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VOLUME V.

PUBLICATIONS OF

The Jesup North Pacific Expedition.

III.—Kwakiutl Texts.

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

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

Gökula'la'dega ŋa'läsa Nö'xunts'sëde-xwasa Awik'kë'kë'noxxwë là'xa lé'gädës Nö'xuns. Wà, là'laæ q없'øša'laæ pó'øsdana. Wà, hé'em'läwisëda là'l elàq òë'ëla. Wà, là'laæ g'ë'gädës là'qwägilà. Wà, là'laæ tewi'x'ilg'ëdë là'qwägilàs K'ala'min. Wà, là'laæ xu'ngwàde K'ala'mina'ya K'ala'wina. Wà, là'laæ abà-yadës là'qwägilà'nà'kwë. Wà, là'laæ nè'mxda nà'ilaxs là'ñàla'që là'qwägilàs K'ala'min qà làs tewi'x'axa ts'lä'ga, "qaxg'in àlë'k la pò'sqila," nè'x'laæ là'qwägilàq. Wà, là'laæ K'ala'min nè'k'ë là'ñà xà g'i'gama'ë: "Hë'ë gaà' lalaëm là'x'deml, nè'x'laæ K'ala'min. 15 Wà, là'laæ qà'sid qà's le nëlë K'ala'min là'xës gëné'më. Wà, hë'x'idae'mlài'wisë nè'kë' là'qwägilànakwë qà's sël le'g'ixës là'wuñemë. Wà, hé'em'läwisë dë'ës hënxædens nà'ilaxs là'ñà'x'widë K'ala'min le'wis gëné'më, wà, hë'misë K'ala'wina 25 qa's le qà'sìda. Lämëm hè'wëxa hè'yase' laxs là'ñà qà'qà'ya qa 'màsës ha'nmà'yas qaxs k'ë'ø'sàë ha'mà'ya. Wà, lé'x'æm dà'x's K'ala'mina'ës Lë'kxwisë Lë'wis mëts'laqë hà'ñàLE. Wà, là'laæ 30 òx'xalë là'qwägilàna'kwaxa là'ba'të gë'ëtsëwa'tsëdëa xwà'iyuwë. Wà, là'laæ qà'sìda.

Wà, gi'ë'em'läwisë là'g'aa làx òx'sëdza'ya'sa nèg'ax's là'ë wa'yats'ëx'widë 35

[XVI. TRADITIONS OF THE AWIK'ÊNOXÜ.

1. K'ala'min.

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and begged his father to leave him. Then K'\text{"a}la'wina went to the bank of a small river. He took his fire-drill and turned it, and then the fire that he was making began to burn. Then he called K'\text{"a}la'win to sit down there, and his mother gave him her basket to keep.

Then K'\text{"a}la'shin and his wife started. Now K'\text{"a}la'win was alone on the ground, on the bank of the river. The boy K'\text{"a}la'win was really hungry. Then he arose and dug some fern-root. Then he came (back) carrying one. While returning, he broke a branch of hemlock and put the fern-root on the hemlock-branch. Then he picked up some ochre and covered the outside of the fern-root with it. Then he put it down by the fire and roasted it. Then he lay down again on his back. (Soon) he heard the sound of some one walking behind him. Then K'\text{"a}la'win turned back, and saw a handsome man standing behind him. The man spoke at once, and said, "O K'\text{"a}la'win! what are you roasting there?" Thus he said. K'\text{"a}la'win replied at once, and said, "This is the heart of a mountain-goat.

Thus he said. Then the man spoke again, and said, "Take what you are roasting and throw it into the fire." Then K'\text{"a}la'win at once took what had been roasting and threw it into the fire. The fern-root burned at once, for it was really dry. Then the man laughed, and said, "It really burns well, what you are roasting, for it is dry.
There is no fat on it. Take your mother’s knife.” Thus said the man to K‘i’la’la’win. K‘i’la’la’win at once opened the basket of his mother and took out the knife and gave it to the man. Immediately the man stretched out his leg and cut a piece from his thigh, and gave the meat to K‘i’la’la’win. Then he cut a piece of meat from his other thigh and also gave it to him. Then he said, “Now roast this and eat it. I am the merciful Bear. I will continue to come and feed you.” Thus he said to him as he disappeared. K‘i’la’la’win at once roasted the meat. It was very fat. Now it was done. K‘i’la’la’win at once ate the meat. He did not eat (even) all the meat of the one thigh. Then he put some of it into his mother’s basket and he rubbed some of the fat on his face. Then he lay down on his back and sang for joy.

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

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tioned his father, and said, "O K'!a'la'min! have you had enough?" Then his father replied, and said, "We have had enough, child." Then K'!a'la'win asked for the rest of the meat left by his father. His father and mother gave him at once what was left. Then he related to his father how he got the bear-meat. K'!a'la'min at once forbade his child to speak again. He said, "Don't wish me to know what the one said who had mercy on you, child." And K'!a'la'min said to his son, "O son! don't go home, but stay here at this supernatural place, that he who had mercy on you may come again." Thus said K'!a'la'min to his son. K'!a'la'win obeyed his father. Then he was warned by his mother, but K'!a'la'win forbade his mother to speak again. K'!a'la'min and his wife at once got ready and started. They had obtained no mountain-goat. Then K'!a'la'min arrived at his house. (His arrival) was at once reported to Chief Copper-Maker. The chief at once sent his four attendants to look at the goats obtained by him. Then they entered the house of K'!a'la'min; and one attendant at once spoke, and said, "O K'!a'la'min! we were sent by Copper-Maker to count the goats that you have obtained." K'!a'la'min at once turned
his eyes away, and said, "Oh, my dear ones! go and tell Copper-Maker about my son, that he fell down from a mountain. I tried to search for him, but I could not find him." The attendants immediately believed what he said, and they cried when they left the house. Then they entered the house of Chief Copper-Maker, and one of them spoke, and reported (the news). He said, "O chief! the son of K′lala′min had a mishap. He fell down the mountain; and (K′lala′min) tried to search for him, but he did not find him." Then Copper-Maker spoke, and said, "Go and call K′lala′min to come into my house, that I may comfort him." The attendant went at once to the house of K′lala′min, and invited K′lala′min in on behalf of Copper-Maker. He said, "I invite you in, K′lala′min, on behalf of Copper-Maker, that you may go and be comforted by him." K′lala′min and his wife at once got ready to go to the house of Copper-Maker. As soon as the chief saw K′lala′min entering his house, the chief led him to a seat. He said, "Welcome, K′lala′min! A mat is spread for you to sit down on." Thus said the chief to K′lala′min and his wife; and husband and wife went at once to the place where they were told to sit down; and K′lala′min felt glad, for he was afraid that his chief might have been angry because he had no game. Then Copper-Maker cooked dried mountain-goat meat for the husband and his wife. When it was done, he took it out and put it on a mat and told to you in, into my house of the Copper-Maker, comforted by him." The Copper-Maker, that you may go to him, "Welcome, K!a′la″min! The dried mountain-goat took a mat to spread down on." The Copper-Maker, as the chief Copper-Maker said, "Go and call K′lala″min to come into my house, that I may comfort him." The attendant went at once to the house of K′lala″min, and invited K′lala″min in on behalf of Copper-Maker. He said, "I invite you in, K′lala″min, on behalf of Copper-Maker, that you may go and be comforted by him." K′lala″min and his wife at once got ready to go to the house of Copper-Maker. As soon as the chief saw K′lala″min entering his house, the chief led him to a seat. He said, "Welcome, K′lala″min! A mat is spread for you to sit down on." Thus said the chief to K′lala″min and his wife; and husband and wife went at once to the place where they were told to sit down; and K′lala″min felt glad, for he was afraid that his chief might have been angry because he had no game. Then Copper-Maker cooked dried mountain-goat meat for the husband and his wife. When it was done, he took it out and put it on a mat and told to you in, into my house of the Copper-Maker, comforted by him."
of cedar-bark from which chiefs eat, and he put it before the husband and wife. Then the chief told husband and wife to eat. K'la'la'min and his wife ate at once.

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

Now we will stop talking about K'la'la'min and his wife, and we will talk about K'la'la'win, the son of K'la'la'min and his wife.
la'min. As soon as K'la'la'min had left his son, (the latter) again saw the man coming towards the place where he was sitting. The man was laughing while he was coming to him. Then he, the Bear, came near, and said, "O friend K'la'la'win! you have done right not to go home. If you had gone, and followed your parents, you would have spoiled (everything). Come to my house." Thus said the Bear man.

K'la'la'win arose at once and followed him. They had not gone long before they arrived at an overhanging rock. Then (the Bear) pulled at a flat stone, and the stone (which formed the door) opened. Then he entered. He called K'la'la'win to enter also. K'la'la'win at once entered also. As soon as he had gone in, the door of the house of the Bear man shut. It was not dark under the stone, for he had gone to another world (different from) ours. Then the Bear spoke, and said, "This is my house. Look and see what you want here!" Thus he said. Then they went to the centre of the house, and K'la'la'win saw that the posts were birds sitting on sea-lions, and the birds sitting on top of the sea-lions in the rear of the house were cranes, while the posts at the sides of the doors were Dzo'noq'was.

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

la'min. Wā, hē'rnaaxs g'ā'lae bā'wē K'la'la'minasēs xun'ō'kwē, la'ē e'tlēd dō'x'wale' laxa bęgwā'ńemē g'āx gwa'. sōlē la'x!wadza'sas. Lar'mlae da'łētā'ęda bęgwā'ńemēxas g'āxəxē láq. 5 Wā, łę'lae nexwā'xę́xę́xex la'ē nē'k-a, yxē'da ńlā'ę': *ša, qist, K'la'la'wina, la'emś ḥē'fxaxs k'łe'slaqōś la nā'na'kwa. Wā, hē'mma qasō ła'laxsd lā's-gemēxēs g'ńg-a'nōn'kwaōs, la'mēts 10 a'me'łalaxsdō. Wā, ge'lag-a qens le la'xen g'ō'kwāa," nē'x'laēda lā'ęcę bęgwā'ńemē. Wā, hē'x'idaem'łā'wisė K'la'la'wina ła'xuls qa's le la's-gemēq. Wā, k'łe'stla'la ge'g-łs qā'saxs la'ē la'g'aa 15 la'xā qagweta'nā tē'sema. Wā, ła'lae ge'lx tō'da pā'qla tē'sema, wā, ła'lae axsō'tx'exida, yxē'da tē'semē. Wā, ła'lae lae'ła. Wā, la'lae ła'lax K'la'la'wina qa le's o'gwawa lae'ła. Wā, 20 hē'x'idaem'łā'wisė K'la'la'wina ła'o'gwawa qa'la'ēla. Wā, ńl'ḷem'łā'wisē lae'la, la'e amxstō'sxwidē ta'xē'tlāsa g'ō'kwasa lā'ęcę bęgwā'ńemē. Wā, ła'lae k'łe'stel plēdek tē'eda ba'nā'ysa tē'semē qaxs 25 le'sma'ę la'xens *nē'msxā nā'la. Wā, ła'lae yā'kleq-a'Łe'da lā'ęcę. Wā, la'lae nē'k-a: "Wā, yū'men g'ō'kwōx. Wė'ga do'qwałaxs axę'e'sdəsəlō'as łaq," nē'x'lae. Wā, ła'lae qa'sid qa's la'xā 30 a'wagawałī'fasa g'ō'kwē. Wā, la'lae do'x'wale' laxa lē'ta'maxs tskē'kwāeda klutsētsx'yaxa lē'x'enē. Hē'em'ł ad'mugulę'da tskē'kwla klutsētsx'wēxa lē'tel'sx'enē la'xā o'gwawałī'le. Wā, ła'la'la 35 dzēdzō'noq'wa̓e lē'ta'masa ństā'līlē. Wā, ła'lae nē'k-edə lā'ęcę bęgwā'ńemē. "Wė'ga do'qwałaxs gō'kwagęn, qasō axę'e'sdəlaxeq, la'mē'sōx qōs." Wā, hē'x'idaem'łā'wisė K'la'la'wina 40 nē'k-eks le'mma'ę axę'e'sdəq. Wā, ła'lae é'dnaqwəda lā'ęcę. Yā'qleg-a'Ła. Wā,
thing up there! It is the death-bringer. There is nothing that is not destroyed by it. You only need to turn it around when you wish to burn a village. It will catch fire at once." Immediately K'la'la'win wished to have it. The Bear knew at once that he wished to have it. Then they went to the right-hand side of the house, and he saw a water-hole in the corner of the house; and the Bear said, "This is the water of life. If you should wish to have it, take some of it." Thus said the Bear to K'la'la'win. K'la'la'win said at once, "O friend! give me some of it for my brothers who died long ago. On their account I thank you very much for what you said." Thus said K'la'la'win to the Bear. Then the Bear spoke again, and said, "O friend K'la'la'win! my tribe will have a winter dance this night. Now you shall witness it. If you should want to know my name, I will tell you. I am Skin-Dresser, and I am Gwa'yoku'lag'ills during the winter dance when I am cannibal, and you may take it if you wish for it."

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

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qa ha'me's. Wa, he'x'iadaem'la'wiseda
tsel'da'qe ax'e'd la'xa xa'ma'se qa's
tsel'ex'r'deq. Wa, la'lae gwala tsel'ex'a'xs
la'e klo'klup's'nda xa'ma'se. Wa,
l'a'lae axadzo'dxes la'xa tsel'aqemdzed'o-
w'e. Wa, la'lae k'a'gemlitas la'xes
tla'wuned. Wa, he'mis la do'x'wale-
latsa tsela'daqax K'a'la'win. Wa, la'-
lae a'lael q'wa'lexla'leda tsela'daqe.
Wa, la'lae ya'qleg'a'la, ylxe'da tsela'daqe,
10
la'xes tla'wuned. La'a'lae n'e'k'a: "ya,
ql'a'gwidi, wa'la'x'asos n'e'la'x g'a'x'al lax
le'k'ilalxwa blegwana'me'resa e'k'lates'
y'a nal. Da'x'g'in la'me'g'in la'lq tsel-
g'al'sisema, "n'ex'laeda tsela'daqe, lax 15
Ala'k'ila. Wa, la'lae Ala'k'ila n'a'na-
x'meq. Wa, la'lae n'e'k'a: "ya, ada',
g'a'daz'men gwala'x'salas qa'se'k yl'x-
g'a K'a'la'la'winok." Wa, la'lae q'lw'e'id
qle'qleyoda. La'e ex'i'de n'aqa'yas 20
gen'mas Ala'k'ila. Wa, he'x'iidaem-
'la'wisila Al'ka'la'k'ila hamx'ya'da, lo K'a-
la'win. Wa, la'lae gwala ha'ma'pxa
xa'ma'se, la'e 'e'ex'ede Ala'k'ila, la'xes
gen'me. La'a'lae n'e'k'a: "ya, ada', 25
Ala'g'tmil. We'gra ax'e'd qenu'xu be-
lig'anolo'kwe tsela'xwa tse'lxwax,
"n'ex'lae Ala'k'ila'xwa gen'me.
Wa, he'x'iidaem'la-
wisila Al'ga'mile la xo'x'wid la'xa
k'ilk'il'myaxla la'xa o'negwilasa g'o'kwe 30
dala'xaxa sa'x'sak'a. Wa, la'lae tse'x'i'd
la'xa tsel'lwax qa's axtso'dxes la'xa sa'x'sa-
sak'a. Wa, ga'x'lae Alag't'mile k'a-
'gemlitas la'xes tla'wuned lo K'a'la'win.
Wa, he'x'iidaem'la'wisila wa'x'la'xe 35
Ala'k'ila'x la'la'winaxa qa ha'labalis
hamx'ya'da. Wa, he'milawis a'tes ham-
x't'dexs la'e wule'le K'a'la'la'winaxa
qle'nenme b'e'begwanem yaq'len'tala lax
la'salasasa kiwaelasas. Wa, la'ml'la-
wisil n'e'k'e Ala'k'ila: "ya, qast, K'a'la-
la'win, le'mas wule'laxwa d'entelex?
dancers. They go to make the dancers come into this my house." Thus said Skin-Dresser to K'â'la'win. It was not long before they finished eating. Then K'â'la'win heard many people in the village. Skin-Dresser spoke to his wife, and said, "O mistress! I will go and dance my cannibal dance, that K'â'la'win may see me, and that he may become a cannibal when he returns." Thus said Skin-Dresser to his wife. His wife agreed, and Skin-Dresser and his wife got ready.

Then K'â'la'win was told that afterwards he should follow the attendants (of the cannibal) as soon as (Skin-Dresser) should get excited as a cannibal. Then he forbade his wife to tell any one about K'â'la'win, so that he should be seen suddenly by the winter dancers. [Thus said Skin-Dresser to his wife.] Then he also sent his wife out of the room, and she obeyed the word of her husband. She was going to the winter dancers. She was going to clear the house for the shamans (winter dancers) to sit down. Then K'â'la'win heard them go and invite in all the men, women, and children. He heard those who invited for the winter dance say, "Let us arise, shamans, and go and take care of the winter dance for our friend Gwâ'yoku'lag'ilis." Skin-Dresser at once began to utter the cannibal cry. Then Skin-Dresser spoke to K'â'la'win, and said, "Come and hold me. Let us enter the houses." Then Skin-Dresser put his neck-ring and head-ring on K'â'la'win, and
they started. Then K-la'la'win was the attendant of the Bear cannibal. They entered the next house. Then all the men asked each other, “Who is the one nearest our chief?” Thus all the men said to each other. After they had been to all the houses, they went back into the woods and sat down at the foot of a hemlock-tree. Then Skin-Dresser broke hemlock-branches for his neck-ring and for his head-ring; and he spoke, and said, “O friend! now take care, when we enter the house, that you do not fail to keep up with me; and also when we enter the house we will go round four times. Then we will go to the rear, into the sacred room. Then I shall put on my crane head-mask. Then take care when we come out again, and always keep close to me.” Thus said the cannibal to K-la'la'win. Then he heard the tribes beating time in the winter-dance. Gwå'yoku'lاغ'illis said at once, “O friend! let us go. Now they are beating time in the dance-house.”

They arose and ran fast, going to the outside of the dance-house. Gwå'yoku'lاغ'illis looked after his whistles himself. Then he uttered the cannibal cry in the doorway of the dance-house, and all the dancers beat time. Then the cannibal ran about in the house. He did not squat down, but he always stood up while going around the fire in the middle of the house. He did not do as the cannibal of Na'noaqawë does, who squats down on the floor, going around the fire in the middle of the house. He went around the fire Lâ'laë qâ's'ëd. Wâ, la'x'm'laë he'li'k-ë K-la'la'wina, yîsa hâmatsläsa Lâ'ë. Wâ, la'laë la'ë, la'xâ mâm'k'ël'së gô'kwa. Wâ, he'x'i'daem'la'wisëda na'xwa begwâ'ne'm wâ'tapla: “Angwadżëda 5 nezwâ'la'lëlaaxëns gë'gama'ë?” "nék'â-
pl'a'laëda na'xwa be'begwanemq. Wâ, la'laë la'belksa g'ô'kula. Wâ, la'laë a'lë'sta la'xâ a'li'qâ qa's la'kluts'ëks'ës, la'xâ o'xla'yasa q'wa'x'a'së. Wâ, la'laë 10 lëx'wë'de Alâ'k'ëlaxa qwä'xë qa's qen-
Xâ'wa'ya, tô qa'S qex'ëmâ'ya. Wâ, la'laë yâ'q'ëg-'âla, yix Alâ'k'ila. Wâ, la'laë "nék'â: “ya, qâst; wâ, la'x'ms yâ'x'âlôl, qensô la' lâ'ë'tô, qa's k'te'ë 15 tôs wïts'axle'ë g'â'xen. Wâ, he'mi-
sëdâ, qensô la't lâ'ë'tô, la'âns mô'pë-
na'Ä la'st'ëlit, qensô la't la'yâk'tëtô la'xâ he'mkwë. Wâ, la'x'en axe'mtsen ade'm-
kumla ha'mswa'ya. Wâ, he'mëts yâ' 20 lëwauls, qensô g'axl e'du'ts'âl'ëlës qa'S he'menâla'mëlôs nezwâ'la g'â-
-xen," "néx'laëda hà'matsla, lâx K-la'la'wina. Wâ, la'laë wule'laxëqs la'ë tlamë'g'a'emâda le'lqwalalaë la'xà kwë' 25 xa'ls'tëtë. Wâ, he'i'daem'la'wisë 
Gwå'yokulap'ilës "nék'â: “ya, qûst, wë'x'ëns la'ëmê tlamë'g'a'emâda lô'be'kwa.” Wâ, la'laë q'wa'q'ël'ses qa'S lâ a'tlë-
q'ëla. La'lala la'xâ lâ'sanâ'ya 30 lô'be'kwa. Wâ, lae'm'laë qulë'x's'em aâ'x'sile Gwå'yokulap'ilësës medëzës. Wâ, la'laë ha'mts'qàfl la'xà tlëx'lîsà lô'be'kwa. Wâ, he'i'daem'la'wisë tlam-
sëdëda na'xwa gwë'gudza. Wâ, la'laë 35 dze'lwíëda hà'matsla. Wâ, lae'm'laë hâwë'xa klâwë'x'ida. Wâ, lae'm'laë he'menâlaem lâxwaflës lâ'ë le's'talîla la'xà laq'awalîlsà g'ô'kwe. K'ë'slaë he gwë'g'ilë hâmatsläs钠'nokaqawë 40 yîxs klâwë's'talîllaë la'xà laq'awalîlsà g'ô'kwe. Wâ, la'laë mô'pëmen's'talîfà,
four times, and then went into the sacred room at the right-hand side of the door of the dance-house. As soon as he had gone in, the crane-faced cannibal head-mask began to chatter. Again he came out of the room standing up, and went around the fire. He went around the fire four times and went back. Then he at once took off the crane mask and came out again. Now they had sung for him two songs. One was sung when he first came in, and again one was sung when he had on his forehead the crane mask. Then they sang again one song when he came out again. As soon as the song was ended, the cannibal again ran around the house, and went into the sacred room. At once he uttered the cannibal cry. He cried, "Hap, hap, hap! Oh, oh, oh! Gau, gau!" When he came out again, he had on his forehead the mask of Warrior-of-the-World. He was his k'in-qala'tla. Then the cannibal danced, going around the fire in the house. Then he again went into the sacred room. It was not long before he came out wearing a bear-skin blanket. Then he again went around the fire in the middle of the house, and he again went into the sacred room. Now he had had four songs, and it was finished.

Then one of the attendants of Gwá'yoku'lag'ills spoke to K'ila'la'win, and said, "O K'ila'la'win! now it will be yours, what you have seen; also this
house, and the water of life, and the head-ring of red cedar-bark, and this death-bringer on the forehead, and the seam of our heaven (Milky Way) placed on top (of the head-ring), and this neck-ring of red cedar-bark, and this bear-skin blanket; and your name will be Gwâyoku'lag'ills, and the name of your k'nqala'lela will be Q'ulâ'tâ. Woman if she is a woman, and his name will be Q'ulâ'tâyu if he is a man. That is all. And this house will go this night." Thus said the attendant to K'âla'win. K'âla'win at once thanked the attendant for what he had said. Then K'âla'win looked at the posts of the house. There were thunderbirds sitting on the heads of men on the two posts in the rear of the house. Then he turned to the front of the house: there was a Dzo'noq'wa sitting on a grisy bear on each side of the door of the house. Then K'âla'win spoke, and begged (of) the attendant of Gwâyoku'lag'ills that the house should not come at once to the house of his father, (he continued,) "not for four days, so that I may arrive (first)." Then the attendant sent him (home). Then the attendant came and took K'âla'win out of the house of the Bear, and K'âla'win came out of it.

K'âla'win at once went home to his house. As soon as he entered, he went straight to his bed. His father and his mother never tried to speak to him, for indeed they guessed that their child had succeeded. Then night came. His father went to the bed of his child and asked him at once why he staid in the house as he did.
Then K'lä'la'win told him of what he had obtained. He told his father that for four days the winter-dance house would not come, nor the various things inside it. Thus said K'lä'la'win to his father. Then the man warned his son. After he had spoken to him, he left him. Then he just waited for what his son had said (to come to pass).

After four days, in the morning his father arose. Immediately he saw that his house was different. Then he went and told K'lä'la'win. K'lä'la'win arose at once, and said that he would give a winter dance. His father told him to go on (with it). Then they invited the tribe in, for he was going to tell about what he had obtained, and also that he was going to give a winter dance; for the large carved box had come, and in it the red cedar-bark with the death-bringer over the forehead, and the crane-faced cannibal forehead-mask, and the mouth-mask (of Cannibal-of-North-End-of-World), and the mask of Warrior-of-the-World, the k'ynqalaha'l.

Then K'lä'la'win sent his father to invite his tribe in. His father went at once to invite them in. His tribe wondered, therefore. They arose at once to go into the house. His tribe were all startled when they discovered that the house was different. When they were all in, K'lä'la'win told his tribe that he was going to give a winter dance, and also that he had obtained the house and the carved box. He tried to speak again, but he disappeared. He was taken away by the Bear. Then
all the men said that he had spoiled (everything). After he had been away from the Bear’s house for four days, he came back. Now he was a cannibal. He was surrounded by his tribe, and he was caught. Then they entered his house. K’lä’la’win did not know that the sacred room had come to be on the right-hand side of the door of the house. It was made entirely of cedar-bark. The Bear had brought the sacred room when the village had been emptied of people. Therefore they do this way in the winter dance. They wish everybody — men, women, and children — to go when they surround the cannibal.

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

Wä, la’la’la’e nā’xa’wa nē’k’ēda bē’begwana’meg K’lä’ma’a’më’la. Wä, la’em’læwis mop’lænswasë nā’las lā’xa g’ō’kwasa la’xe’e, g’ā’xa’a aē’daaqa. Wä, la’em’læh hā’matsla. Wä, lā’la’lae k’t’myasosës g’ō’ kulotë. Wä, la’em’læh lā’tłamena. Wä, lā’la’lae lae’tl, lā’xes g’ō’kwë. Wä, lae’m’lae k’lës qă’la’lële K’lā’læ’winaxa mà’wile g’ā’xa’ aë’të. Lax hēlk’luts’lia’lasla tl’ex’iy’lāsa g’ō’kwë. nā’xa’em’lae lā’gekwa. 10 Wä, la’em’læh hé’mëda lā’ce g’ā’xësëdà mà’wile lē’x’ dés lō’phës’dë’da g’ō’x’dëmsë. Hë’mis lā’g’lëts’ëx hë gwxg’ilëxda lax tl’së’t’sëqa, nē’nx qa w’ū’lës lē’da bē’bego’ganëmë, le’wa tsë’daqë, le’wa g’ē’n’ 15 g’î’nanemë lā lā’xa k’t’myäxa hā’matsa.

Wä, là’la’e qle’m’tëts’ësə k’lafk’lō’iē’ t’së’lnoxwë. Wä, la’m’læh k’lës dō’qu’lëda g’ō’kulotas K’lā’læ’winaxa dë’naxlə. Lae’m’lae a’em wul’laqë. Wä, lae’m’læh a’em la negehax’wëxes dō’gudlə. Wä, hë’em nē’mx’idâla hā’matśla. Wä, la’em’læh gwa’’la’də dë’naxłəsə mō’s’ geom qle’ndemə, la’ë’tl’s’lət lā’xa mà’wile. Wä, lae’m’læh k’lës nē’t’lëdə 25 hē’ha’msiwà’e, qaxs nā’lae, qaxs a’r’më- lē nē’t’lëdəxə la’le g’ā’nul’tëdl, le’wa llä’gekwhə. Lə’æm q’lw’xə qe’n’nxax’wə’yas, le’wës qe’x’m’ä’cə. Wä, là’la’e g’ā’nul’ti’də, la’ë’ a’em la nā’naxtse’wa’xə 30 gwxg’ilë’sdásə lā’xe’e. Wä, lae’m’læh nē’t’lëdə a’dë’mkwxewə’cə, le’wa së’m’ siwa’e, le’wa llä’gekwhə, le’wa wà’wi’na’lak’em’lē k’t’ünkala’lela. Wä, lae’m’læh k’lës 40 e’tləd g’ā’x dë’naxlədə k’læ’t 35 k’leò’t’sënoxwə, qaxs le’ma’e qă’ləda nē’n’gadəs K’lā’læ’winëxə mō’s’geom qle’ndem’lèmes. Wä, là’g’lës k’lës lə g’ā’xësə k’lafk’lō’t’sënoxwə. Wä, mae’m’löpl’nxwas’lət’læs la’ë etləd 40 xw’ša. Mō’plënsła’he gwxg’iləxs, la’ë gwā’la. Wä, lae’m lā’ba.
G̱o'kula'læda g-a'læsa Aw'ik'l-enoxwë lâx Wa'wa'la. Lâ'laé g-ë'gadês Nâ'noaqaua'ë. Lâ'laé mî'kâwëda bê'begwanemë sà'sëms Nâ'noaqaua'ë. Té'ta-wî'nënox'ëlaeda ha'ya'Ta'xa 'me'l'Axwë. Lâ'laé k'ës qîla'la'la lax xi'enâkulasasës g-ë'kulôdë. Læ'mël'lawis gâ'la, laëm 'wi'la xi'së'dë g-ë'kulôdës Nâ'noaqaua'ë. Lâ'laé Nâ'noaqaua'ë qlatesë'dëx 'me'Temëlgagá'ya. Hë'xëidaemëlawisë sà'sëmas 'nëx' qa's laê ëwë'x'axa 'me'l'Axwë. Hë'em ë'gëms sà'sëmas Nâ'noaqaua'ë, Tew'Texemë 10 Kî'Kw'klwasë'laq-gîlës tô 'yâ'gë'së. Hë'mesë ama'ë'ynxëa, yîx Nû'tëlakwë. Lâ'laé xwâ'na'îlida, yîxa ha'ya'Ta. Lâ'laé lë'x'sûl'lae Nâ'noaqaua'ë, lâ'xës sâ'sëm. Lâ'laé 'nëk'â: "Gwa'la gwe'sta lá'xa elxë'stonô'selâs kwâ'x'ila. Hë'em g'ë'gæsa Bâ'x'bakwalanux'si'wa'ë, àlës xek'lâ'x-da'x'ëlaxôl. Hë'mis kwâ'x'ilasà 'me'l'Axwë'dës 'me'stomô'selâs kwâ'x'ila. Læ'mës gwe'sta láq, qaxs hë'mëaë g'ë'gæsa 'me'l'Axwë. Lâ'ës k'ës gwe'sta lá'xa ql'wa'stoxô'selâs kwâ'x'ila. Hë'em g'ë'gæsa g'ë'la, à'las ywä'kwalax lâq. Wâ, halä'gâ sâ'sëm. Yâ'lâ'no qanen wà'tdem lâx-da'xôl." Lâ'laé yâ'qleqag'âle Tew'Texëmaë: "Qâ'lanenux', k'ë-sëg'ën-umë 'a'më'lënokiz. Lâ'laé qà's'idëda ha'ya'Ta'xa gâ'laa. Lâ'laé neqâ'la, la'ë dô'x'ala'ela kwâ'x'ila; ql'wa'stoxô'selâs kwâ'x'ila. "Ya, 'nëx'lae Tew'Texëmaë, "dô'qwa'dadag'axs nà'qà'ëx qens lâ'lag'i aö'qulax wà'tdemësëns o'mpa. 'Aëma yà'lâx, aadâ'; 'nëx'laexës tsâ'sl'â'ya. Lâ'laé qâ's'idë. Hë'xë'idaemëlawisë tôx'xi'dëda g'ë'la. Lâ'laé dà'x'gëx'wid lé'wa g'ë'la. Hâ'sel'mël'lawis é'k'owëdë 'nëme'ma lá'xa g'ë'la, Lâ'laé wí'la hé'lâ'masaxa g'ë'la. Lâ'laé qà's'idëda 'nëme'ma. Lâ'laé g'ë'naul'ida. Lâ'laé me'kës'dëx-da'xwa. Lâ'laé nà'x'ë'ida, lâ'as gwe'x'ëdë yâ'gë'salexës nà'tëmëwëtë. L'ëx-da'x'ëlae qà's'idës. Læ'mël'lawis gë'gë'ssà. Lâ'laé yâ'qleqag'âle Tew'Texëmaë: "Ya, aadâ', dô'x'wä'daxsa kwâ'x'ila lâ'x'âda. Hë'em gë'gë'sëns o'mpa é'lx'stonô'selâs kwâ'x'ilasà g'ë'kwasa Bâ'x'bakwalanux'si'wa'ë. Lë'lag'ax'ëns lâq. Lâ'laé 25 qà's'idës. L'âx-da'x'ëlae lâ'g'aa lá'xa télx'ël'sa gë'o'kwë. Axstôl'ë'mël'lawis. L'âx-da'x'ëlae hó'gwë'dësa 'nëme'ma. Hë'xë'idaemëlawisë tsâ'dëlëqë tôë'lâ'laxa 'nëme'ma g'ë'la hó'gwëla. Lâ'laé Tew'Texëmaë lâq. Lâ'laé nê'lëda tsël-dâ'që: "lîo'lëple'këlexdëlehm. Nô'gwë'amës wàx, lë'lela'lôs. Yû'ëm g'ë'gë'ssà Bâ'x'bakwalanux'si'wa'ë g'ë'xës èx'sa'laxasës. A'ëma n'â'nageg'ë'xen wà'dë'më 30 lá1l. Nû'gwë'amëls qâ'la'x'elës dô'gû'tla'ës. Wè'gà' lë'ple'dxwa o'ëngwëfëx wù'nqelâlë. Lâ'les kî'lëps'tolësa xi'x'txesemâlax tsël'ëmës lâ'sëm lâq. Lâ'ës pà'gëx'stenëlësa tsuli'ësmemë lâx'ës lâ'pa'ëx. Gë'Temëlë Bâ'x'bakwalanux'si'wa'ë g'ë'xë nà'nax'lë, le'la 'nëx't qà's 'yîxwa'masëxos èhë'mësiwa'ëx." Gë'Temëwisë g'ë'wàt'lamàsëlëdë 'nëme'mësaxës às'ax'së, g'ë'xëxaaxsa mëdët'sl'âlax. Lâ'laé yà'qle 35 g'ëlëdë tsël'dâ'që: "Wè'gà' klu's'ëlîlôs, aadâ', a'emleh 'nëx'ëmëg'ën ha'môl'ëg'ôl qa' k'ë'sëësle k'o'taxëns klëw'ëx'e. G'ë'xëlae lë'le Bâ'x'bakwalanux'si'wa'ë. Lâ'laé hà'madzelaqwa. Lâ'laé hë'k'lëlëda gë'wa'ëna wë'wa hó'x'hokwë lë'wa"
La madre llevaba un saco de lana de color verde.

El niño jugaba con su pelota de fútbol.

La abuela cocinaba una sopa de caldo.

El perro saltaba sobre el jardín.

El árbol estaba floreciendo.
La'lae ya'qlegen'leda tsleda'qe: "Yü'em qle'mqlemdem hêhams'wêx'dês Bâx'bâkwananux'siwa'ê. La'me'sen de'nx'ìdales qle'mdemasa Qlo'mînîwaga. Wê'g'a hó'lelax qa's ql'a'lax'da'xa lá'g'aösaq. Hê'em ha'mêk'i'yla qa ha'mê'qs Bâx'bâkwananux'siwa'yaxa Qlo'mînîwaga." Yü'mis qle'mdemsëg' ada:

"La'ai'slayuydz'nî'qs qa Qlo'mînîwaga'x'da lax ow'ë'jas 6n'la'le, hai, ai. Töe'tasrailuydz'ë'y'sqai Qlo'mînîwaga'x'da lax ow'ë'jas 6n'la'le, hai, ai. K'a'tk'a'ilquayuydz'ë'y'sx elk'xu lac'kÍd'éasqai Qlo'mînîwa'gadê hai, ai. Willwilq'qaluyuydz'ë'y'sxayz'k'o'te nek'asëd'asqai Qlo'mînîwä'gadê, hai, ai. Qwe'xunisk'as'de'qax 'l'a'lqul'ka'asqai Qlo'mînîwaga'x'dê. Me'mmâsisk'as'òdës 'l'a'lqul'k'as'dëyay Ổw'ë'jas 6n'la', hai ai, hai ai." La'lae ya'qlegen'leda tsleda'qe et'ëdo: "Hê'em qle'mdemasa Qlo'mînîwagê. 6nemâ'x's'êm le'wa hâmatsla. G'I'ëmel'se hâmatsu'x'n'lo, la'tëda Qlo'mînîwaga qal'ë'x'lab oz lë'nöw'la qa's ham'g'yl'ës lë'xa hâmatsla." La'lae ya'qlegen'lede Nâ'noaqau'q: "ya, adâ', hâ'na'llag'a ql'a'lqo'llam'as g'x'enu'x' lax 20 n'ax'wa qa gwé'gi'ladsiqez Bâx'bâkwananux'siwa'ê to le'gêgemas. La'lae ya'qlegen'lede tsleda'që et'ëda. "La'ëm's hó'lelalâl. Hê'em le'g'emës Qu'le'mqalas'ël'g'illës, to Tâ'nis, to Nâ'wik, to lâ'wik, to lâ'xl owik, to Ho'xlwitas'wë, to xo'gumik'eslag'illës, to xo'gumik'mëlag'ësk'as'o Bâx'bâkwananux'siwa'ê, to 1 Qle'dana. La'la hê'em le'g'ëmës Qlo'mînîwagê 6na'wis to lâ'wisk'as'o Bâx' 25 bâkwananux'siwa'ê. La na'x'wa lâ'qwë lâ'gekwasa hâmatsla. La ne'm'qalë la'gekwasa Qlo'mînîwaga. Hê'emis qle'mdemasa K'înqalaz'ëdëda, "në'x'laëdo tsleda'që, yixa li'o'plek'ëxdsalid. La'lae de'nx'ìdeda tsleda'q: "Hawékatsëyula hai'ali'ka'qula ahasiltla hê'lik'ila'qula'yutaus to'gwalaks'ëwossa mamë, hamë. Hawékatsëyula më'motek'ila'qula ahasiltla mò'tsek'ilatalëxuyataus to'gwalaks'ëwossa mamë. Hawékatsëyula tsi'tslaëg'ila'qula ahasiltla tsaq'alzalæs'åytataus to'gwalaks'ëwossa." La'lae ya'qlegen'lede tsleda'që de'nxel. La'ë de'nx'ìdeda tsleda'që: "K'ì'ë'ses më'tâlalga g'x'en: Nô'gwæms xunô'kwos. Hê'emëg'in la'g'ìlèn nêx' qa's nâ'x'wa'maós qla'lelaxa 35 gwé'y'la'lasasas tsle'txelâqenex'dësa Bâx'bâkwananux'siwa'ê. La'lae ya'qlegen'lede Nâ'noaqau'që. Hê'emìlawis g'il wa'dëmëse: "A'k'asóI, adâ'. Gë'la'kas'la le'g'ìn do'x'walel. La'mëns la1 nà'nx'ël xëns g'o'kwa." La'lae ya'qlegen'lede tsleda'që: "K'ëlësèg'in gwé'x'idaas la nà'nakwa qa'xg'in li'o'plek'ëxds'ëlêf'ën. Len qla'x'elaxg'in këlësèg' gwé'x'idaas lâ'wák'ilila. Ëmëles 40

1 L. cî. p. 399.
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g'a'xnaxwelay do'qwala g'a'xen." Lak'lae ya'qleg'ag'te N'a'noaquae: "Gwa'la 'ne'k'ol, xunok'a, qaxg'in k'le'a'sek: gw'e'x'i'idaas l'o'walol." Lak'lae ga'nx'idë N'a'noaquae le'pæedxax teqwa' la' lax'xaaxa l'o'plek'e. A'emlawis legu'na-kulëda l'o'plek'ax la'e 'wu'neq'gila. Lak'lae ya'x'idë N'a'noaquae la'pa. Lak'lae wax 'nex: qa's tse'x's'indexa l'o'plek'e. Lak'lae ya'qleg'ag'teda teseqa'q: 5 "Gwa'la 'ne'k'ol, ad'a, a'le'x te'ila'x. He' das e'ga'se a'em g'a'xnaxwa do'qwala g'a'xen." He'x'idaemlawisë N'a'noaquae ya'x'ida. Lak'lae ya'qleg'ag'teda teqwa'q: "De'nx'idadag'ax'inala qe'mdema N'ontse'stala'te. Lak'lae'da teqwa'q de'nx'idasa qe'mdema N'ontse'stala'te:}

"Ya, k'kanlaqalak'asowailax g'ax'axelodatykwasowai lax N'o'ntsëstag'ilak'asowailax laog'walak'asowai, haia, haia, haiai. 10

Ya, wiyuqalak'asowailax b'aqalagqamas N'o'ntsëstag'ilak'asowailax laog'walak'asowai, haia, haia, haiai. Ya, gwë-qwape'lak'asowailax g'ax'atidahuykusowailax lax N'o'ntsëstag'ilak'asowailax laog'walak'asowai, haia, haiai." 15

Lak'lae qw'etidëda teqwa'q de'nxela. La'e ya'qleg'ag'ta: "ya, N'a'noaquae. He'x'idaemles y'a'wix'ilolol qasö la' a'xës g'o'kwaos. Wë'g'ax'ox xis'ë'dox Teiw'xema'ëx qa we'g'ësox há matsla. Lak'läx mo'pëlenëgië'iëx Kwa'kwalalag'idësëx që xis'ëxlëx qa wë'g'ësox K'ëmqlallaxa há matsla. Lak'läx mo'pëlenëgië'lëx y'a'g'ësëx xis'ë'da qa we'g'ësox Q'u'iminowagaa qa hë'mëk'iya'la'që'da há matsla. Lak'läx mo'pëlenëgië'lëx N'he'elakwex xis'ë'da qa wë'g'ëtsox N'o'ntsë'stala'te. La'les n'ëstailhtolving N'a'noaquae, yisa g'o'kwaos. Ma'atse'mës medë'slaos. La'les mo'pëlenëlkwasaxës së'ntalaos lax me'mopëlenëwax 'nëla. Lës 20 e'tëdëd la'x mo'pëlena kwásaxa lax që'qalapëxwa 'nëla. Lës 25 e'tëdëd la'x mo'pëlenax kwásaxa lax mëma'lugnuapëlëxwa 'nëla. Lës e'tëdëd la'x mo'pëlenax kwásaxa lax ma'tëxsag'tu 'nëla. Lës mo'x'unëla k'ës e'ax'ëdwxwa há' matsla, a'la nemal' lax. La'ëntës 1 'nëxa q'a'lelaxa le'legamasës së'ntalaos. Hë'g'ana'ë'nakwax. La'emëx asë'xlëslëx le'ge'memësës g'o'kwax Bë'kx'Bax'ka'sawax 'sawië. Hë'em le'ge'memësës'vêqwa'la'g'gew'at'slë. La'më'së le'gad'les 30 g'o'kwaxasaxax. Lak'lae qa's'idë N'a'noaquae le'wix sa'sëm, la në'nakwa. Lak'lae la'graa g'o'kwë. Hë'x'idaemlawisë le'gadì'lasosës g'o'kulotë. G'ë'mëlawisë gwëi há'më'p, la'ë xis'ë'de Teiw'xema'. Lak'lae al'lae g'o'kulotas N'a'noaquae'xaxa há matsla'ta. La'em al'më la nqatzew'ëxlax xe's'alayaxa teqwa'q, yixa l'o'plek'ëx'sdalà. Hë'em g'il te'sleqeq N'a'noaquae 35 le'wis sa'sëmë. Hë'emis q'la'g'idë la'le'de le'wa 'në'xwa la'g'kwa. La'em là'ba.

1 L. c. p. 400.
XVII. TRADITIONS OF THE HÉL'TSAQÆ.

1. Tsë’mqolagas.1

G’á’x’ida’laëda ts’éla’dë që l’a’xa Yixstek’l’ín lé’gadës Tsë’mqolagas. Lá’laë më’yuifitsa b’a’bagumë. Hë’ex’idaem’lawis tle’semx’idëda g’ina’nemx’dëxa la “w’las neg’á’ lë Yixstek’l’ín. W’a’x’em lé’gada len k’lës qá’lëlaax lé’gemasa neg’á.” Lá’laë w’waq’wak’wë Tse’mqolagasas W’a’k’as ló Dö’qul’ásela. G’ó’kula’laë lá Y’a’la’së. Lá’laë Tsë’mqolagas t’néx qa’s g’á’x’ë dö’qwaxës b w’waq’wa. G’á’x’laë lextë’dë. Lá’x’em bewë’kwë Tsë’mqolagas. G’á’x’laë láx Tsíx’t’ná. Lá’laë më’yul’itsa b’a’bagum. Hë’ex’idaem’laaxa’wis tle’semx’idëda g’ina’nemx’dëxa la “w’las neg’á’ lë Tsi’x’t’ná lé’gadës Q’ó’wa. Xwe’laq-em’lawis bewë’x’wida. G’á’x’laë láx Xë’xaës. Lá’laxa më’yul’itsa b’a’bagum. Hë’ex’idaem’mxlaxa’wis tle’semx’idëda g’ina’nemx’dëxa la “w’las neg’á’ lë 10 Xë’xaës lé’gadës G’ô’gabëtsa’wë. Xwë’laqem’laaxa’wis bewë’x’wida. G’á’x’laë láx D’yasëwi’ë. Lá’laë g’ó’kwëlaaxa ts’lqëmens g’ó’k’wa. Lá’laë më’yul’ïda. Mó’lalë “wao’tsë” më’yõlemasa tsë’lëdë’që.

Lá’laë l’a’xíxwë Tse’mqolagasë dze’k’axa g’á’weq’lama’ée l’a’xa lëm’ë’isasës g’ó’k’wë2 qa h’a’më’sës s’á’sëm. G’aa’em’lawis he ñeg’ë’lë Tse’mqolagas. Lá’em 15 qu’lsqul’yakwë så’semas “wao’tsla. Lá’laë x’áts’laëxëa g’á’nulë, l’aë le’ntlëse’l Tsë’mqolagas mël’a’xáx bëxo’të. Lá’laë dze’x’idxa g’á’weq’lama’ée. Lá’laë wula’laaxa dënxk’xalë hë ñeg’ë’x’q’lëlaqo a g’ëng’ïnëm’ a’m’la. Lá’laë Tse’mqolagas lë wiyok’ëxwë w’axsa qa’s lëg’alisexës k’lëla’k’wë. Lá’laë që’x’otëtësës w’ax’axa lëq. Lá’em begwë’nëmbëla. Lá’laë qa’s’id qa’s lë dö’x’wixda 20 dënxelë. Lá’laë h’a’nxsa l’a’xa kw’a’x’as. Lá’laë dö’qulaxës saja’sem la “nà’xwa b’bë’bebagum la. A’em’lawisë Tse’mqolagas la dö’qwala, l’aëm qá’q’lëlaaxa që’mdemasa g’ág’k’la, yîka „nëk’ë, la që’mdemsa Hë’l’tsaqëw: “L’a’palialya aha la’ papialiya aha ha Gwa’mal gwa’mala ‘lò’a’wa aha ha Gwa’mal gwa’mala lò’wa.”

Lá’laë Tse’mqolagas döe’t, l’a’xa g’ó’k’wë. “Y’ya, x’a’xëmala, “nëx’laëq, “w’a’x’masët, bë’bëgwanemaa? Hë’mëna’qemëgn l’a’xumalë qa’s, e’xaxa qa’s ha’më’x’d’a’xos’. Lë’ex’em’ilaxísëda am’a’inxæ he’lömala që’q’xtløtsës “w’ax’-semë. Lá’laëda tsë’lëdë’që d’a’ex’id “we’wa’semidása yu’dok’we qa’s ts’ënxel’ndëq. Lá’laë yà’qleg’aqëlëda n’ôx’lastegëma’ë: “Gw’aydësëns n’õ’mëlemë’a’la. Wë’gav’ëns 30 e’axelax’id qëns që’w’æ’lëkses abë’mëpëx.” Lá’laë “në’k’ë: ““m’áts’nëx’la’nawësen qa’ó’x’ a’dax? K’lîtë’nëx’lën qà’ó’x’ a’dax.” Lá’laë yà’qleg’aqëlëda qà’ó’ë. yë’ë: “m’áts’nëx’la’nawësen qa’ó’x’ a’dax? Lëqënx’lën qà’ó’x’ a’dax.” Lá’laë ya’qleg’aqëlëda am’a’inxæ: ““m’áts’nëx’la’nawësen qa’ó’x’ a’dax? Yà’ë’- “yag’î’mënëx’lëna’xewen qa’ó’x’ a’dax.” Lá’laë yà’qël’g’aqëlëda wå’tsë: “A’em’lalë 35

"wa'tsleltsóx á'dax, qá'qála qa k'lé'seltsóx na'itsa tslé'tlax'qólúxmé qan wó'kwanałwéxa hál'ayálaháqase g'á'xaé. Lá'lae ga'núlda. Lá'lae ná'x'ída. La'é k'lé-x'ídele k'ít'ít'énoxwé. Be'be'gwanembóle axá'yas qi'néma. Lá'lae gwa'tlaxma k'lé'k'lawé. Lá'lae k'lé'k'la'dxa télá'amé, a'na'äng'ilaq ná'ná'xwa qa's gwé'x'sdema. Yú'ém'lae aword'qemémés tsle'málaxts'lánaxa téla'msá 5 g'o'kwila'ya saka'k'ít'ít'énoxwé. Lá'lae ma'guna'tsems g'o'kwé axá'yas. Lá'lae a'k'la'xa ne'm'sgémé g'o'kwá. K'é'gemála qwa'géma'yaséxa gwá'winax'da'x'á. Lá'lae we'g'inxd'a'xwé k'lé'gmá'yasá ne'm'sgémé g'o'kwéllés. Lá'lae et'éldxa ne'm'sgémé g'o'kwá. ne'm'sgémag'iü'láa g'o'kwéla'ya saka'k'ít'ít'énoxwé. Lá'lae hánég'ilela le'q'énoxwé qí'é'emálaés axá'xe. Lá'lae ga'núlda. La'eda di'k'ít'té-10 noxwé axé'dxa g'o'kwé qa's axé'ile'lés láx wá'x'sa'ysá g'o'kwásés abé'mpé. Lá'lae axé'lésasa wá'la'sé g'ó'kwé, láx ná'qlagé'lásasa g'ig'o'kwé lá'xa g'o'kwémsé. Lá'lae axé'ile'lésá le'q'énóx, yíse hánég'íme lá'xa la'lása'ná'ya saka'g'o'kwé. Lá'lae ná'x'ída. Lá'lae Tale'mqogás la'wéls. má'se'la'wisés qí'é'néma g'ig'o'kula lé'wa'qí'éne me be'be'gwanenáme lé'wis awá'we xwi'xwéťexá. 15 Lá'ím qá'qála'kós Tsle'mqologás. Lá'la'dáa k'ít'té'noxwé qá's'id lá'xa amá'-bid'awé wá. Lá'lae tá'wayogwíla láq. Lá'lae k'ít'te'laxa tá'xes. Lá'íg'ílas l'á'l'aq'l'woqéda k'ít'te'la qae'da l'á'xmesaxs l'á'qwa'è. Lá'lae léns, la'é do'qwxéz lá'wayó. Mó'lat'lédá k'ít'te'la má'ts'lósá lá'wayó. Lá'lae tslás láxés abé'mpé. He'x'ídaem'é'wisé Tsle'mqologás xáwá'lída k'ít'te'la qa's 20 le'mx'ídeq. Lá'lae léns la'é et'éld do'qwxéz lá'wayó. Ma'gú'nà'ná'laédá k'ít'te'la má'ts'lásá lá'wayo. Grá'x'laé ná'nakwa qa'x'salaxa ma'gú'nà'tá'k'o'-telá. Lá'lae tslás láxés abé'mpé. Lá'lae axk'la'xáxes abé'mpé qa lé do'qwa-naxwxá lá'wayó. La'ém la'ílédá yá'yag't'ma'ñoxs tá'la'más wi'lxála yá'-g'ím'me'sá awí'nak-álá. 25 Lá'la'édá ne'm'mé'má 'néx'é qa's lé qá'sa lá'xa a'l'lé. Lá'lae ga'a'la'xas la'é qa's'ída. He'ém'áwis g'á'labá'keda k'ít'tlé'noxwé. Lá'lae ga'núlda. Á'ém'áwis klúdzexlawés'xáxá 1 wél'kwé. K'él'se'laa gá'la gá'núla la'é wúle'lxála qwe'sa'xs'dála hék'k'íla, ybxs n'é'k'á'se' wúte'è: "Wá'momomo." Lá'lae k'th'la'la'edá yú'dukwé ne'm'mé'ma hék'k'íla. Grá'x'laé nexwá'x'sda'na'kula. Mó'p'la'nda'qwa'la'é 'né'k'é wúle'ldáxáx. Lá'ím k'ílés qál'a'le'dá ne'm'mé'mé'xwé gwx'se'x'damésews wúte'la'xwé. Lá'lae et'éld wúle'lxála gwx'se'x'sdála hék'k'íla, ybxs n'é'k'á:xé: "Há, hé hai hai a hai ha hai hai." Grá'x'laé nexwá'x'sda'na'kula. Mó'p'la'nda'qwa'la'é n'é'k'é wúte'la'xáx. Lá'laé yá'qleg'á'ledá k'ít'tlé'noxwé: "A'na'á'dá'á'-nawe'sens wúte'la'á'? Lá'laé yá'qleg'á'ledá le'q'énoxwé: "Gwáťdzás qlá'yó'dex. 35 K'é'ex'sas k'th'la'sá?' n'é'x'la'áxes tó'la. Lá'laé et'éld wúle'lxála qwe'sa'xs'dálá hék'k'íla, ybxs n'é'k'á:xé: "Háp háp." Grá'x'laé nexwá'x'sda'na'kula. Mó'p'la'nda'qwa'la'ga'm'la'xaxa n'é'k'á, la'è qwe'wí'lid láx né'xwa'la láx kwé'dzá'sása yú'dukwé ne'm'mé'ma. Lá'laé yá'qleg'á'ledá yá'yag't'ma'ñox: "We'dá'xáns dó'x'íwxé'xwa hék'k'ílax. Lá'x-da'ñá'lae qá's'ída. K'éex'satla ga'la qá'saxs la'è dó'x'íwxé'x'sa 40 wá'lásé g'o'kwá anó'bëx'sálís o'gwa'sé. Lá'lae la'íl'da'xá lá'xa g'o'kwé. Grá'x-
The ancestors of the Bella Bella lived at Ya’la’læ. They had for their chief the prince of Eagle-Beak-Great-River. The son of Great-River already had a name. Now the boy was grown up, and exchanged (places) with his father. Now he was really a chief of his tribe, the Ø’yala tribe. The chief of the Haida, Qla’edæ, came to visit the chief of the Bella Bella. Great-River invited him in at once, and gave him to eat. Great-River fell in love with the princess of the chief of the Haida. He sent one of his attendants to the princess of Qla’edæ. The attendant went at

G’okula’la’læda g’a’le Hé’tsauq lax Ya’lalæ. La’la’læ g’igadës léwe’lga- màya’s Wígwiwa Wá’k’as. Læ’m’la’læ lé’igadëda g’inâ’nemas Wá’k’ase. Wá, la’la’læ qùlyax’widëda g’inâ’nemx’dè, 30 qaxs le’m’á’e l’á’yóxës o’mpë. Læ’m’-la’læ a’læm la g’ígama’yasës g’o’kułtë, ytxa Ø’yalaidëwxw. Wá, g’ax’la’læda g’ígama’yasa Hé’da, yix Qla’edæ bâ’gunsa l’axa g’ígama’yasa Hé’tsaqwë. 35 Hé’xidaem’lăwis Wák’asé lël’alaq qa’s ham’g’lëq. La’la’læ lël’alatë’qalaxa k’lëdelasa g’ígama’yasa Hé’da. La’la’læ y’a’laqasa nêmë’kwë l’a’xës a’y’lkwë l’axa k’lëdelas Qla’edæ. Hé’xidaem-
once, and sat down at the place where
the princess of Q'la'ẽ'dẽ was sitting.
Then he told her what Great-River had
said to him. The princess of Q'la'ẽ'dẽ
spoke at once: "Go and tell Chief
Great-River that I also fell in love with
him." Thus said the princess of Q'la'ẽ'dẽ
to the one who was sent. The attend-
ant started at once to call his chief.
Then he told him all that the woman
had said. Great-River dressed up at
once; and after he had dressed up, he
started and went to the woman. The
woman directed him (where to go).
Then the woman said that Great-River
should sit down at the right side of
the princess of Q'la'ẽ'dẽ.

Great-River at once sat down at the
place referred to by the woman [for
him to sit down]. As soon as Great-
River had sat down, the woman put
her arm around the waist of Great-River,
and Great-River did the same to her.
Then the woman would not allow
Great-River to go. Then night came,
and they lay down, for indeed Great-
River and the princess of Q'la'ẽ'dẽ were
lovers. Then the princess of Q'la'ẽ'dẽ,
after nine months, gave birth (to a child).
What she had given birth to was a boy.
Then Great-River said that the name
of the child should be Ye'madze'las.
The tribe of Great-River felt badly
on account of the woman, for Great-
River had not married her in the way
chiefs marry their wives. Therefore the
princess of Q'la'ẽ'dẽ was hated. Then
Q'la'ẽ'dẽ left his princess, for indeed it
was as though she had Great-River for
her husband. The woman could not go home on account of her father, who was ashamed of his daughter. Then the woman said, "O master! go on and make a figure like my father, so that you may really dance the Haida dance, and that I may give you the name of my father. Now your name will be Qla'edë. That is all." Then Great-River cleared his house. Great-River was going to dance the sacred dance before his people, for (he had) one carved figure for the Haida dance, and also four carved figures of attendants. That is the way the sacred dance came. That is the end.

Wä'k'asë. Wä, là'laë k'lea's gwë'xa-tidaas la nä'nakwëda tslëda'që qae's o'mpaxs. ës'maë mä'əxstasës xunō'kwë. Wä, là'laë de tsleda'që 'ne'k'ë: "gya, qla'gwidë, wë'dzëntsös k'le'kwëlah hë 5 gwë'genëm o'mpë qa's àlag'ə'maös Gwegwë'telalala qae'n we'gëłen tslës tê'gëmasen o'mpë lën. Wä, laëms tê'gadës Qla'edë. Wä, hë'mëq... Wä, hë'x'idaëm'la'wisë Wä'k'asë lë' 10 plidxës g'o'kwë. Wä, laem lëwolaxë Wä'k'asë qa'es g'o'kulôte qae'da 'ne'emë k'le'kwa Gwegwë'telalëf; hë'missëda mo'kwë a'y'Ikwa o'gwaqa k'le'k'akwa. Wä, hë'mis g'axëltsa lëwolaxax. 15 Laë'm lë'ba.

3. Wä'k'as (Great-River).

The ancestors of the Bella Bella lived at Yä'lañë. Their chief was Great-River. He had two sons. Great-River gave away property too often to let his two children dance. Then he was envied by his people. The ancestors of the Bella Bella deliberated and searched for a way to kill their chief. Then several of the Bella Bella said that they would first kill the two boys, the children of Great-River. Then the sorcerer said that they would secretly take (something that belonged) to the two children of Great-River (to bewitch them). Then a shaman newly initiated spoke, and said that they would throw (disease) into the two children of Great-River. Night came, and the newly initiated shaman went to the house of Great-River. Then he tried to throw it at the children of Great-River. Then he threw the disease; and when day came, the two children of Great-River were dead. That is the...
first (time) it was known that shamans throw disease. The two children of the chief had been dead one day. Then Great-River felt very badly. He made a request of one of his attendants, and said, "Let us walk into the woods." They got ready at once and started, two together, Great-River and his attendant. Then they walked. They continued to walk even when night came on, and the attendant never asked him a question. They walked a very long time, and it was evening.

Then Great-River heard a whistle sounding. At once he asked his attendant to be careful, and also not to be afraid of the sound. Then Great-River walked and went off by himself. Then the sound of the whistle came nearer to the place where he was sitting. Then the sound of the whistle was farther away again. The whistle sounded four times. Then Great-River saw it. Behold! it was a ghost. It was Chief Wealth-Maker who was sounding the whistles. A large house came to be on the ground at the place where Great-River was sitting. It was the house of Wealth-Maker. Then a man with holes all over his face appeared in the rear of the house. Many people were singing, but Great-River did not see them. He only heard them singing. Now the person with the holes all over his face danced, going around the fire of the house. They had sung four times; then the person with the holes all over his face, namely, Wealth-Maker, went into the ground in the middle of the rear of the house. As soon
as Wealth-Maker had disappeared, Great-River saw many people sitting around the house. The speaker of the house arose at once, and said, to Great-River, "O friend! why did you come to the house of my chief, Wealth-Maker?" Great-River replied to him at once, and said, "I want to get this dance." Then the man said, "You have it, Great-River. Only take care, you and your tribe, for this dance of my chief Wealth-Maker is terrible. If you want to use it for the winter dance, you may show it. He will always eat first, before the cannibal, for the cannibal is afraid of the ghost dance; and if you wish to show it in the sacred dance, you may do so also, for there is nothing dead in it; and this is the red cedar-bark of the ghost dancer of Wealth-Maker in the sacred dance. Now go home, and we will bring this your dance."

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

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

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G'o'ku'la'ëda g'ëlása 'ne'msgemakwë Hëhtsaqwë leguxl'ax Hëstaëdwevä lax T'a'yasiwë. Lëla'ë g'ëgadës Ye'madzalasë. Wå, lëla'ë xu'ilax 35 'ne'mëxsa 'nâ'la. Wå, lëla'ë g'ànu'tida. Lëla'ë wàx la ku'la'ëla la'xës g'ëç'lasë. Wå, lëla'ë k'ë'sëguilxë lax Ò'mx'ïdësa Q'ëmoyå. Lë'em 30 lâ'ba.
himself in the woods. Then he went. He had not been going long when daylight came. Then he continued walking, and night came again. Then he became tired. He lay down on the ground on his back to sleep. Daylight came again, and he arose again and started. Then night came again, and he at once lay down on his back and slept. Then daylight came again, and he started again, and he went until the end of the day. Then daylight came again, and he started again. He had not gone far when he took a rest. Then his eyes began to feel heavy, and he began to sleep. He did not know that night came again. Then he awoke in the morning. He tried to pull up his blanket of lynx-skin, and its edge was heavy. He looked at it, and he saw a woodman child sitting on the edge of his blanket.

Ye'madžalas bit the end of his tongue, and spit the blood on the body of the woodman child. Then the woodman child lost its power. Ye'madžalas at once carried the woodman on his back and went home. After one day he came out of the woods; and as soon as he arrived at the rear of his house, the woodman child began to cry just like a whistle. As soon as the ancestors of the He'sta tribe heard the sound, they remembered their chief, Ye'madžalas. Then four of his attendants went to look for him, and they saw their chief [standing] carrying qa's la la'wels la'x'es g'o'kwē. Wā, la'lae qa's'ida, qaxs le'ma'e 'nēx qa's la'lag'i qu'ule'gila la'xa ə'li. Wā, lae'm qa's'ida. Wā, k'le's'lata gāla qa'saxs la'e 'nāx'ida. Wā, la'lae 5 hā'tlela qa'sa. Wā, la'lae e't'ed gā'nu'ida. Wā, lae'm'lae ge'lx'ida. Wā, la'lae tē'x'els qa's me'x'ede. Wā, la'lae e't'ed 'nāx'ida. La'lae e't'ed ļa'x'wid qa's qā's'ide. Wā, la'lae 10 e't'ed gā'nu'ida. He'x-idaem'la'xa'-wise tē'x'els qa's me'x'ede. Wā, la'lae e't'ed 'nāx'ida. Wā, la'lae e't'ed 15 qa's'ida. Wā, k'le's'lata la qa's gwa'glaxs la'e x'o's'ida. Wā, la'lae gu'ntlax'ide ga'ya'gesas. Wā, la'lae me'x'ede. Wā, lae'm k'le's qa'lālelaqēs le'ma'e e't'ed gā'nu'ida. Wā, la'lae ts'ix'i'dxa la 20 ga'la. Wā, la'lae wāx ne'x'edēs 'nēx'unā'ē 'wā'laxs'āsgema. Wā, la'lae gu'ntlē a'wu'nxa'yas. Wā, la'lae do'x'-wid'eq. Wā, la'lae duk'wa'x'axs g'inā'-nemē be'klu'us klu'nx'eq 'nēx'unā'yas. 25

He'x-idaem'la'wisē Ye'madžalas q'exbe'ndē'xēs k'ile'm qa's kwē's'idesa e'lkwe la'x o'k'lwa'ya'ya'sa g'inā'nemē be'klu'sa. He'x-idaem'la'wisē ne'naqax'-idēda g'inā'nemē be'klu'sa. Wā, he'x-3o x'idaem'la'wisē Ye'madžalas ha'm'tidxa be'klu'sē qa's g'a'xe nēnakwa. La'lae hē'lalaem lā'sōtelė. Wā, g'il-em'la'wisē g'a'lx la'xālanā'ya'sēs g'o'kwē, la'e he'x-idaem'meda g'inā'nemē be'klu's 35 gwa'xa'ala hē'el gwe'x's nau'ala'kalwē. Wā, g'il-em'la'wisē wu'ar'x'asēda g'a'la Hē'sta'edēxwa xē'k'la'axs, la'he'x-idaem g'i'grae'x'edēs g't'gama' ē lāx Ye'madžalasē. Wā, la'lae qa's'ida de 40 mō'kwē la'x a'yīlkwas qa's lē do'x'wid'eq. Wā, la'lae do'x'wa'xelaxēs g'i'gama'yaxs
on his back the woodman child with a hooked nose. The four attendants at once sang their sacred songs, and they called the ancestors of the He'sta tribe. As soon as all the men, women, and children were in the house, Ye'madzalas began to sing back of the house a song that he had made himself. Then the singing-masters of the Bella Bella sang after him. After two songs he started and entered. Ye'madzalas was carrying the woodman child on his back. Then the He'sta tribe danced the sacred dance. Then they finished the sacred dance, and Ye'madzalas just had the woodman child for his child. He grew up. Then he became wild. Then Ye'madzalas asked his attendant to rub the woodman’s body with the menstrual fluid of a menstruating virgin. As soon as this was done, the woodman disappeared. That is the end.

5. The Dzo'noqw'a.

There was the village of the ancestors of a tribe of the Bella Bella named A'wii'li'dex'. The name of their chief was Food-Giver, and Food-Giver’s wife was Copper-in-House. Food-Giver had a daughter, and Food-Giver’s mother was an old woman. The girl cried every evening at Xune’s (that is the name of their place). The mother of Food-Giver lived in another house. One night the girl was crying very much. Then Copper-in-House gave up trying to quiet her. Food-Giver heard his mother speaking outside of
his house. Food-Giver’s mother said, “Bring me my grand-daughter, that I may quiet her.” Copper-in-House at once gave the girl to the old woman.

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

Now we will stop for a while (talking about) the Dzo’noq!wa, and we will talk about the parents of the girl. The girl had not been gone long from the house of her father, being carried by her grandmother, when Food-Giver sent his slave to look for the girl, (to see) if she had quieted down. The slave went at once. Before long he
came back with the grandmother of the girl. They were crying as they walked. Then the slave said to his master, "O master! your mother never came to our house." Then Food-Giver sent several of his slaves and of his attendants to go and search in the other houses. They [tried to] looked (for her). Before long they came back and told Food-Giver that they did not find the girl in the village. Then Food-Giver split boards for torches for his slaves (to be used) in the rear of the village. When the torches for the slaves were finished, Food-Giver lighted them in the fire and gave them to his slaves. Then he sent them to go and search at the back of the village. They went at once to the place he had referred to. As soon as the slaves arrived at the salmon-berry bushes, one slave found the (strings) of the apron of the girl hanging on the bushes. Then the slave told the others, and a wise man among the slaves said they should tell Food-Giver. The others agreed to what he said. Then they went and told their master.

Food-Giver at once invited his tribe to come into his house. As soon as the tribe were all in, he begged them to look for his child, *because (he said) the wool from the apron of my princess has been found hanging on the salmon-berry bushes back of my house.* Then the first of the A'wi-
to their belts, split boards, and they all started, following the (strings) from the apron of the princess of Food-Giver that were hanging (on the bushes). Then day came. Then the [many] people arrived at the foot of a large mountain. The trail led right up. Then they arrived at the middle of the mountain, and saw the house of the Dzo'noq!wa. Those who were strong of heart, the warriors of the ancestors of the A"wîl!êdêx, went right into the house of the Dzo'noq!wa. Then they saw the princess of Food-Giver alone in the house of the Dzo'-noq!wa. The girl arose at once, and ran to the people. She was carried out of the house by one of the men and those who had searched for the princess of Food-Giver went back.

All the people arrived at the rear of the village. Then one of the men turned back and saw the Dzo'noq!wa pursuing the people. As soon as the Dzo'noq!wa saw the great number of people, she grew to the size of a medium-sized spruce-tree. Then the warriors of the ancestors of the Bella Bella did not leave her, but they bit the ends of their tongues, and spit the blood on the Dzo'noq!wa. Immediately the Dzo'noq!wa resumed her size. Four times the Dzo'noq!wa tried to grow, and every time the warriors spit [with] blood at her. Then the Dzo'noq!wa would become of natural (size) on account of the blood of our tongues,
which is the same as menstrual fluid, and is a means of making natural even sea-monsters upon which it is spit. Then the Dzo'noq'wa gave it up, and she became a small woman.

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

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


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

G'o'kula'laeda g'ā'laša Nò'lowidexwē, 30
'ne'msgemakwē là'xa Hè'ldzaqwē làx
Nò'lo. Wà, là'lae g'ī'gadés Q'e'xē-
tasa'wē. Wà, là'lae ale'winoxwēda
g'ī'gama'te. Wà, là'lae hē'menalaem
la ale'xwaxa q'ā'saxa n'āla le'swa g'ā-
35
wē te. Wà, là'lae o'dzax'id la là'xa
mē'gwate le'swa q'ā'sa. Wà, là'lae k'laa's gwē'x'-idaas la
q'ā'pxs wà'x'a sk'ā'q, q'ā'xs wāx'ä'æ

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

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

Q!e'xētasa\textsuperscript{wē} at once asked his slave to keep ready, and to wake him before daylight came. Then Q!e'xētasa\textsuperscript{wē} went to bed early in the evening. It was not yet day when the slave woke his master. Q!e'xētasa\textsuperscript{wē} arose at once, and called his slave to go also and bathe in the sea. Then they went into the sea. The two men — Q!e'xētasa\textsuperscript{wē} and his slave — dived four times. Then they finished, and walked up from the beach, and lay down again in their beds. After it had been day for a long time, Q!e'xētasa\textsuperscript{wē} and his slave arose and washed the inside of their hunting-canoe with water. Then they struck it with spruce-branches. Then they finished.
Then they lifted the small canoe from the beach to dry it. When it was evening, he and his slave went to bed early. It was not yet daylight when the slave woke his master. Q'e'xétasa-wē arose at once, and called his slave to go also. Q'e'xétasa-wē and his slave started, and went into the sea. They dived at the same time. They dived four times. Then they finished and went home. At once they lay down again in their beds.

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

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

It was not long before they came back into the house, for he did not know what was troubling his mind. He and the slave went right to their beds, for indeed he felt like one giddy. Then he went to sleep, for it was evening.
Then the slave arose, and asked his slave to take his blanket, for they were going to start in their canoe after having bathed in the sea. They dived four times. As soon as they had finished bathing, Qle'xetasa'wë and his slave carried the hunting-canoe by the ends and put it into the sea. Then they went aboard the hunting-canoe.

Then they paddled, and went right to the place where there were many seals. Soon, when day had not yet come, they arrived near the island. The sea was just phosphorescent, for it was still dark. Then Qle'xetasa'wë saw something like a man, whose body was phosphorescent. Then the spearman shook the canoe, that his steersman should know. Then Qle'xetasa'wë discovered that it was really a man that he had seen swimming along. Then Qle'xetasa'wë said to his slave, "Boy, take care! we have purified (ourselves) for this that I have seen. Now I will spear it." Thus he said to his slave. Then Qle'xetasa'wë bit the edge of his tongue; and as soon as blood came, he spit it on his harpoon-shaft, and on the harpoon-point, and on his hands, and on his harpooneer's paddle. Then they paddled after it. The man with the phosphorescent body had nearly arrived at the island. Then le'ma'e da'qwa. Wä, là'lae ts!ex-y'dë, ylx qa'k'uwe. Wä, hë'x'idaem'lâ-wisë gwëx-x'idëda qa'k'axës qa'gwidë. Wä, hë'em'f a'fëlas gwât nêgë-ga'ë. Wä, hë'x'idaem'lâ-wisë Qle'xetasa'wë 5 läx'ëwida. Wä, là'lae ask!l'a'xës qa'k'uwe qa' g'ili'xaxa'ksësëxës 'nëx-una'ë qaxs le'ma'ë hë'x'idaem lët lex'ë'dëf qo lät gwâit la'sta'! lâ'xa de'm'sxë. Wä, hë'x'idaem'ëwëse la'Ex'sëdëndë Qle'xetasa'wë le'wis qa'k'-axa ale'ëwatslë xwa'xwaguma, qa's lë 15 hanstrënts lâ'xa de'm'sxë. Wä, hë'x'idaem'ëwëse hó'x'wulësxa lâ'xa ale'ëwatslë xwa'xwaguma.

Wä, là'lae se'x'widë. Læ'm'laë he'nâ'kulaem lâ'xa qle'qä'dâ'xa më'ë 20 gwâte. Wä, g'íl'em'ël'wisë lâ'g'aa lâ'xa la 'ë'x'alaxa 'mek'ël'axa k'ës'em lâ'em 'nâ'x'ëda. Hë'em a'tës bëx'axaxa de'm'sxë, qaxs hë'maë a'tës pledek'ëlë. Wä, là'lae dô'x'wa'llë Qle'xetasa'xa 25 bëx'ëna'ëlë hë gwêx's bëgwa'ënemë. Hë'x'idaem'lâwisëda ale'ëwenoxwxel'lëdxë yä'yatslë qa'qale'sës klaxwa'xë. Wä, læ'm'laë Qle'xetasa'wë do'x'wa'llë laqëxs ala'mâe la bëgwa'ënemë dô'ë 30 gulas ge'l'ëg'enâ'kula. Wä, là'lae hë'x'k'a, yix Qle'xetasa'wë, là'克斯 qä'k'uwe: "'ya, wis, we'g'a yâ'ël'ëlexg'a'mens qi'ëqalag'ilg'ada là'gin do'gula. La'm'ësen sex'-i'dës'eqke,' ne'x'laë, là'克斯 35 qä'k'uwe. Wä, là'lae Qle'xetasa'wë qle'ek'tënxendës k'ilëme. G'íl'em'ël'ëwëse el'x'widë, la'ë kwë'sëdës là'克斯 mä'stö, le'wis le'g'ikwë, le'wis a'ya'sô'-wë, le'wis ale'ë'sa'yasë se'wayo. Wä, 40 là'lae se'x'wid qa's sâ'së'weq. Wä, lae'm'lawis elâ'qëda bëx'ënaëla bëgwa'-
Që'xetasa’wë arose in the canoe, holding his harpoon-shaft. Three times he pointed it forward, and the fourth time he threw it. Then the harpoon-shaft hit the man. He lived a short while and swam about, but it was not long before he became quiet. Then he sank. Që’xetasa’wë did not pull him up, for he was going to wait for daylight.

He had not waited long when daylight came. When it was full day, Që’xetasa’wë pulled up the man. Then he made a request of the slave: “Boy, paddle, and let us tow him ashore to that island,” for he had now discovered that it was a merman. Then they arrived at the island, and Që’xetasa’wë went ashore.

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

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nem lâ'g'aâla, lâ'xa 'mekâla, la'e lâ'xutëxë Që'xetasa'wë dá'lakses mà's-towë. Wà, lâlaë yë'dus'gplëna nó'x'wëdë. Wà, hè'em'lâwis mò'plenotëda la sex'-'tdayus. Wà, hè'x'-idaem'lâwisë 5 qâ'pëda më'stowë lâ'xa begwâ'nmë. Wà, yâ'was'idam'lâwisë mà'x'ida. Kë's'latla ge'x'ida, lâ'ë se'ltëda. Wà, à'em'lâwisë 'wu's'ida. K'ë's'latla Që'-xetasa'wë de'n'x'ida qaxs le'màe' e'sëltâ 10 qa 'nà'x'idës.

Wà, kë's'latla ge'wâla ha'nwâlaxs la'e 'nà'x'ida. Wà, lâlaë nà'qalaxs la'e de'n'x'ida Që'xetasa'waxà begwâ'nmë. Wà, hè'x'-idaem'lâwisë Që'xetasa'wë axk:la'lashës qâ'k'uwë. Lâlaë në'kà: “yà, wis, wë'gà se'x'widëx qëns dà'pelëqëk, qëns le a'të'sta lâ'xa 'mekâla, qaxs le'màe' e'malà'laqëxës begwi'sâe.” Lâlaë lâ'g'ala lâ'xa 'mekâl 'kàla. Lâlaë ló'htëwë Që'xetasa'wë.

Wà, lâlaë yà'qleq'a'tà. Lâlaë në'kà: “La'mens hë'flaxa. Yù'em le'gades begwi'sëx. Dà'xwa g't'is'ltlax sa'yà'sens 'nemó'x'dëx. Wà, ge'-25 lag'a, wis, qëns qà'x'idëqëk:” Wà, hè'x'-idaem'lâwisë lada qâ'k'uwë ló'ltà lâ'xa xwà'kluna qâ's le gë'wàlaxës qâ'gwïdà. Wà, lae'mlaë x'tis'tax'ilë Që'xetasa'wax gwà'lasas o'kwina-30 yë'sa begwë'së. Wà, lae'mlaë qà'x'idëq. Wà, g't'is'menlâwisë lâ'wà'mesx xawë'qwasà begwi'së, la'e hè'x'-idaem la qwö'la'tideq lâ'xës gô'latsë. Wà, lâlaë gwâl qwö'la' laxa xawë'qwasà 35 begwi'së, lâlaë e'tëd lâ'xa bux'asò'x-dàsa begwi'së qa's le axk:la'lashës qâ'k'uwë qa's wë'grit qwö'la'tideq lâ'xa awi'nakluse. Wà, hè'x'-idaem'lâwisë dá'dabëndëx da'xwëda qâ'k'âxa buxu-40 sò'x-dàsa begwi'së u'wëis qâ'gwïdë qa's le qwö'la'tideq lâ'xa à'la'le'lsë
had done so, Q'ë'xetasa'wē at once went aboard his hunting-canoe. He called his slave to come aboard also, and they went home. He sat in the stern of the hunting-canoe. Then Q'ë'xetasa'wē spoke, and said, "O boy! don't tell about our game before our tribe, for I feel thankful on account of it, and I will have it for my dance, and I will now easily get everything for which I am working." After he had finished speaking, he said to his slave, "Let us paddle, boy, to the island behind this large island." Then they paddled to it, and Q'ë'xetasa'wē saw that the island was all covered with seals.

Then he said, "O boy! let us go ashore, and I will take a branch for my sealing-club." Then he got out of the canoe, and at once began to club the seals. He finished, and loaded his canoe with seals. Then there were too many seals for the canoe; and he hid some of the seals, for his canoe was full of seals.

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

As soon as Q'le'xëtasa'we saw them
coming in sight at the point, he at
once sounded the whistle of the sacred
dance. As soon as the crew of the
four large canoes heard it, they were
startled, and they just drifted about.
Then the attendant of Q'le'xëtasa'we
gained on them and called them. Then the
tribe at once came to their senses, and
they paddled. They arrived at
the beach of the house of Q'le'xëtasa-
'we. Then the attendant spoke to them.
He said that a strange kind of supernatural power had come to the house of Chief Q'ëwëtasë. Thus he said. Then the singing-masters and tasa'we also went out of the house of Q'ëwëtasë and crowded around the outside of his house. They also sang. As soon as they began to sing, Q'ëwëtasë came out, wearing a mask on his forehead. Then he stood seaward from all the people and danced. He danced accompanied by four songs of the people standing outside of Q'ëwëtasë's house. Then he took the supernatural power and let it go to those who were also dancing near the canoes. At once those who had danced caught the supernatural power and threw it back to him. Then Q'ëwëtasë caught the supernatural power and let it go again to the crew of the canoes. Then the dancers in the canoes again caught the supernatural power and threw it out of the canoes to him, and Q'ëwëtasë caught it at once and turned landward towards the house. Then he threw the supernatural power into the house. At once the whistles of the raven and of the merman sounded in the house of the chief, for the ancestor of Q'ëwëtasë had been a raven. Then Q'ëwëtasë started and entered his house.

Then an attendant spoke, and said, "Come, tribe, let us beat time for our chief." Then those who had fetched the seals got out of the canoes and lâ'laë nê'êdana e'lkwäq. Laex'm'laë nêx'kixs o'gu'qâ'laë nau'âlak:wëna'yasa gâ'xe làx g'ô'kwasa g't'gama'e, yix Q'ëwëtasë, nê'êx'laë. Wâ, hê'x'-idaem'lâ'wisë de'n'x'idëda nágadása yâ'yasêlaxa xwâ'xwakluna. Wâ, lâ'laë o'g'waqa la hó'qawësëda Q'e'nmë bê'begwanem làx g'ô'kwas Q'ëwëtasë qa's gâ'xe lô'x'wëls làx la'sanâ'yasa g'ô'kwë. Wâ, lâ'laë o'g'waqa de'n'x'édë. 10 Wâ, g't'Em'la'wisë de'n'x'êda, g'â'xaasë Q'ëwëtasë axê'walaxa yixwë'wa. Wâ, lâ'laë g'më'gëmëda Q'ë'mdëmë 15 de'n'x'idä'yusa he'ê'dâ la'sanâ'yas g'ô'kwë Q'ëwëtasë. Laë dâ'x'sidax nau'âlakwê qa's 'mëx'ë'dës là'xa la o'g'waqa yixwa' lâ'xa xwâ'xwakluna. Wâ, hê'x'-idaem'lâ'wisë yixwë'x'dë 20 dâ'dalaxa nau'âlakwê qa's ê'të'dë 'mëx'ë'tu'tó'deq. Wâ, lâ'laë Q'ëwëtasë dâ'dalaxa nau'âlakwê qa's ê'të'dë 'mëx'ë'dës là'xa yâ'yasêlaxa xwâ'xwakluna. Wâ, lâ'laë dâ'dala ê'të'dëda yixwa'دا 25 xwâ'xwaklunâxà nau'âlakwê qa's ê'të'dë 'mëx'ë'tu'tó'deq. Wâ, hê'x'-idaem'lâ'wisë Q'ëwëtasë dâ'dalaxa nau'âlakwê qa's a'legmx'-ë'dë là'xes g'ô'kwë. Wâ, lâ'laë me'gë'la'asa nau'âlakwê laq. Wâ, 30 hê'x'-idaem'lâ'wisë hê'k'ëg'a'ë'dë nau'âlakwasa gwa'wina xë'wa begwi'së làx g'ô'kwasa g't'gama'e, qaqs gwa'winaë-da g't'g'alisas Q'ëwëtasë. Wâ, laex'm'laë hê'x'-idaem Q'ëwëtasë 35 qa's'id qa's le la'ê'la xwâ'xwakluna. Wâ, 40 hê'x'-idaem'lâ'wisë hê'k'ëg'a'ë e'lkwis. Lâ'laë nê'êkaa: "Gëlag'a q'o'kukol qa's g'â'x la'g'âos th'ëmsalax'gins g't'gamëk.'" Wâ, hê'x'-idaem'lâ'wisë la hó'x'wëltà 40 wëda là'x'dà më'ëgwa'te qa's le hó'x'wusdë'sëla làx ëmë'isas g'ô'kwas.
went up to the beach of the house of Që'xëtasa'wë. Then they entered the house of Chief Që'xëtasa'wë. At once seats were pointed out to all the guests. They all sat down, and they were at once given a drum. Then the feasting tribe sang. After they had sung four songs, they stopped singing and began to eat. After they had eaten, the whistle of the Raven sounded. Then the attendants of the chief sang the Raven songs, and the Raven mask appeared behind the curtain. Then he danced and went around the fire of the chief’s house, and went back behind the curtain in the sacred room of the sacred dance. Then the princess of Që'xëtasa'wë showed herself behind the curtain. She had on her forehead a dancing-mask, and danced with the songs that were sung for the Raven mask. After she had danced, she went behind the curtain in the sacred room of the sacred dance. Then the attendants also at once stopped singing. As soon as they stopped their song, the whistle of the merman sounded at once. Then Që'xëtasa'wë sang his sacred song. As soon as he stopped, the attendants began to sing; and Që'xëtasa'wë came, wearing on his face the head of the merman. Then he tried to imitate the ways of the merman when he had first seen him. Që'xëtasa'wë went around the fire of the dance-house, and then he again went back of the curtain in the sacred room of the sacred dance. The attendants continued to sing. Chief Që'xëtasa'wë came again, wearing the dancing-mask on his forehead. He showed himself behind the curtain, and danced with
the songs he sung for the merman. Then he went around the fire of the house, dancing, and went behind the curtain into the sacred room of the sacred dance. The attendants at once stopped singing. That was the end. This was obtained in marriage by Great-One from Made-to-kill.

axē'walaxa 'ytxwē'wa'cē, nēʔpēd lā'xa yā'wapēmlīlē. Wā, lae'm laē 'ytxwa'sa de'nxala'yuwē qaē'da begwi'sē. Wā, lā'laē le'stā'lhēla 'ytxwa' lā'xa legwi'-łasa g'o'kwē. Wā, lā'laē a'ladzendxa 5 yā'wapēmlīlē la'mē'latšēla ēwol'laxa. Wā, he'x'iдаēm'la'wisē qwe'ti'dēda a'yi'lkwa de'nxala. Wā, lae'm gwā'la. Wā, g'ā'xe geg'ā'danēms ʷwā'lase lāx K!we'xalag'i'ilakwē.
XVIII. MISCELLANEOUS TEXTS.

1. Meeting before a Winter Dance.

"Wa, ge'lag'a g'o'kulot, qa'len Nü'x'ne'mis, qa'len Hő'telid. Wa, ge'lag'a, le'mk'ala, Xi'x'qel, nê'nalalakwil, qa'len laxg'ìn gwë'k':alag'itsasg'in nê'ne-mo'k'e. E'ka'wësenlax k'ës q'a'lamatxg'in n'qeg'ìn lól, nê'ne'mo'k'e, la'xëns lae'në'mëns kwë'xalaxwa gâ'nulëx. Læ'ëms wë'g'i.l. Dé'ëmis, le'w'ox Wa'x'semlisaq, le'w'ox Ná'xulisax. Læ'ëms de'nxë'dlax, nê'nag'ëdë. Hë'emëns 5 wà'dëmë, Tsë'qamë, G'ò'k'o'yo, la'xëns nê'ne'mo'kwëx.

Là'xulsë 'ne'mse'gemuë qa's y'q'le'g'a'ë. Nà'nxë'mëq: "Nô'gwëa sebâ'sëla wà'demalag'itsasëns nê'no'kwë'ë. 'nà'x'wa'mës wë'g'axëda gwë'gudza kłusä'la. Læ'ëm ya'qën'tëlë 'ne'mse'gemuë: "Wa, ge'lag'ax'ës wà'demalag'itsasqös nê'ne'mo'k'e. Wà, yâ'lälax'ëdël, nê'ne'mo'k'e, a'ëns bâ'xusë'delax, 10 yû'xësësëns nê'nag'dëx, qens nê'kë Nû'x'ne'mis, qens nê'kë Hôtelid. Yà'ëlala le'wös nê'ne'mo'kwëx, qans nê'kë le'mk'ala, qans nê'kë Xi'x'qel."

La de'nxë'dëda nà'g'ëdë. Hë'emës la q'asèlatsa q'u'squlyakë. La gwâ'tëda n'à'g'ëdë da'nxëla. Læ'mx'dë nàlëda yà'wix'ìlas wà'xasasës së'nâtë; hë'emës wà'xëda që'mqëmëdëmë. La gwâ'la, la'ëda nà'g'ëdë ax'ë'dxa hë'em 15 wà'xë wà'xasasës së'nâtë kłwxâ'wa qa's tsé'l'wës lâ'xa yà'wix'ëla. Le'x'ëdëx le'gëmasës së'nâtë. "Læ'em që'ëndëtx Qì'âyaxstalasësq," nê'kë qa's tsëxwë'sëxâ kłwxâ'wë. Laë'tëda le'x'ëdëxa nê'mo'kwë, lâ'xaax tsëxwë'sëxâ kłwxâ'wë. Hë'em wà'xëda kłwxâ'wë wà'xasasës së'nâtë x'îsâ'la. La gwâ'tëda yà'wix'ëla y'à'q'ëntëlëla, lâ'as lâ'xulsë le'm'k'ëla. Læ'em wù'laxës 20 g'o'k'ëltë: "wà'latës ql'wà'x'lax'ålaë'në嘹ës."

La yà'qëng'ëdëga gët'gama'ya sa'më'nxë'nëx, yix Kà'qo'lae, nëx' qa's lâ'l'ëg'ët le'wis nê'ne'mo'kwë. Lë'dà gë't'gama'ya sa'më'nxë'lëla lâ'xulsë G'o'k'ëyo, 'nëx' qa's la'më lâl' ñ'gwaqal ql'wà'x'lax'al, lâx lâ'xwañaxë'nesës le'm'k'ëla, lâx wà'x'wasëmas që'qëyötëda gwë'gudza. La gwât yà'qëntëlëda 25 gwë'gudza, la'as yà'qëng'ëdë le'm'k'ëla. 'në'kë: "Las, las, Kà'qo'lae, las

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

G'o'ko'yö. La'e'ms. La't'mé gwà'łës wàldemàs. Gëlak'as'la. "mà'sës là'g'i-laös¹ Le'msàlöl, "nëne'më'ku'? Hë'tòlaxôx Le'myim là'xës wàldemalag'ìsëx."

La e'dzaqwë Le'mk'làla: "La'e'ms yà'làlöl, më'ëngwat. La'e'ms là'xës qò'saös gu'msa'ya xox-tsò'nà. La'e'ms qle'mëlexens gwa'ë'lasla qà'es a'më'ëelas-là'xëns, xìxa yë'x'ëlen. La'e'ms wà'nëqaleffà laxà'xeq. Wa, wa." La'ë'm gwä'la. 5

² "Wa, g'ax'ëms, g'o'kulòt. Gël'ag'ra Ha'mdzid, gélag'a Yà'qawë. Wa, gël'ag'ra K'le'sôyàg'a. Gël'ak'as'la là'q wag'ìl, Tsò'pàl'ës. G'ax'ëms qa's g'ax'aös hòlëlaxg'a wàldemg'asg'ënu'xà g'ìgama'ënu'xà. Qà'las Gwë'tel, qa'las Qò'mo'yùë, wà'las Kwà'gûł, Qò'mk'ûtís. Qà'len là'xg'in wàldemelgin. Gël'ak'as'la g'o'kulòt. È'kawëwënslàx k'ës qlà'le'là'màsot, yìsg'a gwà'ë'ðæs 10 g'asg'in nà'qëg'ìn là'x'da'kòl. Làn'mën gë'g'ìyàxa'laax, là'xà lèwù'łaxaxw gà'nul-ìdëlëx. Làn'më'sen hai'álòlátìl, g'o'kulòt. La'e'ms yà'lòxwìxex-da'xìlòxwì wà'gwa'ë'yarxëns g'ìg'ìgama'ëx, yìg'ìxda ìg'ìùlëx ëlò, g'ìgamaë, Ha'mdzid. Yù'den gwa'yò'wux mà'x'wëx, lè'wòx Wa'nükwëx, lè'wòx Ò'dëzë'sòlës, lè'wòx Më'm'ax, lè'wòx Là'la'kk'òtse'ích. Yù'mìlòxòx è'dèlèlëxwà a'łax lès'g'ìg'ìgama'ya. 15 Làn'mës yà'lòlòl, là'xëns là'nënë lë'g'ìsëmdëltìsa na'ulalùkë, qà'o'xda g'ax'ëx g'ax'sòxda lès'ìq'ìwalàtà 'ëx là'xëns làx'ëmsëxì, wà'làdëzmë, yìl Kwà'gûłù. Làn'më'sen nè'ëlasg'ìn daa'x'ëleg'ìn ëlò, g'o'kulòt. Hë'më'm ènô'yôlën là'qwa, yìx Wà'nëm'g'ìla là'xwa Nà'kìwax'dàxwëx, lè'wa Gò'g'ìmuñxwëx, lè'wa Gà'ple'nòoxwëx lè'wa ³ lì'sqëlënoxwëx là'qësx mà'ëg'ìnu'nëplënyag'ë a'ëxwaàs 20 ple'ìxëlaxgëm. Là'x'stà'akë'ëm hè'ë'tàla là'xwa mò'sgëmakwëx là'ëq'ìwalàtà'ya. Hë'më'sem nè'mstëgmë mà'ëla'qwa, yìx Mà'mokùle'la neqà'ësësà Mà'màlëlëqàla lè'wa Qìwë'q'sòtënox, lè'wa nà'mìgë'së, lè'wa là'wìtisë, lè'wa Mà'dìbë'ë, lè'wa Dë'nà'sà'ëx, lè'wa Awì'tëdà'xwëx, lè'wa Dà'wàdëënòoxwëx, lè'wa Hësà'ëmisë. nè'k'tìmx làe'm hè'ëlàl'mé Mà'mòkùle'la, yìks qìla'ë'ë lò'xà 25 semxë'ïd ple'ìxëlaxëgëmà, là'xwa nà'më'sgëmakwëxì lès'ìq'ìwalàtà'ya. Hë'emë'sem hà'mà'xîlën là'qwa, yìx Màwàk'ëla, ìt'ë'g'in hàmòplënyayagálà'yökà ple'ìxëlaxgëmà là'qësx là'xoy'ìësà Là'lä'k'òtsà làx nà'mìg'ìmsìlës, là'ë hè'làxà'ësìa g'ìg'ìgàë'më, à'ëla nù'ëx'ìlaxëda là'ëq'ìwalàtà'ë pà'ìlalax là'xwa wà'làsëx awìnëgëwìsa qa k'ëo'sëkës qà'mlámìk'ìlå'layûës qò g'àx'ëlò. A'nàxwa'mës à, à, à'xëdë à'nàt 30 nëne'mô'kòlò là'xà qu'l'squlyakwë. "G'å'dë'mëstëg'ìn yàl'axsëmygë'gûn, yìt'ë'g'in yà'gùn'wà'lislëg'ìn, yìt'ë'g'ëda là'g'ë gわ'lëlag'ilìt là'x'ëgxì g'o'kwa, yìt'ë'g'in yìla'qwä'g'àn Dëntàlàyugwà. Qlà'le'là'me'a'qòs là'xen k'ìx'wìdàyìwòlôqìk'ìxà mò'plënxë'dìdò lò'xèsìxìd ple'ìxëlaxgëmà. Làn'më'n k'òq'wàlëqëk' là'x'gà Dëntàlàyugwà qà'n'së hayò'ë. Làn'më'n xùsë'lag'ìlà qà's qò'lwàdòs, g'o'kulòt. 35 Wa, la'mëns qìl'ëtà'ëla, g'o'kulòt. Wë'g'ë yìklë'qàla là'g'ë g'ìg'ìgamaë, qa

² L. c., p. 621.
³ L. c., p. 622.
"ya, g'o'kulot, k'le'tsós k'le'k'i'le'snéqalasg'a wá'xaasg'asg'a yá'qalag'as O'dže-s'talis, qag'a g'lná'nmenénég'agas wá'xa. Yá'lá'nó sá'sem qa ma'ló'kwélaxs' maxse'stá'lisata lá'xox aw'tstä'ksa ná' lax qan 'né'k'é, ná'xwa g'i'g'igame's Kwá'kwé'ul, wa, wa."

La'í'm gá'nul'í'da. La lá'xolíté O'dže's'talis qa's 'né'k'é: "Do'x'wí'da's 5 g'a'xen, g'o'kulot, lé'dá'westla g'lná'nemk'as'í'o. Lé'dá'westla qwá'x'ëna'yasg'ada bá'bagum. Wa, la'men yá'laqwaL, lé'q'íla'xan xla'qalele."

$ná'xwa'méséda be'bégwanêmé wá'xalaq. La yá'laqwé O'dže's'talis. Yú'í'mes yál'ax 'widayusé'yox:

1. Sale of a Copper.2

La qwéél'da. La'è: "Hó hó hó hó hó, qá'len, g'o'kulot, lá'xg'in gwe'k'ilálasg'í'n wá'witsóláqolég'ín. La'mens lá'te'lélahxg'a qlé'nmeg'a lé'qwelalala'ya, láx ga'ai'ata, g'o'kulot. Wé'g'a, mé'x'édek'ídx'él'ól. Hé'méq, aadá." La'í'm hóqwæwsëdá be'bégwanêmé lé'wa tsel'dagé lé'wa g'ing'í'néné'mé. La'í'm la'ba. 30 La'í'm ale'x'wí'déda Kwá'g'ú'dé mó'tslaqës lé'la'xatslé yí'násélaxa la 'ná'x'í'da la lé'la'laxa lé'qwelalala'ya."

3. Sale of a Copper.3

La qwéél'da 'má'xwëx g'i'gama'yasa Maa'mtag'íl'la 'né'mé'ma. La 'wi'laelëdá 'ná'xwa lé'qwelalala'ya, la'as 'má'xwa yá'qleg'ála qa's 'né'k'é: "Gë'lag'a, lé'qwelalalaè', wá, gë'lag'a lá'xen g'o'kwëx. Yú'em g'o'x'sa 35 g'a'la 'má'xwa láx K'la'qaxtsels."

2 L. c., p. 346.
3 L. c., p. 363.
"Yi'Em Le'Wl1ats! es"ma'xwa lax E'g'isballs.
"Yi'Em Le'hs Polsles s'ma'xwa lax Qa'lögwisök.
"Yu'em le'hs latsles s'ma'xwa lax K'^la'q'esë.
"Yu'em le'hs latslesg'in o'mpg'in lâ'xëx Tsâ'xisëx.
"La'në’sën lâ'yuug'o'mpg'in.
"Len lë'lanemöl, lë'lwatalë, qa's g'axaös do'xwalelaxen g'o'kwëx.
"A'ëmen 'néx' qen le'mëm që'lâlag'ilsësen gâ'gempëxwa gâlilâgë g'ë'gameë,
yë s'ma'xwa."

La s'ma'xwa gwë'gemxx'id lâ'xës g'o'kulotë qa's s'në'kë: "Qâ'len K'^le'soyaktës, qa'ëm s'ma'xwaq'il, we'g'ax'ën s'në'xën la gwë'k'âlag'ilsïllasa la, wá, 10
wa, qen s'në'kë, g'o'kulotë. La etëd gwë'gemxx'id lâ'xa lë'lwatalatëq'a's qa's
we'xëq qa de'në'hëdë. La s'në'k': "We'g'a, nëlaxëns s'në'lex, lê'lwatalë. We'g'a, de'në'tëdëxwa gwâ'ë'tela "mawu'ëx yà qi'lëwëmasens gä'lëmg'ax'ës", qens
gwë'g'ílasha, yisa nu'në'mësi së Kwe'llkawa'wës."

La qlwë'tida, yë s'ma'xwa, la'as yà qi'leg'a'ëlwë Gwóyë'le'sasë g'i'gama'yâsa 15
Ma'malëleqala, yës s'në'më'manokwasa wâ'las. La s'në'k': "Qâ'ës, g'i'gamaë, që'lës laxx wâldëmaqös. Gë'lak'as'lasx'os wâldëmaqös g'i'gamaë. Äla, a'lêsës
wâ'ldëmös g'i'gamaëë. K'^le'saax s'ë'tëm axa'ëyins gwâ'ylalësëx. Gwâ'ëlëmaaësen
g'i'gama'ya k'ëta qens gwë'g'ilâsen sëlyola bëkwë'laxëns gâ'gempë. Hë'mës-
ëns së la'në'nxëtstë'waswë wâ'ldëmaq, yis bëkwë'lëno'kówënsens gâlëmg'âlënsës 20
wë'qampa. Nëxsta'i'lisag'a Kwâ'g'ul. Nëxsta'i'lisag'a lax tsëxtëlag'asens gâ'gemp-
wëla. Hël'ëg'a le Kwâ'kwëg'ul. La gwë'gemxx'id lâ'xës g'o'kulotë qa's s'në'kë
'qans s'në'kë Wâ'kas, qans s'në'kë Neg'ë. 'Ex'laxawë's en qen'ël k'^lë'slaax
s'mä'magwa'laslax wâldëmësa g'i'gamaë." La dâ'x'idexa la'qwa: "We'g'a, de'në'tësëns që'ëmdëma. La g'o'kulotës de'në'ida. Gë'lëmës gwâl de'nëxla, 25
le qlwë'tida de'nëxla la'as etëd yà qi'leg'a'ëlwë Gwóyë'le'sasë: "Qâ'ëm, g'o'kulotë,
qa'ëm dà'daë'ma'vesën lâ'xg'in nàqëk: qa's Kwâ'g'ul. K'^le'osëg'ën gëlëlom
lâ'xës gwâ'gwëx'sëlasës g'axën tâ'g'ën g'o'kulotëg'ën. La'në'mësën dzo'xwaq qa's,
Kwâ'g'ul; plë'këxasgëmta qa's, Gwë'ëë; plë'këxasgëmta qa's, Qëlò'mòyëë; plë'këxasgëmta qa's, Qëlò'mjëltës; plë'këxasgëmta qa's, wâ'las Kwâ'g'ul; 30
qasëx Tsë'tëslëxegëdëmëg, xunô'kwas sëwa'las 'nemëgo'ëwis. We'g'a yà'liax s'wâ-
latëse; sò'em gwâ's'xwëlëlës lax tsë't'xlalaxa qwë'salë. A'ëwa'wëtëlaxa la'qwa,
qëd Mä'xst'xloëmek, la'më'sëk: làl plë'qi'legelihal lëk, Kwâ'kwëg'ul. Gwâ'la'xën
xâ'max'id lâ'sëk. Gël'ëg'a la'bid, hà'g'atsëk: làxëns g'i'gama'ë." La
1. Lâ'xolite qa's yà qi'leg'a'ëlwë: "s'në'xë'mëlasëlaxat, g'i'gamaë. 35
We'g'a yà'liax, g'i'g'igamaës Kwâ'kwëg'ul. Ga'm Sëxëg'ëla Mä'xst'xloëmëg'in
da'k'wëkëw. La'në'mësën la'tisik lëk." La qa's'ëd qa's ax'â'liqë lax kwa'ë'lasasë Kwâ'g'ul. La lâ'xolite Awâ'ëwaxalag'ilsës qa's dá'x'ëdëxa la'qwa. La yà qi'leg'a'ëla: "Gë'lak'as'la s'wâ'las
'snë'mëgo'ëwis. Gâ'xë'emg'ën së'më'tsëxëlëk: k'ël'ë'tëlag'asëns wë'wëmpdëëns. Ga'm 40
Mä'xst'xloëmek. La'mën k'ëkwëlatëqëk: lâ'xg'a Mä'xst'xloëmek. We'g'a gunë'l

1 Lo. c., p. 347.
452 BOAS AND HUNT, KWAKIUTL TEXTS.

g’áxen lá’xen g’a’g’imáx’d’aen lót, Kwá’g’ul, qans há’lalbél qans játé’g’mx’sk-láns lá’xens té’gamens. G’wa’lax’a’ens k’tile’lasg’a lánd’gwa’x M’áxtsólxmlm’;
g’ó’kulót, wa, wa. Wè’g’a, k’a’x’íqdx qá h’a’mx’idésens lé’qwa’lala’qex.”

La kwá’g’altdé Awá’waxalag’ills. La k’a’x’ídédé há’yá’la. La h’a’mx’á’
idédé lé’qwa’lala’a’è. La lá’xolití ‘má’xwa qa’s tsák’waq’xák kwé’dé. Lá’em 5
wá’xaq. La ‘nè’k’a: *Wè’k’as, wè’k’as, wá’las ’nemó’gwis; wè’k’as Hé’lamas,
wé’k’as Né’g’a, yul’l’lxogolás, wè’k’as K’ó’té, yul’l’nmé’gès; wè’k’as S’twíd, wè’k’as É’wanuk, yul’l’a’wisís; wé’k’as Wá’kas,
wé’k’as Pó’tfd, yul’l’Má’dítbè; wè’k’as Wá’dzè, wè’k’as Há’was, yul’l’Dena’x’d’a’x.”
We’k’as há’maal, lé’qwa’lala’a. La’mó aë’k’laakwa. La’mé’x’dg’in ‘nè’k’òl, yísen 10
gà’gempé. Yú’em ex ná’qésen wí’wómpxwa hám’tlaxa xis’è’dex. Wè’g’a
yá’l’l’álex Kwá’g’ulxens g’tí’g’igama’á’èk qó kí’lxwa’xwa l’a’qwa’ngens. G’wa’lé’lens
ó’gwaqar, wa, wa.” La yá’qleg’a’té Há’mèsk’ints. Lá’em ‘nè’k’e: “Á’láses wá’ld-
démôs, g’tí’g’ame’. Á, ál’àwistès wá’ldémôs. Nó’gwaem qlá’l’laxak kí’lxwa’x
l’a’l’leqwa. Nó’gwaem qlé’q’l’laxa l’a’qwa, é’xlèn kí’lxwa’g’a. Wá, yá’l’lalag’a 15
Kwá’g’ul, á’las qlé’má’l’laxk, yul’g’ó’kulót, qan ‘nè’k’e O’dzé’stalás, qan ‘nè’k’e
Wá’nuk, yul’l’al g’tí’g’igame’s Kwá’g’ul, qen ‘nè’k’e Tsó’pál’a’s, qen ‘nè’k’e O’g’wil,
qen ‘nè’k’e O’mx’id, yul’l’al g’tí’g’igame’s Qló’mo’yuè, qen ‘nè’k’e Qwe’má’ladzè,
qen ‘nè’k’e Ye’qwidad, yul’l’al g’tí’g’igame’s Qló’mk’lutes, qen ‘nè’k’e Gwa’yo’
’l’laxa, qen ‘nè’k’e Wá’dzè, yul’l’al g’tí’g’igame’s wí’las Kwá’g’ul. Qá’léén
l’a’xg’ín wá’ldemg’in l’a’x’xens sás’méx, “má’xwag’il, qá yá’l’lak’ásésóx, wa, wa.”
La é’t’lédé Gwa’yo’lé’las lá’xolit qa’s ‘nè’k’e: “Lédá’a, Lédá’a. Lé’mas wúl’-
laa lá’bid háháháháhá, ú, ú, ú. Wè’g’a’x’ó’sen tle’l’lax’ó’da, M’a’maleleqal,
qaen lá’nënem ó’q’l’us’idéq kí’lxwaxen lá’a’qwa qen g’ó’kulót. Lá’em’sen
lé’l’lax.” ‘ná’wa’mèm g’ó’kulótas wá’l’laxa. La ‘nè’k’a: “Lá’em’s xí’ts lax’íl’lalóí, 25
Gwé’tel, láx lá’a’qwa’g’ilayú’gwa xunó’kwas wá’las’ némó’gwisè. Lá’em’s xí’ts lax’íl-
lalóí Qló’mk’yú’è láx A’ó’mót, xunó’kwas wá’las’ némó’gwisè. Lá’em’s xí’ts lax’íl-
lalóí. Qló’mk’lutes láx M’a’má’á’yuwga xunó’kwas wá’las’ némó’gwisè. Lá’em’s
xí’ts lax’íl’lalóí wá’las Kwá’g’ul láx “má’xulag’illse xunó’kwas wá’las’ némó’gwisè.
Lá’mé lá’g’alitén wá’ldemá, wa, wa.” Lá’em há’qwalwsédéa kí’we’ló. Lá’em lá’ banned. 30

4. Sale of a Copper.1

rá’x’lélé’se A’waxelag’illse lá’x’xens g’ó’kulótë, lá’xa Kwá’g’ul, lé’wa M’a’má-
leleqala, lé’wa ‘nemgé’së, lé’wa lá’wisísë, lé’wa Dena’x’d’a’x, lé’wa M’a’dítbè,
qaës kí’l’wéné’l’laxa lá’a’qwa, ytx M’a’xtsól’leémëxá ga’lla2 lá’xa lá’m’lí’mésè. La
wí’t’lédé lé’l’q’wa’lala’a’è g’áx qlaplé’x’ó’da. La lá’xulísé A’waxelag’illse qa’s
yá’qlé’g’a’è. La ‘nè’k’á: *

1 Wa, gé’lag’a g’tí’g’igame’s há’maal lé’l’qwa’lala’e. G’áx’t’emns q’l’axg’ins
wá’x’walatséll’g’ins l’a’x’xëns, l’a’qwa’qëns, wá’las’ némó’gwisè. Lá’men kí’lx’wal

2 L. c., p. 348.
Lax Ma'xtsallem. A'mles k'le's x'en'lelaq qle'k'ilalalol, q'igame³. Wá, a'la-
g'ea'ma yál'llax, ál g'ig'igame³s Kw'aksiwe'ul qa'so g'oxwi'deł g'ax'en. Há'g'a,
g'mxaxa ple'xelasgema l'ax'en g'o'kwa, ha'ya'la.³

Le wi'le la'eda ha'ya'la. G'á'x'le m'o'gwa'xelelayuweda ple'xelasgema. Le hó'sasos mi'xa wa'ld'me'siwa. G'maswa'més lé'stowéda ple'xelasgema 5 la'e há'sela last'o'xe'da 'nem'o'kwé hó'selg'isasa Ma'malaqgalal, 'nem'o'kwé hó'selg'isasa la'wa'tsí. (ná'xwaem 'nem'o'kwé hó'tsileno'xwa m'a'xwa le'elqwalala'ya. K'le's k'le's'ónux⁴s, hédédé na'gadé hó'saxa la'la'qwayu ple'xelasgema.)

La le'el'wayin lax ma'xwa. Ga'la'la dá'x'qa'xwa le'xelasgema, la n'é'k'a: 10 "É'sétak: éx'maá le'qma dá'g'ixtowéx'ga'da ye'qelak, yís'ís g'igama'xèn. Q'á'x'ma há'me' g'wé'g'mel wa'ld'me'siwa. Na le's'xem yax'la. La hó'sída, né'ma saxa, má'i'lexa, yú'dexuxsa, mós'xa, saek'á'xsa, ałe'bo'xsa, má'li'gux'á'lexsa, ná'nxena saxa, ne'kahsa. Hé'x'idó'me's há'sela 'n'é'k'á hó'tsileno'xwa m'a'xtsókwá'xwa." Le m'xwa m'a'xte'me tle'xema. Le ét'ëdë 15 m'a'xwa ne'k'lä'xsa. Le'da hó'tsileno'xwë m'xwi'tsa ma'xte'me tle'xema, la m'o's'xma. Hó'x'sámës g'wé'gila'me tle'xema. G'maswa'mém 'n'é'k'ë m'a'xwa: "né'q'axsaiai'," la'eda hó'tsileno'xwë m'xwi'tsa ma'xte'me tle'xema. Wá'x'dzálal k'iq'ëdë ma'lo'kwë bé'be'gwanëmëxa ple'xelasgema. La lá'ga'a láx ló's'exem wxida ple'xelasgema. La 20 gwá'la. La há'sela ma'xwa né'k'a: "Lo'xsem'x wxidaai'."

Le tá'xulës Á'wxelag'íllë qas yá'qleg'á'xle. La né'k'a há'sela: "ya, lé'elqwalala'ë, g'á'men k'ilo'mga'da ló'xsem'mëx'dek láx Ma'xtsallem. K'le'xen g'í'na, á'la g'ig'ína'xax, yú't, g'ig'igame³s ló'elqwalatël. Wá, qan né'k'ë, nös g'ig'igame³s Kw'á'gal." La klwx'ë'da. Le tá'xulës wa'la's 'né'mo'gwís qas 25 yá'qleg'á'xle. "ya, Á'WXELAG'ILLAS. Á'la'la'x'ma wa'démës? 'n'é'k'aë, la'm gwá'la?" Le g'gewëgmëk'ëd lá'xës s'ó'kelulot: "ya, Ál Sé'wid, wë'ga lá'x'wilex, g'ig'igame³ qas yá'qletlalá, lá'g'í'sos, qen né'k'ë la'x'ibid." Hé'x'idó'me's Á'la'x'wí'xë la'x'wí'xë la'x'wí'xë qas né'k'ë. "Las, las, kwá'gal, q'á'las lá'xës wa'démës 'né'k'áqo's, la'em gwá'la lá'xës k'é'lwa'na'so, laox ló'xsem'mëx. 30 idó'x'da ple'xelasgèmekë? "ná'xw'mës ná'nx'ma'èda hého'tsileno'xwë, né'k'ë: "A, la'mó'x ló'xsem'mëx'da. Le é'dzáwa yix Ál Sé'widá. "G'elak'sa'la Á'wxelag'íllas, qá'las, g'ig'igame³, né'k'emës la'em gwá'la. Wë'ga, yá'd'lax Kw'aksiwe'ul. La'x'ma g'ín'í'ló'x, g'ig'igame³. Má'tsó'ke'x'mëmë, g'ig'igame³, má'tple'në'g'ate'më s'ó'nela.gôs." Le gwé'gmëx'í'd lá'xës g'ó'kelulot qas né'kë: "Qen 35 'né'kë, g'ig'igame³s Ma'malaqgalal. Le'më la'wéyin wáldëma, g'ig'igame³ wá'la's 'né'mo'gwís. Wa, wa!" La lá'x'wid'ë Á'wxelag'íllas, la né'k'a: "É'x'maës wáldëmës, Ál Sé'wid; é'x'maës wáldëmës, g'ig'igame³ ló'xen ná'qá'xë." La né'k'a lá'xa ha'ya'la: "Há'g'a ax'ë'd ló'xen g'o'kwa láx má'pëniégor'ga ple'xelasgëmë. Hé'x'idó'ma 40 'nés'ë lë'dá ha'ya'la. G'á'x'ë ax'ë'li'sxa ple'xelasgëmë. Le ma'xwa lá'x'wid qas hó's'tëdëxa ple'xelasgëmë. Le wí'la. Le
"Le'x'edex wa'xaasas: 1 "Lox ma'pl'éniag-an'ala pla'lexlasgemaa' g'ada lax-mo'sa', gi'g'igame's le'elqwalate. Wa, wa."

Le'x'edex Á'l S'e'w'id qa's 'ne'k-e: "Ge'lak-as'la, Kwá'g'ut, ké'ség-in wi'o'lxen wáldëne qens 'mo'le' Ms'ma'lañeqlal, wa, wa."

La'x'edex e'tdëd 'wálas 'nemo'gwisë qa's yáqleg'a'tle. La 'ne'k'a: 5 "Ge'lak-as'la Á'wäxwasag'ilis, gi'g'igame, ké'séláse nosl ná'qéle wáxaplenx'idaastalik g'ig'ina'ls'ga'da gi'g'igameg'ins. Laemx'stóx hé'ta laxën nö'se ná'qa'ya. La gwé'gëmëx'id laxës g'ók'ulôtê qa's 'ne'k-e: 'qan 'ne'k-e, nös g'ók'ulôt. Wè'g'ra la'x'ewidex Ké'k'ëlesen qa's yáqleg'atôs, gi'g'igame'. La'ems yá'yaqlentëdâlâlôl, gi'g'igame, wa, wa."

Le'x'edex Ké'k'ëlesen qa's yáqleg'a'tle. La 'ne'k'a: Á'la'tôs le'lwáldëne lëdë'a'stôx wá'dëmaqôs Á'wäxwasag'ilis. Qà'las, gi'g'igame, hë'môle gwë'g'ilems le'lâyë'wasa. Kë'swëu dà'qoqwa'lîwala qó k'íl'xwa lâxa wá'ñá'lâxë lâ'qwa. Laë'm e'x'idën nà'qa'ya qa's, gi'g'igame. La'kasëlëms gwâ'ñôl. Wè'g'i'lt la gi'nà'tôl, gi'g'igame. Nà'malasömîl lax'in le'xw'ù'n wáldëmëtôl, 15 gi'g'igame. Mô'x'sôxâlë pla'lexlasgemä. Wè'g'a, gi'g'igame, gi'na's mo'plexlanyagi pla'lexlasgemë, gi'g'igame. Hë'men gwâ'yà' mó'x'sokwë. Wa, gi'g'igame. Kë'k'ëlesen e'daqqwa, le'k'ëktôlên le'xà'qëtôl, gi'g'igame.' Le gwé'gëmëx'id laxës g'ók'ulôtê, la 'ne'k'a: 'ya, gi'g'igame, 'wálas 'nemo'gwis. La'men laxës wáldëmos, 'ne'k'tôx-deqôs qen yá'yaqlentëdále qa's, gi'g'igame. Wa, wa. 20 Qan 'ne'k-e."

La'x'edex Á'wäxwasag'ilis qa's yáqleg'a'tle. La 'ne'k'a: 'Qà'las, gi'g'igame, e'säeta e'xömës wáldëmos. Kë'le'x'sesëma'yàqösä'xës wáldëmos. La'kas'mas gwâl g'ígin'âlôl, qento lá'x'í' mo'plexlanyagi pla'lexlasgemë lôl, gi'g'igame? Wè'g'a, nà'nxämëgi gi'xën. La ya'qleg'a'tle Kë'k'ëlesen: "Kë'k'ë-25 sen gwë'x'idaas e'daqqwa. La 'ya'laqé Á'wäxwasag'ilisë lâ'xà hâya'pa. Gà'xëda hâya'pa ax'e'sëlëxà pla'lexlasgemë. La mà'xwa e'tëdë dà'x'ídxà pla'lexlasgemà qa's yáqleg'a'tle. La 'ne'k'a: 'ya, le'elqwalatalë. La'mas do'qulaxenu'xà kë'twëna'te. Nó'gywaem Kwá'g'utu lë'kwëmas lâx k'íl'xwa lâ'qwa. Kë'sô gwë'x̱sas lâx k'íl'xwa. 30 Hë'x'tida'maamôq g'à'xscwâ'kí'xuna le'wa k'ò'k'wäxtâla. Lôx që'lablëp'nyag-ga'nàlë lâx lô'x'sëmëx'idë pla'lexlasgemëg'ada lâx'mo'sa ló'gun da'x'ig'ën.' Le gwé'g'ëmëx'id lá'xà Kwá'g'utë qa's 'ne'k-e: "Qà'len, gi'g'igamës Kwá'wëg'ëul, qan 'ne'k-e la'xwa yà'g'ël'watëx lâk'íl'xwa lâ'qwa. La'më'sen wè'g'i't ê'tëlext." Lê ho's'tida; e'tëldëx pla'lexlasgemë. Hë'sa'mës gwë'k'ëlalës gë'lx'dë 35 gwë'k'ëlalëa. Gë'lx'em nqá'sxëdë pla'lexlasgemë, la'ë'mà'xwa në'x' hàsëla: "Nqaxsa'xà."

La'nà'xwëda hôtslenoxwë le'x'ëdëx la wà'xàatsa pla'lexlasgemë. La 'wà'lëda pla'lexlasgemë, la'as yáqleg'a'tle mà'xwa: Wa, wa. La'men wà'xàlôl, gi'g'igamës le'elqwalàte. La'kas'men gwâ'la. La'men wà's'idës-g'in gi'g'igamëg'in. Wa, wa; qen 'ne'k'e, nös gi'g'igame."

40 La'x'edex Á'wäxwasag'ilis qa's yáqleg'a'tle. La 'ne'k'a: 'Wa, wa, la'men

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La lā'x'widē, yix wa'las 'nemō'gwis qa's yā'qleq'a'tē. La 'nē'k'a: "Qā'tas, 10 qa'las, g'igame. Qā'tas la'xes wāl'demōs. A'la, a'la, g'igame, a'la'mēs wāl'demōs. A'ngwēsē sā gwē'xzas Kwā'g-ul lāx k'īlxwāx lā'qwa te'wa ple-tsā'yase, Kwā'g-ul. Wē'g a'āl'sō'n, g'īgīgame's Kwā'kwe'g-ul qen wī'g'usta'wē lā'xes lē'gēmdzyēs, wa'łatsem." La gweed'mx'id lā'xes g'ō'kūłō'tē qa's 'nē'kē: "Qans 'nē'kē, yūl g'īgīgame's Mā'malēqal, qen wī'łe'xg-ada Kwā'g-ul, g'ada 'nemā'x'isék lō e'k'lagēm wā'las nēgā'xg-a Kwā'gutē. Wē'g a lā'x'widēx Ya'qal'ēnnils qa's yā'qleq-a'laūs, g'igame. Wā'entsōs qen xī'tsλax-'í'dāoł, g'igame. Wē'g a'qex qēgams tē'gēmos dzō'nōqwa, g'igame, sōmēa qa'l'ēlax k'īlxwāx wa'l'asē lā'qwa. Sōwem wī'tsλeg-'ušta'wakq qu'mxilag'ılls wā'las nēgā's. Wā, wa; qa 'nē'kē, g'ō'kūlō'tē." 20

La lā'x'widē Ya'qal'ēnnils qa's dzō'nōqwe: "Hā hā hā hā hā. 'Maltlā'laganēmaqōs gāxen Kwā'kwe'g-ul. Nō'gwe'am Ya'qal'ēnnils. Gīlgīla lā'xal a'layulēx axa'y'īns nā'lax. Nō'gwa'em gwaśx'ālag'ılls nū'yambalis gīgama'yā. Gā'xa'eda hōx'hōkwē lāx Xō'xopla. La lá'wi'yōdēxès tsē'kumle. Lā'xams bā'xus'id lāq. Hē'x'ida'mēs lē'gadēs Ya'qal'ēnnilsxen gā'gempēx a'gāla Qwe'q-25 sōtlēnxwa. La gwe'gā'des lāx qawgālayūqgə, k'ī'delās wā'lasē 'nemō'gwis, gīgama'yasa gāl'āsā wā'lasē 'nē'mē'mēda 'wi'wō'masγem, yīs Mā'malēqal. Hē'mēsēn gā'xelēn ya'qel'entālē. Nō'gwa'em qa'ξelax k'īlxwēx wā'lasē lā'qwa. Nō'gwa'em kīlxwās mo'p'lexn'id lō'xsemx'íd ple'xelagsem lāx'xōx Mā'xsλō'lxmēx. 'mā'dzā's g'igame? 'mā'dzā's A'waxelag'ılls? Wē'g adzā, gwa'ldas 30 dā'qoqwaq'īwālōl qe'n lā'qwa. 'nēx'maaqōs qō'mała gīgama'yā. Laem's gīnā'tōl, 'nemā'le'men lē'ven wā'ldemē. La'stōlēs gīnēlāōs gīgama'yā, yūl A'waxelag'ılls. Wē'g a gīgama'yā, k'ī'delē qlē'nmēs gīnēlāōs. Lō'xsemx'ida'mēmē, gīgama'yā. Wā, wa; qen 'nē'kē Hā'wesernal, qen 'nē'kē, Hā'wesēn, qen 'nē'kē Wā'wilapelasō, qen 'nē'kē, yūl a'gīgīgamēs Mā' 35 malelqal. Wā, wa." 40

La lā'x'widēda gīgama'yā qa's yā'qleq'a'tē, yix A'waxelag'ılls. La 'nē'k'a: "Qā'tas, yūl tsk'ī'deg'mdzē gīgama'yā. E'x'ems laaqōs kī'lē'lax'semēxēs wāl'demōs. La'mē'sen wula'ōl, gīgīgamēs Mā'malēqal. Lā'k'as'mas qlwe'i'dilōl qantō gīnā's lō'xsemx'íd ple'xelagsem? Lālox qellapk'nya. 41

1 L. c., p. 350.
The translation is not provided in the image.
BOAS AND HUNT, KWAKIUTL TEXTS.

Wä, hâ'g'a, pil'pil'tla lä'xen g'o'kwa qa e'x"idayusôx nà'qâ'yaaxsa gî'gá- ma'èx. Ha'g'a, ha'ya'î'. Lê'da ha'ya'î'. K'le'sla gâ'tlax g'a'xæ dá'łąxa pil'xelxasgewm. Le a'x'le'sda ha'ya'î'la px'ëx. Hë'x'ida'mëse À"wa-xelxalga'îlslë lâ'x'wida. La wula'xa ha'ya'î' : "G'înôsôxu pil'xelxasgewm?" La nà'naxma'èda ha'ya'î' : "Qul'pela'nyag-okx pil'xse." — "Àla'mas nè'k'a: 5 ał gî'g'igame's Kwâ'gul. Gëlak'as'läx-okx wà'ldëmaqôs, Kwâ'gul. We'g'a, "màxë, ë'tëd hō'sëdëx, gî'g'igame." La mä'xwa lâ'x'wid qa's hō'sëdëx pil'xelxasgewm. La wi'âla, la'as ya'qëleg'â'ë má'xwa: "ya, lë'elqwalatë", ho'sa'masa láx'g'da pil'xelxasgewm? Lak: ma'plënyag'ag'a mä'môplënx'ìdalayu-gwas lô'xse'mx'ìd pil'xelxasgewm. Do'qwatala gî'g'igame's lë'elqwalatë'. Wa, 10 wa, qan nè'k'e, À'wat, qan nè'k'e Neg'a, qan nè'k'e Èwânuñëdë, qëns nè'kë gî'g'igame's Kwâ'kwëg'ul. Wa, wa."  

La lâ'x'widë swâ'las nêmô'gwis qa's yà'qëleg'â'ë. La nè'k'a: "We'g'a, yà'lläx, Mâ'mâlëleqal, la'men dâ'xa kîlî'maxens lâ'qwa. We'g'a gî'ldas'ëdëx qa g'tse'watsa pil'xelxasgewmë. Sek'lä'segma'ùëmëda gî'ldasata. Se'ë 15 sek' laxsa'õxtë."  

La lâ'x'widë À"waxelxalga'îlslë qa's yà'qëleg'â'ë. La nè'k'a: "Qû'ts'as, swâ'las nêmô'gwis. Gëlak'as'läxës wà'ldëmës, yiix nè'k'ë'æx, ëx'le'ma dà'ë?" Hâ'g'a, ał gî'g'mame's Kwâ'gul, a'x'ë'dëxla gî'ldasa. Sek'lä'plënyag'atë plë'xstowit xwâ'kluna. Hë'x'ida'mësëda ha'ya'î'la ax'ë'dëxla klwâlë'ëwë. G'àëda 20 ha'ya'î'la dâ'łąxa sek'lä'slaqë klwâlë'ëwë. La dâ'x'ì'ldë mä'xwâ'a klwâlë'ëwë qa's yà'qëleg'â'ë: "ya, lë'elqwalatë", À'laaqos pëse'mâlaxës wà'ldëmës lâ'x'g'a À"waxelxalga'îlslë: Álas hô'sëmâla gî'g'igame's Mâ'mâleqala. Lâ'ëm gî'ldasëqäïi xwâ'kluna sek'lä'x'sëgug'ô pil'xelxasgewm. Lâ'ëm gî'ldasëqäïi xwâ'kluna lë'kl'hëndë 25 pil'xelxasgewm. Lâ'ëm gî'ldasëqäïi xwâ'kluna që'llësxôkwaë pil'xelxasgewm. Lâ'ëm gî'ldasëqäïi xwâ'kluna më'x'sëkwaë pil'xelxasgewm. Wa, wa. We'g'a gwâ'tex gî'g'igame's Mâ'mâleqal. We'g'a wös'ës'g'anu'xu gî'g'igmekë, qen nè'k'e Kwâ'kwëg'ul. Wa, wa." La lâ'x'widë À"waxelxalga'îlslë qa's yà'qëleg'â'ë. La nè'k'a: "yna, xuńô'k'a, wâ'las nêmô'gwis. Èk'asës nà'qà'os. Lâ'ë 35 ya'qëleg'â'ë."  

1 L. c. p. 352.
Kwâ’gul. Gà’em lô’xelax a’wâ’we lâ’l’eqwaxa lê’legadê lâ’l’eqwa. Hé’-ùmis là’giliqs là’xumalaqek’. Wê’ga’ yâ’làx g’îg’igamês Ma’maléleqala. Yâ’l’â lag-a qô g’ä’x’ylułxå Mä’xts’lołemaxêns lâ là’x’o’yâ g’ä’x’ens qa’s hé’x’ida’mêlôs dâ’x’idnôkwêq, g’ï’gà’ame, â’lens be’nsalax, g’ô’kulu’t, qen ’në’k’ë, g’îg’igamês Ma’maléleqal. Wa, wa. Wê’ga’ ñ’g’î’gà’ame À’”wæxela-ğîllis. La lâ’x’wid qa’s y’ä’qleg’a’le. La ’në’k’a: “Qi’asts, qâ’tas, ñ’wâ’las ’nemô’gwis lë’w’os g’î’gêdaqôs. Lå’môx e’k’a, lâ’èx q’wa’l’sa’. Wê’ga’, ät g’ï’gà’ame’s Kwâ’kwêg’ul, g’ë’l’ag’a qâ’s lâ’ôs xe’lxèlpêlêla, lâ’xen g’ô’kwa qa q’wa’l’ax’dm’k’lens g’î’gigmat’ë.” La q’â’s’ä’dêda hâ’yâ’l’k’a. K’lês g’ä’xlaxs g’ä’xæ g’î’mxelaxa mâ’ple’nyig’i ple’lxelasgêma. Hé’”mësa mà’ltsl’që kl’wax-10 lâ’wa, k’l’â’k’lëtënlâlaxa sek’l’ts’laqë ts’l’ô’l’ma.

La lâ’x’wid ’mâ’xwa qa’s dâ’x’idêxaxa kl’waxl’â’wë. La ’në’k’a: “Lå’mens dâ, Ma’maléleqal. Lå’men dâ, lê’lqwalat’ë. Gê’lak’as’l’la g’ï’gà’ame À’”wæxela-ğllis. 20 Gê’lak’as’l’la, gè’lak’as’l’la, g’ï’gà’ame. Gê’lak’as’l’la Kwâ’kwêg’ul.”

La lâ’x’wid À’”wæxela-ğllis’è qa’s y’ä’qleg’a’lê. La ’në’k’a: “Si’ya, w’l’â’las ’nemô’gwis, lâ’’m’as dâ, g’ï’gà’ame’?” La n’â’nax’mâ’ë w’l’â’las ’nemô’gwis. “À, lâ’men dâ, g’ï’gà’ame.” La 1’ç’dâ’qwa y’ä’qleg’a’lê À’”wæxela-ğllis: “Må’dzâs, w’l’â’las ’nemô’gwis? gax’i’des dâ’x’iy’xs wâ’wâ’l’ax’e’ntqôs g’ä’xen, g’ï’gà’ame.” 25 Nö’gwaem lê’gadês Kwâ’g’ul. Nö’gwaem lê’gaxalasô’s lê’lqwalat’ës aw’i’stas n’â’l’a. Nö’gwaemis lâ’lë’ge’mål’as’ôs’ôx’g’In Kwâ’gu’lêk, lê’lqwalat’ë. Lå’môs wât, lâ’xen k’il’wënë’ë lô’, Må’ma’lëleqal. Hë’x’s’ämës lës gwä’gâw’ya’asôs lâx b’ä’në. Wa, wa. Hâ’g’a, hâ’yâ’l’k’a, lê’ç’lalaxen g’î’gà’me’yâ qa g’ä’x’ësë dô’x’widxwa lê’lqwalalâ’ëx, yìx lâ’k’wag’ilâ g’ä’x’lax’ì.” La q’â’s’ä’dêda hâ’yâ’t’a. 30 K’lês g’ä’x’oxs g’ä’x’æ wuq’lw’as’ À’”wæxela-ğllis lë’gî’ixa hâ’yâ’t’a dâ’laxa mâ’ple’nyagi’ ple’lxelasgêma. La y’ä’qleg’ar’ë À’”wæxela-ğllis. La ’në’k’a: “Si’ya, lê’lqwalat’ë, g’ä’x’ëmg’ à’l’a’qwa’g’ilâk, yìx’g’âda nü’y’ambalisek lâ’k’wag’ila. Wê’ga’ ax’ëdx’ôx ñ’ex’ë’ne’x’dàqxs qa’s g’im’a’ôs’asôx ’mâx.’” Hë’x’ida’mësë ’mâ’xwa ho’s’tês’dâxa ple’lxelasgêma. La mâ’ple’nyag’i dan’laxa mâ’ple’nyagi’ ple’lxelasgêma. Yù’ma m’ô’plenô’ lô’x-semx’id lê’wa mâ’ple’nyag’i’ ple’lxelasgêma. Wa, wa, g’î’gà’ame’s Ma’maléleqal.” La y’ä’qleg’a’lê w’l’â’las ’nemô’gwis: “Gê’lak’as’l’la g’ï’gà’ame.” La’mëns yâ’yaxsiłax të’ns’t, Ma’maléleqal. Wa, wa.”

End of the Winter Ceremonial.\footnote{L. c., p. 616.}  

Ples'e'de g'igunga'yasa Dena'x-da'x'xa le'gadës Pexa'ladde l'a'xa tsle'tslë-qaxa ga'nulë. La le'tlë'xle'de ma'lo'kwë bë'begwanema. La në'k'a lax tlëx'tlása nahi'nemsgems g'o'kwa: "La'mens yâlalai', pëpexalai', lax Tsel'm-qag'atalai'. La'mens yâlalai', pëpexalai', lax Në'ndëzë. La'mens x'itslax'ilatai', ne'nxemokwa'i, lax Ilaqosalag'ilisii'. La'mens x'itslax'ilatai', ne'nxemokwa'i, lax Ya'qalaxenselag'ilisii'."  

La në'k'-eda ne'mo'kwë: "Hâlag'Il'llE'lalens pëpexalai', nahi'nemtsal'ëm'la's, ne'nxemokwa'i. La nahi'nak, la'xa lo'bekwe.  

La et'led qa's'idëde ma'lo'kwë bë'begwanem. La'm nät qa'tse'xstaxa nahi'xwa bë'begwanema. La në'k'-eda ne'mo'kwë bëgwè'nmë: "Qatsë'staai'."  

La në'k'-eda ne'mo'kwë: "Qasa'ai'. We'g'ax'ins hâlag'Il'llE'lalai', pëpexalai'. Laem sepq'tlæ'lu ga'nufena'yas. Ke'equ'snu'xu leqwa'ai', ne'm-pleñatslaxas te'mmnu'xu. La wi'la hë gwë'k'ala la'xa gëg'o'kwë, la'as nahi'nakwa, la'xa lo'bekwe.  

La et'ledëde ma'lo'kwë bë'begwanem qa'sidëa. La në'k'a: "Dadokwe'maai'.  

Laem: wi'laeg'ins ne'hênemokwig'ai'. Gë, gë, gë. G'ëtem do'qulaxa ne'mo'kwë bëgwë'nem, la'è në'k'a: "Gë, gë, gë; la'x des ne'mo'kwë em la k'ës laë'ta."  

La wi'laet'leda bë'begwanemë, la'xa tsla'gatsle, la'as ta'xolitë Pexa'ladde qa's yâ'qëg'gælë. La në'k'a: "Gëlag'ra, ne'hênemök', gêlag'ra. Wa, gëla'na'sla ne'hênemô'x'dëk'as, la'xëns tsla'gatslaqëns. He'ëtit'On ne'hênem'k', la'xwa 20 tsla'gatsläx Qa'mtla'xaxa wâlasë pexiona, yâ'k'âmasëx a'da Qal'eqëg'axk la'x Dzâ'wadë; tsla'gatsläx Nau'alagumgaxa wâlasë pexiona la'x Dzâ'wad; tsla'gatsläx Plale'lag'ilak'axa yâ'k'ëwasës Wâ qa'yasë Leqwa'lela'xë. He'ëm wâlasë le'Ixlelgaxaxen la Qal'egalasëwaxen ne'x'anësëwë le'mk'alaxen ne'x'anësëwë Nû'x'ñëmis. He'ëmen la'q'ila yâ'k'ëwatsa nahi'xwa gë'gitgama.  

Na'xwa le'lqwalataèx qaxs gwë'lela'ma'i yâ'k'ëwasë Qa'mtalat lo Nau'alagumga lò Plâele'lag'îlax. We'g'a yă'lâlex, ne'hênemök', ya'lâlez la'xa yă'lâlaxa."  

Le gëwe'gënx'ëd la'xës gë'g'ulotë qa's ne'k'eq: "Qen ne'k'ë Te'my'xwak'as, qen ne'k'ë Xog'umsil, qen ne'k'ë Plëxelagsem, qen ne'k'ë li'e'na, qen ne'k'ë na'xwa ne'hênemök'. We'g'a yă'Ilax, we'g'a yă'Ilalex ne'hênemô'dëk'as.  

We'g'a tsla's yâ'denax a'xen la Le'laéla'xen qa'lalale. He'ëmen la'q'ilë qlaqlâ'gemlòl, nôs ne'hênem'k'. La tsla'ëda yâ'denë laq. He'x'idamës ya'tlëda; la në'k'a: "Ho'y, òp, òp, òp." La gwa'la. La do'qegwë'la la'xa êk'lë. "nâ'xwa'mës ne'k'-eda gë'gitgamaë: "Ya'Ilàno, qâst, a'zias wëtxëns qa'lalale.""  

La et'leda ya'tlëd. La ya'laqwa. Gra'mës yâ'laquayosig'ëa:  

\footnote{L. c., p. 617.}
La q'wé'tide Ñe'xaladze yállaqula, la'as qa'qlélaqula ha'mts'läla làx awi'ga-ya'sa là.x'lös'xa n'é'k:a: "Wip, wip, wip, wip." Hé gwe'k'lälëda ha'mshamts'lässé.

Gr'l'mës q'wé'tidëda hë'k'lälë la'as qa'qle'g-a'lë Ts'm'wak'as. La n'é'k:a: "ya, qwé'segwif n'é'ne'mo'k'a. Lë'mas wule' laxen gä'gempë. Hé'em nü'yam-balís'ëxa là'ös wule'la. Wá, y'lä'lëla n'é'ne'mo'k'a là'xa yá'la li'ätë. Wë'g'a, 5 nös n'é'ne'mo'k'a. Ya'l'axa. Hé'mëns k-lei'sg'ë'lëns ha'ala'xa là'ös wule'la. Lë'x'äm wà'la'ëns l'ág'ëkwa'nyës gä'gempë." La è'tlëda Pëx'a'la'dë yá'tlëd qa's yállaqwe, 1 yísës g'l'lx'dë yállaxwi'dayu. Gr'l'mës q'wé'tida, yíx Pëx'a'la'dë, la'as è'tlëdëda ha'mshamts'läla wip, wip, wipxaë là'xa n'exw'lälëa là'xa lò'be'kwe.

La è'tlëda Pëx'a'la'dë yá'tlëda. Là'xaxa è'tlëda yállaqwa. Hë'emxäa yà'-10 làx'enës, q'a'lxas gä'gempdësä. Gr'l'emxäa'wis q'wé'tida, la'as è'tlëda wip, wip, wipxaë làx à'lanäd'ya'sa lò'be'kwe. La è'tlëda Pëx'a'la'dë yállaqwa. Hë'emxäa yá'läx'enës. Gr'l'mës q'wé'tida, g'a'xaxas wip, wipxaë là'xa tlë'tlë'sësa lò'be'kwe. La yállaqwe'dëa g'à'laba'ya'sa nau'ala'kwe. ná'xwa'em q'wà'xë qëxí'ma'ëya'sa wë'ëws qënx'wa'xë. G'a'mës yállaqula'yusa g'à'laba'ya'sa bë'begwanëm g'à'xël, là'xa g'ò'kwe:

"La'ms hò'telalol àna àna là'qua'la e's'ak'lälët, yúl hò'telëp pa'xala àna àna hë'mamama hë'mamama. La'ms hò'telalol hà'mats'laqula, lën hë'baqulaqwa, len pa'xala àna àna hë'mamama hë'mamama."

La q'wë'tidëa g'àlaba'ë la'xa n'exw'läla là'xa q'wa'g'ëla'sa g'ò'kwe. La x't'llphlëf Tsl'a'qwa. Hë'em xë'gëmsa g'àlaba'ya'sa q'wë'qwë'la'xakwe. 20 La ná'xwa n'é'k'a: "Wip, wip, wip, wip." G'axë hò'gwùlëla là'xa g'ò'kwe kl'wë'stah'sëla mò'sgëm'g'ustà bë'begwanëma. La wì'làëtëda bë'begwanem. Lë'xëlax'sà'mëda q'lu'sq'ìlyakwë là'xa o'gwìwà'lëla'sa g'ò'kwe. G'à'xëdëa tsle'dàqë tè'gädës Yà'qò'skëlag'ìllës qëx'ëm'li'axa q'wà'xë qënx'x'la'xaxa q'wà'xë. La yállaqlas'g'ëda:

"Hà'm'ya na'ul'akwëlëyántsø tsa'ëqëtem'se na'ualak. Hà'm'ya no'gwà'na q'ux'xøwaì la'xa tsa'ëqëtem'xas na'ualak."

Gr'l'mës q'wë'tida q'wë'tida yállaqula, la'è x't'lp'ëdë Yà'qò'skëlag'ìllës. La ná'xwa n'é'k'a, wip, wipxaë mò'sgëm'g'ustà bë'begwanëma. ná'xwëm xà'xoli'ëda bë'begwanem. La wì'làë'ë. La që'm'tlëdëda q'lu'sq'ìl'ëykwe bë'begwanem. 30 yì'sa që'm'dëmas Qì'a'mt'ëla, yì'xa qì' m'tlëdëdayà'sëx Qìa'ñêqë'ëlakwë làx Dà'il wàdëxà nü'ymë, qa'x'sà yà'k'ama'axa Qìa'ñêqë'ëlakwë. Là'laë a'mla ò'ò Qì'a'mt'ëla. Hë'emis là'g'ëlës që'm'tlëdëx Qìa'ñêqë'ëlakwë, yìs'g'ëda:

"Wu'le'ì'më'den x'wà'lepșälag'ìl'mëmë'xësa nà'naualak. Wu'le'ì'më'den k'è'k'ah'lëk'ìl'mëmë'xësa nà'naualak. Lë'x'dësë tè x'tëgalag'ìl'mëmë'xësa nà'naualak. Lë'x'dësëx yò'ëbõl'ìlgëlìlëx tsa'ëqëtem'së na'ualak." 35

La q'wë'tidëa dë'nxëla, la'as yállaqwe Tsl'a'qwa è'tlëda. Gr'l'mës q'wë'tidëa, la'as ná'xwa'mëda bë'begwanemë x'wà'la tsle'daqë x't'lp'ëdë. La ná'xwa

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"nē'k-ā: "wip, wip." La či'tlēdēda qulšqul'lyakwē de'nxīt'sēs gī'lx-dē de'n-xela'yyu, ytxa "nē'k-ē qle'mdēmas Qlā'mtalalē. La q'we'čidēda qulšqul'lyakwē de'n-xela, la'āsē Tsla'qwa y'a'laqwa, čt'lt'sēs gī'lx-dē y'a'laqula'yōsēs gā'lāeq gā'xēl, lā'xa gō'kwē. Gīl'mēs qwe'čidē Tsla'qwa, la'as "nā'xwa x'i'lplēdēda be'bēgwanemē. La "nē'k-ā: "wip, wip." La či'tlēdēda qulšqul'lyakwē de'n-xīdā, 5 ytxa qle'mdēmas Qlā'mtalalē. La q'we'čidēda qulšqul'lyakwē de'n-xela, la'as Tsla'qwel čt'ltēdēda y'a'laqulas y'a'laqula'yā. Gīl'mēs qwe'čidē Tsla'qwa, la'as "nā'xwa x'i'lplēdēda be'bēgwanemē. La či'tlēdēda qulšqul'lyakwē de'n-xēdā. Hēx'sā'em de'nxīdā'yōsē.

La'ēm wi'laḥo qawelsēda be'bēgwanemē le'wa ts'le'daqēxa yixwā'x-dē. 10 La yā'qleg'āfe Te'mxwak'as: *Wa, wa, *nē'nemō'kē, la'mas do'qlaqt hē'mens kīl'mō, hē'men nema'łēle. Hē'men adē, hē'men1 gā'qemē, hē'men nū'yamē, hē'men wā'las pexa'lexa la'ōs do'xwalelōs, qwe'sēgiq ti*nē'nemō'kē. Hē'em Qlā'mtalalēxa wā'lasē pexa'la, hē'mis Nau'alingunaga, ytxa ts'le'dāqē, hē'em Plaq'lag-īlakwēxa wā'lasē pexa'la. Hē'em yā'k've'qwasēs Qlā'neq'īlakwē, 15 ytx Qlā'mtalalāx Dzā'wadē. Hē'mēsen la'gīl yā'k'āxalā'a'le, lē'xqwalalē. Wa, wa; qen nē'k'ēxēsq nē'nemōkwē, Pexaladē. Hē'em qle'mdēm Qlā'mtalalē la'ōs wu'il'xalē, yxi'yxwīydayōsēns nē'nemō'kwē. Hē'mis yā'laqulyōs Plaq'lag-īlakwē, ytx yā'laqulyōsā īla'labāa, hē'mis yā'laqulyōs Nau'alagunugēda yā'laqulyōsā ts'le'dāqē. Kī'le'sen se'na lāx gwē'gi'lasa lē'qwalalā'a. 20 A'ma'ē sena' qā's gwē'gi'lasa. Wa, wa."

Gā'xē xu'dxe'sēq'-i'ndēxa o'xsēq'g'asayasa tīlē'xlasa gō'kwē. La "nē'k-ā: "Dā'salq'g'āla'lo'u'lebanadēq." Gā'xē Xo'gumsila, gā'xēla qa's "nē'k-ē: *Wē'gā, k'ātalax nē'nemōkwālī. Lē tīm'sēdēda qulšqul'lyakwē. Gā'xēda a'že gī'gīgamē's, gā'xēla. Gīl'mis wi'la'etā, la'as yā'qleg'āfe Xo'gumsila. La 25 "nē'k-ā: *Yū'em lō'banēs Dzā'wadē. Lē'x'ēqm hā'ma'ēdēa dā'xunē. Yū'em ṭse'nxōx." Hē'em nē'nak'ixt'sēx te's'nxwa qa'qes xā'nxwa'ma'ē la lé'xag'ilā. La či'tlēdē Xo'gumsila yā'qleg'āfe. La "nē'k-ā: *Wa, k'ātalax, nē'nemō'kē." Hē'x'sidā'mēs tīm'sēdēda qulšqul'lyakwē. Gā'xēda ts'le'daqē pē'k'alūbasē xā'nx'unā'a'le lē'xalā'qekumalā. Hē'em gwā'łēda be'bēgwanemē. La wi'la'etā, 30 la'as yā'qleg'āfe Xo'gumsila. La "nē'k-ā: *Yū'em gwē'gogō'xōx. Yū'em da'saxa ya'qēg'la'xītā. Wa, wa." La yā'qleg'āfe Te'mxwak'as. La "nē'k-ā: "ya, nē'nemō'kē, mā'dząs, mā'dżēs nē'mak'tālos nē'k'aaqös qa qwē'daq'isa la'ł'gekweł. *mā'sē ek'ëqalamāsta gā'xēns? A'mēł'gins lāl xul'sal lē'ixas qwē'del. A'mēł'gins lāl mē'xal, nē'nemō'kē. Wa, la'mēns gwā'ł'xwa gā'n'u-35 lēx, nós nē'nemō'kē. La'mēns yixwā'xlaqē, Pexaladē, qen lā'lāyōx'la lāq'g'xwa gā'nutēx, qen nē'k-ē, Pl'xelasagem." La ća'xolīte Hō'lelīde qa's yā'qleg'āfe. La "nē'k-ā: *Yū'em mōs wā'de'maqōs, Te'mxwak'as. nē'k'aaqös, la'ím gwā'ł'xwa gā'nutēx. La'mēs hō'lelax wā'de'masēns nē'mōkwē le'm'k'al lāx wā'de'mas? Lā'mē'lāqōx qwē'del lā'q'gekweł. We'gā, nē'nemō'kē. Kī'le'salēn o'gwqał la'wiđeq, qens nē'k-ē

1 L. c., p. 619.
Kule'm, qens 'nēk'ē Tsl'elk'ilxst. Ex'łaxa'wisenlax k'łes dā'dalax wā'l' deem-sens 'nēnem'k'wē. Wa, wa.

La ḋa'xolīte Yu'x'yukwamas, gi'gama'yasa 'nē'mgēsē: "Hē'mis wā'l'de-mōs, 'nēnem'k'ē. A'la'mas lax'm qwe'damāskwa lā'gēkwēx? We'g'a, nā'nxq-mēk'xen wāl'denēm, Te'mxwak'as.

La'as nā'nx'ma'tē Te'mxwak'as: "A'la'men 'nē'k'ā qā'tsx k'le'saēx a'k'ilens 'nēnem'k'wēx lā'xen k'le'mēmxwa lā'gēkwałxens gā'gem'pēxens ā'dalxens k'le'mēmxwa nēm'at'lax. A'la'men laa'm gwāłxwa gā'nulēx. Wa, wa.

La nā'nx'ma'tē Yu'x'yukwamas eşt'éda: "La'mas wul'k'laa, nōs 'nēnem'k'ē? 'ya, lā'qwałgəm, wę'g'axik: gwā'la, laq'mas gwāłxwa gā'nulēx. He'men 10 a'le tā'elqwałaxa qō'tēx'ala gā'xexns, nōs 'nēnem'k'ē. Hē'mēsen k'le'sełexn ō'gwaqal tslex'ě'dxwa lā'gēkwēx. Wę'g'axi'yālal lā'yxłaxa gā'nulēx. Wa, wa; qen 'nēk'ē Nūx'emis, qen 'nēk'ē Ho'lelīd, qen 'nēk'ē, qāst, le'm'k'āl. Wa. Amā'yawēnīs wāl'denēx, 1 gō'kulōt. La ḋa'xw'īdī Nūx'emis qa's yā'q'le'gāfte. La 'nē'k'ā: "Yu'mōs wāl'demēx, Te'mxwak'as. Hāwā'k'asōs 15 wāl'demāqōs, wā'latsem lē'łqwalātē. E'x'lag'ar' malax gwāł. Qa'tsx nēsx'tā'le'sqalamāq'ōs lāxens gā'gem'pē, yūl, gē'lak'as'lah wā'las lē'łqwalātē. Hē'lq'ā lē sā'sem, gwā'no ō'gwaqlūnx mō'masilaxens gā'gem'pē. Ālæsēs wāl'demōsxwa lā'gēkwēx. Ālæma'x nēm'at'laxs mō'masila'wełāx. We'g'a, yā'tlā lā'xa nā'lxq. 'nēnem'k'ē, qen 'nēk'ē Kwā'g'ul, qen 'nēk'ē Ma'mal'eqalq, qen 20 'nēk'ē 'nē'mgēs, qen 'nēk'ē Lā'witwis, qen 'nēk'ē gī'gīgāmēs lē'łqwalale. Wa, wa."

La ḋa'xw'īdī Te'mxwak'as qa's yā'q'le'gāfte. La 'nē'k'ā: "Gē'lak'as'lah nā'xwa 'nēnem'k'ē. Gē'lak'as'lahēx wā'l'demōs gā'xēn. La'men ytlo'dlēx-g'in lā'gēkəwil'xwa gā'nulēx. Wa, gē'lq'g'a, yūl, nōs 'nēnem'k'ē, le'wə 25 tsle'daqēx, qens 'yixwa'lag'i, qa hō'tełē'sg'ada lē'łqwalatē gā'xexns, nō'sex gwē'k'ulalasa. Gā'xēda nā'xwa bē'begwane'ma qlap'le'x'ida, lē'wa tslē'daqē. La dēnx'ēdā 'wi'lah, le'wə tslē'daqē, le'wə gī'ng'lanenēmxə qix'mademasa gā'lä. Lax'm dā'lē Xō'gpimilaxa qaxeto' dzo'meg'ala. Gā'rmēs qәsid'me'sg'ada:

"Ha, wę'g'axōs yitxwa'ya, yixwa'xōdaxe'xis wā'l'sama'ya, e'yāxum'ya, k'lē'sōgum'ya, təl'səgəm'łəyə wo, aiyaa, wo. Ha, wę'g'axōs gī'x'ə ya lē'stāyaxe'xis, e'yāxum'ya, k'lē'sōgum'ya, təl'səgəməłə'ya wo, aiyaa, wo. Ha, wę'g'axōs lā'xoe'ka qā'sōdaxe'xis wā'l'sama'ya, e'yāxum'ya, k'lē'sōgum'ya, təl'səgəməłə'ya wo, aiyaa, wo. Ha, wę'g'axōs yitxwa'ya dā'x'ōtədi'ya, wā'l'samə,m'g'in, e'yāxum'kə, k'lē'sōgum'kə, təl'səgəmələk' wo, aiyaa, wo."

G'łq'mēs qwe'q'īlq'əda de'nxlabela la'as nā'xwa'mēda bē'begwane'mē gē'xutō-dalaslēs lā'gēkwe lā'xə qaxeto' dzo'xuma, yixs dā'lə Xō'gumisōq. Lax'm nā'xwa lā'yūwe lē'egemās. Lax'm Hā'məxōdax'se Xō'gumisla. La yā'q'le'g'atē Negā', ył'ə xa'ō gədəx-dəs Prəx'ələdə lə'xə tsle'tsleq. Laq'ə 'nē'k'ā: "ya, nōs gō'o'kulōt; wę'g'a ḋa'xw'īdunax'əs ax'ę'sxda lā'gə'laa lā'gēkwik' qa qwe'sa'ylnxla."

La 'xuxlote 'nemô'kulag-illdzëxa 'nâ'xwa ha'ya'fâsa le'lqwalata'që qa la'x-da'xwës lax g'-ökwas. La e'tse'êtaq. G'-ax wi'ldêda ha'ya'âta' lax g'-ökwas. La 'nemô'-kulag-illdzë la'xwid qa's ya'qleg'a'le. La 'nê'k'a: Gê'la'k-as'la 'nâ'l'emwot, 10 g'-ax'ëms la'xën g'-ökwxë qa's we'g-aoš qa'l'axg-a gwa'êdzasq-as'g-ën 'nâqek. La'men geg-ga'dëkwa 'nâ' lax. La'me'sen he'lanemol, 'nâl'emwot, qa's la'laga- gi'tôs he'lataxwa 'nâ'xwax be'begwa'nema qa g'-xlag'-îltsô la'xën g'-ökwxë. He'x'meq, 'nâ'linemwot. La'me'ses q'l'axla'x-da'xwîl. G'a'm gu'msg'ad'a lôgw'da qa'mswak."

La la'xulîte Lâ'gus qa's ya'qleg'a'le o'gwaqa. La 'nê'k'a: "Q'a'tas, qa'tas, 'nemô'kulag-illdzë. La'ms 'nê'k'asës wâldemôs. È's'ma'ten lâ'ta, tô'gun 'nê'nemô'kwi'kê. Nor'gwæm qa'lëlaax wî'nax kê'sk'ëlëdêlase g'tî'gî'gama'yasâ o'wë'stëlësa 'nâ'la. Wa, ya'î'lano lâ'xâ ya'î'laxlë, 'nê'nemô'kë, yul, âl g'tî'gî'game's le'lqwalata'ë. Wë'g-a gu'm's'dex'da'xwîl qa'm'swîdôs." He'x-"ida'mê- 20 sèda âl'ostâ gu'm's'da. Gîl'mis gwa'la, la'e qa'm'swida. La hо'qawels lâ'xa g'-ökwe qa's lê la'xîa gwa'ba'llassa g'o'kula. La hõ'gwit. lax g'-ökwas Hâmasaqa. Gîl'mis la'e'dêda âl'ôstö lâ'xâ g'-ökwe, la'e 'nê'k'a 'nemà'dzaqwa: "He'la'ai, hëla'ai." La q'l'ë'tida, la'as ya'qleg'a'le Lâ'gusë: "La'men hëlôlai' le'lqwalata'ë'î q'a's la'ôs wà'xelë'ta g'-â'xen, la'xën gene'mla." La q'l'ë'tida, 25 la'as 'nê'k'ê'da 'nemô'kwe g'-ök'wadësa g'-ökwe: "He'dëns gwa'la'te." La hõ'qawels lâ'xa g'-ökwe. Hâx'samës gwe'k'ëlalâ lâ'xà 'nâ'xwa g'o'kwa. He'x- sâmës gwe'k'ëlalls g'tî'k-de gwe'k'ëlalas. La "wî'la lael' lâ'xîa gî'g'-ökwe, g'a'xasas è'dël, lax g'o'kwas 'nemô'kulag-illdzë. He'x-"ida'mês la le'xilâlasë'wêda 'nâ'xwa le'lqwalata'ya. He'x-"ida'mês g'a'xëda 'nâ'xwa le'lqwalata'ya. La 30 ya'qleg'a'le 'wâ'las 'nemô'gwís. La 'nê'k'a: "Wa, gë'lag'a, g't'gî'game's le'lqwalata'ë. G'a'xëms qa's ho'têlëao'sag'ë'wa'ldëmg'as'g'anu'xâ g't'gî'game'g'anu'xâ. Lâ'xëns wî'nal, le'lqwalaletë. Yål'alâs, a'wîlalaq'adâ la'xëlag'as'g'ë'g'ka'wà sens gene'mla. He'x'meq. La wâ'lasa 'nemô'gwís hô's'idxa plëinxelagemë. La'm hø'sëda hû'lënoxwë. Gîl'mis ma'ple'n'yan'gëda plëinxelagemë, la'ê 35 ya'qleg'a'le 'wâ'las 'nemô'gwís: "La'mëns qâ'tse'lab'sarda ma'ple'nyag'ík plëinxelasgëma." La è'tlëd hû's'idxà lâ'k'îlindë plëinxelasgëma. La è'tlëdë 'wâ'las

1 L. c, p. 359. 2 L. c, p. 360.
gemê, la'e k'lixs'ya'plexdalayu là'xa bégwâ'ñemé. G'îl'mèš sek-là'xsèda ple'lxelasgemê, la'èda bégwâ'ñemé là'xulq qâ's le là'elas làx g'ô'kwas làl'wik'ila. G'îłnaxwa'mèš wë'laš wêmô'gwis dáx'ë'ldha ple'lxelasgemê, la'è "nê'k'a: "Dàlaxeqâ'îl. La hô'sìdà: "në'lxmìsa, mà'gxesa, yû'dëxuixa, mò'xa, sek-ì'la'xè."

La 'nê'k'a há'sèla, "là'stò'ai, gwâ'łxëm "nê'k'a la'è sek-ì'la'xsèda ple'lxelasgemê. 5 Hë'x'ëda'mèš qâ'sìdèda bégwâ'ñemé q'ì'màxaxa ple'lxelasgemê. Ma'ple'lxè-yag'ìda ple'lxelasgemê, la'as "nê'k'a: "Qà'dezelaséqà'i. La'mè'sens wà'we'xê-lèlaxëns gëne'mà. La çè'ìdè dáx'ë'idha ple'lxelasgemê qâ's "nê'k': "Wë'lxelaséqà'i."

He'ëmxax'wis gwë'k'la'lasdesëxa g't'x'dè, g'îłnaxwa'mèš sek-ì'la'xsèda ple'lxelasgemê, la'èda bégwâ'ñemé qâ'sìdà, k'îlxìya'pla'lexa ple'lxelasgemê. 10 La la'è, làx g'ô'kwas làl'wik'ila. La wì'ëldà la'k'ëndë ple'lxelasgemà, làcë "wà'laš wêmô'gwis wê'mô'k'ëa: "Làk'ëndàdà."

La y'à'qëleg'â'la: "làq'lâmë'gëns "nê'k'a, yûl, g'ë'gigamë's le'ëlqwala'të. La'mëns le'ëlaxëns gëne'mà. La dáx'ëdë wë'laš wêmô'gwisxa ple'lxelasgemà qâ's "nê'k': "Wë'lxelaséqà'i."

La hô'sìda. He'ëmxax'wis gwë'k'làlë lë la'wì'ëldà la'k'ëndë ple'lxelasgemà. La'è 15 "nê'k'a: "Làk'ëndöx ple'lxelasgemà. G'îl'mèš wë'la'ëdë làx g'ô'kwëda ple'lxelasgemà, g'à'xaax lâl'wik'ila g'â'xawëls làx'ës g'ô'kwë. La y'à'qëleg'â'la qâ's "nê'k': "He'ëmmn gwa'gë'yë'dë që wì'ëldàmë's g'âx làgëlëda le'ëlqwala'të là'x'ën kë'dëèg'ën. Wë'g'ax'ënx negô'mpax, hë'lx mò'k'wà fë'klwänesë sà'qëë që'gà'la'x'ëng'gò'kwë. Wà, wà."

G'îl'mèšë lâl'wik'ila gwâ' yà'qëlënt'làla, g'à'xaëdà ma'gë'nu'nlë'òk'wë bë'begwänëma dàl'axa xô'kwë klwà'lax.ta'wa. La xì'xì'xìbala ma mò'kwëda bégwâ'ñemé dàl'axa xì'xì'xìbala, làxà hë'lk'òlëst-tät'ë'sàta lëlx'ë. Lè'dà mò'kwë làlxà qàmxõstät'ë'ya dàl'axa xì'xì'xìbala. La nê'naxwaqâlëdà xì'qìl'ë bë'è'sà klwà'lax.ta'wë. À'ëm "mënsìala që hë'l'ëdzëqalësà bégwâ'ñemé làq. 25

La xì'xì'xìwidë "mà'xwa. Læ'm "nëx' qà's là'la'qì là'xà là'xà xì'qìla. La dzì'lxìwïda. G'îl'mèš nèxwà'xë'ijd lâ'xà xì'qìla, làcë kì'le'të'dëès. G'âx à'ëm xëwëlaqà làxës gwas'ì'x'ìdaas, la yà'qëleg'â'la. La "nê'k'a: "ya, "në'mô'gwis, wë'g'ra hë'lx awi'las nà'qëë qa la'laqëltës gu'n'xïd làxën wà'x'ëdë làs'ë'sà." La xì'xì'xìwidë "në'mô'kùlag'ëldëè qà's ya'qëleg'â'ëë. La "nê'k': "Qà'xës, më'xës, qà'xës 30 làxës wàl'dëmës. Wë'g'ra yà'ì'xà, gë'gigamë'sa le'ëlqwala'tëë, à'ëns wì'dëllaxëns gëne'mà, à'ëns më'xà'tsxàlax le'ëlqwala'tëë. Hë'ëm nù'ìyam, "në'g'ïmsëns o'mpà g'à'xën gwà'gë'gwis'stàlax, la'è lâ'wadë k'ë'dëlas Nö'nëmsaqâl'llàs, làx Qàk'ëlxstè'lsâxwa xì'qìl'ës tàx'tl'ës g'ô'kwàs. Wë'g'ra xì'xìwidëx làl'ëlìlìla qà's là'ös axë'dëxà mà'xësxà' ple'lxelasgemà qans hâl'a'qëëma làx lë'klwämesës nà'qëë, 35 à'x'ëx làx'ëlqìgl'ëls làxëns "në'në'mô'kwxë." La xì'xì'xìwidë làl'ëlìlìlìla qà's axë'xëdaxa ple'lxelasgemà. K'ës gà'laxs g'à'xàè dàl'axa mà'xësxà plë'lxelasgemà. La tsìl'ës làx wà'laš "në'mô'gwis qà'a qa là'lag'ìsè làeë, làxà gô'kwë qàg'â-da mà'ksàk' plë'lxelasgemà. A'ëm nà'u'qëleg'â'ëë. La nì'k': "Nö'g'waem k'ël'ë'sà k'ël'màë. Nö'g'waem lë'l'ëlëla nù'iyamàltës tëgëma. Hë'ëm qì'l'ëlxìlax dëx'ë'la làx guì'tà. 465

BOAS AND HUNT, KWAKIUTL TEXTS.
La’mé’sen làl. Wé’g’a lé’x̣alax.” G’il’més lé’x̣edédè na’xwa be’bégawanemà. là’e dze’lx̣widè m’a’x̣wag’ilà. Wá’x̣mès la né’nchwagaxalà x̣’qala, lé dze’lx̣widè m’a’x̣wag’ilà qà’s lè la’è. là’xa g’o’kwé. K’lès yl’kwa. G’il’mésè s’má’x̣wag’ilà la’è. là’xa g’o’kwé, là’e némò’kulaq’ilidzè x̣’alaloqwa. La nè’k’à: “La’mens ló’tà, lè’lqwatalè. Gè’lak’as’la, nòs g’o’kùlòt.” Hè’x’idaem b k’l’lx̣èdè x̣’qala, là’e m’a’x̣wag’ilà la’è. là’xa g’o’kwé. G’a’xè là’lwek’ilà g’a’xawels là’xa g’o’kwé qa’s yà’qulag’a’lè. La nè’k’à: “Ge’lag’gà, axè’dexg’gas gene’mgx’ôs, neg’mp. G’a’xè là’welsemèda plè’lx̣elasgémè. La nè’k’è la’l- wék’ilà: “La’men wà’x̣walalàs lòl, neg’mp. Las’ns pày’axulas saq’a’s hé’la- kemèx ma’plè’nxag’ik: plè’lx̣elasgémà.” Hè’x’ida’mèsè wà’las némò’gwìs 10 là’x̣wid qa’s nè’kè: “Gwà’las kwàl lòl, lè’lqwatalè, qèns mô’lé. Wé’g’a, yà’l’lax, g’t’g’igamès M’l’màleqal. La’mèn è’tèdel à’mìl’dèla Kwà’gwufèx. Læ’mxà’k: plesai’gèn g’t’g’igamè, lòl, Kwà’gùl. Nó’gwaem M’l’màleqalàxtà. Yà’k’amasxa na’xwa le’lx̣walalà’ya. Nó’gwaem k’l’èlè ma. Nó’gwaem wè’lèma. Nó’gwaem qà’l’lax k’t’lx̣wàs wà’las là’qwa. Nó’gwaem g’t’g’igamès’dàsàxà 15 wì’wòsèlaga bègwà’némèx’gèn plèsè’dék. Nó’d’mòx awì’nagwisòx Ts’aa’xìsèx, qa’dà nú’yàmè, yix M’a’lèløqalà. Yà’e g’il bègwà’némèx’tòdàxà awì’nagwisèx,” nè’k’è wà’las némò’gwìs. La nà’xwa là’x̣widèda bè’bégwanemè, la dë’n’xedè yisg’a’dà:

“Wà’x̣èb’ù’las wà’x̣xìdè wè’na’ho’qwéyài wì’sàò gè’xustàla ò, yàa aïyà. Yà’x̣tèb’dà’las wà’x̣xìdè wè’na’ho’qwéyài tsà’l’íyài K’l’x̣èb’axà’wà ò, yàa aïyà, Qèò’kwàlèm hè’qoyàla némò’x̣wetsè’ma’tè’n hè’qoyàla xwà’yìnguxtòyàu, yix k’lè’sèk’ièdèla g’t’g’igà ma’ya hè’labowè’sès’à òxì’tègb’ìlsà’kà òa wì’sàwà K’l’x̣èb’axà’wà ò, yàa aïyà.”

G’il’mèx qì’wè’idédè dë’n’xèlå, là’e nèmò’kulaq’ilidzè xà’xalolaqula. Hè’x’idà’mèsè nèmò’kulaq’ilidzè dò’xwa plè’lx̣elasgémà qa’dà Gwè’télà, “Pèe’tèx- 25 lasgémà qà’s Qì’omoyuè, plè’lx̣elasgémà qà’s wà’las Kwà’gùl, plè’lx̣elasgémà qà’s Qì’omk’utí, qàesèx là’qwa gà’xòkwa xù’nò’kwa nèmò’kulaq’ilidzè.” La nè’k’à: “Wà, hà’g’, axè’dèxèn gene’mà le’wa plè’lx̣elasgémè.”

Hè’x’idà’mèsè wi’l’a le’dà bè’bégwanemè lâx g’o’kwàs là’lwek’ila. K’lès gà’laxs g’a’xaè qà’sèløqelàx Tsà’l’tseqlàqwa’las. Hè’em è’gemàs xù’no’kwa là’l’- 30 wèk’ila. G’a’xëm èn’nàkwêdè nà’xwa bè’bégwanemà. K’lès lè’lè’gey’òl yà’x̣wi’- dayuù’édè plè’lx̣elasgémè, g’a’xëm hè’sekuèl Tsà’l’tseqlàqwa’las là’xès là’xwunem. Làx’àn là’ba.

7. The Bella Coola War.²

Wì’nàsek’édèda Qì’we’q’sò’tènòuwèx, yísa Br’l’xulàla là’inxè. Hè’latìa lè’lx- ì’dèda Br’l’xùlè apsò’tasa g’o’kwàlà lāx Gwa’yìxèsèmèsè. Mò’plenxwa’slae làl’a’l’èda 35 Br’lxula làq, qàxs g’t’l’ìnàxw’àmà dà’q’wàxàs lè’dà’dòqulg’ìsè dò’q’wàxàs g’o’- kula 1òxà là’e mè’exè’dèda nà’xwa bè’bégwanemà Qì’we’q’sò’tènòuwèx. Là’l’aè’ gwaïl nègè’g’a’ya, la’as’dèda Br’l’xula lèxte’ndxès yaë’tyla. Là’l’aè’ wà’x̣sèsta

2 L. c., p. 427.
BOAS AND HUNT, KWAKIUTL TEXTS.

q'a la'eda wao'k'e, la'xa 'ne'lba'yasa g'o'kula. La'la'eda wao'k'e, la'xa gw'a-
ba'yasa g'o'kula lax Gwaw'yasdem qa's le mexa'la lax llem'a'isas k'le's qwe'sala
la'xa g'o'kula qa's 'nàix'nae làq. La'le'xela ba lax e'1la'xa QwE'qus6t!Enoxwa.
G'1'més 'nàix'ida, la'as hox'wultoweda Belxula qa's la'eda qle'ñemë b'e'begwanem
lax a'la'nàyasa g'o'kula. G'1'més gwaw'telsa, la'asa k'le'asë k'ile'm b'abaklwása
5 Belxula ts0'kulsaxa tle'tlelx'lasa gg'og'kwë. Hew'ëmis la se'g-a'tsëxa b'e'begw-
awimënx'dë le'wa tse'la'daxdë, le'wa g'ëng'na'ñemëx'dë. G'1'na'xa'xwa'mesëda b'e'be-
gwanemë le'wis tse'daqë le'wa g'ëng'na'ñemë wax. la'xsa la'xa tle'nxla'ë, la'e
s'x'tsx0'sa b'abaklwása Belxula. 

A'na'siistalëda wao'kwë b'abaklwása Belxula a'laxa la'xula dalda'na'xwa 10
qa's 'moxseleq, la'xes ya'ë'yatsle. Wa, la'më 'wi'two'лёda QwE'q'sotënox'dë,
të'ëla. A'ëm a.te'bo'kwëda b'e'begwanemë qu'ula'ë le'wa sek la'kwë tse'daqa.
Wa, he'ëm wá'xëda qulu. Lë'da Belxula xu'mtëlëjëxasa g'o'kx'ëdë. Laem
han'ämënsëlëda Belxulasa që'glkwë, la'e nà'nakwëda wi'na'xëdë. Qle'ñemëda
ög'xusemakë wa'le'qwala'lejëxës gë'ësa lax Gwah'yasde'më g'a'xaasa wina, Ma'mà-
leleqala, le'wa La'witsisë, le'wa 'ne'mgësë, le'wa Nà'k'lwax'da'xwë; 'nàx'wäem
b'guns la'xa Qwë'q'sotënoxxwë. nà'xwa'mës k'le'la'kasësa Belxula 10'më'da
g'a'ylë la'xa Kwà'glë gë'ësa lax Gwaw'yasdemë. He'ëmis la'g'ilas g'a'xëda
ma'lo'k'wë bë'begwanem tskl'la'elaxa Neqà'plëken'ëmë, ytx gï'te'ma'yasa
Kwa'glë. 20

Hëd la'g'ilas tskl'la'elase'wë Neqà'plëken'ëmë, ytx 'nëxsa'yaë 'lo
Qwë'q'sotënoxxwë qa'es o'mpuwulaq Qwë'q'sotënoxxwaë. He'x'idamësë Ne-
qà'plëken'ëmë le'la'laaxa Kwà'k'wëgr'ula qa's hawi'na'leq. He'x'idamës 'nàx'wa
ë'x'ak'tq wàldëmës Neqà'plëken'ëmë. La 'nëk'a: 'La'lag'a-xì qalal'k'wa
b'e'begwanem hawi'na' lax Ma'màleleqala 10 'ne'mgësë 'lo La'witsisë. La'ëns 25
axk la'laa la'laqasìla le'wa Nà'kl'lwax'da'xwë qaxx no'x'më gë'kùlo'ta. Wa, ha'g'a, a'tma ya'x'ilalax, gwa'la me'xax g't'g'igëdái! Lq'qwe'fiddëa Neqà-
plëken'ëmë. Le'së'x'wideda më'k'we se'l'yaawàaka 'le'lo'k'a bë'begwanemà.
Qq'alapin'nxwasàla'më'sëxs g'a'xëa na'nakwa. 15

G'1'mës la'g'alësëda mo'k'wë b'e'begwanem lax Tsà'xësì, la'ë le'la'lalase wa, 30
yis Neqà'plëken'ëmë. G'1'mës klux'ala'llëda mo'k'wë b'e'begwanemà, la'xàa
le'la'lalase'wëda 'nàx'wa Kwà'k'weg'uluqa qa's le hö'tëlax tskl'la'le'masia 'yâ'la-
gemx'dë. Le'wik'laëlëda Kwà'k'weg'ulë, la'as yà'qleg'a'le Neqà'plëken'ëmë
da's 'nëk'e: 'Wë'g'ra, sà'sem, yùl Kwà'k'weg'ul. Tsà'mòtëla'xax qa's 'nà'xwa-
'maös hö'tëlaxg'a tskl'la'lelmëq'sag'sëns 'yâ'la'gëmëx'dik. Wë'g'ra, wë'g'ra,' la 35
's'ëk'ë Neqà'plëken'ëmë qa's qwë'fiddë. La yà'qleg'a'leda 'nëm'k'wë bë'begwà-
nëma qa's tskl'la'lelësa wàl'dëmësa le'lwàlalà'xë. La 'nëk'a: "Më'plënywas-
làlëe aëk'ilàlëda tskl'daqë le'wa bë'begwanemë. He'x'idaemia'wisë 'wi'tlal
g'axl.' 'nà'xwa'em tla'sàlëda le'lwàlalà'xë qa's le wi'na'x Belxula. La yà'qle-
g'a'le Yà'x'lenëdë. La 'nëk'a: "Wë'g'ra, Kwà'k'weg'ul, xwà'nal'idàq'a qan 40
k'le'sëns xa'mà'x'sàmasëla le'lwàlalà'xë qo g'axlë. Yù'mësëns gëgëne max
qa wë'g'ifsò aëk'ilàx'idëf më'plënywa'sl, a'ëns a'më'xlaë." La gwa'la, la'as
The whale's tongue is used to make the bowhead whale
la's hó'qawels'da'xwa. Hé'x-ída'méséda 'ná'xwa bégweganemxá lá'lé lá'xa wí'nálé ax'ë'xda wá'wadé qa's pó'x'tslóöq. Á]mésó gwál pó'x'tslálaqëx sax é lá'q xí'mf'lídëxó wá'wadé. La'm qemxawég'ílak. La gwál 'ná'xwa, lá'gás le'é'xá é'tlédë Néqà'plenk-imółaxá 'ná'xwa bégweganem láwí wá'wade, la'xës 5 g'o'k'wé. La'm le'x's'alaxá 'ná'xwa bégweganem láxwa tsle'ídaqé qa gwe'gí-
lasë'séxa lá'lé 'sí'lidé, ló gwe'gí'lasláséxá s溜'àqása wá'wadé, qaxs 'ná'xwa'maë qá'lé Néqà'plenk'imáxó gwa'yi'la'lasasa g'á'lá bégwà'nem. G'a'xé 'wi'la'xédë 'ná'xwa bégweganem láwís gene'mé, lá'as la'xóllë Néqà'plenk'-
moł qa's yáqleg'a'le. La 'éné'k-a: "Gë'lag'a Kwà'g'ul, gë'la'k-as'la le'wúns 10 g't'i'g'éx. È's'màëns l'à'á, Kwà'g'ul, qa'x'ëx-ide, qens lá'xën xá'p'édëx lax Be'xluxal-dë, Kwà'g'ul. Yñnsaxg'ins wà'la'sek: K'a'kú'kunxulig-a'ya, qens qës'é'dë qe'ns wí'wómpdaëns, léwëns ébe'mpdaëns, léwëns qwe'q'úlúk-xëns, léwëns xëns'ë'x, léwëns e'xëns. La'mès xëns'ë'x, léwëns xëns'ë'x, léwëns e'xëns'ë'x, léwëns e'xëns'ë'x. Hë'mësén lá'g'-íten hawì'nalot, Kwà'k'wëg'ul, qe'ns té'le'gëmx-
dxëns, la'më ló'x'ëns Be'xluxa le'wëns lâ'g-xëx,dë. Wa, yâ'klándósa, àlë xëk'la'xëns yà'x'ënsa. La'mëns lá'l éx'toxólislàxëns té'tëx'ëgëmëns le'wëns xà'x'lëns. Yù'ënsins dà'dégógwílëns le'wëx Be'xluxa qens éx'toxólisqé g't'i-
gamës Kwà'k'wëg'ul. Wa, wa. Laë'mlas 'ná'xwa'q'ì'wë'tëlaxë le'nsa 20 lax gà'la'k-as'la 'ná'xwa bégwà'nmës Kwà'g'ul. 'ná'xwëmëls lò'x'wàlala bë'bëgweñamaëx. K'ë'sles là'xalót tsle'ídaq Kwà'g'ul g'a'xënu'x, la'as ó'gwqawål qì'wë'tëlalót wìwìna'x'sëm, qe'ns t'à'wàplàënëlë hé gëwí'tèdë wì'nxas la'é t'à'wàplasa. K'ë'sles dà'tëlalót, tsle'ídaq; 'ná'xwëmëlem dàlëxës wà'wadësòa la g'tsle'wàts hà'sa'ya'sës të'la'wunëmës. Hë'mìs tsle'q'ì'la'xëdë 25 wà'wadé là'xës lë'la'wùnëmës, lë'tëgëns gwált là'stà'i, lá'xà wà'pë. G't'i'mìlëwës yì'mìdànaxò'ëdë wà'wadé, xë'le kà'sì lëx g'áxe'nx, yìx añnxó'gwàdàsà la yì'nì'dë xe'mì sëlë'dë'ëà axnó'gwàdàsà la yì'mìa wà'wàdàxà há'tìlëlë xà'xà wì'nà. Hë'mìs k'ë'sëlës là'á." Wa, laë'm gwà'le Néqà'plenk-imółë yà'qì'la'ntlalà, lá'as, là'xólë Be'xqó'le 30 lasëmëë qa's yàqleg'a'le. La 'né'k-a: "Á, g'o'k'ulòt, éx'tal'g'ín nà'qik', qaò's wà'dëmëx, Kwà'g'ul. 'nëk'-ì'làlaëx qens lë wì'nà? 'ma'e'noxtëns wì'na'sòtha?" la 'nëk'-a wà'wàlemaxà Kwà'g'ule. La nà'nxë'màë Yà'xlénoë: "Hë'dëda Be'xluxa wì'nà'sòthëns g'ëgà'më." Hë'x-ída'méséda bâ'bàkòlé hà'màtsèlaqwa. "Hë'mëm gnà'yo'x'dë qens wì'na'se'wë, là'xë-'de 'në'msìgëmëk'ëm la k'ë'smën 35 plà'stà'sawë a'lk'wàx. Laë'mëns plà't'stàxòx a'lk'wàxàs 'ná'xwa le'lwàlalà'ya. Gë'la'k-as'la, Kwà'g'ul. Wa, À lag'á'w'màx'òs yà'xllàx, g'o'k'ulòt. Hé'ëms tsìx'yì'dex'dëmlàsax k'ë'smëlë tsìx'yì'dìë gëwà'wxà, g'o'k'ulòt, "nëk'-ëda g't'gàmà'yóla bà'bàkìwà Yë'qó'lelasëmàyóla. "K'ë'sles hëx'ùnà'tòl. À'mëmes lë'x'axmët dà'a'x'ëlës wà'wà'dàsòs, yùl, tsle'ídaq. Hë'em wà'xen wà'dëmë, g'o'- 40 kulòt. Wa, wa." Laem gwàl. Hë'x-ída'mës hó'qawëlsëda 'ná'xwa bë'be-

gwanem qa's lê më'xëda. La "nâ'x-î'dida gaâ'la. K'-lë's'maë t'sëx'-î'dëda gwa'-wina xa'max'-î'da'mësëda bâ'baklôë Ye'qôlelase mayôë. La gwâ'yëlësxa 'nâ'xwa be'gwa'nëma le'wa tsë'daqë. Hë'-x'-î'dâ'mës wi'la t'sëx'-î'dëda 'nâ'xwa be'begwanemë le'wa 'nâ'xwa tsë'daqë, la k'ës he'qôlel em le'da tsë'daqës ë'xëntâë. Hë't'la grîl axso'sa 'nâ'xwa begwà'nmëda qwâ'xë. Hë'emxaa'wis ë gwe'x'-î'dëda 'nâ'xwa tsë'daqë. Gël'mës g'a-xëda begwa'nëmë le'wa tsë'dâqë ax'e'lsaxa qwâ'xë. Hë'-x'-î'da'mës hô'x'të'da 'nâ'xwa be'begwanema le'wa 'nâ'xwa tsë'dëqë. Le'wa tsë'dëqë. Gël'mësëda 'nâ'xwa be'begwanemë le'wa tsë'dëqë kwâ'sta la'xâ wa'pë, la'ë 'nâ'xwa 'në'k'a, hô, hô, höxa be'begwanemë le'wa tsë'dëqë. Læ'm y'i'sëtsa qwâ'xë. À'péem gwâ'tëx, 10 lë la'x'widës ò'klô'wina'ëxa be'begwanemë le'wa tsë'dëqë, la hô'x'ustax'da'xwa. Gël'mës gwâ'la de'gitaxës ò'klô'wina', la'ë tâ'wapla'sëda be'begwanemë le'wa tsë'dëqë. Læ'm 'nâ'xwa xwa'sëda hâ'matsla, le'wa nâ'në, le'wa nû'lemałå; la 'nâ'xwëda lëlë'denôkwë. Hë'emxaa'wis gwe'g-ilëda tsë'dëqë, laëm kwâ'-kwëxplalôlëbë be'begwanemë te'wis gëgëmë ne. Hë'mis la tsì'gàtsa tsë'dâ-15 qasa wâ'wa'dë lâ'xës lë'wunemë qa dâ'dalisëq. Gël'mës te'qwëda begwà'nëmë dâ'dalaxa wâ'wade, la'ë y'i'm'idâ. La k'ës hë'qôl'mëm lâ la'xâ wi'nâ'të. Mo'plënxwa'sëda 'nâ'xwa be'begwanemë le'wa tsë'dëqë hë gwe'gilë. Gël'mës gwâ'la, laë xwa'na'î'dida 'nâ'xwa dze'dzaax'ëna qa'ëdà wi'nâ'të. La sekla'plënxwa'sa g'a-xëda Mâ'malëlqëla, mô'ts'laqë xwâ'k'kü'nas, le'wa qalëls'âqë 20 xwâ'külnas 'në'mgëse. Hë'mësa má'alts'laqë xwâ'külnasâ Là'witsë. Hë'mi'-sëda ma'lgù'nàts'laqë xwâ'külnasâ Dzà'wadë'énoxwë. Hë'x'-î'dâ'mësë Neqâ'plën-k'î'môë te'îlalaxa le'élqwalalaë. Gël'mës wi'laë'tëda le'élqwalalaë, la hamp'tlasôsa xa'mâ'së. Le'wa gwâ'la'mà'pxa xa'mâ'së, la'ë hê'lig'intsôsa te'lex'sô'së. K'-lë's'mës gwâ'la hâ'mâ'pxa telex'sô'së, là'as t'a'xolîtë Neqâ'plën-k'î'môë qa's 25 yâ'qeg'âlë. La 'në'k'a: "Wa, gë'lag'a, gë'lag'a, wi'wömp te'wös qwê'qëlë'ëx, te'wun 'nà'pînemôtôx, te'wun sâ'sëmax, lôl, 'nà'xwa le'élqvalaë. Gë'la-k'ësa, aadâ', gë'la-k'ëslaks g'a'xaxë qans lâ'lagî'l a'la qa neqô'ù sens gô't-g'kùlôdënzëdë Òwe'q'so'tënoxë. La ha'm'k*aë'tsës Be'lishla. La'më'sëns lâ, hô'x'uluêlex Be'lishla qa ho'x'widës'sëns gô'k'ëlôdëns. La 'nà'xwëem sebâ'bâ'ë 30 wâ'të'mësrà g'r'g'igama'ëysa le'élqwalalë, 'në'k'a: "Læ'ms 'në'k'a, g'r'g'amë. Hë'lens gwâ'latë, g'r'g'amë. K'-le'tsle'mësë Neqâ'plën-k'î'môë qwê'qëfida,1 yâ'qantläla: "Hë'mës sën la'g'îlën ha'winälô, 'nà'xwa le'élqwalalë", qans wi'nëx Be'lishla. Ma'lgû'nàts'laqen wi'nats'ëxax'ëins Kwâ'g'ulëk. Mô'ts'laqë yîn'ë-sëlatasà Qîl'moyû'ë. Ma'lt'lsaqle yîn'sëlalasa wâ'lasë Kwâ'g'ula. Ne'm'ts'laqë 35 yîn'sëlalasa Qîl'm'k'utis. Yû'dûxs'tlsaqeg'oënu'xë yîn'sëxal'sa'nu'xë Kwâ'k'we'-g'ulëk. K'-le' ô'st' qu'l'sënësë ndà'qô'tëë, wàx'ë'emlë lâ'lan. Hë'mëq, le'élqvala- lëì. Wa, wa. La, ti'xolîtë g'r'gama'ëysa Må'malëleqëla, yîk 'mâ'xôlë ña's yâ'qeg'a'ë. La 'në'k'a: "Å'k'asôl, hawà'k'asôl, Kwâ'k'weg'ul. 'må'dôzôs wâ'tëmëx? Wi'nâ'len's 'në'x'dâ'ma'sa Kwâ'k'weg'ul?" La 'në'k'ë Nêqâ'plën-k'-40 mo'të: "Å, wî'nâ'len's, qâst. Hë'x'-î'dâ'mësë mà'xôlë 'në'k'a: "Gë'la-k'as'la,
qást. Gé'läk'as'lä Kwä'kwég'ul. Dá'xg'ín gwa'semék' qaan g'o'kúldodädé Qwé'q'söt'énox'daxens lé'gaxalasdá 'ná'xwa le'liqwalaxe. We'g'a, yá'l'ax, bá'békluw Ma'máléleqalá, tós 'né'mgés, tós Lá'witsés, tós Mæ'mtäg'lä; sò'mëšsål Dzä'wadeñox, á'lenx k'ós 'né'msgemg'ilax qa'g'xulax. Hé'méxen la'g'ila háyúl'olol, 'ná'xwa. We'g'a, se'pl'eldex dëwë'xla, 'ná'xwa bá'beklwas 5 hā'ma'leq lë'liqwalaxe. Wí'nálxen la'x'a Be'luxa, 'né'k'o'ns 'mekumä'ëxwa Kwä'gwélex. We'g'ax'ins alë'xwag'iwélaxg'ín 'né'msgemakwék' Ma'máléleqálék' qaxg'ín g'í'nokweg'g'asa má'x'énoxxwé. Nò'gwaem k'le'ós k'le'lä'ma la'x'a wí'na, le'wa 'wà'lasdémë. Wa, wa.
bë'begwanemë. La lâ'g'aëda Kwâ'gułë lax ha'nwat'Iasasa qalatls!â'qê ylna'seIa. Ma'âls'a=qëda Hëlt'saqwë, hë'â'misëda mû.tslaäqê ylna'szlasa ha'nalq'iwa=ë. Gâ'xëda ne'mgësei, la mâ'kahëda Lâ'wiitseI. Qwë'saxâ'ëda Má'mâlelêqala. A'qmes tslek'!â'xela Hëlt'saqwasës së'wiina. Hë'â'mis wa'êkâa tslek'!â'tëmsa Hëlt'saqwëda Be'ëxulaax la'ê lo'kliwëmasës gâ'keta'yas g'o'kwas. La yâ'qleg'â'ëda 5 bâ'baklôlo Ye'qôlelasemayîlë. "ya'x-da'unos ne'nemôk', wë'gadzâa wula'xwa Hëlt'saqwoëx, a'ngwatsôx gë'kama'yax." Hë'x-xida'mës yâ'qleg'â'ëda Kîle'm-xlôlo, la'xan Hëlt'saqwë. Lâ'ëm wula'x gë'kama'yaxas, la 'ne'ke Kîle'môlë: "A'ngwas gë'kama'yax?" La nâmänxma'ëda ne'môk'wë begwa'nenësma Hëlt'saqwaq, yíxa ë'xadës Hë'madza'lasas. La 'në'ka: "A'q'iqlâ'lenk: he'mâ'ës 10 Ö'yala-itx. Hë'ëls qway'âla Hëlt'saqq, lâ'yalë le'atëts he'mâ'sa, a'ngaxa'lëla'mëtës he'mâ'sa la'ënxgoëdeas Kwâ'koldë. La nô'qwa'mtëla le'galatëla, hë'lits Ö'mx'idao, hë'lits Wâ'k'askàqo, hë'lits Ha'mdzidek'akëd, do Qâ'nxsmënakula, do lâ'qwäq'ila, do Wâ'xwa'xamis, do Dô'qwaësla, do Ha'xmasîlâkâ, do Ya'qanhala, do Xà'në'us, do Gunxwo', do Lo'ëldaq', do Qâ'së, do lâ'ëla'la, 15 do Qâ'laqo'yuwis. He'mâ'ëstësamlëts. Hë'x-xida'mësë yâ'qleg'â'ëlë. Le'ñxenë'môlë, la 'në'ka: "mâ'sôs la'qloës ne'nà'aqaway? ne'ke'x-daqoqs k'ës mâ'xayilax wà'xëmla do'xal. mâ'së la'ñaqawaësâ 'nà'xwa'mëx gë'gïama'yasës Hëlt'saqwë?" Hë'x-xida'mësë Ö'mx'ida 'ëx-o'x'wëdësë gë'ldasë qa's axwutlsö'dëxëa medzëse qa's tsôlewës la'ëxs xuno'k'wë Wâ'k'as. La dá'x'idë Ö'mx'ida'xam lejxëse' qa's më'plênë pëx'wîdeq. Hë'emma'âwis gë'x'idë Wâ'k'as la'xa medzëse a'sa'matës. Hë'x-xida'mësë Yâ'xenôlë yâ'qleg'â'a. La 'në'ka. Kâ's â'läem hâ'ëløa lax gë'k'lala'sasën tsle'tslea. La 'në'ka: "Wa, wa, ne'nemô'k'. Lâ'ëms wula'x'taëlaxëns â'da. He'mëms má'yaentëxa ë'xôs wulx'xle'la. He'mëms lâ'ge'këwëxa he'k'liga'ële nà'xwa'dax'oît, le'qwalalë, 25 piele'ya'xîwxa tsë'kłôw. La'mëns tsle'tsle'qa tâ'wëx. Yu'mësëox ne'môtaxsa gë'gïama'yasës Ö'dëstå'la, yx'g'ëa Ö'mx'idëk', t'ô'gwa Wâ'k'asëk', t'ô'gwa Gunxwôdik. K'â'le'sëns gë'widaas kwë'xëd'xgin gô'këlô't'g'ada Hëlt'saqwïk.' Wë'g'ëa, do'qwa'lax, ë'ul, hâ'matël le'qwalalë qës là'nla'gi a'em wína le'wòx'qa'xàw'ë. Hë'ëmis â'dës ne'ke Yâ'xenôlë, gâ'xâsa 30 Má'mâlelêqala te'x'wida, la'xa a'wilbâ'yasë o't'sliisë, yx mëxâ'ëlasasà ylna'sëlsasà wína. Hë'x-xida'mësë má'xôlë tâ'xo'tëxs qa's yâ'qleg'â'ële. La 'në'ka: "mâ'sas, mâ'sëxâës ha'wñulàmasëlåo'osaq?" Hë'x-xida'mësë Yiyâ'q'adala'hvulë six'ëdëses qwa'qwi'ila-bë, la'xa ë'xçla'yasë ne'nts'laqë xâw'ã'kunàse Hëlt'saqwë. Gì't'ëmëx'dë six'ëxà, la'xa be'gwë'ñemx'dë, la'ê 'në'ka: "Hop, hop, hop." 35 Hë'x-xida'mës 'nà'xwëda le'qwalalà'tâ xìlë'xâdë Hëlt'saqxâdë. 'nemô'x'më Ö'mx'ëd qłula'. Gì't'naxwem xè'la'masxa begwë'ñemëda bâ'baklôwa wî'naxas la'ë ha'ntsle'g'â'ëda hâ'matse. La'ë do'xuawlâsës qà-go'kwe. Gì't'mës nà'nëxa te'la'masaxa begwë'ñemë, la'ê hanë'qa lax gë'k'la'la'sasà nà'nëxës t'â'siisë, nà'xwa xwâ'sëdà le'ldënôkwe, gâ'laë xè'la'masxa begwë'ñemë. Gì't'mës 40


2 This speech is in the Hëlt'saqë dialect.
8. Fight with the Haida.1

Qu'onakuleg'in lax la'x'ana'saya go'kwasa 'ne'mgesa, leu do'qulax Hëx'-ha-k'lnax a'waqwalæ lax a'waqwas. La le'wilala g'æxen la 'ne'k'a: "ya, ade', ee'x'læos 'na'leqo'saxs a'laex begwa'nema qa'nu'xa näya'semx'da gwe'gri'lasaxa winaplaç'da. 'në'nak'ilenlaxs la'ëx na'qelqelax'da'xol. Hë'den 'në'nak'il 20 da'x regulators'sentsosä Gwë'tela, a'la'yolenu'xa xæasan'ël, k'ëtos qloqts'l'ya." La wul'la Hëx'akah' wio'tlas, si'o'xsentsa'wë. La 'ne'k'a: "Lëx K'-lowe'de, yxg-anu'xa hamä'tsiaqalik ale'xwa muse'nemo'x-ula. Në'gutlæg-anu'xa sek'axa k'l'ot'lëtë. Len matse'mgila, la'as na'x'ida. Len do'x'walaxa ma'itla'që xwa'k'una. Len ne'fæxen nemo'x'ula, ylx n'ë 25 mo'x'tsaqalag'illswula. La 'në'k'en nemo'x'ula gæxen: 'Lëx'en lax K'-lowe'de.' Len 'ne'k'a: Hë'len le ögumälls. 'Ama ya'läx, qast. Halak'as'la.' Len se'x'wida. Hë's gwe'x's ple'ëna'k'udë xwa'k'una. Ma'itsla'qëda xwa'k'una g'æx si'o'xsends gæxen. La wëtslaxlæ gæxen. Len me'ls'ëd qen do'x'widexen nemo'kwe. Hal'sela'mës k'lës hëtslaxlæ'swa, la'as la'g'aala lax K'-lowe'de. 30 Amësen la do'qulaq. Hëx'sa'mës le'da wi'na a'tæxen nemo'-xwulaxa na'la. Ga'ganuf'da. Laëm tsix't'len nà'qa'ë qaë dö'qulaë'naxa wi'na la legwe'sa. Len wu'faxen klaxalæ'ë: "mä'sos naq'yaqös qens la'ëns do'x'widexen nemo'kwa qo lae'mlaax qa'k'-olaxsa wi'na.' Hëx'ida'mës nexe'qanu'xa le. Lanu'xë se'x'wida. 35 J'lawisenu'xa la'g'aa laq. Len dà'x'idxexen ha'nlemë qen lo't'ho'wë la'xen ya'tatsë. Len q'ë'sida, la'laa lax legwe'dzassaa wi'na. Len do'x'walalæqës mò'ta'wakæwë em'mwällës. Len ne'faxen nàt-nux'ets'læla: 'We'g'a ya't'alex, ade', la'men ha'n'fidelqek.' Lanu'xë wå'tlëd-

xenu'xu yâ'ytatsle qenu'xu qulâ'tâ'deq. Gîl'mesenu'xu gwâl, le'g'ânenu'xu qa'sîda. Lanu'xu klwâ'x'îd la'xa 'nexwâla laq. La 'nâ'xwaem ha'mâ'pa. La sek'kwa'da bê'bégwânemê nàq'âla. Lâl'âlæ yû'dukwêda bê'bégwânemê nàq'âlax kwadzâ'saen 'nemô'kwê. 'nâ'xwaem yû'dux'se'mg'ustowêda pla'lekwêk'îlatsâ-xenu'xu hanha'nlemê. Lanu'xu 'nemô'x'îd ha'nlîda. La yû'dukwêda he'lasen ha'nîlesâ'we. La qîwâ'qulâ'masêda ma'lo'kwê bê'bégwânemê. Len do'qulaxa ma'lo'kwêa nê'la'sa bê'bégwânemê ha'nîlesâ'we 'nemô'kwê. Ha'tselâmê'ss kî'ks le'le'da 'nemô'kwê bê'bégwânemê. Len do'qulaxa o'gûla ma'lo'kwê bê'bégwânemê maxs la'e hê'tsâ wâ'x'a. La'me'senu'xu dz'le'xwid la'xa qîwâ'qulâ'masê bê'bégwânemê qanu'xu le'la'masêxa yû'dukwê. Lanu'xu qîwâ'qulâ' laxa 'nemô'. 10 kwê le'wa mô'kwê tsle'daq qenu'xu qîlû'k'â. Lanu'xu ax'ê'dex da'de'kasîdása Gwête'la. Len do'x'widxa wâ'la'se' gîl'dasa. Gîl'me'sen axstô'dxa qapama'n'ê, lê'g'în do'x'wâlelaxa qîlê'nemê la'a'gekwâ le'wa é'x'slema axâ'la la'xa la'a'gekwê le'wa medzê'sa hâmatsla. Len wuta'xu 'nemô'kwê tsle'daq. La 'nê'k'â: 'mâ'sêg'ada gîtîl'â'g'axga'ada gîl'dasik'? 'nê'k'enlaxa qîlû'k'ô tsle'daq. 15 Â'misêda tsle'daq qe 'nê'k'â: 'Hâm, hâm, hâm, hâm, hû,' qa's qîlû'n'de qulê'x'în 'emxês a'yasô. 'La'men qîl'a't'ale'laxs hâmatslaâda 'nemô'kwê bê'bégwânemê qanu'xu ha'nîle'kwê. Ha'x'îda'mêsen hâm'x'a. Hê'mîsa ma'mîse'mê lâl'â'qwa gî'tîlêxa gîl'dasê. Gâ'xenu'xu yâ'yasîlaxa wâ'k'luna, yî'xa yâ'ytatslê'desa le'le'lêla. Gâ'xenu'xu lâx'ôx Yîl'sex. Gâ'xenu'xu la lâ'la'so'sen'xî u g'o'ku-lötdâeda 'nem'gësê. He'x'îda'mêsenu'xu le'tlalasô'sa gî'tîgama'yûlæ Kwa'x'i-lanôkuma'yûla le'wanu'xu qîl'â'qetakô. Lanu'xu hanm'îl'îsawâs sa'k'asaw. Gîl'mè'mesenu'xu gwâl lâ'asa gî'tîgama'yûlæ Kwa'x'i-lanôkuma'yûla yâ'qüleg'a'la. La 'nê'k'â: 'Adê', we'g'a gwâ'sitsës gâ'yustlaq'âsa'osaxwa tsle'daqx. Len yâ'qléq'a'di qen tsle'k'â'lêfédëq.1 Len hê qîl wutâ'se'wun 'nemô'xwula, yîk 25 'nemô'x'îtsaqalâq'ilis: 'Gâ'x'îmâe?' 'nê'k'enlaxa 'nem'gësê. Hê'em si'o'y'sè'so'sô'da Gwête'la, le'twis wa'sô'da. Lâ'lê lêx Kî'lôwe'de do'qula'mêsentslaxwa Gwête'laok la'êx hê'x'quitlaq lâq. Lenu'xu kî'k's qîl'a'le'laxq, 15â le'm'lo'tâ'naema 15 kî'k'ês. Gâ'xenu'xu lâx lâ'sêg'nailis qenu'xu do'qwalâq. Lanu'xu do'qulaqexs la'e lex'wâlîs laq. Gîl'mes ga'nû'fida le'g'în la'â'sa lêx Kî'lôwe'de qaxs 30 x'î'n'laxa qîlê'nemê nàq'ce qen 'nemô'kwása hê'ê le'da 'mek'â'la, yîk 'nemô'x'îtsaqalâq'iliswula. Lanu'xu sê'x'wida. Hê'lanu'xu le'da 'na'lan'â'nyasa Kî'lôwe'de qaxs hê'ê le'da Gwête'la qawâ'nâyas Kîlôwe'de. Len lotâ qen qa's'idê. Da'â'sôqquwaq Gwête'la. Len la'â'q'âa lâx ax't'â'sasa Gwête'la. He'x'mis a'âles wa'xâ'nalelaxs le'të hamx'îdë. Len qa'sîda, a'ê'daaqa lâx'sen 35 yâ'ytatsle qen nê'lexen 'nemô'kwê. Len 'nê'x'xen 'nemô'kwê: 'Hê'em a'â'le'ksôx qîlûl'sîsê. La'môx k'â'k'â'asôs ha'mîtëx. Kwa'nâ'la'édadâ'g'â qens wê'gî kî'le'laq-k. A'mê'gîns qawâ'nalâl, qens wâ'lawâdasêx, k'ê'saxas g'o'k'â'la, 'nê'k'intaxen 'nemô'kwêx. He'x'îda'mêsôx wà'àxa. Lanu'xu qa'sîda. He'x'i-da'mêsenu'xu ha'nlîda. Gwêtela'mês qîl'ê'x'lîlâlaxa le'le'. Len he'laxa, 40 g'o'kulu't, 'nê'k'intaxa 'nem'gësê. 'La'ma'x'sa x'î'g'î'g-î'slâ'gekwêx qag'ada

1 L. c., p. 426.
BOAS AND HUNT, KWAKIUTL TEXTS.

gil'Idasik, qo'tlaem'agx'la da la'gawik: o'guqala, *në'k'intlaxa *ne'mgësë. Len dá'x'ihdax ma'tsxemë la'a'qwa. Lá'xen *në'k'a: 'G'amen ya'nem'gada la'aqwak ma'tsxemë. La'em'k. 'aqgadëx kw'e'xanem'gëx da *ne'mgëstëmk. Lák* 'na'lëgmawaxlaq'gëx da *ne'msgëmëk. We'g'a do'x'witédëq'. La dá'x'idë Që'm sax'iwuluq qa's yá'qleg'atë. La *në'k'a: 'Gë'tak'sa la 'nemwo't, 5 la'em'kw'e'xanem'gëx da la'gëk. Le'wó'xda g'its'l'xwa gyldasëx. We'g'a ya'tl'áx, gy'gëmë *qa's 'e't'ëqlëlamësètëoxwa tsau'nxléx. Hë'qënu'x gywë-x'idášë, g'o'kolòt. Wa. Lë'ms qal'akaxen'xë gywë-x'idášë qa'ë da wë'demasa begwa'nëmëxu wula' 'wi'dzëstëox lë'dësxa yá'wíx'ila?' Wa, wë'g'ax'ëxë ho'qawelsëxda begu'le'dëax qa's we'g'åo's do'x'widëgx'gëx da la'gëkëwëk', àtas 10 'ne'x'laxen a'tl'em sene'nuxësôx; yûl, gy'gëg'gëmë's *ne'mgës, wa. Lë'ms qal'la aël begwa'nëms *ne'mgës.'

La yá'qleg'atë la'gësäwa'yûla. La *në'k'a: 'La'em'ken o'quisidä, g'o'kolòt; ilë'xamëxótëx hëtxaxen gy'gëma'ëx. We'g'a, ya'tl'áx, gy'gëg'gëmë's *ne'mgës lòs 'na'xwa begwa'nëms *ne'mgës. Wa, hala'g'a hó'qawelsax aël begwa'nem. 15 Lë'x'amëntëx k'ës la'xeslëns gy'gëg'gëma'ëx.' Hë'x'idëma's hó'qawelsëda be'begwa'nemë. À'mës qal'atl'ëkwëda gy'gëma'ëxu yûla klu'dë'la. La len'ex'tsa'wëdëa të'x'iwëxen g'o'kwë. LEN xo'x'iwëxda gyldasëq qen ke'nxaudësa qen-xawëcë la'gëkëwëk. Len et'ëd oxë'ëxda qex-imë'ë qen qex'i'mëës. Lá'xaen axë'ëxda medëze'ës lë'xa gy'gëg'gëma'ë. LEN hâ'pxa la'x'ôx 20 lâx gywë'k'halatsa hâ'matslax lá. Len yá'qleg'atë, len *në'k'a: 'We'g'a do'qowa lë'xen, gy'gëg'gëmë's *ne'mgës. La'mën kwe'xanem'gëx da la'gëkëwëk. Lë'këqë'sës lex' tâ'ldëmlës g'axen, gy'gëg'gëmë's *ne'mgës. Do'qowa lë'xgëda gywë'g País. À'las *ne'x'laxen a'tl'em axë'nostëxik qenlë yë'wíx'i'dtë. Wa, wa, nòs gy'gëg'gëmës.' La yá'qleg'atë la'gëgösë, la *në'k'a: 'Iy, gy'gëmë *qa *mâ'sësë 25 nu'ëx wâtdema lòl, le'na'qës hë't'ëlamëx bëbegwa'nem'ëxëg'ax xõxëxda la'gëxë'dësëda le'òs kwë'xéstëwë. Hë'mis la'gë'tësxox le'gëdës kw'e'xanemë la'gëkëwëk. Hë'döx gywë'sëda gëg'ad'ënémëda hâ'matsla. We'g'a yá'wíx'ilax, gy'gëmë, qa *mâ'sësës lex'myaslë, gy'gëg'gëmë's *ne'mgës.' Hë'x'i'damës xis'ë'dën lôl'ëyûla. Wa, la'men 'wâl'as yá'wíx'ilaxa tsawunë. 'nâ'xwa 30 ek'ël'ëqalalen g'o'kolòtë. Hë'men gywë'xidaaswuleq qa's qal'laosaq.'
XIX. SONGS.

1. Sacred Song of Q!a'Tw!it (p. 569).1

1. Yë, qä'sta, wa’x’den hâ’yalik’layasös hê’lik’o!iswut, yë, qästa’e.
   O friend, I tried to be healed by the healing companion, O friend.
2. Yë, qä’sta, wa’x’den so’waqamatsös so’wagayösëns hë’lik’o!u, yë qästa’e.
   O friend, I tried to be blown upon with the means of friend, O friend.

2. Sacred Song of Maa’ (p. 570).

1. Ye, ga’xk’as’mEn 5wÌl6lelisa 5nà’x6lelisa ne’nualak!wë’ns Winâ’lag-ílisa.
   Oh, indeed I come and obtain every obtain all the supernatural Warrior-of-the-
   qualities of World.
2. Ye, ga’xk’as’amasél 5wÌl6lelisaq qà’minatseag’a Winâ’lag-ílisa.
   Oh, you indeed come unexpectedly obtain every death-bringer of this Warrior-of-the-

3. Dancing Song (p. 571).2

He’a yä’qwana, hê’ia yööwana, hê’ia yä’qwana, hê’ia ló’gwana.


1. Há’las6leX’dwalenlaUX 10’gwalag’ilaos 10’gwalak’as’ówa, hámai.
   You almost dance like myself(?) your reason of being great real supernatural one hámai.
   supernatural
2. Lá’x’den laë’mema láx la’mx’;laë’lasdës Bâ’x’båkwålanux’siwa’e 10’gwalag’i-
   I was taken into in the past sacred room of Cannibal-at-North-End-of-World your reason of
   being supernatural
   ilaos; 10’gwalak’as’ówa, hámai.
   great real supernatural one hámai.
3. K’le’slë q’laë’stak’ayal Bâ’x’båkwålanux’siwa’e 10’gwalag’ilaos 10’gwalak’as-
   Not will be in right mind(?) Cannibal-at-North-End-of-World your reason of being great real super-
   supernatural
   5’ówa, há’maí. A’mx’dwe’señ lâ’laaya qen há’madzela’qwës há’madzela- 10
   natural one hámai. And so I only approached and I cried hap for him with the hap
   gums Bâ’x’båkwålanux’siwa’e 10’gwalag’ilaos 10’gwalak’as’ówa, hámai.
   cry of Cannibal-at-North-End-of-World your reason of being great real supernatural one, hámai.
   supernatural

5. Cannibal Song (p. 573).

1. Q!á’lagwalag’ila’haisëns láx lâ’wiyak’as’os ló’gwala’më.
   I am known everywhere at the real standing place of the supernatural one.

This song is probably in Nootka. ló’gwana is Nootka for ló’gwala.

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2. Lā'legyālag-ilahait'sen lāx lā'wiyask-asōs lō'gwala'mē.
   I come to get my name at the real standing the supernatural place of one.

   Great copper-giver, real great property-giver of the supernatural one.

6. Cannibal Song (p. 573).

1. Ha'masayalēms lō'gwalak-ā'sōwā, ba'bakwā'yalamxs lō'gwalak-ā'sōwā,
   You are looking for food real supernatural one, you are looking for men real supernatural one, ma ha.

2. Qā'qēk-ā'yamxs lō'gwalak-ā'sōwā, Lenāx̱dēamxs lō'gwalak-ā'sōwā, 5
   You try to eat much real supernatural one, you tear off the skin real supernatural one, ma ha.

3. Tā'yōxwidalamxs lō'gwalak-ā'sōwā, qwe'satsendayōs gwē'sg-īləsk-asōwā ma ha.
   You go near him real supernatural one, you are taken to the far side.

7. Cannibal Song (p. 573).

1. Ha'mtshalalēgtx̱g-aqalag-ılls lāx owē'staliłtsō lō'wa mē hā'ma.
   He cried hap the chief eater of the at the rim of the world mē hā'ma.

2. Ha'msayamxs yōl gt̓x̱g-aqalag-ılls lāx wā'xšenxelisex lō'wa mē hā'ma.
   You are eating you chief eater of the at both sides of the world mē hā'ma.

3. Gwā'ıllas wā'tma wuna'me'stā'lōl owē'stast lō'wa ma hā'ma mē hā'ma. 10
   Don't try to hide around the rim of the world ma hā'ma mē hā'ma.

8. Ha'mshamtsEs Song (p. 575).

1. Lā'len lā'laqoyahaaik-'as lāx lā'laqoyak-asōs lā'qu̲lahaya lā'qu̲lahayōs
   I shall go to get red cedar-bark (at) get red cedar-bark red cedar-bark (?) red cedar-bark (?) of lō'gwalak-ā'sōwā.
   the supernatural one.

2. Lā'wilstē pē'nqalahaig-ilahēsk-aslē, yewisle'na'yahaisk-asłōs lāx tsle'xde'smā-
   And so it will be really shining on earth, will be your way of dancing at your winter-
   lahaig-ilahaisk-aslōs, pa'nqayaslōs pa'nqēems ʷnā'la mē hā'ma.
   dance place, will be your shine of world mē hā'ma.
   shining the


1. ʷ'ya, ʷma'tse'mē laōx ʷnā'na̲x̱'una'yałx̱sōx w̱̄ṉalag-îlsk-ə'seł̱ w̱̄w̱̄w̱̄?
   Oh, what is this on the blankets of these warriors w̱̄w̱̄?

2. X̱o'ma'tstema laōx ʷnā'na̲x̱'una'yałx̱sōx w̱̄ṉalag-îlsk-ə'seł̱ w̱̄w̱̄.
   Fighting is this on the blankets of these warriors w̱̄w̱̄.
10. Cannibal Song (p. 578).

1. Há'madzelalqwag'ildoxs haës qai 'nâ'wish:asë'ôwasës lô'wa.
You are the reason of the hap cry for the only real one of the world.

2. Bá'baqulaqwaq'ildoxs haës qa Bâ'xë'bakwâlanûx sûwa'ek'asô'wasës lô'wa.
You are the reason of the cannibal cry for the real Cannibal-at-North-End-of-World of the world.

3. Qlû'lamensayag'ildoxs haës qa Bâ'xë'bakwâlanûx sûwa'ek'asô'wasës lô'wa.
You are the reason for eating alive for the real Cannibal-at-North-End-of-World of the world.

11. Cannibal Song (p. 578).

1. Há'hamsiyay'i'ya há'hamsi'yax-dEnlôl, Tà'nisk'asô'wa.
Eating all, I ate you entirely, real cannibal.

2. Tél'gwisayiya te'lgwisayax-dEnlôl, Tà'nisk'asô'wa.
Soft inside, I made you soft inside, real cannibal.

3. Wî'qwa'nétlayayiya wiqwâ'métlayax-dEnlôl. Tà'nisk'asô'wa.
PUSHING down I pushed you down, real cannibal.

4. Qlû'la'mmensayiya qlû'la'mmensayax-dEnlôl. Tà'nisk'asô'wa.
Eating alive I ate you alive, real cannibal.


1. Gwâ'telâemx-dë là'lenxÎlisa là'la'laqulâ-kasôs là'la'laqwâ'ale'de.
Already has been going around the real red cedar-bark red cedar-bark owner.

2. Gwâ'telâemx-dë wâ'lenxÎlisa qe'mqemxulâ-kasôs qo'qoseaî'de.
Already has been all around the real down of the down owner.

3. Gwâ'telâemx-dë wê'laxelâsk'asîlês tsâ't'salaæqelagumlaâ'so tsâ'eqaxelâ'idë.
Already has been impossible to surpass the future winter-dance song of you winter-dance owner.

Already has been the reason of crying hap the real Cannibal-at-North-End-of-World the supernatural one.

13. Cannibal Song (p. 579).

1. K'leô'sqâ'û'sowak'as làx hà'â'masa'yâlagemîlûs Bâ'xë'bakwâlanûx sûwa'ekhâi-
Nobody at all does like at the past going-for-food-mask of Cannibal-at-North-End-of-World real k'asâ'de Lô'gwalâk'as'ôwâmë hà'ma ma hà'ma.
past real good supernatural one hà'ma ma hà'ma.

2. K'leô'snexte'swahak'as làx 'ytwîlê'në'k'asâ'des Bâ'xë'bakwâlanûx sûwa'ekhâîk'asâ'de
Nobody really can imitate at the real past dance of Cannibal-at-North-End-of-World real past Lô'gwalâk'as'ôwâmë hà'ma ma hà'ma.
real good supernatural one hà'ma ma hà'ma.

3. Lâ'x'den qâ'x'sayahas'okwats là'la'laqulâ'asîlês Bâ'xë'bakwâlanûx sûwa'ë-
I had put on really the real past red cedar-bark of Cannibal-at-North-End-of-World haik'asâ'de Lô'gwalâk'as'ôwâmë hà'ma ma hà'ma.
real past real good supernatural one hà'ma ma hà'ma.
4. Lá’x’den *má’qésäyahasö’kwats ne’nwalak’wëna’haik’asdës B’a’x’bakwáланux’-I had thrown into my belly really of the real past supernatural quality of Cannibal-at-North-End-of-siwa’e, qwa’nëteläg’lhaisk’asdë ha’mspleqelalax’k’asdës B’a’x’bakwá’-World, the real past what shakes on the the way of the real past cannibal- Cannibal-at-North-ground lanux’siwa’chaik’asdë ló’gwalak’asö’wame h’a’ma ma h’a’ma.

End-of-World the real past what shakes on the the way of the real past cannibal-Cannibal-at-North-ground lanux’siwa’chaik’asdë ló’gwalak’asö’wame h’a’ma ma h’a’ma.


1. Yé qasta’ya, g’ä’xk’as’den hé’lik’amatsös Há’yalik’łänëmatlde g’ä’xen. O friend, indeed I came made to be a the past one who desired me, shaman by to cure

2. Yé qasta’ya, g’ä’x’den wëlënkalax ne’nawalak’wënes’ ne’nawalak’öliswutden, 5 O friend, I came carrying in the supernatural my fellow supernatural ones hand objects of

yé qasta’ya.
O friend.

3. Yé qasta’ya, wä’x’den nä’na’walasös wiya’lalax’dëšëa yé qasta’ya. O friend, I tried to be struck with the past death-bringer, O friend.

4. Yé qasta’ya, qen g’ä’x’k’ tolöë’nwayasös xu’mtxumtag’ila, yé qasta’ya. O friend, and came placed in my hands the fire-maker, O friend.

15. Song of Cannibal (p. 588).

1. Há’masa’yalamxs ló’gwalag’ilasös ló’gwalak’asö’wa ma mai hame. Looking for food your reason for being real good supernatural ma mai hamë. supernatural one

2. Há’emx’sal é’x’playa ha’msayasöläös T’a’nsk’asö’wa ma mai hame. But that will be sweet what is eaten by you real good Cannibal ma mai hame. 10

3. Há’emx’sal ha’msayasölä qu’lamensayahatlalasöös T’a’nsk’asö’wa ma But that will be eaten by you swallowed alive by you real good Cannibal ma mai hamë. mai hamë.

16. Song of Cannibal (p. 588).

1. Há’masa’yalamag’ilédenögwas B’a’x’bakwáланux’siwa’e, ló’gwalag’ilas B’a’x’bakwáланux’siwa’e, ló’gwalag’ilas Cannibal-at-North-End-of-World, reason of being real good supernatural one

2. B’a’bakwa’yalamag’ilédenögwas B’a’x’bakwáланux’siwa’e, ló’gwalag’ilas B’a’x’bakwáланux’siwa’e, ló’gwalag’ilas Cannibal-at-North-End-of-World, reason of being real good supernatural one
3. Lālōha’yalag’ildenōgwas Bā’x‘bakwālanux’siwa’ē Lō’gwalag’ila Lō’gwalak’as-
Having the reason of looking Cannibal-at-North-End-of-World, reason of being real good super-
for corpses [of] supernatural one, 
ō’wa, ē, qa’s hē’mēkxəą̨š we’lwilq’al’al’a’ōs ha’msayasôla’ōs, Lō’gwalak-
yes, for you are also reason feared your future food, real good 
’k’as’ōwa.
supernatural one.

4. Ē, qa’s hē’smékxəą̨š we’lwilq’al’a’ōs ńo’lagema’litsemôshamlisk’as’ōwa, Lō’pem-
Yes, for you are also reason feared real good eldest in the world going to 
tsōwilxla’emlē Lō’gwalag’il’ōs Lō’gwalak’as’ōwa mai hamai. 5
empty the inside reason of being real good supernatural mai hamai. 

17. Song of Cannibal (p. 588).

1. Ā’ya ha’mts’ëxsdnōgula Lō’gwalag’ila’ōs Lō’gwalak’as’ōwa, mai.
Ah, having desire to eat you the reason of real good supernatural mai.

2. Ā’ya a’emlé wā’las’wa’lasayak’asłēs tsł’ā’eqēsk’as’alā’ōs tsł’ā’eqayadžēk’as,
Ah, only will yours will be growing greater your future real winter the great real winter 
be Lō’gwalak’as’ōwa mai, ham hamamai.
dance, real good supernatural mai, ham hamamai.

3. Ā’ya, a’emlé tō’x’tōkwalag’ilitsēlēs tsł’ā’eqēsk’astōs tsł’ā’eqayadžēk’as, Lō’-
Ah, only will yours will be getting mean- your future real win-
be while greater the real great winter real 
gwalak’as’ōwa mai, ham hamamai. dance, 
good supernatural one mai, ham hamamai.

18. Song of Cannibal (p. 588).

1. Há’mat’sëlaqulaahai’k’as’denōkwai lax ne’nwalak’winëk’asōs, Lō’gwalak’as-
Having really the cannibal cry at your supernatural quality, real good super-
ō’wa, mā’mai hā’ma.
natural one, mā’mai hā’ma.

2. Tsł’ā’ts’laqelaqulaahaai’k’as’denōkwai lax ne’nwalak’winëk’asōs, Lō’gwalak’as-
Having really winter dance songs real good supernatural 
ō’wa, mā’mai hā’ma.
natural one, mā’mai hā’ma.

3. Tō’x’yuqwalag’ilahaai’k’atsēla nau’alak’wēnë, qwë’sgrīl’is lax òwëk’stas ńa’la; 15
Will be made to go between in world the supernatural going to far at the rim of the world; 
me’selasōgwōs wā’xënxe’silis ńa’la; nā’nënklwasōs òwëk’stas ńa’la, mā’
liked by both ends of the world; tried to be imitated the rim of the mā’
mai hā’ma.
by world, 
mai hā’ma.
19. Song of Cannibal.

1. Hāmasa’yalamxs Tā’nisdзе Bā’bakwāłanux’siwa’̓e Lō’gwalak’as’ōwa.
   You look for food Great-Cannibal Cannibal-at-North-End-of-World real good supernatural one.

2. Bā’bakwā’yalamxs Tā’nisdзе Bā’bakwāłanux’siwa’̓e Lō’gwalak’as’ōwa.
   You look for men Great-Cannibal Cannibal-at-North-End-of-World real good supernatural one.

3. Yā’yaqa’yalamxs Tā’nisdзе Ya’qoSElag-ilisk’as’ōwa Lō’gwala.
   You look for property Great-Cannibal Destroyer-of-Property supernatural one.

20. Song of Cannibal.

1. Hayai’l g’a’xstowé hē’gilitsōs, hayai’l g’a’xstowé hē’gilitsōs, tslā’tslaeqéyastēs
   Is that the reason of his coming, is that the reason of his coming, to join in the winter dance
   hā’̱matselagumłōs hā’̱melqéyems Lō’wa, ma.
   with his cannibal cry spreading over the world, ma.

2. Hayai’l tsla’e’xanèg’ilitsōs, hayai’l tsla’e’xanèg’ilitsōs, tslā’tslaeqéyastēs
   Is that the reason of his being is that the reason of his being to join in the winter dance
   tslā’tslaeqéxalagumłōs pā’̱lplailems Lō’wa, ma.
   with his winter dance song spreading its wings world, ma.

3. Hayai’l tok’une’ hē’gilitsōs, hayai’l tok’une’ hē’gilitsōs bā’bakulagumłōs
   Is that the reason of his going, is that the reason of his going, your man-eater cry of
   qe’ldōyu’es Lō’wa mamai ā’̱m ha ma mai.
   the post in mid- heaven mamai ā’̱m ha ma mai.

21. Song of Cannibal.

1. Hā’̱maswut’ēłtsōx’denlas hā’maswut’ēłk’as’dē yu’lai Lō’gwalai’.
   I was asked to eat with him by the past real one who you supernatural asked to eat with him one.

2. Tsla’tsla’xwut’ēłtsōx’denlas wā’wix’siwalak’as’dē Lō’lai Lō’gwalai’.
   I was asked to dance the winter the real past one who did to you supernatural dance with him by
   not go through one.

3. Hā’̱masax’dentol Lō’gwala mai hā’m sama mamai ā’̱m hā’mai.
   I ate you supernatural mai eat mamai ā’̱m hā’mai.
   one

22. Song of Cannibal.

1. Ṯwi’layamłtseq ha’msayasolōs Tā’nisdzēk’as’a Lō’gwalak’as’ōs.
   All of it will be eaten by you great real Cannibal you real supernatural one.

2. Ṯwi’layamłtsexs xo’qwamłt’as’ōs hā’mē’k’as’ōs Tā’nisdzēk’as Lō’gwala.
   All of it will be really your your real food great real Cannibal supernatural one.
3. wi'layaetse'q e'x'playak'asa ts'ëx'wamötk'asos ha'me'k'asos T'a'nisde'k'asa
   All of it really sweet really your guts left your real food great real Cannibal
   over
   l'o'gwalak'as'o.
   real good supernatural one.

23. Song of K'ï'nalala'ela.

Qa's le'x'd'ea h'a'yle k't'maxales'yasödxös h'a'yle k't'male's'yasödöks 1'o'.
For he has succeeded taming down the power succeeded taming the power of the
   gwalag'ila'wa h'a'ma m'ayë h'a'ma.
   one who makes h'a'ma m'ayë h'a'ma.

24. Song of Cannibal.

1. H'a'lasölei'x'tse'walenla'g 1'o'gwalag'ila mamai hâmamai.
   I cannot be imitated by this one (1) the reason of mamai hâmamai.
   supernatural power

2. L'ëx'd'en lae'lemak'as lax h'emxlaëlasdës B'ëx'bakwàlanux'siwa'së 1'o'gwala-
   I was really taken in in the past sacred Cannibal-at-North-End-of real past super-
   room of Cannibal-at-North-End-of-World
   k'asëdë qan le'x'd'en lae'leem lax h'emxlaëlasdës B'ëx'bakwàlanux'siwa'së
   natural and I was taken in in the past sacred Cannibal-at-North-End-of-
   one
   l'o'gwalak'as'o'wa mamai hâmamai.
   real good supernatural mamai hâmamai.

3. K'leö'lë'le që'staj'ëqë'lestak'aya'të 1'o'gwalag'ila mamai hâmamai.
   He will not always out of his senses the reason of super-
   mamai hâmamai.
   natural power

25. Song of Cannibal.

1. Ha, k'leö's qà'tsowax h'a'xlaëne'x'ëx'ës B'ëx'bakwàlanux'siwa'sëx'dë.
   Ha, not at all can be imitated the past breath of the past Cannibal-at-North-End-Of-World.
   Lëx'denö'gwë le'stal'ëlayö's B'ëx'bakwàlanux'siwa'ex'dë.
   I have been taken around the the past Cannibal-at-North-End-Of-World
   world by

2. Ha, k'leö's qà'tsowax bëbakulaq'ënë'së B'ëx'bakwàlanux'siwa'ex'dë.
   Ila, not at all can be imitated the cannibal cry of the past Cannibal-at-North-End-Of-World.

26. Song of Cannibal.

1. Hë'lix'së h'a'matsëlagumk'astë h'a'matsëlagumx'dës qae l'a'wisk'as'owai lax
   Still he will utter the cannibal cry his past cannibal cry for the real good one at
   standing
   gwa'balisk'atse'ë lö'wa'ya'k'asös, l'o'gwalak'as'o'wa.
   the real north end of the real world, real good supernatural one.

2. Hë'lix'së bë'bakulaqumk'astë hë'bakulaqumx'dës qae l'a'wisk'as'owai lax
   Still he will utter the man-eater cry his past man-eater cry for the real good one at
   standing
   gwa'balisk'atse'ë lö'wa'ya'k'asös, l'o'gwalak'as'o'wa.
   the real north end of the real world, real good supernatural one.
3. Hē'lix-se gā'loqluāne'k'aslé qae gā'loqluāne'k'asdes qae ła'wisk'as'ōwai
   Still he will utter the crooked-beak cry for his real past crooked-beak for the real good one
   lāx gwa'balisk'atsēs łō'wa'ya'k'asōs, ła'gwalak'as'o'wā.
   at the real north end of the real world, real good supernatural one.

4. Hē'lix-se hau'x'hōk'wālāne'k'aslé qae hau'x'hōk'wālāne'k'asdes qae ła'wis-
   Still he will utter the hō'x'hōk' cry for his real past hō'x'hōk' cry for the real
   k'as'ōwai lāx gwa'balisk'atsēs łō'wa'ya'k'asōs, ła'gwalak'as'o'wā.
   good one at the real north end of the real world, real good supernatural one.

5. Hē'lix-se gwe'gwaxula'ne'k'aslé qae gwe'gwaxula'ne'k'asdes qae ła'wis-
   Still he will utter the raven cry for his real past raven cry for the real
   kas'ōwai lāx gwa'balisk'atsēs łō'wa'ya'k'asōs, ła'gwalak'as'o'wā.
   good one at the real north end of the real world, real good supernatural one.

27. Song of Cannibal.

1. Ha'msamxs tō'gwala, 1 la nō'gwa hā'yīlālag'i'lela lāx ha'msp'ëxdes qwe'sen-
   Eat, supernatural and I go about on the past cannibal the far
   pole of
   xelisdes Bā'x'bakwālanux'siwa'èk'as'dēya.
   edge of the world of
   the past Cannibal-at-North-End-of-World.

2. Ha'msamxs tō'gwala, 1 la nō'gwa héhk'iwēståłāg'i'lela lāx ha'msp'ëxdes
   Eat, supernatural and I turn around to the right side on the past cannibal
   pole of
   qwe'senxelisdes Bā'x'bakwālanux'siwa'èk'as'dēya.
   the far edge of the past Cannibal-at-North-End-of-World.

3. Ha'msamxs tō'gwala, 1 la nō'gwa dō'x'wa'elak'as'ëlāx se'mdzo'yā'līsdes
   Eat, supernatural and I really see the mouth in the middle of
   le'mxla'elasdes Bā'x'bakwālanux'siwa'èk'as'dēya.
   the past sacred room of the past Cannibal-at-North-End-of-World.

4. Ha'msamxs tō'gwala, 1 wi'tla'emxs tō'gwala. 1
   Eat, supernatural
   Finish all, supernatural
   one. 1


Tsē'iwux'x̓endžēsens qâ'lasō'wā lāx la'sōtwēwalēts 'nā'la. A'wā'lela g'ī-
   gamā'ya wu'l'gama'laë g'ī'gama'ya o'ku'gēs'laë lāx g'ī'g'gama'ya'ys le'lqwalalē. 15
   "Nō'gwaem'mlaë a'lanōkwas g'ī'g'gama'ya'ys le'lqwalalē. Nō'gwaem'mlaë a'yīl-
   gwats g'ī'g'gama'ya'ys le'lqwalalē. Nō'gwaem'mlaë lelax'as'mōtax q'el'lqatēsā
   lāx g'ī'g'gama'ya'ys le'lqwalalē." Gwa'dzalasens g'ī'gama' ex xē'n'elag'īlīs
   lō'malag'īlīs mō'masīlax yā'exlensens g'ī'gama' ex, le'lqwalalai, a'la'laēlens
   xe'n'elak'as le'x'am'īl'la'qwa,lā'x'a le'lax's'amōta q'el'lqatēsā'wē 2 lāx's'en-
   dā'la'ldaq'qalqelte'la'ldaq' sapstendā'la'ldaq, hēwiya'k'īlīdē, k'le'x'ō'k'īlīdēs gī-

g'igama'yax'os ladze'yi'uyulex q'lw'lo'somasxa *ne'msgemaxwu1 le'lqwalala'ex'os ladze'yi'uyulex g't'gama'ya le'lqwalala'e, qlu'mx'idamasxa la'lasaxalola q'wa'q'ulmxa'salamas ya'gi'li'eez'meq'ins *mo'gumeg'ins le'lqwalala'ex'os ladze'yi'uyulex höx-wa'ya dzö'nögummm'seks tse'lselwa'la2la q'wa'balis le'lqwalala'ex'os ladze'yi'uyulex g't'gama'ya *ma'x'wag-ilayylex g't'gama'ya's le'lqwalala'e. Wöö, ya.

Gwä'dzasens e'wagamex'ens qil'asog'wa laix laasog'walits näl'a. A, k'le's-la'ladens le'lqwalala'e ba'xswalata, g't'lotayalaxens *mo'guma'eq'ins le'lqwalala'e, ala'ladens tse'ngulalax wu'lasöölaxa mo'kwasölaxa *mo'guma'eq, le'lqwalala'e. K't'le's'laaxa'wisilens wax'e'mlaxa wäxdz'e'mlaxa, *nemö'x'ëmlaxa'g'in *nema'x'ël-dzëyak' tö *ne'msgemak' le'lqwalala'e. *nemö'x'ëldzëyag'in tö mo'sgmak'10 le'lqwalala'e. Nö'gwaq'alama maas g't'xto'wëso'o xuse'la, g't'xto'wëso'sens g't'gama'eq, le'lqwalala'e. Nö'gwaq'alama maas laq'wagremlis, Neg'ad'azë, K'lo'gwalg'ulis, Wä's'-wal'a'lasga'g'in g't'gédedyadzëg'in le'lqwalala'e. Wöö, wä.

29. Neqa'penk'em's Song (p. 668).

Gwa'la me'lmelalax'dä'xol, le'lqwalala'e. Gwa'lasa me'lmelalax'dä'xol, le'lqwalala'e, a'la'ladens da'doxkwinalalax la'xox g'o'x'dëzëxsa alax g't'gama'ya. 15
Gwa'la1 dö'doxse'istalax'dä'xol, le'lqwalala'e. Gwa'lasa dö'doxse'istalax'dä'xol, le'lqwalala'e, a'la'ladens da'doxkwinalalax la'xox g'o'x'dëzëxsa alax g't'gama'ya. Dzo'ñoq'wanux'dëzilalox g'o'x'dëzëxsa alax g't'gama'ya, la'gi'ldzëasöök hamanekwiladzëx do'lemx'didaladzë, k'le's quila'x'tag'il, k'le's pe'n'lëxtag'ilalai-xox g'o'x'dëzëxsa wä'waxsgemgi'laax'dëzëa a'laax g't'gama'ya. 20
Gwa'la hayu'telalax'dä'xol, le'lqwalala'e. Gwa'lasa h'yu'telalax'dä'xol, le'lqwalala'e, a'la'ladens laa'qalayudzësa laq'anux'dëzëa g't'gama'ya. Nö'gwaq'alamas g'ayaxala'sa qwe'fala'alsa g't'gigama'ya's le'lqwalala'e.
Gwa'la dende'l'ix'ilaax'dä'xol, le'lqwalala'e. Gwa'lasa dende'l'ix'ilaax'dä'xol, le'lqwalala'e, laaxox g'o'x'dëzëxsa wä'waxsgemgi'laax'dëzëa g't'gama'ya, wä'wa-në'meqelag'ilka k'k'ëshnenqilag'ila'lae a'la'kwisöösö wä'xwula g'axelal'isem mâ'mentë'ya laaxox g'o'x'dëzëxsa wä'waxsgemgi'laax'dëzëa a'laax g't'gama'ya, hë'q'amëg'ins tse'ngumna'xwa ha'istlägal'ilita g't'xstlägal'ilita laaxox mâ'menla-'yudzëxsa wä'waxsgemgi'laax'dëzëa a'laax g't'gama'ya.

30. Hën'aks'alasog's Song (p. 669).

Wuł'meq'gin *në'x'që ö'gu1la kwä'nësälamasxa *näl'a. K'le'sä'ë'gë *nemö-30 ku'lag'ilis'em hë'g'rag'ilig'ilson kwä'kux'adldzëa wö'xbendaladzëa le'l'anëmxa w'twulsö'gmak' le'lqwalala'ë; wo ho ho.
Wä'dmeg'änemlas ya'g'qeldeg'änemlas ya'yaqetlënega. K'le'slaëlë2 a'mösayala wa'elëqayala wa'dëms ya'yaqetlënega. K'le'slaëlë a'mösayala seg'ëš'alala xwa'kwilex'alala që'ëtalabulayala k'o'qwabulayala kiw'ëlabula'. 35

1 L. c., p. 669. 2 L. c., p. 670.
yala lë'nag-ilabula'yla; wà'dems yà'yaqèlènèga öwag-ìlamasè la lè'mlem-xumlisa qwe'quxailemìsla he'nakladèz là'lawidżësens gò'gigama'ya.

K'łë'osk-as'owaëx è'anaq'ala. Là'nañawa'mëk: wàx wà'ñësila a'nak'ilà làë'mx'专业人士 lè gwèxs' m'à'sùla wà'yòhła yà''yaqèlènèg wà'q'amò k'xa'ìflè, hè' mo'khaas gwè'x'idì layo'g'ìn là'xà'sëndeyo'xìa lè'gemnuñ'adzëa Àngwaladzëa 10 5 Må'x'tsloëndzèsens ya'x'leñ; lè'gemnuñ'adzëa He'masdëza 10 Må'x'tèñox'adzëa, lò lè'gemnuñ'adzëa Qì'baladzëa, 10 lè'gemnuñ'adzëa Qau'låmadzëa. Hè'men ne'ngënx'ìdayüg'ìn yà'lasò'wa mo'ma-sasò'waxa te'èsòs, pè'lax'sëwa xa'dak'ìmenëx wà'ñì'łàlaxwa gò'gama'ëx.

Wè'g'axwa gà'xèlëlaòx mà'menëya laxò lèwe'lèñma'ya, qì'walëx'ìlèyadì 10 Kwà'xse'stàlaladì Kwà'x'ilanòkumëdì gò'gama'ya. Wà'x'ımlà wà'lemx'ìda qì'k!lsamàs nà'x'èdàmàs lè'x'ètsòlòsòlòdòx hò'qì'waòlòdòx wì'laqò lò'ynèw-ñòx'wxà gò'gama'ëx.

31. Feast Song (p. 671).

Halyu'qwag'ànèmla(na) lè'sàlag'ànèmla gò'gama'ya, lè'qì'walalàë.

Là'dzèk-as'g'ànemlë halyo'qula lè'xà'lag'ànèmla lè'qìwàpèdòzènsens gò'ga- 15 mà'ë, lè'qìwalalàë.

Mò'tmà'nòs'ìa qì'qìlak'ìsà mötmadëg'ëxwa klì'èlalòldòxì klè'qìwàpalalòdòx gò'gama'ya, lè'qìwalalàë.

Lò malag-ilidòzèstëns gò'gamaëx, lè'qìwalalàë. Wì'qìlanàk'ìwë, hè'stàlàem klì'èlalòstës'tàlòxëns gò'gamaëx, lè'qìwalalàë.

Yu'mëxent è'stàqemìl hëwà'xalë ne'mplànàla klì'èlwalalòdàmàlà gò'gà-boësens gò'gamaëx, lè'qìwalalàë.

32. Song of Aik'aa'yòlisà (p. 673).

Nû'yamb'àlìsalàëlòx, gà'xòstòtòalàël òqò'mòk'ustòalòl òqò'mà'nàkùla-k'as òqò'mòx'stàlak'asò òqò'mòlòm-ìlìg'ë neg'asìlàk'asò nè'g'éyadzèk'asò. Nû'yamb'àlìsalàëlòx.

[Songs Nos. 19-27 were sung at the festival described on p. 589 of the Report of the United States National Museum for 1895. This festival formed part of the winter ceremonial at Fort Rupert celebrated in the winter of 1895-96. A more detailed description of this part of the ceremonial is given in the following notes.

On Nov. 24, about 2 P.M., the people came to fetch blankets which were to be given away in honor of Ya'gwís in payment of his last ecstasy. While blankets were being brought into the house, the tally-keeper of the Gòplènøxu, lèmà'ya (Sleeping Sea-Otter), came in to see that they were properly distributed. Eighty blankets were to be given to the Koskimo, and forty to the Gòplènøxu. These were to be given by Nò'qì'ólìlë. Each man among the Koskimo was
to receive one blanket and one double blanket, the latter valued at three single blankets each. After the G'r̓ōpiənoxʷ had received their blankets, the tally-keeper of the Koskimo, Q'a'lwəł, took his place, and took charge of the distribution of blankets among his tribe.

When the distribution of blankets was finished, the tally-keepers left the house; and the Kwakiutl, who were now among themselves, began to talk about the festival to be celebrated. The first one to speak was 'ne'msgemüt. He said, "O friends! let me ask you, chiefs and new chiefs of my tribe, do you wish to be laughed at by your rivals? We are almost beaten by the Koskimo. We are only one potlatch ahead of them. After this pile has been distributed, we shall be only two potlatches ahead of them, instead of four as our fathers used to be. Take care, friends! Our friends the Koskimo are strong in rivalling us in distribution of property. Our great friend, Ya'gwis, will come and dance on this pile of blankets. Don't let his feet touch the ground. You see that I cannot count the number of times that I have given away blankets on his account to the tribes all round. Sometimes his parents gave away blankets four times a day.¹ I have never seen any one do the same for a cannibal, therefore I want you to treat Nō'tqō̱ləxla's son as a real prince."

Then Hō'leltd arose and spoke. He said, "O friends! did you hear what our old father said to us? His words went right to my heart, for he spoke as our forefathers used to speak. All he has said is true. Now, take care, Le'mk'ala! — Nū'xnē'mis! — you, L'aqwəsəm! — and you also, Amāx'idayū! — who represent the greatness of our tribe, — and you, young chiefs! — Our great friend Ya'gwis is coming to dance in this house. Let us try to keep time in singing; and let us not make a mistake in beating time, for you know he discovers mistakes at once, for he is a true cannibal. I took notice of another matter that old 'ne'msgemüt mentioned. He spoke about our rivalry with the Koskimo, and said that we are beaten by them. This is true, although we are two potlatches ahead of them. You know that every time when the tribes come to our rich village, we always have four or five persons more to give blankets away than they have. Therefore take care, young chiefs! else you will lose your high and lofty name; for our grandfathers were never beaten, neither in war of blood nor in war of wealth, and therefore all the tribes are below us Kwakiutl in rank. Now call the Koskimo to a feast to be given by our friend Pē'paxala this evening. After the feast is over, our great friend Ya'gwis will come in to be seen once more by our rivals the Koskimo and the G'r̓ōpiənoxʷ, for he was made a cannibal to be seen by all the tribes of the world."

Then the Sparrow Society (Gwē'gudza) took pieces of rope and tied them around their waists as belts; and they took poles, which they used as canes. They blackened their faces with charcoal, and put eagle-down on

¹ That means four times a year.
their heads. Then they went out of the house and invited the Koskimo in, first the thrower (mä'maq'á), then the cannibal, third the women, and last the men and children. After they had been to all the houses, they assembled, and, striking the boards with their canes, they shouted (hēligaxstig'alisā'í) calling the people to the feast. Then they returned to the feast-house, prepared for the feast, and after a while went for the second call of the guests.

When all the guests had come, Gɛ'lgix'āla arose, and said, "O friends! it was given to me to arise first and to make the first speech. This was given to my grandfather and to my father, and after he had died you were kind enough to give the right to me. You know that it is my right to make the first speech, because I have inherited it. Thank you, friends of my tribe, for letting me arise first." Then he turned to the Koskimo, and said, "Thank you, my friends of the opposite tribe, that you have come to my dance-house. — Thank you, Q!a'sa (Sea-Otter); — and you, Tl'ó'gwít; — and you, Maa'; — and you, Q!a'lwít; — for inducing your friends to come quickly, for you see we have not much time. Now, take care! I do not know what is the matter with this dance-house. It is shaking. Therefore, friends of my tribe, — and you my friends of the other tribe, — I warn you."

Then a man passed the batons to the Koskimo, and another put the drum in front of the last Koskimo nearest the door.

Then Hō'tēlīd arose, and said, "Now, you, my friends of the other tribe, everything is in readiness. It was given to our grandfathers to sing before the food is served. This was given to them by the one who established our customs; for he established the custom that we should always sing and let the world hear us before we eat. If we should not do so, our maker will say that my friends are starving, if he should not hear you sing. Therefore I ask you to begin to sing."

Then Qlā'ša (Sea-Otter), a Koskimo chief, arose, and said, "O my tribe! — Maa'; — and you, Tłó'gwít; — and you, Lemā'la; — and you, Qlā'lwít; — it is not wrong, what our friend of the other tribe said, for it was also given to our ancestors, by the Creator of men and of our customs, to sing before eating at a feast, and to sing before the blankets are distributed, and to sing before marriage, and to sing for the sick. Only in war he told us to sing after the war was ended; for he told our grandfathers to sing and let the world hear us before a feast. So this is no new saying; for, if the Creator of men had not done these things first, we could not do anything but sleep all the time. Therefore begin and sing the cannibal song, for our friend great Ya'gwis is not tamed yet." Then the people sang (Song No. 19): —

"1. You are looking for food, Great-Cannibal, Cannibal-at-North-End-of-World, real good supernatural one.
2. You are looking for men, Great-Cannibal, Cannibal-at-North-End-of-World, real good supernatural one.
3. You are looking for property, Great-Cannibal, great real destroyer of property, supernatural one."
After a short time they commenced the second song of the cannibal (Song No. 20): —

1. This brought him here, this brought him here, to join the winter dance with the cannibal cry of you who overspread the world.
2. That winter dance brought him here, that winter dance brought him here, to join in the winter-dance songs of you who soar over the world.
3. That, the place to which you go, brought him here; that, the place to which you go, brought him here; the sound of Cannibal-at-North-End-of-World of you who keep the world apart."

Soon the singing-masters gave the signal for the third song of the cannibal (Song No. 21), which was as follows: —

"1. I was asked to eat with him by the real one who asks (people) to eat with him, you, supernatural one.
2. I was asked to dance the winter dance with him by the real one who did not reach you, supernatural one.
3. I ate you, supernatural one, mai, eating, mamai ām hā'mai."

The last song of the cannibal (No. 22) was as follows: —

"1. All will be eaten by you, great real cannibal, real good supernatural one.
2. All that is left of your meal will be bones, great real cannibal, real good supernatural one.
3. All that is left of your meal will be sweet intestines, great real cannibal, real good supernatural one, hā'mamē, hā'mamē, hā'mamē, hā'ma!"

After the Koskimo had sung these four songs, they threw their batons down; and one of the Kwakiutl gathered them, put them into the drum, and took them to the right-hand side of the door of the house. Then they filled the dishes with rice, and counted one dish to each three of the guests. After this was done, Hō'tēlēlid arose. He took one dish in his hands, and said, "This was given to me to keep the laws of our grandfathers. The first dish must always be given to the cannibal, the next one to the bear, and the next to the members of the Seal Society. I am going to keep on in the right way." Some of the people said, "Do keep to the old laws," while others shouted, "Let me have the first dish! I am as good as the cannibal." Then all the people asked Hō'tēlēlid to give the first dish to Yā'gwis. Holding up the dish, Hō'tēlēlid shouted, "This is the dish of our great friend Yā'gwis." Then he took another dish, and said, "And this is for you, Black-inside (meaning the bear)." Then he took up a third dish, and said, "This is for our friends of the Seal Society." He took up a fourth one, and said, "This is for Pō'ek-la'las, this for Nā'na'gwis." The former of these two is the thrower (mā'maq[la]), and the second one the cannibal of the Koskimo. Then all the members of the Sparrow Society (Gwē'gudza) took the other dishes and put them down, one for every three guests. After all the dishes had been put down, Hō'tēlēlid took up his speaker's staff, and said, "This is done. Why should I keep quiet? It was given to me to make speeches at potlatches
and feasts. Therefore I will ask you to eat the food that I have given you. I made it sweet for you. I want you to eat it all, for during the winter dance nothing must be taken out of the feast-house."

As soon as he had spoken, the whistles of the cannibal were heard outside of the house. After a short time GE'lgix'âla, one of the chief speakers, came into the house, stood just inside the door dressed with a blue blanket around his waist. He wore a broad ring of red cedar-bark on his head, and a similar ring around his neck. Attached to the top of his staff was a large knife about two inches wide and a foot and a half long, tied at right angles to the staff. The handle was also wound with red cedar-bark. This knife symbolized that the Kwakiutl were going to give blankets to their "enemies," while the red cedar-bark indicated that it was to be given away in honor of the cannibal. GE'lgix'âla stood in the door, and looked as though he was afraid. The people asked one another, "What ails our friend GE'lgix'âla? He looks as though he were afraid." Then Nûxnëmis spoke aloud, and said to the people, "Listen to me, dancers, I will ask my friend GE'lgix'âla what has frightened him. I have never seen him like this before. I thought he had cedar-bark all over his body to protect him, and that he was not afraid of anything that belongs to the winter dance. I also thought that I and my friend Hô'têlîlîd had given you power to be our chief speaker in this dance. Let us know what ails you. That is what I wanted to say to our friend."

Then GE'lgix'âla laughed, and said, "What you say is true, Nû'xnëmis. It was given to me by my father not to be afraid of the winter dancers; but nevertheless our friend great Ya'gwis has frightened me, for he nearly caught me, and it looks as if he would not have mercy on any one, therefore I am afraid, but I will ask you all to be careful. He is coming to this dance-house. Now let our friends the Koskimo sit at the right-hand side and the left-hand side of our dance-house; — and you, my friends, take your seats in the rear of our dance-house at the seat of our grandfather."

When he stopped speaking, the Koskimo arose and went to the places that GE'lgix'âla had assigned to them, while the Kwakiutl sat down in the rear of the house. One of the Kwakiutl took the drum from the door and carried it to the singers, and the batons were distributed among them. Then two dishes of eagle-down were brought in, and the down was scattered over the heads of the singers.

Now, Hô'têlîlîd arose and addressed the song-makers. He called them by name, and said, "O friends! take care when you beat time and sing! — Take care, Mâl'éñwaxaas; — and you, 'nâ'xulis! It was given to you to be the leaders of the song-makers and of their assistants." Then he turned to the Koskimo, and said, "Thank you, Q'à'sa; — and you, Tlô'gwîl; — and you, Maa'; — and you, Qà'lwîl; — and you, To'quma'lis; — and you, Klâ'kwaxstâla; — and you, A'labâla; — and you, Lô'xwaxstaak. —
Thank you for staying in my dance-house, for it was ordained that you and we should obey the commands of the red cedar-bark. It is not my own self that is speaking. It is the supernatural power that speaks in me. I am to let you know what I say, for it was given to our ancestors by the creator of men and of all things to have a set speech at the beginning of the Cannibal dance, and set speeches for the various feasts. There are always two speeches, — one for the beginning and another for the end of it. This is according to the tradition that was handed down to us by our grandparents from the beginning of the world. Before men were created, Great-Inventor (K!wē-k!waxā'we?) invited all the animals and fishes to a winter dance which was given at Crooked-Beach, a place familiar to all of you. It was at the time when Mink killed the children of the Wolves. According to this story, all the animals and birds took their skins off, hung them up, and became men and women. They had speakers for the various dances; and when they had finished the winter dance, some of the myth people put their blankets on, while others stayed behind and retained the shape of men. Our house here is the house of the myth people at the time of Great-Inventor, and our speeches and some of our old sacred songs come from it. I explained this to you because you, Koskimo, have said that our winter dance is a recent invention. Now I have shown you that we have a leader who gave us our ways. Our winter dance, our red cedar-bark, and our names were taken from us by all the various tribes; for we are the Kwakiutl, the leaders in everything." Then he turned towards his own tribe, and said, "Let me tell all the strangers how we obtained our customs, — Tsek'lk'ixsda; and you, Nū'xnēmis; — and you, l!a'qwasgem; — and you, Tō'quma'lis; — and you, le'mk'lāla; and you, young men."

Then Tō'quma'lis, the chief speaker of the Koskimo, arose, and said, "O Koskimo! You have heard the true legend of this tribe, for I am half Kwakiutl. You have heard now that my names come from this great tribe; and whenever I told you this story, you would not believe me, and said that I only invented it. — Thank you, Hōlel'lid for telling my people about this legend."

Then the singers of the Kwakiutl got ready. Some were sitting with their backs towards the door, while others faced the door. They were in two rows; and in the middle stood the two song-makers, facing the door of the dance-house. Now the cannibal Yā'gwis approached the door. Before he came in, his ki'ŋqalala came in, singing her sacred song, which runs as follows (No. 23): —

"For he has gone to appease the supernatural power of the one who gives supernatural power, hāma mā'yē hāma!"

Then she cried "Hwip!" and the cannibal came in crying "Hāp, hāp, hāp!"
At once the song-makers began to beat time fast. One of them started a song, while the other one shouted the words, and all the people began to sing the first of the cannibal songs of Ya’gwis, which is as follows (No. 24): —

1. You cannot imitate my dance, Giver-of-Supernatural-Power, mâmai, hâmamai!
2. I was taken into the sacred room of Cannibal-at-North-End-of-World, the real past supernatural one. I was taken into the sacred room of Cannibal-at-North-End-of-World, the real good supernatural one, mâmai, hâmamai.
3. He will not always be excited, the Giver-of-Supernatural-Power, mâmai, hâmamai!

Ya’gwis entered in a squatting position. He was covered by a blanket. His face was blackened, and he had on rings of red cedar-bark, — one around the neck, four around the legs, and four around each arm. His head and his cedar-bark rings were covered with eagle-down. He turned four times before he entered the door; and every time he completed a turn he cried out “Hâp, hâp, hâp!” dancing with hands stretched out. Then he entered and danced until the first song was ended. He was surrounded by six attendants, who cried “Hwip!” to appease him. Then the song-makers began to beat time again, and started the second song, which has a slow rhythm (No. 25): —

1. Nobody can imitate the breathing of Cannibal-at-North-End-of-World. I have been taken all around the world by Cannibal-at-North-End-of-World.
2. Nobody can imitate the cannibal cry of Cannibal-at-North-End-of-World.”

Now the cannibal danced, standing, and danced around the fire four times. He stopped in the sacred room at the right-hand rear corner of the house. The singers were given some water to drink. They first sent a cup to the cannibal, and then they began to drink. Soon the cannibal cried again, “Hâp, hâp, hâp!” Then one of the song-makers beat time slowly. The other one shouted the words, and the people sang his third song (No. 26): —

1. You continue to utter the cannibal cry, the cannibal cry of him who was standing at the north end of your world, real good supernatural one.
2. You continue to utter the man-eating cry of Cannibal-at-North-End-of-World who was standing at the north end of your world, real good supernatural one.
3. You continue to utter the cannibal bird’s cry, the cannibal bird’s cry of him who was standing at the north end of your world, real good supernatural one.
4. You continue to utter the hò’x’hòk© cry, the hò’x’hòk© cry of the one who stands at the north end of your world, real good supernatural one.
5. You continue to utter the raven cry, the raven cry of the one who stands at the north end of your world, real good supernatural one.”

Then the cannibal came out of his room and danced, standing upright and wearing his mask. After he had danced around the fire four times, he disappeared in his sacred room. Then the people sang his fourth song (No. 27): —

1. Eat now, supernatural one! eat now, supernatural one! eat now, supernatural one! while I go about to the cannibal-pole of the end of the world of Cannibal-at-North-End-of-World.
When the fourth song began, the cannibal came out again and danced. When he had again disappeared in his sacred room, the speaker of the Kwakiutl addressed the guests, and said that he would give away the blankets on behalf of the cannibal who had just danced. First he gave blankets to the thrower (ma’maq'a), and then to the cannibal (hāmats'a), and afterwards to the other people.

After the blankets had been distributed among the Koskimo, the people went out. Only the owner of the house of the cannibal, with his attendants, remained. They shut the door, so that nobody could come in, and then the cannibal came out of his sacred room. A new mat was spread for him, on which he sat down in the middle of the rear of the house. Here he had to stay for four days before he was allowed to go out.
APPENDIX I. — ABSTRACTS.

The following abstracts are arranged in the order of tribes, going from south to north. The numbers printed in the margin refer to pages of the present volume unless otherwise stated.

TRADITION OF THE LÊKWILDAктив.

318-321

The-Frog-Woman (Waʔxutsłaxsn̓malaga).

The young Frog women go digging roots on an island in the river. They hear various animals shouting, asking to be taken over. The Raccoon, the Mink, the Marten, the Wolverene, the Ermine, the Elk, the Porcupine, the Beaver, ask to be taken over. They ridicule each according to his peculiarities,—the Raccoon as having small eyes, long nose, long tail; the Mink, on account of his long face, small eyes, and bad smell; the Wolverene, on account of his broken back, small face, short tail, and long hair; the Elk, on account of his antlers; the Porcupine, because he is like a toy ball, and his body like sea-eggs; the Beaver, on account of his big belly, short legs, ugly face, and small eyes. The Marten and the Ermine are liked by them, and they take them over. The Beaver, when ridiculed by the women, calls down the rain, the waters begin to rise, and the women are drowned. Therefore there are no frogs at that village.

TRADITIONS OF THE DZĂWADEEnoxv.

7-26

1. The Mountain-Goat Hunter (Tewy'x',hlak').

The mountain-goat hunter of the chief is resting, and the people are hungry. He is sent out, and sees four mountain-goats lifting a flat stone and going into a cave. The same thing happens four times. He follows them, finds a long passage, and reaches a house in which the people are singing. Their supernatural power does not work, because he is looking. The Mouse woman is sent to find out the reason of their failure. She finds the hunter, and advises him what to do. Then she returns and says that she cannot find anything. The people try again and sing. The same happens four times. The fourth time the hunter jumps into the house and takes hold of the feather by means of which the goats perform their magic feats. The people try to put on their skins, and those who succeed become goats. They put the right arm first into their dresses. For this reason the people, during the winter dance, do the same. The speaker asks the hunter what he wants. He says that in their song they have called him, and asks for the feather. He is advised not to use the feather too much, and to keep away from women. He is asked for the hunting-dog that he carries in the cross-piece of his head-ring of hemlock-branches. He is told that by swinging the feather he can kill all his enemies. He returns home and sees four mountain-goats. He sings his feather, and the goats roll down dead to the foot of the mountain. He carves them and prepares to cook the meat. He invites the people in, and they have a feast. The chiefs ask the hunter to go out again the next day. He kills four mountain-goats in the same manner. The chief exchanges names with him. After some time he disobeys the orders of the chief of the mountain-goats and visits his sweetheart. At once he is transformed into a grisy bear.

26-26

The people are starving, and ask their chief for help. He sends his son to get salmon. The youth makes a salmon-trap and lies down to sleep. The next morning he finds the trap broken and

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the jaw of a dog-salmon near by. He mends it
and goes home. The next day the same thing
happens. He tells his father that he is going to
take his spear to watch, and is warned by his
father. He goes to his trap in the evening, sees
a large grisly bear coming, and tries to kill it.
The Bear takes him and carries him to his house,
and tells him that he is going to invite his whole
tribe to a feast on the following day. The Grisly
Bear invites the animals, calls the chief’s son,
and kills him. The animals eat him, but the
chief of the Wolves requests them to vomit the
meat up again, and he is revived. The Wolf
advises the chief’s son what to do. The chief’s
son enters the house of the Grisly Bear, who is
glad to see him. The Grisly Bear goes to bathe,
takes off his grisly-bear mask, and asks the boy
to see how long he will stay under water. When
he comes up again, the boy says that he did not
stay under water long. This is repeated four
times, until the Grisly Bear gets angry and dives
for a very long time. Then the boy takes the
mask and runs away home. The Grisly Bears
pursue him, but he reaches his father’s house.
The Grisly Bear begs for the return of the mask,
and gives him in exchange the Grisly Bear winter
dance.


The people are starving, and the mountain-

he-goat hunter is sent out. He takes his lasso,
but does not see any goats. He takes some
fern-roots, covers them with ochre, and roasts
them at a fire. A man steps up to him from
behind, and asks him what he is roasting. He
says that it is the heart of a mountain-goat. The
man tastes it, and cuts off a piece of flesh from
his thigh. He gives it to the hunter to eat.
The man, who is the protector of the mountain-
goat hunters, asks for the hunter’s dog which
he carries in his head-ring, and exchanges it for
his own. He tells him that his dog always kills
forty mountain-goats at a time. The small dog
is put into the cedar-bark head-ring of the hunter.
The hunter is forbidden to tell the tribe that he has
seen the spirit, who also gives him his own name.

The hunter goes back and tries the dog, who
kills forty mountain-goats. When the dog comes
back, he squeezes it, so that it becomes small
again, and puts it back into the cedar-bark ring.
He reaches home. The tribe is invited to a
feast. The mountain-goats are brought in, and the
meat is roasted. After four days the hunter
goes out again, and kills more goats. Another
feast takes place, and in this feast he sings a
song in which he mentions that he has seen
the protector of the mountain-goat hunters.
The next morning he goes out with a friend,
meets the spirit, who is angry, and transforms
him into a male wolverene, his dog into a female
wolverene. The friend goes home, and since
that time has owned the Dog dance.

4. Helásma.

The oldest of four daughters of a chief is
nearly mature. The girls are sent by their father
into the woods. They build a small house. They
have no fire, and discover another house near
by. The youngest girl is sent to get some fire.
She returns and says that the house looks strange
and that she is afraid to go back. The eldest
sister insists. The girl goes, and does not return.
The next younger sister is sent, who also does
not return. Finally the oldest girl sends her
next younger sister, whom she protects by magic.
The girl enters the house, sees the bodies of her
sisters drying over the fire, and cries. A young
man tells her that he will resuscitate them, and
sends her for the eldest sister. He calls a woman
seated near the doorway, and asks her to vomit
up the brains of the girls. She does so. They are
put back through the ears. The girls are sprinkled
with the water of life and revived. The eldest
girl marries the man, who belongs to heaven.
They all go to visit the man’s father in heaven.
Brain-eating Woman, who goes along, assumes
the form of a bluejay, who is sent ahead as
messenger. They reach the house, which has the
painting of sun and moon and thunder-bird
outside. The chief in heaven at once promises
his house and his names to the child that is to
be born to them. The house, the property, and the
dances that are given to the child are described
in detail. The wife of the young man longs for
her mother. Her husband sends Bluejay to
borrow the rope of the Spider. The sisters are
wrapped in a large blanket and are let down. Here the eldest one gives birth to a girl. A small house, cradle, and kettle come down from the sky. Food also appears. The sisters go to look for their parents. Their father promises to build a house near them, but is told that four days hence a new house will appear. On the fourth day the house called Overhanging-Cliff appears, and in it are baskets and boxes filled with treasures.

The girls open the boxes and show the blankets, food, and dances contained in them. The chief is told to bring the body of his dead father, who is revived. The young woman's husband appears, invisible to other people, and tells her how to perform the winter dance. The young child and the three sisters of the woman disappear. They are taken to the upper world, and are sent back to perform their dances.

A long time ago a chief killed a double-headed serpent. The thunder-bird sat down on its body of the world.

Chief Wealthy sees a white bird sitting on the beak of this stone bird. He and his attendants notice the bird smells like copper. Wealthy purifies himself and sits in a lake. On the next morning they see the bird again, the chief catches it, and takes it home. He is told by his attendants to place it on a new mat. The attendants notice that the bird is a supernatural bird, and purify themselves again. In the evening he goes home and sees the white bird still sitting on the mat. Next morning when he wakes up, a pretty woman is sitting in its place. He marries her. The attendants discover the woman, and their leader invites the people in, and tells them that their chief is married. The woman declines to tell her name. After some time the woman gives birth to twins, a boy and a girl. The girl dies. When the father tries to carry the boy in his arms, he cannot endure his strong copper smell.

Again the woman declines to tell her name. The next morning they wait for their dead child. Then the woman asks her husband to marry the daughter of Skin-Dresser, who lives at the edge of the world. He tells his people about his plans, his attendants make marriage-songs, and they get ready to start. They walk for several days, and come to a place where, according to the instructions of the woman, they leave their child. Before leaving, they catch salmon for the child, and the attendants practise their marriage-songs. The next morning they walk on, and every day the attendants practise their songs. They reach the hole in the sky at the edge of the world. The woman asks her husband to shout, and to call the people on the other side. Nobody answers, but after four calls Skin-Dresser appears. Chief Wealthy says that he wants to marry his princess. The attendants sing the marriage-songs, and he offers sea-otter blankets as a price for the girl. He also offers marten, lynx, and bear blankets and abalone-shells. Skin-Dresser gives in return dressed caribou-skins. Then he passes a cradle through the hole, and gives the chief masks for the winter dance. Wealthy is disappointed because the princess is an infant, and declines to accept her. Skin-Dresser takes her back and spills some urine over her, which transforms her into a woman. Chief Wealthy, who wishes to have her now, is told that this is impossible, because the hole is too small. This is given as the reason why children are born small. The dressed caribou-skins are taken, and the people return. They reach their son, who meanwhile has acquired a self-paddling canoe as a supernatural gift. The woman asks the attendants to load the canoe with hemlock-poles, spruce-roots, and cedar-twigs, which she is going to take to her father. Then she pulls a stout rope from bow to stern of the canoe, and covers it with caribou-skins, which are fastened to the gunwale of the canoe. They start with the outgoing tide, enter a cave, and go down with the rushing waters. Bones of the drowned people are seen on both sides. They come out of the cave and hear people shouting, “Copper-Woman is coming!” Thus the man learns his wife's name. Everything in this country is made of copper; and the poles, roots, and twigs are given to the chief as marriage-presents. Seals are crawling about in the house, which are clubbed and given to the visitors to eat. The crab-apples which the people in this world eat are the eyes of people. Wealthy dances. His attendants sing the marriage-songs; and he gives the poles, roots and twigs, and caribou-skins to his father-in-law. He is asked to make a salmon-trap of the poles. The next day the traps are full of salmon, which are taken by the people. The chief asks his tribe to make a copper canoe for his son-in-law. He is given the name of the chief, and
a number of dances. The canoe is launched. Wealthy, his wife, and his attendants go aboard, and they return to our world. Chief Wealthy at once distributes coppers, builds a house in imitation of the copper house, and gives a winter dance, in which his sister, his brother, his son, and his niece disappear. Soon they come back and perform the dances that he received from his wife's father.

6. The Dz'o'noq'wa.

A young daughter of a chief stays in the woods to observe the taboos. After she finishes, her eyebrows are pulled out. She goes out into the woods every day, and is forbidden to do so by her father. She disobeys, and meets a Dz'o'noq'wa, who asks her what she has done to her eyebrows. The Dz'o'noq'wa repeats each syllable with an initial 4. The girl says that her eyebrows have been cut; and the Dz'o'noq'wa wishes to treat her in the same way, and offers to give her mountain-goat-wool ornaments to her. The girl agrees, and the Dz'o'noq'wa gives her the ornaments. She tells her that this will make her strong. The girl asks the Dz'o'noq'wa to go along to the village. The girl enters her father's house, and tells her father. A warrior is sent with her, who asks the Dz'o'noq'wa to lie down. Then he strikes her eyebrows with a chisel and a hammer, and kills her. Her body is burned. The people go to the Dz'o'noq'wa's house, where they find a large accumulation of wealth and a number of masks. Since that time the mountain-goat ornaments of the Dz'o'noq'wa are worn by maturing girls.

TRADITIONS OF THE DENA'X'DA'XV.

1. Always-living-at-OLachen-Place (Dz'a'wadalis). 1

94 The Transformer (Q'a'nog)x] wishes to marry the daughter of Chief Always-living-at-OLachen-Place (Dz'a'wadalis), the mythical ancestor of the Dena'x'da'x. While going there, he is ridiculed by some people, whom he transforms into birds; while others warn him, and in return are given mussels and salmon. He meets Goose women steaming roots, which he takes away. The women are blind, and he restores their eyesight by spitting into their eyes. The same happens to the Duck women. He finds a woman making a canoe, pinches the feet of her child, which cries. The Transformer finds that the woman is blind, and restores her eyesight. In return she gives him her stone chisel, and tells him what to do with it. She also rubs his back with stone, thus making it impenetrable, and gives him the masks of several animals. The Transformer reaches the chief's house, and sits down by the river in the shape of an old man. The chief's daughters find him, and the youngest one takes him for her slave. Her vagina is set with teeth. The girls take him home. At night the Transformer takes off the old-man mask and marries the chief's daughter. He breaks out the teeth with his stone chisel. When the chief hears a man's voice, he calls him to come from his daughter's room. He puts on the deer mask and jumps on the death-bringing settee. The deer is killed and thrown out of the house. The Transformer assumes the shape of an ermine, and re-enters. Next morning the same happens, and the Transformer takes the shape of a mountain-goat; on the following day, that of a grizzly bear. Next the chief asks his assistance in splitting a cedar-tree; drops his hammer into the crack of the spread tree; and when Transformer jumps in to get the hammer, he knocks out the spreading-sticks. The Transformer escapes in the shape of a wren, and carries the cedar home. The Transformer, while going home with his father-in-law, carves dolphins out of rotten wood, throws them into the water, and they frighten the chief to death.

2. Song-Dance (Q'a'mtalal).

99 The Transformer sees Chief Song-Dance (Q'a'mtalal) driving piles into the river for a salmon-weir.

As soon as he looks at him, the chief's pile-driver falls into the water. The chief, by his

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1 See Boas, Indianische Sagen von der Nord-Pacifischen Küste Amerikas, pp. 135, 197.
magical power, causes it to come up again. The chief's wife knows that the Transformer is going
101 to cause a deluge. The chief's children caulk the house. Transformer asks for some of the
chief's red cedar-bark, then calls the tide to rise. The chief dies, but his house is not filled with
water, and his children survive the flood. After the waters subside, the chief's son discovers
102 olachen in the river. Chief Unrivalled of the Lé'kwilda6x' arrives, and claims the river as his
property. His claim, however, is disproved, because he does not know that there are olachen
in the river. He takes the son of Song-Dance as a slave, who soon assumes the shape of a
bird, and thus makes his escape. Unrivalled makes light of the Thunder-Bird, who hears
what he says, is offended, and blows his canoe up Knight Inlet. For that reason the Lé'kwilda-
6x' claim Knight Inlet as their property.

3. Abelone-Ear-Ornament-Woman (Xo'gumpa).

103 A chieftainess finds that the salmon she is drying are being stolen every night. She dresses
up a stick in the house so that it looks like a person, makes arrows, and hides. At night the
Do'noq'wa appears, stealing the fish. She shoots her, and follows her to her house, where she
finds her dead. She cuts off her head, which she uses as a wash-basin for her son, who thus
becomes very strong. She forbids her son to go up the river on account of the water-monsters.
The son disobeys; and whenever he meets a monster, he throws a stone at it, and it is trans-
formed into stone.

4. Good-One (É'xbatsla).

105 A boy loses when gambling with his friend. He is scolded by his father, goes into the woods,
and hangs himself. His father puts the body into a grave-box and purifies himself. He sees
a house at the burial-place, and looks through a chink. He sees and hears ghosts having a
winter dance. Their magic does not work because the chief is looking at them, and Mouse woman
is sent to investigate. The chief gives her abelone-shells, and she gives him advice. The Mouse
woman does not tell that she has seen him. The ghosts continue to sing, and the boy arises.
Then the chief, unable to restrain himself, jumps into the house, and the boy is transformed into
foam. If the chief had not done so, all the people would come to life again after four days.

5. Lá'wagés.

107 A man, while going up the river, hears the cries of a supernatural being, and purifies him-
self. After having done so four times, he sees a woman with a large head, and embraces her.
Both faint at once. When they come to, the woman asks him to let go of her, and offers
him first the magic gift of getting rich easily, then the water of life, then her name and the
fire of death. He accepts the last, and the woman disappears. He hides the gifts under a
cedar-tree. He goes to his sweetheart. During the night somebody pokep him through a hole
109 in the wall of the house. He goes out to see who is there. His head is covered, and he is
taken away to the house of Cannibal-at-North-End-of-World. There he sees the Cannibal dance,
the sacred room with the raven painted on the front of it, the Hó'y'hók' dance, and the Raven 110
dance. The Cannibal pole is the rainbow which stands in a hole in the house. The singers are
animals and fishes. He is given names and songs, and this comes to be his winter dance.

6. Great-Liberal-One (Hamá'lag'iyó'dzé).

111 One of the ancestors of the tribe invites the 112 people into his house. After he has distributed blankets, a cloud comes rolling down the
mountains, and darkens the house. The chief's attendant purifies himself and sings the chief's
songs, and then it clears up again. When the guests leave, the chief's younger brother throws
his harpoon at their canoes and makes them
man's death. She invites him to sit with her on the summer seat. He puts his head in her lap, and she louses him. He falls asleep, and his elder brother kills him. The chief takes his former wife back to his own home. The remaining wives quarrel over the body. One of them takes it, and is going to bury it. While she is taking the body along, a thunder-storm arises. The body is transformed into a thunder-bird and flies up.

TRADITIONS OF THE A'WAÆ'LELA.

1. The Two Slave Girls,

Two slave girls are sent bathing; and when they dry themselves near the fire, one of them falls into the fire and is burned. The other one tries to commit suicide, goes into the woods and finds a house. Looking through a chink, she sees two images sitting near piles of wool. Mountain-Goat-Hunter, to whom the house belongs, enters and begs the figures to speak to him. When he goes out, the woman enters, roasts some food, and places it before the images. When the man returns, he thinks that the images are beginning to come to life. The next day the woman splits and roasts salmon and spins. Again the man thinks that the images are coming to life. The following day she throws the images into the fire, and the man thinks they have killed each other from jealousy. Then she enters and claims to be one of the images come to life. The man marries her. Their children were the ancestors of the tribe.

2. Xa'naöts'ëmg'ihlak*.

The tribe is attacked, and only the chief and his two sons survive. The younger one goes to purify himself in order to obtain supernatural powers. He goes up the river, reaches a lake, and a loon gives him its name and power. He reaches another lake, and a seal gives him its name and power. The same happens with a sea-lion and a whale. He is not satisfied with these gifts, and wishes to kill himself. He climbs several mountains, and discovers a small lake surrounded by steep cliffs. He lets himself down to the water by means of a cedar rope, goes into the water, and the humming-birds of the water suck the blood out of his body. The fourth time when he is about to go down to the lake, a cloud comes down to the water; and when it lifts, he sees a canoe with fifteen men in it. They go around the lake three times. The fourth time the young man lifts the canoe from underneath. Thus he frightens the people in the canoe, who give him their water of life and their death-bringer. They also give him the canoe and the winter dance. They were the stars of the Orion. After giving the young man the presents, they disappear. When going home, the young man tries the death-bringer, swings it towards the mountain, which at once begins to burn. Then he goes out with his brother to take revenge on their enemies. He unfolds the canoe that was given to him by the stars, and they start. He is warned by a man whom he meets to beware of the monster harrings. In order to show his power, he transforms his elder brother's hand into stone by touching it with the death-bringer. When he reaches a lake, the monster harrings swamp his canoe, and the men are drowned.

TRADITION OF THE ÊN'EGÈS.

Hamá'lak'auaë.

The daughter of Hamá'lak'auaë, the chief of the Nimkish, is married in another tribe. She visits her father with her young son. The Nimkish children make fun of the boy because he is

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1 See Boas, Indianische Sagen, pp. 138 et seq.
eating mussels while they have an ample supply of salmon. She tells her father that when her husband hears of the insult to his son, he will certainly make war on the Nimkish. She returns, tells her husband, who calls the neighboring tribes. They attack the Nimkish, and only Ha-ma'la'k'au'a6é and his attendants are saved. One of his wives is made the slave of Chief Unrivalled, while the other one escapes to her relatives up the river. The enslaved woman gives birth to a boy. Unrivalled orders the child to be killed if it is a boy. She makes him believe that it is a girl. By pinching the infant she makes it cry, and keeps the people awake until they are completely tired out. Then she runs away with the infant. She washes the child in cold water to make it strong. One day she strikes the scales of a double-headed serpent when digging roots with her digging-stick. By applying the scales to her son's arrows she gives them magical power, so that anything struck by the arrows is transformed into stone. The boy becomes a successful hunter. The other wife of Ha-ma'la'k'au'a6é stays with her relatives, and also has a son. His uncles wash him in cold water, and he is in the habit of sitting in cold water all day long. He tries his strength by twisting yew-trees until he can twist them down to the but. He asks his mother why she is wailing. She tells him of the fate of her tribe. He goes to a lake to get supernatural power. The water rises, and in succession the ghost dance, a hunting-canoe with a harpoon, a potlatch-pole, and a copper come up. He does not accept them. Finally a bow and four arrows come, which he takes. He puts the copper that has come up on the ground face down. On returning, he asks where his father's village is, and is told that it is down the river, but that the river is full of monsters. It remains dark for several days, until it is discovered that the reason of the darkness is the hidden copper. The people take torches. He finds the copper, and puts it back in the water. Then it is day again. The young man, whose name is Splitter, before starting down the river, is told by his mother that he will probably find his brother, who is just as old as he is. He takes along one of his friends, who, when looking for supernatural power, had found the double-headed serpent. He had washed his hands in its slime, and they had become stone. While going down the river, Splitter meets one man who belongs to the Nimkish tribe, and takes him along. He finds another man, who cannot speak. Then he sees a bear, and, when about to shoot it, hears some one shouting, "Don't touch my game!" This man tells his name, and Splitter discovers that he is his brother. They go down the river together, sending a drift-log ahead of their canoe. The water-monsters swallow the drift-log, are shot by the brothers, and thus transformed into stones. They reach the old chief's house. The attendants discover them, and the father recognizes his sons. The old man tells the boys that Stone-Body, the warrior of the tribe in which his daughter was married, has gone north to get feathers for a dance, and that he will soon come back. He tells them where they can find him. They go to this place, and soon find that the air is full of eagle-down. The canoe of Stone-Body is coming in sight. Then the brothers shoot at it, one at the stern, one at the bow, and it capsizes. Splitter's friend Stone-Hand strikes the people swimming about in the water. They cannot find the warrior Stone-Body. Splitter is angry, and leaves one of the crew on a small island, because he thinks that Stone-Body has escaped through his fault. When they are some distance away, they hear this man shouting that he has caught Stone-Body. They return, cut off his head and load their canoe with the heads of all the enemies, and return to their father. There they put the heads on stakes and cover them with down. Meanwhile their sister has arrived on a visit to her father. They catch seal for her; and she returns home, asking her slaves not to tell immediately about what has happened. She arrives home, and her father invites the people to a feast, at which the seals are distributed. During the feast her child says, "Father, down came down the river of grandfather." She checks her child, but he repeats what he had said, and then she explains what has happened. The tribe make themselves ready to take revenge. They go in their canoes to the village of the old chief of the Nimkish, and call for his sons, who climb the house, and first shoot at the canoes with cedar arrows. The people then come near, and the brothers take their magic arrows and upset all the canoes. They capture the people alive, and tie them to stakes. Two very strong men succeed in breaking the bands with which they are tied, and liberate their friends. They are discovered, and Stone-Hand kills many of them. Splitter falls in love with a woman at a foreign village, who tells him that at a certain time a man will come who
will bring a box full of coppers, which nobody is able to lift. Splitter and his brother practise lifting large stones, and thus gain great strength. They go to the girl's village; and when the man who brings the coppers arrives, Splitter disguises himself, runs down to the beach, lifts the box, and runs away with it. When he gets tired, he gives it to his brother, and thus they succeed in carrying the box away. The brothers make a dark house. They invite the people in, and smear the rocks on the beach with tallow. When the guests arrive, they make them come ashore over these stones, and all of them except one man fall into the water. Finally the guests get ashore; and when they enter the dark house, they cannot find their seats. The brothers say that the guests are foolish, and tell Stone-Hand to drive them out of the house. He kills them with his fist, except the one man who had not fallen into the water, and who succeeds in getting away by pretending to have taken a slave whom he wants to kill outside. Splitter marries the girl through whose help he obtained the coppers.

TRADITIONS OF THE QWÉ'QSÒT’IÈNOXV.

1. Head-Winter-Dancer (Ts'isiqame Orientation),

Thunder-Bird and his wife live in heaven, and come down to the top of a mountain. They see a man named Only-One-on-Beach at the mouth of a river, and join him. Asked to become men, they take off their masks. Thunder-Bird takes the name Head-Winter-Dancer, and his wife the name Winter-Dance-Woman. He builds a house and a salmon-trap. The Transformer comes to meet him, and they try their powers. Transformer points at him with his finger, and a hole appears under the eyes of Head-Winter-Dancer. He heals himself, and performs the same trick on Transformer. Transformer asks his companions to cut off the head of Head-Winter-Dancer. They do so, but he comes back to life. Transformer has his companions cut open the belly of Head-Winter-Dancer and take out his intestines, but he revives. He is thrown into the fire, but they cannot kill him. Then they tie a stone to his neck and throw him overboard into the sea, but he comes up again and walks back to his house. Head-Winter-Dancer tells Transformer that he will not be able to kill him. Transformer takes part of the large neck-ring of cedar-bark that Head-Winter-Dancer is wearing and takes it to the house of the Salmon. This has the effect that frogs come to be in Head-Winter-Dancer's stomach. He takes them out and puts them on a rock. He asks Only-One-on-Beach not to go near this rock. Head-Winter-Dancer takes the Frog dance for his winter ceremonial. Only-One-on-Beach has four sons, who, notwithstanding the warnings of their father, go to the rock where the frogs were deposited, and these at once enter their stomachs. The boys feel ill. Head-Winter-Dancer is requested to cure them. He puts on his cedar-bark ornaments, feels of the bellies of the boys, and finds the frogs inside. His wife is ordered to beat time on a drum while Only-One-on-Beach beats time on a board. Head-Winter-Dancer takes the frogs with his hands out of the stomach of the eldest boy, and puts them into a box containing water. In this way he takes the frogs out of the bodies of the four boys. He takes the frogs back to the rock, and Only-One-on-Beach gives him in payment the self-paddling serpent canoe, which, however, he is to receive four years from date. Winter-Dance-Woman shows Only-One-on-Beach how to cook cinquefoil-roots, which were their food while they lived in heaven. After the feast Head-Winter-Dancer and his wife go home. Winter-Dance-Woman gives birth to a boy, who is called Upper-End, and grows up in four months. His father selects a village site for him, and builds a house for him. A second child is born to them, who is called Cannibal. He grows up in four months. His father selects a village site for him, and they arrive. As soon as they arrive, Cannibal utters the Cannibal cry. His father makes boards for a house by magic, and gives him the thunder-bird house, in which four self-beating drums hang in the corners. In front of the house is the Cannibal pole with the raven on top. Head-Winter-Dancer tells Cannibal how to purify, and how to change his cedar-bark rings after each ecstasy. These cedar-bark rings are also described. Head-Winter-Dancer makes a salmon-trap to catch salmon that are seen in front of his house. Another child is born, who is called Real-Chief. He also grows up within four months. The father selects a village site.

1 See a fragmentary account in Boas's Indianische Sagen, pp. 153 et seq.
and promises to build a house with ten platforms

for him. Real-Chief covers his face, and his
father calls down the house which he had owned
in heaven. They enter the house, the paintings
and carvings on which are described. When
they enter, the speaking-post near the door wel-
comes them. The name of Real-Chief is changed
to Great-Inviter. He receives a number of dances
and masks. Head-Winter-Dancer goes home and
finds his salmon-trap full of fish. He makes a
ladder for his house like the pole from which
the thunder-bird watches for whales. He invites
his children to a feast. He finds Upper-End
married. The gifts which Upper-End had received
from his wife are described in detail. Head-
Winter-Dancer goes on to Cannibal, and finds
him also married and many people at his village.
Cannibal is performing the winter dance, which
at that time was performed all the year round.
Head-Winter-Dancer is given to eat. His son
tells him whom he has married, and the marriage-
gifts are described. Then Head-Winter-Dancer
invites his son to visit him. Before the father
leaves, Cannibal performs a dance. Cannibal
and his people accompany Head-Winter-Dancer
at once. Winter-Dance-Woman gives birth to
another child, who is named Day-on-Body. He
also grows up quickly. A sound like a rock-
slide is heard in the salmon-trap, and a monster
is discovered in it. Head-Winter-Dancer bites
his tongue, and splits the blood on his club and
on the monster, and kills it. He finds that it is
the double-headed serpent. The serpent is taken
to the house, placed on a new mat, and the
boy's hands are washed with the blood of the
serpent. They turn into stone. Then the whole
body of the boy is rubbed with the blood, and
the whole body becomes stone. The boy begins
to look like a Dzo'noq'wa, and his mother
declares that he is probably the son of the
Dzo'noq'wa who overpowered her. The boy is
called Food-Giver-Stone-Body. He asks for a
canoe. His father gives him one, but he is so
heavy that the canoe sinks under him. Head-
Winter-Dancer remembers the promise of Only-
One-on-Beach, and goes to get his canoe. Only-
One-on-Beach goes aboard, shouts "Wo!" and
the canoe starts of itself. The canoe has the shape of the double-headed serpent. Head-Win-
ter-Dancer is shown how to use the canoe. He
gives it to his son, and tells him to become a
warrior. Stone-Body steps into the middle of the
canoe, shouts "Wo!" and the canoe starts. First
he takes Only-One-on-Beach back to his house.

Then he goes to visit his brothers. He arrives
at the village of his eldest brother, shouts like
the Dzo'noq'wa, and the people faint. He mar-
rries his eldest brother's daughter. Head-Winter-
Dancer tells his eldest son that the visitor is his
youngest son. He goes to his brother Cannibal,
and the same thing happens. He goes to his third
brother, Real-Chief, and the same hap-
pens again. When Real-Chief recognizes them,
he invites them all in. His youngest child cries,
and is rocked to sleep by its forty attendants.
Stone-Body asks if there are other tribes in the
world, and starts to make war on them. He takes
forty companions, and attacks the Nimkish.
Their chief, Ham'la'k'wa'e, gives him his daugh-
ter and several dances. He takes the masks and
other presents along, and says that he will come
back for his wife. Then he goes back to Real-
Chief and gives him the presents received from
the chief of the Nimkish. He takes his father
back to his own village. Before departing he
receives from his father the woodworm blanket
of the Thunder-Bird, which produces lightning.
Then he goes off to the village of the Gwà-
'wa'ñox'. He shouts like the Dzo'noq'wa, jumps
into the house with a snapping door, and is
given the chief's daughter in marriage. He also
receives other presents, and says that he will
come later on to get his wife. He promises the
house to his brother Cannibal. They go to
Blunden Harbor. They find two people asleep
dressed in lynx blankets. They take them along.
When the people wake up, they tell where they
belong, and Stone-Body goes to their village.
On his way he meets a man of supernatural
powers, who shakes his neck-ring, standing in a
self-paddling canoe, the paddles of which are
made of yew-wood. The canoe of this strong
man cuts off the paddles from one side of Stone-
Body's canoe. Stone-Body shakes his blanket,
and lightning strikes the other canoe, without,
however, damaging it. The other man shakes
his neck-ring, and the same happens. Stone-Body
goes on, reaches another village, shouts like the
Dzo'noq'wa, and is given more presents. This
village belongs to the two persons whom he had
caught, and who are now released. Stone-
Body takes all his spoils home to his brother
Cannibal, who at once kills one of the slaves
that are given to him, and devours him. The crew of Stone-Body is invited to a feast, and
Stone-Body enumerates what he gives to his
brother. He starts again, and goes to Bella
Coola. He sees a copper canoe in which three
children are sitting. They go on together to the village. He is invited in, and is given a princess in marriage. Everything in the village is made of copper. He receives many marriage-gifts, among other things a self-paddling copper canoe and a house, which he intends to give to his brother, Real-Chief. He starts on his way back with two canoes. At the mouth of Bella Coola Inlet he meets a large canoe, in which Great-Inventor is sitting. On asking who the chief in the canoe is, he is told that Great-Inventor is the greatest chief in the world. This enrages Stone-Body, who shouts, so that flashes of lightning strike Great-Inventor's canoe. He takes Great-Inventor as a slave, and takes his canoe along. They come to another Bella Coola village, and receive more presents. On their way back they enter Rivers Inlet. At the head of the inlet they find a village; and when Stone-Body shouts like the Dzo'noq'wa, he is invited in. He is given food and the daughter of the chief. He also receives masks, boxes, and carved dishes, and whistles for the dances. He starts with the chief's daughter. They are, however, unable to get out of the inlet against the strong tide made by the chief of Rivers Inlet, and he is not able to get away until he returns the young woman and the feast-dishes which he had taken. He reaches the house of his brother Real-Chief, and gives him the spoils of his expedition. All these are enumerated in detail. Head-Winter-Dancer arrives, and is shown all the spoils obtained by Stone-Body. Head-Winter-Dancer shows his power by making the serpent canoe enter the ground at one end of the village and come out at the other. He also makes the carved bird that is sitting over the door of the copper house fly around, and gives his son a new dance. He himself shows his Frog dance. The children of Real-Chief are at the same time initiated in the dances which were obtained for their father by Stone-Body. One of them becomes a cannibal.

Stone-Body goes back to the Nimkish to get the princess of Hamâlak'aauâp for his brother Real-Chief, whose name has been changed to Copper-Maker. While on the way, he shows his brother how he kills his enemies by lightning and by his shouts. When they arrive at the village of the Nimkish, Stone-Body is given the princess. She is married to Copper-Maker. Her father gives a wedding-feast to his son-in-law, who receives forty seals. Then they return. After some time the princess has a child, and Hamâlak'aauâp sends forty seals as a present. At the same time he tells Copper-Maker about the xwê'xwê dance of the Comox. Copper-Maker sends his brother Stone-Body to get the dance. He goes to Comox, and from a point of land sees the performance of the dance. Stone-Body shouts like the Dzo'noq'wa. The people speak to him, but he does not understand them. He is invited in by the chief, and after the feast the dance is continued. He is given the dance and returns. When he returns, he is told by Copper-Maker that the Nimkish have insulted his child, and that he has made war upon them. Stone-Body goes with his attendants northward to obtain feathers for the xwê'xwê dance. The young Nimkish woman on account of whose child the war had broken out tells her father of this journey. She obtains seals from her father, which she takes home for a feast to be given to Stone-Body upon his return from the north. Stone-Body does not return for a long time, and the seals spoil. The woman is told by her husband to go again and get another load of seals from her father. When she reaches Nimkish River, she sees down drifting down the river, and discovers the heads of Stone-Body and his party put in front of her father's house. Her father tells her that his two sons, who were unborn at the time of the attack of the enemies, have grown up, that they have attained supernatural power and killed their enemies. She warns her father, saying that her husband's people will certainly come to take revenge. On her way back she cries with her companions on account of the death of their relatives. On their arrival home they are questioned as to why they cry, but they prevaricate. Her father gives a feast, and during the feast the woman's child says that down was drifting down the river. Upon being asked, the woman tells what she has seen. The people at once set out to verify the report and to attack the Nimkish. Their canoes are shot by the two young men, first with cedar arrows, then with the supernatural death-bringing arrows, which upset the canoes.

(This story from p. 240 on gives the events of the Nimkish legend of Hamâlak'aauâp, told on pp. 133-164, so far as they concern the Qwe'-qsot'ênoks. The events told on p. 240 correspond to those recorded on pp. 133-135; those told on pp. 241 et seq. correspond to pp. 151 et seq.)
BOAS-AND HUNT, KWAKIUTL TEXTS.

247-249

2. Inviter (l'lelil'la).¹

R 414 Inviter goes up the river to get salmon. He sees a supernatural bird sitting on a stone, approaches it from behind, and sees that it is the thunder-bird. He receives Thunder-Bird's house and carvings as a magic gift. He receives also the water of life, the death-bringer, the fire-bringer, the property-bringer, and a new name. The bird disappears. Then Inviter goes home and invites the people to a feast in his new house. The post of his house has the form of a thunder-bird, the door being between the spread legs of the bird. He shows the dances given to him by the thunder-bird, and distributes presents. His supernatural gifts are given to his son-in-law.

439-270

3. The Wood-Man (Bek'u's).

256 A chief's daughter has a lover. One day the lover says that he intends to stay at home that day. At night she hears a man knocking at her house, and believes she recognizes her lover. The man says he wants to take her home. She goes aboard the canoe and falls asleep. After some time the man calls her. They land and go ashore into the man's house. As soon as day comes, the house disappears, and the woman learns that the person who has taken her away is the chief of the Wood-Men, to whose country drowned people go. He offers her food, and she asks for halibut. The man takes some ropes, goes into the sea, and comes back carrying halibut. On the next day the woman makes a house of bark, and cuts the halibut and dries it over the fire. At night the house of the Wood-Man re-appears, covering her little bark shelter. She offers the Wood-Man roasted halibut, but he declines it. Two young men come in, bringing roasted salmon. The woman eats of it, and thus it becomes impossible for her to leave the man's country again. The roasted salmon is really rotten wood.

256 A hunter loses his way in the fog. He finally succeeds in reaching a beach, where his canoe is broken by the surf. He makes a shelter from the pieces of his canoe. A man comes in and offers to feed him. As soon as the man goes out, the hunter hears a woman's voice, who warns him not to accept the food. Two young men come in, bringing roasted salmon. He pretends to eat it. The woman then informs him that this is the Wood-Man's country, and that if he eats of their food he will not be able to return.

259 Next morning the Wood-Man comes again, and stares at the hunter, who stares back at him, according to the advice of the woman. The Wood-Man again sends his men to feed the hunter. Again the woman warns him, and he does not eat. The hunter thinks that the woman may fool him. She at once knows his thoughts, and advises him to throw the skin of the salmon into the fire. He does so, and discovers that it is rotten wood. He promises to obey her. The Man-of-the-Woods and his messengers come and try to feed him again. He throws the roasted salmon into the fire, and it is transformed into frogs and lizards. He asks to see her, but she tells him that her face has been changed because she has eaten of the Wood-Man's food. The woman tells him that on the following day the Wood-Man will send land-otters who will have the shape of the hunter's relatives. She tells him what to do. On the following day a canoe comes, and the people call him. He asks for their paddles, puts them over his fire, and they are transformed into minks, which he clubs. He sprinkles the people with urine, and they become land-otters. He stabs their canoe with his knife, and it becomes a skate. The woman advises him again, and the next day the same happens. This time the canoe becomes a sea-lion. The woman tells him that on the following day his friends will really come. He treats their canoe in the same way, but the people are not transformed, and take him home. When he gets home, he dances the Wood-Man dance.

¹ The page references given refer to the Translation in the Report of the United States National Museum for 1895.
BOAS AND HUNT, KWAKIUTL TEXTS.

TRADITIONS OF THE KWÂ'G'UL.

1. The Hô'x'ìhok. 1

A chief goes hunting bear, and meets the Hô'x'ìhok. He hides, and the Hô'x'ìhok tries to peck him with its beak. He jumps behind a tree. He makes good his escape; and when he comes home, he carves an image of the Hô'x'ìhok, which he puts on a pole in front of his house. Later on the Hô'x'ìhok is acquired by marriage by the chiefs of the various other tribes.

2. Who-became-Chief-by-hunting-on-Sea (Oô'max't'lälê). 2

Only-One-on-Beach (ûnemô'gwis) comes down from heaven wearing the sun mask. He travels along the beach, and meets the chiefs of various gentes. He sends his son to hunt sea-otters and seals on Shell Island, near Fort Rupert. Since the boy has no canoe, he uses a drift-log. Only-One-on-Beach invites the chiefs of the various gentes to a seal-feast, and distributes the cuts of the seal in a certain order. For this reason the seal is still distributed among men of different rank in the same order. At this feast he names his son Who-became-Chief-by-hunting-on-Sea.

Only-One-on-Beach and his brother build a canoe for the young man. He goes out in it and hears the sound of adzes in the woods. After bathing four times, he finds a canoe, two paddles, and a harpoon. He takes them and goes hunting sea-otters in the canoe. The young man starts across Queen Charlotte Sound. He meets Qa'wadi-qa'la. They take hold of each other's canoes, and exchange the canoes and their contents. Qa'wadi-qa'la invites the young man to his house. They jump through the snapping door, and are welcomed by the carved images in the house. The young man wishes to marry the chief's daughter. He receives as a marriage present the house and the Wolf dance. The speaker of the house calls the Wolves to perform the Wolf dance, and the young man is taught the songs. The young man returns and builds a house on a foundation of drift-logs. Qa'wadi-qa'la's tribe accompany him, and receive many presents of sea-otter skins and other valuable skins.

3. Great-Inventor (Klwek'waxt'wê). 3

Great-Inventor is the chief of the myth people at Crooked-Beach, Head-Wolf the chief of the Wolves at Ebb-Tide Beach. Great-Inventor pretends to die, and is laid away up in a tree. The Wolves try to get the body, one climbing on the back of another. Head-Wolf climbs up to the top and tries to pull out the body. Then Great-Inventor cuts off Head-Wolf's tail. Head-Wolf sends the Mouse to find out Great-Inventor's plans. The Mink tells him that Great-Inventor wants to have the ebb-tide, and that he will return the Wolf's tail which is hanging over the fire as soon as the tide ebbs. Head-Wolf, on hearing this, offers to let the ebb-tide fall so low that the sea will run dry inside of the islands. Great-Inventor says that that is not what he wants. Head-Wolf offers to let the tops of the barnacles on the beach show. Great-Inventor says that this is not enough. Then Head-Wolf offers to let the tide fall to the seaweed on the beach. This is accepted, and the tail is returned.

Great-Inventor suspects that his wife, Sawbill-Duck, is not true to him. She goes out digging clams. He sends the Raven to watch her, who discovers that Young-Raccoon and Raccoon are her lovers. Great-Inventor pretends to be sick. His wife gives him some of the clams, finds

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1 The page references in the margin in Traditions 1 and 2 refer to the translation in the Report of the United States National Museum for 1895.
2 See also F. Boas, Indianische Sagen, p. 166.
that the juice looks like semen, and says that he can see by this that his wife is not true to him. She disclaims this, but Raven overears her conversation with her lovers, which he reports to Great-Inventor. Great-Inventor pretends to die, and is buried. After a few days, Sawbill-Duck passes the grave, and Great-Inventor asks her with whom she lives. She says that she is staying with Raccoon. Thereupon Great-Inventor 297 revives. He has become a great shaman.

Great-Inventor's wife has a pretty daughter, and Great-Inventor falls in love with her. He says to his wife that he has dreamed that the daughter should bathe in the river. While she does so, he goes to various trees and asks them whose sparks fly farthest. Finally he finds the yellow-cedar, whose wood he takes. He tells the cedar to burn the girl when she goes to dry herself after her bath. When the girl returns, he makes a fire, and the sparks burn her groins. The girl is in great pain, and he advises her to go into the woods and call for Echo-of-Woods, who will cure her. She goes, finds it. In terra sta, tam longus quam digitus. Statim super eum consedit. Ille autem, facie mutata, subito surrexit, cum diceret, "En! Ego sum." Sic illius amica facta est.

Great-Inventor gambles with Cormorant, and loses. He is angry, and invites Cormorant to go with him to fish halibut. Cormorant is successful, while Great-Inventor does not catch anything. Great-Inventor offers to louse Cormorant, and asks him to put out his tongue, on which he is going to place the louse. As soon as Cormorant does so, Great-Inventor tears out his tongue, and takes all the fish. Since that time Cormorant cannot speak.

TRADITION OF THE MA'MALEEQALA.

The Thunder-Bird (Ku'ankunxulig'a). 1

There are two villages, — one the village of the quadrupeds and birds, the other that of the birds of the upper world. Thunder-Bird, who is chief of the latter, wishes to play hoop with the animals. His men throw magic hoops, but the birds catch them. Then the birds take the same hoops, throw them back, and the birds of the upper world are unable to catch them. They all go into the house. Woodpecker has salmon-berry-bushes put up; and his wife, Russet-backed Thrush, by her song, produces ripe salmonberries on the bushes. Thunder-Bird becomes jealous, sends forth lightning and wind, which blows away all the birds, and carries away the woman.

Woodpecker calls a council, and the animals resolve to make war on Thunder-Bird. Wren invites them to borrow the salmon-masks, and to enter the salmon-weir of Thunder-Bird. Mink goes to Spring-Salmon to borrow the basket containing the salmon-masks; but Mink unites it, and all the salmon jump out. Spring-Salmon puts them back, and Mink takes the basket to Woodpecker, who is advised to put on the mask of a little silver-salmon, and is told what to do. The animals all go in the form of salmon, enter Thunder-Bird's salmon-weir, and are caught. Thrush-Woman goes down with her husband, who clubs the salmon. Mink grunts when being struck. Thrush-Woman takes the little silver-salmon, who makes himself known to her. He asks her to throw the intestines and the blood of the salmon into the sea. Thrush-Woman asks the salmon to let her see his true face, that she may believe him, and he lifts his mask. The woman does as she is asked, and takes the bones, intestines, and blood to the water. The salmon return to life and take her along. The animals have another council, and decide to make war on Thunder-Bird. Woodpecker, Woodworm, and Ant are asked to carve a cedar; while Owl, Hawk, Bat, and Raven go out to borrow gum. After some time these animals come back, and the cedar-tree and the gum which they have obtained are taken up the beach. They carve the cedar-tree in the form of a whale, and cover it with gum. Mink and Deer are sent to borrow the ballast of Sea-Lion for ballasting the whale. When the whale is completed, all the animals go in. The whale is launched, and goes to the village of Thunder-Bird. When Thunder-Bird's salmon-weir, and are caught.

1 See F. Boas, Indianische Sagen, pp. 82, 103, 206.
Bird sees the whale, he sends his children one after another to catch it. Their wings stick on the gum. The Mink cuts their talons, and the whale dives and are drowned. When all his children are drowned, Thunder-Bird and his wife dress. Before flying out he puts his straps on his youngest child, which is still in the cradle, and says that future generations of men shall do the same to their children when they are ten months old. He also says that there shall be thunder-storms only in spring and in autumn. Then Thunder-Bird and his wife try to catch the whale, but they are drowned. On account of this story the children's straps are used, the hoop-game is played, and one of the clans of the Ma'malelegala use the whale-mask. On account of this story also the Indians throw bones, heads, fins, and blood of the salmon into the water.

TRADITION OF THE NAK'IWAX-DAKXU (TEN-CLAN-TRIBE).

Chief-of-the-Ancients (O'meal). 1

Chief-of-the-Ancients 2 goes aboard his Folding-Canoe to marry the daughter of Killer-Whale. Before starting he takes aboard some ochre, stones, lime, and charcoal. He goes with his brothers to the house of Killer-Whale. When near by, he runs ashore and hides the stones, lime, the ochre, and the charcoal. He goes on alone, and sees a slave in a canoe. He wishes him to come his way, and the canoe comes to the place where the chief is. The slave starts to chop down an alder-tree for firewood. The chief hides in the alder-tree and bites off the points of the wedges. The slave is afraid that his master will strike him, and Chief-of-the-Ancients obliges him by mending the wedges. The slave says that he is Sea-Lion, a messenger of Killer-Whale. The chief requests his assistance in his attempt to marry the daughter of Killer-Whale. The chief pushes the alder-tree over, which falls down and breaks into pieces of the right length. The chief hides in one fagot, and asks the slave to tell the girl to carry this particular fagot to the house. He also asks the slave to put this particular fagot on top of the fire, and tells him what he is going to do. When the slave arrives at Killer-Whale's house, the girl takes the log in which the chief is hidden, and while she is carrying it he embraces her. She feels the embrace, but cannot see the man; throws down the log; and when she does not find anything, she goes on. When the fire is lighted, the log with the chief in it is placed on top. The chief scatters the whole fire, and without being seen enters the room of the chief's


2 L. c., p. 175.
daughter. The girl asks him who he is, and upon learning his name she says that her father, who is absent, wants her to marry him. After four days the Killer chief comes back. He finds Chief-of-the-Ancients with his daughter, and calls him to come out to the centre of the house.

Upon being questioned, Chief-of-the-Ancients says that his friends are waiting beyond the point. His friends launch the Folding-Canoe, and go to the village. The chief asks his attendants to drive a stake into the floor of the house, to which Chief-of-the-Ancients is tied. Then a fire is made near to the stake in order to burn him; but Chief-of-the-Ancients enters the stake and comes out unharmed. Next day Chief-of-the-Ancients and his tribe are again invited in by Killer-Whale. The chief is tied to two stakes, but escapes unharmed. Killer-Whale sends his attendants to kill seals for a feast. After the seals have been brought in, he tells his son-in-law that they will get stones for boiling the seals. These stones are found only near Knight Inlet and Skeena River. Killer-Whale is to go north, while Chief-of-the-Ancients is to go south. Killer-Whale wishes to see who will be back first. Chief-of-the-Ancients takes the ochre, lime, and charcoal, goes aboard the canoe, and becomes a killer-whale. He spouts alternately red, white, black, and white and red mixed. He only goes to his canoe and gets the stones which he has brought along. The people see that the stones really come from Knight Inlet. In the evening Killer-Whale comes back. Killer-Whale, who is very stout, inquires how it is that the visitors are all slender people. Chief-of-the-Ancients says that their bellies have been cut open and the intestines taken out. Killer-Whale wishes to be treated in the same way. He is placed on a board, but becomes frightened. In order to encourage him, Chief-of-the-Ancients pretends to cut open Buffle-Head Duck. Secretly he takes out chiton, which looks like intestines. Then the duck is covered with a mat, and the Harlequin Duck is produced, which is much thinner. Chief-of-the-Ancients thus pretends to have improved the shape of the Buffle-Head Duck. Thus Killer-Whale is made to believe them. He is cut open and killed. Chief-of-the-Ancients takes the princess aboard the canoe, and they depart. They are pursued by dolphins: the chief becomes frightened, and throws his wife overboard.

Chief-of-the-Ancients with his brothers make war on Salmon-Maker. They go aboard the Folding-Canoe and go westward. They reach the house of the Salmon, and are invited in. The Salmon clubs four boys, who are at once transformed into salmon. They are given to the guests, who, however, are requested to gather the bones and throw them into the water. When they do so, the boys revive. Deer hides a single bone from the chest in his head-ring. Therefore one of the boys has no blanket-pin. The Salmon children are playing outside. The visitors take the children aboard and carry them away. The Salmon pursue them, but Chief-of-the-Ancients with his magic paddle leaves them far behind. When they are near the coast, the Deer, who is a fool-dancer, jumps from one canoe of the pursuers into the other. The salmon jump into the water, and, according to the orders of Chief-of-the-Ancients, go up the various rivers.

Tradition of the La'lasiiqwalal (Seaward-Dwellers).

Southeast-Wind (Mëh'lanuk').

The myth people cannot go out fishing because the southeast wind is blowing all the time. Chief-of-the-Ancients, at the request of his brothers, resolves to make war on Southeast-Wind. Devil-Fish and Halibut are placed in the stern of the Folding-Canoe, and they go to the house of Southeast-Wind. Devil-Fish is told to hide on one side of the door to suck out Southeast-Wind. Halibut is told to lie down in front of the door, so that Southeast-Wind may slip when stepping on his back. Deer is unable to enter the house on account of the strong wind. Golden-Eye succeeds in entering, and jumps into the body of the Wind, where he starts a fire with his fire-drill. He puts his cape on the fire, which causes Southeast-Wind to cough. When going out of the house, the Wind slips on the back of Halibut, and is pulled into the canoe, where

1 La'lasiiqwalal. 2 See F. Boas, Indianische Sagen, p. 186.
BOAS AND HUNT, KWAKIUTL TEXTS.

353 Deer threatens to kill him. In order to free himself, he offers to have one day good weather, one day bad weather. This is not acceptable, and he offers two good days in succession.

Then he offers summer all the year round. Finally they accept his offer of good weather four days in succession.

TRADITIONS OF THE LIA’SQ’IENOXU. 1

354-374

1. Dz’noq’wa. 2

364-365

357 Children are playing on one side of the river. A giantess appears chewing red gum. She offers to show the children where to get this gum, and carries them away in her basket, after having glued up their eyes with gum. The mother of some of the children who have been lost cries; and from the mucus of her nose a boy originates, who grows up quickly. He is warned not to cross the river, but disobey. He follows a trail, and reaches the house of the giantess. There he finds children sitting on the floor and a woman rooted to the floor. The latter warns him of the cannibal giantess. He tries to escape; but before he can go far, he hears the giantess following him, and climbs a tree. The giantess sees his image in the water at the foot of the tree, and discovers him. Upon being asked what has made him so pretty, the boy says that the reason is that his head was placed between two stones. The giantess asks to be treated in the same manner, and is killed by the boy, who crushes her head. He goes back to the house, but the giantess revives. The woman rooted to the floor tells him that she cannot be killed except by shooting her life, which is kept in a knot-hole in the house. As soon as she enters, the boy shoots at her life and kills her. He takes the children home, and returns to heaven.

2. Harpooneer (So’dem).

355-368

355 Two girls bathe in the lake. A man comes and sits down on the blanket of one of them, and carries her away into the woods. He tells her not to try to escape, because he would kill her. He has a death-bringer attached to his fingers, which he points at animals, and thus kills them. The relatives of the woman search for her, and two men reach the house. The woman, however, asks them to flee. They do so, but they are killed by the man. This happen pens several times, until finally Mouse and Squirrel are sent. When the man has almost overtaken them, they go under ground, and he is unable to find them. They tell in the village what they have seen, and the warriors set out to kill the abductor. Two halibuts are placed in front of his house; and when the man steps out, he falls, and is speared by the woman’s relatives.

3. Weight-on-Floor (Kwo’teat).

358-361

359 Weight-on-Floor is the slave of a chief. He goes fishing with the chief’s son, and is pursued by a shark. He is afraid, and throws the boy overboard. The boy is swallowed by the shark. The slave spears the shark, and the shark lets go of the boy. In consequence of this the slave is killed by his master, and the body thrown out of the house. At night a man comes to call the slave. He is taken to a house, and is asked to cure a sick chief. He discovers that the chief is the shark whom he had speared. The slave pulls out the spear-point, which is invisible to the people, and the chief recovers. The slave is given the princess in marriage. The next morning he finds himself with his wife and her house in his former master’s village. He is not recognized until one day, while he is warming himself, a scar on the calf of his leg is discovered. His house disappears, and he becomes a slave again.

1 LIA’SQ’IENOXU.

4. Sitting-on-Earth (K!wadzâ'è).

Sitting-on-Earth carves out of alderwood a woman, whom he takes for his wife. Bear invites him to accompany him to his house, which stands beyond ten mountains. On their way they meet several people, who invite them in. The man is given various kinds of roots and mountain-goat wool. For this reason people use roots and wool. Finally he meets an old woman, who warns him not to enter the house of the chief of one of the villages that they are passing. He disobeys, is eaten by the Wolves, who, however, restore him to life.

5. Heat-Giver (Tsil'iqwa'âhla).

Heat-Giver, the sun, comes down from heaven. He and his son go out seaward, and reach the house of Sea-Otter. He wishes to get a wife for his son. He receives as marriage-gifts the house, the harpoon, and the attendant of the Sea-Otter chief. He returns; and when near the coast; an attendant of the young woman falls into the water. She causes the heavy swell found at that place. The young chief is cruel to his game, therefore his Sea-Otter wife jumps into the water and returns to her parents. The woman has a son. One day the boy sees a man with a feather on his head. He tries to hold the man by the feather, which cuts his hands. The man disappears in a cave. The boy follows him, and finally comes out on the other side of a mountain through which the cave extends. He reaches a lake, in which he catches a “whale of the woods.” By obtaining possession of it he and his descendants become whale-hunters.


Counsellor-of-the-World has four wives. He is jealous of his brothers. He goes with them to split a cedar, throws his hammer into the crack, lets his brother go into the crack to get the hammer, knocks out the props, and thus kills him. This happens with all his brothers except the youngest one. Before going, the youngest, whose name is Dreaded-One, borrows the wren-mask and jumps out of the tree before it closes. He kicks the two halves apart and carries them home. He revives his elder brothers by sprinkling them with the water of life, and asks them to keep in hiding. Counsellor-of-the-World sets fire to the roof of the house, and asks his youngest brother to extinguish it, intending to have him killed by the dogs which he keeps on the roof of his house. Dreaded-One kills the dogs. Then the eldest brother tries to have him killed by the giant cockle. Dreaded-One takes a fire-drill, is swallowed by the cockle, then starts a fire inside, and comes out unharmed. Next Counsellor-of-the-World asks Dreaded-One to go with him to the Cormorant Rock. He lets his brother down by a rope, and then cuts it. Dreaded-One transforms himself into an ermine and escapes. Next Counsellor-of-the-World puts his brother into a box covered with abalone-shell. Dreaded-One takes a mouse along, and some tallow, which he uses for calking the inside of the box. Counsellor-of-the-World ties a stone to the box, and throws it into the sea. The mouse gnaws a hole through the box, gnaws through the anchor-line, and the box floats. Thunder-Bird’s daughters find the box drifting on the sea. It is taken ashore. While the elder girls are unable to lift it, the youngest one takes it along easily. The box is opened, Dreaded-One comes out and marries the youngest girl. He is taught to fly. Then the old Thunder-Bird advises him to take revenge on his eldest brother. Dreaded-One and his Thunder-Bird wife catch two whales, and take them to the beach in front of the village of Counsellor-of-the-World. While Counsellor-of-the-World and his tribe are carving the whales, Dreaded-One clutches his elder brother, takes him out to sea, and drowning him,
TRADITIONS OF THE KOSKIMO.

1. The Salmon-Boy.

A fisherman sees a boy swimming among salmon. The boy is pulled into the canoe and becomes a powerful man. From him the Koskimo learn that salmon and twins are of the same kind.

2. The Herrings. 1

A man, his wife, and his three sons are starving. One of the boys eats some salmon-spawn that is left, and is punished by his parents. At night a handsome man appears to the boy, who makes himself known as the Moon. The boy prays to him, and receives herrings from the Moon, which he catches and places in four holes. He shows the herring to his father, who at first does not believe him.

3. The Ghosts.

A chief, an ancestor of the Koskimo, comes up from the lower world and builds a village. His village site consists of rock, and he asks the Ghosts to cover the rock with soil. The faces of the living people become contorted when they see the ghosts, but the people are cured by being sprinkled with urine. At last the Ghost chief is transformed by Qila‘néqéla‘lak’ the Transformer.

4. The Seal-Hunters. 2

Three brothers go out hunting seal. They spear a seal, which drags the canoe out seaward. They try to cut the harpoon-line, but the line sticks to the outside of the canoe. The canoe goes so fast that the water rises above the gunwales. They come to a place where driftwood covers the water. Then they reach the charcoal place and the feather place. Finally they pass the place where all the sand gathers on the water. One of the men jumps out of the canoe, and is drowned falling through the sand. They pass the houses of Sea-Lion and of Killer-Whale. Finally they come to a village. The seal that they have speared is transformed into a sea-monster. The brothers are invited in, and they receive as magic gifts the house and what is seen in it. They also receive as magic gifts the carvings of Sea-Lion and Killer-Whale, whom they have passed. In the house of the monster they obtain feast-dishes of various forms and names. One of the men goes walking along the beach and kills the mother of all the Sea-Otters, who gives him wealth. Then they return. On reaching their house, they find that their father believes them to be dead. He kicks the boy who tells him that his children have arrived, because he does not believe him. Finally he recognizes the young men, and through their magic gifts he becomes a powerful chief.

5. Chief-Destroyer (t’uł’k’a’xu’la’s).

Chief-Destroyer, the ancestor of a clan of the Koskimo, lives in the upper world. He meets the Sun, who gives him his abalone ornaments. He meets the canoe of the constellation Orion. Four men are in the canoe. They invite Chief-Destroyer to come into their house. They give him a name and the canoe. They tell him that if he wants to go down to the lower world, he has to follow a lake, which will tilt down; and that if he wishes to return, the lake will tilt in the other direction. He meets Evening-Sky, who invites him in, and who shows him his masks, the Evening-Sky and the Sweepers of the Evening-Sky. He also shows him the cannibal dance. All these are given to Chief-Destroyer. He goes back to the house of Orion, takes the canoe,

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1 See F. Boas, Indianische Sagen, p. 115.  
2 L. c., p. 191.
and is given a peculiar style of face-painting. He comes down to our world and builds a village. He visits the Troubled-Ones, a tribe that live near by, and marries the chief’s daughter. He receives a new name and presents from the chief. Then he wishes for the masks which he received from the Sun and the Evening-Sky to come down. He invites the people in, and performs his dances.

A chief has three sons. He throws bark of the red pine into the water to make salmon: the bark turns into cod-fish. He throws alder-bark into the water: it becomes red cod. He throws cedar-bark into the water: it becomes halibut. He goes with his sons to visit the Salmon chief. When they get there, they find that the chief uses instead of stones, for boiling food, pure copper. The clover-roots which he boils are really snakes, which the visitors decline to eat. Then salmon are taken out of the salmon-weir, and are roasted. The visitors are asked not to hide any bone. After they have eaten, the chief counts the bones, finds that one has been stolen, and searches his guests. He is unable to find it. Then he asks his guests not to ill-use the salmon. The guests receive a basket in which snow is kept. Then they return, and when near their house the stolen bone is thrown into the water. At once the rivers are full of salmon. They open the basket, and a snowfall sets in. This is the origin of salmon and of snow.

In the beginning there is no sun. The animals hold a council, and learn that Day-Receptacle-Woman keeps the sun in a box. Counsellor-of-the-World offers to get it. He sets out with a companion, and meets Squirrel. Squirrel advises him to transform himself into a baby and to be born by Day-Receptacle-Woman. Counsellor-of-the-World goes on alone, enters the body of Day-Receptacle-Woman, is born by her, and grows up quickly. He cries for the sun-box and plays with it. He continues crying until he is allowed to take the sun-box in his canoe. Then he makes his escape. He opens the box, finds the double-headed serpent mask of the Sun in it, and, upon the request of the Sun, allows him to go up to the sky. He receives the daybreak-mask from the Sun.

Born-to-be-River-of-Wealth is worsted by his rival. Then he gives away his river at a feast. His father scolds him, and then goes into the woods. He finds the “whale of the woods” there, and harpoons it. He falls asleep, and in his dream sees the whale, who advises him what to do. He goes home, and, according to the advice of the whale, asks his son to make a harpoon-line of cedar-twigs. He goes with the boy to an island, and dives for mussels, from the shells of which he makes harpoon-points. On the following day they go whaling and catch a whale. They give feasts, and thus Born-to-be-River-of-Wealth gets even with his rival. Born-to-be-River-of-Wealth spears a whale. He becomes entangled in the harpoon-line and is killed. His father puts the “whale of the woods” in the body and buries it. Various tribes try to steal the body in order to get possession of the “whale of the woods.”

Post-of-Heaven tells his tribe the Stars that he will come down to our world. He comes down the copper pole and lands on the west coast. He strikes the ground with his raven mask, and thus opens the trail from Koskimo to Fort Rupert. He shouts in various directions, and the chiefs of various tribes reply.
A man sleeps on the beach. He is called by a person who bids him follow. The person lifts the edge of the sea, and they walk in. There they find the village of the red cod. While in the house, something falls down upon the roof of the house. The Halibut who live in the house go out, bring in the bait that has fallen down, and hang it over the fire where it is blackened by the smoke. Therefore halibut-bait always turns black.

TRADITIONS OF THE AWÍK'ÉNOKÚ.

1. K'í'la'pi'mín.

The people are starving, and the chief sends his mountain-goat hunter to go hunting. He starts with his wife and his son. The boy gets tired, is left behind, digs some fern-root, paints it with ochre, and roasts it. He sees a man standing behind him, who asks him what he is roasting. He replies that it is the heart of a mountain-goat. The man throws it into the fire. Then the man asks for a knife, and cuts off a piece of meat from his leg, which he gives to the boy. He says that he is the bear, and that he will continue to feed the boy. When the boy's parents return, they are surprised to find him contented, and he gives them of the bear-meat. His father asks him not to tell about the supernatural being that came to help him. The parents go home, leaving their son behind. They tell the chief that their son fell down a mountain and was killed. They are invited by the chief to move to his house. The hunter worries, fearing that the chief may find out that he lied to him. The boy, after being left alone, sees the Bear coming back, who invites him to his house. They enter a cave, and the boy sees the carvings on the house-posts. He receives this house as a gift from the Bear. He sees also the death-bringer and the water of life, which are given to him. The Bear asks his wife to prepare food; and when they sit down, the boy becomes visible to the Bear woman. They are first given salmon, then crab-apples. In the evening the winter dance is celebrated, the boy sees the Cannibal dance of the Bear and acts as attendant of the Cannibal. The Bear-Cannibal dances with hemlock-rings. He dances standing, not squatting like other Cannibals. The various masks of the Cannibal appear, and finally the Bear dances wearing a bear-skin blanket. This dance is also given to the boy, together with the names of the Bear. Before leaving, the boy asks that the house, which he has also received, should not be sent at once. He returns to his parents, and says that in four days the house will appear. As soon as it is there, the tribe is invited in. The boy is taken away by the Bear, and after four days comes back and performs his dance. Invisible spirits sing for him until the singing-masters learn the songs.

2. Chief Wisest-One (Ná'noaqauaè). 1

Chief Wisest-One (Ná'noaqauaè) sends his four sons to hunt mountain-goats. He warns them not to enter the house the smoke of which looks like blood, because it is the house of Cannibal-at-North-End-of-World. He also warns them not to enter the house with gray smoke, which belongs to the Grisly-Bear. He tells them that the house with white smoke belongs to the Mountain-Goat. They find the house of Cannibal-at-North-End-of-World, disobey their father, and enter it. In the house they find a woman rooted to the floor, who promises to help them. She bids them dig a hole in one corner of the house, throw red-hot stones into it, and cover it with planks. Soon Cannibal-at-North-End-of-World arrives. His body is all covered with mouths. He begins to

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dance. The Ḥō'g'hōk' and Raven, who are his attendants, also dance. Other assistants of the Cannibal, such as appear in the winter dance, also perform their dances. When he steps on the planks covering the hole, the boys pull them away, he drops in, and is burned. Then all the Cannibal's assistants die. The woman teaches them the Cannibal songs. The boys go home and call their father; when they return to the house, the woman tells them to take the dances that they have seen, and she gives them the songs of all the various dances. She also tells them the dance-names. She tells Chief Wisest-

1. Ts'ē'mqolagas.

A woman who comes south from Stikine River gives birth to children, who are transformed into mountains. Near Bella Bella she gives birth to dogs. When she goes to the beach to dig clams for her children, she hears a sound like singing. She puts her digging-stick into the ground, hangs her cape over it, making it look like a person, and then unseen she goes to the house. She sees that her children have taken off their dog-blankets, which she throws into the fire. Then the youngest one succeeds in putting on his dog-skin. The children are ashamed, but finally agree to work for their mother. The eldest one carves small houses, the second one makes toy canoes. Over night all of these assume the size of real houses and canoes. Then the eldest one carves salmon of alder-wood, which become real salmon. The children go into the woods, and are taken away by the spirits of the winter dance. They are taken to the house of the spirits, where they see the dance performed, and where they learn the songs. This is the beginning of the winter dance of the Bella Bella.

2. The Origin of the Haida Dance.

A chief, who is visited by a chief of the Haida, falls in love with the daughter of the visitor. He marries the girl without any particular ceremony, and the woman has a child. The woman is disliked by the tribe because she did not give any ceremonies to her husband at the time of her marriage. Finally she gives him her father's name, and causes him to dance the Haida dance.

3. Great-River (Wā'k'as).

A chief with his two children is envied on account of his wealth. The shamans kill his children. The chief goes into the woods accompanied by his attendant. He sits down, hears a whistle, and soon sees a house appearing on the ground, in which the Ghosts are singing. A person with holes all over his face dances. He is the chief of the Ghosts. At the end of the dance this person disappears under ground, and at once Chief Great-River sees people sitting there. He is given the dance that he has seen, and is told that the Ghost dance precedes in rank the Cannibal dance. Chief Great-River returns. He feels like one dizzy, has his house prepared, and after four days the dance which has been given to him is performed.

4. The Woodman (Bz'kl'u's).

A chief feels downcast and wishes to kill himself. He goes into the woods and falls asleep. When he awakes, he sees a Woodman child sitting on the edge of his blanket. He bites his tongue, spits the blood on the child, and the child loses its power. He carries it home. When he reaches his village, he sings a sacred song that he has composed. The chief keeps the child until finally it is bewitched and disappears.

The page references in the margin refer to the translation in the Report of the United States National Museum for 1895.
5. The Dz'o'noq'wa.

A girl cries all night. Her grandmother is heard outside the house, and she is given the child to quiet. The old woman who carries her away is a Dz'o'noq'wa, who had taken the shape of the girl's grandmother. The girl tears off the strings from her apron, which she throws on the bushes. When the father sends his slave to bring the girl back, it is discovered that she has disappeared. Finally the strings from her apron are found on the bushes. The people follow the strings, and come to the house of the Dz'o'noq'wa on a high mountain. The Dz'o'noq'wa is not in, and the people take the girl back. While on their way home, they see the Dz'o'noq'wa, who is pursuing them, bite their tongues, spit on her, and she loses her power. The Dz'o'noq'wa says that she loves the girl, and wishes to be allowed to stay with her. In the evening the people sing and the Dz'o'noq'wa dances. Thus the chief obtains the Dz'o'noq'wa dance. The people envy the chief, and finally succeed in driving the Dz'o'noq'wa away.

6. The Merman (Begwe's).

A chief is unsuccessful in hunting seals. For this reason he is despised by his tribe. His slave dreams that the chief will be successful after purification. He tells the chief, who, with his slave, purifies his canoe, and bathes in cold water. After continued purification the chief feels like one giddy. Then he starts with his slave to go hunting. They see a Merman. The chief bites his tongue, spits the blood on his harpoon and his hands, and kills the Merman. They cut off his head and place it in a box. They hide the body on shore. The chief says that he will take the Merman for his dance. Then they go hunting, and the chief clubs many seals. They go to another island, and the chief clubs many sea-otters. Then he returns and sends his people to get the seals and sea-otters. When the people return to the village, the chief sounds the dancing-whistle, which startles them. The chief appears wearing the Merman mask, and throws his supernatural power at the people in the canoes. The people come ashore, are invited in, and the sacred dance is performed. The chief belongs to the Raven family, and for this reason he uses both the Raven mask and the Merman mask.
APPENDIX II. — VOCABULARY.

LIST OF STEMS.

The following list contains the stems of words, without wordforming endings. Complete words are inserted in the list only in those cases where the etymology is unknown or offers particular difficulties. The figures refer to the page and line of the present volume; when preceded by an R, to the page and line of the Report of the U. S. National Museum for 1895.

On account of the unavoidable errors due to misinterpretation of similar sounds, the material has been so arranged that words of similar form are placed as near together as possible. This has been accomplished by making the alphabetical arrangement such that groups of similar sounds are always treated as a unit. The order in which the sounds and groups of sounds are arranged is as follows:

- 'z', exclamation indicating distress, 305. 14.
- el-, tight, fast, firm, 63. 38, 311. 25.
- ë'la'q, almost, 222. 16.
- ë'lwad-, to scratch, 107. 24.
- eldz-, meat, 21. 9.
- elk-, attendant, 66. 4.
- elk-, blood, 197. 22.
- elq-, to put out the tongue, 202. 10.
- aä'wa, foam, 106. 29.
- äy-, to pay a shaman, 177. 30.
- aëyasö', hand, 8. 7.
- aëyoe-, to understand, 238. 30.
- ä'waq-, to sit on summer seat, 265. 16.
- aaw'qas, liberal.
- aw'l-, important, valuable, 243. 37.
- awo', great, plural, 22. 10.
- aw'l-, to desire, 61. 31, 116. 7.
- aaw'plahöq, to convince one's self (plat, with eyes), 154. 16.
- aaw'lp', to greet.
- aö'waak', ocean.
- aö'ms, man of ordinary power, 33. 35.
- aëba-, mother, 25. 16.
- aëbanë, maggots.
- aëps-, one side, 29. 13.
- am-, filled, closed, 77. 23, 312. 41.
- amëllk', a dance, 231. 20.
- ama-, small, 42. 7.
- amaa'nla, to notice, 12. 7.

aëmë'l-, to spoil, 13. 4.
á'mös-, to decorate, R 670. 1.
á'mël'x-, to stay at home, 325. 37, 472. 10.
aml-, to play, 94. 12.
ääd, my dear! 74. 4.
äd'wgulë, crane, 297. 17.
ä'dëts, father! (addressed), 29. 26.
aæms, defiling.
aëc-, sinew.
aen-, eyebrows, 87. 23.
aa'nt, herring-roe.
aä'nak'ë', enough, R 670. 6.
anë'angula, to make mischief, 423. 4.
anë's, aunt, 58. 39.
anë's'ståx, what is left over, 406. 7.
anë'q, to get firewood, 45. 35.
anö'be, spark, 105. 34.
anq-, cloudy.
aawë', cloud, 127. 3.
ang', who? 67. 31, 455. 12.
an'k-, fire-drill, 352. 8, 404. 5.
asxi', to sneeze, 470. 29.
ak-, salmon jumps, 304. 29.
aq-, wide open, 109. 32, 212. 19.
ää'qmn, omen, 316. 1.
ax-, to do, to be, to take, 7. 5, 128. 17.
alë'g-, dressed skin, 51. 24, 93. 2.
ä'l', to search, 13. 4, 27. 18.
älëböl, seven, 264. 19.
alë's-, to hunt seal, porpoise, 147. 14.
yal, soon, recently, 197.39(?), 244.41.
al, else, 19.4.
al, landward, 45.12.
a'iza, dentalia, 89.14.
al- (a-?), to crack, to break, 159.2, R 665.16.
ax, to desire, 25.1.
ep, to pinch, 96.3.
ed, to harpoon (Koskimo), 375.14.
et, again, 128.26.
est, not, 24.10.
est, to wait, 42.18.
atesayu, to beg, 173.21.
esatsak, worn in ears, 104.37.
ek, good, 129.4.
ek, above, 165.1.
exaagaala, to approach, 244.37.
kek, to sweep, 42.39.
es, to bewitch, 171.5, 426.30.
exem-, to menstruate, 221.15.
exsem semen, 285.9.
yip, to tie, to weave, 28.2, 178.21.
yiml, to split, burst, 468.4.
yin'sa, war canoe (see yik-), 469.34.
yin'se, to give food, 177.11.
yin'yuat, to gnaw, 130.17.
yin'ng, to throw with sling.
yo'engrayo(axa), neck-ring of warrior, 214.36.
yik'ya'e, cover, 372.26.
yiq, to knit net.
yik', fast, 202.29, 467.27.
yik', flood-tide.
yik', to dance, 72.31.
yi'la, serves him right! 97.34.
yils, to rub, 64.23.
yik', to hurt, 29.35.
yils, to hang over pole, 157.5.
yibs, to spread legs.
yilo, to tie, 28.22.
yo, to work, to do, to use, 40.27.
yo, to hang down.
yi'wapi(edi), to set sail, 256.2.
yi'wx- (?), to move, 102.25, 225.40.
yat, to rattle, 373.39.
yassek, tallow, 92.41.
yak- (?), to get excited, R 670.8.
yaq, to lie dead, 22.12.
yaq, to distribute, 111.38, 273.8.
yakw'e, woodworm, 211.21.
yalq, to speak, 43.43.
yas, to fan fire.
yagis'il, intestines, 42.30, 304.2.
yalalq, to send, 102.36.
yalalq, ostentatious, 448.31.
yala, to dig clams, 353.33.
y’aimal, clams, 350.17.
yalla, take care! 29.34.
yawix'ila, to give a winter dance, 58.5.
ygill'wata, ignorant, 454.34.
yqa, property, 108.3.
yalq, to sing sacred song, 150.31.
ye'sto, to deny, 224.29.
yalek', to fish salmon, 122.26, 305.4.
yo, wind, 131.3.
yala, to calm, to tame, 59.39.
yi, this, near thee, 50.34.
yis, to catch oalchen in dip-net at end of weir.
yiduk', three, 8.9.
yos, to eat with spoon, 133.34.
yog', rain, 112.5.
yol, to drift down with current, 78.39.
yul'ga, to stay, 406.18.
y, father, 45.15.
y, just, only, 261.5.
ye, innocent, having had no sexual intercourse.
ods, hammer (Koskimo), 332.35.
et-, wrong, 30.40, 77.7.
ogwaq, also, 10.7.
oguq, different, 251.19.
oclus, to believe, 261.25.
osaak', single, 454.14.
ok, to carry on back, 77.35.
oi, to wait, 344.8.
wa, river, 79.24.
waileqyala, zigzag, R 670.1.
waijetsoksik, to get tired, 403.35.
wak'k', several, 202.42.
wad, kelp, 192.18.
wetsilaqwa, to lift, 449.26.
wawila, to search, 308.29.
wawuldo, to try one's luck, 124.13.
wawulqemil, high water (see wulq), 312.25.
wap, water, 43.18.
wamis, provisions obtained from water, 189.29.
wat, to lead, 109.6; to haul up, 472.38.
wam, herring, 131.18.
waxh, to get impatient, 327.30.
wam, death, 97.30.
wamge, to maltreat, R 670.6.
wass, to spawn.
wax, size, 33.14.
wax, dog, 191.6.
waga'llo, rainbow, 110.21.
wax-', brother's sister, sister's brother, 85.19.
wamok'sta, I forgot! 115.23.
wax, to put cape on, 30.1.
waq', to try, 45.16.
wa'xolawe, although, 194. 20.
wə'x', number, 30. 43, 447. 15.
waxk, to have mercy, 173. 21, 463. 25.
wə'xolawə, a poisonous umbelliferous plant.
wax', to have a thing well, 51. 5.
wə'xmx-', to do a thing well, 64. 11.
wax-', large, singular, 38. 14.
wə'lawa, to desire, 221. 13, 389. 1.
wəld-', desire, word, 43. 41.
wəl-, lover, 249. 16, 425. 28.
wa'Laqala, to listen to each other (see wut-, hōl-), 362. 21.
wē', not, 25. 2.
wi', where, 44. 24.
wi', all, 66. 14.
w'iwa't', wolf, R 666. 13.
wis-, male, 90. 7, 296. 1.
wək-, to carry long thing on shoulder, 252. 43.
wəq-, to shove a long thing, 127. 5, 464. 1.
weg', brave, 303. 19.
win-, war, 241. 40.
w'gilt'lsow', picked out.
wēk-', cedar, 98. 34.
wif-, thin, 183. 24.
wək-, pity, 206. 37, 330. 15.
wāl-, to desire (see wa'), 410. 6.
wud-, cold, 45. 29.
wun-, to hide, 144. 6.
wun-, to drill.
wsa'mt-, to bury, 67. 20.
wun'gul, red pine, 26. 37.
wun'k', to be dazed, 158. 27.
wun'kdxms, inlet, 155. 27.
wung', deep, 11. 1.
wusa'g', to put on belt, 137. 23.
wusd'la, to be careful, wise (Koskimo), 397. 4.
wuk('t'la), noise of rolling rocks, 196. 25.
wok', to bark, 423. 2.
wok-', thick, 311. 9.
woq', frog, 226. 29.
wul-, to stop (see wə'xla), R 668. 11.
wul'xə'la', easy (?), 108. 2.
wulg-, thick, 310. 22.
wulq-, to tie a ring around something, 27. 17,
184. 12, 286. 10.
wul-, in vain, 54. 38.
wul-, to ask, 67. 30.
wul-, to hear.
wul's'x', antlers, 17. 9.
ā'tsə'd, father! (addressed); said by girl.
ā'xa, foot of mountain, 165. 27.
áxsō', hellebore.
ā'ls, greedy.
ā', quickly, 308. 16.
ā't, later, 146. 8, 295. 40.
ā'tita, to do mischief, 285. 2.
ō, something.
o'p, to whisper, 80. 34.
o'sma, chiefness, 354. 15.
o'mis, unusual, 196. 20.
ō'd-, to perforate.
o'da, suddenly, 412. 21.
he'lk'a, to protect, 46. 34.
ha, go! 64. 9.
hā'yasək', married (see hès), 67. 9.
hayd', to exceed, 18. 1.
ha'yahlqas, pestilence, invisible spirit, 423. 2.
hayōti, rival, 448. 35.
hawaxk, to beg (see waxk'), 312. 2, 404. 1.
(ha)w'na'mid, to become afraid, 63. 17.
hap-, hair on body, 140. 1.
ha'p'q'wə, skins, animals.
ha'm-, to eat, 98. 30; to hold in mouth, 323. 8.
ha'maltla, every, 452. 36, 471. 29.
ha'manek', to get dazed, 199. 42, 456. 35.
ham', monstrous, 147. 18.
hamt-, to carry, 70. 19.
hams-, to pick berries, 107. 5.
hamk', to put head down sideways.
hamq', to rush forward.
hat-, to disobey, to insist, 45. 19.
han', open object is somewhere, singular, 79. 2,
256. 21.
ha'na, to continue, 21. 14, 263. 22, 305. 39, 420. 20.
ha'nak', to request, 199. 8.
ha'na'k', hurriedly, 23. 5, 91. 26.
han'na'x', to agree, 402. 20.
haneq', to growl, 35. 24.
ha'nō', a small fish, 349. 17.
ha'nō'n, hump-back salmon, 303. 27.
hanq', to carry in a fold of the blanket.
hanx, to look into a hole, 110. 24, 463. 3.
han-, to shoot, 103. 32.
hōs-, to breathe, 33. 14.
hōs-, aloud, 203. 11.
hats'wē, dolphin, 99. 27.
ha'g', to watch, 10. 10, 30. 8.
haq', to lean on something, 120. 42.
ha'x', to climb, 354. 29.
ha'la', to come back, 213. 10.
hal-, to kill 14. 3.
ha'la', to fear (?), 460. 6.
halē', weak, insufficient.
ha'la, quickly, 179. 11, 448. 28.
hals-, almost, 101. 3.
to Es'Ema', stout, EnL-, BEn-, bashful, Es-, to dark, EdEk--, Et-, to E'ku-, see bowE'ku-. youth, h&ls-, h6qu-, to hoqu-, a h6ku-.

right, hel-, he'yasEla, to hel-, p!Esp!E blind, p!Ep!d's, to hMs-, to Ta'la, Boko', to hol-, to hos, thine, hMs(Ekula), bEx-, to flat, pEl-, to bEl-, man, BEk-, cry of hoip, never, hawe'xa, ho'lal-, little, pElq, hammer, to torch, bEx6't, fins bbsEle, to PlE1-, wool, to that, he, hala'xsa, to fog, p!Elx-, p!EL- to pay, p'a, to pa, to Bella BE'lxula, 32. 466-

of [name 4I9. 29. 461. to 44. 18, 263. to forbid, 262. to acquire, 91. to shut eyes, 91. 31. pElx-, to fly, 102. 28. pA, to split cedar-boughs for baskets, 138. 17. pA, to feel of something, 137. 4, 468. 36. paO'b, water rises, 144. 11. pLa'(gustá), to raise, 94. 13. baN, below, 11. 1. bA'k'o, to meet (bA'k'?)], 225. 5. bA'gwane, skate, 266. 36. bA'k-, to fish halibut, 353. 34. bA'kwé(nók'), potlatch (?), 426. 21. pAq-, to put down a flat thing, 321. 25. pAqI-, flat, 409. 17, 451. 33. plaq-, to taste, 39. 21. baY-, secular, not supernatural, 17. 13. pax'Tl, kelp-fish, 350. 7. bA'bay'sila, to paint face (see pA'pla'ugemD). pAX-, shaman, 51. 33. bA'ba'sla, jealous, 68. 31. pla'lkeW'kats'ila, buckshot, 473. 4. bE'bakiwimé, to endure, 67. 25. pA'pla'ugemD, to paint face, 116. 38 (see bA'bay'sila).

PéS-, to go astray, 158. 17. pÉS-, hard. pEnk-, to invite (?), 112. 28, 163. 40. bÉX-, phosphorescence, 25. 13. pÉk', to feel of something (see pA), 360. 13. bA, to leave, 66. 8. pA-, to starve, 26. 1. pA'té, halibut (see pA'te'), 252. 7. pA'te', halibut (see pA'te'), 350. 6. bowE'k', pregnant, 67. 11, 422. 6. pös-, hungry, 252. 2. pös-, body becomes fleshy, 57. 28. pÖy-', to blow, 253. 21. buxá', to show one's self, 58. 12. pÖL-, satiated, 255. 7. meE'lq, to boil, v. n., 43. 28. mÉt-, large clams, 134. 22. mÉn-, to pick up (fish, etc.), 83. 18. *meNá's, fish jumps, 167. 11. mÉn'S-, to try, to measure, 129. 2. mÉngE'dé'q, slime, 147. 4. mÉnga', war canoe. mÉngas, anus, 352. 13. mÉnl-, satiated, 381. 2. *mÉrs, greedy for food, 354. 7. *meDÉ's, cannibal's whistle (greedy inside), 421. 24. mÉsE'q', sea-egg, 320. 39. mÉts-, mink, 187. 31. *mÉk-, a round thing is somewhere, 242. 2. *mÉkÉw'id, round thing begins to be somewhere (is put down), 293. 42, 453. 17. *mÉkK-, smooth. mÉg-', to put on, plural object, 126. 29. mÉtq-, to let go from hand, 127. 33.
"mEĄ", to change (?), 106. 29.
mEĄ", to desire.
mEĄ, open vessels are somewhere, 163. 9.
"mEŁ", white, 65. 17.
mEŁ, to light end of a stick, 145. 31.
"mEŁ", to twist a rope, 78. 31.
mEŁ’gąyu, stone club.
mEŁs, to turn the head, 150. 19.
"mEŁq, to remember, 197. 19.
mEŁ, to turn away (?), 406. 42.
mEŁ’a, southeast wind, 350. 4.
mEŁ’k", steel-head salmon, 247. 32.
ma, to crawl, to swim, 60. 37, 304. 24.
má’ya, to regret an act, to have mercy, 471. 24.
má’ya’ta, to regret.
má’ya’xila, to have mercy, 471. 17.
"má’yus”, to give birth, 67. 12.
V má’ma’ňa, hawk, 308. 40.
má’ma’ma, leaves, 299. 3.
"má’měk’as”, everything, 109. 20.
"má’s”, what? 44. 9.
má’stó, harpoon-shaft, 112. 35.
má’gągu, heron, 308. 30.
má’k”, next, 46. 21.
"ma’s”, great potlatch, 451. 9.
má’wil, sacred room of cannibal, 109. 33.
ma’s”, to be ashamed.
ma’x”, to pursue (?), 343. 15.
má’tek”, to chew, 262. 8.
má’lis, a kind of salmon-weir, 83. 10.
má’l”, two, 47. 14.
"małtš”, to recognize, 55. 14, 420. 34.
má, fish (see má), 83. 18.
mé’męs, penis, 136. 40.
mé’s, to smell, 375. 20.
męg”, to caulk, 100. 29.
męg’wat, seal, 81. 13.
méx”, to light a fire, 158. 15.
męx’d’, porcupine, 320. 35.
męx”, to sleep, 145. 9.
"męx”, to tease, to do mischief, 51. 35.
mix”, to strike with fist, 250. 5.
"męřwé”, salmon-weir, 184. 11.
mů, four, 45. 7.
mů, to load, to move with goods, 55. 2.
mů’mas”, to hurt, 32. 4.
mů’mux’dé, fir-tree, 288. 25.
můs, to lift the clothing one has on.
můg”, flat things piled up (?), 453. 4.
můk”, to tie, 89. 15.
můg”, yellowish, R 680. 2.
’ mox’płęq, pine, 390. 11.
"můq’, to thank, to be grateful, 66. 30.
tew’x”, tōs”, to walk, 7. 3.
tep”, to break, v. n., 284. 22.
tıp”, out of sight, 356. 9.
tim”, to sew with cedar-twigs, 302. 29.
dęma”, to disappear, 9. 4.
tims”, to beat time, 86. 6.
dęmsx”, sea, 79. 35.
temk”, to bite, 197. 21.
timq”, pin, 347. 21.
ti’mx”, knot in wood.
d₇’mę’gąyus, to make noise, 376. 20.
tem”, to throb.
dm”, cedar-bark, rope to haul in, 53. 1, 293. 14.
dent”, to talk, 112. 12.
ta’tints’a, to take shelter, 121. 22.
dem”, smell of grease.
dexy”, to stand in a row, 296. 19, 457. 39.
dexx”, to sing, 69. 39.
ti’mx”, to walk like one who is strong.
tas”, to press, 87. 12.
dig”, grave, 57. 11, 279. 2.
d₇’dék’as”, property, 473. 11.
ték”, ground.
ték’ę”, belly, 171. 12.
tiék”, to poke with finger.
tiék”, to take (down), 361. 33.
teq’”, octopus, 104. 21.
tiṣgu’n, a kind of canoe.
d₇’dék’¹ (dék”), jealousy of each other, 123. 22.
teq”, to fasten, 89. 43.
dix”, to open eyes, 95. 40.
dex”, to jump, 34. 28.
ʃdɛx’ʃɛx’₁’, owl, 308. 40.
tiṣ’ʃo’s, root of Potentilla, 177. 38.
tex’₇’m, branches, 138. 16.
tiṣ’luqw, to club, 197. 16.
tęp”, to follow, 107. 6.
tiśl’s, crab-apple, 50. 42.
tiśl’k”, soft (see tel’q”), 54. 10.
tel’q”, weak, R 665. 17.
dix”, damp.
dṣ’da’x’mk’ila, to make a ladder, 189. 17.
tels’l’, to warm one’s self, 212. 7.
da, to take in hand, 127. 20.
ta”, to wade, 64. 41, 356. 5.
ta’s, tree lies on ground.
ta’ό’d”, to bring, 282. 27.
ta’d”, to tow, 377. 41.
ta’p”, water reaches up to, 144. 13.
ta’mų’nas, squirrel, 357. 29.
das”, to dive, 127. 15.
dats’, father! (addressed), 135. 3.
dak”, salmon jumps into water, 302. 42.
tak”, to let drop, 215. 10, 334. 39.
da'gin(ot), fellow-wife, said by woman to second
wife of her husband, 142. 18.
da', to laugh, 146. 16.
da', to unfold, 229. 33. 338. 41.
da'k'anaywa, clothing, 93. 9. 467. 10.
da, to wipe, 469. 12.
t'ep, to step, 198. 27.
t'ëk', to pole canoe, 104. 17.
t'sg, stone, 43. 22.
t'ëk', to lie on back, 256. 38.
t'ilk', to sharpen knife, 91. 4.
t'ëk', to expect, 24. 6. 462. 11.
t'ëk', to hang, 182. 19.
dëg', to punch, to drive in, 27. 40.
tëq, to drop, 253. 20.
t'taq, round things lie on ground, 355. 2.
dëg', yellow cedar, 270. 11.
tëg', to come in sight, 204. 2.
tëk', road, 47. 26.
t'ëk', to carry round thing on shoulder, 27. 36.
t'ëx'-q'd, to go out of sight, 342. 30.
dëlax'-q'd, fish jumps out of water, 326. 5.
tël, to bait, 293. 2.
dëwë', cedar-twigs, 27. 15.
dot, to speak (Koskimo), 388. 37.
t'o'k', star, 232. 15.
tös, to cut, 38. 2.
dök', to troll.
dëg', to see, 127. 25.
t'ëq', gap, narrow opening, 215. 1.
t'ëg', to walk, 43. 40.
t'swa', to attack, 468. 24.
t'hëk', to swell, 363. 26.
t'ëx', to spin, 123. 7.
t'l, to split, 335. 3.
dëx'mtx'-q'd, to get numb, R 669. 4.
t'o'ë(des)k', small, round opening (see t'uq'-), 318. 27.
neq, to throw a round thing, 104. 18.
neb'yu, stone club.

ne'ém, one, 10. 4.
ne'n'mux'ula, to go to see, 46. 22.
ne'n'waq'éms, to forestall, 32. 7.
ne'k', to steam, 95. 16.
e'n's', mountain, 44. 21.
e'k', parent-in-law, child-in-law, 51. 17.
e'k', middle, 19. 9. 421. 34.
e'k, to find by chance
e'khi', to meet, 362. 1.
e'k', to meet, revenge, 469. 28. 37.
e'k', ten, 185. 20.
ne'k', to cover with blanket, 65. 1.
ne'k', near, 128. 42.
e'k, goose, 95. 16.
e'k, to paddle against wind, 351. 21.

6nex'('husta'), to walk (up river), 70. 23.
6nex'ax'-q'd, to become full grown, 180. 7.
6nél, goose, 84. 10.
6nel' ('nel?'), to lay on back, 354. 17. 391. 32.
6nel'il', unable to move in house, 311. 34.
6nel'idx’d, to take down, 48. 24.
6nâ-, day, light, 127. 1.
nâ, to dare, 144. 38. 449. 31.
nau'alak', supernatural power, 59. 40.
nâ'nya, snow, 392. 20.
nâ'mét'soxd (?), expected, 451. 40.
nân, grizzly bear, 33. 24.
nâ'naq'nl'sla, to guide, 312. 15.
nâ'neg-, to imitate (stem nag-?), 44. 34. 52. 15.
nâs-, to cover.
6nâ'kw'(âsta), thorough, 185. 13.
nâq', to drink.
nâq'('âsta), to be covered, 177. 8.
6nâs', all, 249. 31.
6nâx', vagina, 46. 36.
nâl, up river ('nel'), 7. 1.
nâ'l'(enx), the best, 178. 37.
nâ'ldé, wolverine, 44. 39.
nâ'nak', to go home, 44. 43.
nâ-, to carry fish, 184. 20.
nê-, to catch cuttlefish, 226. 8.
nê'saë', red cod, 350. 6.
nêg', night (Koskimo), 394. 33.

6nek', to say, 261. 2.
6nek', to travel at night (see nêg'), 115. 19.
nêg', foetus dies before being born (?), 184. 28.
6nex', to pull, 23. 1.
6ne'kox', to string up, 101. 35.
nêk', to tell, to show, 149. 17.
nâq', mind, thought, 45. 10.
nô-, I, 14. 9.
nô'mas, old man, 61. 42.
nun, wolf, 278. 34.
nôs, mine, 53. 24.
nôs, to tell a myth.
nô-', to aim, 139. 24. 398. 9.
nú'xné'mis, animal of mythical age, 223. 11.
6nôl', elder brother, 131. 9.
nôb, foolish, 172. 8.
nôl, doubt, fear, 369. 3.
seb'îlx, hair, 80. 34.
sewu'llk', twilled, 24. 3.
sep', to throw long thing, also: rays of light strike,
to answer, 447. 7; to be late (?) 459. 12.
sebe'lxa, metallic noise, 152. 34.
sëms, mouth, 97. 32. 244. 17.
se'n-, to think, to plan, 40. 36.
se'nat, dancer, 84.6.

sen-, to be (?), 36.35, 253.35.

senx-, to take (?), 78.27.

sek-, to harpoon, 30.15.

sek'1-, five, 238.32.

sex'ts-, to agree, 209.7.

sel-, to drill, 253.19.

selp-, to twist (see x'ilp-), 104.31.

selt, to be calm, 144.12.

sele', little finger.

selx-, to pick out, 237.27, 467.28.

selq'-s, to twist body.

selbex-', to sputter, 197.22.

sa- (sax'-?), to stretch out, 16.1, 336.2.

saok', board, 8.7.

sak', to wrap, 53.11.

si'rapilgriwala, to send (ahead) of canoe, 149.22.

si'hend, to overdue, 18.1.


sip-, to start, 202.28.

sas, children of one couple, 45.6.

sas, spring salmon, 29.11.

sag', fern-root, 137.38.

sag'lexala, to give away canoe, R 670.2.

sak', to carve meat, 20.5.

sakiwis, seal-oil, 192.19.

se'saqwamot, bark dish, 254.36.

saeladana, fern, 37.1.

sak', love-song.

sai, to put up.

sai'a, roof, 419.36.

sep-, to shine (see sep-).

set-, to split in falling, 184.5.

si'uil, double-headed serpent, 60.37.

sex-, to eat sprouts.

sex', to paddle, 127.8.

se'x'id, mouth gets dry and sore, 451.36.

se', snake.

so', thou, 110.32.

tsaqyll'm, intestines, 344.5.

dzeb-, to dip, 192.19.

dzem-, to cover with sand, ashes, 358.23.

tzem-, to show, 208.33.

tzem', broken, 319.49.

dzemx'sta, milky (see dzam), 284.33.

dzemwawa, sandstone, 91.4.

dzet-, to split roots, 27.41.

tsix-, split, crack, 65.36.

tsl'ndek', to shudder, 71.36, 449.13.

tsl'enk', furious, 223.13.

tsl'enk', to let down, pay out, 370.15.

tsl'enx', to smear on, 147.5.

tsl'enx', fat, 101.33.

dzex'q', young cedar-tree, 189.16.

tsaqwa'n, golden-crowned sparrow, 138.23.

tselk', to awake, 137.13.

tselk', to report, 49.34.

tselq', to cut out a trail, 142.42.

tselk', short, 319.40, 450.12.

dzeq', muddy, 283.10.

tselq', to throw, 97.34.

tselq', 421.3.

tsiqu'lis, diorite, 154.13.

tslex', to singe, 81.20.

tslex', sick, 423.1.

tslex'a's, new, 64.15.

tslex', to stab, 270.20, 447.18.

dzex-, to tear, 101.8.

dzix'tla, to attack, make war, 350.23.

tslexo', codfish, 390.15.

tsexe'saa'ng', prairie, 323.7.

dzex'i', lake, 62.11.

tsel'waq', to praise, 42.21.

tselik', feather, 14.9.

tsel'q', warm, 266.13.

tsel'gwafla (eagle screeches), 363.22.

dzel', to run, 103.2.

tselx', fish ascend river, 71.3, 322.17.

tselx-, hail, 103.1.

tselx', crab-apple (?), 411.27.

dzel-, to wrap around (?), 205.22.

tselk', to be surprised, 41.3.

tsa-, to slip, 352.25.

dzax'nx-, to nod head, 122.19.

tsala', younger brother of male, younger sister of female, 46.23.

tsawi', to spill, 76.8.

tsa'we', beaver, 130.17.

dzawu'a, silver salmon, 27.5.

tsawunx, winter, 378.7.

tsaw, breast of woman, 87.13.

tsawmotila, to be silent, 467.34.

tsax', blue.

tsas-, to throw into fire.

tsasl, to dive (whale), 313.21.

tsala', to resolve, 467.39.

tsasayam', sea-grass, used as food, 282.14.

tsak', to lie down (?), 65.35.

tsakus, fern-root, 404.16.

tsag', board, 83.29.

tsag', mountain-goat (Awi'k'ënox'), 403.11.

dzag', evening, 256.36.

tsaqams, cedar-bark, 137.30.

tsag'il, old canoe, 318.7.

dzapilgwafla, northwest wind, 112.23.

tsalax, to drift on water, 227.12.

tsaqxed, to drift down, 456.20.

dza'yun, olachen, 101.27.
ts'aaxs'a, carved pole in front of house, 221. 3.

dz'ax'en, weapon, 469. 10.

tsa'a, tide current, 227. 10.

tsa'la'q'a, mica, 138. 42.

tsa, to draw water, 43. 18.

tsap, apron, 108. 21.

tsa'd-, to tilt, 384. 5.

tsa's(tala), tongs (for fire), 20. 12.

tsa't'setk'ila, watchmen, 447. 23.

tsa't'setksa'dala, large fish-basket, 302. 12.

dzêk-, to dig clams, 422. 14.

tsek, shell-fish, 157. 9.

dzêk-, to stretch out leg, 148. 9.

v tsek', bird, 60. 28.

tsa'q', narrow, 11. 3.

tsa'ge'sa, a sea-monster, 212. 17.

tsaq, winter ceremonial, 198. 17.

v tsa't'sekwê, fish-hawk, 296. 16.
dzêb, fresh (fish), 133. 34.
tslã, to give, 70. 10.
dzo'yaq, house with several platforms, 51. 11.
dzo'b-, to pull, 290. 1.
tso'plug', mitten.

tso'palë, thrush, 138. 23.
tso'max, barnacle, 281. 21.
tso'mos, to break out teeth, 96. 19.
dzo'noq', a fabulous monster, 87. 34.
tso', to dry fern-roots, 138. 8.
tso'k-, to break wood, 467. 6.
tsoq', to ring (like metal), 215. 9.
tso'va'lla, with large mouth, 199. 29.
dzo's-, to lift, 471. 38; to promise to give away blankets, 453. 28.

dzo's-, pole, 27. 25, 462. 29.
tso'x', to wash, 178. 27, 449. 7.
tso'x'tlem, grandchild, 51. 29.
dzal-(dzos-?), mussel, 283. 9.
tso'xa, brittle.

tso'il, black, coal, 154. 13.

gap!, to put between two things.

tip-, to embrace, 198. 13.

k'ima'ya, to meet (ends of circle meet), 232. 24.

c'ima'y'a, box (?), 411. 30.

c'inaq, to clap together, 367. 21.
gimx's, to hang head, 329. 26.

c'il'm-, to adze (also k'ima-), 96. 8.

g'il-, to work in wood (also k'il'), 422. 32.

tip-, to weave mat.

c'il'dalawa', kingfisher, 296. 16.

c'il'da'xala, dizzy, 247. 34.

c'il'ê'ta', ladder, 189. 5.

g'in-, to add, 453. 24.

g'in-, how many? 457. 4.

k'ien'a', to feel cold, 45. 29.

k'ina'la, to lose.

c'imen't, chiton, 344. 37.

g'ina, sister-in-law, 114. 5.

k'ingala'la, the dancer who obtains corpses for the cannibal, 414. 27.

k'in'x-', to roll, 301. 26.

k'ixa'la, hoop for a game, 296. 37.

k'ins', shaky, unsteady, 312. 6.

g'inl-, child, 59. 42.

k'il-, to go backward (see k'il-).

k'il-, to stretch skins, 139. 40.

k'ig-, to pile up, 197. 40, 453. 19.

k'iq, canoe strikes something on water, 246. 30.

k'iq-, to pull out, 22. 10.

k'ix-', to defecate, 293. 29.

k'ex', whale blows (see k'ix-), 312. 14.

g'tx-', steel-head salmon, 303. 25.

k'ix', whale blows (see k'ix'?), 342. 23.

k'ixla', crown, 47. 30.

k'ixul-, stench (see k'il-), 319. 14.

g'il-, first, 13. 14.

g'il, 7. 1.

k'il-, copper-smell (also k'il-), 64. 8.

g'il'm, tongue, 197. 10.

k'il'm', digging-stick, 138. 40, 422. 19.

k'ilq-, man urinates, 264. 25.

gil'l', to steal, 103. 22.

g'il't-', long, 78. 7.

k'il'l/(g'wa'ce), hair-ribbon, 89. 16.

g'ilx-', water-tight, 79. 17, 371. 20.

k'ilx', circle, 143. 3.

k'il'c'inala, trying to encircle, ceremonial for bringing back novices.

k'ilx-', raw, 245. 23.

k'ilg', to buy, 376. 36.

k'ilx', to extinguish fire, 368. 15.

k'il-, afraid, 127. 21.

g'a, to be somewhere, 22. 5.

k'a, to set before, 81. 23, 347. 9, 473. 37.

(k'a')labla, to carry, 335. 9.

k'a, to gather in hand.

k'a, to walk backward (see k'ilx-), 352. 25.

k'al'ya, to drive away, 163. 39.

k'alwas, dry halibut, 253. 6.

g'aw'eqli'nam, small clams, 134. 23.

k'alp-, to gnaw, 370. 41.

k'ama', wing, 313. 17.

k'il'moma, hemlock-needles.

g'il'mocr, hook, 292. 30.

k'at-, to put down a long thing, 310. 39.

k'an', fungus on trees.

k'at-, to paint, 110. 17, 360. 20.

k'as-, to shred cedar-bark, 58. 35.

k'atse'a', spoon, 449. 8.
k'la'dz'a'ya, being on a flat thing, 307. 26.
g'a'gima, debts, 452. 1.
k'a'k'itsesm, to try to bring back, 102. 26.
g'a'g'mas, reflection, 354. 30.
k'tax-, to shave, 253. 11.
g'ax, to come, 250. 12.
k'at-, to steam, to put on spit(?) 307. 4.
k'ah'mes, womb, 46. 34.
g'a'qan, canoe, 127. 6.
g'e-, to come from, 127. 3.
g'i-, to put into (see g'a-), 55. 32.
g't, lord, 101. 22.
g'i-, to walk on all-fours, 22. 10.
k'le, to carve, 99. 20. 122. 14.
k'le'yala, virgin, 219. 14.
k'leyu'll, whale-blubber, 383. 29.
g'tw:a'la (g'ok'-?), to help, 166. 3.
igtu'k", travelling-provisions, 69. 42.
k'ied-, third finger.
k'ied', chief's daughter, 249. 15.
k'ied', grass, 251. 28.
k'ies-, not, 43. 30.
k'le'ya', crest, 121. 32.
g't'gzyatsa(g'a), mouse, 38. 15.
k'e'k'eswu'ly'un, bar, 80. 11.
k'ek'a'tsieg'afe, tied behind, 158. 38.
g't'g'a, tooth, 96. 19.
k'e'k'iesen, dreadful, 450. 1.
k'e'k'ieslen, dreadful body (= cliff), 369. 30.
g'ix, to sharpen saw, knife; to grind, 96. 19.
k'ie'y-, to escape, 34. 31.
k'e'k'lis-, to strike with weapon, 98. 28.
k'e'k'linx), knife, 270. 21.
k'o'bay-', cedar-bark blanket, 92. 35.
k'o'matela, dried roasted clams, 134. 2.
k'o't-, to guess, 146. 19.
k'at-, to be talkative.
k'o't-, salmon, 94. 33.
g'ok-, to help (see g'tw:a'la), 26. 21.
g'ok', house, 261. 1.
k'o'k-, to stand on edge, 9.12.
k'o'ku'la, bracelet, 449. 6.
k'q-, to break, 138. 16. 448. 34.
k'o'gwis, pearl shell.
ko'kwëxtal'a, button blanket, 449. 5.
g'o'gwëya, foot, 143. 38.
k'o'x-, lake-warm, 54. 1.
k'o'ks-, to pick up, 20. 10.
k'o'ks-, to fold, 338. 39.
g'o'dala, dangerous, 473. 38.
k'o'les, thin, lean stomach, 345. 20.
k'o'lu'l, porpoise, 207. 29.
k'ol, water sinks, 143. 33.
q'em-, to reproach (see q'am-), 452. 16.
q'emt-, to notch, 253. 12.
q'emtk-, to graze, 10. 3; to bite, 332. 38 (also q'emtk-, 97. 32).
gemx-, to carry in arms, 453. 3.
geomx, left, 50. 5.
qed-, to spread, 99. 3.
qet-, to mend, 29. 18.
qena', infant girl, 207. 40.
qen'l', to wrap, 57. 13.
qenk-, thick fog, 255. 38.
qent, beware! (Koskimo), 394. 22.
qes-?, 223. 43.
qes-, to eat meat, 21. 9.
qes-, to take revenge, 136. 33.
qesm'a, own, 226. 9, 281. 7.
ges-', wife, 65. 30.
q'ek-', to bite (fish), 293. 11.
q'ek-', to collapse.
qego'q, swan, 61. 32.
qex-, to tie around, 143. 40.
qexqex'sk'end, to spread, throw over, 79. 11.
gel-, rib, 43. 38.
gel, wave, 256. 20.
gela's, to screech, 295. 34.
gel'g', crooked (?), 295. 33.
 gel-, to grasp with hands, 126. 26.
qeld-, post, support, 401. 6.
q'els, to cut with chisel, 91. 39.
gels-, knife, 37. 40.
gela's, to smear, 371. 19 (also q'els-, 405. 24).
q'els-, to throw into water, 370. 33.
qelk', tired, 24. 10.
 qelk', (qelx'-?), to lie down, 282. 39.
gelq-, to lift, 127. 28; to swim (Koskimo), 375. 4.
gelx-', to count on fingers, 449. 12.
qelx-, to wrinkle.
gelx'x'd, to scold, 320. 21.
gelb-, to carry in arms, 53. 4, 464. 32.
gal-, early morning, 197-45.
gal, to find, 27. 7.
gaya-, to come from, 39. 31.
quap-, to upset (also qap-).
quap-, to hit, 296. 31.
gabelo'xta'ya, eye, 81. 37.
quap'lë, to gather, 270. 1.
qax'bix'a, shadow, 116. 42.
qalam-, no food (?), 448. 39.
qal'max (Koskimo), herring, 376. 21.
qalm't-, to sing, 69. 19.
quams, salmon-berry, 298. 41.
quams, lazy, 76. 28.
qamx'-, down of bird, 153. 35.
quam'sal'eg'gas, salmon-meat, 327. 14.
qat-, to string bow, 8. 4.
qat-, to cut to pieces, 347.4.
qlan-, to sew, 415.5.
qlâmê-, to soar, 373.15.
qâm'nut, night, 127.1.
qâs-, to walk, 11.4.
qâs-, sea-otter, 70-9.
qâst, friend! 139.28.
gax'eq, qast, qâs-, to
qak-, qâku-, fir, gag-, grandfather,
notched, qâku-, qâg-, qa'qadala,
qa'qedEn, gulches.
gaxu-, qâTu-, qaxEtW',
to qâs-, to qâW'8la,
qâl-, worm, g-, ge,
qâL'â, six, qâW'la,
qâe-, many, 257.13.
qâen, to threaten.
qâen, house, 293.40.
qâ'enê, salmon-roe, 375.20.
qâm'ulas, pillow, 253.32.
qâs-, to shine.
gâ'xte'm, talon, 313.43.
gâ'xto, to beg, 26.10, 105.15.
qâk'-, to feel, 341.3.
qâk'-, to regret a loss.
qâ'qela, to purify, 105.28.
qê-, to hang up fish, 253.5.
qê'xôôd, to hang on top, 422.19.
qê'uxa'tha, driftwood, 101.34.
qê-, to visit, 78.12, 135.41.
qâ-, indeed, 16.11.
qô-, running water, 62.34.
qô-, to rub, to soften, 253.9.
qê'wa'tsê, snail (qi'wê'wa'tsê), 364.35.
kwe'y'l'm, crew of warriors, 212.14.
kwâ'k'â, to fall off from mountain, 407-13.
wga-, down river, 30.11, 448.13.

kwâ-, cedar-wood, 37.8.
kwâ-, to sit, singular, 65.18.
gwa-, don't! 44.13.
gwa'ë, raven, 295.33.
q'wa-, to stand, plural, 68.40.
qi'wa'q'wa'ts'lanë, fingers (standing on hand?), 148.10.
q'iwa'x, to grow, 77.11.
qi'wa'yôsa, lower jaw, 28.19.
gwa'yuk', the same in weight, 455.2.
gwa'dem, huckleberry, 298.13.
gwa'naa, to consider (?), 350.11, 473.38.
gwa'wâ'nomis, counsellor, 295.16.
qi'wâ'nê', lupine, 178.26.
kwâ-, to kick, 99.12, 376.30.
gwa-, to mention, to refer to, 16.10.
gwa-, to approach, 24.7.
qi'wa's, to wail, 68.13, 231.23.
gwa'sem, tears, 470.1.
qi'wa'amak'a, to bloom, 299.6.
kwâ'k'skwâs, bluejay, 361.29.
kwaq-, to split, 141.15.
qi'wâq-, to cut open, 47.3.
gwa'gustâla, to raise head, 293.18.
gwa'q'tâla, to desire, 77.29.
gwa'gwâatala, to stay with (?), 286.23.
qi'wa'q'wam, heron, 296.15.
qi'wa'q'wa'la, to turn black, 280.10.
gwa'gwa'x'sâla, to talk (see gwâ'x'), 140.6.
qi'wa'gwâbë, lance, 471.34.
kwa'-, smoke, 54.19.
kwa'ë', hole, 72.39.
q'iwa'x-, hemlock-branches, 18.4, 468.20.
qi'wa'x-, blackened (see qi'wa'q'wa'la), 402.13.
qi'wa'x'ê'd, to cover with hands, 148.10.
gwa'x'nê's, dog-salmon, 27.5.
gwa'x'gwôl, ready in house, 20.12.
gwa'x, lizard, 261.33.
qi'wa'la'x', to dress (see qi'wa'x-), 62.8.
gwa', to groan, 284.8.
qi'wâl, to scream, 411.9.
qi'wâl, to become distressed, plural.
gwa'x'mis, salmonberry-bush, 138.20.
gwe-, to wake, v. a., 251.4 (kwê, 292.34).
kwe-, call of bluejay, 49.33.
kwe-, infant cries, 207.31.
kwe-, feast, 235.41.
gwe-, thus, 98.7.
qwê'd, far, 461.33.
qi'wê'(ga'ô), to shout, 285.11.
kwiwê't, to pry open.
kwe'na'ë'd, to move, 57.30.
kwâs-, to wash with urine, 270.19, 421.25.
kwâs-, to spit, 99.5.
kwê', to snow, 392. 20.
qwê', far (see qwê-), 45. 20.
qqu'kwê', to squeeze, 40. 7.
gwê'dza, sparrow, 13. 14, 312. 12.
gwêg', to turn, 47. 25.
gwekg', to whale, 310. 31.
kwê', to rave, 45. 29.
kwe'sk', to ravel, 224. 26.
kwâ'gâ', quide, 22. 9.
kwe'kwâ't'segx'm, marmot-blanket, 223. 42.
kwêk', to club, 242. 5; to swing, 128. 27.
kwêlala, winter dance, 59. 18.
kwê'lawxwa, shattered, 252. 39.
gwel', to part, 292. 28; to divide, 472. 2; to scatter, 59. 5 (also kwê-).
gwê', to untie, 159. 6.
qwêk', to break, 28. 18.
qwêl', to stop speaking, 257. 37.
gwêl'gâwâ', property, 93. 10.
q'â'yâ', middle, 174. 16.
klup', to break with hands, 411. 4.
qulp', to strew on, 112. 19.
qulp', to drop a small object.
qôp', to cohabit, 283. 32.
gô'beta', scales, 138. 43.
qôm', thumb.
qôm', rich, 36. 8.
kô'ma', bull-head (Cottus gobio), 149. 17.
qô'mâla, to wall, 141. 38.
kâmâ', battledore and shuttlecock.
qô'mâs', crab, 391. 14.
kâm', to suck, 126. 29.
kwâ'skwâmâla, humming-bird (trying to suck), 38. 29.
gûms', ochre, 330. 47.
qônux', rock-slide, 196. 37.
kâm', to burn, 223. 16.
kâm', to shrink back.
kut', to stick on, 316. 19.
gô't', cry of loon, 228. 16.
gôt', to punch with fist.
qô't', full, 244. 13.
qû't, scar, 360. 40.
qô't', to push off canoe, 396. 12.
qô'dâ'zq'eq, snail, 231. 34.
qô'têx', to pay marriage debt, 462. 11.
gun', to try, 137. 40.
gun' (gun'), to pay debt, 451. 41.
qum', always, 315. 41.
kôn', mink, 362. 1.
gûn', alder-wood.
gûnt', heavy, 200. 40.
kuns', to bake.

kuns', to roll, 112. 2.
qôsum', thunder, 103. 8.
kônux', to pour, 192. 19.
qôs', thine, 102. 4.
kô'skus (see kwa'kskas), bluejay, 49. 28.
kusxâl', streak, 345. 25.
klut'se', leather, 89. 29.
kuk', a person falls, 122. 7.
kiwuk', to burst, 186. 8, 372. 19.
guq', to pour, 198. 12.
qôq', lump.
qûk', dull, 332. 43.
qûq', calm, 377. 28, 448. 35.
qiwuq', lighted fire, 45. 33.
gô'gumã', face, 107. 25.
gögö', sawbill duck, 461. 31.
qûx', gray, dusty.
qûx', to put hollow thing on its side, 174. 40.
qûx', to dress, 15. 10.
gô'sxsm, to have in hand(?), 175. 26.
kul', to lie, plural, 145. 2.
kul', to pull out hair, 87. 22.
qûl', to live, 67. 15.
qûl', to run, 414. 18.
gô'la', trout, 102. 9.
qûl'â', to hide, 262. 31.
qûl', self, 155. 18.
qûl'tla', (?), 141. 1.
qûl', uncle, 140. 32.
kûl'ê', reed mat, 238. 35.
qô'lo's, a mythical bird, 165. 1.
gûlt', fire, 45. 31.
kûls', to take fish out of water, 83. 21.
qûls', to grow old; to decay, 172. 2.
kûl', gray.
gûlx', gum, 354. 6.
qûlx'êd', to burn, 92. 7.
qûl', wave strikes, 256. 22.
qûl', to know, 300. 36.
qûl' (also kûl), to boil with hot stones, 156. 19.
qûl', string, 89. 8.
gûlûs(?) 162. 43.
xêmô'mô, backbone.
xemsemô'k'in, scallop-shell rattles, 239. 12.
xen', to undress, 64. 14, 472. 21.
xe'n, to startle, 207. 14.
xen-', very, 198. 4.
xek-', to stay away, to perish, 46. 28.
xêx'mês', pine, 120. 15.
xêx'le'nd, to put stones on fire, 177. 15.
xêlo', to scoop up sea-eggs.
xêlp', to scratch, 458. 8.
xê'lqwa, basin, dish, 449. 7.
xilt- (also x'ld-), to saw.
xel-, to break, 215. 18.
xa'pl, cradle, 76. 4.
xa'yu'is'êxtê, east wind, 112. 24.
xê:wê, loon, 221. 1.
xawe'q, skull, 188. 28.
xa-, to grasp in talons, 186. 29.
xa'na, alone, 35. 43, 325. 2, 449. 19.
xa'ma, to stay over night, 195. 17.
xa'ma's, dry salmon; i.e., last season's salmon, 320. 10.
xawa'qu, alone, 215. 18.
xap-, to box,
xaq-, to
xatE'm, to
dxam, two
we,

xal, cradle, 195. 24.
xa'd'p!, (also xilt-
xd'ma(k1
x-ats!, xas-, to
xas-êc, dried
head,
xaq-, bone,
xd'laes, clam-shell,
to
to
xe'gma,
to
xaLala,
xIs-, to
xq-, to

xatu-
xa'kway(asde), dried

xaxu-, to
dried

xax-êc, to

xal-, to

to
crane,
xata, to
dig,
xal-, to

to

xaL-,
to

xan-,
to

xam, two

xala, cradle, 331. 10.
xak, to laugh aloud, 158. 18.
xal-, to partake of a little, 31. 39.
xâla(xaLa), to pour into (afterwards), 192. 34.
xâla, to touch each other, 215. 13.
xeysâle (from xes-?), sprig in neck (?), 362. 31.
xas'ma, to creep like an infant.
xetôd, to take off blanket, 186. 14.
xêk+, to sweep, 226. 12.
xêl-, to nibble (fish).
xîfâm, to catch in snare, 71. 10.
xît, to raise head, 17. 6.
xî'tax'Îla, to examine, to look at, 51. 2.
xî'nd-, to whisper, to buzz.
xîndzas, nose, 47. 30.
xîs, to disappear, 128. 40.
xîs, to show teeth.
xîk+, belt (?), 231. 29.
xîq, to burn, 129. 3.
xîq, to put head out, 306. 22.
xîlip, to turn round (see selp), 65. 8.
xîl, to hang up to dry, 47. 3.
xâ, to split (wood), 365. 17.
xwa'tla, wren, 96. 22.
xwa'naç-, to get ready, 129. 39.
wa-., to get excited, 205. 11.
waç-, to croak, 171. 13.
waç-, to pour into, 284. 28.

xwâk+, to put on crosswise, 336. 31.
xwâl-, to cut fish, 198. 2.

xwâl+, long thing stands out from round thing, 143. 26.
xwâl-, to stir.
xwêk+, to utter cannibal cry, 181. 34.
xwêk-, to swing, 22. 11.
xwâ'wê, a dance, 152. 26.
xwêl-, back again, 28. 23.
xwêl-, quartz, 111. 20.
xwêla'wa, fish jumps, 138. 34.
xwel(?), to turn over, 410. 3.
sup-, hole, 11. 1, 364. 22.
sun-, to catch fire, 228. 4.
xu'mdê, land-otter, 264. 22 (also xu'm'tê, 303. 21).
xut, water sinks.
xut-, to cut, 377. 6.
xun-, to tremble.
xunk+, child, 111. 27.
xu-, to strike with sticks, 279. 10.
xüs, to sprinkle, 265. 1.
xuts, seal-blubber.
xus'la, fortress; hill on which village is built, 166. 39.
xôk+, to break, 145. 31.
xôg-, ear-ornament, 74. 19.
xôxu'kîlmôt, shell, 360. 21.
xô'la, mussel, 252. 32.
xô'le, confused, matted, 107. 24, 341. 9.
xô'los, a kind of salmon-weir, 83. 10.
xult-, downcast, 43. 41.
xulq-, rough, 359. 11.
xu'lgwis, shark.
xmêx+, dry, 253. 6.
xîk-, to throw stones, 161. 3; to hammer.
xîk-, weak.
xîq-, to put down soft things, 354. 16.
xîq-, fire, 459. 12.
xîk-, clam-basket, 283. 8.
xîk'ô, to cough, 352. 26.

la, to go.

lastô, ten (goes to round opening), 453. 6.
xîs', mussel, 94. 32.
xîp, to dig, 27. 21.
xâ'môwë, piled up on ground, 454. 1.
xâg+, to shout, to wail, 47. 6.
xâ'wadâk+, bundle, 54. 10.
xâ+, to camp, 448. 17.
xep+, to gamble, 291. 27.
led, dance, 84. 5.
xê, to undress, 109. 11.
xê+, echo, 290. 21.
xê+, to roll, to turn over, 10. 14.
lex-*, only, 45.10.  
le'sxé't, fish-basket, 27.16.  
lex-*, wide and round, 125.8.  
lex-*, to pull out, 360.17.  
le{lak}t'mdzé, provisions, 193.19.  
lép-, to empty, 311.3.  
lág, hemlock-sap, 217.32.  
léq-*, to fish hairbut, 292.24.  
łów-, to roll, 19.12.  
la'lax'ém, ball, 320.38.  
ló'xwatsa, together, 468.21.  
ló'xse'm, thousand, 448.25.  
lor-, ghost, 106.1.  
lew'ul'g-, prince, 7.2.  
lewe'ls, elk, 31.16.  
lep-, to spread, 252.40.  
lep-, to climb, 386.24.  
lem-, scab, 105.1.  
lema'k(ubá'c), breast-bone, 175.18.  
lem-, to scratch.  
lem-, to turn away for shame, 448.2.  
lem-, spark, 288.22.  
lem-, sacred room of novice, 86.20.  
lémelats', dancing-house, 109.33.  
lem-, to split fuel, 98.7.  
lem-, proud, 329.10.  
le'mk*-, to play with throwing-sticks, 105.2.  
le'mkw, yew-tree, 79.13.  
le'mk*-, stiff, hard, 449.32.  
leml-, to break, 197.17.  
leh-, to flop, 347.20.  
leh-, to make love, to seduce, 325.11, 442.37.  
léída', oh, how nice! 450.6.  
le'n-, to miss, 25.3, 455.3.  
lén-, to stick on, 37.7.  
lén-, to cook fern-roots, 138.1.  
le'm'm, salal-berry bush.  
len'-, to bar (le'x-'), 35.31.  
len'é'y-, lightning, 299.34.  
len-, to blow nose, 354.16.  
len-, one day distant, 21.14.  
leng-, to long, 23.12.  
len-, after-taste.  
lenk*-, rotten wood, 99.19.  
lenq-, to punch with fist, 109.1.  
lenx-, green, 72.37, 403.23.  
le'nx-(Koskimo), crab-apple, 394.41.  
le'nxwid, to break salmon, 192.16.  
len-, to peck, 158.36.  
les(la'), to skip (over water), 348.27.  
le'slé'k*, seaweed, 282.1.  
le'g*-, carving-board for meat.  
le'k*-, to pull, 79.8.  
le'kwise', bow, 7.9.  
le'q*-, brains, 48.27.  
le'k*', clover-root, 95.16, 271.2.  
le'k*-, thick, 27.15.  
leg-, to slap, 149.32.  
le'q*-, to miss (not to hit), 469.16.  
le'q*-, to break off, 45.23.  
le'q'st'é'n, kelp on stones of beach.  
le'g'é'k*, martens, 70.12.  
le'kwa'né, old woman, 95.19.  
lex-, to spread out, 178.21, 407.42.  
lex-, to start in canoe, 112.32.  
lex-, to put into vagina, 97.1.  
lex-, leaky, 121.19, 311.11.  
lex-, to stop crying, 68.13.  
le'x*-, to eat after a journey, 405.35.  
le'x'a', bundle.  
le'x'sa', whistle, 471.21.  
he'el*, dead, 110.6.  
lei-, to carry canoe, 80.18, 466.34.  
lel-, to push, 217.1.  
lel'n'a, to stay, 466.35.  
lel'é'w-, to forget, 110.15, 453.10.  
le'g'mnx'-d, to leave off, 173.36.  
la- (see le'x*), to place in an upright position, 55.23.  
lä-, to lay down (?), 145.38.  
lä'e, black bear, 31.12.  
léa', side (?), 208.28.  
lä'yó, to change, 77.41.  
lab'laxa, a ceremony, 226.28.  
há', husband, 258.35.  
lá'watsa, bark box, 224.4.  
láw, angry.  
lá'wik*, eaten entirely, 217.7.  
lawá', oh, how nice! 449.23.  
lap-, to peg, 79.13.  
láp-, to hesitate (on account of danger).  
lab', basket, 114.35.  
lám-, to hang head, 16.3.  
lád-, wedge, 332.31.  
lat- (see le'k*), to hang over, 87.6.  
lát'la, to split, 182.8, 365.11.  
lás-, to push long or flat thing, 19.5.  
lás-, seaward, 423.13.  
lák*, strong, difficult, 67.27, 457.41.  
lá'lxwila, to be in trouble, 259.39, 456.25.  
lág, overhanging.  
lág-, rancid.  
lág*-, to push away, 336.19.  
láq-, to fish black cod, 359.2.  
láq*-, red, 144.19.  
láq'wás (?), a pyre, 97.26.  
láx*-, to louse, 121.1.
List of Etymological Suffixes.

This list of suffixes is arranged in the same alphabetical order as the stems. The following abbreviations have been used.

**stem s.** suffix attached to stems only, not to words which have suffixes.
**word s.** suffix attached to words which retain their suffixes.
**ind.** suffix indifferent, not changing the terminal sound of the stem to which it is attached.

**w.** suffix weakening the terminal sound of the stem to which it is attached.
**h.** suffix hardening the terminal sound of the stem to which it is attached.

- **-km (stem s., ind.; for -gsm after $\theta$, $\tau$, $\kappa$ sounds, $\tau$, $\lambda$), face, 271. 24.**
- **-xm (stem s. and word s., h., lengthens vowel of stem), genuine.**
- **-zm (stem s., w.), instrument.**
- **-tzm, nominal suffix.**
- **-tm, plural of suffixes denoting space limitations.**
- **-sm (stem s., w.)**
- **-msm (word s.), mask.**
- **-en (stem s., ind., also word s., for -k'fin after $\kappa$ sounds and $\beta$), body.**
- **-en, season.**
- **-moxunx, four years, 18. 3.**
- **-ts (stem s., h., generally used with reduplication), nomen actoris.**
- **-elk* (stem s., w.), doing repeatedly.**
- **-elgIs (stem s., ind.), one who does an act for others, 228. 12.**
- **-eltus (stem s., w.), down river.**
- **-a (stem s., ind.), verbal suffix.
-a (stem s., h.), on rocks.
  yâ'q'wa, to lie dead on rock, 154. 12.
-a (stem s., h., always with reduplication with vowel a), to endeavor.
  tsa't'sl'tk:la, to try to get feathers, 157. 3.
-aâya (for *-â with terminal demonstrative -â),
  nominal suffix.
-ayu (stem s., w.), instrument; passive, 100. 9.
-aâwi' (stem s., ind.), across, 131. 23, 148. 18.
-apâ (stem s., ind.), with reduplication or lengthening of vowel, each other, 162. 6.
-abô (stem s., w.), under, 80. 13.
-âmas (word s.), to cause, 13. 4, 39. 1, 48. 14.
-ad (stem s., w.), having.
  Î£'gad, having a name, 19. 1.
-atô (stem s., w.), ear.
  g'ïl'dátô, long-earred.
-atûs (stem s., ind.), down river, 274. 5.
-ânem (stem s., w. and word s., w.), obtained by
  ha'ñâñm, obtained by shooting, 138. 25.
-ânem (stem s., irregular), nominal suffix designating animate beings.
-âna (word s.), perhaps, 11. 12.
-ânô (stem s., ind.), instrument; passive, 317. 6.
-âs (stem s., w.), place of, 8. 12, 129. 32.
-asdê (stem s., ind.), meat of, 32. 1.
-atsê (stem s., w.), receptacle, 20. 10, 129. 25.
-aq (stem s., w.), crotch, 96. 17.
-aqâ (stem s., ind.), going past
-âxâ (stem s., ind.), down, 165. 29, 185. 36.
-axaa (word s.), also, 8. 13.
-agô (stem s., ind.), extreme, 218. 9.
-âla (stem s., h., for -k'âla after t, ë, k stops,
  z, and ë), continued noise, 23. 2, 24. 6.
-âla (with reduplication), to persuade to.
-âlas (stem s., w.?), material for-
-âlisem (stem s., w.), to die of, 367. 35.
-âl:se:la (stem s., for -gâ:âla:la after k and ë sounds, suddenly, 10. 19, 135. 4.
-âla (stem s., ind.), continued position, 161. 2, 274. 7.
-eâ (word s.), nominal suffix.
  xî'ëâ, what has been split, 27. 13.
  axâ'ëâ, work, 28. 1.
-fvâla (stem s., ind., always with reduplication with vowel a), to go to look for.
-fu (stem s., ind., for -g'iu after w, s, t, k, and ë sounds, forehead, 167. 27.
-fpâ (stem s., ind., for -apâ when followed by accent), neck.
-êmas (stem s., ind.), classes of animals (?)
  tse'tse'le:k'êmas, shell fish.
-êmâs (stem s., ind.), near by.

-id (stem s., ind., for -x:âd after p, ë, s, ë, and
  ë and k sounds, p and ë are at the same time hardened; z and ë stops are aspirated), to begin, 98. 5.
-id (stem s., ind. for -x:âd after p, ë, s, ë, and ë
  and k sounds; p and ë are at the same time hardened; ë and k stops are aspirated), recent past, 42. 4.
-id (stem s., w.), having, 180. 38.
-it (stem s., ind.; for -g'it, after p, ë, s, and ë
  sounds), body.
-ên(always (stem s., h.), suffix forming abstract nouns,
  29. 41, 256. 30.
-ênoxs (stem s., h.), a person who does an action
  habitually, 32. 1; also used to designate tribal names.
-ês (stem s., w.), in body.
-ês (stem s., w.), bottom of water, beach, 34. 4, 102. 18.
-êst(a) (stem s., ind., only after w, m, and n),
  around, 85. 9, 155. 22.
-êg(a) (stem s., ind.), side, bank of river, 180. 23.
-êq (stem s., h., generally with reduplication),
  in body, 54. 38, 184. 3.
-êgë (stem s., w.), back, 85. 27.
-êxt (stem s., ind.), to desire, 17. 3.
-êla (for -gîla after s, k, ë, and ë sounds), to make.
-êlalâ (stem s., ind.), about, 40. 7.
-ël (stem s., w.), in house, on floor of house.
-íl (for -g'îl after s, k, and ë sounds), reason.
-ìl (word s.), astonishing! R 725. 11.
-îl (stem s., w.), into house, 21. 1.
-îb(a) (stem s., w., compound of -b[a], point),
-îl:xô (stem s., w., compound of -xô, neck), in mouth.
-â (stem s., after p, s, and ë sounds, otherwise
  -wâ), in a wrong manner, to fail, 8. 6.
-ö (word s.), small, R 670. 14.
-ö (stem s., ind., always with other terminal
  suffixes), off, away from.
  axô'd, to take off (see -d).
  lâ'wëls, to go out (see -g'îls).
  *wî'â:lo'sta, all out of water (see -lo'sta).
  lâ'wëôd, to take off from forehead (see -iu).
  axâ:ultsî'ô'd, to take out (see -tsî'ô).
-wuh'tla (derived from -ô)t, out of an enclosed
  place, 42, 34, 97. 29.
-wuh'tâ (derived from -ô't), out of canoe, 217. 20.
-wuh'tôs (derived from -ô't), down out of, 279. 15.
-wà (after n and vowels, otherwise -â), in a
  wrong manner, to fail.
-wâla (after n and vowels, otherwise -âla),
  stationary on water, 127. 6.
-wis (always compounded with -sm and, if not divided by other suffixes, contracted to -smáš).
See -smáš.
-wísta (perhaps a compound of -wis and -tal.), very.
-ö(ö) (stem s., w.), middle, 370. 13.
-ömas (stem s., ind.), classes of animals (?).
-öd (stem s., ind.), inchoative.
-öd (stem s., ind.), see under -ö, of.
-öt (stem s., ind., for -köt after r.), opposite, 96. 28.
-öt (stem s., and word s., ind.), fellow, 31. 2, 113. 12.
-öö (stem s., h.), cheek.
-susta (stem s., ind.), up river, 62. 31.
-úsdés (stem s., ind.), up from beach.
-ustá (stem s., ind.), up, 184. 37.
-östga (only with numeral adverbs), to use.
-ök2 (stem s., ind.?), person, 48. 21, 48. 29.
-ötsm (stem s., ind.), nominal suffix, 244. 22, 284. 18, 285. 23, 311. 25.
-ála (stem s., after r, t, and k sounds, otherwise  
-wála), stationary on water.
-ála (stem s., ind., with reduplication or change of  
-vowel), each other, 157. 8.
-öf (stem s., w.), ugly, 99. 31.
-ul (stem s., ind., and word s.), remote past,  
12. 4, 116. 16.
-öt (stem s., ind.), to obtain, 139. 36.
-ötl(sia) (stem s., ind.), continued motion, 126. 40.
-béz(a) (stem s., ind.), into hole, 99. 1.
-pém (word s.), times, 12. 5.
-b(a) (stem s., ind.), end of a long horizontal  
-thing, 91. 32, 162. 42.
-pa (stem s., ind.), to taste.
-pála (stem s., ind.), to smell, 95. 21.
-páštö (stem s., ind.), with the eyes, 63. 9.
-bidö (word s.), small, singular, 18. 10.
-blis (stem s., ind., and word s.), fond of, devoted to.
-plérga (for -xplérga after r, s, k, and l sounds),  
-thigh.
-plésga (stem s., ind., and word s.), stick, tree, 158. 32.
-bó (stem s., h.), chest.
-ból(a) (word s.), to pretend to, 155. 34.
-sm (word s.) indicates that the subject has been  
-referred to or thought of before, 155-33.
-ménex (word s.), small, plural, 135-34.
-mis (stem s., ind.), useless part, 121. 24.
-máš (stem s., contracted from -sm and -wis),  
-and so.
-má (word s.), at once, without hesitation.
-mišt (stem s., ind., with reduplication), refuse,  
146. 8.
-mp (stem s., ind.), relationship, 146. 6.
-d (stem s., ind.), inchoative.
-xéms (stem s., ind., for -xém after r, s, and l  
-sounds), time of.
-xéms (word s.), place where something is done  
-habitually, 51. 22.
-t(t)a (word s.), but, 100. 22.
-daéx (word s., for -xdaéx after r, s, and l sounds),  
-pronominal plural second and third persons.
-dé (word s., for -xdé after r, s, and l and  
-k sounds), transition from present to past, 22. 4.
-tá (stem s., ind.), to do a thing at the same  
-time as when doing something else, while in  
-motion, 284. 5, 355. 15.
-tó (stem s., ind., for -stó after l), eye, door,  
-round opening, 95. 30.
-nem (stem s., irregular), nominal suffix.
-níkka(la) (stem s., w.), gradual motion, one after  
-another, 49. 14, 115. 3.
-naxwa (word s.), sometimes, 11. 3, 28. 8.
-nésta (word s.), oh, if!
-néq (stem s., ind., w.?), corner, 56. 15, 81. 2.
-nó (word s.), side, 20. 1, 272. 3.
-stém (stem s., w.), 37. 9, 177. 39.
-nus (word s.), side, 152. 5.
-stém (stem s., w.), 175. 14.
-nuk (stem s., ind., and word s.), having, 45. 7.
-nulém (stem s., compound of -no and -sgém,  
suggesting secondary form -nul for the former  
suffix), temples, 186. 32.
-nul'gá (stem s., compound of -nul [see last  
entry] and -g'á, inside), groins.
-nó (stem s., ind.), inchoative, 214. 5.
-nó (stem s., ind.), edge of a round thing.
-ns (stem s., w., and lengthens vowel of stem),  
obtained unexpectedly.
-bí(g)u'm, visitor, 154. 32.
-ns(a) (stem s., w.), under water, 143. 19.
-ndzém (stem s., w., perhaps related to the  
-preceding), throat.
-ntsé (stem s., ind.), down to beach, 80. 21.
-nx (stem s., ind.), edge of a flat or long object,  
10. 14, 279. 8.
-s (stem s., h.), on ground outside of house, 45. 32.
-sg (stem s., ind.; for -xsg after r, s, and l sounds),  
-across, 31. 43.
-sqag (stem s., ind.), penis, 138. 11.
-siápl (stem s., ind.; for -xsíápl after r, s, k and  
-l sounds; compound of -sp!, nape of neck),  
-shoulder, 57. 16.
-siú (stem s., ind.; for -xsiú after r, s, k and l  
-sounds, mouth of river, 29. 3.
-sásta (stem s., after r, k and l sounds; other- 
-wise -sásta), around, 154. 11.
-sidzë (word s.), for -xsidzë after r, s, k,  
-and l sounds), foot, 96. 3.
-st(a) (stem s., ind.), water, 100. 10.
-sdana (word s.), to die of, 21. 1, 251. 42.
-st(a) (stem s., ind.), after L. -to), eye, 95. 39.
-sqwaq (stem s., ind., and word s.), round surface, 61. 26.
-sqwaq (stem s., ind.), fire.
-tsas (stem s., ind., with hands.
-dzax (word s.), piece of.
-tsína (stem s., ind., and word s.; for -xtsiína
after p., s, k and l sounds), hand, 131. 32, 148. 19.
-tsíq (stem s., ind.), long, 17. 9.
-dzé (word s.), large, 84. 16.
-dzí (word s.), emphatic, 11. 12, 13. 3.
-dzó (stem s., ind. and w.), on flat thing, 230. 39.
-tsíó (stem s., ind.), in, 184. 18.
-dzaxwp(a) (stem s., ind. [?]), to speak, 18. 13. 73. 31.
-g(a) (stem s., w.), inside of a hollow object.
-k'a (stem s., ind. [?]), to happen, 407. 12.
-ga'ata (stem s., ind., after k and l sounds).-tsa (s.), suddenly, 19. 10, 407. 27.
-k'a (possibly this suffix is -a, which, with terminal -k', according to phonetic rules, forms -k'í), between, 121. 39.
-gáts (word s.), perhaps, 146. 28.
-k'as (word s.), really, 7. 4.
-k'ax (word s.), fine and beautiful, 111. 1.
-k'aíla (stem s., h., after t, l, k stops, t, k, -a; l, -ala; after s, -ala), continued noise, 7. 5.
-ga'ál (generally stem s., h.), to begin to make noise, 12. 3, 49. 33.
-giú (stem s., ind.; after w, t, s, k and l sounds, -il), forehead, 8. 6.
-gií (stem s., ind.; after p., s, k, and l sounds, except those with h tinge, -it), body, 199. 11.
-k'lin (stem s., ind.; also word s.; after s and k sounds, -en), surface of body, consisting of, 65. 1, 80. 12.
-kiná (stem s., reduplication), accidentally.
k'inal (word s.), nicely.
k'és (stem s., h.; probably -és after k and l sounds, in body, 50. 15.
k'a-xe (stem s., ind. [?]), knee, 154. 11.
-gí(a) (word s.; after s, k and l sounds, -ila), to make, 37. 5.
-x'sā (word s.), still, entirely, 24. 5, 86. 24.
-x'siāp! (stem s., ind.; after ρ, s, t, k and L sounds, -siāp!; derived from -āp!, nape of neck), shoulder, 57. 16.
-x'siū (stem s., ind.; after ρ, s, t, k and L sounds, -siū), mouth of river, 29. 3.
-x'sīdzē (stem s., ind.; after ρ, s, t, k and L sounds, -sīdzē), foot, 19. 12.
-xsēg(a) (stem s., w.), in front of house, 186. 27.
-x'sīlā (stem s., with reduplication; after k and L sounds, -sīlā), to take care of, 16. 12.
-xsā (stem s., ind.; after s, k and L sounds, -sā), through, 165. 22.
-xsd (stem s., h.), behind, tail-end, 279. 16.
-xst(a) (stem s., w.), mouth, outward opening, 304. 11.
-x'staak* (word s.), apparently, seemingly, it seems like, 50. 25, 238. 15.
-x'tsiān(a) (stem s., ind., and word s.; after ρ, s, k and L sounds, -tsiān(a), hand, 198. 19.
-x'tu(a) (stem s., ind.; after ρ, s, t, k and L sounds, -tu(a), top of a round thing, 20. 8.
-xtu(a) (stem s., h.), behind, bottom, stem, 378. 23.
-x'xlā (word s.), very.
-x'xle (word s.; after s, -'xle), miserable, pitiful, too bad that.
-xlā (stem s., ind.), top of head, 143. 10.
-xlō (stem s., ind.), top of tree, 278. 31.
-xlō (stem s., w.), hair on body, 7. 3.
-l(a) (stem s., ind.), verbal ending, nominal ending, 281. 1, 281. 17.
-l(a) (stem s., ind.), continuative, 11. 10, 24. 2.
-l(a) (word s.), it is said, 7. 3.
-lag'it (word s.), in the mean time.
-lax (word s.), uncertainty in conditional and potential sentences, 131. 17.
-lał (word s., generally with reduplication), to be occupied with, 84. 5.
-l (word s.), future, 19. 1, 83. 33.
-len (stem s., ind.), cause of, what induces.
-la word s.), but, 14. 10.
-əx (word s.), for -x'le after s), miserable.
-Łe (stem s., w.), moving on water, 378. 25.

List of Pronominal Suffixes.

The following abbreviations have been used.

incl., inclusive; i. e., first person plural, including person addressed.
excl., exclusive " " " " excluding " "
1 p. dem., demonstrative, indicating location near first person.
2 p. dem., " " " " second person.
3 p. dem., " " " " third person.
vis., visible.
inv., invisible.
poss., possessive.
pron., pronominal form; i. e., form occurring in sentences that have no nominal subject, object, or instrumental.
pren., pronominal form; i. e., form used only preceding a nominal subject, object, or instrumental.
postn., postnominal form, i. e., form suffixed to the noun.
def., definite; i. e., designating definite common nouns.
indef., indefinite; i. e., designating indefinite common nouns, nouns with postnominal third person possessive, or proper names.
subj., subject; when no remark is added, the subject is understood.
obj., object.
instr., instrumentalis.

-en(t), I, pron.; my, pren. 3 p. dem. vis.; my, postn. 3 p. dem. vis.
-enutq*, we, excl. pron.; our, excl. pren. 3 p. dem. vis.; our, excl. postn. 3 p. dem. vis.
-enu, we, incl. pron.; our, incl. pren. 3 p. dem. vis.; our, incl. postn. 3 p. dem. vis.
-es, thou, pron.
-a, postn. 3 p. dem. inv.; pren. 3 p. dem. inv.; postn. ind.
-əen, my, postn. 3 p. dem. inv.
-əōs, thy, postn. 3 p. dem. inv.
-əq!, postn. 2 p. dem. inv.
-ax, postn. 2 p. dem. inv.
-as, his, postn. 3 p. dem. inv.
-e, pren. 3 p. dem. vis. and inv. ind.
-o, he, pron. 3 p. dem. inv.
-šda, pren. 3 p. dem. vis. and inv. def.
-šs, his, pren. 3 p. dem. vis. and inv.; thy, pren. 3 p. dem. vis. and inv.
-šx, postn. 2 p. dem. vis.
-šq, he, pron. 3 p. dem. vis.
-št, he, pron. 2 p. dem. inv.
-šs, with thee, by thee, instr.; thy, postn. 3 p. dem. vis.; thy, pren. 2 p. dem. vis. and inv.; his, pren. 3 p. dem. vis. and inv.
-šx, he, pron. 2 p. dem. vis.
-šuš, with thee, by thee, instr.; thy, postn. 3 p. dem. vis.; thy, pren. 2 p. dem. vis. and inv.; his, pren. 3 p. dem. vis. and inv.
-ša, pren. 2 p. dem. vis. and inv. def.
-ši, thee, obj.
-s, with him, by him, pron. instr. 3 p. dem. vis.; pren. instr. 2 p. and 3 p. dem. vis. and inv. ind.; his, postn. 3 p. dem. vis. and inv.
-sen, with my, by my, pren. poss. instr. 3 p. dem. vis. and inv.
-senuxš*, with our, by our, excl. pren. poss. instr. 3 p. dem. vis. and inv.
-sents, with our, by our, incl. pren. poss. instr. 3 p. dem. vis. and inv.
-senk*, with him, by him, pron. instr. 1 p. dem. vis.
-sa, pren. instr. 2 p. and 3 p. dem. vis. and inv. def.
-sē, with him, by him, pron. instr. 3 p. dem. vis. and inv. def.
-Dzǎ/wadEenoxu* dialect.
-sēs, with thy, by thy, with his, by his, pren. poss. instr. 3 p. dem. vis. and inv.
-soš, with him, by him, pron. instr. 2 p. dem. inv.
-sošs, with thy, by thy, with his, by his, pren. poss. instr. 2 p. dem. vis. and inv.
-sošx, with him, by him, pron. instr. 2 p. dem. vis.; pren. instr. 2 p. dem. vis. and inv. ind.
-sošxda, pren. instr. 2 p. dem. vis. and inv. def.
-sgin, with my, pren. poss. instr. 1 p. dem. vis. and inv.
-sginuxš*, with our, excl. pren. poss. instr. 1 p. dem. vis. and inv.
-sginuxš*, with our, incl. pren. poss. instr. 1 p. dem. vis. and inv.
-sginuxš*, with our, excl. pren. poss. instr. 1 p. dem. vis. and inv.; our, excl. postn. poss. 1 p. dem. vis.
-gšnts, our, incl. pren. poss. 1 p. dem. vis. and inv.; our, incl. postn. poss. 1 p. dem. vis.
-gšend, my, postn. poss. 1 p. dem. inv.
-gšenuxš*, our, excl. postn. poss. 1 p. dem. inv.
-gšents, our, incl. postn. poss. 1 p. dem. inv.
-gšes, his, postn. poss. 1 p. dem. inv.
-gšada, pren. 1 p. dem. vis. and inv. def.
-gšōš, thy, postn. poss. 1 p. dem. inv.
-gšas, his, postn. poss. 1 p. dem. inv.
-gša, he, pron. 1 p. dem. inv.; postn. 1 p. dem. inv.
-gšend, my, postn. poss. 1 p. dem. inv.
-gšents, our, incl. postn. poss. 1 p. dem. inv.
-gšes, his, postn. poss. 1 p. dem. inv.
-gšada, pren. 1 p. dem. vis. and inv. def.
-gšōš, thy, postn. poss. 1 p. dem. inv.
-gšas, his, postn. poss. 1 p. dem. inv.
-gša, he, pron. 1 p. dem. inv.; postn. 1 p. dem. inv.
-gšend, my, postn. poss. 1 p. dem. inv.
-gšents, our, incl. postn. poss. 1 p. dem. inv.
-gšes, his, postn. poss. 1 p. dem. inv.
-gšada, pren. 1 p. dem. vis. and inv. def.
-gšōš, thy, postn. poss. 1 p. dem. inv.
-gšas, his, postn. poss. 1 p. dem. inv.
-gša, he, pron. 1 p. dem. inv.; postn. 1 p. dem. inv.
-gšend, my, postn. poss. 1 p. dem. inv.
-gšents, our, incl. postn. poss. 1 p. dem. inv.
-gšes, his, postn. poss. 1 p. dem. inv.
-gšada, pren. 1 p. dem. vis. and inv. def.
-gšōš, thy, postn. poss. 1 p. dem. inv.
-gšas, his, postn. poss. 1 p. dem. inv.
-gša, he, pron. 1 p. dem. inv.; postn. 1 p. dem. inv.
-gšend, my, postn. poss. 1 p. dem. inv.