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By FRANZ BOAS and GEORGE HUNT.

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Vol. II. Anthropology.

Jesup North Pacific Expedition.


Vol. III. Anthropology (not yet completed).


(Continued on 3d page of cover.)
The Jesup North Pacific Expedition

Edited by FRANZ BOAS
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Edited by Franz Boas

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Volume III
KWAKIUTL TEXTS

BY
FRANZ BOAS & GEORGE HUNT

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CONTENTS.

INTRODUCTION .................................................. 3

ALPHABET .................................................... 5

I. Traditions of the Dẕa'wadÈnax̱wú7. ............................. 7
   1. Tewi'iilaak* ............................................. 7
   2. e'lxabáfe .............................................. 25
   3. K'álašminëg* .......................................... 36
   4. Hélá'mas ................................................ 45
   5. Qlo'mq'o'mgqilla (Wealthy) ........................... 60
   6. The Dẕu'noq'wa ........................................ 86

II. Traditions of the Dena'x'da'se* ............................. 94
   1. Dẕa'wadalalis (Always-living-at-OLachen-Place) .... 94
   2. Ql'almalal (Song-Dance) ................................ 100
   3. Xë'gumga (Abelone-Ear-Ornament-Woman) ........... 103
   4. E'xbatsla (Good-One) .................................. 104
   5. Lâ'wäqës ................................................... 107
   6. Hamëlagiyódzë (Great-Liberal-One) ................. 111

III. Traditions of the A'swa'x'e ................................. 122
   1. The Two Slave Girls .................................... 122
   2. Xâ'nà'sìmgimilaak* .................................... 123

IV. Tradition of the Ümëgës ..................................... 133
    Hamâ'lak'aqauë ........................................... 133

V. Traditions of the Qwëq'sëbfënox* .......................... 165
   1. Tsla'qamëg (Head-Winter-Dancer) ..................... 165
   2. Lëlahlë .................................................. 247
   3. Be'ku's (The Wood-Man) ................................ 249

VI. Traditions of the Kwâ'gëf .................................. 271
   1. The Hoq'chok* ......................................... 271
   2. O'maxt'llafë (Who-became-Chief-by-hunting-on-Sea) 271
   3. Kiwëkëwaxë'we (Great-Inventor) ..................... 278

VII. Tradition of the Ma'malëleqa ................................ 295
     Ku'knunuliga (The Thunder-Bird) ....................... 295

VIII. Tradition of the Lë'kwëldà'xw, Clan W'wágam (True-Frog-Tribe) ........................................... 318
      Wab'suts/ùx'malaga (The-Frog-Women) ................ 318

IX. Tradition of the Ná'sìwëx'dàxw (Ten-Clan-Tribe) ........ 322
    Ô'méaf (Chief-of-the-Ancients) ......................... 322

X. Tradition of the Lâ'tasìqwala (Seaward-Dwellers) ...... 350
    Mëx'tlanuk* (Southeast-Wind) .......................... 350

XI. Traditions of the Lâ'sqënoxon* .......................... 354
    1. Dẕu'noq'wa ............................................ 354
    2. So'dëm (Harpooneer) .................................. 355
    3. Kwâ'teat (Weight-on-Floor) .......................... 358
CONTENTS.

4. Kwadza'e (Sitting-on-Earth) ................................. 361
5. Ts'lqwa'otela (Heat-Giver) ................................. 362
6. Kwéxal'lagills (Counsellor-of-the-World) ................... 365

XII. Traditions of the Koskimo ................................. 375
1. The Salmon-Boy .......................................... 375
2. The Herrings ............................................. 375
3. The Ghosts ................................................ 377
4. The Seal-Hunters .......................................... 378
5. S'yak'axalla's (Chief-Destroyer) .......................... 382
6. The Origin of the Salmon .................................. 390

XIII. Traditions of the G'k'p'énox' ........................... 393
1. Kwéxal'agills (Counsellor-of-the-World) ................... 393
2. W'ñóxkuméq'qixk' (Born-to-be-River-of-Wealth) ........... 397

XIV. Tradition of the Xo'yalas (The-Troubled-Ones) ........... 401
Qe'dètzem (Post-of-Heaven) .................................... 401

XV. Tradition of the Gwa'nts'énox' (Head-of-Inlet-Tribe) .... 402
The Halibut ................................................... 402

XVI. Traditions of the Awk'k'énox' ............................ 403
1. K'ta'la'min .............................................. 403
2. Ni'noqua'ë ............................................. 418

XVII. Traditions of the He'ksa'y' ................................ 422
1. Ts'l'mqolagas ............................................ 422
2. The Origin of the Haida Dance ............................. 424
3. W'k'as (Great-River) ..................................... 426
4. Bk'tu's (The Woodman) ................................... 429
5. The Dzo'noq'wa .......................................... 431
6. Bkgw'e's (The Merman) ................................... 436

XVIII. Miscellaneous Texts ........................................ 447
1. Meeting before a Winter Dance .............................. 447
2. Meeting before a Lkwo' laxa Dance .......................... 448
3. Sale of a Copper .......................................... 450
4. Sale of a Copper .......................................... 452
5. End of the Winter Ceremonial ............................... 459
6. Marriage .................................................... 463
7. The Bella Coola War ....................................... 466
8. Fight with the Haida ....................................... 472

XIX. Songs .......................................................... 475
1. Sacred Song of Q'a'iw' .................................... 475
2. Sacred Song of Maa' ...................................... 475
3. Dancing Song .............................................. 475
4. Cannibal Song .............................................. 475
5. Cannibal Song .............................................. 475
6. Cannibal Song .............................................. 476
7. Cannibal Song .............................................. 476
8. Ha'mshams' Song ........................................... 476
9. Song of the Killer-Whale Society ........................... 476
10. Cannibal Song .............................................. 477
11. Cannibal Song .............................................. 477
12. Cannibal Song .............................................. 477
13. Cannibal Song .............................................. 477
### CONTENTS

<table>
<thead>
<tr>
<th>Page</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>14.</td>
<td>Sacred Song</td>
</tr>
<tr>
<td>15.</td>
<td>Song of Cannibal</td>
</tr>
<tr>
<td>16.</td>
<td>Song of Cannibal</td>
</tr>
<tr>
<td>17.</td>
<td>Song of Cannibal</td>
</tr>
<tr>
<td>18.</td>
<td>Song of Cannibal</td>
</tr>
<tr>
<td>19.</td>
<td>Song of Cannibal</td>
</tr>
<tr>
<td>20.</td>
<td>Song of Cannibal</td>
</tr>
<tr>
<td>21.</td>
<td>Song of Cannibal</td>
</tr>
<tr>
<td>22.</td>
<td>Song of K'i'nqalalela</td>
</tr>
<tr>
<td>23.</td>
<td>Song of Cannibal</td>
</tr>
<tr>
<td>24.</td>
<td>Song of Cannibal</td>
</tr>
<tr>
<td>25.</td>
<td>Song of Cannibal</td>
</tr>
<tr>
<td>26.</td>
<td>Song of Cannibal</td>
</tr>
<tr>
<td>27.</td>
<td>Song of Cannibal</td>
</tr>
<tr>
<td>28.</td>
<td>Naq'q'enk'mi's Song</td>
</tr>
<tr>
<td>29.</td>
<td>Naq'q'enk'mi's Song</td>
</tr>
<tr>
<td>30.</td>
<td>Hé'nak'alamo's Song</td>
</tr>
<tr>
<td>31.</td>
<td>Feast Song</td>
</tr>
<tr>
<td>32.</td>
<td>Song of Aik'aa'yolisa</td>
</tr>
<tr>
<td>Description of Part of a Winter Ceremonial</td>
<td>484</td>
</tr>
</tbody>
</table>

### Appendix I. Abstracts

<table>
<thead>
<tr>
<th>Page</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>492</td>
<td>Tradition of the Le'kwilda'x'</td>
</tr>
<tr>
<td>492</td>
<td>Traditions of the Dz'wadze'noxs</td>
</tr>
<tr>
<td>492</td>
<td>Traditions of the Dzna'x'da'x'</td>
</tr>
<tr>
<td>495</td>
<td>Traditions of the A'wa'Ze'lela</td>
</tr>
<tr>
<td>497</td>
<td>Tradition of the *he'mges</td>
</tr>
<tr>
<td>499</td>
<td>Traditions of the Qwë'q'sotënoxs</td>
</tr>
<tr>
<td>503</td>
<td>Traditions of the Kwë'g'u</td>
</tr>
<tr>
<td>504</td>
<td>Tradition of the Ma'malPleqala</td>
</tr>
<tr>
<td>505</td>
<td>Tradition of the Na'k'wax'da'x' (Ten-Clan-Tribe)</td>
</tr>
<tr>
<td>506</td>
<td>Tradition of the La'Lasiqwala (Seaward-Dwellers)</td>
</tr>
<tr>
<td>509</td>
<td>Traditions of the Koskimo</td>
</tr>
<tr>
<td>510</td>
<td>Traditions of the G'q'ënoxs</td>
</tr>
<tr>
<td>510</td>
<td>Tradition of the Xo'yalas (The-Troubled-Ones)</td>
</tr>
<tr>
<td>511</td>
<td>Tradition of the Gwa'ts'ënoxs (Head-of-Inlet-Tribe)</td>
</tr>
<tr>
<td>512</td>
<td>Traditions of the He'lotæ'q'</td>
</tr>
</tbody>
</table>

### Appendix II. Vocabulary

<table>
<thead>
<tr>
<th>Page</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>514</td>
<td>List of Stems</td>
</tr>
<tr>
<td>514</td>
<td>List of Etymological Suffixes</td>
</tr>
<tr>
<td>527</td>
<td>List of Pronominal Suffixes</td>
</tr>
</tbody>
</table>
KWAKIUTL TEXTS

RECORDED BY GEORGE HUNT.

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REVISED AND EDITED BY FRANZ BOAS.

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VI. TRADITIONS OF THE KWAG'UL.

1. The Ho'xuhoku.

G'o'kula'laeda ga'läsa Kw'ęxa lax Tsix'a'yačə. La'laeda gi't'gama'yasa Kw'ęxa, yix Ya'qole'la'se'ma'ę. La'lae ha'nałaxa tsła'we lax ḥe'łtses lex- si'wačə, la'xa Sex'și'xla. La'lae mō'p'laxwa'sa, la'ę do'xwalelaxa ho'x'-hokwe. La'lae ho'x'holkwala, wə'lasgwe'laesə bekw'a'nemə. La'lae Ya'qole'la'se'ma'ę wu'nx'ida. La'lae ha'x'hokwe a'laq. La'lae qə'ləeda 5 ho'x'hokwax Ya'qole'la'se'ma'ę; yixs wuna'lae lax aposō'tenay'asa wilkwə. ḥe'x-idaemla'wisəda ho'x'hokwe wax le'nideq. La'lae lę'qoaq Ya'qole'la'se'ma'ę. A'm'lawise Ya'qole'la'se'ma'ę lə'kotəndəxə wilkwə. La'lae lə'nəstə de ho'x'hokwax Ya'qole'la'se'ma'ę. La'lae gə'nułida, g'axəe nə'na'kwə. ḥe'x-idaemla'wis nə'nax'tse'fwaxa ho'x'hokwe. La'em k'I'x-I'daxə de'xwe. 10 La'em k'I'sonux's hɛ'em nə'ne'məmutas Ya'qole'la'se'ma'ęda La'xsəsa Kw'ęxa. ḥe'x-idaemla'wis lex'la'xaxa le'qwalatačə. La'lae pla'sətsə k'O'bowə'səwə lexwa nə'xwa hə'pləmə lexwa gə'la lexwa qa'qle'kə. La'lae gwa'la lə'xəs platxe'xde, le'm'lae klə'xat'əda k'le'kwə ho'x'hokwa lax la'sanə'yas g'o'-kwax Ya'qole'la'se'ma'ę. La'lae awei'qaləda gi't'gama'yasa Qw'e'q'sətlenoxə 15 la'xa kI'ke'wa ho'x'hokwa. Lek'emə'xodx'la'laeda gi't'gama'ę. La'lae se'nxe'-tide Lek'emə'xodə qa's gə'ya'lasxə k'I'ke'kwə ho'x'hokwa. La'lae se'n'ag'a-alela qa'ss gega'dəxəs xunə'kwaxas Ya'qole'la'se'ma'ę qa'e'da ho'x'hokə. La'lae gə'ya'la lax xunə'kwaxas Ya'qole'la'se'ma'ę. ḥe'x-idaemla'wis wə'xasə'wə Lek'emə'xodə qa'ss qa'dzi'ə. La'lae qa'dzi'ə Lek'emə'xodə. G'a'xəem lo'20 lex sə'mə'xulay'gwa k'I'ke'dəhas Ya'qole'la'se'ma'ę lexwa ho'x'hokwa. Lə'le Neq'a'plən'k'em gi't'gama'yasa K'kwə'klumasa Kwą'g'ul ga'gak'lanemaxa ho'x'-hokə.

2. Ö'maxtol'lala'ę 6 (Who-became-Chief-by-hunting-on-Sea).

G'o'kula'lae nəmə'gwisə lax We'k'a'wə'yaasə, yixs ga'läsa G't'g'ilgemasa Qöl'omə'yučə. Axam'a'laa lex'le'sətəmələ. La'lae axo'gwaxatsa bekw'a'nemə qa'k'-ə I'gadəs Lə'lətsa. La'lae qə'laa gə'nə'nemə bə'bagumə; yI'laa nə'ne'mə'gwisə. 25 La'em xu'ngwdasə. La'lae ha'labala qwa'xəda gə'nə'nemə. La'lae qulu'ya-kwedə. Lə'asə nəmə'gwis qax'sid qa'ss ga'xə də'qwa'xas gə'kula lax Ta'ya-qoł. La'lae do'xwalelaxa bekw'a'nemə kwa'lsə'a. Axemə'laa təle'kwəg'ęmə lex'iwltəbadə, yix Dze'nx'qayłə. La'lae ya'qeg'ałə nəmə'gwisə laq. La'lae nə'k'ə nəmə'gwisə: "ya, nə'eməwət, gə'la'kəsələx'gins bə'kwəg'ins. e'n-30 gwəs?" nə'x'lae nəmə'gwisə. He'x-idaemla'wisə Dze'nx'qayłə nə'nax- ma'ya. La'lae nə'k'ə: "Nə'gwaem Dze'nx'qayłə, nə'eməwət." La'lae wələ'

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2 L. c., p. 337.
3 L. c., p. 384.

[271]
"nemô'gwisax Dze'nx'qlayô: "'ëngwôxda gô'kulax la'xwa qwe'la'yaqos?" La'lae nà'nax'ma'ë Dze'nx'qlayô, la 'në'kà: "K'I'esen qâ'lelaq." La'lae qà'sîde "nemô'gwis lax nà'lanâ'ya la T'a'yaqôle qaxs hë'ma'ë le'da gô'kwe.1 La'lae do'xwälelaaxa qu'lyakwe begwa'nem kwâ'sa' lax õxse-g'ânæsê gô'kwe. La'lae ñemô'gwisê yâ'qleg'âlë. La'lae 'në'kë ñemô'gwisê: 5 "'ya, gë'la'kâ'sa'la ñem'wöt, x'gins bâ'kôwig'ins. 'ëngwas?" ñë'x'lae ñemô'gwisê. Hë'x'idaem'la'wis nà'nax'ma'ëdëa qu'lyakwê begwa'nemâ; la 'në'kà: "'No'gwaem Lâ'lax'sëndê'ya." Tsë'kwagêmëmëxaë axamâ'ya La' lax'sëndê'ya. La'lae ñemô'gwisë wulâ'x Lâ'lax'sëndê'ya: "'ëngwâtë gô'kôla lâ'xâ wa'xtâlla'kwe?" La'lae nà'nax'ma'ë Lâ'lax'sëndê'ya; la 'në'kà: 10 "K'I'esen qâ'lelaq." Gâ'x'lae qà'sîde ñemô'gwisê la'xôx Tsâ'xisë. La'lae do'xwälelaaxa begwa'nemë a'waqûs lax Lâ'sanâ'yaqêns gô'kwe. La'lae ñemô'gwisë yâ'qleg'âlë, lâ'xa begwa'nemë; la 'në'kà: "'ya, ñem'wöt, gë'la'kâ'sa'laqëx'gëns bâ'kôwig'ins. 'ëngwas?" ñë'x'lae ñemô'gwisê. Hë'x'idaem'la'wis nà'nax'ma'ëdëa begwa'nemâq; la 'në'kà: "'No'gwaem Kwâ'x'ilanâ'kumë'ya, len legûxâlax 15 Gr'-gïlgem." La'lae o'gwaqa wulâ'x ñemô'gwisê; la 'në'kë Kwâ'x'ilanô'kumaë: "ëngwas, ñem'wöt? Wedzâ's gô'kûlë?" Hë'x'idaem'la'wisê ñemô'gwisë nà'nax'meq; la 'në'kà: "'No'gwaem ñemô'gwisë, len tsâ'ya-nux's mâ'nakula. Hë'mësen xuno'kwe begwa'nemâ. Yu'dugwëse'nux's lax We'k'a'wa'ya'asë." La'lae yâ'qleg'âlë Kwâ'x'ilanô'kumaë; la 'në'kà: 20 "Gë'la'kâ'sa'lë n'em'wotxgëns bâ'kôwik." La'lae ñemô'gwisë qâ'sîd qâ's le nà'nanax's lax We'k'a'wa'ya'asë. Gr'-gïgle'wis la'g'aa la'xës gô'kwe, la'ë tsãk'la'lahëxse tã'lax'nëwis xuno'kwe. La'lae gwał tslek'la'lahq. La ñë'kë, lâ'xës xuno'kwe: "'ya, xuno'k?" dâ'xà qâ'sadêz'kassë Î.ë'wa me'gwatdëz'kassë Î.ë'wa Î.ë'x'endëz'kassë lâ'xà 'mek'alà. (Hë'mëm gôwôy'së 25 Që'mëxel'â.) Hë'x'idaem'la'wisê xuno'kwas lae'xsdâ laq. La'lae mâ'nàkula 10 lâ'î'tôsa qa'si qa's le lëx'sendxà qëlx'æ'të qa yâ'yatstës xuno'kwâs ñemô'gwisë. Gr'ë'aqësa qëlx'æ'të lâmë'masàs gô'kwas ñemô'gwisë qâ'ss nê'les lâ'xà xuno'kwàs ñemô'gwisë. Hë'x'idaem'la'wisë la kwâ'k'ê'xà qëlx'æ'të. Lâx'm lâ'xà 'mek'ala qâ'ss kwë'xëxa qla'sa Î.ë'wa me'gwâ'te. 30 La'lae la'g'aa lâ'xà 'mek'ala. Hë'x'idaem'la'wisë kwë'xaxaxa qla'sa Î.ë'wa me'gwâ'te. La'lae gwał. Lâ'ë axë'qeda qla'sa Î.ë'wa me'gwâ'te qâ'ss gî't-kînëdës lâ'xà qëlx'æ'të. Wà, gà'x'ëm nà'nanax's lâ'xës gô'kwe. Hë'x'idaem'la'wisë mâ'nàkula 10 lâ'î'tôsa la lâl'alaq qâ's ñmô'tôdëxà qla'sa Î.ë'wa me'gwâ'te. La'lae yà'qleg'aë'le ñemô'gwisë; la 'në'kà: "'ya xunôk, lâx'ms 35 lë'gadëlës O'maxtlà'laë qâ's s më'ya'nëmëx, xuno'k?" Hë'x'idaem'la'wisë ñemô'gwisë lëqëlax Dze'nx'qlayô 10 Lâ'lax'sëndê'ya 10 Kwâ'x'ilanô'kumë'ya 10 Mâ'tag'iëla. Gà'x'laëda mëkô'wë be'bëgwënam lax gô'kwas ñemô'gwisë. La'lae klusâ'liëla; lâ'asë mâ'nàkula xax'â'lâ'sa tlé'sëmë. Lâ'ë tsli'k'âxa me'gwâ'te. La'lae gwał tsli'k'âxa me'gwâ'te; la'ê sâx'wîdrënq. La'lae gwał 40 sâ'kwxaxa me'gwâ'te; la'ê tsë'tsâlasa sâ'pé' la'xà qô'qalstë. La'lae gwał

kwá’xila lá’xa qwése’to. Lae’ms g’a’xle ya’gyaselaxg’ín xwak’unax’dék. Læ’mk: hósl, 5nëx’lae Ò’maxt’la’la’l’yaax Qawadiliqala. Læ’lae ya’qleq’alæ Qawadiliqala. Læ’lae 5në’ka: “’ya, ’në’mwot, lae’mk: hó’se’g’ín al’e’wats’le’x’dég’in lgw’da 5n’a’wäk’lg t’x’g’axsqik.” Hë’em gwó’yo’sëda 5mélxösge’më tla’yölemsa xwaklunä le’ëwës mà’stóla. La’la 5nä’5 xw’æm q’älë tla’yölemsa al’e’wats’las xwa’klunás Ò’maxt’la’la’læ = le’ëwis nëx’-una’ë le’ëwis seg’aa’nàfe q’t’lqwas tse’yl’msa le’x’ën. Læ’em denä’xanë seg’a’aa’nàyas Qawadiliqala le’ëwis nëx’unä’ë mélxösge’më. Læ’lae ya’qleq’alæ Ò’maxt’la’la’læ; la 5në’ka: “Gë’lak’as’la ’në’mwot. Gëłag’a lö’ex sex la’x’g’as xwak’unaxg’ës qen le lës la’x’ös xwaklunax’daqos.” Hë’x’idaem-10 ë’l’awisë Qawadiliqala ë’a’xwälexs la’xës xwak’unax’dë qa’qs lö’se lëx xwaklunax’das Qawadiliqala. Læ’lae Ò’gwa’qo la’se’b Ò’maxt’la’la’læ lax xwaklunax’das Qawadiliqala. Læ’em ’nema’x’is 5.0 la’layápxës në’näqë’që qa’në’mes.

Læ’lae ya’qleq’alæ Qawadiliqala; la 5në’ka: “Wa, ’në’mwot, gë’l’ag’a qa’qs 15 la’ös la’xën g’ökwa. Yù’möxda qwë’sodë’bëx’axsa a’wë’n’ba’ex.” Læ’lae se’ex’widxe’x’da’xwa. Læ’lae el’a la’ga’a lax g’ökwa Qawadiliqala; la’ya’qleq’alæ; la 5në’ka: “’ya, ’në’mwot, ’ë’mële’s yall’alol. G’ilëmëlën dö’k’f la’xën g’ökwa, là’ës dö’k’gwaqal, le’ëwis q’alq’aqos.” Læ’lae lá’g’ag’ola’is lax lá’më’as’is g’ökwa’s Qawadiliqala. Læ’lae hó’wëlt’a la’xës ya’e’yats’e 20 qa’qs hø’x’wusdëse. G’ilëmëlëwis là’xëg’àmx’da g’ökwa, la’ë aqëlë’se’ se’msas tlex’t’ls’as g’ökwa’s Qawadiliqala. Hë’x’idaem’ëlawis dëx’w’id nema’x’ida. Lë’x’aem’ëlawis la’l’otsa qamkunx’ëntse’wës nëx’unàyas. Hë’x’idaem’ëlawisëdë wa’x’x’as’të’ë ë’xla’m ya’qleq’alæ. La 5në’k’ëda hë’k’lóstальtë’ë l’am: “Wëg’wä, wëg’axwa g’axlalësëmëx la’xös g’ökwaqös, Qawadiliqala, yùl, 25 g’t’gamë.” Læ’lae Ò’gwa’qëdë që’mëst’maalë’ë l’am la 5në’ka: “Wë’g’a hë’lxsdë’le’x’g’a’xlela’lëx lax g’ökwaqös, Qawadiliqala, yùl, g’t’gamë.” Læ’lae si’siyulëdë ge’xtaf’aya li’x’al’mës’i o’gwiw’alëhësa g’ökwa’ Qawadiliqala. Hë’mensala’em el’ë’leq’og’alëllë. À’la’ënëmeda li’l’ämësa o’gwiw’alëhësa g’ök’wë. Læ’lae nën’ñëdë ba’n’alëlës’al’a’në’më. Læ’lae ’në’xw’æm k’le’30 kwëdë be’bëg’we’nmëmë lax aw’stal’l’la’ësa g’ökwa’s. Læ’lae klwa’gal’të Ò’maxt’la’la’lë 5.0 li’l’otsa. Læ’lae häng’lasës’më në’më’lëq’eg’a’ë. Læ’lae gwal’’hama’p’al’alæ’lae ya’yaq’lantë’mëlësa g’ök’wë; la 5në’ka: “ma’so’s g’ax’ëna’yaqös?” 5nëx’lae, lax Ò’maxt’la’la’lë. Læ’lae dö’x’walele Ò’maxt’la’la’l’yaax k’le’deg’as Qawadiliqalëks klwgiwalele lax n’aq’otë walë’=35 ts’as g’ök’wë. Læ’lae 5në’k’ëx’ëdës. “Læ’ëms g’nëx’ë’ëx’ g’ag’v’l’aax k’le’de’ge’ms Qawadiliqala.” Læ’lae ya’qleq’alæ hó’taq’l’asësa g’ökwa’s Qawadiliqala; la 5në’ka: “Hë’g’gaxlëtx’ox’da g’ëg’ama’ëx, yixox Ò’maxt’la’la’lëf ex g’ag’v’l’aax lax’ox k’le’deg’as Qawadiliqala,” 5nëx’laeda hó’taq’lë’se. Hë’x’idaem’ëlawis Qawadiliqala ya’qleq’alæ; la 5në’ka: “’ya, ’në’mwot, gë’lak’äs’ – , xwak’lunax’ 40 1ës wak’lëmës qae’ën xuò’ök’wë. Hë’em’x’dik. gwa’lag’i’n n’aq’ë’qin qà’s gega’da’os’asen k’le’delëx, ’në’mwot, yùl Ò’maxt’la’la’lë, yùl, g’t’gamë’ Wu. Læ’ëms gega’desen k’le’delëx Ò’maxt’la’la’lë. Lë’mé’se’s lâ’l’g’owg’l’asësa
g'okwèx qa g'okulx'ìësos gene'méxò 1. La'ma'le dêk'asa ²wàlasaxa'kwe. Hë'em lé'gemlôsè ²Gëlg'ì'ga'lis lò ²Gëlgem'ëlis lò Gà'motëllalâg'ëlis là'xa tsët'sëgà. La'tas lëgadlès Neg'à, lò Neg'àdze lò Qwó'tòl, lò Kë'k'ëlëslen là'xa b'auxû. Mô'sgem'ûstàwë që'mdëmasa ²wàl'asê le'daxa ²wàlasaxa'kwe. La'em'mal yà'wik'alatsëno'xìësa g'ò'x'dàqen, neg'u'mp. Wa, wa; "²né'x'ìë Qà'wadiliqiQ, lâx Ò'maxt'llalâ'è. La'³læ qà'qëg'âlë Ò'maxt'llalâ'è; la 'né'k'ë: "Gëlak'asëla g't'game', yul Qà'wadiliqiQ. La'men 'mo'ëla, neg'u'mp, qàos wà'dëmaqos g'axen. Wë'gà qà'qòl-ëmësìësa që'mqëldëmasà ²wàlasaxa'kwe qax'ìn hë'x'ìëdëmekë, le'tëlasà le'qwalalâ'è qenlò la't nà'nax'ìò, neg'u'mp, "²né'x'ìë Ò'maxt'llalâ'è. 10

La'³læ qà'qëg'âlëda yà'yaqìntemëłàsà ²g'okwè; la 'né'k'ë: "³yà, g't'gàmë
e, Qà'wadiliqiQ. Wë'gà'ëdäx'ìë'ns kwëxelaxwa g'anulëx qa do'qùwà'sëdoxa g't'gàmë'ëxëns neg'u'ëmpëx lâ'xëns gwe'g'ëlìsàxg'ëns kwëxalâk. Hë'x'ìëdëmek'ëwës qà'qëg'âlë Qà'wadiliqiQ; la 'né'k'ë: "È'k'ós wà'dëmëxë, yà'yaqìntemëkë." La'³læ gëw'gëmx'ìëd lâ'xa ³lèl'amtë aëla'ëma qà's ²né'k'ìq; lô Wë'gà qà'ëlalàlix ²nëñëmë'ëk', yul Gà'motëllalâg'ëlësìëx. Læ'ës gèmëtàlëx qa g'axlag'ëlàsa ²nëñëmë'ëkwaëns Gî'ëlalâëta Ò'mëlëwës sa'sësëma," Òné'x'ìë Qà'wadiliqiQ. La'³læ gëwà yà'yaqìntëlaqës la'ë qà'qëg'âlë Ò'maxt'llalâ'è. La'³læ 'né'k'ë: "³yà, neg'u'mp, la'men lë'ëlël Ò'mëwös g'ò'kùlotaqos qa's lâ'xëlag'ilös tâ'dël g'axen Ò'wëwun gene'mëx Ò'wëwun g'ò'kwaqen lâ'xën a'wënagëswës. Kë'ësëx la bë'bak'ëmëmës wà'dëmaqos g'axen, neg'u'mp. Wa, la'men gëlak'asxòl. Wë'gà'ëx'ënt x'ëts'ëlx'ìëlòl nà'nàualaxë-
xwa g'anulëx, aëlen 'ënë'làlxës gëw'g'ël'ësàsos qax'ëx Ò'wàlasëx lë'dëa," Òné'x'ìë Ò'maxt'llalâ'è, la'ës neg'u'mpë Qà'wadiliqiQ. La'³læ g'anulëx. La'ëlës qà'qëg'âlëda yà'yaqìntemëłàsà ²g'okwè. La'² ²lé qà'qëg'âlë; la 'né'k'ë: "Wë'gì't ò nà'nàualaxë, yul ²nëñëmë'ëk', gamò'tëldëx Ò'la'ë qà'ëläg'ëlësëns ²nëñëmë'ëkwaëns Gî'ëlalâëta Ò'mëlëwës sa'sësëma." Hë'x'ìëdëmek'ëwës Ò'gà'motëllalâg'ëlësìë x ²Gà'motëllalâg'ëlësìëx, la'ëlësà ²g'okwè gamò'tëlda. Mò'plëndzaqwàëmëla xe gamò'tëlë Ò'gà'motëllalâg'ëlësìë. Mò'plëndzaqwàëmëla xe gamò'tëlda Ò'gà'motëllalâg'ëlësìë; la'ëlësà gamò'tëg'ëlëda ò'ëlësa ²g'okwè. Hë'x'ìëdëmek'ëwës Ò'gà'wadiliqiQ Ò'mëlalàxës g'ëkùlotoëa kà'ëlalâsà Dzà'wàdëñëxë. Hë'x'ìëdëmek'ëwësà le'lqwàlalâ'ë hò'gëvìla, là'xë g'ò'x'dàs Qà'wadiliqiQàxà g't'gàmë. La'³læ "wë'ëlëlëda g'ëlësa Dzà'wàdëñëxë." Hë'x'ìëdëmek'ëwësà ò'ëlëna'më ga'ëlë na'ëx lâ'xë g'ò'ksiwa Ò'maxt'llalâ'è. La'³læ ò'na'ëxòa ²në'k'ëda bë'begwanëmë: "Yihee', ho, ho, ho, ho." Mò'plëndza- ²5 qwa'ëlë ò'ëlësà 'né'k'ëda. La'ëlë Ò'hëx'tëde. Wë'ga hò'ëlëlak'ëx. 1

III.

Lé'k'us O'wist'ëk tr'ëyabitsa wun L'tògwidno'das qwé'qosék'ílaahé'axoks né'k'ayólaqë némo'x'ëm t'g'ilugst'alëa o'ñe'qósst'alëken tr'ëyabitsa wun L'tògwidno'das qwé'qosék'ílo ai ahe'ya.

Lé'k'us O'wist'ëk tr'ëyabitsa wun T'k'mhëlas L'oxtig'mo'xö'aihæ'axoks t'ëk'ayólaqë némo'x'ëm t'g'ilugst'alëa o'ñe'qósst'alëken tr'ëyabitsa wun T'k'mhëlas L'oxtig'mo'xö.'

IV.

Ge'lag'ila, qa'es la'la'latala'axoks ga'la'latala'xams ala'ne'm. Ge'lag'ila' yihë' yihëe. L'aka'delalax há'ya'ge'mëstalisséla'os liet'latala'axoks ala'ne'm; ge'lag'il'ó.'

Hé'em wà'axen qalë' l'axa qle'ndemë; qasó là la'xa Dza'avadeno'noxwë, 10 là'la'xax wël'la'la'xas mo'sgëmg'ustal qle'mëmsa wà'la'la'axaa'këwë.

La'laë gwa'të në'nunë yiywë. La'laë Q'a'wadiliqala yàq'leg'ala; la 'në'k'a: "ya, në'ne'mokë'; hè'den là'gë'tëg lainolot, nös g'o'ku'kot, q'as q'la'lao la'mox là'waden kë'dë'ëxës yis'o'x O'maxta'la'laxë'ax G't'g'ama'yaxsa G't'g'ilg'amë là'xa qwe's'òdësë. L'ama'sens làt ta'o'dlaxan negu'm'pëx lë'wös gene'mëx lë'wös 15 g'ok'wëxë. L'më'sox là'la'xala wà'la'sëx le'da. Wëg'ax'insax lë'nsa,' në'x'ë'laë Q'a'wadiliqalaq. La'laë hò'qawëlsëda le'lwcalalà'ë. La'laë nà'x'-ëda; là'ë xwa'nà'lwì'dëda le'lwcalalà'ë. G'axë'laësa g'o'k'wë lë'wa kë'dë'ës Q'a'wadiliqala. Yù'la'la'xax K'la'q lax, laem k'la'xse'stëntësa qle'xakë'laq qà'ë'da wà'la'swu'lu'g'o'k'wa. M'plëm'nxwa'së'mëlaë c'axëlaxax là'ë gwa'të g'o'k'wë. 20

La'laë qà'sidë O'maxta'la'laxë qas le në'la'xès o'mpë, lax nëmo'g'wis. La'laë là'g'aa lax Wëk'kawà'yu'yaas. La'laë laë't lax g'o'ku'kwas nëmo'g'wisë. La'laë në'k'e O'maxta'la'lax.: "Ge'lag'a, Òmpë, qans la'ëns là'xaxa g'o'k'wë lax K'la'qla. L'a'men ggr'adës kë'dë'ës Q'a'wadiliqala. Ga'xë'n xen ta'o'dlayösen negu'm'pëx lë'wös g'o'k'ulötëx, yù'mës'oxa wà'g'o'k'wëx lë'wa wà'la'sëx le'daxa wà'la's-25 aaxa'kë." Len kës qà'l'alaxax G't'slaxa wà'la'sëx G't'ildsa lë'wa yù'dù'sëmë lë'na'ba'ta. La'laë yàq'leg'ale nëmo'g'wisë, la 'në'k'a: "Wëg'ax'ë'ns lë'fëlax Dzë'nx'qalëyo 10 Là'la'xaxëndë'da'yo 10 Kwa'x'ilanó'kuma'ë qà'la'g'ë'ts dòq'gwa'xës g'o'k'wa'xës, xunokë.'" La'laë yàq'la'qax mâ'nakula qà lé Lë'wös alaxa le'lwxalalà'ë. G'ax'ë'laë qà'sidë O'maxta'la'laxë lë'wös o'mpë. La'laë yà'q leg'ale O'maxta'la'laxë: "ya, a'dats, yà'l'å.nó. G'r'emët l'a'x'in dow'tì' l'axa t'ëxt'slaxa g'o'k'wë, lë'xa'tqos g'owqàq dow'l'ëlë." La'laë là'g'aa laxës g'o'k'wë. Hë'x'idëma'ëflëwis aq'e'lsëda së'mse t'ëxt'slaxa g'o'k'wë, la'laë dow'tì'ëda a'wà'sàla. Hë'x'idëma'ëflëwisëda l'ama'sa g'o'k'wë 'në'k'a: "Wëg'wà'k'xaxa g'a'xë'tëx laks g'o'k'wàq g't'g'amë," në'x'ëla'da la'më. La'laë yàq'leg'ale 35 nëmo'g'wisë; la 'në'k'a: "Gë'la'k'as'la n'em'wë'të, Q'a'wadiliqala. Q'a'la'ëm'xëndë'lëlë. Gë'la'k'as'la'x oxës kë'dë'ëqàqos lë'wa g'o'k'wxë." La'laë yàq'leg'ale

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

Qa'wadiliqala; la "nê'k'a: "'ya, 'nê'mwot, gê'la:k-â'sla la:men do'x'walelôl wâ'las 'nê'mô'gwîs. Hê'em sâ lâ'ë'gemlê. Lâ'emk' qô'ss'âdâ 'nê'msgemk' gî'ldas aî'gî'mâ, î'ôgwa'da 'nê'msgemk' lâ'pa't legex'se'ma î'ôgwa'da 'nê'msgemk' lâ'pa't mâ'tsa'gemâ, î'ôgwa'da 'nê'msgemk' lâ'pa't wâ'la'xâ'seg'mâ. Wê, wê." Lâ'laê lâ'we'sê Îô'maxtlâ'alâê la'xâs g'o'k'wê qaxs wûl'la'a'xâ de'ntâlâ be'begwamen lâx lâ'sanâ'ya'sa g'o'kwê. Lâ'laê do'x'walelax 'mâ'na-kula'xex qûl'ë'ë lê'wîs le'gîlanemê. Hê'x'îdâ'emîlawîsî ya'qêg'âlê Îô'maxtlâ'la'la'ë; la "nê'k'a: "'Gê'lag'â quens 'nema'x'î'de dowê'k lâx'gâ'da têx'tlak'. Lâ'laê gwa'la'kax'da'xwa. Hê'x'îdâ'emîlawîsî aq'îs'sêî'da têx'i'la. Lâ'laals dowî'ta n'â'xâwa. Hê'x'îdâ'emîlawîsî dawî'sêî'da. Lâ'em nê'pê'dâ'masâx 'wâla'sa'xaxa'kwê. Lâ'laê gwa'la;' la'as ya'k'wîtsa qa'sa lâ'xâ g'o'kûlûtas Qâ-wadiliqala. Lâ'laê ya'x'wîtsa ala'gî'm Îê'wâ legex'se'm Îê'wâ mâ'tsa'gemê Îê'wâ 'wâ'la'xâ'seg'mêmê lâx Dze'nx'qîloyo 1.0 Lâ'laax'sândà'yî 1.0 Kwa'x'îlânôkà 15 mâ'e. Lâ'emx'dê ya'wîx'iîle Îô'maxtlâ'la'le mo'pî'enx'wa'âsa. Hê'em grî'î pî'se'sa'xa e'lqwala'la'dê Îê'wâ klîw'âlasasa mê'gwate. Wê, wê. Lâ'em lâ'ba.

3. Klîwêkwa'xâ'wê (Great-Inventor).

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

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

BOAS AND HUNT, KWAKIUTL TEXTS. 279

qa's le lax wune'mdasax Klækwaxä'wex'de. La'lae la'g'aa la'xa de'g'í'ya, yixa qa'le'nem ne'nun'a, lax o'xi'yaasa de'x'plæqas Klækwaxä'wex'de. La'lae g'il'g'e'ntsawesə to'klwemasə n'o'na yisə'ne'me al'áne'ma. La'lae hë gwe'g'í'ledə n'a'xwa al'áne'me g'il'g'in'dalapə. La'lae e'k'linxα'ë Núŋ'ęxtα'ë, g'i'gama'yaasa al'áne'me. La'lae Núŋ'ęxtα'ë xusō'stōł'ses hā'tsā'exə'de 10 la'xa de'g'í'ya. Hë'x'idaem'läwis Klækwaxä'wa'ẽ da'x'ídxes k'la'wayo qa's tl'o'sodex nü'naxs'dex'des Núŋ'ęxtα'ë.

La'lae de'xultəxe Núŋ'ęxtα'ë. La'lae lo't'anemə nü'naxs'dex'des, yis Klækwaxä'wa'ẽ. La'lae nā'nakweda nè'nun'ë. La'lae'x qə'ku'xsədx g'i'gama'yaasa nè'nun'ë. La'lae'x mǒ'lë Klækwaxä'wa'ẽ'xə'xwa'ẽ'xes kłwe'x'ed'g'í'ldë. Hë'x' ı'daem'läwis qa'lxwalidi Núŋ'ęxtα'ë la'xəs g'o'k'we. La'lae x'ënləla tśe'x'í'le axa't'asədə sax'sləx't'əx'des Núŋ'ęxtα'ë. La'lae'x mǒ'plən'xwa'ẽ'nsə'laxs, la'ë'ya'ləqë Núŋ'ęxtα'ë 25 ỹəx Hā'la'malaga qa le'x hō't'elax sə'nətα's Klækwaxä'wa'ẽ'xes nü'naxs'dex'des Núŋ'ęxtα'ë. La'lae qa's'ídx Hā'la'malaga qa's le lax Qə'ləgwis lax g'o'k'u'xsas Klækwaxä'wa'ẽ, Hā'la hë 30 g'o'k'ule nè'nun'ën X̱a'tsxətsilisə lax gwə't'sə'lsisas Qə'ləgwis. La'lae'x wii' Hā'la'malaga la'e', lax g'o'k'was Klækwaxä'wa'ẽ. La'lae yəq'qə'gə'xə Qə'ləgə'mel. La'lae'x nə'k'a yix Hā'la'malaga 35 ga, lax Klækwaxä'wa'ẽ: "'ya, qə'st, Klækwaxä'wa'ẽ, ỹə'ləgə'mα'ntəs Núŋ'ęxtα'ë qə'n g'əx'ë hō't'elax sə'nə'tə'ləΔəs lax'əx nü'naxs'ə'xəx." Wā, hë'x' ı'daem'läwis yəq'qə'gə'le lək'səlag'í'nə. 40 La'lae nə'k'a: "'ya, qə'st, Hā'la'malaga, hā'g'í'la nə'tα'lex Núŋ'ęxtα'ęya. Hēt! lə'g'īlasəs nə'mo'kwëx tl'o'sodex
world, our friend's tail that is hanging here will go (to him). Wa, wa!" Thus said Sun-Maker the Mink. "Go and tell Head-Wolf." Then Quick-Woman the Mouse saw the wolf-tail of Head-Wolf hanging in the smoke. The tail of Head-Wolf was turning black. Then Quick-Woman went to tell Head-Wolf what Great-Inventor and Sun-Maker had said. She said, "This is the reason why Great-Inventor has taken your wolf-tail,—because the tide never goes out on his beach, for it is always high tide on the beach; therefore the tribe of Great-Inventor are almost starved to death, for they cannot get clams to eat. If the tide on their beach does not go out, your wolf-tail will not come back to you. It is now hanging in the smoke, and is getting black."

Then Head-Wolf spoke, and said, "Oh, my dear! go to our friend, Great-Inventor, and say to him it shall get dry inside of our islands. Thus say to our friend. Now go, friends, Quick-Woman, and you, Ermine." Then the friends started, and went to Crooked-Beach, and they entered the house of Great-Inventor. Quick-Woman spoke at once, and told what Head-Wolf had said to Great-Inventor. Then she had told it all. As soon as Quick-Woman stopped repeating to Great-Inventor (what she had been told), Sun-Maker the Mink spoke, and said, "Don't, that's too much. We don't want it to become too much." Thus said Sun-
Maker. Then Quick-Woman spoke, (and said,) "Tell us your wishes, how far you want the tide to go out, that I may go and tell your wish to our chief, Head-Wolf." Then Great-Inventor spoke, and said, "Let your chief make up his own mind what he wishes, how far the tide shall go out. It was only too much, what he said, that it should become dry between all the islands." Then Great-Inventor stopped speaking, and Quick-Woman and Ermine went out. They went home to the house of Head-Wolf, and they told what Great-Inventor had said, that it was rather too much what Head-Wolf had said, that it should get dry between all the islands.

Then Head-Wolf said, "Go and say to Great-Inventor, 'Now the tops of the barnacles on the beach shall show.' Tell this to my dear ones." Then the two friends went again and told Great-Inventor what Head-Wolf had said. Again it did not please the heart of Great-Inventor. Then Great-Inventor said, "What good would that do me if only the tops of the barnacles on our beach should show?" Then Quick-Woman and Ermine went home and told Head-Wolf what Great-Inventor had said. Then Head-Wolf said, "What does Great-Inventor want? for he does not wish for high tide, and again he does not wish that it shall be dry between the islands, and he also does not wish that the barnacles on our beach shall show their tops. What may he wish for?" Thus said Head-Wolf. "Go on, and tell our friend Great-Inventor that the tops of the seaweed of our beach shall show. Thus say to him. Now go, friends." Thus
said Head-Wolf to Quick-Woman and Ermine. Then they started, and entered the house of Great-Inventor. Then Quick-Woman told what Head-Wolf had said to Great-Inventor; and Quick-Woman said, "The tide shall go out to the seaweed of our beach." Then Sun-Maker spoke, and said, "That is what our friend wishes, (he wishes for) eel-grass rolled together. Now go, and tell your chief." Thus said Sun-Maker. Then Quick-Woman and Ermine started, and went to tell Head-Wolf what Sun-Maker had said. Then Quick-Woman and Ermine entered the house of Head-Wolf, and told him. Head-Wolf caused the tide [of the sea] to go out at once. Then happened what Sun-Maker had referred to, [that] the tide fell to a certain point. Great-Inventor at once sent Land-Otter to take the wolf-tail to Head-Wolf. Then Land-Otter took the wolf-tail to Head-Wolf, and gave it to him. Head-Wolf at once put on his tail. Now Head-Wolf was well again.

Great-Inventor lived at Crooked-Beach. His wife was Sawbill-Duck, and his son was Canoe-Calking. His younger brothers were Racoon and Young-Raccoon. Now, Great-Inventor was sick and lay down. Sawbill-Duck was sitting on the summer seat; and many women came, carrying baskets on their backs. The women asked Sawbill-Duck, 'Why is your father III a'xwidla 1e'sl'ekw'ax'sens llemà'í- sex,' 'ne'x'laq. Wà, há'g'ix'da'x' la'- g'a 'námok'á1, 'ne'x'lae Nú'n'g'extá'ë, láx Há'la'málaga 1o G'i'g'ílem. La'lae qà's'tidex'da'xwa qa's lé la'ë, láx g'o'- kwas Kl'kew'ax'wa'ë. La'lae né'kë Há'la'málaga wà'ldemás Nú'n'g'extá'ë, láx Kl'kew'ax'wa'ë. La'lae 'né'kë Há'la'málaga: 'Laem'laox qa'x'widlòx lë'sl'ekw'ax'sens llemà'í-10 isex.' Wà, hé'x'idaem'la'íwíse yà'qle- gr'ëx lé'ësalág'íla. La'lae 'né'kà: "'Hét! ax'e'x'stós'sens 'nëm'ò'kwëx, yixa lo'xwiw'axaxa tsà's'tayame. Wà, há'- g'à 'në'x'axs G't'gama'yaos,' 'ne'x'lae 15 lé'ësalág'íla. Hé'x'idaem'la'íwíse Há'- la'málaga 1o G'i'g'ílemë la qà'sid qa's lé 'në'x's wà'ldemás lë'selág'íla láx Nú'n'g'extá'ë. La'lae laë'té Há'- la'málaga 1o G'i'g'ílemë, láx g'o'-20 kwas Nú'n'g'extá'ë qa's 'në'x'ëg. Hé'- x'idaem'la'íwíse Nú'n'g'extá'ë x'at'slë'- le'stasmaxa dë'mRIX. Læ'm la'gaxa làx gwö'yà's lë'selág'íla qa wà'ldag'- latsa x'atsla'ë. Hé'x'idaem'la'íwíse 25 Kl'kew'ax'wa'ë wà'yà'laaxs xu'm'ëdë qa le's ta'otsa nù'naxs'da'ys Nú'n'g'extá'ë. La'lae da'leda xu'm'daxa nù'naxs'da'ys Nú'n'g'extá'ë qa's le tsłàs laq. Hé'x'- idiem'la'íwíse Nú'n'g'extá'ë kwalta'la- 80 lòtsès nù'naxs'da'ys. Wà, lae'm èx'-ìde Nú'n'g'extá'ë.
Duck to go with them. Sawbill-Duck arose at once and went into her house and told her husband. She told Great-Inventor of it, and she was sent at once by her husband. Immediately she took her basket and followed (the women,) who were going to dig cockles at the place named Muddy-Passage. While they were going, Great-Inventor called Canoe-Calking, and said to him, “I wish you would hide behind your step-mother, who is going to get cockles at Muddy-Passage with the women. Don’t allow yourself to be seen by the women, and watch my wife, (and see) if the young men do mischief to her. Now go.” Canoe-Calking went at once, and followed the women. When he arrived at Muddy-Passage, he could see the women getting cockles.

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

le*aex*e. La*aex*e h*eda tsl*daqax Guwogots*lxasemalaga. He*x*idaem*laxw*ise 8a*xulse Guwogots*lxasemalaga qa*qa le qa*t, la*xes g*0kw qaa*qa le n*txes l*a*wunem. La*aex* na*tax Klwe*klwaxa*wa*e. He*x*idaem*laxw*ise y*a-lages*s la*a*wunem. Wa, he*x*idaem*laxw*ise da*x*idxes lexax*e qa*qa le la*sgemexa da*dzutsla*xa da*za le a*w*t*nagw*ise Le*ga*des Dze*qu*xi*a. 10 La*x*da*x*lae qa*sta. La*alas Klwe*klwaxa*wa*e le*oglalax Me*mgle*m. La*aex* ne*kle Kweklwaxa*wa*e, lax Me*mgle*m: “neke*gin qa*a*la*a wu*ing*ex ab*tsla*wa*x da*dzotsela 15 Dze*qu*xi*a Le*wa tsl*daq. Gwa*la he*qli*a da*go*tsa tsl*daqe. L*a*lae la*ga*a lax Dze*qu*xi*a. L*a*lae do*qulaxa tsl*daqaxa la*e dzadzotsaxa dzal*e.

La*aex* do*qulax Guwogots*lxasemalaga 25 lagaxs ne*nwagotlisa*e 1*0 Ma*yusustalag*tlakwe 1*0 Ma*xayas. L*em a*ma*tlaxa*da*xwa*e. La*aex qoit*le lexax*ya Guwogots*lxasemalagaxa dzal*e. La*alas Ma*yusustalag*tlakwe da*x*idxes Guw 30 go*t*lxasemalaga qa*qa ku*lg*a*le*e rzwe. L*a*em qenulatxa lexax*e. La*mee qlo*plede*da*x*; a*em*lawis Ma*xayas x*t*laxlaq. Gir*em*lawa*wis gwa*le Ma*yusustalag*tlakwe qlo*pa 1*0 Guw 35 30 go*t*lxasemalaga, la*alas Maxa*yase 0gwag qa*ql*plede*ex Guwogots*lxasemalaga. A*em*lawa*wis gwa*le Maxa*yase 0gwag qwa*la*xulgwes*ex. Gir*em*lawa*wis gwa*le Maxa*yase qlo*pa*s, la*alas 40 dz*ley*wid*e M*mg*ole*m la*qa le ne*tax Klweklwaxa*wa*e. He*x*idaem*laxw*ise Klweklwaxa*wa*e la*wxalha, la*e gwa*l
band groaning, she stopped laughing and asked her husband, "Are you very sick, my dear?" Thus said Sawbill-Duck to her husband. Then Great-Inventor answered his wife. "Oh, my dear!" Thus he said. "I really feel very badly [my state in the house is really too much]. You came very near not seeing me alive. I do not think I shall see the daylight, for I really cannot endure my sickness." Thus said Great-Inventor. Then his wife spoke, and said, "Sit up, my dear, and eat these cockles." Then Great-Inventor sat up on the floor, and said, "Let me eat some of them, my dear." Thus said Great-Inventor to his wife. Then Sawbill-Duck took the cockles and put them into a dish. She poured water on them, and put the dish before her husband. Then Great-Inventor broke the cockles, and he saw that the juice of the cockles was milky.

Great-Inventor spoke at once, and said, "Why is this water of these cockles so milky? You must have overdone it. Who among the young men followed you?" Thus said Great-Inventor to his wife. Then his wife spoke. "O master! what do you think! Who else should follow me but your younger brothers Raccoon and Young-Raccoon, for they were watch-
ing me, that I should not suffer any mischief from other young men." Thus said Sawbill-Duck to her husband. Then Great-Inventor bit the cockle, but he spit it out again; and he said while he was spitting it out, "Tu quidem certe aliquid mali fecisti; liquor enim chemarum nimis lacteus videtur, nec dissimilis semini est." Ad haec mulier cum lacrimis exclamavit se frates eius minores interrogaturam. Itaque cum ad domicilium eorum accessisset, "Frater tuus maior," inquit, "mibi narravit et te et me, quod aliquid dem quarum sint, "cum ad quam se dissimilis nec dissimilis nec dissemilis semini est." Verum anibi est.

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

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

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

\[ \text{la'e Gwog'o'tslaxsemalaga}'xes la'wunemé. A'emla'wisé Klweklwa'xa'wa'ë qlané'pemtsés n'ex'xunax. La'emlaë mâ'x'tslasës n'é'mmax le'lkwalæ. } \]

\[ \text{La'laë gwái'lele Klweklwa'xa'wa'ë. } \]

\[ \text{La'em n'e'k’ixs la'ë xe'nela tsél’tx’ës që'lgwilemë. La'laë aek'l'alaxës gën'ëmé:' La'em’k’ wë’lëm’x edg’ën ná’qëk’, lax’tlæa’k’ men wëk’'li’x’ë’dełxwa ë’n’lax. Gw'lax’ wu’l'xsemalén gle’10 tsél’wasa’ën. Yú’maxën hån’l'xawa-yoxda dëna’smësxë la’xwa a’nant’yax-sens g’o’k’wëk’x. } \]

\[ \text{La'laë q’we’f’ida. La'em wëk’l’lxë'da. H’ëx’ìdæm’lüwis wunë’m’t’lë’të'wa. Hë’atlæa la mo’15 plënxwa’s la de’g’ë'yaxk’ g’a’xë Gwog’gô’tslaxsemalaga d’laxa n’gatstë. La’ëm tsá’bx’la'w’pë qa’s la’s’taa's’l. La’emflawis lág’a’a la’xã hanxla’wa’gàsà sàsà de’g’ë’yà; la’alæs yà’q’leg’’a, gë’-20 x’id la’xà hë’d’e begw’nëma. La’laë n’e’k’ë Klweklwa’xa’wa’ë, l’x’ës gën’ëmé: ‘ën’gwat’sös gwà’gwata’lasaq’lòs la’l’ixa’lë. Hë’x’ìdæm’lüwis nà’nx’më’ë Gwog’gô’tslaxsemalagàxës l’ë’-25 wunëmë. La’laë n’e’k’ë: ‘Là’w’isëës de’g’ë’yak’as’ë, a’ma’sm gwà’q’la’a k’lès wunwu’ñ t’x’Tyolag’ëllæa’? È’sætën hë’em gwà’gwata’lësë Må’yus’talag’ilakwë lò Må’xayase, ’n’ë’x’laë Gwog’-30 tlaxsemalaga, l’x’ës la’wunëmë. La’læa e’dzaqwë Klweklwa’xa’wa’ë. La’laë n’e’k’ë: ‘Ha’g’a, le’lalaxës g’o’k’lø’tax qa g’a’xësös qa’mtled g’a’xën. Hë’em qa’mtlë’dayu’tso g’a’xën’læg’ada: 35 ’Me’kuls dë’dëg’i’ya’, me’kuls dë’dëg’i’ya’, qa’xg’in hë’ël’sasëwég’innësa hår’ya’ñlagasë.” } \]

\[ \text{Hë’x’ìdæm’lüwis la dë’l’xwä dë Gwog’gô’tslaxsemalaga; la le’lalaxës 40 g’o’k’løtë qa g’a’xës qa’mtlë’dx la qua’-la’x’xtë. Hë’x’ìdæm’lüwis g’ax ë’n’lax’wëdë na’nxwa n’ùx’në’ëmis a’lë’sta l’-} \]
where the corpse was, and they all sang the song. Then Great-Inventor came to life again, and came down from the place in the top of the tree where he had been. Now Great-Inventor was a great shaman.

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

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Great-Inventor lived at Crooked-Beach. He had a wife, but I do not know her name. She had a daughter, a pretty girl. I also do not know the name of the step-daughter of Great-Inventor. Great-Inventor was troubled on account of his step-daughter. He wanted to make love to her. When night came, he just lay down [on his back] with his wife. In the morning, when daylight came, all those who staid in the house with Great-Inventor arose. Then he spoke to his wife, and said, "Oh, my dear! I dreamed something important about our child here. She should go and bathe in the river with his wife. In the thing important when daylight came, she knew she had again become of his child of Great-Inventor. She was a great shaman. He had obtained as his magic power the death-bringer of the supernatural power. There was nothing that he could not do to his tribe. He always healed the sick, and they would get well at once, and he would receive as pay slaves and canoes and all kinds of blankets. Now Great-Inventor became really a chief of the myth people. Then Sawbill-Duck was again with child; and it was not long before she gave birth to a girl, the child of Great-Inventor. Then Great-Inventor was always glad on account of his child. That is the end.

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

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

Lëx." Hëx’i daém’la'wis në'kë'që dàsà tlà’-
tsladagémë qa’së lë la'sta’xa dà'qa-wàx-

Lëx. Hëx’i daém’la'wis Klék’waxa'-

wa'ë là'xulë qa’së lë la'wëlsa. Là'laë 5
qa’s'ëdà, lëx a'nà'ës Qa’qogwës. Là'laë
là'g’aa là’xa là’dzëxëkula. Hëx’i daém-

’la’wis wàla’laxa qìwä’xë: "Kë’lë’sàs
lë’á’lëmsalaëmsòs qìwä’xë? nëx’lëaë
Klék’waxa’lëwa’ë, là’xa qìwä’xë. Là’-

10 làэн a’nàx’mà’ëdà, qìwä’xë: "Kë’lë’sà-
nsù’xë" lë’á’lëmsalaëmsag’adeg’änë’àxë";
à’lë’gë a’xño’gwadësa lë’á’lëmsala-
ëmsa’ë." Hëx’i daém’la’wis Klék’waxa-

lëwa’ë qa’s’ëdà. Là’laë dòx’ëwàlela-

15 xa alë’wa’ë. Là’la’laxa wula’q: "Kë’lé-
à’sàs lë’á’lëmsalaëmsòs alë’wa’ë?
Là’-

lìaxa nà’nàx’mà’ëdà alë’wa’aq. Là’laë
në’k’a’ë: "ya, qàst, hà’sël’mèn kë’sè
hë gwë’x’ëdà lë’á’lëmsalaëmsè. Lë’-

20 xà’èmèn l’ëg’ëlë yà’ëk’a lëqëxë kë’lë’sèg’ën
qwë’qwàsg’ëlë lë’á’lëmsà. Hà’g’gàmà-

mà’së l’a’xg’ën à’lë’gë’ænë’sù’xë.” Hëx’i daém-

’la’wis Klék’waxa’lëwa’ë qa’s’ëdà. Là’-

laë dòx’ëwàlelaxa mò’mux’ë dë. 25
Hëx’i daém’là’laxa’wësì wula’që: “ya,
qàst, kë’lë’sàs lë’á’lëmsalaëmsè? Là’-

laë nà’nàx’mà’ëdà mò’mux’ë dàqë:
“ya, qàst, kë’lë’sënu’xë” lë’á’lëmsa-
ëmsënu’xë’ë.” Hëx’i daém’là’wisë
Klék’waxa’wàë 30 Klék’waxa’wàë qa’s’të
qà’së lë l’a’lë’yàs. Là’laë dòx’ëwàlelaxa
dënà’s’mè. Hëx’i daém’læwisì wula’që: “ya,
qàst, "nëx’lëaë, "kë’lë’sàs lë’á’lëmsa-
ëmsë dénà’smìs’ "nëx’lëaëq. Hëx’-

35 i daém’læwisì wëlëda dénà’s’mìsè nà’nàx-

mëq. Là’laë në’k’ë: “G’a’dëg’æn-

nu’xë” à’lë’g’a a’xño’gwadësës gwë’ya’òs
lë’á’lëmsalaëmsà.” Hëx’i daém’læ-

wisë Klék’waxa’lëwa’ë lë qa’s’të qa’së 40
l’a’lë’yàs. Là’laë dòx’ëwàlelaxa
dë’x’ëmàsë. Là’laë wula’që: “Kë’lë’sàs
lë’á’lëmsalaëmsòsà, ada’ë? nëx’lëaëq.
sparks fly at once behind all the men who sit around." Then Great-Inventor spoke to him, (and said,) "Oh, my dear! you are the one for whom I have been looking. Feminam pulchram cupio urgere. Haec quidem ad vesperam artus igni admoto refotura est. Tum inter crura eius mitte, queso, scintillas." The Yellow-Cedar answered him at once, and said to him, "Go on and wedge me to pieces. Split me very small, so that I may send out my sparks well." Great-Inventor wedged him to pieces; and after he had finished wedging (him), he carried (the wood) on his back and went home. Then he put the fire-wood on the floor.

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

Hē'x-"idaēmfla'wisē nā'na=kma=ē de'=x-waq. La"laē ne'k'iq: "No'gwæm la=ll=emsala=emsila; hē"ma=ax'gin le'gin axta'nā'=ā, hē"x-idaemes tle'=ms'tida alet"golērlaxa kluts'e'lasasa "nā'=xwa 5 bē'begwane=ma." Hē'x-"idaēmfla'wisē Klē=qwēklwaxa"wa'=ē ne'k'iq: "'ya, ade', sō'men a'lesos qaen wā'=aqen 1.la'æ=h=x=ex 1xstela'=qa; la'tlæ=rə ləsta'xwa dā'=qwalex. La'mē=sen la=ll=anemalōt 10 qa's we'g'ēlōs lle'=mdzagenexlēxen xu'n-gwa'we qo la=l tētsla'lo." Hē'x-"idaēmfla'wisēda de'xwē nā'na=xmeq. La'-"laē nē'k'iq: "Wē'=g'a a'em le=mx=qēl g'=a'xen. A'ēmax'in am'=am'āya'sto qen 15 ē'k'ēlen le'=msal." Hē'x-"idaēmfla'wisē Klē=qwēklwaxa"wa'=ē le'=mx=ideq. La"laē gwāl le'=mk'aq. Hē'x-"idaēmfla'wisē Òtli'=x=ideq qa's le nā'=nakwa. La"laē axta'lælaxa le'=qwa. 20

La"laē wula'=xēs generate. La"laē nē'k'iq: "'we'=wisi'ē len=xunō'kwa, qa'gwide?' nē'x"lae, la'=xēs generate. La"laē nā'na=xma=ē generate. La"laē size=ma=ē generate'seq. La'-"laē nē'k'a: "La'x-stla=x'las nēx'=qa 25 la'=stē'sexwa dā'qwax, la'mē=se la'sта la'xa wa=pē. La"laē ya'qlegae Klē=qwēklwaxa"wa'=ē. La"laē nē'k'a: "La"mē e'k'ixs la'a la'sta'=qa xs xene'alæ yâ'=x'se'men mē'=xe'=ē la'=qē." Hē'emmfla 30 wis a'=ēs nē'k-e Klē=qwēklwaxa"wa'yaxs gā'xaalaxa tsle'daqeq gā'=x'elæ. Hē'=nā=kulæmfla'wis xæ la'=xæ legwe'la'ses abe'm-pē qa's le klwa'nolēsax. K-la'=sá hā=xa's a'em tsābēx'sa tsā'pē. La"laē axk'la'= 35 lasē'=we Klē=qwēklwaxa"wa'yæs generate qa le'=s leqwē'lax=4id qa te'=tsaatsës xu'nō'kwe. Hē'x-"idaēmfla'wisē Klē=qwēklwaxa"wa'=ē la=xعين qa's le la'xa de'=xwē qa's ůpa'eq. La nē'k'iq: "We'g'īl la 40 tle'=ms'ldlex, qa'stē." La"laē axk'ëde Klē=qwēklwaxa"wa'yaxa de'=xwē qa's axlæ=eq la'xa legwi'læsas gō'=kwē. Laæm-
lem corticem cedrinum inter crura interposuit. Qui scintillis incensum vulvam eius adussit. Ea autem tacita in cubiculum abiit.

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

The woman immediately got ready and went into the woods. Great-Inventor at once took cedar-wood and went out of the house. The woman went out of the back door of the house, and went into the woods behind the village. As soon as she was in the woods, she began to shout, and said,
“Echo-of-Woods!” and Echo-of-Woods answered her at once. “Ya,” he said. The woman went towards the sound. Then she shouted again, “Echo-of-Woods!” and Echo-of-Woods answered her again. Then the woman ran towards the sound, and the woman shouted again, “Echo-of-Woods!” Now she was near to where the sound came from, and the woman walked to the place where the sound came from, and she shouted again. Then Echo-of-Woods said “Wu,” near by where she was standing. Statim super eum consedit. Ile autem, facie mutata, subito surrexit cum diceret, “En! Ego sum.” Sic illius amica facta est.

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

La'lae 'ne'k'a "le'ex'lek'il'sa'i." He'x-'idaem'lawis na'nax'ma'eda le'ex'lek'il-saq. "Ty," "ne'ex'lae. La'lae qa's'idéda t'sleda'qé lax hé'k'la'lasasé. La'lae é'tléd la'qlug'ala "le'ex'lek'il'sa'i." La'lae dze'lx'widéda t'sleda'qé lax hé'k'la'lasasé. La'lae é'tlédéda t'sleda'qé la'qlug'ala "le'ex'lek'il'sa'i." La'lae n'exwa'la 'ya'xa'asasé. La'lae qa's'idéda tosleda'qé lax hé'k'la'lasasé. La'lae é'tlédéda t'sleda'qé la'qlug'ala. La'lae wu'xa'lae le'ex'lek'il'se là'xa n'exwa'la lax là'dzasasa t'sleda'qé. La'lae do'x-walelax le'ex'lek'il'saxs là'sa'ë. He'x-15 'idaem'lawiséda t'sleda'qé qa's'tid qa's le kwa'xtodeq. G'tl'em'lawiséda t'sleda'qé kwa'xtod lax le'ex'lek'il'se, la'a'laséda le'ex'lek'il'se kwa'q'ëls, yix Klwéklwa'xa'wa'ë. La'lae 'ne'k'a: "Ty, no'! 20 gwadzáemxml. Læ'm a'ëm la wa'-ladë Klwéklwa'xa'wa'yasa t'sleda'qé.

G'o'kula'lae Klwéklwa'xa'wa'ë lax lé'mwasa lé'wis 'nemó'kwë l.o'ëbäne. Læzm'lawiseda Klwéklwa'xa'wa'ë xu'la'sal. 25 La'lae axk'la' laxès 'nemó'kwë, yix l.o'ëbäna qa's lé'pë lé'we. Hë'x-'idaem'lawiseda leple'lsaxa le'wa'ë qa's kles'ëls. Læ'xa'da'x'lae le'plëda. He'x-'idaem'lawiseda Klwéklwa'xa'wa'ë 'ya'k'o 30 lax l.o'ëbäna. La'lae 'né'k'ë Klwéklwa'xa'wa'ë qa's é'tlédé le'plëda. Læzm'-laxaa'wis 'ya'k'áwe Klwéklwa'xa'wa'ë é'tlédá, lax l.o'ëbäna. Læzm'lae 'ya'x-se'më n'a'q'a'yas Klwéklwa'xa'wa'ë qaës 35 'nemó'kwë. Læ'lae ya'qleg'ali l.o'-lë'bäne qa's 'né'k'ëx Klwéklwa'xa'wa'ë: "Ty, qäst, 'wâl'dzös ná'q'a'yaqlös qämn hë'läx'ådag'i le'pa qa'xës xe'nle-laa'qös 'ya'k'a gra'xen, qäst," "ne'ex'lae 40 l.o'ëbäna, lâ'xës 'nemó'kwë, lax Klwé-
take this my blanket,—this mink-skin blanket." Then his friend Cormorant spoke, and said, "O friend! don't say so, else you will feel too badly, friend." Great-Inventor only became angry and put down his blanket. Then Cormorant also put down his blanket, and they began to gamble. Now, the game lasted a long time, and neither won. Cormorant was almost beaten by Great-Inventor. Then Great-Inventor felt better. Now Cormorant began to play in earnest. Then the (tally) sticks of Great-Inventor became less. Then he felt badly again. Then Great-Inventor was beaten.

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

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

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

la’g’aa laq, la’a’lasé Klawe’klwa’xaw’a’qle’q’x’la’nden. La’glae te’dex’da’’xwa, la’xes g’a’mola. La’glae ts’lexste’ndex-dax’xes lo’g’way. Hé’x’ida’em’la’wisé 1lo’bana q’lex’x’tsósa plá’qé. Xwé’laqaa- em’la’wisé 1lo’bana ts’lexste’ntsé lo’g’wayuwe. Hé’x’ida’em’la’wisé qlex’x’tsósa plá’qé. La’glaaxaa ne’x’ostódeq qa’s tie’lwax’ideq. Á’em’la’wisé Klawe’klwa’xaw’a’qex’u’l’dzexs qa’x’se’x’k’e’sae 10 qle’ka’’sosá plá’qé. La’glae e’tléde 1lo’-bana ts’lexste’ntsé lo’g’wayuwe. Hé’x’ida’em’la’wisé qlex’x’tsósa plá’qé. La’g’-laaxaa de’n’x’ideq qa’s tie’lwax’ideq. La’glae k’le’a’s y’a’nemé Klawe’klwa’xaw’a’qé. La’glae y’a’qleg’qala. La’glae 20 He’x’ida’em’la’wisé 1lo’bana na’nx-’séq. La’glae ne’k’a: “Wi’x’ins.” La’glae de’n’x’ideq Klawe’klwa’xaw’a’qex’waxa q’le’qitsemé. La’glae se’x’ùdax’’xwa. 25 La’em’la’wisé ne’k’e’ Klawe’klwa’xaw’a’qé, la’xes nemo’kwé: “Wel’g’adáx’la’s-si, la’stólx la’x’ta la’x’a’q’x’wa-lax’a’q’x’wa-lax’a’q’x’wa-lax’a’q’x’wa-lax’a’q’x’wa.” La’glae 30 He’x’ida’em’la’wisé 1lo’bana na’nx-’séq. La’glae ne’k’iq: “Wel’g’a, adá’, a’l’e’stax.” La’glae la’q’téla, la’xa a’w’na’g’wisé; la’x’da’x’lae ho’x’wełtá. La’glae y’a’qleg’qala Klawe’klwa’xaw’a’qé qa’s ne’k’é: “Wi’x’ins.” La’glae 40 ne’k’a: “Wi’x’ins.” He’x’ida’em’la’wisé 1lo’bana gwe’sta, la’x’da’x’wa. He’x’ida’em’la’wisé Klawe’klwa’xaw’a’qé la’x’ideq. La’glae qla’x’a’qéne’la. La’glae 45 ne’k’a: “Wi’x’ins.” La’glae 50 gwe’sta, la’x’da’x’wa. Hé’x’ida’em’la’wisé Klawe’klwa’xaw’a’qé la’x’ideq. La’glae qla’x’a’qéne’la. La’glae 55 ne’k’a: “Wi’x’ins.” La’glae 60 gwe’sta, la’x’da’x’wa. Hé’x’ida’em’la’wisé Klawe’klwa’xaw’a’qé la’x’ideq. La’glae qla’x’a’qéne’la. La’glae 65 ne’k’a: “Wi’x’ins.” La’glae 70 gwe’sta, la’x’da’x’wa. Hé’x’ida’em’la’wisé Klawe’klwa’xaw’a’qé la’x’ideq. La’glae qla’x’a’qéne’la. La’glae 75 ne’k’a: “Wi’x’ins.” La’glae 80 gwe’sta, la’x’da’x’wa. Hé’x’ida’em’la’wisé Klawe’klwa’xaw’a’qé la’x’ideq. La’glae qla’x’a’qéne’la. La’glae 85 ne’k’a: “Wi’x’ins.” La’glae 90 gwe’sta, la’x’da’x’wa. Hé’x’ida’em’la’wisé Klawe’klwa’xaw’a’qé la’x’ideq. La’glae qla’x’a’qéne’la. La’glae 95 ne’k’a: “Wi’x’ins.” La’glae 100 gwe’sta, la’x’da’x’wa.
on it." Then Cormorant put out his tongue, and Great-Inventor took it and tore it out. Then Great-Inventor said to him, "O friend! go on, speak." Then Cormorant tried to speak, but he was not understood when he tried to talk. Great-Inventor went at once to his canoe and turned the halibut round so that their heads were toward the stern of the canoe. Then he called Cormorant to come into the canoe. As soon as Cormorant was in the canoe, they paddled on. Then they arrived at the beach of his house. Then Great-Inventor asked (the people) to haul up the halibut. Then many children came down to the beach and hauled up the halibut. Sometimes Cormorant tried to speak, but he was not understood by [all] the people. Then Cormorant had [caught] nothing, for Great-Inventor had taken what he had caught. From time to time Cormorant was questioned by his friends, and they would say to him, "Why can't you talk now?" Then he would try to speak, but he was not understood. Then those who tried to speak to him would give it up. That is the end.
The myth people—namely, all the animals and all the birds—lived at Crooked-Beach. Their chief was Wood-Man the Wolf, and Sun-Maker the Mink, and also Deer. The chiefs of all the birds were Woodpecker and Eagle; and their attendants were Blue-Heron and Kingfisher and Fish-Hawk and Black-Woodpecker; and the messenger of Chiefs Woodpecker and Eagle was Canoe-Calking the Raven; and the adviser of Woodpecker and Eagle was Counsellor the Wren, for the Wren was clever.

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

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

Then Woodpecker also spoke, and said, “O tribe! now you have finished. Now let the tribe of Chief Thunder-Bird try also.” Thus he said to his tribe. Then Canoe-Calking the Raven took the gambling-stone of Thunder-Bird, and he threw first the mist-covered gambling-stone. He threw it, and Thunder-Bird tried to peck at it, but his beak only struck the ground. He had missed it. Then Canoe-Calking the Raven took the rainbow gambling-stone and threw it. Listener tried to peck at it, but his beak also struck the ground. He had also missed it. Then Canoe-Calking the Raven took the cloud-covered gambling-stone and threw it; and Screecher-of-the-Middle-of-the-Sky tried to peck it, but his beak only struck the ground. Then Canoe-Calking the Raven took the carrier of the world (the gambling-stone) and threw it. Then Crooked-Beak-of-the-Middle-of-the-Sky tried to peck at it and missed it. Then Canoe-Calking the Raven
gathered the four gambling-stones [for the birds to play with] which had now become the property of the birds, for Thunder-Bird and his tribe were now beaten.

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

Now Woodpecker arose and went into his bedroom. It was not long before he came back and sat down, and it was not long before a really pretty woman came out of the bedroom of Woodpecker and sat down by his side. Woodpecker said at once, “O mistress Wa’xwaxuli-Woman! Try to ripen these salmonberries and these huckleberries.” Then the pretty woman, Wa’xwaxuli-Woman, said, “Wa’xwaxuledele’dze-le!” At once the leaves of the salmonberry-bushes and of the huckleberry-

la’lae le’qwaq. Wa, lae’ma’lae Me’em-g’oleme qalaple’x’idxa m’os’gemen te’esem k’a’na’ya qa amle’msoxda n’a’xwax tsl’e’tsle’ks’wa, qa’xs le’ma’e’ ya’k’aweda Ku’nkunxuliq’a’le’ le’wis g’o’kulote. Wä, l’a’lae l’eqala e’t’lëde Gu’ldemax Ku’nkunxuliq’a’le’ le’wis g’o’kulote. Wä, hë’x’idaem’la’wisse la qa’s’lëde Ku’nkunxuliq’a’le’ le’wis g’o’kulote qa’s le h’o’gwi. Wä, hë’x’idaem’la’wisse 10 Gu’ldemë axk’la’axa n’a’xwax ha’ya’fa qa’s le’lëx’wi’dex mot’slaqa q’lwa’mesa 1.0 mot’slaqa gwad’emse la’xa a’lanâ’yasa g’o’kula. Wä, hë’x’idaem’la’wisse le’dë ha’ya’fa. Wä, k’e’s’latla g’a’faxs 15 g’a’xeæ ae’daaqeda ha’ya’fa da’laxa n’a’xne’mtslaqë la’xa q’lwa’mesë le’wa gwad’emse. Wä, l’a’lae axk’la’e’lë Gu’ldemë axk’la’axa n’a’xwax ha’ya’fa qa q’lwa’g’alhe’le’sexë q’lwa’mesë le’wa gwad’emse qa la’x’. 20 la’e’tës. Wä, l’a’lae e’t’lëda y’aq’lqeg’a’hë Gu’ldemë. Wä, l’a’lae n’e’ka, la’xa ha’ya’fa: “Ha’ga’ ax’e’dex ma’gu-n’a’x’te’ma le’a’watla qa k’a’k’aa’b’a’li’-tsë’x’da q’lwa’qwa’x’e’lax.” Wä, hë’x’idaem’la’eswsëda ha’ya’fa la ax’e’dexa le’-la’’a’watla qa’s g’a’xe hë’na’b’alhë la’ixa n’a’xne’mtseg’memë, la’xa n’at, n’e’mtslaqë q’lwa’mesë le’wa gwad’emse. Wä, l’a’lae gwä’la. 30

L’a’e l’a’xwalitë Gu’ldemë qa’s le lat’la’th la’xës kwa’l’la’se. Wä, k’e’s’latla g’a’faxs g’a’xeæ ae’daaqa qa’s kwâ’g’alitë. Wä, k’e’s’latla g’a’faxs g’a’xeæ a’la’k’ala’ la e’x’lux ts’lëda’q 35 g’a’xworm’l’alhë lax kwa’l’lasas Gu’ldemë. Wä, l’a’lae kwâ’g’alit lax apas-th’las Gu’ldemë. Wä, hë’x’idaem’la’wisse Gu’ldemë n’e’ka: “Ya, qa’g’widä, yu’, Wa’xwaxuliyaga. Wë’ga wax 40 l’o’ple’lx’idxa qa’mdzekwek le’w’o’x-da gwad’em’ë.” Wä, hë’x’idaem’la’wisse ed’e’x’ukwë ts’lëda’q, yix Wa’x-
bushes showed themselves. Then she spoke again, and said, “Wa'x'waxule-dzelé'dzelé’!” and the blossoms of the salmonberries opened. Then she said again, “Wa'x'waxule-dzelé'dzelé’!” and the salmonberries were ripe. Then she said again, “Wa'x'waxule-dzelé'dzelé’!” and all the salmonberries and all the huckleberries dropped into the boxes, and they were all full. They were put immediately before Thunder-Bird and his tribe. Then Thunder-Bird and his tribe ate, and the guests ate all the food.

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

*wa'x'waxuli'yaga *ne'k'a: “wa'x'waxule’dzelé’dzelé’.” Wá, lá'lae hé'x'idaem né'fedéda m'ám'masá q'wa'lmèsé 1.e-wa gw'ádemése. Wá, lá'lae é'dzáqwa *ne'k'a: “wa'x'waxule’dzelé’dzelé’.” 5 Wá, lá'lae hé'x'idaem la q'awa'namak'eda qa'mdzék'la. Wá, lá'lae é'dzáqwa *ne'k'a: “wa'x'waxule’dzelé’dzelé’.” Wá, lá'lae lá'lepéda qa'mdzék'we. Wá, lá'lae é'dzáqwa *ne'k'a: “wa'x'waxule’dzelé’dzelé’.” Wá, lá'lae d'la q'ama'mék'we *wi'la le'wa gw'ádemése q'upa'ltla la'xa le'la'xatsa. Wá, laem'l'lae *wi'la q'o'qutla. Wá, lá'lae hé'x'idaem la k'áx'edayu láx Ku'nkunxulig'á'e 15 le'wis g'o'kuloté. Wá, lá'lae hé'x'idaem me Ku'nkunxulig'á'e le'wis g'o'kuloté hamx'ída. Wá, lá'lae *wi'leda k'íwe'faxés ha'ma'me.

Wá, lá'lae Ku'nkunxulig'á'e hé'x'i-20 daem a'em t'éx'á'dít qá's qíne'pemde-sés *ne'x'uná'í. Wá, lá'lae Ho't'agenu-se né'faxes g'o'kuloté, yixs *ya'x'se'máe ná'qa'yases nól'a. Wá, lá'lae wula'se'wa, yix Ku'nkunxulig'á'e, yix *ya'25 k'amasax ná'qa'yas. Wá, lá'lae *ne'k'a: “Awu'lqeladzenlaxóx gene'max sóx Gu'ldeméx.” Wá, lá'lae *ne'k'e Gwádzá'íe: “We'g'adza, a'em té'némaxóxda tséda'qéx qens hé'menaští 30 *mélens la ha'máp'íxa qa'mdzék'we le'wa gwá'demése.” Wá, hé'x'idáem'la'wisé é'x'idé ná'qa'yas Ku'nkunxuli-gá'e. Wá, lá'lae gu'nx'ítses lé'né'gwayuwe laq. Wá, hé'maa'sáxse 35 lá'e lé'né'x'ítse Ku'nkunxulig'á'e, wá, lá'lae yú'guleléméda wao'kwé tsle'itslak'íwa. Wá, laem'l'lae k'íes lá'ba'leda lé'né'gwayu lax Wa'x'waxuliyaga. Wá, laem'l'lae é'tlede Ku'nkunxulig'á'e 40 lé'né'x'ítse. Wá, laem'l'lae é'tlede yú'guleléméda wao'kwé tsle'itslak'íwa. Wá, laem'l'lae nex'e'da tsle'itslak'íwe
birds were gone. Then Wa'xʷ waxuli-Woman alone was sitting there. Thunder-Bird arose and carried Wa'xʷ waxuli-Woman away. Then he said to his people, "Come, let us go home." Then they all arose, went out, and returned home. Then Thunder-Bird felt good because he had Wa'xʷ waxuli-Woman for his wife, but Wa'xʷ waxuli-Woman felt badly. Then Thunder-Bird asked his tribe to keep watch in case the tribe of Woodpecker should come and make war against them. Raven-of-the-Middle-of-the-Sky kept watch all the time, and he did not see a strange bird come to the place of their village.

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

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

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

Then Counsellor the Wren spoke again: “Now you shall all put this on. Sun-Maker the Mink, and Deer, and Elk, and also Otter, are brave. They shall put on the spring-salmon (mask); but we will all put on sockeye-salmon and silver-salmon and steelhead-salmon and dog-salmon (masks); and the weak ones shall put on humpback-salmon (masks); for Thunder-Bird will roast us at once when he catches us in his salmon-weir, for he is the only one who has a salmon-trap; and then our chief Woodpecker shall put on the little silver-salmon (mask), for the little silver-salmon will be given to the wife of the one who catches it.” Then the wise one spoke again, and said to Woodpecker, “O chief! when you are caught by Thunder-Bird, he will give you to his wife. Then say to her at once, ‘I am your husband, and this is my tribe who have now become salmon.’ Thus say to your wife. Then she will immediately treat us well; and she shall throw into the water all the bones and the intestines of the salmon, and the fins of the salmon, else we shall
perish; and your wife shall also go and throw you into the water, and then we will all become salmon again when we get your wife." Thus said Counselor the Wren to Woodpecker. Then that wise man, Counselor the Wren, untied the lashings of the basket, and all the myth people put on the salmon masks [of the salmon]. Then he gave the little silver-salmon (mask) to Woodpecker, and he put it on; and he gave the spring-salmon mask to Sun-Maker the Mink, and to Deer and Elk and Land-Otter. Then he finished, and the salmon all jumped down the beach and went into the sea. Then they tried to jump. They waited until night came.

As soon as it got dark all the salmon swam and went to the mouth of the river at the village of Thunder-Bird. Then they jumped in the water. Thunder-Bird heard at once the sound of numerous salmon jumping in the sea. He arose at once; and as soon as day came, he went out of his house. Then he saw many salmon. Then he went and woke their people, that they might help him put his salmon-trap into the water. Now it was nearly evening when Thunder-Bird finished his salmon-trap. Then Thunder-Bird went home to fetch his wife. He entered his house. Then he asked his wife to get ready. (He continued,) "Sit in the bow of my canoe when I go." Thus said Thunder-Bird to his wife, to Wa'xwaxuli-Woman. Then she got ready, and Wa'xwaxuli-Woman carried her mat.
She went aboard the fishing-canoe of her husband. Then Thunder-Bird also went aboard, and he paddled and went alongside of his salmon-trap. As soon as the salmon saw that Wa’x’waxuli-Woman came, they went into the salmon-trap. The spring-salmon were first. Then Thunder-Bird clubbed them. It hurt Sun-Maker the Mink very much, as of his salmon-trap. The spring-salmon were first.

Then Thunder-Bird heard him and clubbed him again. Sun-Maker the Mink stared at him [again]. All the salmon went into the trap, and therefore Thunder-Bird forgot about it. Then he took the salmon out of the salmon-trap, and his large fishing-canoe was full. His wife saw the small silver-salmon that went into the salmon-trap.

Then Wa’x’waxuli-Woman said, “Take this pretty little silver-salmon for me.” Immediately Thunder-Bird took it and gave it to his wife. Wa’x’waxuli-Woman took the little silver-salmon at once and looked at it. Then the little silver-salmon spoke, and said, “I am Woodpecker, your husband. We have come for you, (I) and our tribe.” Thus said the little silver-salmon to Wa’x’waxuli-Woman. Then Woodpecker continued to advise his wife; and he said again, “As soon as you cut open these salmon, throw the bones, the intestines, and the blood of the salmon into the sea. If you do not do so, the salmon will not go back to wa’x’waxuli-Woman. Wā, ḥe’x’idaem’la’awisewa xwa’na’̱l̓. Wā, la’lae da’le Wa’x’waxuli-Warmenaxa le’wa’̱e qá’s le laxs láx yá’l̓negwa’tsékwé̱les le’wa’nunéwa. Wā, la’lae Ku’n̓kunxulig’a’̱e o’gwaqa la’l̓axa. Wā, la’lae se’x’wid qá’s le há’nulemèxés má’lisé. Wā, g’l̓le’wa’misweda k’to’tela dó’qulaxé̱l̓a la’e Wa’x’waxuli-Woman, la’e hé’x’idaem’la’altsa la’l̓axa má’lisé. Wā, la’l̓em’lae hé g’il lé’da sésa’ 10 t̓š€m€. Wā, la’lae hé’x’idaem’ Mé Ku’n̓kunxulig’a’̱e t̓le’wx’g̓̑we’l̓eq. Wā, la’lae xe’n̓lela t̓lèx’o’’l̓ele lax lèl̓eselag’p̓la. La’lae e’x’xa yiq. Wā, la’lae Ku’n̓kunxulig’a’̱e wule’laq. Wā, la’lae 15 et’lède Ku’n̓kunxulig’a’̱e t̓le’wx’g̓̑we’l̓eq. Wā, la’lae et’lède lèl̓eselag’p̓la nè’ka’ “e”. Wā, la’lae et’lède Ku’n̓kunxulig’a’̱e do’doxs’endeq. Wā, la’lae 15 et’lède Ku’n̓kunxulig’a’̱e t̓le’wx’g̓̑we’l̓eq. Wā, la’lae et’lède Ku’n̓kunxulig’a’̱e do’doxs’endeq. Wā, la’lae 15 et’lède Ku’n̓kunxulig’a’̱e do’doxs’endeq.
our house. As soon as you have cut me open, you must go and throw me into the water. Then you must walk out into the water, and stop walking when the water reaches your knees.” Thus said Woodpecker to his wife.

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

Thunder-Bird sent Listener at once to ask his tribe to carry up the salmon, for Thunder-Bird was going to give a feast to his tribe. He only took the four spring-salmon, and he (gave) all the salmon to his tribe. Then the tribe of Thunder-Bird cut open the salmon, for they were really hungry. Then Wa’xʷəwaxuli-Woman cut open
the four spring-salmon and the little silver-salmon. Then she put the spring-salmon and the little silver-salmon on spits. After she had placed them on spits, she put the five salmon by the side of the fire. Then she gathered the back-bones, fins, and the blood of all the salmon and put them into an old mat. Then she carried the mat out of the house and walked down to the beach. Then Thunder-Bird went out and called to her, saying, "O mistress! don't take it to the beach. Just throw it down on the embankment." Thus he said. Then Wa'xwaxuli-Woman just went to the beach, and said, "This is the way of our tribe." Thus said Wa'xwaxuli-Woman to Thunder-Bird. Then she walked out into the sea; but when (the water) reached up to her knees, the pretty woman poured out into the water the contents of the old mat. As soon as the bones, the intestines, and the blood went into the water, the little silver-salmon came to life again, and then all the salmon came to life; and all the salmon jumped down to the beach; and so Wa'xwaxuli-Woman disappeared, because she was taken away by her husband.

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

BOAS AND HUNT, KWAKIUTL TEXTS. 307
fore they were very glad that Wa’x-waxuli-Woman had come back.

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

In the morning, when daylight came again, Sun-Maker the Mink and his friends got ready: they were going to look for a thick cedar-tree. And Canoe-Calking the Raven and his friends also got ready: they were going to borrow the gum of the four kinds of trees. Then Sun-Maker the Mink walked south from Crooked-Beach; and Canoe-Calking the Raven and his friends walked north from Crooked-Beach, Sun-Maker the Mink and his friends had been looking for four days for a thick cedar-tree, when one appeared. Sun-Maker the Mink and his friends were sitting on the really thick cedar-tree, (that was drifting) on the water. As soon as they came to the beach of the house of Woodpecker, Canoe-Calking the Raven also came in sight. They were also sitting on a thick log of driftwood, and they carried the gum on it. Then they arrived on the beach of the house of Woodpecker; and they went up at once and told Woodpecker that they had come home, and that they had a great deal of gum. Immediately Woodpecker asked Wà'xwa-xuli-Woman to feed the eight men; and the pretty woman, Wà'xwa-xuli-Woman, at once got (something) to eat for Sun-Maker the Mink and his friends and for Canoe-Calking the Raven and his friends. Then Woodpecker went to the house of Counsellor the Wren and questioned him. He said, “O friend Counsellor, Wren! go on, and say the
word to me. What are we going to do with the thick cedar-tree and this large amount of gum?” Thus said Woodpecker to Counsellor the Wren. Counsellor the Wren replied at once, and said, “Go and ask our tribe to roll this cedar-tree up from the beach, and (let them) take up the gum.” Thus said the wise man to Woodpecker. Woodpecker went at once to ask all the myth people to go and roll up the thick cedar-tree. Immediately all the birds and all the animals (for in the beginning they were all men), and all the fishes, went. All the myth people went at once to the beach and rolled up the thick cedar-tree, and it was not troublesome for them. After they had rolled up the thick cedar-tree, all the myth people went down again to the beach and carried up the gum. Then all the gum was up.

Then Woodpecker asked the canoe-builders to go and dig out the thick cedar-tree, and to carve (make) a whale out of it. Grouse made a request of Woodworm and of Black-Woodpecker and also of Ant, saying, “Come, friends, that we may go and dig out this thick cedar-tree for our chief.” Thus said Grouse to his friends. The four canoe-builders went at once to the place where the thick cedar lay on the beach. Immediately the canoe-builders dug out the cedar. Grouse and Black-Woodpecker worked on the outside of the (log that was) to be made a whale.
Woodworm and Ant went inside the cedar-tree and hollowed out the centre [of the cedar-tree]. The four canoe-builders worked four days on the thick cedar-tree. Then they finished it. Then all the myth people put the gum over the outer side of the artificial [made] whale. Then the gum was thick on the outside of the artificial whale, so that water could not get through. Then they finished it.

Then the wise man, Wren, spoke again, and said, “O Sun-Maker, and you Deer, go and borrow the ballast of Sea-Lion for ballasting this artificial whale.” Then the two friends started, and went to the house of Sea-Lion. Then Sun-Maker the Mink made this request of Sea-Lion, and said, “O friend Sea-Lion! we are sent by Chief Woodpecker to come and borrow your ballast for ballasting the artificial whale.” Thus said Sun-Maker the Mink to Sea-Lion. Immediately Sea-Lion asked Sun-Maker the Mink and Deer to go and take hold of each end of the large box that was standing on the floor in the rear of his house. Sun-Maker the Mink and his friend went at once, and tried to lift the large box; but they could never move the large box, for indeed in it was the ballast of all the sea-ions. Then Sea-Lion saw that Sun-Maker the Mink could not lift the large box. Sea-Lion rose and pulled up the large box and put it on his shoulder. Then Sea-Lion himself carried it, and he took the box to the place where the artificial whale was. Then Wren requested Sea-Lion to go into the artificial whale, and to put the ballast into it, for Sea-Lion knows the whale. Wà, là'lae Ya'qwa'ë ³.º Kła'dzalatslé là'laqaxa wé'l'kwé qa's le ló'pax àwagà'yasà wé'l'kwé. Wà, là'lae mo'pl'éxwa'sa ñà'la ì'axalax-demsà mò'kwé lë'ñl'énox'xa ¹.º'kwé 5 wé'l'kwá, l'à'è gwa'tamaseq. Wà, là'laë hè'x-ìdàmédà ñ'à'xa wa'ñ'ëmís lë axse'mdálasa gwa'ìlék't lax ो'Sgäma'yasa gwe'k'i'flakwé. Wà, lë'mlàë ¹wö'k'wèda gwa'ìlék't lax ो'Sgäma'yasa gwe'k'i'flakwé qa k'ì'ësës lexë'ëdëdà wà'pë laq. Wà, là'lae gwa'tà.

Wà, hè'x-ìdàem'là'wisë ed'zaqwa yà'-që'gà'ëdëd nà'gà'dë bgwà'ñemë, yix Gwà'gwà'ñømisë. Wà, là'laë ñê'k'a: 15 "ëyà, lë'sélæg'ìla lò's Ògé'xústàla, hà'g'à lë'k'ox e'ëló'lemas lë'ësèna qa'o'xdà gwe'k'i'flakwëx qa ëló'lemso'x." Wà, hè'x-ìdàem'là'wisèda ñ'à'môk'àla la qà's'id qa's le làx g'ò'kwà lë'ëxènë. 20 Wà, là'laë lë'sélæg'ìla axk:la' lax lë'ëxènë. Wà, là'laë ñê'k'a: "ëyà, qàst, lë'ëxènë, ñyà'lagemënu'xwasa g'ì'gàmaë, yix Gu'lde'më quan'ux" g'á'xe lë'k'oxs ël'ö'lemqàòs qa ëló'lemësà gwe'k'i'flakwé 25 "ñè'x-ìlae lë'sélæg'ìla làx lë'ëxènë. Wà, hè'x-ìdàem'là'wisè lë'ëxènë axk:la' lax lë'sélæg'ìla lò.º Ògé'xústàla qa lës gë'gëlxëndëxà wà'lasë gi'ldàsa, yixs hà'na'lae là'xa o'gwiwa'ëlhasës g'o'-30 kwë. Wà, hè'x-ìdàem'là'wisë lë'sélæg'ìla lë'ëwis ñëm'ó'kwë la wàx' gë'l-qaltìhaxà wà'lasë gi'ldàsa. Wà, là'laë hëwà'ë xëltli'xëda wà'lasë gi'ldàsa; qà'la'xs hë'm'ëë wì'ilà g'tsùlëwëdà 35 ë'ëló'lemësà ñà'xwa lë'ëxènë laq. Wà, là'laëdà lë'ëxènë do'ëqaqëxs là'è wà'rè lë'sélæg'ìl'ësà wà'lasë gi'ldàsa. Wà, là'laë làx'widë lë'ëxènë qa's lë gë'l-qalìhaxà wà'lasë gi'ldàsa qa's hà'nx. 40 sa'ya'plëndë's. Wà, lë'm'mlàë quëëx-ëm la tao'dë lë'ëxènëq. Wà, là'laëm là'sëda gi'ldàsa là'xa axë'dzasàsa gwe-
best way to ballast the belly so that his canoe may not be cranky on the water when Sea-Lion is paddling along. Then he finished.

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

Then all the myth people launched it. As soon as the artificial whale was in the sea, Sun-Maker the Mink and his friends went inside (through) the door of all the myth people. As soon as all the myth people had gone into the artificial whale, Grouse gave his adze to Sun-Maker the Mink and his friends; and Grouse said, “Friend, take this to defend yourself with.” Thus he said. Then Squid shut the door on the back of the artificial whale. Then they went out to sea from the beach of Crooked-Beach, and (the whale) blew. It went with the tide; and the large whale was k'iwakw. Wá, la'lae Gwá'gwa'nó'misé hawa'x'elax le'x'ené qa le's la'laqaxa gwe'k'ilakwé qa le's ax'ailalasé elo-lemé láq qaxs la'lela'edá le'x'enax e'g'asasa elo-leme láx'ès tek'le' qa k'le'-sés k'li'nwálaxs ha'ñuíla'és ya'qayatsálaxs sxeyo'nakulá'če le'x'ené. Wá, la'lae gwa'la.

Wá, la'lae e'dzaqwa ya'qaleg'ale Gwá'gwa'nó'misé. Wá, la'lae 'né'k'a: “'ya, 10 qást,” lax le'le'selagl'la. “Ha'g'a le'le-lax X'um'dá 1.ó Gwé'dzá, wá, so'més 1.ó Ge'x'ustálá. Wá, la'ems aax'síla'xá k'ëwá'sé. Wá, la'les ax'k'lalax Gádzeqa qa ná'naqasilálxwa gwe'k'ilá-15 kwéx, "né'x'lae Gwá'gwa'nó'misé. Wá, he'x'īdaema'wíse le'le'selagl'la qlaple-x'írdxa yá'dukwé. Wá, la'lae axk'la'le le'e'selag-lílx Gá'dzeqé, qa le's o'gwáqa. Wá, la'lae Gwá'gwa'nó'misé e'dzaqwa 20 ya'qaleg'ála. Wá, la'lae 'né'k'a: “Wá, g'ígame x,” lax Gu'ldémé. “Wé'ga le'le'lalaxs g'o'kulotéx qaens wé'gíl 'me'n'sídtsóxda gwe'k'ilakwaxwa la'lex wá'wulgemé,” "né'x'lae. Wá, 25 he'x'īdaema'wíse Gu'ldémé le'fen-tsole'sxa 'ná'xwa n'úx'némisí qa le's wí'th'stre'ndxa gwe'k'ilakwé, "né'x'lae.

Wá, he'x'īdaema'wíse'dá 'ná'xwa n'úx'némisé la wí'th'stre'ndeq. Wá, 30 gi'lém'ma'wíséda gwe'k'ilakwé la'sta' la'xa de'm'sx'é, la'e le'le'selag-ilá le'x'íís 'né'x'méno'kwé la la'ë', la'xa axa'í qa tlëx'i'lasa 'ná'xwa n'úx'némisí. Wá, gi'lém'ma'wísé la wí't'h'sle'da n'úx'némisé 35 latsla' la'xa gwe'k'ilakwé, la'e Ma'gag'utslásés k'ík'ilíma'j'yuwe lax le'le'selag'ilá le'x'ís 'né'x'méno'kwé. Wá, la'lae Ma'gag'u 'né'k'a: “Da, qást, qa's dä'da'ax-kwimós,” "né'x'lae. Wá, la'lae treq'wa 40 a'mxstódxá tlëx'ilás a'wá'pla'yasa gwe'-k'ilakwé. Wá, la'lae la'sta la'xa le'ma'ísás Qa'logwisé. Wá, la'em'lae
going to the place named Thunder-Bird-Place. Then Wren saw Thunder-Bird lousing his wife in front of his house. Then Thunder-Bird saw the large whale; and immediately he called his son, and said, "Come, Carrier-of-One-Whale, go to your salmon." Thus he said. Carrier-of-One-Whale went at once and put on his thunder-bird dress. Then he flew, and went to clutch (in his talons) the blow-hole of the large artificial whale; but the wings of the Thunder-Bird just stuck on it, and Sun-Maker the Mink and his friends cut his talons. Then the artificial whale dived long; and therefore Carrier-of-One-Whale was dead, for he could not breathe.

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

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

Wá, la’ilaé Ku’nkunxulig’aé dò’qulaxës xunó’kwañ xéma’ñe’ o’dzalag’ila’ya. Wa, la’ilaé la’qulag’añxës né’nemó’kwe xuno’kwa. Wá, la’ilaé né’k’a: “Gë’la Ya’eyudux’semínkugléma’ñe, la’em 5 o’dzalag’ila’ñe ts’al’ts’la’ya,” néx’ilaé. Wá, hé’x’idaem’a’wisë Ya’eyudux’semínkugléma’ñe la qlo’xsts’otsës ku’n’xumlé. Wá, gë’x’em’a’wisë gwàl qlo’xstsla’xalas’ ku’n’xumla, wá, la’ilaé la’wëls 10 l’a’xës g’o’kwa. Wá, la’ilaé o’mpas né’ka: “’ña, xuno’kwa, wëg’a xap’lidex kéwá’ças’ k’lo’telä’os,” néx’ilaé Ku’nkunxulig’añxa’xës xuno’kwa. Wá, hé’em’a’wisë a’lës gwàl 1ë’x’salá Ku’n-15 kunxulig’a’yaq, la’ë do’xwa’lé’ laxa wa’lalës güék’i’lakwaq g’a’xa’x etëd la’Pnd la’xa hñ’la’lda ts’al’a lax aps’a’ná’yasa 4mek’ila. Wá, hé’x’idaem’a’wisë Ya’eyudux’semínkugléma’ñe 20 dò’qulaxës ts’al’tsla’xal’ax dë’x la’m’e le’le’ila. Wá, la’ilaé gu’nx’ida, o’gwaqa qìla’x’ida. Wá, la’ilaé xap’lidex kéwá’ças’ wàl’as’gwe’k’i’lakwa. Wá, la’ilaé xìw’g’ila’ya’x’mas’ xå’lakwa güék-25 k’i’lakwa, yìx Ya’eyudux’semínkugléma’ñe. Wá, la’ilaé le’selag’i’ila 1ë’xwis né’nemó’kwe ts’ek’a’x gä’të’lësana. Wá, la’ilaé ké’lës güé’sg’ílaxs la’ë té’xstëdëa wàl’as’gwe’k’i’lakwaq qaws la’ë klus’të’mé k’a’mäs lax o’sgama’yasa güék’i’lakwa. Wá, hé’x’idaem’a’wisëa’x’ilaé wàl’as’gwe’k’i’lakwa ts’al’asà. Wá, la’em’a’ila’le’ Ya’eyudux’semínkugléma’ñe’dë. 35 Wá, la’em’a’ilaé dò’qulë Ku’nkunxulig’añxa’xës s’a’sem’x’dax’la’ë le’le’ila’a. Wá, la’ilaé etëd la’qulag’añ. Wá, la’ilaé né’k’a: “Gë’la Maé’mosémínkugléma’ya qas la’os la’xa la g’a’galats 40 ts’al’tsla’xal’dë’dë. Wá, hé’x’idaem’a’wisë qlo’xsts’otsës ku’n’xumlé. Wá, la’ilaé gwàl qlo’xsts’ola; la’ë la’wëls
vised his son, and said, "O master! clutch the head of the thing that killed your younger brothers." Thus he said. Then he saw the artificial whale: spouting near the beach of the house, and he saw his dead younger brothers sticking on the artificial whale. Then Carrier-of-Four-Whales sent forth lightning. He flew off and clutched the head of the large artificial whale. He lifted the large artificial whale out of the water.

Then Sun-Maker the Mink and his friends cut off his talons. He had not gone far when the artificial whale fell into the water, and the tips of his wings also stuck on the body. Then the artificial whale dived, and Thunder-Bird saw that all his children were dead.

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

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

Therefore we know that Thunder-Bird is a bird, and therefore the Indians put thunder-bird straps on their children when they are ten months old, and therefore they play with the gambling-stones; and therefore that clan of the Ma'maleqala whose name is "The Great Ones," use the whale-mask; and therefore the Indians use the salmon-
weir with the salmon-trap; and therefore also they throw into the water the bones, the head, the fins, and the blood of the salmon that are cut up. If they did not throw the waste into the water, the salmon would not come to life again, and would not go home to their country. Therefore they do this. That is the end.

\[\text{\text samo b\'{a}k!um\'{e}x la axn\'{o}gwatsa l\'{a}\'wayu-w\'{e}, yixa mâ\'lis\'{e}. W\'{a}, h\'{e}^{\text{\textg}}\text{\textm}i\'{s}i\'{\text{\textd}}\text{\texte}, yix la\'{g}'\text{\texti}l\'{a\text{\texts}}\text{\texto}x la ts\'{\text{\texte}}\text{\textx}st\'{\text{\texta}}t\'a\'{\text{\texta}}t\'{\text{\textx}} x\'{\text{\texta}}q\'{\text{\texte}}, l\'{\text{\texte}}\text{\texta}l\'{\text{\textw}}a h\'{\text{\texte}}\'{\text{\textx}}t\'{\text{\texta}}\'g e lo\'{\text{\textm}}\'{\text{\texte}}\'{\text{\textd}}a ba\'{\text{\texts}}\text{\textb}e\'{\text{\textl}}\text{\texte} le\'{\text{\texte}}\text{\textl}a\'{\text{\texte}}\text{\textw}a x\'{\text{\textc}}\text{\texti}wa \'{\text{\textc}}\text{\textx}la\'-kwisaw\'{\text{\textl}}a y\'{\text{\texts}}\text{\texta} x\text{\textw}a\'{\text{\textc}}\text{\textx}a k\'{\text{\texto}}\text{\textl}o\'{\text{\textk}}\text{\textl}u\text{\textt}e\'{\text{\textl}}a. 5 W\'{a}, g\'{\text{\texti}}\text{\textt}em\'{\text{\textl}}a\'{\text{\texte}} k\'{\text{\textl}}e\'{\text{\textl}}e ts\'{\text{\texte}}\text{\textx}st\'{\text{\texta}}t\'a\'{\text{\textn}}\text{\textw}e\'{\text{\textd}}a y\'{\text{\texta}}k\'{\text{\textw}}a\'{\text{\textw}}\text{\texta}, la\'{\text{\texte}} k\'{\text{\textl}}\text{\texte} k\'{\text{\texte}}\text{\textl}e\'{\text{\texte}} la e\text{\textt}\text{\texte} \text{\texte} la q\text{\textl}u\text{\textl}a\'{\text{\textc}}\text{\textx}t\'{\text{\texte}}\text{\textd}e\'{\text{\texte}}\text{\textd}a k\'{\text{\texto}}\text{\textl}o\'{\text{\textk}}\text{\textl}u\text{\textt}e\'{\text{\textl}}a q\text{\texta} \text{\texts} le n\text{\texta} n\text{\texta}k\'{\text{\textl}}a l\'{\text{\texta}}\text{\textx}\text{\texte} aw\text{\texti}\text{\texta}n\text{\texta}g\text{\texti}d\text{\texte}a. W\'{a}, h\'{\text{\textg}}\text{\textm}i\'{\text{\texts}} la\'{\text{\textg}}\text{\texti}l\'{\text{\texta}}\text{\textl}a\'{\text{\texte}}\text{\texts} x\'{\text{\textm}}\text{\texte} g\text{\textw}e g\text{\texti}l\text{\texte}. W\'{a}, la\'{\text{\texte}} m la\'{\text{\texta}}. 10\]
VIII. TRADITION OF THE LE’KWH.DA’XU’, CLAN Wİ’WAGAM
(TRUE–FROG–TRIBE).

Wa’o’xutslaxsemalaga (The-Frog-Women).

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

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

G’o’kula’laëda g’a’lása Wîwagamé lax Xusā’mē. Wā, la’laë ne’msa na’la, la’e qlaple’x’idëda ia’lóstá’gasë tsle’daqs, yixa’ wa’o’xutslaxsemalaga qa’s le’ tšlō’sāxla tlexsō’se lax apsō’taṣës g’ōkwaḡésewē wās Xusā’mē. Wā, la’laë hō’guxs lā’xa tšlā’gō’tē. Wā, la’laë ne’msa’wil qa’s le’ lā’xa mek’āla wā’wanoḵśelaxa o’gu’la’matxat! wa. Wā, la’laë tšlō’sīd lā’xa tlexsō’se. Wā, k’e’slālta gā’laxs, lā’eda ia’lóstágase tsle’daq wu’a’x’alaxa begwa’nemē la’qwalə’laxa apsō’tasa ne’mē wa. La’laë ne’k’ā: “Gē’la da’nā.” K’e’slālta hā’elaxs lā’e ne’k’ eda begwa’nemē. Wā, hē’x’idaem-śla’wisēda ne’mō’kwe lā’xa wa’o’xutslaxsemalaga wula’q. La’laë ne’k’ā: “A’n’gwasā’?” La’laë ne’k’eda begwa’nemē: “Nō’gwaḏzō mà’yusā.” Wā, 20 la’laë e’dzaqwedə wōqśāsə tšlēda’qa. La’laë ne’k’ā: “A’n’gwa’s mà’yusā?” Wā, la’laë e’dzaqweda mà’yusē begwa’nemā. Wā, la’laë ne’k’ā: “Nō’gwažə Mā’yusustalag’il’la’kwa.” Wā, 25 hē’x’idaemśla’wisēda tšlēda’qē ne’k’ā: “gya, he’toems tō’ltx’stōlā’q, g’ildiš-balolā’q, g’ildexstalolā’q. K’le’seg-a’nux’ x ne’x’ qanux’ wa’ladao’s. Hā’g’a qwé’dex,” ne’x’laëda wōqśās’ə tšlēda’q 30 lā’xa mà’yusē. Wā, hē’x’idaemśla’wisēda mà’yusē la’xw’laqa la’xa a’lē.

Wā, la’laë etlē tšlō’sidēda tšle’daqxa tlexsō’se. Wā, k’e’stlalta gā’laxs la’e etlē wu’a’x’alaxa la’qwalə’laxa g’ilx’dx g’lwō’qatsëda mà’yusē.

\(^1\) The name of the raccoon as a mythical being.

[318]
He said, "Come fetch me!" Then the speaker of the women replied, and said, "Who are you?" Immediately the man said, "I am Mink." Then the woman spoke again, and said, "Who is Mink?" Thus said the Frog woman. Then Mink said, "I am Sun-Maker." Thus he said. Then the Frog women all spoke, and said, "Oh, go away! long face, small eyes, stinking one." Thus said the Frog women. Then Mink went away into the woods.

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

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

It was not long before the women
heard again some one calling just like a girl. He said, “Come fetch me!” Then the women questioned him, and said, “Who are you?” He said, “I am Ermine.” Then one of the women said they should go and take him because he was pretty, because he could run fast and had a very white body. Then the women went and took him, and at once made love to him.

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

Then the women heard again some one calling. His voice was not very loud. He said, “Come fetch me!” Then the women answered, and said to him, “Who are you?” The man said at once, “I am Porcupine.” Immediately the women said, “Go away! You are like the ball of the children, and your body is like sea-eggs. We cannot lie down with you.” Thus said the women to Porcupine. Then he gave it up and went back into the woods.
It was not long before the women heard again some one saying, “Come fetch me!” speaking the words with a sharp voice. The women replied at once, and said, “Who are you?” Then he said, “I am Beaver.” Then the women said again, “Who is Beaver?” Beaver replied that he was Chewing-on-Rock; and the women spoke again, and questioned him, saying, “Who is Chewing-on-Rock?” Beaver said to the women that he was Soft-Back, Cut-a-Tree-in-One-Day, and Sound-of-Trees-falling-on-Ground. Thus said Beaver to the women. Then the women laughed. Then Beaver said, “Do you wish to make fun of me?” Thus said Beaver to the women. Then the women said, “What do you say, you big-belly, short-legs, ugly-face, small-eyes!” As soon as the women stopped abusing him, Beaver said, “This is yours, this is yours, this is yours! Pour down, flood! Rain, pour down!” Then he struck his tail on the water; and the women said, “Oh, we have our old skin blankets here!” Then it began to rain hard, and the rainfall was really great. Then the river of Xusâ’m overflowed, and all the Frog women died; and therefore there are no frogs at Xusâ’m. That is the end.

Wä, k‘e’slates gä’laxs la’e et’ledëda tsle’daqë wule’laxa ’né’k’a: “Ge’la danä’t,” ya’e’x’semæxës wâ’lđemë. Wä, he’x’a’dæm’la’wïsëda tsle’daqë nänax’-mëq. La’qlaë ’né’k’a: “A’ngwâs’?” Wä, la’qlaë ’né’k’a: “No’gwaem tsla’wa.” Wä, la’qlaë et’led ’né’k’ëda tsle’daqë: “A’ngwâs tsla’we?” Wä, la’qlaë nänax’mæ’ë tsla’wë, yis Q'ëk’il’lag’ña. Wä, la’qlaë e’daqwëda tsle’daqë wula’q. 10 La’qlaë ’né’k’e: “A’ngwâs Q’ëk’il’lag’ña?” Yis Qâlën 10 Hë’lem’x’sta’ñla 10 Tla’k’il’lag’lël ñëx’-ëlæ tsla’wëxa tsle’daqë. Wä, la’qlaë de’dal’tdëda tsle’daqë. Wä, la’qlaë ’né’k’a, yix ts’la’- 15 wë: “’né’k’aaqös qa’s æ’m’l’atayüsën?” ñ’ëx’-ëlæ tsla’wëxa tsle’daqë. Wä, la’-łëda tsle’daqë ’né’k’a: “’ya, ñ’má’dzös wâ’ldëmaqös? ’ya pe’n’üt’dzò,” yul tsle’tslex’sit’dzò, yul n’ám’ilalage’má- 20 lòt, yul t’o’l’ix’tståf’lòt.”

Wä, gi’ëm’la’wisë q’we’p’îdëda tsle’- daqë y’ax’-ïplaxstaq, la’e ’né’k’e tsla’we: “Hô’s’dëx”, hô’s’dëx”, hô’s’dëx”, wâ’m’o, yu’gus wâ’m’e.” Wä, la’em’laë pável˘w˘s 25 së’pa’gwa’yuxståñla’ñla wâ’pë. Wä, la’-läëda tsle’daqë ’né’k’a: “’ya, gr’awës k’le’g’r’ânu’n’ mà’magëmk.” Wä, la’- łëa yu’gux’-ida. Wä, la’em’laë a’lax’-id a’wa’wa’stawëda yu’gumëse. Wä, la’em’- 30 łæ p’à’ldëda wäs Xusâ’me. Wä, la’- łëm ’nâ’xwa te’lë’es’da tsle’daqë, yixë wa’o’xwuts’exsemalaga. Wä, la’q’îlæs k’le’as wó’q’a’së Xusâ’me. Wä, la’em’ la’ba.
IX. TRADITION OF THE NĀ'KIXWAX'DAXUXU (TEN-CLAN-TRIBE).

Ōmeāł (Chief-of-the-Ancients).

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

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

Gō'kulał'laėda g'a'le Na'k'ixwax'daxwa lax Ŭ'stō'wa a'x'a'x' Da'ł'se. Lālał'laè g't-gadēs Ŭmeāł'le ĭt'wis tsta'tsla'le' lē'jeg-gō'le, ēmisēda tā'n'xwa nū'x'ne'nmisa. Wa, lał'laè hē'menāem qē'nemē 5 nā'q'ayas Ūmeāł' qā'xs k'le'a'saē wās Da'ł'se. Lālał'laè lē'jelalaxē tsta'tsla'ya. G'ī'le'māla'wisē g'āx wī'tł'lael, lāx g'o'kwastēs la'e ya'qleg-gāle Ūmeāł. Lā'lał'laè 'nē'k'ā: "'t'yā, tsta'tsla'ē, 't'yā'x'sem 10 ts'ag-in nā'q'īk' qaxs k'le'a'saē wā'sens gō'kulasēq qā'x'g'īn lā'mē: 'nēx' qā'n' wēgi ālax lā'xtlaya'xtla'ya qā'n' gene'ma, qa wā'g'ītsē g'ā'xe'mala'leq gene'maxa k'lo'klotela; hē'mēsen 15 lā'gi'la 'nēx' qēns wā't'sē' lā'xwa, qa tsle'lnasleq k'lo'klotelē qō g'a'x'lo, 'nēx'lał'laè lā'xēs tsta'tsla'ya. Wa, hē'x-īdaemł'la'wisē lē'jeg-gō'le, yīx gwō'yā's gē'wasa, ya'qleg'āla. Lālał'laè 'nē'k'ā: 20 't'yā, nū'x'ne'nmis, lē'mas wūl'le' lax wā'demasens nōlax, nū'x'ne'nmisā. Wē-ga'x'ösens a'emtl nā'nageg'telq wā'lı democrā qāx'g'in tā'n'xwa'me'g'ins hēl-emt 't'ldes wā'ldemāxas, tā'ambilwot,' 25 nēx'lał'le' lē'jeg'gōlaxēs gō'kulōtē.

Hē'x-īdaemł'la'wisē xwa'na'kīndex'da-xwa. Lālał'laè qā'sid qa's le lāx apsban-ł'le'sas Ŭ'stō'wa. Lālał'laè hē'x-īdaem 5nē'k'ē Ūmeāł' qā lā'p'ldēseq tsta'tsla' 30 7yāse qa wā't'se'lese wā'te. Lā'-dał'lał'laè la'p'ldē. K'le's'la'tūa gē'g'ilīsa, la'e gwā'tamas. Wa, lał'laè Ūmeāł' qā'sid qa's le lāx wās Da'ł'se. Lālał'laè

1 The Kwak'ut'eel believe that twins are salmon that have assumed the form of men, and that they are able to bring salmon.
drank of it. As soon as he had drunk of its water, he filled his mouth with water and went back to the place which his younger brothers had dug. Then he went back into the woods. There he saw a pretty little grassy plain. Then Chief-of-the-Ancients let the water that he carried in his mouth run out, and it became at once a lake, and a river began to run were they had dug. Now, what Chief-of-the-Ancients had [only] carried in his mouth had become a large river.

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

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

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

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

As soon as he stopped speaking, Chief-of-the-Ancients and his wife came in. The couple were given food at once by the sisters of Chief-of-the-Ancients. Then Chief-of-the-Ancients and his wife finished eating. Then they went and lay down in their bed. Then Chief-of-the-Ancients begged Salmon-Maker [to see] to cause the salmon to come. The woman only said that she could not make the salmon come. Then Chief-of-the-Ancients just told his younger brothers to make a salmon-weir in the river. They split cedar-wood at once, and now all the myth people had a salmon-weir; and they would go in vain to look at their salmon-weirs every morning, but no salmon was found. Then the myth people were hungry, and Chief-of-the-Ancients would walk and look for cedar-wood, while Canoe-Calking and Shameless the Deer were left in the house. Then Salmon-Maker, the wife of Chief-of-the-Ancients, sent Canoe-Calking to go and get some water. Immediately Canoe-Calking went to get water from the river. He came and put the kettle
full of water down. Then Salmon-Maker put her little finger in her mouth and then put it into the water. At once there was a large spring-salmon jumping in it. Then Salmon-Maker immediately asked Shameless the Deer to kill it and to roast it quickly. Thus said Salmon-Maker to her companions. Then Shameless the Deer split cedar-wood to roast it. Then Canoe-Calking cut the spring-salmon, and Orphan quickly started a fire. Then they quickly placed the salmon that was to be roasted by the side of the fireplace. It was not long before it was done. Salmon-Maker immediately asked Shameless the Deer, Canoe-Calking, and Orphan to eat the roasted spring-salmon quickly. Then they ate it. It was not long before they had eaten it all. Then Salmon-Maker said they should throw the bones of the spring-salmon into the fire. Then they finished, and the three young men were happy because they were satiated.

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

\[\text{łasa qło'latšé qo'taxa wá'pè. Hé'x-idae'mla'wisé Ma'isila hám'bendxes sel'tla. Lá'laë ts'k'méstat là'xà wá'pè. Hé'x-idae'mla'wisé wà'laë x'játséma dë'la'x-ida. Lá'laë hé'x-ida'mé Má-5 isila axk-la'laax lé'gég'óle qa k-klé'la-x-idëséq; hé'x mis qa há'labalax-da'xwes ló'pëdëq, nè'x-laë Ma'isílaax wá'gawë. Lá'laë hé'x-ida'mé lé'gég'óle xo'x-wídxax i'kwa'xlaawé qa's l.o'psa'yó. 10 Lá'laë xwá'fde Mé'mg'olémaxa sá'tslëmë. Lá'laë Xá'mala hálalabalax léqwe'x-ida. Wa, la'laë hálalaba pág'aliłaxa ló'be'kwe là'xa ón'alísàsa legwí'të. W'íla'x-dzél'tále gá'axa la'ë 1 í'lo'pa. Hé'x-idae'mla'wisé Ma'isila axk-la'laax lé'gég'óle ló Mé'mg'olémë ló Xá'mala qa há'labalës hâm'x-ida xó'x-be'kwe sástlémë. Lá'laë hâm'x-í-dëx'da'xwa. K-í'é'slata gég'iliñës la'ë 20 wíl'laq. Wá, la'laë nè'x-laë Ma'isila qa ts'íñsta'laax-da'xwił'sxa xá'qasa sástlémëx dé. Lá'laë gwá'la. Lá'x-da'x'-laë ék-šé'qëlëda yó'dukëw hë'x-?a qaés la'ë'ná'pó'lela. 25 Wíla'x-dzél'tále gá'axa g-a'xéa Ò-me'ale g'a'xéla. Lá'laë hé'x-idae'm la'witíslåxax lé'gég'óle ló Mé'mg'olémë ló Xá'mala. Lá'laë nè'x-da'xweq: "n'mátet xe'ntrlag-itaot mén'tëmatá, 30 wáwët, qat qe'ntelaq ék'ëqëmlëta?" 1 nè'x-laë Ò-me'ale, la'xès ts'la'tla'ya. Hé'x-idae'mla'wisé qwe'x-ídëx'da'xwa. À'ém'Mla'wisé Ò-me'ale tle'x-átì, l分配 n'uts'k'yxësës gëné'më. Lá'laë wà'x 35 é'tëd háwax'xëlaq qa we'gx'isë gá'xamass-xa k'ítæla. À'ém'Mla'wisé gëné'm's nè'k'ís k'lé'áxsé gwé'x-daasa. Lá'laë é'tëd ék'ëg'óle dë'da'xida. Hé'x-idae'mla'wisé Ò-me'ale lá'xolët qa's le 40

1OX'meit speaks like a child. In ordinary pronunciation this would be: "n'mátës xe'ntrlag'ita ás më'n'tëm, wàwës, qa's xe'n'tëmëx ék'ëqëmlëta?"
arose at once, and went to the place where Shameless the Deer was sitting. Then Chief-of-the-Ancients looked at the mouth of Shameless the Deer when he was laughing, and he saw something that came from a salmon sticking in the teeth of Shameless the Deer. Then Chief-of-the-Ancients took a splint of cedar-wood and took hold of the head of Shameless the Deer. Then he asked him to open his mouth. Shameless the Deer obeyed Chief-of-the-Ancients. Then he picked out with the splint of cedar-wood a piece of salmon from his teeth. He looked at it and said, "Oh, my dear!" Thus said Chief-of-the-Ancients to him. "Where did you get the salmon-meat?" Then Shameless the Deer tried to deceive him, but Chief-of-the-Ancients only questioned him urgently. Then the Deer said to him, "Your wife fed us with this salmon." Thus said Shameless the Deer to him.

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

boas and hunt, kwakiutl texts.

la'x klwa'laasa le'gemente. La'lae O'mealte do'xwalaxs se'mas le'eg-glo'axs da'te'lae. La'lae do'xwalaxs ga'yu'le la'xa k'lo'tela kut'a'la lax g't'g'es le'eg-glo'te. He'xidaem'la'wis 5 O'mealte da'x'idxa klwa'xla'we qa's le da'x'idex x'o'mas le'eg-glo'te. La'lae axk'la'laq qa ax'e'desexes se'mse. He'xidaem'la'wisn na'nageg'axa le'eg-glo'axs wa'demas O'mea'te. La'lae 10 se'x'idasas klwa'xla'we la'xa k'lo'tela-dzese kut'la'la lax g't'g'as. La'lae do'x'wideneq, "'ya, ada!" "nex'xala'te O'mea'tlaq, "'wi'dzesasexg'ada qa'mla-ledg'asa k'lo'tela?" La'lae wa'x'xe 15 he'xwe le'eg-glo'te. A'em'la'wishe ha't'ile le O'mealte wula'q. La'lae nex'k'iq: "Yu'dza'mos gen'ma'qos hamgle'lasa k'lo'tele g'a'xenu'ex," "nex'xlae le'eg-glo'taq.

He'xidaem'la'wis e le O'mealte la'xes gene'me. La'lae k'eko'xadeq. La'lae nex'k'eq: "'ya, qa'gwidq, ge'laak'salaxs le'ma'aqos ne'p'edamasxa k'lo'tela qa ha'mesen tsal'tsal'ya. We'g'a wax-25 te'del g'a'xen qa'en hamx'its'e'waha," "nex'xlae O'mealaxs gene'me. A'em'la'wishe Ma'isila lo'xul'taqems. La'lae a'me O'mealte ha't'ile hawa'x'ele. La'lae wa'nixe'dde Ma'isilas gwe'k'ala'la-sas O'mealte. La'lae Ma'isila y'a'la'qas le'eg-glo'te qa le ts'e'x'id la'xa wa'pe. He'xidaem'la'wis le'eg-glo'te la da'x'idxa qlo'latsle qa's le ts'e'x'idex la'xa wa'pe. Wr'la'x dz'e'lae 35 g'a'laaxs g'a'xaxe le'eg-gol ha'ngemle'laaxs wa'bets'laq qlo'latsle lax neqama'ltfas Ma'isila. He'xidaem'la'wishe Ma'isila tsle'm'sta'sa ma'le' la'xes qla'wa'q'wax-
at once put two of her fingers into the water. Then two large spring-salmon jumped in it. Then they clubbed them. They cut up the two spring-salmon at once, and the young men roasted them. As soon as they were done, Chief-of-the-Ancients said that he would eat them. Then they put one roasted spring-salmon in front of Chief-of-the-Ancients, and he ate it at once. Then Shameless the Deer and Orphan and Canoe-Calking tried to eat the other one; but the three young men, the brothers of Chief-of-the-Ancients, did not eat half of it, but Chief-of-the-Ancients ate his whole roasted spring-salmon. Then he took away what his younger brothers were eating; and Shameless the Deer and Canoe-Calking and Orphan were downcast. Then Chief-of-the-Ancients ate also the whole half roasted spring-salmon (that they had left over).

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

La'lae k'ebó'yodxès gene'me. La'lae ńe'k'iq: "'ya, qa'gwìde, wí'zax'sins qa'síd qa'es le la'sta' la'xwa 25 wax qa wé'glènens k'le'l po'sqalènu'x'll." — "'ya, ńe'x'latle gene'mas, "hèx'maa qen'lò hèlax gwé'x'idalaxè, la'lxòxda wax, a'mlax l'é'mìx'wìdax qaxs la'lxex qó'tla la'xa k'lo'tlèla." 30 Wà, a'mëmìla'wìse Ò'me'ale há'tlì fq. La'lae ńe'k'iq: "'Adzàemûs tà'x'sìd-loł, "ńe'x'lae Ò'me'ale, la'xes gene'me. Wà, la'lae xwa'na'ìlde Mā'isila. Lae'mìlae lâl tà'x'sìdel. Lae'mìlae 35 le'x'æme l'tlæf'dìlè awì'gàl'ènts'èyas g'ogwa'yàs. La'lae qa'sídà. La'lae la'g'aa la'xa wà. La'lae Mā'isila qa's'ìd qa's le tà'x'sìd la'xa wà. Hèx'sìdaemìla'wìsèda k'lo'tlèla g'ax ex'ìda. La'lae 40 wù'tmè Ò'me'ale dax'sà qa èk'asès nà'qà'è, qaxs 10'mà'æ që'nemèda k'lo'-
home. Chief-of-the-Ancients at once told his younger brothers about it, and they looked at their salmon-traps. They were all full of salmon. Now, the food of the myth people became plentiful, for they were drying the salmon and they were roasting them. Then all their houses were full.

Now, there was no place where Chief-of-the-Ancients did not hide the dried salmon. Then Chief-of-the-Ancients became proud because they had so much food. He always spoke angrily to his younger brothers and to his wife; but his wife just said to Shameless the Deer and to his younger brothers that they should just be happy, and they should not mind the anger of Chief-of-the-Ancients. Then Chief-of-the-Ancients spoke, and said that he would go. He arose and tried to go. Then the backbone of the spring-salmon caught in the hair of his head, and he scolded it. Then he took it and threw it into the corner of the house. He said, "You come from the ghosts, and you catch me!" Salmon-Maker just hung her head and cried; but Chief-of-the-Ancients laughed at his wife, and Salmon-Maker was very sick at heart. Then Chief-of-the-Ancients went, for his heart was very proud because he had much food. Late in the night he came back. Then he spoke just as angrily to his wife. His brothers tried to stop him, but he only scolded them also. After four days Chief-of-the-Ancients dressed up again. He was going to take a walk. Then the backbone of the spring-salmon caught in his hair. Chief-of-the-Ancients took it and threw it into the corner of the house.
Salmon-Maker arose at once. She spoke, and said to the dried salmon, crying the while, "Come, my tribe, let us go back." Thus she said to them. Then the woman started, and Salmon-Maker led her tribe, the dried salmon, and they all went into the water. Chief-of-the-Ancients tried to put his arm around his wife; but her body was like smoke, and his arms went through her. Then Chief-of-the-Ancients and his younger brothers had become poor again. They had nothing to eat. After a long time their food again became plentiful. Then Chief-of-the-Ancients gave a winter dance. Then Shameless the Deer was fool-dancer. He was the first fool-dancer among all the tribes. Then they finished the winter dance.

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

Hé'x-idaem³la'wise Ma'isila la'xulit qa's ya'qeg'ałè. La'laè 'nè'ka, la'xè s qa'wa't'slen=a'è, la'xa xa'ma'sé: "Ge'-lag'a, g'o'kulot, qens la'lag't ni'nakwa," 'nè'x 'laeq. Wá, hè'x-idaem³la'wiseda 5 tslèda'qè qa's'ida. Wá, la'em³laè a'em ga'lagiwa'è Ma'isilasè g'o'kulote, yixa xa'ma'sè. Wá, la'me 'nà'xwaem la h'oxsta la'xa wà'pe wu'naxwaem³la'-wisè Ò̂meåłè kib'øyod, la'xè s gene' 10 mè. La'laè hé gwex's kwa'x'la o'kwi-na'ya. La'em³laè a'em hè'x'sàle ox-sa-yà'pla'yàs Ò̂meåłè laq. Wá, la'mè é'tëdè Ò̂meåłè 1è'wis tslà'tsla'ya la w'i'wosila; k'ëa's la ha'ma'ya. La' 15 laè gà'faxs laè é'tëdè qa'qëx'ìdalè ha'ma'ya. Wá, la'laè ya'wìx'ìle Ò̂meåłè. La'em nù'ëmeåłè 1è'qeg'qoè. Hè'em nemo'xë'em g'il nù'ëmeåłasa 'nà'xwa'x le'lqwala'la'yà. Wá, la'laè 20 gwà'ta, yixa ya'wìx'ìla'x'dè.

La'laè Ò̂meåłè 'nèx' qa's le qa'-gak'la la'xa má'x'énoxwe. Hè'x-idaem³la'wise 'nà'xwa 'nè'k'è tslà'tsla'yëseq: "La'em è'k'ës wà'ldemòs, Ò̂meåłè," 25 'nè'x-ìlaeda nù'x'nè'misàq. Wá, la'laè e'dzaqwe Ò̂meåłè ya'qeg'ałà. La'laè 'nè'k'à: "'sà, tslà'tsla'ya, la'mà'wisila'lens lax Dza'wade. Ya'yaselax-xen da'dàñà qën wà'k'luna," 'nè'x-ìlaè 30 Ò̂meåłè. Hè'x-idaem³la'wise tslà'tsla'-yàs 'nèx' qa's le le'lëstënda xwa'k'luna. Wá, la'laè la'sta'masàxa xwa'k'luna. Wá, la'laè mò'xsèda nù'x'nè'mise. G'il'em³la'wise wìlëda me'mëimalàs, 35 la'è wìlëla ho'x'wulëxsa. Wá, la'em³laè se'x'wida. La'laè là'g'aa lax Dza'wade, Hè'x-idaem³la'wise Ò̂meåłè lò le'qeg'qoè la qa's'tîd qa's le lax Gò'myàde. La'laè Ò̂meåłè ax-40 çë'dxa gwè'gwà'gìla'mè. Hè'x-idaem-
carried it to his canoe. Then Chief-of-the-Ancients went to Talus-Beach. Then he took four stones and carried them to his canoe. Then Chief-of-the-Ancients said that they would start. Now they started, and came to Open-Plain in Narrow-Entrance. Then Chief-of-the-Ancients wished to burn clam-shells. He was going to make lime. After he had made lime, he took charcoal and sent Shameless the Deer to ask all the myth people to get ready to start on the following day, when they would go to marry the princess of Killer (the chief of the Killer-Whales).

Shameless the Deer went at once and told the myth people about the wish of Chief-of-the-Ancients. Then all the myth people got ready. In the morning, when day came, all the myth people went aboard the Folding-Canoe. Then they started. They were going to the house of Killer-Whale, at the outer side of our world. After four days they saw a large island in the sea. Chief-of-the-Ancients said at once to the myth people, "O younger brothers! take care, else we might be unlucky, younger brothers." Then they arrived at the mouth of a long inlet and they paddled. It was not long before they arrived at the narrowest part of the inlet. Then Chief-of-the-Ancients spoke, and said, "O younger brothers! let us haul up (our canoe) on this beach." Then Chief-of-the-Ancients took four stones which he had obtained from Olachen-Place (Knight Inlet) and hid them at the place where they had hauled up the Folding-Canoe, and (he also hid) the lime and the red ochre.
and the charcoal. Then Chief-of-the-Ancients spoke, and said to his younger brothers, “Take care! I am going to start and look secretly for whom I want for my wife; and don't feel uneasy.” Thus said Chief-of-the-Ancients to his younger brothers. Shameless the Deer spoke at once, and said, “Go, [eldest] brother. Only take care, my dear! Go.” Thus he said.

Then Chief-of-the-Ancients started. He arrived at the other side of the house of Killer, the chief of the Killer-Whales. Then Chief-of-the-Ancients saw an old man pushing his little canoe down the beach, intending to launch it in the sea. As soon as the canoe was in the water, the old man went aboard the canoe. He came across immediately to the place where Chief-of-the-Ancients was sitting; for Chief-of-the-Ancients immediately said, “Come this way, come this way, come this way!” Therefore the man came ashore at the place where Chief-of-the-Ancients was sitting. The old man looked for an alder-tree. Chief-of-the-Ancients at once guessed that he was going to get firewood, therefore he started to go inside of the (alder-tree). The man carried on his back his wedge-basket. Then the man started and went to the place where the alder was standing. The old man at once took (one of) his quartz-pointed wedges and the stone hammer, and he put the wedge against the foot of the alder-tree. Then he struck it (with the hammer), and Chief-of-the-Ancients bit off the quartz point of the wedge. As soon as the point of the wedge came off, the wedge jumped out again. Then the man took it and xé’; hé’mséda gugum’ymíme, le’wa’slóna. Wá, là’lae Ö’mé’alé ya’qleg’ala. Là’lae ‘né’k’a, là’xes tsl’a’lalya: “Wé’g’a yálláx qaxg’in là’még’in láth qa’s’lalé da’sdóqwaxoxen gá’gak’lásax 5 qa’s k’lé’sélos ó’dzéqla’lalé,” ‘né’x’lalé Ö’mé’alé, là’xes tsl’a’lalya. Wá, hé’x’side’m’la’wisé l’é’g’g’ótè ya’qleg’ala. Là’lae ‘né’k’a: “Há’g’a ’nól’s’l’e’lgy’me’, a’ema yálláx, ada’. Há’g’a,” 10 ‘né’x’lalé.

Wá, là’lae Ö’mé’alé qa’s’lida. Wá, là’lae là’g’aa lax após’tasa g’ókwas Ha’lksiwaliése, yix gí’tígamá’ya mesa’m’xénoxxwé. Là’lae Ö’mé’alé dó’x 15 wále’laxa qul’lyakwé wi’gutálisxxa xwa’xwagumé, là’lása’lq’a’rá de’ms’x’e. Wá, gí’tíem’la’wisé la’st’èda xwa’k’luna, la’èda qul’lyakwé begwá’nem laxis là’xa xwa’k’luna. Hé’x’side’m’la’wisé 20 g’ax là’wíl’ lax klwats’asa’lq’Ö’mé’alé qa’èxs hé’x’sid’a’mé Ö’mé’alé ‘né’k’a: “Gwa’s’tála, gwá’s’tála, gwá’s’tála.” Wá, hé’mis là’g’íláséda begwá’nemé g’ax ál’ë’s’t’ pu’laxa. Hé’x’side’m’la’wisé Ö’mé’alé k’t’l’tléq’ la’em wé’g’i ané’x’èd’leq. lá’gílas la’q’asd q’as le’la’qaq. Wá, là’laeda begwá’nemé d’ox’la 3 láxex là’dats’le. Wá, là’lae qa’s’lida, yí’xa béggwá’nemé, q’as le’lax a’dza’sasa guné’pè. Hé’x’side’m’la’wisé qul’lyakwé béggwá’nem dóqwálxax a’sé guné’pà. Hé’x’side’m’la’wisé Ö’mé’alé k’l’t’éq’la’em wé’g’i ané’x’èd’leq, là’gílas la’q’asd q’as le’la’qaq. Wá, là’laeda begwá’nemé d’ox’la 3 láxex là’dats’le. Wá, là’lae qa’s’lida, yí’xa béggwá’nemé, q’as le’lax a’dza’sasa guné’pè. Hé’x’side’m’la’wisé qul’lyakwé béggwá’nemé d’ox’dx’k’wa’xwé’xulbala là’nuta le’wis o’sdé’. Wá 35 là’lae le’g’intsa là’nute lax ox’lal’lyasa lá’sé guné’pà. Là’lae dé’x’wídeq. Là’lae Ö’mé’alé qle’mxéwídeq xwil’bèx’dásá là’nute. Gí’tíem’la’wisé là’wá’yéda o’bèx’dásá là’nute, là’e éta’ 40 ‘méda là’nute. Là’laeda béggwá’nemé d’ox’xid’q’as dò’x’wídeq. Wá, là’lae dò’x’wale’laqëxs là’e’lqul’bè’dà là’nute.
cried. Wedges have happened on account only jumped out. Then the old man took it up and looked at it, and he saw that it also had no point. Then he [again] tried another wedge, and Chief-of-the-Ancients again bit off the quartz point. Then the man was very sad. He said, "What will my master, Killer, say to me when he learns about his quartz-pointed wedges? I think he will kill me." Thus said the old man. Then he took another wedge and placed it against the alder-tree. Then he [also] did so again, for Chief-of-the-Ancients had bitten off its quartz point. Then the wedge had no point. Now the wedges, that never got blunt even when they tried (to split) stones, were all without points. Then the old man cried.

BOAS AND HUNT, KWAKIUTL TEXTS. 333

Then Chief-of-the-Ancients came out from the alder-tree. Chief-of-the-Ancients came and stood behind the old man. Then Chief-of-the-Ancients spoke to him, and said, "Why are you crying, my dear?" Thus said Chief-of-the-Ancients to him. Then the old man was startled when he heard him speaking. The old man spoke at once, and said, "O master! thank you if you should have come from the supernatural men of the other side of the world on account of these wedges of my master, for (I wish) you would have mercy on me and repair these wedges of my master." Thus said the old man to Chief-of-the-Ancients. Chief-of-the-Ancients spoke at once,
and said, “Who are you, man?” The old man replied to him at once, and said, “I am Sea-Lion, a messenger of Chief Killer.” Thus said the old man to Chief-of-the-Ancients. [Then he spoke again:] and Sea-Lion questioned Chief-of-the-Ancients, and said, “Why did you come here, master?”

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

Then Sea-Lion spoke, and said, “O master, take care! As soon as I make this alder fall, we will go home, that you may see the pretty girl.” Then Chief-of-the-Ancients felt very uneasy to see the woman. Therefore Chief-of-the-Ancients pushed the alder-tree.
had not the
firewood."

Then Chief-of-the-Ancients said, "Take care! For I will go into this alder-wood. Then you must say that she shall at once carry the piece into which I am gone;" and Chief-of-the-Ancients said, "And you must look out that you do not forget the one into which I am gone. As soon as you make a fire, put me on top of the fire; and whenever my body gets warm, I shall roll down from the fire. Then you must put me back on the fire again. As soon as my body gets really warm, I shall scatter the fire of the chief's house. Then I will go and lie down in the room of the [chief's] princess." Thus said Chief-of-the-Ancients to Sea-Lion.

Then Chief-of-the-Ancients went into the alder-wood, and Sea-Lion put him across the top of the firewood. Then Sea-Lion paddled. Then he arrived at the beach. The princess of the chief came at once to meet him. Then Sea-Lion told her, and said to her, "Come, mistress, and carry up this nice (log of) firewood." Then the girl carried up the (log of) firewood [and started]. She had not gone far when Chief-of-the-
Ancients put his hands from out of the (wood) and embraced the girl. Then the girl threw the (log of) firewood down and looked at it, and Chief-of-the-Ancients immediately hid his hands again. Then the girl again carried the (log of) firewood. She started; but she had not gone far when Chief-of-the-Ancients put out his hands again and embraced the girl. Then the woman again threw down the (log of) firewood, and again looked at it, and Chief-of-the-Ancients again hid his hands. Then the woman once more carried the (log of) firewood, and almost reached the door of the house of her father. Then Chief-of-the-Ancients put out his hands again and really embraced the girl. Then the girl tried to push him away. Then Chief-of-the-Ancients just let her go, and the little girl left him to carry up (other logs of) firewood. Then Sea-Lion carried up the firewood quickly.

When Sea-Lion had carried up all the firewood, the old men of the Killer-Whales came around (to get food) from the wife of Killer. Then all the men were in the house, and Sea-Lion started the fire. Then he put across the fire (the log) in which Chief-of-the-Ancients was. It was not long before (the log of) firewood rolled down. Sea-Lion was watching the firewood. Sea-Lion pitied Chief-of-the-Ancients in his mind, because (he thought) he might be burned. Therefore he watched him. Then Sea-Lion took the firewood and put it on top of the fire of the house. The log had been on the fire some time when it rolled down again and scattered the fire in the house. Then all the old men stood about in the house, wise la'em qwe'sg'ilaaxs la'e ÏAMEALÉ sá'qá qa's k'ÊBOXYODEXA tšla'tsladage-mé. HÉX'IDAENMÉla'wisëda tšla'tsladage-mé tš'EX'ALISAXA leqwa' qa's dÔdôxse'endeq. La'lae hÉX'IDAENMÉ ÏAMEALÉ 5 e'tléd qula'Pa'idexës a'qasó. Wá, la'laeda tšla'tsladagemé e'tléd el k'ípalé'saxa leqwa'. Lálae qa'sida. K'ÉS'ítalá qwe'sgilaxs la'e e'tléd ÏAMEALÉ sá'qá qa's k'íbóxyodexa tšla'tsladagemé. 10 Wá, la'laeda tšlèdaqé hÉX'IDAENMÉ tš'EX'ALISAXA leqwa' qa's e'tléd dÔdôxse'endeq. Wá, la'mé ÏAMEALÉ e'tléd qulap'Pa'idexës a'qasó. Wá, la'laeda tšlèdaqé e'tléd k'âple'daxa leqwa'. 15 La'lae elaq la'g'aa la'xa têlx'ilaak g'o'tkwsës 'ompé. La'e e'tléd ÏAMEALÉ sá'qá qa's àlax'nde k'êbòxyodexa tšla'tsladagemé. La'lae wax'la'qvêda tšla'tsladagemq. La'lae a'mé ÏAMEALÉ 20 mexse'endeq. Wá, la'laeda tšla'tsladagemé bâs qa's le e'tléd têlx'ido la'xa leqwa'. Wá, la'laeda LÉX'ENÉ ha'dala 8'Îk'axa leqwa'.

Wá, la'lae 8'Îdolo'sëda'mësÉ LÉX-25 'ENAXA LEQWA'. Wá, hÉX'IDAENMÉla'wisëda qul'squluyakwasa maë'mx'ëno-xwë g'âx qa'tse'stâla lax gene'mas Ha'lxwi'axisè. Wá, la'lae 8'ÎW'TELE'EDA be'begwanemé, la'e LÉX'ENÉ LEQWE'-30 lax'ida. Wá, la'emlae xwa'tayindrës la g'Tg'a'gäyâ'at's ÏAMEALÉ. K'ÉS'ítalá ge'xlalaxs la'e LÉX'SëDA LEQWA'. Lá'læ ÏLE'X'ENÉ A'EM dÔqwaWaxa LEQWA', la'emlae wax' wà'së nàqayâs LÉX-35 ÏENAS ÏAMEALÉ qô laemlax legûtla'xò; la'gìlás A'EM dÔqwaWaaq. Wá, la'lae dá'x'nde LÉX'ENAXA LEQWA' qa's k'a'tâyindrës la'xa legwi'tësa g'òkwë. Wá, la'lae ge'xlalama'émona leqwa' la'e e'tléd 40 LÉX'S'â. Wá, la'emlae LÉX'SëDA LÉGWI'TÉ. Lálae nàxwa'mëda qul'squl'ya'kweep be'begwanem la qwà'gilëla.
and then Chief-of-the-Ancients got out and lay down in the room of the princess of Killer. Then the woman asked Chief-of-the-Ancients, “Who are you?” Thus she said to him. Chief-of-the-Ancients said at once, “I am Chief-of-the-Ancients, the one for whom your father wished.” The woman said at once, “Thank you, master. Now you are my husband, for my father always scolded me on your account, therefore I am thankful to you. My father is not here. He has gone to the country on the other side of the ocean. Now it is almost (time) for him to come home.” Thus said the woman to Chief-of-the-Ancients. (She continued.) “And also take care when my father comes. He will try at once to find a means of killing you.” Thus said the woman to Chief-of-the-Ancients. Then Chief-of-the-Ancients said, “Don’t be afraid, for I am a man of supernatural power.” Thus said Chief-of-the-Ancients to his wife.

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

Wä, héqmis la làqówats Ò*meåle qa’s lè ku’lx*ld lax ku’ləlasas k’e’dédas Hâ’lxsiwa’llisè. Wä, la’laeda tsle’da’qè wulâ’x Ò*meåle: “A’ngwadzás?” Ò*ne’x*laeq. Hëx*idaem’la’wisè Ò*meåle s’ne’k’a: “N’ô’gwaem Ò*meåla la’lilâqélasôx’dâs a’sà.” Hëx*idaem’la’wisèda tsle’dä’qè s’ne’k’a: “Gë’lak’as-la, qlà’gwida. Lä’men t’wados qaen ô’mpaxs hë’mena’tamä’ya’k’lala g’a-10 xen qa’s. Hë*misèn lâ’gîtâ s’mô’g’lôs. Wä, hë*misèdä k’lé’asèn ô’mpa le lá’xa a’lô’dalalise awt’ínagwisa. Lâ’mësè e’laq g’ax n’àn’nakwa,” Ò*ne’x*laeda tsle’dä’qax Ò*meåle. “Wä, hë*misèdä 15 qa’s a’ñëmësòs ya’l’alol qô g’axlên ô’mpa. Hëx*idaem’lësâ a’lal qa’s g’ya’lalstôs,” Ò*ne’x*laeda tsle’dä’qè, lax Ò*meåle. La’laë “meåle Ò’ne’k’a: “G’wâ’la k’tëlô’l qaxg’în nau’alakwêk: 20 begwâ’néma,” Ò*ne’x*laë Ò*meåle, l’ax’ès gen’emé.

Wä, la’laë mo’xesèda s’nà’la la hâ’ya-sèk’alax’dëms g’axas nèf’ëde Hâ’lx-siwa’llisè. La’laë hëx*idaem wulâ’x-95 tæl’è Hâ’lxsiwa’llisas xà’ë a’ma’ta’lë Ò*meåle lè È’mà k’e’l’dëtasa g’r’gama’e. Hëx*idaem’la’wisè ya’q’leg’âla. La’laë Ò*ne’k’a: “A’ngwadzâs a’ma’ta’lataq’lôs, qa’gwida,” Ò*ne’x*laë. Hëx*idaem’la’ 30 wisèda tsle’dä’qè ya’q’leg’âla. La’laë Ò*ne’k’a: “Yû’dzâ’môx Ò*meålex. Lä’men l’a’wadesôx qa’x’s hë’mena’tamëx-dâqôs Ò*nëk’ën k’l’á’s gwe’x*idaas t’a-wadesôx,” Ò*ne’x*la’laeda tsle’dä’qè, la’x’ès 35 ô’mpè. Wä, la’laë g’r’gama’e Ò*ne’k’a: “lë’x*ladzå’xës Ò*wa’nu’maq’los qa g’axësè qæn dö’x*wa’lêqo lô’x’dà xà’ës Ò*meåle. Hëx*idaem’la’wisèda tsle’dä’qè lát’slità, la’x’ès k’l’ô-40
I get married.” Chief-of-the-Ancients only laughed. He arose and went out, and sat down at the place where Killer was sitting. The chief spoke to him at once, and said, “Thank you, son-in-law, that you have come into my house.” Then the chief questioned Chief-of-the-Ancients, and said to him, “Are there no others?” Chief-of-the-Ancients said at once, “O father-in-law! we are many. (The rest) are staying at the other side of the point. They are my younger brothers.” Thus said Chief-of-the-Ancients to the chief of the Killer-Whales. Killer sent Chief-of-the-Ancients at once to go and invite his younger brothers.

Chief-of-the-Ancients arose at once and started. He was going to where his younger brothers were staying. Then he arrived at the place where the myth people had hauled up the canoe. Chief-of-the-Ancients immediately reported to his younger brothers what his wife had said as to what her [the girl’s] father did. He said, “O younger brothers! take care when we go, for I have seen that my father-in-law is a bad man.” Thus said Chief-of-the-Ancients to his younger brothers. Then Shameless the Deer called his younger brothers to launch the Folding-Canoe of Chief-of-the-Ancients. Then the canoe was in the sea, and all the myth people went aboard. The myth people were not yet all aboard when the Folding-Canoe folded up. Then Shameless the Deer told Chief-of-the-Ancients about it. Chief-of-the-Ancients said at once, “Open, open, open!” and the canoe at
Once resumed its right size; for that was caused by the chief of the Killer-Whales, that the large Folding-Canoe folded up. Then all the myth people went aboard and paddled. Chief-of-the-Ancients hid the four stones that he had taken from Olachen-Place (Knight Inlet) at the place where they had hauled up the Folding-Canoe. He went [came] with the red ochre, the lime, and the charcoal, and arrived at the beach of the village of the Killer-Whales.

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

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

Now they were heard by his wife's father. Killer went at once to look, and said to him, "Thank you, son-in-law. Behold! you are really a man of supernatural power. Now they shall go and spear seals to-morrow, that you and your younger brothers may eat them." Then Chief-of-the-Ancients thanked him for what he had said. When Killer had finished speaking, he started to go. On the following day, when daylight came, Chief-of-the-Ancients heard a thumping-noise, the same as though firewood were being thrown down in the house. He looked, and saw that hair-seals were being carried into the house. Then Killer came and waked Chief-of-the-Ancients. He said to him, "Come, son-in-law, let us go and get stones to put into the fire for these hair-seals, for not all kinds of stones are good. We will try to get stones from among good stones. I will loan you the canoe called One-Tide Canoe, for she takes just one tide to arrive at Olachen-Place (Knight Inlet). You will use this canoe, Chief-of-the-Ancients, to get to Olachen-Place and to take some stones, and I will go and use the gá'tak'asë Õ*meałë k'les qlä'kaxa li'esàla. Wä, la'lae et'led leqwêlax'-sídëda a'yt'lkw. Wä, la'lae qlä'kë Õ*meałaxa li'esàlaxa legwiłasas g'o'-kwë. Wä, la'lae la'laqa et'ledë Õ*meałë 5 áłaxës le'gã'atlëdë dzêdzo'xuma. Wä, la'em'lae wu'le'm'la a'läsô lax wa'x'sañegwëlassa g'o'kwë. Wä, la'lae ña'-xwëda be'begwanemë xo'lexole. Wä, he'ëmis la làq'ats Õ*meałë là'xa dzô'-10 xumë qa's lë ku'lx'ëd lax ku'le'laslaxas gene'mas. Wä, la'më e'k'AWë Õ*meałë là'xës negu'mpë. Wä, la'lae a'mà'ålalà le'wis gene'ëmë.

Wä, he'ëmis la wu'lä'xale'lts o'mps 15 gene'mas. He'x'idaem'la'wisë la do'x-
ëwûde Ha'lxsiwä'lisaq. La'lae ñê'k'iq: "Ge'lak'as'là negu'mp. Wä, la'em'xó-
las a'laem nau'ñàlak" be'gwëmëna. Wä, la'më la'të ale'xwałax mëqgwëllax 20
le'n'sla qa's wë'gîlôs hamx'd'ma'dax. Õ*le'wós ts'lsalayq'ëlo. Wä, la'lae
mo'që Õ*meałas wa'këmas. Wä, la'-
laë gwa',t qlayo'dë Ha'lxsiwä'lissë, la'e qa's'ida. Wä, la'laë le'n'saxa la et'led 25
na'x'ida, la'ë wu'la'laë Õ*meałaxa ku'nwata hë gwe'x'sëda leqwà'xas we-
x'alelemëa là'xa g'o'kwë. La'laë do'-x-
stideq. La'laë do'x'waleqëxës hë'-
maë mëgwa'tëda g'axë w'fgi'elalayu 30
la'xa g'o'kwë. Wä, g'a'xlae Ha'lxsi-
wëla'së gwe'x'idx Õ*meałë. La'laë
ñê'k'iq: "Ge'lëg'ala negu'mp qa'ss lë
xaq'wà'xas t'lë'sëmëna qa'ss t'lëqwadë-
'maxwà mëgwa'tëx, qa'xs k'ë'laex 35
na'xwaem é'k'oxda t'lë'sëmëx. Wä, la'më'sëns lâl t'lë'tësla là'xa e'g-
dëx t'lë'sëmë. Wä, la'më'sëns bek'o'leq
'ne'mxës'mèselasla li'egemàsa xwa'xwa-
gumë qa'xs a'nmæ ñë'mxsdëa x'â'tslaø, 40
la'ë la'q'aa lax Dzà'wadë. Wä, la'em's
lâl ya'se'aleq, Õ*meał, qa'ss la'lagi-
lôs lax Dzà'wadë xaq'wä'i láx t'lë'sëmas.
little canoe that is named One-Day Canoe, for she goes to Skeena River and back in one day, for there are good stones for the fire for the seals at these places. Now I will go to get them. Well, son-in-law, get ready, that we may go at the same time."

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

Wä, la'im'ësen làł ya'g yasëlayëx Hëllé'lla-lats lá, lë'gëmsa xwa'wagumë qax hë'lë-sta'maa'x's la'ë lax Tsx'Tána qa'x's e'k'aë të'sëmas làx tê'qwap'fïdayu qae'da më'gwæt. La'im'ësen làł la'që. Wä, ne-gu'imp, wë'g'a xwa'na'fïdex qae'ns 'ne-ma'g'ilisëla lag'!"

Wä, hë'x'idaëm'ëlayës Ò'meñë'ë xwa'në'pida. Laë'm'laë ax'ë'dë's gu-gu'myë'emë Ò'swa quxë' Ò'swa tslo'tëna. 10 Wä, la'ëlaë 'në'la'xès ts'la'la'ya. La'ëlaë ñë'k'a: " ò'ya, Ò'ë'eg'ëlë', wë'g'a ya'ë'lax qae'nlò laë'm'laë 'ya'k'aë t'à'xwa ya'sya-të'laqën. Wä, la'ëlaë la'ntsëla Ò'swës negu'impë. Wä, la'ëlaë lëax lax Ò'më'mx'ë-15 se'mëselatsë. Wä, la'ëlaë negu'm'paes lëax lax Hëllë'lla-latsë. Wä, la'ë'x'da'x'ëlaë la'ëlaë. A'ëm'ëlayës pe'x'o'sta'ëlaëda ya'sya-të'la Ò'meñë'. La'ëlaë ò'na'xwa-mëda maë'mëxë'noxwë bë'bëgwënen 20 xë'ëdes Ò'meñë'. La'ëlaë yë'du'x'-plëna la'gewë'ëde. Wä, la'ëlaë mò'-plëna la'ëfëxedës la'ë kix'ëwi'dë Ò'meñë-tësa la'ë'x'ësto. Wä, hë'ëm gu-gu'myimxë'de. Wä, la'ëlaë e'tëd Ò'lë'pida. 25 La'ëlaë qu'ë'stëwëda kix'ëwida'yòs. Wä, la'ëlaë e'tëd la'ëlaë. La'ëlaë tslo'të'wë kix'ëwida'yòs. Wä, la'ëlaë e'tëd la'ë'pida. La'ëlaë kix'ëwida'qax uxtë'qon'ulëlëda la'ë'x'ësto. La'ëlaë tê'x'ëde Ha'lxswiwa-30 lèsë la'xa aw'ëlbë. Wä, la'ë'm'ët la'ë lax Tsx'Tána xaqwa'xà tá'së'më laq. Wä, la'ëlaë Ò'meñë'ë a'xlë'es Ha'lxswiwa'lis. Wä, la'ëlaë la'g'sàax la'xa pë'wëse'ëmsë'ësë àw'ëlbë'ë. Wä, la'ëlaë la'g'awës 35 làx lëla'asëddàsà da'dàla òxw'kunës. Wä, laë'm'laë da'xsaxa mo'sgëmë tê'- sem qiwòla'las laq, yixa' g'ayulë lax Dz'ad'wëdë. Wä, g'a'x'ëlaë aë'dàqë Ò'meñëat. Wä, la'im'ëma la'nem'ë-l-40 tëda. Wä, la'ëlaë ò'na'xwaem la'ë k'ë naï'qà'ysa nù'x'ënëmisë qaxs à'laë la

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

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

\[ \text{malta'le'da nù'x}né'misaq qaxs he'me-
na't̓ə'me ø'guxst̓o'xwid̓e k'íx̱wá's. Wà,}
\[ g'ax'läe la'g'ax'isə. Hé'x̱idaem'lä'wisə}
\[ ò'meálə la'íta la'x̱es ya'x̱atse. Wà,}
\[ laem'läe da'laxa mó'sgəmə tl̓e'səma. 5}
\[ Wà, hé'x̱idaem'lä'wisə məlt̓a'səsə}
\[ ma'em'iłt̓eləxwa tl̓e'səmasə nà'x̱wáx}
\[ awi'stasens nà'lax. Wà, hé'x̱idaem-
\[ lə'wisə məlt̓e'gə'a'lləqəxes a'la'ma̱e}
\[ g'ay'əł ləx Dz̓a'wədəda mó'sgəmə 10}
\[ tl̓e'səma.

Wà, la'me e'k'ə nà'qa'yəsə nù'x'ne-
misə. Wà, la'dläe dzå'qəwax g'axa̱e
n̓e'pt̓de Hə'lx̱iswə'ilisə. Wà, lae'm'läe
mā'x't̓ələda ma'em'x̱ənoxwəsəs g'Ł̍gə-
mə̱e. Wà, hé'x̱idaem'lä'wisə Hə'lx̱i-
swə'ilisə n̓e̱x ə'qəs t̓e'l̓eləxə nù'x'ne-
misə. Wà, lae'm'läe axla'nənowəda mó'sgəmə
tl̓e'sem g'ay'ul ləx Dz̓a'wədə. Wà, hē'x-
misəda mó'sgəmə tl̓e'sem g'ay'ul ləx 20
Tsx̱'əna. Wà, la'dläe t̓e'la̱la. H̱e'x-
idaem'lä'wisə nà'x̱wə la ho'gwit̓ədə
nù'x'ne'misə. Wà, gi'ł̓em'lä'wisə w̓i-
'la̱la, la'e ya'q̓əlcə'łəda g'Ł̍gəma'əe, yix
Hə'lx̱iswə'ilisə. La'läe n̓e'k'ə Hə'lx̱i-
swə'ilisə: "tya, negu'mp, wə'entsōs nə'la
g'axən w̱e'g'iłəda'xəsəs tlsə't̓ələ'yəqəs
ləg'iłəsəxə e'ne'la e's'ek: bə'be'gwən-
məs t̓ələt̓ə'yoqəs?" Wà, hē'x̱idaem-
la'wisə ya'qəlgə'łə O'meəlaq. La'ł̓ə-
la' n̓e'k'a: "tya, negu'mp", n̓e'x̱-
la'e, "q̓a'laxg'in he'liγ'əlnəq" g'ıł-
mae pə'nt̓le'səda n̓e'mə'nəkwə qa'n hē-
x̱ida'me qwa'x̱ideq; hē'mənən la
lawə'ləsəxəxə n̓a'x̱i'g'iłəsəxə; hē'mis lə'ł̓ 35
ɡ̱iłəsəxə la' e's'əkə' la bə'be'gwənəmə,
"n̓e'x̱lae O'meələxəs negu'mpə. Wà,
hē'x̱idaem'lä'wisə Hə'lx̱iswə'ilisə ya'q̓e-
qəl'əla. La'läe wu'ləx i'łəgə'łəe. La'läe
n̓e'k'iq: "tya qəst, k'le'dəzə 40
 tlsə'iləs tek'leqə'sa la'ə tl̓o'sətəsə
'gə'laa?" H̱e'x̱idaem'lä'wisə nə'nax-
Ancients will take out some of your intestines; and when he has finished, he will cover you with a mat, and he will just wait for you to come to life again.” Thus said Shameless the Deer to Killer. Immediately Killer wanted to be cut open by Chief-of-the-Ancients, for he had a large belly. Then Shameless the Deer told Chief-of-the-Ancients about it.

Chief-of-the-Ancients at once asked his younger brothers to put a board down on the floor for the chief to lie on. His younger brothers at once took a board and laid it down. Then Killer was made to lie down on it; but the chief became frightened, and said, “Oh son-in-law! go on and cut open one of your younger brothers.” Thus said Killer to Chief-of-the-Ancients. Chief-of-the-Ancients immediately thought that Buffle-Head Duck and Harlequin Duck looked alike. They were staying in the Folding-Canoe. Chief-of-the-Ancients at once said that he had really not yet cut open one of his younger brothers, and that therefore he was ashamed to bring him into the house of Killer. (He continued,) “I will go to get him, that he may come here.” Thus said Chief-of-the-Ancients. Then he started, and went to the place where the Folding-Canoe lay. Then Chief-of-the-Ancients took the Chiton (Cryptochiton Stelleri Midd.), cut it open, and took out its intestines. He brought it and Buffle-Head Duck. He hid Harlequin Duck. Then Chief-of-the-Ancients called Buffle-Head Duck, ⁶mä’e ⁷e’gég-o’laq. La’læ ⁸né’k’a: “Hë’x’tslek⁹em tsix’t’laxs g’ala’e’lto’⁸ets’wens tek’l’e’x. Wä, lá’lës ⁹enë’-⁸stax gwe’ma’lulasas. Wä, la’t’lox O’më- a’læx la’wa’laleks wa’o’kwaqlös tsle’y’-⁵ma. Wä, la’t’lox qwa’te. Wä, la’t’lox ⁵na’x’weyindlessa fe’wa’ya löl. Wä, la’më’senu’x’ a’emł lał o’łałat qa’s qula’x’idayös,” ⁶né’x-la’e ⁷e’gég-o’laq Ha’laksiwa’lilë. Wä, hë’x’idaeml’a’wisë ⁱ⁰Ha’laksiwa’lilë ⁷në’x’ qa’s we’gí qwa’’xits’ëwa, yis O’më’alë qa’e’s pe’n’lëts’ë- na’e. Wä, la’læ æ’eg-ëlëq në’laq O’’më’alë.

Wä, hë’x’idaeml’a’wisë O’më’alë ax-¹⁵kl’’laxës ts’l’st’l’ay’a qa p’ax’alëtiesëx sa’o’kwa qa ne’lëdz’ëlełatsa g’t’gama’e. Wä, hë’x’idaeml’a’wisë ts’l’tsa’lës ax-¹⁰ë’dxa sa’o’kwa qa’s p’ax’alëties. Wä, lá’læ ne’lëdz’ëlele’me Ha’laksiwa’lilë ²⁰læq. Wä, lal’læ k complète dëda g’t’gama’-ëyas. Wä, lá’læ ⁸né’k’a: “‘ya, ne- gu’mp, waj’zdëntös qwa’x’dex ⁷në- mô’kwa la’xo’x ts’l’st’la’yax,” ⁶né’x-la’e Ha’laksiwa’lilë, lax O’më’alë. Wä, hë’x’-²⁵’ëdaeml’a’wisë O’’më’alë me’lxwa’lëx X’o’b’b’na ¹⁰M’a’dz’ëna, yixs ⁷nem’m’ax’-isäa. Wä, hë’x’misëks h’a’lë ledä da’dëldla xwa’kluna. Wä, hë’x’idaeml’a’wisë O’më’alë ⁷në’k’a qaxs ax’la’mae k’lesi’em ³⁰qwa’gek’wëdëa ⁷nem’o’k’wë lax ts’l’st’la-’yäs la’g’išas mà’x’tsla g’a’xam’qseł lax’a g’o’k’wa Ha’laksiwa’lilë. “Wä, la’më’sen lâł axleqe’ qa g’ax la’g’isë,” ⁷në’x- la’e O’më’alë. Wä, la’læ qas’qid qa’š ³⁵lâ lax h’a’në’dz’asasa da’dëldla xwa’kluna. Wä, la’læ O’më’alë dá’x’id’axa k’le- n’ëtd qis’qwa’x’i’dëq. Wä, la’læ ax- ’ë’dex tsle’y’imas qa’s g’a’xës ¹’o X’o’- b’ena. Wä, la’læ qula’lëleks M’a’dz’ëna. ⁴⁰Wä, la’læ O’më’alë le’l’alax X’o’b’ena. Lâ’læ ⁸né’k’i: “Ge’lag’a tsł’ya qaen qwa’x’y’idayûl xe’n’leladz’is pe’n’lësa.”
and said to him, "Come, younger brother, that I may cut you open, for you have a large belly." Then Buffle-Head Duck spoke, and said, "Please go on. My belly is too heavy, for it is so large." Then Buffle-Head Duck lay on his back. Chief-of-the-Ancients (made believe) cut him open, but he only pretended to cut him. Then he pulled out the intestines, that were the intestines of the Chiton. Then he finished, and took a mat to cover him with. Now Harlequin Duck was hidden under the mat. Then he changed places with Buffle-Head Duck, and Buffle-Head Duck was just hidden among them by Shameless the Deer. It was not long before Chief-of-the-Ancients looked at him. Then Chief-of-the-Ancients said, "Arise, my dear!" Harlequin Duck arose at once, and started home. When he came walking along, Then Harlequin Duck had a small belly. Now Killer believed him. Chief-of-the-Ancients at once called Killer to go quickly and lie on the board. He lay down at once. Then Chief-of-the-Ancients cut him open, and took out all the intestines of the chief.

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

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

Chief-of-the-Ancients and his younger brothers were at once invited in. As soon as they were all in, the chief of the Salmon, Salmon-Maker, told his attendants to make a fire. When they had made a fire, the children were invited in. Then they took four boys, and they were clubbed by the attendants.
ants. Then they were cut open. When they were dead, they immediately became salmon. Then the bodies of the four salmon were cut into pieces, and were steamed; and the backbone of the salmon, and their heads, were put into the water. Then they were done. Then spoons were given to the myth people, and the salmon were placed before them. Chief-of-the-Ancients found the occipital bone of the salmon. He at once pinned it into his ring of red cedar-bark; for Chief-of-the-Ancients, and Shameless the Deer, always wore rings of red cedar-bark on their foreheads. When all the myth people had eaten the salmon, the attendants picked up the bones, and went to throw them into the sea. Four salmon jumped up at once. The blanket of one of them flopped, for he had no pin for his blanket. They tried at once to find the pin-bone of the salmon. Now they found that the pin had been put into the red-cedar-bark head-ring of Chief-of-the-Ancients. Then it was taken by one of the attendants of Salmon-Maker, who threw it into the water. Then the salmon, when he jumped up, had his blanket pinned. Then Chief-of-the-Ancients felt badly. Now he saw the son of Salmon-Maker going to the other side of the point of the village with many children, after they had gone out of the house of Salmon-Maker. Then the warriors of Chief-of-the-Ancients—Shameless the Deer, and Tsleiltslen'gilexes, and the Devil-Fish, and Canoe-Calking the Raven, and Hay't'mg'ilexes—started. They were going to see where the children were playing. Then Chief-of-the-Ancients called his younger brothers qa's tle'laxw'etse'tse'wesa a'yitl'kwé. Wá, la'lae txwa'xetse'wa. Læ'm hë'xt'idaem k'lo'telax'fxexs la'e le'le'la'. Wá, la'lae qa'tat'telax'weda mówé k'lo'te'la. Wá, la'lae klo'lae'wa. Wá, la'lae 'wiy- 5 la'stanowéda xa'k'ladzása k'lo'te'la le'wa hë'xt'la'ya's. Wá, la'lae l'lo'pa, la'e tsíla'eda l'el'la'x'ema la'xa nux'xne'misé. Wá, la'lae k'ax'xidayu'weda k'lo'telax'de la'xa nux'xne'misé. Wá, 10 la'lae Ō'me'alé qa'xa tie'mqa'yasa k'lo'te'la. Hë'x'idaem'la'wisé la'sídes la'xés la'ge'kwe qa'xšs hë'mena'almae qex'im'álé Ō'me'alaxa la'gikwe lo le'ge'g'óle. Wá, la'lae wí'ta, la'eda 15 nux'xne'misaxa k'lo'te'la, la'eda a'yitl'kwé me'nx'fxda xexaq'qe qa's le tselxste'n'deq la'xa de'msx'e. Hë'x'idaem'la'wisé ax'a'rida mówé k'lo'te'la. Wá, la'lae la'le'la néx'una'ya'sa nemo'k'we 20 la'xa k'lo'te'la qaxs k'le'asæa la tie'mqa'qé néx'una'ya'sa. Wá, la'lae hë'x'idaem la'la'sen'weda tle'mqa'qé xaqsa k'lo'te'la. Wá, la'lae qa'xse'weda tie'mqa'ya'xax la'sañe'la lax la'ge'kuma'yas Ō'me'alé. 25 Wá, la'lae ax'e'tsosa g'ayutè la'xa a'yitl'kwas Mä'isila qa's le tselxste'n'deq. Wá, hë'x'idaem'la'wisé tie'mg'ekwéda k'lo'telaxs g'a'xa'æ ax'a'ida.

Wá, la'lae ts'lx'tilé ná'qa'ya's Ō'me'alé. 30 Wá, la'lae do'qulax xunox'kwas Mä'isilaxs la'e qa'sa lax a'psats'ilisasa g'o'kula le'wa qle'nome g'ing'ináñema qaxs le'ma'è hó'qawelsa, la'xa g'okwas Mä'isila. Wá, la'lae qa's'cda, yix ba' 35 baklwas Ō'me'alé, yix le'ge'g'óle, he'x miséda Tsle'ntslen'gilexes, he'x misé Në'ndzayubesè, he'x misé Më'mgolem-bis, he'x misé Hay't'mg'ilexes. Wá, la'lae la'ł dö'qwa'x a'mlasasa g'ing'ináñemè. 40 Wá, la'lae Ō'me'alé le'la'xás tsí'talas'lya qa's la'lag'i ho'gu'x la'xès da'lda, 347
to go aboard the Folding-Canoe. Then they paddled. As soon as Shameless the Deer saw the canoe coming [in sight], he told (the others) to go ahead, and to pull the children and the son of Salmon-Maker into the canoe. Then the four warriors of Chief-of-the-Ancients started. Each took one of the children, and (they) threw them into the Folding-Canoe. Then Chief-of-the-Ancients' men went aboard. Then they paddled and came home. Now the Salmon discovered that their children were taken in war by Chief-of-the-Ancients. All the Salmon launched their canoes at once. Then they paddled in pursuit of the Folding-Canoe of Chief-of-the-Ancients. Then Shameless the Deer saw the Salmon coming close behind them. Then the myth people begged [tried to beg] Chief-of-the-Ancients to paddle with his One-Day Paddle. Now the canoe was nearly overtaken by the Silver-Salmon. Then Chief-of-the-Ancients took up the One-Day Paddle. He made one stroke, and the Folding-Canoe skipped at once to the place where they could see the mountains.

Then Chief-of-the-Ancients said, "Now take care, Shameless, Deer, and wait for them. You shall hurt the Salmon when they overtake us." Thus said Chief-of-the-Ancients to Shameless the Deer and to the other myth people. (He continued,) "For we will make war on the Salmon." Thus he said. Now the Salmon came in sight. The canoes of the Salmon came straight up on the left-hand side of the Folding-Canoe of Chief-of-the-Ancients. As soon as all the canoes of the Salmon had come, Chief-of-the-Ancients said to...
Shameless the Deer, "Now let me watch you." Thus said Chief-of-the-Ancients. Shameless the Deer at once arose. Then he became excited in his fool-dance. His younger brothers beat time. Then Shameless the Deer jumped from one canoe of the Salmon to another, and all the canoes capsized. Then various kinds of salmon jumped in the water; for that had been the wish of Chief-of-the-Ancients, that their canoes should capsize. Then Chief-of-the-Ancients rose in the Folding-Canoe, and the various kinds of salmon jumped, —all the spring salmon, steel-head salmon, sockeye salmon, silver salmon, humpback salmon, dog salmon, trout, herring, olachen, and sardines (?) Then Chief-of-the-Ancients said, "0 Sardine! your eyes are too far from your nose." Then Sardine pushed his eyes towards his nose. Therefore the eyes of the sardine are near to its nose. Then Chief-of-the-Ancients pointed to all the rivers (in turn), and said, "This will be the salmon of Giving-Olachen, this will be the salmon of Open-Plain, this will be the salmon of Olachen-Place (Knight Inlet), this will be the salmon of North-End." and the different kinds of salmon at once went to the rivers. Therefore there are salmon in all these rivers. That is the end.
The myth people lived at Bull Harbor. It was bad weather all the time on account of the southeast wind, for the southeast wind was blowing hard all the time. Fishermen could not go out fishing (for) halibut, red cod, black cod, and kelp-fish. Now the myth people were starving. Then Shameless the Deer invited his younger brothers in. When they were all in the house, he said, "O younger brothers! let us consider that we should beg our master, Chief-of-the-Ancients, to go and see how we can get something to eat, and about the weather being always so very bad, and also about our women who cannot gather mussels and clams for us to eat." Thus said Shameless the Deer to his younger brothers.

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

"Go for the weather was indeed all the time. Fishing was not possible."

"We cannot then eat, for the weather was all the time hard."

"So, we have a hard experience of the weather all the time."

"We are all ready to go to war, we and our women."

"We have asked our master Chief-of-the-Ancients to go and see how we can get something to eat, and about the weather being always so very bad, and also about our women who cannot gather mussels and clams for us to eat." Thus said Shameless the Deer to his younger brothers.
but, and you shall go and ask Tself

tselfgilexs and Nendzyubo and
Canoe-Calking the Raven and Haytim

gilexs to get ready." Then Shameless
the Deer started, and went to report
unto the myth people what Chief-of-the
Ancients had said. Then Chief-of-the
Ancients started, and went and begged
Devil-Fish and Halibut to go and sit
near the stern of his canoe. Devil-Fish
and Halibut acquiesced in Chief-of-the
Ancients' (wishes) as soon as he asked
them. Then Shameless the Deer re-
ported to the myth people what Chief-
of-the-Ancients had said, and all the
warriors of Chief-of-the-Ancients got
ready at once.

In the morning they launched the
Folding-Canoe of Chief-of-the-Ancients,
and all the myth people went aboard.
Then Devil-Fish and Halibut sat near
the stern of the Folding-Canoe. Then
they paddled against the southeast
wind, going southward to the house of
Owner-of-Southeast-Wind. Then Chief-
of-the-Ancients spoke, and said, "O
friend Halibut! you will lie down at
the door of the house of Owner-of-
Southeast-Wind, and Devil-Fish shall
hide on one side of the door of the
house, that he may suck out Owner-of-
Southeast-Wind, who shall then slip
on the halibut if our canoe should
careen on the beach of his house." Thus
said Chief-of-the-Ancients. Then
Chief-of-the-Ancients stopped speaking,
for they had now arrived at the beach
of the house of Owner-of-Southeast-
Wind. Then the Halibuts got out to
lie down at the door of the house of
Owner-of-Southeast-Wind. They went
up from the place where the Folding-
Canoe lay.
Then Shameless the Deer tried in vain to get out of the canoe. He was only blown back by the wind to the canoe. Devil-Fish just sat in the canoe, at the end of the Halibuts. Then Golden-Eye jumped out of the canoe and went to the door of the house. He hid his fire-drill and his cap of yellow cedar-bark. Then he entered the house. Immediately he saw Owner-of-Southeast-Wind lying with his back towards the door of the house, and he was breaking wind all the time. Therefore the southeast wind has a bad odor. Then Golden-Eye jumped into him, and at once took his fire-drill and driled. As soon as he obtained fire, he took the cap of yellow cedar-bark and put it on the burning fire. Then it began to smoke in the inside of Owner-of-Southeast-Wind. Then he began to cough. Golden-Eye jumped out again. Now Owner-of-Southeast-Wind really began to cough; and he kept going backward and kept slipping because of the fire. Then he came to the Halibuts. Then he slipped on the Halibuts and went right down to the Folding-Canoe. Then Chief-of-the-Ancients said, “O Shameless, Deer! stone and kill Owner-of-Southeast-Wind.” Thus said Chief-of-the-Ancients to Shameless the Deer. Then he spoke again, and said, “Go on, warriors, club and kill him.”

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

Wā, la’lae wax’ la’htawe le’geg’oše. A’em-la’wisë xwe’laqa g’ax yu’xwida-yusa y’a la’xa xw’k’una. Wā, la’e’m-laë Taq’wa’ la a’em la k’waxs lax neq’lse o’ba’yasa plepla’se. Wā, la’laë 5 Kut’e’na de’xwul’ta la’xes ya’yatsë qas le lax tlëxt’lása g’ok’we. Wā, la’em-laë qula’lelaxës an’kwë le’wës dë’xwë wá’xso. Wā, la’laë la’e’ta, la’xa g’o’ kwë. Hë’x-idaem’la’wisë dō’xwale’lax 10 Më’la’lanukwaxs ku’ëlaë gwå’saxstéll-laë la’xa tlëxt’lása g’ok’we, la hé’mena’laëm yo’Its’talës me’ng’asë. Hë’em la’g’iitës ya’x’plalëda y’a’lása Më’la’lanukwë. Wā, la’laë Kut’e’na daw’t, lax 15 me’ng’asës. Hë’x-idaem’la’wisë dax’t-ëtdxes an’kwë qas se’lx’idë. Wā, g’t’la-ém-la’wisë x’të’dëda, la’e ax’e’dxes dë’xwë wá’xs’m qas dz’op’lendës la’xa la x’t’qala. Wā, la’laë kwa’x’tida, lax 20 ‘waga’yas Më’la’lanukwë. Wā, la’laë lex’o’xwida. Wā, la’laë xwe’laqa de’xwuq’a’we Kut’e’na. Wā, la’laë a’lax’*td la lax’o’xwida. Wā, la’e’m-laë Më’la’lanukwë k’la’na’kula la ts’a’na’ku-25 laxs lex’a’ë lax tlëxt’lasses g’ok’we. Wā, la’laë la’g’aa la’xa plepla’se. Wā, la’laë tsax’iltd’oid la’xa plepla’se qas le hé’xtsela la’xa d’a’d’la’xa xw’k’una. Wā, hë’x-idaem’la’wisë O’më’atë’ nê’k’u: 30 “Wā, le’geg’o’l, Wë’g’ça, neplë’dex qa le’lë’sox Më’la’lanukwë,” nê’x-laë O’më’atë, lax le’geg’oë. Wā, la’laë e’dzaqwë nê’k’u: “Wë’g’adzà ba’bëba-kla kwë’xap’lex’teq’ qa le’lë’sox.” 35

Wā, hë’x-idaem’la’wisë Më’la’lanukwë y’a’qle’g’a’la. La’laë nê’k’u: “ya, O’më’atë, ma’tsas se’natt’laos g’a’xen?” Hë’x-idaem’la’wisë O’më’atë nê’k’u: “ya, Më’la’lanuk’, he’danux’ se’nat’o’t, 40 qa’xs hé’menal’a’mæx y’a’x’se’mos ná’lax.” Wā, hë’x-idaem’la’wisë y’a’qle’g’a-
Weather in but, and clams, dig brothers. Immediately he said Chief-of-the-Ancients said once, and he said that it would be good weather for four days at a time. Thus said Chief-of-the-Ancients to his younger brothers. Immediately some went to dig clams, and others went to fish halibut, and therefore there is now good weather in our world. That is the end.

Owner-of-Southeast-Wind spoke, and said, “There shall be alternately one good day (and one bad day).” Chief-of-the-Ancients said at once, “Kill him, for what good is one good day to us?” Then Owner-of-Southeast-Wind spoke again, and said, “There shall be two good days in succession.” Chief-of-the-Ancients spoke at once, “I don’t want that, either. Go on, kill him.” Thus he said. Then Owner-of-Southeast-Wind said, “It shall be summer in your world.” Then Chief-of-the-Ancients said, “That is too much. It is enough, four days (good weather) at a time.” Thus said Chief-of-the-Ancients to Owner-of-Southeast-Wind. Then Shameless the Deer entered his house. Then Chief-of-the-Ancients called the Halibuts and Golden-Eye.

They paddled home at once. Then they arrived on the beach of their house. Chief-of-the-Ancients spoke at once, and said, “O younger brothers! go to your places, for I have now been to war with Owner-of-Southeast-Wind, and he said that it would be good weather for four days at a time.” Thus said Chief-of-the-Ancients to his younger brothers. Immediately some went to dig clams, and others went to fish halibut, and therefore there is now good weather in our world. That is the end.

BOAS AND HUNT, KWAKIUTL TEXTS.

535

le Meł’lanukwë. La’laë nê’k’a: “La’môx f’na’templenxwa’šał’alös ńa’lax.” Wà, hé’x-idae’m’la’wise Ö’meał’e nê’k’a: “W’e’gax’ox te’la’ qae’ns mâ’f’yunukwësa ńe’mxsə ‘nàla?” Wà, la’læ òtled ya’qleg’atë Meł’lanukwë.

La’laë nê’k’a: “La’môx ma’emplenxwa’šał’alös ńa’lax.” Hé’x-idae’m’la’wise Ö’meał’e nê’k’a: “K:le’sem-xaenlaq. W’e’gax’ox a’em te’la,” 10 nê’x-laë. Wà, la’laë nê’k’a Meł’lanukwë: “La’môx ha’yaenxeslös ńa’la-qös.” Wà, la’laë nê’k’e Ö’meał’e: “La’las la xe’nlela ha’paładzámë ma’emplenxwa’sala,” nê’x-laë Ö’meał’ 15 łe, lax Meł’lanukwë. Wà, hé’x-idae’em’la’wise le’geg’ôle nê’k’a: “’ya, qast, Meł’lanuk,” gwa’la le’lkwa’lòl, a’lanu’x* étledel g’ax dzix’lalöl.” Wà, lae’m’laë ìmexedayös le’geg’ôle. 20 Hé’x-idae’m’la’wise la’làsdès qa’s le lae’l, la’xes g’o’kwe. Wà, la’laë Ö’meał’e le’šalaxa pleplæ ńe’wa kute’na. Wà, hé’x-idae’m’la’wise g’ax se’x-widexxda’xwa. Wà, la’laë la’g’alisë, lax 25 le’ma’isasës g’o’kwe. Hé’x-idae’m’la’wise Ö’meał’e ya’qleg’ata. La’laë nê’k’a: “’ya, ts’e’tsla’ya’, há’ga me’ëx-ëdëx lae’mxda’nx w’nax Meł’la’nuñkwe. Wà, la’mës nê’x-qòxs le’m’ma’ 30 ëx ma’emplenxwa’sałalëns ńa’lax,” nê’x-laë Ö’meał’e, laxe’lts’sla’ya. Wà, hé’x-idae’em’lawise la’yàteda wa’ókwë. La’laë bà’kuleda wa’ókwë. Wà, hé’mis la’g’itasonx la’ex’ek’oxda ńa’lé- 35 qans. Laë’m la’ba.
XI. TRADITIONS OF THE LÂ’SQÎ’ENOX.  

1. Dzó’noq’wa.¹

G’okula’laeda g’âlása lâ’sqîlenox lax Xanx, lâ’xa apsô’tasa wa nême’mêmutasa wî’ntsental. La’lae lâ’wilë gi’tinginanemas la’xa wa qa’s le a’mila lâ’xa apsô’tasa wa. Lân’em’lawis g’ôkwelaxa mëmû’mx’dë. La’lae là’welsêda nêmo’kwë gîna’ñem. La’lae dô’x’wale’laxa wâ’lase begwa’nëma gwâ’sotëla lax g’ôkwas. La’lae nê’laxës gi’intët. G’ax’laëda gi’tinginanëma hó’qawës lâ’xes g’ôkwë. Gwa’gulx’ta’la’laëda begwa’nëmaxa gwô’le’k: Lax’stôlaëda gwô’le’k hë gwx’s e’lkwa. La’laëda gî’tinginanemë ’mesel’axa gwô’le’k. La’laëda begwa’nëmë le’d’laxa gi’tinginanëmë qa’s tslo’wësa gwô’le’k laq. La’laë wûlëda gi’tinginanëmaxa begwa’nëmë. “wa’s g’a’yolaxa gwô’le’k’ex?” — “Ge’lag’a qen’ lax’n tsâl’tsolém-xê’silas lôl.” La’laë tâ’slôwëda gi’tinginanëmax lexà’yas o’xlaax’as. La’lae 10 a’txâaqëda hë’mata’laxot. A’xqala’x’lë. La’laë a’leeg’ilasë o’xlaak’. La’laëda dzó’noq’wa gu’ilx’stôd’laxa gî’tinginanëmë. La’laë la’g’aa lax g’ôkwas. Ha’me’, hê’mata’laxot, ha’ma’pex begwa’nëmë. La’laë ma’llô’kwë gît’g’âqa’yas sà’sëmsasa g’ç’gama’yâsa wî’ntsental.

Le’wag’ila’yugwa’lëda o’mâ. La’laë qîwa’së Le’wag’ila’yugwa. Lâ’na-15 xwa’lë d-on’lëd qa’lèks’e’l’sêxës lë’n’dëqwê. La’laë dô’x’wale’lë Le’wag’ila’yugwa’laxa gi’nà’ñemë nêlëgê’la’laxa lå’x’lë’ndex’das. La’laë dà’gë’lësë Le’wag’ila’yugwa’laxa gi’nà’ñemë lâ’xes kwo’ô’dà’sëde, lâ’xes qîwa’saëna’e. La’laë la’e’, lâ’xes g’ôkwë. Ha’t’laxa’x’lëd’laxa qîwa’lëd’laxa gi’nà’ñemë. Mô’plen’xwa’lëmsëa’laxa le’hê’t’laxa’x’lëd’laxa gi’nà’ñemë. La’laë akx’alëd’laxa gi’nà’ñemë lëx’lë’kwësà’ l’e ma’l-t’sa’qà hâ’nà’lëm. Lâ’em le’gadës Lë’n’dëqw’wa’yad’se’wä’lë. La’laë qwa’tëdëa tekwe’lëwa hâ’nà’lëm. La’laë wax’ bë’le’se’wa qa’s k’e’se la lâ’wil lâ’xà wa. A’em’lawis hât’lëla. La’lâ’wil lâ’xa wa. La’laë qa’s’ida, negel’t’daxa têx’s’tla. La’laë lâ’g’a’qà laxa g’ôkwë. La’laë la’ë’laxa le’hê’x’ida’laxa dô’x’ wale’laxa gi’tinginanëmë kludzë’l laxa g’ôkwë lëwa lô’plek’lîx’lëx’dëlti. La’laë 25 yâ’q’leg’alëda lô’plek’lîx’lëx’dëlti. “Gwa’lë ge’g’ë’lë’laxa, ad’a, qo g’a’x’lëda tsax wà’pa; a’las le’f’laxa’matsë’se.” La’laë lâ’welsêda gi’nà’ñemë qa’s negel’t’dexa’tëx’s’tla. La’laë dô’x’wal’axa dzô’noq’wa, g’ax’alë wô’x’sgemxà nà’gatsé. A’em’lawis wu’unx’wax’lëdëa gi’nà’ñemë, la hax’wë’t’d la’xà wëlk’we.

La’laëda dzô’noq’wa dô’x’wal’e’laxa g’a’g’ômasas lâ’xa wa’pë. Lan’em’lawis 30 lëtë’dëa la’wax’ma’g’ax’laxa gîna’ñemë. . . . La’laë e’k’ligemx’idëda dzô’noq’wa. He’em’lawis la dô’x’wal’e’laxastëq. La’laëda dzô’noq’wa lë’lälëa qa g’ax’ës, lâ’xëda gi’nà’ñemë. G’a’x’laëda gîna’ñemë g’a’x’alëa lax lô’dzasa’laxa dzô’noq’wa. La’laë yâ’q’leg’alëda dzô’noq’wa: “We’g’iladzës la’g’ilës xël’ëla’lë x’ë’x’lëkwa?” — “Ma’al’tsemëdë tê’sëme ax’e’dë’yô’x’mik,” “nëx’lalëda gi’nà’ñemë, la’xa dzô’ 35 noq’wa. La’laëda dzô’noq’wa nêx’ qa’s le ax’e’dë’ex ma’’t’sëmë tê’sema. La’laë

² L. c., p. 373.
The princess of Born-to-be-a-Chief was menstruating. Her name was Girl. She asked her younger sister, Dawn, to go with her and bathe in the lake. Then they started, and they arrived there. Girl undressed at once and went to sit in the water. Dawn just played on the ground. Then Girl turned (to look at) her blanket. What should she see (but) a man [was] sitting on her blanket. Then the man

2 This is said to be a Nootka word. The translation was given by the story-teller.
spoke. (He said,) “Be quick now, I am Harpooneer. I want you for my wife.”—“Oh, I don’t wish to have a husband.” Then Harpooneer went wading in the water. He lifted Girl in his arms, and brought her out of the water. Then she said to [asked] her younger sister, Dawn, “Go and call our tribe.” Then Dawn ran. As soon as Dawn arrived at the house, she said to her husband, “Don’t stay any longer, you are alone! Don’t stay here any longer!” Then Harpooneer entered the house. Then Dawn ran into the woods. As soon as Dawn was out of sight, Harpooneer lifted Girl from the ground and put her on his back. Then Harpooneer ran into the woods.

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

After he had been away one night, two men entered the house. Then the woman spoke. “Don’t stay long, my dear ones, (she said,) my husband is bad.” Then the woman rose from the floor and gave them tallow. “Go, run! Don’t let any of you come here again in vain.” Thus said Girl. Then they went out and started to run. Harpooneer came and entered. He at once lèda begwà'nen. "Hànakwela là'g'a. Nó'gwaem So'dema, gà'gak'-lenoll."—"Ya', k'le'sen nê'ë' qen la'wadee-noxwe." Là'lae Sò'dem qà's'td qà's t'a'x'ìde là'xa wà'pe. Là'lae qële'fëdeq. 5 G'àx'ìlae là'ststas Gìnà'nomgas. Là'lae akx'ìla'xës ts'la'ya nà'na; "Hà'g'à le'xìla'xës g'o'k'ulota." Là'lae nà'na dze'ík'wida. Gìl'ëmlawís téplë'dë nà'na là'è Sò'dem dà'g'ëlsax Gìnà'-nemgas qà's ga'yìl'k'leq. Là'lae dze'ík'wíde Sò'dem ìal'lä'qas.

Mà'plë'nìxwa'sìlae qà'saks là'è là'g'aa là'xës g'o'k'we. *nemôx'sëma'galaxòl, që'ëmëlae la'ya'ìxa À'waÀ'e'Ìe'15 ì'wa nà'xwa hë'plòma. Là'lae akx'ìla'xës gene'më: "Gwa'la k'le'xwax. Gìl'ëmëla'xës k'ëxwëxalax hë'x'ìdaëmíla'xen qà'léla'xalax, là'lae tìe'fì'laxòl." Là'lae wùlè'da tsìledà'qaxès là'wunë'më: "wi'g'ìla'dzåsë'xwa hë'plòmax. Là'aqòs tìe'la'maseq?" Là'lae Sò'demë da'x'sìdxà *mekwà'labëdà'we. Là'lae dòqwà'masxès gene'më: "Axlà'k' la'x-g'in tìle'mà'la'k." Gìl'ìmesen dò'x'wa 25 lelaxà là'ë, lë'gin tsìle'mx'ìtsòx lào. La'èx plë'pè'dëa hë'x'sàla là'xa là'ë." Là'lae qà's'tìde Sò'demë. Mà'plë'nìxwa'sìflàla *nemôgwìtëdà tsìledà'që, le'mìlae boë'x'wida. Gà'x'ìlae là'wùnë 30 nèmes *wi'k'ìxà ìa'la'ìe À'waÀ'e'Ìe'we. Là'lae e'tlëd *nëx' qà's là'q'ìsda. Là'lae xa'mà'màlax gà'x'äëdà hamà'-ùla be'bëgwanëm hògwì'e'la là'xa g'o'k'we. Là'lae ya'qëlèg-äëdà tsìledà'q: 35 "Gwa'la hë'gìlìt, aaddà, "ya'x'së'mën là'wunë'maen." Là'laëda tìsìledà'q là'xo-lìt qà's tsìlewë'sa ìa'sèk'we lào: "Hà'g'ò dze'ík'ùlaxà. Gwa'la wùf'ëm g'ax e'tlë-dënomkwëx." *nëx'sìlae Gìnà'nomgas. 40 Là'lae hòqwëûle qà's dze'ík'wíde. Gà'x'ìlae Sò'dem là'è'la. Hë'x'sidaëm-
asked his wife, “Two men came here?” and the woman said, “Indeed, two men came here.” He jumped out at once, and it was not long before he entered, for he came (back) and entered. He had killed the two men.

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

Then the father of Girl engaged Quick-Woman the Mouse and Squirrel to go and search for the six men who had been lost. Then the two friends, Quick-Woman the Mouse and Squirrel, started. They found the house. The woman was alone in the house. Then the woman spoke, (and said,) “Don’t stay long. My husband is bad.” Then the two friends went away as fast as they could. Harpooneer came and entered. He asked his wife, “Two men came again?” — “Yes, they came.” Then Harpooneer went out to pursue the friends. Then he reached them. Quick-Woman the Mouse saw Har-
pooneer first. Quick-Woman the Mouse at once went under the ground with her friend Squirrel. Harpooneer searched for them in vain. Then Harpooneer gave it up and came home. He had not killed them. Then the friends came out. Now they found the two men lying dead on the ground. They just passed them. Then they found the four men also lying on the ground. They just passed them also. Then the two friends arrived at the house. Now the tribe of Girl learned of the place to which she had disappeared. Then they engaged Halibut, Harpooneer and all the myth people. They were going to make war on Harpooneer. Then the tribes made a lance of yew-wood for spearing Harpooneer. Then the warriors started. Their leaders were Quick-Woman the Mouse and her friend Squirrel. They arrived at night. Then they dug a hole outside of the door of the house. Two Halibuts lay down on the ground on their backs, and they were covered there. Then the men sat down on each side of the door of the house. It was not yet daylight when Harpooneer came out. As soon as he stepped on the Halibut, Harpooneer slipped on him. Then they speared him from both sides, and Harpooneer was dead. Then the warriors took the skins and everything from the house of Harpooneer. The warriors, Girl, and her two children, came home. That is the end.

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

3. Kwô'teat (Weight-on-Floor).

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

When night came, a man came and woke him. He did not know him. Then the man spoke. (He said,) "I know that you are a shaman. Come, I want you to cure (a sick person). Then they walked towards the woods. When day came, they arrived at a lake. Many sharks were on the water. Then qa'gwades Kwot'eat. La'na'xwa'ałæ nax'æ kwot'eatáxu na'üxem. La'na'xwa'ałæ qox'ta'maxxæ yàs'xaxte la'xu nax'ænæm. La'xilæ qox'wa'se xunó'kwàsa go'gama'æ hænë'æ wax'æ qa's le lax Kwot'eat la'xæs la'aq'lena'æ. La'xilæ o'mpas nexe qa lax's. La'xilæ kwàg'wiwis Kwot'eat. La'xilæ la'g'aa la'xæs la'gastæ. La'xilæ Kwot'eat la'x'ëda. La'xilæ qox'táxuxa nax'ænæm. Læ'm'läwis wax'läxsa 10 a'le'ësta, g'ax'ăëda xu'lgwis. La'xilæ kis'ëdë Kwot'eatas. La'xilæ da'x'idxa gin'änemë qa's tsege'ë. Læ'm'läwis hæx'idaem'læwis ha'm'gëmdëda xu'lgwisaxa gin'änemë. Læ' 15 la'xilæ Kwot'eat kis'ëtsës gwëx'idàasal. Læ'm'läwis wâ'ul'dëwa, da'x'idxs mà'stò qa's sex'ëdxà xu'lgwis. Hæx'idaem'læwis hox'widëda xu'lgwisaxa gin'änemë. Læ'xilæ nê'k'ë Kwot'eat, lâ'xu 20 gin'änemë qa k'ës'es nêl'axës òmpë, yis gwëx'idàasal. Læ'm'läwis g'ax'ëla'la la'x'ëna' òk'ëwinë'dâsa gin'änemë. Læ'm'läwis wula'ëse 25 wêda gin'änemë: "'mâ'dzë g'ay'ëla'sasës gog'guna'yaqës?" Læ'm'läwis gin'änemë nêl'axës òmp gwëx'idàasal Kwot'eat. Gæ'x'ila'xilæ Kwot'eat; hæx'idaem'læwis aha'mat da'x'idxa dzo'ë 30 xum qa's kwëx'idàxa qal'kë. Læ'm'läwis tseq'awi'lsaq la'xu a'lanæ'ë. Læ'm' ëla'.

Læ'xilæ g'ahul'ëda. Gæ'x'ila'xilæ bëgw'ënnemë gwëx'idëq. Læ'm'kës 35 ma'ëtlàlaq. Læ'm'läwis yàq'leg'ax'ëda bëgw'ënnemë: "Qîl'ëlaë'menlól pexe' xla'aq'ës. Gëlaq'ëa ha'ylek'ënilòl." Læ'xilæ qa's'ëda a'la'laaq'ëdxà rxwa. Læ'm'na'x'idë. Læ'm'läwis la'g'aa la'axu dze'ëla'ë 40 Qle'ënem'läwis xu'lgwis mág'ëltala laq.

<sup>1</sup> Kwot'eat is a Nootka word. The translation was given by the story-teller.
they entered a house. Weight-on-Floor was at once given food. Then he saw two pretty women sitting in the rear of the house. After he had eaten, a man spoke, (and said,) "Nothing in this house is too precious if you save this chief." Then Weight-on-Floor asked, "Who is that woman?" A man replied, "That is the daughter of the chief." Then Weight-on-Floor arose and went to feel of the sick one. He discovered that it was the shark that had been spoken by him. Then Weight-on-Floor sang his sacred song and healed him. Then he bit the end of the spear and pulled it out. Mā'maxa—that was the name of the chief—at once got well. Then they paid him with the painted front of the house, and with everything in the house, and with the princess. Then Weight-on-Floor said that he was the only chief of his tribe. Therefore they gave him the house and the princess. Night came, and Weight-on-Floor and his wife slept. Then day came. Then Weight-on-Floor was made a young man by the shaman. Night came again, and Weight-on-Floor began to be (really) a young man. Early in the morning he heard a noise. Then Weight-on-Floor went out. Behold! his house stood in the middle of his village. Łaḥa'mat came to look, but he did not recognize his slave. Weight-on-Floor was treated like a chief. They thought that he came from a different tribe, and he was really treated well. After some time he would go hunting porpoise. Then Weight-on-Floor lay on his back, and a scar on the calf of his leg was discovered. Then Weight-on-Floor was recognized, and they

La'läe la'läe, la'xa g'o'kwē. Hĕ'x'idaem-lål'awis hē'le'lelās'wa. La'läe Kwō-teat dō'qulaxa mà'lo'kwē ěsē'ek ê tšē-daq kłu'se'wali la'xa g'o'kwē. La'läe gwał ha'ama'pa, la'č yąq'lega'feda ñe'mo'kwē bęgwa'nema: "K'le'a's ła'xu'la la'xwa g'o'kwëx qa'sọ qlula' masle'xwa g't'gema'yax." La'läe yąq'lega'łęe Kwō-teat: "A'ngwashōxda tšēdą'aqex?" La'läe nā'na'x'ma'ëda ñe'mo'kwē bę-10 gwą'nema: "Yame k'le'deł'sa g't'gama'ëx." La'läe Kwō-teat ła'xolí qa's le pě'xwaxa tsłëxqal'a. La'läe dō'x-walelaxē'x sex'ʔdayuł'daxa xu'łgwise. La'läe yą'laqwe Kwō-teat. La'em 15 he'lık'aleq. La'läe qłeq'łōqtxa tsłā'-k'īnx qa's lexwō'te'lo'deq. Hĕ'x'idaem-lål'awis e'x'ți'de Mā'maxa'x'ta — he'ěm lę'gëmsa g't'gama'ë. La'em xu'n-kwa'sēs k'la'la'xexek'la g'o'k' wa g't' 20 g'a eleg lax Kwō-teat le'wis k'le'deł'e. La'em ne'k'e Kwō-teat n emo'x'la'wem g't'gamë'sēs g'o'k'ulot, lāq'i'las tsłā'xeda g'o'kwē lax le'wa k'le'deł'e. La'läe gā'nulìida. La'em'xawis mē'x'łide Kwō'-25 teat le'wis gen'ēm. La'läe nā'x'x'ida. La'č Kwō-teat he'lılās'wa'wa pexa'la. La'läe et'łed gā'nulìida. La'em he'ł'-tax'idi Kwō-teat. La'läe gaa'la, la'č wui'e' laxa xā'sbexula. La'läe la'welse 30 Kwō-teat. G'a'x'maaxa'la'xōt, gēs g'o'kwē neq'et'se'małas lāxës g'o'k'ulotë. G'a'x'-lae lāhā'mat dō'qwaq, la'em k'le's mā'k't'talaxēs qla'k' owē. La'em'x'awis gā'g-t'i'xla'sís'wē Kwō-teat. La'em ne'k'sọ 35 gą'yul lax og'uł'a le'lvwala'la'y, xę'n-lela aë'k'ilas'wa. Ga'x'ma'la'wis la lā'na nxwaem'lae alę'xwaxa k'lo'łlēte. La'em'xawis tle'g'iče Kwō-teat. La'č dō'x'wa'lede qłuta' lax a'wa'bedzā 40 s'ya. La'em 'mattleg'aa't,łe Kwō'-teat. Hĕ'x'idaem'lawis gwał gā'g-t'i'xla'sís'wa. La'läe xis'e'de dą g'o'x'đe.
stopped treating him like a chief. Then his house disappeared, and he again became a slave. That is the end.

4. Klwadzâ'e (Sitting-on-Earth).

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

Then he discovered smoke. Behold! there was a house. It had no door. He went there [together] with the bear. Then Bluejay invited them in, (saying,) “Come and eat of my food in my house here.” Then they entered the house. Bluejay took down a basket full of dried berries and gave them (some) to eat. Therefore these came to be the (food) of man. Then they went out.
They went on, and met Mink. Sitting-on-Earth asked Mink, "Is the place to which we are going far?" Mink replied, "It is not far. It is only five mountains to the house of your companion." Then they passed one mountain, and he saw many houses. He saw an old woman sitting outside of a house. Then Sitting-on-Earth asked the old woman, "Where is the house of the chief?" She replied, "It stands there, with an eagle sitting on top of the pole. Don't enter, else you will be eaten by them. Do not go there. Put on your skin blankets." Then Sitting-on-Earth disobeyed and entered the house of the chief. As soon as Sitting-on-Earth entered the house, the Wolves bit him and threw him from one to another. Then the man was eaten by the Wolves. Then the Listener of the Wolves said, "What may have brought our friend here? Go on, throw him up, and sprinkle him with the water of life." Then he came to life again. That is the end.

5. Tse'liqwaf'oléla (Heat-Giver).

Heat-Giver was the name of the sun. Then he wished to come down to this lower world. He placed downward the copper potlatch-pole, and it came down at Good-Beach. Then he came and brought with him a sprig (of hemlock?) on the back of his head, and his winter ceremonial paraphernalia. Head-Speaker lived at Good-Beach. Heat-Giver had a son (named) Greatest-Potlatch-Giver. Then Heat-Giver said he should marry the princess of the one who is named Wealth-on-Forehead. Then he launched his canoe to go
out seaward. He (journeyed) for four days. Then he saw a dwelling-place. That was the house of Sea-Otter. The chief of the Sea-Otters was Wealth-on-Forehead. Then he arrived there, and Heat-Giver and his son, Greatest-Potlatch-Giver, were invited in. Looking around the house, they saw two women. Potlatch-giving-Woman was the name of one of them. Woman-giving-Potlatches-to-the-Whole-World was the name of the younger one. Then Heat-Giver was asked, "Why do you come here?" [What do you paddle for?] Then he replied, "I came to you, chief, to get a wife for my prince." Thus said Heat-Giver to Wealth-on-Forehead.

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

emlae g't'game'sa qa'se Qlo'masg'iyu. La^lae la'g'a'lis laq. le'lalasad'mlae' wise Tse'leqwa'lohtla 1e'wis xuno'kw' e'ma'xu'ya'lis. La'emlae do'qulaqta tse-da'q ma'lo'k* do'xse'stalitela 'ma'xu-la'yugwa. La'lae 5

La'lae Qlo'masg'iyu he'x'idaeem tsl'a'ses k'le'del laq. La'emlae g'o'-kulxila laxa g'o'x. 1e'wa ma'stO 1e'wis 15 qa'k'ox'de 1e'wis a'yt'lkwa' gwa'de, yixa X'a'ya'la 1o Do'dre'qunxalisela. Ga-x-

La'lae n'a'nak*. Mop'lenxwa'slae a'lex'a-la; g'a'xae lax O'manis. La'g'agad'lae Ya'qle'ntemanyasa 'ma'x'pleq la'a'qwa 20

La'lae kwa'xtala laxa kwel'. He'x-

emlawis la tsl'eqlwa'la'leda kwel'. G'a-x-

La'leqwa'lohtela lax le'maisa-

La'lae X'a'ya'la la'xobo'xs laxa xwa'k'una. La'kle'slae kux'sta'. 25

La'lae tlo'x'wida. La'am he'sakule

'sma'xu'ya'lis 1o 'ma'zula'yugwa. K'le'-

s'latla ga'faxs la'e xu'ngwadix 'itsa ba-

bagum. La'lae le'x'ides Da'dogwana-

gesela, laxes xuno'k*. La'leq Tse'1-

30 qwa'lohtela ha'nalaxa qa'sa. La'lae

mo'masilaxes ya' nem, la'gi'sas 'ya'kili-

tle gene'mas. La'lae de'x'sta 'ma'zula-

yugwa. La'emlae qa'sax'id e'tleda.
Then seeing-from-one-corner-to-the-other felt badly on account of his mother, who had gone home. He walked to the lower side of good-beach. There he saw lying flat on the beach a man having a feather for a horn. The boy went to him secretly, and, when the man did not look around, he ran and took hold of his horn. Then the man just moved on the beach, and he let him go.

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

Then the man ran up the beach. Seeing-from-one-corner-to-the-other pursued him. The man went into a cave on the beach, but he continued to pursue him. He did not know that he had been running for four days through what is called passage-under-the-mountain. Then he arrived at a lake. The man jumped into it, and (seeing-from-one-corner-to-the-other) just sat down on the ground. Then a “whale of the woods” spouted. Then he resolved what to do. It was not long before the “whale of the woods” came up again and spouted. Seeing-from-one-corner-to-the-other did not know how he came to hold a harpoon in his hands. Then he threw his harpoon at the grease at the place where the “whale of the woods” had gone down. When his harpoon came back, there was something like a snail on its end. It was the “whale of the woods.”
Seeing-from-One-Corner-to-the-Other went home, carrying his magic treasure. Therefore the ancestors of the Seaward-Tribe became whale-hunters. That is the end.

G'áxm ná'nak
yix Dá’dogwanga-
gésela dālaxès 1,0’gwa’ë. Hē’x laem-
lawis lā’g’ë gwa’gwek’ëda g’alá lla’s-
qlënoxwa. Lā’ë m lā’ba.


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

His wife at once took one of his younger brothers for her lover. Then Counsellor-of-the-World guessed it. He asked that [one] younger brother whom he also suspected on account of his wife, and he said to him, “Come, let us go to the cedar that I am splitting.” The young man got ready, and they...
started. Then they arrived there. Then Counsellor-of-the-World split it, and the cedar-tree opened. Counsellor-of-the-World threw his hammer into the crack of the cedar. Then he called his younger brother. "Come, my dear! go and get our hammer." Then the young man jumped into the crack of the cedar, and Counsellor-of-the-World knocked out the spreading-stick from the crack of the cedar-tree. Then the young man was dead. Then Counsellor-of-the-World spoke: "Serves you right that you are dead. Why did you come to make me ashamed?" Then Counsellor-of-the-World went home. He was asked by his tribe, "Where is your younger brother?" He just said that he had lost his way.

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

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

Meanwhile Dreaded-One had sprinkled his elder brothers with the water K'e'le'lak'. La'qla'tla nau'alakwa. La'lae k'o'tleq. Lae'm d'o'qula-qexs a'ma'tala la' ge'nem'as. La'lae he'lax K'e'le'lak' qa's le la'tla le'-we'. He'x'iadem'laxis le'kow K'e'le'lak' lax xwa'tlagemlax xwa'tla, he'miseda la'aqul qa'es q'a'le'lalene- max g'a'ya'laasasex no'nelax'de qa'es nau'alaklawena'e. La'lae qa'sida. La'lae la'a la'xa wel'kwé. He'x'i-10 iadem'laxis le'mx'i'de Klwexala'lag-ilis. La'lae a'qelsed wel'kwé. La'lae tslexbete'ntsés o'sdex'de laq. La'lae le'xalax K'e'le'lak': “G'la, ad', qa's la'os axe'edxen o'sdex'deg'aen.” L'e'-15 lae K'e'le'lak' lae't, lax xwa'tla'ysa wel'kwé. Gl'em'laxis lae't, la'e qol-xtslótwa xwa'tlagemlax xwa'tla. La'lae ma'le'xwidxa la'aqut. L'a'lae kw'xale-xe'le'kóde Klwexala'lag'ilisax qadexste'x'ása 20 xwi'tla'ysa wel'kwé. La'lae ki'mqes- seda wel'kwé. G'a'x'la'eda e'lkwa lax e'wanàdexe'xati'ya xawa'tla'ysa wel'kwé. G'a'x'la'eda xwa'tla dëxul'ëna'ëxaxa wel'kwé. L'a'lae ya'qleg'alë Klwexa-25 la'lag'ilis: “Yil'a, g'ax'xaqos hamax'-tsla'la g'ax'en.” L'a'lae nà'nakwa. L'a'lae K'e'le'lak' kwâ'xte'se'xati'ya wa'kí'kwa qa's w'tx'ideq. L'a'lae q'a'qaya-xes no'la. L'a'lae wula'x'es no'la: 30 "ma'tsës lo'walak'as g'ax'en?" n'e'x'-x-ke'lak', w'tx'la'xaxa apso'de'xasa wel'kwé. La'lae na'nax'mex' Klwexala'lag'ilisaxæ tsla?ya: “A'kasot, ad', la'men elå'q qwi'yalése'm qa'x, ne'm-35 wot," n'e'x-xle' Klwexala'lag'ilis, la'xexes tsla?ya.

Lae'm'da'lala xo'side K'e'le'lakwasa q'ula'sta la'xexs no'nelax'de. Læ'm
of life. Then they came to life again. He advised them not to allow themselves to be seen by any one, (and contin-
ued,) “else I might never return.” Then Counsellor-of-the-World went home with Dreaded-One. Dreaded-One went straight to his sister-in-law and played with her. Then Counsellor-of-the-World tried to think up what he could do to his younger brother. Then he thought of the four dogs on the roof of his house. Dreaded-One always carried a bow and four arrows. Then Counsellor-of-the-World set fire to the roof of his house. As soon as the boards had caught fire, Counsellor-of-the-World sent Dreaded-One to put out the fire above. Dreaded-One at once took his bow and his four arrows and went up to the roof of the house. Then the dogs tried to bite him. He shot them at once and killed them. Then Dreaded-One put out the fire and re-entered the house. He went right to his sister-in-law, lay down with her, and they cohabited. Then Counsellor-of-the-World felt very badly. He just lay on his back and covered his face with his blanket.

He thought up a way to kill his younger brother. Then he thought of the large cockle on the beach, which swallowed whatever came near it. Dreaded-One already knew the thoughts of Counsellor-of-the-World. Then Dreaded-One arose and went to borrow his father’s fire-drill,—the means of drilling fire of (our) ancestors. Then he hid the fire-drill. Counsellor-of-the-World spoke, (and said,) “Go and get cockles as soon as it is low water. I want cockles to eat.” Thus he said to qwe’qulaxida. La’lae le’x’alaq qa ke’esé d’xwa’lec’ le’ nem’ok’wabegwá-nema, “a’len xek’laax.” La’lae ná’nakwé Kwéxalalag’ílís 1.0 Ke’te’lak’. Ha’nakwélaaxíla’wxíse Ke’te’lak’ la 5 la’xés g’i’npé qá’as a’má’tóx’twidé le’x’we’. La’lae sén’x’dé Kwéxalalag’ílís qá’as gwé’x’idaaxsé tsa’laya. La’lae g’t-ga’xa’x’edá xo’vé wao’tsla lás o’gwáxas g’ok’wás. La’lae Ke’te’lak’ da’laaxa 10 le’k’i’lsíx’ le’wa’ mó’tslaqé ha’nat’léma. La’lae xu’mílédé Kwéxalalag’ílís tsa’xaya o’gwáxas g’ok’kwé. G’a’t’édá xwa’otšlé wax’ qát’ 20 qla’laq. He’n’x’idaa’xémílaqíswísh ha’n’x’idéq. La’em lé’x’amaq. La’lae Ke’te’lak’ k’il’x’edé xu’mtax’dé. G’a’t’édá Ke’te’lak’ la’el. He’n’a’kula’xémíswísh laxés g’i’npé qá’as le’ ku’l’ga’lil laq qá’as 25 q’ó’plédé le’wís g’i’npé. He’n’x’émíswísh xé’n’xelalí tsítx’lás lax na’qáyas Kwéxalalag’ílís. Á’emíswísh té’la’x’a’lelí Ke’xuéxalalag’ilílis q’ás qalném’pegamí’lé-
xes ne’x’una’xe. 30

La’em sena’qás gwé’x’idaaxsé tsa’laya. La’lae g’t’ga’xa’x’edá xwál’a dza’lésa léma’lsíxa ha’ma’sgewíxwa’ nes-xwálalaq. La’em’laq’la’lal’mé Ke’te’lakwax na’qáyas Kwéxalalag’ílís. 35 La’lae la’x’widé Ke’te’lak’ qás le’ lé’k’ox enkwa’sé o’mpéxá se’flód’ayása g’alé. G’a’t’édá quál’la’laxa enkwa’. La’lae ya’qleg’alé Kwéxalalag’ilís: “Há’dzás dza’dzótlaq,” ne’n’x’alaq 40 Ke’te’lak”, “lé’las x’atsléx’atapléx’- denlax dza’la qen ha’má’ya.” La’lae x’atsléste, la’e Ke’te’lak’ le’ntstés lax
Dreaded-One. When it was low water, Dreaded-One went down to the beach, to the place where Counsellor-of-the-World had told him to get cockles. Counsellor-of-the-World followed him, for he feared that he might not go to the place where the large cockle was. Dreaded-One went right to the place where the large cockle was. He carried his fire-drill. When he got there, the large cockle swallowed Dreaded-One. Then Counsellor-of-the-World spoke at once: “Serves you right. Now you won't make me ashamed any more.” Then Counsellor-of-the-World went home. He was asked at once by his parents, “Where is your younger brother?” — “He is looking for cockles,” just said Counsellor-of-the-World, on his part, to his parents. Now Dreaded-One drilled fire inside the cockle. As soon as the inside of the cockle began to burn, it opened, and the cockle was dead. Dreaded-One went home, carrying the cockle-shells on his shoulders, and gave them to Counsellor-of-the-World. Then Dreaded-One went to his sweetheart and lay down with her. Dreaded-One reported to his sweetheart how Counsellor-of-the-World had tried to kill him.

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

Then Counsellor-of-the-World lay on his back again and tried to think up what to do to his younger brother. Then he thought that he would drown his younger brother. Counsellor-of-the-World made a request of his father. “I want your large box with abelone-shells,” (he said to him). His father let him have it. Then Dreaded-One knew that he wanted the box on his account. He asked his mother for tal-     low, and he asked Quick-Woman the
Mouse to gnaw through the anchor-line of the box. Then Quick-Woman the Mouse kept him company. When day came, Counsellor-of-the-World got ready. He took out the box, and Dreaded-One helped him. Then Counsellor-of-the-World spoke. "Oh, my dear!" thus said Counsellor-of-the-World to Dreaded-One. "Come, let me try to put you into this abalone-covered box." Then Dreaded-One hid his friend Quick-Woman the Mouse and the tallow. Dreaded-One went into the box, and it was tied up with a rope. (I forgot to mention that Counsellor-of-the-World also put in four coppers to go down together with his brother.) Dreaded-One at once chewed the tallow, and called the joints of the box so as to make it tight. Then Counsellor-of-the-World took the box and put it into the canoe. He paddled out to sea with it. He had a large stone for an anchor. When he had got out to sea, Counsellor-of-the-World at once lifted the box out of the canoe and threw it into the water with the stone. Then the box sank in which Dreaded-One was. Dreaded-One spoke to Quick-Woman the Mouse, (and said), "Go on, gnaw a hole and go through, and gnaw through the anchor-line." Then Quick-Woman the Mouse gnawed and went through (the side of) the box. When she had gone through, she gnawed through the rope, and the box came up and floated. Quick-Woman the Mouse came ashore and reported to all the tribes that Dreaded-One had been drowned. Then all the tribes tried in vain to find where the box had come up.

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

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

sá’sems Ku’nkunxulig’ałé. Là’afla y’a’qle’gal’tslósés o’mpé. Là’afla né’k’é-da Ku’nkunxulig’ałé: “K’le’tslemx’dax’a’má’xenqos g’ta’gæq’ałaxa gwó’yá’ qle’yima. Qle’gal’adz’a qae’.” À’ñmé 5 låwis qa’w’a’qlwoswówéda tsle’daeqé. Là’afla gà’ła. Là’aflaxa haya’ál’lo’lásé’wédé tsla’tsledagem, yísés o’mpé. Là’afla qa’s’idex’dax’a lax apsdzé’lisas gó’kwas. Là’afla do’xlw’ale’lux dá’x’xa 10 hé gwéx’s I’e’x’ala g’tw’ala lá’xa l’á’xa’kwe. Là’afla né’k’ax dá’x’xes o’mpé. G’á’x’ala o’mpas do’x’tideq. m’stålé’lawísés? g’a’x’a’má’g’a’x’a’lisa. Là’afla y’a’qle’gal’té Ku’nxulag’ílís: “Yu’ém, 15 sá’sem, I’a’olgwalaas’ô’x’awf’stå’x’xa n’á’lax. Wég’a dá’danudex’dax’a.” Là’afla’dá yu’dükwé tsle’daeq sá’sems wá’x’ wí’x’él’isaq. K’le’stlatla klu’x’él’sédá g’íl’das. Là’afla lé’lalásé’wédá 20 amá’ina’x’e. G’il’em’lawís dá’x’idxa g’íl’das, lá’e wí’x’él’is’é. n’á’x’ulaem’la’wisédá tsla’tsledagem’áx’á g’íl’das. Lá’ga’as lá’x’es g’ó’kwe. Là’afla o’mpas qwé’tsemdxá g’íl’das. Là’afla lá’wó’dex 25 yik’á’ya’yas. m’stålé’lawísés klwá’tslo’wá? é’k’a begwa’ñ’em laq. Hé’x’idá-em’lawísé’K’e’lélak’a dá’x’emdxá amá’ina’x’aya tsle’daeq. Là’aflá ló’tse’wé K’e’lélak’a qa’s kibó’yó’dexá amá’ 80 inxa’x’e. Hé’x’idáem’lawísés geg’a’dix’idés. Là’aflá lae’r, lax g’ó’kwas Ku’nxulag’ilís. Là’aflá hang’tlásé’wá. Ae’k’ílasó’læ K’e’lélak’a, yísés nagúmpé.

La’náxwa qa’q’lólam’a’tsósé’s géne’m 35 qlo’xtsólóts’o’sa ku’nxumlè. La’náxwa’em’il’a’wis qá’ñá 1é’wis géne’mé. Là’aflá né’k’é K’e’lélak’a qa’s le do’qwáxes o’mpé 1é’wis géne’mé. Là’afla y’a’qle’gal’té géne’m: “Wég’ama’s 40 h’añal q’a’q’lóla’xá pëla’ a’lás o’dzix’-
fly, else something might happen to you.” Then he learned how to fly. His wife spoke (again, and said,) “Now you know how to fly, let us go and see your father.” Then Dreaded-One and his wife put on their eagle-skins and flew away. They alighted on top of a tree at the end of the village. In the morning the eagles screeched. Then his wife spoke, (and said,) “Let us catch two whales and put them down on this beach.” The elder brothers of Dreaded-One knew at once that it was he who came and screeched like an eagle,—those three whom he had sprinkled with the water of life. Then Dreaded-One and his wife went home. Dreaded-One continued to show how to fly and how to catch with his talons.

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

He begged him not to kill him. Then Dreaded-One replied, "It is not my wish. A long time ago you had no mercy on me." Then he threw his elder brother into the water. Then Counsellor-of-the-World was dead.

Then Dreaded-One returned and told his three brothers to show themselves. Then they became chiefs of his tribe. He advised his elder brothers,—the three who had once been killed by Counsellor-of-the-World in the cedar-tree, those that Dreaded-One had sprinkled with the water of life. Dreaded-One told them that he would not stay in this country. (He said,) "I am going to be chief of the Thunder-Birds." Then he bade good-by to his elder brothers and went home. That is the end.
XI. TRADITIONS OF THE KOSKIMO.

1. The Salmon-Boy.

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

2. The Herrings.

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

The boy Property-Giver went away. As soon as night came, a handsome man stood on the ground. Then the handsome man asked the child, “Why do you feel badly?”—“I was struck by my father because I ate salmon-spawn.” Then the man spoke: “I am the Moon. Pray now, and watch the Moon, that he may give you food.” Then the child prayed to the Moon and watched him, that he might give him food. Then the boy heard a loud noise in the sea. The boy looked. Behold! Herrings were coming. Then the boy went down to the beach and tried to catch herrings. Then he dug holes in the sand. He dug four holes. Then he filled them. He strung up twelve herrings and went to his father, who was asleep. Then he waked his father, and said, “Don’t sleep, father, on account of this that I am carrying. You shall see what I have obtained.” Weight only kicked his son. Then Highest-Treetop spoke: “Go and see what he refers to.” Then (Weight) arose to look. What should it be (but) the beach of his house [was] full of herrings. He carried them on his back. The herrings were bought of him with slaves. Therefore Weight became a chief. That is the end.
Wealth-coming-up was a chief. Having-Maggots-on-Back was his younger brother in the world below us. Then Wealth-coming-up sent his younger brother to come up to this our upper world. He came up at Koskimo (Cut-Beach). He looked for a house-site, and he saw that Koskimo was a good place to live (in). Then he invited the ghosts in. He asked for the hand of the princess of Skin-Dresser, chief of the Magic-Power-Tribe in the underworld. He did not come up. Then he finished speaking with Skin-Dresser. Then he asked the ghosts to come and bring soil on their backs. They brought it up, for there were only flat stones on the rocks at Koskimo, over which the people had to pull their canoes. The soil was placed on top of them by the ghosts. They were not long in carrying the soil. Then they finished the house. Then he (?) looked at the house at the island Running-Water-on-One-Side, the village of the ancestors of the Koskimo. Then his face became contorted when he saw the ghosts. Then the island moved from its place on the water and went to Still-Water. Then the ancestors of the Koskimo took urine and sprinkled their faces with it, and they became straight again, but the ghosts were living at Koskimo. Then the chief, Wealth-coming-up, said that he would now marry the one whose hand he had sought. Many people launched their canoes to arrange the marriage of the princess of Skin-Dresser. Then they
paddled in many canoes. Then they arrived at the village of the Magic-Power-Tribe, and they at once arranged the marriage. Then he received a house as marriage gift from his father-in-law. He came back with his wife, towing the house. They arrived at Koskimo. Then they lived there for a long time, when Q'a'néqé-lak came and transformed Wealth-coming-up into a stone, that is still in the water at Koskimo. That is the end.

4. The Seal-Hunters.

The first of the Dirty-Teeth, a clan of the Koskimo, lived at Wintering-Place. Giving-Trouble-Everywhere was a harpooneer; and his younger brother, At-whose-Sides-People-fall-down, took into the canoe what was harpooned by the harpooneer. The steersman was Unsurpassed, and their father was Seeing-Everything. He was the chief of the Dirty-Teeth. Then Giving-Trouble-Everywhere asked his younger brothers to go to harpoon sea-otters and seals. They launched their hunting-canoe and paddled. They came to a place named Mō'ībē. Then they saw a seal. They steered towards it, and Giving-Trouble-Everywhere spearred it. He hit it. Then they were carried out to sea. The steersman, that is, Unsurpassed, spoke: “O masters! don’t you see that it is bad, what is happening to us? Go on. Cut the harpoon-line.” Thus said Unsurpassed to Giving-Trouble-Everywhere. Giving-Trouble-Everywhere tried at once to cut the harpoon-line, but the line just stuck to the side of the canoe. Then the harpooneer spoke: “Ah! [but] this is the
kind of thing we have speared." —
"Here, my dear," said, on his part, At-
whose-Sides-People-fall-down. "Try
and cut it then from the bow of our
canoe." Then Giving-Trouble-Every-
where stretched out his arm, holding
the knife, and he cut the harpoon-
line. The line just stuck again under
the bow of the canoe. Then he spoke
again: "Look out, brothers, where we
are going. We do not know what kind
of a thing we have speared."

Then they were afraid on account of
their hunting-canoe, for the water of
the sea was above the sides of the
canoe, for what could the three broth-
ers do? Then they arrived at Drift-
Woods on the water. That is the
name of the place to which all the drift-
wood goes. They passed the drift-
wood. Then they arrived at the toi-
let-sticks 1 on the water. They passed
them. Then they arrived at the coal
on the water. They passed the coal.
Behold! that is the place called Coal-
at-Mouth-of-River. All the charcoal
of our fires all over the world goes to
that place. Then they arrived at the feath-
ers on the water, and they passed the
feathers. This place is called Feathers-
on-Top. All the feathers of all the
birds all over the world go there. Then
they arrived at the sand on the water.
All the dry sand from all over the
world goes there. Then Unsurpassed
arose in the canoe and jumped on the
sand. He went through, for the dry
sand floating on the sea was thin. Then
Unsurpassed was dead; for what could
his elder brothers do, since the speed
of the canoe of the harpooners was

La'em'lae k'i'relax-da'x qa'eda al'e-
wats'läxs la'e é'k'aga'tala de'm'xe' l'aa
ó'g'waq'aya'qa'la al'ëwats'ë q'a
fé'x'ldës lë'da yú'dukwë 'nemë'ma. La'ilæ
15 lág'aa la'xa qa'la'q'ëlayak. Hë'em 'le-
gëmsë. Hë'em'l la'sa qa'la'xë'la. La'ilæ
haya'qaxa qa'la'ëxë. La'ilæ la'g'aa
la'aa la'de'qayak. La'ilæ hayá'qaxa
da'de'qayak. La'ilæ la'g'aa la'aa
tsl'ëlayak. La'ilæ hayá'qaxa
20 tsl'ëlayak. La'ilæ la'g'aa
haya'qxaxa la'aa
La'ilæ hayá'qaxa
tsl'ëlayak. La'ilæ
30 haya'qaxa
tsl'ëlayak. La'ilæ
25 haya'qaxa
tsl'ëlayak. Hë'em 'le'gä-
dës ts'ël'ëkëmë. Hë'em
lënaxwë
35 le'ëgës
tsl'ël'ëkëmë. Hë'em
länaxwa
la'sta
30 le'm'wë
dës
tsl'ël'ëkëmë. Hë'em
länaxwa
35

1 Used in place of toilet-paper.
like the flight of a bird? Then they passed the sand on the water.

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

Then they went ashore at the village. Giving-Trouble-Everywhere, and his younger brother, At-whose-Sides-People-fall-down, were invited in at once. Then they were given food by the attendant of the chief, Seeing-all-over-the-World. It was he whom the harpooneer had speared. Then the chief spoke: “O Giving-Trouble-Everywhere!” Thus he said, “You have done well that you have speared me. Now you have for your magic treasure this house. You will take some of my dogs here. You will use my hunting-canoe called Going-round-the-World-in-One-Day.” Then he was given the long knife; (and the chief said, “You shall have it) for skinning
sea-otters.” Thus said the chief. (He continued,) “And you shall have this Wealth-Giver. Now you will be rich. You shall take my feasting-dishes. This is the sea-otter, the killer-whale, the whale, and the sea-lion (dish); and your feast names shall be Satiated, Full-Belly, Place-of-Overeating, Place-of-Food; and your (other) names shall be Copper-Maker, Supreme-One, Sitting-at-End, and Great-Mountain. These will be your names when you return to your country.” Then the brothers finished eating.

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

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

mêx lê'wa lle'x'enêx. Hê'mis me'nêx'lâ'yla'ulôsê Me'nlas lô Pe'npenlê'las lô lê'nk'ê'las lô Ha'ma'a'sê. Lâ'les lê'gâ'dles lâ'qwâ'tla lô Qwax'Tla lô Kwa'kâ'wâ'bâ'las lô Neg'adzé. Hê'5 ems lê'gemlê. Lâ'â'les lâ'xês awi'nagwisôs.” Lâ'â'lae gwał ha'mâ'peda nê'mê'ma.

Lâ'â'lae lâ'wel'se wâ'xsemâxa'las la lâ'xa apsâdze'lisasa g'o'kula. Lâ'â'lae 10 dô'x'wale' laxa qê' nemê qa'â'sa. Lâ'ê lêsêla lâ'xa kwâ'wa lâ'xa awi'nâkâwa. Lâ'â'lae dzê'lx'wida. Lâ'em lâ'lê'â'la'lâxês nô'la. Lâ'â'lae nê'tax Mâ'x'melag'ilis. Hê'x'idaeml'a'wisê la dô'x'wî 15 deq. Lâ'â'lae Mâ'x'melag'ilis nêx' qa's kwê'x'êde laq. Qê' nemêlâa kwê'x'anemas, lâ'xa qa'â'sa. Lâ'â'lae sâ'pli-deq qa's k'ì'x'î'dexa qa'â'sa. Lâ'â'lae gâ'nû'fida. Lâ'â'lae mê'xelê Mâ'x'-20 melag'ilisaxa qa'â'sa g'ax yâ'yaqlente'maq. 5'nê'ka: “'yâ, adâ', lâ'a'ms hê'tâ'xa, nó'gwaem mâyulas qa'â'sa. Kwa'kwelx'î'nałas g'a'xen. Lâ'ems hê'menałal lé'x'elax lê'elqwalâ'kê,” 25 nê'x'ì'laëda ts'lê'da'qê. Lâ'â'lae nâ'x'sâ'da, la'ê lê'x'salêda g't'gama'yaq: “'Atemes lâ'sgamêlxâ lê'selâxa ga'â'la.” Lâ'â'lae m'o'x'sâ' cê'nê'mê'ma.

Lâ'ems g'âx'l nâ'nax'ê'dêla nê'mê'ma. 30 Mô'plënxwa'slâ'ëxs g'a'xâe lâ'g'aa lax Tslëwu'nxasxa gâ'nulê. Lâ'â'lae yâ'laqê Mâ'x'melag'ilisaxes ts'ë'ya qa lê's dô'x'wî'kex o'mpâ'xwas. Lâ'â'lae lô'tô'wê wâ'xsemâxa'las. Lâ'â'lae la'ë't. 35 lax g'o'kwâ'sës o'mpê. Lâ'â'lae gwx'ê-
Then he waked his father from his sleep. His father just scolded him: “Go away! You always make fun of my dead children.” Then At-whose-Sides-People-fall-down went out to tell his elder brother. Giving-Trouble-Everything spoke: “Indeed, they make fun of him.” Then they unloaded their freight and carried it into the house of their father. Then their father, Seeing-Everything, sang his sacred song, and in the morning he gave a potlatch to his tribe. Then his name was Great-Mountain. That is the end.

5. 'yā:k'āxa'la's (Chief-Destroyer).

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

Then he started again. He had not gone far when he saw [again] a canoe drifting to the beach of a village.
There were four men sitting in it, and in its bow was a harpoon-shaft. Chief-Destroyer started at once and went down to the place where the canoe was. Then he spoke, and said, “O friend! thank you for meeting me. What is your name, my dear?” Thus said Chief-Destroyer. The man sitting in the bow of the canoe spoke at once, and said, “I am Paddler, and my other name is Harpooneer-of-Heaven. That is what you refer to as Harpooneer-of-Heaven [stars].” Thus he said. “And my other name is Place-of-Paddling.” Then he turned his face towards his crew, and spoke, and said, “Let us get out of the canoe and invite our friend in.” Thus he said.

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

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

Then Chief-Destroyer started again, and he saw [again] a handsome man, painted all over, sitting outside of his house. He arose at once, and spoke, and said, "Come, brother, Chief-Destroyer, I was wishing all the time that you might come to see me. Come, let us enter my house here." Thus he said. Then they sat down in the rear of the house. The man at once asked his attendants and his sweepers and his fire-makers to get ready. The fire-makers at once built a fire in the house, and the four sweepers swept the house. Then the four attendants got him something to eat. After he had eaten, the owner of the house spoke, and said, "O friend! let me tell you my name. My name is Red-Sky-Face; and the name of the girl, my princess, is Will-be-seen-by-the-World." Thus he said. "Now you will see me when I dance for you, friend." Thus said Red-Sky-Face to Chief-Destroyer. Then his tribe sat down, and they sang a song for a summer dance. Then Red-Sky-Face spoke, and said, "O
friend! watch and see how I act, for I will give it to you." Thus he said. Then the four singing-masters sang. Out of the room came the fire-makers and built a fire in the middle of the house. Then came the two sweepers and swept the right-hand side of the house. Then came the two attendants. Then they spoke, and said, "O chief, Chief-Destroyer! look after my chief here, for he will come out of the room." Thus they said. Then out of the room came the mask of Red-Sky-Face, and behind it two attendants of the chief. He went around the fire of the house and danced, and went back into the room boarded up in front. Then the singing-masters finished their song, and Red-Sky-Face came and spoke. He said, "O friend! now your name shall be Red-Sky-Face, and the name of your daughter shall be Will-be-seen-by-the-World, for on account of her it will at once be seen what kind of weather it will be in the morning, for I am Red-Sky-in-the-Morning." Thus he said.

Then he said, "Now sit here, and I will dance for you, and (my dance will) turn into the winter dance." Thus he said. Then he went into a room at the right-hand side of the door of the house. At once the cannibal forehead mask of the Hō'x'hokʷ of Heaven snapped, and the cannibal uttered the cannibal cry. As soon as Red-Sky-Face uttered the cannibal cry, the skull rattle and the crooked-beak-of-heaven rattle sounded, and the cannibal forehead mask of the Hō'x'hokʷ of Heaven liexliexa'gemé. Wā, la'lae ñe'k'a: "'ya, qast, wég'ít la do'qwala'lexgin gwaymla'lasleq', qaxg'ín la'mé'k tså'lese ló'l," ñex'lae. Wā, la'lae de'nx'idéda mō'kwe wiwsu'ta'la. Wā, 5 g'a'x'lae làlt'älte li'lqaleq'ig'isas. Lā-em'lae x'áx'iq'lexd'ixa la'qawa'lltasə g'o'kwe. Wā, g'a'x'laeda ma'lo'kwə xe'kulg'isə xe'kwaxa hēlk'lotségwítasə g'o'kwe. Wā, g'a'x'laeda ma'lo'kwə 10 a'yi'lk'. Wā, la'em'ma'wis yaq'eqlentala. Wā, la'lae ñe'k'a: "'ya, t'g'game, 'ya'k'axa'las, wég'ít la ya'lla'lex qag'ín t'gamek; Wā, lae'mk: g'a'x'we'tlalt'ila," ñex'lae. Wā, g'a'x'lae liex-15 liex'agemé g'ax'we'tlalt'ila. Wā, la'lae élx'lae ma'lo'kwə a'yi'lx'sa t'gamek; Wā, lae'mk: g'a'x'we'tlalt'ila," ñex'lae. Wā, g'a'x'lae liex'lae 385 liex'agemé g'ax'we'tlalt'ila. Wā, he'em'is 25 10 tegemses tsleda'qlaos xu'ò'x'le Do'x'ulkwíllakwə qae'xs he'x'id'ama do'x'wa'lax'tə gwé'sdemłasa na'l'läx li'xawa ga'la; wā qaqs no'gwa'ma'eda li'ex'xa ga'la, "ñex'lae.

Wā, la'lae ñe'k'a: "Wē'g 'a kw'a la qa'ns hâm'na'ł ñyixwa' qals," ñex'lae, "qen tsł'ax'sé'sta'litə qa'ns," ñex'lae. Wā, la'lae la'tslələ x'axa hēl'sutstalitä las tlęk'ilása g'o'kwe. Wā, he'x'idæm'lawišə q'emklug'afé hō'x'hogudzewə ha'mstwə. Wā, la'lae ha'mtsł'g'aleda ha'mshamts'lelé hâmatsla. Wā, g'ξ'em'lawišə ha'mtsł'g'aledə liex'lexa'gemé, la'e hē'k'leg'aledə xaw'eqwe 35 40 yat'ila 10 gel'o'gudzewə ya'ftala. Wā, g'a'x'laeda hō'x'hogudzewə h'amstwə. Wā, la'em'mlawišə li'x strawberries la'xa li-
came. Then it went around the fire of the house, and the singing-masters sang for it. Then four attendants of the cannibal came, each carrying a rattle. The cannibal forehead mask of the Hô'x'hôk" of Heaven went around once. Then it re-entered the sacred room, and it came out again [of the sacred room], and (the dancer) did not wear on his head the cannibal forehead mask. Then he danced, accompanied by four songs, and he re-entered when the songs were finished. Then the chief, Red-Sky-Face, came and spoke. He said, "O friend! now all that you have seen is yours. Now you will be cannibal, and your name will be Very-First." Thus he said. Then Red-Sky-Face called Chief-Destroyer, and he opened something that was just like the cover of a box. He said, "O friend! if you wish to go to the lower world, climb down this copper ladder." Thus he said. Chief-Destroyer thanked him at once for what he had said, and he said that he wished to go back to his house. He said, "O friend! I will first go home." Thus he said.

Then he started, and arrived at the village of Paddler. He entered the house at once and told him that he wanted to take the hunting-canoe. That man, Paddler, went out of his house at once. It was not long before he came back and said, "Come, friend, and go aboard your hunting-canoe." Then he went out. At once he saw that the canoe was drifting in front of the beach of the house. Nine men were sitting in it. Their faces were painted with charcoal the way in which
I paint my face, being one of the clan called Younger Brothers, and this is my face-painting. (Thus said the storyteller to me.) Then Paddler took Chief-Destroyer down to the beach. He went aboard. Then the nine men paddled like harpooners. That is what we refer to as the Harpooneer-of-Heaven [stars], those that are like this." Thus he said. Then they came along, paddling through the middle of the long lake, and they came down to Cedar-Place.

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

Copper-Body at once called his princess, and his princess came at once and sat down at the right-hand side of First-to-come-down. Then Copper-Body spoke again, and said, "O son-in-law! now your name will be Copper-Body. Now you will take aboard these forty sea-otter blankets and these forty dressed deer-skins and these forty mink-skin blankets and these forty cedar-bark blankets." Thus he said. First-to-come-down thanked him at once for what he had said. He at once took aboard his canoe all the skin blankets. Then First-to-come-down with his crew and his wife went aboard his canoe. As soon as they had all sat down in the canoe, one of his attendants arose and spoke. He said, "O tribe, Younger Brothers! I invite you to be the guests of my chief here, of First-to-come-down." Thus he said. After he had spoken, he sat down in the canoe. The tribe at once got ready. They pushed the canoe into the water and went aboard to go as guests. Then the crew of First-to-come-down paddled, and they arrived at their village, Cedar-Place.
He wished at once that what he had seen should come,—Shining-down and Paddler. He at once saw a painted box on the floor, and another box that was not painted. Immediately he opened the boxes, and then he saw the mask of Shining-down inside one box, and he looked into the other box and he saw the mask of Paddler inside that box. Then First-to-come-down was glad. He went out of his house, and he saw that the tribe was coming and had nearly arrived at the beach of his house. He at once entered his house and took (the mask of) Shining-down and put it on the face of one of his crew; and he took (the mask of) Paddler, and that of Red-Sky-Face, and that of Will-be-seen-by-the-World, and that of one attendant, and that of the sweeper, and that of the fire-maker, and all the men of his crew had masks on their faces. Then he went out of his house.

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


Wä, laʷlae o̓gʷaʔqə Gʷəl̓axəl̓-l̓isəmə axəməlaxəs əyixuʔmələ, yix Gʷə 30 laxəl̓isəməgələs. Wä, laʷlae ələq̓walələxəs gʷələ kwə əłəqʷələsəs ələqʷələsəs əłəqwələsəs. Wä, laʷlae ələq̓walələxəs gʷələ kwə əłəkwələs 1ə xʷəl̓əgkwələs 1ə lel̓əl̓əgkwələs. Wä, laʷlae axəməlaxəs ləʔx̣es lel̓əl̓ətə. Wä, laʷlae ḥəʔkwələs ləʔx̣es gʷələ kwə.
tributed all the skin blankets, they went home. Then the name of First-to-come-down was Copper-Body. That is the end.

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

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

BOAS AND HUNT, KWAKIUTL TEXTS.

6. The Origin of the Salmon.


Lə’lae yə’q̓əq̓ələ Nəq̓aqlaxləsə sa’-sem: “Wə’x̱’ins lə’a’x̱’ens ə̨’g̓əməlae qens lə’a’x̱’ens ə̨’hlə’təlax məq’š.” Lə’lae axk’la’ləxes sa’sem qa lə’la’ləgutələs qa’s lə’a’gəkw’lə. Lə’lae sa’seməs axk’ə’dəx gwə’q’ya’s. Lə’lae lə’a’gəkw’ləxə’də’x̱’wə 30 sa’seməs. Lə’lae ə̨’gək’ləxda lə’a’gək’, lə’alas wə’x̱’ste’ndəxə ə̨’gə’lə qa’s lə’a’x̱’i’dəxə lə’a’sa’k’. Lə’lae Nəq̓aqla qa’-qəlag’ləxes sa’sem qa’ədə hə’lk’ləda-gə’ya sə’w’gesə mə qa a’o’ləs’eq. 35
La’laa la’g’alils lax l’e’ma’isasa g’t’gama’e. A’em’lawis kutlsexs’alalis, la’a’las la’wels G’t’gem’alis, yixa qa’k’asa g’t’gama’e. La’laa do’x’wa’le’da qa’k’axa ha’ne’se ga’la. La’laeda qa’k’o 5 ne’laxes qa’q’gwide: “G’a’xeg’ga tsla’tsla’ya’k; la’lala laqo,” ne’x’elat’leda g’t’gama’exes qa’k’o. La’laa le’lal’eda qa’k’ax No’aqala e’wis s’a’sem. G’a’x’e’em’lawis klu’a’lita. La’laa G’t’gema 10 lis axt’lalaxa l’a’leqwa’segm t’e’sem. G’t’Em’lawis tsl’e’lx’wid, la’k’lips la’l las la’xa la’a’watsa. La’laa axda’x’xa qlo’mas qa’x’ax’a’loda’ls la’xa t’e’sem ma’s’le’lawises? Wq’la’sdzeka’as. La’l 15 laa ya’qleg’al’e No’aqala xay g’t’gama’e: “K’le’sox tsl’a’tsla’yax ha’ma’pxox gwe’x’sdemaxs.” La’laeda g’t’gama’e axk’la’laxes qa’k’o qa e’k’t’le’sexa 1.5 e’se’m. La’laeda qa’k’o axd’e’da 20 e’x’se’m qa’x’ax’a’lode’se. ma’s’le’lawises? Se’temdzeka’as. La’lae No’aqala ya’qleg’al et’l’eda: “K’le’sox tsl’a’tsla’yax ha’ma’pxox gwe’x’sdemaxs.”

La’laeda g’t’gama’e axk’la’laxes qa’l’o 25 qa le’s do’qwaxa l’a’wayu. He’x’e’id’em’lawis qa’s’leda qa’k’o. K’le’s’lal’la ga’leda qa’k’o, ga’xa’xe ga’x’salaxa ma’t’e ma. La’lae l’o’paxa ma’q’e ma. La’laeda g’t’gama’e l’a’xolit qa’s se’x’ 30 e’wid’x, l’a’se’x’du’m’esa ba’guns. G’t’Em’lawis gwa’n’alit g’a’xa’e ne’x’el’le’le’m’eda l’o’bek”. La’laa ya’qleg’a’leda g’t’gama’e: “Ya’l’at’sexa xaq. K’le’s’les g’il’o’lax ne’m’kal’a’a’x’la 35 xaq.” La’laa ha’mx’ideda ba’guns. G’t’Em’lawis gwa’l xaxes ha’m’a’na’e la’asa g’t’gama’e l’a’xolit qa’s ho’sexa xaq. K’le’s’laa Ts’a’qaxsto ha’mek’la-
had not joined his father and his elder brothers when they were eating. He just sat on a box, wearing his ring of red cedar-bark. Then the chief said, "You have stolen my salmon." Then he searched on the bodies of his visitors, looking for the bone. He rolled his visitors about on the floor. Then the chief went towards Last-Winter-Dancer, who was sitting on the box, pulled him down, and searched on his body. He did not find the bone. The chief just called the attention of the visitors (to it), because he knew that they had obtained the bone by theft. (He said) "Don't ill-use my salmon."

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

BOAS AND HUNT, KWAKIUTL TEXTS.
Counsellor-of-the-World lived at Grassy-Place with his tribe, the ancestors of the G’a’inex. It is said that our world was always dark, and day never came. Then the ancestors of the G’a’inex felt sad. Made-to-be-Mountain invited his tribe in. As soon as they were all in the house of the chief, he spoke, and said, “I have not invited you, my tribe, G’a’inex!” Let us try to bring the day into our world. That is what I have to say, my tribe!” Then he stopped speaking. Then an old man spoke. His name was Made-to-be-Speaker. He was the father of Counsellor-of-the-World. He said, “O G’a’inex!” I have only this to say: let us go and find Day-Receptacle-Woman. Where does she live? We want to look for her, my tribe!” Thus said Made-to-be-Speaker. Then an old man spoke, I do not know his name. He said, “O tribe! the house of Day-Receptacle-Woman is at Cut-Beach. In her box is our sun. Let us go and make war against the Koskimo, for the Koskimo are the tribe of Day-Receptacle-Woman; and let us take away the box in which day is, my tribe.” Thus said the old man. Then the old man stopped talking. Then the man of supernatural power, Counsellor-of-the-World, spoke, and said,

1. K’wexal’a’lag’ilis ¹ (Counsellor-of-the-World).

G’o’kula’lae K’wexal’a’lag’ilis lax K’le’dax’mes I.e’xiw g’o’kuloteda g’a’lása G’a’inexwé. La’laox he’menalaem pledekt’lens ⁴na’la’la. K’lês ná’x’sdalë-noxwa. La’lae ts’ëx’ëlë na’q’a’yasa ⁵g’alá G’a’inexoxwa. La’lae le’ë’latë Neg’a’isè’lakwaxes g’okuloté. G’il’ësm’lawis wt’ila’ëla, lax g’okwasa g’l’-gama’ë la’as ya’qale’ga’la. La’lae ne’ka’ : “K’le’ë’yasen ²hë le’lag’t’lën’lël g’o’-kwaot, G’a’inexw” qëns ha’më’pe. Hë’txæn dö’dxtlalalaylens ⁴na’la’la xan- la’lë’lë’ex k’lé’yas ⁴na’e’inexoxwa. Wå, dö’doxstógwa’ëlax wust’alas G’a’inexox qa wë’g’litas’ox ⁴na’x’nakt’léns ⁴na’la’la. 15 Hë’xæ’men wà’dëmen’lëq, g’okwa’ot.” La’lae qi’wë’t’ do’t’lala. La’laës dö’tleg’-aleda qul’l’ya’kwe bekum’a’la ³ë’gadës Ya’q’łanta’ëg’lak”. Hë’em ⁴mps K’wexal’a’lag’ilisë. La’lae ne’ka’ : “’ya, 20 G’a’inexw”, hë’ga’ lag’a wà’dëmë. Wë’x’ins a’lax ⁴ne’nala’ats’lègasa. ‘wë’- xatë g’o’kwaë qëns wë’g’aë a’léqë’në g’okwaot,” ne’x’lae Ya’q’lanta’ëg’lak’wë. La’lae dö’tleg’aleda qul’l’ya’kwe 25 bekum’a’la. Kë’yasen qla’lëlax ³ë’gemas. La’lae ne’ka’ : “’ya, g’o’kw- òt, hë’lae g’o’kwa’ ⁴ne’nala’ats’lègasa Xudë’së. La’lae g’t’ldasë g’t’ls’wë-wa- sëns ³ë’šax. Wë’g’ax’ins läl wë’’nax 30 G’o’sg’muxwë qaxs hë’maë g’o’kw’o’ts ⁴ne’nala’ats’lègasa, G’o’sg’mux”, qëns wë’’g’i’ lé’nemax’ë na’laats’ë g’’ldasë, g’o’kwaot,” ne’x’laeda qul’l’ya’kwe bekum’a’la. La’lae gwał dö’t’lalëa qul’ ³⁵ yakwë bekum’a’la. La’lae dö’tleg’aleda

² The following is in the dialect of the G’a’inex. [303]
"Oh, my tribe! you all know me. I am Counsellor-of-the-World, the man of supernatural power. Don't go and make war upon the Koskimo, for I will go to Day-Receptacle-Woman with my friend, Made-to-be-Master-of-Winter-Dance." Thus said, on his part, the man of supernatural power, Counsellor-of-the-World, to his tribe. "Now get ready, friends, that we may go to Cut-Beach. Take good care, my tribe, if anything should happen to me."

Then all the men of the Gâplênox who had been down-hearted felt glad on account of the man of supernatural power, for he never failed in getting what he wanted to obtain. Counsellor-of-the-World and Made-to-be-Master-of-Winter-Dance started. Then Counsellor-of-the-World spoke to his friend. He said, "O friend! take care. We shall not arrive at Cut-Beach now. We will go into the woods, that I may find real supernatural power. Don't get tired of waiting, friend, else we shall not get Day-Receptacle-Woman." Then he said, "O friend! don't get tired of waiting. Just hide yourself. Don't allow yourself to be seen by any person." Thus said Counsellor-of-the-World to his friend. Then he got out of his canoe and walked to the woods that night. It was not long before he saw Squirrel. Counsellor-of-the-World at once spoke to him, and asked Squirrel, "What are you doing here, friend?" Thus said Counsellor-of-the-World to Squirrel. Squirrel at once replied to Counsellor-of-the-World, "I am picking crab-apples." Thus said Counsellor-of-the-World, "What are you doing here?"
Thus said Squirrel to Counsellor-of-the-World. "I am trying to purify myself in this lake, for I want to get from Day-Receptacle-Woman the box in which our sun is." Thus said Counselor-of-the-World to Squirrel. "O friend!" said Squirrel, "don't you know how to become a baby to enter the womb of Day-Receptacle-Woman? As soon as you are born by her, then you must cry for the box." Thus said Squirrel to his friend.

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

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

k'aslae Tama'sasax Klawexala'lag'ilise. "Wax'xaenl git'iit'ala la'xox qo'sa'x qe'nl la'lo'le x git'Dasaxe git'le'wawa'se asíe lês'a lax nê'nalaa'tstega'se," nê'x'ilaxa Klawexala'lag'ilise, la'xe Tâ'minax. "'ya, qâst," nê'k'aslae Tâ'minax. "K'le'yasax qal'elax qak'ats gi-nâ'nemx'idaqos qak'ats la'lag'qos la'tsla la'xe bâ'tsâs nê'nalaa'tstega'se? Git'lemwits mâ'yu'1dayules, la'kasles 10 qlwa'sal qa'da gi'l'dase," nê'kaslae Tama shinaxe, la'xes nê'mokwede. La'kaslae mo'tle Klawexala'lag'ilisax wad'wadas Tama shinaxe. A'kasemflawis le Klawexala'lag'ilixe la'xes yâ'ytâlê 15 qa's nê'le'xes nê'mo'kwê. La nê'k'asseq: "'ya, qâst, wula'gi la'gana'kwex. K'le'yaslexaenl la'lol. Gwa'la na'mox'ul g'a'xenl," nê'kaslae Klawexala'lag'ilisaxes nê'mokwede. La'kaslae 20 wi'gotlode xwa'k'luña. Hê'x 'idaxm'la'wisa Tsla'qaxstôgwi'la'kwê se'x'wid qa's le nâ'nakwa lax K'le'd'ê'mes qa's tslek'lâ'tle'xexe G'aplenoxwê.

La'lae Klawexala'lag'ilise qa'sid qa's 25 le do'qawaxe go'kula la'xê Xude'se. La'kaslaxa de'xt'wal'êxax nê'nalaa'tstega'sax Klawexa'lae la'xes go'kwê ha'mâ'paxe mâ. Hê'x'idadzâ'emflaxa Klawexala'lag'ilisx gîna'nemx'îtêd qa 30 k'ats le la'laqax lax bâ'tsâs nê'nalaa'tstega'se. Hê'x'idadzâ'emflaxa hox'wid yê'ka'wisax nê'nalaa'tstega'se. Hâ'labala el pe'nî'ênà'kula. A'em'flaxa mo'plênxwa's bowe'xwe nê'na 35 la'â'tstega'se, la'kasâe mâ'yu'id'se bâ'bagumé. A'em'flaxa nê'mplênxwa'sedaxa gîna'nemxê la'k'asaê qa'sida. La'kaslae et'êd na'x'sida, la'ê do't'ala. La'kaslae mo'plênxwa'sa, la'ê qlwa'sedaxa 40 gîna'nemxê qa'da gi'l'dasa. La'kaslae nê'nalaa'tstega'se tsâs la'xêde gîna'nemxê. Hê'x'idadzâ'emflaxa liyê'êd la'-
her attendant to launch the hunting-canoe. The child got aboard the hunting-canoe. Then the child began to cry for the box, and Day-Receptacle-Woman asked her attendants to put the box into the hunting-canoe. Then the child stopped crying. The child pushed off from the beach and went out with the tide. He went far off.

Then an old man spoke, and said, "O Day-Receptacle-Woman! why have you done so? Is that the box in which the day is, in the bow of the child's canoe? Don't you know him? That is Counsellor-of-the-World." Thus said the old man. As soon as Counsellor-of-the-World had reached the other side of the world, he opened the box. Then and took off the double-headed serpent mask of the sun. It became day in our world. The Sun spoke, and said, "O friend! don't keep me, let me go to the upper world, and let me take care of our world, and it will become day. Now you have my double-headed serpent mask." Thus said Sun to Counsellor-of-the-World. Then Counsellor-of-the-World spoke, and said, "O friend! don't say so, friend. Later on you may go to the upper world, after we have arrived at my village at Grass-Place. They will all praise us, friend." Thus said Counsellor-of-the-World to the Sun.
Then Counsellor-of-the-World paddled. The Sun spoke, and said, "O friend! just take care that you don't do any harm to my double-headed serpent mask. Show the daybreak mask in the winter dance. Its name shall be Abelson-from-One-End-of-the-World-to-the-Other. That is all." Thus said the Sun. Then Counsellor-of-the-World bade him good-by, and the Sun went up. Therefore the G'aplénox" have the daybreak mask and red cedar-bark. All of this was inside the box. That is the end.


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

La'k'asįłaę se'xʷtde Klwxala'lag'įlisę, la'k'asįłaę do'tleg'ałda 1e'sa. La'k'asįlaę ʻne'k'aa: "'ya, qást, a'ęmśxaas wuśda'lałöl. K'le'yaśt mo'maśilaxen si'seyulemlęx. Hé'les nę'it'damasqoxwéda tsi'etsleqaxwa ʻna'x'na'k'agemłęx, he'k'as'emptxat lę'gemłọsę' E'xt'semọtəság'įlisę. He'k'as'męq," ʻne'k'asįłaę lę'sa. Ák'as'mès na halá'k'asxax Klwxala'lag'įlisę, lę'ek'ë'sta 10 la'xe e'k'le. Hé'em laq'itxə G'aplénoxwé əx'nó'gwadesa ʻna'x'nak'agemlę 1e'swa la'gękwé. wił'a'mae qə'tsəla la'xe g'ldasə. La'em la'ba.

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

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

La'lae bequli'de Qulq. La'lae 20 mé'xelasa ma'lok' b'e'begwamem ga'x hayâ'lo'flaq qa ya't'lwisi'xexes begwa'ne'menâ'ë, "qaxs le'ma'aq'os sek'a'ixa gwôy'îm. No'gwaems lô'gwa'os, no'gwaems gwôy'îm. Hâ'ga nà'na'x' 25 laxs g'o'kwaôs. La'e'ms se'lpaxa de'wë'x qa's de'ne'môs. La'les qa'qilem-g'tmba'yaâl lax Qile'mgîla. Dâ'salès qal'a'kôs la'xa 'mek'â'la." La'laexa e'dzaqwêda begwâmëm. "Hë'ems se'30 g'â'islê axà's La'xbalis. G'il'mës tsl'a'wälase'wa lâs la'x le'mê'ë. G'il'mës tsÎa'le'la ga'a'xaqôs yu'leg'i-xa tsÎa'la." La'lae tsÎx'idëks mé'xex'de. La'lae la'xuls qa's qa's'idë. 35
Then he woke from his sleep. He arose and started, and he came home, bringing his magic treasure. He came into his house. Then he spoke to his son: “I have a magic treasure.” Thus said Hermaphrodite to Born-to-be-River-of-Wealth. “Is it true, what you said, father?” Thus said the son to his father. Then Hermaphrodite asked his son to go and get harpoon-points at Harpoon-Point-making-Place. Then Born-to-be-River-of-Wealth started with his slave to dive for mussels at Harpoon-Point-making-Place. Then he arrived at the island. Then he dived. It was not long before he had finished the rope. Then he asked his son to go and get harpoon-points at Harpoon-Point-making-Place. Then he invited his rival to a whale (feast). Then Cut-Belly was worsted by Born-to-be-River-of-Wealth on account of the whale, for he gave a feast from this whale. Then he went whaling again, and Hermaphrodite got one. They did as before, and gave a feast from it. He got three whales. Then he said to his son, “Now change with me. You spear a whale, that I may see how you do (it).”

La'e'm'lae sek'a'txa gw{o}yi'maxa 8{n}a'-x'idle. La'ilae 8n'a'x'ida, laem'la'wis h'o'guxs la'xa xwa'kluna. La'ilae sex-x' 20 8ilda. G'a'x'lae lax Lo'xba'lis, g'a'xaxa'-lasa gw{o}yi'm. La'ilae se'x'wida Q'u'lq 1e'wis xun'o'k la'xa gw{o}yi'm. La'ilae se'x'rxnaa la'xa gw{o}yi'm. La'ilae la'g'aa la'xa 8mes-laxa. G'il'em 25 8lawis la'g'aa lax lem'e'. G'il'em 15 8lawis la'g'aa lax lem'e', la'e 8{l}e'da gw{o}yi'm. G'a'x'lae da'pelaaxa gw{o}yi'm, la'aas lax Qlo'xsta. Lae'm'lae le'm'laxa Hayes hao'rtasa gw{o}yi'm. Lae'm'lae wa'leda Xwe'xudetslenox lax Wa'no- 30 ko'meg-ilak, qa'e da gw{o}yi'm, qa'x hé'sma la klw'edzaméda gw{o}yi'm. La'ilae e'tlel gw'a'gewk-la. Ya'ne'mar'm- laxa'wisse Q'u'lq, hé'em'la'axa gw'è'x-ades klw'elas'em'laxa'es. Yu'd'u'x'sem 35 ga'ilae. La'ilae akx'la'xaxes xun'o'k: “La'e'ms la sól la'qyul g'a'xen. Sól la'l sek'a'txa gw{o}yi'm qen do'qwala'xes.
Then his son started. He paddled the (same) course as his father. Then a whale came. It turned out badly. Born-to-be-River-of-Wealth speared it, and the harpoon-line fell foul of him. Then he was dead.

Then his father took him and buried him, and the “whale of the woods” and the canoe were put into the grave. They searched for the magic treasure. Then they gave it up and went home. Then the Deer-Tribe also came and secretly looked at him, trying to search for the “whale of the woods.” Then they went home and gave it up. Then the Magic-Power-Tribe, but they also went home. Then the Deer-Tribe said that they would come again and really carry the body away in their canoe. They really stole the body. Then they went home, and a man found the “whale of the woods.” Therefore the Deer-Tribe harpoon whales. That is the end.
XIV. TRADITION OF THE XÔ'YALAS (THE-TROUBLED-ONES).

Qe'ldedzem (Post-of-Heaven).

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

The Halibut.

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