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Part II.—Kwakiutl Texts by Franz Boas and George Hunt.
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Part III.—Kwakiutl Texts by Franz Boas and George Hunt.
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KWAKIUTL TEXTS

RECORDED BY GEORGE HUNT.

REVISED AND EDITED BY FRANZ BOAS.
INTRODUCTION.

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

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

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

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

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

FRANZ BOAS.

NEW YORK, NOV. 10, 1900.
EXPLANATION OF ALPHABET USED IN RENDERING INDIAN SOUNDS.

\[
\begin{array}{l}
\text{E} \\
i, e, i, \dot{e}, a, \ddot{o}, o, u \\
i, \dot{e}, \ddot{e}, \dddot{a}, \dddot{a}, \dddot{o, u}
\end{array}
\]

\begin{itemize}
\item $E$ obscure $e$, as in *flower*.
\item $i, e$ are probably the same sound, intermediate between the continental values of $i$ and $e$.
\item $i = i$ in *hill*.
\item $\dot{e} = e$ in *fell*.
\item $a$ has its continental value.
\item $\ddot{o} = \text{German } o$ in *voll*.
\item $o, u$ are probably the same sound, intermediate between the continental values of $o$ and $u$.
\item $\dddot{e}$ a somewhat doubtful sound, varying greatly in its pronunciation among different individuals between $e$ and $\dot{e}$.
\item $\dddot{a} = \text{German } â$ in *Bär*.
\item $\dddot{a} = aw$ in *law*.
\item $u$ indicates that the preceding consonant is pronounced with $u$ position of the mouth.
\end{itemize}

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<tbody>
<tr>
<td>Velar</td>
<td>$g$</td>
<td>$q$</td>
<td>$q!$</td>
<td>$x$</td>
</tr>
<tr>
<td>Palatal</td>
<td>$g(w)$</td>
<td>$k(w)$</td>
<td>$k!,(w)$</td>
<td>$x$</td>
</tr>
<tr>
<td>Anterior palatal</td>
<td>$g'$</td>
<td>$k'$</td>
<td>$k'!$</td>
<td>$x'$</td>
</tr>
<tr>
<td>Alveolar</td>
<td>$d$</td>
<td>$t$</td>
<td>$t!$</td>
<td>$s$</td>
</tr>
<tr>
<td></td>
<td>$(dz)$</td>
<td>$(ts)$</td>
<td>$(ts!)$</td>
<td>$-$</td>
</tr>
<tr>
<td>Labial</td>
<td>$b$</td>
<td>$p$</td>
<td>$p!$</td>
<td>$-$</td>
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<tr>
<td>Lateral</td>
<td>$\ell$</td>
<td>$L$</td>
<td>$L!$</td>
<td>$\ell$</td>
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<tr>
<td>Laryngeal catch</td>
<td>$\ddot{z}$</td>
<td>$-$</td>
<td>$-$</td>
<td>$-$</td>
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<tr>
<td>h, y, w</td>
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In this whole series the sonans is harder than the corresponding English sound. The surd is pronounced with a full breath, while the fortis is a surd with increased stress and suddenness of articulation. The sonans is so strong that it is easily mistaken for a surd.

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

[5]
\( \chi \) is like \( x \), but pronounced farther forward. \( g' \) and \( k' \) sound almost like \( gy \) and \( ky \) (with consonantic \( y \)) ; \( x' \) is the German \( ch \) in \( ich \). \( d \), \( t \), and \( s \) are almost dental. \( l, l, \) and \( l! \) are pronounced with tip of tongue touching the lower teeth, the back of the tongue extending transversely across the hard palate, so that the air escapes suddenly near the first molars. In \( l \) the tip of the tongue is in the same position, but the back of the tongue is narrower, so that the air escapes near the canine teeth. The sound is at the same time slightly less explosive than \( l \). \( l' \) is the same as the English sound. \( ^* \) is a very faint laryngeal intonation. The exclamation-mark is used throughout to indicate increased stress of articulation.
I. TRADITIONS OF THE DZÁ'WADEÉNOXU.

1. TEW'I'PLAK.

The first of the Dza'wadëenoxu lived at Sa'gumbala, on the upper course of the river of Gwa'ge. Qawadiliqala was their chief. TEW'I'PLAK was the eldest son of Qawadiliqala. TEW'I'PLAK killed mountain-goats with great ease. Now, the mountain-goat hunter had been resting for a long time, and the first of the Dza'wadëenoxu were very hungry. Then Qawadiliqala asked his son to go to hunt mountain-goats, that he might feed his tribe. TEW'I'PLAK got ready to go on the following day. When night came, he went to sleep. Early the next morning he took his bow and started to go to the great mountain on which there were many goats. He arrived at the place where he used to sit and watch the mountain-goats. He was sitting there. TEW'I'PLAK's other...
name was Da'bend. Tewi'x'ilakʷ had not been there long when he saw four mountain-goats walking along, coming towards the place where he sat. He strung his bow and got ready for them. When they came near the place where he was sitting, Tewi'x'ilakʷ knelt down to shoot. Then he saw their leader go and take up a flat stone similar (in shape) to a board. His forefoot was like a human hand. As soon as he had turned over the board-like stone, he entered (the hole under the stone), and the three mountain-goats followed him. Then Tewi'x'ilakʷ thought much about what he had seen. After a short time he saw four more mountain-goats approaching. They came from the same place where the former four goats had come. Their leader again took hold of the flat,
board-like stone with his hand and pulled it (up). The stone stood on its edge, and he entered, and the three mountain-goats followed him.

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

1. stone. Then it is he pulled it. Well, at once it is said stood on edge the that like said
2. Wä, hé'x'i'daem'ilawiwa k'i'x'wa'k'la he gwëx's
3. tle'sema. La'qlae ne'x'édeeq. Wä, hé'x'i'daem'ilawiwa k'i'x'wa'k'la he gwëx's
4. stone. Then it is he pulled it. Well, at once it is said stood on edge the that like said
5. saó'k' tle'sem. Wä, hé'x'i'daem'ilaxawa'wisè la la'beta laq. Wä, la'qlae ogwaqëda
6. board stone. Well, at once it is said also he went in it. Well, then it is also the went said
7. yö'duxwë 5'me'lxlo la la'xgëmeq.
8. three mountain- went following him.
9. Wä, g'i'Em'läwa'wisè dema'x'ida, la'qlae do'qul'ämë Tewi'x'ilakwaxa pe'le
10. Well, as soon it is said they disappeared, then it is said saw Tewi'x'ilakw the flat
11. tle'semxs la'e pàx'qala. Wä, laem'läæ álael la këtele' Tewi'x'ilakw was qa'es la
12. stone when then it fell flat. Well, then it is said really now was Tewi'x'ilakw of it for that now it is said afraid
13. dö'gu læ. Wä, la'em'laæ ná'x'em'alæmë ná'qës qa's hë'x'sëmë klwa'łe.
14. seen. Well, then it is half was the mind of Tewi'x'ilakw that he only now
15. ná'ënakwa. Wä, la'em'laæ 5ne'k'e apsä'nëgwisë ná'qës qa's hë'x'sëmë klwa'łe.
16. go home. Well, then it is said one side of his his mind that he remain sitting.
17. Wä, hë'm'lawisë alës që'ëmë ná'qëyasës la'e èt'ëdë dö'xwa'lelaxëda mo'wë
18. Well, that was it is said afterwards many his mind, because then again he saw the four
19. 6'me'lxlo g'ax gwë'so'tëla. Hë'ëm'lawaxa' g'ëx'i'dë g'ëy'na'kénalasëda g'i'lëdë
20. mountain- came approaching. They it is said came from coming from place of the first past
21. g'ëxa. Wä, hë'na'kulaem'läwisë la'xa la la'bedastsëda g'i'x'dë g'ëxa. Wä, 10
22. came. Well, there they went it is said to the going place of going in first past came. Well, of the
23. la'qlaed ga'al'gë'wëa'wa'ë da'x'i'da'xasës a'ysës la'xa pà'qëla he gwëx's saó'k'
24. then it is leader took also with his hand at the flat that like board said the
25. ine la'xgëmeq. Wä, hé'x'i'daem'ilawiwa è't'ëdë k'i'x'wa'k'la
26. stone. Then it is he pulled it. Well, at once it is said again stood on edge the said
27. tle'sema. La'qlae ne'x'édeeq. Wä, hé'x'i'daem'ilawiwa è't'ëdë k'i'x'wa'k'la
28. stone. Then it is he pulled it. Well, at once it is said again stood on edge the said
29. tle'semë. Wëg'axin lé'qelas tle'x'la laq. Wä, la'qlae la'beta laq. Wä, la'qlae
30. stone. Let me name it door it. Well, then it is said in it. Well, then it is said
31. ogwaqëda yö'duxwë 5'me'lxlo la la'xgëmeq. Wä, la'em'laæ è't'ëdëda tle'x'la
32. also the three mountain- went followed him. Well, then it is again the door said
Tew'i'x'ilak* made up his mind not to be afraid any more. He had not been there long when he saw many mountain-goats coming,—really a great many. They were browsing. They approached the door, and when one large goat came to it, he took hold of the door-stone and pulled it up. Again the door-stone stood on edge, and he went in. The others followed him.

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

pa'xa³la. Wā, lae'm¹lae ta'klwemas'idē nā'qa²yas Tew'i'x'ilakwē qa's k'le⁸se la
fell flat. Well, then it is said became strong the mind of Tew'i'x'ilak* that not now he
et'led k'ilela's. Wā, k'le²šatl'a qā'la k'wa¹taxs, la'e et'led do'x'estwélaxa qle⁸mala,
again afraid of it. Well, not it is said long he sat when, then again he saw the many walking,
a'lael qe'⁸nem ñe'm¹xla. Wā, la¹lae n'axwaem qle⁸mkwaxa k'ètelemē. Wā, really many
mountain-goats. Well, then it is said all ate the grass. Well, it is said
la'la¹ta gwa'soṭelə la'xa télx'ila. Wā, la¹lae la'gwaëdə ñe'mē ²wa'las ñe'm¹xlo
then it is approached to the door. Well, then it is arrived the one large mountain-
said but laq. Wā, he'x'ïdaem⁸la'wīse da'x'idxa télx'ila tle'sema qa's nêx'edeq. Wā, at
it. Well, at once it is he took the door stone that he pulled it. Well, said
he'x'ïdaem⁸la'wīse et'led k'lo'x'wa'laeđa tle'⁸semē télx'ila. Wā, la¹lae la'beta
at once it is said again stood on edge the stone door. Well, then it is he went in
said laq. Wā, la¹laeda wa'kwē ć'gwaqa la la'sgemeq.
in it. Well, then it is others also then followed him.
Wā, lae'm¹lae twi³la dema'xë³ida. Wā, la¹lae lo'max'ïd la qle⁸nemē nā'qa²yas
Well, then it is said to the disappeared. Well, then it is became very then many the mind of
Tew'i'x'ilakwē qa's k'le'tsënaqë qle⁸mlaxes gwëx'ïdaaslə, lō la do'x'ëdixa
count of his Tew'i'x'ilak*, on account not being his knowing his future way of doing, and now looking at the
télx'ila lo a'èm k'wa'la lax'ëda hā'gwäsaxa ²me'xlō. Wā, la¹lae ta'klwemas¹tede 10
door and only sitting on the place of watching mountain-
said
na'qa²yas qa's la laq'i do'x'ëdixa télx'ïlæsedə ñe'm¹x'lōwe. Wā, la¹lae da'x'idxes
his mind that he go now look at the door of the mountain-goats. Well, then he took his
said le'k'wisë ³la'wis hēha'nalëmë mo'tslaqa. Wā, la¹laë qa'sëd, qa's la do'xëdixa
bow and his arrows four. Well, then it is he walked, that he went to see the
said télx'ila. Wā, he'x'ïdaem⁸la'wīse qle'xedə pe'ldzō'wē tle'sema, he gwëx's tsle'x'³-
door. Well, at once it is said he found thin stone, that like a
the
semë'. Wā, la¹laë de'n̥xenedeq qa's le'x'ëdëq. Wā, la¹lae do'x'ëdixa qëx's
short Well, then it is he took the edge, that he turn it over. Well, then it is said he discovered that it
said
He took it by its edge and turned it over. Then he discovered a deep hole under it. He entered. Then he saw a light a long distance away. He walked towards the light. Sometimes the passage was narrow. It was dark. He walked for a long time, then he rested, but the light did not come nearer. Then he started again. He walked for a long time, and then he rested again. He walked again, but the light did not come nearer. Again he.rested, for he was tired. He rested a long time, and then he walked on again.

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

wu'nqelaeda  x'upla'  l'axa  ba'ne'.  Wa,  la'emlae  la'beta  laq.  Wa,  la'emlae 1
was deep the  hole  at the  below.  Well,  then it  is  he went in  in it.  Well,  then it is said
said
do'qulaxa  'na'qwa'a  l'axa  qw'e'se'nakw'e.  Wa,  la'emlae  qa'stowexa  'na'qula.  Wa,
saw  he  the  light  at  the  long distance.  Well,  then it is  he walked  light.  Well,
said  towards the
la'nxwa'lae'  t'sle'q'eda  qa'yasas.  Wa,  la'emlae  p'dek'a la.  Wa,  la'emlae  ga'a
then  sometimes  it  narrow  his  way.  Well,  then it  was  dark.  Well,  then it is long
is said
qa'saxs  l'ax  x'o's'eda.  La'emlae  h'a'wexa  'nexwa'x'édeda  'na'qwa'a.  Wa,  la'emlae
he  walked  then  he rested.  Then it is said  never  came nearer the  light.  Well,  then it is
said
eg'axed.  Wa,  la'emlae  ga'a  qa'saxs  l'ax  eg'axed  x'o's'eda.  Wa,  la'emlae 5
again  he  walked.  Well,  then  it is long  he walked then  again  he rested.  Well,  then it is
said
eg'axed  qa's'eda,  la'emlae  h'a'wexa  'nexwa'x'édeda  'na'qwa'a.  Wa,  la'emlae  eg'axed
again  he  walked,  then  it is said  never  came nearer the  light.  Well,  then it is again
said
x'o's'eda  qaxs  le'sna'e  q'el'x'éda.  Wa,  la'emlae  ga'a  x'o'sa'alax  la'e  eg'axed  qa's'eda.
he  rested,  for  now  he was  tired.  Well,  then it is long  he rested then  again  he walked.
said when

Wa,  la'emlae  la'g'aa  laxe'da  ona'yaseda  g'o'kw'e.  Wa,  he'x'side'mlawisè
Well,  then it is  he arrived  at  the corner  of  the  house.  Well,  at once it  is said
said
wu'nx'lid  lax  ona'yaseda  g'o'kw'e.  Wa,  la'emlae  wule'laxa  de'nt'alaa.  Wa,
he  hid  in  the corner  of  the  house.  Well,  then it  is he heard  the  quarrelling.  Well,
said
k'le'slatla  ga'a  'wu'nsa,  la'e  wule'laxa  de'nxk'lalaa  l'axa  g'o'kw'e;  ts'laq'ala 10
not  it is said  long  he hid  on  then  he heard  the  singing  in  the  house;  ts'laq'ala
said  however,  ground,  de'nxela.  Wa,  la'emlae  wule'laxa  la  ya'q'ant'alaa.  La'emlae  ne'k'a:  "'ya,  'ne'nemò-
they  sang.  Well,  then  it is  he heard  now  speaking.  Then  it is  he said:  "O  friends!
said  the  (invisible)
kwài',  'ma'dza  a'nawisens  a'me'relag'ilil'me'áx.  Wa,  gèlag'a,  Ha'a'malalag  qa's
what  perhaps  our  wrong  in  house  cause  this.  Well,  come,  Mouse (woman)  that
you
la'ös  do'x'wid  la'xwa  l'asan'yaxsens  ts'lagats'áx."  Wa,  he'x'side'mlawisè
go  to  see  at  this  outside  of  our  ts'laq'ala  house  Well,  at once it is said
here,
of our winter-dance house." The Mouse went out at once to look for the (cause of the disturbance) referred to by the speaker. She came out, and went at once to the hiding-place of Tew'x'ilak*. 

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

Then the speaker of the house spoke again, and said, "Take care, shamans! Let us try again in behalf of our friend here.

(They sang) the words of the song. Tew'x'ilak* heard the tribe singing, —

"Come, Unable-to-Climb-up-to-Take-Hold-of-End!"^1

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1 Meaning dancers.

2 This name means a person who is unable to climb up the steep mountain where he desires to take hold of the end of the death-bringer which is in the possession of the mountain-goats.
Then they stopped singing. Now the speaker of the house spoke, and said, "O friend Mouse! come and look about again outside of our winter-dance house, and search for what is spoiling (the effect of) our work."

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

Then the speaker of the house spoke, and said, "Sing again, friends." Then the first song of the dancers was sung again. Then they stopped again, and
the speaker of the house said, "Come here, Mouse, and go again to see. Now go really, and try to see what affects us, and what is the reason that this death-bringer does not act in the right way."

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

"a'emxat! qwe'g̱eda. Wa, laq'lae ê'tlêd ya'q̱lä g'älêda ya'yaq'ente me'łasêda g'ò'kwé. 1 only again they stopped. Well, then it is again spoke the speaker of the house of the house.

Wä, laq'lae ᵇne'k'ä: "Ge'lag'a, Hä'la'malag, qa's la'ös ê'tlêd dò'x̱wida. Wë'g'ä Well, then it is he said: "Come here, Mouse (woman), that you go again to see. Go on

a'łaxʷid do'q̱wa h'ała g'äx̱ens; la'g̱îlasi:k' k'ës hë'le'lag'a'da hala'yuk"."

really look for what affects this

Wä, he'x̱idaem'lawise Hä'la'malaga la qa'sêd qa's la la'wëls la'xa

Well, at once it is said the Mouse (woman) then walked, that went to go out at the she
ts'la'gatsla'sêda me'me'łxlowe. Wa, laq'lae hë'na'kulaem lax wu'ndzasas 5 of the house of the mountain-goats. Well, then it is she went at once to the hiding-place of Tewi'x'ilakwë. Wä, laq'lae ᵇne'k'ä: "'ya, qas̱t, wë'g'ä y'â'lâx, la'e'ms lâl. Te'wi'x'ilakwë. Well, then it is she said: "O friend! go on take care, then you will said

lae'łol qa'sêd ê'tlêl de'nx̱elö. Hë'ma'aq'ô lâl e'x̱ełxës lë'gëmose Da'bendë, you will when will sing. At once they will name your your name Da'bend, will enter, again

wä, la'les dëw'il la'xwa te'x̱ełxaxa g'ò'kwëx. Wä, la'les da'x̱ilxwa

well, then you jump in at the door of the house. Well, you will will take the
ts'le'stselxek'x; la'les n'ełx'łol: 'No'gwaem Da'bend,' qa'sô lâl da'la'leq. feather here; then you will 'I am Da'bend,' when then hold it. will say:

Wä, he'x̱'idaem'wisôxdâ wa'la'sex begwa'ñem'me'x̱'leq'. Wä, la'la'ses 10 at once will this large this man will let go of it. Well, then however da'la'seq'laš'maxa ts'le'łtselxek. He'meq." Wä, laq'lae qa'sêde Hä'la'malaga will but only hold the feather. That is it." Well, then it is walked the Mouse (woman) said

qa's le la'el la'x ña'kwë. Wä, laq'lae ᵇne'k'ä: "'ya e'nënymokwâ'i, lae'mx̱'den that went to in the house. Well, then it is she said: "O friends! I have

she enter le'nstal'sela la'xwa awì'stâxëns na'lax," nê'x̱'lae Hä'la'malaga. gone around the at this around of our world," said it is said the Mouse (woman).

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

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

As soon as the song was ended, Tew'IX'iłak^ said, "My name is Unable-to-Climb-up-to-Take-Hold-of-End." Then he stood close to the speaker of the house. Some of the mountain-goats succeeded in putting on their skins, while others had not time to do it (before they were seen by Tew'IX'iłak^). They succeeded only in putting in the right hand, because they put the right
hand first (into the skins). For this reason the winter dancers stretch out the right hand first in putting on the Bear dress, the Thunder-bird dress, the Raven
dress, the Hóxhokʷ dress, and all other kinds of dress.

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

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

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

sá'xʷidayuwēs hē'lk'lo̱̱tsłana'ẽ la'xeda ne'ngemlê, ḻ̱e'we'da ku'ṉ̱súmłê, ḻ̱e'we'da

is stretched out with the right hand in the bear dress, and the thunder-bird and the
dress,
gwa'xumlê, ḻ̱e'we'da hó'xhókumłê, ḻ̱e'we'da ʼna'xwa g'igl'tls'ḻ̱a'la'sa.
Raven dress, and the Hóxhokʷ dress, and the all what they go
into.

Wá, la'lae hē'xʷidaem ʼna'xwa la'me'stêda me'me'xlowë. Wá, la'lae
Well, then it is at once all hung their heads mountain-goats. Well, then it is the
said said
ya'qleg'ałêda nêmo'kwe. La'lae ʼné'k'á: “ʼya, qa'stâ ʼḻ̱a'q'lwōxó,” qa'xes hē'maë
spoke the one. Then it is he said: “O friend Red-Neck!” for it was that

La'lae ʼné'k'á: “ʼya, qa'st, gwa'ı̱dzë̱ns nâṉ̱o'lemdzê'la. Wé'g̱ra wula'xëns
Then it is he said: “O friend! let us not be foolish in the house. Go on ask our
said
nêmo'kwex lax g'ax̱əlsös̱x ʼla'xwa ts'la'gatsla'qëns,” ʼsxe'laëda nêmo'kwë
friend here for his reason for this to this ts'li'sëqa house this said it is the one
for coming here ours,”
begwà'ne'ma lax la'q'lwōxó.

man to Red-Neck.

Wá, hē'xʷidaemlawayisې la'q'lwōxó ya'qleg'ałã. Wá, la'lae ʼné'k'á: “ʼya,
Well, at once it is said Red-Neck spoke. Well, then it is he said: “O said
qa'st, wé'g'á gwa'sëtsës g'ax̱āḻo̱s̱ g'ax̱el la'xenôx̱ tsa'gatsla'qênôx̱.”
friend! go on mention your reason for your come in to our ts'li'sëqa house here our coming

Wá, hē'xʷidaemlawayisې Tewi'xʷilakwe ya'qleg'ałã. La'lae ʼné'k'á: “Qâ'la-xs
Well, at once it is said Tewi'xʷilakʷ spoke. Then it is he said: “Indeed, said
ʼné'k'a'aq̱̱os qen g'ax̱e da'benx̱eg'a'da ts'le'ts'le'sìlayaq̱̱os ts'le'ts'lëk'á, qa'xs
you said that I come take hold of your means of performing the feather, when

ʼné'k'a'aq̱̱os 'g'a'xlag'a'o̱xse Wa'wig'ustalag'ilitse'wa Da'ben'd, 'né'k'a'aq̱̱os. Wá,
you said ‘Come, Unable-to-Climb-up-
to-Take-Hold- you said here. Well,
Take-Hold-of-End.' Well, I am Unable-to-Climb-up-to-Take-Hold-of-End, and although my house is far away, I heard when you called me," said Tewi'x'i-lak* to Red-Neck. "Well, I desire your feather," said Tewi'x'i-lak* to Red-Neck.

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

Then the chief spoke. He said to Tewi'x'i-lak*, "O friend! take care. This feather to which you refer is not an ordinary feather. Take care that you do no'gw*waEm Wa'wig'uystalag'ilits*wa Da'bend qa*exg'in wule'la'meg'in lax*es lë' lax La'q!w6xO. Wa, he'x'idaela'wiseda la'q!w6xowaxe gw'gemx*id la'xes gu'kulae. La*lae 5

Well, at once it is said Red-Neck turned his face to his tribe. Then it is said ne'k*a: ""ya, ne'nemo'k", we'g'a x't'ledex! Gwä'las be'ndzege'lol qag*ins he said: "O friends, go on look up! Do not be ashamed on account of our nemo'wik*: K'le'sxola a'wrela wa'lagela'sik;" ne'x*laeda g't'gama'yas'da ma-friend. Not indeed! great this his wish," said it is said chief of the moun-

ne'mits!aqe'yowax 9m'entslaq'eyowax yixs ax'exe'sdae Tewi'x'i-lakwaxa 10

it is told Red-Neck One-Horn-on-Forehead that he desired Tewi'x'i-lak* the

tse'lits'el'k'e.

Wa, he'x'idaela'wiseda g't'gamae ya'qle'g'a. La*lae ne'k'ax Tewi'x'i-

Well, at once it is said the chief spoke. Then it is said he said to Tewi'x'i-

la'kwe: ""ya, qast, lae'ms ya'la'lola'qa'o'xda gw'ya'qôs ba'xus tse'lits'el'k'a.

la'kwe: ""O friend! you take care for this what you referred to ordinary feather,
not use it too much. As soon as you try to kill more than four mountain-goats a day, you will lose your power; and for four years you must keep away from women."

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

Then One-Horn-on-Forehead asked for it. Twix'lgak took off his hemlock ring and took a small dog from it. He gave it to the chief. Then the chief made the small dog grow (until it became) large. After he had examined it, he made it small again, and returned it to Twix'lgak. Then the chief
spoke again, and said, “Your father’s name shall be Da’bend. This will be your death-bringing feather, because if you should try to swing it towards many tribes, they would all die. Therefore I warn you, friend, not to talk about it before your tribe, else you will have bad luck.” Then it was put into the hemlock ring over his forehead. He had the small dog in the neck part (of his head-ring), while he had the death-bringing feather on his forehead.

Then Tew’i’llak started and went out of the winter-dance house of the mountain-goats. He kept on the same road by which he had come. When he reached the trail, he saw four mountain-goats. Then he took off the death-bringing feather, which was stuck (in the ring) over his forehead and swung it towards them. Then they rolled down to the foot of the mountain where Tew’i’llak’s house stood. The place where the four mountain-goats lay dead
was near the rear of his house. Then he walked down to them and found them. Then he dragged them towards the entrance of his house. When he had all the mountain-goats there, he skinned them; and after he had skinned them, he carved them. After he had carved the meat of the mountain-goats, he gathered many stones to steam (the meat). Then he made a fire in the middle of the house. He put these stones on to the fire. Now the stones were on the fire. Then he took his kettle and put it in the middle of the house, not far from the door. Then he took his buckets and fetched water and poured it into the kettles. When they were half full, he stopped fetching water. When he got through fetching water, he took his tongs and put them on the floor of the house. Now everything was ready for cooking the meat of the mountain-goats. Then he called his tribe. They came at once. Indeed, many of his tribe had

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

After the men had eaten, one of the chiefs of the first Dza'wade'enoq, named K'e'x'a'ılıše, spoke, and said, “O chief Tew'x'i'lak! thank you. Now we are satiated. Go again to-morrow to the place where you snare (mountain-goats),

Wə, he'e'x'i'ataeml'a'wise g'ax hogwela; qa'laxs le'sma'ę qe'ne'mę po'łdanęs
Well, at once it is said they entered; indeed were many dead of hunger came because
g'o'kulọtas, la'g'ihas xe'ne'lela mọ'qasexs la'ę le'ęla. Wə, gi'pemla'wise wti'laełe
his tribe, therefore very they were glad then he called. Well, as soon it is said all had entered when
g'o'kulọtas, la'ę he'e'x'i'ataem axe'ędeda mọ'kwə ha'ya'paxa tsle'sla'la qa's k'liptsla'.
his tribe, then at once took the four youths the tongs that they take with
lesa tsle'iqwa tle'ęma laxe'da wa'betsla'wäseda qo'łatše. Wə, la'qlae mede'l'-x-
the hot stones into the water inside of the cooking-box. Well, then it is begun to
said
w'ideda wa'pe. La'ę he'e'x'i'ataem axste'ndxa me'pemleq'ga'ę laq. Wə, la'qlae
boil the water. Then at once they put into mountain-goat meat in it. Well, then it is said
wti'la'esteda me'pemleq'ga'ę laq. La'ę et'led k'liptsla'la'seda tsle'iqwa tle'sem
it was all in the mountain-goat meat in it. Then again they took the hot stones in it. Well, then it is not is said long when then it was done. Well, then it is said also the four
ha'ya'fə la'xw'it'deq. Wə, la'qlae wti'laqostaxs la'ę he'e'x'i'ataem ya'xwidese'da
youths pulled it out. Well, then it is it was all out, then at once they gave the
el'dzaseda me'xikłowę la'xęs go'kulọtę. Wə, la'qlae qle'se'deda ı'naxwa
meat of the mountain-goats to his tribe. Well, then it is they ate the all
said
g'o'kulotasexa el'dzaseda me'xikłowę.
his tribe
the meat of the mountain-goats.

Wə, la'qlae gw'əl qle'se'da be'begwanemę, la'as ya'qleq'atęda ı'nemọ'kwə
Well, then it is they finally said they were eating the men, then he spoke the one

g'i'game'sa g'ə'a Dza'wade'enoq wa'la le'gadəs K'e'x'a'ılıše. La'qlae ı'nę'k'ə:
chief of the first Dza'wade'enoq the having name K'e'x'a'ılıše. Then it is he said of
"ta, g'i'game K'e'x'i'lak. Ge'lakas'la la'menọ'x po'Tida. Ha'g'i'la et'/:el.
"O chief Tew'x'i'lak! Thanks, now we are satiated. Go on again will
la'xęs x'i'ma'asą'sa'sax tę'nsła qa's ha'nał la'g'rī'ös ta'sten'wa't. g'a'xenọ'x," to your place of snaring to-morrow that repeatedly now you will will make fat us."
that you may make us fat." Thus spoke K'tle'sx'amilsê to Tewi'x'ilak. Tewi'x'ilak wore his head-ring of hemlock-branches in order to take better care of it, because the small dog and the death-bringing feather were in it.

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

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6nê'x'laë K'tle'sx'amilsax Tewi'x'ilakwê. Wâ, laë'mflae qix'ema'la'mê Tewi'x'i-
said it is said K'tle'sx'amilsax Tewi'x'ilakwê. Wâ, laë'mflae qix'ema'la'mê Tewi'x'i-
flakwaxa qwa'xê, qa'xê aë'k'aë la'wiyodeq qaë'da axa'la laqëda 6wâ'wadzemê
and the death-bringer. Wâ, laë'mflae qwa'xê, qa'xê aë'k'aë la'wiyodeq qaë'da axa'la laqëda 6wâ'wadzemê
the feather that he take care of taking it off, on account being in it the little dog
la'wë'da hala'owywe te'ste'ste'k'a. 1
of the

Wâ, laë'laë ho'qaweseda kwa'të. Wâ, laë'laë a'ne Tewi'x'ilakwê lâ'tsalit
Well, then it is said he went out the past guests. Well, then it is only he Tewi'x'ilak went into
la'xës g'ae'la'së qa'ss la te'sx'la'lela. [He'xoi.en l.ë'lewë'se'wëda. Laë'mflae
into his bed that he go lie on his
Well, then it is only he Tewi'x'ilak went into
This now I forgot this. Then it is said
la'ëxës g'okulotë, yixs la'ëma'ë l.ë'yuwë l.ë'gemasës ompe. le'ma'ë Da'bendë-
his
x'etal. Wâ, la'laë me'sx'edka la ga'nul. Wâ, la'laë elaq 6na'x'x'idxa ga'a'la, his name
Well, then it is said he slept the now night. Well, then it is nearly it got day the morning, said
la'e la'xëwìd qa'ss là la'sta la'xa wà. Wâ, la'laë gwà'k'la'sta, la'e qa's'sëd qa'ss la
then he arose, that he go in to the water. Well, then he fin going into then he walked that went
la'xa ne'g'a'. Wà, k'tle's'emfla'wise kwa'g'la la'xa ne'g'o'ya'yasëda ne'g'a', la'e
the mountain. Well, not it is said quite the half way up mountain, then he was

lâ'st'waë hala'yu tsle'itslël'k'a qa'ss xwëx'idë'ss laq. Haë'x'idaemfla'wise g'ax
sticking on death-feather that he swing it at them. At once it is said they came
lo'xuma'xa qa'ss là ya'qumg'ae'a'lax a'lanà'yas go'k'was. Wà, haë'x'idaemflawësê
rolling down, that went lay dead on the behind his house. Well, at once it is said

Tewi'x'ilakwê g'ax benka'x'sida. Wà, laë'laë la'g'aa la'xës yà'nemë. Wà, he'x'idaemfla'wise g'ax
they said

Tewi'x'ilakwê came walking down. Well, then it is he arrived at his game. Well, at

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

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

Now for a long time Tewi'k'iłakʷ had led a pure life. Then he really longed for his sweetheart. (One day) he went to eat in her house. As soon as
Tew'ix'ílakwó entered the house of the father of his sweetheart and the woman saw him entering, she spread a twilled mat for him to sit on, and he was directed to sit down. Tew'ix'ílakwó went there and sat down. The feather was still (in the head-ring) over his forehead. Then his sweetheart said jokingly, “O Tew'ix'ílakwó! why do you never come to see me?” Thus spoke the woman to Tew'ix'ílakwó.

Tew'ix'ílakwó responded jokingly, “O mistress! it is only because I am tired, because I am always hunting mountain-goats.” Thus spoke Tew'ix'ílakwó to his sweetheart. Then he was served with good food; and after he had finished eating, he invited his sweetheart to come to see him in his house.

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

Tew'ix'ílakwólae'l lax tléx'ílás g'ó'kwas o'mpas látásëxës la'e dó'x'wale'lédë 1
Tew'ix'ílakwó entered at the door of the house of the father his sweetheart then she saw the

tslé'da'qax Tew'ix'ílakwaxës la'e lae'lela; wá, hé'x'íadaemflawiséda tslé'da'qé woman Tew'ix'ílakwó when then he was well, at once it is said the woman entering;

lépé'lélxë sweuwí'kwa te'wá'ya qa kláæ'ë'ëtats Tew'ix'ílakwé. Wá, látlaë spread in the twilled house the

qlà'xsidze'sëwa qa's la kwádzo'ltla laq. Wá, hé'na'kulaemflawisé Tew'ix'ílakwé he was directed that go sit down in the on it. Well, he went right then it is said Tew'ix'ílakwó

laq qa's lè kláæ'g'áltla. Laë'm'élae lás'iwálax'sáemxa tslé'it'sélk'è. Wá, látlaë 5
to it, that go sit down. Then it is said stuck on his forehead feather. Well, then it is

hé'x'íadaemë lát'ò'lás te'k'lwalaq. Látlaë né'k'á: “'xya Tew'ix'ílakwó, smä'dzës at once his sweet- joked to him. Then it is said: “O Tew'ix'ílakwó? what

k'lé'lt'sëmæg'ilmaós la gwa'sabala g'ax do'qwa g'á'xën,” né'x'ílaæda tslé'da'qé lax your reason for not now coming near come to see me,” said it is said woman to

Tew'ix'ílakwó.

Tew'ix'ílakwó. Wá, a'emflawisé o'gwaqé Tew'ix'ílakwó tätëgwalaq. Látlaë n'é'k': “'xya Well, only it is said also Tew'ix'ílakwó returned the joke to her. Then it is said: “O

qlà'gwida, è'sae'ën a'em që'l'k'aa qa'à'x'g'ìn hë'mënaæ'mëk. Tew'ix'axa 10 mistress, but not only tired for I always here

I më'lxlowë,” n'é'x'ílæ Tew'ix'ílakwaxës látla. Wá, látlaë hë'lxsdëlt'hastëwa. mountain-goat,” said is said Tew'ix'ílakwó to his sweet-

Well, then it is said Tew'ix'ílakwó heart. Well, then it is he said served well.

Well, then it is he fin- eating. Well, then it is said Tew'ix'ílakwó invited his sweet- that she come

ó'gwaqá dó'qwaq lát'ëxës g'ó'kwë.

also to see him in his house.

Wá, látlaæda tslé'da'qé n'é'k'á: “'xya, qlà'gwida, hë'qwaláæma's. lë na'ënakól. Well, then it is woman said: “O master! A little while now return,
your presence, for I really have longed for you, master." Thus spoke his sweetheart to him.

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

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qen hà'nałe a'xuó1 qa'xeg'i'n a'lex'dik. le'ng'aa qa's, qa'gwidá, "né'x'laè la'lasëq, that I again and enjoy your for I really here longed for master," said it is his sweet-
again presence you, said heart to him.

Wá, hé'x'ídaēmlawisè wàlémemáñäè dé na'qáyas Twi-x'i'íłakë. Wá, la'laè
Well, at once it is said became weak the mind of Twi-x'i'íłakë. Well, then it is said
na'ñage'g'ëx wàlémemasëda tsleda'që. Wá, la'mé' hé'x'ídaēm ònëñë'stax wàłë.
he obeyed the word of the woman. Well, then at once he forgot the the
dëmxi'dasëda gts'gama'ýasëda ñmë'íxlowë. Wá, la'laè t'ëlaé'sëñë sàdë wàl'ëmas.
past word of the chief of the mountain-goats. Well, then it is said the temptation of the
Wá, a'ëm'lawisè la a'le'sta lax g'ëla'asñäsè sàl'çá qa's là ku'lx'ëña laq. Wá, la'ëm-
Well, only it is said now he went to the bed of his sweet- that go lie down to Well, then the
lawis kwó'íltëdáxwa. Wá, la'laè t'ënxwa'läx'ëlda. Wá, g't'ëm'lawis gwà'tà, it is said they lay down. Well, then it is they came close Well, as soon it is said they fin-
là'ålas ya'qle'g'ålädë hala'yuwe tsle'ëltësìl'kë. La'le'ñë'kà : "yåd'o'kól, laëms then it is said then spoke the death-bringer feather. Then it is it said: "It is bad, you
said a'mé'la, "né'x'laëdë tsle'ëltësìl'kë. Wá, hé'x'ídaēmlawisè la wax' i'la'x'ëándëma made a mistake,"
said it is said the feather. Well, at once he it is said now tried to arise. Wá, la'laè wí'so'màla la'wëls la'xa g'ò'kwaxs la'è g'ëla'x'ëlda. Wá, la'ëm
Well, then it is said he had no time to go out at the house when then he became a Well, then
a'le'sta la'xa a'le'. Wá, laë'm la'ba. he went back to inland. Well, then the end.

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2. el'xabàe.

(Dictated by Xá'ñiïs.)

The first of the Dza'wadeenoxwë lived on the upper course of the river of Gwaëë, (at a place) having the name Having - Phosphorescence; and their chief had the name Qa'wadiliqala. He had a son (named) el'xabàe. He (el-

G'ố'kula'laëdë g'á'lása Dza'wade-enoxwë la'xa zn'ldzås was Gwaëëxà 1ë'gàdes Be'benàde. Wá, hé'mè'gàmëgà game'áñëdë 1ë'gàdes Qa'wadiliqala. Wá, la'laè xu'ngwàdës el'xabàe. Wá, la' 15

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

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

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

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

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

Now it was evening. Then he went home. He [only] went into his bedroom to sleep. Just as daylight began to appear he arose and started out. He went to his salmon-trap. He carried on his shoulder the pile-driver of Qa’wadiliqala. Then he arrived at his [future] salmon-trap. He undressed at once and drove the poles (into the ground). When he had finished, he split the roots and tied his basket with them. He finished his work, and then tied his fence. He finished that lax g’ò kulasa la’e’lqwalala’è laxa wà-lasè wa. Wà, k’èfla’ta g’àla qa’sáxs la’e la’graa la’a’x wa’xwa’sè. Wà, he’x’èidaem’là’wisè do’x’wa’laxa qa‘nèmè gwa’x’ènësà la’wà dza’wu’nè. Wà, 5 he’x’èidaem’là’wisè la àlex’èndex wunà-gùla. Wà, la’laè qlàxa xo’xuga’la wuna’gùla. Wà, he’x’èidaem’là’wisè e’lxaba’è xo’x’wideq. Wà, la’laè hé’lòx’èndeq. Wà, la’laè he’lala xà’ 10 yasèxs la’e yìy’x’wideq qa’s là’s lax o’gwà’gà’yàsa wa. Wà, la’laè wì’qìtlèda xà’yas.

Wà, la’laè qa’sèd é’tlèda. Wà, la’è’l la’l álalxa lesi’ekwe dow’èxà qa 15 wùlk’èdém’tlsa le’x’sélësa la’awayula. Wà, la’laè q’laq. Wà, la’laè wùlk’aq. Wà, la’laè gwa’xès la’e a’lex’èndex lò’plèk’èqa yi’lòla’yu’tëxsè xà’awayula. Wà, la’laè qa’xà e’k’è lò’plèx’sà 20 ale’wase. He’x’èidaem’là’wisè la’p’ida. Wà, la’laè he’pale exàènemà’se’xà la qa’séda qa’s le tao’dxex la’xës 1a’awayugwa’lq. Wà, la’laè qa’xà qa’xènëmè dzo’xuma. Wà, la’laè tsèx’ètsës tsà’yuwine làq. Wà, la’laè gwà’ta, la’e wì’x’èndeq qa’s là’s la’xës 1a’awayulè.

Wà, la’è’m’laè dza’qwa. Wà, la’laè 30 nà’nakwa. Wà, he’x’èidaem’là’wisè a’èm la ladzò’lità la’xës kwò’t’lèlasse qa’s le mé’xèda. Wà, he’em’lawis a’les he’he’la qa’s qa’x’ìdè’xà la’e 1a’x’wid qa’s le qa’sèda. Lare’m la’ la’xës 35 la’awayulè. La’è’m’laè tè’x’ila’xà de’gwa’yàs Qa’wadiliqala. Wà, la’laè la’g’à’qwà la’xës la’awayulè. Wà, he’x’èidaem’là’wisè e’nx’è’dà. Wà, la’laè do’x’widaxa dzo’xùmè. Wà, la’laè 40 gwà’ta. Wà, la’laè dze’t’tè’dxa lò’plèk’è qa’s yi’pè’dës laxa le’x’sélë.
and put it into the water. Then he finished his salmon-trap. Then he went home and immediately entered his bedroom.

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

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

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

Now it was almost daylight; then he arose at once and went (out). He was Wâ, lâ’lae gwa’le exa’yas, lâ’lae e’t’led yi’ple’ḏxa k’litk’led’se. Wâ, lâ’lae gwa’ta, la’e axste’ndes. Wâ, la’emlae gwa’tê 1’a’wayâs. Wâ, la’lae nâ’nakwa. Wâ, hé’x-idaemlawis la lâ’do’lîl lâ’xes 5 kwô’le’lase.

Wâ, la’emlae hê’wexa’mê Qa’wadiliqala wula’xes xuno’kwê lax x’xa’sna’xwâs, qa’tâxs le’ma’e q’â’lela q’e’x le’ma’e e’axalaxa 1’a’wayuwê. Wâ, la’- 10 q’â’le k’le’x e’k’ê’x Qa’wadiliqala qa’s a’mê’le’leq, la’gâ’las k’le’x wula’q.

Wâ, la’lae hê’thêla qa’s na’x-îdëk’exs la’e 1’a’xwid qa’s la qa’sêda. Wâ, la’emlae la’l dô’qwałxës 1’a’wayuwê. 15 Wâ, la’lae la’g’aa laq. Wâ, la’lae do’- x’wał’e’laxës 1’a’wayâxs ”na’xwa’mâe la q’we’lkwê le’x’i’sâs. Wâ, la’emlae le’- x’am qa’sosâ q’wa’yosasa gwa’x’nise la’xa 1’a’wayukwëde. Wâ, la’lae e’t’la’leq 20 q’wa’ixa ed’qa’x Edwards. Wâ, la’lae gwa’la le’t’la’xa qa’s we’laqa axste’ndex. Wâ, la’lae a’em-la’laa’wisê la hê’- 25 tsulâ’lta la’xës kwô’le’lase qa’s la ku’l- gra’lîlha.

Wâ, la’lae hê’thêla qa’s na’x-îdëk’exs la’e 1’a’xwid qa’s la qa’sêda, la e’t’led dô’qwałxës 1’a’wayuwê. Wâ, la’lae la’l 30 g’aa laq. Wâ, hê’emla’xa’wisâ q’wa’tê. La’em’xa’la’a’em q’we’lkwâ. Wâ, la’lae e’t’led dô’qwałxës q’wa’yu’sasa dza’wu’nê. Wâ, hê’x-îdaemlawis q’la’ple’ex-îdëk’exs le’t’la’xa qa’s ya’lôdeq. Wâ, la’lae 35 q’wa’lalaqax axste’ndex. Wâ, la’lae ma’q’- plëna sem’le’stwëda 1’a’wayâs. Wâ, la’lae nâ’naka’ e’t’leda. Wâ, a’em’la’xa’wisâ q’ha’lê sax lâ’ha’selâ’lta la’xës kwô’le’lase qa’s ku’l’gra’lîlha. Wâ, hé’x-îdaemlawis 40 m’e’xëda.

Wâ, la’lae hê’thêla qa’s na’x-îd, la’e hê’x-îdaem 1’a’xwid qa’s le qa’s-
going to look again at his salmon-trap. He arrived at the mouth of the branch of the river; then he saw many salmon. Now e'lxabâgé was glad, because he thought his trap would be full of salmon. He went on. Then he arrived at his salmon-trap, (and) discovered that the basket was again broken. He found the jaw of a spring-salmon. Then he was angry, and he gave it up. (He was half inclined) [one side of his mind said] to [proceed and] mend it again and to watch it. Then he gathered the broken pieces of the fish-basket, and tied them together again. Then he finished mending it; he put it back into the water in the river. Now it was finished, and e'lxabâgé went home at once.

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

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

Then e'lxabâgé told his father about the many salmon in the branch of the river. Qa'wadiliqala only warned his son to be careful when he should go to watch. e'lxabâgé took his spear and put on his cape. Then he went (out).
He was going to the place of his salmon-trap.

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

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

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

It grew dark; then he tried to sleep, but he could not sleep on account of the number of his (thoughts) [minds]. qa's wa'qumdë's. Wâ, la'èlaq qa's'sêda. Wâ, lae'm'laê la'i lax ex'asasës la'waywë. Wâ, lae'm'laê wax: sex: 'dësan dâ'hala laq, wâ, 'em-15 lawisêda wa'lase g'îla da'dalax dâ'balâs e'lxabâ'ë qa's tse'xë'deq. Wâ, laelâe da'x'idëda wa'lase g'ilax e'lxaba'ë qa's lé qalelaq. Wâ, lae'm là'les la'xes g'o'kwê. Wâ, k'le's'latla 20 gê'gîl's'ël qa's'ëda wa'lase g'ilax la'e la'el la'xes g'o'kwê. Wâ, laelâe ya'qle'gâ'ëda wa'lase g'îla. Wâ, laelâe 'ne'k'â: "'nya qast, gwa'lax:i ya'xsa'mës n'â'qa'yaqs qa'es g'a'xenâ-25 'yos la'xen g'o'kwex. Hêlê te'nsla do'x'wale' laxdemösaxen g'o'kolutôta, qax'gîn te'nëlaelg'aq qa g'a'xene ks'ëlax la'xen g'o'kwex." Wâ, laelâe wulé' e'lxabâ'yaq. Wâ, laelâe 'ne'k'â: "'nya 30 qa'gwidâ, wi'dzowë lës g'o'kolutôaqs?" Wâ, he'x-i'daéla'wisëda wa'lase gîla ñ'na'x'mëq. Laelâe 'ne'k'â: "'ma'ta xe'ñëla o'dzeq'a'lól qa's qalôaqs?" Wâ, laelâe e'dzaq'wêda wa'lase g'îla. 35 Laelâe 'ne'k'â: "'nya, qast, he'em en lëgëme Tshełtsesgin. Wê'ga a'ëm ya'lalëx qô g'a'xën g'o'kolutax te'ns-la. Wâ, he'em en 'në'nak'il qa's wê'gîl's'â'em éx't më'xa'xwa g'anulëx." 40 Wâ, laelâe gæ'nû'kida, lae wa'x'sel më'x'ëda qa we'x'idësa më'x'ëda qa wa'xa'asas n'â'qa'yas. Wâ, laelâe l'laq
It was nearly day, then he heard Tse'ets'esg'in talk to his [speaking] companion. Then he said, “Call our tribe, that they come quickly to-day, to taste the game (that I caught) yesterday.” E’lxaba’èe guessed at once that he referred to him. Then Tse’ets’esg’in became silent. Then he really felt badly.

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

As soon as all had entered, Tse’ets’esg’in spoke. Then he said, “Welcome, friends! I only longed for you. You have all come in; therefore I shall invite this kind of animal to sit among you in the house.” Thus he said while he went. Then he called E’lxaba’èe. Then he said, “O friend! come and see my tribe.”

E’lxaba’èe arose at once and followed him. Then Tse’ets’esg’in stood in the doorway of his house. He pulled E’lxaba’èe over to his side [to stand by his side]. Then Tse’ets’esg’in spoke, and said, “O friends! look at me! I have invited you [for the reason] that you may all partake of a little of this.” Thus said Tse’ets’esg’in when he slapped the temples of his [past] slave E’lxaba’èe. Then he died.

He was at once carved by the carver na’x’ida, la’e wule’lax Tse’ets’esg’in. nè’ka la’xes ya’qèentalota. Lá’laè nè’ka: “Há’ga lé’la”lela’nakarëg o’k”o’k’aloq qag’a’xesë h”o’la”laxwàna’lax a’lax qa g’a’xesëpleg’al’èla’laxen yà’nemax lé’nas”wutè.” Wà, hé’x’idaem’la’wisë el’xa”ba’Èe k’o’tlèd hé’em gwò’yo’o’a. Wà, la’lax qwe’qìda Tse’ets’esg’ìnë. Wà, la’ìmë a’lax’id la ya’x’së’më nà’qa’yàs. Wà, la’lax ga’ìl’la’kas la nà’laxs g’a’. 10 xàêdà nà’xwa o’guqa’ta gìl’g’ò”mas. Hò’g”wiì’tà; yìxè’dà g’al’alaba’yà. Wà, la’lax mà’k’ìlëdà a’la’né’mè. Wà, la’lax é’tàëdà nà’lax’e. Wà, la’lax mà’k’ìlëdà gè’wasaq. Wà, g’a’x’laèdà 15 lle’wë’lësë mà’k’ìl.” Wà, g’a’x’laèdà nà’xwa o’gu’lax gìl’g’ò”masàs.

Wà, g’të’léem’la’wisë wì’tàlaèlìa, la’e ya’lèq’ègalàë Tse’ets’esg’in. Wà, la’lax nè’ka: “Gè’làk’a’sla nè’na’mëk’o”, 20 e’sàë’ënl a’em tè’ngà’qà’sà. Wà, g’a’x’më’sës wì’tàlaèlìa. Wà, la’ìmë’sënlàìa’laxla’lax a’g’dà’’gà’da nè’mx’ìda’la’ga gìl’g”ò”màsàs qa g’a’xès’gà a’g”waqà k’wàgè’lèlax’à’xwò’l,” nè’x’laë’ëxìa’lax’a’lax’a’xwà’sà 25 è’dà. Wà, la’lax lé’lalax el’xaba’èe. Wà, la’lax nè’ka: “yà’a, qàst, gë’lag’a qa’sàs à’lax’yos dò’x’wèd’gìn g’ò’dìg’kù’lòtëq.”

Wà, hé’x’idaem’la’wisë el’xaba’èe 30 là’x’wèd’qa’sìs le’lè’g’èq. Wà, la’lax la’x’a’là’lìë Tse’ets’esg’in la’xa o’s’alà’li’là’kës g’ò’k’wa’yà. Wà, la’lax nè’x’èdëx el’xaba’èe qa lè’sìs’ìa’wùn’o’dëhìl’làq. Wà, la’laxa ya’lèq’ègalàë Tse’ets’esg’ìnë. Là’ 35 làìa nè’ka: “yà’a nè’na’mëk’ò”wë’ìs’ì’g’a’x’wà’xìg’a’dà’da’da’qàsìs na’x’wa’ nà’xwi’lë’l”ìlës xà’’lax’èdëx’ìde’lìa’lax’a’qìk’;” nè’x’làìa Tse’ets’esg’ìnaxs la’ë’lax’èdëx o’nù’lë 40 mà’’xàsës qa’g’qò’’x’dë, lax el’xaba’èe. Wà, la’ìmë le’là’.’

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

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

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

Then the chief of the wolves spoke to ē'lxbā'es, and said, "O friend! I have the name Ale'xulaft. I pity you, (I wished) that you should not perish [stay away]. Go to see your master, Ts'lē'ts'le'sg'īn. He will be thankful when he sees you. He will ask you at once to go into the water with him. You must agree at once. He will say that he will dive, so that you may see how long [the length of] his breath is. He will ask you to say 'Ma'le, ma'le, ma'le!' when he goes (to stay) under water for a long time. Although he will stay under water for a long time, you must say to him when he emerges, and when you are asked by him, 'Did I stay long under water?'

'What are you doing? I was just about to say "ma'le" when you emerged.' He will go under water four times, then you must take up his grisly-bear mask and his blanket, and hold them. Then go home. Now go!" Thus said Ale'xulāft to ē'lxbā'es.

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

Then they came to the river. Ts'lē'ts'le'sg'īn sat down at once and took off xo's'ētēs qululā'sta laq. Wā, ē'x'idaem'la'wīse qululā'x'idē ē'lxbā'es.

Wā, la'qalē ya'qel'ag'ālēda g'i'gama-šyasa a'la'nemē lax ē'lxbā'es. La'qalē nē'k'a: "Ty, qast, nō'gwaem i'e'gadēs 5 Alē'xulaft. Wā, la'men wā'wai!ex'īt'-dōl qa's k'le'saōs xek'la. Wā, ha'g'a do'x'widēs qla'gwidōsē Tsle'ts'le'sg'īn. Wā, la'le mōqal qō do'x'wale'la-lōl. Wā, hē'x'idaem'le hē'laq. Qa's 10 la'ōs la'sta la'xa 'wā'pē i'e'we'. Wā, hē'x'idaem'ets su'xts'la'laq. Wā, la'le nē'x'il qa's da'sidēl qa'sō laq wula'sōlōyis: 'Gayin'sela'man'?

nē'x'il lōl; wā, la'xes nē'x'iqeq: 20 "ma'dzās? Hē'mēg'īn a'lelaxsd nē'-ke "ma'le," la'aqōs qa'x'wida.' Wā, hē'ta'lē lāl mō'pē'nensal, qa'sō lāl dā'x'ilex nē'ngemfalē'wīs pes'ena'xe qa's la'yōs da'laq. Wā, lā'e'ms laq 25 nā'na'l xā'leq. Wā, ha'g'a," nē'x'-'laq ale'xulāftax ē'lxbā'es.

Wā, ē'x'idaem'la'wīse ē'lxbā'es la'x'wid qa's la'q'śeda; wā, la'qalē lae'l lāx go'kwas Tsle'ts'le'sg'īn. Wā, 30 la'qalē dōx'wale'lax Tsle'ts'le'sg'īnaxs tle'g'ilaē. Wā, g'i'tem'la'wīse dōx'-wale'lax ē'lxbā'es, lāē ē'x'idaem la'x'wida. Wā, la'qalē nē'k'a: "Gē'-lak'a'sla qast, 'ya, k'le'saē, aō'msaa. 35 Wā, wē'g'a la'xwaflax qen xwā'na'īdē qens lē la'sta la'xwa wā'kx.' Wā, la'qalē xwa'na'śīda. Wā, la'em'laq ake'indēs nē'ngemē lē'wīs pes'ena'ē. Wā, lāx'-da'x'laq' qa's'śeda.

Wā, la'qalē g'ā'x'alē'la la'x'va wa. Wā, ē'x'idaem'la'wīse Tsle'ts'le'sg'īnē kiwa'-
his grisly-bear mask. Then he took off his blanket. The place where he was going to bathe was very deep. They could not see the bottom. Then Tsle'asti'sgin spoke. He said, “O friend e'lxaba'ë! Let me dive, that you may see how long [the length of] my breath is.” Thus he said. “And you must say while I dive, ‘Mâ'le, mâ'le, mâ'le!’ Thus you must always say during the time that I am under water, else I should be under water a short time.”

Then he dived. e'lxaba'ë said at once ‘Mâ'le!’ for he wished to see [the length of] how long he would stay under water. When he had been under water a very long time, he emerged. At once he spoke to e'lxaba'ë, and said, “Did I stay under water long?” e'lxaba'ë replied at once. He said, “O friend! I just tried to say ‘Mâ—’ when you emerged, because you really stayed under water a short time.”

Then Tsle'asti'sgin spoke again, and said, “Be on the lookout, and say ‘Mâ'le’ when I dive.” Then he jumped into the water and dived. Now it lasted very long. Then e'lxaba'ë became glad, because he was going to escape after he had been under water three times.

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

Then Tsle'asti'sgin spoke again, and said “I shall go again. Do not think

 Wa, la'laë d'a'sfida. Wa, he'x 'idaem'la'wisë e'lxaba'ë 'nê'kâ: “Mâ'le,” qa'x x la'ëma'ë 'nêx: qa'x d'o'qwa'lañex wa'wadzen- 15 se'laslas. Wà, lâ'laë gâ'la'kas g'yi'ni' selaxs g'a'xe a'la'xwida. Wà, he'x 'idaem'la'wisë wula'x e'lxaba'ë. Wà, lâ'laë 'nê'kâ: “Gay'ni'sela'mæ'na?” Wà, he'x 'idaem'la'wisë e'lxaba'ë na'- 20 nax'meq. Wà, lâ'laë 'nê'kâ: “'ya qast. He'xmeg'in a'le wax: 'nê'k'ë ma', la'aqos qa'xwida, qa'x x a'laa'qos 'nemâ' lenselâ'lan.'

 Wà, la'laë e'zaqwa y'a'qleg'âla' Tsle'- 25 tsle'sginë. Wà, lâ'laë 'nê'kâ: “Wê'g'a qa'le'mâtax qa's mâ'la'x a'la'qlo's qa'er'ëntedag'ël da'sfidel.” Wà, la'laë dêx'asta qa's da'sfidel. Wà, la'laë gâ'la'kas la. Wà, la'em'laë e'lxaba'ë e'këx'fida 30 qa'x x la'ëma'ë lâl, k'ëx'wał qó'l y'o'dux- plensenal.

 Wà, g'ax'laë e'tedl qa'la'xwida. Wà, he'x 'idaem'la'xa'awisë y'a'qleg'âla, la'- laë 'nê'kà: “Gay'ni'sela'mæ'na'ëna?” 35 Wà, he'x 'idaem'la'wisë e'lxaba'ë na'- nax'meq. Lâ'laë 'nê'kà: “K'ës'em- 'xaas gâ'la. Qenlô lâl la'k'yu'lôl, le'mets d'o'qwa'lañxen wa'wadzens- lasla.” 40

 Wà, lâ'laë e'zaqwa y'a'qleg'âla' Tsle'- tsle'sginë. Wà, lâ'laë 'nê'kà: “La-
that I am dead, for this time I shall stay under water a very long time.” Then he jumped again into the water and dived. Now he staid under water a very long time. Then he came and emerged. Again he spoke at once, and said. “Did I stay under water long?” Thus he said to E’lxabâ’ê. E’lxabâ’ê replied at once, and said, “Yes, you staid a little longer.” Thus he said to him.

Then Ts’le’ts’lešg’in became angry, and said, “Now I shall try you. Now I shall stay under water really for a long time. Therefore watch, and say ‘Mâ’le.’” Thus he said when he jumped into the water to dive.

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

The grisly bears came to the front of his house. Then the attendant of Ts’le’ts’lešg’in spoke, and said, “O E’lxabâ’ê! do not let your forehead be ugly again this day. Bring the food-obtaining mask of our chief here.” Then all (the people) in the house of Qa’wadiliqala only cried “Ye!” Then the grisly bears were frightened.

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


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

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

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

He walked from the beginning to the end of the day, trying to find mountain-goats. He did not see any goats. Then he became really hungry. He arrived at a river running down the rocks on the mountain. There was g'ine. Ya'qleg'a. Wā, la'a'lae 'nē'k-a: "Iya qāst, e'lxabā'e. G'a'xla'en ha'-mēk'i yalagemlēx. La'e'ms nā'naxtsel-wa'lw g'yix QA'so tslē'slēqalō. La'e'ms le'gales 'wa'la'xe Na'na. Wā, he'-5 misēda le'x'a'mōx hē gwa'yēn ne'ngem-lēx, yixs ba'ba'x'si'la'kwaex. Wā, he'misa la'e'm hē'menalaem lāl qō'-ma'taxa hā'ma'ē qa'xg'in hē'menala-'mēlek lāl 'nexwā'la'ol. Wā, he'10 x'idaem'la'wisē e'lxabā'e tśasa ne'ngemlē laq. Wa, laem lā'ba.

G'o'kula'la'eda g'a'lasa Dza'wadeēnoxwē lax 'ne'ldzas Gwa'ge. Wā, la'a'lae g't'gadas la'a'qwag'idkwxwē. Wā, 15 la'a'lae la'axwrl'leda g'a'la Dza'wadeēnoxwē qa's hā'mā'yə. Wā, la'a'lae y'a'laqē 1.la'a'qwag'idkwxwē tewr'nē-noxwē yix K'la'la'minē.

Wā, he'x'idaem'la'wisē K'la'la'minē 20 xwa'nāq'id qa's lā'lag'ilixa la'le s'nā'x'-idxa ga'gaq. Wā, la'a'lae dza'qwaxs la'ē qa's'ed qa's'ē lē 1a'xa òwag'ag'yasa wās Gwa'ge. Wā, la'a'lae xe'nx'x'id qa's la'f'śex's'idē. Wā, la'a'lae mō'p'lena dā's-25 ideshow. Wā, gi'em'lalais wwa'gaga, la'ē nā'nax qa's'ē ku'lx'x'id la'xes ga'la'sē.

Wā, la'a'lae s'nā'x'x'idxa ga'la'a, la'ē s'x'wid qa's qex'ximdesēs la'g'ekwxwē le'-wis qenxa'wa'é la'g'ekwxwē. Wā, la'a'lae 30 d'a'x'idxxes qen'a'yoxa s'me'lxlō qa's qa's'ēdē. Wā, la'em'mlae la'lxē ax'-s'naxwā'xa s'me'lxlōwē lax e'k'lsasa 'wa'la'sē neg'ā'.

Wā, la'a'lae se'n'bendxa s'nā'la qa'sa 35 wāx'-a'lax s'me'lxlō. Wā, la'a'lae k'k'lsas dō'gu'l's'me'lxlō. Wā, la'em'mlae a'lax's'id pō'sq'łēx's'id. Wā, la'a'lae la'g'aa la'xa wāxelal la'xa neg'ā'. Wā, la'a'lae qle'nmēda gwōg'um'øyemē laq. He'-40

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

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

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

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

x^4idaem^la'wis^e klul'x^4id la'xa sälâédana. Wâ, la'^laë ax^6'ëd la'xa gwogum'yemé. Wâ, la'^laë kla'g'ae'ls qa's selö'de qa's lequ'sa.

Wâ, la'^laë x^1x^6'dëdë leqwêla'ya. Wâ, la'^laë ax^6'ëdxâ sälâédana qa's qüle'dësa gwogum'yemé laq, qa's la^x'idësa kla'xla'wë laq. Wâ, la'^laë ^la'nolisax la'xa lequ'se. Wâ, la'm lö'paq qa's ha'ma'^6ya, qâ'laxs le'ma'^ë 10 alâk'la'la po'sqë K'lä'la'mine. Wâ, laem^la'wisë tlë'k'ësä. Laem^laë le'g'îlôse qanâyôbalâs së'k'lagânâs. Wâ, k'le'^6latla ges tlë'k'ësa la'ë bequl'ma'kûla. Wâ, la'^laë me'x'ëda. 15

Wâ, la'^laë hé gwex's me'x'ëlasa begwâ'nemé ya'qle'lalâq. Wâ, la'^laë tslex'^ëda. Hê'x^4idaem^la'wisë K'lä'la'mina'^ë do'x^ëwa'laxa ê'k'ë begwâ'nem la'sa. Wâ, la'^laë wule^ë K'lä'la'mina'^ë qa'ma'^6yaq "në'k'a: "ma'sös la'g'alasaqos K'lä'la'mine?" Wâ, hê'x^4idaem^la'wisë K'lä'la'mina'^ë na'na^nx'meq; la'^laë "në'k'a: "G'â'men qenâ'yôxa me'lxlôwë." Wâ, la'^laë edzaqwêda 25 begwâ'nemé. La'^laë "në'k'a: "ma'tsöxda lö'pasëwaqos, K'lä'la'mine?" Wâ, la'^laë hé'x^4ida'mé K'lä'la'mina'^ë le'l-kwâla, "nëx's qëxs na'qa'^ya'^sa me'lxlôwë lö'pasëwa yë'xla sälâëdana. 30

Wâ, la'^laëda begwâ'nemé "në'k'a: "Wa'dzâëntso's qen plûx^ë'dë lâxos gwô'ya'^qos n'a'qësa me'lxlôwë." Hê'x^4idaem^la'wisë K'lä'la'mina'^ë ax'ëedxâ lö'bekwe sälâëdana qa's tsa'lâ'Iwës la'xa 35 begwâ'nemé. Wâ, la'^laëda begwâ'nemé da'x^ëdeq qa's do'x'widxeq. Wâ, la'^laë dâ'pid qa's tslex'ëndeq. Wâ, la'^laë "në'k'ëda begwâ'nemax K'lä'la'mina'^ë: "Wa'dzâëntso's geitsle'ma' 40
Then Teiwī'āxta spoke again. He said, “Where is your dog?” At once K'ā'la'min took off his head-ring of red cedar-bark. Then he took out a small dog the size of a mouse when just born. Then he gave it to Teiwī'āxta. Then Teiwī'āxta took it and looked at it. Then he said, “O friend! this dog is not good. You cannot get mountain-goats with it.”

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

really fat meat. Then he gave it to K'ā'la'min. Then he said, “O friend! roast this and eat it. I am Teiwī'āxta.”
diately and kill all the forty mountain-goats.”

Then Tewíx’axta spoke again, and said, “O friend! Do not tell your tribe that you have seen me, and that I gave you this dog.” (Thus) said Tewíx’axta to K’la’la’mín. Then Tewíx’axta disappeared. At once K’la’la’mín roasted the meat that was given to him by Tewíx’axta. [But I forgot that Tewíx’axta also gave his name to K’la’la’mín. Now he was no more K’la’la’mín; his name was now Tewíx’axta.]

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

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

When Tewíx’axta saw the dog, it was as though he threw something, "wi’la le’la’maslxa mo’sgung’ustawé më’lxilo.”

Wá, la’laæ Tewíx’axta’le g’pla’lle’ldosa amà’bidawé wå’tsle lax a’wa’pla’yasa qex’imá’ë lla’ge’x’s K’la’la’ 5 mina’ë. Wá, la’laæ e’tledé Tewíx’axta’le n’ë’k’a: “Sa’qast, gwa’la ne’laxes g’okulotaos, yixs dö’xwalaelax g’al-xen, ló’xgum tsa’ləwega’asa watsléx ló,” n’ë’x’dlaæ Tewíx’axta’e lax 10 K’la’la’mína’ë. Wá, la’laæ xis’ë’dé Tewíx’axta’e. Wá, hé’ex’idaem’lawisë K’la’la’mínë l’o’pledaxa é’dzë yix tšlewex’das Tewíx’axta’e. [Hé’ex’-len. Lële’wëse’wëda la’m’xæ ts’la’wë 15 Tewíx’axta’yasës lë’gemë lax K’la’la’-ëmina’ë. Læ’m gwa’l K’la’la’mînaya, la’ë’m’laæ Tewíx’axta’x’ex’læ.]

Wá, la’laæ l’o’pëda é’dzë. Hé’ex’-ëidaem’lawisë hamx’i’deq qaxs a’la’ë 20 po’qsla. Wá, la’ë’m’laæ pla’qala qæxs më’tëmëlq’a’gayaeda la ha’má’a’s. Wá, la’laæ gwa’t ha’ma’pa, la’ë qà’sëda. Wá, k’lë’slatla gë’grils qà’sa, la’ë la’g’a’ax lax õ’sgëmntsa’yasa wå’la’ës ne’grä’ë. Wá, 25 la’laæ dö’xwalaelaxa mo’sgung’ustawë më’lxlo që’m kwaxa k’lé’lemasa ne’grä’. Wá, hé’ex’ëidaem’lawisëda la lë’gadës Tewíx’axta’ë qex’o’dxës lâ’ge’kwë ka’q’ex’alé’ló’dëxä amà’bida’wë 30 wå’tsle lax gaya’a’pla’yasa qex’imá’yas lâ’ge’kwa.

Wá, g’të’em’lawisë ax’ë’lsa qæxs la’ë wa’la’së’deda wå’tsle. Wá, la’laæ hé’ex’ëidaem gwe’gemx’td lax g’ixg’i’laa’ 35 sas mo’sgung’ustawë më’lxlo qas dze’lxwidë. Wá, k’lë’slatla gá’la la’-x’iwala Tewíx’axta’e, do’qwañaxa mo’-sgung’ustawë më’lxlo, la’ë la’g’a’eda wå’la’ës wå’tsle lax g’ixg’i’laa’asasas më’- 40 më’lxlowë.

Wá, la’laæ dö’qula’me Tewíx’axta’-yaxa wå’tsë’ldxs la’ë hé gwe’x’s a’em
therefore all the forty mountain-goats were at once dead. But it was not long before the dog came back to the place where the master of the dog was standing. Then Tewi'x'a'xta called it at once. Then he pressed it. The dog at once became small again, the size of a humming-bird. Then he put it into the cross-piece in the neck part of his red cedar-bark. Then he finished.

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

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

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

Then Tewi’x’axta said to the young men, “Go on, carry these mountain-goats on your shoulders, and go with them to the house of Copper-on-Body, for this is what he invited (you) for.” Thus said Tewi’x’axta to his friends.

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

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

And so it was that the chief guessed that Tewi’x’axta had seen something, because he easily got many mountain-goats, therefore the chief sent him.

Then Tewi’x’axta rested four days, then he went again. Now he went to the large mountain. But he did not walk long [on the ground]; then he...
arrived at the place where he stood when he first received the dog. He saw at once forty more mountain-goats standing on the rocks, at the place where his first game had been. At once he took off his head-ring of red cedar-bark. Then he took out from it the small dog and put it on the ground. At once the dog began to grow again. Then he was large again.

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

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

Then Tewi'x'axtā walked at once into his house. He immediately called his friends to clear his house. They finished sweeping the house, then Tewi'x'axtā at once called his friends to skin the mountain-goats. Then all his friends began to skin the goats. It did not take the young men long...
to take off all the skins of the mountain-goats.

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

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

Then the chief, Copper-on-Body, spoke. Then he said, "O K'LA'A'MIN! xo'xwida'me ʦe'neməkwaw səpəl'edəxə ʦeməl'lxləwe. ʷəl'ax'dələeq ˈgə- ʦi'dəda hə'ya'pəks la'ə ʷəl'ig'tə'ən-məkəsa ʦeməl'lxləwe.

Wə, la'lae axk'la' laxes ʦe'neməkwə 5 qa lə's ʨəl' laxəs ɡ'əkəlutə. Wə, hə- ʨi'dəməlawisəda hə'ya'pə qa's lə ʨəl' laxəs na'xwa be'begwanema. Wə, k'le'satlə qa'łaxə qa'xa'xə ʷəl'la'e- ləda ɡ'əkəlutəs. Wə, la'lae qa'sədə 10 ʦe'neməkwaw qa's ʨəl' ʷəl'mel'qələgə'/e ləx a'lənəyas ɡ'əkəwəs qa's qa'xe a'xtəlləs lax ɡ'əkəwəs. Wə, la'lae axlə'ndəyuwədə tle'tə'səmə la'xa legwi'la. Wə, la'lae gwə'ta, wə, la'ə 15 ʨəl'desəwa'də qa'sə hans'm- ga'ələləyuwe la'xa ɡ'əkəwə. Wə, la'lae tsə'x'i'dəda hə'ya'pəxə ʷəpə qa's qa'ptsələsə ʷəpə la'xa ʔəqələ- ələtsə. Wə, la'lae na'əngoyələda ʔə- qa'sə ʔələtəxə ʷəpə. La'əda hə'ya'pə axste'ntsə tle'səmə laq. Wə, ɡ'it'əm- lawisə ʨəl'xəwidə ʷəpə, la'ə axstə- nuwədə ɛl'dəsəna ʦeməl'lxləwe laq. Wə, ɡ'it'əməlawisə ʷəl'la'stədə ɛl'dəzə laq, 25 la'ə ɛt'ədəda hə'ya'Pə k'le'səla'də ʨə- səmə qa's ɛt'ədə axste'nədes la'xa ʷəpə. Wə, la'lae ʷəl'məlae  медɛl'lxəwidə ʷəpəpå- lása ʔələtsə'kwə ʷəl'mel'mel'qələgə/'. Wə, k'le'satlə qa'łaxə la'ə 1'əpə. Wə, 30 hə'x ʨi'dəməlawisə ʨəl'xəwstəwa qa's axatsə'dəyuwə la'xa legwutsə'kwə. Wə, la'lae ʷəl'qostədə ʷəl'mel'mel'qələgə'.
At once K’a’la’min began to sing. He said, "What is standing behind your back?" thus I was told by Tew’xa’xta. His tribe said at once, "We had already guessed that he found supernatural help."

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

Then he took K’a’la’min’s dog, for Tew’x’a’xta had kept it. Then he said, "Look here at your dog! It will be the female wolverine of later generations." (Thus) he said when he put it on the ground. Then he took K’a’la’min and said to him, "You shall also be a wolverine." The young man, the companion of K’a’la’min, came back.
And therefore the red cedar-bark and the dog came to the young man. That is the end.

The first of the Dza'wadedox2 lived at Nek'we'dex. They had as their chief He1a'mas, and he had for children four girls.

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

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

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

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

Now she sent her youngest sister to fetch some fire. The girl went at once to fetch fire. As soon as the girl had gone, the eldest of the four girls began to menstruate.
It was not long before she came back. She said, "O mistress! I am afraid of the place where we are staying, for it is not like our world. And that house is different from the style of our house. Therefore I am afraid of it," said the girl to her elder sister.

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

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

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

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

She went at once, and entered the
sisters were the girl over the wailing for my house. Then she lying dead are sisters. The girl crying and [go] stop for they are only sisters, The girl the place have a way of "said, that the girl towards saw she side right-hand " said, He nose was like the girl looked very wild when the girl was leaving the house.

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

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

The elder sister arose at once, and accompanied her younger sister. They went together into the house. They sat down and wailed, because qa's le lae'la lax'da g'o'kw'e. Wa, la'lae dox'wale' laxes tsal'tsal'fayax'daxs la'e qweqwa'g'ekwa. Wa, la'lae x'ix't-kale'la lax neq'otaweseda legwila'seda g'o'kw'e. Wa, he'x'iadaem'ila' 5 wiseda tsal'tsaladem' e'la'gwala'ida qa'es tsal'tsal'fayax'de.

Wa, ga'x'ilaeda e'x sokwe begwane'num la'xul'lax kiwa'lasaseda tsal'tsaladem'. Wa, la'lae 'ne'ka: "ma' 10 dzes 'la'gwala'laq'los, ada?" Wa, he'x'iadaem'ila'wiseda tsal'tsaladem' e'ne'ka: "ya q'al'gwid, ga'den 'la'gwala'tl'ma'lo'kwuk: tsal'tsalayax-dag'inlaxs lek 'le'em'la." 15 Wa, he'x'iadaem'ila'wiseda e'x sokwe begwane'm y'akl'gala. Wa, la'lae 'ne'ka: "Gwa'las 'la'gwala'laq'los qa'o'x tsal'tsal'yaq'los qaxs a'maa'axs m'e'xa, qa'xg' in gwe'x'iadaasnox'meg'in gwe'x' 20 'ideq'. Wa, we'ga li'x'f'dex qa's la'q los le'galax no'lastlegema'ya qa ga'x'es e'la xen g'o'kwex."

Wa, he'x'iadaem'ila'wiseda tsal'tsaladem' la'xul'lax qa's gwe'gemx'ide 25 lax'da tli'x'faseda g'o'kw'e. Wa, la'lae dox'wale' laxeda wa'lasta'yu'kwe tsleda'q la'wii lax he'k'lotsta'htaseda g'o'kw'e. Wa, la'lae he gwe'x'se x'in-dzasaseda x'in-dzasaseda k'ixel'aga. 30 Wa, la'lae ala'e'le'lwistatlaxeda tsal'tsalademaxs la'e law'e'sela la'xeda g'o'kw'e.

Wa, la'lae qa'sida qa's le ne'la'xes no'lastlegema'yasas or tsal'tsalayax'daxs 35 la'e te'la'a. Wa, he'mis we'k'lamaseda e'x sokwe begwane'maxs "ya'laqaq qen ga'x'e le'galol', 'ne'x'laexes no'lastlegema'j.'

Wa, he'x'iadaem'ila'wiseda no'lastle- 40 gema'la'x'xwida qa's le le'g'exes tsa'l'ya. Wa, la'lae la'le'eda tsa'ltla- 'yasala lax'da g'o'kw'e. Wa, he'x-
they saw their younger sisters hanging there.

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

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

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

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

Then the man spoke, and said to the elder sister, “O mistresses! you shall be my wife.” The elder sister consented at once, and she was married to the man. Then the man asked his wife her name. He wanted to find out her name. Then the eldest sister said, “My name is Food-Giver, and the name of my sister next in age to me is Dressed-Skins-in-the-House; and the name of this my next sister is Made-to-
give-away-all-the-Time, and the name of my youngest sister is The-Tallest-One." Thus said Food-Giver to her husband.

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

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

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

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

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

Wä, lox le'gadóxda mà'k·tlaq" yis Tsla'tslobalag'nilak. Wä, lox le'gadóxda amáuxa'xyaxs Se'wu'sylı̨las;" ne'x 'laë Ha'mdzidë la'xes la'wunem. Wä, la'laë ó'gwaqe Ha'mdzidë 5 wula'x le'gemasè la'wunemè. Wä, la'laë ne'k'a: "Wä, hë'men le'gemë Se'nla'ë. Wä, hë'mise Le'labalise'la. Wä, hë'mise E'x'tałamsegem. Wä, lae'ms q'la'alexen le'gemë." Wä, laem'10 laë Se'nla'ë ne'laxës genë'më yixs hë'ë la'leda e'k·ladzëlisë na'la.

Wä, k'ë'sëla'ë qà'la'ës laë bewë-xwëtie Ha'mdzidë. Wä, la'laë há'tala'na'kula pe'nle'nakula. Wä, la'laë 15 Se'nla'ë le'sla'alaxës genë'më le'wës tsla'tsla'ya. Wä, la'laë ne'k'a: "Ge'lax'da'x la qarëns le dö'qwa ga'o'kwasen o'mpaë E'x'tslemàla'gilm'ìla'sa."

Wä, la'laë xwa'nalàdeda ne'më'të 20 magas. Wä, la'laë hò'qawe'lsa lax ga'o'kwas Se'nla'ë. Wä, la'laë Se'nla'ë le'sla'alaxës laë qawaqe qa le og'waqwa. Wä, gi'lëflem'la'wisë hò'qawe'lsa, lae'ë hëx'idamë òqwa'ga la gew plësè 25 da'qa. Wä, laem'laë la tsle'klu'x-ida qa's ple'tìde. Wä, laem' ku'sku'rd la.

Wä, la'laë ne'k'é Se'nla'ya'xya ku'skùse: "Hë'gà ne'laxë o'mpaxgùnu'ex le'lek. qat'sës'stä'laat laqë lo'gun genë'më. logwa'da yo'dukuk tsla'tsla'ya'xas'gin genë'më." Wä, hëx'idamë'lëwis kiw'ga'ë' ku'skusë qa's ple'tìde. Wä, laem'laë la tsel'kà'tela'lex o'mpas Se'nla'ya'xasëxs lélë laq. 35

Wä, la'laë ya'qle'gàë Se'nla'flyaxès genë'më. Wä, la'laë ne'k'ëq: "Ya'ya'ñàla qa'sax, qa'xs we'sa'lae ga'o'kwasen o'mpa." Wä, la'laë hëx'idamë'mëdia mo'kwë tsla'tsla'dagëm dze'lx-40 sesa'la. Wä, la'laë dza'qwaaxes laë la'gàëda tsla'tsla'dagëmë laxë'da wa'lasë ga'o'kwa.
Then Food-Giver saw that the painting on the front boards of the large house was the Sun on the right-hand side of the door, and the Moon on the left-hand side of the door [of the large house], and the Thunder-bird was over the door.

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

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

Then Se'nla'æ said, “This one next to me;” and the chief said, “O son! it seems that your wife is with child.” And Se'nla'æ said at once, “That is true.”

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

Then the chief stopped speaking, and he told his slave to feed the four women. Then the slave took something just like crab-apples and fed the women and Se'nla'æ.

Wä, la'q'lae do'x'wala'le Ha'mdzidá-xë'da k'la'ta'ya's tsa'gemaseda *wa'lasë g'o'kwa yixs lë'eslæ'da hë'k'lotstâ-la'së'da tôx'læ. Wä, la mëkulë'da gemxo'stâla'sas tôx'ylaslæ'da *wa'lasë 5 g'o'kwa. Wä, la'q'lae Kunkunxul't'ga-ëda aw'g'ált'ayasë'da tôx'lës.

Wä, la'q'lae hó'gwilë Se'nla'æ lewis gen'ämë lewis tsla'tsla'ya. Wä, la'q'lae qlax'stis dés o'x'wa yise'da quil'yakwe 10 tsi'eda'qa yix qlak'as È'xtsemalag'gilisë. Wä, la'q'lae nê'k'ë'a: "ya xunô'k", gelak'asfla. Wä, wi'des gen'maós laxwa'na mò'-20 kwëx è'sèk' tsë'daqa."

Wä, la'q'lae Se'nla' lene'k'ë'a: "Gæ'më'g'ada ma'kalak' gaxen." Wä, la'q'lae nê'k'ëda gt'gama'ë: "ya xunô'k" lax'stla'k'sma'ëx bewë'kös gen'me'-25 qös." Wä, hë'x'i'damë'wisë Se'nla'æ nê'k'ë'a: "A'al'môx, la'em bewë'kwa." Wä, la'q'lae nê'k'ëda gt'gama'ë: "Gæ'la'k'as'la'xoxs wa'demëx. Wä, hë'mma qna'xô m'ayu'dëlos gen'mëx, 30 wä, qo tsi'eda'qò, wä, la'les lëx'idës nê'nayudzë'mgà lâq. Wä, g'ëmë'wisë bëbaguml, wä, la'les lëx'idës nê'-nâyòs lâq. Wä, yu'mësen g'o'kwëx la'mô'x lâ'l la'xës xun'o'xa'x'laos, 35 lëw'ô'xda halâ'yux, lëw'ô'xda qlula'sta *wa'pa."

Wä, la'q'lae gwål qle'yô'dëda gt'gama'ë. Wä, la'q'lae axk'la'laxës qlak'ô qa hamgt'lësëxa mo'kwy' tsë'daqa. 40 Wä, la'q'laeda qla'k'uwë axë'dëxëdà hë gwëx's tsi'lsë qa's hamgt'lës la'xëda tsë'daqa 1,0 Se'nla'æ.
When the women had eaten, Food-Giver examined the posts of the large house, and she saw that they were men, one on each side of the doorway of the house. The cross-beam over the (men) posts of the doorway of the house was a double-headed serpent. The single post at the rear end of the house was the Thunder-bird. The house was ten steps deep, and its name was K'erkeleslen. All of these were given to the son of Se'nIlale.

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

"And when you and your father wish to give a winter dance," continued the chief to Food-Giver, "your dancer shall perform the Shaman's dance, and his name shall be Healer; and the Teasing dance shall go to your child, and his Teasing-dance name shall be X'ttslaned, and he shall also have the Thunder-bird dance and his name shall be Ho'lagentu's, and he shall have the Ha'mshamtsles dance and the name Ha'matsla-xis; and that is all that will go to my grandson. This is all that I want to say."
Then Se'nlla' spoke to his wife, and said, “O mistress! why are you so downcast?” Food-Giver answered at once, and said, “I am with child, and therefore I am downcast, for there is no one here to take care of me, and my mother is the only one who takes care of women who give birth to children. That is what I am thinking of,” said Food-Giver to her husband.

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

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

Then Se'nlla' called Brain-eating-Woman, and said, “Go and borrow the

Wā, he'x'ida'm'wis'e Se'nlla' ax-k'la'la'x'es qe'ne'm'na'nakwā. Wā, la'la'e hō'qawelsa. Wā, la'la'e la'g'aa la'x'es g'o'k'we. Wā, la'la'e g't'g'aeqalē Ḥa'mdzidāxēs o'mpa 5 le'wis ab'em'pē. Wā, he'em'la'wis xe'nlelaghts xu'lsē. Wā, he'mis ab'em'ps yixs he'ma'ae aa'xsilałēda tsle'da'qaxs ū'unyula'ē. Wā, he'mis la'g'i'tas xu'lsē.

Wā, la'la'e wule' Se'nlla' la'x'es qe'nem'me. Wā, la'la'ē ne'k'ā: "'ya qa'la'gwi'de, ū'ma'xde xe'nlelag'la'ós xu'lsa?" Wā, he'x'ida'm'wis'e Ḥa'mdzidē na'naxēmēq. Wā, la'la'ē ne'k'ā: 15 "Hedzā'men la'g'īla xu'lsē qa'g'xin bewī'kwik' qa'x̪̂s k'le'asēle a'a'xsilał g'a'x'en. Wā, he'mis'en ab'em'ps le-x'arms a'a'xsilałē a'a'xsilałē da'se'da'qaxs ū'un'yula'ē. Wā, he'mis'en g't'g'aeq'ga'e. 20 ū'nexe'la'ē Ḥa'mdzidēxes tā'wunēmē.

Wā, la'la'ē y'a'qle'g'ae'la Se'nlla'ē. Wā, la'la'ē ne'k'ā: "'ya qa'la'gwi'de, gwa'la'x'st'ya'x'se'mes na'qayōs, qa'e'n k'le'tslenē'ā yē'x'stō'sōs la na'nakwā. 25 Wā, la'e'ms lał na'nax'lo'l. Wā, g'īl-em'ts ax'e'x'sdē'sō'nōx'lo'l; wā, la'les a'eml ūnax'lo'ł, 'ax'e'x'sdēq'ga'x'a g'o'k'wa, wā, he'x'ida'm'wis'e la'veda'wā'la'sē g'o'x'de'sen o'mpa la'x'es gwo'yō'- 30 la'os qa ax'e'ldzā'sles, lō 'nā'x'wēs ax'e'x'sdē'sōla'ōs, la'les a'eml le'x'el g'a'x'en, qa'g'xin he'x'meniš'la'mēq'in ne-xwa'la'łōl, 35 ū'nexe'la'ē Se'nlla'yax'es qe'ne'nmē."
long rope of The-One-who-Climbs-down, that is the Spider.” Brain-eating-Woman went at once, and it was not long before Brain-eating-Woman came, carrying on her arm the long rope of The-One-who-Climbs-down. She gave it to Sénlaḵé, who took it and called the four women.

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

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

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

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

As soon as she ceased speaking, the little house, and the cradle and everything that belongs to it, and the kettle with water already warm in it, came
and stood on the ground. Then Food-Giver's younger sisters washed the child.

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

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

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

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

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

Then Hela'mas knew at once that his children had obtained the right thing.
He ceased speaking. On the following morning he came to stay near the small house of his children, and Hēlā’ma’s people also came with their goods, following their chief.

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

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

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

Then Hēlā’ma said to his children, “This basket must be the one that is called Never-Empty.” Then the sisters ceased trying to take out the dressed skins, and indeed the basket was still full.

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

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

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

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

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

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

ne'msgemæ la'ba yix g'æxsla'wasase-da ple'la'emsmsgemæ ne'xuna'ya. Wä, la'lae wäx' mo'tslæ'laq. Wä, la'lae qo't'ëda apsotë'wa'lasës'da wa'la'së g'o'kwa. Wä, la'laaxɔ yå'x'ideq. Wä, 5 lae'm'laaxɔ e't'ëd qo't'ëda la'batë.

Wä, la'laeda ne'em'magemæ qa's'ida qa's le la'xeda la'sba'lasës'da g'o'kwë, qa't'axs na'lammsgemæ da la'labëtë ax'e' lax'ë'da wa'x'sotëwalasëdæ wa'10 lasë g'o'kwë, qaxs k'ëla'lae la'gumsëda b'a'xuse b'gwaw'ëna; la'gi'laes hë gwaw'ëlë.

Wä, la'lae x'æx'widæq. Wä, la'laaxɔ wa'x' mo'tslæ'laax sda pl'la'emsmsgemæ laq. Wä, la'lae qo't'ëda o'negwìlasëda 15 g'o'kwë. Wä, lae'm'm'laaxɔ yå'x'ida. Wä, la'lae e't'ëd qo't'ëda la'batë.

Wä, la'lae qa's'ida, yix'e'da ne'em'magemæ qa's le la'xeda, apsotë'wa'lasëdæ t'ëx'ilasëda g'o'kwë. Wä, la'laaxɔ 20 x'æx'wi'dëdæ la'labëtë, yix g'ëxsla'wasasëda na'xwa ha'ma'ya qa's axwu'lsal'leq. Wä, la'lae qo't'ëda o'negwìlasëda g'o'kwë. Wä, la'lae yå'x'ida. Wä, lae'm'mlae e't'ëd qo't'ëx's'idæ da la'batë. 25

Wä, lae'm'mlae He'la'masë e't'ëd ya'qleg'a'da. Wä, la'lae 'ne'ka: "Ge'la-kas'la sa'sëm, qa'o'xda 5wa'lasëg o'g'ka 15wo'xda le'qen do'xwa'lela la 'me'x'ma'wil'a."

Wä, la'lae yå'qleg'a'de Ha'mdzidxes o'mpé. Wä, la'lae 'ne'ka: "yy o'mp, gwaw la'g'æ'ma'sl ya'qentlæx qa's wi'laxßo do'xwa'ale'la سن 10gwa'la xan la'as'da. Wä, he'meda g'i'ldaç 35 g'ïtsawat'sælæ mo'çwi'da la'leda, yixeda Ha'mshamts'æs; wä, he'ëmisèda Pa'xala'la'de; wä, he'ëmisèda 'më'la 15we'da Ku'xnula'la 15wës 15l'e'egemæ. Wä, he'em 15egem'sèda Ha'mshamts'æs 40 Ha'mats'laxës. Wä, he'emis 15egem'sèda Pa'xala'la'de Na'naqwe'yëdë. Wä, he'emis 15egem'sèda 'më'le X'its'lanidë.
is Hō'lagEnu's." Thus spoke Food-Giver to Hēla'mas.

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

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

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

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

Wā, hē'xmis 1e'gɛmsɛdə Kuku'nxu'ala Hō'lagEnu'se;" "nɛ'x'lae Hā'mdsidax Hēla'masē.

Wā, hē'x'idaemf'la'wisi Hēla'masē mō'qlas wā'demasēs xunō'kwē. Wā, 5 lā'lae e'dzaqwa Hā'mdzidē yā'qleg'ala. Wā, lā'lae nē'kə: ""ya ōmp, hā'dzā's ax'e'dex a'swula qa's g'a'xao'satsē g'a'xen." Wā, hē'x'idaemf'la'wisi Hēla'masē la 10 qa's'ida qa's le lā'xeda dē'dig'eq'ya'. Wā, hē'x'idaemf'la'wisi Hēla'masē da'-x'sidēs o'mpwule, qa'xs a'kmaeq'qlan'-plēnalēda ë'la'sens g'alemg'qr'lsaxēda le'wa'eq k'le'as g'il'dasa. Wā, lā'lae 15 Hēla'masē wi'xe'qapla'luaxēs ompwule. Wā, lā'lae la'ë'lax g'o'kwas Hā'mdzidē.

Wā, g'il'emf'la'wisi Hēla'masē ax'-al'f'asēda le'le' begwā'nmə, la'la'asē Hā'mdzidē nē'kə: ""ya ōmp, wē'g'ra 20 qwe'pdēq' qa'nn do'x'wa'le'nx ģa'gemp'eq." Wā, hē'x'idaemf'la'wisi o'm-pas qwe'k'le'ndoxēda le'wa'eq lā'xeda le'le' begwā'nmə; wā, g'il'emf'la'wisi xa'mak'lin'-al'īhēda le'le' begwā'nmə, 25 la'e hē'x'ida'meq Hā'mdzidē ax'e'doxēda qu'lā'stə wāp qa's xo'sidē's laq. Wā, hē'x'idaemf'la'wisi po'sidē o'k'wina'-yəsədə a'pemx'deq'le'mywxes o'k'lwa'nə'. Wā, lā'lae kwe'na's'ida. Wā, la'ë'mf'lae 30 qu'lā'x'idēda gage'xmpas Hā'mdzidē.

Wā, la'lae è'x'idē nā'q'ayas Hēla'-masē qa'xs la'e qu'lā'x'idēs o'mpē. Wā, la'lae e'dzaqwa yā'qleg'atē Hā'mdzidāxēs o'mpē. Wā, la'lae nē'kə: ""ya, 35 ōmp, do'x'widag'adə te'myayuk' yix'-gra' da hala'yuk'. qasō n'ɛ'x'lax qens le wī'naax n'em'sge'makwa la'xa le'qwa-la'la'yə, la'me'seqs la' lax'sgra' da te' myayuk' hala'yə; wā, la' laxen a'ẽmlax 40 xe'x'itések' lax qe'nem la'xa be'begwana' nema; wā, la' laxeq ġwī'wemlax le'-le'llax,"" n'ɛ'x'lae Hā'mdzidāxēs o'mpē.
Then Hēlā'mas heard some one speaking close to Food-Giver, but Hēlā'mas did not see any one. That invisible one was speaking, and saying, "Give a winter dance to your tribe. I will come and give instructions to you what to do." Thus said the one who was speaking. Now Food-Giver knew that Se'nla'e was speaking to her.

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

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

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

Then Se'nla'e said that four days after the disappearance of the four,—Light-Bringer-of-the-World and her three aunts,—Hēlā'mas should invite his tribe and their women and the children to the large house to distribute the red cedar-bark among them. Now, Hēlā'mas's name was Gatherer, the same as
Ó’mx’id among the Kwakiutl when he gathers the Kwakiutl to distribute red cedar-bark among his tribe. This was the first gathering, and so it spread among all the tribes, and that was also the first winter dance of the ancient tribes.

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

Food-Giver told her father about it, who called his tribe that evening. Then he told them he was going to try to bring them back that night. Then the people began to dance for bringing them back. When it was nearly daylight, Hêla’mas heard the Ha’msham-tsles saying “Wèp, wèp, wèp!” and also the Shaman’s dancer singing his songs, and the sound of the Thunderbird dancer.

Then Se’nla’ê asked his wife to stop the dancing, for the four young girls had been secured. “Now you will ask your people to capture them in the morning (he said). Your younger sisters know all the songs. Now you will tame the four supernatural ones in the evening. They shall dance, and after they have done so you shall wash the children four times, once every four days; and you shall wash them four times, once every six days; and you
shall wash them four times, once every eight days; and you shall wash them four times, once every ten days. That is all.” Thus spoke Se'nla'le to his wife. “That is it.” Thus said Se'nla'le.

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

5. Qlo’mx’qłömg’tla (Wealthy).

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

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

The first of the Dza’wadexonox” said that a man saw a double-headed serpent crawling on the ground. The name of the man was Foremost. He struck it. As soon as the double-headed serpent was killed, then the mò’plënał lax qle’qalap’lep’nxwa’se; wà, la’les mò’plënał lax ma’a’mä’gumalap’lep’nxwa’se; wà, la’les mò’plënał lax na’nqap’lep’nxwa’se. Wà, la’e’m gwa’t l’a’xeq,” në’xlae Se’nla’le lava’xes gene’më. “Wà, hë’memq,” në’xlae Se’nla’le. Wà, hë’mis a’em la’na’nxstse’wasós’ompa Ha’mdzidè qaxs la’e etàle Ha’mdzidàxës o’mpe le’wìs g’okulotè. Wà, yu’emñlasis la’gwe’id la’xwa 10 na’xwa le’lqwala’la’ya. Wà, yu’em stla’q’lënesexda Kwak’gutèx. Wà, hë’mësenox” la’gı’la q’à’lèla qës be-gwa’nema’sa’è’dà e’k’lè awi’na’gwìsa. Wà, laqlaè ya’x’widè Ha’mdzidàsèda 15 ala’g’îme le’wè’dà pla’lemse’më le’wè’dà la’lë’qwà la’xes g’okulotè. Wà, la’è’m la’ba.

G’o’kulàlaè’dà ga’lâsèda Le’le’wag’ì, yisè’da na’msg’èmakwè ne’më’më- na 20 sèda Dza’wadexonoxwè lax È’g’isè qaxs hë’mà’e le’ge’mësèda g’o’xdëmsè. Wà, laqlaè le’gàdè gt’gàm’ayas Qlo’mx’qłömg’tla. Wà, laqlaè mo’kwèda ay’l’kwàsèda gt’gàm’a’e. Wà, laqlaè na’ 25 xwaem è’g’isèda le’mà’e’sasèda g’o’kula. Wà, laqlaè le’x’æm tè’se’mèda hë gwèx’s wa’las tsle’klwa kwàe’s lax gwa’ba’sasèda g’o’xdëmsas Qlo’mx-qłömg’tla, yixè’da wa’lasè tè’se’m 30 tsle’klwa, qës gwa’gwìx’èlæ laq. Hë’ma’alaxs ga’læ g’okuleda Dza’wadex- e’noxwè lax È’g’isè; wà, laqlaè k’le’a’sè- da tè’se’mè tsle’klwa laq. Wà, laqlaè ne’k’èda ga’lâsèda Dza’ 35 wadèñoxwaxs do’qulaèda ne’mo’kwë begwà’nmëxëda sì’sayulax mà’gèlès- la’e. Wà, laqlaèda begwà’nemë le’gà- des K’le’sx’alìsè kwix’e’dèq. Wà, g’tl’èmñlasis le’lè’dà sì’sayulè, le’èda wa’ 40
great warrior took some of its scales and went and hid them in the evening.

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

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

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

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

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

lebáyíla ax'e'd lax go'bëtas qa's le q'wó'laxa'ideq l'àxëda la d'àqwa.

Wá, la'lae gwał q'wó'laxa'xëda go'bëtaxs la'e ná'nakwa. Wá, la'lae ná'x'-sida, la'e ga'gústa'we K'le'lxal'isé qa's 5 le lax ax'a'sasëda si'sayulé. Wá, la'lae la'g'aa laqëx la'e dò'x'wa'xëda wà'lasë tsë'klwa kwàs lax yà'qudzás-däsëda si'sayulé. Wá, la'lae k'le'se K'le'lxal'isé k'í'fë'des, a'em'lae qa'sa 10 qa's le nèxwa'plattalaq. Wá, la'lae dò'x'wa'xëd'a qëx le'màe nà'xwa te'sëmëda o'klwimà'yasëda wà'lasë tsë'klwa. Wá, la'em'lae nàm'ëgg'a'le'la qëx he'mae Kù'nkunxúli'gë'ë wax'dë xa'pa-15 xëda si'sayulé; wá, la'em'lae la'sëgma-lëda wà'lasë te'sëm tsë'klwa. Wá, he'mis la'g'í'hasë la hé gwa'sëda wà'lasë te'sëm tsë'klwa lax É'g'ì'se.

Wá, la'ë'm'ëns e'dzáqwa gwa'gwix's-20 a'laq lax Q'ò'm'x'qëmông'tíla. Wá, la'lae ga'gústuwa'dëd'a g'í'gama'dyaxëda gà'la qa's le lax'ëwës lax'ës g'ò'kwe. Wá, he'em'laë'wis a'le's Q'ò'm'x'qëmông'tíla lax'ëwës lax'ës g'ò'kwe, la'e dò'x'wa'xële'xë-25 da álak-lalà nè'm'ësgem tsë'klwa kwaê'tbëx x'ìndzasäsëda tsë'sëm tsë'klwa. Wá, he'x'ì'daem'laë'wise la e'èdel lax'ës g'ò'kwe qa's le nè'fëxës a'ylkwe. Wá, la'em'laë nè'k'ë Q'ò'm'x'qëmông'tíxax 30 awu'qogla'xëda nè'm'ësgem tsë'klwa hé gwëx's g'ëg'qwe. Wá, la'lae le'la-'laxës a'ylkwe qa la'ls dò'x'wìdeq. Wá, la'lae hò'qawëla yìxë'da g'ti-gama'xtì lax'ës mò'kwë a'ylkwa. Wá, 35 la'lae k'le'a'sëda tsë'klwe. Wá, la'lae yà'qleg'atëda nèm'ò'kwë lax a'ylkwa's. Wá, la'lae nè'ka': "ya g'tigameë, wë'-xëns la'xëda a'ìlé qens le g'tìg'ìtalæ qens qwà'xëtë qa'xs k'ë'saa ao'm'sëda 40 gwa'yà'ós nè'm'ësgem tsë'klwa," nè'x-ìlaëda nò'mà'së bëgwa'nem lax Q'ò'm'x'-qëmông'tíla.
Wealthy said at once, “What you say is good. Let us go.” Thus he spoke. Then the chief and his four attendants went again into their house and [dressed and] changed their blankets. As soon as they had dressed, Wealthy and his four attendants walked into the woods.

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

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

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

Then one of the attendants spoke, and said, “O Wealthy! let us go to our house and sleep quickly, that we may arise early in the morning.” Thus
he said. Then they went home and slept.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Then the woman, and Wealthy, who was now her husband, lay down. Then they played together. The four atten-
dants heard that Wealthy was playing with a woman. Then the wise attendant went and looked at them. Then he saw Wealthy lying down with the pretty woman. He simply went away, for the wise attendant of Wealthy had not been seen.

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

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

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

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

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

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

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

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

Then the pretty woman spoke, and said, “Do not try to find out where I come from. Later on you shall know it.” Thus said the pretty woman.
Now night came on, and then daylight came [in the morning]. The woman woke her husband. Then she said, "O Wealthy! let us go to the beach on the other side and wait for our dead child." Thus she said. Then Wealthy arose and went with his wife to the beach on the other side of the village [site], and they sat down there and began to wail.

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

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

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

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

Wá, laq'lae gá'nu'kida. Wá, laq'lae é'tled ná'x'ídaxéda gaa'la. Wá, hé'x'-ídaem'la'wiséda tsle'da'qéqwé'x'idxes la'wunemé. Wá, laq'lae n'é'k'a: "'ya, Q'lo'mx'qálmq'íla, wé'x'ins la'xwa qwé'-5 sadzélisa'x qens le qíwa'qálsa'la qáx'ns g'ína'ágwa'la'ya, "n'é'x'lae. Wá, hé'x'-ídaem'la'wisé Q'lo'mx'qálmq'íla la'x'-síwid qá's le lé'wis génemé la'xéda apsá'dzélisaséda g'ó'x'demsé. Wá, la' 10 lae klus'é'ls láq. Wá, laq'lae qíwa'-qílúsó'wída.

Wá, laq'lae li'ëx'e'd láx'es qíwa'tsle'-na'ñe. Wá, laq'lae yaq'éga'la'da é'x'só- kwé tsle'da'qa. Wá, laq'lae n'é'k'a: 15 "'ya Q'lo'mx'qálmq'íla, wá'záentsos hó'lela g'áxem qen n'é'lésg'á gwó'e'-dzasg'as'gín ná'lax' yixs n'é'k'ég'in qens le'ëns a'la qá's génemoses, qá's wé'-gílós máfle'ñol, ad. Wá, la'm'é'sen 20 n'é'x' qens le gá'gak'la'x k'ëdëla Ála'-kíla lax k'ó'gwídzasasens ná'lax. Wá, qënsó la'leqë la'mé'ts ló'mal lál gí'-gemëltol," n'é'x'laëda é'xsókwé tsle'-da'q lax Q'lo'mx'qálmq'íla. 25

Wá, hé'x'-ídaem'la'wisé Q'lo'mx'qálmq'íla é'x'k'ëx wá'dëmasës génë'më. Wá, laq'lae n'é'k'a: "'ya qí'gwídos, wé'g'a a'em dòqu'laxës ná'q'a'yaqos, qáxó la'k'wìmaslós ná'q'axës, qá's k'ëc' 30 sëlós bá'babaloló láx'en nëmo'x'la génemë. Wá, la'm'é'sens lál gá'gak'la'-xës wá'lagë'táos qëns génë'ma," n'é'x'-ílaë Q'lo'mx'qálmq'íla'éx'es génë'më. 35

Wá, hé'x'-ídaem'la'wisëda é'xsókwé 35 tsle'da'q n'é'k'a: "'ya adë, wé'x'ins ná'- sëx' qá's wé'gílós ná'talëxs g'ó'g'ë-kulotaqños," n'é'x'laëda tsle'da'qaxës la'wunemë. Wá, laq'lae hé'x'-ídaem qíwa'gíllisa qá's lá ná'nakwa. 40

Wá, gí'fëm'la'wisë là ho'gëwa láxës g'ó'kwé, la'ëda é'xsókwé tsle'da'q é'x'-síwidëda g'ó'kwé. Wá, hé'x'-ídaem-
go and invite all the men to come and listen to what the chief would say.

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

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

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

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

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

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

Then they went along the river for four days, then they came to another river. Now they left the river of Gwa'ge and went [again] along the river of the Aw'il'enoxʷ, which is named No'xuns. They followed this river for four days, then they came to a cave in a rock, which is like a house. Then the pretty woman spoke, and said, “O Wealthy! let us take a rest here and stay for four days.” Thus she said; (and she continued,) “and let our child stay behind here, for it is very far where we have to go.”

Wealthy said at once, “Just as you say, mistress, for you lead us in our travels.” Thus spoke Wealthy to his Wa, lalæ gwa'leda la xwana'lela'xeda la dza'qwa. Wa, lalæ qa'nu'la'da, la'eda gqesgi'la'enax'ed a.

Wa, lalæ na'nu'sidaxeda gaqla, la'eda ex'sokwex tsle'da'q la'xwid qa's gwex'qidaxes la'wu'nemelix'we'da mo'kwex a'yu'il'kwa. Wa, he'x'idaem'lawisex na'xwa la'xwidu. Wa, lalæ Q'ol'mx'-qlomg'qila ax'e'dxedexa mo'wewa qa'sas-gem nexeun'ya qa's tsl'wes lax Na' 10 nəqle'dex qa oxlaax'sa. Wa, lalæ tsl'sedexa mo'wex legexse'm nexeun'at lax nemo'kwex e'il'kwa. Wa, la et'laied tsl'sedexa mo'wex walsax'a'sgem nexeun'at lax'a'xeda nemo'kwex e'il'kwa qa 15 oxlaax'sa. Wa, lalæ et'led tsl'sedexa mo'wex le'le'ntsem nexeun'at laq qa o'gwaqa olaax'sa.

Wa, lalæ həmtle'da ex'sokwex tsle'daqxedexa ba'bagumex, yix xunox'kwax 20 Q'ol'mx'qlomg'qila. Wa, la'lædaxa gisma'xa oxlaaxexes gi'uwl'kwa. Wa, lalæ qa'sidexa; wa, la'mflæ nexeux'ta lax wás Gwa'ge.

Wa, lalæ moplenexwa'sex nál'as qa' 25 yamalaxeda wa. Wa, lalæ qaxedexa o'guxla wa. Wa, lalæ bás wás Gwa'ge qa's le et'led qa'yamalax wax'sedex Aw'il'k'lenoxwex, yixexda légadés No'xuns. Wa, lalæ moplenexwa'sex nál'as qa' 30 yamalaxeda wa, la'la'gaa laxeda xupex'se te'së'ma hê gwex's go'kwa.

Wa, he'x'idaem'la'wisexa ex'sokwex tsle'daq yá'qleg'a'la. Wa, lalæ ne'k'a: “Sy'a Q'ol'mx'qlomg'qila. We'g'ax'ins 35 x'o's'tid laq" qens moplenexwa'sexa nál'a la'x'os'la'a laq," nexeex'la'æ, "wa, hê-mès qa yu'lag'ax'mèl'tox l'o'x'da xunox'kwax qens anmex'x'o'x qa's xe'nile'laax qwe'salens la'laala." 40 Hê'x'idaem'la'wisex Q'ol'mx'qlomg'qila ne'k'a: "Yixslo'1, qa'gwidx, qaxs sò'maex a'x'el'alaxexs qatslènæxex," nexeex-
wife. Then the woman saw many salmon going up the river; and she asked her husband to ask his attendants to catch in snares [the heads of] the salmon for provisions for the boy.

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

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

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

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

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

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

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

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

As soon as the pretty woman found the hole one span across, she called Wealthy and his four attendants. The chief and his attendants started at once,
and went to where the pretty woman was standing. Then the woman said, 
"Shout, and say, 'Halloo, there! is there any one living here?'"

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

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

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

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

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

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

Wä, he'x-idaemfla'wiseda g'gama'a: le'wis a'y'likwë la q'a's'id qa's le lax ax'a'sasëda e'xsokwë tse'da'q. Wä, la-laë 'në'këda tseledaq: "We'g'a 'laq'ug'afa la'les 'në'x'lol: 'fyä, 5 klawelas 'ma'sa g'o'kula?"

Wä, he'x-idaemfa'wise Q'lo'm'x'qömg'fla 'laq'ug'afa. Wä, la-laë 'në'k'a: "'fyä, klawel'as 'ma'sa g'o'kula?" 'nëx'laë. Wä, la-laë k'tës n'a'na'x'mësewa. 10 Wä, la-laë e'dzaqwa, yix Q'lo'm'x'qömg'fla 'laq'ug'afa, la e'tled 'në'k'a: "'fyä, klawel'as 'ma'sa g'o'kula?" Wä, la-laë xax hëw'a'xaem n'a'na'x'mësewa.

Wä, la-laë 'ya'kile Q'lo'm'x'qömg'ti 15 fla. Wä, la-laë 'në'k'a la'xes gëne'më: "'ma'dzës 'në'këlaq'os qen wu'ëmë la-laë'xsax k'tësaaxents g'o'kula laq," 'nëx'laë. Wä, he'x-idaemfa'wisëda e'xsokwë tseledaq 'në'k'a: "'fyä, nëno' 20 ëlo, wi'dzäs q'lax la'lol'ëx l'o'gw'aya, k'tës la'lex mo'plëna la'xes n'a'x'wa gwayil'ëlasa? We'g'a, e'tled 'laq'ug'afa?' "nëx'laë.

Wä, he'x-idaemfa'wisëda g't'gama'a 25 e'tled 'laq'ug'afa. Wä, la-laë 'në'k'a: "'fyä, klawel'as 'ma'sa g'o'kula?" 'nëx'laë. Wä, la-laë hëw'a'xaemtë n'a'na'x'mësewa. Wä, la-laë e'dzaqwa 'laq'ug'afa; wa, laem'laë a'la hás'ela; 30 wa, laem'laë mo'plëndzaqwa.

Wä, la-laë he'x-idaem'ëdëa bëgw'enëmë g'ax h'nxsa la'xèda kwa'xsa. Wä, he'x-idaemfa'wisëda bëgw'enëmë ya'qleg'afa. Wä, la-laë 'në'k'a: "'fyä 35 qast, 'ma'sos ax'e'sdëse'waq'os?" 'nëx'laëda bëgw'enëmë.

Wä, he'x-idaemfa'wisë Q'lo'm'x'qömg'fla 'në'k'a: "'nëk'ën qen do'x'wa-lelex Ala'k'ila,' "ne'x'laë Q'lo'm'x'qömg 40 g'fla.

Wä, he'x-idaemfa'wisëda bëgw'enëmë 'në'k'a: "Nö'gwaem Ala'k'ila-"
What do you want here?" Thus spoke Skin-Dresser to him.

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

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

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

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

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

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

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

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

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

Then Wealthy went to him and

Wā, la'lae e'tłede Q'ō'mx'q'łomg'łla da'x'^idxēda mó'wé 15 leגेस^semi ne^una^ya qa's e'tłede ne'k'a: "^ya gi' gamē Ala'k'il, la'men dal'axałqa mó'wé leגेस^semi ne^una^ya." Wā, hēx'^idaem'la^wisę 5 ônem'iq'we e'ilka la tsts las xal Ala'k'ila. Wā, hēx'^idaem'la^xa'wisę Ala'k'ila da'dalaq qa's ne^xe'lęq.

Wā, la’lae Q’ō’mx’qłomg’łla da’x'^idxēda mó’we 20 w'ala’dax'sgem 10 ne^una^e. Wā, la’lae ne’k’a: “La’men we’g’el'laq'edqa mó’we w’ala’dax a’sgem ne^una^ya lax k’le’deltaq’łos,” ne’x’lae. Wā, hēx'^idaem’la^wisę ônem’iq’we e’ilka la da’x'^idxēda mó’we 15 w’ala’dax’sgem ne^una^ya qa’s le’ tsts las xal Ala’k’ila. Wā, hēx'^idaem’la^wisę Ala’k’ila da’x’nideq qa’s ne’xe’lęq.

Wā, la’lae Q’ō’mx’qłomg’łla da’x’- 30 ax’o’dalaxęda awa’wē e’xt’slem la’xlē as ay’iłkwē qa’s e’tłede tsts las xal Ala’k’ila. Wā, g’tl’em’la’wisę gw'ila, la’e Ala’k’ila ya’qleg’ata. Wā, la’lae ne’k’a: “Laem’ga’wa’la negu’mp, la’men lał 85 le’głalałxēs gene’mao’s,” ne’x’lae.

Wā, k’le’stlałla’ ga’ai’lax g’axañe Ala’k’ila. Wā, la’lae le’głalał Q’ō’mx’qłomg’łla. Wā, la’lae ne’k’a: “We’ga ne’x’sőd’eqa’da ala’g’m’k’ qa 40 ne^una^it’s’g’as gene’mg’òs,” ne’x’lae.

Wā, hēx’-^idaem’la’wisę Q’ō’mx’-
pulled forty dressed (caribou) skins through the hole. When all the dressed skins were through, (Skin-Dresser) brought a cradle with a child in it, then he also passed a chamber-pot through the hole.

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

Then Skin-Dresser spoke again, and said, “This mask for the winter dance, to be worn over the forehead, shall also go to you. It is naïnaqualiliñ and Ha’matsa and Ha’yalik’ilaf, and your name shall be Ts’la’qala’s.” Then Wealthy thanked Skin-Dresser for what he had said.

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

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

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

Then Skin-Dresser said, “Bring her to me with the chamber-pot.” Then Wealthy took the cradle and gave it to q’lomg’ila la laq qa’s né’xsálexédə m’xsókwə ala’g’ima. Wá, la’lae wił’ixa’wėda ala’g’ime. Wá, g’a’x’ilaedə xaa’p! Lá’lae kultša’weda g’ina’-nemə laq. Wá, la’lae et’led tso’l’oxsotse-da kw’a’t’wsleme et’leda.

Wá, la’lae ‘n’ek’e Alak’ila: “Ya’-llanó qa k’e’cesoń ts’a’wix’idóxda q’ots’tax laq”. Wá, la’lae ‘n’ek’a: “Y’iks’ems genem’moxda kult’tax la’xwa 10 xaa’p’lex, ”néx’ila Alak’ilaq.

Wá, la’lae edzaqwə ya’qleg’atə Alak’ila. Wá, la’lae ‘n’ek’a: “La’lax-’g’a’da ts’la’qewg’asòx l’axes ‘n’i-ná-naqaulilina’ñe há’matsa i’e’we’da Hā’yali: 15 k’ila(e; l’al’es l’egadi’les Ts’la’q’a’las’e.”

Wá, la’lae mö’më Qi’omx q’lomq’ila wa’’dəmas Alak’ila.

Wá, la’lae edzaqwə ya’qleg’a’sa. Wá, la’lae ‘n’ek’a: “La’x’mk: 20 la’g’a’da Gw’odzwe’i’me’k’lo1. Wá, he’mes i’e’genłosè Qi’wa’qlwas’i’lalag’i’sisè la’xe’da ts’e’t’ks’laq’a.”

Wá, la’lae gw’a’ta. Wá, la’lae Q’omx q’lomq’ila o’pa’la’laxes genem’e. 25 Wá, la’lae ‘n’ek’a: “Ya q’la’gwida. Hèx: gwèx’s ya’ya’qe’laxg’ad’a xaa’p’-exsda’lak’ g’ina’ñemə qa’x’gin q’la’m’sek’ la t’a’xumala o’xt’lalaq’ek; ”néx’ila Q’omx q’lomq’ila’laxes genem’e. 30 Wá, la’lae ya’xsa’mə na’qa’yasədə e’xs’okw’e ts’leda’qa qa’s ta’wunem’e. Wá, la’lae ‘n’ek’a: “Q’oslag’a’x’ma’x’t na’qa’ya’,” néx’ila. Wé, hèx’i’dakamla’wisə Qi’omx q’lomq’ila ya’qleg’a’a. 35 Wá, la’lae ‘n’ek’a: “Ya g’ir’goal Alak’-’ił, ałdz’a’məl la’x’in g’a’x’il d’al’g’iñ genem’k’; qag’o lał qul’uyax’widił’o,” néx’ila.

Wá, hèx’i’dakamla’wisə Alak’ila ‘n’- 40 k’a: “Wá, gé’lag’ats’ox i’we’woxda kw’a’tsx’.” Wá, hèx’i’dakamla’wisə
Skin-Dresser, and he also took the chamber-pot and gave it to him.

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

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

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

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

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

Qlô’mx’qłômg’îla dâ’x’îdxédâ xaa’pîle qa’s tslâ’wê’s lax Al’a’k’ila. Wà, lâ’lala e’tlêd dâ’x’îdxêda kwâ’tslê, qa’s tslâ’wi’ixaas laq.

Wà lâ’lala y’aqleg’ałe Al’a’k’ila. Wà, lâ’lala *ne’k’a: “’ya Qlô’mx’qłômg’îl, la’em’s o’dząxa. Wà’entsös dôqwàtx qen qłwa’x’îdâmasèxg’a’dâ ge’nem-g’ôs,” *ne’x’læøs la’e dâ’x’îdxêda kwâ’tslê qa’s x’ôs’t’dês la’xês xuno’kwê. 10 Wà, hé’x’ïdaemïlà’wîse la qłwa’x’îdêda a’lalël la e’x’sôx’ tstådà’qà.

Wà, hé’x’ïdaemïlà’wîse Qlô’mx’qłômg’îl wàx: *né’x’ qa x’ôsè x’îtdêda tstådà’qê. Wà, lâ’lala *ne’k’e Al’a’k’ila, 15 k’l’a’s gwe’x’ïdâ’تسêda qul’på’kwê la’x- sa lax’g’a’dâ tlèx’îlak. Hé’em lâq’tłâs *nâ’xwa’m g’ïng’inànëmédia *m’a’yu,je- ìmæsêdà tstådà’qê qaxq’g’å’m’a’e g’ësxà’lèg’- g’adaxs la’e lak’læ’dëzënd la’xês abèm- pë qa’s le bowë’xë,” *ne’x’la’dëdà g’tgå- ma’è Al’a’k’ila lax Qlô’mx’qłômg’îl.

Wà, lâ’lala a’mxstôx’wi’dêda tlı’x’ila. Wà, lâ’lala y’aqleg’ałêda e’x’sôkwê tstå- dà’qà. Wà, lâ’lala *ne’k’a: “’ya, nênô’- *lo, ak’men gu’nx’idôl qen do’qwàlxës wà’ldëmlaós. Wà, la’em’s o’dząxa; laa’qos k’lès hêlq’la’qal g’ax’ëda tstå- tlàslà’g’emè. Â’mëmen gwà’a’le he’më- na’tæm ìlx’s’tla’ló.,” *né’x’lala. 30

Wà, lâ’lala’dëdà tstådâ’që k’lès ax’exe’x- dax’dëdà tstå’lslà’dà’g’emè. Hè’êl hè’nô- ma ax’ë’x’x’dasòséda mó’x’x’sôkwê alâ’- g’ima. Wà, lâ’lala ya’ë’tsem dàlax’dëda e’læ’gîmè qa o’xlaax’sédâ a’yï’lkwê. 35 Wà, lâ’lala’gwa’t’a la’a’l’as óx’lëx’id laq. Wà, lâ’lala qa’s’ tôda.

Wà, lâ’lala nëma’lêda, ä’em’læ’ ma’- *gû’na’pînëxwa’së *n’ala’s qa’sàx xà la’e la’g’aa lax ax’ë’xasèss xuno’kwê. Wà, 40 lae’m’læ’ la’aywu titled g’emës Qlô’mx’- qłômg’îl. Wà, lae’mla’lé g’êgadës Al’a’k’ila.
When they saw their son, he had acquired a supernatural gift, a large self-paddling canoe. Then Wealthy’s wife said, “O Wealthy! Send two of your attendants to fetch poles, sixty long hemlock poles, and send the other two attendants to go and dig spruce-roots and (to break) cedar-twigs from cedartrees; for I wish to call at the village of your father-in-law,”—thus said the pretty woman,—“for he always wishes for hemlock poles, for roots, and for twigs of the cedartree, for there are none in our world.” Thus she said.

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

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

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

It was not long before they arrived at the mouth of the river of Gwa’ê. Then they passed their house in the night, then went on during the night; Wä, la’êlæ d’ô’xwâxg’alæs xunô’kwa’sm la’e’ma’ê lô’gwa’laxêda wâ’læsé sê’sexwâq xwâ’kluna. Wä, la’êlæ ne’ke’ gene’ma’s Q’ô’mx’qolm-’læ: “ya’ Q’ô’mx’qolm-’læ, ya’laqadzâta ma’slô’kwêx lâ’xos a’yîlkwaqos qa lêsôx dzâ’dzë’wa lâ’xêda g’îlsg’lîl’tax qlwa’x’tasâ lax qiel’esge’m Gus’ta.” Wä, lâ’lês ’ya’laqâltsôxda ma’slô’kwêx a’yîlkwa qa lêsôx lâ’pax lîl’oplek’asêda a’tâ’we’se 10 lês’we’dâ dewe’xe, yise’dâ dena’msîmë, qa’xg’în ’ne’ke’k: qens le qê’lax g’ô’ku’lasas negu’m’pa,”—”ne’x’laêdæ c’ë’sôk’wê tsle’dâqa,—”qaxs hê’ma’e xë’n’lëla ax’ê’xsdasôsë’e’dà qlwa’x’asë 15 dzô’xuma lë’swe’dà lîl’oplek’e; wä, hë’-ëmisëda dewe’xasëda dena’msîmë qa’x’ k’lë’sa’e lâ’xenu’t’x’ awî’'nagwisa,””ne’x’-"laê.

Wä, hê’x’idaem’la’wis e Q’ô’mx’qolm-20 g’læ ya’laq”xës a’yîlkwê qa lë’s ax’ê’dxëda gwô’yâ’s gene’ma’s. Wä, la’êlæ mô’plenxwa’sêda a’yîlkwê c’axe-laxêda dzô’xumë lë’swe’dà lîl’oplek’e lë’swe’dà dewe’xe.

Wä, la’êlæ e’x’sôk’wê tsle’dàq se’nx’edxëda dena’së qa’s mà’x’i-35 deq. Wä, la’e’m’læ më’nsasëda lë’sk’wë dëne’m’ lax wà’sge’masàsëda wà’læsë sê’sexwâq xwâ’kluna. Wä, a’tem’læ 30 gwâ’l’me’l’axs la’é he’Pasgem la’xêda la më’nyatsëda xwâ’kluna. Wä, la’êlæ wî’la’gwâ’lêda më’k’wê a’yîlkwa.

Wä, la’êlæ mô’plenxwa’sêda n’â’la, la’e’m’ô’xsêda a’yîlk’waxêda dzëdzo: 35 xumë lë’swe’dà lîl’oplek’e lë’swe’dà de-30 we’xe lâ’xêda wâ’læsê sê’sexwâq xwâ’kluna. Wä, la’êlæ gwâ’l’m’ô’x’læ, la’e’ hê’x’idaem’la yû’l’x’id lâ’xêda wa.

Wä, la’êlæ k’lës g’â’læx s l’a’e la’g’aa 40 lax ô’xsiwa’yas wâs Gwa’ê. Wä, la’êlæ hë’g’elemëxës g’ô’kwæxêda la g’â’nula; wä, la’e’m’læ nê’ku’la, wä, la’êlæ e’d’q
and in the morning, when it was nearly daylight, Wealthy's canoe stopped.

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

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

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

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

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

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

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

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

As soon as the woman finished speaking, she took up the canoe with the large self-paddling canoe, with the poles and the roots and the cedar-twiggs and carried it up to the door of the house of the father of Copper-making-Woman, and carried it up to the door of the house of the father of Copper-making-Woman.
ing to her husband, she went and sat down at the right-hand side of the house with her son. Then Wealthy saw many seals crawling about in the house of his father-in-law.

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

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

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

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

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

Then Wealthy arose. Then he spoke, and said, "O Chief Copper-Maker! Listen to me [turn your ear to me], chief, that I may give you (marriage "nêx'xê's la'wunemaxs la'e qâ's'id qa's le kwa'g'ait lâ'xedâ héhk'l'dnéngwił-sêda g'o'kwê lê'wis xunô'kwe. Wâ, lae'm'lae dô'quìlê Qlô'mx qlômg'-tla xedâ qi'ènmê mè'gwat g'i'yìmg'-illìyêla lâ'xè-da g'o'kwâsê negu'mpe. Wâ, lâ'lae lâ'qwag'-ila wulâ'x lâ'-qwag'-ilay'gwa. Wâ, lâ'lae nê'k'a: "'ya adê, 'ma'sê ha'mâ'ya'sos la"wunemaqs?" nê'x'lae.

Wâ, hê'x'idae'm'la'wisê nà'nax'mâ'ê lâ'qwag'-ilay'gwaq. Wâ, lâ'lae nê'-k'a: "Yu'âma mè'gwatex ha'më'sôx," nê'x'lae.

Wâ, hê'x'idae'm'la'wisêdâ g't'gama'ê 15 akx'-la'lasê a'yi'lkwxêda lê'x'enë qa kwê'x'idês lâ'xedâ mè'gwatê. Wâ, hê'x'idae'm'la'wisêdâ lê'x'enë kwê'-xelâlêtaxêda mè'gwatê. Wâ, lâ'lae ts'lex'-t'deq. Wâ, lâ'lae gwał ts'lex'-a'. 20 Wâ, lâ'lae sesax's'é'n'deq qa's qlo'-t'deq. Wâ, lâ'lae lî'o'pa. Wâ, lâ'lae k'a'x'idayû lax Qlô'mx qlômg'-tla lê'-wis a'yi'lkwe. Wâ, hê'x'idae'm'la'wisê Qlô'mx qlômg'-tla ha'mà'x't'deq. 25 Wâ, lâ'lae lâ'qwag'-ilay'gwa axk'-la'lasê a'bê'mpê qa a'x'dê'séx ti'ë'sæa "qà'ax'g'î'ékî la k'-le's ha'mâ'peq," nê'x'lae. Wâ, hê'x'idae'm'la'wisêdà qul'ïkwe ts'ilda'q la a'x'dê'xêda t'o'-30 klwê qa's le ts'ë'tsôtsêda ti'ë'se laq. Wâ, lâ'lae k'a'gel'mîlas lax lâ'qwag'-ilay'gwa. Wâ, hê'x'idae'm'la'wisê hámx'-t'dê lâ'qwag'-ilay'gwa lâ'xedâ ti'ë'se lê'wis xunô'kwe. 35 Wâ, lâ'lae 'ma'l't'le ga'alle Qlô'mx-qlômg'-tla që'ës gâbelô'x'tst'ya'sâdê bëgwa'ñême. Wâ, lâ'lae gwał ha'mà'-pé Qlô'mx qlômg'-tla lê'wis a'yi'lkwe. Wâ, lâ'lae lâ'xullîa yîx Qlô'mx qlômg.-40 g'îl. Wâ, lae'm'lae ya'qleg-âla. Wâ, lâ'lae nê'k'a: "'ya g't'gamê lâ'qwag'-gil. Òëntsôs gwâ'sâatâla g'âx'en,
present) for your princess." Then he told his attendants to begin to sing the wooing songs.

Then the attendants began to sing, and Wealthy danced. When they had sung the four songs, Wealthy spoke, and said, "I give you as marriage present this my canoe (in payment) for your princess, chief." Then he spoke again: "I give as marriage presents these poles and these roots and these cedar-twigs and these sixty skins." Thus said Wealthy.

Then Copper-Maker thanked him, and said, "O son-in-law! please make a salmon-trap out of the poles to-morrow." Thus said Copper-Maker.

Then they stopped talking, and Copper-Maker called his son-in-law to go and look at the river at one end of the village.

Wealthy, with his four attendants, followed him at once. When they arrived at the river, they saw that the mouth of the river was full of all kinds of salmon.

Then the attendants said they would at once go to work at the salmon-trap that evening. Then Copper-Maker asked his young men to carry the poles on their shoulders.

Then the young men carried the poles on their shoulders, and Wise-Body drove the poles (into the ground). The other three attendants tied the poles with roots and cedar-twigs. Several of the young men helped them, therefore the
work at the salmon-trap took them (but) a short time. They finished it the same evening. Now the heart of Copper-Maker was very glad on account of his salmon-trap.

In the morning, when daylight appeared, Copper-Maker and his attendants went to look at the salmon-trap, which is called xo'los, and the one called mā'lis farther down the river. They saw that they were full of salmon. Copper-Maker asked his attendant to call loud to his whole tribe to come and take some salmon.

Then the attendant called loud to the tribe of the chief to come and pick the salmon [inside] out of the trap. Then all those who had him for their chief came. Then they took out the fish that was in the salmon-trap. Then the heart of the chief was really glad on account of his son-in-law. Then they went home.

Then Copper-Maker spoke to his attendants, and told them to make a self-paddling canoe of copper; for the wall boards, and the roof boards, and everything about the house of Copper-Maker, was of copper.

Then the attendants worked at the canoe. They worked for four days. Then they finished it. Then Copper-Maker called his tribe into his house. When they were all in, Chief Copper-Maker spoke, and said,—

"O son-in-law! listen to me. Now you are married to my princess. Now use this self-paddling canoe of copper as your canoe. I will load it with these dewe'xe. Wā, la'lae'da wao'kwē ha-yā'pə gī'wa'laq. Wā, la'gi'las ənem'a'tid la'xēs e'axela'e'na'yaxe'da la'wayuwe. Wā, la'em gwa'la'masqēxēda ła'a'qwa. Wā, la'lae lo'max'ədī e'kē nā'qag'yas 5 lla'aqwag'ila qa'es la'wayuwe.

Wā, la'lae na'x's'dexēda gaa'la. Wā, hē'x'idae'm'la'wisē la'aqwag'ila ła'a'we's a'yīlkwē la dō'qwaxēda la'wayuwe dā'gadēs xo'losē, wā, la' malisē gwa'-10'ītas. Wā, la'lae do'x'wa'le'la qēxs le's'ma'ē qo'tlaxēda k'ō'tela. Wā, la'lae la'aqwag'ila axk-lələxēs əlkwa qa ła'e-lələ's hā'selaxēs nā'ixa gō'kulota qa gətık'əx ax ləxēda k'ō'tela. 15

Wā, hē'x'idae'm'la'wisēda əlkwa la'a-qwalax gō'kulotāsēs gī'gama'æ qa gətık'əx me'naxēda mā'tslāwē k'ō'tela-sēda la'wayuwe. Wā, hē'x'idae'm'la'wis gə'ax wi'tlēda gī'gadasēda gī'gama'æ. 20 Wā, la'lae ku'lī's'lecī mā'tslāwēda la'wayuwe. Wā, la'em'lae a'lace'k'ē nā'qag'yasēda gī'gama'æ qa'es nēgu'mpē.

Wā, la'lae nā'nakwa.

Wā, la'lae ya'qleg'alē la'aqwag'ila. 25 Wā, la'lae nē'k'ə la'xēs a'yīlkwē qa wē'g'is e'axēlax la'aqwagsēma sē'sex-wāq əxwa'kuna, qa'xs nā'xwa'ma'la la'qwe tsa'g'emas gō'kwas ələ'we's da'sālās. Wā, la'lae nā'xwa'em la'aqwē awi'-30 stalihas gō'kwas la'aqwag'ila.

Wā, hē'x'idae'm'la'wisēda a'yīlkwē e'axēdaxēda əxwa'kuna. Wā, la'lae mō'xsa nā'lās e'axelaq'əxs la'ē gwa'la. Wā, la'lae lē'ilale la'aqwag'ila'xes gō'-35 kulotē la'xēs gō'kwē. Wā, gī'pēm-ila'wisē wi'tla'alēla, la'eda gī'gama'æ, yix la'aqwag'ila yā'qleg'āla. Wā, la'lae nē'k'ə:

"iya nēgu'mp, wā'entsōs hō'lela 40 gəx'en. Wā, la'em gegr'atsen k'le'-de'kx. Wā, la'mets lāf iyā'yaslela-g'ədā la'aqwagsēmk sē'sexwāq əxwa'-
coppers here, that you may give away coppers.

"And this great ceremonial for the winter dance will go to you. Your dancer will perform the Salmon dance, and his name will be Weight-Giver, and (he will have) red cedar-bark; and also the Chieftainess dance, and her name will be Made-to-give-Potlatches; and the Goose mask will go to you, and its name will be Hó'xa'was, and (you will have) its red cedar-bark.

"To-morrow you shall go, son-in-law. Your name shall be Copper-Maker and Copper-Maker-of-the-World and Copper-Dancer and Great-Copper and Copper-making-Woman and Copper-in-House; and my name, which is Qlo'mogwa, and the Chieftainess's mask of Made-to-give-Potlatches, will go to you; and the Bear mask made of red cedar-bark, and its name will be K'a'k'ale'mk'il'ig'il'is." Thus spoke Copper-Maker to his son-in-law. Now they had finished.

The wise man Wise-Body thanked Copper-Maker at once for what he had said. In the morning of the following day Copper-making-Woman arose and woke her husband and his attendants and her son.

Then she sent the attendants of her father to go and wake the young men. The attendants went out at once, and it was not long before the attendants came and said that the canoe had been pushed into the water.

Wealthy and his wife and his son and his attendants went aboard at once. Then they started and went through the door of the underworld in the kluna. Wá, lám'é'sen t'mö'xsa'lqik:yisg'áda l'la'qwak' qa we'g'ílos l'la'qwoxódel.

"Wá, lám'é'sik: la'íg'áda 6wa'ásek:lé'da la'xédá tsle'tsléqa Hamé'yala'êtes 5 sénatlaás. Wá, la'lé 1'égadles Gwa'günte'le 1ëwis l'a'gékwe. Wá, hë'fmisédá A'ó'malále. Wá, hë'em 1ë'gemése Ya'qléntéme'g'íla'kwe. Wá, lámës la'lédá 6në'lagemë. Wá, hë'em 10 1ë'gemése Hó'xa'was'é 1ëwis l'a'gékwe.

"Wá, há'g'í'l lax 1ë'nsla, negumëp. Wá, laë'ms 1ëgadles l'la'qwág'ilá 1ò l'la'qwág'ilag'ilíse 1ò l'la'qwala'e 1ò 15 l'la'qwadze 1ò l'la'qwág'ílayugwa 1ò l'la'qwade'ë 1ëwu'n 1ë'gemë, yix Qlo'mogwa'é. Wá, laém'të A'ó'malátemtës Ya'qléntéme'g'ilakwë lól. Wá, yu'mësâ 1ë'nsla'a'gékwa'xsas ne'ngemë. Wá, 20 la'les 1ëgadles K'a'k'ale'mk'il'ig'il'isë." ne'xélaë l'la'qwág'ilá laxës negumëpë. Wá, laem'laë gwa'la.

Wá, hë'x'idaëm'la'wisëda ná'gädë bëgwánême Ná'nai'lëdé 5m'ðas /nak- 25 ñwa wa'ldemás l'la'qwág'ilá. Wá, la'laë te'naxéda gaa'la, wá, la'laë hë'x'idaëm'la'la'qwág'ilayugwa l'ax'wid qa's gwxé'idexes lëwunëmë 1ëwis a'uy'il-kwë 1ëwis xunö'kwë.

Wá, la'laë etëd ya'laqas ëy'il-kwëses òmpë qa le gwxé'idëxëda hâ'ya'ta. Wá, hë'x'idaëm'la'wisëda a'uy'ilkwë la. Wá, kë'satla llla'ga'taxs g'axaëdá a'uy'ilkwë 6néq'qëxs lëma'ë 35 wfx'staa'kwëda ñwa'kluna.

Wá, hë'x'idaëm'la'wisë la hoxéwa'lexsë Qlo'mx'q'õm'êla 1ëwis genëme 1ëwis xunö'kwë 1ëwis a'uy'ilkwë. Wá, la'laë 1ëxele'sa. Wá, g'axlalë la'xsa 40
sea. Then they came into our own world.

Wealthy immediately went before all the tribes and gave away coppers to the chiefs of all the tribes. When he had finished giving coppers all around the world, he went home to Gwa’gê.

Then Chief Wealthy built a large house, trying to imitate the house of Copper-Maker. Everything about the house was copper. Then he finished the house.

Then he gave a winter dance, for it was now indeed winter. Then his sister and his younger brother disappeared, and after four days his niece disappeared, and then again his son disappeared.

Then all four had disappeared. They stayed away a long time. Then the ancestors of the Dza’wadëxenoxa tried to bring them back. They finished trying to bring them back at midnight. In the morning, when daylight had nearly appeared, Wealthy was awakened by Copper-making-Woman. Then she said, “Oh, my dear! do not sleep. Those who have disappeared are coming, making a noise. Go now and call your tribe.” Thus she said.

Then Wealthy arose and went about awakening his tribe, (calling all) the men, women, and children to come into the winter-dance house.

They came at once. As soon as they were all in, Copper-making-Woman told the attendants to give batons to la’xêda t’lêx’tlásêda bë’nà’dzê’yasêda de’msx’e. Wâ, g’âx’laê la’xens nô’sêx n’â’la.

Wâ, hê’x-idaem’lä’wisë le Qlo’mxq’lômg-ûla hân’gê’maxêdê nà’xwa lê’l-qwallâla’ya qa’s lê yà’qwasêdê la’qwa lax g’T’gigama’yasêda nà’xwa lê’l-qwallâla’ya. Wâ, láx’laê gwał yax’sèstå’ll’-sêlêsêdê la’qwa lá’xwa awí’stâx’ns n’â’lax. Wâ, la’x’laê nà’’nax” lax Gwa’gê. 10

Wâ, hê’x-idaem’lä’wisë yà’wix’ûla, qa’t’axs le’m’a’e tsal’a’wun’xa. Wâ, hê’x-îdaem’lä’wisë xis’e’dê wà’qwis tsa’k’ya. Wâ, la’x’laê mò’x’sêdê n’â’la, 20 la’e ets’ax sê’dê, yix 1,0’êg’a’exas. Wâ, la’x’laê gwał’êdê g’ô’kwê.

Wâ, hê’x-îdaem’lä’wisë ya’wix’ûla, qa’t’axs le’m’a’e tsal’a’wun’xa. Wâ, hê’x-îdaem’lä’wisë xis’e’dê wà’qwis tsa’k’ya. Wâ, la’x’laê mò’x’sêdê n’â’la, 20 la’e ets’ax sê’dê, yix 1,0’êg’a’exas. Wâ, la’x’laê gwał’êdê g’ô’kwê.

Wâ, hê’x-îdaem’lä’wisë ya’wix’ûla, qa’t’axs le’m’a’e tsal’a’wun’xa. Wâ, hê’x-îdaem’lä’wisë xis’e’dê wà’qwis tsa’k’ya. Wâ, la’x’laê mò’x’sêdê n’â’la, 20 la’e ets’ax sê’dê, yix 1,0’êg’a’exas. Wâ, la’x’laê gwał’êdê g’ô’kwê.
all the men and [to all the] women. Then she told them to begin to sing. Then they beat time on the boards.

They had not beaten time long when they stopped. Then Wealthy warned his tribe, and told them to begin to beat time again. Four times they did so. They had not yet finished the fourth time beating time, when the Salmon dancer came in at the door of the house. That Salmon dancer had on his forehead the Salmon mask. Then the Salmon mask went back.

Then the Chieftainess dancer came into the house, having on her forehead the Chieftainess mask; and she went right into the sacred room. Then came the Grisly Bear, wearing the Grisly-Bear mask, all of red cedar-bark, for they had no cedar-wood in the place of Copper-Maker, therefore the Grisly-Bear mask was all made of cedar-bark.

Then he also went right into the sacred room. Then the Goose dancer came, wearing on his forehead the Goose mask, and went right into the sacred room. Then they just sang songs during the night, and they pacified them during the night. That is the end.

6. The Dzó'noqlwa.

(One of the) villages of the first Dzó'wadênox* was at Wuxè'datslé. The name of their clan was Wiô'qu'makè, and the name of their chief was K'la'dè; and K'la'dè had a princess [a girl], and her name was She-who-will-be-made-a-Princess.
When She-who-will-be-made-a-Princess became mature, they made a small house for her after four days, and she went at once to observe the taboos. She only sat (there). She had no hat, and she had no straps on her body. She only had (a string) around her neck, to which was tied the bone (tube) for drinking water and the copper scratcher.

She sat all the time in the house, her knees pressed against her breast, and she clasped her knees the whole [length of] the day. She arose (however) early in the morning before the ravens awoke, and she also went four times into the water every four days. She staid in her small house for sixteen days.

Then she entered her father's house, and (part of) her eyebrows were pulled out. At that time her face changed to (look like) the face of a woman. Then she went into the water again four times every sixth day.

Sometimes She-who-will-be-made-a-Princess walked during the day in the woods. Then her father scolded her, and K-'la'dé said to her, "Oh, bad woman, don't walk so often in the woods, else you will be carried away by the Dzó'noq'wa of these woods." Thus he said.

Then She-who-will-be-made-a-Princess only disobeyed her father, and she again walked in the woods in the morning. Then She-who-will-be-made-a-Princess really walked, and she went far up the river. Then she saw a stout woman.

Then the stout woman said, "O
child! come, that I (may) invite you, that you (may) go to my house." Thus she said. Then the girl said, "Oh, I don't want to go to your house, for I may be carried away by the Dzo'noq'wa of the woods." Thus said She-who-will-be-made-a-Princess to the stout woman.

Then the stout woman called her urgently. Then She-who-will-be-made-a-Princess started, and followed the stout woman, and they went into her house.

Then the stout woman spoke, and said, "Oho mihiestrech! lehot mehe nowhow ahask youhou whahat dihid theyhey doho toho youhour eyehye-browhow toho mahake youhour eyehye-browhow loookook soho prehettuthy?" Thus said the stout woman to She-who-will-be-made-a-Princess.

Then She-who-will-be-made-a-Princess replied, and said, "My eyebrows were cut (to make them straight)." Thus spoke She-who-will-be-made-a-Princess to her.

Then the stout woman said, "O mistress! go and call him who cut your eyebrows to please come to me and cut my eyebrows." Thus she said.

Then She-who-will-be-made-a-Princess spoke, and said, "O great woman! don't, else you will scream, for it really hurts." Thus said She-who-will-be-made-a-Princess to the stout woman.
The stout woman only said, "O mistress! I know that you are just now observing taboos, because you just became mature. Now I will pay you with these things." Thus said the stout woman when she arose to take the hat with the tassel of mountain-goat wool, and the braided woollen arm-bands, and the braided knee-bands, and the braided ankle-bands, and the braided breast-strap, and the necklace of dentalia, to one end of which two abelone-shells were tied, and the woollen apron, and the hair-ribbons (for tying the ends of the braids), and the cedar-bark ring.

Then the stout woman came, bringing them. Then she said, "O mistress! I am she whom your parents call Dzo’-noq’wa. I will give you these my rings, that you may also become strong, and I will put them on you."

Then she put on her the hat with the tassel of mountain-goat wool. She took the breast-strap and put it on her. She took the leather belt and put it around her waist, and she put the woollen apron on her, and she took the woollen hair-ribbons and tied them round the ends of her hair, and she took the knee-bands braided of wool and put them around her knees, and she took the ankle-bands and put them around her ankles, and she took the wrist-bands braided of wool and put them around her wrists, and she took the necklace of dentalia with the two...
abelone-shells attached to its ends and put it around her neck.

"You will do this, and you will be as strong as I am. These are my rings (which I wore) long ago when I became mature, and therefore I am strong. I will pay you with all of these if you will go and call him who can cut my eyebrows." (Thus said the Dzo’noq!wa.)

She-who-will-be-made-a-Princess spoke at once, and said, "Let us start, that your eyebrows may be cut, back of my father's house, by the one who knows how to cut eyebrows." Thus spoke She-who-will-be-made-a-Princess to the Dzo’noq!wa.

She got ready at once, and they started. When they entered back of the house, She-who-will-be-made-a-Princess spoke again, and said, "O Dzo’noq!wa! let us go now to the house of my father, that your eyebrows may be cut." Thus she spoke.

Then the Dzo’noq!wa said, "O mistress! shall I not be hurt by your tribe?" Thus she said. She-who-will-be-made-a-Princess said at once, "O Dzo’noq!wa! just come. They will not hurt you." Then they started.

Then they entered the house of K’l’a’dè. Then She-who-will-be-made-a-Princess told her father why the Dzo’noq!wa had come, that she wished to have eyebrows like She-who-will-be-made-a-Princess, because her eyebrows were pretty. Then She-who-will-be-made-a-Princess also said, "O father! now call the one who cut my eyebrows, that he may come and cut your (turning to the Dzo’noq!wa) eyebrows."
Then the chief started and called his warrior, and the chief asked his warrior to sharpen his stone chisel and also to bring his stone hammer. The chief wished that he should cut through the eyebrows of the Dzo'noq'wa, so as to kill her.

Then the man finished sharpening his chisel. Then he started, and the warrior entered the house of the chief. Then She-who-will-be-made-a-Princess said, "O Dzo'noq'wa! this, the one who is coming in here, is the one who knows how to cut eyebrows." Thus she said.

Then the Dzo'noq'wa said, "O master! please come and cut my eyebrows." Thus she said. Then the warrior said, "Oh, my dear! I only don't want you to scream." Thus he said. Then the Dzo'noq'wa said, "I shall not mind it."

The warrior said at once, "Now lie on your back, that I may cut your eyebrows quickly, for I have much to attend to." Then the Dzo'noq'wa lay on her back, and the warrior went to her and marked a line on her eyebrows. Then the warrior said, "Now shut your eyes, else you will see the point of my eyebrow-cutter."

Then the Dzo'noq'wa shut her eyes, and the chief's warrior put his chisel on the upper part of her eyebrows. Then he struck it with his hammer, and cut through the upper part of her eyebrows, and the Dzo'noq'wa was dead.

Then She-who-will-be-made-a-Princess said, "Now cut off her head." Then the warrior cut off her head, and

Wä, la'qælaë qa'sfidera gë'gamaë qa's lë le'xilalaxes bà'baklw. Wä, la'qælaëa gë'gamaë axk-la'lagxes bà'baklwë qa tlë'qidi'sëjës dze'mnaxa që'ldayy. Wä, hë'mis qa dà'lesëdës pe'ipëql. 5 Wä, lë'mlaë ne'k'eda gë'gamaë qa që'ltësodagi'sëx aë'nasëda Dzo'noq'wa qa ñëplë's.

Wä, la'qælaë gwal te'k'eda begwa'ñemaxës që'ld'ayyuwë. Wä, la'qælaë qa's- 10 ñida. Wä, la'qælaëa bà'baklw laë't la'xëda g'k'wa'sëda gë'gamaë. Wä, la'qælaë K-ke'këelëkatw ne'k'ë: "'ya Dzo'noq'wë, ñë'em a'ntëndëts'ënëxoxëda g'ak'ëxkë g'a'kële'la," ne'x-e'laë. 15 Wä, he'x'ìdaem'la'wisëda Dzo'noq'wa ne'k'ë: "'ya qa'glëgwa, gë'lag'a waxë'd antlandë'sëd g'axen," ne'x-e'laë. Wä, la'qælaëa bà'baklw laë't la'xëda g'k'wa'sëda gë'gamaë. Wä, la'qælaëa Dzo'noq'wa ne'k'ë: "Wä'xëdz'ë'mëlen."

Wä, he'x'ìdaem'la'wisëda bà'baklwë ne'k'ë: "Wä, we'g'ëla te'x-a'litëx 25 qen we'g'i hë'na'xëwëd a'ntlandë'sëdol qa'xg'in që'laqëg'ëma'lek." Wä, he'x'ì daem'la'wisëda Dzo'noq'wa te'x-a'li'ta. Wä, la'qælaëa bà'baklw qa'sf'ld laq qa'x xu'ltëdëx aë'nsë. Wä, la'qælaë ne'- 30 k'ëda bà'baklw: "We'g'ël la ple'ëm- mæ'laë, a'tës do'xëbexg'in a'ntlandë- da'yu'kë." Wä, he'x'ìdaem'la'wisëda Dzo'noq'wa ple'ëmx'ìda. Wä, la'qælaëa bà'baklwë 35 sëda gë'gamaë axk-a'lelëto'sës që'la'ayyuwë lax e'k-la'yas aë'nsë. Wä, la'qælaë pe'lgëtëto'sës pe'ipëqlë laq. Wä laë'm- laë që'ltësodëx e'k-la'yas aë'nsë. Wä, laë'mlaë ñële'da Dzo'noq'wax'dë. 40 Wä, la'qælaë K-ke'këelëkatwë ne'k'ë: "'ya, we'g'ëa qa'x-sideq." Wä, la'qælaë he'x'ìda'mëda bà'baklwë qa'x-sideq.
the chief asked his tribe to burn the body of the Dzo'noq'wa.

Then the tribe made a fire in the house, and they put the body into the fire. Then it was all burned, and Chief K'la'dé asked his daughter [and said], "Oh, my dear! did not the Dzo'noq'wa take you into her house?" Thus he said. Then She-who-will-be-made-a-Princess said, "O father! let us go there, for there are many things in the house." Thus she said.

Then the chief and his tribe got ready, and they started, She-who-will-be-made-a-Princess in the lead. Then they arrived at the house of the Dzo'noq'wa. Then She-who-will-be-made-a-Princess saw many dressed skins and mountain-goat meat that was drying. She took (all these things) at once and went into the bedroom of the Dzo'noq'wa.

Then she saw a pretty mask. Red cedar-bark was twisted all around the face of the mask, (which represented) a man, and on it revolved the nest of an eagle which was sitting in the [inside of the] nest. Then She-who-will-be-made-a-Princess called her father, and her father took it, and he named the mask at once Nightmare-Bringer-Nest-Mask; and (there were) a yellow-cedar blanket, and a yellow-cedar apron, and yellow-cedar ankle-straps, and yellow-cedar knee-bands, and yellow-cedar wrist-bands. Then K'la'dé took them and (also) much tallow. Then they came home.

Then he called his tribe. It was the summer season, not the winter-dance

Wà, la'ëlaëda gt'gama'ë axk'a'laxës g'o'külôte qa leqwe'le'seg la'xëda buxs' o'x'dâsëda Dzo'noq'wa.

Wà, hé'x'idaem'la'wiseda lêlqwala'laë la'qo'lîlaxëda g'o'kwë. Wà, la'ëlaë 5 axle'ntsëda buxs'o'x'das laq. Wà, la'ëlaë *wri'la la qu'lx*îda. Wà, la'ëlaë da' g't'gama'ë, yix K'la'dë, wula'xës xun'o'kwë. Wà, la'ëlaë *në'kâ: "zy ade', k'le'sas la'ëlëmsoxda Dzo'noq'wa la'x 10 xes g'o'x'dà?" *nëx'laë. Wà, hé'x'idaem'la'wisede K'le'dë'tëlakwë *në'kâ: "zy a'dats, we'x'ins laqë qxës qlë'nemaëda g't'x'gâ'ëla la'që," *nëx'ilalæ.

Wà, la'ëlaë xwâna'pîdëda g't'gama'ë 15 î'ëwis g'o'külôte. Wà, la'ëlaë qa's'id g'a'laba'ë K'le'dë'tëlakwë. Wà, la'ëlaë la'g'aa la'xëda g'o'x'dasëda Dzo'noq'wa.

Wà, la'ëlaë hé'x'idaem'më K'le'dë'tëlakwë dô'xwale'laxëda që'nëmëa alâ'g'ima 20 î'ëwe'da *me'l'melqëgaë xî'ëla'êla. Wà, héx*idaem'la'wisede axtë'deq. Wà, la'ëlaë lâ'tslâlîh lax kwâ'ëlasasëda Dzo'noq'wa'de.

Wà, la'ëlaë dô'xwale'laxëda e'kë 25 yixu'mla *meîl'sta'x*laëda la'g'ekwë lax awî'stäs go'guma'fësëda bêglwînemgemî. Wà, la'ëlaë xî'pîlex'ëlëda që'lxatsasëda kwëkwë kwâla lax ôts'la.wsasëda që'lxatslë. Wà, héx'idaem'la'wiseda K'le'dë'tëlakwë î'ëlalaxës òmpë. Wà, la'ëlaë o'mpas ax'të'deq. Wà, laem'laë héx*idaem'le'gadësa yixu'mlas Hâ'manékwlâ Që'lxasemî, î'ëwe'da k'lo'ba'wasë *nëx'unâ*îya 1,ë-35 î'ëwe'da k'lo'ba'wasë tsa'pa î'ëwis k'lo'ba'wasë yae'x'isidazyà 1,ë*we'da k'lo'ba'wasë yae'x'ple'gra'ya 1,ë*we'da k'lo'ba'wasë yae'x'tsla'na'yà. Wà, laem'laë axtë'de K'la'dag 1,ë*we'da që'lëmëmë 40 ya'sekwa. Wà, ga'x'em'laë nâ'nakwa.

Wà, héx*idaem'la'wisede K'la'dë le'te'laxës g'o'külô. Wà, laem'laë ba'xusa,
season. Then he gave away the dressed skins which he had taken from the house of the Dzo'noq'wa. Then She-who-will-be-made-a-Princess received the name She-who-will-be-sought-after, and K'ta'dè had the name of Dzo'noq'wa Chief, for he had obtained by murder the Nightmare-Bringer-Nest-Mask and the clothes and dressed skins, and the clothes of the maturing girl, and for this reason the clan Wio'quma'è has a great name. It means "the very first ones." That is the end.
II. TRADITIONS OF THE DENA'X'DA'XU.

1. Dzā’wadalalis (Always-living-at-Olachen-Place).

Q’alnèqèlak" came to Olachen-Place to marry the princess of Always-living-at-Olachen-Place. Then he went towards Dā’qös. Then somebody called him. "Where are you going?" was said to Q’alnèqèlak" by the tribe.

Then Q’alnèqèlak" replied, "I come to marry the princess of Always-living-at-Olachen-Place."—"Oh, I wish you would die!" was said to Q’alnèqèlak".

Then Q’alnèqèlak" was angry (and said), "Go ashore, that I may play with them." Then he went ashore. Q’alnèqèlak" only raised his hand. Then he transformed these people into birds. Then he took the birds back and transformed them into deer. "You will be the deer of later generations of men."

Then Q’alnèqèlak" paddled again. Then somebody called him at G’i'o’x. "Where are you going?" was said to Q’alnèqèlak" by the tribe. Then Q’alnèqèlak" replied, "We are going to marry the princess of Always-living-at-Olachen-Place."

Then they said, "Oh, my dear, take care! The bones of those who try to marry the princess of Always-living-at-Olachen-Place are piled up high." Thus said the tribe. Then Q’alnèqèlak" said, "Go ashore there!" Then he went ashore. Q’alnèqèlak" put mussels and roasted salmon into the water, and therefore there are many mussels and salmon (at this place).

Then he paddled again, and arrived at A’x’atbë. Then some one called him. "Where are you going?" was...
said to Q’a’nëqéłak* by the tribe. Then Q’a’nëqéłak* replied, “We are going to marry the princess of Always-living at Olachen-Place.”

“Oh, my dear! look at my present condition. All my princes are dead who tried to marry her to whom you are going.” Then Q’a’nëqéłak* went ashore. Q’a’nëqéłak* put into the water at once mussels and roasted salmon. Therefore there are many mussels and salmon at A’x’atbe.

Then he paddled, and arrived at Copper-Bottom. Then he saw much smoke on the other side. Then he went across to the village. What should he see but a Goose steaming clover-roots.

Then Q’a’nëqéłak* took the clover-roots that she was steaming. But she had already smelled the old man. Then she said, “What may Q’a’nëqéłak* be doing here? I smell Q’a’nëqéłak*.” He had taken away what she was steaming.

Then the woman felt around for the clover-roots. “Who has taken my roots?” (she said.) Then Q’a’nëqéłak* asked, “What! Are you blind?” — “I am blind,” replied the Goose.

Then Q’a’nëqéłak* took some gum and chewed it. Then he spit into the eye of the blind (woman). Then Q’a’nëqéłak* asked the Goose, “Can you see now?” — “Yes, I can,” said the Goose.

Then she said, “Beware, Q’a’nëqéłak*! Take care of yourself!” Thus he was told by the Goose.

Then he started, and he went to the Duck, who was just the same. The Duck was also blind. Then Q’a’nëqéłak* spit into her eye, and she recovered her eyesight.
Then he came to a woman who was making a canoe. Q'a'neq'ülak² pinched the feet of the child in the cradle (that was standing near her). Then the child began to cry. The woman, whose name was Carrying-on-Back, spoke, and said, "Do not touch my child, that has never cried."

Then she cut a hole through the canoe that she was making. Q'a'neq'elak² said, "What! Can't you see?" — "I cannot see, my dear," said the woman, on her part. Then Q'a'neq'elak² spit into her eye. Then she recovered her eyesight.

Then the woman asked Q'a'neq'elak², "What are you about?" — "I am going to marry the princess of Always-living-at-Olachen-Place." — "Take care, my dear! (she said,) the princess of Always-living-at-Olachen-Place has teeth in her vagina. Take my stone chisel and grind them, and break the teeth of her vagina, when you lie down with her for the first time." Then she rubbed his back with a stone, and gave him the masks of the Wren, the Deer, the Mountain-goat, and the Grisly Bear.

Then Q'a'neq'elak² started to go to her who was to be his wife. He borrowed the mask of the old man and put it on. Then he sat down on the other side of the river. He had not been sitting there long, when the princesses of Always-living-at-Olachen-Place came. "Oh, look! there is a little slave! Go that way, and let us take him for our slave."

Then she went to him and took him. Death-bringing-Woman took that slave. As soon as Death-bringing-Woman had taken that slave, he put the stones
into her vagina and ground down the teeth.

Then Q’a’néqé’lakʷ told Death-bringing-Woman, “I came to marry you. I am Q’a’néqé’lakʷ.” Thus he said.

The other daughter of Always-living-at-Olachen-Place, (whose name was) Made-to-be-Heavy, was only sitting in the canoe.

Then the princesses paddled homeward. As soon as they arrived, Death-bringing-Woman went out of the canoe with her slave. Then they went into her bedroom. Then Q’a’néqé’lakʷ took off his old-man’s mask. Then night came, and they began to laugh. Always-living-at-Olachen-Place heard them. He arose at once, and went to look, and asked (his daughter), “With whom are you laughing, child?” Thus said Always-living-at-Olachen-Place: “With my husband,” said, on her part, Death-bringing-Woman. “Welcome to him,” said, on his part, Always-living-at-Olachen-Place.

Then day came, and Always-living-at-Olachen-Place began at once to split firewood, to make a large fire in his house. Then he said, “Now jump into the middle of the house, son-in-law.” Then Q’a’néqé’lakʷ put on his Deer mask and jumped out of the room. He landed right on the death-bringing settee and the mats with snapping jaws. Then the Deer died at once. Always-living-at-Olachen-Place threw it outside, and said, “It serves him right. Why did he come here to make me ashamed?”

Q’a’néqé’lakʷ only took off the Deer mask and borrowed the Ermine mask.
of the Ermine. Then he put it on and entered (the room of) his wife.

Then night came, and they laughed again. Then Always-living-at-Olachen-Place looked at them, and he (uttered) the same words as before. He split firewood to make fire, and said again, “Now jump out of the room, son-in-law.”

Then Q’a’nèqelak” put on the Mountain-goat mask. Then he was a Mountain-goat when he came. He landed right on the death-bringing board, and died at once.

Then he again put on the Ermine mask and went to his wife. Then night came, and they laughed again. Then Always-living-at-Olachen-Place looked. He asked his child, “With whom are you laughing?” His daughter answered, “With my husband.”

Morning came. Then Always-living-at-Olachen-Place did the same as he had done before. Then he spoke, and said, “Now jump into the middle of the house, son-in-law.” Thus was said to Q’a’nèqelak”.

Then he came, having put on the Grisly Bear mask. Then the Grisly Bear struck the death-bringer and killed it. Then Q’a’nèqelak” sat down and ate.

Now Always-living-at-Olachen-Place thought again how he might kill his son-in-law. He asked Q’a’nèqelak”s assistance in paddling and splitting a cedar. Then Q’a’nèqelak” took alder-bark (and chewed it).

Then they went into the canoe. They came to Q’ume’ngwis. Then they split the cedar-tree. “Oh, my dear, our hammer! Come, go [come]
and get it.” Then Q’a’neqéłakʷ jumped down (into the cedar). As soon as Q’a’neqéłakʷ went down, Always-living-at-Olachen-Place knocked out from the cedar the sticks by means of which it was spread.

Then Q’a’neqéłakʷ spit out the alder-bark, and it looked like blood. Always-living-at-Olachen-Place knocked out from the cedar the sticks by means of which it was spread.

Then Q’a’neqéłakʷ jumped down (into the cedar). As soon as Q’a’neqéłakʷ went down, Always-living-at-Olachen-Place knocked out from the cedar the sticks by means of which it was spread.

The dolphins came and jumped on Always-living-at-Olachen-Place. Then he was dead. Then Q’a’neqéłakʷ went home. He was asked by his wife, “Where is your father-in-law?” — “Why may be that old ugly thing?” Then Q’a’neqéłakʷ had a son. He ran away with his son. That is the end.

G’a’x’laeda hátsa’wé da’xwap!ex Dza’wadalalis. La’e’m tla’la. La’lae na’nakwé Q’a’neqéłakʷ. La’lae wula’-sosés gëne’më. “Wëdëla négum’pa?” 30 — “Wëdëla négum’pa?” “La’e’mé’ Q’a’neqéłakʷ xu’ngwad. La’lae k’le’xwa lë-wëwis xunok’wa. La’e’m la’ba.
2. Q’a’mtalal (Song-Dance). 

Song-Dance was the name (of a man who) lived at one side of the river of Olachen-Place. The name of his wife was Sound-of-Waters, and Woman-of-Supernatural-Power was the name of his daughter, and Tide-of-the-World was also his daughter.

Song-Dance was driving piles for his salmon-trap. Then a man came and looked at him, and his pile-driver fell into the water. Song-Dance only said “Hwip!” [made the sound of the shaman] when his pile-driver fell into the water, and it came up again and floated.

Behold, it was Q’a’nêqêłak. It was he who caused the pile-driver to fall into the water. Twice he caused the pile-driver of Song-Dance to fall into the water; but he only said “Hwip!” and the stone pile-driver came up and floated.

Then the man said, “Who are you?” Thus was said to Song-Dance by Q’a’nêqêłak. Then Song-Dance spoke, (and said,) “I am Song-Dance, friend.”—“Oh, oh!” said, on his part, Q’a’nêqêłak.

Then he was also asked by Song-Dance, “Who are you, friend?” Then Q’a’nêqêłak answered, “I am Q’a’nêqêłak.”

Then Woman-of-Supernatural-Power knew the intentions [saw the mind] of Q’a’nêqêłak. Then she went to her house and calked all the holes in the house of her father. She knew that Q’a’nêqêłak was going to make a deluge.

Now she, and her younger sister Q’a’mtalala’d’a g’o’kula lâx apsó’tsêwa’yas Dzâ’wadê. La’lae X’intla’lagax’le gene’mas. La’lae Nau’alagumgax’ledâ tsêl’dâqê xun’okwas, hê’em’lawisê Tsle’stalâ’em’Ia’lae’x’waxs 5’xaa.’

Dê’qwa’lae Q’a’mtalalaxës la’wayu. G’a’xaxa’la’sa dô’qoalâq be’gwâ’nema. La’lae tê’xsta de’gwayâs. Â’em’lawisê Q’a’mtalal pëx’x tê’xsta’sas de’gwa’ 10 yâs, g’ax’lae pëx’wî’dëdë de’gwayu.

He’maaxoi, Q’a’nêqêłakwëda be’gwâ’nêm xî’ts lax’îlaq. He’maaxoi, axtë’nuxs tê’xsta’nê’yas de’gwayâs. Më’ple’na’lae tê’xstamâsê Q’a’mtalalaxës de’gwayu. Â’em’lawisê Q’a’mtalal pëx’x wîsë pëx’a x, g’ax’lae pëx’wî’dëdë de’gwayu tê’sëma.

La’lae y’a’qle’ga’lëda be’gwâ’nêm: “A’ngwas?” “né’xs’o lae Q’a’mtalâlas Q’a’nêqêłak.” La’lae y’a’qle’ga’lë Q’a’mtalalas tê’xala’talât: “Nô’gwa Q’a’mtalala, qâst.”—“Ô, ô,” né’xs’atlë Q’a’nêqêłak.”

La’lae o’gwaqa wu’lÂsos Q’a’mtalalâs: “A’ngwatlas, qâst?” La’lae na’nax’ma’ë Q’a’nêqêłak: “Nô’gwa Q’a’nêqêłakwaxa, qâst.”

La’em’lae Nau’alagumga dô’qulax nâ’qa’yax Q’a’nêqêłak. La’lae la’xës g’ôk’ qa’s mé’ga’ixa kwâ’xumax’sâ lax g’ôkwases o’mpë. La’em’lae Q’a’l’ëla’x 30 Q’a’nêqêłakwaxs y’ax’uxsamâ’sêl.

La’lae gwâ’lë me’ga’ena’yax 1,ëwës

Tide-of-the-World, finished calking the house. Then Q'a'neqé'lkak spoke, (and said,) “Is it true that you are a shaman, friend?” His face hardly showed from out of his cedar-bark head-ring. “Give me some of your cedar-bark, Song-Dance,” said Q'a'neqé'lkak, asking for a piece of the cedar-bark head-ring of Song-Dance.

Song-Dance tore off (a piece of) his cedar-bark and gave it to Q'a'neqé'lkak.

Then Q'a'neqé'lkak made the waters rise. Song-Dance only said “Hwip!” when the waters rose [tried to rise]. Then they at once ceased rising. “Behold, you have really supernatural power, friend.” Thus said Q'a'neqé'lkak to Song-Dance.

Then Song-Dance sent his children [to go] home. They went home at once, and left their father.

As soon as they arrived at their house, our Lord, Q'a'neqé'lkak, caused the deluge. Then Song-Dance died. Then Made-to Fly took the place of his father. Then the deluge subsided.

Then Made-to-Fly looked at the river and saw the olachen. He did not know what kind of fish it was.

He went home with his sisters and told his mother. (He said,) “What is swimming in this river? It is like worms.” Thus he said to his mother. “It is the olachen. They are fat. Only put driftwood out from the bank for your trap, and string them on grass, and make oil from their fat.” Thus said his mother, Sound-of-Waters.

Then he looked again at the river, and saw a (canoe) come paddling up the fiord. It came to the beach, to the place where Made-to-Fly was sitting.
Then Unrivalled spoke. "What are you doing at my river?" Thus said Unrivalled to Made-to-Fly. Then Made-to-Fly replied, "Is it your river? What kind (of salmon) goes up this river?"

Then Unrivalled answered, "This goes up my river,—steel-head salmon, spring-salmon, dog-salmon, humpback-salmon, trout, that is all."

Then Made-to-Fly spoke. "Is that all that goes up this your river?"—Then he said, "That is all."

Then Made-to-Fly spoke, (and said,) "Olachen goes up my river here."—"Oh, I forgot that," said, on his part, Unrivalled. "Go ashore, that I may pull this infant into my canoe." Thus said, on his part, Unrivalled.

"You stay here and sit on this rock," said Made-to-Fly to his sisters. Then Made-to-Fly was taken into the canoe and tied there. Then Unrivalled paddled. He now had Made-to-Fly for his slave.

Then he arrived at First-Sight-of-the-Head-of-the-Inlet. Then Made-to-Fly moved in the canoe and began to fly. In vain they tried to catch him with their paddles. Made-to-Fly went home flying to Olachen-Place. Unrivalled only paddled, and came to Qa'qet'en.

Then he saw the Thunder-Bird sitting on a rock there. Then Unrivalled landed right under him. He did not go out of the canoe. His canoe only staid on the beach. Then the Thunder-Bird sent Weather-Maker to go and listen (to what they said).

The one who was sent went at once. Then he heard Unrivalled say, "I
thought he really always caused hail." Then Weather-Maker ran to tell the Thunder-Bird of what he had heard.

Then the Thunder-Bird arose, entered his house, and put on his thunder-bird garment. He came out of his house. Then it began to lighten and thunder. It was a hail-storm, and the gale blew up Olachen-Place.

Unrivalled was blown up to Olachen-Place, and therefore the Le'gwildaaxw own Olachen-Place. That is the end.

"Àlaxstålaaxw 10 hé'menàłəem tsé'lxa." Láilaax dze'lx'wəs ñe'nàlaqíla qa's lé nəłax Tslo'nàsəs wuələtx. Láilaax lá'x'wəsə Tso'na qa's láələe lə'x'əs g'əkə qa's qo'xtsoleđəsəs ku'nuxum. Gáx'laax lá'wəls lə'x'əs g'əkə. Héx'idaemlə'wəs lə'lenəx'wəsə. Láilaax ku'nx'widə. Láilaax tsé'lxa. Láilaax xaa ye'wə'le Dza'wədə. Áemlə'wəs la ye'wə'leme We'qa'tə 10 lax Dza'wədə. Héemlə'wis lágr'ıls nëk'əda Le'gwildaaxw ax'ño'gwades Dza'wədə. Le'em là'ba.

3. Xó'gumga (Abelone-Ear-Ornament-Woman).

Abelone-Ear-Ornament-Woman was the name of (a woman) who lived at Humpback-Salmon-Place with her child, Hard-Skin. Then they had a supply of salmon. Then Abelone-Ear-Ornament-Woman saw that their supply of salmon was disappearing every night. She thought it was stolen by some animal.

Then (she put) her cape (on a stick) and made it look like a man, which stood in the corner of her house. Then night came, and they were stolen again. Then Abelone-Ear-Ornament-Woman made a bow and four arrows. The arrows had barbed points. Then she sat at the corner of the house that night.

Then she saw a Dzo'noq'wa coming to her house. She entered the house, carrying her bow. The Dzo'noq'wa came and took off the roof and took the roasted salmon. Then Abelone-Ear-Ornament-Woman shot the Dzo'noq'wa in her breasts. The Dzo'noq'wa screamed and rolled on the ground. Then she went to her house.

Abelone-Ear-Ornament-Woman followed the Dzo'noq'wa. Then she
reached the house of the Dzo'noq'wa, and, behold, she was dead. Then Abe-
lone-Ear-Ornament-Woman cut off the head of the Dzo'noq'wa.

She came (back) carrying the head of the Dzo'noq'wa. She came to her house. Then she had the skull of the Dzo'noq'wa for a wash-basin for her son, Hard-Skin. This made her son strong.

Then Hard-Skin said he would go and look at the upper part of the river. "Don't say that, child," said his mother, "else you will die. There are many water-monsters in the river."

Hard-Skin only disobeyed his mother. He said that he was not afraid of the water-monsters. (He said) "Go and get ready, that we may start."

Then they poled up the river. A bear came. Then Hard-Skin threw a stone at the bear, and the bear became a stone.

Then they poled again. A squid came. He threw (a stone) at it. At once the squid became a stone.

Again they poled. A Dzo'noq'wa came. Hard-Skin threw the Dzo'noq'wa with a stone. Then she also became a stone. They came down the river again. Then Hard-Skin wished that his mother should see his strength.

Then he went out of the canoe, and twisted two spruce-trees. Then he went aboard his canoe again, and they came home.

4. É'x-batsla (Good-One).

Good-One was the name of the chief of the tribe at Humpback-Salmon-Place. His son was Wa'x'ed. He always wore abelone-shells in his ears. [Then]
then Wa'x'ed went home. Then he was scolded by his father. Wa'x'ed lay down on his back and covered his face.

Then night came, and he started to go to his sweetheart to ask for a rope. Notched-Mouth (which was her name) gave the rope to Wa'x'ed. Then he went home to his father's house, tied the rope around his neck, and killed himself.

Then morning came, and Good-One was told by one man, "Wa'x'ed is hanging here." Then Good-One saw that he was really dead. He had felt sad because he had been scolded by his father.

Then Good-One took his dead son down, and buried him in the house. Then Good-One went to the water and sprinkled the body. He purified it, that his son might come to life again.

Then night came, and he sat on the ground. Then he heard some one saying, "We shall try to beat time, shamans." Then he saw sparks flying through the place where his dead son was lying. Then he looked at them.

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1 This throwing-stick is used in a game. Two elastic targets, consisting of strips of wood about 25 cm. long and 4 cm. wide, are pushed into the ground a distance of about 8 m. apart. Each player sits next to one of these targets. The object of the game is to hit the opposite target with a throwing-stick about 75 cm. long, which is somewhat heavy at the front end.
Then one of the ghosts spoke, (and said,) “Go out, Quick-as-a-Spark.” Thus the Mouse was told. Then the Mouse jumped out of the house.

Then she went to Good-One, and she was given by him one abelone-shell, that she might not tell the ghosts that he was looking through the hole. Then the Mouse went in and said that nothing was to be seen.

Then they beat time again, and again it was not going right. Then the Mouse was sent out again. As soon as the Mouse came out, Good-One took hold of her and gave his abelone-shell to her. Then the Mouse said, “Take care, my dear! If you see your son arise for the first time, do not go into the house. Be very strong that you do not (then) enter the house. When they begin to beat time again, then you may enter.” Thus said the Mouse. Then the Mouse went into the house, (and said,) “I do not see anything.”

Then they beat time again. Now Wa’xed arose and walked about the house. As soon as Good-One saw his son, he entered the house and embraced him, but Wa’xed changed into foam. Good-One frustrated (the attempt to resuscitate) his son.

If he had not gone into the house too soon, Wa’xed would still be alive; and everybody would be dead for four days only, if Good-One had not muddled it. That is the end.
The first of the Dena'x'da'x was lived at Berry-Place. La'wages was their chief. A woman was his sweetheart. She poled up the river [on the upper part of the river] of Olachen-Place to pick berries. Then La'wages followed his sweetheart, going along the river.

Night came, and he heard cries. La'wages went at once into a pond and rubbed his body with hemlock-twigs. Then he finished.

He started once more. He continued to hear cries, and he went again into a pond. Then he finished.

He started once more. Now the cries were (heard) close to him. Then he went into the water again. He finished and started once more. Then the cries came close to him.

He went again into a pond. As soon as he finished, he saw a woman with a large head. Her hair was matted, her face scratched.

Then La'wages went and embraced her. As soon as La'wages embraced the woman, they both fainted at the same time.

La'wages was the first to recover, but he just embraced the large-headed woman more closely.

Then the large-headed woman recovered, and spoke, (saying,) "I am the one who is called Cause-of-Weeping [Woman]. Let me go! This thing

G'o'kula'da'ed a g'al'a Dena'x'da'x la'xa 1.leggwa'de. L.ala'ed g'e'gardes La'wages. La'la'ed 1.ala'x'a'wa tsle'daqe. La'la'ed te'no'x'ideda tsle'daqe la'la ha'msal la'xa ne'ldza'sa wa lax Dz'a'.

5.  

La'la'ed ga'numida. La'la'ed wule'laxa la'gwa'llala. He'x'idae'm'awa'se La'wagese la'sta' la'xa qlo'se 'wa'pa qa's 10 axet'ledesa q'wa'xe. La'la'ed gw'a'la.

He'x'idae'm'awa'sis qa'sida. Wule'lax'saem'la'exa la'gwa'llala. La'la'ed e'toled la'sta' la'xa qlo'se 'wa'pa. La'la'ed gw'a'la.

He'x'idae'm'awa'sis qa'sida. L.aim n'exwa'xsde'ndeda la'gwa'llala. La'la'ed e'toled la'stexas'ida. La'la'ed gw'a'la. He'x'idae'm'awa'sis qa'sida. L.ala'ed n'exw'abedaweda la'gwa'llala.

La'la'ed e'toledaxat! la'sta' la'xa qlo'se 'wa'pa. Git'em'la'wis gw'a'la, la'e dox-wale'laxa 'wa'lasha x'oms tsle'daq. n'a'xwa'mes se'ya' xo'le'xwa'ta, e'lwa'kwe' go'guma'e.

20

La'la'ed la'wages qal'sd qais kibo'tyudeq. Git'em'la'wis kibo'tyude La'wagesa'xa tsle'daqe, la'e he'x'idae'm nema'x'isde'la'wa.

La'la'ed he'g'ale La'wages qulalu'x'ida. 30  

4em'la'wa'se La'wages he'pidxes kibo'tya'ya'na'ya'xaxa 'wa'lasha x'oms tsle'daq.

La'la'ed qulalu'x'eteda 'wa'lasha x'oms tsle'daq. La'la'ed ya'qleg'a'leda tsle'daqe: "No'gwaem le'gwaflaga'x'a. We'g'amex'ed g'a'xen. L.aim ho's-

that makes it easy to acquire property shall be your magic gift. Now it will be [just] easy for you to obtain all (kinds) of property."

La'wages just embraced Cause-of-Weeping more closely. Then Cause-of-Weeping spoke again, (and said,) “This thing which causes property to accumulate shall be yours.”

La'wages only embraced Cause-of-Weeping more closely. Then Cause-of-Weeping spoke again, (and said,) “Now it will be easy for you to obtain all (kinds) of property.”

Lat'wages only embraced Cause-of-Weeping more closely. Then Cause-of-Weeping spoke again, and said, “This water of life shall be yours. Now let me go.” Thus said Cause-of-Weeping.

Lat'wages only embraced Cause-of-Weeping more closely. Then Cause-of-Weeping spoke again, (and said,) “Now let me go. You shall take my name. Your name is now Pulling-off-Roof-Boards. Now this apron, that burns everything, shall be yours.”

Then La'wages let go of Cause-of-Weeping, and Cause-of-Weeping disappeared at once. She just left the four magic gifts.

Then La'wages took his magic gifts and started. He tried his apron, (swinging it) towards the trees of the mountains. The trees caught fire at once, and therefore the mountains of Olachen-Place are burned at this time.

Then La'wages was glad. He hid his magic gifts under a cedar-tree and started. Then he arrived at the place where the house of his sweetheart stood. He was asked by his sweetheart, “Why did you not come sooner?”

Then La'wages answered his sweetheart, (and said,) “I lost the trail.” Thus said La'wages to his sweetheart. Night came, and they lay down and played.
Then somebody poked him, reaching [poking] through a hole in the wall [boards] of the house. La'wages arose, and went out to see (who it was). As soon as La'wages went out of the door, his face was covered, and he was led away by a man. Now La'wages did not dare to speak and to ask (a question).

La'wages noticed that they went three times up a mountain, but his face was never uncovered; and he again noticed that they went three times up a mountain. Then he heard the cries "Hap, hap, hap! hau, hau! ga'o, ga'o!"

Then the man spoke, and said, "Oh, my dear! don't be afraid. I just wish you to obtain a magic gift from me. It is my house that you heard. I am Cannibal-of-the-North-End-of-the-World. Just look at everything in my house."

Then they entered the house of Cannibal-of-the-North-End-of-the-World. Now La'wages' face was uncovered. Cannibal-of-the-North-End-of-the-World said, "Look, friend! You shall have my name, Swallowing-Everything, friend. Now you will be Cannibal. Now watch the dance of the [one] Cannibal."

Then he heard the sound "Hap, hap, hap! hau, hau! ga'o, ga'o!" Then the mouth of the Raven painted on the front of the sacred room of the winter-dance house opened.

Out came the Cannibal, vomited by the Raven. Then he danced. La'wages did not see the singers. After the Cannibal had danced to one of the songs, he went back.

Then the Ho'x'hok came out and danced. After the Ho'x'hok had danced to one of the songs, he went back.
Then the Raven came and danced; and after the Raven had danced to one of the songs, he went back.

Then the Cannibal came again, carrying in his arms a corpse, which he ate. Then he ate the entire body. Then he danced again and went back. The Cannibal had four songs.

"Now take him for your Cannibal. This will be your name, Swallowing-Everything and Swallowing-Whole and He-who-is-heard-eating and Eating-Everywhere. Do not forget the headmask of the Ho'x'hok* and the headmask of the Raven and the sacred room and its painting."

Then L'awages was called to see the hole in the floor in the rear of the house. L'awages went and saw the hole in the floor. Something like a rainbow stood up in the hole.

Then L'awages looked down and saw all kinds of animals and fishes. Then the man spoke, "This is the Cannibal pole of the winter-dance house. Take this for your magic gift; but be careful, friend!" Then they taught him the song, and it is this: —

"Are you the true Cannibal-of-the-North-End-of-the-World, to whom we look up? Is this the way of the true Cannibal-of-the-North-End-of-the-World? Oh, they cannot live before the true Cannibal-of-the-North-End-of-the-World, The little ones who came out of the woods."

Now L'awages had learned the one song of the Cannibal. Then Cannibal-of-the-North-End-of-the-World said he should have the second song, and this is it: —

| G'a'x'laedə gwa'wina. La'q'lae yix- | G'a'x'laeda hā'matsla ẽ'tlëda; qa- |
| wi'də. La'q'lae gwał yixwe'da gwa'- | le'läxa le'lä' begwā'nema qa's hamx- |
| winasa ẽnem'sgemë qile'mdema. La'- | ẽ'q'le deq. La'q'lae wi'lä hamx'ẽ'dxa be |
| q'lae a'le'sta. | gwā'nemx'de. La'q'lae yixwi'd ẽ'tlëda. |
| G'a'x'laeda hā'matsla ẽ'tlëda; qa- | La'q'lae gwa'la, la'e a'le'sta. Mo'sgemë |
| le'laxa le'laxe begwā' nema qa's hamx- | qile'mdema hā'matsla. |
| ẽ'q'le deq. La'q'lae wi'lä hamx'ẽ'dxa be- | "La'e'ms ax'ẽ'dleq qa's hā'matsla lag'aös. Hë'ems ẽ'gëmele ẽwilqëse- |
| gwā'nemx'de. La'q'lae yixwi'd ẽ'tlëda. | lag-illise, hë'emisë ẽ'x'nuësselág-ilil. Gwā'la lilel'wëxə 15 |
| La'q'lae le'lälaše'wë L'awages qa's le | ho'x'hokwiwa'ẽ le'wə gwā'xwiwa'ẽ le- |
| do'x'wi'dxa kwā'wile lax ȯ'gwiwā'ltasa | ẽ'wə ma'witē le'wə k'la'ta'ya's. |
| gō'kwē. La'q'lae L'awagese qā'sid qa's 20 | La'q'lae le'lälašëwë L'awages qa's le |
| do'x'wi'dxa kwā' wile. Hë gwēx's wa- | do'x'wi'dxa kwā' wile. Hë gwēx's wa- |
| ga'lösëda la'qalitela g'ẽ'x'åd la'xə | ga'lösëda la'qalitela g'ẽ'x'åd la'xə |
| kwā'wile. | kwā'wile. |
| L'a'wages ha'nxaxẽ L'awages. | L'a'wages ha'nxaxẽ L'awages. |
| L'lae do'qulaxa ẽn'ā'wə qa's gwēx'osomes 25 | L'a'wages ha'nxaxẽ L'awages. |
| gįl'q'os'mas ẽ'wə ȯ'guqaga mā'mō'- | L'a'wages ha'nxaxẽ L'awages. |
| masa. L'a'wages ya'qleg'ålëda begwā'ne- | L'a'wages ha'nxaxẽ L'awages. |
| mē: "Yu'em ha'nsplex'sa tsle'qatslöex. | L'a'wages ha'nxaxẽ L'awages. |
| G̱e'lag'ag qa's 1.0'gwa'laos. A'ëmə ya'- | L'a'wages ha'nxaxẽ L'awages. |
| L'ax, qast." L'a'wages qa'qol'amats'sosa 30 | 30 |
| qile'mdema. G'ämë'seg'a: — | qile'mdema. G'ämë'seg'a: — |
| "Hā sā'ẽləi ha sā'ẽləi mā'yanisëtas wāla Ba'x- | "Hā sā'ẽləi ha sā'ẽləi mā'yanisëtas wāla Ba'x- |
| bakwā'lanuχ'si'wa'ẽk'asδē. | bakwā'lanuχ'si'wa'ẽk'asδē. |
| Haili'ϊ, gwe'x'se aw'ala Ba'xbakwā'lanuχ'si' | Haili'ϊ, gwe'x'se aw'ala Ba'xbakwā'lanuχ'si' |
| wa'ẽk'asδē ahō 00, ahō. | wa'ẽk'asδē ahō 00, ahō. |
| Ha k'le'ẽ'skas'qulai' lax aw'ala Ba'xbakwā'- | Ha k'le'ẽ'skas'qulai' lax aw'ala Ba'xbakwā'- |
| lanuχ'si'wa'ẽk'asδē. | lanuχ'si'wa'ẽk'asδē. |
| L'ax g'āx'edə g'āyẽmótt'k'isłək'semęq'ẽnə | L'ax g'āx'edə g'āyẽmótt'k'isłək'semęq'ẽnə |
| le'q'ulə ahō." | le'q'ulə ahō." |
| La qa'qol'amats'sosa 10 | La qa'qol'amats'sosa 10 |
| ẽnem'sgełem qile'mdema hā'matsla. La ẽse'k'é | ẽnem'sgełem qile'mdema hā'matsla. La ẽse'k'é |
| Ba'xbakwā'lanuχ'si'wa'ẽ qa mā'ẽs'semęq'ẽ | Ba'xbakwā'lanuχ'si'wa'ẽ qa mā'ẽs'semęq'ẽ |
Then they finished singing. Then La'wages was called by Cannibal-of-the-North-End-of-the-World. La'wages was asked, "Don't you want this harpoon-shaft, which does not fear anything? Now it is yours, and also this cedar-bark dyed red, and this fire-bringer, and this water of life, and this quartz death-bringer." Then La'wages went home. That is the end.

6. Hamal'ag'iyo'dzé (Great-Liberal-One). This story is not considered as a myth, but the events narrated are supposed to have happened after the close of the mythical age.

The first of the wìwò'smasgém lived at Olachen-Place, and their chief was Great-Liberal-One. He became a man when he came from the upper world, for he had been a thunder-bird.

Great-Liberal-One had a son named Standing-in-the-Middle, and the younger brother of Great-Liberal-One was Hamal'ak'uaa'ẽ, and the name of the attendant of Great-Liberal-One was Gweo'x.ë. [Then] Great-Liberal-One invited all the various tribes to Olachen-Place, and he distributed blankets of yellow cedar-bark, mink-skin blankets, marten blankets, lynx blankets, and bear-skin blankets among his guests.

As soon as he had finished distributing blankets, he distributed pieces of flesh, trying to eat. Everybody trembles before you when you go far to the other side."
ing them, they tried to go aboard and to start in their canoes. Then they all got ready. Then a cloud came rolling down the mountain of Olachen-Place, and it was not long before it grew dark, just like night, and rain came pouring down; and after it had rained, it began to hail until the end of the day.

Then all the men just sat in the house, for they were afraid of the thunder and lightning. Then all the tribes were afraid, and they only talked about the [kind of] weather.

Then an old man, the attendant of Great-Liberal-One, that Gwo'ofx, went to the beach of the house, and went into the river of Olachen-Place. Then he came up again; and as soon as he had dried his body, he put on ochre. Then he went out of the house of Great-Liberal-One, and sang the following sacred song:

"His aunts the Cloud Women will come out.
The Northwest Wind will come out.
The East Wind will come out.
The Sun will come out."

As soon as he stopped singing, it cleared up, and the sun began to shine. Now the guests prepared to start in their canoes at daylight on the following morning.

Now day came, and the tribes launched their canoes and started. Then they passed in front of the house of Ha'ma'la'k'aua'e. Then Ha'ma'la'k'aua'e took his harpoon-shaft and stood in front of his house. As soon as the canoes came down with the current of the river, Ha'ma'la'k'aua'e threw his harpoon at the bows of the canoes, and all the canoes capsized.

 alas wäx' lâ'xsda, alë'xëwìda. Lä'le'i
nâ'xwa xwâ'na'sìda. Lä'le'i ku'nsen-
maxèda naa'ngës Dza'wadë. Wi'lax'-
dzë'le'i gâ'axs la'ë ple'dix'ìd hë gwe'x's
la gâ'nu1ë, la'dzek'as'laë' yo'gux'ìda. 5
Lä'le'ë gwał yo'gwa la'ë tsek'xìd se'n-
wendxa 'nâ'la.

Lä'em'ëlalë ò'ëm'ë kludzì'ëda 'nâ'xwa
bë'begwanem la'ës gô'kwe qaxs kë-
të'laasa ku'nëxwa lë'ëwa lëne'qwa. La'-
10 slâ'ë 'në'xwa la kë'ët'dëda le'elqwalalà-
yas. Lä'em'ëlalë wuä'ëm la de'nëlalas
gwe'x'sumedasà 'nâ'la.

Lä'le'iëdëa qu'lìyakwë, yix lë'kwaë
Hama'lagiyo'dëzë, yix Gwo'xwë le'n-
tsës la'ëxà lëma'esë gô'kwas qa's lë
la'sta' la'ëxà wä5 Dazi'wade. G'a'x'leî
la'stësà. Gíl'em'ëlalëwisë le'ëm'ëxìdë
ök'lwina'ya'sës xà la'ë qe'ptëlëtsa gugu'm-
yìmë. Lä'le'ië la'ëwisë lax gô'kwas 20
Hama'lagiyo'dëzë qa's ya'laqwe'sg'å'da:

"laxë'smël'skëlël è'anëëe ënì'anwëga,
la'sxmël'skëlël yix da'q'wìlanòkwa.
la'sxmël'skëlël yix xa'yo'ël'sëxtë'
yë.
laxë'smël'skëlël yì'xà lë'ësëla."

Gíl'em'ëlalëwisë qlwë'sìda, la'as qo'-
xlùlisëdëa. Lä'le'i lë'sìda. Wà, la'n'm
xwa'na'sìdeda ple'kwa'dë qa's wë'gìl
alë'xë'hiëxxà là'ë 'nà'sìxa ga'ålal.

Wà, lë'le'ië 'nâ'xì'ida, la'alas wìx-
30 ste'ndëda le'elqwalala'xasës ëyë'ya-
xtë. Wà, lë'le'ië lëx'ì'dëa. Lä'le'i
me'l-gëmlisëlax gô'kwas Ha'ma'la'k'auaë.
Lä'le'ië Ha'ma'la'k'auaë dà'x'sëdëx
mä'stö qa's le lë'ax'sìws lax lë'ssanò
35 yìsës gô'kwe. Gíl'em'ëlalëwisë gâ'ëxëda
xwa'xwakluna yö'lala lâ'ë wà, la'ë
Ha'ma'la'k'auaë sex'ëtsës mä'stö lax
olwä'yasà xwa'kluna. Hë'x'ì'ida 'nà-
xwa'em'ëlëwisë qapë'dëda xwa'kluna.
Then Great-Liberal-One was told by his attendant (the attendant said to Great-Liberal-One), "O chief! go and look at your younger brother, who is doing mischief to your former guests, chief."

Great-Liberal-One ran at once to his younger brother, and said to him, "Oh, you bad one! Do you think it is good, what you are doing now? Will you always keep on in this way, doing mischief to our fellow-men? See how bad your heart is towards me, for you are the lover of my wife! Now I ask you to stop this your way of doing, for you do not think of our dead father, who was a great chief. Therefore I do not know where you get your ways. Therefore I speak to you, that you may try to obtain (a great position), that you may also become a chief."

Then Ha'ma'la'k'aua'ae said, "O Great-Liberal-One! what must I do to become a chief [if I try to attain that I become a chief]?" Great-Liberal-One answered him at once, and said, "Oh, my dear! just look about for a wife, and you shall not take only one wife. Then you will become a chief here, master." Thus said Great-Liberal-One to his younger brother.

Ha'ma'la'k'aua'ae said at once, "Let your heart be strong if I become a chief, that you may not be jealous of me, my dear."

He meant this: that he was really in love with Qwësmoldzë'mga, the wife of Great-Liberal-One. Then Great-Liberal-One left Ha'ma'la'k'aua'ae.

Ha'ma'la'k'aua'ae thought at once of the wife of Great-Liberal-One. Then Wä, la'läe mä'la'k'aua'ae la'la'k'aua'ae Hama'lag-iyô'dzë yisë's e'lkwe. La'läe nek'ëda e'lkwe lax Hamálag'iyo'dzë: "Sy, gi'game, ha'gradż dôx'widex tsla'ya qać'ës mò'masila la'xës lé'të'la'x'daös, 4 gi'game."

Hëx'idaem[l]awïsë Hama'lag'iyo'dzë la dze'łx'wid la'xës tsla'ya. La'läe nek'ëq: "Sy, sy'ga'omoloł; lë'mas nèx'la'më'k'ës gwe'g'ilasös, qaë's he' 10 menal'ama'qös he' gwe'g'ële mò'masila-xëns bëx'wë'të. Dàxës ya'x'semös nàqë qaë'në, qaxs la'qës wàltatessen gene'më; la'mësen bela'loł qaë's gwàl là'ga'os he' gwe'g'ële, qaxs kêl'sa'aqös 15 gi'g'àqëqalaxëns o'mpwu'axs rò'mañëł gîq'gë'ma'ya. Hë'mësen là'gi'ëta kë'ës qu'fë'ëla'axs ga'yà'lasö'saxs gwe'g'it'lasëx; hë'mësen là'gi'ëta nek'ëk'ol qaë's wë'g'ëa'os là'lo'la qaë's wë'g'ëa'os o'gwaqa 20 gîq'gë'mex sida."

Hëx'idaem[l]awïsë Ha'ma'la'k'aua'ae nek'ë'a: "Sy, Hama'lag'iyo'dzë, wë'g'îlazálen që'nëlò lêl la'lo'làl qen gîq'gë'mex sida?" La'läe hëx'ida'më 25 Hamálag'iyo'dzë nà'na'x'mëq. La'läe nek'ë'a: "Sy, ada', wë'gra a'em dô-qwaña qaë's gene'mës, là'të kë'ës ne-mo'k'wës gene'mla'os. Wä, lë'ms gîq'gë'mex sîdł la'xëq, qla'gwida, "néx'- 30 la'läe Hama'lag'iyo'dzës tsła'ya.

Wä, hëx'idaem'lawa'së Ha'ma'la'k'aua'ae nek'ë'a: "Wë'g'axt, a'em lâ'k'wimásës nà'qa'yaqös që'nëlò lêl gîq'gë'mex sîdł qaë's kë'ësèlòs o'džege'm-35 len, ada.'"

Hë'maë sënak'ëhtsëx sëma'ë a'la là'lanoxs Qwësmoldzë'mga, yix gene'mas Hama'lag'iyo'dzë. Wä, la'läe bowe' Hama'lag'iyo'dzës Ha'ma'la'-40 k'aua'ae.

Hëx'idaem'lawa'së gîq'g'ënox'dë Hâm'ma'la'k'aua'ayax gene'mas Hama'lag'i-
he started and went to see Qwesmolidze'mga, the wife of Great-Liberal-One. Then he entered the house of Great-Liberal-One, and went straight to his sister-in-law.

Then he sat down at the place where she was sitting, and Ha'ma'lak'aua'e spoke at once, and said to her, “O mistress! you must tell me the way of your heart, for you always said to me that you could not refuse what I ask. Now I wish that weelo this night.”

Then Qwesmolidze'mga, the sweet-heart of Ha'ma'lak'aua'e, spoke at once, and said, “Truly, I used to say so to you. Get ready, my dear, for I shall go this evening.”

Then Ha'ma'lak'aua'e said, “Thank you, mistress, for what you say.” Then Ha'ma'lak'aua'e said that Qwesmolidze'mga should not sleep that evening, (and he continued,) “for I will come and take you into my canoe, that we may go to a place far away.” Thus said Ha'ma'lak'aua'e to his sweet-heart.

Then Qwesmolidze'mga spoke, and said to him, “Go on, and just get ready, and let us go this night.” Then Ha'ma'lak'aua'e was thankful for what his sweetheart said.

Ha'ma'lak'aua'e went home at once; and as soon as he entered his house, he took a basket and put travelling-provisions, and everything that was wanted, into it. Now he finished. Then night came. Ha'ma'lak'aua'e immediately launched his small canoe, and poled up the river of Olachen-Place.
Then he arrived on the beach of the house of Great-Liberal-One; and he was not [yet] out of his canoe when some one came walking right up to where his canoe was. Then she spoke, and said, "Oh, are you there?" Há'má-lak-uaa'ė answered at once, and said, "It is I, my dear! Come along, mistress."

Then Qwësmōlidze'mga started and went aboard his small canoe. As soon as she was in the canoe, he pushed off, and they went down with the current to the beach of his house. Then Há'má-lak-uaa'ė stepped out of his canoe and loaded it with his property. As soon as everything was in the canoe, he pushed off, and travelled all night.

In the morning, when day came, he arrived at Së'qalatsla'lis. Then he built a house there. As soon as his house was finished, he thought, "I remember what Great-Liberal-One said to me, that he said to me I should always change wives, so that I might quickly become a chief." Then he spoke to [told] his wife Qwësmōlidze'mga, and said to her, "O mistress! do not feel badly at what I am going to tell you, mistress. I am going to marry now." Thus said Há'má-lak-uaa'ė to his wife.

Then Qwësmōlidze'mga answered her husband, and said to him, "Go now and do the way your mind is inclined." Há'má-lak-uaa'ė said at once, "Thank you for what you say, mistress. Now I will go and marry the princess of Yá-x'yegas, chief of the Ëwitsis." Thus he said to his wife.

La'qalae là'g-a'a lax Llemá'esas g'o'kwas Hamálag-iyo'dže wíla'ođe'lae lax'm là'tà la'xès yá'yats'laxs g'a'xaeda qá'-nakula; g'a'x'lae hé'nakuláem'la'wis lax· ha'nè'tasasas xwà'kłuna. La'qalae 5 yá'qleg'aša. La'qalae íne'k'a: "šyá só'-dzámaw?" Hë'x'idaem'la'wisé Ha'-má'lak'uaa'ė ná'nax'meq. La'qalae íne'-k'eq: "Nö'gwaem, ada', gëf'lag'a, qá'-gwidà." 10

Hë'x'idaem'la'wisé Qwësmōlidze'mga qà'sid qa's le laxs lax'a xwà'xwagumas. Gîl'em'la'wisé he'pàëexs lax'a xwà'-kłunàs, la'è qò'tëlisa qa's yúx'iđe la lax Llemá'esas g'o'kwe. Wà, la'em'15 làlt'awè Há'má'lak-uaa'è qa's le mò'-xsases ma'm'wala. Gîl'em'la'wisé 1wë'-lësxeda ma'm'wálasëx la'è qò'talesa. Wà, la'em'laëe né'kulaxa g'ænule.'

Gá'x'lae ná'x'miadyxà ga'a'la lax 20 Së'qalatslafìša. Wà, la'em' g'o'kwe'laa qáx. Gîl'em'la'wisé gwà'gëe g'o'kwas, la'è íne'k'e ná'qà'ëyas: "Wà'qlonë'ës'sla wał-demës Hamálag-iyo'dže g'áxen, yixs íne'k'aà qen hé'mëna'fëmè Lá'làlayo'ku-25 laxen ge'gene'mè qen há'labalaen gî'-gamë'šida." 20

Wà, la'qalae né'łaxës la gene'mè, yix Qwësmōlidze'mga. La'qalæ íne'k'eq: "šyá qla'gwidà, gwà'gaxì yá'x'së'mës 80 ná'qà'ëyòs qag'in wàł'dëmìlk: làt, qá'-gwidè, qaë'xgìn la'mèk: wà'gìt gígà'-deg'ëlìšà, íne'x'lae Há'má'lak'uaa'è łaxës gene'mè." 35

La'qalæ ná'nax'màa'mà Qwësmōlidze'm-35 gàxës La'wunë'mè. La'qalæ íne'k'eq: "We'g'à, a'em' laxs gwà'gë'xstàaxsxës ná'qà'ëyòs." Wà, hé'x'idaem'la'wisé Ha'-má'lak'uaa'è íne'k'a: "Gëlakas'axàs wàł'dëmos, qà'gwidè. Wà, la'më'n lát 40 gà'gak'lał la'xa kùlë'dës Yax'xa'ësë gî'tgama'ysa La'witsisë," íne'x'laaxës gene'mè."
Qwësmölidzè'mga said to him, “Go on, my dear!” Then he got ready, and started at once to go to A'ilegama'la, the village of the ancestors of the La'witsis. Then he married the princess of Yà'x'yege.

Then he desired more, and Ha'mà'la'k'aua'sè said that he would go to the nè'megs, who were living at Lë'tsla'è. Their chief was Great-Copper, and he had for his princess Copper-in-House. Copper-in-House was the one to whom Ha'mà'la'k'aua'sè had referred for his wife (he wanted her for his wife).

He went at once with his wives to Lë'tsla'è. He was asked at once, by the owner of the house to which he went, what he came [paddling] for. Then Ha'mà'la'k'aua'sè spoke, and said, “I wish to marry the princess of Great-Copper.”

Great-Copper was told at once of what Ha'mà'la'k'aua'sè had said, and Great-Copper made a fire in his house and called his tribe. As soon as all the men were in the house, Great-Copper spoke to his tribe. He said to his attendants, “Four of your old men shall dress up and call my son-in-law, Ha'mà'la'k'aua'sè, the chief of the wi'wò-masgem, for I have been told that he wants to marry my princess, Copper-in-House. Now you shall go and call him.” Thus said the chief.

Then the four attendants arose and blackened their faces with charcoal. One of them spoke, and said, “Now we are going, chief, to call this chief to come into the shadow (cast by) and the heat (emanating from) your

“Weg'a, adà,” nè'x'lae Qwësmölidzè'mgaq. La'lae xwa'na'sèda. Hè'x'idaeml'awisè ale'x'wid qa's lè lax A'ilegama'la lax g'o'kwala'sasag a'gà'sa La'witsisè. La qà'tsilax k'le'délas Yà'x'yege.

La'lae awu'x'ida. Wà, lac'm'lae nè'k'è Ha'mà'la'k'aua'sè qa's g'axè l'à'xa nè'mgesè, yixs hè'è g'o'kule axàs Lë'tsla'è. La'lae g't'ga'dès l'la'qwadzè. 10 La'lae k'le'dadeda g't'gama'ya's l'la'qwae. Hè'mès la gw'øy's Ha'mà'la'k'aua'sè qa's gënmè l'la'qwaë.

Wà, hè'x'idaeml'awisè lax'da'x' lè'swès gëngë'mè lax Lë'tsla'è. Hè'x'- 15 'idaeml'awisè wula'sòsès b'agnyasè l'à'xès sè'wina'sè. Hè'x'-'idaeml'awisè ya'qlega'è Ha'mà'la'k'aua'sè. La'lae nè'k'a: “Ga'gak'ënlaxô k'le'dèla'x l'la'qwadzè.”

Wà, hè'x'-'idaeml'awisè la nè'alawësè l'la'qwadzàs wa'dèmas Ha'mà'la'k'aua'sè. Wà, hè'x-'idaeml'awisè l'la'qwadzè l'a'qolìł'axès g'o'kwè. La'lae Lë'qalaxès g'o'kùlòtè. G'ï'leml'awisè wà'lx'ëla'dè 25 nà'xwa be'begwanëma, la'lae ya'qlega'è l'la'qwadzàxes g'o'kùlòtè. L'la'lae nè'k'a l'à'xès a'uy'l'kwè: “We'g'a gwa'la'x'ëdi'lôl mò'x'ëlôl qù'lsqûlyak" qa's la'lag'ilôs Lë'qala'txen negu'mplax 80 l'à'xwa g't'gama'yaxsa wi'wò'masgèmè l'à'xôx Ha'mà'la'k'aua'ya'xàq axg'èrìn g'axèk nè'Ì'sòsôxås g'a'yàlaëx l'à'xg'in k'le'dèlèk l'à'xg'à l'à'qwaëlèk. Wà, là'x'dafì'-x'mès lâl l'E'qalalàqò, nè'x'laèdà g't' 35 gama'sè.

Wà, hè'x'-'idaeml'awisè gwa'gèlìlèda mò'kwè a'uy'l'kwà qa's plëpla'qung'ìmdèsa tslo'ìnà. La'lae ya'qlega'èda nè'mô'kwè. La'lae nè'k'a: “La'èmèn'x" 40 làl g't'gama'sè Lë'qalalàxwa g't'gama'ya'xwa g'a'xàfì g'a'xstëwë lax qa'bìx'åxsès
(great) name, chief. Now I am going, tribe.”

Then the four attendants started. They arrived at the door of the house where Ha'ma'la'k'aua'äh was staying. Then one of the attendants said, “We come to call you, Chief Ha'ma'la'k'aua'äh, to go to your wife, the princess of Great-Copper. Come, now, chief!” Thus said the attendant.

Then Ha'ma'la'k'aua'äh arose and followed the attendants. As soon as he entered the house of Great-Copper, Great-Copper called him and let him sit down at the place where the princess of Great-Copper, Copper-in-House, was sitting. Then he said, “Oh, my dear Ha'ma'la'k'aua'äh, you, son-in-law! Now you are married to my princess, chief.” Thus he said to him.

Then Copper-in-House was given a marriage-feast by the tribe of her father. Then she finished eating. Then he gave his name to Ha'ma'la'k'aua'äh. “I give you this name (he said), Ma'mx'ō, and Having-Smoke, and you will take this my house here.”

Now Ha'ma'la'k'aua'äh had obtained what he wished, and he thanked Great-Copper for what he had said. Now Ha'ma'la'k'aua'äh had three wives.

Then Ha'ma'la'k'aua'äh wished to marry also the princess of Potlatch-Giver, the chief of the Haxważ'mis. Then he got ready, and started in the morning with his three wives. He spoke to his wives, and said to them, “O mistresses! I now wish to go to the Haxważ'mis, who live at Xo'o'xoplé, and marry the princess of Potlatch-Giver, (whose name is) Haxwa'mis, son of the Potlatch-Giver, the chief of the Great-Copper tribe.” Thus said the attendant.

Then Ha'ma'la'k'aua'äh arose and followed the attendants. As soon as they entered the house of Great-Copper, Great-Copper called him and let him sit down at the place where the princess of Great-Copper, Copper-in-House, was sitting. Then he said, “Oh, my dear Ha'ma'la'k'aua'äh, you, son-in-law! Now you are married to my princess, chief.” Thus he said to him.
Then all his wives said, “Go on.” Then he paddled to Xó’xoplé, and arrived there. Then he went at once to Potlatch-Giver, and took his load up to his house. Then the ancestors of the Haxwamis were invited in by Potlatch-Giver.

Now they were all in his house. Then Potlatch-Giver spoke, and said, “Welcome, tribe, and this chief. Thus said Ha’ma’lak-auale. Let me know why you came [paddling] here, chief.” Thus spoke Potlatch-Giver. Ha’ma’lak-auale spoke at once, and said, “O Chief Potlatch-Giver! I came to marry your princess, chief.” Thus said Ha’ma’lak-auale.

Potlatch-Giver spoke at once, and said, “You have her, chief. Now you are married to my princess, chief. Now you will have the name Potlatch and Inviter, and this house here with sealion [carvings] at the ends of the beams, the Dzo’noq!wa on the tops of the posts, and grisly bears under them, and this Dzo’noq!wa feast-dish, chief, and this box with all kinds of dances in it. Now your Cannibal name will be Dze’mgwał, and your war-dance name will be Wt’lenkola’g’ilis, and your Dzo’noq!wa will be named Ná’lasg'ilisem, and your grisly-bear name will be Great-Grisly-Bear. And this will go to your winter dancer, chief. Now go on, make a house, chief.” Thus said Potlatch-Giver to him.

Then Ha’ma’lak-auale thanked him for what he had said. Then he told g’o’kulae lax Xó’xoplé qens le ga’ga-k’lax k’le’d’aas Ya’qołaseme’e láx K’le’d’eﬂa’kwa qa’s ya’yalaqla’layos, qa’lqagwide.”

Hé’x’idaem’la’wisé n’axwa wá’xé 5 gegene’mas. La’lae sé’xwid qa’s le láx Xó’xoplé. La’lae la’gaa laq. Hé’x’idaem’la’wisí lá’lalasós Ya’qołaseme’e qa’s lé má’ma’walax me’mwalis. Wá, la’lae lé’lalasé’weda g’álá Ha-10 xwa’nimisa, yis Ya’qołaseme’a.

La’lae wílaetía la’xa g’ó’kwás. Hé’x’idaem’la’wisí ya’qleg’ałé Ya’qołaseme’a. La’lae n’é’k’a: “Gé’lak-as’la g’okulót yu’émisa g’t’gama’ex, yixóx 15 Ha’ma’lak-aua’ė. Wá’ga gw’a’stítsos së’wina’yaqós, g’t’gamé,” n’é’x’lae Ya’qołaseme’a. Hé’x’idaem’la’wisí ya’qleg’ałé Ha’ma’lak-aua’ė. La’lae n’é’k’a: “Ya g’t’gamé, Ya’qołaseme’a, 20 ga’gak’íntaxs k’le’d’aqós, g’t’gamé,” n’é’x’lae Ha’ma’lak-aua’ė.

Hé’x’idaem’la’wisí ya’qleg’ałé Ya’qołaseme’a. La’lae n’é’k’a: “Læ’ms ló’ita, g’t’gamé, læ’ms gega’desgin 25 k’le’défik, g’t’gamé. Wá, læ’ms lá’legadles Má’xwa 10 le’lenoxwe, yu’émisa g’ó’kwix, g’t’gamé. Lé’e’xbaloxda k’a’tewa’ya’xslóx, dzé’dzónogotá-lóxda 1 lé’ñmilox, nén’axnén’ax 35 sidz’a’ya’x. Wá, hé’misída Dzo’noq’wa 10qullita, g’t’gamé. Wá, hé’misida g’t’il-dasé wè’ltse’watsens lé’ledé. Wá, læ’msé’ Dze’mgwał.és há’mat’sla’lás. La’læ Wt’lenkola’g’ilisës to’x’widla’lás. 35 La’læ Ná’lag’ilisëmulés Dzo’noq’wa-la’lás. La’læ lé’gadles w’ás’las nén’ais nè’nla’ós. Wá, læ’mk: lá’ lax sé’nataos, g’t’gama’ex. Wá, há’g’a g’ó’kwelax, g’t’gamé,” n’é’x’lae Ya’qołaseme’yaq. 40
his thoughts to Potlatch-Giver, and said, “Indeed, I wish to become really a chief. O father-in-law! thank you for what you have told me. Now I will go and seek another chief, the chief of the Gwa’waenox, Ql’omqo, who has a princess, La’qulayugwa. Now I will go to him. I will go in the morning.”

In the morning, when daylight came, they started, and it was quite noon when they arrived at A9wax’ataa. Then he was called by Ql’omqo, and Ha’malak’aua’e and his wives were given food. When they had finished eating, Ha’malak’aua’e was asked by Ql’omqo, [then he said] “Why did you come [paddling], chief?” Thus said Ql’omqo.

Then Ha’malak’aua’e replied to him, and said, “I want to marry your princess, chief.” Thus said Ha’malak’aua’e. Ql’omqo replied at once to what he had said. He said, “Indeed, what you say is good, chief. Now you have for your wife La’qulayugwa, chief. Now you have got this house, chief, the posts of which are speakers, and the names Pe’nqo’las and Xa’nyus. Now go and build a house like this house.”

Then Ha’malak’aua’e thanked his father-in-law for what he had said. Then he finished. Now night came; and in the morning, when daylight appeared, Ha’malak’aua’e launched his canoe. Then he went home to his house in Se’qlatsla’lis. Then he arrived there.

Then he asked his six wives to roll large stones on the beach of his house. Then they worked at what their hus-
band had referred to [and did it]. Then the women finished what Ha'ma'lak'aua'ë had told them.

Now Ha'ma'lak'aua'ë did not know that Great-Liberal-One, his elder brother, was hiding behind his house.

Now Qwesmolidze'mga was angry,—his first wife, whom he had taken from his elder brother, Great-Liberal-One. She started. Then Qwesmolidze'mga saw Great-Liberal-One sitting under a red pine-tree.

Great-Liberal-One immediately called his wife. Then Qwesmolidze'mga went and sat down at the place where he was. He said, "O mistress! do you really love your present husband very much?" Thus he said to his wife.

Then Qwesmolidze'mga answered her husband, and said to him, "Only show me the way of your thoughts." Then Great-Liberal-One said to her, "I wish him to die, mistress." Then Qwesmolidze'mga said, "O master! we are always sitting on the summer seat outside of our house, and I always look for lice on his head. Then you can spear him."

"Now go at once and call him to sit on the summer seat, that you referred to, mistress." Then Qwesmolidze'mga started and sat down outside of her house. At once Qwesmolidze'mga called Ha'ma'lak'aua'ë, and Ha'ma'lak'aua'ë came and lay down flat, and
Qwèsamôlidzê'mga leaned on the shoulder of her husband, and loused him.

Then Great-Liberal-One started and went behind him. Ha'mâ'la'k'a'ua'ê never saw him, and he speared Ha'mâ'la'k'a'ua'ê through the back. Then Great-Liberal-One killed his younger brother, Ha'mâ'la'k'a'ua'ê.

Then Great-Liberal-One went back home with Qwèsamôlidzê'mga to Olachen-Place. Now the five wives quarrelled together over the body of Ha'mâ'la'k'a'ua'ê; but La'qulayugwa got it, and she was going to bury it at A'waxîla'laa. When she had nearly arrived at Feast-ing-Place, it began to rain. At once her blanket was wet through, and after the rain it began to hail. Then her mind became weak.

Then she went ashore to take shelter at the foot of a spruce-tree. Now her canoe was really full of hailstones. Then the canoe began to move, and it was not long before the thunder-bird was (seen) sitting in it. Some people say that it was a goose. Then it flew upward to the upper (world). Ha'mâ'la'k'a'ua'ê turned into a thunder-bird again. La'qulayugwa merely went home. Therefore the wîwô'masgêm have many carvings, for Ha'mâ'la'k'a'ua'ê had many wives.

[I have forgotten (to mention) that in the house of Great-Liberal-One at Olachen-Place the posts are men, the cross-beam in front of the house is the double-headed serpent, and the thunder-bird is sitting on the human head in the middle of the serpent.1] That is the end.

Wâ, hêx'âdamîla'wisê Ha'mâ'la'g'i-yô'dze qâ'sîd qa's le g'ayigendeq. Wâ, hêwe'xa'latla do'xwale'le Ha'mâ'la'k'a'ua'yaq. Wâ, hêmis la six'îdaatsex a'wî'g'â'yas Ha'mâ'la'k'a'ua'x'dê. Wâ, lae'm 'yâla'mase Hamâ'la'g'i-yô'dza-xês tsâ'ya'x'dê, lax Ha'mâ'la'k'a'ua'x'dê.

Wâ, hêx'âdamîla'wisê Hamâ'la'g'i-yô'dze la nâ'nakwa, lo Qwèsamôlidzê'mga lax Dzâ'wâde. Wâ, la'la'le'da sek'ô'kwê gegêne'me'le'ênemapla'x o'-klinex'dês Ha'mâ'la'k'a'ua'x'dê. Hêqâlla'tla La'qulayugwa là'leq. Wâ, lae'm 15 lâl wune'mta'leq lax A'waxîla'laa. La'-la'e la'aq lâ'g'raa lax Gwä'yadêmsê, la'-las yû'gux'îda. Hêx'âdamîla'wisê lex'î'de yix 'nêx'una'yas. Wâ, la'le'gwa' yû'gwax, la'ê tse'î'xîda. Wâ, 20 a'm'la'e wâ'ti 'lemas'êde nâ'qâ'yas.

La'la'e a'le'ësta qa's le tiâ'tîntsa lax o'x'la'ya'sa âle'wâsê 1â'n'âsa. Wâ, lae'm'la'e la'aq qotlê yâ'yatslêsêxa tse'îxmîse. La'la'e yâ'wix'î'dêda xwa'kluna. 25 K'le'sîlatla gâ'tâsx la'e kwa'g'raa'texê'da qo'losê; la' 1ne'k'êda wa'okwa'xîs nei'la'e. Wâ, la'le'ple'kêd qa's le êk'k'êst la'xa êk'le. Wâ, la'me la êtîlêd la'qo'-losê'dê Ha'mâ'la'k'a'ua'ê. Â'mîs la nê' 30 nakwe La'qulayugwa. Hêmis la'g'tîas qle'ênemê k'le's'îsa wîwô'masgêmê qa'xîs qle'ênêma'ge gegêne'mas Ha'mâ'la'k'a'ua'ê.

Len lele'wêx g'o'kwas Hamâ'la'g'i-35 yô'dze lax Dzâ'wâde bê'begwanem'la'e 1â'mas. La'la'e st'sayulêda gégt'waw'yas g'o'kwas; hê'mîs la k'wa'la'atsqo'losê lax bek'â'eways. Wâ, lae'm la'ba.
III. TRADITIONS OF THE A'WA'LELA.

1. The Two Slave Girls.

Trying-to-dance-following-Others, the chief of the ancestors of the A'wa'lela, had two girls as slaves. [Then] the chief sent them to go into the water. Then they went into the water and came home. Then they warmed themselves, and one of them fell into the fire and died. Then the other one tried to commit suicide.

She went up the river. For four days she went up the river. Then she saw a house, and looked into it through a crack. There she saw two images of women. There were piles of mountain-goat wool and spindles.

Then the woman hid. Now a man entered. Then he nodded his head to the images, (and said,) "Please do speak to me." Mountain-Goat-Hunter was the name of that man.

Then he divided the mountain-goat meat which he carried on his back into two parts, and put it before his wife-images. On the following day Mountain-Goat-Hunter went again to fish salmon.

As soon as he had gone, the woman took the meat and roasted it; and after she had roasted it, she put it before the images. Then the woman hid.

Mountain-Goat-Hunter came home and discovered the roasted meat. Then he was glad, and spoke: "Thank you that you are now becoming real persons."

Qa'gwad'laë Yâ'yunâ-g'añ'la'wa'sa ma-łô'k' u tsle'daq, gi't'gama'ya'sa g'â'le A'wa'lela. La'laëda gi't'gama'ñ' u'ya'-laqax'dâ'x' qa lës la'sta' la'xa twâp. La'x'da'x'laë la'sta'. G'â'x'llaë naï-5'na'x'da'x'. Hëx'ëdaem'la'wis trëtsli-x'-y'da. La'laë kux'la'ëda ńemô'x'-dë; la nê'la'. Hëx'ëdaem'la'wis tô'nyag'ëda ńemô'k'.

'ñex'ustâ'ixa wâ. Mö'plen'xwa'së'em-10'laë ńâ'łô'ë'la la'xa wâ. La'ë dô'xwa-le'la'xâ ga'k'ula ńe'msgëms. La'laë ha'nxëlaq, hë'gni'mis dô'qûlatesëxä małô'-kwê k'ë'k'la'k' tsle'daqë'la'k'. ña'wëfë-da pâ'lemasa 'me'lxlô ńe'wa xìp!-16 exsdô.

La'laë wu'nx'ëdëda tsle'dâ'q. G'â-x'llaëda begwâ'nenë, g'â'xêl. Hëx'ëdaem'la'wis dza'nx'ëdxa k'ë'k'la'k': "Wa'x'dzåg'a ya'qëg'âldâ'xok: Wa'a 20 xex g'â'xen." Tew'íxtâ'ë he'em ñë'-gëmsa begw'â'nen.

La'laë mà'ëtsë'nd'ëxes o'xla'k' 'me'l- 'mele'ë'gà'ya qa's gë'gemele'le'ës la'xës ñë'geme'ë k'ë'k'la'x'a 'me'l'mëlqë'-25 ga'ë. La'laë ëns la'ë ê'tëd ëyënek'-la'lë Tew'íxtâ'ë.

G'ëtem'la'wis qa'sïda; la'ëda tsle'-dâ'q axë'ëdxa e'ldzë qa's lô'pledeq. G'ëtem'la'wis lô'pëda e'ldzë, la'ë gë'-30 gemléle'las la'xë k'ë'k'la'k'. La'laë wu'nx'ëdëda tsle'dâ'q.

G'âx'llaë Tew'íxtâ'ë nà'kn'k. La'laë dô'xwa'le'la'xâ la lô'bek'. La'laë ëk'ë'x'ëd qa's yâ'qëg'â'le: "Ge'la 35 k'as'la ladzëëms a'la'naku'läem'la bâ'-xusflôl."
On the following day he started again, after he had put dried salmon before his wife-images.

As soon as the man started, the woman came and split the salmon and roasted it. Then she took the wool and spun it. Then she finished it. Then she put the work on the ground at the place where the images were sitting. Then she hid again.

Mountain-Goat-Hunter entered. He was glad on account of his wives, because they began to work. Then Mountain-Goat-Hunter spoke: “Thank you for beginning to work.” Then Mountain-Goat-Hunter went again.

Then the woman entered and put the images into the fire. When Mountain-Goat-Hunter came home, he discovered the feet of those who had been his wives. Then he cried. Mountain-Goat-Hunter said that they had merely been jealous of each other.

Then the woman entered and sat by his side. Mountain-Goat-Hunter spoke, and asked the woman, “Where do you come from?” Thus said Mountain-Goat-Hunter.—“I am the one who was (personified in) your images.” Then he married the woman. It was not long before she had many children. Then the men married their sisters, and they became a large tribe. That is the end.

2. Xa'nátslemg'ílak.¹

The village of the A'wa'e'lela was at Olachen-Place. Their chief was Wealthy, and his sons were Raven-Nose and Xa'nátslemg'ílak. Now G'o'kula'laéda gàlása A'wa'e'lela lax Dzà'wadê. La'laé g't'gadès Qî'o'm g'ila. La'laé xu'ngwadès Gwa'wilbë t'o Xa'nátslemg'ílak. La'emflawis

they were always happy, because the tribe was numerous.

Then one night war was made upon them by a tribe. Only Wealthy and his two sons survived.

Then day came, and Xa'nâ'ts'lemg'i-łak felt badly. Then he said to [told] his father, “I shall go inland. Don’t worry about me, my dear!” Then his father said, “Only take care, son, else something might happen to you. Take good care, for you are going out to try your luck, child. For four days rub your body with hemlock-branches, else you will retain the smell of man.”

Then he left. He went back immediately into the woods to rub his body with hemlock-branches. He did so for four days [with hemlock branches]. He did not want to be spoken to by the other people.

Then Xa'nâ'ts'lemg'i-łak went up the river of Olachen-Place and arrived at a lake. Then a Loon swam ashore and spoke. It questioned Xa'nâ'ts'lemg'i-łak, and said, “What are you doing here?” Thus spoke the Loon. He replied, “I am trying to get a supernatural gift.” Thus said Xa'nâ'ts'lemg'i-łak, on his part, to the Loon.

Then the Loon said, “Take my name. Now your name will be Place-of-Heat.” Then the Loon left him.

Then Xa'nâ'ts'lemg'i-łak left the lake, going up the river of Olachen-Place. He arrived at another lake, and sat down by its side. Then he saw a Seal. The Seal came ashore to the place where he was sitting, and spoke, (saying,) “What are you doing here?” Thus said the Seal.

Then Xa'nâ'ts'lemg'i-łak replied, “I
am trying to get a supernatural gift." Thus said Xa'nàatslém-gilak. Then the Seal answered, "Now take my name. Now your name will be Lele'-lewik'emaē." Then the Seal left him.

Xa'nàatslém-gilak started again and went up the river of Olachen-Place. Then he arrived at a large lake, and sat down by its side. Then he saw a Sea-Lion. The Sea-Lion swam ashore to the place where he was sitting, and spoke. He questioned him, and said, "What are you doing here, friend?" Thus said the Sea-Lion to Xa'nàatslém-gilak.

Then he replied, "I am trying to get a supernatural gift." Thus spoke in his turn. Then the Sea-Lion said, "Now take my name. Now your name will be Loaded-Canoe." Thus said the Sea-Lion. Then the Sea-Lion left Xa'nàatslém-gilak.

Then he started, and continued up the river of Olachen-Place. He arrived at a very large lake, and he sat by its side. Then he saw a Whale spouting in that lake. It came towards the shore, to the place where Xa'nàatslém-gilak was (sitting). Then the Whale asked him what he was doing. Xa'nàatslém-gilak replied to the Whale, and said, "I am trying to get a supernatural gift."

Then the Whale said, "Take my name. Now your name will be Property-on-Body, and Great-Whale, and Sitting-below-Him, and Spouting-Everywhere." Then the Whale left Xa'nàatslém-gilak.

Then Xa'nàatslém-gilak felt badly. He cried. He had been to all the lakes, and he merely wanted to kill himself. For four days he sat by the
side of the lake, and he always bathed in the water.

Then he wished to see the top of the mountain, and he went up. He arrived on the top of the great mountain whose name is Outlook. He did not see anything.

Then he started and went to another large mountain whose name is Elder-Brother. Nothing was to be seen from Elder-Brother. Then Xa'n̓a̓ts̓l̓ə̓m̓g'i̓lakə saw a small island floating about in the lake. He climbed (down) the cedar rope and went into the water of the lake. Immediately the humming-birds of the water covered him and sucked his body. Then he came out of the water [finished going into the water].

He went up [climbing] the cedar rope. Then he took off the humming-birds of the water. His body was full of blood. In the evening Xa'n̓a̓ts̓l̓ə̓m̓g'i̓lakə climbed down the cedar rope again and washed in the lake. The same was done to him by the humming-birds of the water (as before). Then he finished. Then he climbed up the cedar rope again [going up], and he sat on the ground at the place where he was staying.

k̓was la'xa o'gw̓aqat̓ə̓sə̓la'la'tə. H̓e'mena'xem la'stə la'xa wə'pə.
L̓a'lae 'nəxə qa's le də'x̓w̓i'dxa o'xta'yəsə neg'a. L̓a'lae e'k̓ləest qa'sə'ida.
L̓a'lae la'g'aa la'xa o'xta'yəsə wəla'la sə neg'a, i'eg̓ədəs Dā'doqəla. L̓a'lae k̓le'a's də'gələ ləq.
L̓a'lae qa'sə'ida qa's le la'xa nə'em-gemə wəla'sə neg'a i'eg̓ədəs Nə'lo. K̓le'ax̓e'm̓la'kəxa də'gələs lax Nə'lo. 10 La'əm 'ya'xə'se'mə nə'qə'yəs Xa'n̓a̓ts̓l̓ə̓m̓g'i̓lakə. Lə'em g̊a'xə. nə'na̓nəx'ə. Lə' e də'x̓wa'le'ləxə k̓la'ele. Lə'ə̓lae də'qwa'ləq la'xa neq̓o'yə'ya'sə neg'a. L̓a'lae qa'sə'ida; la'əm̓lə'wa'is də' 15 qwax̓əs la'ə e'g'aa ləq. L̓a'lae də'qun'ləxə də'ə̓lə'la'ə ek'la'nəqwa kə'il'xəsə hə gw̓ex's tələtsə.
Wə'x̓əm̓la'wa'is a'la qa's gə'gəxə'aa la'xa də'ə̓lə'la'ə. L̓a'lae mə'kədəxə gə' 20 nə'lu. L̓a'lae nə'xə'ida. L̓a'lae sə'plədəxə də'wə'xe gə'lə'gəyəl'la mə'q̓ə'sləqə. L̓a'lae la'stə' o'ba'ya'as la'xa wə'pə.
Lə'em də'qulə Xa'n̓a̓ts̓l̓ə̓m̓g'i̓lakwxə amə'mə əmek'ə'la la'xa də'ə̓lə'la'ə pə'x̓. 25 wi'la'la. L̓a'lae gə'ləbə финəxə də'wə'xe. L̓a'lae la'stə la'xa də'ə̓lə'la'ə. H̓e'x̓e'm̓δə'm̓la'wisə k̓wa'a'kəltəməsə wə'pə la mə'gw̓ək'kənt kləmtəl'xə o'kw̓i'nə'ya's. L̓a'lae gwa'ł la'stə.

Lə' e'k̓lə'estə, gə'ləbə финəxə də'wə'xe. L̓a'lae la'wələxə k̓wa'a'kəltəməsə wə'pə. nə'x̓əwa'mə'wi'sis la'ə'kəwə o'kw̓i'nə'ya's. L̓a'lae dəzə'qwa, la'ə e'tə'lədə Xa'n̓a̓ts̓l̓ə̓m̓g'i̓lakwxə lə'x̓axə gə'lbə. 35 finəxə də'wə'xe. Lə'em gə't̓əl'əta'lə la'xa də'ə̓lə'la'ə. H̓e'x̓e'm̓lə'wa'is gə'wə'x 'ı'tsəsə k̓wa'a'kəltəməsə wə'pə. L̓a'lae gwa'łə. L̓a'lae gə'ləbə финəxə də'wə'xe. E'k̓lə'ele qa's le kwa'gə'ə'lsə 40 la'x̓əs gə'gə'kwa'pə.
Then night came. In the morning, when day came, Xa'náts'lemg'i8lakx saw a cloud coming from above downward to the lake. Then the cloud lifted. What should he see but a canoe on the lake with fifteen men in it. Fourteen of the men were paddling. One man stood in the bow of the canoe, carrying a harpoon and aiming ahead. They kept close to the island.

Now they went three times around the island. Then Xa'náts'lemg'i8lakx climbed down the cedar rope. As soon as he went into the water, he dived and went to the island. He emerged at the island. It was not long before the canoe came to the place where Xa'náts'lemg'i8lakx was.

Then he took hold of the under side of the bow of the canoe. All the men became afraid of him. They ran off to the stern of the canoe. Then one of the men spoke, (and said,) “Go and see what it is.” One man (went to) see.

Then the man discovered Xa'náts'lemg'i8lakx holding the bow of the canoe. Then the man left him to tell the other men.

Now their leader spoke, (and said,) “Oh, my dear, let go! Now this water of life shall be yours.” Thus said the man to Xa'náts'lemg'i8lakx, but Xa'náts'lemg'i8lakx only raised the bow of the canoe.

Then the man spoke again, and said, “Oh, my dear, let go! Now this firebringer shall be yours.” Xa'náts'lemg'i8lakx only raised the bow of the canoe (more).
Then the man spoke again, and said, “Let go. Now this death-bringer shall be yours.” Thus said the man to Xa'nät'sləm'gʷiłəkʷ. Xa'nät'sləm'gʷiłəkʷ only lifted the bow of the canoe.

Then the man spoke again, and said, “Oh, my dear, let go! This self-paddling canoe shall be yours, and the name for the winter dance. Your name shall be A'miaxet and Made-to-be-Win-bringer. I am the harpooneer of our world.”

Then Xa'nät'sləm'gʷiłəkʷ let go of the canoe, and the harpooneer and his crew stepped out of the canoe. Then he took the water of life, the fire-bringer, and the death-bringer, and put them into the canoe. Then he took the canoe and squeezed it. Then he put it into the ring of red cedar-bark and put it on the forehead of Xa'nät'sləm'gʷiłəkʷ.

Then the harpooneer gave advice to Xa'nät'sləm'gʷiłəkʷ, and said, “Take care, merely sprinkle the water of life on whomsoever you wish to resuscitate. Swing the fire-bringer towards (anything), no matter how far off, and it will burn. When you go to war, take this death-bringer, and do the same [way] as you did before, and men, water-monsters, and animals, all will die. When you want to go travelling in this canoe, only put it into the water, go aboard, and say ‘Paddle.’ Then all these paddles will paddle. Its name is Paddle-Side-Canoe.”

Then the man disappeared, and Xa'nät'sləm'gʷiłəkʷ went home. When he came near his house, he took the fire-
Then Wealthy saw the mountain burning, and he spoke to his other son, and said, "Oh, my dear, your younger brother, Xa’na’atslémg-í’laká, has done rightly." Thus said Wealthy, for he guessed that (his son) made the trees of the mountains on the other side of the village burn.

It was not long before Xa’na’atslémg-í’laká entered his father’s house. Then he was given food by his father, and he reported to his father, and told him about the red cedar-bark and the names. Then he finished reporting to his father.

Then he asked his father, "O father! [thus he said to his father] let us make war all around our world. Take a good canoe, that we may go to war, but be quick, and let us search for those who killed our tribe."

Then his father spoke, (and said,) "Indeed, child, indeed, I think you have a supernatural gift. Let us go tomorrow, but take care of the water-monsters at the places to which you are going to paddle." Thus spoke Wealthy to his son.

That evening he cleaned a good canoe, the paddles, and the mats. In the morning, when day came, Wealthy launched the canoe. Then he told Xa’na’atslémg-í’laká, and he got ready at once.

Then Xa’na’atslémg-í’laká went into the canoe and called Raven-Nose. Then Raven-Nose went into the canoe,
but Wealthy did not go with his children.

Then Xa'nâ'ts!lémgi'jalak took our travelling-canoe, Raven-Nose, (and said,) “I do not like our travelling-canoe, I will exchange it (for another).” Then Xa'nâ'ts!lémgi'jalak took off his cedar-bark head-ring, and took out a small piece of cedar-wood. He put it into the water, and then a canoe was on the water. Fifteen paddles were already on its sides.

Then Xa'nâ'ts!lémgi'jalak jumped into it and called Raven-Nose, and he also jumped into it. Then Xa'nâ'ts!lémgi'jalak took off his cedar-bark head-ring, and took out wood that was like (splints) gnawed off by a beaver.

Then he told his canoe to go on, saying “Ye!” Then he tried (his fire-bringer), and swung it towards the side opposite the house. It caught fire at once. Then (he swung it) also towards the lower side, and it also caught fire.

Then Xa'nâ'ts!lémgi'jalak told the paddles to go on and paddle. They began paddling at once. Then Wealthy was glad on account of his son, for he saw his magic gifts.

Then he paddled, going to G'io'x. There he saw the monster sea-otter. He swung his death-bringer towards it, and the sea-otter became a stone.

Then he arrived at G'io'x. There he saw the village. He went ashore at the village, and Xa'nâ'ts!lémgi'jalak was at once invited in. Then the brothers were given food. After they had eaten, Xa'nâ'ts!lémgi'jalak asked the man, “Who are you, brother?” The man replied, “I am Weather-Maker, and my
wife is Wind-Maker-Woman.” Thus said the man.

Then Xa’na’nts’lemg’i’ilak[1] said [spoke], “Thank you, brother. Now we have met. I am Xa’na’nts’lemg’i’ilak. I am the son of Wealthy, and this is my elder brother, Raven-Nose.” Thus he said.

Then Weather-Maker asked, “Where are you going?” Thus he said to him. Xa’na’nts’lemg’i’ilak answered, “We are going up this river.” Thus he said. Then the man Weather-Maker replied, “Don’t, my dear, else you will have ill luck. This lake has monster herrings.” Thus said Weather-Maker.

Xa’na’nts’lemg’i’ilak[1] replied, “Don’t you know the water monster at Tse’xu’-la, which devours the canoes that cross there? That was vanquished by me.” Thus said Xa’na’nts’lemg’i’ilak[1]. Then he called his elder brother, and said, “I will change your name.”

He took his elder brother by the hand, and rubbed the death-bringer on it. Then his hand turned into stone. Then Xa’na’nts’lemg’i’ilak[1] said, “Now your name will be Stone-Hand.”

Then Weather-Maker said, “Oh, my dear, you are not an ordinary man. Now I see what kind of a man you are. Go on and make war on the monster herrings of which we are afraid;” and Weather-Maker said, “but take care, my dear!”

Then the canoe paddled, and arrived at the lake. As soon as they arrived in the middle of the lake, the monster herrings appeared. Then Xa’na’nts’lemg’i’ilak[1] said, “You are the son of Wealthy, and this is my elder brother, Raven-Nose.” Thus he said.

Then Weather-Maker asked, “Where are you going?” Thus he said to him. Xa’na’nts’lemg’i’ilak[1] answered, “We are going up this river.” Thus he said. Then the man Weather-Maker replied, “Don’t, my dear, else you will have ill luck. This lake has monster herrings.” Thus said Weather-Maker.

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Then the canoe paddled, and arrived at the lake. As soon as they arrived in the middle of the lake, the monster herrings appeared. Then Xa’na’nts’lemg’i’ilak[1] said, “You are the son of Wealthy, and this is my elder brother, Raven-Nose.” Thus he said.

Then Weather-Maker asked, “Where are you going?” Thus he said to him. Xa’na’nts’lemg’i’ilak[1] answered, “We are going up this river.” Thus he said. Then the man Weather-Maker replied, “Don’t, my dear, else you will have ill luck. This lake has monster herrings.” Thus said Weather-Maker.
g̓i̓lakʷ tried to swing his fire-bringer toward them, but the herrings did not die. The herrings only jumped into the canoe, and the canoe sank. Then Xa'naatsłëmgiłakʷ and Stone-Hand were dead. That is the end.

Xa'naatsłëmgiłakʷ wax̓ kwex̑səx t̓x̑iqq̓ələ łaq. Ke̓səlatla ḥə̓历程'da wə̓qənəyas. A'ëməlawis la dewə̓kəłəsələda wə̓qənəxə la'xa gə̓q̓ə. Ləq̓lae hane'nsəda gə̓qə. Ləe'm ə̓̓le' Xa'naatsłëmgiłakʷ 5 ə̓tə̓sənəx̓tsəla'nə. Ləe'm ła'ba.
IV. TRADITIONS OF THE £NE’MGÈS.

1. Hamà’lak’auae.

(Told by G’e’lgex’ála.)

The-Famous-Ones, one of the clans of the £ne’mgès, lived at Xulk*, and their chief was Hamà’lak’auae. Hamà’-lak’auae had for wives Ön’magamëma’kë and Má’xulayü’gwa, and their princess was Qle’xwaq’lanan’kë.

Then Qle’xwaq’lanan’kë had for her husband the chief of the Qwe’quloxu whose name was Inviter; and Qle’xwaq’lanan’kë had a son (by name) Qwe’xwaq’ana’ku. And the mother of Qle’xwaq’ana’ku was Ma’xulayn’gwa; and Qle’xwaq’ana’ku staid at the place of her husband, for Inviter lived at Feasting-Place.

Now Qle’xwaq’ana’ku longed for her father, and she told her husband, and said, “Oh, my dear! I want to go to visit your father-in-law, master.” Thus said Qle’xwaq’ana’ku to her husband. Then Inviter at once told her to go. Then Qle’xwaq’ana’ku got ready, and started early in the morning.

In the evening she arrived at Xulk*, where Hamà’lak’auae lived. Then Hamà’lak’auae invited his tribe to come and eat with the visitor.

Then all the £ne’mgès went in to the feast. Then the tribes ate fresh dog-salmon [with spoons]. After they had eaten [with spoons], they went out.
Then the child, that Ômag'ílis, went out of the house of his grandfather. As he was walking he ate, roasted clams. Then he came to many children playing outside of the house at one end of the village of his grandfather. Ômag'ílis was eating roasted clams while he was walking, and the child let the green juice run out of his mouth. When the children saw the green juice running out of the mouth of Ômag'ílis, they shouted, “Let Q'næ'xwaq'ana'k" come and see the green juice that her son is vomiting.” The children of the n’es’mgës made fun of him, because the ancestors of the Qwe’q"sôt’lé’nox" had no great river.

And therefore the Qwe’q"sôt’lé’nox" ate only mussels and large and small clams. Therefore the n’es’mgës made fun of the Qwe’q"sôt’lé’nox", because they had no great river in which salmon ascend, like the large river of the n’es’mgës, for various kinds of salmon ascend (it), and that is the food of all the n’es’mgës; and this was meant by the children. Therefore they made fun of him. Then Q’næ’xwaq’la'nå’k" came at once out of the house of her father, and she scolded the children, and said to them, “Why do you brag? for you know that your fathers are only sitting near the door of my father’s house, for he is a true chief on this my river. I want you to know this.” Thus said Q’næ’xwaq’la'nå’k" to the children.

Then she ceased speaking and went into the house of her father. Q’næ’xwaq’la'nå’k" felt badly on account of the Ômag’ílisë lâ’wëls lâ’xa g’o’kwase’ gâ’gempë. Ha’ëgëla’g’itiwëxa k’lo’- matsë. Laë’lnë’wis qa’st’id qa’ss le lâ’xa që’nëmë g’is’ginâ’ñëme a’mëls lâx la’l’sañ’ayasa g’o’kula lâx apsba- 5 lâ’sas g’o’kulhasas gâ’gempas.

Laë’lnë’lëgë Që’mag’ilisë hâ’ëgëla’g’itiwëxa k’lo’- matsë. Laë’lnë’dëga g’is’ginâ’ñëme wa’wëna’dëxst’alaxa lë’nëxto ax’l’â’ lâ’- xa o’xla’yasa k’lo’- matsë. Hë’ëx’ïdaem- 10 lâ’wisëda g’is’ginâ’ñëme do’xwäle’laxa lë’nëxtäxs la’ë wâ’wâla lëx’ëmsas Ômag’ílisë. Hë’ex’ïdaem’lëwësëda g’is’gin- ginâ’ñëme’lëq’ulax’da’wx. Laë’lnë’ na’k’a: “Gë’ladzä’xox Q’në’xwaq’lan’á’ 15 kwax do’x’wädixös xunö’kwëkë hò’qwı- a’xsa lë’nëxto.” Laë’m nënx’ïdëda g’is’ginâ’ñëmasa n’es’mgësë qëx k’ëla’- saë’wa’laxs wâda g’â’l’asë Qwe’q’is’ot’lé’- noxwë. La’ëx’ëm hâ’më’sa Qwe’q’is’ot’lé’- noxwë’dëa laë’se’le’wxwa mëla’na’ë le’wxwa g’awëla’nëmë, hë’ëmis la’g’sësas aem’la’- lëda n’es’mgësas’a Qwe’q’is’ot’lé’noxwëxs k’ëla’seë’wa’laxs wâ qa ts’e’lnatsa k’lo’- 25 tlaë hë gwë’x’sëda n’es’mgësaxs wâ’laxa’- saë’wâ saw qa ts’e’lnatsa k’lo’klu’të’lëa; hë’ëmis hâ’më’sa n’â’wxwa n’es’mgësë. Hë’mis n’es’nak’iltësa g’ëng’iña’ñemë. La’g’ëlës aem’la’las.

La’ëlaë hëx’ïda’më Që’xwaq’lan’ëkwe lâ’wëls lâx g’o’kwaíses öm’pë qa’s le y’ak’l’axa g’is’ginâ’ñemë. La n’es’- k’ïq: “në’m’atsës le’m’lemq’lälaxö’yö’dë- s’wxo’s Q’lë’lëdaloz’ma’sexs â’mëa’; 35 qös gwa’gë’balëñas, ytx a’s’d’axwë yisënx öm’pëx. Lë’x’m’ëm a’la g’ëg’ama’yënlö öm’pëx lâ’wxwa w’aq’en. Laë’m’lës që’lële’lax’da’x’lêl,” n’es’lëa Që’- xwaq’lanëkwxwa g’is’ginâ’ñemë. 40

La’ëlaë Q’qwë’lida qa’s le laë’t lâx g’o’kwaíses öm’pë. La’ë’m y’ax’së’me n’a’q’尧yës Që’xwaq’lanëkwe që’dëa.
children of the *ne'mgès. Then she told her father, and said to him, “Take care, father! for when the father of O'mag-illis discovers what your children said to O'mag-illis, he will come and make war on the *ne'mgès. Therefore I merely ask you to be careful, Hamalak'aua'e. That is (what I want to say), my dear. Now I will go home to-morrow. [Really] assemble this our clan, the Snarers.”

Then she ceased speaking, and Hamalak'aua'e spoke, and said, “Go on, child. Just ask your husband's people not to hurt my children when they come to make war. That is (what I want to say), mistress.”

Then night came, and they went to bed early. Early in the morning they arose and started at once. In the evening they arrived at Feasting-Place.

Inviter called his tribe at once to come and eat with his wife, and listen to the news of the arrivals.

Then Q'e'xwaqlanâ'kæ reported to her husband what the children of the *ne'mgès had said to O'mag-illis. Then Q'e'xwaqlanâ'kæ ceased speaking, and Inviter spoke, and said, “O tribe! I feel badly to-day on account of the little *ne'mgès. Why do they make fun of my prince? Now I want you, Qwe'q'-sotlë'nox", to [go and] make war against my wife's people, the *ne'mgès, and you, great clan *wi'wo'masgëm, and you Dza'wadë'nox", and you Ha'xwa'mis, and you We'waqa'e. Just let us call for them at their village Long-Beach. That is all, tribes."
Then the tribes lifted up their canoes. They were going to go on the following morning. In the morning, when day came, the warriors carried their canoes down to the water and paddled.

In the evening they arrived at Long-Beach. Then Inviter asked Unrivalled, the Le'gwilda'xw, also to war for on the *ne'mgës. Then the Le'gwilda'xw got ready and followed the warriors.

Then the ancestors of the *ne'mgës were attacked. Only Hama'la'k'au-a'aw'ë and his attendants were saved. No one knew which way Ma'xulay'gwa and O'magasëma'ë had gone, for they were in the ninth month with child; for as soon as the Qwë'q*"sò'të'nòwx* attacked the *ne'mgës, the Snarers, the clan of Hama'la'k'au-a'aw'ë, scattered.

They did not know that Ma'xulay'gwa had gone up to Ne'nëlg'as, and enough (people) for six houses [?]. Then O'magasëma'ë became the slave of Unrivalled. Hama'la'k'au-a'aw'ë did not know what had become of his wives.

Now Unrivalled said that his slave should be watched when she should give birth to a child; and Unrivalled said, "If it should be a boy, strangle him, else he will attack us when he is grown up. If it is a girl, save her, my dear." Thus said Unrivalled to his wife.

It was not long before O'magasëma'ë gave birth to a boy. Then O'magasëma'ë took cedar-bark and tied it to the end of the boy's penis, so that it looked like a girl's privates. As soon as O'magasëma'ë had tied the cedar-bark to the boy's penis, the wife of

La'aë he'x'ida'mëda lë'qwalalë'ë we'g'a'lesaxës xwa'xwakluna. La'e'm-laë lëxix la'lë na'x'idë. La'aë na'-x'idxa gaa'la. La'e wi'la le'lste'ndë-da w'naxës yae'atsë. La'aë se'x'idxa'xwa.

La'em'la'wis da'qwaqwa la'ë la'g'aa lax G'M'Idl'edzo'ës. Læ'laë la'lel'la ax-k'ël'ax Wë'q'ë'ëxwa Le'gwilda'xwë qa lës o'gwaqwa w'naxa *ne'mgësë. Hëx'ë-10 da'mësëda Le'gwilda'xwë Xw'na'f ñq'ës le'g'i'xa w'ìna.

La'aë da'x'sìse'wa g'ëla *ne'mgësë. La'em'laë le'x'ëm la qu'lë Hama'la'k'au-a'aw'ë. La'em'laë la'ëm'laë la qu'lë Hama'la'k'au-a'aw'ë. Le'gwilda'xwë aay'lkwë. Le'em k'ës 15 qa'të'ë'ë la gwa'gwa'yaqats Mæ'xulay'gwa. Læ'laë qa'k'o-25 la'nome O'magasëma'ës, qaxës *ne'ma-la'-ma la nà'nemag'läxax ñmeku'la lëxës bawë'gwaqë, qaxës g'M'leq. Kël'ël lax qittëde-da Qwë'q'sò'të'noxwaxa *ne'mgësëdë, 20 laë he'x'idaem gwa'gwaqëda X'x'em-gi te' *ne'më'mötas Hama'la'k'au-a'aw'ë.

La'em k'ës qa'të'ë'ë Ma'xulay'gweEXs la'ë lax Ne'nëlg'asë. Le'xa wë'ë'ë qu'ëga lax qalë'neg'ë'mse g'okwa. Læ'laë qa'k'o-25 la'nome O'magasëma'ës W'a'q'ë. La'em k'ës qa'të'ë'ë Hama'la'k'au-a'aw'ë lë gwa'g'ad'a'të'sës ge'jëneg'mëxë'dë.

Wë, la'aë W'a'q'ë *ne'ë'q' qa qa'q'ala-lasëwëseqa qa'k'o qo la m'ayu'fdëlodë. 30 La'aë *ne'ë'kë W'aaqa'ë: "G'M'mëx o begwànëmë la'qös qiwë'sëxldë,e, a'ë leqs'y'delax g'a'xëns qo qu'liy'axwë,ldë. Wë, g'M'mës ts'la'sëldagëma las qiw'q'ulalac, dä," *ne'ë-laë W'a'q'a-35 xënes gene'ëmë.'

K'-ës'lapla g'ëlax, laë m'ayu'fdë O'magasëma'ës yasa bâ'bagumë. He'x'ë-idaem'la'wis O'magasëma'ë ax'ë'dxa denë'së qa'q'ës m'o'x'bendës lax më'më-40 sasa ba'bagumë qa he'ës gwe'ëse na'-xwasa ts'la'sëldagëmë. G'M'mëm'la'wis gwa'ë O'magasëma'ë m'o'x'bendëx.
Unrivalled came to the little house of Ö'magasemaë.

Then she touched the infant, and the wife of Unrivalled said that it was a girl. Therefore the child was not strangled.

Then Unrivalled did not sleep the following night. Every time when the child cried, Unrivalled spoke at once, and said, “Awake, slave!” Ö'magasemaë pinched her child continually to make it cry.

For three days he did not sleep, but on the night of the fourth day Ö'magasemaë pinched her child again, but Unrivalled never spoke.

Then Ö'magasemaë arose at once, put on her blanket and her belt, took up her child, and walked towards Beaver Cove.

Then she arrived at Tslo'ito. On the following day she drove hemlock-branches for the sides of her house, and after she had made the sides, she searched for cedar-bark for the roof of her house. Then she found the cedar-bark. Then she put the roof on to the house. Then she looked for fern-leaves, and as soon as she had found the fern-leaves she took them and wove them together to spread on the floor of her house. Then she finished.

Then she put her child down. Then she went to dig up fern-roots, which she had seen, for food. Then she went home. Then she tried to take cedar-wood and drill it. Then it really caught fire. Now she had fire to cook her food. Then she went to dig up fern-roots, which she had seen, for food. Then she went home. Then she tried to take cedar-wood and drill it. Then it really caught fire.
fern-roots for her food. Indeed, that was to be her only food.

[Then] Ö'magasemaë always washed her child in cold water, because she verily wished him to become strong. As soon as she had finished washing her child, she went into the woods behind her house to dig fern-roots for her food.

Then Tied-One — for that was his name — grew fast and became a man. Then Tied-One asked his mother to make a quiver and arrows for him. Ö'magasemaë went into the woods and broke off branches of a cedar-tree. She split them. Then she took skin, and cut it into thongs for the bow-string. Then she took (the wood of) the salmon-berry bush to make four arrows.

Then Tied-One shot a golden crowned sparrow and thrushes. He shot many. Then Ö'magasemaë skinned them, and sewed them together for a blanket for her child.

Sometimes Tied-One would walk into the woods to look about. Ö'magasemaë always went to dig fern-roots for food for herself and for her child.

One day she saw many silver-salmon jumping in front of her house. Then she felt sad, for she had no way of catching them.

Then she went again into the woods to dig fern-roots. Her digging-stick struck against something like a stone. She looked at it, and it was like mica. It was the scales of a double-headed serpent.
O'magasema'è took it at once and carried it (home). Then she saw her son sitting in the house. She asked at once for the arrows of Tied-One, and Tied-One gave his arrows to his mother.

Then O'magasema'è took the arrows and rubbed the scales of the double-headed serpent on them. After she had rubbed them, she tied them to the ends of the four arrows. After she had done so, Tied-One took them, because the arrows were now given to him by O'magasema'è.

Now Tied-One became sleepy. He lay down and slept. Then he dreamed of a handsome man who came and stood outside of where he was lying. Then he spoke, and said, “Oh, take care, my dear, of these four arrows! If you just aim at game with them, and if you shoot at game with them, it will at once turn into stone. I came to give you (this) advice, friend.” Thus said the man to him.

Tied-One awoke at once, and, behold! night was coming. Then he arose and went into the river; but after he had done so, he did not come back into the house: he just went into the woods, and at once he caught many elks and bears.

Then he skinned them, and carried some of the skins of the bears and of the elks on his back. Then his mother stretched the skins to make blankets for her son. Now Tied-One and his mother had plenty of food, for he easily obtained all kinds of animals on ac-

Héx'idae'm'la'wíse O'magasema'è dá'x'ideq qaq's g'axè dalaq. Lá'lae do'x'wale'laxès xunó'kwaxes k'wa'lae. Héx'idae'm'la'wíse dák'łalax hánallemé mas Mó'x'segewa'kwé. Lá'lae hé'x'- 5'idaem tslewi' Mó'x'segewa'kwases hánallemé, la'xes ab'empé.

Lá'lae dá'x'idè O'magasema'waxa hánallemé qaq's díx'bë'ndesà go'bëtasa st'sayúlé laq. Lá'lae gwàl dik'a's 10 laq. Lá'lae mó'x'benda'las là'xa mó'tsiqë hëhà'nallemé.

Wa, lá'lae gwàl. Héx'idae'm'la'wíse Mó'x'segewa'kwë dá'x'ideq qaxs la'è tslewe's O'magasema'èda hëhà- 15 nallemé laq.

Lá'lae beqalux'ide Mó'x'segewa'kwë. Héx'idae'm'la'wíse tèx'álitë qa's më-x'èdë. Lá'lae mëxe'lása èkë begwa' nëma g'ax l'ax'walìt lax l'á'sayës 20 ku'lëlasas, la'è ya'qleg'ala. Lá'lae né'k'á: “We'g'á yâ'läx, ada', qao'xda mó'tsiqëx hëhà'nallemé. Àemles nò'x'widlesöx là'xa hàn'hanle'ma, gíl'emlivitò hán'fëdlesöx là'xa hän'han- 25 lë'ma, la'è héx'idaem' tèx'sem-x'idel. Hë'mësen là'g'ílë g'ax qen lë'x'salayöt, qa'sté,” né'x'laèda begwà'ñëmaq.

Héx'idae'm'la'wíse Mó'x'segewa'zë 30 kwë tslex'ì'da. Là'má'alaxó, gà'nüet'da. Lá'lae láx'wid qà's le là'sta' là'xa wa. Lá'lae gwàlta. Hëwà'xala'ta là laë't, la'xes g'ò'kwë. Àemlalà hëx'í daem'la là'xa a'të. Lá'lae hé'x'idaem 35 q'eyó'ixa lëwu'lsè lë'wà lalë.

Lá'lae sà'pledeg. G'ax'laxa o'x'xala- xa wàó'kwë là'xa pesëna'yasa lâ'ë lë'wà lëwu'lsè. Lá'lae ab'empas hëx'ídaem' k'lik'axà pesëna'ë qà 40 nèx'unë'êsè xunó'kwë. Wa, la'èm qlë'nëmë la hà'më's Mó'x'segewa'kwë lë'wës ab'empé qaxs la'è hôt'emalaxa.
count of his bow. Now the roof of his house, and the sides, were all made of the skins of elks and bears. Then he always went to the upper part of the river.

Now let us tell about Ma'xulayungwa, the other wife of Hamalak'auaëe, for you know when I first spoke I said that she had been with child for nine months.

She went at once to Neënélq'as as soon as the Qwê'q'asotë'nox came to make war upon the Ne'emgëes. Ma'xulayungwa went up the river and made a house there with her relatives.

Then she gave birth to a boy. Four days after he was born she took her child and washed him in really cold spring water. The child cried when he was first put into the spring water by his mother.

The next morning he was put again into the cold water by his mother, but he never cried. The child just liked the cold water.

Now he [always] cried because he wanted to remain sitting in the cold water. Then his uncles took four poles and drove them into the middle of the spring for the child to stand between.

Then the child went by himself into the water, and he would stay there the whole [length of the] day.

After the child had done so for a long time, he had grown to be a man, and he knew that he was strong. Then he thought that he would try to twist a yew-tree, and he tried to twist it, but
he had not twisted (the trunk) far down when his strength gave out.

Then he went into the water again; and after he had done so for a long time, he started again and went to the place where yew-trees stood, and he twisted one of them. He twisted it down to the middle of the trunk. Then his strength gave out.

Then he started again and went into the water and sat down there. He wished to have the name Splitter. This is what he meant, by having the name of Splitter, that he would pull apart the heads of men. Therefore he always went into the cold water.

Now he went again into the cold water, and he did so for a long time. Then Splitter started again and went to the yew-tree. He began twisting it on top, but he had not reached the bottom when his strength gave way.

Then he started again and went to the spring. For a whole winter he did this, always going into the water. Then he started again and went to the place where yew-trees were, and he twisted the tallest one. He began on top, and it was not difficult for him to twist it down to the bottom. Then Splitter felt glad, for he was now very strong.

Now he finished going into the cold spring water, and lay down on his bed. He heard his mother wailing all the time. One day after she had wailed, he arose and went to question his mother. He said to her, "O mother! why do you wail all the time every morning?" Thus he said to his mother.

BOAS AND HUNT, KWAKIUTL TEXTS.
Then Mā'xulayu'gwa spoke to her son, and said, “Oh, my dear child! this is not our country where we are living, master. Our country, mine and that of your dead grandfather, is at the lower part of this river, at (a place) named Xulk*. A tribe named the Qwé'q’sotlé'nox came to make war on us, and they killed our whole tribe. We are the only ones who were saved, and also your aunt, Qlé'xwaq'laná'k*, who has for a husband the chief of the Qwé'q’sotlé'nox, Inviter, and I was in the ninth month with child when war was made upon our tribe. We were two wives of Hamalak'auyaa, and O*magæ'semæ was also with child in the ninth month. That was the name of his other wife [my fellow-wife]. I came poling up this river of your father, and made a house here. That is (what I wanted to say), my dear.” Thus spoke Mā'xulayu'gwa to her child.

After she had finished speaking, Splitter arose and went to lie down on his bed. He was sad on account of what he had learned. He was called by his mother to come and eat, but he never answered her, for he was indeed very sad on account of what his mother had said.

Now night came. Then he arose from his bed and went out. He went again to the place where he used to bathe in the cold spring water, and he sat in it. After he had done so, he took his blanket, put it on, and started. He was angry, and he wanted to obtain a magic gift at the upper part of the river of Ne*nél'g'as.

Then he started. Then he saw something that looked like a trail cut out. He'x*ıldæm*la'wisé Mā'xulayu'gwa yá'qleg'átxés xunó'kwë. La'laé *né'-ka: “A'kasól xunó'k”, k’e’sé'g’ins yu aw'nagwi'sóxda g’á'x a qens g’o'kwa'-lása, qa'g'widé. Hé'dens wax' a'wít-5 nagwi'séda gwé*nakwë 10 g’ag'waswula la'xa Xul'x'ila. La’lé g’áx wín'asasa Qwé'q’sotlé'nox 1a le’lqwa'ala'ya. Hé’-mis la’ wí*wulamasxëns g’o'kułotwu’a. Nó'gwa*mëxëns qul’ag’il’të’s 10 ané’-10 saé Qlé'xwaq'laná'k'a, yíxs t’a’twadae la’xa g’tígama'yasya Qwé'q’sotlé'noxwë, yíx la’lé'li'lë. Ló’én nà’néma’g’la bé-we’kwós la’as wín’asë’wëns g’o'kułotwu’a! Lo’lé mæ*lo’kwe gægé’nëmas 15 a’swu’la, yíx Hamalak’auayu’a. La’mólf’xaé nà’néma’g’tle Ó’magæ’sem’nya’la. Hé’em lé’gémsen d’a’g’iño’lwula. Wá, g’axwu’fen a’tém té’nóx’wit l’a’wx wa’xs a’swu’la qen g’á’xé g’o’-20 kwela laq*. Wá, hé’mëq, adá”, “né’x*-læ Mā’xulayu’gwa’xëxs xunó’kwë.

La’laé gwał qlay’o’dá. He’x*ídæm- *la’wisé la’x’ulíte Klwa’qaxsano qa’s lé té’x’alé’a, la’xes kwa’lé’lasé. La’m 25 laé ty’ax’semx’lde nà’qay’as qæs lá q’l’a’lë’la. La’laé wax’ lé’lalasósës abe’mpré qa g’a’xës hamx’l’dá. Héw’-xa’atl’å K’na’nx’mëq, q’a’taxs lo’ma’e ty’ax’se’më nà’qay’as qa wå’demäsës 30 abe’mpré.

La’laé g’anul’ida. La’laé la’x’ulíte la’xes kwa’lé’lasé qa’s lé la’wëlsa. La’la’le ét’lod la’xës la’staa’naxwëda wuda’stä’ qlo’óstóla’wa’pa. La’laé klwa’sta’ 35 laq. La’laé gwa’la. La’laé axé’ëdxës xënx’unë* qa’s xënx’unë’dës. La’laé qa’s’lida. La’em t’a’wís’itíde nà’qay’as qa’s la’lag’é la’logwasda’ya la’xa xën’ld’zása wås Ne’nél’g’asé. 40

La’laé qa’s’lida. Wá, la’laé do’x’wa-le’laxa hé gwé’x’s tseg’tk’ tle’x’l’a.
He went straight towards it, and he walked in the middle of it. Then he came to a round pond, and he guessed that it was not an ordinary thing.

Then Splitter sat down by the side of the pond. Then day came. Then he saw the water begin to rise. (Up) came a man, showing his head in the pond. He was standing on the water, and red cedar-bark was tied on his head. Then the man of the pond said, “Ha'mamamama!"

Splitter said at once, “What of it, if I, Splitter, should be said to be a ghost-dancer?” Thus said Splitter. Then the man of the pond went down into the water. Splitter did not want the ghost-dancer, for he wanted the death-bringer.

Then night came, but he never arose. Day came. Then the pond began to rise again, and up came a small canoe with a harpoon-shaft in its bow. Splitter spoke at once, and said, “What of it, if I, Splitter, should be said to be a spearsman?” Thus spoke Splitter. Then the canoe sank again. Then the water went down.

Splitter staid there all the time that day, and night came again. Then day came. Then the pond rose again. The water came and reached the feet of Splitter. When it came up to his waist, he saw the potlatch-pole coming up and standing on the water of the pond. Then he also saw a copper coming up and floating. Its face was downward.

La'lae he'na'kulaem laq qa's le qa'sa laq. La'em nege'tsla'la laq. La'lae la'g'aa la'xa k'tix'sta qlo'sa. La'lae k'o'taq la'em k'les ao'msa la'x'es gwala'se.

Hē'x idaem'la'wisē Klwa'qaxsano klwa'g'a'elsa, la'xa he'pala lax ogwaga'yasa qlo'se. La'em'lawis 'nā'x'ida. La'lae dō'x'wale' laxa 'wa'pē la paol'ēda. G'ax'laeda begwā'nemē nēx. 10 La'x'id la'xa qlo'se. La'lae la'x'wala'sya. La'em mo'x'talaxa la'g'ikwe. La'lae nē'k'eda begwā'nemasa qlo'se: "ha'mamamama."

Hē'x idaem'la'wisē Klwa'qaxsanoq 15 nē'k'a: "'mā'sxenl lelo'lela laq Klwa'qaxsano qen 'nēx'se'ween," nē'x'lae Klwa'qaxsano. Hē'x idaem'la'wisēda begwā'nemasa qlo'se la edensa la'xa qlo'se. La'em'lae k'les ax'e'xsde Klwa'qaxsanoa lelo'lelē qaxs he'e wāx: lā'lo'lo'sōsēda halā'yuwē.

La'lae g'nu'ida. Hē'wā'x'atlata leq'qalsa. La'lae 'nā'x'ida. La'lae et'ēd paol'idēda qlo'se. Ga'x'laeda xwa'25 xwagume xwieg'twalaxa ma'sto. Hē'x idaem'la'wisē yā'qleg'ale Klwa'qaxsano. La'lae nē'k'a: "'mā'sxenl alē'winox 'lae Klwa'qaxsano qen 'nēx'se'ween," nē'x'lae Klwa'qaxsano. Hē'x idaem'la'wisēda xwa'xwagumē la et'ēd wu'nsida. La'laeda 'wa'pē et'ēd k'o'p'ida.

La'lae he'x'sāem gwē'se Klwa'qaxsanoqexa la 'nā'la. La'lae et'ēd gā'35 nu'ida. La'lae et'ēd 'nā'x'ida. La'la'axaa paol'idēda qlo'se. Ga'x'laeda 'wa'pē la'g'aa lax gro'gwō'yas Klwa'qaxsano. G'ipEM'la'wis g'ax'alēla lax qa'n'asas, la'e dō'x'wale'laxa ma'x'. 40 pēq. g'ax la'wāla la'xa qlo'se. La'lae et'ēd dō'x'wale'laxa la'qwa g'ax pel-k'ala, he'e be'na'gē go'guma'yas.
He took the copper and put it down behind him, and said, “What of it, if I, Splitter, should be said to be one who gives potlatches?” Thus said Splitter. Then the potlatch-pole sank, and the water of the pond went down.

Splitter never moved from the place where he was sitting that day. And night came, and then the day [came]. Then the pond rose again. Splitter sat still, and the water came up to his mouth. Then a bow with tongs on each end, and four arrows, came up. Then Splitter arose and sang his sacred song, for indeed he had obtained what he wanted to get.

Then he took (the bow) and the copper. He never turned up the face of the copper. Then he hid it behind a cedar-tree. He only carried the bow and the four arrows and arrived at his house.

His mother immediately gave him something to eat, for he had not eaten for five days. Splitter ate at once, and after he had done so, he asked his mother, [and said,] “O mother! where is the village of my dead father on this my river?” Thus he said to his mother.

(His mother,) Ma'xulayu'gwa, spoke at once, and said, “O master! don't ask to know what has become of your dead father, for the river is bad. Indeed, nobody dares (to go to it) on account of the water-monsters of this river.” Ma'xulayu'gwa did not know that Splitter had obtained the death-bringer bow and the arrows on the end of which there were scales of the double-headed serpent, therefore she spoke in this way.

Hëx'idaem'l'awi'se da'x'idxa l'aa'qwa qa's axt'al'seq l'a'xes a'la'e. L'aa'læ ne'k'a: "s'läxem'ıt ma'wi'nos'aa'læ Kwa'qaxsanö qen s'ne'x'sëxwëxenten," s'ne'x'læ Kiwa'qaxsano. Hëx'idaem'5 l'awiseda ma'x'pleqë wu'ns'ida. L'aa'læ e't'led k'o'fededa qlo'še.

Hëwa'xa'latla l'équlse Kwa'qaxsanöwë l'a'xes kwadz'a'sëxa n'a'la. L'aa'læ gn'nu'fida. L'aa'læ s'na'x'tida. L'aa'læ 10 pao'pideda qlo'še. A'ëm'la'wi'së Kwa'qaxsanöwë së'talta. Lëx'ëm'lawis tal'ple'dë së'msas. G'ax'ëlaëdæ l'ë'kl'wisë e'lëlqo'l'ës oba'ë. Hë'ëm'lawisëda mös'talqë hë'ha'nálëma. Hëx'idaem'15 l'awisé Kwa'qaxsanöwë l'a'xuls qa's y'la'qwe, q'a'lax së'ma'ët l'axës l'ax- l'axos'x'dë.

L'aa'læ da'x'idex 5ëwa l'aa'qwa. Hëwa'xa'latla l'é'l'gni'malămës laxa 20 qwa. L'aa'læ q'wa'llëpid'ex l'axa a'wil'g'ayasæ wi'lkwë. Lëx'ëm'lawis laxa da'xt'sëda l'ë'kl'wisë 5ëwa mös'talqë hë'ha'nálëma. L'aa'læ l'ag'aa l'axës g'o'kwë.

Hëx'idaem'l'awi'së abë'mpas hamg'ë 25 lax'ëdex qaxæ laxa sëk:lëpënxwa's na'la k'ës hë'ma'pä. Hëx'idaem'l'awi'së Kwa'qaxsanö hamu'ë'tida. L'aa'læ gewal hë'ha'ma'pä. L'aa'læ wu'la'xæs abë'mpë. L'aa'læ ne'k'a: "s'ya, a'da, s'wi'dzë'wi'l'ë 30 g'o'külen ompwu'la'xwa wäch'ën?" s'ne'x'læ, l'axës abë'mpë.

Hëx'idaem'l'awi'së y'a'qleg'ëtæ Ma'xulayu'gwæq. L'aa'læ ne'k'a: "s'ya, qä'gwëtä. Gwæ'la s'ñex' qa's q'la'la'o.s 35 lax gwë'x'idæs'wul'sa's w'lwul'ga'q'ox'ådæ wä'qösax s'ya'x'ëmaëlæ. K'ë's'k'asox ne'ñëda qo'a'x'da s'i'ya'g'imañxwa wax." Laem k'ës qalaëleæ Ma'xulayu'gwæxs le'ma'ë l'alë Kiwa'qaxsanaxa hal'ayüwe 40 lë'kl'wisë 5ëwës hë'ha'nálëmax exbä-laxa g'ayüle l'axa go'betasa si'sëyülë. Lä'gitlas hë' gwëg't'laq.
Now evening came. When it grew dark, they went to sleep. Then they tried to waken all the men, but daylight never came. It was only getting very dark. [All] the men did not know the reason why daylight never came.

Then night came again, and [all] the men only slept. Splitter did not know what made our world this way. They all tried again to waken the people. It was like this nearly ten days. Then all the tribe of Splitter began to talk (about it).

Then one old man of the ancestors of the *ne'mgës thought of Splitter having been in the woods for a long time, and that he might have obtained a supernatural gift. Then he questioned Splitter, and said to him, "Oh, my dear! let me ask you, haven't you learned anything in the woods? for there is something wrong with the world."

Then Splitter thought of his magic gift, the copper. Then he asked the old man to tell his tribe, the first of the *ne'mgës, to split boards for torches. Then four bundles were split, and those who were going to follow Splitter lighted the ends of the torches, for it always remained dark.

Now he walked with many people, and they arrived at the place where he had hidden the copper. Splitter took the copper at once and put it into the water. Then it became light, and our world was light again.

Then Splitter went back home. Im-
midstively he asked his mother to get for him some travelling-provisions. Then he was questioned by his mother, and she said, “O master! what do you intend to do?”

Splitter answered his mother at once, and said, “I will go to the mouth of my river, that I may see the village site of my dead father.”

Then Mā'xulayu'gwa said to him, “Oh, but take care, master, for this river is really bad, for there are many water-monsters, and therefore nobody dares (to go down), for it is dangerous.”

Splitter only laughed, and said, “O mother! I am not an ordinary man. Go on. Get ready.” Then his mother guessed that he had obtained a supernatural gift. She hurried to get some travelling-provisions ready for her son. When she had finished what she was doing, Mā'xulayu'gwa spoke, and said to her son, “Oh, my dear, take care when you see any one of our relatives [of your dead father], and the other wife of your dead father, who was called Ö'magase'ma'é. Her son would be as big as you are.” Then Mā'xulayu'gwa finished speaking. Splitter launched his small canoe, and loaded it with travelling-provisions.

Now we will talk about a friend of Splitter, E'x-eqalagemé. As soon as E'x-eqalagemé heard that his friend Splitter had obtained a magic gift, he started and went to a river the name of which is Qawé's, and walked for four days. Then he saw the track of the qaxsanówé, hé'x-’idadz’a’emflaè axk-’la-’laxés ab’e’mpé qa ax’e’dès qa g’iwul’x’s. Lā’flaè wula’sòsès ab’e’mpé. Lā’flaè ‘nè’k’a: “’yaql’a’gwida, ’mà’dzålas?”

Hé’x-’idade’mfla’wis nà’nx’a’më Kł’qaxsanà克斯 ab’e’mpé. Lā’laè ‘nè’k’a: “Là’dzålen l’a’xwa ox’t’si’wayaxsten wåx, qen à’latle dò’x’wale’lax g’ò’k’a’xo’mò’tåsen o’mpwula.”

Lā’laè hé’x-’idade’më Mā’xulayu’gwa nè’k’tq: “’ya, a’ëma ya’t’lax, qlà’gwìde, qaò’x’då wåx, à’laxxs y’å’x’sëfma qaxs q’e’nema’okxda ò’yå’g’maxxs, hë’mës k’e’sëà’tsòx nè’nède qàòxs g’a’g’al-’låëx.”

A’emfla’wisë Kł’qaxsanåo dà’èd qa’s nè’k’é: “’ya ad, a’òmdzá’na? Wè’g’a a’tém xwa’na’stìdex.” Là’laè ab’e’mpas k’ót’tèdęk, la’em hé’laxa qa’s l’ò’g’wa’ya. Lā’laè hànakwila xwa’na’hà’td qa g’iwul’x’sèxs xunø’kwe.”

Lā’laè gwał ’al’e’ta. Lā’laè ya’qle-g’ałë Mā’xulayu’gwa. Læ’emfla’wis nè’’k’a laxes xunø’kwe: “’ya, adà’, ya’t’lànò qaso dò’x’wale’lax g’àyò’la lax’ëns 25 lè’le’låë’s a’swu’la, hë’mì’se’da nè’mø’-kwa qene’m’s a’swu’la’dëda Ö’magase’mèx’t’lo.’a. Sò’gwanemaa’se la wå’laxse xunø’kwa’sè lax’e’xå’g’aréna’më.” Wà, læ’emflaè gwał qleyò’dë Mā’xulayu’gwa. 30 Lā’laè wìx’se’tënde Kł’qaxsanåo lâ-xës xwa’xwagumè qa’s f’mø’x’sëq, yisès g’iwu’lkwe.”

Wà, là’me’n’s gwa’gwìx’s’al’lañ la’xa ’nèmø’kwas Kł’qaxsanówé, yix E’x-—35 øqalagemé. Gi’lemx’dałë qa’Pa-le’le E’x-øqalagemé’xaxës ’nèmø’-kwë, lax Kł’qaxsanòx, la’e l’ò’g’wa’la, hé’x-idade’emfla’wisiq sà’sèd qa’s g’sëxé là’xwa ’nemè’x wà legades Qlawé’s. 40 Lā’laè mò’plenxwa’s ’nà’lå qà’sdëmas laq, la’e do’x’wale’lax mà’mémò’tås’ax"
double-headed serpent. He always went into the water.

After he had gone into the water, he started to go, and took the slime of the double-headed serpent and washed his hands in it. Then the hands of E'x eqalagemé were turned into stone. Then he came home, and his name was Stone-Hand on account of this.

As soon as he came home, he went to see his friend Splitter. He was engaged by Splitter to go with him.

They started at once; and there were two in the canoe.—Splitter and Stone-Hand. Ma'xlalaygwa only said again to her child, “Good-by! but take care, my dear! This river is dreadful, master.”

Then the friends paddled, and went to Qlawe's. Then they saw The-Only-One. Now his name will be Scabby-Knee. Then Splitter questioned him, and said to him, “What sort of a man are you?” (It was the same as if he had said, “Where do you come from, my dear?”) for that was the way of speaking of the ancestors of the anemgé.

Then The-Only-One spoke, and said, “I am of the tribe called Snarers, the clan of this name of the anemgé. I was saved when they were all killed by the Qwe'q "sótlé'nox".”

Then Splitter at once called him, and said to him, “Oh, come, brother, let us see this our river.” Then The-Only-One arose and went into his canoe, and they steered for Long-Point.

Then they saw a man sitting there.
Splitter spoke at once, and said, “Oh, what sort of a man are you?” Then the man said, “Tsleetslelsle!” Splitter spoke again, and asked him, “Are there many (like) you where you come from?”

Then the man stretched out his leg, and put his fingers over his feet, and said, “Tsleetslelsle!” Then Splitter pushed his canoe off from the shore, and said, “Let us leave him. Perhaps he has no sense.”

Then they went across to la’gunewé gwés. Then he saw an elk swimming across the lake. (Several of the ne’mgés say that it was a bear that was seen by Splitter.) He at once took his bow to shoot it.

Then he heard some one speaking. It was the sound of some one saying [and speaking], “Don’t touch my game!” Thus said the voice of a man. Splitter looked at once (towards the place) where the sound of speaking came from.

Then he saw a man standing on the rock; and Splitter spoke, and said to him, “Go on, and do as you (always) do to this your game, friend.” Thus he said to him.

The man shot the elk at once with his arrow. His arrow went through the elk, and it was at once turned into stone. Then Splitter went to where the man was standing on the rock, and he questioned him, and said, “Oh, my dear, what sort of a man are you?”

Let us see how the man replied. He first got down from the rock; 5 qaxsano ya’qleg’ala. Lá’lae wula’q: “Qlé’ nem’maés g’a’yolasa’osa?”

Hé’x’idaemfla’wisé Kwá’qaxsano qlé’tesés qa la’téséés yá’ya-tsle. Lá’lae né’k’a: “We’gxa’ins ba’sox, k’lé’xsonóx n’æxala.”

Then the man questioned the man, and asked him, “Are there any (like) you where you come from?”

Then the man stretched out his leg, and put his fingers over his feet, and said, “Tsleetslelsle!” Then Splitter pushed his canoe off from the shore, and said, “Let us leave him. Perhaps he has no sense.”

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Hé’x’idaemfla’wisé Kwá’qaxsano qlé’tesés qa la’téséés yá’ya-tsle. Lá’lae né’k’a: “We’gxa’ins ba’sox, k’lé’xsonóx n’æxala.”

Then the man questioned the man, and asked him, “Are there any (like) you where you come from?”
Then the man spoke, and said, "I am the son of the dead Hamalak'aua'e, and the name of my mother is Ò'magase'ma'e."

Then Splitter said, "Oh, my great brother! I am the son of Má'xulay'gwa, and my father is the dead Hamalak'aua'e." Then that man, that Tied-One,—for that was the name of the man,—said, "Oh, my great brother! is it you, master?"

Then Splitter called him, and he paddled immediately, and they went down with the current of the river; but they sent ahead a log of driftwood. Then the bull-head showed itself, and swallowed the log. Splitter shot it with his arrow, and it turned into stone.

And they went on with the current, and they came to Neck-of-the-River; and they sent before them the log of driftwood. The grisly bear of the water showed itself, and swallowed the log. Then Tied-One shot it with his arrow, and it turned into stone.

Then they went down with the current again. They came to Odza'las. Then they sent before them the log of driftwood, and the black bear of the water also took the log and slapped it. Then Splitter shot it, and it turned into stone.

Then again they went down with the current. They came to Asiwa'e. Then they saw a black bear walking across the river. Then Tied-One shot it, and it turned at once into stone.

Again they went down with the current, and they came to Sea-Lion-Place. Then they saw three sea-lions. The brothers at once took their bows
and shot at them together. Then all the sea-lions became stone.

Again they went down the current, and they came to Ta'wi'sače. Then they saw smoke there. At once Splitter said that they would go there. They went to it and landed near [towards the water from] an old man sitting with his back towards the bank, and sharpening the ends of poles for his salmon-trap.

The brothers — Splitter and Tied-One and Stone-Hand and Scabby-Knee — sat still in their canoe. They stayed there a long time. Then came out one of the attendants of Hamā'lak'auače, for it was he. Then he said, "Oh, my dear, do look around [don't not look around too much] for this canoe on the beach towards the water from you."

Then the old man looked and saw the young men. He went down at once and asked them [and said to the young men], "Where did you come from?"

Splitter answered him at once, and said, "We are the children of the dead [one called] Hamā'lak'auače."

Then Hamā'lak'auače arose and sang his sacred song; and after he had sung his sacred song, he said, "Come, children, I am Hamā'lak'auače." Then Hamā'lak'auače called his attendants, and said, "Come, Xey'ota and A'lole-lala, and you Lā'sošelala, and you Ma'mēx-sāla, and you Wik'lo'tesa, and you Lā'k'lo'tesa, and you Broad-Instep, and you Long-Toe — come and carry up the load of my sons."

Then those who were named by him came out of the house, and carried up the load of the new-comers.
Then a meal was prepared for them by their father. After the young men had eaten, Splitter was questioned by his father. He said, "Where are you going, children?"

Then Splitter said to his father, "We are going to see the mouth of this your river." Thus he said to him. Then he was warned by his father. He said, "Only take care, children, for these water-monsters, masters."

Then Hamâ'lak'aua'ê asked about his daughter. (He meant the mothers of Splitter and of Tied-One.) Then they replied, and said that they were well.

Then Hamâ'lak'aua'ê also reported about his daughter Qle'ëwaqlanâ'kâ, who was married to Inviter, the chief of the Qwè'q'sotë'nox, (and he continued) "Now I am expecting her, for this is the time when she will come, at this high tide," (and he said that) Food-Giver, the chief of the Qwè'q'sotë'nox, and his under-chiefs, had gone to fetch feathers from what is called Feather-Top (Mountain), and that they were travelling in the Paddle-Side-Canoe.

Splitter said at once that they would start. They loaded their canoe with their load. Then Hamâ'lak'aua'ê said, "Beware! take care of him whom you said you were going to attack. Go straight to Duval Point, for Food-Giver will go through there; and know that his body is all stone, and only his neck is flesh. Now just take care of this our river, for it is dreadful." And he also said, "Please shoot seal when you come (back), children, that I may give them to the husband of your sister.

La'glaè hé'x'i'daëm têxwè'lag'itse's ò'mpè. La'glaè gwał ha'mâ'pêda ha'tya'ë, la'ë wula'së'we Kwa'qaxsâno, yisës ò'mpè. La'glaè ñê'k'a: "'w'ìlas le sà'sem?"

La'glaè ñê'k'e Kwa'qaxsanâ'xës ò'mpè: "La'å'ënu'ëx doqwawëxwa ò'x'si-wa'yaxsa wàq'os," ñë'x'laeq. La'glaè hayait'lolasôsës ò'mpè. La'glaè ñê'k'a: "Á'ëma ya'ïla, sà'semë, qao'x'da 'ya'-10 grìmax, qa'g'widë.

Wa, la'glaè wa'wa'anqë Hamâ'lak'aua'ê'saxës xunó'kwë; (hë'em gwô'yösë ebe'mpas Kwa'qaxsânòwe ë0 Mô'y's-segrë'wakwë). Hë'x'i'daëm'la'wisë na'-15 nax'meq lax'da'x=laè ñê'k'exs ë's-e'ex'mà-e.

La'gla'xaa têsêk-l'a'lele Hamâ'lak'aua'ê'saxës xunó'kwë Qle'ëwaqlanâ'kâ kwaxs la'wâda la'xa Qwe'q'sotënox, lax 20 la'ëlelìxla g't'gama'së. "La'më'sen na'k'laqë qa'xs yo'maê e'q'esë qa's g'axdemòxda la'xwa lax xà'at'sël."

Hë'emisëda la' tsïla'tsièk'-la lax Tsiël'k'imbëx'la, yix la'ëlaxwasde g't'gama 25 ñësà Qwe'q'sotënoxwë le'wë'sis g't'gabà'ya. Hë'em ya'ylltesë'esëda së'sexwàqa xwa'k'luna.

Hë'x'i'daëm'la'wisë Klwa'qaxsànòwe ñë'x' qa'ss alë'x'widë. La'glaè mò'xsasës 30 ma'mëwa. La'glaè ñê'k'e Hamâ'lak'aua'ê: "Á'ëma ya'ïla, adâ', qa'ëda gwô'yös qa's la wë'næ'swös. Á'ëma hë'nâ'kula lax lô'goyu qa'xës hë'x'mëla g'ëx'sa së'se'walë la'tlaxwasdà. Hë'-35 ñëmis qa'ss laq'layosà qëxs ña'xwa'màe te'sëme o'kwina'yas. La'le'xëm e'ldëzë oxàwa'ya'. Wa, a'mëts yà'ëlà la'xwa wà'qëns qao'x's hamë'k'asaëx.

La'gla'xaa ñë'k'a: "Wa'x la ha'nê'pëdel 40 la'xa mëgwàte qa'sò g'ë'x'lò sà'sem.
when she comes, dear ones." Thus said Hamālak-aua'ė to his children.

Splitter immediately took a log of driftwood and towed it alongside. They came down with the current of the river. As soon as they arrived at Ma's-matsla, a sea-monster showed itself. Splitter pushed the log ahead, and the monster swallowed it. Then Splitter shot it, and it turned into stone at once.

Now they arrived at Xulk୅, and they paddled on, and came to Duval Point, and they waited there for (Food-Giver). They waited there four days. Then Scabby-Knee heard a noise like the splitting of wood. He immediately told Splitter and Tied-One.

Then these men of supernatural power got ready. They saw (eagle) down coming, blown by the wind. It was down of the feathers for which they had gone for the xwa'xwē dance of Food-Giver. His other name was Stone-Body.

For a long time the eagle-down was coming, and there was very much (of it). Then the brothers hesitated and were afraid. They trembled. The sound kept coming nearer. (The sound of) the paddles was just like the ringing of copper.

Then they saw a large canoe coming in sight. Food-Giver stood in the middle among his tribe, and he said from time to time, "Wô hô!"

Then the men of supernatural power took courage, and they wished to shoot (him). Then Splitter said to Tied-

qan wâ'wadzo'emlex ḥa'wunemas wê-
qlwa'x-da'xwa qo g'ax'lo, ada', f'ne'x-
laë Hamālak-aua'ė, la'xes sa'semē.

Hê'x-sëdaenfla'wisë Klwa qxasano
ax'e'dxa qê'xałe qa's da'benušeklq. 5
G'a'x-laë yôl̓x-ïda. G'i'emfla'wis la'-
g'aa lax axa's Ma'smatsla, g'a'x-laë nê'-
dida ts'l'gesè. Hê'x-sëdaenmla'wisë
Klwa qxasano wê'xwidxa qê'xałe. la'ëlaë hë'x-sëda'mëda ts'l'gesè ha'ms-
gendxa qa'se xâlaë. La'ëlaë ha'nîpida
Klwa qxasanâq. Hê'x-sëdaenmla'wisë
tl'esemx-ïda.

Wä, g'a'x'em g'ax'alaë lax Xûl̓k'we,
l'a'x-da'x-x-laë s'e'xwid qa's g'ax'e lax 15
lô'g'yo qa's lè hâna'la qa. Lâ'ëlaë
mô'pl'ënxwa's hâna'la laq, la'ëlaë wu-
l'a'x'ale'lë lë'mk'a'x, la'xâ hë'g'wëx's
dzëk'âla'lag'ilë. Hê'x-sëdaenmla'wisë nê'-
la, lax Klwaqxasano lô Mô'x'segë-20
wakwë.

Hê'x-sëdaenmla'wisë xwâ'nal'dëda lô-
legwalent'sësel. Lâ'ëlaë xwa'x-x-xa
wa'x'laq. qa't'ëmxwa g'ax yôxsâ'la-
yosâ yâla. Hë'em qa't'emxwa'g'twisa 25
ts'l'ënkl'âlx'dë qa'es xwa'xwë'enëtë
l'â'la'xwa'së. Hë'xmis n'em lë'gem-
së Tl'esemgit.

Lâ'ëlaë gë'g'ilësâla g'ax'ëda që'mxwa.
A'ëmflaë lôma la që'ënëma. Wä, lâ-
emflaë wax' mâ'mä'tslëlalë nëna'qä-
yasa në'më'ma lô kët'ëla's. Lâ'emflaë
xunâlax-da'xwa. G'a'x-laë nëxwaxst'l-
la'na'kula. Hë'laë g'wëx's sepe'lx'k'la-
lag'ilâ'ya qa'es së'sëwayuwë. 35

Lâ'ëlaë do'x'wal'ëlaxa wâ'laqë xwa'x-
klunax g'a'xëa nê'ëda. Wä, la'ëm
lâ'x-sema'lë l'â'l'â'xwa'së la'xes g'o'-
kulotë. La'na'xwa'laë në'k'ë l'â'l'â'x-
wa'së: "wô hô."

Lâ'ëlaë łâkl'ëmasïde nëna'qä'ya-sa
lô'legwalen't'sëla. Lâ'ëlaë në'x-da-
xwa qa's wâ'g'îh ha'nîpida. La'ëmla'wis
One, “Take your bow, that we shoot
(the canoe) at both ends.”

Then Splitter took his bow and
strung it, and Tied-One also took his
bow and strung it. Then the large
canoe came to the place outside of
where they were staying.

Then Splitter said to Tied-One,
“Now shoot the stern of the canoe.
I will shoot the bow of the canoe.”
They got ready at once, and Splitter said to
Tied-One, “Ready!” Now they shot
the ends of the large canoe, and
the canoe capsized at once.

Then Splitter said that they would
put The-Only-One on the rock on the
island at the entrance of Duval Point.
Then they put the old man out of
the canoe. The-Only-One carried his
spear.

Now the canoe of Splitter was full of
heads covered with eagle-down. Split-
ter came paddling (back). The-Only-
One was sitting on the rock on the
island. When Splitter arrived at the
middle of the bay Gwa’ste’e, then he
heard The-Only-One saying, “Hō, hō-
hoho! I really caught Food-Giver.
Gwa, gwa, gwa!” Thus he said, the
one who was sitting on the island.
Then Splitter said, “Oh, perhaps he only wants us to go and take him.” Then he said again what he had said before; and Tied-One spoke, and said, “Oh, my dear! let us look! It might be true (what) Scabby-Knee (says).”

Then they paddled back to Duval Point, where Scabby-Knee was sitting on the rock. Then Splitter arrived there, and Scabby-Knee jumped around the body of a man that was really black, for his body was diorite.

Then Splitter stood up in his canoe to look at him and to convince himself. Then he sang his sacred song. Then he stopped singing, and he spoke, and said, “Thank you, friend. It was not my wish to desert you, friend. Now we have got him.” Thus he said when he cut off the head of Food-Giver.

Then they carried the head on their shoulders and put it into the canoe. Then they went home, and they went straight to Ta’witsa’ee, the village of Hamalak’aua’ee. Then they put the heads on stakes. There were really a great many, and they put a great many on the ground. Then Hamalak’aua’ee covered them with down, and therefore down came down the river.

It was not long before Qle’xwaqlana’k’a arrived at her father’s (house), for indeed she did not know that her brothers were men of supernatural power. Hamalak’aua’ee reported at once to his daughter, and said, “O mistress! your brothers have supernatural power. They have made war on Food-Giver, and brought a canoe full of heads.” Thus he said to her.

Qle’xwaqlana’k’a replied at once, and

La’læ n’ek’é Klwa’qaxsanowé: “yä, a’maaxents’nexq’qens le daq.” La’læ ed’zaqwa hé’em la’xat! wâ’ldems. Hë’lata Mó’ix-sege’wakwé y’a’qle’ga’a. La’læ ne’k’a: “yä, adá’, widzá’x’ins dò’x’wideq qô a’laeml’xo le’mk’ix-’idl’ax’o.”

La’læ sè’x Bundy. Læ’em a’ë’d’a’qax lax lo’go’yö, lax klwa’aasasa la’lë le’mk’ax’a. La’læ la’g’aa Klwa’qaxsanono laq. La’læ le’mk’ax’e de’x’sé-stalaxa y’a’qwa begwa’nemaxa a’lå tso’la qae’x’xseql’læsa òk’wilina’yas.

Hë’x’idaem’l’awisë Klwa’qaxsanono l’xwa’tëk’ra la’xës yä’yatstl’ë qas dò’x’-wideq. La’læ a’w’pl’lætaq, la’ë hé’x’-’idaem y’a’lqwa. Wå, la’læ qwe’p’ida. La’læ y’a’qle’ga’a. La’læ ne’k’a: “Ge’lak’as’la qast, k’e’se’ë nös n’a’q’yn la’ë na’lë  tô’walos, qast. Wå, la’ 20 mens lâ’la,” ne’x’læx’ës la’e që’a’x’idex la’laxwasdë.

Wå, la’em g-xax ti’ë-xlaxa qag’ikwë qa’ës ax’alëxëxseq. Wå, g’ax’ëm n’åna’kwa. 5 La’læ hë’na’kulaem lax Ta’witsa25- sa’ë lax g’o’kula’lasas Hamalak’aua’ë. La’læ hë’x’idaem y’il’x-wël’xaxa qag’i-kwë. Wå, la’dzek’as’emlae t’wi’la ax’ëlsa. Læ’em qa’m’ë’wis’ës Hamalak’aua’ë, la’g’itala qa’m’ëxwasëleda wa. 30

Wå, k’e’lata laq’axsa g’ax’æ Qle’xwaqlana’kwé bâ’guns la’xës o’mpë. Qa’laxs k’e’s’maë qal’axses w’e’waq’l’ë’t’egwa’laë. Hë’x’idaem’l’awisë Hamalak’aua’ë ts’lek’al’ëdëxes 35 tsëla’d’a’që xun’o’kwa. La’læ ne’k’a: “yä, qal’a’gwidë, lë’o’gwalox w’e’waq’l’ëwaq, lax’d’ax wë’nax la’laxwasdëxë. G’ax’mës’ox qo’t’laax y’atstëxso-xwa qag’ikwëx,” ne’x’læq. 40

Hë’x’idaem’l’awisë Qle’xwaqlana’-
said, “Catch salmon quickly, that I may eat them at home.” Thus she said to her father. Hamá'łak-aua'če immediately sent his attendants to catch salmon.

Then Splitter heard what Hamá'łak-aua'če said when he was sending his attendants. He said at once that he would shoot seals on the island Da'g'ulkə. Then he launched his canoe; and Splitter and Stone-Hand and Tied-One and Scabby-Knee went down with the current of the river. They went straight to Dá'g'ulkə and shot seals, and their canoe was full.

They came home, and they took the seals out of the canoe and put them into the canoe of Qle'xwaqlanə'κʷ, and they also put roasted dog-salmon into her canoe. Then the canoe was anchored in the evening.

In the morning, when day came, they started, and arrived at the mouth of the inlet of Olachen-Place. Then her crew of slaves were crying aloud, and they were heard by hunters who were hunting seals on the islands. Then the hunters paddled to them and asked them why they cried.

Then the slaves said that they only pretended to cry. Then they parted with the hunters; and Qle'xwaqlanə'κʷ spoke to her slaves, and said, "Don't talk about what we have discovered about those who went to get feathers, for I will ask Inviter at once to call everybody this evening, and afterwards we will report, after the guests have eaten, else we might be unlucky." Thus said Qle'xwaqlanə'κʷ to her slaves. Then kwə ná'nax'meq. Lələqə nə'čə: "Hə'-fləbala la yə'lnex'kwələs k'ət'ələq qan hə'ma'g'iwəh," nə'čə laqə, lə'xəs ə'mpɛ. Wā, hə'x'idaemflə'wisə Hamalak-aua'čə yə'laqaxəs a'y'ılkəwə qa ləs yə'nəkəla 5 lə'xə k'ətələ.

Lələqə wule'le Khwa'qaxsənəwa'ł̣ demas Hamalak-aua'čaxəs, la'čə yə'laqaxəs a'y'ılkəwə. Hə'x'idaemflə'wisə nə'čə qa's le hə'nəfekələ me'gwəta lə'xə 10 mekə'la lə'gədas Dá'g'ulkə. Lələqə wə'x'əstendə, lə'xəs xwə'klənə. Lələqə Kłwa'qaxsənə, lə' ho Tl'etəsemxsələna, lə' Mo'x'sēgəxəkwə, lə' 1ə'mk'əxə, lələqə yə'łəx'q̓id lə'xə wə. Lələqə hə'nə'15 kulaem ləx Dá'g'ulkəwə. Lələqə hə'nə'15 lələxə me'gwəte. Lələqə qə'təle yə'yatsəs.

Gə'x'ələqə nə'nəkwa. Ā'emflə'wisə axo'təseməda me'gwəte ləx yə'yatsəsə 20 Qle'xwaqlanə'kwə. Lələqə xaa mô'x-dzeməda lə'be'kwə xwa'nəsə lə'xə xwa'kəlnəsə. Lələqə qələ'soyuwədə xwa'klənaxə dzə'qwa.

Wā, lələqə nə'x'sidə ga'la, la'čə 25 alə'xulisə. Lələqə la'g'aa ləx a'waxstasyəs wuna'deməsə Dzə'kədə. Lələqə-da le'lotəs qə'ləq'əkəqə qəlwa'qəsəla hə'se'lə. Hə'qmis la wu, e'ltəsə hana'la lə'xə yə'mk'ələx me'gwəta. Wā, lələqə 30 sə'x'ətədə hə'nəhalə'noxələ qa qə's wəlu'q, ləx hə'q'əlas gə'wək'ələ.

Lələqə nə'k'eda qə'ləq'ək'əxəs a'gəməq qəlwa'sabələ. Lələqə kwə'pədə 1ə'xwa hə'nəhalə'noxələ. Lələqə ya'qəlagə əłə 35 Qle'xwaqlanə'kwəsə qə'ləq'ək'ə. Lələqə nə'k'ə: "tya'x'dəxə gwə'la gə'wə'xəsəla lə'xə lə'ens dəx'wa'tələ lə'xə wə'x'də tlə'sələk'ə qən hə'x'idaemənətəmlə axk'ə'lə'axələ lə'fənələqa 40 1ə'ləla mə'tsə'xwa dzə'qwa'lə. Wā, a'fəmləsə tlə'k'ə'fədələ qə gwəl hə'ma'pələda klə'vela, a'lenəs o'dzəxələx,"
she tried to instruct her child that it should not talk about the down coming down the river.

When she had finished, they arrived at the house of the Qwe’q’ sōt’e’nox’ at Feasting-Place. Qle’xwaq’lana’k’ immediately asked her husband to call his tribe. Then Inviter sent his attendants to call them. It was not long after they had called before all the ancestors of the Qwe’q’ sōt’e’nox’ came in. Then they were given roasted dog-salmon to eat.

After they had eaten the roasted dog-salmon, they were given as a second course the seal. Now the seals were being cooked. When they were nearly done, one of the attendants of Inviter spoke, and said, “O tribe! take care when our chief Food-Giver arrives, for the time it used to take him is over, that you may all be ready to meet him when he comes, my dear ones.”

Then spoke the son of Qle’xwaq’lana’k’, and said, “Down came down the river of grandfather.” Then Qle’xwaq’lana’k’ pulled her child.

Then the seeds were given to all the men. When the seeds were gone, the child of Qle’xwaq’lana’k’ spoke again, and said to her father Inviter, “O father! down came down the river of grandfather.”

Then Inviter said at once, “O mistress! what does our child here say?” Then Qle’xwaq’lana’k’ said, “Oh, I forgot. It is true what he said; for
these men of supernatural power went to war against our people who went to get feathers. That is what your son means, that feathers were coming down the river, for they were hanging there."

Then all the Qwē'q̀sōtl̓enox̌ʷ broke the (walls of) the house, and all the women cried; and they said, "Oh, my roasted clams!" and some said, "Oh, my roasted (mussels)!" And they named the various kinds of shell-fish.

When they quieted down, the [former] attendant of Food-Giver spoke, and said, "Let us go across to X̱ulk" and verify the report of those who have been across."

Then all the Qwē'q̀sōtl̓enox̌ʷ said that they would go, and that if Qle'xwa-q̓lanə̱kʷ had lied, she would have to die with those whom she referred to as supernatural men.

Then all the tribes got ready, and they were going with the break of day. Then, in the morning, day came; and the ancestors of the Qwē'q̀sōtl̓enox̌ʷ all launched their canoes, and the first of the Dza'wadēnōn̓x̌ʷ and the Haťxwa'mis and the Gwa'wānənox̌ʷ and the əw̱t̓wə̱mə̱q̓ə̱m. They were very many. Now they began to paddle, and it was not yet evening when they arrived at Long Beach, at the village of Unrivalled, the Lēg̱wil̓daḵʷə.

Then the six tribes went to see if they were really men of supernatural power; and they went straight to Ta'w̱t̓saḵʷ, for that was the village of Hamālak'auaḵʷ and Splitter and Tied-One and Stone-Hand and Scabby-Knee.

Then the tribes arrived. The attendants of the late Food-Giver spoke at
once, and said, “I come, Chief Hamalak’aua’ee, to see if what is said about your children is true, that they are men of supernatural power, and also if they have really vanquished my chief, Food-Giver. Now I have finished my speech.”

Then Hamalak’aua’ee came and stood outside of his house, and said, “Be ware! Take care when you see my supernatural men here.” Then he beat time on the front boards of his house; and Splitter and Tied-One split cedar-sticks and burned their ends, and they went out with them.

Then they began to shoot with them, and the arrows just went astray. Then all the tribes laughed. Splitter and Tied-One went into the house. They went to take their bows.

Then they came on the roof of their father’s house, and shot together. Then all the canoes capsized, and the tribes were as if dazed. Then Stone-Hand struck them (with his fist). Now he grew tired.

Then they split cedar-trees, and Splitter and Tied-One put up stakes to tie the Qwé’q’sotlé’noxu men on to them. Now they were put up alive by the men of supernatural power. Then they finished, and the ravens came and pecked out the eyes of the living people, for they had no way (of defending themselves), for indeed their hands were tied behind them.

Now they were placed in this way for four days. Then they asked for a man named Tslo’gulis and (another) named Xwé’lisag’tlak*; for they were the
strongest men of the Gwä'waënóx̱. Then Tslo'gulis tried, and said immediately, "Now the (cedar withes) are cracking." Then Tslo'gulis and Xwe'lisag-ťläkʷ both tried to move, and they broke the cedar withes with which they were tied.

Then they untied their friends, and the people wanted to pay them (to untie them also). Now all the men were nearly untied. Then Splinter and Tied-One discovered it, and they sent Stone-Hand at once to go again and strike the people.

Now all of those who were untied by Tslo'gulis and Xwe'lisag-ťläkʷ were alive. Then the Qwe'qʷ səttlénoxʷ were vanquished by the ancestors of the nəm'įmegs on account of these men of supernatural power.

Now a long time had passed when the men of supernatural power moved to Odzála's with their father and Stone-Hand and Scabby-Knee and with the attendants of the chief Hamá'la:k'au'ae.

Then they finished their house. Then Splinter went to see the village at the mouth of the river at Long-Beach, whose chief was Unrivalled. He at once got for his sweetheart a pretty woman. Then the woman lay down with Splinter. Then the woman reported to Splinter, and said, "Take care, master, when he comes who will bring coppers to Unrivalled." Thus said Ma̱x'ulayugwa, for she was one of his wives, and Tsłetsla'laťatsa was the name of his second wife, and the father of Tsłetsla'laťatsa was the chief of the Haxwa'mis, and his name was Tied-Hands, and therefore Ma̱x'ulayugwa.

"menšiđe Tslo'gulisí. Hëxʷśidaemłamla'-wisí nə'k'a: "Ləem'g'-a ʔaləg'ə'la?" La'xʷda'xʷšəlaʔ nəmáxʷśid ya'wixʷída, yíx Tslo'gulisí 1.0 Xwe'lisag-ťläkʷə. Wá, lae'm aʔpíʔedə de'wεxe xič'ms. 5

Hëxʷśidaemłamla'-wisí la qwe'xaxʷ 1ε-1ε,1ε,lə'la. Wá, lae'mlae xu'ńkwasōsəs g'ó'kulołə. Laqlae ła'qʷ ʷtəla qwe'tśidxə bë'begwanemə, ʔaś qəl'ə'ẹ Kiwa'qaxsansəq 1.0 Mə'x'ʷsegeʷawkwaq. 10 Laqlae hëxʷśidaem ʷya'k'wódə Qwe'qʷ- səttlénoxʷə la'xə gə'la'sə nəm'ŋęsə qə'đə 1.0,1εqewalentstše'səla.

"Wá, laqlae ga'läxax lač'ə ma'wəda 1.0-1.ε qewalentstše'səla lax Odzála'sə, 1.εwəs 20 ə'mpə, 1.0 Tle't'lemxştla'nə, 1.0 1.ε'-m'k'əx-e, 1.εwa a'yə'lkwasa gə'gamačə, yíx Hamə'la:k'au'ae.

Wá, laqlae ga'läxax lač'ə ma'wəda 1.0-1.ε qewalentstše'səla lax Odzála'sə, 1.εwəs 20 ə'mpə, 1.0 Tle't'lemxştla'nə, 1.0 1.ε'-m'k'əx-e, 1.εwa a'yə'lkwasa gə'gamačə, yíx Hamə'la:k'au'ae.

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Hëxʷśidaemłamla'-wisí la qwe'xaxʷ 1ε-1ε,1ε,lə'la. Wá, lae'mlae xu'ńkwasōsəs g'ó'kulołə. Laqlae ła'qʷ ʷtəla qwe'tśidxə bë'begwanemə, ʔaś qəl'ə'ẹ Kiwa'qaxsansəq 1.0 Mə'x'ʷsegeʷawkwaq. 10 Laqlae hëxʷśidaem ʷya'k'wódə Qwe'qʷ- səttlénoxʷə la'xə gə'la'sə nəm'ŋęsə qə'đə 1.0,1εqewalentstše'səla.

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felt badly towards Ts!etsla'la, for Tied-Hands had obtained as magic gift coppers at Qlu'mqlumlig'a; and Tied-Hands was going to bring coppers to Unrivalled, and therefore Ma’xulayu-gwa said to Splitter that he should come and wait for the box filled with coppers.

Then Splitter went home at once and told Tied-One. Then Tied-One said, “O brother! let us go into the woods and try (to lift) large stones (to see) if we are able to do so, if there is nothing that we cannot lift.” Thus he said to his brother.

Then they went, and arrived where a large stone lay back of Odza’las. Then the brothers went into the water of a small river. As soon as they had finished, Splitter tried to take the large stone. He lifted the stone at once, and put it on his shoulder. Then he went with it a long way, and Splitter brought the stone back and put it down.

Tied-One also took up the stone, and he also put it on his shoulders. Then he walked a long distance, and brought it back and threw it down.

Then they were glad; and Splitter asked Tied-One, and said to him, “O brother! let us go to see my sweetheart, Ma’xulayu-gwa.” Tide-One said at once, “Let us go.”

They started at once, and arrived at the village of (Splitter’s) sweetheart. Ma’xulayu-gwa qa Ts!etsla’la qax la’e ló’gwale Wula’séwaxa la’t.iqwa lax Qlu’mqlumlig’a; hë’mis la gax la’a-qwaodayos Wula’séwè lax Wa’qæ; hë’mis la’gila Ma’xulayu-gwa ⁴nëk’া ⁵ lax Kwa’qaxsano qa wë’giles g’axɁ qa’s hë’të la’gilxa la’qwaatslé gíl-dasa.

Hë’x’idaem’la’wise Kwa’qaxsanó la nə’nakwa qa’s le nə’lax Mó’x’sége’wakwe 10 kwé. La’lae ⁴nëk’é Mó’x’sége’wakwe: “ya ne’mwot, wë’x’ins la’xwa a’l’lëx qens le ⁴me’nsasà wâ’lasa’x tle’-sema. Wà, qensó la’l wax’’idamasqo, wà, la’mes’ens k’lëaśł we’lmë,” ⁴në’- 15 ⁴la’e’x ⁴ne’mwoté.

La’lae qa’s’ida. La’lae la’g’aa la’xa meklu’sé wâ’las tle’sem lax a’l’las Odza’las. Hë’x’idaem’la’wisèda ⁴ne- ⁴më’ma la’sta’ la’xa ⁴wa’bidawë. Gir’l 20 ⁴emla’wisè gwà’la, la’e Kwa’qaxsanówë gung’èlsa da’x’idxa ⁴wâ’lasë tle’sema. Wà, hë’x’idaem’la’wisè wix’e’dèda tle’- semë, wà, la’emlae la’x’sëya’pëndalə- masxa tle’semë. La’lae qwë’sg’ila 25 qa’s’ides. G’a’xlae a’è’dàa’që Kwa’- qaxsanowasa tle’semë. La’lae ax’e’l- saq.

Hë’x’idaem’la’wisè Mó’x’sége’wakwe ⁴gwáqa tle’x’idxa tle’semë. La’ 30 ⁴la’xxa hë’x’idaem la’x’sëya’pëndalə- maseq. La’la’xxa qa’śid qwë’sg’ilas. Wà, g’a’xlae a’è’dàa’qas qa’ tles’èl- seq.

Wà, la’e’m è’x’idè në’na’qà’yas. Là’ 35 ⁴la’e Kwa’qaxsanówë axk’la’ax Mó’x’- sége’wakwé. La’lae ⁴në’k’iq: “ya ⁴ne’mwot, wë’x’ins dò’qwaxen la’tila, lax Ma’xulayu-gwa.” Hë’x’idaem’la’wisè Mó’x’sége’wakwé ⁴nëk’α: “W’îdzà- 40 x’ins.”

Hë’x’idaem’la’wisè qa’śidex’dà’xwa. La’lae la’g’aa lax g’ó’kwaseř la’la.
They did not enter her house: they only stood in hiding behind it.

Then he threw a stone on the house of Unrivalled, and Mā'xulayūgwa came out at once to the place where she knew her lover was sitting.

Mā'xulayūgwa said at once, “Thank you, master, for this evening is the time referred to when Tied-Hands is coming. Take care, master. You just run away with the box of coppers. I will [only] be your slave if you will do this. That is (what I want to say), master. Don't allow yourself to be seen, and also stay here and sit here. As soon as Tied-Hands comes, I will come and tell you, my dear.”

Now it was evening when Mā'xulayūgwa went home. As soon as it became dark the people made a noise. Then they said, “Show your faces. They have arrived.”

It was not long before Mā'xulayūgwa came, and said, “O master! Tied-Hands has come. Now take care, master. As soon as it is dark you must go. Nobody will recognize you.”

Then Splitter heard them calling for a strong man. He tied red cedar-bark in his hair, over his forehead; and Tied-One also did so. Then Splitter said to his brother, “I will go. The place where the canoe lies is a long ways off, so for it is very low tide. You stand here, so that you may take the box from me.”

But now the strong men of the Le'-gwidla'xʷ had tried in turns. Then Splitter ran, and went to the place K'les'latla lael lax g'ok'was; a'em'laē la wuna'la lax a'lanā'tayasa g'ok'we. Lə'laē le'k'a'sasa tî'esemē lax g'ok'was Wā'qa'ē. Hē'xʰidaem'la'wisē Mā'xulayūgwa ga'ax là'wels qa's g'a'xē 5 là'xes q'āl'ełe qa g'ax kwats'a'tsilës lā'la. Hē'xʰidaem'la'wisē Mā'xulayūgwa nē'ka: “Ge'la'k'as'la, qa'gwidā, qa's yō'maē gwō'yō's Wūla'se'wē qa's g'ax-10 demoxda dz'a'qwasi.l. Wē'g'a yā'la-lex, qa'gwidē, qa's a'mēlōs lāl qasq'a'selsesa g̱'ldasa lāl'qwa'atsla. Wā, lae'm, en a'em lax qa'k'ōlōs qa'sō hēl gwé'xidle. Hē'x'meg, qa'gwidē. 15 Gwā'la hē'qalala dō'kwawelōl; hē'xmis qa's yō'x'sā'maōs k'wa'lōx. G'i'lem'wisē g'axlē Wūla'se'wa qenlō g'axl nē'lalō, ada'.”

Wā, lae'm dz'aqwaxs la'ē nē'nakwe 20 Mā'xulayūgwa. Wā, g'i'lem'laē pledg'ïna'kulaxs la'asē ha'dzexstax'idē-da gō'kula. Lə'laē nē'ka: “Ne'le'matāl'i, g'ax'em'gā'i.”

K'les'latla ga'ldaxs ga'xaē Mā'xulayūgwa 25 yūgwa. Lə'laē nē'ka: “'ya, qa'gwidē, ga'x'mox Wūla'se'wex. Wē'g'a ya'la'lx, qa'gwidē. Hē'la'xī lāl pledex-’tide'qasō lā'lo. K'le's'et'as ma'tlalal lōl.”

Lə'laē wule'le Kwa'qaxsānōxa 30 le'laq qa le's ṭa'kwēmāsə ba'gawa'nema. Lə'laē mō'xwidasa lā'gikwe la'xes sa'fyā'sēs ogwī'wa'ē. Lə'laē hē'em'xat! gwā'le Mō'x'segē'wakwē. 35 Lə'laē nē'k'ē Kwa'qaxsānōxēs nē'm'wōte: “La'men lāl g'ādā'lawise hā'nē' dzasasa ḥwā'kluna qa'o'xda wālasē x'a'tsala'ya. Yō'x'sāem'les la'kwatālōx qa's a'mēlōs lā'tlēnanālēsa g̱'ldasē.”

Wā, lae'm,la wax' la'la'yukwa lēdā le'lo'kwasa Le'elgwi'lda'xwē. Wā, lae'm,la dz'e'lx'widē Kwa'qaxsano qa's le
where the canoe was lying. He said, "Make room, make room! I am the one who has some strength." Then he took the large box and put it on his shoulders, and ran away.

In vain the people questioned each other, and said, "Who is that? Who is that?" And they tried to run after him; but those who tried to pursue him could not catch him. Then he reached his brother, who took (the box) and ran with it. They were going to take it to Odzâ'las that night. As soon as Tied-One became tired, Splitter changed with him, and carried the box.

Then they reached their house. Then they went on with it and took it to the upper part of Odzâ'las and hid the box in L'esâ'lik. Now Splitter had gotten the box full of coppers.

All the L'e'gwilda'x tried in vain to find the men who carried away the box. Then Unrivalled gave it up. Ma'xulayagwa felt glad on account of her lover.

Now we will stop (talking) about Unrivalled, and we will again talk about Splitter and his brothers Tied-One and Scabby-Knee and Stone-Hand, and also Hamâ'łak'aua'è and his attendants.

Now the brothers of supernatural power were making a house at L'esâ'lik, and the brothers made the house dark inside. They finished the house, and it was very dark inside.

Then they went to the beach in front of their house, and rolled large stones so that they extended in a line out from the bank. They wanted them to
be near enough together so that a man could jump from one to the other. Then they finished.

Then they took tallow of the deer and of the elk, and smeared it on the stones. When they had finished, they invited one tribe in. (I do not know the name of that tribe.)

The guests came and staid in their canoes on the water in front of the house of Splitter. Then Hamâ'la-k'aua spoke, and said, "Go out of the canoe one at a time, for these stones are the way (you will come)."

Then the men stood up in their canoes, and jumped on the stones. Then they all fell into the water, and only one of the men did not fall into the water. Then they all went into the house of Splitter, but they only lost their way in it. In vain they looked for their places, for the house was very dark. Splitter did not wish to show them their seats. Then they just sat down in the middle of the house.

And so Splitter spoke, and said, "O Stone-Hand! consider how senseless this tribe! therefore I think they should go out of this house, that we may look for sensible people for us to invite." Thus he said.

Stone-Hand went at once to the door of the house. Then Tied-One drove out those whom they had invited, and Stone-Hand struck the men (with his fist). Then one man only, the one who had not fallen into the water when they finished, could jump from one to the other. Then they finished.

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they first jumped from stone to stone, —
this one also was saved in the house on
account of what he said when he put
his blanket around his father and said
to Stone-Hand, “Make room, make
room, that I may go and kill this my
slave outside.” He and his father were
the only men who were saved.

Then Splitter and his mother Mâ'-
xulayûgwa, and also Tied-One with his
mother Ö*magasemâ‘e, assembled.
Then Splitter stood always with his
father Hama’lak-aua’ue. Then Splitter
and Tied-One started and went to
the lower part of the river, to the village of
Unrivalled. He wanted to visit his
sweetheart.

Then he threw a stone on the house.
Then Mâ’xulayûgwa came to him, and
Splitter said to her, “I have come to
you. I will have you for my wife.”
Thus he said to her. Then they went,
and Splitter married Mâ’xulayûgwa.
Then they went home to the house of
Splitter. That is the end.
V. TRADITIONS OF THE QWÉQ’USÕTÍÉNOXU.

1. Tsłá’qamé (Head-Winter-Dancer).

(Tradition of the clan ᓇwilwilé wasem; told by Tsłó̱xts’alës, a Mamalelegala, a descendant of this clan.)

The Thunder-bird was living in the upper world with his wife; and the name of the Thunder-bird was Too-Large. Now, Too-Large was very downcast. He spoke to his wife, and said, “O mistress! let us go to the lower world, that I may see it.” Thus he said.

Then his wife said, “O master! do you know about your name, that you have the name Too-Large, for you will be too large a chief in our lower world?” Thus said his wife to him.

Then Too-Large only said, “Just let us get ready to go.” Thus he said; and then he put on his Thunder-bird mask, and his wife also put on her Thunder-bird mask. They came flying through the door of the upper world.

Then they sat down on the large mountain at X̱eḵwe’ḵ’ in, which is named Split-in-Two, and they saw a river at the foot of a mountain.

Then Too-Large said to his wife, “Let us go down from this mountain and look at the river down below.” Thus he said to his wife. Then they flew (down), and sat down at the mouth of the river.

Then they saw a man working at the beam of his [future] house. Then the man spoke to them, and said, “O G’óḵula’laëda qo’losë lax e’ḵ’ladźe-ėlisasens ᓇnə’lax ᓇl’wis gene’mé. Wá, la’laë le’gadëda qo’losas A’dził’lag’ilisë. Wá, la’laë lo’max’id xu’lše A’dził’lag’ilisë. Wá, la’laë ya’q’le-5 ga’le A’dził’lag’ilisaxës gene’mé. Wá, la’laë ᓇn’ék’a: “’ya, qa’gwidá, wi’dax’ins la’xwa bē’b’na’gawaiša’x ᓇnə’lax qens le dō’qwaqo,” ᓇn’ex’laë.

Wá, he’x’idaem’la’wise gene’mas 10 ᓇn’ék’a: “’ya, qa’gwidé, qa’lela’mac’?qos la’xës ᓇl’gemös, yixs le’gadaa’q’osas A’dził’lag’ilisë, wá, la’laës a’x’a’x l’ex’la’xax a’xot’laq 20 gene’mas qlo’x’tolës qo’losemë. Wá, la’laës o’gwaqë 20 gene’mas qlo’x’tolës qo’losemë. Wá, ga’x’laë pëh-ts’a’ lax tëx’’ilas e’ḵ’ladźe’ėlisasens ᓇnə’lax.

Wá, la’laë a’x’me A’dził’lag’ilisë ᓇn’ék’a: “Wë’g’ya, a’em xw’a’nat’idëx qens la’lag’i,” ᓇn’ex’laëxes la’e qlo’x’tolës qo’losemë. Wá, la’laë o’gwaqë 20 gene’mas qlo’x’tolës qo’losemë. Wá, ga’x’laë pëh-ts’a’ lax tëx’’ilas e’ḵ’ladźe’ėlisasens ᓇnə’lax.

Wá, la’laë kludzet’lisa’xaxa wâ’laxe neg’á’ lax ax’a’x X̱eḵwe’ḵ’ in le’gadës 25 K’l’ix’esekwe’x. Wá, la’laë dö’x’wa’le’laxa wâ lax a’x’asâ neg’a’.

Wá, la’laë ᓇn’ék’e A’dził’lag’ilisaxës gene’mé: “Wi’x’ins la’xa la’xwa neg’a’x qens le dō’qwaqax wâ la’xwa 30 ba’ne’,” ᓇn’ex’laëxes gene’mé. Wá, he’x’idaem’la’wise ple’pë’dâ qa’a’g’ax k’la’x’id lax o’x’’siwa’yasa wá.

Wá, la’laë dö’x’wa’le’laxa ᓇnem’ò’kwë begwa’nëma e’axela’xax k’a’tëwëlaxës 35 g’ô’x’le. Wá, la’laë ya’q’le’g’ałëda
friends! I wish you would become men, that you may come and help me make this house." Thus he said to them.

Too-Large lifted at once the jaw of his Thunder-bird mask, and said, "O brother! we are men!" Thus he said.

Then Too-Large questioned the man, and said to him, "O brother! what is your name?" Thus he said. Then the man said to him, "My name is Only-One-on-Beach."

Then Too-Large and his wife took off their Thunder-bird masks. Then Too-Large ceased being a bird. Then Only-One-on-Beach also asked the name of Too-Large. Then Too-Large said, "My name is Too-Large in the upper world, but now my name is Head-Winter-Dancer in this lower world, and the name of my wife here is Winter-Dancer-Woman." Thus he said.

Then Only-One-on-Beach was glad when he knew the names. He said, "O brother! thank you for meeting me [that we have met]. Now go on, and you also build a house for yourself and your wife." Thus said Only-One-on-Beach to him.

Then Head-Winter-Dancer questioned him, and said, "O brother! where is a good place for building a house?" Then Only-One-on-Beach said, "Go to Më'tlapdzë. There is a good hill-site there." Thus he said.

Head-Winter-Dancer said at once that Only-One-on-Beach should take him to it. Only-One-on-Beach launched
his canoe, and Head-Winter-Dancer and his wife went aboard the canoe. Then the man paddled, and they arrived at Mêtlapdze.

Then Head-Winter-Dancer built a house on the hill-site, and Only-One-on Beach also helped him. Then the house of Head-Winter-Dancer was finished, and he now saw many salmon jumping in the mouth of the river at Mêtlapdze.

Then he went to take wood of the red cedar to make a salmon-trap. When he had gotten the wood of the red cedar, he split it and made a trap. While Head-Winter-Dancer was working outside of his house, he heard the sound of (a voice) speaking on the beach of his village. It was saying, “O friend, Head-Winter-Dancer! is it you?”

Head-Winter-Dancer answered at once, and said, “Yes, it is I, friend Qa'néqe'élahk'. Thank you for meeting me [that we met].” Thus he said.

Now Head-Winter-Dancer had on his head a large head-ring with a man in front, and he had around his neck a large neck-ring with men's heads attached. Then Qa'néqe'élahk' said to him, “I am told that you, Head-Winter-Dancer, are not an ordinary man, that you are a man of supernatural power.” Thus said Qa'néqe'élahk'.

Then Head-Winter-Dancer said, “Indeed, you said so.” Thus he said to him. Then Qa'néqe'élahk' said, “Let me try you with my magic power.” Thus he said while he pointed at him with his first finger.
Then a hole at once appeared under the eyes of Head-Winter-Dancer. Then Head-Winter-Dancer said, "O friend! it is wonderful. You are indeed a man of supernatural power."

Then Head-Winter-Dancer healed himself, and he said, "O friend Q!a'nèqëlak"! now take care! let me also do the same to you." Thus he said while he pointed his first finger at him.

Then a hole appeared also between the eyes of Q!a'nèqëlak*. Then Q!a'nèqëlak* said, "O friend! it is wonderful. You really have supernatural power also."

Now, Q!a'nèqëlak* was standing all the time in his canoe, for there were three of them in the canoe. Then Q!a'nèqëlak* put the palm of his hand to (his forehead), and it healed up at once.

Then Q!a'nèqëlak* felt badly on account of Head-Winter-Dancer. He said to his two companions, "Get out of the canoe and cut off the head of Head-Winter-Dancer, and throw the head in a corner on the rock."

Then the two men got out of the canoe and cut off the head of Head-Winter-Dancer and threw it away in a corner on the rock. Then they went into the canoe.

Then Q!a'nèqëlak* felt glad, and he paddled; but he had not gone far when he heard Head-Winter-Dancer healing (himself). Then he came back to life. Then Q!a'nèqëlak* went back at once, and said, "Go again, and cut open his belly." Thus he said.

Wä, he'x'idaem'lā'wisē kwā'xwale'-la lāx bën-k'ū'táxstā'yas gə'ya'gə'sas Tsł'aqama'è. Wä, he'x'idaem'lā'wisē Tsł'aqama'è nè'k'a: "'ya, qast, a'laemxōtəs nau'ālałx* bəgwa'nemə." 5 Wä, ła'lae Tsł'aqama'è qul'e'x's'em hē'lix*-ideq. Wä, ła'lae nè'k'a: "'ya, qast, Q!a'nèqëlak*. Wä, entsōs yə'lāx qə'n o'gwəqē hē gwe'x'idol." nè'x'-la'xes lā'è o'gwəqa tslə'mx'itses tlsə- 10 mə'lāx' tsł'a'na'le lāq. Wä, he'x'idaem'lā'wisē o'gwəqa xulp'-a'lelē nā'qo'stā'yas Q!a'nèqëlakwe. Wä, ła'lae nè'k'e Q!a'nèqëlakwe: "'ya, qast, a'laemxōtəs o'gwəqa nau'a- 15 lakwa."

Wä, laemlāe hə'men'ala'me Q!a'nèqëlakwe ła'kusxə'laqe lā'xes ya'ystəle, qəxəs yū'dux*tsł'a'lae lā'xa gə'la'. Wä, la'llae Q!a'nèqëlakwe le'xw'itsəs a'ya- 20 sō'wē lāq. Wä, he'x'idaem'lā'wisē əməxstō'xwida. Wä, la'lae tsləx'tle nā'qə'yas Q!a'nèqëlakwe qa Tsł'aqama'è. Wä, la'llae nè'k'a, lā'xes ma'slo'kwē le'elota: "Ha' 25 gə la'ltax qa's qa'x'idayōs lə'xox Tsł'aqama'èx. Wä, la'lesc tələxed-lexox xaw'eqwaqs lə'xwa o'neqwxax."

Wä, he'x'idaem'lā'wisəda ma'slo'kwē bē'begwənam la hō'xwewətə lā'xes ya‘ 30 təsələ qa's lə qə'k'ədəx xaw'eqwax Tsł'aqama'èx. Wä, la'llae tələxed-oqəxwaqs lə'xwa o'neqwxax. Wä, ga'x'läe hō'x-we'xəsə la'xes ya'x'ətəsə. Wä, laemlāe e'k'e nā'qə'yas Q!a'nè- 35 qə'lakwe. Wä, la'lae se'kwxida. Wä, k'eslətəla qwəs-g'tlax's lə'wule'la Q!a'nèqëlakwa Tsł'aqama'yaxs lə'he'lik'lala. Wä, laemlāe e'tələd qulə'x*-nda. Wä, he'x'idaem'lā'wisē Q!a'nè- 40 qə'lakwe gəx ae'da'qa. Wä, la'llae nè'k'a: "'ya'x'da'x", hā'ga e'tələd qa's qwə'xidayusaq", nè'x'-lae.
Then the two men stepped out of the canoe, and went to where Head-Winter-Dancer, the man of magic power, was working, and they cut open his belly, and they pulled out his intestines and threw them away.

Then Head-Winter-Dancer was dead again. Then Q'a'nēqēlakʷ paddled away again. He had not gone far when he again heard the sound of (some one) healing (himself). Then he looked around and saw Head-Winter-Dancer, the supernatural man, coming to life again.

Then Q'a'nēqēlakʷ became angry, and once more he went to him. Then he told the two men to gather driftwood, and to make a fire on the beach of the house of Head-Winter-Dancer. Then the two men gathered driftwood and made a fire of it. Then they took Head-Winter-Dancer and threw him into the fire on the beach, and Q'a'nēqēlakʷ waited until he began to burn.

As soon as he began to burn, Q'a'nēqēlakʷ tried to leave him. Then Q'a'nēqēlakʷ heard again the sound of (some one) healing (himself). Now, he had been glad; for the large rings of red cedar-bark were also burning, and therefore he was now very sorry when he heard again (some one) healing (himself).

Then he said, "Let us go to him again, and let us pull him into our canoe, and let us take him out to sea." Thus he said. Then the two men went out in their canoe and searched for a board-shaped stone. The men could hardly lift the stone and put it into the canoe. Then they went to the place where the two men stepped out of the canoe.

Wā, hē'x̱idaēmeł'la'wisəda ma'lo'kwə bē'begwənəmə lə'ho'xəwełə lə'xəs yə' yatstə qa's ə ləx ə'x̱a'ləsəsəs nə'uləkə kwə bē'begwənəmə Tśa'qama'qə qa's lə qwə'x'ıdeq. Wā, ləm'məwəsə nē'xəwə'se'xəłəs qa's ts'əlex'ıdeq.

Wā, la'xəm'xəcə te'xə Tśa'qama'x̱ə. Wā, lə'm'ləe et'xəde Q'a'nēqēlakʷ sə'xə-wida. Wā, k'ələsətəla qwə'sg'tələsə la'cə et'təxə wu'la'xə'ləsəna hə'lik-lələ. Wā, 10 lə'm'ləe me'ls'ida. Wā, la'xəm'do'xəwə'tələxələsəna nə'u'uləkə kwə bē'begwənəmə, yix Tśa'qama'x̱a'xəs la'cə et'tələ la'pulə'x'ə'xə. Wā, la'm'ləe e'se'sələ'me Q'a'nēqēlakʷa wə 15 kwas. Wā, la'xələe et'tələ laq. Wā, la'm'ləe ənə'xə: lə'xə ma'lo'kwə bē'begwənəmə qa qəplə'x'əsədəsəxə qə'lu'xə'lə qə lex'xə'sisəna lə'xə lə'mə'səsəsə gə'kwəs Tśa'qama'qə. Wā, hē'x̱idaēmeł'la'wisə 20 da ma'lo'kwə bē'begwənəmə qəplə'x'əsədəxə lə'xə'lə. Wā, la'm'ləe leq'əwə'tələx'ədeq. Wā, la'm'ləe da'x'ə'xədex Tśa'qama'qə qa's ts'əlex'əndəq lə'xə legwi'xə. Wā, la'm'ləe e'se'sələ'me Q'a'nēqēlakʷaqə 25 qa qə'lu'x'ə'xəs.

Wā, g'i'təleml'la'wisəqə qə'lu'x'əsida, la'cə wax bə'kwə Q'a'nēqēlakʷas. Wā, la'm'ləe et'tələde Q'a'nēqēlakʷə wu'le'ləsəna hə'lik-ələ. Wā, la'em'dəxə lə ək'ə 30 nə'qə'yəsə qə'də lekwe lə'gətx'sə'xəsə lə'mə'ə'gə'qwə sə'xəsida. Wā hē'xəmis lə'gə'təla xe'nə'lələ sə tələx'təle nə'qə'yəsə sə'xəsəna la'cə wu'le'ləsənxəs la'cə et'tələ la'pulə'x'ə. 35

Wā, la'm'ləe ənə'xə: "qə'lu'x'ə'dəq" wh'xəns et'tələ laq. Wā, laem'xəs nē'xəwə'səleqə qəns la'lag'hi'səxə lə'xə lə'mə'xəkwe," ənə'xələ. Wā, la'm'ələdə ma'lo'kwə et'tələ la'xəs ya'xəyatstə 40 qa's le a'xə'xədəxə sə'xə'se'mə tə'xə'se'mə. Wā, la'm'ləe ha'xə'səməmə tə'kwəda bē'begwənəməsəxə la'cə axtə'səxasə lə'xə gə'xə'lə.
where Head-Winter-Dancer was sitting, and the two men took Head-Winter-Dancer by the arms and pulled him into the canoe.

Then they paddled and went out to sea. When they were far out to sea, Q'á'neqe8lakwa tied Head-Winter-Dancer with ropes of cedar withes, and he also tied the board-shaped stone to the end of it. Then they threw Head-Winter-Dancer into the water, and they also threw the stone into the water; and so Head-Winter-Dancer sank.

Now Q'á'neqe8lakwa was really glad. Q'á'neqe8lakwa had not staid long in his canoe when Head-Winter-Dancer came and stood on the surface of the sea, and he made the sound of healing (himself). Then he walked on the sea. Q'á'neqe8lakwa paddled after him, but he did not overtake him. Then he came into his house, and Q'á'neqe8lakwa" said, "O friend! it is wonderful. You are really a man of supernatural power."

Then Head-winter-Dancer said to Q'á'neqe8lakwa, "O friend! give up (your attempts), for you have now tried four times in vain to kill me. You could not withstand [vanquish] me if I should wish to hurt you [also]." Thus said the supernatural man to Q'á'neqe8lakwa.  

Then Q'á'neqe8lakwa started and took some strings of the large neck-ring of cedar-bark and some of the cross-piece at the back of the head-ring of red cedar-bark, for Head-Winter-Dancer wore his rings of red cedar-bark all the time.

Head-Winter-Dancer did not deny
him the red cedar-bark. As soon as Ql'a'neqəlak had obtained some of the red cedar-bark of Head-Winter-Dancer, he said to his companions, "Let us go to the place where the various kinds of salmon come through, that we may bewitch this man of supernatural power, that he may have frogs in his belly." Thus he said.

Now the red cedar-bark was for four days at the door of the Salmon. Then Head-Winter-Dancer felt sick to his stomach. Then he could not sleep for the pain in his stomach. Late in the night the frogs in his belly began to croak.

Then Head-Winter-Dancer sent word to Only-One-on-Beach that he should not paddle to the point of Xa'wag'ės, for he was going to put his frogs there. Then Head-Winter-Dancer started to go there. As soon as he arrived there, he took the frogs out of his belly, and he put them on the rock at the point.

Then Head-Winter-Dancer said that its name should be Jump-on-Rock for later generations. Thus he said to the point. Then he went home to his house.

Then he said to his wife, "O mistress, Winter-Dance-Woman! let us take care of the frogs in the belly, that when we give a winter dance we may have the Frogs-in-the-belly war-dance." Thus said Head-Winter-Dancer to his wife. Then Winter-Dance-Woman obeyed [the word of] her husband in regard to the war-dancer, that he should have frogs in his belly.

Now, Only-One-on-Beach had four
sons. They were grown up. Then Only-One-on-Beach told them of what Head-Winter-Dancer had said to them. The oldest one said, “O brothers! let us disobey the word of the supernatural man. Maybe he is making fun of our father.” Thus he said.

Then the brothers said, “Let us go to Xa’wag’es, and let us see if we won’t get frogs in our bellies.” Thus said the eldest to his younger brothers.

Then they launched the canoe of their father and went aboard. They went to the place Jump-on-Rock. When they passed it, the eldest brother said, “O brothers! what can be the matter with my belly? It is just the same as if red-hot stones were in it.” Thus he said.

Then all the brothers said, “Oh, my belly is also beginning to ache!” Thus they said. Then the eldest one spoke, and said, “Maybe the word of Head-Winter-Dancer was true.” Thus he said. “Let us go home, else we may all die here.” Thus he said.

Then they went home. Now frogs were in the bellies of the four children of Only-One-on-Beach. As soon as they went to the beach of the house of Only-One-on-Beach, they went up, and the eldest one said at once, “O father! something bad happened to us, for it feels like red-hot stones in our bellies.” Thus he said.
Then Only-One-on-Beach spoke, and said, “O children! those are the frogs.” Thus he said, “It is bad that you did not listen to my word.” Thus he said. As soon as he stopped speaking, (the frogs in) their bellies croaked. Then the young men knew that they all had frogs in their bellies.

Then Only-One-on-Beach launched his canoe to go to Méťałpdə. He was going to beg Head-Winter-Dancer to take the frogs out of the bellies of his children. All his children went. Then they arrived at the beach of the house of Head-Winter-Dancer.

Only-One-on-Beach arose at once in his canoe, and spoke. He said, “Oh, my dear, Head-Winter-Dancer! are you sitting in your house, supernatural one? I come to beg you to have mercy on my children, for I do not know the kind of sickness they have.” Thus said Only-One-on-Beach.

Then Head-Winter-Dancer sent his wife to meet them and to invite them in. Then Winter-Dance-Woman went to meet them, and invited them in. Only-One-on-Beach asked his four children to go up to the house, and they went into the house of Head-Winter-Dancer.

Then he had on his thick head-ring of red cedar-bark, for he never left it off a single time. Then Only-One-on-Beach sat down with his children, and Head-Winter-Dancer looked at them at once.

Then he arose, and went to the place where the eldest son of Only-One-on-Beach was sitting, and he felt of his belly. As soon as Head-Winter-Dancer...
cer put his hands on his belly, the frogs began to croak.

After he had felt of him, he went to the next eldest and felt of him; and when he put his hands on his belly the child cried, “Anananananana, aadedededede!” and at once (the frogs in) his belly began to croak, and again it was the same sound as in the case of his elder brother.

Then Head-Winter-Dancer stopped feeling of him, and he arose again and went to the third brother.

As soon as Head-Winter-Dancer put his hands on his belly, he cried in the same way as his elder brothers, and (the frogs in) his belly also croaked. After he had finished feeling of these three children of Only-One-on-Beach, he went towards the youngest of the children of Only-One-on-Beach and also felt of his belly. Then he also cried like his elder brothers, and said, “Anananananana, aadedededede!” and then (the frogs in) his belly also croaked.

Head-Winter-Dancer stopped feeling of his belly, and arose and took a kettle and put it down in front of the children. Then he sat down again at the place where the eldest brother was sitting. Then Head-Winter-Dancer asked his wife to take the box-drum and two batons.

Then Winter-Dance-Woman went and brought the box-drum, turned it on its side towards the door of the house, and then Winter-Dance-Woman also qama€™ axa’i elotësës a’yasô’wë lax tek’la’sëx la’e hé’x’dida’mëda wuqla’së xwa’klug’alë.

Wå, la’læ gwål ple’xwaq. Wå, la’læ et’ëd gwe’stalil la’xa mak’ilaxa 5 g’ilx’dé ple’xwasös. Wå, la’læ et’ëd axa’i elotësës a’yasô’wë lax tek’la’s. Wå, hé’x’didaem’la’wisëda g’ina’ñemë nê’ka: “Anananananana, aadedededede.” Wå, hé’x’didaem’la’wise et’ëd 10 xwa’klug’alë tek’la’s. Wå, hé’em’la’xxa gwe’k’ig’alë nôlastegema’yas.

Wå, la’læ gwålë Ts’la’qama€™ ple’xwaq. Wå, la’læ et’ëd la’xulíta qa’s 15 le’ la’xa qlä’yâ’e.

Wå, g’il’em’la’wise Ts’la’qama’e axa’i elotësës a’yasô’wë lax tek’la’sëx la’e et’ëd hé gwe’k’ig’alë gwe’k’lala’sasës nô’ñëla. Wå, la’læ o’gwawa xwa’ 20 Klug’alë tek’la’s. Wå, la’læ gwål ple’xwaaxa yudu’kwx lax sa’semas nemo’kuliselasx la’e gwe’stalil la’xa amal’inxay’yas sa’semës nemo’kulisela qa’s et’ëdë ple’xwidex tek’la’s. Wå, hé’x’ 25 idaem’la’aaxa’wise o’gwawa hé gwe’k’ig’alës nô’ñëla la nê’ka: “Anananananana, aadedededede.” Wå, la’læ o’gwawa xwa’klug’alë tek’la’s.

Wå, la’læ gwålë Ts’la’qama’e ple’x 30 wax tek’la’sëx la’e’la’xulíta qa’s ax’e’déxax qlo’atsë qa’s g’a’xe ha’nq’alìlaq lax la’sal’lasa g’ìng’ìnämë. Wå, la’læ et’ëd kwa’gralël lax kwa’alës’lasas nôlastegema’ë. Wå, la’læ 35 Ts’la’qama’e axk’la’laxes gen’ëme qa ax’e’desëxa te’myatsë xatse’ma, le’wa ma’itsla’qé tle’lë’miyayó.

Wå, hé’x’didaem’la’wise Ts’la’qaga la ax’e’dëq qa’s g’a’xe qo’x’waletaxa 40 te’myatsë xatse’ma lax o’sô’talhâsa g’okwe. Wå, la’læ et’ëdë Tsla’qaga ax’e’dxax ma’itsla’qé tle’lë’miyayó. Wå,
brought the two batons and gave one to Only-One-on-Beach.

Then Winter-Dance-Woman sat down by the side of the box-drum, and she called Only-One-on-Beach to sit down also close to the place where she was sitting. As soon as they were seated [at the place where they were sitting], then Head-Winter-Dancer said to his wife, “Now be ready to beat time when I say ‘Go ahead.’”

Then Winter-Dance-Woman was ready with her batons. Then Head-Winter-Dancer sat down at the right-hand side of the eldest of the children of Only-One-on-Beach. Then Head-Winter-Dancer put his left hand to the lower part of the breast-bone of the young man, and he put his right hand to the lower part of his belly.

Then Head-Winter-Dancer told his wife to go ahead and beat time. Winter-Dance-Woman and Only-One-on-Beach beat time at once. Then Head-Winter-Dancer brought his hands together at the middle of the young man’s belly. Then he had four frogs in his hands, which he put into the kettle.

As soon as he put the frogs into the kettle, Winter-Dance-Woman and Only-One-on-Beach stopped beating time. Then Head-Winter-Dancer arose, and sat down at the right-hand side of the brother next to the eldest. Then he again put his left hand to the lower part of the breast-bone of the young man, and he put his right hand to the lower part of his belly.

Then the young man’s body shook and (the frogs in) his belly began to croak. As soon as the body of the young man began to shake, he cried, “Ananananana, æadedededede!”

la‘laē tsla’äsā ‘nemtslaqē tle’myayū lax ‘nemō’kulisela.

Wā, la‘laē Tsā’qaga klwā’nōlīlax apsa’nā’yuasa tle’myatsē xatsē’ma. Wā,

la‘laē leqālax ‘nemō’kulisela qa lēs ḏ o’gwaga klwā’gəlīl la’xa mā’kəlā’mē lax klwā’enəisas Tsla’qaga. Wā, g‘t’leq’emfla’wisē hētsēsta’läna, la’xes klutsē’-"lēna’e, la’e Tsā’qama’e nē’k’a la’xes gene’mē: “Wē’g’a gwālalax qenlō 10 wā’xałōl qa’s tle’msēda’yōs.”

Wā, la‘laē gwālalē Tsla’qaga, yisēs tle’tēmyayuwē. Wā, la‘laē Tsā’-qama’e klwā’lä lax hēk’lōdenōntsa’yasa ‘nō’lastegema’yas sā’semās ‘nemō’ku 15 lisela. Wā, la‘laē Tsā’qama’e axa’i-lelo’tses ge’mxōltśana lax be’nba’yas lēmā’klobá’yasa hē’pa. Wā, la‘laē’-sēs hēlk’lo’tsănă’e lax be’nba’lisas tek’lás.

Wā, la‘laē Tsā’qama’e wā’xaxes gene’mē qa tle’msīdēs. Wā, hē’x’ida-

emfla’wisē Tsla’qaga tle’msīd 1.0 ‘nemō’kulisela. Wā, la‘laē qlaple’na’kūle e’sē’ya’sas Tsla’qama’e lax něxtst’alisas 25 tek’lás hē’pa. Wā, la‘laē go’xse’mxə mo’sgemē wī’wūqlā’sa qa’s astsło’dēs la’xa qlo’latsē.

Wā, g‘t’leq’emfla’wisē astsło’tsa wuq-qla’se la’xa qlo’latslaxs la’e gwāl tle’m 30 selē Tsla’qaga 1.0 ‘nemō’kulisela. Wā,

la‘laē la’xlūltē Tsla’qama’e qa’s le klwā’gəlīl lax hēk’lōtaga’wa’liūsa mək’lāxə ‘nō’lastegema’e. Wā, la‘laē et’lel’axa’i-lelo’tses ge’mxōltśana lax 35 be’nba’yas lēmā’klobá’yasa hē’pa. Wā, la‘laē et’le’sēs hēlk’lo’tsănă’e lax be’nba’lisas tek’lás.

Wā, la‘laē xu’nā’idē o’kwina’yasa hē’pa. Wā, la‘laē ‘nā’xwamfla xwa’ 40 klwalē tek’lás. Wā, g‘t’leq’emfla’ xe u’nā’-”idē o’kwina’yasa hē’pexs la’e e’dzaqwa ‘nē’k’a “Ananananana, æadedededede.”
Head-Winter-Dancer immediately told Winter-Dance-Woman to go ahead and beat time, and then Head-Winter-Dancer again brought his hands together in the middle part of the young man's belly while Winter-Dance-Woman and Only-One-on-Beach were beating time. Then Head-Winter-Dancer got again four frogs. Then he put them again into the kettle.

Then he finished again, arose, and sat down at the right-hand side of the third brother, and he did the same as he had done to the elder brothers. He again put his left hand to the lower part of the breast-bone of the third brother, and he put the right hand to the lower part of his belly. Then Head-Winter-Dancer told his wife again to go ahead and beat time. His wife and Only-One-on-Beach began to beat time immediately. As soon as Winter-Dance-Woman began to beat time, the body of the boy began to shake, and (Head-Winter-Dancer) said, “Öu, öp, öp, ép, ép!” Then Head-Winter-Dancer brought his hands together in the middle part of the boy's belly. Then Head-Winter-Dancer squeezed the four frogs and put them into the kettle. Then he finished again.

Then Head-Winter-Dancer arose, and sat down at the right-hand side of the youngest of the children of Only-One-on-Beach, and put his left hand on the lower part of the breast-bone of the youngest brother, and he put his right hand on the lower part of his belly. Then Head-Winter-Dancer told his wife to go ahead and beat time. As soon as she began to beat time, the boy said, “Wë, wë, wë, yä, yä, yä, ananananana, aadedededede!” Then Head-Winter-

Wä, he’x-idaëm’la’wisë Ts’l’aqama’e étëd wä’xa qa tie’msëdës Ts’l’aqaga. Wä, la’lae étëdë T’s’l’aqama’e q’aplé-’na’kulaxës e’ëyësò lax nèxst’al’asis tek’l’ësa hë’paxs la’e tëtt’e’mse’lë 5 Ts’l’aq’g’a 1.0 n’em’o’kulisëla. Wä, la’-’læ e’tëdë T’s’l’aqama’e lõx’a mö’sgeme wuq’l’a’s. La’e e’tëdë axts’l’o’des la’xa q’l’o’latsë.

Wä, la’la’xwa gwa’la; wä, la’lae 10 l’a’xul’ëa qa’s le’ëxat! kwa’g’a’lil lax hë’k’lótág’a wa’l’lhasa q’l’a’ya’e. Wä, la’lae étëdë la’xës g’wx’e’4da’da’laxa nèn’o’låstegëma’e. La’e’m’lae e’tëdë axt’l’ëlòt’sës ge’mx’lòt’s’l’a’anë’lax bë’n-15 b’’yës la’m’ëa’k’lub’’y’as’a qal’ya’e. Wä, la’lae axt’l’ëlòt’sës hël’k’lòt’sla’në’lax bë’n’b’’a’l’l’is’as tek’l’a’s. Wä, la’lae Ts’l’aqama’e e’tëdë wä’xaxës gèn’èmë qa tie’msëdës. Wä, hëx’idaëm’la’wisë 20 ti’msëdë gèn’èmës 1.0 n’em’o’kulisëla. Wä, gîl’pem’la’wisë tie’msëdë Ts’l’a’qagåx’x la’ëda gïn’ènëm xu’nxë’ëdë o’kl’wina’yas. Wä, la’lae nè’k’a: “Öu, öp, öp, ép, ép.” Wä, la’lae q’al’plë’na’-25 kulë Ts’l’aqama’yaxës e’ëyësa’wо’vë lax nèxst’al’asis tek’l’ësa gïn’ènemë. Wä, la’lae Ts’l’aqama’e q’wel’tse’me’xëa mö’sgemë wuq’l’a’sa qa’s lë axts’l’o’des la’xa q’l’o’latsë. Wä, la’em’xwa gwa’la. 30

Wä, la’lae l’a’xul’ëa Ts’l’aqama’e qa’s le kwa’g’al’lët lax hë’k’lótág’a wa’l’l’h’as’a ma’å’l’ña’xë, lax s’a’sem’ës nèm’o’kuli’sëla. Wä, la’lae e’tëdë axt’l’ëlòt’sës ge’mx’lòt’s’l’a’anë’lax bë’n’b’’a’l’l’as’a la’m’ëa’-35 k’lub’’y’as’a ma’å’l’ña’xë. Wä, la’lae axt’l’ëlòt’sës hël’k’lòt’sla’në’lax bë’n’b’’a’l’l’is’as tek’l’a’s. Wä, la’lae Ts’l’aqama’e wä’xaxës gèn’èmë qa tie’msëdës. Wä, gîl’pem’la’wisë tie’msëdë 40 la’ëda gïn’ènënëm nè’k’a: “Wë, wë, wë, yä, yä, yä, ananananana, aade-
Dancer brought his hands together at the middle part of the boy's belly, and he again got four frogs and put them into the kettle.

Now he had finished, and the four children of Only-One-on-Beach were cured. Then Head-Winter-Dancer spoke to his wife, and said, "O mistress! give food to our guests, else they might starve." Thus he said.

Then Winter-Dance-Woman took stones and put them into the fire of her house. Then Head-Winter-Dancer spoke to Only-One-on-Beach, and said, "O friend! I will take the frogs back to Jump-on-Rock. I will just take away the cause of their supernatural power, then you will no longer be afraid of them." Thus said Head-Winter-Dancer to Only-One-on-Beach. (He continued) "I will follow you when you go home." [Thus he said.] Then he stopped speaking.

Then Only-One-on-Beach also spoke, and said, "O friend, Head-Winter-Dancer! thank you for healing my children. Now I will reward you with the Paddleside-Serpent-Canoe. You must take care of yourself for four years on its account. You will not see it for four years." Thus said Only-One-on-Beach to Head-Winter-Dancer. Head-Winter-Dancer thanked Only-One-on-Beach at once for what he had said. Then they finished their conversation.

Now Winter-Dance-Woman dug some cinquefoil-roots and put them down by the side of the fire, and she took a kettle. Then she dug a hole side dedededede. Wä, la"lae Tsla'qama'e qlaple'na'kulaxsës a'ya'sö'we lax nexsta'lisas tek'a'sa b'bagumë. Wä, ga'x'lae e'tlëd la'le Tsla'qama'yaxa mò'sgëmë wuqla'sa. Wä, la"lae axtslo'des la'xa 5 qlo'latexe.

Wä, la'emlae gwä'la. Wä, la'emlae naqë'ëstëda mò'kwë sà'sëms 'nemò'kulisë. Wä, la"lae ya'qleg'atë Tsla'qama'e, la'xës gënë'më. Wä, la"lae 10 nè'ka: "'ya qal'gwidë, wë'g'a yinë'saxës b'gënsëx, a'löx pò'pesdalan' lax," nè'x"lae.

Wä, hë'x"idaem'la'wësë Tsla'qaga axë'edxà t'ë'sëmë qa's xëx"le'ndë's'ës 15 la'xa legwëfàsës gor'kwë. Wä, la"lae ya'qleg'atë Tsla'qama'e lax 'nemò'kulisë. Wä, la"lae nè'ka: "'ya qasts, la'mën la'g laodlësöxda wi'wuelä'sëx lax Seqla'nukwë. A'ëmën axö'dëlëx 20 la'g'ldasòx naualakwë. Wä, la'ëms gwå' kihê'latstox, "në'x"lae Tsla'qameyax 'nemò'kulisë. "Wä, la'më'sën la'g la'sgëmë'løl qasò la'l nä'nax"lò," nè'x"lae. Wä, la"lae qlö'ëldë. 25

Lë' o'gwawaqëlae 'nemò'kulisë ya'qleg'æ. Wä, la"lae nè'ka: "'ya qa'st, Tsla'qame, gë'la's'axës la'yaqos hé'tse'sëndëxen sà'sëmëx. Wä, la'mëm a'yas'gàda së'sëxwäqëk së'sëyn 30 ga'la löl. Wä, la'ës mó'xwenë la'k aë'k'ilaq qaë, mëx'wenëlëfës k'ës do'x'wale'laqë," nè'x"lae 'nemò'kulisë, lax Tsla'qamaë. Wä, hë'x"idaem'la'wësë Tsla'qamae 'mëlës wa'dë 35 mas 'nemò'kulisë. Wä, la'emlae gwå'te wö'dëmas.

Wä, la"lae Tsla'qaga axë'edxà t'ëx"sö'së qa's axëno'lësëq la'xa legwï'të. Wä, la"lae axë'edxà qlo'latexe. Wä, 40 la"lae la'plëdxa o'në'tissësë legwï'të.
of the fire. Then she put it into what she had dug. Then she took her tongs and picked up the red-hot stones and put them into the kettle. Then she took the cinquefoil-roots and put them into water. Then she put them into the kettle and sprinkled them with water. Then she covered (the kettle) with an old mat.

It was not long before they were done. Then she took them out. Then she let the cinquefoil-roots steam off. Then Winter-Dance-Woman said, "Oh, my dear ones! now see what I am doing with these cinquefoil-roots. This is our food in the upper world. Now you will taste it." Thus said Winter-Dance-Woman to Only-One-on-Beach.

Then Winter-Dance-Woman took a small food-mat and put the cinquefoil-roots on it, and placed it before the brothers. Then the brothers ate. Then Winter-Dance-Woman took lupine and washed it. After she had washed it, she waited until the brothers had finished eating. As soon as the brothers had finished eating the cinquefoil-roots, then Winter-Dance-Woman took the mat from which the brothers had eaten, and she took the lupine-roots and put them on the food-mat. Then she put it before the brothers.

Then Winter-Dance-Woman spoke again, and said, "Oh, my dear ones! it is our best food in the upper world, what you are now eating." Thus said Winter-Dance-Woman to the brothers, and to their father, Only-One-on-Beach.

Then Head - Winter - Dancer also spoke, and said, "Oh, my dear! you, Only-One-on-Beach, friend, now take
care when you go home, for you will take the frogs to Jump-on-Rock. Just take into your canoe the kettle into which the frogs have been put, and as soon as you arrive at Jump-on-Rock take the kettle by its corners and pour out (its contents) on the rock and then leave it." Thus said Head-Winter-Dancer to Only-One-on-Beach.

Then Only-One-on-Beach and his children ate quickly. Then they finished eating, and Only-One-on-Beach and his children verily ate all the lupine-roots. Then Only-One-on-Beach arose at once when they had finished eating. Then they went out of the house of Head-Winter-Dancer.

Only-One-on-Beach took along the kettle into which the frogs had been put. Then they went down to the beach, to where their canoe was. They went aboard and paddled. Now they came to Jump-on-Rock.

Then Only-One-on-Beach went ashore and took the [box of] frogs out of the canoe, and he poured out (the contents of the box). Then he went back and carried the kettle into his canoe. Then he left them and went to [the place of] his village at Xekwe'k'in. Then they arrived at their house.

Then Only-One-on-Beach was glad on account of his children, because they were alive in his house.

Now we will talk again about Head-Winter-Dancer. Now his wife, Winter-Dance-Woman, was with child. When she had been with child for four months, she gave birth to a boy. Head-Winter-Dancer called him One.}

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Wá, la'lae ek'lieqel 'nemó'kulisela qa's sa'semaxa la'e qwe'qla la'xés g'ó'kwé.

Wá, la'lae ek'lieqel 'nemó'kulisela qa's sa'semaxa la'e qwe'qla la'xés g'ó'kwé.

Wá, la'lae ek'lieqel 'nemó'kulisela qa's sa'semaxa la'e qwe'qla la'xés g'ó'kwé.
Dancer said at once to his wife, "His name shall be Upper-End."

Head-Winter-Dancer washed him always in cold water. When Upper-End was four months old he was a full-grown man. Then Head-Winter-Dancer said to his son, "O master! pretty is the country to which I sometimes go paddling. Look at it, and go and build a house there." Thus said Head-Winter-Dancer to his son.

Then Upper-End asked his father to go and look at Wa'tô. Then he launched the canoe and paddled to Wa'tô. They arrived there. Upper-End spoke at once, and said, "O father! let me make a house in this place."

Head-Winter-Dancer looked at once for the best place to build a house. Then they built a house near to the river. Then Head-Winter-Dancer spoke to his son, and said, "O master! take two carved thunder-birds to sit in the house at both sides of your door." Thus he said to him. Then Head-Winter-Dancer left his son at Wa'tô and went home.

Then Winter-Dance-Woman was with child again, and after four months she gave birth to a boy. Head-Winter-Dancer said at once to his wife, "O mistress! now his name shall be Cannibal." Thus said Head-Winter-Dancer to his wife.
Now Head-Winter-Dancer always washed his son in cold water, and when Cannibal was four months old he was a full-grown man. Then Head-Winter-Dancer spoke to his son, and said, "O son! I have seen a pretty country, to which we will go, and (we will) look at it, that you may build a house there. There is a long clear ground on which you can go from end to end whenever you get excited in your Cannibal dance." Thus said Head-Winter-Dancer to his son.

Cannibal said at once to his father, "Let us go and look at it." Thus he said. Then Head-Winter-Dancer sent his son to launch the canoe. Cannibal went at once and launched the canoe. Then Head-Winter-Dancer went down to the beach and got into the canoe. Cannibal was sitting in the bow. Then they paddled towards Sá'wagăxte. Then they arrived there.

Head-Winter-Dancer stood up at once in his canoe, and went ashore to go to the pretty place. As soon as he arrived there, he called Cannibal. Then Cannibal also went up; and as soon as he arrived at the pretty place, he began to utter the Cannibal cry, and he ran from end to end four times on the long clear ground.

This was the first time [when] the great cannibal became excited in the place that was to be his village. Then he finished, for he had no songs. Then Cannibal spoke to his father, and said, "Let us make a house here, and outside of my house shall stand my..."
Cannibal pole.” Thus said Cannibal to Head-Winter-Dancer.

Then Head-Winter-Dancer walked into the woods, and it was not long before he called his son. Cannibal went to him, and then he saw many split boards piled up. Then Cannibal knew that Head-Winter-Dancer was not an ordinary man. He carried the boards at once on his shoulders. When it was all done, Head-Winter-Dancer hurried to build the house. Then he finished the house.

Then Head-Winter-Dancer said to his son, “O son! this house shall be like the house of your uncle, the Thunder-bird, in which four self-beating drums are hanging in the corners [of the house].”

As soon as Head-Winter-Dancer stopped speaking, the four drums came and hung in the place where he wished them to hang. Head-Winter-Dancer told his son at once to utter the Cannibal sound. As soon as Cannibal uttered the Cannibal sound, the four drums beat of themselves. Then the outside of the house also uttered the Raven’s cry. The Raven was sitting on top of the long Cannibal pole, and the sacred room painted with the moon came to be in its place in the rear of the house, and a serpent was under the moon, and a man was (painted) inside of the moon.

Then Head-Winter-Dancer spoke again, and said, “O child! you will go into the water four times every fourth day, and then you will again go four times every sixth day, and then you
will go again four times every eighth day, and then again every tenth day; and you will always change your head-ring of red cedar-bark and your neck-ring of red cedar-bark. This is (your) thick head-ring of red cedar-bark. As soon as you finish washing four times every fourth day, then take it off and exchange it for this small ring, and it will be smaller every time you go into the water.” Thus said Head-Winter-Dancer to his son.

Then he instructed him (what to do). Now there was a human head on the forehead of his first cedar-bark head-ring, and human heads were attached to his neck-ring and also to his cedar-bark belt, his arm-rings of red cedar-bark, and his leg-rings of red cedar-bark.

Then Head-Winter-Dancer said also that the ring should be smaller four times every time after he had gone into the water. Then Head-Winter-Dancer finished giving instructions to his son. Then he went home to his village at Me’tlapdzé.

Then he arrived at his house. His wife spoke at once, and said, “O master! do you not see the many salmon at the mouth of our river?” Thus said Winter-Dance-Woman to Head-Winter-Dancer.

Then Head-Winter-Dancer went out of his house to look at them, and there were really many salmon jumping in the mouth of the river of Me’tlapdzé.

mő'plena qle'qle'llaplenxwa'se ʷná'la. Wá, lá'les ʷt'le'del lágx mő'plena mac'-mağu'na'qaplenxwa'se ʷná'la. Wá, la'les ʷt'le'del lágx na'enqaplenxwa'se ʷná'la. Wá, lá'les he'menaqel ʷlágx yigo-lexs qe'nxwa'yaqós ʷlág'ikwa. Wá, yo- ma'oxda ʷlekw'x ʷlág'ikuma warya. Wá, gi'qle'me'qel qvá'l kwá'sat lá'xa la mő'plena mő'plenxwa'se ʷná'la, wá, lá'- 10 léx ax'o'dleq qás lá'ya'qelas wí'qága-wéla'sox láq. Wá, lá'les hét gweg'gi-lále wí'ñakulaxs lá'ñaxwaaqos lá'qta lá'xa ʷwa'pe, ʷnélx'lae Tsá'qama'qya'xwes xunó'kwë. Wá, la'm'lae le'xse'laq. Wá, la-m'lae bekwe'waleđa g'اهل qe'nxemë's lá'gikwa. Wá, la'm'lae bex'uná'leđa lá'-gikl waxa'wa'yas. Wá, hé'qmesla wu'seg- ganás lá'gikwa léwës yae'x tslá'ná'pe 20 lá'legix'tslá'në léwës yae'x'sedza'ë la'lgix'sedzawia. Wá, la'm'lae Tsá'qama'qæ ʷnëx' qa ő'gwaxqes mő'plena wí'ñakulaxs lá'ñaxwa'g qvá'l lá'sta la'xa ʷwa'pe. Wá, 25 la'm'lae qvá'l léxse'alë Tsá'qama'qya'xwes xunó'kwë. Wá, lał'lae ná'ñakwa la'wxes gō'kwlela Mé'tlapdzé. 15

Wá, lał'lae lá'gwa'laq. Wá, la- m'lae bekwe'waleđa g'اهل qe'nxemë's lá'gikwa. Wá, la'm'lae bex'uná'leđa lá'-gikl waxa'wa'yas. Wá, hé'qmesla wu'seg- ganás lá'gikwa léwës yae'x tslá'ná'pe 20 lá'legix'tslá'në léwës yae'x'sedza'ë la'lgix'sedzawia. Wá, la'm'lae Tsá'qama'qæ ʷnëx' qa ő'gwaxqes mő'plena wí'ñakulaxs lá'ñaxwa'g qvá'l lá'sta la'xa ʷwa'pe. Wá, 25 la'm'lae qvá'l léxse'alë Tsá'qama'qya'xwes xunó'kwë. Wá, lał'lae ná'ñakwa la'wxes gō'kwlela Mé'tlapdzé. 15

Wá, lał'lae lá'gwa'laq. Wá, hé'x'sidæm'mla'wísë genë'mas ya' 30 qle'g'a'la. Wá, lał'lae ʷnë'k'ā: “këyla, qla'gwëdë, kë'esas do'qwalaxwa qele'nmëxs k'k'o'tela lá'wxwa o'x'siwa'ya'soxda wá'qens,” ʷnélx'lae Tsá'qagax Tsá'qama'qæ. 35

Wá, hé'x'sidæm'mla'wísë Tsá'qama'qæ la lá'wxes gō'kwë qa's lé dox'-wëdëx. Wá, lał'lae a'läem qele'nmëda menał'la k'k'o'tela lak o'x'siwa'ya'wës wás Mé'tlapdzé. 40
Head-Winter-Dancer made up his mind at once that he would catch the salmon. Then he thought that he would try to make a salmon-trap, and he searched for split red pine. He found it at once, for indeed Head-Winter-Dancer was not an ordinary man. Then he split it at once and made a salmon-trap. It was not long before he finished the salmon-trap. Then he put it on the beach at low-water mark.

As soon as the tide [of the sea] came in, the salmon went into the trap. Then the tide went out again. Next day, in the morning, Head-Winter-Dancer went to look at the salmon in the salmon-trap. There were four salmon in it. Then he carried the four salmon home and gave them to his wife.

Then Winter-Dance-Woman told her husband, and said, "O master! I am again with child;" and Head-Winter-Dancer spoke at once, and said, "Now take care! Do not work, else you might kill your child." Thus he said to her.

Then Head-Winter-Dancer did not want his wife to work, and it was not long before Winter-Dance-Woman gave birth to a boy. Head-Winter-Dancer washed him at once; and after he had washed the child, he stepped on the toes of his child, and held its shoulders and pulled the child to make it grow.

Then the child was able to stand up at once. In the morning, when daylight came, Head-Winter-Dancer

Wä, hé'x-s̄daemšla'wisse Tsl'a'qama'e nán'a'q̓ex's̄l̓aakes n̓áq̓a've q̓a's g̓a'yu-lasxa k̓é't̓elə. Wä, la'q̓lae nén'k̓ex'id qa's g̓u'nx̑-idə ax̑e'dex ̓l̓a'waya. Wä, la'q̓lae a'lä̓x-'t̓la̓xə s̓e't̓k̓-l̓otləné wuna'-5 gusta. Wä, la'q̓lae hé'x'šdaem qa'q̓a's̓̓g̓a'ma'e bə-gwa'nə'mə. Wä, la'q̓lae hé'x'šidaem xo'xu'x̑-s̄'e'ndeq. Wä, la'q̓lae š̄wa'g̓ilaq. Wä, k̓é's̄łatla gə'̓laxs la'ə 10 gwa'̓ləda 'm̓e'웨. Wä, la'q̓lae ax̑əlésa̓q la'xa wulx't̓wa'yəsa x̑a't̓sla'fə.

Wä, gɪ́l̓eṥm̓ə̑l̓a'wisse yíx̑wusde's̄ədə de's̄m̓əxə, la'eda k̓o't̓ela hé'x's̄daem la̓l̓ats̓la'la la'xa 'm̓e'웨. Wä, la'q̓lae 15 é't̓le də'ats̓'l̓es̄̑t̓e'də de'm̓ənexə la̓l̓e's̄əna̓xa gə'alə. Wä, la'q̓lae qa's̄idə Tsl'a'qama'e qa's̄ lé də'ox̑widxə mə't̓əswəsa 'm̓e'웨. Wä, la'q̓lae mə'wədə k̓o't̓ela mə't̓əlsə. Wä, la'q̓lae n̓a'łaxa mə'we 20 k̓o't̓ela qa's̄ lé t̓s̓əs la'x̑əs gən̓e'mə.

Wä, la'q̓lae Tsl'a'qaga n̓e'l̓axəs la'-wunəmə. Wä, la'q̓lae ſ̄ne'k̓a: "'iya, qa'g̓widə, la'mə'g̓in é't̓le bewe'kwa. Wä, hé'x's̄daemšla'wisse Tsl'a'qama'e 25 ya'q̓le'g̓a'. Wä, la'q̓lae ſ̄ne'k̓a: "Wə'-g̓i̓l̓ la y̓a'l̓ələx; gwa'̓l̓as e'əxəlax, a'̓l̓as n̓e'qw̓əmasl̓əx̑l̓ə, "š̄ne'k̓laeq.

Wä, la'̓m̓əl̓a k̓e's̄ hə̑l̓q̓la'lä Tsl'a'qama'yaq əxəxələs gən̓e'mə. Wä, 30 k̓e's̄l̓atla gə'̓laxs la'ə mə'g̓uy'idə Tsl'a'qagasa bə'bagumə. Wä, hé'x's̄daemšla'wisse Tsl'a'qama'e kwa's̄ideq. Wä, la'q̓lae gwa'̓l̓ kwə's̄ Tsl'a'qama'yaxəs xun̓o'kwə. Wä, la'q̓lae tə'p̓e'm̓əx's̄idə̑n̓ 35 də̱̑x g'o'gwusu'yəsəs xun̓o'kwə. Wä, la'q̓lae də'łax o'x̑e'yə'pə'yəs qa's̄ n̓e'x̑əxədəxə gə'n̓ənəmə qa q̓əl̓a'x̑id̓es. Wä, hé'x's̄daemšla'wiseda gə'n̓ənəmə la t̓əw̓i'l̓e'noxwa. Wä, la'q̓lae é't̓le la 40 š̄n̓a'x̑-idxa gə'ålə, la'̓e é't̓lede Tsl'a'qa.
washed his child again; and he again stepped on the toes [of the feet] of his child; and he took hold of the shoulders of the child and pulled it. Then his child grew up at once.

Head-Winter-Dancer did this four times to his child. Then he was full grown. Then Head-Winter-Dancer spoke again to his wife, and said, "O mistress! the name of this our child shall be Real-Chief, for he will truly be a thorough chief. He will build a house at the pretty place named Feast-Place."

Then Winter-Dance-Woman told her husband that he should go and take his son to Feast-Place, and that he should build a house as deep as ten times the thickness of a cedar,—as had been his house at the upper side of the [lower] world. [Thus said Winter-Dance-Woman to her husband.]

Then Head-Winter-Dancer launched his canoe, and called his son to go down to the beach. Then they went aboard the canoe, and Head-Winter-Dancer paddled. His son was sitting in the bow of the canoe. Then they arrived at Feast-Place. They went out of the canoe at once.

Then Head-Winter-Dancer spoke to his son, and said, "O Real-Chief! cover your face, and I will call down my former house from the upper side of our world," thus he said, "that it may come and stand on the ground here at this place where you will be chief, son." Thus said Head-Winter-Dancer to him.

Real-Chief at once obeyed his father, and covered his face with his blanket, and Head-Winter-Dancer called aloud ma'è kwā'stdxes xuno'kwe. Wā, la'èlae ẽ'tel tle'pem'sidzendex g'o'gwuyā'ses xuno'kwe. La ẽ'tel da'ax ő'x'se'ya'pla'ya'sa g'ina'nemę qa's nę'xostōdeq. Wā, la'èlae hę'x'idāem 5 qa'wa'x'ide xuno'kwas.

Wā, mọ'pën'aem'lae Tsl'qama'è hę' gwā'x'ida x'g'ina'nemaxs la'è nęxla-a'x'idā. Wā, la'èlae Tsl'qama'è ẽ'tel yā'qleg'ala, la'xes gene'mę. Wā, la'èlae 10 ę'nę'k'á: "’yā, q'la'gwidę, la'em'k ę'x-gadli.'gins xuno'kwi'k'as ę'ną'x'añwu'la qaxs a'lilek: ę'ną'kwe'latał g't'gamęl. Wā, la'mę'sik' g'o'kulał la'xa e'k' a'w'iri-nagwisa ę'x'egadęs Gwa'yasde'mse." 15

Wā, hę'x'idaem'la'wisę Tsl'qaga ę'nę'k'á, la'xes la'wunemę qa la'lag'is ta'x�đxes xuno'kwe ląx Gwa'yasde'mse, wā, 10 qa hę'x'idaem'męs g'o'kwelaxa neq'ą'x'idaxa'lile dzo'yągek' g'o'kwa, 20 yixęs g'o'kwe la'xa e'k'ladže'lisaxa da bą'ne'x a'w'iri-nagwisa, ę'nę'x'lae Tsl'qaga'xęs la'wunemę.

Wā, hę'x'idaem'la'wisę Tsl'qama'è wrx'ste'ndxes g'a'xla. Wā, la'èlae le' 25 ęlalaxęs xuno'kwe qa's lę ho'qwantlęs la'xa 1lema'esę. Wā, la'èlae ho'gwaxs la'xa g'a'xla. Wā, la'èlae se'xwitde Tsl'qama'è. Wā, la'em'lae kwą'giw'alaxęs xuno'kwe. Wā, la'èlae la'g'aa ląx Gwa' 30 ęsde'mse. Wā, hę'x'idaem'la'wisę la ho'xweťa la'xes ya'yatslé.

Wā, la'èlae ya'qleg'ałę. Tsl'qama'è la'xes xuno'kwe. Wā, la'èlae ę'nę'k'á: "ą'yą na'x'ąna'xu'la, wę'g'a ę'ną'xumąlaax 35 qe'n le'la'xaxa'dixen g'o'x'ądą la'xa e'k'ladżel'isaxsęs na'laxę, "ęnę'x'lae, "qa g'a'xla'g'se g'o'x'swels łąxą'a'da qa's t'gėləsL'os, xuno'k'u," ęnę'x'lae Tsl'qama'yąq. 40

Wā, hę'x'idaem'la'wisę na'x'ęna'xu'la na'nagęg'ęx wą'deməsəs o'ımpę. Wā, la'em'lae hę'x'idaem qlanę'pemtsęs
to his house that it should come and stand on the ground. Then he said, "Come, Steep-Rock, ten times the thickness of a cedar-tree." Thus said Head-Winter-Dancer.

Then Head-Winter-Dancer shouted four times, and Real-Chief heard the house cracking as it came to the ground. Then Head-Winter-Dancer spoke, and said, "O Real-Chief! look at your house." Then Real-Chief took off his blanket and looked at his house, and he saw a large house.

Then Head-Winter-Dancer called Real-Chief, that he should go in. Then they entered the house, and Real-Chief saw that the house was copper all round. Coppers were standing all round the house, and the posts in the rear end were two Ḥo'x'hokʷ, and the posts in the front were two Thunder-birds, and the front of the house was painted with the Serpent, and the Thunder-bird was clutching the Serpent, and the Moon was the painting on the left-hand side of the Thunder-bird, and the Sun was on its right-hand side; and there were two speaking-posts, the one standing at the right hand of the door of the house, and the other one [stood] at the right-hand rear corner of the house.

As soon as Real-Chief and Head-Winter-Dancer entered the house, the speaking-post near the door spoke, and said, "O Great-Inviter! give those who come in plenty in your large house, chief." Thus said the speaking-post.

"Nex'una'x. Wā, la'lae Tsla'qama'x hā'sela laqwa'la:xes g'ō'kwē qa ga'xavə g'ō'xwels. Wā, la'lae nē'k'ā: "Gē'la neq'āx'isda:xal'it dzo'ya'gək K'le'k'tes-len." "Nex'lae Tsla'qama'x. Wā, la'lae mó'plendza'qwe Tsla'qama'x e la'qulug'ala. Wā, la'lae wule'la'mé na'x'isna'xu'laqexs la'e kwuk'le-g'ā'lēda g'ō'kwa'xs ga'x'adə ax'x'lsa. Wā, la'lae yāqleɡ'ala Tsla'qama'x. Wā, la'lae nē'k': "ya' na'x'isna'xu'la, wet'ga do'x'widex'ga g'ō'x'leɡ'əs." Wā, he'x'idaem'la'wisə na'x'isna'xu'la xe'tōdəx'is nex'unana'x qa's do'x'widex'es g'ō'kwē. Wā, la'lae do'x'wa'le'la xa 15 w'asə'le g'ō'kwə.

Wā, la'lae Tsla'qama'x le'le'la xa na'x'isna'xu'la qa le's la'la laq. Wā, la'x'da'x'lae hō'gwēla la'xa g'ō'kwē. Wā, la'lae na'x'isna'xu'la do'x'wa'le'la 20 qexs la'qwe'stal'êkwa'la g'ō'kwə. Na'x'waem'lae la'x'laqexs la'a'le'la g'ō'kwə. Wā, la'lae la'x'da'mas a'leba'x ma'g hē'x'hokwə. Wā, la'lae kweku'nku'nul'iga'e le 25 qa'masa la'sba'li'xa'la g'ō'kwə. Wā, la'lae k'la'dexse'k'tēla g'ō'kwa'xa s'i'se'yulə. Wā, la'lae ku'nku'nul'iga'xə xa'pa'xaxa s'i'se'yulə. Wā, la'lae meku' ledə k'la'at'ə lax gemxa'nulema'xəsa 30 ku'nku'nul'iga'xə. Wā, la'lae le'lese'ledə hē'k'lo'denulema'xəs. Wā, la'lae ma'k'wə'x yiy'q'enteqə nemo'x'lae'da wa'wi'ə lax hē'k'lo'tsta'x'lsa'sa tlex'x'la'sa g'ō'kwə. Wā, la'lae hē'le'da nemo'kwə 35 la'wi'ə la'xa hē'k'lo'we'x'wa'li'hsa g'ō'kwə. Wā, gli'emlavisi'ə la'le'tə na'x'isna'xu'la 10 Tsla'qama'x la'xa g'ō'kwa'xs la'ɛla la'wenex'stal'ili'ə yeq'enteq ya'qleɡ'ala. Wā, la'lae nē'k': "Wā, 40 la'leli'ld'əzə, wet'ga'xwa g'α'xel'isem'la'xəs g'ō'x'dəqəs, g'ı'gəmek, "Nex'lae yeq'enteqə."
Then Head-Winter-Dancer also spoke, and said to the speaking-post, "O friend! this house is not mine. I have given it to my son here." Thus he said, turning to his son.

Then he said, "O Real-Chief! now your name will be Great-Inviter and Head-Chief; and my names, Place-to-Which-One-Goess and Copper-Dancer and Potlatch-Giver and Wealth-on-Body and Giving-Potlatches-Everywhere; and your child's name shall be To-Whom-One-Paddles." Thus said Head-Winter-Dancer to his son.

As soon as Head-Winter-Dancer stopped speaking, the speaking-post in the right-hand rear corner also spoke, and said, "O chief, Great-Inviter! do not hurt those who come into your house, chief." Thus he said. Then Head-Winter-Dancer and Real-Chief went down to the deep floor of the house and sat down in the rear. There was a fire in the house, for indeed the owner of the house was not an ordinary man.

Then Head-Winter-Dancer advised his son, and after he had advised the Mink dancer, and then the Mink mask came out. He said, "O son! whenever you show this Mink mask in the summer dance, (the dancer) shall have the name Great-Inviter, for that is its name." Thus said Head-Winter-Dancer.

Then he called the Sun mask, and the mask of the Sun came out; and Head-Winter-Dancer spoke to his son, and said, "O Real-Chief! now look at this. It will be yours. Whenever you
show this, the name of the dancer shall be Head-Chief.” Then he finished.

Then Head-Winter-Dancer called the Dawn mask, and it came; and Head-Winter-Dancer spoke again, and said, “O son! this will be yours. Whenever you show the Dawn mask, the name of your dancer shall be Place-to-Which-One-Goes;” and he said to his son, “This is what brings light to our world.” Thus he said.

Then Head-Winter-Dancer called the Copper mask, and the Copper mask came at once. Then Head-Winter-Dancer said to his son, “O son! now this Copper mask will be your dancing-mask, and the name of your dancer will be Copper-Dancer, and, if you so desire, Potlatch-Giver, for that is the other name of the Copper mask.” Thus he said to his son. Then Head-Winter-Dancer finished speaking to his son.

Then Head-Winter-Dancer left him and went home. Then he arrived at the beach of his house. Winter-Dance-Woman went at once to meet her husband. Then Winter-Dance-Woman spoke to her husband, and said, “O master! let us look at your salmon-trap.” Thus she said to him.

Head-Winter-Dancer called her at once into his canoe, and they went to his salmon-trap. Then he saw that it was full of salmon, and Head-Winter-Dancer went and took the salmon out.
of the trap. Then his canoe was full of salmon.

Then Head-Winter-Dancer spoke to his wife, and said, “O mistress! let us make a ladder like the pole from which the thunder-bird watches for his salmon,—whales and serpents.” Thus he said.

Winter-Dance-Woman answered at once, and said, “Go on and work at it as soon as we go into our house.” Thus she said. Then they went home. They arrived at the beach of their house. Head-Winter-Dancer went back into the woods at once, and searched for a young cedar to make a [ladder] pole.

Winter-Dance-Woman went up, carrying the salmon, and cut them. When she had finished, Head-Winter-Dancer came in, for indeed he had finished the [ladder] pole for the outside of the house, and it was really very high.

Then Head-Winter-Dancer spoke to his wife, and said, “O mistress! let me go and invite our children, that they may come here also and procure many salmon.” Thus he said. Then Winter-Dance-Woman spoke, and said, “O master! I did not think of our children. Go and invite them, that they may come and procure salmon in our river.” Thus she said.

Then Winter-Dance-Woman hurriedly gave her husband (something) to eat. As soon as Head-Winter-Dancer had finished eating, he went down to the beach of the house where his canoe was standing, and went aboard. Then he paddled, and went to the village of Upper-End at Wa’to. As soon as

klu’lsidxa ma’tslewsa la’wayu. Wā, la’lae qo’tle ya’qatslasexa k’lötela. Wā, la’lae ya’qleg’ałe Tsľaquama-tyaxes gen’e’mē. Wā, la’lae ‘nęk’a: “’ya, qa’gwidā, we’gadzakhin k’lēte’ lag’ilax hé gwé’xse da’dōqiwalapleqas ku’nkunxul’g-a’e, la’xes k’lōtelāeda gwa’yima le’va si’seyul’a,” ’nēx’-lae. Wā, héx’-idaemłał’wisę TsĽaquaga n’anaxmēq. Wā, la’lae ’nēk’a: “Wē’-gà, héx’-idaemł e’axśedlęq qenso lāt la’xēns g’o’kwa,” ’nēx’-lae. Wā, héx’-idaemłał’wisę la nänakwa. Wā, la’lae lā’gāłliss lāk lēmā’esāses g’o’kwe, Wā, héx’-idaemłał’wisę Tsľaquama le 15 a’lēsta lā’xa a’lē qa’s lē a’lax dżes-śe’qwa qa dźdax’mlıglas k’lētelā’pleqla.

Wā, héx’-idaemłał’xaa’wisę Tsľaquaga la gą’x’-saxa k’lōtelā qa’ši xwàl’-20 ądēq. Wā, la’lae gwa’ła, wā, gą’x’lae Tsľaquama le’ča le’ma’a la’xō’i, gwa’łē k’lētelā’pleqas lāk lāsan’ayasę g’o’kwe’x̱a a’lālē la ęk’-lāla. Wā, la’lae ya’qleg’ałe Tsľaquama-25 tyaxes gen’e’mē. Wā, la’lae ’nēk’a: “’ya, qa’gwidā, la’lag’adźaxin lę-lałaxens sā’sema qa g’axesę ągwaqa ąwa’mis’id la’xwa qle’nemēx k’lōtelā,” ’nēx’-lae. Wā, héx’-idaemłą’wisę ya’-30 qleg’ałe Tsľaquaga. Wā, la’lae ’nēk’a: “’ya, qa’gwidā, wa’qunex’slēns sā’sema. Wā ha’ga’ lędłaląq qa g’ąax-lag’iltses ąwa’mis’idel la’xens wą’qens,” ’nēx’-lae. 35

Wā, a’emłał’wisę hâlax’-ide Tsľaquaga lęxwifal’-idxes lęwunemē. Wā, gtil’emłał’wisę gwał lęxwe’ Tsľaquama’ tyaxlā’e e’tled lęntsłes la’xa lēmā’esās g’o’kwas lāk hən’edżəsas yā’qatsläs qa’s lē laxs laq. Wā, la’lae se’xwtd qa’s lē lāk g’oku’lulas ın’lba’čə, lāk Wa’to. Wā, gtil’emłał’wisę lą’gāłlisę
Head-Winter-Dancer arrived there, Upper-End called him. Then Head-Winter-Dancer went up from the beach and entered his house.

Then he saw a woman sitting in the house of Upper-End, and a boy who was trying to walk. Then Head-Winter-Dancer sat down in the rear of the house, and Upper-End asked the woman to get food for Head-Winter-Dancer.

Then the woman took stones and put them into the fire. Then she took clover-roots and washed them. Then she put them on the hot stones. Now they were done. Then she gave Head-Winter-Dancer (some) to eat, and then she gave him seal to eat.

When Head-Winter-Dancer finished eating, he spoke, and said, “O son Upper-End! who is this woman, who is this princess?” Thus said Head-Winter-Dancer to his son. Then Upper-End answered his father, and said, “O father! she is the princess of Old-Man of the Ła’witsis.” Thus he said to his father. “And this boy who is running about is my child. (Once upon a time) I went paddling at the north end of the island, and there I saw two sons of Old-Man, who invited me to go to his village at Dzedə’dzas. I went into his house, and there I saw his daughter. Then I wished to marry her, and now I have her and this house.”

Then Head-Winter-Dancer saw that there were carved men all round the inside of the house, and that there were coppers between the carved men. Upper-End also said that he had ob-
tained in marriage the Cannibal dance and the name Flesh-Tearer [With-Mouth], and the Healing dance and the name Healer, and the Dog dance and the name *wa's\textsuperscript{sw}es\textsuperscript{el}ig-\textsuperscript{e}, and also the Grisly-Bear dance and the name Great-Grisly-Bear for the winter dance; and he had also given his name for the summer season, Ya'qal\textsuperscript{e}na'la and Great-Wealth and Having-Property and Property-Place. “Well, this is all.” Thus said Upper-End to his father.

Then Head-Winter-Dancer thanked his son for what he had said. Then he finished talking about his son having a wife. Then he said, “O child, Upper-End! I came here (to ask you) to go and procure salmon from our river for your winter provisions.” Thus said Head-Winter-Dancer to Upper-End.

Upper-End thanked Head-Winter-Dancer at once for what he had said. Then Head-Winter-Dancer told him to get ready and to wait, for he was going to invite Cannibal also. Thus he said when he went out and down to the beach, to the place where he left his canoe. Then he got into the canoe and paddled. He was going to S'awag\textsuperscript{exta}'e.

When he arrived at the point of land, Head-Winter-Dancer heard the sound of the cannibal, and he saw now many tribes and many attendants of the cannibal. Then Head-Winter-Dancer was seen by the ancestors of the tribe of the other side, that is, the Dza'wad\textsuperscript{e}nox\textsuperscript{e}. Then they made a loud noise. As soon as Head-Winter-Dancer arrived, he was met by many tribes.
Then the cannibal [that Cannibal] went to meet his father. Head-Winter-Dancer at once said "Hwip!" [made the healing sound]. Then Cannibal went up from the beach and went into his sacred room, for if [all] the tribes would keep up the ways of the ancient people they would never stop their winter dances.

Then Head-Winter-Dancer was carried up with his canoe, and he was taken into the sacred room of the cannibal. Then a pretty woman got ready and took food for Head-Winter-Dancer. She took roasted salmon and put stones into it. Then she took her dried meat and put it in a grease-dish. Then she placed it before Head-Winter-Dancer. Then the pretty woman took some of the roasted hump-back salmon and gave some of it to the cannibal first.

Then Head-Winter-Dancer ate what was given to him. The pretty woman next took dried mountain-goat meat and cut it to pieces with her knife. Then she took her kettle and put it down. Then she took a pair of tongs and took up red-hot stones and put them into the kettle, into which she had put some water. As soon as the water was hot, she put the dried mountain-goat meat into it. When it was all in, she took up some red-hot stones and put them into it. Now the water was boiling and the mountain-goat meat was done.

Then she put (the meat) into a dish and placed it in front of him.
Next the pretty woman took some of the mountain-goat meat that was in the dish and gave it to Cannibal to eat first of it. Then Head-Winter-Dancer was told to begin to eat.

Then he ate. As soon as Head-Winter-Dancer had finished eating, he spoke, and said, “O daughter-in-law! let me see your husband.” Thus said Head-Winter-Dancer to the pretty woman. He only guessed that the woman had Cannibal for her husband.

The woman spoke at once, and said, “Oh, my dear! let me go first and listen.” Thus said the woman to Head-Winter-Dancer. Then she went into the sacred room. She did not stay long before she came back to him, and said [to Head-Winter-Dancer], “Oh, my dear! come in.” Thus she said.

Head-Winter-Dancer went in at once. Then he saw Cannibal; and Head-Winter-Dancer spoke, and said, “O master! Welcome! Here we meet alive. Whose princess is your wife?” Thus he said. Then he answered to his (question), and said, “O father! this is the daughter of Equal-to-Four-Chiefs, the chief of the Dz’a-wadeèneox, and I have his princess for my wife. Her name is Property-Giver, and I have obtained from the chief in marriage this house, which has for its posts two Hō’x’hök on each side of the rear of the house, and two Dzo’noqwa sitting on the heads of two Grisly Bears on each side of the door, and the names Copper-Dancer and Copper-Maker and Copper-making-Woman and Desire; and also the cannibal, whose name is
Sā'yaWISElag'ılıs and ʰnā'x'qulse'lag'ılıs; and that is it, father.” Thus he said to his father.

Then Head-Winter-Dancer thanked his son for what he had said, and finally [he said that] he invited his son and his tribe to come and procure salmon at Mé̱tpa̱dze. Cannibal thanked him at once for his word. Then Cannibal replied to the word of his father.

Then he told his attendants to invite the tribe to come into the winter-dance house, for the ancestors of the Qwe'q'ı̱-sot'lenoxʷ never stopped their winter dance, even in summer, when the winter dance (first) came down from the upper world.

Then the attendants called all the men and all the women and all the children to come and tame the great cannibal.

Then the tribe came into the winter-dance house of Cannibal. Then the cannibal came right out of his sacred room. Then many people began to sing the four songs.

As soon as the cannibal finished dancing, he sat down in the rear of the house. Then Head-Winter-Dancer arose, and spoke. He said, “O brothers! thank you for taking care of this great dance of the cannibal. I came to invite you to go and procure qwag'ıla. Wā, ḥe'misə̱ lə'aqwag'ıla-tyu'gwa, 1ə̱ A'wide. Wā, ḥe'mesə̱da hā'matsla la lę'gades Sā'yaWISElag'ılıs, 1ə̱ ʰnā'x'qulse'lag'ılıs. Wā, ḥe'meq, a'dats,” tə̱'x'lae̱xəs ə̱m̡ə̱p̡e.

Wā, he'x'i-daem̡la'wisə̱ Tsla'qama'e ʰm̡ə̱las wə̱ldem̡ə̱sə̱ xuño'kwə. Wā, lə̱lae a'̱lə̱xəda'̱e wə̱ldem̡ə̱sə̱s la'ę̱ lę'ṇə̱la̱xəs xuño'kwə la'ę̱wis la g'o'kulu'tə qa lə̱s ʰwa'misə̱̱̱dā lə̱x k'ə̱ltəlass 10 Mé̱tpa̱dze. Wā, he'x'i-daem̡la'wisə̱ Ba'xbakwa'lanu̱kwe ʰm̡ə̱las wə̱ldem̡ə̱s. Laem̡la'wis na'n̡a'x̡a'ma'ę̱ Ba'xbakwa'lanu̱kwe lə̱x la wə̱ldem̡ə̱sə̱ ə̱m̡ə̱p̡e.

Wā, la'lae ʰne'k'ə la'xəs a'y̱i'lkwe qa lə̱s lę'ṇə̱la̱xəs g'o'kulu'tə qa g'a'xes ʰwi'-lae̱la lə̱xə tsla'gatsə̱ qaxs ḥe'wə̱'xəe gwa̱l tə̱'lə̱xəq̡e̱da g'ə̱lə̱sə̱ Qwe'q'-sot'lenox̡wa̱xə la'x̡e̱m e'he'x̡e̱nxə qaxs 20 tsla'qaxə'lisə'ę̱ g'e'x̡i'də lə̱xə ek'la'də̱-li's̡ə̱sə̱ns ʰna'̱lax.

Wā, he'x'i-daem̡la'wisə̱da a'y̱i'lkwe la le'̱lə̱la̱xə na'̱xwa b'ę̱bə̱gwa'nəm̡, lə̱-swa ʰna'̱xwa tə̱'lə̱dəq, 1ε̱swa ʰna'̱xwa 25 g'ę̱ng'ınə̱nəmə qa g'a'xes ya'allaxə ʰwə̱'lə̱sə̱ hə̱matsla.

Wā, he'x'i-daem̡la'wisə̱da ʰwi'lə la g'a'xələ̱da le'̱lə̱qwaləla'ę̱ la'xə tsla'gatslanu̱kwe Ba'xbakwa'lanu̱kwe. Wā, laem̡la'wisə̱ 30 he'x'i-daem̡la g'a'xe̱da hə̱matsla la'̱tsla'-li̱t lə̱xəs lə̱me'la'sə̱. Wā, he'x'i-daem̡la'wisə̱da q'le'nmə le'̱lə̱qwalaləla'ę̱ de'nx̡i'da, yisa mō'sgəmə qle'mqle'm'-dəmə.

Wā, gi'lm̡la'wisə̱da qwa'x̡e̱də hə̱matsla y'i'xwa, la'ę̱ kwa'gə'lə̱t lə̱x ʰna'̱q̡o-lə̱wə̱lə̱lə̱sə̱ g'o'kwə. Wā, lə̱lae Tsla'qama'ę la'xu'ł̡ła qa's yə̱qulə'g̡ə̱fə̱lə. Wā, lə̱lae ʰne'k'ə: "tya, ʰn̡a'̱n̡e'm̡ə̱wɔt, ɾə̱' 40 lak'asə̱laxə a'k'ilaq̡ə̱s lə̱xwa ʰwa'la'sə̱x la'daxwa hə̱matsla. Wā, g'a'xəg'ın le'̱lə̱la'xə'də'wɔł qa's la'ə̱so ʰwa'misə̱d"
many salmon in my river." Thus said Head-Winter-Dancer.

Then all the men said that they would go, although it was night, for indeed they were all really hungry. Then the whole tribe went out of the house, and they got ready that night.

In the morning, when day came, they started and went to Më't'apdze. Then they arrived there, and Head-Winter-Dancer now took the salmon out of his trap. Then he went home to feed the tribe of Cannibal.

When the many tribes had eaten, they staid one night. In the morning Head-Winter-Dancer saw that it was low water. Then he stood outside of his house and called Cannibal and his numerous tribe to go and take the salmon.

Then the tribe went to the [place of the] salmon-trap. Then they all filled their canoes with salmon, and the guests went home.

Then Winter-Dance-Woman, the wife of Head-Winter-Dancer, spoke, and said, "Oh, my dear! it would not be good if I did not tell you, master, I am again with child." Thus said the woman to her husband.

Then Head-Winter-Dancer spoke at once, and said, "O mistress! thank you for this our child when it is born." Thus he said to his wife.

Now it was not very long before Wà, laːlaːe ɣaːk’leɡaːɬ e Ts’la’qaga, yix 30 gene’nas Ts’la’qamaːɬ. Wà, laːlaːe ne’k’ːa: "va’, adá, k’ːle’sae e’k’a qemlo k’ːle’slax n’ːəlaxoɬ, qa’ɡwida, laːm’ixən bewe’kuwa,” ne’x-əlaːda tse’dəq’e, laːxəs laːwunemə. 35

Wà, hé’x-idaem’laːwisə Ts’la’qamaːɬ ya’qleɡaːɬa. Wà, laːlaːe ne’k’ːa: "ya’, qa’ɡwida, gə’lak’as ləx’əxədə xunə’kwəɬ’ənən qəxə g’ːəxə n’ːəpedəɬo,” ne’x-əlaːe laːxəs gene’na. 40
Winter-Dance-Woman gave birth to a boy. As soon as Head-Winter-Dancer saw that it was a boy, he named him Day-on-Body. Then he washed him. As soon as he finished washing him, he stepped on the toes of the child and pulled him to make him grow.

The child was able to sit up at once. Then the supernatural man washed the child again, and after he had been four days in the house he washed his son once more.

As soon as he finished washing the child, he again stepped on his toes and pulled him up. Then the child [he] began to walk.

Now night came. Then he heard a curious sound at [the place of] the salmon-trap. Then Head-Winter-Dancer spoke to his wife, and said, "O mistress! what may be the sound coming from my salmon-trap? It sounds like rocks rolling down." Thus said Head-Winter-Dancer to his wife.

Then his wife said, "Oh, my dear! go up to that watch-pole and see what it is." Thus said Winter-Dance-Woman to her husband.

Then Head-Winter-Dancer went up the watch-pole. As soon as he reached the top he saw something like fire going from one end to the other of the salmon-trap, and it sounded like rocks rolling down the mountain.

Then he ran down from his watch-pole and told his wife. Then he spoke, and said, "O mistress! what may it be, this that looks like fire on its body, la'e ma'yu'tide Ts'la'qagasa ba'bagumé. Wá, gi'tem'l'awisé Ts'la'qamae do'x-walxeláqëx Ts'la'baguma'la e he'x-ida-em te'xëdës na'lag'itas'we laq. Wá, l'a'lae kw'a'sidq. Wá, gi'tem'l'awisé 5 gwát kw'a'saq, la'e t'ë'pemx'sidzëndex g'o'gwö'y'a'sa gina'ñemë qa's ne'xöstödeq qa q'wax'idës.

Wá, l'a'lae he'x-ida'mëda gina'ñemë la klwae'lenuxwa. Wá, la'lae e't'lëdëda 10 nau'alakwë bgwa'ñem kw'a'sidxa gi-nanëmëx la'e mò'pla'nít la'xa g'o'kwë. Wá, la'lae e'tlëd la kw'a'sidxes xunö-kwe.

Wá, gi'tem'l'awisé gwát kw'a'saxa 15 gina'ñemëx la'e e'tlëd te'pemx'sidzëndex qa's e't'lëd ne'xöstödeq. Wá, la'-lae qa'qaylma.

Wá, laem'l'ae la g'a'nul't'idà, la'e wul'lxaxa o'mitslalà hë'k'la'la lax ax-20 'asasa la'wayuwë. Wá, la'lae yàq'ëxàta, yix Ts'la'qama'e la'xe'gëne' me. Wá, la'lae 'ne'k'a: "'ya, qa'gwï'dà, a 'ma'dzáán'wiseda hë'k'la'la la'-xës la'waya'nsxa hé gwëx' s wuk-l'a'la 25 te'xëmë," 'ne'x'lae Ts'la'qama'yaxës ñenë'më.

Wá, he'x-idaem'l'awisé ñenë'më x'ma'k'a: "'ya, adà', ha'gà la'gustà laxì k'itéla'plëeqàlo s qa's do'x'sida'yusa-30 qo,' ñë'x'lae Ts'la'qagaxës la'wunëme.

Wá, la'lae Ts'la'qama'e qa's'id qa's le la'gustà la'xa k'itéla'plëqë. Wá, gi'tem'l'awisé la'xtödeq la e do'x'wa'alaxa hé gwëx' s x't'ëñalà la'labendlax 35 wà'sgë'masasa la'wayuwë. Wá, he'ém'l'awís he'k'la'le hé gwëx's qa'lu'm'xaxa'-laëda te'xëmë la'xa nég'a'.

Wá, la'lae dz'ëlxwa La'xe'k'itéla'plëqë qa's la ne'k's la'xe'gëne'më. 40 Wá, la'lae yàq'ëxàta. Wá, la'lae 'ne'k:a: "'ya, qa'gwï'dà, 'ma'dzáán'-wisëg'ada héx' gwëx' s x't'ëñalà la'la-
going from one end to the other of our salmon-trap?" Thus he said.

Then his wife replied, and said, "Oh, my dear! can’t you guess what may be the name of this salmon? It may be the salmon of your elder brother, Thunder-Bird, that went into our salmon-trap." Thus she said. "Now go to it, but draw some blood from your tongue." Thus said Winter-Dance-Woman to her husband.

Then Head-Winter-Dancer went to his salmon-trap. He carried his fish-club. Then he went into the salmon-trap, and he tried in vain to club the wonderful [a different kind of] salmon. Then the salmon only broke down the salmon-trap.

Then Head-Winter-Dancer thought of what his wife had said, and he bit the sides of his tongue and drew blood from it. Then he spit some of the blood on the salmon called the double-headed serpent. Then the double-headed serpent quieted down. Then Head-Winter-Dancer spit on his club, and he again spit on the salmon; but when he had spit four times on the salmon, then he really clubbed the double-headed serpent. Now he had really killed it.

Now he carried the double-headed serpent, and went to show it to his wife. Then Winter-Dance-Woman said, "Oh, my dear! I thank you on behalf of this baby." Thus said Winter-Dance-Woman to her husband. Then Winter-Dance-Woman took a new mat and spread it on the floor. Then she put the double-headed serpent on it.

In the morning, when daylight came, Winter-Dance-Woman arose early and bendala lą'xg'ga ő'tsląg'ąsg'ęns tą'wa-yuk," ę'nę'x'slae.

Wà, hé'x'sidaem'ła'wisę gen'ę̂mas ną'nânx'meq. Wà, lá'lae ę'nę'k'a: "'ya, adă', k'el'sas k'ő'taqa yą'ę̂ma lę'gadałx ę k'öl'ę̂txaį̂ŋ, yu'ę̂mlaxa k'öl'telaq'ę̂ls nò'lae ku'nkunxuli'g'ąyaąxda la má'tsła-sens tą'wayax, ę'nę'x'slae. "Wà, hà'ga lą'qo, a'ę̂ma gwàč'ę̂laxam ęlk'òd ląxò'x-da ęlkwäxsös k'ile'maçołs, ę'nę'x'slae 10 Tsląqągaqäxęs lą'wunemę.

Wà, lá'lae Tsląqąqamaę qa'sid qa's le lą'xę̂s tą'wayuwę. Wà, la'lae 20 tə'mkunxe'ndxę̂s k'ile'mę̂ qa's ęlk'ò- dę̂xę ęlkwa laq. Wà, lá'lae təl'stå la'xę̂s tą'wayuwę. Wà, lá'lae 15 wax': təl'lwax'iďxə ęg'waqa'la k'öl'tela. Wà, la'lae a'mëda k'öl'tela ęt'łęd ęm- tła xą'la'wayuwę.

Wà, la'lae ęmek'wxwalę̂lę̂ Tsląqąqamạę təl'wa'demæsę̂ gen'mę. Wà, la'lae 20 te'mkunxe'ndxes k'ile'mę̂ qa's ęlk'ò- dę̂xę ęlkwa laq. Wà, la'lae se'këbę̂x'iďtsa ęlkwę̂ la'xà 1ę̂gedę k'öl'tela, yì'xa sì'seyölę.

Wà, la'lae hé'x'sida'mëda sì'seyölę 25 sà'se'lę̂dala. Wà, la'lae Tsląqąmaę se'këbę̂x'iďxę̂s təl'lwągą'yuwu. Wà, la'lae ęt'léde Tsląqąmaę se'këbę̂x'iďxə k'öl'tela. Wà, hé'x'lata la mo'p'lę̂na se'këbę̂x'iďxə k'öl'telaxs lae a'lax'id 30 təl'lwax'iďxə sì'seyölę. Wà, la'lae ęm'lala'le sè'lama'seq.

Wà, la'lae ga'śx'sex'iďeq, ı'la'xà sì'seyölę qa's le dò'qwa'mats la'xę̂s gen'ę̂me. Wà, hé'x'sidaem'ła'wisę Tsląqąga 35 ę'nę'k'a: "'ya, adę', gę'łak'aslałx'òx qa'g'a wi'sakę̂", ę'nę'x'slae Tsląqąga lą'xę̂s tą'wunemę. Wà, la'lae ax'ę̂đe Tsląqągaxę ałomasę ę̂l'wa'ya qa's lępląl'läęq. Wà, la'lae k'ágętsł'ə'dayu-40 węda sì'seyölę laq.

Wà, la'lae ęna'x'iďxə ga'ał'a, lae gag'oustą̂wend Tsląqąga qa's xwa'ältiďxə
cut the double-headed serpent. As soon as she had finished cutting the double-headed serpent, she woke her husband, and said to him, "Oh, my dear! do not stay very long in your bed, but [you also] (go and) wash our son." Thus said Winter-Dance-Woman to her husband.

Head-Winter-Dancer arose at once, and took a kettle, for that is our washing-tub for new-born children. Then he poured water into it, and he took up red-hot stones and put them into it.

Then the water was luke-warm. Then he took his son and washed him. When he had finished, Winter-Dance-Woman asked her husband to take some clotted blood from the backbone of the serpent and put it on the hands of his son.

Then Head-Winter-Dancer took clotted blood from the backbone of the double-headed serpent and put it down where he used to wash his son. Then he took the kettle and washed his son in it.

After he had washed him, he again stepped on the toes of his son and pulled him. Now he was a full-grown man. Then he took the clotted blood of the double-headed serpent and rubbed it on the hands of his son. The hands of his son turned to stone immediately.

Then Head-Winter-Dancer told his wife, and said, "O mistress! didn't the hands of this Day-on-Body turn to stone!" Then Winter-Dance-Woman spoke to her husband, and said, "Oh, my dear! thank you for what you said, si'seyülë. Wä, gi't'emfla'wisë gwäł xwa'läxa si'seyülë, la'e gwëx-idës lâ&wunemë. Wä, lâ'laë 8në'k'iq: "'yä, adä', gwäł las xe'nëla ga'e't kwa's'idëx qa's o'gwàqàqós kwa's'idës xunö'-kwax," 8në'x-llaë Ts'la'qagàxës lâ&wunemë.

Wä, hé'x-ëdaemfla'wisë Ts'la'qama'ë lâ'xwid qa's axë'dëxa qò'latsë qaxs hé'ëmaë kwä'ëdatsësës gâ'laxa gi-10 nà'nenaxs gâ'laë mä'yulëma. Wä, lâ'laë guxtslo'tsa 8wà'pë laq. Wä, lâ'laë k'ipplë'd, lâ'xa 8x'èxësmâ'la tè'-ësëma qa's k'îplstr'-ndës laq.

Wä, lâ'laë k'ox'stâx'ëdëda 8wà'pë, 15 la'e axë'dëxës xuno'kwë qa's kwâ's'idëq. Wä, la'laë gwà'a, la'e axk'âlä'le Ts'la'-qagàxës lâ&wunemë qa axë'dës lâ'xa 8më'ng'idëqasà si'seyül qa axts'la'ndë'-sës lax ay'asà'sës xuno'kwë. 20

Wä, hé'x-ëdaemfla'wisë Ts'la'qama'ëya axë'dë lâ'xa 8më'ng'idë'qasà si'seyül qa's le axt'â'lëshas lâ'xës kwä'dæsanaxwàxes xuno'kwë. Wä, la'laë axë'dëxa qò'latsë qa's kwâ's'idëxës xuno'kwë 25

Wä, la'laë gwäł kwâ'saqëxs la'e è'tëdë tè'ëpmë'sidzëndës xuno'kwë. Wä, la'laë nê'xostö'deq. Wä, la'em-lâlaë 8nxlaa'x'ëd la bëgwà'këmë. Wä, lâ'laë axë'dëxa 8më'ng'idë'qasà si'seyül qa's dëxz-ë'ës dëxz eë'ya'sà-sës xuno'kwë. Wä, hé'x-ëdaemfla'wisë la tè'tëlë'semx-ëdë eë'ya'sà-sës xuno'kwë. 30

Wä, la'laë hé'x-ëdaëmë Ts'la'qama'ë 35 ne'läxës genë'më. Wä, la'laë 8në'k'ä: "'yä, qâ'gwidë, è'dzæ'ëk: hé'x-ëdaëm la tè'tëlë'semx'ëdë'ës eë'ya'sà-gwasgà a 8nâ'lëq-ëtasökë," 8në'x-llaë. Wä, la'laë yàqleg-àlë Ts'la'qagàxës lâ&wunemë. 40
for I wish that he shall be a warrior.” Thus she said.

After four days more, Head-Winter-Dancer washed his son again, and after he had washed him he did not step on his toes. Then he again made a request of his wife. He said, “O mistress! let me take some more of the clotted blood from the back-bone of the double-headed serpent and rub it over the body of our son [thus said Head-Winter-Dancer], for you wish that he shall be a warrior.”

Winter-Dance-Woman said at once, “Oh, my dear! go on.” Thus she said. Then Head-Winter-Dancer at once took some clotted blood from the back-bone (of the double-headed serpent) and rubbed it over the body of his son. When Head-Winter-Dancer finished rubbing the body of Day-on-Body, the body of Day-on-Body changed. Now his whole body turned into stone.

When Head-Winter-Dancer finished rubbing the clotted blood from the back-bone of the double-headed serpent on his body, his body became black, and his eyes became wide open, and his mouth was large and round just like that of the Dzo’noonqwa. Then he grew, and he was twice the size of man.

As soon as his body had turned entirely into stone, he cried like the Dzo’noonqwa. His cry was just like that of the Dzo’noonqwa. Then Winter-Dance-Woman spoke, and said to her husband, “Oh, my dear! I already guessed it. The Dzo’noonqwa cohabited with me, for I fell into a fainting-fit one night when you went to take Real-Chief to

Wā, la’alae ʰne’k’a: “ʰya, ad’a, qa’la’k’as-

lax’oš wa’d’émaqōs, qaṣ’gin ʰne’k’ig-

qa ba’bakiwits’,” ʰne’x’alae.

Wā, la’alae ʰet’lēd mō’plēnxwa’seda

na’la, la’e ʰet’tlēde Tsła’qama’e kwā’s-

idxes xunō’kwē. Wā, la’alae gwāł

kwā’saqēs la’e kj’es tē’pemx’sidzen-

deq. Wā, la’alae ʰet’lēd ha’nak’axēs

gene’mē. Wā, la’alae ʰne’k’a: “ʰya,

qa’la’gwid’a, wē’g’adzā’k’en ʰet’lēd axt’e’d

la’xa ʰme’ng’idē’qasa sī’seyūlē qa me-

gug’tlēdagi dzek’tlēdēs la’x’g’ins xun-

ō’kwēk;” ʰne’x’alae Tsła’qama’e, “qaxs

ʰne’k’a’yagōs qa ba’bakiwēse’k;”

Wā, hé’x’i’dāem’a’lāwisë Tsła’qaga 15

ʰne’k’a: “ʰya, ad’a, we’g’a,” ʰne’x’alae.

Wā, hé’x’i’dāem’a’lāwisë Tsła’qama’e

axt’e’dxa ʰme’ng’idē’qē qa’s dzek’tlēdēs

lax ʰk’wiina’yasës xunō’kwē. Wā, gi’l’em’la’wisë gwā’lē Tsła’qama’e dzē-

20

k’tas lax ʰk’wiina’yas ʰna’lag’tasëwe, la’e hē’x’i’dāem la la’ayuwe ʰk’wiina-

yas ʰna’lag’tasëwe. Wā, la’e’m’lae la

ña’xwa la tē’semx ʰidē ʰk’wiina’yas.

Wā, gi’l’em’x’dl’ałe gwā’lē Tsła’-

25

qama’e dzek’ttasa ʰme’ng’idē’qasa sī’se-

yūlē lax ʰk’wiina’yasēs la’e tsōl’i’dē

مىk’wiina’yas. Wā la’alae ʰle’sex’idē
gā’ya’gēsas. Wā, la’alæxa la tsokwā’le

se’msas la yu ʰgwe’x’sōxda Dzo’noonqlaw. 30

Wā, la’alæ q’lwa’x’tida. Wā, la’alæ

ma’hpl’næ’x el yō ʰwala’sox ʰwala’yasasa

bēgwå’mēmē.

Wā, gi’l’em’x’dl’ałe la ʰna’xwa tē’

35

semx ʰidë ʰk’wiina’yasës la’e ʰdzō’-

noqļwa. Wā, la’e’m’lae yō’la ʰgwe’k’-

lēda Dzo’noonqla. Wā, la’alæ ya’qle-

g’alē Tsła’qaga. Wā, la’alæ ʰne’k’a:

“ʰya, ad’a,” la’xes ʰla’wunmēmē. “Telefone

ladzàxg’in gwā’lēla’meg’in k’ōt’a nēx-

40

wā’lax’itsōsa Dzo’noonqla qaxg’in hā-

manëx’widë’g’axa ʰnè’mxs’a ʰɡ’nulaxēs
where his village is now, and that is the way I got this my son.”

Then Head-Winter-Dancer finished working at his son. Then Day-on-Body spoke, and said, “O father! now I cease to have the name Day-on-Body. This will now be my name, Food-Giver-Stone-Body, for I am going to make war all over the world, that I may rob the chiefs of all the tribes of their crests, so that they will become our crests, and that the chiefs all round the world will become our slaves.” Thus said Food-Giver to Head-Winter Dancer.

Now, Head-Winter-Dancer stayed four days in the house after his body had become stone. Then Stone-Body spoke again, and said, “O mother! have you no way of getting a canoe [for my travelling-canoe]?” Thus he said. Winter-Dance-Woman replied at once, and said, “Your father has a canoe. Go and ask him.” Thus said Winter-Dance-Woman to her son. Then Winter-Dance-Woman told Head-Winter-Dancer what her son had said, that he wanted a canoe.

Head-Winter-Dancer said at once, “O son! let us look at my canoe.” Thus he said. Then they walked to look at it. As soon as Stone-Body saw the canoe, he said that he should launch it.

As soon as the canoe was on the water, he tried to go into it, but it sank at once, for he was really heavy, for his body was all stone. Then they only hauled the canoe ashore again.
Then Stone-Body felt badly, for he had no canoe. Then Head-Winter-Dancer thought of what Only-One-on-Beach had said when he had said that he was going to give him the Paddle-side-Serpent-Canoe.

Then Head-Winter-Dancer said to Stone-Body, “O son! do not feel badly. I will go to-morrow and see my brother. He has a large canoe.” Thus he said. Then Stone-Body felt good on account of what Head-Winter-Dancer said.

In the morning, when daylight came, Head-Winter-Dancer started and went to Xekwe’k’en, the place where Only-One-on-Beach lived. Then he arrived there. Only-One-on-Beach called him at once; and after he had given him to eat, Only-One-on-Beach spoke, and said, “O brother! thank you for the Paddle-side-Serpent-Canoe, for it is now four years since I told you that you should take it.” Thus said Only-One-on-Beach to Head-Winter-Dancer.

Then Head-Winter-Dancer spoke, and said, “Thank you for what you said, for that is why I came, that I might go and travel in it.” Thus he said.

Then Only-One-on-Beach spoke again, and said, “O brother! sit down in my house and wait for me, that I may go and get the canoe for you.” Thus he said. Then he went out of the house. Now he went to the upper end of the village.

Head-Winter-Dancer had not been sitting long in the house of Only-One-on-Beach when Head-Winter-Dancer heard some one crying “Wo!” Four
times it cried a long "Wo!" Then Only-One-on-Beach came in. Then he spoke, and said, "O brother! now come and look at your canoe. I will advise you what to do with the canoe."

Then Head-Winter-Dancer went out of the house of Only-One-on-Beach. As soon as he had gone out, he saw at both ends the large double-headed serpents putting out their tongues, and in the middle there was the head of a man. Then they walked down to the beach, to where the Paddleside-Serpent-Canoe was.

Then Only-One-on-Beach got into it, and he called Head-Winter-Dancer to go aboard also. Then he spoke, and said, "O brother! now listen how I speak to the death-bringing Paddleside-Serpent-Canoe, for that is its name." Then he said, "Go, now, paddle!" Then the body of the canoe said "Wo!" as though many men were crying that way. Then all the paddles paddled, and it started at once, really going fast, for indeed it was not a common thing.

Then they arrived at Me'tlapdzé. Then Head-Winter-Dancer and Only-One-on-Beach stood in the middle of the man in the middle of the Paddleside-Serpent-Canoe. As soon as they arrived at the beach of the house of Head-Winter-Dancer, Head-Winter-Dancer spoke, and said, "O son, Inviter! come and see this canoe. Now you will make war all round the world with it." Thus said Head-Winter-Dancer to him.

Then Inviter came out of the house
of his father. As soon as he saw the canoe, he cried like the Dzo’noq’wa. Then his father called him to go aboard the canoe. He went aboard, and Head-Winter-Dancer told his son to say “Wo!”

Inviter at once got into the middle of the man in the middle of the serpent canoe, and he said “Wo!” long and loud. Then the large paddle-side (canoe) started. He was going to take Only-One-on-Beach home to Xakwé’k’en.

It was not long before they arrived there. Then Head-Winter-Dancer spoke to his son, and said, “O son Food-Giver! treat this my brother well, and do no harm to him when you make war all over the world.” Thus said Head-Winter-Dancer to Food-Giver.

Then Only-One-on-Beach also spoke, and said, “Oh, my dear Food-Giver! thank you, supernatural one. Please do not hurt me, my dear.” Thus he said.

Then Food-Giver spoke, and said, “O friend! thank you for this your canoe. Now I will go and make war all over the world, so that you shall have for slaves the chiefs of the world over.”

Then Only-One-on-Beach got out of the canoe, and Food-Giver said “Wo!” and all the paddles on the sides of the canoe began to paddle. Then Head-Winter-Dancer wished that Food-Giver would go and show (his canoe) to his other sons.
 Then they went to Wa'to, the village of Upper-End. As soon as they came in sight of the point of the village site, Food-Giver shouted "Oh!" He uttered the cry of the Dzo'noqwa. He tried (its effect). Then the whole tribe became dazed. Only his brother, Upper-End, was not dazed.

 Then Upper-End stood up in front of the house. He spoke, and said, "O supernatural one! come and marry my princess, and let me live." Thus he said.

 Then Head-Winter-Dancer just spoke to Food-Giver, and said, "O son! let us get out of this serpent canoe." As soon as Upper-End knew that it was Head-Winter-Dancer, he felt glad. He did not know Food-Giver. Then they went up from the beach to the house, and entered the house of Upper-End. Food-Giver was like the Dzo'noqwa: therefore they were afraid of him. Then Head-Winter-Dancer reported to Upper-End (what had happened).

 Then he said, "O son Upper-End! do not be afraid. This is your youngest brother, Food-Giver. He is going to make war all over the world, and I wish that he should know you, because he is your younger brother." Thus said Head-Winter-Dancer to Upper-End. "Now he is going to get the crests of the chiefs all over the world for us, and for you, my sons." Thus he said. Then Head-Winter-Dancer finished speaking [much], and now all the people of Upper-End came to life again.

 Wā, la'qlae lax Wa'to g'o'ku'lasas ne'lba'é. Wā, g'i'em'la'wisē tē'x'wit lax a'wilba'yasa g'o'x'demsē, la'e la'la'la'xwasdē o'xwa. Wā, la'em'la'ae dzo'noqwa. Wā, la'em'la'ae ne'm'ni'da. Wā, hē'x'idaem'la'wisē nā'xwaem la hā'xmanekwēda le'lqwalala'ē. Wā, la'qlae le'x'a'mē ne'lba'é, yīx ne'mwōtās k'īles hā'manekwa.

 Wā, g'a'x'lae ne'lba'é la'x'wels lax la'sanā'yases g'o'kwē. Wā, la'qlae ya'qleg'a'la. Wā, la'qlae ne'k'a: "tya, nau'alakwā, gē'lag'a. Wā, la'em'la'ae greg'a'dełts'g in k'ē'dełk q'a la'gos qul'a'masł g'a'xen, ne'x'lae. 15

 Wā, la'qlae a'me Ts'la'qa'ma'ē he'x'-idaem ya'qleg'a'la, lax la'la'xwasdē. Wā, la'qlae ne'k'a: "tya, xun'o'k', wē'-g'i'la xins hō'xwel'tāl la'xa st'sey'lemē xwa'k'lua. Wā, g'i'em'la'wi'se ne'-20 ba'ē mahl'eg'aa'la'elax Ts'la'qa'ma'ē, la'e ē'x'idē nā'q'ya'yas. Wā, la'em'la'ae k'īles mał'lala'ax la'la'xwasdē. Wā, la'qlae hō'xwusdēs q'a's lē la'ē lax g'o'kwas ne'lba'ē. Wā, la'em'la'ae hē'x'saem 25 gwe'x'sē la'la'xwasdēs dzo'noqwa. Wā, hē'mis lā'q'ilas xe'n'la'la'ke'la'ma. Wā, la'qlae tsiék'la'pede Ts'la'qa'ma'ya'x ne'lba'ē.

 Wā, la'qlae ne'k'a: "tya, xun'o'k', 30 gwā'lás kīłlo'it ne'lbe'y u'em's amā'-finxa'yo x la'la'xwasdē. Wā, la'talā-lox wi'nē'stalisa'elaz la'x'ox awt'sā'x'sens na'la'x. Wā, la'me'sen ne'x' qa qal'a'la'sōx la'lōxs tsla'yano'kwawqosasōx," 35 ne'x'-lae Ts'la'qa'ma'ya'x ne'lba'ē. "Wā, la'me'sōx lā lā'k'ē't'el'a'elaz la'x'ox g'i'ge'ga'ma'ya'xsōx awt'sā'x'sens na'la'x qens k'ē'k'la'sō 1ō'sēxs sa'se'ma'ēx," ne'x'-lae. Wā, la'qlae gwāl qley'ō'tē 40 Ts'la'qa'ma'ē. Wā, la'em'la'ae nā'xwaem la qlwē'qulala'x'idē g'o'ku'ltōtas ne'lba'ē.
Then Food-Giver started. He was going to Sa'wag'äxtə, the village of Cannibal. Then he arrived at the point of Sa'wag'äxtə. Food-Giver shouted at once like the Dzo'noq'wa, and the whole tribe became dazed. Only Cannibal did not become dazed, and he just uttered the Cannibal cry, and the cannibal became excited.

Then the four drums began to beat of themselves, and Head-Winter-Dancer went on shore at the beach of the house of Cannibal. Then Food-Giver and Head-Winter-Dancer got out of the canoe and entered his house. Then Food-Giver saw that the cannibal had around his neck the cedar-bark neck-ring (in the form of) a man, and the cedar-bark head-ring with a man in front, and the cedar-bark anklets of the novice, and the cedar-bark wristlets of the novice. And Food-Giver saw all the others wearing ordinary cedar-bark head-rings and cedar-bark neck-rings, and cedar-bark wristlets for dancing, and cedar-bark armlets for dancing, and anklets for dancing, and a cedar-bark belt, and an ordinary cedar-bark head-ring.

And Food-Giver saw the red cedar-bark hanging in the sacred room of his elder brother, Cannibal. Then Head Winter-Dancer spoke to Food-Giver, and said, “O Food-Giver! look at this your elder brother, Cannibal. You will go and make war all over the world

Wä, laəm'lae alə'xənəensedə la'la'la̱xwasdə. Wä, lae'm'lae lał lax Sa'wag'äxtə, lax go'k'ə̱lasas Ba'xbawka'lanukw. Wä, laəm'lae la'g'aa lax a' wi'ba'yas Sa'wag'äxtə. Wä, he'x'xədaem'la'wisə dzo'noq'wə la'la'la̱xwasdə. Wä, laəm'lae na'xwa'medə le'iqwalalkə e'təldə hā'manəkəwa. Wä, lae'm'laae a' em he'x'xədaem xwə'g'əla. 10 Wä, lae'm'lae xwa'sədə hā'matsla. Wä, laəm'lae q̓iwəq'ula la'a'gil'həda mo'xgemə me'xmenatsə me'xə'ləla. Wä, lae'm'lae Tsla'qama'ə la'g'əlaiss lax lə̱e'ma'əsa gə'o'kwas Ba'xbawka'lanukw 15 Wä, laəm'lae ho'xəwełtəwe la'la'la̱xwasdə. Wä, lae'm'lae la'ə'l lax gə'o'kwas. Wä, he'x'xəla'wis la də'xəwafləla la'la'la̱xwasdəχa h̓a'matsla'sə xqen'xałalasx̑a bəxunəla la'g'ə̱gikluxə'wa'yə, ɬə'wis bək'ə̱wała la'g'ə̱gikuma'yə. Wä, lae'm'lae d泽'dəzetstsi'dəno̱x'sa la'la'lagix'sidəuə. Wä, laəm'lae d泽'dežełtsla'neño̱x'sa la'la'lagix'stla'nae. Wä, lae'm'lae la'la'la̱xwasdə 25 ɬə̱na'xwaem də'qulaxə wao'kwe xwa'səmel la'gikumə'sə, ɬə̱xwə'xəwa'yəs la'g'ə̱gikluxə'wa'yə, ɬə'wis ya'xə'tsəla'nae d泽'dežełtsla'ne, ɬə'wis ya'xə'xwa'yə'pla'e d泽'dežełtsə'yaɬəpə, ɬə'wis ya'xə'sədəzə 30 d泽'dežełtsi'dəzə, ɬə'wis wu'xə'g'a ɬla'g'ika, ɬə'wis qa'səmełə qə'x'məla ɬla'g'ika.

Wä, lae'm'lae də'qulə la'la'la̱xwasda'xa la'la'la'gikwe te'x'səgewəlae lax la-35 ɬə̱me'xəltəsəs nə'olo Ba'xbawka'lanukə. Wä, laəm'lae yə'q'ɬəg'əɬə Tsla'qama'yax la'la'la̱xwasdə. Wä, laəm'lae na'k'a: "ya, la'la'la̱xwasdə, we'g'a də'qwałaxq'ə no'ləka, la'xəg'a Ba'xbawka'lanukwek. 40

1 Each dancer has several sets of cedar-bark ornaments,—one set used at festivals, another at intervals between festivals, but only during the winter-dance season.
to get the chiefs all over the world for our food, that the great cannibal may eat them." Thus he said. Then Food-Giver spoke, and said, "O brother, take care! I will go and make war to satiate you." Thus he said.

Head-Winter-Dancer said at once that they would go to Feasting-Place, the village of Real-Chief. Then they again went out of the house of Cannibal, and went down to the beach, to the place of their canoe. They went aboard. Food-Giver was standing in the middle of the man in the middle of the serpent canoe, and he said "Wo!" and the canoe started at once.

Now they were going to Feasting-Place, for there his brother, Real-Chief, was living. It was not long before they arrived at the point of the village site. Then Food-Giver again shouted like the Dzo'noqwa, and again the whole tribe of Real-Chief were dazed. Only Real-Chief and his four sons, and one girl in her cradle, and his wife, were not dazed.

Chief Real-Chief immediately went out of his house, and begged Food-Giver to have mercy on him, not to kill him. Then they arrived at the beach of the house of Real-Chief. Head-Winter-Dancer and Food-Giver went ashore.

As soon as Real-Chief recognized Head-Winter-Dancer, he said, "O
father, welcome! Who is that stout man?" Thus said Real-Chief to his father. Then Head-Winter-Dancer replied, and said, "O Real-Chief! this is your youngest brother, Food-Giver, who will make war (all over the world)." Thus he said.

Real-Chief at once invited his father and his youngest brother in. As soon as they entered the door of his large house, Food-Giver saw that it was a deep house, and its depth startled him. Then they went down and sat down in the rear of the house.

Real-Chief spoke to his wife, and said, "O mistress! get something to eat for your father-in-law and your mother-in-law." Thus said Real-Chief to his wife. His wife got ready at once, and got some food for her father-in-law. She took dried clams for her in-law. Then they went down first, and Head-Winter-Dancer and Food-Giver ate of them. Afterward she gave them porpoise-meat.

When they had finished eating, the girl in the cradle began to cry. Then Real-Chief spoke to his wife, and said, "O mistress! go and call those who rock to sleep this crying child." Then his wife went out of the house, and shouted, and said, "Come, you who rock to sleep this crying child, this infant girl!" Thus she said. She went out just at the time when the people began to come to life again.

It was not long before forty old men
camed in. Twenty sat down at the right side of the cradle, and twenty sat down at the left side of the cradle. Two men took hold of the right side of the cradle, and two of the left side, and the four men rocked the cradle; and thirty-six men said, "Hæx, hæx!" Then the girl stopped crying.

Then Food-Giver spoke, and said, "O brother! I am going to pull out my canoe some of the chiefs of the tribes, for that is what I was born for by my mother, my dear,—to make slaves of the chiefs all over the world." Thus spoke Food-Giver to his brother.

Then Head-Winter-Dancer spoke. He questioned Real-Chief, and said, "O son! are there not other tribes seen by your people on either side of you?" Thus he said to his son. Real-Chief spoke at once, and said, "O father! sometimes I see smoke at the other side." Thus he said, pointing to Xulk, the village of the nem'gês.

Food-Giver wished at once to go and see them, and he asked Real-Chief to lend him forty able-bodied men. Then Real-Chief called his tribe, and told them that Food-Giver wanted forty able-bodied men; and he also told them...
that he and Food-Giver had one and the same father and mother, (and he continued,) "else you might be afraid of him." Thus he said to his tribe.

Forty able-bodied men agreed at once to go with Food-Giver. Then they went aboard the Paddleside-Serpent-Canoe, and Food-Giver stood again in the place in which he used to stand, and said "Wo!" and the large canoe immediately started.

It was not long before they arrived at the lower side of Xułk*. When Food-Giver saw the village, he shouted like the Dzo'noqwa; and the chief, whose name was Hamā'laḵ'aua'ąe, came out at once, and stood in front of his house. He spoke, and said, "O supernatural one!" — for he did not know where Food-Giver came from, nor what his name was. Therefore he said, "O supernatural one!" — "don't shout 'Oh!' again, for all my people are dead. I will give you my princess, and my crest, the sea-monster mask, shall go to you, son-in-law, that you may spare me; [thus said Hamā'laḵ'aua'ąe;] and these forty sea-otters, and these forty slaves." Thus he said.

Then Head-Winter-Dancer spoke at once, and said, "O Hamā'laḵ'aua'ąe! we will come later on and take your princess and the sea-monster mask and the forty sea-otters and the forty slaves." Thus he said. At once the double-faced sea-monster came down to the

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This text is an excerpt from the Kwakiutl texts by George sturdy Boas, published in 1915. The transcription includes complex syllables and words that are specific to the Kwakiutl language. The text describes a mythological scenario involving a sea-monster named Hama'lak-aue, who challenges Food-Giver to a contest to determine the fate of the people of the village. The story is rich with cultural and linguistic details that reflect the oral traditions of the Kwakiutl people.
beach to where the warriors were staying. Then Food-Giver went into the large canoe, and Hamalak‘aua’qe spoke, and said, “O brother! this bull-head mask shall also go to you, for he is the slave of the sea-monster mask.”

Then Head-Winter-Dancer said, “Let him come.” Thus he said. (And) at once the bull-head mask also came down to the beach and went into the canoe of Food-Giver; and afterwards came the forty slaves, each carrying one sea-otter, and went into the Paddleside-Serpent-Canoe. As soon as they were all in the canoe, Food-Giver said “Wo!” and his canoe started at once.

Now he was going home to Feasting-Place, and Hamalak‘aua’qe did not know where Food-Giver had come from. It was not long before they arrived at Feasting-Place. There he did not shout “Oh!” Then he took out of the canoe the sea-monster mask and the bull-head mask, and the forty slaves, each carrying one sea-otter.

Then Head-Winter-Dancer and Food-Giver got out of the canoe, and entered the house of Real-Chief; and Head-Winter-Dancer spoke, and said, “O son Real-Chief! this your youngest brother has obtained a prize. Now this crest, the sea-monster mask, and the bull-head mask shall be yours, and also the forty slaves and the forty sea-otters. Now the forty slaves shall rock the crying child, and you shall see what to do with the forty sea-otters; [thus he said;] and your daughter shall be Wà, héx̱ ədaem³³ la’wisè g’a’xeda wà’x̱ s-gemè ən’e’mqemła, g’a’x̱ entslèsela làx ha’ñé’dzasas wî’na. Wà, là’laè l’a’xa la’xa wà’la’se yà’yatslès la’l’a’laxwàsdè. Wà, là’laè Hamalak‘aua’ye ya’qèleg’ała. Wà, là’laè ənèk’a: “‘ya, ən’e’mwot lá’da’-dzax’ig’ada klo’mà’gëmlëk qa’xs g’a’-ma’ce qłà’k’oxtsòxda ən’e’mqemłëx.”

Wà, héx̱ ədaem³³ la’wisè Tsł’aqama’è ənèk’a: “Wà, gèlag’ax’o,” ən’e’łaè. 10 Wà, héx̱ ədaem³³ laxaa’wisè g’a’xeda klo’mà’gëmlë k’a’xentslèsela qa’s lè là’ixa làx yà’yatslès la’l’a’laxwàsdè. Wà, g’a’x̱laè e’lxêlaèdeda mò’sgëng’ustawè qła’qëlk’a da’laxa ən’a’nëmè qà’lsà. 15 Wà, là’laè hòx̱wa’lèxsa la’xa sì’seyulë- mè sì’sexwaq xwa’kłuna. Wà, gitèm³³ la’wisè wi’la hò’guxsà, là’e la’l’al- xwàsdè ənèk’a: “Wò.” Wà, héx̱ ədaem³³ la’wisè sapè’dè yà’yatslès. 20 Wà, la’em³³laè la’l nà’nax’ làx Gwa’- yasëmpsè. Wà, la’em³³laè k’lès qa’lëlè Hamalak‘aua’yałx g’a’ya’na’kù’lasas la’l’a’laxwàsdè. Wà, là’laè k’lès gà’laxs là’e la’g’aa làx Gwa’ yasëmpsè. Wà, 25 la’e’m k’lès o’xwa làq. Wà, là’laè ta’dótòtxa ən’e’mqemłë əľwa kloma’- gemłë làq, əľwa mò’sgëng’ustawè qła’qëlk’a. Wà, la’em³³laè nà’naxwaem da’laxa ən’a’nëmè la’xa qa’sà. 30 Wà, là’laè lo’ttáwè Tsł’aqama’è lo la’l’a’laxwàsdè qa’s lè là’lèx g’o’kwas ən’á’x̱ más’nxu’la. Wà, là’laè ya’qèleg’ałe Tsł’aqama’è. Wà, là’laè ənèk’a: “‘ya, xuno’k’, nà’nax’mas’nxu’la’, la’emk’ ya’nè- mag’as amà’ìnxèg’òs. Wà, la’mès qòs- lòxda k’lès’oxwa ən’e’mqemłëx əlı’wa kloma’gëmlë, wà, yò’mèsa mò’sgëng’uståx qła’qëlk’a, wà, yò’mèsa mò’sgëng’uståx qa’sà. Wà, la’mòx ya’-lè: 40 lalòxda mò’sgëng’uståx qła’qëlk’oxwa A’lèmk’l’lax. Wà, la’mèts do’qwa’làt qa’s gwè’x̱ ədaaslesòxda mò’sgëng’us-
Cradle-Dancer, and her name shall be Made - to - Cry - in - House." Thus said Head - Winter - Dancer to Real-Chief. Food-Giver did not allow the forty able-bodied men to go on shore to Real-Chief.

Then Food-Giver again said "Wo!" and his canoe started. He was going to take his father to Mêt’lapdzé. Then they arrived there. Head - Winter-Dancer at once got out of the canoe and went up and entered his house. It was not long before he came, carrying a bundle.

Then he came to Food-Giver, and said, "O son Food-Giver! put this on. It is the blanket of the woodworms of the upper world." Thus he said; and Food-Giver took the blanket of the woodworms and put it on. Then Head-Winter-Dancer said to him, "This is the lightning blanket of my elder brother, Thunder-Bird. As soon as you say ‘Oh!’ lightning will flash forth from your blanket." Thus said Head-Winter-Dancer to Food-Giver.

Then Head-Winter-Dancer went up to the house. Food-Giver said "Wo!" and his canoe started at once. He was going to look for some other tribes towards the north.

Then he saw smoke at Hé’gems. He immediately steered towards it, and as soon as he arrived at the point near the village site he shouted "Oh!" and lightning came forth. Then the chief of the ancestors of the Gwa’waënox, tâx qa’sa,” "në’x lae. "Wä, la’mox xexa’a’pëla’lâs tsëda’qëkdu’ya’qâlôs. Wä, la’me’sô lë’gadles A’lëmk’a’lële- llâkwe,” "në’x lae Tsla’qama’yax n’â’x- ñaxû’la. Wä, la’e’mlâe k’lès hëqla’lë 5 lla’llæxwasdàq hë’xwutâwëda mò- gëmgu’tawë a’lak’len bë’бегванëms lax n’â’x”ñaxû’la.

Wä, la’mlâe t’led n’kë e llá’læxwasdë "wò." Wä, hé’x ildaem’la’wise 10 de yâ’x yatslâs. Wä, la’e’mlâe lal ñâ’d- lexës o’mpë lax Mêt’lapdzé. Wä, la’- e’mlâ’wise la’g’aa laq. Wä, hé’x ildaém’la’wise Tsla’qama’ë l’h’tô qa’s le lá’dsësa qa’s le la’ë’l la’xës g’ô’kwe. 15 Wä, kl’ë’slalà gâ’ laxs g’a’xaë dâ’laxa qlen’ëpsemâla.

Wä, la’mlâe t’laxs laxs lla’læxwasdë. Wä, la’mlâe n’kë’a: “”y, xuno’k”, lla’- llæxwasd, wë’g’a “nëx’un’laq” n’ë’men 20 yâ’qwë’sgem “nëx’un’yo”x lax éc’k-la’dzë’lìsëns “n’â’lax,” “në’x”lae. Wä, hé’x ildaem’la’wise d’x’ide lla’lælæxwasdâxâ ya’qwë’sgemë qa’s “nëx’un- dës. Wä, la’mlâe n’kë’e Tsla’qama’yaq: 25 “Y’ë’m llë’në’gya’wëysëmsen n’o’lë’ Kunkunxull’g’âya. Wä, g’l’ë’naxwë- emits “nëx’s’lòl oq’axo lal llë’në’x’wi- damâslo’ “nëx’un’a’yaqos, “në’x”lae Tsla’qama’yax lla’læxwasdë. 30 Wä, la’mlâe t’së’lësë Tsla’qama’e. Wä, la’mlâe n’kë’e lla’læxwasdë “wò.” Wä, hé’x ildaem’la’wise 35 de yâ’x yatslâs. Wä, la’e’mlâe lal a’laxex 0’gu- ñlaaxa le’lqwatalâlax lâ’xa gwä’nak’âla. Wä, la’mlâe do’qulaxa kw’x’ila lax He’gemësë. Wä, hé’x ildaem’la’wise la gwë’tux’xwid lax. Wä, g’l’ë’tem’la’wise la’g’aa lax a’wri’ba’yasa g’ô’x’demësê, la’ë’ o’xwa. Wä, hé’x ildaem’la’wise 40 llë’në’x’wida. Wä, hé’x ildaem’la’wise
whose name was Rolling-Down, came and stood outside.

Then he spoke, and said, “You are great Stone-Body Food-Giver. Long life to you! I come and call you that you may warm yourself near Place-of-Heat, the daughter of Rolling-Down.” Thus said the chief.

Then Stone-Body (for his name was no longer Food-Giver) felt glad on account of the chief. He got out of his canoe with his crew, and went up from the beach to the house of Rolling-Down. Then they came in front of the house, and there he saw that the door of the house was a sea-monster.

Then it opened its mouth, and Rolling-Down jumped into the mouth-door. Then it opened again, and Stone-Body jumped in, and his crew all did the same. Then they ate seal there, and they were all fed once in the house.

Then the chief took his princess, Place-of-Heat, and let her sit by the side of Stone-Body. Then Rolling-Down said, “O chief! now you will marry my princess. My house will go to you.” Then he took forty lynx-skins and forty bear-skin blankets and also twenty marten-skin blankets and forty dressed elk-skins.

Then he said, “O son-in-law! these blankets will go to you, and your name will be Rolling-Down and Great-Mountain and Rock-Slide and Coming-Down. That is it, son-in-law.” Thus he said.
“Now this house will go to the place where you wish to build a house.” Thus said Rolling-Down.

Then the attendant of Stone-Body spoke, and thanked Rolling-Down for his speech. He said, “O brother! later on we will come and take this our wife on our way back [when we come back this way], chief. Now we will take the blankets with us.” Thus he said. “And the house shall go to Wa’tò, where Cannibal lives.” Thus said Stone-Body's attendant.

He had taken for his attendants the four men whom he had borrowed from Real-Chief. They spoke, for Stone-Body [himself] did not speak at all. Then the blankets were carried into the serpent canoe.

As soon as they were all in, Stone-Body and his crew went aboard. Then Stone-Body stood in the place where he used to stand, and shouted “Wo!” and his canoe started at once. Then he went northward from He’gëms.

Then he arrived at the island in Blunden Harbor. He saw a house there, and Stone-Body shouted like the Dzò-noq’twa. They did not see anybody there.

Then they went ashore, to the beach of the single house. The four attendants went up and looked into the house, and stood on each side of the door.

Then they saw a handsome man and negu’mp,” 8në’x-laë. “Wå, laë’mö-ëx la’la g’o’kwëx lá’xes gwa’yö’laös qa g’o’xwuldzástsóx,” 8në’x-laë Lëk’e-má’xödë.

Wå, laë’laë yå’qleg’atëda la el’kwas 5 Tlësemg’ité. Wå, laë’laë mö’las wa’demais Lëk’e-má’xödë. Wå, laë’laë 8né’k’a : “‘ya, 8në’mwot, aëlmëlenu’x” g’axl da’da’balaxox gëne’maxsg’anu’x" g’i’gamek’ qanuxgé g’a’xl hála’ló. 10 Wå, la’mës’løx lá’lóxda 8naë’nx’unà’ex laxlxl g’a’xenu’x,” 8né’x-laë. “Wå, hë’talóx lá’lóxda g’o’kwa që Wåtò lax g’o’ku’lasas B’hå’bxwak’wálamuńwaxa,” 8né’x-laëda el’kwas Tlésemg’ité.

Wå, laë’m’laë axè’dxa mo’kwe bé’begwanem lá’xes le’k’anemë lax 8na’x’-8nàxu’la qas a’yi’lkwa. Wå, hë’mesis la ya’qlantlále qaxs k’le’saallà. la ya’qlantlále Tlésemg’ité. Wå, laë’laë ‘mòx-20 dzemëda 8naë’nx’unà’e la’xa st’sëyule’-më xwa’kluna.

Wå, g’ëlëmëla’wisë 8wì’la la’xsa, la’e hë’x’-idaem hò’guxse Tlésemg’ité 1ëwis kl’weyile. Wå, laë’laë la’x-25 wàle’le Tlésemg’ité lá’xes la’xwał-asnàxwà. Wå, la’laë wo’xwa. Wå, hë’x’-idaemla’wisë sap’dë yà’ya’slas. Wå, le’m’laë la’l lax gwa’yas He’-gemësë.

Wå, laë’laë la’g’a la’x Baà’se, la’e dò’x’wàla’laxa g’o’kwë laq. Wå, hë’x’-idaemla’wisë dzo’nöqwe Tlésemg’ité. Wå, laë’laë k’le’a’s dò’gults bégwa’ñem laq. 35

Wå, laë’laë la’g’alës lax lëma’isasa 8në’mgemës g’o’kwa. Wå, laë’laë la’s-desëda mo’kwe aëyi’lk’ qas le dò’x’-8widxa g’o’kwë. Wå, la’laë la’x-stol-saxa ti’ëx’t’la.

Wå, laë’laë dò’x’wàla’laxa e’x’-sökwe
his wife (who looked) as if they were asleep. They wore lynx-skin blankets. Therefore (the attendants) knew that (these two persons) were chiefs.

Then the attendants took them [by the ends] and carried them into the canoe, and then they went again and took the property and carried it into the canoe. Then Stone-Body again shouted “Wo!”

The canoe started at once, and they went northward from Blunden Harbor. As soon as the canoe started, the man awoke from his sleep. Then one of the attendants spoke [and said] to the handsome man when he awoke from his sleep. He said, “What is your name? Where is your village?” Thus he said. Then (the other one) spoke, and said, “I am Potlatch, the prince of Property, the chief of the Na’k’waxdałx.” Thus he said. “And my tribe live now at Wa’wale.” Thus he said.

Then Stone-Body turned towards the passage of Sā’gumbåla. He was going to Wa’wale. Then Potlatch spoke, and said, “Oh, my dear! let your chief be careful when we arrive at the mouth of Da’lsē on account of the man of supernatural power, G’a’malagi’ilak, for he always wears around his neck the fighting neck-ring, and he has a paddle-side canoe, and the paddles of the canoe are made of yew-wood.” Thus he said.

Then Potlatch stopped speaking, and Stone-Body arrived at the narrow chan-
nel. Then he saw the canoe of G'a'malag-i8lak* coming through the narrow channel. At once Stone-Body shouted "Oh!" but nothing happened to G'a'malag-i8lak*. He was not afraid of Stone-Body. He only shook his fighting neck-ring, and it gave a ringing sound.

Then the canoe of G'a'malag-i8lak* and that of Stone-Body struck against each other in the narrow channel, and the paddles on the sides of the canoes of the men of equal supernatural power touched each other. Then the blades of the cedar paddles of the canoe of Stone-Body broke, but the paddles of the canoe of G'a'malag-i8lak* did not break.

Then Stone-Body cried again like the Dzo'noq*wa, and lightning flashed forth. It almost burned the canoe of G'a'malag-i8lak*, but he only shook his fighting neck-ring, and lightning flashed from it also. Then Stone-Body just left him, and went to Wa'wa'lè.

Then he arrived at the river, and saw a large village. Then he shouted "Oh!" and the chief came out at once and stood in front of the house. He spoke, and said, "O man of supernatural power, pray, spare me and my children and my wife! This my river shall go to you," thus he said; "and my name; and your name shall be Property, O man of supernatural power! and also my ten slaves, that you may spare me and my children." Thus said Property. "And these forty bear-skin blankets, and these forty dressed elk-skins, and these forty mountain-goat-
skin blankets, and this winter dance, shall go to you. Now you will be a cannibal, and your name shall be Ku'n-wateloq'ilidzem." Thus he said, for he was really frightened on account of his people, for they all had fainted.

Then Property thought that his people were dead. Therefore he did not pay attention to what he gave to Stone-Body. Then he finished. Then the canoe of Stone-Body landed, but Stone-Body did not get out. Only ten of his crew went ashore. They took the bear-skin blankets and the other (blankets). They put them and the ten slaves into the canoe. Then Potlatch and his wife got out of the canoe and went to his father, for Stone-Body now felt glad on account of the father of Potlatch, because he had obtained much from him; for Property, the chief of the ancestors of Na'kwaxda'xw, was the father of Potlatch.

Then Stone-Body again shouted "Wo!" and his canoe started at once. Then he was going to take home what he had obtained for his elder brother Cannibal to the place where he lived, Sa'wéq'exta'ë. Then he arrived at the village of his elder brother, at Sa'wéq'exta'ë.

As soon as Cannibal saw him, he uttered the Cannibal sound at once and went to meet Stone-Body. One of the attendants immediately arose and stood up in the canoe. He took one of the slaves, and spoke, and said, "Come, friend, that you may taste the food that we have obtained for you." Thus he said, and pushed the slave into the water. Cannibal at once took the slave
and bit his throat, and the slave died immediately.

Then Cannibal ate him, and finished the one slave. Then his name was Eating-All, for he had eaten a slave completely. As soon as he had finished eating, he went up and went into his sacred room.

Then they took out of the canoe the eighty bear-skin blankets and the eighty lynx-skin blankets and the twenty marten-skin blankets and the forty mountain-goat blankets and the forty dressed elk-skins and also the nine slaves. Then the self-paddling canoe was empty.

Then the wife of Cannibal called the crew of Stone-Body to come and eat. Then they sat down at the rear end of the house of Cannibal, and Stone-Body Feared-One was sitting in the middle of the rear of the house. Two attendants were on either side of him. They first ate soaked dried salmon, and then they ate hemlock-bark.

After they had eaten, one of the attendants spoke, and said, "Listen to my speech, O Cannibal! Lend me your ear. These nine slaves are for your food, and these eighty bear-skin blankets, and these eighty lynx-skin blankets, and these twenty marten-skin blankets, and these forty mountain-goat blankets, and these forty dressed elk-skins, and this house with the front of the water-monster, will be yours; and
Then they went out of the house of Cannibal, and they went down to the beach where the Paddleside-Serpent-Canoe was. They went aboard, and Stone-Body stood where he used to stand and shouted “Wo!” and his canoe started at once. He was going northward from Wa’wałe.

He arrived at the mouth of the inlet of Gwaš’el’la. Then Stone-Body said, “Oh, my crew! we will come here later on. Let us first pass this inlet, so that we may later on call here when we are coming back.” Thus he said.

Then he started, and passed the mouth of the inlet of the Gwaš’el’la. Then they arrived at the mouth of the inlet of Awt’k’lënox; and then one of the attendants of Stone-Body spoke again, and said, “Oh, my dear Stone-Body! let us pass this inlet, and let us call later on, on our way back.” Thus he said.

Then Stone-Body passed, and they arrived at the mouth of the inlet of the Bella Coola. Then his crew spoke (for these were the ancestors of the clan mòx“sökuk “mëme”lënox gem “nae’nx- un’ya 1ogwa’da mòx“sökuk-la’g’ima; wâ, hë“misi,eda tsle’g’estâla g’okwa. Wâ, la’më”sìla Lej’g’alès Levë’ma”xodê i’lo Neg’a’dze. Wâ, hë“mislâ Q’lo’m- x’ila’g’ilisë i’lo La’gesë. Wâ, hë’ems t’égemlôs la’xa b’a’xusë. Wâ, hë“meq. Wâ, la’më”sënu”x” lâl e’tëdîl la’xa gwa’gawa’yasenu”x” la’adsë,” “né’ex“laê-da e’lkwe.

Wâ, la’laê hô’qawels lax g”okwas Bâ’xbkwa’ilânukwê qa’s lâ e’tëd hô’qunstles la’xa i’lema”isë la’xa ha’ne”- dzasasâ s’seylemë së’sexwäq xwa’- kluna. Wâ, la’laê hô’gusx laq. Wâ, 15 la’laê la’x’walële Ti’se’msg’itë la’xes l’a’xwa’laxna’wa. Wâ, la’laê “né’k’a “wo.” Wâ, hë”x’idaëm”la”wise saplé’dë yæ’ylatsë. Wâ, lae’mlaê la’l la’xa gwa’yas Wa’wałe.

Wâ, la’laê la’g’aa la’xa a’waxsta’yas wunâ’lëmdësasâ Gwaš’el’la. Wâ, la’laê “né’k’e Ti’se’msg’itë: “uya, lë’elot, a’l- ëmsëns g’axl laq”. Wë’g’a’smlëns hay’a’qalaxôxda wuna’lëmdësx qëns 25 a’lëmsëns qa’qëlba’lał laq”, qënsô g’axl hal’la’l.,” “né’ex“laê.

Wâ, la’laê saplé’d qas’l hë’k’óx- stë’x wunâ’lëmdësasâ Gwaš’el’la. Wâ, la’laê la’g’aa lax a’waxsta’yas wuna’l 30 demsasâ Awt’k’lënox”. Wâ, la’laê e’tëdëda “nëmök’we lax ay’il’kwâs Ti’se’msg’itë ya’qeg’a’la. Wâ, la’laê “né’k’a: “uya, ada’, Ti’se’msg’it’. Wë’g’a amâ”sëns hay’a’qalaxwa wuna’lëmdësx 35 qëns a’lëmsëns qa’qëlba’lał laq”, qënsô g’axl hal’la’l.” “né’ex“laê.

Wâ, la’laê hë”x”idaëm” Ti’se’msg’itë la’ ha’ya’qalaq. Wâ, la’laê la’g’aa lax a’waxsta’yas wuna’lëmdësasâ Bëx’ula. Wâ, la’laê ya’qeg’ałè lë’elotës. (Hë-
When they arrived, “Oh, my dear Stone-Body, look! that is just like the paddle-side canoe.”

Then Stone-Body looked at it, and he saw that it was a large canoe. Then Stone-Body steered towards the place where it was, and he saw that the canoe was copper all over, and that everything in it was copper, and its paddles were all copper. There were four in the canoe,—three boys and one pretty girl.

Then Stone-Body spoke to them, and said, “Whose children are you?” Thus he said to them. Then one of them spoke, and said, “Oh, my dear! we are the children of Copper-Maker.” Thus he said one. Stone-Body at once spoke again, and said, “Thank you that we have met. Now go and tell your father that I have come to marry his princess, I, Stone-Body Food-Giver.” Thus he said to them.

Then the Paddleside-Copper-Canoe paddled, and the canoe of Stone-Body also paddled. Now they saw the smoke of the house of Copper-Maker.

Then the canoe of Stone-Body stopped at one side of a point. He was waiting for the children of Copper-Maker to arrive, and also to tell what he had said.

When he thought that they might have arrived, Stone-Body shouted “Wo!” and his canoe started at once. He arrived at the beach of a large
house in the middle of the village site. He shouted "Oh!" and at once Copper-Maker came out of his house and stood outside.

Then he said, "O friend Stone-Body Food-Giver! come and marry my princess." Thus said Copper-Maker. "Now come and warm yourself, chief, in my house here." Thus he said.

Immediately Stone-Body went ashore on the beach. Then they got out of their canoe. Then they went up and entered the copper house. As soon as they had entered, the carved speaking-post (on the right-hand side) spoke, and said, "Treat well this man of supernatural power, who is coming into your house, Chief Copper-Maker." Thus it said.

Then the speaking-post on the left-hand side also spoke, and said, "O Copper-Maker! treat well this man of supernatural power, who came to your copper house." Thus said the speaking-post. Then Stone-Body sat down with his crew in the rear of the house.

Then Stone-Body saw that the settee was all copper. Then he saw a pretty woman sitting in her place. The wife of Copper-Maker immediately got ready to feed them, and Stone-Body and his crew were given food twice. Then they finished eating.

Then Copper-Maker spoke, and said, "O Stone-Body Food-Giver! look at my house here. Now I give it to you as a marriage gift, and also this Paddle-side-Copper-Canoe. Now it is yours, and this loon here to announce your..."
guests, son-in-law, and this carved-killer-whale post, and also the mask of the Mink-dancer, and the name L'a'qóséla-g'ílís." Thus he said. "And you will fill this your canoe with coppers; and my name shall go to you, son-in-law. Now your name will be Copper-Maker and Copper-Dancer, and the names of your wife will be Copper-making-Woman and Copper-in-House. I wish you to come later on to take your wife when she is grown up." Thus said Copper-Maker to Stone-Body.

Then Stone-Body spoke at once, and said, "Your words are good, chief, [that] I shall go and take everything I obtained from you to our country." Thus he said.

Then Copper-Maker got ready and called forty slaves to work on the Paddleside-Copper-Canoe. Then Copper-Maker also gave the slaves to Stone-Body. Then Copper-Maker said that in twelve days the house would go to the place where Stone-Body lived. Thus he said.

Then Stone-Body, and said, "O father-in-law! if this house goes to our country, it must go to Feasting-Place, the village of my elder brother, Real-Chief." Thus he said. Then they started, and Stone-Body sent two of his attendants to go (from his canoe) to the copper canoe. Now it was full of coppers.
Then Stone-Body shouted “Wo!” and the two paddle-side canoes started. They came to the mouth of the inlet of the Bella Coola. They entered (the inlet), and as soon as they came near its head they saw a large canoe.

Then Stone-Body went ashore at the point of land. He waited for (the other canoe) to appear on the other side of the point. As soon as the large paddle-side canoe came in sight, Stone-Body shouted like the Dzo'noqwa. Then there was really lightning, and the men in the large paddle-side canoe nearly caught fire.

Then Stone-Body shouted “Wo!” and the two paddle-side canoes started. They were going to the (other) paddle-side canoe, for it was just drifting about because they were really frightened. Then the canoe of Stone-Body went to the right-hand side of the large canoe, and the copper canoe went to the left side.

Then the chief of the attendants of Stone-Body spoke, and said, “What is your name, chief?” Thus he said to him. Then an old man answered, and said, “This is my chief, Great-Inventor.” Thus he said. Then the attendant of Stone-Body spoke again, and said, “Where does your chief, Great-Inventor, sit?” Thus he said.

Then the old man pointed to a stout man sitting in the middle of the large canoe. He had four large abelone-
shells in each ear. Then the old man said, "This is our chief." He was angry. And he also said, "Where do you come from, for you are the only one who does not know this our chief, for he is known by all the tribes and all the myth people." Thus said the old man.

Then Stone-Body was furious on account of what he said. He shouted again "Oh!" and now the lightning really began to flash. The ends of the canoe of Great-Inventor began to burn. Then Stone-Body pulled Great-Inventor into (his canoe), and now he had him for a slave. Then he asked twenty men of his crew to go into the canoe of Great-Inventor.

Then Stone-Body again shouted "Wo!" and the three paddle-side canoes started together. Then they arrived at the mouth of the river of Bella Coola. Then they saw a village, and (Stone-Body) shouted "Oh!" and all the Bella Coola men just ran away. Then the crew went ashore, and took all the property of the chiefs of the Bella Coola; and this is what the crew took: four hundred marten-skin blankets and four hundred lynx-skin blankets and one hundred bear-skin blankets and one hundred grisly-bear-skin blankets and two hundred dressed-caribou-skin blankets and four dancing-headaddresses (for the la'glae) and forty marmot-skin blankets. These forty marmot-skin blankets were to be for the crew; and they took four rattles and ten bark boxes filled with hem-lase xwa'k'una. Wa, la'lae m'og'sgem-e-da awa'wê e'x'tselx lax wa'xk'axde' said, "We are hunting b'ees playo's." Wa, la'lae nêk'êlaa qul' yakwê begwa'nema: "Yu'menu'x g'Tgama'yox." Wa, la'em'lae la'wisa. 5 Wa, la'laaxa nêk'êlaa: "'ya, wa'dzâs g'â'yanâkule qaxs le'x'amâaq'os k'ës la' mahl'ta'axwa g'Tgama'yaqanu'x, qa'xs n'axwa'maëx mâ'tleltsëdë n'ax-wâx le'qwala'laa ya i'wa n'ax'wáx 10 nû'x'nemîsa, "nêx'x laëda qul' yakwê begwa'nema.

Wa, la'lae Tlë'sem'git'ë tsel'nux wa'demësa. Wa, la'laë e'tëdë o'xwa. Wa, la'lae al'ax'it'd la le'êx's'wida. 15 Wa, la'laë klume'lx'it'de oba'yas yâ'yats'las Kwe'k'iwa'wa'ê. Wa, la'laë Tlë'sem'git'ë nê'x'osax Kwe'k'iwa'wa'ê. Wa, la'em'lae qal'k'ônux'ës. Wa, la'laë e'tëdë akx'la'laaxa ma'tse'ëm 20 g'ustâ la'xës kwey'î'më qa la's hó'qus lax yâ'yats'las Kwe'k'iwa'wa'ê.

Wa, la'lae e'dzaxwa nêk'ê Tlë'sem'git'ë "wo." Wa, la'laë sêsep'ëda nemâ'x'it'dëda yû'dux'tslaqê sê'sëse 25 xwák xwa'xwaklunás. Wa, la'laë la'g'aa lax o'x'siwa'yas wása Be'lxula. Wa, la'laë do'o'xwa'ël'axa g'o'kula. Wa, la'laë o'xwa. Wa, la'laë a'em la he't'sawëda n'ax'wa bê'begwanëmsa Be'lxula 30 xula. Wa, la'laë ho'x'wult'âwê kweyî'ximas qa's le ax'é'dxâ n'ax'wa da'danax'sa g'Tg'igama'yasa Be'lxula. Wa, he'em'mâl ax'setsâs kwey'î'masëda mo'ple'nûyâgi lêl'éllegex'sem na'en'x'una'ya 35 le'wa mo'ple'nûyâgi wâla'sx'asegm n'ae'n'x'una'ya i'wa le'k'ënde lêl'élsegm n'ae'n'x'una'ya i'wa la'k'ënde g'Tg'i'la'segm n'ae'n'x'una'ya i'wa ma'tple'nûyâgi elëla'g'emsegm n'ae'n'x'una'ya 40 le'wa m'og'sgemë ya'e'xiwi'âya i'wa m'o'x'sökwe kwe'kux'desegm n'ae'n'x'una'ya. Wa, la'em'laë që'slex kwe-
lock-bark and ten boxes full of cinquefoil-roots. They took all of this into the three paddle-side canoes.

Then the crew of Stone-Body all went into the canoe. Then he again shouted “Wo!” and then the three paddle-side canoes started and came to the mouth of the inlet of the Awík‘lénox*, and then they entered.

Now they saw smoke at the head of the inlet. They went to it; and as soon as they arrived near by, Stone-Body shouted like the Dzó’noqwa, and lightning really began to flash, and the boards of the village began to burn.

Then the chief of the tribe went out of his house, and said, “Don’t rave so, great supernatural one! Come ashore, and come into my house. I shall not deny you any of my many carvings that you may wish to have, and my many winter dances.” Thus said the chief of the tribe.

Then Stone-Body’s canoe landed, and his crew got out; but Stone-Body did not get out, for he was watching Great-Inventor, that he should not run away. Then the chief of the tribe wanted very much that Stone-Body should come ashore also. Then he asked Stone-Body to come ashore with all his slaves. Then Great-Inventor went with them and they entered the

yi‘masèda mò’x*sòkwè kwè’kux’das-gem 8na’e nxuna’ya. Wà, la’lae et’èd axè’dxà mò’tslaqè ya’tleq îa’wa neq’a’sgemè îa’watxa la’qè îa’wa neq’a’sgemè la’bat qò’tlaxa lex’-se’mè. Wà, la’lae ɔwi’la la’xsaq la’xa yù’dux’tslaqè awó’ se’sèsexwåq xwå’xwakluna.

Wà, la’lae ɔwi’la hó’guxsè klweyi’tmas Tlé’semg’itè. Wà, la’lae ë’dza-10 qwa wò’xwa. Wà, la’lae 8nèma’xìd sèsap’èdëda yù’dux’tslaqè sè’sèsexwåq xwå’xwakluna. Wà, g’a’xlae la’xwa a’waxsta’yaxsòx wunà’këmsaxsa Awík‘lénoxwëx. Wà, la’lae la’ëlela 15 laq.

Wà, la’lae do’xwa’lelaxa kwå’xila la’xà oxî’avò’sasa wunà’dëmsë. Wà, la’lae laq. Wà, g’îlé’lëwa’wësè la’g’aa la’xà nëxwa’la la’qëxs la’e Tlé’semg’itè 20 dzó’noqwa. Wà, la’lae a’lax’ìd îênë’x-wëtà. Wà, la’lae klumë’lxìdë tê-tsà’gama’gasa g’ò’kula.

Wà, g’a’xlae la’wëlsèda g’ìga’ma’syasa le’lqwala’laë. Wà, la’lae 8nè’k’a: 25 “Gwà’la xënëla kwè’gekol naula-kwa’, a’làg’à’ma gàx ì’lë’stax qàs g’a’xaos g’a’xèl la’xg’ìn g’ò’kwak. Wà, la’lën k’ës yè’x’sòlësës axè’x’sdèso’-làos la’xg’a që’nëmk’ k’ëk’lesò 10’gun 30 që’nëmk’ tsë’tsxëlen,” 8nè’xlaèda g’ì’gama’yasà le’lqwala’laë.

Wà, la’lae a’lë’stè yaë’xylasës Tlé’semg’itè. Wà, la’lae hó’xwù’lèwa klweyi’tmas. Wà, la’lae k’ës lòt’tà 35 Tlé’semg’it qàxs qàlala’laax Kwe’klwax’a’waë qò k’ë’xwalamò. Wà, la’laèda g’ì’gama’yasà le’lqwala’laë la’kwa qà lës ò’gwaqè Tlé’semg’itè, lò’qì. Wà, la’lae akx’làë Tlé’semg’ì- 40 té qà ɔwi’la’mës la’gwaqës qìlalà’sò hó’xwù’tà. Wà, la’lae ɔwi’la 10 Kwe’klwax’a’waë. Wà, la’lae hó’gwìla lä’-
house of the chief, and sat down in the rear of the house.

Then the chief spoke, and said, “O friend! you, chief! thank you that we have met. To what tribe do you belong? What is your name?” Thus he said to him. Stone-Body at once shouted “Oh!” and there was a very strong flash of lightning, and the roof-boards of the chief’s house almost caught fire.

Then the attendant of Stone-Body spoke, and said, “O chief! don’t speak that way. You have asked us to what tribe we belong and for the name of our chief.” Thus he said. “This here is our chief. His name is Stone-Body Food-Giver, and he is the chief of the Qwé’q’sotlénox*. [Thus he said.] Now you have nearly been hurt by him.” Thus said the attendant of Stone-Body. Then he ceased speaking.

Then the chief of the tribe spoke, and said, “Oh, thank you, Chief Stone-Body Food-Giver. I, for my part, am Wisest-One, and my tribe are the Awí’k’lénox*. Now you shall eat in my house here.” Thus he said. Then the wife of Wisest-One got ready. She took dried spring-salmon to feed Stone-Body and his crew and his slaves.

Then Stone-Body was given food twice. Then he was questioned by Chief Wisest-One, and Stone-Body again shouted like the Dzo’nqoqwla, and the roof-boards of the house of Wisest-One shook. Then the attendant of Stone-Body spoke again, and said, “We came to marry your princess, chief.” Thus he said. Wisest-One at once xá g’o’kwasa g’t’gama’è qa’s le klu-g’a’líxa lax nêq’wa’lhtasa g’o’kwé.

Wá, lá’laè ya’qleq’alèda g’t’gama’è. Wá, lá’laè n’té’k’mà: “’ya, qást, yul g’tgámè, g’elak’as’laxq’ins b’a’k’uèwèk. 5 Wá, t’ma’ènxwas? Wá, eñgwax’lax’a’t’ nèx’læq. Wá, hëx’a’dæm’la’wisè T’lè’semg’itè 0’xwa. Wá, lá’laè lò’max’idè 1’lènè’gwa’yàs. Wá, la’m’laè ha’lèsæm k’lès x’t’x’èdèda sàlás g’o’-10 kwasa g’t’gama’è.

Wá, la’laè ya’qleq’alè e’lkwas T’lè’semg’itè. Wá, la’laè n’té’k’mà: “’ya, g’t’gámè, gwa’la hè gwèk’lælè. Wá, hëm’màes la’èn’lo’s wul’a’xenu’t’ gwa’è. 15 noxwasà 10 i’é’gemasenu’t’ g’t’gama’t’èx, nèx’lælæ. “Wá, yu’mæn g’t’gáме’èx lòx 1’é’gàdës T’lè’semg’itè 1’l’a’laxwàsà. Wá, lòx g’t’gámè’sa Qwè’q’-sotlénoxwé, nèx’lælæ. “Wá, la’m’ins 20 el’a’q ’y’ilkwà laq’, ”nèx’lælædè e’lkwas T’lè’semg’itè. Wá, lá’lælæ qwe’ldèda.

Wá, lá’lælæ ya’qleq’alèda g’t’gama’t’ya sàlás g’o’kùla. Wá, la’laè n’té’k’mà: “Wá, g’elak’as’læ yul g’t’gámè T’lè’-20 semg’it 1’l’a’laxwàsdà. Wá, nòg’wàem-ëlæ Nè’nwaqwàwà’ya. Wá, len g’ok’-ulodàsòxda Awí’k’lénòxwëx. Wá, la’mèts ha’m’èk’dèl la’xen g’o’kwèx, nèx’lælæ. Wá, la’laèlæ xwa’n’aldède gè 30 nè’màs Nè’nwaqwàwà’e. Wá, la’laèlæ a-xè’dxa sà’sàsdè qa’è hæng’Tlè’l lax T’lè’semg’itè 1’e’wis klwëy’t’mè 1’e’wis qa’q’làk’dè.

Wá, la’laè mà’plëna hæng’l’asè’wè 35 T’lè’semg’itè. Wá, la’laè wul’a’sè’wè T’lè’semg’itè yisà g’t’gama’è, yìx Nè’nwaqwàwa’è. Wá, la’laè e’t’ëlè dzo’onoqwè T’lè’semg’itè. Wá, la’laè n’a’xwàm yá’wa’x’wèdè sàlásà g’ökwas Nè’nwaqwà 40 qwa’a’è. Wá, lá’laè e’t’ëlè yá’qleq’alèda e’lkwas T’lè’semg’itè. Wá, lá’laè n’té’k’mà: “Ga’gak’làn’nu’t’ lax k’lè’dèlaq’lòs,
went and called his princess, and she was married to Stone-Body.

Then (Wisest-One) also took the large box, and took out of it many masks. There were the devil-fish mask, and the mask of the fisher of devil-fish, and the mask of the second fisher of devil-fish, and the mask of the attendant, and the mask of Wisest-One himself, and the mask of the Morning-Sky, and the masks of the cloud-sweepers of the Morning-Sky, and the mask of the slave of the Morning-Sky. Then everything was taken out of the large box.

Then he took four whistles and gave them (to Stone-Body); and he said, "These are the whistles of these masks." Thus he said. Then he spoke again, and said, "The name of the devil-fish mask is Xa'gnudze, and the name of the fisher of devil-fish is Na'gnudze, and the name of the Morning-Sky mask is Xí'ts!a'nede, and the name of my mask is Copper-Maker, and your dance will be the 1á'x!laxa." Thus he said. "And this my frog feast-dish will go to you, and you will be a cannibal, and your name will be Gwa'x!gwaw!r'k during the winter dance." Thus said Wisest-One to Stone-Body. "Now go with your wife." Thus he said.

Stone-Body arose at once and took hold of Great-Inventor. Then they went down to the beach, and went aboard their canoe. The crew took the large box and the frog feast-dish. The princess of Wisest-One came also,
and they all went aboard the three paddle-side canoes.

Then Stone-Body shouted “Wo!” and the three paddle-side canoes started together. They did not go far when Wisest-One made the tide turn, and the current was really strong. The three canoes of Stone-Body could not go against it, and the canoes of Stone-Body just drifted back to the beach of the house of Wisest-One.

Then one among the attendants of Wisest-One went down to the beach and told Stone-Body that Wisest-One did not wish his princess and the frog feast-dish to go to him. The princess of Wisest-One also spoke at once, and said, “O master! this is the way my father acts: as soon as I and the frog feast-dish are taken ashore, he again turns the tide the right way.” Thus she said.

Then Stone-Body spoke, and said to his attendants, “Take the frog feast-dish and my wife ashore.” Then the frog feast-dish [was taken] and [with] the woman were carried into the house of Wisest-One. The tide ceased running at once. Then the attendants of Stone-Body went aboard, and the [really] strong tide turned the right way.

Then Stone-Body shouted “Wo!” and the three paddle-side canoes started.
As soon as the canoes started, he shouted again like the Dzo'noqwa, and the houses of Wisest-One and of his tribe caught fire. He came (back) and passed the Gwa'se'la, for his canoes were full.

Now they came to Feasting-Place, the house of Real-Chief. Stone-Body saw at once the copper house that had belonged to Copper-Maker, and the loon was sitting and watching in the middle over the door of the house; and as soon as the loon saw the canoes of Stone-Body, it cried at once.

Then the three canoes of Stone-Body landed on the beach of the copper house. Then the chief of the attendants arose. He spoke, and said, "O Chief Real-Chief! come and show yourself, and see what we obtained for you." Thus he said.

Then Real-Chief came out of the copper house. He spoke, and said, "O brother, welcome! Come, brother, and eat (in the house of) Inviter, the son of Real-Chief." Thus he said.

Then the attendant of Stone-Body spoke again, and said, "O chief! listen, for this your brother made war for you; and the large copper house that was the house of Copper-Maker shall be yours; and this loon, that sits and watches right over the door, shall be yours; and this Paddleside-Copper-Canoe shall be yours; and these forty slaves, and these names. Now, your name will be Copper-Maker and Cop-

BOAS AND HUNT, KWAKIUTL TEXTS.
per-Dancer, and the names of your
daughter will be Copper-making-Wo-
man and Copper-in-House; and the
carved post standing outside of the
copper house will be yours, brother;
and the coppers in this copper canoe,
and this Mink-Dancer mask, will be
yours. Now I have finished with this,
what I obtained from Copper-Maker.

"And now again what I obtained from
the Bella Coola! This large amount
of property will be yours. These four
hundred marten-skin blankets, and these
four hundred lynx-skin blankets, and
these one hundred bear-skin blankets,
and these one hundred grisly-bear blan-
kets, and these two hundred dressed
caribou-skins, and these four head-
dresses, and these four rattles to rattle
for those who rock Crying-Child, and
these ten bark boxes full of hemlock-
sap, and ten bark boxes full of cinque-
foil-roots, and this large Paddleside-
Folding-Canoe,—this will be yours,
brother; and this renowned chief of all
the myth people, Great-Inventor, and
his crew, now he will go and rock the
great Crying-Child dancer." Thus said
the chief of the attendants of Stone-
Body. Now, that was all.

Then Real-Chief thanked him for his
speech, and he asked his tribe to go
and carry up all the property. Then
all the men went down to the beach to carry it up. As soon as all the property was ashore, Stone-Body got out of his canoe, pulling Great-Inventor (along). Then his crew also went ashore. Then they went into the copper house, and Stone-Body was given food to eat. Then they finished eating.

Then one of the tribe of Real-Chief came, and said, “O Chief Real-Chief Copper-Maker! (for now his name was Copper-Maker,) I think this is Head-Winter-Dancer standing in his canoe and singing his sacred song.” Thus he said. Then he whose name was Copper-Maker went to look, and he saw that it was his father.

Then Copper-Maker called his tribe, that they should all go to the front of the copper house, for he learned that his father was now war-dancer in the winter-dance. Then Head-Winter-Dancer came to the beach of the house of Copper-Maker, and he told Copper-Maker that his tribe should beat time rapidly. Then they beat time on the front boards of the house.

Then Head-Winter-Dancer caught his magic power and threw it towards where the Paddleside-Serpent-Canoe of Stone-Body was. Then the Paddleside-Serpent-Canoe of Stone-Body started down into the ground at one end of the village, and came out at the other end, and it went back again to where it had been. Then Head-Winter-Dancer took
back what he had thrown at the canoe of Stone-Body.

As soon as he had caught his magic power, he threw it towards the loon that was sitting over the door of the copper house. Then the loon went flying around. It went four times from one end of the village to the other. Then Head-Winter-Dancer took back his magic power, and then he threw it into himself. Then (the frogs in) his belly began to croak, and the frogs came out of his belly, and he took them back.

Then he threw it against the house, and he threw the Amélk$^1$ at the tribe of Copper-Maker. Then all the dancers became excited. They laughed and cried. Then he took back his magic power. That was the first Amélk$^1$. Now it was finished.

Now, he had a small pin (?) on each side of his head, and he had around his waist a belt. Then he was called by Copper-Maker. He went out of his canoe at once, and went up to the house. He did not walk fast at all. He walked like a snail, and it took him from noon until evening to come up from the beach. In vain Head-Winter-Dancer was asked to walk faster. Every time he walked faster, the frogs began to croak in his belly.

Wä, g'a'x'lae la'xex xa'ncedzasé e'tléda. Wä, la'xlae é'toxwé Tša'qama'yaxex la'x'dé mëx'é'dayuxa yá'yatsláws Tłé-sém'git.

Wä, g'ílaem'la'wisé da'x'sidxa nau'alagumas la'e é'tyled gwé'balts'lá'nesá'ndex la'xa xà'wé, yi'xa kiwa'la la'na-10 xwa la'xa apsbál'sasa g'o'x'dem'xa'x la'é Tša'qama'qé e'toxwa na'ualagumas. Wä, la'xlae qu'ule's'mem la mëx'é'tsa nau'alagumas. Wä, hé'x'sidaem'la'wisé xwa'k'la'q'ale ték'la's. Wä, 15 g'a'x'laeda wóq'la'se lá'qá lax tek'l'a's. Wä, la'xlae e'toxwa xwa'q'la'se.

Wä, la'xlae é'tyled gwé'balts'lá'nesá'ndex la'xa g'o'k'ula. Wä, laem'lae mëx'é'ts'amé'lkwe la'xa g'o'k'ulotás 20 t'a'q'wag'ila. Wä, hé'x'sidaem'la'wisé xwa'sédá na'xwa qas gwé'x'sdem'a le'wa dëdá'tela'x le'wa q'wa'q'ulasá. Wä, la'xlae e'toxwa na'ualagumas. Wä, hë'em ne'em'em g'il amé'lkwe. Wä, 25 la'em gwá'la.

Wä, laem'lae la'ledze'nwe axá'la lax e'waná'yas x'o'm'asas. Wä, la'xlae sa'béoyá'laaxa x'tkwá. Wä, la'xlae le'la-lasós la'a'q'wag'ila. Wä, hé'x'sidaem 30 la'wisé la la'q'tá la'xex yá'ya'x'le sa'lé tás'déséla. Wä, laem'lae k'les é'ált'sélaxs q'ë'nakuláe. Hë'em'lae wälá-wela qu'da'dzéqé. Wä, laem'lae se'nó-le'laaxa g'e'x'sidé la'xa neq'ála la'g'aa 35 la'xa la da'qwa la's'déséla la'xa la'ë'má'isé. Wä, laem'lae wa'x'axse'nwe Tša'qama'qé qas yá'yax'ale qá'sa. Wä, g'ílnaxwaem'la'wisé yá'ya'na qas'sída, la'e hé'x'sidaem xwa'q'lug'alís tek'lé'. 40

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At last he arrived at the house of Copper-Maker, wearing arm-rings of cedar-bark and leg-rings of cedar-bark. He was immediately given food by his son. After Head-Winter-Dancer had eaten, the son of Copper-Maker, Inviter, was missing. He had disappeared when the tribe of Copper-Maker performed the Amelk).

The tribe did not know about it, and in vain they looked for him. Then the tribe gave up looking for him, and Stone-Body only said that he would go to war again against a large tribe. Then Head-Winter-Dancer told (them) that (Copper-Maker’s son) had only disappeared for the winter dance. Then the ancestors of the Qwéq "sotlé-nox" were going to have a winter dance.

When day came [again] the daughter of Copper-Maker disappeared. Now two had disappeared. The first who had disappeared was to be a cannibal, and the second one was to be Crying-Child. Then they tried to catch the cannibal and Crying-Child. When night came, the cannibal was made to dance. Then Head-Winter-Dancer asked Copper-Maker to feed the cannibal with one slave.

A slave was killed at once. Then the cannibal ate him. He ate the whole slave. Then Head-Winter-Dancer said that his name was Eating-a-Whole-Man, for he had eaten an entire slave. Then they sang four songs for Crying-Child, and then Copper-Maker distributed all the property among the tribe. Then he finished his winter dance.

Wá, la'dzá'la'läe lá'g'aa lá'xa g'o'-kwas lala'qwag'ila. Wá, læ'm'läe dzél-dzéltsl'ala, Wá, la'läe dzédzéltse'sela. Wá, læ'm'läe hëx'idaem la lëxwë'la-g'îtse's xunô'kwe. Wá, la'läe gwâl 5 lëxwë' Tsla'qama'ë, la'ales nà'nugumë xunô'kwas lala'qwag'ila, yix la'le'lîla. Wá, la'ämë xisë'ëd qaxs le'x'de amel-kwëda g'o'kulotás lala'qwag'ila.

Wá, la'läe k'ës qalële'da le'lqwala. 10 la'yaq. Wá, la'läe wu'kem'âlæq. Wá, la'läe yà'x'ëdëda le'lqwala'ë a'lä qëxs la'ë a'emë Të'ësmë'gëtë' nëx. qa's le'ëtëd wlnax ñem'së'ma’kwa le'lqwala'ë. Wá, la'läe Tsla'qama'ë në'ëa5 qëxs a'smaa xisë'ëd la'xa tsë'tsëqa. Wá, læ'm'läe tsë'tsëqlëqëd ga'alása Qwéq"sotlénoxwë.

Wá, la'läe ëtëd ña'x'sida, la'ë xisë'ëdëda tslâ'tslâ'da'gemë xunô'x's lâ'ë. 20 qwag'ila. Wá, læ'm' matô'kwëda la xisë'ëda. Wá, læ'm'läe hà'matslaëda g'âlë xisë'ëda. Wá, lä'mës A'lemk'lälaëda mâ'k'ilæq. Wá, la'läe ké'myase'sëwëda hà'matsla le'wà A'lemk'âla. Wá, 25 la'läe gâ'nulëda, laë nà'naqà'mase'sëwëda hà'matsla. Wá, lä'më Tsla'qama'ë aksi'la'ax la'la'qwag'ila qa hamg'Të'sës ñem'kwa qâ'k'ô la'xa hà'matsla.

Wá, hëx'idaem'la'wisë k'ëlax'itsë'sëwëda qâ'k'ô. Wá, la'läa'la hà'matsla hamx'sdeq. Wá, la'läa'wàlax qa'k'kox'dë. Wá, la'laë nëkë Tsla'qama'ë qa le'gadëses lâwikwë qa'x's 35 le'm'ëlax la'wik'sa ñem'kwa qâ'k'â. Wá, la'läa'ëtëd qe'mtasëwëdà Alemk'läla, yisa mó'sgëmë qle'mëmë. Wá, læ'm'läe ple'sëdë lala'qwag'ila'ë ña'xwa dá'ldana'ë la'xès g'o'kulotë. Wá, 40 læ'm'läe gwâl ya'wik'ila.
Now, all the people loved Copper-Maker. Then the chief of the attendants spoke, and said, “Oh, my dear Copper-Maker! go on and marry again, that you may have two wives.” Thus he said. “This is what the crew of Stone-Body wish: they want us to go and take the princess of Chief Hamala’k’aua’è, the chief of the 8na’xwa’en. Thus he said,—“for he gave his princess, Qle’xwaq’l’ènak”, to Stone-Body.” Thus he said. “We only need to fetch her for Copper-Maker.” Thus he said.

Then Head-Winter-Dancer said that his words were good. Many people, the ancestors of the Qwe’q”sot’lènx, got ready. They were going to use the three paddle-side canoes. Stone-Body was going to use the Paddleside-Serpent-Canoe, and Copper-Maker was going to use the Paddleside-Copper-Canoe, and the chief of the attendants of Stone-Body was going to use the Paddleside-Folding-Canoe,—that Paddleside-Folding-Canoe of Great-Inventor.

Then all the 8na’xwaq’lènn went aboard the canoe of Stone-Body, and the Qwe’q”sot’lènx went aboard the copper canoe and the Paddleside-Folding-Canoe. Then Stone-Body stood in the place where he used to stand and shouted “Wo!” and the three paddle-side canoes started together.

Then they arrived at Alert Bay, and they saw four men paddling a canoe. Then Copper-Maker spoke, and said, “O brother Stone-Body! show me how you do when you make war.” Thus he
said. The paddlers tried in vain to escape.

Then Stone-Body shouted "Oh!" and there was a strong flash of lightning, and all the four men who were using the canoe fainted. Then the three paddle-side canoes steered towards it together, and the men were all like dead. Then Copper-Maker had seen how his younger brother did, and they just left the four men.

Now they arrived at 谢邀*. Then Stone-Body shouted like the Dzo’noq’wa, and Hamal’lak’aua’e came out of his house at once. He spoke, and said, "O son-in-law, Stone-Body! come to your wife." Thus he said when he called his princess to come out of the house.

Then he said, "Come, Qe’xwaqla’nak*, and go to your husband." Thus said Hamal’lak’aua’e to his princess, for he was really afraid of Stone-Body. Qe’xwaqla’nak* came at once out of her father’s house, and went down to the beach where the three paddle-side canoes were.

Then the chief of the attendants of Stone-Body spoke, and said, "O Copper-Maker! now go ashore to your wife." Thus he said. Then he went to the place where Qe’xwaqla’nak* was standing, and took her into the canoe.

Then the attendant of Stone-Body spoke again, and said, "O Chief Hamal’-
Then Copper-Maker and his wife were the first to get out of the canoe, and next to them Stone-Body. Then they were all out of the canoe. Now Ham'alak'aua' was going to give a wedding-feast to the tribe of his son-in-law. He was the first to give a wedding-feast [for her who had a husband]. Those who were wooing Q'e'xwaqa'nak were given food four times.

As soon as the tribe had finished eating, Ham'alak'aua' sent ten young men to club seals at Da'gulk. They went in four canoes, and it was not long before they came back with the canoes full of seals.

Then they put them into the Paddle-side-Copper-Canoe. Stone-Body and his people and Q'e'xwaqa'nak went into their canoes. Then Stone-Body stood up in the place where he used to stand and shouted “Wo!” Then the three paddle-side canoes started together. It was not long before they arrived at Feasting-Place. The forty seals were at once singed. After (the people) had singed them, they carved them, and Copper-Maker gave a feast with them to the first of the Qwé'q “sō'tlēnox”. He also gave a wedding-feast, “g'at'game Hama'laq'aua', g'a'den ga'a'xI. ga'gak'laq'gas k'le'del'goség'au'nu'x' g't'gamek; yl'xga la'aqwag'ilik, qaql'xanu'x' g'amék; w'ene'sta'lis'sal'gii-łek;” "n'exe'lae. Wa, he'x'iđaem'la'wisé ya'qleg'ałe Hama'laq'aua'. Wa, la'lae n'eka: “'ya, ne'gümp; wá, g'el'g'a hóx'swełt'ax qen g'áxlag'i do'̌-deqmundol, aadá, yul n'at'nemwot,” "n'exe'lae.

Wa, he'x'iđaem'la'wisé la g'il hóx'swełtawé la'aqwag'ila i'f'wis gene'me. Wa, la'lae ma'k'elé Tł'esemg'itaq. Wa, la'lae "w'ël'łótta. Wa, la'ëmlaë ha'yaseq'sisłate Hama'laq'auayax g'o'15 külütošas ne'gümpë. Wa, he'em gá'labend ha'yaseq'sisla qe'da lå'wađeq. Wa, la'ëmlaë mò'płënetła hamg'tlasę-wëda g'a'xe ga'gak'laq Q'e'xwaqla'nakwé.

Wá, g'il'ëmla'wisé gwáł ha'ma'pedia lé'qwalala'la'la' la'ya'laqé Hama'laq'aua'la' la'x'a neq'kwë haya'qa qe leš kwe'xa la'x'a me'gwate låx Da'gulkwé. Wa, he'x'iđaem'la'wisé la ya'yaseq'sisla 25 mó'tlaqé qá'lä. Wa, k'ë'slata gá̃laxs g'a'xeq qeq'otłaxa me'gwate.

Wá, la'ëlae mo'dzem lå'xa la'aqwagegmë se'sexwaq làwakluna. Wa, la'ëm'laë hó'günxse Tł'esemg'ítë i'f'wis g'o'30 külote 10 Q'e'xwaqla'nakwé, lå'xäs yae'ya'tsle. Wa, la'ëmlaë Tł'esemg'ítë lå'xwałta lå'xes lå'xwałla'ase. Wa, la'ëlae 'ne'ka' "wo." Wa, he'x'iđaem-'
lapise s'ëme'a'śid saplé'deda yu'dux'- 35 tlaqé sèse'sexwaq làwakluna. Wa, k'ë'slata gá̃laxs la'è la'g'aa låx Gwá'-yasadëmsë. Wa, he'x'iđaem'la'wisé tsłex'its'éwendá mò'segm'ustà me'gwata. Wá, la'ëlae gwáł tслаx'aq la'è 40 sá'xw'id'eq. Wá, la'ëm'laë kwé'lalasé la'aqwag'ilas lå'x'a g'alása Qwé'q "sō'tlēnokwé. Wa, la'ëm'laë o'gwaqá ha'
because his wife was about to eat for the first time in a different village.

It was not long before Qlé'xwaqla'nak was with child. Then she gave birth to a girl. Copper-Maker wished at once to go to see his father-in-law at Xulk. The girl was four days old. Then they went into the Paddleside-Copper-Canoe. They started, and arrived at Xulk. Then he was called by Hamá'la'k'aua'te, who gave them a feast, and they finished eating. Copper-Maker always wore a cedar-bark ring, for he had just given a winter dance.

Then Qlé'xwaqla'nak told Hamá'la'k'aua'te that she was (expected) by the tribe of Copper-Maker to give food for the birth (of her child). Thus she said. Then Hamá'la'k'aua'te sent again forty young men to club seals on Dá'gulk. They went in ten canoes, and it was not long before they came back, having obtained a hundred seals. They put them into the Paddleside-Copper-Canoe.

Then Hamá'la'k'aua'te told Copper-Maker about the Comox, that they had a good dance, the xwé'xwé. Thus he said. Copper-Maker said at once that he would send Stone-Body to make war on the Comox.

Then Copper-Maker and his wife went aboard their canoe. It was not long before they arrived at Feasting Place. He at once called his tribe to yase'x'sf'las qae's lae'na'te g'dl hamx'y'de gene'me las la'xa ogu'ila g'o'x'dems. Wa, k'e'slata g'atlax lae bewe'x-wide Qlé'xwaqla'nakwe. Wa, la'lae ma'yulesi tsal'atslada'gemé. Wa, h'e'x5 5 kdaem'la'wise ne'k'e la'qwaq'ilapa qa's le'etl'd do'qwaxes n'qump'e lax Xulk. Wa, h'e'slata la mo'pl'enxwa'se na'lása tslatsladagemé, lae h'oguxsa la'xa la'qwaqagemé s'é'sexwäq xwâ'10 kluna. Wa, la'lae sapa'le'da. Wa, la'lae lag'aa lax Xulkwe. Wa, h'e'xidae'em'la'wise le'dalasoe's Hamá'la'k'aua'te. Wa, laem'lae le'exw'iliga'ta. Wa, la'lae gwâ'1 l'exwa', wa, laem'lae la'le'15 qwag'ilapa h'emenataem la lalageqwa-lakwa, yisa lal'agekwé qa'xsa al'maेतa w'laxila.

Wa, la'lae Qlé'xwaqla'nakwe ne'la lax Hamá'la'k'aua'ya lax qa'tse'stla'sa'esma'20 ne'x'lae. Wa, hë'xidaem'la'wise Hamá'la'k'aua'te etl'd ya'laqaxa m'ogxwem-g'ustawê ha'ya'laqa qa le's etl'd kwé'xa, la'xa me'gwa tas Dágulkwe. Wa, 25 laem'lae neqatslaqê ya'qaystlås ga'la. Wa, k'e'slata g'atlax g'axae hala'. Wa, laem'lae læk'tendéda ya'nemas me'gwata. Wa, hë'xidaem'la'wise la mo'xdzem la'xa la'qwaqagemé s'é'se 30 xwâq xwâ'kluna.

Wa, la'lae tsle'k'ta'ele Hamá'la'k'aua'ya' lax la'qwaq'ilapa, yisa Qlo'mux'se, yixs e'kaës le'de, yixa xwé'xwé, ne'x'alae. Wa, hë'xidaem'la'wise la'qwaq'ilapa 35 ne'k'exas le'ma'te ya'laqalex Të'se'm-g'ite qa le's w'naxa Qlo'mux'se.

Wa, la'lae h'oguxse la'qwaq'ilapa le'wis gene'me, la'xes ya'qaytsle. Wa, k'e'slata g'atlax lae la'g'aa lax Gwa'40 yasde'msé. Wa, la'lae hë'xidaem le'-
come into his house; and as soon as they were all in, the ancestors of the Qwéq'sotłënooxʷ were invited to a feast for Copper-Making-Woman, for that was the name of the girl. Then the attendants of Stone-Body took charge of the seals. Now the clan ḡwI’IwOgmasgEm were dividing the seals in two, and they distributed them among the Qwéq’sotłëm. This was the first feast of [many] raw seals made by Copper-Maker.

After the feast, Copper-Maker spoke, and said, “O brother Stone-Body! I wish that you would go and make war on one tribe named Comox, for my father-in-law, Hama’lak-aua’ekte, said that they have a good dance, the xwé’xwé.” Thus he said.

Stone-Body at once asked the ḡwI’IwOwO’8wo’masgEm to get ready; (and he continued, “for I wish that we may start early in the morning.” Thus said Stone-Body to his crew.

His crew were a hundred picked, heavy, thick-set men. In the morning, when day came, the chief of the attendants of Stone-Body arose early, and went down to where the Paddleside-Serpent-Canoe of Stone-Body was. Then he went aboard.

Then he spoke, and said, “Come, Chief Stone-Body, and our crew, you ḡwI’IwOwO’8wo’masgEm, let us go and make war on the Comox.” Thus he said. Then Chief Stone-Body and the great clan of the ḡwI’IwOwO’8wo’masgEm went down to the beach and went aboard the paddle-side canoe. Stone-Body stood at once in the place where he used to stand and shouted “Wo!” and the ḡalaxës go’kulôte qa g’a’xes ho’gwëla lax g’o’kwas. Wá, g’IwEm’Slawisú ḡwI’Iwela, wá, lae’m’lae lëlanemëda ḡa’lása Qwéq’sotłënowxʷ qa la’qwag’ilayugwa, qa’xs hë’mae lë’gemsa tsla’-5 tssladémgëmë. Wá, la’lae a’yiflkwás Tlë’sëmg’ité aaxsilaxa m’egwät. Wá, lae’m’laéda në’mëmédia ḡwI’IwOwO’8wo’masgEmé më’ma4tsla’laxa me’gwatë qa’xs ya’x’wiedé’s l’axa Qwéq’sotłëmë. Wá, 10 lae’m’laé gil k’lik’lx’ëma la’qwag’il-lasà që’lënmë m’egwata.

Wá, la’lae gwëlôda kliwo, la’ë la’laq-wag’ila yâ’qleg’a. Wá, la’lae në’k’a” “îya, në’mwot, Tlë’sëmg’ité. Wá’la’15 qëlèg’in qa’xs la’ös w’naxa nën’smeg’makwa lë’qwalala’ë, ë’gadës Ql’omux’së, qa’xs në’k’æn negu’mpa, yix Hamàlak-aua’yaxs ëk’ae le’dës’ëda xwé’xwé,” në’x’lae.

Wá, he’x’idaem’laxa Tlë’sëmg’ité axxk’l’axa ḡwI’IwOwO’8wo’masgEmé qa xwà’n’alàxës “qa’xs gin në’k’ix: qen alëx-20 wida’mëlensax gaa’lala,” në’x’lae Tlë’sëmg’itéxaxs klwey’të. Wá, l’a’lae he’x’idaem’dëa klwey’të-masxà la’k’lënd la se’lyaaa’ awo’x’sa-yuxë be’bechwëmëna. Wá, la’lae nà’x’-25 xidxa ga’la, la’e gag’u’stoweda g’t’gama-yasa a’yiflkwás Tlë’sëmg’ité. Wá, 30 l’a’lae la’n’sësës la’xa hâ’ñëdzasasa së-sëylemë së’sëxwàq xwa’klunas Tlë’sëmg’ité. Wá, la’lae laxs laq.

Wá, la’lae yâ’qleg’a. Wá, la’lae nê’k’a: “Wá, gêlag’a, g’t’gama Tl’e’35 semg’ité xwëmun klwey’tëmax, yil ḡwI’IwOwO’8wo’masgEm, qëns la’lag’i w’naxa Ql’omux’së,” nê’x’lae. Wá, he’x’idaem’laxa-40 wisëda g’t’gama’ë, yix Tlë’sëmg’ité 1,ë’wa w’alàse në’më’më, yixå ḡwI’IwO’8wo’masgEmë la ho’quntës qa’s le ho’guxs’ la’xa së’sëxwàqë xwa’kluna. Wá, he’x’idaem’laxa Tlë’sëmg’ité la
canoe started. It went straight to Pentlatch, for that is the place where the ancestors of the Comox lived.

When they arrived at the point of (Comox), Stone-Body heard the noise of thunder. Behold! they were singing for the xwê'xwê. At once Stone-Body said (to his crew) that they would stop on the other side of the point. Then Stone-Body and his attendants got out of the canoe at the point, so that they could see (the dancers). Then he saw much (eagle) down reaching up to the sky.

When they finished dancing the xwê'xwê, Stone-Body and his attendants again went aboard their canoe. Then Stone-Body said “Wo!” and his canoe started.

Then he arrived at the beach of the village, and Stone-Body shouted like the Dzo’noq’wa. Then there was a strong flash of lightning, and therefore the tribe was much frightened. He whom they believed to be the chief tried to speak (to them), but the crew of Stone-Body did not understand what he said. Then fifty men of the crew got out of the canoe to look at the houses, and they saw that reed mats were spread around the houses.

They were at once made to sit down. Some of them sat down. Four went out of the house to call Stone-Body. Then Stone-Body asked four men of his crew not to go to the feast [also]. These four men were to watch his
canoe. Then Stone-Body (and the others) went into the house.

They were immediately given a feast by the chief. They were given to eat four times. After they had eaten, the rear of the house began to sound like thunder, and (the sound) moved straight to the side of the house. Then four (men) came in, wearing xwê'xwê masks, each carrying scallop-shell rattles. They were painted all over with ochre, and their bodies were covered with feathers; and others of the Comox sang for them.

After the songs for the xwê'xwê were finished, the chief arose, and took the xwê'xwê dancers and pushed them into the inner room. After he had done so to all of them, he spoke, and said, "Now this great dance is yours. Now just take aboard this box, in which is kept that which you have seen. This is the name of the one who came in first, l'ëmë'lxël; and the name of the next one is Xwê'xwânaga" (I have forgotten the names of the other two).

Then Stone-Body was glad, for now he had the xwê'xwê dance. Then he wished to go home. They went aboard their canoe, and the box was carried by some of the crew. Then Stone-Body stood in the place where he used to stand and shouted "Wo!" and again his canoe started. Then he arrived at Feasting-Place.

Copper-Maker at once went to call Stone-Body, and gave him a feast.
Then Q'e'xwaqla'nak* took dried clams and broke them to pieces, in order to feed Stone-Body and his crew. Then they went into the house of Copper-Maker, carrying with them the box. Then they sat down.

Then the dried clams were put before them, and they ate them. After Stone-Body had eaten, Copper-Maker told him that he had been to war with the *ñne'mgès, and that Hamā'la'k'aua'ē was the only one who was spared; and it was said that the head wife of Hamā'la'k'aua'ē, Head-Chieftainess, who was with child, was dead; and Calling-Tribes, his second wife, had become a slave; and after staying one night she had given birth to a girl, and then Calling-Tribes had run away. Thus said Copper-Maker to his younger brother.

Then Stone-Body was glad, for he wished that all the tribes should be troubled by him. Now Copper-Maker told him that he had gone to war with the *ñne'mgès by the wish of Q'e'xwaqla'nak*, for they had made fun of her daughter when the children of the *ñne'mgès said that she vomited something green, (he continued,) "and therefore my wife said that I should go to war with them, and therefore all the *ñne'mgès have been destroyed." Thus said Copper-Maker.

Then Stone-Body also told that he had obtained the xwē'xwē dance. (He continued,) "Now I wish to go and make war again on all the tribes, that you may give your winter dance." Thus said Stone-Body to Copper-Maker. "Now I will go and try to get feathers.
at Feather-Top (Mountain). As soon as I succeed there, I will invite in all the tribes.” Thus he said.

Then he told the chief of his attendants, and said, “Ask our crew to rise early in the morning to go for feathers to the place named Feather-Top (Mountain), [thus said Stone-Body,] for the chief of the Comox told me that they go there whenever they want many feathers.” Therefore Stone-Body knew about it.

In the morning, when day came, the chief of the attendants rose early. He went down to the beach where the Paddleside-Serpent-Canoe was. He spoke, and said, “Come, Feared-One Stone-Body, and your crew, chief!” Thus he said. At once Stone-Body and his crew went down to the beach. They went aboard, and Stone-Body went to the place where he used to stand and shouted “Wo!” and his canoe started immediately.

Now he was going to Feather-Top (Mountain), and they staid away a long time. Qle’xwaqla’nak went to see her father at Xuts’ex1a’laba’las, for he had moved with his four attendants — Alololala, la’solelala, ma’muxsila, and one more — when all his tribe went.

Then Qle’xwaqla’nak told her father that Stone-Body had gone to get feathers at Feather-Top (Mountain), and that he had obtained in war the great dance xwe’xwe, and that he went to get feathers to put the feathers on the body, — thus she said, — and that the Tsel’lk’imba’se. Wå, g7elmwi’sen hê’laxał la’qê. Wå, la’mes’en qa’qêl-ba’la’t la’xwa ‘na’xwax lee’qwalala’ya.” nê’x4lae.

Wå, hê’x4idaemla’wisë nê’laxa g75 gama’yasë a’yi’lkwa’s. Wå, la’lae 6nê’k’a: “Welgî’t la axt’la’la’ksen kl’weyillum qa gag’u’stâ la’g’ittsôx gaa’lula, qens la’lalàxëns t’sl’a’tslel’ka’l lax Tsel’lk’imbëx’tâ.” nê’x4lae Tle’semgit, 10 “qa’xs 6nê’x4maa’ la’g’i’gama’yasë Qlo’mu’x”se qëx hê’mae la’a’tsëdë axt’else’daxa qle’nemë t’etsl’itsek’a.” Wå, hê’smis là’g’ëla’s qàl’e Tle’semgit’aq.

Wå, la’læa 6nà’x4dxë gaa’laxs la’ë15 gag’u’stawëda g’i’gama’yasë a’yi’lkwa’. Wå, la’læa le’n’tsëls la’xxa hân’ëdza’sas st’se’yëlemë sësexwax wa’kluna. Wå, la’læa ya’q’lëg’âla. Wå, la’læa nê’k’a: “Wå, gë’lag’a, 6wå’libë Tle’se’mgit, 20 le’wò’xda kl’weyl’ma’q’lo’so, g’i’t’gamë,” nê’x4lae. Wå, hê’x4idaemla’wisë Tle’se’mgitë le le’n’tsëlsës, le’wis kl’weyl’me. Wå, la’læa hò’guxssa. Wå, la’læa Tle’se’mg’itë la’xwa’lë’la la’xës 1a’-25 xwa’la’se. Wå, la’læa nê’k’a “wo.” Wå, hê’x4idaem’la’wisë saplë’dëda ya’4yats’las.

Wå, la’em’lae la’l lax Tsel’lk’imbë’. Wå, la’læa gà’la. Wå, la’læa Qle’xwa’-30 qa’n’akwë la do’qwa’xës 6mpe lax Xuts’ex1a’laba’lasë, qa’xës hê’x4ida’maë la m’wa le’wis m’o’lkwa a’yìlkwa, yix A’1òlëlala 1.ò la’a’solelala 1.ò ma’muxsila le’wa nem’ëkwaxs g’al’a le’wa la 35 kwë’exkwës go’okulóda.

Wå, la’em’la’wisë t’slel’ka’læa Qle’e’xwaqla’nakwaxes 6mpë, yixs la’e t’sla’-t’slel’ë Tle’se’mgitë lax Tsel’lk’imba’ya, qa’xës wi’nanëma’axa *wa’lâsàl 40 le’d’a, yì’xa xwe’xwe. Wå, hë’mis t’sla’-t’slel’ëlag’i’tës qa t’sl’lk’idems, nê’x4lae. Wå, la’em’la’wisëda g’i’t’gama’yasë Qlo’-
chief of the Comox had said that he should always keep inside of the island of Duval Point [thus said Qle'xwaqla-'nak" to her father], "and therefore I come, that your attendant may go to the island and club seals, that I may take them when I go home, that they may be eaten by Stone-Body when he comes home." Thus she said.

Then Hamalak'au'a'ee sent his four attendants, and they went. It was not long before the canoe came back full of their game. Then Qle'xwaqla'nak" started to go home. As soon as she arrived in the house, she told her husband, and said, "I have brought seals to feed Stone-Body when he comes back." Thus she said.

Then Copper-Maker thanked her. Stone-Body did not come for a long time, and the seals began to spoil. Then Copper-Maker invited his tribe, and gave them a feast with the seals. After the tribe had eaten the seals, Copper-Maker spoke, and said, "O tribe! keep ready, that we may at once begin the winter dance when Feared-One Made-to-be-Warrior Stone-Body returns." Thus said Copper-Maker to his tribe.

Then all his tribe were [already] very happy. When day came, Copper-Maker sent the young men to wait at the outside of the island in front of Feasting-Place. The young men did so all the time, for they were uneasy about (Stone-Body). They did so for a long time.

Then Qle'xwaqla'nak" was told by mux'se 'nex' qa he'menala'mis a'tanalo-liselafox 4mek'a'laxs l.o'goyu, 'nex'-lae Qle'xwaqla'nakwaxes o'mpe. "Wā, he'emese gnau'le qa le'sox a'yilkwa-qōs étled lā'xa 4mek'a'la qa's le kwē'xa lā'xa mēgwatē qen 'mā'ya qa'enlō lāl nā'nax*lō qa lēxwā'ts Tlē'semg'ītā qō g'āxl nā'nax*lō," 'nex'lae.

Wā, he'x'idaem'la'wise 'ya'laqè Hamalak'au'a'yaxēs mō'kwe ay'ilk" qa lē's. 10 Wā, k'les'latā gālaxs g'āxayı qōtelēs yā'yats'atlaxēs yā'nemē. Wā, he'x'idaem'la'wise Qle'xwaqla'nakwē la alēx-świt qa's le nā'nakwa. Wā, gi'lfem'-la'wise lā'g爪a lāxēs gō'kwē, laē ne' 15 lāxēs lāwunemē. Wā, lā'lae ne'kā: "G'āxēq'in āmalaxōxda me'mgwatē qa's lēxwēl'ayulōs lāx Tlē'semg'ītā qō g'āxl halālō," 'nex'lae.

Wā, laē'mlā'wise mō'la'mē lā'qwa-20 g'ilās. Wā, laēlae gālə k'les gā'x Tlē'semg'ītē. Wā, laē'mlāe qa'piedā me'mgwatē. Wā, laē'lae lā'qwaq'ila le'-slalaxēs gō'kulōtē qa's klwē'lasesa me'-mgwatē lāq. Wā, laē'mlāwis g̱a'1ēdā 25 lē'lwqalamalē qle'sāxə me'mgwate, laē ya'qleg'ātē lā'qwaq'ila. Wā, lā'lae ne'kā: "'nya, gō'kulō, wē'g'ił la gwa'-la'laxs qa'xg'ins he'x'idaem'gīn tsē-tslēx'e'del qō g'āxl halālēdā wā'libā 30 'ya wi'nag'flak" Tlē'semg'ītā," 'nex'lae lā'qwaq'ila lāxēs gō'kulōtē.

Wā, he'em'lāwis lā'gila x'em'lēla 4e-k'elqēlē gwē'la'mēde 'nā'xwa gō'kulōts. Wā, gi'lfem'la'wise 'nā'xśida, 85 laē 'ya'laqē lā'qwaq'ilaḫa ha'ya'pā qa le's hanā'la la'xa l.'la'sanā'yaṣa mekumā'-gyas Gwā'ya'le'mē. Wā, laē'mlāe he'emenaem he gwe'gila'la'eda ha'ya'pā qa'xś lē'me'ē na'nux's. Wā, laē'lae 40 gā'la he gwe'g'ile.
her husband to go again for a load of 
seals, that they might give them to 
Stone-Body to eat on his return. Thus 
he said. She got ready at once, and 
she asked for four slaves of her husband 
to help her paddle. Then she went 
aboard a medium-sized canoe of her 
husband. Then they arrived at Xulk, 
and they saw feathers coming down the 
river Gwa'nê. Then the daughter of 
Qlé'xwaqla'nak spoke at once, and 
said, "Feathers are coming down the 
river of the old man," for thus the 
children of Qlé'xwaqla'nak was Hamâ' 
ak'aau.ae. Qlé'xwaqla'nak felt trou 
bled in her mind.

They arrived at Mâ'tsla. Then she 
saw one hundred heads hanging (on 
poles. All had large ear-ornaments 
of abelone-shells, and she discovered that 
they were the wi²wô'masgem when 
she saw the head of Stone-Body in the 
midst of the heads of his crew. She 
just passed them, and arrived at the 
village of her father. There she saw 
four strange men.

Then Qlé'xwaqla'nak and her crew 
got out of the canoe. Qlé'xwaqla'nak at 
once questioned her father, and said, 
"O father! What has killed Stone- 
Body?" Thus she said. But she saw 
two young men with their hair tied to 
gether over the forehead, as though 
they did not care what might come to 
the beach. They were just playing 
throwing-sticks,1 but they did not for 
get to carry their bows and each four 
arrows constantly.

1 See p. 105.
Then Hamalak'aua'è told Qle'xwaqla'nak, and said, “O child! these two men of supernatural power are my two children, Splitter and Tied-One, and one hand of that [other] one is stone.” Thus said Hamalak'aua'è to his princess.

Then Qle'xwaqla'nak asked her father to let his attendants club some seals again. They went in the canoe of Qle'xwaqla'nak, and it was not long before they came home. (The canoe) was full of seals. Then Qle'xwaqla'nak instructed her father, and said, “O father! take care! the Qwe'q'sot'lenox will come to verify what you say about the men of supernatural power, for they said that Stone-Body would never die.” Thus said Qle'xwaqla'nak to Hamalak'aua'è; but Splitter and his brother only laughed at what their sister had said.

Then Qle'xwaqla'nak got ready to go home, and she went aboard her canoe with her slaves and with her daughter. It was a fine day when they were crossing. When they were halfway from Malcolm Island to the mouth of Knight Inlet, Qle'xwaqla'nak and her slaves began to cry.

After they had cried, they came near to the island in front of Feasting-Place, and Qle'xwaqla'nak begged her slaves not to tell the Qwe'q'sot'lenox right away what they had seen. (She continued), “Later on, when our tribe have finished eating these seals, you may tell them that Stone-Body was killed by

Wà, la'ěla'è Hamalak'aua'è tslek'ta'łt'edex Qle'xwaqla'nakwe. Wà, la'ēla'è 'nèk'ą: “'ya, xun'ok', lō'ęgevalen-tsle'selak'asōxda má'łukwaqen sā'se-maxxōx Klw'aqxsanox lę'wōx M'x'se-ge'wa'kwex; wà, lōx te'semox apso't-tslnā'nxoxda "nemō'kwe," "nēx'la'è Hamalak'aua'èxox k'le'dełe. Wà, la'ēla'è Qle'xwaqla'nakwè ak'la'łaxës o'mpę qa lę'ěs e't'eđeda a'yifl-10 kwäs kwē'xà, lā'xà mē'gwatę. Wà, hē'x-tidaemfl'awisę la'ęąyaslax ya'-yatsås Qle'xwaqla'nakwe. Wà, k'les-latla gā'lägx gā'x'à œnaxnakwa. Wà, lə'em'la'è qō'tlaxa mē'gwatę. Wà, hē'. 15 x'tidaemfl'awisę qa'la'gemia'la'è Qle'xwaqla'nakwès o'mpę. Wà, la'ēla'è 'nèk'ą: "'ya, a'dats, we'g'ił la ya'lālax qa'x'g'xeméłèda Qwe'q'sot'lenonxwa ao'qlyuíxwa gwō'ęq'qos lō'ęgevalen-20 tsle'selaksasa, qa'x'xq 'nēk'aa'qoxs k'le'at- sanəx ṭeł'ölëmux Tlë'semg'iđex, "nēx'-la'è Qle'xwaqla'nakwx Hamalak'aua'è. Wà, a'em'la'wises Klw'aqxsanovê, lę'-wis "nē'mwotę da'sdadas wàd'edemasë 25 wuqwa'.

Wà, la'ēla'è xwśa'nä'łidë Qle'xwaqla'nakwe qa's la'lag'i nā'naxka. Wà, la'ēla'è ho'güxslaxā'xas ya'qiyatšé lę'wis qa'la'qkał'ù 16'wis tsła'tslada'gemë xun'o'-30 kwa. Wà, la'em'la'wises ek'čeda ūnā'la, la'ē la'ōwižela. Wà, gīt'em'la'wises la'ę xnaq'la'ñyasla'la'łesk'lo'dešè 10 Kunō'xsdē, la'ē la'łgwałǒx'widë Qle'-xwaqla'nakwe 16'wis qa'la'qkał'ù. 35 Wà, la'ēla'è gwał la'łgwałɔłaxslax la'ę e'x̣a'g'ą'lä ląx 'mekuṃa'ñyas Qwà'-yasdêmë. Wà, la'ēla'è Qle'xwaqla'nakał hearxwałaxexes dō'xwa'ẹ'łe 40 la'xà Qwe'q'sot'lenonxwë. "A'pémlës tslek'ta'łfedës Tlë'semgįdiđaxs la'ę kwē'xex'sa lō'ęgevalentsle'selak'asë,
the men of supernatural power." Thus she said.

Then she arrived at the beach of her house, and she was met by some of her husband's tribe. Q'e'xwaqlä'nak* was questioned at once, and she was asked [told], "Why did you cry?" Thus said one (of the) men to her.

Then Q'e'xwaqlä'nak* replied, and said, "These slaves were only playing." Thus she said. The seals were immediately taken out of the canoe. Then Q'e'xwaqlä'nak* asked Copper-Maker to invite his tribe at once to come to a feast in the house. Then Copper-Maker sent his attendants to invite all the people in. They all came in. Then the raw seal was put before them.

When the attendants had nearly finished putting the seals before the guests, the daughter of Q'e'xwaqlä'nak* went to her father, and said, "O father! down was coming down the river of the old man." Thus she said. Then Q'e'xwaqlä'nak* went and pulled her child away.

After the attendants had finished putting the seal before the people, Q'e'xwaqlä'nak* again forgot about her child, who went to her father, and said again, "O father! down was coming down the river of the old man." Thus she said. Then Copper-Maker questioned his wife, and said, "Oh, my dear, what may your child mean when it says that down is coming down the river of the old man?" Thus said Copper-Maker.
Then Qlé'xwaqla'nak spoke, and said, "Oh, I remember, the men of supernatural power killed our (people) who went to get feathers, — Stone-Body and his crew." Thus she said. Then the ancestors of the Qwe'q'sötlenox saw at once that they would go to verify (the report).

At once they went out of the house of Copper-Maker. They launched their canoes, and all went aboard. Then Qlé'xwaqla'nak asked her husband not to go too, and he obeyed the word of his wife.

Then his tribe started, and they arrived at the village of Hamá'lak'aua'ê at Xuts'lex1a'labálas. Then the ancestors of the Qwe'q'sötlenox saw that the heads of the crew of Stone-Body were really hanging there.

Then the warriors of Stone-Body said, "Let us kill Hamá'lak'aua'ê." Then an old man spoke, and said, "O tribe! Let us first verify what Qlé'xwaqla'nak referred to (when she spoke of) the men of supernatural power." Thus he said. Then they steered for the house of Hamá'lak'aua'ê.

Splitter and Tied-One said to Hamá'lak'aua'ê, "O father! they come to make war on us. Let us forestall them." Thus they said. Then Hamá'lak'aua'ê agreed to the wish of his children. He took split cedar-sticks and burned the ends and gave three each to his sons. He said, "You will first shoot them with this, and then shoot them with your death-bringing arrows after you have shot three times

Wá, hé'x'idaem-ša'wisé ya'qlegrà'è Qlé'xwaqla'nakwè. Wá, la'lae ñè'kè: "A wàx'qunèx'si,èa l0'lègwalentslé-selak'soxda kwe'x'idèns tsla'atsél-k'ix'dée! Tíes'semp'ída! lëwis kwe-yì'mx'dà," ñè'x'lae. Wá, hé'x'idaem-ša'wìsedá g'a'là Qwe'q'sötlenox ñènex'qa's le aö'qiwà'yaq.

Wá, hé'x'idaem-ša'wisé la hó'qawëlsa lax g'o'kwas là'a'qwaq'-ila. Wá, la'lae 10 wì'x'ste'nëdxës xwa'xwa'kun. Wá, là'lae wi'lae la hó'guxsa, wá, la'lae ax-k'a'le Qlé'xwaqla'nak waxes la'wunëmè qa k'të'sës o'gwaqëm la. Wá, là'lae ná'nagèg'ëx wà'dëmasës gene'mè. 15

Wá, là'lae alë'xwidë g'o'kúlotas. Wá, la'lae la'g'aa lax la g'o'kúlats Hamá'lak'aua'ê lax Xuts'lex1a'labálašë. Wá, laë'm'lae do'x'wàle'ëda g'a'la Qwe'q'sötlenox qëx's alàmae la yì'l 20 xëlë qëqà'g'ëk'dësa kwe'yi'mx'dàs Tíë-sem'ìëdë.

Wá, la'lae ñèkèda bā'bak!wàs là'laq wag'ila qa's wè'gi kwë'x'idex Hamá'lak'aua'ê. Wá, la'lae ya'qleg'àlëda 25 qu'lyakwë begwà'ñemà. Wá, la'lae ñè'kè: "û, g'o'kulót, wèg'adzámà-si,ëns ao'qùyaxwa gwo'yà'qës Qlé'xwaqla'nakwè l0'lègwalentsléselaka-sa," ñènex'lae. Wá, la'lae k'eqem'ìlësàx 30 g'o'kwas Hamá'lak'aua'ê.

Wá, la'lae hé'x'idaemé Klwà'qxâsá-no l0 Mòx'segè'xwàkwë 'nèx' lax Hamá'lak'aua'ê: "û, a'dats. Wá, la-x'mòx wì'na g'a'xëns. Wëg'ax'ëns g'a'-35 laqaxa, ñènex'lae. Wá, hé'x'idaem-ša'wisé Hamá'lak'auaë èx'ak'ex wàl'dëmasës sà'sëmë. Wá, la'lae axê'dxa xo'kwë klwæxla'wa qa's méx'-bëndeq. Wá, la'lae tsla'sa yaë'yudùxt'slæq laxèx40 sà'sëmë. Wá, la'lae ñè'kà: "Yu la gël hâm'ëna'ylóx. Wá, la'les aëfem ha'n'pide'koxda halà'yux hëhà'nalëma
with the cedar sticks with burnt ends.” Thus he said.

Then Hamâ’lak’auağe went out of his house with his attendants, and he began to beat the front boards of his house. Splitter and his brother appeared on the roof of the house, and they shot at the same time with the cedar sticks with burnt ends, and the sticks scattered in all directions. Then the warriors of Copper-Maker felt glad.

One of them said, “O tribe! be glad, for we believed falsely [in vain] that they were really men of supernatural power.” Then Hamâ’lak’auağe again beat (the boards). Then the brothers shot one after the other the cedar sticks with burnt ends, and the ancestors of the Qwe’q’sotlênox made fun of them.

Then Splitter and his brother took the death-bringing arrows, and they shot at the same time. The canoes of the ancestors of the Qwe’q’sotlênox were at once upset, and the tribes were vanquished. That is the end.

2. La’lelîlî.1

G’o’kulałâe g’a’lása Qwe’q’sotlênox la’xa He’gëmsla. La’lae g’e’gatsa la’lelîlîlaxla. À’la g’a’g’ixselasôsês g’o’kulotê. La’lae qa’sítde la’lelîlî. Nëx q’a’s le d’o’qwaxês wa la’xa G’o’xla d’o’qwaxa mê’k’–e xa k’o’ôte la, qo la’e’m lâx ts’e’lx’îdalax la’xa wa. La’e’mîlawis nê’l’gïla la’xa wa. K’le’a’tseemîlawis d’o’gulîts k’o’òtela.

La’lae k’îès qa’lelaxês hâ’tîlag’îla qa’sa. H’aqî gwëxs k’îlde’lxêla. La’lae la’lelîlî d’o’x’wale’laxa e’x’o’kwë begw’a’nêma kwôa’ la’xa t’e’semê hë 35 gwëxs ts’le’lkwis g’ô’gumaë. K’îès do’quêda begw’a’nêmex la’lelîlî. La’lae qa’slêde la’lelîlî la’xa begw’a’nême. La’lae la’wâple’lisax. K’le’a’tseemîlawis me’ls’îdêda begw’a’nême.

La'lae yá'qleq'atè l'ale'litla. La'lae 'nëk'iq: "'ya, qást, 'mä'sös akseswä'-qös, ada'? La'lae me'ls'ideda begwàñenêm qa's yá'qleq'atè. "Ge'la'kas'la, qást, qaxg'in dôxwale'leg'o1. Nö'gwaem Kwà'kunx'balisela lā'xë'ns 'nà'lax. Nö'gwaems wu1elña'xa's."—"Á, ada'," 'nëx'tlatè l'ale'litla. "Là'men lô'gwa-lol."

La'lae yá'qleq'alëda begwàñenem: "G'ô'kwilen qa's. Lë'la'latsle'lsö la'xwa 5 'wi'wulsqë'ma'kwax le'qwalala'ya." La'laèda begwa'ñemè dôqwamatsa k'le-kwe' gä'xala kunkunxul'íg'è lāx l'ale'litla. Yù'emlae w'as'gensens tsle'mulax'tslana'em. "G'ae'm tlêx'ila'q-gada g'o'gwà'yogwas. Yù'mën sensual yá'qikwöxda qíx'ëmsa'yax. Yù'mësa xawè'qëwëx, yù'em hamp'la'yösen d'ëmpa gàyen. Là'lae 1àx'walt lëxg'ada bê'begwàñemk' k'le'kwa. G'a'men o'mpik. Là'mx'làl 10 ax'ë'lsìxwa gà'nulex lâ'xës g'o'克斯'dëmsaös. G'a'ëms lô'gwà'yosègàda qualà-stak. Lô'gwa'da halà'yuk" lôgwa'da xù'mxumtag'ìxk' lâ'xës hâyotlaös lôgwa'da yá'qeg'ìlak. Làe'm a'läx'ëd gî'tgama'ya; làe'ms kuku'nxulàlöl. Là'lae lè-gadës Kwà'kunx'balisela. Látè bëx'sëèstaa'xë'së la'gëkumètlaös lëwis qën'xwä'laös. Hè'emfxaè gwä'tâlè. Làe'ms lëgadëse Yàqa'fanlès. Hè'ems 15 gî'txëlayûlè."

Là'lae qa's'idèda begwàñemë. Là'lae nà'nakwë l'ale'litla. Là'lae wax' hamg'ëlòsës genë'më. K'le's-la'la lâ'mx'ída. Là'lae kô'ëmë g'okulòtaseq laë'm lô'gwa. Là'lae gà'nulë.'ida. Là'lae nà'ëxwa mé'xède g'okulòtas. Là'lae nà'ëx'ida. G'àx'lae g'okulòtas ho'gwoëlela lâ'xà g'o'kwë hò'màlatq. Là'lae làx'wìde lël'ëlala qa's dôx 2x 8widëxes g'o'kwë. Là'lae dôxwxalë' laxa lë'lamasës g'o'kwë. Hë'x'idaenm'làwis yà'lqwe l'ale'litla.

Làe'm ek'êle'qalèda gî'tgama'ya'ses g'o'kwë qa nà'ëxwa'mæa g'axë' wàldëmasa begwàñemë. Yù'mës yàlaquula'yös l'ale'litla, g'ada':

Laë'ëlawisla lëgëmûkalgilahàësa wà'alag'ëlsis yàx'ëlëna Yàqëgilà lôt, yahá', yahá', Làë'ëlawisla kë'm'akàålágilësilë lâ'qwàyas Yà'qwä-gïla lô'layë; ha, ha, ha, ha, ha, ha, à, à, à.

Là'lae l'ale'litla nèxëxes g'okùlòt: "Lë'telalen lâ'xa lë'qwalalâæ." Hë'x'idaenm'làwisë la qiyo'të ayîلكwas lâx àwå'gàwa'ya'yàsa kunkunxul'ëg'à lâmësa tlêxt'ilàsa g'o'kwà. Làe'm yàwìx'ëlë lël'ëlala. Làe'm kù'n-ëlàlala. Làe'm lë'gikwatsa lë'gixudàsa ku'nkunxulig'afë. Làe'm lë'gàdës 30 Yà'qalënsës.

G'àx'lae lë'ëlìxka wà'le'qwalalàæ. Là'lae plëstësa qà'sasgem lë'swa wà'la'sx'ë lë'swà lë'të'msem lë'swa lë'gëx'ësem lë'swa màtsasgem lë'swa nà'ëxwa haë'pòma. Hë'ëm në'më'mòtses Gë'xësëmasa Qwëq'sòtënox.

Là'lae gâ'gak'ë yìx K'lä'dë, yìxà gî'tgama'ya'sa g'àlà làwìt'ëlsis lâx k'le' 85 délas lèl'ëlila, lâx À'mòf. Hë'ëm lëjëmësë. Hë'x'idaenm'làwisë lël'ëlila wë'xà qà hàlabalisi qà'dzëæè K'lä'dë. Là'lae qà'dzëæ. Hë'x'idaenm'làwis lâ'sës g'ox'dë lâ'xës négumpë lëwis lëgem'ëx'dë, yìx l'ale'litla. Hë'x'idaenm'làwisë K'lä'dë lël'ëlìxka lë'qwalalàæë. Lë'xà g'ô'kwë lë'swà lëgé'më. Hë'ëm në'më'mòts K'lä'dëdë Sé'sënlàæ.
La'lae ga'gak:la'lae Ya'qok!walag'ilise, yix g'tgama'yasa Qlo'mo'yu'ce lax k'te'de'as K'la'de. La'lae e'x'a'ke' K'la'dex w'al'demas. He'x 4idaem'il'a'wis qa'dze'le Ya'qok!walag'ilis lax xun'o'kwas K'la'de. La'lae K'la'deses g'o'x'de' lax Ya'qok!walag'ilis. He'lem n'em'me'motseda La'xes yisa Qlo'mo'yu'fe. La'lae Ya'qok!walag'ilise le'laxa na'xwa le'lqwalata'ya, yises gw'a'ne'me la'xes negumpe'xa la'aqw a e'wa xwa'kluna e'wa qa'k'o e'wa g't'sexstala e'wa le'gem. La'em le'gad'es La'lelile, yix Ya'qok!walag'ilise e'wa tsa'qaxla'yo. La'em la'ba.


The ancestors of the Qwe'q'sotl'éenoxx lived at Hégem. Their chief was Potlatch-Giver, and his prince was Property-Body. Rolling-Down, the chief of the ancestors of the Gwa'wa'énoxx, lived at Qile'nsdx'mes. Rolling-Down had a princess (named) Calling-Tribes. Calling-Tribes had for her lover Property-Body. Hégem is not far from Qile'nsdx'mes.

Property-Body always went to his sweetheart. As soon as evening came, he launched his small canoe to go to his sweetheart; and as soon as it was nearly daylight he went home. He continued to do so every night.

One night he told his sweetheart, "O mistress!" thus said Property-Body to his sweetheart, "I will not come this night, mistress, for I am really tired. It is too much (to come) all the time every night." Calling-Tribes at once replied to her lover, and said to him, "It is good so, master. I say that we take a rest and sleep this night, master." Thus said Calling-Tribes to her lover.

Now they ceased speaking, and Property-Body went home. Then Calling-

G'o'kula'laed'a ga'lasha Qwe'q'sotl'éenoxx lax Hégem. La'lae g't'gades 10 Má'xwaq'gela. La'lae l'e'we'gad'es Y'a'qalayanisé. La'lae g'o'kulé Lek'e'má'xóde lax Qile'nsdx'mesé, g'tgama'iyasa g'a'lasha Gwa'wa'énoxxé. La'lae k'le'dadé Lek'emá'xóders Laqula-yúgwá. La'lae wa'lä'de Y'a'qalayanisas Laqulayúngwa. K'le's qwe'salé Hégemisé lax Qile'nsdx'mése.

La'lae h'é'ménamé Y'a'qalayanisé la he'lnuxés l'a'la. G'i'le'ma'la dz'a'qwxas 20 la'naxwa'é. Hé'x 4idaem'il'a wr'x're'ndx'es xwa'xwagumé qa's le la'xes l'a'la. G'i'le'ma'la'wis el'a'q na'x'ida, la'e ná'xnakwa. Wa'x'dzá'l hé gwe'g'ilaxa ga'génulé.

25 La'lae n'em'mixa ga'nulá la'e nélaxés l'a'la: "'ya, qa'qagwíde," n'éx'x'lae Ya'qalanisa, la'xés l'a'la. "K'le'sé'n ga'x'xwa ga'nuléx, qa'qagwíde, qa'x'gin a'lek la'qek'a, qa'x'gin xe'n 30 lelek la'xumala h'é'menál'maxa na'i-xwa ga'génula." Hé'x 4idaem'il'awi'sé l'ala'sé Laqulayúngwa na'nax'még. La'lae n'é'k'iq: "E'x'emiles qa'qagwíde, qa'x'gin la'mék: n'éx'qens wé'g'e n'é' 35 má'x'id x'o's'íd qens wé'g'a'nés mé'x'idaxwa ga'nulinéx, qa'qagwíde," n'éx'x'lae Laqulayúngwa la'xés l'a'la.

La'lae q'we'Í'í'dex da'xwa. La'em ná'nakwé Y'a'qalanisé. La'lae tsé-
Tribes was sad that day, and Property-Body’s mind was also in the same condition that evening. Calling-Tribes slept that night. Then she heard some one knocking [at the] outside of her bedroom, and Calling-Tribes said “Oh!” Right away a man answered her, and Calling-Tribes recognized that it was the voice of Property-Body, who was speaking. Calling-Tribes at once opened the door, and the man came into the room of Calling-Tribes.

Then the man sat down outside of the bed of Calling-Tribes. Then Calling-Tribes called Property-Body to lie down. Then he spoke, and said to her, “O mistress! I will stop coming to you. Just get up, and we will go and lie down in my house, that I may see how (much) you love me, mistress.”

Then Calling-Tribes spoke to her lover. “Oh, great master!” thus she said, “you know well my love for you. Let us start and go according to your wish, master.” Then the woman took two blankets to cover herself, and she went to where the little canoe of Property-Body lay, and went aboard.

The man immediately began to paddle. They were going to his village. When they were far away, the man spoke to Calling-Tribes. “O mistress! don’t try not to sleep. Sleep, my dear, for the place to which we are going is far away.” Then the woman went to sleep. As soon as Calling-Tribes fell asleep, the man changed his course and
steered seaward. Now the man began to paddle hard.

When it was nearly day, the man woke Calling-Tribes. Calling-Tribes raised her head to look at what the man had referred to, and to see it. Then Calling-Tribes saw houses just like the village of her lover, Property-Body. Then they got out of the canoe and went to (the village). They went into the house of the man; and the man said to Calling-Tribes, “Go, sit in the middle of the rear of the house.” Calling-Tribes went and sat down at the place to which the man had referred as her seat.

Then Calling-Tribes guessed that the man was different from her lover, for the man spoke angrily to her as soon as they entered the house. Then the man made a fire. As soon as the fire began to burn, the man went out. The man never entered the house after day had come, and the house also disappeared. Calling-Tribes was just sitting in the grass, and only a beam of the old house was (left) burning on the ground in the woods.

Then it was evening once more, and the house came back and stood on the ground. The man also came into the house. He went to Calling-Tribes, and said to her, “O mistress! I will tell you how my heart feels towards you. We will stay in the house this night. For this reason I stole you, mistress.” Thus said the man to her. “Now you will know me. I am the chief of the Wood-Men. These are the ones to whom your drowned people go. This is the country of the ghosts.”
Then he asked the woman, “Are you not hungry, my dear, that I may
get something for you to eat? Name what you wish to eat, mistress.” Then
the woman replied to the Wood-Man, and said to him, “I eat halibut in our
country.”

Then the Wood-Man took cedar-withes and twisted them. He went out
of the house and down to the beach. He went right out into the sea, which
covered his head. It was not long before he came dragging four halibut,
which he put down on the beach of the house at night. Then he told
Calling-Tribes, “I brought these four halibut, mistress.” Thus said the Wood-
Man to her. “Now you will cut them to-morrow.” When he had finished
speaking, he lay down with his wife. It was only wonderful that the body of
the Wood-Man was cold, just like ice, for he was indeed a dead person.

Now day came. Then the Wood-
Man arose at once and went out of
the house. The woman, Calling-Tribes,
arose and started, for the house also
had disappeared. She walked to the
beach, looking for mussels to cut the
halibut. She had not walked long be-
fore she found a large mussel. Then
she went home and put it down at
the place where she was sitting.

Then she walked into the woods to
look for cedar-wood on which to hang
the halibut. She had not been walking
long before she found a cedar-tree lying
on the ground. The cedar was split
into fragments, and its bark lay flat
on the ground. Then she carried the
cedar-wood to her house, and she car-

La'xa la wula'xa tsi'edad'qeq: “K-le'sas pósq'laa, ade', qen le ax'e'd qa's ha'ma'-
yós? Wé'ga lé'x'édexs gwa'ya'ós qa's ha'ma'yós, qa'g'wides.” Hé'x'idæm-
l'awiséda ts'ledad'qeq ná'nax'méxa be'-
kluse'. La'lae 'né'k'iq: “Hé'maéda pâ'yaen ha'ma'ya la'xenú'sx' awi'nå-
klusa.”

Hé'x'idæm'l'awiséda be'kluse' ax-
'e'dxa dëwë'xe qa's së'lpëqeq. La'lae 10
la'wels la'xa g'o'kwe qa's le le'nts'lësela
la'xa l.êma'lë. Hê'nå'kulaem'la'wis
ta'xt'lalà la'xa de'msx'e. La'laè te've-
tö. K'ë'slatala g'a'laax g'a'xaæ nà'laxa
mëwè pà'ya. La'lae ax'a'lishaq lâx 15
l.êma'lësasa g'o'kwaaxa g'nulë. La'lae
në'tlax La'qualyugwa: “G'åx'môxda mëwëx plëp'la'ya, qa'g'wides,” së'x-
'laèdâ beklu'saq. “La'ëms xwa'la'leq'
lax ën'nlaa.” La'laè gwał yàqlantla-
laxs la'ë kë'x'idå la'ë'wës gënë'më.
Lë'x'em aw'lal'ayulaaxs lô'maæ wu-
da'le o'k!winà'yaša beklus', hë'qí gwë'x-
sèda l.ô'xwë, qà'laaxs ën'laæ begwà-
nëma.
La'lae ë'na'na'kula. La'ë hë'x'idà-
mëda beklusën la'x'ëwìt qà's le la'wels
la'xa g'o'kwe. La'lae la'x'ëwìdëda tsi-
dad'aqeq, yix La'qualyugwa qa's le qâ'stìd
qà'ss le ëm'më'a x'isë'deda g'o'x'ë'dë.
La'lae qa's'tìd qa's le la'xa l.êma'lëse a'lax
xö'la qa'ss xwa'la'laax plë'ë. K'ë'slalæ
gë'gïltsëla qà'ssaxs la'ë qà'laaxa
wà'la'se xö'la. Hë'x'idæm'lawis la'na'nakwa
qa's ax'ëla'seq la'xës klwada'së.
La'lae qa's'tìd qa'ss le la'xa a'lë qa'ss le a'lax xwa'xïwa a'wa qa's g'a'ya'ux plë'ë.
K'ë'slatala gë'gïlts qà'ssaxs la'ë qà'laaxa
wîlkwe kà'tlesa. La'lae le'wëxalwëda
wîlkwe. La'lae a'ëm la tapsh'se tsla-
40 që'mas. Hë'x'idæm'l'awës ëx'x'idå
xwa'xìwa a'wa qa's lës la'xës g'o'kwe.
La'lae ê'tlèd la wè'k'a la'xa tsla'qëmsë
ried the cedar-bark for a roof to her house. After she had finished carrying the cedar-bark, she made a house out of it. Then she finished her house.

Then she cut the halibut and hung it up. After she had hung it up, the drying halibut became dried halibut. Then she took the cedar-bark and dried it; and as soon as it was dry, she rubbed it. The cedar-bark became soft. Then she took her knife and shaved the cedar-wood. After she had shaved it, she made a notch in the side of the cedar-wood. Then she shaved the cedar-wood again to make it round; and after she had finished, she put the soft cedar-bark on the ground.

Then she put the cedar-wood on it and drilled it. She had not drilled long when fire fell from it. Then she blew it, and now she had a fire (just like) our fire. Then her fire began to burn on the ground. She took cedar-wood and shaved it, and made a roasting-spit for the halibut; for she was going to roast it for her food, because she had not eaten for four days. Therefore she took the halibut at once to eat it. Now what she was roasting was done.

She ate it at once. As soon as she had eaten, night came. Then the house of the Wood-Man grew up again all round the house of Calling-Tribes. As soon as the house of the Wood-Man was there, he came in. He went into the house of his wife and laughed. He said to his wife, “Why do you make a house? for my house is already on the ground. You do not see this our house in the daytime. Although it should qa sâ'lasè s'g'ô'kwè. Lâ'lae gwâl wè'k'axa tsâ'qemsâx s'gô'kwilax'sideq. Lâ'lae gwâlèda s'gô'kwâs.

Lâ'lae xwa'tidxa plâ'è. Lâ'lae ge'x'wideq. Lâ'lae gwâl ge'x'waq 5 lar'm k'la'wastèda la lè'mxwa plâ'ya. Wâ, lâ'lae ax'è'dxa tsâ'qemse qâ's lè'mx'wideq. Git'gêm'la'wisè lè'mx'wa'da, la'è q'law'i'x'îdeq. Lâ'lae têlqwèda tsâ'qemse. Lâ'lae ax'è'dxes ge'tsle'è 10 mô qa's k'la'x'widexa klwaxlak'wè. Lâ'lae gwâl k'la'xwâq. Lâ'lae qem'tèdèx ounutsâ'ya klwaxla'wè. Lâ'lae ax'è'dxa klwaxla'wè e'tlèd qa lé'x'enè's. Lâ'lae gwâl la'as ax-15 a'lsasa q'ô'yaak'wè tsâ'qemks la'xa awr'ènakluse.

Lâ'lae k'at'leqasa klwaxlak'wè laq. Lâ'lae sê'lx'îda. K'le's'latà gâ'la se'laq, g'â'xaèda gu'ta tê'x'èda. Lâ'lae 20 pô'x'wideq. Wâ, lae'm guł'tøx'sens gułtax. Lâ'lae x'tx'èdè leqlusa'âs. Lâ'lae ax'è'dxa klwaxlak'wè qa's k'la'x'wideq. Læ'm lô'psà'yògwîlaq qæ'da plâ'è qàxs lè'mâ'è lô'pëdëlèq qâ's 25 ha' mà'ya qà'xs hë'wàxâè hamx'îdxa la mò'xsa s'à'la, là'gi'las hëx'idaem'la ax'è'dxa plâ'è qa's ha' mà'ya. Lâ'lae lô'pëda lô'pëtëwis.

Hëx'idaem'la'wis hamx'sideq, gîl-80 s'em'la'wisè gwâl hâ'mâ'pa, lae'm'la gâ'nü'îda. G'ax'laèda gô'kwâsà bek-lusè e'tlèd qîwa'x'ïnaku la awr'stës g'ô'kwè La'qulayogwa. Git'gêm'la'wisè s'éng'a'x'èlëda gô'kwâsà bek-lusè, 85 g'â'xâaxiosa bek-lusè, g'ax'èt là'xès g'ô'kwè. Lâ'lae lëlè lax gô'kwâsè sèn'è'mè. Lâ'lae dà'pidèda bek-lusè. Lâ'lae nè'x'èxes sèn'è'mè: “s'mà'sès là'gi'has s'gô'kwilà qà'n gô'kwâs 40 g'ô'kwilà'mæ'è'; la's k'îès do q'ulaxwà gô'kwâqen'sxwà na'lax, wax'sém'èlaxè
rain, you would not be rained upon, mistress."

Then the woman, Calling-Tribes, spoke, and said to him, "You never come in the daytime, and this house is nothing (then), and the floor of our house is only a grassy place. As soon as night comes, this house appears on the ground, and its floor is smooth; and as soon as day comes, your house disappears, and its floor is only a grassy place. Therefore I made this my house to dry my halibut, and built a fire to roast this halibut for my food, for you did not give me food, and I was very hungry: therefore I drilled for fire."

Then she tried to give her husband roasted halibut, but the Wood-Man only turned away from his wife. He did not want to eat the roasted halibut. He did not want to eat what was roasted by a fire. Then Calling-Tribes felt badly on account of her husband, and she gave up (trying). Then her husband also said that he would feed Calling-Tribes. Then his wife said to him, "Let me eat (what you give me), master." Thus she said to her husband.

Then the Wood-Man arose and went out of the house that night. He had not been out long when two young men came in, holding at each end some bark of a hemlock-tree. They put it down in front of the place where Calling-Tribes was sitting. Then she looked at it and saw a roasted salmon. As soon as the young men had put it down, they went out. Then the Wood-Man, the husband of Calling-Tribes, yo'gwaxalax la' laxs k'le'sla x y'o'gwaxa' laxs, qla'gwide."

La'laëda ts'li'dàq'ë y'a'qle'g'a'la, yix La'qulyagwa. La'laë 'në'kë'tx: "K'le' sa'a'qos g'a'xna waxa x'ma'la lax k'le'o's- demasès g'o'kwaxo's; a'na waxa'ma'axs la k'le'de'klu'so'dxa aw1*nagwitlaxsens g'o'kwex, g'la'naxwa'mës ga'nup'idë's la g'a'xoxda g'o'kwex axë'la'sa la'naxwö xë'x'do'doxa aw1*nagwitlëx. Wà, g'tl 10 *mës 'na'x'idë's la'ëx x'i'ë'së'do'dxa g'o'- kwaxo's, la'naxwö a'ë'mla k'le'de'klu'-sö'dxa aw1*nagwitlëx. He'mësen la'g'i- ła g'o'kwë'la'xwa g'o'kwaxën qà le'm- watsen k'la'wasëx 1ë'wa' legwitlëx qà 15 llo'batxa plë'tëx qën hà'mà'ya, qa'ë's x'kë'saa'qos hà'm'la'gë'xen, la'x'dën lò'ma pò'sqla la'g'inten së'k'ad qën legwitlë."

La'laë wax: hà'm'gëxalaxs ò'ë'wunë- 20 masa lî'rá'kö'këwë plë'ya. À'ë'mla'wisë'da beku'së t'o'ë'x'witsës genë'më. Laë'm k'le's hà'ma'ë'x'sdxà lî'rá'kö'këwë plë'ya. Laë'm k'le's *néx: qa'ë's hà'm'ë'pë'xà lî'ó'pasë'së'wë la'ëx gu'ë'ta. Là'laë tsi- 25 x'të nà'qà'ya'sà La'qulyagwa qàes Ña'- wunëmë. Laë'mlaë yà'x'ë'dà nà'qà'-yàs. Là'laë ñà'wunë'mas ò'gwaqà *néx: qa'ë's hàm'glë'tëq La'qulyagwa. Hë'ë'sidaëme'la'wis *né'k'ë' genë'masëq: 30 "Wë'g'ax'ë'n hamxn 'tëd lë'l, qla'gwide," *né'x'laëxës ñà'wunëmë.

Là'laë hë'ë'sida'më'dëa beku'së là'- xolî't qa'ë's lël à'xwë'ës x'o'këwëx' ga'nûtë. K'le's'la'tàl gã'la'xax g'la'xa'ë'dë 35 ma'ló'kö'kë wa'ya'ë'dà dà'dë'bë'ësa së-sa- q'la'wë'mò'tosëx lë'x'më'sëx. Là'laë ax- ë's'laq'ë lax nz'ë'që'ma'lasàsà La'qulyagwa lax ki'watsë'na'ya'sà. Là'laë dô'x'widëq. Là'laë dô'qulaxà lî'rá'kö'kë' k'ë'tëla, 40 g'tl'emfla'wis axë'ë'së'dà hâ'ya'ë'qâq, là'laë hò'qawësla. G'ax'laëda be- ku'së, yix ñà'wunë'mas Lâ'qulyagwa..."
came in and sat down by the side of his wife. Then he asked his wife to eat.

Then the Wood-Man took some of the roasted salmon and ate it, and his wife also ate. Then they had enough. After they had eaten, the Wood-Man spoke to his wife, and said to her, "O mistress! thank you. For this reason I did not come to our house, because before I did not possess your heart. Now I have your heart, because you have eaten of our food, mistress. Now this our house will not disappear (again)."

Now she was caught by her husband, for she had eaten the roasted salmon of the Wood-Man. What the Wood-Man referred to as roasted (salmon) was rotten wood. It is just like roasted (salmon) to those whom the Wood-Man tries to make foolish. Now we will finish this story, and we will tell how this is known by the people of our world.

Made-to-be-Hunter, the son of Wealthy, the attendant of Rolling-Down, the chief of the ancestors of the Gwa'gwaenoxu, lived at Qe'nsde'mes.

Made-to-be-Hunter launched his pretty little harpooneer's canoe. He loaded it with provisions and put his mat into it. Then he went aboard and paddled out to sea outside of the Cape, for he intended to hunt seals at Nomas Island. Then a very thick fog came up, and he paddled in vain, for he did not know which way to steer.

It began to blow, and the wind

g'a'xel qa's klaw'g'a'lité lax aspa'yases gene'me. La'lae axk'la'lanexs gene'me qa hamx'ira'des.
La'laeda beklu'sé da'x'id l'a'xa llö'-bekwe qa's hamx'ira'deq. La'lae o'gwa-qa hamx'ira'de gene'mas. La'x'da'x'lae pö'pida. Læ'æm gwal ha'ma'pa. Læ'lae ya'qleg'ala'de beklu'sax'se gene'me. La'lae 'në'k'iq: "'ya, qa'gwidë, ge'la'kas'la. Hæ'men la'gila k'ësd g'ax 10 l'a'xens g'o'kwix qa'xg'in hë'mëk'ëlë wiyo'òdxes nà'qay'sös. Wà, len lòxtös nà'qay'aqlös qa'xs le'ma'aqös hæ'xm'x'-dxenu'xh ha'ma'ëx', qa'gwidë. Læ'mox k'ëlsl là'x'es'daënoch'ëns g'o'-15 kwix."

Wà, la'æm lò'lanemsës la'wunemë qa'xs là'ë hamx'ira'dxà l'o'bekwasà beklu'së. Hë'em gwö'yö'sa beklu'së llo'-bekwéda le'nqwa. La'lae a'la ë'ëma'-20 x'is le'wa l'o'be'kwe l'a'xa la nà'nôlë'-masösà beklu'së. Wà, la'ëmens gwal'ë'mawâ'sìa l'a'xwa nù'ya'mëx qëns la'lag'i gwa'gwix'sf'àla là'x'g'ìasòx qa'elë'tsòxda b'a'xusëx l'a'xëns ë'na'lax. 25

G'o'kula'lae Ha'nlënoxwëlakwë lax Qe'nsde'mëses, yix xunö'kwax Që'mo'-qà, yix e'klwàs Lëk'ëma'xòdë gë'të'ma'nyasa g'ali'asà Gwa'waënoxwë.

Læ'mëla'wisë Ha'nlënoxwëlakwë 30 wëx s'të'ndxës ale'watsë e'x'bididë xwa'-xwaguma. La'lae mo'xsasës g'ìwil'kwë laq. Lë'ëwis klawë. La'lae laxs ląq qa's së'xwidë. La'lae l.la'sg'ìla lìx 1')a'saksàs Aë'wëbëlsë qa'xs wa'. 35 x'îlaxsdë la ha'nalax me'gwata lax Nò'masë. La'lae g'axëdë pël'xëla a'lael gr'ënk'a. La'lae wutë'mël së'xwa. Læ'ëm k'ëls qa'elëlaxës le l.a'lasë'wa.
La'lae yù'na'kula. La'lae ha'labala'ì 40
quickly became strong. Then he took his mat and made a sail out of it. He did not care if he reached a different country. Night came, but the wind remained [in] just the same [way]. Then day came, and the fog was just as thick. Now night came again, and the wind was very strong. Then day came again. Now there was no fog and only a strong wind.

Then night came. When day came (again) he say a pretty place. Then Made-to-be-Hunter felt glad. He went ashore at once there, and unloaded his canoe. Then he went down to the beach and saw a heavy wave rising outside of the place where his canoe was. It struck his canoe and split it. Then his canoe was entirely broken.

Made-to-be-Hunter gathered up the pieces of his canoe, carried them up, and made a house. When he had finished the house, Made-to-be-Hunter lay down on his back and tried to discover at what place he was. Then he felt sad, for he did not know it. He ate of his provisions. After he had eaten, he lay down again on his back and went to sleep.

Then he awoke, and it was evening, and he just lay down on his back, as before. His mind was much troubled. Then he heard a man speaking behind his house. The man said to him, “O friend Made-to-be-Hunter! I come to feed you, my dear!” Thus said the one who was speaking to him.
Then Made-to-be-Hunter sat up and spoke also to him, for he was very thankful for what he had heard. He said, “Come for a while and let me look at you, my dear!” Thus he said to him. The man came at once to the door of his house and entered. He just stood in the house and stared at Made-to-be-Hunter. After he had stared at him, he went out.

Then Made-to-be-Hunter felt troubled. Then he heard a woman speaking at the outer corner of his house. The woman said, “Take care, my dear! Don’t eat of the food that the man will bring you, my dear! He is the Wood-Man, who said he would come and feed you. When they bring you roasted salmon, only pretend to eat; but it would be best for you to take of your (own) provisions, and just drop into your lap his food, and eat only [what comes from] your provisions, my dear! else you will be lost.” Thus said the woman.

Then Made-to-be-Hunter spoke to the woman. (He said,) “Oh, my dear! are you Calling-Tribes?” and the woman said, “I am, my dear! I cannot go into your house, for I have eaten of the food of the Wood-Man. Good-by, my dear!” Thus she said.

As soon as the woman stopped speaking, two young men came, carrying a piece of hemlock-bark by the ends. They put it down in front of Made-to-be-Hunter. Then Made-to-be-Hunter sat up and took (what seemed to be) roasted silver salmon and looked
at it. Then he pretended to eat, but he only threw it into his lap. The two young men were just standing with their backs to the fire of Made-to-be-Hunter. As soon as the roasted salmon was all picked over, the two young men went out.

Then Made-to-be-Hunter looked at the roasted silver salmon, and it was just like roasted silver salmon. When he looked at the roasted silver salmon, Calling-Tribes spoke from the outer corner of the house, and said, "How did you come out, my dear?" Made-to-be-Hunter answered her at once, and said to her, "I came out all right. I did not eat. I only did as you told me to do, mistress." Thus said Made-to-be-Hunter to Calling-Tribes.

Then Calling-Tribes replied, and said, "Oh, my dear! now you shall know to what place you have come to stay. This is the country of all those who die in the water when their canoes capsize. This is the place to which their souls come. These are the Wood-Men, and my husband is the chief of the Wood-Men. Therefore I warn you, my dear! The reason why I must stay is, that I took the food that the Wood-Men gave me. Therefore I do not think at all of our country. If you eat the food that is given to you, you will stay away; and if my husband stares at you very much, (it is because) he is trying to make you foolish. Then strengthen your mind, that you may not become foolish; and just stare at him also, that he may give up staring at you. Then he cannot get you, master. I cannot go into your house, because I was made a different being by the Wood-Man.
That's it, my dear! Don't eat, else you will stay away, and will be lost sight of by our people, master, for I must stay here in this country. But I will not leave you, else you might be caught. That's it, master. Now, good-by!"

Then night came. Now Made-to-be-Hunter was much troubled in his mind. Then he went to sleep. Morning came, and he was lying on his back on the place where he lay. Then a man came, and spoke from a corner of the house, and said, "Oh, my dear! are you awake?" Made-to-be-Hunter replied at once, and said, "I am awake, my dear! Come into this house, my dear!" Then the Wood-Man came in. He stood in the doorway of the house. The Wood-Man just stared at him, and Made-to-be-Hunter also stared at him. Then the Wood-Man was first to give in.

Then the Wood-Man spoke, and said, "I came to tell you that two young men will come again to feed you, my dear, else you might be hungry in your country. That is all, my dear!" Thus said the Wood-Man to Made-to-be-Hunter. Then Made-to-be-Hunter also spoke, and said, "Is not your word good, chief? You do not want me to suffer in your country, chief. Only be kind to me, that I may not suffer much in your land, chief, that I may go back again to our country, chief."

The Wood-Man just listened to what
he said. As soon as he stopped speaking, the Wood-Man spoke, and said, "Eat well of the food I give you. Then you will not stay long in my country." Thus he said, and went out. Then Made-to-be-Hunter was much troubled in his mind on account of what the Wood-Man had said. While he was much troubled in his mind, he heard Calling-Tribes coming; and speaking at the outer corner of the house. She said, "Oh, my dear, take care! They are getting ready to come to feed you, my dear! Do not eat, else you will stay away. Strengthen your heart, and do not eat, my dear, for my husband said he would not give up trying to make you foolish, for I wish that you may go back to our country at Q'e'n'sdë'mës, that our tribe may know about me, master." Thus said the woman to Made-to-be-Hunter. "Good-by, my dear!" Thus said Calling-Tribes to Made-to-be-Hunter.

Calling-Tribes had not stopped speaking long when two young men came, carrying a piece of hemlock-bark by the ends. They put it down before Made-to-be-Hunter. He took some of it and pretended to eat it, but what he ate was his travelling-provisions. He pretended to have eaten all the roasted silver salmon. Then the two young men went out immediately. Then Made-to-be-Hunter took what he had pretended to eat and put it on the floor. Then he was much troubled on account of what the Wood-Man had said to him, for he thought it might be good, and he half thought that the woman might only be trying to fool him.

Then he heard the woman speaking

lax wâ'demasi. GÎl'emflâ'wisë qwel'-sida, la'lae yâ'qleg'âteda beklu'së. La'lae n'eK'a: "A'lag'a'ma êk hâ'mâ'pxen hamgt'layol; lâmë'ts kîlest gâ'la'la'xen a'wi'nagwisë," nëx'-læxs 5 la'ë qâ'sida. La'lae lâ'max-sîd la qß-emëm nâ'qa'yas Ha'n'lënoxwelâkwë qa wâ'demasa beklu'së. Hë'emflâwis a'lës qß'emëm nâ'qa'yas. La'lae n'eK'a: "'yâ, adâ', wë'g'a yâ'l'amë. Læ'mk-xwâ'na'ñëlag'âda g'â'xlik-hamgt'layol, adâ'. Gwâ'kasno hamx-'lîdol, a'las xek'la' laxol. Lâ'kwëmas lâ'xis nâ'qa-sîns ñës adâ', wë'g'a yâ'l'amë. La'k!wëmës lâ'xis nâ'qase'qëx, qå'quwa, lâx Ha'n'lënoxwelâkwë. "Hala'kasla, adâ'," nëx'-læ La'qulayûgwa lax Ha'n'lënoxwelâkwë.

Kî'ësl'atla gâ'la la qwel'-sida La'qulayûgwaûg hemx'â'xëda mâlo'kwë hâ'ya'ta da'dëbëxa xaklum'âsa lâx'semë. La'lae ax'sl'tlax lax nê'qama'ñëlas Ha'n'-lënoxwelâkwë. Héx'ïdaemflâwis 30 ax'ë'd laq qa's hamx'-idbo'ëq. Læ'm hë'em hâ'mâ'pis giwu'kwë. La'lae xte'labôlaxa lô'bëkwë dze'wu'na. Hëx'ïdaemflâwisëda mâlo'kwë hâ'ya'ta hâ'ri'pa ho'qawëlsa. La'lae Ha'n'lënoxwel 35 ax'sl'kexs hâ'më'bolax'dë qa's k'l'a'g'alëq. Læ'mflâwis qß'emëm nâ'qa'yas Ha'n'lënoxwelâkwë qa wâ'demasa beklu'saq qa'xës hëx'stlaa'kwë e'kë. La'lae n'eKë aps'në-40 jëwëse nâ'qës qa'da tsleda'që qố a'em-lax nà'nu'tselalaxeq. La'lae wul'laxa tsleda'që yâ'qleg'a-
from the outer corner of the house. She said, "How did you come out, my dear?" Then Made-to-be-Hunter answered her, and said, "I did not make a mistake, my dear! I only did what you told me to do, my dear!" Thus said Made-to-be-Hunter to Calling-Tribes. Then Calling-Tribes said to Made-to-be-Hunter, "Thank you, my dear! For I wish that you may go back to our country, my dear! Don't eat what they give you to eat, and don't give in when he stares at you. I must stay in this country, because I have eaten of this roasted silver salmon, and because I gave in when he stared at me. Therefore I am speaking thus to you, my dear, for I have heard what you were only saying in your mind. You have been thinking that I have been trying to fool you, my dear! Go on, and take some of the roasted silver salmon of the Wood-Man and throw it into the fire, and you will believe me, and (also put into the fire) the skin of the roasted silver salmon, my dear!"

Made-to-be-Hunter at once took the roasted silver salmon and threw it into the fire. Then he saw that it was rotten wood. Then he took also the skin of the roasted salmon and threw it into the fire, and immediately frogs and lizards began to jump (and run) about. Made-to-be-Hunter spoke at once, and said, "O mistress, Calling-Tribes! Are you still sitting there? Don't I believe you now, mistress, for I have now seen that it is bad? Now, really take care, mistress, and pity me, and watch over me, that I may go to our country, mistress."

Then he stopped speaking. Then
Calling-Tribes spoke, and said, “Now, really, take care, my dear! and obey everything that I tell you [advise you]. Only be strong, my dear! Just do the same whenever he comes to feed you. Then just hide some of your provisions, and really chew it when you are eating, and just hide the roasted salmon of the Wood-Man. If you should not really eat, the two young men would see it. Then they would do something else to make you foolish, for I do not know all the means of the Wood-Man to make (people) foolish. Therefore I warn you, master. Now, good-by! I am going home.”

Now Made-to-be-Hunter was glad. In the evening the Wood-Man came, and spoke from the outer corner of the house, and said, “Are you not hungry, my dear?” Then Made-to-be-Hunter replied, and said, “Come, my dear! I am really hungry, for I have been very long (without food), master.”

Made-to-be-Hunter arose at once and took some of his provisions. He came (back) and hid what he had taken from his provisions. Then he lay down on his back. Now two young men came in, carrying a piece of hemlock-bark by the ends, and put it down in front of Made-to-be-Hunter. He sat up at once and pretended to eat the roasted silver salmon, but he just hid the roasted salmon of the Wood-Man. The two young men just turned their faces towards the rear of the house. They did not look at the fire of Made-to-be-Hunter. Then Made-to-be-Hunter finished yūgwa yā'qleg'ala. Lā'lae ā'ne'ka'ap: “Ā'lagæ'ma yā'lax, adā', qa's nā'neg'g'i lā'gitōsaken nā'xwala qen le'xs'ālayulol. Ā'ema tō'kīwēmasti, adā'. Hë'x'sēemles gwē'gīlalē. Gīl-na'xwaemlē g'axl ētēd hām-g'talalō, ā'na'xwaemlēwēts hē'x'sīdaem qula'qīl̓ágaxs'īlāx lāx g'iwu'unḵwaq'los qas'āl̓a'maōs ma'lekulaxs hā'ma'paēx. Ā'mesīlas qul-qla'le'nukula x̓a̓l̓o̓'bekwe dz̓e'w̓u'nasa 10 bēklusē, qasō k'leslax ā'laemlax ha's'ma̓plaxō, lā'lashēdā ma'lō'kwē hā'yą'pa hē'x'sīdaemlax dō'xʷx'ale'lalaxō, lā'laxē ə'guxwedlaxē lālaxa nā'no̓ te-ə'ma'yōs lōl, qae'n k'le'tsələnəfe nā'xwa 15 q'al̓e'laxōx nā'no̓ te'ma'yəsəadx bēklusēx. Hē'mesēn lā'gīləen hā'yā'ʔił̓əlōt, qə'lgwida. Wā, hala'kəśla. Lā'men lət nā'na̓x ləl̓.

Lā'lae ē'kē nā'qə'yas Hā'n̓lən̓oxwēx̓ 20 q̓əkwē. Lā'lae Ḳ̓ałq̓a x̓a q̓əw̓a̓x̓ gə'x̓a̓l̓a dē'k̓əl̓ú̑sē yā'q̓leg'atə la'x̓a aspə'nā'yəs gə'kwəs. Lā'lae ā'ne'ka': “K'le's̓mas pō'sq̓əa, adā'?” Hē'x'sīdaemla'wisē Hā'n̓lən̓oxwēx̓al̓ kə w̓ nā'na̓x̓ meq. Lā' 25 lae ā'ne'ka': “G̓e'lag'a, adā'. Wā'la-ə'maen la pō'sq̓əa qə'q̓g̑in ələkə la g̓i'ldesa, qə'g̑uwida.”

Hē'x'sīdaemla'wisē Hā'n̓lən̓oxwēx̓al̓ kə w̓ ləx̓a̓ wəl̓ t q̓əs lə e x̓ə̑d lə āx̓əs 30 g'iwu'unkwē. Gə'x̓ əl̓a̓ q̓ula'q̓e'laxa gə'yalə̱̱ełax gə'wū'lkwās. Lā'lae t̓əx'a̱l̓la. Gə'x̓əl̓a̱də hələ̱k̓ o'kwē hā'yą'pa da'dəbexə xakľumasa ləx̓əmesē. Lā'lae a̱x̓a̱l̓ə̱təs ləx̓ nəqə'ma'lı̱təs Hā'n̓ 35 lən̓ oxwēx̓al̓ kə w̓ . Hē'x'sīdaemla'wisē kwa'gə'al̓ı̱l̓ q̓əs həm-x̓ə̱dəbətə lə'x̓a l̓ə'bekwe dz̓e'w̓u'nə. Ā'x̓səemla'wisē q̓ula'q̓e'laxa l̓ə'bekwasa bēklusē. Ā'x̓səemla'wisēda ma'lō'kwē hā'ya'la'əlegamlət. K'le's hē'q̓əl̓a lədō'x̓ lalaxa legw̓i'təs Hā'n̓lən̓oxwēx̓al̓ kə w̓ . Lā'lae gwa'ł hā'ma'pə Hā'n̓lən̓oxwē-
eating, and the two young men went out at once.

Then Made-to-be-Hunter took the roasted salmon and threw it into the fire. Then frogs and lizards began to jump (and run) about. They were the skin of the roasted salmon, and rotten wood was burning. Then Made-to-be-Hunter just watched what he was to have eaten, for they were all jumping (and running) about; and Made-to-be-Hunter was glad on account of Calling-Tribes, because she helped him.

Then he heard a voice speaking at the outer corner of the house. It said, "Oh, my dear! how did you come out, Made-to-be-Hunter?" He replied at once, and said to her, "O mistress, thank you! Now I really believe that you wish me to remain a man, mistress. Continue to advise me, that I may go back to our country, mistress. I desire that you may come into my house, mistress, that I may see you, and that I may tell our father in our country that I have seen you, mistress." Thus said Made-to-be-Hunter to Calling-Tribes.

Calling-Tribes replied at once, and said, "Oh, my dear! it is impossible, master, that you see me now. I am ugly, and you would be frightened. My whole face is changed, for I have eaten of the roasted salmon, the same that they (try) to make you eat. Therefore I beg you not to eat of the roasted silver salmon of the Wood-Man. Just take care, master, and don't eat if they should give you something else to eat. My husband is devising some other means to get you, master. So really
take care! Don't eat, my dear! That is it, master. Now, good-by!” Thus said Calling-Tribes to Made-to-be-Hunter.

It was not long before Calling-Tribes came, and spoke again. Then she said, “Oh, my dear! I come to you again. Now, take care, for they are getting ready to come to-morrow. They will come in the shape of your brother-in-law and of your father-in-law and of your elder brother and of your father and of your two younger brothers. In the morning they will come and pretend to find you, my dear! Just take care! It is they who come. They will make you foolish if you get into their canoe. They whom you will see are land-otters. They will look like those whom I named.

“Now take your bailer and pass water into it. As soon as the canoe comes, they will call for you, and they will call three times, shouting to you. Then you will answer them, and you will go to meet them. Ask for their paddles immediately. They will give them to you. Then take them to your house, and put them over the fire [of your house]. Then you will see what kind they are, and you will strike and kill them all.

“Then take your chamber-pot and go to the beach, and carry a (stick of) yew-wood for your club; and when you reach the canoe, ask the men to assemble in the middle of the canoe. As soon as they are in the middle of the canoe, sprinkle them with urine and

La'ímen lâ'wunemex wâx' sêna' qa's ò'gúla la gwê'x'idaa'l lâl qa's lô'têl lôl, qa'gwida. Âlag'ar'ma ya'ílax gwâk'asno' hashx' sno' dalaxo'l, âda'. Hê- ì'meq qa'gwida. Wâ, halâ'kasâla,

5

8'x'lae La'qulayugwâx Hâ'nîlênox-wê'lakwê.

K'ê'slatla gâ' laxs g'â'xaê La'qulayugwâx. È'têd ya'qleg'âlo. La'îlê 

8'nékâ: “têy, adâ', gâ'x'ëmxaen lôl. 10 

We'gâ ya'îlalêx. La'mox xwânâte-

lôxda gâ'xîlax ëñsla. Yû'em gâ'x-

lôxda lâx ënêm'agem 1ô qûlë'saós. 

Hê'mësa ënêm'agemê 1ô nêgu'ëmpa; 

ëyôësa lâx ënêm'agemê 1ô ënôlê; you'- 15 

ëmësa ënêm'agemex 1ô ësa; yô'mësa 

ënem'agemêx 1ô m'lo'kwe'x lâx tsâ- 

tsla'â. Ga'âlêe qô gâ'xîlëx ëñsla 

qëlîbonlôl, adâ'. Wè'ga', â'em ya'- 

îlâx. Hë'ëm gâxî lôl nânôle'matolôl. 20 

qasô lâxol lâx yâ'yetlâs. Hê'ëm 

xu'mëdë, yi'dâ lâ'laos dô'gûît ënem'agë 

lê'wë'da le'ên lë'leqalasê'wâ.

"Wè'gâ, axê'ëdëlxs tsàla'yaqös qa's 

wê'gîlôs k'llîlôxts'laqâl. Wâ, gî'ëmëli- 25 

wî'sê gâ'xîlêdëa xwa'k'kûna, lâlê ëê-

lâ'x'sâtolôl. Hë'tâ le'që lû'dux'- 

plënañ lât lâ'laq'gât lôl. Lâ'les nà- 

nax'mêleq. Lâ'les lâ'laqëlê. Hë'x- 

ëdâmëtës dâ'k'îlax se'sawayâs. Lâ'le 30 

hê'x'ëdâmëlë tâl'sê lôl. Hê'x'dâ- 

ëmxâts lâ'les lâ'xës g'ô'kwôs qa's lâ'ös 

lê'ëfdës lâx êk'läya's legwîl'ësas g'ô'- 

kwôs. Lâ'les dô'x'wale'lëlëx gwê'x'- 

demla'së. Wâ, lâ'les nà'xwldrëmë lê'ê- 35 

lak'âlêqë' qa ëmës ë'na'xwa.

"Wâ, lâ'les axê'dëlxs kwât'sêqös 

qa's lê'yôs le'nîlësëlas, las dâlaxa 

lê'mqë qa's tê'lwaga'yôs, las lâ'g'âa 

lâ'xa xwa'k'kûna, hê'x'dàmëlmâts ax- 40 

k'llâlaxa bê'begwanemê qa qalplë'ë- 

dës lâx nêgô'yâyas yâ'yatslât. Gî- 

ëmës la lâ'xa nêgô'ya'sal xwa'k'kûna,
strike them, and they will all die. Then stab the canoe, and you will know what kind it is. That is it, master. Now, good-by!" Thus said Calling-Tribes to Made-to-be-Hunter. "Good-by, mistress!" Thus said Made-to-be-Hunter to Calling-Tribes. "Please come and continue to give me advice, mistress. Now, good-by, my dear!"

Then night came. Made-to-be-Hunter slept well that night. Then day came. Then he sat on the ground outside of the house. He had not been sitting there long when a large canoe came in sight at the point (just beyond) the place where he was. He went into his house at once and took his club and sat down again. Then one of the men stood up in the canoe and shouted, and the man called out three times. He said every time, "Is it you, Made-to-be-Hunter, over there, master?"

Then Made-to-be-Hunter replied, and said to him, "Come quickly! It is I." The canoe came ashore at once, to the place where Made-to-be-Hunter was. As soon as the canoe came ashore, Made-to-be-Hunter went down to the beach, and went to where the canoe was. Now, he recognized all the men, —his brother-in-law, his father, his elder brother, and his younger brothers.

Then he asked for their paddles. Then one who looked just like his father spoke, and said, "O children, go on! Gather our paddles, and give them to our master." Then the brother-in-law of Made-to-be-Hunter
gathered the paddles, and gave them to Made-to-be-Hunter. Made-to-be-Hunter took the paddles, and said, "Just sit still in your canoe while I go up with these paddles to my magic power."

Then he went to his house. Made-to-be-Hunter at once put the paddles over the fire [of his house]. Right away the first paddle that he put up became a mink. Then he clubbed it. As soon as the paddles had become warm, they turned into minks and martens, and he killed them all. Now he had killed all the minks and martens that had been the paddles of those who had arrived.

Then he took his chamber-pot and went down to the beach, to where the canoe was. He arrived there. Then he asked the men to assemble in the middle of the canoe. The one who looked like his father said at once, "Slaves of my son, go on!" They assembled at once, according to his word. Now they assembled in the middle of the canoe. Then Made-to-be-Hunter sprinkled them with urine, and they became land-otters. Then Made-to-be-Hunter clubbed them. Then they were all dead. Then he also stabbed the canoe with his knife. Then the canoe turned up at the ends and became a skate, and went out to sea.

Then Made-to-be-Hunter went up from the beach and sat down in his house. He was excited because the Wood-Man had very accurately imitated the faces of his relatives. Then he heard some one speaking. It was kwé qlaplé'x*idxa sē'sawayá qa's tslá'wis làx Ha'niténroxwé'laḵwe. Lá'lae dá'xtsidè Ha'niténroxwé'laḵwa sē'sawayá. Lá'lae nē'k'a: "We'gä'emä'slä kluts'ëxaša'lë qën le'ma'wisleśg'ada 5 sē'sawayuk", làx'en 10 gwa'ya'en. Lá'lae qa'sid la la'xes g'r'kwé. Hé'x*idaem'läwi'se Ha'niténroxwé'laḵwe le'g'itätsa sē'sawayó láx ék'la'yaša le'g'itäšës g'r'kwé. Hé'x*idaem'lä' 10 wiśëda g'tlx'dé ax'la'le'lówa'ya sē'sawayu la metsa'x*ida. Hé'x*idaem'läwisé kwë'x-šidéq. G'tl'inañxaem'läe tse'lx'witédëa sē'sawayáx lá'le metsa'x*ída,òx la'ë le'g'ëxʷída. Hé'x*idanañxa'mis k-'te' 15 lax-šidéq. Lá'lae wí'illa le'le'ida metsa'x'de le'wa le'gekwé'xa sē'sawayu xùx*desa g'a'x'älísë.

Lá'lae dá'xtsidë kwâ'xtlé qa'slè le'ntséslas làx ha'né'dzasasa xwá' 20 kluna. Lá'lae la'g'aa làq. Lá'lae axk'la'laq qa qlaplé'x*ídesa bë'begwënamë làx negô'yâyasa xwá'kluna. Hé'x*idaem'läwi'se nemág'ëmë 10 o'ępás nē'k'a: "Wa, qá'qalak'asën 25 xunô'kwëx." Hé'x*ida'ma qlaplé'x*ídxà lax wa'ldëmas. Lá'lae dá'xtsidè qlaplé'x*ídë lax negô'yâyasa xwá'kluna. Hé'x*idaem'läwi'se Ha'niténroxwé'laḵwe xo's'itsa kwâ'xtlé làq. Hé'x*ida'mëm'läwi'se xu'ímdëx*ída. Lá'lae Ha'niténroxwé'laḵwe kwë'x*šidéq. Lá'em ná'xwa le'le'la. Lá'laaxa ts'ílx'wítsës k'la'awayu la'xa xwá'klunax'dáš. Hé'x*idaem'läwi'se lo'snak'élisi'dëa xwá' 35 klunax'dé. La ba'gwanëx*ída. Lá qa's'mäx'dé là la'xa lë'sakwé.

Lá'lae Ha'niténroxwé'laḵwe làs'dës qa'slè kła'wágw'läfì'ì la'xes g'r'kwé. Lá'em'läe xa'n'yasas xé'ñ'lela'na'yu s 40 ne'xts'läwëda bëklusa'x gwë'g'amasas 10,8,14,11. Lá'lae wílu'x*ál'èlaxa ya'qleg'ëla. Hé'em La'qulayúgwë. Hé'
Calling-Tribes. She always said to him first when she spoke, “How did you come out, master?” Then Made-to-be-Hunter answered her, and said, “I came out all right again, mistress. Now the land-otters are all dead, my dear, and the paddles are all dead, mistress.” Thus said Made-to-be-Hunter to Calling-Tribes.

Then Calling-Tribes spoke, and said, “Thank you, master, for having killed the land-otters and the paddles. If you continue to do so, they will do the same three times. Then you will have succeeded. Now take care, master! for they are getting ready again to come to-morrow. There will be more men in the canoe. There will be eighteen men in the canoe when it comes in the morning. You will know them all. Therefore I warn you, master. That is all. Now good-by, master!”

Then night came. When morning came, he sat down again outside of the house. Then he saw a large canoe coming in sight at the point (just beyond) the place where he was. Made-to-be-Hunter immediately entered his house and took his club. Then he went out of his house again and sat down on the ground where he had been sitting before. The large canoe arrived outside of the house. Then a man who looked just like the most beloved friend of Made-to-be-Hunter in his country arose.

Then he said, “O master! is it you, my dear? Are you Made-to-be-Hunter?” When he had spoken three times, Made-to-be-Hunter replied, and said to him, “Come, I am.” Then the
canoe came ashore. Made-to-be-Hunter arose and went to meet it. He asked at once for the paddles. They were given to him immediately. Then he said again to (the men), "Just stay in the canoe, that I may go with them to my house." Then he carried the paddles, and put them over the fire of his house. They all became minks, and he clubbed them.

As soon as all the minks were dead, he took his chamber-pot and went down to the beach, to where the canoe was. Then he said to (the men), "Now assemble in the middle of your canoe." As soon as they were in the middle of the canoe, Made-to-be-Hunter sprinkled the men with urine, and they at once turned into land-otters. Then he clubbed them. As soon as the land-otters were dead, he stabbed the canoe with his knife, and it became a sea-lion. Then the sea-lion was alive, and all the land-otters were dead.

Then he went up from the beach and entered his house. He had just sat down in his house when he heard Calling-Tribes coming, and speaking at the outer corner of the house. She said, "How did you come out, master?" Made-to-be-Hunter replied to her at once, and said, "I came out all right, mistress, for I have killed all the land-otters. Therefore I say that I came out all right, mistress." Now, the land-otters did in this way to him three times. Now came the fourth time, and now his relatives were really going to come. Then Calling-Tribes came and told him about this also.
She said, "Now, be glad for your father and your mother and your elder brother and your younger brothers will really come to-morrow. Don't believe your own heart at once, that they are your relatives that will come, in case the land-otters should come first; and bid farewell (for me) to our relatives when you go home to-morrow, master. I shall not come to you again, master." Thus said Calling-Tribes to Made-to-be-Hunter.

Then Made-to-be-Hunter tried to speak, but she never replied. He was glad that evening. Then night came, and he slept. He woke up in the morning. He went out at once and sat down outside of his house. Then he saw a large canoe coming in sight this side of the point. He arose at once and entered his house, took his club, and came (back) carrying it. Then he sat down.

Now the canoe arrived outside of the house. Then his elder brother arose in the canoe, and shouted to him, "Is it you, Made-to-be-Hunter?" Thus he said. When he had called three times, Made-to-be-Hunter replied, and said, "It is I. Come quickly!" His father said at once, "O slaves of my son, paddle! It is he." Then the canoe went ashore at the beach of the house. Made-to-be-Hunter went to meet it; and his first words were, "Gather your paddles, and bring them all to me."

Then the father told his children to gather the paddles. After they had
gathered the paddles, they gave them to Made-to-be-Hunter, who took them. Then he said, “Now stay in your canoe and let me go to my house.” Then he went up and put the paddles over the fire of his house. The paddles just became dry. Then he took one of the paddles and put it into the fire, and it caught fire. It was yellow cedar.

Then he took his chamber-pot and carried it. Then he asked (the men) to assemble in the middle of the canoe. The men assembled. Then Made-to-be-Hunter sprinkled them with urine. His father just asked him, and said, “Go and get some more to wash myself with.” Then he stabbed the canoe with his knife, and it was cedar-wood.

Then Made-to-be-Hunter spoke to them, and said, “Come out of your canoe and go to my house here.” Then his father and his children got out of the canoe and went into the house. Then he again took urine and gave it to his father and to his mother, and his father sprinkled his face and (the faces) of his crew. Then they loaded their canoe and went home. They at once had a winter dance in their village. Then they tried to imitate the Wood-Man. Then Made-to-be-Hunter danced the Wood-Man dance. That is the end.