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I.—Kwakiutl Texts.

By FRANZ BOAS and GEORGE HUNT.

January, 1902.

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CONTENTS.

Page.

INTRODUCTION 3

ALPHABET 5

I. Traditions of the Dzā'wadᴇēnoxᵘ 7
1. Tᴇwī'x·i⁸lakᵘ 7
2. ᴇ'lxabâ⁸ē 25
3. K·!ā'la⁸minē⁸ 36
4. Hēłā'mas 45
5. Q!ō'mx·q!ōmg·î⁸la (Wealthy) 60
6. The Dzō'noq!wa 86

II. Traditions of the Dᴇna'x·da⁸xᵘ 94
1. Dzā'wadalalîs (Always-living-at-Olachen-Place) 94
2. Q!a'mtalał (Song-Dance) 100
3. Xō'ǥumǥa (Abelone-Ear-Ornament-Woman) 103
4. Ë'x·bats!a (Good-One) 104
5. Ḷā'wagēs 107
6. Hamā'lag·iyō'dzē (Great-Liberal-One) 111

III. Traditions of the A⁸waē'lᴇla 122
1. The Two Slave Girls 122
2. Xa'nä⁸ts!ᴇmg·i⁸lakᵘ 123

IV. Tradition of the ⁸nᴇ'mǥēs 133
Hamā'lak·aua⁸ē 133

V. Traditions of the Qwē'qᵘsōt!ēnoxᵘ 165
1. Ts!ä'qamē⁸ (Head-Winter-Dancer) 165
2. Lā'lēlīL!a 247
3. Bᴇk!u's (The Wood-Man) 249

VI. Traditions of the Kwā'g·uł 271
1. The Hō'ẋᵘhokᵘ 271
2. Ō⁸maxt!ā'łałē (Who-became-Chief-by-hunting-on-Sea) 271
3. K!wēk!waxā'⁸wē (Great-Inventor) 278

VII. Tradition of the Ma'malēleqala 295
Ku'nkunẋulig·a (The Thunder-Bird) 295

VIII. Tradition of the Lē'kwiłda⁸xᵘ, Clan Wī'wägam (True-Frog-Tribe) . . 318
Waō'xuts!axsᴇmalaǥa (The-Frog-Women) 318

IX. Tradition of the Nā'k!wax·da⁸xᵘ (Ten-Clan-Tribe) 322
Ō'⁸meäł (Chief-of-the-Ancients) 322

X. Tradition of the La'Lasiqwala (Seaward-Dwellers) 350
Mᴇłā'lanukᵘ (Southeast-Wind) 350

XI. Traditions of the L!ā'sq!ēnoxᵘ 354
1. Dzō'noq!wa 354
2. Sō'dᴇm (Harpooneer) 355
3. Kwô'teat (Weight-on-Floor) 358

Page.

4. K!wadzâ'^{g}ē (Sitting-on-Earth) 361
5. Ts!ɛ'lqwa^{g}lōłɛla (Heat-Giver) 362
6. K!wēxalā'lag·ilîs (Counsellor-of-the-World) 365

XII. Traditions of the Koskimo 375
1. The Salmon-Boy 375
2. The Herrings 375
3. The Ghosts 377
4. The Seal-Hunters 378
5. ^{g}yā'k·âxa^{g}la's (Chief-Destroyer) 382
6. The Origin of the Salmon 390

XIII. Traditions of the G·â'p!ēnox^{u} 393
1. K!wēxalā'lag·ilîs (Counsellor-of-the-World) 393
2. Wā'nōkumēg·i^{g}lak^{u} (Born-to-be-River-of-Wealth) 397

XIV. Tradition of the Xō'yalas (The-Troubled-Ones) 401
Qɛ'ldēdzɛm (Post-of-Heaven) 401

XV. Tradition of the Gwa'ts!ēnox^{u} (Head-of-Inlet-Tribe). 402
The Halibut 402

XVI. Traditions of the Awī'k·!ēnox^{u} 403
1. K·!ā'la^{g}min 403
2. Nā'noaqaua^{g}ē 418

XVII. Traditions of the Hē'łtsa^{g}q^{u} 422
1. Ts!ɛ'mqolagas 422
2. The Origin of the Haida Dance 424
3. Wā'k·as (Great-River) 426
4. Bɛk!u's (The Woodman) 429
5. The Dzō'noq!wa 431
6. Bɛgwē's (The Merman) 436

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

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

Page.
14. Sacred Song 478
15. Song of Cannibal 478
16. Song of Cannibal 478
17. Song of Cannibal 479
18. Song of Cannibal 479
19. Song of Cannibal 480
20. Song of Cannibal 480
21. Song of Cannibal 480
22. Song of Cannibal 480
23. Song of K·î'nqalaLEla 481
24. Song of Cannibal 481
25. Song of Cannibal 481
26. Song of Cannibal 481
27. Song of Cannibal 482
28. NEqā'pEnk·Em's Song 482
29. NEqā'pEnk·Em's Song 483
30. Hē'nak·alasō^{g}'s Song 483
31. Feast Song. 484
32. Song of Aik·aa'yōlisāna 484
Description of Part of a Winter Ceremonial 484

Appendix I. Abstracts 492
Tradition of the Lē'kwiłda^{g}x^{u} 492
Traditions of the Dzā'wadEēnox^{u} 492
Traditions of the DEna'x·da^{g}x^{u} 495
Traditions of the A^{g}waē'LEla. 497
Tradition of the ^{g}nE'mgēs 497
Traditions of the Qwē'q^{u}sōt!ēnox^{u} 499
Traditions of the Kwā'g·uł 503
Tradition of the Ma'malēleqala 504
Tradition of the Nā'k!wax·da^{g}x^{u} (Ten-Clan-Tribe) 505
Tradition of the LA'Lasiqwala (Seaward-Dwellers) 506
Traditions of the L!ā'sq!ēnox^{u} 507
Traditions of the Koskimo 509
Traditions of the G·â'p!ēnox^{u}. 510
Tradition of the Xō'yalas (The-Troubled-Ones) 510
Tradition of the Gwa'ts!ēnox^{u} (Head-of-Inlet-Tribe) 511
Traditions of the Awī'k·!ēnox^{u} 511
Traditions of the Hë'łtsa^{g}q^{u} 512

Appendix II. Vocabulary 514
List of Stems 514
List of Etymological Suffixes 527
List of Pronominal Suffixes 531

Kwakiutl Texts

Recorded by George Hunt.

Revised and Edited by Franz Boas.

KWAKIUTL TEXTS

RECORDED BY GEORGE HUNT.

REVISED AND EDITED BY FRANZ BOAS.

INTRODUCTION.

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

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

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

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

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

FRANZ BOAS.

NEW YORK, NOV. 10, 1900.

EXPLANATION OF ALPHABET USED IN RENDERING INDIAN SOUNDS.

E

i e, î, ê, a, ô, o u

ī ē, ë, ä, ā, â, ō ū

u

E obscure *e*, as in *flower*.

i e are probably the same sound, intermediate between the continental values of *i* and *e*.

î = *i* in *hill*.

ê = *e* in *fell*.

a has its continental value.

ô = German *o* in *voll*.

o u are probably the same sound, intermediate between the continental values of *o* and *u*.

ë a somewhat doubtful sound, varying greatly in its pronunciation among different individuals between *ē* and *êī*.

ä = German *ä* in *Bär*.

â = *aw* in *law*.

ᵘ indicates that the preceding consonant is pronounced with *u* position of the mouth.

	Sonans.	*Surd.*	*Fortis.*	*Spirans.*	*Nasal.*	
Velar	g̱	q	q!	x	—	
Palatal	g(w)	k(w)	k!(w)	ẋ	—	
Anterior palatal	g·	k·	k·!	x·	—	
Alveolar	d	t	t!	s	n	
	(dz)	(ts)	(ts!)	—	—	
Labial	b	p	p!	—	m	
Lateral	l̤	L	L!	ɬ	—	l
Laryngeal catch	ˀ	—	—	—	—	

h, y, w

In this whole series the sonans is harder than the corresponding English sound. The surd is pronounced with a full breath, while the fortis is a surd with increased stress and suddenness of articulation. The sonans is so strong that it is easily mistaken for a surd.

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

ẋ is like *x*, but pronounced farther forward. *g˙* and *k˙* sound almost like *gy* and *ky* (with consonantic *y*); *x˙* is the German *ch* in *ich*. *d*, *t*, and *s* are almost dental. Ļ, L, and L! are pronounced with tip of tongue touching the lower teeth, the back of the tongue extending transversely across the hard palate, so that the air escapes suddenly near the first molars. In ł the tip of the tongue is in the same position, but the back of the tongue is narrower, so that the air escapes near the canine teeth. The sound is at the same time slightly less explosive than L. *l* is the same as the English sound. ˢ is a very faint laryngeal intonation. The exclamation-mark is used throughout to indicate increased stress of articulation.

I. TRADITIONS OF THE DZĀ'WADEĒNOX^{U}.

1. TEWĪ'X·I^{G}LAK^{U}.

The first of the Dzā'wadEēnox^{u} lived at Sā'gumbala, on the upper course of the river of Gwa'^{G}ē. Qa'wadiliqala was their chief. TEwī'x·i^{g}lak^{u} was the eldest son of Qa'wadiliqala. TEwī'x·i^{g}lak^{u} killed mountain-goats with great ease. Now, the mountain-goat hunter had been resting for a long time, and the first of the Dzā'wadEēnox^{u} were very hungry. Then Qa'wadiliqala asked his son to go to hunt mountain-goats, that he might feed his tribe. TEwī'x·i^{g}lak^{u} got ready to go on the following day. When night came, he went to sleep.

Early the next morning he took his bow and started to go to the great mountain on which there were many goats. He arrived at the place where he used to sit and watch the mountain-goats. He was sitting there. TEwī'x·i^{g}lak^{u}'s other

---

G·ō'kula^{g}laēda g·ā'läsēda Dzā'wadEēnoxwē lax Sā'gumbala lax ^{g}nE'ldzäsēda wäs 1
They lived it is said the first of the Dzā'wadEēnox^{u} at Sā'gumbala at up the river of the river of

Gwa'^{G}ē. Wä, lā'^{G}laē g·ī'gadEs Qa'wadiliqala. Wä, lā'^{G}laē ḷE^{G}wu'lgadē Qa'wadiliqa-
Gwa'^{G}ē. Well, then it is said chief having of Qa'wadiliqala. Well, then it is said prince having Qa'wadiliqala

läs TEwī'x·i^{g}lakwē. Wä, lā'^{G}laē xE'nLElaEl hō'łEmalē TEwī'x·i^{g}lakwaxa ^{g}mE'lxLō.
of TEwī'x·i^{g}lak^{u}. Well, then it is said very it is said easily obtained TEwī'x·i^{g}lak^{u} the mountain-goat.

Wä, lā'^{G}laēda tEwī^{g}nē'noxwē gä'łak·as la x·ō'sała. Wä, lā'^{G}laē pâ'lēda g·ā'läsēda
Well, then it is said the mountain-goat hunter long very now resting. Well, then it is said were hungry first of the the

Dzā'wadEēnoxwē. Wä, lā'^{G}laē axk·ḷā'lē Qa'wadiliqaläxēs ḷE^{G}wu'lgama^{g}ē qa lä^{g}s 5
Dzā'wadEēnox^{u}. Well, then it is said asked Qa'wadiliqala his prince that he go

tEwī'x·axēda ^{g}mE'lxLowē qa hamg·ī'layōsēxēs g·ō'kulōtē. Wä, hë'x·^{g}idaEm^{g}la'wisē
hunt the mountain-goat, that be given food of it to his tribe. Well, at once it is said

TEwī'x·i^{g}lakwē xwā'nał^{g}ēda qaxs lE^{g}ma'ē lāLxa lā'lē ^{g}nā'x·^{g}idEL. Wä, lā'^{G}laē
TEwī'x·i^{g}lak^{u} made himself ready that he now will go the (coming) will get day. Well, then it is said

gā'nuł^{g}ēda, la'ē mē'x^{g}ēda.
it became night, then he began to sleep.

Wä, lā'^{G}laē ^{g}nā'x·^{g}ida. La'ē ax^{g}ē'dxēs łE'k!wīsē' qa^{g}s lä. Hë'x·^{g}īdaEm lāL
Well, then it is said it got day. Then he took his bow that he go. At once he will

qā's^{g}ēda. Wä, laE'm^{g}laē lāL lā'xa ^{g}wā'lasē nEg·ä'xa q!ē'q!ēadäxa ^{g}mE'lxLowē. Wä, 10
begin to walk. Well, then it is said he will go to the great mountain the having many the mountain-goats. Well,

lā'^{G}laē lā'g·aa lā'xēs k!wā'łaā'saxs hā'gwalaēxēda ^{g}mE'lxLowē. Wä, laE'm^{g}lā'wisē
then it is said he arrived at his sitting-place when he watched the mountain-goats. Well, then it is said

name was Dā'bend. Tewī'x·i^{g}lak^{u} had not been there long when he saw four mountain-goats walking along, coming towards the place where he sat. He strung his bow and got ready for them. When they came near the place where he was sitting, Tewī'x·i^{g}lak^{u} knelt down to shoot. Then he saw their leader go and take up a flat stone similar (in shape) to a board. His forefoot was like a human hand. As soon as he had turned over the board-like stone, he entered (the hole under the stone), and the three mountain-goats followed him. Then Tewī'x·i^{g}lak^{u} thought much about what he had seen. After a short time he saw four more mountain-goats approaching. They came from the same place where the former four goats had come. Their leader again took hold of the flat,

---

Tewī'x·i^{g}lakwē k!wā'ła laq. Hë'em ^{g}ne'msgem ḷē'gems Tewī'x·i^{g}lakwē Dā'bendē. 1
Tewī'x·i^{g}lak^{u} was sitting at it. That was one name of Tewī'x·i^{g}lak^{u} Dā'bend.

Wä, k·!ē^{g}s^{g}em^{g}lā'wisē gä'ła k!wā'łē Tewī'x·i^{g}lakwē, lā'ē dō'x^{g}waLElaxa mō'wē ^{g}mē-
Well, not it is said long was sitting Tewī'x·i^{g}lak^{u}, then he saw the four moun-

^{g}me'lxlō g·îl^{g}nā'kula ǥwā'sōłEla lax k!wā'łaāsas Tewī'x·i^{g}lakwē. Wä, hë'x·^{g}idaEm-
tain-goats walking along on four feet approaching to the sitting-place of Tewī'x·i^{g}lak^{u}. Well, at once

^{g}lawisē qat!ē'dxēs łE'k!wīsē'. Wä, laE'm^{g}laē ǥwāłała qaē'. Wä, g·ā'x^{g}laēda mō'wē
it is said he strung his bow. Well, then it is said he was ready for them. Well, they came it is said the four

^{g}mē^{g}mE'lxLâ lā'xa la ^{g}neẋwā'ła lāx k!wā'łaāsas. Wä, lā'^{g}laē Tewī'x·i^{g}lakwē L!ā'- 5
mountain-goats to the now near at his sitting-place. Well, then it is said Tewī'x·i^{g}lak^{u}

ẋ^{g}wā^{g}la qa^{g}s ha'n!^{g}ēdē^{g}lā'xsdEq. La'ē dō'qulaxa g·ā'lag·iwa^{g}yaxs la'ē dā'x·^{g}idxa
knelt down that he shoot would them. Then he saw the leader when he went take the

pā'q!a hë ǥwē'x·s saō'k^{u} t!ē'sEma yîsē'da a^{g}yasō', yō ǥwē'x·sEns a^{g}yasō'x. Wä,
flat that like board stone with a hand, this like our hand here. Well,

g·î'l^{g}Em^{g}lawîs ^{g}nELa^{g}lē'da hë ǥwēx·s saō'k^{u} t!ē'sEma, la'ē lā'bEta laq. Wä, lā'^{g}laē
as soon it is said it turned over the that like board stone, then he went in in it. Well, then it is said

ō'gwaqēda yū'duẋwē ^{g}me'lxlō lā'sgEmēq. Wä, lā'^{g}laē q!ē'nEmē nâ'qa^{g}yas
also the three mountain-goats followed him. Well, then it is said many minds of

Tewī'x·i^{g}lakwē qaē's dō'gułē. Wä, k·!ē^{g}lat!a gä'łaxs la'ē ē't!ēd dō'qulaxa mō'wē 10
Tewī'x·i^{g}lak^{u} for his seeing. Well, not it is said however long when now again he saw the four

^{g}me'lxlō g·āx ǥwā'sōłEla. Hë'em^{g}lā^{g}xaa g·ē'x·^{g}īdē g·ā'ya^{g}na'kulasasēda g·î'lx·dē
mountain-goats coming approaching. Those it is said also came from coming from place of the first past

g·ā'xa. Wä, hë^{g}nā'kulaEm^{g}lawīs lax lä lā'bEdastsēda g·î'lx·dē g·ā'xa. Wä,
came. Well, there they went it is said to going place of going in of the first past came. Well,

lā'^{g}laēda g·ā'lag·iwa^{g}ē dā'x·^{g}īda^{g}xaasēs a^{g}yasō' lā'xa pā'q!a hë ǥwēx·s saō'k^{u}
then it is said the leader took also with his hand at the flat that like board

board-like stone with his hand and pulled it (up). The stone stood on its edge, and he entered, and the three mountain-goats followed him.

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

---

t!ē'sEma. Lā'^{g}laē nē'x^{g}ēdEq. Wä, hë'x·^{g}īdaEm^{g}lawisē k·!ō'ẋ^{g}wa^{g}lēda hë gwēx·s 1
stone. Then it is said he pulled it. Well, at once it is said stood on edge the that like

saō'k^{u} t!ē'sEm. Wä, hë'x·^{g}īdaEm^{g}laxaa'wisē la lā'bEta lāq. Wä, lā'^{g}laē ō'gwaqēda
board stone. Well, at once it is said also he went in it. Well, then it is said also the

yō'duẋwē ^{g}mE'lxLō la lā'sgEmēq.
three mountain-goats went following him.

Wä, g·î'l^{g}Em^{g}lā'wisē dEmā'x·^{g}īda, lā'^{g}laē dō'qula^{g}mē TEWĪ'X·I^{g}LAKWAXA pE'lē
Well, as soon it is said they disappeared, then it is said saw TEWĪ'X·I^{g}LAK^{u} the flat

t!ē'sEmxs la'ē pā'x^{g}ā^{g}la. Wä, laE'm^{g}laē â'laEl la k·îłElē' TEWĪ'X·I^{g}LAKWAS qaē's la 5
stone when then it fell flat. Well, then it is said really now it is said was afraid TEWĪ'X·I^{g}LAK^{u} of it for that now

dō'guła. Wä, lā'^{g}laē nā'xs^{g}i^{g}läla^{g}mē nâ'qa^{g}yas TEWĪ'X·I^{g}LAKWĒ qa^{g}s â'lag·a^{g}mē la
seen. Well, then it is said was half the mind of TEWĪ'X·I^{g}LAK^{u} that he only now

nä'^{g}nakwa. Wä, lā'^{g}laē ^{g}nē'k·ē apsā'nēgwisē nâ'qēs qa^{g}s hē'x·sä^{g}mē k!wā'łē.
go home. Well, then it is said said one side of his his mind that he remain sitting.

Wä, hë'Em^{g}lawisē ā'łēs q!ē'nEmē nâ'qa^{g}yasēxs la'ē ē't!ēd dō'x^{g}waLElaxēda mō'wē
Well, that was it is said afterwards many his mind, because then again he saw the four

^{g}mE'lxLō g·āx gwā'sōłEla. Hë'Em^{g}la^{g}xaa' g·ē'x·^{g}idē g·ā'ya^{g}na'kulasasēda g·î'lx·dē
mountain-goats came approaching. They it is said again came from coming from place of the first past

g·ā'xa. Wä, hë^{g}nā'kulaEm^{g}lā'wisē lā'xa lä lā'bEdastsēda g·î'lx·dē g·ā'xa. Wä, 10
came. Well, there they went it is said to the going place of going in of the first past came. Well,

lā'^{g}laēda g·ā'lag·iwa^{g}ē dā'x·^{g}ida^{g}xaasēs a^{g}yasō lā'xa pā'q!a hë gwēx·s saō'k^{u}
then it is said the leader took also with his hand at the flat that like board

t!ē'sEma. Lā'^{g}laē nē'x^{g}ēdEq. Wä, hë'x·^{g}īdaEm^{g}lawisē ē't!ēd k·!ō'ẋ^{g}wa^{g}lēda
stone. Then it is said he pulled it. Well, at once it is said again stood on edge the

t!ē'sEmē. Wë'g·ax·în ẹ̄'qElas t!êx·î'la laq. Wä, lā'^{g}laē lā'bEta lāq. Wä, lā'^{g}laē
stone. Let me name it door it. Well, then it is said he went in in it. Well, then it is said

ō'gwaqēda yō'duẋwē ^{g}mE'lxLō lā lā'sgEmēq. Wä, lā'^{g}laē ē't!ēdēda t!êx·î'la
also the three mountain-goats went followed him. Well, then it is said again the door

TEWĪ'X·I^{g}LAK^{u} made up his mind not to be afraid any more. He had not been there long when he saw many mountain-goats coming, — really a great many. They were browsing. They approached the door, and when one large goat came to it, he took hold of the door-stone and pulled it up. Again the door-stone stood on edge, and he went in. The others followed him.

Now they had all disappeared. Then TEWĪ'X·I^{g}LAK^{u} hesitated what to do. He remained sitting on the place where he had been watching the mountain-goats, and looked at the door. Then he made up his mind, and went to examine the door of the mountain-goats. He took his bow and his four arrows. Then he walked, and went to see the door. He found the thin, board-like stone.

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pā'x^{g}a^{g}la. Wä, laE'm^{g}laē łâ'k!wēmas^{g}īdē nâ'qa^{g}yas TEWĪ'X·I^{g}LAKWĒ qa^{g}s k·!ē'^{g}sē la 1
fell flat. Well, then it is said became strong the mind of TEWĪ'X·I^{g}LAK^{u} that he not now

ē't!ēd k·îłEla's. Wä, k·!ēs^{g}lat!a ğä'ła k!wā'łaxs, la'ē ē't!ēd dō'x^{g}waLElaxa q!ē'^{g}mâla,
again afraid of it. Well, not it is said however long he sat when, then again he saw the many walking,

â'laEl q!ē'nEm ^{g}mE'lxLâ. Wä, lā'^{g}laē ^{g}nā'ẋwaEm q!E'mkwaxa k·!ē't!Emē. Wä,
really it is said many mountain-goats. Well, then it is said all ate the grass. Well,

lā'^{g}laḷa gwā'sołEla la'xa t!êx·î'la. Wä, lā'^{g}laē lā'g·aēda ^{g}nE'mē ^{g}wā'las ^{g}mE'lxLō
then it is said but approached to the door. Well, then it is said arrived the one large mountain-goat

lāq. Wä, hë'x·^{g}idaEm^{g}lā'wisē dā'x·^{g}idxa t!êx·î'la t!ē'sEma qa^{g}s nē'x^{g}ēdēq. Wä, 5
at it. Well, at once it is said he took the door stone that he pulled it. Well,

hë'x·^{g}idaEm^{g}lā'wīsē ē't!ēd k·!ōẋ^{g}wa^{g}lēda t!ē'sEmē t!êx·î'la. Wä, lā'^{g}laē lā'bEta
at once it is said again stood on edge the stone door. Well, then it is said he went in

laq. Wä, lā'^{g}laēda waō'kwē ō'gwaqa lā lā'sgEmēq.
in it. Well, then it is said the others also then followed him.

Wä, laE'm^{g}laē ^{g}wī'^{g}la dEmā'x·^{g}ida. Wä, lā'^{g}laē LŌ'max·^{g}id lā q!ē'nEmē nâ'qa^{g}yas
Well, then it is said to the end disappeared. Well, then it is said became very then many the mind of

TEWĪ'X·I^{g}LAKWĒ qaē's k·!ē'ts!ēna^{g}ē q!â'LElaxēs gwē'x·^{g}idaasLa, ḷō la dō'x^{g}widxa
TEWĪ'X·I^{g}LAK^{u}, on account of his not being knowing his future way of doing, and now looking at the

t!êx·î'la ḷō â'Em k!wā'ła laxē'da hā'gwa^{g}lasēxa ^{g}mE'lxLō. Wä, lā'^{g}laē łâ'k!wēmas^{g}ēdē 10
door and only sitting on the place of watching the mountain-goats. Well, then it is said became strong

nâ'qa^{g}yas qa^{g}s lā lag·i dō'x^{g}widxa t!êx·î'läsēda ^{g}mE'lxLōwē. Wä, lā'^{g}laē ḍā'x·^{g}īdxēs
his mind that he go now look at the door of the mountain-goats. Well, then it is said he took his

łE'k!wisē' ḷa^{g}wis hēhā'naL!Emē mō'ts!aqa. Wä, lā'^{g}laē qā's^{g}ēd, qa^{g}s lä dō'x^{g}widxa
bow and his arrows four. Well, then it is said he walked, that he went to see the

t!êx·î'la. Wä, hë'x·^{g}idaEm^{g}lā'wisē q!āxēda pE'ldzō^{g}wē t!ē'sEma, hë gwēx·s ts!E'ẋ^{u}-
door. Well, at once it is said he found the thin stone, that like a

sEmē'. Wä, lā'^{g}laē dE'nxEndEq qa^{g}s lē'x·^{g}idēq. Wä, lā'^{g}laē dō'x^{g}waLEla qēxs
short board. Well, then it is said he took the edge, that he turn it over. Well, then it is said he discovered that it

He took it by its edge and turned it over. Then he discovered a deep hole under it. He entered. Then he saw a light a long distance away. He walked towards the light. Sometimes the passage was narrow. It was dark. He walked for a long time, then he rested, but the light did not come nearer. Then he started again. He walked for a long time, and then he rested again. He walked again, but the light did not come nearer. Again he rested, for he was tired. He rested a long time, and then he walked on again.

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

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wu'nqɛlaēda ẋupɬā' lā'xa ba^{s}nē'. Wä, lā'^{s}laē lā'bɛta lāq. Wä, laɛ'm^{s}laē 1
was deep the hole at the below. Well, then it is said he went in in it. Well, then it is said

dō'qulaxa ^{s}nā'qwała lā'xa qwē'sē^{s}nā'kwē. Wä, lā'^{s}laē qā'stowēxa ^{s}nā'qula. Wä,
he saw the light at the long distance. Well, then it is said he walked towards the light. Well,

lā'naẋwa^{s}laē' tsɬē'qɬēda qā'yasas. Wä, lā'^{s}laē pɬɛdɛk·î'la. Wä, lā'^{s}laē ġä'ła
then sometimes it is said narrow his way. Well, then it is said it was dark. Well, then it is said long

qā'saxs lā'ē x·ō's^{s}ēda. Laɛ'm^{s}laē hä'wēxa ^{s}nɛẋwā'x·^{s}īdēda ^{s}nā'qwała. Wä, lā'^{s}laē
he walked when then he rested. Then it is said never came nearer the light. Well, then it is said

ē'tɬēd qā's^{s}ēda. Wä, lā'^{s}laē ġä'ła qā'saxs la'ē ē'tɬēd x·ō's^{s}ēda. Wä, lā'^{s}laē 5
again he walked. Well, then it is said long he walked when then again he rested. Well, then it is said

ē'tɬēd qā's^{s}ēda, laɛ'm^{s}laē hä'wēxa ^{s}nɛẋwā'x·^{s}idēda ^{s}nā'qwała. Wä, lā'^{s}laē ē'tɬēd
again he walked, then it is said never came nearer the light. Well, then it is said again

x·ō's^{s}ēd qaxs lɛ^{s}ma'ē qɛ'lx·^{s}ida. Wä, lā'^{s}laē ġä'ła x·ō'sałaxs la'ē ē'tɬēd qā's^{s}ēda.
he rested, for now he was tired. Well, then it is said long he rested when then again he walked.

Wä, laɛ'm^{s}laē lā'g·aa laxē'da ōnâ'^{s}yasēda g·ō'kwē. Wä, hë'x·^{s}idaɛm^{s}lawisē
Well, then it is said he arrived at the corner of the house. Well, at once it is said

wu'nx·^{s}īd lax ōnâ'^{s}yasēda g·ō'kwē. Wä, laɛ'm^{s}laē wuɬɛ'laxa dɛ'ntlāla. Wä,
he hid in the corner of the house. Well, then it is said he heard the quarrelling. Well,

k·ɬē^{s}s^{s}latla ġä'ła ^{s}wu'nsa, la'ē wuɬɛ'laxa dɛ'nxk·lälä lā'xa g·ō'kwē; tsɬä'qɬāla 10
not it is said however long he hid on ground, then he heard the singing in the house; songs

dɛ'nxɛla. Wä, lā'^{s}laē wuɬɛ'laxa lä yā'qlantlāla. Lā'^{s}laē ^{s}nē'k·a: "^{s}ya, ^{s}nē^{s}nɛmō-
they sang. Well, then it is said he heard the (invisible) now speaking. Then it is said he said: "O friends!

kwä'i, ^{s}mā'dzâ ā'nawīsɛns a^{s}mē'łɛlag·îlī'lɛma^{s}x. Wä, ġē'lag·a, Hä'^{s}la^{s}mâlag qa^{s}s
what perhaps our wrong in house cause this. Well, come, Mouse (woman) that you

lā'ōs dō'x^{s}wid lā'xwa Lɬā'sanâ^{s}yaxsɛns tsɬä'ġatsläx." Wä, hë'x·^{s}idaɛm^{s}lāwisē
go to see at this outside of our tsɬē'tsɬēqa house here." Well, at once it is said

of our winter-dance house." The Mouse went out at once to look for the (cause of the disturbance) referred to by the speaker. She came out, and went at once to the hiding-place of TEWĪ'X·I^{g}LAK^{u}.

Then the Mouse spoke, and said, "O friend TEWĪ'X·I^{g}LAK^{u}! do not hide from me. I have already seen you. Take care! I shall come four times, and then you shall enter the house. That is it (what I want to say)," said the Mouse when she re-entered. As soon as she entered, she said, "O shamans![1] I have not discovered anything, although I have been all round our world." Thus she said.

Then the speaker of the house spoke again, and said, "Take care, shamans! Let us try again in behalf of our friend here." Then the tribe began to sing. (They sang) the words of the song. TEWĪ'X·I^{g}LAK^{u} heard the tribe singing, —

"Come, Unable-to-Climb-up-to-Take-Hold-of-End!"[2]

Hä'^{g}la^{g}mâlaga ^{g}nēx· qa^{g}s g·ā'xē dō'x^{g}widEx gwô^{g}yâ'sēda yā'q!antlāla. Wä, g·ā'x^{g}laē 1
the Mouse (woman) said that she come to see the thing referred to by the speaking one. Well, she came it is said

lā'wElsa. Wä, hë'x·^{g}idaEm^{g}lā'wisē Hä'^{g}la^{g}mâlaga lā lax ^{g}wundzā'sas TEWĪ'X·I^{g}LAKWĒ.
going out. Well, at once it is said the Mouse (woman) went to the hiding-place of TEWĪ'X·I^{g}LAK^{u}.

Wä, lā'^{g}laē Hä'^{g}la^{g}mâlaga yā'q!eg·ała; lā'^{g}laē ^{g}nē'k·a: "^{g}yâ, qāst TEWĪ'X·I^{g}LAK^{u},
Well, then it is said the Mouse (woman) spoke; then it is said she said: "O friend TEWĪ'X·I^{g}LAK^{u}!

gwā'la ^{g}wuna' qaE'n. ĢEyō'łdEn dō'qulōL. LaE'ms â'EmŁ lāL yā'L!âLōL. Hë'LEn
do not hide on my account. Long ago I saw you. You only will now you will take care. That shall I

lāL mō'p!EnaL g·āxL, qa^{g}sō lāL laē'LōL. Wä, hë'^{g}mēq," ^{g}nē'x·^{g}laē Hä'^{g}la^{g}mâlagäxs 5
s I hall four times will come will, when you will go enter. Well, that is it," said it is said the Mouse (woman) when

la'ē laē'La. Wä, g·î'l^{g}Em^{g}lā'wisē laē'La, la'ē ^{g}nē'k·a: "^{g}ya, päpaxalä'i, k·!eyâ'ts!a-
then she went entered. Well, as soon it is said she entered, then she said: "O shamans! nothing at all

^{g}mEn amaE'łła. LaE'mx·dEn lē^{g}stalī'sEla lā'xEns ^{g}nā'lax," ^{g}nē'x·^{g}laē.
I noticed. Now I have been gone around world on our world," she said it is said.

Wä, hë'x·^{g}idaEm^{g}lawisē ē't!ēd yā'q!eg·ałēda yā'yaq!ante^{g}mē'łē. Lā'^{g}laē ^{g}nē'k·a:
Well, at once it is said again spoke the speaker of the house. Then it is said he said:

"Â'lag·aEma yā'L!âx, pä'pExal, qEns ē'tEliłē xEns ^{g}nEmō'kwēx." Wä, lā'^{g}laē
"Only take care, shamans, that we do again in house to our friend here." Well, then it is said

dE'nx^{g}īd ē't!ēdēda lē'lqwalaLa^{g}ē. Wä, lā'^{g}laē ^{g}nē'k·ēda q!E'mdEmē. LaE'm^{g}laē 10
sang again the tribe. Well, then it is said said the song. Then it is said

wuLE'la^{g}mē TEWĪ'X·I^{g}LAKWAXA lē'lqwalaLa^{g}yaxs la'ē dE'nxEla:
heard TEWĪ'X·I^{g}LAK^{u} the tribe when now they sang:

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[1] Meaning dancers.

[2] This name means a person who is unable to climb up the steep mountain where he desires to take hold of the end of the death-bringer which is in the possession of the mountain-goats.

Then they stopped singing. Now the speaker of the house spoke, and said, "O friend Mouse! come and look about again outside of our winter-dance house, and search for what is spoiling (the effect of) our work."

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

Then the speaker of the house spoke, and said, "Sing again, friends." Then the first song of the dancers was sung again. Then they stopped again, and

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"G·āxlag·aō'ẋsē Wā'wig·ustâlag·ilitsE^{g}wa Dā'bEnd." 1
"Come Unable-to-Climb-up- to-Take-Hold-of-End."

Wä, lā'^{g}laē q!wē'ł^{g}ēdēda dE'nxala; lā'ē ē't!edēda yā'yaq!EntE^{g}mēłē yā'q!ēg·ała.
Well, then it is said stopped the singing; then again the speaker of the house spoke.

Lā'^{g}laē ^{g}nē'k·a: "^{g}ya, qāst Hä'^{g}la^{g}mâ'laga, gē'ladzâg·a qa^{g}s lā'ōs ē't!ēd dō'-
Then it is said he said: "O friend Mouse (woman)! come here, that you go again to

x^{g}widxwa L!ā'sanâ^{g}yaxsEns ts!ä'gats!ēx qa^{g}s lā'ōs ā'läxa a^{g}mēłā'masax
see this outside of our ts!ē'ts!ēqa house here, that you you go to search the spoiling it

g·ā'xEns." 5
for us."

Wä, hē'x·^{g}idaEm^{g}lāwisē Hä'^{g}la^{g}mâ'laga la qā's^{g}ēd qa^{g}s lä lā'wEls lax
Well, at once it is said the Mouse (woman) then went, that she went to go out to

L!ā'sanâ^{g}yasēda g·ō'kwē. Wä, lā'^{g}laē lax ^{g}wu'ndzasas TEWĪ'X·I^{g}LAKWē. Wä, lā'^{g}laē
the outside of the house. Well, she went to the hiding-place on ground of TEWĪ'X·I^{g}LAK^{u}. Well, then it is said

^{g}nē'k·a: "^{g}ya, qāst, wē'g·ax·ī łā'k!wēmasēs nâ'qa^{g}yōs, qa^{g}sō lāL laē'LŌL, qENLŌ
she said: "O friend! let be strong your mind, if you will go you will enter, when I

lāL mō'p!ēnē^{g}staL g·ā'xLŌ," ^{g}nē'x·^{g}laē. Wä, lā'^{g}laē qā's^{g}ēda; aē'daāqa qa^{g}s lä laē'L
shall go four times will be back, will come," she said it is said. Well, then it is said she walked; she went back that she went entered

lā'xēda ts!ä'gats!ä'sēda ^{g}mē^{g}mE'lxLowē. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya ^{g}nē^{g}nEmōkwä'i, 10
in the ts!ē'ts!ēqa house of the mountain-goats. Well, then it is said she said: "O friends!

laE'mx·dEn lä'^{g}stalīsEla lā'xEns ^{g}nā'lax. Wä, lEn k·!eâ's dō'guła."
I have gone around the world in our world here. Well, now I nothing seen."

Wä, lā'^{g}laē hē'x·^{g}ida^{g}mēda yā'yaq!Entē^{g}mēłasē'da g·ō'kwē yā'q!ēg·ała. Lā'^{g}laē
Well, then it is said at once the speaker of the house of the house spoke. Then it is said

^{g}nē'k·a: "Wä, wē'g·a ^{g}nē^{g}nEmō'k^{u} ē't!ēd lā'dzaqwa dE'nx^{g}ēdEx." Wä, hē'x·^{g}īdaEm-
he said: "Well, go on friends again go forth with voice, sing." Well, at once

^{g}lā'wisē hē dE'nx^{g}ēdayuwēda g·î'lx·dē dE'nxElayusē'da gwē'gudza. Wä, lā'^{g}laē
it is said that was sung the first past song by the (dancing society). Well, then it is said

the speaker of the house said, "Come here, Mouse, and go again to see. Now go really, and try to see what affects us, and what is the reason that this death-bringer does not act in the right way."

Then the Mouse went out of the winter-dance house of the mountain-goats. She went at once to the hiding-place of TEwī'x·i^{g}lak^{u}, and said, "O friend! take care. When they sing again, you must enter. They will name you at once Dā'bEnd.[1] When you jump in at the door of the house, you must take hold of that feather, and say while you are holding it, 'I am Dā'bEnd.' Then the large man will let go of it, but you must hold the feather. That is (what I want to say)." Then the Mouse went back into the house, and said, "O friends! I have been all round our world." Thus said the Mouse.

â'Emxat! q!wē'ɬ^{g}ēda. Wä, lā'^{g}laē ē't!ēd yā'q!eg·ałēda yā'yaq!Ente^{g}mē'ɬasēda g·ō'kwē. 1
only again they stopped. Well, then it is said again spoke the speaker of the house of the house.

Wä, lā'^{g}laē ^{g}nē'k·a: "Ḳē'lag·a, Hä'^{g}la^{g}mâlaḳ, qa^{g}s lā'ōs ē't!ēd dō'x^{g}wida. Wë'g·a
Well, then it is said he said: "Come here, Mouse (woman), that you go again to see. Go on

â'lax·^{g}īd dō'qwax hä'ɬä g·ā'xEns; lā'g·iłasîk· k·!ēs hë'ɬē'lag·a'da halā'yuk^{u}."
really look for what affects us; the reason for this not being right this death-bringer this."

Wä, hë'x·^{g}īdaEm^{g}lā'wisē Hä'^{g}la^{g}mâ'laḳa la qā's^{g}ēd qa^{g}s lä lā'wEls ḷā'xa
Well, at once it is said the Mouse (woman) then walked, that she went to go out at the

ts!ä'ḳats!ä'sēda ^{g}mē'^{g}mE'lxLowē. Wä, lā'^{g}laē hë^{g}nā'kulaEm lāx ^{g}wu'ndzasas 5
ts!ē'ts!ēqa the house of mountain-goats. Well, then it is said she went at once to the hiding-place of

TEwī'x·i^{g}lakwē. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya, qāst, wë'g·a yā'L!âx, laE'ms lāL
TEwī'x·i^{g}lak^{u}. Well, then it is said she said: "O friend! go on take care, then you will go

laē'LōL qa^{g}xō ē't!ēL dE'nx^{g}ēLō. Hë'^{g}maā'qō laL ḷē'x^{g}ēLxēs ḷē'gEmōsē Dā'bEndē,
you will enter, when will again will sing. At once they will name your your name Dā'bEnd,

wä, lā'LEs dEwī'L lā'xwa t!êx·î'läxsa g·ō'kwēx. Wä, lā'LEs dā'x·^{g}iLxwa
well, then you will jump in at the door of the house. Well, you will will take the

ts!E'lts!Elk·ēx; lā'LEs ^{g}nē'x·LōL: 'Nō'gwaEm Dā'bEnd,' qa^{g}sō lāL dā'laLEq.
feather here; then you will you will say: 'I am Dā'bEnd,' when you then will hold it.

Wä, hë'x·^{g}idaEmłwīsōxda ^{g}wā'lasēx bEgwā'nEm ^{g}mEx^{g}ē'LEq^{u}. Wä, lāḷaLEs 10
Well, at once will this large this man will let go of it. Well, then however you will

dā'lax·säEmḷałxa ts!E'lts!Elk·ē. Hë'^{g}mēq." Wä, lā'^{g}laē qā's^{g}ēdē Hä'^{g}la^{g}mâlaḳa
will but only hold the feather. That is it." Well, then it is said walked the Mouse (woman)

qa^{g}s lē laē'L lā'xa g·ō'kwē. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya ^{g}nē^{g}nEmōkwä'i, laE'mx·dEn
that she went to enter in the house. Well, then it is said she said: "O friends! I have

lē'^{g}stalī'sEla lā'xwa awī'^{g}stäxsEns ^{g}nā'lax," ^{g}nē'x·^{g}laē Hä'^{g}la^{g}mâ'laḳa.
gone around the world at this around of our world," said it is said the Mouse (woman).

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[1] That means "to take hold of end."

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

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

As soon as the song was ended, TEwī'x·i^{g}lak^{u} opened the door, jumped in, and took hold of the end of the feather. Then TEwī'x·i^{g}lak^{u} said, "My name is Unable-to-Climb-up-to-Take-Hold-of-End." Then he stood close to the speaker of the house. Some of the mountain-goats succeeded in putting on their skins, while others had not time to do it (before they were seen by TEwī'x·i^{g}lak^{u}). They succeeded only in putting in the right hand, because they put the right

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Wä, hë'x·^{g}idaEm^{g}lā'wisēda yā'yaq!Ente^{g}mēłasēda g·ō'kwē yā'q!eg·ała. Wä, 1
Well, at once it is said the speaker of the house of the house spoke. Well,

lā'^{g}laē ^{g}nē'k·a: "Wë'g·îł la ē't!ēLEx, ^{g}nē^{g}nEmōkwä'i, qa^{g}s ē't!ēdaōs dE'nx^{g}ēda,"
then it is said he said: "Go on now do again, friends, that you again you sing,"

^{g}nē'x·^{g}laēda ^{g}wā'lasē bEgwā'nEma. Wä, hë'x·^{g}idaEm^{g}lā'wisēda ^{g}nā'ẋwa bē'bE-
said it is said the large man. Well, at once it is said the all men

gwanEm dE'nx^{g}ēda. Lā'^{g}laē ē't!ēd ^{g}nē'k·a lā'xa q!E'mdEmē:
sang. Then it is said again they said in the song:

"G·āxlag·aōẋsē Wā'wig·ustâlag·ilitsE^{g}wa Dā'bEnd." 5
"Come, Unable-to-Climb-up- to-Take-Hold-of-End."

Wä, g·î'l^{g}Em^{g}lawisē lā'bēda q!E'mdEmē, lā'ē TEwī'x·i^{g}lakwē axstō'dxa t!êx·î'-
Well, as soon as it is said went to the end the song, then TEwī'x·i^{g}lak^{u} opened the door

läsēda g·ō'kwē qa^{g}s dEwī'Lē lāq qa^{g}s dā'bEndēxa ts!E'lts!Elk·ē. Wä, lā'^{g}laē ^{g}nē'k·ē
of the house, that he jumped in in it, that he took at the end the feather. Well, then it is said

TEwī'x·i^{g}lakwē: "Nō'gwaEm ḷē'gadEs Wā'wig·ustâlag·ilitsE^{g}wa Dā'bEndē." Wä,
TEwī'x·i^{g}lak^{u}: "I am having the name of Unable-to-Climb-up- to-Take-Hold-of-End." Well,

laE'm^{g}laē ḷā'ḷExō'lił ḷE^{g}wē'da yā'yaq!Ente^{g}mē'łasēda g·ō'kwē. Wä, laE'm^{g}laē
then it is said they stood together in the house and the speaker of the house of the house. Well, then it is said

hē'łō^{g}malēda waō'kwē ^{g}mE'lxLō q!ō'xts!ōda. Wä, lā'^{g}laē wī'suts!âwē'da waō'kwē. 10
were in time the some of the mountain-goats to put on (their skins). Well, then it is said not had time to go in the others.

Wä, lā'^{g}laē lē'x·aEm q!ōxts!âwē hë'łk·!ōłts!ānäs, qa^{g}xs hë'ē g·îl q!ō'xts!o^{g}yuwēs
Well, then it is said only they put on the right hand with, for that first is put on with

hë'łk·!ōłts!ana^{g}ē. Wä, hë'^{g}mēs lā'g·iłas hë gwē'g·ilēda ts!ē'ts!ēqa, hë g·îl
the right hand. Well, that is therefore that do thus the ts!ē'ts!ēqa, that first

hand first (into the skins). For this reason the winter dancers stretch out the right hand first in putting on the Bear dress, the Thunder-bird dress, the Raven dress, the Hōx̣hok^{u} dress, and all other kinds of dress.

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

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

TEWĪ'X·I^{g}LAK^{u} spoke at once, and said, "Indeed, (I came) because you said that I should come and take hold of the end of this feather with which you perform your winter dance when you said, 'Come, Unable-to-Climb-up-to-

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sā'x·^{g}idayuwēs hë'łk·!ōłts!ana^{g}ē lā'xēda nE'ngEmłē, ḷE^{g}wē'da ku'nx̣umłē, ḷE^{g}wē'da 1
is stretched out with the right hand in the bear dress, and the thunder-bird dress, and the

gwā'x̣umłē, ḷE^{g}wē'da hō'x̣hōkumłē, ḷE^{g}wē'da ^{g}nā'x̣wa g·ig·ī'ts!â^{g}la'sa.
Raven dress, and the Hōx̣hok^{u} dress, and the all what they go into.

Wä, lā'^{g}laē hë'x·^{g}idaEm ^{g}nā'x̣wa ḷā'mē^{g}stēda ^{g}me^{g}mE'lxLowē. Wä, lā'^{g}laē
Well, then it is said at once all hung their heads the mountain-goats. Well, then it is said

yā'q!eg·ałēda ^{g}nEmō'kwē. Lā'^{g}laē ^{g}nē'k·a: "^{g}ya, qā'stä L!ā'q!wôxō," qa^{g}xs hë'^{g}maē
spoke the one. Then it is said he said: "O friend Red-Neck!" for it was that one

L!ā'q!wôxowēda dā'łäxēda ts!E'lts!Elk·ē, yîxē'da yā'yaq!Ente^{g}mē'łasē'da g·ō'kwē. 5
Red-Neck the carrying the feather, that the speaker of the house of the house.

Lā'^{g}laē ^{g}nē'k·a: "^{g}ya, qāst, gwā'łdzâsEns nānō'lEmadzē'ła. Wë'g·a wuLā'xEns
Then it is said he said: "O friend! let us not be foolish in the house. Go on ask our

^{g}nEmō'kwēx lāx g·ā'xēłasōx lā'xwa ts!ä'gats!äqEns," ^{g}nē'x·^{g}laēda ^{g}nEmō'kwē
friend here for his reason for coming here to this ts!ē'ts!ēqa house this here ours," said it is said the one

bEgwā'nEma lax L!ā'q!wôxō.
man to Red-Neck.

Wä, hë'x·^{g}idaEm^{g}lawisē L!ā'q!wôxō yā'q!eg·ała. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya,
Well, at once it is said Red-Neck spoke. Well, then it is said he said: "O

qāst, wë'g·a gwā's^{g}ētsēs g·ā'xīłaōs g·ā'xēL lā'xEnō^{g}x̣ ts!ä'gats!äqEnō^{g}x̣." 10
friend! go on mention your reason for your coming come in to our ts!ē'ts!ēqa house here our."

Wä, hë'x·^{g}idaE^{g}mlawisē TEWĪ'X·I^{g}LAKWĒ yā'q!eg·ała. Lā'^{g}laē ^{g}nē'k·a: "Q̇ä'ḷaxs
Well, at once it is said TEWĪ'X·I^{g}LAK^{u} spoke. Then it is said he said: "Indeed, because

^{g}nē'k·aā'qōs qEn g·ā'xē dā'bEndExg·a'da ts!ē'ts!ēxsīlayug·ōs ts!E'lts!Elk·a, qaxs
you said that I come take hold of end of this your means of performing ts!ē'ts!ēqa here the feather, when

^{g}nē'k·aā'qōs 'g·āxlag·aō'x̣sē Wā'wig·ustâlag·ilitsE^{g}wa Dā'bEnd,' ^{g}nē'k·aā'qōs. Wä,
you said 'Come, Unable-to-Climb-up- to-Take-Hold-of-End,' you said here. Well,

Take-Hold-of-End.' Well, I am Unable-to-Climb-up-to-Take-Hold-of-End, and although my house is far away, I heard when you called me," said TEWĪ'X·I-ᵍLAKᵘ to Red-Neck. "Well, I desire your feather," said TEWĪ'X·IᵍLAKᵘ to Red-Neck.

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

Then the chief spoke. He said to TEWĪ'X·IᵍLAKᵘ, "O friend! take care. This feather to which you refer is not an ordinary feather. Take care that you do

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nō'gwaEm Wā'wig·ustâlag·ilitsEᵍwa Dā'bEnd qaᵍxg·în wuLE'laᵍmēg·înLaxēs LĒ'- 1
I am Unable-to-Climb-up- to-Take-Hold- of-End, that I heard your

ᵍlalaē'naᵍyōs g·ā'xEn lā'xEn g·ō'kwa, wāẋmaā'sē qwē'sāla," ᵍnē'x·ᵍlaē TEWĪ'X·IᵍLAKWĒ
calling me in my house, although it is far," said it is said TEWĪ'X·IᵍLAKᵘ

lax L!ā'q!wôxō. "Wä, hë'ᵍmisēxg·în axᵍē'xsdēg·înLaxs ts!E'lts!Elk·ēx," ᵍnē'x·ᵍlaē
to Red-Neck. "Well, that is that I desire your feather," said it is said

TEWĪ'X·IᵍLAKWĒ lax L!ā'q!wôxō.
TEWĪ'X·IᵍLAKᵘ to Red-Neck.

Wä, hë'x·ᵍidaEmᵍlā'wisē L!ā'q!wôxowē gwē'gEmx·ᵍīd lā'xēs g·ō'kulōtē. Lā'ᵍlaē 5
Well, at once it is said Red-Neck turned his face to his tribe. Then it is said

ᵍnē'k·a: "ᵍya, ᵍnēᵍnEmō'kᵘ, wë'g·a x·ī't!ēdEx! Ġwā'łlas bE'ndzēgēłōL qag·îns
he said: "O friends, go on look up! Do not be ashamed on account of our

ᵍnEmō'kwîk·. K·!ē'sxōḷa aᵍwī'lē wā'łagEłaᵍsîk·," ᵍnē'x·ᵍlaēda g·ī'ġamaᵍyasē'da ᵍmē-
friend. Not indeed! great this his wish," said it is said the chief of the moun-

ᵍmE'lxLowē, qaxs hë'ᵍmaē g·ī'ġamaᵍē L!ā'q!wôxō. Wä, hë'ᵍmisḷaḷ â'la g·ī'ġamēᵍsa
tain-goats, for it was he the chief Red-Neck. Well, and that however the real chief of the

ᵍmēᵍmE'lxLōwēda ᵍnE'mts!aqe'yowē. Â'laEm ᵍnE'mts!aqē wuL!ā'xas. Wä, laE'm-
mountain-goats the One-Horn-on-Forehead. Really one his horn. Well, then

ᵍlaē nē'łē L!ā'q!wôxōwax ᵍnE'mts!aqe'yowē yîxs axᵍē'xsdaē TEWĪ'X·IᵍLAKWAXA 10
it is said told Red-Neck One-Horn-on-Forehead that he desired TEWĪ'X·IᵍLAKᵘ the

ts!E'lts!Elk·ē.
feather.

Wä, hë'x·ᵍidaEmᵍlā'wisēda g·ī'ġamaᵍē yā'q!ēg·ała. Lā'ᵍlaē ᵍnē'k·ax TEWĪ'X·I-
Well, at once it is said the chief spoke. Then it is said he said to TEWĪ'X·I-

ᵍlakwē: "ᵍya, qāst, laE'ms yā'L!âLōL qaō'xda gwôᵍyâ'qōs bā'ẋus ts!E'lts!Elk·a.
ᵍlakᵘ: "O friend! you take care for this what you referred to ordinary feather.

not use it too much. As soon as you try to kill more than four mountain-goats a day, you will lose your power; and for four years you must keep away from women."

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

Then One-Horn-on-Forehead asked for it. TEWĪ'X·I^{S}LAK^{U} took off his hemlock ring and took a small dog from it. He gave it to the chief. Then the chief made the small dog grow (until it became) large. After he had examined it, he made it small again, and returned it to TEWĪ'X·I^{S}LAK^{U}. Then the chief

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LAE'MS AĒ'K·ILĀL QAŌ'X K·!Ē'SLES. SĀ'BENŁSŌX. G·Î'L^{S}EMLES HAYĀ'QALEX MŌ'WĒ 1
You take well care that you not you will will overdo it. As soon as you will exceed four

^{S}ME'LXLŌXA ^{S}NE'MXSA ^{S}NĀ'LA, WÄ, HË'X·^{S}IDAEMŁWĪTS A^{S}MĒ'ŁALŌL. WÄ, HË'^{S}MÎSĒDA QA^{S}S
mountain-goats the one day, well, at once you will lose the power. Well, that also that you

K·!Ē'SAŌS ḶĀ'ḶÂBALAXA TS!EDĀ'QĒ, LĀ'LAA LAX MŌ'X^{S}WUNXĒ TS!A^{S}WU'NXA."
not cohabit with woman, going to for four years winters."

WÄ, LĀ'^{S}LAĒ WULĀ'SA^{S}WĒ TEWĪ'X·I^{S}LAKWĒ LAX LĀ'G·IŁAS QÊX·IMĀ'LAXA Q!WĀ'XĒ. WÄ,
Well, then it is said was asked TEWĪ'X·I^{S}LAK^{U} for the reason for his head-ring (that) he wore the hemlock-branches. Well,

HË'X·^{S}IDAEM^{S}LĀ'WISĒ TEWĪ'X·I^{S}LAKWĒ K·Ō'TAQ, LAE'M Q!Â'LELAXA EXĀ'ŁA LAX A^{S}WĀ'P!A^{S}YAS 5
at once it is said TEWĪ'X·I^{S}LAK^{U} guessed it, then he knew the being in his cross-piece in neck of

QÊX·IMĀ'^{S}YAS. WÄ, LĀ'^{S}LAĒ ^{S}NĒ'NK·!ĒQALAEL, HË Ë'G·ASĒ HË'X·^{S}IDAEM NĒ'ŁAS LĀ'XA
his head-ring. Well, then it is said he thought it is said, that good for him at once he tell the

G·Ī'GAMA^{S}Ē. WÄ, LĀ'^{S}LAĒ ^{S}NĒ'K·A: "G·A^{S}MEN ^{S}WĀ'YAYUK^{U} LĀ'XA ^{S}ME'LXLOWĒ ḶE^{S}WĒ'DA
chief. Well, then it is said he said: "This is my hunting-dog for the mountain-goat and the

L!Ā^{S}Ē, HË'^{S}MÎSĒDA ^{S}NĀ'X̣WA G·Î'LG·AŌMASA."
bear, that also the all animals."

WÄ, HË'X·^{S}IDAEM^{S}LĀ'WISĒ ^{S}NE'MTS!AQĒ'YOWĒ DĀ'K·!ĀLAQ. WÄ, LĀ'^{S}LAĒ HË'X·^{S}ĪDA^{S}MĒ
Well, at once it is said One-Horn-on-Forehead asked for it. Well, then it is said at once

TEWĪ'X·I^{S}LAKWĒ QÎX·Ō'DXĒS Q!WĀ'XAMA^{S}Ē QA^{S}S AXŌ'DĒXA AMĀ'BIDA^{S}WĒ ^{S}WĀ'TS!E LAQ. 10
TEWĪ'X·I^{S}LAK^{U} took off his hemlock on fore-head, that he take out the little dog from it.

WÄ, LĀ'^{S}LAĒ TS!ÂS LAXĒ'DA G·Ī'G̣AMA^{S}Ē. WÄ, HË'X·^{S}IDAEM^{S}LAWISĒDA G·Ī'G̣AMA^{S}Ē Q!WĀ'-
Well, then it is said he gave it to the chief. Well, at once it is said the chief made

X^{S}ĪDAMASXA ^{S}WĀ'^{S}WADZEMĒ. WÄ, LĀ'^{S}LAĒ G̣WÄŁ DŌ'QWAQ, LA'Ē Ē'T!ĒD AMĒ'X·^{S}IDAMASXA
grow large the little dog. Well, then it is said finished looking at it, then again he made small the

^{S}WĀ'^{S}WADZEMĒ QA^{S}S TS!AWĒ'^{S}S AĒ'DAAQA LAX TEWĪ'X·I^{S}LAKWĒ. WÄ, LĀ'^{S}LAĒ Ē'DZAQWĒDA
little dog, that he give it return it to TEWĪ'X·I^{S}LAK^{U}. Well, then it is said spoke again the

spoke again, and said, "Your father's name shall be Dā'bEnd. This will be your death-bringing feather, because if you should try to swing it towards many tribes, they would all die. Therefore I warn you, friend, not to talk about it before your tribe, else you will have bad luck." Then it was put into the hemlock ring over his forehead. He had the small dog in the neck part (of his head-ring), while he had the death-bringing feather on his forehead.

Then TEwī'x·i^{g}lak^{u} started and went out of the winter-dance house of the mountain-goats. He kept on the same road by which he had come. When he reached the trail, he saw four mountain-goats. Then he took off the death-bringing feather, which was stuck (in the ring) over his forehead and swung it towards them. Then they rolled down to the foot of the mountain where TEwī'x·i^{g}lak^{u}'s house stood. The place where the four mountain-goats lay dead

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g·ī'gama^{g}ē. Lā'^{g}laē ^{g}nē'k·a: "La^{g}mē ḷ.ē'gaLē â'sas Dā'bEndē. Wä, laE'mk· lāL- 1
chief. Then it is said he said: "It is name having will be your father of Dā'bEnd. Well, this will be

g·a'da halā'yuk^{u} ts!E'lts!Elk· lōL, qa^{g}xs waẋ^{g}mē^{g}laxa q!ē'nEmlax lē'lqwalaLē^{g}laxēs
this death-bringer this feather to you, because trying it might be the many might tribes might his

ẋwē'x^{g}ēdaās^{g}laxaō'sasōx, ^{g}wī'^{g}laEmlā'xwisē łē'łE^{g}l^{g}lax. Wä, hë'^{g}mēsEn lā'g·ił
swinging-place might you with it, all would be dead would be. Well, that I therefore

hayā'L!ō^{g}lōL, qāst, qa^{g}s k·lē'saōs gwā'gwēx·s^{g}ā'laL lāq^{u} qaē's g·ō'kulōtaōs, ā'Las
warn you, friend, that you not talk about will it for your tribe, else you

a^{g}mē'łalaxōL." Wä, lā'^{g}laē LāA's^{g}ā'LElōdayu lax ō'gwiwa^{g}yas q!wā'xEma^{g}yas. Wä, 5
you will have misfortune." Well, then it is said it was stuck on to the forehead of the hemlock head-ring. Well,

laE'm^{g}laē axā'p!ā'la^{g}laxa ^{g}wā'^{g}wadzEmē. Wä, la axē'walaxa halā'yuwē ts!E'l-
now it is said he had on the neck part it is said the little dog. Well, now he had on the forehead part the death-bringer

ts!Elk·a.
feather.

Wä, lā'^{g}laē TEwī'x·i^{g}lakwē qā's^{g}ēda. Wä, lāE'm^{g}laē lā'wEls lā'xa ts!ä'gats!äsa
Well, then it is said TEwī'x·i^{g}lak^{u} walked. Well, then it is said he went out at the ts!ē'ts!ēqa house of the

^{g}mE'lxLowē. Wä, laE'm^{g}laē â'Em nEgEłtōwē'xēs g·ā'yagasdē. Wä, g·ā'x^{g}laē lā'xa
mountain-goats. Well, then it is said only he kept on road his where he had come from. Well, he came it is said to the

t!êx·î'läsēxs la'e dō'x^{g}waLE'laxa mō'wē ^{g}mē^{g}mE'lxLō. Wä, hë'x·^{g}idaEm^{g}lā'wisē dā'- 10
road when he then saw the four mountain-goats. Well, at once it is said he

g·iLElōdxēs LĀ'siwa^{g}ē halā'yu ts!E'lts!Elk·a qa^{g}s ẋwē'x^{g}idēs lāq. Wä, hë'x·^{g}ida-
took off from his sticking on forehead death-bringer feather that he swung it at them. Well, at once,

Em^{g}lā'wisē lō'xumāxa lā'xa nEg·ä' qa^{g}s lä hë'x·sēdzEndala lax ō'x·sidza^{g}yas. Wä,
it is said they rolled down from the mountain that they went down to the foot to its foot. Well

hë'Em lē g·ō'kwas TEwī'x·i^{g}lakwē ō'x·sidza^{g}yasēda nEg·ä'. Wä, lā'^{g}laē ^{g}nEẋwā'ła-
that was then the house of TEwī'x·i^{g}lak^{u} (at) the foot of the mountain. Well, then it is said near

was near the rear of his house. Then he walked down to them and found them. Then he dragged them towards the entrance of his house. When he had all the mountain-goats there, he skinned them; and after he had skinned them, he carved them. After he had carved the meat of the mountain-goats, he gathered many stones to steam (the meat). Then he made a fire in the middle of the house. He put these stones on to the fire. Now the stones were on the fire. Then he took his kettle and put it in the middle of the house, not far from the door. Then he took his buckets and fetched water and poured it into the kettles. When they were half full, he stopped fetching water. When he got through fetching water, he took his tongs and put them on the floor of the house. Now everything was ready for cooking the meat of the mountain-goats. Then he called his tribe. They came at once. Indeed, many of his tribe had

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bida^{g}wē yā'xyîgwē'dzasasēda mō'wē ^{g}mē^{g}mE'lxLō lax ā'Lanâ^{g}yas g·ō'kwas. Wä, 1
a little place of lying dead of the four mountain-goats at back in the woods of his house. Well,

lā'^{g}laē qā's^{g}ēda qa^{g}s lä lā'xa lāq. Wä, hë'x·^{g}idaEm^{g}lawisē q!āq. Wä, lā'^{g}laē
then it is said he walked that he then go down to them. Well, at once it is said he found them. Well, then it is said

nē'x^{g}ēdEq qa^{g}s lä laē'Las lā'xēs g·ō'kwē. Wä, g·î'l^{g}Em^{g}lā'wisē ^{g}wī'^{g}lēda ^{g}mē^{g}mE'lx-
he hauled them that he now enter with them in his house. Well, as soon it is said were finished the mountain-

Lowē, la'ē hë'x·^{g}idaEm sā'p!ēdEq. Wä, lā'^{g}laē gwāł sā'paq. Wä, hë'x·^{g}idaEm^{g}la-
goats, when at once he skinned them. Well, then it is said he finished skinning. Well, at once it is said

wis sEsa^{g}x^{u}s^{g}E'ndEq. Wä, lā'^{g}laē gwāł sakwa'xa ^{g}mE'l^{g}mElq!E'ga^{g}ē, la'ē hë'x·^{g}idaEm 5
he carved the meat. Well, then it is said finished carving the mountain-goat meat, then at once

q!ap!ē'x·^{g}ēdxēda q!ē'nEmē t!ē'sEma qa^{g}s ^{g}nE'x·dE^{g}mā'q. Wä, lā'^{g}laē gwā'ł axxa
he gathered the many stones that he steam it. Well, then it is said finished doing the

t!ē'sEmē, lā'ē lā'qōlīłaxēs g·ō'kwē. LaE'm^{g}laē xEx^{u}Lā'lasēda t!ē'sEmē. Wä, laE'm
stones, then he made fire in middle of his house house. Then it is said he put on the fire the stones. Well, then

t!ē'qwapLEntsēda t!ē'sEmē. Wä, lā'^{g}laē gwā'ła. Lā'^{g}la^{g}xaa ax^{g}ē'dxēs q!ō'lats!ē
were on the fire the stones. Well, then it is said he finished. Then it is said also he took his cooking-box

qa^{g}s g·ā'xē mā'xōlīłE'las lax ō^{g}stâ'liłasēs g·ō'kwē. Wä, hë'x·^{g}idaEm^{g}lā'wisē
that he come put it down in the middle of the house at in the house near the door of his house. Well, at once it is said

k·!ō'x^{g}widxēs nē^{g}nā'gats!ē qa^{g}s lä tsä lā'xa ^{g}wā'pē qa^{g}s gwôxts!â'lis lā'xa q!ēq!ō'lats!ē. 10
he took up his buckets that he go fetch water for the water that he pour it into in the cooking-boxes.

Wä, g·î'l^{g}Em^{g}lā'wisē naE'ngô^{g}yōxa ^{g}wā'pē, la'ē gwāł tsä. Wä, g·î'l^{g}Em^{g}lā'wisē gwāł
Well, as soon it is said they were half full of water, then he finished fetching water. Well, as soon it is said he finished

tsä, la'ē ax^{g}ē'dxēs ts!ē'sLa^{g}la. Wä, lā'^{g}laē ax^{g}ā'liłaq. Wä, laE'm^{g}laē ^{g}nā'ẋwa gwa'x·-
fetching water, then he took his tongs. Well, then it is said he put them on the floor. Well, then it is said all ready in

gwoli'łē ē'axa'layū'Lasēxēs ^{g}mE'l^{g}mElq!E'ga^{g}ē. Wä, lā'^{g}laē Lē'^{g}lalaxēs g·ō'kulōte.
the house his means of working the mountain-goat meat. Well, then it is said he called his tribe.

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

After the men had eaten, one of the chiefs of the first Dzā'wadEēnox^{u}, named K·!ē'sx·ä^{g}lîsē, spoke, and said, "O chief TEwī'x·i^{g}lak^{u}! thank you. Now we are satiated. Go again to-morrow to the place where you snare (mountain-goats),

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Wä, hë'x·^{g}idaEm^{g}lā'wisē g·āx hōgwēLa; qä'ḷaxs lE^{g}ma'ē q!ē'nEmē pō'sdanēs 1
Well, at once it is said they came entered; indeed because were many dead of hunger

g·ō'kulōtas, lā'g·iłas xE'nLEla ^{g}mō'^{g}lasēxs la'ē LĒ'^{g}lāla. Wä, g·î'l^{g}Em^{g}lā'wisē ^{g}wī'^{g}laēLē
his tribe, therefore very they were glad when then he called. Well, as soon it is said all had entered

g·ō'kulōtas, la'ē hë'x·^{g}idaEm ax^{g}ē'dēda mō'kwē ha^{g}yā'ł^{g}axa ts!ē'sLa^{g}la qa^{g}s k·!îpts!â'-
his tribe, then at once took the four youths the tongs that they take with tongs

lēsa ts!E'lqwa t!ē'sEma laxē'da ^{g}wā'bEts!â'wäsēda q!ō'lats!ē. Wä, lā'^{g}laē mEdE'lx-
the hot stones into the water inside of the cooking-box. Well, then it is said began to

^{g}widēda ^{g}wā'pē. La'ē hë'x·^{g}idaEm axstE'ndxa ^{g}mE'l^{g}mElq!E'ga^{g}ē lāq. Wä, lā'^{g}laē 5
boil the water. Then at once they put into the water the mountain-goat meat in it. Well, then it is said

^{g}wī'^{g}la^{g}stēda ^{g}mE'l^{g}mElq!E'ga^{g}ē lāq. La'ē ē't!ēd k·!îpts!â'lasēda ts!E'lqwa t!ē'sEm
it was all in the water the mountain-goat meat in it. Then again they took the hot stones

laq. Wä, lā'^{g}laē k·!ē's^{g}El gä'łaxs la'ē L!ō'pa. Wä, hë'Em^{g}la^{g}xaā'wisēda mō'kwē
in it. Well, then it is said not it is said long when then it was done. Well, then it is said also the four

ha^{g}yā'ł^{g}a łEẋ^{g}wī'dEq. Wä, lā'^{g}laē ^{g}wī'^{g}lō^{g}staxs la'ē hē'x·^{g}idaEm yā'x^{g}wīdEsē'da
youths pulled it out. Well, then it is said it was all out, when then at once they gave the

E'ldzäsēda ^{g}mE'lxLowē la'xēs g·ō'kulōtē. Wä, lā'^{g}laē q!Es^{g}ē'dēda ^{g}nā'ẋwa
meat of the mountain-goats to his tribe. Well, then it is said they ate the all

g·ō'kulōtasēxa E'ldzäsēda ^{g}mE'lxLowē. 10
his tribe the meat of the mountain-goats.

Wä, lā'^{g}laē gwāł q!Esē'da bē'bEgwanEmē, lā'as yā'q!eg·ałēda ^{g}nEmō'kwē
Well, then it is said they finished eating the men, then he spoke the one

g·ī'gamē^{g}sa g·ā'lä Dzā'wadEēnoxwaxa ḷē'gadäs K·!ē'sx·ä^{g}lîsē. Lā'^{g}laē ^{g}nē'k·a:
chief of the first Dzā'wadEēnox^{u} the having name of K·!ē'sx·ä^{g}lîs. Then it is said he said:

"^{g}ya, g·ī'gamē^{g} TEwī'x·i^{g}lak^{u}. Ḳē'lak·as^{g}la la^{g}mEnō^{g}ẋ pō'ł^{g}ida. Hā'g·îł^{g}la ē't!ēL
"O chief TEwī'x·i^{g}lak^{u}! Thanks, now we are satiated. Go on again will

lā'xēs x·î^{g}maā'saōsax łE'nsLa qa^{g}s hā'^{g}nał ^{g}lā'g·iLōs tsā'tsEn^{g}waL g·ā'xEnō^{g}ẋ,"
to your place of snaring the to-morrow that you repeatedly now you will will make fat us,"

that you may make us fat." Thus spoke K·!ē'sx·ä^{g}lîsē to Tewī'x·i^{g}lak^{u}. Tewī'x·î-^{g}lak^{u} wore his head-ring of hemlock-branches in order to take better care of it, because the small dog and the death-bringing feather were in it.

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

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^{g}nē'x·^{g}laē K·!ē'sx·ä^{g}lisax Tewī'x·i^{g}lakwē. Wä, laē'm^{g}laē qîx·emā'la^{g}mē Tewī'x·i- 1
said it is said K·!ē'sx·ä^{g}lis to Tewī'x·i^{g}lak^{u}. Well, then it is said he wore his head-ring Tewī'x·i-

^{g}lakwaxa q!wā'xē, qa^{g}xs aē'k·īlaē la'wiyūdeq qaē'da axā'ła laqēda ^{g}wā'^{g}wadzemē
^{g}lak^{u} the hemlock-branches, that he take care of taking it off, on account of the being in it the little dog

ḷe^{g}wē'da halā'yowē ts!e'lts!elk·a.
and the death-bringer feather.

Wä, lā'^{g}laē hō'qawelsēda k!wī'ɬdē. Wä, lā'^{g}laē â'^{g}mē Tewī'x·i^{g}lakwē lā'ts!âlīɬ
Well, then it is said went out the past guests. Well, then it is said only he Tewī'x·i^{g}lak^{u} went into

la'xēs g·aē'lasē qa^{g}s lä t!ē'x·^{g}ā'lēła. [Hë'xōḷen l!elē'wēse^{g}wēda. Lae'm^{g}laē 5
into his bedroom that he go lie on his back. [This now I forgot this. Then it is said

nē'ɬaxēs g·ō'kulōtē, yîxs le^{g}ma'ē l!ā'^{g}yuwē ḷē'gemasēs ō'mpē, le^{g}ma'ē Dā'bende-
he told his tribe, when then it was changed the name of his father, then it Dā'bend

x·lal.] Wä, lā'^{g}laē mē'x^{g}ēdxa la gā'nula. Wä, lā'^{g}laē e'lāq ^{g}nā'x·^{g}idxa gaā'la,
his name will be.] Well, then it is said he slept the now night. Well, then it is said nearly it got day the morning,

la'ē ḷā'x^{g}wid qa^{g}s lä la^{g}sta la'xa wā. Wä, lā'^{g}laē gwā'ɬ la^{g}sta, la'ē qā's^{g}ēd qa^{g}s lä
then he arose, that he go go into the water in the river. Well, then it is said he finished going into the water, then he walked that went he

la'xa neg·ä'. Wä, k·!ē's^{g}em^{g}lā'wisē k!wä'g·īla lā'xa ngô'^{g}yâ^{g}yasēda neg·ä', la'ē
to the mountain. Well, not it is said quite at the half way up of the mountain, then

dō'x^{g}wale'laxa mō'wē awō' ^{g}mē^{g}me'lxlō g·île'mg·î^{g}lā'la. Wä, lā'^{g}laē k·!îgulelō'dxēs 10
he saw the four large mountain-goats walking on the rocks. Well, then it is said he pulled out his

lā'sī'wa^{g}ē halā'yu ts!e'lts!elk·a qa^{g}s xwē'x^{g}īdē^{g}s lāq. Hë'x·^{g}idaem^{g}lā'wisē g·āx
sticking on his forehead death-bringer feather that he swing it at them. At once it is said they came

lō'xumā'xa qa^{g}s lä yā'qumg·ae'ls lax ā'lanâ^{g}yas g·ō'kwas. Wä, hë'x·^{g}idaem^{g}lawisē
rolling down, that they went lay dead on the ground at behind his house. Well, at once it is said

Tewī'x·i^{g}lakwē g·āx benk·ä'x·^{g}ida. Wä, lā'^{g}laē lā'g·aa lā'xēs yā'nemē. Wä, hë'-
Tewī'x·i^{g}lak^{u} came walking down. Well, then it is said he arrived at his game. Well, at

where) his game (lay). Then he dragged them one by one into his house, and he again invited his tribe to come and eat the meat of the mountain-goats. His tribe arose, because the feasts given by TEWĪ'X·I^{s}LAK^{u} were their only food. They all came in. His attendants hurried to skin the four mountain-goats.

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

Now for a long time TEWĪ'K·I^{s}LAK^{u} had led a pure life. Then he really longed for his sweetheart. (One day) he went to eat in her house. As soon as

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X·^{s}IDAEM^{s}LA^{s}XAĀ'WISĒ ^{s}NĀ'Ł^{s}NEM^{s}E'MK·A NĒ'XAXĒS YĀ'NEMĒ QA^{s}S LÄ^{s}S LĀ'XĒS G·Ō'KWĒ. 1
once it is said also one by one he hauled his game that he go with it into his house.

WÄ, LĀ'^{s}LĀ^{s}XAA Ē'T!ĒD LĒ'^{s}LĀLAXĒS G·Ō'KULŌTĒ QA G·Ā'XĒS Ē'T!ĒD Q!ESA'XA ^{s}MEL^{s}MELQ!E'-
Well, then it is said again again he called his tribe that they come again eat the mountain-goat

GA^{s}Ē. WÄ, HË'X·^{s}IDAEM^{s}LĀ'WISĒ Ļ.Ā'X^{s}WIDĒ G·Ō'KULŌTAS, QÄ'Ļ.AXS LĒ'X·A^{s}MAĒ LA
meat. Well, at once it is said arose his tribe, for indeed it was their only now

HA^{s}MĀ'^{s}Ē K!WĒ'LADZE'MAS TEWĪ'X·I^{s}LAKWĒ. WÄ, LĀ'^{s}LAĒ ^{s}WĪ'^{s}LAĒLA, YÎXĒ'DA G·Ō'KULŌTAS.
food the feast given by TEWĪ'X·I^{s}LAK^{u}. Well, then it is said all entered, that his tribe.

WÄ, LĀ'^{s}LAĒ A^{s}YÎ'LKWÄS HA^{s}NĀKWĒ'LA SĀ'P!ĒDXĒDA MŌ'WĒ ^{s}MĒ^{s}ME'LXLŌ. 5
Well, then it is said his attendants hurried to skin the four mountain-goats.

WÄ, LĀ'^{s}LAĒ Ļ.Ā'XULIŁĒ K·!Ē'SX·Ä^{s}LIS. LĀ'^{s}LAĒ ^{s}NĒ'K·A: "^{s}YA, G·Ī'ĢAMĒ^{s}, LAE'MS
Well, then it is said arose K·!Ē'SX·Ä^{s}LIS. Then it is said he said: "O chief! now you

L!Ā'^{s}YUL G·Ā'XEN. LAE'MS Ļ.Ē'ĢADLES K·!Ē'SX·Ä^{s}LISĒ. WÄ, ĢWA'LAX·ŌX L!Ō'PŌXDA
will change with me. Now you name having of K·!Ē'SX·Ä^{s}LIS. Well, do not let it be cooked this

^{s}ME'L^{s}MELQ!EGA^{s}ĒX. WĒ'G·A Â'EM K·!IK·!Î'LX·EMASŌX G·Ā'XENŌ^{s}Ẋ QANŌ^{s}Ẋ HË'^{s}MĒL
mountain-goat meat. Go on, only raw before this face us, that we this will be

L!Ō'PALENŌ^{s}Ẋ G·Ō'KWĒ. WÄ, HË'X·^{s}IDAEM^{s}LĀ'WISĒ Â'EM SESA^{s}Ẋ^{u}S^{s}E'NDTSE^{s}WĒDA ^{s}MĒ-
we shall cook (in) house. Well, at once it is said only they were carved the

^{s}ME'LXLOWĒ QA^{s}S YĀ'X^{s}WIDAYUWĒ LĀ'XA LĒ'LQWALALA^{s}Ē. WÄ, LĀ'^{s}LAĒ HŌ'QAWELSA, 10
mountain-goats, that they be distributed to the tribe. Well, then it is said they went out,

YÎXĒ'DA K!WĪ'ŁĒ.
these the guests.

WÄ, LĀ'^{s}LAĒ GĒ'G·ÎŁTSĒLAEM AĒ'K·ILĒ TEWĪ'X·I^{s}LAKWĒ. WÄ, LĀ'^{s}LAĒ Â'LAEL ŁE'NG·AA
Well, then it is said he did so a long time treating himself carefully TEWĪ'X·I^{s}LAK^{u}. Well, then it is said really it is said he longed

QAĒ'S Ļ.Â'LA. WÄ, LĀ'^{s}LAĒ QĀ'S^{s}ĒD QA^{s}S LÄ QĀ'TSĒ^{s}STĀLA LĀQ. WÄ, G·Î'L^{s}EM^{s}LAWISĒ
for his sweetheart. Well, then it is said he walked that he go to walk around (= to get to eat) for her. Well, as soon it is said

TEWĪ'X·I^{g}LAK^{u} entered the house of the father of his sweetheart and the woman saw him entering, she spread a twilled mat for him to sit on, and he was directed to sit down. TEWĪ'X·I^{g}LAK^{u} went there and sat down. The feather was still (in the head-ring) over his forehead. Then his sweetheart said jokingly, "O TEWĪ'X·I^{g}LAK^{u}! why do you never come to see me?" Thus spoke the woman to TEWĪ'X·I^{g}LAK^{u}.

TEWĪ'X·I^{g}LAK^{u} responded jokingly, "O mistress! it is only because I am tired, because I am always hunting mountain-goats." Thus spoke TEWĪ'X·I^{g}LAK^{u} to his sweetheart. Then he was served with good food; and after he had finished eating, he invited his sweetheart to come to see him in his house.

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

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TEWĪ'X·I^{g}LAKWĒ LAĒ'L LAX T!ÊX·Î'LÄS G·Ō'KWAS Ō'MPAS Ḷ!Â'LÄSĒXS LA'Ē DŌ'X^{g}WALE'LĒDA 1
TEWĪ'X·I^{g}LAK^{u} entered at the door of the house of the father of his sweetheart when then she saw the

TS!EDĀ'QAX TEWĪ'X·I^{g}LAKWAXS LA'Ē LAĒ'LELA; WÄ, HË'X·^{g}IDAEM^{g}LAWISĒDA TS!EDĀ'QĒ
woman TEWĪ'X·I^{g}LAK^{u} when then he was entering; well, at once it is said the woman

LEP!Ā'LĒŁXA SEWU'LKWĒ ŁĒ'^{g}WA^{g}YA QA K!WA^{g}Ē'LATS TEWĪ'X·I^{g}LAKWĒ. WÄ, LĀ'^{g}LAĒ
spread in the house the twilled mat for the seat of TEWĪ'X·I^{g}LAK^{u}. Well, then it is said

Q!Ā'ẋSIDZĒ'SE^{g}WA QA^{g}S LÄ K!WADZŌ'LĪŁA LAQ. WÄ, HË^{g}NĀ'KULAEM^{g}LĀ'WISĒ TEWĪ'X·I^{g}LAKWĒ
he was directed that he go sit down in the house on it. Well, he went right then it is said TEWĪ'X·I^{g}LAK^{u}

LAQ QA^{g}S LĒ K!WĀ'G·ALĪŁA. LAE'M^{g}LAĒ LĀ'SĪWĀLAX·SÄEMXA TS!E'LTS!ELK·Ē. WÄ, LĀ'^{g}LAĒ 5
to it, that he go sit down. Then it is said stuck on his forehead still the feather. Well, then it is said

HË'X·^{g}IDA^{g}MĒ Ḷ!Â'LÄS TĒ'K!WĀLAQ. LĀ'^{g}LAĒ ^{g}NĒ'K·A: "^{g}YA TEWĪ'X·I^{g}LAK^{u}, ^{g}MĀ'DZĒS
at once his sweetheart joked to him. Then it is said she said: "O TEWĪ'X·I^{g}LAK^{u}! what

K·!Ē'TS!EMG·ILMAŌS LA G̱WĀ'SABALA G·ĀX DŌ'QWA G·Ā'XEN," ^{g}NĒ'X·^{g}LAĒDA TS!EDĀ'QĒ LAX
your reason for not at all now coming near come to see me," said it is said the woman to

TEWĪ'X·I^{g}LAKWĒ.
TEWĪ'X·I^{g}LAK^{u}.

WÄ, Â'EM^{g}LAWISĒ Ō'GWAQĒ TEWĪ'X·I^{g}LAKWĒ TĀ'TĒGWALAQ. LĀ'^{g}LAĒ ^{g}NĒ'K·: "^{g}YA
Well, only it is said also TEWĪ'X·I^{g}LAK^{u} returned the joke to her. Then it is said he said: "O

Q!Ā'GWIDÄ, Ē'SAĒḶEN Â'EM QE'LK·AA QA^{g}XG·ÎN HË'MENAŁA^{g}MĒK· TEWĪ'X·AXA 10
mistress, but not I only tired for I always here hunt the

^{g}ME'LXLOWĒ," ^{g}NĒ'X·^{g}LAĒ TEWĪ'X·I^{g}LAKWAXĒS Ḷ!Â'LA. WÄ, LĀ'^{g}LAĒ HĒ'LXSDELĪŁASE^{g}WA.
mountain-goat," said it is said TEWĪ'X·I^{g}LAK^{u} to his sweetheart. Well, then it is said he was served well.

WÄ, LĀ'^{g}LAĒ GWÄŁ HA^{g}MĀ'PA. WÄ, LĀ'^{g}LAĒ TEWĪ'X·I^{g}LAKWĒ LĒ'^{g}LALAXĒS Ḷ!Â'LA QA G·Ā'XĒS
Well, then it is said he finished eating. Well, then it is said TEWĪ'X·I^{g}LAK^{u} invited his sweetheart that she come

Ō'GWAQA DŌ'QWAQ LĀ'XĒS G·Ō'KWĒ.
also to see him in his house.

WÄ, LĀ'^{g}LAĒDA TS!EDĀ'QĒ ^{g}NĒ'K·A: "^{g}YA, Q!Ā'GWID, HĒ'Ł^{g}ÂŁADZÂ'EMASḶ LA NÄ'^{g}NAKŌL
Well, then it is said the woman said: "O master! A little while now return,

your presence, for I really have longed for you, master." Thus spoke his sweetheart to him.

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

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qEn hā'^{g}nałē ä'ẋuōL qa^{g}xg·î'n â'lēx·dîk· łE'ng·aa qa^{g}s, q!ā'gwidä," ^{g}nē'x·^{g}laē ḷâ'läsēq. 1
that I again and again enjoy your presence for I really here longed for you, master," said it is said his sweetheart to him.

Wä, hë'x·^{g}idaEm^{g}lawisē wä'L!ēmas^{g}ēdē nâ'qa^{g}yas TEwī'x·i^{g}lakwē. Wä, lā'^{g}laē
Well, at once it is said became weak the mind of TEwī'x·i^{g}lak^{u}. Well, then it is said

nā'nagē'g·ē^{g}x wā'łdEmasēda ts!Edā'qē. Wä, la^{g}mē' hë'x·^{g}idaEm łEnē'^{g}stax wā'ł.
he obeyed the word of the woman. Well, then at once he forgot the the

dEmx·däsēda g·ī'ẓama^{g}yasēda ^{g}mE'lxLowē. Wä, lā'^{g}laē łE^{g}laē'x^{g}ēdEs wā'łdEmas.
past word of the chief of the mountain-goats. Well, then it is said he yielded to the temptation of her word.

Wä, â'Em^{g}lawisē la ā'LE^{g}sta lax g·aē'lasasēs ḷâ'la qa^{g}s lä ku'lx·^{g}īda laq. Wä, laE'm- 5
Well, only it is said now he went back to the bed of his sweetheart that he go lie down to her. Well, then

^{g}lawis kwô'^{g}lī!da^{g}xwa. Wä, lā'^{g}laē ^{g}neẋwā'lax·^{g}īda. Wä, g·î'l^{g}Em^{g}lawis ẓwā'ła,
it is said they lay down. Well, then it is said they came close together. Well, as soon it is said they finished,

lā'a^{g}las yā'q!ēg·ałēda halā'yuwē ts!E'lts!Elk·a. Lā'^{g}laē ^{g}nē'k·a: "^{g}yâ'^{g}lô^{g}łōL, laE'ms
then it is said spoke the death-bringer feather. Then it is said it said: "It is bad, you

a^{g}mē'ła," ^{g}nē'x·^{g}laēda ts!E'lts!Elk·ē. Wä, hë'x·^{g}idaEm^{g}lawisē la wāx· ḷā'x^{g}wida-
made a mistake," said it is said the feather. Well, at once he it is said now tried to arise.

Wä, lā'^{g}laē wī'so^{g}māla lā'wEls lā'xa g·ō'kwaxs la'ē g·î^{g}lā'x·^{g}īda. Wä, laE'm
Well, then it is said he had no time to go out at the house when then he became a grisly bear. Well, then

ā'LE^{g}sta la'xa ā'L!ē. Wä, laE'm lā'ba. 10
he went back to inland. Well, then the end.

2. E'lxabâ^{g}ē.

(Dictated by Xā'^{ɛ}niūs.)

The first of the Dzā'wadEēnox^{u} lived on the upper course of the river of Gwa'^{g}ē, (at a place) having the name Having-Phosphorescence; and their chief had the name Qa'wadiliqala. He had a son (named) E'lxabâ^{g}ē. He (E'lxabâ^{g}ē) had for his mother Hā'do^{g}.

G·ō'kula^{g}laēda g·ā'läsa Dzā'wadEēnoxwē lā'xa ^{g}nE'ldzäs wäs Gwa'^{g}ēxa ḷē'ẓadEs Bē'bEnadē. Wä, hë'^{g}mēs g·ī'ẓamē^{g}sēda ḷē'ẓadEs Qa'wadiliqala. Wä, lā'^{g}laē xu'ngwadEs E'lxabâ^{g}ē. Wä, lā'- 15
^{g}laē abā'yadEs Hā'da^{g}wē.

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

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

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

E'lxabâ^{s}ē went at once, because the river was not far from the village of

Wä, lā'^{s}laē â'laEl pâ'lēda ^{s}wā'latsEma. Wä, laE'm^{s}laē hē'mEnałaEm ^{s}nEmō'-kwēda pō'sdanäxa ^{s}nē^{s}nā'la. Wä, lā'^{s}laē yā'q!eg·ałēda ^{s}nEmō'kwē lax a^{s}yî'lkwäs Qa'wadiliqala lā'xēs g·ō'kulōtē. Lā'^{s}laē ^{s}nē'k·a: "^{s}yā'x·da^{s}x^{u}, wä'Entsōs hō'LēIa g·ā'xEn, g·ō'kulōt, qaEn yā'q!ēg·ałēsg·a gwä'łaā'sg·asg·în nâ'qēk·. Wä, hë'^{s}mEn nâ'qa^{s}ēda, qEns lä hō'gwīL lax g·ō'-kwasa g·ī'gama^{s}yaEns, qaE'ns ha'waLī'-lagâ'lē qEns g·ā'yuL!asE'x ha^{s}mā'^{s}ya."

Wä, hë'x·^{s}idaEm^{s}lā'wisē ^{s}nā'x̣wēda bē'bEgwanEmē nā'nagēg·ē^{s}x wā'łdEmas. Wä, lā'^{s}laē qā's^{s}ēdēda a^{s}yî'lkwē qa^{s}s lē LE'^{s}lalaxa ^{s}nā'x̣wa bē'bEgwanEma L!o-^{s}mē'da ^{s}nā'x̣wa ts!ē'dāqa. Wä, hë'-x·^{s}idaEm^{s}lā'wisēda lē'lqwalaLa^{s}ē la hō'-gwēLa. Wä, g·î'l^{s}Em^{s}lā'wisē ^{s}wī'^{s}laēLa, lā'^{s}laē L!ā'x^{s}walīłēda E'lkwē qa^{s}s gē'ts!o-wēx nâ'qa^{s}yas Qa'wadiliqala, qa wä'g·ē^{s}s dō'qwała qa^{s}s g·ō'x̣^{s}widēxēs g·ō'kulōtē qa gwē'x·^{s}idaāts qa^{s}s g·ā'yōL!as qa^{s}s ha^{s}mā'^{s}ya.

Wä, hë'x·^{s}idaEm^{s}lā'wisē Qa'wadiliqala nā'nax^{s}mēq. Lā'^{s}laē ^{s}nē'k·a: "Hā'g·a, hō'qawElsEx, qEn ^{s}yā'laqa lā'g·ił tsōx E'lxabâ^{s}ēx, qa lā'lag·ī łtsōx dō'qwałxEn wä^{s}x," ^{s}nē'x·^{s}laēda g·ī'gama^{s}yaxēs g·ō'-kulōtē. Wä, hë'x·^{s}idaEm^{s}lā'wisē hō'-qawElsēda ^{s}nā'x̣wa bē'bEgwanEm L!E^{s}wa ^{s}nā'x̣wa ts!ē'dāq. Wä, g·î'l^{s}Em^{s}lā'wisē ^{s}wī'^{s}lawElsa, la'ē LE'^{s}lalē Qa'wadiliqalä-xēs xunō'kwē, lax E'lxabâ^{s}ē. Wä, lā'-^{s}laē ^{s}nē'k·aq: "^{s}ya xunō'k^{u}, hā'g·a dō'-qwaxg·îns wā'g·aEns. Wä, g·î'l^{s}mēts dō'x^{s}waLElaxa k·!ō'tEla, la'aqōs hë'-x·^{s}idaEm ā'lēx·^{s}īdxa wunā'guła lā'xa ë'g·aqwä lax LE'mk·asE^{s}wē qa^{s}s wä'-g·iLōs L!ā'wayugwīlaL, qa^{s}xs q!â'LEla-^{s}maā'qōs lax gwä'łaā'sasEn L!ā'wayunā'-x̣wä."

Wä, hë'x·^{s}idaEm^{s}lā'wisē E'lxabâ^{s}ē la qā's^{s}ēda, qa^{s}xs k·!ē'^{s}saē qwē'sālēda wa

the tribe [on the large river]. But he had not walked long, before he arrived at a branch of the river. Then he discovered many dog-salmon and silver-salmon. He went at once and searched for red pine. He found broken red pine. E'lxabâ^{s}ē split it at once. Then he split it again. When it was split sufficiently, he put it on his shoulder, and went with it to the bank of the river. Then he took out of the canoe all that he had split.

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

Now it was evening. Then he went home. He [only] went into his bedroom to sleep. Just as daylight began to appear he arose and started out. He went to his salmon-trap. He carried on his shoulder the pile-driver of Qa'wadiliqala. Then he arrived at his [future] salmon-trap. He undressed at once and drove the poles (into the ground). When he had finished, he split the roots and tied his basket with them. He finished his work, and then tied his fence. He finished that lax g·ō'kulasasa lē'lqwalaLa^{s}ē laxa ^{s}wā'lasē wa. Wä, k·lē^{s}s^{s}latl̥a gä'ła qā'saxs la'ē lā'g·aa lā'xa wā'ẋwa^{s}sē. Wä, hë'x·^{s}idaEm^{s}lā'wisē dō'x^{s}waLE'laxa q!ē'nEmē gwā'x^{s}nēsa ḷE^{s}wa dza^{s}wu'nē. Wä, hë'x·^{s}idaEm^{s}lā'wisē la ā'lēx·^{s}īdEx wunā'guła. Wä, lā'^{s}laē q!āxa xō'xuĝâ'la wunā'guła. Wä, hë'x·^{s}idaEm^{s}lā'wisē E'lxabâ^{s}ē xō'ẋ^{s}wīdEq. Wä, lā'^{s}laē hē^{s}lō'ẋs^{s}EndEq. Wä, lā'^{s}laē hē'ł^{s}älä xâ'^{s}yasēxs la'ē ^{s}yî'lẋ^{s}wīdEq qa^{s}s läs lax ō'gwä'ga^{s}yasa wa. Wä, lā'^{s}laē ^{s}wī'^{s}lōłt!ēda xâ'^{s}yas.

Wä, lā'^{s}laē qā's^{s}ēd ē't!ēda. Wä, laE'm lāL ā'läLxa ḷEsḷEkwē' dowē'xa qa wu'lk·idEmLtsa lē'x·sētLasa ḷā'wayuLa. Wä, lā'^{s}laē q!āq. Wä, lā'^{s}laē wu'lk·aq. Wä, lā'^{s}laē gwā'łExs la'ē ā'lēx·^{s}īdxa L!ō'p!Ek·ē qa yî'LEla'yūłtsēxēs ḷā'wayuLa. Wä, lā'^{s}laē q!ā'xa ë'k·lē L!ō'p!Ex·sa alē'^{s}wasē. Hë'x·^{s}idaEm^{s}lā'wisē ^{s}lā'p^{s}ida. Wä, lā'^{s}laē hē'ł^{s}ālē Exā'nEmasē'xs lā'ē qā's^{s}ēda qa^{s}s lē taō'dEs lä'xēs ḷā'wayugwī^{s}lasē. Wä, lā'^{s}laē qā's^{s}ēd qa^{s}s lä ā'läx dzō'ẋuma qa dzō'dzEẋulałtsēs ḷā'wayuLē. Wä, lā'^{s}laē q!ā'xa q!ē'nEmē dzō'ẋuma. Wä, lā'^{s}laē tsEx·^{s}ī'tsēs tsâ'yuwē lāq. Wä, lā'^{s}laē ĝwā'ła, la'ē ^{s}wī'x·^{s}idEq qa^{s}s lä^{s}s lā'xēs ḷā'wayuLē.

Wä, laE'm^{s}laē dzā'qwa. Wä, lā'^{s}laē nä'^{s}nakwa. Wä, hë'x·^{s}idaEm^{s}lā'wisē â'Em la ladzō'līła la'ẋēs kwô^{s}lē'lasē qa^{s}s lē mē'x^{s}ēda. Wä, hë'Em^{s}lāwis ā'łēs hē'łhēła qa^{s}s ^{s}nā'x·^{s}īdē^{s}xs la'ē ḷā'x^{s}wid qa^{s}s lē qā's^{s}ēda. LaE'm lāL lā'xēs ḷā'wayuLē. LaE'm^{s}laē t!ē'x·îlaxa dē'ĝwa^{s}yâs Qa'wadiliqala. Wä, lā'^{s}laē lā'g·aa lā'xēs ḷā'wayuLē. Wä, hë'x·^{s}idaEm^{s}lā'wisē xE'nx·^{s}īda. Wä, lā'^{s}laē dē'x^{s}widaxa dzō'ẋumē. Wä, lā'^{s}laē ĝwā'ła. Wä, lā'^{s}laē dzEt!ē'dxa L!ō'p!Ek·ē qa^{s}s yî'ł^{s}ē'dē^{s}s laxa lē'x·sētLē.

and put it into the water. Then he finished his salmon-trap. Then he went home and immediately entered his bedroom.

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

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

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

Now it was almost daylight; then he arose at once and went (out). He was

Wä, lā'^{s}laē gwā'łē EXā'^{s}yas, lā'^{s}laē ē'tlēd yîplē'dxa k·lîtk·lEdē'sLē. Wä, lā'^{s}laē gwā'ła, la'ē axstE'ndEs. Wä, laE'm^{s}laē gwā'łē Ļā'wayâs. Wä, lā'^{s}laē nä'^{s}nakwa. Wä, hē'x·^{s}idaEm^{s}lawis lā ladzō'lił lā'xēs kwô^{s}lē'lasē.

Wä, laE'm^{s}laē hē'wēxa^{s}mē Qa'wadiliqala wuLa'xēs xunō'kwē lax x·iā's^{s}naxwäs, qä'Ļaxs lE^{s}ma'ē q!â'LEla qēxs lE^{s}ma'ē ē'axalaxa Ļā'wayuwē. Wä, lā'^{s}laē k·lē^{s}s ^{s}nē'k·ē Qa'wadiliqala qa^{s}s ā^{s}mē'lElēq, lā'g·ītas k·lē^{s}s wuLā'q.

Wä, lā'^{s}laē hē'łhēła qa^{s}s ^{s}nā'x·^{s}idēxs la'ē Ļā'x^{s}wid qa^{s}s lä qā's^{s}ēda. Wä, laE'm^{s}laē lāL dō'qwałxēs Ļā'wayuwē. Wä, lā'^{s}laē lā'g·aa lāq. Wä, lā'^{s}laē dō'x^{s}waLE'laxēs Ļā'wayâxs ^{s}nā'ẋwa^{s}maē la q!wē'lkwē lē'x·sidäs. Wä, laE'm^{s}laē lē'x·aEm q!ā'sōsa q!wā'yōsasa gwā'x^{s}nisē lā'xa Ļā'wayuẋdē. Wä, lā'^{s}laē E'lxabâ^{s}ē q!ap!ē'x^{s}ēdxa q!wē'q!wałēsa'wa^{s}ya'sa lē'x·sēdē qa^{s}s yā'LōdēQ. Wä, lā'^{s}laē gwā'ł yā'LōdālaQ. Wä, lā'^{s}laē ẋwē'laqa axstE'ndEq. Wä, lā'^{s}laē aē'daā'qa nä'^{s}nakwa. Wä, â'Em^{s}la^{s}xaā'wisē la hē'ts!âliłEla lā'xēs kwô^{s}lē'lasē qa^{s}s lä ku'lg·a^{s}lītła.

Wä, lā'^{s}laē hē'łhēła qa^{s}s ^{s}nā'x·^{s}idēxs la'ē Ļā'x^{s}wid qa^{s}s lä qā's^{s}ēda, la ē'tlēd dō'qwaxēs Ļā'wayuwē. Wä, lā'^{s}laē lā'g·aa lāq. Wä, hē'Em^{s}la^{s}xaā'wis gwā'łē. LaE'm^{s}xaa â'Em q!wē'lkwa. Wä, lā'^{s}laē ē'tlēd dō'qulaxa q!wā'yu^{s}sasa dza^{s}wu'nē. Wä, hē'x·^{s}idaEm^{s}lā'wisē q!ap!ē'x·^{s}īdxēs lē'x·sēdē qa^{s}s yā'LōdēQ. Wä, lā'^{s}laē ẋwē'laqa axstE'ndEq. Wä, lā'^{s}laē ma'^{s}łp!Ena ^{s}mē'LasE^{s}wēda Ļā'wayâs. Wä, lā'^{s}laē nä'^{s}nak^{u} ē'tlēda. Wä, â'Em^{s}la^{s}xaā'wis la hē'ts!âliłEla lā'xēs kwô^{s}lē'lasē qa^{s}s ku'lg·a^{s}lītlē. Wä, hē'x·^{s}idaEm^{s}lā'wis mē'x^{s}ēda.

Wä, lā'^{s}laē hē'łhēła qa^{s}s ^{s}nā'x·^{s}idē, la'ē hē'x·^{s}idaEm Ļā'x^{s}wid qa^{s}s lē qā's-

going to look again at his salmon-trap. He arrived at the mouth of the branch of the river; then he saw many salmon. Now E'lxabâ^{s}ē was glad, because he thought his trap would be full of salmon. He went on. Then he arrived at his salmon-trap, (and) discovered that the basket was again broken. He found the jaw of a spring-salmon. Then he was angry, and he gave it up. (He was half inclined) [one side of his mind said] to [proceed and] mend it again and to watch it. Then he gathered the broken pieces of the fish-basket, and tied them together again. Then he finished mending it; he put it back into the water in the river. Now it was finished, and E'lxabâ^{s}ē went home at once.

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

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

Then E'lxabâ^{s}ē told his father about the many salmon in the branch of the river. Qa'wadiliqala only warned his son to be careful when he should go to watch. E'lxabâ^{s}ē took his spear and put on his cape. Then he went (out). ^{s}ēda. LaE'm^{s}laē ē't!ēdEL lāL dō'qwałxēs ḷā'wayuwē. Wä, lā'^{s}laē lā'g·aa lax ō'ẋsiwa^{s}yasa wā'ẋwa^{s}sē, la'ē dō'qulaxa q!ē'nEmē k·!ō'tEla. Wä, lā'^{s}laē ë'k·ē nâ'qa^{s}yas E'lxabâ^{s}ē qa^{s}xs lE^{s}ma'ē k·ō'ta qē laE'm qō't!ēs ḷā'wayâxa k·!ō'tEla. Wä, lā'^{s}laē qā's^{s}ēda. Wä, lā'^{s}laē lā'g·aa lā'xēs ḷā'wayuwē. Lā'^{s}laē dō'x^{s}waLE'la qēxs lE^{s}mā'ē ē't!ēd q!wē'lkwa, yîxa' lē'x·sētē. Wä, lā'^{s}laē q!ā'xa q!wā'yō^{s}sasa sā'ts!Emē. Wä, lā'^{s}laē ^{s}yā'ẋsE^{s}mē nâ'qa^{s}yas. Wä, laE'm^{s}laē yā'ya^{s}ēx^{s}ēda. Wä, lā'^{s}laē ^{s}nē'k·ē apsā'nēgwesē nâ'qē^{s}s qa^{s}s wë'g·iL ē't!ēL hē'ł^{s}ēLEq qa^{s}s wë'g·iL q!ā'q!alalaLEq. Wä, lā'^{s}laē q!apl!ē'x·^{s}idxa q!wē'q!wałīsā'wa^{s}yasa lē'x·sēdē. Wä, lā'^{s}laē ē't!ēd yā'LōdālaQ. Wä, lā'^{s}laē gwā'łē q!Etā'^{s}yas; wä, lā'^{s}laē ẋwē'laqa axstE'ndEq lā'xa wa. Wä, lā'^{s}laē gwā'ła, wä, hë'x·^{s}idaEm^{s}lā'wisē E'lxabâ^{s}ē la nä'^{s}nakwa.

Wä, laE'm lāL dā'łxēs dā'bala. Wä, lā'^{s}laē lā'g·aa lā'xēs g·ō'kwē. Wä, lā'^{s}laē E'mLa ^{s}nēx· qa^{s}s yā'q!eg·ałaē E'lxabâ^{s}yaxēs ō'mpē, lax Qa'wadiliqala. Lā'^{s}laē ^{s}nē'k·Eq: "^{s}ya ā'dEts, lā'LEn lā'xa Ex^{s}ā'sasEn ḷā'wayâxwa dzā'qwaLēx qEn q!ā'q!alaliłxa mō'masiläxEn lē'x·sētē. Lē'g·în wāx· yō'duẋp!Ena la dō'qwaq, â'naẋwa^{s}mēs q!wē'kwa," ^{s}nē'x·^{s}laē E'lxabâ^{s}yaxēs ō'mpē.

Wä, hë'x·^{s}idaEm^{s}lā'wisē Qa'wadiliqala nā'nax^{s}mēq. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya ā'dä, â'Em^{s}lax·s yā'L!âx qō hë'Emlaxēda g·i'la qa^{s}xs LŌ'maē łaE'lwisa, ā'Las yî'lkwalaxōḷ."

Wä, lā'^{s}laē nē'łē E'lxabâ^{s}yaxēs ō'mpē yîsa q!ē'nEmē k·!ō'tEla laxa wā'ẋwa^{s}sē. Wä, lā'^{s}laē â'^{s}mē Qa'wadiliqala hayā'L!ō^{s}laxēs xunō'kwē qa yā'L!âwēsēxēs laē'nēLē hā'gwalaL. Wä, lā'^{s}laē E'lxabâ^{s}ē dā'x·^{s}īdxēs dā'bala ḷE^{s}wīs wâ'xsâ

He was going to the place of his salmon-trap.

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

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

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

It grew dark; then he tried to sleep, but he could not sleep on account of the number of his (thoughts) [minds]. qa^{g}s wā'qumdē^{g}s. Wä, lā'^{g}laē qā's^{g}ēda. Wä, laE'm^{g}laē lāL lax EX^{g}ā'sasēs Ḷā'wayuwē.

Wä, laE'm^{g}lā'wis â'laEl dzā'qwaxs la'ē lā'g·aa lā'xēs Ḷā'wayuwē. Wä, lā'^{g}laē k!wā'g·ägEndxa wa lā'xa ^{g}neẋwā'ła-bīda^{g}wē lax Ḷā'wayâs. Wä, laE'm^{g}laē hā'gwalaxa gā'nuLē. Wä, lā'^{g}laē k·!eâ's dō'gułxa gā'nuLē. Wä, hë'^{g}lat!a la ^{g}nā'x·^{g}īdExs la'ē dō'x^{g}waLE'laxa ^{g}wā'lasē g·i'la gwō'lisEla lā'xa wa. Wä, hë^{g}nā'-kulaEm^{g}lā'wisē lā'xa Ḷā'wayâ^{g}s E'lxabâ^{g}ē qa^{g}s lē q!wē'q!ułtā'laq.

Wä, hë'x·^{g}idaEm^{g}lā'wisē E'lxabâ^{g}ē wāx· sEx·^{g}ī'dsēs dā'bala lāq, wä, â'Em-^{g}lawisēda ^{g}wā'lasē g·i'la dā'dalax dā'balās E'lxabâ^{g}ē qa^{g}s ts!Ex^{g}ē'dēq. Wä, lā'^{g}laē dā'x·^{g}īdēda ^{g}wā'lasē g·i'lax E'lxabâ^{g}ē qa^{g}s lē q!EłElā'q. Wä, laE'm lā'LEs lā'xēs g·ō'kwē. Wä, k·!ē'^{g}s^{g}lat!a gē'g·îl^{g}sEl qā's^{g}ēda ^{g}wā'lasē g·i'laxs la'ē lā'ēL lā'xēs g·ō'kwē.

Wä, lā'^{g}laē yā'q!ēg·ałēda ^{g}wā'lasē g·i'la. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya qāst, gwa'lax·ī ^{g}ya'ẋsa^{g}mēs nâ'qa^{g}yaqōs qaē's g·ā'xēna-^{g}yōs lā'xEn g·ō'kwēx. Hē'lē łE'nsLa dō'x^{g}waLE'laẋdEmLōsaxEn g·ō'kulōta, qaxg·în LE'^{g}lalēłg·aq qa g·ā'xēLEs k!wīłL lā'xEn g·ō'kwēx." Wä, lā'^{g}laē wuLē' E'lxabâ^{g}yaq. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya q!ā'gwidä, ^{g}wī'dzowē lēs g·ō'kulōtaōs?" Wä, hë'x·^{g}idaEm^{g}lā'wisēda ^{g}wā'lasē g·i'la nā'nax^{g}mēq. Lā'^{g}laē ^{g}nē'k·a: "^{g}mā'La xE'nLEla ō'dzEq!ā'lōL qa^{g}s q!ā'laōs?" Wä, lā'^{g}laē ē'dzaqwēda ^{g}wā'lasē g·i'la. Lā'^{g}laē ^{g}nē'k·a: "^{g}ya, qāst, hë'^{g}mEn Ḷē'gEmē Ts!ē'ts!Esg·în. Wë'g·a â'Em yā'L!âLEx qō g·ā'xLEn g·ō'kulōtax łE'nsLa. Wä, hë'^{g}mEn ^{g}nē'^{g}nak·ił qa^{g}s wë'-g·īLōs â'Em ëx·ł mē'xałxwa gā'nuLēx."

Wä, lā'^{g}laē gā'nuł^{g}ida, lā'ē wā'x·^{g}El mē'x^{g}ēda qa ^{g}wē'x·^{g}īdEs mē'x^{g}ēda qa ^{g}wā'xaāsas nâ'qa^{g}yas. Wä, lā'^{g}laē E'laq

It was nearly day, then he heard Ts!ē'ts!Esg·în talk to his [speaking] companion. Then he said, "Call our tribe, that they come quickly to-day, to taste the game (that I caught) yesterday." E'lxabâ^{g}ē guessed at once that he referred to him. Then Ts!ē'ts!Esg·în became silent. Then he really felt badly.

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

As soon as all had entered, Ts!ē'ts!Esg·în spoke. Then he said, "Welcome, friends! I only longed for you. You have all come in; therefore I shall invite this kind of animal to sit among you in the house." Thus he said while he went. Then he called E'lxabâ^{g}ē. Then he said, "O friend! come and see my tribe."

E'lxabâ^{g}ē arose at once and followed him. Then Ts!ē'ts!Esg·în stood in the doorway of his house. He pulled E'lxabâ^{g}ē over to his side [to stand by his side]. Then Ts!ē'ts!Esg·în spoke, and said, "O friends! look at me! I have invited you [for the reason] that you may all partake of a little of this." Thus said Ts!ē'ts!Esg·în when he slapped the temples of his [past] slave E'lxabâ^{g}ē. Then he died.

He was at once carved by the carver ^{g}nā'x·^{g}ida, la'ē wuLE'lax Ts!ē'ts!Esg·în ^{g}nē'k·a lā'xēs yaē'q!Ent!ālōta. Lā'^{g}laē ^{g}nē'k·a: "Hā'g·a LE'^{g}lalaxEns g·ō'kulōta qa g·ā'xēsē hā'^{g}labalaxwa ^{g}nā'lax qa g·ā'xēsē p!Ex^{g}ā'LElaxEn yā'nEmax łE'ns-^{g}wułē." Wä, hë'x·^{g}idaEm^{g}lā'wisē E'lxabâ^{g}ē k·ō't!ēd hë'Em gwô^{g}yō'sē. Wä, lā'^{g}laē q!wē'ł^{g}idē Ts!ē'ts!Esg·înē. Wä, la^{g}mē â'lax·^{g}īd la ^{g}yā'ẋsE^{g}mē nâ'qa^{g}yas.

Wä, lā'^{g}laē gä'łak·as la ^{g}nā'laxs g·ā'-xaēda ^{g}nā'ẋwa ōguqā'ła g·î'lg·aōmas. Hō'gwiLE'la; yîxē'da L!ā'^{g}ē g·ā'laba^{g}ya. Wä, lā'^{g}laē mā'k·îlēda ā'La^{g}nE'mē. Wä, lā'^{g}laē ē'taēda nā'L!a^{g}ē. Wä, lā'^{g}laē mā'k·îlēda gē'wasaq. Wä, g·ā'x^{g}laēda L!EwE'lsē mā'k·ilaq. Wä, g·ā'x^{g}laēda ^{g}nā'ẋwa ō'gu^{g}la g·î'lg·aōmas.

Wä, g·î'l^{g}Em^{g}lā'wisē ^{g}wī'^{g}laēLa, la'ē yā'q!eg·ałē Ts!ē'ts!Esg·în. Wä, lā'^{g}laē ^{g}nē'k·a: "Ge'lak·as^{g}la ^{g}nē'^{g}nEmō'k^{u}, ē'saēḶEn â'Em łE'ng·aa qa^{g}sa. Wä, g·ā'x^{g}Ems ^{g}wī'^{g}laēLa. Wä, la^{g}mē'sEn lāL LE'^{g}lalaL g·a'da ^{g}nE'mx·^{g}īdałag·a g·î'lg·aōmasa qa g·ā'xēsg·a ō'gwaqa k!wagē-lē'łlax·da^{g}xwōL," ^{g}nē'x·^{g}laēxs lā'ē qā's-^{g}ēda. Wä, lā'^{g}laē LE'^{g}lalax E'lxabâ^{g}ē. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}yâ, qāst, gē'-lag·a qa^{g}s lā'yōs dō'x^{g}widg·în g·ō'łg·îku-lōtEq."

Wä, hë'x·^{g}idaEm^{g}lā'wisē E'lxabâ^{g}ē Ḷā'x^{g}wid qa^{g}s lē lē'g·ēq. Wä, lā'^{g}laē Ḷā'x^{g}wā'liłē Ts!ē'ts!Esg·în la'xa ō^{g}stâ'-liłasēs g·ō'kwē. Wä, lā'^{g}laē nē'x^{g}ēdEx E'lxabâ^{g}ē qa lē^{g}s Ḷā'wunōdzElłaq. Wä, lā'^{g}laē yā'q!eg·ałē Ts!ē'ts!Esg·înē. Lā'-^{g}laē ^{g}nē'k·a: "^{g}ya ^{g}nē^{g}nEmōkwë'! Wë'-g·a dō'x^{g}wid g·ā'xEn. G·a'^{g}mEn LE^{g}lā'-lag·îłlax·da^{g}xwō'LEg·a'da qa^{g}s ^{g}nā'ẋwa-^{g}mēLōs xā'L!Ex·^{g}īdEL lā'qîk·," ^{g}nē'x·^{g}laē Ts!ē'ts!Esg·înaxs la'ē LEx^{g}ē'dEx ō'nuLE-mā'^{g}yasēs q!ā'g·ōx·dē, lax E'lxabâ^{g}ē. Wä, laE'm łE^{g}la'.

Wä, hë'x·^{g}idaEm^{g}lā'wisē sEsā'^{g}ẋ^{u}s-

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

Then the chief of the wolves was sorry for the (dead) [past] man, the [past] E'lxabâ^{s}ē. He requested his attendant to ask all the animals to assemble quite near to the house of Ts!ē'ts!Esg·în. All the animals came and sat down on the ground. Then the chief of the wolves spoke at once, and said, "Listen to me, for I am very sorry, friends, for the [past] pretty man whom we ate (in the house of) Chief Ts!ē'ts!Esg·în. I beg you, friends, to vomit up what you feasted on (in the house of) Chief Ts!ē'ts!Esg·în." Thus he said.

Then the black bear was the first to vomit up the flesh of the man. Then all the different kinds of animals vomited. Every time (they vomited) the chief of the wolves took the flesh (that had served for) their food. Then all the animals had vomited. Now the chief of the wolves put together the pieces of man's flesh. As soon as he had finished, he sprinkled his water of ^{s}Entsōsa sak!wē'noxwē lā'xa bā'kwasdē. Wä, lā'^{s}laē ē't!ēd yā'q!eg·ałē Ts!ē'ts!Esg·înasēs sē'nataq. Lā'^{s}laē ^{s}nē'k·a: "^{s}ya ^{s}nē^{s}nEmō'k^{u}, hē'dEn lā'g·iła mō'mas^{s}ēd laxg·îns ^{s}nEmō'ẋ^{u}dîk· qa^{s}xs wā'x·îk· sEx·^{s}ī'd g·ā'xEn lā'xa wa, Ex^{s}ā'tsEn Ļā'wayu. Wä, â'^{s}mēsEn nE'nwaqEmsa qaō'xs lē'g·în â'Em dā'dalaxa dā'balāsōx qEn ts!Ex^{s}ē'dēq; wä, lEn â'Em dā'x·^{s}īdEq^{u} qEn g·ā'xē q!ełE'laq^{u} qa^{s}s g·ā'xaōs q!Esā'q^{u}. Wä, hë'^{s}mEn sē'nat!ēdEq^{u}." Wä, lā'^{s}laē yā'x^{s}wītsa bā'kwasdē lā'xa ^{s}nā'ẋwa ō'guxsE^{s}mak^{u} g·î'lg·aōmasa. Wä, lā'^{s}laē gwāł ha^{s}mā'pēda k!wē'łē, la'ē hō'qawElsa.

Wä, lā'^{s}laē ts!îx·î'lē nâ'qa^{s}yasa g·ī'gama^{s}yasa ā'La^{s}nE'mē qaēda ë'x·dē bEgwā'nEmē, E'lxabâ^{s}ēx·dē. Wä, lā'^{s}laē axk·!ā'laxēs a'lkwē qa lē^{s}s Lē'^{s}lalaxa ^{s}nā'ẋwa g·î'lg·aōmas qa g·ā'xēs q!ap!ē'x·^{s}ida lā'xa ^{s}nEẋwā'łabida^{s}wē lax g·ō'kwas Ts!ē'ts!Esg·înē. Wä, g·ā'x^{s}laē ^{s}wī'^{s}la ^{s}laēda g·î'lg·aōmasē k!us^{s}E'l^{s}sa. Wä, hë'x·^{s}idaEm^{s}lā'wisē g·ī'gama^{s}yasa ā'La^{s}nE'mē yā'q!eg·ała. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}yax·da^{s}x^{u} wä'Entsōs hō'Lēla g·ā'xEn, qa^{s}xs xE'nLElaē ts!îx·î'lEn nâ'qa^{s}ē, ā'adä, qaē'da ë'x·dä bEgwā'nEmēda lä'Ens ha^{s}mā'^{s}ya lā'xa g·ī'gama^{s}ē Ts!ē'ts!Esg·înē. Wä, la^{s}mē'sEn hawā'x^{s}ElaLōL ^{s}nē^{s}nEmō'k^{u}, qa^{s}s wë'g·ILōs hō'x^{s}wiLEsōxda k!wē'łtsō^{s}x·dä^{s}x^{u} lā'xa g·ī'gama^{s}ya Ts!ē'ts!Esg·în," ^{s}nē'x·^{s}laē.

Wä, hë'x·^{s}idaEm^{s}lā'wisēda L!ā'^{s}ē g·îl hō'x^{s}wītsa E'ldzäsa bEgwā'nEmē. Wä, lā'^{s}laē ^{s}nā'ẋwa hō'x^{s}widēda ō'gu^{s}la g·î'lg·aōmasa. Wä, hë'x·^{s}idanā'xwaEm^{s}lā'wisēda g·ī'gama^{s}yasa ā'La^{s}nE'mē dā'x·^{s}īdxa E'ldzEx·däsa lā'x·dē ha^{s}mā'^{s}ya. Wä, lā'^{s}laē ^{s}wī'^{s}la hō'x^{s}widēda g·î'lg·aōmasē. Wä, lā'^{s}laē ā'xōdālēda g·ī'gama^{s}yasa ā'La^{s}nE'maxa bEgwā'nEmdzE'sē E'ldza. Wä, g·î'l^{s}Em^{s}lā'wisē gwā'ła, lā'ē

life over it. Then E'lxabâ^{s}ē came to life at once.

Then the chief of the wolves spoke to E'lxabâ^{s}ē, and said, "O friend! I have the name Alē'ẋulałit. I pity you, (I wished) that you should not perish [stay away]. Go to see your master, Ts!ē'ts!Esg·în. He will be thankful when he sees you. He will ask you at once to go into the water with him. You must agree at once. He will say that he will dive, so that you may see how long [the length of] his breath is. He will ask you to say 'Mā'lē, mā'lē, mā'lē!' when he goes (to stay) under water for a long time. Although he will stay under water for a long time, you must say to him when he emerges, and when you are asked by him, 'Did I stay long under water?' 'What are you doing? I was just about to say "mā'lē" when you emerged.' He will go under water four times, then you must take up his grisly-bear mask and his blanket, and hold them. Then go home. Now go!" Thus said Alē'ẋulałīt to E'lxabâ^{s}ē.

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

Then they came to the river. Ts!ē'ts!Esg·în sat down at once and took off xō's^{s}ētsēs q!ulā'^{s}sta lāq. Wä, hë'x·^{s}idaEm^{s}lā'wisē q!ulā'x·^{s}īdē E'lxabâ^{s}ē.

Wä, lā'^{s}laē yā'q!eg·ałēda g·ī'ga-^{s}yasa ā'La^{s}nEmē lax E'lxabâ^{s}ē. Lā'^{s}laē ^{s}nē'k·a: "^{s}ya, qāst, nō'gwaEm Ļē'gadês Alē'ẋulałit. Wä, la^{s}mEn wā'waL!Ex·^{s}ī'-dōL qa^{s}s k·!ē'^{s}saōs xEk·!a'. Wä, hā'g·a dō'x^{s}wīdExs q!ā'gwidäōsē Ts!ē'ts!Esg·î-na. Wä, lā'LĒ mō'^{s}laL qō dō'x^{s}waLE'la-LŌL. Wä, hë'x·^{s}idaEmLē hē'laL lâL qa^{s}s la'ōs la^{s}sta lā'xa ^{s}wā'pē Ļe^{s}wē'. Wä, hë'x·^{s}ida^{s}mēts su'ẋts!ā'lāq. Wä, lā'LĒ ^{s}nēx·L qa^{s}s dā's^{s}idēL qa^{s}s dō'qułaōsax wā'sgEmasa^{s}s hā'sa^{s}yasē. Wä, hë'^{s}mis la nē'g·a^{s}sLEs qa^{s}s ^{s}nē'k·aōsaxs lē'LĒ gayî'nsElaLēda, 'mā'lē, mā'lē, mā'lē.' Wä, lā'LĒ wā'x^{s}Emł lāL gayî'nsElaL; wä, g·î'l^{s}Emłwisē g·āxL q!ā'ẋ^{s}wiL qa^{s}sō lāL wuLā'sōĻōyîs: 'Ģayî'nsEla^{s}maE'n?' ^{s}nē'x·LĒ lōL; wä, lā'LEs ^{s}nēx·LEq: '^{s}mā'dzâs? Hë'^{s}mēg·în ā'łēlaxsd ^{s}nē'-k·ē "mā'lē," lā'aqōs q!ā'ẋ^{s}wīda.' Wä, hë't!aLē lāL mō'p!ē'nEnsaL, qa^{s}sō lāL dā'x·^{s}īLEx nE'ngEmłas Ļe^{s}wīs pEs^{s}Enā'^{s}ē qa^{s}s lä'yōs dā'laq. Wä, laE'ms lāL nä^{s}naẋ^{u}L laxē'q. Wä, hā'g·a," ^{s}nē'x·^{s}laē Alē'ẋulałītax E'lxabâ^{s}ē.

Wä, hë'x·^{s}idaEm^{s}lā'wisē E'lxabâ^{s}ē Ļā'x^{s}wid qa^{s}s lē qā's^{s}ēda; wä, lā'^{s}laē laē'L lax g·ō'kwas Ts!ē'ts!Esg·înē. Wä, lā'^{s}laē dō'x^{s}waLE'lax Ts!ē'ts!Esg·înaxs t!ē'g·iłaē. Wä, g·î'l^{s}Em^{s}lā'wisē dō'x-^{s}waLE'lax E'lxabâ^{s}ē, lā'ē hë'x·^{s}idaEm Ļā'x^{s}wīda. Wä, lā'^{s}laē ^{s}nē'k·a: "Ģē'-lak·as^{s}la qāst, ^{s}ya, k·!ē^{s}sasēĻ aō'msaa. Wä, wë'g·a Ļā'xwałax qEn xwā'nał^{s}idē qEns lē la^{s}sta la'xwa wä^{s}x." Wä, lā'^{s}laē xwā'nał^{s}ida. Wä, laE'm^{s}laē axE'mdEsēs nE'ngEmłē Ļe^{s}wīs pEs^{s}Enā'^{s}ē. Wä, lax·-da^{s}x^{u}^{s}laē' qā's^{s}ēda.

Wä, lā'^{s}laē g·ā'x^{s}aLE'la lā'xa wa. Wä, hë'x·^{s}idaEm^{s}lā'wisē Ts!ē'ts!Esg·înē k!wā'-

his grisly-bear mask. Then he took off his blanket. The place where he was going to bathe was very deep. They could not see the bottom. Then Ts!ē'ts!Esg·în spoke. He said, "O friend E'lxabâ^{g}ē! Let me dive, that you may see how long [the length of] my breath is." Thus he said. "And you must say while I dive, 'Mā'lē, mā'lē, mā'lē!' Thus you must always say during the time that I am under water, else I should be under water a short time."

Then he dived. E'lxabâ^{g}ē said at once 'Mā'lē!' for he wished to see [the length of] how long he would stay under water. When he had been under water a very long time, he emerged. At once he spoke to E'lxabâ^{g}ē, and said, "Did I stay under water long?" E'lxabâ^{g}ē replied at once. He said, "O friend! I just tried to say 'Mā—' when you emerged, because you really staid under water a short time."

Then Ts!ē'ts!Esg·în spoke again, and said, "Be on the lookout, and say 'Mā'lē' when I dive." Then he jumped into the water and dived. Now it lasted very long. Then E'lxabâ^{g}ē became glad, because he was going to escape after he had been under water three times.

He came and emerged again. He spoke at once, and said, "Did I stay under water a long time?" E'lxabâ^{g}ē replied, and said, "Again you were not long (under water). When I take my turn [change with you], you will see how long I stay under water."

Then Ts!ē'ts!Esg·în spoke again, and said "I shall go again. Do not think x·^{g}id qa^{g}s q!ō'xōdēxēs nE'ngEmłē. Wä, lā'^{g}laē xE'nx·^{g}īdxēs pEs^{g}Enā'^{g}ē. Wä, lā'^{g}laē wu'nqalēda la^{g}staā'sLas. K·!ē^{g}s-^{g}laē dō'xdEgwēsa. Wä, lā'^{g}laē yā'q!eg·ałē Ts!ē'ts!Esg·înē. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}yâ qāst E'lxabâ^{g}ē, wä'Entsōsen dā's^{g}īda qa^{g}s dō'qwałaōsaxEn wā'sgE^{g}mēdzāsē," ^{g}nē'x·^{g}laē. "Wä, hë'^{g}mîsēda qa^{g}s hë'x·-^{g}ida^{g}mēLōs ^{g}nēx·L qEnLō lāL dā's^{g}idEL 'mā'lē, mā'lē, mā'lē,' hë'x·säł gwē'k·!ālał-xEn wā'wadzEnsE^{g}lasLa, ā'LEn ^{g}nEmā'-lEnsElā'lax."

Wä, lā'^{g}laē dā's^{g}ida. Wä, hë'x·^{g}idaEm-^{g}lā'wisē E'lxabâ^{g}ē ^{g}nē'k·a "mā'lē," qa^{g}xs lE^{g}ma'ē ^{g}nēx· qa^{g}s dō'qwałēx wā'wadzEn-sE^{g}lasLas. Wä, lā'^{g}laē gä'łak·as g·iyî'n-sElaxs g·ā'xaē q!ā'ẋ^{g}wida. Wä, hë'x·-^{g}idaEm^{g}lā'wis wuLā'x E'lxabâ^{g}ē. Wä, lā'^{g}laē ^{g}nē'k·a: "Ġayî'nsEla^{g}maE'na?" Wä, hë'x·^{g}idaEm^{g}lā'wisē E'lxabâ^{g}ē nā'-nax^{g}mēq. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya qāst. Hë'^{g}mēg·în ā'łē wāx·^{g}nē'k·ē 'ma,' lā'aqōs q!ā'ẋ^{g}wīda, qa^{g}xs â'laa'qōs ^{g}nE-mā'lEnsEla."

Wä, lā'^{g}laē ē'dzaqwa yā'q!eg·ałē Ts!ē'-ts!Esg·înē. Wä, lā'^{g}laē ^{g}nē'k·a: "Wë'g·a q!ā'q!Emałax qa^{g}s mā'lēxa lā'g·iLōs qaE'n ē'tlēdag·īL dā's^{g}īdEL." Wä, lā'^{g}laē dEẋ^{u}-sta' qa^{g}s dā's^{g}īdē. Wä, lā'^{g}laē gä'łak·as la. Wä, laE'm^{g}laē E'lxabâ^{g}ē ë'k·ēx^{g}īd qa^{g}xs lE^{g}ma'ē lāL k·!ē'xwał qō lāL yō'dux-p!EnEnsāL.

Wä, g·āx^{g}laē ē'tlēd q!ā'ẋ^{g}wida. Wä, hë'x·^{g}idaEm^{g}la^{g}xaā'wisē yā'q!eg·ała, lā'-^{g}laē ^{g}nē'k·a: "Ġayî'nsEla^{g}maE'na?" Wä, hë'x·^{g}idaEm^{g}lā'wisē E'lxabâ^{g}ē nā'-nax^{g}mēq. Lā'^{g}laē ^{g}nē'k·a: "K·!ē^{g}s^{g}Em-^{g}xaa's gä'ła. QEnLō lāL L!ā'^{g}yuLōL, lE^{g}mēts dō'qwałałxEn wā'wadzEnsE-^{g}lasLa."

Wä, lā'^{g}laē ē'dzaqwa yā'q!eg·ałē Ts!ē'-ts!Esg·înē. Wä, lā'^{g}laē ^{g}nē'k·a: "La-

that I am dead, for this time I shall stay under water a very long time." Then he jumped again into the water and dived. Now he staid under water a very long time. Then he came and emerged. Again he spoke at once, and said. "Did I stay under water long?" Thus he said to E'lxabâ^{g}ē. E'lxabâ^{g}ē replied at once, and said, "Yes, you staid a little longer." Thus he said to him.

Then Ts!ē'ts!Esg·în became angry, and said, "Now I shall try you. Now I shall stay under water really for a long time. Therefore watch, and say 'Mā'lē.'" Thus he said when he jumped into the water to dive.

E'lxabâ^{g}ē arose at once, took the grisly-bear mask, and carried it (away) on his shoulder. He ran [that he came] home. But when he arrived at the rear of his house he heard many grisly bears growling behind him. He entered his home and asked his mother Hadō'^{g}, and Qa'wādiliqala, to ask all (the people) into the house, to cry "Yē!" (the war-cry), in order to frighten the grisly bears; and also to bar the door of the house at once.

The grisly bears came to the front of his house. Then the attendant of Ts!ē'ts!Esg·în spoke, and said, "O E'lxabâ^{g}ē! do not let your forehead be ugly again this day. Bring the food-obtaining mask of our chief here." Then all (the people) in the house of Qa'wadiliqala only cried "Yē!" Then the grisly bears were frightened.

Then Ts!ē'ts!Esg·în himself spoke, and ^{g}mEn lāL ē'ts!ēL. Ġwa'la ^{g}nē'k·En laE'm łE^{g}la', qa^{g}xg·în la^{g}mē'k· LŌ'mał gayî'nsElaL." Wä, lā'^{g}laē ē'ts!ēd dEẋ^{u}sta' qa^{g}s dā's^{g}idē. Wä, lā'^{g}laē LŌ'max·^{g}īd la gayî'nsEla. Wä, g·āx^{g}laē q!ā'ẋ^{g}wida. Wä, hë'x·^{g}idaEm^{g}la^{g}xaā'wisē yā'q!eg·ała, lā'^{g}laē ^{g}nē'k·a: "ĠEyî'nsEla^{g}maE'na?" ^{g}nē'x·^{g}laē lax E'lxabâ^{g}ē. Wä, hë'x·^{g}idaEm^{g}lā'wisē E'lxabâ^{g}ē nā'nax^{g}mēq. Wä, lā'^{g}laē ^{g}nē'k·a: "Ä, laE'ms gā'gäła," ^{g}nē'x·^{g}laē lāq.

Wä, lā'^{g}laē łā'wis^{g}īdē Ts!ē'ts!Esg·înē. Wä, lā'^{g}laē ^{g}nē'k·a: "La^{g}mEn gu'nx·^{g}īL lōL. La^{g}mEn â'lax·^{g}īł ġayî'nsElaL. Wä, wë'g·a q!ā'ġEmāLax qa^{g}s mā'lēxa lā'g·īLōs," ^{g}nē'x·^{g}laēxs la'ē dEẋ^{u}sta' qa^{g}s dā's^{g}idē.

Wä, hë'x·^{g}idaEm^{g}lā'wisē E'lxabâ^{g}ē ḷā'x^{g}wīda qa^{g}s lä dā'x·^{g}īdxa nE'ngEmłē qa^{g}s t!ē'x·Elēq. Wä, g·ā'x^{g}laē dzE'lẋ-^{g}wida qa^{g}s g·ā'xē nä'^{g}nakwa. Wä, hë'^{g}lat!a la g·ā'x^{g}aLE'la lax ā'Lanâ^{g}yasēs g·ō'kwē, lā'ē wuḷā'x^{g}aLE'laxa q!ē'nEmē g·i'la g·āx hë^{g}hanē'q!āla lax E'lxḷa^{g}yas. Wä, lā'^{g}laē laē'L lā'xēs g·ō'kwē. Wä, hë'x·^{g}idadzâEm^{g}laē axk·!ā'laxēs abE'mpē, lax Hadō'^{g}, ḷō Qa'wadiliqala qa axk·!ā'lēsēxa ^{g}nā'ẋwa ax^{g}axē'ł lā'xa g·ō'kwē qa ^{g}nā'ẋwa^{g}mēs ^{g}nē'k·a "yē!" qa k·îł^{g}ē'dē^{g}laxsa g·i'la. Wä, hë'^{g}mēs, qa hë'x·^{g}īda^{g}mēs ḷEnē'x·^{g}īdxa t!êx·î'läsa g·ō'kwē.

Wä, g·āx^{g}laēda g·i'la lax L!ā'sanâ^{g}yas g·ō'kwas. Wä, hë'x·^{g}idaEm^{g}lā'wisē yā'q!eg·ałēda E'lkwäs Ts!ē'ts!Esg·înē. Lā'^{g}laē ^{g}nē'k·a: "^{g}ya, E'lxabâ^{g}ē, gwā'lax·ōx ē'ts!ēd ^{g}yā'g·îdzEwū's ^{g}nā'läqōs. Wä, ġē'lag·atsōx hā'mēk·a^{g}yā'laġEmłaxsg·anu^{g}ẋ g·ī'ġamēk·." Wä, lā'^{g}laē â'Em ^{g}nā'ẋwa yē'xēda ax^{g}axē'łē lax g·ō'kwas Qa'wadiliqala. Wä, lā'^{g}laē k·îł^{g}ī'da-^{g}mēda nē^{g}nā'nē.

Wä, lā'^{g}laē xā'max·^{g}ida^{g}mē Ts!ē'ts!Es-

said, "O friend E'lxabâ^{s}ē! Bring my food-obtaining mask here. You shall try to imitate me when you have (your) winter dance. Your name shall be Great Grisly Bear. And that is the same as my grisly-bear mask when it is used. That (means) also that (you) [it] will be rich in food, for I shall always be near you." Then E'lxabâ^{s}ē gave him the grisly-bear mask at once. That is the end.

g·înē. Yā'q!ēg·ała. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya qāst, E'lxabâ^{s}ē. G·ā'xlax·En hā'^{s}mēk·i^{s}yālaɢEmłēx. LaE'ms nā'naxts!E-^{s}wał g·ā'xEn qā'sō ts!ē'ts!ēqaLō. LaE'ms Ļē'gaLEs ^{s}wā'lasē Nā'na. Wä, hë'-^{s}misēda lē'x·a^{s}mōx hë ɢwä'łEn nE'nɢEmłēx, yîxs bā'baẋ^{u}sī^{s}la'kwaēx. Wä, hë'^{s}misa laE'm hë'mEnałaEmł lāł q!ō'małałxa ha^{s}mā'^{s}ē qa^{s}xg·în hë'mEnała-^{s}mēLEk· lāł ^{s}nEẋwā'łaLōL." Wä, hë'-x·^{s}idaEm^{s}lā'wisē E'lxabâ^{s}ē ts!âsa nE'nɢEmłē lāq. Wa, laEm lā'ba.

3. K·!ā'la^{s}minē^{s}.

The first of the Dzā'wadEēnox^{u} lived in a village on the upper course of (the river of) Gwa'^{s}ē. They had for their chief Copper-on-Body. The first Dzā'wadEēnox^{u} were in want of food. Then Copper-on-Body sent out his mountain-goat hunter, K·!ā'la^{s}min.

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

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

He walked from the beginning to the end of the day, trying to find mountain-goats. He did not see any goats. Then he became really hungry. He arrived at a river running down the rocks on the mountain. There was

G·ō'kula^{s}laēda g·ā'läsa Dzā'wadEē-noxwē lax ^{s}nE'ldzäs Gwa'^{s}ē. Wä, lā'-^{s}laē g·ī'ɢadäs L!ā'qwag·īdEkwē. Wä, lā'^{s}laē ł!ā'laẋwī'lēda g·ā'lä Dzā'wadE-ē'noxwē qa^{s}s ha^{s}mā'^{s}ya. Wä, lā'^{s}laē ^{s}yā'laqē L!ā'qwag·īdEkwaxēs tEwī'^{s}nē-noxwē yîx K·!ā'la^{s}minē^{s}.

Wä, hë'x·^{s}idaEm^{s}lā'wisē K·!ā'la^{s}mina^{s}ē xwā'na^{s}īd qa^{s}s lā'lag·iłxa lā'lē ^{s}nā'x·^{s}īdxa gaā'laL. Wä, lā'^{s}laē dzā'qwaxs la'ē qā's^{s}ēd qa^{s}s lē lā'xa ōgwä'ɢa^{s}yasa wäs Gwa'^{s}ē. Wä, lā'^{s}laē xE'nx·^{s}īd qa^{s}s la^{s}stEx·^{s}ī'dē. Wä, lā'^{s}laē mō'p!Ena dā's-^{s}ēda. Wä, g·î'l^{s}Em^{s}lawīs ɢwā'ła, la'ē nä'^{s}naẋ^{u} qa^{s}s lē ku'lx·^{s}īd la'xēs g·aē'lasē.

Wä, lā'^{s}laē ^{s}nā'x·^{s}īdxa ɢaā'la, la'ē Ļā'-x^{s}wīd qa^{s}s qEx·î'mdēsēs L!ā'ɢEkwē ĻE-^{s}wīs qEnxā'wa^{s}ē L!ā'ɢEkwa. Wä, lā'^{s}laē dā'x·^{s}īdxēs qEnā'yōxa ^{s}mE'lxLō qa^{s}s qā's^{s}ēdē. Wä, laE'm^{s}laē lāł la'xēs ax-^{s}ā'snaẋwä'xa ^{s}mE'lxLowē lax ë'k·!äsa ^{s}wā'lasē nEg·ä'.

Wä, lā'^{s}laē sE'nbEndxa ^{s}nā'la qā'sa wāx· ā'läx ^{s}mE'lxLō. Wä, lā'^{s}laē k·!eâ's dō'ɢuł ^{s}mE'lxLō. Wä, laE'm^{s}laē â'lax·^{s}īd pō'sq!ēx·^{s}īda. Wä, lā'^{s}laē lā'g·aa la'xa wā'xEläEl la'xa nEg·ä'. Wä, lā'^{s}laē q!ē'nEmēda ɢwôɢu'm^{s}yEmē lāq. Hë'-

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

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

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

Then the man said, "Let me taste the heart of the mountain-goat to which you refer." At once K·!ā'laˢmin took the roasted ferns and gave them to the man. Then the man took them and looked at them. Then he laughed and threw them into the fire. Then the man said to K·!ā'laˢmin, "Let me have your knife." At once the man cut his thigh and skinned it. Then he cut off x·ˢidaEmˢlā'wisē k!u'lx·ˢīd lā'xa sā'laēdāna. Wä, lā'ˢlaē axˢē'd lā'xa gwôgu'mˢyEmē. Wä, lā'ˢlaē k!wā'g·aE'ls qaˢs sElō'dē qaˢs lEq!u'sa.

Wä, lā'ˢlaē x·ī'xˢē'dēda lEqwē'laˢyas. Wä, lā'ˢlaē axˢē'dxa sā'laēdāna qaˢs qu-p!ē'dēsa gwôgu'mˢyEmē lāq, qaˢs L!E'n-xˢīdēsa k!waˢxLā'wē lāq. Wä, lā'ˢlaē ļā'nōlīsax la'xa lEq!u'sē. Wä, laE'm L!ō'pāq qaˢs haˢmā'ˢya, qä'ļaxs lEˢma'ē â'lak·!ā'la pō'sq!ē K·!ā'laˢminēˢ. Wä, laE'mˢlā'wisē t!ē'k·!Esa. LaE'mˢlaē ļē'-g·îlōsē qanā'yōbaläs sē'k·!aganâs. Wä, k·!ēˢsˢlat!a gēˢs t!ē'k·!Esa la'ē bEq!ulˢna'-kula. Wä, lā'ˢlaē mē'xˢēda.

Wä, lā'ˢlaē hë gwēx·s mē'xElasa bEgwā'nEmē yā'q!Ent!ālaq. Wä, lā'ˢlaē ts!Ex·ˢī'da. Hë'x·ˢidaEmˢlā'wisē K·!ā'laˢminaˢē dō'xˢwaLE'laxa ë'k·ē bEgwā'nEm ļâ'ˢsa. Wä, lā'ˢlaē wuLElē' K·!ā'laˢminaˢyaq ˢnē'k·a: "ˢmā'sōs ļä'g·alaˢsaqōs K·!ā'laˢminēˢ?" Wä, hë'x·ˢidaEmˢlā'wisē K·!ā'laˢminaˢē nā'ˢnaxˢmēq; lā'ˢlaē ˢnē'k·a: "G·a'ˢmEn qEnā'yōxa ˢmE'lxLowē." Wä, lā'ˢlaē ē'dzaqwēda bEgwā'nEmē. Lā'ˢlaē ˢnē'k·a: "ˢmā'tsōx-da L!ō'pasEˢwaqōs, K·!ā'laˢminēˢ?" Wä, lā'ˢlaē hë'x·ˢidaˢmē K·!ā'laˢminaˢē LE'l-k!wāla, ˢnēx· qēxs nâ'qaˢyaā'sa ˢmE'lx-Lowē L!ō'paseˢwas yî'xa sā'laēdāna.

Wä, lā'ˢlaēda bEgwā'nEmē ˢnē'k·a: "Wä'dzâEntsō's qEn p!uxˢē'dē laxōs gwôˢyâ'qōs nâ'qēsa ˢmE'lxLowē." Hë'-x·ˢidaEmˢlā'wisē K·!ā'laˢminaˢē axˢē'dxa L!ō'bEkwē sā'laēdāna qaˢs ts!â'wēs lā'xa bEgwā'nEmē. Wä, lā'ˢlaēda bEgwā'-nEmē dā'x·ˢīdEq qaˢs dō'xˢwidēq. Wä, lā'ˢlaē dā'ɬˢid qaˢs ts!ExLE'ndēq. Wä, lā'ˢlaē ˢnē'k·ēda bEgwā'nEmax K·!ā'laˢminaˢē: "Wädzâentsō's gEɬts!E'ma-

really fat meat. Then he gave it to K·!ā'la^{s}min. Then he said, "O friend! roast this and eat it. I am TEWĪ'x·ä-^{s}xtâ^{s}."

Then TEWĪ'x·ä^{s}xtâ^{s} spoke again. He said, "Where is your dog?" At once K·!ā'la^{s}min took off his head-ring of red cedar-bark. Then he took out a small dog the size of a mouse when just born. Then he gave it to TEWĪ'x·ä^{s}xtâ^{s}. Then TEWĪ'x·ä^{s}xtâ^{s} took it and looked at it. Then he said, "O friend! this dog is not good. You cannot get mountain-goats with it."

Then TEWĪ'x·ä^{s}xtâ^{s} also took off his head-ring of red cedar-bark. Then he also took out what was in the cross-piece on the neck part of his head-ring of red cedar-bark. Then he said, "O friend, look at my dog here!" (Thus) he said when he held the small one, of the size of a humming-bird. Then TEWĪ'x·ä^{s}xtâ^{s} said to K·!ā'la^{s}min, "This my dog is now yours. Do not tell your tribe that you have seen me. This dog puts an end to forty mountain-goats at one time." (Thus) said TEWĪ'x·ä^{s}xtâ^{s} to him. "Now roast this meat and eat it! As soon as you have finished eating, go to the place where you always go; then you will see forty mountain-goats. Then take this dog at once from your red cedar-bark and put it on the ground. It will go immeq!ōs." Wä, hë'x·^{s}idaEm^{s}lawisēda bEgwā'nEmē t!ō's^{s}ēdxēs a^{s}wā'bōts!Exsda^{s}ē qa^{s}s sā'p!idēq. Wä, lā'^{s}laē t!ō'sōdxa â'läEl la tsE'nχwa E'ldza. Wä, lā'^{s}laē ts!âs lax K·!ā'la^{s}mina^{s}ē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya qāst, wë'g·a L!ō'p!ēdEq^{u} qa^{s}s hamx·^{s}ī'daōsaq^{u}. Nō'gwaEm TEwī'x·ä^{s}xtâ^{s}ya.

Wä, lā'^{s}laē ē'dzaqwa, yîx TEWĪ'x·ä-^{s}xtâ^{s}ē, yā'q!ēg·ała. Lā'^{s}laē ^{s}nē'k·a: "^{s}wē'dzEwī'lē lēs ^{s}wā'ts!äōs?" Hë'x·-^{s}idaEm^{s}lawisē K·!ā'la^{s}mina^{s}ē dā'wiōdxēs qEx·imā'^{s}ē L!ā'gEkwa. Lā'^{s}laē axaLE'-lōdxa amā'bida^{s}wē ^{s}wā'ts!ä, yu ^{s}wā'las-ōxda g·īg·Eyatsā'gäxs g·ā'laē ^{s}mā'^{s}yu-LEma. Wä, lā'^{s}laē ts!âs lax TEWĪ'x·ä-^{s}xtâ^{s}ē. Wä, lā'^{s}laē TEWĪ'x·ä^{s}xtâ^{s}ē dā'x·^{s}īdEq qa^{s}s dō'x^{s}wīdēq. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya qāst, k·!ē'sēg·as ë'k·ēg·a'da ^{s}wā'ts!ēk·. K·!eō'saaqōs gwē'x·^{s}īdaas lōłxa ^{s}mE'lxLowē yîsî'k·."

Wä, lā'^{s}laē ō'gwaqē TEWĪ'x·ä^{s}xtâ^{s}ē axō'dxēs qEx·îmā'^{s}ē L!ā'gEkwa. Wä, lā'^{s}laē ō'gwaqa axaLE'lōdxa EXā'ła lax ga^{s}yaā'p!a^{s}yas L!ā'gEkwē qêx·î'mēs. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya qāst, wä'dzâ-Entsō's dō'x^{s}widg·En ^{s}wā'ts!ēk·," ^{s}nēx·-^{s}laēxs lā'ē dā'łaxa amā'bida^{s}wē yu ^{s}wā'-lasōxda k!waā'k!umt!äx. Wä, lā'^{s}laē ^{s}nē'k·ē TEWĪ'x·ä^{s}xtâ^{s}ē lax K·!ā'la^{s}mina^{s}ē: "LaE'mk· qōsłg·în ^{s}wā'ts!ēx·dEk·. Gwā'-la nē'łaxēs g·ō'kulōtaōs, yîxs dō'x^{s}waLE'-laaqōs g·ā'xEn. Yō'Em ^{s}nE'mp!Enbālaxa mō'sgEmg·ustâwē ^{s}mE'lxLōwōxda ^{s}wā'-ts!ēx," ^{s}nē'x·^{s}laē TEWĪ'x·ä^{s}xtâ^{s}yäq. "Wä, wë'g·a L!ō'p!ēdxwa E'ldzēx qa^{s}s hamx·^{s}ī'daōsaq^{u}. Wä, g·îl^{s}Emłwīts gwał ha^{s}mā'pLōL qasō lał qā's^{s}ēdEł lā'xg·as qā'yasnā'χwag·aō's; wä, hë'^{s}mēts lał dō'-qu^{s}lasLōsaxa mō'sgEmg·ustâwē ^{s}mE'lx-Lowē. Wä, hë'x·^{s}īda^{s}mēts ax^{s}ē'dxwa ^{s}wā'ts!ēx la'xwa L!ā'gEkwaqōs qa^{s}s ax-^{s}E'lsaōsaq^{u}. Hë'x·^{s}īdaE'młwīsō'x lał

diately and kill all the forty mountain-goats."

Then TEWĪ'X·Ä^{s}XTÂ^{s} put the small dog into the neck-piece of the head-ring of red cedar-bark of K·!Ā'LA^{s}MIN. Then TEWĪ'X·Ä^{s}XTÂ^{s} spoke again, and said, "O friend! do not tell your tribe that you have seen me, and that I gave you this dog." (Thus) said TEWĪ'X·Ä^{s}XTÂ^{s} to K·!Ā'LA^{s}MIN. Then TEWĪ'X·Ä^{s}XTÂ^{s} disappeared. At once K·!Ā'LA^{s}MIN roasted the meat that was given to him by TEWĪ'X·Ä^{s}XTÂ^{s}. [But I forgot that TEWĪ'X·Ä^{s}XTÂ^{s} also gave his name to K·!Ā'LA^{s}MIN. Now he was no more K·!Ā'LA^{s}MIN: his name was now TEWĪ'X·Ä^{s}XTÂ^{s}.]

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

As soon as he put it on the ground, it became a large dog. At once it turned its face towards the place where the forty mountain-goats were, and ran. But TEWĪ'X·Ä^{s}XTÂ^{s} did not stand there long looking at the forty mountain-goats; then the large dog arrived at the place where the mountain-goats were.

When TEWĪ'X·Ä^{s}XTÂ^{s} saw the dog, it was as though he threw something, ^{s}WĪ'^{s}LA ŁE^{s}LĀ'MASŁXA MŌ'SGEMG·USTÂWĒ ^{s}ME'LXLŌ."

WÄ, LĀ'^{s}LAĒ TEWĪ'X·Ä^{s}XTÂ^{s}Ē G·ÎP!Ā'LELŌDSA AMĀ'BIDA^{s}WĒ ^{s}WÄ'TS!Ē LAX A^{s}WÄ'P!A^{s}YASA QEX·ÎMĀ'^{s}Ē L!Ā'GEX^{u}S K·!Ā'LA^{s}MINA^{s}Ē. WÄ, LĀ'^{s}LAĒ Ē'T!ĒDĒ TEWĪ'X·Ä^{s}XTÂ^{s}Ē ^{s}NĒ'K·A: "^{s}YA QĀST, GWÄ'LA NĒ'ŁAXĒS G·Ō'KULŌTAŌS, YÎXS DŌ'X^{s}WALELAĒX G·Ä'XEN, ḶŌ'XGUN TS!Â'WĒG·ASA ^{s}WÄ'TS!ĒX LŌL," ^{s}NĒ'X·^{s}LAĒ TEWĪ'X·Ä^{s}XTÂ^{s}Ē LAX K·!Ā'LA^{s}MINA^{s}Ē. WÄ, LĀ'^{s}LAĒ X·ÎS^{s}Ē'DĒ TEWĪ'X·Ä^{s}XTÂ^{s}Ē. WÄ, HĒ'X·^{s}IDAEM^{s}LAWISĒ K·!Ā'LA^{s}MINA^{s}Ē L!Ō'P!ĒDXA E'LDZĒ YÎX TS!EWĒ'X·DÄS TEWĪ'X·Ä^{s}XTÂ^{s}Ē. [HĒXŌ'ḶEN L!ELĒ'WĒSE^{s}WĒDA LAE'M^{s}XAĒ TS!Â'WĒ TEWĪ'X·Ä^{s}XTÂ^{s}YASĒS ḶĒ'GEMĒ LAX K·!Ā'LA^{s}MINA^{s}Ē. LAE'M GWÄŁ K·!Ā'LA^{s}MINA^{s}YA, LAE'M^{s}LAĒ TEWĪ'X·Ä^{s}XTÂ^{s}ĒX·LA.]

WÄ, LĀ'^{s}LAĒ L!Ō'PĒDA E'LDZĒ. HĒ'X·^{s}IDAEM^{s}LAWISĒ HAMX·^{s}Ī'DEQ QAXS Â'LAĒ PŌ'SQ!A. WÄ, LAE'M^{s}LAĒ P!AQA'LA QĒXS ^{s}ME'L^{s}MELQ!Ā'GAYAĒDA LA HA^{s}MÄ'^{s}S. WÄ, LĀ'^{s}LAĒ GWÄŁ HA^{s}MĀ'PA, LA'Ē QĀ'S^{s}ĒDA. WÄ, K·!Ē^{s}S^{s}LATLA GĒ'G·ÎLS QĀ'SA, LA'Ē LĀ'G·AA LAX Ō'SGEMTSA^{s}YASA ^{s}WÄ'LASĒ NEG·Ä'. WÄ, LĀ'^{s}LAĒ DŌ'X^{s}WALE'LAXA MŌ'SGEMG·USTÂWĒ ^{s}ME'LXLŌ Q!E'MKWAXA K·!Ē'T!EMASA NEG·Ä'. WÄ, HĒ'X·^{s}IDAEM^{s}LAWISĒDĀ LA ḶĒ'GADÊS TEWĪ'X·Ä^{s}XTÂ^{s}Ē QEX·Ō'DXĒS L!Ā'GEKWĒ QA^{s}S EXALE'LŌDĒXA AMĀ'BIDA^{s}WĒ ^{s}WA'TS!Ē LAX GAYAĀ'P!A^{s}YASA QEX·ÎMĀ'^{s}YAS L!Ā'GEKWA.

WÄ, G·Î'L^{s}EM^{s}LAWISĒ AX^{s}E'LSA QĒXS LA'Ē ^{s}WÄ'LAS^{s}ĒDĒDA ^{s}WÄ'TS!Ä. WÄ, LĀ'^{s}LAĒ HĒ'X·^{s}IDAEM GWĒ'GEMX·^{s}ĪD LAX G·ÎXG·I^{s}LAÄ'SASA MŌ'SGEMG·USTÂWĒ ^{s}ME'LXLŌ QA^{s}S DZE'LX^{s}WIDĒ. WÄ, K·!Ē^{s}S^{s}LATLA GÄ'ŁA ḶĀ'X^{s}IWAŁĒ TEWĪ'X·Ä^{s}XTA^{s}Ē, DŌ'QWAŁAXA MŌ'SGEMG·USTÂWĒ ^{s}ME'LXLŌ, LA'Ē LĀ'G·AĒDA ^{s}WÄ'LASĒ ^{s}WA'TS!Ē LÄX G·ÎXG·I^{s}LAÄ'SASA ^{s}MĒ^{s}ME'LXLOWĒ.

WÄ, LĀ'^{s}LAĒ DŌ'QULA^{s}MĒ TEWĪ'X·Ä^{s}XTÂ^{s}YAXA ^{s}WA'TS!ÄXS LA'Ē HĒ GWĒX·S Â'EM

therefore all the forty mountain-goats were at once dead. But it was not long before the dog came back to the place where the master of the dog was standing. Then TEWĪ'X·Ä^{s}XTÂ^{s} took it at once in his arms, and spoke to it kindly. Then he pressed it. The dog at once became small again, the size of a humming-bird. Then he put it into the cross-piece in the neck part of his red cedar-bark. Then he finished.

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

Then he was seen by his tribe. He was at once addressed by his chief, Copper-on-Body. "Welcome, K·!ā'la^{s}min [for he did not know that his name was changed, therefore the chief said to him, "Welcome, K·!ā'la^{s}min"]. Have you no game? for I am almost starved with our tribe here." Then TEWĪ'X·Ä^{s}XTÂ^{s} said at once, "Go and call our tribe to your house, [that they be called]."

Copper-on-Body went at once. Then he called his tribe. Then all the men tried to guess why he had invited them. They all went into the house at once. As soon as all the men were in the house, TEWĪ'X·Ä^{s}XTÂ^{s} called his friends. Then they went out of the house, and went behind the village to where the forty mountain-goats lay dead. Then the young men saw the

·ts!EQ!EQĀ's lā'g·īłas hë'x·^{s}idaEm ^{s}nā'ẋwa łē'łE^{s}lē'da mō'sgEmg·ustōx·dē ^{s}mE'lxLŌ. Wä, k·!ē^{s}s^{s}lat!a gä'łaxs g·ā'xaēda ^{s}wa'ts!ē aē'daa'qa lax ḷā'^{s}waāsasēs ^{s}wa'dzēdē. Wä, hë'x·^{s}idaEm^{s}lā'wisē TEwī'x·ä^{s}xtâ^{s}ē q!E^{s}ē'dEq qa^{s}s ē'axk·!ā'lēq. Wä, lā'^{s}laē q!wē'si^{s}lälax·^{s}ī'dEq. Wä, hë'x·^{s}idaEm^{s}lawisē ē't!ēd amē'x·^{s}īdēda ^{s}wa'ts!ē la yō ^{s}wā'lasōx k!waā'k!umt!ēx. Wä, lā'^{s}laē g·îp!ā'LElōdEs lāx ga^{s}yaā'p!a^{s}yasēs L!ā'gEkwē. Wä, lā'^{s}laē gwā'ła.

La'ē qā's^{s}ēda lax yā'xyîq!waā'sasa mō'sgEmg·ustâwē ^{s}mE'lxLŌ. Wä, lā'^{s}laē q!ā qēxs lE^{s}ma'ē ^{s}nā'ẋwa łē'łE^{s}la. Wä, lā'^{s}laē ōxLEx·^{s}ī'dEq qa^{s}s lēs lā'xa ā'Lanâ^{s}yas g·ō'kwasēs g·ō'kulōtē. Wä, lā'^{s}laē dzā'qwaxs la'ē ^{s}wī'^{s}lōłt!ā'masxa mō'sgEmg·ustâwē ^{s}mE'lxLŌ. Wä, lā'^{s}laē qā's^{s}ēda. LaE'm lāł lā'xēs g·ō'kwē. LaE'm k·!ēs ō'xLāla laxa ^{s}mE'lxLowē.

Wä, lā'^{s}laē dō'x^{s}waḷEłtsēs g·ō'kulōtē. Hë'x·^{s}idaEm^{s}lā'wis ^{s}nē'x·sE^{s}wa yîsē's g·ī'gEma^{s}ē yîx L!ā'qwag·idEkwē: "Ḳē'lak·as^{s}la K·!ā'la^{s}min [qaxs k·!ē'saēlaEm q!ā'la qēxs lE^{s}ma'ē L!ā'yuwē Ḷē'gEmas, lā'g·iłas ^{s}nē'k·ēda g·ī'gEma^{s}yaq "Ḳē'lak·as^{s}la K·!ā'la^{s}min"], k·!eâ'sas yā'nemaa qaxg·în la^{s}mē'k· alā'q pō'sdana ḶE^{s}wu'ns g·ō'kulōtēx." Wä, hë'x·^{s}idaEm^{s}lā'wisē TEwī'x·ä^{s}xtâ^{s}ē ^{s}nē'k·a: "Hā'g·a Lē'^{s}lalaxEns g·ō'kulōtax la'xēs g·ō'kwaōs qa^{s}s Lē'^{s}lalaōsaqō."

Wä, hë'x·^{s}idaEm^{s}lā'wisē L!ā'qwag·īdEkwē qā's^{s}ēda. Wä, lā'^{s}laē Lē'^{s}lalaxēs g·ō'kulōtē. Wä, lā'^{s}laē ^{s}nā'ẋwa^{s}mēda bē'bEgwanEmē sEnā'x Lē'^{s}lalayâ^{s}s. Wä, lā'^{s}laē ^{s}nā'ẋwaEm hë'x·^{s}ida la hō'gwēLa. Wä, g·î'l^{s}Em^{s}lawisē ^{s}wī'^{s}laē'lēda ^{s}nā'ẋwa bē'bEgwanEma, la'ē TEwī'x·ä^{s}xtâ^{s}ē Lē'^{s}lalaxēs ^{s}nē^{s}nEmō'kwē. Wä, lā'^{s}laē hō'qawE'ls qa^{s}s lē la'xa ā'Lanâ^{s}yasa g·ō'kula lax yā'xyEq!utsāsasa mō'sgEm-

many mountain-goats. They were all surprised.

Then TEWĪ'X·Ä^{s}XTÂ^{s} said to the young men, "Go on, carry these mountain-goats on your shoulders, and go with them to the house of Copper-on-Body, for this is what he invited (you) for." Thus said TEWĪ'X·Ä^{s}XTÂ^{s} to his friends.

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

Then they roasted the meat of the mountain-goats really quickly. Then all the guests ate (the meat). Then they drank afterwards the soup of the mountain-goat meat. Then they finished feasting in the house of Copper-on-Body. Then the chief requested TEWĪ'X·Ä^{s}XTÂ^{s} to go again hunting the goats of the mountain for the tribe, because the goats were now their only food.

And so it was that the chief guessed that TEWĪ'X·Ä^{s}XTÂ^{s} had seen something, because he easily got many mountain-goats, therefore the chief sent him.

Then TEWĪ'X·Ä^{s}XTÂ^{s} rested four days, then he went again. Now he went to the large mountain. But he did not walk long [on the ground]; then he g·ustâwē ^{s}mE'lxLowa. Wä, lā'^{s}laēda ha^{s}yā'ł^{s}a dō'x^{s}waLE'laxa q!ē'nEmē ^{s}mē-^{s}mE'lxLō. La'ē ^{s}nā'ẋwaEm ts!Ełk·ā's.

Wä, lā'^{s}laē ^{s}nē'k·ē TEWĪ'X·Ä^{s}XTÂ^{s}yaxa ha^{s}yā'ł^{s}a: "Wē'g·a ^{s}wē'x·^{s}īdxwa ^{s}mē-^{s}mE'lxLōx qa^{s}s lā'ōsasōx lax g·ō'kwas L!ā'qwag·idEkwa, qaxs yō'^{s}maē LĒ'^{s}lEmōx," ^{s}nē'x·^{s}laē TEWĪ'X·Ä^{s}XTÂ^{s}ē lā'xēs ^{s}nē^{s}nEmō'kwē.

Wä, hë'x·^{s}idaEm^{s}lawisēda ha^{s}yā'ł^{s}a ^{s}wē'x·^{s}idxa ^{s}mē^{s}mE'lxLō qa^{s}s lēs lax g·ō'kwas L!ā'qwag·īdEkwē. Wä, lā'^{s}laē ^{s}wī'^{s}laxa ^{s}mē^{s}mE'lxLowē la'ē ^{s}nā'ẋwa-^{s}mēda k!wē'łē Ḷā'x^{s}wīd qa^{s}s lē sā'p!idxa ^{s}mē^{s}mE'lxLowē, qä'Ḷaxs â'laē pō'sq!ēda ^{s}nā'ẋwa bē'bEgwanEma. Wä, lā'^{s}laēda waō'kwē axLā'lasa t!ē'sEmē la'xa lEgwī'łasa g·ō'kwasa g·ī'gama^{s}ē. Wä, lā'^{s}laē tsäxa ^{s}wā'pēda waō'kwē ḶE^{s}wa'·axā'xēdxa q!ō'latsłē qaxs ^{s}nē'k·aē qa hā'-^{s}labalis L!ō'pēda E'ldzäsa ^{s}mE'lxLowē, wä lā'^{s}laē â'laEm hā'^{s}labala L!ō'p!ēdēda ^{s}mE'l^{s}mElq!Ega^{s}ē.

Wä, lā'^{s}laē q!Es^{s}ē'dēda ^{s}nā'ẋwa k!wē'ła. Lā'^{s}laē nā'gēk·îlax ^{s}wā'palax·däsa ^{s}mE'l^{s}mElq!Ega^{s}ē. Wä, lā'^{s}laē gwā'łēda k!wē'łdē lax L!ā'qwag·īdEkwē, la'ē da g·ī'gEma^{s}ē hawā'x^{s}Elax TEWĪ'x·ä^{s}xtâ^{s}ē qa lē'LES ē't!ēdEł tEWĪ'x·a lā'xa ^{s}mE'lxLōwasa nEg·ä', qaē'da lē'lqwalaLa^{s}yaxs lē'x·a^{s}maē la hē'lēgEmēda ^{s}mE'lxLowē qa^{s}s ha^{s}mā'^{s}ya.

Wä, hë'^{s}mēsēda g·ī'gEma^{s}yaxs lE^{s}ma'ē k·ō'taq laEm dō'x^{s}waḶEłnō'kwē TEWĪ'x·ä^{s}xtâ^{s}ē qaxs xE'nLElaē hō'łEmx·^{s}īdxa q!ē'nEmē ^{s}mē^{s}mE'lxLō, lā'g·iłas ^{s}yā'laqēda g·ī'gama^{s}yaq.

Wä, lā'^{s}laē mō'p!Enxwa^{s}sē ^{s}nā'la x·ō'sałē TEWĪ'X·Ä^{s}XTÂ^{s}ē, la'ē ē't!ēd qā's^{s}ēda. LaE'm^{s}laē lāł lā'xa ^{s}wā'lasē nEg·ä. Wä, k·!ē^{s}s^{s}lat!a gē'g·îls qā'sa la'ē lā'g·aa lā'-

arrived at the place where he stood when he first received the dog. He saw at once forty more mountain-goats standing on the rocks, at the place where his first game had been. At once he took off his head-ring of red cedar-bark. Then he took out from it the small dog and put it on the ground. At once the dog began to grow again. Then he was large again.

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

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

Then Tewī'x·ä^{s}xtâ^{s} walked at once into his house. He immediately called his friends to clear his house. They finished sweeping the house, then Tewī'x·ä^{s}xtâ^{s} at once called his friends to skin the mountain-goats. Then all his friends began to skin the goats. It did not take the young men long

xēs ḷā'xwałaasdäxs g·î'lx·^{s}idaē lâłxa ^{s}wa'ts!ä. Wä, hë'x·^{s}idaEm^{s}lā'wisē dō'x-^{s}waLElaxa mō'sgEmg·ustâwē ē't!ēd ^{s}mE'lxLō g·îlE'mg·i^{s}lā'la lax ax^{s}ā's^{s}idäsa g·î'lx·^{s}idē yā'nEms. Wä, hë'x·^{s}idaEm-^{s}lawisē qEx·ō'dxēs qEx·îmā'^{s}ē L!ā'-gEkwa. Wä, lā'^{s}laē axaLE'lōdxa amā'-bida^{s}wē ^{s}wa'ts!ē lāq qa^{s}s g·î'lg·aE'lsēq. Hë'x·^{s}idaEm^{s}lawisēda ^{s}wa'ts!ē la ē't!ēd la q!wā'x^{s}ēda. LaE'm^{s}laē la ^{s}wā'las^{s}īda ē't!ēda.

Wä, lā'^{s}laē dzE'lx^{s}widēda ^{s}wa'ts!ē lax g·îx·g·Elaā'sasa mō'sgEmg·ustâwē ^{s}mE'lxLō. Wä, k·!ē'^{s}s^{s}lat!a gä'łaxs la'ē dō'qulē Tewī'x·ä^{s}xtâ^{s}yaxa mō'sgEm-g·ustâwē ^{s}mE'lxLōxs la'ē ^{s}nEmā'x·^{s}īd lō'xumaxa la'xa nEg·ä. Wä, k·!ē'^{s}s^{s}lat!a gä'ła ē'sElē Tewī'x·ä^{s}xtâ^{s}yaxēs ^{s}wa'ts!e, g·ā'xaē aē'daā'qa. Wä, hë'x·^{s}idaEm-^{s}lā'wisē Tewī'x·ä^{s}xtâ^{s}ē q!ał^{s}ē'dxa ^{s}wa'-ts!ē qa^{s}s ts!E'lwaqēq. Wä, lā'^{s}laē gwāł ts!E'lwaqaxa ^{s}wa'ts!ē la'ē hë'x·^{s}idaEm q!wē's^{s}ēdEq. Wä, lā'^{s}laē ē't!ēd amē'-x·^{s}idēda ^{s}wa'ts!ē. Wä, lā'^{s}laē ē't!ēd g·î-p!ā'LElōdEs lax gayaā'p!a^{s}yasēs L!ā'-gEkwē.

Wä, lā'^{s}laē qā's^{s}īda qa^{s}s lē la'xēs k·ō'tasE^{s}wa ax^{s}ā'tsēda mō'sgEmg·ustâwē ^{s}mE'lxLō. Wä, lā'^{s}laē q!āq. Hë'-x·^{s}idaEm^{s}lā'wisē qwā'x^{s}ēd qa lā'wēs yā'-x·ig·īLas. Wä, lā'^{s}laē gwā'ła, la'ē ō'x-LEx·^{s}ī'dxa mō'sgEmg·ustâwē ^{s}mE'lxLō qa^{s}s ax^{s}E'lsēq lax ā'Lanâ^{s}yasēs g·ō'kwē. Wä, lā'^{s}laē dzā'qwaxs la'ē ^{s}wī'^{s}lōłt!ēda ^{s}mē^{s}mE'lxLowē.

Wä, hë'x·^{s}idaEm^{s}lā'wisē Tewī'x·ä-^{s}xtâ^{s}ē qā's^{s}ēd qa^{s}s lē laē'ł la'xēs g·ō'kwē. Wä, hë'x·^{s}idaEm^{s}lā'wisē axk·!ā'laxēs ^{s}nē^{s}nEmō'kwē qa ē'x^{s}wīdEx·da^{s}xwēsēx g·ō'kwas. Wä, lā'^{s}laē gwāł ē'kwaxa g·ō'kwē, la'ē hë'x·^{s}ida^{s}mē Tewī'x·ä^{s}xtâ^{s}ē axk·!ā'laxēs ^{s}nē^{s}nEmō'kwē qa sā'p!idē-^{s}sēxa ^{s}mē^{s}mE'lxLōwē. Wä, lā'^{s}laē gwā'ł-

to take off all the skins of the mountain-goats.

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

Then the young men passed the brisket to the chief. Then they passed the legs to the chiefs next (in rank). Then they gave the meat of the ribs and the back-bone to the people. Then the tribe ate, while Tewī'x·ä^{s}xtâ^{s} leaned back really downcast. He (said) not a word.

Then the chief, Copper-on-Body, spoke. Then he said, "O K·!ā'la^{s}min! xōẋwīda^{s}mē ^{s}nē^{s}nEmō'kwas sap!ē'dxa ^{s}mē^{s}mE'lxLowē. ^{s}wī'lax^{u}dzē^{s}laē gē'x·^{s}idēda ha^{s}yā'ł^{s}äxs la'ē ^{s}wī'lg·îł^{s}E'nmasxa ^{s}mē^{s}mE'lxLowē.

Wä, lā'^{s}laē axk·!ā'laxēs ^{s}nē^{s}nEmō'kwē qa lē's Lē'^{s}lalaxēs g·ō'kulōtē. Wä, hë'x·^{s}idaEm^{s}lawisēda ha^{s}yā'ł^{s}a ^{s}wusē'x·^{s}īda qa^{s}s lē Lē'^{s}lalaxa ^{s}nā'ẋwa bē'bEgwanEma. Wä, k·!ē'^{s}s^{s}lat!a gä'łaxs g·ā'xaē ^{s}wī'^{s}laē'Lēda g·ō'kulōtas. Wä, lā'^{s}laē qā's^{s}ēdē ^{s}nē^{s}nEmō'kwas qa^{s}s lē ax^{s}ē'dxa ^{s}mE'l^{s}mElq!Ega^{s}ē' lax ā'Lanâ^{s}yas g·ō'kwas qa^{s}s g·ä'xē ax^{s}ā'liłas lax g·ō'kwas. Wä, lā'^{s}laē axLE'ndayuwēda t!ēt!ē'sEmē la'xa lEgwī'łas. Wä, lā'^{s}laē gwā'ła, wä, la'ē ax^{s}ē'dEsa^{s}wēda q!ō'latsl!ē qa^{s}s hanE'mg·a^{s}lila'yuwē la'xa g·ō'kwē. Wä, lā'^{s}laē tsē'x·^{s}īdēda ha^{s}yā'^{s}łäxa ^{s}wā'pē qa^{s}s qā'pts!âlēsa ^{s}wā'pē la'xa q!ēq!ō'lats!ē. Wä, lā'^{s}laē naE'ngoyâlēda q!ēq!ō'lats!äxa ^{s}wā'pē. La'ēda ha^{s}yā'ł^{s}a axstE'ntsa t!ē'sEmē laq. Wä, g·î'l^{s}Em^{s}lāwisē ts!E'lx^{s}widēda ^{s}wā'pē, la'ē axstā'nuwēda E'ldzäsa ^{s}mE'lxLowē lāq. Wä, g·î'l^{s}Em^{s}lā'wisē ^{s}wī'^{s}la^{s}stēda E'ldzē lāq, la'ē ē't!ēdēda ha^{s}yā'ł^{s}a k·!îp!ē'dxa t!ē'sEmē qa^{s}s ē't!ēdē axstE'ndEs la'xa ^{s}wā'pē. Wä, laE'm^{s}laē ^{s}mEdE'lx^{s}widēda ^{s}wā'paläsa q!ō'łasE^{s}wē ^{s}mEl^{s}mE'lq!Ega^{s}ya. Wä, k·!ē'^{s}s^{s}lat!a gä'łaxs la'ē L!ō'pa. Wä, hë'x·^{s}idaEm^{s}lā'wisē łEẋ^{s}wī'tsE^{s}wa qa^{s}s axatsō'dayuwē la'xa łEguts!ō'wē. Wä, lā'^{s}laē ^{s}wī'^{s}lōstēda ^{s}mEl^{s}mE'lq!Ega^{s}ē.

La'ēda ha^{s}yā'ł^{s}a yā'x^{s}wītsa haq!wā'yâsa ^{s}mE'lxLō la'xa g·ī'g·igEma^{s}ē. Wä, lā'^{s}laē yā'x^{s}wītsa ẓā'sẓāla la'xa ēā'łē g·ī'g·īgEma^{s}ya. Wä, lā'^{s}laēda E'ldzäsa gElE'mē ẓE^{s}wa xEmō'mo la'xa bEgułī'daē. Wä, lā'^{s}laē hamx·^{s}ī'dēda lē'lqwalaLa^{s}ē, lā'alasē Tewī'x·ä^{s}xtâ^{s}ē t!ē'g·ił a â'laEl ẋu'lsa. K·!eâ's wā'łdEms.

Wä, lā'^{s}laēda g·ī'gama^{s}ē, yîx L!ā'qwag·īdEkwē yā'q!ēg·ała. Lā'^{s}laē ^{s}nē'-

[for he did not know that his name was changed. Therefore he said "O K·ɬā'laᵍmin"] thanks for our food here (obtained) from you, K·ɬā'laᵍmin. Go again hunting mountain-goats for me." Thus said Copper-on-Body to him.

At once K·ɬā'laᵍmin began to sing. He said, "'What is standing behind your back?' thus I was told by Tewī'x·äᵍxtâᵍ." His tribe said at once, "We had already guessed that he found supernatural help."

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

Then he took K·ɬā'laᵍmin's dog, for Tewī'x·äᵍxtâᵍ had kept it. Then he said, "Look here at your dog! It will be the female wolverine of later generations." (Thus) he said when he put it on the ground. Then he took K·ɬā'laᵍmin and said to him, "You shall also be a wolverine." The young man, the companion of K·ɬā'laᵍmin, came back. k·a: "ᵍya, K·ɬā'laᵍminēᵍ [qaxs k·lē'saē qɬâ'lela qēxs leᵍma'ē l!ā'yuē ɫē'gemas. Hë'ᵍmēs lā'g·iłas ᵍnē'k·a: "ᵍya K·ɬā'laᵍminēᵍ"] gē'lak·asᵍla qag·a'da haᵍmē'g·anuᵍx̣ᵘ lōl, K·ɬā'laᵍminēᵍ. Wä, hā'g·a ē'tlēd tewī'x·a qae'n," ᵍnē'x·ᵍlaē l!ā'qwag·īdekwē lāq.

Wä, hë'x·ᵍidaemᵍlawisē K·ɬā'laᵍminaᵍē de'nxᵍīda. Lā'ᵍlaē ᵍnē'k·a: "'ᵍmā'sōs ɫē'g·ēlaäqōs K·ɬā'laᵍminēᵍ,' ᵍnēx·sōx̣den-las Tewī'x·äᵍxtâᵍē." Wä, hë'x·ᵍidaem-ᵍlawisē g·ō'kulōtas ᵍnē'k·a: "Ġwā'lela-ᵍmēx·deg·îns k·ō'taqᵘ lae'm ɫō'gwala."

Wä, lā'ᵍlaē hō'qawelsēda lē'lqwalalaᵍē. Wä, lā'ᵍlaē hë'x·ᵍidaᵍmē Tewī'x·äᵍxtâᵍē, yîx K·ɬā'laᵍminaᵍē la mē'xᵍēda. Wä, lā'ᵍlaē gag·ō'stâxa gaā'la qaᵍs lē qā'sᵍēda. Lā'ᵍlaē hē'laxa ᵍnemō'kwē hëɬᵍā qaᵍs waō'x̣mâla. Wä, hë'ᵍmēs ts!e'ngums Tewī'x·äᵍxtâᵍē. K·lēᵍsemᵍlā'wisē lā lā'xa neg·ä', la'ē dō'xᵍwale'laxa â'la Tewī'x·äᵍxtâᵍya. Wä, hë'x·ᵍidaemᵍlā'wisē Tewī'x·äᵍxtâᵍē ᵍnē'k·a: "Ā, K·ɬā'laᵍminēᵍ ᵍwī'den ᵍwa'ts!ä?" Hë'x·ᵍidaem-ᵍlawisē K·ɬā'laᵍminēᵍ axᵍē'dxa ᵍwa'ts!ē qaᵍs ts!owē'ᵍs lax Tewī'x·äᵍxtâᵍē. Wä, lā'ᵍlaē Tewī'x·äᵍxtâᵍē dā'x·ᵍīdxa ᵍwa'ts!ē. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya K·ɬā'laᵍmin, ᵍmā'sēs lā'g·iłaōs gwā'gwēx·sᵍāla g·ā'xen qaē's g·ō'kulōtōs," ᵍnē'x·ᵍlaē Tewī'x·äᵍxtâᵍyax K·ɬā'laᵍminaᵍē, "qaxg·în k·lē'sēk· ᵍnēx· qen qɬałē'sa bā'x̣usē begwā'nema. Wä, laᵍmē'sen hałā'qalōl qaxs k·lē'saaqōs nā'nagēg·ēxen wā'ɬdemōl."

Wä, lā'ᵍlaē axᵍē'dex ᵍwa'ts!äs K·ɬā'laᵍminēᵍ, yîxs ā'xēlaᵍmaē Tewī'x·äᵍxtâᵍyaq. Wä, lā'ᵍlaē ᵍnē'k·a: "Wë'g·a dō'qwałaxg·as ᵍwa'ts!eg·ōs. Lae'mk·lāɬ ts!edā'xɬ nā'l!ēles ā'ɬa bekumē'ɬ," ᵍnēx·ᵍlaē'xs la'ē g·î'ɫg·ae'lsaq. Wä, lā'ᵍlaē dā'x·ᵍīdex K·ɬā'laᵍminaᵍē qaᵍs ᵍnē'k·ēq: "Lae'ms lāɬ nā'l!ēlōl ō'gwaqal." Wä, g·ā'xᵍem nä'ᵍnakwēda hë'ɬᵍa-

And therefore the red cedar-bark and the dog came to the young man. That is the end.

xa waō'ẋmâlaẋdäs K·!ā'la^{s}min. Wä, hë'^{s}mēs g·ā'xēłtsa L!ā'gEkwē Ļe^{s}wa ^{s}wa'ts!ē qaē'da hë'ł^{s}a. LaE'm lā'ba.

4. Hēłā'mas.

The first of the Dzā'wadEēnox^{u} lived at Nēk!wē'dEx. They had as their chief Hēłā'mas, and he had for children four girls.

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

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

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

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

Now she sent her youngest sister to fetch some fire. The girl went at once to fetch fire. As soon as the girl had gone, the eldest of the four girls began to menstruate.

G·ō'kula ^{s}laēda g·ā'läsēda Dzā'wadEēnoxwē lax Nēk!wē'dEx. Wä, lā'^{s}laē g·ī'gadEs Hēłā'masē. Wä, lā'^{s}laē sā'sEmnōkwē Hēłā'masasēda mō'kwē ts!ā'ts!ēdagEma.

Wä, lā'^{s}laē â'laEl q!E'msq!Emts!Exļēda mō'kwē sā'sEms, lē'x·aem^{s}l nâ'qēsē łā'lē^{s}wata hë'mEnała lā'xa L!ā'sanâ^{s}yasēs g·ō'kwē Ļe^{s}wē'da ā'Lanâ^{s}ē. Wä, lā'naẋwa^{s}laē Hēłā'masē ā'läq qa^{s}s Lē'^{s}lalēxēs sā'sEmē. Wä, lā'^{s}laē k·!ēs nā'nagēg·a^{s}ēda ts!ā'ts!ēdagEmaxēs ō'mpē.

Wä, hë'^{s}El lā'g·iłas Hēłā'masē wāx·Lē'^{s}lalaq qaxs la'ē nā'k·!āLaq ē'xEnt!ē'dēda nō'last!EgEma^{s}ē. Wä, â'Em^{s}lawisē hā't!Elēda ts!ā'ts!ēdagEmaxēs ō'mpē, laE'm^{s}laē qā's^{s}ēda qa^{s}s lē laxē'da qwēsā'la lā'xēs g·ō'kwē.

Wä, lā'^{s}laē gā'nuł^{s}īda. Laā'^{s}lasēda nō'last!EgEma^{s}ē L!Eqwā'xēda q!wā'xē qa sä'lasēs q!wā'xsEmē g·ō'kwa. Wä, lā'^{s}laē gwā'łē g·ō'kwēla^{s}yas. Wä, lā'^{s}laē dō'x^{s}waLE'laxa g·ō'kwē ^{s}neẋwā'ła lax g·ō'kwas.

Wä, lā'^{s}laē gā'gäła gā'nuLa; lā'ē wudEx·^{s}ī'da. Wä, lā'^{s}laē â'lax·^{s}īd k·!ēnā'ēs^{s}īdēda nō'last!EgEma^{s}ē. Wä, laE'm^{s}laē k·!eâ's gwôyō'ļasEx gu'ltä qa^{s}s lEq!usa'. Wä, lā'^{s}laē dō'qulaxēda g·ō'kwaxs q!wuqā'łaē.

Wä, lā'^{s}laē ^{s}yā'laqasēs amā'^{s}înxa^{s}ē qa lē^{s}s a^{s}nâ'x gu'ltä. Wä, hë'x·^{s}idaEm^{s}lā'wisē la qā's^{s}īdēda ts!ā'ts!adagEmē qa^{s}s lē a^{s}nâ'x gultä'. Wä, hë'Em^{s}lawis ā'łē^{s}s qā's^{s}īdēda ts!ā'ts!ēdagEmaxs la'ē ē'xEnt!ē'dēda nō'last!EgEma^{s}yasēda mō'kwē ts!ā'ts!ēdagEma.

It was not long before she came back. She said, "O mistress! I am afraid of the place where we are staying, for it is not like our world. And that house is different from the style of our house. Therefore I am afraid of it," said the girl to her elder sister.

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

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

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

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

She went at once, and entered the

Wä, lā'ᵍlaē k·!ēs ǥä'ɬaxs g·ā'xaē aē'-daaqa. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, q!ā'-gwidä, â'lēg·în ts!Eɬk·a'sōxda axᵍā'saqEns, k·!ē'saēx hë ǥwē'x·sEns ᵍnā'läEns. Wä, lōx ōguqałō'xda g·ō'kwēx lax ǥwē'x·sdEmasEns g·ō'kwē. Wä, hë'-ᵍmēsEn lā'g·iła k·îɬE'lasōx," ᵍnē'x·ᵍlaēda ts!ā'ts!adagEmaxēs nō'la.

Wä, lā'ᵍlaē ts!E'nkwēda nō'last!EgEmaᵍyasēs amā'ᵍînxaᵍē. Wä, lā'ᵍlaē ᵍnē'k·a: "LaᵍmEn ē'xEnt!ēda. Wä, las q!â'lElaEmxg·în gaᵍg·ū'stâwīɬ g·āx gaā'laLa k·!ē'ᵍsᵍmēLas ts!Ex·ᵍī'Lēda ǥwā'ᵍwina. Wä, hë'ᵍmēsEn lā'g·iła ᵍnēx· qaᵍs lā'ōs hā'ᵍlabalä;" ᵍnē'x·ᵍlaēda nō'last!EgEmaᵍyaxēs amā'ᵍînxaᵍē. Wä, lā'ᵍlaē qā'sᵍīdēda ts!ā'ts!adagEmē qaᵍs lē laē'L lā'-xēda g·ō'kwē.

Wä, laE'mᵍlawīs ǥä'ɬēda ts!ā'ts!adagEmē; wä, lā'ᵍlaē LE'ᵍlalēda nō'last!EgEmaᵍyaxēda mā'k·îläxēda lā ǥä'ɬa. Wä, lā'ᵍlaē ᵍnē'k·Eq. "Hā'g·a nEnā'nuxᵍulā'x ts!ā'ᵍē qaᵍxs xE'nLElaa' la ǥä'ɬa," ᵍnē'x·-ᵍlaēda nō'last!EgEmaᵍyaxēs ᵍnEmō'kwē ts!ā'ᵍya. Wä, hë'x·ᵍidaEmᵍlā'wisēda ts!ā'-ts!adagEmē la qā'sᵍīd qaᵍs lē laē'La laxē'da g·ō'kwē.

Wä, laE'mᵍlaxaē xEk·!a'. Wä, lā'ᵍlaē LE'ᵍlalaxa mā'k·îläq. Wä, lā'ᵍlaē ᵍnē'-k·Eq: "Ǥē'la qEn wā'ɬdEmnōkwē lōL." Wä, hë'x·ᵍidaEmᵍlā'wisēda ts!ā'ts!adagEmē la lāq. Wä, lā'ᵍlaē ᵍnē'k·a: "Ǥwā'stoxᵍwīdas qEn axᵍā'LElōdēᵍs-g·a'da k·!ā'ɬmē'sîk· E'lkwa lōL qa hE'l-k·!aᵍō's." Wä, lā'ᵍlaē axᵍē'tsēs ts!Emā'la lā'xēs ᵍnaᵍxwē' qa axᵍā'LElēsēda k·!ałmē'sē E'lkwa lāq. Wä, lā'ᵍlaē ts!EmE'm-ts!ōtsēs ElᵍE'lkula ts!Emā'la lax p!ē'-p!Espla'yâsēs ts!ā'ᵍya.

Wä, g·î'lᵍEmᵍlā'wisē ǥwā'ɬa, la'ē ᵍnē'k·a: "Wä, hā'g·a ǥwā'la k·îɬElā'x," ᵍnē'x·ᵍlaēxēs ts!ā'ᵍya.

Wä, hë'x·ᵍidaEmᵍlā'wisē la qā'sᵍīd

house. Then she saw that her younger sisters were cut open, and were hanging over the fire of the house to dry. Then the girl wailed for her dead younger sisters.

Then a handsome man went up to the place where the girl was sitting. He said, "Why do you cry, my dear?" The girl said at once, "O master! I am wailing for my two younger sisters, who are lying dead here."

Then the handsome man spoke, and said, "Cease wailing for your younger sisters, for they are only sleeping, for I have a way of awakening them. Now stop crying and [go] call your elder sister, that she may come to my house."

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

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

The elder sister arose at once, and accompanied her younger sister. Then they went together into the house. They sat down and wailed, because

qa^{s}s lē laē'L laxē'da g·ō'kwē. Wä, lā'-^{s}laē dō'x^{s}waLE'laxēs ts!ā'ts!E^{s}yax·däxs la'ē qwēqwā'gEkwa. Wä, lā'^{s}laē x·ix·î'-łELaLE'la lax nEqō'stâwēsēda lEgwīła-sēda g·ō'kwē. Wä, hë'x·^{s}idaEm^{s}lā'-wisēda ts!ā'ts!adagEmē ^{s}lā'gwał^{s}īda qaē's ts!ā'ts!E^{s}yax·dē.

Wä, g·ā'x^{s}laēda ë'x·sōkwē bEgwā'-nEma ḷā'xulīł lax k!waē'lasasēda ts!ā'-ts!adagEmē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ma'-dzēs ^{s}lā'gwałēłaq!ōs, adä?" Wä, hë'x·^{s}idaEm^{s}lā'wisēda ts!ā'ts!adagEmē ^{s}nē'k·a: "^{s}ya q!ā'gwidē, g·a'dEn ^{s}lā'-gwałīłg·în ma^{s}lō'kwuk· ts!ā'ts!a^{s}yax·-däg·înLāxs lēk· łē'łE^{s}la."

Wä, hë'x·^{s}īdaEm^{s}lā'wisēda ë'x·sōkwē bEgwā'nEm yā'q!ēg·ała. Wä, lā'^{s}laē ^{s}nē'k·a: "Ġwā'łlas ^{s}lā'gwałōL qaō'x ts!ā'ts!a^{s}yäqōs qāxs â^{s}maa'xs mē'xa, qa^{s}xg·în gwē'x·^{s}īdaasnōx^{s}mēg·în gwē'x·-^{s}īdEq^{u}. Wä, wë'g·a L!Ex^{s}ī'dEx qa^{s}s lā'^{s}lōs LE'^{s}lalax nō'lāst!EgEma^{s}ya qa g·ā'xēsē lā'xEn g·ō'kwēx."

Wä, hë'x·^{s}idaEm^{s}lā'wisēda ts!ā'ts!a-dagEm ḷā'ẋulīła qa^{s}s gwē'gEmx·^{s}īdē laxē'da t!êx·î'läsēda g·ō'kwē. Wä, lā'-^{s}laē dō'x^{s}waLE'laxēda ^{s}wā'latsā'yukwē ts!Edā'q ḷā'wīł lax hēłk·!ōtstâ'^{s}līłasēda g·ō'kwē. Wä, lā'^{s}laē hë ġwē'x·sē x·î'n-dzasasēda x·î'ndzasasēda k·îxElā'ga. Wä, lā'^{s}laē â'laEl łE'lwīstâłaxēda ts!ā'-ts!adagEmaxs la'ē lawE'lsEla lā'xēda g·ō'kwē.

Wä, lā'^{s}laē qā's^{s}īda qa^{s}s lē nē'Laxēs nō'last!EgEma^{s}yasēs ts!ā'ts!a^{s}yax·däxs la'ē łē'ła^{s}la. Wä, hë'^{s}misē wā'łdEmasēda ë'x·sokwē bEgwā'nEmaxs "^{s}yā'laqaē qEn g·ā'xē LE'^{s}lalōL," ^{s}nē'x·^{s}laēxēs nō'-last!EgEma^{s}ē.

Wä, hë'x·^{s}idaEm^{s}lā'wisēda nō'last!E-gEma^{s}ē ḷā'x^{s}wīda qa^{s}s lē lē'g·ēxēs ts!ā'^{s}ya. Wä, lā'^{s}laē laē'Lēda ts!ā'ts!a-^{s}yasâla laxē'da g·ō'kwē. Wä, hë'x·-

they saw their younger sisters hanging there.

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

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

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

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

Then the man spoke, and said to the elder sister, "O mistress! you shall be my wife." The elder sister consented at once, and she was married to the man. Then the man asked his wife her name. He wanted to find out her name. Then the eldest sister said, "My name is Food-Giver, and the name of my sister next in age to me is Dressed-Skins-in-the-House, and the name of this my next sister is Made-to-

ˢidaEmˢlaxaā'wisē kɬusˢā'liła qaˢs qɬwā'-qɬusâlē qaxs la'ē dō'xˢwaLE'lax·daˢxᵘxēs tsɬā'tsɬaˢyax·däxs la'ē x·îɬElā'LEla.

Wä, g·ā'xˢlaē ē'tɬēdēda ë'x·sōkwē bEgwā'nEma. Wä, lā'ˢlaē ē'tɬēd yā'-qɬēg·ała. Lā'ˢlaē ˢnē'k·a: "ˢya qɬā'-qɬEgwīdä, ˢmā'sēs ˢlā'gwałēłaqɬōs?" Wä, hë'x·ˢidaEmˢlā'wisēda nō'lastɬEgE-maˢē yā'qɬeg·ała. Lā'ˢlaē ˢnē'k·a: "QEnuˢx̣ k·ɬē'sē ˢlā'gwāła qag·ā'nuˢx̣ tsɬā'tsɬaˢyax·dEk·," ˢnē'x·laēq.

Wä, lā'ˢlaē ˢnē'k·ēda ë'x·sōkwē bEgwā'nEma: "ˢya qɬā'qɬEgwidä, gwā'ɬlas ˢlā'gwał qan qɬulā'x·ˢīdamas lag·īxōxda maˢlō'kwēx tsɬā'tsɬaˢēqōs."

Wä, lā'ˢlaē LĒ'ˢlalaxēda ˢwā'latsā'-yukwē tsɬEdā'qa. Wä, lā'ˢlaē ˢnē'k·a: "Ģē'lag·a adä', ɬEqwā'ga," qaxs hë'ˢmaē ɬ̣ē'ģEmsēda ˢwā'latsā'yukwē tsEdā'qē, "qaˢs hō'xˢwida'yōsasōx ɬEqwä'xsg·a'da maˢlō'kwîk· tsɬā'tsɬēdagEma."

Wä, hë'x·ˢidaEmˢlā'wisē g·ā'xē ɬEqwā'ga. Wä, lā'ˢlaēda bEgwā'nEm axā'xōdxēda maˢlō'kwē łē'łEˢla qaˢs neɬā'łtsɬōdēˢs laxē'da tsɬētsɬā'tsɬax̣ᵘsEmē. Wä, hë'ˢmis la hō'xˢwīdaats ɬEgwaģä's ɬEqwä's qaˢs axē'LElēˢs lax pɬEspɬEyâ'-sēda tsɬā'tsɬēdagEmē. Wä, lā'ˢlaē ģwā'-ła, la'ēda ë'x·sōkwē bEgwā'nEm axˢē'd-xēda qɬulā'ˢsta ˢwāp qaˢs xō'sˢīdēˢs. Wä, hë'x·ˢidaEmˢlā'wisēda ˢneˢmē'ma-gasē qɬulā'x·ˢīda.

Wä, lā'ˢlaē yā'qɬēg·ałēda bEgwā'nEmē. Wä, lā'ˢlaē ˢnē'k·a laxē'da nō'lastɬEgE-maˢē: "ˢya qɬā'gwidē, ģEg·a'dLEnLōs." Wä, hë'x·ˢidaEmˢlā'wisēda nō'lastɬEgE-maˢē wä'xa. Wä, laE'm łā'wadsēda bEgwā'nEmē. Wä, lā'ˢlaē wuLē'da bE-gwā'nEmaxēs gEnE'mē. Wä, laE'mˢlaē qɬā'qɬēˢstaā'x ɬ̣ē'ģEmas. Wä, lā'ˢlaē ˢnē'k·ēda nō'lastɬEgEmaˢē: "Hē'ˢmEn ɬ̣ē'ģEmē Ha'mdzid. Wä, lōx ɬ̣ē'ga-dōxda mā'k·îlax g·ā'xEnLas Alā'g·îˢmīł.

give-away-all-the-Time, and the name of my youngest sister is The-Tallest-One." Thus said Food-Giver to her husband.

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

After some time Food-Giver was with child, and she was quickly growing stouter. Then Se'nL!a^{s}ē called his wife and her younger sisters, and said, "Come, let us go and see the house of my father, Abelone-of-the-World."

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

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

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

Wä, lōx ḷē'gadōxda mā'k·îläq^{u} yîs Ts!ā'ts!ōbālag·ī^{s}lak^{u}. Wä, lōx ḷē'gadōxda amā'^{s}înxa^{s}yaxs Sē'wu^{s}yā'^{s}las;" ^{s}nē'x·^{s}laē Ha'mdzidē la'xēs łā'^{s}wunEm.

Wä, lā'^{s}laē ō'gwaqē Ha'mdzidē wuLā'x ḷē'gEmasēs łā'^{s}wunEmē. Wä, lā'^{s}laē ^{s}nē'k·a: "Wä, hë'^{s}mEn ḷē'gEmē Se'nL!a^{s}ē. Wä, hë'^{s}misē Lē'labā'lisE'la. Wä, hë'^{s}misē Ë'x·ts!Emsgem. Wä, laE'ms q!ā'laxEn ḷē'gEmē." Wä, laE'm-^{s}laē Se'nL!a^{s}ē nē'łaxēs gEnE'mē yîxs hë'ē lā'lēda ë'k·!adzē^{s}lisē ^{s}nā'la.

Wä, k·!ēs^{s}lat!a gä'łaxs la'ē bEwē'x·^{s}wīdē Ha'mdzidē. Wä, lā'^{s}laē hā'^{s}la-^{s}na'kula pE'nḷE^{s}nakula. Wä, lā'^{s}laē Se'nL!a^{s}ē LE'^{s}lalaxēs gEnE'mē ḷE^{s}wēs ts!ā'ts!a^{s}ya. Wä, lā'^{s}laē ^{s}nē'k·a.: "Gē'-lax·da^{s}x^{u} la qaE'ns lē dō'qwax g·ō'kwa-sEn ō'mpaē Ë'x·ts!Emā'lag·îlī'sa."

Wä, lā'^{s}laē xwā'na!^{s}īdēda ^{s}nE^{s}mē'-magas. Wä, lā'^{s}laē hō'qawE'lsa lax g·ō'kwas Se'nL!a^{s}ē. Wä, lā'^{s}laē Se'n-L!a^{s}ē LE'^{s}lalax łEqwāga qa lēs ō'gwaqa. Wä, g·î'l^{s}Em^{s}lā'wisē hō'qawE'lsa, la'ē hë'x·^{s}ida^{s}mē łEqwā'ga la gwāł ts!E-dā'qa. Wä, laE'm^{s}laē la ts!ē'k!ux·^{s}īda qa^{s}s p!E!^{s}ī'dē. Wä, laE'm ku'sku^{s}ī'd la.

Wä, lā'^{s}laē ^{s}nē'k·ē Se'nL!a^{s}yaxa ku's-kusē: "Hā'g·a nē'ḷaxEn ō'mpaxg·înu^{s}x lē'LEk· qā'tsē^{s}stā'lał lā'qē ḷō'gun gE-nE'mk· ḷōgwa'da yō'dukuk· ts!ā'ts!a-^{s}yasg·în gEnE'mk·." Wä, hë'x·^{s}idaEm-^{s}lā'wis kwī^{s}g·ałē' ku'skusē qa^{s}s p!E!^{s}ī'dē. Wä, laE'm^{s}laē lāł ts!Ek·lā'łElaLEx ō'm-pas Se'nL!a^{s}yasēxs lē'Lē lāq.

Wä, lā'^{s}laē yā'q!ēg·ałē Se'nL!a^{s}yaxēs gEnE'mē. Wä, lā'^{s}laē ^{s}nē'k·Eq: "Yā'-ya^{s}nāla qā'sax, qa^{s}xs qwē'salāe g·ō'-kwasEn ō'mpa." Wä, lā'^{s}laē hë'x·^{s}ida-^{s}mēda mō'kwē ts!ā'ts!ēdagEm dzE'lx^{u}-sēsā'ła. Wä, lā'^{s}laē dzā'qwaxs la'ē lā'g·aēda ts!ā'ts!ēdagEmē laxē'da ^{s}wā'-lasē g·ō'kwa.

Then Food-Giver saw that the painting on the front boards of the large house was the Sun on the right-hand side of the door, and the Moon on the left-hand side of the door [of the large house], and the Thunder-bird was over the door.

Now Se'nL!a^{s}ē, his wife, and her younger sisters, went in. They were told to sit down by an old woman, the slave of Abelone-of-the-World.

Then the chief, Abelone-of-the-World, lay down on his back. He was very stout. As soon as Se'nL!a^{s}ē and his wife and her younger sisters sat down, the chief, Abelone-of-the-World, sat upright, and said, "O son, welcome! Which among these four pretty women is your wife?"

Then Se'nL!a^{s}ē said, "This one next to me;" and the chief said, "O son! it seems that your wife is with child." And Se'nL!a^{s}ē said at once, "That is true."

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

Then the chief stopped speaking, and he told his slave to feed the four women. Then the slave took something just like crab-apples and fed the women and Se'nL!a^{s}ē.

Wä, lā'^{s}laē dō'x^{s}waLE'lē Ha'mdzidäxē'da k·!ā'ta^{s}yas tsā'ɢEmasēda ^{s}wā'lasē g·ō'kwa yîxs L!ē'sElaēda hē'łk·!ōtstâ^{s}la^{s}sēda t!êx·î'la. Wä, la mEkulē'da ɢEmxō'stâ^{s}la^{s}sas t!êx·î'läsēda ^{s}wā'lasē g·ō'kwa. Wä, lā'^{s}laē Kunkunχulī'g·a^{s}ēda awī'g·ałtâ^{s}yasēda t!êx·î'läs.

Wä, lā'^{s}laē hō'ɢwiLē Se'nL!a^{s}ē Ḷ^{E}^{s}wīs ɢEnE'mē Ḷ^{E}^{s}wīs ts!ā'ts!a^{s}ya. Wä, lā'^{s}laē q!ā'χsīdzēsōx·da^{s}xwa yîsē'da q!u'lyakwē ts!Edā'qa yîx q!ā'k·âs Ë'x·ts!Emā'lag·îlī'sē.

Wä, lā'^{s}laē t!ē'g·iłēda g·ī'gama^{s}ē yîx Ë'x·ts!Emā'lag·îlī'sē. Lā'^{s}laē LŌ'maEl pE'nL!ēsa. Wä, g·î'l^{s}Em^{s}lā'wisē k!us^{s}ā'liłē Se'nL!a^{s}ē Ḷ^{E}^{s}wīs ɢEnE'mē, Ḷ^{E}^{s}wīs ts!ā'ts!a^{s}ya; wä, lā'^{s}laē k!wā'g·ustâ'liłēda g·ī'ɢema^{s}ē yîx Ë'x·ts!Emā'lag·îlī'sē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya xunō'k^{u}, ɢē'lak·as^{s}la. Wä, ^{s}wī'dēs ɢEnE'maōs lā'xwada mō'kwēx ë's^{s}êk· ts!ē'daqa."

Wä, lā'^{s}laē Se'nL!a ^{s}ē^{s}nē'k·a: "G·a^{s}mē'g·ada mā'k·aLāk· g·ā'xEn." Wä, la'^{s}laē ^{s}nē'k·ēda g·ī'gama^{s}ē: "^{s}ya xunō'k^{u} lax·st!aā'k^{u}^{s}maē'x bEwē'kōs ɢEnE'maqōs." Wä, hë'x·^{s}idaEm^{s}lā'wisē Se'nL!a^{s}ē ^{s}nē'k·a: "Â'la^{s}mōx, laE'm bEwē'kwa."

Wä, lā'^{s}laē ^{s}nē'k·ēda g·ī'g·ama^{s}ē: "Ḡē'lak·as^{s}lax·ōxs wā'łdEmēx. Wä, hë'^{s}maa qa^{s}xō ^{s}mā'^{s}yuł^{s}īdLōs ɢEnE'mēx, wä, qō ts!Edā'qLō, wä, lā'LEs Ḷē'x^{s}īdLEs ^{s}nē^{s}nayudzE'mga lāq. Wä, g·î'l^{s}Emłwisē bā'bagumL, wä, lā'LEs Ḷē'x^{s}īdLEs ^{s}nē'^{s}näyōs lāq. Wä, yū'^{s}mēsEn g·ō'kwēx la^{s}mō'x lāL la'xēs xunō'χda^{s}x^{u}LaōS, Ḷ^{E}wō'xda halā'yux, Ḷ^{E}wō'xda q!ulā'^{s}sta ^{s}wā'pa."

Wä, lā'^{s}laē ɢwāł q!Eyō'dēda g·ī'ɢama^{s}ē. Wä, lā'^{s}laē axk·!ā'laxēs q!ā'k·ō qa hamg·ī'lēsēxa mō'kwē ts!ē'daqa. Wä, lā'^{s}laēda q!ā'k·uwē ax^{s}ē'dxēda hë ɢwēx·s t!E'lsē qa^{s}s hamg·ī'lēs lā'xēda ts!ē'daqē Ḷō Se'nL!a^{s}ē.

When the women had eaten, Food-Giver examined the posts of the large house, and she saw that they were men, one on each side of the doorway of the house. The cross-beam over the (men) posts of the doorway of the house was a double-headed serpent. The single post at the rear end of the house was the Thunder-bird. The house was ten steps deep, and its name was K·!ē'k·!ESLEN. All of these were given to the son of SE'NL!a^{g}ē.

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

"And when you and your father wish to give a winter dance," continued the chief to Food-Giver, "your dancer shall perform the Shaman's dance, and his name shall be Healer; and the Teasing dance shall go to your child, and his Teasing-dance name shall be X·ī'ts!anēd, and he shall also have the Thunder-bird dance and his name shall be Hō'-ḷagenū's, and he shall have the Ha'mshamts!es dance and the name Ha'mats!axis; and that is all that will go to my grandson. This is all that I want to say."

Wä, lā'^{g}laē gwāł ha^{g}mā'pēda ts!ē'daqē; lā'a^{g}las x·ī'ts!ax·î'lē Ha'mdzidäxēda ḷē-ḷā'masēda ^{g}wā'lasē g·ō'kwa. Wä, lā'-^{g}laē dō'qula qē^{g}xs bē'bEgwanEmaēda wāx̣sustâ^{g}lēłē laxē'da t!êx·î'läsēda g·ō'-kwē. Wä, lā'^{g}laē sī'siuLēda gēxtâ'-^{g}yasēda bē'bEgwanEmē ḷēḷā'msēda t!êx·î'läsēda g·ō'kwē. Wä, lā'^{g}laē Kun-kunx̣ulī'g·a^{g}ēda ^{g}nE'mts!aqē ḷā'msēda ā'ḷEba^{g}yas. Wä, lā'^{g}laē nEqā'x·^{g}īdaxa lē'da dzō'yaqa^{g}yasēda g·ō'kwē. Wä, lā'^{g}laē ḷē'g̱adēda g·ō'kwas K·!ē'k·!ESLEN. Wä, hë'Em la ^{g}wī'^{g}la g·āxyō lā'xēda xunō'x̣Las SE'NL!a^{g}ē.

Wä, lā'^{g}laē ē't!ēd yā'q!ēg·ałē Ë'x·ts!E-mā'lag·îlī'sē. Wä, lā'^{g}laē ^{g}nē'k·a: "Wä, nEgō'mp, wë'g·ax·ī ḷē'g̱adLē â'sas Ë'x·-ts!Emā'lag·îlī'sē qä'ḷaxs lēLā'qōs aē'daā'-qał lax â'sa. Wä, g·î'l^{g}Emłwīts lāł nä'^{g}nax̣L, wä hë't!aLES lāL mō'p!En-x̣wasL qa^{g}xō lā'LōxdA g·ō'kwēx lax g·ō'x̣dEmsas â'sa. Wä, la^{g}mē'sōx lā'-LōxdA mō'sg̱Emēx L!ā'L!Ebāta qō't!a-xwa alā'g·îmēxwa ^{g}nE'msg̱Emēx; wä, lōx qō't!axwa p!ēp!ā'lEmsg̱Emōxda ^{g}nE'msg̱Emēx; wä lōx qō't!axwa L!ā'qōx-da ^{g}nE'msg̱Emēx; wä lōx qō't!axwa ^{g}nā'-x̣wax hē^{g}maē'masōxda ^{g}nE'msg̱Emēx. Wä, yū'Em mā'^{g}mēk·āsLESEN ts!ō'x̣LE-maLaō'x."

"Wä, qa^{g}sō ^{g}nē'x·lax qa^{g}s ts!ē'ts!ēqē-laxōs ḷō â'sa," ^{g}nē'x·laēda g·ī'g̱ama^{g}ē lax Ha'mdzidē, "wä, la^{g}mē'sē pā'xEla'łaLēs sē'natLa. Wä, lā'LE ḷē'g̱adLES Nā'-naqweyë't; wä hë'^{g}misēda ^{g}mē'La lāL la'xēs xunō'x̣^{u}Laōs. Wä, hë'^{g}misēda ḷē'g̱Emasēda ^{g}mē'La yîx X·ī'ts!anēdē. Wä, lā'Lēda Kuku'nx̣ulałē. Wä, hë'Em ḷē'g̱Emsē Hō'ḷag̱Enū'sē. Wä, hë'^{g}mi-sēda ha'mshamts!Esē. Hë'Em ḷē'g̱Emsē Hā'mats!axēsē. Wä, laE'm ^{g}wī'^{g}la lāł lā'xEn ts!ō'x̣LEmāLa. Wä, laE'm ^{g}wī'^{g}lEn wā'łdEmē."

Then Se'nL!a^{g}ē told his wife that they would go home. They went out of the house, and arrived at their own house. Then Food-Giver thought of her father and mother, therefore she was very downcast. Her mother always looked after women when they gave birth to children, therefore she was downcast.

Then Se'nL!a^{g}ē spoke to his wife, and said, "O mistress! why are you so downcast?" Food-Giver answered at once, and said, "I am with child, and therefore I am downcast, for there is no one here to take care of me, and my mother is the only one who takes care of women who give birth to children. That is what I am thinking of," said Food-Giver to her husband.

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

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

Then Se'nL!a^{g}ē called Brain-eating-Woman, and said, "Go and borrow the

Wä, hë'x·^{g}idaEm^{g}lā'wisē Se'nL!a^{g}ē ax-k·!ā'laxēs ǥenE'mē qa^{g}s lā'lag·i nä'^{g}na-kwa. Wä, lā'^{g}laē hō'qawElsa. Wä, lā'^{g}laē lā'g·aa la'xēs g·ō'kwē. Wä, lā'-^{g}laē g·ī'g·aēqalē Ha'mdzidäxēs ō'mpa ḷE^{g}wis abE'mpē. Wä, hë'Em^{g}lā'wis xE'nLElag·īłts ẋu'lsē. Wä, hë'^{g}misē abE'mpas yîxs hë'^{g}maē aā'xsilaxēda ts!ē'daqaxs ^{g}mā'^{g}yuLaē. Wä, hë'^{g}mis lā'g·iłas ẋu'lsē.

Wä, lā'^{g}laē wuLē' Se'nL!a^{g}ē laxēs ǥenE'mē. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya q!ā'gwidē, ^{g}mā'dzēs xE'nLElag·īłaōs ẋu'lsa?" Wä, hë'x·^{g}idaEm^{g}lā'wisē Ha'm-dzidē nā'nax^{g}mēq. Wä, lā'^{g}laē ^{g}nē'k·a: "Hëdzâ'^{g}mEn lā'g·iła ẋu'lsē qa^{g}xg·în bEwī'kwik· qa^{g}xs k·!eâ'sēLē aā'xsilał g·ā'xEn. Wä, hë'^{g}misEn abE'mpaxs lē'-x·a^{g}maē aā'xsilaxēda ts!ē'daqaxs ^{g}mā'-^{g}yuLaē. Wä, hë'^{g}misEn g·ī'g·aē'ga^{g}ē," ^{g}nē'x·^{g}laē Ha'mdzidēxēs łā'^{g}wunEmē.

Wä, lā'^{g}laē yā'q!eg·ałē Se'nL!a^{g}ē. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya q!ā'gwidē, gwa'lax·ī ^{g}yā'ẋsE^{g}mēs nâ'qayōs, qaE'n k·!ē'ts!ēna^{g}ē yē'^{g}x·stōsōs la nä'^{g}nakwa. Wä, laE'ms lāł nä'^{g}naẋ^{u}LōL. Wä, g·î'l-^{g}Emłts ax^{g}ē'xsdēsō^{g}nōẋ^{u}LōL; wä, lā'LEs â'Emł ^{g}nē'x·LōL, 'ax^{g}ē'xsdēg·ā'xa g·ō'-kwa,' wä, hë'x·^{g}idaE'młwisē lā'Lēda ^{g}wā'-lasē g·ō'ẋ^{u}dEsEn ō'mpa la'xēs gwô^{g}yō'-LaōS qa ax^{g}E'ldzāsLES, ḷō ^{g}nā'ẋwēs ax^{g}ē'xsdEsōLaōs, lā'LES â'Emł ḷē'x^{g}ēL g·ā'xEn, qa^{g}xg·în hë'mEnała^{g}mēłg·în nE-ẋwā'Lał lōL," ^{g}nē'x·^{g}laē Se'nL!a^{g}yaxēs ǥenE'mē.

Wä, lā'^{g}laē ya'q!ēg·ałē Ha'mdzidē. Wä, lā'^{g}laē ^{g}nē'k·a la'xēs łā'^{g}wunEmē: "Ġē'lak·as^{g}la q!ā'gwidē, qaē's k·!ē'saaqōs ^{g}nēx· qEn xak·!ē' ḷōgun ts!ā'ts!a^{g}yak· lā'xwa ë'k·!ēx a^{g}wī'nagwisa," ^{g}nē'x·^{g}laē Ha'mdzidäxēs łā'^{g}wunEmē.

Wä, lā'^{g}laē Se'nL!a^{g}ē Lē'^{g}lalax L!ā'-qwaga. Wä, lā'^{g}laē ^{g}nē'k·a: "Hā'-

long rope of The-One-who-Climbs-down, that is the Spider." Brain-eating-Woman went at once, and it was not long before Brain-eating-Woman came, carrying on her arm the long rope of The-One-who-Climbs-down. She gave it to SE'NL!a^{g}ē, who took it and called the four women.

Then SE'NL!a^{g}ē said to them, "Don't be afraid. Stand close together." Then he wrapped his large dressed-skin blanket around the four sisters, and tied one end of the long rope to the four women. After he had tied them, he opened the door of the upper world and put his wife and her younger sisters, bundled together, through it.

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

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

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

As soon as she ceased speaking, the little house, and the cradle and everything that belongs to it, and the kettle with water already warm in it, came dzâ^{g}s ḷē'k·ōx g·î'lt!ä dENE'ms Hō'maxa, yîxē'da Yā'yaqēt!ēnēga." Wä, hë'x·^{g}idaEm^{g}lā'wisē L!ā'qwaga lā qā's^{g}īda. Wä, k·!ē's^{g}lat!a gä'ɬaxs g·ā'xaē q!E'lxulē L!ā'qwagäxēda g·î'lt!ä dENE'ms Hō'maxa. Wä, lā'^{g}laē· ts!âs lax SE'NL!a^{g}ē. Wä, lā'^{g}laē dā'x·^{g}īdaq qa^{g}s LĒ'^{g}lalēxēda mō'kwē ts!ē'daq.

Wä, lā'^{g}laē ^{g}nē'k·ē SE'NL!ayaq: "Ġwa'la k·îɬELā'x. Wë'g·a q!apl!ē'x·^{g}īdEX." Wä, lā'^{g}laē sā'sgEmtsēs ^{g}wā'lasē alā'g·îmsgEm nEx^{g}u'nē laxē'da mō'kwē ^{g}nE^{g}mē'magasa. Wä, lā'^{g}laē yîɬtsE'mtsēda apsā'^{g}yasēda g·î'lt!a dENE'mē lā'xēda mō'kwē ts!ē'daqē. Wä, lā'^{g}laē ġwāɬ yîLa' qēxs la'ē ax·stō'dxa t!êx·î'läsēda ë'k·!ē a^{g}wī'nagwis qa^{g}s axsō'dēsēda la q!Enē'psEmā'laxēs gENE'mē ḷE^{g}wēs ts!ā'ts!a^{g}ya.

Wä, k·!ēs^{g}lat!a gä'ɬa ba^{g}nōɬE'laxs, la'ē ax^{g}E'lsa laxwa ba^{g}nē'x a^{g}wī'nagwisa. Wä, lā'^{g}laē k·!ē^{g}s q!ā'LElē Ha'mdzidäx lä qwē'ɬtsEmdEq. Wä, lā'^{g}laē hë'x·^{g}idaEm dō'x^{g}waLE'laxEns nō'sēx ^{g}nā'la. Wä, hë'Em^{g}lawis ā'ɬēs hē'ɬ^{g}idxēs k!wā'ɬaē'na^{g}ē yîx Ha'mdzidē la'ē ^{g}mā'^{g}yuɬ^{g}īda.

Wä, hë'x·^{g}idaEm^{g}lā'wisē ts!ā'ts!a^{g}ēs dō'x^{g}widxēda g·înā'nEmē. Wä, lā'^{g}laē dō'x^{g}waLE'la qēxs ts!ā'ts!adagEmaē. Wä, hë'x·^{g}idaEm^{g}lā'wisē Ha'mdzidē yā'q!eg·ała. Wä, lā'^{g}laē ^{g}nē'k·a: "La^{g}mōx ḷē'gadLEs wā'ɬdEmas ō'mpa^{g}sōx; wä, la^{g}mōx ḷē'gadLEs ^{g}nē^{g}nä'yodzE'mga," ^{g}nē'x·^{g}laē Ha'mdzidē la'xēs ts!ā'ts!a^{g}ya.

Wä, lā'^{g}laē ē'dzaqwa yā'q!ēg·ała. Wä, lā'^{g}laē ^{g}nē'k·a: "G·ā'xlax·ī q!ō'lats!ä qa kwä'dzats!ēsg·a ^{g}nē^{g}nä'yodzE'mgak· ḷō qa q!anē'psEmē^{g}sîk·; wä, hë'^{g}mis qEn hōdzā'ts!ä."

Wä, g·î'l^{g}Em^{g}lā'wisē q!wē'ɬ^{g}īda lā'xēs yā'q!Entlāla^{g}ēna^{g}ē, la'ē g·ā'xēda g·ō'kwē hō'gwôE'lsa ḷE^{g}wē'da xaā'pē ḷō ^{g}nā'xwēs ġwē'ɬġwäla, ḷE^{g}wē'da q!ō'lats!ē. La

and stood on the ground. Then Food-Giver's younger sisters washed the child.

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

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

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

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

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

Then Hēłā'mas knew at once that his children had obtained the right thing. gwā'łEla^{g}Em^{g}laē'da ^{g}wā'pē k·ō'ẋ^{g}sta. Wä, hë'x·^{g}idaEm^{g}lā'wisē ts!ā'ts!ayäs Ha'mdzidē kwä's^{g}Īdxēda g·înā'nEmē.

Wä, laE'm^{g}lā'wisē gwā'łēda ts!ē'daqē kwä'saxēda g·înā'nEmē; wä, lā'^{g}laē pō'sq!Ex·^{g}īda. La'ē yā'q!eg·ałē Ha'mdzidē. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya q!ā'gwidē SE'nL!ē^{g}, ẇax^{g}ē'dasqanu^{g}ẋ^{u} ha^{g}mā'^{g}ya." Wä, hë'x·^{g}idaEm^{g}lā'wisē g·āx k·!ā'łEle'da t!E'lkwē xa^{g}mā'sa. Wä, hë'^{g}misēda lā'q!wadEkwē' xa^{g}mā's g·āx ax^{g}ā'lIł laxē'da hō^{g}sē g·ōẋ^{u}s. Wä, hë'x·^{g}idaEm^{g}lā'wisēda mō'kwē ^{g}nE^{g}mē'magas L!Eẋwa'xēda t!E'lkwē xa^{g}mā'sa.

Wä, lā'^{g}laē gwāł L!Eẋwē'da mō'kwē ^{g}nE^{g}mē'magasa, la'ē Ha'mdzidē yā'q!eg·ała. Wä, lā'^{g}laē ^{g}nē'k·a la'xēs ts!ā'ts!a^{g}ya: "Hā'g·a dō'x^{g}wīdxEns g·ī'g·aōłnō'kwa. Hë'Em g·ōẋ^{u}sE^{g}ēda kwā'x·îla lā'xēda," ^{g}nē'x·^{g}laē ts!Emā'łasēs a^{g}yasō' lāx ^{g}nā'lanâ^{g}yasēs g·ō'kwē.

Wä, hë'x·^{g}idaEm^{g}lā'wisēda ma^{g}lō'kwē ts!ā'ts!a^{g}yas la qā's^{g}īda. Wä, lā'^{g}laē q!a'msēda mā'k·iläq. Wä, k·!ē's^{g}lat!a gä'łaxs g·ā'xaē aē'daaqēda ma^{g}lō'kwē ts!ā'ts!a^{g}yas E'lxḶālaxēs g·ī'g·aōłnō'kwē. Wä, hë'x·^{g}idaEm^{g}lā'wisē abE'mpas q!ał-^{g}ē'dEx ^{g}nē^{g}nä'yodzE'mga.

Wä, lā'^{g}laē yā'q!eg·ałē ō'mpasēda mō'kwē ts!ā'ts!a^{g}yasâ'la yîx Hēłā'masē. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya sā'sEm, gē'lak·as^{g}la; wä, g·ā'x^{g}mEns q!wā'lagō^{g}. Wä, la^{g}mē'sEn g·āxł g·ō'kwīlał lā'xōs lä'qōs hōdzā'stsōs g·ō'kwaqōs," ^{g}nē'x·^{g}laē Hēłā'masaxēs sā'sEmē.

Wä, hë'x·^{g}idaEm^{g}lā'wisē Ha'mdzidē yā'q!eg·ała. Wä, lā'^{g}laē ^{g}nē'k·a: "Gwa'la wuł^{g}E'm q!ayaqE'lasēs g·ō'ẋ^{u}Laōs, qa^{g}xs mō'p!Enẋwas^{g}mēLē k·!ē^{g}s g·ā'xLē g·ō'ẋ^{u}dä^{g}s gagE'mpasg·a ^{g}nē^{g}nä'yodzE'mgak·."

Wä, hë'x·^{g}idaEm^{g}lā'wisē Hēłā'masē q!â'LEla qēxs lE^{g}ma'ē hē'łaxēs sā'sEmē.

He ceased speaking. On the following morning he came to stay near the small house of his children, and Hēłā'mas's people also came with their goods, following their chief.

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

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

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

Then Hēłā'mas said to his children, "This basket must be the one that is called Never-Empty." Then the sisters ceased trying to take out the dressed skins, and indeed the basket was still full.

Then they opened another basket in Wä, laE'm^{g}laē â'Em q!wē'ł^{g}īda. Wä, g·ā'x^{g}Em^{g}laē â'Em ^{g}mā'wa lax la hō'dza^{g}s g·ō'kwasēs sā'sEmēxēda la ^{g}nā'x·^{g}īda. Wä, lā'^{g}laē ō'gwaqē g·ō'kulōtas Hēłā'masē g·āx mâ'sgEmēxēs g·ī'gama^{g}ē.

Wä, hē'^{g}latla la mō'p!Enxwa^{g}s, la g·ō'kulēda mō'kwē ^{g}nE^{g}mē'magas laxEns a^{g}wī'nagwisēx. Wä, lā'^{g}laē gā'nuLa, g·ā'xaā'sēda ^{g}wā'lasē g·ō'kwaxa Lē'gadēs K·!ē'k·!ESLE'nē. Wä, laE'm^{g}laē g·āx L!ā'^{g}yōxēda hō'dzats!ē'x·dē g·ō'kwa. Wä, lā'^{g}laē ^{g}nā'x·^{g}īda; la'ē ts!Ex·^{g}ī'dēda mō'kwē ts!ā'ts!a^{g}yasâ'la. Wä, hē'x·^{g}idaEm^{g}lā'wisē Ha'mdzidē mā'łt!ēg·aā'LElaxēda ^{g}wā'lasē g·ō'kwa.

Wä, lā'^{g}laē gwē'x·^{g}īdxēs ō'mpē. Wä, lā'^{g}laē ^{g}nē'k·Eq: "^{g}ya ōmp, gwā'łlas mē'xax qa^{g}s dō'x^{g}wīdaōsaxwa g·ō'kwaxsg·a ^{g}nē^{g}nä'yōdzE'mga," ^{g}nē'x·^{g}laē Ha'mdzidäxēs ō'mpē. Wä, hē'x·^{g}idaEm^{g}lā'wisē Hēłā'masē ts!Ex·^{g}ī'da qa^{g}s Lā'x^{g}widē. Wä, lā'^{g}laē dō'x^{g}waLE'laxēda ^{g}wā'lasē g·ō'kwa LE^{g}wēs LēLā'mē.

Wä, lā'^{g}laē Hēłā'masē â'la k·îłEla's, qä'Laxs k·!ē'saē dō'qulaēnox^{u} lax hē gwē'x·sēda ^{g}wā'lasē g·ō'kwa. Wä, lā'^{g}laē Ha'mdzidē Lē'^{g}lalaxēs ts!ā'ts!a^{g}ya qa lä^{g}s qwē'łtsEmdxēda L!ā'batē qō't!axēda alā'g·îmēLE^{g}wē'da ā'ł^{g}ōgu^{g}la. Wä, hē'x·^{g}idaEm^{g}lā'wisēda yū'dukwē ^{g}nE^{g}mē'magas la qa^{g}s x·â^{g}x^{g}wī'dēxēda g·ī'ts!E^{g}wasasēda alā'g·îmē. Wä, lā'^{g}laē ^{g}mō'łts!ā'laxēda alā'g·îmē laxē'da ^{g}nE'msgEmē L!ā'bat. Wä, laE'm^{g}laē k·!ēs wî'lg·îłts!â wāx^{g}maē'la qō't!ēda apsō'tēwa^{g}lîłasēda ^{g}wā'lasē g·ō'kwa.

Wä, lā'^{g}laē Hēłā'masē ^{g}nē'k·a la'xēs sā'sEmē: "Yūdzâ'EmxEnt Lē'gadEs bā'xbaxwā'liłōxda L!ā'batēx." Wä, lā'^{g}laē yā'x^{g}idēda ^{g}nE^{g}mē'magasē ^{g}mōłts!ā'laxēda alā'g·îmē, qä'Laxs lE^{g}ma'ē ē't!ēd qō't!a.

Wä, lā'^{g}laē ē't!ēd x·â^{g}x^{g}wī'dxēda

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

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

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

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

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

Then Food-Giver spoke to her father, and said, "O father! do not speak for a while, for you will now see all the magic treasures that I have obtained. In this box are four kinds of winter dances — the Ha'mshamts!ES, the Shaman's dance, the Teasing dance, and the Thunder-bird dance — and their names. The name of the Ha'mshamts!ES is Hā'mats!axis, and the name of the Shaman's dance is Healer, and the name of the Teasing dance is X·ī'ts!anid, and the name of the Thunder-bird dance ᵍnE'msgEmē L!ā'bata yîx g·ē'ts!aᵍwasasēda p!ēp!ā'lEmsgEmē nEx̣ᵍunā'ᵍya. Wä, lā'ᵍlaē wāx· ᵍmōłts!â'laq. Wä, lā'ᵍlaē qō't!ēda apsōtē'waᵍlīłasēda ᵍwā'lasē g·ō'kwa. Wä, lā'ᵍlaᵍxaa yā'x·ᵍīdEq. Wä, laE'mᵍlaxaa ē't!ēd qō't!ēda L!ā'batē.

Wä, lā'ᵍlaēda ᵍnEᵍmē'magasē qā'sᵍīda qaᵍs lē lā'xēda L!ā'sbaᵍyasēda g·ō'kwē, qä'ḷaxs ᵍnā'łᵍnEmsgE'maēda L!ā'L!Ebatē axē'ł laxē'da wā'x·sōtēwalīłasēda ᵍwā'lasē g·ō'kwa, qaxs k·!ē'ᵍsaē łā'gumsēda bā'x̣usē bEgwā'nEma; lā'g·iłas hë gwä'łē.

Wä, lā'ᵍlaē x·â'ᵍx̣ᵍwīdEq. Wä, lā'ᵍlaᵍxaa wāx· ᵍmōłts!â'laxēda p!ā'lEmsgEmē laq. Wä, lā'ᵍlaē qō't!ēda ō'nēgwīłasēda g·ō'kwē. Wä, laE'mᵍlaᵍxaa yā'x·ᵍīda. Wä, lā'ᵍlaē ē't!ēd qō't!ēda L!ā'batē.

Wä, lā'ᵍlaē qā'sᵍīda, yîxē'da ᵍnEᵍmē'magasē qaᵍs lē la'xēda, apsō'stâᵍlīłas t!êx·î'läsēda g·ō'kwē. Wä, lā'ᵍlaᵍxaa x·âᵍx̣ᵍwī'dxēda L!ā'batē, yîx g·ē'ts!aᵍwasasēda ᵍnā'x̣wa haᵍmā'ᵍya qaᵍs axwułts!â'lēq. Wä, lā'ᵍlaē qō't!ēda ō'nēgwīłasēda g·ō'kwē. Wä, lā'ᵍlaē yā'x·ᵍīda. Wä, laE'mᵍlaē ē't!ēd qō't!Ex·ᵍī'dēda L!ā'batē.

Wä, laE'mᵍlaē Hēłā'masē ē't!ēd yā'q!eg·ała. Wä, lā'ᵍlaē ᵍnē'k·a: "Gē'lak·asᵍla sā'sEm, qaō'xda ᵍwā'lasēx g·ō'kwa ḷEᵍwō'xda lē'qEn dō'xᵍwaḷE'ła la ᵍmE'x̣ᵍmaᵍwī'ła."

Wä, lā'ᵍlaē yā'q!eg·ałē Ha'mdzidxēs ō'mpē. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya ōmp, gwał lā'g·aE'māᵍsL yā'q!Ent!ālax qaᵍs ᵍwī'ᵍlayōs dō'xᵍwaLE'laxEn ḷō'gwaᵍēx lā'xEn laᵍā'sdä. Wä, hë'ᵍmēda g·î'ldasē g·ī'tsaᵍwats!ēda mō'x̣ᵍwidāła lē'leda, yîxē'da Ha'mshamts!E'sē; wä, hë'ᵍmisēda Pā'xalā'łałē; wä, hë'ᵍmisēda ᵍmē'La ḷEᵍwē'da Kuku'nx̣ulałē ḷEᵍwēs ḷē'ḷEgE'mē. Wä, hë'Em ḷē'gEmsēda Ha'mshamts!Esē Hā'mats!axēsē. Wä, hë'ᵍmis ḷē'gEmsēda Pā'xalā'łałē Nā'ᵍnaqwēyē'dē. Wä, hë'ᵍmis ḷē'gEmsēda ᵍmē'Lē X·ī'ts!anidē.

is Hō'ḷagenu's." Thus spoke Food-Giver to Hēłā'mas.

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

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

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

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

Wä, hë'^{g}mis ḷē'gemsēda Kuku'nχulałē Hō'ḷagenu'sē;" ^{g}nē'x·laē Ha'mdsidäx Hēłā'masē.

Wä, hë'x·^{g}idaem^{g}lā'wisē Hēłā'masē ^{g}mō'^{g}las wā'łdemasēs xunō'kwē. Wä, lā'^{g}laē ē'dzaqwē Ha'mdzidē yā'q!eg·ała. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya ōmp, hā'dzâ^{g}s ax^{g}ē'dex â'swuła qa^{g}s g·ā'xaō'satsē g·ā'xen."

Wä, hë'x·^{g}idaem^{g}lā'wisē Hēłā'masē la qā's^{g}īda qa^{g}s lē lā'xēda dē'dîg·e^{g}ya'. Wä, hë'x·^{g}idaem^{g}lā'wisē Hēłā'masē dā'x·^{g}īdxēs ō'mpwułē, qa^{g}xs â'^{g}maē q!anē'p!enālēda łe^{g}la'sens g·ā'lemg·a^{g}lī'saxēda łē'^{g}wa^{g}ē k·!eâ's g·î'ldasa. Wä, lā'^{g}laē Hēłā'masē ^{g}wī'x·se^{g}yap!ālaxēs ōmpwułē. Wä, lā'^{g}laē laē'ł lax g·ō'kwas Ha'mdzidē.

Wä, g·î'l^{g}em^{g}lā'wisē Hēłā'masē ax-^{g}ā'līłasēda łe^{g}lē' begwā'nema, lā'a^{g}lasē Ha'mdzidē ^{g}nē'k·a: "^{g}ya ōmp, wë'g·a qwē'ł^{g}īdeq^{u} qae'n dō'x^{g}wale'lēxen gā'gempēx." Wä, hë'x·^{g}idaem^{g}lā'wisē ō'mpas qwē'łeł^{g}endxēda łē'^{g}wa^{g}ē lā'xēda łe^{g}lē' begwā'nema; wä, g·î'l^{g}em^{g}lā'wisē xā'mak·!îng·a^{g}līłēda łe'^{g}lē begwā'nema, la'ē hë'x·^{g}ida^{g}mē Ha'mdzidē ax^{g}ē'dxēda q!ulā'^{g}sta ^{g}wāp qa^{g}s xō's^{g}idē^{g}s lāq. Wä, hë'x·^{g}idaem^{g}lā'wisē pō's^{g}īdē ō'k!wi'na-^{g}yasēda ā'ł^{g}emx·dē le'mχwēs ō'k!wina^{g}ē. Wä, lā'^{g}laē k!wē'nał^{g}īda. Wä, lae'm^{g}laē q!ulā'x·^{g}īdēda gagE'mpas Ha'mdzidē.

Wä, lā'^{g}laē ë'x·^{g}īdē nâ'qa^{g}yas Hēłā'masē qa^{g}xs la'ē q!ulā'x·^{g}īdēs ō'mpē. Wä, lā'^{g}laē ē'dzaqwa yā'q!eg·ałē Ha'mdzidäxēs ō'mpē. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya, ōmp, dō'x^{g}widasg·ada te'myayuk^{u} yîx-g·a'da halā'yuk^{u}, qasō ^{g}nē'x·lax qens lē wī'nax ^{g}ne'msge^{g}makwa lā'xa lē'lqwa-lala^{g}ya, la^{g}mē'sens lā'laxsg·a'da te'm-yayuk^{u} halā'yâ; wä, lā'laxens â'emlax χwē'x^{g}ītsek· lax q!ē'nem la'xa bē'be-gwanema; wä, lā'laxē ^{g}wī'^{g}wul^{g}emlax łē'-łe^{g}llax," ^{g}nē'x·^{g}laē Ha'mdzidäxēs ō'mpē.

Then Hēłā'mas heard some one speaking close to Food-Giver, but Hēłā'mas did not see any one. That invisible one was speaking, and saying, "Give a winter dance to your tribe. I will come and give instructions to you what to do." Thus said the one who was speaking. Now Food-Giver knew that SE'nL!a^{s}ē was speaking to her.

Food-Giver replied at once, and said, "O master! come and show yourself, that you may be seen by your father-in-law, and that you may take charge of what you spoke about." SE'nL!a^{s}ē never answered to the words of Food-Giver.

Then Hēłā'mas cleared the large house, and in the evening his tribe began the winter dance. The daughter of SE'nL!a^{s}ē, Light-Bringer-of-the-World, and the three younger sisters of Food-Giver, disappeared. They were going to show the four dances to which SE'nL!a^{s}ē and his father referred, that were to be taken by Food-Giver.

SE'nL!a^{s}ē continued to give instructions to his wife, saying what she was to do. She gave feasts every day to her tribe. Then SE'nL!a^{s}ē gave instructions to his wife that she should give a feast every day, and how to dye cedar-bark red.

Then SE'nL!a^{s}ē said that four days after the disappearance of the four,—Light-Bringer-of-the-World and her three aunts,—Hēłā'mas should invite his tribe and their women and the children to the large house to distribute the red cedar-bark among them. Now, Hēłā'mas's name was Gatherer, the same as

Wä, lā'^{s}laē wuLE'lē Hēłā'masaxa yā'q!eg·ała lax apsā'liłas Ha'mdzidē. Wä, lā'^{s}laē k·!ē^{s}s dō'qulē Hēłā'masaq. Wä, lā'^{s}laē ^{s}nē'k·ēda yā'q!ant!alä: "Wē'g·a yä'^{s}wix·î'lax qaōs g·ō'kulōtaqōs, â'EmłwīsEn g·āxL Ļē'xs^{s}alaLōL qa^{s}s gwē'g·ilasLōs," ^{s}nē'x·^{s}laēda yā'q!ant!alä. Wä, laE'm^{s}laē Ha'mdzidē ^{s}mā'łt!ēxsdē qēxs hē'^{s}maē SE'nL!a^{s}ēda yā'q!ant!aläq.

Wä, hē'x·^{s}idaEm^{s}lā'wisē Ha'mdzidē nā'nax^{s}mēq. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, q!ā'gwidē, gē'ladzâ buxsâ'x qa^{s}s dō'x^{s}waĻE'łaōs yî'sg·a nEgū'mpîk·; wä, hē'^{s}mis qa^{s}s wē'g·aōs aā'xsilaxēs lä'^{s}yōs wā'łdEma;" wä, hēwē'xa^{s}lat!a nā'nax^{s}ma^{s}ē SE'nL!a^{s}yax wā'łdEmas Ha'mdzidē.

Wä, laEm^{s}lā'wisē Hēłā'masē ē'x·^{s}wīdxēda ^{s}wā'lasē g·ō'kwa. Wä, lā'^{s}laē gā'nuł^{s}īda lā'as ts!ē'ts!ēx^{s}īdēda lē'lqwalaLa^{s}ē. Wä, laE'm^{s}laē hē'x·^{s}idaEm la x·îs^{s}ī'dēda xunō'kwas SE'nL!a^{s}ē yîx ^{s}nē^{s}nä'yudzE'mga Ļē^{s}wē'da yū'dukwē ts!ā'ts!a^{s}yas Ha'mdzidē. Wä, laE'm^{s}laē nē'ł^{s}ēLēda mō'ẋ^{s}wīdā'ła lē'lēda gwô^{s}yō's SE'nL!a^{s}ē Ļē^{s}wīs ōmp qa g·ā'xyōs Ha'mdzidē.

Wä, hē'mEnałaEm^{s}lā'wisē SE'nL!a^{s}ē g·āx Ļē'xs^{s}ālaxēs gEnE'mē qa gwē'gilats. Wä, laE'm^{s}laē hē'mEnałaEm k!wī'lasxēda ^{s}nē'^{s}nāla lā'xēs g·ō'kulōtē. Wä, laE'm^{s}laē SE'nL!a^{s}ē Ļē'xs^{s}ālaxēs gEnE'mē qa hē'mEnała^{s}mēs k!wī'lasxēda ^{s}nē'^{s}nāla. Wä, hē'^{s}mēs qa gwē'g·ilatsēxs la'ē L!ā'qwaxēda k·ā'dzEkwē qa L!ā'gEkwē^{s}s.

Wä, lā'^{s}laē ^{s}nē'k·ē SE'nL!a^{s}ē qa g·î'l^{s}mēs mō'p!EnẋwA^{s}sē ^{s}nä'läsēda mō'kwē la x·îs^{s}ī'da yîx ^{s}nē^{s}nä'yudzE'mga Ļē^{s}wis yū'dukwē ē'anē'sa, qō lāł Lē'^{s}lalaLē Hēłā'masaxēs g·ō'kulōtē ^{s}wī'^{s}la Ļē^{s}wis ts!ē'daqē Ļē^{s}wīs g·î'ng·înā'nEmē laxē'da ^{s}wā'lasē g·ō'kwa qa^{s}s yā'x^{s}wīdēsēda L!ā'gEkwē lāq. Wä, laE'm^{s}laē Ļē'gadē

Ō'mx·īd among the Kwakiutl when he gathers the Kwakiutl to distribute red cedar-bark among his tribe. This was the first gathering, and so it spread among all the tribes, and that was also the first winter dance of the ancient tribes.

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

Food-Giver told her father about it, who called his tribe that evening. Then he told them he was going to try to bring them back that night. Then the people began to dance for bringing them back. When it was nearly daylight, Hēłā'mas heard the Ha'mshamts!Es saying "Wēp, wēp, wēp!" and also the Shaman's dancer singing his songs, and the sound of the Thunderbird dancer.

Then Se'nL!a^{s}ē asked his wife to stop the dancing, for the four young girls had been secured. "Now you will ask your people to capture them in the morning (he said). Your younger sisters know all the songs. Now you will tame the four supernatural ones in the evening. They shall dance, and after they have done so you shall wash the children four times, once every four days; and you shall wash them four times, once every six days; and you

Hēłā'masas Q!āpaē'noxwē; hë gwē'x·sē Ō'mx·^{s}īdē lā'xēda Kwā'g·ułē yîxs q!apl!ä'axēda Kwā'g·ułē qa^{s}s yā'qwēsēda L!ā'gEkwē la'xēs g·ō'kulōtē. Wä, hë'Em g·îl q!apl!ē'kwē. Wä, hë'^{s}mis la gwī'ł^{s}ēd la'xwa ^{s}nā'ẋwä^{s}x lē'lqwalaLa^{s}ya. Wä, hë'Em^{s}xaā'wis g·îl ts!ē'ts!ēqasēda g·ā'lä lē'lqwalaLa^{s}ya.

Wä, laE'm^{s}lāwis gä'ła lē'da mō'kwē x·ī'x·îsā'ła qaxs la^{s}mē'x·dē â'la x·îsā'łēda mō'kwē ts!ā'ts!ēdā'gEma qa^{s}xs lE^{s}ma'ē Se'nL!a^{s}ē ax^{s}ē'dEq qa^{s}s lē^{s}s la'xēs g·ō'kwē lā'xēda ë'k·!ē a^{s}wī'nagwīsa. Wä, lā'^{s}laē g·āx taō'dEs ē't!ēda lā'as lastō'dē gwô^{s}yâ's qa wā'wayats. Wä, laE'm^{s}laē Se'nL!a^{s}ē lās lā'xēda apsā'tsE^{s}yasēda a^{s}wī'łba^{s}yasēda g·ō'kula. Wä, lā'^{s}laē Se'nL!a^{s}ē axk·!ā'lax Ha'mdzidē qa kwē'xalē^{s}s ^{s}nā'ẋwē g·ō'kulōtasēxa gā'nuLē.

Wä, hë'x·^{s}idaEm^{s}lā'wisē Ha'mdzidē nē'łaxēs ō'mpē. Wä, lā'^{s}laē hë'x·^{s}īda^{s}mē ō'mpas Lē'^{s}lalaxēs g·ō'kulōtaxa la dzā'qwa. Wä, lā'^{s}laē nē'łaxs lE^{s}ma'ē k·ik·î'lnElałxa gā'nuLē. Wä, hë'x·^{s}idaEm^{s}lā'wisē g·ō'kulōtas k·ik·î'lnElax·^{s}īda. Wä, lā'^{s}laē Elā'q ^{s}nā'x·^{s}īda, la'ē wuLā'x^{s}aLE'lē Hēłā'masaxēda Ha'mshamts!Esaxs, la'ē ^{s}nē'k·a: "wēp, wēp, wēp." Wä, hë'^{s}misēda pā'xalā'lałaxs la'ē yä'laq!wālasēs q!E'mq!EmdEmē. Wä, lā'^{s}laē hē'k·!alēda Kuku'nẋulałē.

Wä, hë'x·^{s}idaEm^{s}lā'wisē Se'nL!a^{s}ē la bE'laxēs gEnE'mē qa gwāł lā'g·isēda kwē'xEla, qa^{s}xs lE^{s}ma'ē lō'La lā'xēda mō'kwē ts!ā'ts!ēdā'gEma: "Wä, laE'ms axk·!ā'laLExs g·ō'kulōtaqōs qa k·î'm^{s}ya lag·îłtsōx gaā'laLa. Wä, la^{s}mē'sē ts!ā'ts!a^{s}ya ^{s}nā'ẋwa q!ā'laxēda q!E'mq!Emdemē. Wä, ā'ł^{s}Emłts yâ'łaLxēda mō'kwē nā'noalā'kwax lē'Las gā'nuL. Wä, laE'm yîxwā'L. Wä, g·î'l^{s}Emłwīts gwāł lē'Las mō'p!Enał kwā'sałxēda g·î'ng·înāneM lax maē'mōp!E'nẋwa^{s}sē; wä, lā'LEs

shall wash them four times, once every eight days; and you shall wash them four times, once every ten days. That is all." Thus spoke Se'nL!a^{s}ē to his wife. "That is it." Thus said Se'nL!a^{s}ē.

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

mō'p!Enał lax q!ē'q!aL!ap!E'nxwa^{s}sē; wä, lā'LEs mō'p!Enał lax maē'ma^{s}łgunāłp!E'nxwa^{s}sē; wä, lā'LEs mō'p!Enał lax naE'nqap!E'nxwa^{s}sē. Wä, laE'm gwā'ł lā'xēq," ^{s}nē'x·^{s}laē Se'nL!a^{s}ē lā'xēs gEnE'mē. "Wä, hë'^{s}mēq," ^{s}nē'x·^{s}laē Se'nL!a^{s}ē.

Wä, hë'^{s}mis â'Em la nā'naxtsE^{s}wasō^{s}s ō'mpas Ha'mdzidē qaxs la'ē ē'tâlē Ha'mdzidäxēs ō'mpē LE^{s}wīs g·ō'kulōtē. Wä, yū'Em^{s}lāwis la gwē'ł^{s}īd lā'xwa ^{s}nā'xwa lē'lqwalaLa^{s}ya. Wä, yū'Em ts!ä'q!ēnēsōxda Kwā'kug·ułēx. Wä, hë'^{s}mēsEnōx^{u} lā'g·īła q!ā'LEla qēxs bEgwā'nEma^{s}saē'da ë'k·!ē awī'nagwīsa. Wä, lā'^{s}laē yā'x^{s}wīdē Ha'mdzidäsēda alā'g·îmē LE^{s}wē'da p!ā'lEmsgEmē LE^{s}wē'da L!ā'L!Eqwa lā'xēs g·ō'kulōtē. Wä, laE'm lā'ba.

5. Q!ō'mx·q!ōmg·î^{s}la (Wealthy).

The first of the Heaven-Makers, one of the clans of the Dzā'wadEēnox^{u}, lived at Sandy Beach, — for this is the name of their village site, — and the name of their chief was Wealthy. The chief had four attendants. The beach of the village was all sandy.

The only stone (there) is like a large bird sitting down at the north end of the village site of Wealthy. Now we will talk about the large stone bird, for when the first of the Dzā'wadEēnox^{u} lived at Sandy Beach there was no stone bird there.

The first of the Dzā'wadEēnox^{u} said that a man saw a double-headed serpent crawling on the ground. The name of the man was Foremost. He struck it. As soon as the double-headed serpent was killed, then the

G·ō'kula^{s}laē'da g·ā'läsēda Lē'^{s}lE^{s}wag·īla, yîsē'da ^{s}nE'msgE^{s}makwē ^{s}nE^{s}mē'masēda Dzā'wadEēnoxwē lax Ë'g·isē qaxs hë'^{s}maē LE'gEmsēda g·ō'xdEmsē. Wä, lā'^{s}laē LE'gadē g·ī'gama^{s}yas Q!ō'mx·q!ōmg·î^{s}la. Wä, lā'^{s}laē mō'kwēda a^{s}yî'lkwäsēda g·ī'gama^{s}ē. Wä, lā'^{s}laē ^{s}nā'xwaEm ë'g·isēda L!Emā'ēsasēda g·ō'kula.

Wä, lā'^{s}laē lē'x·aEm t!ē'sEmēda hë gwēx·s ^{s}wā'las ts!ē'k!wa k!waē's lax gwā'ba^{s}lāsasēda g·ō'xdEmsas Q!ō'mx·q!ōmg·î^{s}la, yîxē'da ^{s}wā'lasē t!ē'sEm ts!ē'k!wa, qEns gwā'gwix·s^{s}ālē lāq. Hë'^{s}maā'^{s}laxs g·ā'laē g·ō'kulēda Dzā'wadEē'noxwē lax Ë'g·isē; wä, lā'^{s}laē k·!eâ'sēda t!ē'sEmē ts!ē'k!wa lāq.

Wä, lā'^{s}laē ^{s}nē'k·ēda g·ā'läsēda Dzā'wadEēnoxwaxs dō'qulaēda ^{s}nEmō'kwē bEgwā'nEmxēda sī'sayuLaxs mā'g·ElsEla'ē. Wä, lā'^{s}laēda bEgwā'nEmē LE'gadEs K·!ē'sx·ä^{s}li'sē kwix^{s}ē'dEq. Wä, g·î'l^{s}Em^{s}lāwis łE^{s}lē'da sī'sayuLē, la'ēda ^{s}wā'-

great warrior took some of its scales and went and hid them in the evening.

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

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

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

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

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

lēbâyōLa axᵍē'd lax gō'bEtas qaᵍs lē q!wôᵍlā'ɬᵍīdEq lā'xēda la dzā'qwa.

Wä, lā'ᵍlaē gwāɬ q!wôᵍlā'ɬaxēda gō'bEtaxs la'ē nä'ᵍnakwa. Wä, lā'ᵍlaē ᵍnā'x·ᵍīda, la'ē gaᵍg·ūstâ'wē K·lē'sx·äᵍli'sē qaᵍs lē lax axᵍā'sasēda sī'sayuLē. Wä, lā'ᵍlaē lā'g·aa laqēxs la'ē dō'xᵍwaLE'laxēda ᵍwā'lasē ts!ē'k!wa k!wās lax yā'q!udzāsdäsēda sī'sayuLē. Wä, lā'ᵍlaē k·lē'ᵍsē K·lē'sx·äᵍlisē k·îɬᵍē'dEs, â'Emᵍlaē qā'sa qaᵍs lē ᵍneẋwā'p!aɬtâlaq. Wä, lā'ᵍlaē dō'xᵍwaLE'la qēxs lEᵍma'ē ᵍnā'ẋwa t!ē'sEmēda ō'k!wina ᵍyasēda ᵍwā'lasē ts!ē'k!wa.

Wä, laE'mᵍlaē ᵍmaɬt!ēg·aā'LEla qēxs hë'ᵍmaē Ku'nkunẋulig·aᵍē wāx·dē xā'paxēda sī'sayuLē; wä, laE'mᵍlaē L!ā'sgEmaɬēda ᵍwā'lasē t!ē'sEm ts!ē'k!wa. Wä, hë'ᵍmis lā'g·īɬasē la hë gwaē'sēda ᵍwā'lasē t!ē'sEm ts!ē'k!wa lax Ë'g·îsē.

Wä, laᵍmE'ns ē'dzaqwaɬ gwā'gwix·sᵍā'laɬ lax Q!ō'mx·q!ōmg·îᵍla. Wä, lā'ᵍlaē gaᵍg·ū'stâwēda g·ī'gamaᵍyaxēda gaā'la qaᵍs lē lā'wEls lā'xēs g·ō'kwē. Wä, hë'EmᵍlA'wis ā'ɬēᵍs Q!ō'mx·q!ōmg·îᵍla lā'wEls lā'xes g·ō'kwē, la'ē dō'xᵍwaLE'laxēda â'lak·!alä ᵍmE'lsgEm ts!ē'k!wa k!wa-ē'ɬbēx x·î'ndzasasēda t!ē'sEmē ts!ē'k!wa.

Wä, hë'xᵍīdaEmᵍlā'wisē la ē'dēL lā'xēs g·ō'kwē qaᵍs lē nē'ɬaxēs aᵍyî'lkwē. Wä, laE'mᵍlaē ᵍnē'k·ē Q!ō'mx·q!ōmg·îᵍlaxs awu'lqElaā'xēda ᵍmE'lsgEmē ts!ē'k!wa hë gwēx·s gEgō'qwē. Wä, lā'ᵍlaē LE'ᵍlalaxēs aᵍyî'lkwē qa läᵍs dō'xᵍwidEq.

Wä, lā'ᵍlaē hō'qawElsa yîxē'da g·ī'gamaᵍē ḷEᵍwīs mō'kwē aᵍyî'lkwa. Wä, lā'ᵍlaē k·!eâ'sēda ts!ē'k!wē. Wä, lā'ᵍlaē yā'q!eg·aɬēda ᵍnEmō'kwē lax aᵍyî'lkwäs. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya g·ī'gamēᵍ, wë'x·Ens lā'xēda ā'L!ē qEns lē g·ī'g·îɬāla qEns q!wā'xētē qaᵍxs k·lē'saa aō'msēda gwôᵍyâ'ōs ᵍmE'lsgEm ts!ē'k!wa," ᵍnē'x·ᵍlaēda nō'masē bEgwā'nEm lax Q!ō'mx·q!ōmg·îᵍla.

Wealthy said at once, "What you say is good. Let us go." Thus he spoke. Then the chief and his four attendants went again into their house and [dressed and] changed their blankets. As soon as they had dressed, Wealthy and his four attendants walked into the woods.

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

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

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

Then one of the attendants spoke, and said, "O Wealthy! let us go to our house and sleep quickly, that we may arise early in the morning." Thus

Hë'x·ᵍidaEmlā'wisē Q!ō'mx·q!ōmg·îᵍla ᵍnē'k·a: "Ë'k·aōs wā'ɬdEmaqōs. Wä, wë'x·îns," ᵍnē'xᵍlaē. Wä, lā'ᵍlaēda g·ī'gamaᵍē LEᵍwīs mō'kwē aᵍyî'lkᵘ la ē'tlēd hō'gwēL la'xēs g·ō'kwē qaᵍs lē q!wā'lax·ᵍīda. Wä, laE'mᵍlaē Llā'ᵍyōxēs ᵍnaE'nxᵍunaᵍē. Wä, g·î'lᵍEmᵍlā'wisē gwāɬ q!wā'lax·axs la'ē Q!ō'mx·q!ōmg·îᵍla ḷEᵍwīs mō'kwē aᵍyî'lkᵘ qā'sᵍēda qaᵍs lē lā'xēda ā'Ll̄ē.

Wä, laE'mᵍlaē lā'g·aa lā'xēda dzEᵍlā'ɬ. Wä, hë'x·ᵍidaEmᵍlā'wisēda g·ī'gamaᵍē la g·ā'laᵍsta lā'xēda ᵍwā'pē. Wä, lā'ᵍlaēda ᵍnEmō'kwē lax aᵍyî'lkwas L!Exᵍwī'dxēda q!wā'xē qaᵍs ts!â'wēᵍs lā'xēda g·ī'gamaᵍē. Wä, lā'ᵍlaēda mō'kwē aᵍyî'lkᵘ ō'gwaqa la hō'xᵍsta lā'xēda dzEᵍlā'ɬē. Wä, laE'mᵍlaē ᵍnā'ẋwaEmᵍla kwä'sax·daᵍxwa. Wä, ā'ɬᵍEmᵍlawis gwā'ɬē Q!ō'mx·q!ōmg·îᵍlaxs la'ē nē'ɬᵍēdēda E'lkwa lax ō'k!winaᵍyas.

Wä, lā'ᵍlaē gwā'ła la'ē ē'tlēd qā'sᵍīda qaᵍs lē lā'xēda ᵍnE'mē dzEᵍlā'ła. Wä, lā'ᵍlaē ē'tlēd hō'xᵍsta, wä, laE'mᵍlaē k·!ēᵍs ē'tlēd yî'lsᵍītlasēda q!wā'xē lā'xēs ō'k!winaᵍē qaᵍxs lEᵍma'ē ᵍnā'ẋwa E'lẋᵍwīda. Wä, lā'ᵍlaē Elā'q dzā'qwaxs, la'ē ẋwē'laxwu'ɬtla, laE'm lāɬ nä'ᵍnaẋᵘL.

Wä, lā'ᵍlaē ē'tlēd q!ā'xēda ᵍnE'mē dzEᵍlā'ɬ. Wä, hë'x·ᵍīdaEmᵍlaᵍxaā'wis la hō'xᵍstax·daᵍxᵘ lāq qaᵍs kwä'sᵍīdē lāq. Wä, lā'ᵍlaē gwā'ła. Lā'ᵍlaē hō'xᵍwustāx·daᵍxwa. Wä, lā'ᵍlaē ē'tlēd qā'sᵍīda; wä, laE'mᵍlā'wisē p!EdEx·ᵍī'daxa dzā'qwa, la'ē lā'g·aa lā'xēda q!ō'ᵍsē ᵍwāp lax aLanâ'ᵍyasēda g·ō'kula. Wä, lā'ᵍlaē Q!ō'mx·q!ōmg·îᵍla ē'tlēd la laᵍstā' lā'xēda ᵍwā'pē LEᵍwīs mō'kwē aᵍyî'lkwa. Wä, laE'mᵍlaē â'lax·ᵍīd la p!EdEx·ᵍī'da. Wä, lā'ᵍlaē gwā'ła.

Wä, lā'ᵍlaēda ᵍnEmō'kwē la'xēda aᵍyî'lkwē yā'q!eg·ała. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya Q!ō'mx·q!ōmg·îᵍl, wë'x·îns lā'xEns g·ō'kwax, qEns lē hā'ᵍlag·ī'la

he said. Then they went home and slept.

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

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

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

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

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

mē'x^{s}ēda qEns ga^{s}g·ustōwēLE'x gaā'-laLa," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm^{s}lā'-wisē lāx·da^{s}x^{u} nä'^{s}nakwa. Wä, lā'^{s}laē mē'x^{s}ēda.

Wä, lā'^{s}laē ^{s}nā'x·^{s}īdāxēda gaā'la, la'ē Q!ō'mx·q!ōmg·î^{s}la ga^{s}g·ū'stâxa gaā'la qa^{s}s lē lā'wEls qa^{s}s lē dō'x^{s}wīdxēda ^{s}wā'lasē t!ē'sEm ts!ē'k!wa. Wä, hëp!ā'łtōEm^{s}lā'wisē Q!ō'mx·q!ōmg·î^{s}läxēda ^{s}mE'lsgEmē ts!ē'k!wa la ē't!ēd k!wā'ła lax x·î'ndzasasēda t!ē'sEmē ts!ē'-k!wa.

Wä, lā'^{s}laē Q!ō'mx·q!ōmg·î^{s}la LŌ'max·^{s}īd la łE^{s}laē'qElasēda ^{s}mE'lsgEmē ts!ē'k!wa hë gwēx·s gEgō'qwē. Wä, lā'^{s}laēda g·ī'gama^{s}ē qā's^{s}ēda gwā'gwa-^{s}aqa lāq, wä, laE'm^{s}laē k·!ēs hawī'nał-^{s}īdēda ^{s}mE'lsgEmē ts!ē'k!wa. Wä, lā'^{s}laē Q!ō'mx·q!ōmg·î^{s}la dā'x·^{s}īdEq qa^{s}s lē laē'Las lā'xēs g·ō'kwē. Wä, lā'^{s}laē k!wā'g·a^{s}lītasēda ^{s}mE'lsgEmē ts!ē'k!wa lax L!ā'sadzē^{s}lēłasēs kwa^{s}lī'lasē.

Wä, lā'^{s}laē qā's^{s}ēd qa^{s}s lē nē'łaxēs a^{s}yî'lkwaxs lE^{s}ma'ē lâłxēda ^{s}mE'lsgEmē ts!ē'k!wa. Wä, hë'x·^{s}idaEm^{s}lā'wisēda ^{s}nEmō'kwē lā'xēda a^{s}yî'lkwē yā'q!eg·ała. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya q!ā'gwidē, wë'x·îns dō'x^{s}widqē."

Wä, hë'x·^{s}idaEm^{s}lā'wisē Q!ō'mx·q!ōmg·î^{s}la LE'^{s}lalaq. Wä, lā'^{s}laē ^{s}wī'^{s}lēda mō'kwē a^{s}yî'lk^{u} lā'sgEmēx Q!ō'mx·q!ōmg·î^{s}la. Wä, lā'^{s}laē hō'gwiL la'xēda g·ō'kwas. Wä, lā'^{s}laē dō'x^{s}waLE'lēda nâ'gadē E'lkwaxēda ^{s}mE'lsgEmē ts!ē'-k!waxs k!waē'łaē. Wä, lā'^{s}laē yā'q!eg·ała. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya q!ā'gwidē, ^{s}mā'sēs hë'g·iłaōs gwē'x·^{s}īdē ^{s}wā'lasōs LEp!ā'līłax E'ldzâ łē'^{s}wa^{s}ya qa k!wadzE-wē'sosōxda nau'alakwēx ts!ē'k!wa."

Wä, hë'x·^{s}idaEm^{s}lā'wisē la ax^{s}ē'dē Q!ō'mx·q!ōmg·î^{s}läxēda E'ldzo łē'^{s}wa^{s}ya qa^{s}s lē LEp!ā'līłaq lax apsba^{s}lē'łas kwa-^{s}lē'lasas. Wä, lā'^{s}laēda nâ'gadē E'lkwa

his arms and placed it on the new mat. Then they left it.

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

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

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

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

qā'sᵍīd qaᵍs lē q!Eɬᵍē'dxēda ᵍmE'lsgEmē ts!ē'k!wa qaᵍs lē q!Eldzō'liłas lā'xēda E'ldzowē łē'ᵍwaᵍya. Wä, lā'ᵍlaē qā'sᵍida qaᵍs bâ'ẋᵘdaᵍxwis.

Wä, lā'ᵍlaē ē't!ēd yā'q!eg·ałēda nâ'gadē E'lkwa. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya q!ā'gwidē, k·lē'sEs mē'sElaxwa nau'alakwēx ts!ē'k!wa yîxs k·lî'lp!ālaēx. Wä, hā'g·a ē't!ēd qā'sᵍīdEx qaᵍs lā'ōs lā'xa ā'L!ē qaᵍs lą'ōs ē't!ēd g·ī'g·îłtā'la. Wä, hë'ᵍmis qaᵍs wā'ᵍlEmx·ᵍīdēyōs q!wā'xētlēda.

Wä, lā'ᵍlaē hë'x·ᵍidaᵍmē Q!ō'mx·q!ōmg·îᵍla xE'nx·ᵍīdxēs ᵍnEẋᵍunā'ᵍē qaᵍs L!ā'ᵍyuwēsēda ts!îx·ā'sē L!E'ntsEm ᵍnEẋᵍunā'ᵍyas. Wä, lā'ᵍlaē qā'sᵍīda. Wä, laE'mᵍlaē Q!ō'mx·q!ōmg·îᵍla la qā'sᵍīda. Wä, hë'Emᵍlā'wis g·îl q!āsōᵍsēda dzEᵍlā'łē, wä, hë'x·ᵍidaEmᵍlā'wisē Q!ō'mx·q!ōmg·îᵍla axᵍē'dxēda q!wā'xē qaᵍs lē tā'xt!a lā'xa ᵍwā'pē. Wä, lā'ᵍlaē mō'p!Ena x·î'lp!ēda. Wä, lā'ᵍlaē k!u'nsa lā'xēda ᵍwā'pē. Wä, lā'ᵍlaē yî'lsēt!ētsēda q!wā'xē lā'xēs ō'k!wīnaᵍē, wä, ā'łEmᵍlāwis gwāł yî'lsasēda q!wā'xē lā'xēs ō'k!winaᵍyaxs, lā'ē nē'łᵍīdēda E'lkwa lāq.

Wä, lā'ᵍlaē gwā'ła, la'ē ē't!ēd qā'sᵍīda qaᵍs lē lā'xēda ᵍnE'mē dzEᵍlā'ła. Wä, lā'ᵍlaē ē't!ēd k!wā'g·ēgE'lsaq. Wä, lā'ᵍlaē ē't!ēd xE'nx·ᵍīdxēs L!E'ntsEmē ᵍnEẋᵍunā'ᵍya. Wä, laE'mᵍlaē k·lēᵍs!a ē't!ēd axᵍē'd lā'xēda q!wā'xē, â'Emᵍlaē la tā'xt!a lā'xēda ᵍwā'pē qaᵍs mō'p!Enē x·î'lp!ēda. Wä, lā'ᵍlaē k!u'nsa qaᵍs dā'sᵍīdē mō'p!Ena.

Wä, lā'ᵍlaē gwā'ła. Wä, hë'x·ᵍidaEmᵍlāwisē g·āx nä'ᵍnakwaxs la'ē gwā'ła. Wä, g·ā'xᵍlaē L!ā'soɬElaxs la'ē ē't!ēd q!ā'xēda ō'guᵍlaEm dzEᵍlā'ł. Wä, hë'x·ᵍidaEmᵍlā'wisē ē't!ēd xE'nx·ᵍīdxēs ᵍnEẋᵍunā'ᵍē qaᵍs lē ē't!ēd tā'xt!āla lā'xēda ᵍwā'pē qaᵍs ē't!ēdē ᵍmō'p!Ena x·î'lp!īd. Wä, lā'ᵍlaē ē't!ēd mō'p!Ena dā'sᵍīda.

times. Then he finished, and put on his blanket.

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

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

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

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

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

Then the woman, and Wealthy, who was now her husband, lay down. Then they played together. The four attendants of Wealthy, whose names were Ṣpaqa'lilał, Ṣpaqa'lilała, La'ē Ṣnexsu'nda yîsē's Ṣnexsunā'ṣē.

Wä, lā'ṣlaē qā's^{s}īda. Wä, laE'mṣlaē dzā'qwaxs la'ē lā'g·aa lā'xēda q!ō'sē lax ā'Lanâsyasēda g·ō'kula. Wä, hë'x·ṣidaEmṣlā'wisē ē't!ēd k!wā'g·ägE'lsaq qaṣs xE'nx·ṣidēxēs ṣnexsunā'ṣē. Wä, lā'ṣlaē mō'p!Ena x·î'lp!īda. Wä, lā'ṣlaē xō'sit!ēd lā'xēda ṣwā'pē. Wä, lā'ṣlaē mō'p!Ena hë gwē'x·ṣīdē; wä, laE'mṣlaē gwā'ła.

Wä, laE'mṣlaē â'lax·ṣīd p!EdEx·ṣī'd qaxs lEṣma'ē la gā'nułṣīda. Wä, lā'ṣlaē qā'sṣīd qaṣs lē lā'laa lā'xēs g·ō'kwē. Wä, lā'ṣlaē laē'L lā'xēs g·ō'kwē; wä, hëṣnā'kulaEmṣlā'wisē Q!ō'mx·q!ōmg·îṣla lā'xēs kwaṣlē'lasē qaṣs lē ku'lg·aṣlīła; wä, laE'mṣlaē dō'qulaxēda ṣmE'lsgEmē ts!ē'k!waxs k!wadzā'līłṣmaē lā'xēda łē'ṣwaṣē. Wä, lā'ṣlaē hēṣstō'El mē'xṣīda.

Wä, lā'ṣlaē ṣnā'x·ṣīdaxēda gaā'la. Wä, lā'ṣlaē ts!Ex·ṣī'dē Q!ō'mx·q!ōmg·îṣla qaṣs dō'xṣwīdēx k!waē'lasasēda ṣmE'lsgEmē ts!ē'k!wa. Wä, lā'ṣlaē k·!ēṣs dō'qulaq; wä, lē'x·aEmṣEl dō'gułṣlasēda ë'x·sōkwē ts!Edā'q k!wadzâ'ṣlīłxēda E'ldzowē łē'ṣwaṣya.

Wä, hë'x·ṣidaEmṣlā'wisē Q!ō'mx·q!ōmg·îṣla Ļā'xulīł qaṣs lē lāq. Wä, lā'ṣlaē hë'x·ṣidaEm ṣnē'k·a: "ṣya q!ā'gwidē, laṣmEn gEg·a'dLōs, gē'lag·a qEns lē lā'xEn kwaṣlē'lasg·în." Wä, hë'x·ṣidaEmṣlā'wisēda ë'x·sōkwē ts!Edā'q dałṣē'da. Wä, lā'ṣlaē Ļā'xulīła qaṣs lē lax kwaṣlē'lasas Q!ō'mx·q!ōmg·îṣla.

Wä, lā'ṣlaē k!wadzō'līła lax ts!ā'g·iłas. Wä, lā'ṣlaē ṣnē'k·ēda ts!Edā'qē: "Hë'ṣmEn g·ā'xēłē qEn łā'wadaōs qaṣxg·în dō'qulaṣmēg·înLaxs łâ'k!wēmasaes nâ'qayōs," ṣnēx·ṣlaēda ë'x·sōkwē ts!Edā'qa lax Q!ō'mx·q!ōmg·îṣla.

Wä, lā'ṣlaē kulE'mg·alīłaxēda ts!Edā'qē ĻEṣwīs la łā'ṣwunEmē Q!ō'mx·q!ōmg·îṣla. Wä, hë'x·ṣidaEmṣlā'wisē aṣmā'-

dants heard that Wealthy was playing with a woman. Then the wise attendant went and looked at them. Then he saw Wealthy lying down with the pretty woman. He simply went away, for the wise attendant of Wealthy had not been seen.

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

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

Then all the ancestors of the Heaven-Makers thanked their chief for having married. Then the ancestors of the Dzā'wadEēnox^{u} tried to learn the name of the pretty woman. Wealthy asked [tried to ask] his wife, but the woman did not let them know her name. Then Wise-Body gave fern-roots to his tribe to eat. The pretty woman ate them, łâlax^{g}īda. Wä, lā'^{g}laē wuḶā'x^{g}aLE'lēda mō'kwē a^{g}yî'lkwaqēxs la'ē a^{g}mā'łōk!walē Q!ō'mx·q!ōmg·î^{g}la ḶE^{g}wē'da ts!Edā'qē. Wä, lā'^{g}laēda nâ'gadē E'lkwas qā's^{g}īd qa^{g}s lē dō'x^{g}wīdEq. Wä, lā'^{g}laē dō'x-^{g}waLE'lax Q!ō'mx·q!ōmg·î^{g}läxs kwa^{g}lē'-łaē ḶE^{g}wē'da ë'x·sōkwē ts!Edā'qa. Wä, lā'^{g}laē â'Em la bâs, qaxs k!ē'saē la dō'x-^{g}waḶEłē'da nâ'gadē E'lkwas Q!ō'mx·-q!ōmg·î^{g}la.

Wä, lā'^{g}laē hë'x·^{g}ida^{g}mēda nâ'gadē E'lkwa ë'x·^{g}wīdxēs g·ō'kwē qa^{g}s LE'^{g}lalē-xēs g·ō'kulōtē. Wä, g·î'l^{g}Em^{g}lā'wisē ^{g}wī'-^{g}laē'La, la'ē ^{g}wī'^{g}la q!wā'g·a^{g}līłēda mō'-kwē a^{g}yî'lk^{u} lax t!êx·î'läsēda g·ō'kwas Q!ō'mx·q!ōmg·î^{g}la. Wä, lā'^{g}laē ^{g}nē'k·ēda nâ'gadē E'lkwa: "G·ā'xmEnō^{g}x̣^{u} LE'^{g}la-lōL g·ī'gamē Q!ō'mx·q!ōmg·î^{g}l ḶE^{g}wōs gEnE'maq!ōs," ^{g}nē'x·^{g}laēda a^{g}yî'lkwē.

Wä, hë'x·^{g}idaEm^{g}lā'wisē Q!ō'mx·-q!ōmg·î^{g}la Ḷā'x^{g}wīda ḶE^{g}wīs gEnE'mē qa^{g}s lē lā'sgEmēq. Wä, lā'^{g}laē hō'-gwīL lax k!wē'ladzats!äsēda nâ'gadē E'lkwa. Wä, laE'm^{g}laē Ḷē'gadēda nâ'-gadē E'lkwäs Nā'nâq!ēdē. Wä, hë'x·-^{g}idaEm^{g}lā'wis la k!wā'g·a^{g}lił lax nEqē'wa-^{g}lîłasēda g·ō'kwas Nā'nâq!ēdē, wä, lā'^{g}laē yā'q!eg·ałē Nā'nâq!ēdēxēs g·ō'kulōtē. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya g·ō'kulōt. Wë'g·ax·îns ^{g}mō'^{g}lasōxda g·ī'gama^{g}ya qEnsaxs la'ē gEg·ā'dsōxda nau'alakwēx ts!Edā'qa," ^{g}nē'x·^{g}laē Nā'nâq!ēdeq. Wä, lā'^{g}laē q!wē'ł^{g}īda.

Wä, lā'^{g}laē ^{g}nā'x̣wa^{g}mē g·ā'läsēda Lē'-^{g}lE^{g}wag·îla ^{g}mō^{g}mElk·!ā'lasēs g·ī'gEma-^{g}yaxs la'ē gEg·a'da. Wä, lā'^{g}laēda g·ā'läsēda Dzā'wadEēnoxwē wāx· q!ā'-q!ē^{g}staā'x Ḷē'gEmasēda ë'x·sōkwē ts!Edā'qa. Wä, lā'^{g}laē wāx· wuḶē' Q!ō'mx·-q!ōmg·î^{g}läxēs gEnE'mē. Wä, lā'^{g}laē k·!ē^{g}s hē'łq!ā'lēda ts!Edā'qaq q!a^{g}łēs Ḷē'-gEmē. Wä, lā'^{g}laē Nā'nâq!ēdē ham-g·ī'lasēda tsā'k·usē lā'xēs g·ō'kulōtē.

and she liked very much to eat the fern-roots.

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

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

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

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

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

Then the pretty woman spoke, and said, "Do not try to find out where I come from. Later on you shall know it." Thus said the pretty woman.

Wä, lā'ᵋlaē hë'x·ᵋidaᵋmēda ë'x·sōkwē ts!Edā'q ha'mx·ᵋīdEq; wä, laE'mᵋlaē LŌ'maEl axᵋē'xsdEq qaᵋs haᵋmā'pēxēda tsā'k·usē.

Wä, lā'ᵋlaē gwāł haᵋmā'pēda lē'lqwalaLaᵋē, la'ē hō'qawEls lā'xēda k!wē'ladzats!äs Nā'nâq!ēdē; wä, laE'mᵋlaē nä'ᵋnakwē Q!ō'mx·q!ōmg·îᵋla ḷEᵋwīs gEnE'mē lā'xēs g·ō'kwē; wä, laE'mᵋlā'wisē gā'gäła la hā'yasEk·ā'lē Q!ō'mx·q!ōmg·îᵋla ḷEᵋwīs gEnE'mē. Wä, lā'ᵋlaē bowē'ẋᵋwidēda ë'x·sokwē ts!Edā'qa.

Wä, lā'ᵋlaē ᵋmā'ᵋyułᵋīda, yîsē'da bā'bagumē ḷEᵋwē'da ts!ā'ts!adagEmē; wä, laE'mᵋlaē yîkwī'ła; wä, laE'mᵋlaē k·!ēᵋs gä'ła q!ulē'da ts!ā'ts!adagEmaxs la'ē łEᵋla'.

Wä, hë'x·ᵋidaEmᵋlā'wisēda ts!Edā'qē ᵋnēx· qa wunE'mt!ētsaᵋwēsēda ts!ā'ts!adagEmē lax apsaᵋlē'sasēda t!ē'sEmē ts!ē'k!wa. Wä, lā'ᵋlaē gwā'łēda wunE'mtäxēda ts!ā'ts!adagEmē, lā'alā'sēda ts!Edā'qē axk·!ā'laxēs łā'ᵋwunEmē qa q!Ełᵋē'dēsēxēda bā'bagumē.

Wä, lā'ᵋlaē Q!ō'mx·q!ōmg·îᵋla wāx·q!Ełᵋē'dEq. Wä, lā'ᵋlaē k·!ēᵋs bē'bak!wīmē gwē'p!aᵋlā'sasēda bā'bagumē, yîxs LŌ'maē łā'ẋᵘp!ā'laEl L!ā'qwap!āla, yîx gwôᵋyō'sēda bā'k!umē k·î'lp!āla.

Wä, lā'ᵋlaē ē't!ēd wā'x·ē Q!ō'mx·q!ōmg·îᵋla wuLa'xēs gEnE'mē. Wä, lā'ᵋlaē ᵋnē'k·a: "ᵋya, q!ā'gwidē, a'ngwax·Las," ᵋnē'x·ᵋlaēq. Wä, lā'ᵋlaē ᵋnē'k·ēda ts!Edā'qē: "Ġwā'łlas ᵋnēx· qaᵋs q!ā'laᵋyōsaxEn ḷē'gEmē." Wä, lā'ᵋlaē ē'dzaqwē Q!ō'mx·q!ōmg·îᵋla yā'q!eg·ała. Wä, lā'ᵋlaē ᵋnē'k·a: "ᵋya, q!ā'gwidē, wē'dzâentsōs nē'ła g·ā'xEn ᵋwī'dzâs g·ā'yaᵋna'kulē a'ngwadzâs xunō'kwa," ᵋnē'x·ᵋlaē.

Wä, lā'ᵋlaēda ë'x·sōkwē ts!Edā'q yā'q!eg·ała. Wä, lā'ᵋlaē ᵋnē'k·a: "Ġwā'łlas ᵋnēx· qaᵋs q!ā'laᵋyōsaxEn g·ā'yaᵋnakuᵋlasa, ā'łᵋEmLEs q!â'łᵋaLE'laLŌL," ᵋnē'x·ᵋlaēda ë'x·sōkwē ts!Edā'qa.

Now night came on, and then daylight came [in the morning]. The woman woke her husband. Then she said, "O Wealthy! let us go to the beach on the other side and wail for our dead child." Thus she said. Then Wealthy arose and went with his wife to the beach on the other side of the village [site], and they sat down there and began to wail.

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

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

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

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

Wä, lā'ᵍlaē gā'nuɬᵍīda. Wä, lā'ᵍlaē ē'tlēd ᵍnā'xᵉīdaxēda gaā'la. Wä, hë'xᵉidaEmᵍlā'wisēda ts!Edā'qē gwē'xᵉīdxēs łā'ᵍwunEmē. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, Q!ō'mx·q!ōmg·îᵍl, wë'x·îns lā'xwa qwē'sadzēᵍlīsaᵍx qEns lē q!wā'q!usâ'la qaE'ns g·înā'ɬgwā'ɬaᵍya," ᵍnē'xᵉlaē. Wä, hë'xᵉidaEmᵍlā'wisē Q!ō'mx·q!ōmg·îᵍla ḷā'xᵉwid qaᵍs lē ḷEᵍwīs gEnE'mē lā'xēda apsā'dzēᵍlisasēda g·ō'ẋᵘdEmsē. Wä, lā'ᵍlaē k!usᵍE'ls lāq. Wä, lā'ᵍlaē q!wā'q!usō'xᵍwīda.

Wä, lā'ᵍlaē L!Exᵍē'd lā'xēs q!wā'ts!ē'naᵍē. Wä, lā'ᵍlaē yā'q!ēg·ałēda ë'x·sōkwē ts!Edā'qa. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya Q!ō'mx·q!ōmg·îᵍl, wä'dzâEntsōs hō'LēIa g·ā'xEn qEn nē'łēsg·a gwôē'dzasg·asg·în nâ'qEk·, yîxs ᵍnē'k·ēg·în qEns lē'Ens ā'lä qaᵍs gEnE'mōs, qaᵍs wë'g·īLōs maᵍlē'łLōL, ād. Wä, laᵍmē'sEn ᵍnēx· qEns lē gā'gak·!ax k·!ē'dēłas Alā'k·īla lax k·!ō'gwidza'sasEns ᵍnā'lax. Wä, qEnsō lâ'LEqē laᵍmē'ts Lō'maL lāL g·ī'gEmēLōL," ᵍnē'xᵉlaēda ë'x·sōkwē ts!Edā'q lax Q!ō'mx·q!ōmg·îᵍla.

Wä, hë'xᵉidaEmᵍlā'wisē Q!ō'mx·q!ōmg·îᵍla ë'xᵉak·Ex wā'łdEmasēs gEnE'mē. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya q!ā'gwidē, wë'g·a â'Em dō'quɬaxēs nâ'qaᵍyaqōs, qaxō łâ'k!wīmasLōs nâ'qaᵍēx, qaᵍs k·!ē'ᵍsēLōs bā'baᵍlaLōL lā'xEn ᵍnEmō'ẋᵘLa gEnE'mL. Wä, laᵍmē'sEns lāL gā'gak·!ałxēs wā'łagE'łaōs qEn gEnE'ma," ᵍnē'xᵉlaē Q!ō'mx·q!ōmg·îᵍläxēs gEnE'mē.

Wä, hë'xᵉidaEmᵍlā'wisēda ë'x·sōkwē ts!Edā'q ᵍnē'k·a: "ᵍya adē', wë'x·îns nä'ᵍnaẋᵘ qaᵍs wë'g·īLōs nē'łaLExs g·ō'łg·Ekulōtaq!ōs," ᵍnē'xᵉlaēda ts!Edā'qaxēs łā'ᵍwunE'mē. Wä, lā'ᵍlaē hë'xᵉidaEm q!wā'g·îlīsa qaᵍs lē nä'ᵍnakwa.

Wä, g·î'ɬᵍEmᵍlā'wisē la hō'gwiLa lā'xēs g·ō'kwē, la'ēda ë'x·sōkwē ts!Edā'q ë'xᵉwidxēda g·ō'kwē. Wä, hë'xᵉidaEm-

go and invite all the men to come and listen to what the chief would say.

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

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

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

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

ˢlā'wisē Q!ō'mx·q!ōmg·îˢla ˢyā'laqaxēs aˢyî'lkwē qa lēˢs Lēˢlalaxēdaˢnā'ẋwa bē'bEgwanEma qā g·ā'xēs hō'Lēlaxwāɬ-dEmLasēda g·ī'gamaˢē.

Wä, hë'x·ˢidaEmˢlā'wisē g·āx ˢwīˢlaē-Lēdaˢnā'ẋwa bē'bEgwanEma. Wä, hë'-x·ˢidaEmˢlā'wisē Q!ō'mx·q!ōmg·îˢla yā'-q!eg·ała. Wä, lāˢlaē ˢnē'k·a: "ˢya g·ō'kulōt, ˢnē'x·g·în nau'alakwEk· ǥEnE'-ma qEn lē ǥā'ǥak·!ax k·!ē'dēłas A'lak·īla, yîxs hë'a g·ō'kulē k·!ō'gwēdzasasEns ˢnā'lax," ˢnē'x·ˢlaēda g·ī'gamaˢyaxēs g·ō'-kulōtē. Wä, hë'x·ˢidaEmˢlā'wisēda ˢnā'-ẋwa bē'bEgwanEm ˢnē'k·a: "wë'g·a, g·ī'gamēˢ."

Wä, hë'x·ˢidaEmˢlā'wisē Nā'nâq!ēdē, yîxē'da nâ'gadē E'lkwäs Q!ō'mx·q!ōm-g·îˢla yā'q!eg·ała. Wä, lāˢlaē ˢnē'k·a: "ˢya wä'g·ax·îns q!a'mtēlax ǥā'ǥak·!ō-lEmk·!ā'lä lax mō'sgEma qaE'ns g·ī'ga-maˢēx qanuˢχᵘ dE'nxElaˢyuL qEnō'χō lāL ǥā'ǥak·!ā'LŌ," ˢnē'x·ˢlaē.

Wä, hë'x·ˢidaEmˢlā'wisēda nēˢnâ'gadē dE'nx·ˢīdēsēda mō'sgEmē q!Emq!E'm-dEma. Wä, lāˢlaē ǥwā'łēda mō'sgEmē q!Emq!E'mdEma, la'ē ē'dzaqwa yā'q!eg·a-łē Q!ō'mx·q!ōmg·îˢla. Wä, lāˢlaē ˢnē'-k·a: "Wä, wë'g·a xwā'naɬˢīdLex Nā'nâ-q!ēd ɮEˢwōs yū'dukwaq!ōs aˢyî'lχwōta qEns lā'lag·īLēx ǥaā'laLa," ˢnē'x·ˢlaē Q!ō'mx·q!ōmg·îˢläxēs aˢyî'lkwē.

Wä, lāˢlaē ˢnē'k·ē Nā'nâq!ēdē: "ˢya g·ī'gamēˢ, wë'g·ax·îns ē't!ēd dE'nxˢīda qaˢs wë'g·iLōs mE'nsˢīdEL yExˢwī'dEL lā'xēs ǥwē'g·iˢlasLaōs qEnsō lāɬ ǥā'-ǥak·!aLō," ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEm-ˢlā'wisēda nēˢnâ'gadē ē't!ēd dE'nxˢīda. Wä, lāˢlaē yExˢwī'dē Q!ō'mx·q!ōmg·îˢla. Wä, laE'mˢlā'wisē q!wē'ɬˢīdēda dE'nxE-lax·dē; wä, hë'x·ˢidaEmˢlā'wisē xwā'naɬ-ˢīdēda ë'x·sōkwē ts!Edā'qa. Wä, laE'm-ˢlaē axˢē'd qa g·iwu'lχᵘLEs. Wä, lāˢlaē ō'gwaqaˢmēda aˢyî'lkwas la xwā'naɬEla.

who were going to go far away fell asleep.

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

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

Then they went along the river for four days, then they came to another river. Now they left the river of Gwa'ᵍē and went [again] along the river of the Awī'k·lēnoxᵘ, which is named Nō'ẋuns. They followed this river for four days, then they came to a cave in a rock, which is like a house.

Then the pretty woman spoke, and said, "O Wealthy! let us take a rest here and stay for four days." Thus she said; (and she continued,) "and let our child stay behind here, for it is very far where we have to go."

Wealthy said at once, "Just as you say, mistress, for you lead us in our travels." Thus spoke Wealthy to his

Wä, lā'ᵍlaē gwā'łēda la xwā'naLElaxēda la dzā'qwa. Wä, lā'ᵍlaē gā'nuł'ᵍīda, la'ēda qwēsg·ī'laLē mē'xᵍēda.

Wä, lā'ᵍlaē ᵍnā'ᵍnusᵍīdaxēda gaā'la, la'ēda ë'x·sōkwē ts!Edā'q Ļā'xᵍwid qaᵍs gwē'xᵍīdēxēs łā'ᵍwunEmē ĻEᵍwē'da mō'kwē aᵍyî'lkwa. Wä, hë'xᵍidaEmᵍlā'wisē ᵍnā'ẋwa Ļā'xᵍwida. Wä, lā'ᵍlaē Q!ō'mx·q!ōmg·îᵍla axᵍē'dxēda mō'wē q!ā'sasgEm ᵍneẋᵍunā'ᵍya qaᵍs ts!â'wēs lax Nā'nâq!ēdē qa ōxLaā'ẋᵘs. Wä, lā'ᵍlaē ts!â'sēda mō'wē LEgExᵘsE'm ᵍneẋᵍunē'ᵍ lax ᵍnEmō'kwē E'lkwa. Wä, la ē'tlēd ts!â'sēda mō'wē ᵍwalasx·ä'sgEm ᵍneẋᵍunē'ᵍ lā'xēda ᵍnEmō'kwē E'lkwa qa ōxLaā'ẋᵘs. Wä, lā'ᵍlaē ē'tlēd ts!â'sēda mō'wē L!ēL!E'ntsEm ᵍneẋᵍunē'ᵍ laq qa ō'gwaqa ōLaā'ẋᵘs.

Wä, lā'ᵍlaē ha'mtElēda ë'x·sōkwē ts!Edā'qxēda bā'baĝumē, yîx xunō'kwas Q!ō'mx·q!ōmg·îᵍla. Wä, lā'ᵍlaēda g·ī'gamaᵍē ō'xLalaxēs g·iwu'lkwē. Wä, lā'ᵍlaē qā'sᵍīda; wä, laE'mᵍlaē ᵍnExᵍustā' lax wäs Gwa'ᵍē.

Wä, lā'ᵍlaē mō'p!Enẋwaᵍsē ᵍnā'läs qā'yamalaxēda wa. Wä, lā'ᵍlaē q!āxēda ō'guᵍla wā. Wä, lā'ᵍlaē bâs wäs Gwa'ᵍē qaᵍs lē ē'tlēd qā'yamalax wä'sēda Awī'k·!ēnoxwē, yîxē'da Ļē'ĝadês Nō'ẋuns. Wä, lā'ᵍlaē mō'p!Enẋwaᵍsē ᵍnā'läs qā'yamalaxēda wā, la'ē lā'g·aa lā'xēda ẋupē'sē tlē'sEma hë ĝwēx·s g·ō'kwa.

Wä, hë'x·ᵍidaEmᵍlā'wisēda ë'x·sōkwē ts!Edā'q yā'q!eg·ała. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya Q!ō'mx·q!ōmg·îᵍl. Wë'g·ax·îns x·ō'sᵍīd lāqᵘ qEns mō'p!Enẋwaᵍsēxa ᵍnā'la x·ō'sała lāqᵘ," ᵍnē'x·ᵍlaē, "wä, hë'ᵍmēs qa yū'lag·aᵍmēLtsōx lō'xda xunō'kwa qEns āmlē'ẋᵘLō'x qaᵍs xE'nLElaa qwē'sālEns la'laaLa."

Hë'x·ᵍidaEmᵍlā'wisē Q!ō'mx·q!ōmg·îᵍla ᵍnē'k·a: "Yîxst!ō'L, q!ā'gwidē, qaxs sō'ᵍmaēx ā'xēᵍlälaxEns qā'ts!ēnaᵍēx," ᵍnē'x·

wife. Then the woman saw many salmon going up the river; and she asked her husband to ask his attendants to catch in snares [the heads of] the salmon for provisions for the boy.

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

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

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

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

Early in the morning, when daylight appeared, the woman arose. Then she ˢlaē Q!ō'mx·q!ōmg·îˢläxēs ɡEnE'm. Wä, lā'ˢlaēda ts!Edā'qē dō'qulaxēda q!ē'nEmē k·!ō'tEla ts!E'lx·a lā'xēda wā. Wä, lā'ˢlaē axk·!ā'laxēs łā'ˢwunEmē qa axk·!ā'lēsēxēda aˢyî'lkwē qa lēˢs x·ā'x·Emgaˢma lā'xēda k·!ō'tEla qa g·iwu'lx̣ᵘsēda bā'bagumē.

Wä, hë'x·ˢidaEmˢlā'wisēda aˢyî'lkwē la sE'lp!ēdxēda wī'swułē sE'lpēdEmsēda alē'ˢwasē qaˢs x·iˢmā'yuxēda k·!ō'tEla. Wä, lā'ˢlaēda mō'kwē aˢyî'lkwa x·î'mx·ˢīdxēda k·!ō'tEla. Wä, k·!ēˢsˢlat!a gē'x·ˢīdExs la'ē q!ē'nEmē axā'nEmas k·!ō'tEla. Wä, hë'x·ˢidaEmˢlā'wisēda ë'x·sōkwē ts!Edā'q xwā'łˢīdxēda k·!ō'tEla qaˢs L!ō'p!ēdēq. Wä, lā'ˢlaē ɡwāł.

Wä, lā'ˢlaē yū'duxp!E'nx̣waˢsē ˢnā'läs x·ō'sała, la'ēda ë'x·sōkwē ts!Edā'q yā'q!eg·ała. Wä, lā'ˢlaē ˢnē'k·a: "ˢya Q!ō'mx·q!ōmg·îˢl. Wë'g·ax·ōx ē't!ēd dE'nxˢīdōs aˢyî'lkwaqōs yîsē'da ɡā'gak·!ak·!ā'lä q!E'mdEma qaˢs wë'g·īLōs yExˢwī'd qEns k·!ē'sēLEns Lē'xLēqulsL."

Wä, hë'x·ˢidaEmˢlā'wisēda aˢyî'lkwē q!āp!ē'x·ˢīd qaˢs dE'nxˢīdē. Wä, lā'ˢlaē yExˢwī'dē Q!ō'mx·q!ōmg·îˢla yîsē'da mō'sgEmē q!Emq!E'mdEma. Wä, lā'ˢlaē ɡwā'ła yîxē'da dE'nxEla. Wä, lā'ˢlaē yā'q!eg·ałēda ë'x·sōkwē ts!Edā'qa. Wä, lā'ˢlaē ˢnē'k·a: "ˢya Q!ō'mx·q!ōmg·îˢl, wë'g·a yā'L!âLEx qEnsō qā'sˢīdLEx łE'nsLa qaxs â'laē qwē'sālens lā'laē."

Wä, lā'ˢlaē ɡwā'yaxsta lā'xēs xunō'kwē. Wä, lā'ˢlaē ˢnē'k·a: "ˢya xunō'kᵘ, ɡwa'lax·ī ˢyā'x̣saˢmēs nâ'qaˢyōs. Ɡwa'la ts!E'ndEk·ōL â'EmLEs yā'L!âLōL," ˢnē'x·ˢlaēq. Wä, lā'ˢlaē ɡaaˢstō' mē'xˢēdaxēda dzā'qwa; wä, laE'mˢlaēda ë'x·sōkwē ts!Edā'q k·!ēˢs ˢnēx· qaˢs kwaˢlī'łē Lˢwīs łā'ˢwunEmē qaxs ˢnē'k·aē qaˢs kwaˢlī'łē Lˢwīs xunō'kwē.

Wä, lā'ˢlaē gaˢg·ū'stâwēda ts!Edā'qēxēda la ˢnā'x·ˢīdaxēda ɡaā'la. Wä, lā'-

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

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

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

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

As soon as the pretty woman found the hole one span across, she called Wealthy and his four attendants. The chief and his attendants started at once,

ˢlaē gwē'xˢīdxēs łā'ˢwunEmē ḷEˢwē'da mō'kwē aˢyî'lkwa. Wä, hë'xˢidaEmˢlā'wis la qā'sˢīda. Wä, lā'ˢlaē k·!ēˢs gä'ła qā'saxēda ˢnā'la, la'ē ē't!ēd q!āxēda ō'guˢlaˢmā'xat! wa. Wä, hë'EmˢEl ḷē'gadEs Nō'xuls, yîx wäs ˢnE'ltsäsēda BE'lxula. Wä, lā'ˢlaē qā'yamālaq. Wä, lā'ˢlaē ˢnEmxsag·ūgwī'laxēda ˢnā'laxs, la'ē ē't!ēd x·ō'sˢīda. Wä, laE'mˢlaēda ë'x·sōkwē ts!Edā'q yā'q!eg·ała. Wä, lā'ˢlaē ˢnē'k·a: "ˢya Q!ō'mx·q!ōmg·îˢl, wë'g·ax·îns ē't!ēd mō'p!Enxwaˢs x·ō'sała lāqᵘ, qaˢs wë'g·iLEsōx ē't!ēdL dE'nxˢīdōs aˢyî'lkwäqōs qaˢs yExˢwī'dēLōs qa â'la lag·ił tsōx q!â'ɬˢaLE'łałxwa q!Emq!E'mdEmēx."

Wä, hë'x·ˢidaEmˢlā'wisēda aˢyî'lkwē q!ap!ē'x·ˢīda qaˢs dE'nxˢīdēsēda mō'sgEmē gā'gak·!ak·!āla q!E'mdEma. Wä, lā'ˢlaē Q!ō'mx·q!ōmg·îˢla ē't!ēd yExˢwī'da. Wä, laE'mˢlaēda ë'x·sōkwē ts!Edā'q la g·iˢwā'laxēda aˢyî'lkwaxs dE'nxElaē.

Wä, lā'ˢlaē gwā'ła. Wä, lā'ˢlaēda ë'x·sōkwē ts!Edā'q yā'q!eg·ała. Wä, lā'ˢlaē ˢnē'k·a: "ˢya Q!ō'mx·q!ōmg·îˢl, mō'p!EnxwaˢsLē ˢnā'laLes yExwā'xdEmLaōs lā'xwa axˢā'saqEns. Wä, lā'ˢlaē hë'ˢmEnałaˢmēda aˢyî'lkwē dE'nxElaxēda mō'xsa ˢnā'la." Wä, lā'ˢlaē hë'ˢmEnałaˢmē Q!ō'mx·q!ōmg·îˢla yExwa'. Wä, lā'ˢlaē gwā'łēda mō'p!Enxwaˢsē ˢnā'la.

Wä, lā'ˢlaē ē't!ēd qā'sˢīda. Wä, lā'ˢlaē ˢnE'mxsag·uwē ˢnā'läs qā'sa, la'ē lā'g·aa lax k·!ō'gwidzasasEns ˢnā'lax. Wä, lā'ˢlaēda ts!Edā'qē qā'sˢīd qaˢs lē lā'xēda hë gwēx·s łE'nxEdzowē ˢwā'dzō saō'kwē. Wä, lā'ˢlaē ha'nxsâ lā'xēda ˢnE'mp!Enx·stō kwâ'xsâ lāq.

Wä, g·î'lˢEmˢlā'wisēda ë'x·sōkwē ts!Edā'q q!ā'xēda ˢnE'mp!Enx·stowē kwâ'xsâxs, la'ē hë'x·ˢidaEm LE'ˢlalax Q!ō'mx·q!ōmg·îˢla ḷEˢwīs mō'kwē aˢyî'lkwa.

and went to where the pretty woman was standing. Then the woman said, "Shout, and say, 'Halloo, there! is there any one living here?'"

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

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

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

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

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

Then the man said at once, "I am the one who is called Skin-Dresser. Wä, hë'x·ᵍidaEmᵍlā'wisēdā g·ī'ǥamaᵍē ḷEᵍwīs aᵍyî'lkwē la qā'sᵍīd qaᵍs lē lax axᵍā'sasēda ë'x·sōkwē ts!Edā'q. Wä, lā'ᵍlaē ᵍnē'k·ēda ts!Edā'qē: "Wë'g·a ᵍlā'q!ug·ā'ɬEx lā'LEs ᵍnē'x·LōL: 'ᵍyâ, k!waē'las ᵍmā'sa g·ō'kulä?'"

Wä, hë'x·ᵍidaEmᵍlā'wisē Q!ō'mx·q!ōmg·îᵍla ᵍlā'q!ug·ała. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍyâ, k!waē'las ᵍmā'sa g·ō'kulä?" ᵍnē'x·ᵍlaē. Wä, lā'ᵍlaē k·!ēs nā'naxᵍmēsEᵍwa. Wä, lā'ᵍlaē ē'dzaqwa, yîx Q!ō'mx·q!ōmg·îᵍla ᵍlā'q!ug·ała, la ē't!ēd ᵍnē'k·a: "ᵍyâ, k!waē'las ᵍmā'sa g·ō'kulä?" Wä, lā'ᵍlaᵍxaa hëwä'xaEm nā'naxᵍmēsEᵍwa.

Wä, lā'ᵍlaē ᵍyā'k·îlsē Q!ō'mx·q!ōmg·îᵍla. Wä, lā'ᵍlaē ᵍnē'k·a lā'xēs ǥEnE'mē: "ᵍmā'dzēs ᵍnē'k·ēLaq!ōs qEn wuɬᵍmē' laᵍlā'xᵘsäx k·!êâ'saaxEnts g·ō'kula lāqᵘ," ᵍnē'x·ᵍlaē. Wä, hë'x·ᵍidaEmᵍlā'wisēda ë'x·sōkwē ts!Edā'q ᵍnē'k·a: "ᵍya, nEnō'ᵍlō, ᵍwī'dzâᵍs q!ā'lax lā'lōL!äᵍx ḷō'gwaᵍya, k·!ēs lâ'LEx mō'p!Ena lā'xēs ᵍnā'ẋwa gwayiᵍlä'ᵍlasa? Wë'g·a, ē't!ēd ᵍlā'qug·ałEx," ᵍnē'x·ᵍlaē.

Wä, hë'x·ᵍidaEmᵍlā'wisēda g·ī'ǥamaᵍē ē't!ēd ᵍlā'q!ug·ała. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍyâ, k!waē'las ᵍmā'sa g·ō'kulä?" ᵍnē'x·ᵍlaē. Wä, lā'ᵍlaē hëwä'xāEmxat! nā'naxᵍmēsEᵍwa. Wä, lā'ᵍlaē ē'dzaqwa ᵍlā'q!ug·ała; wä, laE'mᵍlaē â'la hā'sEla; wä, laE'mᵍlaē mō'p!Endzaqwa.

Wä, lā'ᵍlaē hë'x·ᵍidaᵍmēda bEgwā'nEmē g·āx ha'nxsâ lā'xēda kwâ'ẋsâ. Wä, hë'x·ᵍidaEmᵍlā'wisēda bEgwā'nEmē yā'q!eg·ała. Wä, la'ᵍlaē ᵍnē'k·a: "ᵍyâ qāst, ᵍmā'sōs axᵍē'xsdEsEᵍwaq!ōs?" ᵍnē'x·ᵍlaēda bEgwā'nEmē.

Wä, hë'x·ᵍidaEmᵍlā'wisē Q!ō'mx·q!ōmg·îᵍla ᵍnē'k·a: "ᵍnē'k·En qEn dō'xᵍwaLElēx Alā'k·ilä," ᵍnē'x·ᵍlaē Q!ō'mx·q!ōmg·îᵍla.

Wä, hë'x·ᵍidaEmᵍlā'wisēda bEgwā'nEmē ᵍnē'k·a: "Nō'gwaEm Alā'k·ilaẋ-

What do you want here?" Thus spoke Skin-Dresser to him.

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

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

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

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

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

La. Wä, ˢmā'sōs axˢē'xsdEsEˢwaq!ōs?" ˢnē'xˑˢlaē Alā'kˑiläq.

Wä, hë'xˑˢidaEmˢlā'wisēda gˑī'ǥamaˢē, yîx Q!ō'mxˑq!ōmgˑîˢla ˢnē'kˑa: "ˢya ād, Alā'kˑil, gˑā'xEn qEn ǥā'ǥakˑ!ēẋs kˑlē'dēłaq!ōs, gˑī'ǥamēˢ," ˢnē'xˑˢlaē Q!ō'mxˑq!ōmgˑîˢläq.

Wä, hë'xˑˢidaEmˢlā'wisē Alā'kˑila ˢnē'kˑa: "ˢya qāst, wë'gˑîłla, qaˢxs xE'nLElaaqōs ëkˑ lā'xEn nâ'qaˢē," ˢnē'xˑˢlaē.

Wä, hë'xˑˢidaEmˢlā'wisē Q!ō'mxˑq!ōmgˑîˢla LĒ'ˢlalaxēs aˢyî'lkwē qa q!ap!ē'xˑˢīdēs. Wä, lā'ˢlaē ˢnā'ẋwaEm la ˢnEẋˢunā'laxēda q!ēq!ā'sasǤEmē ˢnEẋˢunā'ˢya. Wä, lä'ˢlaē gEnE'mas ˢnEẋˢunā'laxēda ˢwā'lasxˑäsǤEmē ˢnEẋˢunā'ˢya. Wä, lā'ˢlaē Q!ō'mxˑq!ōmgˑîˢla ˢnEẋˢunā'laxēda LEǤEẋᵘsE'mē ˢnEẋˢunā'ˢya. Wä, lā'ˢlaē ˢnā'ẋwaEm xō'gEẋᵘsēda awā'ˢwē ë'xˑts!Ema. Wä, lā'ˢlaēda mō'kwē aˢyî'lkᵘ dE'nxˢēda yîsē'dą gā'gagˑakˑ!alayū q!Emq!E'mdEma. Wä, hë'xˑˢidaEmˢlā'wisē Q!ō'mxˑq!ōmgˑîˢla yExˢwī'da. Wä, laE'mˢlaē lā'labaa'xēda mō'sǤEmē q!Emq!E'mdEma.

Wä, gˑî'lˢEmˢlā'wisē ǥwäł dE'nxElēda mō'kwē aˢyî'lkwa; wä, hë'xˑˢidaEmˢlā'wisē Nā'nâq!ēdē yā'q!egˑała. Wä, lā'ˢlaē ˢnē'kˑa: "ˢya gˑī'ǥamaˢē, Alā'kˑil, gˑā'xEn gā'ǥakˑ!äxs kˑlē'dēłaq!ōs qagˑîn gˑī'ǥamēˢkˑ, yîxgˑa Q!ō'mxˑq!ōmgˑîˢlakˑ qaxgˑā'nuˢẋᵘ laˢmē'kˑ q!ā'laxēs ḷē'ǤEmōs, gˑī'ǥamēˢ," ˢnē'xˑˢlaē Nā'nâq!ēdē.

Wä, hëxˑˢidaEmˢlā'wisē Q!ō'mxˑq!ōmgˑîˢla ō'gwaqa yā'q!egˑała. Wä, lā'ˢlaē ˢnē'kˑa: "ˢya, gˑī'ǥamēˢ Alā'kˑil, laˢmEn qadzē'Lasēq q!ā'sasǤEmē ˢnEẋˢunā'ˢya mō'wa." Wä, lā'ˢlaēda ˢnEmō'kwē E'lkwa la ts!â'sēda mō'wē q!ā'sasǤEm ˢnEẋˢu'nēˢ lax Alā'kˑiläxs ha'nxsâlaē lā'xēda ˢnE'mp!Enxˑstō' kwâ'ẋsâ. Wä, hë'xˑˢidaEmˢlā'wisē Alā'kˑila dā'dalaq qaˢs nē'xēLēq.

Then Wealthy took four marten blankets, and said again, "O Chief Skin-Dresser! I am holding these four marten blankets;" and then another attendant went and gave them to Skin-Dresser, who took these also and pulled them in.

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

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

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

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

Then Wealthy went to him and

Wä, lā'ᵍlaē ē'tɬēdē Q!ō'mx·q!ōmg·îᵍla dā'x·ᵍīdxēda mō'wē LEGEẋᵘSE'm ᵍneẋ-ᵍunā'ᵍya qaᵍs ē'tɬēdē ᵍnē'k·a: "ᵍya g·ī' gamē Alā'k·il, laᵍmEn dā'laxēqda mō'wē LEGEẋᵘSE'm ᵍneẋᵍunā'ᵍya." Wä, hë'tɬēda ᵍnEmō'kwē E'lkwa la ts!âs lax Alā'k·ila. Wä, hë'x·ᵍidaEmᵍlaᵍxaā'wisē Alā'k·ila dā'dalaq qaᵍs nē'xēLēq.

Wä, lā'ᵍlaē ē'tɬēdē Q!ō'mx·q!ōmg·îᵍla dā'x·ᵍīdxēda mō'wē ᵍwā'lasx·ä'sgEm ᵍneẋᵍunā'ᵍē. Wä, lā'ᵍlaē ᵍnē'k·a: "Laᵍmen wë'g·Elīłasēqda mō'wē ᵍwā'lasx·ä'sgEm ᵍneẋᵍunā'ᵍya laxs k·!ē'dēłaq!ōs," ᵍnē'x·ᵍlaē. Wä, hë'x·ᵍidaEmᵍlā'wisēda ᵍnEmō'kwē E'lkwa la dā'x·ᵍīdxēda mō'wē ᵍwā'lasx·ä'sgEm ᵍneẋᵍunā'ᵍya qaᵍs lē ts!âs lax Alā'k·ila. Wä, hë'x·ᵍidaEmᵍlā'wisē Alā'k·ila dā'x·ᵍīdEq qaᵍs nē'xēLēq.

Wä, lā'ᵍlaē Q!ō'mx·q!ōmg·îᵍla dā'x·ᵍīdxēda mō'wē L!ēL!E'ntsEm. Wä, la'ᵍlaē ᵍnē'k·a: "LaᵍmEn LĒ'ᵍlalask·ë' mō'wē L!ēL!E'ntsEm ᵍneẋᵍunā'ya laxō'xda k·!ē'dēłaq!ōs Alā'k·ilä'," ᵍnē'x·ᵍlaē. Wä, hë'x·ᵍidaEmᵍlā'wisē Nā'nâq!ēdē la taō'tsēda mō'wē L!ēL!E'ntsEmē ᵍneẋᵍuna'ᵍē lax Alā'k·ila. Wä, lā'ᵍlaē hë'x·ᵍidaᵍmē Alā'k·ila dā'dalaq qaᵍs nē'xēLēq.

Wä, lā'ᵍlaē ē'tɬēdē Q!ō'mx·q!ōmg·îᵍla axō'dalaxēda awā'ᵍwē ë'x·ts!Em lā'xēs aᵍyî'lkwē qaᵍs ē'tɬēdē ts!âs lax Alā'k·ila. Wä, g·î'lᵍEmᵍlā'wisē gwā'ła, laᵍē Alā'k·ila yā'q!eg·ała. Wä, lā'ᵍlaē ᵍnē'k·a: "LaE'ms gwā'ła nEgu'mp, lāᵍmEn lāł LĒ'ᵍlalałxēs gEnE'maōs," ᵍnē'x·ᵍlaē.

Wä, k·!ē'sᵍlat!a gä'łaxs g·ā'xaē Alā'k·ila. Wä, lā'ᵍlaē LĒ'ᵍlalax Q!ō'mx·q!ōmg·îᵍla. Wä, lā'ᵍlaē ᵍnē'k·a: "Wë'g·a nē'xsōdExg·a'da alā'g·îmk· qa ᵍneẋᵍunē'łtsg·as gEnE'mg·ōs," ᵍnē'x·ᵍlaē.

Wä, hë'x·ᵍidaEmᵍlā'wisē Q!ō'mx·-

pulled forty dressed (caribou) skins through the hole. When all the dressed skins were through, (Skin-Dresser) brought a cradle with a child in it, then he also passed a chamber-pot through the hole.

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

Then Skin-Dresser spoke again, and said, "This mask for the winter dance, to be worn over the forehead, shall also go to you. It is ᵋnā'naqaualiłˑ and Ha'matsˑla and Hā'yalikˑilał, and your name shall be Tsˑlä'qâᵋlas." Then Wealthy thanked Skin-Dresser for what he had said.

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

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

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

Then Skin-Dresser said, "Bring her to me with the chamber-pot." Then Wealthy took the cradle and gave it to q!ōmgˑîᵋla lā laq qaᵋs nē'xsâlēxēda mō'ẋsōkwē alā'gˑima. Wä, lā'ᵋlaē ᵋwî'lẋsâᵋwēda alā'gˑîmē. Wä, gˑā'xᵋlaēda xaā'p!. Lā'ᵋlaē kults!â'wēda gˑînā'nEmē lāq. Wä, lā'ᵋlaē ē't!ēd ts!ō'ẋsōtsēda kwā'kwāts!Emē ē't!ēda.

Wä, lā'ᵋlaē ᵋnē'kˑē Alākˑila: "Yā'L!ânō qa kˑlē'sēsōx tsā'ᵋwixˑᵋīdōxda q!ō'ts!âx lāqᵘ." Wä, lā'ᵋlaē ᵋnē'kˑa: "Yū'Ems ǥenE'mōxda ku'lts!âx lā'xwa xaā'plēx," ᵋnē'xˑᵋlaē Alā'kˑiläq.

Wä, lā'ᵋlaē ē'dzaqwa yā'q!egˑałē Alā'kˑila. Wä, lā'ᵋlaē ᵋnē'kˑa: "Lā'laxˑīgˑa'da ts!ä'qēwēgˑasō'x lā'xēs ᵋnā'naqaualilinaᵋē hā'matsˑla ᶫEᵋwē'da Hā'yalikˑîlałē; lā'LEs ᶫē'ǥadLEs Ts!ä'qâᵋlasē." Wä, lā'ᵋlaē ᵋmō'ᵋlē Q!ō'mxˑq!ōmgˑîᵋläs wā'łdEmas Alā'kˑila.

Wä, lā'ᵋlaē ē'dzaqwē Alā'kˑila yā'q!egˑała. Wä, lā'ᵋlaē ᵋnē'kˑa: "LaE'mkˑ łałgˑa'da Ǥwō'dzEwiǥE'młEkˑ lōL. Wä, hë'ᵋmēs ᶫē'ǥEmLōsē Q!wā'q!wasiᵋlälagˑi'lîsē lā'xēda ts!ē'ts!ēqa."

Wä, lā'ᵋlaē ǥwā'ła. Wä, lā'ᵋlaē Q!ō'mxˑq!ōmgˑîᵋla ō'pałaᵋlaxēs ǥenE'mē. Wä, lā'ᵋlaē ᵋnē'kˑa: "ᵋya q!ā'gwidä. Hëxˑ gwēxˑs yā'yaēqE'laxgˑa'da xaā'p!-Exsdä'lakˑ gˑînā'nEma qaᵋxgˑîn q!a'msēkˑ la łā'ẋumala ō'xLālaqEkˑ," ᵋnē'xˑᵋlaē Q!ō'mxˑq!ōmgˑîᵋläxēs ǥenE'mē.

Wä, lä'ᵋlaē ᵋyā'xsaᵋmē nâ'qaᵋyasēda ë'xˑsōkwē ts!Edā'qa qaēs łā'ᵋwunEmē. Wä, lā'ᵋlaē ᵋnē'kˑa: "Qō'slagˑaEma'xˑī nâ'qaᵋya," ᵋnē'xˑᵋlaē. Wë, hë'xˑᵋidaEmᵋlā'wisē Q!ō'mxˑq!ōmgˑîᵋla yā'q!egˑała. Wä, lā'ᵋlaē ᵋnē'kˑa: "ᵋya gˑī'ǥamēᵋ Alā'kˑil, āldzâ'Emł lā'xˑîn gˑāxL dā'łgˑîn ǥenE'mkˑ, qagˑō lāł q!u'lᵋyaẋᵋwidLō," ᵋnē'xˑᵋlaē.

Wä, hë'xˑᵋidaEmᵋlā'wisē Alā'kˑila ᵋnē'kˑa: "Wä, ǥē'lagˑatsōx ᶫEᵋwō'xda kwä'ts!ēx." Wä, hë'xˑᵋidaEmᵋlā'wisē

Skin-Dresser, and he also took the chamber-pot and gave it to him.

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

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

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

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

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

Q!ō'mx·q!ōmg·î^{g}la dā'x·^{g}īdxēda xaā'p!ē qa^{g}s ts!â'wē^{g}s lax Alā'k·ila. Wä, lā'^{g}laē ē't!ēd dā'x·^{g}īdxēda kwä'ts!ē, qa^{g}s ts!â'wi-^{g}xaas lāq.

Wä lā'^{g}laē yā'q!eg·ałē Alā'k·ila. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya Q!ō'mx·q!ōmg·î^{g}l, laE'ms ō'dzaxa. Wä'Entsōs dō'qwałax qEn q!wā'x^{g}īdā'masēxg·a'da ǥENE'mg·ōs," ^{g}nē'x·^{g}laēxs la'ē dā'x·^{g}īdxēda kwä'ts!ē qa^{g}s xō's^{g}īdēs lā'xēs xunō'kwē. Wä, hë'x·^{g}idaEm^{g}lā'wisē la q!wā'x^{g}īdēda â'läEl la ë'x·sōẋ^{u} ts!Edā'qa.

Wä, hë'x·^{g}idaEm^{g}lā'wisē Q!ō'mx·q!ōmg·î^{g}la wāx· ^{g}nēx· qa g·ā'xēs ē't!ēdēda ts!Edā'qē. Wä, lā'^{g}laē ^{g}nē'k·ē Alā'k·ila, k·leâ's ǥwē'x·^{g}īdaa'tsēda q!u'l^{g}yakwē lā'ẋsâ laxg·a'da t!êx·î'lāk·. Hë'Em lā'g·ītas ^{g}nā'ẋwaEm g·î'ng·înānEmēda ^{g}mā'^{g}yuḷEmasēda ts!ē'daqē qaxsg·a^{g}mā'ē g·ēẋsâ'lēg·adaxs la'ē lāk·!aē'dzEnd lā'xēs abE'mpē qa^{g}s lē bowē'ẋs," ^{g}nē'x·^{g}laēda g·ī'ǥama^{g}ē Alā'k·ila lax Q!ō'mx·q!ōmg·î^{g}la.

Wä, lā'^{g}laē a'mxstōẋ^{g}wī'dēda t!êx·î'la. Wä, lā'^{g}laē yā'q!ēg·ałēda ë'x·sōkwē ts!Edā'qa. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya, nEnō'^{g}lō, â'^{g}mEn gu'nx·^{g}īdōł qEn dō'qwaLēxs wā'łdEmLaōs. Wä, laE'ms ō'dzaxa; laa'qōs k·!ēs hēłq!ā'laq g·ā'xēda ts!ā'ts!adā'ǥEmē. Â'^{g}mEn gwā'q!eła hë'mEnałaEm ḷēxs^{g}ā'lōL," ^{g}nē'x·^{g}laē.

Wä, lā'^{g}laēda ts!Edā'qē k·!ēs ax^{g}ē'xsdaxēda ts!ā'ts!adā'ǥEmē. Hē'El hë'noma ax^{g}ē'xsdasōsēda mō'ẋ^{u}sōkwē alā'g·ima. Wä, lā'^{g}laē yaē'łtsEm dā'laxēda ē'Elā'g·îmē qa ō'xLaaẋ^{u}sēda a^{g}yî'lkwē. Wä, lā'^{g}laē ǥwā'ła lā'a^{g}las ō'xLEx^{g}īd laq. Wä, lā'^{g}laē qā's^{g}īda.

Wä, lā'^{g}laē nEmā'ł^{g}īda, â'Em^{g}laē ma^{g}łgu^{g}nā'łp!EnẋwA^{g}sē ^{g}nā'läs qā'saxs la'ē lā'g·aa lax ax^{g}ā'sasēs xunō'kwē. Wä, laE'm^{g}laē L!ā'^{g}yuwē ḷē'ǥEmas Q!ōmx·q!ōmg·î^{g}la. Wä, laE'm^{g}laē ḷē'ǥadês Alā'k·īla.

When they saw their son, he had acquired a supernatural gift, a large self-paddling canoe. Then Wealthy's wife said, "O Wealthy! send two of your attendants to fetch poles, sixty long hemlock poles, and send the other two attendants to go and dig spruce-roots and (to break) cedar-twigs from cedar-trees; for I wish to call at the village of your father-in-law," — thus said the pretty woman,—"for he always wishes for hemlock poles, for roots, and for twigs of the cedar-tree, for there are none in our world." Thus she said.

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

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

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

It was not long before they arrived at the mouth of the river of Gwa'ᵍē. Then they passed their house in the night, then went on during the night;

Wä, lā'ᵍlaē dō'xᵍwaLE'laxēs xunō'-kwaxs lEᵍma'ē ḷō'gwalaxēda ᵍwā'lasē sē'sExwäq ẋwā'k!una. Wä, lā'ᵍlaē ᵍnē'-k·ē gEnE'mas Q!ō'mx·q!ōmg·îᵍla: "ᵍya Q!ō'mx·q!ōmg·îᵍl, ᵍyā'laqadzâtsa ma-ᵍlō'kwēx lā'xōs aᵍyî'lkwaqōs qa lēsōx dzā'dzEᵍwa lā'xēda g·î'lsg·îlt!äx q!wā'x-ᵍasa lax q!EL!esgE'mg·ustâ. Wä, lā'LEs ᵍyā'laqałtsōxda maᵍlō'kwēx aᵍyî'lkwa qa lē'sōx lā'pax L!ō'p!Ek·asēda aᵍlē'wasē ḷEᵍwē'da dEwē'xē, yîsē'da dEnā'smîsē, qaᵍxg·în ᵍnē'k·ēk· qEns lē qē'łał lāx g·ō'kuᵍlasas nEgu'mpa," — ᵍnē'x·ᵍlaēda ë'x·sōkwē ts!Edā'qa, — "qaxs hë'ᵍmaē xE'nLEla axᵍē'xsdasōsEᵍē'da q!wā'xᵍasē dzō'ẋuma ḷEᵍwē'da L!ō'p!Ek·ē; wä, hë'-ᵍmisēda dEwē'xasēda dEnā'smîsē qaᵍxs k·!eâ'saē lā'xEnuᵍẋᵘ awī'ᵍnagwisa," ᵍnē'x·-ᵍlaē.

Wä, hë'x·ᵍidaEmᵍlā'wisē Q!ō'mx·q!ōm-g·îᵍla ᵍyā'laqaxēs aᵍyî'lkwē qa lēᵍs axᵍē'dxēda gwôᶜyâ's gEnE'mas. Wä, lā'ᵍlaē mō'p!Enẋwaᵍsēda aᵍyî'lkwē ē'axE-laxēda dzō'ẋumē ḷEᵍwē'da L!ō'p!Ek·ē ḷEᵍwē'da dEwē'xē.

Wä, lā'ᵍlaēda ë'x·sōkwē ts!Edā'q sE'nxᵍēdxēda dEnā'sē qaᵍs mE'lx·ᵍī-dēq. Wä, laE'mᵍlaē mE'nsasēda ḷE'kwē dEnE'm lax wā'sgEᵍmāsasēda ᵍwā'lasē sē'sExwäq ẋwā'k!una. Wä, ā'łᵍEmᵍlaē gwā'ł ᵍmE'laxs la'ē hē'łᵍāsgEm lā'xēda la mE'nyatsēda ẋwā'k!una. Wä, lā'ᵍlaē ᵍwī'ᵍla gwā'łēda mō'kwē aᵍyî'lkwa.

Wä, lā'ᵍlaē mō'p!Enẋwaᵍsēda ᵍnā'la, la'ē ᵍmō'xsēda aᵍyî'lkwäxēda dzēdzō'-ẋumē ḷEᵍwē'da L!ō'p!Ek·ē ḷEᵍwē'da dE-wē'xē lā'xēda ᵍwā'lasē sē'sExwäq ẋwā'-k!una. Wä, lā'ᵍlaē gwāł ᵍmō'xsEla, la'ē hë'x·ᵍidaEmᵍla yū'lx·ᵍīd lā'xēda wa.

Wä, lā'ᵍlaē k·!ēs gä'łaxs la'ē lā'g·aa lāx ō'ẋsiwaᵍyas wäs Gwa'ᵍē. Wä, lā'ᵍlaē hë'g·ELEmēxēs g·ō'kwaxēda la gā'nuLa; wä, laE'mᵍlaē nē'kula, wä, lā'ᵍlaē Elā'q

and in the morning, when it was nearly daylight, Wealthy's canoe stopped.

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

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

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

As soon as they passed through (the

ˢnā'x·ˢīdaxēda la ǥaā'la. Wä, lā'ˢlaē hE'nx·ˢīdē yā'ˢyatsɬäs Q!ō'mx·q!ōmg·îˢla.

Wä, hë'x·ˢidaEmˢlā'wisēda ë'x·sōkwē ts!Edā'q xwā'naɬˢīda. Wä, lā'ˢlaē dā'x·ˢīdxēda ʟE'kwē dEnE'ma qaˢs mō'ẋ·ˢwīdēsēda ō'baˢyas lax â'g·iwaˢyasēda ẋwā'k!una. Wä, lā'ˢlaē nē'xˢēdEq qaˢs ɬEk!ut!ē'dēq. Wä, lā'ˢlaē mō'ẋˢwīdEs lax ōxʟā'yasēda ˢwā'lasē sē'sExwäq ẋwā'k!una. Wä, lā'ˢlaē dā'x·ˢīdxēda maˢɬguˢnā'ɬē alā'g·îma qaˢs ǥEẋᵘsEq!E'ndēs lā'xēda ʟE'kwē dEnE'ma. Wä, lā'ˢlaē ʟap!ē'tsēda L!ēL!E'mq!ē ʟaˢbE'm lax ē'wunxaˢyas lax ō'gwägaˢyasēda ˢwā'lasē ẋwā'k!una. Wä, laE'mˢlaē g·ōkuˢyā'la lēda ẋwā'k!una, qa k·!ē'sēs g·î'lx·sâlēda ˢwā'pē lāq.

Wä, lā'ˢlaē gwā'ɬē axā'ˢyas. Wä, laE'mˢlaē x·ā'ts!axElē'da dE'msx·ē. Wä, laE'mˢlawis LŌ'ma ˢwā'lasēda x·ā'ts!aˢē. Wä, lā'ˢlaēda ë'x·sōkwē ts!Edā'x LE'ˢla-laxēs xunō'kwē ʟEˢwīs łā'ˢwunEmē ʟEˢwē'da mō'kwē aˢyî'lkwa. Wä, lā'ˢlaē ˢnē'k·a: "Ǥē'lag·a qEns lā'lag·i ʟExˢē'da. Â'EmLEs yā'L!âLŌL ˢnā'ẋwaEmLEs g·îˢwā'lał sē'xwał qEns yā'yaˢnił qEnsō lāł laxsâ'ɬ lax t!êx·î'läsēda bē'baˢnagawaˢyax."

Wä, hë'x·ˢidaEmˢlā'wisē hō'guxsa lā'xēs yā'ˢyats!ē. Wä, lā'ˢlaē sē'xˢwīda ˢnā'ẋwēda aˢyî'lkwē. Wä, laE'mˢlaēda ë'x·sōkwē ts!Edā'x nā'naqaˢsīlaxēda ẋwā'k!una. Wä, lā'ˢlaē lā'ts!â lā'xēda ẋupē'sē. Wä, laE'mˢlaēda aˢyî'lkwē dō'xˢwaLEla qēxs tsEẋᵘsâ'laēda dE'msx·ē lāq. Wä, lā'ˢlaˢxaa dō'qulaxēda xaˢɬxEqā'sa bEgwā'nEmaxs la'ē q!ē'nEm lax wā'ẋᵘsutstâˢyasēda ō'ẋsâla, yîx xā'qēsawaˢyasēda ˢnā'ẋwa ˢnēˢnā'lasdana laxō'x aˢwī'ˢstä'xsEns ˢnā'lax. Wä, lā'ˢlaēda ˢwā'lasē sē'sExwäq ẋwā'k!una yū'lẋsâ lāq.

Wä, g·î'lˢEmˢlā'wisē lā'ẋsâ laqē'xs

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

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

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

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

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

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

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As soon as the woman finished speak-

ing to her husband, she went and sat down at the right-hand side of the house with her son. Then Wealthy saw many seals crawling about in the house of his father-in-law.

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

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

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

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

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

Then Wealthy arose. Then he spoke, and said, "O Chief Copper-Maker! Listen to me [turn your ear to me], chief, that I may give you (marriage

ˢnēx·xēs łāˈˢwunEmaxs laˈē qāˈsˢīd qaˢs lē kɬwāˈgˑaˢlīł lāˈxēda hēłkˑɬōdnēgwiłasēda gˑōˈkwē ɮEˢwīs xunōˈkwē. Wä, laEˈmˢlaē dōˈqulē Qɬōˈmxˑqɬōmgˑîˢläxēda qɬēˈnEmē mēˈgwat gˑiyîˈmgˑilīˈɬEla lāˈxēda gˑōˈkwasēs nEguˈmpē.

Wä, lāˈˢlaē Lɬāˈqwagˑila wuLāˈx Lɬāˈqwagˑilayuˢgwa. Wä, lāˈˢlaē ˢnēˈkˑa: "ˢya adēˈ, ˢmāˈsē haˢmāˈyasōs łāˈˢwunEmaqōs?" ˢnēˈxˑˢlaē.

Wä, hēˈxˑˢidaEmˢlāˈwisē nāˈnaxˢmaˢē Lɬāˈqwagˑilayuˢgwäq. Wä, lāˈˢlaē ˢnēˈkˑa: "Yuˈˢmaˢmēˈgwatēx haˢmēˈsōx," ˢnēˈxˑˢlaē.

Wä, hēˈxˑˢidaEmˢlāwisēda gˑīˈgamaˢē axkˑlāˈlaxēs aˢyîˈlkwēxēda LɬēˈxˢEnē qa kwēˈxˢīdēs lāˈxēda mēˈgwatē. Wä, hēˈxˑˢidaEmˢlāˈwisēda LɬēˈxˢEnē kwēˈxExLälēłaxēda mēˈgwatē. Wä, lāˈˢlaē tsɬExˑˢīˈdEq. Wä, lāˈˢlaē gwāł tsɬExˑāˈq. Wä, lāˈˢlaē sEsaẋᵘsˢEˈndEq qaˢs qɬōˈłˢīdēq. Wä, lāˈˢlaē Lɬōˈpa. Wä, lāˈˢlaē kˑāˈxˑˢidayū lax Qɬōˈmxˑqɬōmgˑîˢla ɮEˢwīs aˢyîˈlkwē. Wä, hēˈxˑˢidaEmˢlāˈwisē Qɬōˈmxˑqɬōmgˑîˢla haˈmxˑˢīdEq.

Wä, lāˈˢlaē Lɬāˈqwagˑilayuˢgwa axkˑlāˈlaxēs abEˈmpē qa axˢēˈdēsēx tɬEˈlsa "qaˢxgˑîn gäˈłēkˑ la kˑlēˢs haˢmāˈpEq," ˢnēˈxˑˢlaē. Wä, hēˈxˑˢidaEmˢlāˈwisēda qɬuˈlˢyakwē tsɬEdāˈq la axˢēˈdxēda łōˈkɬwē qaˢs lē tsēˈtsɬōtsēda tɬEˈlsē lāq. Wä, lāˈˢlaē kˑāˈgEmliłas lax Lɬāˈqwagˑilayugwa. Wä, hēˈxˑˢidaEmˢlāˈwisē hamxˑˢīˈdē Lɬāˈqwagˑilayuˢgwa lāˈxēda tɬEˈlsē ɮEˢwīs xunōˈkwē.

Wä, lāˈˢlaē ˢmāˈłtlēgˑaāˈLElē Qɬōˈmxˑqɬōmgˑîˢlä qēxs gabElōˈxstâˢyaasēˈda bEgwāˈnEmē. Wä, lāˈˢlaē gwāł haˢmāˈpē Qɬōˈmxˑqɬōmgˑîˢla ɮEˢwīs aˢyîˈlkwē.

Wä, lāˈˢlaē ɮāˈxulīła yîx Qɬōˈmxˑqɬōmgˑîˢla. Wä, laEˈmˢlaē yāˈqɬegˑała. Wä, lāˈˢlaē ˢnēˈkˑa: "ˢya gˑīˈgamēˢ Lɬāˈqwagˑil. WēˈEntsōs gwāˈsaatâła gˑāˈxEn,

presents) for your princess." Then he told his attendants to begin to sing the wooing songs.

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

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

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

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

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

Then the young men carried the poles on their shoulders, and Wise-Body drove the poles (into the ground). The (other) three attendants tied the poles with roots and cedar-twigs. Several of the young men helped them, therefore the g·ī'gamēˢ, qEn wë'g·idzâLōł qaō's k·!ē'-dēłaqōs, g·ī'gamēˢ." Wä, lā'ˢlaē wä'xa-xēs aˢyî'lkwē qa dE'nxˢīdēsēsēda gā'ga-k·!ak·!ā'laˢyu q!E'mdEma.

Wä, hë'x·ˢidaEmˢlā'wisēda aˢyî'lkwē dE'nxˢīda. Wä, lā'ˢlaē yExˢwī'dē Q!ō'mx·qōmg·îˢla. Wä, lā'ˢlaē ˢwī'ˢlēda mō'sgEmē q!E'mq!EmdEma. Wä, lā'ˢlaē Q!ō'mx·q!ōmg·îˢla ē'tlēd yā'q!eg·ała. Wä, lā'ˢlaē ˢnē'k·a: "LaˢmE'n qā'dzē-LasG·în yā'ˢyats!ēk· laxōs k·!ē'dēłaqōs, g·ī'gamēˢ." Wä, lā'ˢlaē ē'dzaqwa ˢnē'k·a: "LaˢmEn qā'dzēLałsg·a dzēdzō'ẋumk· Ḷōgwa'da L!ō'p!Ek·îk· Ḷōgwa'da dEwē'-xEk·; wä, g·aˢmē'sēg·a'da q!EL!EsgE'm-g·ustâk· ē'Elā'g·îmk·," ˢnē'x·ˢlaē Q!ō'mx·-q!ōmg·îˢla.

Wä, hë'x·ˢidaEmˢlā'wisē L!ā'qwag·ila ˢmō'ˢlas. Wä, lā'ˢlaē ˢnē'k·a: "ˢya nE-gu'mp, wë'g·îł la wāˢx Ḷā'wayugwilał-tsōxda dzēdzō'ẋumēx lax łE'nsLa," ˢnē'x·ˢlaē L!ā'qwag·ila.

Wä, lā'ˢlaē gwāł q!ē'q!Eyūda. Wä, lā'ˢlaē L!ā'qwag·ila Lē'ˢlalaxēs nEgu'mpē qa lēˢs dō'xˢwīdxēda wa lax apsbaˢlā'sa-sēda g·ō'kula.

Wä, hë'xˢidaEmˢlā'wisē Q!ō'mx·q!ōm-g·îˢla la lā'sgEmēq Ḷēˢwīs mō'kwē aˢyî'l-kwa. Wä, lā'ˢlaē lā'g·aa lā'xēda wāxs la'ē dō'xˢwaLE'laxēda ō'ẋsiwaˢyasēda wä'xs qō't!aˢmaaxē'da ˢnā'ẋwa k·!ō'k!u-tEla.

Wä, hë'x·ˢidaEmˢlā'wisēda aˢyî'lkwē ˢnē'x· qaˢs wë'g·i hā'ˢnakwēla ē'axˢēdxē-da Ḷā'wayâxēda dzā'qwa. Wä, lā'ˢlaē L!ā'qwag·ila axk·lā'la lā'xēs haˢyā'łˢa qa lēs ˢwī'k·axēda dzēdzō'ẋumē.

Wä, hë'x·ˢidaEmˢlā'wisēda haˢyā'łˢa la ˢwī'ˢla ˢwē'x·ˢīdxēda dzēdzō'ẋumē. Wä, hë'x·ˢidaEmˢlā'wisē Nā'nâq!ēdē dē'x-ˢwīdxēda dzō'ẋum. Wä, lā'ˢlaēda yū'-dukwē aˢyî'lkᵘ yîłˢaLE'lōdalaxēda dzē-dzō'ẋumē yîsē'da L!ō'p!Ek·ē Ḷēˢwē'da

work at the salmon-trap took them (but) a short time. They finished it the same evening. Now the heart of Copper-Maker was very glad on account of his salmon-trap.

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

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

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

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

"O son-in-law! listen to me. Now you are married to my princess. Now use this self-paddling canoe of copper as your canoe. I will load it with these dEwē'xē. Wä, lā'ᵍlaēda waō'kwē haᵍyā'ɬᵍa g·iᵍwā'laq. Wä, lā'g·iłas ᵍnEmā'ɬᵍīd lā'xēs ē'axElaᵍē'naᵍyaxēda ḷā'wayuwē. Wä, laE'm gwā'ɬamasqēxēda dzā'qwa. Wä, lā'ᵍlaē Lō'max·ᵍīd ë'k·ē nâ'qaᵍyas L!ā'qwag·ila qaēs ḷā'wayuwē.

Wä, lā'ᵍlaē ᵍnā'x·ᵍīdxēda gaā'la. Wä, hë'x·ᵍidaEmᵍlā'wisē L!ā'qwag·ila ḷEᵍwē's aᵍyî'lkwē la dō'qwaxēda ḷā'wayuxēda ḷē'gadês xō'ᵍlosē, wä, la mā'lisē gwa'ᵍlīsas. Wä, lā'ᵍlaē dō'xᵍwaLE'la qēxs lEᵍma'ē qō'tlaxēda k·lō'tEla. Wä, lā'ᵍlaē L!ā'qwag·ila axk·lā'laxēs E'lkwa qa Lē'ᵍlalēᵍs hā'sElaxēs ᵍnā'ẋwa g·ō'kulōta qa g·ā'xēs ax lā'xēda k·lō'tEla.

Wä, hë'x·ᵍidaEmᵍlā'wisēda E'lkwa ᵍlā'q!walax g·ō'kulōtasēs g·ī'ga̱maᵍē qa g·ā'xēs mE'naxēda mā'ts!âwē k·lō'tElasēda ḷā'wayuwē. Wä, hë'x·ᵍidaEmᵍlā'wis g·āx ᵍwīᵍlēda g·ī'ga̱dāsēda g·ī'ga̱maᵍē. Wä, lā'ᵍlaē k!u'lsᵍīdEx mā'ts!âwäsēda ḷā'wayuwē. Wä, laE'mᵍlaē â'laEl ë'k·ē nâ'qaᵍyasēda g·ī'ga̱maᵍē qaēs nEgu'mpē. Wä, lā'ᵍlaē nä'ᵍnakwa.

Wä, lā'ᵍlaē yā'q!eg·ałē L!ā'qwag·ila. Wä, lā'ᵍlaē ᵍnē'k·a lā'xēs aᵍyî'lkwē qa wë'g·is ē'axElax L!ā'qwasgEma sē'sExwäq ẋwā'k!una, qaᵍxs ᵍnā'ẋwaᵍmaē L!ā'qwē tsā'gEmas g·ō'kwas ḷEᵍwē'da sä'läs. Wä, lā'ᵍlaē ᵍnā'ẋwaEm L!ā'qwē awī'ᵍstaliłas g·ō'kwas L!ā'qwag·ila.

Wä, hë'x·ᵍidaEmᵍlā'wisēda aᵍyî'lkwē ē'axᵍēdxēda ẋwā'k!unaLē. Wä, lā'ᵍlaē mō'xsa ᵍnā'läs ē'axElaqēxs la'ē gwā'ła. Wä, lā'ᵍlaē Lē'ᵍlalē L!ā'qwag·iläxēs g·ō'kulōtē lā'xēs g·ō'kwē. Wä, g·î'lᵍEmᵍlā'wisē ᵍwī'ᵍlaēLa, la'ēda g·ī'ga̱maᵍē, yîx L!ā'qwag·ila yā'q!eg·ała. Wä, lā'ᵍlaē ᵍnē'k·a:

"ᵍya nEgu'mp, wä'Entsōs hō'LēlaEn. Wä, laE'ms gEg·ā'tsEn k·lē'dēłēx. Wä, laᵍmēts lał ᵍyā'ᵍyasElałg·a'da L!ā'qwasgEmk· sē'sExwäq ẋwā'-

coppers here, that you may give away coppers.

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

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

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

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

Wealthy and his wife and his son and his attendants went aboard at once. Then they started and went through the door of the underworld in the k!una. Wä, la^{s}mē'sEn ^{s}mō'xsałqîk· yîsg·a'da L!ā'qwak· qa wē'g·iLōs L!ā'-qwaxōdEL.

"Wä, la^{s}mē'sik· lā'łg·a'da ^{s}wā'lasEk· lē'da lā'xēda ts!ē'ts!ēqa Hamē'yalałLEs sē'natLaōs. Wä, lā'Lē Ļē'gadLEs Ġwā'-guntE^{s}ē ĻE^{s}wīs L!ā'gEkwē. Wä, hē'-^{s}misēda A'ō^{s}malałē. Wä, hē'Em Ļē'-gEmsē Yā'q!EntEmē^{s}g·i^{s}la'kwē. Wä, la^{s}mēs lā'Lēda ^{s}nE'lagEmłē. Wä, hē'Em Ļē'gEmsē Hō'xa^{s}wa'sē ĻE^{s}wīs L!ā'-gEkwē.

"Wä, hā'g·îł lax łE'nsLa, nEgu'mp. Wä, laE'ms Ļē'gadLEs L!ā'qwag·ila Ļō L!ā'qwag·ilalag·ilîsē Ļō L!ā'qwalałē Ļō L!ā'qwadzē Ļō L!ā'qwag·ilayuġwa Ļō L!ā'qwaēłē ĻE^{s}wu'n Ļē'gEmē, yîx Q!ō'-mōgwa^{s}ē. Wä, laE'mĻē Aō'^{s}malałEmłas Yā'q!EntEmē^{s}g·i^{s}lakwē lōL. Wä, yū'-^{s}mēsa L!ēL!a'gEkwaxsa nE'ngEmła. Wä, lā'LEs Ļē'gadLEs K·ā'k·alE'mk·!īg·ilī'sē," ^{s}nē'x·^{s}laē L!ā'qwag·ila lā'xēs nEgu'mpē. Wä, laE'm^{s}laē ġwā'ła.

Wä, hē'x·^{s}idaEm^{s}lā'wisēda nâ'gadē bEgwā'nEmē Nā'nâq!ēdē ^{s}mō'^{s}las ^{s}nā'-ẋwa wā'łdEmas L!ā'qwag·ila. Wä, lā'^{s}laē łE'nsaxēda ġaā'la, wä, lā'^{s}laē hē'x·^{s}ida-^{s}mē L!ā'qwag·ilayuġwa Ļā'x^{s}wīd qa^{s}s gwē'x·^{s}īdēxēs łā'^{s}wuNEmē ĻE^{s}wīs a^{s}yî'l-kwē ĻE^{s}wīs xunō'kwē.

Wä, lā'^{s}laē ē't!ēd ^{s}yā'laqas a^{s}yî'l-kwäsēs ō'mpē qa lēs gwē'x·^{s}īdxēda ha^{s}yā'ł^{s}a. Wä, hē'x·^{s}idaEm^{s}lā'wisēda a^{s}yî'lkwē la. Wä, k·!ē's^{s}lat!a gä'łaxs g·ā'xaēda a^{s}yî'lkwē ^{s}nēx·qēxs lE^{s}ma'ē wī^{s}ẋ^{u}staā'kwēda ẋwā'k!una.

Wä, hē'x·^{s}idaEm^{s}lā'wisē la hō'x^{s}wa-łExsē Q!ō'mx·q!ōmg·î^{s}la ĻE^{s}wīs ġENE'mē ĻE^{s}wīs xunō'kwē ĻE^{s}wīs a^{s}yî'lkwē. Wä, lā'^{s}laē ĻExElē'sa. Wä, g·ā'x^{s}laē lā'ẋsâ

sea. Then they came into our own world.

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

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

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

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

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

They came at once. As soon as they were all in, Copper-making-Woman told the attendants to give batons to

lā'xēda tɬêx·î'läsēda bᴇᵍnā'dzᴇᵍyasēda dᴇ'msx·ē. Wä, g·ā'xᵍlaē lā'xᴇns nō'sēx ᵍnā'la.

Wä, hë'x·ᵍidaᴇmᵍlā'wisē lē Q!ō'mx·q!ōmg·îᵍla ha'ngᴇᵍmaxēda ᵍnā'ẋwa lē'lqwalaLaᵍya qaᵍs lē yā'qwasēda L!ā'qwa lax g·ī'g·igamaᵍyasēda ᵍnā'ẋwa lē'lqwalaLaᵍya. Wä, lā'ᵍlaē gwāɬ yaxᵘsēᵍstalī'sᴇlasēda L!ā'qwa lā'xwa awī'ᵍstäxsᴇns ᵍnā'lax. Wä, lā'ᵍlaē nä'ᵍnaxᵘ lax Gwa'ᵍē.

Wä, hë'x·ᵍidaᴇmᵍlā'wisēda g·ī'gamaᵍē, yîx Q!ō'mx·q!ōmg·îᵍla g·ō'kwēlaxēda ᵍwā'lasē g·ō'kwa. Wä, laᴇ'mᵍlaē nā'naxts!ᴇwax· g·ō'kwas L!ā'qwag·ila. Wä, laᴇ'mᵍlaē ᵍnā'ẋwaᴇm L!ā'qwē awī'ᵍstālīłas. Wä, lā'ᵍlaē gwā'łēda g·ō'kwē.

Wä, hë'x·ᵍidaᴇmᵍlā'wisē yä'wix·îla, qä'ḷaxs lᴇᵍma'ē ts!aᵍwu'nxa. Wä, hë'x·ᵍidaᴇmᵍlā'wisē x·îsᵍē'dē wā'q!wäs ḷᴇᵍwīs ts!ā'ᵍya. Wä, lā'ᵍlaē mō'xsēda ᵍnā'la, la'ē ē't!ēd x·îsᵍē'da, yîx ḷō'ᵍlēᵍgā'sas. Wä, lā'ᵍlaē ē't!ēdē xunō'kwas x·îsᵍē'da.

Wä, lā'ᵍlaē ᵍwī'ᵍla x·îsā'łēda mō'kwē. Wä, lā'ᵍlaē gä'ła lē'da la x·îsā'ła, lā'alas k·ik·î'lᵍnalēda g·ā'läsēda Dzā'wadᴇēnoxwē. Wä, lā'ᵍlaē gwāɬ k·ik·î'lᵍnalaxēda la gwāɬ nᴇgē'g·aᵍya. Wä, lā'ᵍlaē Elā'q ᵍnā'xᵍidaxēda gaā'la, la'ē Q!ō'mx·q!ōmg·îᵍla gwē'xᵍītsōs L!ā'qwag·ilayu'gwa. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya adē', gwā'łlas mē'xōL; g·ā'xᵍᴇmg·a hē'k·!ālag·a'da x·îsā'łax·dg·a'. Hā'g·a, Lē'ᵍlalaxs g·ō'kulōtaq!ōs," ᵍnē'xᵍlaē.

Wä, hë'x·ᵍidaᴇmᵍlā'wisē Q!ō'mx·q!ōmg·îᵍla ḷā'xᵍwida qaᵍs lē gwā'yēL!ᴇsa lā'xēs g·ō'łg·ukulōtē qā g·ā'xēs ᵍwī'ᵍlaē'La lax lō'bᴇkwas ᵍnā'ẋwaᵍmēda bē'bᴇgwanᴇmē ḷᴇᵍwē'da ts!ē'daqē ḷᴇᵍwīs g·î'ng·înā'nᴇmē.

Wä, lā'ᵍlaē hë'x·ᵍidaᴇm g·ā'xa. Wä, g·î'lᵍᴇmᵍlā'wisē g·āx ᵍwī'ᵍlaēLa. Wä, lā'ᵍlaēL !ā'qwag·ilayugwa wä'xaxēda aᵍyî'l-

all the men and [to all the] women. Then she told them to begin to sing. Then they beat time on the boards.

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

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

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

kwē qa yā'x^{s}wīdēsēsa tɬētɬE'm^{s}yayu lā'xēda ^{s}nā'ẋwa bē'bEgwanEma ɣE^{s}wē'da ^{s}nā'ẋwa tsɬē'daqa. Wä, lā'^{s}laē wä'xaq qa ^{s}nā'ẋwas tɬE'ms^{s}īd. Wä, lā'^{s}laē tɬEmē'dzōtxēda tɬEmē'dzō.

Wä, lā'^{s}laē k·ɬēs gē'g·îlīɬ tɬE'msaxs la'ē gwā'ła. Wä, lā'^{s}laē Qɬō'mx·qɬōmg·î^{s}la hayā'LɬŌ^{s}laxēs g·ō'kulōtē. Wä, lā'^{s}laē ē'tɬēd wä'xa qa tɬEms^{s}ī'dēs. Wä, lā'^{s}laē mō'pɬEna hë gwē'x·^{s}īdē. Wä, k·ɬēs^{s}Em-^{s}lā'wisē gwāɬ tɬE'msēda la mō'pɬEna tɬE'msaxs g·ā'xaēda Hamē'yalałē g·ā'xēLa lax tɬêx·î'läsēda g·ō'kwē. Wä, hë'Em Hamē'yalałē. Wä, laE'm axē'walaxēda Hamē'yalałE'młē. Wä, lā'^{s}laē lā'^{s}yak·Elīɬēda Hamē'yalałEmłē.

Wä, lā'^{s}laē ē'tɬēd g·ā'xēLēda Aō'^{s}mālałē. Wä, laE'm^{s}laē axē'walaxēs Aō'^{s}malałEmłē. Wä, lā'^{s}laē hē'tsɬâlił E'la lā'xēda łE'mkwē. Wä, g·ā'x^{s}laēda Nā'nē. Wä, laE'm^{s}laē ^{s}nā'ẋwa la Lɬā'ɣEkwē NE'nɣEmłas, qaxs k·leâ'saē kɬwaxLā'wē ax^{s}ā'sas Lɬā'qwag·ila, lā'g·iłasē LɬELɬā'ɣEx^{u}sä'yēda NE'nɣEmłē.

Wä, lā'^{s}laē hē'tsɬâlī'ɬila lā'xēda łE'mkwē. Wä, lā'^{s}laē ē'tɬēd g·ā'xēda ^{s}NElā'lałē. Wä, laE'm^{s}laē axē'walaxēs ^{s}NElā'ɣEmłē. Wä, lā'^{s}laē hē'tsɬâlīɬEla lā'xēda łE'mkwē. Wä, lā'^{s}laē ā'ɬ^{s}Em dEnx^{s}ē'dEs qɬEmqɬE'mdEmasēxēda la ɣā'nuLa. Wä, laE'm^{s}laē ^{s}yâ'łaxēda la ɣā'nuLa. Wä, laE'm lā'ba.

6. The Dzō'noqɬwa.

(One of the) villages of the first Dzā'wadEēnox^{u} was at Wuxē'datsɬē. The name of their clan was Wiō'quma^{s}ē, and the name of their chief was K·ɬâ'dē; and K·ɬâ'dē had a princess [a girl], and her name was She-who-will-be-made-a-Princess.

G·ō'kula^{s}laēda g·ā'läsēda Dzā'wadEēnoxwē lax Wuxē'datsɬē, yîxē'da ^{s}NE^{s}mē'maxLä'lēx Wiō'quma^{s}ē. Wä, lā'^{s}laē ɣē'ɣadē g·ī'ɣama^{s}yasēs K·ɬâ'dē. Wä, lā'^{s}laē K·ɬâ'dē k·lē'datsēda tsɬā'tsɬadaɣEmē. Wä, lā'^{s}laē ɣē'ɣatsōx K·ɬē'dēłē-^{s}lakwēx.

When She-who-will-be-made-a-Princess became mature, they made a small house for her after four days, and she went at once to observe the taboos. She only sat (there). She had no hat, and she had no straps on her body. She only had (a string) around her neck, to which was tied the bone (tube) for drinking water and the copper scratcher.

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

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

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

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

Then the stout woman said, "O

Wä, lā'ᵍlaē g·îl ē'xEnt!ēda, yîx K·!ē'dēłēᵍlakwē. Wä, lā'ᵍlaē mō'p!Enχwaᵍsē ᵍnā'läsēxs la'ē hō'gwaᵍElsag·ī'ła. Wä, lā'ᵍlaē hë'x·ᵍidaEm aē'k·ilax·ᵍīda. Wä, laE'mᵍlaē la â'Em la k!waᵍsa'; k·!eâ's LEtE'mła. Wä, lā'ᵍlaē k·!eâ'sᵍEmxat qEx·ī'dEma. Wä, laE'm lē'x·aEm qEnxā'wēlasēda mō'kwałaā'sasēs nā'gayuwaxēda ᵍwā'pē xā'qa ᶊEᵍwē'da q!ulā'yuwē L!ā'qwak·!Ena.

Wä, laE'mᵍlaē hë'mEnałaEm k!wā'k!wôxtâ'liła tEsā'łasēs ōᵍkwä'x·aᵍē lā'xēs dzā'mē. Wä, lā'ᵍlaē k·Epā'łaxēs ōkwä'x·aᵍē sE'nbēxēda wā'sgEᵍmasasēda ᵍnēᵍnā'la. Wä, lā'laᶊa gē'gag·ustâxēda gēgaā'laxs k·!ēsᵍmaē ts!Ex·ᵍī'dēda gwa'ᵍwīna. Wä, laE'mᵍxaā'wīs mō'p!Ena laᵍsta' lā'xēda ᵍwā'paxēda mō'p!Enχwaᵍsē lā'xēda q!EL!Exsā'g·iowē ᵍnā'la lā'xēda hōdzā'ts!äs.

Wä, lā'ᵍlaē laē'La lā'xēda g·ō'kwasēs ō'mpē. Wä, laE'mᵍlaē k!u'lx·ᵍītsEᵍwē aEnā's. Wä, laE'm lâ'ᵍsē gō'gumaᵍyas lax gō'gumaᵍyasēda ts!Edā'qē lā'xēq. Wä, laE'mᵍlā'wisē K·!ē'dēłēᵍlakwē ē't!ēdł mō'p!Enał laᵍstā'ł lā'xēda ᵍwā'pē lax q!ē'q!EL!ap!E'nχwaᵍsē ᵍnā'la.

Wä, lā'naχwa la'ē K·!ē'dēłēᵍlakwē qā'sa lā'xēda ā'L!ēxēda ᵍnēᵍnā'la. Wä, lā'ᵍlaē ō'mpas ᵍyā'k·!alaq. Wä, lā'ᵍlaē K·!â'dē ᵍnē'k·Eq: "ᵍya ᵍya'χsEm ts!Edā'q, gwā'łlas xE'nLEl q!unā'la la qā'sa lā'xēda ā'L!ē, ā'Las q!Eł ᵍē'tsōsēda Dzō'noq!wäᵍxsōxda ā'L!ēx," ᵍnē'x·ᵍlaē.

Wä, lā'ᵍlaē K·!ē'dēłēᵍlakwē â'Em hā'tlElaxēs ō'mpē. Wä, lā'ᵍlaē ē't!ēd la qā'sᵍēda lā'xēda ā'L!ēxēda gaā'la. Wä, lā'ᵍlaē K·!ē'dēłēᵍlakwē â'lax·ᵍīd qā'sᵍīda. Wä, lā'ᵍlaē lā'xēda ᵍnā'lala lā'xēda wa. Wä, lā'ᵍlaē dō'xᵍwaLE'laxēda ᵍwā'latsā'yukwē ts!Edā'qa.

Wä, hë'x·ᵍidaEmᵍlā'wisēda ᵍwā'latsā'-

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

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

Then the stout woman spoke, and said, "Oho mihistrehess! lehet mehe nowhow ahask youhou whahat dihid theyhey doho toho youhour eyheyebrowhows toho mahake youhour eyheyebrowhows loohook soho prehettyhy?"[1] Thus said the stout woman to She-who-will-be-made-a-Princess.

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

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

Then She-who-will-be-made-a-Princess spoke, and said, "O great woman! don't, else you will scream, for it really hurts." Thus said She-who-will-be-made-a-Princess to the stout woman.

yukwē ts!Edā'x ˢnē'k·a: "ˢya, xunō'kᵘ, gē'las qEn lē Lē'lanEmōł qaˢs lā'ōs lā'xEn g·ō'kwax," ˢnē'xˑˢlaē. Wä, hë'xˑˢidaEmˢlā'wisēda ts!ā'ts!adagEmēˢnē'k·a: "ˢya, q!E'msEn lā laxs g·ō'kwaq!ōs, ā'LEn q!Eɬˢē'tsōlaxsēda Dzō'noq!wäxsa ā'L!ē," ˢnē'xˑˢlaē K·!ē'dēɬēˢlakwē lā'xēda ˢwā'latsā'yukwē ts!Edā'qa.

Wä, lā'ˢlaē â'Em hā't!Elēda ˢwā'latsā'yukwē ts!Edā'x Lē'ˢlalaq. Wä, lā'ˢlaē qā'sˢēd qaˢs lē lā'sgEmaˢē K·!ē'dēɬēˢlakwaxēda ˢwā'latsā'yukwē ts!Edā'qa. Wä, lā'ˢląē laē'ɬ lā'xēda g·ō'kwas.

Wä, hë'xˑˢidaEmˢlā'wisēda ˢwā'latsā'yukwē ts!Edā'q yā'q!ēg·ała. Wä, lā'ˢlaē ˢnē'k·a: "ˢyahā', q!ahā'gwihī'dehē', wähā'EhE'ntsohō's qEhE'n wuhu'Laha'ohō'L. Wëhë'g·ihī'laha'sohō'dzEhō's ahE'naha'qohō's xEhE'nLEhE'laha'g·ihi'ɬaha'qohō's ahë'xˑaha'g·ihi'sohō's ahE'naha'qohō's?"[1] ˢnē'xˑˢlaēda ˢwā'latsā'yukwē ts!Edā'qa lax K·!ē'dēɬēˢlakwē.

Wä, hë'xˑˢidaEmˢlā'wisē K·!ē'dēɬēˢlakwē nā'naxˢmēq. Wä, lā'ˢlaē ˢnē'k·a: "ˢya ā'nt!a'ndēsasōgun aa'nk·," ˢnē'xˑˢlaē K·!ē'dēɬēˢlakwaq.

Wä, hë'xˑˢidaEmˢlā'wisēda ˢwā'latsā'yukwē ts!Edā'qē ˢnē'k·a: "ˢyaha' q!ahā'gwihī'dehē', hahā'g·ahā' Lehē'lahā'ˢlahā'xehē'dahā' ahE'ntahE'ndehē'ts!ehē'nohō'xwahwa', qahā' g·ahā'xēhē' sehē'waha'xˢehē'daha' ahE'ntahE'ndehēts!ēhē'nohō'xwahwa,"[2] ˢnē'xˑˢlaē.

Wä, hë'xˑˢidaEmˢlā'wisē K·!ē'dēɬēˢlakwē yā'q!eg·ała. Wä, lā'laē ˢnē'k·a: "ˢya, ˢwā'las ts!Edā'q, gwa'la ā'Las gugwā'ɬtsälaxōL qaxs â'laē ts!Exˑî'la," ˢnē'xˑˢlaē K·!ē'dēɬēˢlakwē lā'xēda ˢwā'latsā'yukwē ts!Edā'qa.

[1] This stands for: ˢya q!ā'gwidä, wä'Entsōs qEn wuLā'ōL. Wë'g·ilasōdzōs aE'naqōs, xE'nLElag·iłaqōs ë'xˑEg·ī'sa aE'naqōs. Following the initial consonant and vowel of each syllable, an *h* is inserted, followed by the repeated vowel of the syllable. The Dzō'noq!wa speaks throughout in this manner, but a few sentences only are given here in this peculiar style.

[2] ˢya q!ā'gwidē, hā'g·a Lē'ˢlalaxēda a'nt!andēts!ē'noxwa qa g·ā'xē sē'waxˢē'da a'nt!andēts!ēnoxwa.

The stout woman only said, "O mistress! I know that you are just now observing taboos, because you just became mature. Now I will pay you with these things." Thus said the stout woman when she arose to take the hat with the tassel of mountain-goat wool, and the braided woollen arm-bands, and the braided knee-bands, and the braided ankle-bands, and the braided breast-strap, and the necklace of dentalia, to one end of which two abelone-shells were tied, and the woollen apron, and the hair-ribbons (for tying the ends of the braids), and the cedar-bark ring.

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

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

Wä, â'Emᵋlāʹwisēdaˢwāʹlatsāʹyukwē ts!Edāʹq ˢnēʹkˑa: "ˢya q!āʹgwidē, q!âʹLElamENLaxs hēˢmaāʹqōs āʹłēōs aēʹkˑila lāʹxēs gˑîlˢēʹnaˢyōs ēʹxENt!ēda. Wä, laˢmēʹsEn hałāʹqaLEsgˑîn gwiłgwäʹlakˑ lōL, yîxēʹda," ˢnēʹxˑˢlaēda ˢwāʹlatsāʹyukwē ts!EdāʹqaxS laʹē ḷāʹxulīł qaˢs lē axˢēʹdxēda LETEʹmłē quḷEXLäʹlaxēda p!āʹlEmasēda ˢmEʹlxLōwē, ḷEˢwēʹda yîbEDzEwaʹkwē p!āʹlEm qēʹqEẋts!āʹnaˢya ḷEˢwēʹda yîbEDzEwāʹkwē qēʹqEXˑpːēʹgˑaˢya ḷEˢwēʹda yîbEDzEwāʹkwē qēʹqEXsīdzē ḷEˢwēʹda yîbEDzEwāʹkwē qEnbâˢya ḷEˢwēʹda qEnxāʹwaˢē ALElāʹkˑlînē mōʹẋbalaxēda maˢłtsEmēʹ ëʹxˑts!Ema ḷEˢwēʹda p!āʹlEˢmāgaˢē ḷEˢwēʹda kˑlîlskˑlîlgˑîʹnwaˢya ḷEˢwēʹda qEnāʹyuwē.

Wä, gˑāʹxˢlaēda ˢwāʹlatsāʹyukwē ts!Edāʹqˢmâʹlaq. Wä, lāʹˢlaē ˢnēʹkˑa: "ˢya, q!āʹgwidē, nōʹgwaEm ẉaˢyōʹs gˑīʹgaołnōkwa Dzōʹnoq!wa. Wä, laˢmēʹsîkˑ łāłgˑîn qēʹqEXˑîʹlakˑ lōł qaˢs ōʹgwaqaˢōs łâʹkˑlwīmasa. Wä, laˢmēʹsEn axˢāʹLElōdLEsîkˑ lōL."

Wä, lāʹˢlaē LETEʹmtsēda quḷEXLäʹlaxēda p!āʹlEmasēda ˢmEʹlxLowē LETEʹmłlāq. Wä, lāʹˢlaē ēʹt!ēd axˢēʹdxēda qEnbâˢē qaˢs qEẋsEʹmdēˢs lāq. Wä, lāʹˢlaē ēʹt!ēd axˢēʹdxēda k!uts!ēʹ tsäʹpdEˢma qaˢs qEnōʹˢyudēˢs lāq. Wä, lāʹˢlaē ēʹt!ēd axˢāʹLElōtsēda p!āʹlEˢmaẉaˢē lāq. Wä, lāʹˢlaē ēʹt!ēd axˢēʹdxēda p!āʹlEmē kˑlîʹlskˑlîlgˑînwaˢya qaˢs mōʹẋwaLElōdēˢs lax ōbāʹˢyas sEˢyäʹs. Wä, lāʹˢlaē ēʹt!ēd axˢēʹdxēda qēʹqEXˑpːēʹgˑaˢē yaēʹbEDzEˢwakᵘ p!āʹlEma. Wä, lāʹˢlaē qEXˑpːēʹgˑîndEs lāq. Wä, lāʹˢlaē ēʹt!ēd axˢēʹdxēda qēʹqEXˑsīʹdzaˢē qaˢs qEXˑsēʹdzEndēˢs lāq. Wä, lāʹˢlaē ēʹt!ēd axˢēʹdxēda qēʹqEXˑtsːāʹnaˢē yaēʹbEDzEˢwakᵘ p!āʹlEma qaˢs qEXˑtsːāʹnEndēˢs lāq. Wä, lāʹˢlaē ēʹt!ēd axˢēʹdxēda ALElāʹkˑlînē qEnxāʹwaˢya la tēʹtEẋᵘbāʹla-

abelone-shells attached to its ends and put it around her neck.

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

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

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

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

Then they entered the house of K·!â'dē. Then She-who-will-be-made-a-Princess told her father why the Dzō'noq!wa had come, that she wished to have eyebrows like She-who-will-be-made-a-Princess, because her eyebrows were pretty. Then She-who-will-be-made-a-Princess also said, "O father! now call the one who cut my eyebrows, that he may come and cut your (turning to the Dzō'noq!wa) eyebrows."

xēda ma^{g}łtsE'mē ë'x·ts!Ema qa^{s}s qEnxō'dē^{s}s lāq.

"Wä, laE'ms hēł gwēg·ī'laLē qa^{s}s ō'gwaqēLōs łâ'k!wīmasL. Wä, yū'^{g}mEn qē'k·îx·E'laxg·în g·ā'layūłg·în ē'xEnt!ēd la'g·iłEn łâ'k!wīmasē. Wä, la^{s}mEn hałā'qasōx lōL qa^{s}s lā'^{g}ōs LĒ'^{g}lalaxēda a'nt!andēts!ēnoxwa la'xg·în aa'nk·."

Wä, hë'x·^{g}idaEm^{g}lā'wisē K·!ē'dēłē^{g}lakwē yā'q!eg·ała. Wä, lā'^{g}laē ^{g}nē'k·a: "Wë'x·îns qā's^{g}īda qa^{s}s hë'^{g}mēLōs a'nt!andēsasōsēda a'nt!andēts!ēnoxwaēda ā'Lanâ^{s}yas g·ō'kwasEn ō'mpa," ^{g}nē'x·^{g}laē K·!ē'dēłē^{g}lakwē lā'xēda Dzō'noq!wa.

Wä, hë'x·^{g}idaEm^{g}lā'wisē xwā'nał^{g}īda. Wä, lā'^{g}laē qā's^{g}īda. Wä, lā'^{g}laē lā'g·aa lā'xēda ā'Lanâ^{g}yasēda g·ō'kwē. Wä, lā'^{g}laē ē't!ēd yā'q!eg·ałē K·!ē'dēłē^{g}lakwē. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya, Dzō'noq!^{u}, wë'x·îns lax g·ō'kwasEn ō'mpē qa^{s}s hë^{g}mēLōs a'nt!andēsasōLē," ^{g}nē'x·^{g}laē.

Wä, hë'x·^{g}idąEm^{g}lā'wisēda Dzō'noq!wa ^{g}nē'k·a: "^{g}ya q!ā'gwidē, k·!ē'dzât!aLEn mō'masilasōLa, yîsōs g·ō'kulōtaq!ōs," ^{g}nē'x·^{g}laē. Wä, hë'x·^{g}idaEm^{g}lā'wisē K·!ē'dēłē^{g}lakwē ^{g}nē'k·a: "^{g}ya Dzō'noq!^{u}, gē'lag·a â'Emx k·!ē'sēLaqōs mō'masilasōL." Wä, hë'x·^{g}idaEm^{g}lā'wisē lāx·da^{g}x^{u} qā's^{g}īda.

Wä, lā'^{g}laē hō'gwīLa lax g·ō'kwas K·!â'dē. Wä, lā'^{g}laē K·!ē'dēłē^{g}lakwē nē'łaxēs ō'mpē, yîxs hë'ē g·ā'xiłtsēda Dzō'noq!wäxs la'ē awu'lqElāx aE'nas K·!ē'dēłē^{g}lakwaxs ë'x·^{g}Eg·īsaēs aE'nē. Wä, hë'x·^{g}idaEm^{g}la^{s}xąā'wisē K·!ē'dēłē^{g}lakwē ^{g}nē'k·a: "^{g}ya â'tsaō, wë'g·a LĒ'^{g}lalaxēda a'nt!andēsoLa g·ā'xEn qa g·ā'xēsē a'nt!andēs^{g}īd lōL."

Then the chief started and called his warrior, and the chief asked his warrior to sharpen his stone chisel and also to bring his stone hammer. The chief wished that he should cut through the eyebrows of the Dzō'noq!wa, so as to kill her.

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

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

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

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

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

Wä, lā'ᵍlaē qā's ᵍīdēda g·ī'gama ᵍē qa ᵍs lē lē'ᵍlalaxēs bā'bak!wa. Wä, lā'ᵍlaēda g·ī'gama ᵍē axk·lā'laxēs bā'bak!wē qa t!îx·ᵍī'dēsēxēs dzE'mwax·ä q!E'ldayâ. Wä, hë'ᵍmis qa dā'lēsēxēs pE'lpElq. Wä, laE'mᵍlaē ᵍnē'k·ēda g·ī'gama ᵍē qa q!E'ltsōdag·iᵍsēx aE'nasēda Dzō'noq!wa qa łEᵍlē's.

Wä, lā'ᵍlaē gwāł t!ē'k·ēda bEgwā'nEmaxēs q!E'ldayuwē. Wä, lā'ᵍlaē qā'sᵍīda. Wä, lā'ᵍlaēda bā'bak!wa laē'L lā'xēda g·ō'kwasēda g·ī'gama ᵍē. Wä, lā'ᵍlaē K·!ē'dēłēᵍlakwē ᵍnē'k·a: "ᵍya Dzō'noq!ᵘ, yū'Em a'nt!Endēts!ēnuxōxda g·ā'xēx g·ā'xēLE'la," ᵍnē'x·ᵍlaē.

Wä, hë'x·ᵍidaEmᵍlā'wisēda Dzō'noq!wa ᵍnē'k·a: "ᵍya, q!ā'gwidē, gē'lag·a waxᵍē'd ant!andē'sᵍēd g·ā'xEn," ᵍnē'x·ᵍlaē. Wä, lā'ᵍlaēda bā'bak!wa ᵍnē'k·a: "ᵍya ade', ē'saēL!En â'Em gwā'q!EłōL gugwā'łtsäla'xōL," ᵍnē'x·ᵍlaē. Wä, lā'ᵍlaēda Dzō'noq!wa ᵍnē'k·a: "Wā'x̣dzâE'mLEn."

Wä, hë'x·ᵍidaEmᵍlā'wisēda bā'bak!wē ᵍnē'k·a: "Wä, wë'g·îłla t!ēx·ᵍā'līLEx qEn wē'g·i hā'ᵍnax̣ᵍwīd a'nt!andē'sᵍedōL qaᵍxg·în q!ā'q!ēgEmā'lēk·." Wä, hë'x·ᵍidaEmᵍlā'wisēda Dzō'noq!wa t!ē'x·ᵍā'liła. Wä, lā'ᵍlaēda bā'bak!wa qā'sᵍīd lāq qaᵍs xu'lt!ēdēx aE'nās. Wä, lā'ᵍlaē ᵍnē'k·ēda bā'bak!wa: "Wë'g·îł la p!E'łEmā'łax, ā'Las dō'xbēxg·în a'nt!andēdzā'yukᵘ."

Wä, hë'x·ᵍidaEmᵍlā'wisēda Dzō'noq!wa p!Eł E'mx·ᵍida. Wä, lā'ᵍlaēda bā'bak!wäsēda g·ī'gama ᵍē axᵍā'LElōtsēs q!E'ldayuwē lax ë'k·!aᵍyas aE'nas. Wä, lā'ᵍlaē pE'lgEtōtsēs pE'lpElqē lāq. Wä laE'mᵍlaē q!E'ltsōdEx ë'k·!aᵍyas aE'nas. Wä, laE'mᵍlaē łEᵍlē'da Dzō'noq!wax·dē.

Wä, lā'ᵍlaē K·!ē'dēłēᵍlakwē ᵍnē'k·a: "ᵍya, wë'g·a qā'x·ᵍidEqᵘ." Wä, lā'ᵍlaē hë'x·ᵍidaᵍmēda bā'bak!wē qā'x·ᵍīdEq.

the chief asked his tribe to burn the body of the Dzō'noq!wa.

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

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

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

Then he called his tribe. It was the summer season, not the winter-dance Wä, lā'ᵍlaēda g·ī'ǥamaᵍē axk·!ā'laxēs g·ō'kulōtē qa lEqwē'lēᵍsēq lā'xēda buẋsᵍō'x·däsēda Dzō'noq!wa.

Wä, hë'x·ᵍidaEmᵍlā'wisēda lē'lqwalaLaᵍē lā'qōliłaxēda g·ō'kwē. Wä, lā'ᵍlaē axLE'ntsēda buẋsᵍō'x·däs lāq. Wä, lā'ᵍlaē ᵍwī'ᵍla la q!u'lx·ᵍida. Wä, lā'ᵍlaēda g·ī'ǥamaᵍē, yîx K·!â'dē, wuLa'xēs xunō'kwē. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya ade', k·!ē'sas laē'ḷEmsōxda Dzō'noq!wax lāxēs g·ō'x·dä?" ᵍnē'x·ᵍlaē. Wä, hë'x·ᵍidaEmᵍlā'wisē K·!ē'dēłēᵍlakwē ᵍnē'k·a: "ᵍya ā'dats, wë'x·îns laqē qaxs q!ē'nEmaēda g·ī'x·g·aē'ła lā'qē," ᵍnē'x·ᵍlaē.

Wä, lā'ᵍlaē xwā'nałᵍīdēda g·ī'ǥamaᵍē ḷEᵍwīs g·ō'kulōtē. Wä, lā'ᵍlaē qā'sᵍīd g·ā'labaᵍē K·!ē'dēłēᵍlakwē. Wä, lā'ᵍlaē lā'g·aa lā'xēda g·ōẋᵘdäsēda Dzō'noq!wa. Wä, lā'ᵍlaē hë'x·ᵍidaᵍmē K·!ē'dēłēᵍlakwē dō'xᵍwaLE'laxēda q!ē'nEmē alā'ᵍg·îma LEᵍwē'da ᵍmE'lᵍmElq!Egaᵍē x·îłElā'LEla. Wä, hëx·ᵍīdaEmᵍlā'wisē axᵍē'dEq. Wä, lā'ᵍlaē lā'ts!âlīł lax kwaᵍlē'lasasēda Dzō'noq!wax·dē.

Wä, lā'ᵍlaē dō'xᵍwaLE'laxēda ë'k·ē yîxu'mła ᵍmElē'ᵍstaā'ẋᵘᵍlaēda L!ā'gEkwē lax āwī'ᵍstäs gō'gumaᵍyasēda bEgwā'nEmgEmłē. Wä, lā'ᵍlaē x·îlp!EqE'lēda qE'lxats!äsēda kwē'kwē k!wā'ła lax ōts!â'wäsēda qE'lxats!ē. Wä, hë'x·ᵍidaEmᵍlā'wisē K·!ē'dēłēᵍlakwē Lē'ᵍlalaxēs ō'mpē. Wä, lā'ᵍlaē ō'mpas axᵍē'dEq. Wä, laE'mᵍlaē hë'x·ᵍidaEm ḷē'ǥadēsa yîxu'młas Hā'manēkwīla QE'lxasEmł, ḷEᵍwē'da k·!ō'baᵍwasē ᵍnEẋᵍunā'ᵍya ḷEᵍwē'da k·!ō'baᵍwasē tsä'pa ḷEᵍwīs k·!ō'baᵍwasē yaē'xᵘsīdzaᵍya ḷEᵍwē'da k·!ō'baᵍwasē yaē'xᵘp!ēg·aᵍya ḷEᵍwē'da k·!ō'baᵍwasē yaē'xᵘts!ā'naᵍya. Wä, laE'mᵍlaē axᵍē'dē K·!â'däq ḷEᵍwē'da q!ē'nEmē yā'sEkwa. Wä, g·ā'xᵍEmᵍlaē nä'ᵍnakwa.

Wä, hë'x·ᵍidaEmᵍlā'wisē K·!â'dē Lē'łElaxēs g·ō'kulōt. Wä, laE'mᵍlaē bā'ẋusa,

season. Then he gave away the dressed skins which he had taken from the house of the Dzō'noq!wa. Then She-who-will-be-made-a-Princess received the name She-who-will-be-sought-after, and K·!â'dē had the name of Dzō'noq!wa Chief, for he had obtained by murder the Nightmare-Bringer-Nest-Mask and the clothes and dressed skins, and the clothes of the maturing girl, and for this reason the clan Wiō'quma^{s}ē has a great name. It means "the very first ones." That is the end.

k·!ē^{s}s^{s}laē ts!ē'ts!ēqa; wä, laE'm^{s}laē p!Es-^{s}ī'tsēda alā'g·îmē, yîx łē'nEmā'nEmas lax g·ō'ẋ^{u}däsēda Dzō'nōq!wax·dē. Wä, laE'm^{s}laē ḷē'gadē K·!ē'dēłē^{s}lakwas Ku'nẋulasō^{s}gwi^{s}lakwē. Wä, lā'^{s}laē ḷē'gadē K·!â'dä^{s}s Dzō'noq!wa G·ī'gama-^{s}ya qaxs lE^{s}ma'ē kwē'xanEmaxēda Hā'manēkwila Qe'lxasEmła ḷE^{s}wē'da dā'łdanaẋwē ḷE^{s}wē'da ē'Elā'g·imē ḷE-^{s}wē'da gwē'łgwä'läsēda g·ā'lä ē'xEnta. Wä, hë'Em la'g·iłas ^{s}wā'lasē ḷē'gE-masēda ^{s}nE^{s}mē'maxēda Wiō'quma^{s}ē. Hë'Em gwī'bałaā'tsē g·ā'labē^{s}s lax ^{s}nā'ẋwa. Wä, laE'm lā'ba.

II. TRADITIONS OF THE DENA'X·DA$^{\xi}$X^{U}.

1. Dzā'wadalalîs (Always-living-at-Olachen-Place).

Q!ā'nēqē^{s}lak^{u} came to Olachen-Place to marry the princess of Always-living-at-Olachen-Place. Then he went towards Dā'qōs. Then somebody called him. "Where are you going?" was said to Q!ā'nēqē^{s}lak^{u} by the tribe.

Then Q!ā'nēqē^{s}lak^{u} replied, "I come to marry the princess of Always-living-at-Olachen-Place."—"Oh, I wish you would die!" was said to Q!ā'nēqē^{s}lak^{u}.

Then Q!ā'nēqē^{s}lak^{u} was angry, (and said,) "Go ashore, that I may play with them." Then he went ashore. Q!ā'nēqē^{s}lak^{u} only raised his hand. Then he transformed these people into birds. Then he took the birds back and transformed them into deer. "You will be the deer of later generations of men."

Then Q!ā'nēqē^{s}lak^{u} paddled again. Then somebody called him at G·iō'x. "Where are you going?" was said to Q!ā'nēqē^{s}lak^{u} by the tribe. Then Q!ā'nēqē^{s}lak^{u} replied, "We are going to marry the princess of Always-living-at-Olachen-Place."

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

Then he paddled again, and arrived at Ā'x·atbē^{s}. Then some one called him. "Where are you going?" was said to Q!ā'nēqē^{s}lak^{u}. "I come to marry the princess of Always-living-at-Olachen-Place." "Oh, I wish you would die!" was said to Q!ā'nēqē^{s}lak^{u}.

Lā'laa^{s}laē Q!ā'nēqē^{s}lak^{u} lax Dzā'wade gā'gak·!ax k·!ē'dēłas Dzā'wadalalîs. Lā'^{s}laē laē'LEla lā'xōx axā'xs Dā'qōs. Lā'^{s}laē ^{s}lā'guī^{s}noē^{s}sō: "^{s}mā'^{s}mēLas laēLElä'i," ^{s}nē'x·sō^{s}laē Q!ā'nēqē^{s}lakwasa g·ō'kula.

Lā'^{s}laē nā'nax^{s}ma^{s}ē Q!ā'nēqē^{s}lak^{u}: "Ga'gak·!aLEnō'ẋwax k·!ē'dēłas Dzā'wadalalîs."—"^{s}yäi, ha^{s}sł^{E}^{s}lō'L," ^{s}nē'x·sō^{s}lat!a Q!ā'nēqē^{s}lak^{u}.

Lā'^{s}laē ts!E'nkwē Q!ā'nēqē^{s}lak^{u}: "Ā'LE^{s}stālas lāq qEn a'mł^{s}īdēs." Lā'^{s}laē ā'LE^{s}sta. Â'Em^{s}lawīs p!ā'g·ustâsēs a^{s}ya^{s}sō', yîx Q!ā'nēqē^{s}lak^{u}, lā'^{s}laē ts!ē'k!ux·^{s}īdamasxa bē'bEgwanEmx·dē. Lā'^{s}laē ē'tōxwaxa ts!ē'k!wē. Lā'^{s}laē ǥē'was^{s}īdamāsEq. "Wa, wa, lā'LEs ǥē'wasLas ā'łLa bEgwā'nEmL."

Lā'^{s}la^{s}xaa sē'x^{s}wīdē Q!ā'nēqē^{s}lak^{u}. Lā'^{s}laē ^{s}lā'gui^{s}noē^{s}sō lax G·iō'x: "^{s}mā'^{s}mēLas laēLElä'i;" ^{s}nē'x·sō^{s}laē Q!ā'nēqē^{s}lakwasa g·ō'kula. Lā'^{s}laē nā'nax^{s}ma^{s}ē Q!ā'nēqē^{s}lak^{u}: "Gā'gak·!aLEnō^{s}ẋ^{u} lax k·!ē'dēłas Dzā'wadalalîs."

Lā'^{s}laē ^{s}nē'k·a: "Adä, yā'L!ânō, â'Em^{s}laōla ^{s}wō'lasǥEmlīsōx xā'qēsawa^{s}yaxsa wāx· ^{s}nā'ẋwä g·ā^{s}yâ'lax k·!ē'dēłas Dzā'wadalalîs," ^{s}nē'x·^{s}laēda g·ō'kula. Lā'^{s}laē yā'q!eg·ałē Q!ā'nēqē^{s}lak^{u}: "Ā'LE^{s}stālas laq." Lā'^{s}laē ā'LE^{s}sta. Hē'x·^{s}ida^{s}ma â'Em^{s}lawisē Q!ā'nēqē^{s}lakwē g·ī^{s}stEndxa ^{s}laë's ḷE^{s}wa' L!ō'bEk^{u}. Hē'Em^{s}lawīs lā'g·īłts q!ē'nEmē ^{s}laë'sas ḷE^{s}wa' k·!ō'tEla.

Lā'^{s}la^{s}xaa sē'x^{s}wida. Lā'^{s}laē lā'g·aa lax Ā'x·atbē^{s}. Lā'^{s}la^{s}xaa ^{s}lā'ǥwi^{s}nowē'^{s}so lāq: "^{s}mā'^{s}mēLas laēLElä'i," ^{s}nē'x·sō-

said to Q!ā'nēqē^{s}lak^{u} by the tribe. Then Q!ā'nēqē^{s}lak^{u} replied, "We are going to marry the princess of Always-living at Olachen-Place."

"Oh, my dear! look at my present condition. All my princes are dead who tried to marry her to whom you are going." Then Q!ā'nēqē^{s}lak^{u} went ashore. Q!ā'nēqē^{s}lak^{u} put into the water at once mussels and roasted salmon. Therefore there are many mussels and salmon at Ā'x·atbē^{s}.

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

Then Q!ā'nēqē^{s}lak^{u} took the clover-roots that she was steaming. But she had already smelled the old man. Then she said, "What may Q!ā'nēqē^{s}lak^{u} be doing here? I smell Q!ā'nēqē^{s}lak^{u}." He had taken away what she was steaming.

Then the woman felt around for the clover-roots. "Who has taken my roots?" (she said.) Then Q!ā'nēqē^{s}lak^{u} asked, "What! Are you blind?" — "I am blind," replied the Goose.

Then Q!ā'nēqē^{s}lak^{u} took some gum and chewed it. Then he spit into the eye of the blind (woman). Then Q!ā'nēqē^{s}lak^{u} asked the Goose, "Can you see now?" — "Yes, I can," said the Goose.

Then she said, "Beware, Q!ā'nēqē^{s}lak^{u}! Take care of yourself!" Thus he was told by the Goose.

Then he started, and he went to the Duck, who was just the same. The Duck was also blind. Then Q!ā'nēqē^{s}lak^{u} spit into her eye, and she recovered her eyesight.

^{s}laē Q!ā'nēqē^{s}lakwasa g·ō'kula. Lā'^{s}laē nā'nax^{s}ma^{s}ē Q!ā'nēqē^{s}lak^{u}: "Ga'ga-k·!aLEnō^{s}xwax k·!ē'dēłas Dzā'wadalalîs."

"^{s}ya, adä', dō'xg·în lā'g·în gwôgwē'x·-sa^{s}ya^{s}s lā. La^{s}mē ^{s}wī'^{s}wu^{s}lEn ḷōḷaE'l-gamē^{s}x·däEnxa wāx·dä gā'gak·!axēs lā'-laäōs." Lā'^{s}laē Q!ā'nēqē^{s}lak^{u} ā'LE^{s}sta. Hë'x·^{s}idaEm^{s}lā'wisē Q!ā'nēqē^{s}lak^{u} k·!a-^{s}stā'lax·^{s}īdxa ^{s}laë's ḷE^{s}wa L!ō'bEk^{u}. Lā'-g·iłas q!ē'nEmē ^{s}laë'sas ḷE^{s}wa' k·!ō'tEla lax Ā'x·atba^{s}ē.

Lā'^{s}laē sē'x^{s}wida. Lā'^{s}laē lā'g·aa lax L!ā'qwa^{s}xsdElīs. Lā'^{s}laē dō'qulaxa q!ē'-nEm kwā'x·ila lax apsō'tas. Lā'^{s}laē lā'-^{s}wīł lā'xa g·ō'kula. ^{s}mā'sLE lā'wisēs ^{s}nEk·a'ēda nExā'qaxa ḷEx·sE'm.

Lā'^{s}laē Q!ā'nēqē^{s}lak^{u} dā'x·^{s}īd lā'xa ḷEx·sE'm ^{s}nEk·ā'sE^{s}wa. LaE'm^{s}laḷē'da łEk!wa'nē mē'sElaq. Lā'^{s}laē ^{s}nē'k·a: "^{s}mās la'g·îls^{s}laxā'nawēsē Q!ā'nēqē^{s}la-kwa? Q!ā'nēxp!ālaEn mē'dzEła." La-a'mx·dē dā'x·^{s}īd lā'xa ^{s}nEk·a'.

Lā'^{s}laē p!ē'ẋ^{s}widēda ts!Edā'qaxēs ḷEx·sE'm. "A'ngwa ax^{s}ē'däxEn xaā'-laxda wā'wulak·ēsla?" Lā'^{s}laē wuLa' Q!ā'nēqē^{s}lak^{u}: "^{s}mā'sas, p!Ep!ā'sasa?" — "P!Ep!ā'sEn," ^{s}nē'x·^{s}lat!ēda nExā'q.

Lā'^{s}laē Q!ā'nēqē^{s}lak^{u} ax^{s}ē'dxa gwô-^{s}lē'k· qa^{s}s gwā'gulx·īlax·^{s}īdēq. Lā'^{s}laē kwē'stōdxa p!Ep!ā's. Lā'^{s}laē wuLē' Q!ā'nēqē^{s}laẋ^{u}xa nExā'q: "Le^{s}mā^{s}s dō'-qulaa?" — "La^{s}mE'n," ^{s}nē'x·^{s}laēda nE-xā'q.

Lā'^{s}laē ^{s}nē'k·a: "Hayā'L!ō^{s}la'sE^{s}wē Q!ā'nēqē^{s}lak^{u} qa^{s}s yā'L!owē," ^{s}nē'x·sō-^{s}laēsa nExā'q.

Lā'^{s}laē qā's^{s}īda. Lā'^{s}laē lā'xa hë'^{s}ma-^{s}xat! gwē'g·ilēxa ła'łk·!ū. P!Ep!ā's^{s}Em-^{s}laxaē'da ła'łk·!ū. Lā'^{s}laē Q!ā'nēqē^{s}lak^{u} kwē'kustōdEq. LaE'm dîx·^{s}ī'da.

Then he came to a woman who was making a canoe. Q!ā'nēqē^{s}lak^{u} pinched the feet of the child in the cradle (that was standing near her). Then the child began to cry. The woman, whose name was Carrying-on-Back, spoke, and said, "Do not touch my child, that has never cried."

Then she cut a hole through the canoe that she was making. Q!ā'nēqē^{s}lak^{u} said, "What! Can't you see?" — "I cannot see, my dear," said the woman, on her part. Then Q!ā'nēqē^{s}lak^{u} spit into her eye. Then she recovered her eyesight.

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

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

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

Lā'^{s}laē lā'g·aa lā'xa ts!Edā'qaEl LĒ'-qalag·Elsaxa ẋwā'k!unäda ts!Edā'q. Lā'^{s}laē Q!ā'nēqē^{s}lak^{u} ē'psēdzEndxa g·î-nā'nEm xaā'pts!ōwEls. Lā'^{s}laē q!wā'sēda g·înā'nEm. Lā'^{s}laē yā'q!eg·ałēda ts!E-dā'q Ō'xḶaātâlag·ElsLa^{s}laē: "Ġwā'la Ḷâ'balax wī'säq! k·!ē'sō q!wā'ts!ēnōxwa."

Lā'^{s}laē k·!îmłtsâmasxēs LēqA. "^{s}mā'-dzâ^{s}s," ^{s}nē'x·^{s}lat!a Q!ā'nēqē^{s}lak^{u}, "k·!ē'-sas dō'qolaa?" — "K·!ē'sEn dō'qula, adē'," ^{s}nē'x·^{s}lat!ēda ts!Edā'q. Lā'^{s}laē kwē'stōdē Q!ā'nēqē^{s}lakwaxa ts!Edā'q. Hë'x·^{s}idaEm^{s}lā'wis dîx·^{s}ī'da.

Lā'^{s}laēda ts!Edā'q wuLā'x Q!ā'nēqē-^{s}lak^{u}: "^{s}mā'sēs axsō'LAōs?" — "Ġā'ga-k·!aLEnLax k·!ē'dēła^{s}s Dzā'wadalalîs." — "Yā'L!â^{s}nō, adē', g·ī'g·aqa'la^{s}laē k·!ē'-dēła^{s}s Dzā'wadalalîs. Dā'lalaxg·în t!ē's-x·êk· qa^{s}s g·ī'xalaLōs tsō'mosax g·ī'g·ä^{s}s na^{s}ẋwa'^{s}s, g·ā'lēLaqōs ku'lx·^{s}īdEL lā'qē." Lā'^{s}laē dzā'k·ōxḶEntsōsa t!ē'sEm. Lā'-^{s}la^{s}xaa ts!â'sōsa xwā't!agEmł ḶE^{s}wa gē'-ẋumł ḶE^{s}wa ^{s}mE'lxLōġEmł. Hë'Em-^{s}lawisa nE'nġEmł.

Lā'^{s}laē qā's^{s}īdē Q!ā'nēqē^{s}lak^{u}. LaE'm lāL lā'xēs ġEnE'mLē. Lā'^{s}laē Ḷē'k·ōx nō'masEmłasa nō'mas qa^{s}s q!ō'xts!ōdē^{s}s. Lā'^{s}laē k!wā'g·a^{s}līs lāx apsō'tasa wa. K·!ē's^{s}laē ġä'ła k!waē'sExs g·ā'xaas k·!ē'sk·!ēdēłas Dzā'wadalalîs. "Ā, ā, sa, q!ā'k·ōbēda^{s}wex! Ġwä'^{s}sta las lāq qEns dā'xsēq qEns q!ā'k·â."

Lā'^{s}laē ġwä'^{s}sta lāq qa^{s}s dā'xsēq. Hë'^{s}laē Wā'wanōgumg·ī'laga la dā'-xsaxa q!ā'k·ō. G·î'l^{s}Em^{s}lā'wis dā'x·^{s}īdē Wā'wanōgumg·ī'lagaxa q!ā'k·u, lā'^{s}laēda

into her vagina and ground down the teeth.

Then Q!ā'nēqē^{s}lak^{u} told Death-bringing-Woman, "I came to marry you. I am Q!ā'nēqē^{s}lak^{u}." Thus he said.

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

Then the princesses paddled homeward. As soon as they arrived, Death-bringing-Woman went out of the canoe with her slave. Then they went into her bedroom.

Then Q!ā'nēqē^{s}lak^{u} took off his old-man's mask. Then night came, and they began to laugh. Always-living-at-Olachen-Place heard them. He arose at once, and went to look, and asked (his daughter), "With whom are you laughing, child?" Thus said Always-living-at-Olachen-Place. — "With my husband," said, on her part, Death-bringing-Woman. — "Welcome to him," said, on his part, Always-living-at-Olachen-Place.

Then day came, and Always-living-at-Olachen-Place began at once to split firewood, to make a large fire in his house.

Then he said, "Now jump into the middle of the house, son-in-law." Then Q!ā'nēqē^{s}lak^{u} put on his Deer mask and jumped out of the room. He landed right on the death-bringing settee and the mats with snapping jaws. Then the Deer died at once. Always-living-at-Olachen-Place threw it outside, and said, "It serves him right. Why did he come here to make me ashamed?"

Q!ā'nēqē^{s}lak^{u} only took off the Deer mask and borrowed the Ermine mask nō'mas ḷEx^{s}wī'tsēs t!ē'sEm qa^{s}s g·ī'xE-łExsēx g·ī'gîx·dä^{s}s na^{s}x̣wa'^{s}s.

Lā'^{s}laē Q!ā'nēqē^{s}lak^{u} nē'łax Wā'wanōgumg·ī'laga. ^{s}nē'k·a: "Ga'gak·îNLŌL. Nō'gwa Q!ā'nēqē^{s}la'kwa," ^{s}nē'x·^{s}laē.

Â'Em^{s}laḷa ^{s}nEmō'kwē xunō'x̣^{u}s Dzā'wadalalîs, yîx Ġuntē^{s}lak^{u} k!wāxs lā'xa x̣wā'k!una.

Lā'^{s}laē sē'x^{s}wīdēda k·!ē'sk·!ēdēł qa^{s}s nä'^{s}nakwē. G·î'l^{s}Em^{s}lā'wīs lā'g·a^{s}lîs la'ē Wā'wanōgumg·ī'laga lō^{s}łtâ ḷE^{s}wa q!ā'k·ō lā'xa x̣wā'k!una. Lā'x·da^{s}x^{u}^{s}laē laē'L lā'xēs g·aē'las.

LaE'm^{s}laē Q!ā'nēqē^{s}lak^{u} q!ō'xwuł-ts!ōdxēs nō'masEmłdē. Lā'^{s}laē gā'nuł-^{s}īda, lā'alas dē'dałE'la. Lā'^{s}laē Dzā'-wadalalîs wuLEla'q. Hë'x·^{s}īdaEm^{s}lā'wis ḷā'x^{s}wīd qa^{s}s lē dō'x^{s}wīdEq qa^{s}s wuLē'q. "A'ngwadzōs dēdałElōta^{s}x, xunō'k^{u}?" ^{s}nē'x·^{s}laē Dzā'wadalalîs.—"Łā'-wadENLasîk·," ^{s}nē'x·^{s}lat!ē Wā'wanōgum-g·ī'laga. — "Ġē'lak·as^{s}lax·ō," ^{s}nē'x·^{s}lat!ē Dzā'wadalalîs.

Lā'^{s}laē ^{s}nā'x·^{s}īda. Hë'x·^{s}idaEm^{s}lā'wisē Dzā'wadalalîs LE'mx·^{s}īdxa lEqwa' qa^{s}s L!ā'qawasLālamasēxēs lEgwī'ł.

Lā'^{s}laē ^{s}nē'k·a: "Wä^{s}s dā'sdax^{s}uqâ-lîłōL nā'snagump." Lā'^{s}laē Q!ā'nēqē-^{s}lak^{u} q!ō'xts!ōtsa ġē'x̣umłē qa^{s}s dEx^{s}wuł-t!ā'lēłē. Hë'ts!ōdālaEm^{s}lā'wisēxa wā-nEmts!ō k·!ō'gwīg·a'^{s}līł ḷE^{s}wa łē'^{s}wa^{s}ēxa ^{s}nā'x̣wa^{s}maE'l qE'mkulag·iliłas sEms. Hë'x·^{s}idaE'm^{s}laē łE^{s}lē'da ġē'x·ustâlax·dē. Lā'^{s}laē ts!Eqawu'ldzEma. "Yîlā'la," ^{s}nē'x·^{s}laē Dzā'wadalalîs. "G·āx ha-mā'x̣^{u}ts!ā^{s}la g·ā'xEn."

Â'Em^{s}lawisē Q!ā'nēqē^{s}lak^{u} q!ō'x^{s}wuł-ts!ōdxa ġē'x̣umł qa^{s}s ḷē'k·owēxa g·ig·î'-

of the Ermine. Then he put it on and entered (the room of) his wife.

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

Then Q!ā'nēqē^{s}lak^{u} put on the Mountain-goat mask. Then he was a Mountain-goat when he came. He landed right on the death-bringing board, and died at once.

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

Morning came. Then Always-living-at-Olachen-Place did the same as he had done before. Then he spoke, and said, "Now jump into the middle of the house, son-in-law." Thus was said to Q!ā'nēqē^{s}lak^{u}.

Then he came, having put on the Grisly Bear mask. Then the Grisly Bear struck the death-bringer and killed it. Then Q!ā'nēqē^{s}lak^{u} sat down and ate.

Now Always-living-at-Olachen-Place thought again how he might kill his son-in-law. He asked Q!ā'nēqē^{s}lak^{u}'s assistance in paddling and splitting a cedar. Then Q!ā'nēqē^{s}lak^{u} took alder-bark (and chewed it).

Then they went into the canoe. They came to Q!umE'ngwis. Then they split the cedar-tree. "Oh, my dear, our hammer! Come, go [come] lEmgEmłas g·ig·î'lEm. Lā'^{s}laē q!ō'xts!ōdEs qa^{s}s laē'lē lā'xēs gEnE'm.

Lā'^{s}laē gā'nuł^{s}īda. Lā'^{s}laē dē'dałEla ē't!ēd. Lā'^{s}la^{s}xaa Dzā'wadalalîs dō'x^{s}widEq. Hë'Em^{s}la^{s}xaāwîs gwä'ła wā'łdEmas. Lā'^{s}laē ^{s}nā'x·^{s}īda. Hë'Em^{s}la^{s}xaā'wis gwē'x·^{s}īdē Dzā'wadalalîs. lE'mx·^{s}īdxa lEqwa' qa^{s}s lEqwē'lax·^{s}īdē qa^{s}s ē'dzaqwē. "Wä^{s}s dā'sdaẋ^{s}ułt!ā'lił nā'snagump."

Lā'^{s}laē Q!ā'nēqē^{s}lak^{u} q!ō'xts!ōtsa ^{s}mE'lqEmł, ^{s}mE'lxLō^{s}lat!ē'xs g·ā'xaē. Hë'ts!ōdālaEm^{s}lā'wisēxa wā'wanEmts!ō. Hë'x·^{s}idaEm^{s}lā'wis łE^{s}la'.

Lā'^{s}la^{s}xaa q!ō'xts!ōtsa g·ig·î'lEm qa^{s}s lē lā'xēs gEnE'm. Lā'^{s}laē gā'nuł^{s}īda. Lā'^{s}la^{s}xaa dē'dałEla. Lā'^{s}la^{s}xaa Dzā'wadalalîs dō'x^{s}wīda. Lā'^{s}laē wuLa'xēs xunō'k^{u}: "A'ngwadzōs dēda'łElōtaq!ōs?" Lā'^{s}laē nā'nax^{s}ma^{s}ē xunō'kwas: "G·a'Emg·în łā'^{s}wunEmg·în."

Lā'^{s}laē ^{s}nā'x·^{s}īda. Lā'^{s}laē Dzā'wadalalîs hë'Emxat! gwē'x·^{s}īdēs g·ā'g·ila^{s}ē gwē'x·^{s}īdaas. Lā'^{s}laē yā'q!eg·ał: "Wä^{s}s dā'sdaẋ^{s}wuqâlīłōL nā'snEgump," ^{s}nē'x·sō^{s}laē Q!ā'nēqē^{s}lak^{u}.

G·ā'x^{s}laē q!ō'xts!âlaxa nā'nē. Lā'^{s}laēda nā'nē k·!ē'lak·axa wā'wanEmts!ō. La^{s}mē łE^{s}lā'masEq. Lā'^{s}laē k!wā'g·a^{s}lēłē Q!ā'nēqē^{s}lak^{u} qa^{s}s hamx·^{s}ī'dē.

Lā'^{s}la^{s}xaa sE'nx·^{s}īdē Dzā'wadalalîs qa^{s}s gwôyō'lkwī^{s}lasxēs nEgu'mp. Lā'^{s}laē hē'lax Q!ā'nēqē^{s}lak^{u} qa^{s}s lē sē'x^{s}wīd qa^{s}s lē łā't!ax wī'lkwas. Lā'^{s}laē Q!ā'nēqē^{s}lak^{u} ax^{s}ē'dxa L!ā'q!ut.

Lā'^{s}laē lā'xs lā'xēs yā'^{s}yats!ē. G·ā'x^{s}laē lāx Q!umE'ngwīs. Lā'^{s}laē lE'mx·^{s}īdxa wī'lkwē. "^{s}yäi, adä, pE'lpElqElax·däEns! Ṣē'lag·a, qa^{s}s la'^{s}ōs ax^{s}ē'dqē."

and get it." Then Q!ā'nēqē^{s}lak^{u} jumped down (into the cedar). As soon as Q!ā'nēqē^{s}lak^{u} went down, Always-living-at-Olachen-Place knocked out from the cedar the sticks by means of which it was spread.

Then Q!ā'nēqē^{s}lak^{u} spit out the alder-bark, and it looked like blood. Always-living-at-Olachen-Place saw the blood, and said, "It serves you right. Why did you come and make me ashamed?" Then Always-living-at-Olachen-Place went out of the woods.

Now Q!ā'nēqē^{s}lak^{u} was a wren. Then he pushed the cedar apart, and carried it on his shoulder. Then he overtook his father-in-law, and shouted, "Why did you desert me?" — "Oh, my dear! I nearly cried myself to death on account of you." Thus said Always-living-at-Olachen-Place.

Then Q!ā'nēqē^{s}lak^{u} secretly took some rotten wood and went aboard the canoe. Then he carved the rotten wood, making it into salmon. Then he finished what he was making, and paddled away. They were not far out to sea, when Q!ā'nēqē^{s}lak^{u} threw the rotten wood into the water. Then he transformed it into dolphins. "You shall be the dolphins of future generations." Thus said Q!ā'nēqē^{s}lak^{u}.

The dolphins came and jumped on Always-living-at-Olachen-Place. Then he was dead. Then Q!ā'nēqē^{s}lak^{u} went home. He was asked by his wife, "Where is your father-in-law?" — "Where may be that old ugly thing?" Then Q!ā'nēqē^{s}lak^{u} had a son. He ran away with his son. That is the end.

Lā'^{s}laē Q!ā'nēqē^{s}lak^{u} dEx^{u}bEtā'. G·î'l-^{s}Em^{s}lā'wisē Q!ā'nēqē^{s}lak^{u} lā'bEta, la'ē Dzā'wadalalîs kwē'xaLElōdxa qEdEx-stā'^{s}yaxa wīlk^{u}.

Lā'^{s}laē kwē's^{s}īdē Q!ā'nēqē^{s}lakwasa L!ā'q!ut. Hë'^{s}lat!a gwēx·s E'lkwa. Lā'-^{s}laē dō'x^{s}waLE'lē Dzā'wadalalîsaxa E'l-kwa. Lā'^{s}laē ^{s}nē'k·a: "Yîlā'lōL g·ā'xaēx hamā'ẋts!a^{s}la g·ā'xEn." Lā'^{s}laē qā's^{s}īdē Dzā'wadalalîs L!ā'sta.

LaE'm xwā't!a lē Q!ā'nēqē^{s}lak^{u}. Lā'-^{s}laē kwā'sts!Elsaxa wī'lkwē qa^{s}s ^{s}wī'k·î-lēq. Lā'^{s}laē hē'łts!axLā'xēs nEgu'mp. Lā'ē ^{s}lā'q!ug·ała: "^{s}mā'tsēs łō'waLē'łaōs g·ā'xEn?" — "Ā, ā, adä, â'^{s}mEn Elā'q q!wôq!wā'sk·în qa^{s}s," ^{s}nē'x·^{s}laē Dzā'-wadalalîs.

Lā'^{s}laē Q!ā'nēqē^{s}lak^{u} dā'g·îlxḶālaxa LE'nq!wa qa^{s}s lē^{s}s lā'xēs yā'^{s}yats!ē. Lā'^{s}laē k·!ē'x·^{s}īdxa LE'nq!wa k·!ōtē'laq. Lā'^{s}laē gwā'łē axsE^{s}wā's, lā'ē sē'x^{s}wīda. K·!ē'^{s}s^{s}lat!a L!ā'sg·ila, lā'ē Q!ā'nēqē^{s}lak^{u} ts!ExstE'ndxa LE'nq!wa. Lā'^{s}laē hātsā'-wix·^{s}ī'damasE'q. "Lā'LEs hātsā'wiLEs ā'łLa bEkumē'L," ^{s}nē'x·^{s}lat!a Q!ā'nēqē-^{s}lak^{u}.

G·ā'x^{s}laēda hātsā'wē dā'ẋwap!Ex Dzā'wadalalîs. LaE'm łE^{s}la'. Lā'^{s}laē nä'^{s}nakwē Q!ā'nēqē^{s}lak^{u}. Lā'^{s}laē wuLā'-sōsēs gEnE'mē. "^{s}wī'dēla nEgu'mpa?" — "^{s}wiō'^{s}lōłwī^{s}sḶē lē?" La^{s}mē' Q!ā'nē-qē^{s}lak^{u} xu'ngwad. Lā'^{s}laē k·!ē'xwa ḶE-^{s}wīs xunō'k^{u}. LaE'm lā'ba.

2. Q!a'mtalał (Song-Dance).[1]

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

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

Behold, it was Q!ā'nēqē^{s}lak^{u}. It was he who caused the pile-driver to fall into the water. Twice he caused the pile-driver of Song-Dance to fall into the water; but he only said "Hwip!" and the stone pile-driver came up and floated.

Then the man said, "Who are you?" Thus was said to Song-Dance by Q!ā'nēqē^{s}lak^{u}. Then Song-Dance spoke, (and said,) "I am Song-Dance, friend."—"Oh, oh!" said, on his part, Q!ā'nēqē^{s}lak^{u}.

Then he was also asked by Song-Dance, "Who are you, friend?" Then Q!ā'nēqē^{s}lak^{u} answered, "I am Q!ā'nēqē^{s}lak^{u}."

Then Woman-of-Supernatural-Power knew the intentions [saw the mind] of Q!ā'nēqē^{s}lak^{u}. Then she went to her house and calked all the holes in the house of her father. She knew that Q!ā'nēqē^{s}lak^{u} was going to make a deluge.

Now she, and her younger sister

Q!a'mtalałLa^{s}laē'da g·ō'kula lāx apsō'-tsēwa^{s}yas Dzā'wadē. Lā'^{s}laē X·înt!a'-lagax·Lē gEnE'mas. Lā'^{s}laē Nau'ala-gumgax·Lēda ts!Edā'qē xunō'kwas, hë'-Em^{s}lawisē Ts!ē'^{s}stalîs ts!Edā'x^{s}Em^{s}la-^{s}xaa'.

Dē'qwa^{s}laē Q!a'mtalałaxēs Ļā'wayu. G·ā'xaa^{s}la'sa dō'qoaLaq bE'gwā'nEma. Lā'^{s}laē tē'xsta dē'gwayâs. Â'Em^{s}lawisē Q!a'mtalał pExā'x tē'xstaā'sas dē'gwa-yâs, g·ā'x^{s}laē pEẋ^{s}wī'dēda dē'gwayu.

Hë'^{s}maaxōĻ Q!ā'nēqē^{s}lakwēda bE-gwā'nEm x·ī'ts!ax·î'laq. Hë'^{s}maa^{s}lā'xōĻ axē'^{s}nuẋs tē'xstaē'na^{s}yas dē'gwayâs. Mā^{s}łp!E'na^{s}laē tē'xstamasē Q!a'mtala-łaxēs dē'gwayu. Â'Em^{s}la^{s}xaā'wis pExa', g·ā'x^{s}laē pEẋ^{s}wī'dēda dē'gwayu t!ē'sEma.

Lā'^{s}laē yā'q!eg·ałēda bEgwā'nEm: "A'ngwas?" ^{s}nē'x·sō^{s}laē Q!a'mtalałas Q!ā'nēqē^{s}lak^{u}. Lā'^{s}laē yā'q!eg·ałē Q!a'm-talał: "Nō'gwa Q!a'mtalała, qāst."—"Ō, ō," ^{s}nē'x·^{s}lat!a Q!ā'nēqē^{s}lak^{u}.

Lā'^{s}laē ō'gwaqa wuLā'sōs Q!a'mtalał: "A'ngwat!as, qāst?" Lā'^{s}laē nā'nax-^{s}ma^{s}ē Q!ā'nēqē^{s}lak^{u}: "Nō'gwa Q!ā'nē-qē^{s}lakwa, qāst."

LaE'm^{s}laē Nau'alagumga dō'qulax nâ'qa^{s}yas Q!ā'nēqē^{s}lak^{u}. Lā'^{s}laē lā'xēs g·ō'k^{u} qa^{s}s mē'g·ixa kwā'ẋumẋsâ lax g·ō'kwasēs ō'mpē. LaE'm^{s}laē q!â'LElax Q!a'nēqē^{s}lakwaxs ^{s}yä'xuẋsamasē'L.

Lā'^{s}laē ġwā'łē mē'g·aēna^{s}yas ĻE^{s}wīs

[1] See free English rendering in "The Social Organizations and Secret Societies of the Kwakiutl Indians," by Franz Boas (Report of the U. S. National Museum for 1895, pp. 416–418).

Tide-of-the-World, finished calking the house. Then Q!ā'nēqē^{g}lak^{u} spoke, (and said,) "Is it true that you are a shaman, friend?" His face hardly showed from out of his cedar-bark head-ring. "Give me some of your cedar-bark, Song-Dance," said Q!ā'nēqē^{g}lak^{u}, asking for a piece of the cedar-bark head-ring of Song-Dance.

Song-Dance tore off (a piece of) his cedar-bark and gave it to Q!ā'nēqē^{g}lak^{u}.

Then Q!ā'nēqē^{g}lak^{u} made the waters rise. Song-Dance only said "Hwip!" when the waters rose [tried to rise]. Then they at once ceased rising. "Behold, you have really supernatural power, friend." Thus said Q!ā'nēqē^{g}lak^{u} to Song-Dance.

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

As soon as they arrived at their house, our Lord, Q!ā'nēqē^{g}lak^{u}, caused the deluge. Then Song-Dance died. Then Made-to Fly took the place of his father. Then the deluge subsided.

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

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

Then he looked again at the river, and saw a (canoe) come paddling up the fiord. It came to the beach, to the place where Made-to-Fly was sitting. ts!ā'^{g}ya, yîx Ts!ē'^{g}stalîs. Lā'^{g}laē yā'q!eg·ałē Q!ā'nēqē^{g}lak^{u}: "Â'la^{g}masēḷ pExa'laa, qāst?" Ha'lsElaEm^{g}laē nē'łEmała lā'xēs L!ā'ǥîkuma^{g}ē. "Ts!â'dzâ g·ā'xEn lāxs L!ā'ǥîkwaqōs, Q!a'mtalał," ^{g}nē'x·^{g}laē Q!ā'nēqē^{g}lak^{u}, dā'k·!āla lax L!ā'ǥîkuma^{g}yas Q!a'mtalał.

Hë'x·^{g}idaEm^{g}lāwis dzExō'dē Q!a'mtalał lā'xēs L!ā'ǥîk^{u} qa^{g}s ts!awē'^{g}s lax Q!ā'nēqē^{g}lak^{u}.

Lā'^{g}laē Q!ā'nēqē^{g}lak^{u} ^{g}yîxwā'mas. Hë'x·^{g}idaEm^{g}lā'wisē Q!a'mtalał â'Em pExā'xa ^{g}wā'paxs la'ē wāx· ^{g}yū^{g}nakulēda ^{g}wāp. Hë'x·^{g}idaEm^{g}lā'wis ^{g}wā'^{g}lēda ^{g}yū'^{g}nakulā'x·dē. "Â'laEmxōḷas nau'alakwa, qāst," ^{g}nē'x·^{g}laē Q!ā'nēqē^{g}lakwax Q!a'mtalał.

Lā'^{g}laē Q!a'mtalał ^{g}yā'laqaxēs sā'sEm qa lā'lag·ī^{g}s nä'^{g}naẋ^{u}da^{g}x^{u}. Hë'x·^{g}idaEm^{g}lā'wis nä'^{g}nak^{u}, łō'waLaxēs ōmp.

G·î'l^{g}Em^{g}lā'wis lā'g·aa lā'xēs g·ōk^{u}, la'ē ^{g}yä'xuẋsamasē g·ī^{g}ē, yîx Q!ā'nēqē^{g}lak^{u}. La^{g}mē łE^{g}lē' Q!a'mtalałdē. La-E'm^{g}lā'ḷa P!ā'LElag·i^{g}lak^{u} L!a^{g}yōxēs ō'mpdē. Lā'^{g}laē x·ā'ts!ē^{g}sta.

Lā'^{g}laē P!ā'LElag·i^{g}lak^{u} dō'qwaxa wa. Lā'^{g}laē dō'qulaxa dzā'ẋun. LaE'm k·!ē^{g}s ^{g}małt!ā'lax mā'maē'mats!ē'na^{g}yas.

Lā'^{g}laē nä'^{g}nak^{u} ḷE^{g}wīs wī'waq!wa. LaE'm^{g}lā'wis nē'łaxēs abE'mp: "^{g}mā'tsōxda ma'mg·iliselax lā'xwa wax, hë ǥwēx·s q!ā^{g}lā'wē?" ^{g}nē'x·^{g}laēxēs abE'mp. "Yū'Em dzā'ẋunẋLō, tsE'nxō. Â'Ema L!ā'L!Esbag·a^{g}lisax q!ē'xała qa^{g}s ḷā'wayuwōs. Lā'LES ^{g}nē^{g}xō'łtsa k·!ē't!Em laq. Łałxaas L!ē'^{g}nag·ī'łałxōx tsE'nxwa-^{g}yaxs," ^{g}nē'x·^{g}laē abE'mpasē X·întlā'laga.

Lā'^{g}laē ē't!ēd dō'qwaxa wa. Lā'^{g}laē dō'qulaxa siō^{g}nā'kula g·ā'xēLEla. G·ā'x-^{g}laē Wē'qa^{g}ē ha'ng·a^{g}lîs lax k!wā'łaā'sas P!ā'LElag·i^{g}lak^{u}. Lā'^{g}laē yā'q!eg·ałē

Then Unrivalled spoke. "What are you doing at my river?" Thus said Unrivalled to Made-to-Fly. Then Made-to-Fly replied, "Is it your river? What kind (of salmon) goes up this river?"

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

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

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

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

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

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

The one who was sent went at once. Then he heard Unrivalled say, "I

Wē'qa^{g}ē: "^{g}mā'sōs axsa^{g}wa'q!ōs lā'xEn wax?" ^{g}nē'x·^{g}laē Wē'qa^{g}ē lax P!ā'LE-lag·i^{g}lak^{u}. Lā'^{g}laē nā'nax^{g}ma^{g}ē P!ā'LE-lag·i^{g}lak^{u}: "Qō'saēḶōx̣ wā'a? ^{g}mā'sōx ts!E'lx·äxōs wāx?"

Lā'^{g}laē nā'nax^{g}ma^{g}ē Wē'qa^{g}ē: "Hë'-Em ts!E'lx·axEn wä'qēda g·î'xwa, sā'-ts!Em, dzE^{g}wu'n, gwā'x^{g}nēs, hanō'^{g}nē, g̣ō'la. Hë'Em ^{g}wā'xē."

Lā'^{g}laē yā'q!eg·ałē P!ā'LElag·i^{g}lak^{u}: "LE^{g}ma'ē ^{g}wī'^{g}lēda ts!E'lx·a laxs wä'qō-sa?" Lā'^{g}laē ^{g}nē'k·a: "Hë'Em ^{g}wā'xē."

Lā'^{g}laē yā'q!eg·ałē P!ā'LElag·i^{g}lak^{u}: "Dzā'x̣unōx ts!E'lx·ax lā'xEn wāx." — "Ā, L!Elē'wa^{g}yînLaq," ^{g}nē'x·^{g}lat!ē Wē'-qa^{g}ē. "ĀLē'^{g}stalas qEn nē'xaxsēxōx wī'sax," ^{g}nē'x·^{g}lat!ē Wē'qa^{g}ē.

"Yū'x̣^{u}säEma, k!udzē'sōx," ^{g}nē'x·^{g}laē P!ā'LElag·i^{g}lakwaxēs wī'waq!wa. Lā'-^{g}laē P!ā'LElag·i^{g}lak^{u} ax^{g}ē'tsE^{g}wa qa^{g}s yî^{g}ā'łExdzEmē lā'xa x̣wā'k!una. Lā'^{g}laē Wē'qa^{g}ē sē'x^{g}wīda. LaE'm q!ā'k·ōnōx̣s P!ā'LElag·i^{g}lak^{u}.

Lā'^{g}laē lā'g·aa lax Dō'x^{g}walits!ēna^{g}ē. Lā'as P!ā'LElag·i^{g}lak^{u} yā'^{g}wix·îłExs qa^{g}s p!E^{g}ī'dē. Wu^{g}E'm^{g}lāwis k·ā'k·īłtsEmē-sōsa sē'wayū. Lā'^{g}laē nä'^{g}nakwē P!ā'-LElag·i^{g}lak^{u}; p!ELa' lā'laa lax Dzā'wadē. Â'Em^{g}lāwisē Wē'qa^{g}ē sē'x^{g}wīd, g·ā'x^{g}laē lax Qā'qētEn.

Lā'^{g}laē dō'x^{g}waLE'lax Ts!ō'näxs k!wa-a'ē lāq. Lā'^{g}laē Wē'qa^{g}ē ha'ng·a^{g}lîs lax nEqā'xēs. K·!ē^{g}s lō'Ełtâ lāq. Â'Em^{g}laē ha^{g}nē'sē x̣wā'k!unäs. Lā'^{g}laē Ts!ō'na ^{g}yā'laqax ^{g}nē'^{g}nalag·ila qa lēs hō'LElaq.

Hë'x·^{g}idaEm^{g}lā'wis lē'da ^{g}yā'lag̣Emē. Lā'^{g}laē wuLE'lax Wē'qa^{g}ē ^{g}nē'k·a:

thought he really always caused hail." Then Weather-Maker ran to tell the Thunder-Bird of what he had heard.

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

Unrivalled was blown up to Olachen-Place, and therefore the Lē'gwiłda^{g}x^{u} own Olachen-Place. That is the end.

"Â'laxstlaāx^{u} ḷō hë'mEnałaEm tsE'lxa." Lā'^{g}laē dzE'lx^{g}widē ^{g}nē'^{g}nalag·ila qa^{g}s lē nē'łax Tslō'nasēs wuḷE'ł.

Lā'^{g}laē ḷā'x^{g}wElsē Tslō'na qa^{g}s laē'lē lā'xēs g·ōk^{u} qa^{g}s qlō'xtslōdēsēs ku'nxumł. G·ā'x^{g}laē lā'wEls lā'xēs g·ōk^{u}. Hë'x·^{g}idaEm^{g}lā'wis L!Enē'x^{g}wīda. Lā'^{g}laē ku'nx^{g}wīd. Lā'^{g}laē tsE'lxa. Lā'^{g}la^{g}xaa ^{g}yE^{g}wē'lē Dzā'wadē.

Â'ẹm^{g}lāwis la ^{g}yE^{g}wē'ḷEmē Wē'qa^{g}ē lax Dzā'wadē. Hë'Em^{g}lā'wis lā'g·iłs ^{g}nē'k·ēda Lē'gwiłda^{g}x^{u} ax^{g}nō'gwadEs Dzā'wadē. LaE'm lā'ba.

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

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

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

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

Abelone-Ear-Ornament-Woman followed the Dzō'noq!wa. Then she

Xō'gumgax·lā'^{g}laēda g·ō'kula lax Ha'nwadē ts!Edā'q ḷE^{g}wīs xunō'kwē Łā'x^{g}unāla. Lā'^{g}laē wā'^{g}misxa k·lō'tEla. Lā'^{g}laē Xō'gumga dō'x^{g}waLE'laxēs wā'^{g}mēsa^{g}yaxs x·îsx·îsā'^{g}ēxa ganułgā'nuLa. LaE'm k·ō'tax g·îlō'Lasōsa g·î'lg·aōmas.

Lā'^{g}laē bEkwē'laxēs wâ'xsō qa la ḷâ^{g}s lax ō'nâ^{g}lasas g·ō'kwas. Lā'^{g}laē gā'nuł^{g}īda. Lā'^{g}la^{g}xaa g·îlō'Lasō ē't!ēd. Lā'^{g}laē Xō'gumga łEk!wē'sēla ḷE^{g}wa mō'ts!aq hā'naL!Ema. Q!E'mg·îmbāla-^{g}laē'da hā'naL!Em. Lā'^{g}laē k!wā^{g}s lax ō'nâ^{g}lasasa g·ō'ẋ^{u}xa gā'nuL.

Lā'^{g}laē dō'x^{g}waLE'laxa Dzō'noq!wa g·āx gwā'sōłEla lax g·ō'kwas. Lā'^{g}laē laē'L lā'xēs g·ōk^{u} dā'laxēs łEk!wē's. G·ā'x^{g}laēda Dzō'noq!wa axē'x·^{g}īdxa sä'le qa^{g}s ax^{g}ē'dēxa L!ō'bEk^{u}. Lā'^{g}laē Xō'gumga ha'nł^{g}ēdEx dzēdzā'^{g}masa Dzō'noq!wa. Lā'^{g}laē gwôgwā'łtsēda Dzō'noq!wa; lē'x·ElsElaEl. Lā'^{g}laa lā'xēs g·ōk^{u}.

Lā'^{g}laē Xō'gumga lā'sgamēxa Dzō'noq!wa. Lā'^{g}laē lā'g·aa lax g·ō'kwasa

reached the house of the Dzō'noq!wa, and, behold, she was dead. Then Abelone-Ear-Ornament-Woman cut off the head of the Dzō'noq!wa.

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

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

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

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

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

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

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

Dzō'noq!wa. Lᴇ^{g}mā'axōl ɬᴇ^{g}la'. Lā'^{g}laē qā'x·^{g}īdē Xō'ġumġaxa Dzō'noq!wa.

G·ā'x^{g}laē dā'laxa x·ō'msdäsa Dzō'noq!wa. G·ā'x^{g}Em^{g}lā'wis lā'xēs g·ōk^{u}; kwädzats!ēnōẋ^{u}sa xawē'x^{u}däsa Dzō'noq!wa qaēs xunō'kwē Łā'ẋ^{g}unāla. Lᴇ^{g}mē łō'kwēlaxēs xunō'k^{u}.

Lā'^{g}laē Łā'ẋ^{g}unāla ^{g}nēx· qa^{g}s lē dō'qwaxa ^{g}nᴇ'ldzēsa wa. "Ġwā'la ^{g}nē'k·ōl xunō'k^{u}," ^{g}nē'x·^{g}latlēda abᴇ'mpē. "Q!ē'nᴇmōxda ^{g}yā'g·îmāxsa wāx, ā'las łᴇ^{g}ł^{g}lax lāq."

Â'Em^{g}la'wisē Łā'ẋ^{g}unāla qā'qadālaxēs abᴇ'mp; la ^{g}nē'k·ē Łā'ẋ^{g}unā'laxs k·!ē'sa^{g}ē k·î'łᴇlasa ^{g}yā'g·îm. "Wë'g·ax·ōs xwā'nał^{g}īdᴇx qᴇns lā lag·i."

Lā'^{g}laē tē'noẋ^{g}wīd lā'xa wa. G·ā'x^{g}laēda l!ā'^{g}ē. Lā'^{g}laē Łā'ẋ^{g}unāla nᴇp!ē'tsa tl!ē'sᴇm lā'xa l!ā'^{g}ē. Lā'^{g}laē tl!ē'sᴇmx·^{g}īdēda l!ä'^{g}x·dē.

Lā'^{g}la^{g}xaa tē'noẋ^{g}wīda. G·ā'x^{g}laēda tᴇq!wa'. Lā'^{g}la^{g}xaa nᴇp!ē'dᴇq. Hë'x·^{g}idaEm^{g}lāwis tl!ē'sᴇmx·^{g}īdēda tᴇq!wa'x·dē.

Lā'^{g}la^{g}xaa tl!ē'noẋ^{g}wīda. G·ā'x^{g}laēda Dzō'noq!wa. Lā'^{g}laē Łā'ẋ^{g}unāla nᴇp!ē'dxa Dzō'noq!wa. Lā'^{g}la^{g}xaa tl!ē'sᴇmx·^{g}īda. G·ā'xda^{g}x^{u}^{g}laē gwē'^{g}sta lā'xa wa. Lā'^{g}laē Łā'ẋ^{g}unāla ^{g}nēx· qa dō'x·^{g}waLᴇ'lēsēs abᴇ'mpax łā'ẋwa^{g}yas.

Lā'^{g}laē lō^{g}łtâ lā'xa ẋwā'k!una qa^{g}s sᴇ'lp!ēdēxa ma^{g}łts!ā'xdē alē'was l̥ō'^{g}sa. G·ā'x^{g}la^{g}xaa lāxsxēs ẋwā'k!una qa^{g}s g·ā'xē nä'^{g}nak^{u}.

4. Ë'x·bats!a (Good-One).

Good-One was the name of the chief of the tribe at Humpback-Salmon-Place. His son was Wā'x^{g}ēd. He always wore abelone-shells in his ears. [Then]

Ë'x·bats!ax·La'^{g}laēda g·ī'ġama^{g}yasa g·ō'kula lax Ha'nwadē. Lā'^{g}laē xu'ngwadᴇs Wā'x^{g}ēdē. Hë'^{g}mᴇnałaᴇ'm^{g}laē ē's^{g}atsaāẋ^{u}sa ë'x·ts!ᴇm. Lā'^{g}laē laē'l

he went into the house of his friend Scabby-Knee, carrying his throwing-stick.[1] "Let us play, friend," said Wā'x^{s}ēd to his friend Scabby-Knee.

Then they staked the abelone-shell of the right ear. Wā'x^{s}ēd lost. Then he staked the abelone-shell of his left ear, and again lost.

Then Wā'x^{s}ēd went home. Then he was scolded by his father. Wā'x^{s}ēd lay down on his back and covered his face.

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

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

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

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

lax g·ō'kwasēs ^{s}nEmō'kwē, yîx ḷE'mk·ēx· dā'laxēs l!E'mgwayu. "l!E'mkwadzâx·îns, qāst," ^{s}nē'x·^{s}laē Wā'x^{s}ēdē lā'xēs ^{s}nEmō'kwē ḷE'mk·ēx·.

Lā'x·da^{s}x^{us}laē ë'k·ō^{s}lasēs hë'Ełk·lōdatâ^{s}ē ë'x·ts!Ema; lā'^{s}laē ^{s}yā'k·owe Wā'x^{s}ēdē. Lā'^{s}laē ē't!ētsēs ǥEmxō'datâ^{s}ē ë'x·ts!Ema. Lā'^{s}la^{s}xaa ^{s}yā'k·â ē't!ēdē W'āx^{s}ēdē.

Â'Em^{s}lā'wisē nä'^{s}nakwē Wā'x^{s}ēdē. Lā'^{s}laē ^{s}yā'k·!ā'lasōsēs ō'mpē. Â'Em^{s}lā'wisē Wā'x^{s}ēdē t!ēx·^{s}ā'lī! qa^{s}s q!Enē'pEmlī!ē.

Lā'^{s}laē gā'nu!^{s}īda, la'ē qā's^{s}ida la gē'ts!ōx q!ā'!ēyâ lā'xēs ḷâ'la. Hë'^{s}lat!a Ts!E'mg·îxsta ts!â'sa q!ā'!ēyū lāx Wā'x^{s}ēdē. Lā'^{s}laē lāx g·ō'kwasēs ōmp qa^{s}s mō'k!wôxōdēsa q!ā'!ēyuwē q!ulē'g·ila.

Lā'^{s}laē ^{s}nā'x·^{s}ida; la'ē nē'!asE^{s}wē Ë'x·bats!asa ^{s}nEmō'ẋ^{u} bEgwā'nEm; "Tē'k!usēg·a Wā'x^{s}ēdîk·." Lā'^{s}laē dō'x^{s}widē Ë'x·bats!a. Â'laEm^{s}lāwīs laE'm !E^{s}la'. LaE'm ts!îx·î'la nâ'qa^{s}yasēxs l!ō'!Elase^{s}wa^{s}ēsēs ōmp.

Lā'^{s}laē axā'xodē Ë'x·bats!axēs xunō'ẋ^{u}dē qa^{s}s lē wunE'mtaxēs xunō'ẋ^{u}dē lā'xa g·ōk^{u}. Lā'^{s}laē Ë'x·bats!a lā'xa ^{s}wāp qa^{s}s xō'sēt!īdē lāq. LaE'm q!ē'qElaxōḷ qa q!ulā'x·^{s}īdēxēs xunō'ẋ^{u}dē ē't!ēda.

Lā'^{s}laē ǥā'nu!^{s}īda, la'ē k!wa^{s}s lā'xa a^{s}wī'nak!us. Lā'ē wuLE'laxa ^{s}nē'k·ē: "La^{s}mEns wu!axōLä'i, pēpaxalä'i." LaE'm^{s}laē dō'qulaxa anō'bēxsâla lāx ax^{s}ā'sas xunō'ẋ^{u}däs. Lā'^{s}laē dō'x^{s}wīdEq.

[1] This throwing-stick is used in a game. Two elastic targets, consisting of strips of wood about 25 cm. long and 4 cm. wide, are pushed into the ground a distance of about 8 m. apart. Each player sits next to one of these targets. The object of the game is to hit the opposite target with a throwing-stick about 75 cm. long, which is somewhat heavy at the front end.

Then one of the ghosts spoke, (and said,) "Go out, Quick-as-a-Spark." Thus the Mouse was told. Then the Mouse jumped out of the house.

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

Then they beat time again, and again it was not going right. Then the Mouse was sent out again. As soon as the Mouse came out, Good-One took hold of her and gave his abelone-shell to her.

Then the Mouse said, "Take care, my dear! If you see your son arise from the floor for the first time, do not go into the house. Be very strong that you do not (then) enter the house. When they begin to beat time again, then you may enter." Thus said the Mouse. Then the Mouse went into the house, (and said,) "I do not see anything."

Then they beat time again. Now Wā'x^{g}ēd arose and walked about the house. As soon as Good-One saw his son, he entered the house and embraced him, but Wā'x^{g}ēd changed into foam. Good-One frustrated (the attempt to resuscitate) his son.

If he had not gone into the house too soon, Wā'x^{g}ēd would still be alive; and everybody would be dead for four days only, if Good-One had not muddled it. That is the end.

Lā'^{g}laē yā'q!ēg·ałēda ^{g}nEmō'kwē lâ'-^{g}lēnox^{u}: "Hā'dzâs lā'wElsEx Hëłts!ax Anō'bēx^{g}ēdē," ^{g}nē'x·sE^{g}wē Hä^{g}la^{g}mâ'laga. Lā'^{g}laē dîx·iwE'lsē Hä^{g}la^{g}mâ'laga.

Lā'^{g}laē dā'x·^{g}īdē Ë'x·bats!aq qa^{g}s ts!owē'sa ^{g}nEm ë'x·ts!Em lax Hä'^{g}la^{g}mâ'laga qa k·!ē'^{g}sēs nē'łaxa lēslâ'^{g}lēnoxwaxs la'ē ha'nxsâlaxa kwa'ẋ^{u}sō. Lā'^{g}laē laē'Lē Hä^{g}la^{g}mâ'laga qa^{g}s ^{g}nē'k·ē k·!ē'osaē dō'guł.

Lā'^{g}laē t!E'ms^{g}īdêx·da^{g}x^{u}. Lā'^{g}la^{g}xaa ō'dzaxa, lā'^{g}la^{g}xaa ^{g}yā'lagamē Hä^{g}la-^{g}mâ'laga. G·î'l^{g}Em^{g}lā'wis lā'wElsē Hä-^{g}la^{g}mâ'laga, la'ē dā'x·^{g}īdē Ë'x·bats!aq. Lā'^{g}laē ts!â'sēs ë'x·ts!Emx·dē lāx Hä-^{g}la^{g}mâ'laga.

Lā'^{g}laē yā'q!eg·ałē Hä^{g}la^{g}mâ'laga: "Yā'L!â^{g}nō, ā'dë, ^{g}nE'mp!EnaEmLEs k·!ē^{g}s laē'LōL, qa^{g}sō dō'qulałxēs xunō'-kōs Ļā'xolīL, łō'k!wēmask·as^{g}la qa^{g}s k·!ē'saōs laē'L. Hë'lax·ī lāL ē't!ēL Lē'x-^{g}ēL t!E'ms^{g}îL, hë'Ems laē'LdEmLōs," ^{g}nē'x·^{g}laē Hä^{g}la^{g}mâ'laga. Lā'^{g}laē laē'Lē Hä^{g}la^{g}mâ'laga. "K·!eâ'sEn dō'quła."

Lā'^{g}laē Lē'x^{g}ēd ē't!ēd. Lā'^{g}laē Ļā'xolīłē Wā'x^{g}ēdē qa^{g}s lē'^{g}stalī'łē. G·î'l^{g}Em-^{g}lā'wis dō'qulē Ë'x·bats!äxēs xnuō'kwē, la'ē laē'L qa^{g}s k·îbō'^{g}yudēq. Â'Em^{g}lā'-wisē Wā'x^{g}ēdē ^{g}mEẋ^{g}wā'līł aā'wä. La-^{g}mē a^{g}mē'łamasē Ë'x·bats!äxēs xonō'ẋ^{u}-dē.

G·î'l^{g}Emlā'xsda^{g}laē k·!ē^{g}s ġayō'ł laē'L lā'xa g·ō'kwē, lā'laxsdE^{g}laē q!ulā'^{g}mē Wā'x^{g}ēdē. ^{g}nā'ẋwaEmlāxsda^{g}laE'ns â'Em mō'p!Enẋwa^{g}s łE^{g}la', qō k·!ē'^{g}sē Ë'x·bE-ts!a a^{g}mē'łamasEq. LaE'm lā'ba.

5. Ḷā'wagēs.[1]

The first of the Dena'x·da^{g}x^{u} lived at Berry-Place. Ḷā'wagēs was their chief. A woman was his sweetheart. She poled up the river [on the upper part of the river] of Olachen-Place to pick berries. Then Ḷā'wagēs followed his sweetheart, going along the river.

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

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

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

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

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

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

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

G·ō'kula^{g}laēda g·ā'lä Dena'x·da^{g}x^{u} lā'xa L!ē'gwadē. Lā'^{g}laē g·ē'gadês Ḷā'wagēs. Lā'^{g}laē Ḷâ'lanōx^{u}sa ts!Edā'qē. Lā'^{g}laē tē'nox^{g}wīdēda ts!Edā'qē lāL ha'msaL lā'xa ^{g}nE'ldzäsa wā lāx Dzā'wadē. Lā'^{g}laē Ḷā'wagēs tE'lpxēs Ḷâ'la qā'yamālaxa wa.

Lā'^{g}laē gā'nuł^{g}īda. Lā'^{g}laē wuLE'laxa ^{g}lā'gwa^{g}lalä. Hë'x·^{g}idaEm^{g}lā'wisē Ḷā'wagēsē la^{g}sta' lā'xa q!ō'sē ^{g}wā'pa qa^{g}s axē't!ēdēsa q!wā'xē. Lā'^{g}laē gwā'ła.

Hë'x·^{g}idaEm^{g}lāwis qā's^{g}īda. WuLE'lax·säE'm^{g}laēxa ^{g}lā'gwa^{g}lalä. Lā'^{g}laē ē't!ēd la^{g}sta' lā'xa q!ō'sē ^{g}wā'pa. Lā'^{g}laē gwā'ła.

Hë'x·^{g}idaEm^{g}lā'wis qā's^{g}īda. LaE'm ^{g}nExwā'^{g}xsdE'ndēda ^{g}lā'gwa^{g}lalä. Lā'^{g}laē ē't!ēd la^{g}stēx·^{g}ī'da. Lā'^{g}laē gwā'ła. Hë'x·^{g}idaEm^{g}lā'wis qā's^{g}īda. Lā'^{g}laē ^{g}nExwā'łabēda^{g}wēda ^{g}lā'gwa^{g}lalä.

Lā'^{g}laē ē't!ēda^{g}xat! lā^{g}sta' lā'xa q!ō'sē ^{g}wā'pa. G·î'l^{g}Em^{g}lā'wis gwā'ła, la'ē dō'x^{g}waLE'laxa ^{g}wā'lasas x·ō'ms ts!Edā'qa. ^{g}nā'xwa^{g}mēs sE^{g}ya' xō'lēxwała, E'lwadkwēs gō'guma^{g}ē.

Lā'^{g}laē Ḷā'wagēs qā's^{g}īd qa^{g}s k·îbō'^{g}yudēq. G·î'l^{g}Em^{g}lā'wis k·îbō'^{g}yudē Ḷā'wagēsaxa ts!Edā'qē, la'ē hë'x·^{g}idaEm ^{g}nEmā'x·^{g}īd łē'łE^{g}la'.

Lā'^{g}laē hë g·ā'lē Ḷā'wagēs q!ulā'x·^{g}īda. Â'Em^{g}lā'wisē Ḷā'wagēs hē'l^{g}īdxēs k·îbō'^{g}yâ^{g}yaē'na^{g}yaxa ^{g}wā'lasas x·ōms ts!Edā'qa.

Lā'^{g}laē q!ulā'x·^{g}īdēda ^{g}wā'lasas x·ōms ts!Edā'qa. Lā'^{g}laē yā'q!eg·ałēda ts!Edā'qē: "Nō'gwaEm lE'łgwałīlagax·La. Wë'g·a ^{g}mEx^{g}ē'd g·ā'xEn. LaE'm hō's-

[1] See free English rendering in "The Social Organizations and Secret Societies of the Kwakiutl Indians," by Franz Boas (Report of the U. S. National Museum for 1895, pp. 403–405).

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

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

Ḷā'wagēs only embraced Cause-of-Weeping more closely. Then Cause-of-Weeping spoke again, and said, "This water of life shall be yours. Now let me go." Thus said Cause-of-Weeping.

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

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

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

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

Then Ḷā'wagēs answered his sweetheart, (and said,) "I lost the trail." Thus said Ḷā'wagēs to his sweetheart. Night came, and they lay down and played.

LĒda hō'wałEmālag·ila qa^{s}s Ḷō'gwa^{s}yōs. Â'EMLES lāL wulē'LE^{s}las LEsa ^{s}nā'ẋwäx yä'qala."

Â'Em^{s}lā'wisē Ḷā'wagēs hē'ł^{s}īdxēs k·îbō'^{s}yâ^{s}yaē'na^{s}yaxa lE'lgwałīlaga. Lā'^{s}laē ē'dzaqwa yā'q!eg·ałēda lE'lgwałīlaga: "LaE'mk· hō'sLēg·a'da bā'xbaẋwalīłēlak·."

Â'Em'lawis Ḷā'wagēs hē'ł^{s}īdxēs k·îbō'^{s}yâ^{s}yaē'na^{s}yaxa lE'lgwałīlaga. Lā'^{s}laē ē'dzaqwa. Yā'q!eg·ałēda lE'lgwałīlaga: "LaE'mk· hō'sLēg·a'da q!ulā'^{s}stak·. Wë'g·a ^{s}mEx^{s}ē'd g·ā'xEn," ^{s}nē'x·^{s}laēda lE'lgwałīlaga.

Â'Em^{s}lā'wisē Ḷā'wagēs hē'ł^{s}īdxēs k·îbō'^{s}yâ^{s}yaē'na^{s}yaxa lE'lgwałīlaga. Lā'^{s}laē ē'dzaqwa. Yā'q!eg·ałēda lE'lgwałīlaga: "Wë'g·a ^{s}mEx^{s}ē'd g·ā'xEn. LaE'ms Ḷē'gaLEsg·în Ḷē'gEmk·. LaE'ms GudE'sgEmal^{s}sLalō'L. LaE'mk· hō'sLēg·ada x·ī'xx·īqag·īlak· tsä'pa."

Lā'^{s}laē ^{s}mEx^{s}ē'dē Ḷā'wagēsaxa lE'lgwałīlaga. Hë'x·^{s}idaEm^{s}lā'wisē x·îs^{s}ē'dēda lE'lgwałīlaga. Â'Em^{s}la g·ēs^{s}â'laxa mō'x^{s}widāła Ḷō'gwes.

Lā'^{s}laē ax^{s}ē'dē Ḷā'wagēsaxēs Ḷō'gwa^{s}ē. Lā'^{s}laē qā's^{s}īda. Lā'^{s}laē ^{s}mE'ns^{s}ītsēs tsä'pē lā'xa Ḷā'ẋLō^{s}sasa naa'ng·ä. Hë'x·^{s}idaEm^{s}lā'wis x·ī'x^{s}ēdēda Ḷā'ẋLō^{s}sēxa laE'm lEgEk!wa' lāx naa'ng·äs Dzā'wadē.

LaE'm^{s}laē ë'k·ē nâ'qa^{s}yas Ḷā'wagēsē. Lā'^{s}laē q!ulā'ł^{s}īdxēs Ḷō'ḷEgwa^{s}ē lā'xa wē'lkwē qa^{s}s qā's^{s}īdē. Lā'^{s}laē lā'g·aa lā'xa lä g·ō'ku^{s}latsēs Ḷâ'la. Hë'x·^{s}idaEm^{s}lā'wis wuLā'sōsēs Ḷâ'la: "^{s}mā'sēs xE'nLElag·iłaōs gä'ła k·!ē^{s}s g·ā'xa?"

Lā'^{s}laē nā'nax^{s}ma^{s}ē Ḷā'wagēsaxēs Ḷâ'la: "łEna'dzEnLā'xwa t!êx·î'lax," ^{s}nē'x·^{s}laē Ḷā'wagēs lā'xēs Ḷâ'la. Lā'^{s}laē gā'nuł^{s}īda. G·î'l^{s}Em^{s}lā'wis ku'lx·^{s}īdEx·da^{s}xwa. Lā'^{s}laē a^{s}mā'łâla.

Then somebody poked him, reaching [poking] through a hole in the wall [boards] of the house. Ḷā'wagēs arose, and went out to see (who it was). As soon as Ḷā'wagēs went out of the door, his face was covered, and he was led away by a man. Now Ḷā'wagēs did not dare to speak and to ask (a question).

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

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

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

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

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

Then the Hō'x̣ᵘhōkᵘ came out and danced. After the Hō'x̣ᵘhōkᵘ had danced to one of the songs, he went back.

Lā'ᵍlaē L!EnqEnō'ᵍsgEms lā'xa L!Enx-sâ'la lā'xa kwâ'xᵘsâ lāx tsā'gEmas g·ō'-kwas. Hë'x·ᵍidaEmᵍlā'wis Ḷā'wagēs Ḷā'xᵍwīd qaˢs lē lā'wEls dō'xᵍwida. G·î'lᵍEmᵍlā'wisē Ḷā'wagēs lā'wEls lā'xa t!êx·î'la, la'ē q!anē'pEmtsō qaˢs lē wā'-dEx̣ᵘsa bEgwā'nEmē. LaE'm k·!ēˢs nâ'qē-ᵍnōx̣ᵘs yā'q!eg·ałē Ḷā'wagēs qaˢs wuLä'.

Q!â'LElaEmᵍlaē Ḷā'wagēsaxs la'ē yū'-duxp!Ena ë'k·!ēˢsta lā'xa nEg·ä'; laE'm hë'wäxa lē'tEmtsEᵍwē gō'gumaˢyas. Lā'-ᵍlaē ē't!ēd q!â'LElaxs la'ē ë'k·!ēˢsta ē't!ēd lā'xa nEg·ä'. Lā'ᵍlaē wuLE'laxa ᵍnē'k·ē "hāp, hāp, hāp; hau, hau; gā'o, gā'o."

Lā'ᵍlaē yā'q!eg·ałēda bEgwā'nEmē, la ᵍnē'k·a: "ᵍyâ, adä', gwā'la k·îłElā'x, â'ᵍmEn ᵍnēx· qaˢs Ḷō'gwalaōs g·ā'xEn. Hë'ᵍmEn g·ō'kwēda lä'ᵍyōs wuḶEła'. Nō'gwaEm Ba'xbakwā'lanux̣ᵘsī'waˢya. Â'EmLEs dō'qwałxa ᵍnā'x̣wa ᵍmā'ᵍmē-k·atsEn g·ō'kwē."

Lā'ᵍlaē laē'L lā'xa g·ō'kwas Ba'xba-kwā'lanux̣ᵘsī'waˢē. Lā'ᵍlaē lē'tEmtsEᵍwē Ḷā'wagēs: "Wë'g·a dō'qwałax, qāst," ᵍnē'x·ᵍlaē Ba'xbakwā'lanux̣ᵘsī'waˢē. "¡LaE'ms lāL Ḷē'gaLêsEn Ḷē'gEmx·dē. ᵍwīlq!EsElag·ilîsLāLEs, qāst. LaE'ms hā'-matsłaLōL. LaE'ms x·ī'tsax·îlaLōLxa yîxwā'łaēda ᵍnEmō'kwa hā'matsła."

Lā'ᵍlaē wuLE'laxa ᵍnē'k·ē "hāp, hāp, hāp; hau, hau; gā'o, gā'o." Lā'ᵍlaē aqalī'łē sE'msasa gwa'ᵍwina k·!ā'dE-dzâlīłxa mā'wīłasa łaᵍmē'latsłäs.

G·ā'xᵍlaēda hā'matsła, g·āx hō'xᵍwī-dayōsa gwa'ᵍwina. Lā'ᵍlaē yîxᵍwī'da. LaE'm k·!ēˢs dō'qulaxa dE'nxalä. Lā'-ᵍlaē gwał yîxwē'da hā'matsłasa ᵍnE'ms-gEmē q!E'mdEma. Lā'ᵍlaē ā'LēˢsTa.

G·ā'xᵍlaēda hō'x̣ᵘhōkwē. Lā'ᵍlaē yîx-ᵍwī'da. Lā'ᵍlaē gwał yîxwē'da hō'x̣ᵘho-kwasa ᵍnE'msgEmē q!E'mdEma. Lā'ᵍlaē ā'LēˢsTa.

Then the Raven came and danced; and after the Raven had danced to one of the songs, he went back.

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

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

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

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

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

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

G·ā'xˢlaēda gwā'ˢwina. Lā'ˢlaē yîxˢwī'da. Lā'ˢlaē gwāł yîxwē'da gwā'ˢwinasa ˢnE'msgEmē q!E'mdEma. Lā'ˢlaē ā'LēˢstaG·ā'xˢlaēda hā'matsla ē't!ēda; q!aLE'laxa łEˢlē' bEgwā'nEma qaˢs hamx·ˢī'dēq. Lā'ˢlaē ˢwī'ˢla hamx·ˢī'dxa bEgwā'nEmx·dē. Lā'ˢlaē yîxˢwī'd ē't!ēda. Lā'ˢlaē gwā'ła, la'ē ā'LēˢstaMō'sgEmē q!E'mdEmasa hā'matsla.

"LaE'ms axˢē'dLEq qaˢs hā'matsla lag·aō's. Hë'Ems Ḷē'gEmLē ˢwī'lq!ESElag·ilîsē, hë'ˢmisē Ḷā'x̣ᵘḶEwēkᵘ, hë'ˢmisē Hā'ˢmēk·!ālag·ilidzas, hë'ˢmisē ˢnā'x̣ᵘnuēsElag·ilîs. Ġwā'la L!Elē'wēxa hō'x̣ᵘhōkwīwaˢē ḶEˢwa gwā'xwīwaˢē ḶEˢwa' mā'wīłē ḶEˢwa' k·!ā'taˢyas."

Lā'ˢlaē Lē'ˢlalasEˢwē Ḷā'wagēs qaˢs lē dō'xˢwīdxa kwā'wiłē lax ō'gwiwaˢlīłasa g·ō'kwē. Lā'ˢlaē Ḷā'wagēsē qā'sˢīd qaˢs dō'xˢwidēxa kwā'wiłē. Hë gwēx·s wāga'lōsēda Ḷâ'qâlīłEla g·ē'x·ˢīd lā'xa kwā'wīłē.

Lā'ˢlaē ha'nxaxē Ḷā'wagēs. Lā'ˢlaē dō'qulaxa ˢnā'x̣wa qaˢs gwē'x·sdEma g·ilg·aō'mas ḶEˢwa ō'guqała mā'maō'masa. Lā'ˢlaē yā'q!eg·ałēda bEgwā'nEmē: "Yū'Em ha'msp!ēxsa ts!ē'qats!ēox. Ġē'lag·a qaˢs Ḷō'gwalaōs. Â'Ema yā'L!âx, qāst." Lā'ˢlaē q!ā'q!ōL!ama'tsōsa q!E'mdEmē. G·aˢmē'sēg·a: —

"Hā sâ'ēḶai ha sâ'ēḶai mā'yanisēLas wäla Ba'xbakwā'lanux̣ᵘsī'waˢēk·asdē.
HaiḶäi gwē'x·sē awā'la Ba'xbakwā'lanux̣ᵘsī'waˢēk·asdē ahō oō, ahō.
Ha k·!eâ'sk·as q!ulai' lax awā'la Ba'xbakwā'lanux̣ᵘsī'waˢēk·asdē.
Ḷāx g·āxdēa g·ā'yēmōłt!E'lsEla ˢmEnēx lE'uła ahō'."

La q!â'ł!aLE'lē Ḷā'wagēsaxa ˢnE'msgEmē q!E'mdEmsa hā'matsla. La ˢnē'k·ē Ba'xbakwā'lanux̣ᵘsī'waˢē qa maˢłtsEmē'ˢsa q!E'mdEmē. G·aˢmē'sēg·a'da: —

" O great magician ! you are looking for food ; O great magician ! you are looking for food.
O great magician ! you are looking for men ; O great magician ! you are looking for men.
O great magician ! you take off whole pieces of flesh, trying to eat.
Everybody trembles before you when you go far to the other side."

" Hā'masayā'laxᵘs ḷō'gwalak·as^{s}ōwāma hamai ; hā'masayā'laxᵘs ḷō'gwalak·as^{s}ōwāma hamai, hāma hāma.
Bā'bakwa^{s}yalāmᵘs ḷō'gwalak·as^{s}ōwāma hamai ; bā'bakwa^{s}yalāmᵘs ḷō'gwalak·as ^{s}ōwāma hamai, hāma hāma.
L!E'naxōdalāmᵘs ḷō'gwalak·as^{s}ōwāma hamai; L!E'naxōdaālmᵘs ḷō'gwalak·as^{s}ōwāma hamai, hāma hāma.
Xwē'xunala'g·ilîsēlEmᵘsk·as^{s}ōwāma hamai, qwē'sadzEntayōmᵘs qwē'sg·ilîsk·as^{s}ōwāmai."

Then they finished singing. Then ḷā'wagēs was called by Cannibal-of-the-North-End-of-the-World. ḷā'wagēs was asked, " Don't you want this harpoon-shaft, which does not fear anything? Now it is yours, and also this cedar-bark dyed red, and this fire-bringer, and this water of life, and this quartz death-bringer." Then ḷā'wagēs went home. That is the end.

La gwał dE'nxEla. La LĒ'^{s}lalasE^{s}wē ḷā'wagēs, yîs Ba'xbakwā'lanuᵘsī'wa^{s}ē. La wuLā'sE^{s}wē ḷā'wagēs: " K·!ē'^{s}sas ax^{s}ē'xsdExg·a'da mā'stōgᵘ, g·aE'm k·!eō's k·îlE'mk·? Laa'mk· qōsL, g·a^{s}mē'sēg·a'da L!ā'gakwîk·, g·aE'm x·î'xx·īqag·ī'lak· ḷōgwa'da q!ulā'^{s}stak·, ḷōgwa'da xwē'^{s}la haḷā'yu." Wä, g·ā'x^{s}Em nä'^{s}nakwē ḷā'wagēs. LaE'm lā'ba.

6. Hamā'lag·iyō'dzē (Great-Liberal-One).[1]

The first of the ^{s}wī'^{s}wō^{s}masgEm lived at Olachen-Place, and their chief was Great-Liberal-One. He became a man when he came from the upper world, for he had been a thunder-bird.

Great-Liberal-One had a son named Standing-in-the-Middle, and the younger brother of Great-Liberal-One was Ha^{s}mā'lak·aua^{s}ē, and the name of the attendant of Great-Liberal-One was Gweō'xᵘ.

[Then] Great-Liberal-One invited all the various tribes to Olachen-Place, and he distributed blankets of yellow cedar-bark, mink-skin blankets, marten blankets, lynx blankets, and bear-skin blankets among his guests.

As soon as he had finished distributG·ō'kula^{s}laē'da g·ā'läsa ^{s}wī'^{s}wō^{s}masgEmē lax Dzā'wadē. Lā'^{s}laē g·ī'gadês Hamā'lag·iyō'dzē, yîxs ā'łmaē g·āx bEgwā'nEmx·^{s}īd g·ē'x·^{s}īd la'xa ë'k·!ä a^{s}wī'nagwīsa, yîxs qō'losaē.

Lā'^{s}laē xu'ngwadä Hamā'lag·iyō'dzäs ḷā'ḷExō'lisa. Lā'^{s}laē ts!ā'^{s}yanō'kwē Hamā'lag·iyō'dzäs Ha^{s}mā'lak·aua^{s}ē. Wä, lā'^{s}laē a'lgwadē Hamā'lag·iyō'dzäsa ḷē'gadäs Gweō'xwē.

Lā'^{s}laē LĒ'łElalaē Hamā'lag·iyō'dzäxa wīwE'lsgEmakwē lē'ElqwalaLa^{s}ya lax Dzā'wadē. LaE'm^{s}lā'wis yā'x^{s}wītsa k·!ō'ba^{s}wāsē ḷE^{s}wa mā'tsasgEmē ḷE^{s}wa LE'guxᵘsEmē ḷE^{s}wa ^{s}wā'lasx·êsgEmē ḷE^{s}wa L!E'ntsEmē lā'xēs LĒ'łE'^{s}lakwē.

G·îl^{s}Em^{s}lā'wis gwā'łēda yā'qwêq, lā'-

[1] This story is not considered as a myth, but the events narrated are supposed to have happened after the close of the mythical age.

ing them, they tried to go aboard and to start in their canoes. Then they all got ready. Then a cloud came rolling down the mountain of Olachen-Place, and it was not long before it grew dark, just like night, and rain came pouring down; and after it had rained, it began to hail until the end of the day.

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

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

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

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

Now day came, and the tribes launched their canoes and started. Then they passed in front of the house of Haˢmā'lak·auaˢē. Then Haˢmā'lak·auaˢē took his harpoon-shaft and stood in front of his house. As soon as the canoes came down with the current of the river, Haˢmā'lak·auaˢē threw his harpoon at the bows of the canoes, and all the canoes capsized.

alas wāx· lā'xsda, alē'x̣ˢwīda. Lā'ˢlaē ˢnā'x̣wa xwā'naɬˢīda. Lā'ˢlaē ku'nsEmaxēda naa'ng·ês Dzā'wadē. Wī'ˢlāˢx̣ᵘdzēˢlaē ġä'ɬaxs la'ē p!E'dîx·ˢīd hë gwēx·s la ġā'nuLē, lā'dzēk·asˢlaē' yō'gux·ˢīda. Lā'ˢlaē gwāɬ yō'gwa la'ē tsE'lxˢīd sE'nbEndxa ˢnā'la.

LaE'mˢlaē â'Emˢla k!udzī'ɬēda ˢnā'x̣wa bē'bEgwanEm lā'xēs g·ō'kwē qaxs k·êLî'laasa ku'nx̣wa ĻEˢwa L!Enē'qwa. Lā'ˢlaē ˢnā'x̣wa la k·êɬˢī'dēda lē'Elqwalalaˢyas. LaE'mˢlaē wuɬˢE'm lā dE'ntElas gwē'x·sdEmasa ˢnā'la.

Lā'ˢlaēda q!u'lyakwē, yîx E'lkwäs Hamā'lag·iyō'dzē, yîx Ġweō'x̣wē lE'nts!ēs lā'xa L!Emā'esē g·ō'kwas qaˢs lē laˢsta' lā'xa wäs Dzā'wadē. G·ā'xˢlaē lâ'stēsa. G·î'lˢEmˢlā'wisē lE'mx̣ˢwidē ō'k!winaˢyā'sēxs la'ē qupē'tlētsa ġugu'myîmē. Lā'ˢlaē lā'wElsa lax g·ō'kwas Hamā'lag·iyō'dzē qaˢs yä'laqwēsg·a'da:

" L!ā'saˢmō'lsElaLē ē'anēsē E'nˢanwēga.
L!ā'saˢmō'lsElaLē yîx dzā'q!walanōkwa.
L!ā'saˢmō'lsElaLē yîx xaˢyō'lîsēxtâˢya.
L!ā'saˢmō'lsElaLē yî'xa L!ē'sEla."

G·î'lˢEmˢlā'wisē q!wē'ɬˢida, lā'as q!ō'x̣ulisˢēda. Lā'ˢlaē L!ē'sˢīda. Wä, laE'm xwā'naɬˢīdēda p!ē'kwaˢdē qaˢs wë'g·îɬ aˢlē'x̣ˢwīɬxa lā'Lē ˢnā'x·ˢīɬxa ġaā'laL.

Wä, lā'ˢlaē ˢnā'x·ˢīda, lā'alas wīx̣ᵘste'ndēda lē'Elqwalalaˢyaxēs yēˢyā'ˢyats!ē. Wä, lā'ˢlaē ĻExˢī'da. Lā'ˢlaē mE'lgEmlīsElax g·ō'kwas Haˢmā'lak·auaˢē. Lā'ˢlaē Haˢmā'lak·auaˢē dā'x·ˢīdxēs mā'stō qaˢs lē Ļā'xˢwEls lax L!ā'sanō yîsē's g·ō'kwē. G·î'lˢEmˢlā'wisē g·ā'xēda x̣wā'x̣wak!una yō'lala lā'xa wā, la'ē Haˢmā'lak·auaˢē sEx·ˢē'tsēs mā'stō lax ōx̣wä'ˢyasa x̣wā'k!una. Hë'x·ˢida ˢnā'x̣waEmˢlā'wisē qap!ē'dēda x̣wā'k!una.

Then Great-Liberal-One was told by his attendant (the attendant said to Great-Liberal-One), "O chief! go and look at your younger brother, who is doing mischief to your former guests, chief."

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

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

Ha^{s}mā'lak·aua^{s}ē said at once, "Let your heart be strong if I become a chief, that you may not be jealous of me, my dear."

He meant this: that he was really in love with Qwēsmōlidze'mga, the wife of Great-Liberal-One. Then Great-Liberal-One left Ha^{s}mā'lak·aua^{s}ē.

Ha^{s}mā'lak·aua^{s}ē thought at once of the wife of Great-Liberal-One. Then

Wä, lā'^{s}laē nē'łase^{s}wē Hamā'lag·iyō'dzē yîsē's E'lkwē. Lā'^{s}laē ^{s}nē'k·ēda E'lkwē lax Hamā'lag·iyō'dzē: "^{s}ya, g·ī'gamē^{s}, hā'g·adzâ dō'x^{s}widEx ts!ā'^{s}ya qaē'xs mō'masilaē lā'xēs LE'łE^{s}laxᵘdäōs, g·ī'gamē^{s}."

Hë'x·^{s}idaEm^{s}lā'wisē Hamā'lag·iyō'dzē la dzE'lx̣^{s}wīd lā'xēs ts!ā'^{s}ya. Lā'^{s}laē ^{s}nē'k·Eq: "^{s}ya, ^{s}yā'g·ōmolâł; la^{s}mās ^{s}nēx·laE'm ë'k·ēs gwē'g·i^{s}lasōs, qaē's hë'mEnała^{s}maā'qōs hë gwē'g·ilē mō'masīlaxEns bEx̣^{s}wu'tē. Dâxēs ^{s}yā'x·sEmōs nâ'qē qa^{s}E'n, qaxs lā'aqōs wā'ḷatsEn gEnE'mē; la^{s}mē'sEn bElā'LōL qa^{s}s gwāł lā'g·aōs hë gwē'g·ilē, qaxs k·!ē'^{s}saaqōs g·ī'g·aēqalaxEns ō'mpwułaxs Lō'maōła g·ī'gEma^{s}ya. Hë'^{s}mēsEn lā'g·iła k·!ēs q!â'LElaxs g·ā'yōLasaō'saxs gwē'g·i^{s}lasēx; hë'^{s}mēsEn lā'g·iła ^{s}nē'k·ōL qa^{s}s wë'g·aōs lā'lōL!a qa^{s}s wë'g·aōs ō'gwaqa g·ī'gamēx·^{s}īda."

Hë'x·^{s}idaEm^{s}lā'wisē Ha^{s}mā'lak·aua^{s}ē ^{s}nē'k·a: "^{s}ya, Hamā'lag·iyō'dzē, wë'g·iladzâLEn qE'nLō lāł lā'lōL!āł qEn g·ī'gamēx·^{s}īdē?" Lā'^{s}laē hë'x·^{s}ida^{s}mē Hamā'lag·iyō'dzē nā'nax^{s}mēq. Lā'^{s}laē ^{s}nē'k·a: "^{s}ya, adä', wë'g·a â'Em dō'qwała qa^{s}s gEnE'mōs, lā'Lē k·!ēsL ^{s}nemō'kwēs gEnE'mLaōs. Wä, laE'ms g·ī'gamēx·^{s}īdł lā'xeq, q!ā'gwidä," ^{s}nē'x·^{s}laē Hamā'lag·iyō'dzäxēs ts!ā'^{s}ya.

Wä, hë'x·^{s}idaEm^{s}lā'wisē Ha^{s}mā'lak·aua^{s}ē ^{s}nē'k·a: "Wë'g·ax·ī, â'Em łâ'k!wīmasēs nâ'qa^{s}yaqōs qE'nLō lāł g·ī'gamēx·^{s}īdLō qa^{s}s k·!ē'sēLōs ō'dzEgEmLEn, adä'."

Hë'^{s}maē ^{s}nē'^{s}nak·ēłtsēxs le^{s}ma'ē â'la ḷâ'lanōxs Qwēsmōlidze'mga, yîx gEnE'mas Hamā'lag·iyō'dzē. Wä, lā'^{s}laē bowē' Hamā'lag·iyō'dzäs Ha^{s}mā'lak·aua^{s}ē.

Hë'x·^{s}idaEm^{s}lā'wisē g·ī'g·aēx^{s}īdē Ha^{s}mā'lak·aua^{s}yax gEnE'mas Hamā'lag·i-

he started and went to see Qwēsmōlidzɛ'mga, the wife of Great-Liberal-One. Then he entered the house of Great-Liberal-One, and went straight to his sister-in-law.

Then he sat down at the place where she was sitting, and Ha^{s}mā'lak·aua^{s}ē spoke at once, and said to her, "O mistress! you must tell me the way of your heart, for you always said to me that you could not refuse what I ask. Now I wish that we elope this night."

Then Qwēsmōlidzɛ'mga, the sweetheart of Ha^{s}mā'lak·aua^{s}ē, spoke at once, and said, "Truly, I used to say so to you. Get ready, my dear, for I shall go this evening."

Then Ha^{s}mā'lak·aua^{s}ē said, "Thank you, mistress, for what you say." Then Ha^{s}mā'lak·aua^{s}ē said that Qwēsmōlidzɛ'mga should not sleep that evening, (and he continued,) "for I will come and take you into my canoe, that we may go to a place far away." Thus said Ha^{s}mā'lak·aua^{s}ē to his sweetheart.

Then Qwēsmōlidzɛ'mga spoke, and said to him, "Go on, and just get ready, and let us go this night." Then Ha^{s}mā'lak·aua^{s}ē was thankful for what his sweetheart said.

Ha^{s}mā'lak·aua^{s}ē went home at once; and as soon as he entered his house, he took a basket and put travelling-provisions, and everything that was wanted, into it. Now he finished. Then night came. Ha^{s}mā'lak·aua^{s}ē immediately launched his small canoe, and poled up the river of Olachen-Place.

yō'dzē. Wä, lā'^{s}laē qā's^{s}īd qa^{s}s lē dō'qwax Qwēsmōlidzɛ'mga, lax gɛnɛ'mas Hamā'lag·iyōdzē. Lā'^{s}laē laē'l lax g·ō'kwas Hamā'lag·iyō'dzē. Lā'^{s}laē hē^{s}nā'kula lā'xēs g·î'npē.

Lā'^{s}laē k!wā'g·alīł lax k!waē'lasas. Hë'x·^{s}idaɛm^{s}lā'wisē Ha^{s}mā'lak·aua^{s}ē yā'q!eg·ała. Lā'^{s}laē ^{s}nē'k·êq: "^{s}ya, q!ā'gwidē, wä'ɛntsōs nē'łąsōx gwaē'tsasāx·sōs nâ'qa^{s}yaqōs qāxs ^{s}nē'x·naxwaā'qōs g·ā'xɛnlaxs k·!eâ'saēx gwē'x·^{s}īdaas lā'lēgwig·exɛn wā'łdɛmlā'xaōl. Wä, la^{s}mē'sɛn ^{s}nēx· qɛns lē k·!ē'xwaxwa gā'nulēx."

Hë'x·^{s}idaɛm^{s}lā'wisē Qwēsmōlidzɛ'mga, yîx ɬâ'läs Ha^{s}mā'lak·aua^{s}ē yā'q!eg·ała. Lā'^{s}laē ^{s}nē'k·a: "Â'la^{s}mɛn ^{s}nē'x·naxuł. Wë'g·a, â'ɛm xwā'nał^{s}īdalɛx, adä', qɛn lā'lag·iłxwa gā'nulēx."

Wä, hë'x·^{s}idaɛm^{s}lā'wisē Ha^{s}mā'lak·aua^{s}ē ^{s}nē'k·a: "Gē'lak·as^{s}la q!ā'gwidē qaēs wā'łdɛmōs." Wä, laɛ'm^{s}laē ^{s}nē'k·ē Ha^{s}mā'lak·aua^{s}ē qa k·!ē'sēs mē'xē Qwēsmōlidzɛ'mgäxa gā'nulē," "qaxg·în la^{s}mē'k· g·ā'xl; â'ɛmł dā'xsalōl qɛns lä'lɛns lā'xa qwē'salä a^{s}wī'nagwīsa," ^{s}nē'x·^{s}laē Ha^{s}mā'lak·aua^{s}yaxēs ɬâ'la.

Lā'^{s}laē yā'q!eg·ałē Qwēsmōlidzɛ'mgäq. Lā'^{s}laē ^{s}nē'k·êq: "Hā'g·a, â'ɛm xwā'nał^{s}īdɛx qɛns lā'lag·ilɛ'nsaxwa gā'nulēx." Wä, hë'x·^{s}idaɛm^{s}lā'wisē Ha^{s}mā'lak·aua^{s}ē ^{s}mō'^{s}las wā'łdɛmasēs ɬâ'la.

Hë'x·^{s}idaɛm^{s}lā'wisē Ha^{s}mā'lak·aua^{s}ē la nä'^{s}nakwa. G·î'l^{s}ɛm^{s}lā'wisē laē'l lā'xēs g·ō'kwē, la'ē ax^{s}ē'dxa l!ā'batē qa^{s}s axts!â'lēsēs g·iwu'lkwē lāq, lɛ^{s}wīs ^{s}nā'xwä ax^{s}ē'xstɛsɛ^{s}wa. Wä, lā'^{s}laē gwa'ła. Wä, laɛ'm^{s}laē gā'nuł^{s}īda. Hë'x·^{s}idaɛm^{s}lā'wisē Ha^{s}mā'lak·aua^{s}ē wī^{s}x^{u}stɛ'ndxēs xwā'xwagumē. Lā'^{s}laē tē'nox^{s}wīd lax wäs Dzā'wadē.

Then he arrived on the beach of the house of Great-Liberal-One; and he was not [yet] out of his canoe when some one came walking right up to where his canoe was. Then she spoke, and said, "Oh, are you there?" Ha^{s}mā'lak·aua^{s}ē answered at once, and said, "It is I, my dear! Come along, mistress."

Then Qwēsmōlidzɛ'mga started and went aboard his small canoe. As soon as she was in the canoe, he pushed off, and they went down with the current to the beach of his house. Then Ha^{s}mā'lak·aua^{s}ē stepped out of his canoe and loaded it with his property. As soon as everything was in the canoe, he pushed off, and travelled all night.

In the morning, when day came, he arrived at Sē'q!ats!a^{s}lîs. Then he built a house there. As soon as his house was finished, he thought, "I remember what Great-Liberal-One said to me, that he said to me I should always change wives, so that I might quickly become a chief."

Then he spoke to [told] his wife Qwēsmōlidzɛ'mga, and said to her, "O mistress! do not feel badly at what I am going to tell you, mistress. I am going to marry now." Thus said Ha^{s}mā'lak·aua^{s}ē to his wife.

Then Qwēsmōlidzɛ'mga answered her husband, and said to him, "Go now and do the way your mind is inclined." Ha^{s}mā'lak·aua^{s}ē said at once, "Thank you for what you say, mistress. Now I will go and marry the princess of Yā'x^{u}yɛgas, chief of the Łā'witsis." Thus he said to his wife.

Lā'^{s}laē lā'g·aa lax L!ɛmā'esas g·ō'kwas Hamā'lag·iyō'dzē wī'laôxdzē^{s}laē laɛ'm lâ'łtâ lā'xēs yā'^{s}yats!êxs g·ā'xaēda qä'-^{s}naku'la; g·ā'x^{s}laē hē^{s}nā'kulaɛm^{s}lā'wis lax· ha^{s}nē'tsasasa x̣wā'k!una. Lā'^{s}laē yā'q!eg·ała. Lā'^{s}laē ^{s}nē'k·a: "^{s}yâ sō'-dzâmaa'?" Hē'x·^{s}idaɛm^{s}lā'wisē Ha-^{s}mā'lak·aua^{s}ē nā'nax^{s}mēq. Lā'^{s}laē ^{s}nē'-k·ɛq: "Nō'gwaɛm, adä', gē'lag·a, q!ā'-gwidä."

Hē'x·^{s}idaɛm^{s}lā'wisē Qwēsmōlidzɛ'mga qā's^{s}īd qa^{s}s lē lāxs lā'xa x̣wā'x̣wagumas. G·î'l^{s}ɛm^{s}lā'wisē hē'ł^{s}ałɛxs lā'xa x̣wā'-k!unäs, la'ē q!ō'tɛlīsa qa^{s}s yū'lx·^{s}īdē lā lax L!ɛmā'esasēs g·ō'kwē. Wä, laɛ'm lâłtâ'wē Ha^{s}mā'lak·aua^{s}ē qa^{s}s lē mō'-xsasēs ma'm^{s}wala. G·î'l^{s}ɛm^{s}lā'wisē ^{s}wē'-lxseda ma'm^{s}wā'läsēxs la'ē q!ō'talēsa. Wä, laɛ'm^{s}laē nē'kulaxa g̣ā'nuLē.

G·ā'x^{s}laē ^{s}nā'x·^{s}idayuxa g̣aā'la lax Sē'q!ats!a^{s}lîsē. Wä, laɛ'm g·ō'kwēla lāq. G·î'l^{s}ɛm^{s}lā'wisē g̣wā'łē g·ō'kwas, la'ē ^{s}nē'k·ē nâ'qa^{s}yas: "Wā'q!onē'x̣^{u}sLa wā'ł-dɛmas Hamā'lag·iyō'dzē g·ā'xɛn, yîxs ^{s}nē'k·aa qɛn hē'mɛnała^{s}mē L!ā'L!layō'ku-laxɛn g̣ɛg̣ɛnɛ'mē qɛn hā'^{s}labalaɛn g·ī'-g̣amēx·^{s}īda."

Wä, lā'^{s}laē nē'łaxēs la g̣ɛnɛ'mē, yîx Qwēsmōlidzɛ'mga. Lā'^{s}laē ^{s}nē'k·îq: "^{s}ya q!ā'gwidä, g̣wā'lax·ī ^{s}yā'x·sɛ^{s}mēs nâ'qa^{s}yōs qag·în wā'łdɛmLîk· lâL, q!ā'-gwidē, qa^{s}xg·în la^{s}mē'k· wä'g·ił g̣îg·a'-dɛg·iliłał," ^{s}nē'x·^{s}laē Ha^{s}mā'lak·aua^{s}ē laxēs g̣ɛnɛ'mē.

Lā'^{s}laē nā'nax^{s}ma^{s}ē Qwēsmōlidzɛ'm-g̣äxēs łā'^{s}wunɛ'mē. Lā'^{s}laē ^{s}nē'k·ɛq: "Wē'g·a, â'ɛmx lâxs g̣wa^{s}ē'xstaasaxsēs nâ'qa^{s}yōs." Wä, hē'x·^{s}idaɛm^{s}lā'wisē Ha-^{s}mā'lak·aua^{s}ē ^{s}nē'k·a: "G̣ē'lak·as^{s}lax·ēs wā'łdɛmōs, q!ā'gwidē. Wä, la^{s}mɛ'n lāł g̣ā'g̣ak·łał lā'xa k·!ē'dēłas Yā'x̣^{u}yɛg̣a'sē g·ī'g̣ama^{s}yasa Łā'witsisē," ^{s}nē'x·^{s}laēxēs g̣ɛnɛ'mē.

Qwēsmōlidzɛ'mga said to him, "Go on, my dear!" Then he got ready, and started at once to go to A'ɫɛgamā'la, the village of the ancestors of the Ła'witsis. Then he married the princess of Yā'x̣ᵘyɛgas.

Then he desired more, and Haˢmā'lak·auaˢē said that he would go to the ˢnɛ'mges, who were living at ʟ!ē'ts!aˢē. Their chief was Great-Copper, and he had for his princess Copper-in-House. Copper-in-House was the one to whom Haˢmā'lak·auaˢē had referred for his wife (he wanted her for his wife).

He went at once with his wives to ʟ!ē'ts!aˢē. He was asked at once, by the owner of the house to which he went, what he came [paddling] for. Then Haˢmā'lak·auaˢē spoke, and said, "I wish to marry the princess of Great-Copper."

Great-Copper was told at once of what Haˢmā'lak·auaˢē had said, and Great-Copper made a fire in his house and called his tribe. As soon as all the men were in the house, Great-Copper spoke to his tribe. He said to his attendants, "Four of your old men shall dress up and call my son-in-law, Haˢmā'lak·auaˢē, the chief of the ˢwī'ˢwōˢmasgɛm, for I have been told that he wants to marry my princess, Copper-in-House. Now you shall go and call him." Thus said the chief.

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

"Wë'g·a, adä," ˢnē'x·ˢlaē Qwēsmōlidzɛ'mgäq. Lā'ˢlaē xwā'naɬˢīda. Hë'x·ˢidaɛmˢlā'wisē alē'x̣ˢwīd qaˢs lē lax A'ɫɛgamā'la lax g·ō'kwala'sasa g·ā'läsa Ła'witsisē. La qā'tsīlax k·!ē'dēłas Yā'x̣ᵘyɛgasē.

Lā'ˢlaē awu'lxˢīda. Wä, laɛ'mˢlaē ˢnē'k·ē Haˢmā'lak·auaˢē qaˢs g·ā'xē lā'xa ˢnɛ'mgēsē, yîxs hë'ē g·ō'kulē axā's ʟ!ē'ts!aˢē. Lā'ˢlaē g·īga'dês ʟ!ā'qwadzē. Lā'ˢlaē k·!ē'dadēda g·ī'gamaˢyas ʟ!ā'qwaēłē. Hë'ˢmēs la gwôˢyō's Haˢmā'lak·auaˢē qaˢs gɛnɛ'mē ʟ!ā'qwaēłē.

Wä, hë'x·ˢidaɛmˢlā'wisē lāx·daˢxᵘ ɫɛ'ˢwēs gɛgɛnɛ'mē lax ʟ!ē'ts!aˢē. Hë'x·ˢidaɛmˢlā'wisē wuʟā'sōsēs bā'gunyasē lā'xēs sē'ˢwinaˢē. Hë'x·ˢidaɛmˢlā'wisē yā'q!eg·ałē Haˢmā'lak·auaˢē. Lā'ˢlaē ˢnē'k·a: "Ga'gak·!ɛnʟaxōx k·!ē'dēłaxs ʟ!ā'qwadzē."

Wä, hë'x·ˢidaɛmˢlā'wisē la nē'łasɛˢwē ʟ!ā'qwadzäs wā'ɬdɛmas Haˢmā'lak·auaˢē. Wä, hë'x·ˢidaɛmˢlā'wisē ʟ!ā'qwadzē lā'qōlīłaxēs g·ō'kwē. Lā'ˢlaē lɛ'ˢlalaxēs g·ō'kulōtē. G·ī'lˢɛmˢlā'wisē ˢwī'ˢlaēʟēda ˢnā'x̣wa bē'bɛgwanɛma, lā'ˢlaē yā'q!eg·ałē ʟ!ā'qwadzäxēs g·ō'kulōtē. Lā'ˢlaē ˢnē'k·a lā'xēs aˢyî'lkwē: "Wë'g·a gwā'lax·ˢidʟōʟ mō'x̣ᵘlēlōʟ q!u'lsq!ulyakᵘ qaˢs lā'lag·ilōs lɛ'ˢlalałxɛn nɛgu'mpʟax lā'xwa g·ī'gamaˢyaxsa ˢwī'ˢwōˢmasgɛmē lā'xōx Haˢmā'lak·auaˢyax qaˢxg·în g·ā'xēk· nē'łasōsōxs g·ā'yâlaēx lā'xg·în k·!ē'dēłîk· lā'xg·a ʟ!ā'qwaēłîk·. Wä, lā'x·daˢxᵘˢmēts lāł lɛ'ˢlalałqō," ˢnē'x·ˢlaēda g·ī'gamaˢē.

Wä, hë'x·ˢidaɛmˢlā'wisē gwā'g·ɛlīłēda mō'kwē aˢyî'lkwa qaˢs p!ēp!aq!ugɛ'mdēsa ts!ō'łna. Lā'ˢlaē yā'q!eg·ałēda ˢnɛmō'kwē. Lā'ˢlaē ˢnē'k·a: "Laˢmɛnōˢx̣ᵘ lāł g·ī'gamēˢ lɛ'ˢlālałxwa g·ī'gamaˢyaxwa g·ā'xaˢx g·ā'xstɛwē lāx qā'bîx·äxsēs

(great) name, chief. Now I am going, tribe."

Then the four attendants started. They arrived at the door of the house where Ha^{s}mā'lak·aua^{s}ē was staying. Then one of the attendants said, "We come to call you, Chief Ha^{s}mā'lak·aua^{s}ē, to go to your wife, the princess of Great-Copper. Come, now, chief!" Thus said the attendant.

Then Ha^{s}mā'lak·aua^{s}ē arose and followed the attendants. As soon as he entered the house of Great-Copper, Great-Copper called him and let him sit down at the place where the princess of Great-Copper, Copper-in-House, was sitting. Then he said, "Oh, my dear Ha^{s}mā'lak·aua^{s}ē, you, son-in-law! Now you are married to my princess, chief." Thus he said to him.

Then Copper-in-House was given a marriage-feast by the tribe of her father. Then she finished eating. Then he gave his name to Ha^{s}mā'lak·aua^{s}ē. "I give you this name (he said), Ma'mx·ô, and Having-Smoke, and you will take this my house here."

Now Ha^{s}mā'lak·aua^{s}ē had obtained what he wished, and he thanked Great-Copper for what he had said. Now Ha^{s}mā'lak·aua^{s}ē had three wives.

Then Ha^{s}mā'lak·aua^{s}ē wished to marry also the princess of Potlatch-Giver, the chief of the Haxwā'^{g}mis. Then he got ready, and started in the morning with his three wives. He spoke to his wives, and said to them, "O mistresses! I now wish to go to the Haxwā'^{g}mis, who live at Xō'xop!ē, and marry the princess of Potlatch-Giver, (whose name ḷē'gEmōs g·ī'gamē^{s}. Wä, la^{s}mē'sEn lāł, g·ō'kulōt."

Wä, la^{s}mē qā's^{s}īdEx·da^{s}xwēda mō'kwē a^{s}yî'lkwa. Lā'^{g}laē lā'g·aa lax t!êx·î'läs g·ō'kwas ax^{s}á'sas Ha^{s}mā'lak·aua^{s}ē. Lā'^{g}laē ^{s}nē'k·ēda ^{s}nEmō'kwē lā'xa a^{s}yî'lkwē. Lā'^{g}laē ^{s}nē'k·a: "Wä, g·ā'x^{s}mEnō^{s}x^{u} Lē'^{g}lalōL g·ī'gamē^{s}, yūL Ha^{s}mā'lak·aua^{s}ē. LaE'm^{s}lās lāł lāxs gEnE'maq!ōs lā'xōx k·!ē'dēłaxs L!ā'qwadzē. Wä, gē'lag·a qa^{s}s lā'^{g}yōs g·ī'gamē^{s}," ^{s}nē'x·^{s}laēda a^{s}yî'lkwē.

Hë'x·^{s}idaEm^{s}lā'wisē ḷā'x^{s}ulīłē Ha^{s}mā'lak·aua^{s}ē qa^{s}s lē lē'g·ixa a^{s}yî'lkwē. Wä, g·î'l^{s}Em^{s}lā'wisē laē'L lā'xa g·ō'kwas L!ā'qwadzē, hë'x·^{s}idaEm^{s}lā'wisē L!ā'qwadzē Lē'^{g}lalaq qa lē^{s}s k!wā'g·alīł lax k!waē'lasas k·!ē'dēłas L!ā'qwadzē, yîx L!ā'qwaēłē. Wä, lā'^{g}laē ^{s}nē'k·a: "Wä, adä', Ha^{s}mā'lak·aua^{s}ē, yūL nEgu'mp, laE'ms gEg·ā'tsEn k·!ē'dēłēx, g·ī'gamē^{s}," ^{s}nēx·^{s}laēq.

Wä, laE'm^{s}laē hā'^{g}manōtsExstēsE^{s}wē L!ā'qwaēłasēs g·ō'kulōtasēs ō'mpē. Wä, lā'^{g}laē gwāł ha^{s}mā'pa. Hë'x·^{s}idaEm^{s}lā'wis lā'^{g}yuwēda ḷē'gEmē lax Ha^{s}mā'lak·aua^{s}ē: "Hë'^{g}mEn lā'^{g}yu lōLē Ma'mx·ô ḷō Kwā'x·ilanō'kuma^{s}ē, yū'^{g}mēsEn g·ō'kwēx, laE'm^{s}xaas axLE'q^{u}."

Wä, laE'm lō'Lē Ha^{s}mā'lak·aua^{s}yaxēs ax^{s}ē'xstsE^{s}wē. Hë'x·^{s}idaEm^{s}lā'wisē Ha^{s}mā'lak·aua^{s}ē ^{s}mō'^{g}las wā'łdEmas L!ā'qwadzē. Wä, la yū'dukwē gEgEnE'mas Ha^{s}mā'lak·aua^{s}ē.

Lā'^{g}laē ^{s}nē'k·ē nâ'qa^{s}yas Ha^{s}mā'lak·aua^{s}ē qa^{s}s ē't!ēdē gEg·a'dEs k·!ē'dēłas Yā'qoḷasEma^{s}ē, g·ī'gama^{s}yasa Haxwā'^{s}mîsē. Lā'^{g}laē hë'x·^{s}idaEm la xwā'nał^{s}īda. Lā'^{g}laē alē'x^{s}wīdxa la gaā'la ḷE^{s}wīs yū'dukwē gEgEnE'ma. Wä, lā'^{g}laē yā'q!eg·ałxēs gEgEnE'mē. Lā'^{g}laē ^{s}nē'k·îq: "^{s}ya, q!ā'q!agwidē. Wä'laxg·în ^{s}nē'k·ēk· qEns lē lā'xa Haxwā'^{g}mîsē, yîxs

is) To-be-made-Princess-in-House, that she may be your messenger, mistresses."

Then all his wives said, "Go on." Then he paddled to Xō'xopl!ē, and arrived there. Then he went at once to Potlatch-Giver, and took his load up to his house. Then the ancestors of the Haxwā'ᵍmis were invited in by Potlatch-Giver.

Now they were all in his house. Then Potlatch-Giver spoke, and said, "Welcome, tribe, and this chief, Haᵍmā'lak·auaᵍē! Let me know why you came [paddling] here, chief." Thus spoke Potlatch-Giver. Haᵍmā'lak·auaᵍē spoke at once, and said, "O Chief Potlatch-Giver! I came to marry your princess, chief." Thus said Haᵍmā'lak·auaᵍē.

Potlatch-Giver spoke at once, and said, "You have her, chief. Now you are married to my princess, chief. Now you will have the name Potlatch and Inviter, and this house here with sea-lion (carvings) at the ends of the beams, the Dzō'noq!wa on the tops of the posts, and grisly bears under them, and this Dzō'noq!wa feast-dish, chief, and this box with all kinds of dances in it. Now your Cannibal name will be DzE'mgwał, and your war-dance name will be Wī'ᵍlEnkolaᵍg·ilîs, and your Dzō'noq!wa will be named Nä'lag·ilitsEm, and your grisly-bear name will be Great-Grisly-Bear. And this will go to your winter dancer, chief. Now go on, make a house, chief." Thus said Potlatch-Giver to him.

Then Haᵍmā'lak·auaᵍē thanked him for what he had said. Then he told g·ō'kulaē lax Xō'xopl!ē qEns lē gā'gak·!ax k·!ē'dēłas Yā'qoLasEmaᵍē lāx K·!ē'dēłᵍla'kwa qaᵍs ᵍyā'ᵍyalaq!ā'layōs, q!ā'q!agwidē."

Hë'x·ᵍidaEmᵍlā'wisē ᵍnā'xwa wä'xē gEgEnE'mas. Lā'ᵍlaē sē'xᵍwīd qaᵍs lē lāx Xō'xopl!ē. Lā'ᵍlaē lā'g·aa lāq. Hë'x·ᵍidaEmᵍlā'wis lā'lalāsōs Yā'qōLasEmaᵍē qaᵍs lē mā'ᵍmaᵍwalax mE'mwalîs. Wä, lā'ᵍlaē LE'ᵍlalaseᵍwēda g·ā'lä Haxwā'ᵍmîsa, yîs Yā'qōLasEmaᵍē.

Lā'ᵍlaē ᵍwī'ᵍlaēLa lā'xa g·ō'kwas. Hë'x·ᵍidaEmᵍlā'wisē yā'q!eg·ałē Yā'qōLasEmaᵍē. Lā'ᵍlaē ᵍnē'k·a: "Ge'lak·asᵍla g·ō'kulōt yū'ᵍmisa g·ī'gamaᵍēx, yîxōx Haᵍmā'lak·auaᵍēx. Wä'g·a gwā'sᵍītsōs sē'ᵍwinaᵍyaqōs, g·ī'gamēᵍ," ᵍnē'x·ᵍlaē Yā'qōLasEmaᵍē. Hë'x·ᵍidaEmᵍlā'wisē yā'q!eg·ałē Haᵍmā'lak·auaᵍē. Lā'ᵍlaē ᵍnē'k·a: "ᵍya g·ī'gamēᵍ, Yā'qōLasEmaᵍē, gā'gak·lînLaxs k·!ē'dēłaqōs, g·ī'gamēᵍ," ᵍnē'x·ᵍlaē Haᵍmā'lak·auaᵍē.

Hë'x·ᵍidaEmᵍlā'wisē yā'q!eg·ałē Yā'qōLasEmaᵍē. Lā'ᵍlaē ᵍnē'k·a: "LaE'ms lō'La, g·ī'gamēᵍ, laE'ms gEg·a'dEsg·în k·ē'dēłîk·, g·ī'gamēᵍ. Wä, laE'ms lāł Le'gadLEs Mā'xwa Lō LE'ᵍlenoxwē, yū'ᵍmisa g·ō'kwîx, g·ī'gamēᵍ. L!ē'L!Exbalōxda k·ā'tewaᵍyaxslōx, dzē'dzōnogotâlōxda LēLā'mîxlōx, nēᵍnā'nēyōx bE'nx·sidzaᵍyaxs. Wä, hë'ᵍmisēda Dzō'noq!wa łō'qulīła, g·ī'gamēᵍ. Wä, hë'ᵍmisa g·ī'ldasē ᵍwē'ltsEᵍwatsEns lē'lēdē. Wä, laᵍmē'sē DzE'mgwałLēs hā'matsLaLaōs. Lā'LE Wī'ᵍlEnkolaᵍg·ilîsLēs tō'xᵍwīdLaōs. Lā'LE Nä'lag·ilitsEmLēs Dzō'noq!waLaōs. Lā'LE Le'gadLEs ᵍwā'las nā'nîs nE'nLaōs. Wä, laE'mk· lāł lāxs sē'nataōs, g·ī'gamaᵍē. Wä, hā'g·a g·ō'kwēlax, g·ī'gamēᵍ," ᵍnē'x·ᵍlaē Yā'qōLasEmaᵍyaq.

Lāᵍlaē ᵍmō'ᵍlē Haᵍmā'lak·auaᵍyas wā'łdEmas. Wä, laE'm nē'łasēs nâ'qaᵍē

his thoughts to Potlatch-Giver, and said, "Indeed, I wish to become really a chief. O father-in-law! thank you for what you have told me. Now I will go and seek another chief, the chief of the Gwā'waēnox^{u}, Q!ō'moqo, who has a princess, Lā'qulayuġwa. Now I will go to him. I will go in the morning."

In the morning, when daylight came, they started, and it was not quite noon when they arrived at A^{s}waxḷā'laa. Then he was called by Q!ō'moqo, and Ha^{s}mā'lak·aua^{s}ē and his wives were given food. When they had finished eating, Ha^{s}mā'lak·aua^{s}ē was asked by Q!ō'moqo, [then he said,] "Why did you come [paddling], chief?" Thus said Q!ō'moqo.

Then Ha^{s}mā'lak·aua^{s}ē replied to him, and said, "I want to marry your princess, chief." Thus said Ha^{s}mā'lak·aua^{s}ē. Q!ō'moqo replied at once to what he had said. He said, "Indeed, what you say is good, chief. Now you have for your wife Lā'qulayuġwa, chief. Now you have got this house, chief, the posts of which are speakers, and the names Pe'nqô^{s}las and Xā'nyus. Now go and build a house like this house."

Then Ha^{s}mā'lak·aua^{s}ē thanked his father-in-law for what he had said. Then he finished. Now night came; and in the morning, when daylight appeared, Ha^{s}mā'lak·aua^{s}ē launched his canoe. Then he went home to his house in Sē'q!ats!a^{s}lîs. Then he arrived there.

Then he asked his six wives to roll large stones on the beach of his house. Then they worked at what their husläx Yā'qōḷasema^{s}ē; la ^{s}nē'k·a: "Qä'ḷaxg·în ^{s}nē'k·ēx· qen â'lax·^{s}īdē g·ī'ġamēx·^{s}īd. ^{s}ya, negu'mp, gē'lak·as^{s}la qaē's wā'ɬdemōs. Wä, la^{s}men lāl ē'tlēdel ā'läɬxa ^{s}nemō'kwa g·ī'ġama^{s}ē ē'tlēda, yîx g·ī'ġama^{s}yasa Gwā'waēnoxwē läx Q!ō'mōqâ, yîxs k·!ē'dadaas Lā'qulayuġwa. La^{s}mē'sen läɬ la'qē. Wä, la^{s}mē'sen lā'lex ġaā'lala."

Wä, lā'^{s}laē ^{s}nā'x·^{s}īdxa ġaā'laxs la'ē alē'x^{s}wida. K·!ē^{s}s^{s}em^{s}lā'wis neqä'laxs la'ē lā'g·aa läx A^{s}waxḷā'laa. Hë'x·^{s}idaem^{s}lā'wisē le'^{s}lalasōs Q!ō'moqâ. Lā'^{s}laē hamg·ī'lase^{s}wē Ha^{s}mā'lak·aua^{s}ē ḷe^{s}wīs ġeġene'mē. Wä, g·î'l^{s}em^{s}lā'wisē gwāɬ ha^{s}mā'pa, la'ē wulā'se^{s}wa, yîx Ha^{s}mā'lak·aua^{s}ē yîs Q!ō'mōqō. Lā'^{s}laē ^{s}nē'k·a: "^{s}mā'sōs sē'ẋwaɬaē'na^{s}yîx, g·ī'ġamē^{s}," ^{s}nē'x·^{s}laē Q!ō'mōqâ.

Wä, lā'^{s}laē nā'nax^{s}ma^{s}ya, yîx Ha^{s}mā'lak·aua^{s}yaq. Lā'^{s}laē ^{s}nē'k·a: "Ġā'ġak·!înlaxs k·!ē'dēɬaq!ōs, g·ī'ġamē^{s}," ^{s}nē'x·^{s}laē Ha^{s}mā'lak·aua^{s}yaq. Hë'x·^{s}idaem^{s}lā'wisē nā'nax^{s}ma^{s}ē Q!ō'mōqâx wā'ɬdemas. Lā'^{s}laē ^{s}nē'k·a: "Qä'ḷas, lae'm ë'k·is wā'ɬdemōs, g·ī'ġamē^{s}. Wä, lae'ms ġeg·a'desōx Lā'qulayuġwax, g·ī'ġamē^{s}. Wä, lae'ms lâ'la, g·ī'ġamē^{s}, lā'xwa g·ō'kwēxwa yîyä'q!endeqaxs ḷā'mē ḷe^{s}wa' ḷē'ġemē, yîx Pe'nqô^{s}lasē, hë'^{s}misē Xā'^{s}niusē. Wä, hā'g·a, g·ō'kwēlax yâ ġwēx·sōxda g·ō'kwîx."

Wä, lā'^{s}laē ^{s}mō'^{s}lē Ha^{s}mā'lak·aua^{s}yas wā'ɬdemasēs negu'mpē. Lā'^{s}laē gwā'ła. Wä, lā'^{s}laē ġā'nuɬ^{s}īda. Wä, lā'^{s}laē ^{s}nā'x·^{s}īdxa ġaā'la. Lā'^{s}laē wī'^{s}x^{u}stendē Ha^{s}mā'lak·aua^{s}yaxēs yā'^{s}yats!ē. Wä, lae'm g·āxɬ nä'^{s}nax^{u}ɬ lā'xēs g·ō'kwē läx Sē'q!ats!a^{s}lîsē. Wä, ḷā'^{s}laē lā'g·aa läq.

Wä, lā'^{s}laē axk·!ā'laxēs q!al!ō'kwē ġeġene'ma qa lō'x^{s}widēsēxa awā'wē t!ē'sem lax l!emā'esas g·ō'kwas. Hë'x·

band had referred to [and did it]. Then the women finished what Ha^{s}mā'lak·aua^{s}ē had told them.

Now Ha^{s}mā'lak·aua^{s}ē did not know that Great-Liberal-One, his elder brother, was hiding behind his house.

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

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

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

"Now go at once and call him to sit on the summer seat, that you referred to, mistress." Then Qwēsmōlidzᴇ'mga started and sat down outside of her house. At once Qwēsmōlidze'mga called Ha^{s}mā'lak·aua^{s}ē, and Ha^{s}mā'lak·aua^{s}ē came and lay down flat, and ^{s}idaᴇm^{s}lā'wisē ē'ax^{s}īdᴇx·da^{s}x^{u} lāx gwô-yâ'sēs łā'xulqē qa ax^{s}ē'tsoxda^{s}x^{u}s. Wä, lā'^{s}laē gwā'łamasēda ts!ē'dāqē lāx wā'ł-dᴇmas Ha^{s}mā'lak·aua^{s}ē.

Wä, laᴇ'm k·!ēs q!â'ʟᴇlē Ha^{s}mā'-lak·aua^{s}yaxēs nō'la, yîx Hamā'lag·i-yō'dzēxs g·ā'x^{s}maē ^{s}wunē'g·îx g·ō'-kwas.

Wä, lā'^{s}laē ^{s}yā'x·sᴇ^{s}mē nâ'qaya^{s}sa g·ā'lē gᴇnᴇ'msē, yîx Qwēsmōlidzᴇ'mga, yîx łē'nᴇmanᴇmas lā'xēs nō'lē Hamā'-lag·iyō'dzē. Lā'^{s}laē qā's^{s}īda. Wä, lā'-^{s}laē dō'x^{s}waʟᴇ'lē Qwēsmōlidzᴇ'mgäx Hamā'lag·iyō'dzäxs k!wā'xḷalā'^{s}saē lā'xa xᴇx^{u}mᴇsē' ḷâ'sa.

Hë'x·^{s}idaᴇm^{s}lā'wisē lē'^{s}lalē Hamā'-lag·iyō'dzēxēs gᴇnᴇ'mē. Wä, hë'x·-^{s}idaᴇm^{s}lā'wisē Qwēsmōlidzᴇ'mga la qā's^{s}īd qa^{s}s lē k!wā'x·^{s}īd lāx ax^{s}ā'sas. Lā'^{s}laē ^{s}nē'k·a: "^{s}ya, q!ā'gwidē, xᴇ'n-ʟᴇla^{s}mas łā'xulanōx^{u}sēs lä'^{s}yōs łā'^{s}wu-nᴇma?" ^{s}nē'x·^{s}laēxēs gᴇnᴇ'mē.

Hë'x·^{s}idaᴇm^{s}lā'wisē nā'nax^{s}ma^{s}ē Qwēs-mōlidzᴇ'mgaxēs łā'^{s}wunᴇmē. Lā'^{s}laē ^{s}nē'k·îq: "Wë'g·a, â'ᴇm nē'łas gwa^{s}ē'-dzasasēs nâ'qa^{s}yōs." Wä, lā'^{s}laē ^{s}nē'k·ē Hamā'lag·iyō'dzäq: "La^{s}mᴇn ^{s}nēx· qa łᴇ^{s}lä'sō, q!ā'gwidē." Wä, hë'x·^{s}idaᴇm-^{s}lā'wisē ^{s}nē'k·ē Qwēsmōlidzᴇ'mgäq: "^{s}ya, q!ā'gwidē. Hë'mᴇnała^{s}mᴇnō^{s}x^{u} la ā'waqwała lax ʟ!ā'sanâ^{s}yasanō^{s}x^{u} g·ō'kwē, lā'naxun lā'x·ax x·ō'msas. Wä, hë'^{s}mîts lāł sîx·^{s}ī'daasʟᴇq."

"Wä, hā'g·a, hë'x·^{s}idaᴇma lē'^{s}lalaq qa^{s}s lā'^{s}yōs ā'waqwała lā'xēs gwô^{s}yâ'ôs, q!ā'gwidä." Wä, hë'x·^{s}idaᴇm^{s}lā'wisē la qā's^{s}idē Qwēsmōlidzᴇ'mga qa^{s}s lē k!wā'-g·aᴇls lāx ʟ!ā'sanâ^{s}yasēs g·ō'kwē. Hë'-x·^{s}idaᴇm^{s}lā'wisē ^{s}lā'q!walē Qwēsmōli-dzᴇ'mgäx Ha^{s}mā'lak·aua^{s}ē. Lā'^{s}laē hë'x·^{s}idaᴇm g·ā'xē Ha^{s}mā'lak·aua^{s}ē qa^{s}s hōx^{s}wᴇ'lsē. Wä, lā'^{s}laē haqwā'łē Qwēs-mōlidzᴇ'mga lāx ōx^{u}sᴇ^{s}yā'pa^{s}yasēs łā'-

Qwēsmōlidzē'mga leaned on the shoulder of her husband, and loused him.

Then Great-Liberal-One started and went behind him. Ha^{s}mā'lak·aua^{s}ē never saw him, and he speared Ha^{s}mā'lak·aua^{s}ē through the back. Then Great-Liberal-One killed his younger brother, Ha^{s}mā'lak·aua^{s}ē.

Then Great-Liberal-One went back home with Qwēsmōlidzᴇ'mga to Olachen-Place. Now the five wives quarrelled together over the body of Ha^{s}mā'lak·aua^{s}ē; but Lā'qulayugwa got it, and she was going to bury it at A^{s}waxᵴā'laa. When she had nearly arrived at Feasting-Place, it began to rain. At once her blanket was wet through, and after the rain it began to hail. Then her mind became weak.

Then she went ashore to take shelter at the foot of a spruce-tree. Now her canoe was really full of hailstones. Then the canoe began to move, and it was not long before the thunder-bird was (seen) sitting in it. Some people say that it was a goose. Then it flew upward to the upper (world). Ha^{s}mā'lak·aua^{s}ē turned into a thunder-bird again. Lā'qulayugwa merely went home. Therefore the ^{s}wī'^{s}wō^{s}masgᴇm have many carvings, for Ha^{s}mā'lak·aua^{s}ē had many wives.

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

wunᴇmē. Lā'^{s}laē lā'x·^{s}īdē Qwēsmōlidzᴇ'mgäq.

Wä, hë'x·^{s}idaᴇm^{s}lā'wisē Ha^{s}mā'lag·iyō'dzē qā's^{s}īd qa^{s}s lē g·ā'yīgᴇndᴇq. Wä, hëwē'xa^{s}latɬa dō'xwaʟᴇ'lē Ha^{s}mā'lak·aua^{s}yaq. Wä, hë'^{s}mis la sîx·^{s}ī'daatsēx a^{s}wī'g·a^{s}yas Ha^{s}mā'lak·auēx·dē. Wä, laᴇ'm ɬᴇ^{s}lā'masē Hamā'lag·iyō'dzäxēs tsɬā'yax·dē, lāx Ha^{s}mā'lak·auēx·dē.

Wä, hë'x·^{s}idaᴇm^{s}lā'wisē Hamā'lag·iyō'dzē la nä'^{s}nakwa, ᴌō Qwēsmōlidzᴇ'mga lax Dzā'wadē. Wä, lā'laʟē'da sᴇk·lō'kwē gᴇgᴇnᴇ'mē łē'nᴇmaplax ō'kɬwinēx·dēs Ha^{s}mā'lak·auēx·dē. Hë'^{s}latɬa Lā'qulayugwa lâ'ʟᴇq. Wä, laᴇ'm lāɬ wunᴇ'mtaʟᴇq lax A^{s}waxᴌā'laa. Lā'^{s}laē ᴇlā'q lā'g·aa lāx Ġwā'^{s}yasdᴇmsē, lā'alas yū'gux·^{s}īda. Hë'x·^{s}idaᴇm^{s}lā'wisē ʟᴇx^{s}ī'dē yîx ^{s}nᴇx^{s}unā'^{s}yas. Wä, lā'^{s}laē gwāɬ yū'gwax, la'ē tsᴇ'lx^{s}īda. Wä, aᴇ'm^{s}laē wä'ʟ!ēmas^{s}ēdē nâ'qa^{s}yas.

Lā'^{s}laē ā'ʟᴇ^{s}sta qa^{s}s lē tɬā'tɬᴇntsa lax ō'x·ᴌa^{s}yasa alē'^{s}wasē ᴌâ'^{s}sa. Wä, laᴇ'm^{s}laē ᴇlā'q qō'tɬē yā'^{s}yatsɬäsēxa tsᴇ'lxmîsē. Lā'^{s}laē yā'wix·^{s}īdēda ẋwā'kɬuna. K·lē^{s}s^{s}latɬa gä'ɬaxs la'ē kɬwā'g·aā'ʟᴇxsēda qō'losē; la ^{s}nē'k·ēda waō'kwaxs ^{s}nᴇ'laē. Wä, lā'^{s}laē pɬᴇɬ^{s}ēd qa^{s}s lē ë'k·lēst lā'xa ë'k·lē. Wä, la^{s}mē la ē'tɬēd la qō'los^{s}īdē Ha^{s}mā'lak·aua^{s}ē. Â'^{s}mis la nä'^{s}nakwē Lā'qulayugwa. Hë'^{s}mis lā'g·iɬas qɬē'nᴇmē k·lē's^{s}âsa ^{s}wī'^{s}wō^{s}masgᴇmē qa^{s}xs qɬē'nᴇma^{s}ē gᴇgᴇnᴇ'mas Ha^{s}mā'lak·aua^{s}ē.

Lᴇn ʟ!ᴇlē'wēx g·ō'kwas Hamā'lag·iyō'dzē lāx Dzā'wadē bē'bᴇgwanᴇm^{s}laē ᴌā'mas. Lā'^{s}laē sī'sayuʟēda gēg·ī'wa^{s}yas g·ō'kwas; hë'^{s}mis la kɬwā'ɬaa'tsa qō'losē lax bᴇk·ā'wayas. Wä, laᴇ'm lā'ba.

[1] The double-headed serpent is represented with a serpent's head at each end and a horned human head in the centre

III. TRADITIONS OF THE A^{ɛ}WAĒ′LELA.

1. The Two Slave Girls.

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

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

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

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

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

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

Q!ā′gwad^{s}laē Yā′yunâg·i^{s}lakwasa ma-^{s}lō′k^{u} ts!ē′daq, g·ī′ɡama^{s}yasa g·ā′lē A^{s}waē′LEla. Lā′^{s}laēda g·ī′ɡama^{s}ē ^{s}yā′-laqax·da^{s}x^{u} qa lēs la^{s}sta′ lā′xa ^{s}wāp. Lā′x·da^{s}x^{u}^{s}laē la^{s}sta′. G·ā′x^{s}laē nä′-^{s}naẋ^{u}da^{s}x^{u}. Hë′x·^{s}idaEm^{s}lā′wis tEłts!îx·-^{s}ī′da. Lā′^{s}laē kuẋ^{u}LĀ′lēda ^{s}nEmō′ẋ^{u}dē; la łE^{s}la′. Hë′x·^{s}idaEm^{s}lā′wis tō′^{s}yag·ēda ^{s}nEmō′k^{u}.

^{s}nEx^{s}ustā′xa wā. Mō′p!Enẋwa^{s}s^{s}E′m-^{s}laē ^{s}nā′lōłE′la lā′xa wā. La′ē dō′x^{s}wa-LE′laxa g·ō′kula ^{s}nE′msɢems. Lā′^{s}laē ha′nxēLaq, hë′^{s}mis dō′qulatsēxa ma^{s}lō′-kwē k·!ē′k·!ak^{u} ts!ē′daqē^{s}lak^{u}. ^{s}mā′wīłē-da p!ā′lEmasa ^{s}mE′lxLō ɻE^{s}wa x·î′lp!-EXSdō.

Lā′^{s}laē ^{s}wu′nx·^{s}īdēda ts!Edā′q. G·ā′x-^{s}laēda bEgwā′nEmē, g·ā′xēL. Hë′x·^{s}i-daEm^{s}lā′wis dzaa′nx^{s}ēdxa k·!ē′k·!ak^{u}: "Wā′xdzâg·a yā′q!eg·ałda^{s}xok·. Wā′-xEx g·ā′xEn." TEwī′x·tâ^{s}ē hë′Em ɻē′-ɢEmsa bEgwā′nEm.

Lā′^{s}laē·mā^{s}łtsE′ndExēs ō′xLaak^{u} ^{s}mE′l-^{s}mElq!E′ga^{s}ya qa^{s}s g·ē′ɢEmlēłElē^{s}s lā′xēs gEgEnE′mē k·!ē′k·!aẋ^{u}xa ^{s}mE′l^{s}mEɬq!E′-ɢa^{s}ē. Lā′^{s}laē łEns la′ē ē′t!ēd yē′łnEku′-laLē TEwī′x·tâ^{s}ē.

G·î′l^{s}Em^{s}lā′wis qā′s^{s}ida; la′ēda ts!E-dā′q ax^{s}ē′dxa E′ldzē qa^{s}s L!ō′p!ēdēq. G·î′l^{s}Em^{s}lā′wis L!ō′pēda E′ldzē, la′ē g·ē′-ɢEmlēłElas lā′xa k·!ē′k·!ak^{u}. Lā′^{s}laē ^{s}wu′nx·^{s}īdēda ts!Edā′q.

G·ā′x^{s}laē TEwī′x·tâ^{s}ē nä′^{s}nak^{u}. Lā′-^{s}laē dō′x^{s}waLE′laxa la L!ō′bEk^{u}. Lā′^{s}laē ēk·!ē′x^{s}ēd qa^{s}s yā′q!eg·ałē: "Ɋē′la-k·as^{s}la ladzâ′Ems â′la^{s}naku′laEm^{s}la bā′-xus^{s}īLōL."

On the following day he started again, after he had put dried salmon before his wife-images.

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

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

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

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

Lā'ᵍlaē ɬens la'ē ē'tɬēd qā's⁸īda. La-ᴇ'mx·da⁸lā'ɬa ax⁸ā'lēɬᴇlasa k·ɬō'tᴇla lā'-xēs gᴇgᴇnᴇ'mēda k·ɬē'k·ɬakᵘ.

G·î'l⁸ᴇm⁸lā'wis qā's⁸īdēda bᴇgwā'nᴇm, g·ā'xaēda tsɬᴇdā'q qa⁸s xwā'ɬ⁸ēdēxa k·ɬō'tᴇla. Lā'ᵍlaē lɬō'plīdᴇq. Lā'ᵍlaē ax⁸ē'dxa plā'lᴇmē qa⁸s tō'x⁸wīdēq. Lā'-⁸laē gwā'ɬamas. Lā'ᵍlaē ax⁸alē'ɬᴇlasēs axa'ᵍē lax kɬutsē'ᵍlasasa k·ɬē'k·ɬakᵘ. Lā'-⁸laē ⁸wu'nx·⁸īdēda tsɬᴇdā'q.

G·ā'x⁸laē Tᴇwī'x·tâ⁸ē g·ā'xēL. Lā'-⁸laē ë'k·ɬēqᴇlasēs gᴇgᴇnᴇ'maxs la'ē ēā'xᴇlax·da⁸xᵘ. Lā'ᵍlaē yā'qɬeg·ałē Tᴇ-wī'x·tâ⁸ē: "Gē'lak·asda⁸xᵘ⁸la lā'aqōs ē'axᴇlax·da⁸xwa." Lā'ᵍlaē ē'tɬēd qā's-⁸īda, yîx Tᴇwī'x·tâ⁸ē.

Lā'ᵍlaēda tsɬᴇdā'qē laē'L qa⁸s laō'x-lᴇndēsa k·ɬē'k·laẋᵘdē. G·ā'x⁸laē Tᴇ-wī'x·tâ⁸ē nä'ᵍnakwa. Lā'ᵍlaē dō'x⁸wa-lᴇlaxēs gᴇgᴇnᴇ'mx·dē, yîx g·ō'g·ᴇgwâ-⁸yō'ẋᵘdäs. Hë'x·⁸idaᴇm⁸lā'wis qɬoē'g·ała. Laᴇ'm ⁸nē'k·ē Tᴇwī'x·tâ⁸yax â'ᴇm dā'-dᴇk·â.

G·ā'x⁸laēda tsɬᴇdā'q laē'L qa⁸s kɬwa'-nōdzᴇlīɬē. Lā'ᵍlaē yā'qɬeg·ałē Tᴇwī'x·-tâ⁸ē; wuLā'xa tsɬᴇdā'qē: "⁸wīdzâ's g·ē'x·⁸īdē?" ⁸nē'x·⁸laē Tᴇwī'x·tâ⁸ē.— "Nō'gwadzâᴇm k·ɬē'k·laẋᵘdōs." Laᴇ'm gᴇg·a'dîx·⁸ītsa tsɬᴇdā'q. K·ɬē's⁸laē gä'-ɬaxs la'ē qɬē'nᴇmx·⁸īdē sā'sᴇmas. Lā'-⁸laē gᴇg·a'dîx·⁸īdēda bᴇgwā'nᴇmasēs wôqɬwa'. La'ē qɬē'nᴇmx·⁸īd lē'lqwala-La⁸ya. Laᴇ'm lā'ba.

2. Xa'nä⁸tsɬᴇmg·i⁸lakᵘ.[1]

The village of the A⁸waē'lᴇla was at Olachen-Place. Their chief was Wealthy, and his sons were Raven-Nose and Xa'nä⁸tsɬᴇmg·i⁸lakᵘ. Now

G·ō'kula⁸laēda g·ā'läsa A⁸waē'lᴇla lax Dzā'wadē. Lā'ᵍlaē g·ī'gadês Qɬō'm-g·ila. Lā'ᵍlaē xu'ngwadês Gwā'wiłbē Lō Xa'nä⁸tsɬᴇmg·i⁸lakᵘ. Laᴇ'm⁸lawis

[1] See free English rendering in "The Social Organizations and Secret Societies of the Kwakiutl Indians," by Franz Boas (Report of the U. S. National Museum for 1895, pp. 449–454).

they were always happy, because the tribe was numerous.

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

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

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

Then Xa'nä^{g}ts!Emg·i^{g}lak^{u} went up the river of Olachen-Place and arrived at a lake. Then a Loon swam ashore and spoke. It questioned Xa'nä^{g}ts!Emg·i^{g}lak^{u}, and said, "What are you doing here?" Thus spoke the Loon. He replied, "I am trying to get a supernatural gift." Thus said Xa'nä^{g}ts!Emg·i^{g}lak^{u}, on his part, to the Loon.

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

Then Xa'nä^{g}ts!Emg·i^{g}lak^{u} left the lake, going up the river of Olachen-Place. He arrived at another lake, and sat down by its side. Then he saw a Seal. The Seal came ashore to the place where he was sitting, and spoke, (saying,) "What are you doing here?" Thus said the Seal.

Then Xa'nä^{g}ts!Emg·i^{g}lak^{u} replied, "I hë'mEnała ë'k·!ēqElax·da^{g}x^{u} qaēs g·ō'kulōtaxs q!ē'nEmaē.

La ^{g}nE'mxsa gā'nuLa, la'ē wī'nasōsa ^{g}nE'msgEmakwē lē'lqwalaLa^{g}ya. Lē'x·a-^{g}mēs q!ulē' Q!ō'mg·ila ḷE^{g}wīs ma^{g}lō'kwē sā'sEma.

Lā'^{g}laē ^{g}nā'x·^{g}īda. Lā'^{g}laē ^{g}ya'x·sE^{g}mē nâ'qa^{g}yas Xa'nä^{g}ts!Emg·i^{g}lakwē. Lā'^{g}laē nē'łaxēs ō'mpē: "Lā'LEn lā'xa ā'L!ē. Ḳwa'la nā'noẋ^{u}LōL, adä'." Lā'^{g}laē yā'q!eg·ałē ō'mpas: "Â'Ema yā'L!âx xunō'k^{u}, ā'Las a^{g}mē'łalaxō'L. Wë'g·a aē'k·ilax·^{g}īLōL qa^{g}s lā'lag·iLōs wāwuldzE^{g}waLōL, xunō'k^{u}. Mō'p!Enẋwa^{g}sLES yî'lsētaLEsa q!wā'xē, ā'Las bEẋ^{u}p!ā'lalaxōL."

Lā'^{g}laē gwē'ł^{g}īda. Hë'x·^{g}idaEm^{g}lā'wis la ā'Lē^{g}sta lā'xa ā'L!ē qa^{g}s lē yî'lsētasa q!wā'xē. Mō'p!Enẋwa^{g}s la'ē hë gwē'g·ilasa q!wā'xē. K·!ē^{g}s^{g}laē hē'łq!āla la yā'yaq!EntE^{g}masōsa ō'gula bē'bEgwanEma.

Lā'^{g}laē qā's^{g}īdē Xa'nä^{g}ts!Emg·i^{g}lak^{u} ^{g}nEx^{g}usta' lāx wäs Dzā'wadē. Lā'^{g}laē lā'g·aa lā'xa dzE^{g}lā'łē. G·ā'x^{g}laēda xā'wē gE'lxs^{g}āla. Lā'^{g}laē yā'q!eg·ałēda xā'wē. WuLā'x Xa'nä^{g}ts!Emg·i'^{g}lakwē. La ^{g}nē'k·a: "^{g}mā'sōs axsE^{g}wa'qōs lāq^{u}?" ^{g}nē'x·^{g}laēda xā'wē. Lā'^{g}laē nā'max^{g}ma^{g}ya: "Ḷā'Ḷōgwasd E^{g}yîn," ^{g}nē'x·^{g}lat!ē Xa'nä^{g}ts!Emg·i'^{g}lakwa lā'xa xā'wē.

Lā'^{g}laē ^{g}nē'k·ēda xā'wē: "Ax lā'g·axEn ḷē'gEmx·dē. LaE'ms ḷē'gadLES TEłts!aā's." Lā'^{g}laē bowē'da xā'wē.

Ḷā'^{g}laē qā's^{g}īdē Xa'nä^{g}ts!Emg·i^{g}lak^{u} bâ'sa dzE^{g}lā'łē ^{g}nā'lōłEla lāx wäs Dzā'wadē. Lā'^{g}laē lā'g·aa lā'xa dzE^{g}lā'łē. Lā'^{g}laē k!wā'g·ägE'lsaq. Lā'^{g}laē dō'qulaxa mē'gwatē. G·ā'x^{g}laēda mē'gwatē gE'lxs^{g}āla lax k!wâtsā'sas. Lā'^{g}laē yā'q!eg·ałēda mē'gwatē: "^{g}mā'sōs axsawā'q!ōs," ^{g}nē'x·^{g}laēda mē'gwatē.

Lā'^{g}laē nā'nax^{g}ma^{g}ē Xa'nä^{g}ts!Emg·i-

am trying to get a supernatural gift." Thus said Xa'nä^{g}ts!Emg·i^{g}lak^{u}. Then the Seal answered, "Now take my name. Now your name will be LElē'-lEwīk·Emaē." Then the Seal left him.

Xa'nä^{g}ts!Emg·i^{g}lak^{u} started again and went up the river of Olachen-Place. Then he arrived at a large lake, and sat down by its side. Then he saw a Sea-Lion. The Sea-Lion swam ashore to the place where he was sitting, and spoke. He questioned him, and said, "What are you doing here, friend?" Thus said the Sea-Lion to Xa'nä^{g}ts!Emg·i^{g}lak^{u}.

Then he replied, "I am trying to get a supernatural gift." Thus he spoke in his turn. Then the Sea-Lion said, "Now take my name. Now your name will be Loaded-Canoe." Thus said the Sea-Lion. Then the Sea-Lion left Xa'nä^{g}ts!Emg·i^{g}lak^{u}.

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

Then the Whale said, "Take my name. Now your name will be Property-on-Body, and Great-Whale, and Sitting-below-Him, and Spouting-Everywhere." Then the Whale left Xa'nä^{g}ts!Emg·i^{g}lak^{u}.

Then Xa'nä^{g}ts!Emg·i^{g}lak^{u} felt badly. He cried. He had been to all the lakes, and he merely wanted to kill himself. For four days he sat by the ^{g}lak^{u}: "Ḷā'Ḷōgwasde^{g}yîn," ^{g}nē'x·^{g}lat!a Xa'nä^{g}ts!Emg·i^{g}lak^{u}. Lā'^{g}laē nā'nax^{g}ma-^{g}ēda mē'gwatē: "LaE'ms a'xLxEn Ḷē'-gEmx·dē. LaE'ms Ḷē'gadLEs LElē'lEwīk·Ema'^{g}ē." Lā'^{g}laē bowē'da mē'gwatas.

Lā'^{g}la^{g}xaa qā's^{g}īdē Xa'nä^{g}ts!Emg·i-^{g}lak^{u}, ^{g}nā'lōłEla lax wäs Dzā'wadē. Lā'^{g}laē lā'g·aa lā'xa lē'xē dzE^{g}lā'ła. Lā'-^{g}laē k!wā'g·ēgElsaq. La'^{g}laē dō'qulaxa L!ē'x^{g}Enē. G·ā'x^{g}laēda L!ē'x^{g}Enē gE'lxs-^{g}āla lax k!wā'ła̱āsas. Lā'^{g}laē yā'q!eg·ałēda L!ē'x^{g}Enē. WuLā'q; la ^{g}nē'k·a: "^{g}mā'sōs axsE^{g}wa'qōs, qāst?" ^{g}nē'x·-^{g}laēda L!ē'x^{g}Enax Xa'nä^{g}ts!Emg·i^{g}lakwē.

Lā'^{g}laē nā'nax^{g}ma^{g}ya: "Ḷā'Ḷōgwa-sde^{g}yîn," ^{g}nē'x·^{g}lat!a. Lā'^{g}laē ^{g}nē'k·ēda L!ē'x^{g}Enē: "LaE'ms a'xLxEn Ḷē'-gEmx·dē. LaE'ms Ḷē'gadLEs ^{g}mâ^{g}na'-kula," ^{g}nē'x·^{g}laēda L!ē'x^{g}Enē. Lā'^{g}laē bowē'da L!ē'x^{g}Enas Xa'nä^{g}ts!Emg·i^{g}lak^{u}.

Lā'^{g}laē qā's^{g}īda; hā'yōstala lax wäs Dzā'wadē. Lā'^{g}laē lā'g·aa lā'xa lō'ma lē'xēd zE^{g}lā'ła. Lā'^{g}laē k!wā'g·gēElsaq. Lā'^{g}laē dō'qulaxa g̱wôyî'mē L!ā'łElag·îLē lā'xa dzE^{g}lā'łē. G·ā'x^{g}laē ā'Lē^{g}sta lax ax^{g}ā'sas Xa'nä^{g}ts!Emg·i^{g}lak^{u}. Lā'^{g}laēda g̱wôyî'mē wuLā'x axsawā's. Lā'^{g}laē nā'nax^{g}ma^{g}ē Xa'nä^{g}ts!Emg·i^{g}lakwaxa g̱wôyî'mē. La ^{g}nē'k·a: "Ḷā'Ḷōgwasde-^{g}yîn."

Lā'^{g}laē ^{g}nē'k·ēda g̱wôyî'mē: "LaE'ms a'xLExg·în Ḷē'g̱EmX·dîk·. LaE'ms Ḷē'-g̱adLEs Yā'qaL!Enā'la Ḷō G̱wôyî'mdzē Ḷō K!wā'maxa^{g}las Ḷō L!ā'łayē'g·ilîsē." Lā'^{g}laē bowē'da g̱wôyî'mas Xa'nä^{g}ts!-Emg·i^{g}lakwē.

Lā'^{g}laē ^{g}ya'x·sEmx·^{g}īdē nâ'qa^{g}yas Xa'-nä^{g}ts!Emg·i^{g}lak^{u}. Lā^{g}laē q!wā'sa. La-E'm ^{g}wī'^{g}lēda dzE^{g}lā'łē. Â'Em^{g}la ^{g}nēx·qa^{g}s q!u'lēg·īla lag·ī'. Mō'p!Enx̱wa^{g}s^{g}laē

side of the lake, and he always bathed in the water.

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

Then he started and went to another large mountain whose name is Elder-Brother. Nothing was to be seen from Elder-Brother. Then Xa'nä^{s}ts!Emg·i^{s}lak^{u} felt badly. He turned home.

Then he discovered mist halfway down the mountain. Then he started; in the evening he arrived there. Then he saw a lake with steep (rocks) all round, like a washtub.

In vain he searched (to find out) how to go down to the lake. Then he slept that night. Day came, and he twisted four long cedar-withes. Then their ends reached to the water.

Then Xa'nä^{s}ts!Emg·i^{s}lak^{u} saw a small island floating about in the lake. He climbed (down) the cedar rope and went into the water of the lake. Immediately the humming-birds of the water covered him and sucked his body. Then he came out of the water [finished going into the water].

He went up [climbing] the cedar rope. Then he took off the humming-birds of the water. His body was full of blood. In the evening Xa'nä^{s}ts!Emg·i^{s}lak^{u} climbed down the cedar rope again and washed in the lake. The same was done to him by the humming-birds of the water (as before). Then he finished. Then he climbed up the cedar rope again [going up], and he sat on the ground at the place where he was staying.

k!was lā'xa ō'gwäqa^{s}yasa dzE^{s}lā'łē. Hë'mEnałaEm la^{s}sta' lā'xa ^{s}wā'pē.

Lā'^{s}laē ^{s}nēx· qa^{s}s lē dō'x^{s}wīdxa ō'xtâ^{s}yasa nEg·ä'. Lā'^{s}laē ë'k·!ēst qā's^{s}īda. Lā'^{s}laē lā'g·aa lā'xa ō'xtâ^{s}yasa ^{s}wā'lasē nEg·ä', Ļē'ģadEs Dā'doqâla. Lā'^{s}laē k·!eâ's dō'gułˌ lāq.

Lā'^{s}laē qā's^{s}īd qa^{s}s lē lā'xa ^{s}nE'msgEmē ^{s}wā'las nEg·ä' Ļē'ģadEs Nō'la. K·!eâ's^{s}Em^{s}la^{s}xaa dō'gułts lax Nō'la. LaE'm ^{s}yā'x·sE^{s}mē nâ'qa^{s}yas Xa'nä^{s}ts!Emg·i^{s}lak^{u}. LaE'm g·āxL nä'^{s}naẋ^{u}L.

La'ē dō'x^{s}waLE'laxa k·!ałE'la. Lā'^{s}laē dō'qwaLaq lā'xa nEqō'yâ^{s}yasa nEg·ä'. Lā'^{s}laē qā's^{s}īda; laE'm^{s}lāwis dzā'qwaxs la'ē lā'g·aa lāq. Lā'^{s}laē dō'qulaxa dzE^{s}lā'łē ëk·!ā'nēqwa k·î'lx·sta hë gwēx·s ts!â'ts!ē.

Wā'x·^{s}Em^{s}lā'wis ā'lä qa^{s}s g·ā'gaxaāsa lā'xa dzE^{s}lā'łē. Lā'^{s}laē mē'x^{s}ēdxa ģā'nuLē. Lā'^{s}laē ^{s}nā'x·^{s}īda. Lā'^{s}laē sE'lp!ēdxa dowē'xē g·î'lsg·îlt!a mō'ts!aqa. Lā'^{s}laē la^{s}sta' ō'ba^{s}yas lā'xa ^{s}wā'pē.

LaE'm dō'qulē Xa'nä^{s}ts!Emg·i^{s}lakwaxa amā'^{s}ē ^{s}mEk·â'la lā'xa dzE^{s}lā'łē pā'ẋwi^{s}lä'la. Lā'^{s}laē ģE'lbEł^{s}Enēxa dowē'xē. Lā'^{s}laē la^{s}sta' lā'xa dzE^{s}lā'łē. Hë'x·^{s}idaEm^{s}lā'wisē k!waā'k!umt!äsa ^{s}wā'pē la mEgwôk·lî'nt k!umtap!E'x ō'k!wina^{s}yas. Lā'^{s}laē ģwāł la^{s}sta'.

La'ē ë'k·!ēsta, ģE'lpEł^{s}Enēxa dowē'xē. Lā'^{s}laē lā'walaxa k!waā'k!umt!äsa ^{s}wā'pē. ^{s}nā'ẋwaEm^{s}lā'wis la E'lkwē ō'k!wina^{s}yas. Lā'^{s}laē dzā'qwa, la'ē ē't!ēdē Xa'nä^{s}ts!Emg·i^{s}lakwē lā'xala ģE'lbEł^{s}Enēxa dowē'xē. LaE'm g·ī'g·îłtalał lā'xa dzE^{s}lā'łē. Hë'Em^{s}la^{s}xaā'wis ģwē'x·^{s}ītsōsa k!waā'k!umt!äsa ^{s}wā'pē. Lā'^{s}laē ģwā'ła. Lā'^{s}laē ģE'lbEł^{s}Enēxa dowē'xē. Ë'k·!ōłEla qa^{s}s lē k!wā'g·aEls lā'xēs g·ig·ō'kwa^{s}łē.

Then night came. In the morning, when day came, Xa'nä^{s}ts!Emg·i^{s}lak^{u} saw a cloud coming from above downward to the lake. Then the cloud lifted. What should he see but a canoe on the lake with fifteen men in it. Fourteen of the men were paddling. One man stood in the bow of the canoe, carrying a harpoon and aiming ahead. They kept close to the island.

Now they went three times around the island. Then Xa'nä^{s}ts!Emg·i^{s}lak^{u} climbed down the cedar rope. As soon as he went into the water, he dived and went to the island. He emerged at the island. It was not long before the canoe came to the place where Xa'nä^{s}ts!Emg·i^{s}lak^{u} was.

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

Then the man discovered Xa'nä^{s}ts!Emg·i^{s}lak^{u} holding the bow of the canoe. Then the man left him to tell the other men.

Now their leader spoke, (and said,) "Oh, my dear, let go! Now this water of life shall be yours." Thus said the man to Xa'nä^{s}ts!Emg·i^{s}lak^{u}, but Xa'nä^{s}ts!Emg·i^{s}lak^{u} only raised the bow of the canoe.

Then the man spoke again, and said, "Oh, my dear, let go! Now this fire-bringer shall be yours." Xa'nä^{s}ts!Emg·i^{s}lak^{u} only raised the bow of the canoe (more).

Lā'^{s}laē gā'nuł^{s}īda. Lā'^{s}laē ^{s}nā'x·^{s}īdxa gaā'la. La'ē Xa'nä^{s}ts!Emg·i^{s}lakwē dō'qulaxa a'nwa^{s}ē g·ē'x·^{s}īd lā'xa ë'k·!ē g·āx ba^{s}nō'łEla lā'xa dzE^{s}lā'łē. Lā'^{s}laē wē'x^{s}ēdēda a'nwa^{s}ē. ^{s}māsLē^{s}lawisēs? G·ā'^{s}lâ ha'nwäla lā'xa dzE^{s}lā'łē. Sek·!ō'gug·īowēda bē'bEgwanEmē. Lā'^{s}laē sē'x^{s}widēda mō'gug·īowē bē'bEgwanEma. Lā'^{s}laēda ^{s}nEmō'kwē ḷā'xo^{s}g·īwē lā'xa g·ā'^{s}lâ; dā'laxa mā'stō; nâ'łaxēs lā'laa. Mā'k·a^{s}lāla lā'xa ^{s}mEk·â'la.

Lā'^{s}latla lā yū'duxp!ē'nē^{s}sta lā'xa ^{s}mEk·â'la. Lā'^{s}ē Xa'nä^{s}ts!Emg·i^{s}lakwē lā'xala gE'lbEł^{s}Enēxa dowē'xē. G·î'l^{s}Em^{s}lā'wis la^{s}sta' lā'xa ^{s}wā'pē, la'ē dā's^{s}īda. Lā'^{s}laa lā'xa ^{s}mEk·â'la. Lā'^{s}laē x·îx^{s}wī'd lā'xa ^{s}mEk·â'la. K·!ē's^{s}laē gä'łaxs g·ā'xaēda g·ā'^{s}lâ g·ā'g·ax^{s}a lāx ax^{s}ā'sas Xa'nä^{s}ts!Emg·i^{s}lak^{u}.

Lā'^{s}laē dā'x·^{s}īdEx a^{s}wā'bōsx·ä^{s}yasa g·ā'^{s}lâ. Lā'^{s}laē ^{s}nā'ẋwa k·i!^{s}ē'dēda bē'bEgwanEmas. ^{s}nā'ẋwa la q!u'mx·^{s}īd lax ōxḷā'^{s}yasa g·ā'^{s}lâ. Lā'^{s}laē yā'q!eg·ałēda ^{s}nEmō'kwē bEgwā'nEma: "Wë'g·a dō'x^{s}wīdqō." Lā'^{s}laēda ^{s}nEmō'kwē bEgwā'nEm dō'x^{s}wida.

Lā'^{s}laēda bEgwā'nEmē dō'x^{s}waLE'lax Xa'nä^{s}ts!Emg·i^{s}lakwaxs gE'lgabōsx·ä'yaaxa g·ā'^{s}lâ. Lā'^{s}laē bEwē'da bEgwā'nEmas qa^{s}s nē'łēxa waō'kwē bē'bEgwanEma.

Lā'^{s}laē yā'q!eg·ałē nâ'xsâlaqa^{s}yas: "^{s}ya, adä', wë'g·a ^{s}mEx^{s}ē'dEx. LaE'mk· hō'sLg·ada q!uḷā'^{s}stak·," ^{s}nē'x·^{s}laēda bEgwā'nEmē lax Xa'nä^{s}ts!Emg·i^{s}lak^{u}. Â'Em^{s}lā'wisē Xa'nä^{s}ts!Emg·ī^{s}lakwē wēx^{s}ē'dEx â'g·iwa^{s}yasa g·ā'^{s}lâ.

Lā'^{s}laē ē'dzaqwēda bEgwā'nEmē, yā'q!eg·ała: "^{s}ya, adä', wë'g·a ^{s}mEx^{s}ē'dEx. LaE'mk· hō'sLg·ada x·ī'xx·īqag·ilak· lōL." Â'Em^{s}la^{s}xaā'wisē Xa'nä^{s}ts!Emg·i^{s}lakwē wēx^{s}ē'dEx â'g·iwa^{s}yasa g·ā'^{s}lâ.

Then the man spoke again, (and said,) "Let go. Now this death-bringer shall be yours." Thus said the man to Xa'näˢts!Emg·iˢlakᵘ. Xa'näˢts!Emg·iˢlakᵘ only lifted the bow of the canoe.

Then the man spoke again, and said, "Oh, my dear, let go! This self-paddling canoe shall be yours, and the name for the winter dance. Your name shall be Ā'miaxēt and Made-to-be-Winter-Dance. I am the harpooneer of our world."

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

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

Then the man disappeared, and Xa'näˢts!Emg·iˢlakᵘ went home. When he came near his house, he took the fire-

Lā'ˢlaē ē'dzaqwa yā'q!eg·ałēda bEgwā'nEmē: "Wë'g·a, ˢmExˢē'dEx. LaE'mk· hō'sLg·ada halā'yukᵘ," ˢnē'xˢlaēdabEgwā'nEmē lax Xa'näˢts!Emg·iˢlakwē. Â'Emˢlā'wisē Xa'näˢts!Emg·iˢlakwē wēxˢē'dEx â'g·iwaˢyasa g·ā'ˢlâ.

Lā'ˢlaē ē'dzaqwēda bEgwā'nEmē, yā'q!eg·ała: "ˢya, adä', wë'g·a ˢmExˢē'dEx. LaE'mk· hō'sLg·ada g·ā'ˢlōx·dēg·înxwa sē'sExwä'qēx, ḷEˢwa ḷē'gEm lā'xa ts!ē'ts!ēqa. Hë'Ems ḷē'gEmLē Ā'miaxēt ḷō Ts!ē'qēłīˢlakᵘ. Nō'gwaEm alē'ẋultsâˢya lā'xEns ˢnā'lax."

Lā'ˢlaē ˢmExˢē'dē Xa'näˢts!Emg·iˢlakwaxa g·ā'ˢlâ. Lā'ˢlaē alē'ẋultsâˢē ḷEˢwēs lē'lotē hō'xwułtâ lā'xa g·ā'ˢlâ. Lā'ˢlaē axˢē'dxa q!ulā'ˢsta ḷEˢwa x·ī'xx·īqag·ila ḷEˢwa halā'yu qaˢs axˢā'łExsēˢx lā'xa g·ā'ˢlâ. Lā'ˢlaē dā'x·ˢīdxa g·ā'ˢlâ qaˢs q!wē'tsEmdēq. Lā'ˢlaē g·ā'p!Eqās lā'xa L!ā'gîkwē qaˢs qEx·î'mdēˢs lāx Xa'näˢts!Emg·iˢlakᵘ.

Lā'ˢlaē ḷē'xsˢalē alē'ẋultsâˢyax Xa'näˢts!Emg·iˢlakᵘ. La ˢnē'k·a: "Yā'L!ânō, â'EmLEs xō'sałsa q!u'laˢstax lā'xēs gwaˢyō'Laōs qa q!ulā'x·ˢīd ē't!ēda. Lā'LEs kwē'xˢīLsa x·ī'xx·īqag·īlax lā'xa wā'x·ˢEm qwē'sala, x·ī'xˢēdaEmłwī'sē. G·î'lˢmēsis la wī'na, lās dā'x·ˢīdxwa halā'yux. Lās hë'EmˢxatI gwē'x·ˢīdaā'sē gwē'x·ˢidaāsōsaxs g·ā'lēx·dēx. La ˢnā'ẋwaEm łEˢlē'da bEgwā'nEmē ḷEˢwa' ˢyā'g·îmē ḷEˢwa g·î'lg·aōmasē, ˢnā'ẋwa łEˢla'. G·î'lˢmēsēs axˢē'xsd qaˢs lā'ˢōs yā'ˢyasElaxwa g·ā'ˢlōx, lās â'Em ha'nstEntsōx, lās lāxs lāq qaˢs yā'q!eg·ałaōs, lās ˢnē'k·a: 'Wë'g·a sē'xˢwīdEx.' Lā'LōX sē'xˢwīd ˢnāẋwōxda sē'wayōx. Yū'Em ḷē'gadEs sē'sExwäq g·ā'ˢlâ."

Lā'ˢlaē x·îsˢē'dēda bē'bEgwanEmē. G·ā'xˢlaē nä'ˢnakwē Xa'näˢts!Emg·iˢlakᵘ. Lā'ˢlaē g·āx nEẋwā'ła lā'xēs g·ō'kwē.

bringer and tried it on the other side of the house of Wealthy. It caught fire at once. Then Xa'nä^{s}ts!Emg·i^{s}lak^{u} was glad.

Then Wealthy saw the mountain burning, and he spoke to his other son, and said, "Oh, my dear, your younger brother, Xa'nä^{s}ts!Emg·i^{s}lak^{u}, has done rightly." Thus said Wealthy, for he guessed that (his son) made the trees of the mountains on the other side of the village burn.

It was not long before Xa'nä^{s}ts!Emg·i^{s}lak^{u} entered his father's house. Then he was given food by his father, and he reported to his father, and told him about the red cedar-bark and the names. Then he finished reporting to his father.

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

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

That evening he cleaned a good canoe, the paddles, and the mats. In the morning, when day came, Wealthy launched the canoe. Then he told Xa'nä^{s}ts!Emg·i^{s}lak^{u}, and he got ready at once.

Then Xa'nä^{s}ts!Emg·i^{s}lak^{u} went into the canoe and called Raven-Nose. Then Raven-Nose went into the canoe, Lā'^{s}laē ax^{s}ē'dxēs x·ī'xx·īqag·ila qa^{s}s ^{s}mE'ns^{s}īdēs lax apsō'tas g·ō'kwas Q!ō'mg·ila. Lā'^{s}laē hë'x·^{s}idaEm x·ī'x^{s}ēda. Lā'^{s}laē ë'x·^{s}īdē nâ'qa^{s}yas Xa'nä^{s}ts!Emg·i^{s}lak^{u}.

Lā'^{s}laē Q!ō'mg·ila dō'x^{s}waLE'laxa nEg·ä', la'ē x·ī'x^{s}ēda. Lā'^{s}laē yā'q!eg·ałxēs ^{s}nEmō'kwē xunō'kwa. La ^{s}nē'k·a: "^{s}ya, adä', la^{s}mē hē'łaxē ts!ā'^{s}yäē' Xa'nä^{s}ts!Emg·i^{s}lakwa," ^{s}nē'x·^{s}laē Q!ō'mg·ila qēxs la'ē k·ō'tax hë'Em la x·ī'x^{s}ēdamasxa Ḷā'xḶōsasa naa'ng·äs apsō'tasa g·ō'kula.

K·!ē'^{s}s^{s}lat!a gä'łaxs g·ā'xaē Xa'nä^{s}ts!Emg·i^{s}lak^{u}. G·ā'xēL lax g·ō'kwasēs ō'mpē. Lā'^{s}laē hē'liłasE^{s}wasēs ō'mpē. Lā'^{s}laē ts!Ek·!ā'łElaxēs ō'mpē. Ḳwā'gwēxs^{s}ala lā'xa L!ā'gîkwē ḶE^{s}wa Ḷē'ḶEgEmē. Lā'^{s}laē ḳwāł ts!Ek·!ā'łElaxēs ō'mpē.

Lā'^{s}laē axk·!ā'laxēs ō'mpē: "^{s}ya, dāts," ^{s}nē'x·^{s}laēxēs ō'mpē. "Wē'dzâx·îns wī'nē^{s}stalīsElaxōx a^{s}wī'^{s}stäxsEns ^{s}nā'lax. Wë'g·a, ax^{s}ē'dEx ë'k·a g·ā'^{s}lâ qEns wī'^{s}nats!ä. Â'Ema hā'labalax qEns lā'Ens ā'lēx hē'x·^{s}idēxEns g·ō'łg·Ekulōtdäens."

Lā'^{s}laē ō'mpas yā'q!eg·ała: "Qä'Ḷas xunō'k^{u}, qä'Ḷasēxs lE^{s}mā'axEntqōs Ḷō'gwala. La^{s}mE'ns lā'LEx łE'nsLa. Â'EmLEs yā'L!âLōL qaō'xda ^{s}yā'g·îmax lā'xwa sē'wasLaq!ōs," ^{s}nē'x·^{s}laē Q!ō'mg·ila lā'xēs xunō'kwē.

Lā'^{s}laē ē'gwExsaxa ë'k·ē g·ā'^{s}lâ ḶE^{s}wa sē'sawayō ḶE^{s}wa łē'wa^{s}yaxa dzā'qwa. Lā'^{s}laē ^{s}nā'x·^{s}īdxa ḡaā'la. Lā'^{s}laē Q!ō'mg·ila wī^{s}x^{u}stE'ndxa g·ā'^{s}lâ. Lā'^{s}laē nē'łax Xa'nä^{s}ts!Emg·i^{s}lak^{u}. Hë'x·^{s}idaEm^{s}lā'wis xwā'nał^{s}īda.

Lā'^{s}laē Xa'nä^{s}ts!Emg·i^{s}lakwē lāxs lā'xa g·ā'^{s}lâ qa^{s}s Lē'^{s}lalēx Ḳwā'wiłba^{s}ē. Lā'^{s}laē lā'xsē Ḳwā'wiłbē lā'xa g·ā'^{s}lâ.

but Wealthy did not go with his children.

Then Xa'nä^{s}ts!Emg·i^{s}lak^{u} spoke to Raven-Nose, (and said,) "I do not like our travelling-canoe, I will exchange it (for another)." Then Xa'nä^{s}ts!Emg·i^{s}lak^{u} took off his cedar-bark head-ring, and took out a small piece of cedar-wood. He put it into the water, and then a canoe was on the water. Fifteen paddles were already on its sides.

Then Xa'nä^{s}ts!Emg·i^{s}lak^{u} jumped into it and called Raven-Nose, and he also jumped into it. Then Xa'nä^{s}ts!Emg·i^{s}lak^{u} took off his cedar-bark head-ring, and took out wood that was like (splints) gnawed off by a beaver.

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

Then Xa'nä^{s}ts!Emg·i^{s}lak^{u} told the paddles to go on and paddle. They began paddling at once. Then Wealthy was glad on account of his son, for he saw his magic gifts.

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

Then he arrived at G·iō'x. There he saw the village. He went ashore at the village, and Xa'nä^{s}ts!Emg·i^{s}lak^{u} was at once invited in. Then the brothers were given food. After they had eaten, Xa'nä^{s}ts!Emg·i^{s}lak^{u} asked the man, "Who are you, brother?" The man replied, "I am Weather-Maker, and my

LaE'm k·!ē^{s}s lē Q!ō'mg·ila lā'xēs sā'sEm.

Lā'^{s}laē yā'q!eg·ałē Xa'nä^{s}ts!Emg·i^{s}lakwē lax Ġwā'wiłba^{s}ē: "^{s}ya'x·sEmg·în nâ'qîk· qaEns yā'^{s}yats!ēqEns. La^{s}mē'sEn L!ā'yōLEq^{u}." Lā'^{s}laē Xa'nä^{s}ts!Emg·i^{s}lakwē axō'dxēs qEx·ima'^{s}ē L!ā'ġîkwa qa^{s}s axō'dēxa amā'bida^{s}wē k!waxLā'wa. Lā'^{s}laē ax^{s}stE'ndEs lā'xa ^{s}wā'pē. Lā'^{s}laē ha'ng·aaLa^{s}ēda g·ā'^{s}lâ. Ġwā'łElaEm axä'qa^{s}ēda sEk·!ā'tsqamag·īu sē'sawayu.

Lā'^{s}laē Xa'nä^{s}ts!Emg·i^{s}lakwē dEẋ^{s}wā'łExs lāq qa^{s}s Lē'^{s}lalēx Ġwā'wiłba^{s}ē. Lā'^{s}laē ō'gwaqa dEẋ^{s}wā'łExs lāq. Lā'^{s}laē Xa'nä^{s}ts!Emg·i^{s}lak^{u} axō'dxēs qEx·imā'^{s}ē L!ā'ġîkwa qa^{s}s axō'dēxa hë gwēx·s yî'nyatmōtsa ts!ā'wē k!waxLā'wa.

Lā'^{s}laē wä'xaxa g·ā'^{s}lâ qa ^{s}nē'k·ēs "yē." Lā'^{s}laē ^{s}mEns^{s}ī'dEs. Kwē'x^{s}īdEs lax apsō'tasa g·ō'kula. Hë'x·^{s}idaEm^{s}lā'wis x·ī'x^{s}ēda. Lā'^{s}laē ē'tlēdxa gwā'k·!ōt. Lā'^{s}la^{s}xaa x·ī'x^{s}ēda.

Lā'^{s}laē Xa'nä^{s}ts!Emg·i^{s}lak^{u} wä'xa qa sē'x^{s}widēsa sē'sawa'yu. Hë'x·^{s}idaEm^{s}lā'wis sē'x^{s}wīda. Lā'^{s}laē ë'x·^{s}īdē nâ'qa^{s}yas Q!ō'mg·ila qaēs xunō'kwē qaxs la'ē dō'qulax Ļō'gwa^{s}yas.

Lā'^{s}laē sē'x^{s}wīda. Lā'^{s}laa lax G·iō'x. Lā'^{s}laē dō'x^{s}waLE'laxa ^{s}yā'g·îmē q!ā'sa. Hë'x·^{s}idaEm^{s}lā'wisē Xa'nä^{s}ts!Emg·i^{s}lak^{u} kuē'x^{s}ētsēs halā'yu lāq. Lā'^{s}laē t!ē'sEmx·^{s}īdēda q!ā'sax·dē.

Lā'^{s}laē lā'g·aa lax G·iō'x. Lā'^{s}laē dō'x^{s}waLE'laxa g·ō'kula lāq. Lā'^{s}laē ā'Lē^{s}sta lā'xa g·ō'kula. Hë'x·^{s}idaEm^{s}lā'wisē Xa'nä^{s}ts!Emg·i^{s}lakwē Lē'^{s}lalaseE·^{s}wa. Lā'^{s}laē hamg·ī'lasE^{s}wēda ^{s}nE^{s}mē'ma. Lā'^{s}laē ġwāł hamā'p. Lā'^{s}laē Xa'nä^{s}ts!Emg·i^{s}lakwē wuLā'xa bEgwā'nEmē: "A'ngwadzâs, ^{s}nE'mwōt?"

wife is Wind-Maker-Woman." Thus said the man.

Then Xa'näˢts!Emg·iˢlakᵘ said [spoke], "Thank you, brother. Now we have met. I am Xa'näˢts!Emg·iˢlakᵘ. I am the son of Wealthy, and this is my elder brother, Raven-Nose." Thus he said.

Then Weather-Maker asked, "Where are you going?" Thus he said to him. Xa'näˢts!Emg·iˢlakᵘ answered, "We are going up this river." Thus he said. Then the man Weather-Maker replied, "Don't, my dear, else you will have ill luck. This lake has monster herrings." Thus said Weather-Maker.

Xa'näˢts!Emg·iˢlakᵘ replied, "Don't you know the water monster at TsExu'-la, which devours the canoes that cross there? That was vanquished by me." Thus said Xa'näˢts!Emg·iˢlakᵘ. Then he called his elder brother, and said, "I will change your name."

He took his elder brother by the hand, and rubbed the death-bringer on it. Then his hand turned into stone. Then Xa'näˢts!Emg·iˢlakᵘ said, "Now your name will be Stone-Hand."

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

Then the canoe paddled, and arrived at the lake. As soon as they arrived in the middle of the lake, the monster herrings appeared. Then Xa'näˢts!Em-Lā'ˢlaē nā'naxˢmaˢēda bEgwā'nEmē: "Nō'gwaEm ˢnēˢnā'lag·ila; g·aˢmē'sē-g·în ǧEnE'mg·a Iâ'lag·ilayuǧwa," ˢnē'x·ˢlaēda bEgwā'nEmē.

Lā'ˢlaē yā'q!eg·ałē Xa'näˢts!Emg·iˢlakᵘ: "Ǧē'lak·asˢla ˢnE'mwōt, lē'g·îns bā'k·â. Nō'gwaEm Xa'näˢts!Emg·iˢlakwa, nō'gwaEm xunō'x̣ᵘs Q!ō'mg·ila; g·aˢmē'sEn nō'lag·ada Ǧwā'wiłbēk·," ˢnē'x·ˢlaē.

Lā'ˢlaē wuLē' ˢnēˢnā'lag·ila: "ˢwī'Las lē?" ˢnē'x·ˢlaēq. Lā'ˢlaē nā'naxˢmaˢē Xa'näˢts!Emg·iˢlakwaq: "Lā'LEnōˢx̣ᵘ lā'xg·a ˢnE'ltsēg·asg·a'da wāk·," ˢnē'x·ˢlaē. Lā'ˢlaē nā'naxˢmaˢēda bEgwā'nEmē, yîx ˢnēˢnā'lag·ila: "Ǧwa'la, adä', ā'Las aˢmē'łalaxōL. ˢyiˢya'g·adōxda dzEˢlā'łēx, yîsō'xda wā'ˢnaˢēx," ˢnē'x·ˢlaē ˢnēˢnā'-lag·ila.

Lā'ˢlaē nā'naxˢmaˢē Xa'näˢts!Emg·i-ˢlakwē: "K·!ē'ˢsas q!â'LElaxa ˢyā'g·îmx·-dēsa axā'xs TsExu'laxa ha'mx·ˢīdäxa lā ˢmā'wīłdä x̣wā'x̣wak!una? Hë'ˢmEn la ˢyā'k·âmatsEˢwē," ˢnē'x·ˢlaē Xa'näˢts!Em-g·iˢlakwaq. Lā'ˢlaē LE'ˢlalaxēs nō'la. Lā'ˢlaē ˢnē'k·a: "LaˢmEn L!ā'yōLExs Ļē'ǧEmaqōs."

Lā'ˢlaē dā'x·ˢīdEx aˢyasâ'sēs nō'la qaˢs tsîx·ˢī'dēsa halā'yu lāq. Hë'x·ˢida-Em ţ!ē'sEmx·ˢīdē aˢyasâ's. Lā'ˢlaē yā'-q!eg·ałē Xa'näˢts!Emg·iˢlakwē: "La-E'ms Ļē'ǧadLEs T!ē't!esEmx·ts!ā'na."

Lā'ˢlaē yā'q!eg·ałē ˢnēˢnā'lag·ila: "ˢya, adä'," ˢnē'x·ˢlaē. "K·!ē'sasēL aō'm-saa. LaˢmEn dō'xˢwaLE'laxēs bEgwā'-nEmēnaˢyaqōs. Hā'g·a, qaˢs lā'lag·aōs wī'naxEnōˢx̣ᵘ k·îlE'max ˢyā'g·îm wā'ˢna-ˢya," ˢnē'x·ˢlaē ˢnēˢnā'lag·ila. "Â'Ema yā'L!âx, adä'."

Lā'ˢlaē sē'xˢwīdēda g·ā'ˢlâ. Lā'ˢlaē lā'g·aa lā'xa dzEˢlā'łē. G·î'lˢEmˢlā'wis lā'g·aa lā'xa nEqâ'laˢyasa dzEˢlā'łē, la'ē nē'łˢīdēda ˢyā'g·îmē wā'ˢnaˢya. Lā'ˢlaē

g·i^{g}lak^{u} tried to swing his fire-bringer toward them, but the herrings did not die. The herrings only jumped into the canoe, and the canoe sank. Then Xa′nä^{g}ts!Emg·i^{g}lak^{u} and Stone-Hand were dead. That is the end.

Xa′nä^{g}ts!Emg·i^{g}lakwē wāx· kwē′xasē x·ī′xx·īqag·ila lāq. K·!ē′^{g}s^{g}lat!a ł$_{E}$^{g}lē′da wā′^{g}na^{g}yas. Â′$_{E}$m^{g}lawis lā d$_{E}$ẋ^{g}wā′ł$_{E}$xsɛlēda wā′^{g}na^{g}ē lā′xa g·ā′^{g}lâ. Lā′^{g}laē han$_{E}$′nsēda g·ā′^{g}lâ. La$_{E}$′m ł$_{E}$^{g}lē′ Xa′nä-^{g}ts!Emg·i^{g}lak^{u} ḷō T!ē′t!es$_{E}$mx·ts!ā′na. La$_{E}$′m lā′ba.

IV. TRADITIONS OF THE ᶜNE′MQ̣ĒS.

1. Hamā′lak·aua^{s}ē.

(*Told by G·E′lgEx·âla.*)

The-Famous-Ones, one of the clans of the ^{s}nE′mq̣ēs, lived at X̣ulk^{u}, and their chief was Hamā′lak·aua^{s}ē. Hamā′lak·aua^{s}ē had for wives Ō′^{s}maq̣asEma^{s}ē and Mā′x̣ulayū′q̣wa, and his princess was Q!ē′x̣waq!anā′k^{u}.

Then Q!ē′x̣waq!anā′k^{u} had for her husband the chief of the Qwē′q^{u}sōt!ē′nox^{u}, whose name was Inviter; and Q!ē′x̣waq!anā′k^{u} had a son (by name) Ō′^{s}mag·ilis by her husband Inviter; and the mother of Q!ē′x̣waq!anā′k^{u} was Mā′x̣ulayū′q̣wa; and Q!ē′x̣waq!anā′k^{u} staid at the place of her husband, for Inviter lived at Feasting-Place.

Now Q!ē′x̣waq!anā′k^{u} longed for her father, and she told her husband, and said, "Oh, my dear! I want to go to visit your father-in-law, master." Thus said Q!ē′x̣waq!anā′k^{u} to her husband. Then Inviter at once told her to go. Then Q!ē′x̣waq!anā′k^{u} got ready, and started early in the morning.

In the evening she arrived at X̣ulk^{u}, where Hamā′lak·aua^{s}ē lived. Then Hamā′lak·aua^{s}ē invited his tribe to come and eat with the visitor.

Then all the ^{s}nE′mqes went in to the feast. Then the tribes ate fresh dog-salmon [with spoons]. After they had eaten [with spoons], they went out.

G·ō′kula^{s}laē g·ā′läsa Ts!ē′ts!ēłwalaqEma^{s}ē ^{s}nE′mx·^{s}idāła ^{s}nE^{s}mē′mōtē lā′xa ^{s}nE′mq̣ēsē lax X̣u′lkwē. Lā′^{s}laē g·ē′q̣adês Hamā′lak·aua^{s}ē. Lā′^{s}laē qEg·ā′dē Hamā′lak·aua^{s}yas Ō′^{s}maq̣asEma^{s}ē ḷō Mā′x̣ulayū′q̣wa. Lā′^{s}laē k·!ē′dadē Hamā′lak·aua^{s}yas Q!ē′x̣waq!anā′kwē.

LaE′m^{s}lā′wisē Q!ē′x̣waq!anā′kwē łā′wadês g·ī′q̣ama^{s}yasa Qwē′q^{u}sōt!ē′noxwē, hë′Em ḷē′q̣adês Lā′lēlīL!a. Lā′^{s}laē xu′ngwadē Q!ē′x̣waq!anā′kwas Ō′^{s}mag·i′lisē bā′baqum^{s}laē lā′xēs łā′^{s}wunEmē, yîx Lā′lēlīL!a; hë′^{s}mis abE′mpsē Q!ē′x̣waq!anā′kwē Mā′x̣ulayū′q̣wa. Hë′x·säEm^{s}lā′wisē lā′^{s}laē Q!ē′x̣waq!anā′kwēs łā′wadaā′sē lā′qēxs hë′ē g·ō′kulē Q̣wa^{s}yasdE′msē, yîx Lā′lēlīL!a.

Lā′^{s}laē łE′ng·aē Q!ē′x̣waq!anā′kwē qaēs ō′mpē. LaE′m^{s}lā′wis nē′łaxēs łā′^{s}wunEmē. Lā′^{s}laē ^{s}nē′k·a: "^{s}ya, adä′, wë′ladzâxg·în laē′xsdēg·în bā′guns lāx nEgu′mpa, q!ā′gwidē," ^{s}nē′x·^{s}laē Q!ē′x̣waq!anā′kwaxēs łā′^{s}wunEmē. Hë′x·^{s}idaEm^{s}lā′wisē Lā′lēlīL!a wä′xaq qa lē^{s}s. Hë′x·^{s}idaEm^{s}lā′wisē Q!ē′x̣waq!anā′kwē xwā′nał^{s}īda. Lā′^{s}laē q̣a^{s}g·ilī′sElaxa q̣aā′la.

La′Em^{s}lā′wis dzā′qwax g·ā′xaē g·ā′x^{s}aLE′la lāx X̣u′lkwē g·ō′kwa^{s}lasas Hamā′lak·aua^{s}ē. Lā′^{s}laē LE′^{s}lalē Hamā′lak·aua^{s}yaxēs g·ō′kulōtē qa g·ā′xēs hā′manōtsExstēxa bā′gunsē.

Lā′^{s}laē ^{s}wī′^{s}laē′LēdA ^{s}nE′mq̣ēsē k!wī′ła. LaE′m^{s}laē yō′sēda lē′lqwalaLa^{s}yaxa dzē′łē gwā′xnēsa. Lā′^{s}laē gwāł yō′saxs la′ē hō′qawElsa. Lā′^{s}laēda g·înā′nEmē, yîx

Then the child, that Ō'ᵍmag·ilis, went out of the house of his grandfather. As he was walking he ate roasted clams. Then he came to many children playing outside of the house at one end of the village of his grandfather.

Ō'ᵍmag·ilis was eating roasted clams while he was walking, and the child let the green juice from the heads of the roasted clams run out of his mouth. When the children saw the green juice running out of the mouth of Ō'ᵍmag·ilis, they shouted, and said, "Let Q!ē'ẋwaq!anā'kᵘ come and see the green juice that her son is vomiting." The children of the ᵍnE'mgēs made fun of him, because the ancestors of the Qwē'qᵘsōt!ē'noxᵘ had no great river.

And therefore the Qwē'qᵘsōt!ē'noxᵘ ate only mussels and large and small clams. Therefore the ᵍnE'mgēs made fun of the Qwē'qᵘsōt!ē'noxᵘ, because they had no great river in which salmon ascend, like the large river of the ᵍnE'mgēs, for various kinds of salmon ascend (it), and that is the food of all the ᵍnE'mgēs; and this was meant by the children. Therefore they made fun of him.

Then Q!ē'ẋwaq!anā'kᵘ came at once out of the house of her father, and she scolded the children, and said to them, "Why do you brag? for you know that your fathers are only sitting near the door of my father's house, for he is a true chief on this my river. I want you to know this." Thus said Q!ē'ẋwaq!anā'kᵘ to the children.

Then she ceased speaking and went into the house of her father. Q!ē'ẋwaq!anā'kᵘ felt badly on account of the Ō'ᵍmag·ilisē lā'wEls lā'xa g·ō'kwasēs gā'gEmpē. Hā'ᵍmalā'g·itaᵍwēxa k·!ō'mats!ē. LaE'mᵍlā'wis qā'sᵍīd qaᵍs lē lā'xa q!ē'nEmē g·î'ng·înānEmē a'młEls lāx L!ā'sanâᵍyasa g·ō'kula lāx apsbaᵍlā'sas g·ō'kulāsas gagE'mpas.

LaE'mᵍlaē Ō'ᵍmag·ilisē hā'ᵍmalā'g·itaᵍwēxa k·!ō'mats!ē. Lā'ᵍlaēda g·înā'nEmē wā'wanōdzExstālaxa łE'nxstō axā'ła lā'xa ō'xLäᵍyasa k·!ō'mats!ē. Hë'xᵍ·ᵍidaEmᵍlā'wisēda g·î'ng·înānEmē dō'xᵍwaLE'laxa łE'nxstâxs la'ē wā'wäla lāx sE'msas Ō'ᵍmag·ilisē. Hë'xᵍ·ᵍidaEmᵍlā'wisēda g·î'ng·înā'nEmē ᵍlā'q!ulax·daᵍxwa. Lā'ᵍlaē ᵍnē'k·a: "Ge'ladzâx·ōx Q!ē'ẋwaq!anā'kwax dō'xᵍwīdxōs xunō'kwēx hō'qwaā'xsa łE'nxstōx." LaE'm ᵍnē'nxᵍ·ᵍīdēda g·î'ng·înā'nEmasa ᵍnE'mgēsa qēxs k·!eâ'saē ᵍwā'las wäda g·ā'läsa Qwē'qᵘsōt!ē'noxwē.

La lē'x·aEm haᵍmē'sa Qwē'qᵘsōt!ē'noxwēda ᵍlaē'sē ḷEᵍwa mEt!ā'naᵍē ḷEᵍwa g·ā'wēq!ā'nEmē, hë'ᵍmis lā'g·īłas aEmłā'łēda ᵍnE'mgēsasa Qwē'qᵘsōt!ēnoxwaxs k·!eâ'saē ᵍwā'las wā qa ts!E'lnātsa k·!ō'tEla hë gwē'x·sēda ᵍnE'mgēsaxs ᵍwā'lasaᵍē wäs qa ts!E'lnātsa k·!ō'k!utE'la; hë'ᵍmis haᵍmē'sa ᵍnā'ẋwa ᵍnēᵍnE'mgēsē. Hë'ᵍmis ᵍnē'ᵍnak·iłtsa g·î'ng·înā'nEmē. Lā'g·īłas aE'młałas.

Lā'ᵍlaē hë'xᵍ·ᵍidaᵍmē Q!ē'ẋwaq!anā'kwē lā'wEls lāx g·ō'kwasēs ō'mpē qaᵍs lē ᵍyā'k·!alaxa g·î'ng·înā'nEmē. La ᵍnē'k·îq: "ᵍmā'tsēs LE'mlEmq!ālayōx·daᵍxwaōs? Q!â'LEladzâmasēxs â'ᵍmaā'qōs gwā'guᵍbalēła, yîx â'sdaᵍxwē yîsEn ō'mpēx. Lē'x·amōx â'la g·ī'gamaᵍyîn ō'mpēx lā'xwa wā'qEn. LaE'mḷās q!â'ɬᵍaLE'lax·daᵍxᵘLŌL," ᵍnē'xᵍ·ᵍlaē Q!ē'ẋwaq!anā'kwaxa g·î'ng·înā'nEmē.

Lā'ᵍlaē q!wē'ɬᵍīda qaᵍs lē laē'L lāx g·ō'kwasēs ō'mpē. LaE'm ᵍyā'x·sEᵍmē nâ'qaᵍyas Q!ē'ẋwaq!anā'kwē qaē'da

children of the ᵋnE'mgēs. Then she told her father, and said to him, "Take care, father! for when the father of Ō'ᵋmag·ilis discovers what your children said to Ō'ᵋmag·ilis, he will come and make war on the ᵋnE'mgēs. Therefore I merely ask you to be careful, Hamā'lak·auaᵋē. That is (what I want to say), my dear. Now I will go home to-morrow. [Really] assemble this our clan, the Snarers."

Then she ceased speaking, and Hamā'lak·auaᵋē spoke, and said, "Go on, child. Just ask your husband's people not to hurt my children when they come to make war. That is (what I want to say), mistress."

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

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

Then Q!ē'ẋwaq!anā'kᵘ reported to her husband what the children of the ᵋnE'mgēs had said to Ō'ᵋmag·ilis. Then Q!ē'ẋwaq!anā'kᵘ ceased speaking, and Inviter spoke, and said, "O tribe! I feel badly to-day on account of the little ᵋnE'mgēs. Why do they make fun of my prince? Now I want you, Qwē'qᵘ-sōt!ē'noxᵘ, to [go and] make war against my wife's people, the ᵋnE'mgēs, and you, great clan ᵋwī'ᵋwōᵋmasgEm, and you Dzā'wadEēnoxᵘ, and you Haᵋẋwā'mîs, and you Wē'wäqaᵋē. Just let us call for them at their village Long-Beach. That is all, tribes."

g·în'g·înā'nEmasa ᵋnE'mgēsē. Lā'ᵋlaē nē'łaxēs ō'mpē. Lā'ᵋlaē ᵋnē'k·îq: "Wē'-g·a yā'L!âLEx, dāts, qaᵋxs g·î'l'ᵋmēLa q!â'łᵋaLE'laLē ō'mpasōx Ō'ᵋmag·ilisēx lā'xōx wā'łdEmaxsa g·î'ng·înānEmaqōs lā'xōx Ō'ᵋmag·ilisēx, laᵋmē'sē g·āxL wī'-nałxwa ᵋnE'mgēsēx. Hë'ᵋmēsEn lag·ī'łа â'Em haᵋyā'L!ōlałLōL, Hamā'lak·auēᵋ. Hë'ᵋmēq, adē'. LaᵋmEn lāł nä'ᵋnaẋᵘLîx łE'nsLa. Â'lag·aᵋma q!ap!ē'xᵋīd lā'xōxda ᵋnEᵋmē'mōtaq!Ens, yî'xwa X·ī'x·Emg·iōx."

Lā'ᵋlaē q!wē'łᵋīda. Lā'ᵋlaē yā'q!eg·ałē Hamā'lak·auaᵋē. Lā'ᵋlaē ᵋnē'k·a: "Hā'-g·ił la xunō'kᵘ, â'ᵋma axk·!ā'laxēs łā'wa-daā'saōs qa k·!ē'sēs mō'masilaxEn sā'-sEmaqEn, qō g·āxL wī'naLō. Hë'ᵋmēq, q!ā'gwidē."

Lā'ᵋlaē gā'nuł'ᵋīda; lā'aᵋlaas ga'x·staēł-daᵋxwa. Lā'ᵋlaē gag·ū'stâxa gaā'la. Hë'x·ᵋidaEmᵋlā'wis alē'ẋᵋwīda. Lā'ᵋlaē dzā'qwaxs la'ē lā'g·aa lax Gwaᵋyas-dE'msē.

Hë'x·ᵋidaEmᵋlā'wisē Lā'lēlīL!a LE'ᵋlala-xēs g·ōkulōtē qa g·ā'xēs haᵋmanō'dzExs-tēx gEnE'mas; hë'ᵋmis qa hō'LElax·da-ᵋxwēsē'xa ts!Ek·!ā'lEmāsa g·ā'xᵋalīsē.

Hë'x·ᵋidaEmᵋlā'wisē Q!ē'ẋwaq!anā'-kwē ts!Ek·!ā'łElaxēs łā'ᵋwunEmas wā'ł-dEmasa g·î'ng·înānEmasa ᵋnE'mgēsē lax Ō'ᵋmag·ilisē. Lā'ᵋlaē q!wē'łᵋīdē Q!ē'ẋ-waq!anā'kwē yā'q!ant!ālaxs la'ē yā'q!e-g·ałē Lā'lēlīL!a. Lā'ᵋlaē ᵋnē'k·a: "ᵋya, g·ō'kulōt, ᵋya'x·sEmg·în nâ'qēg·axwa ᵋnā'lax qaē'da ᵋnēᵋnE'mgēsmEnē'ẋwē, ᵋmā'sēL!a lā'g·iłas aE'młałasEn L!awE'lgE-maᵋē? Laᵋmē'sEn hawī'nalōL Qwē'qᵘ-sōt!ēnôx qEns lē wī'naxEn gEg·ā'daāsēxa ᵋnE'mgēsē; sō'ᵋmēts ᵋwī'ᵋwōᵋmasgEmdzē, yūL ᵋwā'las ᵋnEᵋmē'm; sō'ᵋmēts Dzā'wa-dEēnoxᵘ; sō'ᵋmēts Haᵋẋwā'mîs; hë'-ᵋmisa Wē'wäqaᵋē. Â'EmLEns qē'łał lā'qēxs hë'ē g·ō'kulē G·î'ldEdzō'lîsē. Wä, hë'ᵋmēq g·ō'łg·îkulōt."

Then the tribes lifted up their canoes. They were going to go on the following morning. In the morning, when day came, the warriors carried their canoes down to the water and paddled.

In the evening they arrived at Long-Beach. Then Inviter asked Unrivalled, the Lē'gwiłda^{g}x^{u}, also to make war on the ^{g}nE'mgēs. Then the Lē'gwiłda^{g}x^{u} got ready and followed the warriors.

Then the ancestors of the ^{g}nE'mgēs were attacked. Only Hamā'lak·aua^{g}ē and his attendants were saved. No one knew which way Mā'ẋulayū'gwa and Ō'^{g}magasEma^{g}ē had gone, for they were in the ninth month with child; for as soon as the Qwē'q^{u}sōt!ē'nox^{u} attacked the ^{g}nE'mgēs, the Snarers, the clan of Hamā'lak·aua^{g}ē, scattered.

They did not know that Mā'ẋulayū'gwa had gone up to Nē'^{g}nêlg·as, and enough (people) for six houses [?]. Then Ō'^{g}magasEma^{g}ē became the slave of Unrivalled. Hamā'lak·aua^{g}ē did not know what had become of his wives.

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

It was not long before Ō'^{g}magasEma^{g}e gave birth to a boy. Then Ō'^{g}magasEma^{g}ē took cedar-bark and tied it to the end of the boy's penis, so that it looked like a girl's privates. As soon as Ō'^{g}magasEma^{g}ē had tied the cedar-bark to the boy's penis, the wife of

Lā'^{g}laē hë'x·^{g}ida^{g}mēda lē'lqwalaLa^{g}ē wē'g·a^{g}lēsaxēs ẋwā'ẋwak!una. LaE'm-^{g}laē lāłxa lā'LE ^{g}nā'x·^{g}idEL. Lā'^{g}laē ^{g}nā'-x·^{g}īdxa gaā'la. Lā'ē ^{g}wī'^{g}la LElstE'ndē-da wī'näxēs yaē'^{g}yats!ē. Lā'^{g}laē sē'x^{g}wī-dEx·da^{g}xwa.

LaE'm^{g}lā'wis dzā'qwaxs la'ē lā'g·aa lax G·î'ldEdzō'lîs. Lā'^{g}laē LĀ'lēlīL!a ax-k·!ā'lax Wē'qa^{g}ēxa Lē'gwiłda^{g}xwē qa lēs ō'gwaqa wī'naxa ^{g}nE'mgēsē. Hë'x·^{g}i-da^{g}mēsēda Lē'gwiłda^{g}xwē xwā'nał^{g}īd qa^{g}s lē lē'g·ixa wī'na.

Lā'^{g}laē dā'x·^{g}ītsE^{g}wa g·ā'lä ^{g}nE'mgēsa. LaE'm^{g}laē lē'x·aEm la q!u'lē Hamā'la-k·aua^{g}ē ẹE^{g}wīs a^{g}yî'lkwē. LaE'm k·!ē^{g}s q!ā^{g}łē' lä gwā'gwa^{g}yaqāts Mā'ẋulayū'-gwa ẹō Ō'^{g}magasEma^{g}ē, qāxs ^{g}nEmā'la-^{g}maē la nā'^{g}nEmag·īlaxa ^{g}mEku'la lā'xēs bawē'gwina^{g}ē, qāxs g·î'l^{g}maē k·!ē'lax·^{g}īdē-da Qwē'q^{u}sōt!ē'noxwaxa ^{g}nE'mgēsdē, la'ē hë'x·^{g}idaEm gwē'ł^{g}īdēda X·ī'x·Em-g·īu ^{g}nE^{g}mē'mōtas Hamā'lak·aua^{g}ē.

LaE'm k·!ēs q!âẹE'łē Mā'ẋulayū'gwēxs la'ē lax Nē'^{g}nêlg·asē ẹE^{g}wa hē'ł^{g}a lāx q!aL!EsgE'msē g·ō'kwa. Lā'^{g}laē q!ā'k·ō-ẹā'nEmē Ō'^{g}magasEma^{g}yas Wä'qa^{g}ē. LaE'm k·!ēs q!ā'LElē Hamā'lak·aua^{g}yax lē gwä'łaā'tsēs gEgEnE'mx·dē.

Wä, lā'^{g}laē Wä'qa^{g}ē ^{g}nēx· qa q!ā'q!ala-lasE^{g}wēsēs q!ā'k·ō qō lāł mā'yuł^{g}īdLō. Lā'^{g}laē ^{g}nē'k·ē Wä'qa^{g}ē: "G·î'l^{g}max·ō bEgwā'nEma lā'aqōs q!wē'ts!ExōdLEqē, ā'LE q!Es^{g}ī'dēlāx g·ā'xEns qō q!u'lyaẋ-^{g}wīdLō. Wä, g·î'l^{g}mēs ts!ā'ts!EdagEma lās q!wā'q!ulāq, adä'," ^{g}nē'x·^{g}laē Wä'qa-^{g}yaxēs gEnE'mē.

K·!ē'^{g}s^{g}lat!a gä'łaxs, la'ē mā'yuł^{g}īdē Ō'^{g}magasEma^{g}yasa bā'bagumē. Hë'x·-^{g}idaEm^{g}lā'wisē Ō'^{g}magasEma^{g}ē ax^{g}ē'dxa dEna'sē qa^{g}s mō'ẋ^{u}bEndē^{g}s lax mē'^{g}mē-sasa bā'bagumē qa hë^{g}s gwē'x·sē nā'-^{g}ẋwasa ts!ā'ts!EdagEmē. G·î'l^{g}Em^{g}lā'wis gwā'łē Ō'^{g}magasEma^{g}ē mō'ẋ^{u}bEndEx

Unrivalled came to the little house of Ō'ᵍmagasEmaᵍē.

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

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

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

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

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

Then she put her child down. Then she went to dig up fern-roots, which she had seen, for food. Then she went home. Then she tried to take cedar-wood and drill it. Then it really caught fire. Now she had fire to cook her mē'ᵍmēsasa bā'bagumē, g·ā'xaas gEnE'-mas Wä'qaᵍē lāx hōdzā'ᵍsas Ō'ᵍmagasEmaᵍē.

Hë'xᵍ·idaEmᵍlā'wisē p!ē'ẋᵍwīdxa g·înā'nEmē. Hë'xᵍ·idaEmᵍlāwisē ᵍnē'k·ēda gEnE'mas Wä'qaᵍya qēxs ts!Edā'qaē. Lā'g·iłas k·!ēᵍs q!wē'ts!Exōtsᵉᵍwēda g·înā'nEmē.

Lā'ᵍlaē k·!ēs mē'xē Wä'qaᵍyaxa la ē't!ēd gā'nułᵍīda. G·î'lnaẋwaEmᵍlaē q!wä'g·ałēda g·înā'nEmē, la'ē hë'xᵍ·idaᵍmē Wä'qaᵍē yā'q!eg·ała. La ᵍnē'x·naẋwa: "Ts!Ek·ā'łala ganä'!" Lā'ᵍlaē hë'mEnałaᵍmē Ō'ᵍmagasEmaᵍē ē'paxēs xunō'kwē qa q!wā'sēs.

Lā'ᵍlaē yū'duẋᵘp!Enẋwaᵍsē ᵍnā'läs k·!ēs mē'xa. Lā'ᵍlaē mō'p!Enẋwaᵍsa la'ē ē't!ēd la gā'nuLa. Lā'ᵍlaē ē't!ēd wāx·ē'p!ēdē Ō'ᵍmagasEmaᵍyaxēs xunō'kwē. Hëwä'xaᵍlat!a la yā'q!eg·ałē Wä'qaᵍē.

Hë'xᵍ·idaEmᵍlā'wisē Ō'ᵍmagasEmaᵍē ļā'xᵍwīd qaᵍs ᵍnEẋᵍu'ndēsēs ᵍnEẋᵍunā'ᵍē. Lā'ᵍlaē wusē'xᵍ·ītsēs wusē'g·anō. Lā'ᵍlaē q!Ełᵍē'daxēs xunō'kwē. Lā'ᵍlaē qā'sᵍīd gwā'gwaᵍyaqa lāx Q!ug·ē'sē.

Lā'ᵍlaē lā'g·aa lā'xa Ts!ō'łtōx·Laxa la ᵍnā'xᵍ·īda. Hë'xᵍ·idaEmᵍlā'wisē yaë'-pEmaxa q!wā'xē qa tsā'gEmsēs g·ō'kwē. Lā'ᵍlaē gwā'łēda tsā'gEmē. Lā'ᵍlaē ā'läxa ts!ā'qEmsē qa sä'lasēs g·ō'kwē. Lā'ᵍlaē q!ā'xa ts!ā'qEmsē. Lā'ᵍlaē sē'xᵍ·īdEs lā'xa ōgwä'sasēs g·ō'kwē. Lā'ᵍlaᵍxaa ā'läxa sā'laēdana. G·î'lᵍEmᵍlā'wîs q!ā'xa sā'laēdana, la'ē axᵍē'dEq qaᵍs yaë'pEmdēq qa LE'pElīłtsēs g·ō'kwē. Lā'ᵍlaē gwā'ła.

Lā'alaș axᵍā'līłaxēs xunō'kwē. Lā'ᵍlaē qā'sᵍīd qaᵍs lē lā'xēs dō'qułē sā'guma. Lā'ᵍlaē lā'p!ēdEq qaᵍs haᵍmē'L. Lā'ᵍlaē nä'ᵍnakwa. Wä, lā'ᵍlaē gu'nxᵍ·īd axᵍē'dxa k!waxLā'wē qaᵍs sE'lxᵍ·īdēq. A'laEmᵍlawis x·ī'xᵍīda. Wä, laE'm gu'l-

fern-roots for her food. Indeed, that was to be her only food.

[Then] Ō'ᵍmaqasEmaᵍē always washed her child in cold water, because she verily wished him to become strong. As soon as she had finished washing her child, she went into the woods behind her house to dig fern-roots for her food.

Then Tied-One — for that was his name — grew fast and became a man. Then Tied-One asked his mother to make a quiver and arrows for him. Ō'ᵍmaqasEmaᵍē went into the woods and broke off branches of a cedar-tree. She split them. Then she took skin, and cut it into thongs for the bow-string. Then she took (the wood of) the salmon-berry bush to make four arrows.

Then Tied-One shot a golden crowned sparrow and thrushes. He shot many. Then Ō'ᵍmaqasEmaᵍē skinned them, and sewed them together for a blanket for her child.

Sometimes Tied-One would walk into the woods to look about. Ō'ᵍmaqasEmaᵍē always went to dig fern-roots for food for herself and for her child.

One day she saw many silver-salmon jumping in front of her house. Then she felt sad, for she had no way of catching them.

Then she went again into the woods to dig fern-roots. Her digging-stick struck against something like a stone. She looked at it, and it was like mica. It was the scales of a double-headed serpent.

tɬanō'kwa qa ʟ!Enā'tsēxa sā'gumē qaᵍs haᵍmē'ɬ, qä'ɫaxs lē'x·aᵍmaē haᵍmē'ʟē.

Lā'ᵍlaē Ō'ᵍmaqasEmaᵍē hë'mEnałaEm la kwä'saxēs xunō'kwē lā'xa wudaᵍsta'ᵍwā'pa, qä'ɫaxs ᵍnē'k·aē qa łō'k!wēmasēsēs xunō'kwē. G·î'lᵍEmlā'wis gwāł kwä'saxēs xunō'kwē, la'ē ā'ʟēᵍsta lax ā'ʟanâᵍyasēs g·ō'kwē qaᵍs lē ts!ō'saxa sā'gumē qaᵍs haᵍmā'ya.

Lā'ᵍlaē hā'ᵍlabāla la q!u'lyaxᵍwidē Mō'x̣ᵘsEgEᵍwa'kwē qaxs hë'ᵍmaē ɫ̣ē'gEmsē. Lā'ᵍlaē axk·!ā'laᵍlaē Mō'x̣ᵘsEgEᵍwa'kwaxēs abE'mpē qa łEkwī'lēsēx łE'k!wīsa' ɫ̣ō hā'naʟ!Ema qaē. Hë'x·ᵍidaEmᵍlā'wisē Ō'ᵍmaqasEmaᵍē la ā'ʟēᵍsta lā'xa ā'ʟ!ē qaᵍs k·ō'xᵍwīdēxa tExE'masa dEnā'smîsē. Lā'ᵍlaē pā'x·ᵍīdEq. Lā'ᵍlaē axᵍē'dxa k·!î'lx·īwakwē qaᵍs t!ō'tsēᵍstE'ndēq qa łak!wīts!E'msa łE'k!wisē'. Lā'ᵍlaē axᵍē'dxa q!wāɬmEsē' qa hā'naʟ!Ems mō'ts!aqᵍlaē.

Hë'x·ᵍidaEmᵍlā'wisē Mō'x̣ᵘsEgEᵍwa'kwē ha'nɬᵍēdxa ts!Esqwā'n ɫ̣Eᵍwa tsō'p!alē. Hë'x·ᵍidaEmᵍlā'wîsē q!ē'nEmē la ha'nɫ̣ānEms. Lā'ᵍlaē Ō'ᵍmaqasEmaᵍē sā'paq. Lā'ᵍlaē lā'ʟEsōdālaq qa ᵍnEx̣ᵍunē'sēs xunō'kwē.

Lā'naxwaᵍlaē Mō'x̣ᵘsEgEᵍwa'kwē qā's·ᵍīd lā'xa ā'ʟ!ē qaᵍs dō'qwēxa ā'ʟ!ē. Lā'ᵍlaē Ō'ᵍmaqasEmaᵍē hë'mEnałaEm la ts!ō'saxa sā'gumē qaᵍs haᵍmā'ya ɫ̣Eᵍwīs xunō'kwē.

Lā'ᵍlaē ᵍnE'mxsē ᵍnā'la, laE'mᵍlaē dō'qulaxa q!ē'nEmē ts!aᵍwu'na xwē'laᵍwa lāx nEqE'nts!ēsas g·ō'kwas. Lā'ᵍlaē ts!îx·î'lē nâ'qaᵍyas qaxs k·!eâ'saē gwē'x·ᵍidaas lâ'ɬ lāq.

Lā'ᵍlaē qā's·ᵍīd qàᵍs lē lā'xa ā'ʟ!ē ē't!ēd ts!ō'saxa sā'gumē. Lā'ᵍlaē ʟ!Enxᵍā'ʟElēda k·!îlā'kwas Ō'ᵍmaqasEmaᵍē lā'xa hë gwēx·s t!ē'sEmē. Lā'ᵍlaē dō'xᵍwīdEq. Lā'ᵍlaē hë gwē'x·sēda ts!aᵍlē'q!a. Hë'ᵍmaā'ᵍlaxōɫ̣ gō'bEtasa sī'sayūlē.

Ō'ᵍmagasEmaᵍē took it at once and carried it (home). Then she saw her son sitting in the house. She asked at once for the arrows of Tied-One, and Tied-One gave his arrows to his mother.

Then Ō'ᵍmagasEmaᵍē took the arrows and rubbed the scales of the double-headed serpent on them. After she had rubbed them, she tied them to the ends of the four arrows.

After she had done so, Tied-One took them, because the arrows were now given to him by Ō'ᵍmagasEmaᵍē.

Now Tied-One became sleepy. He lay down and slept. Then he dreamed of a handsome man who came and stood outside of where he was lying. Then he spoke, and said, "Oh, take care, my dear, of these four arrows! If you just aim at game with them, and if you shoot at game with them, it will at once turn into stone. I came to give you (this) advice, friend." Thus said the man to him.

Tied-One awoke at once, and, behold! night was coming. Then he arose and went into the river; but after he had done so, he did not come back into the house: he just went into the woods, and at once he caught many elks and bears.

Then he skinned them, and carried some of the skins of the bears and of the elks on his back. Then his mother stretched the skins to make blankets for her son. Now Tied-One and his mother had plenty of food, for he easily obtained all kinds of animals on ac-

Hë'x·ᵍidaEmᵍlā'wisē Ō'ᵍmagasEmaᵍē dā'x·ᵍīdEq qaᵍs g·ā'xē dā'laq. Lā'ᵍlaē dō'xᵍwaLE'laxēs xunō'kwaxs k!waē'ɬaē. Hë'x·ᵍidaEmᵍlā'wisē dā'k·!ālax hā'naL!Emas Mō'ẋᵘsEgEᵍwa'kwē. Lā'ᵍlaē hë'x·ᵍidaEm ts!Ewē' Mō'ẋᵘsEgEᵍwa'kwasēs hā'naL!Emē, lā'xēs abE'mpē.

Lā'ᵍlaē dā'x·ᵍīdē Ō'ᵍmagasEmaᵍyaxa hā'naL!Emē qaᵍs dzîx·bE'ndēsa gō'bEtasa sī'sayūLē lāq. Lā'ᵍlaē gwāɬ dzîk·a's lāq. Lā'ᵍlaē mō'ẋᵘbEndā'las lā'xa mō'ts!aqē hēhā'naL!Ema.

Wä, lā'ᵍlaē gwāɬ. Hë'x·ᵍidaEmᵍlā'wisē Mō'ẋᵘsEgEᵍwa'kwē dā'x·ᵍīdEq qaxs la'ē ts!Ewē'ᵍs Ō'ᵍmagasEmaᵍēda hēhā'naL!Emē lāq.

Lā'ᵍlaē bEq!uɬᵍī'dē Mō'ẋᵘsEgEᵍwa'kwē. Hë'x·ᵍidaEmᵍlā'wisē t!ē'x·ᵍalīɬa qaᵍs mē'xᵍēdē. Lā'ᵍlaē mēxE'lasa ë'k·ē bEgwā'nEma g·āx ḷā'xᵍwalīɬ lāx L!ā'saᵍyas kuᵍlē'lasas, la'ē yā'q!eg·ała. Lā'ᵍlaē ᵍnē'k·a: "Wë'g·a yā'L!âx, adä', qaō'xda mō'ts!aqēx hēhā'naL!Ema. À'EmLEs nō'ẋᵍwīdLEsōx lā'xa ha'nhanL!ē'ma, g·î'lᵍEmɬwīts ha'nɬᵍēdLEsōx lā'xa ha'nhanL!ē'ma, lā'LE hë'x·ᵍidaEmɬ t!ē'sEmx·ᵍīdEL. Hë'ᵍmēsEn lā'g·iła g·āx qEn ḷē'xsᵍalayōL, qā'stē," ᵍnē'x·ᵍlaēda bEgwā'nEmaq.

Hë'x·ᵍidaEmᵍlā'wisē Mō'ẋᵘsEgEᵍwa'kwē ts!Ex·ᵍī'da. Laᵍmā'alaxōḷ gā'nuɬᵍīda. Lā'ᵍlaē ḷā'xᵍwīd qaᵍs lē laᵍsta' lā'xa wā. Lā'ᵍlaē gwā'ła. Hëwä'xaᵍlat!a lā laē'L lā'xēs g·ō'kwē. Â'EmᵍlaE hë'x·ᵍidaEmᵍla lā'xa ā'L!ē. Lā'ᵍlaē hë'x·ᵍidaEm q!eyō'ɬxa L!Ewu'lsē ḷEᵍwa L!ā'ᵍē.

Lā'ᵍlaē sā'p!ēdEq. G·ā'xᵍlaē ō'xLālaxa waō'kwē lā'xa pEsᵍEnā'ᵍyasa L!ā'ᵍē ḷEᵍwa L!Ewu'lsē. Lā'ᵍlaē abE'mpas hë'x·ᵍidaEm k·!îk·ā'xa pEsᵍEnā'ᵍē qa ᵍnEẋᵍunē'ᵍsēs xunō'kwē. Wä, laE'm q!ē'nEmē la haᵍmē's Mō'ẋᵘsEgEᵍwa'kwē ḷEᵍwēs abE'mpē qaxs la'ē hō'ɬEmālaxa

count of his bow. Now the roof of his house, and the sides, were all made of the skins of elks and bears. Then he always went to the upper part of the river.

Now let us tell about Mā'ẋulayū'gwa, the other wife of Hamā'lak·aua^{s}ē, for you know when I first spoke I said that she had been with child for nine months.

She went at once to Nē'^{s}nêlg·as as soon as the Qwē'q^{u}sōt!ē'nox^{u} came to make war upon the ^{s}nE'mgēs. Mā'ẋulayū'gwa went up the river and made a house there with her relatives.

Then she gave birth to a boy. Four days after he was born she took her child and washed him in really cold spring water. The child cried when he was first put into the spring water by his mother.

The next morning he was put again into the cold water by his mother, but he never cried. The child just liked the cold water.

Now he [always] cried because he wanted to remain sitting in the cold water. Then his uncles took four poles and drove them into the middle of the spring for the child to stand between.

Then the child went by himself into the water, and he would stay there the whole [length of the] day.

After the child had done so for a long time, he had grown to be a man, and he knew that he was strong. Then he thought that he would try to twist a yew-tree, and he tried to twist it, but ^{s}nā'ẋwa haë'p!ōma qaēda łE'k!wisē'. LaE'm ^{s}nā'ẋwaEm^{s}la pEs^{s}Enā' ^{s}yasa L!Ewu'lsē Ļe^{s}wa L!ā'^{s}ē sä'lês g·ō'kwas Ļe^{s}wēs tsā'gEmē. Lā'^{s}laē hë'^{s}mEnałaEm lā lā'xa ^{s}nE'ldzäsa wā.

Wä, la^{s}mEns wë'g·ił gwā'gwīx·s^{s}ālał lāx Mā'ẋulayū'gwa, yîx ^{s}nEmō'kwē gEnE'ms Hamā'lak·aua^{s}ē, yîx q!â'LEla-^{s}maā'qōs lā'xEn g·î'lx·dē wā'łdEma ^{s}nē'-k·ēg·înLā'qēxs bEwē'kwa^{s}ē. La nā'^{s}nE-mag·ilaxa ^{s}mEku'la.

Lā'^{s}laē hë'x·^{s}idaEm lā lāx Nē'^{s}nêlg·as g·ā'laē g·ā'xēda Qwē'q^{u}sōt!ē'noxwē wī-naxa ^{s}nE'mgēsē. Lā'^{s}laē Mā'ẋulayū'-gwa ^{s}nā'lē^{s}sta lā'xa wā qa^{s}s lē g·ō'kwēla lāq Ļe^{s}wīs Ļē'ĻeĻâ'la.

Lā'^{s}laē mā'yuł^{s}ītsa bā'bagumē. Hë'-^{s}lat!a lā mō'p!Enẋwa^{s}s gwāł mā'yōLaxs la'ē dā'x·^{s}īdxēs xunō'kwē qa^{s}s lē kwä'-saq lā'xa â'lä la wuda^{s}sta' q!ō'łōstâla ^{s}wā'pa. Hë'x·dzEk^{u}^{s}Em^{s}laēda g·înā'-nEmē q!wā'saxs g·ā'laē axstā'nōsēs abE'mpē lā'xa q!ō'łōstâla ^{s}wā'pa.

Lā'^{s}laē ē't!ēdxa la gaā'la axstE'nda-yōsēs abE'mpē lā'xa wuda^{s}sta' ^{s}wā'pa. Hëwä'xa^{s}lat!a q!wē'^{s}g·ała. Â'Em^{s}laēda g·înā'nEmē la ax^{s}ē'xsdxa wuda^{s}sta' ^{s}wā'pa.

LaE'm^{s}laē q!wā'sa hë'mEnałaEm lā qaxs ^{s}nē'k·aē qa^{s}s hë'x·sä^{s}mē^{s}la k!wa-^{s}stā'lisēda wuda^{s}sta' ^{s}wā'pa. Lā'^{s}laē q!wē'q!ulē^{s}yas ax^{s}ē'dxa mō'ts!aqē dzō'-ẋuma qa^{s}s dē'x^{s}walisēs lā'xa nExstā'li-sasa q!ō'łōstâla qaē'da g·înā'nEmē qa Ļā'ĻExwawayaa'ts.

Wä, laE'm^{s}laēda g·înā'nEmē q!ulē'x·s-^{s}Em lā la^{s}sta' lāq. LaE'm^{s}laē hë'x·sēEm lāxox wā'sgEmāsaxsa ^{s}nā'lax.

Wä, lā'^{s}laē gä'ła hë gwēg·ī'lēda g·î-nā'nEmē. LaE'm^{s}laē q!u'lyakwa. La-E'm q!â'LElaxs lE^{s}ma'ē łō'k!wīmasa. Lā'^{s}laē ^{s}nē'k·ē nâ'qa^{s}yas qa^{s}s gu'nx·^{s}īdē sE'lp!ēdxa L!E'mq!ē. Lā'^{s}laē wā'x·a

he had not twisted (the trunk) far down when his strength gave out.

Then he went into the water again; and after he had done so for a long time, he started again and went to the place where yew-trees stood, and he twisted one of them. He twisted it down to the middle of the trunk. Then his strength gave out.

Then he started again and went into the water and sat down there. He wished to have the name Splitter. This is what he meant, by having the name of Splitter, that he would pull apart the heads of men. Therefore he always went into the cold water.

Now he went again into the cold water, and he did so for a long time. Then Splitter started again and went to the yew-tree. He began twisting it on top, but he had not reached the bottom when his strength gave way.

Then he started again and went to the spring. For a whole winter he did this, always going into the water. Then he started again and went to the place where yew-trees were, and he twisted the tallest one. He began on top, and it was not difficult for him to twist it down to the bottom. Then Splitter felt glad, for he was now very strong.

Now he finished going into the cold spring water, and lay down on his bed. He heard his mother wailing all the time. One day after she had wailed, he arose and went to question his mother. He said to her, "O mother! why do you wail all the time every morning?" Thus he said to his mother.

sE'lp!ēdEq. K·!ē^{s}s^{s}lat!a q!ulg·ī'lē sE'lpa^{s}yas lāq. La'ē ^{s}wī'^{s}lōłts!âwē łā'ẋwa^{s}yas.

Lā'^{s}laē ē't!ēd la^{s}sta' lā'xa ^{s}wā'pē. Lā'^{s}laē gā'gäła hë gwēg·ī'lē. Lā'^{s}la^{s}xaa ē't!ēd qā's^{s}īd qa^{s}s lē lā'xa Ļā'ẋ^{u}Ļats!asasa L!ēL!E'mq!ē. Lā'^{s}laē ē't!ēd sE'lp!ēdxa ^{s}nE'mts!aqē. Lā'^{s}laē nEgō'yodē sE'lpa^{s}yas lāq. La'ē ^{s}wī'^{s}lōłts!âwē łā'ẋwa^{s}yas.

Lā'^{s}laē ē't!ēd qā's^{s}īd qa^{s}s lē lā'xa ^{s}wā'pē ē't!ēda. Lā'^{s}la^{s}xaa k!wa^{s}sta' lāq. Wä, laE'm^{s}laē ^{s}nēx· qa^{s}s Ļē'gadēs K!wā'qaxsāno. Hēt! ^{s}nē'^{s}nak·īłts qa^{s}s Ļē'gadēs K!wā'qaxsanowē qa^{s}s â'^{s}mēLē k!wā'qaLEx x·ō'msasa bEgwā'nEmē. Hë'Em lā'g·iłas hë'mEnałaEm la^{s}sta' lā'xa wuda^{s}sta' ^{s}wā'pa.

Lā'^{s}laē ē't!ēd la^{s}sta' lā'xa wuda^{s}sta' ^{s}wā'pa. Lā'^{s}laē g·ē'g·îłtsēla hë gwēg·ī'la. Lā'^{s}laē ē't!ēdē K!wā'qaxsāno qā's^{s}īd qa^{s}s lē lā'xa L!E'mq!ē qa^{s}s g·ē'xtōdēq sE'lp!ēdEq. K·!ē^{s}s^{s}lat!a la^{s}xĻE'ndEq. La'ē ^{s}wī'^{s}lōłts!âwē łā'ẋwa^{s}yas.

Lā'^{s}laē ē't!ēd qā's^{s}īd qa^{s}s lē lā'xa q!ō'łōstâla ^{s}wā'pa. La'^{s}laē ^{s}nE'mx^{s}Enxēlaxa ts!E^{s}wu'nxē hë gwēg·ī'la, hë'mEnałaEm la^{s}sta'. Lā'^{s}la^{s}xaa ē't!ēd qā's^{s}īd qa^{s}s lē lāx ax^{s}ā'sasa L!ēL!E'mq!ē. Lā'^{s}laē sE'lp!ēdxa ^{s}nE'mts!aqē g·î'lt!a. LaE'm g·ī'xtōdEq. K·!ē'tsEEm^{s}lā'wis łā'ẋumx·^{s}īdEq, la'ē lā'bEndē. Wä, laE'm^{s}laē ë'x·^{s}īdē nâ'qa^{s}yas K!wā'qaxsāno qaxs la'ē xE'nLEla la łō'k!wēmasa.

Wä, laE'm^{s}laē gwāł la^{s}sta' lā'xa wuda^{s}sta' qō'łōstâla ^{s}wā'pa. LaE'm^{s}lā'wisē t!ē'g·iła lā'xēs kwa^{s}lē'lasē. Lā'^{s}laē hë'mEnałaEm wuLE'laxēs abE'mpē q!ō'māla; wä'x·i la q!wē'ł^{s}īda. Lā'^{s}laē ^{s}nE'mxsa ^{s}nā'laxs la'ē Ļā'x^{s}wīd qa^{s}s lē wu'Laxēs abE'mpē. Lā'^{s}laē ^{s}nē'k·îq: "^{s}yâ, ā'dō^{s}, ^{s}mā'dzēs hë'mEnałag·īłaōs q!ō'mālaxa gē'gaala?" ^{s}nē'x·^{s}laēxēs abE'mpē.

Then Mā'ẋulayū'gwa spoke to her son, and said, "Oh, my dear child! this is not our country where we are living, master. Our country, mine and that of your dead grandfather, is at the lower part of this river, at (a place) named Ẋulkᵘ. A tribe named the Qwē'qᵘsōt!ē'noxᵘ came to make war on us, and they killed our whole tribe. We are the only ones who were saved, and also your aunt, Q!ē'ẋwaq!anā'kᵘ, who has for a husband the chief of the Qwē'qᵘsōt!ē'noxᵘ, Inviter, and I was in the ninth month with child when war was made upon our tribe. We were two wives of Hamā'lak·auaᵍē, and Ō'ᵍmagasEmaᵍē was also with child in the ninth month. That was the name of his other wife [my fellow-wife]. I came poling up this river of your father, and made a house here. That is (what I wanted to say), my dear." Thus spoke Mā'ẋulayū'gwa to her child.

After she had finished speaking, Splitter arose and went to lie down on his bed. He was sad on account of what he had learned. He was called by his mother to come and eat, but he never answered her, for he was indeed very sad on account of what his mother had said.

Now night came. Then he arose from his bed and went out. He went again to the place where he used to bathe in the cold spring water, and he sat in it. After he had done so, he took his blanket, put it on, and started. He was angry, and he wanted to obtain a magic gift at the upper part of the river of Nē'ᵍnêlg·as.

Then he started. Then he saw something that looked like a trail cut out.

Hë'x·ᵍidaEmᵍlā'wisē Mā'ẋulayū'gwa yā'q!eg·ałxēs xunō'kwē. Lā'ᵍlaē ᵍnē'k·a: "Ā'k·asōL xunō'kᵘ, k·!ē'sēg·îns yū aᵍwī'nagwisōxda g·ā'xa qEns g·ō'kwaᵍlāsa, q!ā'gwidē. Hë'dEns wāx· aᵍwī'nagwisēda gwē'ᵍnakwē ḷō gā'gaswuła lā'xa Ẋu'lẋᵘLa. Lâ'łē g·āx wī'nasasa Qwē'qᵘsōt!ēnoxᵘLa lē'lqwalaLaᵍya. Hë'ᵍmis la ᵍwī'ᵍwulamasxEns g·ō'kulōtwuła'. Nō'gwaᵍmēsEns q!u'lag·îlxḷēᵍs ḷō anē'saē Q!ē'ẋwaq!anā'kwa, yîxs łā'wadaē lā'xa g·ī'gamaᵍyasa Qwē'qᵘsōt!ēnoxwē, yîx Lā'lēliL!ē. Lō'łEn nā'ᵍnEmag·īla bEwē'kwōs lā'as wī'nasEᵍwEns g·ō'kulōtwuła! Lō'łē maᵍlō'kwē gagE'nEmas â'swuła, yîx Hamā'lak·auayuła. Laᵍmōłᵍxaē nā'ᵍnEmag·ī'lē Ō'ᵍmagasEmaᵍyuła. Hë'Em ḷē'gEmsEn dā'g·iᵍnōłwuła. Wä, g·āxwułEn â'Em tē'nōẋᵍwīd lā'xwa wäxs â'swuła qEn g·ā'xē g·ō'kwēla lāqᵘ. Wä, hë'ᵍmēq, adä'," ᵍnē'x·ᵍlaē Mā'ẋulayū'gwäxēs xunō'kwē.

Lā'ᵍlaē gwāł q!ayō'da. Hë'x·ᵍidaḷEmᵍlā'wisē ḷā'xᵍulīłē K!wā'qaxsāno qaᵍs lē tē'x·ᵍalēła, lā'xēs kwaᵍlē'lasē. LaE'mᵍlaē ᵍyā'x·sEmx·ᵍīdē nâ'qaᵍyas qaēs lā q!â'ł ᵍaḷE'ła. Lā'ᵍlaē wāx· LĒ'ᵍlalasōsēs abE'mpē qa g·ā'xēs hamx·ᵍī'da. Hëwä'xaᵍlat!a nā'naxᵍmēq, qä'ḷaxs LŌ'maᵍē ᵍyā'x·sEᵍmē nā'qaᵍyas qa wā'łdEmasēs abE'mpē.

Lā'ᵍlaē gā'nułᵍīda. Lā'ᵍlaē ḷā'xᵍulīł lā'xēs kwaᵍlē'lasē qaᵍs lē lā'wElsa. Lā'ᵍlaē ē't!ēd lā'xēs laᵍstaā'snaẋwēda wudaᵍstē' q!ō'łōstâla ᵍwā'pa. Lā'ᵍlaē k!waᵍsta' lāq. Lā'ᵍlaē gwā'ła. Lā'ᵍlaē axᵍē'dxēs ᵍnEẋᵍunā'ᵍē qaᵍs ᵍnEẋᵍu'ndēs. Lā'ᵍlaē qā'sᵍīda. LaE'm łā'wisᵍīdē nâ'qaᵍyas qaᵍs lā'lag·i ḷā'ḷogwasdaᵍya lā'xa ᵍnE'ldzäsa wäs Nē'ᵍnêlg·asē.

Lā'ᵍlaē qā'sᵍīda. Wä, lā'ᵍlaē dō'xᵍwaLE'laxa hë gwēx·s tsEg·î'kᵘ t!êx·î'la.

He went straight towards it, and he walked in the middle of it. Then he came to a round pond, and he guessed that it was not an ordinary thing.

Then Splitter sat down by the side of the pond. Then day came. Then he saw the water begin to rise. (Up) came a man, showing his head in the pond. He was standing on the water, and red cedar-bark was tied on his head. Then the man of the pond said, "Hā'-mamamama!"

Splitter said at once, "What of it, if I, Splitter, should be said to be a ghost-dancer?" Thus said Splitter. Then the man of the pond went down into the water. Splitter did not want the ghost-dancer, for he wanted the death-bringer.

Then night came, but he never arose. Day came. Then the pond began to rise again, and up came a small canoe with a harpoon-shaft in its bow. Splitter spoke at once, and said, "What of it, if I, Splitter, should be said to be a spearsman?" Thus spoke Splitter. Then the canoe sank again. Then the water went down.

Splitter staid there all the time that day, and night came again. Then day came. Then the pond rose again. The water came and reached the feet of Splitter. When it came up to his waist, he saw the potlatch-pole coming up and standing on the water of the pond. Then he also saw a copper coming up and floating. Its face was downward. Lā'ᵍlaē hëᵍna'kulaEm lāq qaᵍs lē qā'sa lāq. LaE'm nEgEłts!â'la lāq. Lā'ᵍlaē lā'g·aa lā'xa k·î'lx·sta q!ō'sa. Lā'ᵍlaē k·ō'taq laE'm k·!ēs aō'msa lā'xēs ǥwā'-łaā'sē.

Hë'x·ᵍidaEmᵍlā'wisē K!wā'qaxsāno k!wā'g·aE'lsa, lā'xa hē'łᵍała lāx ō'gwägaᵍyasa q!ō'sē. LāE'mᵍlāwîs ᵍnā'x·ᵍīda. Lā'ᵍlaē dō'xᵍwaLE'laxa ᵍwā'pē la paō'łᵍēda. G·ā'xᵍlaēda bEgwā'nEmē nēłEx-LÄ'x·ᵍīd lā'xa q!ō'sē. Lā'ᵍlaē Ļā'xᵍwaLaᵍya. LaE'm mō'xstâlaxa L!ā'ǥîkwē. Lā'ᵍlaē ᵍnē'k·ēda bEgwā'nEmasa q!ō'sē: "hā'mamamama."

Hë'x·ᵍidaEmᵍlā'wisē K!wā'qaxsānowē ᵍnē'k·a: "ᵍmā'sxEnł lElō'łElałᵍlaē K!wā'qaxsāno qEn ᵍnē'x·sEᵍwēEn," ᵍnē'x·ᵍlaē K!wā'qaxsāno. Hë'x·ᵍidaEmᵍlā'wisēda bEgwā'nEmasa q!ō'sē la ē'dEnsa lā'xa q!ō'sē. LaE'mᵍlaē k·!ēs axᵍē'xsdē K!wā'qaxsānoxa lElō'łElałē qaxs hë'ē wāx·lā'lōL!asōsēda halā'yuwē.

Lā'ᵍlaē gā'nułᵍīda. Hëwä'xaᵍlat!a Lē'qulsa. Lā'ᵍlaē ᵍnā'x·ᵍīda. Lā'ᵍlaē ē't!ēd paō'łᵍīdēda q!ō'sē. G·ā'xᵍlaēda ẋwā'ẋwagumē ẋwīdEg·ī'walaxa mā'stō. Hë'x·ᵍidaEmᵍlā'wisē yā'q!eg·ałē K!wā'qaxsānowē. Lā'ᵍlaē ᵍnē'k·a: "ᵍmā'sxEnł alē'ᵍwīnoxᵘᵍlaē K!wā'qaxsāno qEn ᵍnē'x·sEᵍwēEn," ᵍnē'x·ᵍlaē K!wā'qaxsānowē. Hë'x·ᵍidaEmᵍlā'wisēda ẋwā'ẋwagumē la ē't!ēd wu'nsᵍīda. Lā'ᵍlaēda ᵍwā'pē ē't!ēd k·ō'łᵍīda.

Lā'ᵍlaē hë'x·säEm ǥwēᵍsē' K!wā'qaxsānowēxa la ᵍnā'la. Lā'ᵍlaē ē't!ēd ǥā'nułᵍīda. Lā'ᵍlaē ē't!ēd ᵍnā'x·ᵍīda. Lā'ᵍlaᵍxaa paō'łᵍīdēda q!ō'sē. G·ā'xᵍlaēda ᵍwā'pē lā'g·aa lāx g·ō'gwôᵍyâs K!wā'qaxsāno. G·î'lᵍEmᵍlā'wis g·ā'xᵍaLE'la lāx qEnā'sas, la'ē dō'xᵍwaLE'laxa ma'ẋᵘp!ēq, g·āx Ļā'wäla lā'xa q!ō'sē. Lā'ᵍlaē ē't!ēd dō'xᵍwaLE'laxa L!ā'qwa g·āx pE'lk·ała, hë'ē bEᵍna'ᵍē ǥō'ǥumaᵍyas.

He took the copper and put it down behind him, and said, "What of it, if I, Splitter, should be said to be one who gives potlatches?" Thus said Splitter. Then the potlatch-pole sank, and the water of the pond went down.

Splitter never moved from the place where he was sitting that day. And night came, and then the day [came]. Then the pond rose again. Splitter sat still, and the water came up to his mouth. Then a bow with tongs on each end, and four arrows, came up. Then Splitter arose and sang his sacred song, for indeed he had obtained what he wanted to get.

Then he took (the bow) and the copper. He never turned up the face of the copper. Then he hid it behind a cedar-tree. He only carried the bow and the four arrows and arrived at his house.

His mother immediately gave him something to eat, for he had not eaten for five days. Splitter ate at once, and after he had done so, he asked his mother, [and said,] "O mother! where is the village of my dead father on this my river?" Thus he said to his mother.

(His mother,) Mā'ẋulayū'gwa, spoke at once, and said, "O master! don't ask to know what has become of your dead father, for the river is bad. Indeed, nobody dares (to go to it) on account of the water-monsters of this river." Mā'ẋulayū'gwa did not know that Splitter had obtained the death-bringer bow and the arrows on the end of which there were scales of the double-headed serpent, therefore she spoke in this way.

Hë'x·ᵋidaEmᵋlā'wisē dā'x·ᵋīdxa L!ā'qwa qaᵋs axᵋa'lsēq lā'xēs ā'Laᵋē. Lā'ᵋlaē ᵋnē'k·a: "ᵋmā'sxEnł maᵋwī'nox ᵘᵋlaē K!wā'qaxsāno qEn ᵋnē'x·sEᵋwēxEntEn," ᵋnē'x·ᵋlaē K!wā'qaxsāno. Hë'x·ᵋidaEmᵋlā'wisēda ma'ẋᵘp!ēqē wu'nsᵋīda. Lā'ᵋlaē ē't!ēd k·ō'łᵋēdēda q!ō'sē.

Hëwä'xaᵋlat!a Lē'qulsē K!wā'qaxsānowē lā'xēs k!wadzā'sēxa ᵋnā'la. Lā'ᵋlaē gā'nułᵋīda. Lā'ᵋlaē ᵋnā'x·ᵋīda. Lā'ᵋlaē paō'łᵋīdēda q!ō'sē. A'EmᵋlA'wisē K!wā'qaxsanowē sE'ltała. LaE'mᵋlawis t!ap!ē'dē sE'msas. G·ā'xᵋlaēda łE'k!wisē' E'lᵋElqo'lēs obā'ᵋē. Hë'EmᵋlA'wisēda mō'ts!aqē hēhā'naL!Ema. Hë'x·ᵋidaEmᵋlā'wisē K!wā'qaxsānowē ẹā'xuls qaᵋs yä'laqwē, qä'ẹaxs lEᵋma'ē lâłxēs lā'lōL!asō'x·dē.

Lā'ᵋlaē dā'x·ᵋīdEq ẹEᵋwa L!ā'qwa. Hëwä'xaᵋlat!a ë'k·!îgE'małāmasxa L!ā'qwa. Lā'ᵋlaē q!waᵋlā'łᵋīdEq lā'xa aᵋwī'g·aᵋyasa wi'lkwē. Lē'x·aEmᵋlāwis la dā'ẋᵘsēda łE'k!wīsē' ẹEᵋwa mō'ts!aqē hā'naL!Ema. Lā'ᵋlaē lā'g·aa lā'xēs g·ō'kwē.

Hë'x·ᵋidaEmᵋlā'wis abE'mpas hamg·ī'lax·ᵋīdEq qāxs la'ē sEk·!ā'p!Enẋwaᵋs ᵋnā'la k·!ēs haᵋmā'pa. Hë'x·ᵋidaEmᵋlā'wisē K!wā'qaxsāno hamx·ᵋī'da. Lā'ᵋlaē gwāł haᵋmā'pa. Lā'ᵋlaē wuLā'laxēs abE'mpē. Lā'ᵋlaē ᵋnē'k·a: "ᵋyâ, a'dâ, ᵋwī'dzEᵋwī'ᵋlē g·ō'kulEn ōmpwuła lā'xwa wä'qEn?" ᵋnē'x·ᵋlaē, lā'xēs abE'mpē.

Hë'x·ᵋidaEmᵋlā'wisē yā'q!eg·ałē Mā'ẋulayū'gwäq. Lā'ᵋlaē ᵋnē'k·a: "ᵋya, q!ā'gwidä. Ẹwā'la ᵋnēx· qaᵋs q!ā'laᵋōs lāx gwē'xᵋīdaāswuła's â'swuła qaō'xda wä'qōsaxs ᵋya'x·sEmaēx. K·!ē'sk·asōx nē'nēda qaō'xda ᵋyiᵋyā'g·imaxsa wāx." LaE'm k·!ēs q!â'LElē Mā'ẋulayū'gwäxs lEᵋma'ē lâ'Lē K!wā'qaxsānâxa halā'yuwē łE'k!wīsa' ẹEᵋwēs hēha'naL!Emaxs exbā'laaxa g·ā'yułē lā'xa gō'bEtasa sī'sEyūLē. Lā'g·iłas hë gwēg·ī'laq.

Now evening came. When it grew dark, they went to sleep. Then they tried to waken all the men, but daylight never came. It was only getting very dark. [All] the men did not know the reason why daylight never came.

Then night came again, and [all] the men only slept. Splitter did not know what made our world this way. They all tried again to waken the people. It was like this nearly ten days. Then all the tribe of Splitter began to talk (about it).

Then one old man of the ancestors of the ᵋnE'mgēs thought of Splitter having been in the woods for a long time, and that he might have obtained a supernatural gift. Then he questioned Splitter, and said to him, "Oh, my dear! let me ask you, haven't you learned anything in the woods? for there is something wrong with the world."

Then Splitter thought of his magic gift, the copper. Then he asked the old man to tell his tribe, the first of the ᵋnE'mgēs, to split boards for torches. Then four bundles were split, and those who were going to follow Splitter lighted the ends of the torches, for it always remained dark.

Now he walked with many people, and they arrived at the place where he had hidden the copper. Splitter took the copper at once and put it into the water. Then it became light, and our world was light again.

Then Splitter went back home. Im-

Lā'ᵋlaē dzā'qwa. Wä, laE'm p!Edîx·ᵋī'da. Lā'ᵋlaē ku'lx·ᵋīda. Lā'ᵋlaē wāx. ts!îx·ᵋī'dēda ᵋnā'ẋwa bē'bEgwa'nEma. Hëwä'xaᵋlat!a ᵋnā'x·ᵋīda. Lā'ᵋlaē â'Em la Lō'max·ᵋīd la p!EdEk·î'la la. LaE'm k·!ēs q!â'LElēda ᵋnā'ẋwa bEgwā'nEmx lā'g·iłas la hëwä'xa la ᵋnā'x·ᵋīda.

Lā'ᵋlaē ē't!ēd la gā'nułᵋīda. Lā'ᵋlaē â'Em la mē'xᵋēdēda ᵋnā'ẋwa bē'bEgwanEma. LaE'm k·!ēs q!â'LElē K!wā'qaxsānâx hë'g·iłas gwē'g·ilEns ᵋnā'lax. Lā'ᵋlaᵋxaa wāx· ᵋnā'ẋwa ts!îx·ᵋī'dēda bē'bEgwanEmē. Wä, laE'mᵋlaē Elā'q nEqā'p!Enẋwaᵋs hë gwē'g·ilē. Lā'ᵋlaē dE'nt!ēdēda ᵋnā'ẋwa g·ō'kulōts K!wā'qaxsāno.

LaE'mᵋlaē g·ī'g·aēxᵋēdēda ᵋnEmō'kwē lā'xa q!u'lsq!ulyakwasa g·ā'läsa ᵋnE'mgēsē lāx K!wā'qaxsānâxs lē'x·dē gä'ła lā'xa ā'L!ē qō laE'mlax Ḷō'gwalala'xō. Lā'ᵋlaē wuLā'x K!wā'qaxsānowē. Lā'ᵋlaē ᵋnē'k·îq: "ᵋya, adä', wä'Entsōs qEn wuLā'ōL k·!eâ'tsEᵋmas q!ā'q!äxE'laᵋōs lā'xa ā'L!ē qaē'da yā'läxwa ᵋnā'lax."

Hë'x·ᵋidaEmᵋlā'wisē K!wā'qaxsānō g·ī'g·aēxᵋēdxēs Ḷō'gwaᵋē L!ā'qwa. Lā'ᵋlaē axk·!ā'laxa q!u'lyakwē bEgwā'nEm qa lēs nē'łax g·ō'kulōtas qa xō'ẋᵋwīdēsag·ā'läsa ᵋnE'mgēsaxa saō'kwē qaᵋs maᵋlaᵋya'. Lā'ᵋlaē mōẋsā'yukwēda la xō'kwa. Lā'ᵋlaē mElx·LE'ndēda lā'Lē lä'g·iLEx K!wā'qaxsānowē qaxs hë'x·säᵋmaē gwē'x·sēda p!EdEk·î'la.

Lā'ᵋlaē qā'sᵋēda Ḷᴱᵋwa q!ē'nEmē bē'bEgwanEma. Lā'ᵋlaē lā'g·aa lā'xa q!ulā'Ḷasasēxa L!ā'qwa. Hë'x·ᵋidaEmᵋlā'wis K!wā'qaxsānowē dā'x·ᵋīdxa L!ā'qwa qaᵋs LāᵋstE'ndēq. Hë'x·ᵋidaEmᵋlā'wisē la ᵋnaᵋnā'kula. Wä, laE'm ᵋnā'ẋᵘnak·îns ᵋnā'lax.

Wä, g·ā'xᵋEmᵋlaē nä'ᵋnakwē K!wā'-

mediately he asked his mother to get for him some travelling-provisions. Then he was questioned by his mother, and she said, "O master! what do you intend to do?"

Splitter answered his mother at once, and said, "I will go to the mouth of my river, that I may see the village site of my dead father."

Then Mā'ẋulayū'gwa said to him, "Oh, but take care, master, for this river is really bad, for there are many water-monsters, and therefore nobody dares (to go down), for it is dangerous."

Splitter only laughed, and said, "O mother! I am not an ordinary man. Go on. Get ready." Then his mother guessed that he had obtained a supernatural gift. She hurried to get some travelling-provisions ready for her son.

When she had finished what she was doing, Mā'ẋulayū'gwa spoke, and said to her son, "Oh, my dear, take care when you see any one of our relatives [of your dead father], and the other wife of your dead father, who was called Ō'ᵍmagasEmaᵍē. Her son would be as big as you are." Then Māẋ'ulayū'gwa finished speaking. Splitter launched his small canoe, and loaded it with travelling-provisions.

Now we will talk about a friend of Splitter, Ë'xᵍEqâlagEmē. As soon as Ë'xᵍEqâlagEmē heard that his friend Splitter had obtained a magic gift, he started and went to a river the name of which is Q!awē's, and walked for four days. Then he saw the track of the qaxsānowē, hë'xᵍidadzâ'EmᵍlaĒ axk·!ā'laxēs abE'mpē qa axᵍē'dēs qa g·iwu'lẋᵘs. Lā'ᵍlaĒ wuLā'sōsēs abE'mpē. Lā'ᵍlaĒ ᵍnē'k·a: "ᵍya q!ā'gwidä, ᵍmā'dzâLas?"

Hë'xᵍidaEmᵍlā'wis nā'naxᵍmaᵍē K!wā'qaxsānâxēs abE'mpē. Lā'ᵍlaĒ ᵍnē'k·a: "Lā'dzâLEn lā'xwa ōẋᵘsī'wayaxsEn wāx, qEn â'LatlĒ dō'xᵍwaLE'lax g·ō'g·aẋᵘmōtasEn ō'mpwuła."

Lā'ᵍlaĒ hë'xᵍidaᵍmē Mā'ẋulayū'gwa ᵍnē'k·îq: "ᵍya, â'Ema yā'L!âx, q!ā'gwidē, qaō'xda wāx, â'laaxs ᵍyā'x·sEᵍma qaxs q!ē'nEmaō'xda ᵍyā'g·îmaxs, hë'ᵍmēs k·!ē'sēłtsōx nē'nēdē qaōxs g·ā'g·alīdaēx."

Â'Emᵍlā'wisē K!wā'qaxsāno dałᵍē'd qaᵍs ᵍnē'k·ē: "ᵍya ād, aō'mdzâᵍna? Wē'g·a â'Em xwā'nałᵍīdEx." Lā'ᵍlaĒ abE'mpas k·ō't!ēdEq, laE'm hë'łaxa qaᵍs ẹō'gwaᵍya. Lā'ᵍlaĒ hā'ᵍnakwīla xwā'nałᵍīd qa g·iwu'lẋᵘsēs xunō'kwē.

Lā'ᵍlaĒ gwāł ā'lēła. Lā'ᵍlaĒ yā'q!eg·ałē Mā'ẋulayū'gwa. LaE'mᵍlā'wis ᵍnē'k·a laxēs xunō'kwē: "ᵍyâ, adä', yā'L!ânō qasō dō'xᵍwaLEla lāx g·ā'yōła lā'xEns ẹē'ẹEẹâ'lêᵍs â'swuła, hë'ᵍmisēda ᵍnEmō'kwa ǥnE'ms â'swułaēda Ō'ᵍmagasEmēx·Lōła. Sō'gwanEmaā'sē la ᵍwā'lasē xunō'kwasē lā'xēs axᵍā'sg·anEma." Wä, laE'mᵍlaĒ gwāł q!eyō'dē Mā'ẋulayū'gwa. Lā'ᵍlaĒ wīᵍxᵘstE'ndē K!wā'qaxsāno lā'xēs ẋwā'ẋwagumē qaᵍs ᵍmō'xsēq, yîsēs g·iwu'lkwē.

Wä, laᵍmE'ns ǥwā'ǥwîx·sᵍā'lał lā'xa ᵍnEmō'kwas K!wā'qaxsānowē, yîx Ë'x·ᵍEqâlagEmaᵍē. G·î'lᵍEmx·dᵍlaĒ qâ'łᵍaLE'lē Ë'x·ᵍEqâlagEmaᵍyaxēs ᵍnEmō'kwē, lāx K!wā'qaxsānôxs, la'ē ẹō'gwala, hë'xᵍidaEmᵍlāwisē qā'sᵍēd qaᵍs g·ā'xē lā'xwa ᵍnEmē'x wā ẹē'gadEs Q!awē's. Lā'ᵍlaĒ mō'p!Enẋwaᵍs ᵍnā'lä qā'sdEmas lāq, la'ē dō'xᵍwaLE'lax mā'ᵍmEmōtā'sa

double-headed serpent. He always went into the water.

After he had gone into the water, he started to go, and took the slime of the double-headed serpent and washed his hands in it. Then the hands of Ë'x·ᵍEqâlaġEmē were turned into stone. Then he came home, and his name was Stone-Hand on account of this.

As soon as he came home, he went to see his friend Splitter. He was engaged by Splitter to go with him.

They started at once; and there were two in the canoe, — Splitter and Stone-Hand. Mā'ẋulayū'gwa only said again to her child, "Good-by! but take care, my dear! This river is dreadful, master."

Then the friends paddled, and went to Q!awē's. Then they saw The-Only-One. Now his name will be Scabby-Knee. Then Splitter questioned him, and said to him, "What sort of a man are you?" (It was the same as if he had said, "Where do you come from, my dear?" for that was the way of speaking of the ancestors of the ᵍNE'mġēs.)

Then The-Only-One spoke, and said, "I am of the tribe called Snarers, the clan of this name of the ᵍNE'mġēs. I was saved when they were all killed by the Qwē'qᵘsōt!ē'noxᵘ."

Then Splitter at once called him, and said to him, "Oh, come, brother, let us see this our river." Then The-Only-One arose and went into his canoe, and they steered for Long-Point.

Then they saw a man sitting there. sī'sEyūlē, laE'm hë'mEnałaEm laᵍsta' lā'xa ᵍwā'pē.

Hë'x·ᵍidaEmᵍlā'wisē lā'ᵍstîx·ᵍīda, lā'ᵍlaē qā'sᵍīd qaᵍs lē axᵍē'd lā'xa mEng·Edē'qasa sī'sEyūlē qaᵍs ts!E'nts!Enẋwīdē lāq. Hë'x·ᵍidaEmᵍlā'wis t!ē'sEmx·ᵍīdē aᵍya·ᵍsâ's Ë'x·ᵍEqâlaġEmēᵍ. Wä, hë'x·ᵍidaEmᵍlā'wis g·āx nä'ᵍnakwa, laE'm gwā'łElaEm ḷē'ġadês T!ē't!ēsEmx·ts!āna lā'xēq.

Wä, g·î'lᵍmēs g·āx nä'ᵍnakwa la'ē hë'x·ᵍidaEmᵍlaē dō'qwaxēs ᵍnEmō'kwē, lāx K!wā'qaxsāno. Wä, hë'ᵍmis la hë'lasōs K!wā'qaxsāno qaᵍs lē'lōta.

Wä, hë'x·ᵍidaᵍmēs alē'ẋᵍwīda, laE'm maᵍłts!â'lē K!wā'qaxsāno ḷō T!ē't!ēsEmx·ts!āna. Lē'x·aEm la ē't!ēd wā'łdEms Mā'ẋulayū'gwäxēs xunō'kwē: "Halā'k·asᵍla, â'Ema yā'L!âx, adä'. Hamē'k·asōxda wāx, q!ā'gwidä."

Wä, lā'ᵍlaē sē'ẋᵍwīdēda ᵍnā'muk·âla. Lā'ᵍlaē lāx Q!awē's. Lā'ᵍlaē dō'xᵍwaLElaxa ᵍnEmō'gwisē. Hë'Em lāł ḷē'ġadLEs ḷE'mk·ēx·ē. Lā'ᵍlaē wuLē' K!wā'qaxsānôq. Lā'ᵍlaē ᵍnē'k·îq: "ᵍmā'sas bEgwā'nEm?" (ᵍnEmā'x·îs ḷō ᵍnē'k·a: "ᵍmā'sēs g·ā'yîma'xalasaōs, adä'?" qaxs hë'ᵍmaē yā'q!Endātsa g·ā'lä ᵍnE'mġēsa.)

Lā'ᵍlaē yā'q!eg·ałē ᵍnEmō'gwisē. Lā'ᵍlaē ᵍnē'k·a: "Hë'dEn g·ā'yułēda lEgux·Lä'läxa X·ī'x·Emg·iwē, ᵍnEᵍmē'maxLäyōsa ᵍnE'mġēsē, lâ'łEn q!u'lag·î'lx·ḷēsa lâ'ła ᵍyā'x·ᵍīdamā'tsōsa Qwē'qᵘsōt!ēnoxwē.

Lā'ᵍlaē hë'x·ᵍidaEmᵍlā'wisē K!wā'qaxsānowē Lē'ᵍlalaq. Lā'ᵍlaē ᵍnē'k·îq: "Wä, ġē'lag·a ᵍnE'mwōt qEns lē dō'qwaxg·ada wā'g·îns." Hë'x·ᵍidadzâ'Emᵍlaē ᵍnEmō'gwisē ḷā'xᵍwīd qaᵍs lē lāxs, lāx yā'ᵍyats!äs. Lā'ᵍlaē ḷā'x·ᵍīdEx G·î'ltbaᵍla.

Lā'ᵍlaē dō'xᵍwaLElaxa k!wasē' bEgwā'-

Splitter spoke at once, and said, "Oh, what sort of a man are you?" Then the man said, "Ts!ētsl!ētsl!ē!" Splitter spoke again, and asked him, "Are there many (like) you where you come from?"

Then the man stretched out his leg, and put his fingers over his feet, and said, "Ts!ētsl!ētsl!ē!" Then Splitter pushed his canoe off from the shore, and said, "Let us leave him. Perhaps he has no sense."

Then they went across to L!ā'gunē'gwēs. Then he saw an elk swimming across the lake. (Several of the ᵍnE'mgēs say that it was a bear that was seen by Splitter.) He at once took his bow to shoot it.

Then he heard some one speaking. It was the sound of some one saying [and speaking], "Don't touch my game!" Thus said the voice of a man. Splitter looked at once (towards the place) where the sound of speaking came from.

Then he saw a man standing on the rock; and Splitter spoke, and said to him, "Go on, and do as you (always) do to this your game, friend." Thus he said to him.

The man shot the elk at once with his arrow. His arrow went through the elk, and it was at once turned into stone. Then Splitter went to where the man was standing on the rock, and he questioned him, and said, "Oh, my dear, what sort of a man are you?"

nEm lāq. Hë'x·ᵍidaEmᵍlā'wisē K!wā'qaxsāno yā'q!eg·ałEq. Lā'ᵍlaē ᵍnē'k·a: "ᵍya, ᵍmā'sas bEgwā'nEm?" Hë'x·ᵍidaEmᵍlā'wisēda bEgwā'nEmē ᵍnē'k·a: "Ts!ētsl!ētsl!ē." Lā'ᵍlaē ē'dzaqwē K!wā'qaxsāno yā'q!eg·ała. Lā'ᵍlaē wuLā'q: "Q!ē'nEmᵍmaēs g·ā'yolasaōsa?"

Hë'x·ᵍidaEmᵍlā'wisēda bEgwā'nEmē dzē'x·wulsēs g·ō'g·Egwaᵍyowē qaᵍs q!wā'x·ᵍīdēsēs q!wā'q!wax·ts!ānaᵍyas lāx ë'k·laᵍyasēs g·ō'g·Egwaᵍō. Lā'ᵍlaē ts!ē'ts!ētsl!ēxa. Hë'x·ᵍidaEmᵍlā'wisē K!wā'qaxsāno q!ō'tElēs qa L!ā'stēsēs yā'ᵍyats!ē. Lā'ᵍlaē ᵍnē'k·a: "Wë'g·ax·îns bâ'sōx, k·lē'ᵍsxEntōx nâ'xsâla."

Lā'ᵍlaē lā'wiła lāx axā's L!ā'gunē'gwēs. Lā'ᵍlaē dō'xᵍwaLE'laxa L!Ewu'lsē gE'lqaᵍwiłEla lā'xa dzEᵍlā'łē. (La ᵍnē'k·ēda waō'kwē ᵍnE'mgēsaqēxs L!ā'ᵍyaēda dō'xᵍwaL!E'łas K!wā'qaxsāno.) Wä, hë'x·ᵍidadzâ'Emᵍlaē dā'x·ᵍīdē K!wā'qaxsānôxēs łE'k!wīsē' qaᵍs hā'naL!ēq.

Lā'ᵍlaē wuLE'laxa lē yā'q!eg·ała. Lā'ᵍlaē ᵍnē'k·!alēda yā'q!Ent!ālä: "Ġwāᵍs L!â'balaxEn yā'lasEᵍwēx, ᵍyâ," ᵍnē'x·ᵍlaēda bEgwā'nEmk·!ā'lä. Hë'x·ᵍidaEmᵍlā'wisē K!wā'qaxsānowē dō'xᵍwīdxa g·ā'yaᵍnakuᵍlasasa yā'q!Ent!ālä.

Lā'ᵍlaē dō'xᵍwaLElaxa bEgwā'nEmē L!ā'ᵍwa lā'xa aᵍwī'nak!wa. Lā'ᵍlaē yā'q!eg·ałē K!wā'qaxsanowē. Lā'ᵍlaē ᵍnē'k·îq: "Wä'dzâEntsōs lā'xēs gwē'g·iᵍlasaō'saxg·as yā'lag·ōs, qā'stä," ᵍnē'x·ᵍlaēq.

Hë'x·ᵍidaEmᵍlā'wisēda bEgwā'nEmē ha'nłᵍētsēs hā'naL!Emē lā'xa L!Ewu'lsē. Lā'ᵍlaē hë'x·sâlaᵍmēda hā'naL!Emas lā'xa L!Ewu'lsdē. Hë'x·ᵍīdadzâEmᵍlaē t!ē'sEmx·ᵍīda. Lā'ᵍlaē hë'x·ᵍidaᵍmē K!wā'qaxsāno gwä'ᵍsta lāx L!ā'waāsasa bEgwā'nEmē qaᵍs wuLē'q. Lā'ᵍlaē ᵍnē'k·a: "ᵍya adä', ᵍmā'sas bEgwā'nEm?"

Then the man spoke, and said, "I am the son of the dead Hamā'lak·aua^{g}ē, and the name of my mother is Ō'^{g}magasEma^{g}ē."

Then Splitter said, "Oh, my great brother! I am the son of Mā'ẋulayū'gwa, and my father is the dead Hamā'lak·aua^{g}ē." Then that man, that Tied-One,— for that was the name of the man,— said, "Oh, my great brother! is it you, master?"

Then Splitter called him, and he paddled immediately, and they went down with the current of the river; but they sent ahead a log of driftwood. Then the bull-head showed itself, and swallowed the log. Splitter shot it with his arrow, and it turned into stone.

And they went on with the current, and they came to Neck-of-the-River; and they sent before them the log of driftwood. The grisly bear of the water showed itself, and swallowed the log. Then Tied-One shot it with his arrow, and it turned into stone.

Then they went down with the current again. They came to Ōdzâ'^{g}las. Then they sent before them the log of driftwood, and the black bear of the water also took the log and slapped it. Then Splitter shot it, and it turned into stone.

Then again they went down with the current. They came to Ā'siwa^{g}ē. Then they saw a black bear walking across the river. Then Tied-One shot it, and it turned at once into stone.

Again they went down with the current, and they came to Sea-Lion-Place. Then they saw three sea-lions. The brothers at once took their bows

Hë'x·^{g}idaEm^{g}lā'wis yā'q!eg·ałēda bEgwā'nEmē. Lā'^{g}laē ^{g}nē'k·a: "Xunō'ẋ^{u} laE'nLas Hamā'lak·auayōła, lāt!a Ō'^{g}magasEmē^{g}x·LEn abE'mpa."

Hë'x·^{g}idaEm^{g}lā'wisē K!wā'qaxsāno ^{g}nē'k·a: "Ā'k·asōL ^{g}nE'mwōt. Nō'gwaEm xunō'ẋ^{u}s Mā'ẋulayū'gwa; hë'^{g}mēsEn ō'mpē Hamā'lak·auayōła." Hë'x·^{g}ida^{g}mēsēda bEgwā'nEmē, yîx Mō'ẋ^{u}sEgE^{g}wakwē, qaxs hë'^{g}maē ḷē'gEmsēda bEgwā'nEmē, lā'^{g}laē ^{g}nē'k·a: "Ā'k·asōL ^{g}nE'mwōt. Sâ'ēLa q!ā'gwidä?"

Wä, lā'^{g}laē Lē'^{g}lalē K!wā'qaxsānôq. Hë'x·^{g}idaEm^{g}lā'wisē sē'x^{g}wīd qa^{g}s lē yō'lx·^{g}īd lā'xa wā. Â'Em^{g}laē g·ā'g·alałg·iwa'laxa q!ē'xałē. Hë'x·^{g}idaEm^{g}lā'wisēda k!ōma' nē'ł^{g}īd qa^{g}s ha'msgEmdēxa q!ē'xałē. Hë'x·^{g}idaEm^{g}lā'wisē K!wā'qaxsāno ha'nł^{g}īdEq, yîsēs hā'naL!Emē. Hë'x·^{g}idaEm^{g}lā'wis t!ē'sEmx·^{g}īda.

Lā'^{g}laē yō'lx·^{g}īda; ē't!ēda. G·ā'x^{g}laē lāx Ōxā'wa^{g}yasa wā. Lā'^{g}laē sā'yapāłg·iwa'laxa q!ē'xałē. G·ā'x^{g}laē nē'ł^{g}īdēda nā'^{g}nīsē qa^{g}s ha'msgEmdēxa q!ē'xałē. Hë'x·^{g}idaEm^{g}lā'wisē Mō'ẋ^{u}sEgE^{g}wakwē ha'nł^{g}īdEq, yîsēs hā'naL!Emē. Hë'x·^{g}idaEm^{g}lā'wis t!ē'sEmx·^{g}īda.

Lā'^{g}la^{g}xaa ē't!ēd yō'lx·^{g}īda. G·ā'x^{g}laē lāx Ōdzâ'^{g}lasē. Lā'^{g}laē ē't!ēd g·ā'lag·iwalaxa q!ē'xałē. Hë'x·^{g}idaEm^{g}la^{g}xaā'wisa L!E'ndzēsē dā'x·^{g}īdxa q!ē'xałē qa^{g}s LEgEł^{g}E'ndēq. Lā'^{g}laē ha'nł^{g}īdē K!wā'qaxsānôq. Hë'x·^{g}idaEm^{g}lā'wis t!ē'sEmx·^{g}īda.

Lā'^{g}laē ē't!ēd yō'lx·^{g}īda. G·ā'x^{g}laē lāx Ā'siwa^{g}ē. Lā'^{g}laē dō'x^{g}waLE'laxa L!ā'^{g}ē tā'wiłEla. Hë'x·^{g}idaEm^{g}lā'wisē ō'gwaqa ha'nł^{g}īdē Mō'ẋ^{u}sEgE^{g}wakwaq. Hë'x·^{g}idadzâ'Em^{g}laē t!ē'sEmx·^{g}īda.

Lā'^{g}laē ē't!ēd yō'lx·^{g}īda. G·ā'x^{g}laē lāx axā's L!ē'xadē. Lā'^{g}laē dō'x^{g}waLElaxa yū'duẋ^{u}sEmē L!ē'x^{g}Ena. Hë'x·^{g}idadzâEm^{g}laēda ^{g}nE^{g}mē'ma dā'g·iłEx-

and shot at them together. Then all the sea-lions became stone.

Again they went down the current, and they came to Ta^{s}wī'sa^{s}ē. Then they saw smoke there. At once Splitter said that they would go there. They went to it and landed near [towards the water from] an old man sitting with his back towards the bank, and sharpening the ends of poles for his salmon-trap.

The brothers — Splitter and Tied-One and Stone-Hand and Scabby-Knee — sat still in their canoe. They staid there a long time. Then came out one of the attendants of Hamā'lak·aua^{s}ē, for it was he. Then he said, "Oh, my dear, do look around [don't not look around too much] for this canoe on the beach towards the water from you."

Then the old man looked and saw the young men. He went down at once and asked them [and said to the young men], "Where did you come from?"

Splitter answered him at once, and said, "We are the children of the dead [one called] Hamā'lak·aua^{s}ē."

Then Hamā'lak·aua^{s}ē arose and sang his sacred song; and after he had sung his sacred song, he said, "Come, children, I am Hamā'lak·aua^{s}ē." Then Hamā'lak·aua^{s}ē called his attendants, and said, "Come, Xeyō'ta and Ā'LOLE-lala, and you L!ā'sołElala, and you Ma'młēx·säla, and you Wīk·!ō'tEsa, and you Lā'k·!ōtEsa, and you Broad-Instep, and you Long-Toe — come and carry up the load of my sons."

Then those who were named by him came out of the house, and carried up the load of the new-comers saxēs łē'łEk!wîsē' qa^{s}s ^{s}nEmā'x·^{s}idē ha'nł^{s}ēdEq. Lā'^{s}laē hë'x·^{s}idaEm la ^{s}nā'ẋwa t!ē'sEmx·^{s}īdēda L!ēL!ē'x^{s}Enx·dē.

Lā'^{s}laē ē't!ēd yō'lx·^{s}īda. G·ā'x^{s}laē lāx Ta^{s}wī'sa^{s}ē. Lā'x·^{s}da^{s}x^{u}^{s}laē dō'x-^{s}waLE'laxa kwā'x·ila lāq. Hë'x·^{s}idaEm-^{s}lā'wisē K!wā'qaxsāno ^{s}nēx· qa^{s}s lē lāq. Lā'^{s}laē gwä'^{s}sta lāq qa^{s}s ha'ng·a^{s}lisē lāx L!ā'sa^{s}yasa q!u'lyakwē bEgwā'nEm L!ā'si-k·ała dzō'dzuẋ^{u}bEndālaxa dzō'dzEẋu'la-Lasa Ļā'wayu.

Â'Em^{s}lā'wisēda ^{s}nE^{s}mē'ma, yîx K!wā'-qaxsāno, Ļō Mō'ẋ^{u}sEgE^{s}wakwē, Ļō T!ē'-t!ēsEmx·ts!āna, Ļō ĻE'mk·êx·ē k!uts!Ex-sā'la lēs lā'xēs yā'^{s}yats!ē. Lā'^{s}laē gä'ła ha^{s}nē'sa, lā'alās lā'wElsēda ^{s}nEmō'kwē lāx a^{s}yî'lkwäs Hamā'lak·aua^{s}ē qa^{s}xs hë'^{s}maē. Lā'^{s}laē ^{s}nē'k·a: "^{s}ya, adä', gwa'la xE'nLEla k·!ē^{s}s mE'lmElsElax qaō'xda ha^{s}nē'sēx lā'xōs L!ā'sa^{s}ēx."

Lā'^{s}laē dō'x^{s}wīdēda q!u'lyakwē bE-gwā'nEmq. Lā'^{s}laē dō'x^{s}waLE'laxa ha-^{s}yā'ł^{s}a. Hë'x·^{s}idaEm^{s}lā'wis lā lE'nts!ēs qa^{s}s lē wuLā'q. Lā'^{s}laē ^{s}nē'k·îq, lā'xa ha^{s}yā'ł^{s}a: "^{s}mā'sēs g·ā'yEma'xa^{s}lasōs?"

Hë'x·^{s}idaEm^{s}lā'wisē K!wā'qaxsānowē nā'nax^{s}mēq. Lā'^{s}laē ^{s}nē'k·a: "Sā'sEm laEnu'^{s}ẋwasa Hamā'lak·auēx·Lōła."

Hë'x·^{s}idaEm^{s}lā'wisē Hamā'lak·aua^{s}ē Ļā'x^{s}wīd qa^{s}s yä'laqwē. Lā'^{s}laē gwāł yä'laqula, la'ē ^{s}nē'k·a: "Wä, gē'lag·a, sā'sEm, nō'gwaEm Hamā'lak·aua^{s}ya." Lā'^{s}laē LE'^{s}lalē Hamā'lak·aua^{s}yaxēs a^{s}yî'lkwē. Lā'^{s}laē ^{s}nē'k·a: "Ģē'la Xe-yō'tä, Ļōs Ā'LoLElalä, Ļōs L!ā'sołElalä, Ļōs Ma'młēx·säla, Ļōs Wīk·!ō't!Esä, Ļōs Lā'k·!ōt!Esä, Ļōs Awō'dzōgumx·sisä, Ļōs G·î'lsg·îltEmx·sīsē, gē'la qa^{s}s mā'^{s}ma-walaōs lā'xg·în sā'sEmg·în."

Hë'x·^{s}idaEm^{s}lā'wisēda ĻE'ĻEqalasE^{s}wē g·āx hō'qawEls qa^{s}s g·ā'xē mā'^{s}mawāla-xa bā'gunsē.

Then a meal was prepared for them by their father. After the young men had eaten, Splitter was questioned by his father. He said, "Where are you going, children?"

Then Splitter said to his father, "We are going to see the mouth of this your river." Thus he said to him. Then he was warned by his father. He said, "Only take care, children, for these water-monsters, masters."

Then Hamā'lak·aua^{s}ē asked about his daughter. (He meant the mothers of Splitter and of Tied-One.) Then they replied, and said that they were well.

Then Hamā'lak·aua^{s}ē also reported about his daughter Q!ē'ẋwaq!anā'k^{u}, who was married to Inviter, the chief of the Qwē'q^{u}sōt!ē'nox^{u}, (and he continued,) "Now I am expecting her, for this is the time when she will come, at this high tide;" (and he said that) Food-Giver, the chief of the Qwē'q^{u}sōt!ē'nox^{u}, and his under-chiefs, had gone to fetch feathers from what is called Feather-Top (Mountain), and that they were travelling in the Paddle-Side-Canoe.

Splitter said at once that they would start. They loaded their canoe with their load. Then Hamā'lak·aua^{s}ē said, "Beware! take care of him whom you said you were going to attack. Go straight to Duval Point, for Food-Giver will go through there; and know that his body is all stone, and only his neck is flesh. Now just take care of this our river, for it is dreadful." And he also said, "Please shoot seal when you come (back), children, that I may give them to the husband of your sister

Lā'^{s}laē hë'x·^{s}idaEm L!Eẋwē'lag·iłtsēs ō'mpē. Lā'^{s}laē gwāł ha^{s}mā'pēda ha-^{s}yā'ł^{s}a, la'ē wuLā'sE^{s}wē K!wā'qaxsāno, yîsēs ō'mpē. Lā'^{s}laē ^{s}nē'k·a: "^{s}wī'Las lē sā'sEm?"

Lā'^{s}laē ^{s}nē'k·ē K!wā'qaxsanâxēs ō'mpē: "Lā'LEnu^{s}ẋ^{u} dō'qwałxwa ō'ẋ^{u}si-wa^{s}yaxsa wä'qōs," ^{s}nē'x·^{s}laēq. Lā'^{s}laē hayā'L!ōlasōsēs ō'mpē. Lā'^{s}laē ^{s}nē'k·a: "Â'Ema yā'L!âx, sā'sEmē, qaō'xda ^{s}yā'-g·îmax, q!ā'gwidē."

Wä, lā'^{s}laē wā'waḷaq!ē Hamā'lak·aua-^{s}yaxēs xunō'kwē; (hë'Em gwô^{s}yō'sē ēbE'mpas K!wā'qaxsānowē Ḷō Mō'ẋ^{u}-sEgE^{s}wakwē). Hë'x·^{s}idaEm^{s}lā'wisē nā'-nax^{s}mēq lā'x·da^{s}x^{u}^{s}laē ^{s}nē'k·ēxs ē's^{s}-Ex·^{s}maē.

Lā'^{s}la^{s}xaa ts!Ek·!ā'łElē Hamā'lak·aua-^{s}yasēs xunō'kwē Q!ē'ẋwaq!anā'kwaxs łā'wadaē lā'xa Qwē'q^{u}sōt!ēnox^{u}, lāx Lā'lēlīL!axa g·ī'gama^{s}ē, "La^{s}mē'sEn nā'-k·!ałaqē qa^{s}xs yō'^{s}maē Ḷē'qēsē qa^{s}s g·ā'xdEmōxda lā'xwa lāx x·ā'ts!ēł." Hë'^{s}misēda lä ts!ā'ts!Elk·!a lax Ts!E'l-k·îmbēx·Lä, yîx L!ā'L!aẋwasdē g·ī'gama-^{s}yasa Qwē'q^{u}sōt!ēnoxwē ḶE^{s}wīs g·ī'ga-bâ^{s}ya. Hë'Em yā'^{s}yats!ēsE^{s}ēsda sē'sEx-wäqa ẋwā'k!una.

Hë'x·^{s}idaEm^{s}lā'wisē K!wā'qaxsānowē ^{s}nēx· qa^{s}s alē'ẋ^{s}widē. Lā'^{s}laē mō'xsasēs ma'm^{s}wāla. Lā'^{s}laē ^{s}nē'k·ē Hamā'la-k·aua^{s}ē: "Â'Ema yā'L!âx, adä', qaē'da gwô^{s}yâ'ōs qa^{s}s la wī'nasE^{s}wōs. Â'Ema hë^{s}nā'kula lāx L!ō'goyu qa^{s}xs hë'^{s}mēLa g·ē'ẋ^{u}sâ sē'x^{s}waLē L!ā'L!aẋwasdä. Hë'-^{s}mis qa^{s}s q!ā'layōsa qēxs ^{s}nā'xwa^{s}maē t!ē'sEmē ō'k!wīna^{s}yas. Lā lē'x·aEm E'ldzē ōxa'wa^{s}yas. Wä, â'^{s}mēts yā'L!â lā'xwa wä'qEns qaō'xs hamē'k·asaēx." Lā'^{s}la^{s}xaa ^{s}nē'k·a: "Wā^{s}x la ha'nł^{s}ēdEł lā'xa mē'gwatē qā'sō g·ā'xLō sā'sEm

when she comes, dear ones." Thus said Hamā'lak·aua^{s}ē to his children.

Splitter immediately took a log of driftwood and towed it alongside. They came down with the current of the river. As soon as they arrived at Mā'smatsla, a sea-monster showed itself. Splitter pushed the log ahead, and the monster swallowed it. Then Splitter shot it, and it turned into stone at once.

Now they arrived at Ẋulk^{u}, and they paddled on, and came to Duval Point, and they waited there for (Food-Giver). They waited there four days. Then Scabby-Knee heard a noise like the splitting of wood. He immediately told Splitter and Tied-One.

Then these men of supernatural power got ready. They saw (eagle) down coming, blown by the wind. It was down of the feathers for which they had gone for the xwä'xwē dance of Food-Giver. His other name was Stone-Body.

For a long time the eagle-down was coming, and there was very much (of it). Then the brothers hesitated and were afraid. They trembled. The sound kept coming nearer. (The sound of) the paddles was just like the ringing of copper.

Then they saw a large canoe coming in sight. Food-Giver stood in the middle among his tribe, and he said from time to time, "Wō hō!"

Then the men of supernatural power took courage, and they wished to shoot (him). Then Splitter said to Tied-qan wā'wadzōlemlex łā'^{s}wunemas weq!wā'x·da^{s}xwa qō g·ā'xlō, adä'," ^{s}nē'x·^{s}laē Hamā'lak·aua^{s}ē, lā'xēs sā'semē.

Hë'x·^{s}idaem^{s}lā'wisē K!wā qaxsāno ax^{s}ē'dxa q!ē'xałē qa^{s}s dā'benūselîq. G·ā'x^{s}laē yō'lx·^{s}īda. G·î'l^{s}em^{s}lā'wis lā'g·aa lax axā's Mā'smatsla, g·ā'x^{s}laē nē'ł-^{s}īdēda ts!ē'gēsē. Hë'x·^{s}idaem^{s}lā'wisē K!wā'qaxsānowē wē'x^{s}wīdxa q!ē'xałē. Lā'^{s}laē hë'x·^{s}ida^{s}mēda ts!ē'gēsē ha'msgemdxa q!ē'xałē. Lā'^{s}laē ha'nł^{s}īdē K!wā'qaxsanâq. Hë'x·^{s}idaem^{s}lā'wisē t!ē'semx·^{s}īda.

Wä, g·ā'x^{s}em g·āxā'lela lax Ẋu'lkwē, lā'x·da^{s}x$^{u s}$laē sē'x^{s}wīd qa^{s}s g·ā'xē lāx l!ō'go^{s}yo qa^{s}s lē hanā'ła lāq. Lā'^{s}laē mō'p!enẋwa^{s}s hanā'ła lāq, lā'^{s}laē wuḷā'x^{s}ale'lē ḷe'mk·äx·, lā'xa hë gwēx·s dzexk·!ā'lag·îlē. Hë'x·^{s}idaem^{s}lā'wis nē'ła, lāx K!wā'qaxsāno ḷō Mō'ẋ^{u}segē^{s}wakwē.

Hë'x·^{s}idaem^{s}lā'wisē xwā'nał^{s}īdēda ḷō'ḷegwalents!ēsela. Lā'x·da^{s}x$^{u s}$laē dō'x^{s}wale'laxa qe'mẋwa g·āx yōxsâ'layōsa yâ'la. Hë'em qā'qemẋwałg·ī'wisa ts!ā'ts!elk·!ā'x·dē qaēs xwä'xwē^{s}ēnēlē l!ā'l!aẋwasdē. Hë'^{s}mis ^{s}nem ḷē'gemsē T!ē'semg·it.

Lā'^{s}laē gē'g·îłtsēla g·ā'xēda qe'mẋwa. Â'em^{s}laē lō'ma la q!ē'nema. Wä, la-e'm^{s}laē wāx· mā'ma^{s}łts!ēlälē nēnâ'qa-^{s}yasa ^{s}ne^{s}mē'ma ḷō k·êlî'las. Lae'm^{s}laē xunā'lax·da^{s}xwa. G·ā'x^{s}laē nexwaxstā'la^{s}nā'kula. Hë'^{s}laē gwēx·s sepe'lx·k·!alag·ila^{s}ya qaēs sē'sewayuwē.

Lā'^{s}laē dō'x^{s}wale'laxa ^{s}wā'lasē ẋwā'k!unaxs g·ā'xaē nē'ł^{s}ēda. Wä, lae'm ḷā'^{s}x^{u}sema^{s}ē l!ā'l!aẋwasdē lā'xēs g·ō'kulōtē. Lā'naẋwa^{s}laē ^{s}nē'k·ē l!ā'l!aẋwasdē: "wō hō."

Lā'^{s}laē łāk!wē'mas^{s}īdē nēnâ'qa^{s}yasa ḷō'ḷegwalents!ē'sela. Lā'^{s}laē ^{s}nē'x·da-^{s}xwa qa^{s}s wä'g·ił ha'nł^{s}īda. Lae'm^{s}lā'wis

One, "Take your bow, that we shoot (the canoe) at both ends."

Then Splitter took his bow and strung it, and Tied-One also took his bow and strung it. Then the large canoe came to the place outside of where they were staying.

Then Splitter said to Tied-One, "Now shoot the stern of the canoe. I will shoot the bow of the canoe." They got ready at once, and Splitter said to Tied-One, "Ready!" Now they shot the ends of the large canoe, and the canoe capsized at once.

Then the supernatural men paddled to it, and Stone-Hand struck all the men who were swimming about in the water. Then Splitter tried to find the head of Food-Giver, but he did not find it. Then Splitter and Tied-One felt badly.

Then Splitter said that they would put The-Only-One on the rock on the island at the entrance of Duval Point. Then they put the old man out of the canoe. The-Only-One carried his spear.

Now the canoe of Splitter was full of heads covered with eagle-down. Splitter came paddling (back). The-Only-One was sitting on the rock on the island. When Splitter arrived at the middle of the bay Gwa'tsE^{g}ē, then he heard The-Only-One saying, "Hō, hŏhohō'! I really caught Food-Giver. Ġwa, ġwa, ġwa!" Thus he said, the one who was sitting on the island.

^{g}nē'k·ē K!wā'qaxsāno, lāx Mō'x̣^{u}sEGE-^{g}wakwē: "Wë'g·a ax^{g}ē'dExs łE'k!wisā'-qōs qaE'ns wä'g·iLEns hanha'nłbEndEq."

Hë'x·^{g}idaEm^{g}lā'wisē K!wā'qaxsāno ax^{g}ē'dxēs łE'k!wisē' qa^{g}s qat!ē'dēq. Lā'-^{g}laē ō'gwaqä Mō'x̣^{u}sEGE^{g}wakwē ax-^{g}ē'dxēs łE'k!wisē' qa^{g}s qat!ē'dēq. G·ā'x-^{g}Em^{g}laēda ^{g}wā'lasē x̣wā'k!una lāx L!ā'sa-^{g}yas ha^{g}naā'sas.

Lā'^{g}laē ^{g}nē'k·ē K!wā'qaxsanowē lāx Mō'x̣^{u}sEGE^{g}wakwē: "Wë'g·a ha'nł^{g}īd-LExōx ōxḶā'yaxsa x̣wā'k!una, lā'LEn ha'nł^{g}īdLExa â'g·iwa^{g}yasa x̣wā'k!una." Lā'^{g}laē hë'x·^{g}idaEm la ġwā'łała. Lā'^{g}laē wä'xē K!wā'qaxsānâx Mō'x̣^{u}sEGE^{g}wa-kwē. Lā'x·da^{g}x^{u}^{g}laē ha'nhanłbEndxa ^{g}wā'lasē x̣wā'k!una. Hë'x·^{g}idaEm^{g}lā'wis q!ap!ē'dēda x̣wā'k!unax·dē.

Hë'x·^{g}idaEm^{g}lā'wisē sē'x^{g}widēda ḶŌ'-ḶEgwalEnts!ēsē lāq. Wä, hë'Em la mîx·^{g}ī'daats T!ē't!ēsEmx·ts!ānē, la'ē gE'l-qamē^{g}stālēda ^{g}nā'x̣wa bEgwā'nEmx·dē. Lā'^{g}laḶē K!wā'qaxsāno wāx· ā'läx x·ō'm-sas L!ā'L!ax̣wasdē lāq. Lā'^{g}laē k·!ē^{g}s q!ā'qē. Wä, laE'm ^{g}yā'x·sE^{g}mē nâ'qa^{g}yas K!wā'qaxsāno ḶŌ Mō'x̣^{u}sEGE^{g}wakwē.

Wä, laE'm ^{g}nē'k·ē K!wā'qaxsāno qa^{g}s wë'g·ē taō'dEg·aā'lōdEx ^{g}nEmō'gwisē lā'xa ^{g}mEguxstālē'saxs L!ō'go^{g}yō. Lā'-^{g}laē lōłtâ'wēda q!u'lyakwē, yîx ^{g}nEmō'-gwisē. Wä, lā'^{g}laē dā'lamē ^{g}nEmō'gwi-saxēs wEłba'.

Wä, laE'mḶā qō't!ē yā'^{g}yats!äs K!wā'-qaxsānâxa qā'g·îkwēxa ^{g}nā'x̣wa^{g}maEl qEmō'kwa. Wä, g·ā'x^{g}Em sē'x^{g}widē K!wā'qaxsāno. LaE'mḶa k!waē' ^{g}nE-mō'gwisē lā'xa ^{g}mEk·â'la. G·ā'x^{g}laē lā'g·aē K!wā'qaxsāno lā'xōxda nEGEx-sta^{g}lē'saxs Gwa'tsE^{g}ē. Lā'^{g}laē K!wā'-qaxsāno wuLE'lax ^{g}nEmō'gwisāxs la'ē ^{g}nē'k·a: "Hō, hohoho' L!ā'L!ax̣wasd-k·asg·în yā'nEmk·asg·în, ġwa, ġwa, ġwa," ^{g}nē'x·^{g}laēda k!wā'sgEma^{g}yaxa ^{g}mEk·â'la.

Then Splitter said, "Oh, perhaps he only wants us to go and take him." Then he said again what he had said before; and Tied-One spoke, and said, "Oh, my dear! let us look! It might be true (what) Scabby-Knee (says)."

Then they paddled back to Duval Point, where Scabby-Knee was sitting on the rock. Then Splitter arrived there, and Scabby-Knee jumped around the body of a man that was really black, for his body was diorite.

Then Splitter stood up in his canoe to look at him and to convince himself. Then he sang his sacred song. Then he stopped singing, and he spoke, and said, "Thank you, friend. It was not my wish to desert you, friend. Now we have got him." Thus he said when he cut off the head of Food-Giver.

Then they carried the head on their shoulders and put it into the canoe. Then they went home, and they went straight to Ta^{s}wī'sa^{s}ē, the village of Hamā'lak·aua^{s}ē. Then they put the heads on stakes. There were really a great many, and they put a great many on the ground. Then Hamā'lak·aua^{s}ē covered them with down, and therefore down came down the river.

It was not long before Q!ē'ẋwaq!anā'k^{u} arrived at her father's (house), for indeed she did not know that her brothers were men of supernatural power. Hamā'lak·aua^{s}ē reported at once to his daughter, and said, "O mistress! your brothers have supernatural power. They have made war on Food-Giver, and brought a canoe full of heads." Thus he said to her.

Q!ē'ẋwaq!anā'k^{u} replied at once, and

Lā'^{s}laē ^{s}nē'k·ē K!wā'qaxsānowē: "yä, â'^{s}maaxents ^{s}nēx· qens lē dāq." Lā'^{s}laē ē'dzaqwa hë'em lā'^{s}xat! wā'ɬdems. Hë'^{s}lat!a Mō'ẋ^{u}sEgE^{s}wakwē yā'q!eg·ała. Lā'^{s}laē nē'k·a: "^{s}yâ, adä', widzâ'x·îns dō'x^{s}wīdEq qō â'laEmlā'xo Ļe'mk·ēx·^{s}īdlā'xō."

Lā'^{s}laē sē'x^{s}wīda. LaE'm a^{s}ē'da^{s}āqa lāx L!ō'ǥo^{s}yō, lāx k!wa'aāsasa lā'Lē Ļe'mk·äx·a. Lā'^{s}laē lā'g·aa K!wā'qaxsāno lāq. Lā'^{s}laē Ļe'mk·äx·ē dE'ẋ^{u}sē·^{s}stalaxa yā'q!wa bEgwā'nEmaxa â'lä ts!ō'ła qaē'xs tsEq!u'lsaē ō'k!wīna^{s}yas.

Hë'x·^{s}idaEm^{s}lā'wisē K!wā'qaxsāno Ļā'ẋwałExs lā'xēs yā'^{s}yats!ē qa^{s}s dō'x·^{s}wīdēq. Lā'^{s}laē awE'lp!ałtōq, la'ē hë'x·^{s}idaEm yä'laqwa. Wä, lā'^{s}laē q!wē'ɬ^{s}īda. Lā'^{s}laē yā'q!eg·ała. Lā'^{s}laē ^{s}nē'k·a: "Ǥē'lak·as^{s}la qāst, k·!ē'saē nōs nâ'qa·^{s}yîn laē'na^{s}ē ɬō'waLōs, qāst. Wä, la·^{s}mens lâ'ła," ^{s}nē'x·^{s}laēxs la'ē qā'x·^{s}idEx L!ā'L!aẋwasdē.

Wä, laE'm g·āx t!ē'x·îlaxa qā'g·îkwē qa^{s}s ax^{s}ā'ɬExsēq. Wä, g·ā'x^{s}Em nä'^{s}nakwa. Lā'^{s}laē hë^{s}nā'kulaEm lāx Ta^{s}wī·^{s}sa^{s}ē lāx g·ō'ku^{s}lasas Hamā'lak·aua^{s}ē. Lā'^{s}laē hë'x·^{s}idaEm yî'lx·wElsaxa qā'g·îkwē. Wä, lā'dzēk·as^{s}Em^{s}laē ^{s}wī'^{s}la ax·^{s}E'lsa. LaE'm qa'mẋ^{s}wītsō^{s}s Hamā'lak·aua^{s}ē, lā'g·iłas qa'mẋwatōsElēda wā.

Wä, k·!ēs^{s}lat!a gä'łaxs g·ā'xaē Q!ē'ẋwaq!anā'kwē bā'gunsa lā'xēs ō'mpē. Qä'Ļaxs k·!ē's^{s}maē q!ā'laxēs wē'waq!wêxs Ļō'ĻEgwala^{s}ē. Hë'x·^{s}idaEm^{s}lā'wisē Hamā'lak·aua^{s}ē ts!Ek·ā'ɬ^{s}ēdxēs ts!Edā'qē xunō'kwa. Lā'^{s}laē ^{s}nē'k·a: "^{s}ya, q!ā'gwidä, ĻēĻō'gwalōx wē'waq!wax, lax·da^{s}x^{u} wī'nāx L!ā'L!aẋwasdêx·dē. G·ā'x^{s}mēsōx qō't!ax yā'^{s}yats!êxsōxwa qā'g·îkwēx," ^{s}nē'x·^{s}laēq.

Hë'x·^{s}idaEm^{s}lā'wisē Q!ē'ẋwaq!anā'-

said, "Catch salmon quickly, that I may eat them at home." Thus she said to her father. Hamā'lak·aua^{s}ē immediately sent his attendants to catch salmon.

Then Splitter heard what Hamā'lak·aua^{s}ē said when he was sending his attendants. He said at once that he would shoot seals on the island Dā'g·ulk^{u}. Then he launched his canoe; and Splitter and Stone-Hand and Tied-One and Scabby-Knee went down with the current of the river. They went straight to Dā'g·ulk^{u} and shot seals, and their canoe was full.

They came home, and they took the seals out of the canoe and put them into the canoe of Q!ē'ẋwaq!anā'k^{u}, and they also put roasted dog-salmon into her canoe. Then the canoe was anchored in the evening.

In the morning, when day came, they started, and arrived at the mouth of the inlet of Olachen-Place. Then her crew of slaves were crying aloud, and they were heard by hunters who were hunting seals on the islands. Then the hunters paddled to them and asked them why they cried.

Then the slaves said that they only pretended to cry. Then they parted with the hunters; and Q!ē'ẋwaq!anā'k^{u} spoke to her slaves, and said, "Don't talk about what we have discovered about those who went to get feathers, for I will ask Inviter at once to call everybody this evening, and afterwards we will report, after the guests have eaten, else we might be unlucky." Thus said Q!ē'ẋwaq!anā'k^{u} to her slaves. Then kwē nā'nax^{s}mēq. Lā'^{s}laē ^{s}nē'k·a: "Hā'^{s}labāla la yē'łnEx^{s}wīdEx k·!ō'tElē qan ha^{s}mā'g·iwīł," ^{s}nē'x·^{s}laē, lā'xēs ō'mpē. Wä, hē'x·^{s}idaEm^{s}lā'wisē Hamā'lak·aua^{s}ē ^{s}yā'laqaxēs a^{s}yî'lkwē qa lēs yä'łnEkula lā'xa k·!ō'tEla.

Lā'^{s}laē wuLE'lē K!wā'qaxsānâx wā'łdEmas Hamā'lak·aua^{s}yaxs, la'ē ^{s}yā'laqaxēs a^{s}yî'lkwē. Hē'x·^{s}idaEm^{s}lā'wisē ^{s}nēx· qa^{s}s lē ha'nł^{s}īdEx mē'gwata lā'xa ^{s}mEk·â'la ḷē'gadēs Dā'g·ulk^{u}. Lā'^{s}laē wī'^{s}x^{u}stEnda, lā'xēs ẋwā'k!una. Lā'^{s}laē K!wā'qaxsāno, ḷō T!ē't!ēsEmx·ts!āna, ḷō Mō'ẋ^{u}sEgE^{s}wakwē, ḷō ḷE'mk·äx·ē, lā'^{s}laē yō'lx·^{s}īd lā'xa wā. Lā'^{s}laē hē^{s}nā'kulaEm lāx Dā'g·ulkwē. Lā'^{s}laē ha'nł^{s}īd lā'xa mē'gwatē. Lā'^{s}laē qō't!ē yā'^{s}yats!ês.

G·ā'x^{s}laē nä'^{s}nakwa. Â'Em^{s}lā'wisē axō'tsEmēda mē'gwatē lāx yā'^{s}yats!ês Q!ē'ẋwaq!anā'kwē. Lā'^{s}la^{s}xaa mō'xdzEmēda L!ō'bEkwē gwā'xnēsa lā'xa ẋwā'k!unäs. Lā'^{s}laē q!E'lsoyuwēda ẋwā'k!unaxa dzā'qwa.

Wä, lā'^{s}laē ^{s}nā'x·^{s}īdxa gaā'la, lā'ē alē'ẋulīsa. Lā'^{s}laē lā'g·aa lāx ā'waxsta^{s}yas wunā'łdEmsas Dzā'wadē. Lā'^{s}laēda lē'lōtas q!ā'q!Ek·â q!wā'qusâla hā'sEla. Hē'^{s}mis la wuḷE'łtsa hanā'ła lā'xa ^{s}maE'mk·âläx mē'gwata. Wä, lā'^{s}laē sē'x^{s}wīdēda ha'nhanL!ēnoxwē lāq qa^{s}s wuLē'q, lāx hē'g·iłas gwē'k·!alē.

Lā'^{s}laē ^{s}nē'k·ēda q!ā'q!Ek·âxs â'^{s}maē q!wā'sabūła. Lā'^{s}laē kwē'ł^{s}īd ḷE^{s}wa ha'nhanL!ēnoxwē. Lā'^{s}laē yā'q!eg·ałē Q!ē'ẋwaq!anā'kwaxēs q!ā'q!Ek·o. Lā'^{s}laē ^{s}nē'k·a: "^{s}ya'x·da^{s}x^{u} gwā'la gwā'gwēx·s^{s}ala lā'xa lä'Ens dō'x^{s}waLE'la lā'xa wā'x·dē ts!ā'ts!Elk·!a qaEn hē'x·^{s}idaēnē^{s}EmLē axk·!ā'laLEx LÄ'lēlīL!ä qa LE'^{s}lāla mē^{s}łtsē'xwa dzā'qwaLēx. Wä, ā'ł^{s}EmLEns ts!Ek·!ā'ł^{s}īdEL qō gwāł ha^{s}mā'pLēda k!wē'ła, ā'LEns ō'dzaxālax,"

she tried to instruct her child that it should not talk about the down coming down the river.

When she had finished, they arrived at the house of the Qwē'q^{u}sōtlē'nox^{u} at Feasting-Place. Q!ē'xwaq!anā'k^{u} immediately asked her husband to call his tribe. Then Inviter sent his attendants to call them. It was not long after they had called before all the ancestors of the Qwē'q^{u}sōtlē'nox^{u} came in. Then they were given roasted dog-salmon to eat.

After they had eaten the roasted dog-salmon, they were given as a second course the seal. Now the seals were being cooked. When they were nearly done, one of the attendants of Inviter spoke, and said, "O tribe! take care when our chief Food-Giver arrives, for the time it used to take him is over, that you may all be ready to meet him when he comes, my dear ones."

Then spoke the son of Q!ē'ẋwaq!anā'k^{u}, and said, "Down came down the river of grandfather." Then Q!ē'ẋwaq!anā'k^{u} pulled her child.

Then the seals were given to all the men. When the seals were gone, the child of Q!ē'ẋwaq!anā'k^{u} spoke again, and said to her father Inviter, "O father! down came down the river of grandfather."

Then Inviter said at once, "O mistress! what does our child here say?" Then Q!ē'ẋwaq!anā'k^{u} said, "Oh, I forgot. It is true what he said; for ^{s}nē'x·^{s}laē Q!ē'ẋwaq!anā'kwē, lā'xēs q!ā'q!Ek·o. Lā'^{s}laē wāx· ḷē'xs^{s}ālaxēs xunō'kwē qa k·!ēes gwā'gwēx·s^{s}āla lā'xa qa'mẋwatōsElēda wā.

Wä, lā'^{s}laē gwā'ła. Lā'^{s}laē lā'g·a^{s}lēs lā'xa g·ō'kwasa Qwē'q^{u}sōtlēnoxwē, lāx Gwā'^{s}yasdEmsē. Hë'x·^{s}idaEm^{s}lā'wisē Q!ē'ẋwaq!anā'kwē axk·!ā'laxēs łā'^{s}wunEmē qa hë'x·^{s}ida^{s}mēs lē'^{s}lālaxēs g·ō'łg·îkulōtē. Lā'^{s}laē ^{s}yā'laqē lā'lēlīL!äxēs a^{s}yî'lkwē qa lē^{s}s lē'^{s}lāla. Hë'x·^{s}idaEm^{s}lā'wisē la wī'laẋ^{u}dzē, lā'ē gē'g·îlsēda lē'^{s}laläxs g·ā'xaē ^{s}wī'^{s}laēlēda g·ā'läsa Qwē'q^{u}sōtlēnoxwē. Hë'x·^{s}idaEm^{s}lā'wisē ham^{s}g·ī'layuwēda L!ō'bEkwē gwā'xnisē.

Lā'^{s}laē gwāł ha^{s}mā'pxa L!ō'bEkwē gwā'xnisa. Lā'^{s}laē hē'lig·îndayuwēda mē'gwatē. Wä, laE'm q!ō'łasE^{s}wa. LaE'm^{s}lā'wis Elā'q L!ō'pēda mē'gwatē, lā'as yā'q!eg·ałē ^{s}nEmō'kwē lāx a^{s}yî'lkwäs lā'lēlīL!a. Lā'^{s}laē ^{s}nē'k·a: "^{s}ya, g·ō'kulōt, wë'g·a yā'L!âLEx qō g·ā'xLEns g·ī'gama^{s}yaē L!ā'L!aẋwasdä, qa^{s}xs lE^{s}ma'ē hayā'qax wā'^{s}wasdEmnaẋwä qa^{s}s ^{s}nā'ẋwa^{s}mē'Lōs lāł la^{s}lā'lāłqē qō g·ā'xLō, aadä'."

Hë'x·^{s}idaEm^{s}lā'wisē yā'q!eg·ałē xunō'kwas Q!ē'ẋwaq!anā'kwē. Lā'^{s}laē ^{s}nē'k·a: "Qe'mẋwatōsElōx wäxs nō'mas." Hë'x·^{s}idaEm^{s}lā'wisē Q!ē'ẋwaq!anā'kwē nē'x^{s}ēdxēs xunō'kwē.

Lā'^{s}laē yā'x^{s}widayuwēda mē'gwatē lā'xa ^{s}nā'ẋwa bē'bEgwanEma. Lā'^{s}laē ^{s}wī'^{s}lēda mē'gwatē. Lā'as ē't!ēdēda xunō'kwas Q!ē'ẋwaq!anā'kwē yā'q!eg·ała. Lā'^{s}laē ^{s}nē'k·a, lā'xēs ō'mpē lā'lēlīL!a: "^{s}ya, ā'dats, qE'mẋwatōsElaōxda wäxs nō'masē."

Hë'x·^{s}idaEm^{s}lā'wisē lā'lēlīL!a ^{s}nē'k·a: "^{s}ya, q!ā'gwidē, ^{s}mā'dzēg·a wā'łdEmg·asg·îns xunō'kwîk·?" Lā'^{s}laē ^{s}nē'k·ē Q!ē'ẋwaq!anā'kwē: "Ā, wā'q!uneōxsḷa

these men of supernatural power went to war against our people who went to get feathers. That is what your son means, that feathers were coming down the river, for they were hanging there."

Then all the Qwē'q^{u}sōt!ē'nox^{u} broke the (walls of) the house, and all the women cried; and they said, "Oh, my roasted clams!" and some said, "Oh, my roasted (mussels)!" And they named the various kinds of shell-fish.

When they quieted down, the [former] attendant of Food-Giver spoke, and said, "Let us go across to Ẋulk^{u} and verify the report of those who have been across."

Then all the Qwē'q^{u}sōt!ē'nox^{u} said that they would go, and that if Q!ē'ẋwaq!anā'k^{u} had lied, she would have to die with those whom she referred to as supernatural men.

Then all the tribes got ready, and they were going with the break of day. Then, in the morning, day came; and the ancestors of the Qwē'q^{u}sōt!ē'nox^{u} all launched their canoes, and the first of the Dzā'wadeēnox^{u} and the Ha^{s}ẋwā'mîs and the Gwā'waēnox^{u} and the ^{s}wī'^{s}wō^{s}masgem. They were very many. Now they began to paddle, and it was not yet evening when they arrived at Long Beach, at the village of Unrivalled, the Lēgwiłda^{s}x^{u}.

Then the six tribes went to see if they were really men of supernatural power; and they went straight to Ta^{s}wī'sa^{s}ē, for that was the village of Hamā'lak·aua^{s}ē and Splitter and Tied-One and Stone-Hand and Scabby-Knee.

Then the tribes arrived. The attendants of the late Food-Giver spoke at ē'saēḷox â'la^{s}mōx wā'łdemaxs qaē'da ḷō'ḷegwalents!ēsēx, yō'^{s}mēs la'x·da wī'naxens ts!ā'ts!elk·!ax·dē. Yō'em gwô^{s}yō'sōx g·ī'yaqōs lā qe'mẋwatōsela lā'xwa wāx la'ēx yî'lẋula."

Hë'x·^{s}idaem^{s}lā'wisēda ^{s}nā'ẋwa Qwē'q^{u}sōt!ēnox l!ē'x·elsaxa g·ō'ẋ^{u}dē. Lae'm q!wā'q!usâlēda ts!ē'daqē. Lā'^{s}laē ^{s}nē'k·a: "Ā'sen ts!ē'sayasdē," ḷe^{s}wē'da ^{s}nęk·: "Ā'sen x·ā'kwayasdē." ^{s}nā'ẋwaem^{s}laē ḷē'x^{s}īdxa ts!ē'ts!ek!wēmasē.

Wä, lā'^{s}laē se'lt!ēda. Lā'asēda g·ā'yułē lāx a^{s}yî'lkwäs l!ā'l!aẋwasdē yā'q!eg·ała. Lā'^{s}laē ^{s}nē'k·a: "^{s}ya'x·da^{s}xwōl. Wīdzâ'x·îns lā'wiła lax Ẋu'lkwē qans lä a^{s}ō'q!wu^{s}yaxwa ts!ek·!ā'lemaxsens lā'^{s}wīłdēx."

Hë'x·^{s}idaem^{s}lā'wisēda ^{s}nā'ẋwa Qwē'q^{u}sōt!ēnoxwē ^{s}nēx· qa^{s}s lä. G·î'l^{s}emłwīsō'x lē'lk!wālalōx Q!ē'ẋwaq!anā'kwēx la^{s}mē'sōx łē'łelł ḷe^{s}wēs gwô^{s}yâ' ḷō'gwala.

Lā'^{s}laē xwā'nał^{s}īda, ^{s}nā'ẋwēda lē'lqwalala^{s}ya qaxs le^{s}ma'ē lā'łxa lā'lē ^{s}nā'x·^{s}īdel. Lā'^{s}laē ^{s}nā'x·^{s}īdxa gaā'la. La'ē ^{s}nā'ẋwaem wī^{s}x^{u}ste'ndēda g·ā'lē Qwē'q^{u}sōt!ē'nox^{u}xēs yā'^{s}yats!ē, ḷe^{s}wa g·ā'lē Dzā'wadeēnoxwa, ḷe^{s}wa Haẋwā'^{s}mîsē, ḷe^{s}wa Gwā'waēnoxwē; hë'^{s}misa ^{s}wī'^{s}wō^{s}masgemē. Lā'dzēk·as^{s}laē sē'x^{s}wīd; k·!ē^{s}s^{s}em^{s}lā'wis dzā'qwaxs g·ā'xaē lāx G·î'ldedzōlîsē lāx g·ō'ku^{s}lasas Wä'qa^{s}ēxa Lē'gwîłda^{s}xwē.

Wä, lae'm^{s}laē q!al!e'sga^{s}mā'kwēda la a^{s}ō'q!wa^{s}yaxa ḷō'ḷegwālents!ē'sela la'ē hë^{s}na'kula lāx Ta^{s}wī'sa^{s}ē qaxs hë'^{s}maē g·ō'kulats Hamā'lak·aua^{s}ē, ḷō K!wā'qaxsāno, ḷō Mō'ẋ^{u}segē^{s}wa'kwē, ḷō T!ē't!ēsemx·ts!āna, ḷō ḷe'mk·äx·ē.

Lā'^{s}laē lā'g·aēda lē'lqwalala^{s}ē. Hë'x·^{s}idaem^{s}lā'wisēda a^{s}yî'lkwäs l!ā'l!aẋwas-

once, and said, "I come, Chief Hamā'lak·aua^{s}ē, to see if what is said about your children is true, that they are men of supernatural power, and also if they have really vanquished my chief, Food-Giver. Now I have finished my speech."

Then Hamā'lak·aua^{s}ē came and stood outside of his house, and said, "Beware! Take care when you see my supernatural men here." Then he beat time on the front boards of his house; and Splitter and Tied-One split cedar-sticks and burned their ends, and they went out with them.

Then they began to shoot with them, and the arrows just went astray. Then all the tribes laughed. Splitter and Tied-One went into the house. They went to take their bows.

Then they came on the roof of their father's house, and shot together. Then all the canoes capsized, and the tribes were as if dazed. Then Stone-Hand struck them (with his fist). Now he grew tired.

Then they split cedar-trees, and Splitter and Tied-One put up stakes to tie the Qwē'q^{u}sōt!ē'nox^{u} men on to them. Now they were put up alive by the men of supernatural power. Then they finished, and the ravens came and pecked out the eyes of the living people, for they had no way (of defending themselves), for indeed their hands were tied behind them.

Now they were placed in this way for four days. Then they asked for a man named Ts!ō'gulis and (another) named Ẋwē'lisag·ī^{s}lak^{u}; for they were the dēx·dē yā'q!eg·ała. Lā'^{s}laē ^{s}nē'k·a: "G·ā'xēg·în g·ī'ǥamē^{s} Hamā'lak·auē^{s} qan g·ā'xē a^{s}ō'q!wa^{s}ya lā'xōs sā'sEma-q!ōsxwa ǥwô^{s}yâ'x ḷō'ḷEgwalEnts!ēsa; hë'^{s}misēda â'la^{s}maōx laE'm ^{s}yā'x·^{s}īda- mas lā'xEn g·ī'ǥama^{s}yaē L!ā'L!aẋwasdē. Wä, laE'm ǥwā'łEn wā'łdEmē."

Hë'x·^{s}idaEm^{s}lā'wisē Hamā'lak·aua^{s}ē g·āx ḷā'x^{s}wEls lāx L!ā'sanâ^{s}yasēs g·ō'-kwē. Lā'^{s}laē ^{s}nē'k·a: "Wë'g·a yā'L!âx qa^{s}s dō'x^{s}waLE'laōsāxg·în ḷēḷō'gwalak·." Lā'^{s}laē LE'x^{s}ēdxa tsā'ǥEmasēs g·ō'kwē. Hë'x·^{s}idaEm^{s}lā'wisē K!wā'qaxsāno ḷō Mō'ẋ^{u}sEǥE^{s}wakwē xō'ẋ^{s}wīdxa k!waxLā'-wē qa^{s}s mē'x·bEndēq; hë'^{s}mis la hō'-qawEltsEms.

Lā'^{s}laē ha'nł^{s}īdEs. Â'Em^{s}lawis pē'sE-lēda ha'nLEläs. Hë'^{s}mis la xā'ł^{s}idaā'tsa ^{s}nā'ẋwa lē'Elqwalałaa^{s}ya. Wä, lā'^{s}laē hō'gwiLē K!wā'qaxsāno ḷō Mō'ẋ^{u}sEǥE-^{s}wakwē. Wä, laE'm^{s}laē ax^{s}ē'dxēs łē'łE-k!wisē'.

Wä, g·ā'x^{s}Em lāx ō'gwäsas g·ō'kwas ō'mpas. Lā'^{s}laē ^{s}nEmā'x·^{s}īd ha'nł^{s}īd. Hë'x·^{s}idaEm^{s}lā'wisē ^{s}nā'ẋwa qap!ē'dēda ẋwā'ẋwak!una. Wä, laE'm ^{s}nEmā'x·isē-da lē'Elqwalałaa^{s}ē ḷō wu^{s}nā'ł^{s}īda. Wä, hë'^{s}mis la mîx·^{s}ī'daats T!ē't!ēsEmx·ts!ā-na. Lā'^{s}laē qE'lx·^{s}īda.

La'ē LE'mlEmx·s^{s}Endxa wi'lkwē. Lā'-^{s}laē K!wā'qaxsāno ḷō Mō'ẋ^{u}sEǥE^{s}wakwē ḷā'g·alisElāq qa^{s}s yî'łp!ēǥEndālēsa Qwē'-q^{u}sōt!ēnoxwē bē'bEgwanEmē lāq. Wä, laE'm q!wē'q!ulap!ēǥā'lēdzEmsa ḷō'ḷE-gwalEnts!ēsē. Wä, lā'^{s}laē ǥwā'ła. La-E'm^{s}laē g·ā'xēda ǥwā'^{s}wina ḷE'nLāx gE^{s}yā'ǥEsasa q!wē'q!ula bē'bEgwanEma qa wī'x·^{s}īdēs qä'ḷaxs k·!ek·!a'ts!ēg·a-^{s}yaē.

Lā'^{s}laē mō'p!Enẋwa^{s}sē ^{s}nā'lä hë gwa-^{s}ë'sē. Lā'^{s}laē wuLā'sE^{s}wēda ḷē'ǥadōłas Ts!ō'gulisē ḷE^{s}wa Ẋwē'lisag·i^{s}lax·Lō'łaxa łē^{s}lâ'ẋ^{u}wułä'sa Gwā'waēnoxwē. Lā'^{s}laē

strongest men of the Gwā'waēnox^{u}. Then Ts!ō'gulis tried, and said immediately, "Now the (cedar withes) are cracking." Then Ts!ō'gulis and Ẋwē'lisag·ī^{g}lak^{u} both tried to move, and they broke the cedar withes with which they were tied.

Then they untied their friends, and the people wanted to pay them (to untie them also). Now all the men were nearly untied. Then Splitter and Tied-One discovered it, and they sent Stone-Hand at once to go again and strike the people.

Now all of those who were untied by Ts!ō'gulis and Ẋwē'lisag·ī^{g}lak^{u} were alive. Then the Qwē'q^{u}sōt!ē'nox^{u} were vanquished by the ancesters of the ^{g}nE'mgēs on account of these men of supernatural power.

Now a long time had passed when the men of supernatural power moved to Ōdzâ'las with their father and Stone-Hand and Scabby-Knee and with the attendants of the chief Hamā'lak·aua^{g}ē.

Then they finished their house. Then Splitter went to see the village at the mouth of the river at Long-Beach, whose chief was Unrivalled. He at once got for his sweetheart a pretty woman. Then the woman lay down with Splitter. Then the woman reported to Splitter, and said, "Take care, master, when he comes who will bring coppers to Unrivalled." Thus said Māẋ'ulayūgwa, for she was one of his wives, and Ts!Ets!â'lał was the name of his second wife, and the father of Ts!Ets!â'lał was the chief of the Ha^{g}ẋwā'mîs, and his name was Tied-Hands, and therefore Māẋ'ulayūgwa ^{g}mE'ns^{g}īdē Ts!ō'gulisē. Hë'x·^{g}idaEm^{g}lā'wisē ^{g}nē'k·a: "LaE'mg·a aL!Eg·ā'ła." Lā'x·da^{g}x^{u}^{g}laē ^{g}nEmā'x·^{g}īd yā'wix·^{g}ida, yîx Ts!ō'gulisē Ḷō Ẋwē'lisag·i^{g}lakwē. Wä, laE'm a'ł^{g}īdēda dEwē'xē yiḶE'ms.

Hë'x·^{g}idaEm^{g}lā'wisē la qwē'łaxēs Ḷē'ḶEḶâ'la. Wä, laE'm^{g}laē xu'nkwasōsēs g·ō'kulōtē. Lā'^{g}laē Elā'q ^{g}wī'^{g}la qwē'ł-^{g}īdxa bē'bEgwanEmē, lā'as q!ä'k·ē K!wā'qaxsānôq Ḷō Mō'ẋ^{u}sEgE^{g}wakwäq. Lā'^{g}laē hë'x·^{g}idaEm ^{g}yā'laqas T!ē't!ē-sEmx·ts!āna qa lē^{g}s ē't!ēd mîx·^{g}ī'dxa bē'bEgwanEmx·dē.

Wä, laE'm^{g}laē q!wē'q!ulēda lā'x·dē qwē'łasōs Ts!ō'gulisē Ḷō Ẋwē'lisag·i^{g}lakwē. Wä, laE'm^{g}laē ^{g}yā'k·âwēda Qwē'q^{u}sōt!ēnoxwē lā'xa g·ā'läsa ^{g}nE'mgēsē qaē'da Ḷō'ḶEgwalEnts!ē'sEla.

Wä, lā'^{g}laē gä'łaxs la'ē mā'wēda Ḷō'ḶEgwalEnts!ē'sEla lāx Ōdzâ'^{g}lasē, Ḷe^{g}wēs ō'mpē, Ḷō T!ē't!ēsEmx·ts!āna, Ḷō Ḷe'mk·äx·ē, Ḷe^{g}wa a^{g}yî'lkwasa g·ī'gama^{g}ē, yîx Hamā'lak·aua^{g}ē.

Wä, lā'^{g}laē gwā'łēda g·ō'kwē, lā'alas K!wā'qaxsāno qā's^{g}īd qa^{g}s lē dō'x^{g}wīd g·ō'kula lā'xa gwä'nakwasa wā lāx G·î'ldEdzōlîsēxa g·ī'gadäs Wä'qa^{g}ē. Hë'x·^{g}idaEm^{g}lā'wisē wā'Ḷadîx·^{g}ītsa ë'k·ē ts!Edā'qē. Wä, lā'^{g}laēda ts!Edā'qē kwa-^{g}lē'ł Ḷō K!wā'qaxsāno. Hë'^{g}mis la ts!Ek·!ā'ła^{g}lātsa ts!Edā'qax K!wā'qaxsānowē. Lā'^{g}laē ^{g}nē'k·a: "Yā'L!ânō, q!ā'gwidä, qō g·ā'xLēda L!ā'qwaōdLaxōx Wä'qa^{g}ēx," ^{g}nē'x·^{g}laē Mā'ẋulayūgwa, hë'Em ^{g}nEmō'ẋ^{u} gEnE'msē. Lā'^{g}laē Ts!Ets!â'lałLēda ā'lē!ē gEnE'ms; hë'^{g}mis ōmps Ts!Ets!â'lałēda g·ī'gama^{g}yasa Haẋwā'^{g}mîsēxa Ḷē'gadäs Wulā'sE^{g}wē; hë'^{g}mis lā'g·iłas ts!îx·î'lē nâ'qa^{g}yas

felt badly towards Ts!ETs!â'łał, for Tied-Hands had obtained as magic gift coppers at Q!u'mq!umlig·a; and Tied-Hands was going to bring coppers to Unrivalled, and therefore Mā'ẋulayūgwa said to Splitter that he should come and wait for the box filled with coppers.

Then Splitter went home at once and told Tied-One. Then Tied-One said, "O brother! let us go into the woods and try (to lift) large stones (to see) if we are able to do so, if there is nothing that we cannot lift." Thus he said to his brother.

Then they went, and arrived where a large stone lay back of Ōdzâ'ᵍlas. Then the brothers went into the water of a small river. As soon as they had finished, Splitter tried to take the large stone. He lifted the stone at once, and put it on his shoulder. Then he went with it a long way, and Splitter brought the stone back and put it down.

Tied-One also took up the stone, and he also put it on his shoulders. Then he walked a long distance, and brought it back and threw it down.

Then they were glad; and Splitter asked Tied-One, and said to him, "O brother! let us go to see my sweetheart, Mā'ẋulayūgwa." Tide-One said at once, "Let us go."

They started at once, and arrived at the village of (Splitter's) sweetheart.

Mā'ẋulayūgwa qa Ts!ETs!â'łałē qax la'ē Ḷō'gwalē Wulā'sEᵍwaxa L!ā'L!Eqwa lāx Q!u'mq!umlig·a; hë'ᵍmis la g·āx L!ā'qwaōdayōs Wulā'sEᵍwē lax Wä'qaᵍē; hë'ᵍmis lā'g·iłas Mā'ẋulayūgwa ᵍnē'k·a lax K!wā'qaxsāno qa wë'g·iLEs g·āx·ł qaᵍs hë'łē lā'g·iLxa L!ā'qwaa'ts!ē g·î'ldasa.

Hë'xᵍ·idaEmᵍlā'wisē K!wā'qaxsāno la nä'ᵍnakwa qaᵍs lē nē'łax Mō'ẋᵘsEgEᵍwakwē. Lā'ᵍlaē ᵍnē'k·ē Mō'ẋᵘsEgEᵍwakwē: "ᵍya ᵍnE'mwōt, wë'x·îns lā'xwa ā'L!ēx qEns lē ᵍmE'nsasa ᵍwā'lasaᵍx t!ē'sEma. Wä, qEnsō lāł wē'xᵍ·īdamasłqō, wä, laᵍmē'sEns k·!ēâ'sł wē'ḶEmł," ᵍnē'xᵍ·laēxēs ᵍnE'mwōtē.

Lā'ᵍlaē qā'sᵍīda. Lā'ᵍlaē lā'g·aa lā'xa ᵍmEk!u'sē ᵍwā'las t!ē'sEm lāx ā'L!äs Ōdzâ'ᵍlasē. Hë'xᵍ·idaEmᵍlā'wisēda ᵍnEᵍmē'ma laᵍsta' lā'xa ᵍwā'bidaᵍwē. G·î'lᵍEmᵍlā'wisē gwā'ła, la'ē K!wā'qaxsānowē gung·E'lsa dā'xᵍ·īdxa ᵍwā'lasē t!ē'sEma. Wä, hë'xᵍ·idaEmᵍlā'wisē ᵍwixᵍē'dēda t!ē'sEmē, wä, laE'mᵍlaē lā'x·sEᵍyā'p!Endā'masxa t!ē'sEmē. Lā'ᵍlaē qwē'sg·ila qā'sᵍīdEs. G·ā'xᵍlaē aē'daā'qē K!wā'qaxsānowasa t!ē'sEmē. Lā'ᵍlaē axᵍE'lsaq.

Hë'xᵍ·idaEmᵍlā'wisē Mō'ẋᵘsEgEᵍwakwē ō'gwaqa t!ē'xᵍ·īdxa t!ē'sEmē. Lā'ᵍlaᵍxaa hë'xᵍ·idaEm lā'x·sEᵍyā'p!Endā'masEq. Lā'ᵍlaᵍxaa qā'sᵍīd qwē'sg·ilas. Wä, g·ā'xᵍlaē aē'daāqas qaᵍs t!ē'xᵍ·ᵍElsēq.

Wä, laE'm ë'xᵍ·idē nēᵍnâ'qaᵍyas. Lā'ᵍlaē K!wā'qaxsānowē axk·!ā'lax Mō'ẋᵘsEgEᵍwakwē. Lā'ᵍlaē ᵍnē'k·îq: "ᵍya ᵍnE'mwōt, wë'x·îns dō'qwaxEn Ḷâ'lä, lāx Mā'ẋulayūgwa." Hë'xᵍ·idaEmᵍlā'wisē Mō'ẋᵘsEgEᵍwakwē ᵍnē'k·a: "Wī'dzâx·îns."

Hë'xᵍ·idaEmᵍlā'wisē qā'sᵍīdEx·daᵍxwa. Lā'ᵍlaē lā'g·aa lax g·ō'kwasēs Ḷâ'la.

They did not enter her house: they only staid in hiding behind it.

Then he threw a stone on the house of Unrivalled, and Mā'ẋulayūgwa came out at once to the place where she knew her lover was sitting.

Mā'ẋulayūgwa said at once, "Thank you, master, for this evening is the time referred to when Tied-Hands is coming. Take care, master. You just run away with the box of coppers. I will [only] be your slave if you will do this. That is (what I want to say), master. Don't allow yourself to be seen, and also stay here and sit here. As soon as Tied-Hands comes, I will come and tell you, my dear."

Now it was evening when Mā'ẋulayūgwa went home. As soon as it became dark the people made a noise. Then they said, "Show your faces. They have arrived."

It was not long before Mā'ẋulayūgwa came, and said, "O master! Tied-Hands has come. Now take care, master. As soon as it is dark you must go. Nobody will recognize you."

Then Splitter heard them calling for a strong man. He tied red cedar-bark in his hair, over his forehead; and Tied-One also did so. Then Splitter said to his brother, "I will go. The place where the canoe lies is a long ways off, for it is very low tide. You stand here, so that you may take the box from me."

But now the strong men of the Lē'gwiłda^{s}x^{u} had tried in turns. Then Splitter ran, and went to the place K·!ē^{s}lat!a laē'L lax g·ō'kwas; â'Em^{s}laē la wunā'ła lāx ā'Lanâ^{s}yasa g·ō'kwē.

Lā'^{s}laē lE^{s}k·ä'sasa t!ē'sEmē lāx g·ō'kwas Wä'qa^{s}ē. Hë'x·^{s}idaEm^{s}lā'wisē Mā'ẋulayūgwa g·āx lā'wEls qa^{s}s g·ā'xē lā'xēs q!â'ḷEłē qa g·āx k!wa^{s}tsā'ts!ēs ḷâ'la.

Hë'x·^{s}îdaEm^{s}lā'wisē Mā'ẋulayūgwa ^{s}nē'k·a: "Ġē'lak·as^{s}la, q!ā'gwidä, qaxs yō'^{s}maē gwô^{s}yō's Wulā'sE^{s}wē qa^{s}s g·ā'xdEmōxda dzā'qwaLēx. Wë'g·a yā'L!âLEX, q!ā'gwidē, qa^{s}s â'^{s}mēLōs lāł qāsqā'sElsLEsa g·î'ldasa L!ā'qwaa'ts!ä. Wä, laE'mḷEn â'Emł lāł q!ā'k·ōLōs qa^{s}sō hëł gwē'x·^{s}īdLē. Hë'^{s}mēq, q!ā'gwidē. Ġwā'la hë'łq!ala dō'x^{s}waḷELōL; hë'^{s}mis qa^{s}s yō'x·sä^{s}maōs k!wā'łōx. G·î'l^{s}Emłwī'sē g·ā'xLē Wulā'sE^{s}wa qEnLō g·āxL nē'łaLōL, adä'."

Wä, laE'm dzā'qwaxs lā'ē nä'^{s}nakwē Mā'ẋulayūgwa. Wä, g·î'l^{s}Em^{s}laē p!EdEg·i^{s}nā'kulaxs lā'asē hā'dzExstax·^{s}ī'dēda g·ō'kula. Lā'^{s}laē ^{s}nē'k·a: "Nē'łEmałalä'i, g·ā'x^{s}Emg·ä'i."

K·!ē^{s}lat!a gä'łaxs g·ā'xaē Mā'ẋulayūgwa. Lā'^{s}laē ^{s}nē'k·a: "^{s}ya, q!ā'gwidē, g·ā'x^{s}mōx Wulā'sE^{s}wēx. Wë'g·a yā'L!âx, q!ā'gwidä. Hë'łlax·ī lāł p!EdEx·^{s}ī'dEł qasō lā'Lō. K·!eâ'sēłas ^{s}mā'łt!älał lōL."

Lā'^{s}laē wuLE'lē K!wā'qaxsānôxa Lē'^{s}lalä qa lē^{s}s łâ'k!wēmasa bEgwā'nema. Lā'^{s}laē mō'ẋ^{s}widasa L!ā'ġîkwē lā'xēs sa^{s}yä'sēs ō'gwi^{s}wa^{s}ē. Lā'^{s}laē hë'Em^{s}xat! gwä'łē Mō'ẋ^{u}sEgE^{s}wakwē. Lā'^{s}laē ^{s}nē'k·ē K!wā'qaxsānôxēs ^{s}nE'mwōtē: "La^{s}mEn lāł g·ādā'lawisē ha^{s}nē'dzasasa ẋwā'k!una qaō'xda ^{s}wā'lasēx x·ā'ts!a^{s}ya. Yō'x·säEmLEs ḷā'ẋwałaLōx qa^{s}s â'^{s}mēLōs t!ā't!ēnālaLExa g·î'ldasē."

Wä, laE'mḷa wāx· L!ā'L!ayukwa lēda łē^{s}lō'kwasa Lē'Elġwiłda^{s}xwē. Wä, lā'^{s}laē dzE'lẋ^{s}widē K!wā'qaxsāno qa^{s}s lē

where the canoe was lying. He said, "Make room, make room! I am the one who has some strength." Then he took the large box and put it on his shoulders, and ran away.

In vain the people questioned each other, and said, "Who is that? Who is that?" And they tried to run after him; but those who tried to pursue him could not catch him. Then he reached his brother, who took (the box) and ran with it. They were going to take it to Ōdzâ'ᵍlas that night. As soon as Tied-One became tired, Splitter changed with him, and carried the box.

Then they reached their house. Then they went on with it and took it to the upper part of Ōdzâ'ᵍlas and hid the box in L!ESā'lîlkᵘ. Now Splitter had gotten the box full of coppers.

All the Lē'gwiłdaˢxᵘ tried in vain to find the men who carried away the box. Then Unrivalled gave it up. Mā'ẋulayūgwa felt glad on account of her lover.

Now we will stop (talking) about Unrivalled, and we will again talk about Splitter and his brothers Tied-One and Scabby-Knee and Stone-Hand, and also Hamā'lak·auaˢē and his attendants.

Now the brothers of supernatural power were making a house at L!ESā'lîlkᵘ, and the brothers made the house dark inside. They finished the house, and it was very dark inside.

Then they went to the beach in front of their house, and rolled large stones so that they extended in a line out from the bank. They wanted them to lā'xa haˢnē'dzasasa ẋwā'k!una. Lā'ᵍlaē ˢnē'k·a: "G·oˢwē', g·oˢwē', g·oˢwē', nō'gwax·st!aā'ẋᵘˢmaā's łā'lōkwała." Lā'ᵍlaē dā'xᵉᵍīdxa ˢwā'lasē g·î'ldasa qaˢs t!ē'xᵉᵍīdēq. Lā'ᵍlaē dzE'lẋˢwīda.

WułˢE'mˢlāwis wā'LAp!ēda bēbEgwanEmē. Lā'ᵍlaē ˢnē'k·a: "A'ngwatsēda, a'ngwatsēda?" Lā'ᵍlaē wāx· dzā'dzElwaq. Wä, lā'ᵍlaē k·!eâs gwē'xᵉᵍidaas hëłts!ā'xLÄsōsa wā'x·ē qā'qaˢyaq. Lā'ᵍlaē lā'g·aa lā'xēs ˢnE'mwōtē. Lā'ē t!ē'xᵉᵍīdEq qaˢs dzE'lẋˢwīdēs. LaE'm lā'laaLES lāx Ōdzâ'ᵍlasēxa gā'nuLē. G·î'lˢEmˢlā'wis qE'lxᵉᵍīdē Mō'ẋᵘsEgEˢwa'kwē, la'ē K!wā'qaxsānowē L!ā'yo t!ē'xᵉᵍīdxa g·î'ldasē.

Lā'ᵍlaē lā'g·aa lā'xēs g·ō'kwē. Lā'ᵍlaē haˢyā'qalas qaˢs lēˢs lā'xa ˢnā'laˢyas Ōdzâ'ᵍlasē. Wä, laE'm q!ulā'łᵍīdxa g·î'ldasē lāx L!ESā'lîlkᵘ. Wä, laE'mˢlaē lâ'LĒ K!wā'qaxsānôxa g·î'ldasē qō't!axa L!ā'qwa.

Wä, laE'mḷē wułˢE'm ˢnā'ẋwēda Lē'Elgwiłdaˢxwē ā'läxa bEgwā'nEmēxa lä t!ē'xᵉîlaxa g·î'ldasē. Wä, laE'mˢlaē yā'xᵉᵍīdē Wä'qaˢyaq. Lā'ᵍlaē ë'k·ē nâ'qaˢyas Mā'ẋulayū'gwa qaē's ḷâ'la.

Wä, laˢmEns gwāł lāx Wä'qaˢē. Laˢmē'sEns ē't!ēdEL gwā'gwix·sˢā'lał lāx K!wā'qaxsāno ḷEˢwīs ˢnE'mwōtē Mō'ẋᵘsEgEˢwakwē, ḷō ḷE'mk·äx·ē, ḷō T!ē't!ēsEmx·ts!āna; hëᵍmisē Hamā'lak·auaˢē ḷEˢwīs aˢyî'lkwē.

Wä, laE'mˢlaē g·ō'kwēlaLēda ˢnEˢmē'maxa ḷō'ḷEgwalEnts!ē'sEla lāx L!ESā'lîlkᵘ. LaE'm gā'nułtsEmLēda g·ō'ẋᵘLasa ˢnEˢmē'ma. Wä, lā'ᵍlaē gwā'łēda g·ō'kwē. Wä, laE'm xE'nLEla p!EdEg·ī'łēda g·ō'kwē.

Lā'ᵍlaē lE'nts!ēs lā'xa L!Emā'isasēs g·ō'kwē qaˢs lō'xˢwīdēxa aˢwā'wē t!ē'sEma. LaE'mˢlaē L!ā'sbałēda t!ē'sEmē. Â'Emˢlaē ˢnēx· qa haˢyā'łᵉᵍa gâ'łēs lāx

be near enough together so that a man could jump from one to the other. Then they finished.

Then they took tallow of the deer and of the elk, and smeared it on the stones. When they had finished, they invited one tribe in. (I do not know the name of that tribe.)

The guests came and staid in their canoes on the water in front of the house of Splitter. Then Hamā'lak·aua^{s}ē spoke, and said, "Go out of the canoe one at a time, for these stones are the way (you will come)."

Then the men stood up in their canoes, and jumped on the stones. Then they all fell into the water, and only one of the men did not fall into the water. Then they all went into the house of Splitter, but they only lost their way in it. In vain they looked for their places, for the house was very dark. Splitter did not wish to show them their seats. Then they just sat down in the middle of the house.

And so Splitter spoke, and said, "O Stone-Hand! consider how senseless this tribe! therefore I think they should go out of this house, that we may look for sensible people for us to invite." Thus he said.

Stone-Hand went at once to the door of the house. Then Tied-One drove out those whom they had invited, and Stone-Hand struck the men (with his fist). Then one man only, the one who had not fallen into the water when dEdEẋ^{u}sE'masōsa bEgwā'nEmē. Lā'^{s}laē gwā'ła.

Lā'^{s}laē ax^{s}ē'dxa yā'sEkwasa gē'wasē ṣE^{s}wa L!Ewu'lsē qa^{s}s gE'lgEltsEmē^{s}s lā'xa t!ē'sEmē. Wä, laE'm gwā'ła. Lā'^{s}laē Lē^{s}łE'laxa ^{s}nE'msgEmakwē lē'lqwalaLa^{s}ya. (La^{s}mEn k·!ē^{s}s q!â'LElax lEguxLä'yosa lē'lqwalaLa^{s}ē.)

Wä, g·ā'x^{s}laēda Lē'lanEmē mExā'ła lāx L!ā'sa^{s}yas g·ō'kwas K!wā'qaxsāno. Lā'^{s}laē yā'q!eg·ałē Hamā'lak·aua^{s}ē. Lā'^{s}laē ^{s}nē'k·a: "Wē'g·a hō'x^{s}wułtâx ^{s}nā'ł^{s}nEmō'gumk·îlāx qa^{s}xs yō'^{s}maē t!êx·î'lōxda t!ē'sEmēx."

Hë'x·^{s}idaEm^{s}lā'wisē ṣā'ẋułExsēda bē'bEgwanEmē qa^{s}s dEẋ^{u}sE'mdēxa t!ē'sEmē. Hë'x·^{s}ida ^{s}nā'ẋwaEm^{s}lā'wisē kwEx^{s}stā' lā'xa ^{s}wā'pē. Lā'^{s}laē ^{s}nE^{s}mō'ẋ^{u}^{s}mēda bEgwā'nEmē k·!ēs kwEx^{s}stā' lā'xa ^{s}wā'pē. Wä, lā'^{s}laē ^{s}wī'^{s}laēLa lā'xa g·ō'kwas K!wā'qaxsāno. Wä, laE'm^{s}xaa â'Em łē'łEłEnx·sä lāq. LaE'm^{s}laē wuł^{s}E'm lā ā'lä qa^{s}s k!wā'x·īdaā'sa qaē'da g·ō'kwaxs xE'nLElaē p!EdEk·î'la. LaE'm^{s}laē k·!ē'sē K!wā'qaxsāno ^{s}nēx· qa^{s}s nē'łēs ṣwô^{s}yâ's qa k!wā'łaats. Lā'^{s}laē wuł^{s}E'm la k!us^{s}ā'līł lā'xa nā'qawa^{s}līłasa g·ō'kwē.

Hë'^{s}mis lā'g·īłas K!wā'qaxsāno yā'q!eg·ała. Lā'^{s}laē ^{s}nē'k·a: "^{s}yâ, T!ē't!ēsEmx·ts!āna, wë'g·a dō'qwałaxs nâ'qa^{s}yaqōs qaō'xda k·!ē'^{s}sēx nē'^{s}nâxsâla, yîxwa lē'lqwalaLa^{s}ēx. Hë'dEn ^{s}nē'^{s}nak·īłē qa lā'lag·isōx â'Em hō'qawEls qEns ā'lēx·^{s}īdēx nē'^{s}nâxsâlē qEns Lē'łElase^{s}wa," ^{s}nē'x·^{s}laē.

Hë'x·^{s}idaEm^{s}lā'wisē T!ē't!ēsEmx·ts!āna lā lā'xa t!êx·î'läsēs g·ō'kwē. Lā'^{s}laē Mō'ẋ^{u}sEgE^{s}wakwē k·ā'yEwElsxa wā'x·dē p!ē'kwa. Wä, lā'^{s}laē T!ē't!ēsEmx·ts!āna k·!ē'lax·^{s}īdxa bē'bEgwanEmx·dē. Wä, laE'm^{s}laēda ^{s}nEmō'kwē bEgwā'nEmxa

they first jumped from stone to stone, — this one also was saved in the house on account of what he said when he put his blanket around his father and said to Stone-Hand, "Make room, make room, that I may go and kill this my slave outside." He and his father were the only men who were saved.

Then Splitter and his mother Mā'ẋulayūgwa, and also Tied-One with his mother Ō'ᵍmagasEmaᵍē, assembled. Then Splitter staid always with his father Hamā'lak·auaᵍē. Then Splitter and Tied-One started and went to the lower part of the river, to the village of Unrivalled. He wanted to visit his sweetheart.

Then he threw a stone on the house. Then Mā'ẋulayūgwa came to him, and Splitter said to her, "I have come to you. I will have you for my wife." Thus he said to her. Then they went, and Splitter married Mā'ẋulayūgwa. Then they went home to the house of Splitter. That is the end.

lē'x·aamx·dē k·!ēs ts!ax·stānō g·ā'lēx·dē dā'daẋᵘsEᵍmasEᵍwēda t!ē'sEmē. Hë'Emᵍlaᵍxaā'wis q!u'la lā'xa g·ō'kwē qaē's wā'ɬdEmaxs lā'ē q!anē'pEmdxēs ō'mpē qaᵍs ᵍnē'k·ēx T!ē't!ēsEmx·ts!āna: "G·oᵍwē', g·oᵍwē', g·oᵍwē', qan hë k·!ē'lak·axg·în wī'sak· lā'xwa L!ā'sanâᵍēx." Wä, laE'm lēx·ᵍEm q!ulē'da bEgwā'nEmē ẹEᵍwēs ō'mpē.

Wä, laE'mᵍlaē q!apl!ē'x·ᵍīdē K!wā'qaxsāno ẹEᵍwīs abE'mp, lāx Mā'ẋulayūgwa. Lā'ᵍlaē ō'gwaqē Mō'ẋᵘsEgEᵍwakwē q!apl!ē'x·ᵍīd ẹEᵍwīs abE'mpē, lāx Ō'ᵍmagasEmaᵍē. Wä, laE'mᵍlaē K!wā'qaxsāno hë'mEnałaEm la q!apl!ä'ła ẹEᵍwīs ō'mpē, yîx Hamā'lak·auaᵍē. Lā'ᵍlaē K!wā'qaxsāno ẹō Mō'ẋᵘsEgEᵍwakwē qā'sᵍīd qaᵍs lē lā'xa gwä'nakwasa wā lāx g·ō'kuᵍlāsas Wä'qaᵍē. Wä, laE'm bā'bak·îᵍwa ẹEᵍwīs ẹâ'la.

Lā'ᵍlaē lEk·ä'sasa t!ē'sEmē. Hë'x·ᵍidaEmᵍlāwisē Mā'ẋulayūgwa g·āx lāq. Wä, hë'x·ᵍidaEmᵍlā'wisē K!wā'qaxsāno ᵍnē'k·îq: "G·ā'xᵍmEndōL. LaᵍmEn gEg·ā'dLōs," ᵍnē'x·ᵍlaēq. Hë'x·ᵍidaEmᵍlā'wisē la qā'sᵍīda. Wä, laE'm gEg·ā'dē K!wā'qaxsanôs Mā'ẋulayūgwa. Wä, laE'm nä'ᵍnakwa lāx g·ō'kwas K!wā'qaxsāno. Wä, laE'm lā'ba.

V. TRADITIONS OF THE QWĒ'QᵘSŌT!ĒNOXᵘ.

1. Ts!ä'qamēᵍ (Head-Winter-Dancer).

(Tradition of the clan ᵋwīᵋwōᵋmasgEm; told by Ts!ō'xts!aês, a Mamaleleqala, a descendant of this clan.)

The Thunder-bird was living in the upper world with his wife; and the name of the Thunder-bird was Too-Large. Now, Too-Large was very downcast. He spoke to his wife, and said, "O mistress! let us go to the lower world, that I may see it." Thus he said.

Then his wife said, "O master! do you know about your name, that you have the name Too-Large, for you will be too large a chief in our lower world?" Thus said his wife to him.

Then Too-Large only said, "Just let us get ready to go." Thus he said; and then he put on his Thunder-bird mask, and his wife also put on her Thunder-bird mask. They came flying through the door of the upper world.

Then they sat down on the large mountain at XEkwē'k·în, which is named Split-in-Two, and they saw a river at the foot of a mountain.

Then Too-Large said to his wife, "Let us go down from this mountain and look at the river down below." Thus he said to his wife. Then they flew (down), and sat down at the mouth of the river.

Then they saw a man working at the beam of his [future] house. Then the man spoke to them, and said, "O

G·ō'kulaᵍlaēda qō'losē lax ë'k·!adzēᵍlīsasEns ᵍnā'lax Ļᴇᵍwīs gEnE'mē. Wä, lā'ᵍlaē Ļē'gadēda qō'lōsas Aō'dziᵍlä'lag·ilisē. Wä, lā'ᵍlaē Lō'max·ᵍīd xu'lsē Aō'dziᵍlä'lag·ilisē. Wä, lā'ᵍlaē yā'q!eg·ałē Aō'dziᵍlä'lag·ilisaxēs gEnE'mē. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, q!ā'gwidä, wī'dzâx·îns lā'xwa bē'baᵍnā'gawaᵍlisaᵍx ᵍnā'la qEns lē dō'qwaqō," ᵍnē'x·ᵍlaē.

Wä, hë'x·ᵍidaEmᵍlā'wisē gEnE'mas ᵍnē'k·a: "ᵍya, q!ā'gwidē, q!â'LElaᵍmaa'qōs lā'xēs Ļē'gEmōs, yîxs Ļē'gadaa'qōsas Aō'dziᵍlä'lag·ilisê, wä, lālaxs aō'dziᵍlä'lag·ilîs lax lā'xwa bē'baᵍnagawaᵍlisaᵍxsEns ᵍnā'lax," ᵍnē'x·ᵍlaē gEnE'masēq.

Wä, lā'ᵍlaē â'ᵍmē Aō'dziᵍlä'lag·ilisē ᵍnē'k·a: "Wë'g·a, â'Em xwā'naɬᵍīdEx qEns lā'lag·i," ᵍnē'x·ᵍlaēxs lā'ē q!ō'xts!ōtsēs qō'losEmɬē. Wä, lā'ᵍlaē ō'gwaqē gEnE'mas q!ō'xts!ōtsēs qō'losEmɬē. Wä, g·ā'xᵍlaē p!Eɬtsâ' lāx t!êx·î'läsa ë'k·!adzēᵍlīsasEns ᵍnā'lax.

Wä, lā'ᵍlaē k!udzEtō'lisaxa ᵍwā'lasē nEg·ä' lāx axā's XEkwē'k·în Ļē'gadês K·îx·EdEkwē'. Wä, lā'ᵍlaē dō'xᵍwaLE'laxa wā lāx â'xäsa nEg·ä'.

Wä, lā'ᵍlaē ᵍnē'k·ē Aō'dziᵍlä'lag·ilisaxēs gEnE'mē: "Wī'x·îns lā'xa lā'xwa nEg·ä'x qEns lē dō'qwaxa wā lā'xa baᵍnē'," ᵍnē'x·ᵍlaēxēs gEnE'mē. Wä, hë'x·ᵍidaEmᵍlā'wisē p!Eɬᵍē'da qaᵍs g·ā'xē k!wā'x·ᵍīd lāx ō'ẋᵘsiwaᵍyasa wā.

Wä, lā'ᵍlaē dō'xᵍwaLE'laxa ᵍnEmō'kwē bEgwā'nEma ē'axElaxa k·ā'tēwēLasēs g·ō'ẋᵘLē. Wä, lā'ᵍlaē yā'q!eg·ałēda

friends! I wish you would become men, that you may come and help me make this house." Thus he said to them.

Too-Large lifted at once the jaw of his Thunder-bird mask, and said, "O brother! we are people." Thus he said.

Then Too-Large questioned the man, and said to him, "O brother! what is your name?" Thus he said. Then the man said to him, "My name is Only-One-on-Beach."

Then Too-Large and his wife took off their Thunder-bird masks. Then Too-Large ceased being a bird. Then Only-One-on-Beach also asked the name of Too-Large. Then Too-Large said, "My name is Too-Large in the upper world, but now my name is Head-Winter-Dancer in this lower world, and the name of my wife here is Winter-Dance-Woman." Thus he said.

Then Only-One-on-Beach was glad when he knew the names. He said, "O brother! thank you for meeting me [that we have met]. Now go on, and you also build a house for yourself and your wife." Thus said Only-One-on-Beach to him.

Then Head-Winter-Dancer questioned him, and said, "O brother! where is a good place for building a house?" Then Only-One-on-Beach said, "Go to Mē'tlapdzē. There is a good hill-site there." Thus he said.

Head-Winter-Dancer said at once that Only-One-on-Beach should take him to it. Only-One-on-Beach launched bEgwā'nEmaq. Lā'ᵍlaē ᵍnē'k·a: "ᵍya ᵍnēᵍnEmōkwä'i, wē'xEnḷas bē'bEgwanEmx·ᵍīd qaᵍs g·ā'xaᵍōs g·iᵍwā'laxg·în g·ō'kwēlēk·," ᵍnē'x·laēq.

Wä, hë'x·ᵍidaEmᵍlā'wisē Aō'dziᵍlä'lag·ilisē wē'x·ᵍīdEx ō'xḷasx·äᵍyasēs qō'lōsEmłē. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, ᵍnE'mwōt, bē'bEgwanEmEnuᵍẋᵘ," ᵍnē'x·ᵍlaē.

Wä, lā'ᵍlaē wuLā'ᵍlaē Aō'dziᵍlä'lag·ilisaxa bEgwā'nEmē. Wä, lā'ᵍlaē ᵍnē'k·îq: "ᵍya, ᵍnE'mwōt, a'ngwax·Las?" ᵍnē'x·ᵍlaēq. Wä, lā'ᵍlaē ᵍnē'k·ēda bEgwā'nEmaq: "Hë'ᵍmEn ḷē'ǥEmē ᵍnEmō'kulīsEla."

Wä, lā'ᵍlaē Aō'dziᵍlä'lag·ilisē q!ō'xᵍwułts!ōdxēs qō'losEmłē ḷEᵍwīs ǥEnE'mē. Wä, laE'mᵍlaē ǥwāł ts!ē'k!wa. Wä, lā'ᵍlaē ō'gwaqē ᵍnEmō'kulīsEla wuLā'x ḷē'ǥEmas Aō'dziᵍlä'lag·ilisē. Wä, laE'mᵍlā'wisē ᵍnē'k·ē Aō'dziᵍlä'lag·ilisē: "Nō'gwaEm ḷē'ǥadEs Aō'dziᵍlä'lag·ilisē lā'xa ë'k·!adziᵍlisa ᵍnā'la. Wä, lā'ḷEn ḷē'ǥadEs Ts!ä'qamaᵍē lā'xwa baᵍnē'x ᵍnā'la. Wä, lāx· ḷē'gadg·în ǥEnE'mg·as Ts!ä'qaǥa," ᵍnē'x·ᵍlaē.

Wä, lā'ᵍlaē ë'x·ᵍīdē nâ'qaᵍyas ᵍnEmō'kulīsElaxs lā'ē q!ā'lax ḷē'ḷEǤEmas. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, ᵍnE'mwōt, gē'lak·asᵍlaxg·îns bā'ḳ·Ewēk·. Wä, wë'g·ił la ō'gwaqał g·ō'kwīlaLEx qaᵍs g·ō'kōs ḷEᵍwōs ǥEnE'maqōs," ᵍnē'x·ᵍlaē ᵍnEmō'kulīsEläq.

Wä, hë'x·ᵍidaEmᵍlā'wisē Ts!ä'qamaᵍē wuLā'q. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, ᵍnE'mwōt, ᵍwīdzē'da ë'k·a aᵍwī'nagwis lāx g·ō'kwēᵍlas?" Wä, hë'x·ᵍidaEmᵍlā'wisē ᵍnEmō'kulīsEla ᵍnē'k·a: "Hā'g·a lāx Mē'tlapdzē, ë'k·ēda ẋusE'lä lāq," ᵍnē'x·ᵍlaē.

Wä, hë'x·ᵍidaEmᵍlā'wisē ᵍnē'k·ē Ts!ä'qamaᵍē qaᵍs lē taō'dayōs ᵍnEmō'kulīsEla lāq. Wä, lā'ᵍlaē hë'x·ᵍidaᵍmē ᵍnEmō'-

his canoe, and Head-Winter-Dancer and his wife went aboard the canoe. Then the man paddled, and they arrived at Mē'tlapdzē.

Then Head-Winter-Dancer built a house on the hill-site, and Only-One-on Beach also helped him. Then the house of Head-Winter-Dancer was finished, and he now saw many salmon jumping in the mouth of the river at Mē'tlapdzē.

Then he went to take wood of the red cedar to make a salmon-trap. When he had gotten the wood of the red cedar, he split it and made a trap. While Head-Winter-Dancer was working outside of his house, he heard the sound of (a voice) speaking on the beach of his village. It was saying, "O friend, Head-Winter-Dancer! is it you?"

Head-Winter-Dancer answered at once, and said, "Yes, it is I, friend Q!ā'nēqē^{s}lak^{u}. Thank you for meeting me [that we met]." Thus he said.

Now Head-Winter-Dancer had on his head a large head-ring with a man in front, and he had around his neck a large neck-ring with men's heads attached. Then Q!ā'nēqē^{s}lak^{u} said to him, "I am told that you, Head-Winter-Dancer, are not an ordinary man, that you are a man of supernatural power." Thus said Q!ā'nēqē^{s}lak^{u}.

Then Head-Winter-Dancer said, "Indeed, you said so." Thus he said to him. Then Q!ā'nēqē^{s}lak^{u} said, "Let me try you with my magic power." Thus he said while he pointed at him with his first finger.

kulīsEla wī^{s}x^{u}stE'ndxēs g·ā'^{s}lō. Wä, lā'^{s}laē hō'ǥuxsē Ts!ä'qama^{s}ē ḷE^{s}wīs ǥENE'mē lā'xa g·ā'^{s}lâ. Wä, lā'^{s}laēda bEgwā'nEmē sē'x^{s}wida. Wä, lā'^{s}laē lā'g·aa lāx Mē'tlapdzē.

Wä, lā'^{s}laē hë'x·^{s}ida^{s}mē Ts!ä'qama^{s}ē g·ō'kwīla lā'xa ẋusE'la. Wä, laE'm^{s}laē ō'gwaqē ^{s}nEmō'kulīsEla g·i^{s}wā'laq. Wä, lā'laē gwā'łē g·ō'kwas Ts!ä'qama^{s}ē. Wä, lā'^{s}laē dō'qulaxa q!ē'nEmē k·!ō'tEla g·āx ^{s}mEnā'la lāx ō'ẋ^{u}siwa^{s}yasa wäs Mē'tlapdzē.

Wä, hë'x·^{s}idaEm^{s}lā'wisē k!wā'q!waq!axa k!wa^{s}xLā'wē qa^{s}s ḷā'wayugwīla. Lā'^{s}laē lâ'łxa k!wa^{s}xLā'wē. Wä, hë'x·^{s}idaEm^{s}lā'wisē xō'ẋ^{s}wīdEq qa^{s}s mE^{s}wā'g·ilēq. Wä, laE'm^{s}lā'wis ē'axElē Ts!ä'qama^{s}yaq lā'xa L!ā'sanâ^{s}yasēs g·ō'kwē. Wä, lā'^{s}laē wuḷā'x^{s}aLE'laxa g·ā'xa yā'q!eg·ał lāx L!Emā'ēsas g·ō'ku^{s}lasas, yîxa ^{s}nē'k·!alä, "^{s}yâ qāst, Ts!ä'qamē^{s}, sō'maa?"

Wä, hë'x·^{s}idaEm^{s}lā'wisē Ts!ä'qama^{s}ē nā'nax^{s}mēq. Wä, lā'^{s}laē ^{s}nē'k·a, "ē, nō'gwaEm, qāst Q!ā'nēqē^{s}lak^{u}, gē'lak·as^{s}laxg·îns bā'k·Ewēk·," ^{s}nē'x·^{s}laē.

Wä, laE'm^{s}laē qEx·imā'lē Ts!ä'qama^{s}yaxēs ḷEkwē bEkwī'wala L!ā'ǥîkwa. Wä, lā'^{s}laē qEnxâ'laxēs ḷEkwē buẋ^{u}sē^{s}staā'k^{u} qEn^{s}xā'wē ḷ!ā'ǥîkwa. Wä, lā'^{s}laē ^{s}nē'k·ē Q!ā'nēqē^{s}lakwaq: "^{s}nē'x·sE^{s}waā'qōs k·!ēs aō'msa, Ts!ä'qamē^{s} qaxs nau'alakwaēx bEgwā'nEma," ^{s}nē'x·^{s}laē Q!ā'nēqē^{s}lakwē.

Hë'x·^{s}idaEm^{s}lā'wisē Ts!ä'qama^{s}ē ^{s}nē'k·a: "Qäł lE^{s}mā'aqōs ^{s}nē'k·a," ^{s}nē'x·^{s}laēq. Wä, lā'^{s}laē ^{s}nē'k·ē Q!ā'nēqē^{s}lakwē: "Wä'Entsōs qEn gu'nx·^{s}īdē^{s}sg·in nau'alak!wēnēk· lōL," ^{s}nē'x·^{s}laxs lā'ē ts!E'mx·^{s}ītsē ts!Emā'lax·ts!ā'na^{s}ē lāq.

Then a hole at once appeared under the eyes of Head-Winter-Dancer. Then Head-Winter-Dancer said, "O friend! it is wonderful. You are indeed a man of supernatural power."

Then Head-Winter-Dancer healed himself, and he said, "O friend Q!ā'nēqē^{s}lak^{u}! now take care! let me also do the same to you." Thus he said while he pointed his first finger at him.

Then a hole appeared also between the eyes of Q!ā'nēqē^{s}lak^{u}. Then Q!ā'nēqē^{s}lak^{u} said, "O friend! it is wonderful. You really have supernatural power also."

Now, Q!ā'nēqē^{s}lak^{u} was standing all the time in his canoe, for there were three of them in the canoe. Then Q!ā'nēqē^{s}lak^{u} put the palm of his hand to (his forehead), and it healed up at once.

Then Q!ā'nēqē^{s}lak^{u} felt badly on account of Head-Winter-Dancer. He said to his two companions, "Get out of the canoe and cut off the head of Head-Winter-Dancer, and throw the head in a corner on the rock."

Then the two men got out of the canoe and cut off the head of Head-Winter-Dancer and threw it away in a corner on the rock. Then they went into the canoe.

Then Q!ā'nēqē^{s}lak^{u} felt glad, and he paddled; but he had not gone far when he heard Head-Winter-Dancer healing (himself). Then he came back to life. Then Q!ā'nēqē^{s}lak^{u} went back at once, and said, "Go again, and cut open his belly." Thus he said.

Wä, hë'x·^{s}idaEm^{s}lā'wisē kwā'ẋ^{s}waLE'la lāx bEnk·!ū'täxstâ^{s}yas gE^{s}yā'ġEsas Ts!ä'qama^{s}ē. Wä, hë'x·^{s}idaEm^{s}lāwisē Ts!ä'qama^{s}ē ^{s}nē'k·a: "^{s}ya, qāst, â'laEmxōḷas nau'alaẋ^{u} bEgwā'nEma."

Wä, lā'^{s}laē Ts!ä'qama^{s}ē q!ulē'x·s^{s}Em hē'lîx·^{s}īdEq. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, qāst, Q!ā'nēqē^{s}lak^{u}, wä'Entsōs yā'L!âx qEn ō'gwaqē hë ġwē'x·^{s}īdōL," ^{s}nē'x·^{s}laēxs lā'ē ō'gwaqa ts!E'mx·^{s}ītsēs ts!Emā'lax·ts!ā'na^{s}ē lāq.

Wä, hë'x·^{s}idaEm^{s}lāwisē ō'gwaqa ẋup!ā'LElē nā'qō^{s}stâ^{s}yas Q!ā'nēqē^{s}lakwē. Wä, lā'^{s}laē ^{s}nē'k·ē Q!ā'nēqē^{s}lakwē: "^{s}ya, qāst, â'laEmxōḷas ō'gwaqa nau'alakwa."

Wä, laE'm^{s}laē hë'mEnała^{s}mē Q!ā'nēqē^{s}lakwē ḷā'xuxsā'laLē lā'xēs yā'^{s}yats!ē, qaxs yū'duẋ^{u}ts!ā'^{s}laē lā'xa g·ā'^{s}lâ. Wä, lā'^{s}laē Q!ā'nēqē^{s}lakwē LEx^{s}wī'tsēs a^{s}yasō'wē lāq. Wä, hë'x·^{s}idaEm^{s}lā'wisē āmxstō'ẋ^{s}wīda.

Wä, lā'^{s}laē ts!îx·î'lē nâ'qa^{s}yas Q!ā'nēqē^{s}lakwē qa Ts!ä'qama^{s}ē. Wä, lā'^{s}laē ^{s}nē'k·a, lā'xēs ma^{s}lō'kwē lē'Elōta: "Hā'g·a lâ'^{s}łtâx qa^{s}s qā'x·^{s}īdayōs lā'xōx Ts!ä'qama^{s}ēx. Wä, lā'LEs ts!Ex^{s}ē'dLExōx xawē'qwaxs lā'xwa ō'nēq!wax."

Wä, hë'x·^{s}idaEm^{s}lā'wisēda ma^{s}lō'kwē bē'bEgwanEm la hō'x^{s}wEłtâ lā'xēs yā'^{s}yats!ē qa^{s}s lē qā'k·ōdEx xawē'qwas Ts!ä'qamē^{s}x·dē. Wä, lā'^{s}laē ts!Ex^{s}ē'dEq lā'xa ō'neq!wa. Wä, g·ā'x^{s}laē hō'x·^{s}wEłExsa lā'xēs yā'^{s}yats!ē.

Wä, laE'm^{s}laē ē'k·ē nâ'qa^{s}yas Q!ā'nēqē^{s}lakwē. Wä, lā'^{s}laē sē'x^{s}wīda. Wä, k·!ēs^{s}lat!a qwēsg·ī'laxs la'ē wuLE'la Q!ā'nēqē^{s}lakwa Ts!ä'qama^{s}yaxs la'ē hē'lik·!āla. Wä, laE'm^{s}laē ē't!ēd q!ulā'x·^{s}īda. Wä, hë'x·^{s}idaEm^{s}lā'wisē Q!ā'nēqē^{s}lakwē g·āx aē'daā'qa. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya'x·da^{s}x^{u}, hā'g·a ē't!ēd qa^{s}s qwā'x^{s}īdayusaq^{u}," ^{s}nē'x·^{s}laē.

Then the two men stepped out of the canoe, and went to where Head-Winter-Dancer, the man of magic power, was working, and they cut open his belly, and they pulled out his intestines and threw them away.

Then Head-Winter-Dancer was dead again. Then Q!ā'nēqē^{s}lak^{u} paddled away again. He had not gone far when he again heard the sound of (some one) healing (himself). Then he looked around and saw Head-Winter-Dancer, the supernatural man, coming to life again.

Then Q!ā'nēqē^{s}lak^{u} became angry, and once more he went to him. Then he told the two men to gather driftwood, and to make a fire on the beach of the house of Head-Winter-Dancer. Then the two men gathered driftwood and made a fire of it. Then they took Head-Winter-Dancer and threw him into the fire on the beach, and Q!ā'nēqē^{s}lak^{u} waited until he began to burn.

As soon as he began to burn, Q!ā'nēqē^{s}lak^{u} tried to leave him. Then Q!ā'nēqē^{s}lak^{u} heard again the sound of (some one) healing (himself). Now, he had been glad; for the large rings of red cedar-bark were also burning, and therefore he was now very sorry when he heard again (some one) healing (himself).

Then he said, "Let us go to him again, and let us pull him into our canoe, and let us take him out to sea." Thus he said. Then the two men went out in their canoe and searched for a board-shaped stone. The men could hardly lift the stone and put it into the canoe. Then they went to the place

Wä, hë'x·^{s}idaEm^{s}lā'wisēda ma^{s}lō'kwē bē'bEgwānEm la hō'x^{s}wEłtâ lā'xēs yā'^{s}yats!ē qa^{s}s lē lāx ē'axa^{s}lasasa nau'alakwē bEgwā'nEmē Ts!ä'qama^{s}ē qa^{s}s lē qwā'x^{s}īdEq. Wä, laE'm^{s}lāwis nē'xawElsElax ^{s}yā'x·^{s}ig·iłas qa^{s}s ts!Ex^{s}ī'dēq.

Wä, laE'm^{s}xaē łE^{c}lē' Ts!ä'qamē^{s}x·dē. Wä, lā'^{s}laē ē't!ēdē Q!ā'nēqē^{s}lakwē sē'x·^{s}wīda. Wä, k·!ēs^{s}lat!a qwē'sg·īlaxs la'ē ē't!ēd wuḷā'x^{s}aLE'laxa hē'lik·!älä. Wä, lā'^{s}laē mE'ls^{s}īda. Wä, lā'^{s}laē dō'x^{s}waLE'laxa nau'alakwē bEgwā'nEma, yîx Ts!ä'qama^{s}yaxs la'ē ē't!ēd la q!ulā'x·^{s}īda.

Wä, laE'm^{s}laē ts!E'nkwē Q!ā'nēqē^{s}lakwas. Wä, lā'^{s}laē ē't!ēd lāq. Wä, lā'^{s}laē ^{s}nē'k·a, lā'xa ma^{s}lō'kwē bē'bEgwanEma qa q!ap!ē'x·^{s}īdēsēxa q!ē'xałē qa lEx^{s}wā'lisēs lā'xa L!Emā'esas g·ō'kwas Ts!ä'qama^{s}ē. Wä, hē'x·^{s}idaEm^{s}lā'wisēda ma^{c}lō'kwē bē'bEgwanEm q!ap!ē'x·^{s}īdxa q!ē'xałē. Wä, lā'^{s}laē lEqwē'lax·^{s}īdEq. Wä, lā'^{s}laē dā'x·^{s}īdEx Ts!ä'qama^{s}ē qa^{s}s ts!ExLE'ndēq lā'xa lEgwī'sē. Wä, lā'^{s}laē ē'sEla^{s}mē Q!ā'nēqē^{s}lakwaq qa q!u'lx·^{s}īdēs.

Wä, g·î'l^{s}Em^{s}lā'wisē q!u'lx·^{s}īda, lā'ē wāx· bâ'wē Q!ā'nēqē^{s}lakwas. Wä, lā'^{s}laē ē't!ēdē Q!ā'nēqē^{s}lakwē wuLE'laxa hē'lik·!älä. Wä, laE'mx·dē la ë'k·ē nâ'qa^{s}yas qaē'da ḷEkwē L!ā'gîx^{u}sēxs lE^{s}ma'ē ō'gwaqa q!u'lx·^{s}īda. Wä hë'^{s}mis lā'g·iłas xE'nLEla la ts!êx·î'lē nâ'qa^{s}yasēxs la'ē wuLE'la qēxs la'ē ē't!ēd la hē'lik·!āla.

Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya'x·da^{s}x^{u} wī'x·Ens ē't!ēd lāq. Wä, laE'ms nē'x·^{s}ałExsaLEq^{u} qEns lā'lag·îłtsōx lā'xa L!ā'sakwē," ^{s}nē'x·^{s}laē. Wä, lā'^{s}laēda ma^{s}lō'kwē ē't!ēd lâ^{s}łtâ lā'xēs yā'^{s}yats!ē qa^{s}s lē ā'lēx·^{s}īdEx sa'^{s}x^{u}sEma t!ē'sEma. Wä, lā'^{s}laē ha'lsElaEm łâ'kwēda bEgwā'nEmasēxs la'ē ax^{s}ā'łExsas lā'xa g·ā'^{s}lâ.

where Head-Winter-Dancer was sitting, and the two men took Head-Winter-Dancer by the arms and pulled him into the canoe.

Then they paddled and went out to sea. When they were far out to sea, Q!ā'nēqē^{s}lak^{u} tied Head-Winter-Dancer with ropes of cedar withes, and he also tied the board-shaped stone to the end of it. Then they threw Head-Winter-Dancer into the water, and they also threw the stone into the water; and so Head-Winter-Dancer sank.

Now Q!ā'nēqē^{s}lak^{u} was really glad. Q!ā'nēqē^{s}lak^{u} had not staid long in his canoe when Head-Winter-Dancer came and stood on the surface of the sea, and he made the sound of healing (himself). Then he walked on the sea. Q!ā'nēqē^{s}lak^{u} paddled after him, but he did not overtake him. Then he came into his house, and Q!ā'nēqē^{s}lak^{u} said, "O friend! it is wonderful. You are really a man of supernatural power."

Then Head-winter-Dancer said to Q!ā'nēqē^{s}lak^{u}, "O friend! give up (your attempts), for you have now tried four times in vain to kill me. You could not withstand [vanquish] me if I should wish to hurt you [also]." Thus said the supernatural man to Q!ā'nēqē^{s}lak^{u}.

Then Q!ā'nēqē^{s}lak^{u} started and took some strings of the large neck-ring of cedar-bark and some of the cross-piece at the back of the head-ring of red cedar-bark, for Head-Winter-Dancer wore his rings of red cedar-bark all the time.

Head-Winter-Dancer did not deny

Wä, lā'^{s}laē qā's^{s}īd qa^{s}s lē lāx k!wa^{s}dzā'sas Ts!ä'qama^{s}ē. Wä, lā'^{s}laēda ma^{s}lō'kwē bē'bEgwanEm dā'dEx·sEyap!E'ndEx Ts!ä'qama^{s}ē. Wä, lā'^{s}laē nē'x^{s}ałExsaq lā'xa g·ā'^{s}lâ.

Wä, lā'^{s}laē sē'x^{s}wīd qa^{s}s lē lā'xa L!ā'sakwē. Wä, lā'^{s}laē L!asg·ī'laxs la'ē mō'k!uxōdē Q!ā'nēqē^{s}lakwasa dEwēx^{s}E'nē dEnE'm lāx Ts!ä'qama^{s}ē. Wä, lā'^{s}laē ē't!ēd mō'ẋ^{u}bEndā'yuwēda sa'^{s}x^{u}sEmē t!ē'sEm lāq. Wä, lā'^{s}laē ts!Exstā'nuwē Ts!ä'qama^{s}ē. Wä, lā'^{s}laē ē't!ēd ts!Exstā'nuwēda t!ē'sEmē. Wä, la^{s}mē wu'ns^{s}īdē Ts!ä'qama^{s}ē.

Wä, lā'wisḷa â'lax·^{s}īd la ë'x·^{s}īdē nâ'qa^{s}yas Q!ā'nēqē^{s}lakwē. Wä, lā'^{s}laē k·!ēs gä'ła, la'ē Q!ā'nēqē^{s}lakwē hanwä'laxs g·ā'xaē Ts!ä'qama^{s}ē ḷā'x^{s}waLā'^{s}ya lā'xa dE'msx·ē. Wä, lā'^{s}laē hē'lik·!āla. Wä, lā'^{s}laē qā'qasā'mak·a lā'xa dE'msx·ē. Wä, lā'^{s}laē hē'lik·!āla. Wä, lā'^{s}laē qā'qasā'mak·a lā'xa dE'msx·ē. Wä, lā'^{s}laē Q!ā'nēqē^{s}lakwē sā'sēwaq. Wä, lā'^{s}laē k·!ē^{s}s hē'łts!axLä'qēxs la'ē lā'g·aa lā'xēs g·ō'kwē. Wä, lā'^{s}laē Q!ā'nēqē^{s}lakwē ^{s}nē'k·a: "^{s}ya qāst, laE'mxōḷas â'lak·!āla nau'alaẋ^{u} bEgwā'nEma."

Wä, lā'^{s}laē ^{s}nē'k·ē Ts!ä'qama^{s}ē, lāx Q!ā'nēqē^{s}lakwē: "^{s}ya qāst, wē'g·a yā'x·^{s}īdEx qāxs lE^{s}mā'aqōs wāx· mō'p!Ena la wāx· k·!ē'lax·^{s}īd g·ā'xEn, wē'laqwas ëk·â'lax g·ā'xEn, qEnLō ^{s}nē'x·lax qEn ō'gwaqēlaxEn mō'masīlala'xōL," ^{s}nē'x·^{s}laēda nau'alakwē bEgwā'nEmax Q!ā'nēqē^{s}lakwē.

Wä, lā'^{s}laē Q!ā'nēqē^{s}lakwē qā's^{s}īd qa^{s}s lē ax^{s}ē'd lā'xa quLē'dEmas ḷEkwē qEnxā'wēs L!ā'g̣îkwas ḷE^{s}wa g·ā'yułē lax g̣a^{s}yaā'p!a^{s}yas qEx·imā'^{s}yas L!ā'g̣îkwas qaxs hë'mEnałE^{s}maē Ts!ä'qama^{s}ē L!ā'L!ag̣îku^{s}laẋ^{u}sēs L!ā'g̣îkwē.

Wä, lā'^{s}laē Ts!ä'qama^{s}ē k·!ēs yē'x·

him the red cedar-bark. As soon as Q!ā'nēqē^{s}lak^{u} had obtained some of the red cedar-bark of Head-Winter-Dancer, he said to his companions, "Let us go to the place where the various kinds of salmon come through, that we may bewitch this man of supernatural power, that he may have frogs in his belly." Thus he said.

Now the red cedar-bark was for four days at the door of the Salmon. Then Head-Winter-Dancer felt sick to his stomach. Then he could not sleep for the pain in his stomach. Late in the night the frogs in his belly began to croak.

Then Head-Winter-Dancer sent word to Only-One-on-Beach that he should not paddle to the point of Xā'wag·ēs, for he was going to put his frogs there. Then Head-Winter-Dancer started to go there. As soon as he arrived there, he took the frogs out of his belly, and he put them on the rock at the point.

Then Head-Winter-Dancer said that its name should be Jump-on-Rock for later generations. Thus he said to the point. Then he went home to his house.

Then he said to his wife, "O mistress, Winter-Dance-Woman! let us take care of the frogs in the belly, that when we give a winter dance we may have the Frogs-in-the-belly war-dance." Thus said Head-Winter-Dancer to his wife. Then Winter-Dance-Woman obeyed [the word of] her husband in regard to the war-dancer, that he should have frogs in his belly.

Now, Only-One-on-Beach had four stōstsēs L!ā'gîkwē lāq. Wä, g·î'l^{s}Em^{s}lā'wisē lō'LĒ Q!ā'nēqē^{s}lakwē lā'xa L!ā'gîkwas Ts!ä'qama^{s}ē, la'ē ^{s}nē'k·a lā'xēs lē'ELōtē: "Wē'x·îns lā'xa g·ā'yEmx·sâ^{s}lasasa k·!ō'k!utE'la qEns wë'g·iL ē'x^{s}ĪdEłxa nau'alakwē bEgwā'nEma qa wë'g·iLES wuq!ē's^{s}ĪdEL," ^{s}nē'x·^{s}laē.

Wä, hë'^{s}lat!a la mō'p!Enxwa^{s}sē ^{s}nä'läsa L!ā'gîkwē lāx t!êx·î'läsa k·!ō'k!utE'la, la'ē Ts!ä'qama^{s}ē ts!Ex·sEms^{s}ī'da. Wä, lā'^{s}laē k·!eá's gwē'x·^{s}Īdaas mē'x^{s}Īd qa gwī'^{s}ma^{s}lasasēs tEk·!ē'. Wä, lā'^{s}laē gā'gäła gā'nuLa la'ē xwā'k!ug·ałēda wuq!ä'sē lax tEk·!ä's.

Wä, lā'^{s}laē hałā'xsē Ts!ä'qama^{s}yasa wā'łdEmē lāx ^{s}nEmō'kulīsEla qa k·!ē'^{s}sēs la sē'xwa lax axā'sa a^{s}wī'łba^{s}yas Xā'wag·ēs qaxs lE^{s}ma'ē lāłtsēs wuq!ä'sē lāq. Wä, lā'^{s}laē Ts!ä'qama^{s}ē qā's^{s}īd qa^{s}s lē lāq. Wä, g·î'l^{s}Em^{s}lā'wisē lā'g·aa lā'qēxs la'ē axō'dalaxa wuq!ä'sē lā'xēs tEk·!ē'. Wä, lā'^{s}laē ax^{s}ā'^{s}lōdālas lāxa a^{s}wī'łba^{s}ē.

Wä, lā'^{s}laē ^{s}nē'k·a, yîx Ts!ä'qama^{s}ē: "LaE'ms Ḷē'gadLES SEq!ā'nukwē lāx ā'La bEkumē'L," ^{s}nē'x·^{s}laēxa a^{s}wī'łba^{s}ē. Wä, lā'^{s}laē nä'^{s}nakwa lā'xēs g·ō'kwē.

Wä, lā'^{s}laē ^{s}nē'k·a, lā'xēs gEnE'mē: "^{s}ya, q!ā'gwidē, Ts!ä'qaga, wë'g·ił!ax·îns ā'xēlałxa wuq!ä'sē qEn wë'g·ił yä'^{s}wix·ilał qa wë'g·iLESē wuq!ä'sLē tō'x·^{s}wīdLa," ^{s}nē'x·^{s}laē Ts!ä'qama^{s}yaxēs gEnE'mē. Wä, laE'm^{s}lā'wisē Ts!ä'qaga ā'xēlax wā'łdEmasēs łā'^{s}wunEmē qaē'da tō'x^{s}wīdē qa wë'g·iLES wuq!ē'sL.

Wä, laE'm lā'Ḷa ^{s}nEmō'kulīsEla sā'-

sons. They were grown up. Then Only-One-on-Beach told them of what Head-Winter-Dancer had said to them. The oldest one said, "O brothers! let us disobey the word of the supernatural man. Maybe he is making fun of our father." Thus he said.

Then the brothers said, "Let us go to Xā'wag·ēs, and let us see if we won't get frogs in our bellies." Thus said the eldest to his younger brothers.

Then they launched the canoe of their father and went aboard. They went to the place Jump-on-Rock. When they passed it, the eldest brother said, "O brothers! what can be the matter with my belly? It is just the same as if red-hot stones were in it." Thus he said.

Then all the brothers said, "Oh, my belly is also beginning to ache!" Thus they said. Then the eldest one spoke, and said, "Maybe the word of Head-Winter-Dancer was true." Thus he said. "Let us go home, else we may all die here." Thus he said.

Then they went home. Now frogs were in the bellies of the four children of Only-One-on-Beach. As soon as they went to the beach of the house of Only-One-on-Beach, they went up, and the eldest one said at once, "O father! something bad happened to us, for it feels like red-hot stones in our bellies." Thus he said.

sEmnōx̣ᵘsa bā'gwanEmx·sä mō'kwa. LaE'mˢlaē q!u'lsq!ulˢyakwa. Wä, laE'mˢlā'wisē ˢnEmō'kulīsEla nē'łas wā'łdEmas Ts!ä'qamaˢē lāq. Wä, hë'xˢ·ˢidaEmˢlā'wisēda ˢnō'lastEgEmaˢē ˢnē'k·a: "ˢya, ˢnā'łˢnEmwōt, wë'g·ił lā'x·îns hā't!ElaLEx wā'łdEmasa nau'alakwē bEgwā'nEmala'xas nā'nōłtsēlasEˢwēx lā'xEns ō'mpēx," ˢnē'xˢ·ˢlaē.

Wä, hë'xˢ·ˢidaEmˢlā'wisē ˢnā'łˢnEmwōtas ˢnē'k·ā: "Wē'x·îns lāx Xā'wag·ēsē qEns dō'qwałē k·!ēsLaEns wuq!ē'sˢīdēL," ˢnē'xˢ·ˢlaēda ˢnō'lastEgEmaˢyaxēs ts!ā'ts!ēˢya.

Wä, hë'xˢ·ˢidaEmˢlā'wisē wīˢ'xᵘstE'ndxa g·āˢ'lâsēs ō'mpē. Wä, lāˢ'laē hō'guxsa. Wä, lāˢ'laē lāx axā's Seq!ā'nukwē. Wä, lāˢ'laē hayā'qalaqēxs la'ēda ˢnō'lastEgEmaˢē ˢnē'k·a: "ˢya ˢnā'łˢnEmwōtē, ˢmāsˢā'nawisēg·în tEk·!ē'g·aE'n? Hë'g·a gwē'x·sēda lē x·ī'xsEmlēs t!ē'sEmēg·ada lāx· ˢmEgwē's lā'qEk·," ˢnē'xˢ·ˢlaē.

Wä, lāˢ'laē ˢnā'x̣waˢmēda ˢnā'łˢnEmwōtas ˢnē'k·a: "ˢya, laE'mˢxaā'k· ō'gwaqag·în tE'k·!ēk· ts!îx·îlā'xˢ·ˢīda," ˢnē'xˢ·ˢlaē. Wä, hë'xˢ·ˢidaEmˢlā'wisēda ˢnō'lastEgEmaˢē yā'q!eg·ała. Wä, lāˢ'laē ˢnē'k·a: "Â'ladzâEmxEntē wā'łdEmas Ts!ä'qamaˢē," ˢnē'xˢ·ˢlaē. "Wë'g·ax·îns nāˢ'nakwa, ā'LEns yū'Emlax łē'lEˢla'xōx," ˢnē'xˢ·ˢlaē.

Wä, hë'xˢ·ˢidaEmˢlā'wisē la nāˢ'nakwa. Wä, laE'mˢlaē wē'wuq!ēˢsēda mō'kwē lax sā'sEmas ˢnEmō'kulīsEla. Wä, g·î'lˢEmˢlā'wisē la lā'g·aˢlīsa lāx L!Emā'ēsas g·ō'kwas ˢnEmō'kulīsEla. La'ē hō'xˢwusdē'sa. Wä, hë'xˢ·ˢidaEmˢlā'wisēda ˢnō'lastEgEmaˢē ˢnē'k·a: "ˢya, ā'dats, hë'lōmasˢānag·ā'nuˢx̣ᵘ gwē'xˢ·ˢidaā'sEk·, yîxs hë'g·a gwēx·sēda x·ī'xsEmālē t!ē'sEmg·ada lā'g·a ˢmEgwē's lāxg·ànuˢx̣ᵘ tE'k·!ēg·a'," ˢnē'xˢ·ˢlaē.

Then Only-One-on-Beach spoke, and said, "O children! those are the frogs." Thus he said. "It is bad that you did not listen to my word." Thus he said. As soon as he stopped speaking, (the frogs in) their bellies croaked. Then the young men knew that they all had frogs in their bellies.

Then Only-One-on-Beach launched his canoe to go to Mē'tlapdzē. He was going to beg Head-Winter-Dancer to take the frogs out of the bellies of his children. All his children went. Then they arrived at the beach of the house of Head-Winter-Dancer.

Only-One-on-Beach arose at once in his canoe, and spoke. He said, "Oh, my dear, Head-Winter-Dancer! are you sitting in your house, supernatural one? I come to beg you to have mercy on my children, for I do not know the kind of sickness they have." Thus said Only-One-on-Beach.

Then Head-Winter-Dancer sent his wife to meet them and to invite them in. Then Winter-Dance-Woman went to meet them, and invited them in. Only-One-on-Beach asked his four children to go up to the house, and they went into the house of Head-Winter-Dancer.

Then he had on his thick head-ring of red cedar-bark, for he never left it off a single time. Then Only-One-on-Beach sat down with his children, and Head-Winter-Dancer looked at them at once.

Then he arose, and went to the place where the eldest son of Only-One-on-Beach was sitting, and he felt of his belly. As soon as Head-Winter-Dan-

Wä, hë'x·ᵍidaEmᵍlā'wisē ᵍnEmō'kulīsEla yā'q!eg·ała. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya sā'sEm yū'ᵍmōxda wuq!ä'sax," ᵍnē'x·ᵍlaē. "Wä, ᵍyā'x·sEᵍmēda k·!ē'sē hō'LēlaxA wā'ɬdEmē," ᵍnē'x·ᵍlaē. Wä, g·î'lᵍEmᵍlā'wisē q!wē'ɬᵍīda, la'ē ẋwā'k!ug·ałē tētEk·!ä's. Wä, laE'mᵍlaē q!ā'ɬᵍaLE'lēda haᵍyā'ɬᵍä qēxs lEᵍma'ē ᵍnā'ẋwa la wu'q!ēsa.

Wä, lā'ᵍlaē ᵍnEmō'kulīsEla wīᵍxᵘstE'ndxēs g·ā'ᵍlâ qaᵍs lē lax Mē'tlapdzē. Wä, laE'mᵍlaē lāL hawā'ᵍxElaLEx Ts!ä'qamaᵍē qa axō'dalēsēxa wuq!ä'sē lāx tEk·!ä'sēs sā'sEmē. Wä, laE'mᵍlaē ᵍwī'ᵍla sā'sEmas. Wä, lā'ᵍlaē lā'g·aa lāx L!Emā'ēsas g·ō'kwas Ts!ä'qamaᵍē.

Wä, hë'x·ᵍidaEmᵍlā'wisē ᵍnEmō'kulīsEla Ļā'xᵍwałE'xsa lā'xēs yā'ᵍyats!ē qaᵍs yā'q!eg·ałē. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍyâ, ā'dä, Ts!ä'qamaᵍä, k!waē'ɬᵍmasa nau'alakwä? Āē'saᵍyōwEnLō'L qaᵍs waxᵍē'dayōsaxg·En sā'sEmk· qaxg·în k·!ē'ᵍsēk· q!â'LElaxg·a ts!îx·q!ō'lEmx·daᵍxᵘg·aᵍs," ᵍnē'x·ᵍlaē ᵍnEmō'kulīsEla.

Wä, hë'x·ᵍidaEmᵍlā'wisē Ts!ä'qamaᵍē ᶜyā'laqaxēs ǥEnE'mē qa lēᵍs lā'ᵍlalaq, wä, hë'ᵍmis qa Lā'lelālesēq. Wä, hë'x·ᵍidaEmᵍlā'wisē Ts!ä'qaga la lā'ᵍlalāq. Wä, lā'ᵍlaē Lē'ᵍlalāq. Wä, lā'ᵍlaē hë'x·ᵍidaᵍmē ᵍnEmō'kulīsEla axk·!ā'laxēs mō'kwē sā'sEm qa hō'xᵍwusdēsēᵍs. Wä, lā'ᵍlaē hō'ǥwīLa lāx g·ō'kwas Ts!ä'qamaᵍē.

Wä, laE'mᵍlaē qax·Emā'laxēs ĻEkwē L!ā'ǥîkwa qaxs hä'wēxaē ᵍnE'mp!Ena L!E'lǥEmx·ᵍīdEq. Wä, g·î'lᵍEmᵍlā'wisē k!usᵍā'līɬē ᵍnEmō'kulīsEla ĻEᵍwīs sā'sEmē, la'ē hë'x·ᵍidaᵍmē Ts!ä'qamaᵍē dōduxsᵍE'ndEq.

Wä, lā'ᵍlaē Ļā'xulīła qaᵍs lē lax k!waē'lasasa ᵍnō'lastEǤEmaᵍyas sā'sEmas ᵍnEmō'kulīsEla. Wä, lā'ᵍlaē p!ē'ẋᵍwīdEx tEk·!ä's. Wä, g·î'lᵍEmᵍlā'wisē Ts!ä'-

cer put his hands on his belly, the frogs began to croak.

After he had felt of him, he went to the next eldest and felt of him; and when he put his hands on his belly the child cried, "Ānanananananana, āadedededede!" and at once (the frogs in) his belly began to croak, and again it was the same sound as in the case of his elder brother.

Then Head-Winter-Dancer stopped feeling of him, and he arose again and went to the third brother.

As soon as Head-Winter-Dancer put his hands on his belly, he cried in the same way as his elder brothers, and (the frogs in) his belly also croaked. After he had finished feeling of these three children of Only-One-on-Beach, he went towards the youngest of the children of Only-One-on-Beach and also felt of his belly. Then he also cried like his elder brothers, and said, "Ānanananana, āadedededede!" and then (the frogs in) his belly also croaked.

Head-Winter-Dancer stopped feeling of his belly, and arose and took a kettle and put it down in front of the children. Then he sat down again at the place where the eldest brother was sitting. Then Head-Winter-Dancer asked his wife to take the box-drum and two batons.

Then Winter-Dance-Woman went and brought the box-drum, turned it on its side towards the door of the house, and then Winter-Dance-Woman also

qama^{s}ē axs^{s}ā'LElōtsēs a^{s}yasō'wē lāx tEk·!ä'sēxs la'ē hë'x·^{s}ida^{s}mēda wuq!ä'sē ẋwā'k!ug·ała.

Wä, lā'^{s}laē gwāł p!ē'ẋwaq. Wä, lā'^{s}laē ē't!ēd gwē'^{s}stalīł lā'xa mā'k·îläxa g·î'lx·dē p!ē'ẋwasō^{s}s. Wä, lā'^{s}lāē ē't!ēd axs^{s}ā'LElōtsēs a^{s}yasō'wē lāx tEk·!ä's. Wä, hë'x·^{s}idaEm^{s}lā'wisēda g·înā'nEmē ^{s}nē'k·a: "Ānanananananana, āadedededede." Wä, hë'x·^{s}idaEm^{s}lā'wisē ē't!ēd ẋwā'k!ug·ałē tEk·!ä's. Wä, hë'Em-^{s}la^{s}xaa gwē'k·!îg·ałē ^{s}nō'lastEgEma-^{s}yas.

Wä, lā'^{s}laē gwā'łē Ts!ä'qama^{s}ē p!ē'-ẋwaq. Wä, lā'^{s}laē ē't!ēd ḷā'xulīła qa^{s}s lē lā'xa q!ā'^{s}yâ^{s}ē.

Wä, g·î'l^{s}Em^{s}lā'wisē Ts!ä'qama^{s}ē axs^{s}ā'LElōtsēs a^{s}yasō'wē lāx tEk·!ä'sēxs la'ē ē't!ēd hë gwē'k·!îg·ałē gwē'k·!alā'sasēs ^{s}nō'^{s}nEla. Wä, lā'^{s}laē ō'gwaqa ẋwā'-k!ug·ałē tEk·!ä's. Wä, lā'^{s}laē gwāł p!ē'ẋwaxa yū'dukwē lāx sā'sEmas ^{s}nEmō'kulīsElaxs la'ē gwē'^{s}stalīł lā'xa amā'-^{s}înxa^{s}yas sā'sEmas ^{s}nEmō'kulīsEla qa^{s}s ē't!ēdē p!ē'ẋ^{s}wīdEx tEk·!ä's. Wä, hë'x·-^{s}idaEm^{s}la^{s}xaā'wisē ō'gwaqa hë gwē'-k·!îg·ałēs ^{s}nō'^{s}nEla la ^{s}nē'k·a: "Ānanananana, āadedededede." Wä, lā'^{s}laē ō'gwaqa ẋwā'k!ug·ałē tEk·!ä's.

Wä, lā'^{s}laē gwā'łē Ts!ä'qama^{s}ē p!ē'ẋ-wax tEk·!ä'sēxs la'ē ḷā'x^{s}ulīł qa^{s}s axs^{s}ē'dēxa q!ō'lats!ē qa^{s}s g·ā'xē ha'ng·a-^{s}līłaq lāx L!ā'salīłasa g·î'ng·înānEmē. Wä, lā'^{s}laē ē't!ēd k!wā'g·a^{s}līł lāx k!waē'-^{s}lasasa ^{s}nō'lastEgEma^{s}ē. Wä, lā'^{s}laē Ts!ä'qama^{s}ē axk·!ā'laxēs gEnE'mē qa axs^{s}ē'dēsēxa t!E'myats!ē xatsE'ma, ḷE^{s}wa ma^{s}łts!ā'qē t!ēt!E'myayô.

Wä, hë'x·^{s}idaEm^{s}lā'wisē Ts!ä'qaga la axs^{s}ē'dEq qa^{s}s g·ā'xē qō'x^{s}walēłaxa t!E'myats!ē xatsE'ma lax ō^{s}stâ'^{s}līłasa g·ō'kwē. Wä, lā'^{s}laē ē't!ēdē Ts!ä'qaga axs^{s}ē'dxa ma^{s}łts!ā'qē t!ēt!E'myayô. Wä,

brought the two batons and gave one to Only-One-on-Beach.

Then Winter-Dance-Woman sat down by the side of the box-drum, and she called Only-One-on-Beach to sit down also close to the place where she was sitting. As soon as they were seated [at the place where they were sitting], then Head-Winter-Dancer said to his wife, "Now be ready to beat time when I say 'Go ahead.'"

Then Winter-Dance-Woman was ready with her batons. Then Head-Winter-Dancer sat down at the right-hand side of the eldest of the children of Only-One-on-Beach. Then Head-Winter-Dancer put his left hand to the lower part of the breast-bone of the young man, and he put his right hand to the lower part of his belly.

Then Head-Winter-Dancer told his wife to go ahead and beat time. Winter-Dance-Woman and Only-One-on-Beach beat time at once. Then Head-Winter-Dancer brought his hands together at the middle of the young man's belly. Then he had four frogs in his hands, which he put into the kettle.

As soon as he put the frogs into the kettle, Winter-Dance-Woman and Only-One-on-Beach stopped beating time. Then Head-Winter-Dancer arose, and sat down at the right-hand side of the brother next to the eldest. Then he again put his left hand to the lower part of the breast-bone of the young man, and he put his right hand to the lower part of his belly.

Then the young man's body shook and (the frogs in) his belly began to croak. As soon as the body of the young man began to shake, he cried, "Ānanananana, āadedededede!"

lā'ᵍlaē ts!â'sa ᵍnE'mts!aqē t!E'myayū lāx ᵍnEmō'kulīsEla.

Wä, lā'ᵍlaē Ts!ä'qaga k!wā'nōlīłax apsā'nâᵍyasa t!E'myats!ē xatsE'ma. Wä, lā'ᵍlaē LĒ'ᵍlālax ᵍnEmō'kulīsEla qa lēᵍs ō'gwaqa k!wā'g·aᵍlīł lā'xa mā'k·ałaᵍmē lax k!waē'ᵍlasas Ts!ä'qaga. Wä, g·î'lᵍEmᵍlā'wisē hēłtsēᵍstā'līła, lā'xēs k!uts!ē'ᵍlēnaᵍē, la'ē Ts!ä'qamaᵍē ᵍnē'k·a lā'xēs gENE'mē: "Wē'g·a gwā'łałax qENLŌ wä'xaLŌL qaᵍs t!E'msᵍēdaᵍyōs."

Wä, lā'ᵍlaē gwā'łałē Ts!ä'qaga, yîsēs t!ē't!Emyayuwē. Wä, lā'ᵍlaē Ts!ä'qamaᵍē k!wā'ła lax hēłk·!ōdEnūᵍtsaᵍyasa ᵍnō'lastEgEmaᵍyas sā'sEmas ᵍnEmō'kulīsEla. Wä, lā'ᵍlaē Ts!ä'qamaᵍē axᵍä'LElōtsēs gE'mxōłts!āna lax bE'nbaᵍyas L!Emā'k!ubâᵍyasa hē'łᵍa. Wä, lā'ᵍlaēsēs hē'łk·!ōłts!ānaᵍē lax bE'nbaᵍlīsas tEk·!ä's.

Wä, lā'ᵍlaē Ts!ä'qamaᵍē wä'xaxēs gENE'mē qa t!E'msᵍīdēs. Wä, hë'xᵍidaEmᵍlā'wisē Ts!ä'qaga t!E'msᵍīd ĻŌ ᵍnEmo'kulīsEla. Wä, lā'ᵍlaē q!apl!ēᵍna'kulē ē'ᵍēᵍyaᵍsâs Ts!ä'qamaᵍē lax nExstā'lisas tEk·!ä'sa hē'łᵍa. Wä, lā'ᵍlaē gō'xsEmēxa mō'sgEmē wī'wuq!ä'sa qaᵍs axts!ō'dēs lā'xa q!ō'lats!ē.

Wä, g·î'lᵍEmᵍlā'wisē axts!ō'tsa wuq!ä'sē lā'xa q!ō'lats!äxs la'ē gwāł t!E'msElē Ts!ä'qaga ĻŌ ᵍnEmō'kulīsEla. Wä, lā'ᵍlaē Ļā'xulīłē Ts!ä'qamaᵍē qaᵍs lē k!wā'g·aᵍlīł lax hēłk·!ōtagā'waᵍliłasa mā'k·îläxa ᵍnō'lastEgEmaᵍē. Wä, lā'ᵍlaē ē't!ēd axᵍä'LElōtsēs gE'mxōłts!āna lāx bE'nbaᵍyas L!Emā'k!ubâᵍyasa hē'łᵍa. Wä, lā'ᵍlaē ē't!ētsēs hēłk·!ōłts!ānaᵍē lāx bE'nbaᵍlīsas tEk·!ä's.

Wä, lā'ᵍlaē xu'nx·ᵍīdē ō'k!wīnaᵍyasa hē'łᵍa. Wä, lā'ᵍlaē ᵍnā'ẋwaEmᵍla ẋwā'k!walē tEk·!ä's. Wä, g·î'lᵍEmᵍlaē xu'nx·ᵍīdē ō'k!wīnaᵍyasa hē'łᵍēxs la'ē ē'dzaqwa ᵍnē'k·a "Ānanananana, āadedededede."

Head-Winter-Dancer immediately told Winter-Dance-Woman to go ahead and beat time, and then Head-Winter-Dancer again brought his hands together in the middle part of the young man's belly while Winter-Dance-Woman and Only-One-on-Beach were beating time. Then Head-Winter-Dancer got again four frogs. Then he put them again into the kettle.

Then he finished again, arose, and sat down at the right-hand side of the third brother, and he did the same as he had done to the elder brothers. He again put his left hand to the lower part of the breast-bone of the third brother, and he put the right hand to the lower part of his belly. Then Head-Winter-Dancer told his wife again to go ahead and beat time. His wife and Only-One-on-Beach began to beat time immediately. As soon as Winter-Dance-Woman began to beat time, the body of the boy began to shake, and (Head-Winter-Dancer) said, "Ōu, ôp, ôp, ēp, ēp!" Then Head-Winter-Dancer brought his hands together in the middle part of the boy's belly. Then Head-Winter-Dancer squeezed the four frogs and put them into the kettle. Then he finished again.

Then Head-Winter-Dancer arose, and sat down at the right-hand side of the youngest of the children of Only-One-on-Beach, and put his left hand on the lower part of the breast-bone of the youngest brother, and he put his right hand on the lower part of his belly. Then Head-Winter-Dancer told his wife to go ahead and beat time. As soon as she began to beat time, the boy said, "Wē, wē, wē, yâ, yâ, yâ, ānanananana, āadedededede!" Then Head-Winter-

Wä, hē'x·ᵋidaEmᵋlā'wisē Ts!ä'qamaᵋē ē't!ēd wä'xa qa t!E'msᵋīdēs Ts!ä'qaga. Wä, lā'ᵋlaē ē't!ēdē Ts!ä'qamaᵋē q!ap!ēᵋna'kulaxēs ē'ᵋēᵋyaᵋsō lax nExstā'lisas tEk·!ä'sa hē'ɬᵋaxs la'ē t!ēt!E'msElē Ts!ä'qaᵋga ḷō ᵋnEmō'kulīsEla. Wä, lā'ᵋlaē ē't!ēdē Ts!ä'qamaᵋē lōɬxa mō'sgEmē wuq!ä's. La'ē ē't!ēd axts!ō'dEs lā'xa q!ō'lats!ē.

Wä, lā'ᵋlaᵋxaa gwā'ɬa; wä, lā'ᵋlaē ḷā'xulīɬa qaᵋs lē'ᵋxat! k!wā'g·aᵋlīɬ lax hē'ɬk·!ōtagā'waᵋlīɬasa q!â'ᵋyâᵋē. Wä, lā'ᵋlaē ē't!ēd lā'xēs gwē'x·ᵋīdaasdäxa ᵋnēᵋnō'lastEgEmaᵋē. LaE'mᵋlaē ē't!ēd axᵋā'LElōtsēs gE'mxōɬts!ānaᵋē lax bE'nbaᵋyas L!Emā'k!ubâᵋyasa q!â'ᵋyâᵋē. Wä, lā'ᵋlaē axᵋā'LElōtsēs hē'ɬk·!ōɬts!ā'naᵋē lax bE'nbaᵋlisas tEk·!ä's. Wä, lā'ᵋlaē Ts!ä'qamaᵋē ē't!ēd wä'xaxēs gEnE'mē qa t!E'msᵋīdēs. Wä, hē'x·ᵋidaEmᵋlā'wisē t!E'msᵋīdē gEnE'mas ḷō ᵋnEmō'kulīsEla. Wä, g·î'l'ᵋEmᵋlā'wisē t!E'msᵋīdē Ts!ä'qagäxs la'ēda g·înā'nEm xu'nx·ᵋīdē ō'k!wīnaᵋyas. Wä, lā'ᵋlaē ᵋnē'k·a: "Ōu, ôp, ôp, ēp, ēp." Wä, lā'ᵋlaē q!ā'p!ēᵋna'kulē Ts!ä'qamaᵋyaxēs ē'ᵋēᵋyaᵋsowē lax nExstā'lisas tEk·!ä'sa g·înā'nEmē. Wä, lā'ᵋlaē Ts!ä'qamaᵋē q!wē'tsEmēxa mō'sgEmē wuq!ä'sa qaᵋs lē axts!ō'dEs lā'xa q!ō'lats!ē. Wä, laE'mᵋxaa gwā'ɬa.

Wä, lā'ᵋlaē ḷā'xulīɬē Ts!ä'qamaᵋē qaᵋs lē k!wā'g·aᵋlīɬ lāx hē'ɬk·!ōtagā'waᵋlīɬasa amā'ᵋînxaᵋē, lax sā'sEmas ᵋnEmō'kulīsEla. Wä, lā'ᵋlaē ē't!ēd axᵋā'LElōtsēs gE'mxōɬts!ānaᵋē lax bE'nbaᵋyas L!Emā'k!ubâᵋyasa amā'ᵋînxaᵋē. Wä, lā'ᵋlaē axᵋā'LElōtsēs hē'ɬk·!ōɬts!ā'naᵋē lax bE'nbaᵋlīsas tEk·!ä's. Wä, lā'ᵋlaē Ts!ä'qamaᵋē wä'xaxēs gEnE'mē qa t!E'msᵋīdēs. Wä, g·î'l'ᵋEmᵋlā'wisē t!E'msᵋīda, la'ēda g·înā'nEmē ᵋnē'k·a: "Wē, wē, wē, yâ, yâ, yâ, ānanananana, āade-

Dancer brought his hands together at the middle part of the boy's belly, and he again got four frogs and put them into the kettle.

Now he had finished, and the four children of Only-One-on-Beach were cured. Then Head-Winter-Dancer spoke to his wife, and said, "O mistress! give food to our guests, else they might starve." Thus he said.

Then Winter-Dance-Woman took stones and put them into the fire of her house. Then Head-Winter-Dancer spoke to Only-One-on-Beach, and said, "O friend! I will take the frogs back to Jump-on-Rock. I will just take away the cause of their supernatural power, then you will no longer be afraid of them." Thus said Head-Winter-Dancer to Only-One-on-Beach. (He continued) "I will follow you when you go home." [Thus he said.] Then he stopped speaking.

Then Only-One-on-Beach also spoke, and said, "O friend, Head-Winter-Dancer! thank you for healing my children. Now I will reward you with the Paddleside-Serpent-Canoe. You must take care of yourself for four years on its account. You will not see it for four years." Thus said Only-One-on-Beach to Head-Winter-Dancer. Head-Winter-Dancer thanked Only-One-on-Beach at once for what he had said. Then they finished their conversation.

Now Winter-Dance-Woman dug some cinquefoil-roots and put them down by the side of the fire, and she took a kettle. Then she dug a hole side dededede." Wä, lā'ᵋlaē Ts!ä'qamaᵋē q!āp!ēᵋna'kulaxēs aᵋyaᵋsō'wē lax nExstā'lisas tEk·!ä'sa bā'bagumē. Wä, g·ā'xᵋlaē ē't!ēd lâ'lē Ts!ä'qamaᵋyaxa mō'sgEmē wuq!ä'sa. Wä, lā'ᵋlaē axts!ō'dEs lā'xa q!ō'lats!ē.

Wä, laE'mᵋlaē gwā'ła. Wä, laE'mᵋlaē naqē'ᵋstēda mō'kwē sā'sEms ᵋnEmō'kulīsEla. Wä, lā'ᵋlaē yā'q!eg·ałē Ts!ä'qamaᵋē, lā'xēs gEnE'mē. Wä, lā'ᵋlaē ᵋnē'k·a: "ᵋya q!ā'gwidē, wë'g·a yînē'saxEns bā'gunsēx, ā'lōx pō'pEsdānalāx," ᵋnē'x·ᵋlaē.

Wä, hë'x·ᵋidaEmᵋlā'wisē Ts!ä'qaga axᵋē'dxa t!ē'sEmē qaᵋs xExᵘlE'ndēᵋs lā'xa lEgwī'łasēs g·ō'kwē. Wä, lā'ᵋlaē yā'q!eg·ałē Ts!ä'qamaᵋē lax ᵋnEmō'kulīsEla. Wä, lā'ᵋlaē ᵋnē'k·a: "ᵋya qāst, laᵋmEn lāł taō'dlEsōxda wī'wuq!ä'sēx lāx SEq!ā'nukwē. Â'EmlEn axō'dlEx lā'g·ił däsōx nau'alakwē. Wä, laE'ms gwāł kîłE'lałtsōx," ᵋnē'x·ᵋlaē Ts!ä'qamaᵋyax ᵋnEmō'kulīsEla. "Wä, laᵋmē'sEn lāł lā'sgEmēlōl qasō lāł nä'ᵋnaxᵘlō," ᵋnē'x·ᵋlaē. Wä, lā'ᵋlaē q!wē'łᵋīda.

Lā'ē ō'gwaqaᵋlaē ᵋnEmō'kulīsEla yā'q!eg·ała. Wä, lā'ᵋlaē ᵋnē'k·a: "ᵋya qāst, Ts!ä'qamēᵋ, gē'lak·asᵋlaxs lā'ᵋyaqōs hē'łtsēᵋstE'ndxEn sā'sEmēx. Wä, laᵋmEn ā'yasg·ada sē'sExwäqEk· sī'sEyūł g·ā'ᵋlâ lōl. Wä, lā'lEs mō'xᵋwEnxē lāł aē'k·ilał qaē, mō'xᵋwEnxēlaLEs k·!ēs dō'xᵋwaLE'lałqē," ᵋnē'x·ᵋlaē ᵋnEmō'kulīsEla, lax Ts!ä'qamaᵋē. Wä, hë'x·ᵋidaEmᵋlā'wisē Ts!ä'qamaᵋē ᵋmō'ᵋlas wā'łdEmas ᵋnEmō'kulīsEla. Wä, laE'mᵋlaē gwā'łē wō'łdEmas.

Wä, lā'ᵋlaē Ts!ä'qaga axᵋē'dxa t!Exᵘsō'sē qaᵋs axEnō'lisēq lā'xa lEgwī'łē. Wä, lā'ᵋlaē axᵋē'dxa q!ō'lats!ē. Wä, lā'ᵋlaē lā'p!īdxa ō'nâᵋlīsasa lEgwī'łē.

of the fire. Then she put into it what she had dug. Then she took her tongs and picked up the red-hot stones and put them into the kettle. Then the stones half filled the kettle. Then she took the cinquefoil-roots and put them into water. Then she put them into the kettle and sprinkled them with water. Then she covered (the kettle) with an old mat.

It was not long before they were done. Then she took them out. Then she let the cinquefoil-roots steam off. Then Winter-Dance-Woman said, "Oh, my dear ones! now see what I am doing with these cinquefoil-roots. This is our food in the upper world. Now you will taste it." Thus said Winter-Dance-Woman to Only-One-on-Beach.

Then Winter-Dance-Woman took a small food-mat and put the cinquefoil-roots on it, and placed it before the brothers. Then the brothers ate. Then Winter-Dance-Woman took lupine and washed it. After she had washed it, she waited until the brothers had finished eating. As soon as the brothers had finished eating the cinquefoil-roots, then Winter-Dance-Woman took the mat from which the brothers had eaten, and she took the lupine-roots and put them on the food-mat. Then she put it before the brothers.

Then Winter-Dance-Woman spoke again, and said, "Oh, my dear ones! it is our best food in the upper world, what you are now eating." Thus said Winter-Dance-Woman to the brothers, and to their father, Only-One-on-Beach.

Then Head-Winter-Dancer also spoke, and said, "Oh, my dear! you, Only-One-on-Beach, friend, now take

Wä, lā'ᵍlaē hE'nbEtāliłaq lā'xēs lā'paᵍē. Wä, lā'ᵍlaē axᵍē'dxēs k·!îpEsLā'laa qaᵍs k·!îpᵍē'dēxa x·ïᵍx·ï'sEmāla t!ē'sEma qaᵍs k·!îpts!â'lēs lā'xa q!ō'lats!ē. Wä, lā'ᵍlaē nEgō'ᵍyuwēda q!ō'lats!äxa t!ē'sEmē. Wä, lā'ᵍlaē axᵍē'dxa t!Exᵘsō'sē qaᵍs axstE'ndēᵍs lā'xa ᵍwā'pē. Wä, lā'ᵍlaē axᵍā'łts!ōdEq lā'xa q!ō'lats!ē. Wä, lā'ᵍlaē guxᵍē'tsa ᵍwā'pē lāq. Wä, lā'ᵍlaē nā'ẋᵍwītsa k·!a'k·!ōbanē lāq.

Wä, k·!ēsᵍlat!a gä'łaxs la'ē L!ō'pa. Wä, laE'm axᵍwEłts!ō'dEq. Wä, lā'ᵍlaē k·!Ełō'dEx k·!ałE'läsa t!Exᵘsō'sē. Wä, lā'ᵍlaē ᵍnē'k·ē Ts!ä'qaga: "ᵍya, āadē', dō'qwaLalaxg·în gwē'g·iᵍlasî·k· laxg·a'da t!Exᵘsō'sîk·. G·a'ᵍmEnuᵍẋᵘ haᵍmē' lā'xa ë'k·!aᵍdzē'ᵍlisa ᵍnā'la. Wä, laᵍmē'ts p!Exᵍā'LElałqak·;" ᵍnē'x·ᵍlaē Ts!ä'qagäx ᵍnEmō'kulīsEla.

Wä, lā'ᵍlaē axᵍē'dē Ts!ä'qagäxa hē'łExstaᵍlīłē yîbElō' qaᵍs łExEdzō'dēsa t!Exᵘsō'sē lāq. Wä, lā'ᵍlaē axᵍā'līłas lāx L!ā'saᵍlīłasa ᵍnEᵍmē'ma. Wä, lā'ᵍlaē hë'x·ᵍidaEm hamx·ᵍï'dēda ᵍnEᵍmē'mäq. Wä, lā'ᵍlaē ē't!ēdē Ts!ä'qaga axᵍē'dxa q!waᵍnē' qaᵍs ts!ō'xwīdēq. Wä, lā'ᵍlaē gwāł ts!ō'xwaq. Wä, lā'ᵍlaē ē'sElaxa ᵍnEᵍmē'ma qa gwā'łēs haᵍmā'pa. Wä, g·î'lᵍEmᵍlā'wisē gwāł haᵍmā'pēda ᵍnEᵍmē'mäxa t!Exᵘsō'sē, wä, lā'ᵍlaē axᵍē'dē Ts!ä'qagäxa haᵍmadzō'x·däsa ᵍnEᵍmē'ma. Wä, lā'ᵍlaē axᵍē'dxa q!waᵍnē' qaᵍs axdzō'dēs lā'xa yîbElō' haᵍmadzâ'. Wä, lā'ᵍlaē k·ā'x·ᵍīdEs lā'xa ᵍnEᵍmē'ma.

Wä, lā'ᵍlaē ē't!ēdē Ts!ä'qaga yā'q!eg·ała. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, aadē', yū'ᵍmEnuᵍẋᵘ ᵍnā'lEnxä haᵍmä' lā'xa ë'k·!aᵍdzē'ᵍlīsa ᵍnā'la, yî'xwa lā'Laqōs haᵍmē'L," ᵍnē'x·ᵍlaē Ts!ä'qaga, lā'xa ᵍnEᵍmē'ma ḶEᵍwīs ō'mpē ᵍnEmō'kulīsEla.

Wä, hë'x·ᵍidaEmᵍlā'wisē ō'gwaqa yā'q!eg·alē Ts!ä'qamaᵍē. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya qāst, yūł ᵍnEmō'kulīsEla.

care when you go home, for you will take the frogs to Jump-on-Rock. Just take into your canoe the kettle into which the frogs have been put, and as soon as you arrive at Jump-on-Rock take the kettle by its corners and pour out (its contents) on the rock and then leave it." Thus said Head-Winter-Dancer to Only-One-on-Beach,

Then Only-One-on-Beach and his children ate quickly. Then they finished eating, and Only-One-on-Beach and his children verily ate all the lupine-roots. Then Only-One-on-Beach arose at once when they had finished eating. Then they went out of the house of Head-Winter-Dancer.

Only-One-on-Beach took along the kettle into which the frogs had been put. Then they went down to the beach, to where their canoe was. They went aboard and paddled. Now they came to Jump-on-Rock.

Then Only-One-on-Beach went ashore and took the [box of] frogs out of the canoe, and he poured out (the contents of the box). Then he went back and carried the kettle into his canoe. Then he left them and went to [the place of] his village at Xekwē'k·în. Then they arrived at their house.

Then Only-One-on-Beach was glad on account of his children, because they were alive in his house.

Now we will talk again about Head-Winter-Dancer. Now his wife, Winter-Dance-Woman, was with child. When she had been with child for four months, she gave birth to a boy. Head-Winter-

Wa, qāst. Wë'g·a yā'L!âLEx qasō lāł nä'^{g}naẋ^{u}LŌ laE'ms lāł taō'dLesō'xda wuq!ä'sēx lāx Seq!ā'nukwē, â'EmLes lāł ha'nxsałtsōxda q!ō'lats!ēx, yîxwa lāx g·ī'ts!Ewastsōxda wīwuq!ä'sēx lā'xōs g·ā'^{g}lâqōs. Wä, g·î'l^{g}Emłwīts lā'g·aał lāx Seq!ā'nukwē qasō lāL dā'danudłxwa q!ō'lats!ēx qa^{g}s la'^{g}ōs qap!ā'^{g}lōtsōx lāq. Wä, lā'Les bōłtsōx lā'xēq," ^{g}nē'x·^{g}laē Ts!ä'qama^{g}yax ^{g}nEmō'kulīsEla.

Wä, lā'^{g}laē hā'^{g}labala ha^{g}mā'pē ^{g}nEmō'kulīsEla Ļe^{g}wīs sā'sEmē. Wä, lā'^{g}laē gwāł ha^{g}mā'pa; wä, laE'm^{g}laē Ļō'ma ^{g}wī'^{g}lē ^{g}nEmō'kulīsEla Ļe^{g}wīs sā'sEmaxa q!wā^{g}nē'. Wä, lā'^{g}laē hë'x·^{g}ida^{g}mē ^{g}nEmō'kulīsEla k!wā'g·a^{g}lîłaxs g·ā'laē gwāł ha^{g}mā'pa. Wä, lā'^{g}laē hō'qawEls lax g·ō'kwas Ts!ä'qama^{g}ē.

Wä, laE'm^{g}laē ^{g}nEmō'kulīsEla dā'g·îlxḷā'laxa q!ō'lats!ē, yîx g·ī'ts!Ewa'sasa wīwuq!ä'sē. Wä, laE'm^{g}laē hō'quntsl!ē'sa lax ha^{g}nē'dzasas g·ā^{g}lâ'x·da^{g}xwas. Wä, lā'^{g}laē hō'guxsa lāq qa^{g}s sē'x^{g}wīdEx·da^{g}xwē. Wä, g·ā'x^{g}laē lāx Seq!ā'nukwē.

Wä, lā'^{g}laē ^{g}nEmō'kulīsEla ā'Lē^{g}stalāq qa^{g}s ax^{g}wułtō'dēxa wEgā'ts!ē. Wä, lā'^{g}laē qap!ā'lōdEq. Wä, g·ā'x^{g}laē ē't!ēd dā'xsElaxa q!ō'lats!ē lā'xēs yā'^{g}yats!ē. Wä, laE'm^{g}laē bâs qa^{g}s lē lā'xēs g·ō'ku^{g}lasē lāx axā's Xekwē'k·înē. Wä, lā'^{g}laē lā'g·aa lā'xēs g·ō'kwē.

Wä, laE'm^{g}laē ëk·!ē'qElē ^{g}nEmō'kulīsEla qaēs sā'sEmaxs la'ē q!wē'q!ula lā'xēs g·ō'kwē.

Wä, la'^{g}mEns ē't!ēdEL gwā'gwix·s^{g}ā'łał lāx Ts!ä'qama^{g}ē. Wä, laE'm^{g}laē bawē'kwē gEnE'mas Ts!ä'qama^{g}ē. Wä, lā'^{g}lāē mō'sgEmg·îlaxa ^{g}mEku'la la bEwē'kuxs la'ē mā'^{g}yuł^{g}îda, yîsa bā'bagu-

Dancer said at once to his wife, "His name shall be Upper-End."

Head-Winter-Dancer washed him always in cold water. When Upper-End was four months old he was a full-grown man. Then Head-Winter-Dancer said to his son, "O master! pretty is the country to which I sometimes go paddling. Look at it, and go and build a house there." Thus said Head-Winter-Dancer to his son.

Then Upper-End asked his father to go and look at Wā'tō. Then he launched the canoe of his father, and they paddled to Wā'tō. They arrived there. Upper-End spoke at once, and said, "O father! let me make a house in this place."

Head-Winter-Dancer looked at once for the best place to build a house. Then they built a house near to the river. Then they finished building their house. Then Head-Winter-Dancer spoke to his son, and said, "O master! take two carved thunder-birds to sit in the house at both sides of your door." Thus he said to him. Then Head-Winter-Dancer left his son at Wā'tō and went home.

Then Winter-Dance-Woman was with child again, and after four months she gave birth to a boy. Head-Winter-Dancer said at once to his wife, "O mistress! now his name shall be Cannibal." Thus said Head-Winter-Dancer to his wife.

mē. Wä, hë'x·ᵋidaEmᵋlā'wisē ᵋnē'k·ē Ts!ä'qamaᵋē, lā'xēs gEnE'mē: "LaE'mk· L.ē'gadLEs ᵋnE'lbaᵋē."

Wä, lā'ᵋlaē Ts!ä'qamaᵋē hē'mEnała-Em kwä'saq lā'xa wudaᵋsta' ᵋwā'pa. Wä, lā'ᵋlaē mōsgEmē'k·Elē ᵋnE'lbaᵋē, lā'ē ᵋnE'xLaā'x·ᵋīd la bEgwā'nEma. Wä, lā'ᵋlaē Ts!ä'qamaᵋē ᵋnē'k·a, lā'xēs xunō'kwē: "ᵋya, q!ā'gwidä, ë'x·Läēda aᵋwī'nagwisē lā'xEn lā'naẋwax sē'wasa. Dō'qwaładzâ qaᵋs lā'ᵋōs g·ō'kula lāq," ᵋnē'x·ᵋlaē Ts!ä'qamaᵋyaxēs xunō'kwē.

Wä, hë'x·ᵋidaEmᵋlā'wisē ᵋnE'lbaᵋē ax-k·!ā'laxēs ō'mpē qaᵋs lē dō'qwax Wā'tō. Wä, lā'ᵋlaē wīᵋxᵘstE'ndEx g·ā'ᵋlâsēs ō'mpē. Wä, lā'x·daᵋxᵘᵋlaē sē'xᵋwīd qaᵋs lē lax Wā'tō. Wä, lā'ᵋlaē lā'g·aa lāq. Wä, hë'x·ᵋidaEmᵋlā'wisē ᵋnE'lbaᵋē yā'q!eg·ała. Wä, lā'ᵋlaē ᵋnēk·a: "ᵋya, ā'dats, wë'g·ax·în g·ōkwē'la lā'xwa ë'k·ēx aᵋwī'nagwisa."

Wä, hë'x·ᵋidaEmᵋlā'wisē Ts!ä'qamaᵋē la dō'xᵋwīdxa hē'łâ lax g·ō'kwēᵋlas. Wä, lā'ᵋlaē g·ōkwē'la lā'xa mā'k·äga.ᵋyaxa wā. Wä, lā'ᵋlaē gwā'łē g·ō'kwēlaᵋyas. Wä, lā'ᵋlaē yā'q!eg·ałē Ts!ä'qamaᵋē, lā'xēs xunō'kwē. Wä, lā'ᵋlaē ᵋnē'k·a: "ᵋya, q!ā'gwid, axᵋē'dEx maᵋłtsE'ma k·!ēkᵘ qō'lōsa qa k!udzē'ł lax wā'.ᵘsānē.ᵘstâᵋlīłaxsōx t!êx·î'läxsōs g·ō'kwēx," ᵋnē'x·ᵋlaēq. Wä, laE'mᵋlaē łō'wałē Ts!ä'qamaᵋyaxēs xunō'kwē lāx Wā'tō. Wä, lā'ᵋlaē nä'ᵋnakwa.

Wä, laE'mᵋlaᵋxaa ē't!ēdē Ts!ä'qaga bEwē'kwa. Wä, lā'ᵋlaē mō'sgEmg·īlaxa ᵋmEku'la la bEwē'kuxs la'ē mā'ᵋyułᵋīda, yîsa bā'bagumē. Wä, hë'x·ᵋidaEmᵋlaᵋxaā'wis ᵋnē'k·ē Ts!ä'qamaᵋē lā'xēs gEnE'mē: "ᵋya, q!ā'gwidä, laE'mk· L.ē'gadLEs Bā'.bakwā'lanukwē," ᵋnē'x·ᵋlaē Ts!ä'qamaᵋyaxēs gEnE'mē.

Now Head-Winter-Dancer always washed his son in cold water, and when Cannibal was four months old he was a full-grown man. Then Head-Winter-Dancer spoke to his son, and said, "O son! I have seen a pretty country, to which we will go, and (we will) look at it, that you may build a house there. There is a long clear ground on which you can go from end to end whenever you get excited in your Cannibal dance." Thus said Head-Winter-Dancer to his son.

Cannibal said at once to his father, "Let us go and look at it." Thus he said. Then Head-Winter-Dancer sent his son to launch the canoe. Cannibal went at once and launched the canoe. Then Head-Winter-Dancer went down to the beach and got into the canoe. Cannibal was sitting in the bow. Then they paddled towards Sā'wag·äxtē. Then they arrived there.

Head-Winter-Dancer stood up at once in his canoe, and went ashore to go to the pretty place. As soon as he arrived there, he called Cannibal. Then Cannibal also went up; and as soon as he arrived at the pretty place, he began to utter the Cannibal cry, and he ran from end to end four times on the long clear ground.

This was the first time [when] the great cannibal became excited in the place that was to be his village. Then he finished, for he had no songs. Then Cannibal spoke to his father, and said, "Let us make a house here, and outside of my house shall stand my

Wä, lā'ᵋlaē hë'mEnałaᵋmē Ts!ä'qamaᵋē kwä'saxēs xunō'kwē lā'xa wudaᵋsta'ᵋwāp. Wä, lā'ᵋlaᵋxaa mōsgEmē'k·ilē Bā'xbakwā'lanukwaxs la'ē ᵋnEXLaā'x·ᵋīd la bEgwā'nEma. Wä, lā'ᵋlaē yā'q!eg·ałē Ts!ä'qamaᵋē lā'xēs xunō'kwē. Wä, lā'ᵋlaē ᵋnē'k·a: "ᵋya, xunō'kᵘ, ë'x·Läēda aᵋwī'nagwisaEn dō'gu!a qa lā'Ens dō'qwaqē qaᵋs g·ō'kwēlaᵋōs lāq qaᵋs g·ō'kōs. Wä, la g·î'ldēsēda ë'g·îkwē aᵋwī'nak!usa qaᵋs lā'labElsEᵋlasLōs qasō x̣wā'sanax̣waLō lā'xēs hā'mats!aēnaᵋōs," ᵋnē'x·ᵋlaē Ts!ä'qamaᵋē, lā'xēs xunō'kwē.

Wä, hë'x·ᵋidaEmᵋlā'wisē Bā'xbakwā'lanukwē ᵋnē'k·a, lā'xēs ō'mpē: "Wē'x·îns dō'xᵋwīdqē," ᵋnē'x·ᵋlaē. Wä, hë'x·ᵋidaEmᵋlā'wisē Ts!ä'qamaᵋē ᵋyā'laqaxēs xunō'kwē qa lēᵋs wīᵋxᵘstE'ndxa g·ä'ᵋlâ. Wä, hë'x·ᵋidaEmᵋlā'wisē Bāx'bakwā'lanukwē la wīᵋxᵘstE'ndxa g·ä'ᵋlâ. Wä, lā'ᵋlaē Ts!ä'qamaᵋē lE'nts!ēs qaᵋs lē lāxs lāq. Wä, lā'ᵋlaē k!wag·ī'waᵋē Bā'xbakwā'lanukwē. Wä, lā'ᵋlaē sē'xᵋwīd g̣wā'g̣waᵋyā'qa lāx Sā'wag·äxtaᵋē. Wä, lā'ᵋlaē lā'g·aa lāq.

Wä, hë'x·ᵋidaEmᵋlā'wisē Ts!ä'qamaᵋē Ḷā'xułExs lā'xēs yā'ᵋyats!ē. Wä, la'ᵋlaē lâ'ᵋłtâ qaᵋs lē lā'xa ë'k·ē aᵋwī'nagwisa. Wä, g·î'lᵋEmᵋlā'wisē lā'g·aa lāq, la'ē LE'ᵋlalax Bā'xbakwā'lanukwē. Wä, lā'ᵋlaē ō'gwaqa lâ'sdēsē Bā'xbakwā'lanukwē. Wä, g·î'lᵋEmᵋlā'wisē lā'g·aa lā'xa ë'k·ē aᵋwī'nak!usa, la'ē hë'x·ᵋidaEm x̣wē'g·ała qaᵋs lā'labElsElē mō'p!ēnēᵋsta lā'xa g·î'lt!Esē ë'g·îkᵘ aᵋwī'nak!usa.

Wä, laE'mᵋlaē g·ā'labEnd x̣wā'sēda ᵋwā'lasē hā'mats!a lā'xēs lā'LE g·ō'kuᵋlasL. Wä, lā'ᵋlaē g̣wā'ła qaxs k·!eâ'sᵋmaē laE'm q!E'mdEma. Wä, lā'ᵋlaē yā'q!eg·ałē Bā'xbakwā'lanukwē lā'xēs ō'mpē. Wä, lā'ᵋlaē ᵋnē'k·a: "Wë'g·ax·îns g·ō'kwēla lāqᵘ. Wä, lą'LE Ḷā'xsēg·a-

Cannibal pole." Thus said Cannibal to Head-Winter-Dancer.

Then Head-Winter-Dancer walked into the woods, and it was not long before he called his son. Cannibal went to him, and then he saw many split boards piled up. Then Cannibal knew that Head-Winter-Dancer was not an ordinary man. He carried the boards at once on his shoulders. When it was all done, Head-Winter-Dancer hurried to build the house. Then he finished the house.

Then Head-Winter-Dancer said to his son, "O son! this house shall be like the house of your uncle, the Thunder-bird, in which four self-beating drums are hanging in the corners [of the house]."

As soon as Head-Winter-Dancer stopped speaking, the four drums came and hung in the place where he wished them to hang. Head-Winter-Dancer told his son at once to utter the Cannibal sound. As soon as Cannibal uttered the Cannibal sound, the four drums beat of themselves. Then the outside of the house also uttered the Raven's cry. The Raven was sitting on top of the long Cannibal pole, and the sacred room painted with the moon came to be in its place in the rear of the house, and a serpent was under the moon, and a man was (painted) inside of the moon.

Then Head-Winter-Dancer spoke again, and said, "O child! you will go into the water four times every fourth day, and then you will again go four times every sixth day, and then you

ˢlasLEn ha'msp!ēqLa lā'xEn g·ō'ẋᵘLa," ˢnē'xˑˢlaē Bā'xbakwā'lanukwē, lāx Ts!ä'-qamaˢē.

Wä, hë'xˑˢidaEmˢlā'wisē Ts!ä'qamaˢē qā'sˢid lā'xa ā'L!ē. Wä, k·!ēsˢlat!a gä'-łaxs la'ē LĒ'ˢlalaxēs xunō'kwē. Wä, lā'ˢlaē Bā'xbakwā'lanukwē lāq. Wä, lā'ˢlaē dō'xˢwaLE'laxa q!ē'nEmē łā't!aā'ẋᵘ saō'kᵘ, la ˢmōˢsa'. Wä, laE'mˢlaē q!ä'-LElē Bā'xbakwā'lanukwax Ts!ä'qama-ˢyaxs k·!ē'saē aō'msa. Wä, lā'ˢlaē hë'xˑˢi-daEm ˢwī'xˑˢidEx·daˢxᵘxa saō'kwē. Wä, lā'ˢlaē ˢwī'ˢlaxs la'ē hā'ˢlabalē Ts!ä'qa-maˢē g·ō'kwēlaq. Wä, lā'ˢlaē gwā'łēda g·ō'kwē.

Wä, lā'ˢlaē Ts!ä'qamaˢē ˢnē'k·a, lā'xēs xunō'kwē: "ˢya, xunō'kᵘ, hē'LōX gwä'-łaLē g·ō'kwas q!ulē'ˢya, yîx Ku'nkunẋu-lī'g·aˢē, yîxs tē'xˑtEgwī'łaēda mō'sgEma q!ulē'xˑs mē'ˢmEXˑîla mē'ˢmEna'ts!ä lax wā'xˑsanēgwē'łasēs g·ō'kwē."

Wä, g·î'l'ˢEmˢlā'wisē q!wē'łˢīdē Ts!ä'-qamaˢē, wä, lā'ˢlaē g·ā'xēda mō'sgEmē mē'ˢmEna'ts!ä tē'xˑtEgwīł lā'xa wā'łagE'-łas qa tē'xˑtEgwī'lats. Wä, hë'xˑˢidaEm-ˢlāwisē Ts!ä'qamaˢē wä'xaxēs xunō'kwē qa ẋwē'g·ałēs. Wä, g·î'l'ˢEmˢlā'wisē ẋwē'g·ałe Bā'xbakwā'lanukwē, la'ē hë'-xˑˢidaˢmēda mō'sgEmē mē'ˢmEna'ts!ē q!ulē'xˑsˢEm la mē'ˢmEˢnā'la. Wä, lā'-ˢlaē ō'gwaqēda L!ā'sanâˢyasa g·ō'kwē la gwā'ˢwala. Wä, laE'mˢlaē k!wā'xtâˢēda gwā'ˢwina lā'xa g·î'lt!ē ha'msp!ēqa. Wä, g·ā'xˢlaēda ˢmEku'ladzā'la mā'wił axˢā'-łiła lā'xa ô'gwiwaˢlīłasa g·ō'kwē. Wä, lā'ˢlaē sī'sEyūlē baˢnE'nxaˢyasa ˢmE-ku'la. Wä, lā'ˢlaē bEgwā'nEmē nex-ts!â'wäsa ˢmEku'la.

Wä, lā'ˢlaē ē't!ēdē Ts!ä'qamaˢē yā'-q!eg·ała. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, xunō'kᵘ, hë'mEnałaEmLEs laˢsta'ł lā'xa ˢwā'pē lā'xa mō'p!Ena lāx maē'mop!En-ẋwaˢsē ˢnā'la. Wä, lā'LES ē't!ēdEł lāx

will go again four times every eighth day, and then again every tenth day; and you will always change your head-ring of red cedar-bark and your neck-ring of red cedar-bark. This is (your) thick head-ring of red cedar-bark. As soon as you finish washing four times every fourth day, then take it off and exchange it for this small ring, and it will be smaller every time you go into the water." Thus said Head-Winter-Dancer to his son.

Then he instructed him (what to do). Now there was a human head on the forehead of his first cedar-bark head-ring, and human heads were attached to his neck-ring and also to his cedar-bark belt, his arm-rings of red cedar-bark, and his leg-rings of red cedar-bark.

Then Head-Winter-Dancer said also that the ring should be smaller four times every time after he had gone into the water. Then Head-Winter-Dancer finished giving instructions to his son. Then he went home to his village at Mē'tlapdzē.

Then he arrived at his house. His wife spoke at once, and said, "O master! do you not see the many salmon at the mouth of our river?" Thus said Winter-Dance-Woman to Head-Winter-Dancer.

Then Head-Winter-Dancer went out of his house to look at them, and there were really many salmon jumping in the mouth of the river of Mē'tlapdzē.

mō'pIena qlē'qlaLlapIEnxwa^{s}sē ^{s}nā'la. Wä, lā'LES ē'tlēdEł lāx mō'pIena maē'-małgu^{s}nā'łpIEnxwa^{s}sē ^{s}nā'la. Wä, lā'-LES ē'tlēdEł lax naE'nqapIEnxwa^{s}sē ^{s}nā'-la. Wä, lā'LES hë'mEnałaEmł Llā'^{s}yō-LEXS qEX·imā'^{s}yaqōs Llā'gîk^{u} LE^{s}wōs qE'nxawa^{s}yaqōs Llā'gîkwa. Wä, yō'-^{s}maōxda LEkwē'x Llā'gîkuma^{s}ya. Wä, g·î'l^{s}Emłwīts gwāł kwä'sał lā'xa la mō'pIena mō'pIEnxwa^{s}s ^{s}nā'la, wä, lā'-LES axō'dLEq^{u} qa^{s}s Llā'yâōsas wī'łaga-wēLa'sōx lāq^{u}. Wä, lā'LES hēł gwē'g·i-laLē wi'l^{s}nakulaxs lā'naxwaaqōs lâ'^{s}sta lā'xa ^{s}wā'pē," ^{s}nē'x·^{s}laē Tslä'qama^{s}yaxēs xunō'kwē.

Wä, laE'm^{s}laē LE'xs^{s}ālaq. Wä, laE'm^{s}laē bEkwē'walēda g·ā'lē qEX·Emē'^{s}s Llā'gîkwa. Wä, lā'^{s}laē bEx^{s}unā'lēda Llā'-gîklwuxā'wa^{s}yas. Wä, hë'^{s}mēsLa wusē'-g·anâs Llā'gîkwa LE^{s}wēs yaē'^{s}x^{u}tslā'na^{s}ē Llā'LlEgîx^{u}tslā'nē LE^{s}wīs yaē'^{s}x^{u}sēdza^{s}ē Llā'Llagîx^{u}sēdza^{s}ya.

Wä, laE'm^{s}laē Tslä'qama^{s}ē ^{s}nēx· qa ō'gwaqēs mō'pIena wî'l^{s}nakulaxs lā'na-xwaē gwāł la^{s}sta' lā'xa ^{s}wā'pē. Wä, laE'm^{s}laē gwāł LE'xs^{s}alē Tslä'qama^{s}ya-xēs xunō'kwē. Wä, lā'^{s}laē nä'^{s}nakwa lā'xēs g·ō'ku^{s}lasē Mē'tlapdzē.

Wä, lā'^{s}laē lā'g·aa lā'xēs g·ō'kwē. Wä, hë'x·^{s}idaEm^{s}lā'wisē gEnE'mas yā'-qleg·ała. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, qlā'gwidē, k·lē'sas dō'qwalaxwa qlē'nE-mēx k·lō'tEla lā'xwa ō'x^{u}siwa^{s}yaxsōxda wä'qEns," ^{s}nē'x·^{s}laē Tslä'qagäx Tslä'-qama^{s}ē.

Wä, hë'x·^{s}idaEm^{s}lā'wisē Tslä'qama^{s}ē la lā'wEls lā'xēs g·ō'kwē qa^{s}s lē dō'x-^{s}wīdEx. Wä, lā'^{s}laē â'laEm qlē'nEmēda mEnā'la k·lō'tEla lāx ō'x^{u}siwa^{s}yasa wäs Mē'tlapdzē.

Head-Winter-Dancer made up his mind at once that he would catch the salmon. Then he thought that he would try to make a salmon-trap, and he searched for split red pine. He found it at once, for indeed Head-Winter-Dancer was not an ordinary man. Then he split it at once and made a salmon-trap. It was not long before he finished the salmon-trap. Then he put it on the beach at low-water mark.

As soon as the tide [of the sea] came in, the salmon went into the trap. Then the tide went out again. Next day, in the morning, Head-Winter-Dancer went to look at the salmon in the salmon-trap. There were four salmon in it. Then he carried the four salmon home and gave them to his wife.

Then Winter-Dance-Woman told her husband, and said, "O master! I am again with child;" and Head-Winter-Dancer spoke at once, and said, "Now take care! Do not work, else you might kill your child." Thus he said to her.

Then Head-Winter-Dancer did not want his wife to work, and it was not long before Winter-Dance-Woman gave birth to a boy. Head-Winter-Dancer washed him at once; and after he had washed the child, he stepped on the toes of his child, and held its shoulders and pulled the child to make it grow.

Then the child was able to stand up at once. In the morning, when daylight came, Head-Winter-Dancer

Wä, hë'x·ᵋidaEmᵋlā'wisē Ts!ä'qamaᵋē nānâ'qēx·sī'laxēs nâ'qaᵋē qaᵋs g·ā'yu-ḷasxa k·!ō'tEla. Wä, lā'ᵋlaē nē'nk·!ēxᵋīd qaᵋs gu'nx·ᵋīdē axᵋē'dEx ḷā'wayâ. Wä, lā'ᵋlaē ā'läx·ᵋīdxa sē'tk·!ōt!Enē wunā'-guła. Wä, lā'ᵋlaē hë'x·ᵋidaEm q!āq qä'ḷaxs k·!ē'saē aō'msē Ts!ä'qamaᵋē bE-gwā'nEma. Wä, lā'ᵋlaē hë'x·ᵋidaEm xō'xuẋᵘsᵋE'ndEq. Wä, laE'mᵋlaē ᵋME-ᵋwa'g·īlaq. Wä, k·!ēsᵋlat!a gä'łaxs la'ē gwā'łēda ᵋMEᵋwē'. Wä, lā'ᵋlaē axᵋä'lē-saq lā'xa wulx·ī'waᵋyasa x·ā'ts!aᵋē.

Wä, g·î'lᵋEmᵋlā'wisē yîxᵋwusdē'sēda dE'msx·ē, la'ēda k·!ō'tEla hë'x·ᵋidaEm la lats!â'la lā'xa ᵋMEᵋwē'. Wä, lā'ᵋlaē ē't!ēd x·ā'ts!ēᵋstēda dE'msx·ēxa la łE'n-saxa gaā'la. Wä, lā'ᵋlaē qā'sᵋīdē Ts!ä'-qamaᵋē qaᵋs lē dō'xᵋwīdxa mä'ts!âwēsa ᵋMEᵋwē'. Wä, lā'ᵋlaē mō'wēda k·!ō'tEla mä'ts!âs. Wä, lā'ᵋlaē ᵋnä'laxa mō'wē k·!ō'tEla qaᵋs lē ts!âs lā'xēs ḳEnE'mē.

Wä, lā'ᵋlaē Ts!ä'qaga nē'łaxēs łā'-ᵋwunEmē. Wä, lā'ᵋlaē ᵋnē'k·a: "ᵋya, q!ā'gwidē, laᵋmē'g·în ē't!ēd bEwē'kwa." Wä, hë'x·ᵋidaEmᵋlā'wisē Ts!ä'qamaᵋē yā'q!eg·ała. Wä, lā'ᵋlaē ᵋnē'k·a: "Wë'-g·iɬ la yā'L!âLEx; gwā'łlas ē'axElax, ā'Las nē'qwāmasᵋlaxōL," ᵋnē'x·ᵋlaēq.

Wä, laE'mᵋlaē k·!ēs hēłq!ā'lē Ts!ä'-qamaᵋyaq ē'axalēs ḳEnE'mē. Wä, k·!ē'sᵋlat!a gä'łaxs la'ē mā'ᵋyuɬᵋīdē Ts!ä'-qagasa bā'bagumē. Wä, hë'x·ᵋidaEm-ᵋlā'wisē Ts!ä'qamaᵋē kwä'sᵋīdEq. Wä, lā'ᵋlaē gwāł kwä'sē Ts!ä'qamaᵋyaxēs xunō'kwē. Wä, lā'ᵋlaē t!ē'pEmx·sīdzEn-dEx g·ō'gwuᵋyâsēs xunō'kwē. Wä, lā'-ᵋlaē dā'łax ō'x·sEᵋyā'p!aᵋyas qaᵋs nē'-xostōdēxa g·înā'nEmē qa q!wā'xᵋīdēs.

Wä, hë'x·ᵋidaEmᵋlā'wisēda g·înā'nEmē la ḷā'wiᵋlē'noxwa. Wä, lā'ᵋlaē ē't!ēd la ᵋnā'x·ᵋīdxa gaā'la, la'ē ē't!ēdē Ts!ä'qa-

washed his child again; and he again stepped on the toes [of the feet] of his child; and he took hold of the shoulders of the child and pulled it. Then his child grew up at once.

Head-Winter-Dancer did this four times to his child. Then he was full grown. Then Head-Winter-Dancer spoke again to his wife, and said, "O mistress! the name of this our child shall be Real-Chief, for he will truly be a thorough chief. He will build a house at the pretty place named Feasting-Place."

Then Winter-Dance-Woman told her husband that he should go and take his son to Feasting-Place, and that he should build a house as deep as ten times the thickness of a cedar,—as had been his house at the upper side of the [lower] world. [Thus said Winter-Dance-Woman to her husband.]

Then Head-Winter-Dancer launched his canoe, and called his son to go down to the beach. Then they went aboard the canoe, and Head-Winter-Dancer paddled. His son was sitting in the bow of the canoe. Then they arrived at Feasting-Place. They went out of the canoe at once.

Then Head-Winter-Dancer spoke to his son, and said, "O Real-Chief! cover your face, and I will call down my former house from the upper side of our world," thus he said, "that it may come and stand on the ground here at this place where you will be chief, son." Thus said Head-Winter-Dancer to him.

Real-Chief at once obeyed his father, and covered his face with his blanket, and Head-Winter-Dancer called aloud ma^{s}ē kwä's^{s}īdxēs xunō'kwē. Wä, lā'-^{s}laē ē'tlēd tlē'pEmx·sīdzEndEx g·ō'gwu-^{s}yâsēs xunō'kwē. La ē'tlēd dā'łax ō'x·sE^{s}yā'pla^{s}yasa g·înā'nEmē qa^{s}s nē'-xostōdēq. Wä, lā'^{s}laē hë'x·^{s}idaEm q!wā'x^{s}īdē xunō'kwas.

Wä, mō'p!EnaEm^{s}laē Ts!ä'qama^{s}ē hë gwē'x·^{s}īdxa g·înā'nEmaxs la'ē ^{s}nEXLa-ā'x·^{s}īda. Wä, lā'^{s}laē Ts!ä'qama^{s}ē ē'tlēd yā'q!eg·ała, lā'xēs gEnE'mē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, q!ā'gwidē, laE'mk· ḷē'-gadLg·îns xunō'kwîk·as ^{s}nā'ẋ^{us}naxu^{s}la qaxs â'liLEk· ^{s}nā'k!wē^{s}stāł g·ī'gamēL. Wä, la^{s}mē'sîk· g·ō'kulāł lā'xa ë'k·a a^{s}wī'-nagwisa ḷē'gadês Ḳwā^{s}yasdE'msē."

Wä, hë'x·^{s}idaEm^{s}lā'wisē Ts!ä'qaga ^{s}nē'k·a, lā'xēs łā'^{s}wunEmē qa lā'lag·īs taō'dxēs xunō'kwē lāx Ḳwā^{s}yasdE'msē, wä, ḷō qa hë'x·^{s}ida^{s}mēs g·ō'kwēlaxa nEqā'x·^{s}idaxā'liłē dzō'yaḲEk^{u} g·ō'kwa, yîxēs g·ō'kwē lā'xa ë'k·!adzē^{s}līsasōxda ba^{s}nē'x a^{s}wī'nagwisa, ^{s}nē'x·^{s}laē Ts!ä'-qaḲäxēs łā'^{s}wunEmē.

Wä, hë'x·^{s}idaEm^{s}lā'wisē Ts!ä'qama^{s}ē wī^{s}x^{u}stE'ndxēs g·ā'^{s}lâ. Wä, lā'^{s}laē LE'-^{s}lalaxēs xunō'kwē qa^{s}s lē hō'qwants!ēs lā'xa L!Emā'ēsē. Wä, lā'^{s}laē hō'ḡwaxs lā'xa g·ā'^{s}lâ. Wä, lā'^{s}laē sē'x^{s}wīdē Ts!ä'-qama^{s}ē. Wä, laE'm^{s}laē k!wā'g·iwālaxēs xunō'kwē. Wä, lā'^{s}laē lā'g·aa lāx Ḳwā-^{s}yasdE'msē. Wä, hë'x·^{s}idaEm^{s}lā'wisē la hō'xwEłtâ lā'xēs yā'^{s}yats!ē.

Wä, lā'^{s}laē yā'q!eg·ałē Ts!ä'qama^{s}ē lā'xēs xunō'kwē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya ^{s}nā'ẋ^{us}naxu^{s}lä', wë'g·a ^{s}nā'ẋumałax qEn LE'łaxōdag·ixEn g·ō'ẋ^{u}dä lā'xa ë'k·!adzē^{s}lisasEns ^{s}nā'lax," ^{s}nē'x·^{s}laē, "qa g·ā'xlag·īsē g·ō'ẋ^{s}wEls lāxg·a'da qa^{s}s g·ī'ḡēlasLōs, xunō'k^{u}," ^{s}nē'x·^{s}laē Ts!ä'qama^{s}yaq.

Wä, hë'x·^{s}idaEm^{s}lā'wisē ^{s}nā'ẋ^{us}naxu^{s}la nā'nagēg·ēx wā'łdEmasēs ō'mpē. Wä, laE'm^{s}laē hë'x·^{s}idaEm q!anē'pEmtsēs

to his house that it should come and stand on the ground. Then he said, "Come, Steep-Rock, ten times the thickness of a cedar-tree." Thus said Head-Winter-Dancer.

Then Head-Winter-Dancer shouted four times, and Real-Chief heard the house cracking as it came to the ground. Then Head-Winter-Dancer spoke, and said, "O Real-Chief! look at your house." Then Real-Chief took off his blanket and looked at his house, and he saw a large house.

Then Head-Winter-Dancer called Real-Chief, that he should go in. Then they entered the house, and Real-Chief saw that the house was copper all round. Coppers were standing all round the house, and the posts in the rear end were two Hō'ẋ^{u}hōk^{u}, and the posts in the front were two Thunder-birds, and the front of the house was painted with the Serpent, and the Thunder-bird was clutching the Serpent, and the Moon was the painting on the left-hand side of the Thunder-bird, and the Sun was on its right-hand side; and there were two speaking-posts, the one standing at the right hand of the door of the house, and the other one [stood] at the right-hand rear corner of the house.

As soon as Real-Chief and Head-Winter-Dancer entered the house, the speaking-post near the door spoke, and said, "O Great-Inviter! give those who come in plenty in your large house, chief." Thus said the speaking-post.

^{g}nEẋ^{g}unā^{g}ē. Wä, lā'^{g}laē Ts!ä'qama^{g}ē hā'sEla ^{g}laq!wā'laxēs g·ō'kwē qa g·ā'xēs g·ō'ẋ^{g}wEls. Wä, lā'^{g}laē ^{g}nē'k·a: "Ġē'la nEqā'x·^{g}īdaxā'lił dzō'yaġEk^{u} K·!ē'k·!EsLEn," ^{g}nē'x·^{g}laē Ts!ä'qama^{g}ē.

Wä, lā'^{g}laē mō'p!Endza'qwē Ts!ä'qama^{g}ē ^{g}lā'q!ug·ała. Wä, lā'^{g}laē wuLE'la^{g}mē ^{g}nā'ẋ^{u}^{g}naẋu^{g}laqēxs la'ē k!wuk·!Eg·ā'łēda g·ō'kwaxs g·ā'xaē ax^{g}E'lsa. Wä, lā'^{g}laē yā'q!eg·ałē Ts!ä'qama^{g}ē. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya ^{g}nā'ẋ^{u}^{g}naẋu^{g}lä, wë'g·a dō'x^{g}wīdExg·as g·ō'ẋ^{u}LEg·ōs." Wä, hë'x·^{g}idaEm^{g}lā'wisē ^{g}nā'ẋ^{u}^{g}naẋu^{g}la xē'tōdxēs ^{g}nEẋ^{g}unā'^{g}ē qa^{g}s dō'x^{g}widēxēs g·ō'kwē. Wä, lā'^{g}laē dō'x^{g}waLE'laxa ^{g}wā'lasē g·ō'kwa.

Wä, lā'^{g}laē Ts!ä'qama^{g}ē Lē'lēLax ^{g}nā'ẋ^{u}^{g}naẋu^{g}la qa lē^{g}s laē'La lāq. Wä, lā'x·da^{g}x^{u}^{g}laē hō'ġwēLa lā'xa g·ō'kwē. Wä, lā'^{g}laē ^{g}nā'ẋ^{u}^{g}naẋu^{g}la dō'x^{g}waLEla-qēxs L!ā'qwē^{g}stalē'lkwa^{g}ēda g·ō'kwē. ^{g}nā'ẋwaEm^{g}laē Ḷā'x·Ḷaīłēda L!ā'L!Eqwa lax awī'^{g}staliłasa g·ō'kwē. Wä, lā'^{g}laēda Ḷē^{g}Lā'masa ā'ḶEba^{g}ē ma^{g}ł hēhō'ẋ^{u}hōkwa. Wä, lā'^{g}laē kwēku'nkunẋulī'g·a^{g}ē Ḷē-^{g}Ḷā'masa L!ā'sba^{g}līłasa g·ō'kwē. Wä, lā'^{g}laē k·!ā'dExsē'k·îlēda g·ō'kwaxa sī'sEyūLē. Wä, lā'^{g}laē ku'nkunẋulī'ga^{g}ēda xā'pałaxa sī'sEyuLē. Wä, lā'^{g}laē ^{g}mEku'lēda k·!ā'ta^{g}ē lāx ġEmxā'nuLEma^{g}yasa ku'nkunẋulīg·a^{g}ē. Wä, lā'^{g}laē L!ē'sElēda hē'łk·!ōdEnūLEma^{g}yas. Wä, lā'^{g}laē ma-^{g}lō'kwēda yi^{g}yē'q!Ent!Eqē ^{g}nEmō'ẋ^{u}^{g}laēda Ḷā'wiłē lax hē'łk·!ōtstâ'^{g}līłasa t!êx·î'läsa g·ō'kwē. Wä, lā'^{g}laē hē'lēda ^{g}nEmō'kwē Ḷā'wił lā'xa hē'łk·!ōtē'wa^{g}līłasa g·ō'kwē.

Wä, g·î'l^{g}Em^{g}lāwisē laē'Lē ^{g}nā'ẋ^{u}^{g}naẋu^{g}la Ḷō Ts!ä'qama^{g}ē lā'xa g·ō'kwaxs la'ēda Ḷā'wEnex^{u}stâ^{g}liłē yē'q!Ent!Eq yā'q!eg·ała. Wä, lā'^{g}laē ^{g}nē'k·a: "Wä, Lā'lēlīL!adzä, wë'g·axwa g·ā'xēLā'lisEmēxlā'xōs g·ōẋ^{u}dzäqōs, g·ī'ġamē^{g}," ^{g}nē'x·^{g}laēda yē'q!Ent!Eqē.

Then Head-Winter-Dancer also spoke, and said to the speaking-post, "O friend! this house is not mine. I have given it to my son here." Thus he said, turning to his son.

Then he said, "O Real-Chief! now your name will be Great-Inviter and Head-Chief; and my names, Place-to-Which-One-Goes and Copper-Dancer and Potlatch-Giver and Wealth-on-Body and Giving-Potlatches-Everywhere; and your child's name shall be To-Whom-One-Paddles." Thus said Head-Winter-Dancer to his son.

As soon as Head-Winter-Dancer stopped speaking, the speaking-post in the right-hand rear corner also spoke, and said, "O chief, Great-Inviter! do not hurt those who come into your house, chief." Thus he said. Then Head-Winter-Dancer and Real-Chief went down to the deep floor of the house and sat down in the rear. There was a fire in the house, for indeed the owner of the house was not an ordinary man.

Then Head-Winter-Dancer advised his son, and after he had advised his son he called out the mask of the Mink dancer, and then the Mink mask came out. He said, "O son! whenever you show this Mink mask in the summer dance, (the dancer) shall have the name Great-Inviter, for that is its name." Thus said Head-Winter-Dancer.

Then he called the Sun mask, and the mask of the Sun came out; and Head-Winter-Dancer spoke to his son, and said, "O Real-Chief! now look at this. It will be yours. Whenever you

Wä, hë'x·ᵍidaEmᵍlā'wisē Ts!ä'qamaᵍē ō'gwaqa yā'q!eg·ała. Wä, lā'ᵍlaē ᵍnē'k·a, lā'xa yē'q!Ent!Eqē: "ᵍya qāst, ᵍwī'laẋᵘdzō la nō'sōxda g·ō'kwēx; lEndzâsōx lā'xg·în xunō'kwîk·," ᵍnē'x·ᵍlaē. Wä, lā'ᵍlaē gwē'gEmx·ᵍīd lāxēs xunō'kwē.

Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya ᵍnā'ẋᵘᵍnaẋuᵍlä, laE'ms ḷē'gadLEs Lā'lēlīL!adzē ḷō Gī'qaᵍyaᵍlis, ḷEwu'n ḷē'gEmē Gwôᵍyō'łEᵍlas, ḷō L!ā'qwalałē, ḷō Mā'ẋwaq!ō'łEla, ḷō Yā'qałᵍE'nlisē, ḷō ME'mx·â. Wä, lā'Lē ḷē'gadLēs xunō'ẋᵘLaōsas Sē'widē," ᵍnē'x·ᵍlaē Ts!ä'qamaᵍyaxēs xunō'kwē.

Wä, g·î'lᵍEmᵍlā'wisē q!wē'łᵍīdē Ts!ä'qamaᵍē yā'q!Ent!ālaxs la'ē ō'gwaqa yā'q!eg·ałēda hēłk·!ōtēwaᵍlīłē yē'q!Ent!Eqa. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍyâ, g·ī'gamēᵍ Lā'lēlīL!adzē, gwā'la mō'masīlaxwa g·ā'xēLE'lax laxs g·ō'kwaqōs, g·ī'gamēᵍ," ᵍnē'x·ᵍlaē. Wä, lā'ᵍlaē lā'xalīłē Ts!ä'qamaᵍē ḷō ᵍnā'ẋᵘᵍnaẋuᵍla lā'xa wu'nḡēłē g·ō'kwa qaᵍs lē k!usᵍā'liła lāx ō'gwiwaᵍlīłas. Wä, laE'mᵍlaē lEgwi'lkwēda g·ō'kwē, qä'ḷaxs k·!ē'saē aō'msēda g·ō'gwadEs.

Wä, lā'ᵍlaē ḷē'xsᵍālē Ts!ä'qamaᵍyaxēs xunō'kwē. Wä, lā'ᵍlaē gwāł ḷē'xsᵍālaxēs xunō'kwē. Wä, lā'ᵍlaē LEłwułt!ā'liłaxa mEmtsā'łałEmłē. Wä, lā'ᵍlaē hë'x·ᵍidaEm g·ā'xēda yîxu'młē mEtsā'gEmł. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, xunō'kᵘ, qasō nē'łᵍīdamasLExg·a'da mEtsā'gEmłEk· lā'xa bā'ẋusē, wä, lā'LEs ḷē'gadLEs Lā'lēlīL!adzē, qaxs hë'ᵍmaē ḷē'gEmsē," ᵍnē'x·ᵍlaē Ts!ä'qamaᵍē.

Wä, lā'ᵍlaē ē't!ēd LE'ᵍlalaxa L!ē'sElagEmłē. Wä, lā'ᵍlaē hë'x·ᵍidaEm g·ā'xēda yîxu'młē L!ē'sElagEmła g·ā'xwEł-t!ā'liła. Wä, lā'laē yā'q!eg·ałē Ts!ä'qamaᵍē, lā'xēs xunō'kᵘ. Wä, lā'ᵍlaē ᵍnē'-

show this, the name of the dancer shall be Head-Chief." Then he finished.

Then Head-Winter-Dancer called the Dawn mask, and it came; and Head-Winter-Dancer spoke again, and said, "O son! this will be yours. Whenever you show the Dawn mask, the name of your dancer shall be Place-to-Which-One-Goes;" and he said to his son, "This is what brings light to our world." Thus he said.

Then Head-Winter-Dancer called the Copper mask, and the Copper mask came at once. Then Head-Winter-Dancer said to his son, "O son! now this Copper mask will be your dancing-mask, and the name of your dancer will be Copper-Dancer, and, if you so desire, Potlatch-Giver, for that is the other name of the Copper mask." Thus he said to his son. Then Head-Winter-Dancer finished speaking to his son.

Then Head-Winter-Dancer left him and went home. Then he arrived at the beach of his house. Winter-Dance-Woman went at once to meet her husband. Then Winter-Dance-Woman spoke to her husband, and said, "O master! let us look at your salmon-trap." Thus she said to him.

Head-Winter-Dancer called her at once into his canoe, and they went to his salmon-trap. Then he saw that it was full of salmon, and Head-Winter-Dancer went and took the salmon out

k·a: "ˢya,|ˢnaẋᵘˢnaẋuˢlä, wë'g·a dō'qwałaqᵘ; laˢmōx qōsL. Wä, hë'ˢmaaxs lē'Laqōs nē'łˢidamasLE'qᵘ, wä, lā'LĒ ḷē'gadLēs sē'natLaō'sas G·ī'qaˢyaˢlis." Wä, lā'ˢlaē gwā'ła.

Wä, lā'ˢlaē ē'tlēdē Tslä'qamaˢē LĒ'ˢlalaxa ˢnā'x·ˢnak·agEmłē yîxu'mła. Wä, hë'x·ˢidaEmˢlaˢxaā'wisē g·ā'xa. Wä, lā'ˢlaē ē'tlēdē Tslä'qamaˢē yā'q!eg·ała. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, xunō'kᵘ, laE'mk· qōsL. Wä, hë'ˢmaaxs la'aqōs nē'łˢidamasxwa ˢnā'x·ˢnak·agEmłēx, wä, la ḷē'gadēs sē'natōsas Ġwôˢyō'łEˢlasē," ˢnē'x·ˢlaēxēs xunō'kwē. "Wä, hë'Em ˢnā'x·ˢnak·āmasxEns ˢnā'lax," ˢnē'x·ˢlaē.

Wä, lā'ˢlaē ē'tlēd LĒ'ˢlalē Tslä'qamaˢyaxa L!ā'qwagEmēda yîxu'mła. Wä, hë'x·ˢidaEmˢlā'wisē g·ā'xēda L!ā'qwagEmłē yîxu'mła. Wä, lā'ˢlaē ˢnē'k·ē Tslä'qamaˢyaxēs xunō'kwē: "ˢya, xunō'kᵘ, laE'mk· qōsL yēˢxᵘLENLg·ada L!ā'qwaġEmk· yîxu'mła. Wä, laˢmē ḷē'gadLēs sē'nataōsas L!ā'qwalałē. Wä, qasō hē'lax axˢē'xsdEsōlā'xē Ma'ẋwaq!ō'LEla qaxs hë'ˢmaē ˢnEm ḷē'ġEmsōxda L!ā'qwagEmłēx yîxu'mła," ˢnē'x·ˢlaēxēs xunō'kwē. Wä, laE'mˢlaē gwał yā'q!Entlālē Tslä'qamaˢyaxēs xunō'kwē.

Wä, laE'mˢlaē łō'ˢwałˢē'dē Tslä'qamaˢyaq qaˢs g·ā'xē nä'ˢnakwa. Wä, lā'ˢlaē lā'g·aˢlis lax L!Emā'ēsasēs g·ō'kwē. Wä, hë'x·ˢidaEmˢlā'wisē Tslä'qaga la lā'lalaxēs łā'ˢwunEmē. Wä, lā'ˢlaē yā'q!eg·ałē Tslä'qaġäxēs łā'ˢwunEmē. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, q!ā'gwidä, wē'x·îns dō'qwaxēs ḷā'wayâōs," ˢnē'x·ˢlaēq.

Wä, hë'x·ˢidaEmˢlā'wisē Tslä'qamaˢē LĒłˢā'łExsā'q lā'xēs yā'ˢyatslē qaˢs lē lā'xēs ḷā'wayuwē. Wä, lā'ˢlaē dō'xˢwaLElaqēxs lEˢma'ē qō'tlaxa k·lō'tEla. Wä, lā'ˢlaē hë'x·ˢidaˢmē Tslä'qamaˢę ląą

of the trap. Then his canoe was full of salmon.

Then Head-Winter-Dancer spoke to his wife, and said, "O mistress! let us make a ladder like the pole from which the thunder-bird watches for his salmon, —whales and serpents." Thus he said.

Winter-Dance-Woman answered at once, and said, "Go on and work at it as soon as we go into our house." Thus she said. Then they went home. They arrived at the beach of their house. Head-Winter-Dancer went back into the woods at once, and searched for a young cedar to make a [ladder] pole.

Winter-Dance-Woman went up, carrying the salmon, and cut them. When she had finished, Head-Winter-Dancer came in, for indeed he had finished the [ladder] pole for the outside of the house, and it was really very high.

Then Head-Winter-Dancer spoke to his wife, and said, "O mistress! let me go and invite our children, that they may come here also and procure many salmon." Thus he said. Then Winter-Dance-Woman spoke, and said, "O master! I did not think of our children. Go and invite them, that they may come and procure salmon in our river." Thus she said.

Then Winter-Dance-Woman hurriedly gave her husband (something) to eat. As soon as Head-Winter-Dancer had finished eating, he went down to the beach of the house where his canoe was standing, and went aboard. Then he paddled, and went to the village of Upper-End at Wā'tō. As soon as k!u'ls^{g}īdxa mä'ts!Ewēsa ḷā'wayu. Wä, lā'^{g}laē qō't!ē yā'^{g}yats!äsēxa k·!ō'tEla.

Wä, lā'^{g}laē yā'q!eg·ałē Ts!ä'qama-^{g}yaxēs gEnE'mē. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya, q!ā'gwidä, wë'g·adzâx·îns k·!îtE'lag·īlax hë gwē'x·sē dā'dōq!walap!ēqas ku'nkunxulī'g·a^{g}ē, lā'xēs k·!ō'tEläēda gwa^{g}yî'ma ḷE^{g}wa sī'sEyūLa," ^{g}nē'x·^{g}laē.

Wä, hë'x·^{g}idaEm^{g}lā'wisē Ts!ä'qaga nā'nax^{g}mēq. Wä, lā'^{g}laē ^{g}nē'k·a: "Wë'g·a, hë'x·^{g}idaEmł ē'ax^{g}ēdLEqē qEnsō lāł lā'xEns g·ō'kwa," ^{g}nē'x·^{g}laē. Wä, hë'x·^{g}idaEm^{g}lā'wisē la nä'^{g}nakwa. Wä, lā'^{g}laē lā'g·a^{g}lis lāx L!Emā'ēsasēs g·ō'kwē. Wä, hë'x·^{g}idaEm^{g}lā'wisē Ts!ä'qama^{g}ē la ā'Lē^{g}sta lā'xa ā'L!ē qa^{g}s lē ā'läx dzes-^{g}E'qwa qa dEłdaE'mk·îlasa k·!îtElā'p!ēqLa.

Wä, hë'x·^{g}idaEm^{g}la^{g}xaā'wisē Ts!ä'qaga la ga'ẋ^{u}saxa k·!ō'tEla qa^{g}s xwā'ł-^{g}īdēq. Wä, lā'^{g}laē gwā'ła, wä, g·ä'x^{g}laē Ts!ä'qama^{g}ē laē'La lE^{g}mā'a laxō'ḷ gwā'łē k·!îtElā'p!ēqas lax L!ā'sanâ^{g}yasēs g·ō'kwēxa â'läEl la ë'k·!āla.

Wä, lā'^{g}laē yā'q!eg·ałē Ts!ä'qama-^{g}yaxēs gEnE'mē. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya, q!ā'gwidä, lā'lag·adzâx·în LE'^{g}lalaxEns sā'sEma qa g·ā'xēsē ō'gwaqa ^{g}wa'^{g}mis^{g}īd lā'xwa q!ē'nEmēx k·!ō'tEla," ^{g}nē'x·^{g}laē. Wä, hë'x·^{g}idaEm^{g}lā'wisē yā'q!eg·ałē Ts!ä'qaga. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya, q!ā'gwidä, wā'q!unē'x^{u}sḷEns sā'sEma. Wä hā'g·a LE'^{g}lalaqē qa g·ā'x-lag·iłtsē ^{g}wā'^{g}mis^{g}īdEL lā'xEns wä'qEns," ^{g}nē'x·^{g}laē.

Wä, â'Em^{g}lā'wisē hā'^{g}lax·^{g}īdē Ts!ä'qaga L!Eẋwī'lax·^{g}īdxēs łā'^{g}wunEmē. Wä, g·î'l^{g}Em^{g}lā'wisē gwāł L!Eẋwē' Ts!ä'qama-^{g}yaxs la'ē ē't!ēd lE'nts!ēs lā'xa L!Emā'ēsas g·ō'kwas lax ha^{g}nē'dzāsas yā'^{g}yats!äs qa^{g}s lē lāxs lāq. Wä, lā'^{g}laē sē'x^{g}wīd qa^{g}s lē lāx g·ō'ku^{g}lasas ^{g}nE'lba^{g}ē, lāx Wā'tō. Wä, g·î'l^{g}Em^{g}lā'wisē lā'g·a^{g}lisē

Head-Winter-Dancer arrived there, Upper-End called him. Then Head-Winter-Dancer went up from the beach and entered his house.

Then he saw a woman sitting in the house of Upper-End, and a boy who was trying to walk. Then Head-Winter-Dancer sat down in the rear of the house, and Upper-End asked the woman to get food for Head-Winter-Dancer.

Then the woman took stones and put them into the fire. Then she took clover-roots and washed them. Then she put them on the hot stones. Now they were done. Then she gave Head-Winter-Dancer (some) to eat, and then she gave him seal to eat.

When Head-Winter-Dancer finished eating, he spoke, and said, "O son Upper-End! who is this woman, who is this princess?" Thus said Head-Winter-Dancer to his son. Then Upper-End answered his father, and said, "O father! she is the princess of Old-Man of the Łā'witsis." Thus he said to his father. "And this boy who is running about is my child. (Once upon a time) I went paddling at the north end of the island, and there I saw two sons of Old-Man, who invited me to go to his village at Dzedā'dzas. I went into his house, and there I saw his daughter. Then I wished to marry her, and now I have her and this house."

Then Head-Winter-Dancer saw that there were carved men all round the inside of the house, and that there were coppers between the carved men. Upper-End also said that he had ob-

Ts!ä'qama^{s}ē lā'qēxs la'ē hë'x·^{s}ida^{s}mē ^{s}nE'lba^{s}ē LÄ'LĒLÄ'laq. Wä, laE'm^{s}lā'wisē Ts!ä'qama^{s}ē lâ'sdēsa qa^{s}s lē laē'La lāx g·ō'kwas.

Wä, lā'^{s}laē dō'x^{s}waLElaxa ts!Edā'qē k!waē'ła lax g·ō'kwas ^{s}nE'lba^{s}ē ḶE^{s}wa bā'bagumē. Wä, laE'm^{s}laē qā'qayîma. Wä, lā'^{s}laē k!wā'g·a^{s}lîłē Ts!ä'qama^{s}ē lā'xa nEqē'wa^{s}lîłasa g·ō'kwē. Wä, lā'^{s}laē ^{s}nE'lba^{s}ē axk·lā'laxa ts!Edā'qē qa ax^{s}ē'dē^{s}s qa ha^{s}mē'^{s}s Ts!ä'qama^{s}ē.

Wä, lā'^{s}laēda ts!Edā'qē ax^{s}ē'dxa t!ē'sEmē qa^{s}s xE^{s}x^{u}LE'ndē^{s}s lā'xa lEgwī'łē. Wä, lā'^{s}laē ē't!ēd ax^{s}ē'dxa t!Ex^{u}sō'sē qa^{s}s ts!ō'x^{s}wīdēq. Wä, laE'm^{s}lāwis ^{s}nEx·^{s}ā'lōdEq. Wä, lā'^{s}laē L!ō'pa, la'ē hamg·ī'las lāx Ts!ä'qama^{s}ē. Wä, lā'^{s}laē hë'lēg·înd ē't!ētsa mē'gwatē.

Wä, lā'^{s}laē gwāł L!Eẋwē' Ts!ä'qama^{s}ē, lā'ē yā'q!eg·ała. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya xunō'ẋ^{u} ^{s}nE'lbē^{s}, a'ngwag·ada ts!Edā'qîk·; wä, a'ngwasîk· k·!ē'dēła?" ^{s}nē'x·^{s}laē Ts!ä'qama^{s}yaxēs xunō'kwē. Wä, hë'x·^{s}idaEm^{s}lā'wisē nā'nax^{s}ma^{s}ē ^{s}nE'lba^{s}yaxēs ō'mpē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, ā'dats, yū'Em k·!ē'dēłts Nō'masē, yîsa łā'wits!ēsē," ^{s}nē'x·^{s}laēxēs ō'mpē. "Wä, yū'^{s}mēsEn la xunō'kōxda g·ī'g·îlī'LElax bā'baguma. Lā'x·^{s}īdEn sē'x^{s}wīd lāxō'xda gwā'gubēLēx; wä, hë'^{s}mēsEn la dō'x^{s}waLElasEx ma^{s}lō'kwē ḶōḶaE'lgEma^{s}yas Nō'masē. Wä, lā'^{s}laē hë'x·^{s}idaEm LĒ'lanEma g·ā'xEn qEn lē lāx g·ō'ku^{s}lasasē Dzedā'dzasē. Wä, la^{s}mē'sEn lāx g·ō'kwas. Wä, hë'^{s}mēsEn la dō'x^{s}waLElasxōx k·!ē'dēłaxs; wä, hë'x·^{s}ida^{s}mēsEn ^{s}nēx· qEn gEg·a'dēsōx. Wä, g·ā'x^{s}mē sEn lâ'LEq^{u} ḶE^{s}wō'xda g·ō'kwēx."

Wä, laE'm^{s}laē dō'x^{s}waLE'lē Ts!ä'qama^{s}yaxa g·ō'kwē, yîxs ^{s}nā'ẋwa^{s}maē k·!ē'k·!akwēda bē'bEgwānEmē lax awī'^{s}stalîłasa g·ō'kwē. Wä, lā'^{s}laē L!ā'L!Eqwē ē'a^{s}wagā'wa^{s}yasa k·!ē'k·!akwē bē'-

tained in marriage the Cannibal dance and the name Flesh-Tearer [With-Mouth], and the Healing dance and the name Healer, and the Dog dance and the name ˢwā'sˢwasᴇlig·ēˢ, and also the Grisly-Bear dance and the name Great-Grisly-Bear for the winter dance; and he had also given his name for the summer season, Yā'qałˢᴇnā'la and Great-Wealth and Having-Property and Property-Place. "Well, this is all." Thus said Upper-End to his father.

Then Head-Winter-Dancer thanked his son for what he had said. Then he finished talking about his son having a wife. Then he said, "O child, Upper-End! I came here (to ask you) to go and procure salmon from our river for your winter provisions." Thus said Head-Winter-Dancer to Upper-End.

Upper-End thanked Head-Winter-Dancer at once for what he had said. Then Head-Winter-Dancer told him to get ready and to wait, for he was going to invite Cannibal also. Thus he said when he went out and down to the beach, to the place where he left his canoe. Then he got into the canoe and paddled. He was going to Sā'wag·ēxtâˢē.

When he arrived at the point of land, Head-Winter-Dancer heard the sound of the cannibal, and he saw now many tribes and many attendants of the cannibal. Then Head-Winter-Dancer was seen by the ancestors of the tribe of the other side, that is, the Dzā'wadᴇēnoxᵘ. Then they made a loud noise. As soon as Head-Winter-Dancer arrived, he was met by many tribes.

bᴇgwanᴇma. Wä, hë'ˢmis wā'łdᴇms ˢnᴇ'lbaˢē laē'naˢyas k·!ē'sˢōgu'lxḷaˢēda hā'matsla lāq. Wä, lā'ˢlaē ḷē'ǥadᴇs Tslā'xuxstāla. Wä, lā'ˢlaē Ha'yalik·ílałē ḷē'ǥadäs Hē'lik·atslē. Wä, hë'ˢmisēda aˢwā'sᴇlałē ḷē'ǥadäs ˢwā'sˢwasᴇlig·aˢē. Wä, hë'ˢmisēda nā'nē ḷē'ǥadᴇs ˢwā'las Nān lā'xa tslē'tslēqa. Wä, la ē't!ēd ts!âsēs ḷē'ǥᴇmē lā'xa bā'ẋusē Yā'qałˢᴇnā'la, ḷō Yē'qōk!wā'lag·îlisē, ḷō Yä'qawidē, ḷō Yā'qōḷas. "Wä, yū'ˢmōx," ˢnē'x·ˢlaē ˢnᴇ'lbaˢyaxēs ō'mpē.

Wä, laᴇmˢlā'wis Ts!ä'qamaˢē ˢmō'ˢlas wā'łdᴇmasēs xunō'kwē. Wä, lā'ˢlaē ǥwāł q!ᴇyō'd ǥwā'ǥwēxsˢāla lā'qēxs la'ē ǥᴇg·a'dēs xunō'kwē. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, xunō'kᵘ, ˢnᴇ'lbēˢ, hë'dᴇn lā'g·iła g·ā'xē qaˢs la'ˢōs ˢwā'ˢmisˢīdxwa k·!ō'tᴇlax lā'xᴇn wāx qaˢs lē'lak·!ᴇdzē'x·daˢxᵘLōsaxwa dzᴇˢwu'nxlēx," ˢnē'x·ˢlaē Ts!ä'ˢqamaˢyax ˢnᴇ'lbaˢē.

Wä, hë'x·ˢidaᴇmˢlā'wisē ˢnᴇ'lbaˢē ˢmō'ˢlas wā'łdᴇmas Ts!ä'qamaˢē. Wä, lā'ˢlaē ˢnē'k·ē Ts!ä'qamaˢē qa â'lag·aˢmēs ǥwā'łᴇla qa ē'sᴇlēˢsēqēxs lē'lē ō'gwaqał lē'ˢlalaʟēx Bā'xbakwā'lanukwē," ˢnē'x·ˢlaēxs la'ē lā'wᴇls qaˢs lē lᴇ'nts!ēs lā'xa haˢnē'dzasasēs yā'ˢyats!ē. Wä, lā'ˢlaē lāxs lāq. Wä, lā'ˢlaē sē'xˢwīda. Wä, laᴇ'm lāł lax Sā'wag·ēxtâˢē.

Wä, lā'ˢlaē lā'g·aa lāx aˢwī'łbaˢyasēxs la'ē Ts!ä'qamaˢē wuʟᴇ'laqēxs la'ē hë'k·!ālēda hā'matsla. Wä, laᴇ'mˢlaē dō'xˢwaʟᴇlē Ts!ä'qamaˢyaxa q!ē'nᴇmē lē'lqwalaʟaˢya. Wä, laᴇ'mˢlaē q!ē'nᴇmēda hēˢlī'k·äsa hā'mats!ē. Wä, lā'ˢlaē dō'xˢwaʟᴇlē Ts!ä'qamaˢyaxa g·ā'läsa qwē'qusēk·ᴇ'laxa Dzā'wadᴇēnoxwē ǥwôˢyâ'. Wä, lā'ˢlaē xā'sbᴇẋˢwī'da. Wä, g·î'lˢᴇmˢlā'wisē lā'g·aˢlisē Ts!ä'qamaˢyaxs la'ē laˢlā'lasōsa q!ē'nᴇmē lē'lqwalaʟaˢya.

Then the cannibal [that Cannibal] went to meet his father. Head-Winter-Dancer at once said "Hwip!" [made the healing sound]. Then Cannibal went up from the beach and went into his sacred room, for if [all] the tribes would keep up the ways of the ancient people they would never stop their winter dances.

Then Head-Winter-Dancer was carried up with his canoe, and he was taken into the sacred room of the cannibal. Then a pretty woman got ready and took food for Head-Winter-Dancer. She took roasted hump-back salmon and broke it to pieces and put it into a dish. Then she took a bottle filled with seal-oil and put it into a grease-dish. Then she placed it before Head-Winter-Dancer. Then the pretty woman took some of the roasted hump-back salmon and gave some of it to the cannibal first.

Then Head-Winter-Dancer ate what was given to him. The pretty woman next took dried mountain-goat meat and cut it to pieces with her knife. Then she took her kettle and put it down. Then she took a pair of tongs and took up red-hot stones and put them into the kettle, into which she had put some water. As soon as the water was hot, she put the dried mountain-goat meat into it. When it was all in, she took up some red-hot stones and put them into it. Now the water was boiling and the mountain-goat meat was done.

Then she put (the meat) into a dish and placed it in front of him.

Wä, g·ā'x^{s}laēda hā'matsla, yîx Bā'xbakwā'lanukwē, lā'^{s}lalaxēs ō'mpē. Wä, hē'x·^{s}idaEm^{s}lā'wisē Tslä'qama^{s}ē hē'lik·!ig·ałEq. Wä, lā'^{s}laē hē'x·^{s}ida^{s}mē Bā'xbakwā'lanukwē la lâ'sdēsa qa^{s}s lē laē'L lā'xēs ła^{s}mē'latslē, qaxs hēwä'xē-^{s}lāxsdēx gwāł tslē'tslēqōxda ^{s}nā'ẋwax lē'lqwalaLa^{s}ya qō ā'xēlax gwāya^{s}yaē'lasdäsa g·î'lx·dä bEgwā'nEma.

Wä, lā'^{s}laē LE'lLEgōsE^{s}wē Tslä'qama^{s}ē ḷE^{s}wīs yā'^{s}yatslē qa^{s}s lē laē'ḷEm lā'xa ła^{s}mē'latsläsa hā'matsla. Wä, hē'x·^{s}idaEm^{s}lā'wisēda ē'x·sōkwē tslEdā'q xwā'nał^{s}īd qa^{s}s lē ax^{s}ē'd qa L!Eẋwa's Tslä'qama^{s}ē. Wä, lā'^{s}laē ax^{s}ē'dxa L!ō'bEkwē hanō'^{s}na qa^{s}s LE'nx^{s}wīdēq. Wä, lā'^{s}laē axtslō'dEs lā'xa łō'k!wē. Wä, lā'^{s}laē ax^{s}ē'dxa wā'wadē g·ī'tsE^{s}watsa sā'k!wisē' qa^{s}s k!u'nxtslōdē^{s}s lā'xa dzEbā'tslē. Wä, lā'^{s}laē k·ā'gEmlīłas lāx Tslä'qama^{s}ē. Wä, lā'^{s}laē dā'x·^{s}īdēda ē'x·sokwē tslEdā'q lā'xa L!ō'bEkwē hanō'^{s}na qa^{s}s lē g·î'lq!Esamasxa hā'matsla lāq.

Wä, lā'^{s}laē hamx·^{s}ī'dē Tslä'qama-^{s}yaxa L!Eẋwī'la^{s}yaq. Wä, lā'^{s}laēda ē'x·sokwē tslEdā'q ē'tlēd ax^{s}ē'dxa x·î'lkwē ^{s}mE'l^{s}mElq!Ega^{s}ya qa^{s}s tlō'tlEtslā'lēq, yîsēs gEłtslE'mē lāq. Wä, lā'^{s}laē ax^{s}ē'dxēs qlō'latslä qa^{s}s ha'ng·a^{s}lēłēq. Wä, lā'^{s}laē ax^{s}ē'dxēs k·lîpLā'la qa^{s}s k·lîp^{s}ē'dēxa x·ī'x·îxsEmāla tlē'sEma qa^{s}s k·lîptslō'dēs lā'xa qlō'latsläxs la'ē xā'L!axḷā'laxa ^{s}wā'pē. Wä, g·î'l^{s}Em^{s}lā'wisē la tslE'lx^{u}stax·^{s}īdēda ^{s}wā'pē la'ē axstE'ntsa x·î'lkwē ^{s}mE'l^{s}mElq!Ega^{s}ē lāq. Wä, lā'^{s}laē ^{s}wī'^{s}la^{s}sta. Wä, lā'^{s}laē ē'tlēd k·lîptslâ'lax·^{s}ītsa x·ī'x·îxsEmā'la tlē'sEm lāq. Wä, laE'm^{s}lā'wis maE'mdElqôlēda ^{s}wā'pē. Wä, lā'^{s}laē L!ō'pēda ^{s}mE'l^{s}mElq!Ega^{s}ē.

Wä, lā'^{s}laē axtslō'dEs lā'xa łō'k!wē ē'tlēd qa^{s}s k·ā'gEmlīłēs. Wä, lā'^{s}laē

Next the pretty woman took some of the mountain-goat meat that was in the dish and gave it to Cannibal to eat first of it. Then Head-Winter-Dancer was told to begin to eat.

Then he ate. As soon as Head-Winter-Dancer had finished eating, he spoke, and said, "O daughter-in-law! let me see your husband." Thus said Head-Winter-Dancer to the pretty woman. He only guessed that the woman had Cannibal for her husband.

The woman spoke at once, and said, "Oh, my dear! let me go first and listen." Thus said the woman to Head-Winter-Dancer. Then she went into the sacred room. She did not stay long before she came back to him, and said [to Head-Winter-Dancer], "Oh, my dear! come in." Thus she said.

Head-Winter-Dancer went in at once. Then he saw Cannibal; and Head-Winter-Dancer spoke, and said, "O master! Welcome! Here we meet alive. Whose princess is your wife?" Thus he said. Then he answered to his (question), and said, "O father! this is the daughter of Equal-to-Four-Chiefs, the chief of the Dzā'wadEēnox^{u}, and I have his princess for my wife. Her name is Property-Giver, and I have obtained from the chief in marriage this house, which has for its posts two Hō'x^{u}hōk^{u} on each side of the rear of the house, and two Dzō'noq!wa sitting on the heads of two Grisly Bears on each side of the door, and the names Copper-Dancer and Copper-Maker and Copper-making-Woman and Desire; and also the cannibal, whose name is ē'tlēdēda ë'x·sōkwē ts!Edā'q ax^{s}ē'd lā'xa la g·ī'ts!â ^{s}mE'l^{s}mElq!Ega^{s}ēxa łō'k!wē qa^{s}s lē ts!âs lāx Bā'xbakwā'lanukwē qa g·î'lq!Esēs hamx·^{s}ī'dē lāq. Wä, lā'^{s}laē wä'xasE^{s}wē Ts!ä'qama^{s}ē qa hamx·^{s}ī'da-g·i^{s}s.

Wä, lā'^{s}laē hamx·^{s}ī'da. Wä, g·î'l^{s}Em-^{s}lā'wisē gwā'ła, yîx Ts!ä'qama^{s}ē ha-^{s}mā'pa, la'ē yā'q!eg·ała. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya nEgu'mp, ladzâ'sEn dō'x-^{s}widēxōs lä'q!ōs łā'^{s}wunEma," ^{s}nē'x·^{s}laē Ts!ä'qama^{s}yaxa ë'x·sōkwē ts!Edā'qa. Wä, laE'm^{s}laē â'Em k·ō'tlēdxa ts!Edā'qē laE'm łā'wadEs Bā'xbakwā'lanukwē.

Wä, hë'x·^{s}idaEm^{s}lā'wisēda ts!Edā'qē yā'q!eg·ała. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, adä', lā'lag·aEmā'sLEn hō'LēlaqEg·a'," ^{s}nē'x·^{s}laēda ts!Edā'qē, lāx Ts!ä'qama^{s}ē. Wä, lā'^{s}laē qā's^{s}id qa^{s}s lē lā'ts!âlīł lā'xa łE'mkwē. Wä, k·!ē's^{s}lat!a gä'łaxs g·ā'xaē ẋwē'laqa. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, adē'," lāx Ts!ä'qama^{s}ē, "g·ē'lag·a g·ā'-xēLEx," ^{s}nē'x·^{s}laē.

Wä, hë'x·^{s}idaEm^{s}lā'wisē la lā'ts!âlīLē Ts!ä'qama^{s}ē. Wä, lā'^{s}laē dō'x^{s}waLElax Bā'xbakwā'lanukwē. Wä, lā'^{s}laē yā'-q!eg·ałē Ts!ä'qama^{s}ē. Wä, lā'^{s}laē ^{s}nē'-k·a: "^{s}ya, q!ā'gwidē, gē'lak·as^{s}laxg·îns lēk· q!wā'lagâ. Wä, E'ngwadzōx k·!ē'-dēłōs gEnE'maqōs?" ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm^{s}lā'wisē nā'nax^{s}mēx wā'łdE-mas. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, ā'dats, yū'Em k·!ē'dēłtsōx Mō'kwitElaso^{s}gwi-^{s}la'kwēx, g·ī'gama^{s}yaxsa Dzā'wadE-ēnoxwē. Wä, la^{s}mē'sEn gEg·a'dEsōxda k·!ē'dēłaxs lōx Lē'gadEs Ma'ẋula^{s}yū-gwa. Wä, la^{s}mē'sōxda g·ī'gama^{s}ēx k·!ē's^{s}ōgulxLā'laxwa g·ō'kwēx Lē'LEm-nōx^{u}sōxda ma^{s}łēx hēhō'ẋ^{u}hōkwa lā'xwa wā'ẋ^{u}sōtiwa^{s}līłēx. Wä, lā'Lōx ma^{s}łēx dzēdzō'noq!wa k!udzEtâ'yaxwa ma^{s}łēx nē^{s}nā'na lā'xwa wā'ẋ^{u}sōtstâ^{s}lī'łēx. Wä, hë'^{s}misa Lē'gEmē L!ā'qwalałē, Lō L!ā'-

Sā'yawisElag·ilis and ᵍnā'ẋᵘq!usE'lag·ilis; and that is it, father." Thus he said to his father.

Then Head-Winter-Dancer thanked his son for what he had said, and finally [he said that] he invited his son and his tribe to come and procure salmon at Mē't!apdzē. Cannibal thanked him at once for his word. Then Cannibal replied to the word of his father.

Then he told his attendants to invite the tribe to come into the winter-dance house, for the ancestors of the Qwē'qᵘsōt!ēnoxᵘ never stopped their winter dance, even in summer, when the winter dance (first) came down from the upper world.

Then the attendants called all the men and all the women and all the children to come and tame the great cannibal.

Then the tribe came into the winter-dance house of Cannibal. Then the cannibal came right out of his sacred room. Then many people began to sing the four songs.

As soon as the cannibal finished dancing, he sat down in the rear of the house. Then Head-Winter-Dancer arose, and spoke. He said, "O brothers! thank you for taking care of this great dance of the cannibal. I came to invite you to go and procure qwag·īla. Wä, hë'ᵍmisē L!ā'qwag·ilaᵍyūġwa, Ḷō Ā'widē. Wä, hë'ᵍmēsēda hā'mats!a la Ḷē'ġadēs Sā'yawisElag·ilisē, Ḷō ᵍnā'ẋᵘq!usE'lag·ilisē. Wä, hë'ᵍmēq, ā'dats," ᵍnē'xᵍlaēxēs ō'mpē.

Wä, hë'xᵍidaEmᵍlā'wisē Ts!ä'qamaᵍē ᵍmō'ᵍlas wā'ɬdEmasēs xunō'kwē. Wä, lā'ᵍlaē ā'ɬElxsdaᵍē wā'ɬdEmasēxs la'ē Lē'ᵍlalaxēs xunō'kwē ḶEᵍwīs la g·ō'kulōta qa lēᵍs ᵍwa'ᵍmisᵍī'd lāx k·!ō'tEläs Mē't!apdzē. Wä, hë'xᵍidaEmᵍlā'wisē Bā'xbakwā'lanukwē ᵍmō'ᵍlas wā'ɬdEmas. LaE'mᵍlā'wis nā'naxᵍmaᵍē Bā'xbakwā'lanukwē lāx la wā'ɬdEmsēs ō'mpē.

Wä, lā'ᵍlaē ᵍnē'k·a lā'xēs aᵍyî'lkwē qa lēᵍs Lē'ᵍlalaxēs g·ō'kulōtē qa g·ā'xēs ᵍwī'ᵍlaēLa lā'xa ts!ä'ġats!ē qaxs hëwä'xaē ġwāɬ ts!ē'ts!ēqēda g·ā'läsa Qwē'qᵘsōt!ēnoxwaxa wā'ẋᵘᵍmē hë'Enxa qaxs ts!ä'qaxā'lisa'ē g·ē'xᵍīd lā'xa ë'k·!adzēᵍlī'sasEns ᵍnā'lax.

Wä, hë'xᵍidaEmᵍlā'wisēda aᵍyî'lkwē la Lē'ᵍlalaxa ᵍnā'ẋwa bē'bEgwanEm, Ḷeᵍwa ᵍnā'ẋwa ts!ē'dāq, Ḷeᵍwa ᵍnā'ẋwa g·î'ng·înānEma qa g·ā'xEs yâ'ɬaxa ᵍwā'lasē hā'mats!a.

Wä, hë'xᵍidaEmᵍlā'wisē ᵍwī'ᵍla g·ā'xēLēda lē'lqwalaLaᵍē lā'xa ts!ä'ġats!äs Bā'xbakwā'lanukwē. Wä, laE'mᵍlā'wisē hë'xᵍidaEm g·ā'xēda hā'mats!a lâ'ɬts!â'lîɬ lā'xēs ɬaᵍmē'lats!ē. Wä, hë'xᵍidaEmᵍlā'wisēda q!ē'nEmē lē'lqwalaLaᵍē dE'nxᵍīda, yîsa mō'sġEmē q!Emq!E'mdEma.

Wä, g·î'lᵍEmᵍlā'wisē ġwā'ɬēda hā'mats!a yî'xwa, la'ē k!wā'g·aᵍlîɬ lāx nā'qōLēwaᵍlîɬasēs g·ō'kwē. Wä, lā'ᵍlaē Ts!ä'qamaᵍē Ḷā'xulîɬa qaᵍs yā'q!eg·ałē. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, ᵍnāɬᵍnE'mwōt, gē'lak·asᵍlaxs aē'k·ilaaqōs lā'xwa ᵍwā'lasēx lē'daxwa hā'mats!ax. Wä, g·ā'xēg·în Lē'ᵍlalax·daᵍxwōL qaᵍs la'ᵍōs ᵍwā'ᵍmisᵍīd

many salmon in my river." Thus said Head-Winter-Dancer.

Then all the men said that they would go, although it was night, for indeed they were all really hungry. Then the whole tribe went out of the house, and they got ready that night.

In the morning, when day came, they started and went to Mē'tlapdzē. Then they arrived there, and Head-Winter-Dancer now took the salmon out of his trap. Then he went home to feed the tribe of Cannibal.

When the many tribes had eaten, they staid one night. In the morning Head-Winter-Dancer saw that it was low water. Then he stood outside of his house and called Cannibal and his numerous tribe to go and take the salmon.

Then the tribe went to the [place of the] salmon-trap. Then they all filled their canoes with salmon, and the guests went home.

Then Winter-Dance-Woman, the wife of Head-Winter-Dancer, spoke, and said, "Oh, my dear! it would not be good if I did not tell you, master, I am again with child." Thus said the woman to her husband.

Then Head-Winter-Dancer spoke at once, and said, "O mistress! thank you for this our child when it is born." Thus he said to his wife.

Now it was not very long before

lā'xwa q!ē'nEmēx k·!ō'tEla lā'xEn wāx," ˢnē'xˢlaē Ts!ä'qamaˢē.

Wä lā'ˢlaē hë'xˢidaˢmēda ˢnā'xwa bē'bEgwanEm ˢnēx· qaˢs lēxa wāx̣ᵘˢmē la gā'nuLa, qä'Ļaxs â'laē pō'sq!a ˢnā'x̣wa. Wä, lā'ˢlaē ˢnā'x̣wa lā hō'qawElsēda lē'lqwalaLaˢē qaˢs lē xwā'naɬˢīdxa gā'nuLē.

Wä, lā'ˢlaē ˢnā'xˢīdxa gaā'laxs la'ē ˢwī'ˢla alē'x̣ˢwīda. Wä, laE'mˢlaē lāɬ lāx Mē'tlapdzē. Wä, lā'ˢlaē lā'g·aa lāq. Wä, hë'xˢidaEmˢlā'wisē Ts!ä'qamaˢē la k!u'lsˢīdEx mä'ts!Ewäsēs Ļā'wayuwē. Wä, lā'ˢlaē nä'ˢnakwa qaˢs L!Ex̣wē'lis lā'xa g·ō'kulōtas Bā'xbakwā'lanukwē.

Wä, lā'ˢlaē gwāɬ L!Ex̣wē'da q!ē'nEmē lē'lqwalaLaˢya. Wä, laE'mˢlaē xaˢmā'laL. Wä, lā'ˢlaē ˢnā'xˢīdxa gaā'la, lā'ē Ts!ä'qamaˢē dō'qulaqēxs lEˢma'ē x·ā'ts!aē'sa. Wä, lā'ˢlaē Ļā'xwElsa lāx L!ā'sanâˢyasēs g·ō'kwē. Wä, lā'ˢlaē LE'ˢlālax Bā'xbakwā'lanukwē ĻEˢwēs q!ē'nEmē g·ō'kulōta qa lēˢs k!u'lsˢīdxa k·!ō'tEla.

Wä, hë'xˢidaEmˢlā'wisē lēda lē'lqwalaLaˢē lāx axˢā'sasa Ļā'wayu, wä, lā'ˢlaē ˢnā'x̣waEm la quqwôt!ē' yaē'ˢyats!äsēxa k!ō'tEla. Wä, lā'ˢlaē ˢwī'ˢla la nä'ˢnakwēda LE'lanEmx·dē.

Wä, lā'ˢlaē yā'q!eg·aɬē Ts!ä'qaga, yîx gEnE'mas Ts!ä'qamaˢē. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, adä', k·!ē'saē ë'k·a qEnLō k·!ē'slax nē'ɬalaxōL, q!ā'gwidä, laE'mˢxaEn bEwē'kwa," ˢnē'xˢlaēda ts!Edā'qē, lā'xēs łā'ˢwunEmē.

Wä, hë'xˢidaEmˢlā'wisē Ts!ä'qamaˢē yā'q!eg·ała. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, q!ā'gwidē, gē'lak·asLlax·ō'xda xunō'kwaq!Ens qaxō g·āxL nē'ɬˢēdELō," ˢnē'xˢlaē lā'xēs gEnE'mē.

Wä, lā'ˢlaē k·!ēs xE'nLEla la gä'ɬaxs

Winter-Dance-Woman gave birth to a boy. As soon as Head-Winter-Dancer saw that it was a boy, he named him Day-on-Body. Then he washed him. As soon as he finished washing him, he stepped on the toes of the child and pulled him to make him grow.

The child was able to sit up at once. Then the supernatural man washed the child again, and after he had been four days in the house he washed his son once more.

As soon as he finished washing the child, he again stepped on his toes and pulled him up. Then the child [he] began to walk.

Now night came. Then he heard a curious sound at [the place of] the salmon-trap. Then Head-Winter-Dancer spoke to his wife, and said, "O mistress! what may be the sound coming from my salmon-trap? It sounds like rocks rolling down." Thus said Head-Winter-Dancer to his wife.

Then his wife said, "Oh, my dear! go up to that watch-pole and see what it is." Thus said Winter-Dance-Woman to her husband.

Then Head-Winter-Dancer went up the watch-pole. As soon as he reached the top he saw something like fire going from one end to the other of the salmon-trap, and it sounded like rocks rolling down the mountain.

Then he ran down from his watch-pole and told his wife. Then he spoke, and said, "O mistress! what may it be, this that looks like fire on its body, la'ē mā'ᵋyułᵋīdē Ts!ä'qagäsa bā'bagumē. Wä, g·î'lᵋEmᵋlā'wisē Ts!ä'qamaᵋē dō'xᵋwaLElaqēxs bā'baguma'ē la'ē hē'xᵋ·ᵋidaEm Ḷē'xᵋēdEs ᵋnā'lag·itasEᵋwē lāq. Wä, lā'ᵋlaē kwä'sᵋīdEq. Wä, g·î'lᵋEmᵋlā'wisē gwāł kwä'saq, la'ē t!ē'pEmx·sīdzEndEx g·ō'gwôᵋyâ'sa g·înā'nEmē qaᵋs nē'xōstōdēq qa q!wā'xᵋīdēs.

Wä, lā'ᵋlaē hē'xᵋ·ᵋidaᵋmēda g·înā'nEmē la k!waē'lēnuxwa. Wä, lā'ᵋlaē ē't!ēdēda nau'alakwē bEgwā'nEm kwä'sᵋīdxa g·înā'nEmaxs la'ē mō'pla ᵋnīł lā'xa g·ō'kwē. Wä, lā'ᵋlaē ē't!ēd la kwä'sᵋīdxēs xunō'kwē.

Wä, g·î'lᵋEmᵋlā'wisē gwāł kwä'saxa g·înā'nEmaxs la'ē ē't!ēd t!ē'pEmx·sīdzEndEq qaᵋs ē't!ēdē nē'xōstōdEq. Wä, lā'ᵋlaē qā'qayîma.

Wä, laE'mᵋlaē la gā'nułᵋīda, la'ē wuLE'laxa ō'ᵋmits!alä hē'k·!älä lax axᵋā'sasa Ḷā'wayuwē. Wä, lā'ᵋlaē yā'q!eg·ała, yîx Ts!ä'qamaᵋē lā'xēs gEnE'mē. Wä, lā'ᵋlaē ᵋnē'k·a: "ᵋya, q!ā'gwidä, ā ᵋmā'dzâā'nawisēda hē'k·!älä lā'xEns Ḷā'wayâEnsxa hē gwēx·s wuk·!ā'la t!ē'sEmē," ᵋnē'xᵋlaē Ts!ä'qamaᵋyaxēs gEnE'mē.

Wä, hē'xᵋ·ᵋidaEmᵋlā'wisē gEnE'mas ᵋnē'k·a: "ᵋya, adä', hā'g·a lā'g·ustâ lāxs k·!îtElā'p!ēqaq!ōs qaᵋs dō'xᵋwidaᵋyusaqō," ᵋnē'xᵋlaē Ts!ä'qagäxēs łā'ᵋwunEmē.

Wä, lā'ᵋlaē Ts!ä'qamaᵋē qā'sᵋīd qaᵋs lē lā'g·ustâ lā'xa k·!îtElā'p!ēqē. Wä, g·î'lᵋEmᵋlā'wisē lā'xtōdEq la'ē dō'xᵋwaLElaxa hē gwēx·s x·ī'xᵋEnāla lā'labEndālax wā'sgEᵋmasasa Ḷā'wayuwē. Wä, hē'Emᵋlā'wis hē'k·!älē hē gwē'x·sa q!u'mx·axa'laēda t!ē'sEmē lā'xa nEg·ä'.

Wä, lā'ᵋlaē dzE'lxwaxa lā'xēs k·!îtElā'p!ēqē qaᵋs lä nē'łas lā'xēs gEnE'mē. Wä, lā'ᵋlaē yā'q!eg·ała. Wä, lā'ᵋlaē ᵋnē'k·a: "ᵋya, q!ā'gwidä, ᵋmā'dzâanā'wisēg·ada hēx· gwēx·s x·ī'xᵋEnā'la lā'la-

going from one end to the other of our salmon-trap?" Thus he said.

Then his wife replied, and said, "Oh, my dear! can't you guess what may be the name of this salmon? It may be the salmon of your elder brother, Thunder-Bird, that went into our salmon-trap." Thus she said. "Now go to it, but draw some blood from your tongue." Thus said Winter-Dance-Woman to her husband.

Then Head-Winter-Dancer went to his salmon-trap. He carried his fish-club. Then he went into the salmon-trap, and he tried in vain to club the wonderful [a different kind of] salmon. Then the salmon only broke down the salmon-trap.

Then Head-Winter-Dancer thought of what his wife had said, and he bit the sides of his tongue and drew blood from it. Then he spit some of the blood on the salmon called the double-headed serpent.

Then the double-headed serpent quieted down. Then Head-Winter-Dancer spit on his club, and he again spit on the salmon; but when he had spit four times on the salmon, then he really clubbed the double-headed serpent. Now he had really killed it.

Now he carried the double-headed serpent, and went to show it to his wife. Then Winter-Dance-Woman said, "Oh, my dear! I thank you on behalf of this baby." Thus said Winter-Dance-Woman to her husband. Then Winter-Dance-Woman took a new mat and spread it on the floor. Then she put the double-headed serpent on it.

In the morning, when daylight came, Winter-Dance-Woman arose early and bEndala lā'xg·a ō'ts!âg·asg·Ens Ḷā'wayuk^{u}," ^{g}nē'x·^{g}laē.

Wä, hë'x·^{g}idaEm^{g}lā'wisē gEnE'mas nā'nax^{g}mēq. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya, adä', k·!ē'sas k·ō'taqō yū'^{g}ma Ḷē'gadä^{g}x k·!ō'tEla^{g}qō, yū'Emlaxa k·!ō'tEläq!Es ^{g}nō'läē ku'nkunχulī'g·a^{g}yaōxda lä mä'ts!âsEns Ḷā'wayâx," ^{g}nē'x·^{g}laē. "Wä, hā'g·a lā'qō, â'Ema gwā'łElaEm E'lk·ōd lāxō'xda E'lkwäxsōs k·!îlE'maq!ōs," ^{g}nē'x·^{g}laē Ts!ä'qagäxēs łā'^{g}wunEmē.

Wä, lā'^{g}laē Ts!ä'qama^{g}ē qā's^{g}īd qa^{g}s lē lā'xēs Ḷā'wayuwē. Wä, laE'm^{g}laē dā'laxēs t!E'l^{g}wagā'yuwē. Wä, lā'^{g}laē lā'ts!â lā'xēs Ḷā'wayuwē. Wä, lā'^{g}laē wāx· t!E'lwax^{g}īdxa ō'gwaqā'ła k·!ō'tEla. Wä, lā'^{g}laē â'^{g}mēda k·!ō'tEla ē't!ēd LE'młaxa Ḷā'wayuwē.

Wä, lā'^{g}laē ^{g}mE'lx^{g}waLElē Ts!ä'qama^{g}yax wā'łdEmasēs gEnE'mē. Wä, lā'^{g}laē tE'mkunxE'ndxēs k·!îlE'mē qa^{g}s E'lk·ōdēxa E'lkwa lāq. Wä, lā'^{g}laē sE'łbEχ^{g}wītsa E'lkwē lā'xa Ḷē'gadē k·!ō'tEla, yî'xa sī'sEyūLē.

Wä, lā'^{g}laē hë'x·^{g}ida^{g}mēda sī'sEyūLē sā'sElt!ēdāla. Wä, lā'^{g}laē Ts!ä'qama^{g}ē sEłbEχ^{g}wī'dxēs t!E'l^{g}wagā'yuwē. Wä, lā'^{g}laē ē't!ēdē Ts!ä'qama^{g}ē sEłbEχ^{g}wī'dxa k·!ō'tEla. Wä, hë'^{g}lat!a la mō'p!Ena sEłbEχ^{g}wī'dxa k·!ō'tEläxs la'ē â'lax·^{g}īd t!E'lwax^{g}īdxa sī'sEyūLē. Wä, laE'm^{g}laē łE^{g}lā'masEq.

Wä, lā'^{g}laē gā'sx·Ex·^{g}īdEq, lā'xa sī'sEyūLē qa^{g}s lē dō'qwamats lā'xēs gEnE'mē. Wä, hë'x·^{g}idaEm^{g}lā'wisē Ts!ä'qaga ^{g}nē'k·a: "^{g}ya, adē', gē'lak·as^{g}lax·ōx qag·a wī'sak·," ^{g}nē'x·^{g}laē Ts!ä'qaga lā'xēs łā'^{g}wunEmē. Wä, lā'^{g}laē ax^{g}ē'dē Ts!ä'qagäxa ā'lomasē łē'^{g}wa^{g}ya qa^{g}s LEp!ā'līłēq. Wä, lā'^{g}laē k·!îgEts!ō'dayuwēda sī'sEyūLē lāq.

Wä, lā'^{g}laē ^{g}nā'x·^{g}īdxa gaā'la, la'ē gag·ū'stâ^{g}wē Ts!ä'qaga qa^{g}s xwā'ł^{g}īdēxa

cut the double-headed serpent. As soon as she had finished cutting the double-headed serpent, she woke her husband, and said to him, "Oh, my dear! do not stay very long in your bed, but [you also] (go and) wash our son." Thus said Winter-Dance-Woman to her husband.

Head-Winter-Dancer arose at once, and took a kettle, for that is our washing-tub for new-born children. Then he poured water into it, and he took up red-hot stones and put them into it.

Then the water was luke-warm. Then he took his son and washed him. When he had finished, Winter-Dance-Woman asked her husband to take some clotted blood from the back-bone of the serpent and put it on the hands of his son.

Then Head-Winter-Dancer took clotted blood from the back-bone of the double-headed serpent and put it down where he used to wash his son. Then he took the kettle and washed his son in it.

After he had washed him, he again stepped on the toes of his son and pulled him. Now he was a full-grown man. Then he took the clotted blood of the double-headed serpent and rubbed it on the hands of his son. The hands of his son turned to stone immediately.

Then Head-Winter-Dancer told his wife, and said, "O mistress! didn't the hands of this Day-on-Body turn to stone!" Then Winter-Dance-Woman spoke to her husband, and said, "Oh, my dear! thank you for what you said, sī'sEyūlē. Wä, g·î'l!Em!lā'wisē gwāł xwā'Laxa sī'sEyūlē, la'ē gwē'x·!īdxēs łā'!wunEmē. Wä, lā'!laē !nē'k·îq: "!yâ, adä', gwāł las xE'nLEla gaē'ł kwa!lē'łEx qa!s ō'gwaqa!ōs kwä's!īdxEns xunō'kwax," !nē'x·!laē Ts!ä'qagäxēs łā'!wunEmē.

Wä, hë'x·!idaEm!lā'wisē Ts!ä'qama!ē Ļā'x!wīd qa!s ax!ē'dēxa q!ō'lats!ē qaxs hë'!maē kwä'dzats!ēsEns g·ā'läxa g·înā'nEmaxs g·ā'laē mā'!yuĻEma. Wä, lā'!laē guxts!ō'tsa !wā'pē lāq. Wä, lā'!laē k·îp!ē'd, lā'xa x·ī'x·EXsEmā'la t!ē'sEma qa!s k·îpstE'ndē!s lāq.

Wä, lā'!laē k·ōx̣ustā'x·!idēda !wā'pē, la'ē ax!ē'dxēs xunō'kwē qa!s kwä's!īdēq. Wä, lā'!laē gwā'ła, la'ē axk·!ā'lē Ts!ä'qagäxēs łā'!wunEm qa ax!ē'dē!s lā'xa !mE'ng·īdē'qasa sī'sEyūlē qa axts!ā'nEndē!sēs lax a!yasâ'sēs xunō'kwē.

Wä, hë'x·!idaEm!lā'wisē Ts!ä'qama!ya ax!ē'd lā'xa !mE'ng·īdē'qasa sī'sEyūL qa!s lē ax!ā'lītas lā'xēs kwä'dzasnax̣wäxēs xunō'kwē. Wä, lā'!laē ax!ē'dxa q!ō'lats!ē qa!s kwä's!īdēxēs xunō'kwē lāq.

Wä, lā'!laē gwāł kwä'saqēxs la'ē ē't!ēd t!ē'pEmx·sīdzEndxēs xunō'kwē. Wä, lā'!laē nē'xostō'dEq. Wä, laE'm!laē !nEXLaā'x·!īd la bEgwā'nEma. Wä, lā'!laē ax!ē'dxa !mE'ng·īdē'qasa sī'sEyūlē qa!s dzEx·!ī'dēs lāxa ēē'!ya!sâsēs xunō'kwē. Wä, hë'x·!idaEm!lā'wisē la t!ēt!ē'sEmx·!īdē ēē'!ya!sâ'sēs xunō'kwē.

Wä, lā'!laē hë'x·!ida!mē Ts!ä'qaına!ē nē'łaxēs gEnE'mē. Wä, lā'!laē !nē'k·a: "!ya, q!ā'gwidä, ē'dzâē'Ļak· hë'x·!idaEm la t!ēt!ē'sEmx·!īdg·a ēē'!ya!sâ'gwasg·a !nā'lag·ītasōk!," !nē'x·!laē. Wä, lā'!laē yā'q!eg·ałē Ts!ä'qagäxēs łā'!wunEmē.

for I wish that he shall be a warrior." Thus she said.

After four days more, Head-Winter-Dancer washed his son again, and after he had washed him he did not step on his toes. Then he again made a request of his wife. He said, "O mistress! let me take some more of the clotted blood from the back-bone of the double-headed serpent and rub it [put it] over the body of our son [thus said Head-Winter-Dancer], for you wish that he shall be a warrior."

Winter-Dance-Woman said at once, "Oh, my dear! go on." Thus she said. Then Head-Winter-Dancer at once took some clotted blood from the back-bone (of the double-headed serpent) and rubbed it over the body of his son. When Head-Winter-Dancer finished rubbing the body of Day-on-Body, the body of Day-on-Body changed. Now his whole body turned into stone.

When Head-Winter-Dancer finished rubbing the clotted blood from the back-bone of the double-headed serpent on his body, his body became black, and his eyes became wide open, and his mouth was large and round just like that of the Dzō'noq!wa. Then he grew, and he was twice the size of man.

As soon as his body had turned entirely into stone, he cried like the Dzō'noq!wa. His cry was just like that of the Dzō'noq!wa. Then Winter-Dance-Woman spoke, and said to her husband, "Oh, my dear! I already guessed it. The Dzō'noq!wa cohabited with me, for I fell into a fainting-fit one night when you went to take Real-Chief to

Wä, lā'ᵋlaē ᵋnē'k·a: "ᵋya, adä', gē'lak·asᵋlax·ōs wā'ɬdEmaqōs, qaxg·în ᵋnē'k·îg·qa bā'bak!wiɬtsō," ᵋnē'x·ᵋlaē.

Wä, lā'ᵋlaē ē'tlēd mō'p!Enχ̣waᵋsēda ᵋnā'la, la'ē ē'tlēdē Ts!ä'qamaᵋē kwä'sᵋīdxēs xunō'kwē. Wä, lā'ᵋlaē gwāɬ kwä'saqēxs la'ē k·!ēs tl!ē'pEmx·sīdzEndēq. Wä, lā'ᵋlaē ē'tlēd hā'nak·axēs gEnE'mē. Wä, lā'ᵋlaē ᵋnē'k·a: "ᵋya, q!ā'gwidä, wë'g·adzâx·En ē'tlēd axᵋē'd lā'xa ᵋmE'ng·īdē'qasa sī'sEyūlē qa mEgug·ī'tlēdag·i dzEk·ī'tlēdEs lā'xg·îns xunō'kwEk·," ᵋnē'x·ᵋlaē Ts!ä'qamaᵋē, "qaxs ᵋnē'k·aᵋyaqōs qa bā'bak!wēsEk·."

Wä, hë'x·ᵋidaEmᵋlā'wisē Ts!ä'qaga ᵋnē'k·a: "ᵋya, adä', wë'g·a," ᵋnē'x·ᵋlaē. Wä, hë'x·ᵋidaEmᵋlā'wisē Ts!ä'qamaᵋē axᵋē'dxa ᵋmE'ng·īdē'qē qaᵋs dzEk·ī'tlēdēs lax ō'k!winaᵋyasēs xunō'kwē. Wä, g·î'lᵋEmᵋlā'wisē gwā'ɬē Ts!ä'qamaᵋē dzEk·ī'tas lax ō'k!winaᵋyas ᵋnā'lag·ītasEᵋwē, la'ē hë'x·ᵋidaEm la L!ā'ᵋyuwē ō'k!winaᵋyas ᵋnā'lag·itasEᵋwē. Wä, laE'mᵋlaē la ᵋnā'χ̣wa la tlē'sEmx·ᵋīdē ō'k!winaᵋyas.

Wä, g·î'lᵋEmx·dEᵋlaē gwā'ɬē Ts!ä'qamaᵋē dzEk·ī'tasa ᵋmE'ng·īdē'qasa sī'sEyūlē lāx ō'k!winaᵋyasēxs la'ē ts!ō'ɬᵋīdē ō'k!winaᵋyas. Wä lā'ᵋlaē lē'slExᵋīdē gaᵋyā'gEsas. Wä, lā'ᵋlaᵋxaa la tsokwā'ɬē sE'msas la yu g̣wē'x·sōxda Dzō'noq!wax. Wä, lā'ᵋlaē q!wā'xᵋīda. Wä, lā'ᵋlaē maᵋɬp!E'naEl yō ᵋwā'lasōx ᵋwā'layasasa bEgwā'nEmē.

Wä, g·î'lᵋEmx·dᵋlaē la ᵋnā'χ̣wa tlē'sEmx·ᵋīdē ō'k!winaᵋyasēxs la'ē dzō'noqwa. Wä, laE'mᵋlaē yō'la g̣wē'k·!ālēda Dzō'noq!wa. Wä, lā'ᵋlaē yā'q!ēg·ałē Ts!ä'qaga. Wä, lā'ᵋlaē ᵋnē'k·a: "ᵋya, adä'," lā'xēs łā'ᵋwunEmē. "Wä'ladzâxg·în g̣wā'ɬElaᵋmēg·în k·ō'ta nEχ̣wā'lax·ᵋītsōsa Dzō'noq!wa qaxg·în hā'manēχ̣ᵋwīdēg·axa ᵋnE'mxsa gā'nuLaxēs

where his village is now, and that is the way I got this my son."

Then Head-Winter-Dancer finished working at his son. Then Day-on-Body spoke, and said, "O father! now I cease to have the name Day-on-Body. This will now be my name, Food-Giver-Stone-Body, for I am going to make war all over the world, that I may rob the chiefs of all the tribes of their crests, so that they will become our crests, and that the chiefs all round the world will become our slaves." Thus said Food-Giver to Head-Winter Dancer.

Now, Head-Winter-Dancer staid four days in the house after his body had become stone. Then Stone-Body spoke again, and said, "O mother! have you no way of getting a canoe [for my travelling-canoe]?" Thus he said. Winter-Dance-Woman replied at once, and said, "Your father has a canoe. Go and ask him." Thus said Winter-Dance-Woman to her son. Then Winter-Dance-Woman told Head-Winter-Dancer what her son had said, that he wanted a canoe.

Head-Winter-Dancer said at once, "O son! let us look at my canoe." Thus he said. Then they walked to look at it. As soon as Stone-Body saw the canoe, he said that he should launch it.

As soon as the canoe was on the water, he tried to go into it, but it sank at once, for he was really heavy, for his body was all stone. Then they only hauled the canoe ashore again.

lā'x·dEmōs taō'dEs ˢnā'ẋ^{u}ˢnaẋuˢla lā'xēs lä g·ō'kuˢlasa. Wä, hë'ˢmēsEn g·ā'yanEˢmasxōxda xunō'kwaqEn."

Wä, lā'ˢlaē gwā'łē Ts!ä'qamaˢē ē'axalaxēs xunō'kwē. Wä, lā'ˢlaē yā'q!eg·ałē ˢnā'lag·ita'sEˢwē. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, ā'dats, laˢmEn gwāł Ḷē'gadEs ˢnā'lag·ita'sEˢwē. Hë'dEn lāł Ḷē'gEmē L!ā'L!aẋwasdē T!ē'sEmg·ita, qaxg·în lē'LEk· wī'nēˢstā'lisElał lā'xEns ˢnā'lax qEn łē'nEmanaẋwiłxa k·!ē'k·!EsˢâsA g·ī'g·agamaˢyasa ˢnā'ẋwa lē'Elqwalalaˢē qEns k·!ē'k·!Esˢâ. Wä, hë'ˢmē'sēxg·în ˢnē'k·îk· qEns q!ā'kwīlaˢE'nsax g·ī'g·agamaˢyaxsa awē'ˢstäxsEns ˢnā'lax," ˢnē'x·ˢlaē L!ā'L!aẋwasdē, lāx Ts!ä'qamaˢē.

Wä, lā'ˢlaē mō'p!Enẋwadzīł lā'xa g·ō'kwas Ts!ä'qamaˢē la t!ē'sEmēs ō'k!winaˢē. La ē't!ēd yā'q!eg·ała, yîx T!ē'sEmg·it. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, ā'da, k·!eâ'dzâs gwôyō'Ḷasōsax ẋwā'k!unäqEn yEyā'ˢyats!ä," ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEmˢlā'wisē Ts!ä'qaga nā'naxˢmēq. Wä, lā'ˢlaē ˢnē'k·a: "Axnō'gwadEˢmē â'sasa g·ā'ˢlâ. Wë'g·ił la axk·!ā'ła!qē," ˢnē'x·ˢlaē Ts!ä'qaga, lā'xēs xunō'kwē. Wä, lā'ˢlaē hë'x·ˢidaˢmē Ts!ä'qaga nē'łax Ts!ä'qamaˢyas wā'łdEmasēs xunō'kwē, yîxs axˢē'xsdaax ẋwā'k!unä.

Wä, hë'x·ˢidaEmˢlā'wisē Ts!ä'qamaˢē ˢnē'k·a: "ˢya, xunō'kᵘ, wē'x·îns dō'xˢwīdExg·în g·ā'ˢlâg·a," ˢnē'x·ˢlaē. Wä, lā'ˢlaē qā'sˢīd qaˢs lē dō'xˢwīdEq. Wä, g·î'lˢEmˢlā'wisē dō'xˢwaLE'lē T!ē'sEmg·itaxa g·ā'ˢlâ, la'ē hë'x·ˢidaEm ˢnēx· qaˢs wī'ˢxᵘstEndēq.

Wä, g·î'lˢEmˢlā'wisē la ha'nwälēda g·ā'ˢlâ, la'ē wāx· lā'xsa lāq, la'ē hë'x·ˢidaEm hanE'nsa, qä'Ḷaxs â'laē gu'nt!a qaxs ˢna'ẋwaˢmaē t!ē'sEmēs ō'k!winaˢē. Wä, lā'ˢlaē â'Em ē't!ēd wā'twusdēsaxa g·ā'ˢlâ.

Then Stone-Body felt badly, for he had no canoe. Then Head-Winter-Dancer thought of what Only-One-on-Beach had said when he had said that he was going to give him the Paddleside-Serpent-Canoe.

Then Head-Winter-Dancer said to Stone-Body, "O son! do not feel badly. I will go to-morrow and see my brother. He has a large canoe." Thus he said. Then Stone-Body felt good on account of what Head-Winter-Dancer said.

In the morning, when daylight came, Head-Winter-Dancer started and went to XEkwē'k·EN, the place where Only-One-on-Beach lived. Then he arrived there. Only-One-on-Beach called him at once; and after he had given him to eat, Only-One-on-Beach spoke, and said, "O brother! thank you for the Paddleside-Serpent-Canoe, for it is now four years since I told you that you should take it." Thus said Only-One-on-Beach to Head-Winter-Dancer.

Then Head-Winter-Dancer spoke, and said, "Thank you for what you said, for that is why I came, that I might go and travel in it." Thus he said.

Then Only-One-on-Beach spoke again, and said, "O brother! sit down in my house and wait for me, that I may go and get the canoe for you." Thus he said. Then he went out of the house. Now he went to the upper end of the village.

Head-Winter-Dancer had not been sitting long in the house of Only-One-on-Beach when Head-Winter-Dancer heard some one crying "Wo!" Four

Wä, lā'ᵋlaē ᵋyā'x·sEmx·ᵋīdē nâ'qaᵋyas T!ē'sEmg·itē, qaxs la'ē k·!eâ's la ẋwā'k!una. Wä, lā'ᵋlaē g·ī'g·aēxᵋē'dē Ts!ä'qamaᵋyax wā'łdEmōłas ᵋnEmō'kulīsEla, yîxs ᵋnē'k·aᵋyułē qaᵋs ā'yēᵋs sī'sEyūLEmē sē'sExwäq ẋwā'k!una.

Wä, hë'x·ᵋidaEmᵋlā'wisē Ts!ä'qamaᵋē ᵋnē'k·a, lāx T!ē'sEmg·itē: "ᵋya, xunō'kᵘ, ġwa'lax·ī ᵋya'x·sEᵋmēs nâ'qaᵋōs, laᵋmEn lāł dō'xᵋwīdLExEn ᵋnE'mwōtax łEnsL, hë'Em ẋwā'gwadEsa ᵋwā'lasa g·ā'ᵋlâ," ᵋnē'x·ᵋlaē. Wä, hë'x·ᵋidaEmᵋlā'wis ē'x·ᵋīdē nâ'qaᵋyas T!ē'sEmg·itē qa wā'łdEmas Ts!ä'qamaᵋē.

Wä, lā'ᵋlaē ᵋnā'x·ᵋīdxa ġaā'la, la'ē alē'ẋᵋwīdē Ts!ä'qamaᵋē qaᵋs lē lāx XEkwē'k·Enē lāx g·ō'kuᵋlasas ᵋnEmō'kulīsEla. Wä, lā'ᵋlaē lā'g·aa lāq. Wä, hë'x·ᵋidaEmᵋlā'wisē ᵋnEmō'kulīsEla Lā'lēlā'laq. Wä, lā'ᵋlaē ġwāł L!Eẋwa', la'ē yā'q!eg·ałē ᵋnEmō'kulīsEla. Wä, lā'ᵋlaē ᵋnē'k·a: "ᵋya, ᵋnE'mwōt, ġē'lak·asᵋla qaō'xda sī'sEyūLEmēx sē'sExwäq ẋwā'k!una, qaxs lEᵋma'ē lā'g·aa lāx mō'xᵋunxē ts!aᵋwu'nxaxEn gwôᵋyō'ła qa lā'x·dEmsōx lōL," ᵋnē'x·ᵋlaē ᵋnEmō'kulīsEla, lax Ts!ä'qamaᵋē.

Wä, lā'ᵋlaē yā'q!eg·ałē Ts!ä'qamaᵋē. Wä, lā'ᵋlaē ᵋnē'k·a: "Ġē'lak·asᵋlax·ēs wā'łdEmaqōs qaxg·în hë'ᵋmēk· g·ā'xēłē qEn lā'lag·īł yā'ᵋyasElałqō," ᵋnē'x·ᵋlaē.

Wä, lā'ᵋlaē ē'dzaqwa yā'q!eg·ałē ᵋnEmō'kulīsEla. Wä, lā'ᵋlaē ᵋnē'k·a: "ᵋya, ᵋnE'mwōt, wë'g·a k!waē'ł lā'xEn g·ō'kwix qaᵋs ē'sEla la'g·iLōs g·ā'xEn qEn lā'lag·īL axLxa ẋwā'k!unä qaᵋs," ᵋnē'x·ᵋlaē. Wä, lā'ᵋlaē lā'wElsa lā'xēs g·ō'kwē. Wä, laE'm qā'sᵋīd qaᵋs lē lāx ᵋnE'lbaᵋlasasēs g·ō'ẋᵘdEmsē.

Wä, k·!ē'sᵋlat!a gä'ła k!waē'ł Ts!ä'qamaᵋē lāx g·ō'kwas ᵋnEmō'kulīsElaxs la'ē Ts!ä'qamaᵋē wuḷā'xᵋaLElaxa wō'xEla. Wä, lā'ᵋlaē mō'p!Endzāqwa ᵋnē'k·a

times it cried a long "Wo!" Then Only-One-on-Beach came in. Then he spoke, and said, "O brother! now come and look at your canoe. I will advise you what to do with the canoe."

Then Head-Winter-Dancer went out of the house of Only-One-on-Beach. As soon as he had gone out, he saw at both ends the large double-headed serpents putting out their tongues, and in the middle there was the head of a man. Then they walked down to the beach, to where the Paddleside-Serpent-Canoe was.

Then Only-One-on-Beach got into it, and he called Head-Winter-Dancer to go aboard also. Then he spoke, and said, "O brother! now listen how I speak to the death-bringing Paddleside-Serpent-Canoe, for that is its name." Then he said, "Go, now, paddle!" Then the body of the canoe said "Wo!" as though many men were crying that way. Then all the paddles paddled, and it started at once, really going fast, for indeed it was not a common thing.

Then they arrived at Mē'tlapdzē. Then Head-Winter-Dancer and Only-One-on-Beach stood in the middle of the man in the middle of the Paddleside-Serpent-Canoe. As soon as they arrived at the beach of the house of Head-Winter-Dancer, Head-Winter-Dancer spoke, and said, "O son, Inviter! come and see this canoe. Now you will make war all round the world with it." Thus said Head-Winter-Dancer to him.

Then Inviter came out of the house "wō" g·î'ldēsa. Wä, g·ā'x^{s}laē ^{s}nEmō'kulīsEla g·ā'xēLa. Wä, lā'^{s}laē yā'q!eg·ała. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, ^{s}nE'mwōt; wä gē'lag·a dō'x^{s}wīdExg·as lag·ōs ẋwā'k!una qEn lē Ļē'xs^{s}ālōL qa^{s}s ġwē'g·i^{s}lasLōs lā'xa ẋwā'k!una."

Wä, lā'^{s}laē lā'wElsē Ts!ä'qama^{s}ē lā'xa g·ō'kwas ^{s}nEmō'kulīsEla. Wä, g·î'l^{s}Em^{s}lā'wisē lā'wElsa, la'ē dō'x^{s}waLElaxa ^{s}wā'lasē sī'sEyūL E'l^{s}Elqolis wōẋ^{u}sba^{s}ē k·!îlE'ma. Wä, lā'^{s}laē x·ō'mtsēda bEgwā'nEmēda bā'k·awa^{s}ē. Wä, lā'^{s}laē hō'quntslēsEla lā'qēxs ha^{s}nē'saēda sī'sEyūLEmē sē'sExwäq ẋwā'k!una.

Wä, lā'^{s}laē lā'xsē ^{s}nEmō'kulīsEla lāq. Wä, lā'^{s}laē LĒ'^{s}lālax Ts!ä'qama^{s}ē qa ō'gwaqēs la lāxs lāq. Wä, lā'^{s}laē yā'q!eg·ała. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, ^{s}nE'mwōt, wē'g·ił la hō'LēlaxlāxEn ġwē'k·la^{s}lasē qaō'xda halā'yuġEmēx sī'sEyūLEm sē'sExwäq ẋwā'k!una, qaxs hē'^{s}maē Ļē'ġEmsē." Wä, lā'^{s}laē ^{s}nē'k·a: "Wä, sē'x^{s}wīd." Wä, hē'x·^{s}idaEm^{s}lā'wisē ^{s}nē'k·ē ō'gwida^{s}yasa ẋwā'k!una "wōi" hē ġwēx·s q!ē'nEmēda bEgwā'nEm hē ġwē'k·!Eg·āła. Wä, lā'^{s}laē ^{s}nā'ẋwaEm sē'x^{s}wīdēda q!ē'nEmē sē'sEwa^{s}yâ. Wä, hē'x·^{s}idaEm^{s}lā'wisē sap!ē'dxa â'läEl yîx·a' qä'Ļaxs k·!ē'saē aō'msa.

Wä, lā'^{s}laē lā'g·aa lāx Mē'tlapdzē. Wä, laE'm^{s}laē Ļā'xwałē Ts!ä'qama^{s}ē Ļō ^{s}nEmō'kulīsEla lā'xa naqu^{s}stâ'^{s}yasa bā'k·awa^{s}yasa sī'sEyūLEmē ẋwā'k!una. Wä, g·î'l^{s}Em^{s}lā'wisē lā'g·aa lāx L!Emā'ēsas g·ō'kwas Ts!ä'qama^{s}yaxs, la'ē yā'q!eg·ałē Ts!ä'qama^{s}ē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, xunō'k^{u}, L!ā'L!aẋwasd, ġē'lag·a dō'x^{s}wīdExg·a'da ẋwā'k!unak·. Wä, laE'ms lāł wī'nē^{s}stalēsE^{s}lats!ēnuẋ^{u}LEsEk·," ^{s}nē'x·^{s}laē Ts!ä'qama^{s}yaq.

Wä, hē'x·^{s}idaEm^{s}lā'wisē L!ā'L!aẋwas-

of his father. As soon as he saw the canoe, he cried like the Dzō'noqᵵwa. Then his father called him to go aboard the canoe. He went aboard, and Head-Winter-Dancer told his son to say "Wo!"

Inviter at once got into the middle of the man in the middle of the serpent canoe, and he said "Wo!" long and loud. Then the large paddle-side (canoe) started. He was going to take Only-One-on-Beach home to Xakwē'k·en.

It was not long before they arrived there. Then Head-Winter-Dancer spoke to his son, and said, "O son Food-Giver! treat this my brother well, and do no harm to him when you make war all over the world." Thus said Head-Winter-Dancer to Food-Giver.

Then Only-One-on-Beach also spoke, and said, "Oh, my dear Food-Giver! thank you, supernatural one. Please do not hurt me, my dear." Thus he said.

Then Food-Giver spoke, and said, "O friend! thank you for this your canoe. Now I will go and make war all over the world, so that you shall have for slaves the chiefs the world over."

Then Only-One-on-Beach got out of the canoe, and Food-Giver said "Wo!" and all the paddles on the sides of the canoe began to paddle. Then Head-Winter-Dancer wished that Food-Giver would go and show (his canoe) to his other sons.

dē g·āx lā'wEls lāx g·ō'kwasēs ō'mpē. Wä, g·î'lˢEmˢlā'wisē dō'xˢwaLElaxa ẋwā'kᵵunäxs la'ē hë'x·ˢidaEm dzō'nōqwa. Wä, hë'x·ˢidaEmˢlā'wisē ō'mpas Lē'ˢlalaq qa lēˢs lāxs, lā'xa ẋwā'kᵵuna. Wä, lā'ᵵlaē lāxs lāq. Wä, lā'ˢlaē Tsᵵä'qamaˢē ˢnē'k·a, lā'xēs xunō'kwē qa wō'xēs.

Wä, lā'ˢlaē hë'x·ˢidaˢmē Lᵵā'Lᵵlaẋwasdē la ḷā'xˢwaLEla lāx ˢnā'quˢstâˢyasa bā'k·awaˢyasa sī'sEyūLEmē ẋwā'kᵵuna. Wä, lā'ˢlaē ˢnē'k·a "wō" g·î'ldēsa hā'sEla. Wä, hë'x·ˢidaEmˢlā'wisēda ˢwā'lasē sē'sExwäq sā'pᵵēda. Wä, laE'mˢlaē lāł ta'ōdLEx ˢnEmō'kulīsEla lāx Xakwē'k·en.

Wä, lā'ˢlaē k·ᵵēs g·ä'ɬaxs la'ē lā'g·aa lāq. Wä, lā'ˢlaē yā'qᵵeg·ałē Tsᵵä'qamaˢē lā'xēs xunō'kwē. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, xunō'kᵘ, Lᵵā'Lᵵlaẋwasdē; wē'g·iɬ la aē'k·ilaLExg·în ˢnE'mwōtEk· qaˢs k·ᵵē'sēLōs mō'masīlaLEqᵘ qasō lāł wī'nēˢstalīsElaLō," ˢnē'x·ˢlaē Tsᵵä'qamaˢyax Lᵵā'Lᵵlaẋwasdē.

Wä, hë'x·ˢidaEmˢlā'wisē ō'gwaqa yā'qᵵeg·ałē ˢnEmō'kulīsEla. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, adē', Lᵵā'Lᵵlaẋwasd, gē'lak·asˢla yūL, nau'alaẋᵘ bEgwā'nEm wī'x·EnḷasEn hëwä'xaL mō'masīlał g·ā'xEn, adä'," ˢnē'x·ˢlaē.

Wä, hë'x·ˢidaEmˢlā'wisē Lᵵā'Lᵵlaẋwasdē yā'qᵵeg·ała. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, qāst, gē'lak·asˢlax·īg·as ẋwā'kᵵunax·deg·ōs. Wä, laˢmē'sEn lāł winēˢstā'līsElaL lā'xōx awīˢstäxsEns ˢnā'lax qaˢs wē'g·iLōs â'Em lāł qᵵā'gwadEɬtsōx g·ī'g·agamaˢyaxsa awīˢstäxsa ˢnā'lax," ˢnē'x·ˢlaē.

Wä, laE'mˢlaē lōˢɬtâwē ˢnEmō'kulīsEla. Wä, hë'x·ˢidāEmˢlā'wisē Lᵵā'Lᵵlaẋwasdē ē'dzaqwa ˢnē'k·a "wō." Wä, hë'x·ˢidaEmˢlaˢxaā'wisē ˢnā'ẋwa sē'xˢwīdēda sē'sEwayuwē lāx ō'gwāgaˢyasa ẋwā'kᵵuna. Wä, laE'mˢlaē ˢnē'k·ē Tsᵵä'qamaˢē qaˢs lē tsᵵā'tsᵵEmx·sīlasēs waō'kwe sā'sEm lāx Lᵵā'Lᵵlaẋwasdē.

Then they went to Wā'tō, the village of Upper-End. As soon as they came in sight of the point of the village site, Food-Giver shouted "Oh!" He uttered the cry of the Dzō'noq!wa. He tried (its effect). Then the whole tribe became dazed. Only his brother, Upper-End, was not dazed.

Then Upper-End stood up in front of the house. He spoke, and said, "O supernatural one! come and marry my princess, and let me live." Thus he said.

Then Head-Winter-Dancer just spoke to Food-Giver, and said, "O son! let us get out of this serpent canoe." As soon as Upper-End knew that it was Head-Winter-Dancer, he felt glad. He did not know Food-Giver. Then they went up from the beach to the house, and entered the house of Upper-End. Food-Giver was like the Dzō'noq!wa: therefore they were afraid of him. Then Head-Winter-Dancer reported to Upper-End (what had happened).

Then he said, "O son Upper-End! do not be afraid. This is your youngest brother, Food-Giver. He is going to make war all over the world, and I wish that he should know you, because he is your younger brother." Thus said Head-Winter-Dancer to Upper-End. "Now he is going to get the crests of the chiefs all over the world for us, and for you, my sons." Thus he said. Then Head-Winter-Dancer finished speaking [much], and now all the people of Upper-End came to life again.

Wä, lā'ᵍlaē lāx Wā'tō g·ō'kuˢlasas ˢnE'lbaˢē. Wä, g·î'lˢEmˢlā'wisē tē'ẋˢwīd lāx aˢwī'łbaˢyasa g·ō'ẋᵘdEmsē, la'ē L!ā'-L!aẋwasdē ō'xwa. Wä, laE'mˢlaē dzō'-noqwa. Wä, laE'mˢlaē ˢmE'nsˢīda. Wä, hë'x·ˢidaEmˢlā'wisē ˢnā'ẋwaEm la hā'-manēkwēda lē'lqwalaLaˢē. Wä, lā'ᵍlaē lē'x·aˢmē ˢnE'lbaˢē, yîx ˢnE'mwōtas k·!ēs hā'manēkwa.

Wä, g·ā'xˢlaē ˢnE'lbaˢē Ḷā'xˢwEls lāx L!ā'sanâˢyasēs g·ō'kwē. Wä, lā'ᵍlaē yā'q!eg·ała. Wä, lā'ᵍlaē ˢnē'k·a: "ˢya, nau'alakwä, gē'lag·a. Wä, laE'ms lāł gEg·a'dEłtsg·în k·!ē'dēłEk· qa la'ᵍōs q!ulā'masł g·ā'xEn," ˢnē'x·ˢlaē.

Wä, lā'ᵍlaē â'ᵍmē Ts!ä'qamaˢē hē'x·-ˢidaEm yā'q!eg·ała, lāx L!ā'L!aẋwasdē. Wä, lā'ᵍlaē ˢnē'k·a: "ˢya, xunō'kᵘ, wë'-g·iłlax·îns hō'xwEłtâł lā'xa sī'sEyūLEmē ẋwā'k!una." Wä, g·î'lˢEmˢlā'wisē ˢnE'l-baˢē ˢmałtlēg·aā'LElax Ts!ä'qamaˢē, la'ē ë'x·ˢīdē nâ'qaˢyas. Wä, laE'mˢlaē k·!ēs ˢmałtlä'lax L!ā'L!aẋwasdē. Wä, lā'ᵍlaē hō'xwusdēs qaˢs lē laē'ł lāx g·ō'kwas ˢnE'lbaˢē. Wä, laE'mˢlaē hēx·säEm gwē'x·sē L!ā'L!aẋwasdēda dzō'noq!wa. Wä, hë'ᵍmīs lā'g·iłas xE'nLEla k·îlE'ma. Wä, lā'ᵍlaē ts!Ek·!ā'łˢēdē Ts!ä'qamaˢyax ˢnE'lbaˢē.

Wä, lā'ᵍlaē ˢnē'k·a: "ˢya, xunō'kᵘ, gwā'łlas k·îłElō'ł ˢnE'lbēˢ, yū'Ems amā'-ˢînxaˢyōx L!ā'L!aẋwasdēx. Wä, lat!a-LōX wī'nēˢstalīsElał lā'xōx awīˢstä'xsEns ˢnā'lax. Wä, laˢmē'sEn ˢnēx· qa q!ā'lä-ˢsōx lâ'LōXs ts!ā'ᵍyanōkwaaqōsasōx," ˢnē'x·ˢlaē Ts!ä'qamaˢyax ˢnE'lbaˢē. "Wä, laˢmē'sōx lāł k·!ē'k·!EsˢōLElāł lā'xōx g·ī'g·Egamaˢyaxsōx awīˢstäXsEns ˢnā'lax qEns k·!ē'k·!asō ḶōˢsēXs sā'sEmaēx," ˢnē'x·ˢlaē. Wä, lā'ᵍlaē gwāł q!eyō'tē Ts!ä'qamaˢē. Wä, laE'mˢlaē ˢnā'ẋwaEm la q!wē'q!ulax·ˢīdē g·ō'kulōtas ˢnE'lbaˢē.

Then Food-Giver started. He was going to Sā'wag·äxtē^{s}, the village of Cannibal. Then he arrived at the point of Sā'wag·äxtē. Food-Giver shouted at once like the Dzō'noq!wa, and the whole tribe became dazed. Only Cannibal did not become dazed, and he just uttered the Cannibal cry, and the cannibal became excited.

Then the four drums began to beat of themselves, and Head-Winter-Dancer went on shore at the beach of the house of Cannibal. Then Food-Giver and Head-Winter-Dancer got out of the canoe and entered his house. Then Food-Giver saw that the cannibal had around his neck the cedar-bark neck-ring (in the form of) a man, and the cedar-bark head-ring with a man in front, and the cedar-bark anklets of the novice, and the cedar-bark wristlets of the novice. And Food-Giver saw all the others wearing ordinary cedar-bark head-rings and cedar-bark neck-rings,[1] and cedar-bark wristlets for dancing, and cedar-bark armlets for dancing, and anklets for dancing, and a cedar-bark belt, and an ordinary cedar-bark head-ring.

And Food-Giver saw the red cedar-bark hanging in the sacred room of his elder brother, Cannibal. Then Head Winter-Dancer spoke to Food-Giver, and said, "O Food-Giver! look at this your elder brother, Cannibal. You will go and make war all over the world

Wä, lā'^{s}laē alē'ẋ^{s}wīdē L!ā'L!aẋwasdē. Wä, laE'm^{s}laē lāł lāx Sā'wag·äxtâ^{s}ē, lāx g·ō'ku^{s}lasas Bā'xbakwā'lanukwē. Wä, lā'^{s}laē lā'g·aa lāx a^{s}wī'łba^{s}yas Sā'wag·äxtâ^{s}ē. Wä, hē'x·^{s}idāEm^{s}lā'wisē dzō'noqwē L!ā'L!aẋwasdē. Wä, lā'^{s}laē ^{s}nā'ẋwa^{s}mēda lē'lqwalaLa^{s}ē ē't!ēd hā'manēkwa. Wä, laE'm^{s}laē ē't!ēd la lē'x·a^{s}mē Bā'xbakwā'lanukwē k·!ēs hā'manēkwa. LaE'm^{s}laē â'Em hē'x·^{s}idaEm ẋwē'g·ała. Wä, laE'm^{s}laē ẋwā'sēda hā'mats!a.

Wä, lā'^{s}laē q!wēq!u'lya lā'g·îlīłēda mō'sgEmē mē'^{s}mEnats!ē mEx·î'la. Wä, laE'm^{s}laē Ts!ä'qama^{s}ē lā'g·a^{s}līs lāx L!Emā'ēsas g·ō'kwas Bā'xbakwā'lanukwē. Wä, lā'^{s}laē hō'x^{s}wEłtâwē L!ā'L!aẋwasdē ḷō Ts!ä'qama^{s}ē. Wä, laE'm^{s}laē laē'L lāx g·ō'kwas. Wä, hē'Em^{s}lā'wis la dō'x^{s}waLE^{s}lats L!ā'L!aẋwasdēxa ha'mats!äxs qEn^{s}xâlaaxa bEẋunā'la L!ā'gîk!uxā'wa^{s}ya, ḷE^{s}wīs bEkwī'wāla L!ā'gîquma^{s}ya. Wä, laE'm^{s}laē dzē'dzEłtsī'dzēnōẋ^{u}sa L!ā'L!agîẋ^{u}sī'dza^{s}ē. Wä, lā'^{s}laē dzē'dzEłts!ā'nēnōẋ^{u}sa L!ā'L!agîẋ^{u}ts!ā'na^{s}ē. Wä, laE'm^{s}laē L!ā'L!aẋwasdē ^{s}nā'ẋwaEm dō'qulaxa waō'kwē xwā'sEmł L!ā'gîkumē^{s}s, ḷō ẋwē'^{s}ẋawa^{s}yas L!ā'gîk!uxā'wē, ḷE^{s}wīs yaē'x^{u}ts!ā'na^{s}ē dzē'dzEłts!ā'nē, ḷE^{s}wīs yaē'x^{u}sa^{s}yā'p!a^{s}ē dzē'dzEłtsa^{s}yap!ē, ḷE^{s}wīs yaē'x^{u}sēdzē dzē'dzEłtsī'dzē, ḷE^{s}wīs wusē'g·anō L!ā'gîk^{u}, ḷE^{s}wīs qā'sEmłē qEx·Emä' L!ā'gîkwa.

Wä, laE'm^{s}laē dō'qulē L!ā'L!aẋwasdäxa L!ēL!ā'gîkwē tē'x·tEgwīłaē lāx La^{s}mē'^{s}lats!äsēs ^{s}nō'lē Bā'xbakwā'lanuk^{u}. Wä, lā'^{s}laē yā'q!eg·ałē Ts!ä'qama^{s}yax L!ā'L!aẋwasdē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, L!ā'L!aẋwasd, wē'g·a dō'qwałaxg·a ^{s}nō'lak·, lā'xg·a Bā'xbakwā'lanukwEk·.

[1] Each dancer has several sets of cedar-bark ornaments,—one set used at festivals, another at intervals between festivals, but only during the winter-dance season.

to get the chiefs all over the world for our food, that the great cannibal may eat them." Thus he said. Then Food-Giver spoke, and said, "O brother, take care! I will go and make war to satiate you." Thus he said.

Head-Winter-Dancer said at once that they would go to Feasting-Place, the village of Real-Chief. Then they again went out of the house of Cannibal, and went down to the beach, to the place of their canoe. They went aboard. Food-Giver was standing in the middle of the man in the middle of the serpent canoe, and he said "Wo!" and the canoe started at once.

Now they were going to Feasting-Place, for there his brother, Real-Chief, was living. It was not long before they arrived at the point of the village site. Then Food-Giver again shouted like the Dzō'noq!wa, and again the whole tribe of Real-Chief were dazed. Only Real-Chief and his four sons, and one girl in her cradle, and his wife, were not dazed.

Chief Real-Chief immediately went out of his house, and begged Food-Giver to have mercy on him, not to kill him. Then they arrived at the beach of the house of Real-Chief. Head-Winter-Dancer and Food-Giver went ashore.

As soon as Real-Chief recognized Head-Winter-Dancer, he said, "O

Wä, laE'ms lāł wīnē^{s}stalī'sElaLōL lā'xōx awī'^{s}stäxsEns ^{s}nā'lax qa^{s}s hā'^{s}mēk·E^{s}yā'lēLōs lā'xōx g·ī'g·Egama^{s}yaxsa awī'^{s}stäxsEns ^{s}nā'lax qa ha'^{s}mäsōxda ^{s}wā'lasēx hā'matsla," ^{s}nē'x·^{s}laē. Wä, lā'^{s}laē yā'q!eg·ałē L!ā'L!aẋwasdē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, ^{s}nE'mwōt, wë'g·ił la yā'L!âLEx. Wä, la^{s}mEn lāł wī'nał qa^{s}s pō'ḷEmLōs," ^{s}nē'x·^{s}laē.

Wä, lā'^{s}laē hë'x·^{s}ida^{s}mē Ts!ä'qama^{s}ē ^{s}nēx· qa^{s}s lē lāx Ġwā^{s}yasdE'msē, lāx g·ō'ku^{s}lasas ^{s}nā'ẋ^{u}^{s}naẋu^{s}la. Wä, lā'^{s}laē ē'tlēd hō'qawEls lāx g·ō'kwas Bā'xbakwālanukwē qa^{s}s lē hō'quntsēs lāx ha^{s}nē'dzasasēs yā'^{s}yats!ē. Wä, lā'^{s}laē hō'guxs lāq. Wä, lā'^{s}laē ḷā'x^{s}waLE'lē L!ā'L!aẋwasdē lāx ^{s}nā'qo^{s}stâ^{s}yasa bā'k·awa^{s}yasa sī'sEyuLEmē ẋwā'k!una. Wä, lā'^{s}laē ^{s}nē'k·a "wō." Wä, hë'x·^{s}idaEm^{s}lā'wisē sEp!ē'dēda ẋwā'k!una.

Wä, laE'm^{s}laē lāł lāx Ġwā'^{s}yasdE'msē qa^{s}xs hä'ē g·ō'kulē ^{s}nE'mwōtasE^{s}ē ^{s}nā'x^{u}^{s}naxu^{s}la. Wä, lā'^{s}laē k·!ēsgä'łaxs la'ē lā'g·aa lā'xa a^{s}wī'łba^{s}yasa g·ō'ẋ^{u}dEmsē. Wä, hë'x·^{s}idaEm^{s}lā'wisē ē'dzaqwa dzōnoqwē L!ā'L!aẋwasdē. Wä, laE'm^{s}la^{s}xaā'wis ē'tlēd ^{s}nā'ẋwa la hā'manēkwē g·ō'kulōtas ^{s}nā'x^{u}^{s}naxu^{s}la. Wä, laE'm^{s}laē lē'x·a^{s}mē ^{s}nā'x^{u}^{s}naxu^{s}la ḷE^{s}wīs mō'kwē bē'bEgwānEm sā'sEma, hë'Em^{s}lā'wisēda ^{s}nEmō'kwē ts!ā'ts!EdaġEma, hë'Em ā'łēs xaā'bēła, ḷE^{s}wīs ġEnE'mē k·!ēs hā'manēkwa.

Wä, lā'^{s}laē hë'x·^{s}ida^{s}mēda g·ī'ġama^{s}ē, yîx ^{s}nā'x^{u}^{s}naxu^{s}la la lā'wEls lā'xēs g·ō'kwē qa^{s}s lē hawā'x^{s}Elax L!ā'L!aẋwasdē qa ^{s}wa^{s}x^{s}mē^{s}s wâ'sałas qa q!wē'q!ula^{s}mē^{s}s. Wä, lā'^{s}laē lā'g·a^{s}līsa lāx L!E^{s}mā'esas g·ō'kwas ^{s}nā'x^{u}^{s}naxu^{s}la. Wä, lā'^{s}laē lâ^{s}łtâwē Ts!ä'qama^{s}ē ḷō L!ā'L!aẋwasdē.

Wä, g·î'l^{s}Em^{s}lā'wis ^{s}nā'x^{u}^{s}naxu^{s}la ^{s}māłtlēg·aā'LElax Ts!ä'qama^{s}ē. Wä, lā'^{s}laē

father, welcome! Who is that stout man?" Thus said Real-Chief to his father. Then Head-Winter-Dancer replied, and said, "O Real-Chief! this is your youngest brother, Food-Giver, who will make war (all over the world)." Thus he said.

Real-Chief at once invited his father and his youngest brother in. As soon as they entered the door of his large house, Food-Giver saw that it was a deep house, and its depth startled him. Then they went down and sat down in the rear of the house.

Real-Chief spoke to his wife, and said, "O mistress! get something to eat for your father-in-law and your mother-in-law." Thus said Real-Chief to his wife. His wife got ready at once, and got some food for her father-in-law. She took dried clams and laid them down first, and Head-Winter-Dancer and Food-Giver ate of them. Afterward she gave them porpoise-meat.

When they had finished eating, the girl in the cradle began to cry. Then Real-Chief spoke to his wife, and said, "O mistress! go and call those who rock to sleep this crying child." Then his wife went out of the house, and shouted, and said, "Come, you who rock to sleep this crying child, this infant girl!" Thus she said. She went out just at the time when the people began to come to life again.

It was not long before forty old men

ˢnē'k·a: "ˢya, ā'dats, gē'lak·asˢla. Wä, E'ngōxda ˢwā'latsā'yukwēx bEgwā'nEma?" ˢnē'xˑˢlaē ˢnā'xᵘˢnaxuˢläxēs ō'mpē. Wä, lā'ˢlaē hë'xˑˢidaˢmē Ts!ä'qamaˢē nā'naxˢmēq. Wä, lā'ˢlaē ˢnē'k·a: "ˢya ˢnā'xᵘˢnaxuˢlä', yūdzâ'Ems amā'ˢînxaˢyōx L!ā'L!aẋwasdēxwa wī'nag·iˢlā'kwēx," ˢnē'xˑˢlaē.

Wä, hë'xˑˢidaEmˢlā'wisē la Lē'lēLē ˢnā'xᵘˢnaẋuˢläxēs ō'mpē ẊEˢwīs amā'ˢînxaˢē. Wä, g·î'lˢEmˢlā'wisē la laē'La lā'xa t!êx·î'läsa ˢwā'lasē g·ō'kwa. Wä, lā'ˢlaē dō'xˢwaLElē L!ā'L!aẋwasdäxa wu'ngīłē g·ō'kwa. Wä, lā'ˢlaē xE'nyasas wā'ˢlabEtā'lēlasas. Wä, lā'ˢlaē hō'qwaxā'līła qaˢs lē k!usˢā'līł lā'xa ō'gwiwaˢlīłasa g·ō'kwē.

Wä, lā'ˢlaē yā'q!eg·ałē ˢnā'xᵘˢnaxuˢläxēs ẊEnE'mē. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, q!ā'gwidä, wë'g·a axˢē'd qa L!Eẋwā'x·daˢxᵘsg·a nEgu'mpîk· Ẋō'gwa g·ē'npîk·," ˢnē'xˑˢlaē ˢnā'xᵘˢnaxuˢläxēs ẊEnE'mē. Wä, hë'xˑˢidaEmˢlā'wisē xwā'nałˢīdē ẊEnE'mas axˢē'dxēs hamg·ī'laˢyuLaxēs nEgu'mpē. Wä, laE'mˢlaē axˢē'dxa k·!ō'ˢmatsłē qaˢs g·îl g·aˢlē'łēs lāq. Wä, hë'xˑˢidaEmˢlā'wisē hamxˑˢī'dē Ts!ä'qamaˢyaq Ẋō L!ā'L!aẋwasdē. Wä, lā'ˢlaē hē'lig·întsa k·!ō'lōt!ē lāq.

Wä, lā'ˢlaē Ẋwāłhaˢmā'pa. Wä, lā'ˢlaē k!wē'g·ałēda ts!ā'ts!adaẊEmē ku'lts!âxa xaā'p!ē. Wä, lā'ˢlaē yā'q!eg·ałē ˢnā'ẋᵘˢnaẋuˢläxēs ẊEnE'mē. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, q!ā'gwidä, hā'g·adzâ Lē'ˢlalaxa hēhä'xuläxwa Ā'lEmk·!ālax." Wä, hë'xˑˢidaEmˢlā'wisē ẊEnE'mas la lā'wElsa lā'xēs g·ō'kwē. Wä, lā'ˢlaē ˢlā'q!ug·ała. Wä, lā'ˢlaē ˢnēk·a: "ˢya'x·daˢxwē, gē'lag·a lā'xg·as hä'xulasōgōs laE'mk· A'lEmk·!ālag·a ẊEnā'k·," ˢnē'xˑˢlaē. Wä, laE'mˢlaē nā'qEmk·a qēxs la'ē q!ulā'xˑˢīdē g·ō'kulōtas.

Wä, lā'ˢlaē k·!ēs Ẋäłaxs g·ā'xaē hō'-

came in. Twenty sat down at the right side of the cradle, and twenty sat down at the left side of the cradle. Two men took hold of the right side of the cradle, and two of the left side, and the four men rocked the cradle; and thirty-six men said, "Hä^{ɛ}ẋ^{u}, hä^{ɛ}ẋ^{u}!" Then the girl stopped crying.

Then Food-Giver spoke, and said, "O brother! I am going to pull into my canoe some of the chiefs of the tribes, for that is what I was born for by my mother, my dear, — to make slaves of the chiefs all over the world." Thus spoke Food-Giver to his brother.

Then Head-Winter-Dancer spoke. He questioned Real-Chief, and said, "O son! are there not other tribes seen by your people on either side of you?" Thus he said to his son. Real-Chief spoke at once, and said, "O father! sometimes I see smoke at the other side." Thus he said, pointing to Ẋulk^{u}, the village of the ^{ɛ}nE'mgēs.

Food-Giver wished at once to go and see them, and he asked Real-Chief to lend him forty able-bodied men. Then Real-Chief called his tribe, and told them that Food-Giver wanted forty able-bodied men; and he also told them

gwiLēda q!u'lsq!ulyakwē mō'sgEmg·ustâ-^{ɛ}laēda bē'bEgwanEmē. Wä, lā'^{ɛ}laē ma-^{ɛ}łtsE'mg·ustâwēda la k!us^{ɛ}ā'lił lāx hēł-k·!ōtagā'wa^{ɛ}lił̄asa xaā'p!ē. Wä, lā'^{ɛ}laē ma^{ɛ}łtsE'mg·ustâwēda la k!us^{ɛ}ā'liłEla lā'x gEmxāgā'wa^{ɛ}lił̄asa xaā'p!ē. Wä, lā'^{ɛ}laē dā'x·^{ɛ}īdēda ma^{ɛ}lō'kwē bē'bEgwanEm-xa hēłk·!ōtaxdzE^{ɛ}yasa xaā'p!ē. Wä, lā'^{ɛ}laē ma^{ɛ}luẋ^{u}^{ɛ}Emxaē'da lä'xat! dā'x·-^{ɛ}īdxa gEmxā'xdzE^{ɛ}yasa xaā'p!ē. Wä, lā'^{ɛ}laē yā'ł^{ɛ}īdēda mō'kwē bē'bEgwanEm-xa xaā'p!ē. Wä, lā'^{ɛ}laēda mā'musgEm-g·ustâläsa q!aL!ō'kwē bē'bEgwanEm la ^{ɛ}nē'k·a: "Hä^{ɛ}ẋ^{u}, hä^{ɛ}ẋ^{u}." Wä, lā'^{ɛ}laē L!Ex^{ɛ}ī'dēda ts!ā'ts!adagEmē.

Wä, lā'^{ɛ}laē yā'q!eg·ałē L!ā'L!aẋwasdē. Wä, lā'^{ɛ}laē ^{ɛ}nē'k·a: "^{ɛ}ya, ^{ɛ}nE'mwōt, la-^{ɛ}mEn lāł nē'xEmxsElāł lā'xōx g·ī'g·aga-ma^{ɛ}yaxsa lē'lqwalaLēg·a^{ɛ}, qaxg·în hē'-^{ɛ}mēk· lā'g·iła g·āx mā'^{ɛ}yuḷEms, ā'dä, qEn lē q!ā'kwīlaxōx g·ī'g·agama^{ɛ}yaxsa awī'-^{ɛ}stäxsEns ^{ɛ}nā'laẋ," ^{ɛ}nē'x·^{ɛ}laē L!ā'L!aẋwas-dē lā'xēs ^{ɛ}nE'mwōtē.

Wä, lā'^{ɛ}laē ē't!ēd yā'q!eg·ałē Ts!ä'-qama^{ɛ}ē. Wä, lā'^{ɛ}laē wuLā'x ^{ɛ}nā'ẋ^{u}^{ɛ}naẋu-^{ɛ}la. Wä, lā'^{ɛ}laē ^{ɛ}nē'k·a: "^{ɛ}ya, xunō'k^{u}, k·!eâ'saē dō'gułtsōs g·ō'kulōtaqōs lāx ō'gu^{ɛ}lä lē'lqwalaLē lā'xwa wā'ẋ^{u}sē L!a-yā'qōs," ^{ɛ}nē'x·^{ɛ}laēxēs xunō'kwē. Wä, hē'x·^{ɛ}idaEm^{ɛ}lā'wisē yā'q!eg·ałē ^{ɛ}nā'ẋ^{u}-^{ɛ}naẋu^{ɛ}la. Wä, lā'^{ɛ}laē ^{ɛ}nē'k·a: "^{ɛ}ya, ā'dats, â'naẋwa^{ɛ}mEn dō'qulaxa kwā'x·îlä lā'xa qwē'sōtē," ^{ɛ}nē'x·^{ɛ}laēxs la'ē ts!E'ma-łax Ẋu'lkwē lāx g·ō'kwa^{ɛ}lasasa ^{ɛ}nE'm-gēsē.

Wä, hē'x·^{ɛ}idaEm^{ɛ}lā'wisē L!ā'L!aẋwasdē ^{ɛ}nēx· qa^{ɛ}s lē dō'ẋ^{ɛ}wīdEq. Wä, lā'^{ɛ}laē axk·!ā'lax ^{ɛ}nā'ẋ^{u}^{ɛ}naẋu^{ɛ}la qa ḷē'k·ōmasē-sēs mō'sgEmg·ustâ â'lak·!En bē'bEgwa-nEm lāq. Wä, hē'x·^{ɛ}idaEm^{ɛ}lā'wisē ^{ɛ}nā'ẋ^{u}-^{ɛ}nāẋu^{ɛ}la LE'^{ɛ}lalaxēs g·ō'kulōtē. Wä,

that he and Food-Giver had one and the same father and mother, (and he continued,) "else you might be afraid of him." Thus he said to his tribe.

Forty able-bodied men agreed at once to go with Food-Giver. Then they went aboard the Paddleside-Serpent-Canoe, and Food-Giver stood again in the place in which he used to stand, and said "Wo!" and the large canoe immediately started.

It was not long before they arrived at the lower side of Ẋulkᵘ. When Food-Giver saw the village, he shouted like the Dzō'noqᵋwa; and the chief, whose name was Hamā'lak·auaᵋē, came out at once, and stood in front of his house. He spoke, and said, "O supernatural one!" — for he did not know where Food-Giver came from, nor what his name was. Therefore he said, "O supernatural one!" — "don't shout 'Oh!' again, for all my people are dead. I will give you my princess, and now you shall be married to her; and my crest, the sea-monster mask, shall go to you, son-in-law, that you may spare me; [thus said Hamā'lak·auaᵋē;] and these forty sea-otters, and these forty slaves." Thus he said.

Then Head-Winter-Dancer spoke at once, and said, "O Hamā'lak·auaᵋē! we will come later on and take your princess and the sea-monster mask and the forty sea-otters and the forty slaves." Thus he said. At once the double-faced sea-monster came down to the

lā'ᵋlaē nē'łē ᵋnā'ẋᵘᵋnaẋuᵋläq yîxs axᵋē'xsdaē Lᵋā'Lᵋlaẋwasdēx mō'sgEmg·ustâ â'lak·ᵋlEn bē'bEgwanEma. Wä, hë'ᵋmēsēxs la'ē nē'łaxs ᵋnEmō'ẋᵘᵋmaē ō'mpas ḷEᵋwīs abE'mpē ḷō Lᵋā'Lᵋlaẋwasdē, "ā'Las k·îłElā'laxsEk·," ᵋnē'x·ᵋlaēxēs g·ō'kulōtē.

Wä, hë'x·ᵋidaEmᵋlā'wisē sEẋᵘtsᵋlē'da mō'sgEmg·ustâwē â'lak·ᵋlEn bē'bEgwanEma lāx Lᵋā'Lᵋlaẋwasdē. Wä, lā'ᵋlaē hō'xᵋwałExs lā'xa sī'sEyuLEmē sē'sExwäq ẋwā'kᵋluna. Wä, laE'mᵋlaē ḷā'xᵋwaLE'la ē'tᵋlēdē Lᵋā'Lᵋlaẋwasdē lā'xēs ḷā'xwałaā'sē. Wä, lā'ᵋlaē ᵋnē'k·a "wō." Wä, lā'ᵋlaē hë'x·ᵋidaᵋmēda ᵋwā'lasē ẋwā'kᵋluna sapᵋlē'da.

Wä, lā'ᵋlaē k·ᵋlēs gä'łaxs la'ē lā'g·aa lāx gwā'nâᵋyas Ẋu'lkwē. Wä, lā'ᵋlaē dō'xᵋwaLElaxa g·ō'kula; la'ē Lᵋā'Lᵋlaẋwasdē dzō'noqᵋwa. Wä, hë'x·ᵋidaEmᵋlā'wisē g·ī'gamaᵋyasēxa ḷē'gadês Hamā'lak·auaᵋē g·āx ḷā'xᵋwE'lsa lāx Lᵋā'sanâᵋyasēs g·ō'kwē. Wä, lā'ᵋlaē yā'qᵋleg·ała. Wä, lā'ᵋlaē ᵋnē'k·a: "ᵋya, naualakwä'," qaxs k·ᵋlē'saē qᵋlâ'LElax g·ē'x·ᵋīdaa'sas Lᵋā'Lᵋlaẋwasdē ḷō ḷē'gEmas, lā'g·iłas ᵋnē'k·a: "ᵋya, naualakwä'. Ġwa'la ē'dzaqwa ō'xōL qaᵋxs ᵋnā'ẋwaᵋmēx· la łē'łEᵋlg·în g·ō'kulōdEk·. Wä, laᵋmē'sEn xu'nkwasg·în k·ᵋlē'dēłEk· lōL. Wä, laE'ms lāł gEg·a'dLEsEk·. Wä, laᵋmē'sEk· lāłg·în k·ᵋlē'sᵋōx·dEk·, yîx g·ada ᵋnE'mqEmłEk· lōL, nEgu'mp, qEn qᵋlulā'ᵋmaEn," ᵋnē'x·ᵋlaē Hamā'lak·auaᵋē. "Wä, g·aᵋmē'sēg·ada mō'sgEmg·ustâ qᵋlā'sasgEma. Wä, g·aᵋmē'sēg·ada mō'sgEmg·ustâk· qᵋlā'qᵋlEk·â," ᵋnē'x·ᵋlaē.

Wä, hë'x·ᵋidaEmᵋlā'wisē Tsᵋlä'qamaᵋē yā'qᵋleg·ała. Wä, lā'ᵋlaē ᵋnē'k·a: "ᵋya, Hamā'lak·auaᵋyä', ā'ɬᵋEmLEnuᵋẋᵘ g·āx dā'dabalałxōs k·ᵋlē'dēłaqᵋlōs. Wä, g·ā'x lā'g·ax·iLōxda ᵋnE'mqEmłax ḷEᵋwō'xda mō'sgEmg·ustâx qᵋlā'sasgEma ḷEᵋwa mō'sgEmg·ustâx qᵋlā'qᵋlEk·â," ᵋnē'x·ᵋlaē.

beach to where the warriors were staying. Then Food-Giver went into the large canoe, and Hamā'lak·aua^{s}ē spoke, and said, "O brother! this bull-head mask shall also go to you, for he is the slave of the sea-monster mask."

Then Head-Winter-Dancer said, "Let him come." Thus he said. (And) at once the bull-head mask also came down to the beach and went into the canoe of Food-Giver; and afterwards came the forty slaves, each carrying one sea-otter, and went into the Paddleside-Serpent-Canoe. As soon as they were all in the canoe, Food-Giver said "Wo!" and his canoe started at once.

Now he was going home to Feasting-Place, and Hamā'lak·aua^{s}ē did not know where Food-Giver had come from. It was not long before they arrived at Feasting-Place. There he did not shout "Oh!" Then he took out of the canoe the sea-monster mask and the bull-head mask, and the forty slaves, each carrying one sea-otter.

Then Head-Winter-Dancer and Food-Giver got out of the canoe, and entered the house of Real-Chief; and Head-Winter-Dancer spoke, and said, "O son Real-Chief! this your youngest brother has obtained a prize. Now this crest, the sea-monster mask, and the bull-head mask shall be yours, and also the forty slaves and the forty sea-otters. Now the forty slaves shall rock the crying child, and you shall see what to do with the forty sea-otters; [thus he said;] and your daughter shall be

Wä, hë'x·^{s}idaEm^{s}lā'wisē g·ā'xēda wā'ẋ^{u}sgEmē ^{s}nE'mqEmła, g·ā'x^{s}Ents!ē'sEla lāx ha^{s}nē'dzasasa wī'na. Wä, lā'^{s}laē lā'xsa lā'xa ^{s}wā'lasē yā'^{s}yats!ēs L!ā'L!aẋwasdē. Wä, lā'^{s}laē Hamā'lak·aua^{s}ē yā'q!eg·ała. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, ^{s}nE'mwōt lā'dzâx·ig·ada k!ō^{s}ma'gEmLEk· qa^{s}xs g·a^{s}ma'ē q!ā'k·ōx·tsōxda ^{s}nE'mqEmłE^{s}x."

Wä, hë'x·^{s}idaEm^{s}lā'wisē Ts!ä'qama^{s}ē ^{s}nē'k·a: "Wä, gē'lag·ax·ō," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm^{s}laxaā'wisē g·ā'xēda k!o^{s}mā'gEmłē g·ā'xEnts!ē'sEla qa^{s}s lē lā'xsa lāx yā'^{s}yats!äs L!ā'L!aẋwasdē. Wä, g·ā'x^{s}laē E'lxḷa^{s}ēda mō'sgEmg·ustawē q!ā'q!Ek·â dā'laxa ^{s}nā'ɬ^{s}nEmē q!ā'sa. Wä, lā'^{s}laē hō'x^{s}wałExs lā'xa sī'sEyuLEmē sē'sExwäq ẋwā'k!una. Wä, g·î'l^{s}Em^{s}lā'wisē ^{s}wī'^{s}la hō'guxsa, la'ē L!ā'L!aẋwasdē ^{s}nē'k·a: "Wō." Wä, hë'x·^{s}idaEm^{s}lā'wisē sap!ē'dē yā'^{s}yats!äs.

Wä, laE'm^{s}laē lāł nä'^{s}naẋ^{u} lāx Ġwā'^{s}yasdEmsē. Wä, laE'm^{s}laē k·!ēs q!ā'LElē Hamā'lakaua^{s}yax g·ā'ya^{s}na'ku^{s}lasas L!ā'L!aẋwasdē. Wä, lā'^{s}laē k·!ēs ġä'łaxs la'ē lā'g·aa lāx Ġwā'^{s}yasdEmsē. Wä, laE'm k·!ēs ō'xwa lāq. Wä, lā'^{s}laē taō'dōłtōtxa ^{s}nE'mqEmłē ḷE^{s}wa k!omā'gEmłē lāq, ḷE^{s}wa mō'sgEmg·ustâwē q!ā'q!Ek·â. Wä, laE'm^{s}laē ^{s}nā'ẋwaEm dā'laxa ^{s}nā'ɬ^{s}nEmē lā'xa q!ā'sa.

Wä, lā'^{s}laē lō'łtâwē Ts!ä'qama^{s}ē ḷō L!ā'L!aẋwasdē qa^{s}s lē laē'ł lāx g·ō'kwas ^{s}nā'ẋ^{u}^{s}naẋu^{s}la. Wä, lā'^{s}laē yā'q!eg·ałē Ts!ä'qama^{s}ē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, xunō'k^{u}, ^{s}nā'ẋ^{u}^{s}naẋu^{s}lä', laE'mk· yā'nEmag·as amā'^{s}înxēg·ōs. Wä, la^{s}mēs qōsLō'xda k·!ē's^{s}oxwa ^{s}nE'mqEmłēx ḷE^{s}wa k!omā'gEmłēx, wä, yū'^{s}mēsa mō'sgEmg·ustâx q!ā'q!Ek·â, wä, yū'^{s}mēsa mō'sgEmg·ustâx q!ā'sa. Wä, la^{s}mōx yā'łElaLōxda mō'sgEmg·ustâx q!ā'q!Ek·ōxwa Ā'lEmk·!ā'läx. Wä, la^{s}mē'ts dō'qwałał qa^{s}s ġwē'x·^{s}idaasLEsōxda mō'sgEmg·us-

Cradle-Dancer, and her name shall be Made-to-Cry-in-House." Thus said Head-Winter-Dancer to Real-Chief. Food-Giver did not allow the forty able-bodied men to go on shore to Real-Chief.

Then Food-Giver again said "Wo!" and his canoe started. He was going to take his father to Mē'tlapdzē. Then they arrived there. Head-Winter-Dancer at once got out of the canoe and went up and entered his house. It was not long before he came, carrying a bundle.

Then he came to Food-Giver, and said, "O son Food-Giver! put this on. It is the blanket of the woodworms of the upper world." Thus he said; and Food-Giver took the blanket of the woodworms and put it on. Then Head-Winter-Dancer said to him, "This is the lightning blanket of my elder brother, Thunder-Bird. As soon as you say 'Oh!' lightning will flash forth from your blanket." Thus said Head-Winter-Dancer to Food-Giver.

Then Head-Winter-Dancer went up to the house. Food-Giver said "Wo!" and his canoe started at once. He was going to look for some other tribes towards the north.

Then he saw smoke at Hē'gEms. He immediately steered towards it, and as soon as he arrived at the point near the village site he shouted "Oh!" and lightning came forth. Then the chief of the ancestors of the Gwā'ᵍwaēnoxᵘ, tâx q!ā'sa," ᵍnē'xᵍlaē. "Wä, laᵍmōx xEXaā'pElałLōs ts!Edā'q!Edzaᵍyā'q!ōs. Wä, laᵍmē'sō ḷē'gadLEs Ā'lEmk·lā'lēłēᵍlakwē," ᵍnē'xᵍlaē Ts!ä'qamaᵍyax ᵍnā'x̣ᵘᵍnax̣uᵍla. Wä, laE'mᵍlaē k·!ēs hēłq!ā'lē L!ā'L!ax̣wasdäq hō'xᵍwułtâwēda mō'sgEmg·ustâwē â'lak·!En bē'bEgwanEms lāx ᵍnā'x̣ᵘᵍnax̣uᵍla.

Wä, lā'ᵍlaē ē't!ēd ᵍnē'k·ē L!ā'L!ax̣wasdē "wō." Wä, hë'xᵍidaEmᵍlā'wisē sap!ē'dē yā'ᵍyats!äs. Wä, laE'mᵍlaē lāł taō'dLEXēs ō'mpē lāx Mē't!apdzē. Wä, laE'mᵍlā'wisē lā'g·aa lāq. Wä, hë'xᵍidaEmᵍlā'wisē Ts!ä'qamaᵍē lâ'łtō qaᵍs lē lâ'sdēsa qaᵍs lē la'ēł lā'xēs g·ō'kwē. Wä, k·!ē'sᵍlat!a gä'łaxs g·ā'xaē dā'laxa q!Enē'psEmāla.

Wä, lā'ᵍlaē ts!âs lāx L!ā'L!ax̣wasdē. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, xunō'kᵘ, L!ā'L!ax̣wasd, wë'g·a ᵍnEx̣ᵍunā'laqᵘ yū'ᵍmEn yä'qwēᵍsgEm ᵍnEx̣ᵍunā'ᵍyōx lāx ē'k·!adzēᵍlisasEns ᵍnā'lax," ᵍnē'xᵍlaē. Wä, hë'xᵍidaEmᵍlā'wisē dā'xᵍīdē L!ā'L!ax̣wasdäxa yā'qwēsgEmē qaᵍs ᵍnEx̣ᵍu'ndēs. Wä, lā'ᵍlaē ᵍnē'k·ē Ts!ä'qamaᵍyaq: "Yū'Em L!Enē'gwā'yusgEmsEn ᵍnōläē' Kunkunx̣ulī'g·aᵍya. Wä, g·î'lnax̣waEmłts ᵍnē'x·LōL ōqaᵍxō lāł L!Enē'xᵍwīdāmasLōs ᵍnEx̣ᵍunā'ᵍyaqōs," ᵍnē'xᵍlaē Ts!ä'qamaᵍyax L!ā'L!ax̣wasdē.

Wä, lā'ᵍlaē lâ'sdisē Ts!ä'qamaᵍē. Wä, lā'ᵍlaē ᵍnē'k·ē L!ā'L!ax̣wasdē "wō." Wä, hë'xᵍidaEmᵍlā'wisē sap!ē'dē yā'ᵍyats!äs. Wä, laE'mᵍlaē lāł ā'läLEX ō'guᵍlalaxa lē'lqwalaLēlax lā'xa gwä'ᵍnak·âla.

Wä, lā'ᵍlaē dō'qulaxa kwā'x·îla lāx Hē'gEmsē. Wä, hë'xᵍidaEmᵍlā'wisē la gwē'xtuxᵍwīd lāq. Wä, g·î'lᵍEmᵍlā'wisē lā'g·aa lāx aᵍwī'łbaᵍyasa g·ō'x̣ᵘdEmsē, la'ē ō'xwa. Wä, hë'xᵍidaEmᵍlā'wisē L!Enē'xᵍwīda. Wä, hë'xᵍidaEmᵍlā'wisē

whose name was Rolling-Down, came and stood outside.

Then he spoke, and said, "You are great Stone-Body Food-Giver. Long life to you! I come and call you that you may warm yourself near Place-of-Heat, the daughter of Rolling-Down." Thus said the chief.

Then Stone-Body (for his name was no longer Food-Giver) felt glad on account of the chief. He got out of his canoe with his crew, and went up from the beach to the house of Rolling-Down. Then they came in front of the house, and there he saw that the door of the house was a sea-monster.

Then it opened its mouth, and Rolling-Down jumped into the mouth-door. Then it opened again, and Stone-Body jumped in, and his crew all did the same. Then they ate seal there, and they were all fed once in the house.

Then the chief took his princess, Place-of-Heat, and let her sit by the side of Stone-Body. Then Rolling-Down said, "O chief! now you will marry my princess. My house will go to you." Then he took forty lynx-skins and forty bear-skin blankets and also twenty marten-skin blankets and forty dressed elk-skins.

Then he said, "O son-in-law! these blankets will go to you, and your name will be Rolling-Down and Great-Mountain and Rock-Slide and Coming-Down. That is it, son-in-law." Thus he said.

g·āx ḷā'x^{s}wElsē g·ī'ga̱ma^{s}yasa g·ā'läsa Gwā'waēnoxwēxa ḷē'g̱adês LEk·Emā'-xōdē.

Wä, lā'^{s}laē yā'q!eg·ała. Wä, lā'^{s}laē ^{s}nē'k·a: "Ā'dzēk·as T!ē'sEmg·it L!ā'L!a-xwasd, ē'x·^{s}Ema hë'lisōL. Wä, g̱ē'lag·a, la^{s}mEn LĒ'^{s}lalōLai' qa^{s}s g·ā'xaōs tEłts!ā' lā'xg·a TEłts!aā'sEk·, xunō'kwas LEk·Emā'xōdē," ^{s}nē'x·^{s}laēda g·ī'g̱ama^{s}ē.

Wä, lā'^{s}laē ë'k·ē nâ'qa^{s}yas T!ē'sEmg·it (qaxs lE^{s}ma'ē g̱wāł ḷē'g̱adLEs L!ā'L!a-xwasdē) qaē'da g·ī'g̱ama^{s}ē. Wä, hë'x·^{s}idaEm^{s}lā'wisē la hō'x^{s}wułtâ ḷE^{s}wīs k!wEyî'mē qa^{s}s lē hōx^{s}wusdē'sEla lāx L!Emā'esas g·ō'kwas LEk·Emā'xōdē. Wä, lā'^{s}laē lā'xsEg·îndEx g·ō'kwas. Wä, lā'^{s}laē dō'x^{s}waLE'la qēxs ts!ē'g̱ēsaēda t!êx·î'läsa g·ō'kwas.

Wä, lā'^{s}laē aqE'lsē sE'msas. Wä, lā'-^{s}laē dEwī'lē LEk·Emā'xōdē lā'xa sE'msē t!êx·î'la. Wä, lā'^{s}laē ē't!ēd aqE'lsa, la'ē T!ē'sEmg·itē dEwī'La. Wä, lā'^{s}laē ^{s}wī'-^{s}la hë g̱wē'x·^{s}īd k!wEyî'mas. Wä, lā'-^{s}laē L!Ex̱wa'xa mē'gwatē lāq. Wä, laE'm^{s}laē ^{s}nE'mpła^{s}nē'łasōEm hamg·ī'-laseˢwa.

Wä, lā'^{s}laē ax^{s}ē'dēda g·ī'g̱ama^{s}yaxēs k·!ē'dēłē, yîx TEłts!aā'sē qa^{s}s g·ā'xē k!wā'nu^{s}dzElīłas lāx T!ē'sEmg·itē. Wä, lā'^{s}laē ^{s}nē'k·ē LEk·Emā'xōdē: "Wä, g·ī'g̱amē^{s}, laE'ms lāł g̱Eg·a'dLEsg·în k·!ē'-dēłEk·. Wä, la^{s}mē'sōx lā'LEn g·ō'ẋ^{u}dēx lōL." Wä, lā'^{s}laē ax^{s}ē'dxa mō'ẋ^{u}sōkwē ^{s}wā'lasx·äsg̱Ema ḷE^{s}wa mō'ẋ^{u}sōkwē L!E'ntsEm ^{s}nEx̱^{s}unā'^{s}ya, wä, hë'^{s}mēsa ma^{s}łtsō'kwē LEg̱Ex̱^{u}sE'm ^{s}nEx̱^{s}unā'^{s}ya; wä, hë'Em^{s}lā'wisēda mō'ẋ^{s}sōkwē alā'-g·ima.

Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, nEgu'mp, laE'mk· lāł lō'LēG·ada ^{s}naE'nx̱^{s}unēk· lōL. Wä, la^{s}mēts ḷē'g̱adLEs Lek·E-mā'xōdē, ḷō NEg·ä'dzē, ḷō Q!ō'mx·ilā'-g·ilisē ḷō Lā'g·Esē. Wä, hë'^{s}mēq,

"Now this house will go to the place where you wish to build a house." Thus said Rolling-Down.

Then the attendant of Stone-Body spoke, and thanked Rolling-Down for his speech. He said, "O brother! later on we will come and take this our wife on our way back [when we come back this way], chief. Now we will take the blankets with us." Thus he said. "And the house shall go to Wā'tō, where Cannibal lives." Thus said Stone-Body's attendant.

He had taken for his attendants the four men whom he had borrowed from Real-Chief. They spoke, for Stone-Body [himself] did not speak at all. Then the blankets were carried into the serpent canoe.

As soon as they were all in, Stone-Body and his crew went aboard. Then Stone-Body stood in the place where he used to stand, and shouted "Wo!" and his canoe started at once. Then he went northward from Hē'ɡEms.

Then he arrived at the island in Blunden Harbor. He saw a house there, and Stone-Body shouted like the Dzō'noq!wa. They did not see anybody there.

Then they went ashore, to the beach of the single house. The four attendants went up and looked into the house, and stood on each side of the door.

Then they saw a handsome man and nEgu'mp," ˢnē'x·ˢlaē. "Wä, laE'mḶōx lā'La g·ō'kwēx lā'xēs gwaˢyō'LaōS qa g·ō'x̣wuldzāsɬtsōx," ˢnē'x·ˢlaē LEk·Emā'xōdē.

Wä, lāˢ'laē yā'q!eg·ałēda la E'lkwäs T!ē'sEmg·itē. Wä, lāˢ'laē mōˢ'las wā'ɬdEmas LEk·Emā'xōdē. Wä, lāˢ'laē ˢnē'k·a: "ˢya, ˢnE'mwōt, ā'ɬˢEmLEnuˢx̣ᵘ g·āxL dā'dabālałxōx ɡEnE'maxsg·anuˢx̣ᵘ g·ī'ɡamēˢk· qanuˢx̣ō g·āxL halā'LŌ. Wä, laˢmē'sLōx lā'LōxdaˢnaE'nx̣ˢunaˢēx laxsL g·ā'xEnuˢx̣ᵘ," ˢnē'x·ˢlaē. "Wä, hë't!aLōx lō'xda g·ō'kwa qē Wā'tō lāx g·ō'kuˢlasas Bā'xbakwā'lanukwa," ˢnē'x·ˢlaēda E'lkwäs T!ē'sEmg·itē.

Wä, laE'mˢlaē axˢē'dxa mō'kwē bē'bEgwanEm lā'xēs Ḷē'k·ânEmē lāx ˢnā'x̣ᵘˢnax̣uˢla qaˢs aˢyî'lkwa. Wä, hë'ˢmis la yā'q!ant!ālē qaxs k·!ē'saā'ḶaL la yā'q!ant!ālē T!ē'sEmg·itē. Wä, lāˢ'laē ˢmō'xdzEmēda ˢnaE'nx̣ˢunaˢē lā'xa sī'sEyuLEmē x̣wā'k!una.

Wä, g·î'lˢEmˢlā'wisē ˢwīˢ'la lā'xsa, la'ē hë'x·ˢidaEm hō'ɡuxsē T!ē'sEmg·itē ḶEˢwis k!wEyî'mē. Wä, lāˢ'laē Ḷā'xˢwaLE'lē T!ē'sEmg·itē lā'xēs Ḷā'xwałaasnax̣wa. Wä, lāˢ'laē wō'xwa. Wä, hë'x·ˢidaEmˢlā'wisē sap!ē'dē yāˢ'yats!äs. Wä, laE'mˢlaē lāɬ lāx gwāˢ'yas Hē'ɡEmsē.

Wä, lāˢ'laē lā'g·aa lāx ˢmEkumāˢ'yas Baāˢ'sē, la'ē dō'xˢwaLE'laxa g·ō'kwē lāq. Wä, hë'x·ˢidaEmˢlā'wisē dzō'noqwē T!ē'sEmg·it. Wä, lāˢ'laē k·!eâ's dō'ɡułts bEgwā'nEm lāq.

Wä, lāˢ'laē lā'g·aˢlis lāx L!Emā'isasa ˢnE'msɡEmsē g·ō'kwa. Wä, lāˢ'laē lâ'sdēsēda mō'kwē aˢyî'lkᵘ qaˢs lē dō'xˢwīdxa g·ō'kwē. Wä, lāˢ'laē Ḷā'xᵘstōlsaxa t!êx·î'la.

Wä, lāˢ'laē dō'xˢwaLE'laxa ë'x·sōkwē

his wife (who looked) as if they were asleep. They wore lynx-skin blankets. Therefore (the attendants) knew that (these two persons) were chiefs.

Then the attendants took them [by the ends] and carried them into the canoe, and then they went again and took the property and carried it into the canoe. Then Stone-Body again shouted "Wo!"

The canoe started at once, and they went northward from Blunden Harbor. As soon as the canoe started, the man awoke from his sleep. Then one of the attendants spoke [and said] to the handsome man when he awoke from his sleep.

He said, "What is your name? Where is your village?" Thus he said. Then (the other one) spoke, and said, "I am Potlatch, the prince of Property, the chief of the Nā'k!wax·da^{s}x^{u}." Thus he said. "And my tribe live now at Wā'wałē." Thus he said.

Then Stone-Body turned towards the passage of Sā'gumbāla. He was going to Wā'wałē. Then Potlatch spoke, and said, "Oh, my dear! let your chief be careful when we arrive at the mouth of the inlet of Da'lsē on account of the man of supernatural power, G·ā'malag·i-^{s}lak^{u}, for he always wears around his neck the fighting neck-ring, and he has a paddle-side canoe, and the paddles of the canoe are made of yew-wood." Thus he said.

Then Potlatch stopped speaking, and Stone-Body arrived at the narrow channel bEgwā'nEma hë gwēx·s mē'xa ḷE^{s}wis gENE'mē. Wä, laE'm^{s}laē ^{s}naE'nx^{s}unālaxa ^{s}wā'lasx·äsgEmē; wä, hë'^{s}mis lā'g·iłas q!â'LEla qēxs nâ'xsâlaē bEgwā'nEma.

Wä, lā'^{s}laēda a^{s}yî'lkwē dā'dabEndEq qa^{s}s lē lā'xsas lā'xēs yā'^{s}yats!ē. Wä, lā'^{s}laē ē't!ēd la ax^{s}ē'dEx mE'mwāläs qa^{s}s g·ā'xē ^{s}mō'xsaq. Wä, lā'^{s}laē ē't!ēdē T!ē'sEmg·itē wō'xwa.

Wä, hë'x·^{s}idaEm^{s}laxaā'wisē sap!ē'dē yā'^{s}yats!äs. Wä, laE'm^{s}laē lāł lā'xa gwe^{s}gwā'^{s}yas Baā'^{s}sē. Wä, g·î'l^{s}Em^{s}lā'wisē sap!ē'dēda yā'^{s}yats!äs la'ē ts!Ex·^{s}ī'dēda bEgwā'nEmē lā'xēs mē'x^{s}ēna^{s}ē. Wä, lā'^{s}laē yā'q!eg·ałēda ^{s}nEmō'kwē lā'xa a^{s}yî'lkwē. Wä, lā'^{s}laē ^{s}nē'k·a, lā'xa ë'x·sōkwē bEgwā'nEma, yîxs la'ē ts!Ex·^{s}ī'da lā'xēs mē'x^{s}ēna^{s}ē.

Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, E'ngwax^{u}Las? Wä, ^{s}wī'dē lēs g·ō'kulōtaōs?" ^{s}nē'x·^{s}laē. Wä, hē'x·^{s}idaEm^{s}lā'wisē yā'q!eg·ała. Wä, lā'^{s}laē ^{s}nē'k·a: "Nō'gwaEm Mā'ẋwa ḷawE'lgamē^{s}s Yā'xLEn, g·ī'gama^{s}yasa Nā'k!wax·da^{s}xwē," ^{s}nē'x·^{s}laē. "Wä, la't!ē hë g·ō'kulEn g·ō'kulōtaē Wā'wałē," ^{s}nē'x·^{s}laē.

Wä, hë'x·^{s}idaEm^{s}lā'wisē T!ē'sEmg·itē la gwē'xtox^{s}wīd lāx ō'ẋ^{u}sâläs Sā'gumbāla. Wä, laE'm^{s}laē lāł lāx Wā'wałē. Wä, lā'^{s}laē ē'dzaqwa yā'q!eg·ałē Mā'ẋwa. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, adē', wë'g·iłlax·ōx yā'L!âLōxda g·ī'ga ma^{s}yaqōs, qEnsō lāł lā'g·aał lāx ā'waxsta^{s}yas wunā'łdEmsas Da'lsē qaē'da nau'alakwa bEgwā'nEmē G·ā'malag·i^{s}lakwa qa^{s}xs hë'mEnała^{s}maē qEnxâ'laxēs yā'yEng·ayoxawa^{s}ya. Wä, lē ō'gwaqa ax^{s}nō'gwadEsa sē'sExwäqa ẋwā'k!una. Wä, lē ^{s}nā'ẋwaEm L!ēL!E'mq!EsgE'mē sē'sExwäga^{s}ya^{s}s ẋwā'k!unäs," ^{s}nē'x·^{s}laē.

Wä, lā'^{s}laē k!wē'l^{s}īd yā'q!Entlālē Mā'ẋwa. Wä, lā'^{s}laē lā'g·aē T!ē'sEm-

nel. Then he saw the canoe of G·ā'malag·i^{s}lak^{u} coming through the narrow channel. At once Stone-Body shouted "Oh!" but nothing happened to G·ā'malag·i^{s}lak^{u}. He was not afraid of Stone-Body. He only shook his fighting neck-ring, and it gave a ringing sound.

Then the canoe of G·ā'malag·i^{s}lak^{u} and that of Stone-Body struck against each other in the narrow channel, and the paddles on the sides of the canoes of the men of equal supernatural power touched each other. Then the blades of the cedar paddles of the canoe of Stone-Body broke, but the paddles of the canoe of G·ā'malag·i^{s}lak^{u} did not break.

Then Stone-Body cried again like the Dzō'noq!wa, and lightning flashed forth. It almost burned the canoe of G·ā'malag·i^{s}lak^{u}, but he only shook his fighting neck-ring, and lightning flashed from it also. Then Stone-Body just left him, and went to Wā'wałē.

Then he arrived at the river, and saw a large village. Then he shouted "Oh!" and the chief came out at once and stood in front of the house. He spoke, and said, "O man of supernatural power, pray, spare me and my children and my wife! This my river shall go to you," thus he said; "and my name; and your name shall be Property, O man of supernatural power! and also my ten slaves, that you may spare me and my children." Thus said Property. "And these forty bear-skin blankets, and these forty dressed elk-skins, and these forty mountain-goat-g·itē lā'xa t!ō'qwē ō'ẋ^{u}sâlīsEla. Wä, lā'^{s}laē dō'x^{s}waLE'lax yā'^{s}yats!äs G·ā'malag·i^{s}lakwaxs g·ā'xaē g·ā'xsâla lā'xa t!ō'qwē ō'ẋ^{u}sâlīsEla. Wä, hë'x·^{s}idaEm-^{s}lā'wisē T!ē'sEmg·itē ō'xwa. Wä, lā'^{s}laē k·!eâ's gwē'x·^{s}idaats G·ā'malag·i^{s}lakwē. LaE'm^{s}laē k·!ēs k·îł^{s}ē'dEs T!ē'sEmg·itē. Wä, lā'^{s}laē â'Em ^{s}neł^{s}ī'dxēs yā'yEng·ayuxawa^{s}ē. Wä, lā'^{s}laē ts!ō'q!wāla.

Wä, g·ā'x^{s}laē tā'k·ap!ē yā'^{s}yats!äs G·ā'malag·i^{s}lakwē ḷE^{s}wa yā'^{s}yats!äs T!ē'sEmg·itē lā'xa t!ō'qwē ō'ẋ^{u}sâlisEla. Wä, hë'Em^{s}lawis la xā'Lâ^{s}latsēda sē'sExwä'ga^{s}yasa yaē'^{s}yats!äsa nā'qok!u'nē nā'^{s}naualaẋ^{u} bē'bEgwanEma. Wä, laE'm-^{s}laē xēxEł^{s}ī'dēda dēdē'ẋumē sē'sExwägē^{s}s yā'^{s}yats!äs T!ē'sEmg·itē. Wä, lā'^{s}laḷa k·!eâ's xEł^{s}ī'dEs sē'sExwäga^{s}yas yā'^{s}yats!äs G·ā'malag·i^{s}lakwē.

Wä, lā'^{s}laē ē'dzaqwē T!ē'sEmg·itē dzō'noqwa. Wä, lā'^{s}laē L!Enē'x^{s}wīda. Ha'lsElaEm^{s}laē k·!ēs x·ī'x^{s}ēdē yā'^{s}yats!äs G·ā'malag·i^{s}lakwē. Wä, lā'^{s}laē â'^{s}mē G·ā'malag·i^{s}lakwē ē't!ēd ^{s}neł^{s}ī'dxēs yā'yEng·ayuxawa^{s}ē. Wä, lā'^{s}laē ō'gwaqa L!Enē'x^{s}widā'masa. Wä, lā'^{s}laē â'^{s}mē T!ē'sEmg·itē bâs. Wä, laE'm^{s}laē lāł lāx Wā'wałē.

Wä, lā'^{s}laē lā'g·aa lā'xa wa. Wä, lā'^{s}laē dō'x^{s}waLE'laxa g·ō'kuladzēk·asē. Wä, lā'^{s}laē ō'xwa. Wä, hë'x·^{s}idaEm-^{s}lā'wisē g·ā'xēda g·ī'gama^{s}yas ḷā'x^{s}wEls lax L!ā'sanâ^{s}yasēs g·ō'kwē. Wä, lā'^{s}laē yā'q!eg·ała. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, naualakwä', wāx lā'x·Enu^{s}ẋ^{u} q!u'la ḷō'-gun sā'sEmk· ḷō'gun ǥEnE'ımk·. Wä, laE'mk· lā'łg·în wā'x·dEk· lōL," ^{s}nē'x·^{s}laē, "ḷō'gun ḷē'ǥEmg·în. Wä, laE'ms ḷē'-ǥadLEs Yā'xLEn yōL, naualakwä'. Wä, la^{s}mē'sEk· lā'łg·în nEqâ'kwEk· q!ā'q!Ek·ō qEn q!wē'q!ula^{s}mē ḷō'gun sā'sEmk·," ^{s}nē'x·^{s}laē Yā'xLEnē. "Wä, la^{s}mē'sEk· lā'łg·ada mō'ẋ^{u}sōkwEk· L!ē'ǥEm ^{s}nEẋ-

skin blankets, and this winter dance, shall go to you. Now you will be a cannibal, and your name shall be Ku'nwatElag·ilidzEm." Thus he said, for he was really frightened on account of his people, for they had all fainted.

Then Property thought that his people were dead. Therefore he did not pay attention to what he gave to Stone-Body. Then he finished. Then the canoe of Stone-Body landed, but Stone-Body did not get out. Only ten of his crew went ashore. They took the bear-skin blankets and the other (blankets). They put them and the ten slaves into the canoe. Then Potlatch and his wife got out of the canoe and went to his father, for Stone-Body now felt glad on account of the father of Potlatch, because he had obtained much from him; for Property, the chief of the ancestors of Nā'k!wax·da^{s}x^{u}, was the father of Potlatch.

Then Stone-Body again shouted "Wo!" and his canoe started at once. Then he was going to take home what he had obtained for his elder brother Cannibal to the place where he lived, Sā'wēg·ēxtâ^{s}ē. Then he arrived at the village of his elder brother, at Sā'wēg·ēxtâ^{s}ē.

As soon as Cannibal saw him, he uttered the Cannibal sound at once and went to meet Stone-Body. One of the attendants immediately arose and stood up in the canoe. He took one of the slaves, and spoke, and said, "Come, friend, that you may taste the food that we have obtained for you." Thus he said, and pushed the slave into the water. Cannibal at once took the slave ^{s}unā'^{s}ya ḷōgwa'da mō'ẋ^{u}sōkwEk· alā'g·îma ḷōgwa'da mō'ẋ^{u}sōkwEk· ^{s}mE'lxLōsgEm ^{s}nEẋ^{s}unā'^{s}ya. Wä, g·a^{s}mē'sēg·ada lē'dEk·. Wä, laE'ms hā'matsla!LōL. Wä, hë'Ems ḷē'gEmLē Ku'nwatElag·ilidzEmē," ^{s}nē'x·^{s}laē qä'ḷaxs lE^{s}ma'ē â'la k·îł^{s}ē'da qaē's g·ō'kulōtaxs lE^{s}ma'ē ^{s}nā'ẋwaEm la hā'manēkwa.

Wä, lā'^{s}laē ^{s}nē'k·ē Yā'xLEnaq laE'm łēłE^{s}lē's g·ō'kulōtē, lā'g·iłas k·!ēs dā'dōqwałg·iwalasēs la ts!Ewä'x T!ē'sEmg·itē. Wä, lā'^{s}laē gwā'ła. La'ē lā'g·a^{s}lisē yā'^{s}yats!äs T!ē'sEmg·it. Wä, lā'^{s}laē k·!ēs lō'łtâwē T!ē'sEmg·it. Wä, lā'^{s}laē lē'x·aEm hō'x^{s}wułtâwēda nEqâ'kwē lāx k!wEyî'mas. Wä, lā'^{s}laē ax^{s}ē'dxa L!ēL!ä'sgEmē ḷE^{s}wa waō'kwē. Wä, laE'm^{s}laē ^{s}mō'xsaq lā'xēs yā'^{s}yats!ē ḷE^{s}wa nEqâ'kwē q!ā'k·â. Wä, lā'^{s}laē lōłtâ'wē Mā'ẋwa ḷE^{s}wis gEnE'mē lā'xēs ō'mpē qāxs lE^{s}ma'ē ë'k·ē nâ'qa^{s}yas T!ē'sEmg·itē qa ō'mpas Mā'ẋwäxs la'ē q!ē'nEmē gwä'nEmas lāq, qaxs hë'^{s}maē ōmps Mā'ẋwē Yā'xLEnē, g·ī'gama^{s}yasa g·ā'läsa Nā'k!wax·da^{s}xwē.

Wä, lā'^{s}laē ē't!ēdē T!ē'sEmg·itē ^{s}nē'k·a "wō." Wä, hë'x·^{s}idaE^{s}lā'wisē sap!ē'dē yā'^{s}yats!äs. Wä, laE'm^{s}laē läł taō'dLExēs lä gwä'nEm lā'xēs ^{s}nō'lē Bā'xbakwalā'nukwē lā'xēs g·ō'kwa^{s}lasē Sā'wēg·ēxtâ^{s}ē. Wä, lā'^{s}laē lā'g·aa lā'xa g·ō'ẋ^{u}dEmsasēs ^{s}nō'la lax Sā'wēg·ēxtâ^{s}ē.

Wä, g·î'l^{s}Em^{s}lā'wisē dō'x^{s}waLE'lē Bā'xbakwā'lanukwaq; la'ē hë'x·^{s}idaEm hamats!Eg·ała qa^{s}s lē lā'lala lax T!ē'sEmg·it. Wä, hë'x·^{s}idaE^{s}lā'wisēda ^{s}nEmō'kwē lā'xa a^{s}yî'lkwē ḷā'ẋ^{s}uLE'xsa lā'xēs yā'^{s}yats!ē. Wä, lā'^{s}laē dā'x·^{s}īdxa ^{s}nEmō'kwē lā'xa q!ā'k·ō. Wä, lā'^{s}laē yā'q!eg·ała. Wä, lā'^{s}laē ^{s}nē'k·a: "Wä, gē'lag·a, qāst, qa^{s}s p!ax^{s}ē'dag·a^{s}yū'saxg·anu^{s}ẋ^{u} hā'^{s}mēk·iyā'lanEmk·," ^{s}nē'x·^{s}la-

and bit his throat, and the slave died immediately.

Then Cannibal ate him, and finished the one slave. Then his name was Eating-All, for he had eaten a slave completely. As soon as he had finished eating, he went up and went into his sacred room.

Then they took out of the canoe the eighty bear-skin blankets and the eighty lynx-skin blankets and the twenty marten-skin blankets and the forty mountain-goat blankets and the forty dressed elk-skins and also the nine slaves. Then the self-paddling canoe was empty.

Then the wife of Cannibal called the crew of Stone-Body to come and eat. Then they sat down at the rear end of the house of Cannibal, and Stone-Body Feared-One was sitting in the middle of the rear of the house. Two attendants were on either side of him. They first ate soaked dried salmon, and then they ate hemlock-bark.

After they had eaten, one of the attendants spoke, and said, "Listen to my speech, O Cannibal! Lend me your ear. These nine slaves are for your food, and these eighty bear-skin blankets, and these eighty lynx-skin blankets, and these twenty marten-skin blankets, and these forty mountain-goat blankets, and these forty dressed elk-skins, and this house with the front of the water-monster, will be yours; and

ēxs la'ē L!EL^{g}STE'ndxa q!ā'k·ux·dē. Wä, hē'x·^{g}idaEm^{g}lā'wisē Bā'xbakwā'lanukwē dā'x·^{g}īdxa q!ā'k·ux·dē qa^{g}s q!EX·SE'mdēx ^{g}mEk!uxā'wa^{g}yas. Wä, hē'x·^{g}idaEm^{g}lā'wisē ɬE^{g}lē'da q!ā'k·ux·dē.

Wä, lā'^{g}laē Bā'xbakwā'lanukwē hamx·^{g}ī'dEq. Wä, laE'm^{g}laē Ḷā'wikwa, yîsa ^{g}nEmō'kwē q!ā'k·ō. Wä, laE'm^{g}laē Ḷē'gadês Ḷā'wikwē qa^{g}xs lE^{g}ma'ē ^{g}wī^{g}laxa q!ā'k·ō. Wä, g·î'l^{g}Em^{g}lā'wisē ^{g}wī^{g}laxēs la ha^{g}mā'^{g}ya la'ē lâ'sdēs qa^{g}s lē laē'ɬ lā'xēs ɬE^{g}mē'lats!ē.

Wä, lā'^{g}laē ^{g}mō^{g}ɬtâ'lasE^{g}wēda ma^{g}ɬgu^{g}nā'ɬtsōkwē L!ēL!E'ntsEm ^{g}nEẋ^{g}unā'^{g}ya Ḷe^{g}wa ma^{g}ɬgu^{g}nā'ɬtsōkwē ^{g}wā'lasx·äsgEm Ḷe^{g}wa ma'^{g}ɬtsōkwē L!ē'L!EgEẋ^{u}sEm ^{g}nEẋ^{g}unā'^{g}ya Ḷe^{g}wa mō'ẋ^{u}sōkwē ^{g}mē^{g}mE'lxLōsgEm ^{g}nEẋ^{g}unā'^{g}ya Ḷe^{g}wa mō'ẋ^{u}sōkwē alā'g·ima; wä, hē'^{g}misḶēda ^{g}nā'^{g}nEmōk!wa q!ā'q!Ek·ō. Wä, laE'm^{g}laē ^{g}wī^{g}lō'ɬtâ lā'xa sē'sExwäqē ẋwā'k!una.

Wä, lā'^{g}laē gEnE'mas Bā'xbakwā'lanukwē Lē'^{g}lalaxa k!wEyî'mas T!ē'sEmg·itē qa lē^{g}s L!Eẋwa' lāq. Wä, hē'x·^{g}idaEm^{g}lā'wisē la k!us^{g}ā'liɬ lax ō'gwiwa^{g}liɬasa g·ō'kwas Bā'xbakwā'lanukwē. Wä, laE'm^{g}lā'wisēda wā'libâ^{g}ē, yîx T!ē'sEmg·it kwa^{g}gē^{g}lī'ɬ lā'xa g·ō'kwē. Wä, lā'^{g}laē maē'ma^{g}lōgunūLEmā'laxēs a^{g}yî'lkwē. Wä, lā'^{g}laē g·îl hamx·^{g}ī'dxa t!ē'lkwē xa^{g}mā'sa. Wä, lā'^{g}laē ē't!ēd hē'lig·întsa lâ'qē.

Wä, lā'^{g}laē gwāɬ L!Eẋwa', la'ē yā'q!eg·ałēda ^{g}nEmō'kwē lax a^{g}yî'lkwäs. Wä, lā'^{g}laē ^{g}nē'k·a: "Wē'g·a hō'LēlaxG·în wā'ɬdEmLEk·. Wä, Bā'xbakwā'lanukwä', wē'g·a hē'latâɬEx. Wä, laE'ms g·ō'liladEɬtsg·ada ^{g}nā'^{g}nEmuk!wak·q!ā'q!Ek·â. Wä, la^{g}mē'sEk· qōsLg·ada ma^{g}ɬgu^{g}nā'ɬtsōkuk· L!ēL!ä'sgEm ^{g}naE'nẋ^{g}una^{g}ya. Wä, g·a^{g}mē'sēg·ada ma^{g}ɬgu^{g}nā'ɬtsōkuk· ^{g}wā'lasx·äsgEma Ḷōgwa'da ma^{g}ɬtsōkuk· L!ē'L!EgEẋ^{u}sEma Lōgwa'da

your name will be Rolling-Down and Great-Mountain and also Rock-Slide and Coming-Down. These will be your names for the secular season. That is it. Now we will go again to the north side, where we have been." Thus said the attendant.

Then they went out of the house of Cannibal, and they went down to the beach where the Paddleside-Serpent-Canoe was. They went aboard, and Stone-Body stood where he used to stand and shouted "Wo!" and his canoe started at once. He was going northward from Wā'wałē.

He arrived at the mouth of the inlet of Gwa^{g}sE'la. Then Stone-Body said, "Oh, my crew! we will come here later on. Let us first pass this inlet, so that we may later on call here when we are coming back." Thus he said.

Then he started, and passed the mouth of the inlet of the Gwa^{g}sE'la. Then they arrived at the mouth of the inlet of Awī'k·!ēnox^{u}; and then one of the attendants of Stone-Body spoke again, and said, "Oh, my dear Stone-Body! let us pass this inlet, and let us call later on, on our way back." Thus he said.

Then Stone-Body passed, and they arrived at the mouth of the inlet of the Bella Coola. Then his crew spoke (for these were the ancestors of the clan mō'x̣^{u}sōkuk· ^{g}mē^{g}mE'lxLōsgEm ^{g}naE'nx̣^{g}-una^{g}ya Ļōgwa'da mō'x̣^{u}sōkuk· alā'g·ima; wä, hë'^{g}misĻēda ts!ē'gēstâla g·ō'kwa. Wä, la^{g}mē'sĻas Ļē'gadLEs LEk·Emā'xōdē Ļō NEg·ä'dzē. Wä, hë'^{g}misĻa Q!ō'mx·ilā'g·ilisē Ļō Lā'g·Esē. Wä, hë'Ems Ļē'gEmLōs lā'xa bā'x̣usē. Wä, hë'^{g}mēq. Wä, la^{g}mē'sEnu^{g}x̣^{u} lāL ē't!ēdL lā'xa gwā'gawa^{g}yasEnu^{g}x̣^{u} laā'sdē," ^{g}nē'x·^{g}laēda E'lkwē.

Wä, lā'^{g}laē hō'qawEls lāx g·ō'kwas Bā'xbakwā'laṅukwē qa^{g}s lä ē't!ēd hō'quntsl!ēs lā'xa L!Emā'isē lā'xa ha^{g}nē'dzasasa sī'sEyuLEmē sē'sExwäq x̣wā'k!una. Wä, lā'^{g}laē hō'gUxs lāq. Wä, lā'^{g}laē Ļā'x^{g}waLE'lē T!ē'sEmg·itē lā'xēs Ļā'xwałaāsnax̣wa. Wä, lā'^{g}laē ^{g}nē'k·a "wō." Wä, hë'x·^{g}idaEm^{g}lā'wisē sap!ē'dē yā'^{g}yats!äs. Wä, laE'm^{g}laē lāł lā'xa gwā'^{g}yas Wā'wałē.

Wä, lā'^{g}laē lā'g·aa lā'xa ā'waxsta^{g}yas wunā'łdEmsasa Gwa^{g}sE'la. Wä, lā'^{g}laē ^{g}nē'k·ē T!ē'sEmg·itē: "^{g}ya, lē'Elōt, ā'ł-^{g}EmLEns g·āxł lāq^{u}. Wë'g·a^{g}ma^{g}sĻens hayā'qalaxōxda wunā'łdEmsēx qEns āł^{g}mē'LEns qā'qēłbā'lał lāq^{u}, qEnsō g·āxL halā'LŌ," ^{g}nē'x·^{g}laē.

Wä, lā'^{g}laē sap!ē'd qa^{g}s lē hē'k·!ōdExstē^{g}x wunā'łdEmsasa Gwa^{g}sE'la. Wä, lā'^{g}laē lā'g·aa lāx ā'waxsta^{g}yas wunā'łdEmsasa Awī'k·!ēnox^{u}. Wä, lā'^{g}laē ē't!ēdēda ^{g}nEmō'kwē lax a^{g}yî'lkwäs T!ē'sEmg·itē yā'q!eg·ała. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya, adä', T!ē'sEmg·it. Wë'g·a amā'^{g}sĻEns hayā'qalaxwa wunā'łdEmsēx qEns āł^{g}mē'LEns qā'qēłbā'lał lāq^{u}, qEnsō g·āxL halā'LŌ," ^{g}nē'x·^{g}laē.

Wä, lā'^{g}laē hë'x·^{g}ida^{g}mē T!ē'sEmg·itē la hayā'qalaq. Wä, lā'^{g}laē lā'g·aa lāx ā'waxsta^{g}yasa wunā'łdEmsasa BE'lx̣ula. Wä, lā'^{g}laē yā'q!eg·ałē lē'Elōtas. (Hë'-

ˢwī'ˢwōˢmasgEm of the Qwē'qᵘsōt!ēnoxᵘ). Then they said, "Oh, my dear Stone-Body, look! that is just like the paddle-side canoe."

Then Stone-Body looked at it, and he saw that it was a large canoe. Then Stone-Body steered towards the place where it was, and he saw that the canoe was copper all over, and that everything in it was copper, and its paddles were all copper. There were four in the canoe,—three boys and one pretty girl.

Then Stone-Body spoke to them, and said, "Whose children are you?" Thus he said to them. Then one of them spoke, and said, "Oh, my dear! we are the children of Copper-Maker." Thus said one. Stone-Body at once spoke again, and said, "Thank you that we have met. Now go and tell your father that I have come to marry his princess, I, Stone-Body Food-Giver." Thus he said to them.

Then the Paddleside-Copper-Canoe paddled, and the canoe of Stone-Body also paddled. Now they saw the smoke of the house of Copper-Maker.

Then the canoe of Stone-Body stopped at one side of a point. He was waiting for the children of Copper-Maker to arrive, and also to tell what he had said.

When he thought that they might have arrived, Stone-Body shouted "Wo!" and his canoe started at once. He arrived at the beach of a large

Em g·î'lsa ˢnEˢmē'mutēxa ˢwī'ˢwōˢmasgEmasa Qwē'qᵘsōt!ēnoxwē.) Wä, lā'ˢlaē ˢnē'k·a: "ˢya, adä', T!ē'sEmg·it, dō'qwaładzâxa hë gwēx·s sēyō'ˢnakula."

Wä, hë'x·ˢidaEmˢlā'wisē T!ē'sEmg·itē dō'xˢwīdEq. Wä, lā'ˢlaē dō'xˢwaLE'la qēxs ˢwā'lasaē ẋwā'k!una. Wä, lā'ˢlaē gwēxtō'ẋˢwīdē T!ē'sEmg·itē lāx ha'nwäˢlasas. Wä, lā'ˢlaē dō'xˢwaLE'la qēxs L!ā'qwasgEmaēda ẋwā'k!una. Wä, lā'ˢlaē ˢnā'ẋwaEm L!ā'qwē gwī'łgwäläs. Wä, lā'ˢlaē L!ā'L!Eqwāsgemē sē'sExwägaˢyas. Wä, lā'ˢlaē yū'dukᵘ bā'bagumē ḷEˢwa ˢnEmō'kwē ë'x·sōẋᵘ k·!eyā'la mō'walaˢlaē.

Wä, lā'ˢlaē yā'q!eg·ałē T!ē'sEmg·itaq. Wä, lā'ˢlaē ˢnē'k·a: "ˢya'x·daˢxᵘ E'ngwasas sā'sEma?" ˢnē'x·ˢlaēq. Wä, hë'x·ˢidaEmˢlā'wisēda ˢnEmō'kwē yā'q!eg·ała. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, adä', sā'sEmnōˢẋwas L!ā'qwag·ila," ˢnē'x·ˢlaēda ˢnEmō'kwē. Wä, hë'x·ˢidaEmˢlawisē T!ē'sEmg·itē ē'dzaqwa, yā'q!eg·ała. Wä, lā'ˢlaē ˢnē'k·a: "Wä, gē'lak·asˢlax·īxg·îns bā'k·ōwēk·. Wä, hā'g·a nē'łax â'saxg·în g·ā'xēk· gā'gak·!ax k·!ē'dēłas, yî'nLaxg·în T!ē'sEmg·itEk· L!ā'L!aẋwasda," ˢnē'x·ˢlaēq.

Wä, hë'x·ˢidaEmˢlā'wis sē'xˢwidēda sē'sExwägaˢyasa L!ā'qwasgEmē ẋwā'k!una. Wä, lā'ˢlaē ō'gwaqaEm sē'xˢwidē yā'ˢyats!äs T!ē'sEmg·itē. Wä, lā'ˢlaē dō'xˢwaLE'la lāx kwā'x·iläsa g·ō'kwas L!ā'qwag·ila.

Wä, lā'ˢlaē ha'nx·ˢīdēda yā'ˢyats!äs T!ē'sEmg·itē lā'xa apsā'dzEˢyasa aˢwī'łbaˢē. Wä, laE'mˢlaē ē'sEla qa lā'g·aˢlisēs sā'sEmas L!ā'qwag·ila. Wä, hë'ˢmis qa ts!Ek·!ā'LElēˢsēs wā'łdEmas lāq.

Wä, lā'ˢlaē k·ō'ta qē laE'm lā'g·aˢlīsala'ē wō'xwē T!ē'sEmg·it. Wä, hë'x·ˢidaEmˢlā'wisē sap!ē'dē yā'ˢyats!äs. Wä, lā'ˢlaē lā'g·aa lā'xa L!Emā'isasa ˢwā'lasē

house in the middle of the village site. He shouted "Oh!" and at once Copper-Maker came out of his house and stood outside.

Then he said, "O friend Stone-Body Food-Giver! come and marry my princess." Thus said Copper-Maker. "Now come and warm yourself, chief, in my house here." Thus he said.

Immediately Stone-Body went ashore on the beach. Then they got out of their canoe. Then they went up and entered the copper house. As soon as they had entered, the carved speaking-post (on the right-hand side) spoke, and said, "Treat well this man of supernatural power, who is coming into your house, Chief Copper-Maker." Thus it said.

Then the speaking-post on the left-hand side also spoke, and said, "O Copper-Maker! treat well this man of supernatural power, who came to your copper house." Thus said the speaking-post. Then Stone-Body sat down with his crew in the rear of the house.

Then Stone-Body saw that the settee was all copper. Then he saw a pretty woman sitting in her place. The wife of Copper-Maker immediately got ready to feed them, and Stone-Body and his crew were given food twice. Then they finished eating.

Then Copper-Maker spoke, and said, "O Stone-Body Food-Giver! look at my house here. Now I give it to you as a marriage gift, and also this Paddle-side-Copper-Canoe. Now it is yours, and this loon here to announce your g·ō'kwa lax ˢnEqē'tsEmaˢlasasa g·ō'ẋᵘ-dEmsē, la'ē ō'xwa. Wä, hë'xˑˢidaEmˢlā'-wisē L!ā'qwag·ila g·āx lā'wElsa lā'xēs g·ō'kwē qaˢs Ḷā'xˢwElsē.

Wä, lā'ˢlaē ˢnē'k·a: "ˢya, qāst, T!ē'-sEmg·it L!ā'L!aẋwasd. Ḡē'lag·a qaˢs wë'g·iLōs ḡEg·a'tsEn k·!ē'dēłEk·," ˢnē'xˑˢlaē L!ā'qwag·ila, "Wä, laˢmē'ts g·āxł tEłtsā'LōL g·ī'ḡamēˢ lā'xg·în g·ō'kwEk·," ˢnē'xˑˢlaē.

Wä, lā'ˢlaē hë'xˑˢidaˢmē T!ē'sEmg·itē lā'g·aˢlis lā'xa L!Emā'isē qaˢs lē hō'x-ˢwEłtâ lā'xēs yā'ˢyats!ē. Wä, lā'ˢlaē hō'xˢwusdēs qaˢs lē hō'gwīł lā'xa L!ā'-qwasḡEmē g·ō'kwa. Wä, g·î'lˢEmˢlā'-wisē hō'gwīLa, la'ē yā'q!eg·ałēda k·!ē'-kwē yä'q!Ent!Eqa. Wä, lā'ˢlaē ˢnē'k·a: "Aē'k·ilalakwai'xwa nau'alakwēxwa g·ā'xēx laē'ł lāxs g·ō'kwaqōs, g·ī'ḡamēˢ L!ā'qwag·ilai'," ˢnē'xˑˢlaē.

Wä, lā'ˢlaē ō'gwaqēda ḡEmxōtstâ'ˢlīłē k·!ēkᵘ yä'q!Ent!Eq yā'q!eg·ała. Wä, lā'-ˢlaē ˢnē'k·a: "Wä, L!ā'qwag·iläi', wë'g·a aē'k·ilałxwa nau'alakwēx bEgwā'nEma-xwa g·ā'xēx laē'ł lā'xōs L!ā'qwasḡEmēx g·ō'kwa," ˢnē'xˑˢlaēda yä'q!Ent!Eqē. Wä, lā'ˢlaē k!usˢā'līłē T!ē'sEmg·itē Ḷᴇˢwēs k!wEyî'mē lā'xa ō'gwiwaˢlīłasa g·ō'kwē.

Wä, laE'mˢlaē dō'xˢwaLE'lē T!ē'sEm-g·itaxēs tsā'ḡēg·aˢlīłaxs ˢnā'ẋwaˢmaē L!ā'qwadzâ. Wä, lā'ˢlaē ē't!ēd dō'xˢwaLE'-laxa ë'xˑˢsōkwē ts!Edā'q k!waˢdzâ'līł lā'xēs g·aē'lasē. Wä, lā'ˢlaē hë'xˑˢida-ˢmē ḡEnE'mas L!ā'qwag·ila xwā'nał⁸īd qaˢs hamg·ī'lēq. Wä, lā'ˢlaē maˢłp!E'na hamg·ī'lasEˢwē T!ē'sEmg·itē Ḷᴇˢwis k!wE-yî'mē. Wä, lā'ˢlaē ḡwāł haˢmā'pa.

Wä, lā'ˢlaē yā'q!eg·ałē L!ā'qwag·ila. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, T!ē'sEmg·it L!ā'L!aẋwasd. Wä, wë'g·a dō'qwałaxEn g·ō'kwēx. Wä, laˢmE'n g·ō'kulxḶalaqᵘ lōL, nEgu'mp; wä, yū'ˢmēsa L!ā'qwas-ḡEmēx sē'sExwäq ẋwā'k!una laE'm qōsL;

guests, son-in-law, and this carved-killer-whale post, and also the mask of the Mink-dancer, and the name L!ā'qōsElag·ilis." Thus he said. "And you will fill this your canoe with coppers; and my name shall go to you, son-in-law. Now your name will be Copper-Maker and Copper-Dancer, and the names of your wife will be Copper-making-Woman and Copper-in-House. I wish you to come later on to take your wife when she is grown up." Thus said Copper-Maker to Stone-Body.

Then Stone-Body spoke at once, and said, "Your words are good, chief, [that] I shall go and take everything I obtained from you to our country." Thus he said.

Then Copper-Maker got ready and called forty slaves to work on the Paddleside-Copper-Canoe. Then Copper-Maker also gave the slaves to Stone-Body. Then Copper-Maker said that in twelve days the house would go to the place where Stone-Body lived. Thus he said.

Then Stone-Body spoke, and said, "O father-in-law! if this house goes to our country, it must go to Feasting-Place, the village of my elder brother, Real-Chief." Thus he said. Then they started, and Stone-Body sent two of his attendants to go (from his canoe) to the copper canoe. Now it was full of coppers.

wä, yū'ᵍmēsa xā'wēx qa dā'doq!wālaxēs LĒ'ɬEᵍlaxᵘLaōs, nEgu'mp; wä, yū'ᵍmēsa ts!ā'xᵘsaᵍēx Ḷaᵍsa mā'xᵍēnoxwa; wä, yū'ᵍmēsa ᵍmEmtsā'laɬEmɬēx. Wä, hë'Em Ḷē'gEmɬtsōqwē L!ā'qōsElag·ilîsē, yîxa' axEmā'laLaqᵘ," ᵍnē'x·ᵍlāē. "Wä, lā'LEs qaqōt!aā'ɬxōxda yā'ᵍyats!äqōs yîsō'xda L!ā'qwax. Wä, laᵍmē'sḶōx lā'LEn Ḷē'gEmēx lōL, nEgu'mp. Wä, laE'ms Ḷē'gadLEs L!ā'qwag·ila Ḷō L!ā'qwalałē. Wä, la'ḶōX Ḷē'gadōs gEnE'maqōsas L!ā'qwag·ilayū'gwa Ḷō L!ā'qwīɬgaᵍnā'kwē. Wä, lEn wā'ɬaqē'la qaᵍs ā'ɬᵍmēLōs g·āxɬ dā'LExg·as gEnE'mg·ōs qag·ō lāɬ ē'xEnt!ēdLō," ᵍnē'x·ᵍlaē L!ā'qwag·ila, lāx T!ē'sEmg·itē.

Wä, hë'x·ᵍidaEmᵍlā'wisē T!ē'sEmg·itē yā'q!eg·ała. Wä, lā'ᵍlaē ᵍnē'k·a: "LaE'm ë'k·ēs wā'ɬdEmōs, g·ī'gamēᵍ, qEn laᵍmā'wisḶē taō'dxwa ᵍnā'ẋwä qEn gwä'nEm lōL, lā'xEnuᵍẋᵘ awī'ᵍnagwisa," ᵍnē'x·ᵍlaē.

Wä, laE'mᵍlā'wisē xwā'naɬᵍīdē L!ā'qwag·ila. Wä, lā'ᵍlaē LĒ'ᵍlalaxa mō'sgEmg·ustâ'wē q!ā'q!ak·â qa la aā'xsīlaxa L!ā'qwasgEmē sē'sExwäq ẋwā'k!unas. Wä, laE'mᵍlaē ē't!ēd ts!â'wē L!ā'qwag·iläsa q!ā'q!ak·uwē lāx T!ē'sEmg·itē. Wä, laE'mᵍlāwis ᵍnē'k·ē L!ā'qwag·ila qēxs maᵍɬExsā'g·iū'wēLē ᵍnā'läsa g·ō'kwē qō lāɬ lāx g·ō'kwaᵍlasas T!ē'sEmg·itē, ᵍnē'x·laē.

Wä, lā'ᵍlaē yā'q!eg·ałē T!ē'sEmg·itē. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, nEgu'mp, hë'ᵍmaa qaᵍxō lā'La g·ō'kwēx lā'xEnuᵍẋᵘ awī'ᵍnagwisa, wä, hë't!aLōx lē Ḡwā'ᵍyasdEmse, lāx g·ō'ẋᵘdEmsasEn ᵍnō'läē ᵍnā'ẋᵘᵍnaẋuᵍlä," ᵍnē'x·ᵍlaē. Wä, laE'mᵍlaē alē'ẋᵍwida. Wä, laᵍlaē T!ē'sEmg·itē ᵍyā'laqaxa maᵍlō'kwē la'xēs aᵍyî'lkwē qa lēs lōᵍs lā'xa L!ā'qwasgEmē ẋwā'k!una. Wä, laE'mᵍlaē qō't!axa L!ā'L!aqwa.

Then Stone-Body shouted "Wo!" and the two paddle-side canoes started. They came to the mouth of the inlet of the Bella Coola. They entered (the inlet), and as soon as they came near its head they saw a large canoe.

Then Stone-Body went ashore at the point of land. He waited for (the other canoe) to appear on the other side of the point. As soon as the large paddle-side canoe came in sight, Stone-Body shouted like the Dzō'noq!wa. Then there was really lightning, and the men in the large paddle-side canoe nearly caught fire.

Then Stone-Body shouted "Wo!" and the two paddle-side canoes started. They were going to the (other) paddle-side canoe, for it was just drifting about because they were really frightened. Then the canoe of Stone-Body went to the right-hand side of the large canoe, and the copper canoe went to the left side.

Then the chief of the attendants of Stone-Body spoke, and said, "What is your name, chief?" Thus he said to him. Then an old man answered, and said, "This is my chief, Great-Inventor." Thus he said. Then the attendant of Stone-Body spoke again, and said, "Where does your chief, Great-Inventor, sit?" Thus he said.

Then the old man pointed to a stout man sitting in the middle of the large canoe. He had four large abelone-

Wä, lā'ᵍlaē wō'xwaᵍlaē T!ē'sEmg·itē. Wä, hë'x·ᵍidaEmᵍlā'wisē sēsap!ē'dēda maᵍ'ᵍɬts!aqē sē'sExwäq ẋwā'ẋwak!una. Wä, g·ā'xᵍlaē lā'xwa ā'waxstaᵍyaxsōx wunā'ɬdEmsaxsa BE'lẋula. Wä, laᵍ'ᵍlaē laē'lEla lāq. Wä, g·î'lᵍEmᵍlā'wisē Elā'q lāxLä'līsaxa wunā'ɬdEmsē, la'ē dō'xᵍwaLE'laxa ᵍwā'lasē ẋwā'k!una.

Wä, hë'x·ᵍidaEmᵍlā'wisē T!ē'sEmg·itē lā ā'LEᵍsta lā'xa aᵍwī'ɬbaᵍē. Wä, laE'mᵍlaē hē'ɬēqēxs g·ā'xēLa tē'ẋᵍwidEL la apsā'tsaᵍyasa aᵍwī'ɬbaᵍē. Wä, g·î'lᵍEmᵍlā'wisē g·ā'xēda ᵍwā'lasē sē'sExwäq ẋwā'k!una tē'ẋᵍwīda, la'ē T!ē'sEmg·itē dzō'noqwa. Wä, lā'ᵍlaē â'lax·ᵍīd L!Enē'xᵍwīda. Wä, laE'mᵍlaē LŌ'max·ᵍīd Elā'q x·ī'xᵍēdēda bē'bEgwanEmasa ᵍwā'lasē sē'sExwäqa.

Wä, lā'ᵍlaē wō'xwa T!ē'sEmg·itē. Wä, hë'x·ᵍidaEmᵍlā'wisē sēsap!ē'dē ma'ᵍɬts!aqē sē'sēsExwäq ẋwā'ẋwak!unas. Wä, laE'mᵍlaē lāɬ lā'xa sē'sExwäqē ẋwā'k!una qaᵍs â'ᵍmaē la ts!Ets!ā'xsä qaᵍxs â'laē la k·îɬᵍē'da. Wä, lā'ᵍlaē yā'ᵍyats!äs T!ē'sEmg·itē lāx hēɬk·!ōtā'xtsaᵍyasa ᵍwā'lasē ẋwā'k!una. Wä, lā'ᵍlaēda L!ā'qwasgEmē ẋwā'k!una lax gE'mxōtā'xtsaᵍyas.

Wä, lā'ᵍlaē yā'q!eg·alēda g·ī'gamaᵍyasa aᵍyî'lkwäs T!ē'sEmg·itē. Wä, lā'ᵍlaē ᵍnē'k·a: "Wä, E'ngwax·LōS g·ī'gamaᵍyaq!ōs?" ᵍnē'x·ᵍlaēq. Wä, hë'x·ᵍidaEmᵍlā'wisē nā'naxᵍmaᵍēda q!u'lyakwē bEgwā'nEma. Wä, lā'ᵍlaē ᵍnē'k·a: "G·aᵍmE'n g·ī'gamēᵍg·a K!wēk!waxā'wēk·," ᵍnē'x·ᵍlaē. Wä, lā'ᵍlaē ē'dzaqwa yā'q!eg·alēda E'lkwäs T!ē'sEmg·itē. Wä, lā'ᵍlaē ᵍnē'k·a: "Wä, ᵍwī'dē lē k!wā'lēs g·ī'gamaᵍyaō'sē K!wē'k!waxawaᵍya?" ᵍnē'x·ᵍlaē.

Wä, lā'ᵍlaēda q!u'lyakwē bEgwā'nEm ts!E'mx·ᵍīdxa ᵍwā'latsā'yukwē bEgwā'nEm k!wā'xsᵍEl lā'xa nEgōyâ'ᵍyasa ᵍwā'-

shells in each ear. Then the old man said, "This is our chief." He was angry. And he also said, "Where do you come from, for you are the only one who does not know this our chief, for he is known by all the tribes and all the myth people." Thus said the old man.

Then Stone-Body was furious on account of what he said. He shouted again "Oh!" and now the lightning really began to flash. The ends of the canoe of Great-Inventor began to burn. Then Stone-Body pulled Great-Inventor into (his canoe), and now he had him for a slave. Then he asked twenty men of his crew to go into the canoe of Great-Inventor.

Then Stone-Body again shouted "Wo!" and the three paddle-side canoes started together. Then they arrived at the mouth of the river of Bella Coola. Then they saw a village, and (Stone-Body) shouted "Oh!" and all the Bella Coola men just ran away. Then the crew went ashore, and took all the property of the chiefs of the Bella Coola; and this is what the crew took: four hundred marten-skin blankets and four hundred lynx-skin blankets and one hundred bear-skin blankets and one hundred grisly-bear-skin blankets and two hundred dressed-caribou-skin blankets and four dancing-headdresses (for the Ḷaō'laxa) and forty marmot-skin blankets. These forty marmot-skin blankets were to be for the crew; and they took four rattles and ten bark boxes filled with hemlasē ẋwā'k!una. Wä, lā'ᵍlaē mō'sgEmēda awā'ᵍwē ë'x·ts!Em lāx wā'xsudatâ'ᵍē p!Esp!ayō's. Wä, lā'ᵍlaē ᵍnē'k·ēda q!u'lyakwē bEgwā'nEma: "Yū'ᵍmEnuᵍẋᵘ g·ī'gamaᵍyōx." Wä, laE'mᵍlaē łā'wisa. Wä, lā'ᵍlaxaa ᵍnē'k·a: "ᵍya, ᵍwī'dzâs g·ā'yaᵍnakulē qaxs lē'x·amaā'qōs k·!ēs la ᵍmałtlä'laxwa g·ī'gamaᵍyaqanuᵍẋᵘ, qaᵍxs ᵍnā'ẋwaᵍmaēx ᵍmā'łt!ēłtsōxda ᵍnā'ẋwäx lē'lqwalaLaᵍya Ḷᵉᵍwā ᵍnā'ẋwäx nū'xnēmisa," ᵍnē'x·ᵍlaēda q!u'lyakwē bEgwā'nEma.

Wä, lā'ᵍlaē T!ē'sEmg·itē ts!E'nẋus wā'łdEmas. Wä, lā'ᵍlaē ē't!ēd ō'xwa. Wä, lā'ᵍlaē â'lax·ᵍīd la L!Enē'xᵍwīda. Wä, lā'ᵍlaē k!umE'lx·ᵍīdē ōbā'ᵍyas yā'ᵍyats!äs K!wē'k!waxā'waᵍē. Wä, lā'ᵍlaē T!ē'sEmg·itē nē'xoᵍsax K!wē'k!waxā'waᵍē. Wä, laE'mᵍlaē q!ā'k·ōnuẋᵘs. Wä, lā'ᵍlaē ē't!ēd axk·!ā'laxa maᵍłtsE'mg·ustâ lā'xēs k!wEyî'mē qa lēᵍs hō'qus lāx yā'ᵍyats!äs K!wē'k!waxā'waᵍē.

Wä, lā'ᵍlaē ē'dzaqwa ᵍnē'k·ē T!ē'sEmg·itē "wō." Wä, lā'ᵍlaē sēsapᵍē'da ᵍnEmā'x·ᵍīdēda yū'duẋᵘts!aqē sē'sēsExwäq ẋwā'ẋwak!unas. Wä, lā'ᵍlaē lā'g·aa lāx ō'x·siwaᵍyas wäsa Be'lẋula. Wä, lā'ᵍlaē dō'xᵍwaLE'laxa g·ō'kula. Wä, lā'ᵍlaē ō'xwa. Wä, lā'ᵍlaē â'Em la hē'łtsâwēda ᵍnā'ẋwa bē'bEgwanEmsa Be'lẋula. Wä, lā'ᵍlaē hō'xᵍwułtâwē k!wEyî'mas qaᵍs lē axᵍē'dxa ᵍnā'ẋwa dā'łdanaẋᵘsa g·ī'g·igamaᵍyasa Be'lẋula. Wä, hë'EmᵍEl axᵍē'tsōs k!wEyî'masēda mō'p!Enyag·i L!ē'L!EgEẋᵘsEm ᵍnaE'nẋᵍunaᵍya Ḷᵉᵍwa mō'p!Enyag·i ᵍwā'lasx·äsgEm ᵍnaE'nẋᵍunaᵍya Ḷᵉᵍwa lā'k·!Endē L!ēL!ä'sgEm ᵍnaE'nẋᵍunaᵍya Ḷᵉᵍwa lā'k·!Endē g·ī'g·îlā'sgEm ᵍnaE'nẋᵍunaᵍya Ḷᵉᵍwa maᵍłp!E'nyag·i ēElā'g·EmsgEm ᵍnaE'nẋᵍunaᵍya Ḷᵉᵍwa mō'sgEmē yaē'xwiwaᵍya Ḷᵉᵍwa mō'ẋᵘsōkwē kwE'kuẋᵘdEsgEm ᵍnaE'nẋᵍunaᵍya. Wä, laE'mᵍlaē qE'sLEx k!wE-

lock-bark and ten boxes full of cinquefoil-roots. They took all of this into the three paddle-side canoes.

Then the crew of Stone-Body all went into the canoe. Then he again shouted "Wo!" and then the three paddle-side canoes started and came to the mouth of the inlet of the Awī'k·!ēnox^{u}, and then they entered.

Now they saw smoke at the head of the inlet. They went to it; and as soon as they arrived near by, Stone-Body shouted like the Dzō'noq!wa, and lightning really began to flash, and the boards of the village began to burn.

Then the chief of the tribe went out of his house, and said, "Don't rave so, great supernatural one! Come ashore, and come into my house. I shall not deny you any of my many carvings that you may wish to have, and my many winter dances." Thus said the chief of the tribe.

Then Stone-Body's canoe landed, and his crew got out; but Stone-Body did not get out, for he was watching Great-Inventor, that he should not run away. Then the chief of the tribe wanted very much that Stone-Body should come ashore also. Then he asked Stone-Body to come ashore with all his slaves. Then Great-Inventor went with them and they entered the yî'masēda mō'x^{u}sōkwē kwē'kux^{u}dasgEm ^{g}naE'nx^{g}una^{g}ya. Wä, lā'^{g}laē ē't!ēd ax^{g}ē'dxa mō'ts!aqē yä't!Eqa L!E^{g}wa nEqā'sgEmē L!ā'^{g}watsa qō't!axa lâ'qē L!E^{g}wa nEqā'sgEmē L!ā'bat qō't!axa L!EX·sE'mē. Wä, lā'^{g}laē ^{g}wī'^{g}la lā'xsaq lā'xa yū'dux^{u}ts!aqē awō' sē'sēsExwäq x!wā'x!wak!una.

Wä, lā'^{g}laē ^{g}wī'^{g}la hō'guxsē k!wEyî'mas T!ē'sEmg·itē. Wä, lā'^{g}laē ē'dzaqwa wō'xwa. Wä, lā'^{g}laē ^{g}nEmā'x·^{g}īd sēsap!ē'dēda yū'dux^{u}ts!aqē sē'sēsExwäq x!wā'x!wak!una. Wä, g·ā'x^{g}laē lā'xwa ā'waxsta^{g}yaxsōx wunā'łdEmsaxsa Awī'k·!ēnoxwēx. Wä, lā'^{g}laē laē'LEla lāq.

Wä, lā'^{g}laē dō'x^{g}waLElaxa kwā'x·îla lā'xa ōxL!a^{g}lē'sasa wunā'łdEmsē. Wä, lā'^{g}laē lāq. Wä, g·î'l^{g}Em^{g}lā'wisē lā'g·aa lā'xa nEx!wā'ła lā'qēxs la'ē T!ē'sEmg·itē dzō'nōqwa. Wä, lā'^{g}laē â'lax·^{g}īd L!Enē'x·^{g}wīda. Wä, lā'^{g}laē k!umE'lx·^{g}īdē tsētsā'gamasa g·ō'kula.

Wä, g·ā'x^{g}laē lā'wElsēda g·ī'gama^{g}yasa lē'lqwalaLa^{g}ē. Wä, lā'^{g}laē ^{g}nē'k·a: "Gwā'la xE'nLEla kwē'gEkōL naualakwä', â'lag·a^{g}ma g·āx ā'Lē^{g}stax qa^{g}s g·ā'xaōs g·ā'xē! lā'xg·în g·ō'kwak·. Wä, lā'LEn k·!ēs yē^{g}x·stōsLEsēs ax^{g}ē'xsdEsō'LaōS la'xg·a q!ē'nEmk· k·!ē'k·!esō L!ō'gun q!ē'nEmk· ts!ē'ts!ēxLEn," ^{g}nē'x·^{g}laēda g·ī'gama^{g}yasa lē'lqwalaLa^{g}ē.

Wä, lā'^{g}laē ā'Lē^{g}stē yaē'^{g}yats!äs T!ē'sEmg·itē. Wä, lā'^{g}laē hō'x^{g}wułtâwē k!wEyî'mas. Wä, lā'^{g}laē k·!ēs lō^{g}łtâ'wē T!ē'sEmg·it qa^{g}xs q!ā'q!alā'laax K!wē'k!waxā'wa^{g}ē qō k·!ē'xwalaxō. Wä, lā'^{g}laēda g·ī'gama^{g}yasa lē'lqwalaLa^{g}ē łâ'kwa qa lē^{g}s ō'gwaqē T!ē'sEmg·itē, lō'^{g}łtâ. Wä, lā'^{g}laē axk·!ā'lē T!ē'sEmg·itē qa ^{g}wī'^{g}la^{g}mēs la ō'gwaqēs q!āq!ak·ū hō'x^{g}wułtâ. Wä, lā'^{g}lae ^{g}wī^{g}la L!ō K!wē'k!waxā'wa^{g}ē. Wä, lā'^{g}laē hō'gwīLa lā'-

house of the chief, and sat down in the rear of the house.

Then the chief spoke, and said, "O friend! you, chief! thank you that we have met. To what tribe do you belong? What is your name?" Thus he said to him. Stone-Body at once shouted "Oh!" and there was a very strong flash of lightning, and the roof-boards of the chief's house almost caught fire.

Then the attendant of Stone-Body spoke, and said, "O chief! don't speak that way. You have asked us to what tribe we belong and for the name of our chief." Thus he said. "This here is our chief. His name is Stone-Body Food-Giver, and he is the chief of the Qwē'q^{u}sōt!ēnox^{u}. [Thus he said.] Now you have nearly been hurt by him." Thus said the attendant of Stone-Body. Then he ceased speaking.

Then the chief of the tribe spoke, and said, "Oh, thank you, Chief Stone-Body Food-Giver. I, for my part, am Wisest-One, and my tribe are the Awī'k·!ēnox^{u}. Now you shall eat in my house here." Thus he said. Then the wife of Wisest-One got ready. She took dried spring-salmon to feed Stone-Body and his crew and his slaves.

Then Stone-Body was given food twice. Then he was questioned by Chief Wisest-One, and Stone-Body again shouted like the Dzō'noq!wa, and the roof-boards of the house of Wisest-One shook. Then the attendant of Stone-Body spoke again, and said, "We came to marry your princess, chief." Thus he said. Wisest-One at once xa g·ō'kwasa g·ī'ǥama^{s}ē qa^{s}s lē k!us-^{s}ā'lī!a lax nEqē'wa^{s}lī!asa g·ō'kwē.

Wä, lā'^{s}laē yā'q!eg·a!ēda g·ī'ǥama^{s}ē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, qāst, yūL g·ī'ǥamē^{s}, ǥē'lak·as^{s}laxg·îns bā'k·uwēk·. Wä, ^{s}maē'noxwas? Wä, E'ngwax·Las?' ^{s}nē'x·^{s}laēq. Wä, hë'x·^{s}idaEm^{s}lā'wisē T!ē'sEmg·itē ō'xwa. Wä, lā'^{s}laē LŌ'-max·^{s}īdē L!Enē'ǥwayâs. Wä, laE'm^{s}laē ha'lsElaEm k·!ēs x·ī'x^{s}ēdēda sä'läs g·ō'-kwasa g·ī'ǥama^{s}ē.

Wä, lā'^{s}laē yā'q!eg·a!ē E'lkwäs T!ē'-sEmg·itē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, g·ī'ǥamē^{s}, ǥwā'la hë ǥwē'k·!ālē. Wä, hë'^{s}maēs laē'na^{s}ōs wuLā'xEnu^{s}ẋ^{u} ǥwaē'-noxwasa Ḷō Ḷē'ǤEmasEnu^{s}ẋ^{u} g·ī'ǥama-^{s}ēx," ^{s}nē'x·^{s}laē. "Wä, yū'^{s}maEn g·ī'ǥama^{s}ēx lōx Ḷē'ǥadês T!ē'sEmg·itē L!ā'L!a-ẋwasda. Wä, lōx g·ī'ǥamē^{s}sa Qwē'q^{u}-sōt!ēnoxwē," ^{s}nē'x·^{s}laē. "Wä, laE'ms elā'q ^{s}yî'lkwa lāq^{u}," ^{s}nē'x·^{s}laēda E'lkwäs T!ē'sEmg·itē. Wä, lā'^{s}laē q!wē'ł^{s}īda.

Wä, lā'^{s}laē yā'q!eg·a!ēda g·ī'ǥama-^{s}yasa g·ō'kula. Wä, lā'^{s}laē ^{s}nē'k·a: "Wä, ǥē'lak·as^{s}la yūL g·ī'ǥamē^{s} T!ē'-sEmg·it L!ā'L!aẋwasd. Wä, nō'gwaEm-Ḷāl NE'nwaqawa^{s}ya. Wä, lEn g·ō'ku-lōdatsōxda Awī'k·!ēnoxwēx. Wä, la-^{s}mē'ts ha'mx·^{s}īdEł lā'xEn g·ō'kwēx," ^{s}nē'x·^{s}laē. Wä, lā'^{s}laē xwā'na!^{s}īdē ǤE-nE'mas NE'nwaqawa^{s}ē. Wä, lā'^{s}laē ax-^{s}ē'dxa sā'sasdē qa^{s}s hamg·ī'lē^{s}s lāx T!ē'sEmg·itē Ḷē^{s}wis k!wEyî'mē Ḷē^{s}wis q!ā'q!ak·ō.

Wä, lā'^{s}laē ma^{s}ł!p!Ena' hamg·ī'lasE^{s}wē T!ē'sEmg·itē. Wä, lā'^{s}laē wuLā'sE^{s}wē T!ē'sEmg·itē yîsa g·ī'ǥama^{s}ē, yîx NE'n-waqawa^{s}ē. Wä, lā'^{s}laē ē't!ēd dzō'noqwē T!ē'sEmg·itē. Wä, lā'^{s}laē ^{s}nā'ẋwaEm yā'waẋ^{s}widē sä'läsa g·ō'kwas NE'nwa-qawa^{s}ē. Wä, lā'^{s}laē ē't!ēd yā'q!eg·a!ēda E'lkwäs T!ē'sEmg·it. Wä, lā'^{s}laē ^{s}nē'-k·a: "Ǧā'ǥak·!ānu^{s}ẋ^{u} laxs k·!ē'dē!aq!ōs,

went and called his princess, and she was married to Stone-Body.

Then (Wisest-One) also took the large box, and took out of it many masks. There were the devil-fish mask, and the mask of the fisher of devil-fish, and the mask of the second fisher of devil-fish, and the mask of the attendant, and the mask of Wisest-One himself, and the mask of the Morning-Sky, and the masks of the cloud-sweepers of the Morning-Sky, and the mask of the slave of the Morning-Sky. Then everything was taken out of the large box.

Then he took four whistles and gave them (to Stone-Body); and he said, "These are the whistles of these masks." Thus he said. Then he spoke again, and said, "The name of the devil-fish mask is Xā'ᵍnius, and the name of the fisher of devil-fish is Nā'ᵍnudzē, and the name of the Morning-Sky mask is X·ī'ts!anēd, and the name of the cloud-sweeper is Yā'xyîgēs, and the name of my mask is Copper-Maker, and your dance will be the Ḷaᵍō'laxa." Thus he said. "And this my frog feast-dish will go to you, and you will be a cannibal, and your name will be Ġwā'x·ġwawī'kᵘ during the winter dance." Thus said Wisest-One to Stone-Body. "Now go with your wife." Thus he said.

Stone-Body arose at once and took hold of Great-Inventor. Then they went down to the beach, and went aboard their canoe. The crew took the large box and the frog feast-dish. The princess of Wisest-One came also, g·ī'ġamēᵍ," ᵍnē'x·ᵍlaē. Wä, hë'x·ᵍidaEmᵍlā'wisē NE'nwaqawaᵍē lā LE'ɬwuɬt!ā'liɬxēs k·!ē'dēɬē. Wä, laE'mᵍlaē ɬā'wadEs T!ē'sEmg·it.

Wä, lā'ᵍlaē ē't!ēd axᵍē'dxa ᵍwā'lasē g·î'ldasa. Wä, lā'ᵍlaē axᵍwuɬts!â'laxa q!ē'nEmē yaē'xumɬa. Wä, hë'Em lē'da tEqu'mɬē Ḷᵉᵍwa nē'ts!ēnoxwē yîxu'mɬa Ḷᵉᵍwa E'lkwagEmɬē yîxu'mɬa Ḷᵉᵍwa qEsmā'q ġō'ġumaᵍē NE'nwaqawaᵍē yîxu'mɬa Ḷᵉᵍwa L!ē'xL!ēxâġE'mɬ yîxu'mɬa Ḷᵉᵍwa xēxē'kulg·îts L!ē'xL!ēxâġEmɬ yîxu'mɬa Ḷᵉᵍwa q!ā'k·ōġEmɬ yîxu'mɬtsa L!ē'xL!ēxâġE'mɬē. Wä, lā'ᵍlaē ᵍwī'ᵍlōɬts!â lā'xa ᵍwā'lasē g·î'ldasa.

Wä, lā'ᵍlaē axᵍē'dxa mō'ts!aqē nau'alakwa. Wä, lā'ᵍlaē ts!âᵍs. Wä, lā'ᵍlaē ᵍnē'k·a: "Yū'Em hē'k·!ā'laᵍyusa yaē'xumɬēx," ᵍnē'x·ᵍlaē. Wä, lā'ᵍlaē ē't!ēd yā'q!eg·aɬa. Wä, lā'ᵍlaē ᵍnē'k·a: "Wä, hë'Em Ḷē'ġEmsa t!Equ'mɬē Xā'ᵍniusē. Wä, hë'ᵍmēs Ḷē'ġEmsa nē'ts!ēnoxwē Nā'ᵍnudzē. Wä, hë'ᵍmis Ḷē'ġEmsa L!ē'xL!ēxâġE'mɬē X·īts!ā'nēdē. Wä, hë'ᵍmis Ḷē'ġEmsa xē'kulg·îsē Yā'xyîġē'sē. Wä, hë'ᵍmēsEn yîxu'mɬē, hë'Em Ḷē'ġEmsē L!ā'qwag·īla. Wä, laE'ms Ḷaō'laxaLŌL," ᵍnē'x·ᵍlaē. "Wä, laᵍmē'sEk· lā'ɬg·în wôq!ä'sEk· ɬō'qulīɬa. Wä, laE'mḶas hā'mats!aLŌL. Wä, laᵍmēts Ḷē'ġadLEs Ġwā'x·ġwawī'kᵘ lā'xa ts!ē'ts!ēqa," ᵍnē'x·ᵍlaē NE'nwaqawaᵍyax T!ē'sEmg·itē. "Wä, hā'g·a Ḷᵉᵍwōs ġENE'mēx," ᵍnē'x·ᵍlaē.

Wä, hëx·ᵍidaEmᵍlā'wisē T!ē'sEmg·itē Ḷā'xulīɬ qaᵍs nē'xᵍēdēx K!wē'k!waxā'waᵍē. Wä, lā'ᵍlaē hō'qunts!ēs qaᵍs lē hō'ġuxsa lā'xēs yā'ᵍyats!ē. Wä, lā'ᵍlaē dā'lē k!wEyî'masēxa ᵍwā'lasē g·î'ldasa Ḷᵉᵍwa wôq!ä'sē ɬō'qulīɬa. Wä, g·ā'xᵍEmᵍlaēda k·!ē'dēɬas NE'nwaqawaᵍē ō'-

and they all went aboard the three paddle-side canoes.

Then Stone-Body shouted "Wo!" and the three paddle-side canoes started together. They did not go far when Wisest-One made the tide turn, and the current was really strong. The three canoes of Stone-Body could not go against it, and the canoes of Stone-Body just drifted back to the beach of the house of Wisest-One.

Then one among the attendants of Wisest-One went down to the beach and told Stone-Body that Wisest-One did not wish his princess and the frog feast-dish to go to him. The princess of Wisest-One also spoke at once, and said, "O master! this is the way my father acts: as soon as I and the frog feast-dish are taken into the canoe, then he at once turns the tide the wrong way; and therefore as soon as I and the frog feast-dish are taken ashore, he again turns the tide the right way." Thus she said.

Then Stone-Body spoke, and said to his attendants, "Take the frog feast-dish and my wife ashore." Then the frog feast-dish [was taken] and [with] the woman were carried into the house of Wisest-One. The tide ceased running at once. Then the attendants of Stone-Body went aboard, and the [really] strong tide turned the right way.

Then Stone-Body shouted "Wo!" and the three paddle-side canoes started.

gwaqa. Wä, lā'ᵋlaē ᵋwī'ᵋla hō'ǥuxs lā'xa yū'duẋᵘtsḷaqē sē'sēsExwäq ẋwā'ẋwakḷuna.

Wä, lā'ᵋlaē ᵋnē'k·ē T!ē'sEmg·itē wo'xwa. Wä, hë'x·ᵋidaEmᵋlā'wisē ᵋnEmā'x·ᵋīd sēsapḷē'dēda yū'duẋᵘtsḷaqē sē'sēsExwäq ẋwā'ẋwakḷuna. Wä, k·ḷē'sᵋEmᵋlā'wisē qwē'sg·ilaxs la'ē ō'dzEbā'x·ᵋīdamasē NE'nwaqawaᵋyaxa â'lä la łō'kḷwīmas tsḷā'la. Wä, lā'ᵋlaē wā'ᵋwix·Lalēda yū'duẋᵘtsḷaqē yā'ᵋyatsḷäs T!ē'sEmg·itē lāq. Wä, lā'ᵋlaē â'Em g·āx tsḷāxᵋā'lidzEmē yaē'ᵋyatsḷäs T!ē'sEmg·itē lāx L!Emā'isas g·ō'kwas NE'nwaqawaᵋē.

Wä, lā'ᵋlaēda ᵋnEmō'kwē lāx aᵋyî'lkwas NE'nwaqawaᵋē lE'ntsḷēs lā'xa L!Emā'isē qaᵋs lē nē'łax T!ē'sEmg·itaxs k·ḷē'saē hēłqḷā'lē NE'nwaqawaᵋyax lēs k·ḷē'dēłē ḶEᵋwa wôqḷä'sē łō'qulīł lā lāq. Wä, hë'x·ᵋidaEmᵋlā'wisēda k·ḷē'dēłas NE'nwaqawaᵋē ō'gwaqa yā'qḷeg·ała. Wä, lā'ᵋlaē ᵋnē'k·a: "ᵋya, qḷā'gwidä, hë'ᵋmōx ǥwē'g·ilEn ō'mpēx g·î'lnaẋwaᵋmEn la dā'xtsEma ḶEᵋwō'xda wôqḷä'sēx łō'qulīła la'ēx hë'x·ᵋidaEm ō'dzEbax·ᵋīdxwa tsḷā'lax. Wä, g·î'lnaẋwaᵋmēsEn lōᵋłtâ ḶEᵋwa wôqḷä'sēx łō'qulīła, la'ē hë'x·ᵋidaEm ē'tḷēd hē'łbax·ᵋidā'masxwa tsḷā'lax," ᵋnē'x·ᵋlaē.

Wä, lā'ᵋlaē yā'qḷeg·ałē T!ē'sEmg·it. Wä, lā'ᵋlaē ᵋnē'k·a, lā'xēs aᵋyî'lkwē: "Wë'g·îła axᵋē'dEłxōxda wôqḷä'sēx łō'qulīła qa lë'ᵋsōx lōᵋłtâ Ḷō'gun ǥEnE'mk·," ᵋnē'x·ᵋlaē. Wä, hë'x·ᵋidaEmᵋlā'wisē axᵋē'tsEᵋwēda wôqḷä'sē łō'qulīła qaᵋs lē taō'dayu ḶEᵋwa tsḷEdā'qē lāx g·ō'kwas NE'nwaqawaᵋē. Wä, hë'x·ᵋidaEmᵋlā'wisē qḷō'qōstâᵋna'kulēda tsḷā'la. Wä, g·ā'xᵋlaē hō'ǥuxsēda aᵋyî'lkwas T!ē'sEmg·itē, la'ē hē'łbax·ᵋītsōsa â'lä la łō'kḷwīmas tsḷā'la.

Wä, lā'ᵋlaē ᵋnē'k·ē T!ē'sEmg·it, wō'xwa. Wä, lā'ᵋlaē sēsEpḷē'dēda yū'duẋᵘ-

As soon as the canoes started, he shouted again like the Dzō'noq!wa, and the houses of Wisest-One and of his tribe caught fire. He came (back) and passed the Gwa^{s}sE'la, for his canoes were full.

Now they came to Feasting-Place, the house of Real-Chief. Stone-Body saw at once the copper house that had belonged to Copper-Maker, and the loon was sitting and watching in the middle over the door of the house; and as soon as the loon saw the canoes of Stone-Body, it cried at once.

Then the three canoes of Stone-Body landed on the beach of the copper house. Then the chief of the attendants arose. He spoke, and said, "O Chief Real-Chief! come and show yourself, and see what we obtained for you." Thus he said.

Then Real-Chief came out of the copper house. He spoke, and said, "O brother, welcome! Come, brother, and eat (in the house of) Inviter, the son of Real-Chief." Thus he said.

Then the attendant of Stone-Body spoke again, and said, "O chief! listen, for this your brother made war for you; and the large copper house that was the house of Copper-Maker shall be yours; and this loon, that sits and watches right over the door, shall be yours; and this Paddleside-Copper-Canoe shall be yours; and these forty slaves, and these names. Now, your name will be Copper-Maker and Copts!aqē sēsē'sExwäq ẋwā'ẋwak!una. Wä, g·î'l^{s}Em^{s}lā'wisē sap!ē'dē yaē'^{s}yats!äs T!ē'sEmg·itē, la'ē ē'dzaqwa dzō'noqwa. Wä, laE'm^{s}laē ẋu'mt!īdē g·ō'kwas NE'nwaqawa^{s}ē ḷE^{s}wis g·ō'kulōtē. Wä, g·ā'x-^{s}Em^{s}laē hayā'qalaxwa Gwa^{s}sE'lax qa^{s}xs lE^{s}ma'ē qō't!ē yā'^{s}yats!äs.

Wä, g·ā'x^{s}laē lāx Ḳwā'^{s}yasdEmsē lāx g·ō'kwa^{s}lasas ^{s}nā'ẋ^{us}naẋu^{s}la. Hë'x·^{s}idaEm^{s}lā'wisē T!ē'sEmg·itē dō'x^{s}waLE'laxa L!ā'qwasḴEmē g·ō'ẋ^{u}dês L!ā'qwag·ila. Wä, laE'm^{s}laē k!wā'łēda dā'doq!walE'lg·îsē xā'wē lā'xa ^{s}nā'qu^{s}stâ^{s}yasa t!êx·î'läsa g·ō'kwē. Wä, g·î'l^{s}Emx·d^{s}laē dō'x-^{s}waLE'lēda xā'wäx yaē'^{s}yats!äs T!ē'sEmg·itaxs la'ē hë'x·^{s}idaEm gō't!āla.

Wä, lā'^{s}laē lā'g·a^{s}lisēda yū'duẋ^{u}ts!aqē yaē'^{s}yats!äs T!ē'sEmg·itē lāx L!Emā'isasa L!ā'qwasḴEmē g·ō'kwa. Wä, lā'^{s}laē ḷā'x^{s}ułExsēda g·ī'gama^{s}yasa a^{c}yî'lkwē. Wä, lā'^{s}laē yā'q!eg·ała. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}yâ, g·ī'Ḳamē^{s}, ^{s}nā'ẋ^{us}naẋu^{s}lä', wë'g·a nē'łEmx·^{s}ī'dEx qa^{s}s g·ā'xa^{s}ōs dō'x^{s}wīdg·anu^{s}ẋ^{u} yā'nEmk· qa^{s}s," ^{s}nē'x·^{s}laē.

Wä, g·ā'x^{s}laē ^{s}nā'ẋ^{us}naẋu^{s}la g·ā'xawEls lā'xa L!ā'qwasḴEmē g·ō'kwa. Wä, lā'^{s}laē yā'q!eg·ała. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, ^{s}nE'mwōt, Ḳē'lak·as^{s}la. Wä, Ḳē'lag·a, ^{s}nE'mwōt, qa^{s}s g·āx lā'g·aōs L!Eẋwa' lā'xg·a Lā'lēlīL!ak· ẋunō'kwas ^{s}nā'ẋ^{us}naẋu^{s}la," ^{s}nē'x·^{s}laē.

Wä, lā'^{s}laē ē'dzaqwa yā'q!eg·ałēda E'lkwäs T!ē'sEmg·itē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, g·ī'ḴEmē^{s}. Wë'g·iłla hō'LēlaLEx qaxs sō'^{s}maē lā'g·iłdESEk· wī'nag·a ^{s}nE'mwōtEk·. Wä, yū'^{s}maōxda ^{s}wā'lasēx L!ā'qwasḴEm g·ō'kwa; wä, yū'Em g·ō'ẋ^{u}dês L!ā'qwag·iläōx. Wä, la^{s}mē'sōx qōsL. Wä, yū'^{s}mēs dā'dōq!wālElg·îsōxda xā'wēx k!wā'ła lā'xwa awī'g·ałtâ^{s}yaxsa t!êx·î'lax. Wä, la^{s}mōx qōsL. Wä, la^{s}mē'sîk· qōsLg·ada L!ā'qwasḴEmk·

per-Dancer, and the names of your daughter will be Copper-making-Woman and Copper-in-House; and the carved post standing outside of the copper house will be yours, brother; and the coppers in this copper canoe, and this Mink-Dancer mask, will be yours. Now I have finished with this, what I obtained from Copper-Maker.

"And now again what I obtained from the Bella Coola! This large amount of property will be yours. These four hundred marten-skin blankets, and these four hundred lynx-skin blankets, and these one hundred bear-skin blankets, and these one hundred grisly-bear blankets, and these two hundred dressed caribou-skins, and these four head-dresses, and these four rattles to rattle for those who rock Crying-Child, and these ten bark boxes full of hemlock-sap, and ten bark boxes full of cinquefoil-roots, and this large Paddleside-Folding-Canoe, — this will be yours, brother; and this renowned chief of all the myth people, Great-Inventor, and his crew, now he will go and rock the great Crying-Child dancer." Thus said the chief of the attendants of Stone-Body. Now, that was all.

Then Real-Chief thanked him for his speech, and he asked his tribe to go and carry up all the property. Then sē'sExwäq ẋwā'k!una. Wä, g·a^{s}mē'sēg·ada mō'sgEmg·ustâk· q!ā'k·â; wä, g·a^{s}mē'sēg·ada ḷē'gEmk·. Wä, laE'ms ḷē'gadLEs L!ā'qwag·ila ḷō L!aqwā'lałē. Wä, lā'Lē ḷē'gadLēs ts!Edā'q!Edza^{s}yaq!ōsas L!ā'qwag·ilayūgwa ḷō L!ā'qwīłq!a^{s}na'k^{u}. Wä, yū'^{s}mēsLōxda ḷa^{s}sē'x tsa'x^{u}sē lāxō'xda L!ā'sanâ^{s}yaxsa L!ā'qwasgEmēx g·ō'kwa. LaEmxaō'x qōsL, ^{s}nE'mwōt. Wä, g·a^{s}mē'sēg·ada L!ā'L!Eqwak· qō't!a lāxg·a'da L!ā'qwasgEmk· ẋwā'k!una; wä, g·a^{s}mē'sēg·ada yēx^{u}LE'nk· mE'mtsālałE'mła. Wä, laE'mk· qōsL. Wä, laE'm gwāł lā'xēq. Wä, yū'^{s}mEn g·ā'yanEm lāx L!ā'qwag·ila.

"Wä, la^{s}mē'sEn ē't!ēdL yîsg·în g·ā'yanEmk· lā'xa BE'lxula. Wä, laE'mk· qōsLg·ada q!ē'nEmk· dā'łdanaẋwa, yîxg·ada mō'p!Enyag·îk· LEgEẋ^{u}sE'm ^{s}naE'nẋ^{s}una^{s}ya ḷōgwa'da mō'p!Enyag·îk· ^{s}wā'lasx·äsgEm ^{s}naE'nẋ^{s}una^{s}ya ḷōgwa'da lā'k·!Endîk· L!ē'L!ēsgEm ^{s}naE'nẋ^{s}una^{s}ya ḷōgwa'da lā'k·!Endîk· g·ī'g·îlā'sgEm ^{s}naE'nẋ^{s}una^{s}ya ḷōgwa'da ma'^{s}łp!Enyag·îk· ē'Elag·îma; wä, g·a^{s}mē'sēg·ada mō'sgEmk· yaē'x^{u}wiwa^{s}ya ḷōgwa'da mō'ts!aqEk· yä't!Eqa qa yā't!ālasōsōxda yā'łEläxwa Ā'lEmk·!älä^{s}x; wä, g·a^{s}mē'sēg·ada nEqā'sgEmk· ts!ā'qEmtsEm qō't!axg·ada lâ'qEk·, ḷōgwa'da nEqā'sgEmk· ts!ā'qEmtsEm qō't!axg·ada ḷEx·sE'mk·," ^{s}nē'x·^{s}laē. "Wä, g·a^{s}mē'sḷag·ada ^{s}wā'lasEk· dā'łdała sē'sExwäq ẋwā'k!una. LaE'mk· qōsL ^{s}nE'mwōt, ḷōgwa'da ^{s}mā'łt!ēłEk· g·ī'gamē^{s}sōxda ^{s}nā'ẋwäx nū'xnēmis, yîxg·a K!wē'k!waxawik· ḷō'gwas lē'Elōdek·. Wä, laE'mk· lāł hä'xulał qaō'xda ^{s}wā'lasLax ā'lEmk·!ā'lalaL," ^{s}nē'x·^{s}laēda g·ī'gama^{s}yasa a^{s}yî'lkwäs T!ē'sEmg·itē. Wä, laE'm^{s}laē ^{s}wī'^{s}la.

Wä, lā'^{s}laē ^{s}nā'ẋ^{u}^{s}naẋu^{s}la mō'^{s}las wā'łdEmas. Wä, lā'^{s}laē axk·!ā'laxēs g·ō'kulōtē qa lē^{s}s ^{s}wī'^{s}la ^{s}mā'^{s}ma^{s}wā'laxa

all the men went down to the beach to carry it up. As soon as all the property was ashore, Stone-Body got out of his canoe, pulling Great-Inventor (along). Then his crew also went ashore. Then they went into the copper house, and Stone-Body was given food to eat. Then they finished eating.

Then one of the tribe of Real-Chief came, and said, "O Chief Real-Chief Copper-Maker! (for now his name was Copper-Maker,) I think this is Head-Winter-Dancer standing in his canoe and singing his sacred song." Thus he said. Then he whose name was Copper-Maker went to look, and he saw that it was his father.

Then Copper-Maker called his tribe, that they should all go to the front of the copper house, for he learned that his father was now war-dancer in the winter-dance. Then Head-Winter-Dancer came to the beach of the house of Copper-Maker, and he told Copper-Maker that his tribe should beat time rapidly. Then they beat time on the front boards of the house.

Then Head-Winter-Dancer caught his magic power and threw it towards where the Paddleside-Serpent-Canoe of Stone-Body was. Then the Paddleside-Serpent-Canoe of Stone-Body started down into the ground at one end of the village, and came out at the other end, and it went back again to where it had been. Then Head-Winter-Dancer took

ˢnā'ẋwa dā'ɬdana'ẋwa. Wä, lā'ᵍlaē ˢwī'ᵍlēda ˢnā'ẋwa bē'bEgwanEm hō'quntsɬēs lā'xa ɬEmā'îsē qaˢs lē ˢmō'sdēsaq. Wä, g·î'lᵍEmᵍlā'wisē ˢwī'ᵍlōsdēsēda ˢnā'ẋwa dā'ɬdanaẋwa, la'ē Tɬē'sEmg·itē lō'ᵍɬtâ lā'xēs yā'ᵍyatsɬē. Wä, laE'mᵍlaē nē'xElax Kɬwēkɬwaxā'waˢē. Wä, lā'ᵍlaē ō'gwaqa la hō'xˢwEɬtâwē kɬwEyî'mas. Wä, lā'ᵍlaē hō'gwīLa lā'xa ɬā'qwasgEmē g·ō'kwa. Wä, lā'ᵍlaē ɬEẋwī'lag·ɪɬē Tɬē'sEmg·itē. Wä, lā'ᵍlaē gwāɬ ɬEẋwa'.

Wä, g·ā'xᵍlaēda ˢnEmō'kwē lāx g·ō'kulōtas ˢnā'ẋᵘˢnaẋuᵍla. Wä, lā'ᵍlaē ˢnē'k·a: "ˢya, g·ī'gamēˢ, ˢnā'ẋᵘˢnaẋuᵍla ɬā'qwag·ila, (qaˢxs ɬEˢma'ē ḷē'gadês ɬā'qwag·ila,) ˢnē'k·ēg·înLāxᵘ yū'Em Tsɬä'qamaˢyōxda ḷā'xuxsēx lā'xōs yā'ˢyatsɬēx yälaqula," ˢnē'xᵍlaē. Wä, hë'x·ˢidaEmᵍlā'wisēda la ḷē'gadês ɬā'qwag·ila la dō'xˢwīdEq. Wä, laE'mᵍlaē dō'xˢwaLE'la qēxs hë'ᵍmaēs ō'mpē.

Wä, hë'x·ᵍidaEmᵍlā'wisē ɬā'qwag·ila Lē'ᵍlālaxēs g·ō'kulōtē qa lēˢs ˢwī'ᵍla lāx ɬā'sanâˢyasēs ɬā'qwasgEmē g·ō'kwa, qaˢxs lEˢma'ē ˢmaɬtlä'laxēs ō'mpaxs lEˢma'ē tō'ẋˢwīd lā'xa tsɬē'tsɬēqa. Wä, g·ā'xᵍlaē Tsɬä'qamaˢē lāx ɬEmā'îsas g·ō'kwas ɬā'qwag·ila, la'ē wä'xax ɬā'qwag·ila qa Lē'xEdzō'dēˢs g·ō'kulōtas. Wä, lā'ᵍlaē Lē'xEdzōdxa tsā'gEmasa g·ōᵍkula.

Wä, lā'ᵍlaē hë'x·ᵍidaˢmē Tsɬä'qamaˢē dā'sgEmdxēs nau'alaẋᵘLē, la'ē gwē'baɬtsɬā'nax·ᵍīdEs lāx haˢnē'dzasas sī'sEyuLEmē sē'sExwäq ẋwā'klunas Tɬē'sEmg·itē. Wä, hë'x·ᵍidaEmᵍlā'wisēda sī'sEyuLEmē sē'sExwäq ẋwā'klunas Tɬē'sEmg·itē mā'x·ᵍīd qaˢs lē lā'batālis lāx apsbaᵍlī'sasa g·ō'ẋᵘdEmsē. Wä, g·ā'xᵍlaē qɬā'ẋwa lā'xa apsbaᵍlī'sē.

back what he had thrown at the canoe of Stone-Body.

As soon as he had caught his magic power, he threw it towards the loon that was sitting over the door of the copper house. Then the loon went flying around. It went four times from one end of the village to the other. Then Head-Winter-Dancer took back his magic power, and then he threw it into himself. Then (the frogs in) his belly began to croak, and the frogs came out of his belly, and he took them back.

Then he threw it against the house, and he threw the AmElk^{u} [1] at the tribe of Copper-Maker. Then all the dancers became excited. They laughed and cried. Then he took back his magic power. That was the first AmElk^{u}. Now it was finished.

Now, he had a small pin (?) on each side of his head, and he had around his waist a belt. Then he was called by Copper-Maker. He went out of his canoe at once, and went up to the house. He did not walk fast at all. He walked like a snail, and it took him from noon until evening to come up from the beach. In vain Head-Winter-Dancer was asked to walk faster. Every time he walked faster, the frogs began to croak in his belly.

Wä, g·ā′x^{s}laē lā′xēs ha^{s}nē′dzasē ē′tlēda. Wä, lā′^{s}laē ē′toxwē Tsla′qama^{s}yaxēs lā′x·dē mEx^{s}ē′dayuxa yā′^{s}yatsläs Tlē′-sEmg·it.

Wä, g·î′l^{s}Em^{s}lā′wisē dā′x·^{s}ïdxa nau′alagumas la′ē ē′tlēd gwē′bałtslā′nax·^{s}ïdEs lā′xa xā′wē, yî′xa klwā′ła lax ^{s}nEqō′stâs tlêx·î′läsa Llā′qwasgEmē g·ō′kwa. Wä, hë′x·^{s}idaEm^{s}lā′wisēda xā′wē la plał-tsä′x·^{s}ida. Wä, lā′^{s}laē mō′plEna lā′naxwa lā′xa apsba^{s}lī′sasa g·ō′x^{u}dEmsaxs la′ē Tsla′qama^{s}ē ē′tōxwaxa nau′alagumas. Wä, lā′^{s}laē qlulē′x·s^{s}Em la mEx^{s}ē′tsa nau′alagumas. Wä, hë′x·^{s}idaEm^{s}lā′wisē xwā′klug·ałē tEk·lä′s. Wä, g·ā′x^{s}laēda wôqlä′sē lâ′qâ lāx tEk·lä′s. Wä, lā′^{s}laē ē′tōxwaxa wôqlä′sē.

Wä, lā′^{s}laē ē′tlēd gwē′bałtslānax·^{s}ïdEs lā′xa g·ō′kula. Wä, laE′m^{s}laē mEx^{s}ē′tsa amE′lkwē lā′xa g·ō′kulōtas Llā′qwag·ila. Wä, hë′x·^{s}idaEm^{s}lā′wisē xwā′sēda ^{s}nā′xwa qas gwē′x^{u}sdEma Lē-^{s}wa dEdā′łElał Lē^{s}wa qlwā′qlusâla. Wä, lā′^{s}laē ē′toxwaxa nau′alagumas. Wä, hë′Em ^{s}nE′m^{s}Em g·îl amE′lkwē. Wä, laE′m gwā′ła.

Wä, laE′m^{s}laē Lā′LEdzE′nwē axā′ła lāx ē′^{s}wanâ^{s}yas x·ō′msas. Wä, lā′^{s}laē sā′bōyâ′laxa x·ī′kwa. Wä, lā′^{s}laē Lē′^{s}lalasōs Llā′qwag·ila. Wä, hë′x·^{s}idaEm-^{s}lā′wisē la lâ′^{s}łtâ lā′xēs yā′^{s}yatslē qa^{s}s lē lâ′sdēsE′la. Wä, laE′m^{s}laē k·lēs ē′âł-tsē′laxs qä′^{s}nakulaē. Hë′Em^{s}laē wā′lâwēda qludā′dzEqē. Wä, laE′m^{s}lae sE′nōLē′laxa g·ē′x·^{s}ïdē lā′xa nEqä′la lā′g·aa lā′xa la dzā′qwa lâ′sdēsEla lā′xa LlEmā′-îsē. Wä, laE′m^{s}laē wā′x·axsE^{s}wē Tsla′-qama^{s}ē qa^{s}s yā′yax·ałē qā′sa. Wä, g·î′lnaxwaEm^{s}lā′wisē yā′ya^{s}na qā′s^{s}ïda, la′ē hë′x·^{s}idaEm xwā′qlug·ałis tEk·lē′.

[1] Boas, The Social Organization and the Secret Societies of the Kwakiutl Indians (Report of the U. S. National Museum, 1895, p. 582).

At last he arrived at the house of Copper-Maker, wearing arm-rings of cedar-bark and leg-rings of cedar-bark. He was immediately given food by his son. After Head-Winter-Dancer had eaten, the son of Copper-Maker, Inviter, was missing. He had disappeared when the tribe of Copper-Maker performed the AmElk^{u}.

The tribe did not know about it, and in vain they looked for him. Then the tribe gave up looking for him, and Stone-Body only said that he would go to war again against a large tribe. Then Head-Winter-Dancer told (them) that (Copper-Maker's son) had only disappeared for the winter dance. Then the ancestors of the Qwē'q^{u}sotlēnox^{u} were going to have a winter dance.

When day came [again] the daughter of Copper-Maker disappeared. Now two had disappeared. The first who had disappeared was to be a cannibal, and the second one was to be Crying-Child. Then they tried to catch the cannibal and Crying-Child. When night came, the cannibal was made to dance. Then Head-Winter-Dancer asked Copper-Maker to feed the cannibal with one slave.

A slave was killed at once. Then the cannibal ate him. He ate the whole slave. Then Head-Winter-Dancer said that his name was Eating-a-Whole-Man, for he had eaten an entire slave. Then they sang four songs for Crying-Child, and then Copper-Maker distributed all the property among the tribe. Then he finished his winter dance.

Wä, la^{s}dzâ'la^{s}laē lā'g·aa lā'xa g·ō'kwas L!ā'qwag·īla. Wä, laE'm^{s}laē dzē'dzEłts!ā'nala, wä, lā'^{s}laē dzēdzEłtsē'sEla. Wä, laE'm^{s}laē hë'x·^{s}idaEm la L!Exwē'lag·iłtsēs xunō'kwē. Wä, lā'^{s}laē gwāł L!Exwē' Ts!ä'qama^{s}ē, lā'alas nā'nugumē xunō'kwas L!ā'qwag·ila, yîx LĀ'lēlīL!a. Wä, la^{s}mē x·îs^{s}ē'd qaxs lē'x·dē amE'lkwēda g·ō'kulōtas L!ā'qwag·ila.

Wä, lā'^{s}laē k·!ēs q!â'LElēda lē'lqwalaLa^{s}yaq. Wä, lā'^{s}laē wuł^{s}E'm ā'läq. Wä, lā'^{s}laē yā'x·^{s}īdēda lē'lqwalaLa^{s}ē.ā'lä qēxs la'ē â'^{s}mē T!ē'sEmg·itē ^{s}nēx· qa^{s}s lē ē't!ēd wī'nax ^{s}nE'msgE^{s}mā'kwa lē'lqwalaLa^{s}ya. Wä, lā'^{s}laē Ts!ä'qama^{s}ē nē'ła qēxs â'^{s}maa x·îs^{s}ē'd lā'xa ts!ē'ts!ēqa. Wä, laE'm^{s}laē ts!ē'ts!ēqaLēda g·ā'läsa Qwē'q^{u}sōt!ēnoxwē.

Wä, lā'^{s}laē ē't!ēd ^{s}nā'x·^{s}īda, la'ē x·îs^{s}ē'dēda ts!ā'ts!adā'gEmē xunō'x^{u}s L!ā'qwag·ila. Wä, laE'm ma^{s}lō'kwēda la x·îs^{s}ē'da. Wä, laE'm^{s}laē hā'mats!aLēda g·ā'lē x·îs^{s}ē'da. Wä, la^{s}mēs Ā'lEmk·!ālaLēda mā'k·îläq. Wä, lā'^{s}laē k·î'myaSE^{s}wēda hā'mats!a L!E^{s}wa Ā'lEmk·āla. Wä, lā'^{s}laē gā'nuł^{s}īda, la'ē nā'naqa^{s}masE^{s}wēda hā'mats!a. Wä, la^{s}mē Ts!ä'qama^{s}ē axk·!ā'lax L!ā'qwag·ila qa hamg·ī'lē^{s}sēs ^{s}nEmō'kwa q!ā'k·ō lā'xa hā'mats!a.

Wä, hë'x·^{s}idaEm^{s}lā'wisē k·!ē'lax·ītsE^{s}wēda q!ā'k·ō. Wä, lā'^{s}laēda hā'mats!a hamx·^{s}ī'dEq. Wä, lā'^{s}laē ^{s}wī'^{s}laxa q!ā'k·ōx·dē. Wä, lā'^{s}laē ^{s}nē'k·ē Ts!ä'qama^{s}ē qa L!E'gadēsēs L!ā'wikwē qa^{s}xs lE^{s}ma'ē L!ā'wix^{u}sa ^{s}nEmō'kwē q!ā'k·â. Wä, lā'^{s}laē ē't!ēd q!E'mtaSE^{s}wēda' ĀlEmk·!āla, yîsa mō'sgEmē q!E'mdEma. Wä, laE'm^{s}laē p!Es^{s}ī'dē L!ā'qwag·iläsa ^{s}nā'x̣wa dā'łdanāx^{u} lā'xēs g·ō'kulōtē. Wä, laE'm^{s}laē gwāł yä'^{s}wix·ila.

Now, all the people loved Copper-Maker. Then the chief of the attendants spoke, and said, "Oh, my dear Copper-Maker! go on and marry again, that you may have two wives." Thus he said. "This is what the crew of Stone-Body wish: they want us to go and take the princess of Chief Hamā'lak·aua^{s}ē, the chief of the ^{s}nE'mgēs," — thus he said, — "for he gave his princess, Q!ē'ẋwaq!ā^{s}nak^{u}, to Stone-Body." Thus he said. "We only need to fetch her for Copper-Maker." Thus he said.

Then Head-Winter-Dancer said that his words were good. Many people, the ancestors of the Qwē'q^{u}sōt!ēnox^{u}, got ready. They were going to use the three paddle-side canoes. Stone-Body was going to use the Paddleside-Serpent-Canoe, and Copper-Maker was going to use the Paddleside-Copper-Canoe, and the chief of the attendants of Stone-Body was going to use the Paddleside-Folding-Canoe, — that Paddleside-Folding-Canoe of Great-Inventor.

Then all the ^{s}wī'^{s}wō^{s}masgEm went aboard the canoe of Stone-Body, and the Qwē'q^{u}sōt!Em went aboard the copper canoe and the Paddleside-Folding-Canoe. Then Stone-Body stood in the place where he used to stand and shouted "Wo!" and the three paddleside canoes started together.

Then they arrived at Alert Bay, and they saw four men paddling a canoe. Then Copper-Maker spoke, and said, "O brother Stone-Body! show me how you do when you make war." Thus he

Wä, lā'^{s}laē g·ō'kulōtas ^{s}nā'ẋwaEm la łā'ẋulanuẋ^{u}s L!ā'qwag·ila. Wä, lā'^{s}laē yā'q!eg·ałēda g·ī'ga^{s}yasa a^{s}yî'lkwas. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, adä', L!ā'qwag·il. Wē'g·adzâ ē't!ēd gEg·ā'dEx qa ma^{s}lō'kwēsōs gEgEnE'maqōs," ^{s}nē'x·^{s}laē. "Wä, hë'^{s}mis gwô^{s}yō'sōxda k!wEyî'maxs T!ē'sEmg·itē, qEns la dā'sE^{s}wē k·!ē'dēłasa g·ī'ga^{s}ē Hamā'lak·aua^{s}ē, g·ī'ga^{s}yasa ^{s}nE'mgēsē," ^{s}nē'x·^{s}laē, "qa^{s}xs hë'^{s}maē xu'ngumsa^{s}ēs k·!ē'dēłaē Q!ē'ẋwaq!ā^{s}na'kwa lā'xōx T!ē'sEmg·ītēx," ^{s}nē'x·^{s}laē. "Wä, la^{s}mē'sEns â'Emł lāł dā'łqē qaō'x L!ā'qwag·īlax," ^{s}nē'x·^{s}laē.

Wä, hë'x·^{s}idaEm^{s}lā'wisē Ts!ä'qama^{s}ē ē'x·^{s}āk·Ex wā'łdEmas. Wä, lā'^{s}laē xwā'na$^{ł s}$īda, yîxa q!ē'nEmōła lē'lqwalaLa^{s}yaxa g·ā'läsa Qwē'q^{u}sōt!ēnoxwē. Wä, laE'm^{s}laē yā'^{s}yasElałxa yū'duẋ^{u}ts!aqē sē'sExwäq ẋwā'k!una. Wä, laE'm^{s}laē T!ē'sEmg·itē yā'^{s}yasElaxa sī'sEyuLEmē sē'sExwäq ẋwā'k!una. Wä, lā'^{s}laē L!ā'qwag·ila yā'^{s}yaśElaxa L!ā'qwasgEmē sē'sExwäq ẋwā'k!una. Wä, lā'^{s}laē g·ī'ga^{s}yasa a^{s}yî'lkwäs T!ē'sEmg·itē yā'^{s}yasElaxa dā'łdała sē'sExwäq ẋwā'k!una, yîx dā'łdałax·dē sē'sExwäqs K!wē'k!waxawa^{s}ē.

Wä, lā'^{s}laē ^{s}wī'^{s}la hō'guxsēda ^{s}wī'^{s}wō^{s}masgEmē lāx yā'^{s}yats!äs T!ē'sEmg·itē. Wä, lā'^{s}laē hō'guxsēda Qwē'q^{u}sō't!Emē lā'xa L!ā'qwasgEmē ẹE^{s}wa dā'łdała sēsē'sExwäqa. Wä, lā'^{s}laē T!ē'sEmg·itē ẹā'xwała lā'xēs ẹā'wasē. Wä, lā'^{s}laē wō'xwa. Wä, hë'x·^{s}idaEm^{s}lā'wisē ^{s}nEmā'x·^{s}īd sēsap!ē'dēda yū'duẋ^{u}ts!aqē sēsē'sExwäq ẋwā'ẋwak!una.

Wä, lā'^{s}laē lā'g·aa lāx ^{s}yElī'sē, la'ē dō'x^{s}waLE'laxa siō'^{s}nakula mō'ẋ$^{u s}$laēda bē'bEgwānEmē yā'^{s}yasElāq. Wä, lā'^{s}laē yā'q!eg·ałē L!ā'qwag·ila. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, ^{s}nE'mwōt, T!ē'sEmg·it.

said. The paddlers tried in vain to escape.

Then Stone-Body shouted "Oh!" and there was a strong flash of lightning, and all the four men who were using the canoe fainted. Then the three paddle-side canoes steered towards it together, and the men were all like dead. Then Copper-Maker had seen how his younger brother did, and they just left the four men.

Now they arrived at Ẋulkᵘ. Then Stone-Body shouted like the Dzō'noq!wa, and Hamā'lak·auaᵋē came out of his house at once. He spoke, and said, "O son-in-law, Stone-Body! come to your wife." Thus he said when he called his princess to come out of the house.

Then he said, "Come, Q!ē'ẋwaq!āᵋnakᵘ, and go to your husband." Thus said Hamā'lak·auaᵋē to his princess, for he was really afraid of Stone-Body. Q!ē'ẋwaq!āᵋnakᵘ came at once out of her father's house, and went down to the beach where the three paddle-side canoes were.

Then the chief of the attendants of Stone-Body spoke, and said, "O Copper-Maker! now go ashore to your wife." Thus he said. Then he went to the place where Q!ē'ẋwaq!āᵋnakᵘ was standing, and took her into the canoe.

Then the attendant of Stone-Body spoke again, and said, "O Chief Hamā'Wä'dzâEntsōs dō'qwamatsēs gwēg·iᵋla'saōs lā'xēs wī'nasEᵋwōs," ᵋnē'x·ᵋlaē. Wä, laE'mᵋlaē wāx· hēłtsâwē'da siō'ᵋnakula.

Wä, lā'ᵋlaē T!ē'sEmg·itē ō'xwa. Wä, lā'ᵋlaē â'lax·ᵋīd L!Enē'xᵋwīda. Wä, â'Emᵋlā'wisē ᵋnā'ẋwaEm hā'manēẋᵋwīdēda mō'kwē bē'bEgwānEm yā'ᵋyasElaxa ẋwā'k!una. Wä, lā'ᵋlaē ᵋnEmā'x·ᵋīd gwē'xtoẋᵋwīdēda yū'duẋts!aqē sēsē'sExwäq ẋwā'ẋwak!una lāq. Wä, laE'mᵋlaē ᵋnā'ẋwaEm hë gwē'x·s la łē'łEᵋla. Wä, laE'mᵋlaē dō'xᵋwaLElē L!ā'qwag·iläx gwē'g·iᵋlasasēs ts!ā'ᵋya. Wä, lā'ᵋlaē â'Em bâ'sēda mō'kwē bē'bEgwanEma.

Wä, lā'ᵋlaē lā'g·aa lāx Ẋu'lkwē, la'ē T!ē'sEmg·itē ē't!ēd dzō'noqwa. Wä, hë'x·ᵋidaEmᵋlā'wisē Hamā'lak·auaᵋē g·ā'x lā'wEls lā'xēs g·ō'kwē. Wä, lā'ᵋlaē yā'q!eg·ała. Wä, lā'ᵋlaē ᵋnē'k·a: "ᵋya nEgu'mp, T!ē'sEmg·it, gē'la. Wä, gē'lag·a lā'xg·as gEnE'mg·ōs," ᵋnē'x·ᵋlaēxs la'ē Lē'ᵋlalaxēs k·!ē'dēłē qa g·ā'xēs lā'wEls lāx g·ō'kwas.

Wä, lā'ᵋlaē ᵋnē'k·a: "Wä, gē'lag·a Q!ē'ẋwaq!āᵋnakᵘ, qaᵋs lā'lag·aōs lā'xg·as łā'ᵋwEnEmg·ōs," ᵋnē'x·ᵋlaē Hamā'lak·auaᵋē, lā'xēs k·!ē'dēłē, qä'ḷaxs â'laē k·îłᵋī'dEs T!ē'sEmg·itē. Wä, hë'x·ᵋidaEmᵋlā'wis g·ā'xē Q!ē'ẋwaq!āᵋnakwē lā'wEls lāx g·ō'kwasēs ō'mpē. Wä, lā'ᵋlaē lE'nts!ēs lā'xa L!Ema'îsē qaᵋs lē lāx mExē'dzasasa yū'duẋᵘts!aqē sēsē'sExwäq ẋwā'ẋwak!una.

Wä, lā'ᵋlaē yā'q!eg·ałēda g·ī'gamaᵋyasa aᵋyî'lkwäs T!ē'sEmg·itē. Wä, lā'ᵋlaē ᵋnē'k·a: "ᵋya, L!ā'qwag·il, wë'g·a ā'LēᵋsEta lā'xwa gEnE'maqōs," ᵋnē'x·ᵋlaē. Wä, hë'x·ᵋidaEmᵋlā'wisē la ā'LēᵋsEta lax ḷā'widzāsas Q!ē'ẋwaq!āᵋnakwē qaᵋs lē dā'xsaq lā'xēs yā'ᵋyats!ē.

Wä, lā'ᵋlaē ē'dzaqwēda E'lkwäs T!ē'sEmg·itē yā'q!eg·ała. Wä, lā'ᵋlaē ᵋnē'k·a:

lak·aua^{s}ē! I am wooing your princess for our chief Copper-Maker; for we are making war all round the world for him." Thus he said. Then Hamā'lak·aua^{s}ē spoke, and said, "O son-in-law! come out of the canoe, that I may see your faces, my dears, brothers." Thus he said.

Then Copper-Maker and his wife were the first to get out of the canoe, and next to them Stone-Body. Then they were all out of the canoe. Now Hamā'lak·aua^{s}ē was going to give a wedding-feast to the tribe of his son-in-law. He was the first to give a wedding-feast [for her who had a husband]. Those who were wooing Q!ē'ẋwaq!ā^{s}nak^{u} were given food four times.

As soon as the tribe had finished eating, Hamā'lak·aua^{s}ē sent ten young men to club seals at Dā'g·ulk^{u}. They went in four canoes, and it was not long before they came back with the canoes full of seals.

Then they put them into the Paddle-side-Copper-Canoe. Stone-Body and his people and Q!ē'ẋwaq!ā^{s}nak^{u} went into their canoes. Then Stone-Body stood up in the place where he used to stand and shouted "Wo!" Then the three paddle-side canoes started together. It was not long before they arrived at Feasting-Place. The forty seals were at once singed. After (the people) had singed them, they carved them, and Copper-Maker gave a feast with them to the first of the Qwē'q^{u}sō-t!ēnox^{u}. He also gave a wedding-feast, "^{s}ya, g·ī'ga mē^{s} Hamā'lak·aua^{s}ē, g·a'dEn g·ā'xīł ga'ga k·!ē'dēłg·ōsēg·a-nu^{s}ẋ^{u} g·ī'gamēk·, yî'xg·a L!ā'qwag·ilak·, qaxg·anu^{s}ẋ^{u} g·a^{s}mē'k· wīnē^{s}stā'lisElag·i-łEk·," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm^{s}lā'wisē yā'q!eg·ałē Hamā'lak·aua^{s}ē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, nEgu'mp; wä, g·ē'lag·a hō'x^{s}wEłtâx qEn g·ā'xlag·i dō'dEqumdōL, aadä', yūL ^{s}nā'ł^{s}nEmwōt," ^{s}nē'x·^{s}laē.

Wä, hë'x·^{s}idaEm^{s}lā'wis la g·îl hō'x-^{s}wEłtâwē L!ā'qwag·ila Ļe^{s}wīs gEnE'mē. Wä, lā'^{s}laē mā'k·Elē T!ē'sEmg·itaq. Wä, lā'^{s}laē ^{s}wī'^{s}lōłtâ. Wä, laE'm^{s}laē hā'yasEẋ^{u}sīlaLē Hamā'lak·aua^{s}yax g·ō'kulōtasēs nEgu'mpē. Wä, hë'Em g·ā'labEnd hā'yasEẋ^{u}sīla qaē'da łā'wadēq. Wä, laE'm^{s}laē mō'p!Enēła hamg·ī'lasE-^{s}wēda g·ā'xē gā'gak·!ax Q!ē'ẋwaq!ā^{s}nakwē.

Wä, g·î'l^{s}Em^{s}lā'wisē gwāł ha^{s}mā'pēda lē'lqwalaLa^{s}ē la'ē ^{s}yā'laqē Hamā'lak·aua^{s}ē lā'xa nEqō'kwē hayā'ł^{s}a qa lē^{s}s kwē'xa lā'xa mē'gwatē lax Dā'g·ulkwē. Wä, hë'x·^{s}idaEm^{s}lā'wis la yā'^{s}yasElaxa mō'ts!aqē g·ā'^{s}lâ. Wä, k·!ē's^{s}lat!a gä'łaxs g·ā'xaē qēqō't!axa mē'gwatē.

Wä, lā'^{s}laē ^{s}mō'dzEm lā'xa L!ā'qwas-gEmē sē'sExwäq ẋwā'k!una. Wä, laE'm-^{s}laē hō'guxsē T!ē'sEmg·itē Ļe^{s}wīs g·ō'kulōtē Ļō Q!ē'ẋwaq!ā^{s}nakwē, lā'xēs yaē'^{s}yats!ē. Wä, laE'm^{s}laē T!ē'sEmg·itē Ļā'xwała lā'xēs Ļā'xwałaā'sē. Wä, lā'^{s}laē ^{s}nē'k·a "wō." Wä, hë'x·^{s}idaEm-^{s}lā'wisē ^{s}nEmā'x·^{s}īd sap!ē'dēda yū'duẋ^{u}ts!aqē sēsē'sExwäq ẋwā'ẋwak!una. Wä, k·!ē's^{s}lat!a gä'łaxs la'ē lā'g·aa lāx Ġwā'^{s}yasdEmsē. Wä, hë'x·^{s}idaEm^{s}lā'wisē ts!Ex·^{s}ī'tsE^{s}wēda mō'sgEmg·ustâ mē'gwata. Wä, lā'^{s}laē gwāł ts!Ex·ā'q la'ē sā^{s}ẋ^{s}wī'dEq. Wä, laE'm^{s}laē k!wē'lasē L!ā'qwag·iläs lā'xa g·ā'läsa Qwē'q^{u}sō-t!ēnoxwē. Wä, laE'm^{s}laē ō'gwaqa hā'-

because his wife was about to eat for the first time in a different village.

It was not long before Q!ē'ẋwaq!ā-ˢnakᵘ was with child. Then she gave birth to a girl. Copper-Maker wished at once to go to see his father-in-law at Ẋulkᵘ. The girl was four days old. Then they went into the Paddleside-Copper-Canoe. They started, and arrived at Ẋulkᵘ. Then he was called by Hamā'lak·auaˢē, who gave them a feast, and they finished eating. Copper-Maker always wore a cedar-bark ring, for he had just given a winter dance.

Then Q!ē'ẋwaq!āˢnakᵘ told Hamā'lak·auaˢē that she was (expected) by the tribe of Copper-Maker to give food for the birth (of her child). Thus she said. Then Hamā'lak·auaˢē sent again forty young men to club seals on Dā'g·ulkᵘ. They went in ten canoes, and it was not long before they came back, having obtained a hundred seals. They put them into the Paddleside-Copper-Canoe.

Then Hamā'lak·auaˢē told Copper-Maker about the Comox, that they had a good dance, the xwē'xwē. Thus he said. Copper-Maker said at once that he would send Stone-Body to make war on the Comox.

Then Copper-Maker and his wife went aboard their canoe. It was not long before they arrived at Feasting-Place. He at once called his tribe to yasEẋᵘsī'las qaē's laē'naˢē g·îl hamẋˢī'dē ǥENE'mas lā'xa ō'guˢla g·ō'ẋᵘdEmsa.

Wä, k·!ē'sˢlat!a gä'łaxs la'ē bEwē'ẋ-ˢwīdē Q!ē'ẋwaq!āˢnakwē. Wä, lā'ˢlaē mā'ˢyuLēsa ts!ā'ts!adā'ǥEmē. Wä, hë'x·ˢidaEmˢlā'wisē ˢnē'k·ē L!ā'qwag·ila qaˢs lē ē'tlēd dō'qwaxēs nEgu'mpē lāx Ẋulkᵘ. Wä, hë'ˢlat!a la mō'p!Enẋwaˢsē ˢnā'läsa ts!ā'ts!adaǥEmē, la'ē hō'ǥuxsa lā'xa L!ā'qwasǥEmē sē'sExwäq ẋwā'-k!una. Wä, lā'ˢlaē sap!ē'da. Wä, lā'-ˢlaē lāg·aa lāx Ẋu'lkwē. Wä, hë'x·ˢidaEmˢlā'wisē Lē'ˢlalasōˢs Hamā'lak·auaˢē. Wä, laE'mˢlaē L!Eẋwī'lag·iła. Wä, lā'-ˢlaē gwāł L!Eẋwa', wä, laE'mˢlaē L!ā'-qwag·ila hë'mEnałaEm la L!ā'L!aǥEqwa-ˢlakwa, yîsa L!ā'ǥEkwē qaˢxs ā'łˢmaē yä'ˢwix·ila.

Wä, lā'ˢlaē Q!ē'ẋwaq!āˢnakwē nē'łax Hamā'lak·auaˢyaxs qā'tsēˢstaˢlā'saēsmā'-ˢyuḶEmasēs g·ō'kulōtas L!ā'qwag·ila, ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEmˢlā'wisē Hamā'lak·auaˢē ē'tlēd ˢyā'laqaxa mō'sǥEm-g·ustâwē haˢyā'łˢa qa lēˢs ē'tlēd kwē'xa, lā'xa mē'gwatas Dā'g·ulkwē. Wä, laE'mˢlaē ˢnEqā'ts!aqē yā'ˢyats!äs g·ā'ˢlâ. Wä, k·!ē'sˢlat!a gä'łaxs g·ā'xaē hala'. Wä, laE'mˢlaē lā'k·!Endēda yā'nEmas mē'gwata. Wä, hë'x·ˢidaEmˢlā'wisē la ˢmō'xdzEm lā'xa L!ā'qwasǥEmē sē'sE-xwäq ẋwā'k!una.

Wä, lā'ˢlaē ts!Ek·!ā'łElē Hamā'lak·aua-ˢyax L!ā'qwag·ila, yîsa Q!ō'muẋᵘsē, yîxs ë'k·aēs lē'dē, yîxa xwē'xwē, ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEmˢlā'wisē L!ā'qwag·ila ˢnē'k·Exs lEˢma'ē ˢyā'laqaLEx T!ē'sEm-g·itē qa lēˢs wī'naxa Q!ō'muẋᵘsē.

Wä, lā'ˢlaē hō'ǥuxsē L!ā'qwag·ila ḶE-ˢwis gENE'mē, lā'xēs yā'ˢyats!ē. Wä, k·!ē'sˢlat!a gä'łaxs la'ē lā'g·aa lāx Ġwā'-ˢyasdE'msē. Wä, lā'ˢlaē hë'x·ˢidaEm Lē'-

come into his house; and as soon as they were all in, the ancestors of the Qwē'q^{u}sōt!ēnox^{u} were invited to a feast for Copper-Making-Woman, for that was the name of the girl. Then the attendants of Stone-Body took charge of the seals. Now the clan ^{g}wī'^{g}wō^{g}masgEm were dividing the seals in two, and they distributed them among the Qwē'q^{u}sot!Em. This was the first feast of [many] raw seals made by Copper-Maker.

After the feast, Copper-Maker spoke, and said, "O brother Stone-Body! I wish that you would go and make war on one tribe named Comox, for my father-in-law, Hamā'lak·aua^{g}ē, said that they have a good dance, the xwē'xwē." Thus he said.

Stone-Body at once asked the ^{g}wī'^{g}wō^{g}masgEm to get ready; (and he continued,) "for I wish that we may start early in the morning." Thus said Stone-Body to his crew.

His crew were a hundred picked, heavy, thick-set men. In the morning, when day came, the chief of the attendants of Stone-Body arose early, and went down to where the Paddleside-Serpent-Canoe of Stone-Body was. Then he went aboard.

Then he spoke, and said, "Come, Chief Stone-Body, and our crew, you, ^{g}wī'^{g}wō^{g}masgEm, let us go and make war on the Comox." Thus he said. Then Chief Stone-Body and the great clan of the ^{g}wī'^{g}wō^{g}masgEm went down to the beach and went aboard the paddle-side canoe. Stone-Body stood at once in the place where he used to stand and shouted "Wo!" and the ^{g}lalaxēs g·ō'kulōtē qa g·ā'xēs hō'gwēLa lāx g·ō'kwas. Wä, g·ī'l^{g}Em^{g}lā'wisē ^{g}wī'^{g}laēLa, wä, laE'm^{g}laē Lē'lanEmēda g·ā'läsa Qwē'q^{u}sōt!ēnoxwē qa L!ā'qwag·ilayugwa, qa^{g}xs hë'^{g}maē Ļē'gEmsa ts!ā'ts!adāgEmē. Wä, lā'^{g}laē a^{g}yî'lkwäs T!ē'sEmg·itē aā'xsilaxa mē'gwat. Wä, laE'm^{g}laēda ^{g}nE^{g}mē'mēda ^{g}wī'^{g}wo^{g}masgEmē maē'ma^{g}ł!ts!ā'laxa mē'gwatē qa^{g}s yā'x^{g}widē^{g}s lā'xa Qwē'q^{u}sōt!Emē. Wä, laE'm^{g}laē g·îl k·!îk·!î'lx·Ema L!ā'qwag·iläsa q!ē'nEm mē'gwata.

Wä, lā'^{g}laē gwā'łēda k!wī'łē, lā'ē L!ā'qwag·ila yā'q!eg·ała. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya, ^{g}nE'mwōt, T!ē'sEmg·it. Wā'łaqēlēg·în qa^{g}s lā'ōs wī'naxa ^{g}nE'msgE^{g}makwa lē'lqwalaLa^{g}ē Ļē'gadēs Q!ō'muẋ^{u}sē, qa^{g}xs ^{g}nē'k·aEn nEgu'mpa, yîx Hamā'lak·aua^{g}yaxs ë'k·aē lē'dēs^{g}ēda xwē'xwē," ^{g}nē'x·^{g}laē.

Wä, hë'x·^{g}idaEm^{g}lā'wisē T!ē'sEmg·itē axk·!ā'laxa ^{g}wī'^{g}wō^{g}masgEmē qa xwā'nał^{g}īdēs "qa^{g}xg·în ^{g}nē'k·îx· qEn alē'ẋ^{g}wida^{g}mēLEnsax gaā'laLa," ^{g}nē'x·^{g}laē T!ē'sEmg·itaxēs k!wEyî'mē.

Wä, lā'^{g}laē hë'x·^{g}ida^{g}mēda k!wEyî'masxa la lā'k·!End la sE'lyaāk^{u} awō'ẋ^{u}sayuẋ^{u} bē'bEgwānEma. Wä, lā'^{g}laē ^{g}nā'x·^{g}īdxa gaā'la, la'ē gag·ū'stōwēda g·ī'gama^{g}yasa a^{g}yî'lkwäs T!ē'sEmg·itē. Wä, lā'^{g}laē lE'nts!ēs lā'xa ha^{g}nē'dzasasa sī'sEyuLEmē sē'sExwäq ẋwā'k!unas T!ē'sEmg·itē. Wä, lā'^{g}laē lāxs lāq.

Wä, lā'^{g}laē yā'q!eg·ała. Wä, lā'^{g}laē ^{g}nē'k·a: "Wä, gē'lag·a, g·ī'gamē^{g} T!ē'sEmg·it Ļe^{g}wuns k!wEyî'max, yūL ^{g}wī'^{g}wō^{g}masgEm, qEns lā'lag·i wī'naxa Q!ō'muẋ^{u}sē," ^{g}nē'x·^{g}laē. Wä, hë'x·^{g}idaEm^{g}lā'wisēda g·ī'gama^{g}ē, yîx T!ē'sEmg·it Ļe^{g}wa ^{g}wā'lasē ^{g}nE^{g}mē'ma, yîxa ^{g}wī'^{g}wō^{g}masgEmē la hō'quntsłēs qa^{g}s lē hō'guxs lā'xa sē'sExwäqē ẋwā'k!una. Wä, hë'x·^{g}idaEm^{g}lā'wisē T!ē'sEmg·itē la

canoe started. It went straight to Pentlatch, for that is the place where the ancestors of the Comox lived.

When they arrived at the point of (Comox), Stone-Body heard the noise of thunder. Behold! they were singing for the xwē'xwē. At once Stone-Body said (to his crew) that they would stop on the other side of the point. Then Stone-Body and his attendants got out of the canoe at the point, so that they could see (the dancers). Then he saw much (eagle) down reaching up to the sky.

When they finished dancing the xwē'xwē, Stone-Body and his attendants again went aboard their canoe. Then Stone-Body said "Wo!" and his canoe started.

Then he arrived at the beach of the village, and Stone-Body shouted like the Dzō'noq!wa. Then there was a strong flash of lightning, and therefore the tribe was much frightened. He whom they believed to be the chief tried to speak (to them), but the crew of Stone-Body did not understand what he said. Then fifty men of the crew got out of the canoe to look at the houses, and they saw that reed mats were spread around the houses.

They were at once made to sit down. Some of them sat down. Four went out of the house to call Stone-Body. Then Stone-Body asked four men of his crew not to go to the feast [also]. These four men were to watch his

ḷā'xwaLE'la lā'xēs ḷā'wasē, lā'ᵍlaē ᵍnē'k·a "wō." Wä, hë'x·ᵍidaEmᵍlā'wisē sap!ē'dē yā'ᵍyats!äs. Wä, laE'mᵍlaē hëᵍna'kula lāx PE'nL!ats qaᵍxs hë'ᵍmaē g·ō'kulēda g·ā'läsa Q!ō'muχᵘsē.

Wä, lā'ᵍlaē lā'g·aa lāx aᵍwī'łbaᵍyas, la'ē hë'x·ᵍidaᵍmē T!ē'sEmg·itē wuLE'laxa ku'nwat!älä. Wä, lEᵍmā'alaxōḷ kwē'xElaseᵍwēda xwē'xwē. Wä, hë'x·ᵍidaEmᵍlā'wisē ᵍnē'k·ē T!ē'sEmg·itē qaᵍs ha'nx·ᵍīdē lāx a'psatsEᵍyasa aᵍwī'łbaᵍē. Wä, laE'mᵍlaē lā'ᵍłtâwē T!ē'sEmg·itē ḷEᵍwīs aᵍyî'lkwē lā'xa aᵍwī'łbaᵍē qaᵍs lē dōxts!â'Laq. Wä, laE'mᵍlaē dō'qulaxa q!ē'nEmē qE'mχwa lādzō'lisax·st!aā'χᵘᵍmaē lā'xEns ᵍnā'lax.

Wä, lā'ᵍlaē gwā'łēda yîxyîxu'lsē xwē'xwē, la'ē ē't!ēd lā'xsē T!ē'sEmg·itē ḷEᵍwīs aᵍyî'lkwē lā'xēs yā'ᵍyats!ē. Wä, lā'ᵍlaē ē't!ēd ᵍnē'k·ē T!ē'sEmg·it "wō." Wä, hë'x·ᵍidaEmᵍlaxaā'wisē sap!ē'dē yā'ᵍyats!äs.

Wä, lā'ᵍlaē lā'g·aa lā'xa L!Emā'îsasa g·ō'kula. La'ē ē't!ēdē T!ē'sEmg·itē dzō'noqwa. Wä, lā'ᵍlaē â'lax·ᵍīd L!Enē'xᵍwīda. Wä, hë'ᵍmis xE'nLElag·iłts k·îłᵍē'dēda lē'lqwalaLaᵍē. Wä, hë'x·ᵍidaEmᵍlā'wisē wāx· yā'q!eg·ałēda k·ō'dEłas hë'Em g·ī'gamaᵍē. Wä, lā'ᵍlaē k·!ēsᵍEl aᵍyosE'lalaᵍēda k!wEyî'mas T!ē'sEmg·itax wā'łdEmas. Wä, lā'ᵍlaē hō'xᵍwułtâwēda sEk·!ā'sgEmg·ustâ lā'xa k!wEyî'mas qaᵍs lē dō'xᵍwīdxa g·ō'kula. Wä, lā'ᵍlaē dō'xᵍwaLE'la qēxs lEᵍma'ē LEpsēᵍstaā'kwēda g·ō'kwasēsa kulē'ᵍē.

Wä, hë'x·ᵍidaEmᵍlā'wisē q!ā'x·sīdzēseᵍwa. Wä, hë'x·ᵍidaEmᵍlā'wisē k!usᵍā'lītēda waō'kwē. Wä, lā'ᵍlaēda mō'kwē hō'qawEls lā'xa g·ō'kwē qaᵍs lē Lē'ᵍlālax T!ē'sEmg·itē. Wä, laE'mᵍlaē hë'x·ᵍidaᵍmē T!ē'sEmg·itē axk·!ā'laxa mō'kwē lā'xēs k!wEyî'mē qa k·!ē'sēs la ō'gwaqa k!wē'ła. Wä, laE'mᵍlaē q!ā'qalā'laLēda

canoe. Then Stone-Body (and the others) went into the house.

They were immediately given a feast by the chief. They were given to eat four times. After they had eaten, the rear of the house began to sound like thunder, and (the sound) moved straight to the side of the house. Then four (men) came in, wearing xwē'xwē masks, each carrying scallop-shell rattles. They were painted all over with ochre, and their bodies were covered with feathers; and others of the Comox sang for them.

After the songs for the xwē'xwē were finished, the chief arose, and took the xwē'xwē dancers and pushed them into the inner room. After he had done so to all of them, he spoke, and said, "Now this great dance is yours. Now just take aboard this box, in which is kept that which you have seen. This is the name of the one who came in first, L!EmE'lxēł; and the name of the next one is Xwē'xwänaga" (I have forgotten the names of the other two).

Then Stone-Body was glad, for now he had the xwē'xwē dance. Then he wished to go home. They went aboard their canoe, and the box was carried by some of the crew. Then Stone-Body stood in the place where he used to stand and shouted "Wo!" and again his canoe started. Then he arrived at Feasting-Place.

Copper-Maker at once went to call Stone-Body, and gave him a feast. mō'kwē bē'bEgwanEmxa yā'ᵍyats!äs. Wä, lā'ᵍlaē hō'gwēLē T!ē'sEmg·itē lā'xa g·ō'kwē.

Wä, hë'x·ᵍidaEmᵍlā'wisē L!Eẋwī'lag·iłtsēda g·ī'gamaᵍē. Wä, laE'mᵍlaē mō'p!Enī'łag·īła. Wä, lā'ᵍlaē gwāł L!Eẋwa', la'ē ku'nwat!Eg·ałēda ā'Lanâᵍyasa g·ō'kwē. Wä, lā'ᵍlaē hëᵍna'kulaEm lā'xa ō'nâᵍyasa g·ō'kwē. Wä, g·ā'xᵍlaē hō'gwiLēda mō'kwē yaē'xumalaxa xwē'xwēgEmłē. Wä, laE'mᵍlaē ᵍwī'ᵍwaẋᵘsōłts!ā'naxa xE'msEᵍmēk·înē. Wä, lā'ᵍlaē qupē'dEẋᵘsa gōgu'myîmē. Wä, lā'ᵍlaē ᵍnā'ẋᵘᵍEm ts!E'lts!Elk·ē ō'k!wīnaᵍyas. Wä, lā'ᵍlaē q!E'mtasōsa waō'kwē Q!ō'muẋᵘsa.

Wä, lā'ᵍlaē gwāł q!E'mtasEᵍwēda xwē'xwē. La'ēda g·ī'gamaᵍē Ḷā'xᵍwalīł qaᵍs dā'x·ᵍīdēxa xwē'xwē qaᵍs L!E'lts!âlīłēs lā'xa ō'ts!âlīłē. Wä, lā'ᵍlaē ᵍwī'ᵍla hë gwē'x·ᵍīdEq. Wä, lā'ᵍlaē yā'q!eg·ała. Wä, lā'ᵍlaē ᵍnē'k·a: "LaE'm qō'sLēda ᵍwā'lasē lē'da. LaE'ms â'Emł lāł dā'xsElaLExg·ada g·î'ldasEk·, yîxg·a g·ē'ts!Eᵍwasg·asēs lä'ōs dō'xᵍwaḶE'ła. Wä, hë'Em Ḷē'gEmsa g·ā'laēłdē L!EmE'lxēł. Wä, hë'ᵍmis Ḷē'gEmsēda mā'k·îlä qē Xwē'xwänaga." (Wä, lEn L!Elē'wēx Ḷē'gEmasa maᵍlō'kwē.)

Wä, hë'x·ᵍidaEmᵍlā'wisē ë'x·ᵍīdē nâ'qaᵍyas T!ē'sEmg·itē qaᵍxs la'ē lōłxa xwē'xwē. Wä, laE'mᵍlaē hë'x·ᵍidaEm ᵍnēx· qaᵍs g·ā'xē nä'ᵍnakwa. Wä, g·ā'xᵍlaē hō'guxs lā'xēs yā'ᵍyats!ē. LaE'mᵍlaē daā'kwēda g·î'ldasē, yîsa g·ā'yuLē lā'xa k!wEyî'mas. Wä, lā'ᵍlaē Ḷā'xᵍwaLE'lē T!ē'sEmg·itē lā'xēs Ḷā'xwaLaā'sē. Wä, lā'ᵍlaē ᵍnē'k·a "wō." Wä, hë'x·ᵍidaEmᵍlā'wisē sap!ē'dē yā'ᵍyats!äs. Wä, g·ā'xᵍlaē lā'g·aa lāx Ḳwā'ᵍyasdEmsē.

Wä, hë'x·ᵍidaEmᵍlā'wisē L!ā'qwag·ila Lā'lēlā'lax T!ē'sEmg·itē. Wä, laE'mᵍlaē

Then Q!ē'ẋwaq!ā^{s}nak^{u} took dried clams and broke them to pieces, in order to feed Stone-Body and his crew. Then they went into the house of Copper-Maker, carrying with them the box. Then they sat down.

Then the dried clams were put before them, and they ate them. After Stone-Body had eaten, Copper-Maker told that he had been to war with the ^{s}nE'mgēs, and that Hamā'lak·aua^{s}ē was the only one who was spared; and it was said that the head wife of Hamā'lak·aua^{s}ē, Head-Chieftainess, who was with child, was dead; and Calling-Tribes, his second wife, had become a slave; and after staying one night she had given birth to a girl, and then Calling-Tribes had run away. Thus said Copper-Maker to his younger brother.

Then Stone-Body was glad, for he wished that all the tribes should be troubled by him. Now Copper-Maker told him that he had gone to war with the ^{s}nE'mgēs by the wish of Q!ē'ẋwaq!ā^{s}nak^{u}, for they had made fun of her daughter when the children of the ^{s}nE'mgēs said that she vomited something green, (he continued,) "and therefore my wife said that I should go to war with them, and therefore all the ^{s}nE'mgēs have been destroyed." Thus said Copper-Maker.

Then Stone-Body also told that he had obtained the xwē'xwē dance. (He continued,) "Now I wish to go and make war again on all the tribes, that you may give your winter dance." Thus said Stone-Body to Copper-Maker. "Now I will go and try to get feathers L!EẋWī'laLEq. Wä, hë'x·^{s}idaEm^{s}lā'wisē Q!ē'ẋwaq!ā^{s}nakwē ax^{s}ē'dxa k·!ō'^{s}mats!ē qa^{s}s dzEdzEts!E'ndēq qa ha^{s}mē'LEs T!ē'sEmg·itē ḷE^{s}wīs k!wEyî'mē. Wä, g·ā'x^{s}laē hō'gwīLa lā'xa g·ō'kwas L!ā'qwag·ila. Wä, laE'm^{s}laē dā'g·îlqalaxa g·î'ldasē. Wä, lā'^{s}laē k!us^{s}ā'līła.

Wä, hë'x·^{s}idaEm^{s}lā'wisē k·agE'mlīłasōsa k·!ō'^{s}mats!ē. Wä, lā'^{s}laē hamx·^{s}ī'dEq. Wä, lā'^{s}laē gwāł ha^{s}mā'pē T!ē'sEmg·itē, la'ē L!ā'qwag·ila ts!Ek·!ā'łElaxs lēx·dē wī'naxa ^{s}nE'mgēsē. Wä, la^{s}mēs lē'x·aEm q!ulē' Hamā'lak·aua^{s}ya. Wä^{s}lē ^{s}nē'x·sō łE^{s}lē' Ō'^{s}magasEma^{s}ya, yîxs bEwē'kwaa, yîx gEk·îmā'^{s}lēłas Hamā'lak·aua^{s}ya. Wä, g·ā'xdē q!ā'k·uwē Lā'qula^{s}yugwa, yîx ā'lēła gEnE'ms. Wä, g·î'l^{s}mēsē xa^{s}maē'ła lā'asē mā'^{s}yuł^{s}ītsa ts!ā'ts!adā'gEma. Wä, la^{s}mē'sē k·!ē'xwa Lā'qula^{s}yugwä, ^{s}nē'x·^{s}laē L!ā'qwag·iläxēs ts!ā'^{s}ya.

Wä, lā'^{s}laē ë'k·ē nâ'qa^{s}yas T!ē'sEmg·itē qa^{s}xs wā'łaqēlaē qa^{s}s ^{s}nā'ẋwa^{s}mē łā'laẋwīlamasxwa ^{s}nā'ẋwä^{s}x lē'lqwalaLa^{s}ya. Wä, laE'm^{s}laē nē'ła^{s}mē L!ā'qwag·ilä qēxs qEs^{s}mā'ax nâ'qa^{s}ē Q!ē'ẋwaq!ā^{s}nakwē laē'na^{s}yas wī'naxa ^{s}nE'mgēsē qa^{s}xs aE'młałaa's ts!ā'ts!adā'gEmē xunō'ẋ^{u}s ^{s}nē'k·aēda g·î'ng·înānEmasa ^{s}nE'mgēsa qēxs hō'qwaasa łE'nxstowē. "Wä, hë'^{s}mis lā'g·iłasōx ^{s}nē'k·En gEnE'mēx qEn lē wī'naq. Wä, hë'^{s}mēsEn lā'g·iła ^{s}yā'x·^{s}īdg·ilaxa ^{s}nE'mgēsdē," ^{s}nē'x·^{s}laē L!ā'qwag·ila.

Wä, lā'^{s}laē ō'gwaqē T!ē'sEmg·itē nē'łaxs lE^{s}ma'ē lōłxa xwē'xwē. "Wä, la^{s}mē'sEn ^{s}nēx· qEn lä ē't!ēd wī'naxg·ada ^{s}nā'ẋwag·a lē'lqwalaLa^{s}ya qa^{s}s wē'g·iLōs ē't!ēdEL yä'^{s}wix·ilaLōL," ^{s}nē'x·^{s}laē T!ē'sEmg·itax L!ā'qwag·ila. "Wä, la^{s}mē'sEn lāł ^{s}mE'ns^{s}īdEL ts!ā'ts!Elk·!ał g·îlł lāx

at Feather-Top (Mountain). As soon as I succeed there, I will invite in all the tribes." Thus he said.

Then he told the chief of his attendants, and said, "Ask our crew to rise early in the morning to go for feathers to the place named Feather-Top (Mountain), [thus said Stone-Body,] for the chief of the Comox told me that they go there whenever they want many feathers." Therefore Stone-Body knew about it.

In the morning, when day came, the chief of the attendants rose early. He went down to the beach where the Paddleside-Serpent-Canoe was. He spoke, and said, "Come, Feared-One Stone-Body, and your crew, chief!" Thus he said. At once Stone-Body and his crew went down to the beach. They went aboard, and Stone-Body went to the place where he used to stand and shouted "Wo!" and his canoe started immediately.

Now he was going to Feather-Top (Mountain), and they staid away a long time. Q!ē'ẋwaq!ā^{s}nak^{u} went to see her father at Xuts!EXḶā'laba^{s}las, for he had moved with his four attendants — Ā'LOLELāla, L!ā'sōLELāla, ^{s}mā'^{s}muxsila, and one more — when all his tribe were killed.

Then Q!ē'ẋwaq!ā^{s}nak^{u} told her father that Stone-Body had gone to get feathers at Feather-Top (Mountain), and that he had obtained in war the great dance xwē'xwē, and that he went to get feathers to put the feathers on the body, — thus she said, — and that the Ts!E'lk·îmba^{s}ē. Wä, g·î'l^{s}Emłwī'sEn hē'łaxał lā'qē. Wä, la^{s}mē'sEn qā'qēłbā'lał lā'xwa·^{s}na'ẋwäx lē'lqwalaLa^{s}ya," ^{s}nē'x·^{s}laē.

Wä, hë'x·^{s}idaEm^{s}lā'wisē nē'łaxa g·ī'gama^{s}yasa a^{s}yî'lkwäs. Wä, lā'^{s}laē ^{s}nē'k·a: "Wë'g·ił la axk·!ā'łałxEns k!wEyî'max qa gag·ū'stâ lā'g·iłtsōx gaā'laLa, qEns lā'lag·iłEns ts!ā'ts!Elk·!ał lāx Ts!E'lk·îmbēx·Lä," ^{s}nē'x·^{s}laē T!ē'sEmg·it, "qa^{s}xs ^{s}nē'x·^{s}maā' la'ē g·ī'ga ma^{s}yasa Q!ō'muẋ^{u}sē qēxs hë'^{s}maē laā'tsēda ax^{s}ē'xsdäxa qlē'nEmē ts!E'lts!Elk·a." Wä, hë'^{s}mis lā'g·iłas q!ā'lē T!ē'sEmg·itaq.

Wä, lā'^{s}laē ^{s}nā'x·^{s}īdxa gaā'laxs la'ē gag·ū'stâwēda g·ī'ga ma^{s}yasa a^{s}yî'lkwē. Wä, lā'^{s}laē lE'nts!ēs lā'xa ha^{s}nē'dzasasa sī'sEyūLEmē sē'sExwäq ẋwā'k!una. Wä, lā'^{s}laē yā'q!ēg·ała. Wä, lā'^{s}laē ^{s}nē'k·a: "Wä, gē'lag·a, ^{s}wā'liboē T!ē'sEmg·it, Ḷe^{s}wō'xda k!wEyî'maq!ōs, g·ī'gamē^{s}," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm^{s}lā'wisē T!ē'sEmg·itē la lE'nts!ēsa, Ḷe^{s}wīs k!wEyî'mē. Wä, lā'^{s}laē hō'guxsa. Wä, lā'^{s}laē T!ē'sEmg·itē Ḷā'x^{s}waLE'la lā'xēs Ḷā'xwałaā'sē. Wä, lā'^{s}laē ^{s}nē'k·a "wō." Wä, hë'x·^{s}idaEm^{s}lā'wisē sap!ē'dēda yā'^{s}yats!äs.

Wä, laE'm^{s}laē lał lāx Ts!E'lk·îmbē^{s}. Wä, lā'^{s}laē gä'ła. Wä, lā'^{s}laē Q!ē'ẋwaq!ā^{s}nakwē la dō'qwaxēs ō'mpē lāx Xuts!EXḶā'laba^{s}lasē, qa^{s}xs hë'x·^{s}ida^{s}maē la mā'wa Ḷe^{s}wīs mō'kwē a^{s}yî'lkwa, yîx Ā'LōLElāla Ḷō L!ā'sōLElāla Ḷō ^{s}mā'^{s}muxsīla Ḷe^{s}wa ^{s}nEmō'kwaxs g·ā'laē ^{s}wī'^{s}la la kwē'xEkwēs g·ō'kulōdä.

Wä, laE'm^{s}lā'wisē ts!Ek·!ā'łEla^{s}laē Q!ē'ẋwaq!ā^{s}nakwaxēs ō'mpē, yîxs la'ē ts!ā'ts!Elk·!ē T!ē'sEmg·itē lāx Ts!E'lk·îmba^{s}ya, qa^{s}xs wī'naneEma'axa ^{s}wā'lasa^{s}l lē'da, yî'xa xwē'xwē. Wä, hë'^{s}mis ts!ā'ts!Elk·!ag·iłts qa ts!E'lk·idEms, ^{s}nē'x·^{s}laē. Wä, laE'm^{s}lā'wisēda g·ī'ga ma^{s}yasa Q!ō'-

chief of the Comox had said that he should always keep inside of the island of Duval Point [thus said Q!ē'ẋwaq!ā-ᵍnakᵘ to her father], "and therefore I come, that your attendant may go to the island and club seals, that I may take them when I go home, that they may be eaten by Stone-Body when he comes home." Thus she said.

Then Hamā'lak·auaᵍē sent his four attendants, and they went. It was not long before the canoe came back full of their game. Then Q!ē'ẋwaq!āᵍnakᵘ started to go home. As soon as she arrived in the house, she told her husband, and said, "I have brought seals to feed Stone-Body when he comes back." Thus she said.

Then Copper-Maker thanked her. Stone-Body did not come for a long time, and the seals began to spoil. Then Copper-Maker invited his tribe, and gave them a feast with the seals. After the tribe had eaten the seals, Copper-Maker spoke, and said, "O tribe! keep ready, that we may at once begin the winter dance when Feared-One Made-to-be-Warrior Stone-Body returns." Thus said Copper-Maker to his tribe.

Then all his tribe were [already] very happy. When day came, Copper-Maker sent the young men to wait at the outside of the island in front of Feasting-Place. The young men did so all the time, for they were uneasy about (Stone-Body). They did so for a long time.

Then Q!ē'ẋwaq!āᵍnakᵘ was told by muẋᵘsē ᵍnēx· qa hë'mEnałaᵍmis ā'LanōlisELaxōx ᵍmEk·â'läxs L!ō'gōᵍyu, ᵍnē'x·ᵍlaē Q!ē'ẋwaq!āᵍnakwaxēs ō'mpē. "Wä, hë'ᵍmēsEn g·ā'xēłē qa lēᵍsōx aᵍyî'lkwaqōs ē't!ēd lā'xa ᵍmEk·â'la qaᵍs lē kwē'xa lā'xa mē'gwatē qEn ᵍmâ'ᵍya qaE'nLō łäł nä'ᵍnaẋᵘLō qa L!Eẋwa'łts T!ē'sEmg·ita qō g·āxł nä'ᵍnaẋᵘLō," ᵍnē'x·ᵍlaē.

Wä, hë'x·ᵍidaEmᵍlā'wisē ᵍyā'laqē Hamā'lak·auaᵍyaxēs mō'kwē ayî'lkᵘ qa lēᵍs. Wä, k·!ēsᵍlat!a gä'łaxs g·ā'xaē qō't!ēᵍs yā'ᵍyats!äxēs yā'nEmē. Wä, hë'x·ᵍidaEmᵍlā'wisē Q!ē'ẋwaq!āᵍnakwē la alē'ẋᵍwīd qaᵍs lē nä'ᵍnakwa. Wä, g·î'lᵍEmᵍlā'wisē lā'g·aa lā'xēs g·ō'kwē, la'ē nē'łaxēs łā'ᵍwunEmē. Wä, lā'ᵍlaē ᵍnē'k·a: "G·ā'xēg·în ᵍmâ'laxōxda mē'gwatēx qaᵍs L!Eẋwē'laᵍyuLōs lāx T!ē'sEmg·ita qō g·āxL halā'Lō," ᵍnē'x·ᵍlaē.

Wä, laE'mᵍlā'wisē mō'ᵍlaᵍmē L!ā'qwag·ilās. Wä, lā'ᵍlaē gä'ła k·!ēs g·ā'xē T!ē'sEmg·itē. Wä, laE'mᵍlaē q!ā'ɬᵍīdēda mē'gwatē. Wä, lā'ᵍlaē L!ā'qwag·ila lē'ᵍlalaxēs g·ō'kulōtē qaᵍs k!wē'lasēsa mē'gwatē lāq. Wä, laE'mᵍlā'wis gwā'łēda lē'lqwalaLaᵍē q!Esā'xa mē'gwatē, la'ē yā'q!eg·ałē L!ā'qwag·ila. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, g·ō'kulōt, wë'g·ił la gwā'łałaLEx qaᵍxg·îns hë'x·ᵍidaᵍmēłg·îns ts!ē-ts!ēxᵍē'dEł qō g·āxL halā'Lēda ᵍwā'libâᵍya wī'nag·iᵍlakᵘ T!ē'sEmg·ita," ᵍnē'x·ᵍlaē L!ā'qwag·ila lā'xēs g·ō'kulōtē.

Wä, hë'Emᵍlāwis lā'g·iłas xE'nLEla ëk·!ē'qalē gwā'łElaᵍmēda ᵍnā'ẋwa g·ō'kulōts. Wä, g·î'lᵍEmᵍlā'wisē ᵍnā'x·ᵍīda, la'ē ᵍyā'laqē L!ā'qwag·iläxa haᵍyā'ɬᵍa qa lēᵍs hanā'ła lā'xa L!ā'sanâᵍyasa ᵍmEkumā'ᵍyas Gwā'ᵍyasdEmsē. Wä, laE'mᵍlaē hë'mEnałaEm hë gwē'g·ilaᵍlaē'da haᵍyā'ɬᵍa qaᵍxs lEᵍma'ē nā'nuẋᵘs. Wä, lā'ᵍlaē gä'ła hë gwē'g·ilē.

Wä, lā'ᵍlaē ē't!ēdē Q!ē'ẋwaq!āᵍnakwē

her husband to go again for a load of seals, that they might give them to Stone-Body to eat on his return. Thus he said. She got ready at once, and she asked for four slaves of her husband to help her paddle. Then she went aboard a medium-sized canoe of her husband. Then they arrived at Ẋulkᵘ, and they saw feathers coming down the river Gwa'ᵍnē. Then the daughter of Q!ē'ẋwaq!āᵍnakᵘ spoke at once, and said, "Feathers are coming down the river of the old man," for thus the children of Q!ē'ẋwaq!āᵍnakᵘ called Hamā'lak·auaᵍē. Q!ē'ẋwaq!āᵍnakᵘ felt troubled in her mind.

They arrived at Mā'ts!a. Then she saw one hundred heads hanging (on poles). All had large ear-ornaments of abelone-shells, and she discovered that they were the ᵍwī'ᵍwōᵍmasgEm when she saw the head of Stone-Body in the midst of the heads of his crew. She just passed them, and arrived at the village of her father. There she saw four strange men.

Then Q!ē'ẋwaq!āᵍnakᵘ and her crew got out of the canoe. Q!ē'ẋwaq!āᵍnakᵘ at once questioned her father, and said, "O father! what has killed Stone-Body?" Thus she said. But she saw two young men with their hair tied together over the forehead, as though they did not care what might come to the beach. They were just playing throwing-sticks,[1] but they did not forget to carry their bows and each four arrows constantly.

axsō'ᵍlāsēs łā'ᵍwunEmē qaᵍs lē ē't!ēd ᵍmâx mē'gwata qaᵍs L!Eẋwē'layuLEx T!ē'sEmg·itaō g·ā'xLō nä'ᵍnaẋᵘLō, ᵍnē'x·ᵍlaē. Wä, hë'x·ᵍidaEmᵍlā'wisē xwā'nałᵍīda. Wä, lā'ᵍlaē axk·!ā'laxa mō'kwē lāx q!ā'q!Ek·âsēs łā'ᵍwunEmē qa lēᵍs g·iᵍwā'la sē'xwa. Wä, lā'ᵍlaē hō'ġuxsa lā'xa hë'łᵍa g·ā'ᵍlâsēs łā'ᵍwunEmē. Wä, lā'ᵍlaē lā'g·aa lāx Ẋu'lkwē, la'ē dō'xᵍwaLE'laxa wäs Gwa'ᵍnäxs qE'mẋwatō'sElaē. Wä, hë'x·ᵍidaEmᵍlā'wisē ts!ā'ts!adā'ġEmē xunō'ẋᵘs Q!ē'ẋwaq!āᵍnakwē yā'q!eg·ała. Wä, lā'ᵍlaē ᵍnē'k·a: "QE'mẋwatōsElaōx wäxs nō'masē," qaᵍxs hë'ᵍmaē Ḷē'qElaᵍōsnaẋwē sā'sEmas Q!ē'ẋwaq!āᵍnakwē lāx Hamā'lak·auaᵍē. Wä, laE'mᵍlaē q!ē'x·ᵍīdē nâ'qaᵍyas Q!ē'ẋwaq!āᵍnakwē.

Wä, lā'ᵍlaē lā'g·aa lāx Mā'ts!a, la'ē dō'xᵍwaLE'laxa yE'lẋulēda lā'k·!Endē qēqā'g·Ekwa, ᵍnā'ẋwaEmᵍla'ē xō'ġEẋᵘsa awā'ᵍwē ëx·ts!Ema. Wä, lā'ᵍlaē ᵍmā'ł-t!ēg·aā'LEla, qēxs hë'ᵍmaē ᵍwī'ᵍwōᵍmasgEmx·dē qaxs la'ē dō'xᵍwaLE'lax x·ō'msdäs T!ē'sEmg·itaxs la'ē nEq!EgĒ'ᵍlīs lā'xa xē'xawē'qwasēs k!wEyî'mx·dē. Wä, lā'ᵍlaē â'Em hayā'qEla lāq. Wä, lā'ᵍlaē lā'g·aa lā'xa g·ō'kwaᵍlasasēs ō'mpē. Wä, lā'ᵍlaē dō'xᵍwaLE'laxa mō'kwē ō'guᵍla bē'bEgwanEm lāq.

Wä, lā'ᵍlaē hō'xᵍwEłtâwē Q!ē'ẋwaq!āᵍnakwē Ḷᵉᵍwīs lē'Elō'tē. Wä, lā'ᵍlaē hë'x·ᵍidaᵍmē Q!ē'ẋwaq!āᵍnakwē wuLa'xēs ō'mpē. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, ā'dats, ᵍmā'sē g·ā'yaᵍlasasōx T!ē'sEmg·itēx?" ᵍnē'x·ᵍlaē. Wä, laE'mᵍlaḶa dō'qulaxa maᵍlō'kwē haᵍyā'łᵍa ᵍmēᵍmō'ẋᵘstâlaxēs sEᵍya', k·!ē'staā'kᵘ awī'lag·īlaxa g·ā'xᵍalī'sEla. Â'Emᵍlaē L!E'mkwax·daᵍxwa. Wä, lā'ᵍlaē k·!ēs L!Elē'wē qaᵍs hë'mEnałaᵍmē dEdā'ẋᵘsäxēs łE'k!wisē' Ḷᵉᵍwīs maē'mutslaqē hā'naL!Ema.

[1] See p. 105.

Then Hamā'lak·aua^{s}ē told Q!ē'ẋwaq!ā^{s}nak^{u}, and said, "O child! these two men of supernatural power are my two children, Splitter and Tied-One, and one hand of that [other] one is stone." Thus said Hamā'lak·aua^{s}ē to his princess.

Then Q!ē'ẋwaq!ā^{s}nak^{u} asked her father to let his attendants club some seals again. They went in the canoe of Q!ē'ẋwaq!ā^{s}nak^{u}, and it was not long before they came home. (The canoe) was full of seals. Then Q!ē'ẋwaq!ā^{s}nak^{u} instructed her father, and said, "O father! take care! the Qwē'q^{u}sōt!ēnox^{u} will come to verify what you say about the men of supernatural power, for they said that Stone-Body would never die." Thus said Q!ē'ẋwaq!ā^{s}nak^{u} to Hamā'lak·aua^{s}ē; but Splitter and his brother only laughed at what their sister had said.

Then Q!ē'ẋwaq!ā^{s}nak^{u} got ready to go home, and she went aboard her canoe with her slaves and with her daughter. It was a fine day when they were crossing. When they were halfway from Malcolm Island to the mouth of Knight Inlet, Q!ē'ẋwaq!ā^{s}nak^{u} and her slaves began to cry.

After they had cried, they came near to the island in front of Feasting-Place, and Q!ē'ẋwaq!ā^{s}nak^{u} begged her slaves not to tell the Qwē'q^{u}sōt!ēnox^{u} right away what they had seen. (She continued), "Later on, when our tribe have finished eating these seals, you may tell them that Stone-Body was killed by

Wä, lā'^{s}laē Hamā'lak·aua^{s}ē ts!Ek·!ā'ɬ-^{s}ēdEx Q!ē'ẋwaq!ā^{s}nakwē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, xunō'k^{u}, ḷō'ḷEgwalEn-ts!ē'sElak·asōxda mā'^{s}lukwaqEn sā'sE-maxōx K!wā'qaxsānox ḷE^{s}wōx Mō'ẋ^{u}sE-gE^{s}wa'kwēx; wä, lōx t!ē'sEmōx apsō'ɬ-ts!ānäxsōxda ^{s}nEmō'kwēx," ^{s}nē'x·^{s}laē Hamā'lak·aua^{s}yaxēs k·!ē'dēɬē.

Wä, lā'^{s}laē Q!ē'ẋwaq!ā^{s}nakwē ax-k·!ā'laxēs ō'mpē qa lē^{s}s ē't!ēdēda a^{s}yî'l-kwäs kwē'xa, lā'xa mē'gwatē. Wä, hë'x·^{s}idaEm^{s}lā'wisē la ^{s}yā'^{s}yasElax yā'-^{s}yats!äs Q!ē'ẋwaq!ā^{s}nakwē. Wä, k·!ēs-^{s}lat!a ġä'ɬaxs g·ā'xaē nä'^{s}nakwa. Wä, laE'm^{s}laē qō't!axa mē'gwatē. Wä, hë'-x·^{s}idaEm^{s}lā'wisē q!aq!a'ġEmla^{s}laē Q!ē'-ẋwaq!ā^{s}nakwaxēs ō'mpē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, ā'dats, wë'g·iɬ la yā'L!âLEx qa^{s}xs g·ā'x^{s}mēLēda Qwē'q^{u}sōt!ēnoxwa aō'q!uyāɬxwa ġwô^{s}yâ'qōs ḷō'ḷEgwalEn-ts!ē'sElak·asa, qa^{s}xs ^{s}nē'k·aā'qōxs k·!eâ'-saēx ɬE^{s}lō'lEmux T!ē'sEmg·idēx," ^{s}nē'x·-^{s}laē Q!ē'ẋwaq!ā^{s}nakwax Hamā'lak·aua^{s}ē. Wä, â'Em^{s}lā'wisē K!wā'qaxsānowē ḷE-^{s}wīs ^{s}nE'mwotē dā'sdałas wā'ɬdEmasēs wuq!wa'.

Wä, lā'^{s}laē xwā'naɬ^{s}īdē Q!ē'ẋwaq!ā-^{s}nakwē qa^{s}s lā'lag·i nä'^{s}nakwa. Wä, lā'^{s}laē hō'guxs lā'xēs yā'^{s}yats!ē ḷE^{s}wīs q!ā'q!ak·ū ḷE^{s}wīs ts!ā'ts!adā'ġEmē xunō'-kwa. Wä, laE'm^{s}lā'wisē ë'k·ēda ^{s}nā'la, la'ē lā'^{s}wiɬEla. Wä, g·î'l^{s}Em^{s}lā'wisē lā lā'xa nEqâ'La^{s}yas L!ā'L!Esk·!ō'dēsē ḷō Kunō'xsda^{s}ē, la'ē lE'lgwałōẋ^{s}wīdē Q!ē'-ẋwaq!ā^{s}nakwē ḷE^{s}wīs q!ā'q!ak·u.

Wä, lā'^{s}laē ġwāɬ lE'lgwałâlaxs la'ē ē'x·ag·aā'^{s}la lax ^{s}mEkumā'^{s}yas Ġwā'-^{s}yasdEmsē. Wä, lā'^{s}laē Q!ē'ẋwaq!ā^{s}na-kwē hawā'x^{s}Elaxēs q!ā'q!ak·u qa k·!ē'sēs hë'x·^{s}id la ts!Ek·!ā'ɬElasēs dō'x^{s}waḷE'ɬē lā'xa Qwē'q^{u}sōt!ēnoxwē. "A'ɬ^{s}EmLEs ts!Ek·!ā'ɬ^{s}ēdLEs T!ē'sEmg·idäxs la'ē kwē'xEẋ^{u}sa ḷō'ḷEgwalEnts!ē'sElak·asē,

the men of supernatural power." Thus she said.

Then she arrived at the beach of her house, and she was met by some of her husband's tribe. Q!ē'ẋwaq!ā^{s}nak^{u} was questioned at once, and she was asked [told], "Why did you cry?" Thus said one (of the) men to her.

Then Q!ē'ẋwaq!ā^{s}nak^{u} replied, and said, "These slaves were only playing." Thus she said. The seals were immediately taken out of the canoe. Then Q!ē'ẋwaq!ā^{s}nak^{u} asked Copper-Maker to invite his tribe at once to come to a feast in the house. Then Copper-Maker sent his attendants to invite all the people in. They all came in. Then the raw seal was put before them.

When the attendants had nearly finished putting the seals before the guests, the daughter of Q!ē'ẋwaq!ā^{s}nak^{u} went to her father, and said, "O father! down was coming down the river of the old man." Thus she said. Then Q!ē'ẋwaq!ā^{s}nak^{u} went and pulled her child away.

After the attendants had finished putting the seal before the people, Q!ē'ẋwaq!ā^{s}nak^{u} again forgot about her child, who went to her father, and said again, "O father! down was coming down the river of the old man." Thus she said. Then Copper-Maker questioned his wife, and said, "Oh, my dear, what may your child mean when it says that down is coming down the river of the old man?" Thus said Copper-Maker.

lē'Las gwāł ha^{s}mā'pLEns g·ō'kulōtaxwa mē'gwatēx," ^{s}nē'x·^{s}laē.

Wä, lā'^{s}laē lā'g·a^{s}līs lāx L!Emā'îsasēs g·ō'kwē. Wä, hë'x·^{s}idaEm^{s}lā'wisē lalā'lasE^{s}wē Q!ē'ẋwaq!ā^{s}nakwē, yîsa g·ā'yułē lāx g·ō'kulōtas łā'^{s}wunEmas. Wä, lā'^{s}laē hë'x·^{s}idaEm wuLā'sE^{s}wē Q!ē'ẋwaq!ā^{s}nakwē. Wä, lā'^{s}laē ^{s}nē'x·sE^{s}wa: "^{s}mā'sēs lE'lgwałâlag·iła?" ^{s}nē'x·^{s}laēda ^{s}nEmō'kwē bEgwā'nEm lāq.

Wä, hë'x·^{s}idaEm^{s}lā'wisē Q!ē'ẋwaq!ā^{s}nakwē nā'nax^{s}mēq. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, â^{s}dzâ^{s}mōx am^{s}lā'lōxda q!ā'q!Ek·ōx," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm^{s}lā'wisē ^{s}mō'łtōtsE^{s}wēda mē'gwatē. Wä, lā'^{s}laē axk·!ā'lē Q!ē'ẋwaq!ā^{s}nakwē qa hë'x·^{s}ida^{s}mēs LĒ'^{s}lalē L!ā'qwag·ilāxēs g·ō'kulōtē qa g·ā'xēs k!wī'ła. Wä, hë'x·^{s}idaEm^{s}lā'wisē L!ā'qwag·ila ^{s}yā'laqaxēs a^{s}yî'lkwē qa lē^{s}s LĒ'^{s}lālaxa ^{s}nā'ẋwa g·ō'kulōts. Wä, g·ā'x^{s}laē ^{s}wī'^{s}laēLē. Wä, hë'x·^{s}idaEm^{s}lā'wisē k·ā'gEmlē'lEmēda k·!E'lx·ē mē'gwat lāq.

Wä, laE'm^{s}lawis E'lāq gwā'łēda a^{s}yî'lkwē k·ā'gEmlēłElasa mē'gwatē lā'xa k!wī'łē, la'ēda ts!ā'ts!adāgEmē xunō'ẋ^{u}s Q!ē'ẋwaq!ā^{s}nakwē lā lā'xēs ō'mpē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, ā'dats, qE'mkwatō'tsElaē wäs nō'matsē," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm^{s}lā'wisē Q!ē'ẋwaq!ā^{s}nakwē la nē'x^{s}ēdxēs xunō'kwē.

Wä, lā'^{s}laē gwā'łēda a^{s}yî'lkwē k·ā'gEmlēłElasa mē'gwatē. Wä, lā'^{s}laē ē't!ēdē Q!ē'ẋwaq!ā^{s}nakwē L!E'lgEmx·^{s}īdxēs xunō'kwē. Wä, lā'^{s}laē ē't!ēd lā'xēs ō'mpē. Wä, lā'^{s}laē ē'dzaqwa ^{s}nē'k·a: "^{s}ya, ā'dats, qE'mkwatō'tsElaē wäs nō'matsē," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm^{s}lā'wisē L!ā'qwag·ila wuLā'xēs gENE'mē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, adä', ^{s}mā'dzē gwô^{s}yâ'sg·as g·ī'^{s}g·ōs qE'mẋwatōsEla^{s}laē wä^{s}s nō'masa, ^{s}nē'x·tsâk·," ^{s}nē'x·^{s}laē L!ā'qwag·ila.

Then Q!ē'ẋwaq!ā^{g}nak^{u} spoke, and said, "Oh, I remember, the men of supernatural power killed our (people) who went to get feathers, — Stone-Body and his crew." Thus she said. Then the ancestors of the Qwē'q^{u}sōt!ēnox^{u} said at once that they would go to verify (the report).

At once they went out of the house of Copper-Maker. They launched their canoes, and they all went aboard. Then Q!ē'ẋwaq!ā^{g}nak^{u} asked her husband not to go too, and he obeyed the word of his wife.

Then his tribe started, and they arrived at the village of Hamā'lak·aua^{g}ē at Ẋuts!Exḷā'laba^{g}las. Then the ancestors of the Qwē'q^{u}sōt!ēnox^{u} saw that the heads of the crew of Stone-Body were really hanging there.

Then the warriors of Stone-Body said, "Let us kill Hamā'lak·aua^{g}ē." Then an old man spoke, and said, "O tribe! let us first verify what Q!ē'ẋwaq!ā^{g}nak^{u} referred to (when she spoke of) the men of supernatural power." Thus he said. Then they steered for the house of Hamā'lak·aua^{g}ē.

Splitter and Tied-One said to Hamā'lak·aua^{g}ē, "O father! they come to make war on us. Let us forestall them." Thus they said. Then Hamā'lak·aua^{g}ē agreed to the wish of his children. He took split cedar-sticks and burned the ends and gave three each to his sons. He said, "You will first shoot them with this, and then shoot them with your death-bringing arrows after you have shot three times

Wä, hë'x·^{g}idaEm^{g}lā'wisē yā'q!eg·ałē Q!ē'ẋwaq!ā^{g}nakwē. Wä, lā'^{g}laē ^{g}nē'k·a: "A wāẋ^{u}q!unēx^{u}sḷēā ḷō'ḷEgwalEnts!ē'sElak·asōxda kwē'x^{g}īdäxEns ts!ā'ts!Elk·!ax·däē' T!ēs'Emg·idä ḷE^{g}wis k!wEyî'mx·dä," ^{g}nē'x·^{g}laē. Wä, hë'x·^{g}idaEm^{g}lā'wisēda g·ā'lä Qwē'q^{u}sōt!ēnox^{u} ^{g}nēx· qa^{g}s lē aō'q!wa^{g}yaq.

Wä, hë'x·^{g}idaEm^{g}lā'wisē la hō'qawElsa lāx g·ō'kwas L!ā'qwag·ila. Wä, lā'^{g}laē wī^{g}x^{u}stE'ndxēs ẋwā'ẋwak!una. Wä, lā'^{g}laē ^{g}wī'^{g}laEm la hō'ġuxsa, wä, lā'^{g}laē ax·k·!ā'lē Q!ē'ẋwaq!ā^{g}nakwaxēs łā'^{g}wunEmē qa k·!ē'sēs ō'gwaqaEm la. Wä, lā'^{g}laē nā'nagēg·ēx wā'łdEmasēs ġEnE'mē.

Wä, lā'^{g}laē alē'ẋ^{g}wīdē g·ō'kulōtas. Wä, lā'^{g}laē lā'g·aa lāx la g·ō'ku^{g}lats Hamā'lak·aua^{g}ē lāx Ẋuts!Exḷā'laba^{g}lasē. Wä, laE'm^{g}laē dō'x^{g}waLE'lēda g·ā'lä Qwē'q^{u}sōt!ēnox qēxs â'la^{g}maē la yî'lẋulē qēqā'g·Ek^{u}däsa k!wEyî'mx·däs T!ē'sEmg·idē.

Wä, lā'^{g}laē ^{g}nē'k·ēda bā'bak!wäs L!ā'qwag·ila qa^{g}s wë'g·i kwē'x^{g}īdEx Hamā'lak·aua^{g}ē. Wä, lā'^{g}laē yā'q!eg·ałēda q!u'lyakwē bEgwā'nEma. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya, g·ō'kulōt, wë'g·adzâ^{g}mā^{g}sḷEns aō'q!u^{g}yaxwa ġwô^{g}yâ'q!Es Q!ē'ẋwaq!ā^{g}nakwē ḷō'ḷEgwalEnts!ē'sElak·asa," ^{g}nē'x·^{g}laē. Wä, lā'^{g}laē k·EqE'mlēsax g·ō'kwas Hamā'lak·aua^{g}ē.

Wä, lā'^{g}laē hë'x·^{g}ida^{g}mē K!wā'qaxsāno ḷō Mō'ẋ^{u}sEgE^{g}wakwē ^{g}nēx· lāx Hamā'lak·aua^{g}ē: "^{g}ya, ā'dats. Wä, la^{g}mō'x wī'na g·ā'xEns. Wë'g·ax·îns g·ā'laqaq^{u}," ^{g}nē'x·^{g}laē. Wä, hë'x·^{g}idaEm^{g}lā'wisē Hamā'lak·aua^{g}ē ë'x·^{g}ak·Ex wā'łdEmasēs sā'sEmē. Wä, lā'^{g}laē ax^{g}ē'dxa xo'kwē k!waxLa'^{g}wa qa^{g}s mē'x·bEndēq. Wä, lā'^{g}laē ts!â'sa yaē'yuduẋ^{u}ts!āq lā'xēs sā'sEmē. Wä, lā'^{g}laē ^{g}nē'k·a: "Yū la g·îl ha'nł^{g}īda'yuLōx. Wä, lā'Les ā'ł^{g}Emł ha'nł^{g}īdEłtsōxda halā'yux hēhā'naL!Ema

with the cedar sticks with burnt ends." Thus he said.

Then Hamā'lak·aua^{g}ē went out of his house with his attendants, and he began to beat the front boards of his house. Splitter and his brother appeared on the roof of the house, and they shot at the same time with the cedar sticks with burnt ends, and the sticks scattered in all directions. Then the warriors of Copper-Maker felt glad.

One of them said, "O tribe! be glad, for we believed falsely [in vain] that they were really men of supernatural power." Then Hamā'lak·aua^{g}ē again beat (the boards). Then the brothers shot one after the other the cedar sticks with burnt ends, and the ancestors of the Qwē'q^{u}sōt!ēnox^{u} made fun of them.

Then Splitter and his brother took the death-bringing arrows, and they shot at the same time. The canoes of the ancestors of the Qwē'q^{u}sōt!ēnox^{u} were at once upset, and the tribes were vanquished. That is the end.

qasō lāł yaē'yuduẋ^{u}p!Enałtsōxda mē-^{g}mē'x·bālax k!waxLa'^{g}wa," ^{g}nē'x·^{g}laē.

Wä, lā'^{g}laē lā'wElsē Hamā'lak·aua^{g}ē ḷE^{g}wis a^{g}yî'lkwē lā'xēs g·ō'kwē. Wä, lā'^{g}laē LE'xExsē'g·EndEx tsā'gEmasēs g·ō'kwē. Wä, g·ā'x^{g}laē K!wā'qaxsānowē ḷE^{g}wīs ^{g}nE'mwōtē lāx ō'gwäsasa g·ō'kwē. Wä, lā'^{g}laē ^{g}nEmā'x·^{g}īd ha'nł-^{g}ītsa mē^{g}mē'x·baā'kwē k!waxLā'^{g}wa. Wä, lā'^{g}laē pē'sEmē^{g}stā'la. Wä, lā'^{g}laē ë'x·^{g}īdē nē^{g}nâ'qa^{g}yasa bā'bak!wäs L!ā'-qwag·ila.

Wä, lā'^{g}laē ^{g}nē'k·ēda ^{g}nEmō'kwē: "^{g}ya, g·ō'kulōt, wē'g·ax·ī ë'x·^{g}īdēs nē-^{g}nâ'qēx·da^{g}xōs, wuł^{g}mē'x·dg·îns ō'q!u-sE'q^{u} â'laEm ḷō'ḷEgwalEnts!ēsElak·asa," ^{g}nē'x·^{g}laē. Wä, lā'^{g}laē ē't!ēdē Hamā'-lak·aua^{g}ē LE'x^{g}ēda. Wä, lā'^{g}laē nā'^{g}nē-łōst!aqE'la ha'nł^{g}īdēda ^{g}nE^{g}mē'mäsēs mē-^{g}mē'x·baa'kwē k!waxLā'^{g}wa. Wä, lā'^{g}laē aE'młałēda g·ā'läsa Qwē'q^{u}sōt!ēnoxwas.

Wä, lā'^{g}laē K!wā'qaxsāno ḷE^{g}wis ^{g}nE'mwōtē ax^{g}ē'dxa halā'yuwē hā'naL!E-ma. Wä, lā'^{g}laē ^{g}nEmā'x·^{g}īd ha'nł^{g}īdEs. Wä, hë'x·^{g}idaEm^{g}lā'wisē qā'pō^{g}na'kulē yaē'^{g}yats!ēx·däsa g·ā'läsa Qwē'q^{u}sōt!ē-noxwē. Wä, la^{g}mē yā'x·^{g}īdēda q!ē'nEm-x·dē lē'lqwalaLa^{g}ē. Wä, laE'm lā'ba.

2. LĀ'LĒLĪL!A.[1]

G·ō'kula^{g}laē g·ā'läsa Qwē'q^{u}sōt!ēnox lā'xa Hē'gEmsLa. Lā'^{g}laē g·ē'gatsa LĀ'LĒLĪL!axLa. Â'la g·ā'g·îxsēlasōsēs g·ō'kulōtē.

Lā'^{g}laē qā's^{g}īdē LĀ'LĒLĪL!a ^{g}nēx· qa^{g}s lē dō'qwaxēs wa lā'xa G·ō'xLa dō'qwaxa mEłē'k·ēxa k·!ō'tEla, qō laE'mlax ts!E'lx·^{g}īdalax lā'xa wa. LaE'm^{g}lāwis ^{g}nE'lg·ila lā'xa wa. K·!eâ'tsEEm^{g}lawis dō'gułts k·!ō'tEla.

Lā'^{g}laē k·!ēs q!â'LElaxēs hā't!Elag·iła qā'sa. Hä'^{g}l gwēx·s k·!îdE'lxEla. Lā'-^{g}laē LĀ'LĒLĪL!a dō'x^{g}waLE'laxa ë'x·sōkwē bEgwā'nEma k!wôa' lā'xa t!ē'sEmē hë gwēx·s ts!ē'k!wis gō'guma^{g}ē. K·!ēs dō'qulēda bEgwā'nEmax LĀ'LĒLĪL!a. Lā'^{g}laē qā's!īdē LĀ'LĒLĪL!a lā'xa bEgwā'nEmē. Lā'^{g}laē ḷā'wap!E'līsax. K·!ē'tsEEm^{g}lāwis mE'ls^{g}īdēda bEgwā'nEmē.

[1] See Translation in Report U. S. National Museum for 1895, p. 414.

Lā'ᵍlaē yā'q!eg·ałē LĀ'LĒLĪL!a. Lā'ᵍlaē ᵍnē'k·îq: "ᵍya, qāst, ᵍmā'sōs axsEᵍwā'qōs, adä'?" Lā'ᵍlaē mE'lsᵍīdēda bEgwā'nEmē qaᵍs yā'q!eg·ałē. "Ǥē'lak·asᵍla, qāst, qaxg·în dō'xᵍwaLE'lēg·ōL. Nō'gwaEm Kwā'kunχ̣ᵘbalisEla lā'xEns ᵍnā'lax. Nō'gwaEms wuḶEłᵍnā'xōs."—"Ā, adä'," ᵍnē'x·ᵍlat!ē LĀ'LĒLĪL!a. "LaᵍmEn Ḷō'gwalōL." Lā'ᵍlaē yā'q!eg·ałēda bEgwā'nEm: "G·ō'kwīlEn qaᵍs. LĒ'łaᵍlats!ēLōs lā'xwa ᵍwī'ᵍwulsqEᵍma'kwax lē'lqwalaLaᵍya." Lā'ᵍlaēda bEgwā'nEmē dō'qwamatsa k·!ēkwē' gā'xała kunkunχ̣ulī'g·ē lāx LĀ'LĒLĪL!a. Yū'Emᵍlaē wā'sgEmEns ts!Emā'laχ̣ᵘts!ānaᵍēx. "G·aE'm t!êx·îla'łg·ada g·ō'gwâᵍyōgwas. Yū'ᵍmēsEn L!ā'ǥîkwōxda qîx·Emā'ᵍyaxs. Yū'ᵍmēsa xawē'qwēx, yū'Em hamg·ī'laᵍyōsEn ō'mpa g·ā'xEn. Lā'LEs Ḷā'xᵍwalīł lāxg·a'da bē'bEgwanEmk· k·!ē'kwa. G·aᵍmEn ō'mpîk·. Laa'mx· lāL[1] axᵍE'lsłxwa ǥā'nuLēx lā'xēs g·ō'χ̣ᵘdEmsaōs. G·aᵍE'ms Ḷō'gwaᵍyōsēg·ada q!ulā'stak· Ḷōᵍgwa'da halā'yukᵘ Ḷōgwa'da χ̣u'mtχ̣umtag·īlak· lā'xēs hayō'tLaōs Ḷōgwa'da yä'qēg·ilak·. LaE'ms â'lax·ᵍīd g·ī'gamaᵍya; laE'ms kuku'nχ̣ulaLōL. Lā'Les Ḷē'gadLes Kwā'kunχ̣ᵘbali'sEla. Lā'LĒ bEχ̣ᵘsēᵍstaa'χ̣ᵘLēs L!ā'ǥEkumēLaōs ḶEᵍwis qEnxā'wēLaōs. Hē'Emłxaē gwä'łaLē. LaE'ms Ḷē'ǥadLes Yā'qałᵍa'nlîs. Hë'Ems g·ī'ǥEXLäyuLē." Lā'ᵍlaē qā'sᵍīdēda bEgwā'nEmē.

Lā'ᵍlaē nä'ᵍnakwē LĀ'LĒLĪL!a. Lā'ᵍlaē wāx· hamg·i'lasōsēs ǥEnE'mē. K·!ēsᵍlat!a ha'mx·ᵍīda. Lā'ᵍlaē k·ō'taᵍmē g·ō'kulōtasēq laE'm Ḷō'gwala. Lā'ᵍlaē gā'nułᵍīda. Lā'ᵍlaē ᵍnā'χ̣wa mē'xᵍēdē g·ō'kulōtas. Lā'ᵍlaē ᵍnā'x·ᵍīda. G·ā'xᵍlaē g·ō'kulōtas hōᵍgwoēLEla lā'xa g·ō'kwē hō'mâłaq. Lā'ᵍlaē Ḷā'χ̣ᵍwīdē LĀ'LĒLĪL!a qaᵍs dō'xᵍwīdēxēs g·ō'kwē. Lā'ᵍlaē dō'xᵍwaLE'laxa Ḷē'Ḷamasēs g·ō'kwē. Hë'x·ᵍīdaEmᵍlā'wis yä'laqwē LĀ'LĒLĪL!a.

LaE'm ëk·!ē'qalēda g·ī'ǥamaᵍyasēs g·ō'kwē qa ᵍnā'χ̣waᵍmaē g·ā'xē wā'łdEmasa bEgwā'nEmē. Yū'ᵍmis yä'laqulaᵍyōs LĀ'LĒLĪL!a, g·a'da:

La'ēᵍlawisḶa Ḷē'ǥEmālag·ilahaēsa wā'łâlag·ilîs yā'xLEnas Yä'qēg·ila lōL, yahâ', yahâ',
LāLᵍlā'wisLa k·î'mk·aqâlag·ilîsē L!ā'qwayas L!ā'qwag·ila lō'LayĒ; ha, ha, ha, ha, ha, ha, â, â, ū.

Lā'ᵍlaē LĀ'LĒLĪL!a nē'łaxēs g·ō'kulōt: "LĒ'łELaLEn lā'xa lē'lqwalaLaᵍē." Hë'x·ᵍidaEmᵍlā'wisē la q!êyō'tē aᵍyî'lkwas lāx ā'ᵍwaᵍgāwaᵍyâsa g·ō'kwôᵍyâ'sa kunkunχ̣ulī'g·aᵍē Ḷā'masa t!êx·î'läsa g·ō'kwa. LaE'm yä'wix·ilē LĀ'LĒLĪL!a. LaE'm ku'nχ̣ulała. LaE'm L!ā'ǥîkwatsa L!ā'ǥîχ̣ᵘdasa ku'nkunχ̣ulig·aᵍē. LaE'm Ḷē'ǥadEs Yā'qałᵍanlîs.

G·ā'xᵍlaē LĒ'łEᵍlakwas lē'lqwalaLaᵍya. Lā'ᵍlaē p!asᵍē'tsa q!ā'sasgEm ḶEᵍwa ᵍwā'lasx·ä ḶEᵍwa L!E'ntsEm ḶEᵍwa LE'gEχ̣ᵘsEm ḶEᵍwa mā'tsasgEm ḶEᵍwa ᵍnā'χ̣wa haē'p!ōma. Hë'Em ᵍnEᵍmē'mōtsāda G·ē'xsEmasa Qwē'qᵘsōt!ēnox.

Lā'ᵍlaē ǥā'gak·!ē yîx K·!â'dē, yî'xa g·ī'ǥamaᵍyasa g·ā'lä łā'wits!îs lāx k·!ē'dełas LĀ'LĒLĪL!a, lāx Ā'ōmōł. Hë'Em Ḷē'gEmsē. Hë'x·ᵍidaEmᵍlā'wisē LĀ'LĒLĪL!a wë'xa qā hā'ᵍlabalîs qā'dzēLē K·!â'dē. Lā'ᵍlaē qā'dzēLa. Hë'x·ᵍidaEmᵍlā'wis lā'sēs g·ō'χ̣ᵘdē lā'xēs nEgu'mpē ḶEᵍwis Ḷē'gEmx·dē, yîx LĀ'LĒLĪL!a. Hë'x·ᵍidaEmᵍla'wisē K·!â'dē LĒ'łElaxa lē'lqwalaLaᵍē. La'ē lâ'łxa g·ō'kwē ḶEᵍwa Ḷē'ǥEmē. Hë'Em ᵍnEᵍmē'mōts K·!â'dēda Sē'sEnL!aᵍē.

[1] L. c., p. 415.

Lā'ᵍlaē gā'gak·!aᵍlaē Yä'qok!wālag·ilîsē, yîx g·ī'gamaᵍyasa Q!ō'moᵍyuᵍē lāx k·!ē'dēłas K·!â'dē. Lā'ᵍlaē ë'x·ᵍak·ē K·!â'dēx wā'łdEmas. Hë'x·ᵍidaEmᵍlā'wis qā'dzēLē Yä'qok!wālag·ilîs lāx xunō'kwas K·!â'dē. Lā'ᵍlaē K·!â'dēsēs g·ō'ẋᵘdē[1] lāx Yä'qok!wālag·ilîs. Hë'Em ᵍnEᵍmē'mōtsēda Lâ'xsē yîsa Q!ō'moᵍyuᵍē. Lā'ᵍlaē Yä'qok!wālag·ilîsē LE'łElaxa ᵍnā'ẋwa lē'lqwalaLaᵍya, ỳîsēs gwä'nEmē lā'xēs nEgu'mpēxa L!ā'qwa ḷEᵍwa ẋwā'k!una ḷEᵍwa q!ā'k·ō ḷEᵍwa g·ī'sExstāla ḷEᵍwa ḷē'gEmē. LaE'm ḷē'gadês Lā'lēlīL!a, yîx Yä'qok!wālag·ilîsē ḷEᵍwa ts!ä'qaxLäᵍyō. LaE'm lā'ba.

3. BEk!u's (The Wood-Man).

The ancestors of the Qwē'qᵘsot!ēnox lived at Hē'gEms. Their chief was Potlatch-Giver, and his prince was Property-Body. Rolling-Down, the chief of the ancestors of the Gwa'ᵍwaēnoxᵘ, lived at Q!E'nsdEᵍmēs. Rolling-Down had a princess (named) Calling-Tribes. Calling-Tribes had for her lover Property-Body. Hē'gEms is not far from Q!E'nsdEᵍmēs.

Property-Body always went to his sweetheart. As soon as evening came, he launched his small canoe to go to his sweetheart; and as soon as it was nearly daylight he went home. He continued to do so every night.

One night he told his sweetheart, "O mistress!" thus said Property-Body to his sweetheart, "I will not come this night, mistress, for I am really tired. It is too much (to come) all the time every night." Calling-Tribes at once replied to her lover, and said to him, "It is good so, master. I say that we take a rest and sleep this night, master." Thus said Calling-Tribes to her lover.

Now they ceased speaking, and Property-Body went home. Then Calling-

G·ō'kulaᵍlaēda g·ā'läsa Qwē'qᵘsōt!ēnoxwē lāx Hē'gEmsē. Lā'ᵍlaē g·ī'gadês Mā'ẋwaq!ōłEla. Lā'ᵍlaē ḷEwE'lgadês Yā'qałᵍanlisē. Lā'ᵍlaē g·ō'kulē LEk·Emā'xōdē lāx Q!E'nsdEᵍmēsē, g·ī'gamaᵍyasa g·ā'läsa Gwā'ᵍwaē'noxwē. Lā'ᵍlaē k·!ē'dadē LEk·Emā'xōdês Lā'qulayūgwa. Lā'ᵍlaē wā'ḷadē Yā'qałᵍanlisas Lā'qulayūgwa. K·!ēs qwē'sałē Hē'gEmsē lāx Q!E'nsdEᵍmēsē.

Lā'ᵍlaē hë'mEnałaᵍmē Yā'qałᵍanlisē la hē'lunxēs ḷâ'la. G·î'lᵍEmᵍlaē dzā'qwaxs lā'naẋwaē. Hë'x·ᵍidaEmᵍla wīᵍxᵘstE'ndxēs ẋwā'ẋwagumē qaᵍs lē lā'xēs ḷâ'la. G·î'lᵍEmᵍlā'wis Elā'q ᵍnā'x·ᵍida, la'ē nä'ᵍnakwa. Wā'x·dzâlaᵍl hë gwē'g·ilaxa gā'gEnuLē.

Lā'ᵍlaē ᵍnE'mxsa gā'nuLa la'ē nē'łaxēs ḷâ'la: "ᵍya, q!ā'gwidē," ᵍnē'x·ᵍlaē Yā'qałᵍanlisa, lā'xēs ḷâ'la. "K·!ēs'LEn g·ā'xłxwa gā'nuLēx, q!ā'gwidē, qaᵍxg·în â'lēk· la qE'lk·a, qaᵍxg·în xE'nLElēk· Lā'xumāla hë'mEnałaᵍmaxa ᵍnā'ẋwä gā'gEnuLa." Hë'x·ᵍidaEmᵍlā'wisē ḷâ'läsē Lā'qulayūgwa nā'naxᵍmēq. Lā'ᵍlaē ᵍnē'k·îq: "Ë'x·ᵍEmLEs q!ā'gwidē, qaᵍxg·în laᵍmēk· ᵍnēx· qEns wë'g·ē ᵍnEmā'x·ᵍīd x·ō'sᵍīd qEns wë'g·aEns mē'xᵍīdaxwa gā'nuLēx, q!ā'gwidē," ᵍnē'x·ᵍlaē Lā'qulayūgwa lā'xēs ḷâ'la.

Lā'ᵍlaē q!wē'łᵍīdEx·daᵍxwa. LaE'm nä'ᵍnakwē Yā'qałᵍanlisē. Lā'ᵍlaē ts!ê-

[1] L. c., p. 416.

Tribes was sad that day, and Property-Body's mind was also in the same condition that evening. Calling-Tribes slept that night. Then she heard some one knocking [at the] outside of her bedroom, and Calling-Tribes said "Oh!" Right away a man answered her, and Calling-Tribes recognized that it was the voice of Property-Body, who was speaking. Calling-Tribes at once opened the door, and the man came into the room of Calling-Tribes.

Then the man sat down outside of the bed of Calling-Tribes. Then Calling-Tribes called Property-Body to lie down. Then he spoke, and said to her, "O mistress! I will stop coming to you. Just get up, and we will go and lie down in my house, that I may see how (much) you love me, mistress."

Then Calling-Tribes spoke to her lover. "Oh, great master!" thus she said, "you know well my love for you. Let us start and go according to your wish, master." Then the woman took two blankets to cover herself, and she went to where the little canoe of Property-Body lay, and went aboard.

The man immediately began to paddle. They were going to his village. When they were far away, the man spoke to Calling-Tribes. "O mistress! don't try not to sleep. Sleep, my dear, for the place to which we are going is far away." Then the woman went to sleep. As soon as Calling-Tribes fell asleep, the man changed his course and

x·î'lē nâ'qa^{s}yas Lā'qulayūg̣wäxa ^{s}nā'la. Hë'Em^{s}laxaā'wis g̣wē'x·sē nâ'qa^{s}yas Yā'qał^{s}anlisē ō'gwaqaxa la dzā'qwa. Lā'^{s}laē mē'x^{s}ēdē Lā'qulayūg̣waxa g̣ā'nuLē. Lā'^{s}laē wuLE'laxa mE^{s}nā'lä lāx nE-xsâ'was kwa^{s}lē'lasas. Lā'^{s}laē ^{s}yâ'xa^{s}laē Lā'qulayūg̣wēq. Hë'x·^{s}idaEm^{s}lā'wisēda bEgwā'nEmē nā'nax^{s}mēq. Lā'^{s}laē ^{s}mał-t!ē'xstē^{s}laē Lā'qulayūg̣wēq hë'^{s}mē Yā'qał^{s}anlisēda yā'q!ant!āla. Hë'x·^{s}idaEm-^{s}lā'wisē Lā'qulayūg̣wa la axstō'dxa t!êx·î'la. G·ā'x^{s}laēda bEgwā'nEmē, g·ā'xēLa lāx g·aē'^{s}lasas Lā'qulayūg̣wa.

Lā'^{s}laē k!wā'g·alīłēda bEgwā'nEmē lāx L!ā'sa^{s}yas k!walē'lasas Lā'qulayūg̣wa. Hë'x·^{s}idaEm^{s}lā'wisē Lā'qulayūg̣wa LE'^{s}lālax Yā'qał^{s}anlisē qa lē^{s}s ku'lx·^{s}īd lāq. Lā'^{s}laē yā'q!eg·ałē Yā'qał^{s}anlisē. Lā'^{s}laē ^{s}nē'k·îq: "^{s}ya, q!ā'gwidē, g̣wā'ł-lasEn la lōL, â'Ema Ḷā'x^{s}wīdEx qEns lē kwa^{s}lē'ł lā'xEn g·ō'kwa qEn dō'x^{s}waLE'-lēxEn g̣wē'^{s}ma^{s}lasē lōL, q!ā'gwidē."

Lā'^{s}laē yā'q!eg·ałē Lā'qulayūg̣wa, lā'xēs Ḷâ'la: "^{s}ya, q!ā'gwidēdzē," ^{s}nē'x·^{s}laē, "xE'nLElaaqōs q!ā'LElaxēs g̣wē'-^{s}ma^{s}lasōs g·ā'xEn. Wë'g·a, qā's^{s}īdEx qEns lā'lag·i lā'xēs wā'łdEmōs g·ā'xEn, q!ā'gwidē." Lā'^{s}laēda ts!Edā'qē ax^{s}ē'dxa ma^{s}łē lā'xēs mā'^{s}mē qa^{s}s ^{s}nEx̣u'ndē^{s}s. Lā'^{s}laē qā's^{s}ida. Hë^{s}na'kulaEm-^{s}lā'wis lāx ha^{s}nē'dzasas x̣wā'x̣wagumas Yā'qał^{s}anlisē qa^{s}s lē lāxs lā'xa x̣wā'k!una.

Hë'x·^{s}idaEm^{s}lā'wisē sē'x^{s}widēda bEgwā'nEmē. LaE'm lāł lā'xēs g·ō'kwa-^{s}lasē. Lā'^{s}laē qwē'sg·īlaxs la'ē yā'q!eg·ałēda bEgwā'nEmax Lā'qulayūg̣wa: "^{s}ya, q!ā'gwidē, g̣wā'łla^{s}s bEguxsō'L qa^{s}s k·!ē'saōs mē'x^{s}ēda. Wë'g·a, mē'x-^{s}ēdEx, adä', qa^{s}xs qwē'salaEns lā'laä." Hë'x·^{s}idaEm^{s}lā'wisēda ts!Edā'qē mē'x^{s}ēda. G·î'l^{s}Em^{s}lā'wisē mē'x^{s}ēdē Lā'qulayūg̣wa, la'ē hë'x·^{s}ida^{s}mēda bEgwā'nEmē

steered seaward. Now the man began to paddle hard.

When it was nearly day, the man woke Calling-Tribes. Calling-Tribes raised her head to look at what the man had referred to, and to see it. Then Calling-Tribes saw houses just like the village of her lover, Property-Body. Then they got out of the canoe and went to (the village). They went into the house of the man; and the man said to Calling-Tribes, "Go, sit in the middle of the rear of the house." Calling-Tribes went and sat down at the place to which the man had referred as her seat.

Then Calling-Tribes guessed that the man was different from her lover, for the man spoke angrily to her as soon as they entered the house. Then the man made a fire. As soon as the fire began to burn, the man went out. The man never entered the house after day had come, and the house also disappeared. Calling-Tribes was just sitting in the grass, and only a beam of the old house was (left) burning on the ground in the woods.

Then it was evening once more, and the house came back and stood on the ground. The man also came into the house. He went to Calling-Tribes, and said to her, "O mistress! I will tell you how my heart feels towards you. We will stay in the house this night. For this reason I stole you, mistress." Thus said the man to her. "Now you will know me. I am the chief of the Wood-Men. These are the ones to whom your drowned people go. This is the country of the ghosts."

L!ā'stōx̣ˢwīd qaˢs ḷā'łēxa L!ā'sakwē. LaE'mˢlaē â'laxˑˢīd sē'xˢwidēda bEgwā'nEmē.

Lā'ˢlaē Elā'q ˢnā'xˑˢīda, la'ē gwē'xˑˢidēda bEgwā'nEmax Lā'qulayūg̣wa. Lā'ˢlaē xˑī't!ēdē Lā'qulayūg̣wa qaˢs dō'xˢwīdē g̣waˢyâ'sa bEgwā'nEmē qa dō'xˢwītsōs. Lā'ˢlaē dō'xˢwaLE'lē Lā'qulayūg̣wäxa gˑigˑō'kwē. Hë'q!alaEm g̣wä'łē gˑō'kwaˢlasas ḷâ'lēsē, Yā'qałˢanlisē. Lā'ˢlaē hō'xˢwułtâ lāq. Lā'ˢlaē hō'g̣wīLa lāx gˑō'kwasa bEgwā'nEmē. Lā'ˢlaē ˢnē'kˑēda bEgwā'nEmax Lā'qulayūg̣wa: "Hā'gˑa k!waē'ł lā'xa nā'qōLewaˢliłē." Hë'xˑˢidaEmˢlā'wisē Lā'qulayūg̣wa lā k!wā'gˑaˢlīł lāx g̣waˢyâ'sa bEgwā'nEmē qa k!waē'lats.

LaE'mˢlaē Lā'qulayūg̣wa kˑō't!ēdxa bEgwā'nEmē ō'guˢlaEm lā'xēs ḷâ'la, qaˢxs hë'xˑˢidaˢmaē la łā'wiśēda bEgwā'nEmaxs gˑā'laē hō'g̣wīLa lā'xa gˑō'kwē. Lā'ˢlaē lEqwē'laxˑˢīdēda bEgwā'nEmē. Gˑî'lˢEmˢlāwis xˑī'xˢēdēda lEg̣wē'łē, la'as lā'wElsēda bEgwā'nEmaxs gˑā'laē ˢnā'xˑˢīda hëwä'xaˢlat!a gˑā'xēLēda bEgwā'nEmē, ḷEˢwa gˑō'kwē laE'mˢlaē ō'gwaqa la xˑîsˢē'da. Â'Emˢlāwisē Lā'qulayūg̣wa la k!wā'qēˢlaˢsxa kˑlē'dEk!u'sē; â'Emˢlāwis lā xˑī'xbālagˑîlsēda kˑā'tEwaˢyasa gˑō'x̣ᵘdē lā'xa ā'LalE'lsē.

Lā'ˢlaē ē't!ēd dzā'qwa, lā'alas ē't!ēdēda gˑō'kwē gˑāx axˢE'lsa. Gˑā'xˢlaēda bEgwā'nEmē gˑā'xēLa ō'gwaqa lā'xa gˑō'kwē. Hë'xˑˢidaEmˢlā'wis lā lāx Lā'qulayūg̣wa qaˢs ˢnē'kˑēq: "ˢya, q!ā'gwidē, laˢmEn nē'łaLEsgˑa g̣wä'łaasgˑasgˑîn nâ'qēkˑ qaˢs. LaˢmEns kwaˢlē'łłxwa gā'nuLēx. Hë'ˢmēgˑîn lā'gˑiła gˑilō'łēdōL, q!ā'gwidē," ˢnē'xˑˢlaēda bEgwā'nEmaq. "LaE'ms q!ā'łˢaLE'łał gˑā'xEn. Nō'gwaEm gˑī'g̣amēˢsa bE'k!usē'x. Yū'Em gˑā'xˢatsēs ˢnā'lasdānaxˑdaˢxwōs; yū'Em awī'ˢnak!wistsa lēslâ'ˢlēnoxwē."

Then he asked the woman, "Are you not hungry, my dear, that I may get something for you to eat? Name what you wish to eat, mistress." Then the woman replied to the Wood-Man, and said to him, "I eat halibut in our country."

Then the Wood-Man took cedar-withes and twisted them. He went out of the house and down to the beach. He went right out into the sea, which covered his head. It was not long before he came dragging four halibut, which he put down on the beach of the house at night. Then he told Calling-Tribes, "I brought these four halibut, mistress." Thus said the Wood-Man to her. "Now you will cut them to-morrow." When he had finished speaking, he lay down with his wife. It was only wonderful that the body of the Wood-Man was cold, just like ice, for he was indeed a dead person.

Now day came. Then the Wood-Man arose at once and went out of the house. The woman, Calling-Tribes, arose and started, for the house also had disappeared. She walked to the beach, looking for mussels to cut the halibut. She had not walked long before she found a large mussel. Then she went home and put it down at the place where she was sitting.

Then she walked into the woods to look for cedar-wood on which to hang the halibut. She had not been walking long before she found a cedar-tree lying on the ground. The cedar was split into fragments, and its bark lay flat on the ground. Then she carried the cedar-wood to her house, and she car-

Lā'ᵋlaē wuLā'xa ts!Edā'qē: "K·!ē'sas pō'sq!aa, adē', qEn lē axᵋē'd qaᵋs haᵋmā'yōs? Wë'g·a ḷ!ē'xᵋēdxēs gwaᵋyâ'ōs qaᵋs haᵋmā'yōs, q!ā'gwidē." Hë'x·ᵋidaEmᵋlā'wisēda ts!Edā'qē nā'naxᵋmēxa bE'k!usē'. Lā'ᵋlaē ᵋnē'k·îq: "Hë'ᵋmaēda pâ'ᵋyaEn haᵋmā'ᵋya lā'xEnuᵋx̣ᵘ awī'ᵋnak!usa."

Hë'x·ᵋidaEmᵋlā'wisēda bE'k!usē' axᵋē'dxa dEwē'xē qaᵋs sE'lp!ēdēq. Lā'ᵋlaē lā'wEls lā'xa g·ō'kwē qaᵋs lē lE'nts!ēsEla lā'xa L!Emā'îsē. Hëᵋna'kulaEmᵋlā'wis tā'xt!āla lā'xa dE'msx·ē. Lā'ᵋlaē t!EbEtō'. K·!ē'sᵋlat!a gä'ɬaxs g·ā'xaē nä'laxa mō'wē pâ'ᵋya. Lā'ᵋlaē axᵋā'lisaq lāx L!Emā'îsasa g·ō'kwaxa gā'nuLē. Lā'ᵋlaē nē'ɬax Lā'qulayūgwa: "G·ā'xᵋmōxda mō'wēx p!ēp!â'ᵋya, q!ā'gwidē," ᵋnE'x·ᵋlaēda bEk!u'sāq. "LaE'ms xwā'LaLEqᵘ lāx ɬE'nsLa." Lā'ᵋlaē gwāɬ yā'q!ant!ālaxs la'ē ku'lx·ᵋīda ḷ!Eᵋwēs gEnE'mē. Lē'x·aEm awī'laᵋyuᵋlasēxs Lō'maē wudā'lē ō'k!wīnaᵋyasa bEk!u's, hë'ᵋl gwē'x·sēda L!ō'xwê, qä'ḷaxs ɬE'ᵋlaē bEgwā'nEma.

Lā'ᵋlaē ᵋnaᵋna'kula. La'ē hë'x·ᵋidaᵋmēda bEk!u'sē ḷā'xᵋwīd qaᵋs lē lā'wEls lā'xa g·ō'kwē. Lā'ᵋlaē ḷā'xᵋwīdēda ts!Edā'qē, yîx Lā'qulayūgwa qaᵋs lē qā'sᵋīd qaᵋxs lEᵋma'a x·îsᵋē'dēda g·ō'x̣ᵘdē. Lā'ᵋlaē qā'sᵋīd qaᵋs lē lā'xa L!Ema'îsē ā'läx xō'ᵋlä qaᵋs xwā'LElaxa p!â'ᵋē. K·!ē'sᵋlaē gē'g·iɬtsēla qā'saxs la'ē q!ā'xa ᵋwā'lasē xō'ᵋla. Hë'x·ᵋidaEmᵋlāwis la nä'ᵋnakwa qaᵋs axᵋā'lēsēq lā'xēs k!wadzā'sē.

Lā'ᵋlaē qā'sᵋīd qaᵋs lē lā'xa ā'L!ē qaᵋs lē ā'läx k!waxLā'ᵋwa qaᵋs gā'ᵋyâxa p!â'ᵋē. K·!ē'sᵋlat!a gē'g·îls qā'saxs la'ē q!ā'xa wî'lkwē k·ā't!Esa. Lā'ᵋlaē qwē'laxwēda wî'lkwē. Lā'ᵋlaē â'Em la Lap!E'sē ts!āqE'msas. Hë'x·ᵋidaEmᵋlā'wisē wē'x·ᵋīdxa k!waxLā'ᵋwē qaᵋs lēᵋs lā'xēs g·ō'kwē. Lā'ᵋlaē ē't!ēd la wē'k·a lā'xa ts!ā'qEmsē

ried the cedar-bark for a roof to her house. After she had finished carrying the cedar-bark, she made a house out of it. Then she finished her house.

Then she cut the halibut and hung it up. After she had hung it up, the drying halibut became dried halibut. Then she took the cedar-bark and dried it; and as soon as it was dry, she rubbed it. The cedar-bark became soft. Then she took her knife and shaved the cedar-wood. After she had shaved it, she made a notch in the side of the cedar-wood. Then she shaved the cedar-wood again to make it round; and after she had finished, she put the soft cedar-bark on the ground.

Then she put the cedar-wood on it and drilled it. She had not drilled long when fire fell from it. Then she blew it, and now she had a fire (just like) our fire. Then her fire began to burn on the ground. She took cedar-wood and shaved it, and made a roasting-spit for the halibut; for she was going to roast it for her food, because she had not eaten for four days. Therefore she took the halibut at once to eat it. Now what she was roasting was done.

She ate it at once. As soon as she had eaten, night came. Then the house of the Wood-Man grew up again all round the house of Calling-Tribes. As soon as the house of the Wood-Man was there, he came in. He went into the house of his wife and laughed. He said to his wife, "Why do you make a house? for my house is already on the ground. You do not see this our house in the daytime. Although it should qa sä'lasēs g·ō'kwē. Lā'ᵍlaē ǥwāɬ wē'k·axa ts!ā'qEmsāxs la'ē g·ō'kwīlax·ᵍīdEq. Lā'ᵍlaē ǥwā'ɬēda g·ō'kwas.

Lā'ᵍlaē xwā'ɬᵍīdxa p!â'ᵍē. Lā'ᵍlaē gē'x̣ᵍwīdEq. Lā'ᵍlaē ǥwāɬ gē'x̣waxa laE'm k·!ā'wasLēda la lE'mx̣wa p!â'ᵍya. Wä, lā'ᵍlaē axᵍē'dxa ts!ā'qEmsē qaᵍs lE'mx̣ᵍwīdēq. G·î'lᵍEmᵍlā'wisē lE'mx̣ᵍwīda, la'ē q!awī'x·ᵍīdEq. Lā'ᵍlaē tE'lqwēda ts!ā'qEmsē. Lā'ᵍlaē axᵍē'dxēs gEɬts!E'mē qaᵍs k·!ā'xᵍwīdēxa k!waxLā'ᵍwē. Lā'ᵍlaē gwāɬ k·!ā'xwaq. Lā'ᵍlaē qE'mt!ēdEx ō'nutsaᵍyasa k!waxLā'ᵍwē. Lā'ᵍlaxaa k·!ā'xᵍwēdxa k!waxLā'ᵍwē ē't!ēd qa lē'x·ᵍEnēᵍs. Lā'ᵍlaē gwā'ɬa lā'as axᵍa'lsasa q!ō'yaa'kwē ts!ā'qEms lā'xa awī'ᵍnak!usē.

Lā'ᵍlaē k·ā't!Eqasa k!waxLā'ᵍwē lāq. Lā'ᵍlaē sE'lx·ᵍīda. K·!ē'sᵍlat!a gä'ɬa sE'laq, g·ā'xaēda gu'lta tē'xᵍēda. Lā'ᵍlaē pō'x̣ᵍwīdEq. Wä, laE'm gu'ltanōx̣ᵘsEns gu'ltax. Lā'ᵍlaē x·ī'xᵍēdē lEq!usā's. Lā'ᵍlaē axᵍē'dxa k!waxLā'ᵍwē qaᵍs k·!ā'x̣ᵍwīdēq. LaE'm L!ō'psaᵍyōgwīlaq qaē'da p!â'ᵍē qaᵍxs lEᵍma'ē L!ō'p!ēdLEq qaᵍs haᵍmā'ᵍya qaᵍxs hē'wäxaē hamx·ᵍī'dxa la mō'xsa ᵍnā'la, lā'g·iɬas hë'x·ᵍidaEmᵍla axᵍē'dxa p!â'ᵍē qaᵍs haᵍmā'ᵍya. Lā'ᵍlaē L!ō'pēda L!ō'pasEᵍwas.

Hë'x·ᵍidaEmᵍlā'wis hamx·ᵍī'dEq, g·î'lᵍEmᵍlā'wisē gwāɬ haᵍmā'pa, laE'mᵍlaē ǥā'nuɬᵍīda. G·ā'xᵍlaēda g·ō'kwasa bEk!u'sē ē't!ēd q!wā'xaᵍnakula la awī'ᵍstēᵍs g·ō'kwas Lā'qulayūgwa. G·î'lᵍEmᵍlā'wisē sE'ng·aE'lsēda g·ō'kwasa bEk!u'sē, g·ā'xaā'ᵍlasa bEk!u'sē, g·ā'xēɬ lā'xēs g·ō'kwē. Lā'ᵍlaē laē'ɬ lāx g·ō'kwasēs ǥenE'mē. Lā'ᵍlaē dā'ɬᵍīdēda bEk!u'sē. Lā'ᵍlaē ᵍnē'x·xēs ǥenE'mē: "ᵍmā'sēs lā'g·iɬaōs g·ō'kwīla qaE'n g·ō'kwaxs g·ō'k!usᵍmaē'x; laᵍs k·!ēs dō'qulaxwa g·ō'kwaqEnsxwa ᵍnā'lax, wāx·ᵍmēᵍlā'xē

rain, you would not be rained upon, mistress."

Then the woman, Calling-Tribes, spoke, and said to him, "You never come in the daytime, and this house is nothing (then), and the floor of our house is only a grassy place. As soon as night comes, this house appears on the ground, and its floor is smooth; and as soon as day comes, your house disappears, and its floor is only a grassy place. Therefore I made this my house to dry my halibut, and built a fire to roast this halibut for my food, for you did not give me food, and I was very hungry: therefore I drilled for fire."

Then she tried to give her husband roasted halibut, but the Wood-Man only turned away from his wife. He did not want to eat the roasted halibut. He did not want to eat what was roasted by a fire. Then Calling-Tribes felt badly on account of her husband, and she gave up (trying). Then her husband also said that he would feed Calling-Tribes. Then his wife said to him, "Let me eat (what you give me), master." Thus she said to her husband.

Then the Wood-Man arose and went out of the house that night. He had not been out long when two young men came in, holding at each end some bark of a hemlock-tree. They put it down in front of the place where Calling-Tribes was sitting. Then she looked at it and saw a roasted salmon. As soon as the young men had put it down, they went out. Then the Wood-Man, the husband of Calling-Tribes, yō'gwalax lā'laxs k·!ēslax yō'gwasōlaxōL, q!ā'gwidē."

Lā'ᵍlaēda ts!Edā'qē yā'q!eg·ała, yîx Lā'qulayūgwa. Lā'ᵍlaē ᵍnē'k·îq: "K·!ē'saā'qōs g·ā'xnaẋwaxa ᵍnā'la lax k·!eō's-dEmasēs g·ō'kwaqōs; â'naẋwaᵍmaa'xs la k·!ē'dEk!usōxda awī'ᵍnagwīłaxsEns g·ō'kwēx, g·î'lnaẋwaᵍmēs gā'nuɬᵍīdExs g·ā'xōxda g·ō'kwēx axᵍE'lsa lā'naẋwōx ë'x·ᵍīdōxda awī'ᵍnagwīłēx. Wä, g·î'lᵍmēs ᵍnā'x·ᵍīdExs la'ēx x·îsᵍē'dōxda g·ō'kwaqōs, lā'naẋwōx â'ᵍEmla k·!ē'dEk!usōxda awī'ᵍnagwīłēx. Hë'ᵍmēsEn lā'g·iła g·ō'kwēlaxwa g·ō'kwaqEn qa lE'mwatsEn k·!ā'wasēx ẓEᵍwa' lEgwī'łēx qa L!ō'batsa p!â'ᵍēx qEn haᵍmā'ᵍya, qaᵍxs k·!ē'saa'qōs ha'mg·īla g·ā'xEn, lā'x·dEn LŌ'ma pō'sq!a lā'g·iłaEn sE'lx·ᵍīd qEn lEgwī'ła."

Lā'ᵍlaē wax· ha'mg·īlaxēs łā'ᵍwunEmasa L!ō'bEkwē p!â'ᵍya. Â'EmᵍlA'wisēda bEk!u'sē łō'ẋᵍwītsēs gEnE'mē. LaE'm k·!ēs haᵍmaē'xsdxa L!ō'bEkwē p!â'ᵍya. LaE'm k·!ēs ᵍnēx· qaᵍs haᵍmā'pēxa L!ō'pasEᵍwē lā'xa gu'lta. Lā'ᵍlaē ts!î-x·î'lē nâ'qaᵍyas Lā'qulayūgwa qaēs łā'ᵍwunEmē. LaE'mᵍlaē yā'x·ᵍīdē nâ'qaᵍyas. Lā'ᵍlaē łā'ᵍwunEmas ō'gwaqa ᵍnēx· qaᵍs hamg·ī'lēq Lā'qulayūgwa. Hë'x·ᵍidaEmᵍlā'wis ᵍnē'k·ē gEnE'masēq: "Wë'g·ax·în hamx·ᵍī'd lōL, q!ā'gwidē," ᵍnē'x·ᵍlaēxēs łā'ᵍwunEmē.

Lā'ᵍlaē hë'x·ᵍidaᵍmēda bEk!u'sē ẓā'xolīł qaᵍs lē lā'wEls lā'xēs g·ō'kwaxa gā'nuLē. K·!ē'sᵍlat!a gä'łaxs g·ā'xaēda maᵍlō'kwē haᵍyā'łᵍa dā'dEbēxa sē'saq!wamōtasōx lâ'xmEsēx. Lā'ᵍlaē axᵍE'lsaq lāx nE'qamaᵍlasas Lā'qulayūgwa lāx k!watsl!ē'naᵍyas. Lā'ᵍlaē dō'xᵍwīdEq. Lā'ᵍlaē dō'qulaxa L!ō'bEkwē k·!ō'tEla. G·î'lᵍEmᵍlā'wis axᵍE'lsēda haᵍyā'łᵍäq, lā'ᵍlaē hō'qawElsa. G·ā'xᵍlaēda bEk!u'sē, yîx łā'ᵍwunEmas Lā'qulayūgwa

came in and sat down by the side of his wife. Then he asked his wife to eat.

Then the Wood-Man took some of the roasted salmon and ate it, and his wife also ate. Then they had enough. After they had eaten, the Wood-Man spoke to his wife, and said to her, "O mistress! thank you. For this reason I did not come to our house, because before I did not possess your heart. Now I have your heart, because you have eaten of our food, mistress. Now this our house will not disappear (again)."

Now she was caught by her husband, for she had eaten the roasted salmon of the Wood-Man. What the Wood-Man referred to as roasted (salmon) was rotten wood. It is just like roasted (salmon) to those whom the Wood-Man tries to make foolish. Now we will finish this story, and we will tell how this is known by the people of our world.

Made-to-be-Hunter, the son of Wealthy, the attendant of Rolling-Down, the chief of the ancestors of the Gwa'ᵍwaēnoxᵘ, lived at Q!E'nsdEᵍmēs.

Made-to-be-Hunter launched his pretty little harpooneer's canoe. He loaded it with provisions and put his mat into it. Then he went aboard and paddled out to sea outside of the Cape, for he intended to hunt seals at Nomas Island. Then a very thick fog came up, and he paddled in vain, for he did not know which way to steer.

It began to blow, and the wind g·ā'xēł qaᵍs k!wā'g·aᵍlīłē lax apsâ'ᵍyasēs ǥEnE'mē. Lā'ᵍlaē axk·!ā'laxēs ǥEnE'mē qa hamx·ᵍī'dēs.

Lā'ᵍlaēda bEk!u'sē dā'x·ᵍīd lā'xa L!ō'bEkwē qaᵍs hamx·ᵍī'dēq. Lā'ᵍlaē ō'gwaqa hamx·ᵍī'dē ǥEnE'mas. La'x·daᵍxᵘᵍlaē pō'łᵍīda. LaE'm ǥwāł haᵍmā'pa. Lā'ᵍlaē yā'q!eg·ałēda bEk!usa'xēs ǥEnE'mē. Lā'ᵍlaē ᵍnē'k·îq: "ᵍya, q!ā'gwidē, ǥē'lak·asᵍla. Hë'ᵍmEn lā'g·iła k·!ē'sd g·āx lā'xEns g·ō'kwîx qaᵍxg·în hë'ᵍmēk·ałē wiyō'łdxēs nâ'qaᵍyōs. Wä, lEn lōłxōs nâ'qaᵍyaq!ōs qaᵍxs lEᵍma'aqōs ha'mx·ᵍīdxEnuᵍx̣ᵘ haᵍmā'ᵍēx, q!ā'gwidē. Laᵍmōx k·!ēsł lāł x·îsᵍē'daēnoxᵘLEns g·ō'kwîx."

Wä, laE'm lō'ļanEmsēs łā'ᵍwunEmē qaᵍxs la'ē hamx·ᵍī'dxa L!ō'bEkwasa bEk!u'sē. Hë'Em gwôᵍyō'sa bEk!u'sē L!ō'bEkwēda LE'nqwa. Lā'ᵍlaē â'la ᵍnEmā'x·is ļEᵍwa L!ō'bEkwē lā'xa la nā'nōłEᵍmasōsa bEk!u'sē. Wä, laᵍmEns gwāłᵍmawīsļa lā'xwa nū'yamēx qEns lā'lag·i gwā'ǥwix̣ᵘsᵍāla lāx lā'g·iłasōx q!ā'łēłtsōxda bā'xusēx lā'xEns ᵍnā'lax.

G·ō'kulaᵍlaē Ha'nL!ēnoxwēᵍlakwē lāx Q!E'nsdEᵍmēsē, yîx xunō'kwas Q!ō'mōqâ, yîx E'lkwäs LEk·Emā'xōdē g·ī'ǥamaᵍyasa g·ā'läsa Gwā'ᵍwaēnoxwē.

LaE'mᵍlā'wisē Ha'nL!ēnoxwēᵍlakwē' wīᵍxᵘstE'ndxēs alē'watsl!ē ë'x·bidōᵍl x̣wā'x̣waguma. Lā'ᵍlaē ᵍmō'xsasēs g·iwu'lkwē lāq, ļEᵍwīs k!wa'ᵍē. Lā'ᵍlaē lāxs lāq qaᵍs sē'xᵍwīdē. Lā'ᵍlaē L!ā'sg·īla lāx L!ā'sakwas Aᵍwī'łbaᵍlisē qaᵍxs wā'x·iᵍlaxsdē la ha'naL!ax mē'gwata lax Nō'masē. Lā'ᵍlaē g·ā'xēda p!E'lxEla â'laEl ǥE'nk·a. Lā'ᵍlaē wułE'mᵍEl sē'xwa. LaE'm k·!ēs q!ā'LElaxēs lē ļā'łaseᵍwa.

Lā'ᵍlaē yūᵍna'kula. Lā'ᵍlaē hā'labalaᵍl

quickly became strong. Then he took his mat and made a sail out of it. He did not care if he reached a different country. Night came, but the wind remained [in] just the same [way]. Then day came, and the fog was just as thick. Now night came again, and the wind was very strong. Then day came again. Now there was no fog and only a strong wind.

Then night came. When day came (again) he say a pretty place. Then Made-to-be-Hunter felt glad. He went ashore at once there, and unloaded his canoe. Then he went down to the beach and saw a heavy wave rising outside of the place where his canoe was. It struck his canoe and split it. Then his canoe was entirely broken.

Made-to-be-Hunter gathered up the pieces of his canoe, carried them up, and made a house. When he had finished the house, Made-to-be-Hunter lay down on his back and tried to discover at what place he was. Then he felt sad, for he did not know it. He ate of his provisions. After he had eaten, he lay down again on his back and went to sleep.

Then he awoke, and it was evening, and he just lay down on his back, as before. His mind was much troubled. Then he heard a man speaking behind his house. The man said to him, "O friend Made-to-be-Hunter! I come to feed you, my dear!" Thus said the one who was speaking to him.

łâ'gwēmas^{g}īdēda yâ'la. Lā'^{g}laē ax^{g}ē'dxēs łē'wa^{g}ē qa^{g}s yā'wap!īdēs. LaE'm^{g}laē wā'x·^{g}Emł lā'yōł lax ō'gu^{g}laLa a^{g}wī'nagwisa. Lā'^{g}laē gā'nuł^{g}īda. Â'Em^{g}lawisē hëx·sä'Em ḷā'łasE^{g}wē gwē'bałaasasa yâ'la. Lā'^{g}laē ^{g}nā'x·^{g}ida. Hë'x·säEm^{g}lāwis gwē'x·sē gE'nk·ēda p!E'lxEla. Lā'^{g}laē ē't!ēd gā'nuł^{g}īda. LaE'm^{g}laē LŌ'max·^{g}īd la łō'k!wēmasēda yâ'la. Lā'^{g}laē ē't!ēd ^{g}nā'x·^{g}īda. LaE'm^{g}laē k·!eâ's la p!E'lxEla. Â'Em^{g}laē la łō'k!wēmasēda yâ'la.

Lā'^{g}laē gā'nuł^{g}īda. Lā'^{g}laē ^{g}nā'x·^{g}īda. Lā'^{g}laē dō'x^{g}waLE'laxa ë'k·ē a^{g}wī'nagwīsa. Lā'^{g}laē ë'x·^{g}idē nâ'qa^{g}yas Ha'nL!ēnoxwē^{g}lakwē. Hë'x·^{g}idaEm^{g}lā'wis ā'Lē^{g}sta lāq. Lā'^{g}laē ^{g}mō'łtâ lāq. Lā'^{g}laē ^{g}wī'^{g}łołtâwē ^{g}mE'm^{g}wāläs. Lā'^{g}laē lE'nts!ēsElaxs la'ē dō'x^{g}waLE'laxa ^{g}wā'lasē gElā'^{g}ya g·āx q!Enē'pōstâ lā'xa LǃA'sa^{g}yas ha^{g}nē'dzasas yā'^{g}yats!äs. Lā'^{g}laē quł^{g}ī'dxa ẋwā'k!unax·dē. Lā'^{g}laē hō'x^{g}widēda ẋwā'k!unax·dē. LaE'm^{g}laē ^{g}wī'^{g}wulxsēda ẋwā'k!unax·dē.

Lā'^{g}laē Ha'nL!ēnoxwē^{g}lakwē q!ap!ē'x·^{g}īdxēs ẋwā'k!unax·dē qa^{g}s ^{g}wī'x·^{g}īdēq. Lā'^{g}laē g·ō'kwēlaq qa^{g}s g·ō'kwa. Lā'^{g}laē gwā'łēda g·ō'kwē. Lā'^{g}laē t!ē'x·^{g}Elsē Ha'nL!ēnoxwē^{g}lakwē qa^{g}s sE'nx·^{g}īdēx a^{g}wī'nagwītsēna^{g}yas la ax^{g}ā'ts. LaE'm^{g}laē ts!îx·^{g}ī'da. LaE'm^{g}laē dzā'qwa. LaE'm^{g}lāwis hë'x·säEm gwä'łē lā'xēs t!ē'k·ałaē'na^{g}ē. LaE'm^{g}laē q!ē'nEmē nâ'qa^{g}yas. Lā'^{g}laē wu'LElaxa yā'q!ant!ālē bEgwā'nEm lāx ā'Lanâ^{g}yas g·ō'kwas. Lā'^{g}laē ^{g}nē'k·ēda bEgwā'nEmaq: "^{g}yâ, qāst, Ha'nL!ēnoxwē^{g}lak^{u}, g·ā'xLEn ham-g·ī'laLŌL, adä'," ^{g}nē'x·^{g}laēda yā'q!ant!ālêq.

Then Made-to-be-Hunter sat up and spoke also to him, for he was very thankful for what he he had heard. He said, "Come for a while and let me look at you, my dear!" Thus he said to him. The man came at once to the door of his house and entered. He just stood in the house and stared at Made-to-be-Hunter. After he had stared at him, he went out.

Then Made-to-be-Hunter felt troubled. Then he heard a woman speaking at the outer corner of his house. The woman said, "Take care, my dear! Don't eat of the food that the man will bring you, my dear! He is the Wood-Man, who said he would come and feed you. When they bring you roasted salmon, only pretend to eat; but it would be best for you to take of your (own) provisions, and just drop into your lap his food, and eat only [what comes from] your provisions, my dear! else you will be lost." Thus said the woman.

Then Made-to-be-Hunter spoke to the woman. (He said,) "Oh, my dear! are you Calling-Tribes?" and the woman said, "I am, my dear! I cannot go into your house, for I have eaten of the food of the Wood-Man. Good-by, my dear!" Thus she said.

As soon as the woman stopped speaking, two young men came, carrying a piece of hemlock-bark by the ends. They put it down in front of Made-to-be-Hunter. Then Made-to-be-Hunter sat up and took (what seemed to be) roasted silver salmon and looked

Hë'x·ˢidaEmˢla'wisē Ha'nL!ēnoxwēˢlakwē k!wā'g·iE'ls qaˢs yā'q!eg·ałē ō'gwaqaq, qaˢxs xE'nLElaē mō'ˢlasēs wuḷā'xˢaḷE'łē. Lā'ˢlaē ˢnē'k·a: "Ḡē'ladzâˢmāsL qEn dō'xˢwaLE'laōL, adä'," ˢnē'x·ˢlaēq. Hë'x·ˢidaEmˢlā'wisēda bEgwā'nEmē g·āx lā'xa t!êx·î'läs g·ō'kwas. G·ā'xˢlaē g·ā'xēLēda bEgwā'nEmē. Â'Emˢlā'wisē ḷā'xˢwalīł qaˢs dō'doxsˢE'ndēx Ha'nL!ēnoxwēˢlakwē. Lā'ˢlaē gwāł dō'doxsˢE'ndEx Ha'nL!ēnoxwēˢlakwē. Lā'ˢlaē lā'wElsa.

Lā'ˢlaˢxaa q!ē'x·ˢīdē nâ'qaˢyas Ha'nL!ēnoxwēˢlakwē, Hë'Emˢlawisāłēˢsq!ē'nEmē nâ'qaˢyas. Lā'ˢlaē wuḷā'xˢaLE'laxa yā'q!ant!älä ts!Edā'qa lāx apsā'nâˢyas g·ō'kwas. Lā'ˢlaē ˢnē'k·ēda ts!Edā'qē: "Yā'L!ânō, adä', gwā'la hamx·ˢī'dEx g·ā'xLa hamg·ī'laˢyōLEsa bEgwā'nEmē lōL, adä'. Hë'Em bEk!usē'da g·ā'xē ˢnēx· qaˢs hamg·ī'lē lōL. G·î'lˢmax·ī g·ā'xyEˢwēda L!ō'bEkwē lōL, las â'Em haˢmā'pbōłaq. Hë't!as ë'g·asē axˢē'd lāxs g·iwu'lkwaq!ōs, lā'LEs â'Emł ts!Exk·!î'lgEndaˢlałtsēs haˢmē'LaōS, lā'ḶaLEs hēł haˢmē'Lēdaḡāyoła lāxs g·iwu'lkwōs, adä', ā'Las xEk·!ā'laxōL," ˢnē'x·ˢlaēda ts!Edā'qē.

Lā'ˢlaē yā'q!eg·ałē Ha'nL!ēnoxwēˢlakwaq, lā'xa ts!Edā'qē: "ˢya, adä', sō'tsâˢmaa Lā'qulayūgwasa?" Lā'ˢlaē ˢnē'k·ēda ts!Edā'qē: "Nō'gwaEm, adä'. Â'ˢmēsEn k·!eâ's gwē'x·ˢidaas la laē'ł lā'xōs g·ō'kwaqōs qaˢxg·în laˢmē'g·în hamx·ˢī'd lā'xōx haˢmā'ˢyaxsa bEk!u'sēx. Halā'k·asla, adä'," ˢnē'x·ˢlaē.

G·î'lˢEmˢlāwis q!wē'łˢīdēda ts!Edā'qē yā'q!ant!ālaxs g·ā'xaēda maˢlō'kwē haˢyā'łˢa dā'dEbēxa xa'k!umasā lâ'xˢmEsē. Lā'ˢlaē axˢā'līłas lāx nEqamā'ˢlēłas Ha'nL!ēnoxwēˢlakwē. Lā'ˢlaē k!wā'g·aˢlēłē Ha'nL!ēnoxwēˢlakwē qaˢs dā'x·ˢīdē lā'xa L!ō'bEkwē dzEˢwu'na qaˢs dō'xˢwī-

at it. Then he pretended to eat, but he only threw it into his lap. The two young men were just standing with their backs to the fire of Made-to-be-Hunter. As soon as the roasted salmon was all picked over, the two young men went out.

Then Made-to-be-Hunter looked at the roasted silver salmon, and it was just like roasted silver salmon. When he looked at the roasted silver salmon, Calling-Tribes spoke from the outer corner of the house, and said, "How did you come out, my dear?" Made-to-be-Hunter answered her at once, and said to her, "I came out all right. I did not eat. I only did as you told me to do, mistress." Thus said Made-to-be-Hunter to Calling-Tribes.

Then Calling-Tribes replied, and said, "Oh, my dear! now you shall know to what place you have come to stay. This is the country of all those who die in the water when their canoes capsize. This is the place to which their souls come. These are the Wood-Men, and my husband is the chief of the Wood-Men. Therefore I warn you, my dear! The reason why I must stay is, that I took the food that the Wood-Men gave me. Therefore I do not think at all of our country. If you eat the food that is given to you, you will stay away; and if my husband stares at you very much, (it is because) he is trying to make you foolish. Then strengthen your mind, that you may not become foolish; and just stare at him also, that he may give up staring at you. Then he cannot get you, master. I cannot go into your house, because I was made a different being by the Wood-Man. dēq. Lā'ᵋlaē hamx·ᵋī'dbōłaq. Â'ᵋmaalaḷał ts!Exk·!î'lgEndalaq. Â'Emᵋlā'wisēda maᵋlō'kwē haᵋyā'łᵋa ḷā'xḷâᵋsa gwē'k·ała lā'xa lEq!usās Ha'nL!ēnoxwēᵋlakwē. G·î'lᵋEmᵋlā'wis ᵋwî'lg·îltsōᵋwēda L!ō'bEkwē, lā'alas hō'qawElsēda maᵋlō'kwē haᵋyā'łᵋa.

Lā'ᵋlaē Ha'nL!ēnoxwēᵋlakwē dō'xᵋwīdxa L!ō'bEkwē dzEᵋwu'na qaᵋs dō'xᵋwīdēq. Yū'Emᵋlāwis gwē'x·sōxda L!ō'bEkwēx dzEᵋwu'na. Hë'Emᵋlāwis ā'łeᵋs dō'qwaxa L!ō'bEkwē dzEᵋwu'na. Lā'alasē yā'q!eg·ałē Lā'qulayūgwa lā'xa apsā'nâᵋyasa g·ō'kwas. Lā'ᵋlaē ᵋnē'k·a: "ᵋwä'ᵋmaxas, adä'?" Hë'x·ᵋidaEmᵋlā'wisē Ha'nL!ēnoxwēᵋlakwē nā'naxᵋmēq. Lā'ᵋlaē ᵋnē'k·îq: "Hē'łax·aᵋmEn. K·!ē'sEn hamx·ᵋī'da. Â'ᵋmEn hë gwē'x·ᵋīdēs gwaᵋyâ'ōs qan gwē'x·ᵋīdaasa, q!ā'gwidä," ᵋnē'x·ᵋlaē Ha'nL!ēnoxwēᵋlakwē lāx Lā'qulayūgwa.

Lā'ᵋlaē nā'naxᵋmaᵋē Lā'qulayūgwēq. Lā'ᵋlaē ᵋnē'k·a: "ᵋya, adä', laE'ms q!âł-ᵋaLE'laLōł lā'xōx aᵋwī'ᵋnagwīts!ēnaᵋyā'xsōs g·ā'xaqōs axᵋā'sa. Yū'Em aᵋwī'ᵋnagwītsa ᵋnā'ẋwa łEᵋlg·ayāla lā'xa ᵋwā'pēẋa qapä'sēs yā'ᵋyats!ē; yū'ᵋmēs g·ā'xᵋats bEẋu'naᵋyas; yū'ᵋmēs la bEk!u'sōx; yū'Em g·ī'gamēᵋsa bEk!usō'xda lē'qEn łā'ᵋwunEma. Hë'ᵋmisEn lā'g·iła haiā'L!ōlōL, adä'. Hë'ᵋmEn lā'g·iła xEk·!ā'xg·în lē'g·în dā'dalaxa hamg·ī'laᵋyâsa bEk!u'sē g·ā'xEn. Hë'ᵋmēsEn k·!ē'sēł la g·ī'g·aēqalaxEns aᵋwī'ᵋnagwisa. Qaᵋsō hamx·ᵋī'dxa hamg·ī'layuLa lōL, lā'LEs xEk·!a'LōL. Hë'ᵋmisEn łā'ᵋwunEmē qō xE'nLElalax dō'duxsᵋEndōL. Hë'Em nā'nōłEᵋma'ᵋyusē. Hë'Ems la łā'lokwaā'sōs lā'xēs nâ'qaᵋyōs qa k·!ē'sēs nō'łEmx·ᵋīda. Â'Ems ō'gwaqa dō'duxsᵋEndEq qa hë'ᵋmis wä'LE lā'xēs dō'qwałaēnaᵋē lōL. LaE'm k·!eâ's la gwaᵋyō'ḷats lōL, q!ā'gwidē. Hë'ᵋmEn lā'g·iła k·!eâ's gwē'x·ᵋīdaas la laē'ł lāxs g·ō'kwa-

That's it, my dear! Don't eat, else you will stay away, and will be lost sight of by our people, master, for I must stay here in this country. But I will not leave you, else you might be caught. That's it, master. Now, good-by!"

Then night came. Now Made-to-be-Hunter was much troubled in his mind. Then he went to sleep. Morning came, and he was lying on his back on the place where he lay. Then a man came, and spoke from a corner of the house, and said, "Oh, my dear! are you awake?" Made-to-be-Hunter replied at once, and said, "I am awake, my dear! Come into this house, my dear!" Then the Wood-Man came in. He stood in the doorway of the house. The Wood-Man just stared at him, and Made-to-be-Hunter also stared at him. Then the Wood-Man was first to give in.

Then the Wood-Man spoke, and said, "I came to tell you that two young men will come again to feed you, my dear, else you might be hungry in my country. That is all, my dear!" Thus said the Wood-Man to Made-to-be-Hunter. Then Made-to-be-Hunter also spoke, and said, "Is not your word good, chief? You do not want me to suffer in your country, chief. Only be kind to me, that I may not suffer much in your land, chief, that I may go back again to our country, chief."

The Wood-Man just listened to what

qōs qa^{s}xg·în la^{s}mē'k· ōgux^{s}ē'damatsōsa bEk!usē'x. Hë'^{s}mēq, adä'. Ġwā'k·asnō hamx·^{s}ī'dElax, ā'Las xEk·!a'laxōL qa q!ā'lag·iłēLōsasEns g·ō'kulōta, q!ā'gwidē, qa^{s}xg·în la^{s}mē'k· xEk·!a' lā'xwa a^{s}wī'-^{s}nagwisēx. Â'EmLEn k·!ēsł bâ'LōS, ā'Las lâ'ḷanEmlaxō'L. Hë'^{s}mēq, q!ā'gwidē. Wä, halā'k·as^{s}la."

Lā'^{s}laē gā'nuł^{s}īda. LaE'm^{s}laē q!ē'nEmē nâ'qa^{s}yas Ha'nL!ēnoxwē^{s}lakwē. Lā'^{s}laē mē'x^{s}ēda. Lā'^{s}laē ^{s}nā'x·^{s}īda. LaE'm^{s}lāwis t!ē'g·ił lā'xēs g·aē'lasē. G·ā'x^{s}laēda bEgwā'nEmē, yā'q!eg·ała lāx apsā'nâ^{s}yas g·ō'kwas. Lā'^{s}laē ^{s}nē'k·a: "^{s}yâ, adä', la^{s}mā's ts!îx·^{s}ī'daa?" Hë'x·^{s}idaEm^{s}lā'wisē nā'nax^{s}ma^{s}ē Ha'n-L!ēnoxwē^{s}lakwaq. Lā'^{s}laē ^{s}nē'k·a: "La-^{s}mEn ts!îx·^{s}ī'da, adä', ġē'lag·a. Â'Em g·ā'xēLEx, adä'." G·ā'x^{s}laēda bEk!u'sē g·ā'xēLa. Hë'x·^{s}idaEm^{s}lā'wisē ḷā'x^{s}wa-lił lā'xa t!êx·î'läs g·ō'kwas. Â'Em^{s}lā'-wisēda bEk!u'sē dō'duxs^{s}EndEq. Â'Em-^{s}lā'wisē Ha'nL!ēnoxwē^{s}lakwē ō'gwaqa dō'duxs^{s}EndEq. Lā'^{s}laē hë g·îl wē'ł^{s}īdēda bEk!u'sē lāq.

Lā'^{s}laē yā'q!eg·ałēda bEk!u'sē. Lā'-^{s}laē ^{s}nē'k·a: "Hë'dEn g·ā'xēła nē'łēł-g·înLōL. LaE'mxaē g·āxL hamg·ī'laLēda ma^{s}lō'kwa ha^{s}yā'ł^{s}a lōL, adä', ā'Las pō'sq!alaxōL lā'xEn a^{s}wī'^{s}nagwisēx. Hë'^{s}mēq, adä'," ^{s}nē'x·^{s}laēda bEk!u'sax Ha'nL!ēnoxwē^{s}lakwē. Hë'x·^{s}idaEm^{s}lā'-wisē ō'gwaqē Ha'nL!ēnoxwē^{s}lakwē yā'-q!eg·ała. Lā'^{s}laē ^{s}nē'k·a: "Ē'saēḷa ë'x·mis wā'łdEmōs, g·ī'ġamē^{s}, k·!ē'saa-qōs hē'łq!alEn łā'laxwīlasō^{s}nō'kwa lā'-xōs a^{s}wī'^{s}nagwisaqōs, g·ī'ġamē^{s}. Wë'-g·a, â'Em wa^{s}x g·ā'xEn qEn k·!ē'sē xE'nLEla łā'laxwēla lā'xōs a^{s}wī'^{s}nagwisa-qōs g·ī'ġama^{s}ē qan â'ḷat!ēLEn lāL aē'-daaqāł lā'xEnu^{s}x̣^{u} nō'sa a^{s}wī'^{s}nagwisa, g·ī'ġamē^{s}."

Â'Em^{s}lā'wisēda bEk!u'sē ḷâ^{s}s hō'Lē-

he said. As soon as he stopped speaking, the Wood-Man spoke, and said, "Eat well of the food I give you. Then you will not stay long in my country." Thus he said, and went out. Then Made-to-be-Hunter was much troubled in his mind on account of what the Wood-Man had said. While he was much troubled in his mind, he heard Calling-Tribes coming, and speaking at the outer corner of the house. She said, "Oh, my dear, take care! They are getting ready to come to feed you, my dear! Do not eat, else you will stay away. Strengthen your heart, and do not eat, my dear, for my husband said he would not give up trying to make you foolish, for I wish that you may go back to our country at Q!E'nsdE^{g}mēs, that our tribe may know about me, master." Thus said the woman to Made-to-be-Hunter. "Good-by, my dear!" Thus said Calling-Tribes to Made-to-be-Hunter.

Calling-Tribes had not stopped speaking long when two young men came, carrying a piece of hemlock-bark by the ends. They put it down before Made-to-be-Hunter. He took some of it and pretended to eat it, but what he ate was his travelling-provisions. He pretended to have eaten all the roasted silver salmon. Then the two young men went out immediately. Then Made-to-be-Hunter took what he had pretended to eat and put it on the floor. Then he was much troubled on account of what the Wood-Man had said to him, for he thought it might be good, and he half thought that the woman might only be trying to fool him.

Then he heard the woman speaking lax wā'ɬdEmas. G·î'l^{g}Em^{g}lā'wisē q!wē'ɬ-^{g}īda, lā'^{g}laē yā'q!eg·aɬēda bEk!u'sē. Lā'^{g}laē ^{g}nē'k·a: "Â'lag·aE'ma ëk· ha-^{g}mā'pxEn hamg·ī'layōL; la^{g}mē'ts k·!ēsɬ gä'ɬaɬ lā'xEn a^{g}wī'^{g}nagwisēx," ^{g}nē'x·^{g}laēxs la'ē qā's^{g}īda. Lā'^{g}laē LŌ'max·^{g}īd la q!ē'-nEmē nâ'qa^{g}yas Ha'nL!ēnoxwē^{g}lakwē qa wā'ɬdEmasa bEk!u'sē. Hë'Em^{g}lāwis ā'ɬēs q!ē'nEmē nâ'qa^{g}yas. Lā'^{g}laē wuḶā'x^{g}a-LElax Lā'qulayūg̣wa g·āx yā'q!eg·aɬ lāx apsā'nâ^{g}yas g·ō'kwas. Lā'^{g}laē ^{g}nē'k·a: "^{g}yâ, adä', wë'g·a yā'L!âLEx. LaE'mk· xwā'naɬElag·ada g·ā'xLîk· hamg·ī'laLōL, adä'. G̣wā'k·asnō hamx·^{g}ī'dōL, ā'Las xEk·!a'laxōL. Łâ'k!wēmas lā'x·is nâ'qa-^{g}yōs qa^{g}s k·!ē'saōs hamx·^{g}ī'da, adä', qa^{g}xs ^{g}nē'k·aEn ɬā'^{g}wunEmaxs k·!ē'saē yā'x·-^{g}īdōL qa^{g}s nō'ɬEmx·^{g}īdamasē lōL, qa^{g}xg·în ^{g}nē'k·îk· qa^{g}s lē'LōS nä'^{g}naX̣^{u}LōL, lā'xEns a^{g}wī'^{g}nagwisa, lāx Q!E'nsdE^{g}misē qa q!ā'lag·iɬtsEns g·ō'kulōta, q!ā'gwidä," ^{g}nē'x·^{g}laēda ts!Edā'qē, lāx Ha'nL!ēnox-wē^{g}lakwē. "Halā'k·asla, adä'," ^{g}nē'x·-^{g}laē Lā'qulayūg̣wa lāx Ha'nL!ēnoxwē-^{g}lakwē.

K·!ē's^{g}lat!a gä'ɬa la q!wē'ɬ^{g}īdē Lā'qu-layūg̣waxs g·ā'xaēda ma^{g}lō'kwē ha^{g}yā'ɬ^{g}a dā'dEbēxa xak!umā'sa lâ'x^{g}mEsē. Lā'-^{g}laē ax^{g}ā'līɬas lāx nE^{g}qamā'^{g}līɬas Ha'n-L!ēnoxwē^{g}lakwē. Hë'x·^{g}idaEm^{g}lā'wis ax^{g}ē'd lāq qa^{g}s hamx·^{g}ī'dbō'ɬeq. LaE'm hë'Em ha^{g}mā'pis g·iwu'lkwē. Lā'^{g}laē ^{g}wī'^{g}labōɬaxa L!ō'bEkwē dzE^{g}wu'na. Hë'x·^{g}idaEm^{g}lā'wisēda ma^{g}lō'kwē ha-^{g}yā'ɬ^{g}a hō'qawElsa. Lā'^{g}laē Ha'nL!ēno-xwē^{g}lakwē dā'x·^{g}īdxēs ha^{g}mē'bōɬax·dē qa^{g}s k·!ā'g·a^{g}līɬēq. LaE'm^{g}lāwis q!ē'nE-mē nâ'qa^{g}yas Ha'nL!ēnoxwē^{g}lakwē qa wā'ɬdEmasa bEk!u'saq qa^{g}xs hëx·st!aa'-kwaē ë'k·ē. Lā'^{g}laē ^{g}nē'k·ē apsā'nē-^{g}qwēsē nâ'qēs qaē'da ts!Edā'qē qō â'Em-lax nā'nuɬtsēlalaxEq.

Lā'^{g}laē wuLE'laxa ts!Edā'qē yā'q!eg·a-

from the outer corner of the house. She said, "How did you come out, my dear?" Then Made-to-be-Hunter answered her, and said, "I did not make a mistake, my dear! I only did what you told me to do, my dear!" Thus said Made-to-be-Hunter to Calling-Tribes. Then Calling-Tribes said to Made-to-be-Hunter, "Thank you, my dear! for I wish that you may go back to our country, my dear! Don't eat what they give you to eat, and don't give in when he stares at you. I must stay in this country, because I have eaten of this roasted silver salmon, and because I gave in when he stared at me. Therefore I am speaking thus to you, my dear, for I have heard what you were only saying in your mind. You have been thinking that I have been trying to fool you, my dear! Go on, and take some of the roasted silver salmon of the Wood-Man and throw it into the fire, and you will believe me, and (also put into the fire) the skin of the roasted silver salmon, my dear!"

Made-to-be-Hunter at once took the roasted silver salmon and threw it into the fire. Then he saw that it was rotten wood. Then he took also the skin of the roasted salmon and threw it into the fire, and immediately frogs and lizards began to jump (and run) about. Made-to-be-Hunter spoke at once, and said, "O mistress, Calling-Tribes! are you still sitting there? Don't I believe you now, mistress, for I have now seen that it is bad? Now, really take care, mistress, and pity me, and watch over me, that I may go to our country, mistress."

Then he stopped speaking. Then ła lax apsā'nâ^{s}yas g·ō'kwas. Lā'^{s}laē ^{s}nē'k·a: "^{s}wä'^{s}maxas, adä'?" Hë'x·^{s}idaEm^{s}lā'wisē Ha'nL!ēnoxwē^{s}lakwē nā'nax^{s}mēq. Lā'^{s}laē ^{s}nē'k·a: "K·!eâ'sEn ōdzā'xaa'sa, adä'. Hë'x·sä^{s}mEn â'Em ġwē'g·ilîs ġwô^{s}yâ'ōs qEn ġwē'g·ilasa, adä'," ^{s}nē'x·^{s}laē Ha'nL!ēnoxwē^{s}lakwē lax Lā'qulayūġwa. Lā'^{s}laē ^{s}nē'k·ē Lā'qulayūġwa, lāx Ha'nL!ēnoxwē^{s}lakwē: "Ġē'lak·as^{s}la, adä', qa^{s}xg·în ^{s}nē'k·ēk· qa^{s}s lē'LōS aē'daā'qaLōL, lā'xEns a^{s}wī'^{s}nagwisaEns, adä'. Ġwa'la hamx·^{s}ī'dEx hamg·ī'layâs lōL, ḷō qa^{s}s k·!ē'saōs wēł la qēxs dō'duxs^{s}Endaē lōL. Hë'^{s}mEn lā'g·iła la xEk·!a' lā'xwa a^{s}wī'^{s}nagwisēx qa^{s}xg·în lēk· hamx·^{s}ī'd lā'xwa L!ō'bEkwēx dzE^{s}wu'na ḷōxg·în lē'g·în wēł lā qēxs la'ē dō'duxs^{s}End g·ā'xEn. Hë'^{s}mēsEn lā'g·iła hë ġwēk·!ā'lōL, adä', qa^{s}xg·în wuLE'la^{s}mēg·înLaxs wā'x·^{s}mōs â'Em wā'łdEmsēs nâ'qa^{s}yōs lē'x·dēqōs ^{s}nē'nk·!ēqElEn nā'nułtsēlōL, adä'. Wä'EntsōS ax^{s}ē'd lā'xwa L!ō'bEkwax dzE^{s}wu'nasa bEk!u's qa^{s}s ts!EXLE'ndaō'saq qa^{s}s wë'g·aōs ō'q!us^{s}īd g·ā'xEn, ḷE^{s}wō'xda L!ē'sdäxsa L!ō'bEkwē dzE^{s}wu'na, adä'."

Hë'x·^{s}idaEm^{s}lā'wisē Ha'nL!ēnoxwē^{s}lakwē ax^{s}ē'dxa L!ō'bEkwē dzE^{s}wu'na qa^{s}s ts!EXLE'ndēq. Lā'^{s}laē dō'x^{s}waLE'la qēxs LE'nq!waē. Lā'^{s}laē ē't!ēd ax^{s}ē'dxa L!ē'sdäsa L!ō'bEkwē qa^{s}s ts!EXLE'ndēq. Hë'x·^{s}idaEm^{s}lā'wis dEx̣^{u}mē'stēda wôq!ē'sē ḷE^{s}wa ġwā'lasē. Hë'x·^{s}idaEm^{s}lā'wisē Ha'nL!ēnoxwē^{s}lakwē yā'q!eg·ała. Lā'^{s}laē ^{s}nē'k·a: "^{s}yâ, q!ā'gwidē, Lā'qulayūġwa, k!wā's^{s}masa ēsmaē'ḷEn ō'gus^{s}edōLa, q!ā'gwidä, qa^{s}xg·în la^{s}mē'k·dō'x^{s}waLE'laxg·ada ^{s}yā'x·sEmk·. Â'lag·aE'ma yā'L!âx, q!ā'gwidä, qa^{s}s wa^{s}x la'g·īLōS q!ā'q!ala'ła g·ā'xEn qEn la^{s}mē'LEn lā'xEns a^{s}wī'^{s}nagwisa, q!ā'gwidä."

Lā'^{s}laē q!wē'ł^{s}īda. La'alasē Lā'qula-

Calling-Tribes spoke, and said, "Now, really, take care, my dear! and obey everything that I tell you [advise you]. Only be strong, my dear! Just do the same whenever he comes to feed you. Then just hide some of your provisions, and really chew it when you are eating, and just hide the roasted salmon of the Wood-Man. If you should not really eat, the two young men would see it. Then they would do something else to make you foolish, for I do not know all the means of the Wood-Man to make (people) foolish. Therefore I warn you, master. Now, good-by! I am going home."

Now Made-to-be-Hunter was glad. In the evening the Wood-Man came, and spoke from the outer corner of the house, and said, "Are you not hungry, my dear?" Then Made-to-be-Hunter replied, and said, "Come, my dear! I am really hungry, for I have been very long (without food), master."

Made-to-be-Hunter arose at once and took some of his provisions. He came (back) and hid what he had taken from his provisions. Then he lay down on his back. Now two young men came in, carrying a piece of hemlock-bark by the ends, and put it down in front of Made-to-be-Hunter. He sat up at once and pretended to eat the roasted silver salmon, but he just hid the roasted salmon of the Wood-Man. The two young men just turned their faces towards the rear of the house. They did not look at the fire of Made-to-be-Hunter. Then Made-to-be-Hunter finished

yūgwa yā'q!eg·ała. Lā'ᵋlaē ᵋnē'k·a: "Â'lag·aE'ma yā'L!âx, adä', qaᵋs nā'-nagē'g·i lā'g·iLōsaxEn ᵋnā'ẋwaLa qEn Ḷē'xsᵋālayuLōL. Â'Ema łō'k!wēmasLōL, adä'. Hë'x·sēEmLEs gwē'g·ilaLē. G·î'l-naẋwaEmLē g·āxL ē't!ēd hamg·ī'laLōL, â'naẋwaEmłwēts hë'x·ᵋidaEm q!ulā'łᵋīd lāxs g·iwu'lkwaq!ōs qaᵋs â'laᵋmaōs mā'-lēkulaxs haᵋmā'paēx. Â'ᵋmēsḶas q!u-ᵋlā'ḶEᵋnakulaxa L!ō'bEkwē dzEᵋwu'nasa bEk!u'sē, qasō k·lēslax â'laEmlax haᵋmā'plaxōL, lā'laxēda maᵋlō'kwē haᵋyā'łᵋa hë'x·ᵋidaEmlax dō'xᵋwaLE'lalaxōL, lā'ᵋlaxē ō'gẉxᵋēdlaxē lā'laxa nā'ᵋnōłEᵋmaᵋyōs lōL, qaE'n k·!ē'ts!ēnaᵋē ᵋnā'ẋwa q!ā'LElaxōx nā'nōłEᵋmaᵋyâsōxda bEk!u'-sēx. Hë'ᵋmēsEn lā'g·iłaEn haᵋyā'LᵋolōL, q!ā'gwidä. Wä, halā'k·asᵋla. LaᵋmEn lāł nä'ᵋnaẋᵘL."

Lā'ᵋlaē ë'k·ē nâ'qaᵋyas Ha'nL!ēnoxwēᵋlakwē. Lā'ᵋlaē dzā'qwaxs g·ā'xaēda bEk!u'sē yā'q!eg·ał lā'xa apsā'nâᵋyas g·ō'kwas. Lā'ᵋlaē ᵋnē'k·a: "K·!ē'sᵋmas pō'sq!aa, adä'?" Hë'x·ᵋidaEmᵋlā'wisē Ha'nL!ēnoxwēᵋlakwē nā'naxᵋmēq. Lā'-ᵋlaē ᵋnē'k·a: "Gē'lag·a, adä'. Wā'ᵋlaᵋmaEn la pō'sq!aa qaᵋxg·în â'lēk· lā g·î'ldēsa, q!ā'gwīdē."

Hë'x·ᵋidaEmᵋlā'wisē Ha'nL!ēnoxwēᵋlakwē Ḷā'xwalīł qaᵋs lē axᵋē'd lā'xēs g·iwu'lkwē. G·ā'xᵋlaē q!ulā'LElaxa g·ā'-yułē lax g·iwu'lkwas. Lā'ᵋlaē t!ēx·ā'-līła. G·ā'xᵋlaēda maᵋlō'kwē haᵋyā'łᵋa dā'dEbēxa xak!u'masa lâ'xᵋmEsē. Lā'-ᵋlaē axᵋā'līłas lāx nEqaᵋmā'līłas Ha'n-L!ēnoxwēᵋlakwē. Hë'x·ᵋidaEmᵋlā'wisē k!wā'g·aᵋlīł qaᵋs hamx·ᵋī'dēbōłē lā'xa L!ō'bEkwē dzEᵋwu'na. Â'x·säEmᵋlā'wisē q!ulā'ḶEᵋna'kulaxa L!ō'bEkwasa bEk!u'-sē. Â'x·säEmᵋlā'wisēda maᵋlō'kwē haᵋyā'łᵋa ā'LEgamlīł. K·!ēs hē'łq!ala dō'x-Lalaxa lEgwī'łas Ha'nL!ēnoxwēᵋlakwē. Lā'ᵋlaē gẉāł haᵋmā'pē Ha'nL!ēnoxwē-

eating, and the two young men went out at once.

Then Made-to-be-Hunter took the roasted salmon and threw it into the fire. Then frogs and lizards began to jump (and run) about. They were the skin of the roasted salmon, and rotten wood was burning. Then Made-to-be-Hunter just watched what he was to have eaten, for they were all jumping (and running) about; and Made-to-be-Hunter was glad on account of Calling-Tribes, because she helped him.

Then he heard a voice speaking at the outer corner of the house. It said, "Oh, my dear! how did you come out, Made-to-be-Hunter?" He replied at once, and said to her, "O mistress, thank you! Now I really believe that you wish me to remain a man, mistress. Continue to advise me, that I may go back to our country, mistress. I desire that you may come into my house, mistress, that I may see you, and that I may tell our father in our country that I have seen you, mistress." Thus said Made-to-be-Hunter to Calling-Tribes.

Calling-Tribes replied at once, and said, "Oh, my dear! it is impossible, master, that you see me now. I am ugly, and you would be frightened. My whole face is changed, for I have eaten of the roasted salmon, the same that they (try) to make you eat. Therefore I beg you not to eat of the roasted silver salmon of the Wood-Man. Just take care, master, and don't eat if they should give you something else to eat. My husband is devising some other means to get you, master. So really ˢlakwē. Hë'xˑˢidaEmˢlā'wisēda maˢlō'kwē haˢyā'ɬˢa hō'qawElsa.

Lā'ˢlaē axˢē'dē Ha'nL!ēnoxwēˢlakwaxa L!ō'bEkwē qaˢs ts!EXLE'ndēq. Hë'xˑˢidaEmˢlā'wisē dEx̣u'mēstalēda wôq!ē'sē ḷEˢwa gwā'lasē, yîxa L!ē'sdäsa L!ō'bEkwē. Lā'ˢlaḷa â'Em xˑī'xˢēdēda LE'nq!wa. LaE'mˢlā'wisē â'Em la xˑī'ts!axˑîlē Ha'nL!ēnoxwēˢlakwaxēs haˢmē'xˑdē, qaˢxs la'ē ˢnā'x̣waEm lā qaˢs dEx̣umē'stalasa. Lā'ˢlaē ë'kˑē nâ'qaˢyas Ha'nL!ēnoxwēˢlakwē qa Lā'qulayūg̣wäxs la'ē wāxkˑlā'laq.

Lā'ˢlaē wuḷā'xˢaLE'laxa yā'q!antlālē lāx apsā'nâˢyas gˑō'kwas. Lā'ˢlaē ˢnē'kˑa: "ˢyâ, adä', ˢwä'maxas, Ha'nL!ēnoxwēˢlakwē?" Hë'xˑˢidaEmˢlā'wisē Ha'nL!ēnoxwēˢlakwē nā'naxˢmēq. Lā'ˢlaē ˢnē'kˑîq: "ˢyâ, q!ā'gwidä, gˑē'lakˑasˢla. Â'lēgˑîn lā ō'q!usxōs nâ'qaˢyaqōs qaEn bEgwā'nEmēnaˢē, q!ā'gwidä. Wë'gˑa, â'Em hā'ˢnaɬ wāˢx ḷē'xsˢāla gˑā'xEn qEn laˢmē'lEn lā'xEns aˢwī'ˢnagwisaEns, q!ā'gwidä. Lā'lEn wāxˑ ä'x̣ula qaˢs gˑā'xaōs gˑā'xēL, lā'xgˑîn gˑō'kwEkˑ, q!ā'gwidä, qEn dō'xˢwaLE'laōL. Hë'ˢmis qEn ˢnē'kˑēxgˑîn dō'xˢwaLE'lēgˑōL lā'xEns ō'mpa, qE'nLō lāɬ lā'xEns aˢwī'ˢnagwisa, q!ā'gwidä," ˢnē'xˑˢlaē Ha'nL!ēnoxwēˢlakwax Lā'qulayūgwa.

Hë'xˑˢidaEmˢlā'wisē Lā'qulayūgwa nā'naxˢmēq. Lā'ˢlaē ˢnē'kˑa: "Ā'kˑasōL, adä', qEn wē'xˑˢīdē, q!ā'gwidä, qaˢsō dō'xˢwaLE'lalaxgˑîn lākˑ gwē'gux̣ˑîsElasa lā laxs kˑîɬˢī'dlaxōL. ˢnā'x̣waˢmēgˑas la ō'guxˢēdgˑîn gō'g̣uˢmēxˑdēgˑîn qaˢxgˑîn lē'gˑîn hamxˑˢī'dxa L!ō'bEkwē dzEˢwu'naxa hë gwē'xˑsēda gˑāxnaxwä hamgˑī'layō lōL. Hë'ˢmEn lā'gˑiɬa bElō'L qaˢs kˑ!ē'saōs hamxˑˢī'dxa L!ō'bEkwē dzEˢwu'nsa bEk!u'sēx. Wë'gˑa, â'Em yā'L!âLEX, q!ā'gwidä, qaˢs kˑlē'saōs hamxˑˢī'd lāx ō'guxˢīd lā'xa hamˢgˑī'layōLōL.

take care! Don't eat, my dear! That is it, master. Now, good-by!" Thus said Calling-Tribes to Made-to-be-Hunter.

It was not long before Calling-Tribes came, and spoke again. Then she said, "Oh, my dear! I come to you again. Now, take care, for they are getting ready to come to-morrow. They will come in the shape of your brother-in-law and of your father-in-law and of your elder brother and of your father and of your two younger brothers. In the morning they will come and pretend to find you, my dear! Just take care! It is they who come. They will make you foolish if you get into their canoe. They whom you will see are land-otters. They will look like those whom I named.

"Now take your bailer and pass water into it. As soon as the canoe comes, they will call for you, and they will call three times, shouting to you. Then you will answer them, and you will go to meet them. Ask for their paddles immediately. They will give them to you. Then take them to your house, and put them over the fire [of your house]. Then you will see what kind they are, and you will strike and kill them all.

"Then take your chamber-pot and go to the beach, and carry a (stick of) yew-wood for your club; and when you reach the canoe, ask the men to assemble in the middle of the canoe. As soon as they are in the middle of the canoe, sprinkle them with urine and La^{s}mEn ła'^{s}wunEmēx wāx· sEna' qa^{s}s ō'gu^{s}la la ġwē'x·^{s}īdaas lōL qa^{s}s lō'LēŁ lōL, q!ā'gwidä. Â'lag·aE'ma yā'L!âx gwā'k·asnō^{s} hamx·^{s}ī'dalaxōL, adä'. Hë'-^{s}mēq q!ā'gwidä. Wä, halā'k·as^{s}la," ^{s}nē'x·^{s}laē Lā'qulayūġwäx Ha'nL!ēnox-wē^{s}lakwē.

K·!ē's^{s}lat!a ġä'łaxs g·ā'xaē Lā'qula-yūġwa. Ē't!ēd yā'q!eg·ała. Lā'^{s}laē ^{s}nē'k·a: "^{s}yâ, adä', g·ā'x^{s}EmxaEn lōL. Wë'g·a yā'L!âLEx. La^{s}mōx xwā'naŁE-lōxda g·ā'xLax łE'nsLa. Yū'Em g·ā'x-LōxdaLāx ^{s}nEmā'ġEm ḷō q!ulē'saōs. Hë'^{s}misa ^{s}nEmā'ġEmē ḷō nEgu'mpa; yū'^{s}misa ^{s}nEmā'ġEmē ḷō ^{s}nō'lē; yū'-^{s}misa ^{s}nEmā'ġEmēx ḷō â'sa; yū'^{s}misa ^{s}nEmā'ġEmēx ḷō ma^{s}lō'kwēx lāx ts!ā'-ts!a^{s}ä. Ġaā'laLē qō g·ā'xLEx łE'nsLa ā'lēbōłaLōL, adä'. Wë'g·a, â'Em yā'-L!âx. Hë'Em g·āxL lōL nā'nōłE^{s}maLōL qasō laxōL lāx yā'^{s}yats!äs. Hë'Em xu'mdē, yî'da lā'Laōs dō'guł ^{s}nEmā'xis ḷE^{s}wē'da lē'En ḷē'ḷEqalasE^{s}wa.

"Wë'g·a, ax^{s}ē'dLExs tsä'la^{s}yâq!ōs qa^{s}s wë'g·iLōs k·!îlôxts!â'laq. Wä, g·î'l^{s}Emł-wi'sē g·ā'xLēda ẋwā'k!una, lā'LE ^{s}lE-^{s}lâ'ẋ^{u}säLōL. Hë't!a LE'^{s}la yū'duẋ^{u}-p!EnāŁ lāŁ ^{s}lā'q!ug·aŁ lōL. Lā'LEs nā'-nax^{s}mēLEq. Lā'LEs lā'lalaLEq. Hë'x·-^{s}ida^{s}mēts dā'k·!ālax sē'sawayâs. Lā'LE hë'x·^{s}idaEmLē ts!â'łsē lōL. Hë'x·^{s}ida-Emł^{s}wīts lā'LEs lā'xēs g·ō'kwōs qa^{s}s lā'ōs LE's^{s}īdEs lāx ë'k·!a^{s}yas lEġwī'łasēs g·ō'-kwōs. Lā'LEs dō'x^{s}waLE'laLEx gwē'x·s-dEmLa^{s}sē. Wä, lā'LEs ^{s}nā'ẋwaEmł k·!ē'-lak·aLEqē' qa łE^{s}lē's ^{s}nā'ẋwa.

"Wä, lā'LEs ax^{s}ē'dLExs kwä'ts!ēqōs qa^{s}s lē'yōs lE'nts!ēsElas, las dā'laxa L!E'mq!ē qa^{s}s t!E'lwaga'yōs, las lā'g·aa lā'xa ẋwā'k!unäs, hë'x·^{s}idaEmłwīts ax-k·!ā'laxa bē'bEgwanEmē qa q!ap!ē'x·^{s}ī-dēs lāx nEġō'yâ^{s}yas yā'^{s}yats!äs. G·î'l-^{s}mēs la lā'xa nEġō'yâ^{s}yasaḷ ẋwā'k!una,

strike them, and they will all die. Then stab the canoe, and you will know what kind it is. That is it, master. Now, good-by!" Thus said Calling-Tribes to Made-to-be-Hunter. "Good-by, mistress!" Thus said Made-to-be-Hunter to Calling-Tribes. "Please come and continue to give me advice, mistress. Now, good-by, my dear!"

Then night came. Made-to-be-Hunter slept well that night. Then day came. Then he sat on the ground outside of the house. He had not been sitting there long when a large canoe came in sight at the point (just beyond) the place where he was. He went into his house at once and took his club and sat down again. Then one of the men stood up in the canoe and shouted, and the man called out three times. He said every time, "Is it you, Made-to-be-Hunter, over there, master?"

Then Made-to-be-Hunter replied, and said to him, "Come quickly! It is I." The canoe came ashore at once, to the place where Made-to-be-Hunter was. As soon as the canoe came ashore, Made-to-be-Hunter went down to the beach, and went to where the canoe was. Now, he recognized all the men, — his brother-in-law, his father, his elder brother, and his younger brothers.

Then he asked for their paddles. Then one who looked just like his father spoke, and said, "O children, go on! Gather our paddles, and give them to our master." Then the brother-in-law of Made-to-be-Hunter lā'aqōs xō'sᵋītsa kwä'tsḷē lāq. Lā'LES hë'x·ᵋidaEmł k·ḷē'lak·aq qa ᵋnā'ẋwaᵋmēs łē'łEᵋla. Las tsḷEẋᵋwī'dxa ẋwā'kḷunäs. Lā'LES qḷâ'łᵋaLE'laLEx gwē'x·sdEmas. Hë'ᵋmēq, qḷā'gwidä. Wä, halā'k·asᵋla," ᵋnē'x·ᵋlaē Lā'qulayūgwäx Ha'nLḷēnoxwēᵋlakwē. "Halā'k·asᵋla, qḷā'gwidä," ᵋnē'x·ᵋEmᵋlā'wisē Ha'nLḷēnoxwēᵋlakwē, lāx Lā'qulayūgwa. "Â'Ema hē'mEnałaEm g·āx wāx ḷē'xsᵋala g·ā'xEn, qḷā'gwidä. Wä, halā'k·asᵋla, adä'."

Lā'ᵋlaē gā'nułᵋīda. Â'Emᵋlā'wisē Ha'nLḷēnoxwēᵋlakwē ëk· mē'xaxa gā'nuLē. Lā'ᵋlaē ᵋnā'x·ᵋīda. LaE'mᵋlāwis ā'waqḷusa, lāx Lḷā'sanâᵋyasēs g·ō'kwē. Lā'ᵋlaē k·ḷēs gä'ła ā'waqwałaxs g·ā'xaēda ᵋwā'lasē ẋwā'kḷuna tē'ẋᵋwīd lā'xa aᵋwī'łbaᵋyasa axᵋā'sas. Hë'x·ᵋidaEmᵋlā'wis laē'ł lā'xēs g·ō'kwē qaᵋs lē axᵋē'dxēs tḷE'lwagayō qaᵋs lē ē'tḷēd ā'waqḷusa. Lā'ᵋlaē ḷā'xᵋwałExsēda ᵋnēmō'kwē lā'xa bEgwā'nEmasa ẋwā'kḷuna. Lā'ᵋlaē ᵋlā'qḷug·ała. Hë'ᵋlatḷa la yū'duẋᵘpḷEndzaqwa la ᵋlā'qḷulēda bEgwā'nEmē. Lā'ᵋlaē ᵋnēx·naẋwa: "Sō'tsâᵋmaa Ha'nLḷēnoxwēᵋlaẋᵘsa, qḷā'gwidä?"

Lā'ᵋlaē nā'naxᵋmaᵋē Ha'nLḷēnoxwēᵋlakwax. Lā'ᵋlaē ᵋnē'k·îq: "Ḡē'lag·a hā'ᵋlabalax. Nō'gwaEm." Hë'x·ᵋidaEmᵋlā'wisēda ẋwā'kḷuna g·āx ā'LEᵋsta lax axᵋā'sas Ha'nLḷēnoxwēᵋlakwē. G·î'lᵋEmᵋlāwis g·ā'xᵋalīsēda ẋwā'kḷuna, la'ē hë'x·ᵋidaᵋmē Ha'nLḷēnoxwēᵋlakwē lā lE'ntsḷēs qaᵋs lē lāx haᵋnē'dzasasa ẋwā'kḷuna. LaE'mᵋlaē ᵋnā'ẋwaEm ᵋmałtḷä'laxa bē'bEgwanEmēxēs qḷulē'sē ḷEᵋwis ōmp ḷEᵋwis ᵋnō'la ḷEᵋwis tsḷā'tsḷaᵋya.

Lā'ᵋlaē dā'k·ḷālaxa sē'sawāyâs. Lā'ᵋlaēda ᵋnEmā'ḠEmē ḷō ō'mpas yā'qḷeg·ała. Lā'ᵋlaē ᵋnē'k·a: "Wä, sā'sEmē, wë'g·a qḷapḷē'x·ᵋīdxEns sē'saxulax qa lē'sōx lā'xEns qḷā'gwidēx." Hë'x·ᵋidaEmᵋlā'wisē qḷulē'sas Ha'nLḷēnoxwēᵋla-

gathered the paddles, and gave them to Made-to-be-Hunter. Made-to-be-Hunter took the paddles, and said, "Just sit still in your canoe while I go up with these paddles to my magic power."

Then he went to his house. Made-to-be-Hunter at once put the paddles over the fire [of his house]. Right away the first paddle that he put up became a mink. Then he clubbed it. As soon as the paddles had become warm, they turned into minks and martens, and he killed them all. Now he had killed all the minks and martens that had been the paddles of those who had arrived.

Then he took his chamber-pot and went down to the beach, to where the canoe was. He arrived there. Then he asked the men to assemble in the middle of the canoe. The one who looked like his father said at once, "Slaves of my son, go on!" They assembled at once, according to his word. Now they assembled in the middle of the canoe. Then Made-to-be-Hunter sprinkled them with urine, and they became land-otters. Then Made-to-be-Hunter clubbed them. Then they were all dead. Then he also stabbed the canoe with his knife. Then the canoe turned up at the ends and became a skate, and went out to sea.

Then Made-to-be-Hunter went up from the beach and sat down in his house. He was excited because the Wood-Man had very accurately imitated the faces of his relatives. Then he heard some one speaking. It was kwē q!ap!ē'x·ᵋīdxa sē'sawayâ qaᵋs ts!â'-wis lāx Ha'nL!ēnoxwēᵋlakwē. Lā'ᵋlaē dā'x·ᵋīdē Ha'nL!ēnoxwēᵋlakwaxa sē'sawayâ. Lā'ᵋlaē ᵋnē'k·a: "Wë'g·aEmā'ᵋsł k!utslEXsala'LĒ qEN lEᵋmā'wisLĒsg·ada sē'sowayukᵘ, lā'xEN Ḷō'gwaᵋyaEN."

Lā'ᵋlaē qā'sᵋīd lā lā'xēs g·ō'kwē. Hë'x·ᵋidaEmᵋlā'wisē Ha'nL!ēnoxwēᵋlakwē LĒ'stōtsa sē'sowayō lāx ë'k·!aᵋyasa lEgwī'łasēs g·ō'kwē. Hë'x·ᵋidaEmᵋlā'wisēda g·î'lx·dē axᵋā'LElōdaᵋyōs sē'wayu la mEtsā'x·ᵋīda. Hë'x·ᵋidaᵋmēsē kwē'x·ᵋīdEq. G·î'lnaẋwaEmᵋlaē tsE'lxᵋwīdēda sē'sawayâxs la'ē mEtsā'x·ᵋīdaḶōxs la'ē LE'gEẋᵋwīda. Hë'x·ᵋidanaẋwaᵋmis k·!ē'-lax·ᵋīdEq. Lā'ᵋlaē ᵋwī'ᵋla łEᵋlē'da mE-tsā'x·dē ḶEᵋwa LEgEkwē'xa ṣē'sawa-yuẋᵘdēsa g·ā'xᵋalisē.

Lā'ᵋlaē dā'x·ᵋīdxēs kwä'ts!ē qaᵋs lē lE'nts!ēsElas lāx haᵋnē'dzasasa ẋwā'-k!una. Lā'ᵋlaē lā'g·aa lāq. Lā'ᵋlaē axk·!ā'laq qa q!ap!ē'x·ᵋīdēsa bē'bEgwa-nEmē lāx nEgō'yâᵋyasa ẋwā'k!una. Hë'x·ᵋidaEmᵋlā'wisē ᵋnEmā'gEmē Ḷō ō'mpas ᵋnē'k·a: "Wä, q!ā'q!ak·âsEn xunō'kwēx." Hë'x·ᵋidaᵋma q!ap!ē'x·ᵋīdEx lāx wā'łdEmas. Lā'x·daᵋxᵘᵋlaē q!ap!ē'x·ᵋīd lāx nEgō'yâᵋyasa ẋwā'k!una. Hë'x·ᵋidaEmᵋlā'wisē Ha'nL!ēnoxwēᵋlakwē xō'sᵋītsa kwä'ts!ē lāq. Hë'x·ᵋidaEmᵋlā'wisē xu'mdēx·ᵋīda. Lā'ᵋlaē Ha'nL!ēnoxwēᵋlakwē kwē'xᵋīdEq. LaE'mᵋlaē xa'nyasas xE'nLElaēnaᵋyas nE'xts!âwēda bEk!usa'x gwē'gaᵋmāsas ḶēḶeḷâ'lîs. Lā'ᵋlaē wuḶā'xᵋaLE'laxa yā'-q!eg·ała. Hë'Em Lā'qulayūgwē. Hë'-

Calling-Tribes. She always said to him first when she spoke, "How did you come out, master?" Then Made-to-be-Hunter answered her, and said, "I came out all right again, mistress. Now the land-otters are also all dead, my dear, and the paddles are all dead, mistress." Thus said Made-to-be-Hunter to Calling-Tribes.

Then Calling-Tribes spoke, and said, "Thank you, master, for having killed the land-otters and the paddles. If you continue to do so, they will do the same three times. Then you will have succeeded. Now take care, master! for they are getting ready again to come to-morrow. There will be more men in the canoe. There will be eighteen men in the canoe when it comes in the morning. You will know them all. Therefore I warn you, master. That is all. Now good-by, master!"

Then night came. When morning came, he sat down again outside of the house. Then he saw a large canoe coming in sight at the point (just beyond) the place where he was. Made-to-be-Hunter immediately entered his house and took his club. Then he went out of his house again and sat down on the ground where he had been sitting before. The large canoe arrived outside of the house. Then a man who looked just like the most beloved friend of Made-to-be-Hunter in his country arose.

Then he said, "O master! is it you, my dear? Are you Made-to-be-Hunter?" When he had spoken three times, Made-to-be-Hunter replied, and said to him, "Come, I am." Then the

Em g·îlts!ā'ǥumsēs g·î'lnaẋwa wā'ɬdEma, yîxs ˢnē'k·aē: "ˢwä'ˢmaxas q!ā'gwidä?" Hë'x·ˢidaEmˢlāwisē nā'naxˢmēq. Lā'ˢlaē ˢnē'k·ē Ha'nL!ēnoxwēˢlakwaq: "LaE'mxaEn hē'ɬaxa, q!ā'gwidä. LaE'mxaē ˢwī'ˢla ɬē'ɬEˢlēda xwēxu'mdēx·dē, adä', ḶEˢwa sē'sewayuẋᵘdē. LaE'mxaē ɬē'ɬEˢla, q!ā'gwidä," ˢnē'x·ˢlaē Ha'nL!ēnoxwēˢlakwē lāx Lā'qulayūgwa.

Lā'ˢlaē yā'q!eg·ałē Lā'qulayūgwa. Lā'ˢlāē ˢnē'k·a: "Ǧē'lak·asˢla, q!ā'gwidä, qaˢxs la'aqōs ɬē'ɬEˢlāmasxa xwēxu'mdēx·dē ḶEˢwa sē'sewayuẋᵘdē, qasō hë'x·säɬ gwē'g·ilaLē laˢmē'ts yū'duxp!EnaEmɬ hëɬ gwē'x·ˢīdLē lā'LEs hē'ɬdEk·aɬ lā'qEk·. Wë'g·a, yā'L!âx, q!ā'gwidä qaˢxs lEˢma'ēx ē't!ēd xwā'naɬElōxda g·ā'xLēx ē't!ēdLEx ɬE'nsLa. LaE'm lā'Lox q!ä'laɬ maˢɬguˢnā'lōgwag·iuwā'laLē, qō g·ā'xLEx gaā'laLanaẋwaEmLEs ˢmaɬt!ä'laLEqē'. Hë'ˢmēsEn lā'g·iła â'Em hayā'L!ōlōL, q!ā'gwidä. Hë'ˢmēq. Wä, halā'k·asˢla, q!ā'gwidä."

Lā'ˢlaē ǧā'nuɬˢīda. Lā'ˢlaē ˢnā'x·ˢīda. Lā'ˢlaxaa ā'waxˢEls lāx L!ā'sanâˢyas g·ō'kwas. Lā'ˢlaē dō'xˢwaLE'laxa ˢwā'lasē ẋwā'k!unaxs g·ā'xaē tē'ẋˢwīd lāx aˢwī'ɬbaˢyas axˢā'sas. Hë'x·ˢidaˢmēsē Ha'nL!ēnoxwēˢlakwē la laē'ɬ lā'xēs g·ō'kwē qaˢs lē axˢē'dxēs kwē'xayuwē. Lā'ˢlaē ē't!ēd lā'wEls lā'xēs g·ō'kwē qaˢs lē ē't!ēd k!wā'g·aEls lā'xēs g·î'lx·dē k!wadzā'sa. La g·ā'xˢlaēda ˢwā'lasē ẋwā'k!una lāx L!ā'sakwas g·ō'kwas. Lā'ˢlaē Ḷā'xwałExsēda ˢnEmō'kwē ˢnEmā'ǧEm ḶEˢwa ˢnEmō'kwa xE'nLEla łā'xwalap!ōts Ha'nL!ēnoxwēˢlakwē, lā'xēs aˢwī'nagwisē.

Lā'ˢlaē ˢnē'k·a: "ˢyâ, q!ā'gwidä, sō'dzâˢmaa, adä', Ha'nL!ēnoxwēˢlaẋᵘsa?" Hë'ˢlat!a la yū'duẋᵘp!Endzaqwaxs la'ē nā'naxˢmaˢē Ha'nL!ēnoxwēˢlakwaq. Lā'ˢlaē ˢnē'k·îq: "Ǧē'lag·a, â'Emx nō'gwa-

canoe came ashore. Made-to-be-Hunter arose and went to meet it. He asked at once for the paddles. They were given to him immediately. Then he said again to (the men,) "Just stay in the canoe, that I may go with them to my house." Then he carried the paddles, and put them over the fire of his house. They all became minks, and he clubbed them.

As soon as all the minks were dead, he took his chamber-pot and went down to the beach, to where the canoe was. Then he said to (the men,) "Now assemble in the middle of your canoe." As soon as they were in the middle of the canoe, Made-to-be-Hunter sprinkled the men with urine, and they at once turned into land-otters. Then he clubbed them. As soon as the land-otters were dead, he stabbed the canoe with his knife, and it became a sea-lion. Then the sea-lion was alive, and all the land-otters were dead.

Then he went up from the beach and entered his house. He had just sat down in his house when he heard Calling-Tribes coming, and speaking at the outer corner of the house. She said, "How did you come out, master?" Made-to-be-Hunter replied to her at once, and said, "I came out all right, mistress, for I have killed all the land-otters. Therefore I say that I came out all right, mistress." Now, the land-otters did in this way to him three times. Now came the fourth time, and now his relatives were really going to come. Then Calling-Tribes came and told him about this also. Hë'x·ᵍidaEmᵍlā'wisēda ẋwā'k!una g·āx ā'LēᵍstaLā'ᵍlaē Ha'nL!ēnoxwēᵍlakwē ḷā'xulsa qaᵍs lē lālalāq. Hë'x·ᵍidaEmᵍlā'wisē dak·!ā'lax sē'sewayâs. Hë'x·ᵍidaEmᵍlā'wisē ᵍwī'ᵍlats!Eᵍwē lāq. Lā'ᵍlaxaa ᵍnē'k·îq: "Wë'g·aᵍmāsł haᵍnē'sax qEn lē'sîk· lā'xEn g·ō'kwa." Lā'ᵍlaē ᵍwē'k·ilaxa sē'sewayu qaᵍs lē Lē'stōdēs lāx ë'k·!aᵍyas lEgwī'łas g·ō'kwas. Hë'x·ᵍidaEmᵍlaxaā'wisē la mEtsā'x·ᵍīda. Lā'ᵍlaē k·!ē'lax·ᵍīdEq.

G·î'lᵍEmᵍlāwis ᵍnā'ẋwa łEᵍlē'da mEtsā'x·dē, la'ē axᵍē'dxēs kwä'ts!ē qaᵍs lē lE'nts!ēts lāx haᵍnē'dzasasa ẋwā'k!una. Lā'ᵍlaē ᵍnē'k·îq: "Wë'g·a q!ap!ē'x·ᵍīdEx·daᵍxᵘ lā'xwa nEgō'yâᵍyaxsōs yā'ᵍyats!ēqōs." Hë'x·ᵍidaEmᵍlā'wisē lā'x·daᵍxᵘ lā'xa nEgō'yâᵍyasa ẋwā'k!una. Lā'ᵍlaē Ha'nL!ēnoxwēᵍlakwē xō'sᵍītsa kwä'ts!ē lā'xa bē'bEgwānEmē. Hë'x·ᵍidaEmᵍlaxaā'wis xwē'xumdēx·ᵍīda. Lā'ᵍlaē k·!ē'lax·ᵍīdEq. G·î'lᵍEmᵍlāwis ᵍwī'ᵍla la łEᵍlē'da xwēxu'mdē, la'ē ts!Eẋᵍwī'tsēs k·!ā'wayū lā'xa ẋwā'k!unax·dē. Hë'x·ᵍidaEmᵍlā'wis la L!ē'xᵍEnx·ᵍīda. LaE'm q!ulē'da L!ē'xEnē. Lā'ᵍlaē ᵍwī'ᵍla łEᵍlē'da xu'mdē.

Lā'ᵍlaē lâ'sdēs qaᵍs lē laē'ł lā'xēs g·ō'kwē. Hë'Emᵍlāwis a'łēs k!wā'g·aᵍlīł lā'xēs g·ō'kwē. Lā'ᵍlaē wuḷā'xᵍaLE'lax Lā'qulayūgwäxs g·ā'xaē yā'q!Entlāla lāx apsā'nâᵍyas g·ō'kwas. Lā'ᵍlaē ᵍnē'k·a: "ᵍwä'ᵍmaxas, q!ā'gwidä?" Hë'x·ᵍidaEmᵍlā'wisē Ha'nL!ēnoxwēᵍlakwē nā'naxᵍmēq. Lā'ᵍlaē ᵍnē'k·a: "Hë'łaxaᵍmEn, q!ā'gwidä, qaᵍxg·în laᵍmē'k· ᵍwī'ᵍla la łEᵍlā'mas ᵍnā'ẋwaxa xwēxu'mdēx·dē. Hë'ᵍmēsEn lā'g·iła ᵍnēk· hë'łaxē, q!ā'gwidä." Lā'ᵍlaē yū'duẋᵘp!Ena hë ǥwē'x·ᵍītsEᵍwa, yîsa xu'mdē. Lā'ᵍlaē mō'p!Enał ḷEᵍwa lā'Lē â'lax·ᵍīd, g·ā'xē ḷē'ḷELâ'läs. LaE'mxaē Lā'qulayūgwa g·āx nē'łaq. Lā'ᵍlaē ᵍnē'k·a: "Wë'g·ax·ī

She said, "Now, be glad, for your father and your mother and your elder brother and your younger brothers will really come to-morrow. Don't believe your own heart at once, that they are your relatives that will come, in case the land-otters should come first; and bid farewell (for me) to our relatives when you go home to-morrow, master. I shall not come to you again, master." Thus said Calling-Tribes to Made-to-be-Hunter.

Then Made-to-be-Hunter tried to speak, but she never replied. He was glad that evening. Then night came, and he slept. He woke up in the morning. He went out at once and sat down outside of his house. Then he saw a large canoe coming in sight this side of the point. He arose at once and entered his house, took his club, and came (back) carrying it. Then he sat down.

Now the canoe arrived outside of the house. Then his elder brother arose in the canoe, and shouted to him, "Is it you, Made-to-be-Hunter?" Thus he said. When he had called three times, Made-to-be-Hunter replied, and said, "It is I. Come quickly!" His father said at once, "O slaves of my son, paddle! It is he." Then the canoe went ashore at the beach of the house. Made-to-be-Hunter went to meet it; and his first words were, "Gather your paddles, and bring them all to me."

Then the father told his children to gather the paddles. After they had

ë'k·ēs nâ'qa^{s}yōs, qa^{s}xs lE^{s}ma'ē g·ā'xLēda â'läyōs ō'mpa ḷō abā'sa. Hë'^{s}mēsē ^{s}nō'läx łE'nsLa ḷō ts!ā'ts!a^{s}yä. Ḡwā'lax·ī hë'x·^{s}idaEm ō'q!usēs nâ'qa^{s}yōsaq. Hë'^{s}mis ḷē'ḷEḷâ'lēda g·ā'xLa qō g·ō'g·alaga^{s}maso^{s}lāxsa xu'mdē. Hë'^{s}mis qa^{s}s hal!ā'k·asxayō'sāxEns ḷē'ḷEḷâ'lēEns qasō lāł nä'^{s}nakwax łE'nsLa, q!ā'gwidē. La^{s}mE'n gwāł g·āx lōL, q!ā'gwidä," ^{s}nē'x·^{s}laē Lā'qulayūgwäx Ha'nL!ēnoxwē^{s}lakwē.

Lā'^{s}laē wāx· yā'q!eg·ałē Ha'nL!ēnoxwē^{s}lakwaq. Lā'^{s}laē hë'wēxa^{s}l nā'nax^{s}ma^{s}ya. Lā'^{s}laē â'Em la ë'k·ē nâ'qa^{s}yasēxa la dzā'qwa. Lā'^{s}laē gā'nuł^{s}īda. Lā'^{s}laē mē'x^{s}ēda. Lā'^{s}laē ts!Ex·^{s}ī'dxa gaā'la. Hë'x·^{s}idaEm^{s}lāwis la ā'waxwEls lāx L!ā'sanâ^{s}yasēs g·ō'kwē. Lā'^{s}laē dō'x^{s}waLE'laxa ^{s}wā'lasē ẋwā'k!una. G·āx tē'ẋ^{s}wīd lāx gwā'satsE^{s}yasa a^{s}wī'łba^{s}ē. Hë'x·^{s}idaEm^{s}lā'wisē ḷā'xuls qa^{s}s lē laē'ł lā'xēs g·ō'kwē qa^{s}s ax^{s}ē'dēxēs kwē'xayuwē. G·ā'x^{s}laē dā'laq. Lā'^{s}laē k!wā'g·aElsa.

G·ā'x^{s}laēda ẋwā'k!una lāx L!ā'sakwas g·ō'kwas. Lā'^{s}laēda ^{s}nō'läs ḷā'x^{s}wałExs qa^{s}s ^{s}lā'q!ug·ałēq: "Sō'dzâ^{s}maa, Ha'nL!ēnoxwē^{s}laẋ^{u}sa?" ^{s}nē'x·^{s}laē. Hë'^{s}lat!a la yū'duẋ^{u}p!Endzaqwaxs la'ē nā'nax^{s}ma^{s}ya. Lā'^{s}laē ^{s}nē'k·ē Hā'nL!ēnoxwē^{s}lakwē: "Nō'gwaEm. Ḡē'lag·a, â'Em hā'^{s}labalax." Hë'x·^{s}idaEm^{s}lā'wisē ō'mpas ^{s}nē'k·a: "Wä, q!ā'q!Ek·ōsEn xunō'kwēx, wë'g·a sē'x^{s}wīdEx, yū'Emxōḷ." Lā'^{s}laē ā'LE^{s}stēda ẋwā'k!una lāx L!Emā'îsas g·ō'kwas." Hë'x·^{s}idaEm^{s}lā'wisē Ha'nL!ēnoxwē^{s}lakwē lā lā'lalāq. Hë'Em^{s}lāwis g·îl wā'łdEmsēq: "Wë'g·a q!ap!ē'x·^{s}īdxōs sē'sewayâqōs, qa g·ā'xēsōx ^{s}wī'^{s}la g·ā'xEn."

Hë'x·^{s}idaEm^{s}lā'wisē ō'mpas axk·!ā'laxēs sā'sEmē qa q!ap!ē'x·^{s}īdēsēxa sē'se-

gathered the paddles, they gave them to Made-to-be-Hunter, who took them. Then he said, "Now stay in your canoe and let me go to my house." Then he went up and put the paddles over the fire of his house. The paddles just became dry. Then he took one of the paddles and put it into the fire, and it caught fire. It was yellow cedar.

Then he took his chamber-pot and carried it. Then he asked (the men) to assemble in the middle of the canoe. The men assembled. Then Made-to-be-Hunter sprinkled them with urine. His father just asked him, and said, "Go and get some more to wash myself with." Then he stabbed the canoe with his knife, and it was cedar-wood.

Then Made-to-be-Hunter spoke to them, and said, "Come out of your canoe and go to my house here." Then his father and his children got out of the canoe and went into the house. Then he again took urine and gave it to his father and to his mother, and his father sprinkled his face and (the faces) of his crew. Then they loaded their canoe and went home. They at once had a winter dance in their village. Then they tried to imitate the Wood-Man. Then Made-to-be-Hunter danced the Wood-Man dance. That is the end.

wayō. Hë'x·ᵋīdaᵋmēsē q!apl!ē'x·ᵋīdxa sē'sewayō qaᵋs lē ts!âs lāx Ha'nL!ēnoxwēᵋlakwē. Lā'ᵋlaē dā'dalaq. Lā'ᵋlaē ᵋnē'k·a: "Wë'g·aᵋmāsL haᵋnē'sEx qEn lē'sîk· lā'xEn g·ō'kwa." Lā'ᵋlaē lâ'sdēts qaᵋs lē LĒ'sᵋāLElōtsa sē'sewayō lāx ë'k·!aᵋyasēs lEgwī'łasēs g·ō'kwē. Â'Emᵋlāwis lE'mxumx·ᵋīdēda sē'wayō. Lā'ᵋlaē dā'x·ᵋīdxa ᵋnE'msgEmē sē'wayō qaᵋs axLE'ndēq. Hë'x·ᵋidaEmᵋlā'wisē x·ī'xᵋēda. LaE'm dē'xwa.

Lā'ᵋlaē axᵋē'dxēs kwä'ts!ē qaᵋs lē dā'laq. Lā'ᵋlaē axk·!ā'laq qa wë'g·is q!apl!ē'x·ᵋid lāx nEgō'yâᵋyasa xwā'k!una. Lā'ᵋlaē q!apl!ē'x·ᵋidēda bē'bEgwanEm. Hë'x·ᵋidaEmᵋlāwisē Ha'nL!ēnoxwēᵋlakwē xō'sᵋītsa kwä'ts!ē lāq. Â'Emᵋlawisē ō'mpas axk·!ā'laq, la ᵋnē'k·a: "Hā'g·a, axᵋē'dEx kwä'ts!äs qan kwä'sᵋidē lāq." Lā'ᵋlaē ts!Exᵋwī'dxa xwā'k!una, yîsēs k·!ē'LEnx. Lā'ᵋlaē k!waxLā'ᵋaw.

Lā'ᵋlaē yā'q!eg·ałē Ha'nL!ēnoxwēᵋlakwaq. Lā'ᵋlaē ᵋnē'k·a: "Gē'lag·a hō'xᵋwEłtâx qaᵋs lā'yōs lā'xEn g·ō'kwîx." Hë'x·ᵋidaEmᵋlā'wisē ō'mpas LEᵋwis sā'sEmē la hō'xᵋwEłtâ qaᵋs lē hō'gwił lāx g·ō'kwas. Hë'x·ᵋidaEmᵋlā'wisē ē't!ēd axᵋē'dxa kwä'ts!ē qaᵋs lēs lā'xēs ō'mpē LEᵋwis abE'mpē. Hë'x·ᵋidaEmᵋlāwisē ō'mpas xō'sᵋēdxēs gō'gumaᵋē LEᵋwis lē'lōtē. Wä, laE'm â'Em ᵋmō'xsa qaᵋs lē nä'ᵋnakwa. Wä, laE'm ts!ē'ts!ēxᵋīda, hë'x·ᵋidaᵋmas lā'xēs g·ō'kulōtē. LaE'm hā'yēg·īxa bEk!u'sē. LaE'm bā'k!usełałē Ha'nL!ēnoxwēᵋlakwē. Wä, laE'm lā'ba.