnE'mas. Lā'^{g}laē dā's^{g}ida. G·î'l^{g}mēx·^{g}dälas dā's^{g}īd lē'x·dē sē'x̣^{g}wīdē gEnE'mas. LaE'm bâs; mE'lsmEl-
5 saa^{g}lē gEnE'mas. LaEm^{g}lā'wis qwē'sg·īla g·ā'xaē q!ā'x̣^{g}widē L!ē'sElag·i^{g}la. "^{g}mā'dzâLas, adä'i? Ǫē'ladzâ wā'x·ik· q!ē'nEmg·în ^{g}yā'nEmk·. Ǫē'ladzâ!" ^{g}nē'x·^{g}lat!a. "Ǫē'ladzâ, wāx· ō^{g}mä'! Ō^{g}mōloła'i', ā'LEn ^{g}nē'x·laxōL hā'wanaqa'qElôlōł." LaEm^{g}lā'wis ā'LE^{g}stē L!ē'sElag·i^{g}la qa^{g}s qā'siL!ālē.
10 Lā'^{g}laē k!wā'g·aa^{g}l qa^{g}s tsā'x·^{g}idēxa amdE^{g}ma'. K·!ēs awī'lag·īlaxs la'ē bō'^{g}yōsēs gEnE'm. Lā'^{g}laē qā's^{g}īd ē't!ēd. K·!ēs L!Elē'wēxa amdE^{g}ma'. Ł E'lwīqEla qa^{g}s ha^{g}mā'pēq; LŌ'ma axē'xsdEq. Ë'x·naxwa^{g}ma^{g}l k!wā'g·aala qa^{g}s tsā'x·^{g}idē. La^{g}mē nä'^{g}nakwē gEnE'mas. LaE'm gwāł ǫEg·a'dē L!ē'sE-
15 lag·i^{g}la. LaE'm bō'^{g}yusēs gEnE'mx·dē wā'x·a. LaE'm q!ulba'.

Mink pretends to die.

(Dictated by Yā'gōḷas, a ^{g}nE'mgēs, 1900.)

"Ts!Enanā', ts!Enanā'! Wā'wits!Eq!āladzilīł. Ts!Enanā', ts!Enanā'! Ǫā's^{g}idadzaxEns dzō'kulōt qa dzā'xēsō[1] qans gwā'gunx·s^{g}āla ladzaEns qaE'n gwä'łaasLaEn qEnLō lā'bax·-
20 ^{g}īdamasL." Lā'^{g}laē qā's^{g}idēda g·ō'kulōt. "Ǫē'ladzâ qEns lē q!ē'q!eyūta qa gwä'łaāsḷasg·îns g·ī'ǫamē^{g}k·. Ladzâ'Emk·xa'nḷîx·s^{g}īda." G·a'x^{g}laē g·ō'kulōtas k!us^{g}ā'līł. "Ts!Enanā', ts!Enanā', gē'latsas^{g}la, ē'saēḷEn hë'Em lā'dziłEn nē'tsa qa^{g}s

[1] Ananā', ananā'! Wā'wik·!Eq!ālag·ilīł. Ananā', ananā'! Qā's^{g}idag·axEns g·ō'kulōt qa g·ā'xēsō.

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

Mink pretends to die.

(Dictated by Yā'gōḷas, a ᵍnE'mgēs, 1900.)

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

dzā′xaōs qaEn ǥwä′ɬaāsLaEn. Ts!Enanā′, ts!Enanā′!" [1] — "La^{ɛ}mō′x awī′la," ^{ɛ}nē′x·^{ɛ}lat!ēda g·ō′kulōtas, "ǥwä′ɬaāsLasEns g·ī′ǥama^{ɛ}ēx. Ǥwā′la q!wē′LElax·da^{ɛ}x^{u} qa ǥwä′ɬaāsLasEns g·ī′ǥama^{ɛ}ēx. Ha′nxLawiLElax·îns g·ī′ǥama^{ɛ}ē." — "Ts!Enanā′, ts!Enanā′! Ǥwā′lasEnā′, ā′LEn ^{ɛ}nē′sōxt!aā′ẋ^{u}la qan qauq!ut!anē′lax." [2] — "LaE′m awī′la! ^{ɛ}wä′ɬadzâLEns g·ī′ǥama^{ɛ}ēx? Wë′g·ax·ōx dzEmā′la!" — "Ts!Enanā′, ts!Enanā′!" ^{ɛ}nē′x·^{ɛ}lat!a. "Ǥwā′lasEnā′, ā′LEn ^{ɛ}nē′sōt!aaẋ^{u}la ku′nsala." [3] — "LaE′m awī′la," ^{ɛ}nē′x·^{ɛ}lat!a. "^{ɛ}wä′ɬadzâLōx? Wë′g·ax·ōx lā′xa ẋubē′s!" — "Ts!Enanā′, ts!Enanā′! Ǥwā′lasEnā′, ā′LEn ^{ɛ}nē′sōt!aaẋ^{u}la dzē′sExstālax·t!aa′ẋ^{u}la." [4] — "LaE′m awī′la ǥwä′ɬaasLasEns g·ī′ǥama^{ɛ}ya. Wë′g·adzâx·ōx lā′xa ^{ɛ}mEk·â′la!" — "Ts!Enanā′, ts!Enanā′! Wë′dzasEn, â′EmasEn ts!ē′s ɫapa^{ɛ}yā′la." [5]

Lā′^{ɛ}laē wī′k·!îx^{ɛ}ēd. Hë′x·^{ɛ}idaEmaā′las ^{ɛ}nēx· qa^{ɛ}s wī′k·!îx^{ɛ}ēdē, yîxs la′ē ^{ɛ}nē′x·sō^{ɛ} qa^{ɛ}s hë′^{ɛ}lēda ^{ɛ}mak·â′la. Lā′^{ɛ}laē wunE′mtē g·ō′kulōtas. G·ō′kwēlag·iɬ; â′Em^{ɛ}lāwis ha^{ɛ}nē′ɫEm. Lā′^{ɛ}laē mō′p!Enẋwa^{ɛ}s, yîxs la′ēda ts!ē′daq, ha′msa. G·ā′x^{ɛ}laē sī′unōdālaxa ^{ɛ}mak·â′la. "Yū′^{ɛ}maa dEg·ā′tsEns g·ī′ǥamēx·däa," ^{ɛ}nē′x·^{ɛ}laēda ts!ē′daq, q!wā′q!usâlaEl wō′tsēs g·ī′ǥamēx·dē. Lā′^{ɛ}laē dō′x^{ɛ}waLElaxa dEẋ^{ɛ}ustaē′ ha′nq!abalaxa amdE^{ɛ}ma′. "Ā, hë′dzâ^{ɛ}maa L!ē′sElag·i^{ɛ}lada lâ′sdE^{ɛ}yāla?" — "Ts!ababai′," ^{ɛ}nē′x·^{ɛ}lat!a, "nō′gwa^{ɛ}mē dzō′gwalaxaanē′. Sā′lēp!ālasē Hā′dza^{ɛ}wa ^{ɛ}yîxwī′wa^{ɛ}ē dzō k!uxadzEnā′. Dzō′gwalaxaEn, q!ulō′ɬdēɬdzîn," [6] ^{ɛ}nē′x·^{ɛ}laē L!ē′sElag·i^{ɛ}la. Â′^{ɛ}malaxōɫ LE′lk!wālaxs ^{ɛ}nē′k·aē wā′wīk·!ēq!a; hā′axōɫ ^{ɛ}nē′^{ɛ}nak·îɬs qa^{ɛ}s hē′^{ɛ}lēda ^{ɛ}mEk·â′la, yîxs q!ē′nEmaē a′mdE^{ɛ}mäs. Â′^{ɛ}maaxōɫ ^{ɛ}nēx· qa^{ɛ}s nä′naq!aqalēxēs tsā′k·!ēna^{ɛ}yaẋa a′mdE^{ɛ}ma′.

[1] As above, for every k·, g·, and x·, a ts, dz, and s are substituted.
[2] Ananā′, ǥwā′lax·înā′, ā′LEn ^{ɛ}nē′x·sōlax qō′q!ut!Enēx·staaẋ^{u}lax.
[3] Ananā′, ǥwā′lax·înā′, ā′LEn ^{ɛ}nē′x·sō^{ɛ}st!aaẋ^{u}lax ku′nsalax.
[4] G·ī′sExstālax·t!aaẋ^{u}lax.
[5] Wë′g·ax·în, â′Emax·în k·!ēs ɫapa^{ɛ}yā′la.

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

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

[6] Hamamai, nō′gwaᵋmē ɻō′gwalaxaᴇnai′. Ɬā′lēpɬālax·ī Hā′daᵋwa ᵋyîxwī′waᵋē ɻō kɬuxadᴇnā′ ɻō′gwalaxaᴇn, qɬulō′ɬdēɬg·în.

G·ā′xˢlaē dā′sōˢs Hā′dzōˢ. "Dzō′gwalEn, Hā′dzōˢ, q!ulō′ɬ-dēɬdzîn."[1] — "Ḳē′lak·asˢla, laˢmE′ns q!ulā′sēs gwē′x·ˢidaasōs, xunō′kᵘ." Lā′ˢlaē ā′LēˢsT qaˢs kwē′xalasEwaē L!ē′sElag·iˢla. ˢyîxwī′wāla, dā′laxa k!uxadE′n. LaE′m q!u′lba.

Mink pretends to die (Another Version).

(Dictated by MalE′d, a Kwā′g·ūɬ, 1893.)

Wā′wīk·!êq!ā′laē L!ē′sElag·iˢlēxs hā′laqEnâāxa ḡā′nuL. Ha′lsElaEmˢlāwis ˢnā′g·īla, lā′ˢlaē nō′Lalāsēs gwä′ɬaāsLa qō ɬEˢlL. "Ā, wā′wīk·!êqēx· qaE′n sā′sEmēx," ˢnē′x·ˢlaē q!u′-lēx·sEm yā′q!ant!ālā. "P!ā′p!ałamalag·alīɬē qaE′n ḶŌḶaE′lga-maˢya ḶEˢwu′n k·!ē′sk·!êdēɬēx." — "Awī′lak·asˢōx wā′ɬdEmax-sEns g·ī′ḡamaˢēx," ˢnē′x·ˢlat!ēda k!usē′mīɬaqxa g·ā′xē dō′-qwaqēxs qE′lgwīɬaē. "ˢwä′Ladzâ!Lens g·ī′ḡamaˢēx?" ˢnē′x·ˢlaēda k!usē′mīɬaq. "Hë′LâēLō k·!ēs k·îlEmō′xda ā′LaˢnE-maxs hā′yaLēdaˢmaēx hamx·ˢī′dxEns dEg·īˢya′. TsEmā′la-lax·îns g·ī′ḡamaˢēx," ˢnē′x·ˢlaēda k!usē′mīɬaq. "Ḳwā′lag·ī," ˢnē′x·ˢlat!a L!ē′sElag·iˢla, "ā′LEn ˢnē′x·sōˢlax tsā′tsaˢmēdzE-masōˢsa g·î′ng·înānEm." — "ˢwä′Ladzât!aLōx? ë′sˢnēˢsLōx qaˢs ha′nxLawaˢē." — "Ā, gwa′lax·în ha′nxLawaˢya, ā′LEn ˢnē′x·sōˢlax qā′qalxadzEmyūlaxsa g·î′ng·înānEm." — "Ā, laˢmōˢ awī′lōx wā′ɬdEmaxsEns g·ī′ḡamaˢyax. Ë′sˢnēˢsLōx qaˢs â′lag·aˢmē la q!a′lsa lā′xa L!ā′saq. Wë′g·ax·îns â′Em q!a′lsa lā′xa L!ā′saq." Lā′ˢlaē yā′q!eg·aˢɬē L!ē′sElag·iˢla: "Ḳwā′lag·ī, ā′LEn ˢnē′x·sōˢlax ˢwa′ts!ēlax lā′lax q!a′mēˢlāx-sEn sā′sEm." — "ˢwä′Ladzât!aLōx?" ˢnē′x·ˢlaēda k!usē′mīɬaq, "â′lag·aˢmax·ōx la haˢna′ lā′xa ˢmEk·â′la." — "Hë′wisLēx, hë′wisLēx! â′ˢmax·în k·!ēsL E′lk·!ālaL. Ḳwā′lax·în yîɬtsE-mā′lEn g·ē′tsEˢwasLaEn. Hë′ˢmis qa kwē′maqaˢyaLēs yiku-

[1] Ḷō′gwalEn, Hā′dōˢ, q!ulō′ɬdēɬg·în.

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

Mink pretends to die (Another Version).

(Dictated by MalE'd, a Kwā'g·ūł, 1893.)

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

ˢyā′yas." Lā′ˢlaē p!aɬE′mg·alīɬ. LaE′m wī′k·!ixˢēdē L!ē′sE-lag·iˢlax·dē.

Lā′ˢlaē wu′nEmtasaˢwē L!ē′sElag·iˢlax·dē. Lā′ˢlaē yuduχ̣ᵘ-p!E′nχ̣was haˢna′, lā′as kwä′sˢīdē g·ō′kulōtas. Lā′ˢlaē dō′-qwasōˢsēs wī′waq!wax·dē. Lā′ˢlaē ā′Ļēx·īlaˢl lāx haˢna-ā′sas L!ē′sElag·iˢla. Lā′ˢlaē dō′xˢwaLElaˢlaē wī′waq!wäsēxa dEg·a′tsēˢxs â′ˢmaē la Ļā′nōˢlaxēs yikoˢē′x·dē. LaE′mˢlawis LE′lgwaˢlˢīdē wī′waq!wäs wā′xsanōlōdEx dEg·a′ts!äs: "LaE′m-xEntē mē′ɬaˢlaā′kuns waq!wā′x·däEns," ˢnē′x·daˢxᵘˢlaēda wī′waq!wē. "LaE′mxEntē nē′ˢstanōˢ." ˢmā′sēlāwis, nē′LEm-ˢnā′kula lā′xa ā′waxstaˢlis g·āx x·ixˢwē′da ha′nq!abalaxa amdEˢma′. "Sā, sā, sā, sā hai′aɬīlagask·as â′ˢmasēt!a kwā′q!aLa ō′dzalag·îˢlaxs dEg·iˢya′k·asˢâ′ēx." — "Ġwā′lag·i, Ļō′gwalEn, ëk·ē′lakun," ˢnē′x·ˢlat!ēxēs wī′waq!wa. LaE′m â′Em nä′ˢnakwēda dEg·iˢya′x·dē ĻEˢwis wī′waq!wa. LaE′m lā′ba.

Mink and the salmon.

(Dictated by Yā′gōĻas, a ˢnE′mgēs, 1900.)

Dō′qulaˢlaēxa k·!ō′tEla êk·a′. Lā′ˢlaē hayū′xwaq. "Nō′-gwanēs atsa′,[1] g·ā′xg·anEmēlāxg·în êx·ˢī′dElax lāx ā′LēLa-ˢyaxsa ts!ā′k·!înLaˢēx." G·ā′xˢlaē êx·ˢī′d. Lā′ˢlaē ē′t!ēd: "Hayū′! Nō′gwanēs atsa′,[1] g·ā′xg·anEmēlaxg·în êx·ˢī′dElax lāx L!ā′sEnxēLaˢya′xsa wā′wadē." G·ā′xˢlaē êx·ˢī′d lāq. Lā′ˢlaē ē′t!ēd: "Hayū′! Nō′gwanēs atsa′,[1] g·ā′xg·anEmē-laxg·în êx·ˢī′dElax lāx nā′q!EgēLaˢyaxsa wā′wadē." G·ā′xˢlaē êx·ˢī′d. Lā′ˢlaē ē′t!ēd: "Hayū′! Nō′gwanēs atsa′, g·ā′x-g·anEmēlaxg·în êx·ˢī′dElax lāx ā′LEnxēLaˢya′xsa wā′wadē." G·ā′xˢlaē êx·ˢī′d. Lā′ˢlaē ē′t!ēd: "Hayū′! Nō′gwanēs

[1] Êk·a′.

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

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

Mink and the salmon.

(Dictated by Yā'gōḷas, a ˢnE'mgēs, 1900.)

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

atsa′, g·ā′xg·anEmēlaxg·în ha′lsElaEm k·!ēs êk·î^{g}lā′lalax." G·ā′x^{g}laē êx·^{g}ī′d. "Hayū′! Nō′gwanēs atsa′ g·ā′xg·anEmēlaxg·în êk·î^{g}lā′la lā′xwa ā′L!ēx." G·ā′x^{g}laē êx·^{g}ā′la. Lā′-^{g}laē k!wā′k!wak·!înaq. "K!wā′k!wak·!înē, k!wā′k!wak·înē," ^{g}nē′x·^{g}laē. LaE′m^{g}laē lō′LEq.

Mink roasts the Salmon.

(Dictated by Yā′gōḷas, a ^{g}nE′mgēs, 1900.)

Lā′^{g}laē gā′x·sālaq. Lā′^{g}laē ḷē′k·ōx xwa′ḷayōs Hā′da^{g}wē. "Ḷē′k·umadzâx·înLaxōs xwā′ḷayâq!ōs, Hā′dâ^{g}." — "^{g}mā′dzēs axsō′LaōS?" — "E′mładzâLEn." — "^{g}mā′dzât!ēs xwā′LasōLaōS?" — "Wā′wadēdzō. Xwā′xwaḷEmāLEnLaq." — "Hā′-g·adzâ ax^{g}ē′dqō. G·ī′ts!â^{g}mō lā′xwa L!ā′L!axEmbida^{g}waq^{u}." Lā′^{g}laē dā′laxa xwā′ḷayu. "Yē′L!âlax·ī′t!aqō, ā′Las x·îsā′mas lāq^{u}." Lā′^{g}laē qā′s^{g}īdē L!ē′sElag·i^{g}la qa^{g}s xwā′ł^{g}īdēq. Lā′^{g}laē L!ō′p!ēdxa gē′nē. Ë′x·p!awīst!a ha′mqawakwas^{g}ô. Lā′^{g}laē pō′ł^{g}īd. Lā′^{g}laē L!ō′p!ēdxa k·!ō′tEla ḷE^{g}wa q!ō′q!ôyu; hë′x·i-malaEm^{g}laē. Lā′^{g}laē bEq!uł^{g}ī′dē L!ē′sElag·i^{g}la. Lā′^{g}laē pEnē′g·ag·aEls. Lā′^{g}laē ^{g}nē′k·a: "L!ā′L!ōpsīla lā′xEn L!ō′päx ḷā′x̣^{u}ḷōsä′!" — "Wō!" ^{g}nē′x·^{g}lat!ēda ḷā′x̣^{u}ḷōs. K!utsExLā′-wayalaaxōḷēda g·î′ng·înānEm lā′xa ḷâs. Lā′^{g}laē mē′x^{g}ēdē L!ē′sElag·i^{g}la. Lā′^{g}laē banē′^{g}stēda g·î′ng·înānEm qa^{g}s hā′-^{g}mats!îx·^{g}īdēx L!ō′päs L!ē′sElag·i^{g}la. Lā′^{g}laē ^{g}wī′^{g}lēda g·î′ng·înānEmaxa L!ō′pEx̣^{u}dē. Lā′^{g}laē tsîg·ExstE′ntsa mE′ng·īdēq lāx sE′msas L!ē′sElag·i^{g}la. Lā′^{g}laē ḷE′lx̣^{g}wEqōdEx bō′lxstēx·dēs L!ē′sElag·i^{g}la. Lā′^{g}laē qā′s^{g}idēda g·î′ng·înānEmē qa^{g}s lē nä′nak^{u}.

Lā′^{g}laē ts!îx·^{g}ī′dē L!ē′sElag·i^{g}la: "T^{u}, t^{u}, t^{u}, t^{u}, yā′sbatsāsdaanē wās sē′sElaladzEls lā′xEnt sē′sa. Hā′^{g}mats!Edzîlsaxen ts!ō′pasdēEn wās." [1] Lā′^{g}laē ḷā′x̣uls qa^{g}s qā′s^{g}īdē wāx·.

[1] T^{u}, t^{u}, t^{u}, t^{u}, yā′xp!ak·āsdaanē wāx· łē′^{g}łE^{g}lalag·îls lā′xEnt x·ī′sa [?]. Hā′^{g}mats!Eg·îlsaxEn L!ō′pax·dēEn wāx·.

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

Mink roasts the Salmon.

(Dictated by Yā'gōḷas, a ᵍnE'mgēs, 1900.)

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

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

Â′ˢmaaɛl la g·ā′g·alaqamîs mɛ′ng·asdē. Lā′ˢlaē p!êyōxstɛnd. K·!eâ′sˢāˢlaxōL la bō′lxstaˢya. "Sē′sɛlwīst!a axa′. La ˢmē′tsɛladzɛlsxɛn bō′lxstēx·dē." [1] Â′ɛmˢlāwis la L!ā′stāla qaˢs lē k!waa′ lā′xa awī′ɬbaˢē. G·ā′xˢlaēda sīoˢnā′kula. "Ts!ē′ts!ats!ālālalai′!" [2] — "K·!eâ′snuˢx̣ᵘ ts!îk·!ā′lɛma," ˢnē′x·ˢlat!ēda sīōˢnā′kulā. "Hē′danuˢx̣ᵘ ɛ′lxLaˢyā′!" — "Wâ!" ˢnē′x·ˢlat!a. G·ā′xˢlaēda sīōˢnā′kula. "Ts!ē′ts!ēts!ālālalai′!" [2] — "K·!eâ′snuˢx̣ᵘ ts!îk·!ā′lɛma. Hē′danuˢx̣ᵘ ɛ′lxḶaˢyā′!" Lā′ˢlaē hä′qa. G·ā′xˢlaēda ˢnɛ′mts!aq. "Ts!ē′ts!ats!ālālalai′." [2] — "K·!eâ′snuˢx̣ᵘ ts!îk·!ā′lɛma. Hē′danuˢx̣ᵘ ɛ′lxḶēg·a." G·ā′xˢlaēda sīōˢnā′kula. "ĀL!ɛlai′," ˢnē′x·lat!a, "ˢnē′x·sōwaaqō′s ts!ɛts!ā′k·!ālɛmnōkwaai′." — "Â′laˢmɛnuˢx̣ᵘ hē′danuˢx̣ᵘ ts!îk·ā′lɛmē bō′lxstēx·dēs L!ē′sɛlag·iˢla lā′aɛl dagē′dzɛmˢlasa g·î′ng·înānɛm." — "Hë′ˢmɛn g̣ôˢyuwē′," ˢnē′x·ˢlat!a L!ē′sɛlag·iˢla.

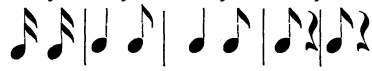
Lā′ˢlaē qā′sˢidē L!ē′sɛlag·iˢla. G·ā′g·alaqaˢmaēxsdaɛl yîxs la′ē lā′laa lāx a′mlasasa g·î′ng·înānɛm. Lā′ˢlaē wuLā′xˢaLɛlaxa g·î′ng·înānɛm. "Hayuhū′ya, hū′ya, hu′yu!" ˢnē′x·ˢlat!a wuḶɛłā′s. Lā′ˢlaē qā′sˢidē L!ē′sɛlag·iˢla. ˢwunˢnā′kula g·ā′g·alaqaˢmaēxsdaɛl. Wā′x̣ᵘnax̣waɛl dzɛ′lx̣ˢwīd. Â′nax̣waɛmˢlāwis g·ā′lag̣amdē mɛ′ng·asas. Lā′nax̣walē ts!ɛqō′stōˢyū bō′lxstaˢyas, yîsa g·î′ng·înānɛm. "Hayuhū′ya, hū′ya, hu′yu!" Ts!ɛqō′stōd. Lā′ˢlaē "G̣wā′ˢsta, g̣wā′ˢsta, g̣wā′ˢsta," ˢnē′x·ˢlat!a L!ē′sɛlag·iˢla. Laɛ′mˢlaē ˢnɛx̣wā′x·ˢīdnax̣wē, yîx bō′lxstaˢyas. Lā′ˢlaē ē′t!ēd ts!ɛqō′stōˢyōsa g·î′ng·înānɛm. G·ā′xˢlaē tē′x·ˢīd qaˢs g·ā′xē tē′x·ˢaLɛlax L!ē′sɛlag·iˢla. Lā′ˢlaē dɛx̣ulē′sē L!e′sɛlag·iˢla qaˢs k!wā′sk!wasg̣ɛmē lā′xēs bō′lxstê. Lā′ˢlaē dō′xˢwaḶɛłtsa g·î′ng·înānɛm. "Yä, wāx·ˢâ′axɛn aē′t!ats!ō L!ē′sɛlag·ˢläxōs bō′lxstaēx." Lā′ˢlaē â′ɛm ˢnē′k·ē L!ē′sɛlag·iˢla: "K!wā′k!wasg̣ɛmē′!" ˢnē′x·ˢlaē. Lā′ˢlaē ˢnē′k·ēda g·î′ng·înānɛm: "Wë′-

[1] Ł̣ē′ɬɛlwīst!a axa′. La ˢmē′Lɛlag·îlsxɛn bō′lxstēx·dē.

[2] Ts!ē′tsak·!ālālalai′.

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

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



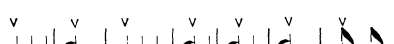
Thus said what was heard by him. Then Born-to-be-the-Sun started. He went hiding, wanting to go ahead of them. From time to time he tried to run. His backside every time went ahead. Then his musk-bag was thrown up by the children. "Hayuhū′ya hū′ya hu′yu!" They threw it up. Then Born-to-be-the-Sun said,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

g·adzâx·îns q!a′mt!ēdxōx L!ē′sElag·iˢlax." — "Wë′g·ax·îns â′la," ˢnē′x·ˢlat!ēda g·î′ng·înānEm. "K!wā′k!wasgEme′, k!wā′-k!wasgEmē′xēs bō′lxstaˢē, L!ē′sElag·iˢlē′,"[1] ˢnē′x·ˢEl. "K!wā′-k!wasgEmē′, k!wā′k!wasgEmēxēs bō′lxstaˢē." Lā′ˢlaē k!wā′s-gEmdxēs bō′lxstaˢē. LaE′mˢlaē laē′L nē′lEnwāłaEmˢlaē bō′lxstaˢyas. Lālˢlaē LA′gônōdEq qaˢs laē′LĒ. LaE′m lō′LxēS bō′lxstaˢē. "Yä," ˢnē′x·ˢlat!ēda g·î′ng·înānEm, sā′sEmasa aLâ′ˢlēnoxᵘ. LaE′m nä′ˢnakwē L!ē′sElag·iˢla qaˢs lē ā′lēx·-ˢīdxa xwā′Ļayu qaˢs lē ts!âs lāx Hā′daˢwē. "ˢmā′La xE′n-LEl gäł ladzâ′x·dEn aē′toxwaxg·în bō′lxsdēk·. ˢmē′LElsasōwē g·ā′xEntsa g·î′ng·înānEm."

Mink plays with Seal.

(Dictated by Yā′gōĻas, a ˢnE′mgēs, 1900.)

Lā′ˢlaē ˢnē′k·a: "Lā′LEn a′młaL ĻEˢwōx wulē′ˢxᵘ." — "ˢwidzâ′Las a′młaL?" — "Lā′lēnEmadzâ′LEnuˢx̣ᵘ." — "Yā′-L!âlax ts!ā′ˢya, ā′Las hē′g·usˢōlaxōx ts!ā′ˢya." — "K·!ē′sālasEn mō′masīlaq; â′ˢmēLaxs hō′mâłaL." Lā′ˢlaē qā′sˢīd qaˢs lē lā′lēnEma. Lā′naxwaˢlaē lē′x·iłtō′sElē L!ē′sElag·iˢla. "Hē′-LEnts gwē′g·īlaLēda," ˢnē′x·ˢlaēx wulē′ˢxᵘ, "yā′yax·ap!ELEnts." Lā′naxwaˢla lē′x·iłtōsē wulē′ˢxᵘ ĻōˢL!ē′sElag·iˢla. Lā′ˢlaē k!wā′g·aElsē L!ē′sElag·iˢla. ˢnē′nk·!ēxˢēd qaˢs wë′g·i hē′g·u-sōbōła lāx wulē′ˢxᵘ. LaE′mˢlaē mESElā′q. Ë′x·ˢak·aē′qElaˢl lāq qaˢs q!Esä′Eq. Lā′ˢlaē ˢnē′k·ē L!ē′sElag·iˢla: "Wë′x·înts nä′ˢnakᵘ," ˢnē′x·ˢlaēx wulē′ˢxᵘ, "ā′łˢEmLEnts g·āxL a′młaLEx łE′nsLa. Hë′mEnałaEmLEnts a′młaL lāqᵘ." Lā′ˢlaē Ļē′k·owē

[1] Rhythm: 

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

Mink plays with Seal.

(Dictated by Yā'gōɬas, a ᵍnɛ'mgēs, 1900.)

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

L!ē'sElag·i^{s}la xwā'ḷayâs Hā'da^{s}wē. "Ḷē'k·ōmadzâx·înLaxōs xwā'ḷayaq!ōs, Hā'do^{s}." — "^{s}mā'dzâLasētsō?" — "K·!ā'k·!Exbadzâ LEnLaxEnu^{s}ẋ^{u} sā'k·aq!Edza'yu [1] ḷō^{s} wulē'^{s}x^{u}." — "Yā'L!âLak·as^{s}la ā'Las hē'g·usōlax ts!ā'^{s}yax. Nâ'qamałasa qasō hē'g·usōmas^{s}Emlax." — "K·!eâ'sEn gwē'x·^{s}idaas mō'masīlaq, qa a'ngwēsEn a'młwutlaxa?"

Lā'^{s}laē qā's^{s}idē L!ē'sElag·i^{s}la qa^{s}s lē k·!î'mtaxa gwā'dEms qa^{s}s k·!ā'k·!Exbēq. Lā'^{s}laē lā'xēs a'mlasnaẋwa ḷō^{s} wulē'^{s}x^{u}. Lā'^{s}laē k·!îx^{s}wE'lsElasa k·!ā'k·!îxbaak^{u}. Lā'^{s}laē nä'^{s}nak^{u} qa^{s}s hē'lēx wulē'^{s}x^{u}. "Wë'x·înts ē't!ēd lā'xEns lā'lēnēmas^{s}ēdēEns." — "Wëdzâ'x·înts!" ^{s}nē'x·^{s}Em^{s}lāwis. Lā'^{s}laē qā's^{s}īd qa^{s}s lē lā'xēs a'mlas. "Yā'yax·ap!ELEnts!" ^{s}nē'x·^{s}lat!a L!ē'sElag·i^{s}la, lāx wulē'^{s}x^{u}. Lā'^{s}laē lē'x·^{s}īdEx·da^{s}x^{u}^{s}El, yā'ya^{s}naEl. Lō'ma^{s}lat!a ˌyîx·ē' wulē'^{s}x^{u}. Lā'^{s}laē ē't!ēd ë'k·lē^{s}sta: "Ḳwā'gwîsabāladzâ lā'xōxda ë'k·ēx," ^{s}nē'x·^{s}lat!a L!ē'sElag·i^{s}la, lāx wulē'^{s}x^{u}. LEmā'^{s}laḷaḷ ^{s}nēk· qa ^{s}nEqä'sēxa k·!ā'k·!Exbaak^{u}. Lā'^{s}laē lē'x·^{s}īd; lā'^{s}laē ^{s}nEqa' wulē'^{s}xwaxa k·!ā'k·!Exbaak^{u}. Â'^{s}ma^{s}las hayî'mẋ^{u}sâlēda k·!ā'k·!Exbaak^{u} lāx wulē'^{s}x^{u} qa wē'x·^{s}īdē^{s}lawīts â'^{s}ma^{s}las la ẋutsExLē'labEntsō^{s}s L!ē'sElag·i^{s}la. "Hë'^{s}mEn k!wē'x^{s}îx·dē, ^{s}nē'k·ōgwīłēg·în qa^{s}s ła^{s}la'ōs. Ë'x·^{s}ak·lē'qElēg·înLōL qEn q!Esa'ōL." Lā'^{s}laē wē'k·îls qa^{s}s lē q!olā'ł^{s}īdEx wulē'^{s}x^{u}. LaE'm ła^{s}la'. Lā'^{s}laē ^{s}nē'k·a: "Ḷē'k·ōmadzâx·în Hā'dō^{s}xōs xwā'ḷayâq!ōs!" — "^{s}mā'dzâLasītsōḷ" ^{s}nē'x·^{s}Em^{s}laxaā'wis. "K·!ā'k·!Exbadzâ'LEnu^{s}ẋwaxEnu^{s}ẋ^{u} sā'k·aq!Edza'yu." — "Wä, la qasō laE'mlax, ē's^{s}lax nē'nâxsōsēlalax; hē'g·usōlaxEx ^{s}nE'mwōta." — "Nō'gwanE'mlaxEn hë'łēlalax."

LaE'm^{s}laē k·ō'tē Hā'da^{s}wa lā'xēs xunō'k^{u}, laE'm k!wē'x^{s}ēd qa wulē'^{s}x^{u}. Lā'^{s}laē ts!â'sa xwā'ḷayu lāx L!ē'sElag·i^{s}la. Lā'^{s}laē qā's^{s}īdē L!ē'sElag·i^{s}la qa^{s}s lē laxwu'ls qa^{s}s ts!îx·^{s}ī'dē

[1] SEk·a'yu.

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

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

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

lāx wulē'ˢxᵘ. Lā'ˢlaē gwā'ɬExs la'ē yî'mɬˢīdEq qaˢs bEbExs-ˢā'lēq. LaE'm sakwē'lax wulē'ˢxᵘ. Lā'ˢlaē q!ō'ɬˢīdEq qa L!ō'pēs. Lā'ˢlaē hamx·ˢī'dEq, q!Esa'xēs ts!ā'ˢyax·dē. Lā'ˢlaē nä'ˢnakᵘ. "ˢwī'tsē ts!āˢē?" ˢnē'x·ˢlat!a Hā'daˢwē. "Ë'saēɺē a'mɬaˢmaa." — "LaE'ms lEk!wā'la. LaE'mxEns k·!ē'lax·ˢīdEx ts!ā'ˢyax·dē. Awī'lōs tsE'nxumaˢyaqōs." — "Nō'gwanEm-lāxEn hë'ɬēlālax qEnLō nō'gwaq!anā'ẋˢwEmlax lā'lax mō'-masīlax ë'x·ˢma ts!ā'ˢyax·La. Ë'saēɺē â'Em la lā'slîx·ˢīd ˢnē'x·ˢEmx·dē qaˢs ġä'ɬē lā'xēs lä laā's." — "LaE'mskus k·!ē'lax·ˢīdEx ts!ā'ˢyax·dē," ˢnē'x·ˢlat!a Hā'daˢwa. "Ē, laE'ms ō'mēsa, ladzâ'Emxōɺen k·!ē'lax·ˢīdqē." — "Wä, ˢmā'sēs sē'nataōsaq?" ˢnē'x·ˢlat!a Hā'daˢwa. "Ë'saēɺEn â'Em mE-sLā'q yîxs xE'nLElēx·dē tsE'nxwa, lā'g·ɪɬEn ˢwu'nx·sˢEndEq." — "LaE'ms ës nâ'xsâła," ˢnē'x·ˢlat!a Hā'daˢwa.

Mink imitates his Hosts.

(Dictated by Yā'gōɺas, a ˢnEmgēs, 1900.)

Lē'lānEmˢlaē Wā'xwaxolīyalaga qaˢs lē k!wēɬ ɺEˢwis ˢnēˢnEmō'kᵘ. Lā'ˢlaē k!usˢā'lɪɬ. Lā'ˢlaē Wā'xwaxolīyalaga ɺā'ẋulɪɬ qaˢs lē L!Exˢwī'dxa q!a'mdzExmEs ɺEˢwa gwā'dEms. Lā'ˢlaē ha'ng·alɪɬas ɬō'q!wē qaˢs ɺā'g·ēgElɪɬēsa q!wā'ɬmEs ɺEˢwa gwā'dEms. Lā'ˢlaē "Wā'xwaxolīdzElī'dzElī'dzElī'," ˢnē'x·ˢlat!a Wā'xwaxolīyalaga. Lā'ˢlaē ɬE'nxsEmx·ˢīdēda q!a'mdzEkᵘ. Lā'ˢlaē ē't!ēd "Wā'xwaxolīdzElī'dzElī'dzElī'," ˢnē'x·ˢamˢlaxaā'wis. Lā'ˢlaē L!ā'L!agunōẋˢwīdēda q!a'mdzEkᵘ ɺEˢwa gwā'dEm. Lā'ˢlaē ē'dzaqwa "Wā'xwaxolīdzElī'dzElī'-dzElī'." Lā'ˢlaē L!ō'p!īdē ˢnā'ẋwēda q!a'mdzEkᵘ ɺEˢwa gwā'-dEm. Lā'ˢlaē a'xts!ōdês lā'xa ɬō'q!wē. Lā'ˢlaē k·ā'x·ˢīd qaˢs yō'sˢītsEˢwēda q!a'mdzEkᵘ. Lā'ˢlaē ˢwī'ˢla. Lā'ˢlaē

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

Mink imitates his Hosts.

(Dictated by Yā'gōḷas, a ᵍnEmgēs, 1900.)

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

nä'ᵍnakᵘ. "Hā'dzōᵍ," ᵍnē'x·ᵍlatla L!ē'sElag·iᵍla. "K!wē'lats!ēxsdEx·LēG·în." — "Nō'ẋᵘnōkwala, qa ᵍmā'sēsēs k!wē'ladzEmlaxaōs?" ᵍnē'x·ᵍlatla Hā'daᵍwa. "Ë'dzâēḷEn â'Eml hë gwē'x·ᵍīdLē gwē'x·ᵍīdaāsasEn ᵍnEmō'kwē, â'ᵍmaē L!Exᵍwī'dxa q!wā'ɬmEs ḷEᵍwa gwā'dEms." — "Hë'sōs gwē'x·sē!" Lā'ᵍlaē Lē'ᵍlālē L!ē'sElag·iᵍlax Wā'xwaxolīyalaga ḷōᵍ Gwē'skwa ḷōᵍ G·îlēxwi'tsa ḷōᵍ Ts!ē'x·ts!ēkᵘ. "ᵍnEqä'laxstālaLEntsai' lāx L!ē'sElag·iᵍlai'. Hë'g·iliLEnts," ᵍnē'x·ᵍlaē. G·ā'xᵍlaē Lē'lānEmas k!usᵍā'lɨɬ. Lā'ᵍlaē L!Exᵍwīdē L!ē'sElag·iᵍlaxa q!wā'ɬmEs ḷEᵍwa gwā'dEms. Lā'ᵍlaē axᵍē'dxa łō'q!wē qaᵍs ḷā'g·īgElīłēsa q!wā'ɬmEs. Lā'ᵍlaē "Wā'xwaxolīdzElī'dzElī'dzElī'," ᵍnē'x·ᵍlaē L!ē'sElag·iᵍla. K·!eâ's ᵍnE'msgEm. Lā'ᵍlaē ē't!ēd "Wā'xwaxolīdzElī'dzElī'dzElī'." K·!eâ's. Lā'ᵍlaē ē't!ēd "Wā'xwaxolīdzElī'dzElī'dzElī'." ᵍnE'msgEmbidōᵍ łE'nxsEmbidōᵍ. Â'Emᵍlāwis la hō'qawEls wā'x·dē Lē'lanEms. "Wā'x·ᵍmēx·dg·în ᵍnē'k·ōL ma'mx·ts!Eg·īlaq," ᵍnē'x·ᵍlaē Hā'daᵍwaq.

Lā'ᵍlaē Lē'ᵍlalē G·îlēxwi'tsa lāx L!ē'sElag·iᵍla ḷEᵍwis ᵍnēᵍnEmō'kᵘ. G·ā'xᵍlaē k!usᵍā'lɨɬ. Lā'ᵍlaē axᵍē'dxa łō'q!wē qaᵍs dzē'kwēqEndēsēs g·ō'gwôᵍyū. Lā'ᵍlaē lEdzEnō'ẋᵘsīdzEnd. G·ā'xᵍlaēda gēᵍnē. Lā'ᵍlaē q!ō't!ēda łō'q!wē. Lā'ᵍlaē k·ā'x·ᵍīts lā'xes Lē'lanEm. Lā'ᵍlaē gwāɬ, la hō'qawEls. Mō'tElē L!ē'sElag·iᵍlaxa gē'ᵍnē. "Hā'dzōᵍ," ᵍnē'x·ᵍlat!a L!ē'sElag·iᵍla, "k!wē'ladzadzasEn ō'gwaqa."[1] — "Qa ᵍmā'dzēsēs k!wē'ladzEmlaxaōs?" — "E'dzaēḷEn â'Eml hëɬ g·āx gwē'x·ᵍīdLēxEn ᵍnEmō'kwē G·î'lēxwîtsa." — "Qaᵍs la'ōs ᵍnEmā'x·îs ḷEᵍwē'. Ō'guqaɬaᵍmaāḷas bEkwā'ɬaēnaᵍyas." — "ᵍmā'dzēs łā'ẋwaɬaasas?" — "Wë'g·ax·ōs â'lag·ilîs ma'mẋᵘts!ēg·ila'gâlōᵍɬbidōᵍ." Lā'ᵍlaē Lē'ᵍlāla L!ē'sElag·iᵍla. "YūsaLEntsäi'."

[1] Hā'dōᵍ, k!wē'ladzâg·ax·în ō'gwaqa.

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

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

ˢnē′x·ˢlaēxēs ˢnēˢnEmō′kᵘ. G·ā′xˢlaē k!usˢā′lił ˢnēˢnEmō′kwas. Lā′ˢlaē axˢē′dē L!ē′sElag·iˢlaxa łō′q!wē. Lā′ˢlaē dzē′kwēgendē L!ē′sElag·iˢlasēs g·ō′kwôˢyō. Lā′ˢlaē lEdzEnō′ẋᵘsīdzendē L!ē′sElag·iˢla. ˢnE′msgembidōˢ gē′ˢnē. A′Emˢlāwis la hō′qawElsēda Lē′lānEmx·dē wāx·s L!ē′sElag·iˢla.

Lā′ˢlaē Lē′ˢlāla Ts!ē′x·ts!ēkᵘ, lā′xēs ˢnēˢnEmō′kᵘ. G·ā′xˢlaē k!usˢā′lił Lē′lānEmas. Lā′ˢlaē lā′wEls qaˢs q!ō′xts!ōdēsēs ts!ē′x·ts!ēkumł. Lā′ˢlaē k!wā′bēxa ẋwē′dEt!āla. Lā′ˢlaē ˢnē′k·a: "MEsē′, mEsē′, mEsē′kᵘ, mEsē′kᵘ!" G·ā′xˢlaēda mEłē′k· maˢnā′kula. Lā′ˢlaē xā′p!ēdEq qaˢs lä lā′xēs g·ōkᵘ, qaˢs L!ō′p!ēdēq qaˢs haxhā′qwamasēxēs ˢnēˢnEmō′kᵘ. Lā′ˢlaē gwā′ła la hō′qawElsa. Lā′ˢlaē nä′ˢnakwa.[1] Lā′ˢlaē L!ē′sElag·iˢla lā′xēs g·ō′kᵘ. "Hā′dzōˢ! wī′dzadzâsEn Lē′ˢlāla ō′gwaqa."[1] — "Nō′ẋnōkwaxḷa lalax·īt qa ˢmā′sēsēs k!wē′ladzEmaōs?" — "Ë′dzâLa′ēḷEn â′Eml ḷē′k·ōḷ ts!ē′x·ts!ēkumłasEn ˢnEmō′kᵘ Ts!ē′x·ts!ē′kᵘ." — "Â′lag·ilîsbidōˢ ma′mẋᵘts!Eg·ilaq. Hë′liqElaxs k·!ē′saēx ma′mẋᵘts!āladzada," ˢnē′x·ˢlat!a Hā′daˢwa. Lā′ˢlaē Lē′ˢlāla L!ē′sElag·iˢlaxēs ˢnēˢnEmō′kᵘ. G·ā′xˢlaē k!wā′lił. Lā′ˢlaē ḷē′k·ō: "ḷē′k·ōmadzâx·în, qāst, xōs ts!ē′x·ts!ēkumłaqōs." — "Hā′g·idzâtsō!" Lā′ˢlaē q!ō′xts!ōdē L!ē′sElag·iˢlasa ts!ē′x·ts!ēkumł. Lā′ˢlaē k!wā′bēxa ẋwī′dEt!āla. La′ˢlaē: "MEsē′, mEsē′kᵘ, mEsē′kᵘ," ˢnē′x·ˢlaē L!ē′sElag·iˢla. G·ā′xˢlaēda mEłē′k·. Lā′ˢlaē wāx· xā′p!ēdEq. A′ˢmaEl tē′xsta. A′Emˢlāwis la sē′xᵘˢālasēs p!aḷE′m yîx L!ē′sElag·iˢla. Lā′ˢlaē ḷē′xsˢāłtsēs ˢnēˢnEmō′kᵘ: "Ġwā′dzâ wułˢE′m dEẋˢwī′dōL; â′dzâˢma tē′qaxaq!ālaEmx." Lā′ˢlaē pē′pELāł łE′mẋwałaxēs ts!ē′x·ts!ēkumł. Lā′ˢlaē lE′mẋˢwīd.

[1] Hā′doˢ, wë′g·adzâx·în Lē′ˢlāla ō′gwaqa.

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

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

Lā'ᵍlaē: "MEsē', mEsē', mEsē'kᵘ, mEsē'kᵘ," ᵍnē'x·ᵍEmᵍlaxaā' wis. G·ā'xᵍlaēda sā'tsEm. Lā'ᵍlaē dE'ẋᵍwaLE'la, q!ā'nēx·ᵍīd. Â'ᵍmaaEl la gā'xwôtōdē ts!Eᵍyí'mx·däs L!ē'sElag·iᵍla. Â'ᵍmaaEl la tē'guxLawaᵍē L!ē'sElag·iᵍla. Â'Emᵍlāwis axᵍē'tsōsēs ᵍnēᵍnEmō'kwē: "ᵍmā'dzēs gwē'x·ᵍīdaasōs?" — "Q!â'LElawīsEn," ᵍnē'x·ᵍlat!a L!ē'sElag·iᵍla. Â'Emᵍlāwis la hō'qawElsē ᵍnēᵍnEmō'kwas L!ē'sElag·iᵍla. LaE'm q!u'lba.

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

(Dictated by MalE'd, a Kwā'g·ūł, 1893.)

"Wë'x·îns wī'na, qāst," ᵍnē'x·ᵍlaē L!ē'sElag·iᵍläx Xu'mdē. "ᵍmaē'noxᵘtsEns wī'nasōᵍLa, qāst?" ᵍnē'x·ᵍlat!a Xu'mdēx L!ē'sElag·iᵍla. "Hë'EmLEns dā'g·ilidzE'mLē Hō'stalag·imō." Lā'ᵍlaē LExᵍē'dxa gaā'la. P!E'lxElaᵍlaē. Lā'ᵍlaē sē'ẋwīLāla lā'xa ᵍmEk·â'la. "Ê, ê, ê, ê," ᵍnē'x·ᵍlat!a L!ē'sElag·iᵍla. "K·!ā'k·!ak·!ala, tē'xᵍstEn k·ē'dzīłbēx·däEn." LaE'mᵍlāwis k·!ā'k·ak·!ālaᵍlaē ᵍnEmō'kwas. Lā'ᵍlaē ḷā'ẋuLExsē L!ē'sElag·iᵍla qaᵍs dā'sᵍīdē. Wī'laᵍxᵘdzēᵍlaē gayE'nsElaxs g·ā'xaē ha'nq!abalaxa amdEᵍma'. Lā'ᵍlaē hamx·ᵍī'dEq. Â'ᵍmaalaxōḷ Lē'lk!wālaxs ᵍnē'k·aaq tē'xᵍsdēs k·ē'dzīłbaᵍē. Hë'ᵍmaalaxōḷ ᵍnē'ᵍnak·iłēs dō'xᵍwaLElaēnaᵍyaxa amdEᵍma'. "Ts!â'x·în, qāst!" ᵍnē'x·ᵍlat!a ᵍnEmō'kwasē Xu'mdē. "Gwā'la g·ī," ᵍnē'x·ᵍlat!a L!ē'sElag·iᵍla. "Ts!ā'wap!aē wī'wunīᵍläla? Halā'g·a â'Em, qāst," ᵍnē'x·ᵍlaē L!ē'sElag·iᵍläxēs ᵍnEmō'kᵘ Xu'mdē.

Lā'ᵍlaē Xu'mdē dā'sᵍīda. G·ā'xᵍlaē q!ā'ẋᵍwīda. LaE'mᵍlaē lō'pōLē Xu'mdē. "ᵍwälax·das, qāst?" ᵍnē'x·ᵍlat!a Xu'mdē, wuLā'xēs ᵍnEmō'kwē. "Nā'ᵍnaLEmāła, t!ā't!ēk·Emałālaxs g·ā'xēLēx q!ā'ẋᵍwidEL." Lā'ᵍlaē dā'sᵍidē Xu'mdē. Lā'ᵍlaē L!ē'sElag·iᵍla dEẋᵘLE'xs qaᵍs lē lā'g·iōd lā'xēs ᵍyā'ᵍyats!ē;

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

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

(Dictated by MalE'd, a Kwā'g·ūł, 1893.)

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

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

qa^{s}s dā′x·^{s}īdēx q!ulē′g·îlsElês Xu′mdē. Lā′^{s}laē ḷā′ẋuxsē L!ē′sElag·i^{s}la gwā′łExs qa^{s}s ^{s}nEmō′kwas g·ā′xaē nELō′stâla. Lā′^{s}laē q!ā′ẋumx·^{s}īdExs lā′as L!ē′sElag·i^{s}la sEx·ts!ō′dEx ha-^{s}nā′xawa^{s}yasēs ^{s}nEmō′ẋ^{u}dē. LaE′m łE^{s}lē′ ^{s}nEmō′ẋ^{u}dês. Â′Em^{s}lāwis q!ō′dEnsēxēs ^{s}nEmō′ẋ^{u}dē.

Lā′^{s}laē ā′LE^{s}stē L!ē′sEg·i^{s}la lā′xa awī′nagwis. Lā′^{s}laē lâ′łtō qa^{s}s k!wā′g·alīsē lā′xa ōbâ^{s}lis. Lā′^{s}laē qE′lx·ōdxēs bō′lxsta^{s}ē. Lā′^{s}laē bEgwā′nEmx·^{s}idāmasqēxs g·ā′xaē k!waē′s-bīdō^{s}. Lā′^{s}laē yā′q!eg·a^{s}łxēs bō′lxsdēx·dē: "^{s}maē′noxwas, wīs?" ^{s}nē′x·^{s}laē L!ē′sElag·i^{s}la. "Bō′lxsta^{s}yînLas L!ē′sElag·i^{s}la," â′Em^{s}lāwis ^{s}nē′k·ēda g·inā′nEm. "Ḳwā′la ^{s}nē′k·ōL, wīs," ^{s}nē′x·^{s}lat!a L!ē′sElag·i^{s}la. "'Ḷāwu′lgama^{s}yînLas Hō′stalag·imo' ^{s}nē′x·LEs qasō wuLā′sōLō." LaE′m^{s}laē nä′^{s}nak^{u}. K!wā′g·i-wālaxēs bō′lxsta^{s}ē. LaE′m ^{s}nē′k·îxs wī′nānEmaaq. Lā′^{s}laē ^{s}lā′gwałts!āla qaēs ^{s}nEmō′ẋ^{u}dē: "Ts!anā′nanā′, ā′LaqEnōdā-līsEmk·āsdEn ^{s}nEmō′k·asdē, ts!anā′nanā′. L!ā′saqEnūdālī-sEmk·āsdEn ^{s}nEmō′kwasdēa, ts!anā′nanā′." — "Laa′mk·awī′lag·a gwē′k·!ālag·iLa^{s}yaask·asg·îns g·ī′ḳamē^{s}k·," ^{s}nē′x·^{s}lat!a g·ō′kulōtas. Lā′^{s}laē lā′g·alis. Lā′^{s}laē lō′^{s}łtōwē L!ē′-sElag·i^{s}la. Lā′^{s}laē nē′x^{s}wułtō′yowē q!ā′k·ōḷānEmas. Lā′^{s}laē wuLā′sE^{s}wēda q!ā′k·ō: "^{s}maē′noxwas, wīs?" ^{s}nē′x·sō^{s}laēs g·ō′kulōtas L!ē′sElag·i^{s}la. "Bō′lxsta^{s}yînLas L!ē′sElag·i^{s}la," â′Em^{s}lāwis ^{s}nē′k·ēda q!ā′k·ō. Lā′^{s}laē xā′ł^{s}idayō. Â′Em-^{s}lāwis lā′k·ap!ōlEmē bō′lxsta^{s}yas L!ē′sElag·i^{s}la. LaE′m q!E′m-t!ētsa^{s}wē L!ē′sElag·i^{s}läsēs wī′waq!wa: "K!wā′k!wasga^{s}mä′, k!wā′k!wasga^{s}mä′xēs bō′lxsta^{s}ē′." LaE′m^{s}lā′wisē L!ē′sElag·i^{s}la k!wā′k!wasgE^{s}maxēs bō′lxsta^{s}ē. Lā′^{s}laē lâ′LEq. Ē′tałlā′-masEq.

LaE′m^{s}lā′wis laē′ł lā′xēs g·ōk^{u}. G·ā′x^{s}laē laē′LE gEnE′mas

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

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

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

ˢnEmō′ẋᵘdäs. Q!wā′lEnkᵘk·asˢōˢl wā′waLaq!ax g·ā′yaˢlasas łā′ˢwunEmx·däs. "Ḡwā′lag·i," ˢnē′x·ˢlat!a L!ē′sElag·iˢla. "Halā′g·a â′Em lāxs g·okwaōs, qa lē′LEn ts!ā′miˢlälaLEs g·ā′yalasasEn ˢnEmō′ẋᵘdäEn. Â′EmLEs ts!ā′ts!ōstaˢwaLEx kwā′xumsoˢwē lāxs g·ō′kwaōs." LaEmˢlā′wis â′Em nä′ˢnakwēda ts!Edā′q. Hë′x·ˢidaEmˢlāwis ts!ā′ts!ōstaˢwax·ˢidxa kwā′xumẋᵘsâ. Lā′ˢlaē L!ē′sElag·iˢla laē′L, lāx g·ō′kwas. "Yū′Em g·ā′yalatsEn ˢnEmō′ẋᵘdeōxda," ˢnē′x·ˢlat!a ts!E′mx·ˢīdEx ō′gwiwaˢē. BaˢnōłElaˢl ts!â′mēˢlälax ō′gwidaˢyasa ts!Edā′q. "T!ā′t!ēk!ałala qEn ˢwī′ˢlEmōdē ts!ā′mīˢlälas g·ā′yalatsEn ˢnEmō′ẋᵘdē. Yā′yaLała. Yū′Emẋᵘst!ōxda g·ā′yalatsEn ˢnEmō′ẋᵘdē." K·!eâ′sˢEl k·!ēs ts!Emā′sōˢ lāx ē′wanułg·ayasa ts!Edā′q. Lā′ˢlaē â′Em hôxts!ō′dala lāx Ḡō′ts!axsEmā′laga. Â′ˢmaālaxōL L!ō′sElax Ḡō′ts!axsEmā′laga. "Wa, nō′gwadzâEmxōL hë′x·ˢidxEn ˢnEmō′ẋᵘdē." LaE′m qu′lba.

13. The Deer and his Son.

(*Dictated by MalE′d, a Kwāg·uł*, 1893.)

Sī′ōˢnākulaˢlaē Ḡē′ẋustâla, k!wā′g·īwālaxēs xunō′kwē T!ō′p!ExLaˢya. P!E′lxElaˢlaē, Lâ′yînxˢlaē. Lā′ˢlaē yā′q!ēg·aˢłē T!ō′p!ExLaˢyaxēs ō′mpē: "Ḡwaˢs," ˢnē′x·ˢlaē, "wī′naL!āla." LaE′mˢlaē T!ō′p!ExLaˢē wu′LElaxa sē′ˢwāla. "K·!eâ′s wił," ˢnē′x·ˢlat!a ō′mpas. "Pē′Ļîłbālem âˢma, wił; g·a′das wuĻE′łg·în pē′Ļîłbēˢ."

K·!ē′sˢlat!a gī′wälaxs g·ā′xaē k·î′qELaˢyutsōsa wī′na. Lā′ˢlaē ˢlā′q!ug·aˢłē Ḡē′ẋustâla: "K·!ē′k·!êk·!îlx·pEsai′!" ˢnē′x·ˢlaē Ḡē′ẋustâla. "LaE′ms k·!ēs nâ′sōk!wālag·iLaˢya," ˢnē′x·ˢlat!ēda aLō′ˢlēnoxwaq. "K·!ēs ya′x·saˢmEn wā′łdEmōL,

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

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

13. The Deer and his Son.

(*Dictated by Malɛ'd, a Kwā'g·ut*, 1893.)

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

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

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

āadē′," ˢnē′x·ˢlat!ē Ǥē′ẋustâläq. "'Â′lawīst!as k·!ī′maqELela āadē′,' ˢnē′k·înLŌL â′ˢma." — "Hä′sōs wā′ɬdEmē. Ǫwē′ˢstā·lag·alāx qEns g·ō′ɬg·īwaˢya," ˢnē′x·ˢlat!ēda aLō′ˢlēnoxᵘ. Lā′ˢlaē nē′xEmōdzEm ḶEˢwī′s xunō′kᵘ. "Ǥwā′lax·îns ēâ′ɬt!a-qā′laxwa g·înā′nEmēx; q!u′laɬaLō," ˢnē′x·ˢlaēda aLō′ˢlēnoxᵘ.

Wä, laE′mˢlaē lā′g·alēdzEm lāx Ǫā′lōgwis. Lā′ˢlaē t!ē′qwap!ālēsēda aLō′ˢlēnoxᵘ qaˢs nEg·ā′sLax Ǥē′ẋustâla. LaE′mˢlaē k·!ē′lax·ˢītsōL qa ḶEẋwā′ɬtsa aLō′ˢlēnoxᵘ. LaEmˢlā′wis LE′ˢlāla′saˢwē g·ī′g·igamaˢyasa aLō′ˢlēnoxᵘ qa q!Esā′-Lax Ǥē′ẋustâla. G·ā′xˢEmˢlaē; ˢwī′ˢlaēLē g·ī′g·igamaˢyasa aLō′ˢlēnoxᵘ; t!ē′k·ałaˢl. "Nō′sˢīdadzâˢmaasLōx wī′sa!" — "ˢya, ā′Las mē′xadaˢxᵘlaxōL." — "Wā′x·dzâEmL lax·Enuˢẋᵘ k·!ē′dzânuˢẋᵘ mē′mxˢēma." — "Wë′g·ax·ōsEn nō′sˢīda. Ë′x·ˢEma hë′x·ˢalīɬx·daˢxōL qaˢs hë′latâlax·daˢxaōs g·ā′xEn."

Lā′ˢlaē dE′nxˢīdē Ǥē′x·ustâla. LaE′m dE′nxˢītsēs nō′yam. "ˢmā′sˢānawīsEn nō′yamLa qaˢs ā′g·anō? Hë′g·anEmxstEn nō′yamLa, 'ai′x·La naE′nL!axō′lîła qē′qalōtsExō′lîła' nū′yamɬqaux ā′g·anōm, xEndē′." Mō′p!Endzaqwa lā′La dE′nxˢīd. ˢnEmō′ẋˢlat!ēda ɬEk!wā′naˢē k·!ēs mē′xˢīd. Ǫ!E′nsaˢlaēda ɬEk!wā′naˢyaxēs ˢnEẋˢuna′ˢē. Lā′ˢlaē gwā′yaxstag·ilîłē Ǥē′ẋustâla lā′xa ɬEk!wā′naˢē. Lā′ˢlaē dE′nxˢīdē Ǥē′ẋustâla: "ˢmā′sˢanawīsEn nō′yamLa qau ɬE′k!wanē′ˢ? Hë′g·anEmẋᵘsta′xaa nō′yamLē, 'â′EmLa lāL Lā′Ladzâ′lîł q!Ensaˢyaqōl, ɬE′k!wanē′ˢ,' xEndē′." Lā′ˢlaēda ɬEk!wā′nāˢē mē′xˢīd. Â′Emˢla Ladzâ′lîłxēs q!E′nsaˢx·dē. LaE′mx·daˢlaē gwā′lîłē sa′ẋᵘdzō lāxsdēq, g·aaī′ɬˢEmˢlaxaā′wisēda gE′ɬtsEm sagwā′yu lāxsdēq. Lā′alas Ḷā′ẋulīɬˢlaē Ǥē′ẋustâla qaˢs axˢē′dēxa gEɬtsE′m qaˢs t!ō′t!atsExōdalēx g·ī′g·igamēx·däsa aLō′ˢlēnoxᵘ. Mō′sǥam-

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

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

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

ˢamˢlā′wis sE′lpoˢyâs xawē′kᵘ, la′ē lE′ntsǃēs ḷEˢwis xunō′kwē qaˢs dEẋˢwā′LExsē lā′xa sē′sExuäq ẋwā′kǃunäsa aLō′ˢlēnoxᵘ. Lā′ˢlaē sē′ẋˢwidayu.

LaE′mˢlaē nä′ˢnaẋᵘł lā′xēs g·ōkᵘ. Lā′ˢlaē hałā′qäsEˢwē Alē′wadzâˢē qaˢs x·ō′xˢwidēxēs pǃE′lxatsǃē. Lā′ˢlaē x·ō′xˢwidē Alē′wadzâˢyaxēs pǃE′lxatsǃē. Laˢmē pǃE′lxˢīd. Wä, laˢmē k·ǃēs qǃâ′LEla Ǥē′ẋustâlaxēs lā′laē. K·ǃē′s la dō′qulaxēs ǥwayō′ɬElas. LaE′m k·ǃēs qǃâ′LEla Ǥē′ẋustâlaxēs g·ā′xˢmaē aLō′ˢlēnoxᵘ. LE′ntsǃēsˢlaēda aLō′ˢlēnoxᵘ tǃātǃä′lalisālaq qō g·ā′xˢālisL. Hā′qowēnēk·ała ˢlaēda aLō′ˢlēnoxᵘ. G·ā′xˢlaē k·ixˢā′līsē Ǥē′ẋustâla. Dzō′ẋumdąlatǃa Ǥē′ẋustâläsa qā′g·îkᵘ. LaE′m ˢnē′k·ē Ǥē′ẋustâla: "Hë′ˢmis, g·ō′kulōt," lā′g·iłas dzō′dzEẋumasēs qā′g·îkᵘ. Lā′ˢlaē dEẋˢułtâˢlaē Ǥē′ẋustâla. Ë′k·ǃāqōtālaˢlatǃa Ǥē′ẋustâläxa wā′x·dē tǃatǃä′laq. Lā′ˢlaxaa dE′ẋᵘsqēǃāx g·ō′kwasa aLō′ˢlēnoxᵘ. Lā′ˢlaē alä′x·ˢītsō lā′xa ā′LǃE. Qǃē′ˢstasEˢwēˢlāwisē. Lā′ˢlaē ǥä′ła ˢnā′la, la′ē yā′x·ˢidēda ā′lä. G·ā′xˢlaē hō′xˢwułtǃēda ā′läx·dēq.

Lā′aˢlasa tsä′xa ˢwāp, hamā′ˢłālēda g·î′ng·înānEm, bā′bagumˢlaēda ˢnEmō′kᵘ, tsǃā′tsǃadāǤEmˢlaēda ˢnEmō′kᵘ. LaEmˢlā′wis kǃusˢE′lsdaˢẋᵘ lāxa ˢwāp. Hë′Emˢlāwis la dō′xˢwaLEla lāx g·ā′g·ōmasas Ǥē′ẋustâla la′ē axstE′ls lā′xa ˢwāp. WułˢE′mˢlāwis wā′waxsǤEmālēda g·î′ng·înānEm dō′qwax g·ā′g·ōmadzadäˢs. Lā′ˢlaē k·ǃēs nâ′xsō kǃug·ā′ˢł daˈłˢīdē Ǥē′ẋustâla. Hë′EmˢlāwisdōxˢwaLElag·ītsa g·î′ng·înānEmaqēxs kǃwaxLā′waˢyaē Ǥē′ẋustâla. "Hā′g·a," ˢnē′xˢlatǃēda tsǃā′tsǃadāǤEmaxēs wa′qǃwa, "qaˢs lā′ōs hō′wag·īlaxEns g·ō′kulōta." LaEmˢlā′wis qā′sˢidēda bā′bagnm. Hë′x·ˢidaEmˢlāwis g·ā′xēda aLō′ˢlēnoxᵘ la′ē qǃā′lax. "ˢwē′x·ˢīdadzâLEntsōx," ˢnē′x·ˢlatǃēda aLō′ˢlēnoxᵘ. Lā′ˢlaē wāx· g·î′lg·iqōˢnā′kula. Â′Emˢlāwis LǃE′x·axānEm. Mō′pǃEnaˢlaē wāx· hē ǥwē′x·ǥwēg·a

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

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

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

wā'x·ī. Lā'ᵍlaē ᵍyā'lagamē Hä'ᵍlaᵍmâ'laga qaᵍs lē hō'ʟēlaxa łᴇ'k!wanā'ᵍya. G·ā'xᵍlaē Hä'ᵍlaᵍmâ'laga aē'daaq. Laᴇ'm dᴇ'nxᴇt!âᵍyas wā'łdᴇmasa łᴇ'k!wanē'ᵍ. Lā'ᵍlaē dᴇ'nxᵍīdᴇx·daᵍxᵘ, "ᴇ'ẋwaᵍlō' apsō'łdzētsēs ḡē'was." G·ā'xᵍlaē tē'qaxē apsō'łdzē'tsaasa ḡē'was. Lā'ᵍlaē ē'dzaqwax·daᵍxᵘ: "Tē'qaxàla, tē'qaxala, apsō'łdzētsēs ḡē'was." Lā'ᵍlaē tē'qaxē apsō'łdzētsēx·däsa ḡē'was. Mō'p!ᴇndzaqwa, la'ē dᴇ'nxᵍīdᴇx·daᵍxᵘ. ᵍwī'lg·iʟᴇlaᵍᴇmᵍlāwis ṭā'sṭālax·däsa ḡē'was. Â'ᴇmᵍlāwis g·āx lō'xwaxē bᴇk!walē'x·däsa ḡē'was. Â'ᴇmᵍlāwis la q!ᴇ'mẋᵍwītsōᵍsa ā'ʟaᵍnᴇ'm. Laᴇ'm lā'ba.

14. Great-Inventor.

(*Dictated by Malᴇ'd, a Kwā'g·uł*, 1893.)

Łā'laẋwīlaᵍlaēda nū'ẋᵘnēᵍmis qaᵍs ᵍwā'pa. Lē'x·aᴇmᵍᴇl nā'qasē wō'paqaᵍyasa ʟ!ō'p!ᴇk·. Lā'ᵍlaē K!wēk!waxā'waᵍē ᵍwā'ᵍwapaᵍyālax·ᵍīd qaē's g·ō'kulōt. Lā'ᵍlaē q!ā'laxa ᵍnᴇmō'ẋᵘᵍma ᵍwā'bad ts!ᴇdā'q g·ō'kula lāx Qē'ya. Lā'ᵍlaē xwā'nałᵍīd qaᵍs lē lāx Qē'ya. Lā'ᵍlaē lā'g·aaʟᴇla lāx Qē'ya. Panē'g·a. Lēʟ laēda ts!ᴇdā'qē mē'xa. Lā'ᵍlaē axᵍē'd lā'xa mᴇna'g·ī qaᵍs axᵍaxstᴇlī'łēs lā'xa ts!ᴇdā'qa. Lā'ᵍlaē ʟā'qolīłē K!wēk!waxā'waᵍē. "Ġwā'łlas mē'xōʟ," ᵍnē'x·ᵍlaē lāxa ts!ᴇdā'q. "Laᴇ'mxᴇnts amā'x·ᵍīdōʟ. Nā'naq!awan lōʟ," ᵍnē'x·ᵍlaē K!wēk!waxā'waᵍyaxa ts!ᴇdā'q. "Dō'xᵍwidasg·în sᴇ'msdēg·în. ʟ!ᴇ'mqag·as qaᴇn nā'q!ēxsda." — "Hā'g·a, nā'xᵍēda lāq," ᵍnē'x·ᵍlat!ēda ts!ᴇdā'qax K!wēk!waxā'waᵍē. Lā'ᵍlaē nā'xᵍēdē K!wēk!waxā'waᵍē lā'xa ᵍwāp. Ġä'łaᵍlat!a k·ī'nxstāla; lā'alas yā'q!eg·aᵍłēda ts!ᴇdā'q. "Ġwā'łdzâs, ā'ʟᴇn k·!eâ's nā'qa." Lā'ᵍlaē K!wēk!waxā'waᵍē x·ī't!ēd qaᵍs yā'q!eg·aᵍłē: "Wī'laᵍxᵘdzâᵍmᴇn nā'xᵍēd. Dâ'xg·în sᴇms. Hë'ᴇm â'ʟēsik· qwā'xē." Pō'ẋunsaā'lāʟa pᴇ'nts!âlasᴇᵍwas K!wēk!waxā'waᵍē. "Laᴇ'ms wu'nwunłx·isa," ᵍnē'xᵍlaēda ts!ᴇdā'qax K!wēk!waxā'waᵍē, "q!ē'q!êk·êsxānawīst!as lāx

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

14. Great-Inventor.

(*Dictated by Malɛ'd, a Kwā'g·uł*, 1893.)

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

nā′qa." — "Wë′g·ax·ōsEn ǥwā′ǥwēx·sˢāla lā′xēs amā′g·ilē-naˢōs," ˢnē′x·ˢlaē K!wēk!waxā′waˢē. "Wë′g·adzâx·ōs nā′x-ˢēd," ˢnē′x·sōˢlaē K!wēk!waxā′waˢē. Lā′ˢlaē nā′xˢīd ē′t!ēd. LaE′mˢlaē q!ō′tēda L!ē′xEs pō′ẋuns. LaE′mˢlaē ˢwī′ˢla ˢwā′p-
5 däsa ts!Edā′q.

Lā′ˢlaē lE′nts!ēs qaˢs lā′xsē lā′xēs dā′ɬdała ẋwā′k!una sēsExwē′q. Lā′ˢlaē ḷā′ˢwiɬ qaˢs lē lā′xa aLō′t!a. Hë′Emˢlāwis la k·!ī′lk·!îlqwä′xtōdalatsē′xwa lāx wī′wa. Tē′ɬx·alā-nEmaxwa a′mˢamā′ˢēx wī′wa. Lē′ˢstalīsElaˢl wī′wag·īla qaō′x
10 awī′ˢstāxsa ˢnā′la. Mō′p!Enẋwaˢsˢ Emˢlaēxs la′ē ǥwā′ɬāmas.

G·ā′xˢlaē nā′qamts!â lāx Qā′lōgwis. Hë′x·ˢidaEmˢlāwis LE′ˢlālaxēs g·ō′kulōt. LaE′m ǥwā′ǥwēx·sˢāla lā′xēs axā′ˢēda wī′wa. La nē′ɬaxēs g·ō′kulōtaxs ǥā′gak·!EL lāx Mä′ēsila qaē′da wī′wa. Lā′ˢlaē xwā′naɬˢīd ḷEˢwīs g·ō′kulōt qaē′s
15 ǥā′gak·laē′nēL, lāx Mä′ēsīla. Lā′ˢlaē ˢnā′x·ˢīd. Ǧā′xsE-laEmˢlāwisēxs la′ē mō′xsa. ˢwā′ˢwīˢlxsˢEmˢlaē g·ō′kulōtas lā′xa dā′ɬdała ẋwā′k!una. Lā′ˢlaē ḷadzō′lisaxEns ˢnā′lax. "Ǧwadzâ′x·îns hë gwä′ɬē," ˢnē′x·ˢlat!a g·ō′kulōtas. Ë′x·-ˢlaōxda baˢnä′x lāx sē′was. "K·!ē′sˢlaōˢ yū′xyukwa."
20 "Ǧwā′lEnsaˢmˢlāwis lE′nsa. Laˢmē baˢnatsE′nɬxwa dE′ms-x·ēx qaˢs lē sē′swaba." Lā′ˢlaē dō′xstōdElax kwā′x·îläs Mä′ēsīla; lā′alas LE′lx·ˢīdEx·daˢxᵘxēs ˢyā′ˢyats!ē. Lā′ˢlaē K!wēk!waxā′waˢē Lā′xᵘsˢak·îlaxa ḷEqwa′. ˢnE′mts!aqˢEm-ˢlāwisa ḷā′ẋᵘḷak·!Els. Lā′ˢlaē K!wēk!waxā′waˢē qwôxˢE′ndEq.
25 Ǧaā′lak·asˢlat!a g·ā′xaas q!ā′k·âs Mä′ēsīla sē′ẋwaē′sEla. Lā′ˢlaē K!wēk!waxā′waˢē lā′laqaxa ḷōˢs. Dō′xˢulaˢEmˢlawi-sēda q!ā′k·â. Hë′ōɬâˢEmˢlāwis qaˢs lē lāq. Lā′ˢlaē LE′m-k·!ExōdEx; lā′aˢlas K!wēk!waxā′waˢe q!Eẋᵘbe′ndxa LE′mg·a-yūxa k·!ē′sdē L!ē′q!ēnoxᵘ g·ē′g·îLElax g·ā′laōɬas bEku′mg·a-
30 ˢlisē Mä′ēsila. Q!wā′saˢlaēda q!ā′k·ō qaēs L!Emg·ayuẋᵘdē.

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

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

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

G·ā′x^{s}laē K!wēk!waxā′wa^{s}ē, lō′qō lāx apsō′t!Ena^{s}yasa ḷōs. "^{s}mā′tsōs q!wā′yEmaq!ōs?" ^{s}nē′x·^{s}lat!a K!wēk!waxā′wa^{s}yaxa q!ā′k·ō. "G·a′dag·în LE′mg·ayuẋ^{u}dêk·; la^{s}mē′g·în k·!ē′lak·asōłtsEn q!ā′gwidēqEn." — "Wä′Entsōs," ^{s}nē′x·^{s}lat!a K!wēk!waxā′wa^{s}ē. Lā′^{s}laēda q!ā′k·ō ts!âs lāq. Lā′^{s}laē K!wēkw!axā′wa^{s}ē dā′x·^{s}īdEq qa^{s}s ha′nbEndēx. "Dō′x^{s}wīda^{s}s q!āk·^{u}," ^{s}nē′x·^{s}lat!a K!wēk!waxā′wa^{s}yaq, "wä′Lax·dē ō′bēx·däes. Ë′st!aē hë ġwä′łag·a ġwä′łaasg·as laā?" — "Hë′Emx·det ġwä′łē," ^{s}nē′x·^{s}lat!ēda q!ā′k·ō.

Lā′^{s}laē wuLā′^{s}laē K!wēk!waxā′wa^{s}yaxa q!ā′k·ō: "Ë′saē xu′ngwadē g·ī′ġama^{s}yas Mä′ēsila? Ë′saē qā′sqasa ẋunō′kwas Mä′ēsila?" — "Hä′^{s}maas g·îlł lalā′laLē k·!ē′dēłas Mä′ēsila g·ā′xEn. Wā′^{s}wig·ā′łałxōx dō′maqaxsEn anē′ngānEmLēx." Lā′^{s}laē K!wēk!waxā′wa^{s}ē nē′łaxa q!ā′k·âxs ġā′ġak·!aē lāx Mä′ēsīla. "Â′^{s}ma yā′L!âLō," ^{s}nē′x·sō^{s}laē K!wēk!waxā′wa^{s}yasa q!ā′k·ō. "Dā′łałts lā′xwa t!ē′sEmēx qa^{s}s LEqwa′yuLōs. Qā′qak·!aā′qōk·." Lā′^{s}laē K!wēk!waxā′wa^{s}ē Lâ′xstasaxa ḷō′^{s}sdē. Â′Em^{s}lāwis tō′las^{s}Elsēda gunē′pdē. Lā′^{s}laē hë′^{s}mē K!wēk!waxā′wa^{s}ē LE′mlEnxs^{s}EndEq. LaE′m aē′k·ilaxa dō′maq qa^{s}s lāL wu′nwaqayaasL. Lā′^{s}laē ^{s}mō′xsax·da^{s}x^{u}sa lEqwa′. G·ā′x^{s}Em^{s}laē g·ō′kulōtas K!wēk!waxā′wa^{s}ē mā′muxts!āla. Lā′^{s}laē ^{s}wī′^{s}lxsāmasxa lEqwa′. LaE′m k·ā′ta^{s}yaēda dō′maq, la wu′nwaqa^{s}yaats K!wēk!waxā′wa^{s}ē. Ġwā′sgulxḷā′la^{s}mx·da^{s}laLa K!wēk!waxā′wa^{s}yaxēs g·ō′kulōt qa lē′łtsēxa lāł ^{s}nā′x·^{s}īdēL. Lā′^{s}laē lā′g·aa^{s}lisēda anē′qax·dē; g·axaā^{s}las k·!ē′dēłas Mä′ēsīla lā′lalā′xa anē′qax·dē. Ta′tā′laEm^{s}laē qa^{s}s lē axaLExsā′xa k·ā′taēx·dē lEqwa′, wu′nwaqa^{s}yaats K!wēk!waxā′wa^{s}ē. Ġwā′łElaEm^{s}lā′wis K!wēk!waxā′wa^{s}ē LEx^{s}wī′dEx. K·!ē′s^{s}maē q!ā′q!oxmō, lā′^{s}laēda g·înā′-

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

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

nEmē ts!Ex^{s}ā′lisaxa lEqwa′. "Ġwā′la ē′âɬtsīla," ^{s}nē′x·sō^{s}laēda g·înā′nEmasa q!ā′k·ō. Lā′^{s}laē ē′talīsēda g·înā′nEmē k·ibā′-qEntsa lEqwa′. Ẋwē′laqaEm^{s}lāwisē K!wēk!waxā′wē^{s} LEx-^{s}wī′dEq. Lā′^{s}laē lā′g·aa lā′xēs g·ōk^{u}. Hë′xɬälīɬElaEm^{s}laēda g·înā′nEmasa lEqwa′ lā′xēs g·aē′las. Hë′x·^{s}idaEm^{s}lāwis lâ′qawē K!wēk!waxā′wa^{s}ē qa^{s}s ku′lg·a^{s}līɬē ɬE^{s}wa′ g·înā′nE-maxēs ġEnE′m. Ha′msġEmē^{s}laē K!wēk!waxā′wa^{s}yaxa ġwE-^{s}lē′k· bō′bogwa^{s}ya. Hë′x·^{s}idaEm^{s}lāwis bowē′ẋ^{s}wīdēda g·înā′-nEmaxa la ^{s}nā′x·^{s}īd.

Ġ·ā′x^{s}laē ā′ɬix·älē g·ō′kulōtas K!wēk!waxā′wa^{s}yaxa ġaā′la. "Ġwā′ɬdzâs hë ġwaē′ɬē, adä′," ^{s}nē′x·sō^{s}lat!ēda g·înā′nEm. "Ġē′ladzâg·a L!ā′stalīɬLaōs kulō′ta." Lā′^{s}laē yā′q!eg·a^{s}ɬēda g·înā′nEmax K!wēk!waxā′wa^{s}ē: "Yā′L!âLEs; yū′Em g·ā′^{s}yā-latsa wāx·naẋwē g·ā′xax g·ā′xEnu^{s}ẋ^{u} k·!ō′gwīg·alīɬaxsEn ō′mpa. Dâ′p!Endzō k·!ō′gwīg·alīɬaq!as." Lā′^{s}laē K!wē-k!waxā′wa^{s}ē axē′g·întsa da^{s}ma′. Â′Em^{s}lāwis k·î′nqox^{s}wīd ɬE^{s}wīs g·ō′kulōtaxs g·ā′xaē hō′ġwīLela LE^{s}wēxs la′ē lō′ɬt!ālīɬē K!wēk!waxā′wa^{s}ē. "Ġwā′ɬla^{s}s hë ġwē′ɬōL," ^{s}nē′x·^{s}laē Mä′ēsīläxēs ġEnE′m, "qa^{s}s dō′x^{s}wīdaōs qa L!Eẋwa′sEns nEgu′mpē." Â′Em^{s}lāwis ^{s}yā′laġEnts!ēsax ts!ā′ts!a^{s}yäs ġEnE′-mas K!wēk!waxā′wa^{s}ē qa lēs a′mɬELaya. Lā′^{s}laē k·!ō′tE-lax·^{s}īdēda g·î′ng·înānEm. La mɛɬē′x·^{s}īda. Lā′^{s}laē hā′^{s}la-bala^{s}l xwā′ɬ^{s}ītsɒ qa^{s}s L!ō′p!ētsE^{s}wē. Lā′^{s}laē ts!Edā′qē, nE-gu′mps K!wēk!waxā′wa^{s}ē yā′q!eg·a^{s}ɬē: "Wa^{s}xLEla q!ap!ē′-g·iLEx ġwē′ɬġwälēxsōx ts!ā′ts!a^{s}yax qa lē′ɬtsōx k·!ā^{s}stE′ndêL."

Ġ·ā′x^{s}laē t!ā′qEmlīɬElayūwēda L!ō′bEkwē. Hë′x·^{s}idaEm^{s}lā-wis K!wēk!waxā′wa^{s}ē LEẋ^{s}wī′dEx t!E′mq!Exāwa^{s}yasa mɛɬē′k·ē qa^{s}s lā′sLats!ōdēs. Lā′^{s}laē ġwāɬ ha^{s}mā′pda^{s}x^{u}. Lā′alas q!ap!ē′g·ilēlEmēda xā′qē qa^{s}s g·a^{s}stā′nowē. Hë′x·^{s}idaEm-^{s}lāwis ax·^{s}ī′dēda k·!ō′tEla, la q!ulā′x^{s}īd. ^{s}nEmō′ẋ^{u}^{s}lat!ēda k·!eō′s t!E′mq!a^{s}ya.

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

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

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

Lā′ˢlaē yā′q!eg·aˢɬē K!wēk!waxā′waˢē. "Ḳwā′ɬdzâsōx hë gwē′ɬōx g·ī′g·aōɬnōkwēx. Yā′x·sEˢmdzōxs xE′nLElaēx pēpE′nL!ēs. Ḳwā′xˢīdadzâx·însa′q. K·!ē′sLōx ɬē′ˢɬEˢlL. Dō′qwaLālaˢs qEn qwā′xˢīdēxEn ts!ā′ˢya L!aā′L!ē." Lā′ˢlaē K!wēk!waxā′waˢē LE′ˢlālax L!aā′L!ē. "Yā′L!ânō," ˢnē′xsōˢlat!a x·ō′pē. "A′EmLEs Ḷā′waboē′LaxōxˢnE′mwōtdēx qaˢxō ɬEˢlLō." Lā′ˢlaē qwā′xˢidē K!wēk!waxā′waˢyax L!aā′L!ē. G·ī′lˢEmˢlāwis ˢwī′ˢlōɬts!â yā′x·ˢīg·īɬdäs la′aˢl ˢna′ẋᵘsEmtsEˢwē L!aā′L!ēx·dē. G·ā′xˢlaē x·ō′pē Ḷā′xˢuqâ lā′xa ˢna′ẋᵘsEmlīɬ. LaE′m ˢnē′x·sōs laˢma′ē q!u′lax·ˢīd. Lā′ˢlaē Ḷā′ẋulīɬē Mä′ēsīla ḶEˢwis ḡEnE′mē qaˢs lē nELetsō′līɬaxa saẋᵘdzō′ẋᵘdäx L!aā′L!ē. Hë′x·ˢidaEmˢlā′wisē K!wēk!waxā′waˢē qwā′xˢīdEx Mä′ēsīla ḶEˢwis ḡEnE′mx·dē. "Wä, mō′p!EnẋwasLEs k·!ēs Lō′balaLEq," ˢnē′x·ˢlaē K!wēk!waxā′waˢyaxa g·ō′kulōtas Mä′ēsīla. "Wë′g·ax·îns xwā′naɬˢīd qEns nä′ˢnākulag·i." Lā′ˢlaē hō′xˢwaɬExsē lē′lōtas. Lā′ˢlaē K!wēk!waxā′waˢē q!aL!ā′ɬExsaxēs ḡEnE′mē. LaE′m sē′ẋˢwidēda sē′sEẋwäq.

Lā′ˢlaēda k·!ō′k!utEla hō′xˢwaɬExs ō′gwaq qas sā′sēˢwēxēs ō′ˢma. Â′Emˢlāwisē ˢyā′ˢyats!äs K!wēk!waxā′waˢē ē′sˢēsax ˢyaē′ˢyats!äsa k·!ō′k!utEla qaˢs ˢnē′k·aē qaˢṣ dō′dEqumdēxwa naE′ng·äqō lāL ˢyā′wix·ˢīdLēL. "Wë′g·adzâx·în," ˢnē′x·ˢlaē Ḳē′x·ustâla. "Ḳwā′ɬ lag·aˢmasL qans dō′dEqumdaE′nsaxEns awī′nagwis." Lā′ˢlaē K!wēk!waxā′waˢē dō′xˢwaLElaxa awī′nagwis. "Wë′g·a, Ḳē′x·ustâla," ˢnē′x·ˢlaē K!wēk!waxā′waˢē. Lā′ˢlaē Ḳē′x·ustâla Ḷā′ẋolīɬ qaˢs dā′dax·amōsElē lā′xa ˢyaē′ˢyats!äsa k·!ō′k!utEla. Laˢmē ˢwī′ˢla qap!ē′dē ˢyāē′ˢyats!äsa k·!ō′k!utEla. Lā′ˢlaē ax·ˢī′dēda k·!ō′k!utEla. Lā′ˢlaē Ḷā′ẋuɬExsē K!wēk!waxā′waˢē qaˢs tsā′miˢlälēxa wī′wa. "Hëɬts g·āx lēda," ˢnē′x·ˢlaē K!wēk!waxā′waˢē Ḷē′ḶEqalaxa wī′wa. Lā′g·iɬaxs la k·!ō′tēlōxda wī′wax qa axä′s K!wēk!waxā′waˢē. LaE′m lā′ba.

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

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

15. X·ā′nᴇlkᵘ.

Tradition of the Koskimo.

(*Dictated by Yā′gōʟas, a ˢnᴇ′mgēs*, 1900.)

K·!ē′lak·asōˢlaēda Ǥō′sg·imuxᵘ hë′mᴇnałaᴇmsa Xō′yalas. Hō′łałbidoˢla. Lā′ˢlaē ˢwā′ˢwuˢnalēda bᴇgwā′nᴇmasēs xunō′kᵘ, yîxs lā′aˢl wī′ˢwuˢl łē′łᴇˢlē sā′sᴇmx·däs. ˢnᴇmō′ẋˢᴇmˢlawis la X·ā′nᴇlkᵘ xunō′ẋᵘsa bᴇgwā′nᴇm. Yū′dugwîsᴇmˢlaē ʟᴇˢwis xunō′kwē ʟᴇˢwis gᴇnᴇ′mē. "Ǫō′ˢlōqwīladzâ qaᴇn," ˢnē′x·ˢlat!ē X·ā′nᴇlkᵘ. Lā′ˢlaē q!ō′ˢlōqwīla ō′mpas qa X·ā′nᴇlkᵘ. Lā′ˢlaē hā′naʟ!ē X·ā′nᴇlkwaxa ts!ᴇsqwā′na. Q!ē′q!eyōł, q!anā′sōˢl qa ˢnᴇẋˢunē′s X·ā′nᴇlkᵘ. Lā′ˢlaē qā′sˢīd qaˢs lē hā′naʟ!a lā′xa apsadzē′ˢlîs. G·ā′xˢlaē nä′ˢnakᵘ, dā′laxa mᴇtsa′. Lā′ˢlaē ē′t!ēd, g·āxˢlaē dā′laxa mā′yus. Lā′ˢlaē ē′t!ēdxa la łᴇns. G·ā′xˢlaē nä′ˢnakᵘ, ˢnᴇ′mg·ilaxa mᴇtsa′. Amā′bidoˢnaẋwaˢlaē la ˢnᴇẋˢunā′ˢyas X·ā′nᴇlkᵘ. Lā′ˢlaē ē′t!ēd. "Awī′lax·läē ǥwē′g·ilasas ˢnᴇẋˢunā′ˢyasᴇns xunō′kᵘ," ˢnē′x·ˢlat!a ō′mpas X·ā′nᴇlkᵘ. "Lā′lag·adzâx·în ˢwunē′g·ēxᴇns xunō′kwē."

Lā′ˢlaē qā′sˢīdē ō′mpas X·ā′nᴇlkᵘ. G·î′lnaẋwaᴇ′mˢlaē t!ë′xˢīdē X·ā′nᴇlkᵘ lā′xa aˢwī′łbalîs, yîxs lā′naẋwaē dzî′lẋˢwīdē ō′mpas qaˢs dō′qwaʟäq. Lā′ˢlaē ē′t!ēd t!ē′xˢīd lā′xa aˢwī′łbaˢya, lā′alas dzî′lẋˢwīdē ō′mpas qaˢs dō′qwaʟēxēs xunō′kᵘ. Lā′laē ʟ!ā′stālisē X·ā′nᴇlkᵘ. Laᴇ′mˢlaē dō′qulaxa mᴇtsa′. Lā′ˢlaē laā′bodēda mᴇtsa′ lāx awā′bôyasa t!ē′sᴇm. Lā′ˢlaē lā′lanōdālē X·ā′nᴇlkᵘ wāx· hë′łēxa mᴇtsa′. G·ā′xˢlaēda maˢł aʟaˢnᴇ′m. Â′ᴇmˢlāwis dō′qwała ō′mpas wā′x·sanōts!ᴇxstê′ˢēda aʟaˢnᴇ′m q!ē′q!ēg·inōtsᴇxsdēx wâ′xsâˢyas X·ā′nᴇlkᵘ. K·!ē′ts!ᴇmᴇmˢlāwis q!ā′sᴇlēda g·înā′nᴇmaxa āʟaˢnᴇ′m. Lā′ˢlaē lō′qawēda mᴇtsa′ lā′xa t!ē′sᴇm. Lā′ˢlaē hëłtsawē′da mᴇtsa′. Lā′ˢlaē dzî′lẋˢwīdēda aʟaˢnᴇ′m qaˢs q!îx·ˢī′dēxa ˢmᴇtsa′. Laᴇ′m łᴇˢla′. Â′ᴇmˢlāwis q!îx·ˢā′lisaq

15. X·ā′nᴇlkᵘ.

Tradition of the Koskimo.

(*Dictated by Yā′gōʟas, a ᵍnᴇ′mgēs*, 1900.)

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

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

qa^{s}s bowē′s. LaE′m lāL nä′^{s}naẋ^{u}Lēda aLa^{s}nE′m. LaE′m-^{s}xaā′wis X·ā′nElk^{u} nä′^{s}nakwa. Amā′bido^{s}laē la wâ′xsâ^{s}yas q!Ek·ā′sowa^{s}las aLa^{s}nE′m. Lā′^{s}laē dzî′lẋ^{s}wīdē ō′mpas. "Hä′axōḷas gwē′g·ilasa^{s}wEns xunō′kwaqEns? Lā′g·iłaxs hā′lak·a wâ′xsâ^{s}yasEns xunō′kwēx. Wë′g·ax·îns yā′L!ô. Hamē′sawaaxōḷasEns xunō′k^{u}." G·ā′x^{s}laē nä′^{s}nakwē X·ā′-nElk^{u} dā′laxa mEtsa′. Lā′^{s}laē L!Eẋwī′lasō^{s}, hamg·ī′lasō^{s}. "LaE′ms gwāł hā′naL!a," ^{s}nē′x·^{s}lat!a ō′mpasa g·înā′nEm. Lā′^{s}laē mē′x^{s}ēd. "^{s}nā′qaualīł lā′x·îns xunō′kwēx." Lā′^{s}laē yîłtsē^{s}stE′ndxēs g·ōk^{u}, yîxs la′ē mē′x^{s}ēd. K·îpā′ła^{s}laē ō′mpasa g·înā′nEmaq. K·îpā′łaEm^{s}la^{s}xaā′wis abE′mpasa g·înā′nEmaq, q!ā′q!alālaqēxa gā′nuL.

Lā′^{s}laē mē′x^{s}ēdEx·da^{s}x^{u}; lā′^{s}laē ts!îx·^{s}ī′dē ō′mpasa g·înā′-nEm. "Q!ā′k·u," ^{s}nē′x·^{s}lat!a, "gwas mē′xōL," ^{s}nē′x·^{s}lat!axēs gEnE′m. "LaE′mxantē ax^{s}ē′tso^{s}wuns xunō′ẋ^{u}däEns; hamē′-sōxEntē." Lā′laē ā′lēx·^{s}īdēda bEgwā′nEm lāx awī′nakwīłasēs g·ōk^{u}. K·!eâ′s^{s}El kwa′ẋ^{u}sō, k·!ēs q!â′lElax g·ē′x·sE^{s}wasasēs xunō′k^{u}. LaE′m q!wā′sē gEnE′mas: "Ġwa′la q!wā′sōL, q!ā′k·ō, qō nau′alaẋ^{s}wīdlaxEns xunō′kwaEns. BEkwā′łala, gunō′ q!wē′g·iałlā′xō."

LaEm qā′s^{s}idayuwē X·ā′nElk^{u}; ma^{s}ł^{s}la′ē olē′g·în hagwē′-g·a^{s}yaats. Qā′sala^{s}El lā′xa qwē′sala a^{s}wī′nagwis. Lā′^{s}laē wuLE′laxa hā′dzExstālä. "Yä," ^{s}nē′x·^{s}laē wuḷEła′s X·ā′nElk^{u}. ^{s}nē′x·sō^{s}laē: "K·!ē′sLEs dō′qwałāLEq. Yū′Em ^{s}mā′ẋwag·īla lāx dō′qwałase^{s}wē." Lā′^{s}laē lā′g·aa lā′xa bē′bEgwanEm-dzēk·as xē′łxēLa. Lā′^{s}laē "Ġwāł a^{s}mā′wumōtōx," ^{s}nē′x·^{s}la-t!ēda aLa^{s}nE′m. Lā′^{s}laē qā′s^{s}īda. Lā′^{s}laē wuLElā′xa dē′-dałElä. "K·!ē′sLEs gwē′gamałāL lāq^{u}, X·ā′nElk^{u}. Yū′Em ^{s}mā′ẋwag·ila lāx dō′qwałase^{s}wē. Yū′Em dEdā′łlā′łōx." Lā′^{s}laē ^{s}mEq!Eqā′sō^{s}. Lā′^{s}laē dē′dałEla lē′x·îmg·îlsEla dē′-dałEla. Lā′^{s}laē ē′tōxwasō^{s}.

Lā′^{s}laē qā′s^{s}īd. Lā′^{s}laē wuḷā′x^{s}aLElaxa xē′łxēLä. Lā′^{s}laē

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

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

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

They started. Then they heard shouting. Then they

lā'g·aa. "Ḳwā'la gwē'gEmał lā'xwa, X·ā'nElkᵘ. Yū'Em ˢmā'ẋwag·ila lāx dō'gwałasEwēᵉ. Yū'Em łEłō'tˌlElał qˌaqˌlō'pElał." Lā'ᵍlaē ˢmEqˌEqā'sEᵉwa. Lā'ᵍlaē łēłō'tElēda ˢnā'ẋwa bē'bEgwānEm ḷEᵉwa tsˌlē'dāq. Ë'k·aEl x·īˢx·î'nyāla. Lā'ᵍlaē ē'tōxwasōˢ.

Lā'ᵍlaē qā'sˢīdē X·ā'nElkᵘ. Lā'ᵍlaē lā'g·aa lāq. "Ḳwā'la gwē'gEmāł lā'xwa, X·ā'nElkᵘ. Yū'Em ˢmā'ẋwag·ila lāx dō'qwałEsEᵉwē. Yū'Em xu'mxumdēōx. Lā'ᵍlaē ˢmEqˌEqā'sEᵉwa." Lā'ᵍlaē lē'x·îmg·ilîs lā'xa dzE'qwa, dzē'dzEqwā'lˢEna'. Ë'k·aEl x·īx·ˢî'nqˌwālExtâˢya. Lā'ᵍlaē ē'tōxwasōˢ.

La qā'sˢīdē X·ā'nElkᵘ. Lā'ᵍlaē lā'g·aa lāq. "X·ā'nElkᵘ, gwā'la gwē'gEmał lā'xwa. Yū'Em ˢmā'ẋwag·ila lāx dōqwałEsEᵉwē. Yū'Em qˌaqˌlē'ɬElał." Lā'ᵍlaē ˢmEqˌEqā'sEᵉwa. Lā'ᵍlaē qˌułˢē'dēda bē'bEgwānEmaxēs x·ōms. Lā'ᵍlaē awō'xtōdzēla. Lā'ᵍlaē ē'toxwas. Ë'x· ˢnā'xwaˢmaā'la bē'bEgwā'nEmx·ˢīda.

Lā'ᵍlaē qā'sˢīda. Lā'g·aa lāx g·ō'kwasa āLaˢnE'm. Laē'ḷEm lāx g·ō'kwas g·ī'ḡamaˢyas yä'Lˌôsōˢsa āLaˢnE'm. Lā'ᵍlaē wuLā'sEᵉwa. "ˢmā'sēlaEns ˢnEmō'kwēʔ" — "Ḷā'ḶogwasdEyaˢlak·." — "Laˢmōx ë'k·ōx wā'łdEmaxsEns ˢnEmō'kwēx." — "Ḳā'ḡak·ˌālak· lā'xōx sā'sEmaxsEns g·ī'ḡamaˢyax." Lā'ᵍlaē yā'qˌleg·ał: "Ē'smaēḶôx â'EmL axˢē'dEłxēs ḡôyō'La qaˢs ḡanE'mL." Lā'ᵍlaē LE'ᵍlālaxēs sā'sEm. Lā'ᵍlaē kˌusˢā'lîł, yîpEdzō'gwaˢlîł. "Wä, ˢwī'dē axˢē'xsdEsEᵉwasEns ˢnEmō'kwē. Ē'sElaōˢxwaxg·ada ˢnō'lastˌlEḡEmēg·aʔ" — "Ē'sElag·aqwë'," ˢnē'xˢlatˌlēda wuLE'läx â'ᵍmaḶa ˢnē'nk·ˌlēḡEmsa bEgwā'nEm. "Ē'sElaōxwaxg·ada qˌlâ'yōîk·ʔ" — "Ē'sElag·aqwë'." — "Ē'sElaōxwaxg·ada ˢnEmō'kwîk·ʔ" — "K·ˌlē'sˢEmˢlaā'xaa'g·aq." — "Ē'sElaōxwaxg·ada amā'ˢînxēk·ʔ" — "Yū'EmˢEl axˢē'tsōs." LaE'mˢlaē ḡEg·ā'dîx·ˢīdEs.

"Wë'g·a läx ˢnEmā'ᵍnakulōdLas, ē'sElaôx axˢē'xsdExg·ada

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

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

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

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

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

ˢma′ẋᵘp!ēqEk·?" — "K·!ē′sˢlag·aqᵘ," ˢnē′x·ˢlat!ēda hō′ḷaq!Es wuLE′lax gwä′łaasens ˢnē′nk·!ēqaēˢ. "Ē′sElaōxwaxg·ada halā′yukᵘ?" — "K·!ē′sˢEmˢlaxaā′g·aqᵘ." — "Ē′sElaôx axˢē′xsdExg·ada q!ulā′ˢstak·?" — "K·!ē′sˢEmˢlaxaā′g·aqᵘ." — "Ē′sElaōxwaxg·ada q!wā′łq!wāłag·īlak· xu′mtxumtag·īlak· halā′yukᵘ?" — "Yū′Em axˢē′xsdEsōˢsîk·."

Lā′ˢlaē gä′ła: "LaˢmēgˑÎn laē′xsd." Lā′ˢlaē nē′nłElē ganE′mas X·ā′nElkᵘ lā′xēs ōmp: "LEˢmā′axˢEl ō′dzEq!ālen łā′ˢwunEmēx." — "Qä′ḷōˢ," ˢnē′x·ˢlat!a ō′mpasa g·înā′nEm, "ē′sˢmaēḷōˢ lā′La." Lā′ˢlaē LE′ˢlālaxēs g·ō′kulōt. "Hē′dEn ā′xēłōL qaˢs g·ā′xaōs, lEˢmā′ēx laē′xsdōx łā′ˢwunEmaxsEn xunō′kwēx qa lā′lag·īs Hë′łts!äx Anō′bēxˢēd, qa lā′lag·īs Hë′łts!äx Tsâ′xmis, qa lā′lag·īs Hë′łts!äx LEk·ō′stoˢyu." Lā′ˢlaē ˢnēk·: "Ē′sˢmaēḷEnuˢẋᵘ lāL qā′sˢīdL. Wī′laˢxᵘdzēˢlaē gē′x·ˢidē yîxs g·ā′xaē. LaE′mx·dEnuˢẋᵘ," ˢnē′x·ˢlaē, "laE′mx·dEnuˢẋᵘ lē′ˢstālis lāx ē′wunxaˢyā′xsEns ˢnā′lax."

G·ā′xˢlaēda ˢnā′ẋwa g·î′lg·aōmas āLaˢnE′m. "Ḳē′lak·asˢla," ˢnē′x·ˢlat!a nEgu′mpas X·ā′nElkᵘ. "Hë′dEn ā′xēłōL qaˢs lā′ōs taō′dułt!EntsEns nEgu′mpē. LaˢmōxlāL ˢnEmā′ˢnākulaL, ḷō′gwada halā′yukᵘ. K·!ē′sLEs q!unō′st!Eqalālsik·. Mō′sgEmaẋᵘˢEmLēs axˢē′daasLaōsasîk·. Â′naẋwamLEs x·ä′xˢēL qaˢsō ˢnēx·L qa mē′xˢēdēłtsēs axˢē′tsōnaẋwaLaōs wī′nasōˢnaẋwaLaōs. LaE′ms lāL Nū′nx·LaL. Hā′g·a taō′dułt!Entsa halā′yux," ˢnē′x·sōˢlaē Hë′łts!äx Anō′bēxˢēd, ḷEˢwōx Hë′łts!äx Tsâ′xmis. Lā′ˢlaē yîḷē′g·anō lāx Hë′łts!äx Anō′bēxˢēd ḷō Tsâ′xmis.

Lā′ˢlaē qā′sˢīd. K·!ē′sˢlaē gä′łaxs g·ā′xaē aē′daaq. "LaE′mx·dEnuˢxᵘ ë′x·mig·anōˢẋᵘ sE′lpaxa dEwē′x qa yîłyîLē′ms." Lā′ˢlaē taō′dułt!Enēwē Nūn lā′xēs g·ōkᵘ. LaE′m dā′laxēs halā′yu. Lā′ˢlaē nē′łaxēs ōmp. "G·ā′xˢEmg·în ḷō′gwēg·în. Ē′smaēḷEns kwā′kwēxā′laL lāx hē′yakuläxEns

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

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

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

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

g·ō′kulōdäens ḷE^{s}wun ^{s}nō′^{s}nElā′laxsdäEn." Lā′^{s}laē wī′^{s}x^{u}-stE′ndxēs ẋwā′k!una qa^{s}s lē lā′xēs g·ō′kulōt qa^{s}s lē wī′na. Lā′^{s}laē wī′^{s}x^{u}stE′ndē g·ō′kulōtas; sē′ẋ^{s}wīdē ma^{s}ɬgunā′ɬts!aq ẋwā′k!una. Lā′^{s}laē wī′naɬxa Xō′yalas.

Lā′^{s}laē lā′g·aa lā′xa Gwa′ts!ēnox^{u}. Lā′^{s}laē lâ′^{s}ɬtâēxsdēda halā′yu, ha^{s}maē′xsdxa Gwa′ts!ēnox^{u}." Ḳwā′la, adē′," ^{s}nē′x·^{s}lat!a Nūn, "nō′smEnsaq g·ō′kulōt." Lā′^{s}laē sē′ẋ^{s}wīda. Lā′^{s}laē lā′g·aa lā′xa G·â′p!ēnox^{u}. Lā′^{s}laē ɬâ^{s}ɬtâēxsd qa^{s}s ha^{s}mx·^{s}ī′dēq. "Ḳwā′la adē′," ^{s}nē′x·^{s}lat!a Nūn, "nō′smEnsaq g·ō′kulōt," ^{s}nē′x·^{s}laēxēs halā′yu. Lā′^{s}laē sē′ẋ^{s}wīda, lā′laa lāx Xudē′s. Lā′^{s}laē wuLE′lax t!E′m^{s}yāla. Lā′^{s}laē lā′g·aaxa ḡā′nuL. Kwē′xElālaēda Xō′yalas. Â′Em^{s}lā′wîs ha′ngamLāyudEq. Lā′^{s}laē x·ä′x^{s}wułtōtsēs mē′xmēxag·īla. Lā′^{s}laē â′Em ha′nwäla hō′LēlaxaE t!E′m^{s}yāla. Hā′^{s}la^{s}nākulax·LäEl hō′ɬEl^{s}nākulak·!āla. Lā′^{s}laē ma^{s}ɬts!ā′x^{s}Em^{s}laē lēda t!E′m^{s}yālayâ. Lā′^{s}laē q!wē′ɬ^{s}īd. K·!eâ′s la t!E′m^{s}yāla.

Lā′^{s}laē ḷā′x^{s}wałExsē Nūn. Yä′laq!ug·a^{s}ɬ. Lā′^{s}laē q!wē′ɬ^{s}īd. "Ā′ḷ^{s}EmLEs hō′x^{s}wułtâL, qEnLō lāL q!ā′lEx mō′sga^{s}mē′lẋ^{u}La k·!ā′watsl!ēLa." Lā′^{s}laē lâ′^{s}ɬtoē Nūn. Dō′x^{s}widxa kwē′xElax·dē. ^{s}nā′ẋwa la mē′xēda kwē′xElax·dē. Â′^{s}maaEl la xē′xEā′p!axdElīɬēda g·î′ng·înānEm. Â′Em k·!ē′k·!aguxstalīɬxa dzā′^{s}msēs ē′bEmp. Lā′^{s}laē qā′s^{s}īdē Nūn ā′lä lā′xa g·ō′kula. Lā′^{s}laē lā′xa mā′ẋ^{u}balas. Lā′^{s}laē yä′laq!ug·a^{s}ɬ. LaE′m^{s}laē q!ā′xa k·!ā′watsl!ē. Lā′^{s}laē hō′x^{s}wułtâwēda ^{s}nā′ẋwa bē′bEgwānEm qa^{s}s lē dō′x^{s}wīdxa kwēxElax·dē. Lā′^{s}laē bâs qa^{s}s wī^{s}x^{u}stE′ndē ẋwā′ẋwak!unax·däs ^{s}mō′xsElaxa ^{s}nā′ẋwa hē′-

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

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

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

ˢmaōmas. Lā′ˢlaē q!Eɬˢā′ɬExsElaxa bē′bEgwānEm ḷEˢwa ts!ē′dāq qaˢs q!ā′q!Ek·â ḷEˢwis ḷē′ḷEḷâla. Lā′ˢla ˢwī′lg·aā′-ɬExsā′masxēs ḷē′ḷEḷâlada ˢnā′ẋwa bEgwā′nEm.

Lā′ˢlaē mExˢā′LaˢyaEla q!ē′nEmˢEla ẋwā′k!una, ˢyā′ˢyats!Esa wī′na. Lą̄′ˢlaē ẋwē′xˢīdē Nū′naxēs halā′yu. Lā′ˢlaē x·ē′xˢīd g·ō′ẋᵘdäsa Xō′ẏalas. Wī′wuˢla. K·!eâ′s q!u′la, ˢnā′ẋwaEm x·ē′xˢīda. Lā′ˢlaē nä′ˢnakwēda wī′nax·dē. Lā′g·aa lā′xēs g·ōkᵘ; q!ē′nEmēs q!ā′q!Ek·â.

Lā′ˢlaē pō′sq!a halā′yâs Nūn. Lā′ˢlaē hē′laxēs g·ō′kulōt qaˢs lā′lag·ī wī′naxa Dzā′wadEx·Lä lā′xa DEna′x·daˢxᵘ qaˢs ɬē′nEmēxa aˢwī′nagwis. Lā′ˢlaē wīˢxᵘstE′ndxĕs ẋwā′ẋuk!una, maˢlgunā′ɬts!aq ˢyā′ˢyats!ês. G·ā′xˢlaē sē′ẋˢwīd. G·ā′xˢlaē lā′g·aa lā′x axā′s Dzō′dzadē. Lā′ˢlaē lâ′ˢlâēxsd, haˢma-ē′xṣdxa L!ā′L!asiqula. "Ġwā′la, adä′," ˢnē′x·ˢlat!a Nūn, "nō′smEnsEq g·ō′kulōt." Lā′ˢlaē ġä′ɬa LŌ′ma lāx Dzō′dzadē. ME′mɬEs nEqā′p!Enxwasˢlaē lāx ˢnE′lk·ōtExstaˢyas Dzō′dzadē. Lā′ˢlaē pō′sq!a LŌ′mēda halā′yu. Lā′ˢlaē yā′wix·a. Dā′ɬaEl wā′x·ē Nū′naxēs halā′yu. K·!eâ′sˢEl gwē′x·ˢidaas ɬâkᵘ lā′xēs halā′yu. Lā′ˢlaē p!Eɬˢē′d halā′yuẋᵘdäs. Lā′ˢlaē ˢnEẋwā′ba-laxa nEg·ä′, x·ē′xˢidāmas. LaEm nä′ˢnakwa. Yē′k·îlqalē Nūn, ts!îx·î′lē nâ′qaˢyas. LaEm q!u′lba.

16. The Q!ā′nēqīˢlaxᵘ Legend.[1]

(Dictated by Q!ō′mg·ilis, a ˢnaqE′mg·ilisala, 1894.)

Q!ā′nēqīˢlaẋᵘ and his Brother Only-One.

Mā′q!wans gEg·a′dEs ḷā′ḷanaīɬElāga. G·ā′xˢlaē Q!ā′nē-qīˢlaẋᵘ ḷEˢwīs ˢnEmō′gwis sā′sEmbōłas Mā′q!wans. G·ē′x·-

[1] The dialect of the ˢnaqE′mg·ilisala and of the La′Lasiqwala differs somewhat from that of the more southern Kwakiutl tribes. It seems that at the present time

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

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

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

16. The Q!ā′nēqī^{g}laẋ^{u} Legend.[1]

(Dictated by Q!ō′mg·ilis, a ^{g}naqE′mg·ilisala, 1894.)

Q!ā′nēqī^{g}laẋ^{u} and his Brother Only-One.[2]

Heron had for his wife Woodpecker-Woman. Q!ā′nēqī-^{g}laẋ^{u} and Only-One came, pretending to be the children

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

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

ᵍīdᴇxō aiʹk·!ēx, yîx Q!āʹnēqīᵍlaχᵘ. G·āʹxᵍᴇl dōʹqwa lāʹxō awīʹnagwisēx. Lāʹᵍlaē axᵍēʹdē Māʹq!wans lāʹxē k!waxʟāʹᵍwē qaᵍs ɬāʹwayō lāʹxē wā. Lāʹᵍlaē dōʹqwaxēs ɬāʹwayū. ᵍnᴇʹmᵍlaē māʹts!âēs ɬāʹwayôs. Pâʹᵍlaē, ᵍnēʹx·ᵍla Māʹq!wans. Lāʹᵍlaē pōʹχᵍwīd yîx Q!āʹnēqīᵍlaχᵘ ɬōᵍ ᵍnᴇmōʹgwis. Lāʹᵍlaē ʟ!ōʹpīd, yîx ɬāʹɬanaīɬᴇlāʹga. Lāʹᵍlaē ʟ!ōʹpa; lāʹᵍlaē sᴇʹmx·ᵍīdx. Lāʹᵍlaē hāʹnakuīla haᵍmx·ᵍīʹd lāʹxē mä. Lāʹᵍlaē ᵍwīʹᵍla, haᵍmāʹpxē mä. K·!eōʹsᵍᴇmᵍlaē Q!āʹnēqīᵍlaχᵘ, laʹē pâʹlaē aāʹʟ!a. G·āʹxᵍlaē Q!āʹnēqīᵍlaχᵘ ɬōᵍ ᵍnᴇmōʹgwis. "Āʹk·as adēʹ," ᵍnēʹx·ᵍlaē Māʹq!wansaxēs sāʹsᴇm, lāx Q!āʹnēqīᵍlaχᵘ ɬōᵍ ᵍnᴇmōʹgwis. "Χwēʹdēsaxʟēdzâʹᵍxōɬa yîʹxᴇn dōʹgułʼ."

Lāʹᵍlaē mēʹxᵍīd. Lāʹᵍlaē ᵍnāʹxᵍīd. Lāʹᵍlaē dōʹqwaxēs ɬāʹwayū. Lāʹᵍlaē māᵍɬts!âᵍlaē ɬāʹwayôs. Pâʹᵍlaē, ᵍnēʹx·ᵍlaē Māʹq!wans. Lāʹᵍlaē pōʹχᵍwīdē Q!āʹnēqīᵍlaχᵘ ɬōᵍ ᵍnᴇmōʹgwis. Lāʹᵍlaxaa hāʹnakwīla ʟ!ōʹpīd; haʹmx·ᵍīd. Lāʹᵍlaē ᵍwīʹᵍla haᵍmāʹpxē māʹᵍɬdē mä. Lāʹᵍlaē dzīxʹᵍīʹdasē q!ᴇʹmlālē lāx x·ōʹmas ɬᴇk!wāʹnēᵍ. "Ġēʹla," ᵍnēʹx·ᵍlaē ɬᴇk!wāʹnēᵍ lāx Q!āʹnēqīᵍlaχᵘ. "Dōʹxᵍwīdʟxaᵍ." Lāʹᵍlaē dōʹxᵍwīdē Q!āʹnēqīᵍlaχᵘ. Dōʹxᵍwaʟᴇlaxē q!ᴇʹmlāla lāʹx x·ōʹmas ɬᴇk!wāʹnē. ʟ!ōʹp!ᴇxk·!ixstᴇlīɬē ɬēʹgᴇmasa ɬᴇk!wāʹnē.

"ᵍmāʹsōxda q!ᴇʹmlālēx?" ᵍnēʹx·ᵍlaē Q!āʹnēqīᵍlaχᵘ lāʹxē ɬᴇk!wāʹnē. Lāʹᵍlaē yāʹq!eg·aᵍɬ, yîʹxē ɬᴇk!wāʹnēᵍ. "Hëʹᴇm pᴇpōʹᵍlag·ɪɬnaχwasâyūʟa, yîʹxōs yāʹnᴇmnaχwax lāʹnaχwaᵍyasē hāʹᵍlag·ila haᵍmāʹpa," ᵍnēʹx·ᵍlaē abᴇʹmpas Māʹq!wans.

Laᴇʹmᵍlaē dōʹqwaxat! laʹxēs ɬāʹwayū. Lāʹᵍlaē mōᵍ ᵍyāʹnᴇmas mä. Lāʹᵍlaxaa ᵍnēʹk·a: "Hāʹlag·a ʟ!ōʹp!īdx." K·!ēʹasᴇᵍla q!āʹlapâʹᵍ, yîx Q!āʹnēqīᵍlaχᵘ ɬōᵍ ᵍnᴇmōʹgwis. Ōʹᴇmᵍlaē hōʹgunēgwīɬᵍl qaᵍs lē ᵍwuᵍnēʹła. G·āʹxᵍlaē Māʹq!wans. Lāʹᵍlaē hāʹlag·ila ʟ!ōʹp!īd, lāʹxē mōᵍ mä. Lāʹᵍlaē ʟ!ōʹpaxē mōᵍ mä. Haʹᵍmx·ᵍīd. Lāʹᵍlaē qat!ēʹdē Q!āʹnēqīᵍlaχᵘ, lāʹxēs

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

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

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

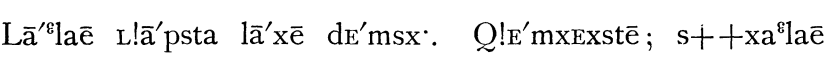
Then (Heron) looked again after his salmon-weir, and four salmon were caught. Again he said, "Go roast it." Q!ā′nēqī^{s}laẋ^{u} and Only-One did not know (about it). They were hungry. They just went into the corner of the house, and hid in the house. Heron came and quickly roasted the four salmon. Then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

L!EK!WĒ'S qa^{s}s ha'nł^{s}īdēx Mā'q!wans ḷō ḷā'ḷanaiłELāga. Lā'^{s}laē łE^{s}la', yîx Mā'q!wans ḷō^{s} ḷā'ḷanaiłELāga. Lā'^{s}laē dā'x·^{s}īdEX, yîx Q!ā'nēqī^{s}laẋ^{u}, lāx Mā'q!wans qa^{s}s k!u'lk!ulps-^{s}ālēq. Lā'^{s}laē tsEqEmē'^{s}stālis, yîs Mā'q!wansdē: "Lāłts q!wā'q!uł yîs ā'ła lē'lqwalāLē^{s}L," ^{s}nē'x·^{s}laē Q!ā'nēqī^{s}laẋ^{u}. Lā'^{s}laē pEł^{s}ē'dē Mā'q!wansdē. "Qwā, qwā, qwā," ^{s}nē'x·^{s}laē Mā'q!wansdē, la'ē ts!ē'k!ux·^{s}īda. Lā'^{s}laē ē't!ēdxēs abā'tsō-ẋ^{u}dē, lāx ḷā'ḷanaiłELāga. "Lāłts ḷā'ḷanaiłLōL," ^{s}nē'x·^{s}laē Q!ā'nēqī^{s}laẋ^{u}. Lā'^{s}laē pEł^{s}ē'd qa^{s}s lē ḷE'nł^{s}īda, yîx ḷā'ḷanaił. LaE'm gwā'ła. LaE'm ts!ē'k!ux·^{s}īda yîx ma^{s}lō'ẋ^{u}dē, yîx Mā'q!wansdē ḷō^{s} ḷā'ḷanaiłELāgax·dē. Lā'^{s}laē ^{s}lā'plīd lāx L!ō'pEk·!EXstelił, yîx abE'mpdas Mā'qwans. Lā'^{s}laē ō'Em L!ek$^{u s}$nā'kula lā'xē ba^{s}nē'. Lā'^{s}laē ē'x^{s}ax·^{s}īdē Q!ā'-nēqī^{s}laẋ^{u} wāx· ^{s}lā'pa lā'xē L!ō'pEX·. LaE'm^{s}laē gwā'ła.

Q!ā'nēqī^{s}laẋ^{u} and Ts!ā'ts!ō.

"Ḡē'la," ^{s}nē'x·^{s}laē Ts!ā'ts!ō, "qaE'nts a'młē," ^{s}nē'x·^{s}laē Ts!ā'ts!ō lāx Dzā'dzaẋwītElāga. Lā'^{s}laē ts!ā'E Ts!ā'ts!ō yîsēs k!u'taałdē lāx Dzā'dzaẋwītElāga. Lā'^{s}laē k!utā'ał-^{s}īdEsēs ëg·â'nEm. Lā'^{s}laē Q!ā'nēqī^{s}laẋ^{u} ^{s}nē'x·^{s}laē: "Ḡwa'-dzēs ^{s}yā'lag·ilîs," ^{s}nē'x·^{s}laē Q!ā'nēqī^{s}laẋ^{u}. Lā'^{s}laē yā'q!eg·a^{s}łē Dzā'dzaẋwītElāga: "Ḡwa'la hë'k·!āla g·ā'xEn, ā'g·anē," ^{s}nē'x·^{s}laē Dzā'dzaẋwītElāga. "'Tsē'ẋ^{s}ōstēs q!E'mxExstix,' ^{s}nē'x·la g·ā'xEn, ā'g·anē." Lā'^{s}laē

"Tsē'xwistē', tsē'xwistē'; q!E'mxExstē', q!E'mxExstē';" ^{s}nē'x·^{s}la g·ā'xEn, ā'g·anē'



Lā'^{s}laē L!ā'psta lā'xē dE'msx·. Q!E'mxExstē; s++xa^{s}laē q!ā'ma; tsē'ẋ^{s}ōstēs lā'xē awī'nagwis. Ax^{s}ē'tsE^{s}wēs g·ō'kulōt. Lā'^{s}laē łā'ẋ^{s}wīlālaē ḡEnE'mas Ō'^{s}māł, yîx E'lẋsâayūgwa qa^{s}s k·inā'la lā'xē q!ā'ma. Lā'^{s}laē ax^{s}ē'd lā'xēs habā'ḡaē^{s} qa^{s}s yîx^{s}ē'dēx qa^{s}s ax^{s}ē'dēs lā'xē q!ā'max·.

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

Q!ā′nēqī^{s}laẋ^{u} and Ts!ā′ts!ō.

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

Q!ā'nēqī^{s}laxᵘ kills the Whales.

Qā'sˢīd Q!ā'nēqīˢlaxᵘ. Dō'xˢwaʟɛlax ō'mas ts!ē'kwa, yîx ku'nxwa. Haˢmā'p ku'nxwaxa sī'siūʟ. Wä, axˢē'dɛx sē'lig·aas sī'siūʟ. Wusē'x·ˢidē Q!ā'nēqīˢlaxwax sē'lig·aas sī'siūʟ. Axˢē'dɛx gaā'gasē sī'siūʟ qaˢs yî'nk·!îx·ˢīdēs lā'xē gwôˢyî'm. Łɛˢlx·ˢī'dēda gwôˢyî'm. Dā'x·ˢīdxē gwôˢyî'm, yîx Q!ā'nēqīˢlaxᵘ qa tsɛxˢī'dēs lāx ā'ʟ!a. Ē'tlēd yî'nk·!îx·ˢīdxē gwôˢyî'm. Łɛˢlx·ˢī'dēda gwô'ˢyî'm. Wa, ē'tlēd yî'nk·!îx·ˢīd lāx ā'ʟa gwôˢyî'm. Dā'x·ˢīdxē gwôˢyî'm qa ts!ɛxusdē'sēs. Ē'tlēd yî'nk·!îx·ˢīd lā'xē gwôˢyî'm, lāx ā'ʟa. La dā'x·ˢīdxē gwôˢyî'm qa ts!ɛxusdē'sēs. Laɛ'm gwā'ła. Laɛ'm hë'ła qa haˢmā'ēʟēs ˢnɛmō'gwis.

Q!ā'nēqīˢlaxᵘ makes a House for Only-One.

Dō'xˢwaʟɛlē Q!ā'nēqīˢlaxᵘwax tɛtē'ˢxmōt q!ē'nɛm. Axˢē'dɛx qaˢs g·ō'kwīlēq. Laɛ'm gwā'łdē g·ōxᵘ. Axˢē'dxē ˢwāp qaˢs x·iā'xˢēdēx lā'xē g·ōxᵘ. La ō'masˢīda, yî'xē tɛtē'ˢxmōtē g·ōxᵘ. Laɛ'm g·ōxᵘs ˢnɛmō'gwis. Axˢē'dxē k!waxʟā'ˢwē qaˢs ɫā'xsīg·ɛ'ndēs lā'xēs g·ōxᵘ. Axˢē'dē Q!ā'nēqīˢlaxwaxē q!ē'nɛm bɛgwā'nɛm qaˢs g·its!â'laxē ɫaē's hō'xp!ēq.

Q!ā'nēqīˢlaxᵘ begins his Wanderings.

"Gwa'la qā'sa," ˢnē'x·ē Q!ā'nēqīˢlaxᵘ lāx ˢnɛmō'gwis. "Lā'ʟɛn dō'qwaʟax xunō'kwas Gwā'ˢnalālis." Qā'sˢidē Q!ā'nēqīˢlaxᵘ. Dō'xwaʟɛlē Q!ā'nēqīˢlaxwa Hë'lik·ilaga. K·î'łɛlē Q!ā'nēqīˢlaxus Hë'lik·ilaga. Qā'sˢidē Q!ā'nēqīˢlaxus ā'ʟ!ē, ā'ʟaqōtalāx Hë'lik·ilaga. Qā'sˢidē Q!ā'nēqīˢlaxᵘ; qā'sˢīd.

[1] See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 192, 193.
[2] Ibid., p. 192.

Q!ā′nēqī^{s}laẋ^{u} kills the Whales.[1]

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

Q!ā′nēqī^{s}laẋ^{u} makes a House for Only-One.[2]

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

Q!ā′nēqī^{s}laẋ^{u} begins his Wanderings.[4]

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

[3] The house was named Yū′ibalag·ilîs; the post's name was Bē′bEgumlisila.

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

Dō′x^{s}waLElē Q!ā′nēqī^{s}laẋwaxa Ō′dzāła. K·!eas â′la^{s}m bEgwā′nEm; dō′x^{s}waḷEłas Q!ā′nēqī^{s}laẋ^{u}. Qā′s^{s}īd. Dō′x^{s}waLElax ŁExyā′lik·a^{s}layū. K·îłE′las ŁExyā′lik·a^{s}layū; ā′Laqōdālax ŁExyā′lik·a^{s}layū. Qā′s^{s}īdē Q!ā′nēqī^{s}laẋ^{u}; qā′s^{s}īd. Dō′x^{s}waLElax Hai′alik·awaē lax Łe^{s}la′dē, awī′nagwisas Hai′alik·awaē, lāx ā′Laqōtalax Hai′alik·awaē.

Q!ā′nēqī^{s}laẋ^{u} marries the Daughter of Gwā′^{s}nalālis.

LaE′m lā′g·aa lāx Gwā′^{s}nalālis. LaE′m ax^{s}ē′dē Q!ā′nēqī^{s}laẋ^{u} qa^{s}s nō′masbōłē. Wä, k!wā′g·alisē Q!ā′nēqē^{s}laẋ^{u} lāx ^{s}wāp. "Kwā′sa, kwā′sa xonō′ẋwis Gwā′^{s}nalālis." G·ā′x^{s}laē qā′s^{s}īdē xonō′ẋwis Gwā′^{s}nalālis. Mōẋ^{u} ts!ē′ts!Edāx. LaE′m dō′x^{s}waLElax Q!ā′nēqī^{s}laẋ^{u}. "LaE′m ë′x·bidzōkwa k!waai′s," ^{s}nē′x·^{s}laē xonō′ẋwis Gwā′^{s}nalālis. "Nō′sLEx q!ā′k·ōL," ^{s}nē′x·^{s}laē ^{s}nō′lasnEgama xonō′ẋwis Gwā′^{s}nalālis. Ax^{s}ē′dxē ^{s}wāp qa ts!ō′xwēt!ēdē. Lā′^{s}laē LE′^{s}lēg·a^{s}łEx Q!ā′nēqī^{s}laẋ^{u}: "Ǥē′la ts!ō′x^{s}wīdxg·în awē′g·îx·," ^{s}nē′x·^{s}laē ^{s}nō′lasnEgEma xonō′ẋwis Gwā′^{s}nalālis. Lā′^{s}laē ts!ō′x^{s}wīdē Q!ā′nēqī^{s}laẋ^{u}axē awī′g·aas ts!Edā′xa. Lā′^{s}laē ax^{s}ē′dEs, Q!ā′nēqī^{s}laẋwaẋus ǥwa^{s}lē′x·. Lā′^{s}laē ax^{s}ē′tsēs ǥwa^{s}lē′x· lāx ts!Emā′lax·ts!āna. Lā′^{s}laē ts!EmxstE′ndēs lāx mE′ng·as xonō′ẋwis Gwā′^{s}nalālis ^{s}wī′^{s}laEm^{s}laē ts!EmxstE′ndxē yū′duẋ^{u}. Lā′^{s}laē q!E′msa ts!EmxstE′ntsaxē ^{s}nEmō′ẋ^{u}. "^{s}mā′sēs nā′lag·îłaōx? Q!aō′LalaEnsa g·ai′ō^{s}lasEs?" — "LaE′ms ǥEg·ā′dLas," ^{s}nē′x·^{s}laē Q!ā′nēqī^{s}laẋ^{u} lāx ts!ā′^{s}yas xonō′ẋwis Gwā′^{s}nalālis. Lā′^{s}laē gEg·ā′dîs xonō′ẋwis Gwā′^{s}nalālis. Lā′^{s}laē bowē′ẋ^{s}wīdē ^{s}nō′^{s}nalas gEnE′mēs Q!ā′nēqī^{s}laẋ^{u}. Lā′^{s}laē bowē′ẋ^{s}wīdē gEnE′mas Q!ā′nēqī^{s}laẋ^{u}. LaE′m xu′ngwad.

something that was wrong. It was not a real man. It was not a real man, what was seen by Q!ā′nēqī^{g}laẋ^{u}. He started, and he saw Łexyā′lik·a^{g}layū. He was afraid of him, and went past inland from Łexyā′lik·a^{g}layū. Q!ā′nēqī^{g}laẋ^{u} started. He was Greatest-Shaman at Having-Dead-Ones, the place of Greatest-Shaman. He passed inland from Greatest-Shaman.

Q!ā′nēqī^{g}laẋ^{u} marries the Daughter of Gwā′^{g}nalālis.

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

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

[2] "That means I will have you for my wife," thought Q!ā′nēqī^{g}laẋ^{u} in regard to the youngest daughter of Gwā′^{g}nalālis.

Lā′ˢlaē yā′q!eg·aˢłē Gwā′ˢnalālis: "Wai′x·ints k!unā′ẋwa," ˢnē′x·ˢlaē Gwā′ˢnalālis. Lā′ˢlaē sē′ẋˢwīd. Lā′ˢlaē dō′xwa-ʟᴇlaxēs k!unā′ẋwaʟē. Lā′ˢlaē ʟᴇ′mx·ˢīdē Gwā′ˢnalālis. Lā′ˢlaē āqᴇʟā′la k!wā′xʟā′ˢwē. Lā′ˢlaē tē′xˢīd ōˢsdas. Tē′xpōł lā′xē k!wā′xʟāˢwē. "Ǧē′lag·a, axˢē′dᴇx ōˢsdē′x·-dānts. Laᴇ′m tē′xpōła." Lā′ˢlaē Q!ā′nēqīˢlaẋwē axˢē′dxē ō′ˢsdē. Lā′ˢlaē kwē′xˢidē Gwā′ˢnalālis. Lā′ˢlaē qᴇ′mxˢwīd; g·ā′xˢlaēdē ᴇ′lkwa. Laᴇ′mˢlaē łᴇˢla′ Q!ā′nēqīˢlaẋᵘ. G·ā′x-ˢlaē dō′xˢwaʟᴇlax ᴇ′lkwaˢs Q!ā′nēqīˢlaẋᵘ. Lā′ˢlaē axˢē′dxē ǩā′nut; axts!ō′tsē ǩā′nūt lā′xē q!wa′ts!ē. "Yîlā′la, g·ā′xēx·-dēx hamā′xtsala g·ā′xᴇn." Qā′sˢidē Gwā′ˢnalālis ō′xʟālaxēs q!wa′ts!ē. G·ā′xˢlaē Q!ā′nēqīˢlaẋᵘ, dā′laxē ō′ˢsdē. "ˢmā′sēs qā′sag·iłaōs?" ˢnē′x·ˢlaē Q!ā′nēqīˢlaẋᵘ. ˢnē′x·ˢlaē Gwā′ˢna-lālis: "Ǧē′lag·a qants axē′xg·ants axsō′." G·ā′xˢlaē Gwā′-ˢnalālis. Lā′ˢlaē ʟᴇ′mx·ˢīd. Lā′ˢlaē aqā′ʟᴇlā′ēdē k!wā′x-ǩāˢwē. Lā′ˢlaē qat!ᴇxsdᴇ′ndᴇx. Lā′ˢlaē tē′xpōłᴇx ō′ˢsdē. "Ǧē′lag·a axˢē′dᴇx. Laᴇ′m tē′xpōʟa ō′ˢsdēx·dāts." Lā′ˢlaē Q!ā′nēqīˢlaẋᵘ axˢē′dᴇx. Lā′pōʟaxē k!wā′xʟāˢwē. Lā′ˢlaē kwē′x·idē Gwā′ˢnalālis lāx qa′t!ᴇxsdēx·dālasē k!wā′xʟāˢwē. Qᴇ′mẋˢwīd. G·ā′xˢlaēda ᴇ′lkwa. "Yîlā′la, g·ā′xēx·dēx hamā′xtsala g·ā′xᴇn. Â′ˢt!as dō′qula gwē′x·ˢīdaasâuʟ." Qā′sˢidē Gwā′ˢnalālis. "Ǧwā′łdzēs qā′sa," ˢnē′x·ˢlaē Q!ā′-nēqīˢlaẋᵘ. "G·ā′xˢᴇmk· ōˢsdēg·aōs." — "Ā′k·as ā′dai," ˢnē′x·ˢlaē Gwā′ˢnalālis. "ˢnē′x·ᴇnʟauʟ la łᴇˢla′." Lā′ˢlaē gwāłxēs axsaˢwē′; naē′naẋᵘ, sē′ẋˢwīd.

Lā′ˢlaē tsᴇxstā′ntsē ʟᴇ′nq!waˢē Q!ā′nēqīˢlaẋᵘ. "G·ā′xʟēs dēstō′ˢluxʟ," ˢnē′x·ˢlaē Q!ā′nēqīˢlaẋwaxē ʟ!ᴇ′nq!wa. G·ā′xˢlaē dᴇẋˢwī′da yîxē ʟᴇ′nq!wa, yîxs la′ē dēstō′ˢlux ˢa′ēda. G·ā′xˢlaē dᴇẋˢwī′dex x·ō′ˢmᴇs Gwā′ˢnalālis. Lā′ˢlaē haxˢē′d, k·!ē′asˢᴇl dō′guła gaā′gas Gwā′ˢnalālis; lē haqa′, la′ē axˢē′tsōsē dēstō′ˢlux. Lā′ˢlaē axˢē′dxē ǧō′lalē, yîx Q!ā′nēqīˢlaẋᵘ. Lā′ˢlaē axts!ō′tsē ǧō′lalē lā′xē nā′ǧᴇm. Lā′ˢlaē sē′ẋˢwīd,

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

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

naē'naxᵘ. Lā'ᵍlaē axᵍē'dxē gō'lalē qaᵍs haᵍmg·ī'lēs lā'xēs nEgu'mp, lā'xē ts!Edā'x nEgu'mp. LaE'mḷa yā'lkwē Gwā'ᵍnalālis.

Lā'ᵍlaē ku'lg·aᵍlił̄ē Q!ā'nēqīᵍlaxᵘ. "ᵍmā'sē xu'lyEmaus?" ᵍnē'x·ᵍḷaē gEnE'mas Q!ā'nēqīᵍlaxᵘ. Lā'ᵍlaē yā'q!eg·aᵍł̄ē Q!ā'nēqīᵍlaxᵘ. "Hë't!an xu'lyEmē lā'g·anEmaasē ł̄Eᵍla' ᵍnEmō'gwisa," ᵍnē'x·ᵍlaē Q!ā'nēqīᵍlaxᵘ. Lā'ᵍlaē yā'q!eg·aᵍł̄ē Gwā'ᵍnalālis: "Haḷā'g·a, dō'xᵍwīdqē," ᵍnē'x·ᵍlaē Gwā'ᵍnalālisaxēs xunō'xᵘ. "Ō'Ema dā'lax kwā'ts!aqōs," ᵍnē'x·ᵍlaē Gwā'ᵍnalālisaxēs xunō'xᵘ, gEnE'mas Q!ā'nēqīᵍlaxᵘ. Lā'ᵍlaē qā'sᵍīd dō'xᵍwīdxē ts!ā'ᵍya. LaE'mᵍlaē ł̄Eᵍla' yîx ᵍnEmō'gwis. Lā'ᵍlaē q!wai'g·aᵍł̄ē Q!ā'nēqīᵍlaxᵘ qaē's ts!ā'ᵍya, la'ē ł̄Eᵍḷa'. K·!eō'sᵍlaē la E'ldzēs yîs ᵍnEmō'gwis. Ō'Emᵍlaē la xā'axa. Lā'ᵍlaē axᵍē'dē gEnE'mas Q!ā'nēqīᵍlaxwaxēs kwā'ts!ē qaᵍs xō'sᵍidē lāx ᵍnEmō'gwis. Lā'ᵍlaē q!ulā'x·ᵍīda. "Hë," ᵍnē'x·ᵍlaē ᵍnEmō'gwis, "laE'mx·dEn gē'sa mē'xa," ᵍnē'x·ᵍlaē ᵍnEmō'gwis. "Wī'laᵍxᵘdas mē'xa," ᵍnē'x·ᵍlaē Q!ā'nēqīᵍlaxwaxēs ts!ā'ᵍya, lāx ᵍnEmō'gwis. "LaE'mx·dEs ł̄Eᵍla'."

Lā'ᵍlaē yā'q!eg·ał, yîx ā'da Q!ā'nēqīᵍlaxᵘ: "Lā'lEn ē'dēl qā'sᵍīdl. Q!ē'nEm dō'gułg·ān ō'dzāła qEn lē hë'łᵍīd." LaE'm ḷā'ba.

Q!ā'nēqīᵍlaxᵘ meets Shaman.[1]

Qā'sᵍidē Q!ā'nēqīᵍlaxᵘ. Dō'xᵍwalElax Hë'lig·iliqala. Dō'xᵍwalElax gu'ltas; ā'Lala gu'ltas. Dō'xᵍwalElax L!ā'gExus, dō'xwalElax yā'qwaês. Kił̄E'lē Q!ā'nēqīᵍlaxᵘ, ā'Laqōdālax.

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

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

Then Lord Q!ā′nēqīᵍlaχᵘ spoke. "I am going to start again. I have seen much that is wrong, that I will set right." That is the end.

Q!ā′nēqīᵍlaχᵘ meets Shaman.[1]

Q!ā′nēqīᵍlaχᵘ started. He saw Shaman, and he saw his fire. The fire was in the woods. He saw his ring of red cedar-bark, and he saw his wood-worms. Q!ā′nēqī-ᵍlaχᵘ was afraid, and he went past behind him.

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

Q!ā'nēqī^{s}laẋ^{u} revives the Ancestors of the Koskimo.

Dō'x^{s}waLElax g·ōẋ^{u}. K·!eō's kwā'x·ilasē g·ōẋ^{u}. ^{s}nE'ms-gEmēda kwā'x·ilasē g·ōẋ^{u}. Dō'x^{s}wīdExa ^{s}nEmō'ẋ^{u} g·inā'nEm k!waē'ł lā'xē g·ōẋ^{u}. Yā'q!eg·a^{s}łē Q!ā'nēqī^{s}laẋ^{u}: "wīs waō'-kwēLaōs?" ^{s}nē'x·^{s}laē Q!ā'nēqī^{s}laẋwaxē g·inā'nEm. "Ha^{s}mā'^{s}ē yisō' Ts!ē'gisēx." — "Nā'x^{s}īdg·a!" — "Ģwā'lElag·a, ā'Lān łE^{s}la', qa ^{s}wī'^{s}la^{s}laxō yixō wā'pēx. Hē'g·a^{s}mEn q!u'layūx." Dā'x·^{s}īdxē ^{s}wāp Q!ā'nēqī^{s}laẋ^{u}. Ts!ō'ẋ^{s}wīd; nā'x^{s}īdē g·inā'-nEm. Tsā'ēqālalîs Ļē'gEmas. Nā'x^{s}īdē Tsā'ēqālalîsaxē ^{s}wāp. "Halā'g·a, tsē'x·^{s}īd ^{s}wāp." — "Ģwā'łlEs ā'Lān łE^{s}lā'x." — "Halā'g·a, ō'^{s}młts wusē'g·Eẋ^{u}L." Lā'^{s}laē wusē'x·^{s}ida. Ts!å'ē Q!ā'nēqī^{s}laẋ^{u}, yîsē's wusē'g·anō lā'xē g·înā'nEm. Qā's^{s}īd dā'laxē nā'gEm. LaE'm wusē'g·Eẋ^{u}, yîsē sē'łExstix·. Wä, hamx·^{s}ī'tsō, yîsē Ts!ē'gis; la^{s}mē nEx^{s}wi'tsa. Lā'^{s}laē yā'q!eg·a^{s}łē Q!ā'nēqī^{s}laẋ^{u}: "Sī'łtsēlis, sī'łtsēlis, sī'łtsēlis, sī'ł-tsēlis." Lā'^{s}laē hō'x^{s}wīd. G·ā'x^{s}laē yîxē' g·inā'nEmx·dē, yîxs la'ē łE^{s}la'. G·ā'x^{s}laē g·ō'kulōtasg·ē'qaē g·înā'nEma. Lā'^{s}laē mE'nx·^{s}īd lā'xē xā'ax qa^{s}s nā'naqawēxEns xā'axē. Lā'^{s}laē ^{s}wī'^{s}la. Lā'^{s}laē ax^{s}ē'tsēs q!u'la^{s}sta lāq. Lā'^{s}laē q!ulā'x·^{s}īd. ^{s}wī'^{s}la q!ulā'x·^{s}īda, yîxē' bEgwā'nEm q!ē'nEm. Lā'^{s}laē qā's^{s}idēda bē'bEgwanEm q!ē'nEm. Lā'^{s}laē ts!Ex-k·!ō'łtsēs yî'xē waō'ẋ^{u} bEgwā'nEm. LaE'm gwāł. Hë'Em Ģō'sg·imuẋ^{u}.

Origin of the Deer.

Dō'x^{s}waLElax tEk·!ō's, g·ē'xa^{s}la lā'xē gEłtsE'm. "^{s}mā's-LōX?" lā'^{s}laē ^{s}nē'x·^{s}laē Q!ā'nēqī^{s}laẋ^{u}. "Yī, lē'x·axEnts k·!eō's q!ā'La g·āxLa^{s}laē hë'x·ilisīlaL Q!ā'nēqī^{s}laẋ^{u}?" — "^{s}nEmō'ẋ^{u}, ë'x·a gē'laans, [qaEn] dō'x^{s}wīdēx." Lā'^{s}laē ts!ō'ẋ^{s}wīd lāx

Q!ā′nēqī^{s}laẋ^{u} revives the Ancestors of the Koskimo.[1]

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

Origin of the Deer.[2]

He saw Deer sharpening shells. "What is that?" said Q!ā′nēqī^{s}laẋ^{u}. "Yī! you are the only one who does not know that Q!ā′nēqī^{s}laẋ^{u}, who is going to set things right, is coming." — "Give it to me, and let me see it, friend!"

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

[2] Ibid., p. 211.

Q!ā′nēqī^{s}laẋ^{u}. Dā′x·^{s}īd lā′xē gɛ́ltsɛ′m. "Laɛ′mL ë′x·a. Wā′andzōs ǥwā′sǥumx·^{s}īd." Lā′^{s}laē ax^{s}ē′dīs lax x·ō′msēs. Lā′^{s}laē ǥɛ′ls^{s}īd g·ē′g·axmōtas. "Ǥwā′sa^{s}xsdix·^{s}īdɛx." Lā′^{s}laē gwē′yaaxsdix·^{s}īd lāx. Lā′^{s}laē ǥɛ′lts!ɛxstɛnd, yîsē g·ē′g·axmōt. "Halā′g·a; tɛx^{s}wī′dōL. Lāłts tɛk·ō′sas ā′ła bɛgwā′nɛmL." Lā′^{s}la tɛẋ^{s}wī′da. Laɛ′m tɛk·!ō′s^{s}īda.

Origin of the Mink.

Qā′s^{s}īdē Q!ā′nēqī^{s}laẋ^{u}; dō′x^{s}waLɛlax ku^{s}na′ g·ē′xaa. "^{s}mā′sLōx?" — "Yā′syînk·!ā′layuLîk·." — "Ǥē′laɛntsōs qɛn dō′x^{s}wīdēx." — "La^{s}mōx ëx·. Ǥwā′saxsdix·^{s}īdaɛ′ns." Ax^{s}axstɛ′ndɛsɛla. "Hā′lag·a qā′s^{s}īdɛx. Lāłts ku^{s}nā′Lō ā′ła bɛgwā′nɛmL."

Origin of the Raccoon.

Qā′s^{s}īdē Q!ā′nēqī^{s}laẋ^{u}; dō′xwaLɛlax mā′yus; laɛ′m^{s}laē ǥwāł sɛg·ā′yuL. Lā′^{s}la axsɛlaxē guld. Mɛ′lx^{s}wīdɛx^{s}laē yîx sɛg·ā′yuas. "Laɛ′mx· ë′x·a; ǥwā′saxstix·^{s}ī′daɛ′ns." Lā′^{s}laē ǥwē′aaxsdix·^{s}īla. Lā′^{s}laē Lɛnq!ɛxsdɛ′ndɛs lāx. Lā′^{s}laē ax^{s}ē′dxē ts!ō′łna qa^{s}s k·!ā′tstōdēs lāq. Tɛẋ^{s}wī^{s}dē mā′yus.

Origin of the Mallard Ducks.

Ē′t!ēd qā′s^{s}idē Q!ā′nēqī^{s}laẋ^{u}; dō′x^{s}waLɛlax nē′nɛẋustâla. Nɛk·ā′^{s}laē lā′xē ɻɛx·sɛ′m. K·!ē′as^{s}laē dō′qula. Lā′^{s}laē mē′s^{s}aLɛla: "Hm, qaō′ ^{s}mā′^{s}mayaxsālag·ilîslāxē ā′da Q!ā′nēqī^{s}laẋ^{u} q!a′nẋ^{u}pāla," ^{s}nē′x·^{s}laē. Lā′^{s}laē L!ōp. Lā′^{s}laē dā′x·^{s}īd, q!olā′ł^{s}īdē Q!ā′nēqī^{s}laẋ^{u} lā′xē ɻɛx·sɛ′m lā′xē ^{s}nɛmō′ẋ^{u} łɛ′kwā′na. Lā′^{s}laē ē′t!ēd q!olā′ł^{s}īd lā′xē ^{s}nɛmō′ẋ^{u}.

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

Origin of the Mink.[1]

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

Origin of the Raccoon.[2]

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

Origin of the Mallard Ducks.[3]

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

[1] See Publications of the Jesup North Pacific Expedition, Vol. X, p. 214.
[2] Ibid., p. 212. [3] Ibid., p. 215.

La ē'tlēd q!ulā'ɬ^{g}īd lā'xē ^{g}nEmō'ẋ^{u} q!u'lē^{g}ẋ^{u}. "Hë'^{g}mas gwē'x·sa?" — "Hë'mEnēx^{g}mEnu^{g}ẋ^{u} gwē'x·sa. K·lē'asmEnē'xEnu^{g}ẋ^{u} dō'qwala." — "Wë'antsōs gwā'sē^{g}sta." Lā'^{g}laē gwē'ē^{g}sta lāx Q!ā'nēqī^{g}laẋ^{u}. Ax^{g}ē'daaxēs gu'lgwaxmūt qa^{g}s ts!E'tx·astōtē^{g}s lāq. Lā'^{g}laē dEx·^{g}ī'da; dō'x^{g}wid. "Ā ha'ēLaux gwē'x·sai ^{g}nā'gamag·ilisaxs, ā'da Q!ā'nēqī^{g}laẋ^{u}." LaE'm ^{g}wī'^{g}la. Ax^{g}ē'd lā'xē mōẋ^{u} ɬEE'lk!wana. Lā'^{g}laē ^{g}wī'^{g}la dō'x^{g}waLElaxtsEns ^{g}nā'lax. Lā'^{g}laē dā'x·^{g}īd qa^{g}s p!ELō'stō^{g}dēs. Lā'^{g}laē ts!ē'k!ux·^{g}īda.

Q!ā'nēqī^{g}laẋ^{u} gives Man and Woman their Present Form.

Lā'^{g}laē qā's^{g}idē Q!ā'nēqī^{g}laẋ^{u}; dō'x^{g}waLElax gwā'sEmōlisa. Lā'^{g}laē qE'lqatōd lā'xēs ^{g}nEmō'ẋ^{u}k·!a'la qa^{g}s qE'ẋ^{g}widē. Hā'alaxōL gwē'x·saē. Na^{g}ẋwiwā'laaxōL; mē'siwalaxē ^{g}nEmō'ẋ^{u}. "Wā'antsōs ku'lg·alisōL qa^{g}s qE'x^{g}wīda^{g}yōs." Lā'^{g}laē ku'lg·alis. "K·îp!axō'taax, hauxts!ō'dEx qEẋ^{g}wī'd. Wä, hë'la gwē'x·sa." LaE'm hē'ɬ^{g}īdEx. LāE'm gwāł.

Transformation of the Man with many Mouths.

Lā'^{g}laē qā's^{g}īdē Q!ā'nēqī^{g}laẋ^{u}; dō'x^{g}waLElax dē'talāla. Lā'^{g}laē k·îɬ^{g}ē'ta^{g}las. Dō'x^{g}witEla, hā'alaxōL gwē'x·sa sE'msEmsītaalaxōL. Q!ē'nEm^{g}laē sE'msas. Qā's^{g}idē Q!ā'nēqī^{g}laẋ^{u}: "Hë'^{g}mas gwē'x·sa." Lā'^{g}laē ^{g}nē'x·îq: "Hë'^{g}mEnu^{g}ẋ^{u} gwē'x·sa." — "Gwa'la hë gwē'x·sa qa ā'ła bEgwā'nEmL." Lā'^{g}laē ^{g}nē'x·îq: "Gē'laans gwā'sē^{g}stax qaa'n hē'ɬ^{g}ēdaōL, ā'La hak!wā'L hë'lax gwēx·slaxaē ā'ła bEgwā'nEmL." Lā'^{g}laē gwē'^{g}sta lāq qa^{g}s LEẋ^{g}wī't!ēdēx lāx sE'msdās. ^{g}nE'm^{g}Em-

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

Q!ā'nēqī^{s}laẋ^{u} gives Man and Woman their Present Form.[1]

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

Transformation of the Man with many Mouths.[2]

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

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

[2] Ibid., p. 220.

ˢlāwisEla yîx sE′msas. Lā′ˢlaē yā′q!eg·aˢł: "LaE′ms waaxˢē′d g·axEn."

Q!ā′nēqīˢlaẋᵘ meets Oldest-One-in-the-World.

Qā′sˢīdē Q!ā′nēqīˢlaẋᵘ. Lā′g·aa lāx Nō′masEnxēlis. Lā′ˢlaē lE′ntsēs Nō′masEnxēlis qaˢs Ḷā′ẋᵘstag·alisē lā′xē dE′msx·ē. "Hë′EmL łEˢlag·ā′maḶēLas," ˢnē′x·ˢlaē Nō′masEnxēlis. Lā′ˢlaē lEk·!aa′x·ˢīdEmātsōL, yîs Q!ā′nēqīˢlaẋᵘ. K·îłalā′laLāîs yîs ŁExyā′lik·ilayō.

Q!ā′nēqīˢlaẋᵘ meets Ō′ˢmāł.

Qā′sˢīdē Q!ā′nēqīˢlaẋᵘ, la′ē dō′xˢwaLElax Ō′ˢmāl. Lā′ˢlaē tsE′mx·ˢīdē Ō′ˢmāł lāx Q!ā′nēqīˢlaẋᵘ. Lā′ˢlaē hë tsE′mk·aāLaˢxᵘ ō′gwiwaˢs Q!ā′nēqīˢlaẋᵘ. Lā′ˢlaē ẋup!ē′dEx ō′gwiwaˢs Q!ā′nēqīˢlaẋᵘ. Lā′ˢlaē yi′nk·a tsE′mx·ˢīd. Tsā′tsEmā′maqaq qwēsā′lak·asˢā′laLaL. Â′laˢl naˢnâ′luẋᵘ, ˢnEmā′x·îsˢEl yîx Q!ā′nēqīˢlaẋᵘ Ḷōˢ Ō′ˢmāł.

Origin of the Perch.

Lā′ˢlaē dō′xˢwaLEla lāx tsē′nōma. "Ḳwā′la nE′ẋwabālag·iLē g·ā′xEn. Bā′ẋusa hë′." — "Nō′gwak·asˢEm ˢmā′maq!aḡamā′is. Ō′lalahahê′; ā′ēdzē qāstai′!" Lā′ˢlaē ˢnē′x·îx, "Paxa′ladzēEmLas," ˢnē′x·ˢlaē Q!ā′nēqīˢlaẋwaq. "Hē′hehehe, hē′g·axtsEẋᵘˢmaē yë′laqwala pE′xala; â′ˢmîx· ëx·q!ā′lag·iLēg·ān k·Emā′gELElēk·." — "Ḳē′lax·ōs, qā′stai, qaE′nts bā′k·âē," ˢnē′x·ˢlaē Q!ā′nēqīlaẋwaq. G·ā′xˢlaē tsē′nōma g·ā′xsˢāla

[1] See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 195, 221.
[2] Ibid., p. 222. [3] Ibid., pp. 196, 223.
[4] That means not initiated in the winter-dance.

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

Q!ā'nēqī^{g}laẋ^{u} meets Oldest-One-in-the-World.[1]

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

Q!ā'nēqī^{g}laẋ^{u} meets Ō'^{g}māł.[2]

Q!ā'nēqī^{g}laẋ^{u} started and saw Ō'^{g}māł. Then Ō'^{g}mał pointed at Q!ā'nēqī^{g}laẋ^{u}. Then he pointed at the forehead of Q!ā'nēqī^{g}laẋ^{u}, and there was a hole in the forehead of Q!ā'nēqī^{g}laẋ^{u}. Then he took revenge, and pointed from a long ways off. Truly, they were supernatural beings. Q!ā'nēqī^{g}laẋ^{u} and Ō'^{g}māł were equal.

Origin of the Perch.[3]

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

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

lāq, yā′mg·iłtālaem^{g}laē L!ā′gexwas. Lā′^{g}laē dā′x·^{g}īdex Q!ā′nēqī^{g}laxwaq qa^{g}s mā′x·^{g}īdēs. La′ē tsē′nōmax·^{g}īda.

17. Meskwa′ (Greedy-One).

(Dictated by Q!ō′mg·ilis, a ^{g}naqe′mg·ilisala, 1894.)

The Birth of Greedy-One.

Lā′^{g}laē łe^{g}le′l yîxē ts!edā′x. Wā′ɬad^{g}laē yîsē begwā′nem. Ō^{g}maā^{g}laxōɬ k!wē′x^{g}īda ɬe^{g}wis wā′ɬela qa^{g}s łe^{g}lbō′łē yîxē′ ts!edā′x. Lā′^{g}laē g·ī′ts!ō^{g}yâ lā′xē g·î′ldas qa^{g}s lē ā′le^{g}stayâ lā′xē ā′l!ē. Lā′^{g}laē wā′ɬela^{g}yas lā′sgemaq qa^{g}s lē qax-^{g}wī′dax lā′xēs g·ī′ts!ō^{g}âs. Ō′^{g}maā^{g}laxōɬ łe^{g}lbō′ła yî′xē ts!edā′x. Lā′^{g}laē ē′t!ēd qax^{g}wī′da lā′xēs wā′ɬela. Lā′^{g}laē dō′x^{g}walela yîx q!ā′k·âs yî′sē g·ī′gama^{g}ē. "^{g}mā′tsai lā′xla-k·as^{g}âs yîsē begwā′nem lā′xēs genē′mx·daâs!" ^{g}nē′x·^{g}laēda q!ā′k·ō lā′xēs q!ā′gwidē. "Wai′x·înts dō′x^{g}wīdqē," ^{g}nē′x·^{g}laēda g·ī′gama^{g}ē, lā′xēs q!ā′k·ō. Lā′^{g}laē qā′s^{g}īd qa^{g}s x·ā′ux·^{g}īdēx lāx g·ī′ts!âsas yîsē′s genē′mx·dē. Lā′^{g}laē k·!îxe′mx·^{g}īda. Ō′^{g}maā^{g}laxōɬ q!ē′q!êk!wāla. Lā′^{g}laē ax-^{g}ē′dxē k·!ā′wayū qa^{g}s qwā′x^{g}īdēx lā′xēs genē′mx·dē. Lae′m â′lax·^{g}īda łe^{g}la′ yîx genē′mx·das. Le^{g}maā′^{g}laxōɬ bowē′x-^{g}wīda. Lā′^{g}laē ax^{g}ē′da lā′xē g·inā′nem qa^{g}s k!wā′ts!ōdē xwē′laqas lā′xē g·î′ldas. Lā′^{g}laē bâ′^{g}las.

Lā′^{g}laaxaa dō′x^{g}walela yîx q!ā′k·ōs lā′xē g·înā′nem; lae′m^{g}laē q!u′la yîx qwā′ganemas lā′xēs genē′mx·dē. Lā′^{g}laē ^{g}nē′^{g}lāla lā′xēs q!ā′gwidēx·: "^{g}mā′dzē dō′gułān?" ^{g}nē′x·^{g}laēda q!ā′k·ō lā′xēs q!ā′gwidē. "^{g}mā′dzēda g·inā′nem qao hë′em-laxō, yîxē′s qwā′gānemwułaōs lā′xēs genē′mwułaōs;" ^{g}nē′x·^{g}laēda q!ā′k·ō. Lā′^{g}laē dō′x^{g}wid. ^{g}mā′sle^{g}laē k!wā′ts!âya lā′xē g·î′ldas. Lā′^{g}laē q!aɬ^{g}ē′dex qa^{g}s lē laō′łt!as lā′xēs g·ōx^{u}.

Lā′^{g}laē q!u′lyax^{g}wīda. Ha′nɬ^{g}īdel lā′xē ^{g}nā′xwa ts!ē′lts!ē-k!waē′masa ɬe^{g}wē ^{g}nā′xwa g·î′lg·aōmasa. Lā′^{g}laē yā′q!eg·a^{g}ła

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

17. Meskwa′ (Greedy-One).

(Dictated by Q!ō′mg·ilis, a ˢnaqɛ′mg·ilisala, 1894.)

The Birth of Greedy-One.

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

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

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

lā′xēs ˢnEmō′ẋᵘ, hë′Emlaāxaa ˢwā′lasai. “ˢmā′sōs nâ′qaya-q!ōs,” ˢnē′x· laxēs ˢnEmō′ẋᵘ, “qants lē lā′xō ë′k·!adzaˢya-q!EsEns ˢnā′lax,” ˢnē′x· lā′xēs ˢnEmō′ẋᵘ. “ˢnē′x·asqEns wē′x·-ˢīdē?” — “Ō′EmlEn ts!â′Etsg·an yî′sg·an ts!ē′k!uġEmłEk·.” Lā′ˢlaē p!El!ē′da lāx ë′k·!adzaˢyasEns ˢnā′lax. Lā′ˢlaē k!wā′g·alis lāx ˢwā′pas. G·ā′xˢlaē xunō′ẋwas yîsE′ns g·ī′-ġamaˢyax; dā′g·ilisālax lā′xē ts!ē′k!wē. Lā′ˢlaē xu′ngwadEs. Laē′Lˢl. Lā′ˢlaē q!ō′xˢułts!ōda lā′xēs ts!ē′k!uġEmł, Qwā′qēnit. “Laˢmen ġEg·ā′dLōs,” ˢnē′x·ˢlaē Qwā′qēnit lāx xunō′ẋwasEns g·ī′ġamaˢya. Ku′lx·ˢīdEl ḷEˢwē xunō′ẋwasEns g·ī′gamaˢya lax ë′k·!ē.

Lā′ˢlaē yā′q!eg·aˢł yixEns g·ī′ġamaˢya lāx ë′k·!ē: “Ġē′lag·a, g·ā′xˢōłt!ā′lił!ōL ḷEˢwuxs łā′ˢwunEmaq!ōs,” ˢnē′x·ˢlaē yîxEns g·ī′ġamaˢya. LEp!ā′lił!a yisē wā′nEmdzō łē′ˢwaˢya. LaE′m-ˢlāwis k!wā′dzōlił!ax; laE′mˢlāwis dō′qwaLa qa łEˢlē′s yîx Qwā′qēnīt. Nau′alaẋᵘˢlaē, k·!eā′sˢlaē łEˢla′, yîx Qwā′qēnit. G·ā′xˢlaē k!usˢā′lił!a. Lā′ˢlaē haˢmx·ˢī′da ḷEˢwis ġEnE′m. “Wä, laE′ms lā′ōLEq yixEn xunō′ẋwix,” ˢnē′x·ˢlaē yixEns g·ī′gamaˢya lā′xō ë′k·!ē.

Lā′ˢlaē xu′ngwadix·ˢīda lā′xō ë′k·!a xunō′ẋwasEns g·ī′ġa-maˢya. Lā′ˢlaē tsEqā′xōd yisē′s xunō′ẋᵘ. Lā′ˢlaē sē′ẋˢwīda q!ā′k·âsēda g·ī′ġamaˢyē. Lā′ˢlaē wuḷā′xˢaLEla lā′xē q!wā′-yāla. Lā′ˢlaē dō′xˢwidx q!wā′yālasasē′. Lā′ˢlaē dō′xˢwa-LEla g·ī′qēLēEl lā′xē q!ā′xq!alis. Lā′ˢlaē dā′x·ˢīdx qaˢs q!E-nē′msEmdēq yîsē wâ′xsâ. Lā′ˢlaē g·ēxLā′ndEs lā′xēs yā′-ˢyats!ē. Sē′ẋˢwīd. Na′ēnaẋwa, lā′g·alīsˢEl lā′xēs g·ōẋᵘ. “Halā′g·a, dō′xˢwīdqē yā′nEmaq!En,” ˢnē′x· laxēs q!ā′gwidē. Lā′ˢlaē qā′sˢida q!ā′gwidās, q!aL!ē′daˢEl lā′xē g·inā′nEm. Â′laEl hē′łax lā′xē g·inā′nEm. Lā′ˢla wā′x·ˢEl haˢmg·ī′lax. K·!ē′asˢlaē haˢmā′p. Lā′ˢlaē yā′q!eg·ałēda g·ī′ġamaˢya qaˢs wuLē′x pEt!ē′noxwa. Lā′ˢlaē q!ā′El lā′xē nō′mas. “Nō′-gwaEm q!au′LEla lāx ġwē′x·sdāmasē,” ˢnē′x·ˢlaēda q!u′lˢyaẋᵘ. Lā′ˢlaē: “Wai′g·ax·ī axˢē′tsEâ yîx maˢłEma′ k!ōˢma′,” ˢnē′x·-

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

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

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

ˢlaēda q!u'lˢyaχᵘ. Lā'ˢlaē axˢē'tsEâ yîxē' maˢłE'm k!ōˢma'. Lā'ˢlaē axˢē'dayüEl lā'xē g·inā'nEm. Lā'ˢlaē gwā'nix·ˢīd haˢmg·ī'lax·ˢītsEâ yixē g·inā'nEm. Lā'ˢlaē haˢmx·ˢī'da; ˢwī'ˢla lā'xēs haˢma'ˢē. Lā'ˢlaē χwē'laq pō'x·ˢīda. Lā'laaxa ha'mg·īlax·ˢītsEâ. Lā'laaxa ˢwī'ˢla lā'xēs hama'ˢē. Ō'Emlāwis la Ļā'χułła, yixē g·inā'nEm qaˢs haˢmx·ˢī'dē lāx dē'idamālax·dās yisē's ōmp. Lā'ˢlaē ˢwī'ˢla, lā'ˢlasˢEl lā'xē ˢnEm g·ō'χwa. Lā'laxaa ˢwī'ˢla lāx hēłē'ˢlayuχᵘdās, lā'ˢlasˢEl haˢmx·ˢī'dē lāx hē'łēˢlayuχᵘdās yisē ˢnE'msgEms g·ō'χwa. Lā'ˢlaē ˢwī'ˢla haˢmā'px lā'xē ˢnā'χwa g·ō'kwala. Lā'ˢlaē bō'χˢwīda, yîx g·ō'kulōtas. ˢnEmō'k!usˢEmˢlāwis la yixē g·inā'nEm. K·!eō'sˢElda hamā'ˢēs yixè g·inā'nEm.

Greedy-One steals Crabapples.

Lā'ˢlaē qā'sˢīd ā'lēx·ˢīda qaˢs haˢmā'p. Lā'ˢlaē q!ā lā'xē LE'nˢxadē. Haxwā'Emˢlāwis yîx LE'nxadEnōχwas. Lā'ˢlaē ē'tˢēda g·inā'nEmx·ˢīda. "Wuā', wuā', wuā'," ˢnē'x·ˢEl yixē mEskwa'. Lā'ˢlaē dō'xˢwaLE!a yixē ts!Edā'x lā'xē g·inā'nEm. "Ā, ā, ā, ā," ˢnē'x·ˢlaēda ts!Edā'x lā'xē g·inā'nEm, yixs la'ē ē'tˢēda g·inā'nEmx·ˢīda. Laˢmē'x·dā'aļaļ wāx·q!u'lˢyaχwa. Lā'ˢlaē laē'LˢEl lāx g·ō'χwas yisē ts!Edā'x, yix LE'nxadEnōχᵘ. Lā'ˢlaē xu'ngwadEs yisē mEskwa'. Lā'ˢlaaxa haˢmx·ˢī'd lāx hē'łēˢlayuχᵘdā's yisē ts!Edā'x. LaE'mˢlaē ˢwī'ˢla haˢmā'p.

Greedy-One catches the Salmon.

Lā'ˢlaē ē'tˢēda dō'χˢwida qaˢs g·ā'yanEmasx ha'mā'ˢya. La'yaˢEl pō'ˢx·ˢīda yixē MEskwa'. Lā'ˢlaē ku'lg·aˢlīła lā'xē awī'nagwis. "Hë, hë, ts!îx·ī'lag·a, ts!îx·ī'lag·a," ˢnē'x·ˢEl. "Ģē'ladzâlis, woaxˢē'dg·a, ts!îx·î'lax·," ˢnē'x·ˢlaxē mä. G·ā'xˢlaē yixē mä. TEχˢwī'dˢEl lā'xō aowā'xsawa. LaEmˢlā'wis kwē'xˢīdx lā'xē mä qaˢs hamx·ˢī'dēx, yixē ME'skwa.

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

Greedy-One steals Crabapples.

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

Greedy-One catches the Salmon.

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

Greedy-One kills Bear, Cormorant, and Gum.

Lā′ᵍlaē axᵍē′da lā′xē dE′nEm qaᵍs mō′x̣ᵍwidēs lā′xē mä. Ō′Emᵍlaē la ō′xstaᵍya yix mō′x̣ᵍwitsâEs qaᵍs wusē′xᵍidēs. Lā′ᵍlaē hanē′naxᵍoEl lā′xē bā′kula. Hē′laxōḷa yixō nā′nEx ḷEᵍwē L!ō′pāna, ḷōᵍ laʼē gwaᵍlē′x·, yū′duxᵘts!âlaᵍlaē. LaEmᵍlā′wis mō′alax·ᵍīda ḷōᵍ MEskwa′. Sē′x̣ᵍwīd. "ᵍmā′sōx̣ᵘs tē′łaq!ōs?" lā′ᵍlaē ᵍnē′x·a yixē MEskwa′. ᵍnē′x·ix Nān: "Taqwa′g·anuᵍx̣ᵘ tē′łix·," ᵍnē′x·ᵍlaē Nān. "Ġwā′lax·īs hē tē′łux̣, hē′lax·īs tē′łux̣ yixō′xs xwā′xutEnēᵍyaq!ōs," ᵍnē′x·ᵍlaē MEskwa′ lāx Nān. "Wā′andzōs qEn dō′qwaLaōL," ᵍnē′x·ᵍlaē Nān. "Wä′g·i dō′qwaLax," ᵍnē′x·ᵍlaē MEskwa′. Lā′ᵍlaē t!ō′sᵍīdbōła lā′xēs xwā′watEnēᵍ, yix MEskwa′. Hë′ᵍmaāᵍlaḷaḷ t!ō′sᵍītsEᵍwē yixē mä. Hē′bōłaEl yix xwā′xwatEnēᵍyas. Lā′ᵍlaē dō′x̣ᵘstānd; q!êx·ᵍī′tsōᵍEl yisē p!â′ēᵍ. Lā′ᵍlaē t!ō′sᵍidē Nān lā′xēs xwā′xwatEnēx·dē. Lā′ᵍlaē łEᵍlx·ᵍī′da, yix Nā′nx·dē.

"Hë," ᵍnē′x·ᵍlaē MEskwa′. "Ġē′ndzēk·asik·." Lā′ᵍlaē hē gwē′x·ᵍīda. "Wā′andzōs E′lx̣ᵍwīd qaᵍs mux̣ᵍwī′dausaxg·a′." Lā′ᵍlaē E′lx̣ᵍwīd; E′lkwāła; t!ō′sᵍīdEx. "Wā′andzōs yā′q!eg·aᵍłōL," ᵍnē′x·ᵍlaē MEskwa′ lāx L!ō′pāna. Lā′ᵍlaē wā′x·ᵍEl yā′q!eg·aᵍła yix L!ō′pana. "Â′lElElE," ō′Emᵍlāwis ᵍnē′x·a. K·!eā′sᵍEl la hē′łē la yā′q!ant!āla yix L!ō′p!āna, laʼē t!ō′sᵍītsâE yîx k·!i′lEmx·dās yis MEskwa′.

Lā′ᵍlaē ā′LēᵍstEl lā′g·alis. "A, lā′Endzōs dō′xᵍwīdx lEqwa′ᵍya," ᵍnē′x·ᵍlaē MEskwa′ lāx gwaᵍlē′x·. Lā′ᵍlaē haxᵍwī′da gwaᵍlē′x· lā′xē ḷā′us. Lā′ᵍlaē gu′ldēsa yix MEskwa′ yisē ō′mas gu′lta. Lā′ᵍlaē x·ī′xᵍēd. K·!eō′sᵍEl la gwā′xaats yis gwaᵍlē′x· qaē x·ī′qāla. "Ġwaᵍlē′x·," ᵍnē′x·ᵍlaē MEskwa′. "Yau," ᵍnē′x·ᵍEl gwaᵍlē′x·. BEkuxstEdzē′k·asᵍEl, laʼē yau′xwa yix gwaᵍlē′x·. Lā′ᵍlaē aē′t!eg·aᵍłᵍEl ḷE′q!Eg·aᵍła yix MEskwa′: "Ġwaᵍlē′x·." — "Yū," ᵍnē′x·ᵍEl amā′yaxstEl. LEᵍmā′aᵍlaxōḷ Elā′x łEᵍlaʼ. "Ġwaᵍlē′x·," ᵍnē′x·ᵍlaē MEskwa′. "Hmm," ᵍnē′x·ᵍla Ġwaᵍlē′x·dē. LaE′m łEᵍlaʼ. Hē′Emᵍlāwisōx lā′yaqEns gwaᵍlē′x·wa.

Greedy-One kills Bear, Cormorant, and Gum.

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

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

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

18. Ō'ˢmāł.

(*Dictated by Q!ō'mg·ilis, a ˢnaqᴇ'mg·ilisala,* 1894.)

Lā'ˢlaē qā's ˢīdē Ō'ˢmāł wuLā' lā'xē dᴇg·aa': "K·!eō'sas L!ā'L!aats!aˢyōs?" ˢnē'x·ˢla. "Hē't!an qwē'sālasōx." — "K·!ē'asas L!ā'L!aats!aˢyōL?" ˢnē'x·ˢla. "L!ā'L!aats!ēˢmᴇn." — "Ḡē'lag·ayōs qaᴇn gᴇg·a'dayōs," ˢnē'x·ˢlaē Ō'ˢmałaq. Lā'ˢlaē qā'sˢīd ḷᴇˢwē dᴇg·aa'x·dē. Laᴇ'm ḡᴇg·a'dᴇs. "Hā'lag·a tsē'x·ˢīd qaᴇn ts!ō'ts!ᴇnuχˢīdaāsa." Lā'ˢlaē ts!ō'ts!ᴇnuχˢīda. "Hā'lag·a qapstā'ntsōx," ˢnē'x·ˢlax lā'xē g·inā'nᴇm. Lā'ˢlaē qapstā'ns. Lā'ˢlaē ak·ō'stâˢlaē ˢnᴇm mä. Mē'x·ˢīd. Lā'ˢlaē ˢnā'xˢīd; ts!ō'ts!ᴇnuχˢwid. Lā'ˢlaē qapstā'nōˢ lā'xē dᴇ'mˢsx·. Lā'ˢlaē ak·ō'stâˢ mā'ɬˢlaē mä. Lā'ˢlaē wä'xaˢᴇlxēs g·ō'χᵘkulōt qaˢs ḷā'wayūkwīlē. La ḡwāł yix ḷā'wayōs. Lā'ˢlaē lā'wᴇł lā'xē mä. Q!ē'nᴇmˢlaēda mä. Lᴇ'mχwidāla lā'xē mä. Qā'sˢīdē Ō'ˢmāł. Lā'ˢlaē qā'LixLaˢē lā'xē xā'k·!adzō. ᴇlā'ɬa lāx x·ō'msas. Lä'ˢlaē yā'k·!āla. "Qā'qaL!āla lāxs lō'ɬsaēx," ˢnē'x·ˢlaq. Lā'ˢlaē qā'sˢidēda mä. K·!eō'sˢᴇl g·ā'ēlał lā'xē g·ōχᵘ. Laᴇ'm ō'dzaxa.

Ō'ˢmāł marries the Daughter of the Killer-Whale.

Lā'ˢlaē dō'xˢwīdxēs nâ'qēˢ. Lā'ˢlaē dō'xˢwaLᴇla lā'xēs nâ'qēˢ. Laᴇ'mˢlaē lā'LˢᴇI L!ā'tᴇnīL lāx gᴇnᴇ'mas ᴇ'lxsiwalis. Sē'χˢwida yisē's dā'ɬdała. ˢwī'ˢlᴇxsˢᴇmˢlaē ts!ā'ts!aˢyas sē'χˢwīd. ˢwu'nx·ˢīd lāx ˢnᴇχwā'ɬaax g·ō'χwas yis Mā'isila.

18. Ō'ᵍmāł.

(*Dictated by Q!ō'mg·ilis, a ᵍnaqᴇ'mg·ilisala*, 1894.)

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

Ō'ᵍmāł marries the Daughter of the Killer-Whale.

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

"A'n^{g}ēqa, a'n^{g}ēqa, a'n^{g}ēqa, q!ā'k·ōs Ha'lxsiwalis." G·ā'x^{g}laē siō^{g}nā'kula. Dō'qwiLāla lāx lEqwā'laa. Lā'^{g}laē dō'x^{g}waLEla lā'xē lEqwa'. "^{g}wī'dza dō'qwasnaẋwadaōs lāq," yaiē'q!Ent!ālaEl ḷō k·!iō' yîx q!ā'k·âs E'lxsiwā'lis. La'ułtâla qas axᵍē'dē lā'xēs ḷā'nūt. LE'mx·^{g}īd. LaE'm^{g}laē k!wā'k!waqaē Ō'^{g}māł lāx ā'waqa^{g}yasēda La'us, yîx Ō'^{g}māł. LE'mx·^{g}īdē q!ā'k·âs E'lxsiwā'lis. Lā'^{g}laē tE'ms^{g}īdē ḷā'nūt. Ō'dzix·^{g}īdxēs ḷā'nūt. Dō'x^{g}wīdxēs ḷā'nūt. LE^{g}ma'alaxōL q!Emx^{u}bā'ntsôô yîs Ō'^{g}māł. "Dā'g·ił̣dzō, dā'g·ił̣dzō, dā'g·ił̣dzō," ^{g}nē'x·a.

Lā'^{g}laē dā'g·ił̣dzō, dalā'xēs ḷā'nūt qa^{g}s LE'mx·^{g}īdēx. Lā'^{g}laxaē ō'dzix·^{g}īdEx ḷā'nūtas. Q!wā'ig·a^{g}ł, yîx q!ā'k·âs E'lxsiwālis. "Haai'! lā'k·as^{g}Emx· ō'dzix·^{g}īda ḷā'nutēg·as E'lxsiwālis, LEnā'k·asdēx· LĒ'q!Enoxwa g·ā'layōł ^{g}nā'g·ilisa ^{g}nā'laqans. Lā'k·asg·ānEmēx· k·!ē'lak·asōL yis E'lxsiwā'lis qag·a's ḷā'nūtix·." LaE'm ^{g}wī'^{g}la ō'dzix·^{g}īda ḷā'nūtas, mō'waē yix ḷā'nūtas. Lā'^{g}laē lā'aqâlis^{g}El qa^{g}s yā'q!eg·a^{g}łē yix Ō'^{g}māł. "^{g}ya wīs," ^{g}nē'x·^{g}laē Ō'^{g}māł; "^{g}mā'sē q!wā'yimaōs?" ^{g}nē'x·^{g}lax. "Hë'dan q!wā'yimg·a ḷā'nūtik·g·as Ha'lxsiwā'lis. Lā'k·asg·ā'nEmēx· k·!ē'lak·asōłtsē qag·a's ḷā'nūtik·." — "^{g}mā'sēs q!wā'sag·ił̣aōs? Ǫē'laantsōs qaE'n k·!ilEmbā'ndēq." Lā'^{g}laē ts!ō'ẋ^{g}wīdEs lāx Ō'^{g}māł. Lā'^{g}laē axbā'ndEs ō'ba^{g}yas yisē'da ḷā'nūt. Lā'^{g}laē sEnā'lax·^{g}īda. "^{g}mā'sēs k·!ē'sg·iLaōs dō'qwaLaōs lā'xg·a ǫaā'ǫisg·as?" ^{g}nē'x·^{g}laē Ō'^{g}mā̀łaq, lā'xē q!ā'k·âs E'lxsiwā'lis. Lā'^{g}laē LE'mx·stōdEq ǫaā'ǫasas yisē'da lEqwa'. Lā'^{g}laē t!ā'x·^{g}īda. Ō'^{g}m^{g}laē q!ōpEmē'^{g}sta. Lā'^{g}laē ^{g}mō'ẋ^{u}sas lā'xē ẋwā'k!una. "^{g}ya, wīs," ^{g}nē'x·^{g}lax q!ā'k·âs E'lxsiwālis. "K·!ē'asnaẋwē lā'^{g}lala ǫEnE'mas E'lxsiwā'lis

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

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

la′ōL." — "Lā′ˢlala naẋwaˢmē;" lā′ˢlaē ˢnē′x·ˢla yix q!ā′k·âs E′lxsiwālis. Sē′ẋˢwida. Lā′ˢlaē lā′ˢlaqa lā′xē lEqwa′. Qalō′tē ēˢmˢlā′wis lāx ë′k·!ik·ēˢē, yi′sē lEqwa′. Sē′ẋˢwīd. Lā′g·alīsa. G·ā′xˢlaē gEnE′mas E′lxsiwālis. Lā′ˢlaē axˢē′da laxē lEqwa′. K·!eā′sˢEmˢlāwis la′usta lā′xē dE′msx·ē la′ē k·ap!ē′da, yix Ō′ˢmāł lā′xē ts!Edā′x. Lā′ˢlaē tsExˢā′lisas qaˢs dō′duxsˢalēsēq. "K·EpElī′sa, k·EpElī′sa, k·EpElī′sa." Lā′ˢlaē k·Epelī′s lā′xē lEqwa′. Lā′ˢlaxa Ō′ˢmāł k·Ep!ō′yōdaax. K·!eā′sˢlat!a la tsExˢē′dēs, wā′xˢEmˢlāwis la k·Epā′łaq. Laē′LˢEl lā′xēs g·ōẋᵘ. Lâ′Eqaˢlaē Ō′ˢmāł qaˢs ku′lg·alīłē ḷEˢwē ts!Edā′x, gEnE′mas E′lxsiwālis. G·ā′xˢlaē dō′xˢwaLEla yix E′lxsiwālis, g·ā′xˢmaaˢlaxōḷ ē′waqa qō′qut!aˢl lā′xōx mē′gwat. Lā′ˢlaē, "Wē′LEla" ˢnē′x·ˢlaē Ō′ˢmāł. "Wai′g·aamaxs dō′qwała qaˢs laā′sōs." Lā′ˢlaē ḷā′ẋulīł qaˢs lā′ˢlaqē lā′xē ḷām yisē g·ōẋᵘ. G·ā′xˢlaē g·ā′xēL yix E′lxsiwālis. Mō′ẋᵘˢlaē pēpE′nL!ēsa. Lā′ˢlaē dō′xˢwaLEla lāx Ō′ˢmāł yix E′lxsiwālis. "ˢmā′sē hē′g·ałaōs gwaē′łai?" lā′ˢlaē ˢnē′x·ˢEl yix E′lxsiwālis lāx Ō′ˢmāł. "Ge′lag·a, g·ā′xˢExqâx." G·ā′xˢlaē Ō′ˢmāł g·ā′xˢExqâ lā′xē ḷām. Lā′ˢlaē k!wā′g·alīł yix Ō′ˢmāł. Lā′ˢlaē yā′q!eg·aˢł yix Ō′ˢmāł: "ˢmā′sē hē′g·ałaōs gwē′x·saē?" ˢnē′x·ˢla yix Ō′ˢmāł lāx E′lxsiwālis. "PēpE′nL!ēsg·iLaōs." — "Hē′ˢmEnuˢẋᵘ gwē′x·saē." — "Gwā′la hē gwē′x·saē. Halā′g·a lā′xEn ts!ā′ts!aˢya," ˢnē′x·ˢlaē Ō′ˢmāł.

Lā′ˢlaē axsō′El ts!ā′ts!aˢyas. G·ā′xˢlaē; dawī′LˢElk·atsElē. "L!Ewō′," ˢnē′x·ˢEl yix Ō′ˢmāł. "Hē′ˢstamō gwē′x·saē yixEn ts!ā′ts!aˢyax," ˢnē′x·ˢla yix Ō′ˢmāł. G·ā′xˢlaē g·ē′xīl yix X·ō′opēn. Lā′ˢlaē aō′dzig·ila pE′nL!ēsil. "Wa, wa, wa; wa, wa, wa," ˢnē′x·ˢlaē Ō′ˢmāł. "Hē′ˢmux ˢnEmō′ẋᵘˢmux

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

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

k·!ē′sˢEm qwā′xˢītsaˢwa," ˢnē′x·ˢlaē Ō′ˢmāł. "Ǥē′la, wīs," ˢnē′x·ˢEl yix Ō′ˢmāł. G·ā′xˢlaē X·ō′ōpēn, nēłˢā′lił. Lā′ˢlaē qwā′xˢitsōEl. TsExˢē′daˢlas pō′ẋunsdas ˢnā′ẋᵘsEmdēx·qēxs la′ē łEˢla′. Q!olā′LElaalax Mā′tsin. Lā′ˢlaē dEẋˢwaqâ′ yix Mā′tsin. LaEmˢlā′ḷa â′lax·ˢîda łEˢla′ yix X·ō′opēn. Lā′ˢlaē hë′bōłaEl yix Mā′tsin. Lō′sˢidalaxs g·ā′xˢlaē dEẋˢwaqâ′ yix Mā′tsin. Wä, hë′Em wā′wasˢīda. Wī′laxwē ǧē′x·ˢida.

"Wē′g·a woaxˢē′d g·ā′xEnuˢẋᵘ," ˢnē′x·ˢlaē E′lxsiwā′lis. Lā′ˢlaē nił ˢā′lił. Qwā′xˢītsō′El yisē′ k·!ā′wayū. Laa′m łEˢla′. Lā′ˢlaē ē′t!ēda, lāx ˢnEmō′ẋᵘdas. Lā′ˢlaē ē′t!ēda, lāx ˢnEmō′ẋᵘdas. Lā′ˢlaē q!aL!ē′da, lāx ǧEnE′mx·das ẋunō′ẋwas Mā′esila qaˢs lā′xsēs lā′xēs ẋwā′k!una qa sē′ẋˢwīdē. LaE′m lā′ōLa, lāx gE′nEmx·das E′lxsiwā′lisdē, laā′ḷa łEˢla′ yix E′lxsiwā′lisdē. Lā′ˢlaē wīˢẋᵘstE′nda, yix Mā′ēsila, yix g·ō′kulōtas. Sā′sēwix·ˢīdEq lāx Ō′ˢmāł.

Lā′ˢlaē ë′x·alaEl hë′łtsaaẋᵘ, yix Ō′ˢmāł. "Wai′g·a sē′ẋˢwīdōL," ˢnē′x·sōˢwa yix Ō′ˢmāł. Lā′ˢlaē sē′ẋˢwīda, yisēs hē′lEmba sē′wayō. Lā′ElLisâ′ laEl lā′xē qwē′sēnaẋᵘ. Lā′ˢlaxaa ku′lx·ˢīd ḷEˢwis gE′nEmx·das E′lxsiwā′lis, ẋunō′ẋwas Mā′esila. Lā′ˢlaē dō′xˢwaLEla lā′xō naE′ng·ax, yixē mā ḷōˢ Ō′ˢmāł. Lā′ˢlaē ḷā′ẋˢwida, yix Ō′ˢmāł qaˢs tsE′mx·ˢidē. La ts!Emā′alsīta ˢnē′x·ˢla Ō′ˢmāł. Lā′ˢlaē ǧwē′ˢēstaEl lā′xē ˢwāp qaˢs lē māˢs.

Ō′ˢmāł gets the Soil.

Lā′ˢlaē LE′łts!ōda, lā′xēs g·ō′kulōt. "Wai′g·ax·îns lā′laōL!ix·ˢīda, lāx tsE′q!us lā′xē baˢnē′ ḷEˢwē q!wā′sq!ux." Lā′ˢlaē alē′ẋˢwida; sē′ẋˢwida. Lā′ˢlae dā′sˢida Xā′wē. G·ā′xˢlaē q!ā′ẋˢwīda. K·!eō′sˢEl yā′nEms. Lā′ˢlaē wā′nag·īlax Mē′gwat.

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

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

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

Ō'ᵋmāł gets the Soil.

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

Lā′ˢlaē gē′nsEla. Lā′ˢlaē q!ā′χˢwīd. Wē′g·ilisˢEm lāxaa la′ē q!u′lba hā′saˢyas. "Sō′gwanEmLa," ˢnē′x·sōˢlaē X·ō′-χᵘpstaôχᵘ. K·!ā′lag·iLēxs la′ēxē k!wā′s. Lā′ˢlaē yā′q!eg·aˢɬ: "Wai′g·ax·in anā′gwai naê′nqats!āxsEmlisax qala′ē." Ļā′χu-
5 Laxsˢ′El; dā′sˢīd. Wā′x·ˢEl g·ē′ˢnsāla; gā′ɬaEmˢlaē. G·ā′x-ˢElaē q!ā′χwa. NēLō′stâEl. "Q!wā′sq!uχᵘ, tsE′q!us," ˢnē′x·-ˢlaē. Lā′ˢlaē dā′xdzEmˢEl, laE′m lā′ōLa, lā′xē q!wā′sq!uχᵘ ĻEˢwē tsE′q!us. Hë′Emˢlāwis lā′g·ɨɬEnts tsEq!usnō′χwa; hë′Emˢlāwis lā′g·ɨɬEnts q!wā′sq!uχᵘnōχwa.

Ō′ˢmāɬ obtains the Water.

10 Lā′ˢlaē Ō′ˢmāɬ axˢē′dxa pō′χunL yis K·!eg·ī′ɬbala qaˢs wā′nis lā′xēs pō′χunL. Laa′mˢlaē lā′laōL!ix·ˢīdEL lāx ˢwā′pas, yîs K·!ē′sk·!ēsmE′nga. Lā′ˢlaē axˢē′d, lā′xē mEnā′x· qaˢs lē laē′LˢEl lāx g·ō′χwas K·!ē′sk·!ēsmE′nga. Mē′xaEmˢlāwis. Lā′ˢlaē lō′t!Exsdend qaˢs g·ī′ˢxsdElēLēs yisē mEnā′x· lāx
15 K·!ē′sk·!ēsmEnga. "Yau," ˢnē′x·ˢlaē Ō′ˢmāɬ, lāx K·!ē′s-k·!ēsmE′nga. "Ga′wā′ɬlēˢs mē′xa," ˢnē′x·ˢlaē Ō′ˢmāɬ. "Laa′ms amā′x·ˢida. Wai′g·ax·în xā′Lēk·!esa lā′xōxs ˢwā′paq!ōs," ˢnē′x·ˢlaē Ō′ˢmāɬ. Wai′g·ix·sāla la ˢnē′x·ˢlaē K·!ē′sk·!ēs-mE′nga. Lā′ˢlaē nā′xˢida. Wīsâ′ˢlat!a q!ē′k·!esa lā′xē
20 ˢwāp, la′ē daā′p!Entsâˢ yis K·!ē′sk·!ēsmE′nga. Lā′ˢlaē k·!aai′LExōda, yisē guna′ˢē. "Wī′loˢxᵘdzaEn nā′xˢida. Dō′qwax qwaxā′ˢyasEn k·!î′lEm." LEˢmā′alaļaL k·!aai′LE-xōda, yisē guna′ˢē. "Wai′χōsˢnwa amā′k·!" ˢnē′x·ˢlaē Ō′ˢmāɬ. "Wai′g·idzōļa nā′xˢidōL." Lā′ˢlaē nā′xˢida. Lā′laaxaa
25 bE′lk·!ig·aˢɬtsōˢ: "Laa′ms hë′L!ak·!isa," ˢnē′x·sōˢlaē Ō′ˢmāɬ yis K·!ē′sk·!ēsmE′nga. Lā′ˢlaxaa k·!adzō′da, lā′xēs k·!î′lEm. "Dōx, qwaxā′ˢyas k·!îlE′mg·aEn. Wī′laxun lā′k·!isa lā′xōxs ˢwā′paqōs," ˢnē′x·ˢlaē Ō′ˢmāɬ. "Wäi′x·ōsEnwa amā′k·!" ˢnē′x·ˢlaē Ō′ˢmā′ɬ. "Wai′dzōL lā′g·a nā′xˢidōL." Lā′ˢlaē

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

Ō'ᵉmāł obtains the Water.

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

nā′xᵍida. Lā′ᵍlaē ᵍwī′ᵍla nā′xᵍida lāx ᵍwā′pdas yis K·!ē′s-k·!ēsmE′nga. Lā′ᵍlaē kū′skusᵍī′da yix K·!ē′sk·!ēsmE′nga, la′ē k·!eō′s la ᵍwā′pa. Lā′ᵍlaē p!ał!ē′da yix Ō′ᵍmāł lāx oē′ᵍstālisa′sEns ᵍnā′lax, ᵍwā′pēlax·ᵍīda. Hë′ᵍmōsoẋ yixō′ lā′āqEns ᵍnā′ẋwa wī′ᵍwag·āns ᵍnā′ẋwēx· lē′lqwaaLaᵍya.

Ō′ᵍmāł makes War on Southeast-Wind.

Lā′ᵍlaē Ō′ᵍmāł LēłtsI!ōda, lā′xēs ts!ā′ts!aᵍya. "Wë′g·ax·îns wī′na lāx MEłā′lanuẋᵘ." Hē′nax·ᵍīdEᵍl ᵍnē′x·ᵍElaē Elā′xa pō′pēsdāna yîx Ō′ᵍmāł ḷEᵍwīs g·ō′kulōt. Hē′mEnāłaᵍmaaᵍEl yâ′lasaō. "Wä′ix·îns," ᵍnē′x·ᵍlaē g·ō′kulōtas. Lā′ᵍlaē hō′guxs lā′xēs dā′łdała. Lā′ᵍlaē q!ē′g·aa lā′xēs dā′łdała. Lā′ᵍlaē: "Dā′łᵍīd, dā′łᵍīd, dā′łᵍīd," ᵍnē′x·ᵍEl lā′xēs dā′łdała. Lā′ᵍlaē dā′łᵍīd. Lā′laaxaa hō′guxsa; ᵍwī′ᵍlaxsᵍEl. "Anā′gwants k!wā′g·iwāła?" — "Nō′gwaEmL," ᵍnē′x·ᵍlaē L!ē′sElag·īᵍla. Lā′ᵍlaē sē′ẋᵍwīda. Wīsâ′ᵍlat!a laē′łbānda lā′xē awī′łbaᵍē, la′ē nE′LELExsa yix L!ē′sElag·iᵍla. Laa′m q!u′lba hā′saᵍyas lāx gwē′p!ālasas.

Lā′ᵍlaē wā′na yix Xā′wē. Ō′ᵍEmᵍlāwis yā′wasᵍałExsa laā′laxat! q!u′lba hā′saᵍyas lā′xē yā′xp!āla yixē yâ′la. Lā′ᵍlaē wā′na yix Mē′gwat. Sē′ẋᵍwīd. Lā′ᵍlaē qwē′sg·iᵍla; lā′laaxaa q!u′lba hā′saᵍyas lā′xē yā′xp!āla yâ′la. Lā′ᵍlaē wā′na P!â′ᵍē. K!wā′g·iūda, sē′ẋᵍwīda, lā′g·aa lāx g·ō′ẋwas MEłā′lanuẋᵘ. Lā′ułtâᵍ yîx P!â′ᵍē qaᵍs pā′xᵍulsē lāx t!êx·ilā′ēs MEłā′lanuẋᵘ. Lā′ᵍlaē dE′xᵍułtâᵍ yix Kwī′łk·â qaᵍs lā′laē-Lix·ᵍidē lāx t!êx·î′laᵍēs MEłā′lanuẋᵘ. Lā′ᵍlaē laē′LᵍEl; haē′-LālaEmᵍlā′wis lāx mE′ng·asas yis MEłā′lanuẋᵘ qaᵍs lē sElō′-dix·ᵍīda lāx tEk·!ā′s MEłā′lanuẋᵘ. Lā′ᵍlaē x·ī′xᵍīda yix a′nẋwas, yix Kwī′łg·â. Lā′ᵍlaē lā′x·LaEnda yisē′s wā′xsâx·dē

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

Ō'ᵉmāł makes War on Southeast-Wind.

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

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

lāxla′ē x·ī′xˢīda yixē′s sElō′dānEm lāx aˢwaˢgā′ˢyas yis MEłā′lanuẋᵘ.

Lā′ˢlaē p!ELō′lsa lāx mE′ng·asas MEłā′lanuẋᵘ. Lā′ˢlaē ḷā′ẋuliła yix MEłā′lanuẋᵘ qaˢs lExō′ẋˢwīdē. "Wā′wanEmōs, q!ā′k·ū Kutē′na." Lā′ˢlaē g·ī′lg·iliła qaˢs LA′qudzōdē lāx P!â′ˢē. Hē′xsEˢlaamˢlā′wis lāx dā′łdałaas yis Ō′ˢmāł, la′ē t!ē′bEdzōda lāx P!âˢē. Lā′ˢlaē "LEp!ē′d, lEp!ē′d, lEp!ē′d," ˢnē′x·ˢlaē Ō′ˢmāł lāx bEk!wē′mas.

Lā′ˢlaē yā′q!eg·aˢł yix MEłā′lanuẋᵘ: "Ḳwā′la lEp!ē′d g·ā′xEn," ˢnē′x·ˢlaē MEłā′lanuẋᵘ. "Laˢmō′x q!ā′qōqug·ā′naẋwaL yixō′s ˢnā′laqōs," ˢnē′x·ˢlaē MEłā′lanuẋᵘ lāx Ō′ˢmāł. "Yibē′dzōx q!ā′qōqug·ōx," ˢnē′x·ˢlaē Ō′ˢmāł. "LEp!ē′d, lEp!ē′d, lEp!ē′d." — "Ḳwā′la lEp!ē′d g·ā′xEn," ˢnē′x·ˢlaē MEłā′lanuẋᵘ. "Laˢmō′x ˢnā′łnEmp!ē′nˢẋwasâ′laL yixō′xs ˢnā′laqōs," ˢnē′x·ˢlaē MEłā′lanuẋᵘ. "Yibē′dzōx ˢnāłˢnEmp!ē′nˢẋwasâ′la," ˢnē′x·ˢlaē Ō′ˢmāł. "LEp!ē′d, lEp!ē′d, lEp!ē′d." — "Ḳwā′la lEp!ē′d g·ā′xEn," ˢnē′x·ˢlaē MEłā′lanuẋᵘ. "Laˢmō′x hai′anxdā′yaxLō ˢnā′laya′qōs," ˢnē′x·ˢlaē MEłā′lanuẋᵘ. "Yī, lā′Las xānL!Eg·a′ˢła," ˢnē′x·ˢlaē Ō′ˢmāł. "Ts!awu′nxˢaxsā′laa′mLālasīLaux qa ā′ła bEgwā′nEmL," ˢnē′x·ˢlaē Ō′ˢmāł, "qa pâ′lax·pâlag·iłtsē yix ā′ła bEgwā′nEmL," ˢnē′x·ˢlaē Ō′ˢmāł. Wä, laa′m laō′La.

Ō′ˢmāł obtains the Tides.

Lā′ˢlaē Ō′ˢmāł Lē′k·â lāx x·ō′msas taqwa′ qaˢs axˢē′dēs lā′xēs x·ōms qaˢs lā′g·asēˢ lā′xēs g·ōẋᵘ, qaˢs q!waē′g·aˢłē: "Hānanai′sEn ts!ā′ˢyak·asdē. L!ā′dzalēsEmk·asEn ts!ā′ˢyak·asdē," ˢnē′x·ˢlaē Ō′ˢmāł. Lā′ˢlaē ts!Ek·ā′łˢītsōˢ, yix aLō′ˢlēnoxᵘ. "Laa′mx· łā′ẋᵘstaqaˢ yixg·a Ō′ˢmałik·; L!ā′dzālēsEmˢlaē ts!ā′ˢyax·daˢsik·," ˢnē′x·sōˢlaē aLō′ˢlēnoxᵘ. Laa′mˢlaē ha′ng·aˢldzE′ma yix bEk!wē′mas lāx ā′LanˢâsEm

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

Then he flew out of the anus of Southeast-Wind, and Southeast-Wind arose and began to cough. "I wish you were dead, slave, Golden-Eye!" Then he crawled on the floor of the house, and put his hand on the Halibut. He slipped right into the folding canoe of Ō'ᵍmāł when he stepped on the Halibut. Then Ō'ᵍmāł said to Deer, "Strike, strike, strike!"

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

Ō'ᵍmāł obtains the Tides.

Then Ō'ᵍmāł borrowed the head of the squid and put it on his head, and went to his house and cried, "Oh, my good younger brother, my good younger brother, died at sea!" Thus said Ō'ᵍmāł. Then the news was reported to Wolf. "Ō'ᵍmāł has a hard time. His younger brother died at sea." Thus was said to Wolf. Then Deer was put down on the ground behind the house of Ō'ᵍmāł.

g·ō′ẋwas Ō′ᵍmāł. G·ā′xᵍlaē aLō′ᵍlēnoxᵘ wu′lx·ᵍīłdzEmd lāx handzā′sas bEk!wē′mas. Lā′ᵍlaē p!ē′wīła yisē′s hā′ts!Exsdaᵍē lāx bEk!wē′mas. "Ẋwā′ẋwiqaL, ẋwā′ẋwiqaL, ẋwā′ẋwiqaL," ᵍnē′x·ᵍlaē Ō′ᵍmāł. Lā′ᵍlaē ē′t!ēda, p!ē′wīła yisēs hā′ts!Exsdaᵍē lāx bEk!wē′mas. Lā′ᵍlaē dā′x·ᵍida bEk!wē′mas lā′xēs k·!ā′wayū qaᵍs t!ō′ts!ExsdE′ndē lāx hā′ts!Exsdaᵍyas aLō′ᵍlēnoxᵘ. Ō′Emᵍlāwis la q!E′q!uxsta. K·!eō′sᵍla hā′ts!Exsdēᵍs yix aLō′ᵍlēnoxᵘ.

Lā′ᵍlaē lā′ułts!â yix bEk!wē′mas lā′xēs g·ī′ts!âsdē. Lā′ᵍlaē laē′LᵍEl yix Ō′ᵍmāł qaᵍs "mE′nts!ix·ᵍīd, mE′nts!ix·ᵍīd, mE′nts!ix·ᵍīd" ᵍnē′x·ᵍlaē Ō′ᵍmāł. Lā′ᵍlaē gu′ldīła, tēẋuᵍstō′dayū. Lā′ᵍlaē qā′sᵍida g·ī′g·aatsaga qaᵍs lē nē′łax lāx aLō′ᵍlēnoxᵘ. "Sā′k·ats qwā′laLElasᵍas yisēs hā′ts!Exsdēx·dāōs," ᵍnē′x·ᵍlaē g·ī′g·aatsaga. Lā′ᵍlaē yā′q!eg·aᵍłē aLō′ᵍlēnoxᵘ: "Ga′wā′lax·ī, ga′wa′lag·iliłai′ yi′xEn bEgwā′nEmᵍōta. LEᵍmō′x xā′L!ix·ᵍīdL mā′ᵍłdEnā′xalisL q!ā′ẋᵍwidLē ts!ō′ts!ōᵍma," ᵍnē′x·ᵍlaē aLō′ᵍlēnoxᵘ. Lā′ᵍlaē qā′sᵍida yix g·ī′g·aatsaga. "Ga′wā′Llag·īlaōsëi′, ga′wā′lag·ilīłëi′," ᵍnē′x·ᵍlaē g·ī′g·aatsaga. "LaE′mᵍlaōx mā′ᵍłdEnā′xalīsL q!ā′ẋᵍwīdLē ts!ō′ts!ōᵍma." — "Yibē′dzox ts!ō′ts!ōᵍma," ᵍnē′x·ᵍlaē Ō′ᵍmāł. "Banē′ᵍsta, banē′ᵍsta, banē′ᵍsta."

Lā′ᵍlaē banē′ᵍstaᵍyâ yix hā′ts!Exsdā′ᵍyas aLō′ᵍlēnoxᵘ. Lā′ᵍlaaxaa qā′sᵍīda yix g·ī′g·aatsaga. Lā′ᵍEl lāx g·ō′ẋwas aLō′ᵍlēnoxᵘ. "Ō′ᵍmayas banē′ᵍstā′yâᵍ" ᵍnē′x·ᵍlaē g·ī′g·aatsaga lāx aLō′ᵍlēnoxᵘ. "Ga′wā′lax·i, ga′wā′lag·iliłëi′. Laᵍmō′x q!ā′ẋ·ᵍwidLōx g·ā′wēq!ānEm," ᵍnē′x·ᵍlaē aLō′ᵍlēnoxᵘ. Lā′ᵍlaaxaa qā′sᵍida yix g·ī′g·aatsaga. "Ga′wā′Llag·ilaōs, ga′wā′lag·ilīłai′. Laa′mᵍlaōx q!ā′ẋᵍwidLōx g·ā′wēq!ānEm." — "Yibē′dzâ," ᵍnē′x·ᵍlaē Ō′ᵍmāł. "Banē′ᵍsta, banē′ᵍsta, banē′ᵍsta," ᵍnē′x·ᵍlaē Ō′ᵍmāł. Lā′ᵍlaē banē′ᵍstā′yâᵍ yix hā′ts!Exsdā′ᵍyas yis aLō′ᵍlēnoxᵘ. Lā′ᵍlaaxaa qā′sᵍida g·ī′g·aatsaga. "Ō′ᵍmayas banē′ᵍstā′yâᵍ hā′ts!Exsdaᵍyaōs," ᵍnē′x·ᵍlaē g·ī′g·aatsaga. "Ga′wā′lax·ī, ga′wā′lag·iliłai′; lEmōx LEnā′laL yixᵍwī′dL ᵍnā′laxsē. Ō′EmLēᵍlaL qā′xsig·ilīsL lā′xō mā′smag·ilisēx p!â′ēx, nē′tsa-

Wolf came and went around the place where the box with the Deer was. Then he felt with his tail for Deer. "Swing it about, swing it about, swing it about!" said Ō'ᵴmāł. Then he again felt with his tail for Deer. Then Deer took his knife and cut off the tail of Wolf. He was just notched behind. The Wolf had no tail.

Then Deer went out of the grave-box. Ō'ᵴmāł entered, and said, "Split, split, split!" Then there was a fire in the house, and (the tail) was pushed into the wood (like a peg). Then the Mouse went and told Wolf. "Oh, great one! your tail has been put up." Thus said Mouse. Then Wolf said, "Don't! Don't do this in the house to my fellow-warrior! (The sea) shall run down two fingers' widths, and the barnacles shall emerge." Thus said Wolf. Then Mouse went. "Don't do this in the house! Stop in the house!" Thus said Mouse. "It shall be two finger-widths. The barnacles shall emerge." — "The barnacles are too little," said Ō'ᵴmāł. "Farther down, farther down, farther down!"

Then the tail of Wolf was lowered, and Mouse started, going to the house of Wolf. "Yours has only been lowered." Thus said Mouse to Wolf. "Don't, don't do this in the house! The clams shall emerge." Thus said Wolf. Then Mouse went again. "Don't do this! Stop in the house. The clams shall emerge." — "That is too little," said Ō'ᵴmāł. "Farther down, farther down, farther down," said Ō'ᵴmāł. Then they put down the tail of Wolf. Mouse went again. "Your tail has just been lowered," said Mouse. "Don't, don't do that in the house. It shall never be flood-tide in the world. They shall only carry

yēx, nā′ɬEmx." Lā′ᵍlaē qā′sᵍida g·ī′g·aatsaga. "Ǥwā′Llag·ilaōs, ǥwā′lag·ilīɬai′," ᵍnē′x·ᵍlaē g·ī′g·aatsaga. "Laa′mᵍlaux lE′mx̣ᵘdzâx·ᵍīdL ᵍnā′laqōs," ᵍnē′x·ᵍlaē g·ī′g·aatsaga. Lā′ᵍlaē lā′ōLa aLō′ᵍlēnoxᵘ lā′xēs hā′ts!Exsdaᵍē.

Ō′ᵍmāɬ paints the Birds.

Lā′ᵍlaē Ō′ᵍmāɬ k·!ā′t!ēda lā′xēs g·ō′kulōt. Laa′mᵍlaē qā′xsig·ilīsL. Lā′ᵍlaē k·!ā′t!ētsâᵍ yix mā′tsin LōᵍL!aā′Lē, yixō ᵍnā′x̣wax p!ē′p!aLō′masa ɺōᵍ ᵍnā′x̣wax g·ī′lg·aēmasa. Lā′ᵍlaē q!ā′x̣ᵍwīdēda L!ā′saōx. Lā′ᵍlaē hā′lag·ilax·ᵍida. Ō′Emᵍlāwis ǥwa′ᵍwīna dzEx·sE′mtsōᵍ yisē ts!ō′ɬna. Lā′ᵍlaē ō′gwaxᵍītsōᵍ ts!ē′g·inaga. KuxsE′mtsōᵍ yisē qwEx yix ts!ē′g·inaga. Lā′ᵍlaē hō′q!untsl!ēsa. Ǫā′xsix·ᵍīda lā′xē p!â′ᵍē, ᵍnā′x̣wax mā′sEmag·ilisa. Hē′g·aEmᵍlā′wis q!ē′p!ēnuxᵘdēsa yix Tā′minas ɺōᵍ Hā′ᵍlamaualaga. Lā′ᵍlaē yixᵍwī′da. Yixᵘsō′kwala yixᵍwī′d. Lā′ᵍlaē hē′ɬdzaā′x̣wa yixē waō′x̣ᵘdē g·ō′kulōta yis Ō′ᵍmāɬ. Hē′Emᵍlāwisōxda lāx dā′sa lā′xō awī′nak·âᵍlax. Hē′Emᵍlāwis a′ɺq!E′nEm p!ē′p!aL!ōmasēda yixē wī′dzaᵍx̣ᵍwuła yisē dE′msx·ē; lā′ōLēx hā′lag·ila yixᵍwī′da. Lā′ᵍlaē wī′sâlā′xalisa yix q!wā′t!Ex.

Ō′ᵍmāɬ obtains Daylight.

Lā′ᵍlaē Ō′ᵍmāɬ lā′laōL!ix·ᵍīda lā′xEns ᵍnā′lax. Lā′ᵍlaē hā′ᵍlag·īlaEl xunō′x̣ᵍwīdālas yis. ᵍnā′laats!ēqs. La′ᵍlaē mā′yuɬᵍīda yix ᵍnā′laats!ēqs yisēs xunō′x̣ᵘ. Lā′ᵍlaē hā′ᵍlag·ila yā′q!eg·aᵍła yix xunō′x̣was yix ᵍnā′laats!ēqs. Lā′ᵍlaē ᵍnē′x·ᵍEl qaᵍs hā′naig·ī yisē hā′naig·im. LaE′mᵍlāwis hā′naig·īlag·īLa yisēs abE′mp, yix ᵍnā′laats!ēqs. Lā′ᵍlaē ē′t!ig·ā′ᵍła, yā′q!eg·aᵍła yix xunō′x̣was ᵍnā′laats!ēqs ᵍnē′x·ᵍEl qaL sā′siwalak·ī′. Lā′ᵍlaē ts!E′lgwālEmᵍEl wā′x·a yisēs abE′mp yix ᵍnā′laats!ēqs. Ō′Emᵍlāwis q!wā′sa. Lā′ᵍlaē wīᵍx̣ᵘstE′ndg·īLa lā′xē x̣wā′k!un. Lā′ᵍlaē ē′t!eg·aᵍɬ, yā′q!eg·aᵍɬ hanā′g·iwālaēxsda lāx ᵍnā′laa-

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

Ō'ᵋmāł paints the Birds.

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

Ō'ᵋmāł obtains Daylight.

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

ts!ā′s yis ˢnā′laats!eqs. Wā′x·ˢEmˢlāwis ts!E′lkwālEma yixē ˢnā′laats!ē. Lā′ˢlaē ła′uk!wīmasˢEl q!wā′sa yixē g·inā′nEm xunō′ẋwas ˢnā′laats!ēqs. Lā′xsiwaamˢlā′wis axˢē′tsōˢ yixē ˢnā′laats!ē. Lā′ˢlaē hā′nag·iwālaēxsda lā′xē ˢnā′laats!ē. Lā′ˢlaē hanā′g·iūdayūˢEl, la′ē sē′ẋˢwida. "Ḳwā′la qwē′sg·ila," ˢnē′x·ˢlaē ˢnā′laats!ēqs lā′xēs xunō′ẋᵘ. Lā′ˢlaē sē′ẋwaqisˢEl lāx L!ā′sagwisas ˢnā′laats!ēqs. "LE′lgEmx·ˢīd, LE′lgEmx·ˢīd, LE′lgEmx·ˢīd," ˢnē′x·ˢlaē yîxē xunō′ẋwas ˢnā′laats!ēgs. Hē′-ˢmaāˢlaxōL Ō′ˢmāłē. Lā′ˢlaē L!E′lgEmx·ˢīda yix ˢnā′laats!ēqs lā′xēs xunō′ẋᵘ. Lā′ˢlaē sē′ẋˢwida. Laa′m g·ilō′La lāx ˢnā′laats!ēx·dās yis ˢnā′laats!ēqs. Hē′Emˢlāwis lā′g·iłtsōx ˢnā′xˢnak·a yixEns ˢnā′lax. K·!ē′asaˢyōłāˢlax ˢnā′xnak·!ēnō-xwa. Hē′mEnāłamōłaux nē′g·ixwa yixEns ˢnā′lax.

Ō′ˢmāł gambles with Gull.

Lā′ˢlaē Ō′ˢmāł ˢnē′x·ˢEl qaˢs lē′pē Ḷōˢ ts!ē′g·inaga. Laamˢlā′wis lē′p!ēda Ḷōˢ ts!ē′g·inaga. Lā′ˢlaē k!wā′ta yisēs L!ā′ē yix Ō′ˢmāł. Lā′ˢlaē ō′gwaqa k!wā′ta yix ts!ē′g·inaga yisēs k!u′tāł lāx Ō′ˢmāł. Lā′ˢlaē lē′p!ēda Ḷo ts!ē′g·inaga. Lā′ˢlaē yā′k·â yix Ō′ˢmāł lāx ts!ē′g·ināga. "Wā′sˢlaẋᵘ, wā′sˢlaẋᵘ, wā′sˢlaẋᵘ," ˢnē′x·ˢlaē Ō′ˢmāł lāx ts!ē′g·inaga. "Hë," ˢnē′x·ˢlaē ts!ē′g·ināga. "Wā′sˢElaẋun," ˢnē′x·ˢlaē ts!ē′g·inaga. "ˢya, wā′sˢElaẋwas," ˢnē′x·ˢlaē Ō′ˢmāł. "Ā, wā′sˢElaẋun." — "Wā′antsōs tsE′msgEmdEx lāx wā′sdE-ˢmaqōs." Lā′ˢlaē tsE′msgEmda lā′xēs wā′sdEˢma. Lā′ˢlaē Ḷā′ẋulsa yix Ō′ˢmāł qaˢs lē tsE′msgEmda lāx wā′sdEˢmas yis ts!ē′g·inaga. Lā′ˢlaē quqwā′łtsa yix ts!ē′g·inaga. Lā′-ˢlaē hō′xˢwida yisēs haˢmk·!aē′sdē. Q!ā′maxEˢlaē ha′m-k·!aē′sdāˢs. Lā′ˢlaē dā′x·ˢīd yix Ō′ˢmāł lāx ha′mk·!aē′sdaˢs yis ts!ē′g·inaga. Qā′sˢīdē Ō′ˢmāłaˢl lā′xēs ẋwā′k!un qaˢs

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

Ō′ᵍmāł gambles with Gull.

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

lē dzExdzEg·ixs^{ɛ}ē′da yisē q!ā′ma lā′xēs ẋwā′k!un. Lā′^{ɛ}laē ē′t!ēda dzExdzEx·sE′mx·^{ɛ}īda lā′xēs ġait ḷE^{ɛ}wēs tsā′^{ɛ}layū; ^{ɛ}nEmā′laam^{ɛ}laē dzEk·a′ lā′xēs g·ī′g·āxs ^{ɛ}nā′ẋwa. Lā′^{ɛ}laē sē′ẋ^{ɛ}wīd qa^{ɛ}s lē lā′g·alīsa lāx g·ō′ẋwas Ǫ!ō′mōk!waē. Lā′usdēs^{ɛ}El qa^{ɛ}s k!wā′g·alīłē lāx g·ō′ẋwas Ǫ!ō′mōk!waē. "Hë," ^{ɛ}nē′x·^{ɛ}laē Ō′^{ɛ}māł. "La^{ɛ}mE′n lEẋ^{ɛ}wī′da yisEn yā′wi^{ɛ}nēnaē," ^{ɛ}nē′x·^{ɛ}laē Ō′^{ɛ}māł. "^{ɛ}mā′sēs yā′wix·asô^{ɛ}ōs," ^{ɛ}nē′x·^{ɛ}laē Ǫ!ō′mōk!wa^{ɛ}ē lāx Ō′^{ɛ}māł. "Lā′dzēk·as^{ɛ}mōx q!ā′ẋula yixō′ q!ā′maxēx," ^{ɛ}nē′x·^{ɛ}laē Ō′^{ɛ}māł. "Hêhê′," ^{ɛ}nē′x·^{ɛ}laē Ǫ!ō′mōk!waē; dał^{ɛ}ī′dEl; "qa wī′la^{ɛ}x^{u}sē g·ā′yūLElālaxa," ^{ɛ}nē′x·^{ɛ}laē Ǫ!ō′mōk!waē lāx Ō′^{ɛ}māł. "Ha, lā′andzōs dō′x^{ɛ}widax lā′xEn ẋwā′k!una^{ɛ}yax," ^{ɛ}nē′x·^{ɛ}laē Ō′^{ɛ}māł. Lā′^{ɛ}laē qā′s^{ɛ}ida yix g·ī′gaatsaga. G·ā′x^{ɛ}laē. "Â′la^{ɛ}amxōḷa′k·," ^{ɛ}nē′x·^{ɛ}laē g·ī′g·aatsaga. "Wai′g·ax·us qE′lqElīłaxē k·!ō′kumlīł," ^{ɛ}nē′x·^{ɛ}laē Ǫ!ō′mōk!wa^{ɛ}ē lāx g·ī′g·aatsaga. Lā′^{ɛ}laē qE′lqElīłasâ^{ɛ} yixē k·!ō′kumlīłdē. Lā′dzēk·as^{ɛ}laē tsELō′^{ɛ}lsa yixē q!ā′max. Laa′m^{ɛ}lā′wis Ō′^{ɛ}māł haqu′lg·i lā′xē q!ā′max, la′ē lā′wElsa lāx g·ō′ẋwas Ǫ!ō′mōk!wa^{ɛ}ē.

Ō′^{ɛ}māł imitates his Hosts.

Lā′^{ɛ}laē LE′La yix Wā′xwaxoliyalaga. G·ā′x^{ɛ}laē hō′xts!â g·ō′kulōtas. Lā′^{ɛ}laē LA′ts!exstE′nda lā′xēs mE′ng·as. Lā′^{ɛ}laē lā′xēs mE′na. G·ā′x^{ɛ}laē ġō′lali. Lā′^{ɛ}laē axts!ō′dalas lā′xē łō′q!wē^{ɛ} qa^{ɛ}s k·ā′x·^{ɛ}idēs lā′xēs LE′lānEm. Lā′^{ɛ}laē hō′qō^{ɛ}ls. Lā′^{ɛ}laē Ō′^{ɛ}māł: "LA′ē LA′ē LA′ē LA′ē qag·a Ō′^{ɛ}mākk·asg·ai′," ^{ɛ}nē′x·^{ɛ}laē Mē′mg·olEmbis. G·ā′x^{ɛ}laē hō′xts!â yix g·ō′kulōtas Ō′^{ɛ}māł. Lā′^{ɛ}laē ḷA′ts!exstE′nda yîx Ō′^{ɛ}māł. Lā′^{ɛ}laē amā′x·^{ɛ}id yisē â′laEl ts!ē′tEwuta′. Ō′Em^{ɛ}lā′wis t!ē′pap!Ex·^{ɛ}ītsâ^{ɛ} yisēs g·ō′kulōt. Hō′qō^{ɛ}ls.

Lā′^{ɛ}laē LE′La yix K·!i′mk·!imya^{ɛ}stō′ġwa. Lā′^{ɛ}laē ts!ō′ts!Enuẋ^{ɛ}wida yix K·!i′mk·imya^{ɛ}stō′ġwa qa^{ɛ}s nō′ẋ^{ɛ}widēx lā′xēs

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

Ō'ᵋmāł imitates his Hosts.

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

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

a^{s}yasō′ yix K·!i′mk·!imya^{s}stō′gwa. Lā′^{s}laē tsā′ẋ^{s}wida yix L!ā′sa^{s}yas. Lā′^{s}laē axts!â′las lā′xē łō′q!wē^{s}. Lā′^{s}laē qō′qut!a yixē łō′q!wē. Lā′^{s}laē k·ā′x·^{s}ĭdEs lā′xēs Lē′lānEm. Lā′^{s}laē hamx·^{s}ī′da yix g·ō′kulōtas. Hō′qō^{s}ls^{s}El. Lā′^{s}laē Ō′^{s}māł: "LĀ′Ē LĀ′Ē LĀ′Ē LĀ′Ē qag·a Ō′^{s}māłk·asg·ai′," ^{s}nē′x·^{s}laē Mē′mg·olEmbis. Hō′xts!â^{s}laē nū′xnē^{s}mis. Lā′^{s}laē ts!ō′ts!Enx·^{s}īda yix Ō′^{s}māł qa^{s}s nō′ẋ^{s}widēxēs a^{s}yasō′ lā′xē gu′lta. Ō′Em^{s}lā′wis t!E′mEẋ^{s}wida yix a^{s}yasâ′s Ō′^{s}māł. Lā′^{s}laē t!ē′pap!Ex·^{s}ītsâ^{s}. Hō′qōEls^{s}laē g·ō′kulōtas.

Lā′^{s}laē "LĀ′Ē LĀ′Ē LĀ′Ē LĀ′Ē qag·a K·!itElā′wēgustâ′lag·ilak!wasg·ai′." Hō′xts!â nū′xnē^{s}mis. Lā′^{s}laē six·^{s}ī′da lā′xē sā′tsEm. Lā′^{s}laē nix·^{s}ī′da lā′xē sā′tsEm. Lā′^{s}laē ḷā′ẋ^{s}walīła yix Ō′^{s}māł. ^{s}yā′laqaEl qa dā′sE^{s}wēs yixēs ts!ē′kwēsēwa^{s}ḷE^{s}wis ts!ō′qwāla. "Wai′g·a q!E′mt!īd g·ā′xEn qaEn yix^{s}wē′dē," ^{s}nē′x·^{s}laē Ō′^{s}māł. "Lā′bEtalīł, lā′bEtalīł Ō′mēyā′k·as. Lā′bEtalīł Ō′mēyā′k·as." Lā′^{s}laē t!ap!ē′da g·ō′ku^{s}yâs lā′xē tsE′q!us. "Lā′bEtalīł, lā′bEtalīł Ō′mēyā′k·as. Lā′bEtalīł Ō′mēyā′k·as." Lā′^{s}laē t!ap!ē′da t!Ek·ā′s. Ō′Em^{s}lā′wis la ^{s}mEgwī′ła x·ō′m^{s}sas. "Lā′bEtalīł, lā′bEtalīł Ō′mēyā′k·as. Lā′bEtalīł Ō′mēyā′k·as." Lā′^{s}laē t!ap!ē′da x·ō′m^{s}sas. Ō′Em^{s}lāwis la ḷaē′ła yix ts!ē′kwēsī′wa^{s}yas. "Lā′bEtalīł, lā′bEtalīł Ō′mēyā′k·as." Lā′^{s}laē t!ap!ē′da ts!ē′kwēsē′wa^{s}yas. Lā′^{s}laē ġeō′ł^{s}El lā′xē ba^{s}nē′. Lā′^{s}laē "Nā′nuẋwētā′yâmā′s^{s}ExḷayōxnEk·ā′x·dālaqEns q!ā′q!Esīlaē ^{s}nō′lasnEġEma^{s}yaEns," ^{s}nē′x·^{s}laē g·ō′kulōtas. Lā′^{s}laē dō′x^{s}witsâ^{s} yixē nEk·a′. ^{s}mā′sḷēlaē. Ts!ē′kwēsiwāla hë′^{s}maalaxōḷ la gwa′gōaqai′ lā′xē nEk·ā′x·dē. Lā′^{s}laē t!ē′pap!Ex·^{s}ītsâ^{s} yisēs g·ō′kulōt. Hō′qo^{s}ls^{s}El. "LĀ′Ē LĀ′Ē LĀ′Ē LĀ′Ē qag·a Ō′^{s}māłk·asg·ai′." Hō′xts!â. Lā′^{s}laē six·^{s}ī′da lā′xē mä. Lā′^{s}laē tē′x^{s}sta. Ō′Em^{s}lāwis k·ē′LēN^{s}âsâ^{s} yisēs ts!ā′ts!a^{s}ya, la′ē nELā′tōsEla lā′xē wā.

"LĀ′Ē LĀ′Ē LĀ′Ē qag·a Tā′minasūstâlag·i^{s}lakwasg·ai′."

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

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

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

Hō′xts!â. Lā′ᵍlaē q!a′mᵍsa Ō′ᵍmāɬ. Wā′x·ᵍEl ē′tsēᵍstasâᵍ. "ᵍmā′sᵍEXLidzā′ox?" ᵍnē′x·ᵍlaē Ō′ᵍmāɬ. "Ō′gwanEmayasē ǥu′lx·staâsk·ā′tsEs Lē′lEmaᵍq!E′sō," ᵍnē′x·ᵍlaē Ō′ᵍmāɬ. Lā′ᵍlaē ts!Ek·!ā′ɬᵍītsâᵍ yix Ō′ᵍmāɬ. "Sā′tsesg·a Lē′lEmg·as Tā′minasūstâlag·iᵍlaχᵘ," ᵍnē′x·sōᵍlaē Ō′ᵍmāɬ. "ᵍmā′sōx?" lā′ᵍlaē ᵍnē′x·ē Ō′ᵍmāɬ. "Ǫō′litsik·." Lā′ᵍlaē ᵍyā′laqa Ō′ᵍmāɬ lāx Mē′mg·ōlEmbîs: "Dōxsē′dzēɬtsē′x Ōᵍmā′ɬk·asg·ai′," ᵍnē′x·ᵍlaē Mē′mg·ōlEmbîs. K·!eō′ts!Emᵍlāwis nā′ᵍnaxmēq. "Wī′laᵍxᵘdzā′n nā′ᵍnaxmēsâᵍ," ᵍnē′x·ᵍlaē Mē′mg·ōlEmbîs. Lā′ᵍlaē ᵍyā′laqa lāx Ts!E′nts!EnqaLaxs. Laama′ ɬ.ā′χᵍwalīɬ lāx ō′bēx·Lālas gu′ltaᵍyas. ᵍnē′x·ᵍlax Ts!E′nts!EnqaLaxs: "Doxsē′dzēɬtsē′x Ōᵍmā′ɬk·asg·ai′," ᵍnē′x·ᵍlaē Ts!E′nts!EnqaLaxs. K·!eō′ts!Emᵍlāwis nā′ᵍnaxmēq. Lā′ᵍlaē yā′q!ēg·aᵍɬē Tā′minasūstâlag·iᵍlaχᵘ: "Ǥē′lak·itsōᵍɬtsax·ō axsâ′la lā′xō kwau′xsâ," ᵍnē′x·ᵍlaē Tā′minasūstâlag·iᵍlaχᵘ. Lā′ᵍlaē Ō′ᵍmāɬ qā′sᵍid. Ǫā′sElē, axsâ′El lā′xē kwau′xsâ. Lā′ᵍlaē k·!îp!ē′tsōᵍlaē yixē x·ī′xsEmāla lEk·aa′ qaᵍs q!Enē′psEmtsaᵍwē yisē qō′litsaē qaᵍs k·!apē′L!Exōdayoē lāx Ō′ᵍmāɬ. "Ǫwā qwā qwā qwāx," ᵍnē′x·ᵍlaē Ō′ᵍmāɬ, la′ē q!Exq!usa′.

Ō′ᵍmāɬ kills the Thunder-Birds.

Lā′ᵍlaē Ō′ᵍmāɬ dō′xᵍwīdxēs ᵍnâ′qaᵍē qaᵍs lē wī′na lā′xē xā′xapēlaxa ku′nχwa. Lā′ᵍlaē axᵍē′dxē dzō′χum qaᵍs gwôᵍyî′mg·īlaē′dēq. Lā′ᵍlaē ǥwā′ɬa axā′ᵍyas Ō′ᵍmāɬ. Lā′ᵍlaē ᵍyā′laqas L!ē′sElag·iᵍla qa lēᵍs ɬ.ē′k·â lax k·!ō′lisEmɬas yis k·!ō′lis. Lā′ᵍlaē qā′sᵍida L!ē′sElag·iᵍla. "ɬ.ē′k·ōᵍmēᵍlaōsāsōx k·!ō′lisEmɬaq!ōs lāx Ō′ᵍmāɬ," ᵍnē′x·ᵍlaē L!ē′sElag·iᵍla. Lā′ᵍlaē ts!ō′χᵍwida yix k·!ō′lis yisē′s k·!ō′lisEmɬ. "Ǥwā′la x·ā′x·awaqᵘ," ᵍnē′x·ᵍlaē k·!ō′lis lā′xa L!ē′sElag·iᵍla. Lā′ᵍlaē qā′sᵍida yix L!ē′sElag·iᵍla lā′xē ts!ē′qwas. Laa′mᵍlāwis xwē′ɬᵍidEq lāx g·ī′ts!âsas k!wā′k!usg·abēdzōᵍlaē. Lā′ᵍlaē "χᵘ" ᵍnē′x·ᵍEl L!ā′L!Elsa. Lā′ᵍlaē aē′daaqa yix L!ē′sElag·iᵍla lāx k·!ō′lis. Lā′ᵍlaē: "Ǥē′lag·a axᵍē′dEq k·!ō′lēsEmɬdaōs," ᵍnē′x·ᵍlaē

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

Ō'ᵍmāł kills the Thunder-Birds.

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

L!ē'sElag·i^{s}la lāx k·!ō'lis. Lā'^{s}laē qā's^{s}ida yix k·!ō'lis. ^{s}mā'sḶē^{s}laē, lEmā'^{s}laχōḶ L!ā'^{s}lisa k·!ō'lēsEmłas yis k·!ō'lis. Lā'^{s}laē k·!ō'lis k·ō'χ^{s}wida lā'xēs k·!ō'lēsEmł. Lā'laaxaa axts!ō'dēs lā'xēs g·ē'ts!âs k!wā'k!usg·abēdzō^{s}laē g·ī'ts!âsas yis k·!ō'lēsEmłas k·!ō'lis. Qā's^{s}idē L!ē'sElag·i^{s}la. Lā'g·aEl lāx Ō'^{s}māł. Lā'^{s}laē axts!ōdala^{s}s lā'xēs dzō'χūmsgEm gwē'-k·ilaya' yix Ō'^{s}māł.

Lā'^{s}laē xwā'nał^{s}īda yix ts!ā'ts!a^{s}yas Ō'^{s}māł. Hō'x^{s}wał-ts!âEl lā'xē gwô^{s}yi'm. "Nō'gwaL k·!â'stoēL," ^{s}nē'x·^{s}laē L!ē'sElag·i^{s}la. Lā'^{s}laē L!ā'ɬ^{s}īda lāx bE^{s}nā'xas yisē ku'nχwa.

K!wā's^{s}Em^{s}lāwis ō'mpas yixē ku'nχwa. Lā'^{s}laē dō'x^{s}waLEla lā'xē gwô^{s}yi'm. "Qē'lag·a ^{s}nā'ɬ^{s}nEmsgEm^{s}nakulabEsai'," ^{s}nē'x·^{s}laxēs xunō'χ^{u}. Lā'^{s}laē q!ō'xts!ōda yisēs ku'nχumł qa^{s}s lē xā'p!īda. Ō'Em^{s}lāwis wēx^{s}ē'da gōgomā's yisē gwô^{s}yi'm. Lā'^{s}laē L!ē'sElag·i^{s}la xā'ps^{s}ELālaχwa. "Tsā, tsā," ^{s}nē'x·^{s}laē L!ē'sElag·i^{s}la, la'ē xā'ps^{s}ELālaχwa. Lā'^{s}laē k·!ē'-lax·^{s}ītsō^{s} yixē ku'nχwax·dē. Hanłtâ'sō^{s}El yis ha'mtsalats!ē. K·!ē'lak·asō^{s}las nān Ḷō ālanE'm. Lā'^{s}laē ɬE^{s}la' yixē ku'n-χwax·dē.

"Qē'lag·a Maē'ma^{s}ɬtsEm^{s}nakulabEsai'," ^{s}nē'x·^{s}laē ō'mpas. Lā'^{s}laē Ḷā'χulīła Maē'ma^{s}ɬtsEm^{s}nakulabEs. Q!ō'xts!ōda yisēs ku'nχumł; xā'p!ida. Lā'^{s}laē wē'^{s}xaLa^{s}ya lā'xē dE'msx·ē. Lā'laaxaē k·!ē'lax·^{s}ītsâ^{s} yixē Maē'ma^{s}ɬtsEm^{s}nakulabEsdē.

"Qē'lag·a, laa'm ō'dza'lag·iLa^{s}ya ts!ā'^{s}yax·dē," ^{s}nē'x·^{s}laē ō'mpas. Lā'^{s}laē Ḷā'χulīłē Yayū'duχ^{u}sEm^{s}nakulabEs qa^{s}s q!ō'xts!ōdē yisēs ku'nχumł. Lā'^{s}laē xā'p!ida. Laa'm^{s}lāwis ë'k·!ig·i^{s}la, lā'laxaas k·!ē'lax·^{s}īda yix nān Ḷō wī'waōk^{u} Ḷō L!ā'^{s}ē. Lā'^{s}laē aLEgE'mtsâ^{s} yis taqwa'. Lā'^{s}laē tē'x^{s}ida lā'xē ba^{s}nē'.

"Qē'lag·a Ḷā'χulīłōL Maē'mōgEm^{s}nakulabEsai'." Lā'^{s}laē Lā'χulīł. Q!ō'xts!ōda yisēs ku'nχumł. Lā'^{s}laē xā'p!īd. Ō'Em^{s}lā'wisē tsawā'q!ug·a^{s}ła. Laa'm^{s}laē la^{s}stō'lisa lāx g·ō'χwas. "Dā'ɬ^{s}īd, dā'ɬ^{s}īd, dā'ɬ^{s}īd, dā'ɬ^{s}īd," ^{s}nē'x·^{s}laē Ō'^{s}māł

The Whale started. What should there be! Behold! the whale mask of Whale came up blowing on the beach. Then Whale folded up his whale mask and put it into the bag, and it was an old piece of root in the bag of the whale mask of Whale. Mink started, and arrived at Ō′ᵍmāɬ's (house). Then Ō′ᵍmāɬ went into the whale that he had made of poles.

Then the younger brothers of Ō′ᵍmāɬ got ready, and they all went into the whale. "I shall be in the spout-hole," said Mink. Then the whale went down and came up below (the house of) Thunder-Bird.

The father of Thunder-Bird was sitting on the ground. Then he saw the whale. "Come, One-Whale-Carrier!" he said to his child. Then he put on his thunder-bird mask and went to grasp it. He just lifted the face of the whale. Then Mink was grasped. "Tsā, tsā," said Mink when he was grasped. Then Thunder-Bird was struck. His eye was stung by the wasp. He was killed by Grizzly Bear and the Wolf. Then Thunder-Bird was dead.

"Come, Two-Whale-Carrier!" said the father. Then Two-Whale-Carrier arose, put on his thunder-bird mask, and grasped (the whale). Then he lifted it out of the water, and Two-Whale-Carrier was also killed.

"Come, it is wrong with your younger brothers on the water," said the father. Then Three-Whale-Carrier arose, put on his thunder-bird mask, and grasped (the whale). He lifted it higher. Then the Grizzly Bear, the Wolves, and the Black Bear also struck him. His face was covered by the squid, and he fell down.

"Come, arise, Four-Whale-Carrier!" Then he arose and put on his thunder-bird mask and grasped (the whale). There just began to be the sound of dripping water. Then he carried it to the beach of his house. "Unfold,

lā'xēs dā'ɬdała. Lā'ᵍlaē qalō'tstōda lāx tɬêx·î'laᵍyas. Lā'ᵍlaē tē'xᵍīd. Lag·ā'lisᵍEmᵍlāwis lā'xē baᵍnē'. Wa, laa'm ᵍwī'waᵍla yixē xā'xapēlalaxsdē lāx sē'ẋumēᵍstāla.

19. Hā'daga (Raven-Sound-in-House).

Traditions of the L!a'L!asiqwEla.

(*Recorded by George Hunt.*)

Wä, hë'k·asLaxaEn nō'sᵍidayōL qak·ā'tsē g·î'lx·ᵍīdk·asasē K·!ēk·!â'däsa ᵍnEᵍmē'ma lā'k·asxa L!a'L!asiqwEla. Wä, hë'k·asᵍmaā'ᵍlasēxs g·ō'kwaē g·î'lk·asasō K·!ēk·!â'dēx lā'k·asEx ᵍwaē'dzaē. Wä, hë'k·asᵍEmᵍlaxat! g·ī'gamēᵍk·atsē ĢEᵍwaᵍxī'ɬē. Wä, lā'k·asᵍlaxaē k·!ē'dadk·ats Hā'daga. Wä, lā'k·asᵍlaxaē aᵍyî'lgwadk·āts DzE'ndzEngEɬExsEla ḷōkwā'sē Hayî'mg·EɬExsEla ḷōkwa'sē Mē'mg·ōlEmbEsē. Wä, lā'ᵍlaxaē Hā'daga ᵍnā'mōk·âla ḷōkwā'sē Ts!ä'xsâga.

Wä, lā'k·asᵍlaxaē hë'mEnālak·āsᵍEm lā'k·as qā'qEsEᵍla lā'xē abdzEgē'sk·āsasē g·ōkwā'.[1] Wä, lā'k·asᵍlaxaē maᵍɬk·ā'sē ᵍwēᵍwā'ts!äs Hā'daga. Wä, lā'k·asᵍlaxaē gā'gayadē Hā'dagäsa ɬek!wanā'ya. Wä, lā'k·asᵍlāxaē â'lak·as k!uyō'qᵘk·asē[2] g·ī'gamaᵍyas, yîk·ā'sEx ĢEᵍwaᵍxī'ɬ. Wä, lā'k·asᵍlaxaē hë'mEnālaEmxat! ë'k·!ēqElak·asē g·ō'kwaōtk·ā'sas ĢEᵍwaᵍxī'ɬē, qak·ā'sē waxaā'sas g·ō'kwaōtas. Wä, lā'k·asᵍlaxaē k·!ē'ᵍyask·as lā'lasgEᵍmak·ā'sē Hā'daga ḷōkwā'sē Ts!ä'xsâgäxēs g·ō'kwaōtaxs k!wē'ɬap!aē. Wä, lā'k asnaẋwaEmᵍlaxaē L!ō'paēsxē ë'x·ē ᵍnā'la. Wä, lā'k·asᵍlaxaē hëlk·!ā'lē Ts!äxsâgä'x Hā'daga qaᵍs lā'k·asaē lā'k·asxē apdzEgē'sasē g·ō'kwa. Wä, hë'x·ᵍīdk·āsᵍEmᵍlaxaē xwā'naɬᵍīdk·asē Hā'daga. Wä, lā'k·asᵍlaxaē hō'qunts!ēsk·āsē ᵍyEᵍyā'gasâla.[3] Wä, lā'k·asᵍEmᵍlaxaē lā'k·asL ᵍyā'ɬaɬ[4] lā'xē ts!ē'ts!Ek!wē'masē lā'k·asxē ā'waxstaᵍlisk·asē. Wä, hë'k·asᵍlaxaē g·ā'lag·iᵍwē Ts!ä'xsâga. Wä, lā'k·asᵍlaxaē E'lᵍxḷēk·asē Hā'daga.

Wä, lā'k·asᵍlaxaē Ts!ä'xsâga dō'xᵍwaLaxē ɬEᵍwa'. Wä,

unfold, unfold, unfold!" said Ō^{ɢ}māł to his folding canoe. Then it lay across the doorway. Then (the Thunder-Bird) fell down when it came to the beach. Then those were all killed that might have grasped those who go paddling about.

19. Hā'daga (Raven-Sound-in-House).

Traditions of the L!a'L!asiqwEla.

(*Recorded by George Hunt.*)

Now I will tell you a story about the ancestors of Those-who-throw-away, a clan of the Sea-Dwellers. It is said that the village of the ancestors of Those-who-throw-away was at River-in-Front. Their chief was Raven-Sound-in-House, and his princess was Hā'da-Woman; and he had for his attendants Smell-of-Canoe and Staying-in-Canoe, and Expert-Canoe-Calker; and Hā'da-Woman and Winter-Dance-Woman were friends.

They would all the time walk down to the beach at the other side of the point of the village. Hā'da-Woman had two dogs; and she had a grandmother, an old woman. Chief Raven-Sound-in-House was really proud; and his tribe were happy on account of the number of the tribe; and it is said Hā'da-Woman and Winter-Dance-Woman did not follow their tribe when they invited one another. One fine day when it was low water, Winter-Dance-Woman asked Hā'da-Woman to go to the other side of the point of the village. Hā'da-Woman got ready at once, and the friends went down to the beach. They were going to dig clams on the beach. Winter-Dance-Woman went ahead, and Hā'da-Woman followed her.

Now, Winter-Dance-Woman saw some sea-urchins, and

[1] Kwakiutl: g·ō'kula.
[2] Kwakiutl: LE'mga.
[3] Kwakiutl: ᶜnā'mōk·âla.
[4] Kwakiutl: dzē'k·ał.

lā′k·as^{s}laxaē k!wē′ta^{s}lōdk·asxē mō′sgEmē. Wä, hë′k·as-^{s}Em^{s}laxat! ā′łēk·āts lō′łxē mō′sgEmk·asē łE^{s}wa′xs g·ā′xk·asaē Hā′daga g·ā′x^{s}aLEla. Wä, lā′k·as^{s}laxaē dō′t!eg·a^{s}łē[1] Ts!ä′x-sâga. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "^{s}ya′k·asōL Hā′dag, wä′k·adzâs łEx^{s}wī′dk·asg·a łE^{s}wā′k· qak·ā′sExs â′laēx ë′x·a," ^{s}nē′x·k·as^{s}laxaē. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē dā′dōdālak·asē Hā′dagäq. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "^{s}yā′k·asōL Ts!ä′xsâg, gwā′k·as la ^{s}nē′x·k·asōL qak·ā′sg·în k·!ē′^{s}yask·asaēx· ^{s}nēx·qEn dō′gułk·āsaēxg·în łExwē′g·axē łE^{s}wa′," ^{s}nē′x·k·as^{s}laxaē. Wä, lā′k·as^{s}laxaē ē′t!eg·a^{s}ł dō′t!eg·a^{s}łē Ts!ä′xsâga. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "^{s}ya′k·asōL k·!ē′^{s}yāsk·asLāxaEn gwā′-gwēx·s^{s}ālak·asL lōL, qak·ā′sExs âlak·āsaēx awu′lx·îs łE^{s}-wē′xsdxō łE^{s}wā′x," ^{s}nē′x·k·as^{s}laēx.

Wä, hë′x·^{s}īdk·ās^{s}Em^{s}laxaē Hā′daga ō′q!usEx dō′dEmasēs[2] nâ′xsâlagā′^{s}wa. Wä, lā′k·as^{s}Em^{s}laxaē tsō′x̣^{s}wīdk·asxē łē′^{s}łE-^{s}wā′x·dē qak·ā′ts łEx^{s}wī′dē. Wä, ō′kwas^{s}Em^{s}laxaē Ts!ä′x-sâga lā′k·as x·ī′ts!ax·ax. Wä, hë′k·as^{s}laxaē lā′k·as ^{s}wī′l-q!Esxē ma^{s}łtsE′mk·asaxs lā′k·asaē dō′t!eg·a^{s}łē Ts!ä′x·sâga. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "K·āx, k·āx, k·āx; łExu^{s}la′, łExu^{s}la′, łExu^{s}la′; k·!ē′dēła′sg·a Ge^{s}wa^{s}xī′ł," ^{s}nē′x·k·as^{s}laxaē. Wä, wā′x·k·ās^{s}Em^{s}laxaē Hā′daga bElk·!ā′lak·āsEx qa k·!ē′-^{s}yask·asēs hë gwīk·!ā′lē. Wä, ō′kwas^{s}Em^{s}laxaē hā′shasa ^{s}lā′q!wālak·as ^{s}nē′x·a: "K·āx, k·āx, k·āx; łExu^{s}la′, łExu^{s}la′, łExu^{s}la′; k·!ēdeła′s Ge^{s}wa^{s}xī′ł," ^{s}nē′x·^{s}laxaē. Wä, lā′k·as-^{s}Em^{s}lāxaē wā′x·k·asē Hā′daga axō′dk·asxēs qē′qEnxōłts!ā′-na^{s}ē mō′sgEm yi^{s}yä′gwik·îla. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "^{s}ya Ts!ä′xsâga, lā′k·as^{s}EmxaEn hEła′x^{s}īdk·asLEsg·în mō′s-gEmk·asEx· yiyä′gwik·îla lōL qa^{s}s k·!ē′^{s}yask·ā′saōs gwā′-gwēx·s^{s}āla lā′k·asxEn łE^{s}wē′na^{s}yaxē łE^{s}wa′," ^{s}nē′x·k·as^{s}laxaē. Wä, ō′kwas^{s}Em^{s}laxaē Ts!ä′xsâga lā′k·as lā′sgEmdxē tE′n-k·!ak·asbidza^{s}wē qa^{s}s lā′k·asē gwē′gEm^{s}la lā′k·asxē g·ōkwā′. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "K·āx, k·āx, k·āx; mā′wawō, mā′wawō, mā′wawō; łExu^{s}la′, łExu^{s}la′, łExu^{s}la′; k·!ē′dēł-k·ā′sg·as Ge^{s}wa^{s}xī′ł," ^{s}nē′x·k·as^{s}laxaē.

she picked up four of them. When she had just taken the four sea-urchins, Hā′da-Woman came up to her. Then Winter-Dance-Woman spoke, and said, "O Hā′da-Woman! Now do eat these sea-eggs, for they are really good." Thus she said to her. Hā′da-Woman replied to her, and said, "O Winter-Dance-Woman! Don't say that, for I do not wish to be seen eating sea-eggs." Thus she said to her. Then Winter-Dance-Woman spoke again, and said, "Oh, I am not going to talk about you, for you really desire to eat the sea-eggs." Thus she said to her.

Then Hā′da-Woman believed what the one who was wiser than she said. She broke the sea-eggs and ate them. Winter-Dance-Woman was just watching her. After she had eaten two, Winter-Dance-Woman spoke, and said, "K·āx, k·āx, k·āx, she is eating on the rocks, she is eating on the rocks, she is eating on the rocks, the princess of Raven-Sound-in-House!" Thus she said. Hā′da-Woman tried to forbid her to act in this manner; but she only shouted louder, saying "K·āx, k·āx, k·āx, she is eating on the rocks, she is eating on the rocks, she is eating on the rocks, this princess of Raven-Sound-in-House!" Hā′da-Woman tried in vain to take her four arm-rings, and said, "O Winter-Dance-Woman! I will pay you with these my four arm-rings if you will not talk about my eating sea-eggs." Thus she said to her. Winter-Dance-Woman just went up a small hill, turned towards the village, and said again, "K·āx, k·āx, k·āx, mā′wawō, mā′wawō, mā′wawō, she is eating sea-eggs on the rocks, she is eating sea-eggs on the rocks, she is eating sea-eggs on the rocks, this princess of Raven-Sound-in-House!" Thus she said.

[1] Kwakiutl: yā′q!eg·aᵉɬ.

[2] Kwakiutl: wāɬdɛm.

Wä, lā'k·as^{ɛ}Em^{ɛ}laxaē ā'mał^{ɛ}ā'ɫEłk·ātsē g·ōkwā' lā'xēx. Wä, lā'k·as^{ɛ}Em^{ɛ}laxaē xā'sbEx^{ɛ}wīdk·asē g·ō'kwaōtas. Wä, lā'k·as^{ɛ}Em^{ɛ}laxaē dzE'lx^{ɛ}wīdk·asē Ts!ä'xsâga qa^{ɛ}s lä nä'^{ɛ}naxwa. Wä, g·î'lk·as^{ɛ}Em^{ɛ}laxaē lā'g·aak·asē Ts!ä'xsâga lā'k·asEx g·ō'xwas ĢE^{ɛ}wa^{ɛ}xī'łē; wä, hë'x·^{ɛ}īdk·adzā'Em^{ɛ}laxaē ^{ɛ}nē'x·ē Ts!äxsâgäx: "K·āx, k·āx, k·āx; mā'wawō, mā'wawō, mā'wawō; łExu^{ɛ}la', łExu^{ɛ}la', łExu^{ɛ}la'k·asēs k·ē'dēłaōs ĢE^{ɛ}wa^{ɛ}xī'ɬ," ^{ɛ}nē'x·k·as^{ɛ}laxaē. Wä, hë'x·^{ɛ}īdk·as^{ɛ}Em^{ɛ}laxaē ĢE^{ɛ}wa^{ɛ}xī'łē dō'tleg·a^{ɛ}ła. Wä, lā'k·as^{ɛ}laxaē ^{ɛ}nē'x·a: "^{ɛ}mâ, ^{ɛ}mâ, ^{ɛ}mâ, ^{ɛ}mā'^{ɛ}wak·asōL ts!ā'ts!E^{ɛ}yak·as." Wä, hë'x·^{ɛ}īdk·as^{ɛ}Em^{ɛ}laxaē lā'k·asē g·ō'kwaōtas lā'k·as łEkumā'xElax sä'läsēs g·ig·ō'xwē, qak·ā'ts ^{ɛ}mō'xsēs lā'k·asxēs xwā'xwak!una. Wä, g·î'lk·as^{ɛ}Em^{ɛ}laxaē ^{ɛ}wī'^{ɛ}lak·as^{ɛ}la k·!î'lx^{ɛ}īdk·asē ĢE^{ɛ}wa^{ɛ}xī'łaxē gwīgu'ldēłasēs g·ig·ō'xwaxs lā'k·asaē ɫEx^{ɛ}ē'd. Wä, lā'k·as^{ɛ}Em^{ɛ}laxaē lā'k·asL lā'xō ë'x·ēx awī'^{ɛ}nagwis LE'gadk·ats L!EL!aā'xwē.

Wä, lā'k·as^{ɛ}Em^{ɛ}laxaē k·!ē'^{ɛ}yas q!ā'ōLak·asē ĢE^{ɛ}wa^{ɛ}xī'łaxēs abE'mpaxs lā'k·asaē dzE'mg·a^{ɛ}lîłaxē q!Ex·sEmā'^{ɛ}lîła k!wâ'x·mōtk·atsē sā'guma lā'k·as^{ɛ}Em^{ɛ}laxaē axts!ō'dk·asē łEk!wanā'^{ɛ}yas lā'k·asxē ts!ētsla^{ɛ}x^{u}mō'tē.

Wä, lā'k·as^{ɛ}Em^{ɛ}laxaē g·ō'kwēlak·asē ĢE^{ɛ}wa^{ɛ}xī'łē ɫōkwā'sēs g·ō'kwaōtē lā'k·asEx L!EL!aā'xwē. Wä, lā'k·as^{ɛ}Em^{ɛ}laxaē dzā'qwak·asExs g·ā'xk·asaē nä'^{ɛ}naxwē Hā'daga ɫōkwā'sēs ma^{ɛ}łē' ^{ɛ}waō'ts!E. Wä, lā'k·as^{ɛ}Em^{ɛ}laē dō'x^{ɛ}waLaxē g·ō'x^{u}dEmsk·ā'saxs lā'k·asaē ō'kwas^{ɛ}Em^{ɛ}la qē'xâgE'msa. Wä, hë'x·^{ɛ}īdk·adzaEm^{ɛ}laxaē q!apl!ē'x·^{ɛ}īdk·asxē k·!ā'k·!obānē qa sä'läk·atsēs g·ō'x^{u}k·asbī'dza^{ɛ}wē. Wä, lā'k·as^{ɛ}Em^{ɛ}laxaē łā'laxwīlak·as qak·ā'ts lEx^{ɛ}u'ldzEma qak·ā'sExs ^{ɛ}wī'^{ɛ}lak·as^{ɛ}maē k·!î'lxEkwa lEq!usē'. Wä, lā'k·as^{ɛ}laxaē pâ'^{ɛ}ē ma^{ɛ}łē' ^{ɛ}waō'ts!E. Wä, lā'k·as^{ɛ}laxaē xE'lpsä^{ɛ}laxē lā'gwīłmō'tē. Wä, hë'k·as·^{ɛ}Em^{ɛ}laxaē la q!aā'sk·ā'tsē ^{ɛ}nE'mē ^{ɛ}wa'ts!Exē dza^{ɛ}mē'łk·asē q!Ex·sEmā'^{ɛ}lîłē k!wâ'x·mōtk·atsē sā'gum. Wä, hë'x·^{ɛ}īdk·ās·^{ɛ}Em^{ɛ}laxaē Hā'daga ax^{ɛ}ē'dk·āsEx qak·ā'ts x·ā'x·ēq!Ex·^{ɛ}īdk·āsēx. Wä, lā'k·as^{ɛ}Em^{ɛ}laxaē gu'ldadx·īd lā'k·asxēq. Wä.

Now she was heard by the people in the village, and the tribe understood her. Then Winter-Dance-Woman ran and went home; and as soon as she arrived at the house of Raven-Sound-in-House, she said to him, "K·āx, k·āx, k·āx; mā'wawō, mā'wawō, mā'wawō; she is eating sea-eggs on the rocks, she is eating sea-eggs on the rocks, she is eating sea-eggs on the rocks the princess of Raven-Sound-in-House!" Then Raven-Sound-in-House spoke, and said, "Let us move, let us move, let us move, let us move, you, my younger brothers;" and at once his tribe pulled down the roof-boards of their houses, and they loaded them on their canoes; and as soon as they were all on board, Raven-Sound-in-House put out the fires in the houses, and they started. They were going to a good beach, the name of which is Kelp-Place.

Now they said that Raven-Sound-in-House did not know that his mother had gone and buried a burning slow-match (made of) fern-root. The old woman had put it into a clam-shell.

Raven-Sound-in-House and his tribe began to build houses at Kelp-Place. In the evening Hā'da-Woman, with her two dogs, came home. Then she saw that the village site was quite bare (without a house). Then she gathered together old mats to make a roof for her little house. She was hard up for something to start a fire, for all the fires on the ground were extinguished, and her dogs were hungry. Then they scratched the old fireplaces, and there it is said one of the dogs found buried under the floor of the house a burning slow-match made of fern-root. Hā'da-Woman took it at once, and she started a fire with it. Now she began to have a

lā′k·as^{g}Em^{g}laxaē maō′sak·asxēs[1] g·ō′ẋwē ḷōkwā′sExs lā′k·asaē ^{g}yā′ɬaxē ts!ēts!Ek!wē′masē qak·ā′ts lā′k·!EsEla.

Wä, lā′k·as^{g}Em^{g}laxaē g̱ä′ɬak·āsExs lā′k·asaē ẋu′ls^{g}īdk·asē Hā′daga. Wä, lā′k·as^{g}Em^{g}laxaē haxhaq!u′sk·asē ma^{g}ɬē′ ^{g}waō′ts!E. Wä, lā′k·as^{g}laxaē Hā′daga dā′dōta^{g}max. Wä, lā′k·as^{g}laxaē ^{g}nē′x·a: "^{g}ya′k·asōL ^{g}wa′ts!, wä′k·asnē^{g}sḷas bEkumā′lōL qak·ā′sEn ^{g}yā′laqak·asōL qas lā′k·asaōs ax^{g}ē′dk·asxē taxE′ma qak·ā′sEn LEqē′la." Wä, lā′k·as^{g}laxaē dō′t!eg·a^{g}ɬē ^{g}wa′ts!E: "^{g}yîk·ā′sg·în ^{g}mā′saēk·? K·!ē′^{g}yasaē′ḷEn bEkumā′la^{g}maa? K·!ē′^{g}yas^{g}maē′ḷEn lā′k·asL ax^{g}ē′dk·asLEqē′nē,"[2] ^{g}nē′x·k·as^{g}laxaē. Wä, lā′k·as^{g}Em^{g}laxaē lā′wElsk·asē ^{g}wā′ts!E lā′xē g·ō′ẋwē. Wä, lā′k·as^{g}laxaē ē′t!eg·a^{g}ɬk·as dō′t!eg·a^{g}ɬk·asē Hā′dag̱axē ^{g}nE′mē ^{g}wa′ts!E. Wä, lā′k·as^{g}Em^{g}laxaē ^{g}nē′x·Ex: "^{g}ya′k·asōL ^{g}wats!, wä′k·as^{g}nēsḷas bEkumā′lōL qak·ā′sEn ^{g}yā′laqak·asōL qas lā′k·asaōs ax^{g}ē′dk·asxē L!ō′p!Ex·asē alē′^{g}wasē qak·ā′sEn yaē′LElak·asxEn LEqē′lak·asLa," ^{g}nē′x·k·as^{g}laē. Wä, hë′x·^{g}īdk·adzaEm^{g}laxaē ^{g}wa′ts!E dā′dōdālax. Wä, lā′k·as^{g}laxaē ^{g}nē′x·a: "^{g}ya′k·asōL, yî′k·asg·în ^{g}mā′saēx· k·!ē′^{g}yasaēḷEn bEkumā′la^{g}maa?" ^{g}nē′x·k·as^{g}laxaēxs lā′k·asaē lā′wEls lā′xē g·ō′ẋwē.

Wä, k·!ē′^{g}yask·adzā′^{g}laxaē g̱ä′ɬak·asExs g·ā′xk·asaē hō′g̱wīɬ^{g}īdk·asē ma^{g}ɬē′ ^{g}waō′ts!E ēō′xLēk·îlaxēs lā′k·asdē axsō′kwāsa taxE′ma, ḷōkwā′sē L!ō′p!Ex·ē qak·ā′ts ax^{g}ā′lɬak·asēs lā′k·asxē g·ō′ẋwē. Wä, hë′x·^{g}īdk·adza′Em^{g}laxaē Hā′daga ax^{g}ē′dk·asxē taxE′mk·asē qak·ā′ts lā′x·LEndk·āsaēx. Wä, lā′k·as^{g}Em^{g}laxaē ax^{g}ē′dk·asxē k·!îpLā′^{g}la qak·ā′ts x·ī′g·ayōxē xEẋ^{g}una′k·asasē taxE′mē. Wä, g·î′lk·adzā′Em^{g}laxaē ^{g}wī′^{g}lâmask·asxē xEẋ^{g}unä′sē taxEmē′ lā′k·asaē pā′x·^{g}īdk·asxē L!ō′p!Ex·ē. Wä, g·î′lk·adzaEm^{g}laxaē ^{g}wī′^{g}la paā′ẋwē L!ō′p!Ex·axs lā′k·asaē hë′x·^{g}īdk·as^{g}Em k·!î′lx·^{g}īdk·asEx. Wä, lā′k·as^{g}Em^{g}laxaē LEqē′lak·asEx. Wä, ^{g}wī′^{g}laōxk·adzē′^{g}laxaē g̱ē′x·^{g}īdk·asExs lā′k·asaē g̱wā′ɬk·asē ma^{g}ɬtsE′mē LE′LEg̱Ema, lā′k·as^{g}laxaē mE′lx·^{g}īdk·asxē xEẋ^{g}unā′x·däsē taxE′mē qā′k·as q!E′ldzaā′^{g}nE^{g}wak·ātsē LE′LEg̱Emē.

fire in this manner. Then she worked at her house, and she also went to dig shell-fish for her food.

When she had finished, she felt downcast. Her two dogs were lying down on the ground, and Hā'da-Woman tried to speak to them. She said, "Oh, you dog, I wish you were a man, that I might send you for what I want to get, I mean cedar-twigs to make a fish-trap." Then the dog spoke. "What do you think I am? Am I not a man? Will I not go and get them?" Thus he said to her. Then, it is said, the dog went out of the house, and Hā'da-Woman spoke to the other dog. She said to him, "O dog! I wish you were a man, that I might send you to go and get spruce-root to tie my fish-trap that I am going to make." Thus she said. Immediately the dog answered, and said, "Oh, what do you think I am? Am I not a man?" Thus he said, and went out of the house.

It was not long before the two dogs came and entered the house, carrying on their backs cedar-twigs and the spruce-roots which they had gone to get, and they put them down on the floor of the house. Immediately Hā'da-Woman took the cedar-twigs and put them on the fire, and she took the tongs and stripped the bark off the cedar-twigs. As soon as the bark of the twigs was off, she split the spruce-roots; and when the roots were split, she at once wove a basket. She made a fish-trap. It did not take long before she had finished two fish-traps; and she plaited a rope out of the bark of the cedar-twigs for an anchor-line for her fish-traps.

[1] Kwakiutl: ē'axᵋēd.

[2] Kwakiutl: axᵋē'dɛqē.

Wä, lā′k·as^{g}Em^{g}laxaē dzā′qwa. Wä, lā′k·as^{g}Em^{g}laxaē ^{g}nā′x·^{g}īdk·asxē gaā′la, lā′k·asaē gā′g·ōstâxē gaā′la. Wä, hë′x·^{g}īdk·adzaEm^{g}laxaē Hā′daga k·!ō′qulił̣ak·asxē ma^{g}ɬtsE′mē LĒ′LEGEma. Wä, lā′k·as^{g}Em^{g}laxaē k·!ō′qunts!E ^{g}yā′lax. Wä, lā′k·as^{g}Em^{g}laxaē lā′k·asL lā′xē a^{g}wī′ɬba^{g}ē. Wä, lā′k·as-^{g}laxaē ^{g}yā′laq!ālaxē mā′^{g}ɬk·asē ^{g}waō′ts!E qa lā′k·asēs ax^{g}ē′dk·āsEx xō′^{g}la. Wä, hë′x·^{g}īdk·adzaEm^{g}laxaē lā′k·asē dēdō′t!āla ^{g}waō′ts!E. Wä, k·!ē′^{g}yask·adza^{g}laxaē gä′ɬak·asExs g·ā′xk·asaē aē′daax^{g}ēdk·asē ^{g}waō′ts!E dedā′laxē q!ē′nEmk·asē xō′^{g}la. Wä, hë′x·^{g}īdk·as^{g}Em^{g}laxaē Hā′daga ax^{g}ē′dk·asxē xō′^{g}lē qak·ā′ts tEpts!â′lē^{g}s lā′k·asxē LĒ′LEGEm. Wä, lā′k·as-^{g}laxaē ts!Exste′ndk·atsē ^{g}nE′msgEmk·asē LEGE′ma. Wä, lā′k·as^{g}laxaē ^{g}nē′x·a: "Wä, hë′k·asxaEn lā′lâL!asōkwas qa mä′ts!âkwasLōsē Q!ō′mogwa^{g}ya," ^{g}nē′x·k·as^{g}laxaē Hā′daga. Wä, lā′k·as^{g}laxaē ē′t!ēd ax^{g}ē′dk·asxē ^{g}nE′msgEmk·asē LEGEma qak·ā′ts ts!Exste′ndk·asēx. Wä, lā′k·as^{g}laxaē ^{g}nē′x·a: "^{g}ya LEGE′m, hë′k·asLaxaas mä′ts!âkwasLē ŗE^{g}wE′lga^{g}mas Q!ō′mogwa^{g}ya," ^{g}nē′x·k·as^{g}laxaē. Wä, k·!ē′^{g}yask·adzā′^{g}laxaē gEyî′nsElak·āsē LEGE′maxs lā′k·asaē dE′nx·^{g}īdk·asxē LEGE′mk·asē. Wä, lā′k·as^{g}laxaē â′lak·as^{g}l qō′t!āk·asxē xu′ldzōsē. Wä, lā′k·as^{g}laxaē dō′t!eg·a^{g}ɬk·asē Hā′daga. Wä, lā′k·as-^{g}Em^{g}laxaē ^{g}nē′x·a: "^{g}mā′sk·adzēs g·ā′xēɬk·asaōs qak·ā′sg·în k·!ē′^{g}yask·asaēx·sō′kwas ^{g}yā′lag·î^{g}las. Hë′k·asaēx· ^{g}yā′lag·i^{g}lē Q!ō′mogwa^{g}ya," ^{g}nē′x·k·as^{g}lāxaēxs lā′k·asaē gux^{g}ā′lōdk·atsē xu′ldzōsē.

Wä, lā′k·as^{g}laxaē ē′t!ēd ts!Exste′ndk·atsē LEGEmē′. Wä, lā′k·as^{g}Em^{g}laxaē ^{g}nē′x·a: "Lā′k·as^{g}Emɬxaas mä′ts!âɬxē Q!ō′-mogwa^{g}ya," ^{g}nē′x·k·as^{g}laxaē. Wä, lā′k·as^{g}laxaē ē′t!ēd dE′nx·^{g}īdxē ^{g}nE′msgEmē LEGEma′. Wä, lā′k·as^{g}Em^{g}laxaē qō′t!axaaxē â′lä ō′^{g}mas xwēxu′ldzōsa. Wä, hë′k·as^{g}Em^{g}laxat! dō′dEms Hā′dagäx. Wä, lā′k·as^{g}Em^{g}laxat! ^{g}nē′x·a: "^{g}ya′x·da^{g}xōLg·în k·!ē′^{g}yask·asaēx·sōkwas ^{g}yā′lag·i^{g}las. Hë′-k·asaēx· ^{g}yā′lag·i^{g}lē ŗEwE′lga^{g}mäs Q!ō′mogwa^{g}ya," ^{g}nē′x·-^{g}k·ās^{g}laxaē. Wä, lā′k·as^{g}laxaē gux^{g}ā′^{g}lōdk·asEx. Wä,

Now it was evening; and in the morning, when day came again, she arose early. Immediately Hā'da-Woman carried the two fish-traps in her hands. She carried them down to the rocks. She was going to the point of land. Then she sent the two dogs to go and get some mussels. The speaking dogs went at once, and it was not long before the dogs came back, bringing many mussels. Hā'da-Woman took the mussels at once and broke them to pieces, and threw them into the fish-traps. Then she threw one of the traps into the water; and she said, "I want to obtain Wealthiest in this trap." Thus said Hā'da-Woman. Then she took the other fish-trap and threw it into the water, and said, "O fish-trap! I want you to catch the prince of Wealthiest." Thus she said. The fish-traps had not been under water long when she pulled them up again. They were really full of kelp-fish. Then Hā'da-Woman spoke, and said, "Why did you come, for, working on this rock I did not want to catch you. I am trying to catch Wealthiest on this rock." Thus she said, while she poured the kelp-fish out on the rock.

Then she again threw the fish-trap into the water, and said, "Now you will catch Wealthiest." Thus she said to it. Then she pulled up also the other fish-trap, and it is said it was full of really large kelp-fish; and Hā'da-Woman at once said what she had said before. Then she also said, "O you! I don't want to catch you, working on this rock. I want to catch the prince of Wealthiest on this rock." Thus she said. Then she poured them

lā′k·as^{s}laxaē ĕ′t!ēd ts!EXSTE′ndxē LEG̣EMĒ′. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "Wä, hë′k·asxaEn wałaq!ā′lasōkwāsē Q!ō′mogwa^{s}ya qak·ā′ts mä′ts!ōs," ^{s}nē′x·k·as^{s}laxaē.

Wä, lā′k·as^{s}Em^{s}laxaē ē′t!ēd dE′nx·^{s}īdxē LEG̣EMĒ′. Wä, lā′k·as^{s}Em^{s}laxaē qō′t!axē xwēxu′ldzōsē. Wä, lā′k·as^{s}Em^{s}laxaē Hā′daga ^{s}nē′x·a: "^{s}ya′k·asōL, k·!ē′^{s}yask·asaēx·sōkwas ^{s}yā′lag·i^{s}las. Hë′k·asaēx· ^{s}yā′lag·i^{s}lē Ḷ.EWE′lga^{s}mäs Q!ō′mogwa^{s}ya," ^{s}nē′x·k·as^{s}laxaēxs lā′k·asaē gux^{s}ā′lōdk·āsaēx. Wä, lā′k·as^{s}Em^{s}laxaē ē′t!ēd ts!EXSTE′ndk·asxēs LEG̣EMĒ′. Wä, lā′k·as^{s}Em^{s}laxaē ē′t!ēd dE′nx·^{s}īdk·asxē LEG̣EMĒ′. Wä, lā′k·as^{s}Em^{s}laxaē dō′x^{s}waLaxē â′lä lā′k·as ë′x·sōx̣^{u} bEgwā′nEm k!wā′ts!âxē LEG̣EMĒ′. Lā′k·as^{s}laxaē amā′^{s}ēk·asbidza^{s}wē g·î′ldasē ha′nē^{s}x^{u}ts!â lā′k·asxē LEG̣EMĒ′. Wä, lā′k·as^{s}Em^{s}laxaē g·ō′x̣^{u}k·asbidza^{s}wē axE′nē^{s}xwē lā′k·asxē apsā′ne^{s}x^{u}ts!âk·asasē LEG̣EMĒ′. Wä, g·î′lk·as^{s}Em^{s}laxaē Hā′daga dō′x^{s}waLaxē ë′x·sōx̣wē bEgwā′nEma lā′k·asaē dō′t!eg·ā^{s}ła. Wä, lā′k·as^{s}laxaē ^{s}nē′x·ē Hā′dag̣äx: "Wä, sō′kwas^{s}maē Q!ō′mogwē^{s}sa, yîk·ā′sxEn LEqā′sōkwasa?" ^{s}nē′x·k·as^{s}laxaē. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē ë′x·sōx̣wē bEgwā′nEm dā′dōdalax. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "^{s}ya′k·asōL, nō′gwak·as^{s}Emxat! Ḷ.EWE′lg̣E^{s}masē g·ī′g̣ama^{s}yaē Q!ō′mogwa^{s}ya. Wä, lā′k·asLaxaEn g̣Eg·ā′dk·asLōs," ^{s}nē′x·k·as^{s}laxaē. Wä, hë′x·^{s}īdk·adzā′Em^{s}laxaē Hā′daga dō′t!eg·a^{s}ła. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "Wä, gē′lak·as^{s}la adä′, lā′k·as^{s}Emxaen wā′nałak·asa. Wä, gē′lag·a qEns lā′k·asē laō′sdēsa!" ^{s}nē′x·k·as^{s}laxaē.

Wä, lā′k·as^{s}Em^{s}laxaē ë′x·sōx̣wē bEgwā′nEm ax^{s}wułts!ō′dk·asxē g·î′ldask·āsbidza^{s}wē Ḷ.ōkwā′sē g·ō′x̣^{u}k·asbidza^{s}wē lā′k·asxē LEG̣EMĒ′. Wä, lā′k·as^{s}laxaē dā′lak·āsEx. Wä, lā′k·as^{s}Em^{s}laxaē Ḷ.ē′g̣adk·asē LEg̣ā′sk·asas Hā′dag̣äx Ḷ.EWE′lg̣a^{s}ma^{s}yas Q!ō′mogwa^{s}yas LEg̣ä′dē. Wä, g·î′ldzaEm^{s}laxaē lā′g·aak·āsē ë′x·sōx̣wē bEgwā′nEm lā′k·āsEx ya^{s}x^{u}mō′tasē yîxwa′, lā′k·asaē ha′ng·a^{s}līsaxē g·î′ldask·asbidza^{s}waxs lā′k·asaē qapō′dk·āsEx yîkwE^{s}yā′yasē g·î′ldasē. Wä, lā′k·as^{s}laxaē ax^{s}wułts!ō′dk·asxē amē′k·asbidza^{s}wē gwô^{s}yî′ma qak·ā′ts

out on the rock. Then she threw the fish-trap again into the water, and said, "That is what I wish for. It is that you catch Wealthiest." Thus she said to it.

Then she pulled up the basket-trap again, and it was full of kelp-fish. Then Hā'da-Woman said, "O you! I am not working for you on this rock. I am trying to catch the prince of Wealthiest on the rock." Thus she said while she poured them out. Then she threw the fish-trap into the water again, and again she pulled it up. Then she saw a really handsome man sitting in the fish-trap; and a little small box was at one end in the fish-trap, and a little house was put down in the other corner of the fish-trap. As soon as Hā'da-Woman saw the handsome man, she spoke, and said to him, "Are you Wealthiest, whom I am trying to catch in my fish-trap?" Thus she said to him. The handsome man replied to her at once, and said on his part, "O you! I am the prince of Chief Wealthiest. I will have you for my wife." Thus he said to her. Hā'da-Woman spoke at once, and said, "Thank you, my dear! I am poor now. Come, and let us go up from the beach." Thus she said.

Then the handsome man took the little box and the little house out of the fish-trap, and he carried them. The name of the place where Hā'da-Woman caught the prince of Wealthiest is Having-Fish-Traps. As soon as the handsome man came up to the high-water mark, he put down his little box, and he took off the cover of the box, and he took out of it a little small whale, and he put it down at the foot of the bushes; and he took out another whale also; and as soon as he had put it down

k·!ōt!ā′lisēs lā′k·asxē ōbâ′ˢlisē. Wä, lā′k·asˢlaxaē ē′tˢēdk·ās axˢwułts!ō′dk·asxē hë′k·asˢmaxat! gwē′x·sē gwôˢyî′mk·asˢEmˢlaxaē. Wä, g·î′lk·adzāEmˢlaxaē axˢā′lisak·asqēxs lā′k·asaē ō′ˢmasˢīdk·asē maˢłk·ā′sē gwēgwôˢyî′ma. Wä, lā′k·asˢEmˢlaxaē ë′x·soxwē bEgwā′nEm dō′t!eg·aˢła. Wä, lā′k·asˢlaxaē ˢnē′x·a: "Hë′k·asˢEm g·ō′łēlaˢyōsEn ō′mpk·asaēk·," ˢnē′x·ˢlaxaē. Wä, lā′k·asˢlaxaē Hā′daga dō′t!eg·aˢła. Wä, lā′k·asˢlaxaē ˢnē′x·a: "ˢya, adä′, wä, gē′lak·as ˢlā′g·a qEns lā′k·as lā′g·aē lā′xEn g·ō′xwax," ˢnē′x·k·asˢlaxaēx. Wä, lā′k·asˢEmˢlaxaē hō′xˢwusdēsk·asa. Wä, lā′k·asˢEmˢlaxaē hō′gwił°ˢīdk·as lā′xē k·!ā′k·!ōbānäsgEmē g·ō′xwa. Wä, g·î′lk·asˢEmˢlaxaē dō′xˢwaLax g·ō′xwas Hā′dagäxs lā′k·asaē dō′t!eg·aˢła. Wä, lā′k·asˢlaxaē ˢnē′x·a: "Wä′g·ił lā′x·Ens ē′k·wak·asłxō q!wā′sq!uxāx nEqāp!Enx·k·asLē wā′sgEˢmask·asLasē. Wä, lā′k·asLē nEqā′p!Enx·k·asLē wā′dzEgīlask·asLasē," ˢnē′x·k·asˢlaxaēxs lā′k·asaē hō′qawEls lā′k·asxē k·!ā′k·!ōbānasgEmē g·ō′xwa. Wä, lā′k·asˢEmˢlaxaē ˢnEmā′lak·as ˢmaō′sˢīdk·asē Hā′daga ļōkwā′sē ë′x·sōxwē bEgwā′nEma. Wä, k·!ē′ˢyask·Edzā′ˢlaxaē gē′x·ˢīdk·āsExs lā′k·asaē gwā′ł-k·asē ˢmaō′saˢyas. Wä, lā′k·asˢlaxaē ë′x·sōxwē bEgwā′nEm axˢē′dk·asxē g·ō′xᵘk·asbidzaˢwē qak·ā′ts axˢE′lsk·asēx lā′k·asxē ˢnExts!ō′lsasēs ˢmaō′saˢē. Wä, g·î′ldzāEmˢlaxaē axˢE′lsk·āsē g·ō′xᵘkwasbidzaˢwaxs lā′k·asaē ō′ˢmasˢīd. Wä, lā′k·asˢEmˢlaxaē k·ā′maxk·ā′maq!aˢstowē t!êx·î′läsē ō′ˢmasē g·ō′xwa. Wä, lā′k·asˢEmˢlaxaē axˢwułts!â′laxē ˢnā′xwa qak·ā′ts dā′daōmaxē heshā′ˢmaˢē ļōkwā′sē ts!Ebā′ts!ē.

Wä, lā′k·asˢEmˢlaxaē gwā′łk·asē g·ō′xwas. Wä, lā′k·asˢEmˢlaxaē â′lax·ˢīd łā′wadk·asē Hā′dagäsē ļEwE′lgEˢmäs Q!ō′mogwaˢē. Wä, g·î′lk·adzāEmˢlaxaē gwā′łk·asē hā′yasEk·âläxs lā′k·asae dō′t!eg·aˢłē Hā′dagäxē ma′ˢłk·asē ˢwaō′ts!äxē lā′k·asē dzā′qwa. Wä, lā′k·asˢEmˢlaxaē ˢnē′x·a: "Wä′g·ik·ā′sLEla hax·ō′kwasLōL; wä, hë′k·asˢEmłxaas dō′dEmk·asLē: 'hax·ō′ qa g·ō′kwaōtsg·a ˢyā′ak·,' ˢnē′x·k·asLEs," ˢnē′x·ˢlaxaē. Wä, hë′x·ˢīdk·asˢEmˢlaxaē ˢwaō′ts!E hax·â′.

on the beach, the two whales became large. Then the handsome man spoke, and said, "This food is given to me by my father." Thus he said to her. Then Hā'da-Woman spoke, and said, "Oh, my dear, welcome! Let us go to my house." Thus she said to him. Then they went up from the beach, and they entered the house covered with old mats. As soon as he saw the house of Hā'da-Woman, he spoke, and said, "Let us go and clear from bushes (a place) ten fathoms in length and ten fathoms in breadth." Thus he said to her, and went out of the house made of old mats. Then Hā'da-Woman and the handsome man began to work together; and it did not take them long before they finished working. Then the handsome man took the small house and put it down on the ground in the middle of [their work] the place they had cleared. As soon as he had put the small house on the ground, it became large, and the large house had a snapping door. Then he took (out of the box) all kinds of things to eat, and grease-dishes.

Then his house was finished, and the prince of Wealthiest really had Hā'da-Woman for his wife. As soon as they were husband and wife, Hā'da-Woman spoke to her two dogs in the evening. She said, "Go on, howl! and this is what you shall say. 'Howl! for the tribe of this my mother.' Thus you will say," she said to them. Immediately the dogs howled. Then night came; and in the morning, when day came, Hā'da-Woman heard the sound as though

Wä, lā′k·as^{s}Em^{s}laxaē ^{s}nē′g·Ex̣^{s}wīdk·asa. Wä, lā′k·as^{s}laxaē ^{s}nā′x·^{s}īdk·asxē g̣aā′la lā′k·asaē Hā′dag̣a wuḷā′x^{s}aLaxē â′lak·!ālä lā′k·as q!ē′k·!āla dE′nt!āla bē′bEgwānEma. Wä, lā′k·as^{s}laxaē ḷā′x̣^{s}wīdk·as qā′k·ats la′ē lā′wEls lā′k·asxēs g·ō′x̣wē. Wä, g·î′lk·adzāEm^{s}laxaē lā′wEls lā′k·aṣEx t!êx·î′läsēs g·ō′x̣wē lā′k·asaē dō′x^{s}waLaxē mō′sg̣Emē ō′^{s}mas g·ōx̣^{u} lā′k·asEx ^{s}nā′laE^{s}wäsēs g·ō′x̣wē. Wä, lā′k·as^{s}Em^{s}laxaē g̣wē′g̣Emx·^{s}īdk·as lā′xē gwā′nâ^{s}yasēs g·ō′x̣wē. Wä, lā′k·as^{s}Em^{s}laxaē dō′x^{s}waLaxē mō′sg̣E^{s}mmaxat! ō′^{s}mas g·ō′x̣^{u}xē â′lä lā′k·as qō′qut!axē bē′bEgwānEmē ḷōkwā′sēs g̣Eg̣EnE′mk·asē. Wä, lā′k·as^{s}Em^{s}laxaē ^{s}nEqē′tsEmā^{s}lask·asē g·ō′x̣was Hā′dag̣a. Wä, lā′k·as^{s}Em^{s}laxaē k·!ē′^{s}yask·asē Hā′dag̣a q!aō′Lax g·ā′yōlasa^{s}sē q!ē′nEmk·asē lē′lqwalaLa^{s}ya. Wä, lā′dzēk·as^{s}Em^{s}laxaē hë′x·^{s}īdk·as^{s}Em ëk·!ē′qElak·asē q!ē′nEmk·asē lē′lqwalaLa^{s}ya. Lā′dzēk·as^{s}Em^{s}laxaē k!wē′ł̣ap!a. Wä, lā′dzēk·as^{s}Em^{s}laxaē k·!ä′xē ma^{s}ł̣tsE′mē ō′^{s}mas g̣wēg̣u^{s}yî′ma. Wä, lā′k·as^{s}Em^{s}laxaē g·ā′g·ēxsīlak·asē q!ē′nEmē lē′lqwalaLē^{s} lā′k·asEx ḷa^{s}wE′lg̣a^{s}mäs Q!ō′mogwa^{s}ē.

Wä, hë′k·as^{s}maāxs lā′k·asaē sakwē′ Hā′dag̣äxē g̣wô^{s}yî′mē lā′k·as^{s}laxaē dō′x^{s}waLak·asxē ^{s}nEl^{s}nā′kula ts!ē′g·īnag̣a. Wä, lā′k·as^{s}laxaē Hā′dag̣a dō′dē^{s}nE^{s}wax. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "^{s}ya, ^{s}nā′laa′ts!ē′. Wä′xEnł̣k·asḷas bEgwā′nEma qak·ā′sEn hałā′xdzēg·îndk·āsōL, lā′xEn gā′g̣Empk·asa," ^{s}nē′x·k·as^{s}laxaē. Wä, hë′x·^{s}īdk·adzaEm^{s}laxaē ts!ē′g·īnag̣a dā′dōdālax. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "Yîk·ā′sg·în k·!ē′^{s}yasaēx· bEgwā′nEmk·asaa? Wä′k·ās lā′g·a hałā′xdzēg·îndk·as g·ā′xk·asEn," ^{s}nē′x·k·as^{s}laxaē ^{s}nā′laa′ts!äx. Wä, hë′x·^{s}īdk·adzāEm^{s}laxaē Hā′dāga yîłtsE′mdk·asxē L!ā′sēk·asasē gwô^{s}yî′mē qak·ā′ts tē′gwīg·îndk·asēs lā′k·asEx ^{s}nā′laa′ts!ē. Wä, lā′k·as^{s}laxaē ^{s}nē′x·ē Hā′dag̣äx: "^{s}ya, ^{s}nā′laa′ts!ē, hë′k·as^{s}EmxaEn hałā′xdzāsk·atsō L!ā′sēk·asaqēs dō′g̣uł̣k asLaōs q!wā′^{s}yālag·ilis ł̣Ek!wanā′^{s}ya. Wä, lā′k·asLaxaas ts!Ek·!ā′ł̣Elak·asLEqēxg·în ë′x·^{s}maēk·; wä, hë′k·as^{s}mēsēxg·în lā′k·as^{s}maēk ł̣ā′wadk·atsōx L!ā′qwag·īlax," ^{s}nē′x·k·as^{s}laxaē.

really many people were talking. Then she arose and went out of her house. As soon as she had gone out of the door of her house, she saw four large houses north of her house; and she turned her face southward from the house, and she saw four large houses. They were really full of men and their wives. The house of Hā'da-Woman was in the middle of the village. Hā'da-Woman did not know where these many tribes came from. Immediately the many tribes felt happy. They visited each other, and they began to carve the two large whales. The many tribes treated the prince of Wealthiest as their chief.

When Hā'da-Woman had carved the whales, she saw a sea-gull woman flying along, and Hā'da-Woman spoke to her while she was flying, saying, "O Daylight-Receptacle! I wish you were a person, that I might send something on your back to my grandmother." Thus she said to her. Immediately the Sea-Gull-Woman replied, and said to her, "Am I not a person? Go on, and send something [to me] on my back." Thus said Daylight-Receptacle to her. Hā'da-Woman at once made a package of whale-blubber, and hung it on the back of Daylight-Receptacle; and Hā'da-Woman said to her, "O Daylight-Receptacle! I send this blubber to the old woman who will be seen by you crying on the beach. Then report to her that I am well, and also that I have this Copper-Maker for my husband." Thus she said to her.

Wä, lā′k·as^{g}laxaē ^{g}nā′laa′ts!ē lā′k·as ^{g}nE′lx·^{g}īdk·āsa. Wä, lā′k·as^{g}Em^{g}laxaē gwā′gwaā′x^{g}īdk·as lāx ^{g}wa′ēdza^{g}ē. Wī′la-^{g}x^{u}k·adzē^{g}laxaē gē′x·^{g}īdk·ā′sExs lā′k·asaasēnē^{g} dō′x^{g}waLaxē ɬEk!wanē′^{g} k!wa^{g}s q!E′mqak·asxēs k!ut!ałē′. Wä, lā′k·as-^{g}laxaē q!wā′sa. Wä, lā′k·as^{g}laxaē ^{g}nā′laa′ts!ē k!wā′nōdzE!sax. Wä, lā′k·as^{g}laxaē ē′tâlak·ats ē′t^{g}ēdEmk·āsax qak·ā′s dō′-dEmsēxē q!u′l^{g}yaxwē. Wä, lā′k·aswī′sɬa^{g}laxaē ts!â′k·atsē L!ā′sē lā′k·asEx. Wä, hë′x·^{g}īdk·adzā′Em^{g}laxaē ɬEk!wanē′^{g} q!Es^{g}ē′dk·asxē g·ā′yołē lā′k·asxē mō′mx^{u}sEmē.

Wä, lā′k·as^{g}laxaē a′mɬElē′sk·asē waō′xwē ts!ō′ts!ux^{u}ɬE′mas ǴE^{g}wa^{g}xī′ɬē lā′k·asEx k!wa^{g}ē′dzasasē ɬEk!wanā′^{g}ya. Wä, hë′k·ās^{g}Em^{g}laxat! dō′qu^{g}latsē g·î′ng·înānEmk·asaqēxs lā′k·a-saē q!E′x·q!Ek·a′xē haɬā′xsē. Wä, lā′k·as^{g}Em^{g}laxaē wuL!ā′lē g·î′ng·înānEmax lā′g·ɪɬk·asas mā′lēkulak·asē ɬEk!wanā′^{g}yaxs lā′k·asaē gwā′ɬk·as q!Ex·^{g}ī′dk·āsxēs q!E′nsasōkwasē k!ut!āła′. Wä, ō′kwas^{g}Em^{g}laxaē lā′k·as ^{g}nä′^{g}naxwē ɬEk!wanā′^{g}ya lā′-k·asEx g·ō′xwas ǴE^{g}wa^{g}xī′ɬē. Wä, lā′k·as^{g}Em^{g}laxaē wā′x·k·as k!wā′nē^{g}gwīɬ lā′k·asxē ō′nēgwī′ɬk·asasē g·ō′xwē, qak·ā′sExs â′lak·asaē pâ′lak·asē g·ō′kwaōtas ǴE^{g}wa^{g}xī′ɬē. Wä, lā′k·as-^{g}Em^{g}laxaē q!ā′q!a^{g}lālak·asē g·î′ng·înā′nEmaxē ɬEk!wanā′^{g}ya. Wä, lā′g·ɪɬk·asasē ɬEk!wanē′^{g} x·îx^{u}sō′dk·atsē mō′mx^{u}sEm lā′k·asxēs q!Etā′sōkwasē. Wä, lā′k·as^{g}laxaē q!Ex·^{g}ī′dk·as-bō′ɬaxēs q!Etā′sōkwasē. Wä, lā′k·as^{g}Em^{g}laxaē g·î′ng·înānEmē dō′x^{g}waLak·asxē ɬEk!wanā′^{g}yaxs lā′k·asaē mā′lex^{g}wīdxēs ha^{g}mā′^{g}ya. Wä, lā′k·as^{g}Em^{g}laxaē lā′k·as nē′ɬak·asē g·î′n-g·înānEmk·āsax ǴE^{g}wa^{g}xī′ɬē. Wä, lā′k·as^{g}laxaē ǴE^{g}wa^{g}xī′ɬē hë′x·^{g}īdk·as^{g}Em la wuL!ā′lak·asxē ɬEk!wanā′^{g}ya. Wä, lā′-k·as^{g}Em^{g}laxaē ɬEk!wanē′^{g} â′la ts!E′nx^{u}s ǴE^{g}wa^{g}xī′ɬē. Wä, lā′k·as^{g}Em^{g}laxaē ts!Ex^{g}ē′dk·atsē mō′mx^{u}sEmē lā′k·asEx. Wä, lā′k·as^{g}laxaē ^{g}nē′x·ē ǴE^{g}wa^{g}xī′ɬē: "^{g}ya′k·asōL ^{g}wī′dzEs k·asēg·a mō′mx^{u}sEmk·?" ^{g}nē′x·k·as^{g}laxaē. Wä, hë′x·^{g}īdk·as-^{g}Em^{g}laxaē ɬEk!wanē′^{g} dō′t!eg·a^{g}ła. Wä, lā′k·as^{g}Em^{g}laxaē ^{g}nē′x·a: "^{g}ya′k·adzō^{g}lōL, ō′kwas^{g}Em^{g}laxaē lā′k·as yā′xp!Ex-t!ālak·ā′sōx ax^{g}ā′saxs Hā′daga lā′k·as^{g}Em^{g}laxaē łā′wadk·a-

Then Daylight-Receptacle flew away, and went northward to River-in-Front. It was not long before she saw an old woman mending her blanket, and she was crying. Then Daylight-Receptacle sat down by her side, and repeated the word (that was sent) to the old woman; and she gave the blubber to her. The old woman began to eat of the package at once.

Some of the grandchildren of Raven-Sound-in-House were playing on the beach at the place where the old woman was sitting. At this place the children saw her biting a piece of what was sent to her. Then the old woman was asked by the children what she was doing, for the old woman was chewing something after she had bitten the blanket that she was mending. The old woman just went home to the house of Raven-Sound-in-House, and she just sat down in a corner of the house, for the tribe of Raven-Sound-in-House were really hungry. Then the old woman was watched by the children while she put the end of the blubber through the blanket she was mending. She pretended to bite what she was mending. Then the children saw that the old woman was chewing some food, and they went and told Raven-Sound-in-House. Raven-Sound-in-House went at once and questioned the old woman. Then the old woman got really angry at Raven-Sound-in-House, and she threw the blubber at him. Then Raven-Sound-in-House said, "Ah! where did you get this piece of blubber?" Thus he said to her. Then the old woman spoke, and said, "Oh, you ugly one! The sea at the place where Hā'da-Woman stays smells (of blubber); and it is said that she has Copper-Maker,

tsōx L!ā′qwag·īläx Ḷa^{s}wE′lga^{s}mäs Q!ō′mogwa^{s}ya," ^{s}nē′x·k·as^{s}laxaē.

Wä, hë′x·^{s}īdk·adzāEm^{s}laxaē ĢE^{s}wa^{s}xī′łē lā′k·as hē′lk·!ālak·asxēs yū′duẋwē a^{s}yî′lẋwa, yîk·ā′sEx DzE′ndzEngEłE′xsEla Ḷōkwā′sē Hayî′mg·iłExsEla. Wä, hë′k·as^{s}mōsē Mē′mg·olEmbEsē. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "Wë′k·as^{s}laxEns mElē′xEla lā′k·asEx Yā′q!al^{s}wa qak·ā′sEns lā′k·asaē xō′łak·as lā′xē xō′^{s}läs," ^{s}nē′x·k·as^{s}laxaē. Wä, hë′x·^{s}īdk·azāEm^{s}laxaē xwā′nał^{s}īdk·asa. Wä, lā′k·as^{s}laxaē hō′ĝuxs lā′k·asxē ha′nwäla ẋwā′ẋwaguma. Wä, lā′k·as^{s}Em^{s}laxaē lā′k·asL xō′łałxē xō′^{s}lē qak·ā′sExs q!â′LElak·āsaāxs ax^{s}ē′xsdk·āsaē Hā′dagäxē xō′^{s}lē, lā′g·īłk·āsas ^{s}nē′x·k·as qak·ā′ts la′ē axk·ā′sxē xō′^{s}lē. Lā′k·as^{s}Em^{s}laxaē aē′x·q!En^{s}wak·āsLEs lā′k·asxēs k·!ē′dēłē. Wä, lā′k·as^{s}Em^{s}laxaē k!ut!aE′nẋ^{u}k·atsē L!E′ntsEmk·asē k!ut!ā′łk·āts. Wä, lā′k·as^{s}Em^{s}laxaē lā′g·aa lā′k·asEx Yā′q!ul^{s}wa qak·ā′ts hā′^{s}lag·ilē tsEẋ^{s}wī′dk·as lā′k·asxē xō′^{s}lē. Wä, g·î′lk·adzāEm^{s}laxaē ĝwā′łk·āsExs g·ā′xk·asaē sē′ẋ^{s}wīdk·asda^{s}xwa′ qak·ā′ts la′ē lā′k·asEx ^{s}wa′ēdza^{s}ē.

Wä, lā′k·as^{s}laxaē Hā′daga Ḷōkwā′sēs łā′^{s}wunEmk·asē ā′waq!us lā′k·asEx ō′xsig·a^{s}yasēs g·ō′ẋwaxs g·ā′xk·asaē tē′ẋ^{s}wīdk·asē ĢE^{s}wa^{s}xī′łē. Wä, hë′x·^{s}īdk·adzāEm^{s}laxaē Hā′daga ^{s}mā′łt!ēg·aā′Lak·ā′sEx. Wä, lā′k·asg·īłas hë′x·^{s}īdk·ās^{s}Em dōt!eg·a^{s}łk·asē Hā′dagäxēs łā′^{s}wunEmk·asē. Wä, lā′k·as^{s}Em^{s}laxaē axk·!ā′lak·asxēs łā′^{s}wunEmē qas lā′k·asaē hō′ĝwīł^{s}īd lā′k·asxēs g·ō′ẋwē qak·ā′sExs hë′k·as^{s}maēx ō′mpk·asōx, ^{s}nē′x·k·as^{s}laxaē. Wä, lā′g·īłk·asas hë′x·^{s}īdk·as^{s}mē L!ā′qwag·ila lā′k·as hō′ĝwīł^{s}īd Ḷōkwā′sēs ĝEnE′mk·asē lā′xēs g·ō′ẋwē. Wä, lā′k·as^{s}Em^{s}laxaē Ḷenē′x·^{s}idxē t!êx·î′läsēs g·ō′ẋwē. Wä, g·ā′xk·as^{s}laxaē ĢE^{s}wa^{s}xī′łē g·ā′x^{s}ā′lis lā′k·asxē L!ā′sagwīsasē g·ō′ẋwē. Wä, g·ā′xk·as^{s}laxaē la′ōsdēsak·asa. Wä, lā′k·as^{s}laxaē mîx·Ełtō′dk·asxē t!êx·î′läsē ō′^{s}masē g·ō′ẋwa. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "^{s}yâ, Hā′dag̈ä′, LēxustŏO′dk·as la ā′dats. Xō′^{s}lxaā′g·în g·ā′xyōẋ^{u} la′ōL g·ā′yōłk·āsix· lāx Yā′q!ul^{s}wa," ^{s}nē′x·k·as^{s}laxaē. Wä, hë′k·as-

the prince of Wealthiest, for her husband." Thus she said to him.

Raven-Sound-in-House at once made a request of his three attendants, Smell-of-Canoe, Staying-in-Canoe, and Expert-Canoe-Calker, and said, "Let us go in our canoe to Place-without-Landing to get some mussels." Thus he said to them. Immediately they got ready and went aboard the canoe that was anchored out at sea. He was going to get mussels, for he knew that Hā'da-Woman desired mussels. Therefore he wished to go for mussels, for he was going to make up with his princess. He was wearing a bear-skin blanket. Now they arrived at Place-without-Landing, and they quickly gathered the mussels. As soon as they had done so, they came paddling along, and went to River-in-Front.

Hā'da-Woman and her husband were sitting on the summer seat outside of their house when Raven-Sound-in-House came in sight. Hā'da-Woman recognized him at once, and she spoke to her husband, and requested that they should go into the house because her father was coming. Thus she said to him. Therefore Copper-Maker and his wife at once went into the house, and they barred the door of the house. Then Raven-Sound-in-House arrived at the beach of the house, and went up from the beach. He knocked at the door of the large house, and said, "O Hā'da-Woman! open the door, my dear! I have brought some mussels for you from Place-without-Landing." Thus he said to her. It was not long

ˢlaxaē lā′k·as gē′g·î′lsk·āsExs lā′k·asaē L!ā′qwag·ila LĒ′xᵘ-stōdk·asxē t!êx·î′läsē g·ō′ẋwē. Wä, lā′k·asˢlaxaē dō′xˢwa-Lak·asxēs nEgu′mpaxs k!utlaE′nẋwaa′sē L!E′ntsEmē.

Wä, hë′x·ˢīdk·adzāEmˢlaxaē L!ā′qwag·īla LĒ′lēLak·asEx. Wä, lā′k·asˢEmˢlaxaē yînē′sˢīdk·asē [1] L!ā′qwag·iläsē nē′nsEnxaˢē lā′k·asEx ǤEˢwaˢxī′łē Ḷōkwā′sēs yū′duẋwē aˢyî′lẋwa. Wä, lā′k·asˢEmˢlaxaē Hā′daga axˢē′dk·as laxēˢ ts!Ebā′ts!ēk·asbidzaˢwēxē ō′kwasˢmaEl hë′łts!Eqaˢla′sk·atsē qō′mak·asasē bEkumā′la. Wä, lā′k·asˢlaxaē Hā′daga ō′babōdk·asxē ts!Ebā′ts!Ek·asbidzaˢwē. Wä, lā′k·asˢlaxaē ˢnē′x·a: "ˢya′k·asōł ts!Ebā′ts!E, pā′lapālaabōkwā′las," [2] ˢnē′x·k·asˢlaxaē. Wä, lā′k·asˢEmˢlaxaē k·ā′x·ˢīdk·asē Hā′dagäsē ts!Ebā′ts!Ek·asbidzaˢwē Ḷōkwā′sē nē′nsEnxaˢē lā′k·asxēs ō′mpk·asē. Wä, hë′x·ˢīdk·asˢEmˢlaxaē ǤEˢwaˢxī′łē dō′t!eg·aˢła, lā′k·asxēs yū′duẋwē aˢyî′lẋwa. Wä, lā′k·asˢlaxaē ˢnē′x·a: "ˢya′k·asōL, DzE′ndzEng·iłExsEla, Ḷōkwā′ts Hayî′mg·iłExsEla, sō′kwasˢmēts Mē′mg·olEmbEs; gwā′k·asla ō′gwaqak·as ts!ā′ts!ap!ālaxō gwē′k·!ēsēx, qak·ā′sEn nā′ẋulak·asmaˢwī′sḶaē." Wä, lā′k·asˢEmˢlaxaē k·!ō′tak·asxē ts!ā′ts!aba′yEmk·asē. Wä, lā′k·asˢlaxaē wā′x·k·as ts!Ep!ē′dk·asxē gwē′k·!ēsē. Wä, lā′k·asˢlaxaē hë′wäxak·asˢEmˢlaxat! ẋutˢē′dk·asē gwē′k·!ēˢsē. Wä, lā′k·asˢEmˢlaxaē â′lak·!ālak·as la q!ē′q!Ebālak·asē ǤEˢwaˢxī′łaxē gwē′k·!ēsē. Wä, lā′k·asˢEmˢlaxaē k·!ē′ˢyask·as q!aō′Lak·asxē gwē′k·!ēsaxs hē′bEndālak·asˢmaē lā′k·asEx mE′ng·asas. Wä, ō′kwasˢEmˢlaxaē lā′k·as qaˢwī′łk·asē gwē′k·!ēsē lā′k·asEx k!waē′lask·ā′sas. Wä, lā′k·asˢlaxaē ā′łElxsdālak·ā′sExs lā′k·asaē wā′ogwaˢła.[3] Wä, lā′k·asˢlaxaē ˢnē′x·ē ǤEˢwaˢxī′łē: "ˢya, ā′lēg·ak·!Eg·aˢłk·asg·în L!E′ntsEmx· k!utlāła′," ˢnē′x·k·asˢlaxaē. Wä, lā′k·asˢEmˢlaxaē ˢmā′x·ts!Ex·ˢīdk·asē Hā′dagäsēs ō′mpk·asē. Wä, lā′k·asˢEmˢlaxaē k·ā′ˢyEwElˢsax. Wä, lā′k·asˢEm lā′ba.

[1] Kwakiutl: L!Eẋwī′lā.
[2] Kwakiutl: pā′łpāłaā′bolas.
[3] Kwakiutl: xwē′L!Eg·aˢł.

before Copper-Maker opened the door of the house, and he saw his father-in-law wearing the bear-skin blanket.

Then Copper-Maker invited them in, and gave Raven-Sound-in-House and his three attendants the dried edge of some red cod to eat. Then Hā'da-Woman took a small grease-dish with a bowl as large as the thumb of a man; and Hā'da-Woman whispered under the small grease-dish, and said, "O grease-dish! keep full." Thus she said to it. Then Hā'da-Woman put the small grease-dish and the dried edge of red cod before her father. Raven-Sound-in-House spoke at once to his three attendants, and said, "Oh, you Smell-of-Canoe, and you Staying-in-Canoe, and you also Expert-Canoe-Calker! don't dip your food in this whale-oil, that I may eat alone for a while." Now the little grease-dish was full, and in vain he dipped into the whale-oil. The whale-oil never decreased. Then Raven-Sound-in-House put really much whale-oil on what he was eating, and he did not know that the whale-oil was going right through him (and out) at his anus. The floor of the house was just overflowing with whale-oil where he was sitting. Afterwards he broke wind. Then Raven-Sound-in-House said, "Oh, my new bear-skin blanket creaks!" Thus he said to them. Then Hā'da-Woman became ashamed of her father, and he was driven out of the house. That is the end.

20. NōmasE'nxēlis (Oldest-One-in-the-World).

Tradition of the L!a'L!asiqwEla.

(*Recorded by George Hunt.*)

G·ō'kulak·as^{s}laē NōmasE'nxē^{s}lisē lāx Tsē^{s}ɬtsEqalā'lisē ḶE^{s}wis g·ō'kwaōtē. Wä, lā'k·as^{s}laē k·!ē'dadk·asē Nōmasɛ'nxē^{s}lisas Ë'k·!awēga. Wä, lā'k·as^{s}laē sā'lē ts!Edā'xē. Wä, lā'k·as^{s}laē ma^{s}lō'gug·ī'wē q!ā'q!Ek·âs Ë'k·!awēga. Wä, lā'k·as^{s}laē hë'mEnālaEm lā'k·as lāx ^{s}nE^{s}wē'dē axē' x·ō'kumē. Wä, lā'k·as^{s}laē gē'g·îɬtsēla lā'k·asnaxwa lā'k·asEx ^{s}nE^{s}wē'dē. Wä, lā'k·as^{s}laē Ḷa'^{s}sē g·î'lt!a Ḷa^{s}sē' lāx L!ā'sanâ^{s}yas g·ō'ẋwasē g·ī'gEma^{s}yik·ā'sEx Nōmasɛ'nxē^{s}lisē. Wä, lā'k·as^{s}laē k!wā'xtâ^{s}ē kwē'ẋwē lā'k·asEx ō'xtâ^{s}yasē g·î'lt!a Ḷa^{s}sa'. Wä, hë'k·as^{s}Em^{s}lā'wis hë'mEnālak·ās^{s}Em ts!E'lgwa^{s}lālak·asExs la'e Ë'k·!awēga sē'ẋ^{s}wīdk·as Ḷōkwā'sēs ma^{s}lō'gug·ī'wē q!ā'q!Ek·â. Wä, hë'k·as^{s}Em^{s}lāwis lā'g·îɬas Ë'k·!awēga q!ā'lak·asxēs gwē'xtâɬaā's qak·ā'sēs k·!ē'tp!Eqē.

Wä, lā'k·as^{s}laē LŌ'ma k·!Emā'xa ^{s}nā'la. Wä, lā'k·as^{s}laē Ë'k·!awēga hë'lk·!ālak·asxēs q!ā'q!Ek·ō qak·ā'ts läs lāx ^{s}nE^{s}wē'dē. Wä, lā'k·as^{s}laē ë'k·!ēq!ālē q!ā'q!Ek·âs. Wä, lā'k·as^{s}laē gē'g·iLē sē'ẋwaxs lā'k·asaē Ë'k·awēga wuLā'xēs q!ā'q!Ek·ō. Wä, lā'k·as^{s}laē ^{s}nē'x·a: "^{s}ya, q!ā'q!Ek·ō, ^{s}mā'dzēs xE'nLag·îɬaōs gē'g·iLē k·!ēs lā'g·aa lā'xEns lā'laāē ^{s}nE^{s}wē'dä," ^{s}nē'x·k·as^{s}laēx. Wä, lā'k·as^{s}laē yā'q!eg·a^{s}ɬē ^{s}nEmō'ẋwē. Wä, lā'k·as^{s}laē ^{s}nē'x·a: "^{s}ya, q!ā'gwidä, wā'^{s}wīxLālens lāxō ts!ā'la," ^{s}nē'x·k·as^{s}laē. Wä, lā'k·as^{s}Em^{s}laē Ë'k·!awēga ɬā'^{s}maxsda^{s}nā'kulaxē kwē'ẋwaxs ts!E'lgwa^{s}lālaē. Wä, lā'k·as^{s}Em^{s}laē ha'lsElaEm la wuLE'ɬax. Wä, lā'k·as^{s}Em^{s}laē ē't!ēd dō't!eg·a^{s}ɬē Ë'k·!awēga. Wä, lā'k·as^{s}laxaē ^{s}nē'x·a: "^{s}ya, q!ā'q!Ek·ō, ^{s}wī^{s}wä'lag·iLēdzâs?" ^{s}nē'x·k·as^{s}laxaēxs la'ē ɬē'nEmē^{s}lälax sēsē'wayâs qak·ā'ts ts!EqEmstā'lēx. Wä, lā'k·as^{s}Em^{s}laē q!ō'LElak·asqēxs lE^{s}ma'ē sē'ẋwax·sasēs q!ā'gwidē.

20. NōmasE'nxēlis (Oldest-One-in-the-World).

Tradition of the L!a'L!asiqwEla.

(*Recorded by George Hunt.*)

Oldest-One-in-the-World and his tribe lived at Red-Sand-Beach; and Oldest-One-in-the-World had for his princess Many-colored-Woman, and the woman was blind. Many-colored-Woman had twelve slaves; and she would always go to ᵍnEᵍwē'd, where there is wild rice. For a long time she was in the habit of going there; and a long pole stood outside of the house of Chief Oldest-One-in-the-World, and on top of the long pole an eagle was sitting; and it screeched all the time whenever Many-colored-Woman went out paddling with her twelve slaves. Thus Many-colored-Woman knew which way they were going, on account of the princess-pole.

One day the sea was very smooth, and Many-colored-Woman asked her slaves to go to ᵍnEᵍwē'd. The slaves were content. They had been paddling a long time when Many-colored-Woman questioned her slaves, and said, "O slaves! why does it take so long before we arrive at ᵍnEᵍwē'd?" Thus she said. One of them spoke, and said, "O mistress! we cannot make any headway against the tide." Thus he said. Then Many-colored-Woman began to hear the screeching of the eagle faintly. She hardly heard it. Then Many-colored-Woman spoke again, and said, "O slaves! what are you doing?" Thus she said, and took away their paddles and threw them into the water. Then she knew that they were intending to paddle away with their mistress.

Wä, lā′k·as^{s}Em^{s}laē ō′kwas^{s}Em^{s}la ts!ā′qaɢELē lā′k·asxē L!ā′saẋwē. Wä, lā′k·as^{s}laē ^{s}nē′g·Eẋ^{s}wītsE^{s}wa. Wä, lā′k·as ^{s}nā′x·^{s}īda. Wä, lā′k·as^{s}Em^{s}laē p!E′lxEla. Wä, lā′k·as^{s}Em^{s}laē łā′^{s}maxsdE′ndē Ë′k·!awēg̈axēs k·!ē′tp!ēqē. Wä, ō′kwas^{s}Em-
5 ^{s}lā′wisē ẋwē′lax^{s}īd mē′x^{s}ēdEx·da^{s}xwa. Wä, lā′k·as^{s}laē ē′t!ēd ^{s}nē′g·Eẋ^{s}wītsE^{s}wa. Wä, lā′k·as^{s}laē ^{s}nā′x·^{s}īdxē ɢaā′läxs lā′-k·asaē dzEk·!Exsdē′ndxēs ^{s}yā′^{s}yats!äxs lā′k·asaē k·ā′qElgē^{s}xē hë′k·asa ɢwē′x·sē L!ō′xwē. Wä, lā′k·as^{s}laē dō′x^{s}wīdqē. Wä, lā′k·as^{s}laē dō′x^{s}waLak·asxē q!ē′nEmē ts!ō′łna. Wä,
10 lā′k·as^{s}Em^{s}laē q!ā′laqēxs hë′k·as^{s}maē Ḷē′ɢats Ts!ō′łnax·sīwa^{s}ē. Wä, lā′k·as^{s}laē lā′x·sâ lā′qē qak·ā′sExs ts!ā′xt!ā′laē, lā′g·ił-k·asas yîx·sâ′ lā′xē ts!ō′łna. Wä, lā′k·as^{s}laē ē′t!ēd ^{s}nē′g·Eẋ-^{s}wīda. Wä, lā′k·as^{s}laē ē′t!ēd ^{s}nā′x·^{s}īdxē gaā′la. Wä, lā′k·as^{s}laxaē ^{s}nEmō′ẋwē wuḷā′x^{s}aLaxēs ^{s}yā′^{s}yats!äxs lā′-
15 k·asaē ē′t!ēd k·ā′qElgēxēs k·ā′qElgēsōkwasa. Wä, lā′k·as-^{s}laē x·îx^{s}wī′d qak·ā′ts dō′x^{s}wīdēqē. Wä, lā′k·as^{s}laē dō′x-waLaxē q!ābē′lisē g·ī′wäla lā′xa dE′msx·ē. Wä, lā′k·as-^{s}Em^{s}laē q!â′LElak·asqēxs hë′^{s}maē Ḷē′ɢats Q!ā′q!abē′lisayak·ē.

Wä, hë′k·as^{s}Emlaē la^{s}nā′ku^{s}latsē ts!ō′łnäsa ^{s}nā′ẋwak·āsa
20 lē′lEgwīłtsa g·ig·ō′ẋwaxsa g·ō′kwaläx lā′k·asxōx awē′^{s}stäx-sEns ^{s}nā′läqē lā′k·asē ts!ā′x^{s}īd lāx Ts!ō′łnax·sī^{s}wēx·Lä. Wä, hë′k·as^{s}mēs lE′mlEmẋu^{s}yī′k·atsē q!abē′līsaqē lā′k·asē ts!ā′x^{s}ēd lāx Q!ā′q!abēlisayak·ē.

Wä, lā′k·as^{s}Em^{s}laxaē lā′x·sâ lā′qē. Wä, lā′k·as^{s}laē ē′t!ēd
25 ^{s}nē′g·Eẋ^{s}wīda. Wä, lā′k·as^{s}laxaē ē′t!ēd ^{s}nā′x·^{s}īdxē ɢaā′läxs lā′k·asaē wuLE′lak·asxēs ^{s}yā′^{s}yats!äxs xE′ms^{s}ālaē lā′k·asxē p!ē′sä. Wä, lā′k·as^{s}laxaē x·îx^{s}wī′dk·āsē ^{s}nEmō′ẋwē lā′k·asxē q!ā′q!Ek·owē. Wä, lā′k·as^{s}laē dō′x^{s}waLaxē q!ē′nEmē q!ē′-xa^{s}ła. Wä, hë′k·as^{s}Em Ḷē′ɢats Q!ā′q!exa′yak·ē. Wä,
30 hë′k·as^{s}Em^{s}laxat! la^{s}nā′ku^{s}latsē q!ē′xa^{s}łē g·ā′ya^{s}nā′kula lā′xōx awī′^{s}stäxsEns ^{s}nā′lax.

Wä, lā′k·as^{s}laxaē hayā′qaqē. Wä, lā′k·as^{s}laxaē ē′t!ēd ^{s}nē′g·îẋ^{s}wīda. Wä, lā′k·as^{s}laē ^{s}nā′x·^{s}īdxē ɢaā′läxs lā′k·asaē dō′x^{s}waLak·asē ^{s}nEmō′ẋwē lā′k·asxē q!ā′k·âqēxs q!ā′wīsaēs

Now they were just drifting about on the sea. They were overtaken by night, and day came. Then it was foggy, and Many-colored-Woman could not hear her princess-pole. Then they just went to sleep again. They were again overtaken by night; and in the morning, when daylight came, they heard their canoe, when they were waking, going through something like ice. They looked, and saw that there was much charcoal. Then they found that it was the place named Charcoal-at-North-End-of-World. They went through it, for there was a strong tide. Therefore they went through the charcoal. Night came again; and in the morning, when day came, one of them heard the canoe again running through something. He raised his head and looked, and he saw sand floating on the sea; and they knew now that they were at the place named Floating-Sands.

That is where the charcoal of all the fireplaces of the houses of the villages goes from all around the world. It drifts to the place named Charcoal-at-North-End-of-World, and the sand that is dry on the surface drifts to Sand-floating-on-the-Sea.

They went through it. Again night came; and in the morning, when daylight came, they heard the canoe striking against something hard. One of the slaves again raised his head and saw much driftwood; and this is named Driftwood-floating-on-the-Sea. There all the driftwood goes that comes from all around our world.

It is said they passed right through it, and again night came. In the morning, when day came again, one of the slaves saw that it was shallow where they were drifting

lā′k·āsē ts!ā′gᴇˢnā′kuˢlāsa, ha′lsᴇlak·āsˢᴇmˢlaē k·!ēs lᴇ′mχulēsᴇlē ˢyā′ˢyats!äs lā′k·asxē q!ᴇbᴇgwī′sē. Wä, lā′k·asˢlaxaē hayā′qaqē. Wä, lā′k·asˢlaē dzā′qwax·ˢīdk·āsᴇx lā′k·asaē dō′xˢwaʟak·asxē awī′ˢnak·âlä lā′k·asxē qwē′sāla. Wä, lā′k·asˢlaē hë gwēx·s x·îdˢnā′kulak·āsē awī′ˢnak·âläx ˢyā′ˢyats!äs. Wä, lā′k·asˢlaē k·!ēs mē′mxˢēqᴇlak·asē q!ā′q!ᴇk·ō qak·ā′sᴇxs lā′k·asaē ë′x·ē nēˢnâ′qaˢyas qak·ā′sēs la dō′guɬk·asē awī′ˢnaɬ·âla.

Wä, lā′k·asˢlaē ˢnā′χwa k·!îdᴇ′lxˢēda. Wä, lā′k·asˢᴇmxaē ˢnā′χwa mē′xˢēda. Wä, lā′k·asˢlaē ˢnā′x·ˢīdxē gaā′läxs lā′k·asaē Ë′k·!awēga gwē′x·ˢīdxēs q!ā′q!ᴇk·owē qak·ā′sᴇxs la′ē wuʟᴇ′lāk·asxēs ˢyā′ˢyats!äxs lā′k·asaē qwā′ɬˢᴇlˢyō lā′k·asxē hë′k·āsa gwē′x·sa awī′ˢnagwisē. Wä, lā′k·asˢlaē q!ā′k·o x·îxˢwī′dk·āsa. Wä, lā′k·asˢlaē dō′xˢwaʟak·āsqēxs ë′g·igwī′saē q!ᴇbᴇgwī′s awī′ˢnagwisa. Wä, lā′k·asˢlaē q!ē′nᴇmē g·ō′χwē lā′k·āsᴇx. Wä, hë′x·ˢīdk·asˢᴇmˢlaxaē q!ā′k·ō gwē′x·ˢīdk·āsᴇx Ë′k·!awēga ʟōkwā′sēs q!ā′q!ᴇx·wutē′. Wä, g·î′lk·asˢᴇmˢlaxaē ˢnā′χwa ts!ᴇx·ˢī′dē Ë′k·!awëgäxs lā′k·asaē dō′qulak·asē q!ā′q!ᴇk·âxē ë′x·sōχwē hë′ɬˢak·as bᴇgumā′lak·asē g·ā′xk·asē g·ā′g·axālaxē lᴇg·ō′ɬē.[1] Wä, g·î′lk·asˢᴇmˢlaxaē bᴇkumā′la lā′g·aa lā′xē â′xdzaˢyasē χwā′k!unäxs lā′k·asaē hëˢnā′kulaˢmē ë′x·soχwē bᴇkumā′la lā′k·asᴇx k!wā′xdzāsas Ë′k·!awēga qaˢs lā′k·asē dā′x·ts!anᴇnk·āsᴇx. Wä, lā′k·asˢlaē bᴇkumā′la wuʟā′x Ë′k·!awēga: "Wä, ˢmā′sk·asōs ˢyā′lag·iʟāˢyax, adai′?" ˢnē′x·k·asˢlaē. Wä, hë′x·ˢīdk·asˢᴇmˢlaxaē Ë′k·!awēga nā′naxˢmēk·āsᴇx. Wä, lā′k·asˢlaē ˢnē′x·a: "ˢyā′k·asʟōʟ adai′, hë′k·āsᴇn g·ā′xīɬk·asᴇnʟaxg·în łā′laˢwīg·înʟōʟ, adai′," ˢnē′x·k·asˢlaēx. Wä, hë′x·ˢīdk·asˢᴇmˢlaxaē ë′x·sōχwē bᴇkumā′la mōˢ′lk·!ālak·āts dō′dᴇmk·āsas Ë′k·!āwēga. Wä, lā′k·asˢlaē ˢnē′x·ē bᴇkumā′la: "Wä, gē′lak·asˢlag·a qak·ā′sᴇns lā′lag·iɬ la′ōsdēs lā′k·asxᴇn g·ō′χwa," ˢnē′x·k·asˢlaē.

Wä, lā′k·asˢlaē hō′xˢwusdēsk·asa. Wä, lā′k·asˢᴇmˢlaē Ë′k·!āwaga gᴇ′lpāɬax aˢyasâ′sē bᴇkumā′la. Wä, lā′k·as-

along. Their canoe almost went aground on the sand. They passed over this place; and when evening came, they saw a country far off. It was just as though the land was drawing the canoe towards it. The slaves did not feel like sleeping, because they felt glad on account of the islands that were in sight.

Then they all felt giddy, and they all went to sleep. In the morning, when daylight came, Many-colored-Woman wakened her slaves, for she had heard that the canoe was knocking against something like land. One of the slaves raised his head, and he saw that there was a fine sandy beach, and many houses were there. Then the slave wakened his fellow-slaves; and as soon as they were all awake, they saw a handsome young man coming towards the visitors. As soon as the man arrived at the side of the canoe, he went straight to the place where Many-colored-Woman was sitting, and he took hold of her hand. The man asked Many-colored-Woman, "What brought you here, my dear?" Thus he said. Many-colored-Woman replied at once, and said, "Oh, my dear! this is what brought me here: I came to have you for my husband, my dear!" Thus she said to him. Immediately the handsome man spoke thankfully on account of what Many-colored-Woman had said; and the man said, "Let us go up from the beach to my house." Thus he said to her.

Then they went up from the beach, and Many-colored-Woman held the hand of the man. Now the wise one

[1] Kwakiutl: bā'guns.

ˢEmˢlaē nâxsâ'lagā'waˢyasē q!ā'q!Ek·owē dō'tleg·aˢłxē ë'x·-soẋwē bEgwā'nEma. Wä, lā'k·asˢlaē ˢnē'x·a: "ˢya, adai', wä'g·as lā'g·a yā'L!âk·asxō ts!Edā'xēx. Hë'k·asˢEm k·!ē'dēł-k·ats Nōmasᴇ'nxēˢlisaōx. Wä, lā'k·asōx sā'la," ˢnē'x·k·as laxaēx. Wä, hë'x·ˢīdk·asˢEmˢlaxaē lā'k·as hō'xˢwusdēs qa-k·ā'ts lā'k·asē hō'gwīL, lā'k·asxē k·ā'maxk·ā'maq!aˢstōs t!êx·î'la g·ō'ẋwa. Wä, g·î'lk·asˢEmˢlaxaē laē'łˢīdk·asa lā'-k·asaē ë'x·soẋwē bEgwā'nEm dō'tleg·aˢła. Wä, lā'k·asˢlaē ˢnē'x·a lā'k·asEx Ë'k·!awēga: "Ģē'lak·asˢla adai', qak·ā'ts la'ōs g·ī'g·îłtāla lā'k·asxē q!ō'nēgwīłē q!ulā'ˢsta ˢwā'pa," ˢnē'x·k·asˢlaxaē.

Wä, hë'x·ˢīdk·asˢEmˢlaxaē Ë'k·!awēga mōˢlk·!ā'las dō'dEmas. Wä, lā'k·asˢlaxaē lā'g·aa lā'xē ō'nēgwīłasē ōˢ'masē g·ō'ẋwa. Wä, hë'x·ˢīdk·asˢEmˢlaxaē bEgwā'nEmē axk·!ā'lax Ë'k·!awēga qa xE'nx·ˢīdk·asēsēxēs k!utˢałē'. Wä, hë'x·ˢīdk·asˢEmˢlaxaē Ë'k·!awēga xE'nx·ˢīdk·asxēs k!utˢałē' Ļokwā'sēs wā'yax·ē.[1] Wä, lā'k·asˢlaxaē bEgwā'nEmē q!Eł'ˢī'dk·āsEx Ë'k·!awēga qak·ā'ts k!waˢstE'ndk·āsēx lā'k·asxē q!ulaˢsta'. Wä, lā'k·asˢlaē ˢnē'x·ē bEgwā'nEmē: "ˢya adai'; wä'k·as, lā'g·a dā'sˢīdk·asōL. Mō'p!Enak·asLEs dā'sˢīdk·asLōL," ˢnē'x·k·asˢlaē. Wä, hë'x·ˢīdk·asˢEmˢlaxaē Ë'k·awēga dā'sˢīdk·āsa. Wä, g·î'lk·asˢEmˢlaxaē g·ā'xk·as q!ā'ẋˢwīdk·asa, lā'k·asaē dō'xˢwaLē Ë'k·!awēgäxEns ˢnā'lax. Wä, lā'k·asˢlaē ē'tˢēd dā'sˢīdk·āsa. Wä, lā'k·asˢlaē hā'ˢnał dā'sa lā'laa lā'k·asEx mō'p!Ena. Wä, g·î'lk·asˢEmˢlaxaē gwā'łk·asa, lā'k·asaē á'łōstâgas lā'k·as ts!Edā'xē Ë'k·!awēga. Wä, lā'k·asˢEmˢlaxaē gwā'łk·as la sā'lak·asa. Wä, hë'x·ˢīdk·asˢEmˢlaxaē Lē'łˢustā'nowē Ë'k·!awēgäsēs lā'k·asē łā'ˢwunEma. Wä, lā'k·asˢlaē dō'xˢwaLē Ë'k·!awēgäx gwē'x·gwaē'lasasē g·ō'ẋwē. Wä, lā'k·asˢEmˢlaxaē kwēku'nẋwē maˢłts!ā'xē Ļēļā'msē ō'gwiwaˢlīłē. Wä, lā'k·asˢlaē nēˢnā'ˢnēsk·asē baˢnē'Lela-k·asasē maˢłē' kwēku'nẋwa. Wä, lā'k·asˢlaxaē ˢnEm L!ē'x-ˢEnē gē'ˢxtôˢwäsē maˢłē' Ļēļā'm kwēku'nẋwa. Wä, lā'k·asˢlaxaē ˢnā'łnEmts!ax L!ē'xˢEnē Ļēļā'msē wā'x·sōstâˢyasē

among the slaves spoke to the handsome man. He said, "Oh, my dear! take good care of this woman. She is the princess of Oldest-One-in-the-World. She is blind." Thus he said to him. Immediately they went up from the beach and entered through the snapping door of the house. As soon as they had gone in, the handsome man spoke, and said to Many-colored-Woman, "Welcome, my dear! Go and bathe in the pond of water of life in the house." Thus he said.

Immediately Many-colored-Woman spoke gratefully on account of what he had said. She came to the corner of the large house, and the man asked Many-colored-Woman to take off her blanket. Many-colored-Woman took off her blanket and her apron, and the man took her on his arms and made her sit down in the water of life. Then the man said, "Oh, my dear! now dive. Dive four times." Thus he said. Immediately Many-colored-Woman dived; and as soon as she came up again, she was able to see our daylight. She dived again, and she continued to dive until she had done so four times. As soon as she had finished, she was a young woman, and she was no longer blind. Immediately Many-colored-Woman was called out of the water by her husband. Then Many-colored-Woman was able to see everything in the house. It is said that the two posts in the rear of the house were thunder-birds, and sea-bears were under the two thunder-birds; and it is said the cross-piece over the thunder-bird posts was a sea-lion, and the posts on each side of the door of the house were each one sea-lion,

t!êx·î́läsē g·ṓẋwē. Wä, lā́k·as^{g}laxaē gēxtṓ^{g}wē ^{g}nɛ́mē L!ḗx^{g}ɛnk·as lā́xē ḷēḷā́masē t!êx·î́la. Wä, lā́k·as^{g}ɛm^{g}laxaē dṓqulak·asxē k·!ē^{g}ẋwḗ ḷā́wīłk·as lā́xē hë́łk·!ōtstâ^{g}līłk·asasē t!êx·î́läsē g·ṓẋwē.

Wä, g·î́lk·as^{g}ɛm^{g}laxaē g·āx hṓxts!âwē q!ā́q!ɛk·âs Ë́k·!awēgäxs lā́k·asaē dṓt!eg·a^{g}łē k·!e^{g}ẋwḗ. Wä, lā́k·as^{g}laxaē ^{g}nḗx·a: "^{g}ya, g·ī́gamē^{g}, Ë́x·ts!ɛmālag·ilisä́! Wä́k·asla g·ī́gamē^{g} aë́k·ilāłxō g·ā́xēx g·ā́xīł lā́k·asɛxs g·ṓẋwaqōs, g·ī́gama^{g}." (Wä, hë́k·ās^{g}ɛmxat! g·ī́gesē yîk·ā́sɛx g·ī́gesas Q!ṓmk·a^{g}nīsē.) Wä, lā́k·as^{g}laxaē dṓqulak·asxē q!ḗnɛmk·asē łēłṓqulīłaxē mṓsgɛmē mḗgwata ḷōkwásē hë́^{g}maxat! wā́xa mā́x^{g}ēnoxwē łēłṓqulīła. Wä, hë́k·asmōsē[1] mṓsgɛmē gwô^{g}yîmē łēłṓqulīła. Wä, hë́k·as^{g}mōsē mṓsgɛmē q!ā́sa łēłṓqulīła.

Wä, lā́k·as^{g}ɛm^{g}laē ë́x·k·ās la hā́yasɛk·âlē Ë́x·ts!ɛmālag·ilîsē ḷōkwā́sē Ë́k·!āwēga. Wä, k·!ē^{g}yas^{g}laxaē gä́łak·as hā́yasɛk·âlak·ā́sɛxs lā́k·asaē aL!ɛg·i^{g}nā́kulē Ë́k·!awēga. Wä, lā́k·as^{g}laxaē Ë́k·!awēga ^{g}mā́^{g}yuł^{g}īdk·atsē bɛgwā́nɛmk·asbidza^{g}wē. Wä, hë́x·^{g}īdk·ās^{g}ɛm^{g}laxaē Ë́x·ts!ɛmālag·ilîsē ḷḗx^{g}ēdk·ats L!ā́qwag·ilä lā́xēs xunṓẋwē.

Wä, lā́k·as^{g}ɛm^{g}laē k·!ḗ^{g}yas ^{g}małt!ä́lak·asē Ë́k·!awēgäxē q!úl^{g}yaẋwē bɛgwā́nɛm, hë́mɛnałak·as^{g}ɛm t!ḗg·ił lā́k·asxē ṓgwiwa^{g}līłasē ṓ^{g}masē g·ṓẋwa. Wä, lā́k·as^{g}laē wuL!ā́lē Ë́k·!awēgäxēs łā́^{g}wunɛmē. Wä, lā́k·as^{g}laē ^{g}nḗx·a: "^{g}ya, ā́dats, anṓgwadzōx^{u} t!ḗg·īłk·adzaṓłex q!úl^{g}yaẋ^{u} bɛgwā́nɛma?" ^{g}nḗx·k·as^{g}laxaē Ë́k·!awēgäxēs łā́^{g}wunɛmē. Wä, hë́x·^{g}īdk·as^{g}ɛm^{g}laxaē Ë́x·ts!ɛmālag·ilîsē dā́l^{g}īdk·asa. Wä, lā́k·as^{g}laē ^{g}nḗx·a: "^{g}yā́k·asōL, adai', hë́k·as^{g}ɛmxat! Q!ṓmogwē L!ā́qwag·ilaōx. Hë́k·as^{g}ɛmxaɛn ṓmpōx," ^{g}nḗx·k·as^{g}laēx. Wä, lā́k·as^{g}ɛm^{g}laxaē ë́x·ē nấqa^{g}yas Ë́k·!awēga qak·ā́sɛxs lā́k·asaē q!aṓl^{g}aLɛ́lak·asxēs łā́^{g}wunɛmaxs nấxsâlaē bɛgwā́nɛma.

Wä, lā́k·as^{g}laxaē ḗt^{g}ēd aL!ɛg·î^{g}nā́kula. Wä, k·!ē^{g}yask·as^{g}laxaē gä́łaxs lak·ā́saē ^{g}mā́^{g}yūł^{g}īdk·atsē bɛgwā́nɛmk·as-

and the cross-piece of the post was one sea-lion; and she also saw a carved figure standing at the right-hand side of the door of the house.

As soon as the slaves of Many-colored-Woman came in, the carved figure[2] spoke, and said, "O chief, Abelone-Shell-of-the-World! O chief! treat those well who come into your house, chief." (This is the indwelling power of Chief Wealthy.) Then she saw many feast-dishes, — four seal dishes and the same number of killer-whale dishes, and four whale dishes, and four sea-otter dishes.

Now, Abelone-Shell-of-the-World and Many-colored-Woman were living as husband and wife. They had not been married long when Many-colored-Woman was with child, and she gave birth to a small boy. Abelone-Shell-of-the-World at once named his son Copper-Maker.

Many-colored-Woman did not know who the old man was who was always lying in the rear of the large house. She asked her husband, and said, "Who is that ugly old man lying in the rear of the house?" Thus Many-colored-Woman said to her husband. Abelone-Shell-of-the-World laughed, and said, "Oh, my dear! that is Wealthiest, Copper-Maker. He is my father." Thus he said to her. Then Many-colored-Woman was happy, because she knew that her husband was an important person.

Then she was again with child, and it was not long before she gave birth to a little boy. Abelone-Shell-of-

[1] Kwakiutl: hë'ᵋmisʟēda.

[2] This figure is illustrated in Plate XLV, fig. 4, F. Boas, The Kwakiutl of Vancouver Island (Publications of the Jesup North Pacific Expedition, Vol. V).

bidza^{s}wē. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē Ë′x·ts!Emālag·ilîsē ḷē′x^{s}ēdk·āts L!ā′sōtiwa^{s}lisē, lā′xēs xunō′ẋwē. Wä, lā′k·as-^{s}Em^{s}laxaē LŌ′mak·as la ë′x·ē nâ′qa^{s}yas Ë′k·!awēga qak·ā′-sExs la′ē ma^{s}lō′ẋwēs sā′sEmē. Wä, k·!ē′^{s}yask·as^{s}laxaē ġä′ł̣axs lā′k·asaē ē′t!ēd aL!ag·î^{s}nā′kula. Wä, lā′k·as^{s}laxaē ^{s}mā′^{s}yuł^{s}īdk·āsa, yîk·ā′tsē bEgwā′nEmk·asbidza^{s}wē. Wä, hë′x·^{s}īdk·ās^{s}Em^{s}laxaē Ë′x·ts!Emālag·ilîsē ḷē′x^{s}ēdk·ātsēs ^{s}nE′msgEmē ḷē′gEm lā′k·asxēs xunō′ẋwē. Wä, lā′k·as^{s}Em^{s}laxaē ḷē′gadEs L!ā′L!aqōłEma^{s}ē. Wä, lā′k·as^{s}laxaē yū′duẋwē sā′sEmas.

Wä, lā′k·as^{s}Em^{s}laxaē łEnē′^{s}stē Ë′k·!awēġäxēs g·aō′łg·îẋwē qak·ā′sēs sā′sEmē. Wä, lā′k·as^{s}laxaē ġä′ł̣ak·āsExs lā′k·asaē ē′t^{s}ēd aL!Eg·î^{s}nā′kula. Wä, lā′k·as^{s}laxaē ^{s}mā′^{s}yuł^{s}īsē bEgwā′nEmē. Wä, lā′k·as^{s}laxaē ḷē′x^{s}ēdk·āts Ä′ẋu^{s}lasē lā′k·asxēs xunō′ẋwē. Wä, lā′k·as^{s}laxaē ġä′ł̣ak·āsa. Wä, lā′k·as^{s}Em^{s}laxaē q!u′lsq!ul^{s}yaẋwē mō′ẋwē sā′sEmas Ë′k·!awēga.

Wä, lā′k·as^{s}laē amlēẋwē′ mō′ẋwē sā′sEms qak·ā′sExs lā′k·asaē yā′łt!axē yā′ya^{s}lēma.[1] Wä, hë′k·as^{s}Em^{s}laxaē lā′k·as a′młElēla′tsē mō′ẋwē sā′sEms. Wä, lā′k·as^{s}laē Ä′x·u^{s}lasē ẋwē′łtsEmlił̣ax L!ā′qwag·īläxs t!ē′g·ił̣aē. Wä, hë′k·as^{s}Em-^{s}laxaē lā′k·as ^{s}yā′k·!ā′lats L!ā′qwag·īläx Ä′x·u^{s}lasē. Wä, lā′k·as^{s}laē ^{s}nē′x·ē L!ā′qwag·iläxē g·î′ng·înānEmē: "Hā′k·adzâ qwē′tk·āsEx q!ā^{s}lō′lEmk·asg·ānEmēs g·ā′xēłaq!ōs g·î′ng·înā-nEma," ^{s}nē′x·k·as^{s}laē L!ā′qwag·īläxēs ts!ō′ts!uẋ^{u}LE′ma. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē ^{s}nō′ḷast!ādzē^{s} dō′t!Eg·a^{s}łk·asa. Wä, lā′k·as^{s}laē ^{s}nē′x·a lā′k·asxēs ts!ā′tsa^{s}ya: "Ġwā′łk·aslas a′m-ł̣ak·asōL, awī′lak·asōx dō′dEmaxsa q!u′l^{s}yaẋwēx g·ā′xk·asEns," ^{s}nē′x·k·as^{s}laēxs lā′k·asaē hō′qawElsa. Wä, g·î′lk·as^{s}Em^{s}laxaē g·ā′xk·as nä′^{s}naẋwē Ë′k·!awēġäxs lā′k·asaē LE′łElsē ^{s}nō′-last!adzäxēs abE′mpē. Wä, lā′k·as^{s}laē ^{s}nē′x·a: "^{s}ya, ād, wë′x·^{s}īdk·adzō′łas g·ā′xeł̣aq!ōs lā′k·asxō awī′^{s}nagwisēx?" ^{s}nē′x·k·as^{s}laē. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē Ë′k·!awēga ^{s}nE-qē′lax dō′dEmas. Wä, lā′k·as^{s}laē ^{s}nē′x·a: "^{s}ya, sā′sEmk·as sä′ẋwax·dzEmEnLā′sEn q!ā′q!Ek·ōx. Wä, g·ā′xk·asEn ts!ā′x-

the-World at once named his son Seaside-of-the-World. Then Many-colored-Woman was very glad on account of her two children; and it was not long before she was again with child, and she gave birth to a little boy; and Abelone-Shell-of-the-World gave one of his own names to his son. Then he had the name Copper-Surface. Now she had three children.

Now, Many-colored-Woman had forgotten her parents on account of her children. After a long time she was again with child, and she gave birth to a boy, and she called her son Place-of-Desire. A long time passed, and the four children of Many-colored-Woman grew up.

One day the four children were left alone, because she had gone out to dig clams. The four boys played, and Place-of-Desire fell down where Copper-Maker was lying on his back. Then Copper-Maker became angry at Place-of-Desire, and he said, "O children! go away. The reason why you came here is not known, children." Thus said Copper-Maker to his grandchildren. At once the eldest of the brothers spoke, and said to his younger brothers, "Don't play. The word that the old man said to us is important." Thus he said, and they went out of the house. As soon as Many-colored-Woman came home, the eldest one called his mother out of the house. He said, "O mother! how did you come into this country?" Thus he said to her. At once Many-colored-Woman replied to their words, and said, "O children! my slaves

[1] Kwakiutl: g·ā′wēq!ānEm.

ˢedā′yukwas lā′k·asxō g·ā′xk·asa qEns axˢā′sa," ˢnē′x·k·asˢlaē.

Wä, hë′x·ˢīdk·asˢEmˢlaxaē ˢnē′x·ē g·î′ng·înānEmē, ˢnē′x·k·as qas g·ā′xē dō′qwaxēs gagE′mpē. Wä, hë′x·ˢīdk·asˢEmˢlaxaē Ë′k·!awēga ḷē′xsˢālak·asxēs sā′sEmē. Wä, lā′k·asˢlaē ˢnē′x·a: "ˢya, sā′sEmk·as! Hë′Em ḷē′gEmk·atsEn ō′mpaē Nōmasē′nxēˢlīsē. Wä, lā′k·asē ḷā′nōlsxē g·î′lt!ä ḷaˢsa′. Wä, lā′k·asē k!wāxtâ′ˢē kwē′ẋwa lā′xē. Wä, lā′k·asē hë′mEnałak·asˢEm ts!E′lgwaˢlāla." Wä, lā′k·asˢEmˢlaxaē nē′łasē q!ā′q!ōdzō q!EbEgwē′sa ḷōkwā′sē q!ā′q!abē′lisa′yak·ē ḷōkwā′sē q!āq!exā′yak·ē ḷōkwā′sē ts!ō′łnax·sīwaˢē. "Wä, hë′k·asˢEm bā′k·ōdk·aslā′xōs qak·ā′tsō ts!ā′sałak·aslā′xō qak·ā′ts la′ē lā′xōs dō′qwak·aslax· gā′gasa," ˢnē′x·k·asˢlaē.

Wä, hë′x·ˢīdk·asˢEmˢlaxaē ˢnō′last!adzä dō′t!eg·aˢła. Wä, lā′k·asˢlaē ˢnē′x·a: "ˢyā′k·asōL," lā′k·asxēs abE′mpē, "lā′k·asˢEmxaE′nuˢẋᵘ lā′k·asL k·!ē′xwał qak·ā′sg·în k·!ē′ˢyask·asēx·ˢnēx· qa q!ā′laēsEnuˢẋᵘ ō′mpa. Ō′kwasEmłxaEn ˢnē′x·LEqēxg·îns laē′LEx· dō′qwałxō awī′ˢnak·âläx," ˢnē′x·k·asˢlaē. Wä, hë′x·ˢīdk·asˢEmˢlaxaē g·î′ng·înānEmē xwā′nałˢīdk·āsa. Wä, lā′k·asˢEmˢlaxaē lō′łxē ts!ā′g·ōˢłē. Wä, lā′k·asˢlaē ts!ā′ts!ax·sīlak·asEq. Wä, g·î′lk·asˢEmˢlaxaē gwā′łē ts!ā′g·ōˢłaxs lā′k·asaē xwā′nałˢīdk·asa. Wä, lā′k·asˢlaē Ë′x·ts!Emālag·ilîsē wuL!ā′lak·asxēs sā′sEmē. Wä, lā′k·asˢlaē ˢnē′x·a: "ˢyā′k·asōL, sā′sEm! ˢmā′sk·asēs xwā′xwanałtsē′sElēłaq!ōs?" ˢnē′x·k·asˢlaē. Wä, hë′x·ˢīdk·asˢEmˢlaxaē ˢnō′last!adzä dō′t!eg·aˢła. Wä, lā′k·asˢlaē ˢnē′x·a: "ˢya′k·asōL, hë′k·asEnuˢẋᵘ xwā′nałElag·ītk·as qak·ā′sEnuˢẋᵘ lā′k·asē dō′xdEgwēsElaxō awī′ˢnak·âläx·," ˢnē′x·k·asˢlaē. Wä, hë′x·ˢīdk·asˢEmˢlaxaē ō′kwasˢEm dā′łˢīdk·asē Ë′x·ts!Emā′lag·ilîsē. Wä, lā′k·asˢlaē ˢnē′x·a: "ˢya, sā′sEmk·as, gwā′k·asla hā′yaˢmasōs dō′dEmaq!ōs. Ō′kwasˢma nē′łak·atsēs laē′nēLōs dō′qwak·asLEx gā′gasaē NōmasE′nxēˢlisa. Wä, lā′k·asˢmēts ˢyā′ˢyasElak·asłxō L!ā′qwasgEmaqan sē′sExwäq ẋwā′k!una," ˢnē′x·k·asˢlaē. Wä,

paddled away with me, and I was carried by the tide to this place where we are now." Thus she said.

The children said at once that they would go to see their grandfather; and Many-colored-Woman advised her children, and said to them, "O sons! the name of my father is Oldest-One-in-the-World, and the long pole with an eagle sitting on top of it stands outside his house. The eagle screeches all the time;" and she told them about the shallow water, and the floating sand on the sea, and the drifting logs floating on the sea, and the Charcoal-at-North-End-of-World. (She continued,) "These you will meet if you are minded to go to see your grandfather."

The eldest son spoke at once, and said to his mother, "We will escape, for I do not want our father to know it. We will only say that we will go to see the world." The children got ready at once. They took the old canoe and calked it; and as soon as the old canoe was finished, they got ready; and Abelone-Shell-of-the-World questioned his sons, and said, "O sons! what are you getting ready for?" Thus he said to them. The oldest one spoke, and said, "Oh, we are getting ready for this: we want to go and see the world." Thus he said. Then Abelone-Shell-of-the-World just laughed, and said, "My sons, don't conceal your wishes: just tell me that you are going to see your grandfather, Oldest-One-in-the-World. You shall use the self-paddling copper canoe." Thus he said to them. Then he — namely, Abelone-Shell-of-the-

lā′k·as^{g}laē ax^{g}ē′dk·asxē mō′sgEmē L!ā′L!Ebata, yîk·ā′sEx Ë′x·ts!Emālag ilîsē qak·ā′ts ^{g}mō′ts!âlēsē ^{g}nE′nχwa^{g}ēma lā′k·asxē. Wä, lā′k·as^{g}laē ax^{g}ā′ɬExsas lā′xē sē′sExwäqē χwā′k!una. Wä, lā′k·as^{g}laē axk·!ā′lax Ë′k·!awēga qa g·ā′xk·asēs ō′gwaqak·as lā′xsEx. Wä, lā′k·as^{g}laē q!E′msa. Wä, lā′k·as^{g}laē ō′kwas^{g}Em ^{g}yā′laqasēs sā′sEmē qa g·ā′xk·aslā′g·ī^{g}s ō′kwas^{g}Em ɬō′^{g}waLas.

Wä, hë′x·^{g}īdk·as^{g}Em^{g}laxaē alē′χ^{g}wīdk·āsa. Wä, lā′k·as^{g}Em^{g}laxaē Ḷā′sgEmēxē L!ē′sa. Wä, lā′k·as^{g}Em^{g}laē k·ī′qax gwô^{g}yâ′s Ë′k·!awēga qa dō′gułk·āsLEs lā′xēs sē′wasLē. Wä, lā′k·as^{g}laxaē yū′duχ^{u}p!Enχwa^{g}sē ^{g}nā′läs bâ′sēs ō′mpaxs lā′k·asaē wuḷā′x^{g}aLak·asxē kwē′χwaxs ts!Elgwa^{g}lā′laē. Wä, lā′k·as^{g}Em^{g}laxaē ë′x·^{g}ēdk·āsē nē^{g}nā′qa^{g}yasē mō′χwē sā′sEms Ë′k·!awēga. Wä, lā′k·as^{g}laē dzā′qwaxs g·ā′xk·asaē lā′k·asEx Tsē′ɬtsEqElā′lisē. Wä, hë′k·as^{g}Em^{g}laxaē ha′ng·a^{g}lisē L!ā′sagwīsk·asasē[1] ō′^{g}masē g·ō′χwaxē Ḷā′gEmElsaxē Ḷa^{g}sk·ā′sē, yîk·ā′sxē k!waxtâ′^{g}yaāsk·asasē kwē′χwē. Wä, hë′x·^{g}īdk·as^{g}Em^{g}laxaē Ä′χu^{g}lasē ^{g}yā′laq!ālayōkwatsēs ^{g}nō′^{g}nEla. Wä, hë′x·^{g}īdk·as^{g}laxaē Ä′χu^{g}lasē la′k·as dō′x^{g}wīdxē ō′^{g}masē gō′χwa. Wä, lā′k·as^{g}laē k·!eâ′s k!waē′ɬk·as lā′xē g·ō′χwē. Wä, lā′k·as^{g}laē dō′x^{g}wīdk·asxē g·ō′χ^{u}k·asbidza^{g}wē. Wä, lā′k·as^{g}laē dō′x^{g}waLak·asxē ma^{g}lō′χwē q!ulsq!u′l^{g}yaχwa ha′yasEk·âla. Wä, lā′k·as^{g}laē Ä′χu^{g}lasē wuLā′k·asxē bEkwā′ga^{g}wa. Wä, lā′k·as^{g}laē ^{g}nē′x·a: "^{g}ya, ādai′, wë′k·asēlai′. NōmasE′nxē^{g}lisa?" ^{g}nē′x·k·as^{g}laē. Wä, hë′x·^{g}īdk·as^{g}Em^{g}laxaē q!u′l^{g}yaχwē ^{g}nē′x·a: "^{g}ya, ^{g}mā′sk·asōs dō′dEmk·asaqōs? ^{g}wē′k·asas g·ä′x·^{g}īdk·asē k·!ē′^{g}yasg·ɬaōs ^{g}mā′ɬt!älak·as g·ā′xk·asEn? Nō′gwak·as^{g}Emxat! NōmasE′nxē^{g}lisLa," ^{g}nē′x·k·as^{g}laē. Wä, hë′x·^{g}īdk·as^{g}Em^{g}laxaē Ä′χu^{g}lasē ^{g}nē′x·a: "^{g}ya, nō′mas, nō′gwak·ās^{g}EmxaEnu^{g}χ^{u} sā′sEmk·ats Ë′k·!awēgaxēs k·!ē′dēɬk·asaōs," ^{g}nē′x·k·as^{g}laē. Wä, hë′x·^{g}īdk·as^{g}Em^{g}laxaē q!u′l^{g}yaχwē ^{g}yā′k·ilīɬk·ats dō′dEmas Ä′χu^{g}lasē. Wä, lā′k·as^{g}laē ^{g}nē′x·a: "^{g}ya, ^{g}mā′sk·asōs dō′dEmaqōs lā′g·ɬk·asaōs g·ā′x a′mɬElīɬk·atsEn k·!ē′dēɬa," ^{g}nē′x·k·as^{g}laēxs lā′k·asaē

World — took the four baskets, and put into them all kinds of things, and he put them aboard the self-paddling canoe. Then he told Many-colored-Woman that she should also come aboard; but she was unwilling, and she just sent her children (and told them) to go and just leave her.

They started at once, and they steered towards the sun. Then they met what Many-colored-Woman had referred to, — what had been seen by her at the places where she had been paddling. Three days after they had left their father, they heard an eagle screeching. Then the four sons of Many-colored-Woman felt glad. It was evening when they arrived at Red-Sand-Beach, and they went in their canoes right to the beach of the large house in front of which a pole was standing on top of which the eagle was sitting. At once Place-of-Desire was sent by his elder brothers. Place-of-Desire at once went to look at the large house. There was no one sitting in the house. Then he went to look at a small house. There he saw two old people, husband and wife. Place-of-Desire questioned the man, and said, "Oh, my dear! where is Oldest-One-in-the-World?" Thus he said. The old man said at once, "What was your word? Where did you come from? Don't you recognize me? I am called Oldest-One-in-the-World." Thus he said. Place-of-Desire said at once, "O old man! we are the children of Many-colored-Woman, your princess." Thus he said. The old man at once became angry on account of the word of Place-of-Desire; and he said, "Oh, what is your word? Why do you come and make fun of my princess?"

[1] Kwakiutl: L!Ema'is.

kwē′x^{s}ēdk·atsē k·!EbEsLā′^{s}laa lā′k·asEx Ä′ẋu^{s}lasē. Wä, lā′k·as^{s}Em^{s}laxaē k·ā′^{s}yîwElsak·asEx.

Wä, lā′k·as^{s}laē Ä′ẋu^{s}lasē lE′nts!ēsk·as qak·ā′ts la′ē nē′łak·asxēs ·^{s}nō′last!adza^{s}ē. Wä, g·î′lk·as^{s}Em^{s}laxaē lā′wElsk·asē Ä′ẋu^{s}lasaxs lā′k·asaē dō′t!eg·a^{s}łē ǥEnE′mas Nōmasɛ′nxē^{s}lisē. Wä, lā′k·as^{s}laē ^{s}nē′x·a: "^{s}yā′k·asōL, adai′, ǥwā′k·as la k·!ē′^{s}yas gwā′^{s}nałak·asxēs nâ′qēk·asōs. Wë′g·a dō′qwāłak·as qō g·ā′xk·aslax ē′t^{s}ēdk·asē g·ā′xk·asdä g·ā′xīłk·asa, qō â′lak·as^{s}Emlax hë′k·as^{s}Em g·ā′yōłEns g·ē′^{s}yōła xunō′ẋwē Ë′k·!awēǥä," ^{s}nē′x·k·as^{s}laxaē. Wä, g·î′lk·as^{s}Em^{s}laxaē ǥwāł dō′taxs g·ā′xk·asaē hō′gwīł^{s}īdē mō′ẋwē sā′sEmk·ats Ë′k·!awēǥa. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē Nōmasɛ′nxē^{s}lisē LEp!ā′łīłak·asxē łē′^{s}wa^{s}ē. Wä, lā′k·as^{s}laē mō′ẋwē ha^{s}yā′ł^{s}a lā′k·as k!wadzō′lsak·asEx. Wä, lā′k·as^{s}laē mE′ndzîx·^{s}īdk·asē Nōmasɛ′nxē^{s}lisaxē saō′ẋwē.

Wä, hë′k·as^{s}Em^{s}laxat! lā′k·as wuḷE′łk·āts g·ō′kwaōtas. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē g·āx ō′lastEwēsōkwā′sExs[1] mE′ndzEk·!āg·ītas Nōmasɛ′nxē^{s}lisē. Wä, lā′k·as^{s}laē dō′x^{s}waLak·asē lē′lqwalaLa^{s}yaxē mō′ẋwē sā′sEms Ë′k·!awēǥäxs k!uts!Esa′ē. Wä, lā′k·as^{s}laē dō′t!eg·a^{s}łē Nōmasɛ′nxē^{s}lisē. Wä, lā′k·as^{s}Em^{s}laē ts!E′lwaqak·asxē g·î′ng·înānEmē. Wä, lā′k·as·^{s}laē axk·!ā′lē Nōmasɛ′nxē^{s}lisē qak·ā′s lā′qōlīłasōkwasēsēs ō′^{s}masē g·ō′ẋwa. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē lā′k·asē ha^{s}yā′ł^{s}äs lā′qōlīłak·asEx. Wä, g·î′lk·as^{s}Em^{s}laxaē x·ī′qōstowē gu′ldēłasē ō′^{s}masē g·ō′ẋwa. Lā′k·asaē hō′xts!âwē lē′lqwaLa^{s}ē ḷōkwā′sē mō′ẋwē sā′sEms Ë′k·!awēǥa lā′k·asEx. Wä, g·î′lk·as^{s}Em^{s}laxaē lā′k·as hō′xts!âwē lē′lqwaLa^{s}yaxs lā′k·asaē ^{s}yā′laq!ālē ^{s}nō′last!adza^{s}yaxē mō′ẋwē lā′k·asEx ha^{s}yā′ł^{s}äs g·ō′kwaōtasēs ǥā′ǥEmpē qa lā′k·asēs t!Ekwa′xē[2] mō′sǥEmē L!ā′L!Ebata lā′k·asEx ^{s}yā′^{s}yats!äs. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē la wā′x·a. Wä, k·!ē′^{s}yask·as^{s}laxaē ǥä′łak·asExs g·ā′xk·asaē aē′daax^{s}ēdk·asa. Lā′k·as^{s}Em^{s}laxaē wī′łk·atsē. Wä, ō′kwas·^{s}Em^{s}laxaē Ä′ẋu^{s}lasē lā′k·as ^{s}yā′laǥEmk·atsēs ^{s}nō′^{s}nEla qa lā′k·asēs t!Ekwa′xē mō′sǥEmē L!ā′L!Ebata. Wä, k·!ē′^{s}yas-

Thus he said, while he was beginning to strike Place-of-Desire with the tongs. Then he drove him away.

Then Place-of-Desire went down to the beach, and told his elder brothers. As soon as Place-of-Desire had gone out of the house, the wife of Oldest-One-in-the-World spoke, and said, "Oh, my dear! don't be inconsiderate [in your mind]. Do look at him, if he should come again who came in before. It might be true that he came from our daughter, Many-colored-Woman." Thus she said to him. As soon as she had finished speaking, the four children of Many-colored-Woman came in. Immediately Oldest-One-in-the-World spread out a mat, and the four young men went there and sat down on it. Then Oldest-One-in-the-World split some boards.

At once it was heard by his tribe, and they came immediately to discover why Oldest-One-in-the-World was splitting wood. Then the tribe saw the four children of Many-colored-Woman sitting there. Oldest-One-in-the-World spoke, and praised his children. Then Oldest-One-in-the-World asked them to build a fire in his large house. The young men went at once and built a fire in the middle of it; and as soon as the fire in the large house began to burn, the tribe went in, and also the four children of Many-colored-Woman went into it. When the tribe had gone into the house, the oldest of the four young men said to the tribe of their grandfather that they should go and bring the four baskets out of the canoe. At once they went, but in vain. It was not long before they came back. They were not able to lift them. Then Place-of-Desire was just sent by his elder brothers to go and bring the four baskets. It was not long before

[1] Kwakiutl: â'ɬtsEmē^{ɛ}sō^{ɛ}.

[2] Kwakiutl: tl!ē'x·a.

k·as^{g}laxaē gä′ɬaxs g·ā′xk·asaē t!Eku′laxē mō′sgEmē L!ā′L!E-bata. Wä, hë′x·^{g}īdk·as^{g}Em^{g}laxaē yî′lx̣^{ug}wEɬts!ålax g·iyE′m-ts!ōwä lā′k·asExē. Wä, ha′lsElaEmlaxaē k·!ē′^{g}yas qō′t!ē g·ō′x̣waxē ^{g}nā′x̣wa dā′daōma. Wä, hë′x·^{g}īdk·as^{g}Em^{g}laxaē dō′t!eg·a^{g}łē ^{g}nō′last!adza^{g}ē, yîk·ā′sEx L!ā′qwag·ila. Wä, lā′k·as^{g}laē ^{g}nē′x·a: "^{g}yā′k·asōL nō′mas! Hë′k·as^{g}Em ha-łā′xsk·ats Ë′k·!awēgä lō′La lā′k·asEx ^{g}mE^{g}wī′ła qak·ā′ts Lē′ɬEla^{g}yō lā′k·asExs g·ō′kwaōtaqōs," ^{g}nē′x·k·as^{g}laē.

Wä, hë′x·^{g}īdk·as^{g}Em^{g}laxaē ^{g}nā′x̣wak·as ō′q!us^{g}īdk·asxē hë′Em sā′sEmk·ats Ë′k·!awēga lā′k·asxēx. Wä, lā′k·as^{g}Em-^{g}laxaē g·ī′lk·ās ^{g}mā′x̣^{g}wīdę Nōmasē′nxē^{g}lisaxēx. Wä, lā′-k·as^{g}Emxaē k!wē′las^{g}īdk·atsē ha^{g}mā′^{g}yaā′xs^{g}yasē hEłā′xdzEmas Ë′k·!awēga. Wä, lā′k·as^{g}Em^{g}laē g·āx nē′ɬ^{g}īdk·asē ō′^{g}masē g·ō′x̣wa Ļōkwā′sē g·ī′gēsē. Wä, hë′k·as^{g}mōsē mō′sgEmē mē′gwat łō′qulīła Ļōkwā′sē maE′mx^{g}ēnoxwē łō′qulīła. Wä, hë′k·as^{g}mōsē waō′x̣wē. Wä, lā′k·as^{g}Em^{g}laxaē hë′k·as la g·î′lgEmk·asē L!ā′qwag·īla. Wä, lā′k·as^{g}laē L!ā′sōtiwa^{g}lisē mā′k·ila lā′k·asEx. Wä, lā′k·as^{g}laē L!ā′L!aqoɬEma^{g}ē ē′ta^{g}ya. Wä, lā′k·as^{g}Em^{g}laxaē amā′^{g}înxa^{g}ē Ä′x̣u^{g}lasē. Wä, lā′k·as-^{g}Em^{g}laxaē yā′x^{g}wīdk·asē Nōmasē′nxē^{g}lisasē L!ā′L!Eqwa lā′-k·asxēs g·ō′kwaōtē. Wä, hë′k·as^{g}Em g·îl L!ā′qwaxōdk·asē. Wä, lā′k·as^{g}Em^{g}laxaē hë′wäxak·as la aē′daaqē mō′x̣wē sā′sEms Ë′k·!awēga. Wä, lā′k·as^{g}Em^{g}laxaē hë′wäxak·as g·āx nä′^{g}naxwē Ë′k·!awēga lā′k·asxEns awī′^{g}nagwisēx.

Wä, lā′k·asē ^{g}nē′x·ē waō′x̣waqēxs g·ā′xk·as^{g}maā′sē Ë′k·!awēga aē′daāqak·ā′sa; wä, hë′k·as^{g}mēs L!ā′qwasgEmē sē′sEx̣wäx ^{g}yînā′sElas. Wä, lā′k·as^{g}Em^{g}laxaē xEk·!a′k·as lā′k·asxEns awī′^{g}nagwisēx. Wä, hë′k·as^{g}mēq. Lā′k·as^{g}mē lā′ba.[1]

[1] The four sons are said to be the ancestors of four gentes of the L!a′L!asiqwEla, L!ā′qwag·ila of the G·ī′g·îlgam, L!ā′sōtiwa^{g}lis of the K·!ek·!ō′tē, L!ā′L!aqōɬEmē of the G·ē′xsEm, and Ä′x̣u^{g}las of the NaE′nsx·ä.

he came, carrying the four baskets. Immediately they opened out what was contained in them, and the house was almost [not] filled with all kinds of property. The eldest of the brothers, Copper-Maker, spoke at once, and said, "O old man! this is sent to you by Many-colored-Woman. This is what is piled up here in the house, that you may invite with it your tribe." Thus he said.

Then, on account of this, they all believed that they were the sons of Many-colored-Woman; and it is said that Oldest-One-in-the-World was the first one to give a potlatch. Then he gave a feast with the food that was sent to him by Many-colored-Woman; and then he came and showed the large house, and the carvings, and the four seal dishes, and the killer-whale dishes, and the others. And this was first given by Copper-Maker; and Seaside-of-the-World came next, and after that came Copper-Surface, and then the youngest one, Place-of-Desire; and then Oldest-One-in-the-World distributed coppers among his tribe, and he was the first who handed down coppers. The four sons of Many-colored-Woman never went back, and Many-colored-Woman never came back to her country.

Some say that Many-colored-Woman did come back, and that the self-paddling copper canoe came back, and that it staid in our country. That is the end.

21. Ō′ᵍmeäł [1] (Chief-of-the-Ancients).

Tradition of the L!a′L!asiqwEla.

(*Recorded by George Hunt.*)

G·ō′kulaᵍlaē Ō′ᵍmeäłē lā′xa ë′k·ē awī′ᵍnagwis ḷē′gadês Dzē′gEmē lāx apsbā′lisas ᵍyaxwaē′sdEmē ḷEᵍwis ts!ā′ts!aᵍyaxa ᵍnā′ẋwa nū′xnēᵍmisaxa ts!ē′łts!Ek!wa ḷEᵍwa q!wā′sq!uxāla. Wä, laEmᵍlā′wisē Ō′ᵍmeäłē Lē′ᵍlālaxēs ts!ā′ts!aᵍē Mē′mg·ōlEmbEsē ḷōᵍ Hayî′mgEłExsElabisē ḷōᵍ Lā′labalisElabEsē; wä, hë′ᵍmisē Mā′yusustâlag·iᵍlaẋwē, ḷEᵍwis waō′ẋwē ts!ā′ts!aᵍya, yîx ḷā′x·awēnaga Ts!a′esōga, yîx k·îxElā′ga.

Wä, g·î′l′Emᵍlā′wisē g·āx ᵍwī′ᵍlaēłēda q!ē′nEmē lē′lqwalaLaᵍya lā′asē Ō′ᵍmeäłē yā′q!eg·aᵍła. Wä, laEmᵍlā′wisē ᵍnē′k·a: "ᵍya, ts!ā′ts!aᵍyä! wä′Entsōs hō′LēlaxG·în wā′łdEmLek· lā′x·daᵍxōL. Wä′laxg·în ᵍnē′k·ik· qEn ᵍyExwī′łtsōxwīlaLEn ts!ā′ts!aᵍyax ᵍnE′mxsaLa ᵍnā′laL. Wä, laᵍmēts ᵍnā′ẋwaL gu′msax·daᵍxᵘł qaᵍs ᵍyîxu′młdaᵍxᵘLōs," ᵍnē′x·ᵍlaē. Wä, laEmᵍlā′wisē gwā′łē wā′łdEmas Ō′ᵍmeäłaxs la′ē ō′gwaqa yā′q!eg·aᵍłē ts!ā′ᵍyasē Mē′mg·olEmbisē. Wä, laEmᵍlā′wisē ᵍnē′k·a: "ᵍya, ᵍnā′łᵍnEmwōtä′. Wä′g·adzâx·îns g·ā′labEnd Lē′ᵍlālaxEns g·ō′łg·okulōtaxwa ᵍnā′lax qa g·āxlā′g·ītsō gu′msasōłtsōx ᵍnō′läqEnsōx Ō′ᵍmeäłēx," ᵍnē′x·ᵍlaē. Wä, hë′x·ᵍidaEmᵍlā′wisē lā′x·daᵍxᵘ hō′qawElsēda k!wā′łax·dē qaᵍs wusē′x·ᵍīdEx·daᵍxwē ᵍwī′ᵍla. Wä, laEmᵍlā′wisē ᵍwī′ᵍla axᵍē′dxa ts!ē′ts!ōmēg·ałē qaᵍs sē′sek·!aqElayâ; qä′ḷaxs ts!ē′ts!eqaēda ᵍnā′ẋwa nū′xnēᵍmisa lā′xēs la g·ō′kulasa. Wä, g·î′l′Emᵍlā′wisē lā′x·daᵍxᵘ hō′qawElsēda LE′laᵍlaLaxa ᵍnā′ẋwa nū′xnēᵍmisExs la′ē Ō′ᵍmeäłē lā′wEls lā′xēs g·ō′kwē qaᵍs lä lE′nts!ēs lā′xa L!Emā′isē lax hanē′dzasasēs dā′łdałē ẋwā′k!una. Wä, laEmᵍlā′wisē axᵍē′dxa q!ē′xaᵍłē qaᵍs k·ā′taᵍlēsēs lāx a′psaxts!aᵍyas â′g·iwaᵍyasēs dā′łdała ẋwā′k!una. Wä,

[1] Told in the Kwā′g·uł dialect.

21. Ō'ˢmeäł (Chief-of-the-Ancients).

Tradition of the L!a'L!asiqwEla.

(*Recorded by George Hunt.*)

Chief-of-the-Ancients lived at a pretty place named Dzē'gEm, at one end of Dancing-Place-Beach, with his younger brothers, all the myth people; that is, the birds and plants. Then Chief-of-the-Ancients called his younger brothers, — Canoe-Calking, Staying-in-Canoe, and Going-from-One-End-of-the-World-to-the-Other, and also Raccoon; and also his younger sisters, --- Spoon-bringing-Woman, Winter-Dance-Woman, the Crow.

As soon as all the tribes were in his house, Chief-of-the-Ancients spoke, and said, "Oh, younger brothers! listen to what I am going to say to you. I wish that my younger brothers have a dance in the house one of these days. Now, you all shall paint yourselves, and you shall wear masks." Thus he said. As soon as Chief-of-the-Ancients had finished speaking, his younger brother Canoe-Calking also spoke, and said, "O brothers! let us begin at one end and call our tribes of this world that they come in and be painted by our elder brother, Chief-of-the-Ancients." Thus he said. Immediately those who had been seated went out. They all put on their belts, and they all took poles as canes, for indeed all the myth people in the village were winter dancers. As soon as those who were going to call all the myth people had gone out, Chief-of-the-Ancients also went out of his house, and went down to the beach, to the place where his Folding-Canoe was. Then he took a drift-log and put it down on the beach on one side of the bow of his Folding-Canoe. Then he took another drift-log and put it down

laEm^{g}laxaā′wisē ax^{g}ē′dxa ^{g}nE′mts!aqē q!ē′xa^{g}ła qa^{g}s lä k·ā′ta-^{g}lisas lāx ō′xḷa^{g}yas. Wä, laEm^{g}lā′wisē LE′lg·îlīsax â′g·iwa-^{g}yasēs·dā′ɬdała x̣wā′k!una qa^{g}s LE′lg·aaLElōdēs lā′xa q!ē′xa^{g}łē. Wä, laE′m^{g}laxaā′wisē lā′xa ō′xḷa^{g}ē qa^{g}s hë′xat! g̣wē′x·^{g}īdEq. Wä, laE′m^{g}laē waē′sē dā′ɬdałäs x̣wā′k!una lā′xa ë′g·isē, ëg·imE′ngwisq!āmaasē ^{g}yaxwaē′sdEmē. Wä, g·î′l^{g}Em^{g}lā′wisē g̣wā′ɬExs la′ē lō′sdesa qa^{g}s lä lā′xa la′^{g}maEl ë′g·îkwa lā′xa lä′El k!wa^{g}nā′ku^{g}latsa ^{g}nā′x̣wa ts!ē′ɬts!Ek!wa. Hë′ẹm ałeyō′ɬ-tsōx k·!ēs k·!ā′dEkwa ^{g}nā′x̣wax ts!ē′ɬts!Ek!wa, qaxs hë′^{g}maōɬ ā′ɬēsōx bē′bEgwānEmē yō g̣wē′x·sEns g̣wē′x·sdEmēx.

Wä, k·!ē′s^{g}Em^{g}lā′wisē ëx·ā′ła qa^{g}s ^{g}wī′lgaElsēxs la′ē Ō′^{g}meałē g·ā′labEnd LE′^{g}lālax Mā′ts!ena qa^{g}s k·!ā′t!ēdēq. Wä, lā′^{g}laē gwā′ɬaxs la′ē LE′^{g}lālax Xā′wē. Wä, laE′m^{g}laxaē aë′k·!a k·!ā′taq. Wä, lā′^{g}laxaē LE′^{g}lālax Gudē′na qa^{g}s k·!ā′t!ēdēq. Wä, g·î′l^{g}Em^{g}lā′wisē g̣wā′ɬa la′ē LE′^{g}lālax Ts!ō′tsaga qa^{g}s k·!ā′t!ēdēq. Wä, g·î′l^{g}Em^{g}laxaā′wisē g̣wāɬ k·!ā′taq, la′ē LE′^{g}lālax HaE′nxEyugwa. Wä, laE′m^{g}laxaā′ k·!ā′t!ēdEq. Wä, g·î′l^{g}Em^{g}laxaā′wisē g̣wāɬ k·!ā′taq la′ē LE′^{g}lālax TE′g·ēk·îla. Wä, g·î′l^{g}Em^{g}lā′wisē g̣wāɬ k·!ā′taq la′ē LE′^{g}lālax Mā′małēk·!a. Wä, g·î′l^{g}Em^{g}lā′wisē g̣wāɬ k·!ā′taq la′ē LE′^{g}lālax L!aā′Lłē. Wä, g·î′l^{g}Em^{g}laxaā′wisē g̣wāɬ k·!ā′taq la′ē LE′^{g}lālax Łā′łk·!ō qa^{g}s k·!ā′t!ēdēq. Wä, g·î′l^{g}Em^{g}laxaā′wisē g̣wāɬ k·!ā′taq la′ē LE′^{g}lālax Łā′ɬanē qa^{g}s k·!ā′t!ēdēq. Wä, g·î′l^{g}Em^{g}laxaā′wisē g̣wāɬ k·!ā′taq la′ē LE′-^{g}lālax Ḳugō′ts!axsEmālaga qa^{g}s k·!ā′t!ēdēq. Wä, g·î′l^{g}Em-^{g}laxaā′wisē gwā′ɬ k·!ā′taq, la′ē LE′^{g}lālax K!wē′kwisē, k·!îdE-lā′wē, tsō′palē, g̣Eg̣Elā′łē, g̣ō′g̣uɬbîsē, ts!ō′ts!Esbîsē, mā′mana, t!ōt!â′lōłē, k·!îdE′lsEla, ts!ā′ts!ałk·Ewa, k·!ē′xk·!Exēsē, seyō′-k!wa, xē′xēsē, qwā′q!wanē, adE′mgulī, gu′ldEmē, Ḷā′Ḷanaiłē, k!waā′k!umt!ē, nE′la.

Wä, g·î′l^{g}Em^{g}laxaā′wisē g̣wāɬ k·ā′taq, laE′m^{g}laē qE′lx·^{g}īdē Ō′^{g}meałē, lā′g·îłalas LE′^{g}lālaxēs ts!ā′ts!a^{g}yē Mē′mg·olE′mbîsē Ḷō^{g} Hayî′mg·îłExsElābîsē Ḷō^{g} Lā′labalīsElabîsē. Wä, hë′-^{g}misēda awī′la bEgwā′nEmē Mā′yusustâlag·i^{g}laxwē Ḷe^{g}wis

on the beach near the stern. Then he lifted the bow of his Folding-Canoe from the beach and put it on the drift-log. Then he also went to the stern and did the same to that also. Now he had lifted his Folding-Canoe from the sand, for Dancing-Place-Beach is sandy. As soon as he had finished, he went up from the beach to (his house, which) was already cleared, that all the birds might come and sit down. This was when all the birds were not yet painted; for then they were still men, as we are now.

They had not all come yet, when Chief-of-the-Ancients began at one end calling Harlequin-Duck, that he might paint him. When he had finished, he called Loon, and he painted him pretty. Then he called Golden-Eye-Duck and painted him. As soon as he had finished, he called Tomtit and painted him. As soon as he had finished painting him, he called Sea-Chicken. He painted him; and as soon as he had finished painting him, he called Duck (?) As soon as he finished painting him, he called Swallow; and as soon as he finished painting him, he called Buffle-Head-Duck; and again, as soon as he finished painting him, he called Mallard-Duck and painted him; and as soon as he finished painting him, he called Teal-Duck and painted him; and again, as soon as he finished painting him, he called Sawbill-Duck and painted him; and as soon as he had finished, he called Cross-bill, Kingfisher, Robin, Red-breasted-Robin, Magpie, Blue-billed-Duck, Hawk, Snow-Owl, Plover, Snipe, Diver (?), Widgeon, Pintailed-Duck, Heron, Crane, Red-winged-Flicker, Black-Woodpecker, Humming-Bird, Laughing-Goose, and painted them.

As soon as he had finished painting them, Chief-of-the-Ancients began to get tired. Therefore he called his younger brothers, Canoe-Calking, Always-staying-in-Canoe, and Going-from-One-End-of-the-World-to-the-Other, and

waō′ẋwē łē′laẋˢwēla lā′xēs ts!ā′ts!aˢya. Wä, laEmˢlā′wisē Ō′ˢmeałē axk·!ā′laq qa L!ā′yowēs k·!ā′taxēs wā′x· lax·dē k·!ā′tasEˢwa, qaxs ˢnē′k·aē Ō′ˢmeałē qas lä tsē′napaxēs dā′łdałē ẋwā′k!una, qaē′xs ˢnē′x·aē qaˢs lä wī′nax mē′ˢmäs lā′sōdalalisē; lā′g·īłas ˢnēx· qaˢs tsē′napēxēs dā′łdała ẋwā′-k!un. Wä, â′Emˢlā′wisē axk·!ā′laxēs ts!ā′ts!aˢya qa wë′g·īs â′Em k·!ek·!ā′tax·sālaxēs k·!ēk·!ā′tasōLē.

Wä, laE′mˢlaḷa maˢłp!E′nẋwaˢsd la k·!ā′tē Ō′ˢmeałaxēs laˢmā′ḷał g̣wā′łamātsEˢwa. Wä, laEmˢlā′wisē Ō′ˢmeałē qā′sˢīd qaˢs lä mE′ndzEx·ˢīdxa saō′kwē qaˢs yā′Lōdēq. Wä, laEmˢlā′wisē mē′x·bEndqēxs la′ē lE′ntsēs lax haˢnē′dzasasēs dā′łdała ẋwā′k!una. Wä, laEmˢlā′wisē tsē′napaq. Wä, laE′mˢlaḷa ts!ā′ts!aˢyäs g·ā′labEnd k·!ā′t!ēda. Wä, hë′Emˢl g·îl k·!ā′t!ētsōsē Kwē′kwē. Wä, laE′mˢlaē ˢmElˢmElbE′ndEq. Wä, lā′ˢlaē ē′t!ēdEx LEg̣ap!ā′la. Wä, lā′ˢlaē ē′t!ēdEx Tsō′tsEpts!â. Wä, lā′ˢlaē ē′t!ēdEx Q̣E′lˢya. LaE′mˢlaē â′Em qExō′tsēda ˢmE′la lāx ō′xawaˢya. Wä, lā′ḷa â′Em ts!ō′łts!ōdEx dE′mg̣uˢlasas Tsō′tsEpts!â. Wä, laE′mˢlaē xa′ˢmala k·!ā′tē ts!ā′ts!aˢyäs Ō′ˢmeałaxs la′ēwis q!Ex·ˢī′da. Wä, lā′g·īłalas Lē′ˢlālax Ō′ˢmeałē qa g·ā′xēs ē′t!ēd g·ō′ẋ-ˢwīdEq, la′ē gwāł tsē′napaxēs dā′łdała ẋwā′k!una. Wä, ō′gwīłˢmasē Ō′ˢmeałē hā′labala g·āx bō′sēs ē′axElasEˢwē. Wä, â′Emˢlā′wisē yā′wasˢīd aë′k·!a k·!ā′t!ē Ō′ˢmeałaxēs waō′kwē ts!ā′ts!aˢya. Wä, hë′Emˢlāwis la yā′q!eg·aˢlats Mē′mg·olEmbîsē ḷEˢwē′s waō′kwē ˢnā′łˢnEmwayōta. Wä, laE′mˢlaē ˢnēx· qas Elḷā′yīł k·!atasōł qa Lō′maˢmīłlasē ë′x·Lē k·!ā′tēLas, ˢnē′x·ˢlaē. Wä, laE′mˢlā′wisē ts!îx·î′lē nâ′qaˢyas Ō′ˢmeałē qaē′s ts!ā′ts!aˢyäxs xE′nLElaē q!Emsq!Emts!Exḷa. Wä, lā′g·īłas Lē′ˢlālaxa ḷE′g̣Ekwē ḷē′g̣Eg·ō′łē qa g·ā′xēs g·iˢwā′laq.

also the great man Raccoon, and other among his brothers whom he loved. Then Chief-of-the-Ancients requested that they take his place in painting those whom he tried to paint, for Chief-of-the-Ancients wished to burn the bottom of his Folding-Canoe, for he desired to make war on the fishes of the world beyond the ocean. Therefore he wished to burn the bottom of his Folding-Canoe. He just asked his younger brothers to go on painting any way they liked to paint.

However, it had taken Chief-of-the-Ancients two days to paint those whom he had completed. Then Chief-of-the-Ancients started and went to split boards, and tied them together. Then he lighted them at the end, and went down to the beach to the place where his Folding-Canoe was. Then he burned its bottom. His younger brothers, however, began at one end painting. The first to be painted was Eagle, they made him white at each end; then also Black-Duck (?); then also Golden-Plover, and then also Loon (?). They only put some white around its neck, but they just put black in the armpits of Golden-Plover. Now, the younger brothers of Chief-of-the-Ancients had been painting for one day when they began to be tired. Therefore they called Chief-of-the-Ancients to come again and help them, when he finished burning the bottom of his Folding-Canoe. Therefore Chief-of-the-Ancients came hurriedly, and left his work. Chief-of-the-Ancients just attempted to paint well several of his younger brothers. Then Canoe-Calking and several of his brothers spoke, and said that they would be the last to be painted, and that they would be painted best. Thus they said. Then Chief-of-the-Ancients became angry, on account of his younger brothers, because they were very lazy. Therefore he called the one who is named Deer to come and help him.

Wä, hë'x·ˢīdadzâEmˢlaē ḷē'gEg·ō'łē la. Wä, laEmˢlā'wisē Ō'ˢmeäłē LE'ˢlālax Mē'mg·olEmbîsē. Wä, laEmˢlā'wisē ḷē'gEg·ōłē LE'ˢlālax ḷā'x·amēnaga. Wä, â'Emˢlāwisē Ō'ˢmeäłē ḷōˢ ḷē'gEg·ō'łē ts!ō'łˢēdEx ˢwī'ˢwElx·LāläsWä, â'Emˢlā'wisē la hë gwēˢnā'kulax Gwē'gwēgwē ḷEˢwa bā'La ḷEˢwa gEgō'qwē, qaxs la'ē hā'labala, lā'g·iłas â'Em quse'mdEx gEgō'qwē ḷEˢwa xē'xēsē.

Wä, g·î'lˢEmˢlā'wisē gwāł k·!ā'taxs la'ē LE'ˢlāla Ō'ˢmeäłaxēs anē'sē qa wë'g·īs ō'gwaqa q!wā'lax·ˢīda. "Wä, laEms lā'ł g·ā'labīłtsEn ts!ā'ts!aˢyax qaxō lāł ˢya'ˢyaoxbalīsElał lā'xwa g·î'ldēsēx awī'ˢnagwisa," ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEmˢlā'wisē anē'sasē Sā'laēdāna q!wā'lax·ˢīda. Wä, g·î'lˢEmˢlā'wisē gwā'łExs la'ē q!wā'g·alisēda nū'xnēˢmisē. Wä, lā'dzēk·asˢEmˢlā'wisē dE'nxˢēda. Wä, hë'Emˢlāwis la g·ā'labālisē Sā'laēdana pE'lkīˢläla. Wä, lā'ˢlaē E'lxḷālaxēs ḷō'ḷālēˢē. Wä, laE'mˢlaē lā'balīsEla lāx wā'sgEmēdzasasōxda ë'k·ēx awī'ˢnagwīsa. Wä, â'Emˢlā'wisē Ō'ˢmeäłē k!wa'ēs x·ī'ts!ax·îlaqēxs la'ē ˢyExwē's ts!ā'ts!aˢya.

Wä, hë'ˢlat!a la maˢłp!Enēˢstalis lā'naẋwa lā'balisa ˢyExbalī'sElaxs la'ē dō'xˢwaLElē Ō'ˢmeäłaxa kwax·i'la lāx haˢnē'dzasasēs dā'łdała ẋwā'k!una. Wä, hë'x·ˢidaEmˢlā'wisē la dō'xˢwīdEq. Wä, hë'Emˢlāwis la dō'xˢwaLElatsēxēs dā'łdałax·däxs lEˢma'ē q!u'lx·ˢīda. Wä, laE'm ˢnē'k·ēda waō'kwē nū'xnēˢmisaqēxs hë'ˢmaē x·ī'xˢēdāˢmasē tsē'nabEmas Ō'ˢmeäłaxēs dā'łdałax·dē ẋwā'k!una. Wä, lā'ˢlaē ˢnē'k·ēda waō'kwaqēxs hë'ˢmaē ts!ā'ts!aˢyäs Ō'ˢmeäłē ẋu'mt!ēdEq qaxs ts!E'nkwaasēxs â'ˢmaē la ts!ō'łtsEmdālaxēs la ā'łExsdē k·!ā'tasEˢwa. Wä, hë'ˢmis lā'g·iłas Lā'gum hë ẋu'mt!ēdEx dā'łdałax·dē ẋwā'k!unas Ō'ˢmeäłē. Wä, qa lä'wīts wē'x·ˢīdē Ō'ˢmeäłē, qaxs wā'x·ēlaxsdē wī'naxa L!ā'sōdā'lalisē.

Wä, â'Emˢlā'wisē laE'l k!waē'łē Ō'ˢmeäłē lā'xēs g·ō'kwē

Indeed, Deer went immediately; and so Chief-of-the-Ancients called Canoe-Calking, and Deer called Spoon-bringing-Woman; and Chief-of-the-Ancients and Deer just blackened her all over; and they just turned to the Oyster-Catcher and Albatross and Swan, for they were in a hurry: therefore they just put lime on Swan and on the Pin-tailed-Ducks (?).

As soon as he had finished painting them, Chief-of-the-Ancients called his aunt (and asked her) to dress up. (He said,) "You shall be the leader of my three brothers when they come to dance from one end to the other on this long beach." Thus he said. Immediately his aunt the Fern dressed herself; and as soon as she finished, the myth people arose. Indeed, a great many began to sing. Then the Fern was their leader, and danced, turning round; and following her were her nephews. Then they went from one end of the pretty beach to the other, and Chief-of-the-Ancients just sat down on the beach and watched his younger brothers as they danced.

However, they went twice from one end to the other, dancing. Then Chief-of-the-Ancients saw smoke at the place where his Folding-Canoe was, on the beach. Immediately he went to look at it. Then he discovered that his Folding-Canoe was already burned. Several myth people said that when Chief-of-the-Ancients burned the bottom of his Folding-Canoe, he set fire to it; and others said that the younger brothers of Chief-of-the-Ancients burned it because they were angry because he had just blackened them when he finished his painting. Therefore they were blamed by Chief-of-the-Ancients for having burned his Folding-Canoe; for what should Chief-of-the-Ancients do, since he was going to try to make war on those on the other side of the ocean?

Chief-of-the-Ancients just sat down in his house, and

qaxs lE^{s}ma′ē yā′x·sa^{s}mēs nâ′qa^{s}ē qaē′s ts!ā′ts!a^{s}ya. Wä, laE′m^{s}laē sE′nyastōlił qa^{s}s gwē′x·^{s}ī̆daā′sa. Wä, laE′m^{s}laē ^{s}nēx· qas wë′g·ī â′Em gwē′ł^{s}ī̆dā′masEq lā′xōs lāx gwē′gux·sdEma p!ē′p!aL!ōmasēx. Wä, laEm^{s}lā′wisē gwā′łē k·!ē′xa^{s}yas. La′ē LE′^{s}lālaxēs ts!ā′ts!a^{s}ya. Hë′Em^{s}laē ḷē′gEg·ō′łē g·î′l LE′^{s}lālasōs. Wä, laEm^{s}lā′wisē nē′łasēs gwā′gwayaā′sē lāq qa hagu′msēs dā′ł̆dałax·dē x̣wā′k!una. Wä, hë′x·^{s}ī̆dadzâEm^{s}laē ḷē′gEg·ō′łē wä′xaq. Wä, laEm^{s}lā′wisē Ō′^{s}meałē axk·!ā′lax ḷē′gEg·ō′łē qa läs LE′x·LElsaxa ^{s}nā′x̣wa nū′xnē^{s}misa qa g·ā′xēs ē′t!ēd k!was^{s}E′lsa lā′xēs g·î′lx·dē k!uts!Edzā′sa. Wä, hë′x·^{s}ī̆daEm^{s}lā′wisē ḷē′gEg·ō′łē lā′El. Wä, k·!ē′s^{s}lat!a gä′łaxs g·ā′xaē ^{s}wī′^{s}lēda nū′xnē^{s}misē lā′xēs g·î′lx·dē k!walaā′sa; wä, hë′x·^{s}ī̆daEm^{s}lā′wisē Ō′^{s}meałē LE′^{s}lālax ḷē′gEg·ō′łē qa läs ḷawEnō′ts!ēlasEq. Wä, laEm^{s}lā′wisē Ō′^{s}meałē yā′q!eg·a^{s}ła. Wä, laE′m^{s}laē nē′łaxēs ts!ā′ts!a^{s}yäxs yā′x·sa^{s}maēs nâ′qa^{s}ē qa gwē′x·^{s}ī̆daāsasēs dā′ł̆dałax·dē x̣wā′k!una, yîxs la′ē x̣u′mt!ēda, ^{s}nē′x·^{s}laē. "Wä, la^{s}mē′sEn hogu′mg·ilaLōs lā′xEn dā′ł̆dałax·dä x̣wā′k!una. Wä, laE′ms gwē′ł^{s}ī̆dEL, laxs gwē′gux·sdEmaqōs lā′xōs ō′guqałaēna^{s}ya qas ts!ē′łts!Ekwa. Wä, hā′g·a gwē′ł^{s}ī̆dEx. La^{s}mēts k·!ē′sł lāL ē′t!ēdEł lāł q!ap!ē′x·^{s}ī̆dEł lax āłLa bEkumē′L," ^{s}nē′x·^{s}laē Ō′^{s}meałaq.

Wä, hë′x·^{s}ī̆dadzâEm^{s}laē q!ēq!ā′p!ä lā′xēs hëhā′yasEk·âlaēna^{s}ē. Wä, laEm^{s}lā′wisē ^{s}wī′^{s}la gwē′ł^{s}ī̆da. Wä, laE′m^{s}laē Ō′^{s}meałē â′Em q!ap!ē′x·sa ḷō ḷē′gEg·ō′łē. Wä, laE′m^{s}laē Ō′^{s}meałē ^{s}nēx· qa^{s}s lä lax Tā′gusē. Wä, hë′x·^{s}ī̆daEm^{s}lā′wisē lā′x·dax^{s}wa qā′s^{s}ī̆da. Wä, hë′Em^{s}laxaā′wis lā′x·da^{s}x^{u} gä′łē g·ō′kulē. Wä, la k·!ēs q!ā′łē lā′g·iłas xō′mał^{s}ī̆dē Ō′^{s}meałē ḷE^{s}wis ts!ā′^{s}ē ḷē′gEg·ō′łē, yîx lā′g·iłas Ō′^{s}mealē tEk·!ō′s^{s}ī̆dāmasEq qa^{s}s xa′łts!ag·îndēq. Wä, laE′m^{s}laē Ō′^{s}meałē ^{s}nā′mux̣^{u}sä.

Wä, g·ā′x^{s}laē lā′xōx axā′xs Tē′guxstē. Wä, laE′m^{s}laē gä′ła hë g·ō′kulē. Â′Em^{s}laē dō′gułts G·ā′malag·ī^{s}lakwaxs wā′wax·sak·îlaē sē′x̣wasēs sē′sExwäqē x̣wā′k!una. Wä,

his heart was bad on account of his younger brothers. Then he planned what to do. Then he said that he would just scatter them, each to go to the kind of birds (to which he belonged). After he had finished planning, he called his younger brothers. The first one he called was Deer. Then he told him what he had in mind, that they should be lost, with his Folding-Canoe. Indeed, Deer told him immediately to go ahead. Then Chief-of-the-Ancients asked Deer to call all the myth people from the houses to come again and sit down at the place where they had been sitting before. Deer went at once, and it was not long before all the myth people sat down at the place where they had been sitting. Chief-of-the-Ancients at once called Deer to stand by his side. Then Chief-of-the-Ancients spoke, and said to his younger brothers that he felt badly on account of what had happened to his Folding-Canoe, which was burned. He said, "I'll make you all leave with my Folding-Canoe. Now you shall scatter, each to his own [different] kind of birds. Go and scatter! You will never again meet (in the time of) later generations." Thus said Chief-of-the-Ancients to them.

Indeed, at once they assembled in pairs, and then they all scattered. Chief-of-the-Ancients and Deer only [still] kept together. Then Chief-of-the-Ancients said that he would go to Deer-Place. Immediately they started, and they lived there for a long time. It is not known why Chief-of-the-Ancients and his younger brother Deer began to quarrel, and why Chief-of-the-Ancients made him become a deer and drove him into the woods. Then Chief-of-the-Ancients remained alone.

He came to this place here, Tē'guxstē. There he lived for a long time. He was just seen by G·ā'malag·ī^{s}lak^{u} paddling to and fro in his self-paddling canoe. He was

laE'm^{s}lāwis gä'łaxs la'ē k·!eâ's la dō'guła. Wä, lā'naEm^{s}laē łE^{s}la' ḷō laE'm gwä'^{s}staasnōkwa. Wä, laE'm x·îs^{s}ē'da. LaE'm^{s}laē hë'wäxaEm la ē't!ēd gwā'gwēx·s^{s}alasa lā'xēq. Wä, laE'm lā'ba.

22. Dā'p!abē [1] (Leader).

Tradition of the Koskimo.

(Recorded by George Hunt.)

G·ō'kwa^{s}laxaē g·ā'läsē Ḳō'sg·imoxwē lā'k·asEx Xudē'sē. Wä, lā'k·as^{s}laxaē g·ī'ḳadk·ats Dā'p!abē. Wā, lā'k·as^{s}laxaēnē gEg·ā'dk·asē Dā'p!abäs K!wä'ts!ēłē, k·ē'dēłas Hë'x·hēg·îlī'sEma g·ī'ḳamäsē g·ā'lä Gwa'ts!ēnoxwē. Wä, lā'k·às^{s}Em^{s}laxaēnē hë'mEnalak·as^{s}mē Dā'p!abē ȧyā'bagEs lē'qaxē k!wä'ts!ē. Wä, lā'k·as^{s}Em^{s}laxaēnē lē'qaxat!xē k!wä'ts!ē. Wä, k·!ē'^{s}yas^{s}Em^{s}laxaēnē ḳwā'łk·asē maō'sasōkwasasēxs g·ā'xk·asaē nē'^{s}naxwa. Wä, lā'k·as^{s}laxaē wā'x·k·as yînē'sasōkwatsēs gEnE'mē. Wä, lā'k·as^{s}laxaē ^{s}nē'x·k·asExs k·!ē'^{s}yasaē pō'ya. Wä, ō'kwas^{s}Em^{s}laxaēn lā'k·as g·î'mxwalîła. Wä, lā'k·as^{s}laxaēnē ^{s}nā'x·^{s}îdxē gaā'la. Wä, hë'k·as^{s}Em^{s}laxaē ḳwaē'łk·asē. Wä, lā'k·as^{s}Em^{s}laxaē K!wä'ts!ēłē wā'x·k·as gaā'xstalā'mask·asEq. Wä, ō'kwas^{s}Em^{s}laxaēn ^{s}nē'x·k·asExs k·!ē'^{s}yask·asaē pō'ya. Wä, hë'k·as^{s}laxaē lā'k·as mō'p!Enēł hë'k·as gwaē'łk·asExs lā'k·asaē dE'nt!ēdk·asē g·ō'kwaōtasēs gwaē'lask·asas.

Wä, lā'g·îłk·asas g·ō'kwaōtas lē'x·LEls^{s}îdk·as qas g·ā'xk·asaē ^{s}wî'^{s}laēL hō'gwēLa, lā'k·asEx g·ō'ẋwas. Wä, lā'k·as^{s}Em^{s}laxaēnē q!ā'q!ē^{s}staax hë'g·îłk·asas gwaē'łk·asēs g·ī'ḳEma. Wä, hē'wäxadzaEm^{s}laxaēnē q!ā'q!aē Dā'p!abäxēs g·ī'gēdē. Wä, lā'k·as^{s}Em^{s}laxaēnē k·ō'tē g·ī'ḳēdk·asasēx lā'k·as^{s}Em k·!ē'^{s}yas la ë'x·a. Wä, lā'k·as^{s}laxaē dō't!eg·a^{s}łk·asē ^{s}nEmō'ẋwē lā'k·asxē waō'sdāla. Wä, lā'k·as^{s}laxaē ^{s}nē'x·a: "^{s}ya, g·ī'ḳama, wē'k·aLEla dō'qwałak·asLaōł qaEns lā'k·asaē

[1] Told in the Koskimo dialect.

there a long time, and then he was not seen any more. Either he had died or he had gone to another place. He had disappeared. After that he was never again talked about. That is the end.

22. Dā′p!abē (Leader).

Tradition of the Koskimo.

(*Recorded by George Hunt.*)

The ancestors of the Koskimo lived at Cut-Beach, and they had for their chief Leader, and Leader had for his wife Sitting-in-Canoe, the princess of Going-Straight-on, the chief of the ancestors of the North people. Leader was always happy while he was hollowing out canoes. He was making a canoe, and he had not finished working on it when he went home. In vain his wife tried to feed him. He said that he was not hungry. He just lay down on his face. In the morning, when daylight came, he remained in the house in the same way. Then Sitting-in-Canoe tried to give him some breakfast, but he only said that he was not hungry. For four days he staid thus in the house. Then the tribe began to talk about what he was doing in the house.

Therefore his tribe called every one to go into his house. They tried to discover why their chief was sitting in the house in this way, but Leader never noticed those who had him for their chief. Therefore those who had him for their chief guessed that he did not feel right. Then one among the wise men spoke, and said, "O chief!

dō'xsē^{s}stālisElak·as lā'xō awī'staxsEns ^{s}nā'lax qak·ā'ts ɡEnE'mk·asōs g·ī'ɡamä," ^{s}nē'x·k·as^{s}laxaēnē.

Wä, hë'x·^{s}idk·adzaEm^{s}laxaē Dā'plabē dā'dōdalak·asEx. Wä, lā'k·as^{s}laxaēnē ^{s}nē'x·a: "^{s}ya, g·ō'kwaōt, hë'k·as^{s}Emxa-EnL qō'laaẋ^{u} qak·ā'ts dō'dEmōsēg·aq^{u}, qak·ā'sg·în ^{s}nē'x·aēk·-qEns lā'k·asaē ɡā'ɡak·!ax k·!ē'dēłas g·ī'ɡamäsō wā'x·sēLa^{s}yax lē'lqwalaLa^{s}yax g·ā'xEns qa ā'lēg·ak·asaēsEns k·!ē'k·!Esō-kwasēx," ^{s}nē'x·k·as^{s}laxaēnē. Wä, hë'x·^{s}idk·adzaEm^{s}laxaēnē xwā'nał^{s}īdk·asē q!ē'nEmk·aswuła Ɡō'sg·imoẋwa. Wä, lā'-k·as^{s}Em^{s}laxaēnē wī'g·alisak·asxēs k!wēk!wä'tsē qak·ā'ts tsēnā'plēdēq. Wä, g·î'lk·adzaEm^{s}laxaēnē ɡwāł tsē'napaxēs k!wēk!wä'ts!äxs lā'k·asaē wī^{s}x^{u}stE'ndEx. Wä, lā'k·as^{s}laxaēnē ɡwā'ɡwaax^{s}ēd lā'k·asEx Yū'L!ē^{s}. Wä, lā'k·as^{s}Em-^{s}laxaēnē ɡā'ɡak·!ak·asLEx L!ā'qwaa'ts!ēɡasē k·!ē'dēłas Yā'x-LEnē, g·ī'ɡamak·asasē NaqE'mg·ilîsEla.

Wä, g·î'lk·as^{s}Em^{s}laxaē lā'g·aa lā'k·asEx Yō'L!a^{s}yaxs lā'-k·asaē dE'nx^{s}īdk·asē wā'ōsdāläsēs lā'k·asLē gā'ɡak·!ak·!ā'la-yuwē nE'lyō. Wä, g·î'lk·adzaEm^{s}laxaēnē ɡwā'łk·asa lā'k·asaē sē'ẋ^{s}wīdk·asē qak·ā'ts la'ēk·asaē ha'nɡEmdk·asxē g·ō'kwa. Wä, lā'k·as^{s}Em^{s}laxaēnē nElā'lak·atsē nE'lyowē. Wä, lā'-k·as^{s}Em^{s}laxaēnē ɡEg·ā'dk·asē Dā'p!abäs L!ā'qwaats!ēɡasē. Wä, lā'k·as^{s}Em^{s}laxaēnē laō'łxē ɻē'ɡEmē; wä, hë'k·as^{s}mōsɻē ya'x^{u}LEnē. Wä, lā'k·as^{s}laxaēnē alē'ẋ^{s}wīda.

Wä, lā'k·as^{s}laxaēnē g·ā'xk·as ^{s}nE'lk·!ōdīłbEnda lāx Ts!ē'-qwama^{s}ē. Wä, g·ā'xk·as^{s}Em^{s}laxaēnē lā'k·asEx Tsē'łtsEqa-lālisē. Wä, hë'k·as^{s}Em^{s}laxaē g·ō'kwa^{s}latsē g·ā'lk·asasē L!ā'L!asiqwala. Wä, hë'k·as^{s}Em^{s}laxat! g·ī'gama^{s}sē Q!ō'ma-^{s}nā'kula. Wä, k·!ē'^{s}yask·as^{s}laxaēnē ^{s}nē'x·ē Dā'p!abē ^{s}nē'x·-k·as qas qē'łElsdālaē lā'k·asEx. Wä, lā'k·as^{s}laxaē q!Ebē'-lisas L!ā'sagwisas g·ō'ẋ^{u}k·asas Q!ō'ma^{s}nā'kula LE'łts!ālax Dā'p!abē qa lā'k·asaēs ɡā'ɡak·!ax k·!ē'dēłas Q!ō'ma^{s}nā'kula. Wä, lā'k·as^{s}laxaē k·!ē'^{s}yas ^{s}nē'x·ē Dā'p!abē qa^{s}s lā'k·asē ā'lē^{s}sta lā'k·asEx Tsē'łtsEqalālisē. Wä, lā'k·as^{s}laxaē Dā'-p!abē hayā'qalaxk·as lā'k·asaē lāx Axō'lisē g·ō'ku^{s}lask·asasē

go on, and you shall see (the world) when we look all round our world for a wife for you, chief." Thus he said.

Immediately Leader answered him, and said, "O tribe! that is what I wished for, that you should talk about, for I wish that you go and woo the princesses of the chiefs on both sides of this our tribe, that we may add to our crests." Thus he said. Immediately many of the Koskimo who are now dead got ready. They lifted their canoes from the beach, and burned the bottoms; and as soon as the bottoms of the canoes were burned, they launched them. Then they went towards Wind Island. There Leader wooed Copper-Box-Woman, the princess of Property, chief of the Tribe-staying-in-the-Right-Place.

As soon as they arrived at Wind Island, the wise men sang the wooing-songs; and after they had done so, they paddled, and stopped in front of the village. There they sang some more songs, and then Leader married Copper-Box-Woman. Then he obtained a (new) name, and also masks. Then they started again.

They came to the south side of Crossing-Point, and arrived at Red-Sand-Beach. That was the village of the ancestors of the Ocean people, and their chief was Getting-Rich; and Leader said that he did not wish to go ashore at that place. The sand on the beach of the village of Getting-Rich called Leader ashore to go and woo the princess of Getting-Rich; but Leader did not wish to go ashore at Red-Sand-Beach. Leader went past, and went

g·ā′lk·asasē ˢnā′k!wax·daˢxwē. Wä, hë′k·asˢEmˢlaxat! g·ī′-
ɢamāsē P!ā′sElāłē. Wä, hë′k·asˢEmxat! k·!ē′dēłk·ats P!ā′-
sElāłē A′nx·Enwīts!Emga. Wä, hë′k·asˢmōs axˢē′xstsōkwats
Dā′p!abē qak·a′ts ɢEnE′mk·asē. Wä, g·ī′lk·adzaEmˢlaxaē
5 tē′k·âk·asē Dā′p!abē ḶEˢwis waō′ẋᵘts!axē lā′k·asEx awī′łba-
ˢyas Axō′lisē, lā′k·asaē nE′lg·ustâdzēk·asē g·ā′lk·asasē
Ɋō′sg·imuẋwasēs lā′k·asē ɢā′ɢak·!ak·!ā′layō nE′lyâ. Wä,
hë′k·asq!ā′maāsē ɢwē′k·!ālē g·ā′lk·asasē Ɋō′sg·imuẋwaxs
gā′gak·!aē.
10 Wä, g·ī′lk·adzaEmˢlaxaēnē lā′g·alisk·as laxē L!ā′sagwis-
k·asasē g·ō′ẋwaxs lā′k·asaasēnē dō′t!eg·aˢłk·asē E′lxwas
Dā′p!abē. Wä, lā′k·asˢEmˢlaxaēnē ɢā′ɢak·!ax k·!ē′dēłas
P!ā′sElāłē. Wä, lā′k·asˢEmˢlaxaēnē laō′łk·asxē Ḷē′ɢEmē,
yîk·ā′sEx Dā′p!abē. Wä, lā′k·asˢEmˢlaxaēnē Ḷē′ɢadk·ats
15 P!ā′sElāłē. Wä, hë′k·asˢmōsē łō′Elqulīłk·asē. Wä, ō′kwas-
ˢEmˢlaxaēnē mō′p!Ens lā′k·asEx Axō′lisaxs lā′k·asaē xwā′nał-
ˢīdk·as qak·ā′ts alē′ẋˢwīdē.

Wä, lā′k·asˢEmˢlaxaēnē lā′k·asLaxat! lā′k·asEx Gwā′sEläxs
g·ō′kwaē lā′k·asEx Ɋwē′k·Elīsē. Wä, lā′k·asˢlaxaēnē g·ī′-
20 ɢadk·ats Wā′k·asē. Wä, lā′k·asˢlaxaē k·!ē′dēłas Ḷē′ɢadk·ats ˢmā′ẋᵘmEwē′ts!Emga. Wä, hë′k·asˢEmˢlaxat! lā′k·as
gā′gak·!asōkwats Dā′p!abē; wä, qa ˢwē′k·!îk·!ā′łīlawētsēxs
g·ī′ldzEsk·asaē dō′dEma. Wä, lā′k·asˢEmˢlaxaē laō′łē Dā′-
p!abäxē k·!ē′dēłas Wā′k·asē. Wä, lā′k·asˢEmˢlaxaē Ḷē′ɢad-
25 k·asē Dā′p!abäs Wā′k·asē. Lā′k·asˢEmxaē ɢEg·a′dānEmaxē
Ḷē′ɢEmē. Wä, lā′k·asˢEmˢlaxaē laō′łxē hā′mats!a. Wä,
laE′mˢlaxaē Ḷē′ɢadk·asē hā′mats!äs Wī′qwamEnsElag·ilîsē.
Wä, lā′k·asˢlaxaē Ḷē′ɢadk·asē hë′lig·îxstaˢyasēs Tā′yaqwīla.
Wä, hë′k·asˢmōsē łō′qulīłē mē′gwata Ḷōkwā′sē mā′xˢēnoxwē
30 Ḷōkwā′sxaē āLanE′mē Ḷōkwā′sē sī′sEyūłē.

Wä, g·ī′lk·adzaEmˢlaxaēnē mō′p!Enẋwasāłak·asExs lā′k·asaē xwā′nałˢīdk·asē g·ā′lä Ɋō′sg·imuxwa. Wä, lā′k·asˢEmˢlaxaēnē wīˢxᵘstE′ndk·asxēs k!wēk!wä′ts!ē. Wä, lā′k·asˢEmˢlaxaēnē lā′k·asł lā′xē Awī′k·!ēnoxwē. Wä, lā′k·asˢEmˢla-

to Open-Bay, the village of the ancestors of the Nā′k!wax·-da^{g}x^{u}. Their chief was Potlatch-Dancer, and the princess of Potlatch-Dancer was Cloud-making-Woman. She was wanted by Leader for his wife. As soon as Leader and his other canoes came in sight at the point of Open-Bay, the ancestors of the Koskimo began to sing their wooing-songs. This is the way the ancestors of the Koskimo did when they went wooing.

As soon as they arrived at the beach of the village, an attendant of Leader began to speak, and woo the princess of Potlatch-Dancer. Then he — namely, Leader — also got a (new) name. Then he had the name Potlatch-Dancer, and he also obtained the feast-dishes. For four days he staid at Open-Bay. Then he got ready and started.

Now they were going to the Northern people, who lived at Whale-Beach. They had for their chief Great-River; and he had a princess whose name was Potlatch-giving-Woman; and she was obtained in marriage [wooed] by Leader, for how could anything be ineffective that the ancestors said? Then Leader obtained the princess of Great-River; and Leader had the name Great-River, and he obtained in marriage this name, and he obtained the cannibal dance, and he had the cannibal name Pushing-down-the-Throat; and his cannibal's assistant had the name Pressing-down, and he obtained the feast-dish representing the seal, the killer-whale, the wolf, and the double-headed serpent.

After they had staid four days, the ancestors of the Koskimo got ready and launched their canoes, and were going to the Back tribe. Leader had been told by the North people that the Back tribe had for their chief

xaēnē ts!ek·!ā′ɬᵍītsōkwasē Dā′pabäsē Gwasi′läsa Awī′k!ēnoxwaxs g·ī′ɡadaasēs Wā′nēdē. Wä, lā′k·asᵍlaxaēnē k·!ē′dadᴇs Hō′nōsᴇnā′ɡa. Wä, hë′ᵍmis axk·!ā′lak·asīɬts Dā′p!abäxēs g·ō′kwaōtē qas lā′k·asaē lāx K·!ē′dēdē qak·ā′sᴇxs hë′k·asaē g·ō′kwē g·ā′lk·asasē Awī′k·!ēnoxwē. Wä, lā′k·asᵍᴇmᵍlaxaē g·ā′lk·asasē Ɡō′sg·imoẋwē awu′lxᵍēdk·asᴇx Ḷē′Ḷᴇɡᴇmasē g·ī′g·iɡamaᵍyasē lē′ᴇlqwalaʟaᵍē. Wä, lā′g·īɬk·asas hë′x·ᵍīdk·asᵍᴇm lā′k·as lāx Wa′nukwē. Wä, g·î′lk·adzaᴇmᵍlaxaēnē lā′g·aa lā′k·asᴇx ō′gwäxtâᵍyas Wa′nukwaxs lā′k·asaē dō′xᵍwaʟᴇlaxē g·ō′ẋwasē g·ā′lk·asasē Awīk·!ēnoxwē lā′k·asᴇx K·!ē′dēdē. Wä, hë′x·ᵍīdk·adzaᴇmᵍlaxaēnē nᴇ′lg·ustâᵍlaē g·ā′lk·asasē Ɡō′sg·imuẋwasēs ɡā′ɡak·!ak·!ā′layuwē nᴇ′lyâ. Wä, lā′k·asᵍᴇmᵍlaxaēnē lā′g·aa lā′k·asᴇx ʟ!ā′sagwisasē g·ō′kwa. Wä, hë′x·ᵍīdk·adzaᴇmᵍlaxaēnē Ḷā′xᵍwuɬᴇxsk·asē ayî′lẋwas Dā′p!abē qaᵍs dō′t!eg·aᵍɬē. Wä, lā′k·asᵍᴇmᵍlaxaēnē ɡā′ɡak·!ak·!ālax k·!ē′dēɬas Wa′nēdē. Wä, lā′k·asᵍᴇmᵍlaxaēnē hë′x·ᵍīdk·asᵍmē Wā′nēdē daē′ʟax. Wä, lā′k·asᵍᴇmᵍlaxaē Dā′p!abē dā′lak·asxēs ᵍyā′ᵍyats!ē. Wä, lā′k·asᵍlaxaēnē ʟē′ᵍlālasē ᵍnᴇ′mts!axē k!wäts! lā′k·asᴇx Hō′nōsᴇnā′ɡa k·!ē′dēɬas Wā′nēdē. Wä, g·î′lk·adzaᴇmᵍlaxaēnē q!wē′ʟa dō′t!ālē ᴇ′lẋwas Dā′p!abäxs g·ā′xk·asaē ᴇ′lẋwas Wā′nēdē Ḷā′ẋᵍwᴇls lā′k·asᴇx ʟ!ā′sak!usasē g·ō′ẋwas Wā′nēdē. Wä, lā′k·asᵍᴇmᵍlaxaēnē dō′t!āla. Wä, lā′k·asᵍlaxaē ᵍnē′x·a: “ᵍya. g·ī′ɡema. Wä, ō′kwaslag·aᴇ′ma yā′ʟ!âkwasʟᴇx ō′kwadzaᴇmxaak· ë′k·!ōlīɬᴇlag·a Ë′k·!ōlīɬᴇlayuɡwak·, yîk·a′sg·a Hō′nōsᴇnā′ɡa k·!ē′dēɬg·as Wā′nēdē.

Wä, hë′x ᵍīdk·adzaᴇmᵍlaxaē Dā′p!abē wā′wat!ᴇqᴇwax·ᵍīdk·asxē â′lä bē′bᴇkumālasēs g·ō′kwaōtēxē wā′x·ᵍmē g·ī′g·iɡamēᵍsē g·ā′lä Ɡō′sg·imoẋwa qaᵍs wā′g·ī k·â′pᴇlīɬas lāx Hō′nōsᴇnāɡa. Wä, lā′k·asᵍᴇmᵍlaxaēnē Ḷē′ɡadᴇs Ë′k·!ōlīlᴇlayuɡwa. Wä, g·î′lk·adzaᴇmᵍlaxaēnē lā′k·as k·â′pᴇlīlᴇmag·ī′ɡᴇmaᵍyasē Ɡō′sg·imoẋswaxs g·ā′xk·asaē Ë′k·!ōlīɬᴇlayugwa g·ā′xᵍwuldzᴇm lā′k·asᴇx g·ō′ẋwasēs ō′mpē, k!wā′dzᴇᵍwēk·asxē ts!ᴇẋᵘsᴇ′mē. Wä, g·ā′xk·asᵍᴇmᵍlaxaēnē ʟā′xdzᴇm

Death-Owner, and that he had had for his princess Warrior Woman; and therefore Leader asked his tribe to go to Grass Island, for that was the village of the ancestors of the Back tribe. The ancestors of the Koskimo desired (to obtain) the names of the chief of the tribes, therefore they went right to Having-a-River. As soon as they arrived at the upper end of Having-a-River, they saw the houses of the ancestors of the Back tribe at Grass Island. Immediately the ancestors of the Koskimo began to sing their wooing-songs. Then they arrived at the beach of the houses. Immediately an attendant of Leader arose in the canoe and began to speak, and he wooed the princess of Death-Owner. Death-Owner at once consented. Then Leader presented him with his canoe, and with (the gift of) another canoe he called[1] Warrior-Woman, the princess of Death-Owner. As soon as the attendant of Leader stopped speaking, the attendant of Death-Owner came and stood in front of the house of Death-Owner. He spoke, and said, "O chief! just take care, for Rising-Woman, — namely, Warrior-Woman, — the princess of this Death-Owner, is constantly rising (in rank)."

Immediately Leader picked out some of the best men among his tribe, although they were chiefs of the ancestors of the Koskimo, to lift Warrior-Woman from the floor of the house. Then she had the name Rising-Woman. As soon as the chiefs of the Koskimo had gone to lift her, Rising-Woman was carried out of the house of her father, sitting on a board. She was taken aboard the canoe of

[1] See F. Boas, Social Organization and Secret Societies of the Kwakiutl Indians. Annual Report of the U. S. National Museum for 1895, p. 361.

lā′k·asEx ˢyā′ᵍyats!äs Dā′p!abē. Wä, lā′k·asˢEmˢlaxaēnē g·ā′xałExdzEma k·!ā′wats!ēˢē g·î′ldas lā′k·asEx. Wä, hë′-k·asˢEm g·ī′ts!Ewatsa ˢnā′ẋwa yä′xᵘLEna g·î′ldasē; wä, hë′-k·asˢmōsa ḷē′ḷēgEmē. Wä, g·î′lk·adzaˢEmˢlaxaēnē ˢwī′ᵍlxsē Ë′k·!ōlīłElayugwa lā′k·asEx ˢyā′ᵍyats!äs Dā′p!abäxs lā′k·asaē ē′tElēsk·as sē′ẋˢwīda.

Wä, lā′k·asˢEmˢlaxaēnē lā′k·asLaxat! lāx Hē′gEmsē, g·ō′kwaasasē g·ā′lk·asē Gwa′waēnoxwē. Wä, hë′k·asˢEmˢlaxat! g·ī′gEmak·ats Gwā′waēnoxwē L!ā′qōḷasē. Wä, lā′k·asˢlaxaēnē k·!ē′dēłas ḷē′gadk·ats Hō′nōsEnaga. Wä, g·î′lk·adzaEmˢlaxaēnē lā′g·aa lā′k·asEx awī′łbaˢyas Hē′gEmsaxs lā′k·asaē nE′lg·ustâk·asē g·ā′lk·asasē Ḳō′sg·imuẋwē, yîk·ā′tsēs gā′gak·!ak·!ā′layuwē nE′lyâ. Wä, g·î′lk·adzaEmˢlaxaēnē lā′g·aa lā′k·asxē L!ā′sagwisas g·ō′ẋwas L!ā′qōḷasax, lā′k·asaē q!wē′Lē nE′lk·!ālē Ḳō′sg·imuẋwē. Wä, lā′k·asˢlaxaēnē ḷā′ẋˢwułExsē ˢnEmō′ẋwē E′lẋᵘsē g·ī′gamak·asē Dā′p!abē. Wä, lā′k·asˢEmˢlaxaē dō′t!Eg·aˢła, lā′k·asEx gwē′k·!ālasasē E′lẋwaxs ts!E′lwaqaē lā′k·asEx g·aō′łg·îẋwa′sē gEnE′mLē. Wä, g·î′lk·adzaEmˢlaxaēnē q!wē′Laxs g·ā′xk·asaē hō′qawElsk·asē L!ā′qōḷasē mō′mElk·!ālas dō′dEmas. Wä, ō′kwasˢEmˢlaxaēnē Lē′łwEłtōdē g·ī′gamäx Dā′p!abē. Wä, lā′k·asˢEmˢlaxaēnē L!ā′qōḷasē ḷē′xˢēdEs nEgu′mpē lā′k·asEx Dā′p!abē. Wä, lā′k·asˢEmˢlaxaēnē LE′łwEłtōdEq qa lā′k·asēs tE′lts!a lā′k·asēx g·ō′ẋwas. Wä, lā′k·asˢEmˢlaxaēnē gEg·ā′dk·asē Dā′p!abäs Hō′nōsEnā′ga lā′k·asxēx. Wä, lā′k·asˢEmˢlaxaēnē ˢmō′łtōdē Ḳō′sg·imuẋwē. Wä, lā′k·asˢEmˢlaxaē L!ā′qōḷasē yînē′saxē nEgu′mpē. Wä, lā′k·asˢEmˢlaxaē ts!å′sēs ḷē′gEmx·dē lā′k·asEx Dā′p!abē. Wä, lā′k·asˢEmˢlaxaē ḷē′gadk·asē Dā′p!abäs L!ā′qōḷasē. Wä, hë′k·asˢmōsē ts!ē′ts!ēxLEnē ḷōkwa′sēs ḷē′ḷEgEmē.

Wä, lā′k·asˢEmˢlaxaēnē mō′p!Enẋwaˢs, hë′ᵍlak·asē Dā′-p!abäxs lā′k·asaē xwā′nałᵍīda. Wä, lā′k·asˢEmˢlaxaēnē alē′ẋˢwīda. Wä, lā′k·asˢEmˢlaxaēnē lā′k·asłxat! lāx Nō′ẋᵘ-dEma, yîk·ā′sExs hë′k·asaē g·ō′kwaē Mā′malēlēqa. Wä,

Leader; and the covered box was also taken aboard the canoe. In it were all the masks and all the names. As soon as Rising-Woman and her property were all aboard the canoe, Leader went on paddling.

He was going on to Hē′gEms, the village of the ancestors of the Gwā′waēnox^{u}; and the chief of the Gwā′-waēnox^{u} was Place-of-obtaining-Coppers, and he had for his princess Warrior-Woman. As soon as they arrived at the point of Hē′gEms, the ancestors of the Koskimo began to sing their wooing-songs, and when they arrived at the beach of the house of Place-of-obtaining-Coppers, the Koskimo stopped singing. Then one of the attendants of Chief Leader arose, and began to speak in the way in which the attendants speak when they praise the one from whom they want to get a wife. As soon as he stopped speaking, Place-of-obtaining-Coppers came out of the house and thanked him for his words. Then he called Chief Leader to come out of the canoe, and Place-of-obtaining-Coppers called Leader his son-in-law. Then he called him out of the canoe to go and warm himself in his house; and in this way Leader had Warrior-Woman for his wife. Then the Koskimo unloaded their canoe, and Place-of-obtaining-Coppers fed his son-in-law, and he gave his name to Leader; and thus Leader had the name Place-of-obtaining-Coppers, and he also had the winter-dance implements and the names.

He staid there for four days, and then Leader got ready and started. He was going to Nō′x̣^{u}dEm, the village of

hë'k·as^{s}Em^{s}laxat! g·ī'ġamak·atsē Sē'widē. Wä, lā'k·as^{s}laxaē Ḷē'ġadk·asē k·!ē'dēła Sē'widäs Mā'laqēlayugwa. Wä, hë'x·^{s}īdk·adzaEm^{s}laxaē Dā'p!abē ^{s}nē'x·k·asxat! qak·ā'ts la'ē lā'k·asEx Nō'ẋ^{u}dEma qak·ā'ts la'ē ġā'ġak·!ax k·!ē'dēłas Sē'widē. Wä, lā'k·as^{s}laxaē ġwa'g·îō'ẋ^{s}wīdk·asxēs ^{s}yā'^{s}yats!ē lā'k·asEx Nō'ẋ^{u}dEma. Wä, lā'k·as^{s}laxaēnē lā'g·aa lā'k·asEx ō'ẋ^{u}sâlas Nō'ẋ^{u}dEmäxs lā'k·asaē ē't!ēd nE'lg·ustâwē Ḳō'sg·imoẋwasēs ġā'ġak·!ak·!ā'layuwē nE'lyâ. Wä, ā'łk·adzaEm^{s}laxaēnē q!wē'Laxs lā'k·asaē ha'ng·alîs lā'k·asEx L!ā'sagwisasē g·ō'ẋwasē g·ā'lk·asasē Ma'malēleqa. Wä, lā'k·as^{s}laxaēnē Ḷā'ẋ^{s}wułExsē ^{s}nEmō'ẋwē lā'k·asEx ayî'lẋwas Dā'p!abē. Wä, lā'k·as^{s}Em^{s}laxaēnē lā'k·asEx gwē'k·!ālasasō Ḳō'sg·imoxwaxs ġā'ġak·!aē. Wä, lā'k·as^{s}Em^{s}laxaēnē ts!E'lwaqax Sē'widē. Wä, ō'kwadzaEm^{s}laxaē Sē'widē g·ā'xk·as Ḷā'ẋ^{s}wEls lā'k·asEx L!ā'sanâ^{s}yasēs g·ō'ẋwē, qak·ā'ts LE'łwusdēsaēx qa lā'k·asaēs tE'łts!a lā'k·asEx g·ō'ẋwas. Wä, lā'k·as^{s}Em^{s}laxaēnē Ḷē'qas nEgu'mpē lā'k·asEx Dā'p!abē qak·ā'sExs â'laē mō'lak·ats dō'dEmas Dā'p!abäx k·!ē'dēłas. Wä, hë'x·^{s}īdk·adzaEm^{s}laxaēnē lā'k·as ^{s}mō'łtōdk·asē Ḳō'sg·imoxwaxēs ^{s}ma'mwāla. Wä, g·ī'lk·adzaEm^{s}laxaēnē wī'lōłtâmask·asxēs ^{s}ma'mwāläxs lā'k·asaē yînē's^{s}ītsōkwasa. Wä, lā'k·asaEm^{s}laxaēnē LE'łwułt!alē'lEmē Mā'laqēlayugwa qas g·ā'xk·asaē k!wā'k!ugōlīł Ḷōkwā'sē Dā'p!abē lā'k·asEx ^{s}nā'qōLīwalīłasē g·ō'ẋwasēs ō'mpē. Wä, lā'k·as^{s}Em^{s}laxaēnē awE'lx·i^{s}yaxs lā'k·as^{s}maē łā'wadēs k·!ē'dēłas Dā'p!abē. Wä, lā'k·as^{s}Em^{s}laxaēnē g·ā'xEmōdalasēs g·ō'ẋ^{u}kwasdē Ḷōkwā'sē lēlä'ēdē Ḷōkwa'sēs Ḷē'Ḷēġemx·dē lā'k·asEx Dā'p!abē.

Wä, ō'kwas^{s}Em^{s}laxaēnē mō'p!Enẋwasałalak·asEx Nō'ẋ^{u}dEmaxs lā'k·asaē xwā'nał^{s}īd qa^{s}s g·ā'xk·asaē naē'naẋwa. Wä, hë'x·^{s}īdk·adzaEm^{s}laxaēnē g·ā'g·ōẋ^{u}sīlak·asxēs g·ō'ẋwē qak·ā'ts LE'łElax·^{s}īdēxē g·ā'lk·asasē Gwa'ts!ēnoxwē Ḷōkwa'sē L!ā'sq!ēnoxwē, wä, hë'k·as^{s}Em^{s}laxaē G·ō'p!ēnoxwē LE'łElax·^{s}ītsōkwats Dā'p!abē. Wä, lā'k·as^{s}Em^{s}laxaēnē nē'ł^{s}īdāmasxē ts!ē'ts!ēxLEnē Ḷōkwā'sēs Ḷē'Ḷēġemē. Wä, lā'k·as^{s}Em^{s}laxaēnē

the Ma'malēleqa. Their chief was Paddled-to, and the princess of Paddled-to had the name Mā'laqēlayugwa. Immediately Leader said that he would go to Nō'x̣ᵘdEm, for he wanted to woo the princess of Paddled-to. Then he turned the bow of his canoe towards Nō'x̣ᵘdEm. They arrived at the passage of Nō'x̣ᵘdEm, and again the Koskimo sang their wooing-songs. They only stopped when they were in front of the beach of the village of the ancestors of the Ma'malēleqa. Then one of the attendants of Leader arose in the canoe, and he began to speak in the way in which the Koskimo speak when they go a-wooing, and he praised Paddled-to. Paddled-to just came out and stood in front of his house, and called them to come up from the beach, and to warm themselves in his house; and he named Leader Son-in-Law, for he was really thankful for what Leader had said to his princess. Immediately the Koskimo unloaded their cargo. As soon as all the cargo was unloaded, they were fed. Then Mā'laqēlayugwa was called to come and sit down with Leader in the rear of the house of her father; and then they shouted that the princess had Leader for her husband. He was given as marriage presents the house and the dances and the names.

After they had staid for four days at Nō'x̣ᵘdEm, they got ready and went home. Immediately they made a new house to invite in the ancestors of the North tribe, of the Ocean tribe, and of the Divided tribe. They were invited by Leader. Then he showed the winter-dance

â′lak·!āla la ˢnEmō′ẋᵘˢEm la g·ī′ǥamak·asē Dā′p!abäsa g·ā′lk·asasē Ǥō′sg·imoxwē lā′xēx.

Wä, lā′k·asˢEmˢlaxaēnē sā′sEmnōẋˢwīdk·asˢEm lā′k·asxēs ǥEǤEnE′mk·asē lā′k·asEx k·!ē′sk·!ēdēłk·asasē g·ī′g·iǥamäsa lē′lqwalaLaˢē. Wä, hë′k·asˢEmxat! lā′g·īłk·atsōx ˢnā′ẋwaEm Ǥō′sg·imoxᵘnōẋwa lē′Elqwalaˢēx laxē′x, qak·ā′sē Dā′p!abäxs hë′k·asˢmaē lā′g·īłk·ats hë ǥwē′g·alīłē lā′k·asxēs g·ō′ẋwē, yîk·ā′sEx la′ē t!ē′x·ˢalīłaxs wā′x·k·asaē LE′qaxē k!wä′ts!ēx g·ā′labaˢyasg·a nEwē′lEmk·. Wä, hë′k·asˢEmˢlaxat! dō′dExstōlīłtsōsēg·aqᵘ qak·ā′ts la′ē ǥā′ǥak·!axōx k·!ē′sk·!ēdēłaq!Esōx owī′ˢstäxsEns ˢnā′lax. Wä, lā′k·asˢmōs laō′łxēs qō′laa′ẋwē. Wä, lā′k·asˢEm lā′ba.

23. Q!ā′g·iˢwa (Centre, the Chief of the Ghosts).

Tradition of the Koskimo.

(*Recorded by George Hunt.*)

G·ō′kulaˢlaēnē g·ā′läsē Ǥō′sg·imuẋwē lāx DzEˢwu′nxasē. Wä, lā′ˢlaēnē g·ī′ǥadEsa Ḷē′ǥadês Q!ā′g·iˢwa. Wä, lā′ˢlaēnē â′lak·!āla g·ā′g·ēxsīlasōsēs g·ō′kwaōtē, qaxs g·î′lˢmaēnẹ̄ lā′laēs g·ō′kwaōtē bā′kwaxē p!â′ˢē, wä′x·ēnē ˢyā′nEmaxē maˢłē′ p!â′ˢya qaˢs lē yā′qwasē ˢnE′mē lā′xēs g·ī′gaˢma; wä′x·ēnē la alē′ẋwak·asē ēsˢalē′ˢwinoxwaxē q!ā′sa, wä′x·ēnē mō′wē ˢyā′nEmas; wä, lē′nē yā′qwasē maˢłē′ lā′xēs g·ī′gaˢma, lā′k·āsEx Q!ā′g·iˢwa, ˢnā′ẋwak·asˢEmˢlaēnē qak·ā′ts nExsˢā′lasōs Ḷō′kwasēs g·ō′kwaōtē. Wä, lā′k·asˢlaēnē k·!ē′dadē Q!ā′g·iˢwäs Q!ā′x·sˢēga. Wä, lā′k·asˢlaēnē Q!ā′x·sˢēga Ḷē′qElas Hā′daēk·as, lā′k·asxēs ō′mpē. Wä, lā′ˢlaēnē łā′wadē Q!ā′x·sˢēgäs Nō′łiˢlaẋwē, ḶEwE′lgaˢmaˢyas L!ā′qwag·īdEẋwē. Wä, lā′ˢlaēnē â′lak·!ā′laEl ë′x·ē nâ′qaˢyasa g·ī′gaˢma qak·ā′sē ǥwā′ǥwēx·sīˢlasax.

Wä, lā′ˢlaēnē ˢnE′mxsak·āsa ë′x·ē ˢnā′la; wä, lā′ˢlaēnē ˢwī′ˢlˢxt!āla bā′kwaxē p!â′ˢē. Wä, lā′k·asˢlaēnē dzā′qwaxs

implements and his names. In this way he came to be the only real chief among the ancestors of the Koskimo.

Then he had children from his wives the princesses of the chiefs of the tribes. Therefore all the tribes have some Koskimo among them, because Leader had gone and done this way in his house; namely, when he lay down on his back, trying to make the canoe, in the beginning of this tradition; and that is what he thought about in the house, to woo these princesses all around our world, and thus he obtained his wish. That is the end.

23. Q!ā'g·i^{s}wa (Centre, the Chief of the Ghosts).

Tradition of the Koskimo.

(*Recorded by George Hunt.*)

The ancestors of the Koskimo were living at Winter-Place, and they had a chief whose name was Centre. He was really treated like a chief by his tribe; for, as soon as the tribe would fish halibut, and (as soon as) two halibut were caught, one was given to the chief; and when the harpooneers went out to hunt sea-otters, when four were caught, they would give two to their chief, Centre. One-half of everything was divided between him and his tribe. Centre had a princess, Woman-receiving-Half; and Woman-receiving-Half named her father Pet; and Woman-receiving-Half had for her husband Born-to-be-Fool, the prince of Copper-Body. Now the chief felt really happy because he was well treated.

One fine day everybody went out to fish halibut; and when evening came, those who had been out fishing

g·ā′xaās nä′ˢnaẋwē bā′kwax·däxē p!â′ˢē. Wä, lā′k·asˢlaēnē ˢnEmō′ẋwa k·!ē′ˢyasē ts!âs p!â′ˢya lā′xē g·ī′ga̱ˢma. Wä, lā′ˢlaēnē â′lak·!ālaEl ts!E′nẋwa g·ī′ga̱ˢmäs gwē′x·ˢīdaāsas. Wä, lā′k·asˢlaēnē ˢnā′x·ˢīdxē gaā′läxs la′ē Q!ā′g·iˢwa axˢē′dxēs ḷaˢxsdā′la qak·ā′ts lē lE′nts!ēs lā′xē gu′nts!ēsasa g·ō′kwa. Wä, lā′k·asˢlaē tsō′kwaxē â′lak·!älä ē′sˢEx· g·î′lˢwak·atsa g·ā′läsa Ḡō′sg·imuẋwa. Wä, g·ā′xk·asˢlaēnē gwā′sōłEla lāx Laˢlē′dzasas alē′wats!äs Nō′łīˢlaẋwē. Wä, lā′ˢlaēnē Nō′łīˢlakwē hë′ˢlīqElax k·!ēsL tsō′kwaLEx qak·ā′sēxs hë′ˢmaē nEgu′mpē. Wä, lā′ˢlaēnē hë′mEnālaˢmē Nō′łīˢlaẋwē la ḷaẋuˢstō′ls lā′xa t!Ex·ä′sēs g·ō′ẋwē. Wä, g·ā′xk·asˢlaēnē g·ā′xˢELaEl lā′qēnē. Wä, lā′k·asˢlaē Q!ā′g·iˢwa tsō′kwaxē alē′wats!ēx·dē g·î′lˢwa. Wä, lā′k·asˢlaēnē ts!E′nẋwē Nō′łīˢlaẋwasēs alē′wats!ēx·dē g·î′lˢwa.

Wä, lā′ˢlaēnē nē′łaxēs gEnE′mē lāx Q!ā′x·sˢēga. Wä, lā′ˢlaēnē ˢnē′x·a: "ˢya, ā′dats, lā′k·asˢmaēg·în ts!Enẋus â′sē qaē′nēxs lā′k·asaē tsō′kwaxEn g·î′lˢwax·dē," ˢnē′x·ˢlaēnēxs lā′k·asaē dā′x·ˢīdxē gElaō′łē qā′k·as la′ē qā′sˢīda. Wä, lā′k·asˢmēnē k·!ē′lak·ałqēnē. Wä, lā′k·asˢlaēnē Q!ā′g·iˢwayōła k!wā′xsElēs lā′xē g·î′lˢwa qak·ā′ts tsō′kwēsēs ḷaxsdā′la lā′k·asqēnē, lā′k·asqēxs që′dEkwaā′sa ō′ˢmasē g·ī′qEmł qa′ita. Wä, lā′k·asˢlaē Nō′łīˢlaẋwē qā′sˢīd qak·ā′ts lē g·ā′yaap!Endxē g·ī′gaˢmayūła. Wä, lā′k·asˢlaēnē lā′g·aa lā′qēnē. Wä, lā′k·asˢlaēnē dō′t!Eg·aˢłē Nō′łīˢlaẋwaxēs nEgu′mpē. Lā′k·asˢlaēnē ˢnē′k·a: "ˢya nEgu′mp, ˢmā′sk·asēs lā′g·īłaōs mō′masˢīdxEnL alē′wats!ēk·ā′sdēx?" ˢnē′x·ˢlaēnēxs lā′k·asaē kwē′xˢītsē gE′laōłē lā′xēs nEgu′mpdē. Wä, lā′k·adzaōłˢEmˢlaxaē′nē wā′nEmē Q!ā′g·iˢwax·dē. Wä, lā′ˢlaēnē nē′łasEˢwē Q!ā′x·sˢēgä qēnēxs lEˢma′ēnē k·!ē′lax·ˢītsEˢwēs ō′mpdäsēs łā′ˢwunEmē. Wä, lā′k·asˢlaēnē qā′sˢīdk·as la′ē Q!ā′x·sˢēga lā′xē ā′L! qas lā′k·asē q!wā′sˢīd qaē′s ō′mpdē. Wä, lā′ˢlaēnē nē′g·Exˢwīda. Â′xsäEmˢlaēnē q!wā′sē Q!ā′x·sˢēga. Wä, lā′ˢlaēnē ˢnā′x·ˢīdxē gaā′la. Wä, hë′hēk·aEmˢlaxaēnē[1] L!Exˢē′da. Wä, lā′k·asˢlaēnē mō′p!Enẋwaˢsē ˢnā′łäs wā′x·-

halibut came back home. Then one man did not give any halibut to the chief. Then the chief became really angry on account of what (that man) had done. In the morning, when day came, Centre took his stone axe and went down to the beach to the north end of the village, and he broke the [really] beautiful canoes of the ancestors of the Koskimo; and he came along towards the place where the hunting-canoe of Born-to-be-Fool was; and Born-to-be-Fool supposed that the chief would not break it, for the chief was his father-in-law. Born-to-be-Fool was standing all the time in the doorway of his house. Centre came along, and reached (the canoe), and he broke the hunting-canoe. Then Born-to-be-Fool became angry on account of his hunting-canoe.

He spoke to his wife, Woman-receiving-Half, and said, "Oh, my dear! I am angry with your father because he has broken my canoe." Thus he said, took his bone club, and left. He was going to kill him. Centre, who is now dead, was sitting in the canoe, and was breaking it with his stone axe; and he had on his head a large chief's hat. Then Born-to-be-Fool went up to the chief from behind. He got up to him, and then Born-to-be-Fool spoke to his father-in-law. He said, "O father-in-law! why do you spoil my hunting-canoe?" Thus he said, while he struck his father-in-law with his bone club. Now that great ugly Centre was dead. Woman-receiving-Half was told that her father had been killed by her husband. Then Woman-receiving-Half went into the woods and wailed for her father. Night came, and Woman-receiving-Half just continued to wail. In the morning, when day came, she never stopped. For four days she kept on wailing. Then she heard her name being called. (A

[1] Kwakiutl: häwē'xa.

k·as^{s}El q!wā′sa. Wä, lā′k·as^{s}laēnē wuLā′xē ɫ.ē′q!äläq, ^{s}nē′x·^{s}laēnē: "LE′ɬENLŌL Q!ā′x·s^{s}ēga qak·ā′sē Nē′ɬEXSTELdzās Lēlâ′^{s}nēnōx^{u}." Wä, hë′g·îlsk·as^{s}Em^{s}laēnē, yîk·ā′sEx Q!ā′x·s^{s}ēga qā′s^{s}īd qak·ā′ts lē lē′g·īxē LE′ɬElg·îsē. Wä, lā′k·as^{s}laēnē hō′gwīɬ^{s}īda, yîk·ā′sEx Q!ā′x·s^{s}ēga. Wä, lā′k·as^{s}laēnē dō′t!ālak·asē ^{s}nEmō′x̣wē bEkumā′la k!waē′ɬ lā′k·asxē g·ōx̣^{u}. Wä, lā′k·as^{s}laēnē ^{s}nē′x·a: "Ge′lag·a ts!ō′x·LEm, qak·ā′ts mā′lēx̣^{s}wīda^{s}ōs xānɬk·ā′saaqōs la g·î′ldēs k·!ē′^{s}yas mā′lēx̣·^{s}wīda," ^{s}nē′x·^{s}laēnē bEkumā′läx Q!ā′x·s^{s}ēga. Wä, lā′k·as^{s}laēnē xwā′nałē ts!Edā′xē. Wä, lā′k·as^{s}Em^{s}laēnē x·ā′^{s}waxē L!ā′batē g·ī′ts!Ewatsē xa^{s}mā′sē. Wä, g·î′l^{s}Em^{s}laxaēnē wā′x·k·as ts!Ex·^{s}ī′dē ts!Edā′xaxē xa^{s}mā′saxs g·ā′xk·asaē g·ā′xēLē bEkumā′la ɫ.aχ^{u}stō′lîła. Lā′^{s}laēnē dō′t!Eg·a^{s}ła. Lā′k·as^{s}laēnē ^{s}nē′x·a: "LE′ɬENLŌL Q!ā′x·s^{s}ēga qak·ā′sē Lō′lu^{s}yâ^{s}yas Lēlâ′^{s}nēnoxwē," ^{s}nē′x·k·as^{s}laē bEkumā′läxs lā′k·asaē qā′s^{s}īd.

Wä, lā′k·as^{s}laēnē ^{s}yā′laqasōkwasē Q!ā′x·s^{s}ēga qas lā′k·asē lē′g·ēxē bEkumā′la. Wä, lā′k·as^{s}laēnē ɫ.ā′χulîłē Q!ā′x·s^{s}ēga qas lā′k·asē lē′g·ēqēnē. Wä, k·!ē′sk·as^{s}lat!ēnē qwēsg·ī′laxs lā′k·asaē hō′gwīɬ^{s}īd lā′xē g·ō′χwē lā′xē ō′^{s}masLä ëx· g·ō′χwa. Wä, lā′k·as^{s}laēnē dō′t!Eg·a^{s}łē q!u′l^{s}yaχwē ō′qum bEkumā′la k!waē′łk·as lā′xē g·ō′χwē. Wä, lā′k·as^{s}laēnē ^{s}nē′x·a: "Dō′xstaēɬElak·asla ē′dEtâ^{s}ē[1]! Wä, k!wā′x·^{s}īdk·as lā′xē," ^{s}nē′x·^{s}laēnē ts!Emā′ɬaxē ^{s}nā′qōLīwa^{s}lîłasē g·ō′χwē. Wä, lā′k·as^{s}laēnē k·!wā′x·^{s}īdk·asē Q!ā′x·s^{s}ēga lā′xē ^{s}nā′qōLīwa·^{s}lîłasē g·ō′χwē. Wä, lā′k·as^{s}laēnē xwā′nałē ts!Edā′x qak·ā′s mā′lēx̣^{s}wītsōs Q!ā′x·s^{s}ēga. Wä, g·î′lk·as^{s}Em^{s}laxaēnē wā′x·k·as ts!Ex·^{s}ī′dē ts!Edā′xē lā′xē xa^{s}mā′saxs g·ā′xaā′sēnē ē′t^{s}ēdē bEkumā′la g·ā′xēL, lā′xē g·ō′χwē. Wä, lā′k·as^{s}Em·^{s}laxat!ē LE′ɬax Q!ā′x·s^{s}ēga. Wä, lā′k·as^{s}laēnē ^{s}nē′x·a: "LE′ɬENLŌL, Q!ā′x·s^{s}ēga qak·ā′sē Ts!ō′ts!ałāwalisas Lē′lâ·^{s}nēnoxwē," ^{s}nē′x·^{s}laēnē.

Wä, lā′k·as^{s}Em^{s}laxat!ē ō′kwas^{s}Em ^{s}yā′lax^{s}ītsE^{s}wē Q!ā′x·s^{s}ēga. Wä, lā′k·as^{s}Em^{s}laxaēnē ē′t^{s}ēd ɫ.ā′χulîłē Q!ā′x·s^{s}ēga qā′k·as la′ē lē′g·ēxē bEkumā′la. Wä, lā′k·as^{s}laēnē lā′xē

voice) said, "Woman-receiving-Half, I come to invite you to the Ghosts-showing-Mouth-on-Ground." Immediately Woman-receiving-Half went and followed the inviter. Woman-receiving-Half entered the house. Then one person who was sitting in the house spoke, and said, "Come, grandchild, and eat, for it is evidently a long time since you have [not] eaten." Thus said the man to Woman-receiving-Half. Then a woman was ready. She opened a basket containing dry salmon. When the woman began to roast the dry salmon, a man came into the house and stood in the doorway. He spoke, and said, "Woman-receiving-Half, I invite you for Centre-Dwelling-Place-of-the-Ghosts." Thus said the man before he left.

Then Woman-receiving-Half was sent to follow the man. Woman-receiving-Half arose from the floor of the house and went, following him. However, she had not gone far when she entered a house, — a large, beautiful house. Then an old gray-headed man who was sitting in the house spoke, and said, "Beware of the floor of the house, great-grandchild! Sit down there!" Thus he said, pointing to the rear of the house. Then Woman-receiving-Half sat down in the middle of the rear of the house, and a woman was ready to give something to eat to Woman-receiving-Half. As soon as the woman began to roast dry salmon, again a man came into the house; and he again called Woman-receiving-Half. He said, "I come to invite you, Woman-receiving-Half, to the Charcoal-Ghosts." Thus he said.

Then Woman-receiving-Half was just sent (after him). Woman-receiving-Half again arose from the floor of the house and followed the man. She went to the doorway

[1] Kwakiutl: hë'lok!wīnē.

t!Ex·ä′sē g·ō′ẋwē. Wä, lā′k·as^{s}laēnē hō′gwił^{s}īd. Wä, lā′k·as^{s}laēnē dō′t!ālak·asa ë′x·sōẋwē lā′k·as ge′k·!En bEkumā′la. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "Ge′la, wë′k·as dō′xstaēłElak·as la q!ā′maLEla," [1] ^{s}nē′x·k·as^{s}laēnēxs lā′k·asaē lē′łax Q!ā′x·s^{s}ēga qak·ā′s la′ēs k!wā′g·a^{s}lił lak·ā′sEx hë′łk·!ōtāga′wa^{s}lił·āsas. Wä, lā′k·as^{s}laxaēnē xwā′nałē ts!Edā′xē x·ā′^{s}waxē L!ā′bat xa′myats!ē. Lā′k·as^{s}laēnē wā′x·k·asxat! ts!Ex·^{s}ī′dxē xa^{s}mā′sē. Wä, g·ā′xk·as^{s}laxaē bEkumā′la g·ā′xēł·asa. Wä, lā′k·as^{s}laēnē ^{s}nē′x·a: "LE′łEnLōL, Q!ā′x·s^{s}ēga qak·ā′sē g·ī′ga^{s}mä Mā′mEnłEmā′lag·ilîs Mā′g·ik·ElElts Lē′lâ^{s}nēnox^{u}," ^{s}nē′x·k·asbidzō^{s}laēnē ama′^{s}ēsgEmālak·asbidza^{s}wē bEkumā′la. Lā′k·as^{s}laxat! ē′t!eg·a^{s}ł dō′t!Eg·a^{s}łē g·ō′gwadäsē g·ō′ẋwē. Wä, ō′kwadzaEm^{s}laxaēnē ^{s}yā′lax^{s}ītsE^{s}wē Q!ā′x·sēga qa^{s}s lā′k·asē lē′g·ēxē bEkumā′lak·asbīdza^{s}wē.

Wä, lā′gask·as^{s}laēnē ē′tElił·as qā′sElłē Q!ā′x·s^{s}ēga qa^{s}s lā′k·asē lē′g·ēxē bEkumā′lak·asbidza^{s}wē. Wä, k·!ē′^{s}yas^{s}lat!ēnē qwē′sg·īlaxs lā′k·asaē lā′g·aa lā′xē ō′^{s}masē g·ō′ẋwa. Wä, lā′k·as^{s}laēnē hō′gwił^{s}īd lā′qēnē. Wä, g·î′lk·as^{s}Em^{s}laēnē laē′L, lā′xē t!Ex·ä′sē g·ō′ẋwaxs lā′k·asaē dō′x^{s}waLaxēs ō′mpē k!wa^{s}dzâ′^{s}łił·xē łē′^{s}wa^{s}ē, lā′k·as^{s}laēnē sī′sEyūłē t!ē′g·EdzEwēsE^{s}wa′s. Wä, g·î′lk·as^{s}Em^{s}laxaēnē dō′x^{s}waLē Q!ā′g·i^{s}wäxēs k·!ē′dēłē lā′k·asaēnē dō′t!eg·a^{s}ł. Wä, lā′k·as^{s}laēnē ^{s}nē′x·a: "^{s}ya, ā′dats, ^{s}mā′sk·asōs g·ā′q!ēna^{s}ēx lā′k·asxō ba^{s}nē′x awī′^{s}nagwisa? Wä, gē′lak·adzâlag·a lā′k·asg·ada," ^{s}nē′x·^{s}laēnēx ts!Emā′łaaxēs hë′łk·!ōtagā′wa^{s}lił·ē. Wä, hë′x·^{s}ī′dk·as^{s}Em^{s}laxat!ē lā′k·asē Q!ā′x·s^{s}ēga lā′k·asEx gwô^{s}yō′kwasasēs ō′mpē qak·ā′s k!wā′g·a^{s}lī′lask·as.

Wä, lā′k·as^{s}laēnē ē′t^{s}ēd dō′t!Eg·a^{s}łē Q!ā′g·i^{s}wä. Wä, lā′k·as^{s}laēnē ^{s}nē′x·a lā′k·asxēs gEnE′mē: "^{s}ya, ā′dai, wë′k·asla ax^{s}ē′dk·as qak·ā′s ^{s}mā′lēẋ^{s}wītsō^{s}sEn xunō′ẋwēx qak·ā′sōxs â′lak·!ālaēx la p!â′^{s}ya," ^{s}nē′x·^{s}laēnē Q!ā′g·i^{s}wä lā′k·asqēnē. Wä, lā′k·as^{s}laēnē ts!Edā′xē ax^{s}ē′dxē xa^{s}mā′sk·asē qak·ā′ts ts!Ex·^{s}ī′dēx. Lā′k·as^{s}laēnē k·!ōk·!ops^{s}E′ndEx qak·ā′ts axEdzō′dēs lā′k·asxē ha^{s}madzō′ łē′^{s}wa^{s}ya. Lā′k·as-

of her house and entered. Then a handsome middle-aged man spoke, and said, "Come, beware of the floor of the house, uncle!" Thus he said, while he called Woman-receiving-Half to go and sit down at his right-hand side. Then a woman was ready to open a basket of dry salmon; and she was trying to roast the dry salmon when a man came in, and said, "I invite you, Woman-receiving-Half, for the chief, Making-Satiated-on-the-Other-Side-of-the-World-Ghosts." Thus said a wee little man. Then the owner of the house also spoke, and Woman-receiving-Half was just sent to follow the little man.

Then Woman-receiving-Half again went and followed the little man. They had not gone far when they arrived at a large house. They entered it. As soon as they entered the doorway of the house, she saw her father sitting on a mat. He had a double-headed serpent face back-rest. As soon as Centre saw his princess, he spoke, and said, "Oh, my dear! why did you come to this lower world? Come, sit down here!" Thus he said, pointing to his right-hand side. Immediately Woman-receiving-Half went to the place referred to by her father, and sat down.

Then Centre spoke again, and said to his wife, "Oh, my dear! go on, and get something to eat for our child, for she is really hungry." Thus said Centre to her. Then the woman took dry salmon and roasted it; she

[1] Kwakiutl: q!ulē'.

ˢlaēnē k·ā′gEmˢlił̣as lā′k·asEx k!waē′lask·asas Q!ā′x·sˢēga. Wä, lā′k·asˢlaēnē k·!ē′ˢyas gē′yōł dā′xak·asa, qas ˢmā′lēx̣ˢwīdē lā′k·asxē xaˢmā′sē. Wä, lā′k·asˢlaēnē dō′t!Eg·aˢłē Q!ā′g·iˢwa. Wä, lā′k·asˢlaēnē ˢnē′x·a: "Wē′k·asLEla, ā′dats, ġwā′k·asla haˢlā′lak·asōL. Wē′k·asLEla dā′xaLōL qak·ā′ts ˢmā′lēx̣ˢwīdaōs, ā′dats," ˢnē′x·ˢlaēnē, yîk·ā′sEx Q!ā′g·iˢwäx Q!ā′x·sˢēga. Wä, lā′k·asˢlaēnē ˢmā′lēx̣ˢwīdē Q!ā′x·sˢēgäxē xaˢmā′sē. Wä, lā′k·asˢlaēnē gwāł ˢmā′lekwaxē yînē′dzEmē. Wä, lā′k·asˢlaxaēnē ē′tˢēd axˢē′dē ts!Edā′xaxē hë ġwē′x·s dzēł xu′ldzōsē. Wä, lā′k·asˢlaēnē axˢē′dk·asxē q!ō′lats!ē qak·ā′ts guxts!â′lēsē ˢwāp lā′qēnē. Wä, lā′k·asˢlaēnē axˢē′dk·asxē k·!îbEsLā′la qak·ā′ts k·!îpˢē′dk·asēs lā′xē lEk·!aa′ qak·ā′ts k·!îpts!â′lēs lā′k·asxē q!ō′lats!ē. Wä, lā′k·asˢlaēnē mEdExˢwī′dē ˢwāp, lā′k·asˢlaēnē axˢē′dē ts!Edā′xaxē ts!Elā′ē[1] qak·ā′ts axts!ō′dk·asēsē dzē′łē xu′ldzōs lā′qēnē. Wä, lā′k·asˢlaēnē hanˢstE′ndk·atsē ts!Elā′ē lā′xē q!ō′lats!ē. Wä, k·!ē′ˢyask·asˢlaxaēnē gä′łak·asa lā′k·asaasēnē L!ō′pa. Wä, lā′k·asˢlaēnē hanō′ˢstEndk·asxē ts!Elā′ē. Wä, lā′k·asˢlaēnē axē′dxē xE′lˢyō qak·ā′ts xE′lts!ōdk·āsēsē lā′xē hë′łExstaˢlił̣ē łō′q!wa. Wä, lā′k·asˢlaxat!ä lāx k!waē′lask·āsas Q!ā′x·sˢēga. Wä, lā′k·asˢlaxat!a axˢē′dē ts!Edā′xaxē L!ā′x·ēma qak·ā′ts ts!ō′x̣ˢwīdk·asēs lā′k·asEx Q!ā′x·sˢēga. Wä, lā′k·asˢlaēnē yō′sˢīdk·as lā′qēnē.

Wä, lā′k·asˢlaēnē gwā′łxat!. Wä, lā′k·asˢlaēnē dō′t!Eg·aˢłē Q!ā′g·iˢwa lā′k·asxēs xunō′x̣wē. Wä, lā′k·asˢlaēnē ˢnē′x·a: "ˢya, ā′dats, k·!ē′ˢyask·asLEs xEk·!a′LōL lā′k·asxEn g·ā′xk·asēx g·ī′ġasa, ā′Lak·as k·!eâ′s g·ā′g·ēxsīlasōˢkwātsEns g·ō′kwaōta. Wä, lā′k·asˢmēsEn Lē′łałxEns g·ō′kwaōtax qak·ā′s g·ā′xaēsō q!wā′q!waalaōł qak·ā′ts lā′k·asaōs nä′ˢna x̣wa lā′k·asxEns g·ō′x̣wa," ˢnē′x·ˢk·asˢlaēnē g·ī′gaˢma, yîk·ā′sEx Q!ā′g·iˢwa, lak·ā′sEx Q!ā′x·sˢēga. Wä, lā′k·asˢlaēnē ˢyā′laxˢīdxē bEkumā′lak·asbidzaˢwē, qa lā′k·asbidzaˢwēs Lē′łaxē lē′lâ′ˢnēnoxwē. Wä, lā′k·asˢlaēnē qā′sˢīd. Wä, k·!ē′ˢyask·asˢlat!ēnē ġä′łaxs g·ā′xk·asaē hō′xts!âwē ˢnā′x̣wa

broke it up and placed it on a food-mat. Then she put it in front of the place where Woman-receiving-Half was sitting. For a long time she did not take and eat of the dry salmon. Then Centre spoke, and said, "Go on, my dear! don't hesitate! Go on, and take some and eat, my dear!" Thus said Centre to Woman-receiving-Half. Then Woman-receiving-Half began to eat of the dry salmon; and after she had eaten what she had been given, the woman took also something like fresh kelp-fish. Then she took a cooking-box and poured water into it. Then she took tongs and picked up stones and put them into the cooking-box. Then the water began to boil; and the woman took a basket and put the fresh kelp-fish into it. Then she put the basket into the cooking-box, and it was not long before they were done. Then she took them out of the water, and she took a bone strainer and put it into the eating-dish. Then she went and put it down at the place where Woman-receiving-Half was sitting. Then the woman took a spoon and gave it to Woman-receiving-Half. Then she ate with the spoon.

After she had finished, Centre spoke to his daughter, and said, "Oh, my dear! you shall stay at the place to which I have come to be chief, else there will be nobody who will be treated like a chief by our tribe. I will invite our tribe to come and try to restore you to life, that you may go home to our house." Thus said Chief Centre to Woman-receiving-Half. Then he sent the little man, that the little one should go and invite the Ghosts. He started; and he had not been away long when all the Ghosts came into the large house. As soon as they were all in, Centre arose in the house, and spoke. He said,

[1] Kwakiutl: lExa'ē.

lēlâ′ᵍnēnoxᵘ lā′k·asxē ō′ᵍmasē g·ō′ẋwa. Wä, g·î′lk·asᵍEmᵍlaxaē ᵍwī′ᵍlaēł′ᵍīda, lā′k·asaē ḷā′ẋulīłē Q!ā′g·iᵍwa. Wä, lā′k·asᵍlaēnē dō′t!Eg·aᵍła. Wä, lā′k·asᵍlaēnē ᵍnē′x·a: "ᵍya, g·ō′kwaōt, g·ā′xk·asg·în xunō′ẋux·. Wä, lā′k·asEn yā′ēg·īł-
5 k·asqEx·. Wä, lā′k·asEn qō′ᵍla qak·ā′ts dōt!ālaōs waō′sdālä qak·ā′sg·în ᵍnē′x·îx· qa lā′k·asēsōx ē′tâ lā′k·asxēs g·ō′ẋwa lāx ë′k·adzēᵍlisas ᵍnā′la," ᵍnē′x·k·asᵍlaēnēxēs g·ō′kwaōtē.

Wä, lā′k·adzōᵍłᵍlaēnē gwā′łk·as dō′t!āla. Wä, lā′k·asᵍlaxaēnē dō′t!Eg·aᵍłē q!u′lᵍyaẋwē wusdā′la. Wä, ḷāᵍlaēnē
10 ᵍnē′x·a: "Wë′k·asLEla lēlâ′ᵍnēnoxwä′, axᵍē′dk·asLEx Lē′xEma ḷōkwa′sē Lē′xEdzâ, ḷōkwa′sē kwea′ts!ä. Wä, lā′k·asᵍmēts lăō′laqwaᵍł nEla′LōL, lēlâ′ᵍnēnoxwä′," ᵍnē′x·k·asᵍlaēnē. Wä, lā′k·asᵍlaēnē axᵍē′tsEᵍwēnē LE′xEmē, ḷōkwa′sē LE′xEdzō, Lōkwa′sē kwea′ts!ē. Wä, lā′k·asᵍlaēnē ē′t!eg·aᵍł dō′t!Eg·aᵍłē
15 wusdā′la. Wä, lā′k·asᵍlaēnē ᵍnē′x·a: "Wë′k·asLEla axᵍē′dxē łē′ᵍwaᵍya, hë′k·asLē sEwu′lkwa łē′ᵍwaᵍya qak·ā′s k!wadzâ′ᵍlīłtsōłg·a Q!ā′x·sᵍēgax·," ᵍnē′x·ᵍlaxaēnē. Wä, lā′k·asᵍlaēnē dā′sōkwasē łē′ᵍwaᵍya. Wä, g·ā′xk·asᵍlaēnē L!Ep!ā′lēlEmk·asē łē′ᵍwaᵍya lā′k·asxē ᵍnā′qōLīwaᵍlīłasē g·ō′ẋwē. Wä, g·ā′x-
20 k·asᵍlaēnē mō′ẋwē bē′bEkumāla qak·ā′ts q!EłElī′łēx Q!ā′x·sᵍēga qak·ā′ts lā′k·asē k!wadzō′d lā′xē łē′ᵍwaᵍya. Wä, lā′k·asᵍlaēnē k!usᵍā′līłē waō′sdāla lā′k·asEx wā′xsanōLEᵍmäs Q!ā′x·sᵍēga. Wä, lā′k·asᵍlaēnē nE′lx·ᵍīdē[1] waō′sdaläsē lēlâ′ᵍnēnoxwē. (Wä, g·ā′k·asᵍmēs g·ā′xk·as q!wā′q!waā′yōsō
25 ā′łēx Ḡō′sg·imuẋᵘxē ḷâ′bałasē lâ′lēᵍnoxwē. Wä, g·ā′k·asᵍEmxat! dō′dats lēlâ′ᵍnēnoxwē g·a′da lā′k·asxē nE′lᵍyō.)

Wä, lā′k·asᵍlaēnē ḷā′ẋułts!âlak·asᵍlaē′nē q!u′lᵍyaẋwē bEkumā′la. Wä, lā′k·asᵍlaēnē dō′t!āla. Wä, lā′k·asᵍlaēnē ᵍnē′x·a: "ᵍya, lēlâ′ᵍnēnoxwä′, wä′LEla hō′LēlaK·asł g·ā′xEn!
30 Awī′lak·asᵍmaā′xsEns gwē′x·ᵍīdaask·asLēx. Wä, hë′k·asᵍmaēnē aē′daāqak·asē g·ā′xk·asnaẋwä lā′k·asEx Nē′łExstE′ldzas Lēlâ′ᵍnēnoxwē, yîk·ā′sēxs łEᵍla′ē lā′xō ë′k·!äx ᵍnā′la. Wä, lā′k·as ē′tᵍēd gwā′sēk·as g·ā′xEns, yîx Lō′luᵍyâᵍyas Lēᵍlâ′ᵍnēnoxwē. Wä, lā′k·asᵍEmxaēnē aē′daagask·as yîk·ā′tsē

"O tribe! my daughter here has come, but I don't want her here yet. I wish your wise men to speak, for I wish her to go back to her house in the upper world." Thus he said to his tribe.

When the great one had finished speaking, an old wise man spoke, and said, "Go on, Ghosts, take the batons and the beating-boards and the chamber-vessels, and sing out loud, Ghosts." Thus he said. Then the batons and the beating-boards and the chamber-vessels were taken. Then the wise man spoke again, said, "Now go and get a mat — a twilled mat — for Woman-receiving-Half to sit on." Thus he said. Then they went after the mat. They brought it, and spread out the mat in the middle of the rear of the house. Then four men went and lifted up Woman-receiving-Half and placed her on the mat. Then the wise men sat down on either side of Woman-receiving-Half. Then the wise men of the Ghosts began to sing. (This has come down to our time, the means of restoring to life the present Koskimo when they are touched by a Ghost; and the words of this song are the way of speaking of the Ghosts.)

Then an old man arose and spoke. He said, "O Ghosts! listen to me! It is an important thing, what we are going to do. This is the way you can go back when you come to the Ghosts-showing-Mouths-on-Ground when a person is dead in the upper world; and again, when you come to our middle dwelling-place of the Ghosts, a dead one who comes from the upper world can go back; and nearer

[1] Kwakiutl: dɛ'nxᵋīd.

łE^{g}łē, g·ā′yołē lā′k·asxē ë′k·!äx ^{g}nā′la. Ẉä, lā′k·as ē′tēk·as g·ā′xEnsē Ts!ō′ts!ałā′wa^{g}līsas Lēlâ′^{g}nēnoxwē. Wä, hë′k·as-^{g}Emxat! hak!waā′ts gunā′^{g}yēmōtas lEgwī′łk·asasEns ë′k·!äx ^{g}nā′la. Wä, lā′k·asēnē ō′gux^{g}īd hak!wē′ bEkumā′läxs g·ā′x-k·asaē lā′qōnō^{g}," ^{g}nē′x·^{g}laēnē. "Wä, g·ā′xk·asōx g·ī′^{g}yaxsEns g·ī′ga^{g}max lā′k·asxō ḷ.ē′gadk·asēxEns g·ō′ẋwēx Mā′mEnłE-mā′lag·ilīs Mā′g·ik·ElEls Lēlâ′^{g}nēnoxwē. Wä, hë′k·as^{g}mōsEn ^{g}nē′^{g}nak·iłē k·!ē′^{g}yask·asaēx aē′daā′gatsē g·ā′xē lā′k·asxEns g·ō′ẋwēx lēlâ′^{g}nēnox^{u}. Wä, lā′k·as^{g}mōsEns gu′nx·^{g}īdEL nE′lx·^{g}īd qak·ā′sōx g·ī′^{g}yaxsEns g·ī′ga^{g}max," ^{g}nē′x·^{g}laēnē.

Wä, lā′k·as^{g}laēnē ax^{g}ē′dk·asxē kwea′ts qak·ā′ts xōxusE′-mēs lā′k·asEx Q!ā′x·s^{g}ēga. Wä, lā′k·as^{g}laēnē gwā′ła. Wä, lā′k·as^{g}laēnē wä′xaxē lēlâ′^{g}nēnoxwē qak·ā′ts nE′lx·^{g}īdēs. Wä, lā′k·as^{g}laēnē lē′x^{g}ēdē lēlâ′^{g}nēnoxwē. Wä, lā′k·as^{g}laēnē nE′lx·^{g}īda. Wä, g·ā′k·as^{g}mōs nE′l^{g}yōg·a: —

"Ya, xa, xa, ma, ma, xa, ma, maē! Ya, xa, xa, ma, ma, xa, ma, maē!
1. Lē′łanLōLai ^{g}nEmō′kuyā′łElałEmai′k·as lēlowałEmai′a lēlowałEmai′a lē-lowałEmē′k·as.
2. K·!ē′sk·asLEs wâ′sLōL ^{g}nEmō′kuyā′łElałEmai′k·as lēlowałEmai′a lēlowa-łEmai′a lēlowałEmē′k·as.
3. K·!ē′sk·asLEs wiyā′łał ^{g}nEmō′kuyā′łElałEmai′k·as lēlowałEmai′a lēlowa-łEmai′a lēlowałEmē′k·as.
4. Lā′lax^{g}ānaḷ.asō wiyā′łałxōḷ.a ^{g}nEmō′kuyāłElałEmai′k·as lēlowałEmai′a lelowałEmai′a lēlowałEmēk·as. Lā′łlasōs yā′yaxulā′g·ilīł lāx g·ō′ẋ^{u}sēs ^{g}nEmō′ẋ^{u}sēs hä′xulāłEnēsēs hä′xulałEnē."

Wä, lā′k·as^{g}laēnē gwā′łk·as nE′la lēlâ′^{g}nēnoxwax Q!ā′x·s^{g}ēga, wä, lā′k·as^{g}Em^{g}laēnē q!wā. Lā′k·as^{g}Em^{g}laēnē g·ā′x-k·asL, lā′k·asxEns nō′sk·asEx ^{g}nā′la. Wä, lā′k·as^{g}laēnē dō′t!Eg·a^{g}łē bEkumā′la. Wä, lā′k·as^{g}laēnē ^{g}nē′x·a: "^{g}ya, g·ī′ga^{g}ma, lā′k·as^{g}Emxaā′x· wu′nxLäg·îns g·īk·. Wä, laE′m-xaax· ḷ.ē′gadk·ats LE′^{g}wag·īlayōgwa. — Wä, gē′lak·as la, Lēlâ′^{g}nēnox^{u}, qans lā′k·as lā′g·aē taō′dk·asg·îns ^{g}nEmō′ẋux· lā′k·asxē ë′k·!ä ^{g}nā′la," ^{g}nē′x·k·as^{g}laēnē. Wä, g·ā′xk·as-^{g}laēnē nē′łak·as lā′k·asEx ā′Lanâ^{g}yasēs g·ō′ẋwē. Wä, lā′-k·as^{g}Em^{g}laxaēnē q!wā. Wä, lā′k·as^{g}laēnē q!ā′q!ōL!āmatsō^{g}

to us is Charcoal-Ghosts, that is the place where the coal of the fires of the houses of our upper world come and stay; and a man who comes to this place also stays." Thus he said. "Now this dear one of our chief came here to our house, which is named Making-Satiated-on-the-Other-Side-of-the-World-Ghosts. That is what I mean, that whoever comes to this our Ghost house can never go back. Now we will try to sing for the dear one of our chief." Thus he said.

Then he took the chamber-vessel and sprinkled the face of Woman-receiving-Half. After he had done so, he told the Ghosts to go ahead and sing. Then the Ghosts beat time, and they began to sing; and this is their song: —

"Ya, xa, xa, ma, ma, xa, ma, maē! Ya, xa, xa, ma, ma, xa, ma, maē!
I invite you, the only one, the son of the Ghosts, the son of the Ghosts, the son of the Ghosts.
Don't feel sorry, the only one, the son of the Ghosts, the son of the Ghosts, the son of the Ghosts.
Don't fear to die, the only one, the son of the Ghosts, the son of the Ghosts, the son of the Ghosts.
Behold! you will not die, the only one, the son of the Ghosts, the son of the Ghosts, the son of the Ghosts: you will go and dance in the house of the friend of the begging-dancer."

After the Ghosts had finished singing for Woman-receiving-Half, she was alive, and she was going to be taken back to our world. Then a man spoke, and said, "O chief! now our dear one will change her name, and her name will be World-Maker-Woman. — Come, Ghosts, and let us take our friend to the upper world!" Thus he said. Then they came and showed themselves behind the village, and she was alive. Then her song was taught

nE′l^{s}yōx lā′k·asxēs g·ō′kwaōtē. Wä, hë′k·as^{s}Emxaa q!ā′lak·asg·iłts Ǥō′sg·imuẋwax dō′dEmas lēslâ′^{s}nēnoxwē. Wä, laEm lā′ba.

24. Q!ō′mg·ustâEls (Wealth-coming-up.)

Tradition of the Xō′yalas.

(*Recorded by George Hunt.*)

Wë′k·asLEla hō′LēlaŁ g·ā′xk·asLEn qak·ā′sEn wë′g·aēŁ nuwē′Ł^{s}īdk·asłtsō Hā′yaŁīlagasa^{s}x, yîk·ā′sxō gwô^{s}yō′kwasaxsē Kwā′g·ułē lâ′^{s}nēnoxwa. Wä, hë′k·as^{s}maā′lasēxs g·ō′kwaē Hā′yaŁīlaǥasē lā′k·asxō bē′bE^{s}naǥa^{s}waxsEns ^{s}nā′lak·āsēx. Wä, lā′k·as^{s}laxaēnē g·ī′ǥadk·atsē Ḷē′ǥadk·āsas Q!ō′mg·ustâElsē. Wä, lā′k·as^{s}laxaēnē ts!ā′^{s}yEnxElak·ā′tsē Ḷē′ǥadk·asas Ā′badēk·îlE′lsē. Wä, lā′k·as^{s}laxaēnē q!ē′nEmk·asē g·ō′kwaōtas Q!ō′mg·ustâElsē. Wä, lā′k·as^{s}laxaēnē ōdzE′lqElak·as-^{s}laxaē g·ī′ǥa^{s}mäsēs g·ō′kwaōtaxs lā′k·asaasēnē â′lak·as lā′k·as k·!ē′^{s}yas hōts!ē′ma. Wä, lā′k·as^{s}laxaēnē hë′mEnālak·ās^{s}Em la dō′duxstōlīłk·ās qak·ā′ts wë′g·ik·as lā′g·īł Lē′x-^{s}wīdk·as lā′k·asEx lē′xk·asa ëx· awī′^{s}nagwisk·asa. Wä, lā′k·as^{s}laxaēnē dō′ǥwānEmak·as qak·ā′ts wë′g·ī Lē′łak·asxē waō′sdāläsēs g·ō′kwaōtä.

Wä, lā′k·as^{s}laxaē ^{s}yā′laq!ālak·atsēs mō′ẋwē a^{s}yî′lẋwa qa lā′k·asēsēnē LE′łak·asxē waō′sdālä. Wä, k·!ē′^{s}yask·adzā′-^{s}laxaēnē gē′k·!ālak·asē a^{s}yî′lẋwaxs g·ā′xk·asaasēnē ^{s}wī′^{s}lak·as hō′xts!â. Wä, lā′k·as^{s}laxaēnē dō′t!eg·a^{s}łē Q!ō′mg·ustâElsax. Wä, lā′k·as^{s}laxaēnē ^{s}nē′x·a: "Wä, gē′lak·as^{s}la, ā′Edats; wä, hë′k·asxaEn LE′łag·īłk·āsEn lā′k·asaōL qak·ā′ts wä′g·aīLaōs dō′dExstōlīL qak·ā′sEns LE′ǥwask·asa; wä, lā′-k·asEx lē′xk·asa ëx· awī′^{s}nagwisa Ḷō lā′k·asnuẋ^{u} dō′qwaxō ë′k·!äx ^{s}nā′la," ^{s}nē′x·k·as^{s}laxaē. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē ^{s}nEmā′dzax^{s}wīd dō′t!eg·a^{s}łk·asē waō′sdāla. Wä, lā′k·as^{s}laxaēnē ^{s}nē′x·a: "Hë′k·as, hë′k·asē ë′k·!äx ^{s}nā′la," ^{s}nē′x·k·as-^{s}laxaēnē.

to her tribe. That is the reason the Koskimo know the ways [words] of the Ghosts. That is the end.

24. Q!ō'mg·ustâEls (Wealth-coming-up).

Tradition of the Xō'yalas.[1]

(*Recorded by George Hunt.*)

Now you will listen to the tradition that I am going to tell you about these spirits, those which are referred to by the Kwakiutl as Ghosts. The village of the spirits of the deceased was in our Under-World, and they had for their chief one whose name was Wealth-coming-up, and he had a younger brother whose name was Having-Maggots-on-Back; and the tribe of Wealth-coming-up was numerous. The chief felt uneasy on account of his tribe, for they really could not be counted. Therefore he was considering all the time whether he would move to a large good place. Then he resolved that he would invite the wise men of his tribe.

He sent four attendants to go and invite in the wise men. It did not take the attendants long to call them, when they all came into the house; and then Wealth-coming-up spoke, and said, "Thank you, my dear ones! This is the reason why I invited you in, to consider whether we move to a large good place, and that we may have a look at the Upper-World." Thus he said. Immediately all the wise men spoke together, and said, "That's it, that's it, the Upper-World!" Thus they said.

[1] Compare, Publications of the Jesup North Pacific Expedition, Vol. III, p. 377.

Wä, lā′k·as^{s}laxaēnē Q!ō′mg·ustâELsē ē′t!eg·a^{s}ł dō′t!eg·a^{s}ła. Wä, lā′k·as^{s}laxaēnē ^{s}nē′x·a: "Wä, ga̧′k·asLEla[1] ^{s}nE′mwōt Ā′badēk·ELels. Wä, ga̧′g·iLEla lā′g·ōstâk·asLEx qak·ā′ts wē′g·aēLaōs dō′qwak·asLaōL, qak·ā′sENs g·ō′ẋwa," ^{s}nē′x·k·as^{s}laxaēnē. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaēnē Ā′badēk·ELElsē xwā′nał^{s}īdk·āsa, qak·ā′ts g·ā′xk·asaē g·ā′xōstâ. Wä, hë′k·as^{s}laxaēnē ^{s}nEqō′stâk·asē Xudē′sē. Wä, lā′k·as^{s}laxaēnē dō′x^{s}waLElak·āsqēxs ë′x·aē awī′^{s}nak!wäs. Wä, hë′k·as^{s}laxat! lEk·!aa′sēyōx dE^{s}na′x. Wä, lā′k·as^{s}laxaēnē nEgō′^{s}yâ^{s}wak·asē ^{s}wā′^{s}lag·î^{s}laask·asasē wā′k·asbidza^{s}wē. Wä, lā′k·as^{s}Em^{s}laxaēnē ë′x·^{s}ax·ē Ā′badEk·ELElsax. Wä, lā′k·as^{s}laxaēnē ẋwē′laxbEta lā′k·asEx g·ō′ẋwasēs ^{s}nō′ladza^{s}ē. Wä, lā′k·as^{s}laxaēnē nē′łak·atsē ë′x·ē awī′^{s}nagwis dō′gułk·ats lā′k·asEx Xudē′sē.

Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaēnē ^{s}yā′lax^{s}īdk·asē Q!ō′mg·ustâElsk·asaxēs mō′ẋwē a^{s}yî′lẋwa qa lā′k·asaēsēnē axk·!ā′lak·asxē Hā′yałīlaga̧sk·asē qa wë′g·ik·ā′saēs xwā′nał^{s}īdk·asa. Wä, hë′x·^{s}īdk·as^{s}Em^{s}lāxaēnē ^{s}nā′ẋwak·as xwā′nał^{s}īdk·asa. Wä, g·î′lk·as^{s}Em^{s}laxaēnē nē′g·Eẋ^{s}wīdk·ā′sExs g·ā′xdzēk·ā′saasēnē ^{s}wī′^{s}lak·as ^{s}mā′oẋ^{s}wīdk·asē q!ē′nEmk·asē lē′lqwalaLa^{s}ya. Wä, lā′k·as^{s}laxaēnē ^{s}wī′^{s}lak·ās^{s}Emxat! g·ā′xk·as ë′k·!ē^{s}sta. Wä, hë′k·as^{s}Em^{s}laxat! ^{s}mā′wōlEmk·atsa Hā′yałīlaga̧sē dzEq!u′sē, lā′dzēk·as^{s}Em^{s}laxaēnē q!wā′łxawē′k·îla ō′xLēk·îlaqēnē, qak·ā′ts guga̧Ets!ō′dālaēs lā′k·asxē dE^{s}nā′xEk!wa. Wä, lā′k·as^{s}Em^{s}laxaēnē g·ō′ẋ^{u}dEmsīlak·asEx Xudē′sē. Wä, g·î′lk·as^{s}Em^{s}laxaē ga̧wā′łk·as g·ō′ẋ^{u}dEmsīlak·āsas lā′k·asaē Q!ō′mg·ustâElsē axk·!ā′lak·asxēs g·ō′kwaōtē qa ē′ẋ^{s}wīdk·asēsēxē Ḷā′x·Ḷa^{s}sē lā′k·asEx ā′Lanâ^{s}yasē g·ō′ẋ^{u}dEmsk·asē. Wä, hë′k·as^{s}Emxat! hë′g·ił̣k·atsē ga̧wä′łak·asē ā′Lanâ^{s}yasē g·ig·ō′ẋwē lā′k·asEx Xudē′sē. K·!ē′^{s}yasg·ił̣k·asas la hayā′x·^{s}īdk·asē Ḷā′x·Ḷa^{s}saxē maō′sēk·asasē Hā′yałīlaga̧sē, qak·ā′sē Q!ō′mg·ustâElsaxs dō′t!eg·a^{s}ł̣k·as^{s}maā′lasēxē Ḷā′x·Ḷa^{s}sk·asē. Wä, hë′k·as^{s}Em^{s}laxat! dō′dEmk·atsēg·a^{s}x: "^{s}yā′k·asōL, ā′Ḷeq!EnE′ms! gwā′k·asnaō g·ā′xk·as L!ā′sax^{s}īdk·as q!wā′x^{s}ēdk·as

Then Wealth-coming-up spoke again, and said, "Go on, brother Having-Maggots-on-Back! you shall go up, that you may look for a place for our village." Thus he said. Immediately Having-Maggots-on-Back got ready and went upward. He came right up at Cut-Beach. Then he saw that it was a good rocky place, and the rock was sandstone, and in the middle there was a little river. Then Having-Maggots-on-Back approved of it. He went back to the house of his elder brother, and he told him about the nice place that had been seen by him at Cut-Beach.

Immediately Wealth-coming-up sent his four attendants to go and ask the Ghosts to get ready. Immediately they all got ready. As soon as night came, they all came in great numbers, and the numerous tribe carried their property. Then they all came upward, and the Ghosts each carried soil on his back, and they poured it out on the sandstone. Thus they made a village site at Cut-Beach. As soon as the village site was finished, Wealth-coming-up asked his people to clear away the trees behind the village, and therefore the place behind the houses of Cut-Beach is thus. Therefore no trees grow up along (the village) on account of the work of the Ghosts, on account of what Wealth-coming-up said about the trees. This is what he said: "Oh, you that grow inland! don't grow seaward of what I made for future

[1] Kwakiutl: hā'g·a.

lāx ʟ!ā′sē^{s}naẋwaxsa lā′k·āsēx maō′sa^{s}ya lā′k·asEx ā′łk·asʟa bEkō′^{s}māł," ^{s}nē′x·k·as^{s}laxaēnē. Wä, hë′k·as^{s}Em^{s}laxat! k·!ē′-^{s}yask·asg·ītk·ats la q!wā′x^{s}ēnox^{u}kwasō^{s} ʟā′x·ʟa^{s}sē lā′k·asxē ā′ʟanô^{s}wäsē g·ō^{s}ẋwa lā′k·asEx Xudē′sē. Wä, lā′k·as^{s}Em-^{s}laxaēnē g·īg·ō′ẋ^{u}dzēk·asē g·ig·ō′ẋwas Hā′yałīlaga̱sē. Wä, lā′k·as^{s}Em^{s}laxaēnē lā′k·as q!EbEgwī′sk·asē ʟ!ā′sagwīsk·asasē g·ō′ẋwē, qak·ā′s mExē′dzats g·īg·î′l^{s}wäs. Wä, lā′k·as^{s}Em-^{s}laxaēnē ë′x·k·adzEōł g·ō′ẋwa.

Wä, lā′k·as^{s}laxaē Q!ō′mg·ustâElsē dō′x^{s}waʟaxē g·ō′ẋwa-k·asē lā′k·asEx Ts!ā′nâla. Wä, hë′k·as^{s}Em^{s}laxat! g·î′lk·atsē Xō′yalasʟä lē′lqwalaʟa^{s}yaxē g·ī′g̱adk·ā′dzaōłasē ʟ̣ē′g̱adk·asas Yā′qēla. Wä, g·î′lk·as^{s}Em^{s}laxaēnē dō′x^{s}waʟak·asē Q!ō′m-g·ustâElsaxē g·ō′ẋwē lā′k·asEx Ts!ā′nâla, lā′k·asaē Yā′qēla ō′gwax^{s}ēd dō′x^{s}waʟElak·asxē g·ō′ẋwasē Hā′yałīlaga̱sē. Wä, lā′k·as^{s}laxaēnē wā′łaq!ālak·asē Yā′qēla qak·ā′ts q!aō′ł^{s}aʟE-lēxē g·ō′ẋwa lā′k·asEx Xudē′sē, qak·ā′sExs â′lak·asaē q!ā′-yax^{s}īdk·ats qak·ā′sExs k·!ē′^{s}yask·asaē dō′qwaēnox^{u}kwā′sEx, lā′g·ītk·ā′sas ^{s}yā′laq!ālak·atsēs ha^{s}yā′ł^{s}a qa lā′k·asēs do′qwax. Wä, lā′k·as^{s}laxaē g·ī′g·îłtālak·asē ma^{s}lō′ẋwē ha^{s}yā′ł^{s}a lā′-k·asxē kweā′ts!ē. Wä, g·î′lk·as^{s}Em^{s}laxaēnē gwā′łk·asē ma^{s}lō′ẋwē ha^{s}yā′ł^{s}a g·ī′g·îłtālaxs lā′k·asaē hō′guxsk·asa lā′xē mōts!ā′xē g·ē^{s}g·î′l^{s}wa, qak·ā′ts lā′dzēk·asē sē′ẋ^{s}wīd-k·asē q!ē′nEmdzēk·aswuła ha^{s}yā′ł^{s}asē g·î′lk·asa Xō′yala̱sa. Wä, hë′k·adza^{s}laxaēnē lā′k·as ë′x·^{s}ag·a^{s}līs lā′k·asxē ʟ!ā′sa-gwīsasē gō′ẋwas Hā′yałīlagasaxs lā′k·asaē xā′sbEẋ^{s}wīdk·asē Hā′yałīlagasē. Wä, hä′k·adza^{s}laxaēnē lā′k·as ^{s}wī′^{s}lak·as hō′qawElsk·asē ^{s}nā′ẋwa bEkumā′la ʟ̣ōkwa′sē ts!ē′ts!Edāx ʟ̣ōkwas^{s}Emxaa′ g·î′ng·înānEmas Ha′ayałīlaga̱saxs lā′k·asaē k·!EdE′lx^{s}īdk·ase ^{s}nā′ẋwa ha^{s}yā′ł^{s}äs Yā′qēla. Wä, lā′k·as-^{s}laxaēnē sE′lqumē^{s}stak·asē ō′k!wī^{s}näs. Wä, lā′k·as^{s}laxaēnē ma^{s}lō′ẋ^{u}kwas^{s}Em k·!ē′^{s}yas ō′dzEx·^{s}īdk·asē g·ī′g·îłtā^{s}lakwasē lā′xē kweā′ts!ē. Wä, hë′k·as^{s}Em^{s}laxat! g·ā′xk·as aē′daax^{s}ēd dā′pElak·āsxēs g·ō′kwaōtk·asdē. Wä, lā′k·as^{s}Em^{s}laxaēnē k·ō′tak·asē ma^{s}lō′ẋwē ha^{s}yā′ł^{s}axs hë′k·as^{s}maē k·!ē′^{s}yask·as-

generations." Thus he said. Therefore trees do not grow behind the houses of Cut-Beach. Now there were many large houses of the Ghosts, and there was also a shell beach in front of the houses, on which was a place for the canoes. Then the people in the village lived happily.

Wealth-coming-up saw a village at Side-of-Tide. Those were the ancestors of the tribe named Xō'yalas, who had for their chief one who was named Property-Maker. As soon as Wealth-coming-up saw the village at Side-of-Tide, Property-Maker also saw the village of the Ghosts. Then Property-Maker wished to investigate the village at Cut-Beach, for he was much surprised because it had never been seen before. Therefore he sent his young men to go look at it. Two young men purified themselves with urine; and as soon as the two young men had finished purifying themselves, they all went aboard two canoes; and all the many young men, the ancestors of the Xō'yalas, paddled. They were approaching the beach of the houses of the Ghosts when the Ghosts began to make a loud noise. Then all the men and women, and also the children of the Ghosts, came out of the houses; and the young men of Property-Maker became dizzy, and their bodies were twisted about. Only two of them were not wrong, --- those who had washed with urine. They went back, towing their past tribe. Then the two young men guessed why they were not hurt by the supernatural power of the spirits, because they had washed with urine.

g·îɬts q!ē′k·ax nau′alaχwasē Hā′yaɬîlaga̱saxs g·ī′g·îɬtā^{s}laē lā′k·asxē kweā′ts!ē. Wä, lā′k·as^{s}laxaē ma^{s}lō′χwē ha^{s}yā′ɬ^{s}a xō′s^{s}īdk·atsē kweā′ts!ē lā′k·asxēs ^{s}nē^{s}nEmō′χwē. Wä, lā′k·as^{s}laxaē hë′x·^{s}īdk·as^{s}Em nExts!â′x·^{s}īdk·āsē wī′^{s}wElx·Lā′läs. Wä, hë′k·as^{s}Emxat! g·î′lx·^{s}īd wā′nōɬ^{s}īdk·ats kweā′ts!ē. Wä, lā′k·as^{s}Em^{s}laxaēnē hë′mEnālak·as^{s}Em la g·ī′g·îɬtā^{s}lak·asē g·ā′lk·asasē Xō′yalasē lā′k·asxē kweā′ts!ē qak·ā′sExs lā′k·as^{s}mā′axat! wā′nōlEmnuχ^{u}s.

Wä, lā′k·as^{s}Em^{s}laxaēnē dEnt!īdk·asē g·ā′lä Xō′yalas qak·ā′ts wë′g·aē bō′χ^{s}wīdk·atsēs g·ō′χ^{u}dē lā′k·asEx Ts!ā′nâla. Wä, g·î′lk·as^{s}Em^{s}laxaēnē wā′x·k·as xwā′naɬ^{s}īdk·asē lē′lqwalaLa^{s}ya lā′k·asaē xu′nx·^{s}īdk·asē g·ō′χ^{u}sE^{s}masōkwa′sas ^{s}mek·â′la. Wä, lā′k·as^{s}Em^{s}laxaēnē Lē′ga̱La^{s}ē Ts!ā′nâla qak·ā′ts la′ē ^{s}meχ^{s}wā′Lē^{s} lā′k·asEx Q!ō′xsta. Wä, g·î′lk·as^{s}Em^{s}laxaēnē dō′x^{s}waLElak·āsē Q!ō′mg·ustâElsaxē ^{s}mEk·â′lak·ā′saxs lā′k·asaē ë′x·^{s}īdk·asē nâ′qa^{s}yas. Wä, lā′k·as^{s}laxaēnē g·ī′g·aēx^{s}ēdk·asē Q!ō′mg·ustâElsaxēs gwä′ɬaā′saxs k·!ēyâ′saē ga̱nE′mk·asa. Wä, lā′k·as^{s}laxaēnē Lē′ɬak·asxēs g·ō′kwaōtē. Wä, lā′k·as^{s}laxaēnē nē′ɬak·atsēs gwaē′xsdaāsk·asē lā′k·asEx. Wä, lā′k·as^{s}laxaēnē nē′ɬak·atsēs hë′k·ats!ēna^{s}ē gwô^{s}yō′ qā′k·ats ga̱nE′mk·asē k·!ē′dēɬk·asas lā′lēlīL!äs ḷaō′gwaā′dExwē. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē′nē ^{s}nEmā′dzāx^{s}wīd wä′xak·āsē g·ō′kwaōtas. Lā′k·as^{s}Em^{s}laxaēnē ë′x·^{s}ax·ē lē′lqwalaLa^{s}yax ga̱′gak·!ēs g·ī′ga̱^{s}mäx k·!ē′dēɬas lā′lēlīL!a.

Wä, lā′k·as^{s}Em^{s}laxaēnē ^{s}yā′lax^{s}ēdk·atsēs mō′χwē a^{s}yî′lχwa qa lā′k·asēsē ga̱′gak·!ag·îLE′lax k·!ē′dēɬas lā′lēlīL!äs ḷaō′gwaā′dExwē. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaēnē hō′qawElsk·asē waō′sdālä ḷōkwa′sē mō′χwē a^{s}yî′lχwa. Wä, lā′k·as^{s}laxaēnē xwā′naɬ^{s}īdk·asē mō′χwē a^{s}yî′lχwa. Lā′k·as^{s}Em^{s}laxaēnē wî^{s}x^{u}stE′ndk·asxē ō′^{s}mask·asē g·î′l^{s}wa. Wä, lā′k·as^{s}laxaēnē hō′guxs lā′qēnē. Hë′ɬâkwasawis g·î′ldzEsk·asē bEkumā′la, wä, hē′lg·aak·as^{s}Em^{s}laxaē′nē [1] lā′k·asEx Yō′gwatē. Wä, lā′k·as^{s}Em^{s}laxaēnē g·ā′yâk!wālak·asē E′lχwä qak·ā′sēs g·ī′ga̱^{s}ma. Wä, qa wē′k·!Eg·a^{s}ɬk·asē ^{s}lā′witsē g·ī′ga̱^{s}mäs dō′-

Then the two young men sprinkled urine over their friends, and at once their bodies straightened out. This is the first time that a cure was made with urine, and so the ancestors of the Xō'yalas always washed with urine, and they have it now for making cures.

Then the ancestors of the Xō'yalas began to make a noise, for they were going to leave the village at Side-of-Tide. As soon as the tribe got ready, the houses on the island began to tremble, and Side-of-Tide began to move on the water; and it stopped on the water at Smooth-Water. As soon as Wealth-coming-up saw the island, he felt glad. Then it occurred to Wealth-coming-up that he was in the condition of having no wife. Therefore he invited his tribe in, and he told them what he desired them to do; and he told them that the one to whom he referred, whom he wanted for his wife, was the princess of Inviter, of the Magic tribe. Immediately his tribe said all at the same time that he should go on; for the tribe would be glad (to see) their chief marry the princess of Inviter.

Then he sent four attendants to woo the princess of Inviter of the Magic tribe. Immediately the wise men and the four attendants went out. The four attendants got ready and launched the large canoe. Then they went aboard. The ancestors of men had supernatural power, and (therefore) they arrived in one day at Yō'gwatē. Then one of the attendants asked (the girl) in marriage

[1] Kwakiutl: hē'lāla.

dEmas Hā'yałīlaga̱dzEsē bEkumā'la. Wä, ō'kwas^{s}Em^{s}laxaēnē ^{s}yā'laq!ālak·asē Lā'lēlīL!ä qa wë'g·îk·as lā'g·aēs hā'^{s}lag·īla g̱ā'g̱ak·!a.

Wä, g·ā'xk·as^{s}Em^{s}laxaēnē aē'daax^{s}ēdk·asē mō'ẋwē a^{s}yî'l-ẋwa. Wä, lā'k·as^{s}Em^{s}laxaēnē hë'lē^{s}sta lā'k·asxēs laā'sk·asdē. Wä, hë'x·^{s}īdk·adzEōł^{s}Em^{s}laxaēnē ē'tōdk·ats ë'x·ē dō'dEms Lā'lēlīL!a. Wä, hë'x·^{s}īdk·as^{s}Em^{s}laxaēnē xwā'nał^{s}īdk·asē Haa'yałīlaga̱sē qak·ā'ts la'ē g̱ā'g̱ak·!a. Wä, lā'dzēk·as^{s}Em-^{s}laxaēnē wī^{s}x^{u}stE'ndk·asxēs g·īg·î'l^{s}wa qak·ā'ts hō'x^{s}wałEx-sElē lā'k·asEx. Wä, lā'k·as^{s}Em^{s}laxaēnē ^{s}wī^{s}lxsā'laxs g·ā'x-k·asasēnē ō'gwax^{s}īdk·asē Q!ō'mg·ustâElsē ḷā'ẋ^{s}wEls lā'k·asEx L!ā'sak!usk·asasēs g·ō'ẋwē. Wä, lā'k·as^{s}laxaēnē dō't!eg·a^{s}ła. Wä, lā'k·adzaōł^{s}laxaēnē dā'k·!Eg·a^{s}łk·asEx nau'alaẋ^{u}däsēs g·ō'kwaōtē, qa k·!ē'^{s}yask·as lā'g·aīłts ē't^{s}ēd lEwu'lẋ^{u}k·asLē bā'k!umaxs dō'x^{s}waLaāx. Wä, hë'x·^{s}īdk·adzaEm^{s}lāxaē'nē ^{s}nā'ẋwak·as ë'x·^{s}ax·ē g·ō'kwaōtasēx dō'dEmas. Wä, lā'k·as-^{s}laxaēnē Lē'xEłExsē k!udzExsā'laLa^{s}ē lā'k·asxē g·īg·î'l^{s}wa. Wä, lā'k·as^{s}laxaēnē ha'nx^{s}īdk·adzEō'łē Q!ō'mg·ustâElsaxē nau'alaẋ^{u}k·asdäsēs g·ō'kwaōtē. Wä, lā'k·as^{s}laxaēnē ^{s}mEx-bEtE'lsas qa lā'k·asēs nau'alaẋ^{u}s a'mlēẋwas, yîk·ā'sxēs ^{s}nEmō'ẋwa ts!ā'^{s}ya. Wä, lā'k·as^{s}Em^{s}laxaēnē ^{s}wī'^{s}lak·as la bā'ẋus^{s}īdk·asē Haa'yałīlaga̱sdē.

Wä, lā'k·as^{s}laxaēnē g̱wā'łk·asē maō'ts!ēna^{s}yas Q!ō'mg·ustâElsaxs lā'k·asaē lā'g·aałExs lā'k·asxēs g·î'l^{s}wa. Wä, lā'-dzēk·as^{s}Em^{s}laxaēn̤ē sē'ẋ^{s}wīdk·adzEōła. Wä, k·!ē'^{s}yask·as-^{s}Em^{s}laxaēnē ^{s}nEqä'lak·asExs lā'k·āsaāsē'nē lā'g·aak·as lāx Yō'gwatē, g·ō'kwaāsasē ḷaō'gwaā'dExwē. Wä, hë'x·^{s}īdk·ās-^{s}Em^{s}laxaēnē g̱ā'g̱ak·!Ex·^{s}īdk·āsa. Wä, g·î'lk·as^{s}Em^{s}laxaēnē q!wē'Lak·asē mō'ẋwē a^{s}yî'lẋ^{u} dō't!ālaxs łā'k·asaē ō'gwax-^{s}īdk·as dō't!eg·a^{s}łk·asē E'lẋwasē g·ī'g̱a^{s}mäs ḷaō'gwaā'dExwē. Wä, lā'k·as^{s}Em^{s}laxaēnē dō'dEmnuẋ^{u}sē k·!ē'k·!Es^{s}ō' ḷōkwa'sē ō'^{s}masē g·ō'ẋwa. Wä, hë'k·as^{s}Emxaēnē ḷē'ḷEg̱Emk·asē. Wä, g·î'lk·as^{s}Em^{s}laxaēne q!wē'Lak·āsExs g·ā'xk·asaē ^{s}mE-ku'lsk·asē g·ō'ẋwē qak·ā'ts g·ā'xk·asē ^{s}mEẋ^{s}wā'La^{s}ya. Wä,

from the chief; and what could the chief say against the words of the Ghosts? They were just sent by Inviter to get married quickly.

Then the four attendants went back, and they got back in one day from where they had gone to. Immediately they related the good words of Inviter, and immediately the Ghosts got ready to get married. Many of them launched their canoes and went aboard. They were all aboard, and Wealth-coming-up came also, standing on the ground outside of the house. Then he spoke; and the great one asked for the magic power of his tribe, that the people might not become contorted again when they should see them. Immediately his whole tribe agreed to what he had said, and those who were sitting in the canoes beat time. Then Wealth-coming-up spread out his blanket to catch the supernatural power of his tribe; and then he threw it into the ground, that it should become the supernatural power of his one younger brother. Then all the spirits became ordinary people.

After Wealth-coming-up finished his work, he went aboard his canoe, and the many people paddled away. It was not yet noon when they arrived at Yō′gwatē, the village of the Magic tribe. Immediately they began the marriage ceremony. Then, as soon as the four attendants stopped speaking, the attendants of the chief of the Magic tribe also began to speak; and he made a speech about the carvings of the large house, and also about the names; and as soon as he stopped speaking, the house came moving from the ground and floated on the water; and

g·ā′xk·as^{g}laxaēnē taō′dk·asē mō′ẋwē a^{g}yî′lẋ^{u}s LĀ′LĒLĪL!äsē k·!ē′dēłē. Wä, g·î′lk·as^{g}Em^{g}laxaēnē lā′xsk·as lā′xē ^{g}yā′^{g}yats!ēk·asasēs łā′^{g}wunEmk·adzEō′^{g}łē, wä, hë′x·^{g}īdk·as^{g}Em^{g}laxaēnē łE′mg·aā′LElōdk·atsē g·ō′kwaōtas Q!ō′mg·ustâElsasē łE′m^{g}yō [1] lā′k·asxē ō′^{g}masē g·ō′ẋwa. Wä, g·ā′xk·as^{g}Em^{g}laxaēnē tē′k!uxsdELēxē [2] ō′^{g}masē g·ō′ẋwa.

Wä, k·!ē′^{g}yask·adzâ^{g}laxaē gē′g·iLēk·asExs g·ā′xk·asaē g·ā′x^{g}aLEla lā′k·asEx Xudē′sē. Wä, ō′kwadzaEm^{g}laxaēnē hë′x·^{g}īdk·as^{g}Em dā′danōdk·asē q!ē′nEmē lē′lqwalaLēxē ō′^{g}masē g·ō′ẋwa qa^{g}s lā′k·asaē ax^{g}E′lsk·ats lā′xē ^{g}nEqē′tsEma^{g}lask·ā′sasē g·ō′ẋ^{u}dEmsk·asē qa ^{g}wī′k·!Eg·a^{g}łē^{g}lā′wits qak·ā′sExs lā′k·as^{g}maaxat! gwā′łk·asxē dzā′qwa. Wä, lā′k·as^{g}Em^{g}laxaēnē hë′mEnālaEm la ëk·!ē′qElak·asē q!ē′nEmk·adzEō′^{g}łē lē′lqwalaLa^{g}ya qak·ā′sēs g·ī′ga^{g}mäxs lā′k·asaē gā′k·âla. Wä, lā′k·as^{g}Em^{g}laxaēnē hë′mEnālak·as^{g}Em lā′k·as k!wē′lask·asē Q!ō′mg·ustâElsē.

Wä, qwēsg·ī′lak·as^{g}Em^{g}laxaēnē g·ō′ẋwa lā′k·asEx Xudē′sē. Wä, lā′k·as^{g}Em^{g}laxaēnē k·!ē′^{g}yask·as q!ā′lak·asē Q!ō′mg·ustâElsaxēs lā′g·ił̄k·asa ^{g}nē′x·k·as lā′k·asaē qā′s^{g}īd lā′k·asEx ā′L!äs Xudē′sē. Wä, lā′k·adzEōł^{g}Em^{g}laxaēnē qā′s^{g}īdk·asa. Wä, k·!ē′^{g}yask·adza^{g}laxaēnē ā′LEg·īlak·āsExs lā′k·asaē dō′x^{g}waLE′laxē sī′sEyōłē. Wä, hë′x·^{g}īdk·adzaEm^{g}laxaēnē tE′mẋ^{u}bEndk·asxēs k·!îlE′mk·asē, qak·ā′ts E′lk·ōdk·āsēx. Wä, lā′k·as^{g}laxaēnē kwē′s^{g}īdk·atsē E′lẋwē lā′k·asxē sī′sEyōłē. Wä, lā′k·as^{g}Em^{g}laxaēnē ō′gwax^{g}īd kwē′s^{g}īdk·atsē E′lẋwē lā′k·asxēs sē′k·!agā′nowē. Wä, hë′k·as^{g}Em^{g}laxat! lā′k·as kwē′x^{g}idayōkwatsēx ^{g}nā′qōstâ^{g}yasē bā′kwa^{g}wäs. Wä, hë′x·^{g}īdk·adzaEm^{g}laxaēnē kuxs^{g}ē′ bā′kwa^{g}wax·däsē sī′sEyōłdē. Wä, lā′k·as^{g}Em^{g}laxaēnē lE^{g}lx·^{g}ī′dk·asa. Wä, lā′k·as^{g}Em^{g}laxaēnē ax^{g}ē′dk·asē Q!ō′mg·ustâElsaxē ts!E^{g}nē′xk·asdäsē [4] sī′sEyōłē ḷōkwā′sē gō′bEdäs. Wä, lā′k·as^{g}laxaēnē ax^{g}ē′dk·asxē ts!E^{g}nē′xk·asdäsē sī′sEyōłk·asdē qak·ā′ts axbEtE′lsēx ō′bak·asas lā′k·asxē ō′xsēdza^{g}lask·asasē nEk·!Esē′. Wä, lā′k·as^{g}laxaēnē dā′baxē a′psbaqa^{g}s lā′k·asaē nē′xa lā′k·asEx ā′Lanâ-

the four attendants of Inviter brought the princess. As soon as she went aboard the canoe of her great husband, the people of Wealth-coming-up tied a rope to the large house, and they came towing the large house.

It did not take them very long before they arrived at Cut-Beach, and right away the numerous tribe just lifted the large house by the corners, and they went and put it on the ground in the middle of the village site; for why should they not do it? It was all finished by evening. The great numerous tribe were always happy because their chief was now living with his wife, and Wealth-coming-up was always giving feasts.

They had been living for a long time at Cut-Beach. Then Wealth-coming-up did not know why he wished to walk inland from Cut-Beach. The great one started to go, and he had not gone far inland before he saw a double-headed serpent. Immediately he bit the end of his tongue and drew blood, and he spit the blood on the double-headed serpent; and he also spit the blood on his cane, and that was the instrument with which he struck the man in the middle[3] of the double-headed serpent between the eyes. Immediately the man in the middle of the double-headed serpent split in two. Then the double-headed serpent was dead. Wealth-coming-up took the intestines of the double-headed serpent and its scales, and he took the intestines of the double-headed serpent and put them under ground, at the foot of a hill. Then he took one end of it, and pulled it to the rear of the

[1] Kwakiutl: dEnE'm. [2] Kwakiutl: dā'p!axsdElē.

[3] The double-headed serpent is represented as a serpent's body, with a serpent's head at each end, and a man's head in the middle.

[4] Kwakiutl: ts!E^{e}yî'm.

ˢwäsēs g·ō′ẋwē. Wä, g·î′lk·asˢEmˢlaxaēnē L!āxˢE′lsk·asē ts!Eˢnē′xē lā′k·adzEō′ˢłaē dō′t!eg·aˢłk·asē Q!ō′mg·ustâElsaxē ts!Eˢnē′xdē. Wä, lā′k·asˢlaxaēnē ˢnē′x·a: "Wä, lā′k·asˢEmłxaā′s ˢwā′pk·asLES ā′łk·asLa bEkō′ˢmaL; lā′k·asLExaā′s k·!ē′ˢyask·asL k·ō′ˢlēnoxᵘLaōłxē wā′x·k·asˢEmL lElE′mẋusxē hë′Enxē," ˢnē′x·k·asˢlaxaēnē. Wä, hë′x·ˢīdk·adzaEmˢlaxaēnē wā′x·ˢīdk·asē wā′k·asbī′dzaˢwē. Wä, lā′k·asˢEmˢlaxaēnē ē′tˢēdk·asˢlaxat! k·!ē′ˢyask·asˢlā′xat! aō′msē bEkumā′laēnak·asas Q!ō′mg·ustâElsē.

Wä, lā′k·asˢEmˢlaxaēnē gEyā′łak·asˢEm lā′k·asa. Wä, lā′k·asˢEmˢlaxaēnē q!ā′lak·asē lē′lqwalaLaˢyax Q!ā′nēqēˢlaẋwaxs lā′k·asˢmaāˢlasē′nē g·ā′xk·asL hē′łałxō ō′ˢwēˢstäxsEns ˢnā′lak·asēx. Wä, hë′x·ˢīdk·ā′dzEōˢłˢEm lā′xaēnē dō′t!eg·aˢłk·asē Q!ō′mg·ustâElsē lā′k·asxēs g·ō′kwaōtē. Wä, g·a′k·asˢEmˢlaxat! dō′dEmsēg·āqᵘ, yîk·a′s g·ō′kwaōt: "G·î′lk·asˢEmłxaē g·ā′xk·asLē ā′dai Q!ā′nēqēˢlaẋwa lā′k·asLaxaEn axk·!ā′łałqēnē qa lE′k·!aā′x·ˢīdā′mask·asaēłtsē g·ā′xk·asEn. Lā′k·asLaxaEn ˢmEkwä′xtaˢwaL, lā′k·asxō ˢwā′pēx qak·ā′sEn dā′dogułbaˢēłts ā′łk·asLa bEkō′ˢmał," ˢnē′x·k·asˢlaxaēnē. Wä, lā′k·asˢlaxaēnē ō′gwaxˢīd dō′t!eg·aˢłk·asē ˢnEmō′ẋwē lā′k·asEx aˢyî′lẋwas. Wä, lā′k·asˢlaxaēnē ˢnē′x·a: "ˢya′k·adzEō′ˢłōL, g·ī′gaˢma, lā′k·asLEn ō′gwaxˢīdEL lEk·!aā′x·ˢīdā′matsōłtsē ā′dai Q!ā′nēqēˢlaẋwa qak·ā′sEn la′ēł baˢnā′ˢlasLōs ā′Lak·ats xā′mastāˢlaālaxōL lā′k·asxō ˢwā′pk·asēx," ˢnē′x·k·asˢlaxaēnē. Wä, g·î′lk·asˢEmˢlaxaēnē q!wē′Lak·asExs lā′k·asaē hō′qawElsk·asa.

Wä, lā′k·asˢEmˢlaxaēnē la gEyā′ła, g·ā′xk·asaā′sē Q!ā′nēqēˢlaẋwē. Wä, hë′x·ˢīdk·adzōˢłˢEmˢlaxaēnē Lē′łasōkwatsē g·ī′gaˢmä, yîk·a′ts Q!ō′mg·ustâElsē. Wä, hë′x·ˢīdk·asˢEmˢlaxaēnē lā′k·asē ā′dē Q!ā′nēqēˢlaẋwē lā′k·asEx g·ō′ẋwas. Wä, lā′k·asˢlaxaēnē dō′t!eg·aˢłē Q!ō′mg·ustâElsax Q!ā′nēqēˢlaẋwē. Wä, lā′k·asˢlaxaēnē ˢnē′x·k·asEx: "ˢyā′k·asōL, adai′! Wä, hë′k·asxaEn Lē′łag·iłk·asEnLōL qak·ā′ts wë′g·aēLōs lEk·!aā′x·ˢīdā′mask·asL g·ā′xk·asEn qEn lā′k·asaēI ˢmEk!wā′L,

village. As soon as the intestines stretched out from the ground, the great Wealth-coming-up spoke to the intestines, and said, "You shall be the water of future generations, and you shall never cease running, even in a dry summer." Thus he said. Then a little river began to run there. The quality of Wealth-coming-up of being not an ordinary man was really present again.

They staid there a long time. Then the tribe learned that Q!ā'nēqē^{g}lak^{u} was coming to set everything right all around our world. Immediately the great Wealth-coming-up spoke to his tribe. And this is what he said to his tribe: "As soon as Lord Q!ā'nēqē^{g}lak^{u} comes, I shall ask him to transform me into a rock, and I shall be an island in this water, so that I may be seen by later generations." Thus he said. Then one of his attendants also spoke, and said, "O great chief! I will also be transformed into a rock by Lord Q!ā'nēqē^{g}lak^{u}; but I will be under you, else you would remain on the rock in this water." Thus he said to him. As soon as he stopped speaking, they went out.

Then, after a long time, Q!ā'nēqē^{g}lak^{u} came. Immediately the great one was invited by Chief Wealth-coming-up. Then Lord Q!ā'nēqē^{g}lak^{u} went to his house, and Wealth-coming-up spoke to Q!ā'nēqē^{g}lak^{u}. He said to him, "O great Lord! I invite you that you may turn me into a rock, that I may stay in the water at this river, that I may be prayed to by later generations." Thus he said to him. Immediately the Lord called him to go to the

lā′k·asxō wāx, qak·ā′sEn a′myaxasōkwasaē′ɬtsē[1] tsä′k·asLase ā′ɬk·asLa bEkō′ˢmaL," ˢnē′x·k·asˢlaxaēnē. Wä, hë′x·ˢidk·asˢEmˢlaxaēnē Lē′ˢlālak·asē ā′däq qa lā′k·asaēs lā′xē ˢwā′pk·asē. Wä, lā′k·asˢlaxaēnē hë′x·ˢidk·adzEōˢɬˢmē Q!ō′mg·ustâElsē lā′k·as g·ā′lag·iˢwasēs E′lx̣wē. Wä, lā′k·asˢlaxaēnē E′lxḷak·asˢlaxaēnē Q!ā′nēqēˢlax̣was. Wä, lā′k·asˢlaxaēnē q!u′lyaˢlälak·asˢmē Q!ō′mg·ustâElsē ḷōkwā′sēs E′lx̣wē lā′ˢlaxē ˢnā′lēk asbidzaˢwasē tsā′ˢyasē lā′xē ˢwā′pē. Wä, lā′k·asˢlaxaēnē haxˢwā′lē E′lx̣wē. Wä, lā′k·adzEōˢɬˢlaxaēnē k!wä′g·îndk·asē Q!ō′mg·ustâElsax. Wä, g·î′lk·adzaEmˢlaxaēnē hē′ɬˢāˢlak·asExs lā′k·asaā′sēnē lEk·!aā′x·ˢīdā′matsōkwasa. Wä, ō′kwasˢEmˢlaxaēnē a′myaxˢēdk·asē g·ō′kwaōtk·asdäsē g·ī′g̣aˢmax·däx Q!ā′nēqēˢlax̣wē qak·ā′sḷaxs lā′k·asˢmaā′ˢlasē â′lak·!Eg·aˢɬ k·îɬˢē′dk·atsēs dō′xˢwaLaēnaˢyax g̣wē′x·ˢīdaāsk·asax g·ī′g̣aˢmax·däs. Wä, lā′k·asˢEmxaōx q!umba′.

25. Aˢmā′x̣wax·sag·īla (Potlatch-Giver).

Tradition of the G·â′p!ēnoxᵘ.

(*Recorded by George Hunt.*)

Wā′sk·asˢlaēnē g·î′lk·asasē G·â′p!ēnoxwē lā′k·asEx Aqā′laa. Wä, lā′k·asˢlaēnē ḷē′g̣adk·asē g·ī′g̣aˢmäs Aˢmā′x̣wax·sag·īla. Wä, lā′k·asōnō ë′k·!EgEmk·asō nEk·!ā′ lā′k·asEx Aqā′laa. Wä, lā′dzaōˢɬˢlaxaē hayE′mstaˢlak·asxē dE′msx·ē. Wä, lā′k·asē g·ī′g̣aˢma q!ē′qa qak·ā′sēs pExa′lak·ats!ēnaˢē. Wä, lā′k·Edzaōˢɬnax̣wa laē′nē lā′g·ustâ lā′k·asxē nEk·!a′ qak·ā′ts la′ē ḷā′x̣wałak·adzaōˢɬ lā′k·asxē Laā′k·asbidzaˢwa lā′xē ˢnEqā′ˢmäsē nEk·!a′. Wä, lā′k·adzaōˢɬˢlaēnē hē′mEnālak·adzaōˢɬ hë′k·as g̣wē′g·ilaē.

Wä, lā′k·asˢlaēnē ts!E′nx̣wē aˢyî′lx̣wasēs g̣wē′g·iˢlasasēnēˢ. Wä, lā′k·asˢlaēnē k!wē′xˢīdk·asēnē mō′x̣wē aˢyî′lx̣ᵘs qak·ā′ts wë′g·īɬ k·!ē′lak·ałxē g·ī′g̣aˢma. Wä, lā′k·asˢlaēnē ˢnē′x·ē ˢnEmō′x̣wē qaˢs lā′k·asē qā′yäg·îndEq qak·ā′ts Lā′g̣ułtō′sēq

water, and immediately the great Wealth-coming-up went ahead of his attendant, and behind them went Q!ā′nēqē-ˢlakᵘ. Then Wealth-coming-up and his attendant acted in their own way a little upstream of the place where water is drawn. Then the attendant lay down on his face, and the great Wealth-coming-up sat on his back. As soon as he had sat down, he was transformed into a rock. Then the tribe of the past chief just prayed to Q!ā′nēqēˢlakᵘ, for they were really frightened by what they had seen being done to their chief. That is the end.

25. Aˢmā′x̣wax·sag·īla (Potlatch-Giver).

Tradition of the G·â′p!ēnoxᵘ.

(*Recorded by George Hunt.*)

The ancestors of the Divided tribe went to Cave to gather herring-spawn, and the name of their chief was Potlatch-Giver. There is a high hill at Cave, and it falls down steep to the sea. The chief purified himself because he was a shaman, and he would go up the hill and stand on a dangerous small place at the precipice of the hill. He did this dangerous thing all the time.

Then his attendants became angry on account of what he was doing, and his four attendants planned that they would kill the chief. One of them said that they would follow him and push him down from the place where he

[1] Kwakiutl: ts!E′lwaqa.

lā′k·asxēs ḷā′ˢwaāsk·asnaχwa. Wä, lā′k·adzōˢłˢlaēnē gwā′ł-k·asē dō′dEmk·asas. Wä, lā′k·asˢlaēnē ˢnā′x·ˢīdk·asaxē gaā′la. Wä, lā′k·asˢEmxat!ē qā′sˢīdk·asē Aˢmā′χwax·sag·īlä lā′k·asxat!xēs lā′x·lag·ask·adzaōˢła. Wä, lā′k·asˢlaēnē qā′sˢīdk·asē bā′bak!wak·asē. Wä, lā′k·asˢEmˢlaēnē ḷā′ˢwak·adzaōˢł lā′k·asxē ts!ē′q!ak·asbīdzaˢwa Laā′k·asbīdzaˢwa lE′k·!aa′. Wä, g·ā′xk·asˢlaēnē qā′sEˢlak·ā′dzaōˢłē bā′bak!wa E′lχwa. Wä, lā′k·asˢlaē qā′sak·as qak·ā′ts Lā′gułtōsēq. Wä, lā′k·asˢEmˢlaxaēnē tē′gEłtōs lā′xē baˢnē′ qa ˢmā′sēˢwētsēnēxs lā′k·asˢmaāsē′nē łEˢlx·ˢī′da.

Wä, g·ā′xk·asˢlaēnē g·ō′kwaōtē. Wä, lā′k·asˢlaēnē q!wEˢlā′L!ak·asqēnē lā′k·asxē baˢnē′. Wä, lā′k·asˢmēnē łEˢłx·ˢī′dk·adzaōˢłē g·ī′gaˢmax·dä. Wä, lā′k·asˢEmˢlaxaēnē mō′p!Enχwats!a q!wEˢlā′L!ak·asē g·ī′gaˢmax·dē. Wä, g·ā′xk·asˢlaē dEx·dEx·î′nē. Wä, lā′k·asˢlaēnē dō′t!eg·aˢła. Wä, lā′k·asˢlaēnē ˢnē′x·a: “ˢyâ, qastä′, Aˢmā′χwax·sag·īlä′! Wä, ḷā′χˢwīdEx qak·a′ts ˢmEnē′łaō′sasg·a dEx·înē′gEmłas Gwēgwaā′ˢyaˢwa′,” ˢnē′x·k·asˢlaēnē. Wä, hë′x·ˢīdk·adzaEmˢlaxaēnē Aˢmā′χwax·sag·īla ḷā′χuˢla. Wä, lā′k·asˢlaēnē ts!ō′χˢwītsōˢsē dEx·înē′gEmłē. Wä, lā′k·asˢlaēnē ˢnē′x·ē dEx·dEx·î′nē: “Wai′k·asLEla q!ō′xts!ōdk·asLEsō′nō qak·ā′sg·în g·ā′xˢāsk·asaēg·ā′sē bEkumā′läxs lā′k·asaē łEˢla′.”

Wä, lā′k·asˢlaēnē q!ō′xts!ōdē Aˢmā′χwax·sag·īläsē dEx·înē′gEmłē. Wä, lā′k·asˢlaēnē â′lak·as q!ā′k·!Egˢaˢł hë′ła. Wä, g·î′lk·asˢEmˢlaxaēnē gwā′łk·as q!ō′xts!âlas, lā′k·asaē dō′t!eg·aˢłē dEx·dEx·î′nē. Wä, lā′k·asˢlaēnē ˢnē′x·a: “Wë′k·as p!Eł ˢē′dk·asōL!” ˢnē′x·k·asˢlaēnē. Wä, lā′k·asˢlaēnē wā′x·k·as p!Eł ˢē′da. Wä, lā′k·adzaōˢłlaēnē ō′kwasˢmē Aˢmā′χwax·sag·īla nEłtsēˢsta′k·asa. Wä, lā′k·asˢlaēnē dō′t!eg·aˢłē dEx·dEx·î′nē. Wä, lā′k·asˢlaēnē ˢnē′x·a: “ˢya, qāst, Aˢmā′χwax·sag·īlä′. Wä, lā′k·asˢEmxaas yā′ēx·ts!ānasa lāx p!Eł ˢī′dē. Wä, gē′la q!ō′xōdxō dEx·înē′gEmłēx. Lā′k·asˢEmxat!ā′s yā′ēx·ts!ānasa,” ˢnē′x·laē. Wä, g·î′lk·asˢEmˢlaxaēnē lā′wäk·asē dEx·înē′gEmłē, lā′k·asaē dEx·dEx·î′nē dō′-

used to stand. They finished their bad discussion. In the morning, when day came, Potlatch-Giver again went to the dangerous place to which he used to go. The great warrior started and stood on the dangerous place on the narrow little place where he used to stand on the rock. Then the warrior attendant walked along on the rock, and (when he came up) pushed him down. Then (the chief) fell down, and what else should happen? He died.

Then the tribe came and hid him there below. Now the chief was dead. After the chief had been hidden for four days, an Owl came. He spoke, and said, "O friend Potlatch-Giver! arise and try this owl mask of Gwēgwaā′-ᵍyaᵍwa′." Thus he said. Immediately Potlatch-Giver arose, and he was given the owl mask. Then the Owl said, "Put this on, for people, when they are dead, always come to me."

Then Potlatch-Giver put on the owl mask, and it really fitted him. As soon as he had finished putting it on, the Owl spoke, and said, "Go on, try to fly!" Thus he said. Then Potlatch-Giver tried to fly, but he just turned over. Then the Owl spoke, and said, "O friend Potlatch-Giver! you are a bad hand at flying. Go on, take off the owl mask, because you are a bad hand at it." Thus he said. As soon as Potlatch-Giver had taken off the owl mask, the Owl spoke, and said, "O

t!eg·aˢła. Wä, lā′k·asˢlaēnē ˢnē′x·a: "ˢya, Aˢmā′ẋwax·sag·īlä′! Wä, lā′k·asˢEmxaas yā′ēx·ts!ānas lā′k·asEx p!Eɬˢī′dē. Wä, lā′k·asˢEmxaas hë′mEnālaEmɬ dEg·Eˢya′ɬtsōx Aqā′laax," ˢnē′x·k·asˢlaēxs lā′k·asaē k·ā′ˢyax Aˢmā′ẋwax·sag·īla.

Wä, lā′k·asˢlaēnē qā′sˢīdk·asa qas lā′k·asē lā′xēs q!wEˢlā′L!aā′sē. Wä, g·ī′lk·asˢEmˢlaxaēnē lā′g·aa lā′xēs q!wEˢlā′L!aā′sē lā′k·asaē ɬEˢlx·ˢī′da. Wä, lā′k·asˢlaēnē mō′p!Enẋwasē ˢnā′läs hëläs q!wEˢlā′L!aā′sk·asē. Wä, lā′k·asˢlaēnē ē′t!ēd wuLā′k·asxē dō′t!älä. Wä, lā′k·asxat!ē ˢnē′x·a: "ˢyâ, qāst, Aˢmā′ẋwax·sag·īla, Lē′ɬak·asEnLŌL qak·ā′sē L!āɬtsē′waˢlisē," ˢnē′x·k·asˢlaēnē. Wä, lā′k·asˢlaēnē hë′x·ˢīdk·adzaōɬˢEm Ḷā′ẋuˢla qak·ā′ts lē lē′g·īxē bEkumā′la. Wä, lā′k·asˢlaēnē lE′nts!Eˢya lā′k·asxē L!ā′sagwisē. Wä, lā′k·asˢlaēnē lā′xsālis lā′k·asxē mā′mEngE′mē, haˢnē′k·as lā′xē L!ā′sagwisē. Wä, g·ī′lk·asˢEmˢlaxaēnē lā′xsālisk·asē Lē′lanEmē lā′k·asxē mā′mEngE′mē, wä, lā′k·asˢlaēnē sē′ẋwak·asē Lē′ɬElg·îsk·asē. Wä, lā′k·asˢlaēnē lā′k·!ōdēɬbEnd lā′k·asxē aˢwī′ɬba. Wä, lā′k·asˢEmˢlaxaē Aˢmā′ẋwax·sag·īla dō′qulaxē q!ē′nEmk·asē g·ō′kwa. Wä, lā′k·asˢlaēnē hā′hōgwalasōkwats.

Wä, hë′x·ˢīdk·asˢEmˢlaxaēnē g·ā′xyōkwasē ẋwā′ẋwagumē alē′wats!ä. Wä, lā′k·asˢlaēnē hanˢstā′nō lā′xē ā′waxstaˢlīsē. Wä, lā′k·asˢlaēnē axk·!ā′lasōkwasē Aˢmā′ẋwax·sag·īla qas lā′k·asē lā′xsālis lā′k·asxē ẋwā′ẋwagumē. Wä, g·ī′lk·asˢEmˢlaxaēnē lā′xsālis laqē′nē lā′k·asaē mā′xˢēnoxˢwīdē ẋwā′ẋwagumx·dē. Wä, lā′k·asˢlaēnē dō′tasōkwasē Aˢmā′ẋwax·sag·īla qak·ā′ts ˢmEnē′ɬē L!ā′ɬˢīda. Wä, lā′k·adzaōɬˢlaxaēnē wāˢx·k·as L!ā′ɬˢīdk·adzaōˢɬa. Wä, lā′k·asˢlaxaēnē ō′kwasˢEm pā′xˢaLēk·as Ḷōkwa′saxs t!ē′x·sēˢstaˢnā′kulaē. Wä, lā′k·asˢlaēnē wā′x·k·as mōp!Enak·as hë′ɬa. Wä, lā′k·asˢEmˢlaxaēnē yā′x·ˢīdk·asa. Wä, lā′k·asˢmēnē yā′ēx·ts!ānasa. Wä, lā′k·asˢlaēnē axk·!ā′lasōkwas qak·ā′ts lō′ɬâlisk·asaē lā′k·asxē ẋwā′ẋwagumē. Wä, lā′k·asˢlaēnē dō′t!eg·aˢɬē ˢnEmō′ẋwē lā′k·asxē bē′bEkumāla. Wä, lā′k·asˢlaēnē ˢnē′x·a: "ˢya, qā′stä, Aˢmā′ẋwax·sag·īla. Wä, hō′Lēlak·asLŌL. Wä,

Potlatch-Giver! you are a bad hand at flying. Now you will always be buried at Cave." Thus he said when he drove away Potlatch-Giver.

Then Potlatch-Giver walked, and went to the place where he had been hidden. As soon as he arrived at the place where he had been hidden, he was dead. For four days he staid at the place where he was hidden. Then he again heard some one speaking. The (voice) said, "O friend Potlatch-Giver! I invite you for Spouting-at-Mouth-of-River." Thus it said. Immediately he arose and followed the man. Then he was taken down to the beach, and he went aboard a war-canoe which was on the beach. As soon as the one who had been invited was aboard the war-canoe, those who had been sent to invite him paddled away. They were going to the other side of the point. There Potlatch-Giver saw many houses. Then he was met by (the people).

Immediately a small hunting-canoe was brought, and was put down at the [mouth of the] beach. Then Potlatch-Giver was asked to go aboard the small canoe. As soon as he was aboard the small canoe, the small canoe became a killer-whale. Then Potlatch-Giver was told to try to spout. In vain he tried to spout. He would just fall down flat or he would move about on his back. In vain he tried four times. Then he gave it up. He was a bad hand at it. Then he was asked to get out of his small canoe. Then one of the men spoke, and said, "O friend Potlatch-Giver! listen! I am Spouting-at-Mouth-of-

nō'gwak·as^{g}Emxat! L!ā'łtsē^{g}wa'lisa g·ā'xnakwa^{g}lats wā'nEmäs ^{g}nā'ẋwa lē'lqwalaLa^{g}ya lō'Laxs bā'ẋusk·asaēx bē'bEkumā'la. Wä, lā'k·ats yā'ēx·ts!ānasa. Wä, lā'k·as^{g}Emxaas lā'łxat! ō'kwas^{g}Emł ē't^{g}ēdEL dEg·E^{g}ya'ł lax Aqā'laa," ^{g}nē'x·^{g}laēxs la'ē ^{g}yā'laqak·atsē mō'ẋwē ha^{g}yā'ł^{g}a qa lā'k·asēs taō'dk·āsEx A^{g}mā'ẋwax·sag·īla lā'k·asEx Aqā'laa. Wä, lā'k·as^{g}laxat!ēnē taō'dayōkwas lä'k·asEx Aqā'laa.

Wä, lā'k·as^{g}laxaēnē mō'p!Enẋwask·asē ^{g}nā'läsēxs lā'k·asaē ē't^{g}ēd wuLE'laxē ^{g}nē'x·a: "LE'łEnLōL, A^{g}mā'ẋwax·sag·īlä', qak·ā'sē Hak!waā'sē," ^{g}nē'x·^{g}laēnē. Wä, lā'k·as^{g}laēnē hë'x·^{g}īdk·as^{g}Emxat! ḷā'ẋu^{g}la qāk·ā'ts lä'^{g}lak·asxē LE'łäq. Wä, lā'k·as^{g}laē dō'x^{g}waLElak·asxē g·î'l^{g}wak·asē ha^{g}nē'sk·as lā'xē L!ā'sagwisē. Wä, lā'k·as^{g}laēnē qā's^{g}īdk·asē bEkumā'lak·asē laqē'nē. Wä, lā'k·as^{g}laēnē ō'gwax^{g}īdk·asē A^{g}mā'ẋwax·sag·īla lā'k·as qā's^{g}īd qas lā'k·asē lā'xsElis lā'xē g·î'l^{g}wak·asas. Wä, g·î'lk·as^{g}Em^{g}laēnē lā'xsElīsē A^{g}mā'ẋwax·sag·īla lā'k·asxē g·î'l^{g}wa lā'k·asaē q!ō'tElīsē bEkumā'la. Wä, lā'k·as^{g}laēnē sē'ẋ^{g}wīdk·as gwäg·ī'wała lā'k·asEx G·Exwē'tē. Wä, lā'k·as^{g}laēnē lā'g·a^{g}la lā'qēnē. Wä, lā'k·as^{g}laēnē dō'x^{g}waLElaxē q!ē'nEm g·ō'ẋwa lā'qēnē^{g}. Wä, lā'k·as^{g}laēnē xā'sbaẋwa. Wä, lā'k·as^{g}laēnē lā'g·a^{g}la. Wä, lā'k·as^{g}laēnē hā'hōgwālasōkwatsē q!ē'nEmk·asē bEkumā'la. Wä, lā'k·as^{g}laēnē LE'łax A^{g}mā'ẋwax·sag·īla. Wä, hë'x·^{g}īdk·as^{g}Em^{g}laxaēnē qā's^{g}īdk·asē A^{g}mā'ẋwax·sag·īla qak·ā'ts lē lā'k·asxē t!Ex·ä'sē g·ōẋwē. Wä, lā'k·as^{g}laēnē dō't!eg·a^{g}łē ^{g}nEmō'ẋwē bEkumā'lax. Wä, lā'k·as^{g}laēnē ^{g}nē'x·a: "^{g}ya, ā'dats, wä'g·iLa gE'nłaLōL, k·lē'^{g}yask·asLaxaā's gwē'gEmx·^{g}īdEL lā'xō ts!ētsEdā'xax xā'xa^{g}nālak·asxaō'nō qak·ā'sōnō LE'łaLōL, ā'Lak·ats hak!wa'k·asōL. Ō'kwas^{g}Emłxaā's qā'saLōL lā'xē hë'łk·!ōtstâ^{g}liłasē g·ō'ẋwē qak·ā'ts lā'^{g}ōs k!wā'x·^{g}īdk·as lā'xē ō'gwiwa^{g}līłk·asasē g·ō'ẋwē. Wä, lā'xat!as k·lē'^{g}yas mā'lēẋ^{g}wīdk·asxē yînē'dzEmk·asLa lōL," ^{g}nē'x·^{g}laēnē.

Wä, lā'k·as^{g}laēnē hō'xts!â lā'k·asxē g·ō'ẋwē. Wä, lā'k·as^{g}laēnē hë'x·^{g}īdk·as^{g}mē xā'xa^{g}nālak·adzaō^{g}ł ts!ē'ts!Edāx

River, to whom the dead of all the tribes of your common men come. You are a bad hand at it. Now just go back again to your grave at Cave." Thus he said, while he sent four young men to carry Potlatch-Giver back to Cave. Now he was taken back to Cave.

After four days he again heard some one saying, "I invite you, Potlatch-Giver, for Place-of-staying-away." Thus (the voice) said. Immediately he arose and followed those who invited him. Then he saw a canoe on the beach. The man went towards it, and Potlatch-Giver also went along and went aboard that canoe. As soon as Potlatch-Giver was aboard the canoe, the man pushed off, and he paddled and steered towards Steel-Head-Salmon-Body. They arrived there. Then he saw many houses there, and there was much noise. They arrived, and he was met by many men. Then they called Potlatch-Giver, and immediately Potlatch-Giver went to the door of the house. Then one man spoke, and said, "Oh, my dear! take care! don't turn your face towards the naked women when they call you, else you will not return home. Just walk towards the right side of the house, and sit down in the rear of the house, and don't eat what will be given to you by them." Thus he said.

Then they went into the house, and immediately the naked women came to meet him; and in vain he was pulled

g·ā′xk·as g·ā′g·axālax. Wä, lā′k·as^{ɛ}laēnē wā′x·k·as^{ɛ}ɛm wā′t^{ɛ}ēdk·atsōsē â′lä ^{ɛ}mɛ′lk·!ɛnk·as ts!ē′ts!ɛdā′xē. Wä, lā′k·as q!a^{ɛ}maā′^{ɛ}lasē k·ɛk·â′t!ɛlx^{u}sē wa^{ɛ}xk·!ā′läx. Wä, lā′k·as^{ɛ}laēnē ō′kwas^{ɛ}ɛm qā′sa qas lā′k·asē lā′k·asxē ō′gwiwa^{ɛ}łiłasē g·ō′ẋwē. Wä, lā′k·as^{ɛ}laēnē hë′x·^{ɛ}īdk·as^{ɛ}ɛm wāx· yî′nēsasōkwasa. Wä, lā′k·as^{ɛ}laēnē ^{ɛ}nē′x·ɛxs k·!ē′^{ɛ}yasaē pâ′^{ɛ}ya. Wä, lā′k·as^{ɛ}laēnē k·!ē′^{ɛ}yas hā′t!ɛlasōkwas yînē′sasōkwā′sa. Wä, lā′k·as^{ɛ}laēnē ǥwā′łɛlak·as^{ɛ}ɛm yā′x·^{ɛ}ītsōkwasa. Wä, k·!ē′^{ɛ}yask·as^{ɛ}laxaēnē ǥaē′ł k!waē′ł lā′xē g·ō′ẋwaxs lā′k·asaē xā′sbɛẋ^{ɛ}wīdk·asē L!ā′sanâk·asasē g·ō′ẋwē. Wä, k·!ē′^{ɛ}yask·adza^{ɛ}laxaē gaē′łk·as k!waē′łk·asɛxs g·ā′xk·asaē hō′gwił^{ɛ}īdk·asē yū′duẋwē bē′bɛkumā′la, â′lä tsā′tsa^{ɛ}maǥunōłxâ′la. Wä, lā′k·as^{ɛ}ḷaē g·ā′g·axālasōkwa′tsē xāxa^{ɛ}nā′lak·asē ts!ē′ts!ɛdā′xa. Wä, lā′k·adzaō^{ɛ}ł^{ɛ}laēnē hë′x·^{ɛ}īdk·as^{ɛ}mē ma^{ɛ}lō′ẋwē k·ā′k·abālaxē ma^{ɛ}lō′ẋwē ts!ētsɛdā′xa qak·ā′ts gɛẋ^{ɛ}wīdɛx·da^{ɛ}xwē. Wä, lā′k·as^{ɛ}laēnē ō′kwas^{ɛ}ɛm hayā′qalē ^{ɛ}nɛmō′ẋwē bɛkumā′la, qak·ā′ts lā′k·asē k!wā′g·a^{ɛ}līłk·as lāx k!waē′lask·asas A^{ɛ}mā′ẋwax·sag·īla.

Wä, lā′k·as^{ɛ}laēnē dō′t!eg·a^{ɛ}łē A^{ɛ}mā′ẋwax·sag·īla Ḷōkwā′sē ^{ɛ}nɛmō′ẋwē. Wä, lā′k·as^{ɛ}ɛm^{ɛ}laxaēnē wuL!ā′lē A^{ɛ}mā′ẋwax·sag·īläxē bɛkumā′la. Wä, lā′k·as^{ɛ}laēnē ^{ɛ}nē′x·a: "^{ɛ}ya, ā′dats, ^{ɛ}mā′sk·asōs g·ā′q!ēnak·asaqōs?" ^{ɛ}nē′x·k·as^{ɛ}laēnē. Wä, lā′k·as^{ɛ}laēnē nā′nax^{ɛ}mak·asē bɛkumā′la. Wä, lā′k·as^{ɛ}laxaēnē ^{ɛ}nē′x·a: "^{ɛ}ya, ā′dats qapā′k·asxaa′nu^{ɛ}ẋ^{u} ^{ɛ}yā′^{ɛ}yats!ēx·dä lā′k·asɛx L!ā′sgasē," ^{ɛ}nē′x·^{ɛ}laēnē. Wä, lā′k·as^{ɛ}laēnē ^{ɛ}mā′łt!ēg·aā′lɛlak·asxē ā′łk·asē g·āx bɛkumā′la, yîxs hë′k·asaē Ḷɛ^{ɛ}wɛ′lgɛ^{ɛ}madzō^{ɛ}łts Ha′nkwasōgwi^{ɛ}laẋwē, yîk·ā′sɛx g·ī′ga^{ɛ}mäsē L!ā′sq!ēnoxwē. Wä, lā′k·as^{ɛ}laēnē ^{ɛ}nē′x·ax: "Ǥwā′k·as^{ɛ}la mā′lēẋ^{ɛ}wīdxē yînē′dzɛmk·asōL, yîk·ā′tsɛns ā′x^{ɛ}asēx ā′Lak·asɛns hā′k!waā′lax," ^{ɛ}nē′x·^{ɛ}laēnē. Wä, lā′k·as^{ɛ}laēnē dō′qulaxē ma^{ɛ}lō′ẋwē bɛkumā′la. Ō′kwas^{ɛ}ɛm^{ɛ}la hë′mɛnālaɛm la ɛ′nsāła Ḷōkwā′sē ts!ē′ts!ɛdā′xē. Wä, lā′k·as^{ɛ}laēnē yînē′sasōkwasē Ḷɛ^{ɛ}wɛ′lga^{ɛ}mäs Ha′nkwasōgwī^{ɛ}laẋwē. Wä, hë′ɛm Ḷē′gɛmk·atsē L!ā′qwag·idɛẋwē. Wä, lā′k·as^{ɛ}laēnē ^{ɛ}nē′x·îxs k·!ē′^{ɛ}yasaē pâ′^{ɛ}ya.

by the women, who had really white skins. But he had been warned by the one who had pity on him, and he just walked to the rear of the house. Immediately they tried to give him food, but he just said that he was not hungry. Then he was not urged to eat [to be fed]. Already the attempt was given up. He had not been sitting in the house long before a noise began outside of the house, and it was not a very long time that he was sitting in the house before three men came in with water really dripping from their necks. They were met by the naked women, and unfortunately two men at once embraced two women, and they cohabited; but one man just passed them and sat down at the place where Potlatch-Giver was sitting.

Then Potlatch-Giver and the other man talked together. Potlatch-Giver questioned the man, and said, "Oh, my dear! what has brought you here?" Thus he said. Then the man replied, and said, "Oh, my dear! our canoe upset at Ocean-Place." Then he recognized that the man who had just arrived was the prince of Ha'nkwasōgwi^{s}laẋ^{u}, chief of the Ocean tribe. He said to him, "Don't eat when you are given food at this place where we are, else we shall stay away." Thus he said. Then he saw the two men who were just all the time lying with the women. Then food was offered to the prince of Ha'nkwasōgwi^{s}laẋ^{u}. His name was Copper-Body. He said that he was not hungry.

Wä, lā′k·as^{g}laēnē·^{g}nē′x·ē wā′x·k·asē yînē′saqēnē: "Wä, gā′g·ak·as la nä′^{g}naẋ^{u}da^{g}x^{u}k·as lā′xēs g·ō′ẋwaōs. Wä, lā′-k·asLaxaās qā′sak·asL lā′xē t!Ex·ä′s ǤuLEyō′," ^{g}nē′x·k·as-^{g}laēnē. Wä, lā′k·as^{g}laēnē ē′t!eg·a^{g}ł dō′t!eg·a^{g}ła. Wä, lā′-k·as^{g}laēnē ^{g}nē′x·a: "^{g}ya, A^{g}mā′ẋwax·sag·īlä′, wä, nō′gwaEm Lē′lâwa^{g}lēnoxwa. Nō′gwaEm Hak!waā′sLa. Wä, laE′m-xaās lā′k·asL ḷō′gwalak·asg·a lElō′ła!ałk·asLēs lē′dk·asLaōs. Wä, lā′k·as^{g}Emxaax· lā′k·asłg·a sē′wayas Hā′ya!ilagasē ḷō-kwā′sē xawē′ẋwEx· yā′t!ala. Wä, hë′k·as^{g}mēsē ^{g}mâ′ẋ^{u}sa-^{g}yasē. Wä, hë′k·as^{g}mēsē Ts!ā′ts!Elgunē^{g}xstâla qak·ā′ts tsō′kulg·îsk·asōs lā′k·asxē g·î′l^{g}wa, yîk·ā′sExs k!wē′lasaēx, g·ī′ga^{g}ma. Wä, gā′g·îla nä′^{g}naẋ^{u}da^{g}x^{u}k·asaōs," ^{g}nē′x·k·as-^{g}laēnē, yîk·ā′sEx Hak!waā′sē.

Wä, lā′k·as^{g}laēnē hō′qulił̄k·asē A^{g}mā′ẋwax·sag·īla ḷō^{g} L!ā′qwag·īdEẋwē. Wä, lā′k·as^{g}Em^{g}laxaēnē ^{g}nē′x·ē Hak!waā′sē qa ō′kwas^{g}mēsēnē hë′k·as g·ā′yax^{g}īdē t!Ex·ä′s ā′Lanâ^{g}yasē g·ō′ẋwē. Wä, lā′k·as^{g}laēnē qā′s^{g}īdk·asa. Wä, lā′k·as^{g}Em-^{g}laxaēnē q!ā′xē t!Ex·a′. Wä, lā′k·as^{g}Em^{g}laxaēnē qā′sa. Wä, lā′k·as^{g}Em^{g}laxaēnē ^{g}nā′qōk·as ḷōkwā′sē lēlâ′^{g}lēnoxwē yā′laxē ts!ē′ts!Ek!wē′mas lāx ǤuLEyō′. Wä, lā′k·as^{g}laēnē qā′saqāqē lā′laāk·as lā′xē g·ō′ẋwasē Gwa′ts!ēnoxwē; lā′k·asEx Sē′bāa. Wä, lā′k·as^{g}laēnē sE′nbEndk·as qā′saxē ^{g}nā′la. Wä, g·ā′x-k·as^{g}laēnē g·ā′x^{g}aLEla lā′k·asEx Sē′bāa.

Wä, lā′k·as^{g}laēnē ō′kwas^{g}Em bō′ẋ^{g}widayōsē g·î′lk·asasē Gwa′ts!ēnoxwē; qak·ā′sExs lā′k·as^{g}maēnē q!ā^{g}łk·ā′sē A^{g}mā′-ẋwax·sag·īläxs geō′łk·asaē la łE^{g}la′. Wä, lā′k·as^{g}laēnē g·îlō′ł^{g}īdk·asxē g·ā′g·îl^{g}waEmk·asbidza^{g}wē. Wä, g·ā′xk·as-^{g}laēnē ^{g}yā′^{g}yasElaqēnē. Wä, lā′k·as^{g}Em^{g}laxaēnē lā′k·as ḷō-kwā′sē L!ā′qwag·idEẋwē. Wä, lā′k·as^{g}Em^{g}laxaēnē lā′k·asł lāx Aqā′laa. Wä, lā′^{g}laēnē lā′g·î^{g}la lāqē′nē. Wä, lā′^{g}laēnē ^{g}mE′lx^{g}waLElaqēxs lE^{g}ma′ē gwāł wâ′yînxē aE′ntē. Wä, lā′^{g}laēnē sē′ẋwa qak·ā′ts la′ē lā′k·asEx ḷa′dEk!usa qaxs hë′k·asaē g·ō′kula g·ī′lx·^{g}īdäsē G·â′p!ēnoxwē. Wä, lā′-k·as^{g}Em^{g}laēnē nē′g·îkuxs lā′k·asaē lā′g·î^{g}la lā′qēnē. Wä,

Then the one who tried to offer him food said, "Go home to your house, and walk on the street of Waves-striking-Forehead." Thus he said. Then he spoke again, and said, "O Potlatch-Giver! I am Ghost. I am Place-of-staying-away. Now you will obtain as your magic treasure the Ghost dance; and this spirit paddle will go, and the skull rattle, and the potlatch staff, and also the (axe) Going-from-One-Side-of-the-Door-to-the-Other, to break canoes whenever you give a feast, chief. Now go home!" Thus said Place-of-staying-away.

Then Potlatch-Giver and Copper-Body went out of the house. Place-of-staying-away said also that they should just walk on the trail back of the houses. Then they started, and they found the trail. They walked on. They met with Ghosts who were going to dig clams at Waves-striking-Forehead. They passed them going to the village of the North people at Spliced-Point. They walked from the beginning to the end of the day, and then they arrived at Spliced-Point.

Then the North people just left, as soon as they knew that it was Potlatch-Giver, who had been dead for a long time. Then he stole a small canoe, and he came travelling in the canoe. He went along with Copper-Body. They were going to Cave. They arrived there. Then he remembered that it was the time when the herrings finished spawning. They paddled, and were going to Trees-on-Ground, for that was the village of the ancestors of the Divided tribe. It was night when they arrived there. Then they went up from the beach and entered

lā′k·as^{s}laēnē hō′x^{s}wusdēsk·as qas lā′k·asaē hō′gwił^{s}īd lā′xēs g·ō′ẋwē. Wä, lā′k·as^{s}laēnē dō′x^{s}waLElak·asxēs g·ā′ya^{s}lasēxē E′lẋwē, yîxs ku^{s}lē′łk·asaē Ḷōkwā′sē gEnE′mas A^{s}mā′ẋwax·sag·īla. Wä, lā′k·as^{s}laēnē dō′x^{s}waLElē E′lẋwax A^{s}mā′ẋwax·sag·īla, lā′k·as^{s}laēnē â′lak·!āla ts!E′ndEx·^{s}īda. Wä, lā′k·as^{s}Em^{s}laēnē wu′ng·aā′LElak·as lāx A^{s}mā′ẋwax·sag·īla. Wä, lā′k·as^{s}Em^{s}laēnē g·ī′ga^{s}masē G·â′p!ēnoxwē. Wä, g·î′lk·as^{s}Em^{s}laxaēnē dō′x^{s}waLElax A^{s}mā′ẋwax·sag·īläxs lā′k·asaē hë′ōtk·asa.

Wä, lā′k·as^{s}laēnē yîk·ā′sEx gEnE′mk·asas ā′daqwaxē g·ā′lä G·â′p!ēnoxwa qa g·ā′xk·asēs ^{s}wī′^{s}laē!^{s}īda. Wä, wē′la^{s}x^{u}k·asē małp!E′nk·!îg·a^{s}ł ā′daqwaxs g·ā′xk·asaē ^{s}wī′^{s}laē!^{s}īdē g·î′lk·asasē G·â′p!ēnoxwē. Wä, hë′x·^{s}īdk·adzaEm^{s}laxaē ^{s}nē′x·ē wosdā′lä: "^{s}ya, G·â′p!ēnoxwä′! Wë′lag·a lā′x·îns t!E′msaxō g·ī′ga^{s}max lā′k·as^{s}maāxs k·!ē′^{s}yask·as aō′msa, qak·ā′sExs lā′k·as^{s}maēx·däxs wā′nEma," ^{s}nē′x·k·as^{s}laēnē. Wä, lā′k·as^{s}laēnē hë′x·^{s}īdk·as^{s}Em^{s}laēnē t!Emsak·asqēnē. Wä, lā′k·as^{s}laēnē hë′x·^{s}īdk·as^{s}Em yä′laqwak·asē A^{s}mā′ẋwax·sag·īla. Wä, lā′k·as^{s}laēnē ō′gwax^{s}īdk·asē L!ā′qwag·īdEẋwē. Wä, g·î′lk·as^{s}Em^{s}laxaēnē yä′lax^{s}wīda, g·ā′xk·āsaā′sē Ḷā′ẋ^{s}walił^{s}ē k·!ē′ẋwē lā′xē ō′bēx·Lā′lalił^{s}k·asasē gulgwatā′walił^{s}asē t!E′msa^{s}la′ts!ē g·ō′ẋ^{u}, yîk·ā′sEx Ts!ā′ts!Elgunē^{s}xstâla Ḷōkwā′sē sē′wayâs Hā′ya!ilagasē lā′k·asxē ō′gwiwa^{s}lił^{s}asē g·ōẋ^{u}. Wä, hë′k·as^{s}mēsē ^{s}mā′ẋ^{u}sa^{s}yasē. Wä, g·ā′xk·as^{s}laēnē ē′t^{s}ēd g·ā′x^{s}uqâ′lił^{s}k·asē xawē′ẋwē yā′t!āla. Wä, hë′x·^{s}īdk·adzaEm^{s}laxaēnē lā′k·asē A^{s}mā′ẋwax·sag·īla dā′x·^{s}īdk·asqēnē. Wä, g·î′lk·as^{s}Em^{s}laxaēnē dā′x·^{s}īdk·asxē yā′t!aläxs lā′k·asaāsēnē dEx·ō′lsk·asē Ts!ā′ts!Elgunē^{s}xstâla lā′k·asxē g·ō′ẋwē. Wä, lā′k·as^{s}laēnē wuLā′^{s}laē t!E′msEläxē tsō′k!wālak·asaxē g·î′l^{s}wa. Wä, wē′lax^{u}k·adzēnē gē′x·^{s}īdk·asExs g·ā′xk·asaāsēnē nē′xa^{s}mē!^{s}īdxē ēâ′g·iwēk·asasē mō′ts!axē g·īg·î′l^{s}wa. Wä, lā′k·as^{s}Em^{s}laēne lā′x·Lendk·asqēnē lā′xē gu′lgwāta′walił^{s}asē t!E′msa^{s}lā′ts!ē g·ō′ẋwa. Wä, lā′k·as·^{s}mēnē ē′t^{s}ēd Ḷaẋ^{s}wā′lił lā′k·asxē ō′bēx·Lā′lalił^{s}asē gu′lta.

the house of Potlatch-Giver. Then he saw the attendant who had killed him, lying down with the wife of Potlatch-Giver. When the attendant of Potlatch-Giver saw him, he was really frightened. He had taken the place of Potlatch-Giver, and he was chief of the Divided tribe. As soon as he saw Potlatch-Giver, he fainted.

His wife called the ancestors of the Divided tribe to come into the house, and she had not called twice before all the ancestors of the Divided tribe came in. Then a wise man said, "O Divided tribe! let us be ready to beat time for our chief here, for he is not an ordinary man, for he has been dead." Thus he said. Immediately they beat time for him, and immediately Potlatch-Giver sang his sacred song. Then Copper-Body also did so. And as soon as they had sung their sacred songs, a carving came and stood up on the floor of the house in front of the fire in the middle of the Time-beating-House. It was Going-from-One-Side-of-the-Door-to-the-Other; and also the spirit paddle was in the rear of the house; and also the potlatch-staff and the skull rattle appeared in the middle of the house. Potlatch-Giver took it at once; and as soon as he had taken the rattle, Going-from-One-Side-of-the-Door-to-the-Other jumped out of the house. Then those who were beating time heard the noise of breaking canoes; and it was not long before he came dragging the bows of four canoes, which he put on the fire in the middle of the Time-beating-House. Then he stood again in front of the fire.

Wä, lā′k·as^{s}mēnē q!â′ł^{s}aLE′lē g·ā′läsē G·â′p!ēnoxwaqēxs lā′k·as^{s}maē Ḷō′gwalak·asē A^{s}mā′ẋwax·sag·īla. Wä, hë′k·as-^{s}Emxaa g·î′lx·^{s}ītsē paxa′läs G·â′p!ēnoxwēx. Wä, laE′m^{s}laēnē ē′sa^{s}yâsōkwatsē g·î′lk·asasē G·â′p!ēnoxwē qak·ā′sēs ts!ē′-ts!Ex·q!a. Wä, lā′k·as^{s}Emxaēnē ā′yasōkwatsē q!ā′sa Ḷō^{s} q!ā′k·ō Ḷōkwa′sē k·!ē′sk·!ēdēłk·asasē g·ī′g·iga^{s}mäs G·â′p!ēnoxwē. Wä, lā′k·as^{s}mēnē â′lax·^{s}īḍk·as la xā′magā^{s}māla g·ī′ga^{s}mē A^{s}mā′ẋwax·sag·ī′läsē G·â′p!ēnoxwē lā′xēx. Wä, lā′k·adzEō^{s}ł^{s}laēnē hë′mEnālak·as^{s}Em la ^{s}ma′ẋwaxēs g·ō′-kwaōtē. Wä, lā′k·as^{s}laēnē ō′gwaqak·asē Ts!ā′ts!Elgunē-^{s}x^{u}stâla hë′mEnālak·as^{s}Em tsō′kwaxē g·īg·î′l^{s}wa, qak·ā′sExs g·î′l^{s}maāsēnē wāx· tsō′ẋ^{s}wīdk·asxē mō′ts!axē g·ig·î′l^{s}wa. Wä′k·asī^{s}laēnē hō′qawElsē t!E′msax·dä; wä, lā′k·as^{s}laēnē ē′t^{s}ēd sE′nx·^{s}īdk·asē g·īg·î′l^{s}wa.

Wä, lā′k·aswuł^{s}laēnē ō′dzEgE′mx·^{s}īdē ^{s}nEmō′ẋwē g·ī′ga-^{s}mäsē g·î′lk·asasē G·â′p!ēnoxwas xa′nL!ēnēk·asas la g·ī′ga^{s}ma. Wä, lā′k·as^{s}laēnē LE′łē Bâ′^{s}nākulax·LŌ^{s}łaxēs g·ō′kwaōtē. Wä, lā′k·as^{s}Em^{s}laxaēnē wuLā′k·asxēs g·ō′kwaōtē qak·ā′s a^{s}mē′lask·atsē g·īg·E′l^{s}wa. Wä, lā′k·as^{s}laēnē dō′t!eg·a^{s}łē q!u′l^{s}yaẋwē bEkumā′la. Wä, lā′k·as^{s}laēnē ^{s}nē′x·a: "^{s}ya, g·ī′ga^{s}ma! Wä′k·adza^{s}la lā′k·as k!wā′g·aā′łExsak·asLē ^{s}mā′ẋ^{u}-mawīdzEmgä lā′k·asxē g·īg·E′l^{s}waxō nē′g·Eẋ^{u}LēX qak·ā′sExs k·!ā′łā′a," ^{s}nē′x·^{s}laēnē. Wä, lā′k·as^{s}laēnē nē′g·Eẋ^{s}wīd lā′-k·asaāsēnē qā′s^{s}īdk·asē ^{s}mā′ẋ^{u}mawīdzEmga lā′k·asxē ā′x^{s}ā-sasē g·īg·E′l^{s}wa. Wä, lā′k·as^{s}laēnē k!wā′g·aāłExs lā′xē g·ā′lē lā′g·aaāts. Wä, k·!ē′^{s}yas^{s}laxaēnē gē′xsāla k!wā′xsāla lā′k·asaē lōs lā′xē ^{s}nE′mts!axē. Wä, lā′^{s}laēnē ē′taōs lā′xē ^{s}nE′mts!axē. Wä, lā′^{s}laēnē ^{s}wī′^{s}lak·as k!wā′g·aā′łExs lāqē′nē. Wä, lā′k·as^{s}mē nä′^{s}naẋwa. Wä, lā′k·as^{s}laēnē ē′t^{s}ēd Lē′^{s}łē A^{s}mā′ẋwax·sag·īläxēs g·ō′kwaōtē. Wä, g·î′lk·as^{s}Em^{s}laēnē ^{s}wī′^{s}laēł^{s}īda, lā′k·asaā′sēnē dEx·ō′lsē E′lẋwē, yîk·ā′sEx Ts!ā′-ts!Elgunē^{s}x^{u}stâla qak·ā′ts la′ē ē′t^{s}ēd tsō′ẋ^{s}wīdk·asxē g·īg·E′l-^{s}wa. Wä, g·ā′xk·as^{s}laēnē ē′t^{s}ēd wā′dēLalak·asxē ēâ′g·iwa-^{s}yasē g·īg·E′l^{s}wa. Wä, lā′k·as^{s}laēnē gwā′łē k!wī′łk·asdē,

Thus the ancestors of the Divided tribe discovered that Potlatch-Giver had obtained these supernatural gifts. He was the first of the shamans of the Divided tribe. He was paid by the ancestors of the Divided tribe for (curing) sick people. He was paid sea-otters and slaves, and also the princesses of the chiefs of the Divided tribe. Now Potlatch-Giver was really the foremost chief of the Divided tribe on account of this, and he was all the time giving potlatches to his tribe; and Going-from-One-Side-of-the-Door-to-the-Other also was always breaking canoes, because when he went the first time to break the four canoes, and when those who had beaten time went out, the canoes were whole again.

And so one chief of the ancestors of the Divided tribe came to be jealous of the excessive greatness of the chief. One whose name was Leaving invited his tribe, and he asked his tribe to spoil (the power that was destroying and repairing) the canoes. Then an old man spoke, and said, "O chief! let Potlatch-Woman sit in a canoe this night, for she is menstruating." Thus he said. When night came, Potlatch-Woman went to the place where the canoes were, and she sat down in the first one she came to; and she had not been sitting in the canoe long when she went out of it into another one, and she went again into another one, and she sat down in all the canoes. Then she went home again. Then Potlatch-Giver again called his tribe. As soon as they were all in, the attendant — namely, Going-from-One-Side-of-the-Door-to-the-Other — jumped out of the house and broke the canoes, and he came in again dragging the bows of the canoes. After the feast was ended, all the men went out. Then they looked at the four canoes, and they were not whole again. It was spoiled on account of the menstrual blood

wä, lā'k·as^{s}laēnē hō'qulīłē ^{s}nā'ẋwa bē'bɛkumāla. Wä, lā'k·as^{s}mēnē dō'x^{s}waLElaxaē mō'ts!axē g·īg·ɛ'l^{s}waxs k·!ē'-^{s}yasaē la sɛ'nx ^{s}īda. Wä, lā'k·as^{s}mēnē a^{s}mē'łamā'sk·asē k·!ałmē'sk·asas ^{s}mā'ẋ^{u}mawē'dzɛmgäx. Wä, hë'k·as^{s}mēs lā'g·ītas q!ā'lē bā'k!umaqēxs lā'k·asaē lɛqwē'la^{s}yōkwasas lā'xē lâ'^{s}lēnoxwē, qaḳ·ā'sē g·īg·ɛ'l^{s}wäxs g·ā'xk·asnāẋwaē aē'daāx^{s}īd, mā'tsōkwatsē lā'xē lâ'^{s}lēnoxwaxs lā'k·asaē wāx· q!u'lx·^{s}īdk·asa. Wä, lā'k·as^{s}ɛmxaēnē x·îs^{s}ē'dk·asē Ts!ā'ts!ɛl-gunē^{s}x^{u}stâla Ḷōkwā'sē yā't!alä Ḷōkwā'sē ^{s}mā'ẋ^{u}sa^{s}yasdē Ḷōkwā'sē g·īg·ɛ'l^{s}wax·dē. Wä, lā'k·as^{s}ɛmxaēnē lā'ba.

26. Hā'dahō.

Tradition of the G·â'p!ēnox^{u}.

(*Recorded by George Hunt.*)

Hā'naL!aēs^{s}laē Hā'dahō lāx axā's Sē'max·ī, yîxs alē'-^{s}wīnoxwaasa g·ī'ḡama^{s}yasa g·ā'läsa G·â'p!ēnoxwē. Wä, lā'^{s}laē k!waxḶā'lē Hā'dahâx Wä'qalēkwē. Wä, la'x·da^{s}x^{u}-^{s}laē k!wâ^{s}yâ'lax Ḷɛwɛ'lgama^{s}yasa g·ī'ḡama^{s}yaxa Ḷē'gadês ^{s}mɛku'ldzâ^{s}ē. Wä, lā'^{s}laē Lō'ma^{s}ɛl ë'k·ēda ^{s}nā'laxa ḡaā'la la'ēda alē'^{s}wīnoxwē gwē'x·^{s}īdxēs lē'ɛlōtē. Wä, hë'x·^{s}īdɛx·-da^{s}x^{u}^{s}ɛm^{s}lā'wisē Ḷā'ẋ^{s}wīdɛx·da^{s}x^{u} qa^{s}s Lɛlɛ'nts!ēsēxēs alē'-wasLɛla. Wä, lā'x·da^{s}x^{u}^{s}laē Ḷā'sḡɛmdɛx Hë'ł^{s}asē. Wä, laɛ'm lāL alē'ẋwałxa q!ā'sa lāq.

Wä, k·!ē's^{s}ɛm^{s}lāwisē L!ā'sg·ī'laxs la'ē p!ɛ'lx^{s}ēda. Wä, laɛ'm^{s}laē k·!ēs q!â'Lɛlaxēs g·ä'x·^{s}īdaā'sa. Wä, lā'^{s}laḶa q!ē'nɛmēda q!ā'sa mē^{s}mē'xâla dō'ḡułts. Wä, hë'^{s}misēda q!ē'nɛmē nɛ'la. Wä, g·ī'l^{s}naẋwaɛm^{s}lā'wisēda ēs^{s}alē'^{s}wino-xwē wāx· ^{s}nɛẋwā'x·^{s}īd lā'xa q!ā'säxs la'ēda nē^{s}nɛ'la nɛlx·^{s}ī'd qa^{s}s lä pē'pɛłtsɛ'mx·^{s}īdxa q!ā'sa qa^{s}s hawī'nał^{s}īdēq. Wä, hë'ɛm^{s}lā'wis ts!ɛ'ngums Hā'dahowē. Wä, lā'^{s}laē yā'q!eg·a^{s}ła. Wä, lā'^{s}laē ^{s}nē'k·ē Hā'dahowē, lā'xa nē^{s}nɛ'la: "^{s}ya, hēhā'-

of Potlatch-Woman. Therefore the Indians know that whatever is burned goes to the Ghosts, for the canoes would all come back from the Ghosts when they tried to burn them. Then Going-from-One-Side-of-the-Door-to-the-Other disappeared, and also the rattle, and the potlatch-staff, and the canoes. That is the end.

26. Hā'dahō.

Traditions of the G·â'p!ēnox".

(Recorded by George Hunt.)

Hā'dahō was camping on the beach at the place Sea-Otter-Cove, — he who was the harpooneer of the chief of the ancestors of the Divided tribe. The steersman of Hā'dahō was Unsurpassed; and in the middle of the canoe was sitting the prince of the chief, whose name was Moon-in-Sky. In the morning, when the harpooneer wakened his crew, it was very fine weather. Immediately they arose and carried their hunting-canoe down to the beach. Then they steered for Right-Distance. They were going to hunt sea-otters there.

They had not gone far out when it began to be foggy. They did not know where they had come from. However, many sea-otters were seen by them sleeping on the water, and also many laughing geese. As soon as the harpooneer tried to get close to the sea-otters, the geese would fly up and flap their wings over the sea-otters, thus driving them away. Therefore Hā'dahō became angry. Then Hā'dahō spoke, and said to the geese, "Oh, you little

ˢmax·sālamɛnēˢxᵘ hë′g·anɛms ë′âɬītag·ɪɬōsē ë′k·asēs hë′ˢmawäläōs, xā′xamal! Lē′x·aˢmaā′qōs hē′ˢmawälēda gwā′ẋᵘgugwīsē ḷɛˢwa ë′g·isē." Wä, hë′x·ˢidaɛmˢlā′wisē la dɛmā′x·ˢīdēda nēˢnɛ′la.

Wä, laɛ′mˢlaē â′lax·ˢīd la gɛ′nk·ēda p!ɛ′lxɛla. Wä, laɛ′mˢlaē Hā′dahowē k·!ēs q!â′lɛlaxēs lä gwē′gɛmlaˢyaā′sa. Wä, lā′ˢlaē Hā′dahowē wuḷā′xˢalɛlaxa sē′ˢwālä. Wä, hë′x·ˢidaɛmˢlā′wisē nē′ɬaxēs lē′ɛlōtē. Wä, lā′ˢlaē dō′xˢwalɛlaxa siōˢnā′kula gwā′sx·äla lāx ha′nwäˢlasas. Wä, g·ī′lˢɛmˢlā′wisē gwasg·ē′laxs la′ē awɛ′lp!ā!towē Hā′dahâqēxs yū′duẋᵘts!âlaēda bā′gwanɛ′mx·sä lā′xa ẋwā′ẋwagumē. Wä, hëˢnā′kulaɛmˢlā′wisēda siōˢnākula lāx ˢyā′ˢyats!äs Hā′dahō qaˢs lē gɛ′lp!alɛla lāq. Wä, hë′x·ˢīdaɛmˢlā′wisē yā′q!eg·aˢɬēda k!waˢyâ′ˢē. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, qāst Hā′dahō, ˢyā′lagamɛnuˢẋwasa g·ī′gamaˢya, yîx Hē′lāla qɛnuˢẋᵘ g·ā′xē lē′ˢlalōl ḷɛˢwōs lē′ɛlōtaqōs," ˢnē′x·ˢlaēda bɛgwā′nɛmē. Muẋᵘstâ′laxēs sɛˢya′. Wä, ˢnā′ẋwaɛmˢlaḷa hë gwä′ɬē sēsɛˢyä′sa yū′dukwē bē′bɛgwā′nɛma. Wä, lā′ˢlaē Hā′dahowē â′laɛl mō′ˢlas wā′ɬdɛmasa bɛgwā′nɛmē. Wä, hë′x·ˢidaɛmˢlā′wisē ˢnē′k·a: "Wë′g·a, sē′ẋˢwīdɛx qɛnuˢẋᵘ lä sē′ẋᵘsɛmaˢyōl," ˢnē′x·ˢlaē Hā′dahâxa yū′dukwē bɛgwā′nɛma. Wä, hë′x·ˢidaɛmˢlā′wisē l!ā′gulɛlōdēda k!wā′g·iwaˢyasa lɛ′ˢlalɛlg·îsax Hā′dahō qaˢs sē′ẋˢwidē. Wä, lā′ˢlaē ō′gwaqa sē′ẋˢwīdē Hā′dahō.

Wä, k·!ē′sˢlat!a gē′g·îlē sē′ẋwaxs la′ē dō′xˢwalɛlaxa q!ē′nɛmē g·ō′kula lāx ō′ts!âlaˢyas K·!ēˢyaē′ɬ. Wä, hë′x·ˢidaɛmˢlā′wisē xā′sbɛẋˢwīdēda q!ē′nɛmē lē′lqwalalaˢya, g·ā′laē dō′xˢwalɛlax ˢyā′ˢyats!äs Hā′dahowē tē′ẋˢwīda. Wä, lā′ˢlaē lā′g·aˢlisēda lɛ′ˢlālɛlg·îsas Hë′lala lāx ˢnɛqē′tsɛmaˢyasa g·ō′ẋᵘdɛmsē. Wä, g·ī′lˢɛmˢlā′wisē ō′gwaqa lā′g·iˢlisēˢyā′ˢyats!äs Hā′dahowē lā′aˢlas ḷā′ẋˢwɛlsēda g·ī′lt!ɛxsdē bɛgwā′nɛma. Wä, lā′ˢlaē yā′q!eg·aˢɬa. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, qāst, Hā′dahō, laˢmɛn lɛ′ˢlalōl qag·în g·ī′gamēk·lā′xg·a Hë′lalak·," ˢnē′x·ˢlaēda g·ī′lt!ɛxsdē bɛgwā′nɛma.

ones who eat any kind of food! probably your good food is the reason that you make so much mischief, you without ancestors, for you eat only seaweed and sand on the sea." Immediately the geese disappeared.

Then the fog was really thick. Hā'dahō did not know which way they were going. Then Hā'dahō heard the sound of paddling. Immediately he told his crew. Then he saw a canoe paddling along, and approaching the place where they were lying. As soon as they were near, Hā'dahō discerned three persons, all men, in the little canoe. They came paddling straight to the canoe of Hā'dahō, and they took hold of it. Then the one who was sitting in the bow spoke, and said, "O friend Hā'dahō! I have been sent by Chief Returning-in-One-Day to invite you and your crew (to come)." Thus said the man, whose hair was tied over his eyes. However, the hair of the three men was done up in the same way. Hā'dahō was really thankful for the words of the man. He said at once, "Go on, paddle! that we may follow you paddling." Thus said Hā'dahō to the three men. The messenger, who was sitting in the bow of the canoe, pushed off Hā'dahō's canoe, and paddled off, and Hā'dahō also paddled.

They had not been paddling long when they saw many houses in Blubber-cutting-Bay; and at once, when they saw Hā'dahō's canoe coming in sight, many people made a great noise. Then the messengers of Returning-in-One-Day landed in the middle of the village site; and as soon as the canoe of Hā'dahō also landed, a tall man arose outside, and began to speak. He said, "O friend Hā'dahō! In behalf of my chief here, Returning-in-One-Day, I invite you to come." Thus said the tall man. As soon as he

Wä, g·î′l^{ɛ}Em^{ɛ}lā′wisē q!wē′ɬ^{ɛ}ēda, lā′alasēda ha^{ɛ}yā′ɬ^{ɛ}a lE′nts!ēs lā′xa L!Emā′isē qa^{ɛ}s lä lā′lalaq. Wä, hë′x·^{ɛ}idaEm^{ɛ}lā′wisē LE′lLEguSE^{ɛ}wē ^{ɛ}yā′^{ɛ}yats!äs yî′sa ha^{ɛ}yā′ɬ^{ɛ}a. Wä, lā′^{ɛ}laē ha′ng·aE′ldzEm lāx tl!êx·î′läs g·ō′kwasa g·ī′ǥEma^{ɛ}ē Hë′lala. Wä, lā′^{ɛ}laē Hā′dahowē lâ′ɬtâ lā′xēs ^{ɛ}yā′^{ɛ}yats!ē. Wä, lā′^{ɛ}laē LE′lēḷEm lāx g·ō′kwas Hë′lala.

Wä, g·î′l^{ɛ}Em^{ɛ}lā′wisē hō′gwīLē Hā′dahō la′ē dō′x^{ɛ}waLElaxa g·ī′ǥEma^{ɛ}yaxs k!wā′k!wEgūLiwa^{ɛ}lēɬaē lā′xēs g·ō′kwē. Wä, hë′x·^{ɛ}idaEm^{ɛ}lā′wisē q!ā′x·sīdzēsE^{ɛ}wē Hā′dahō. Wä, laE′m-^{ɛ}laē axsō′^{ɛ} qas lä k!wā′x·^{ɛ}īd lā′xa hë′łk·!ōdEnēgwīłasa g·ō′kwē. Wä, g·î′l^{ɛ}Em^{ɛ}lā′wisē k!us^{ɛ}ā′līłē Hā′dahō ḷE^{ɛ}wis lē′Elōtē, la′ē yā′q!eg·a^{ɛ}łēda g·î′lt!Exsdē bEgwā′nEma. Wä, lā′^{ɛ}laē ^{ɛ}nē′k·a: "Wë′g·a ax^{ɛ}ē′dEx k·!ā′wasa qa ha^{ɛ}mē′sōx," ^{ɛ}nē′x·^{ɛ}laē. Wä, hë′x·^{ɛ}idaEm^{ɛ}lā′wisēda ma^{ɛ}lō′kwē hë′ɬ^{ɛ}a x·ō′ẋ^{ɛ}wīdxa xEtsE′m qa^{ɛ}s ax^{ɛ}wułts!â′lēxa mō′xsa k·!ā′wasa. Wä, hë′x·^{ɛ}idaEm^{ɛ}lā′wisē k·!ō′p!ēdEq qa^{ɛ}s axts!ō′dēs lā′xa łō′q!wē. Wä, lā′^{ɛ}laē ax^{ɛ}ē′tsE^{ɛ}wa dE′nkwē L!ē′^{ɛ}na qā^{ɛ}s tsEyō′^{ɛ}sēs lā′xa ts!Eba′tsē. Wä, lā′^{ɛ}laē k·ā′ǥEmlīłas lāx Hā′dahowē ḷE^{ɛ}wīs lē′Elōtē. Wä, hë′x·idaEm^{ɛ}lā′wisē Hā′da-howē ḷE^{ɛ}wis lē′Elōtē hamx·^{ɛ}ī′da. Wä, hë′Em^{ɛ}lāwis ā′łēs hamx·^{ɛ}ī′dē Hā′dahowē la′ē ē′t!ēd xwā′naɬ^{ɛ}īdēda k·ē′sk·ât!ā-lēda Xē′xexe ḷE^{ɛ}wa L!ē′sdaqē ḷE^{ɛ}wa ^{ɛ}nE′la. Wä, hë′Em me^{ɛ}mō′ẋ^{u}stâlaxēs sE^{ɛ}ya′. Hä′Em ha′mēx·sīlElg·îs, yîsa′ g·ī′ǥama^{ɛ}ē, yîx Hë′lala.

Wä, laE′m^{ɛ}laē x·â′ẋ^{ɛ}wīdxa xEtsE′mē, yîx Xē′xexe qas ax^{ɛ}wułts!ō′dēxa t!Eqa′ nEgudzâ′. Wä, la L!ē′sdaqē ḷō^{ɛ} ^{ɛ}nE′la ax^{ɛ}ē′dxā łō′q!wē qas axts!ō′dēsa ^{ɛ}wā′pē lāq. Wä, lā′^{ɛ}laē k·!ō′p!ēdxa t!Eqa′ qas axstE′ndēs lā′xa łō′q!uts!âla ^{ɛ}wā′pa. Wä, lā′^{ɛ}laē q!wē′s^{ɛ}īdē Xē′xexäxa t!Eqa′. Wä, lā′^{ɛ}laē gwāł q!wē′sa, la′ē L!ē′sdaqē ax^{ɛ}ē′dxa L!ē′^{ɛ}na qa^{ɛ}s k!u′nx^{ɛ}ēdēs lā′xa t!Eqa′. Wä, lā′^{ɛ}laē k·ā′x·^{ɛ}īts lāx Hā′dahō ḷE^{ɛ}wis lē′Elōtē. Wä, hë′x·^{ɛ}īdaEm^{ɛ}lā′wisē hamx·^{ɛ}ī′dē Hā′da-hōwäxa t!Eqa′.

Wä, g·î′l^{ɛ}Em^{ɛ}lā′wisē hamx·^{ɛ}ī′dē Hā′dahâxa t!Eqa′, la′ē

stopped speaking, the young man went down to the beach and went to meet them. Immediately the canoe was carried up by the young men. Then it was put down on the ground near the door of the house of Chief Returning-in-One-Day. Then Hā'dahō stepped out of his canoe, and was called into the house of Returning-in-One-Day.

As soon as Hā'dahō had entered, he saw the chief sitting in the rear of the house. Immediately Hā'dahō was led (to a seat). He was asked to go and sit down in the right-hand corner of the house. As soon as Hā'dahō and his crew had sat down, the tall man began to speak, and said, "Go on, get the dried halibut for them to eat!" Thus he said. At once two young men opened a box and took out four pieces of dried halibut. Immediately they broke it and put it into a dish; and a grease-box was taken, and some grease was dipped out of it into a grease-dish, and it was put before Hā'dahō and his crew. Immediately Hā'dahō and his crew began to eat. Hā'dahō had just begun to eat, then the Talkative-Geese also got ready, and the White-Geese and the Laughing-Geese. Those were the ones who had their hair tied up. They were the waiters of Chief Returning-in-One-Day.

Then the Talkative-Geese opened a box and took out cakes of salal-berries, and the White-Geese and Laughing-Geese took dishes and put water into them. Then they broke the berry-cake and put it into the water in the dishes, and the small Geese squeezed the berry-cakes. After they had finished squeezing them, the White-Geese took grease and poured it over the berries. Then they put it before Hā'dahō and his crew, and Hā'dahō at once began to eat the berries.

As soon as Hā'dahō had begun to eat the berries, the

hë′x·ˢidaEm ē′tɬēd xwā′naɬˢīdē Xē′xexe ɻōˢ Lɬē′sdaqē ɻōˢ ˢnE′la. Wä, lāˊˢlaē x·ō′χˢwīdxa xEtsE′mē. Wä, lāˊˢlaē axˢwuɬts!ō′dxa ɻîx·sE′mē. Wä, lāˊˢlaē ˢnE′la axˢē′dxa tɬē′-sEmē qaˢs xExLE′ndēs lā′xa lEgwī′ɬasa g·ō′kwē. Wä, lāˊˢlaē Lɬē′sdaqē axˢē′dxa q!ō′latsɬē qaˢs g·ā′xē ha′ng·aˢliɬas lāx ō′nâˢlisasa lEgwī′ɬē. Wä, k·!ē′sˢlatla ɡē′x·Lālēda tɬē′sEmaxs la′ē ts!E′lxˢwīda. Wä, hë′x·ˢidaEmˢlā′wisē Xē′xexe axˢē′dxa k·!îpLā′la qas k·!îp!ē′dēs lā′xa x·ī′x·ExsEmāla tɬē′sEma qaˢs k·!îpts!â′lēs lā′xa q!ō′lats!ē. Wä, g·î′lˢEmˢlā′wisē ˢnEgō′ˢyowēda q!ō′lats!äxa x·ī′x·îxsEmāla tɬē′sEmaxs la′ē gwāɬ k·!îpts!â′laq. Wä, lāˊˢlaē axˢē′dxa ɻîx·sE′mē qas axstE′ndēs lā′xa ˢwā′pē. Wä, lāˊˢlaē χwē′laqa axˢustE′ndEq. Wä, lāˊˢlaē ɬExˢā′lōdEq lā′xa nEg·ā′sLaq. Wä, lāˊˢlaē qō′tɬēda q!ō′lats!ē, la′ē tsāˊsˢītsa ˢwā′pē lāq. Wä, lāˊˢlaē ˢnā′sˢīdEq. Wä, k·!ē′sˢlatla ɡEˢyā′xs, la′ē lē′tɬēdEq. Wä, lāˊˢlaë ɬExts!ō′tsa ɻEx·sE′mē lā′xa łō′q!wē. Wä, lāˊˢlaē Lɬē′sdaqē axˢē′dxa Lɬē′ˢna qaˢs k!u′nxˢēdēs lā′xa ɻEx·sE′mē. Wä, lāˊˢlaē k·āgE′mlīɬas lāx Hā′dahowē ɻEˢwis lē′Elōtē. Wä, hë′x·ˢidaEmˢlā′wisē hamx·ˢī′dē Hā′dahowē ɻEˢwis lē′Elōtē.

Wä, lāˊˢlaē ē′tɬēd x·ō′χˢwīdē Xē′xexäxa xEtsE′mē. Wä, lāˊˢlaē axˢwuɬts!ō′dxa tɬExᵘsō′sē lāq. Wä, lāˊˢlaē Lɬē′sdaqē xExᵘLE′ndxa tɬē′sEmē lā′xa lEgwī′ɬē. Wä, k·!ē′sˢlatla ɡē′x·Lalēda tɬē′sEmē lā′xa lEgwī′ɬaxs la′ē ts!E′lxˢwīda. Wä, lāˊˢlaē ˢnE′la axˢē′dxa k·!îpLā′la qaˢs k·!îp!ē′dēs lā′xa tɬē′sEmē. Wä, lāˊˢlaē k·!îpts!â′las lā′xa q!ō′lats!ē. Wä, g·î′lˢEmˢlā′wisē ˢnEgō′yowēda q!ō′lats!äxa tɬē′sEmē la′ē Xē′xexe axˢē′dxa tɬExᵘsō′sē qaˢs ɬExstE′ndēs lā′xa ˢwā′pē. Wä, lāˊˢlaē χwē′laxˢustE′ndEq lā′xa ˢwā′pē. Wä, lāˊˢlaē ɬExˢā′lōdEq lā′xa tɬē′sEmē la g·ī′ts!âxa q!ō′lats!ē. Wä, g·î′lˢEmˢlā′wisē qō′tɬēda q!ō′lats!äxa tɬExᵘsō′sē la′ē tsāˊsˢītsa ˢwā′pē lāq. Wä, lāˊˢlaē ˢnāˊsˢīdEq. Wä, k·!ē′sˢlatla ɡEˢya′xs la′ē Lō′pa. Wä, lāˊˢlaē axō′dEx ˢnā′yEmas. Wä, lāˊˢlaē axts!ō′ts lā′xa łō′q!wē. Wä, lāˊˢlaē k!u′nxˢītsa Lɬē′ˢna lāq.

little Geese, the White-Geese, and the Laughing-Geese got ready again. They opened a box and took out clover-roots. Then the Laughing-Geese took stones and put them on the fire of the house, and the White-Geese took cooking-boxes and put them down by the fire. The stones had not been on the fire long before they got red-hot. Immediately the small Geese took tongs and picked up the red-hot stones and put them into the cooking-box. As soon as the cooking-box was half full of red-hot stones, they stopped putting them into it, and they took clover-roots and put them into the water. Then they took them out of the water again and put them on the stones in the steaming-box. Then the steaming-box was full, and they poured water on it. Then they covered it up, and it was not long before they uncovered it. Then they put the clover-roots in the dishes. Then the White-Geese took grease and poured it on the clover-roots. Then they put them before Hā′dahō and his crew, and immediately Hā′dahō and his crew began to eat.

Then the little Geese opened another box and took out cinquefoil-roots, and the White-Geese put stones on the fire in the house. The stones had not been on the fire long before they were red-hot. Then the Laughing-Geese took the tongs and picked up the stones and put them into a cooking-box; and as soon as the cooking-box was half full of stones, the little Geese took the cinquefoil-root, dipped it into water, then they took it out of the water again, and placed it on the stones in the cooking-box. As soon as the cooking-box was full of cinquefoil-roots, they poured water in it and covered them up; and they had not been on the stones long before they were done. Then they took the cover off and put them in a dish. Then they poured grease on them, and put them

Wä, lā'ᵍlaē k·ā'x·ᵍīts lāx Hādahō'wē ḷEᵍwis lē'ELōtē. Wä, hë'x·ᵍidaEmᵍlā'wisē hamx·ᵍī'da.

Wä, g·î'lᵍEmᵍlā'wisē hamx·ᵍī'dē Hā'dahowē, la'ē k!wā'-g·ustâlīła g·î'lt!axsdē bEgwā'nEma, yîx AdE'mguli. Wä, lā'ᵍlaē yā'q!eg·aᵍła. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, qāst, Hā'-dahō, wë'g·ił la dō'qwałaxEn hë'ᵍmawäläqEn, yū'Em k·!ēs wī'laēnoxōxda g·iyE'mts!âx hë'ᵍmaōmas lāqᵘ. Wä, laᵍmēs-g·anuᵍx̣ᵘ g·ī'gamēk·, yî'xg·a Hë'lalak· L!ā'ᵍwEntaLōL, qāst, Hā'dahō, lā'xwa ō'guqałax hë'ᵍmaōmasa. Wä, yū'Em k·!ēs wī'ᵍlaēnuxōxda hë'ᵍmaōmasēx. Wä, lā'LEs k·!ēs gwā'gwēx·sᵍālał lā'xēs g·ā'yuḷasaōsaqᵘ," ᵍnē'x·ᵍlaē AdE'mguli.

Wä, lā'ᵍlaē axk·!ā'lax Xē'xexe ḷEᵍwis ᵍnēᵍnEmō'kwē qa xā'L!ēs axᵍē'd lā'xa ᵍnā'x̣wa g·iyE'mts!â lā'xa xēxEtsE'mē. Wä, hë'x·ᵍidaEmᵍlā'wisē axᵍē'dEx·daᵍxwēda aᵍyî'lkwē lā'xa ᵍnā'x̣wa hë'ᵍmaō'masa. Wä, hë'Emᵍel axᵍē'tsōᵍsa ᵍnE'mts!aqē LEx·sE'ma ḷEᵍwa' ᵍnE'mts!aqē t!Exᵘsō'sa ḷEᵍwa awu'nxēdzE-sasa ō'guᵍqāła t!ēt!Eqa'. Wä, hë'Emḷēda L!ē'ᵍna g·ī'ts!âxa ḷā'ᵍwats!a. Wä, laE'mlaḷa ᵍwī'ᵍla g·ā'xēq. Wä, lā'ᵍlaē axts!o'ᵍyūwēda ᵍnā'x̣wa hë'ᵍmaōmas lā'xa L!ā'L!axa'mē. Wä, g·î'lᵍEmᵍlā'wisē gwā'ła, la'ē ē't!ēd yā'q!eg·aᵍłēda E'lkwē, yîx AdE'mguli. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, qāst, Hā'dahō, wä, hā'g·a nä'ᵍnakux. Wä, laE'ms axᵍē'dLEx xEtsE'masēs g·ō'kulōtaōs qa lē'ᵍsē ᵍmExē'ł lāxs g·ō'kwaōs. Wä, lā'LEs axᵍē'dEłxwa ᵍnE'mts!aqēx ḷEx·sE'm qaᵍs k·ā't!Exḷendaōsas lā'xa xEtsE'mē. Wä, lā'Lē hë'x·ᵍidaEmł qō't!Ex·ᵍīdEL," ᵍnē'x·ᵍlaē AdE'mguläx Hā'dahowē. "Wä, yū'ᵍmēsa t!Exᵘsō'sēx hë'Emłxaas gwē'x·ᵍīdLEqᵘ. Wä, yū'ᵍmēsa t!Eqā'x, laE'ms pā'q!ExḷE'ndEłtsōx lā'xēs xEtsEma'ōs ḷEᵍwō'xda ᵍnā'x̣wax la g·ī'ts!â lā'xwa L!ā'L!axaᵍmēx g·ā'yuł lā'xEnuᵍx̣ᵘ g·iwu'lkwēx. G·î'lnax̣waEmLEs axts!ō'dEłtsōx lā'xa xEtsE'mēqō lāL hë'x·ᵍidaEmł qō't!ax·ᵍīdEL, qaxs yū'ᵍmaē â'Em bā'x̣ᵘbax̣wa lāx axᵍē'daāsōx k·!ē's ᵍwī'ᵍlaēnoxōx lā'labEndālaā'xsEns ᵍnā'lax; wä, lā'laxs wā'x·ᵍEmlāx ᵍnEqā'xᵍEnxēla lā'xa ts!Ewu'nxē wāx·lax wā'wiᵍlaa lā'xwa lā'qōs hë'łaxaā'kwa, lā'Lōx k·!ēsL kwā'ł-

in front of Hā'dahō and his crew. Immediately they began to eat.

As soon as Hā'dahō began to eat, the tall man — the Crane — sat up and began to speak. He said, "O friend Hā'dahō! look at my food. These various kinds of food that are inside can never be finished. This our chief, Returning-in-One-Day, gives some of the various kinds of food to you, friend Hā'dahō. These various kinds of food cannot be finished. Now, you shall not tell where you obtained them." Thus said Crane.

Then he asked the little Geese and their friends to take a little of each kind that was in the boxes. Then the attendants took of all the kinds of food. One clover-root, and one cinquefoil-root, and one piece of the edge of various kinds of berry-cakes, were taken, and also grease that was in the grease-box; and then they brought it out to him, and all the various kinds of food were put into a small basket. As soon as they had finished, the attendant — namely, Crane — spoke, and said, "O friend Hā'dahō! now go home. Now you shall take the boxes of our tribes to put them into your house; and you shall take one clover-root and put it into the bottom of a box, and it will at once fill it," thus said Crane to Hā'dahō; "and also this cinquefoil-root, you will also do the same with it; and also these berry-cakes, put them flat in the bottom of a box; and everything that is in this small basket, part of our provisions. As soon as you put it in a box, it will be full at once, for this is what increases when something is taken from it, and cannot come to an end from one end of the year [day] to the other; even if you should try for ten winters to use up what you have

ᵍīdEL. Wä, laᵍmē′sEn hayā′L!ālaLōL. Wä, hë′Ems aë′k·ilasōLa qas k·!ē′saōs gwā′gwēx·sᵍālał lā′xēs g·ā′yulāsaōsaxwa hë′ᵍmaōmasēx," ᵍnē′x·ᵍlaē.

Wä, lā′ᵍlaēda ᵍnEmō′kwē lāx aᵍyî′lkwäs Hë′lala yā′q!eg·aᵍła, yîx ᵍnE′la. Wä, lā′ᵍlaē ᵍnē′k·a: "ᵍya qāst, Hā′dahō. Wë′g·a dō′qwāłaxEnuᵍx̣ᵘ hë′ᵍmawälax. Wä, k·!ē′sēg·anuᵍx̣ᵘ haᵍmā′pxēs gwôᵍyâ′ōsEnuᵍx̣ᵘ haᵍma′ᵍēda gwā′x̣ᵘgugwīsē ḷEᵍwa ë′g·isē. Wä, lē′x·aᵍmēg·anuᵍx̣ᵘ hë′ᵍmawälēda ë′k·ē hë′ᵍmaōmasa," ᵍnē′x·ᵍlaē. Wä, hë′x·ᵍidaEmᵍlā′wisē k·ō′t!ēdē Hā′dahâq hë′ᵍmēda ᵍnE′la yā′x·p!axstāsōs lā′xa L!ā′sakwē. Wä, lā′ᵍlaē hā′ᵍnał q!Eyō′dē ᵍnE′la. Wä, lā′ᵍlaē ᵍnē′k·a: "ᵍya, qāst, Hā′dahō. Ë′x·ᵍEmłlaxaa′nuᵍx̣ᵘ nâ′qaᵍē qasō ᵍnēx·L qaᵍs la′ōs lē′lädnōkunuᵍx̣ᵘ. Wä, hë′ᵍmEnuᵍx̣ᵘ g·ī′ġamaᵍēda k!waē′łaxa ō′gwiwaᵍlīła. Wä, hë′Em ḷē′ġEmsē ᵍnE′msġEmk·!āla, ḷō ĢEgō′qwalałē, ḷō Hë′lala, ḷō Hë′liᵍlälag·ilîsē. Wä, hë′Em gwôᵍyō′sēs bā′x̣uts!ēnaōs ġEgō′qwē, yî′xanuᵍx̣ᵘ g·ī′gEmaᵍē Hë′lala. Wä, nō′gwaᵍmēs ġwôᵍyō′x̣ᵘdaᵍxōs ᵍnE′la. Wä, ë′x·ᵍEmxaāslāx la lē′dnōkwa. Wä, hë′ᵍmEn ḷē′ġEmē Yē′qâᵍlas ḷō Yā′qaxElag·ilîsē. Wä, lEn lē′dEnux̣ᵘs mā′ᵍmaq!a lā′xa ts!ē′ts!ēqa. Wä, lEn ḷē′ġats Tō′k!unēg·ilitsEᵍwē," ᵍnē′x·ᵍlaē ᵍnE′la lāx Hā′dahowē.

Wä, g·î′lᵍEmᵍlā′wis q!wē′łᵍīd q!Eyō′da, la′ē x·îsᵍē′dēda q!ē′nEmx·dē g·ō′kula. Wä, g·î′lᵍEmᵍlā′wisē x·îsᵍī′dēda g·ō′kulax·dē la′ē ᵍnE′lg·ilisēda ᵍnā′x̣wa ō′guqāła p!ēp!aL!ō′masaxa ġEgō′kwē ḷEᵍwa nā′xaq!Emē ḷEᵍwa nExā′qē ḷEᵍwa nā′naxaġEmē ḷEᵍwa ᵍnE′la ḷEᵍwa xē′xexe ḷEᵍwa adE′mguli ḷō ᵍnā′x̣wēda ō′guqāła p!ēp!aL!ō′masa. Wä, â′Emᵍlā′wisē la nenō′łEmlisē Hā′dahō ḷEᵍwis lē′Elōtē. Wä, g·î′lᵍEmᵍlāwisē ᵍwī′ᵍla hayā′qēda ᵍnā′x̣wa p!ēp!aL!ō′masa la′ē ᵍnE′nwaqamē Hā′dahowē ḷEᵍwis lē′Elōtē. Wä, lā′ᵍlaē yā′q!eg·aᵍła. Wä, lā′ᵍlaē ᵍnē′k·a: "Wë′g·ax·îns nä′ᵍnakwa qEns hä′LEns ō′łałałqEns ġwē′x·ᵍidaāsnōkwē," ᵍnē′x·ᵍlaē. Wä, hë′x·ᵍidaEm-

secured, it will never decrease. Now I will warn you. Do take care, and don't tell where you got the various kinds of food!" Thus he said.

Then one of the attendants of Returning-in-One-Day, Laughing-Geese, spoke, and said, "O friend Hā'dahō, go on, look at our food on the water! We do not eat what you mentioned as our food, seaweed and sand; our only food on the water is good food." Thus he said. Immediately Hā'dahō guessed that these were the Laughing-Geese that were scolded by him on the sea. The Laughing-Geese continued to speak, and said, "O friend Hā'dahō! we shall be glad if you should desire to have us for your dances. This is our chief, the one who is sitting in the rear of the house. His name is Only-One-speaking and Swan-Dancer and Returning-in-One-Day and Going-to-and-fro-in-the-World-in-One-Day. He is the one to whom you common people refer as the Swan, this our chief Returning-in-One-Day; and I am the one to whom you refer as Laughing-Geese. It would be good if you use me in your dance. My name is Place-where-Property-meets and From-Whom-Property-falls-down-in-the-World, and I have the throwers' dance in the winter dance, and I have the name To-Whom-Everybody-goes." Thus said Laughing-Geese to Hā'dahō.

As soon as he finished speaking, the houses disappeared; and as soon as the houses disappeared, all kinds of birds flew up, — swans, large geese, and (?) geese, and brant geese, and laughing geese, and little geese, and cranes, and all the different kinds of birds. Hā'dahō and his crew were just out of their minds; and as soon as all the birds had passed, Hā'dahō and his crew recovered their senses. Then he spoke, and said, "Let us go home, and let us wait (and see) if anything will happen." Thus he said. Immediately they got ready and loaded their canoe with

ˢlā′wisē xwā′naɬˢīd qaˢs mō′xsēsa hë′ˢmaōmasē lā′xes ˢyā′-ˢyats!ē. Wä, lā′ˢlaē sē′ẋˢwīd qaˢs lē lā′xēs g·ō′kuˢlasē axā′s Sē′max·ī.

Wä, g·î′lˢEmˢlā′wisē lā′g·aa lāq, la′ē â′Em hā′ˢnaẋˢwīd mō′xsˢasēs ˢmE′mˢwāläxs la′ē ẋwē′laqalisa qas lē â′lax·ˢīd nä′ˢnakᵘ, lāx ḷā′dEk!usē qaxs hë′ˢmaē hë′ˢnōma g·ō′kuˢlatsa g·ā′lä G·â′p!ēnoxwa. Wä, lā′ˢlaē lā′g·aa lāq. Wä, hë′x·ˢidaEmˢlā′wisē ˢmō′ɬtâdē Hā′dahowaxēs ˢmE′mˢwala. Wä, lā′ˢlaē LA′lēlasōs ˢmEku′ldzâˢēxa g·ī′ǥamaˢyasa g·ā′lä G·â′p!ēnoxwa. Wä, lā′ˢlaē hë′x·ˢidaˢmē Hā′dahowē ḷā′ẋˢwīd qaˢs lē hō′ǥwīL lāx g·ō′kwasa LA′lēlaLäq. Wä, hë′x·ˢidaEmˢlā′wisē ǥEnE′mas ˢmEku′ldzâˢē axˢē′d qa haˢmä′s. Wä, lā′ˢlaē maˢɬp!Eˢnē′ɬasōsa g·ī′ǥEmaˢē. Wä, g·î′lˢEmˢlā′wisē gwāɬ haˢmā′pa la′ē yā′q!eg·aˢɬē ˢmEku′ldzâˢē. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, sā′sEm, wë′g·adzâ ts!Ek·!ā′ɬˢīd g·ā′xEnLasēs ǥwē′ǥwälag·iLaˢyaasdäōs," ˢnē′x·ˢlaē ˢmEku′ldzâˢyaq. Wä, hë′x·ˢidaEmˢlā′wisē yā′q!eg·aˢɬē Hā′dahowē. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, g·ī′ǥamēˢ; â′lēg·anuˢẋᵘ ɬā′ẋumx·ˢīd lā′xwa p!E′lxElax. Hë′ˢmēsEnuˢẋᵘ hë′wäxag·īɬ lā′g·aa lāx Hë′ɬasē. Wä, ˢnE′mp!EnaˢmEn wāx· la, wä, hë′x·ˢidaˢmēsEn p!E′lxp!ElxaLaˢyā′nEma. Wä, lā′x·dEnuˢẋᵘ â′Em ts!Ets!ā′xsä lā′xwa L!ā′sakwēx. Wä, lā′nuˢẋᵘ ts!ā′xˢalīdzEm lāx G·ā′g·îldē′nēLEla. Wä, laˢmEn hë′wäxa hā′naL!Ex·ˢīda. Wä, â′ˢmēsEn g·āx nä′ˢnakwa," ˢnē′x·ˢlaē Hā′dahowē lāx ˢmEku′ldzâˢē. Wä, lā′ˢlaē wī′wōts!exˢēdēda g·ī′ǥEmaˢyas wā′ɬdEmas, qaxs lEˢma′ē wāx· ˢnē′k·ē ˢmEku′ldzâˢē qaˢs k·!ē′lax·ˢīdag·ēx Hā′dahowē qaxs k·!eâ′waē ˢyā′nEma. Wä, lā′ˢlaē ˢmEku′ldzâˢē ˢyā′laqa qa â′lag·aˢmēs la nä′ˢnakwē Hā′dahowē lā′xēs g·ō′kwē.

Wä, g·î′lˢEmˢlā′wisē lā′g·aē Hā′dahowē lā′xēs g·ō′kwē, la′ē ˢyā′laqax Wä′qalēkwē qa lēs ḷē′k·ōx ˢnā′ɬˢnEmsǥEma xEtsE′m lā′xa ˢnā′ɬˢnEmqwapē lEgwī′ɬ lā′xa g·īg·ō′kwē. Wä, lā′ˢlaē q!ā′yaxēda lē′lqwalaLaˢyas ḷē′k·ōgwīɬas Wä′qalē-

the various kinds of food. Then they started paddling, and went to their camping-place at Sea-Otter-Cove.

As soon as they arrived there, they just hurried to load their canoe with their cargo; and they started again, for they were really about to go home to Trees-on-Rock, for that was the real village of the ancestors of the Divided tribe. When they arrived there, Hā'dahō at once unloaded his cargo. Then they were called by Moon-in-Sky, the chief of the ancestors of the Divided tribe. Hā'dahō arose at once, and entered the house of the one who had invited him in. Immediately the wife of Moon-in-Sky took some food. They were fed twice by the chief. As soon as they had finished eating, Moon-in-Sky spoke, and said, "O children! go on, and report to me what happened while you were on the water." Thus said Moon-in-Sky to them. Hā'dahō spoke at once, and said, "O chief! we really had a hard time in the fog, and so we never reached the island Right-Distance. In vain I tried to go. Immediately I lost my way in the fog. We were just drifting about on the sea, and we drifted ashore in Long Bay, and we never began to hunt. I just came home." Thus said Hā'dahō to Moon-in-Sky. Then the chief began to feel sorry on account of what he had said; and Moon-in-Sky wished to kill Hā'dahō because he had not brought any game. Then Moon-in-Sky sent Hā'dahō home to his house.

As soon as Hā'dahō arrived in his house, he sent Unsurpassed to go and borrow one box from each fire in the houses, and the people were surprised that Unsurpassed should borrow so many boxes. Now Unsurpassed

kwaxa q!ē′nEmē xēxEtsE′ma. Wä, lā′ˢlaē ˢmā′ˢmaˢwīˢstālē Wä′qalēkwaxa xēxEtsE′mē. Wä, g·î′lˢEmˢlā′wisē ˢwī′ˢlaē-LēdA xēxEtsE′mē, la′ē Hā′dahuwē axˢē′dxa L!ā′L!axaˢmē qaˢs x·ō′ẋˢwīdēq. Wä, lā′ˢlaē axˢē′dxa ˢnE′mts!aqē ḷEx·-sE′ma qaˢs k·ā′t!Exḷ′ndēs lā′xa xEtsE′mē. Wä, lā′ˢlaē yîkwaˢyî′ndEq. Wä, hë′x·ˢidaEmˢlā′wisē qō′t!Ex·ˢīdēda xEtsE′mē. Wä, lā′ˢlaē ē′t!ēdē Hā′dahowē axˢē′dxa t!Exᵘ-sō′sē qaˢs k·ā′t!Exḷ′ndēs lā′xa ō′guˢla ˢwā′las xEtsE′ma. Wä, lā′ˢlaē yîkwaˢyî′ndEq. Wä, hë′x·ˢidaEmˢlaxaā′wisē la qō′t!Ex·ˢīda. Wä, lā′ˢlaē hā′ˢnał hë ġwē′g·īlaxa waō′kwē xēxEtsE′ma. Wä, laE′mˢlaē ë′x·ˢīdē nâ′qaˢyas Hā′dahowē qaxs wiuq!usē′x·däx wā′łdEmas AdE′mguläq, yîxs ˢnē′k·aāq bā′ẋˢwīdLēda hë′ˢmaōmasē qō lā′ts!âł lā′xa xEtsE′mē. Wä, lā′ˢlaē ˢwī′ˢwułts!ōwē′da hëˢmaō′masē lā′xa xēxEtsE′mē. Wä, laE′mˢlaē ˢnā′ẋwa la qō′qut!axa hë′ˢmaōmasē.

Wä, lā′ˢlaē Hā′dahowē axk·!ā′laxa g·ît!ē′noxwē ḷē′ġadEs ˢwī′k·îˢmēsEmēˢ qa ē′axˢēdēsēx agē′ła x·ōmtsa bEgwā′nEm łō′qulīła, yîx agē′ła sEms łō′qulīła. Wä, hë′ˢmisē pō′ẋun-sasa bEgwā′nEmē łō′qulīłē. Wä, laE′m ˢnē′k·ē Hā′daho-waqēxs g·ā′yułaē lā′xa g·ī′gEmaˢyasa ts!ē′łts!ēk!wa, yîx Hë′lala ġwôˢyō′s. Wä, g·î′lˢEmˢlā′wisē gwā′łē g·îtā′ˢyas ˢwī′k·îˢmēsEmaˢya. Wä, hë′Em g·îl g·ît!ē′noxwē ˢwī′k·îˢmē-sEmaˢyasa G·â′p!ēnoxwē. Wä, hë′ˢmîs g·îdExLä′ˢyōsė G·î-ts!ā′sEmaˢē. Wä, hë′x·ˢidaEmˢlaē Hā′dahowē ˢyā′laqas Wä′qalēkwē qa läs Lē′ˢlālaxa g·ā′lä G·â′p!ēnoxwa. Wä, k·!ē′sˢlat!a ġē′g·îls LēˢlalE Wä′qalēkwaxs g·ā′xaē ˢwī′ˢlaēLēda LE′lanEmē. Wä, hë′x·ˢidaEmˢlā′wisē Hā′dahowē axk·!ā′lax Wä′qalēkwē qa axˢē′dēsēxa maˢłē′ łē′łoqulīł qa g·ā′xēs ha′nx·hanīł lā′x ō′bēx·Lālalīłasa lā′qauˢlīłē. Wä, lā′ˢlaē ē′t!ēd axˢē′dxa q!ē′nEmē t!ē′sEma qaˢs xExᵘLE′ndēs lā′xa lā′qauˢlīłē. Wä, lā′ˢlaē ē′t!ēd axˢē′dxa lō′pts!â k·!î′mˢyaxḷa qaˢs ha′nōlisēq lā′xa lā′qauˢlīłē. Wä, lā′ˢlaē x·ō′ẋˢwīdxa ḷEg·ā′ts!ē xEtsE′ma. Wä, lā′ˢlaē axˢwułts!ō′dEq. Wä, laE′mˢlaē ˢnE′mts!aqēda k·!ē′sē axˢē′tsōs. Wä, lā′ˢlaē

was carrying the boxes; and as soon as all the boxes were in the house, Hā′dahō took the small baskets and opened them. Then he took out one piece of clover-root and put it in the bottom of a box. Then he put the cover on it, and immediately the box was full. Then Hā′dahō also took cinquefoil-root and put it in the bottom of another large box. He put on the cover, and at once it also was full. He kept on doing the same thing with other boxes. Then Hā′dahō felt glad, for he had not believed what the Crane had told him when he said that the various kinds of food would increase as soon as he put them into boxes. Now the various kinds of food were all in the boxes, and they were all full of food.

Then Hā′dahō called the carver, whose name was Beam-Carrier, to carve a house-dish in the form of a man's skull with open mouth, and also a house-dish in the form of a man's bladder. Hā′dahō said that he obtained these from the chief of the birds. He meant Returning-in-One-Day. Soon Beam-Carrier finished his carving. Beam-Carrier was the first carver of the Divided tribe, therefore his carver's name was Head-Carver. Immediately Hā′dahō sent Unsurpassed to call the ancestors of the Divided tribe; and it was not long after Unsurpassed had called them before the guests all came in. Immediately Hā′dahō asked Unsurpassed to take the two dishes and put them down near the fire in the house. Then he took many stones and put them on the fire of the house. Then he also took empty grease-boxes and placed them close to the fire. Then he opened the box containing clover-roots and took them out. One root was not taken out. Then he put the cover on again. He put the roots into the water. When the stones were

ẋwē'laqaEm yîku^{s}yE'ndEq. Wä, lā'^{s}laē axstE'ndEq lā'xa ^{s}wā'pē. Wä, laE'm^{s}laē ts!E'lx^{s}widēda t!ē'sEmē. Wä, lā'^{s}laē Hā'dahowē ax^{s}ē'dxa k·!EbEsLā'^{s}laa qas k·!Ep!ē'dēs lā'xa ts!E'lqwa t!ē'sEma qas axts!â'lēs lā'xa k·!î'm^{s}yaxḷa. Wä, lā'^{s}laē ^{s}nEgō'^{s}yuwēda k·!î'm^{s}yaxḷäxa x·ī'x·îxsEmāla t!ē'sEmaxs la'ē Wä'qalēkwē ax^{s}ē'dxa ḷEx·sE'mē qa^{s}s ax^{s}ā'lōdēs lāq. Wä, lā'^{s}laē tsā's^{s}ītsa ^{s}wā'pē lāq. Wä, lā'^{s}laē nā's^{s}ītsa k·!ā'k·!ōbanē lāq. Wä, laE'm^{s}laē â'Em nā'naxts!E^{s}wax gwā'yi^{s}läläsas Xē'xexe ḷō ^{s}nE'la, yîxs la'ē Lē'lanEms lāx K·!ē^{s}yaē'łē, yîsa ^{s}nā'ẋwa p!ēp!aL!ō'masa.

Wä, laEm^{s}lā'wisē gwā'ła k!wē'lasē, qaxs lE^{s}ma'ē ^{s}wī'^{s}la p!Ex^{s}ā'LEla lā'xa hë'^{s}maōmasē. Wä, lā'^{s}laē yā'q!eg·a^{s}łēda g·ī'gEma^{s}ē yîx ^{s}mEku'ldzâ^{s}ē. Wä, la ^{s}nē'k·a: "La^{s}mōx nō'sLōxda łēłō'qulił̄ēx," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm^{s}lā'wisē ō'gwaqa yā'q!eg·a^{s}łē Hā'dahowē Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, g·ī'gamē^{s} ^{s}mEku'ldzEwē, la^{s}mōx qōsL, qEnLō lāł gwāł k!wē'lasLōL, g·ī'gamē^{s} ḷE^{s}wu'ns g·ō'kulōtaqEns," ^{s}nē'x·^{s}laē Hā'dahâx ^{s}mEku'ldzâ^{s}ē. Wä, laE'm^{s}laē hë'mEnāłaEm k!wē'lasē Hā'dahowē. Wä, laE'm^{s}laē yā'x·sE^{s}mē nâ'qa^{s}yas Wä'qalēkwas gwē'g·i^{s}lasas Hā'dahowaxs lē'x·a^{s}maē hë'mEnałaEm k!wē'lasa. Wä, lā'^{s}laē ē't!ēd k!wē'lasē Hā'dahowē. Wä, lā'^{s}laē gwā'ła, la'ē yā'q!eg·a^{s}łē ^{s}mEku'ldzâ^{s}ē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, qāst, Hā'dahowä', ^{s}wä'dzÂEntsōs nē'łasēs g·ä'yōlasaōsaxwa hë'^{s}maōmasēx," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm^{s}lā'wisē yā'q!eg·a^{s}łē Wä'qalēkwē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, ^{s}mEku'ldzâ^{s}ä', la^{s}mEn nē'łaLōL, g·ā'yołōxda hë'^{s}maōmasēx lāx gEgō'kwē," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm^{s}lā'wisē ^{s}nā'ẋwa x·îs^{s}ē'dēda hë'^{s}maō'masdē. Wä, laE'm lā'ba.

27. Lā'gelēqEla (Surpassing).

Traditions of the Gwa^{s}sî'la.

(*Recorded by George Hunt.*)

Hē'LEn gwā'gwēx·s^{s}ā^{s}lasLē g·ā'läsē Gwa^{s}sî'laxē xō'lōsē. Wä, hä'^{s}maēxs g·ō'kulaē lā'xē ë'k·!adzē^{s}līsasEns ^{s}nā'lax.

red-hot, Hā′dahō took the tongs, picked up the red-hot stones, and put them in the grease-box; and when the box was half full of red-hot stones, Unsurpassed took the clover-roots and put them on. Then they poured water on, and covered the box with an old mat. They only imitated what the little Geese and the Laughing-Geese had done when Unsurpassed was invited in at Blubber-cutting-Bay by all the birds.

Now the feast was ended, for they had all tasted the various kinds of food. Then the chief, Moon-in-Sky, began to speak, and said, "Now these house-dishes are mine." Thus he said. Immediately Hā′dahō began to speak, and said, "O chief, Moon-in-Sky! now it will be yours when I finish giving a feast to you, chief, and to our tribe here." Thus said Hā′dahō to Moon-in-Sky. Hā′dahō always gave feasts. Then Unsurpassed felt badly on account of Hā′dahō's doings, who was the only one to give feasts always. Then Hā′dahō gave a feast again. After he had finished, Moon-in-Sky spoke, and said, "O friend Hā′dahō! go on, tell me where you got these different kinds of food." Thus he said. Immediately Unsurpassed spoke, and said, "O Moon-in-Sky! I'll tell you. These different kinds of food came from the Swan." Thus he said. Immediately all the different kinds of food disappeared. That is the end.

27. Lā′gelēqEla (Surpassing).

Traditions of the Gwa^{g}sî′la.

(*Recorded by George Hunt.*)

I shall talk about the ancestor of the North people, the Xō′los. He lived in the world above us, and some-

Wä, g·ā′xnaχwa^{ɛ}lē g·ā′xaxa lā′xē ō′^{ɛ}masē nEg·ä′ k!waē′s lā′xō ō′gwäxtâ^{ɛ}yaxsō wāx lāx DzE^{ɛ}lā′ɬ. Wä, lōx ḷē′gadEs K!wā′x·k!wag·Elīsela. Wä, lā′^{ɛ}lē hë′mEnałaEm hë gwē′g·ilaxē ^{ɛ}nē^{ɛ}nā′la. Wä, hë′Em^{ɛ}laxaē ēwax·sī′dzEndālasōsē wa.

Wä, lā′^{ɛ}lē LŌ′max·^{ɛ}īd ë′x·ē ^{ɛ}nā′la, wä, g·ā′x^{ɛ}Em^{ɛ}laxaē ō′^{ɛ}masē ts!ē′k!waxē xō′losē p!ELā′xa qas g·ā′xē k!wā′xtōdxēs ā′waq!Esē. Wä, lā′^{ɛ}lē dō′qwałaxē ō′^{ɛ}masē wa. Wä, lā′^{ɛ}lē ^{ɛ}nēx· qa^{ɛ}s g·ā′xē dō′x^{ɛ}wīdEx ō′x·sī^{ɛ}wä′sē ō′^{ɛ}masē wa. Wä, lā′^{ɛ}lē p!ELā′xa qa^{ɛ}s lē p!ELā′tōsEla lā′xē ō′^{ɛ}masē wa. Wä, k·!ē′^{ɛ}yas^{ɛ}lat!ē gē′g·îɬtsēlaxs la′ē lā′g·aa lā′xē ō′x·si^{ɛ}wäsē wa. Wä, lā′^{ɛ}lē dō′x^{ɛ}waLElaxē ë′x·ē awī′^{ɛ}nagwisa. Wä, lā′^{ɛ}lē awu′lx^{ɛ}ēdEq. Wä, laE′m^{ɛ}lē q!ō′xōdxēs xō′lōsEmłē. Wä, laE′m^{ɛ}lē bEgwā′nEmx·^{ɛ}īda. Wä, laE′m^{ɛ}lē ḷē′gadEs Lā′gelē-qEla. Wä, hë′x·^{ɛ}idaEm^{ɛ}laxaē g·ō′χwīla qas g·ō′χwa lāx DzE^{ɛ}lā′łē.

Wä, lā′^{ɛ}lē dō′χ^{ɛ}waLElaxē q!ē′nEm mEłē′k· ts!E′lts!Elx·Ela-g·ilîs la′xē wa. Wä, laE′m^{ɛ}laxaē sE′nyastâła qas g·ā′yō-ḷasxē mä. Wä, laE′m^{ɛ}laxaē sEnā′nEmaxē q!ē′nEm lEk·!aa′ lā′xē wa. Wä, lā′^{ɛ}lē lō′x^{ɛ}wīdqē qa tsEx^{u}ts!ä′latsē mä. Wä, g·î′l^{ɛ}Em^{ɛ}laxaē gwā′łē maō′sa^{ɛ}yasēxs la′ē lā′^{ɛ}wił lā′xē wa. Wä, lā′^{ɛ}lē dō′x^{ɛ}waLElaxē q!ē′nEm L!äs ḷā′x·ḷōs lā′xēs ax^{ɛ}ā′sē. Wä, lā′xḷē lē k·!ē′p!eg·întsē bEgwā′nEmē lā′xē ^{ɛ}nE′mts!axē. Wä, g·î′l^{ɛ}Em^{ɛ}laxaē gwā′łē axā′^{ɛ}yas la′ē ē′t^{ɛ}ēdxē ^{ɛ}nE′mts!ax L!ä′s ḷâ′sa k·!ēp!ēgEndaxaasē bEgwā′nEmē lāx xEk!umā′s. Wä, lā′^{ɛ}lē ē′t^{ɛ}ēdxē ^{ɛ}nE′mts!ax L!äs^{ɛ}E′mxaē. Wä, laE′m^{ɛ}lē k·!ēp!egE′ntsē ts!Edā′xē lāx xEk!umā′s. Wä, lā′^{ɛ}lē ma^{ɛ}lō′χ^{u}^{ɛ}Em lā′xē k·!ä′^{ɛ}yas ts!ē′ts!Edā′xa. Wä, g·î′l-^{ɛ}Em^{ɛ}laxaē gwā′łē axā′^{ɛ}yasēxs la′ē dō′t!eg·a^{ɛ}łē Lā′gelēqEla. Wä, lā′^{ɛ}lē ^{ɛ}nē′x·a: "Wë′g·îɬla gwā′gu^{ɛ}naē′qElax·da^{ɛ}x^{u}L qas wë′g·iLas â′lax·^{ɛ}īdEL bē′bEgwānEmx·^{ɛ}īdEL," ^{ɛ}nē′x·^{ɛ}laēxs la′ē hō′tas.[1]

Wä, lā′^{ɛ}lē gā′nuł^{ɛ}īda. Wä, lā′^{ɛ}lē ^{ɛ}nā′x·^{ɛ}īdxē gaā′läxs la′ē dō′qwaxēs ḷā′wayō. Wä, g·î′l^{ɛ}Em^{ɛ}laxaē lā′g·aa lā′xēs ḷāwayâxs la′ē wuḷā′x^{ɛ}aLElaxē hā′dzExstālä bē′bEgwānEma

times he would come down to a large mountain and sit on the beach at the upper end of a river on a lake which has the name Sitting-by-Itself-on-the-Beach. He did so every day, and the river was running along his feet.

One very fine day the large bird Xō'los came flying down, and sat on his summer seat. He saw the large river, and he said that he would come and look at the mouth of the large river. Then he flew down, and flew down along the large river. It did not take him long before he arrived at the mouth of the river, and there he saw a pretty place. Then he desired it. He took off his Xō'los mask and became a man, and then his name was Surpassing. Immediately he built a house at Lake.

Then he saw many sockeye salmon going up the river, and he considered how to get the salmon. Then he thought of the many stones in the river. He rolled them together, that the salmon should go into (the enclosure). As soon as he finished his work, he went across the river, and there he saw many alder-trees at the place where he was, and he carved a man out of one of them; and as soon as he finished his work, he took another alder-tree and again carved a man out of its bark; and he took still another alder-tree and carved a woman out of its bark, and he carved two women. After he had finished his work, Surpassing spoke, and said, "Go on, and think of trying to become real people!" Thus he said when he left them.

Night came; and in the morning, when day came, he looked at his salmon-weir; and as soon as he arrived at his salmon-weir, he heard men and women making a great

[1] Kwag·uł: bâs.

ḷE^{g}wa ts!ē′ts!Edāxa lā′xē apsō′dēsasēs ḷā′wayō. Wä, hë′Em-^{g}laxaē wuḷE′łts Lā′ǥelēqElä qa dō′dEmsa hā′dzExstālä: "^{g}wa^{g}xts!ā′x·ī g·ā′xē Lā′ǥelēqElä qa ^{g}wa^{g}xlā′g·iłtsē nē′xELElōdEL g·ā′xEns," ^{g}nē′x·^{g}lē. Wä, lā′^{g}lē hë′x·^{g}ida^{g}mē Lā′ǥelēqEla dzE′lx̣^{g}wīd qas la′ē dō′x^{g}wīdExē hë′k·!älä. Wä, lā′^{g}lē dō′x^{g}waLElaqēxs k!ut!Enē′LEla lē awē′g·a^{g}ya′sē bEgwā′nEmē lā′xē L!ä′smîsē. Wä, lā′^{g}lē dō′x^{g}waLElaxē mō′x̣wē bē′bEgwānEm ḷE^{g}wa ts!ē′ts!Edāxē. Wä, lā′^{g}laē qā′s^{g}īdē Lā′ǥelēqEla qa^{g}s lē nē′xōdxē bEgwā′nEmē lā′xē L!ä′smîsē. Wä, lā′^{g}lē k·!înā′ła^{g}lē bēbEgwā′nEmē lā′xē L!ä′smîsē. Wä, g·î′l-^{g}Em^{g}laxaē ^{g}wī′^{g}lâmasqēxs la′ē axk·!ā′lē Lā′ǥelēqEläxē ma-^{g}lō′x̣wē bē′bEgwānEm ḷE^{g}wa ma^{g}lō′x̣wē ts!ē′ts!Edāx qa lē^{g}s lō′x^{g}wīdxē lEk·!aa′ qa ō′gwax^{g}īdēs ḷā′wayōgwīla. Wä, hë′x·^{g}idaEm^{g}laxaē ma^{g}lō′x̣wē L!ä′smîs bēbEgwā′nEm ḷE^{g}wis ts!ē′ts!Edā′xē la lō′x^{g}wīdxē lEk·!aa′. Wä, laE′m^{g}lē q!wā′ł-xōnux̣^{u} axnō′gwatsē ḷā′wayuwē.

Wä, laE′m^{g}lē Lā′ǥelēqEla g·ī′g·îłtāla lā′xē wa. Wä, g·î′l^{g}Em^{g}laxaē ǥwāł g·ī′g·îłtālaxs la′ē qā′s^{g}īd qa^{g}s lē taō′tsē mō′x̣wē L!ä′smîs bēbEgwā′nEm lā′xēs g·ō′x̣wē. Wä, g·î′l-^{g}Em^{g}laxaē hō′ǥwīlē bēbEgwā′nEmē la′ē qā′s^{g}īdē Lā′ǥelēqEla. Wä, laE′m^{g}lē lāL ā′läL, qa k!ut!ā′łtsēs mō′x̣wē L!ä′smîs bēbEgwā′nEma. Wä, lā′^{g}lē dō′x^{g}waLElaxē ^{g}nEmō′x̣^{u} q!u′l-^{g}yax̣wē bEgwā′nEm ḷE^{g}wīs łEk!wā′na^{g}ē ǥnE′ma. Wä, g·î′l-^{g}Em^{g}laxaē dō′x^{g}waLElē q!u′lsq!ul^{g}yax̣wax Lā′ǥelēqEläxs g·ā′-xaē ^{g}nEx̣wa^{g}nā′kula, wä, lā′^{g}lē hë′x·^{g}idaEm q!wā′g·a^{g}līs qa^{g}s yîx^{g}wī′dē^{g}lē k·!ē′^{g}yas wuLElā′x q!E′mdEmas. Wä, g·î′l^{g}Em-^{g}laxaē g·āx ^{g}nEx̣wā′x·^{g}īdē Lā′ǥelēqEla la′ē wuLā′q. Wä, lā′^{g}lē ^{g}nē′x·a: "^{g}ya, q!u′lsq!ul^{g}yax̣^{u}, ^{g}mā′sēs lā′g·iłaōs yîx-wā′x·da^{g}xwa?" ^{g}nē′x·^{g}lē. Wä, lā′^{g}lē dō′t!eg·a^{g}łē q!u′l^{g}yax̣wē bEgwā′nEma. Wä, lā′^{g}lē ^{g}nē′x·a: "^{g}ya, xunō′x̣^{u}! hë′^{g}mEnu^{g}x̣^{u} lā′g·iła hë ǥwēǥwā′lag·ilîs qa^{g}xg·ā′nu^{g}x̣^{u} ^{g}nē′x·īx·dEg·ōł laE′m łE′ng·îls lā′xō ā′L!Ex," ^{g}nē′x·^{g}laē. Wä, lā′^{g}lē Lā′ǥelēqEla wuLā′xē q!u′l^{g}yax̣wē bEgwā′nEma. Wä, lā′^{g}lē ^{g}nē′x·a: "^{g}ya, qāst, anō′gwax·Ladzâs?" Wä, hë′x·^{g}idaEm^{g}laxaē

noise on the other side of the salmon-weir; and it was heard by Surpassing what they said when they made a noise. "Oh, if Surpassing would come and have mercy on us and pull us out!" Thus (the voices) said. Immediately Surpassing ran to look for the sound, and he saw a man sticking with his back to an alder-tree. He saw four men and women. Then Surpassing went and pulled the man off from the alder-tree, and the men came off easily from the alder-tree. As soon as he got them all off, Surpassing asked the two men and the two women to go and roll stones together, so that they should also make a salmon-trap. Immediately the two alder-tree men and the women rolled stones together, and each had a salmon-trap of his own.

Then Surpassing went to purify himself in the river. As soon as he had finished purifying himself, he started to take home the four alder-tree persons to his house. As soon as the men had entered, Surpassing left. He was going to find blankets for the four alder-tree persons. He saw one old man, and an old woman, his wife. As soon as the old people saw Surpassing approaching them, they arose at once and danced. He did not hear a sound. As soon as Surpassing came nearer, he questioned them, and said, "O old people! why are you dancing?" Thus he said. Then the old man spoke, and said, "O child! we do this because we thought you had lost your way in the woods." Thus he said. Then Surpassing questioned the old man, and said, "O friend! what is your name,

nā′naxˢmaē q!u′lˢyaẋwē bEgwā′nEma. Wä, lā′ˢlē ˢnē′x·a: "Nō′gwadzâ Q̣ā′säxtâˢya. Wä, lāx· Ḷē′g̣adEs Yā′yäx·sag·īˢlaẋᵘg·în g̣EnE′mx·," ˢnē′x·ˢlē.

Wä, lā′ˢlē dō′t!eg·aˢłē Lā′g̣elēqEla. Wä, lā′ˢlē ˢnē′x·a: "K·!ē′ˢyasEn nō′gwēs xunō′ẋwaōs, nō′gwak·as Lā′g̣elēqEla, g·ā′yaxEla lā′xē ë′k·!ä awī′ˢnagwisa lāx ˢneqä′toˢwa," ˢnē′x·ˢlē. Wä, lā′ˢlē ˢnē′x·a: "ˢya qāst, â′EmLEn lāł Ḷōˢlē′noẋᵘLōs," ˢnē′x·ˢlē q!u′lˢyaẋwē bEgwā′nEm lāx Lā′g̣elēqEla. Wä, â′Emˢlaxaē ë′x·ˢaxē Lā′g̣elēqEläx dō′dEmas. Wä, lā′ˢlē bō′ẋˢwīdEs. Wä, lā′ˢlē x·îˢmā′nEmaxē ˢnE′mē tEk·!ō′sa. Wä, lā′ˢlē hë′x·ˢidaEm sā′p!ēdEx. Wä, lā′ˢlē ē′tˢēd dō′xˢwaLElaxē q!ē′nEmē nExā′qa.[1] Wä, hë′x·ˢidaEmˢlaxaē kwē′xaxē nExā′qē. Wä, lā′ˢlaxaē sā′p!ēdEqē. Wä, g·î′lˢEmˢlaxaē g̣wāł sā′paxē nExā′qē la′ē hë′x·ˢidaEmˢla nä′ˢnaẋᵘ lā′xēs g·ō′ẋwē.

Wä, g·î′lˢEmˢlaxaē laē′łˢīd lā′xēs g·ō′ẋwē la′ē dō′t!eg·aˢłē ˢnEmō′ẋwē lā′xē L!ä′smîsē bēbEgwā′nEma. Wä, lā′ˢlē ˢnē′x·a: "ˢya, ā′dä, ˢmā′dzē dō′dEmasē nExā′qē g·ā′xEnuˢẋᵘ?" ˢnē′x·ˢlē. Wä, hë′x·ˢidaEmˢlaxē wuLē′ Lā′g̣elēqEläq. Wä, lā′ˢlē ˢnē′x·a: "Wä, wë′g·a ē′tâlas dō′dEmas lōL," ˢnē′x·ˢlē. Wä, lā′ˢlē ˢnē′x·a: "Wä, g·aE′m dō′dEmsēg·a: 'Gwagō-lEmx·sīlaLaxaL!ai′ hë′ˢmask·asˢō Lāg̣elēqEla,[2]'" ˢnē′x·ˢlaē. Wä, hë′x·ˢidaEmˢlaxē Lā′g̣elēqEla dałˢī′da. Wä, lā′ˢlē ˢnē′x·a: "ˢya, g·ō′kulōt, hë′Em ˢnē′ˢnak·ił̣tsēxg·în hë′ˢmēk·ā′łē ˢnEmō′ẋᵘ g·ā′yaxEla g·ē′x·ˢīd lā′xē ë′k·!a awī′ˢnagwisa, g·ā′xēk· qEn hë′łēxwa ˢnā′ẋwax ō′dzała lā′xwa baˢnē′x awī′ˢnagwisa. Wä, hë′ˢmis ˢnē′ˢnak·ił̣tsē g·ā′xEn," ˢnē′x·ˢlē.

Wä, lā′ˢlē ts!å′sa tEẋˢuna′ˢē[3] ḶEˢwa L!ē′tsEmaˢyasē nExā′qē lā′xēs g·ō′kulōtē qa k!ut!ā′łts. Wä, lā′ˢlē Lā′g̣elēqEla wuLā′xē q!u′lˢyaẋwē bEgwā′nEma, yî′xa hā′yasEk·âla. Wä, lā′ˢlē ˢnē′x·a: "ˢya, q!u′lsq!ulˢyaẋᵘ g·înō′ẋwēs sā′sEmōs? Wä, ˢwīdzē′g·āxˢlē?" ˢnē′x·ˢlē. Wä, hë′x·ˢidaEmˢlē nā′naxˢmēq. Wä, lā′ˢlē ˢnē′x·a: "Mō′ẋwa bēbEgwā′nEma; wä, lā′x·dē mō′ẋwē ts!ē′ts!Edāxdä. Wä, lä ts!ē′kwalēsEmxē

indeed?" Immediately the old man replied, and said, "I am Walking-over-All, and my wife's name is Born-to-walk-fast-alone."

Then Surpassing spoke, and said, "I am not your son; I am Surpassing, who came from the upper world to (the mountain) Right-on-Top." Then he said, "O friend! you shall be our nephew." Thus said the old man to Surpassing. Surpassing was just glad on account of what he had said, and he left them. Then he lassoed one deer, and he skinned it at once; and he saw many geese, and he clubbed the geese, and he skinned them; and after he had skinned the geese, he went home to his house.

As soon as he entered his house, one of the alder-tree men spoke, and said, "O lord! what did the geese say to us?" Thus he said. Immediately Surpassing questioned him, and said, "Tell me what they said to you." Thus he said. Then the other one said, "This is what they said: 'The good chief Surpassing is making a salmon-trap.'" Thus they said. Immediately Surpassing laughed, and said, "O tribe, that is it! they meant that I am the only one who came down from the upper world; that I came to make right everything that is wrong in this lower world; and that is what they meant (in speaking) about me." Thus he said.

Then he gave the deer-skin and the goose-skin to his tribe for blankets; and Surpassing questioned the old people, that married couple, and he said, "O old people! how many children have you, and where are they?" Thus he said. Immediately they replied to him, and said they had four boys and four girls who had died. They had

[1] Kwag·uł: wā′mag·i.

[2] This sentence is in the Awī′k·!ēnox^{u} dialect.

[3] Kwag·uł: gẹ̄′was^{ɛ}Enē^{ɛ}.

g·ā′wēq!ānEmē lāx axā′s Ḳē′g·äqē. Wä, laE′m^{g}laxaē k·!ē′-^{g}yas la ts!ē′kwasE^{g}wē g·ā′wēq!ānEmē lā′qē. Wä, laE′m^{g}lē dō′yadxē g·ā′wēq!ānEmas Ḳē′g·äqē. Wä, hë′Em^{g}lē k·!ē′-^{g}yasēłts ts!ē′kwasE^{g}wē g·ā′wēq!ānEmasē. Wä, laE′m^{g}lē k·!ē′s^{g}ōnuẋ^{u}sē xō′losē. Wä, lā′^{g}lē lē′dEnuẋ^{u}s nExā′xē. Wä, laE′m lā′ba.

28. The Descendants of Surpassing.

Tradition of the Gwa^{g}sî′la.

(*Recorded by George Hunt.*)

Wä, laE′mxan nō′s^{g}ïdLEs ā′labōdäx Lā′gelēqEla, yîxē sā′sEmasē Dā′dEnts!īdē Ḷōkwa′sē ts!ā′^{g}yäsē Wī′o^{g}mag·iLE′la, yî′xē g·ā′läsē Gwa^{g}sî′la. Wä, hë′Em g·ā′lEmg·a^{g}lītsē g·āq^{u}. Wä, la^{g}mEn k·!ē′^{g}yas q!ō′LElax lā′g·ïłas g·ō′ẋwa lā lāx Ḳa^{g}yā′xsta^{g}ē. Wä, laE′m^{g}laxaē ma^{g}lō′k!wē Dā′dEnts!īdē Ḷō^{g}mēs ts!a′^{g}ē Wī′o^{g}mag·iLE′la. Wä, laE′m^{g}laxaē gä′ła hë′laxs la′ē dō′qulaxē q!ē′nEmē ts!ēg·ī′naga qE′lxēla. Wä, laE′m^{g}laxaē Dā′dEnts!īdē axk·!ā′lax Wī′o^{g}mag·iLE′la qa läs mEna′xē qE′lxa^{g}mēnē.[1] Wä, hë′x·^{g}idadzâEm^{g}lē lä Wī′o^{g}mag·iLE′la. Wä, laE′m^{g}laxaē mE′nx·^{g}ïdxē q!ē′nEmē qE′lxa^{g}mēnē. Wä, lā′^{g}laxaē dō′x^{g}waLElaxē q!ē′nEmē ō′guq!ēmas xā′laēsa. Wä, laE′m^{g}laxaē mE′nx·^{g}ïdEx. Wä, laE′m^{g}laxaē ō′xLēk·î′lax lā′xēs g·ō′ẋwē. Wä, g·î′l^{g}Em^{g}laxaē dō′x^{g}waLElē Dā′dEnts!īdäxē q!ē′nEmē qE′lxa^{g}mēn Ḷo^{g}ma′ q!ē′nEmē ō′guq!ēmas xā′laēsa, la′ē dō′t!eg·a^{g}ła, lā′xēs ts!ā′^{g}ya. Wä, laE′m^{g}laxaē ^{g}nē′x·a: "^{g}ya, ^{g}nE′mwōt, wë′g·ax·îns hë′ł^{g}åx·^{g}īd lē′x·ax·sä lā′xō ^{g}mEk·â′lax. La^{g}mē′sEn maō′s^{g}ïdEL[2] qEns g·ō′kulōta," ^{g}nē′x·^{g}laxaēxs la′ē bEẋ^{u}sē^{g}stā′lïłxē q!ē′nEmē qE′lxa^{g}mēna. Wä, laE′m^{g}laxaē ts!Edā′xsē^{g}stālïłē q!ē′nEmē ō′guq!ēmas xā′-laēsa. Wä, laE′m^{g}laxaē q!ē′nEmē g·ō′kulōtasē ^{g}nE^{g}mē′ma.

Wä, laE′m^{g}laxaē ē′t!ēdē Dā′dEnts!īdē ^{g}yā′laq!ālaxēs ts!ā′^{g}ya qa lēs ā′läx k!o^{g}mä′ lā′xē L!Emā′isē. Wä, laEm^{g}lā′wisē

eaten clams at the place Ḳē'g·äqē. Now no clams from that place are eaten. The clams of Ḳē'g·äqē are poisonous. That is the reason why the clams are not eaten, and now they have the xō'los for their crest, and they have the geese for their dance. That is the end.

28. The Descendants of Surpassing.

Tradition of the Gwa^{g}sî'la.

(*Recorded by George Hunt.*)

Now I will tell another story about those who followed next to Surpassing, about his children, — Shelter, and his younger brother Great-Body, — the ancestors of the North people. They were their first ancestors. I do not know why they lived on the island in the mouth of the bay. There were two of them, — Shelter, and his younger brother Great-Body. They had been staying there a long time when they saw many gulls that had laid eggs. Then Shelter requested Great-Body to go and gather the eggs. Great-Body went at once and gathered many eggs. Then he saw many kinds of shells; and he picked them up, and he carried them on his back to their house. As soon as Shelter saw the many eggs and the many kinds of shells, he spoke to his younger brother, and said, "O brother! let us alone have enough of this on this island. Now I will work so that they shall be our tribe." Thus he said, while he transformed the many eggs into men, and he transformed the many kinds of shells into women. Now they were the numerous tribe of the brothers. Then Shelter again sent his younger brother to go and search for bull-heads on the beach. In vain he searched for bull-heads. Then he saw something like quartz, and he

[1] Kwag·uł: ts!ē'gunō. [2] Kwag·uł: ē'ax^{g}ēd.

wāx· ā′läxē k!oˢma′. Wä, laE′mˢlaxaē dō′xwaLElaxē hë gwē′x·sē xwē′ˢlē. Wä, laE′mˢlaxaē aē′daāqa qas dō′xˢwīdēq. Wä, laE′mˢlaxaē â′Em x·îsˢī′dē dō′gułdäs xwē′ˢla. Wä, â′Emˢlaxaē hë gwēx·s g·ā′g·ōmatsōx bEgwā′nEmē dō′gułts. Wä, laE′mˢlaxaē â′lax·ˢīd awu′lp!aɬtōqēxs lEˢma′ē bEgwā′nEmx·ˢīda. Wä, laE′mˢlaxaē yā′q!eg·aˢłē bEgwā′nEm ḷā′wisa. Wä, laE′mˢlaxaē ˢnē′x·a: "ˢya, ā′dä, ˢmā′sōs ˢyā′lag·ilisax? Wī′oˢmag·iLE′la? ˢya, nō′gwaEmḷāɬ Wa′ōyak·īla,[1] g·ī′gaˢmēsē ts!āstā′laēnaˢyasa dE′msx·ē." Wä, laE′mˢlaxaē k·îłˢē′dē Wī′oˢmag·iLE′läs lā′g·iłas dEx̣ˢwu′ndxē k·ā′dēsē q!ē′xaˢła.

Wä, laE′mˢlaxaē dō′xˢwaLElaxē hë gwēx·s ts!Edā′x ḷaˢx̣ᵘstā′lē lā′xē ā′waxstaˢlisē. Wä, laE′mˢlaxaē wāx· awE′lp!āɬtōx, lā′alasē dō′t!eg·aˢłē ts!Edā′xē. Wä, laE′mˢlaxaē ˢnē′x·a: "Nō′gwaEmxat! ḷē′gadEs T!ō′t!ōwax·sEmā′laga, ts!Edā′xsō t!ō′x̣wax." Wä, laE′mˢlaxaē ˢnē′x·a ts!Edā′xē: "Wä, gē′lag·a axˢē′dExg·as ḷō′gwīɬg·ōs," ˢnē′x·ˢlaxaē. Wä, hë′x·ˢidaEmˢlaxaē Wī′oˢmag·iLE′la la lā′xē ts!Edā′xē. Wä, laE′mˢlaxaē ts!Edā′xē ts!â′sē ō′ˢmasē q!ō′ˢmäs lā′qē. Wä, laE′mˢlaxaē ˢnē′x·ē ts!Edā′xē: "ˢya, qāst, laE′mxaas lä′dEnox̣ᵘLEs Ō′lala.[2] Wä, laE′mxaāɬts ḷō′gwēˢnox̣ᵘɬtsō ō′ˢmasˢō′ˢmasax q!ō′ˢmäsa," ˢnē′x·ˢlaē. "Wä, laE′mxaaɬts lä′dEnox̣ᵘLEs Wa′ōyak·ila lā′xē ts!ē′ts!ēqa," ˢnē′x·ˢlaxaē. Wä, laE′mˢlaxaē x·îsˢē′dē T!ō′t!owax·sEmālaga. Wä, laE′mˢlaxaē nä′ˢnax̣wē Wī′oˢmag·iLE′la lā′xēs g·ō′x̣wē.

Wä, hë′x·ˢidadzâEmˢlaxaē ts!Ek·!ā′ɬˢītsēs maˢɬˢē′dāɬa bā′k·ōtē, yîx Wa′ōyak·ila ḷoˢmē T!ō′t!ōwaxsEmālaga. Wä, laE′mˢlaxaē ts!ō′x̣ˢwītsē ō′ˢmasē q!ō′ˢmäs lāx Dā′dEnts!īdē. Wä, laE′mˢlaxaē ts!Ek·!ā′ɬˢīts dō′dEmas T!ō′t!ōwaxsEmālagäxs la′ē ts!ō′x̣ˢwitsē ō′ˢmasē q!ō′ˢmäs lā′qē. Wä, laE′mˢlaxaē q!ula′ˢmē q!ō′ˢmäsē, yî′xē q!ō′ˢmästâˢlīłas t!êx·î′läs g·ō′x̣was Q!ō′mogwaˢya. Wä, laE′mˢlaxaē ë′x·ē nâ′qaˢyas Dā′dEnts!īdäs ts!Ek·!ā′lEmasēs ts!ā′ˢya. Wä, laE′mˢlaxaē ˢnē′x·ē Dā′dEnts!īdē qaˢs wë′g·iɬ yä′wix·ilaɬxē lā′La ts!awu′nxˢīdEL,

went back and looked at it; but the quartz that had been seen just disappeared. It was just like the shadow of a man, what was seen by him. Now he saw really clearly that it turned into a man. Then the man, who was standing on the beach, spoke, and said, "Oh, my dear! what are you trying to get on the beach, Great-Body? I am the Tide-Maker, the chief of the tides of the sea that are running to and fro." Then Great-Body became afraid. Therefore he jumped on a drift-log lying on the beach.

Then he saw something like a woman standing on the water at the edge of the sea. He tried to see her clearly. Then the woman spoke, and said, "I am the one who is named Swell-Woman. (I am) the woman (who controls) the swell." Then the woman said, "Come and take this for your supernatural power." Thus she said. Immediately Great-Body went to the woman. Then the woman gave him a large crab. Then the woman said, "Oh, my dear! your dance will be the war dance, and you will have for your supernatural treasure this large crab," thus she said; "and you will have this Tide-Maker for your dance in the winter dance." Thus she said. Then Swell-Woman disappeared, and Great-Body went home to his house.

Immediately he reported about the two things that he had met, — the Tide-Maker and Swell-Woman. Then he gave the large crab to Shelter. Then he told about what Swell-Woman had said when she gave him the large crab. It is said that the crab was alive. It was the crab of the door of the house of Wealthy. Then Shelter felt glad on account of the report of his younger brother, and Shelter said that he would give a winter dance when the winter should come; for then was the time when the

[1] An Awī'k·!ēnox^{u} name. [2] The same as the tō'x̣^{ɛ}wīd or war dance.

qaxs hë'ˢmaē ā'łēs q!waˢlE'nxē, lā'g·iłas k·!ē'ˢyas ts!ē'ts!ēqa g·ā'läsē GwaˢsÎ'la.

Wä, laE'mˢlaxaē â'Em la k·!ESwuLa'k·āsē Dā'dEnts!īdäx. Wä, laE'mˢlaxaē ˢwī'ˢla ā'waq!usē Dā'dEnts!īdē ḷEˢwis g·ō'kulōtē. Wä, k·!ē'ˢyasdzâˢlaxaē gēs ā'waqwāłaxs la'ē dō'xˢwaḷEłē q!ē'nEmē ququnā'pa sExˢnā'kula. Wä, laE'mˢlaxaē Dā'dEnts!īdē axk·!ā'laxēs g·ō'kulōtē qa wëˢg·is LElˢstE'ndēxēs ẋwā'ẋuk!una qaˢs lā'lag·i sā'sēˢwaxē ququnā'pē. Wä, laE'mˢlaxaē q!ā'laˢmē Dā'dEnts!īdäqēxs qE'lxēlaē L!E'mqyō lā'xē wī'wa. Wä, hë'ˢmis lā'g·iłas sā'seˢwaxē ququnā'paxs q!ā'laˢmaā'qēxs lä'Lē ẋwē'laqał lā'xēs g·ē'x·ˢidaā'sō. Wä, laE'mˢlaxaē ˢwī'ˢlaˢstē yînā'sEläsē g·ā'lä Gwaˢsî'la. Wä, laE'mˢlaxaē gwēxtōẋˢwīdē ququnā'pē lāx DzEˢlā'łē. Wä, g·î'lˢEmˢlaxaē lā'g·aa lāx DzEˢlā'łē la'ē gwē'xtōẋˢwīdaxaā'sē g·ā'läsē Gwaˢsî'la lā'xa wa, ḷē'gadEs T!ō'xsē. Wä, g·î'lˢEmˢlaxaē ë'x·ag·aā'LEla lā'qēxs la'ē Dā'dEnts!īdē dō'xˢwaLElaxē kwā'x·ila. Wä, laE'mˢlaxaē łō'ˢwaLasē ququnā'pē qaˢs lē gwē'ˢsta lā'xēs dō'gułē kwā'x·ila. Wä, g·î'lˢEmˢlaxaē ë'x·ag·aā'LElaxs la'ē dō'xˢwaLElaxē bEgwā'nEmē k!wā'g·ägēˢlisxē wa. Wä, hë'x·ˢidaEmˢlaxaē dō't!eg·aˢłEx. Wä, laE'mˢlaxaē wuL!ā'lax g·ā'xīłas k!wā'g·ägēˢlisa bEgwā'nEmax wäs. Wä, hë'x·ˢidaEmˢlaxē bEgwā'nEmē nā'naxˢmax. Wä, laE'mˢlaxaē ḷāx·Lā'lalīsē L!Exwā'ˢna L!ō'pasōs dzEˢwu'na. Wä, hë'Emˢlaxaē la ˢnē'ˢnak·iłtsa bEgwā'nEmē. Wä, laE'mˢlaxaē bEgwā'nEmē ˢnē'x·a: "ˢya, qāst, wë'g·ilasēxs L!ō'paaqōsxē mä. Wä, ˢmā'sē ts!E'lx·a lāxg·a'da wāk·?" Wä, hë'x·ˢidaEmˢlaxaē nā'naxˢmaˢē Dā'dEnts!īdäx. Wä, laE'mˢlaxē ˢnē'x·a: "ˢya, qāst, k·!ē'ˢyasaē hë gwä'łē mä'xg·în L!ō'pēg·ax lā'xō gwäłaāsaxsōs L!ō'päqōs gē'k·!Enā'ˢyaē mä lā'xē L!ō'psaˢyâxg·anuˢẋᵘ L!ō'pēg·ax."

Wä, laE'mˢlaxaē k·ō'tē Dā'dEnts!īdäq dzEˢwu'nē ts!E'lx·äxē wa. Wä, laE'mˢlaxaē ˢnē'x·a: "ˢya, qāst, dzEˢwu'nōx ts!E'lx·äxEn wä'qEn," ˢnē'x·ˢlaxaēx. Wä, laE'mˢlaxaē wu-

salmon-berry bushes were just sprouting: therefore the ancestors of the North people had no winter dance at that time.

Shelter just kept it secret. Shelter and his tribe were all sitting in their summer seats. They had not been long in their summer seats when many young sawbill ducks were seen swimming along. Then Shelter requested his tribe to launch their canoes and to paddle after the young sawbill ducks. Shelter knew that the sawbill ducks lay their eggs in the rivers; and therefore they paddled after the young sawbill ducks, because they knew that they would go back to the place where they had come from. Now all the canoes of the North people were on the water. Then the young sawbill ducks turned towards the lake. As soon as they arrived at the lake, the ancestors of the North tribe steered again for the river whose name is Narrow-Channel; and as soon as they approached it, Shelter saw smoke. Then they left the young sawbill ducks and steered for the smoke that was seen. As soon as they got near it, they saw a man sitting on the bank of a river. Immediately they spoke to him, and questioned him (as to) why the man was sitting on the bank of the river. The man replied to them at once, and a silver salmon stood alongside the fire roasting, and that is what the man had in mind. The man said, "Oh, my dear! how do you roast salmon, and what goes up this river?" Shelter replied at once, and said, "Oh, my dear! this way you roast salmon is not the way I roast salmon, for we put the salmon across the roasting-tongs."

Then Shelter guessed that the silver salmon was going up the river, and he said, "Oh, my dear! silver salmon go up my river." Thus he said to him. Then he asked

L!ā'lax Ḷē'gEmasē k!wā'g·ägē^{g}lisaxē wa bEgwā'nEma Ḷō^{g} g·ā'ya^{g}nāku^{g}lā'sas. Wä, laE'm^{g}laxaē nā'nax^{g}ma^{g}ē k!wax·-Lā'lalElsax Dā'dEnts!īdē. Wä, laE'm^{g}laxaē ^{g}nē'x·a: "Nō'-gwaEm Sō'gulä,[1] g·ō'kwägē^{g}lisg·în wak·, lā'xaēn g·ā'ya^{g}nā'-kula lāx Da'lsē yî'xg·în Nā'k!wax·da^{g}xwēk·," ^{g}nē'x·^{g}laēx. Wä, laE'm^{g}laxaē wuL!ā'lē Dā'dEnts!īdäx. Wä, laE'm^{g}laxaē ^{g}nē'x·a: "Wä, wī'dzât!ēs g·ō'ẋwaōs?" ^{g}nē'x·^{g}laēx. Wä, ō'kwas^{g}Em^{g}laxaē la wā'łtsäx·^{g}īdē Sō'gulē lā'xēx. Wä, laE'm-^{g}laxaē ā'LE^{g}stē Dā'dEnts!īdē lā'xē wa qa^{g}s sEx·^{g}ī'dē lā'xē mä. Wä, g·î'l^{g}Em^{g}laxaē lō'łxē mō'waxs la'ē hë'x·^{g}ida^{g}mē Dā'dEnts!īdē axk·!ā'laxēs ha^{g}yā'ł^{g}a qa xwā'ł^{g}īdēsēx. Wä, laE'm^{g}laxaē ax^{g}ē'dē ^{g}nEmō'ẋwē hë'ł^{g}axē g·î'lt!a L!ō'psa^{g}yâ. Wä, laE'm^{g}laxaē gēk·!î'ntsē mō'wē mä lā'xē ^{g}nE'mts!aqē L!ō'psa^{g}yâ qas Ḷā'nolīsēx lā'xēs lE'q!usē'. Wä, g·î'l^{g}Em^{g}la-xaē gwā'łē axā'^{g}yasē L!ō'päxs la'ē dō't!eg·a^{g}łē Dā'dEnts!īdäx Sō'gulē. Wä, laE'm^{g}laxaē ^{g}nē'x·a: "^{g}ya, qāst, wë'g·a dō'-qwałax. Hë'Em gwä'łaātsEnu^{g}ẋ^{u} L!ō'pag·aq^{u}g·anu^{g}ẋ^{u} Gwa-^{g}sî'läx·." Wä, laE'm^{g}laxaē ^{g}nē'x·ē Sō'guläx Dā'dEnts!īdē: "Hë'EmLanu^{g}ẋ^{u} L!ō'p!ēnē^{g}xō mäx lāx Da'lsē," ^{g}nē'x·^{g}laxaēx. Wä, laE'm^{g}laxae ^{g}nEmō'ẋwē lāx a^{g}yî'lẋwäs Dā'dEnts!īdē hā'lag·ila lEx^{g}ē'dxē lEk·!aa'. Wä, laE'm^{g}laxaē dē'gwayō-nuẋ^{u}LEs lā'xē Ḷā'wayâxē dzE^{g}wu'nē. Wä, laE'm^{g}laxaē Ḷā'-wayōgwīlaxē q!ē'nEm Ḷā'wayâxē mä. Wä, hë'Em g·îl dē'gwayō lEk·!aē'. Wä, laE'm^{g}laxaē ^{g}mā'^{g}wē g·ā'lä Gwa^{g}sî'la lāx T!ō'xsē^{g}. Wä, hë'Em lā'g·iłdza Nā'k!wax·da^{g}xwē ḶE^{g}wa g·ā'läsa Gwa^{g}sî'la łē'nEmāp!ax T!ō'xsa^{g}ē. Wä, laE'm lāḶa hë'la lâ'LE Gwa^{g}sī'läx. Wä, laE'mxaē lâ'LE Dā'dEnts!īdäxē Ō'lala ḶE^{g}wa q!ō'^{g}mäsē. Wä, hë'^{g}misē Waō'yak·ila Ḷō^{g}ma dē'gwayō lEk·!aa'. Wä, laE'm lā'ba.

for the name of the man who was sitting on the bank of the river, and where he came from. Then the one who was sitting by the fire replied to Shelter, and said, "I am Worker, and I live in my house on the bank of my river here, and I come from Cherry, and I am Nā'-k!wax·da^{g}x^{u}." Thus he said to him. Then Shelter questioned him, and said, "But where is your house?" Thus he said to him. Then Worker was just impressed on account of this. Shelter went ashore from the river and speared some salmon; and as soon as he had four salmon, Shelter at once requested his young men to cut them. Then one of the young men took along roasting-tongs and put the four salmon across the one roasting-tong, and placed it by the side of the fire; and as soon as he had finished the work of roasting, Shelter spoke to Worker, and said, "Oh, my dear! now look at this. That is the way [how] we North people roast this." Then Worker spoke to Shelter. "That is the way of our roasting salmon at Cherry." Thus he said to him. Then one of the attendants of Shelter hurriedly battered a stone, and thus he had a pile-driver for his salmon-weir for (catching) silver salmon. Then they made a salmon-weir, — many salmon-weirs for salmon. That was the first stone pile-driver. Then the ancestors of the North people moved to T!ō'xsē. Therefore the Nā'k!wax·da^{g}x^{u} and the ancestors of the North tribe always fight about T!ō'xsē; but the North tribe say that they obtained it, and Shelter also obtained the war dance and the crab, and also Tide-Maker and the stone pile-driver. That is the end.

[1] When the first French missionaries taught the Indians the name of Jésus Christ, the Indians pronounced it as Sō'sEgulä.

29. Nō'aqaua (Wisest-One).

Tradition of the Awī'k·!ēnox^{u}.

(Recorded by George Hunt.)

G·ō'kula^{g}laē gā'läsa Se'mxōlīdexwēxa mEmg·îxLä^{g}līsē Awī'k!ēnox^{u} lāx Se'mxōł. Wä, lā'^{g}laē g·ī'gadEs L!ā'qwa-g·ila. Wä, laEm^{g}lā'wisē g·ā'gEłē Ne'nwaqauē. Wä, lā'^{g}laē mō'kwē sā'sEmas Ne'nwaqawa^{g}ē bE'gwā'nEmx·sä. Wä, sEk·!ō'kwuł^{g}laē ḷE^{g}wa ts!ā'ts!adāgEmōła yî'xa nō'last!EgE-mayōła. Wä, lā'^{g}laē wāx· hamsō'łExs la'ē xEk·!a' lā'xēs ha'myasēda ā'L!ē; waä'x·ē hamsē'da ts!ē'daqaxa L!ō'L!Ep!ēmasē. Wä, lā'xaē xEk·!egî'lsa. Wä, laEm^{g}lā'wisē Elā'q ^{g}wī'^{g}lēda Se'm-xōlīdexwēxa bē'bEgwānEmē ḷE^{g}wa ts!ē'daqē. Wä, laE'm^{g}laē q!u'lēda ^{g}nEmō'kwē bEgwā'nEmaxa lā'x·dē ha'msaxa L!ō'L!E-p!ēmasē. Wä, hë'^{g}mis la dō'x^{g}waLElax kwā'x·iläsa g·ō'kwē lāx ō'x·sīdza^{g}yasa ^{g}wā'lasē nEg·ä' ḷē'gadEs Nau'alakum NEg·ä', yîxs wī'wElx·da^{g}x^{u}stâēs kwā'x·ila, yō gwē'x·sa wā'-galōsēx. Wä, hë'Em k·!ēs g·āx aē'daaqēda ts!ē'daqaxs la'ē ^{g}neẋwā'x·^{g}īd lāq. Wä, hë'^{g}mēsa quxstâ's kwā'x·ila, hë'Emxat! xEk·!ē'da la ^{g}neẋwā'bala lāq. Wä, hë'Em g·ō'ẋ^{u}sa g·î'lēda quxstâ's kwā'x·ila. Wä, hë'^{g}mēs kwā'x·ilas g·ō'-kwas Baẋ^{u}bakwā'lanuẋ^{u}sī'wa^{g}ēda wī'wElx·da^{g}x^{u}stâs kwā'x·ila. Wä, lā'ḷa ^{g}mE'lstowē kwā'x·iläs g·ō'kwasa ^{g}mE'lxLowē.

Wä, laE'm^{g}laē la â'lak·āla la hō'łałēda Se'mxōlīdExwē. Wä, lā'^{g}laxaē â'lak·!āla la pâ'la. Wä, laEm^{g}lā'wisēda mō'kwē bē'bEgwanEm, sā'sEms Ne'nwaqawa^{g}ē ax^{g}ē'dxēs łē'łEk!wisē' ḷE^{g}wis maē'mōts!aqē hāEnaL!E'ma. Wä, laE'm-^{g}laē xwā'nał^{g}īd qa^{g}s lē tEwī'x·axa ^{g}mE'lxLowē. Wä, laEm-^{g}lā'wisē k!waē'łē gaḡE'mpas Ne'nwaqawa^{g}ē lā'xa onē'gwîłas

29. Nō'aqaua (Wisest-One).

Tradition of the Awī'k·!ēnox^{u}.

(*Recorded by George Hunt.*)

The ancestors of the Sᴇ'mxōlidx^{u} lived at the head of Rivers Inlet at Sᴇ'mxōł. They had Copper-Maker for their chief, and their second chief was Wisest-One. Wisest-One had four children, all boys. At one time he had five; namely, also a girl, the eldest one. She had gone to pick berries, and she had staid away at the place where she was picking berries in the woods. She was the first one of the ancestors of the Sᴇ'mxōlidx^{u} who had staid away when they went to get fuel in the woods. The women also tried to pick different kinds of berries, and staid away in the woods. Now, almost all the men and women of the Sᴇ'mxōlidx^{u} were gone, and one man was alive of those who had picked berries. He had seen the smoke of a house at the foot of a large mountain called Supernatural-Face-Mountain; and the smoke had different colors, the same as the rainbow; and it was that from which the women had never come back when they got near to it. There was also smoke that looked like lime. Those who came near it also staid away. That was the house of the Grizzly Bear, — the one that had the smoke the color of lime; and the smoke of the house of Cannibal-at-North-End-of-World had the many-colored smoke; and white-colored was the smoke of the house of the Mountain-Goat.

Now, the Sᴇ'mxōlidx^{u} were really few, and they were really hungry; and the four men, the sons of Wisest-One, took their bows and each four arrows, and they were ready to go mountain-goat hunting. The grandmother of Wisest-One was sitting in the corner of the house of her grandson. Then she called the eldest one of her great-

g·ō′kwasēs ts!ō′ẋᵘLEma. Wä, laEmᵍlā′wisē LE′ᵍlālaxa ᵍnō′-last!EgEmaᵍyasēs hē′lok!wīnaᵍē. Wä, lā′ᵍlaē ts!å′sa xEgE′mē lāq ḷEᵍwa wā′wats!âla L!adE′ma. Wä, hë′ᵍmēsa k!waxLā′ᵍwē ḷEᵍwa t!ē′sEmē. Wä, laEmᵍlā′wisē ḷē′xsālaq. Wä, laEmᵍlā′wisē ᵍnē′k·ēda ŁE′k!wanē′ᵍ. "Wä, hë′ᵍmaaxs lēlā′xaqōs qā′qayasōlaxs Baẋᵘbakwā′lanuxᵘsī′waᵍē; wä, g·î′lᵍmēsē ë′x·ᵍaxLäyōLaxs lā′aqōs ts!EqE′lxḷālaxwa t!ē′sEmēx. Wä, hë′x·ᵍidaEmłwīsōx q!wā′xᵍēdEł qaᵍs nEg·ä′x·ᵍīdē. Wä, g·î′lᵍEmłxaā′wisē ë′x·ᵍaxLä′labEndEł ē′t!ēdōLaxs la′axaaqōs ts!EqElxḷā′laxwa xEgE′mēx. Wä, lā′LōX hë′x·ᵍidaEmł ts!ē′ts!āsōł q!Eq!anē′ł qa å′EmLEs Baẋᵘbakwā′lanuẋᵘsī′waᵍē lāł ts!ē′ts!Ets!ē′g·îł lāqᵘ," ᵍnē′x·ᵍlaē. "Wä, lā′LEs hë′Emłxat! gwē′x·ᵍīdEłtsa maᵍlēdā′łax," ᵍnē′x·ᵍlaēda ŁE′k!wanā′ᵍyaxēs hē′lōk!wīnaᵍē. Wä, hë′x·ᵍidaEmᵍlā′wisē lē NE′nwaqawaᵍē ē′t!ēd hamE′lq!ulaxēs sā′sEmē qa k·!ē′sē la gwä′bala lā′xa wā′galōstâs kwā′x·ila ḷEᵍwa quxstâ′s kwā′x·ila. Wä, g·îlᵍEmᵍlā′wisē q!wē′łᵍīdExs la′ē ᵍyā′laqasēs sā′sEmē.

Wä, hë′x·ᵍidaEmᵍlā′wisē la hō′qawElsēda mō′kwē sā′sEms. Wä, la′x·daᵍxᵘᵍlaē qā′sᵍid qaᵍs lē lā′xa ā′L!äsēs g·ō′ẋᵘdEmsē. Wä, laEmᵍlā′wisē lā′x·sīdzEndEx nEg·ä′s SE′mxōłaxs la′ē ë′k·!ᵉᵍsta. Wä, laEmᵍlā′wisē ë′k·!ᵉᵍsta lāq. Wä, lā′ᵍlaē laxLā′labEndxa ᵍwā′lasē nEg·ä′. Wä, laEmᵍlā′wisē lā′xa lāx ā′Laap!aᵍyas. Wä, laEmᵍlā′wisē ladzō′lisxa ë′k·a awī′nagwisa. Wä, lā′ᵍlaē dō′xᵍwaLElēda nō′last!EgEmaᵍyaxa wā′galōstowē kwā′x·iläsa g·ō′ẋᵘsīdzaᵍyaxa ᵍwā′lasē nEg·ä′. Wä, hë′x·ᵍidaEmᵍlā′wisa mā′k·ilaxa ᵍnō′last!EgEmaᵍē ᵍnē′k·a: "Wädzâx·îns dō′xᵍwīdEq," ᵍnē′x·ᵍlaē. Wä, hë′x·ᵍidaEmᵍlā′wisē ᵍnā′xwa ë′x·ᵍak·ē ᵍnā′łᵍnEmwōtasēx wā′łdEmas. Wä, lā′x·daᵍxᵘᵍEmᵍlaē L!Elē′wēx wā′łdEmasēs ōmpdaᵍxwaq. Wä, k·!ē′sᵍlat!a gē′g·îls qā′saxs la′ē lā′g·aa lā′xa g·ō′kwē. Wä, hë′Emᵍlā′wisēda ᵍnō′last!EgEmaᵍē g·ā′labēxs la′ē hō′gwīL, lā′xa g·ō′kwē.

Wä, laEmᵍlā′wisa ᵍnō′lastEgEmaᵍē hë′x·ᵍidaEm dō′xᵍwaLElaxēs wEq!wä′xs k!waē′łaē lā′xa g·ō′kwē, yîx Nā′naqasīᵍla-

grandsons, and she gave him a comb and a seaweed bottle of hair-oil, and also cedar-sticks and a stone. Then she gave him advice. The old woman said, "In case you should be pursued by Cannibal-at-North-End-of-World, when he comes near you, throw this stone behind you, and it will at once grow and become a mountain. And as soon as he comes near you again, throw behind you this comb: it will become a thicket, and Cannibal-at-North-End-of-World will just be tangled in it." Thus she said. "And then do the same with these two other things." Thus said the old woman to her great-grandson. Immediately Wisest-One also admonished his children not to go near the smoke of rainbow colors or near the lime-colored smoke. As soon as he stopped speaking, he sent his sons away.

Immediately the four children went out. They started, and went into the woods behind their village site. They came to the foot of the mountain of Sɛ́'mxōł. Then they went up; they went up upon it, and they arrived on the top of the large mountain. Then they went down behind it. Then they came to a pretty place. Then the eldest brother discovered the rainbow smoke of the house at the foot of a large mountain. At once the second brother spoke to the eldest one. "Let us go and look at it!" Thus he said. At once all the brothers agreed to what he had said. They forgot the words that their father had said to them. They had not been walking long when they arrived at the house. The eldest one led when they entered the house.

At once the eldest one discovered, sitting on the floor of the house, their sister, Treated-Like-a-Chief, for that

kwē, qaxs hë′ˢmaē ḷē′gEmsa ts!Edā′qē. Wä, lā′ˢlaē k!wanō′dzilił̄ēda bā′bagumaqxēs xunō′kwē. Wä, laEmˢlā′wisē E′lxḷaˢēda amā′ˢînxaˢyas sā′sEmas NE′nwaqawaˢyasēs ˢnō′ˢnEla. Wä, laEmˢlā′wisē k·!ēs q!â′lElaxs yî′lx̣ᵘp!ēg·aē. Wä, hë′Emˢlāwis la g·ä′g·ilElatsa E′lkwäxs la′ē wā′xEla qaˢs lē wä′g·ałtsīdzEndālax g·ō′guˢyâs. Wä, g·î′lˢEmˢlāwisē dō′xˢwalElēda xunō′kwas Nā′naqasīˢlakwax E′lkwäsēs q!ulē′ˢyaxs la′ē hē′ł̣p!EqEla. Wä, lā′ˢlaē q!wä′g·aˢła. Wä, hë′x·ˢidaEmˢlāwisē Nā′naqasīˢlakwē axk·!ā′laxēs wEq!wa′ lāx Hēłā′mas, qaxs hë′ˢmaē ḷē′gEmsa ama′ˢînxaˢē. Wä, lā′ˢlaē ˢnē′k·a: "Wā′xlas axˢē′dEx k!waˢxlā′ˢwa qaˢs k·ēxō′daōs lā′xwa E′lkwäxsōs yî′lkwaˢēx qag·a wī′sak·," ˢnē′x·ˢlaē. Wä, hë′x·ˢidaEmˢlā′wisē Hēłā′masē axˢē′dxa wī′ł̣towē k!waˢxlā′ˢwa qaˢs k·ēxō′dēs lā′xēs E′lx̣ᵘp!ēg·aˢē. Wä, laE′mˢlā′wisē Elx̣ˢwunā′lēda k!waˢxlā′ˢwaxs la′ē ts!âs lāx Nā′naqasīˢlakwē. Wä, lā′ˢlaē Nā′naqasīˢlakwē ts!âs lā′xēs xunō′kwē. Wä, hë′x·ˢidaEmˢlā′wisa g·înā′nEmē k·Elk·ElxE′nax E′lxunā′ˢyas. Wä, laE′mˢlaē q!ō′ł̣ˢalE′laqēxs hë′ˢmaē xunō′x̣ᵘs Bax̣ᵘbakwā′lanux̣ᵘsī′waˢē. Wä, lā′ˢlaḷē ˢnō′last!EgEmaˢyas yix NEnō′nōkwasē, qaxs hë′ˢmaē ḷē′gEmsē ō′pałasōsa ł̣E′k!wana′ˢē k!waē′ł̣ lāx onē′gwił̄asa g·ō′kwēxa L!ō′p!Ek·!Exsdāla. Wä, laE′mˢlaēda L!ō′p!Ek·!Exsdāla ts!Edā′q axk·!ā′laq qa k·!ē′sēs gē′g·ilił̄ g·aē′Lela lā′xa g·ō′kwē, "ā′Las łē′ˢłEˢllaxōL, qas hē′łomālaōs lā′g·aa lā′xēs g·ō′x̣ᵘdaˢxwaōs, k·!ē′sˢmaasē g·ā′xē Bax̣ᵘbakwā′lanux̣ᵘsī′waˢya, qaxs g·î′lˢmēlaxa dō′xˢwalElalaxōL lā′laxē hë′x·ˢidaEmlax haˢmx·ˢī′dEx·daˢxōL. Wä, hā′g·a;" ˢnē′x·ˢlaēq.

Wä, hë′x·ˢidaEmˢlā′wisē Hēłā′masē qEt!ē′dxēs ł̣E′k!wisē′. Wä, lā′ˢlaē axˢē′dxa ˢnE′mts!aqē lā′xēs hā′naL!Emē qaˢs qEtdzō′dēs lā′xēs ł̣E′k!wisē′. Wä, lā′ˢlaē ˢnē′x·xēs ˢnō′ˢnEla. "Wä′Endzōsen q!ā′q!ap!axa kwâ′x̣ᵘsâ lā′xa onē′gwił̄ē," ˢnē′x·ˢlaē. Wä, hë′x·ˢidaEmˢlā′wisē ˢnō′ˢnEläs k·ō′t!ēdEx nē′nak·ił̄as. Wä, lā′x·daˢxᵘˢlaē wī′ˢla qēqEt!ēdxēs łē′ł̣Ek!wisē′.

was the name of the woman. Sitting by her side was a boy, her child. The youngest of the children of Wisest-One followed his elder brothers, and did not know that his knee was hurt. Blood came running out along the [back of his foot] instep. As soon as the child of Treated-Like-a-Chief saw the blood of his uncle, he began to put out his tongue and to cry. Then Treated-Like-a-Chief made a request to her brother, Setting-Right, for that was the name of the youngest one. She said, "Please take a piece of wood and scrape off some blood of your wound for my child here." Thus she said. At once Setting-Right took a slender piece of cedar-wood and scraped off the blood from his knee. Now there was blood on the cedar-stick, and he gave it to Treated-Like-a-Chief. Then Treated-Like-a-Chief gave it to her child. Immediately the child licked off the blood. Thus they discovered that he was the child of Cannibal-at-North-End-of-World.

Then the eldest brother, True-Fool, — for that was his name, — was whispered to by an old woman sitting in the corner of the house, who was rooted to the floor of the house. Then the woman who was rooted to the floor of the house requested him not to stay long in the house. (She continued,) "else you will be dead, that you may arrive in time at your house before Cannibal-at-North-End-of-World comes; for, as soon as he sees you, he will eat you right away. Go on!" Thus she said to him.

Immediately Setting-Right spanned his bow, took one arrow, and put it on his bow. Then he said to his elder brothers, "Let us try and shoot through that hole in the corner of the house." Thus he said. Immediately the elder brothers guessed what he meant. They all spanned their bows, and True-Fool was the first to shoot. He

Wä, hë'ɛm^{s}lā'wisē Nɛnō'nōkwasē g·îl hanł^{s}ī'da. Wä, lā'^{s}laē q!ā'pa. Laɛ'm^{s}laē hēx·sâlē hā'naL!ɛ'mas lā'xa kwâ'x̣^{u}sâ. Wä, lā'^{s}laē ō'gwaqē Qalā'g·ōyowēs hanł^{s}ī'da. Wä, lā'^{s}laxaa hēx·sâ'lē hā'naL!ɛ'mas lā'xa kwâ'x̣^{u}sâ. Wä, lā'^{s}laē ō'gwaqē K!wē'xɛlag·i^{s}lakwē hanł^{s}ī'da. Wä, lā'^{s}laxaē hēx·sâ'lē hā'naL!ɛ'mas lā'xa kwâ'x̣^{u}sâ. Wä, lā'wisḷa^{s}laēda ama'^{s}înxa^{s}yasa ^{s}nɛ^{s}mē'mē Hēłā'masē a'lxḷē ha'nł^{s}īda. Wä, laɛ'mxaē hēx·sâ'lē hā'naL!ɛmas lā'xa kwâ'x̣^{u}sâwē. Wä, lā'^{s}laē ^{s}nē'k·a: "Wē'x·îns ax^{s}ē'dxɛn hā'ɛnaL!ɛ'ma," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaɛm^{s}lā'wisē lā'x·da^{s}x^{u} hō'qawɛls lā'xa g·ō'kwē. Wä, â'ɛm^{s}lā'wisē dēdā'g·îlxḷālaxēs hā'ɛnaL!ɛ'maxs la'ē dzɛ'lx̣-^{s}wīdɛx·da^{s}xwa.

Wä, g·î'l^{s}ɛm^{s}lā'wisē wɛq!wä'sē Nā'naqasī^{s}lakwē, yîx gɛnɛ'mas Bax̣^{u}bakwālanux̣^{u}sī'wa^{s}ē q!ō'ł^{s}aLɛ'laxēs wī'waq!wäxs lɛ^{s}ma'ē hē'łtsâ; wä, lā'^{s}laē ḷā'x̣uls lāx L!ā'sanâ^{s}yasēs g·ō'kwē. Wä, lā'^{s}laē ^{s}lā'q!wala hā'sɛla. Wä, laɛm^{s}lā'wisē ^{s}nē'k·a: "Gē'la Bax̣^{u}bakwālanux̣^{u}sīwa^{s}ya'; wā'x·dɛs sā'gunsa Bax̣^{u}bakwālanux̣^{u}sīwa^{s}ya'," ^{s}nē'x·^{s}laē mō'p!ɛndzaqwa. Wä, lā'^{s}laē wuLɛ'lēda ha^{s}yā'ł^{s}äx Bax̣^{u}bakwālanux̣^{u}sī'wa^{s}yaxs la'ē ha'mts!ɛg·a^{s}ł lāx ō'xta^{s}yasa ^{s}wā'lasē nɛg·ä' ḷē'gadɛs Nau'alakum Nɛg·ä'. Wä, laɛ'm^{s}laxaē wuLɛ'laqēxs mɛdzē'dalaē. Wä, laɛ'm^{s}laē â'lax·^{s}īd dzɛ'lx̣ulēda mō'kwē ^{s}nɛ^{s}mē'ma. Wä, laɛm^{s}lā'wisē hā'labala ^{s}nɛx̣wā'xsda^{s}nā'kulē Bax̣^{u}bakwā'lanux̣^{u}sī'wa^{s}ē lāq. Wä, k·!ē's^{s}ɛm^{s}lā'wisē nɛgō'yōdxa nɛg·ä'xs la'ē ë'k·!ō'łɛla lā'qēxs g·ā'xaē Bax̣^{u}bakwā'lanux̣^{u}sī'wa^{s}ē ɛlā'q hē'łts!axLaq.

Wä, lā'^{s}laē ts!ɛxɛ'lsxa xɛgɛ'mē lā'xa ɛ'lxḷa^{s}ē. Wä, hë'x·^{s}idaɛm^{s}lā'wisē la ts!ē'ts!asowēda q!ā'q!anē. Wä, laɛm^{s}lā'wisē q!ā'q!ɛL!ɛga^{s}ē Bax̣^{u}bakwā'lanux̣^{u}sī'wa^{s}ē lāq. Wä, laɛm^{s}lā'wisa ^{s}nɛ^{s}mē'ma lā'x·sɛq!axa nɛg·ä'xs la'ē ē'tlēd wuḷā'x^{s}aLɛlaqēxs g·ā'xaē ^{s}nɛx̣wā'xLälabɛnd ē'tlēda. Wä, laɛ'm^{s}laēda ^{s}nɛmē'ma dzɛlōdzâ'lisxa ë'k·ē awī'nagwisaxs g·ā'xaas ē'tlēd ë'x·^{s}axLälabɛntsōs Bax̣^{u}bakwālanux̣^{u}sī'wa^{s}ē.

Wä, laɛm^{s}lā'wisēda ^{s}nō'last!ɛgɛma^{s}ē ts!ɛqɛlxḷā'laxa t!ē'-

hit the hole, and his arrow went right through it. Then Post-of-Heaven also shot, and his arrow went through the hole. Then Born-to-be-Adviser shot, and his arrow went through the hole. But now the youngest one of the brothers, Setting-Right, shot last, and his arrow went right through the hole. Then he said, "Let us go and get our arrows!" and immediately they went out of the house. They just took up their arrows and began to run along.

As soon as their sister, Treated-Like-a-Chief, the wife of Cannibal-at-North-End-of-World, had discovered that her brothers had run away, she arose, went out of the house, and shouted aloud. She said, "Come, Cannibal-at-North-End-of-World! In vain meat came to you, Cannibal-at-North-End-of-World!" Thus she said four times. Then the young men heard Cannibal-at-North-End-of-World crying "Hap!" on top of the large mountain named Supernatural-Face-Mountain, and they heard his whistles sounding. Then the four brothers were really running, and Cannibal-at-North-End-of-World was coming near quickly. They were not halfway up the mountain when Cannibal-at-North-End-of-World nearly caught up with them.

Then (the eldest one) threw the comb backward. Immediately there was a thicket of crabapples [?]. Cannibal-at-North-End-of-World was tangled up in it. Then the brothers crossed the mountain, and again they heard him coming near behind. Then his brothers ran along level ground, when Cannibal-at-North-End-of-World approached again.

Then the eldest one threw the stone backwards, and

sEmē. Wä, hë′x·ᵉidaEmᵉlā′wisē la nEg·ä′x·ᵉīda. Wä, laEm wā′x·sadzaᵉēda ᵉnEᵉmē′ma ḷEᵉwa qā′qayäqē Baẋᵘbakwā′lanuẋᵘsī′waᵉē. Wä, laEmᵉlā′wisēda ᵉnEᵉmē′ma qwēsg·ī′laxs g·ā′xaē ē′t!ēd Elā′q hē′łts!axLäsEᵉwa.

Wä, lā′ᵉlaē ts!EqElxḷā′laxa L!ā′dEmē. Wä, hë′x·ᵉidaEmᵉlāwisē la lē′xsta dzEᵉlā′ła. Wä, laE′mᵉlaē dō′xᵉwaLE′lēda ᵉnEmē′mäxēs g·ō′kwē. Wä, k·!ē′sᵉlat!a ga̱′ła̱xs g·ā′xaē ē′t!ēdē Baẋᵘbakwālanuẋᵘsī′waᵉē Elā′q hē′łts!axLaq.

Wä, lā′ᵉlaxaē ts!EqElxḷā′lēda ᵉnō′last!EgEmaᵉyaxa k!waᵉxLā′ᵉwē. Wä, hë′x·ᵉidaEmlā′wisē la ḷEẋᵉwī′d la wē′lkwa. Wä, laE′mᵉlaē sapīᵉlä′lag·îlsa. Wä, laE′mᵉlaē Baẋᵘbakwālanuẋᵘsī′waᵉē wāx· lā′labEndālaq. Wä, â′naẋwaEmᵉlā′wisē sapE′lsa.

Wä, laE′mᵉlaē NEnō′nōkwasē ᵉlā′qulaxēs ō′mpē, lāx NE′nwaqawaᵉē. Wä, lā′ᵉlaē ᵉnē′k·a: "NE′nwaqawaᵉya, yîłtsE′mdxōs g·ō′kwaq!ōsai′, qaqayasEwEnōᵉẋwasg·a Baẋᵘbakwālanuẋsī′wēᵉg·aē′," ᵉnē′x·ᵉlaē. Wä, hë′x·ᵉīdg·īłᵉmālas NE′nwaqawaᵉē qEx·sE′mtsa dEnE′mē lā′xēs g·ō′kwē. Wä, laEmᵉlā′wisē gwā′łExs g·ā′xaas hō′gwīlē sā′sEmas lā′xa g·ō′kwē. Wä, laEmᵉlā′wisē ḷEnē′x·ᵉīdxa t!êx·î′la. Wä, hë′Emᵉlāwis ā′łēs gwā′łExs g·ā′xaas Baẋᵘbakwālanuẋᵘsī′waᵉē lä′ᵉstElsEla lā′xa g·ō′kwē. Wä, hë′ᵉlat!a la mō′p!ēnēᵉstaxs la′ē la′gäs lā′xa ō′gwäsasa g·ō′kwa. Wä, lā′ᵉlaē axᵉē′x·ᵉīdxa sä′la qaᵉs x·Eᵉxᵘsâ′wēsēs x·ō′msē lāq. Wä, lā′ᵉlaē NE′nwaqawaᵉē yā′q!eg·aᵉłEq. Wä, lā′ᵉlaē ᵉnē′k·îq: "ᵉya, qā′stä, laᵉmEn LE′ᵉlalōL ḷEᵉwī′s ga̱nE′maōs ḷEᵉwīs xunō′kwaōs. Wä, laE′ms g·āxL ga̱ā′laLa ga̱ā′xstalałg·în mō′kwîk· sā′sEma," ᵉnē′x·ᵉlaēq. Wä, hë′x·ᵉidaEmᵉlāwisē Baẋᵘbakwālanuẋᵘsī′waᵉē k·!aẋᵘsâ′ lā′xēs x·Eᵉxᵘsâ′lasasēs x·ō′msē qaᵉs lē nä′ᵉnakwa lā′xēs g·ō′kwē.

Wä, hë′x·ᵉidaEmᵉlā′wisē NE′nwaqawaᵉē axk·!ā′laxēs sā′sEmē qa ᵉlā′p!īdēsēxa ᵉnā′qōLēwalīłasēs g·ō′kwē lax k·î′lx·stâ. Wä, hë′x·ᵉidaEmᵉlā′wisa haᵉyā′łᵉa ᵉlā′p!idxa ᵉnE′mp!Eng·Exsta k·î′lx·stō lā′xa ō′gwīwalīłasa g·ō′kwē. Wä, lā′ᵉlaē maᵉł-

it at once became a mountain. The brothers were on one side of it, and Cannibal-at-North-End-of-World walked beyond it. Then the brothers went a long distance, and again they were pursued.

Then (the eldest brother) threw the hair-oil backward. Immediately it became a large pond. Then the brothers saw their house. It was not long before Cannibal-at-North-End-of-World nearly caught up with them again.

Then the eldest brother threw the cedar-wood backward. At once it became a thick cedar-tree, which moved to and fro on the ground. Cannibal-at-North-End-of-World tried to go from one end to the other, and it only moved along on the ground.

Then True-Fool shouted to his father, Wisest-One, and said, "Wisest-One, tie (ropes) around your house, for we are pursued by this Cannibal-at-North-End-of-World." Thus he said. Therefore Wisest-One at once tied up his house with cedar ropes; and when he had finished, his children came in. Then he barred the door; and as soon as he had finished, Cannibal-at-North-End-of-World came and went around the house. Four times he went around it; then he went up to the roof of the house. He opened the roof and he put his head through. Then Wisest-One spoke, and said to him, "Oh, my dear! I invite you and your wife and your child to come to-morrow morning and eat for your breakfast my four children." Thus he said to him. Immediately Cannibal-at-North-End-of-World drew back his head which he had put through, and went home to his house.

Immediately Wisest-One requested his children to dig a hole in the rear of the house. At once the young men dug a hole one fathom wide in the rear of the house, and its depth was two of our fathoms. It was not yet

p!ɛ′nk·ē ˢwā′labɛdasas lā′xɛns bā′ʟax. Wä, k·!ē′sˢɛmˢlā′-wisē nɛgē′g·ēxa gā′nūʟaxs la′ē gwā′łē axa′ˢyas. Wä, lā′ˢlaē axˢē′dxa lɛqwa′ qaˢs lɛq!ɛxḷɛ′ndēq. Wä, g·î′lˢɛmˢlā′wisē x·ē′qōstâxs la′ē t!axts!â′lasa t!ē′sɛmē lāq. Wä, g·î′lˢɛmˢlā′wisē mē′mɛłtsɛmx·ˢīdɛxs la′ē gwāł kwā′x·ila. Wä, laɛmˢlā′wisē axˢē′dxa t!ē′x·ts!ɛˢwasē qaˢs pagɛxstɛ′ndēs lā′xa la t!ē′qwapts!ɛwakwa. Wä, lā′ˢlaē axˢē′dxa maˢłē′ łē′ɛlwaˢya qaˢs ʟɛpts!ō′dēs lā′xa t!ē′x·ts!ɛˢwasē.

Wä, laɛ′mˢlaē ˢnā′x·ˢīdxa gaā′la. Wä, lā′ˢlaē axk·!ā′laxēs sā′sɛmē qa k·!ē′lax·ˢīdēsēxa mō′wē ˢwaō′ts!a. Wä, hë′x·ˢidaɛmˢlā′wisē sā′sɛmas k·!ē′lax·ˢīdxa mō′wē ˢwaō′ts!a. Wä, lā′ˢlaē qwā′xˢēdɛq qaˢs aē′k·ē axwułts!ō′dɛx yā′x·yɛg·ītłas. Wä, lā′ˢlaē axts!ō′ts lā′xa łē′ˢwaˢēda yā′x·yɛg·ītłē. Wä, lā′ˢlaē q!ulā′łˢīdɛx ō′k!winaˢyasa ˢwaō′ts!ɛx·dē. Wä, laɛmˢlā′wisē ḷē′xsālaxēs sā′sɛmē qa g·î′lˢmētsē wuḷā′q!ɛxsdɛndɛx Baxᵘbakwālanuxᵘsī′waˢē ha′mts!ālał, “qō lāł nɛlɛ′mg·alītła lā′xa hë′łk·!ōtstâlītłasa t!ê·x·î′läxsōx awī′lɛläsɛns g·ō′kwēx, wä, laɛ′ms łē′ˢłɛˢlbōłaʟōʟ. Wä, lā′ʟɛs lē′lɛxsɛm·ts!ɛlēʟxwa yā′x·yɛg·ītłaxsa ˢwaō′ts!ɛx·dä,” ˢnē′x·ˢlaē. Wä. g·î′lˢɛmˢlā′wisē q!wē′łˢēdɛxs la′ē sā′bɛx·aʟɛlaxa mɛdzē′ts!ālä. Wä, lā′ˢlaē ha′mts!āla. Wä, hë′x·ˢidaɛmˢlā′wisa mō′kwē haˢyā′łˢa la nɛlɛ′mg·alīł lā′xa ōnē′gwītłē. Wä, lā′ˢlaē Nɛ′nwaqawaˢē axˢē′dxa ts!ɛyî′masa mō′wē ˢwaō′ts!a qaˢs lē lɛxsɛmdzɛ′ndālasa ˢnā′łˢnɛmē lā′xēs sā′sɛmē. Wä, laɛ′m qwā′gɛkᵘbōła.

Wä, g·î′lˢɛmˢlā′wisē gwā′łɛxs g·ā′xaē Baxᵘbakwā′lanuxᵘsī′waˢē ha′mts!ɛg·aˢł lā′xa t!êx·îläsa g·ō′kwē. Wä, g·ā′xˢlaē g·ā′xēʟa ḷɛˢwē′s gɛnɛ′mē ḷɛˢwē′s xunō′kwē. Wä, hëx·ˢidaɛmˢlā′wisē Baxᵘbakwā′lanuxᵘsī′waˢē lā′laa lāx yā′x·yɛ gwī′lasa łē′ˢłɛˢlbōła haˢyā′łˢa. Wä, lā′ˢlaē Nɛ′nwaqawaˢ q!ā′x·sīdzēq qa lēs k!udzɛdzō′līłaxa t!ē′x·ts!ɛˢwasē. Wä hë′x·ˢidaɛmˢlā′wisē Baxᵘbakwā′lanuxᵘsī′waˢē qā′sˢīd qaˢs l k!wā′g·aałts!â lā′xa t!ē′x·ts!ɛˢwasē. Wä, laɛmˢlā′wisē Nɛ′n waqawaˢē k!wā′balīłɛq. Wä, lā′ˢlaē ˢnē′k·a, lā′xēs ʟɛ′lānɛmē

midnight when they finished their work. Then they took fire-wood and made a fire in the bottom of the hole; and as soon as it had burned down, they threw stones on it; and when the stones were red-hot, smoke stopped coming out of it. Then they took a settee and placed it over the hole with the stones and the fire in it, and they took two mats and spread them over the settee.

In the morning, when day came, (Wisest-One) requested his children to kill four dogs; and as soon as the children had killed the four dogs, he cut them open, and they took out the intestines. Then they put the intestines on a mat. They hid the bodies of the dogs. Then he gave instructions to his children. "As soon as you hear the cries of Cannibal-at-North-End-of-World, lie down on your backs on the right-hand side of the door of our house, and pretend to be dead, and you shall have on your stomachs the intestines of the dogs." Thus he said. As soon as he stopped speaking, they heard the sound of whistles, and there was the sound "Hap!" Immediately the four young men went and lay down on their backs in the corner of the house. Then Wisest-One took the intestines of the four dogs and put one on the stomach of each of his sons, and they pretended to be cut open.

As soon as this was finished, Cannibal-at-North-End-of-World came and cried "Hap!" at the door of the house. He entered with his wife and his child. Immediately Cannibal-at-North-End-of-World went to the young men, who were pretending to lie down dead. Then Wisest-One led him to the settee where he was to sit in the house. At once Cannibal-at-North-End-of-World went and sat down on the settee. Then Wisest-One sat down on one end, and he told his guest, "O Son-in-law! let me

"ᵍya, nEgu'mp, wē'g·aᵍmasLEn laxEnuᵍx̣ᵘ gwē'k·!ālasaxEnuᵍx̣ᵘ LE'lānEmēxg·anuᵍx̣ᵘ nanō'salg·iwalēk· qaᵍnuᵍx̣ᵘ LE'lānEmaxs k·!ē'sᵍmaē haᵍmx·ᵍī'da," ᵍnē'x·ᵍlaē. Wä, laE'mᵍlaē NE'nwaqawaᵍē dō'xwaLElaqēxs ᵍnā'x̣waᵍmaē sēsE'msē ō'k!wīnaᵍyas Bax̣ᵘbakwā'lanux̣ᵘsī'waᵍē. Wä, hë'ᵍmis la hë'k·!ālatsa mEdzē'sē. Wä, hë'x·ᵍidaEmᵍlā'wisē NE'nwaqawaᵍē nō'sᵍīda. Wä, k·!ē'dzâEmᵍlaē gē'g·îlił nō'saxs la'ē xE'nt!Eg·aᵍłē Bax̣ᵘbakwā'lanux̣ᵘsī'waᵍē. Wä, lā'ᵍlaē ō'gwaqē gEnE'mas Ļᴇᵍwē' xunō'kwē xE'nt!Eg·aᵍła.

Wä, g·î'lᵍEmᵍlā'wisē ō'q!usᵍīdē NE'nwaqawaᵍyaq, laEm â'lax·ᵍīd mē'xᵍēdEx·daᵍxwExs la'ē LE'ᵍlālaxēs sā'sEmēxa la'x·dē łē'łElbōła qa g·ā'xēs g·iᵍwā'laq. Wä, lā'ᵍlaē dā'dEbEndxa łē'ᵍwaᵍē yîx k!wadzâ'līłtsEᵍwas gEnE'mas Bax̣ᵘbakwā'lanux̣ᵘsī'waᵍē qaᵍs lē axᵍā'līłas lā'xa apsōtī'wałīłasa g·ō'kwē. Wä, lā'ᵍlaē NE'nwaqawaᵍē axk·!ā'laxēs sā'sEmē qa dā'dEbEndēxa t!ē'x·ts!Eᵍwasas Bax̣ᵘbakwā'lanux̣ᵘsī'waᵍē Ļᴇᵍwis xunō'kwē. Wä, lā'x·daᵍxᵘᵍlaē łaxts!ō'ts lā'xa kwawī'łēxa t!ē'qwap!ExĻāla. Wä, g·î'lᵍEmᵍlā'wisē lā'ts!âxs la'ē pagExstE'ntsa t!ē'x·ts!Eᵍwasē lāq. Wä, hë'x·ᵍidaEmᵍlā'wisē Bax̣ᵘbakwā'lanux̣ᵘsī'waᵍē ha'mts!Eg·aᵍła. Wä, ā'łᵍEmᵍlā'wisē q!uł'ᵍē'dExs la'ē q!u'lx·ᵍīda. Wä, g·î'lᵍEmᵍlā'wisē q!wē'łᵍēdExs la'ē NE'nwaqawaᵍē dō'xᵍwīdEq. Wä, lā'ᵍlaē dō'xᵍwaLElaqēxs â'ᵍmaē la q!wałō'bEsa yîx Bax̣ᵘbakwā'lanux̣ᵘsī'waᵍē Ļᴇᵍwis xunō'x̣ᵘdē. Wä, laEmᵍlā'wisē NE'nwaqawaᵍē axᵍē'dxa ama'ᵍē łē'ᵍwaᵍya qaᵍs yax̣ᵍwī'dēs lā'xa q!wałō'bisē. Wä, lā'ᵍlaē q!Exᵍwułts!â'wēda q!wałō'bisē. Wä, lā'ᵍlaē Ļᴇ'sĻEnax·ᵍīdxa waō'kwē Ļᴇᵍwa sāᵍdē'k!wax·ᵍīda. Wä, laEmᵍlā'wisē NE'nwaqawaᵍē ᵍnē'k·a: "LaE'ms bax̣ᵘba'kᵘLExa ā'ła bEkumā'ᵍya," ᵍnē'x·ᵍlaēq. Wä, hë'x·ᵍidaEmᵍlā'wisē sadē'k!wax·ᵍīdēda q!wałō'bisē Ļᴇᵍwa ĻēsĻē'na.

Wä, g·î'lᵍEmᵍlā'wisē gwā'łExs la'ē ts!Ex·ᵍī'dē gEnE'mx·däs. Wä, hë'x·ᵍidaEmᵍlā'wisē łā'wisxēs wē'waq!wäxs la'ē q!â'łᵍaLE'laqēxs lEᵍma'ē łEᵍla' Ļᴇᵍwī's xunō'x̣ᵘdē. Wä, â'Emᵍlā'wisē yâ'łasōsēs wī'waq!wa Ļᴇᵍwē ō'mpē yix NE'nwaqawaᵍē.

first speak in the way we do to our guests, for we always tell stories to our guests before we eat." Thus he said. Then Wisest-One saw that the body of Cannibal-at-North-End-of-World was all mouths, and they made the sound of whistles. At once Wisest-One told a story. He had not been telling his story a long time when Cannibal-at-North-End-of-World began to snore, and his wife and his child also began to snore.

As soon as Wisest-One believed that they were really asleep, he called his children, who were pretending to be dead, to come to help him. Then they took hold of each end of the mat on which the wife of Cannibal-at-North-End-of-World was sitting, and put it down on one side of the house. Then Wisest-One asked his children to take hold of each end of the seat of Cannibal-at-North-End-of-World and of his child, and to roll them over into the hole in which the stones were. As soon as they were in, they covered the hole with the settee, and at once Cannibal-at-North-End-of-World shouted, "Hap!" and he only stopped when he had become ashes. As soon as he stopped crying, Wisest-One looked at him, and Cannibal-at-North-End-of-World and his child had just been burned to ashes. Then Wisest-One took a small mat and fanned the ashes, and the ashes began to fly about. They turned into mosquitoes, and some into horse-flies. Then Wisest-One said, "You shall eat the flesh of later generations." Thus he said to them. Thus the ashes turned into horse-flies and mosquitoes.

As soon as he had finished, he awakened his wife. At once she was angry with her brothers when she discovered that her child was dead; but she was tamed by her brothers and her father, Wisest-One. As soon as she

Wä, g·îˊlˢEmˢlāˊwisē ǥwāł łāˊwisa laˊē axk·!āˊlaxēs wīˊwaq!wa ʟEˢwis ōˊmpē qaˢs lē axˢēˊdxa axˢaxīˊła lāx g·ōˊχᵘdäs ʟEˢwis łāˊˢwunEmx·dē.

Wä, g·îˊlˢEmˢlāˊwisē ˢnāˊxˑˢīdxa ǥaāˊlaxs lāˊx·daˢxwaē qāˊsˢida. Wä, laEmˢlāˊwisē lāˊg·aaxa la ˢnEqäˊla. Wä, hëˊxˑˢidaEmˢlāˊwisēda L!ōˊp!Ek·!Esdāla yāˊq!eg·aˢła. Wä, lāˊˢlaē ˢnēˊk·a lāx NEˊnwaqawaˢē. "ˢya, adēˊ, q!âˊLElaˢmEnLaxs lEˢmaa łEˢlēˊ Baχᵘbakwāˊlanuχᵘsīˊwēx·dä. Wä, hāˊg·a axˢēˊdxōx nauˊalagwats!ēx·dēx g·îˊldatsē. Wä, laEˊms hāˊ-ˢmats!anuχᵘLōL," ˢnēˊxˑˢlaē. Wä, hëˊxˑˢidaEmˢlāˊwisē la laēˊL, lāˊxa łEmēˊˢlats!äs qas x·ōˊχˢwīdēxa ˢwāˊlasē g·îˊldEg·a g·îˊldasa. Wä, laEmˢlāˊwisē axˢwułts!âˊdxa hōˊχᵘhōkwīˊwaˢē hamsīˊwaˢya, ʟEˢwa ǥwāˊxwīwaˢē hamsīˊwaˢya, ʟEˢwa ǥElōˊ-qwīwaˢē hamsīˊwaˢya; wä, hëˊEmˢlāwisa hōˊχᵘhōgwaxtâˢē hamsīˊwaˢya; wä, hëˊEmˢlāˊwisa mēmEdzēˊsē q!ēˊnEma; wä, hëˊEmˢlāˊwisa mōˊwē qēqEx·îˊmē L!āˊǥEkwa ʟEˢwa mōˊwē qēqEnxāˊwē L!ēL!āˊǥEk!uxawaˢya. Wä, laEmˢlāˊwisē axˢwułt!āˊlił̇aq qaˢs lē axāˊlił̇as lāx k!wāēˊlasasa L!ōˊp!Ek·!Exsdāla.

Wä, laEmˢlāˊwisa L!ōˊp!Ek·!Exsdāla ʟēˊxsˢālaq qa ǥwēˊ-g·ilatsēs. Wä, lāˊlaʟēda ˢnEmēˊma q!apläˊxa x·îˊlkwē ˢmEˊlˢmEƗq!EgaˢyaqaˢsēlōxLōˊłt!ālaq. Wä, laEmˢlāˊwisa gEnEˊmx·däs Baχᵘbakwāˊlanuχᵘsīˊwaˢē, yîx Nāˊnaqasīˢlakᵘ, axk·!āˊlaxēs ōmp, lāx NEˊnwaqawaˢē qa hëˊxˑˢidaˢmēs x·îsˢēˊdē ˢnEmōˊkwa lāx sāˊsEmas qa wëˊg·īs L!āˊyōx Baχᵘbakwāˊlanuχᵘsīˊwaˢē, qa wëˊg·īs hāˊmats!a. Wä, g·îˊlˢmēsē x·îsˢîˊdē NEnōˊnōkwasē laˊēda yūˊdukwē ts!āˊts!aˢyas ōxLōł-t!EˊndxaˢmEˊlˢmEq!EgaˢēWä, laEmˢlāˊwisē mōˊp!Enχwasē ˢnāˊlas ōˊxLaq. Wä, laEmˢlāˊwisē NEˊnwaqawaˢē ˢlāˊp!îd wāˊx·Ex L!ōp!Ek·!Exsdaˢyasa L!ōp!Ek·!Exsdala. Wä, âˊEmˢlāˊ-wisē q!wāˊxˢnākulē L!ōˊp!Ek·!Exsdaˢyas. Wä, âˊEmˢlāˊwisē la yāˊxˑˢida. Wä, laEˊmʟa āˊłˢEm ōˊxLEx·ˢīdxa hēhamsīˊwa-ˢyaxs laˊē k·îˊmyasEˢwa hāˊmats!a. Wä, laEˊmˢlaē hëˊˢmē Nāˊnaqasiˢlakwē, yîx ǥEnEˊmx·däs Baχᵘbakwāˊlanuχᵘsīˊwaˢē q!āˊq!ōL!āmāts ǥwēˊg·ilasdäsēs łāˊˢwunEmx·dē ʟEˢwa q!EˊmˑEˊ

ceased being angry, she asked her brothers and her father to go and get the things from the house of her dead husband.

In the morning, when day came, they started, and they arrived there at noon. At once the one rooted to the floor began to speak, and said to Wisest-One, "Oh, my dear! I knew already that Cannibal-at-North-End-of-World was dead. Go and get the box containing his magic power. Now you have the Cannibal dance." Thus she said. At once he entered the sacred room, and opened a large, long box. He took out the Hō'x̣ᵘhokᵘ Cannibal-head-mask, and the Raven Cannibal-head-mask, and the Crooked-Beak Cannibal-head-mask, and the Hō'x̣ᵘhokᵘ-on-Top Cannibal-head-mask, and also many whistles, and also four head-rings of red cedar-bark, and four neck-rings of red cedar-bark. He took them out and put them at the place where the woman rooted to the floor was sitting.

Then the woman rooted to the floor advised him what to do with them; and the brothers gathered the dried goat-meat and carried it on their backs; and the wife of Cannibal-at-North-End-of-World, Treated-Like-a-Chief, requested (of) her father, Wisest-One, that one of his children should disappear; "that he should take the place of Cannibal-at-North-End-of-World; and should be Cannibal-Dancer." As soon as True-Fool had disappeared, the three younger brothers carried the goat-meat on their backs. They were carrying it for four days. Then Wisest-One tried in vain to dig out the roots of the one rooted to the floor. The roots of her rump only grew larger. He only gave it up. He just carried on his back the cannibal masks when the Cannibal was caught. Treated-Like-a-Chief, the wife of Cannibal-at-North-End-of-World, taught them the ways of her dead husband and his songs. Then Wisest-

q!EmdEmas. Wä, laE'm yä'wix·îlē NE'nwaqawa^{s}yasa alā'g·imēxēs axā'nEmē lāx g·ō'kwas Bax^{u}bakwā'lanux^{u}sī'wa^{s}ē. Wä, la ha'mg·ilīlatsa ^{s}mE'l^{s}mElq!Ega^{s}ē. Wä, laE'm g·î'lsa ^{s}nā'-x̣wax hā'Emats!ē xunō'kwas NE'nwaqawa^{s}ē. Wä, laE'm lā'ba.

30. The Brothers.

Tradition of the Comox.

(*Told by Qā'sElas, a Mā'dilbē woman; recorded by George Hunt.*)

G·ō'kula^{s}laē g·ā'läsa Q!ō'mox^{u}sē lā'xa awī'^{s}nagwisē Ḷē'-gadEs PE'nL!atsa. Wä, laEm^{s}lā'wisē gEg·ā'dēda Ḷa^{s}wu'lga-ma^{s}yasa g·ī'gama^{s}yasa k·!ē'dēłasa ō'gu^{s}la^{s}maxat! g·ī'gamē^{s}sa Ē'ēqsE^{s}nē. Wä, laEm^{s}lā'wisē wī'waq!wanōkwēda ts!Edā'qasa mō'kwē bē'bEgwānEma. Wä, hë'Em Ḷē'gEmsa ts!Edā'qas Nä'dEx̣wōmat. Wä, laEm^{s}lā'wisē wā'Ḷadē Nä'dEx̣wōmatasa ^{s}nEmō'kwē hē'l^{s}a. Wä, laEm^{s}lā'wisē hë'^{s}mEnāła^{s}mē bE-gwā'nEmē, yîx łā'^{s}wunEmasa ts!Edā'qē bā'balaxēs gEnE'mē lā'xa hë'l^{s}a lā'xēs gEnE'mē. Wä, laEm^{s}lā'wisē wā'x·a ts!E-dā'qē hē'laxēs łā'^{s}wunEmē qa^{s}s lē sE'nqaxa dEna'sē lā'xa ā'L!ē. Wä, â'Em^{s}lāwisē łā'^{s}wunEmas ^{s}yā'laqaq qa lēs lē'x·ama.

Wä, hë'x·^{s}idaEm^{s}lā'wisē ts!Edā'qē xwā'nał^{s}īda. Wä, g·î'l^{s}Em^{s}lā'wisē gwā'łalīłExs la'ē qā's^{s}īda. Wä, laE'm^{s}laē q!ā'q!Emē łā'^{s}wunEmasēq ḶE^{s}wis Ḷâ'la. Wä, g·î'l^{s}Em^{s}lā'wisē gagä'ła qā's^{s}idēda ts!Edā'qaxs la'ē qā's^{s}idē łā'^{s}wunEmaxs la'ē qā's^{s}id qa^{s}s lē ā'läx Ḷâ'läsēs gEnE'mē. Wä, laEm^{s}lā'-wisē hëwä'xaEm q!āq. Wä, hë'^{s}mis lā'g·iłas q!ā'laqēxs lE^{s}ma'ē tE'lpEx gEnE'mas. Wä, â'Em^{s}lāwisa bEgwā'nEmē g·āx x̣wē'laqa nä'^{s}nakwa lā'xēs g·ō'kwē qa^{s}s t!ēx·^{s}ā'līłē.

Wä, hë'^{s}lat!a la dzā'qwaxs g·ā'xaē nä'^{s}nakwē gEnE'mas. Wä, â'Em^{s}lā'wisē gEnE'mas ō'xLEg·aE'lsaxēs ō'xLaa'kwē q!ē'nEm dEna's lāx ō'xsīga^{s}yasēs g·ō'kwē. Wä, g·ā'x^{s}laē g·ā'xēLa. Wä, g·î'l^{s}Em^{s}lā'wisē k!wā'g·a^{s}līłExs la'ē x̣wē'g·a^{s}ła.

One gave a winter-dance with the dressed skins taken from the house of Cannibal-at-North-End-of-World, and he had for food the mountain-goat meat. The son of Wisest-One was the first of all the Cannibals.

30. The Brothers.

Tradition of the Comox.

(*Dictated by Qā'sɛlas, a Mā'dilbē woman; recorded by George Hunt.*)

The ancestors of the Comox were living at a place called Pentlatch. The prince of the chief had for his wife the princess of another chief, a chief of the Ē'ēqsɛ̣n. The woman had four brothers, and the name of the woman was Nä'dɛ̣xwomat, and Nä'dɛ̣xwomat had a young man for her lover. The man, husband of the woman, was always jealous of the young man on account of his wife. In vain the woman asked her husband to accompany her, getting cedar-bark in the woods. Her husband just sent her to go by herself.

At once the woman got ready; and as soon as she was ready, she started. Her husband watched her and her lover. As soon as the woman had been out some time, her husband went also to search for his wife's lover, but he never found him, and therefore he discovered that he had gone with his wife; and so the man came back, returned to his house, and lay down on his back.

In the evening, however, his wife came home. His wife just put down the great amount of cedar-bark that she carried on her back in front of the house, and came in. As soon as she sat down in the house, she began

Wä, laEm^{g}lā′wisē ^{g}nē′k·a ts!Edā′qē: "Â′lēk· łā′ẋumx·^{g}īda." Wä, hë′x·^{g}idaEm^{g}lā′wisē łā′^{g}wunEmas łā′wēts!ālaxs la′ē yā′q!eg·a^{g}ła. Wä, laEm^{g}lā′wisē ^{g}nē′k·a: "Qäḷ qas k·!ē′saas qE′lk·axs tE′lpsE^{g}wēx·däxsēs ḷâ′läōs," ^{g}nē′x·^{g}laē.

Wä, k·!ē′s^{g}lat!a gä′ła q!wē′ł^{g}īdExs la′ē ē′t!ēd yā′q!eg·a^{g}łēda bEgwā′nEmē. Wä, laE′m^{g}laē ^{g}nē′x·xēs gEnE′mē: "Wī′dzâsEns q!wā′x^{g}īda, lā′xwa ā′L!ax," ^{g}nē′x·^{g}laē. Wä, hë′x·^{g}idaEm^{g}lā′wisa ts!Edā′qē sEẋ^{u}ts!a′. Wä, hë′x·^{g}idadzâEm^{g}laē q!wā′g·i^{g}lłēda hā′yasEk·âla qa^{g}s lē hō′qawEls lā′xēs g·ō′kwē qa^{g}s lē hō′xsak·ila lax q!Ewē′g·alasasa g·ō′kula. Wä, g·î′l^{g}Em^{g}lā′wisē lā′g·aa lā′qēxs la′ēda bEgwā′nEmē yā′q!eg·a^{g}ł lā′xēs gEnE′mē. Wä, laEm^{g}lā′wisē ^{g}nē′k·a: "^{g}ya, q!ā′gwidä, hē′lax·îns lē′da ā′La^{g}ya q!ō′sa," ^{g}nē′x·^{g}laē. Wä, hë′x·^{g}idaEm^{g}lā′wisē lā′x·da^{g}x^{u} ē′t!ēd qā′s^{g}ida. Wä, laE′m^{g}laxaā′wisē lā′g·aa lā′xa ^{g}nE′mē q!ō′sa. Wä, laE′m^{g}laxaā′wisē ẏā′q!eg·a^{g}łēda bEgwā′nEmē lā′xēs gEnE′mē. Wä, laEm^{g}laxaā′wisē ^{g}nē′k·a: "^{g}ya, q!ā′gwidä, hē′lax·îns lē′da ā′La^{g}ya q!ō′sa" ^{g}nē′x·^{g}laē.

Wä, hë′x·^{g}idadzâEm^{g}laxaēda ts!Edā′qē qā′s^{g}ida, qaxs k·!ē′saē k·ō′tax k!wē′xa^{g}yasēs łā′^{g}wunEmē. Wä, laEm^{g}laxaā′wisē qā′s^{g}ida. Wä, k·!ē′s^{g}lat!a gē′g·îls qā′saxs la′ē lā′g·aaxat! lā′xa q!o′sē. Wä, laEm^{g}laxaā′wisē ē′dzaqwa yā′q!eg·a^{g}łēda bEgwā′nEmē. Wä, laEm^{g}laxaā′wisē ^{g}nē′k·a: "^{g}ya, q!ā′gwidä, hē′lax·îns lē′da ā′La^{g}ya q!ō′sa qaxg·î′ns â′lēLEk· q!ē′qElaL," ^{g}nē′x·^{g}ḷaē.

Wä, hë′x·^{g}idaEm^{g}laxaā′wisa ts!Edā′qē la â′Em hayā′qElaxa q!ō′sē. Wä, k·!ē′s^{g}lat!a qwē′sg·īlaxs la′ē lā′g·aa lā′xa q!ō′sē. Wä, hë′Em ḷē′gadEs Tsā′wilaẋwē. Wä, hë′x·^{g}idaEm^{g}lā′wisa bEgwā′nEmē ^{g}yā′laqaxēs gEnE′mē qa lēs L!Eqwa′ lā′xa q!wā′xē. Wä, hë′x·^{g}idaEm^{g}lā′wisa ts!Edā′qē la wāx· L!Ex^{g}wī′d lā′xa mā′x·mEk·!Esē q!wā′xa. Wä, laEm^{g}lā′wisē łā′^{g}wunEmas axk·!ā′laq qa lēs haxwa′ lā′xa ë′k·!äsa ḷâ′sē qas L!Eqwä′xa q!wā′xē. Wä, laE′m^{g}laxaā′wisē gEnE′mas hax^{g}wī′d qa^{g}s wā′x·ēxat! L!Ex^{g}wī′da. Wä, g·î′l^{g}Em^{g}lā′wisē wāx·

to make the noise "Hwo!" but the woman said at once, "I had really hard work." At once her husband spoke angrily, and said, "Indeed, you are not tired, for you were accompanied by your lover." Thus he said.

The man had not been silent long when he spoke again, and said to his wife, "Let us wash ourselves with hemlock-branches in the woods." Thus he said. At once the woman agreed to go, and the couple arose at once and went out of their house to a pond behind the village. As soon as they arrived there, the man spoke to his wife, and said, "O mistress! let us go to a pond farther back." Thus he said. At once they started again, and they arrived at another pond. Then the man spoke again to his wife, and said again, "O mistress! let us go to a pond farther back." Thus he said.

The woman started at once, for she did not guess the thoughts of her husband. They started again; and they had not been walking long before they arrived at another pond; and the man spoke again, and said, "O mistress! let us go to a pond farther back, so that we may really purify ourselves." Thus he said.

Immediately the woman just passed the pond, and they did not walk long before they arrived at another pond. Its name is Tsā'wilaẋ^{u}. Immediately the man sent his wife to break off hemlock-branches, and the woman at once tried to break off the lower branches of a hemlock-tree. Her husband requested her to climb higher up the tree and to break off the hemlock-branches (there). Then the woman climbed on, and tried to break (branches). As soon as the woman began to break the branches of

L!Ex^{s}wī′dēda ts!Edā′qē lā′xa q!wā′xaxs la′ēda bEgwā′nEmē ē′dzaqwa axk·ā′laq qa lēs lā′xa ë′k·!äsa ḷâ′sē. Wä, hë′x·^{s}idaEm^{s}laxaā′wisa ts!Edā′qē la hax^{s}wī′d qas lē lāx ë′k·!odōyâ^{s}yasa ḷâ′sē. Wä, g·î′l^{s}Em^{s}lā′wisēda ts!Edā′qē ë′k·!ē^{s}staxs la′ēda bEgwā′nEmē lā′sgEmēq qas lē ō′gwaqa hax^{s}wī′da. Wä, laE′m^{s}laē ^{s}nē′k·îxs lä′Lē g·ī′^{s}walaxēs gEnE′mē.

Wä, g·î′l^{s}Em^{s}lā′wisē lā′g·aa lāx ax^{s}ā′sasēs gEnE′maxs la′ē axk·!ā′laq qa lēs lā′xa ō′xtâ^{s}yasa ḷâ′sē. Wä, laEm^{s}lā′wisa ts!Edā′qē wā′x·a. Wä, wē′g·aa^{s}lat!ēxs la′ē qE′lx·^{s}īda. Wä, laE′m^{s}laē ^{s}wī′^{s}lōłts!âwē łā′ẋwīdäs. Wä, â′g·îł^{s}malasa bEgwā′nEmē la q!Eł^{s}ī′dxēs gEnE′mē qa^{s}s läs lāx qExEtâ′^{s}yasa ḷâ′sē. Wä, laE′m^{s}laē ḷaḷExō′tsēs gEnE′mē lāx qExEtâ′^{s}yasa ḷâ′sē qas yîł^{s}aLE′lōts lāq. Wä, g·î′l^{s}Em^{s}lā′wisē gwā′ła, la′ē L!ō′k!ux·^{s}īdEx xEk!u′masa ḷâ′saxs g·ā′xaē ba^{s}nō′łEla ḷE^{s}wa L!Enā′k·as, ^{s}wī′^{s}laEm^{s}laē tsEk·â′laq. Wä, g·î′l^{s}Em^{s}lą′wisē g·ā′xElsēda bEgwā′nEmaxs la′ē hë′x·^{s}idaEm nä′^{s}nakwa qas lē lā′xēs g·ō′kwē qas lä′El t!ēx·^{s}ā′lił̈a. Wä, wā′x·^{s}Em^{s}lā′wisē abE′mpasa bEgwā′nEmē Lē′^{s}lālaq qa lēs hamx·^{s}ī′da. Â′Em^{s}lawisa bEgwā′nEmē ^{s}nē′k·îxs k·!ē′saē pō′sq!a.

Wä, la^{s}mEns gwā′gwēx·sālał lāx mō′kwē wī′waq!was Nä′dEẋwomat, yîx gEnE′masa bEgwā′nEmē. Wä, hë′^{s}mālasēxs la′ē qā′s^{s}idēda ts!Edā′qē ḷE^{s}wis łā′^{s}wunEmē. Wä, laEm^{s}lā′wisa mō′kwē wī′waq!wäs sē′ẋ^{s}wīda, qaxs ē′s^{s}ale^{s}wīnoxwaē. LaE′m^{s}laē la′El alē′ẋwaxa mē′gwatē lāx ^{s}mEkumā′^{s}yas PE′nL!atsaxa ḷē′gadäs K·!ō′la. Wä, laEm^{s}lā′wisē dzā′qwaxs g·ā′xaēda mō′kwē wī′waq!was Nä′dEẋwomat lāx axā′s K·ELEmā′^{s}yaxa â′lä laEl k·!Emā′qEla. Wä, laEm^{s}lā′wisē sā′bex·aLE′lēda amā′^{s}înxa^{s}yaxa ^{s}nē′k·a: "Qula′qula wī′waq!wä′, gEyō′łdEn g·āx k!wā′xtE^{s}wēxg·a qaqā′xa^{s}wēx·, wī′waq!wä′; yē lō′ẋ^{s}wītsēs ts!E′lqwa," ^{s}nē′x·^{s}laē wuḷE′łas.

Wä, hë′x·^{s}idaEm^{s}lā′wisa amā′^{s}înxa^{s}ē yā′q!eg·a^{s}ła. Wä, laEm^{s}lā′wisē ^{s}nē′k·a: "^{s}ya, ^{s}nā′ł^{s}nEmwōt. Wä′Entsōs hō′LēlaxEn wuḷE′ła, qaxs hë′x·st!aaẋ^{u}mēg·îns g·ī′^{s}ī," ^{s}nē′x·^{s}laē.

the hemlock-tree, the man spoke again, and requested her to go higher up the tree. Immediately the woman climbed again, and went halfway up the tree. As soon as the woman was high up, the man followed her and also began to climb. He said that he was going to help his wife.

As soon as he arrived at the place where his wife was, he requested her to go to the top of the tree. The woman tried to go on, but she was tired and her strength was gone. That was just the reason why the man carried his wife to the forked top of the tree; and he placed his wife in the forked top of the tree and tied her to it. As soon as he had done so, he pulled off the bark of the tree as he came down, and he cut off all the branches. As soon as the man had come down, he went home to his house and lay down on his back. In vain the man's mother called him to come and eat. The man just said that he did not feel hungry.

Now, let us talk about the four brothers of Nä'dɛ̣xwomat, the wife of that man. When the woman started to go with her husband, her four brothers went out paddling, for they were sea-hunters. They had gone to harpoon seals at the island in front of Pentlatch, which is named K·!ō'la. In the evening the four brothers of Nä'dɛ̣xwomat came to the place Shelter Point when it was really calm. Then the youngest one heard something saying, "Listen, brothers, I have been sitting for a long time in the forked top of this tree, brothers, and I am beginning to be weak on account of the heat." Thus said what was heard by them.

Immediately the youngest one spoke, and said, "O brothers! listen to what I hear! It sounds just like our elder sister." Thus he said. Then they kept quiet, and

Wä, laEm^{s}la′wisē sE′lt!ālēxs la′ē ē′t!ēd wuḶā′x^{s}aLE′laqē ē′dzaqwa nēgEɬtō′dxēs g·î′lx·dē wā′ɬdEma. Wä, hë′x·^{s}īdzâ-Em^{s}laēda ^{s}nE^{s}mē′ma la sē′x̣^{u}stEwēx g·ā′ya^{s}nākulasasēs wu-LE′ɬē. Wä, laE′m^{s}laē q!u′laatâlak·as la wuLE′laqēxs la′ē lā′g·aa lā′x ō′ts!âwäs g·ō′kulasasa g·ā′lä Q!ō′mox·sa. Wä, g·î′l^{s}Em^{s}lā′wisē lā′g·aa lā′xa g·ō′kuläxs la′ēda ^{s}nE^{s}mē′ma hō′x^{s}wułtâ lā′xēs ^{s}yā′^{s}yats!ē qas lē lāx t!Enē′g·a^{s}yas. Wä, hë′^{s}mis la nEgEɬtEwē′sōs. Wä, laEm^{s}lā′wisē ^{s}nā′x·^{s}idxa gaā′läxs la′ē lā′g·aa lāx Tsā′wilax̣wē, yî′xa DzE^{s}lā′ɬē. Wä, hë′p!aɬtōdzâEm^{s}laēxēs g·ī′x·da^{s}waxs Ḷā′ḶExawa^{s}yaē lāx qExE-tâ′^{s}yasa Ḷâ′sē, Ḷag·ä′g̣īlisaxa dzE^{s}lā′ɬē. Wä, hë′Em^{s}El ā′ɬēs q!ulē′ Nä′dEx̣womataxs la′ē lā′g·aa.

Wä, hë′x·^{s}idaEm^{s}lā′wisēda ^{s}nō′last!Egema^{s}ē la wāx· hax-^{s}wī′da. Wä, k·!ē′s^{s}lat!a ë′k·!Eg·īlaxs g·ā′xaē â′Em tsax·ā′xa. Wä, laEm^{s}lā′wisa mā′k·îläq wā′x·a. Wä, ha′lsElaEm^{s}lā′wisē ë′k·!ag̣ōdEx wā′laasdäsēs ^{s}nō′läxs g·ā′xaē ō′gwaqa tsax·ā′xa. Wä, laEm^{s}lā′wisēda q!ā′yâ^{s}ē wāx· ō′gwaqa. Wä, ha′lsE-laEm^{s}laxaā′wisē ë′k·!ag̣ōdEx wā′laasasēs ^{s}nō′läxs g·ā′xaē ō′gwaqa tsax·ā′xa. Wä, laEm^{s}lā′wisa amā′^{s}înxa^{s}ē ax^{s}ē′dxa dEnā′sē qas mE′lx·^{s}īdēq. Wä, lā′^{s}laē mō′mak·ōdEx ō′ba^{s}yas qas L!ā′L!abayōx·sīdza^{s}ya. Wä, g·î′l^{s}Em^{s}lā′wisē g̣wā′ɬē axā′^{s}yasēxs la′ē axsē′dzEntsēs axā′^{s}ē. Wä, laEm^{s}lā′wisē hax^{s}wī′da. Wä, laE′m^{s}laē lā′g·aa lā′xa Ḷā′x̣waɬaāsasēs wEq!wa′. Wä, g·î′l^{s}Em^{s}lā′wisē lā′g·aa lā′xēs wEq!wä′xs la′ē wī′k·!ExaLE′la. Wä, laEm^{s}lā′wisē wā′x·^{s}El ^{s}nēx· qas ha′m-tElēxa lä′Ḷaɬ ɬE^{s}la′s wEq!wā′x·dē. Wä, laEm^{s}lā′wisē q!ä′-^{s}staqēxs lE^{s}ma′ē ɬE^{s}la′, â′g·il^{s}mas la ^{s}nē′k·ē ^{s}nō′^{s}nEläs qa ts!Eqā′xōyowēs. Wä, hë′x·^{s}idaEm^{s}lā′wisa amā′^{s}înxa^{s}ē nā′-nag̣ēg·ēx wā′ɬdEmas. Wä, laE′m^{s}laē ts!Eqā′xōdEq. Wä, g·ā′x^{s}laē lā′xēda bā′bagumē lā′xa.

Wä, g·î′l^{s}Em^{s}lā′wisē g·āx lā′xēda bā′bagumaxs la′ē yā′-q!eg·a^{s}ɬēda ^{s}nō′last!Egema^{s}ē. Wä, laEm^{s}lā′wisē ^{s}nē′k·a: “^{s}ya′x·da^{s}xōL ^{s}nā′ɬ^{s}nEmwōt. Wë′g·il lax·îns kwā′kwēxā′laLEx ɬā′^{s}wunEmx·däsōx. Wä, wē′g·iɬla axō′dLExōx qē′qEts!ā′na-

they heard the sound again, repeating the former words. Immediately the brothers paddled to the place where the sound they had heard came from. Then they listened together, and heard plainly when they arrived at the harbor at the village of the ancestors of the Comox. As soon as they arrived at the village, the brothers stepped out of the canoe and went on the trail, and followed it. In the morning, when day came, they arrived at Tsawī'-laẋ^{u}, that lake. Then they discovered at once their elder sister standing on top of the tree in the fork of the tree which stood by the lake. Nä'dɛẋwomat was still alive when they arrived.

Immediately the eldest brother tried to climb up, but he did not reach very high when he slipped down. Then the one next to him tried. He hardly reached higher than his elder brother when he also came slipping down. Then the third brother also tried, and he hardly reached higher than his elder brothers when he also slipped down. Then the youngest one took cedar-bark and twisted it, and he tied the ends together for his feet to stand on; and as soon as he had finished his work, he put what he had made on his feet. Then he began to climb, and he got to the place where his sister was standing. As soon as he reached his sister, she died. In vain he wished to carry his dead sister down on his back. He discovered that she was dead, and therefore his elder brothers just said that he should throw her down. The youngest one at once obeyed their words, and he threw her down. The young man also came down.

As soon as the youth arrived, the eldest one spoke, and said, "O brothers! let us take revenge on this one's husband. Take off her bracelets and her anklets and try them on our middle brother." Thus he said. "And also

ˢyaxs ḷEˢwōx qē′qEx·sīdzaˢyaxs qas ˢmE′nsˢidaōsasōˢ lā′xEns q!â′ˢyâˢēx," ˢnē′x·ˢlaē; "wä, yū′ˢmisōxda tsä′paxs," ˢnē′x·ˢlaē. Wä, hë′x·ˢidaEmˢlā′wisē lawä′layâsa mā′k·îläẋa ˢnō′last!EgEmaˢē qaˢs axˢā′LEladēs lā′xēs q!â′ˢyâˢē. Wä, g·î′lˢEmˢlā′wisē gwā′ła, wä, lā′ˢlaē k·!ēs ˢnEmā′x·îsEm ḷEˢwis wEq!wā′x·dē. Wä, laEmˢlā′wisē ẋwē′laqōd axō′dxa qē′qEts!ānaˢē ḷEˢwa qē′qEx·sīdzaˢē ḷEˢwa tsä′pē qaˢs axˢā′LElōdēs lā′xēs amā′ˢînxaˢē. Wä, g·î′lˢEmˢlā′wisē gwā′ła, la′ē k!u′lx·ˢītsEˢwē aE′nas. Wä, laEmˢlā′wisa ˢnō′last!EgEmaˢē sā′bEłtsEmdEx sEˢyä′s x·ō′msasēs wEq!wā′x·dē. Wä, laEmˢlā′wisē axˢaxLä′labEnts lā′xēs amā′ˢînxaˢē. Wä, lā′wisḷaˢlaē â′laEl la ˢnEmā′x·îsEm ḷEˢwis wEq!wā′x·dē.

Wä, laEmˢlā′wisa ˢnō′last!EgEmaˢē ts!â′sa gEłts!E′mē lā′xēs amā′ˢînxaˢē. Wä, laEmˢlā′wisē ˢnē′k·a: "Wä, ā′da, laE′ms lāL ā′waq!usL, lāx ā′Lanâˢyas g·ō′kwasEns q!ulē′sdäEns qaˢs Lā′x·abōłaōsaxwa tsä′pēx. Wä, g·î′lˢEmłˢwīts dō′xˢwaḷEłLEsa g·ā′yōła lāx ts!ā′ts!aˢyäsEns q!ulē′sdä; wä, g·î′lˢEmłwīsē Lē′līLaLōL; wä, hë′x·ˢidaEmłwīts laē′L lā′xa g·ō′kwē. Wä, lā′LEs k·!ē′sbōłaL hë′łˢats!alaL â′laEm qā′sax. Wä, laE′mḷas q!walałtsałxwa gE′lts!Emēx qas tō′ts!Exōdayūlōsaxens q!ulē′sdä qō mē′xˢēdLō," ˢnē′x·ˢlaē.

Wä, g·î′lˢEmˢlā′wisē gwā′ła g·ā′xaē hō′xˢwułt!a. Wä, hëˢnā′kulaEmˢlā′wisēda amā′ˢînxaˢē lāx ā′Lanâˢyas g·ō′kwasēs q!ulē′sdē qaˢs lē ā′waxˢulsa. Wä, k·!ē′sˢlat!a gēs k!waˢs Lā′x·axēs tsä′paxs g·ā′xaē ts!ā′ˢyäs q!ulē′sa g·ā′xawElsa. Wä, hë′x·ˢidaEmˢlā′wisē lē′da g·înā′nEmē ẋwē′lagīLa qaˢs lē nē′łaxēs ˢnō′la. Wä, laEmˢlā′wisē ˢnē′k·a: "ˢya, wā′dzid, haˢs dō′xˢwīdExs gEnE′maqōs k!wā′sōx Lā′x·axōs tsä′pēx lā′xwa ā′Lanâˢēx," ˢnē′x·ˢlaē. Wä, hë′x·ˢidaEmˢlā′wisē ˢyā′lagEm qas lē LēˢlālaQ. Wä, hë′x ˢidaEmˢlā′wisa g·înā′nEmē la ẋwē′laqa lā′wEls qaˢs lē LE′līLaxa ts!Edą′qbōła bEgwā′nEma. Wä, hë′x·ˢidaEmˢlā′wisē ḷā′ẋˢwElsēda ts!Edā′qē qaˢs lē lā′gEmēxa g·înā′nEmē. Wä, laEmˢlā′wisē

her apron." Thus he said. Immediately these were taken off by the one next to the eldest brother, and were put on the third brother. When they had finished, he did not look just like his past sister. They took the bracelets and the anklets and the apron off again and put them on the youngest brother. As soon as they had done so, they pulled out his eyebrows; and the eldest brother took the scalp off of their dead sister's head and put it on the head of the youngest brother. Now he looked really like their dead sister.

Then the eldest brother gave his youngest brother a knife, and said, "Oh, my dear! go and sit down on the ground behind the house of our former brother-in-law, and pretend to look for lice on your apron; and as soon as you are seen by some of the younger sisters of our former brother-in-law, and as soon as you are called in, enter the house and pretend that you are not well, and that you are just able to walk, and hide this knife to cut the throat of our former brother-in-law when he sleeps." Thus he said.

As soon as they had finished, they came out of the woods. At once the youngest brother went behind the house of their former brother-in-law and sat down on the ground. He had not been sitting there long, looking for lice on his apron, when the younger brother of his brother-in-law came out. The child went back into the house at once and told his elder brother, and said, "O master! go and look at your wife. She is sitting there behind the house, looking for lice on her apron." Thus he said. Immediately he was sent to call her. The child went back out of the house at once to call the man who pretended to be a woman. Immediately the woman arose and followed the child, and she went straight to the place

hë^{g}nā′kulaem lāx t!ē′g·i^{g}lasasēs łā′^{g}wunembōłē qas lē k!wanō′dzeliłaq.

Wä, hë′x·^{g}idaem^{g}lā′wisē yā′q!eg·a^{g}łēda ts!edā′qē negu′mps. Wä, laem^{g}lā′wisē ^{g}nē′k·a: "Ǥē′lak·as^{g}la qaxs â′^{g}maaxs yō′x·säem t!ē′g·iłōs łā′^{g}wunemaqōs g·ä′g·îlela lāx łe′ns^{g}wułē. Wä, lōx hë^{g}wä′xaem se$\underline{x}^{u}$ts!a′ ha^{g}mx·^{g}ī′da," ^{g}nē′x·^{g}laē. Wä, hë′x·^{g}idaem^{g}lā′wisē ts!â′sa sā′gumē lā′xēs negu′mp. Wä, hë′x·^{g}idaem^{g}lā′wisē ts!edā′xbōła dā′x·^{g}īdxa sā′gumē qas l!ex·^{g}ī′dēq. Wä, g·î′l^{g}em^{g}lā′wisē ǥwāł l!ex·a′qēxs la′ē t!el$\underline{x}$·^{g}wē′deq. Wä, hë′em^{g}lāwis la yā′q!eg·a^{g}latsa g·înā′nemē, yîx ts!ā′^{g}ēs łā′^{g}wunembōłäs. Wä, laem^{g}lā′wisē ^{g}nē′k·a: "^{g}ya, ād, ^{g}mā′lasōx xe′nlela bē′be$\underline{x}^{u}$ts!ānōx ǥene′maxs, wā′dzidē." Wä, hë′x·^{g}idaem^{g}lā′wisa ts!edā′qē bela′xēs xunō′kwē. Wä, laem^{g}lā′wisē ts!edā′xbōła ha^{g}mg·ī′lasa sā′gumē lā′xēs łā′^{g}wunembōłē. Wä, g·î′l^{g}em^{g}lā′wisē ǥwāł ha^{g}mā′pexs la′ē hë′x·^{g}ida^{g}ma begwā′nemē wāx· ae′młq!enwaxēs ǥene′mē. Wä, â′em^{g}lāwisa ts!edā′xbōła lā′x^{g}wīdeq. Lae′m^{g}laē ^{g}nē′k·îxs k·!ē′saē hë′ł^{g}ats!âla amā′łâla. Wä, hë′x·^{g}idaem^{g}lā′wisē yā′x·^{g}idēda begwā′nemē.

Wä, laem^{g}lā′wisē ē′dzaqwa yā′q!eg·a^{g}łē ts!ā′^{g}yasa begwā′nemē. Wä, laem^{g}lā′wisē ^{g}nē′k·a: "^{g}ya, ād, ^{g}mā′dzē xe′nlelag·iłasōx bē′be$\underline{x}^{u}$ts!ānōx ǥene′maxsōx wā′dzīdēx?" ^{g}nē′x·^{g}laē. Wä, hë′x·^{g}idaem^{g}lā′wisē abe′mpas ^{g}nē′k·a: "^{g}ya, ǥwā′łlas q!eyō′dōl," ^{g}nē′x·^{g}laē.

Wä, laem^{g}lā′wisē dzā′qwa. Wä, laem^{g}lā′wisē hā′labāla ǥā′nuł^{g}īda. Wä, laem^{g}lā′wisē lats!â′lił̄ēda ts!edā′xbōła lā′xēs g·ae′lasē qa^{g}s lē ku′lx·^{g}īda. Wä, g·ā′x^{g}laē ō′gwaqēda begwā′nemē ku′lx·^{g}īda. Wä, hë′x·^{g}idaem^{g}lā′wisē wā′x·^{g}el k·îp!ē′dxēs ǥene′mē. Wä, â′em^{g}lawisa ts!edā′xbōła lā′$\underline{x}$·^{g}wīdeq. Wä, lae′m^{g}laē ^{g}nē′k·îxs wā′yats!âlaē. Wä, hë′-^{g}misēxs beq!u′xłelaē, ^{g}nē′x·^{g}ļaē. Wä, â′em^{g}lā′wisē hë′x·^{g}idaem yā′x·^{g}idēda begwā′nemē qas ā′ļeǦemx·^{g}īdē qa^{g}s mē′x^{g}ēdē. Wä, wī′^{g}laxudzē^{g}laē ǥaē′łexs la′ē xe′nt!eg·a^{g}ła. Wä, lae′m-^{g}laē mē′x^{g}ēda.

where her pretended husband was lying on his back, and sat down by his side.

Immediately her mother-in-law spoke, and said, "Welcome! for your husband has just been lying on his back since yesterday, and he was never willing to eat." Thus she said, and immediately she gave fern-root to her daughter-in-law. The pretended woman took the fern-root and scorched it; and after she had scorched it, she pounded it with a pestle. Then the child, the younger brother of the pretended husband, spoke, and said, "Oh, my dear! master, why has your wife such a man's hand?" But the woman at once stopped her child, and the pretended woman gave her pretended husband fern-root to eat. After he had eaten, the man at once tried to play with his wife, but the pretended woman pushed him away and said that she was not strong enough to play with him. Then the man gave it up.

Then the younger brother of the man spoke again, and said, "Oh, my dear! master, why has your wife such a man's hand?" Thus he said. His mother said at once that he should not talk so much. Thus she said.

It was evening and the night was fast coming. Then the pretended woman went into her bedroom and lay down, and the man also went to lie down. At once he tried to embrace his wife; but the pretended woman pushed him away, saying that she felt weak, and that she was sleepy. Then the man gave it up, turned his face backward, and began to sleep; and it was not long before he began to snore, and he slept.

Wä, hë'ᵍlat!a la gaē'ɬExs la'ēda ts!Edā'xbōła lē'x·îlił qaᵍs ē'p!ēdēx ō'x·siyap!aᵍyasa bEgwā'nEmē. Wä, hë'wäxaEmᵍlā'wisē qu'q!ug·āla. Wä, ë'x·ᵍEmᵍlā'wisa ts!Edā'xbōła ḷā'ẋwalił qaᵍs t!ō'ts!Exōdēxēs q!ulē'dzōᵍłdē qaᵍs sE'lpōdēx x·ō'msdäs qaᵍs ᵍnā'ẋᵍwīdēx q!ō'q!ōnx·däsēs q!ulē'dzōᵍłdē, yîsēs mE'mx·dē. Wä, lā'wisḷaᵍlaē lā'wEls lāx t!Ennâ'yasa g·ō'kwē. Wä, laE'mᵍlaē dā'lax q!ā'g·îẋᵘsēs q!ulē'dzōᵍłdē.

Wä, g·î'lᵍEmᵍlā'wisē lā'wEls, la'ē dō'xᵍwaLElaxēs ᵍnō'ᵍnEläxs ᵍwu'nẋusaᵍē lāx Lā'sanâᵍya ē'sElaq. Wä, hë'x·ᵍidaEmᵍlā'wisē lā'x·daᵍxᵘ lā'xēs alē'watsläxs haᵍnē'saē qaᵍs lē hō'xᵍwałExs lāq qaᵍs lē sē'ẋᵍwīdxa gā'nuLē qaᵍs lē lāx ᵍnElk·!ō'dExstaᵍyas ō'ts!âLaᵍyas PE'nL!atsa. Wä, laEmᵍlā'wisē ᵍnā'x·ᵍīdExs la'ē lā'g·aa lā'xa awī'łbaᵍē. Wä, laEmᵍlā'wis hō'xᵍwułtō lā'xēs ᵍyā'ᵍyats!ē dā'g·îlqElaxa qā'g·îkwē. Wä, laEmᵍlā'wisēda da ᵍnō'last!EgEmaᵍē axᵍē'dxa g·î'lt!ē dzō'ẋuma qaᵍs k·!îq!uxsdE'ndēs lā'xa qā'g·îkwē. Wä, laEmᵍlā'wisē ḷā'g·aā'lōts lā'xa awī'łbaᵍē.

Wä, g·î'lᵍEmᵍlā'wisē gwā'ła g·ā'xaē nä'ᵍnakwa. Wä, k·!eō'dzEmᵍlā'wis wuḷE'łts dE'ntElaxs g·ā'xaē lā'xēs g·ō'kwēda ᵍnEᵍmē'ma. Wä, laEmᵍlā'wisēda ts!ā'ts!adagEmē, yîx ts!ā'ᵍyäx·däsa la qā'x·itsEᵍwa ᵍyā'lagEmsēs abE'mpē qaᵍs lē gwē'x·ᵍīdxēs ᵍnō'la ḷEᵍwis gEnE'mē. Wä, k·!ē'sᵍlat!a gä'ła xs g·ā'xaē aē'daāqa. Wä, laEmᵍlā'wisē ᵍnē'k·a ts!a'ts!adagEmaxēs abE'mpē: "ᵍya, ād, ē'xEntēg·axEntg·a gEnE'mg·as wā'dzidē, xE'nLElēk· q!ē'nEmg·ada E'lkwak· wâ'łt!alīłEla lā'xg·a kulē'ᵍlasg·as," ᵍnē'x·ᵍlaē. Wä, hë'x·ᵍidaEmᵍlā'wisa ts!Edā'qē lats!â'lēł lāx kulē'ᵍlasasēs xunō'xdē qaᵍs lē'tElīłēx mEmä's. Wä, laEmᵍlā'wisē dō'xwaLElaqēxs qEku'maē. Wä, hë'x·ᵍidaEmᵍlā'wisē ᵍlEgwā'łᵍīda. Wä, laEmᵍlā'wisē ō'gwaqa ᵍlEgwā'łᵍīdēda ts!ā'ts!adāgEmē. Wä, hë'ᵍmis la ᵍnē'g·ats lā'xēs abE'mpē. "Wā'x·ᵍmēg·în ᵍnē'x·qēxs bē'bEgwānEmx·ts!ānaē gEnE'mx·däs wā'dzidEx·dē," ᵍnē'x·ᵍlaē. Wä, laE'mᵍlaē â'Em la Elmā'łᵍītsEᵍwa. Wä, laE'mᵍlaē hë'wäxa xō'małᵍīdēda g·ā'lä Q!ō'mōx·sa. Wä, laEm lā'ba.

After some time the pretended woman turned round and pinched the shoulder of the man. He never moved. Then the pretended woman arose and cut the throat of his ugly brother-in-law, and he twisted off his head, and covered up the neck of his ugly brother-in-law with the bed-cover. Then he went out through the back door of the house, carrying the head of his ugly brother-in-law.

As soon as he had gone out, he discovered his elder brothers hiding behind the house, waiting for him. Then they all went to their hunting-canoe, which lay on the beach, and went aboard, and paddled away in the night, going to the south side of the bay of Pentlatch. As soon as day came, they arrived at the point. Then they stepped out of the canoe, carrying the cut-off head. Then the eldest brother took a long pole and stuck the head on it. Then he stood it up on the point.

As soon as they had finished, they went home. No talking at all was heard when the brothers arrived at the house. Then a little girl, the younger sister of the one whose head was cut off, was sent by her mother to wake her elder brother and his wife. It was not long before she came back, and the girl said to her mother, "O mistress! the wife of my master is menstruating; much blood is running out of the bedroom!" Thus she said. Immediately the woman entered the bedroom of her son. She lifted the bed-cover, and discovered that his head was cut off. Then she cried aloud, and the girl also cried; and then she said to her mother in vain, "I told you that the wife of my master had a man's hands." Thus she said. Then he was just buried, and the ancestors of the Comox never had a war about this. That is the end.

31. Ya'x·stɬał.

Tradition of A'waiLEla.

(*Recorded by George Hunt.*)

G·ō'kulaˢlaē g·ā'läsa A'waiLEla lāx Gwa'dzēˢ, la'xa ˢnE-g·âyâˢyasa lā'laa lāx Dzā'wadē. Wä, lā'ˢlaē g·ē'gadEs ˢmā'ẋᵘmEwē'saġEma'ēˢ. Wä, lā'ˢlaē ḷEwu'lġadEsa hë'ˢɬa bEgwā'nEma ḷē'ġadEs ˢmā'ẋᵘmEwēsa.

Wä, laEmˢlā'wisē Elā'q tsɬEwu'nxˢēdExs la'ēda g·ī'ġamaēˢ, yîx ˢmā'ẋᵘmEwē'saġEmaēˢ LE'ɬtsɬōdxēs g·ō'kulōtē qa g·ā'xēs ˢwī'ˢlaēL lāx g·ō'kwasēxa la ġä'ɬa ġā'nuLa. Wä, lā'ˢlaē nē'ɬaxēs g·ō'kulōtaxs yä'wix·îlīLaxa tsɬEwu'nxē. Wä, hë'ˢmis LE'ɬElaēxstsōˢwēda DEna'x·daˢxwaxs ha'ē g·ō'kulē Dzā'wadē. Wä, hë'x·idaEmˢlā'wisē g·ō'kulōtas aē'x·ak·Ex wā'ɬdEmasa g·ī'ġamaˢē. Wä, hë'x·ˢidaEmˢlā'wisē x·îsˢē'dē ḷEwu'lġama-ˢyas, yîx ˢmā'ẋᵘmEwēsa. Wä, hë'ˢmisēda xunō'kwas tsɬā'ˢya ˢmā'ẋᵘmEwēsaġEmaˢē. Hë'ˢɬaEmˢlaxaē, xa ḷē'ġadäs ˢmā'-ẋuyā'lisē. Wä, ɬaE'mˢlaēda maˢlō'kwē haˢyā'ɬˢa x·îsˢē'd qaˢs qEbEkwē'ɬ, yîx ġwôˢyâ'sa Kwā'g·uɬē lElō'ɬElāɬa.

Wä, g·î'lˢEmˢlā'wisē ˢnā'x·ˢīdxa ġaā'läxs la'ē wī'ˢxstE'n-dēda haˢyā'ɬˢäsa g·ā'lä Awaī'LElaxa ˢwā'lasē ẋwā'kɬuna. Wä, laE'mˢlaē lāL LE'ɬdzayōɬxa DEna'x·daˢxwē lāx Dzā'wadē. Wä, g·î'lˢEmˢlā'wisē lā'g·aa lā'xa g·ō'ẋᵘdEmsasa DEna'x·-daˢxwē lāx Dzā'wadäxs la'ē lā'lalasōˢsa hā'matsɬa, yî'xa ā'ɬˢmē qā'qask·īnēsa tEwī'x·äxa ˢmE'lxLō lāx ˢnE'ldzäsa wäs Ha'nwadē.

Wä, laE'mˢlaēda LE'ɬdzayōsa Awaī'LEla k·!ēs q!â'LElax lē'däsxa ḷē'ġadäs Hā'matsɬa, qaxs hë'ˢmaē ā'ɬēs ˢnEmō'-kwēda hë ġwē'x·säs lē'dē. Wä, laE'mˢlaē k·!ēs k·îɬEla'sēxs la'ē lā'lalasEˢwa. Wä, laE'mˢlaēda hā'matsɬa dā'g·iɬExsxa ˢnEmō'kwē lā'xa k!wEyî'masa LE'ɬdzayuwasa Awaī'LEla qaˢs

31. Yax·stlaɬ.

Tradition of the A'waiLEla.

(*Recorded by George Hunt.*)

The ancestors of the Inlet people lived at Nord-Side. halfway up Olachen Place. They had for their chief First-Property-Giver, and he had for his prince a young man named Property-Giver.

When it was almost winter, the chief, First-Property-Giver, invited his tribe to come into the house late at night. Then he said to his tribe that he was going to give a winter-dance that winter, and that he wanted to invite in the DEna'x·da^{s}x^{u}, for they lived in Olachen Place. His tribe agreed at once to the word of their chief. Then his prince, Property-Giver, disappeared, and also the son of the younger brother of First-Property-Giver. He was also a young man whose name was Property-Giver-of-the-World. Then the two young men disappeared. They were going to be qEbEkwē'ɬ, what is called by the Kwā'g·uɬ ghost-dancers.

In the morning, as soon as day came, the young men of the ancestors of the Inlet tribe launched their large canoe. They were going to invite in the DEna'x·da^{s}x^{u} at Olachen Place. As soon as they arrived at the village site of the DEna'x·da^{s}x^{u} of Olachen Place, they were met by the Cannibal which (dance) had been found accidentally by a mountain-goat hunter at the upper end of the river of Humpback Place.

The inviters of the Inlet tribe did not know the dance that is named Cannibal, for this was the only one who had that dance, and they were not afraid when they were met by him. Then the Cannibal took one of the crew of the inviters of the Inlet tribe out of the canoe and

ts!Ex^{s}wī′dēqēxs q!u′la^{s}maē. Wä, ā′ła^{s}mēsē hë′łdzâwēda k!wEyî′masa LE′łdzayâsa Awaï′LEläxs la′ē łE′lg·îlxḶālaxa ^{s}nEmō′kwē. Wä, g·î′l^{s}Em^{s}lā′wisē pō′ł^{s}īdēda hā′mats!äxs la′ē laē′L lā′xēs łEmē′lats!ē. Wä, hë′Em Ḷē′g̣adEs Q!ulā′mEnsElag·ilîsēxa hā′mats!a.

Wä, lā′wisḶa la′ē hō′x^{s}wułtâwēda k!wEyî′masa LE′łdzayuwē lā′xēs ^{s}yā′^{s}yats!ē. Wä, hë′x·^{s}īdaEm^{s}lā′wisē LA′līlālasō^{s}s ^{s}wā′las NEg·ä′, yîx g·ī′g̣Ema^{s}yasa DEna′x·da^{s}xwē. Wä, g·î′l^{s}Em^{s}lāwisē g̣wāł L!Eẋwa′xs la′ēda nâ′xsâlag̣a^{s}yasa LE′łdzayuwē LE′łdzaqwaxa g·ā′läsa DEna′x·da^{s}x^{u} qa ^{s}mā′ẋ^{u}mEwēsag̣Ema^{s}ē. Wä, hë′x·^{s}idaEm^{s}lā′wisēda DEna′x·da^{s}xwē ^{s}nēx· qa^{s}s alē′ẋ^{s}wīda^{s}mēłxa lā′La ē′t!ēdEł ^{s}nā′x·^{s}ida, qaē′s LE′mqaēs nē^{s}nâ′qa^{s}ē qaēs lē′x·aēnē^{s}mē axnō′gwadEsa hā′mats!a.

Wä, g·î′l^{s}Em^{s}lā′wisē ^{s}nā′x·^{s}īdxa g̣aā′läxs la′ē ^{s}mō′xsēda g·ā′läsa DEna′x·da^{s}xwē lā′xēs ^{s}yaē′^{s}yats!ē. Wä, laE′m^{s}laxaē ō′gwaqa ^{s}mō′xsēda LE′łdzayâxēs ^{s}yā′^{s}yats!ē qa^{s}s alē′ẋ^{s}widē. Wä, g·ā′x^{s}laē g·ā′xâla lāx Dzā′wadē. Wä, laEm^{s}lā′wisē dzā′qwaxs g·ā′xaē lō′x^{s}wīd lāx DzElē′dēs ^{s}nā′ladzīlisas Gwa′dzē^{s}. Wä, lā′laḶēda LE′łdzayuwē hë′^{s}nakulaEm^{s}laxēs g·ō′kulasē Gwa′dzē^{s}, qaxs k·!ē′saē qwē′sāła lāx DzElē′dēsē. Wä, hë′Em^{s}lā′wisēxs ^{s}nēx·da^{s}xwaē qa^{s}s ts!Ek·!ā′łElēsa hā′mats!äsa DEna′x·da^{s}xwē lā′xēs g·ī′g̣ama^{s}ē.

Wä, g·î′l^{s}Em^{s}lā′wisē lā′g·alis lāx L!Emā′isas g·ō′kwasēs g·ī′g̣ama^{s}ē, la′ē LA′lēlālasE^{s}wa, yîsēs g·ī′g̣Ema^{s}ē. Wä, lā′^{s}laē hë′x·^{s}idaEm la hō′g̣wīLēda LE′łdzayōẋ^{u}dē qa^{s}s lē k!us^{s}ā′līłEla lā′xa ō′gwi^{s}walīłtsa LE′łElats!ēLē g·ō′kwa. Wä, hë′x·^{s}idaEm^{s}lā′wisa g·ī′g̣ama^{s}ē ts!ā′k·!ālElaq. Wä, hë′x·^{s}idaEm^{s}lā′wisēda nâ′xsâlag̣a^{s}yas ts!Ek·!ā′ł^{s}ētsa hā′mats!äxs hamx·^{s}ī′daaxa ^{s}nEmō′kwē lax k!wEyî′mx·däs; wä, hë′^{s}misa DEna′x·da^{s}xwaxs g·ā′x^{s}maē lāx DzElī′dēsē. Wä, laEm^{s}lā′wisē L!Eẋwī′lēda g·ī′g̣ama^{s}yaxēs LE′łdzayuẋ^{u}dē. Wä, g·î′l^{s}Em^{s}lā′wisē g̣wāł L!Eẋwa′xs la′ē hō′qawīsa lā′xa g·ō′kwē.

Wä, laE′m^{s}laē yā′x·sE^{s}mē nâ′qa^{s}yas ^{s}mā′ẋ^{u}mEwē′sag̣Emaē^{s},

swallowed him alive. The crew of the inviters of the Inlet tribe were just in time (were too late in getting frightened) after one of them was dead. As soon as the Cannibal was satiated, he went into his secret room. The name of the Cannibal was Eating-Alive-Everywhere.

However, the crew of the inviters stepped out of the canoe. Immediately they were invited in by Great-Mountain, the chief of the DEna'x·da^{s}x^{u}; and after they had eaten, the head man of the inviters called the ancestors of the DEna'x·da^{s}x^{u} on behalf of First-Property-Giver. The DEna'x·da^{s}x^{u} said at once that they would start the next morning; for they were proud because they were the only ones who had the Cannibal.

In the morning, as soon as day came, the ancestors of the DEna'x·da^{s}x^{u} loaded their canoes, and the inviters also loaded their canoe and started. They came out of Olachen Place, and in the evening they made a fire at DzElē'dēs, above North Side. The inviters, however, went right to the village of North-Side, for it is not far from DzElē'dēs; for they wished to tell their chief about the Cannibal of the DEna'x·da^{s}x^{u}.

As soon as they arrived on the beach of the house of the chief, they were invited in by their chief. Immediately the inviters stepped out of the canoe and sat down in the rear of the house into which the people were to be invited. Immediately the chief asked them for news, and at once their leader told about the Cannibal who had eaten one of their crew, and also that the DEna'x·da^{s}x^{u} had come to DzElē'dēs. Then the chief fed his inviters. As soon as they had eaten, they went of the house.

Then the heart of First-Property-Giver was bad, for

qaxs k·!ē′saē q!â′ʟᴇlaxa hā′matsːax·ʟä. Wä, lā′ᵍlaē qā′sᵍīd qaᵍs lē lāx g·ᴇg·ō′k!wāłasēs ʟᴇwu′lgamaᵍē, yîx ᵍma′x̣ᵘmᴇwēsäxs x·îsā′ła ē. Wä, hë′x·ᵍidaᴇmᵍlāwisēda g·ī′gamaᵍē ʟ!ō′lālaxēs ʟᴇwu′lgamaᵍyaxs mē′xaē. Wä, laᴇ′mᵍlaē ᵍnē′k·îq: "Yā′ʟ!ânō mē′xaxēg·anᴇms dā′daalaxs q!alā′ʟᴇläōsaxs x·îsā′łaā′qōs," ᵍnē′x·ᵍlaēxs la′ē dā′x·ᵍīdxa ts!ē′sʟāla qaᵍs kwē′xp!ēg·îndēs lāx ō′kwäx·aᵍyasēs xunō′kwē. Wä, hë′x·ᵍidaᴇmᵍlā′wisē ts!ᴇtx·îx·ᵍī′dēda ᴇ′lkwa lāx kwē′xaᵍyas lāx ō′kwäx·aᵍyasēs xunō′kwē. Wä, laᴇ′mᵍlaē ʟᴇxᵍē′dᴇs Ya′x·st!ałē lā′xēs xunō′kwē, qaxs q!ᴇ′mts!ᴇxʟaē ʟōxs mē′mxbᴇsaē.

Wä, â′ᴇmᵍlā′wisē Ya′x·st!ałē q!wä′g·aᵍła qaᵍs q!ē′q!ᴇnēbag·alīłēxa gā′nuʟē. Wä, laᴇ′mᵍlaē ts!ᴇx·î′lē nâ′qaᵍyas ᵍmā′x̣ᵘmᴇwēsagᴇmaᵍyaxs k·!eō′saē ō′gwaqa hā′matsːa qa ō′gwaqa hamx·ᵍī′d lā′xa Dᴇna′x·daᵍxwē, lā′g·iłas hë gwē′x·ᵍīdxa xunō′kwē.

Wä, g·î′lᵍᴇmᵍlā′wisē gwāł k·!ē′lak·axēs xunō′kwaxs la′ē lā′wᴇls lā′xa g·ō′kwē. Wä, g·î′lᵍᴇmᵍlāwisē ᵍwī′ᵍla mē′xᵍēdē waō′gwīłas Ya′x·st!ałas la′ē ʟā′x̣ulīł lā′xēs kulē′lasē qaᵍs lē lā′wᴇls lā′xa g·ō′kwē. Wä, laᴇmᵍlā′wisē qā′sᵍīdxa gā′nuʟē qaᵍs lē′ᴇl nā′xᵍusta lax wäs G·iō′x̣wē. Wä, laᴇ′mᵍlaē tō′yog·a qaᵍs łᴇᵍllag·ī, qaxs xᴇ′nʟᴇlaᴇl ts!ᴇx·î′läx̣ᵘs gwē′x·ᵍīdaasasēs ō′mpaq.

Wä, laᴇmᵍlā′wisē ᵍnā′x·ᵍīdxa gaā′läxs la′ē lā′g·aa lāx dzᴇᵍlā′łas G·iō′x̣wē. Wä, hë′x·ᵍidaᵍᴇmᵍlā′wisē laᵍstᴇx·ᵍī′d lāq qaᵍs q!wā′xēt!ēdēsa q!wā′xē lā′xēs ō′k!winaᵍē. Wä, g·î′lᵍᴇmᵍlā′wisē gwā′łᴇxs la′ē ē′t!ēd qā′sᵍīda. Wä, lā′ᵍlaē sᴇ′nbᴇndaᴇmxa ᵍnā′la qā′säg·ēxa dzᴇᵍlā′łaxs la′ē lā′balisaq. Wä, lā′ᵍlaxaa q!āx Wā′g·iwalī′sas. Wä, lā′ᵍlaē qā′sᵍustālaqēxa gā′nuʟē. Wä, laᴇmᵍlā′wisē gä′ła gwāł ᵍnᴇgē′g·ēxs la′ē lā′g·aa lāx dzᴇᵍlā′łas. Wä, lā′ᵍlaxaē hë′x·ᵍidaᴇm laᵍstᴇx·ᵍī′d lāq, qaᵍs ē′t!ēdē q!wā′xēt!ētsa q!wā′xē lā′xēs ō′k!winaᵍyaxa k·!ē′sᵍᴇm ᵍnā′x·ᵍīda.

Wä, g·î′lᵍᴇmᵍlā′wisē gwā′łᴇxs la′ē ē′t!ēd qā′säg·ᴇndxa

he did not know about what is called the Cannibal. He walked and went to the house of his prince, Property-Giver, who had disappeared. At once the chief spoke angrily to his prince, (saying) that he was asleep. He said to him, "Take care! Maybe you are asleep. You should be taken away (by the spirit), you who have disappeared." Thus he said, and took the tongs and struck his son over the knee. At once blood squirted out from the knee of his child where he had struck it. Then he called his son Ya'x·stłał because he was very lazy and because he was sleeping all the time.

Ya'x·stłał just cried and covered himself with his blanket that night. First-Property-Giver was sick at heart because he had not also a Cannibal to eat also some of the Dena'x·da^{s}x^{u}. Therefore he had done so to his child.

As soon as he had struck his son, he went out of the house. When all who were in the house with Ya'x·stłał were asleep, he arose from his bed and went out of the house. Then he walked in the night, and he went up the river of Steelhead-Salmon Place. He wanted to commit suicide and to die, for he felt very badly on account of what his father had done to him.

In the morning, when day came, he arrived at the lake of Steelhead-Salmon Place. Immediately he went into the water and rubbed his body with hemlock-branches. Then, after he had finished, he walked again. All that day he went along the shore of the lake until he came to the end. Then he found a river at the end, and he walked up that night. Long after midnight he arrived at a lake, and at once he went into the water and, before the day came, he rubbed his body again with hemlock-branches.

After he had done so, he walked again along the

dzE^{g}lā′łē. Wä, k·!ē′s^{g}Em^{g}lā′wisē ġä′ła ^{g}nā′laxs la′ē lā′balisaxa dzE^{g}lā′łē. Wä, laE′m^{g}laxaē q!āx Wā′g·iwalisa. Wä, laEm^{g}laxaā′wisē qā′s^{g}ustālaq. Wä, laE′m^{g}laē wuḷā′x^{g}aLElaxa ō′guq!āla ts!ē′łts!Ek!wäxs hë′k·ālaēxa dEnā′la ḷE^{g}wa gō′guł-
5 bEts!āla ḷE^{g}wa qE′nq!ālaēda kwē′kwē ḷE^{g}wa kuyā′laēda ku′skusē′ ḷō^{g}ma ^{g}nā′ẋwa gwē′k·!ā′latsa ō′guqāłaxēsEk· ts!ē′łts!Ekwak·. Wä, k·!ē′ts!Em^{g}lā′wisē Ya′x·st!ałē q!ā′sElaq. Wä, laE′m^{g}laē â′Em yā′yana qā′sa. Wä, laEm^{g}lā′wisē Elā′q^{g}El dzā′qwaxs la′ē lā′g·aa lāx dzE^{g}lā′łas. Wä, lā′^{g}laxaē
10 hë′x·^{g}ïdaEm la^{g}stEx·^{g}ï′d lāq qa^{g}s ē′t!ēd q!exē′t!ētsa q!wā′xē lā′xēs ō′k!wina^{g}ē. Wä, g·ï′l^{g}Em^{g}lā′wisē gwā′łExs la′ē ē′t!ēd qā′säġEndxa dzE^{g}lā′łē. Wä, laEm^{g}lā′wisē ġā′nuł^{g}ïdExs la′ē lā′balïsaq. Wä, laE′m^{g}laē x·ō′s^{g}īda. Wä, laE′m^{g}laē â′Em k!wā′sa. Wä, lā′laḷa k·!ēs mē′xa.
15 Wä, g·ï′l^{g}Em^{g}lā′wisē hë′łhëłEns ^{g}nā′lax qa^{g}s ^{g}nā′x·^{g}ïdēxa gaā′läxs la′ē ē′t!ēd qā′s^{g}ustaxa wā′g·iwalisas. Wä, k·!ē′s-^{g}lat!a gē′g·îls qā′sas la′ē lā′g·aaxat! lā′xa dzE^{g}lā′łdzēdza^{g}yasa ^{g}wā′lasē nEg·ä′ ḷē′ġadEs Mā′mōgwinaġEm NEg·ä′. Wä, hë′x·^{g}ïdaEm^{g}laxaā′wisē la^{g}stEx·^{g}ï′d lā′q, qa^{g}s q!wā′xēt!ēdēsa
20 q!wā′xē lā′xēs ō′k!wina^{g}ē. Wä, lā′^{g}laē dā′s^{g}īda. Wä, g ï′l^{g}Em^{g}lā′wisē x·Ex^{g}wï′dExs la′ē lō′sta lā′xa dzE^{g}lā′łē.

Wä, lā′^{g}laē wāx· ā′läxēs ^{g}nEẋ^{g}una′^{g}ē ḷE^{g}wēs wâ′xsâwē. Wä, lā′^{g}laē k·!ēs q!āq. Wä, â′Em^{g}lā′wisē la k!wā′sa. Wä, laEm^{g}lā′wisē nē′nk·!ēx^{g}īd qa^{g}s lā′lag·īētsa lā′xa dzE^{g}lā′łē.
25 Wä, laEm^{g}lā′wisē tā′x·t!āla lā′xa ^{g}wā′pē. Wä, lā′^{g}laē aḷEgE′mg·aāLExs la′ē dā′s^{g}īda. Wä, laE′m^{g}laē dEx·ā′łaxs la′ē g·iyî′nsEla qa^{g}s dō′qwałēxēs g·ï′gaEldzasaxēs ^{g}nEẋ^{g}una′^{g}ē ḷE^{g}wēs wâ′xsâwē. Wä, k·!ē′s^{g}Em^{g}lā′wisē ḷâ′la qa labē′sēs hā′sa^{g}yaxs la′ē dō′x^{g}waLElaxa amä′ġEmāla bEgwā′nEm g·āx
30 dā′lax ^{g}nEẋ^{g}unā′^{g}yas ḷE^{g}wa wâ′xsâwē qa^{g}s g·ï′g·aElsēs la g·ï′g·aEldzasdäs Ya′x·st!ałas. Wä, â′Em^{g}lāwisē dō′qwałax·sä Ya′x·st!ałaxa bEgwā′nEmaxs la′ē dzE′lẋ^{g}wīda qa^{g}s lē wu′n-g·aEls lāx ā′LōtpIēga^{g}yasa ts!Ekumē′LE.

shore of the lake; and it had not been day long when he came to the end of the lake. Then he found a river at the end, and he again walked up the river. Then he began to hear different sounds of birds, making the sound of owls and of tallow-eaters (?), and the snapping sound of eagles, and the bluejay sound of bluejays, and all the different sounds of birds. Ya'x·st!ał did not take notice of them, and he walked along fast. When it was nearly evening, he arrived at the lake, and again he went into the water, and again he rubbed his body with hemlock-branches. As soon as he had finished, he walked again along the shore of the lake. When night came, he came to the end. Then he took a rest, and he just sat down, but he did not sleep.

As soon as day approached, and when it became light in the morning, he walked again up the river at the end (of the lake), and he had not been walking long when he arrived at another lake at the foot of the large mountain named Gray-Face Mountain. Immediately he went into the water and rubbed his body with hemlock-branches. Then he dived; and as soon as he came up, he went out of the lake.

Then he tried to look for his blanket and his cape, and he could not find them. He was just sitting on the ground. Then he thought he would go into the lake again. He walked out to the water, and he turned his face landward when he dived. He kept his eyes open while he was under water, so that he could see his blanket and his cape which he had put down on the ground. His breath had not given out when he saw a small person come carrying away his blanket and his cape and put them down where they had been left by Ya'x·st!ał. Ya'x·st!ał was still watching the person when the person went away and hid behind a stump.

Wä, hë'x·ᵍidaEmᵍlā'wisē Ya'x·st!ałē x·îxᵍwē'da. Wä, laE'mᵍlaē k·!ēs ᵍnēx· qaᵍs lē laᵍsta' lā'xa dzEᵍlā'łē. Wä, â'Emᵍlā'wisē ᵍnēx· qaᵍs q!EsmElxᵍwī'dēsēs hā'saᵍyaxs la'ē ē't!ēd dā'sᵍīda. Wä, laE'mᵍlaxaē aLEgEmā'łaxs la'ē g·îyî'n-
5 sEla lā'xa ᵍwā'pē qaᵍs dō'qwałēxēs ᵍnExᵍuna'ᵍē LEᵍwis wâ'x-sâwē. Wä, hë'x·ᵍidaEmᵍlaxaā'wisē g·ā'xa amä'sgEmāla bEgwā'nEm qaᵍs dā'x·ᵍīdēx ᵍnExᵍunā'ᵍyas LEᵍwa wâ'xsâwē qaᵍs lä'xat! dā'laq lā'laas lāx ā'Lōt!ExLaᵍyasa ts!Ekumē'Lē.

Wä, hë'x·ᵍidaEmᵍlā'wisē Ya'x·st!ałē x·Exᵍwī'd lā'xa ᵍwā'pē.
10 Wä, â'Emᵍlā'wisē la x·îqâ'la qaᵍs q!EsmEnkwē'xēs hā'saᵍē. Wä, g·î'lᵍEmᵍlā'wisē q!EsmEnxᵍwī'dē hā'saᵍyasēxs la'ē ē't!ēd dā'sᵍīda. Wä, hë'x·ᵍidaEmᵍlaxaā'wisē g·ā'xa amä'sgEmāla bEgwā'nEm g·ī'g·aElsax ᵍnExᵍunā'ᵍyas LEᵍwa wâ'xsâwē qaᵍs lē'xat! dzElxᵍwī'da lāx ā'Lot!ExLaᵍyasa ts!Ekumē'Lē. Wä,
15 hë'x·ᵍidaEmᵍlā'wisē Ya'x·st!ałē x·îxᵍwī'da. Wä, laE'mᵍlaē â'Emxat! la x·Eqâ'la lā'xa ᵍwā'pē. Wä, g·î'lᵍEmᵍlā'wisē q!EsmEnxᵍwī'dē hā'saᵍyasēxs la'ē ē't!ēd dā'sᵍīda. Wä, hë'x·ᵍidaEmᵍlaxaā'wisa amä'sgEmāla bEgwā'nEm g·āx qā'sᵍīd qaᵍs dā'x·ᵍīdēx ᵍnExᵍunā'ᵍyas LEᵍwa wâ'xsâwē qaᵍs lē wāx·
20 qā'sᵍīts.

Wä, g·î'lᵍEmᵍlā'wisē dō'qulē Ya'x·st!ałaq dā'x·ᵍīdēda amä'sgEmāla bEgwā'nEmax ᵍnExᵍunā'ᵍyas LEᵍwēs wâ'xsâxs la'ē x·Exᵍwī'd lā'xa ᵍwā'pē. Wä, hë'x·ᵍidaEmᵍlā'wisē yā'-q!eg·aᵍła. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, qāst, gEyō'łdEn dō'-
25 qulōL." Wä, hë'x·ᵍidaEmᵍlā'wisa amä'sgEmāla bEgwā'nEm wā'la qā'sa qaᵍs ē'dgEmx·ᵍīdē lāx Ya'x·st!ałē. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, qāst, ᵍmā'sōs ᵍyā'lag·îlsaq!ōs. Nō'gwaEm Hä'ᵍlamâlaga," ᵍnē'x·ᵍlaē.

Wä, hë'x·ᵍidaEmᵍlā'wisē Ya'x·st!ałē ᵍnē'k·Eq: "Lā'Lōgwas-
30 dEyî'n, qaxg·în x·îsā'łēk· qaEn ō'mpaxs yä'wix·îlaa." Wä, lā'ᵍlaē Ya'x·st!ałē wuLā'sEᵍwa yîs Hä'ᵍlamâlaga lā'xēs lä'-dELa. Wä, lā'ᵍlaē ᵍnē'k·Exs qEbEkwī'łē, yîxa lElō'łalałē. Wä, hë'x·ᵍidaEmᵍlā'wisē Ya'x·st!ałē Lē'ᵍlālasōs Hä'ᵍlamâlaga qa läs lâ'sta lā'xa ᵍwā'pē. Wä, hë'x·ᵍidaEmᵍlā'wisē Ya'x·-

Immediately Ya′x·stłał raised his head. He did not wish to go out of the lake. He only wished to draw breath, and then he dived again. He turned his face again while under water so that he watched his blanket and his cape. Again the small person came and took his blanket and his cape and went and carried them behind the stump.

Immediately Ya′x·stłał raised his head out of the water, and he kept his head above the water to draw a breath. As soon as he had drawn breath he dived again. Immediately the small person came and put his blanket and his cape down on the ground and ran again behind the stump. Immediately Ya′x·stłał raised his head, and he just kept his head above water; and as soon as he had drawn breath, he dived again. Immediately the small person came again walking, and took the blanket and the cape and tried to walk away with them.

As soon as Ya′x·stłał saw the small person take his blanket and his cape, he raised his head out of the water. He spoke at once, and said, "Oh, my dear! I have seen you for a long time." Immediately the small person stopped walking and turned around to Ya′x·stłał. "O friend! what are you doing here? I am Mouse-Woman," she said.

Immediately Ya′x·stłał spoke to her. "I came to get supernatural power, for I have disappeared on account of my father, who is going to give a winter-dance." Then Ya′x·stłał was questioned by Mouse-Woman in regard to the dance, and he said that it was qEbEkwē′ł, that ghost-dance. Immediately Ya′x·stłał was called by Mouse-Woman

st!ałē lâ′sta lā′xa ˢwā′pē qaˢs lē lāx ḷâ′dzasas Hä′ˢlamâlaga. Wä, lā′ˢlaē ˢnē′k·a: "LaE′ms hë′ɬaxa g·ā′xEn, qaxg·în laˢmē′k· g·īwā′laLōL. Â′Ema k·!ēs k·îɬElō′L. Wä, hë′ˢmis, qa ɬâ′k!wēmasēsēs nâ′qaˢyōs qas lâ′LĒLōsaxg·în gwôˢyō′gwa qas lä′dELōsēda hā′mats!a qasō nē′xts!âɬ g·ā′xEn, qENLō lāL mE′nsaL qaˢs," ˢnē′x·ˢlaēda amä′sgEmāla bEgwā′nEm, lāx Ya′x·st!ałē.

Wä, laEmˢlā′wisē Hä′ˢlamâlaga LĒ′ˢlālax Ya′x·st!ałē qaˢs lē qā′sˢīd la′laa lā′xa g·î′lt!a ëx·p!ē′qEla alē′was hë′ɬag·it ḷE′nxēlîsxa dzEˢlā′ɬē. Wä, g·î′lˢEmˢlā′wisē lā′xḷEnqēxs la′ē yā′q!eg·aˢɬē Hä′ˢlamâlaga. Wä, lā′ˢlaē ˢnē′k·a: "Qä′ḷaxg·în laˢmē′k· ˢnē′x· qEn g·iwā′laōL qaˢs hë′ɬaxaōs, qāst; qaˢs ḷō′gwalaōsaxa hā′mats!a, qaxs hë′ˢmaē g·ōx̣ᵘs Ba′x̣ᵘbakwā′-lanux̣ᵘsī′waˢyaēda dō′gułEns lāx qwē′sbalisasa dzEˢlā′ɬēx. Wä, laˢmē′sEn mE′nsał qaˢs gwā′ɬElaˢmaōs q!ā′q!oL!ax gwē′g·ilasLasē lâL qō dō′xˢwaLElaLōL. Wä, hë′ˢmaa, qasō LExᵘts!â′ lāx gwē′g·ilasLasē lā′laxē â′Emlax ts!Emgwē′Lalaxōl. Wä, hë′ˢmisEn lā′g·iɬa ˢnēx· qaˢs dō′qwałak·asaōs lā′xEn ˢnā′x̣waLaqEn gwē′g·ilasa. Wä, hë′ˢmisEn lā′g·ɬa ˢnē′x· qEns g·ā′xē lā′xwa ḷaē′sēx alē′wasa, qaxs yō′boła ˢmaē ha′msp!ēqs Ba′x̣ᵘbakwā′lanux̣ᵘsī′waˢyōx. Wä, laˢmē′sEn nā′naxts!EwāLEx gwē′g·ilasasēxs g·ā′xaē nä′ˢnakuxs tEwī′-x·aaxa ˢmE′lxLowē, qaxs x̣wā′x̣wēlaqElaˢmaaxō wā′xaasaxsa ˢneˢnā′lax la L!EbEɬE′nēxōs ha′msp!ēqēx qaˢs lē hamx·ˢī′dEx wā′x·sEngwaˢyasa k!waxtâ′yax ha′msp!ēqas qE′nq!āla, qaxs hë′ˢmaē ha′mēk·EyālE′lg·îts Ba′x̣ᵘbakwā′lanux̣ᵘsī′waˢē," ˢnē′x·-ˢlaēxs la′ē xE′ng·aElsaxēs ˢnEx̣ˢuna′ˢē.

Wä, lā′ˢlaē ha′mts!Eg·aˢɬaxs la′ē hë′ɬk·!awīˢstāla lä′ˢstalē Hä′ˢlamâlagäxa alē′wasē ë′Ek·!EgEmāła. Wä, g·î′lˢEmˢlā′-wisē lä′ˢstaxa ḷâ′saxs la′ē L!Epō′stâ qaˢs lē L!EbEɬE′nēxa alē′wasē lā′laa lā′xa L!Enā′k·ē lā′xē ë′k·!ōdōyasa ḷâ′sē.

to go out of the water, and Ya'x·stłał at once went out of the water to go to the place where Mouse-Woman was standing. Then she said, "It is well that you found me, for I will help you. Only do not be afraid; and also have a strong mind, that you may get what you referred to as your dance, the Cannibal dance. If you will imitate me, [when] I show you about it." Thus said the small person to Ya'x·stłał.

Then Mouse-Woman called Ya'x·stłał to go and walk to a tall smooth spruce-tree of the right thickness, standing by the lake. As soon as they came to the foot (of the tree), Mouse-Woman spoke, and said, "Indeed, I have said that I will help you, that you may have good luck, friend; that you may get for your supernatural power the Cannibal dance, for this is the house of Cannibal-at-North-End-of-World, that we see at the far end of this lake. Now I will show you what you must learn to do if he should see you. If you should fail to do as he would do to you, he will just swallow you: therefore I wish you to watch all I do, and therefore I wished that we should come to this spruce-tree, for we will pretend it to be the Cannibal pole of Cannibal-at-North-End-of-World. Now I shall imitate the way he does when he comes home from hunting mountain-goats: for he repeats this the whole number of days, climbing up this his Cannibal pole; and he eats what is carried in each talon by him who sits on the top of the Cannibal pole snapping his beak, for he is the servant who gets food for Cannibal-at-North-End-of-World." Thus she said as Ya'x·stłał took his blanket from the ground.

Then Mouse-Woman uttered the Cannibal cry, and went to the right, around the spruce-tree, looking upward. As soon as she had gone round the tree, she climbed up, climbing the spruce-tree, and going up to a branch which

Wä, g·îˈlˢEmˢlāˈwisē lāˈg·aa lāˈxa L!Enāˈk·axs g·āˈxaē ẋwēˈ-łɛ!Enē bɛˈngEmāła. Wä, g·îˈlˢEmˢlāˈwisē lāˈg·aa lāˈxa ˢnɛ-gˌâˈyâˢyasa ḷâˈsaxs laˈē hāˈsɛla haˈmts!Eg·aˢła. Wä, g·āˈxˢlaē g·āˈxāxa.

Wä, lāˈˢlaē ˢnēˈk·a: "Wä, qāst, laˢmas dōˈqwāłaxɛn gwēˈg·ilasē. Wä, hāˈg·a ōˈgwaqax qaˢs nāˈnaxts!Eˢwaōs g·āˈxɛn," ˢnēˈxˈˢlaē Häˈˢlamâlagäx Yaˈx·st!ałē. Wä, hëˈx·ˢidaEmˢlāˈwisē Yaˈx·st!ałē xEˈng·aElsaxēs ˢnɛẋˢunaˈˢē. Wä, lāˈˢlaē hëˈx·ˢidaEm haˈmts!ag·aˢła. Wä, lāˈˢlaē lēˈˢstāla hëˈłk·!Ewēˢstāla lāx ōˈxḷaˢyasa alēˈwasē. Wä, g·îˈlˢEmˢlāˈwisē g·āˈxˢaLEla lāˈxēs g·äˈg·îldzasaxs laˈē L!Epōˈstâ qaˢs L!EbɛłEnaˈˢē wāˈx·a. Wä, k·!ēˈsˢlat!a ëˈk·!Eg·īlaxs g·āˈxaē banēˈˢsta. Wä, laEˈmˢlaē wäˈłtsēs bɛk!wēˈnaˢē.

Wä, g·îˈlˢEmˢlāˈwisē g·āˈxˢaLEla lāx ḷâˈdzasas Häˈˢlamâlagäxs laˈē yāˈq!eg·aˢłē Häˈˢlamâlaga. Wä, lāˈˢlaē ˢnēˈk·Eq: "Gwāˈlax·ī wäˈL!ēmasēs nâˈqaˢyōs, āˈLas wiōˈL lāˈxēs lāˈlō-L!asaˢwaōs, qaxs lEˢmaāˈqōs k·!ēs ëˈk·!Eg·īla lāˈxwa ḷâˈsēx. Wä, wäˈg·îł la dōˈqwāłał g·āˈxɛn qɛn lāˈlag·îł ēˈt!ēdɛL. Wäˈg·îł la dōˈqwāłak·asLɛx qaˢs k·!ēˈsēLōs Lēˈxᵘts!âł g·āˈxɛn," ˢnēˈxˈˢlaēxs laˈē haˈmts!Eg·aˢła. Wä, lāˈˢlaē hëˈłk·!Ewēˢstālax ōˈxḷaˢyasa alēˈwasē. Wä, g·îˈlˢEmˢlāˈwisē g·āˈxˢaLEla lāˈxēs g·äg·îldzasaxs laˈē L!Epōˈstâ qaˢs lē L!EbɛłEˈnēxa alēˈwasē. Wä, g·îˈlˢEmˢlāˈwisē lāˈg·aa lāˈxa L!Enāˈk·axs laˈē ẋwēˈłɛłEnēxs g·āˈxaē banōˈłEla haˈmts!ElaxtEwēxs g·āˈxaē.

Wä, g·îˈlˢEmˢlāˈwisē g·āˈxElsɛxs laˈē ˢyāˈlaqax Yaˈx·st!ałē qa lāˈlag·īs ēˈt!ēda. Wä, hëˈx·ˢidaEmˢlāˈwisē Yaˈx·st!ałē haˈmts!Eg·aˢła. Wä, lāˈˢlaē hëˈEmxat! gwēˈx·ˢīdēs g·îˈlx·dē gwēˈg·ilasa. Wä, laEˈmˢlaē lāˈg·aa lāx ˢnEgâˈyâˢyasa alēˈwasaxs g·āˈxaē banēˈˢsta. Wä, lāˈˢlaē Häˈˢlamâlaga L!ōˈ-łElaq qaxs k·!ēˈsaē lāˈxtōdxa alēˈwasē. Wä, lāˈˢlaē ēˈt!ēdē Häˈˢlamâlaga nāˈxnaxts!Eˢwaxēs g·îˈlx·dē gwēˈg·ilasa. Wä, g·îˈlˢEmˢlāˈwisē lāˈg·aa lāˈxa L!Enāˈk·axs g·āˈxaē ẋwēˈłɛłEnē bEngEmāˈłaxs g·āˈxaē banōˈłEla. Wä, g·îˈlˢEmˢlāwisē g·āˈxEl-

was halfway up the tree. As soon as she arrived at the branch, she came down head downward; and as soon as she came halfway down the tree, she uttered the Cannibal cry aloud. Then she came down.

Then she said, "O friend! you have seen what I have been doing. Now, go also and imitate me!" Thus said Mouse-Woman to Ya'x·st!ał. Immediately Ya'x·st!ał took off his blanket, and immediately he uttered the Cannibal cry. Then he went to the right, around the foot of the spruce-tree. As soon as he came back to where he had started from, he climbed up, trying to climb the tree; but he did not get up high, when he came down again. His manhood had given out.

As soon as he came to the place where Mouse-Woman was standing, Mouse-Woman spoke, and said to him, "Don't be weak of heart, else you will not get what you wished for. You did not go up this tree. Go on, and watch me when I go again! Watch me closely, that you may not fail (when you imitate) me." Thus she said, and uttered the Cannibal cry. Then she went to the right, around the foot of the tree; and as soon as she came back to the place where she had started from, she climbed up, and climbed the spruce-tree. As soon as she arrived at the branch, she turned back and came down, uttering the Cannibal cry.

As soon as she came down to the ground, she sent Ya'x·st!ał to go again. Immediately Ya'x·st!ał uttered the Cannibal cry, and he did the same as he had done before. Then he arrived halfway up the spruce-tree and came down again. Then Mouse-Woman spoke angrily because he had not gone up to the top of the spruce-tree; and Mouse-Woman repeated again what she had done before. As soon as she arrived at the branch, she came back and went down face downward. As soon as she came

sExs la'ē ha^{g}yaL!ōlax Ya'x·st!ałē qa ya'L!ōwēs qa łâ'k!wē-masēs nâ'qa^{g}yas, "ā'Las wiō'L lā'xa L!Enā'k·ē. Wä, hë'^{g}maa, qasō wiō'L lā'xa L!Enā'k·e, lā'LEs k·!ēs lâL qas, hā'mats!aōs," ^{g}nē'x·^{g}laē.

Wä, hë'x·^{g}idaEm^{g}lā'wisē Ya'x·st!ałē ha'mts!ag·a^{g}ła. Wä, lā'^{g}laē L!Epōstâ'la qa^{g}s L!EbEłEna'^{g}ēxa alē'wasē. Wä, ha'l-sElaEm^{g}lā'wisē wë'g·aa lā'xa L!Enā'k·axs g·ā'xaē banē'^{g}sta. Wä, g·î'l^{g}Em^{g}lā'wisē g·ā'xElsExs la'ē Hä'^{g}lamâlaga axk·ā'lax Ya'x·st!ałē qa lēs ē't!ēd lā'sta lā'xa dzE^{g}lā^{g}łē. Wä, hë'x·^{g}idaEm^{g}lā'wisē Ya'x·st!ałē nā'nagēg·ēx wā'łdEmas. Wä, lā'^{g}laē lā'^{g}sta lā'xa dzE^{g}lā'łē. Wä, lā'^{g}laē mō'p!ēnEnsa dā's^{g}īd lā'xa dzE^{g}lā'łaxs g·ā'xaē aē'daaqa. Wä, g·î'l^{g}Em-^{g}lā'wisē g·ā'x^{g}aLEla lāx ḷâ'dzasas Hä'^{g}lamâlagäxs la'ē yā'-q!eg·a^{g}łē Hä'^{g}lamâlagäq. Wä, lā'^{g}laē ^{g}nē'k·a: "Wä'g·ił la â'lax·^{g}īdEł dō'qwałał g·ā'xEn qaxg·în g·î'l^{g}mēLEk· g·ā'xaxaL qEnLō lāł dā'x·^{g}īdLōL qEn ts!E'mgwēLaōL. Wä, lā'LEs hë'bEndālaEmł g·ā'xEn, qaxs q!ulā'sä^{g}mēLaqōs. Wä, hë'-misēxs hë'mēLaqōs gwē'x·^{g}ītsōłtsa Ba'x^{u}bakwā'lanux^{u}sī'wa^{g}ya, qasō lāł mE'nsag·îłLEsē. Wä, lā'LEs hë'Emłxat! gwē'x·^{g}īdEł g·ā'xEn, qasō lāł ë'k·!ē^{g}staLō. Wä, hë'^{g}mis qas k·!ē'saōs k·îłEla'," ^{g}nē'x·^{g}laēxs la'ē ha'mts!ag·a^{g}łē Hä'^{g}lamâlaga.

Wä, lā'^{g}laē hëłk·!Ewē^{g}stā'lax ō'xḷa^{g}yasa alē'wasē. Wä, g·î'l^{g}Em^{g}lā'wisē g·ā'x^{g}aLEla lā'xēs g·ä'g·îldzasaxs la'ē L!Epō'stâ qa^{g}s L!EbEłEna'^{g}ē la ë'k·!ōłEla lā'laa lā'xa L!Enā'k·ē. Wä, g·î'l^{g}Em^{g}lā'wisē lā'g·aa lā'xa L!Enā'k·axs la'ē ẋwē'łEłEnda qa^{g}s g·ā'xē ẋwē'łEłEna^{g}ya. Wä, g·î'l^{g}Em^{g}lā'wisē g·ā'xElsExs la'ē dā'x·^{g}īdEx Ya'x·st!ałē qa^{g}s ts!E'mgwēLēq. Wä, g·î'l-^{g}Em^{g}lā'wisē ^{g}wī'^{g}laēLaqēxs g·ā'xaē Ya'x·st!ałē hë'x·sâla lāx mE'ng·asas Hä'^{g}lamâlaga. "Wä," ^{g}nē'x·^{g}laē, "hë'Em gwē'-g·ilasLEs Ba'x^{u}bakwā'lanux^{u}sī'wa^{g}ya lō'LxEn la gwē'g·ilasōL," ^{g}nē'x·^{g}laē. "Wä, hā'g·a ō'gwaqa ë'k·!ē^{g}stax. Wä, g·î'l-^{g}Emłwīts lā'g·aał lā'xa L!Enā'k·ē qasō g·āxL ẋwē'łEłEnēL. Wä, g·î'l^{g}Emłwīts g·ā'xsēdzendELxwa alē'wasēx lā'LEs dā'x·-^{g}īdEł g·ā'xEn qa^{g}s ts!Emgwē'LaōS g·ā'xEn," ^{g}nē'x·^{g}laē.

to the ground, she warned Ya'x·st!ał to take care to make his heart strong, else he would not get up to the branch. "If you do not go up to the branch, you will not obtain your Cannibal dance." Thus she said.

Immediately Ya'x·st!ał uttered the Cannibal cry and climbed up, and climbed the spruce-tree. He almost reached the branch, and came down. As soon as he stood on the ground, Mouse-Woman requested Ya'x·st!ał to go again into the water of the lake. Immediately Ya'x·st!ał obeyed her word. He went into the lake, and dived four times in the lake. Then he came out again. As soon as he came to the place where Mouse-Woman was standing, Mouse-Woman spoke to him, and said, "Now watch me really! for when I come down, I shall take you and swallow you whole, and you will go through me, and you will remain alive; and that will be the way that will be done to you by Cannibal-at-North-End-of-World when he will show you this; and you will also do the same to me when you go up; and do not be afraid!" Thus Mouse-Woman said, and uttered the Cannibal cry.

Then she went to the right, around the foot of the spruce-tree. As soon as she came back to the place where she had started from, she climbed up, and climbed, going up the tree, and reached the branch. As soon as she had reached the branch, she turned back and came down again. As soon as she came to the ground, she took Ya'x·st!ał and swallowed him whole. As soon as she had swallowed Ya'x·st!ał, he went right through, out at the anus of Mouse-Woman. She said, "That will be done to you by Cannibal-at-North-End-of-World, as I have done to you." Thus she said. "You go up also; and as soon as you reach the branch, when you come down, and when you come to the foot of the spruce-tree, take hold of me and swallow me whole." Thus she said.

Wä, lā'ᵍlaē hë'x·ᵍidaᵍmē Ya'x·stl!ałē ha'mts!Eg·aᵍła qaᵍs lē hë'łk·!Ewē'ᵍstālax ō'xḷaᵍyasa alē'wasē. Wä, lā'ᵍlaē L!Epō'stâla qaᵍs L!EbEłEna'ēᵍ qaᵍs lē lā'xa L!Enā'k·ē. Wä, g·î'lᵍEmᵍlā'wisē lā'g·aa lā'xa L!Enā'k·axs la'ē ẋwē'łELEla qaᵍs bEngEmx·ᵍī'dēxs g·ā'xaē ẋwē'łEłEnaᵍya. Wä, g·î'lᵍEmᵍlā'wisē g·ā'xElsExs la'ē dā'x·ᵍīdEx Hä'ᵍlamâlaga qaᵍs ts!E'mgwēLēq. Wä, g·î'lᵍEmᵍlā'wisē ᵍwī'ᵍlaēLaqēxs g·ā'xaē hë'x·sâla lāx mE'ng·asas Ya'x·stl!ałē.

Wä, lā'ᵍlaē yā'q!eg·aᵍłē Hä'ᵍlamâlaga. Lā'ᵍlaē ᵍnē'k·a: "ᵍya, qāst, laE'ms nExts!â'x Ba'ẋᵘbakwā'lanuẋᵘsī'waᵍya. Wä, hā'g·a qā'sᵍīdEx lā'xa qwē'sbālisaxsa dzEᵍlā'łēx, dâ'xa ḷaē'saxa hë'Em ha'msp!ēqs Ba'ẋᵘbakwā'lanuẋᵘsī'waᵍya. Wä, g·î'lᵍEmLEs lā'g·aał lā'xa ha'msp!ēqē, wä, g·î'lᵍEmłwīsē dō'xᵍwaLElaLē gwā'woyâ'ᵍyasa ha'msp!ēqē lâL qō lāL gugwā'xsälō LE'ᵍlālax Ba'ẋᵘbakwā'lanuẋᵘsī'waᵍya. Wä, â'Emłwīts lāł ḷâ'xḷalsałxa ha'msp!ēqē ē'sElax Ba'ẋᵘbakwā'lanuẋᵘsī'waᵍē qa g·ā'xēs. Wä, g·î'lᵍEmłwīsē g·āx nä'ᵍnakux tEwī'x·aaxa ᵍmE'lxLowē qō g·ā'xL hëᵍnā'kulał lā'xēs ha'msp!ēqa qaᵍs lēL hë'g·ōstâlaEmł L!Epō'stâ qaᵍs L!EbEłEna'ᵍē lā'laał lā'xa qE'nq!āla k!wā'xtEᵍwēx ha'msp!ēqas. Wä, hë'Em bā'bakwayalE'lg·îts Ba'ẋᵘbakwā'laxuẋᵘsī'waᵍē lā'xōx wā'xaasaxsa ᵍnēᵍnā'lax. Wä, lā'Lens k·!ēs q!ap!ēmâ'łał. Wä, g·î'lᵍEmłwisē g·ā'xLē Ba'ẋᵘbakwā'lanuẋᵘsī'waᵍya, wä, hë'x·ᵍidaEmłwisē wuLā'łxēs ᵍyā'lag·îlsaōs. Wä, hë'mēsEn lāł bEẋᵘsEwa'sLē. Wä, lā'LEn ᵍnē'x·LExs ḷā'ḷogwasdEyaa'qōs. Wä, lā'ḷas hëwä'xaEmł yā'q!eg·aᵍłLōL, qaxg·în nō'gwax·sämēłg·în nā'naxmēł qas qEn hō'ḷaq!Esbōłaen," ᵍnē'x·ᵍlaēq. "Wä, hā'g·a," ᵍnē'x·ᵍlaē.

Wä, hë'x·ᵍidaEmᵍlā'wisē Ya'x·stl!ałē qā'sᵍid qaᵍs lē lā'laa lāx ḷaē'dzasasa ha'msp!ēqē. Wä, k·!ē'sᵍlatl!a gē'g·îls qā'saxs la'ē lā'g·aa lā'xa ha'msp!ēqē. Wä, g·î'lᵍEmᵍlā'wisē ḷâ'xḷalsaqēxs la'ē hë'x·ᵍidaᵍma gwawoyâ'ᵍyasa ha'msp!ēqē

Then Ya'x·st!aɬ uttered the Cannibal cry, and went to the right, around the foot of the spruce-tree. Then he climbed up, and climbed the tree, going to the branch. As soon as he reached the branch, he turned back and came back with his face downward. As soon as he came to the ground, he took Mouse-Woman and swallowed her whole; and as soon as he had swallowed her, she went right through, out of the anus of Ya'x·st!aɬ.

Then Mouse-Woman spoke, and said, "Oh, my dear! now you have imitated Cannibal-at-North-End-of-World. Go and walk to the far end of this lake. Look at what is standing there. It is the Cannibal pole of Cannibal-at-North-End-of-World. As soon as you reach the Cannibal pole, and when the raven in the middle of the Cannibal pole sees you, he will utter the raven cry, calling Cannibal-at-North-End-of-World. Just stand under the Cannibal pole, waiting for Cannibal-at-North-End-of-World to come. As soon as he comes home from mountain-goat hunting, he will go right to his Cannibal pole, and he will go up, climbing upward, climbing the pole, going to the "snapping-beak" sitting on top of the Cannibal pole. That is the servant who gets food for Cannibal-at-North-End-of-World throughout the whole number of days. We will not go together. When Cannibal-at-North-End-of-World arrives, he will ask you what you want, and then I shall show myself, and I shall say that you want supernatural power; and you shall never speak, for I shall still answer on your behalf, for I shall pretend to be able to hear (your thoughts)." Thus she said to him. "Now go up!" Thus she said.

Immediately Ya'x·st!aɬ walked, and went to the place where the Cannibal pole was standing. He did not walk for a long time when he arrived at the Cannibal pole. As soon as he stood under it, the raven in the middle

gugwa'xsä. Wä, hëwä'xaEm^{s}lā'wisē Ya'x·stłałē dō'x^{s}wīdEq. Wä, k·łē's^{s}latła gä'ła ḷâ'xḷēlasxa ha'msplēqaxs la'ē wuḷā'x-^{s}aLElax Ba'x̣^{u}bakwā'lanux̣^{u}sī'wa^{s}yaxs g·ā'xaē ha'mtslālaxtâya. Wä, hë'mēsēs mEdzē'saxs yâ'ē gwē'k·lālōxda ō'guqlālax tslē'łtsłEklwa. Wä, k·łē's^{s}latła gä'łaxs g·ā'xaē ḷâ'xḷElsaxēs ha'msplēqē. Wä, laE'm^{s}laē tslE'łk·axs la'ē ḷā'ḷExōlsē Ba'x̣^{u}bakwā'lanux̣^{u}sī'wa^{s}ē ḷō^{s} Ya'x·stłałē.

Wä, g·î'l^{s}Em^{s}lā'wisē Ba'x̣^{u}bakwā'lanux̣^{u}sī'wa^{s}ē nE'nwaqEmxs la'ē ya'qleg·a^{s}ła. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, qāst, ^{s}mā'sōs ^{s}yā'lag·îlsaqlōs?" Wä, hë'x·^{s}idaEm^{s}lā'wisē Hä'^{s}lamâlaga yā'qleg·a^{s}ł lāx a'psōtlExḷa^{s}yasa ha'msplēqē. Wä, lā'^{s}laē ^{s}nē'k·a: "Tslętslä'qō^{s}laē g·ō'kulōtasōx. Wä, lā'^{s}laōx x·îsā'ła. Wä, hë'Em^{s}lawis g·ā'xēłtsōx qa^{s}s lâ'lExōs lē'daqōs qa wë'g·ilasōx hā'matsła," ^{s}nē'x·^{s}laē Hä'^{s}lamâlagäx Ba'x̣^{u}bakwā'lanux̣^{u}sī'wa^{s}ē.

Wä, hë'x·^{s}idaEm^{s}lā'wisē ë'k·ē wā'łdEmas Ba'x̣^{u}bakwā'lanux̣^{u}sī'wa^{s}yaq. "Wä, wë'g·ix·ōs â'Em dō'qwałałxEn gwayi-^{s}lälag·iLElasLa lā'xg·în ha'msplēqEk·, qa^{s}s lē'LōS Lła'yōł LlEpō'stâł LlEbEłEnē'łqEk·, qEnLō g·āxL banē'^{s}staLō," ^{s}nē'x·^{s}laēxs lā'dzēk·asaē ha'mtsleg·a^{s}ła. Wä, lā'^{s}laē hë'Em gwē'g·ilē gwē'g·ilasas Hä'^{s}lamâlagäx la'x·dē mE'nsa qa Ya'x·stłałē. Wä, lē'x·a^{s}mēs ō'gux^{s}îdayōsēxs g·î'l^{s}maē lā'xtōdxēs ha'msplēqaxs la'ē x̣wē'łEłEndxēs ha'msplēqē qa^{s}s bE'nǧEmx·^{s}īdē. Wä, lā'^{s}laē ha'mtseg·a^{s}ła qa^{s}s lē laē'L lāx sE'msasa bEgutâ'^{s}yasa ha'msplēqē. Wä, g·ā'x^{s}laē nē'łEmx·^{s}īd lāx sE'msasa gwawoyâ'^{s}ē. Wä, g·î'l^{s}Em^{s}lā'wisē ^{s}wī'lōqâwē bEk!wē'na^{s}yas lā'xa gwawoyâ'^{s}yaxs la'ē ha'mtsleg·a^{s}ła qa^{s}s lēxat! ē'tlēd laē'L lāx sE'msasa bEgwabâ'^{s}yasa gwawoyâ'^{s}ē. Wä, g·ā'x^{s}laē nē'łEmx·^{s}īd lāx sE'msasa dzō'noqlwa lāx ō'xḷa^{s}yasa ha'msplēqē. Wä, laEm^{s}lā'wisē ha'mtsleg·a^{s}łExs g·ā'xaē lâ'qâ lāq. Wä, lā'^{s}laē ḷā'x̣^{s}wElsa. Wä, lā'^{s}laē ^{s}yā'laqax Ya'x·stłałē qa lā'lag·ōs ō'gwaqa.

of the Cannibal pole began to utter the raven cry, but Ya'x·stłał never looked at it. He had not been standing long under the Cannibal pole when he heard Cannibal-at-North-End-of-World coming, uttering the Cannibal cry, and also his whistles sounded like the different kinds of birds. It was not long before he stood under the Cannibal pole. Then Cannibal-at-North-End-of-World was startled when Yax·stłał stood by his side.

As soon as Cannibal-at-North-End-of-World recovered, he spoke, and said, "O friend! what are you doing here?" Immediately Mouse-Woman spoke at the other side of the Cannibal pole, and said, "The tribe has met for a winter-dance, and he has disappeared: therefore he came to get your dance to be a Cannibal." Thus said Mouse-Woman to Cannibal-at-North-End-of-World.

Immediately Cannibal-at-North-End-of-World agreed to her word. "Go on, and watch what I am going to do on my Cannibal pole, that you may take my place and climb up, climbing this pole, when I come down!" Thus said the great one, uttering the Cannibal cry. Then he did the same as Mouse-Woman had done when she had showed Ya'x·stłał; only this was different, that as soon as he got to the top of the Cannibal pole, and he turned down the Cannibal pole with his face downward, he uttered the Cannibal cry, and entered the mouth of the man on top of the Cannibal pole; and he came out at the mouth of the raven in the middle; and when his body was out of the raven in the middle, he uttered the Cannibal cry, and entered again the mouth of the man under the raven, and he came out of the mouth of the Dzō'noqłwa at the bottom of the Cannibal pole, and he uttered the Cannibal cry when he came out of it. Then he stood on the ground. Then he sent Ya'x·stłał to go up also. (See plate at end of volume.)

Wä, lā′ˢlaē hë′x·ˢidaˢmē Ya′x·stɬałē ha′mtsɬeg·aˢɬa. Wä, laEmˢlā′wisē hë′Em gwē′x·ˢidē gwē′g·ilasas Ba′x̣ᵘbakwā′lanuxᵘsī′waˢē. Wä, â′Emˢlā′wisē lā′g·aa lāx ō′xtâˢyasa Dzō′noqɬuxɬ.aˢyaxs g·ā′xaē banē′ˢsta. Wä, lā′ˢlaē ē′tɬēdē Ba′x̣ᵘbakwā′lanuxᵘsī′waˢē hë gwē′x·ˢīts g·î′lx·dE gwē′g·ilasa. Wä, g·î′lˢEmˢlā′wisē g·a′xaxaxs la′ē ē′tɬēd ˢyā′laqax Ya′x·stɬałē qa lēs ē′tɬēda. Wä, laEmˢlaxaā′wisē Ya′x·stɬałē. Wä, lā′ˢlaē lā′g·aa lāx ō′xtâˢyasa bEkwī′waˢyas Dzō′noqɬwaxs g·ā′xaē banē′ˢsta.

Wä, laEmˢlaxaā′wisē ē′tɬēd Ba′x̣ᵘbakwā′lanuxᵘsī′waˢē â′Em ˢnEqE′mg·îɬtEwēxēs g·î′lx·dē gwē′g·ilasa. Wä, g·î′lˢEmˢlā′wisē g·ā′xaxaxs la′ē ˢyā′laqax Ya′x·stɬałē qa lēs ē′tɬēda. Wä, hë′x·ˢidaEmˢlā′wisē la. Wä, laEmˢlā′wisē lā′g·aa lāx wuLā′xasa gwawoyâ′ˢyaxs g·ā′xaē banē′ˢsta. Wä, g·î′lˢEmˢlā′wisē g·ā′xElsExs la′ē dō′xˢwaLElax Ba′x̣ᵘbakwā′lanuxᵘsī′waˢyaxs x·ō′leẋulaē. Wä, k·lē′sˢlatɬa gä′ɬaxs la′ē dō′xˢwaLElaqēxs la′ē ë′k·lēxˢēd, qaxs la′ē dō′xˢwaLElaqēxs g·ā′xˢmaē ˢyā′ˢyana pɬEɬEˢnā′kulēda qE′nqɬāla, yîx Bā′bakwayalElg·îsas xā′pElaxa maˢlō′kwē bēbEgwā′nEma.

Wä, g·ā′xˢlaē kɬwā′kɬug·iLEyōdxa bEgutâ′ˢyasa ha′mspɬēqē. Wä, hë′x·ˢidaEmˢlā′wis Ba′x̣ᵘbakwā′lanuxᵘsī′waˢē ha′mtsɬeg·aˢɬa qaˢs lä′El LɬEpō′stâ qaˢs LɬEbEɬEna′ˢēxēs ha′mspɬēqē. Wä, g·î′lˢEmˢlā′wisē lā′g·aa lā′xa qE′nqɬāläxs la′ē axˢē′dxa bEgwā′nEmē lāx hë′ɬk·lōtsēdzaˢyasa qE′nqɬāla. Wä, lā′ˢlaē tsɬEmgwē′Laq. Wä, lā′ˢlaē x̣wē′ɬEɬEnēxēs ha′mspɬēqaxs g·ā′xaē banǭ′ɬela lā′lax·sâla lā′xa sēsE′msa bEx̣ˢunā′ˢyasēs ha′mspɬēqē. Wä, g·î′lˢEmˢlā′wisē lā′g·aa lāx ɬ.â′dzasas Ya′x·stɬałaxs la′ē dā′x·ˢīdEq qaˢs tsɬEmgwī′LēQ. Wä, â′Emˢlā′wisē Ya′x·stɬałē hëx·sâ′la lāx mE′ng·asas.

Wä, lā′ˢlaē Ba′x̣ᵘbakwā′lanuxᵘsī′waˢē ˢyā′laqax Ya′x·stɬałē qa lēs ō′gwaqa. Wä, hë′x·ˢidaEmˢlā′wisē la ˢyā′ˢyana LɬEpōstâ′la qaˢs LɬEbEɬEna′ˢēxa ha′mspɬēqē. Wä, lā′ˢlaē lā′g·aa lā′xa bEgutâ′ˢyasēxs la′ē dā′x·ˢīdxa bEgwā′nEmē xā′bEx̣ᵘsa

Immediately Ya'x·st!ał uttered the Cannibal cry, and he did the same as (the other one) had done. He just went to the top of the Dzō'noq!wa at the bottom when he came down again. Then Cannibal-at-North-End-of-World did the same as he had done before; and when he came down again, he sent Ya'x·st!ał to go again, and Ya'x·st!ał went again. He came to the top of the man on the forehead of the Dzō'noq!wa and came down again.

Then Cannibal-at-North-End-of-World went up again, and did just as he had done before. As soon as he had come down, he sent Ya'x·st!ał to go again. He went at once, and he arrived on the antlers of the raven in the middle, and came down again. As soon as he came to the ground, he saw Cannibal-at-North-End-of-World watching. It was not long before he saw what he looked up for; for he saw the snapping beak, the Servant who was getting food, coming quickly, flying and holding in his talons two persons.

He came and sat on top in the middle of the head of the man on the Cannibal pole. Immediately Cannibal-at-North-End-of-World uttered the Cannibal cry and climbed up, climbing his Cannibal pole. As soon as he reached the snapping beak, he took the man from the right foot of the snapping beak. Then he swallowed him whole; and he returned along his Cannibal pole coming down, going through the mouths of the figures of his Cannibal pole. As soon as he arrived at the place where Ya'x·st!ał was standing, he took him and swallowed him whole; but Ya'x·st!ał went right through (and came out) at his anus.

Then Cannibal-at-North-End-of-World sent Ya'x·st!ał to go also. He climbed up quickly, climbing the Cannibal pole. Then he arrived at the man on top, took the man that the snapping beak held in its left foot, and swallowed

gEmxōłtsēdza^{s}yasa qE′nq!āla qa^{s}s ts!Emgwē′LEq. Wä, g·ā′x^{s}laē ẋwē′łEłEnēxa ha′msp!ēqē qa^{s}s lē laē′L lāx sE′msasa bEgutâ′^{s}ē. Wä, g·ā′x^{s}laē nē′łEmx·^{s}īd lāx sE′msasa gwawoyâ′^{s}ē qa^{s}s ha′mts!eg·a^{s}łē. Wä, lā′^{s}laē laē′L lāx sE′msasa bEgubâ′^{s}yas qa^{s}s g·ā′xēs nē′łEmx·^{s}īd lāx sE′msasa dzō′noq!uxḶa^{s}ē qa^{s}s ha′mts!eg·a^{s}łē. Wä, g·î′l^{s}Em^{s}lā′wisē lâ′qâwē ō′k!wina^{s}yasēxs la′ē dā′x·^{s}īdEx Ba′ẋ^{u}bakwā′lanuẋ^{u}sī′wa^{s}ē qa^{s}s ts!Emgwē′LēQ. Wä, â′Em^{s}laxaā′wisē hë′x·sâla lāx mE′ng·asas.

Wä, lā′^{s}laē yā′q!eg·a^{s}łē Ba′ẋ^{u}bakwā′lanuẋ^{u}sī′wa^{s}ē. Wä, lā′^{s}laē ^{s}nē′k·a: "^{s}ya, qāst, laE′ms lâ′La lā′xEn lä′dēx. Wä, â′EmLEs aē′k·ilaLōL. Ġwa′la mō′masīlaLEq^{u}, ā′Las g·ā′xlax xEk·lā′lax g·ā′xEn." Wä, lā′^{s}laē LE′lELax Ya′x·st!ałē lā′xēs g·ō′kwē qa^{s}s lē q!ā′q!ōLāmatsēs q!E′mq!EmdEmē mō′sgEm lāq. Wä, k·!ē′s^{s}lat!a gē′x·^{s}īdExs la′ē q!â′ł^{s}aLE′laxa mō′sgEmē q!E′mq!EmdEma. Wä, lā′^{s}laē Ba′ẋ^{u}bakwā′lanuẋ^{u}sī′wa^{s}ē hayā′L!ōlax Ya′x·st!ałē qa yā′L!âwēs. Wä, hë′^{s}mis qa maē′mōp!Enẋwasēs ^{s}nā′läs k·!ēs ts!Emō′x^{s}wīdxa ^{s}nEł^{s}nEmō′kwē bEgwā′nEm "g·ayō′ł lā′xēs g·ō′kulōtaōs. Wä, qasō k·!ēsL hëL gwē′g·ilaLEn wā′łdEmōL la^{s}mēts g·āxL xEk·lā′ł g·ā′xEn, qaEn q!ā′q!alalaē′nē^{s}EmLEnLōL," ^{s}nē′x·^{s}laē.

Wä, lā′^{s}laē LE′łEwElsē Ba′ẋ^{u}bakwā′lanuẋ^{u}sī′wa^{s}yax Ya′x·st!ałē, yîxs la′ē gwāł qEx·î′mtsa L!ā′gEkwē ḶE^{s}wa qE′nxawa^{s}ē lāq. Wä, lā′x·da^{s}x^{u}^{s}laē lāx Ḷaē′dzasasa ha′msp!ēqē. Wä, lā′^{s}laē Ba′ẋ^{u}bakwā′lanuẋ^{u}sī′wa^{s}ē k·!Equ′lsxa ha′msp!ēqē. Wä, lā′^{s}laē Lā′k·i^{s}lälax ō′k!wina^{s}yas. Wä, lā′^{s}laē wī′ł^{s}īda. Wä, lā′^{s}laē LExbE′ndEq yîsēs hë′łk·!ōts!ana^{s}ē. Wä lā′^{s}laē hë′x·^{s}idaEm la qō′mł^{s}īdēda ha′msp!ēqē. Wä, â′Em^{s}lā′wisē la mō′dEnē wā′sgEmasas lā′xEns q!wā′q!wax·ts!ana^{s}ē. Wä, lā′^{s}laē yū′Em la wā′g·itEns sE′lt!ax·ts!ana^{s}ēx. Wä, lā′^{s}laē Ba′ẋ^{u}bakwā′lanuẋ^{u}sī′wa^{s}ē g·îp!ā′LElōts lāx gā′yaap!a^{s}yas L!ā′gEkwas Ya′x·st!ałē. Wä, laE′m gwāł lā′xēq. Wä, laE′m-^{s}laē ^{s}yā′lagEmē Ya′x·st!ałē qa^{s}s g·āxlag·ī nä′^{s}nakwa. Wä,

him whole. Then he returned along the Cannibal pole, and went in at the mouth of the man on top. Then he showed himself again through the mouth of the raven in the middle, and uttered the Cannibal cry. Then he went in through the mouth of the man under it, and he came and showed himself through the mouth of the Dzō'noq!wa at the bottom, and uttered the Cannibal cry. As soon as his body came out, he took Cannibal-at-North-End-of-World and swallowed him whole, and he also went right through (and came out) at his anus.

Then Cannibal-at-North-End-of-World spoke, and said, "Oh, my dear! now you have obtained my dance. Only take care! Don't hurt it, else you will stay with me." Then he invited Ya'x·st!aɬ into his house to teach him his four songs. It did not take long before he knew the four songs. Then Cannibal-at-North-End-of-World warned Ya'x·st!aɬ (and told him) to take care; and (he told him) to swallow one man of his own tribe every fourth day. "If you do not do as I told you, you will stay with me, for I shall know what you are doing." Thus he said.

Then Cannibal-at-North-End-of-World called Ya'x·st!aɬ out of the house, after he had put red cedar-bark and a neck-ring on him; and they went to the place where the Cannibal pole was standing. Then Cannibal-at-North-End-of-World pulled out the Cannibal pole, and he slapped it all along its whole length. Then it became thin; and then he slapped its ends with his right hand, and the Cannibal pole at once became short. Now it was the length of four of our fingers, and its thickness was that of our little finger. Then Cannibal-at-North-End-of-World tucked it in the cross neck-piece of the red cedar-bark head-ring of Ya'x·st!aɬ. After he had done this, Ya'x·st!aɬ

hë′x·ˢidaEmˢlā′wisē Ya′x·stɬałē g·āx qā′sˢida. Wä, laE′mˢlaē ẋwäkᵘ lā′xēs hā′matsɬaēnaˢē, lā′g·iłas k·ɬēs qɬâ′LElaxēs wā′-wasEldzasē qā′sa. Wä, lā′ˢlaē dō′xˢwaLElaxēs qɬwē′qɬulē-yaxs ā′läaq lax wäs G·iō′xwē. Wä, hë′x·ˢidaEmˢlā′wisē Ya′x·stɬałē dā′x·ˢīdxēs ama′ˢē qɬulē′ya qaˢs tsɬEmg̣wī′LēQ.

Wä, hë′x·ˢidaEmˢlā′wisē nâ′gēsēda, laE′m yā′wasˢīd yō′ɬ-ˢēda. Wä, laEmˢlā′wisē tsɬEk·ɬā′ɬˢēdxēs maˢlō′kwē qɬwē′-qɬulēˢya yîxs lā′x·dē lāx g·ō′kwas Ba′ẋᵘbakwā′lanuẋᵘsī′waˢē; wä, hë′misēs laē′naˢē hā′matsɬa. Wä, hë′misēxs maē′mō-pɬEnẋwasaē ˢnā′läs k·ɬēs hamx·ˢī′dxa ˢnałˢnEmō′kwē bEgwā′-nEm lā′xēs g·ō′kulōtē; wä, hë′mis, "qEnLō k·ɬēs hë′ɬqɬōlEmɬ hë g̣wē′g·ilaLē, laE′mˢlā′wisEn g·āx ē′toxwasōɬ Ba′ẋᵘbakwā′-lanuẋᵘsī′waˢya. Wä, hā′g·a ē′kulīɬaxEns g·ō′kwa. Wä, g·î′lˢEmɬwīts g̣wāɬ ē′kwaxEns g·ō′kwa lā′LEs axk·ɬā′łałxEn ō′mpa qa axk·ɬā′lēsēx Lɬō′pɬEndzēsa, yîx qɬā′k·âsē qa kɬwā′xsēg·alasēsēx hë′ɬk·ɬōtsâ′lasa tɬêx·î′läsEns g·ō′kwa, qEnLō lāL nē′ɬˢīdLō," ˢnē′x·ˢlaē Ya′x·stɬałē. Wä, laE′m Ḷē′g̣adEs Baẋᵘbakwā′lanukᵘ.

Wä, hë′x·ˢidaEmˢlā′wisē la nä′ˢnakwēda maˢlō′kwē qɬwē′-qɬulēs Ba′ẋᵘbakwā′lanukwē qaˢs lē tsɬEk·ā′ɬElax ō′mpasē ˢmā′x·mEwēsag̣Emaˢē yîs wā′ɬdEmiˢläläsa hā′matsɬa. Wä, hë′x·ˢidaEmˢlā′wisē ē′ẋˢwītsEˢwēda g·ō′kwaxa ˢnā′la. Wä, laEmˢlā′wisē g̣ä′ɬa g̣ā′nuLExs la′ē g̣wā′ɬa. Wä, hë′Emˢlāwis ā′łēx ˢnā′x·ˢīdxa g̣aā′läxs g·ā′xaasē ha′mtsɬEg·aˢɬē Baẋᵘba-kwā′lānukwē lāx ā′Lanâˢyas g·ō′kwas ˢmax·mEwēsag̣Emaˢē. Wä, hë′x·ˢidaEmˢlā′wisē la gwayē′LɬEsasEˢwa g̣wē′g̣udza. Wä, laE′mˢlaē k·ɬeō′s k·ɬēs g̣wē′k·ɬālasē mEdzē′sa Baẋᵘba-kwā′lanukwē.

Wä, g·î′lˢEmˢlā′wisē ˢwī′ˢlaēLēda g̣wē′g̣udza lā′xa g·ō′-kwaxs g·ā′xaē ha′mtsɬEg·aˢɬēda hā′matsɬa lāx ˢnE′lbālasasa g·ō′kula. Wä, hë′Emˢlāwis la hō′qawEldzatsa g̣wē′g̣udza qaˢs lē k·î′myaxa hā′matsɬa. Wä, g·î′lˢEmˢlā′wisē lâ′La g̣wē′g̣udzax Baẋᵘbakwā′lanukwaxs la′ē ˢmā′x·mEwē′sag̣Emaˢē

was sent to go home. Ya'x·stłał came at once, walking. Now he was wild with his cannibalism: therefore he did not know how long he was walking. Then he saw his uncles looking for him at the river of Steelhead-Salmon Place. Immediately Ya'x·stłał took hold of his little uncle and swallowed him whole.

Immediately he came to his senses for a short time. Then he told his two uncles that he had been to the house of Cannibal-at-North-End-of-World, and that therefore he was now a Cannibal, and that he had to eat one man of his tribe every fourth day; "and also if I am not allowed to do so, I shall be taken away by Cannibal-at-North-End-of-World. Go on, clear our house! and after you have cleared our house, ask my father to ask Cooked-in-Water, his slave, to sit outside of the house, on the right-hand side of the door of our house, when I show myself." Thus said Ya'x·stłał. Now his name was Cannibal.

Immediately the two uncles of Cannibal went home and reported to his father, First-Property-Giver, what the Cannibal had said. Immediately the house was cleared that day. Then late in the night, when they had finished, and when day just came in the morning, Cannibal came, uttering the Cannibal cry behind the house of First-Property-Giver. Immediately he awakened all the uninitiated winter-dancers. There was no sound that was not made by the whistles of Cannibal.

As soon as all the uninitiated winter-dancers had come into the house, Cannibal came, uttering the Cannibal cry at the south end of the village. Then the uninitiated winter-dancers went out to capture the Cannibal; and as soon as the uninitiated winter-dancers had obtained Can-

axk·!ā′lax L!ō′p!Endzēsēxa q!ā′k·ō qa läs k!wā′xsēg·alsax hë′łk·!ōtsâlasasa t!êx·î′la. Wä, hë′x·ˢidaEmˢlā′wisē nā′nagēg·aēda q!ā′k·âx wâ′łdEmasēs q!ā′gwidē. Wä, k·!ē′sˢlat!a gä′ła k!wā′xsēg·alasExs g·ā′xaasēda hā′mats!a dā′x·ˢīdEq qaˢs ts!Emgwī′LēqWä, g·î′lˢEmˢlā′wisē ˢwī′ˢlaēLa hamx·ˢī′dxa q!ā′k·ōx̣ᵘdäxs la′ē laē′L lāx lō′bEkwasēs ō′mpē. Wä, g·î′lˢEmˢlā′wisē lā′g·îyō′lił lā′xa ō′gwiwaliłaxs la′ē axˢē′dxa axā′ła lāx awa′p!aˢyasēs L!ā′gEkwē qaˢs Ḷā′g·alīłē.

Wä, hë′x·ˢidaEmˢlā′wisa ha′msp!ēqē la ˢnā′qEmts!a lā′xēs wā′sgEmasē, ḶEˢwīs wā′g·idasē, ḶEˢwīs k·!ē′g·idEmē. Wä, hë′x·ˢidaEmˢlā′wisa hā′mats!a L!Epō′stōla qaˢs L!EbEłEna′ˢēq. Wä, lā′ˢlaē la′xtōdqēxs g·ā′xaē x̣wē′łEłEnē qaˢs lā′lax·sâlē lāx sēsE′msa k·!ē′g·idEmas. Wä, g·î′lˢEmˢlā′wisē mō′p!Ena lā′g·ostânax̣waxs la′ē gwā′ła. Wä, lā′ˢlaē q!ulē′x·sˢEm dE′nxElasa mō′sgEmē q!E′mq!EmdEma, yîxs k·!ē′sˢmaē q!â′łaˢLElēs g·ō′kulōtax q!E′mq!EmdEmas.

Wä, mō′p!Enx̣wasˢlat!a ˢnā′läsēxs la′ē ē′t!ēd x̣wā′sa. Wä, lā′ˢlaē dā′x·ˢīd lā′xa g·ī′gEmaˢyasa ˢnEˢmē′maxa Q!E′mq!Emtalałē qaˢs ts!Emgwē′LēqL!a′łbēx·Lāˢlaēda g·ī′gamaˢē. Wä, hë′mis lā′g·iłas la L!ē′L!Esapēda Q!E′mq!EmtElalałē ḶEˢwa A′waīLElaxwa ˢnā′lax.

Wä, laEmˢlā′wisē k·îłˢē′dayusa hā′mats!äxs la′ē q!unā′la ts!Emgwē′LElaxēs g·ō′kulōtē, lā′g·iłas axˢē′tsEˢwē ē′dEmasa mō′kwē k·!ē′k·!Eyālaxaxa k·ā′dzEkwaxs la′ē LEk·a′sa Elakwē′sawaˢyasa ē′xEnta. Wä, lā′ˢlaē dā′x·ˢitsEˢwēda hā′mats!a qaˢs yîłp!ēgalēlEmē lā′xa Ḷaē′ł dzō′x̣um lāx ˢnā′qōLēwalīła g·ō′kwē. Wä, lā′ˢlaē axˢē′tsEˢwēda g·ā′yołē lā′xa ˢnEmō′kwē ts!Edā′q k·ā′dzEkwa qaˢs axā′līlEmē lāx hëłk·!ō′dEnudzEliłas. Wä, lā′ˢlaē axā′līlEmē ˢnE′mx·ˢīdāła lāx hë′łk·!ōdē′g·aˢyas. Wä, lā′ˢlaē axā′lēlEma ˢnE′mx·ˢidāła lāx gE′mxōtEmaliłas. Wä, lā′ˢlaē axalē′lEmē ˢnE′mx·ˢīdāła lā′x gE′mxōdēg·alīłas. Wä, lā′ˢlaē a′nqasōsa gu′lta. Wä,

nibal, First-Property-Giver asked Cooked-in-Water, the slave, to go and sit in front of the house, at the right-hand side of the door. The slave obeyed at once the words of his master. He had not been sitting long in front of the house, when Cannibal came and took him and swallowed him whole. As soon as he had eaten the whole slave, he entered the dance-house of his father, and he went to the rear of the house, and took off what was in the neck-piece of his head-ring of red cedar-bark and put it down.

Immediately the Cannibal pole was of the right size in thickness and length, and the carvings were on it. Immediately the Cannibal climbed up, climbing the pole. He went to the top and came back, and went through the mouths of the carvings. As soon as he had been up four times, he stopped. Then he himself sang the four songs, for the people did not know the songs of it.

After four days he was wild again. Then he took a chief of the clan Song-Dancers and swallowed him whole. Spouting-Whale was the name of that chief: therefore the Song-Dancers and the A'waīLEla hate each other up to this day.

Now the Cannibal was feared because he always swallowed people of his tribe. Therefore first menstrual flow of four virgins was taken, — their white cedar-bark which was soaked in menstrual blood. Then the Cannibal was taken and was tied to a stake in the rear end of the house. Then one of the pieces of white cedar-bark taken from one of the women was put down at his right side in front, another one at his right side behind him, and another one on the left-hand side in front of him, and one on the left-hand side behind him. Then they were lighted with fire. As soon as they began to burn, they were

g·î'l^{s}Em^{s}lā'wisē gunē'x^{s}wīdExs la'ē pō'ẋwasōsa mō'kwē k·!ē'-k·!Eyāla ts!ē'daqa qa ^{s}nEmē'xtâłēsa kwax·î'la lā'xa hā'mats!a. Wä, g·î'l^{s}Em^{s}lā'wisē q!u'lx·^{s}idēda gu'ltäxs la'ē ya'q!eg·a^{s}łēda hā'mats!a. Wä, lā'^{s}laē ^{s}nē'k·a: "Wä, ha'lā'k·as^{s}la, laE'ms amē'łāmas g·ā'xEn," ^{s}nē'x·^{s}laēxs la'ē x·îs^{s}ī'da, ẓE^{s}wēda ha'msp!ēqē. Wä, laE'm lā'ba.

blown upon by the four virgins, so that the smoke went towards the Cannibal. As soon as the fire was extinguished, the Cannibal spoke, and said, "Good-by! You have brought me bad luck." Thus he said, and disappeared with the Cannibal pole.

32. Q!ō'mg·ila.

Tradition of the Clan G·i'g·îlgam or Awō'o of the A'waīLEla.

(*Told by* N*Eg·ē' and Hā'nidz*E*m.*)

Q!ō'mg·ila lived in his house on the fighting hill (ẋusE'la) of his village, a little back of the river Ha'nwad at Ā'LEgEmla. He had three children, — two sons, named Łā'x^{s}unāla and Wā'x^{s}id; and a daughter, named Xō'gumga. They were the first people at this place. He said to his children, "Don't be lazy, and look at the river and see if there is anything in it. Perhaps there are fish in it." They went down to the river; and when they saw a salmon swimming about in it, they told their father, "There is a salmon in the river," and the father told them to look again. When they saw it again, he asked them to catch it. Then he himself went down and lay down, his back leaning against a stone, at the place where he was accustomed to lie, and looked at his children. His children caught three salmon; and they were glad that they had them, because they had nothing to eat.

Then he gave a feast with his salmon. The people came and sat down around him, and he spoke, and said, "Don't let us sit here all the time. Evidently there are many salmon below, about which we have never known before. Let us move down the river, and let us divide the fishing-places among ourselves, that we may have enough to eat." And they did as he told them. They went down the river and took their fishing-places. Xō'gumga took the place farthest up the river, and Łā'xᵋunāla took a place at the lowest part of the river, according to the order of their birth.

Wā'xᵋid, however, did not do anything. He used to dress up and to sit about idly. He only thought of the pretty girls in the village.

Xō'gumga went to her fish-trap, and found salmon in it. She split them, roasted them, and placed them on drying-poles. Then she went to get more, cut them, and roasted them. When they were done, she found that all the salmon she had roasted before were gone. Her grandmother had been in the house; and she asked her, "Do you know what has become of my fish?" She had not noticed how they had disappeared. Then Xō'gumga said, "Why don't you watch them? You ought to look after my fish." Then she went again, caught more salmon, and roasted them. When she took them up to her house, the whole supply of salmon had vanished. Again she asked her grandmother, "Don't you know what happens to my salmon?" After this had happened three times, she resolved to watch herself. She roasted a new supply of salmon, hung them up to dry, and then she made a bow and arrows for herself, and hid to see who was taking away her salmon. When evening came, she was still in hiding in the house. After some time she heard somebody lift the roof-boards, and to her surprise she saw two

large breasts coming down through the roof, and there appeared a large Dzō′noq!wa. She shot two arrows into her breasts. Then the Dzō′noq!wa screamed and ran away through the woods, throwing down large trees which were in her way. Yō′gumg̣a followed her. For a long time she heard her screaming.

All of a sudden the noise stopped. The Dzō′noq!wa had entered her house. Xō′gumg̣a followed her, and saw the woman lying by the fire groaning for pain. After a little while she died.

There were four young Dzō′noq!was in the house, children of the old one. She killed them all by knocking them over the head with a stick. The house was full of skins, of whales, of fish, and all kinds of property, sea-animals and land-animals. She cut off the head of the old Dzō′noq!wa and took it along. She was going to call her tribe to carry home all the wealth that she had found, — skins of black bears, of grizzly bears, tallow, dried berries, and all kinds of food. They carried it all on their backs to their houses. Now they were rich.

Xō′gumg̣a was married to Bā′kwiłnuk^{u} or Hamā′lak·auē^{s}, a G·ī′g·îlg̣am. After some time she had a boy, who was named Łā′x^{s}unāla. When the child was born, she took the skull of the Dzō′noq!wa, split it, and used it as a wash-basin for her child, to make it strong; and when the child was older, she made him bathe in cold water. He grew up very quickly and became very strong. Then she tried him. She told him to twist a large yew-tree which was standing behind the house. He obeyed, and twisted it without any difficulty down to the butt. When his mother saw how strong he was, she said, "I want you to go down the river to see your dead grandfather." He walked down along the river, walking behind the houses, to look for his grandfather. While he was going

down the river, he tried his strength on the trees, and he twisted them down to their roots. Then he knew that he was strong.

He came to a tribe, and he was asked, "Who are you?" He said, "I am the child of Xō'gumga." They said to him, "Half of us are dead. A large Dzō'noq!wa has eaten our people, and does not allow us to go fishing." Then the boy said, "Don't speak of it." He said to four young men, "Let us go and look for the Dzō'noq!wa!" They went aboard; and when they just started for the place where the Dzō'noq!wa used to sit, they saw him sitting there. He was a giant. When he was just going to take hold of them, Łā'x^{g}unāla took up stones and hit him in the eyes. The stones went right through his head, and the Dzō'noq!wa fell down dead. Then the boy said to his companions, "Did I not tell you that you did not need to be afraid?" Then they recognized that he had supernatural power. He went back to the village with his four companions. He did not continue his way down the river, looking for his grandfather.

At this place lived his uncle Wā'x^{g}id. The young man invited his uncle Wā'x^{g}id to play with him throwing sticks at targets (łE'mk!wayu). They began to play, and his uncle lost continually. He lost his ear-ornaments, his nose-ornaments, and at last he even lost his throwing-stick, which was ornamented at the butt-end with a rattle. Then Wā'x^{g}id went home. His father, Q!ō'mg·ila scolded him. He said, "All you can do is to dress up nicely. Look at your nephew! He has even killed a Dzō'noq!wa. Now you have even lost your clothes. Do you think it is easy to get them?"

Then Wā'x^{g}id became angry. He jumped on top of his bedroom, wrapped himself in his blanket, and lay down. He resolved to kill himself. He got up and went

through the village asking for a plaited rope. His sweetheart, a girl with an ugly lip, a piece of it being gone, gave it to him. He told her that he was going to kill himself, and she encouraged him to do so. He took the rope and went home. Then he lay down on his bed and wrapped himself in his blanket. In the evening his father called him, and said, "My dear son, arise! it is evening;" but he did not reply. Then his father gave up calling him.

In the evening his father ordered the people to go the next morning to pick berries. They got ready to start, but the young man had arisen before them. He left the house unperceived, and went to a place where a tree lay, thrown over by the wind. There he hung himself.

Ëx·p!atsla, a younger brother of Q!ō'mg·ila, went out in the morning. He was going to make a canoe from the tree that had been blown over. There he found his nephew hanging from a branch. Then he went back home, and said to Q!ō'mg·ila, "Arise, slave! What are you doing here? Our chief is hanging outside dead." Q!ō'mg·ila replied, "Don't talk so foolishly!" But he continued, "Arise, and come out!" He went out; and there was his son, hanging there dead. All the people who were going to pick berries assembled there. They cried, and they tore out the hair of his father.[1] They pulled out his beard and his eyebrows. They turned out of the house the old people who had caused his death, tore down their house, and threw dung on top of the little house that the old people built for themselves. Then Wā'x^{g}id was buried. Then his father cried, and sang, —

"Evidently my son has gone right through, being made to go away.
Evidently my son has flown through, being made to fly away."

("Le'mxentē hai'xwaxsalalîslaxen hai'xwēg·i^{g}lakwa xunō'kwa.
Le'mxentē p!ā'lîx·salislaxen p!ā'lag·i^{g}lakwa xunō'kwaē anananai'sen xunō'kwa anē'.")

Now his father [1] thought, "I should like to know whether it is true that the ghosts prepare a great reception for those who go to them. It is said that they give a dance and beat time for them."

He went out to try to see the ghosts. He had not gone very far when he heard the beating of batons. Then the batons stopped again; but when he proceeded, he heard them again. Then he heard the song-masters pronouncing the words of the songs. Finally he saw the house of the ghosts. He went to the corner and peeped in. After a while, Mouse-Woman came to him, and said, "Do not be too quick when you see your son inside; then you will succeed in taking him back." Mouse-Woman went back, and the people began to beat time again. Then he saw the young man dancing in the house.

He was dressed beautifully, and the ghosts were singing for him. Then his father [1] could not withstand the temptation. He jumped into the house, and ran right up to his son, intending to carry him away; but at once every thing became dark, and he held only foam in his arms. He had lost him again. If he had waited until they beat time the fourth time, Wā'x^{g}id would have come back to life. Thus he lost him, and his son remained dead.

33. The Blind Man who recovered his Eyesight.

Tradition of the Clan Ts!ō'ts!ēna of the A'waīLEla.

(*Told by* NEg·ē'.)

The A'waīLEla, the descendants of Ts!ō'na, were hungry. They had no fish. They were travelling about looking for a river in which there were fish, and they came to Qwa^{g}la'd. There was a blind man, Ātā'lats!eg·aɬ, whom

[1] The narrator said here "uncle."

his wife had left. His children, who were staying with their mother, found a salmon in the river. They ran to their father, and told him, "We found a salmon." — "Don't say that! Put a salmon-trap into the river." The children obeyed, and their mother helped them put up the trap. Soon the fish became more numerous, and the river was full of salmon. The former wife of Ātā'latslegˑał caught fish in the trap, and forbade her children to give any to their father. When he asked them whether they had salmon, they said that there were none. The woman ate all the salmon alone. She only gave a little to the children to keep them quiet. This continued for a long time.

One day the children saw something black on the other side of the river. They told their father about it. He replied, "Don't say that! Maybe that is what your dead grandfather used to call a black bear." They gave him his bow and his arrows, and upon his request they pointed the arrow at the bear. Then he spanned the bow and let go the arrow. He hit the bear. The old man said, "That sounds as though I had killed it." Then the woman, who was standing behind him, said, "No, you did not hit it; it has gone." She, however, went across the river, skinned the bear, and ate the meat.

Another day the children saw something red on the other side of the river. The old man said, "Maybe it is a deer. Give me my bow." The woman pointed the arrow. He shot and killed the deer. He said, "This sounds as though I had hit it." But the woman claimed again that he had missed it. She said, "I have been across, and I looked, but you have missed it."

Another day, when the children were playing again, they saw something white. They shouted, "We see something white above us!" The old man said, "Surely, that is a mountain-goat." He said, "Get ready, and I will

follow you. Take me up the mountain; I will hold on to you." The children went up, took the old man along, and he shot the mountain-goat. Then they took it down again, and they had plenty to eat. His wife ate all the tallow. She would chew it, and put it on the end of a stick and melt it near the fire, and then she would suck it, as the Indians are accustomed to do.

A few days after, the children saw four mountain-goats. Then again they took up the man, who shot them. The mountain-goats fell down the mountain. Then he asked his wife, "Do you see where it fell down?" She replied, "Yes, do you say so that I may eat all the tallow?" Again he asked her, and she again replied the same. Finally he became impatient, and said, "Yes, go and eat and suck all the tallow, but lie down on the rocks on your stomach when you are through eating." Then she ate all the tallow, and she drank much water. Thus she was transformed into a mass of tallow; and then she became a stone, which may be seen here to this day.

Then the blind man said to the children, "Let us go up the river and see who lives there." They went on; and soon they saw a bear, which he killed. They went on, and next he killed deer and elk and all kinds of animals. They came to another place and built a house. Then he said to his children, "Stay here, children! I will go on ascending the river. Wait here until I come back; and don't be afraid if I should stay away a long time, even if it should be several years. I must go to the place where I want to go." Then he left the children and went up the river.

He came to a lake, from which the river flows. There was a jam. There he staid, and soon he felt the place moving. It rocked from one side to the other, and the lake also began to rock. He also heard a noise. Then

he thought, "There must be something supernatural in the lake." And he went into the lake and sat down. A Loon appeared in the middle of the lake. It went to him, and said, "Come to me! Sit down on my back!" The man replied, "Thank you, friend." Again the Loon said, "Come!" The man replied, "I am blind. I cannot see." Then the Loon said, "Hold on to me; and when your breath becomes short, poke me." He stepped on the back of the Loon, who dived. After a little while the man poked the Loon. He arose. When they came up, the Loon said, "Try harder if you want to get what you desire." Then they dived again. They staid under water a long time, and finally they came back to the place where they had first dived. He did not poke the Loon until they had come up again. Then he saw with surprise that the place where he had been was at the door of the house where he wanted to get supernatural power. Somebody took him in on his back. Somebody asked, "What does our friend want?" The reply was given, "He wants to have supernatural power." He did not say anything himself; but the Listener knew his thoughts. Then they restored his sight, and they gave him the power to become rich easily; and they gave him the death-bringer and the water of life. Then he went back to his children.

He went down the river and reached his house. There he found his children all dead; only the bones were there. He gathered them, put them together, and sprinkled them with the water of life, and they revived. They rubbed their eyes, and said, "How long did we sleep?"

The father said to them, "Get ready! Let us go down to the mouth of the river. I am now another one; I am not what I was. We will go back and take revenge on your stepmother." They reached their house, and he revived the stone that had been his wife. Only her head

p. 451 insert on top of page the first four lines of p. 452.

"Yes, I will do so; but I will take revenge for your badness." She begged his pardon, and promised not to do again what she had done. She said, "Your children shall be my children, and I shall love you as I love them." Then she asked for her life; but he said, "You may live, but I shall punish you." He sprinkled her with the water of life, and her whole body came out of the stone. Then he struck her with his hands, and she ran about as a deer. Again he sprinkled her with the water of life, and her head appeared out of the body of the deer. She asked him to have pity on her; and he said, "Yes, but I shall return what you did to me." He sprinkled more water of life on her, and she became a woman again. Then he said, "You shall be a woman of the woods (bEk!u's)." Then she became a woman of the woods. She ran back into the woods; and there she has staid ever since, as the woman of the woods of Q!wa^{s}lā'd.

Then he said to his children, "Let us visit our brother behind that point of land." That is the place where his brother Ts!ō'na lived. When he reached there, his brother said, "I understand that you obtained supernatural power. I felt that you were coming, and I am glad to see you." He led him to the rear of the house. Then Ts!ō'na put on his thunder-bird dress, and said, "Stay here while I go hunting and looking for fish." While he was away, his guests were sitting there. They heard the thunder four times when he was catching his salmon. He carried it home; it was the double-headed serpent. He put it before his guests. As soon as Ātā'lats!eg·aɬ saw the double-headed serpent, he looked at it, but declined to eat. Ts!ō'na urged him; but he simply said, "Give us something else to eat. I do not eat the kind of salmon you give me. Let us go and see what we have at our village." Then he sent one of his children, and told him

could be seen; the rest of her body was stone. She said, "Thank you, master! Now you have obtained what you desired to have." And she asked him to revive her entirely. She said, "Have pity on me!" and he replied, to take his harpoon which he had obtained at the lake. It killed all kinds of animals. The child went out, and soon came back bringing some seals. "These we will eat. I cannot eat what you give me." Then Ts!ō'na was ashamed. Then Ātā'lats!eg·aɬ killed many animals, and gave them to his tribe, who were hungry.

While the people were still eating, a canoe was seen coming, in which there were many people. The people said, "A canoe is coming. Maybe they want to make war on us." Then Ts!ō'na put on his bird-dress. He went out; and it began to thunder, and it began to rain and to hail, and the canoe foundered before the warriors could get ashore. He did so because he was angry because his brother had declined the food he was going to give him. But now he was satisfied. Then he said to his children, "Don't let us remain this way. Let us call our brother, and let us invite in all the different tribes, and let them eat what we have killed." Then the children went out to invite in the other tribes. They came with their wives and children. They were wondering what kind of food they were going to receive. Then Ātā'lats!eg·aɬ arose, and said, "We invite you for this: bear, mountain-goat, deer, seal, and all kinds of animals. I will give them to you, for I feel that you are the way that I used to be when I was blind. You have not much food. Maybe there are no salmon in your river, as it used to be at my place. Come on! I will divide all this among you." Then the men, the women and children, divided what was given to them, and they ate as much as they wanted.

34. Song-Dance.

Tradition of the Clans Q!a'mq!amtalał, Q!wē'q!waēnox^{u}, and P!ē'p!awiLēnox^{u}, of the DEna'x·da^{g}x^{u}.

Song-Dance (Q!a'mtalał), Always-staying-at-Olachen-Place (Dzā'wadalalîs), Born-to-fly (P!ā'LElag·i^{g}lak^{u}), Xa'niatsEmg·i^{g}lak^{u}, and Only-One (^{g}nEmō'gwis), the ancestors of the DEna'x·da^{g}x^{u}, came down from the sky. They lived at the upper end of the inlet. Song-Dance (Q!a'mtalał) built a house at the mouth of the river, opposite the house of Always-staying-at-Olachen-Place (Dzā'wadalalîs). His wife was X·î'nt!alaga. He was a shaman, and wore a head-ring of cedar-bark dyed red, which he had on when he came down from the sky. His house was very long, and the front had four doors. Q!ā'nēqē^{g}lak^{u}, when he came to meet him, stood behind the house and looked at Song-Dance, who was engaged in driving piles into the river to make an olachen-trap. Q!ā'nēqē^{g}lak^{u} thought, "Drop it!" and the pile-driver dropped into deep water and went down. Then Song-Dance cried, "Op, op, op, op!" at the same time moving the palms of his hands a little ways upward. Then the pile-driver came floating up again. This was repeated four times. Then Q!ā'nēqē^{g}lak^{u} went down to meet him, and said, "This is enough. It is true, what I heard; you are a man of supernatural power (nau'alak^{u}). Please give me part of your cedar-bark ring. That is the only thing for which I ask you." Song-Dance gave him a piece of the cedar-bark, and put it around his neck. Q!ā'nēqē^{g}lak^{u} said he was going to show it at the place he was going to visit.

When Song-Dance's children — P!ā'LElag·i^{g}lak^{u}, his eldest son; Nau'alagumga, the next one, a daughter; and K·!ē'Estaliła, his second daughter — saw what had happened, they resolved to show that they also had super-

natural power. They told their father to make his house ready, saying that they saw the Deluge coming. Song-Dance prepared his house. He caulked all the cracks and closed the doors; and when the Flood came, it just covered the house, in which they staid unharmed.

After the waters had receded, P!ā'lɛlag·i^{s}lak^{u} and his sisters went up the river to look for a mountain that had not been covered by the Deluge, there to save themselves if the waters should return. They found it.

On their way back they saw in the water some fish which looked like worms. His sister said, "These must be the olachen of which our grandfathers spoke. Step on that log and drive them ashore. They are so fat, that they melt over the fire." They caught them with their hands in the water, and they boiled them, and they now knew that they were the olachen.[1]

Then the sisters danced their shaman's dance. Afterwards they started to go down to the mouth of the river. There they found a large log of driftwood. They went ashore; and while the sisters staid there, P!ā'ɛlag·i^{s}lak^{u} was preparing to continue his journey. Just at that time a canoe came up the inlet. P!ā'ɛlag·i^{s}lak^{u} was sitting on the drift-log, and he asked the people who they were. Their chief said that he was Wä'qaē. P!ā'ɛlag·i^{s}lak^{u} asked him where he was going, and Wä'qaē replied that he was going up to see his river. Then P!ā'ɛlag·i^{s}lak^{u} said, "Is it your river? I did not know that." — "Yes, it is my river," replied Wä'qaē. Then P!ā'ɛlag·i^{s}lak^{u} asked, "What kind of fish go up this river?" Then Wä'qaē mentioned all kinds of salmon. P!ā'ɛlag·i^{s}lak^{u} asked, "Is that all?" and Wä'qaē replied, "Yes, that is all." — "Nothing else?" — "No, nothing else." Then

[1] The narrator remarked here that the people who had been exterminated by the Flood evidently had known and caught olachen.

P!ā′LElag·i^{g}lak^{u} said, "I was inclined to believe you first, but now I do not believe you. If the river belonged to you, you would have named all the kinds of fish. You do not know what is running in my river. It is the olachen, not the others. The olachen is fat, and melts when you put it near the fire."

Then Wä′qaē became angry, and said, "Little slave, what are you talking there?" and turning to his men, he ordered them to take him into his canoe and enslave him. The men went and tied him. P!ā′LElag·i^{g}lak^{u} said to his sisters, "Don't move away! Wait until I return." Wä′qaē travelled down the river with his slave. When they came to Dō′x^{g}walits!ēnē^{g}, they poked him, and said, "Why don't you fly away? We thought you had supernatural power. Why don't you fly back home?" P!ā′LElag·i^{g}lak^{u}, who was tied firmly, began to move his back, and he heard the tearing of the ropes with which he was tied. He said to his enemies, "It is not difficult for me to get away." Then they pushed him again and made fun of him. When they saw his attempts to free himself, they laughed at him; but suddenly, with a great effort, he freed himself, and flew up, carrying the canoe along until the thwart by which he held it gave way. They tried to hit him with poles, while he pretended not to be able to fly well; but suddenly he flew high up, and disappeared from their view.

35. Dzā′wadalalîs.

Tradition of the G·ē′xsEm of the DEna′x·da^{g}x^{u}.

(*Told by* N*Eg·ē′ and Hā′nidz*E*m.*)

Dzā′wadalalîs was sent down from the sky at the time when mountains and rivers came into existence. He came

to a pretty place called Ḷō'gwal^{ɛ}Eldzas. With him came a woman named Ḷēg̱Ekwi'^{ɛ}lak^{u}. They had four daughters. The oldest was Wā'numg·ilayug̱wa; the second, G̱u'ntēlag̱; the third, Ë'k·!ālalīsEmēg̱; the fourth, Ë'k·!alalälī^{ɛ}lak^{u}. With him came his house, which had a snapping door. The corner-posts of the house-front were grizzly bears. Dzā'wadalalîs was so famous, that people from all over the world came to see him. The door of his house was open; but whenever a person wanted to enter, it closed. Thus many people were killed. There was a seat in the rear of the house the back of which was stone. On the seat was a mat which was covered all over with sharp stone spikes (tE^{ɛ}na').

Q!ā'nēqē^{ɛ}lak^{u} came southward, starting from the north. He visited all the tribes, trying to find a wife. On his way he came to Knights Inlet. When he was passing near Alert Bay, he threw all his clothing out of the canoe. This was transformed into the numerous islands that lie between Vancouver Island and Knights Inlet. At that time the mountains were all bare. He threw his comb on the mountains, and it was transformed into trees.

While on his way, the Ma'malēleqala saw him. They shouted, "What are you going to do, lord (^{ɛ}mā'^{ɛ}mēLasai', adai')?" and he replied, "I am going to marry the daughter of Dzā'wadalalîs." The Ma'malēleqala answered, "You are foolish. Do you know what is going to happen? He is very dangerous. Nobody who enters his house leaves it again alive." Q!ā'nēqē^{ɛ}lak^{u} said, "Let us go ashore to see them." Then he threw something ashore, and said, "You shall be the deer of later generations." He went on.

When he came to G·iō'x, the people saw him. They shouted, "Where are you going?" He replied, "I am going to marry the daughter of Dzā'wadalalîs." The

people answered, "Take care! He is dangerous. Nobody escapes alive from his house." Then he approached the shore, and threw fish to them. For that reason the river of G·iō′x is full of salmon.

Then he came to Q!walā′d or T!ō′qo^{s}yu. The people there shouted, "Where are you going?" He replied, "I am going to marry the daughter of Dzā′wadalalîs." They replied, "You are foolish. He is very dangerous. Nobody escapes alive from his house. Look at my face! It is cut all over. I have tried to marry her, and I lost all my hair." While he was still speaking, this man suddenly became a mountain, which may be seen up to the present day. On account of its scar this mountain is called K·!ē′k·!ēLEmak^{u}.

He went on and came to Ha′nwade. There he was called again; and the people asked, "Where are you going?" He replied, "I am going to marry the daughter of Dzā′wadalalîs." — "Take care!" they·answered. "He is dangerous, but we wish you success." In return he threw some boiled salmon ashore. Therefore there are many salmon in the river of Ha′nwade.

Then he came to Ā′snak·!a. There he saw many people on the beach who were digging cinquefoil (t!Exsō′s) and clover-roots (ɫEx·sE′m). He went ashore at L!ā′qwaxstelis. He saw smoke rising and went near. He saw that geese and ducks were in camp there, who were steaming their roots on red-hot stones. He went ashore and sat down next to them, and he noticed that they were all blind. The birds at once scented him, and one of them said, "I wonder whether our lord, G·ī′ī, is here! I smell Q!ā′nēqē^{s}lak^{u}." Q!ā′nēqē^{s}lak^{u} took up what they were steaming to look at it, and he asked, "What are you steaming here?" They replied, "Cinquefoil-roots." Q!ā′-nēqē^{s}lak^{u} responded, "This is what ravens eat. Are you

blind? Those are not roots." They replied, "We cannot see." He called them to come near, and he spat on their eyes and questioned them, and asked whether they could see. They said, "No, we cannot see." He spat on their eyes a second time, and still they said they could not see, although they were immediately able to see, but they desired to have still better eyesight. A third time he spat on their eyes. Then they said they could see a very little. After he had spat on their eyes a fourth time, and when they were not yet content, he said, "Your eyesight is good enough. If you should be able to see still better, you would see all the monsters under water." Then the birds, who were now able to see, asked him, "Where are you going?" He replied, "I am going to marry the daughter of Dzā'wadalalîs." They said, "He does not live far from here, just above us." Then Q!ā'-nēqē^{s}lak^{u} left his canoe ashore, and continued walking up the inlet. He left two seals there which he had carried along as travelling-provisions.

When he turned the point and reached the mouth of the river, he heard a noise. There he saw a person moving about whose head was moving from side to side; and when he came near, he saw that it was a woman building a canoe. He looked on for a time, and noticed that she was blind. Her infant child was in a cradle next to her. After a while Q!ā'nēqē^{s}lak^{u} went and pinched the toe of the child. The child began to cry. The woman said, "Don't touch my poor child!" He repeated this three times; and the woman said, "What causes my child to cry, although it never cried before? Somebody must be here. Don't do that!" Then Q!ā'nēqē^{s}lak^{u} said, "What are you doing here?" She replied, "I am making a canoe." Q!ā'nēqē^{s}lak^{u} asked, "Are you unable to see what you are working at? You have cut right through

it with your adze. Are you blind?" She said, "I am blind. I cannot see what I am doing." Then he called her and spat on her eyes, and asked, "Can you see now?" — "No," she replied. He spat on her eyes again, and now she was able to see a little. After he had spit on her eyes a third time, she could see still more; and after he had repeated it a fourth time, she could see very well. He said, "Now you can see well enough. If your eyes should be still better, you would be able to see the monsters under water." Then the woman asked, "Where are you going, lord?" He replied, "I am going to marry the daughter of Dzā'wadalalîs." She said, "I wish you success. Come here!" He went to her, and she rubbed his whole body with sandstone (tɛ^{s}na') to make it hard. She also gave him juice of alder-bark, bird's-down, an ermine mask, and a wren mask, and told him what to do.

Finally he came to a place opposite Dzā'wadē. There he sat down, and soon the four daughters of Dzā'wadalalîs came to bathe. When they saw him sitting there, they said, "There is a small man sitting there, probably he is a runaway slave." And the youngest daughter ran back to her father and told him, "We have found a runaway slave." The father asked her to call him into the house, and said that he was to be their messenger and their workman. The youngest daughter went back to where Q!ā'nēqē^{s}lak^{u} was sitting, and said, "What are you doing here? What do you want?" He replied, "I want to marry the daughter of Dzā'wadalalîs." Then the girls said, "We are his daughters. Pick out the one whom you want." Then he asked for the youngest one. He went to her, put his finger into her vagina, and the teeth tried to bite him, but he broke them out. Then her sisters were ashamed of her. He lay down with her and made her his wife.

The youngest daughter asked him to follow her into the house, and told him to follow close at her heels. She said, "When the door opens, I will go in; you must follow at once. I will go at once into my room." Then Q!ā'nēqē^{s}lak^{u} put on his ermine-skin, the girl went in, and when the door opened again, he passed through unharmed. He went into the room and staid there.

When Dzā'wadalalîs discovered that his daughter was married, he muttered angrily, "You shall not remain alive!" On the following morning he started a large fire in the house, pretending that he intended to prepare breakfast for his son-in-law. Then he called him out of the room, saying that he would treat him well. He wanted him to believe that he was going to give a feast. Q!ā'nēqē^{s}lak^{u} put on his ermine-skin, and Dzā'wadalalîs threw him on to the mat with sharp spikes. Q!ā'nēqē^{s}lak^{u} pretended to be dead, and Dzā'wadalalîs threw the ermine out of the house, saying, "Serves you right! Why do you come to make me ashamed?" but Q!ā'nēqē^{s}lak^{u} returned in the shape of an ermine.

At night Dzā'wadalalîs heard his daughter and her husband talking together, and he said to his wife, "With whom is our daughter whispering there?" The woman took a torch and looked into the room, and replied, "Our daughter's husband is back again." Then Dzā'wadalalîs said, "To-morrow I will treat him as my son-in-law. I will prepare a feast for him." Then he called him. "Arise, son-in-law! I will treat you as my son-in-law." Then Q!ā'nēqē^{s}lak^{u} jumped out of the room in the shape of a large deer. Dzā'wadalalîs took it by the legs and threw it down on the seat. The deer pretended to be dead, and Dzā'wadalalîs threw it out of the house, saying, "Serves you right! Why do you come to make me ashamed?"

In the evening Q!ā′nēqē^{s}lak^{u}, however, returned into the house. Soon the woman gave birth to a child, and Dzā′wadalalîs seemed to have given up the plan of killing his son-in-law, because he thought that he was possessed of supernatural powers (nau′alak^{u}). One day he called him to go and get cedar-wood to make a cradle for the child. Q!ā′nēqē^{s}lak^{u} hid the alder-bark and the bird's-down in his armpits, under his blanket. They came to a place at the mouth of the river where a large cedar was lying. . . .

(When Q!ā′nēqē^{s}lak^{u} was in the tree, he let the alder-juice ooze out, which Dzā′wadalalîs believed to be his blood; and blew out the bird's-down, which Dzā′wadalalîs believed to be his brains. When he was gone, Q!ā′nēqē^{s}lak^{u} put on the wren-skin, hopped over the tree, crying, "Ts^{u}k, ts^{u}k!" By jumping about on the tree he split it.)

Then he assumed the shape of a man, took one half of the cedar-tree on his shoulder, ran down to the beach, and called to Dzā′wadalalîs, "Why do you leave your work?" and Dzā′wadalalîs went back to get his son-in-law. Q!ā′nēqē^{s}lak^{u} took four pieces of rotten wood and told his father-in-law to cross just above the mouth of the river. Then he carved porpoises (hā′tsawē) out of the rotten wood and threw them into the water. They began to jump against the canoe and frightened Dzā′wadalalîs. Q!ā′nēqē^{s}lak^{u} blew and spat on them, and the water became quiet.

Then he told Dzā′wadalalîs to paddle on; and while they were below the mouth of the river, he threw a second piece of wood into the water. Then a large tree suddenly arose out of the water, and it looked as though it were going to fall on the canoe. Then Dzā′wadalalîs begged him to desist. "Have pity on me!" he said. Q!ā′nēqē-^{s}lak^{u} replied, "I did not begin it, I am only treating you as you have treated me." Dzā′wadalalîs was almost dead

with fear. Then Q!ā′nēqē^{s}lak^{u} threw the third piece into the water, which he had rubbed into a fine dust. Then the whole water began to rise like a plank, being lifted up first on one side, then on the other. The wind began to blow, and Dzā′wadalalîs was very much afraid. Many sea-monsters made their appearance. The chief sea-monster looked like a person. Then Dzā′wadalalîs fainted, and his intestines fell out of his anus. Although he was in the stern of the canoe, they extended right to the middle.

After a while, when the tide rose, the sea became quiet again. Then they ascended the side branch of the river, going up to their house. Then Q!ā′nēqē^{s}lak^{u} jumped ashore and went to his wife. She said to him, "You have staid away a long time. Where is your father-in-law?" He replied, "Go and see." She went down to the canoe and found him there dead. She said to her husband, "You have overpowered your father-in-law." Then Q!ā′nēqē^{s}lak^{u} took a piece of wood and set fire to it at the end, and, beginning at the bow of the canoe, he blew the fire towards Dzā′wadalalîs, gradually walking towards the stern of the canoe. While he was doing so, the intestines of the old man gradually crawled back into his body, and he came to life again. When he opened his eyes, he said, "Have I not slept a long time?" Q!ā′nēqē^{s}lak^{u} then took his wife and his child along. The G·ē′xsEm are descended from Dzā′wadalalîs.

36. G·ā′yusdä^{s}sElas.

Tradition of the G·ē′xsEm, a Clan of the DEna′x·da^{s}x^{u}.

(*Told by NEg·ē′ and Hā′nidzEm.*)

One evening G·ā′yusdä^{s}sElas, a descendant of Dzā′wadalalîs, was sitting in his house, tying a hook to the end

of his fishing-pole. The end of the pole stuck out from the door of his house. While he was at work, he felt some one stepping on the end of his pole. He jumped up to see who it was, but he did not see anything. He continued his work, and soon the same happened again. Again he jumped up, but could not see anything. The same thing happened a third time. He sat down to continue his work, but again somebody stepped on his pole. He jumped up again, ran out of the house; and there he was caught by Cannibal (Baxᵘbakwa'lanukᵘ), who carried him away. He carried him across the mountain Laa'lgɛqum. There Cannibal moved his hand as though he were scooping out a little hole, and, behold! there was a pond with vertical walls. He threw the man into it and washed him in the water. Then he carried him along until he reached his own house, which was far away in the mountains. Cannibal said to him, "Take care, and do your best and imitate what you see here! Don't make a mistake!"

Then he heard the people of Cannibal beating time with their batons. Cannibal said to him, "I shall put you down near the door of my house now. Watch what I am doing; and be careful that you notice everything, that you may be able to imitate it. You shall see everything, and you shall not make a mistake." Then they entered. The people at once began to beat time, and Cannibal went around the fire dancing. He bit his people, and devoured some of them, lapping them up with his tongue. When he had gone around the fire and come back to the man, he said, "Did you see everything? You shall do the same." He continued to go around the fire. Four times he did so; then he said to the man, "Now you shall try." The people began to beat time. The man jumped up, danced around the fire four times,

and the fourth time he bit one of the bystanders. Cannibal asked, "Can't you do any better?" At the same time he took hold of him, pulled his body and twisted it, in order to make him strong. Then he made him try again. The batons were beaten, and again the man danced around the fire. When he made his third circuit, he began to bite people. Now he knew almost everything that Cannibal had done. He tried twice more; and when he danced the fourth time, he imitated Cannibal perfectly. Then Cannibal said, "Now you have obtained my power. You shall be like myself. You have now obtained everything from me. Your names shall be Ba'x̣ᵘbakwā'lanukᵘ, Lawu'lg̣ēs, Tā'nis, Tā'nisk·asᵉō." Then he sent him back home.

There he was heard in the woods in midwinter on top of a mountain. Finally he came down to the village; and the people tried to catch him, but they were unable to do so. Then they made a net and caught him in it. They gave him four slaves to eat. This quieted him, and he staid there. Then the people beat time. Several times he escaped again, and they had to catch him again. They were very much afraid of him, because he devoured people and bit others. They were unable to tame him.

He had a younger brother whose name was GudEs-qamE'ls, and who thought he would obtain supernatural power in order to be able to tame him. He went into the woods and came to a mountain. There he heard a noise. When he went nearer, he heard somebody crying. As soon as he approached, the noise moved away again. He went on and on for many days without getting nearer. Every day he washed his body, and then he heard the noise again, but he could not reach it. Then he used the clothes of the dead to wash himself. When he had done so, he heard the noise quite near by; and after he

had washed four times with the wrappings of dead people, he saw a woman. He stepped up to her and embraced her waist. Then both fell down in a faint. When he came to, he saw that the woman had long hair. She was Crying-Woman (ˢlE'lgwaɬī'laga). There were deep furrows in her cheeks where the tears used to run down. The woman said to him, "Let me go!" but he only held tighter. "You shall have what I am using." She offered him a harpoon-shaft. "If you point it towards sea-otters, seals, porpoises, or towards mountain-goats, they will fall down dead. Let me go! You shall have this, which enables you to give potlatches all the time (ˢma'x̣ᵘsayu or ˢmaˢx̣ᵘp!ēq);" but he only held her tighter. Then she offered him the water of life and the death-bringer, if he would let her go, and the large rattle for taming the cannibal. He was also given the name Life-Maker (Q!wē'q!ulag·ila). Then he let go of her. He took her gifts and put them all into his hair, which was tied together with hemlock-branches. Then he went home.

He said, "What is the noise that I am hearing?" His father replied, "Fool! don't you know that your elder sister has died?" The young man replied, "Why did you not tell me so? Where is she?" The father retorted, "On the other side of the river." — "Let us go over there and see her!" Then the father carried him across; and when he got there, he went around the grave, shaking his rattle. When he had done so four times, she revived. He took her down, and they went back to the village.

He said to his father, "Where are my elder brothers? What has become of them?" They replied, "Why do you ask?" — "I want to see them," he retorted. Then his father showed them to him. He sprinkled them with the water of life; and when he had done so four times, they all arose.

The people saw this, and they were glad of it; and they gave him their princesses as wives, that he might bring back to life their dead ones. They were afraid of him when they saw him using his death-bringer, with which he burned the other side of the river.

Then they planned how to spoil (a^{g}mē′ɬa) his supernatural powers. They wanted to get their princesses back, because they were ashamed that he had all the best women as wives, and because they were afraid of him. They assembled, and talked about how they could get the better of him. Finally they decided to invite him to a feast. There they gave him menstrual fluid, dung of wolf, and other poison, to kill him. He, however, kicked a rock away, and placed it on a point of land as a fighting hill (x̣usE′la); and there he built a house for his brother to dance in. They did not succeed in killing him with poison. Then they thought of the power of women, and they gave him all the women from all over the country as his wives. This destroyed his supernatural powers; he became an ordinary man (ba′x̣us), because he had too many wives. Finally he and his brother died.

37. ^{g}nā′lak!ulEm.

Tradition of the P!ē′p!awiLēnox^{u}, a Clan of the DEna′x·da^{g}x^{u}.

(*Told by NEg·ē′ and Hā′nidzEm.*)

The DEna′x·da^{g}x^{u} had been attacked by their enemies, and all were killed except ^{g}nā′lak!ulEm, the son of Ts!atä′i.[1]

[1] Upon being questioned, the narrator gave this name. Those of the other ancestors were not known. Compare the story of Xā′näts!Emg·i^{g}lak^{u} (Publications of the Jesup North Pacific Expedition, Vol. III, p. 123). The story-tellers claimed the account given there to be exaggerated, and said that the name Ġwā′xuma (p. 123, line 36) is that of a place near Dzā′wadē; Ġwā′wiɬbē^{g}, that of a place near Ha′nwadē. When I asked a friend of the DEna′x·da^{g}x^{u} in regard to this statement, he simply said that the narrators, not being DEna′x·da^{g}x^{u}, were envious, and detracted from the importance of the story.

He did not know what to do, and finally he made up his mind to look for supernatural power. He went up the river until he came to the mountain G·ā′g·îldEm, on the east side of the river. He rubbed his body with hemlock-branches as he went up the mountain. Finally he reached the lake on the mountain, went into the water and washed himself. There he found the "humming-bird of the water" (k!wā′k!umt!a), which sucked his blood. He staid in the water four days, until he was only bones and sinews. After four days, while he was sitting by the pond, a Loon came up from the lake. He said, "Oh, my dear! I wish you would become a man, on account of the state in which I am. I am deserving of sympathy. My tribe became mysterious. I am seeking something good. I am seeking supernatural power." ("Ā′k·as, adä′, ë′x·ˢEmnēsḷas bEgwā′nEmx·ˢīd, qag·în gwôˢyaā′sg·în wī′wusīlaqEn. Łē′ła′nx·ˢīdk·asEn g·ō′kulōtdä. Aë′k·asdeyîn ḷā′ḷogwasdEyîn.")

The Loon replied, "What is it that is called man? for I am a man. Come aboard my canoe, that we may go there." ("ˢmā′dzēda bEgwā′nEmx·LäG·în bEgwā′nEmēg·în. Ǥē′lag·a, lāxs lā′xg·în ˢyā′ˢyats!ēg·în qEns lē lā′laa laxa′da.")

Then he stepped on the back of the Loon, and was aboard his canoe. The Loon said to him, "Just poke me with your finger when you feel that you are exhausted, and that your breath is giving out." Then the Loon dived. He staid under water a long time, until ˢnā′lak!ulEm poked him. Then he emerged. The Loon said, "Can you not stand it any longer?" ˢnālak!ulEm replied, "My breath has given out." The Loon told him that he had to try to stay in the water a longer time. Again he dived and went a long distance, longer than before. Then the man poked him, and he emerged again. The Loon said again, "Your breath is too short. You must be able

to stay in the water a longer time. Try your best." Then he dived again, and staid under water a long time. After they had gone quite a distance, the man poked the Loon again, and he emerged. Again the Loon encouraged him, and told him to hold out longer. The Loon dived again, saying, "You must try your best if you want to get what you desire." Again they dived, and came up again at the place where they had first gone into the water.

The Loon had really taken him all around the lake. When he emerged, the Loon said, "You have done well. You have been fortunate. You have obtained what you desired." He advised him to stay by the shore of the lake, and told him to keep up his courage and to stay until he was given what he desired. ᵍnā′lak!ulEm did not know that the Loon had taken him to the door of the house where he was to receive his supernatural power. He was sitting there when something emerged from the water. When it was coming up, it made a peculiar noise; then he saw that it was a canoe with paddles on each side, paddling by itself. It was steering to the place where he was sitting. ᵍnā′lak!ulEm was afraid. Suddenly the canoe stopped, and he and the crew of the canoe were afraid of each other. He fainted. When he came to, he said, "My dear, welcome! What do you do here, my dear? Are you the reason of my being here, my dear? Are you the reason of my doing this? Do I not want you for my supernatural power?" — "Now you will have supernatural power. Now you will have good luck." ("Ai′k·as, adä′; gē′lak·asᵍla, ᵍmā′sōs gwôᵍyaā′sēx, adä′; Sō′ᵍmEn sē′natas, adä′; sō′ᵍmEn hë′g·iɬ gwôᵍyā′o? Ǥē′lak·asᵍla, adä′; ē′sᵍmaēɬEn ɬō′gwalōL!" — "Wä, laa′ms ɬō′gwalaLōL, laa′ms aë′k·ī′nālaLōL.")

There was a man in the canoe who was the child of

Q!ō′mogwē, the chief of the underworld. ˢnā′lak!ulEm was asked, "What do you want to have?" Then he thought, "I wish to have his death-bringer and his canoe." At once a bow was brought out; and the man in the canoe said, "Now, see what is going to happen!" He put an arrow to the bow, and pointed it to one side of the lake. At once it was on fire. Then the man said, "That is the way it does. Now, this will go to you, and also this canoe." Then he was asked, "What is your name?" He replied, "My name is ˢnā′lak!ulEm." Then ˢnā′lak!ulEm inquired, "And what is your name?" The other one said, "My name is Xa′niats!Emg·iˢlakᵘ, and this shall be your name." He continued, "The whole river of Knights Inlet is full of monsters. Take care when you go down the river!" Then the man who was given the name of Xa′niats!Emg·iˢlakᵘ went down the river and killed all the monsters. He saved many of the Dzā′wadEēnoxᵘ, who became his slaves. He went on to the Lē′gwîłdaˢxᵘ, pulled them into his canoe, and made them his slaves. He married some of them. They had children, and they increased again in numbers, and they became his tribe.

Now all the tribes went to make war against the A′waīLEla. They came to Ha′nwadē, and there they fought for ten days. The warriors pulled almost all the people into their canoes as slaves, and they only waited for the last ones to be put aboard. Then the A′waīLEla sent for Xa′niats!Emg·iˢlakᵘ, and asked him to help them. He came at once, going along the other side of the inlet. When he came to the cascade TsEẋu′la, he came right across; and while he was still in the middle of the water, he began to shoot arrows, which fell down quite close to his canoe. When the people saw this, they shouted for joy, because they thought that he was not a powerful

warrior. They said, "We thought you had supernatural power." But he had been shooting only with cedar-twigs. When he was near enough, he took his supernatural arrow and pointed it towards them; and the people fell into the water like kelp (pā'pōq!wanē) and were killed with lances. Then the A'waīLEla gave their daughters to Xa'niats!Emg·i^{s}lak^{u} to marry, and they made him many presents. For this reason the place is called Qā'yik!waas, which is just on this side of Ha'nwadē.

Then Xa'niats!Emg·i^{s}lak^{u} said, "Now let us make war against the paddling-passages." He meant the people of Knights Inlet. He was accompanied by his brothers, who were sitting in the middle of the canoe. Then they saw something big coming up from the water (wu'ndzēsbālîs). He shot at it and killed it, and it was transformed into foam. They went on, and came to another place. There a man came up, standing on the back of the flat monster-fish ^{s}nEmxx·ā'lig·iū. He shot at it and killed it. Then he said, "Let us go up the river G·iō'x!" and they went along and came to a lake.

There he met a man and his family. They went to his house, and found the children outside. When they saw the canoe coming, they ran in and called their father, who told his children to invite the strangers to come into the house. When they came ashore, they were asked, "Where are you going?" They replied, "We are just paddling about. We heard that there were monsters at this place, and we want to see them." Then they were warned. "Don't go! Nobody returns who goes that way." But they merely said, "Give us something to eat. We will continue our journey." Then the man ordered his children to follow the strangers, to see what was going to happen to them. When they went on, the water was perfectly smooth; and Xa'niats!Emg·i^{s}lak^{u} said, "I thought

this was a place of monsters." Then he saw herring jumping in the water, first one, then another. The water began to boil, and became wilder and wilder. He said, "Do you want to frighten me?" Then the herrings became more and more numerous. They jumped over the canoe, and he saw that there was a man in each herring. He tried to shoot them with his four arrows, but they had no effect upon them. They became more and more numerous, and he was drowned.

38. Ẋwā'ẋwas.[1]

Tradition of the G·ī'lg·îlgam, a Clan of the Nimkish.

Ẋwā'ẋwas was the ancestor of the G·ī'g·ilgam. When the Deluge came, he assumed the form of a salmon and went into the lake at the foot of the mountain Xa'wolē, at the upper part of Nimkish Lake. When the Deluge subsided, he landed at Flat Place (Ōdzâ'ᵍlîs). There he lived all by himself. After some time, Kunō'ᵍsila came down in the form of the thunder-bird and joined him. Ẋwā'ẋwas built a house. He prepared the posts and put them up, and then he made the beams, but he did not know how to raise them. Kunō'ᵍsila took them up in his talons and placed them on top of the beams. The name of Ẋwā'ẋwas's house was Only-House-on-Prairie (ᵍnE'msgEmdzâ'ᵍlas). In front of his house is a rock which was called Thunder-Bird Place (Ku'nᵍwas). This is the place where Kunō'ᵍsila used to have his salmon-trap, and where he caught birds in snares.

After some time Ẋwā'ẋwas became sick. He had a sore (a'mtaᵍ), which increased in size, and which could

[1] See Franz Boas, Indianische Sagen von der Nord-Pacifischen Küste Amerikas, p. 147; see also p. 83 of this volume.

not be cured. Finally he died. This disease was inherited in his family, so that it finally became their crest. All the members of his family are liable to die of the same disease.

(*Second Version, told by* NEG·Ä, *a Nimkish.*)

In the beginning X̣wā′x̣was was a salmon. When the Deluge came, it carried the salmon up the mountains. When the waters subsided, the salmon landed at Flat Place (ŌdzÂ′ᵍlîs) and began to build a house which he intended to name Only-House-on-Ground (ᵍnEMSgEMdzÂlas). He searched for stones to make a stone axe, and found some on the bank of the river. Then he began to hew two heavy posts for his house. He had his hair tied up in a knot on the back of his head. While he was working, he suddenly heard a loud noise behind him, a short distance down the river. He turned round and saw a large thunder-bird which had alighted, each of his feet resting on one of two large bowlders that lay quite a distance apart. Then X̣wā′x̣was said, "O master! I wish you were a man, so that you might help me in my work." Then the thunder-bird took off his feather garment and his mask, and showed his face. He said, "I will help you." He flew up and lifted in his talons a large log which X̣wā′x̣was had cut for the beam of his house, and laid it on top of the post. Then he alighted again and took off his feather garment. He told his bird mask to fly back to the sky, and said, "You shall be heard when one of my descendants is about to die." Then the bird flew up into the sky. The man took the name Kunō′ᵍsila. He built a house at Flat Place, and both he and X̣wā′x̣was became the ancestors of the G·ī′g·ilgam. Kunō′ᵍsila's son was Ē′wag̣it, whose son was Wā′xowit, whose son

was A'nx^{g}anwîsaga̱mē^{g}, whose son was Ha'mdzid, whose son was Yā'go̱ḷas, whose daughter was ^{g}nE'mnasâlaga. She was the aunt of NEg·ä', who told the story. One of the recent descendants of X̱wā'x̱was was Yā'qaɬ^{g}Enāla.

39. ^{g}nEmō'gwis.[1]

Tradition of Sī'sEnLē^{g}, a Clan of the Nimkish.

^{g}nEmō'gwis travelled northward, coming from Seymour Narrows. He made war upon the people and destroyed many villages. Finally he went up Nimkish River, and came to the mountain Ts!Ex·ē'wak^{u}. There he acquired supernatural power. A goose (nEla') came to live with him, assumed the form of a person, and became the ancestor of his tribe. They lived in Foundation (X̱ulk^{u}). When the goose assumed the shape of a person, his wife also became a human being, and they had many children. They came to be a bad people. ^{g}nEmō'gwis and the goose are the ancestors of the Sī'sEnLē^{g}.

^{g}nEmx·ā'likō is also given as the name of the ancestors of the Sī'sEnLē^{g}.

40. Gray-Face (Ō'xsEm) and Twin (Yîkwī'ɬ).[2]

Tradition of the Ts!ētsɬēɬwa'laga̱mē^{g}, a Clan of the Nimkish.

(*Dictated by NEg·ē'.*)

LElā'g·inîs, the father of Gray-Face and A^{g}mē'ḷEs, lived at Flat Place (Ō'dzâ'^{g}lîs). The name of his wife was ^{g}mā'x̱ulayu̱gwa, who belonged to the clan K·!k·aē'nox^{u} of

[1] See Boas, Indianische Sagen, etc., p. 166; also p. 7 of this volume.

[2] The narrator said that the name of Ts!ētsɬēɬwa'laga̱mē^{g}'s son was LElā'g·inîs, and that Gray-Face was a late descendant of LElā'g·inîs. The intermediate generations were not known to him. See also Franz Boas, Indianische Sagen, etc., p. 150.

the A′waīLElà. Twin, a member of the clan Ts!ēts!ełwa′-laġamē^{g}, lived at Foundation (X̣ulk^{u}). He was jealous of Gray-Face on account of his wife. They were enemies. One day Gray-Face and his father visited the people at Foundation. Before they landed, Twin's wife came down to the beach, and told Gray-Face that if he should land, the people would kill him. Gray-Face's father and his friends, who had not been warned, went ashore, and all were killed.

When Gray-Face saw what was happening, he pushed off his canoe and crossed the river. He was pursued by his enemies; but he ran into the woods, and they were unable to overtake him. Some of them launched their canoes and poled up the river, expecting to find him. When they came to his village, they found Gray-Face's younger brother, A^{g}mē′ḷEs, who was catching trout below the village, and struck him with their paddles, so that he fell into the water. During this time, Gray-Face passed his enemies and reached his house, when he warned his wives and the other people, who were thus enabled to make their escape.

His mother told him that his younger brother was fishing below the village, and asked him to call him. When he went there, he discovered the warriors, and soon found his brother's body lying in the water. He threw it over his shoulders and carried it, the head hanging down. Thus water ran out of his mouth, and the boy revived. They walked across land to Beaver Cove (Q!ug·ī′s), whence they crossed for Knights Inlet. Gray-Face paddled across on a log because he had no canoe. Before he got across, he saw warriors, who were going from Knights Inlet to Nimkish River. They discovered the log, and they were going to have a look at it, because they thought they had seen a man on it; but while they were going,

one of the warriors said, "Those are seals on the log." Just at that time Gray-Face and his brother let themselves drop into the water; and the other warriors said, "Don't you see they are really seals?" As soon as the warriors had left, the brothers crawled back on their log again, and paddled on until they came to Baronet Passage (Dᴇ'mlēwas). There they found a small canoe, which they mended and caulked; then they continued their journey and came to the village of Dzā'wadē. There Gray-Face went to his uncles Q!ōłqoxsta, Q!ō'mx·stalamas, and K·!ē'k·!ilaxstâla. Meanwhile the warriors whom they had met on their way to the Nimkish River had learned that Lᴇlā'g·inîs had been killed, and that the brothers had made their escape. Then they thought that these must have been the men who had been seen on the log of driftwood.

Gray-Face and his brother were given breakfast by their uncles, and they were made welcome. Q!ōłqoxsta gave them a stone axe (ɫâ'ᵍyâla), saying, "With this I have killed chiefs. Later on you shall prove its power."

Meanwhile the warriors came back who had learned that Lᴇlā'g·inîs was dead. Then the uncles of the two young men made their house ready, and invited the warriors in. When everybody was inside, K·!ēk·!ilaxstâła, who was a great chief, arose and said, "Don't let our son stay still. Let him try what we have given him. Let us see whether he knows how to handle it." Then Gray-Face arose and killed with his stone dagger a man who was sitting next to him. Then his uncle said, "That is very good; your uncle used it in the same way. Now let us see what your brother can do, whether he can do as his father did." Then the other one arose and killed a man who was sitting in the seat of the chiefs. Then his uncle said, "Yes, you are doing as well as your father."

The people were afraid of them, and did not dare to defend themselves. Then their uncles gave them a canoe to go and take revenge. They took them to Foundation, and the canoe landed behind the point of land at the mouth of the river. Their uncles returned home to Knights Inlet. The brothers went back to their own house at Flat Place, whither the women of their tribe had returned.

Twin had his salmon-trap near Foundation. Now, the Nimkish, the tribe of Twin, heard that the brothers had returned; and they were afraid of them, for they knew that they had good weapons. They did not dare to go near them. Only those who had been kind to them went to visit them. They told the brothers that the people were willing to see Twin killed. They told Gray-Face that he might kill him, and they would then recognize him as their chief.

They planned with Gray-Face how to kill him. Gray-Face sent word to Twin's wife, who had previously warned him, and let her know that her husband was to be killed, that she should give her consent. He met her on the bank of the river when she went there in the evening to ease herself. Then he planned with her how to kill Twin. It was arranged that he should be induced to bathe and wash in the river at a certain time, and that Gray-Face should surprise him there. If Twin should make his escape, then the woman was to leave the house open, so that he might enter. Twin was, of course, on his guard. He always had his dagger tied to his wrist; even when he bathed, he carried it. Therefore Gray-Face did not attack him while he was bathing.

Then Twin's wife asked her husband to come into the house. There she dried him and combed his hair. One of his wives was sitting on his right, another one on his left. The one with whom Gray-Face had made the plan

was sitting nearest the door. While they were combing him, he held down his head to dry his hair by the fire. Then Gray-Face entered the house unheard, took him by the hair, and struck his temples with his bone dagger. One of the women cried. He was dead, and his wives went back to their parents. Then Gray-Face became chief, and his brother became his warrior. He killed all the friends of Twin.[1]

41. The Boy who disappeared Underground.

Tradition of the Ts!ē'ɬts!ēɬwā'laqamē, a Clan of the Nimkish.

(*Told by* Neg·ē', *a* G·i'g·îlgam *of the Nimkish.*)

A boy, one of the nobility of the Famous-Ones, was hungry, and cried. The parents tried to quiet him, but they were unable to do so. Finally they went to sleep. The boy continued to cry until his eyes began to swell. Then somebody from the other side of the house cried, "Try to quiet your boy;" but the parents, who where asleep, did not reply. Suddenly the ground opened, and the boy disappeared. His crying was heard from underground, sometimes in one corner, sometimes in another. Then the parents were called, and the people said, "Where is your son? He has disappeared." The parents tried to dig where his voice was heard, but they were unable to get him. His voice moved about from place to place. Finally they gave it up. At the place where the boy had sat before he disappeared, the belly of a salmon was found. A dog had given this to him, and the boy had eaten it. This made him crazy, and was the cause of his disappearance underground.

[1] The narrator claimed that the passage relating to Wē'qaē's daughter, contained in the version quoted before, does not belong to this story.

42. K·ē′łōs.

Tradition of the Nē′nêlk·!ēnoxᵘ, a Clan of the Nimkish.

(*Told by* NEg·ē′.)

K·ē′łōs and one of his friends were fishing for cohoes salmon at a small river. When he was about to take them out of his trap, he found that the wolves had been there before, and had taken away the salmon. Therefore he became angry. He caught many fish, and tied them together with cedar-twigs. When he had as many as the two men could carry, they started a fire and roasted the salmon on spits. When they were done, they began to eat. Some of the spits were still standing near the fire.

Then a wolf came, and wanted to take some of the roasted salmon. K·ē′łōs said, "Do you come for salmon?" He overturned one of the spits, took out the intestines of the roasting salmon, threw them at the wolf, and thus burned it. The wolf cried and rolled about on the ground. Then the wolf ran back into the woods, howling. During the whole night the wolves were heard howling.

The next morning, when the noise did not stop, the two men said, "Let us go home, else the wolves might come and get us. They had not been going long when the wolves came. They took K·ē′łōs, but let his companion go. He ran home to call the people to help.

There were so many wolves, that the end of the pack could not be seen. One seemed to be their chief. The wolf whom he had scalded was also there. Part of his body had no hair.

K·ē′łōs tried to escape by climbing a tree. The wolves tried to climb the tree to get him, but they were not able to do so. Then they climbed one on another's back, but they always fell down again. Then they began to

dig up the roots of the tree, until it began to fall. K·ē′łōs jumped into the branch of the next tree, but this one also fell. Thus he jumped from the first tree to the second, and from the second to the third, which was very large. The wolves nearly gave up trying to get him.

The head wolf ran about and exhorted the others to go on digging. When the third tree fell, the man jumped on the fourth tree. Again the wolves were about to give up; but their chief exhorted them, and they started again. This tree stood very far away from all others, and K·ē′łōs did not know how to escape. He thought he would save his head, and therefore he tied over his face the cedar-bark cape that he was wearing, so that the wolves should not bite it. Finally the tree fell. The wolves tore him to pieces; but before they finished, the people came. If they had come a little earlier, they might have been able to save him. They found his head wrapped up in cedar-bark, and took it along. They handed it about and wailed for him, because he belonged to the nobility of the tribe.

K·ē′łōs had a brother, who happened to be away hunting beavers. The following day he came home. When he reached the opposite side of the river, he called his brother. "Come and take me over!" He called two or three times, but nobody replied. Then he thought, "What may be the matter? At other times he always used to come at once when I called." Then another man came and took him across; but he did not tell him what had happened, for he did not wish the brother to wail right on the river. The people made him welcome, and gave a great feast. While he was sitting there, one of the chiefs arose, and told him what had happened to K·ē′łōs. The brother could not speak. He just lay back and began to cry. He died on the spot, and the people buried him.

43. L!ā'lamîn.[1]

Tradition of the L!ā'L!ElāmIn, a Clan of the Nimkish.

(*Told by NEg·ē'.*)

L!ā'lamîn built a house at K!ā'k·!axLala, in the middle of the river, making a foundation of heavy logs, which he piled one on another, and which he weighted down with stones. Before he finished his house, the river rose, and the foundation drifted down the river. T!ā't!Endzid and Sē'wid lived with him in the same house. They were helping him build the house. T!ā't!Endzid said, "Probably this will happen every time the river rises. We shall not be able to finish the house. Let us try to build here. Let us stay with Famous-One (Ts!ē!ᵍwā'laqamēᵍ). L!ā'lamîn agreed, and requested him to ask the permission of Famous-One, who gave them a place next to his own house. He called L!ā'lamîn his brother, and gave to his house the name Ku'mkumx·lalī!. The house had doors in front and in the rear. Every time a woman went by to get water, L!ā'lamîn took hold of her, took her into the house, and married her.

44. Mā'lēleqala.

Tradition of the Mā'malēleqala.

(*Told by Lā'bid, a Mā'malēleqala.*)

Mā'lēleqala knew that Q!ā'nēqēᵍlakᵘ was coming south after having left his brother ᵍnEmō'gwis, and that he was transforming the world. He also knew that the Deluge, which was sent by the Chief in Heaven, was coming, and that people were preparing for it. Mā'lēleqala's house was on the island T!ō'x̣ᵘsExLalakᵘ, opposite Fort Rupert.

[1] See also F. Boas, Indianische Sagen, etc., p. 146; and p. 82 of this volume.

He put down large trees like the logs of a log-cabin, and caulked the openings with clay. When the Deluge came, it covered his house, but he remained inside without being hurt. When he thought that the Deluge had subsided, he and his younger brothers, Hā′naL!ēnoxᵘ and Ǥā′LEmaxsᵍala, went out, and they found that the country was dry again. They saw much driftwood, and people were lying on it, holding on to it. Then Ǥā′LEmaxsᵍala took a long hook and pulled the logs ashore. They became their tribe. Hā′naL!ēnoxᵘ had bow and arrows. He put a string at the bow end of his arrows and shot at the drifting logs. Then he pulled them ashore. For this reason the members of the Hā′anaL!ēnoxᵘ clan show a bow and arrow at their festivals.

Mā′lēleqala wished to travel, but he had no canoe. He felled a cedar-tree and burned it out inside. At the same time he placed stones on each side, so that the fire should not burn through the sides of the wood. Thus he continued until he had made a serviceable canoe. Then he started looking for a place in which to build his house. He came to Fort Rupert (Tsa′xis). There he built a house at Ḷā′Ḷek!uxLa. A shell-heap may be seen at this place.[1] His brothers accompanied him.

Now they were waiting for Q!ā′nēqēᵍlakᵘ to come. One day when they were out in their canoe, they were met by another canoe. A man was aboard. When he came near, he asked, "What are you doing here?" Mā′lēleqala replied, "What do you mean? Do you mean my canoe that is on the water, or do you mean the red cedar-bark on my head?" Q!ā′nēqēᵍlakᵘ replied, "I mean the cedar-bark on your head. I like it." Mā′lēleqala was not quite sure whether it was Q!ā′nēqēᵍlakᵘ who had come. Then Q!ā′nēqēᵍlakᵘ continued, "You and all your

[1] It is about half a mile wist of Fort Rupert.

descendants shall be the first to receive red cedar-bark in the winter ceremonial."

Q!ā′nēqē^{g}lak^{u} went on. He had just come from Gwa′dzē^{g}, where he had put the people to rights. As soon as Q!ā′nēqē^{g}lak^{u} had left, Mā′lēleqala called his tribe in the evening, and he told them of what had happened. For this reason a meeting is always held before the winter-dance, in which the plans for the ceremonial are discussed.

Late at night the supernatural power appeared, singing like a bird. Then they prepared for the dance of Mā′lēleqala's daughters, whose names were Q!wā′q!waLEmg·ilayūg̣wa and Wīlx·stasīlayūg̣wa. They made torches and assembled in front of the houses. The people carried large planks, on which the girls were dancing one after the other. The people sang, —

"Aya a haik·as mēLa, lā′k·as amā′sēL^{g} yā′wix·ilidzEmsōx awā′sk·as^{g}ō lā′k·as amā′sēL lē′li^{g}stālayuẋ^{u}sōx awā′łk·as^{g}ōx mēiLaya."

The people raised the torches high up while they were singing; but when they did not close their song with the burden "awā′ya," the two girls disappeared one after the other, and their father said that they had been taken away by the supernatural power. They staid away for a long time, and for this reason the novices continue to do so at present. (The people really hide the dancers, so that the uninitiated may think that they have been taken away by the spirit, but they always stay in the house where they are in hiding.)

One day the two girls went out. They saw something dark in the air. They did not know what it was. When it approached, they saw that it was a large bird which carried something in its talons. When it came still nearer, they saw that it was the thunder-bird carrying the double-headed serpent (sī′siuL). The bird dropped it near the

girls; and when the double-headed serpent touched the ground, it became a salmon. It was quite small. Q!wā'-q!waLEmg·ilayūg̣wa went to pick it up; but as soon as she came near it, she disappeared. Nobody knew what had become of her. Then Mā'lēleqala took a piece of wood, and went into his room, where he carved an image of his daughter, which he intended to take her place.

While he was engaged in this work, the daughter of the lost woman climbed to the roof of the house and pulled one of the boards aside. Thus she was able to look into her grandfather's room, where she saw the image, which looked just like her mother. Her grandfather called her, and said, "Yes, it is your mother. Come and look at her." The girl came down from the roof, went into her grandfather's room, and the old man strangled her because she had seen what he was doing. He wrapped her up in skin, and made a hole under the fireplace, where he buried her. For this reason the preparations for the winter ceremonial are still kept secret, and whoever sees the secrets without permission is killed.

In the evening they began the winter-dance (kwē'xala). The people took their boxes and carried them into the house for their chief. There they sat down quietly. Then a speaker arose and called Hā'naL!ēnoxᵘ to go and take the boxes. He took one of them up, went around the fire, and put it down behind the fire. Then there began to be a noise in the house, and the people sang, —

"The great one is going to be Thrower with her throwing-stick. This great Yā'lag·ilîs. Hâ."

("Lā'dzēLElalaē mā'maq!ayasēs mā'maġayū hēyā'lag·ilidzē ā'dzēsg·a yā'lag·ilidzē. Hâ.")

After they finished singing the song, they beat time, and various dancers came in one after another, — the Thunder-Bird, the Grizzly Bear, the Dzō'noq!wa, the Raven, the

Fool-Dancer, the Sea-Monster Dancer (yā′g·adalał), the Hō′x̣ᵘhokᵘ, and the Wasp Dancer. Every one performed his dance and uttered his cries. After this the people sang the following song: —

"Ah, great one, this great Yā′lag·ilîs, great Winā′lag·ilîs; great one who will take up with his hands.
Ā hā′yâhânō. Wonderful power of madness. That is the way your father did, madness.
Almost discernible is the means by which yours would have been caused to go, with which yours would have hung (??).
This, because I really said ghost (= near by), bring close by, sitting on fire (= ghost), trembling with hands in dance (= ghost dancer)."

("Ā′dzēsg·a yā′lag·ilidzē, winā′lag·ilidzē. Lā′dzēLᴇlalaē q!ā′qalayaLatsēs q!ā′q!alayū.
A, hā′yâhânō ai′k·as nau′alakwas nū′ɬᴇma. Hë′sēł gwä′lag·ilitsᴇmasōx ō′wask·as ō wasōx nū′ɬᴇma.
K·!ā′k·!aLᴇlasēs lā′ˢyōlaxsdēasēs tē′x·tēgumlaxsdēa.
Hë′x·g·în ˢnē′x·soēg·as nē′nx̣walalēɬānaga mᴇ′mk·îlalīɬānaga k!wā′xLā-lalēɬā′naga xō′leuxsˢalanēɬanaga.")

On the fourth night they beat time again to bring back the women who had disappeared. The old man, who would not let the people know what had happened, because he was ashamed, first showed the face of the carving he had made, pretending that it was his daughter. He had hidden some people behind the house, who imitated his daughter's voice and the voices of the spirits. Then a large board was let down from the roof, on which the figure was seated. It seemed to move about like a living person. The younger sister came back safely when the performance of bringing back the novice was held. During this ceremony the figure was shown again and disappeared again; and the people said that the woman had gone back with the spirits, and that she would never return.

It is said that this whole performance was made in accordance with the advice of Q!ā′nēqēˢlakᵘ. Therefore the winter ceremonial is performed in this manner.

Now, Mā′lēleqala resolved to leave the place where he had lost his daughter. He went to Pā′tsawē, just east of Fort Rupert. There he built a large, strong house and gave a festival to all the tribes, among whom he distributed qō′xqowîs (a bush with cotton-like tips [sp.?]) and pearl shells (k·ō′gwîs). Here his family increased. One day his children were playing in a cave on the beach, which at high water is under water. The children had put down mats, and were imitating the work of their mothers, when the tide rose and cut off their retreat. Mā′lēleqala heard them crying, but was unable to save them, and they were drowned. While there, he found a stick with a copper attached to it, which had drifted ashore with the tide.

He made a copper plate out of it, sold it, and gave a great potlatch. This was the first potlatch. Great-Smoke-Face (ᵍwā′las Kwa′x·ilanōkumēᵍ) was the son of Mā′lēleqala. Once he put a copper plate down at the place where the people were in the habit of drawing water, so that the first person to draw water in the morning should find it. This was his way of giving away a copper. He was very wealthy. His descendants were TsExtsExu′lîs, T!ā′t!Endzid, NōL!Eqâ′ǥamēᵍ, Sē′x·wuqâla, Ḷā′bid, Ḷā′bid, Gwā′maxalas, L!ā′ǥōḶas, Lā′xlaqalîs, Lā′L!ēlīł, G·â′ᵍdEn (= Gordon), and Ḷā′bid or Kwā′x·ilanōkumēdzē, who told this story.

45. Nō′mas.[1]

Tradition of the Nū′nEmasEqâ′lîs, a Clan of the Łau′itsîs.

Nō′mas came down from the sky to Â′g·iwala, at Fort Rupert. While he was sitting there, a butterfly[2] as large

[1] See also F. Boas, The Social Organization and the Secret Societies of the Kwakiutl Indians (Report of the U. S. National Museum for 1895, p. 381).

[2] It was the ghost who appeared in this form.

as an eagle flew about his head, and cried "Ma, ma, ma!" three times. For this reason the people sing this burden. Nō'mas had a large house for his winter-dance, and he wore a large head-ring of red cedar-bark. He arranged a place in the rear of the house where time should be beaten on boards and boxes (qē'qɛlabâ^{ɛ}lił).

When Nō'mas came down to our world, he had a copper. When the people became more numerous, he gave a feast, during which he put his copper under the mountain. For this reason the place in Knights Inlet where the feast was given is called Copper-under-It (ʟ!ā'-qwaxstɛlîs).

The chiefs of the Kwakiutl desired that he should come and make songs for them, because from the beginning he was a song-leader. They said, "Let our uncle come here. He is a song-leader. He shall make songs for us." Therefore the people now have songs in the winter-dance. He made the first songs.

When ^{ɛ}mā'ẋwa, ^{ɛ}mā'ẋwalîs, and Yîx·ā'gɛmē^{ɛ}, chiefs of the Kwakiutl, were going to marry, they said, "Let our uncle come! He has a staff with a hand on top of it." With this he took the princesses of the chiefs of various tribes. He went all over the country to get wives, even as far south as Comox.

Ts!â'mâ was the name of his child. He was called Copper-making-Face (ʟ!ā'qwag·ilagemē^{ɛ}) when he took his father's place. He had a son named ^{ɛ}nɛmō'gwîs, whose descendants were, in order, Wä'ʟɛmaxalas, Ā'widē, and Kwā'x·ilanōkumē^{ɛ}. This last one died recently.

46. Ḳā′sag·ila.

Tradition of the Na′k!wax·da^{g}x^{u}.

Ḳā′sag·ila was a chief who had many carvings. He came from the south. He put them up when he reached the north country. He went to Gwa′wē in the country of the Na′k!wax·da^{g}x^{u}, and there he staid. There he made a winter-dance, and his son became a cannibal, whose names were Ḳ!ā′sᴇlīdzas, Ha^{g}mēk·!ā′lag·ilîs, Ts!ā′xôstāla. This son's son was K·!ō′gwikīlaḳᴇmē^{g}, whose son was Ḳ!u′mqwax·ā′lasᴇmē^{g}.

47. Ḳ!ē′x·ʟala.

Tradition of the ʟē′ʟḳēd, a Clan of the ^{g}wā′las Kwā′g·uł.

The ancestor of the ʟē′ʟḳēd was Ḳ!ē′x·ʟala. He came into existence at Tsᴇdā′sas in Hardy Bay, when the world was first lighted. He wore a very large head-ring, so that it had to be supported on each side. As a shaman his name was Hai′alik·ilał. His son was Hē′lik·ilig·imis, whose son was Hē′x·ak·inîs. His son was Awā′lasᴇlał, whose son was Tsᴇx^{g}wī′d. He died recently.

48. Wā′walē.[1]

Tradition of the Kwa′g·uł.

Wā′walē was a harpooneer who lived at Crooked-Beach (Ḳā′logwîs).... His son's name was Ḳā′dzēdalał. (The beginning of this story is as usual. He is a successful harpooneer, and he kills seals very quickly. One day he cooks seals' heads for his boy and goes home. When it is evening, he arrives home, and finds the chief of Crooked-Beach with his wife. He sits down on a box

[1] See also F. Boas, Indianische Sagen, etc., pp. 162, 234, 257.

outside of his room and scratches the walls. The woman thinks it is a mouse, and says, "I wish you would gnaw Wā'walē's face!" Then they go to sleep. When they are sound asleep, Wā'walē cuts off the head of the chief, which he takes along. The woman's child awakes, and she discovers that the chief has been killed. She tells the people who inquire why the child cries, that he has soiled his bed. She takes her child to his grandmother, rolls up the body in a mat, and buries it at the place behind the houses where the children used to play throwing spears.)

In the morning the children began to play. While they were throwing their spears, they would sometimes hear a peculiar noise when their spear struck the ground. As a matter of fact, the spear would strike the body of the dead chief, and as soon as they pulled it out, they discovered that there was blood on it. The children got frightened, went down to the beach, and told what had happened. Then the people dug up the place and found the body. They searched for the head, but they could not find it; and they did not know who the man was, although they thought that it must be their chief. They asked his wife whether he had been at home during the night, and she said that he had been away. Then they asked Wā'walē's wife; and she said, "I have not seen the chief." She pretended not to know what had happened.

Soon Wā'walē appeared at the point of land. They said, "Don't lift your paddles! Nobody knows who has killed our chief." Then he lifted his paddles. Then they said the same again, and he lifted his paddles again. Then they suspected that he might have killed him, because he raised his paddles. They said, "You raise your paddles, although our chief is dead." And he raised them once more.

He went to his house, and his little boy was crying because he wanted his meal. The boy ate the seal-meat that his father used to bring him. Then he told his wife to bring the meat that he had boiled, and that was in his bag. She took it out, and asked, "Is this it?" — "No," he said, "it is down below." She pulled out another piece, and said, "Is this it?" He said, "It is down below." And right at the bottom of the bag she found the head of the chief. Then she screamed. He jumped up, pushed her down on the head, and said, "Is that the reason of your crying? Were you afraid of it before?" With that he cut off her head, and then he hung up both heads over the fire.

Night came, and a woman entered to get some fire. She carried some pitch-wood, which she lighted in the fire. Just then a drop of blood fell down upon her hand. For the moment she did not think what it might be; but when she went out, and when she saw the blood, she wanted to know where it came from. She dropped her torch, so that it was extinguished, and she went back. She pretended that the wind had blown it out. Then she saw that blood was dripping from over the fire, and she discovered the two heads. She went out again, and told the people that two heads were there. Then all the people arose to fight with Wā'walē. He, however, pushed his house, with the ground on which it stood, out to sea; and it became the island Mā'ɬmä, in front of Crooked-Beach. He himself and his parents were killed on this island; but his four sons fled, jumping from one island to another, and finally reached the woods.

The four boys were fleeing through the woods. Finally the youngest one said, "Stop! I hear the sound of chiselling." His older brothers said, "Don't be foolish! Where should that noise come from?" And they went on. Then the

youngest one said again, "I tell you, somebody is chiselling here. I hear it again." They listened, and then they all heard it. They went in the direction of the sound, and came nearer. Then they saw a large woman, the Dzō'-nōq!wa, making a canoe. Her breasts were so large that they hung down to the ground. She sat inside, using her adze. The young man said, "What shall we do?" And one of them remarked, "We will not be in a hurry. Let us send our youngest brother to pinch her baby." The child was in a cradle which stood not far from her. The youngest brother went up quietly and pinched the child, so that it began to cry. Then the Dzō'nōq!wa said, "Don't do that to my child! It never cries." After some time he pinched the child again, and this was repeated four times. Then the Dzō'noq!wa gave them the canoe, and said, "I think you do this that I shall give you this canoe that I am making. I am making it for you. Now you have me for your supernatural power. I know everything about you. I know what has happened, and therefore I give you this canoe." And she also gave them the water of life and the death-bringer. She told the brothers, "You do not need to paddle this canoe; just slap its sides, and it will go by itself."

They launched the canoe. They were going to take revenge for the death of their father. The eldest one said, "What shall we do to tease our people? I think we will transform wood into young birds (gogonā'p), so that they may come to take them. The birds shall belong to our youngest brother." Then they went right on to Crooked-Beach. They took many pieces of rotten wood, threw them into the water, and transformed them into young sawbill ducks. The youngest brother also was transformed into a sawbill duck. When the people saw them, they went to get the birds. When they came near,

they thought that the eyes of one of the ducks looked like those of the youngest son of Wā′walē. Then the brothers transformed the people into birds, and they had to remain birds. Those who had remained on shore were killed by the death-bringer. Only those whom they liked they revived and took them as slaves; and the eldest one resuscitated his parents and his grandparents.

49. Additions to the Myth of Kwēkwaxā′wē^{g}.[1]

(*Dictated by a Ła′uʼitsîs.*)

The myth people had nothing to eat. They made a salmon-trap, but no salmon went into it. Then Great-Inventor went to the graves, and asked, "Are not there any twins here?" He asked the first grave, which said, "Go to another grave: there are twins there." Finally he found a grave in which twin girls were buried. He sprinkled one of them with the water of life, and she revived. He said, "I have revived you, because I want you to try to accomplish what I have been working for. Please do help me! I have revived you for this purpose." Then he married her.

The woman told him to collect some roots of ferns (sā′laedana). He went out and gathered some. He asked his wife, "What shall I do with those roots?" Then she asked him to strip off the leaves and throw them into the water. She helped him do so. Then she threw them into the water. The leaves covered the whole surface at Ostō′^{g}wa, which is situated in the country of the Na′-k!wax·da^{g}x^{u}, not far from Kingcombe Inlet. Suddenly all the leaves disappeared, the water began to bubble, and

[1] See pp. 217 et seq.; also Publications of the Jesup North Pacific Expedition, Vol. III, pp. 322 et seq.; F. Boas, Indianische Sagen, etc., p. 174.

salmon were jumping in the river. They went into the salmon-trap. Then the people went down and took out the fish. Deer's salmon-trap floated away on the water. He had forgotten to make an opening in it. Then the myth people cut the salmon and hung them up to dry.

Now, Great-Inventor went to get fuel to dry his salmon. He went every day. He needed much fuel, because he had so many salmon to dry. When he entered his house, the salmon caught his hair. Then he said, "Let me go! Why do you want to hold me, you who come from the dead?" Then his wife said, "What did you say there?" Great-Inventor replied, "What did I say?" And his wife retorted, "You said, 'What are you doing, you who come from the dead?'" At once his wife was transformed into foam. The salmon fell down, and all disappeared. Only four salmon remained; and Great-Inventor cried, "No, you do not come from the dead!" But even then the salmon and his wife did not return.

Canoe-Caulking (Mē'mg·ōlEm) and Deer (Ḡē'ẋustâla) were sad when Great-Inventor died. Canoe-Caulking sang, "He was as great as the sand of the sea." Then the Deer sang, "He was as great as the needles on the cedar-trees." Then his brother said, "Oh, that is too much!" He threw him down the cliff, followed him, and pecked at him with his beak. Both may still be seen, transformed into rocks, at Crooked-Beach.

Great-Inventor's wife was E'lxsâ'yugwa. Mē'mg·ōlEm (the raven) was son of Great-Inventor, whose younger brother was Young-Raccoon. When the latter made love

to Great-Inventor's wife,[1] he called her ḷā′ḷExala[2] because she was painted red on the side of her chest and shoulders.

When he pretends to be sick and to die, he asks that the children be requested to dance before him. They dance, and sing, "Mā′kuls, mā′kuls dē′dEg·ī!"

Sawbill-Duck-Woman, when sent into the woods, is told to call t!Enx·t!Enntsō′ instead of lē′x·lEk·!îsä′i.[3]

K·ē′xenēt (result of scraping) is placed under a red cedar.[4] He is taken to Ku′n^{g}waas, just west of Crooked-Beach.[5]

They gather stones for ballast. The whale is gummed at Mā′ɬmä, an island just opposite Crooked-Beach. The name of the first young thunder-bird is ^{g}nā′l^{g}EmsgEmEm-golagEmē^{g}.

Born-to-be-the-Sun (the mink) lived at Crooked-Beach, while the Wolves lived beyond the point, on the same island. There was no low water on Born-to-be-the-Sun's beach, and he could not get any clams. Only the Wolves had clams. One day he went to buy some clams from them, but they declined to sell them. Then Born-to-be-the-Sun and Great-Inventor resolved what to do. They resolved that one of them should pretend to die. Great-Inventor pretended to be dead, and he was buried in a tree. They knew that the Wolves always tried to get bodies. Soon the Wolves came to get him. They climbed one on the other's back, and on top of all of them was their chief. He always took the bodies out of

[1] Publications of the Jesup North Pacific Expedition, Vol. III, pp. 282 et seq.
[2] Ibid., Vol. III, p. 286, line 24.
[3] Ibid., Vol. III, p. 290, line 24.
[4] Ibid., Vol. X, p. 177.
[5] Ibid., Vol. X, p. 180.

the grave-boxes with his tail. When the Wolf tried to get the body of Great-Inventor, he cut off the Wolf's tail, and all the Wolves tumbled down. They were frightened, and went home. Born-to-be-the-Sun, who had been watching, got his friend down; and they took the tail of the chief of the Wolves and placed it over their fire.[1]

At Gwa'yasdEms, just north of the village, is a cave. It looks like a house with several platforms. The flat root of a tree in it is said to be the drum of the myth people. The cave is quite dry. It is the winter-dance house of Great-Inventor and of the myth people.

Deer also lived at Crooked-Beach. He obtained the fire from Sea-Otter, who carried it on his tail. They sang to him, "As^{e}anwē'." He wore wood for his dancing-hat; and he put this into the fire. He ran away with it after it caught fire, and they could not catch him.

Southeast-Wind lay behind the island MEłabā'na.

50. Additions to the Myth of the Mink.[2]

Mink goes to war with his friend Land-Otter, against the ghosts Lā'laēnox^{u}. When they are travelling, Mink says that he has lost his k·ē'sbē. [The story-teller did not know what this was. In other versions it is a nose-ornament.]

[1] The continuation is the same as recorded before (Ibid., Vol. X pp. 88 et seq.).

[2] See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 127 et seq.

Mink's pretence for refusing to give sea-eggs to otter is that warriors do not share their food.

The incident of the musk-bag is omitted.

The story of Mink, Eagle, and Sawbill-Duck-Woman [1] is repeated here. This story is given as the reason why at present people cannot put away parts of their body.

A young woman had a child, and nobody knew who the child's father was. The people assembled and discussed who its father might be. Born-to-be-the-Sun said, "Let the woman's father invite all the people, and then we shall find out who the child's father is." The woman's father did as he was told. The people assembled; and when they were all in, Born-to-be-the-Sun said, "Let the woman and her child come here. Now ask the child who its father is." They did so, and the child replied, "I am Born-to-be-the-Sun's child."

51. Addition to the Myth of Q!ā'nēqē^{g}lak^{u}.

The net of Song-Dance [2] was made of hair.

52. Note regarding the Origin of the Sun.[3]

A Łau'itsis whom I asked did not know the story of the liberation of the sun.

[1] See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 124 et seq.

[2] See p. 454.

[3] Publications of the Jesup North Pacific Expedition, Vol. III, p. 393; F. Boas, Indianische Sagen, etc., p. 173; this volume, p. 233.

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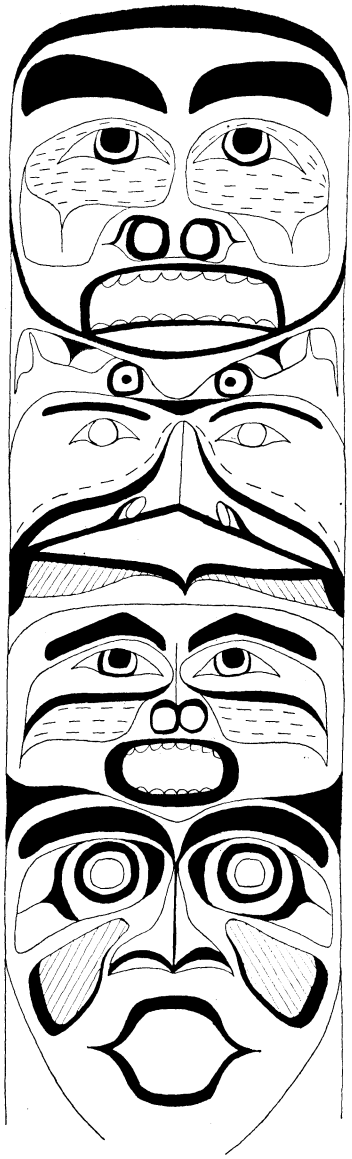

Cannibal Pole of Yax·st!aɬ (see p. 433).

On top, man; underneath, raven with open beak and "antlers," which actually represent the raven's feet shown over the eyebrows; at the bottom, Dzō'noq!wa with open mouth, with man's face on forehead (from a sketch).