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OF

THE JESUP NORTH PACIFIC EXPEDITION

EDITED BY

FRANZ BOAS

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The Jesup North Pacific Expedition

MEMOIR OF THE AMERICAN MUSEUM

OF

NATURAL HISTORY

NEW YORK

VOLUME X

PART II

HAIDA TEXTS — MASSET DIALECT

BY

JOHN R. SWANTON

LEIDEN
E. J. BRILL LTD
Printers and Publishers
1908

NEW YORK
G. E. STECHERT & Co
129-133 W. 20th St.
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II. — Haida Texts — Masset Dialect.

Recorded and Edited by John R. Swanton.

INTRODUCTION.

The following texts are about half of those obtained by me in the winter and spring of 1900-01. They are in that form of the Haida language spoken at Masset, on the northern coast of the Queen Charlotte Islands, and, with little alteration, by the natives of three Alaskan towns, — Howkan, Klinkwan, and Kasaan. The rest of my texts were taken down in the Skidegate dialect, which is now confined to the town of that name, situated about midway of the archipelago. The speakers of Masset, B. C. number in the neighborhood of 600, about evenly divided between Masset and Alaska; the speakers of Skidegate, 250.

Although greater in number, and, if anything, more satisfactory from the point of view of linguistics, than those taken at Skidegate, these texts are less gratifying from a purely ethnological standpoint, being shorter and also showing more evidences of missionary influence, though this latter fact may be due as much to my interpreters as to the story-tellers themselves. This influence does not so much operate to introduce foreign elements as to reduce the length of the stories and deprive them of some of their old significance. There also appears to be less respect for myths among Masset than among Skidegate people, and when this happens more liberties are certain to be taken with them.

The most trustworthy stories were obtained from an old man named Walter, who belonged to the Rear-Town-People of Yan. He contributed part of Story 1, and Stories 3, 4, 10, 14, 15, 17, 18, 26, 27, 28, 29, 30, 31, 33, 34, 37, 38, 42, 43, 44, 45, 46, 48, 49, 50, 51, 53, 55, 57, 58, 63, 65, 70, 72, 73, 87, 88, 89. One section of the Raven Story and the shorter of the two stories about the Copper Salmon (No. 74), were contributed by a none too intelligent old man of the Cod-People. Part of Story 1, and Stories 5, 6, 7, 8, 9, 11, 12, 13, 16, 19, 20, 21, 22, 23, 24, 25, 32, 39, 40, 52, 54, 56, 59, 62, 66, 67, 68, 76, 78, 80, 81, 82, 83, 84, 85, 86, were told by Isaac, an old man of Those-born-at-Łī'êlañ. So far as they go, they are fairly trustworthy, but many of them he evidently knew only in a very sketchy way. Stories 2, 35, 36, 41, 47, 60, 61, 71, 75, 79, were related by Philip Kił!ai'ga, a young man of the Cod-People. Some of these are good; but his desire for pecuniary compensation was so strong as to induce him to extend the details of several, notably so No. 60, to a wearisome and altogether unnecessary length. The remaining myths, Nos. 64, 69, 77, with the last section of Story 1, were contributed by Richard, one of the West-Coast-Gĭ'tans. He is not an old man, and one of my principal reasons for consulting him was, that he is the sole survivor of his family in Masset. His contribution

to the Raven Story consists of an unnecessary elaboration of two of its commonest episodes, but the substance of most of the others is good. He is, or was, the leader of the Church Army at Masset, and has acquired a fondness for extended descriptions and explanations and for a rather involved method of expression. Since I obtained the above texts directly from him, the Haida that they present is not to be taken as that normal to the language. My interpreters were Mary Ridley of the Point-Town-People and Henry Edensaw of the Middle-Town-People, whose father was chief of the Sta'stas.

Abstracts of these traditions were published in my book, "Contributions to the Ethnology of the Haida" (Vol. V, Part I, of this series).

The phonetic system of the Haida language is as follows: —

VOWELS.

ū	ō,	(â),	A ā,	(ä),	ē	ī		
u	o,		a,		e	i,	ê,	î,
u,	o,		a,					

CONSONANTS.

	Sonans.	*Surd.*	*Fortis.*	*Spirans.*	*Nasal.*
Velar	g̣	q	q!	x	—
Palatal	g	k	k!	x̣	ñ
Alveolar	d	t	t!	s	n
Dental	dj	tc	tc!	—	—
Labial	b	p	—	—	m
Lateral	ɫ	ʟ	ʟ!	—	—
Laryngeal catch and breathing	ˢ			ˣ	

h, y, w.

THE WOMEN OF S^{g}Ā'ŁDAÑ-KUN.

When the Up-Inlet-GîtAns[1] lived at Point-S^{g}ā'ŁdAñ-Town,[2] ten women wanted to go after things useful (cedar-bark, etc.). One, named Woman-thought-Much-of, called them first. After she had got through calling them, their parents did not want them to go. They told their parents that she called them. Then ten started in a canoe.

And there was a certain foolish boy. After all were in the canoe, they called to him. And his uncle was unwilling to let him go, for he was foolish. All that time they waited for him. Then one of the women got off to call him. It was Woman-thought-Much-of who called him. "Now go with them," said his uncle to him. Then his uncle brought him a stone axe with which to get firewood for them. "Do not chop branches with the stone axe," said

---

S^{g}ā'ŁdAñ kun lnaga'-i g^{u} Sagui' gîtAna'-i nā'ns ḷū L! djā'da LA'AŁ gîn 1
S^{g}ā'ŁdAñ Point the town at the Up-Inlet-GîtAns lived when some women ten things
tā'naga-i da gwa'lan. Djā'dAñ-gū'dAña hîn nAñ kia's ł^{g}a-iLā'gañan. LAn l'
go to get to wanted Woman-thought-Much-of like one was named called (them) first. Stopped she
ł^{g}ai'yes ḷū L!a a'olAñ L!a ^{g}ā'sgudAñgañan. A'olAñ g^{a} l' ł^{g}aiya's L! sū'dagañan.
had called when their parents them did not want to go. Their parents to she called them they told.
Wa'ḷū hit!A'n tc!aaLA'AŁqasasLaian.
At that time then ten in a canoe started to go.

Wa'ḷū nAñ ī'łña ḷē'la x̣u'tdjū qō'nAñgañan. WA'gien Lū'gu^{g}ē L! ^{g}o'stAḷīs 5
All that time a man young small was foolish. And into the canoe they all got
ḷū la' ^{g}An L! ł^{g}ā'-idan. Wa'ḷū l' qā la ^{g}ā'sgudA'ñgañan l' qō'nans A'ła.
when him to they called. At that time his uncle him was unwilling to let go he was foolish because.
WAk!iä'ł la k!iū' L!a ^{g}ē'dañan. Wa'ḷū djadē' s^{g}wān hit!A'n la ^{g}An ł^{g}ā'-i^{g}āt!a-
All that time him for they were like (i. e., waited). At that time the women one then him for got off to
lani. Djā'dAñ-gū'dAña ū sā'wan. "Hak!wa'n ł L!a'AŁ îs," hîn l' qā l' sūdai'an.
call. Woman-thought-Much-of this one said (called). "Now (you) them with go," so his uncle him said to.
Wa'ḷū hit!A'n l' qā ł^{g}a-L!ū lag^{a} tī'sLs^{g}aian tc!ā'anū L!a q!Atg^{u} AŁ l' îsdī'yē
At that time then his uncle stone axe him to brought fire-wood them in front of with him the getting
^{g}An A. "GAm ł^{g}a-L!ā'wē AŁ Lās L! s^{g}ā'sgadAñgAñ," hîn la l' sūdai'an. 10
for brought out. "Not the stone axe with branches you chop," like him he said to.

---

[1] Said to have once formed one family with the Seaward-Gîtîns of Skidegate, but afterwards to have moved up Masset Inlet, whence their name. Later they occupied Q!ayā'ñ, above Masset.

[2] On the western bank of Yagun River, at its mouth.

his uncle to him. They took nothing besides spring salmon for food. "Do not laugh at him," said his uncle. A very mischievous woman was among them.

Then they started thither. They set out for Djūs Inlet.[1] And some of them refused to go there. "Where shall we go?" said they to one another. "Let us go to GA'MADĒS," [2] said one. So they started thither. They arrived there. They went to get tc!aA'l.[3] Although they were told not to laugh at this child, they laughed at him. These were all his uncle's children.

Then they hung mats above themselves. After they had completed the house, this child began to get firewood while they went after their things. "Make a fire for us," they said to him. His uncle had given him the thing with which they used to make fire.[4] Then he made a big fire for them. But at that time the sun was always shining. "After you have made a fire,

---

Tā'wAN s^{s}o'nan L! tō'łk!ataian. "GAm la ^{s}AN L! k!a^{s}A'ñ^{s}ūga," hîn l' qā 1
Spring salmon only they took for food. "Not him at you laugh," like his uncle

sā'wan. NAñ djā'da ḷa'gut yū'AN L!a qā'łi^{s}a ḷ'tladjan.
said. A certain woman mischievous very them among was.

Hit!A'n wa^{s}a qā'-idani. Djūs-qā'łi ^{s}a L! LūqA'-idan. WA'gien L! îł' ga
Then to it started. Djūs-Inlet to they started by canoe. And them some to of

gwa'waiyani. "Gī'LAñ ga L!ao L! î'sañ," hîn gu L! sū'dagāñan. "GA'MADĒS
refused (to go). "Where to how- ever (= we) they will go?" like each other they said to. "GAMADĒS

^{s}a ł î's^{s}ū," hîn sā'wan. WA'gien hak!wA'n wa^{s}a qā'-idani. WAgiê'n-ō 5
to they go," (= we) like they said. And so to it started. And this

qā'L!agani. Tc!aA'l dō L! qayä'nAn. A'nAñ ^{s}ā'ẋADjūs gAm la ^{s}AN L! q!a^{s}A'ñē
arrived at. (A kind of edible root) for they this went to get. This child not him at they the laughing

AŁ L! t!akî'ñgūgañan k!iên la ^{s}AN L! q!a'ẋidan. L' qā'^{s}alAñ gīdalA'ñ s^{s}un
to they were told although him at they laughed. His uncles' children none but

ū idja'n.
these were.

Wa'ḷū hit!A'n lagū's gia saAłā'ñ L! î'sdagāñan. Nē L! LA^{s}ē'łgīs ḷū a'nAñ
At that time then mats the above themselves they put. The house they completed when this

^{s}ā'ẋADjūs tc!ā'anū î'steîdan gîn L! dōs t!a'ła. "L!a k!iū' ł tc!ā'anū-A'ñgua," 10
child fire-wood began to get some- thing they went to get while. "Them (= "us") for you make a fire,"

hîn lA L! sūdai'an. WA'gien l' qā la' ^{s}AN gî'nA AŁ L! łkîsL!îwē'gAñAS îsdai'an.
like him they said to. And his uncle him to some- thing with they used to make fire gave.

Wa'ḷū hit!A'n L!A k!iū' l' tc!ā'anūyūanan. Hik!wa'n ẋā'-iyagīgāñan. "DAñ
At that time then them for he made a big fire. But it was always sunshiny. "You

tc!ā'anūs ḷū ł a'djî tcī'nē tā'ñgua," hîn la L! sū'dagañan. WAk!iê'n gAm l'
make a fire when you this salmon eat," like him they used to say to. But still not he

---

[1] Or, as it appears on the charts, Tsoo-skatli, an inner expansion of Masset Inlet.
[2] A point near Yagun River. [3] A kind of long, edible root. [4] A fire-drill.

eat this salmon," they said to him. But still he did not eat it. "Get fresh water for us," they said to him. He did so. "Sit under the mat house," they said to him. Still he did not sit there. A small tree stood near by. But a big tree stood over the house.

Then evening came. It was summer. While the sun was still high, they came to him. Then he was sitting under the small tree. There was not a cloud to be seen anywhere. "Have you eaten anything?" said they to him. "Yes," he said. He had not eaten. In saying this he lied to them. And having told him to eat dried food, they had set it aside for him. It was still there. Every time they came back, they laughed at him about eating, Every time they laughed at him very much.

All of them came back in the evening. They placed themselves around the fire. At that time he was lying against the tree. Then they joked over him. "Are you still fasting for us?" they said to him. Those who returned

---

tā'ˢAñan. "ˢAnL îsî'n ł L!A k!iū' îsdā'ñgua," hîn lA L! sū'dagañan. Ałdjī' 1
ate. "Fresh water too you (= us) them for get," like him they used to say to. This

L!ao wA'gîñan l' îsdai'anî. "LAgudja'-i nā'gasi xetgᵘ ł q!ā'wan," hîn lA L!
however like it he had done. "The mat house under you sit," like him they

sūdai'an. WAk!iê'n gAm gᵘ l' q!ā'ūˢañan. Qēt ẋA'tdjū gu giā'ñan. WA'gien
said to. Still not there he sat. Tree small there stood. And

na-i sa L!ao qēt yū'An giā'ñan.
the above house how-ever tree big stood.

Wa'Lū sî'ñiaiyAn. Q!ê'ngalagan. Hawa'n sā q!ēt ī'djîndan la' ˢAn L! 5
At that time evening had come. It was summer. Yet high the sun was while him to they

îsL!ā'gan. Wa'Lu qēt ẋA'tdjūwē xē'tgu l' q!a'o-ūgañan. Wa'Lū gAm yên
came. At that time tree the small under he was sitting. At that time not cloud

LĪ'djan L! qäñgā'ñan. "Dā gᵘ ga tā'gaña," hîn lA L! sūdai'an. "Āñ," hîn l'
anywhere they were seeing. "You ? some things were eating," like him they said to. "Yes," like he

sā'wan. GAm l' tā'ˢAñani. K!iä'nō l' sā'wan L!a l' gî'ñqōnañan. WA'giên
said. Not he ate. Although this he said them he lied to. And

tao lA L! tā'hAłs Lū lA k!iū' L! î'sdaian. Hawa'n wAgᵘ ī'wagan. L! î'sL!as
dried food him they told to eat when him for they put. Still there it was. They came (back)

k!iäł lagᵃ taga'-i dâ L! kiä'nAñgañan. WAk!iä'ł la ˢAn L! q!ayū'angañan. 10
every time him of the eating to they used to laugh. Every time him at they used to laugh much.

Wa'Lū hit!A'n L! wa'LūAn sî'ñias Lū îsL!ā'gan. Wa'Lū hit!A'n tc!ā'anuwē
At that time then of them all it was evening when came back. At that time then the fire

ˢadō' ˢAñ L! gī'ɬłdaian. Wa'Lū qē'dē ɬˢê'tgᵃ l' LA'gatūgañan. Wa'Lū hit!A'n
around themselves they had placed. At that time the tree against he was lying. At that time then

la' Ał L! îɬī'dAñîdan. "Hawa'n gᵘ īL! k!iū' dAñ qē'salūdja'n," hîn lA L!
him at they jested. "Still ? us for you fast," like him they

a long time after the others spoke to him. Those who returned first said, "He says he eats things." Then some of them began to make fun of him. "Did you break the edge of the stone axe?" they said to him. "No," he said. All the time they were making fun of him, they kept saying, "Lie with me." Then he did not speak to them. And he did not laugh at them. He acted in that way because he was foolish. At that time there were still no clouds to be seen anywhere. After they were through eating, they sat about for nothing but to make fun of him because he was their father's nephew. He was not old enough to lie with women. They were only making fun of him.

While the weather was still good, something dropped upon them from the tree. And evening came. Then they went to bed. Then there was much rain there. They were very cold. Then they drew close to another.

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sūdai'an. L!a Ļ^{s}ā ^{s}agwē' ga-isLa'sga-iū l' sūdai'an. Ga-isLaLā'gansga-i "La-ō
said to. Them after long time those returning home these him said to. Those who returned first "He this one

ga tā'gañ l' sū'gAn," hîn sā'wan. Wa'Ļū hit!A'n la' Aɬ L! iɬī' dA'ñidañan.
things eats he said," like said. At that time then him of them some of began to make fun.

"Ł^{s}a-L!awē' q!on g^{u} dAñ skî'L!ēq!aodja," hîn lA L! sūdai'an. "Ga'anō," hîn l'
"Stone axe edge ? you broke," like him they said to. "No," like he

sā'wan. WA'k!iał la' Aɬ L! îɬī'dAns Ļū L! wa'ĻūAn "Dī' Aɬ tīdA'ñgua," hîn lA L!
said. All that time him at they jested when all of them "Me with lie," like him they

sū'dagañan. Wa'Ļū gAm L!a l' kī'l^{s}Añgañan. I'sîn gAm L!a' ^{s}an l' q!a'^{s}Añgañ-
kept saying to. At that time not them he was speaking to. Also not them at he was laughing.

an. L' qōnā'ñan Aɬū' LAgu l' ^{s}ē'dañ. Wa'Ļū hawa'n gAm yên LI'djan L!
He was foolish because how he was (did) like. At that time still not clouds anywhere they

qä'ñgañgañan. L! łtanū'gīs Ļū la' Aɬ îɬī'dAña-i ^{s}An s^{s}un L! L!a'ogañan L! xā'da
were seeing. They finished eating when of him the making fun for only they were sitting their father's

nād^{a} l' î'sîs A'ła. GAm hak!wa'n L! djā'da Aɬ l' tī'da^{s}Añgañan. Hī'ñan-ō
nephew he was because. Not yet women with he was lying. Merely

la' Aɬ L! îɬī'dAñgañan.
him at they jested.

Hawa'n ye'nē lāgA'ndan qē'da-i ^{s}est' na-i î'ñgui gîn L!ā kwasqa't!Aldañan.
Still the clouds were good while the tree from the house upon some-thing theirs dropped upon.

WA'giên sî'ñiaiyAn. Wa'Ļū hit!A'n L! tē'sLaiyAn. Wa'Ļū hit!A'n a'djî da'lē
And it was evening. At that time then they had gone to bed. At that time then this the rain

g^{u} yūa'nani. WA'gien L! ẋwīyū'anan. WA'gien hit!A'n gut î'ñgut L! î'sL!gañan.
there was much. And they were very cold. And then each other upon they were come.

Wa'Ļū anA'ñ ī'łña ẋA'tdjūs q!a'o-ūgañan. GAm a'dji dala'-i la î'ñgui îsā'^{s}Añan
At that time this man (boy) small was sitting still. Not this the rain him upon fall

la ^{s}An L! q!a'gan Ała'.
him at they laughed because.

The boy sat in the same place. The rain did not fall upon him, because they had laughed at him.

And when they were cold, one started off. She went into the woods. Another rose. She also started off. Then still another got up. She also started off. Another one got up. The boy was looking at them. He did not speak to them. Then all of them got up. And all of them started for the woods. The child they laughed at became supernatural.

Then this child pushed the canoe out. All of them wore marten-skin blankets.[1] They left these right there. But this child did not take them into the canoe. Then he started away. He reached the town. And all went down to meet him. They pulled his canoe up. "But where are the women who went to get things?" said they to him. "Do not ask me," he said. Then he walked up with them. They held him by both shoulders. They were leading him. But then they questioned him. "What became of all of them?"

WA′gien L! x̣wī′s ḷū hit!A′n nAñ sᵍwān qa′-idan. Dītgᵃ l' idja′n. WA′giên
And they were when then a one started. To the she went. And
cold certain woods

haoîsî′n nAñ sᵍwān q!ałā′wan. WA′giên la îsî′n qā′-idan. WA′gien ha′oîsîn
again a certain one rose. And she too started. And again

nAñ sᵍwān q!ałā′wan. WA′giên la îsî′nAn qā′-idan. WA′giên haoîsî′n nAñ
a one rose. And she also started off. And again a
certain certain

sᵍwan q!ałā′wan. WA′giên nAñ ī′łña x̣Adjū′si L!a l' qeñgā′ñan. WA′giên gAm
one got up. And a man small them he was looking at. And not
certain (boy)

L!a l' kī′laᵍAñgañan. WA′gien hit!A′n L! wa′ḷūwAn q!ā′łaᵍwan. WA′giên L!
them he was speaking to. And then all of them got up. And them

wa′ḷūwAn hit!A′n îst!ē′îtᵍodjawan. A′nAñ ᵍā′x̣Adjūs ᵍAn L! q!a′gan l' sᵍā′no-
all of then all started for the woods. This child at they laughed, he became

wēᵍelan.
supernatural.

Wa′ḷū anA′ñ ᵍā′x̣Adjūs hit!A′n Luwē′ gīdjîsᵍai′ani. K!ū sᵍun L! tē′dañan
At that this child then the canoe had pushed out. Marten only they used for
time skins blankets

L! wā′ḷūwAn-ū t!A′dani. Ałdjī′yū wA′guhAn L! t!AsLai′an. A′nAñ ᵍā′x̣Adjūs hAn
them all of wore. These right there they left. This child too

îsî′n gAm Lū′guᵍē îsdā′ᵍAñani. WA′giên hit!A′n stA l' Lūqā′-idani. WA′giên
not into the canoe took. And then from he started away. And

hit!A′n lnaga′-i gᵘ l' ᵍā′sgAdani. Wa′ḷū L! wa′ḷūwAn la ᵍo′stAsᵍaian. WA′giên
then the town at he arrived. At that all of them him all went down And
time to.

Lūē′ lā L! dA′ñgīdjîgalani. "GīLā′n L!ao L! djā′ada dA′ñAł gîn tā′nagAn ī′djîñ,"
the his they pulled up. "Where but the women with things get to went,"
canoe

hîn lA L! sūdai′an. "K!wai ł gAm dī′ Ał kiä′nAñᵍAñᵍū," hîn l' sā′wan. WA′giên
like him they said to. "Now (you) not me of ask," like he said. And

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[1] Such as chiefs' children are said always to have worn.

they said. "They laughed much at me," said he. "But did it not rain here?" he said. And they said to him, "No." — "Right where they were much rain fell. And at midnight they became very cold. When they were cold, they crowded close together on account of it. When morning came, one got up. She started off. Then another rose," he said. "Not one of them talked. After it, all got up. And all of them started to the same place whither the two had gone. All of them went into the woods," he said. "Did they wear their blankets?" they asked of him. "No," said he. "Did they all go naked?" said they to him. "Yes," he said.

Then they launched two canoes. "Now let us go and look," said they

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hit!A'n L!aaɬ l' qak!ā'lan. Guɬ^{s}a'sda l' sqal lA L! gī'djîgadan. WA'giên lA L! 1
then them with he walked up. At both sides his shoulders him they held. And him they

^{s}ulḷdalgā'ñan. Wa'ḷū hit!A'n nag^{a} lA L! ^{s}Alqatc!ai'an. Wa'ḷū L!ao la' aɬ L!
were leading. At that time then to the house him they had led. At that time however him of they

kiänā'ñan. "Gāsî'nL!ao ^{s}et^{s}odja'ñ," hîn lA L! sūdai'an. "Dī ^{s}An-ō' L! q!ayū'an-
asked. "What became of all," like him they said. "Me at they laughed

gînēgua," hîn l' sā'wan. "GAm L! g^{u} aḷn dalā'^{s}Añudja," hîn l' sā'wan
much," like he said. "Not, however ? here did it rain," like he said.

"Ga'anō" wA'giên hîn lA L! sūdai'an. "L!aya'ō dalāyūA'ngAngua. Wa'ḷū ^{s}āl 5
"No," and then like him they said to. "Exactly on them was much rain. At that night time

yak^{u} L!A ẋwī'gAɬyūAngAngua. L! ẋwīs ḷū gut î'ñgui L! î'sL!îgAngua L!A
middle (of) they became very cold. They were cold when each other upon they came they

ẋwī'yūA'ns Ała'. Sa'nḷans ḷū nañ s^{s}wā'nsîñ q!ā'ɬūgAn. WAgiê'n l' qā'-idAn.
were very cold because. It was morning when a certain one rose. And she started away.

WA'gien ha'oîsîn nAñ s^{s}wā'nsîñ q!aɬūgA'ngua," hîn l' sā'wan. "Wa'ḷū L! wa'ḷūAn
And again a certain one rose," like he said. "At that time all of them

gAm kī'la^{s}Añgañan. Wa'ḷa-ō hit!A'n L! wā'ḷūAn q!a'ɬūgAn. WA'giên L!
not were talking. After it then all of them rose. And them

wa'ḷūAn ^{s}a L! stAñ î'steîdAn ya L! î'steîdAn. WA'giên L! wa'ḷūwAn ^{s}ostAgA'l- 10
all of, to them two of started straight they started. And them all of all went

gAn," hîn l' sā'wan. "Gîn-t!As g^{u} A'ña L! t!ē'îdañan," hîn la' aɬ L! kiä'nañan.
out," like he said. "Blankets ? theirs they wore," like him of they asked.

"Ga'anō," hî'n-ō l' sā'wan. "^{s}O'nan s^{s}u'nan g^{u} L! wa'ḷūwAn îdja'," hîn lA L!
"No," like this he said. "Naked only ? all of them went," like him they

sūdai'an. "Āñ," hîn wa'ḷū l' sā'wan.
said to. "Yes," like at that time he said.

Wa'ḷū hit!A'n Lū ^{s}astA'ñ L! kīxā'tc!îgaian. "Ha-i k!wē L! qêñî'ntc!în,"
At that time then canoes two they launched. "Now let us them go and see,"

hîn g^{u} L! sudai'an. WA'giên L! xā'dalAñ wa'ḷūAn guda'n L! ɬ^{s}ā'-igañan. 15
like one another they said to. And their fathers all together they called.

to one another. All their fathers were called together. And all got into their canoes. Then they called the boy. "You go too," said they to him. And he went with them. Then they started up. And the two canoes arrived in front of the place.

Now all got off in front of the place. "Where did they (the women) make a fire?" they asked the boy. "Under that tree standing there," he said. And all of them went thither. The mats they (the women) had hung above themselves for a house still lay there. All of their blankets were under it. Then they took away the blankets their daughters had worn. These were not very wet. They were dry. "Now let us hunt about in the woods," said they to one another. "Where did they go up?" said they to this boy. "Go straight up, opposite where this tree stands," said he. And they saw their (the women's) footprints. As they (the fathers) were going up, they wept much. The footprints were numerous. And in the direction in which the

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Wa'ɫū hit!A'n LŪ'gu^{s}ē L! wa'ɫūwAN idja'n. WAgiên anA'ñ ī'ɬña ẋA'tdjūs ^{s}An 1
At that time then into the canoes all of them got. And this boy (man small) for

L! ɬ^{s}ā'-iyaiyan. "Dā îsî'n ɬ îs," hîn lA L! sudai'an. WA'giên la îsî'n L!a' AɬA
they called. "You, too, (you) go," like him they said to. And he too them with

idja'n. WA'gien hit!A'n ^{s}a L! LŪ'îsteîdani. WA'giên hit!A'n LŪē' ^{s}ā'stAñan
went. And then to they started to go. And then the canoes two

wAxe'tgu ^{s}asgada'n.
in front of it arrived.

WA'giên hit!A'n L! wa'ɫūAn xe'tgu ^{s}o'stA^{s}alan. "GīLā'nō L! tc!ānā'wan," 5
And then all of them below all got out. "Where they made a fire,"

hîn la' AɬA L! kiä'nañan. "WAqē't gians xe'tgu A," hîn l' sā'wan. WAgiê'n
like him of they asked. "That tree stands below did it," like he said. And

^{s}a L! wa'ɫūwAN îsdā'lani. WA'giên hit!A'n L! tc!ā'nawan g^{u} L! îsL!ā'gan.
to of them all went. And then they made a fire there they came.

WA'giên lAgudjē' sa'ɫgañ L! nagadai'ani hawa'n wAg^{u} tī'yūdaiani. WAgiê'n
And the mats above themselves they had used for a house yet at it lay. And

gîn L! t!ada'n wa'ɫūwAN wAxe'tg^{u} idja'ni. WAgiê'n gînt!AS L! gī'da t!eîdā'ñani
things they wore (blankets) all below it were. And blankets their daughters wore

wA'stA L! î'sdagañan. AɬdjĪ' yê'nk!iên gAm t!ēɬā'^{s}Añani. Ẋîlai'ani. "Hai 10
from it they took. These very not were wet. (They) were dry. "Now

k!wa-i dīde'ît t!alA'ñ daiyî'ntc!în," hîn g^{u} L! sū'dagañan. "Gīdjî'^{s}adō L! îsdā'lan,"
let in the woods we search," like to each other they were saying. "Where they went up,"

hîn anA'ñ ī'ɬña ẋA'tdjūs L! sudai'an. "Hao qēt gians ya ɬ îsdā'l^{s}ū," hîn l'
like this man small (boy) they said to. "This tree stands straight opposite you go up," like he

sā'wan. WA'giên hit!A'n L! st!ā'sîl L!ā'ña L! qê'ñgañan. Wa'ɫū L! îsda'lgAns
said. And then their footprints theirs they were seeing. At that time they were going up

footprints led lay a sandy place. It was a large sandy place. And although the footprints led straight to the sand, they (the women) were not to be seen there. Then they did not know where they (their daughters) were. Although there were no footprints, they continued up. Then they called about far into the woods. All of them called. They called to their daughters.

And the child sat alone behind them. "Wait for us here," they said to him. Then all returned. They came to where the fire had been made. Live coals were still there. The child was not to be seen there. Now they did not know that he, too, had started off. He also went up where his uncle's children had gone. Then they kept calling to him. And they could not succeed in finding him.

Now all of them got into the canoes. And the two canoes arrived in front of the town. As they went along, they wept much in the canoes.

ˢA-i L! sˢā′-igᵃyū′angañan. L! stla′sîl qoanyū′anAn. WA′giên LIdjā′ngᵃ L! 1
into they went much. Their footprints were very many. And where their
stla′sîlasi ya tā′dja ˢa′odaian. Tādj ˢaqō′nagani. WA′giên tādj ya L! stla′sîl
footprints were there just sandy place lay. Sandy place was large one. And the sand straight to their foot-prints
î′sī kl!ä′nAn gAm wAgᵃ qä′ñgañan. GAm LI′djangᵃ L! î′sdals ˢAn wa′ḷū L!
went although not in it (the women) were to be seen. Not where they were (for) at that time they
u′nsAtˢañan. GAm stla′sîlansi kl!ä′nAn ˢAi L! î′sdalt!adjani. Wa′ḷū dī′det
knew. Not were footprints although into they went up in. At that time in the woods
ˢaguī′ L! kiä′gañgañan. L! wa′ḷūwAn sugā′ñan. GīdalA′ñgō ˢa L! kiä′gañgañan. 5
far they were calling about. All of them were calling (lit. "saying"). Their daughters to they were calling.

Wa′ḷū anA′ñ ˢā′ẋAdjūs sˢo′nan L!A sî′lea qla′oūgañan. "K!wa ɬ āḷn L!a
At that time this child only them behind (lit. "in place of") was sitting. "Pray (you) here them ("us")
kliū′ qlā′wañ," hîn lA L! sudai′an. Wa′ḷū hit!A′n L! wa′ḷūAn sî′ɬgañ îsL!ā′gan.
for sit," like him they said to. At that time then all of them back came.
WA′giên L! tc!anā′wan ˢAn L! î′sL!aganˢawan. Dādj wa′sL!ūdaian. A′nAñ
And they made a fire to they came. Live coals were still there. This
ˢā′ẋAdjūs gAm wAgᵘ qä′ñgañan. Ao la îsî′n qā′-its gAm ˢAn lA L! u′nsAdaˢAñ-
child not at it was to be seen. Now he too started not (for) him they knew of.
an. L' qā gī′dalAñ gīē′ îsdā′lan ˢA-i lA L! qā′gan. Wa′ḷū lagᵃ L! kiä′gañ- 10
His uncle's children where (same path) went up into he however went. At that time him to they were
gañan. WA′giên la ˢadō′ L! ˢêsgai′an.
calling. And him (around) they were unsuccessful.

WA′giên hit!A′n Lū′guˢē L! wa′ḷūAn idja′n. WAgiê′n hit!A′n lnaga′-i xe′tgu
And then into the canoes all of them got. And then the town below
Lūē′ ˢā′stAñan ˢā′sgadani. L! Lū′îsdals ḷū yê′nk!î Lū′guˢa L! sˢā′-igᵃyū′anan.
the canoes two arrived. They were going along when very (much) in the canoes they wept much.

When they had almost arrived, they threw themselves into the sea. And, after all of the women had assembled in one place, they wept. Then all of the people of the town went into one house. They wept much. Then they stopped weeping.

Now they were still lying there. "Pray, eat something, for you have fasted for a long time," said [the town people]. Then two of them put salmon near the fire. They softened the dry food. Then they put trays by them. And they put the food into the trays. And they put the food in front of them. At that time they remembered this child. They had forgotten about him. Then his uncle questioned them. "We told him to sit near the fire. He, too, started away from it. When we came back, he was not to be seen there," they recounted to his uncle. Then his uncle's mind was very sick. And he bowed his head. Then he raised his head. "It is well," said he. He said, "It is well for him to go after his uncle's children." The end.

L! ˢasgadā′łs ḷū tcan gᵃ agA′ñ L! dā′ñgᵃgañan. WA′giên djā′dē wa′ḷūAn îsî′n
They had almost arrived when the sea in themselves they were throwing. And the women all too

sałā′ñan gu′da îs ḷū sˢā′-igᵃgañan. WA′giên hit!A′n na tēsˢwā′nsîn ˢA-i lnaga′-i
in one place together were when were weeping. And then house one into the town

xa′dē wā′ḷūwAn idja′n. Wa′ḷū L! sˢā′-igᵃyū′angañan. WA′giên Lan L! sˢā′igᵃaian.
the people (of) all were. At that time they were weeping much. And stopped they had wept.

WA′giên hawa′n ˢa L! tī′yūdagañan. "K!wa-i ga taˢo, dalA′ñ qē′sal-djī′ñAs
And still in they were lying. "Pray something eat you have fasted a long time

A′ła," hîn L! sā′wan. Wa′ḷū hit!A′n L! stAñ tcīn tc!ā′anuē djîñgu îsdai′an.
because" like they said. At that time then them two of salmon the fire near had put.

Wa′ḷū hit!A′n tā′wē L! k!A′tōgañan. Wa′ḷū hit!A′n k!ē′ła q!oł L! î′sdagañan.
At that time then the dry food they made the skins (of) soft. At that time then trays by they were putting.

WA′giên k!ē′łga-i ˢA-i tā′wē L! î′sdagañan. WA′giên hit!A′n tā′wē L!a xetî′t
And the trays into the food they were putting. And then the food them in front of

L! î′sdagañan. Wa′ḷū anA′ñ ˢā′x̣Adjūs ˢA-i L! qē′idan. La dō L! q!ē′sgadan.
they were putting. At that time this child (into) they remembered. Him about they forgot.

Wa′ḷū l' qā L!a′ Ał kiänā′ñan. "Tc!ā′anūs djîngᵘ la t!alA′ñ q!aowā′lgAn.
At that time his uncle them of asked. "Fire near him we told to sit.

StA la îsî′n qā′-idan. T!alA′ñ î′sL!agAn ḷū gAm gᵘ l' qā′ˢAñgañgani," hîn l'
From he too set out. We came back when not there he was to be seen," like his

qāgᵃ L! giała′ndaiyAn. Wa′ḷū l' qā gudAña′-i st!ē′yūanAn. Wa′ḷū ˢa′gañ l'
uncle to they recounted. At that time his uncle's mind was very sick. At that time himself he

A′nt!ēdjañan. WA′giên sa l' ˢA′nstAłaian. "Lā′gAñ," hîn l' sā′wan. "Hak!wa′n
bowed his head. And up he raised his head. "It is good" like he said. "Let

qāñ gīdalA′ñ ḷˢa l' qā′-idaga-i lā′ga," hîn l' sā′wan. Hao Lī′sḷū la ku′nskīdAñ.
his uncle's children after him the setting out is good," like he said. Here now it comes to a point (i. e., an end).

How Shining-Heavens caused Himself to be born.[1]

She was a chief's daughter at Djū.[2] Her father had a slave he owned watch her continually. Then she said to the slave, "Tell So-and-So that I say that I am in love with him." And next day, when she went out [to defecate] she asked the slave if he had told him. Then he (the slave) said to the chief's daughter, "He said he is afraid of your father." He had not told him, and lied. She told the slave to tell another that she was in love with him, and again he did not tell him. He told her that he (the nephew) feared her father. After she had tried in vain to get [one of] her father's ten nephews,[3]

Interlinear Text in the Skidegate Dialect (Introduced for Comparative Purposes).

L' gīdā'gañ wAnsū'ga Djū gu a. L' xā'tga nAñ xA'ldAña dagai'as l' 1
She chief's child was they say (quotative) Djū at was. Her father (poss.) a (woman's) slave owned (perf.) her

qā'-i-djîtdāgAñAs. Giê'nhao nAñ xA'ldAñAs hAn lA la sū'udas, "Ha'lA ałā'na
was caused to watch. And then the slave like him she said to, "Come, so-and-so

at ł tā'-idisîñAñ gī sī'wuñ." Giên dagala'-iga lA dA'ñat la qaxua'lgaga'-i ḷū
with I am in love (lit. lie) to be saying." And the next day on him in company with she went out did that when

nAñ xA'ldAñAs lA gi lA suudaga'-i gi la at la kia'nAñAs. Giên hAn nAñ gida's
the slave him to he having told (for) him of she asked. And like the chief's daughter

gi lA sī'wus, "DAñ xā'tga gi l' łgoa'gañ l' sū'ugAn." GAm lA sū'udagAñasi 5
to he said, "Your father (for) he is fearing he said (immediate past)." Not he had spoken (to him)

skłiä'xAn la kłū'gadañ wAnsū'ga. NAñ sgoā'na at ê'sîñ la tā'isîñAs nAñ
although he lied they say. A certain one with also she said she loved the

xA'ldAñAs gī lA nī'djîñxałsi giên î'sîn gAm lA sū'udagAñasi. Giên l' xā'tga gi
slave to she repeated and again not he was saying (to him). And her father for

l' ɫgoa'gañ lA gi la sī'wus. L' xā'tga nā'tgalAñ LĀ'alAs gadō' la kîłgetsgaiya'-i
he feared her to he said. Her father's nephews ten being around she could get by talking

ḷū nAñ gīda's nAñ xA'ldAñAs at tā'yañ wAnsū'ga. Giên l' xā'tga gAn u'nsAtdAłsi.
when the chief's child the slave with went (or lay) they say. And her father for knew (= discovered).

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[1] Shining-Heavens, the Haida sky-god, corresponding very closely to the Aryan Dyaus, was the highest deity known to them, some even seeming to consider him the one from whom other supernatural beings obtained their power. One of his chief functions was to determine who was to die. This story was told me by Walter McGregor, a man belonging to the Sea-Lion-Town-People of Kaisun, on the west coast of Queen Charlotte Islands.

[2] A stream on the west coast of Moresby Island, said to be about a mile and a half from Kaisun.

[3] It was considered no particular shame for an unmarried woman to live on terms of the most perfect intimacy with the sons of her own uncles.

she went with the slave. And her father discovered it. Then they abandoned her. Only the wife of the youngest uncle left food for her.

Then she went down on the beach to dig shell-fish. After she had done this for a while, she dug out a cockle-shell in which a child cried. Then she looked into it. A small child was in it. And she took it to the house. She put something soft around it, and, although she did not nurse it, it grew up fast. Soon it began creeping. Not long afterward it began walking about.

Not long after that, the child said, "See, mother, like this." He made the motion of drawing a bowstring.[1] After he had said so again, she discovered what he meant. Then she hammered out one of her copper bracelets into a bow, and another into arrows. After she was through, she gave it to him along with the two arrows. He was pleased with them.

Giê'nhao lA stA L! tc!ā'sdaiyañ wAnsū'ga. L' qā'galAñ sgoā'na djā'ga daoganā'- 1
And then her from they went away they say. Her uncles (pl.) one (his) wife youngest
gas sgu'nxAn gatā' lA gi înxai'yañ wAnsū'ga.
was only food (lit. something eat) her for left they say.

L' djigā'gasgagañañ wAnsū'ga. Gañā'n lA ī'djîñ qa'odi skial' q!al lA łgā-
She to dig went down on beach they say. Like she was (= did) a while cockle-shell she by digging
q!ā'-istaiyas. Ga nAñ gā'xa sgā'-iłas. Giên lA qeā'ñAsi. Ga nAñ gā'xa k!A'tdjū
roundish brought out (perf.). In a child cried. And she looked at (it). In a child small sort
ḷdA'sdiasi. Giên na gi lA la ḷ'xidAs. LA gadō' gī'na łtā'nawa lA îsdai'yas 5
(shape) was. And house to it she (sh.) took. It around things soft she put (perf.) (lit. caused to be)
giên gAm lA la L!î'ndagans skiä'xAn l' īnaga'-i xā'ñalas. A'asîn l' Lxuqā'guñ-
and not it she caused it to have milk (= nursed) although it the growth of was fast. In a short time it started creeping with legs.
xidAs. GAm stA ga djī'ñagAñgA'ndixAn l' qagō'ñxidAs.
Not from that time was a long time before it started on foot.

GaatxA'n nAñ gā'xas hAn sī'wus, "Ña ā'wa-i hAn a." SL!añ lA ī'djîgonādas.
Once the child like said, "Say, mother, like this." His hands he made motion of drawing a bowstring.

Ga'-istA î'sîñ gaña'ñ la sa'oga'-i ḷū gī'na lA sū'udas gAn l' u'nsAtdAłs giên
That after, too, like he said when thing he said (for) she came to know and
xāl lA sL!gAtxai'as la gAn łgēt gAn lA q!ā'dAñAs giên nAñ sgoa'na î'sîñ 10
copper she had a bracelet him for bow for she hammered and a certain (other) one too,
tc!idalA'ñ gAn la q!ā'dAñAs. La ge'iłgīdaga'-i ḷū tc!îdalAña'-i sq!a'stîñ dA'ñat
arrows for she hammered. She caused to become finished when the arrows two with
lA gi lA xasLa'si. At l' gudAña'-i lā'gasi.
him to she (xa = "grasping") gave. With his mind was good.

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[1] When a supernatural being was born into this world, he very soon began to inquire for a copper bow.

Then he went out hunting for birds. When he came back, he brought his mother a cormorant. His mother ate it. The day after, he went out to shoot birds again. He brought his mother a goose. His mother ate it. Next day he went shooting birds again. He brought in a wren. Then he skinned it. He dried the skin. He valued it. And next day he brought in a red-winged blackbird.[1] That he also skinned. He also dried it. And next day he brought in a blue-jay. He skinned it, and he dried the skin. The day after, he brought in a woodpecker. He skinned it. He dried the skin.

One night he heard some one talking to his mother. A creaking also went on in the house. And at daybreak he awoke in a good house. The carvings on the house-posts were so good that they seemed to wink their eyes. Master-Carpenter[2] had caused himself to become a father to him. He got up, and his father said to the child, "Chief, my child, come and let me dress

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Giên l' xete't-tcl!'nłgoañgas. L' stī'ɬL!xaga'-i ɫū kl!iä'lu au'ñ gi lA k!ū'- 1
And he birds shooting about went. He back came the when cormorant his to he short
mother thing

sLtc!ias. L' a'oga l' tā'gAs. Ga-i dagala'-iga î'sîñ l' xetî't-tcl!înłgoañgai'yas.
brought in. His mother it ate. That on the next day again he birds shooting about went (perf.).

Łgîtgu'n awu'ñ gi lA ɫsLtc!ai'yañ wAnsū'ga. L' a'oga l' tā'gAs. Giên dagala'-iga
Goose his mother he (shape) brought in (past perf.) they say. His mother it ate. And on the next day

î'sîñ l' xete't-tcl!înłgoa'ñgaias. Da'tcl!î lA ɫ'sLtc!as. Giên A'ñga lA la L!sta'si.
again he birds went shooting. Wren he brought in. And his own it he skinned.

LA la q!ā'gadas. LA la qoyā'das. Giên dagala'-iga ê'sîñ k!ū'tcl!îxu lA ɫ'sLtc!ias. 5
It he dried (= caused to be dry). It he valued (= caused to be dear). And on the next day too red-winged black bird (?) he brought in.

La ê'sîn A'ñga lA L!'stas. La ê'sîñ lA q!ā'gadas. Giên dagala'-iga î'sîñ L!ai'L!ai
It too his own he skinned. It too he dried. And next day too blue-jay

lA ɫ'sLtc!ias. La ê'sîñ lA L!'stas giên lA la q!ā'gadas. Ga-i dagala'-iga î'sîñ
he brought in. It too he skinned and it he dried. That next day too

sLū'djagada'ñ lA ɫ'sLtc!ias. La ê'sîn lA L!stas. La ê'sîñ la q!ā'gadas.
woodpecker he brought in. It too he skinned. It too he dried.

GaatxA'nhao l' a'oga ga nAñ kiłgula's. Nā'ga-i î'sîn łqegotcl!î'lgasi.
One time his mother to one talked. The house also seemed to move (creaking went on).

Giên sîñgaLa'nas giên nā'ga-i lā'gasi gei lA skî'nxaasi. Nā'ga-i k!uxa'oxAña-i 10
And it was daylight and house the was good into he woke up. The house (the) posts

q!eida'-i qea-uldā'ñasi. WAtgadagā'ñ hao la gAn agA'ñ gō'ñga-gā'L!xadaiyañ
the carvings winked their eyes. Master-Carpenter that one him for himself his father had caused to become

wAnsū'ga. L' q!aɬā'was giên hAn lA la sū'udas, "Ha-i ɫagA'l, kî'lsLa-i łqên,
they say. He rose when like him he said to, "Now come, chief my child,

halA' dA'ñgi ɬ gî'ñgatdjañ." Giê'nhao laga lA qā'gAs giên l' xā'ña la yan-
come you to I paint up (or dress) let." And then him to he went and his face he clouds

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[1] This identification is somewhat uncertain.

[2] The supernatural being who was the exemplar of the canoe-making and carving crafts.

you up." Then he went to him, and he (Master-Carpenter) put stratus-clouds upon his face. "Now, chief, my son, go and sit idly by the sea." And as soon as he did so the weather was fair.

One day he asked his father to go fishing. "We will pull out Devil-Fish-fished-for.[1] And on their way to fish they pulled it out. Then they stopped in House-Fishing-Ground. He seated his father in the bow. After he had looked at the rising sun for a while, he said, "Now, father, say, 'The chief of them has it in mind to bite.'" His father said so. "Father, say, 'Coming-across-and-around-the-Island thinks he will bite.'" And so he said. "Father, say, 'The shadows increase upon Rising-steeply. Hasten, chief.'" And he said so. "Father, say, 'The great one coming up against the current begins to think of biting.'" So he said. "Father, say, 'The big one who comes along taking pebbles into his mouth thinks of biting.'" So he said. "Father,

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xā'gida'das. "Ha-i, kî'lsLa-i łqên, q!adAxuā' ła sā'anq!a'osga." Giên gañā'xAn
streaks of caused to be. "Now, chief, my child, seaward (imp.) you idly sit seaward." And so just

lA isî'si gañā'xAn sîn-laa'was.
he did as soon as (= weather) day good sat.

GaatxA'nhao gō'ñgañ dA'ñat la xa'o-însāñañ wAnsū'ga. "Na'o-gi-xa'ogaiyas
One time father his in company with he asked to fish they say. "Devil-fish for is fished

t!alA'ñ dAñtc!īstā'sga." Giên l' xa'o-îns gut lA la dAñtc!ī'stAt!ālas. Giên
we will bring up by pulling." And he went to fish in canoe with (= as) it he pulled up as they went along. And

Na-giū' ga lA gei'sLgeiłgīgAs. Ǫō'ñgañ sqe'ugugawasī' ga lA tc!ā'ñgîñgîñas.
House-fishing-ground in he remained floating. His (own) father sitting in bow in he seated in the canoe.

Tc!ī'goya-i la qea'q!a'-idā'ldi qa'odi hAn l' sī'wus, "Ha-i gō'ñga-i 'Wasū'ga
The sun he looked at rising roundish a while (after) like he said, "Now, father, 'Them among

q!ola'-i ū gudał'dadiañ' hAn a sū." Gañā'xAn l' gō'ñga sī'wusi. "'Gwai'îs
the chief he thinks he will bite' like this say." Just so his father said. "'Island (or world)

ǫadō' gudā'lskiänAsi gudał'dadiañ' hAn a sū, gō'ñga-i." Giên gañā'xAn lA
around goes across thinks he will bite' like this say, father." And just so he

sī'wusi. "'Tc!î'nła-i xā'stAwañ, ī'L!gas. Ǫa ła gūdAña'ñ łgā'gîñ' hîn a sū,
said. "'Rising-steeply shadows grow upon chief. To you (imp.) your mind hurry' like this say,

gō'ñga-i." Giên gañā'xAn lA sī'wusi. "'Djū t!ā'xustA qa yū'djiwa-i ū gudał'da-
father." And just so he said. "'The current from down came the great one he thought of

diañ' hAn a sū, gō'ñga-i." Gañā'xAn lA sū'daiyaǫAni. "'Łgā'xets nAñ xatā'ndals
biting' like this say, father." Just so he said (perf.) "'Pebbles a certain one comes along taking in his mouth

yū'djiwa-i gudał'dadiañ' hAn a sū, gō'ñga-i." Gañā'xAn lA sū. Giên hAn îsî'n
the great one thinks of biting' like this say, father." Just so he said. And like again

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[1] Devil-fish were the ordinary bait for halibut.

say, 'You look at the bait, White-Stone-Eyes.' — Father, say, 'Great-Eater begins thinking of the bait.'" So he said.

After he had said all of these things, it seized his hook. Quickly it pulled him around this island. He (Shining-Heavens) struck the edges of the canoe with his hands. "Greatest-Carpenter made you. Hold yourself up," said he to it. The thing pulled them to the fishing-ground. A second time it pulled them around the island.

Now, when it stopped, he tried to pull the line in. Lo! he pulled the most wonderful creature out head first. In the seaweed about its lips, halibut-nests were piled close together. He began taking the halibut into the canoe. After his canoe was full, he pulled out the weather-boards.[1] After he had taken them (halibut) in a while longer, his canoe was filled, and he let it go.

"Ḡō'dansda-xA'ñadas a'thao dā qea'tcigīdiAñ' hAn a sū, gō'ñga-i." — "Ẋā'mAłtA- 1
"'White-stone-eyes (= bright eyes) with these you finish looking at' like this say, father." — "Eater

goañ yū'djîwa-i ū gudał'dadiañ' hAn a sū, gō'ñga-i." Gañā'xAn lA sū'usi.
about the great he thinks of biting' like this say, father." Just so he said.

Ā'sga-i gañā'ñ lA sugī'ga-i ḷū lA gu lA q!a'oL!xai'yañ wAnsū'ga. A'asîñ
These things like he having finished saying when it at it sat on it they say. Very soon

a'si gwai'ya-i ḡadō' lA la ḡAlgā'łgAłdā'asi. Lua'-i djī'na A'ñga lA sqotskidā'ñañ
this island around him it carried around by pulling. The canoe edges (of) his own he struck with his hands

wAnsū'ga. "WAtgadagā'ñ hao dAñ L'gołgagAn. Si'a ła agA'ñ xaA'ndjū," hAn 5
they say. "Master-Carpenter that one you made. Up (imp.) you yourself hold (xa = by grasping"), like

lA la sū'udas. Gīwa'-i ga lA ga ḡAlgā'-isLasi. Î'sîñê'sîñ gwai'a-i ḡadō'xa lA
him he said to. The fishing-ground to him something towed. A second time (lit. again again) the island around (xa = distrib. suffix) him

ga ḡAlgā'łgAłdaasi.
something pulled around.

Giên î'sîñ gā'-isLia-i ḷū lA gi lA dA'ñgaawas. Gū'gus t!aganē' la dAñA'n-
And again stayed floating when him for he tried to pull the ropes. What is wonderful it came out head first by

djîL!xas. L' k!ū'dA gut ñā'lagAs. L' łtA'lgaga'-i gutgA'n q!a'-idasi. Xagwa'-i
pulling. Its lips upon sea-weeds. Him the nests-upon piled close to one another lay roundish. The halibut

lA īḷẋidā'ñ wAnsū'gAñ. Lua'-i lā'ga sta''gasi giên gutge'istA lA dAñgī'djîL!xa- 10
he started to put into canoe they say. The canoe his was full when apart (lit. from into each other) he by pulling made come

gA'ñasi. La īḷ qa'o+di Lua'-i lā'ga sta''gasi giên lA la L'sLgias. Giên stA lA
He put them into the canoe after a while the canoe his was full and it he let go under water. And from they

Luqā'-itgoasi. Djā'gAñ gi xagwa'-i lA Lgua'si. L' djā'ga q!ā'gada'si.
started by canoe. His wife to the halibut he brought in towards the woods hands His wife dried it.

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[1] Such boards extended along the sides of canoes, to be pulled up when there was a heavy load.

Then he started off. He brought the halibut to his wife, and his wife dried them. Then he (Master-Carpenter) called his son again. And after he had painted him up, he said to him, "Now, chief, my son, go and see your uncles who are living yonder." Then he set out. He came to the end of the town and sat there. After he had sat there for a while, they discovered him. They came running to him in a crowd. Then they knew who he was. And they moved over again to where his mother lived.

After they had lived there for a while, he went out wearing his wren-skin. "Mother, look at me," he said. Then his mother went out after him. His mother saw him sitting over the ocean as a piled-up cumulus-cloud. Then he came in and questioned his mother. "Did I look well?" — "Yes, chief, my son, you looked well." Then he also took his blue-jay-skin. And he said to his mother, "See how I look." And she went out after him. Her son sat broad and blue over the sea. Then he came in, and said, "Mother, did I

Giê'nhao î'sîñ gitgA'ñ gAn lA gagoyā'ñañ wAnsū'ga. Giên î'sîñ lA gi lA 1
And then again his son for he called they say. And again him for he

gî'ñgatgī'ga-i ḷū lA la sū'udas, "Ha-i, kî'lsLa-i łqên, adjxuā' dAñ qā'galAn
having finished painting when him he said to, "Now, chief my child, over youder your uncles

naxa'ns ła qî'ñga." Giê'nhao ga lA qā'-idAñ wAnsū'ga. Lnagā'-i gia'ogi lA
live you (imp.) go and see." And then to he started they say. The town at end of he

q!a'oL!xasi. L' q!a'o-u qa'odi la gei L! qē'xas. LA L! da'oxides. Ā'hao L! la
came and sat. He sat for a while after him (into) they saw. (= they discovered) Him they came running in a crowd to. Now at him once

gAn L! u'nsAtdaalañ wAnsū'ga. Giên gagū' l' a'oga nā'gAs ga î'sîñ L! tc!iga- 5
(for) they knew they say. And it at his mother lived to again they moved
(= where)

hū'nAñAs.
over.

Gu lA naxā'ñgo qao'+di datc!a'-i q!Al dA'ñat A'ñga la qaxuā'lañ wAnsū'ga.
There they lived (plural) after a while the wren skin with his own he went out they say.

"Ā'wa-i dī łA qē'xañ," hAn l' sī'wus. Giên l' a'oga l' ḷga qaxuā'las. TAñgona'-i
"Mother me you (imp.) look," like he said. And his mother him after went out. The ocean

ga l' qwē'gawa q!ō'łdjiwas l' a'oga qe'iñas. Giên l' qatc!ai'as giên a-u'ñ at
to he cumulus cloud piled high on sat his mother saw. And he came in (perf.) and his own mother with

lA kiä'nAñAs. "Dī gua lā'ga." "Ā'ña, kî'lsLa-i łqên, dAn lā'gAñ." Giê'nhao 10
he asked. "Me ? look well." "Yes, chief my child, you looked well." And then

L!ai'L!ai q!Al î'sîñ lA îsdai'yañ wAnsū'ga. Giên hAn ā'wuñ lA sū'udas, "Dī ła
blue-jay skin too he took they say. And like his mother he said to, "Me you (imp.)

qē'xAñ." Giên gō'ḷaga la qaxuā'lasi. TAñgona'-i ga l' gī'tga gō'łgał q!o'łdji-
look at." And after she went out. The sea to her son blue piled up

wasi. Giên l' qatc!ai'as giên hAn l' sī'wus, "Ā'wa-i, dī, gua lā'ga." "Ā'ña,
sat. And he entered and like he said, "Mother, me ? look good." "Yes,

look well?" — "Yes, chief, my son, you looked well." Then he also went out wearing the woodpecker-skin, and said, "Mother, see how I look." And she went out after him. He sat over the sea, the upper part of him red. She smiled at her son. And when he came in, he said, "Mother, did I look well?" — "Yes, chief, my son, the supernatural beings will not get tired of looking at you."

Then he said, "Mother, I shall see you no more. I am about to leave you. When I sit in the morning at the mouth of Q!a'nAn,[1] there will not be a breeze from any quarter. No one can touch me. When the morning sky appears just as my father put paint upon me, there will not be a breeze from any quarter. During the days when I rule, people will get their food." — "Well, chief, my son, when you sit there in the morning, I will send out feathers for you."

Then he started away from his mother. His father also started away

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kî'lsLa-i łqên, dAñ lā'gAñ." Giên sLudjā'gadAña-i î'sîñ dA'ñat lA qā'ẋuls giên 1
chief my son, you looked good." And the woodpecker too with he went out and
hAn l' sī'wus, "Ā'wa-i, dī łA qē'xAñ." Giên l' Ļga lA qā'ẋuls. TAñgona'-i ga
like he said, "Mother, me you look at." And him after she went out. The sea to
(imp.) (*or* in)
sA'gui l' sgētłtA'pẋiañwas. GitgA'ñ ga agA'ñ lA dA'ñgīdAs. Giên l' qatc!ia'-i
towards he redly sat. Her son at (herself) she smiled. And he went in
upper part
Ļū l' sī'wus, "Ā'wa-i, dī gua lā'ga." "Ā'ñā, kîlsLa'-i łqên, sgā'na qeda's
when he said, "Mother, me ? look well." "Yes, chief my son, supernatural beings
dA'ñ ga qea'xolgîlgā'nsga." 5
you at will not get tired of looking."

Giên hAn l' sī'wus, "Ā'wa-i, Lan dAñ ł qî'ñga. DAñ stA ł qā'-ida. Q!anA'n
And like he said, "Mother, ceased you I (shall) see. You from I start away. Q!a'nAn (River)
t!a'ga ł q!a'o-uła's giên gAm Lgu stA ẋu'tskîtgAñgā'nsga. Dīgi sīñā'gasga.
at the mouth I sit in the morning and not where from (= from anywere) a wind will blow. Me to will be honor (= "No one can touch me")
Dī gō'ñga dīgi gîñge'idAn gañā'ñ getuła's giên gAm Lgu stA ẋū'tskîtgAñgā'nsga.
My father me to put paint like is like in the morning and not from anywhere the wind will blow.
Xā'-idas dīgei xełā'ñ gei gīdAgā'nsga." "Haku kîlsLa'-i łqên dā q!a'o-uła's
Human beings (= in my days) me into their mouths into will get food." "Now chief my child you sit in the morning
giên łtA'ngo dAñ gi ł guga'osgadagā'nsga." 10
when feathers you for I will send out."

Giên awu'ñstA l' qā'-idañ wAnsū'ga. L' gō'ñga ê'sîñ lA'stA qā'-itẋidie's
And from his mother he started they say. His father also him from to start prepared
giên hAn sī'wus, "Ła ê'sîñ dAñ stA qā'-ida. ĢA'nĻa-i qā'sga łA agA'ñ Lga-
and like said, "I, too, you from start. The stream at head you yourself place (imp.)

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[1] A river of this name flows into the Pacific on the west coast of Graham Island, just north of the old town of T!ē; but this probably refers to another farther south.

from her. And he said, "I, too, am going away from you. Settle yourself at the head of the creek. I shall see you sometimes, and I shall see my son." Then he, too, went off.

And in the evening she called her youngest uncle. And she said to him, "When they go fishing to-morrow, wear a new hat, and carry a new paddle." Next day very early they went fishing. Then she sat down at the end of the town with her knees together. And when she pulled up her dress, the wind blew out of the inlet. As she raised it higher and higher, the wind increased. When she had it even with her knees, the wind blew out strongly. Then she stretched her arm out to the thread of life of him who wore the new hat, and saved him, because his wife had left something for her. She was Fine-Weather-Woman,[1] they say.

Then she took her mats and property, and started inland, in the bed of

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ge'iłdañ. DAñ ł qîñgā'nsga giên gī'tgAñ î'sîñ ł qîñgā'nsga." Giên laê'sîñ
cause to become. You I will see and my son, too, I will see." And he also

qā'-idañ wAnsū'ga.
started they say.

Giên sîñxia's giên l' qā'ga da'oganagas gAn lA gā'goyîñAs. Giên hAn
And it was evening when his uncle was youngest for he called. And like

lA la sū'udas, "Da'gał L! xa'ogagīa'-i giê'nA dadjî'ñ LA''ga gut êsî'n giê'na ā'la-i
him she said to, "To morrow they go fishing in water when hat new (*or* bright) wear and the paddle

î'sîñ A'ñga LA''dañ." Giên dagala'-iga sîñga'-ixAn L! xa'ogagiäsi. Giên lnagā'-i
also your own have new." And next day very early they went fishing. And the town

gia'ogi lA q!aokū'djîłsi. Giên łqē'daga-i A'ñga lA dAñgī'stałia'-i ḷū tā'djîłsgas.
at end of she sat with her knees together. And the dress her own she brought up by pulling when blew out (of inlet).

Sa'nAñ lA îstagA'nsi k!eał tadja'-i wai'gi qä'skidesi. K!ō'lañ ḷū lA dAñgī'stałia'-i
Higher and higher she raised it every time the wind it to was increased. Her knees even with she raised it

ḷū yan-djîłī'xAn l' xā'sLsga'si. Giên nañ dadjî'ñga-LA'gas wa'nwa-i gi sgu'nxAn
when a truly strong wind it blew out. And the one his hat was new the cord (thread of life) to only

lA xā'gatsgas giên lA la qā'gAndaga'ñ wAnsū'ga, l' djā'ga lAgi gia-î'nxaiyagAn
she grasped seaward and him she saved they say, his wife him for left something

gaga'n A. LLa-djat hao idjā'ñ wAnsū'ga.
because did. Fine weather woman this was they say.

Giê'nhao lgudja'-i at LāwA'-i A'ñga la îsta'si, giên l' qaxiagiā'lañ wAnsū'ga
And then the mats (= and) property with the her own she took, and she she started into the woods they say

gA'nLa-i qā'łi gei a. Giê'nhao gu agA'ñ lA Lga'geiłda'asi. Giên lAgut k!īwā'-
the stream (the bed of) inside into she went up. And then there herself she caused to settle. And her upon trail

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[1] Often referred to in other stories. As the northeast was called LLā by Kaisun people, she probably presided over this wind. The story indicates the same thing, but it will be noticed that she was also Creek-Woman of Djū.

the creek. And there she settled herself. Then there was a trail over her. She said that the people tickled her by treading upon it, and she moved farther up. There she had her station forever. When her son is seated above the ocean in the morning, she lets fine particles of snow fall for him. Those are the feathers. The end.

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gas. La l! t!asê'lgañañ l' sū'us giên dī'tgi ê'sîñ l' gō'dlgialañ wansū'ga. 1
was. Her they were tickling by treading she said and inland to (= furter inland) again she moved up on her buttocks they say.

Ga'-iguhao l' tcī'ageiłsgoā'nañañ wansū'ga. L' gī'tga q!a'o-uła's giên t!a'gao
At that (place) she came to have a place forever they say. Her son sits in the morning when snow

k!a'mdala gī la guga'osgadaga'ñas. Ga'-ihao łta'ngo īdjā'gan. Hao lan l'
fine for (him) she lets fall out. Those feathers were. Here closed it

ge'ida.
becomes.

1. Yêł (Raven).[1]

(Told by Walter.)

Not long ago no land was to be seen. Then there was a little thing on the ocean. This was all open sea. And Raven sat upon this. He said, "Become dust." And it became earth. Then it increased. And he divided it. And he put this earth into the water on each side of him. This earth he made small, but he made the one on the other side large. Because he made this earth small, this island[2] is small. So he finished this country.

Gam awa'ł la'ga qä'ñgañañ. Wa'ļu gîn tc!ū'djuLāgan. Sī'ga-i s^{g}un-o idja'n. Wa'giên ałdjī' îñg^{u} l' q!ā'owaiani. "Q!oyē'^{g}ełda" hîn l' sūdai'ani. Wa'giên l' q!ōyē'^{g}ełan. Wa'giên qoa'n^{g}el̨ane. Wa'giên gut ^{g}a'ada l' lā'adanî. Wa'giên gutxa'nła^{g}a l' xa'slagaian. Ā'sga-i q!oya'-iyū l' ga'odaian, wa'giên īnagū'-stAga-i L!ao l' qoa'ndaian. Ā'sga-i q!oya'-i l' gōdai'an a'łū gwai'yei īx̣at-djū'gañ. Ao lAga'-i l' ^{g}ē'łgīdaian.

(Told by Isaac.)

And again he started off. He came to where Eagle lived. And Eagle owned the fresh water. Before that,

Wa'gien ha'oîsîn st' l' qā'-idan. ^{g}ōt naas ^{g}An qā'ļagan. Wa'giên ^{g}ō'dē ^{g}Anļ dā'^{g}agan. Wa'giên wa'kunast' gam ^{g}An

[1] This is the most widespread, the most popular, and consequently the oftenest recorded, of all tales of the northwest coast north of the Skeena River. Much more connected, and apparently much more correct, versions of this story, may be found on pp. 110 et seq. of my "Haida Texts and Myths" Bulletin 29 of the Bureau of Ethnology, the first of which was recorded by me in the Skidegate dialect, while the second was probably originally from Skidegate also. Still I do not feel certain whether the numerous variations shown in the stories I obtained at Masset are due more to ignorance or to regional changes in the story itself. For one thing it must be remembered, that, along the northern coast of Graham Island, Tlingit influence has been very powerful, so much so, that Haida mythology in this district seems to have been in a condition midway between that of the Tlingit and that of the true Haida at Skidegate. This has probably been due in large measure, within the last hundred and fifty years, to the emigration of so many Haida families to southern Alaska, and to the consequent frequent intermarriages with the Tlingit. At any rate, a Masset Haida seems to be almost as much at home in the archipelago of southern Alaska as in his own country, and tells Tlingit stories with almost as much freedom has his own.

Of the six texts obtained by me at Masset, the first and fourth, which were told by an old man named Walter, belonging to the Rear-Town-People, seem the most satisfactory and the most trustworthy; the fifth, told by Peter, an old man belonging to the Cod-People, is also reliable, although the informant was far less intelligent than the preceding. The second and third are from Isaac, one of Those-born-at-Łī'elañ, and they faithfully represent his understanding of the story. Many portions of them, however, seem like garbled versions of the Skidegate tale. The sixth was from the leader of the Church Army at Masset, who has acquired a notion of artistic elaboration not altogether in keeping with the ancient spirit of the myths. He was, however, the last member of one of the West-Coast families, the West-Coast-Gī'tans, a fact which adds some interest to his version.

[2] The Queen Charlotte Islands.

there was none to be seen. Then he wanted to drink [his] water. And Eagle did not want to give his (own) to him. A long time (Raven) wished to drink his water. And when he refused him, he wanted to drink it unobserved. And he drank it secretly, unseen (by Eagle). And he went off with it.

Then he spit it out upon all lands. He also came to this land. And he spit out QalA'n first. Therefore he is the elder brother of all the streams in Masset Inlet. When the water was almost gone from his mouth, he came here (to Masset). Therefore the water here is red.

And he went on again. He came out opposite to where a whale was blowing about. And when he stood opposite it, he said to the whale, "Hahai'ya, whale, swallow me." He said this to it because he wanted to eat it. And it swallowed him. Then the whale swam about with him. Then he ate the heart of the whale. And when it was almost dead it went ashore. And when it was left by the tide, he made a hole with his beak right over its heart, and came through. Then he ate. He lived right behind it. He ate for a long time. And when he tired of eating it, he went away.

And after he had gone along for a while, he came to a certain place to live. Then he whittled some sticks down thin. And when he had many he put them into the fire. And he lay behind them. And he said, "Burn forever, burn forever." And, in spite of what he said, they burned up. Then he did the same thing again. And he again put them into the fire. When L! qeañgā'ñan. WA'giên ˢA'nḷē lā'ña x̣ū'L!iyē dA l' gudA'ñgañan. WA'giên ˢō'dē lagᵃ A'ña qōyê'tagañan. Djī'ña lā'ña x̣uL!iyē' dA l' gūdā'ñan. WA'giên lagᵃ A'ña l' qōya'daxA'nsgAtsi ḷū lā'ña x̣utLq!o'ɬdiyē dA l' gūdA'ñgañan. WA'giên l' xAñ īla' l' x̣ūtL!q!oɬdai'yan.

WA'giên dA'ñAɬ lā'ña l' qā'-idani. WA'giên LAgᵃ wa'ḷuwAn ˢē l' k!o'tadūgañan. WA'giên ā'sga-i LAga'-i gᵘ î'sîn l' qā'L!agan. WA'giên QalA'n l' k!ō'dASLLā'gañan. Ałdjī'ału ˢA'wē qā'ɬi ˢAnḷ îsī' wa'ḷuwAn ˢAn k!waiyā'gan. ˢA'nḷē l' xā'ɬist' hiludā'ls ḷū āḷn l' qā'L!agan. Ałdjī'ałū āḷn ˢA'nḷē sˢe'dAñ.

WA'giên ha'oîsîn l' qā'-idan. Kun koa'xagAn Lagᵘ l' qā'l!agan. WA'giên la Lagᵘ l' giäns ḷū "Ha hai'ya kun dī ɬ x̣ā'ɬdAx̣atc!î," hîn kūnē' l' sūdai'yan. La'dA l' gūdA'ns ałū' la l' sūdagā'ñan. WA'giên la l' x̣AɬdAx̣ā'tc!aiyan. WA'giên la dA'ñAɬ kunē' gī'gwañan. WA't!Ał kunē' k!ōkᵃ l' tagā'ñan. WA'giên l' k!otAɬdā'ls ḷū l' ḷa'ogalan. WA'giên l' tcaḷa'os ḷū l' k!ū'gi ya l' sq!asā'lan giên ˢei l' qā'L!agan. WA'giên hit!A'n l' tagai'an. LA Lāgᵘ l' naˢē'lan. Djī'îña l' tagai'an. WA'giên l' taga'-i lā l' gūda'ˢañats giên lA'stA l' qā'-i-dan.

Giên l' qā qa'od l' nē'ˢelan ˢa l' īdja'nî. WAgiê'n sq!āñᵘ l' ła'ogāñan. WA'giên qoa'nˢełsi ḷū tc!ā'anusi l' îsdai'yan. WA'giên Lagᵘ l' tīgā'ñan. WA'giên "ˢogī' ˢogī'" hîn l' sūgā'ñan. WAgiê'n la kîł t!A'lgᵃhAn ˢohī'lāwan. WA'giên ha'oîsîn gîña'n l' wā'gan. WA'giên ha'oîsîn tc!ā'anusi l'îsdai'yan. Ha'oîsîn l' tīk!ā'tāwan. WA'giên ha'oîsîn "ogī'" hîn l' sā'wan. WAgiê'n

they again burned, he again lay down very quickly. Then he again said, "Burn forever." And he was entirely unable to accomplish it.

Then he again went off. And he took tā'nskɬia-roots.[1] And after he had pulled them out of the ground, he took off the skins. And he ate. He did not bring them into the house, because they were already cooked. Then he again went for some, and he got many. He carried them into the house. And when he got there he put stones into the fire. And he steamed them (the roots). And after he had cooked them he took the coverings off.

Then he went away from there again. And after he had gone on for a while, he came to live in one place. And after he had lived there for a while, he went away. Then he put all of his house-timbers into the canoe. And after he had gone along for a while, he landed at a steep place. Then he carried his stringers on his shoulder. And he put them against the cliff. Then he did not live there. And he started away by land. Then the stringers he left there changed to stone.

And after he had gone along for a while, he came to another place, and lived there. He lived behind a big rock. He did not live there for a long time. Then he saw killer-whales swim by in front of the place where he was. And he became angry because they did not come to live with him, and he went to the rock. And, standing upon it, he used angry words. Then he kicked the stone. And he broke it in ˢadō' l' ˢê'sgasˢwanañan. Wagiê'n ha'oîsîn st' l' qa'-idan.

Wagiê'n tā'nskɬia l' îstagā'ñan. Wagiê'n lī'sɬuan l' da'nsˢaslas ɬū q!al guda'n l' da'ntc!îɬgañan. Wa'giên l' tagā'ñane. Wa'giên gam nagᵃ l' isdā'ñan ˢalañai'yanē a'ɬa. Wa'giên ha'oîsîn lagᵃ dōs giên l' qoanˢē'ɬdaiyanî. Wa'giên ana'gᵃ l' îsdai'yan. Wa'giên l' qā'ɬ!as ɬū ˢan l' ɬˢā'waian. Wa'giên l' sˢā'lane. Wa'giên ˢala'nslas ɬū l' sîɬk!ā'lane.

Giên ha'oîsîn st' l' qa'-idan. Wa'giên l' qā qaod l' nē'ˢelan. Wa'giên gᵘ l' na qaod st' l' luqa'-idan. Wa'giên ɬk!iä'nē wa'ɬuwan lū'gwˢē a'ñˢa l' îsdai'yan. Wa'giên l' luqā' qaod stala' gᵃ l' îsˢa'wan. Wa'giên kiūxā'gadē a'ñˢa l' skiū'-idan. Wa'giên sta'lē ɬˢe'tgᵃ l' skiū'gatawan. Wa'giên gam lagᵘ l' nā'ñan. Wa'giên lagwē't sta l' qā'-idan. Wa'giên kiū'xā'gᵃdē wa'guhan l' t!aslai'yan giên wagᵘ lā qwaïˢē'lan.

Wa'giên l' qā qaod ha'oîsîn l' nē'ˢelan. Qwa yū'an q!ē'uda dītgᵘ l' nē'ˢelan. Wa'giên gam lā gᵘ l' nā'ñan. Wa'giên sˢan la q!ade't ldals l' qä'ñan. Wa'giên gam la q!oɬ l! îsha'ns t!a l' qā'ɬi-îɬdai'yan giên qwa'a-i ˢa l' qasˢai'an. Wa'giên îñgᵘ l' kî'ñˢatīyañan. Wa'giên qwa'a-i l' st!a'sgidā'ñan. Wa'giên gū'sta la l' st!ak!wa't!adjan.

[1] Edible roots growing in the sand.

two with his foot. They did not go near him, and went straight on.

Then he started off again. And after he had gone along for a while, he came to where a certain person lived. And he (Raven) spoiled his things. Then he (the person) became angry with him. And he threw him (Raven) into the sea. Then he came down upon a stone he had laid in the water for himself. And he did not get his clothes wet.

Then he went away. And he came out behind the rows of billows. Then he said, "Here you shall remain forever for the last generation of people to see you." Then the sea there became mountains.

Wa'giên gam la q!oł l! îs^{s}ā'ñan giên l! Lu-îsdā'ls^{s}wanañan.

Wa'giên ha'oîsîn sta l' qā'-idan. Wa'giên l' qā qaod nañ na ^{s}an l' qā'-l!agan. Wa'giên gîn lā'ña l' La'ołda-^{s}añdan. Wa'giên la'^{s}an l' qā'łi^{s}ełdaiyan. Wa'giên tcān g^{a} la l' k!adagai'yan. Wa'giên qoa tcān k!iūła'ñ l' q!e^{s}a'oan îñg^{u} l' ^{s}atā'wan. Wa'giên gam l' tł!ē'ł-da^{s}añan.

Wagiê'n st' l' qa'-idan. Wagiê'n ^{s}ai'yu sq!aga'ñ Lag^{u} l' qā'L!agan. Wa'-giên hîn l' sā'wan "Ha'oḷnan dala'ñ Lagā'sga. ^{s}ō'tguLas xada'-i dala'ñ qä'ñ-ga-i ^{s}an a." Wa'giên ^{s}ai'yuwē wa'g^{u}-han Ldawē'^{s}ē'lanî.

(Told by Isaac.)

Raven and Butterfly started off together. And they came to where a chief lived. His house was carved. Then they entered his house. And they were told to sit down in the rear of the house. Then they began to give them food.

And the chief's wife said, "What will the chief's son eat?" — "Give black-cod to the chief's son," said her husband. "Say that I know how to eat that," said Raven to Butterfly. "The chief's son says he does not know how to eat it," said Butterfly. Then black-cod was put before them, and only Butterfly ate it. "The chief's son says he wishes some dried salmon," said Butterfly. Raven did not say so, but he said he said it. Then they burned the skins of dried salmon and set them before him. And when he set out to

Yêł î'sgiên slaqa'm î'sîn l' î'steidā'-^{s}awan. Wagiê'n nañ ī'L!ada na ^{s}an l' î'sL!a^{s}awan. Na-i lā'ña q!eidā'gan. Wa'giên na-i ^{s}a-i lā'ña l' îstcl!ā'^{s}awan. Wa'giên tā'djgua la l! kîlL!a'o^{s}āwan. Wa'giên la'ał l! dā'-însLa^{s}awan.

Wa'giên hîn nañ ī'L!adas djā sā'wan "Gū'sū ī'L!ga-i tā'^{s}asînî." Sqêl ł ī'L!a-ga-i tā'da" hîn l' Lāl sā'wan. "Dī ł ta^{s}ai'yan sū," hîn Yä'lē slaqa'mē sū-dai'yan. "Ī'L!ga-i tā'q!alañ sū'gañ," hîn Slaqa'mē sā'wan. Wa'giên sqē'lē la xē'tg^{u} l! îsdā'was giên Slaqa'mē s^{s}un tā'^{s}odjāwan. "Wū tc!îsqā'k!^{u} î'sda ī'L!ga-i gū'dañañ sū'gañ" hîn Slaqa'mē sā'wan. Gam Yä'lē sū'ans sk!iä'nan la l' gînsā'wan. Wa'giên tc!askā'k!wa-i l! k!atō's giên la xētg^{u} l! îsdai'yan·

eat it, he wiped his tears away over the dish.[1]

And after he was through eating, "Doesn't the chief know how to eat crab-apples mixed with grease?" said the chief's wife. "Say that I know how to eat it," said Raven to Butterfly. "The chief says he does not know how to eat it," said Butterfly. Then it was put before them, and Butterfly ate all of it.

"I wonder what the chief will eat. Does not the chief know how to eat dried berries?" said the chief's wife again. "Say that I know how to eat them," said Raven to Butterfly. Butterfly said, "The chief does not know how to eat them." And when they were put before them, Butterfly ate all.

"I wonder what the chief will eat. Doesn't the chief know how to eat cranberries and grease?" said the chief's wife. "Say that I know how to eat them," said Raven. Again Butterfly said, "The chief says he does not know how to eat them." Then they were set before them, and Butterfly ate all. Raven ate nothing. Only Butterfly was filled.

Then they went away. And after they had walked along for a while, they came to where a stream flowed down. And the stream was deep. Then Raven walked over first. He was angry because Butterfly had eaten everything up first. And when Butterfly came after him, he laid kelp across for him. "Now, cousin, walk over upon it," said Raven to Butterfly. "No, Wa'giên l' tā'ngasas ḷū sa l' xa'ñ-xao l' gī'sk!ᵃk!aiyan.

Wa'giên l' tagī's ḷū "Gam gu k!a-i qa-iyū'da ī'L!ga-i taˢaiyā'ñ aɬ" hîn nañ ī'L!adas djā sā'wan. "Dī ɬtaˢai'yan sū," hîn Yä'lē Slaqa'mē sūdai'yan. "Ī'L!-ga-i taq!alā'ñ sū'gañ," hîn Slaqa'mē sā'wan. Wa'giên la xētgᵘ L! îsdawa's giên Slaqa'mē sˢun taˢodjā'wan.

"Gū'sū ī'L!ga-i ta'asînî. Gam gu ˢan-xîlā'da ī'L!ga-i taˢai'yañ aɬ," hîn nañ iL!ada's djā ha'oîsîn sā'wan. "Dī ɬ tāˢai'yan sū," hîn Ye'lē Slqa'mē sūdai'-yan. "I'L!ga-i ta'q!alañ sū'gañ," hîn Slaqa'mē sā'wan. Wa'giên la xētgᵘ L! î'sdawas giên Slaqa'mē sˢun taˢo-djā'wan.

"Gū'sū ī'L!ga-i tā'sînē. Łai'ya qa-yū'da gu gam ī'L!ga-i taˢaiya'ñ aɬ," hîn nañ ī'L!adas djā sā'wan. "Dī ɬ taˢai'-yan sū," hîn Yä'lē sā'wan. "I'L!ga-i ta'q!alan sū'gan," hîn Slaqa'mē ha'oîsîn sā'wan. Wa'giên la xētgᵘ L! î'sdawas giên Slaqa'mē sˢun ta'ˢodjā'wan. Yê'lē gam gîn tā'ˢañan. Slaqa'mē sˢun sk!îsLai'yan.

Wa'giên sta l' isteida'ˢoan. Giên l' istā'lˢū qaod ˢanḷ ẋiā'ñ ˢan l' î'sL!a-ˢawan. Wa'giên ˢa'nḷē ɬtī'îñagan. Wa'giên Yä'lē la kunā'st' qat!adjā'n. Slaqa'mē ˢan l' qā'ɬi-îldā'ñan la l' q!oq!ē'sLalan a'ɬa. Wa'giên Slaqa'mē la'ḷˢa qaL!a's giên ɬqam la k!iū' l' skaɬnā't!adjan. "Ha-i lā'na-i gui ɬ qā'-das," hîn Yä'lē Slaqa'mē sūdai'yan. "Hū'lāñ dī da'ñaɬ dañ sL!ska'ndjūɬda-

[1] Much fuller versions of this episode were sometimes given and with certain variations. According to one, after they had offered several different kinds of food in succession, the host said, "Will he eat dried salmon soaked in urine?" and, contrary to Raven's directions, Butterfly said that he would.

you will turn it over with me," said Butterfly. "No, cousin, I will not turn it over with you," said Raven. Then Butterfly walked over upon it. And when he came to the middle, he (Raven) turned it over.

Then Butterfly was drowned, and floated down stream. "In Raven's head, towards my son,"[1] sang Raven. Then he cut Butterfly's belly open and ate up all of the things he had eaten.

Then he went away; and after he had gone along for a while, he came to the crows, who were throwing hair-seal back and forth. And he wanted to do it with them. Then they refused him, for they did not want him to eat all of their hair-seal. And after he had talked them tired, they let him join them. And when they found out that he was eating long cuts of the hair-seal when their backs were turned, they stopped. Then he went away.

And after he had gone on for a while, he came to a point. And he found a spring salmon jumping about in the sea. He said, "Ahaiyā', spring salmon! strike my heart with your head." Then the spring salmon struck him over the heart. And he fainted. And when he came to himself, after a time, he did not see the spring salmon.

And after he had done this four times, he dug four holes in the ground. When he again saw the spring salmon jumping about, where he had jumped up on the land, he said to it, "A hai'ya, spring salmon!" Then it jumped at him again. And after it had knocked him senseless, and had started back, asañ," hîn SLAQA'mē sā'wan. "Hūlā'ñ l^{s}ā'na-i gAm dAñ dA'ñał ł sL!skA'ndjūł-da^{s}añasañ," hîn Yä'lē sā'wan. WA'giên SLAQA'mē WA'gut qā't!adjan. WA'giên yakusī' ^{s}a l' ^{s}ē'łs ḷū l' sL!skA'ndjūł-daiyan.

WA'giên SLAQA'mē ^{s}aq!ē'dadjan giên l' gī'ḷagaalan. (sung) "Yêł qAdj ^{s}a dī'nī gue," hîn Yä'lē k!adjā'wan. WA'giên SLAQA'mē k!ītc l' skASwī'L!āgan giên gîn l' tagā'n la l' ta^{s}odjā'wan.

WA'giên stA l' qā'-idan giên l' qā qaod k!ā'ldjîda-xōt Ał gu q!A'nłū ^{s}An l' qā'L!agan. WA'giên L!a'Ał ūga'-ida l' gwā'lan. WA'giên la'ga L! gwā'waiyAn xō'dē L!ā'ña l' ta'^{s}odjiwē g^{a} L! gwā'waiyîn A'ła. WA'giên L!a l' kîlsî'nsdałas ḷū q!a'dAñ la L! wadai'yan. WA'giên xō'dē t!ā'łgañ l' q!o'łgīq!asi ^{s}a-i L! qēya's giên LAn L! WA'gan. WA'giên L!a'stA l' qā'-idan.

WA'giên l' qā' qaod ku'ndjū ^{s}An l' qā'ḷ!agAn. WA'giên tā'wun tcān ^{s}atiA'ns l' qä'ñAn. "Ahaiyā' tā'wun dī k!ōg' ^{s}ei ł dī qoa'sgAt," hîn l' sā'wan. WA'giên ta'oana-i l' k!ōg' ^{s}ei l' qoa'sgadan WA'giên l' sa'agan. WA'giên LĪ'sḷuAn l' xē'nansLas giên gAm ta'unē l' qê'n-^{s}AñgañAn.

WA'giên la l' î'sdastA'nsîñ^{s}ēłs ḷū lA k!iū' LA'ga l' ł^{s}ä'łgastAnsā'ñAn. Gia'gu ta'una-i ^{s}ā'L!agalgAñAsi ha'oîsîn ta'unē ^{s}aL!a'si l' qêns ḷū, "A hai'ya ta'wun," Hîn la l' sūdai'yan. WA'giên ha'oîsîn la l' da'o^{s}atAgalan. WA'giên la l' qoa'-sa^{s}agīs ḷū sîłgā'ñ l' stēłs ḷū xē'lañē s^{s}oa'na-i l' ^{s}atc!ai'yan. WA'giên l' xē'-

[1] This is a crying-song, in which Raven pretends to feel deep grief "in his head" towards "his son" Butterfly.

it fell into one of the holes. And when he came to himself he beat it to death. Then he made a fire and put stones into the fire. And when the stones were hot he steamed it. And after he had steamed it for a while and had gone a little distance away, the roots of a tree that had fallen over sat upon it. So he did not eat it. And he started away again without having eaten.

And after he had gone on for a while, he came to where Shrew lived. When Shrew went in under the ferns, he entered with him. Then he entered a big house with him. And he (Shrew) gave him food. Then he set before him a piece of dry fish in a tray. "When I have eaten this one piece, I shall still be hungry," thought Raven. And Shrew saw his mind. "Eat my food. It will not be consumed," said Shrew. Then he took it as directed, and it was still there. And when he again took it, it was still there. He ate for a long time. And it was still in (the tray). And with the food still in it, he gave it back.

And after that, he (Shrew) put one cranberry in front of him (Raven) in a dish. "Shall I be filled when I eat this one thing?" thought Raven again. And Shrew again saw his mind. "Eat mine. It will not be consumed," said Shrew to Raven. Then he took the cranberry up with a spoon. And one was still in (the dish). And when he took that up also, it was in the same place. And when he again took it up, his was still there. He ate for a

nansLas ḷū la l' skī'gut!alan. WA'giên l' tc!anā'wAn giên qoa tc!ā'nusi l' sAs^{s}ai'yan. WA'giên qwa-i k!īnsLa's giên la l' sā'lan. WA'giên sA'lga qaod djī'wAl LAgui'stA l' qā'si t!Ał gui ^{s}o'tdjîłaiyan. WA'giên gAm l' tā'^{s}añAn. WA'giên ha'oîsîn g^{a} ta ^{s}a'dan stA l' qā'-idan.

WA'giên l' qā qaod tc!ī'gulao na ^{s}An l' qā'L!agAn. Sa'gūla-i xe'tgui tc!î'gulawē qatc!a's giên la'Ał xe'tgui l' qAtc!ai'yan. WA'giên la'Ał l' daiyā'ñAn. WA'giên tao dA'ñîsL!ē îs^{s}wA'nsîn k!ē'łga ^{s}a la xe'tgu la'-awan. "Ā'djî îs^{s}wA'nsîn ł tās giên dī q!ots^{s}oa'nAñasañ," hîn Yä'lē gūdā'ñan. WA'giên tc!igu'lawē l' gū'dAñē qä'ñan. "Hak!wā'n ł dīn^{a} ta. GAm dī'na hīlu^{s}A'ñîsañ" hîn tc!î'gulawē sā'wan. WA'giên la kîł gîña'n l' îsida'ni giên hawa'n wA'sîlia lā idja'n. WAgiê'n ha'oîsîn l' î'sîts giên hawA'n wa^{s}a lā idjā'ñan. Djī'îña l' tā'gan. WA'giên hawā'n wa'^{s}a lā idjā'ñan. WA'giên hawā'n tā'wē wa'^{s}a lā'ña ī'djîndan sî'łgañ lā'ña l' îsdai'yan.

WA'giên wA'Ḷ^{s}a î'sîn łai'ya sk!as^{s}wā'nsîñ lA xetg^{u} l' ^{s}asq!ā'wan ag^{u} gîn skas^{s}wā'nsîn ł tās ḷū Ał dī sk!îsLa'sîn," ha'oîsîn hîn Yä'lē gūdā'ñan. WAgiê'n ha'oîsîn tc!igu'lawē l' gūdAña'-i qä'ñan. "Dī'na ł tā. GAm hīlu^{s}ā'ñasañ," hîn tc!igu'lawē Yä'lē sūdai'yan. WA'giên łai'yē l' kîsqā'-idan. WA'giên hawa'n ^{s}a nAñ sk!a'datc!an. WA'giên la î'sîn l' kîsqā'-idan. WA'giên hawa'n wAsîlia' lā skā'tatc!an. WA'giên ha'oîsîn l' kîsqa'-idAn giên hawa'n wa'^{s}a lā sk!ā'-t!atc!an. WAgiê'n ha'oîsîn la l' kisqā'idan. Djī'îña lā l' tā'gan. WA'giên

long time. Then, when he was filled, and with the cranberry still in the dish, he (Raven) gave it back to him.

Then he also put a single crab-apple before him. Again, "How am I going to be satisfied with the one thing he has put before me?" thought Raven. And Shrew again saw his mind. "Eat mine. It will not be consumed," said Shrew. Then he took it up with a spoon. And it was still there. Then he again took it up with a spoon. And his was still in the dish. Then he also took up that. And when he was filled, and one was still in the tray, he gave it back to him.

Then he started away from him. And after he had gone along for a while, he came to Heron making a canoe. And when he came to him, he wished to chop on his canoe. Then Heron refused. And after he had bothered him a great deal, he let him chop. And after he had helped him for a while, he cut a hole through his canoe. Then he started away from him. And Heron's mind was very sick.

And after he had set out from him, and had gone on for a while, he came to where Cormorant lived. And Cormorant was married. Then (Raven) went into his house. "To-morrow, if the wind is good, I will go fishing [with you]," said Raven. And he made Cormorant's mind very good with his voice. And the day after, the wind being good, he went fishing with him. And they staid where the halibut are, and fixed their hooks. Then they

LĪ′sḶuAn l' sk!isLa′s Ḷū hawa′n k!ē′łgē ˢa łai′yē sq!at!ē′djîndan sîłga′ñ la′ga l' ˢasLai′yAn.

WA′giên ha′oîsîn k!A-i skasˢwā′nsîñ lA xetgᵘ l' ˢasqā′wan. Ha′oîsîn "Gîn sk!asˢwā′nsîñ dī xetgᵘ l' ˢasqa′-ugAñ. GAsî′nō Ał dī lā′Ldjūa′sîn," hîn Yê′lē gūdā′ñAn. WA′giên ha′oîsîn tc!igu′lawē l' gū′dAña-i qä′ñan. "Dī′na ł tā. GAm hīlūˢA′ñasañ," hîn tc!igu′lawē sā′wan. WA′giên l' kîsqā′-idAn. WA′giên hawa′n wa′ˢa lā sk!ā′datc!an. WA′giên ha′oîsîn la l' kîsqā′idAn. WA′gién hawa′n k!ē′łga-i ˢa lā skā′t!atc!an. WA′giên la î′sîn l' kîsqā′-idAn. WA′giên LĪ′sḶuAn l' sk!isLa′s Ḷū hawA′n k!ē′łga-i ˢa sk!at!ē′tc!îndan sî′łgañ lagᵃ l ˢasLai′yAn.

WA′giên lA′stA l' qā′-idan. WA′giên l' qā qaod łˢo Lū La′ołA ˢAn l' qā′L!agan. WA′giên la′ˢAn l' qā′L!as Ḷū Lu-ē′ lā′ña skī′dAna-i dA l' gwā′lan. WA′giên łˢwa-i lagᵃ gwa′-ugañan. WA′giên LĪ′sḶuAn la l' kîlsî′ndała′s Ḷū hagwA′n La′gułgañ la l' skidA′ndaiyan. WA′giên lA Lā′gut l' wā qaod Lu-ē′ lā′ña l' skī′gūsdaian. Wa′giên lA′stA l' qā′-idan. WA′giên łˢwa-i gū′dAña-i st!ēyūa′nAn.

WA′giên lA′stA ha′oîsîn l' qa-ida′n giên l' qā qaod k!iä′lū nōwā′ ˢAn l' qā′L!agan. WA′giên k!iä′lūwē djat-ina′gan. WA′giên la′q!oł l' qatc!ai′yan. "A′dał tadja′o las Ḷū dA′ñAł ł xaoî′nsañ," hîn Yä′lē sā′wan. WA′giên k!iä′luwē gū′dAña-i l' kîl-lā-yua′nAn. WA′giên wAdaalē′kᵘ ta′djao las giên lA′Ał l' xaoyä′nAn. WA′giên giagᵘ xā′guē isī′ gu l' gī′sLaˢawan giên t!a′olē A′ñˢa l' Laoła′ˢawan. WA′giên tcān gA t!a′olē l' îsda′ˢawAn. WA′giên k!iä′luwē

put the hooks into the sea. And Cormorant alone killed many halibut. Then he filled the canoe. Raven did not kill one halibut.

Then they started off. And while they were going, Raven said to Cormorant, "There is a louse on top of your head." Then he (Cormorant) wished him to take it off. Then he went to him. And he took it off from him. He said to him, "Put out your tongue." Then (Cormorant) put his tongue out. And when (Raven) put the louse upon (Cormorant's) tongue, he pulled his tongue. He did not have a louse. He fooled him.

Then Cormorant became dumb, and stopped speaking. And they landed where he lived. Then they put the halibut off on the beach. And Raven took all of the big halibut for himself, although he had not killed one. Then Cormorant pointed his fingers at the halibut. He tried to tell his wife. And his wife did not know why he did it. And after they had put all of the halibut off on the beach, they laid it near the house. Then Cormorant's wife cut all the halibut up. And they hung it up. And they dried it. Then Raven staid a long time with him. And when he had eaten all of his halibut, he started away from him.

And after he had gone on for a while, he came to two islands. And he entered the house of a certain person who lived upon one of the islands. He was married. His name was Wood-Shaving-Supernatural-Being. The island was a small one. And when he (Raven) came in to him, he showed

s^{s}un xāg^{u} L!dayuā'nAN. WA'giên LU-ē' l' sta'daiyan. WA'giên Yê'lē gAM xa'g^{u} s^{s}wā'nsîñAN tī'^{s}añAN.

WA'giên l' LUqā'-ida^{s}wAN. WA'giên ha'oîsîn hawA'n l' LūqȡogA'ndan, "DAñ qā'djî îñg^{u} t!Am ɫt!ē'djîn," hîn Yä'lē k!iä'luwē sūdai'yan. WA'giên wAst' la ɫL!i-ē dA l' gwa'lan. WA'giên la l' qā't!adjan. WA'giên wA'stA la l' ɫLai'-yan. "T!ā'ñalAñ ɫ LA'lgui î'stA," hîn la l' sūdai'yan. WA'giên t!ā'ñalAñ L!a'lgui l' îsdai'yan. WA'giên t!A'mē wai îñg^{u} la l' ɫ!na'L!asī' ɫū l' t!ā'ñAl lā l' dA'nsq!Asdaiyan. GAm t!Am l' ɫAgAñ^{s}ā'ñAn. La l' gîñqōnā'ñAn.

WA'giên k!iä'luē kîlgo^{s}ē'lan giên LAn l' gūsā'wan. WA'giên l' nā'gan g^{u} l' îs^{s}wā'^{s}wan. WA'giên xagwa'-i xetg^{u} l' îsdā'^{s}awan. WA'giên xa'guē yū'An-dasi Yê'lē s^{s}un q!ê'nAñ ^{s}An îsdai'yAN. GAm xa'gu s^{s}wā'nsAñAn l' tiā'^{s}añAn k!iê'nan A. WA'giên k!iä'luē hîña'n xa'gwa-i ^{s}a-i sL!î'sîlAñgañAn. Dja'^{s}An g^{a} l' sūdAgā'ñAn. WA'giên gAm l' djā gîn ^{s}agAna'n l' was ^{s}An u'nsAAd^{s}añAn. WA'gien xētg^{u} xagwē' l' îsda^{s}odju^{s}a'-wan. WA'giên l' k!iä'ta^{s}awan. WA'-giên l' LñxȚ'lūgañan. WA'giên Yä'lē LAa la'Ał nā'wan. WA'giên xa'gwē A'ñ^{s}A l' q!ohī'lūs ɫū lA'stA l' qā'-idawan.

WA'giên l' qā qaod gwē q!ē'stAñ xa'oda ^{s}An l' qā'L!agan. WA'giên gwai'yē q!ē's^{s}wAN îñg^{u} nAñ nā'gan q!oł l' qatc!ai'yan. L' djat-îna'gan. Ła'o-īt-s^{s}an hîn kia'gan. Gwai'yē ā'dīgai-ya'ñAn. WA'giên lA q!oł l' qatc!a's giên s^{s}ā'ɫtc!ît t!ā'wun l' qînstai'yAN ļa l' qêndai'yan. "GīȚā'no ha'odjî xē'tadē

him some flicker-feathers[1] which he had picked up. "Where did you find the feathers of those birds?" said Wood-Shaving-Supernatural-Being to Raven. "There are very many on the other side of the other island," said Raven. And Wood-Shaving-Supernatural-Being wanted them very much. Then he wanted to go by canoe for them. He owned a canoe.

He went for them, and they arrived in front (of the place). Raven wanted to stay by the canoe. And Wood-Shaving-Supernatural-Being went up alone to get them. Raven staid in the canoe. "They are on the other side," he (Raven) said to him. Then he (Wood-Shaving-Supernatural-Being) went thither. And he disappeared behind the island. And after he had gone out of sight behind the island, Raven pushed the canoe out. Then he lay down inside. He acted as if asleep. And after he got far out, Wood-Shaving-Supernatural-Being came back.

Then he called to him (Raven). He said to him, "You are drifting away." And Raven paid no attention to him, although he heard his voice. And Wood-Shaving-Supernatural-Being did not find a feather. He fooled him.

Then (the canoe) disappeared behind the island on which they lived. And Wood-Shaving-Supernatural-Being could not see him. And when he came to his (victim's) wife, he married her. He left her husband upon the other island. Then he made himself like Wood-Shaving-Supernatural-Being. And he did all the things.[2] Then he was a tl!ā'wun dAñ qînstai'yAn," hîn Ła'wīt-s^{s}anē Yê'lē sūdai'yan. "Ā'sga-i gwai'yē q!ē's^{s}wan îñg^{u} wAgū'stA ī'waqoanyū'-AngAñ," hîn Yä'lē sā'wan. Wa'giên Ła'oīt-s^{s}an ga stA'łayūā'nAn. Wa'giên tanā'ga-i dA Ła'oīt-s^{s}an gwā'lan. Lū l' dā'^{s}agan.

Wa'giên l' tānā'wan. Wa'giên q!Atg^{u} l' ^{s}ā'sgada^{s}awan. Wa'giên Lu-ē' qē'tsAdē dA Yê'lē gūdā'ñan. Wa'giên Ła'oīt-s^{s}an s^{s}u'nAn dōgala'ni. Wa'giên Yê'lē Lū'gu^{s}a gaiyā'ñan. "Wagū'stA ī'wagAnî," hîn la l' sūdai'yan. Wa'giên ^{s}a l' qa'gan. Wa'giên LĪ'sḶuAn gwai'yē tł!ał l' gōwa's Lū Yê'lē Luē' q!Atg^{a} gī'djAs^{s}ai'yan. Wa'giên gwē l' tī'ḶīgAn. Wa'giên L! q!agA'ns gîña'n l' ^{s}eda'n. Wa'giên LĪ'sḶuAn q!AtA ^{s}agwi' l' ^{s}ē'łs Ḷū Ła'oīt-s^{s}an sīłga'n qā'L!agan.

Wa'giên lag^{a} l' kia'gañan. "^{s}Añ dAñ q!agī'dAñ," hîn la l' sūdai'yan. Wa'giên gAm Yê'lē l' ^{s}ē Andjuwā'ñan l' kil la l' gudA'ns kłiä'nAn A. Wa'giên Ła'oīt-s^{s}an gAm tl!ā'wunē qe-^{s}ā'ñan. La l' gîñqōnā'ñAn.

Wa'giên gwē îñg^{u} l' nā'ñ^{s}was tl!a'łga l' gōwai'yan. Wa'giên gAm Ła'oīt-s^{s}an l' qîñ^{s}ā'ñAn. Wa'giên l' djā q!oł l' ^{s}ā'sgAts giên la l' īn^{s}ē'lan. Wa'giên l' LāL gwai'yē s^{s}wan îñg^{u} l' q!ē'sLaa'lan. Wa'giên Ła'oīt-s^{s}an wa'gan gîña'n agA'ñ l' ^{s}ełdai'yan. WAgiê'n gîn wa'-Ḷuwan l' Lā'ałAgañan. Wa'giên djī'îña l' djā q!oł l' īdja'n la l' īna'gan. Wa'-

[1] Flicker-feathers were highly valued by the supernatural beings.

[2] He did all the things that Wood-Shaving-Supernatural-Being did.

long time with his wife. He married her. And after he had been with her for a long time, he ran away. And when he ran away from her, he went and got her husband.[1]

And after he had started away from her, and had gone on for a while, he came to where an old woman lived. Then he entered her house. "I have made myself very cold getting sea-eggs," said Raven. „One talks of the things of the supernatural beings which are beyond his reach," said the old woman. "I will make you feel them," said Raven to the old woman. Then Raven went out. And he took and brought in spruce-needles. Then he put the sharp points against her back. "Do you feel them?" said Raven to the old woman. He fooled her into thinking they were sea-eggs. And when she stretched out her legs, the tide went out. The old woman was named Low-Tide-Woman. Then Raven took up the many fish that were left high and dry. He also took up the many different kinds of eatables. He took black-cod and halibut. He also took very many shell-fish. He was very hungry, and so he fooled the old woman, for he had nothing to eat. And after he had consumed the things he took, he started off.

And after he had gone on for a while, he came to where a woman lived. And instead of marrying her, he made her his sister. Then he lived with his sister for a long time. This woman was named Sūwa's. And he used to get all kinds of food for his sister.

giên la q!oł īdja'n lA'stA l' ˢada'n. WA'giên LĪ'sḶUAN lA'stA l' ˢada'n ḶŪ LĀ'lAñ l' tānā'gAN.

WA'giên lA'stA l' qā'-idan giên l' qā qaod nAñ q!ēya' na ˢAn l' qā'L!agan. WA'giên lˢē l' qatc!ai'yan. "ˢAñ ɬ tc!ū xuī'djîɬē'+," hîn Yê'lē sā'wan. "Hā'ɬī sˢā'nuē gîn da'ˢa L!ao nAñ sūdª," hîn nAñ q!aiye's sā'wan. "DAñ ɬ ˢā'ndAn-daasañ," hîn Yê'lē qā'gułagan. WA'-giên qēt ɬk!A'mALē l' îsdai'yan giên l' xasLtc!ai'yan. WA'giên l' skwa-i gª kl!îsī' l' daxā'sgadan. "Dā gᵘ ˢā'ndAñ," nAñ q!ēya's hîn Yê'lē sā'wan. Stō î'sîñ la l' gî'ñqōnā'ñAn. WA'giên l' ya'o-adan giên tcāwē'ˢelan. "Tcao-djā'ada-i" hîn anA'ñ q!aiye's kia'gan. WAgiê'n sq!ałA'ñ qoanyū'An tcaˢasLai'yan Yê'lē îsdagā'lan. Giên gîn tā'wa gut īla' ˢet qoan î'sîn dītgᵘ l' îsdai'yan. Sqêl î'sgiên xa'gu dA'ñAł hAn î'sîn l' îsdai'-yan. L' q!otyū'Ans AłŪ' nAñ q!ēya's l' gî'ñqōnañAn gAm gîn tā'ɬîñē l' da-ˢa'ñan. WA'giên LĪ'sḶUAN gîn ta ˢAn l' îsdai'yan. Hīlā'wAN ḶŪ stA l' qā'idan.

WA'giên l' qā qaod nAñ djā'da nā ˢAn l' qā'L!agAn. WA'giên gAm la l' ī'nˢēɬins giên lA l' djasidˢē'lan. WA'-giên djā'asañ Aɬ djī'ña l' nā'gan. WA'-giên anA'ñ djā'adas Sūwa's hîn kia'gan. WA'giên tao wa'ḶUAn djā'asañ ˢAn l' isdagā'ñan.

[1] This episode, especially the ending, is quite different from the Skidegate version (see John R. Swanton Haida Texts and Myths, Bulletin 29 Bureau of American Ethnology, p. 130).

And when the salmon-season came, he and his sister set their house near a salmon-creek. And when many salmon came to it, he brought some to his sister. Then his sister cut them and hung them up. And she dried them. He got salmon during a long time. And when the house was full he stopped. "I wonder how Sūwa's happens to have such a great plenty of food," said Raven. Then the salmon all came to life, and went back towards the creek, because he used the wrong words.[1]

He still remained with his sister. Then he made his sister sick. She had syphilis. She was sick for a long time. And he told his sister of a medicine. Then his sister went to prepare it for herself when he had told her the different things. And when his sister went after them, he said to her, "When you come to the swamp, call for one of the different kinds, and it will answer, 'Yes.'" And when she sat where the medicine said, "Yes," she was healed.[2]

Raven sometimes made himself (look) like a human being. And sometimes he made himself (look) like a raven.

Then he again started away from his sister. And after he had gone along for a while, and had come to a certain place, he lived there. Then he built a big house there for himself. He lived alone in the big house. And he lived alone there for a long time. Then he made up a story for himself. He said to himself, "Qêñg[a][3] is going

Wa'giên lī'sḷuan tcīn nūtgē'ɬs ḷū ˢanḷ ˢa tcī'na djî'ngū djā'asañ aɬ l' naˢē'lañ. Wa'giên lī'sḷuan tcī'nē wa'ˢa qoa'nˢēɬs ḷū djāsa'ñ ga l' î'sdagalga'ñan. Wa'giên l' djā's ˢa qada's giên l' kɬiä'tagañan. Wa'giên l' linx̣î'lgañan. Djī'iña tcī'nē l' îsdagā'ñan. Wa'giên lī'sḷūan na-i stasī' ḷū lan l' ˢēɬdai'yan. "Gasî'nl!ao Sūwa's ˢan tao qoanldja'o ɬ," hîn Yä'lē sā'wan. Wa'giên tcī'nē wa'ḷuwan xēna'nsḷaiyan giên siɬga'ñ ˢa'nḷē gui stē'lan ā'djî gū'suwē l' kî'lsgudaian a'ła.

Wagiê'n hawa'n djā'sîñ q!oɬ l' ī'djan. Wagiê'n ha'oîsîn djā'sîñ l' st!ē'gîɬdaiyan. L' q!aɬdā'-añadan. Djī'iña l'stega'n. Wa'giên djasî'ñ ga x̣îl l' sūdai'yan. Wa'giên l' djā'sˢa q!ena'ñɬiña'ganî lagᵃ q!oa'lgat l' sūdagī'si ḷū a. Wa'giên lī'sḷuan l' djās ɬña'si ḷū." Lī'sḷuaan q!a'lē ˢan dañ qā'l!as ḷū q!oa'lgat sˢoan ga l! kiäga'ñga wa'giên da'ñga l' ā'ñasañ," hîn la l' sūdai'yan. Wa'giên lī'djan x̣î'lē ā'ñanī gu l' q!ā'wan giên l' ñē'slaiyan.

Yê'lē l! xa'da gîña'n aga'ñ ˢēdai'yan. Wa'giên gia'q!at î'sîn l!a'ˢan aga'ñ l' Yä'lēˢeɬdaga'ñan.

Wa'giên ha'oîsîn djāsî'ñ sta l' qā'idan. Wa'giên l' qā qaod lagᵃ sˢwā'nsîñ gu l' qā'l!agan giên gu l' naˢē'lan. Wa'giên na yū'an gu q!e'nañ ˢan l' la'o-ɬaiyan. La sˢu'nan na yū'ans ˢa nā'gan. Wa'giên la sˢun gu naxa'nskidan. Wa'giên la'gudan gî'ñgañ giaɬa'ndiadan. "Qêngᵃ dī qā'-idanqasā'ga. Lagᵃ djī'ñasta dī l' qa-itî'nl!añ-qasā'ga,"

[1] This episode is given again later on. The "bad words" used were of such a kind that I was never able to get any one to tell them to me.

[2] This is also somewhat expurgated from the Skidegate version (see Bull. 29, Bureau of American Ethnology, p. 127).

[3] "Looking-at-the-Sea," the name given to a mountain in the Ninstints country, having precipitous sides. His story is much altered from that told of him at Skidegate.

to adopt me. He is coming from a far country to adopt me." He said this, although there was not another person about to see him.

Then he called for four different kinds of birds, until they came to adopt him. He called skaosî'lgañ, cross-bills (sū'lūt), sīsî'lgañ, and tałdA'ndjîgît.[1] Then the chief, whose name was Qêñg^{a}, came by canoe. And when he came in front he invited his father into the house. There were very many people in his father's canoe. Then they entered the house. And he placed them all in the rear of the house. Then he walked around alone in the house. Not a single person was with him. And he began to give them food. Then he went to one corner, and kicked upon the ground. "Let the ground become human faces,"[2] he said. And many cross-bills came out. Then he went to another corner, and kicked upon the ground again. Again he said, "Let the ground become faces." And many skaosî'lgañ came from it. Then he went to another corner. And he kicked on the ground again. And he said the same thing as before. Then many tałdA'ndjîgît came from it. And he went to another corner, and again kicked upon the ground. "Let this ground become faces," he said. Then many sīsî'lgañ came forth. And he began to give food to his father. All the small birds prepared the food.

And after he had given him food, his father remained with him for many hîn gîñga'ñ l' sūgā'ñan. GAm nAñ xa'-ida q!A'lat l' qî'ñAns sk!ä'nAn hîn l' sūxA'nsgadan.

WA'giên xetî't gut īla' ^{s}etga'-i stA'n-sîñ ^{s}An l' łaiyē'yAn lA L! qā'-itî'nu-iyē kliū' A. Skaosî'lgañ îsgiê'n sū'lūt î'sîn sīsî'lgañ î'sîn tałdA'ntc!igît î'sîn ^{s}An l' łaiyē'yAn. WA'giên nAñ īL!ā'gidas Qêñg^{a} hîn kiä's Luqā'L!agan. WA'-giên LĪ'sḶuAn lA q!ātg^{u} l' ^{s}ā'sgēts LŪ ^{s}o'ñañ ^{s}An ana'g^{a} l' ła-itc!ai'yan. L' ^{s}oñ gia Lūwē' tc!a-i qoanyū'ANAn. WA'-giên nag^{u} L! istc!ai'yan. WA'giên wa'ḶūwAn tadjgua' l' kîlL!ā'wan. WA'-giên la s^{s}ona'n na'gut qā'^{s}ōñgañan. GAm nAñ xa'-ida s^{s}wā'nsîñAn lA q!oł îs^{s}ā'ñAn. WA^{s}giên L!a'Ał l' dai'yînsLaiyan. WA'giên ku'ngat s^{s}wan ^{s}a l' qā'gan giên Liga'-i l' st!ā'sgadan. "LAg^{a} hAn xA'ñe^{s}ēlgañA (or xa'dē^{s}ēl-gañA)," hîn l' sā'wan. WA'giên sū'lūt qoan stA îsL!ā'gan. WA'giên ha'oîsîn ku'ngAt s^{s}wan ^{s}a l' qā'gan giên ha'oîsîn Ligē' l' st!a'sgudan. Gī'na ha'oîsîn LAga' hAnō xAñē'^{s}elgañA," hîn l' sā'wan. WA'giên skaoî'lgan qoan stA îsL!ā'gan. WA'giên ha'oîsîn ku'ngat s^{s}wa'na l' qā'gan. WA'giên ha'oîsîn Ligē' l' st!a'-sgadan. WAgiê'n ha'oîsîn gîña'n l' sā'wan. WA'giên tałdA'ntc!îgît qoan stA isL!ā'ga. WAgiê'n ha'oîsîn ku'ngat s^{s}wa'na l' qā'gan giên ha'oîsîn Liga'-i l' st!A'sgadan. "Hao LAga' hAn-ō xA'ñ-ē^{s}elgañan," hîn l' sā'wan. WA'giên sīsî'lgAñ qoan stA isL!ā'gan. WA'giên ^{s}oña'ñ AŁ l' dai'yînsLaiyAn. Xetî't ẋu'-dalē wa'ḶuwAn tā'wē LA-uła'iyan.

WA'giên l' dai'yîñ^{s}ē'łdaiyan Ḷū Laa ^{s}al qoan gut la q!oł l' ^{s}oñ īdja'n.

[1] If the last of these four names is really łtA'ndjîgît, the bird is the kinglet.

[2] Or, human beings.

days. And after five days were passed, his father started off, and he went with his father. He came with him to the place where his father lived. His father's house was large. Then he staid with his father, and his father gave him food, and he became proud.

Then he acted like one of a high family who never eats much. And every day afterward he refused to take food. During the long time he remained with his father, he refused to take food. And his father's servants were numerous. Then he asked them, "What makes people hungry?" because he wished to take food. Then they said to him, "They eat scabs four times." His father, Qêñg^{a}, said this to him.

Then he did so four times. And before many days were passed, he became hungry. Then he ate much, and was always hungry. And after he had done so for a long time, he was always hungry. Then he ate all of the different kinds of berries with which his father's house was filled.

And when they had eaten all, his father, Qêñg^{a}, said, "Put my son outside. He is eating the whole inside of the house." Then he turned him out. And he used to lie against the front of the house. He became sick. He made himself sick. He became sick by making his thigh sore with his nails. And when he lay against the front of the house, he knocked his beak against the house. "Let me in. I am starving to death," he said. And his father paid no attention to him. And next day they started off.

Then he had one box of salmon-eggs left. And they (his father's family) Wa'giên sîn Le'iłas ɫū l' ^{s}oñ Lūqā'-idan giên ^{s}oña'ñ ał l' qā'ɫigan. Giag^{u} l' ^{s}oñ nā'gan gu la dA'ñał l' ^{s}ā'sgAdan. L' ^{s}oñ gia na-i î'sîn yua'nan. Wa'giên ^{s}o'ñañ q!oł l' îs giên l' ^{s}oñ la'ał daiyînsLaiyan giên gū'dañañ l' yū'an^{s}eł-daiyan.

Wa'giên agA'ñ l' s^{s}A'ndjūwē^{s}ēłdai'yan. Wa'stA han wa'giên sa'nɫan waɫū'wan tao taga'-i ga l' gwa'waiyan. ^{s}o'ñañ q!oł l' îsxA'nskAdan wAkɫiä'ł tao taga'-i ga l' gwa'ogañan. Wa'giên l' ^{s}oñ gītc!ā'dalañ qoanyūa'nan. Wa'giên "Gîn ał L! q!o'tgagañAs," dA l' kiänā'ñan tao taga'-i dA l' gūdA'ns ała'. Wa'giên lag^{a} L! sūdai'yan "SinAlā'ñūts L! tastA'nsîñgañgañ." Hîn l' ^{s}oñ Qêñg^{a} l' sūdai'yan.

Wa'giên gîña'n l' wastA'nsañan. Wa'giên gam 'ā'lē qoan^{s}ēłA'ñgandan l' q!otagā'la." Wa'giên lag^{a} tāyuA'ns giên l' q!otgī'gañan. Wa'giên hîn l' waxA'nskAdan l' q!otgī'gañan. Wa'giên gut īla' ^{s}an ^{s}ētqoa'n ał l' ^{s}oñ gia na-i sta'ogagan l' ta^{s}odjā'wan.

Wa'giên lī'sɫuan l' ta^{s}odjā'wan ɫū, "Dī'nan ł kiag^{a} î'sdao. Na-i qā'ɫi tatē'sLañ," hîn l' ^{s}oñ Qêñg^{a} sā'wan. Wa'giên kiag^{a} la l' îsdai'yan. Wa'giên na-i ł^{s}ê'tga lā'ña l' tī'Lagad'ūgañan. L' stlēgā'lan. La k!uda'n agA'ñ îstaga'ñan. Q!ałūla'ñ l' sL!ā'q!asīl^{s}ē'lan Ałdjī'ałū l' stlēgā'lan. Wa'giên na-i xAñg^{u} l' LAgadAwa's ɫū na-i ł^{s}ê'tga k!ūdA'ñ l' qē'sqagadañgañan. "A'ña dē ł qa'tc!îdA. Dī q!otq!ō'tAłdalgAñ," hîn l' sā'wan. Wa'giên l' ^{s}oñ gam l' ^{s}ei Andjūwā'ñan. Wa'giên wAdaalē'k^{u} L! qasā'gan.

Wa'giên tcî tc!as^{s}wa'nsîñ l' q!oqaga'nan. Wa'giên lū'gu^{s}ē lA L! îsdai'yan

put it into the canoe. And he said to his father, "Put me under the cedar-bark. I cannot stay outside." Then he told them to put the salmon-eggs near himself. And they put them near him. Then they put the cedar-bark over him. And after they had gone along for a while by canoe, his mother smelt the salmon-eggs. His mother said, "Child, what smells so?" — "My taking the scab off my sore thigh made the smell," said Raven. He made a hole in the salmon-eggs with his beak. When they arrived, they discovered that he had eaten them. That was what they smelt.

And when they landed, they (the parents) refused to have him for a child. And when they cast him out, he ceased being sick. He was not sick, but he was fooling them. And when night came, he went away again.

Then he went far. And he came to all the different kinds of shell-fish, which were going to make war. He said, "I will go along with you." — "All right, go along beside us," they said to him. And they went. And he went alongside of them. Then they went along beside him. And when the cockles made themselves go by means of their tongues, (he said), "Keep away, cockles, I will bite pieces out of you." Then they warred around this island, and they warred around Mainland also. When people eat them (at this time of the year), they eat them by mistake, and may die.[1] And after they had gone around the giên "ˢo'ña-i ˢai'ya-i xētgᵘ ł dī isda'ñ. Gam lā'lgua ł îsłiña'ñgan," hîn ˢoña'ñ l' sūdai'yan. Wa'giên tca-i q!o'łgañ l!a l' îsdaxa'lan. Wa'giên la q!oł l! îsdai'yan. Wa'gien ˢai'yē la î'ñgui l! îsdai'yan. Wa'giên luqā' qaod tcē skunˢē'łsi l' a'olañ skungūdā'ñan. "Łqên gū'sū skunē'ˢelgañ," hîn l' ao sa'wan. "Dī q!ā'ł ul q!asīlā'gan ł sl!aˢa'ostas ū skunā'gañ," hîn Yä'lē sā'wan. Tca-i l' squsā'lanî l' tā'djîsLasi. l! ˢā'sgats ļū ˢa-i l! qē'yaiyan. Ałdjī'u l! skungūdā'ñan.

Wa'giên l! ˢā'sgats gwan l' qā'-iga-i ga l! gwagā'lan. Wa'giên lī'sļuan lagᵃ l! gwa'gałs giên lan ˢañ l' st!ēdai'yan. Gam l' st!ēya'ns giên la k!uda'n l!a l' gîñqō'nañgañan. Wa'giên hit!a'n gî'ñan ˢāl gˢē'ls giên ha'oîsîn sta l' qā'-idan.

Giên djī'îña l' qā'gan. Wa'giên tcao gutīla' ˢēt wa'ļuwan qēda'owañqasa's ˢan qal!ā'gan. "Dala'ñ tā'wan ł î'sisga," hîn l' sā'wan. "La'gañ hagwa'n ł īl! ta'oan îs," hîn la l! sūdai'yan. Wa'giên ī'steidanî. Wa'giên l!a ta'oan l' īdja'n. Wa'giên skiä'lē la ta'oan luqa'gan. Wa'giên skiä'lē a'gañ t!āñ ał ˢai'dans ļū, "Wā'nañ skiel dañ ł st!ō'łas." Wa'giên ā'sga-i gwai ˢa'dō l! qē'dūs giên q!a'tgwa gwai'yē ˢā'dō î'sîn l! qēdā'wan. l! xā'da l! tās ļū l!a l! taguda'ns ļū l! k!ō'tułgiē ˢan a. Wa'giên gwē q!ē'stañ ˢadō' l! îsgī's

[1] At a certain time of the year, these shell-fish are reputed to be poisonous. See Dawson, Report on the Queen Charlotte Islands, p. 112B.

two islands, they got back. And when they returned to the place where they lived, he also went back with them. And he again started off.

And after he had gone along for a while, he came to the place where He-whose-Voice-is-obeyed[1] lived. Then he made him his uncle. And a while after he had made him his uncle, he made him die. Then he made himself become like He-whose-Voice-is-obeyed. And He-whose-Voice-is-obeyed used to make the crown of his hat grow up. And after he had made himself like He-whose-Voice-is-obeyed, he also made the crown of his hat grow up. Then it came to the sky. And after he had run out of his skin, he climbed up on the dance-hat, because he wanted to see the Sky-Country. Then he made a hole in the clouds with his beak, and went through. Then he looked around upon the Sky-Country. And after he had seen it he returned. And when he sat on the crown of the dance-hat he shouted. And the crown of the hat split in two. And he fell down between. Then he started away from (He-whose-Voice-is-obeyed). He made himself like He-whose-voyce-is-obeyed, because he wanted to see the Sky-Country.

Then he went away. And after he had travelled on for a long time, he came to where a woman lived. The woman was single. And he lived with her. He made himself into a child for her. He lived with her for a long time. Then, although the woman was not married, she became pregnant. giên siłga'ñ L! stl!ī'łL!agan. Wa'giên giag^{u} L! nāns g^{u} L! stī'łL!as giên la îsî'n L!a'ał stīłL!ā'gan. Giên L!a'sta ha'oîsîn l' qā'-idan.

Wa'giên l' qā qaod Nañkî'lsLas nawā's ^{s}An l' qā'L!agan. Wa'giên lā l' qadi^{s}ä'lan. Wa'giên la l' qā'da qaod la l' k!u't!Ałdaiyan. Wa'giên Nañkî'lsLas gîña'n agA'ñ l' ^{s}ē'łdaiyan. Wa'giên Nañkî'lsLas skī'lē A'ñ^{s}a īna'sLdagañan. Wa'giên Lī'sL!uan Nañkî'lsLas gîña'n agA'ñ ^{s}ē'łdaiyan L!ū la'êsîn skī'lē lā'ña īna'sLdaiyan. Wa'giên Sa'si-yä'na-i ^{s}a-i ^{s}adōłai'yan. Wa'giên q!alA'ñ ^{s}êst' l' ^{s}aL!a's L!ū skī'lē gut l' qałai'yan, sa'sē qä'ñga-i dA l' gūdā'ñan A'ła. Wa'giên yä'nē l' sqAsā'lan giên ^{s}a-i l' qałai'yan. Wa'giên Sa'sē-yä'nē ūn l' qeā'ñan. Wa'giên l' qîñgī's giên siłga'ñ l' stē'lan. Wa'giên skī'lē Lādj îñg^{u} l' q!ā'wan giên l' kîñā'ñAn. Wa'giên skī'lē gū'sta ^{s}asqā'tadjan. Wa'giên ^{s}a'^{s}adē l' ^{s}at!ā'lan. Wa'giên lA'sta l' qa'-idan. Sa'si qea'ñga-i dA l' gūdA'nsi A'łū Nañkî'lsLas gîña'n agA'ñ la ^{s}ēłdai'yan. Wa'giên lA'sta l' qa'idan.

Wa'giên djī'iña l' qās L!ū nañ djā'ada nawa' ^{s}An l' qā'L!agan. Nañ dja'adas Līyā'ñan. Wa'giên la q!oł l' na^{s}ē'lan. AgA'ñ la l' qa'-iłdaiyan. Djɪ'iña la q!oł l' nā'gan. Wa'giên gAm nañ djā'adas la-īna'ns sk!iä'nan l' dałsgī^{s}ē'lan. Wa'giên Yê'lē agA'ñ

[1] He-whose-Voice-is-obeyed is thus made to be a different person from Raven in this place. The whole episode seems to be a very much altered construction of the flood story in the Skidegate version.

Then Raven made himself dead because he wanted to be born from her.

Then the woman was pregnant for a long time. And when she was about to give birth, she was in pain. And he came out of her thigh. Then she used to hold him. Then the child grew up quickly. This was the woman who owned the moon. He had himself born from her because he wanted the moon. And this woman was called Moon-Woman.

Then the child cried a great deal. And when he cried, he said, "Boo-hoo, moon!" Then his mother said, "One talks about a thing beyond his reach which the supernatural beings own." And when the child cried again, he kept saying, "Boo-hoo, moon; boo-hoo, moon!" Then, when her mind was tired out with the noise, she stopped up the holes in the house. She stopped up the smoke-hole. And she stopped up the small holes as well. Then she untied the strings from the box. Although they were very strong, she untied them. She did this for the moon which was inside. Then she took the moon out. And she let him play with it. She did not give it to him. She only let him play with it to quiet him.

And after his mother had gone outside, he took up the moon in his beak. Then he flew about the house with it, after he had transformed himself into a raven. He made himself small. And just before his mother got in, he turned himself into a child, such as he had been before. Then he again played with the moon.

And he again began to cry loudly. k!otałdai'yan agA'ñ qa'-idiē dA l' gudā'ñ-an A'ła.

Wai'giên nAñ djā'das dałgīyā'xA'ns-kAdan. WA'giên l' qaiyā'ñqasas ḷū l' ˢē'gᵃ st!ēgā'ñan. WA'giên l' q!ału'lē stA l' qaL!ā'gan. WA'giên la l' ḷA'-gAñgañan. WA'giên nAñ ˢā'xadjūs īna'ˢatlalaian. AnA'ñ djā'adas qoñ nAñ da'ˢas ū īdja'n. Qoña'-ì ga l' stała'si A'łū ˢa l' qa-idai'yan. WA'gien a'nAñ djā'adas Qoñ-djā'adē hîn kia'gan.

WA'giên nAñ ˢā'xAdjAs sˢa'-iłyūangañ-an. WA'giên l' sˢa'-iłas ḷū, "Ha qoña'" hîn l' sūgā'ñan. WA'giên "Xałī' sˢā'nuwē gîn da'ˢa L!ao nAñ sū'dᵃgAñga," hîn l' ao sā'wan. WA'gien ha'oîsin nAñ ˢā'xadjūs sˢa'-iłas ḷū, "Ha qoñā', ha qoñā'" hîn l' sūgā'ñan. WAgiê'n LI's-ḶuAn l' gū'dAña-i l' kîlłtA'nūgudasLas ḷū na-i xē'lansi l' L'sk!udAn. Gînat hAn î'sîn l' L'sk!udAn. WA'giên gîn tc!ū'dAlans î'sîn l' L'sk!widañan. WA'-giên tō'da-i yā'ñwē ˢa'-istA l' Lā'dan. Lā'djigayūā'nAn kliä'nAn ˢa'-ist' l' Lā'-dAn. Tō'dē ˢa qoña'-i īdja'n ˢagᵘ l' wa'gan. WA'giên qoñē' wAst' l' q!ē'-staiyan. WA'giên la'Ał la l' nā'ndagañ-an. GAm la'ga la l' q!ēsḶā'ˢañan. Hî'ñan la'Ał agA'ñ la l' Lna'oldagañan.

WA'giên l' ao kiagᵘ qā'gułas sî'lia qoña'-i l' q!oq!e'idañan. WA'giên na'-gut lA dA'ñAł l' x̣î'tgwAñgañan agA'ñ lA yä'ladas ḷū A. La'gudan agA'ñ īx̣A't-djūdagañan. WA'giên l' ao qAtc!ida'ls ḷū l' ˢeda'n gîña'n ha'oîsîn agA'ñ l' ˢā'x̣Adjîłdagañan. WA'giên ha'oîsîn qoña'-i Ał l' nañgā'ñan.

WA'giên ha'oîsîn l' sˢa'-iłqēdaga'ñi-

And when he cried, he said, "Boo-hoo, smoke-hole; boo-hoo, smoke-hole; boo-hoo, moon; boo-hoo, moon!" He said this for a long time. Then he again cried his mother's mind tired. And she opened the smoke-hole a little. Then he cried still more. And he kept saying, "Boo-hoo, more!" for a long time. Then she made the opening in the smoke-hole larger. And he kept saying, "Boo-hoo more!" And he again played with the moon. Raven cried because he wanted the moon. And his mother did not want to give it to him. Then, when he cried very much, she made a large opening at the smoke-hole. At that time it was dark, therefore he let himself be born for the moon. He did not like the darkness.

Then he again played with the moon. And after she had made the opening in the smoke-hole larger, his mother went out again. Then he held the moon in his mouth. And he flew through the smoke-hole. And he had put the moon under his wing. Then he called (like a raven) on top of the house with the moon under his arm. Then he made himself into a raven again. And he flew away during the night with the moon under his wing.

Then he sat on the bank of Nass River, where they were taking olachen. And it was dark. And he called out. He said to them, "Say! if you bring me your spruce-needles, I will make it light for you." He called the olachen spruce-needles. And he said the same thing again. He said to them, "Say! if you bring me some spruce-needles, I will make it light for you." They said to him, "Say! one who always dan. Wa'giên l' s^{g}a'-iłas ḷū, "Ha ginī't, ha ginī't, ha qoñā', ha qoñā'" hîn l' sūgā'ñan. Hîn l' sūxa'nskîdan. Wa'giên ha'oîsîn a-u'ñ gūdaña'-i l' kîlłta'nūgutusLaiyan. Wa'giên gi'nada-i łiña'n l' Lî'xēłalan. Wagiê'n ha'oîsîn l' s^{g}aiłyūa'nan. Wa'giên "Ha a'ñal" hîn l' sūxa'nskîdan. Wagiê'n ha'oîsîn gînī't ^{g}a l' Lî'sîsLaiyan. Wa'giên ha'oîsîn "Ha a'ñal" hîn l' sūgā'ñan. Wagiê'n ha'oîsîn qoña'-i ał nañgā'ñan. Yä'lē qoña'-i ga stałasī' ḷū l' sūgā'ñan. Wagiê'n l' ao gam lag^{a} î'sdiyē da gūdañ^{g}añgā'ñan. Wa'giên l' s^{g}a'-iłxansgats ḷū gînī't l' Lîî'łdali^{g}älan. Wa'ḷū ^{g}ā'lgagan ałdjī'ału qoñē' ^{g}ag^{u} aga'ñ la qa'-idaiyan. ^{g}ā'lgas l' gū'da^{g}añaian.

Wagiê'n ha'oîsîn qoña'-i ał l' nā'ñan. Wa'gien Lī'sḷuan gînī't l' Lîî'łdali^{g}älan. ḷū ha'oîsin l' ao qā'gułagan. Wa'giên qoña'-i l' q!oq!ē'gīgan. Wa'giēn gînada'-i l' ẋidawā'gan. Wa'giên qoña'-i sq!o'daña-i l' îsdai'yan. Wa'giên nas îñg^{u} qoña'-i l' sq!oq!ē'gansi da'ñał l' kîñā'ñan. Wa'ḷu ha'oîsîn aga'ñ l' yä'lē^{g}ełdai'yan. Wa'giên qoña'-i l' sq!ōq!ē'gansi da'ñał ^{g}ā'lgua sta l' ẋidā'ñ.

Wa'giên Nas djîng^{u} l' q!ā'wan giag^{u} sao L! isda's gu a. Wa'ḷu ^{g}ā'lgagan. Wa'giên l' kiä'gañgañan. "Djai hal dīg^{a} sk!a'a q!ot!a'os ḷū wa'giên dala'ñ da ł ^{g}ā'tga-i^{g}ełdai'asañ," hîn L!a l' sūdagā'ñan. Sao sk!aa hîn l' kia'dagañan. Wa'giên ha'oîsîn gîña'n l' sā'wan. "Djâ-i dja hal dī g^{a} sk!aa q!otō's ḷū wa'giên dala'ñ da ł ^{g}atga'i-^{g}ełdai'asañ," hîn L!a l' sūdai'an. "Djâ-i nañ sūgwa'ñgañ hałī' s^{g}ā'nuwē gîn da^{g}a

talks is talking about something the supernatural beings own which is beyond his reach." Then they made him angry, and he let them see a little of the moon. And it became light. Then all of them went to him, and they gave him a great many olachen. Then he again put the moon under his arm. And, flying up with it, he sat on the top of a high mountain. He took the moon out and threw it down, so that it broke. Then he threw half of it up, and said, "You shall be the moon. Your face shall give light in the night." And he threw up the other half of it, and said, "You shall shine in the middle of the day." Then he threw up the pieces, and said, "You shall be the stars. When it is clear, they shall see you all during the night."

And when he went away again, he came to the place where Grisly-Bear lived. Then he entered his house. And he asked him if he wanted to fish. Then Grisly-Bear said he wanted to fish. And next day Raven said, "If the wind is fair to-morrow, I will go fishing with you." Next day the wind was fair, and he went fishing with him. And he staid with him where there were many halibut. And after they had fixed the hooks they put them into the sea.

And when they put them into the sea, only Raven pulled halibut into the canoe. Then, when the canoe was full, Grisly-Bear asked Raven, "What do you use for bait? Why do the halibut want you?" said Grisly-Bear. "Because I use other things (*i.e.* testes-skin),"[1] said Raven. And when

ʟ!ao nAñ sū′dᵃgAñ," hîn la L! sūdai′yan. WA′giên lA L! kîlst!ēgā′n giên łiña′n qoña′-i t!ēts L!a l' qêndai′yan. WA′giên ˢatga′-iˢelan. WA′giên L! wa′ʟuwAn laˢa īdja′n giên lagᵃ sao L! gityūā′nan. WAgiê′n ha′oîsîn sq!ō′dAñē qoña′-i A′ñˢa l' dā′q!ēłaiyan. WA′giên ha′oîsîn dA′ñAł A′ñˢa l' ẋitła′s giên Ldao djîñ îñgᵘ l' q!ā′wan. Qoña′-i La′lgui l' îsdai′yan giên lˢē l' qē′didan. WA′giên sīgᵃ l' ī′nuwē l' k!ā′dAłaiyan giên "DAñ qoña′-asañ, ˢā′lgua dAñ xAñgᵘ ˢatAgā′asañ," hîn l' sā′wan. WA′giên l' īnawē′ î′sîn sīgᵃ l' k!ā′dAłaiyan giên "Dā î′sîn sî′ntadja ẋA-iya′asan," hîn l' sā′wan. WA′giên qA′ñawē î′sîn sīgᵃ l' xa′ostA-łaiyAn giên "K!a′-iłda dalA′ñ î′sîn î′sîsga, sînsga′s ʟū dalA′ñ wa′ʟuwAn ˢā′lgua L! qî′ñgAñasañ," hîn l' sā′wan.

WA′giên ha′oîsîn l' qa′-idan giên ẋūdj nā′wa ˢAn l' qā′L!agan. WA′giên na-i ˢa-i lā′ña l' qatc!ai′yan. WA′giên xao dA l' gudAña′-i da la′Ał l' kiänā′ñan. WA′giên ẋū′dja-i xao dA gudAñA′ñ sā′wan. WA′giên "Ada′ł tadja′o lās ʟū dA′ñAł ł xao-î′nsañ" wA′giên hîn Yä′lē sā′wan. WA′giên wAdaalē′ku tadja′o las giên la′Ał xaoyä′nAn. WA′-giên giagᵘ xā′gwē qoa′nsi gu la′Ał l' gī′sLaiyan. WA′giên t!a′olē l' Laołgī′-ˢwas ʟū tcān gᵃ Aña′ l' îsda′ˢawan.

WA′giên tca′ngᵃ l' îsdaˢawa′s ʟū Yê′lē sˢu′nan Lū′gwē xā′gu î′stAgañan. WA′giên Luē′ stasī′ ʟū ẋū′adj Yê′lē Ał kiänā′ñan. "Gū′sū dAñ djîlada′odjîn. Gasî′nLao dAñ dA ga gūdA′ñLdjū-odjîñ," hîn ẋūdj sā′wan. Q!olā′ñ q!Al (gîn a′da) ł djîlā′das Ała′," hîn Yä′lē sā′wan. WA′giên Yê′lē sˢun Lu-ē′ stada′s giên

[1] As in many other places, the story-teller avoided using the true word.

Raven had filled the canoe by himself, they started off. Grisly-Bear killed on halibut.

Then they took the halibut out of the canoe. And after they had entered the house, they lighted a fire. Then Raven put stones into the fire. And the stones were very hot. Then Grisly-Bear went out, and when he again entered, he said, "I am very hungry." Said Raven, "When people feel hungry, they swallow hot stones. I ate hot stones, and I am not hungry. You eat them also."

Then Grisly-Bear took hot stones out of the fire, and ate them. He ate four, and stopped eating. Then Grisly-Bear felt that his insides were cooked. And not a long time afterward he died. Raven did not eat stones, but fooled him. He said so because he wanted to eat Grisly-Bear.[1]

People did not know that he was Raven. He was like a human being. And only when he got through doing something did he turn himself into Raven. And when he saw human beings, he made himself like human beings. Then he began to eat Grisly-Bear.

L' Luqa'-ida^{s}awan. Ẋū'dji gam xāg^{u} tīy^{s}ā'ñan.

Wa'giên xagwē' xētg^{a} Luē' sta l' îsda'^{s}awan. Wa'giên Yê'lē tc!aanū'si qoa îsdai'yan. Wa'giên qwa'a-i kl!'nsLyua'nan. Wa'giên ẋūdjî' qaguła'si giên ha'oîsîn qatc!a's ḷū "Dī q!otyuā'ngAñgua," hîn l' sā'wan. "L! q!ots ḷū qoa kl!'na L! q!ē'tañgAñgAñ. Qoa kl!'na ł tā'gan giên gam dī q!ot^{s}ā'ñgAñ. Da î'sîn ł ga tā," hin Yê'lē sā'wan.

Wa'giên ẋū'djî tc!ā'nuwē ^{s}est' dītg^{a} qwa'a-i kl!īna'si îsdai'yan giên l' tā'gan. Q!ēstA'nsîñ l' tā'gan giên Lan l' tā'gan. Wa'giên ẋūdj qā'łi ^{s}alA'nsLasi l' ^{s}ā'ndañan. Wa'giên gam wast' djîîñā'ñgandañ l' k!ot!ā'lan. Yê'lē gam qwa'a-i tā'^{s}añanî wak!iê'nan la l' gîñqōnā'ñan. Ẋū'djî taga'-i da l' gudā'ñan ałū' l' sā'wan.

Gam l' Yä'las ^{s}An L! u'nsADAñgañan. L! xa'da gîña'n l ^{s}ēdā'ñan. Wa'giên gîn l' La'ołdañgīs ḷū lA s^{s}un īs ḷū agA'ñ Yä'lē łtagā'ñan. Wa'giên L! xā'da l' qêns ḷū L! xā'da gîña'n agA'ñ l' ^{s}ē'łdagañan. Wa'giên ẋū'djî l' tā'-idan.

(Told by Walter.)

When he first started, he came to a carved house. And he entered the house. Then he was told to sit down. He had entered the house in which Shadows lived. Then they gave him something to eat, and they spoke to him. They said to him first, "Where

L' qā'-iLāgans ḷū na q!ē'da ^{s}An l' qā'L!agan. Wa'giên nei ^{s}ē l' qatc!ai'an. Wa'giên lA L! kîlq!ā'wan. Xandj nan ^{s}a'-iyu l' qatc!ai'an. Wa'giên lA L!a ga tā'de-idan î'sîn la L! gū'sgañan. "Gī'Lan g^{u} dañ ī'djîñ," hîn la L! sū'-daLā'gañan. La L! gū'sū skl!iä'nan

[1] This episode is here changed considerably from the Skidegate version (see J. R. Swanton, Haida Texts and Myths, p. 133.

are you going?" Although they spoke to him, he did not see their bodies. And when evening came he went away.

And after he had gone along for a while, he found an abelone-shell.[1] When he found it, he was very happy over it. Then he pierced it to hang it to his ear. And after he had gone along for a while, holding it, he came to a big town. Then, just before he came in front of the town, he put it in one ear at one end of the town. And when he passed in front, (they were dazzled as if) they saw the sun. Then they said to him, "Say! chief, let us look at your (abelone)." — "No, I will not show it to you. It is very precious. I am going to show it to people around the entire earth," said he to them. And when he had gotten past the town, he took it off. And he always kept it in the palm of his hand.

After he had gone along for a while, he came to where a certain woman lived. He married her. It was Mink.[2] Mink wanted to marry him for the abelone. Then she was with child by him. And it was a boy. And when it got a little larger he thought, "Suppose I let my child die". His wife loved her child very much. He, too, loved his child very much. The town was large.

Then his child died. And he made it lie up against the wall in the back part of the house. Then he called all of the town-people. And they all gam l! ḷū l! l' qê'ñ^{s}Añgañan. Wa'-giên sî'ñias ḷū sta l' qa'-idanî.

Wagiê'n sta l' qā qaod gu'la l' qe-^{s}ai'dan. La l' qe'as ḷū yê'nkîł la'ał l' gu'daña-i lāyūa'nan. Wa'giên la l' k!adā'lan la l' giū'^{s}agīga-i ^{s}an a. Wa'-giên la l' ^{s}aga'ñgwañ qaod lā'na yūā'-nan l' qā'l!agan. Wa'ḷu lnaga'-i q!adē't l' qā'ñqasas ḷū lnaga'-i gū'sta la l' giū'^{s}agīgan. Wa'ḷu lnaga'-i q!adē't l' qa'-itsi ḷū ^{s}a la l! djū'îyē xa'ñiagañani. Wa'ḷu hîn la l! sūdai'an, "Djā î'l!gas hal k!wai a'ñ^{s}a il! qê'nda." "Ga'ano gam dala'ñ ł qê'ndałiñ^{s}ā'ñgañ". L' qoyē'^{s}edañgua Gwai'yē q!ē'sg^{u}han ^{s}adō' la'ał ł k!oyā'ñagiañgua," hîn l!a l' sū-dai'an. Wa'giên lnaga'-i t!alg^{a} l' qā'si giên la l' da'ñ^{s}awaiyan. Wa'giên la l' ^{s}aga'ñgwañgañan.

L' qā qaod nañ djā'ada na ^{s}an l' qā'l!agan. Wa'giên la l' î'n^{s}ēlan. Tc!ūlg^{u} idja'n. Gu'laga-i ^{s}a'gō tc!ū'l-gwē la'ga stałi^{s}e'lanî. Wa'giên la ^{s}adō' sta l' qa'-iyan. Wa'giên lā'ña î'łiña-ganî. Wa'giên lîlaḷā'ga-i^{s}eł̓s ḷū, "K!wai gīda'ñ ł k!otałdasa'udj" hîn l' gudā'ñan. L' djā gīdā'ñ qōyā'dayuā'nanî. La han î'sîn a'ñ^{s}a qōyā'dayuā'nanî. Lnaga'-i yuā'nanî.

Wa'giên lā'ña k!otlā'lanî. Wa'giên tā'djgua a'ñ^{s}a l' la'ał ḷa'gatāwan. Wa'giên lnaga'-i xā'dē wa'ḷuwan ^{s}an l' ^{s}ai'yañan. Wa'giên na-i ^{s}a-i l!

[1] The abelone shells which were so highly prized by the Haida were brought from California by the Russians. The species native to the islands is small and has less lustre. It is too delicate to be easily used for inlaying or other decorative work.

[2] This is probably, although not certainly, the animal called tc!ū'lgu.

got into the house. Then he stopped their laughter, because he was sad for his dead child. He told them not to laugh. For this he called them.

And Greatest-Laugher[1] had seated himself in the corner. He (Raven) said, "When a person's child is dead, he will not be sad for it." And he could not bring it about. Therefore to the present day, people are sad for their children, and (they are so) because he was sad. Then Greatest-Laugher laughed out, although Raven had forbidden any one to laugh. Therefore, now, when their friends have died, (people) laugh before them after they have cried.

Then he was going to cease staying with his wife. And he had given her the abelone-shell. Then he started away from her.

And he travelled alone. And while he was passing at the foot of a mountain, some one on top of the mountain called out. Then he, also, stood beneath. He who called was Butterfly. He lived on top of the mountain. (Butterfly) wanted to be his servant, therefore he called to (Raven) when he saw him coming. Then he became (Raven's) companion. When he tried to become his servant, (Raven) refused him for a time, because Butterfly was always hungry. Besides, he had a big stomach. He already knew that in speaking for him he would tell lies about him. He knew it in his mind.

And when he went from that place, he came to a woman. Butterfly was with him. He was going to act as Raven's spokesman. Then he (Raven) ˢe'datc!aian. Wagiê'n k!a ˢan l' īnˢē'ł-daian l' gī'da k!ot!a'ɬs sîɬguda'ns a'ła. Gam L!a l' k!a'haɬˢañan. Ałdjī' ˢan ō a L!a ˢan l' ˢai'yañan.

Wa'giên ku'ngada K!ā'ha-sˢan q!a'o-ˢaian. Xā'das gī'da k!ō't!aɬs ɻū gam wa'sîła a'ñˢa guda'ñˢañusañ," hîn l' sā'wan. Wa'giên ˢadō' l' ˢesga'-iani. Ałdjī'ału wēd han sîɬgā'ñ L! guda'ñ-gañgañ giên sîɬ l' gudā'ñan a'ła. Wa'-giên ku'ngada K!ā-sˢā'nawē k!akî'ndaian k!ā'ha ˢan Yêɬ īnaˢē'ɬdaian k!iä'nan a. Ałdjī'ału wēd L! taola'ñ k!ō't!aɬs ɻū q!ātgᵘ L! k!ā'gañgañ L! sˢa'-iɬgīs k!iê'n-an a.

Wa'giên Lan djā'añ l' ˢē'ɬdañqasas-ɻaian. Wa'giên gu'laga-i lagᵃ l' ˢā's-Laian. Wa'giên hit!a'n la'sta l' qa'-idan.

Wa'giên sˢo'nan qā'gan. Wa'giên hawa'n Ldao L!'djîwa xetî't l' qā'gandan L'dāwē îñgᵘ nañ kiägā'ñan. Wagiê'n hit!a'n la î'sîn xetgᵘ gia'gan. Slaqa'm ō sā'wan. Lda'awē qolgᵘ l' nā'gan. La'aɬ stā'ñga-i da l' guda'ns aɬū' la l' qêñqā's ɻū la'ga l' kiä'gañan. Wa'giên la'aɬ l' sta'ñˢälan. La'aɬ l' sta'ñˢēɬ-sînsLas ɻū k!wai-a'mdjiwan lagᵃ l' gwawai'yan, Slaqa'mē q!otagaianē' a'ła. I'sîn î'sîn l' k!ēdj yua'nan La kiɬ ˢa'nsta Slaqa'mē k!waida'ñasi ˢan l' u'nsatgī-gan. L' gu'daña-i ˢan lˢā'ña l' u'nsadan.

Wa'giên ga'-ista l' qa'-its ɻū nañ djā'ada ˢan l' qā'L!agan. Slaqa'mē la aɬ īdja'nî. La kiɬ ˢa'nsta l' gū'sō-wanqasagan. Wa'giên la l' djasidˢe'lan.

[1] The being supposed to be an exemplar of all laughter.

took her for a sister. And he made her menstruant. Then he put a big cedar board on end in front of her. And he continued to live there.

And then he said to his sister, "Go to the other side (landward) and dig roots. Do not go down to the sea," said he to her. Then he made her a digging-stick with which to dig roots. And when she brought them from the other side, Butterfly ate them all. Then he pushed his sister's digging-stick into the ground outside. The digging-stick is still sticking in the ground there. The screen, too, is a rock there.

At that time there was no fire to be seen. And they did not know of it. Then he went northward upon the surface of the sea. And far out at sea a big kelp was growing out of the water. And the kelp-head was gone. And many sparks came out of it. This was the first time he saw fire. And he went to it along the bottom of the ocean. Then the big fishes wanted to kill him as he went along, — black whale, devil-fish, sculpin, ˢasî'n.[1] Owner-of-the-Fire was the one to whom he went.

And when he entered the house, Owner-of-the-Fire said to him, "Come and sit here, chief." Then he said to him, "Will the chief give me fire?" He gave it to him as he had desired. And when he gave it to him, he gave it to him in a stone tray. And a cover was over it. Then he went away from him with it. And after he had gone up to the shore, he put a fragment of live coal into a cedar standing there.

Wa'giên la l' tā'gundaian. Wa'giên tcłū łA tłał l' ˢā'djawan tcłū yū'An A'. Wa'giên gᵘ l' naˢē'łgīgan.

Wa'giên hitła'n hîn djā'asañ l' sūdai'an "Tcła'al a'djgūst' î'sdałqa. GAm qłātgᵃ L! qasˢā'ñgᵃ" hîn la l' sūdai'an. Wa'giên ŁAgwē' la' ˢAn l' LA'ołaian tclaAlē' da gī'na Ał l' qā'asîsi A. Wa'giên wa'stA l' îsda'si giên SłAqA'mē sˢo'nan tā'gañanî. Wa'giên hitła'n ŁAgwē' djaasā'ñˢa kia l' gītcłai'ane. Hawa'n ŁAgwē' wēd wAgᵘ sqłAdjū'gan. Lā'lē hAn î'sîn tłēs ū īdja'n.

Hitła'n gAm tclā'anu qäñgañgā'ñan. Wa'giên gAm ˢAn L! u'nsadaˢañanî. Wa'ŁU wa'gui ˢai'yuwē qła'l gut l' qā'gan. Wa'ŁU qłAt ˢagwī' tcān stA łqam yū'an łgīdjū'łlagan. Wa'giên łqa'mē qAtc gā'wani. Wa'giên ˢai'stA das ˢosˢa'ˢalūt łgīdjū'łlagan. Ao LnōT das l' qä'ñan. Wa'giên hitła'n tcā'anēt ˢa l' qa'-idanî. Wa'ŁU gī'na sqła'łiña yuA'ndA l' tīyē'dᵃ gudAñgā'ñan kun îsgiê'n nō îsî'n kłāl îsî'n ˢasî'n îsî'n tcanē't l' qās ŁŪ A. Da'djî-nAñ-da'ˢasi ao ˢa l' qā'giañgAñ.

Wa'gien nē ˢē l' qatclasī' ŁŪ Da'djînAñ-da'ˢasi, "Ha'łgua a ī'łlgas aŁn ł qłao" hîn la l' sūdAi'an. Wa'ŁU hîn la l' sūdai'an, "NAñ ī'łlada î'sîs klwai das ł dīgᵃ qłAñ." Wa'gîñan lagᵃ l' îsdai'ani. Wa'gien lagᵃ l' îsda's ŁŪ tłēs-kle'iła ˢa lagᵃ l' îsdai'an. Wa'giên ˢa ˢalā'gāni. Wa'giên dī'da dA'ñAł l' qā'łlagAłs ŁŪ tclū giañ ˢa-i da'djî sła-sˢwa'n l' sła'sLai'an. Ga'-istA hitła'n l' djās la gia na-i ˢa nas ˢa-i l' qatclai'an.

[1] Unidentified.

Then he entered the house in which his sister lived. Butterfly was also there with her. Then he lighted a fire in his house. Because he put a piece of fire into the cedar, when people try to light a fire with cedar by means of a fire-drill, fire comes from it.

Then he called all the fishes that had wanted to kill him, — devil-fish, whale, sculpin, ˢasî'n, killer-whale. Then the fishes all came into his house. And when they all got in, he stopped up the holes in the house. He made it dark. Then he left only a small peeping-hole through which he could see when it was morning.[1] And after he had watched for morning for a while, and it began to grow light, he pushed the door open quickly and ran out. Then he shouted at them. When he shouted, they all became stones. He deceived them, because they wanted to kill him. And he destroyed them.

Then he came out and said that he was going to give his sister in marriage. He said it, although there was no one to be seen to whom to offer his sister. He said, "Who will marry my sister?" When he said so, "I, I, I, I, I!" said Grisly-Bear. They were very anxious to marry her. Grisly-Bear was the first who wanted to marry her. He said to him, "What thing can you do?" — "When I see people, I will roar," he said. "You are too bad-tempered," said he to him. He refused him.

Then he again spoke as before. "Who will marry sister?" he said. "I!" said Wolf. "You are also too bad-natured, because you put human

SLAQA'm î'sîn ˢa la qɬoł idja'nî. WA'giên na-i ˢa A'ñˢa hitɬA'n l' tcɬā'anugañani. Tcɬuwē' ˢa-i da'djî SLɬASˢwa'n l' îsdai'an A'ɬū tcɬū Aɬ ɮkiä's ɮū SLɬuî'gīni.

WA'giên gîn sqɬA'ɬiña l' tiyē'tgudā'ñan wa'ɮuan DA l' dā'wan nō îsgiê'n kun î'sîn kɬāl î'sîn ˢa'sîn î'sîn sˢan DA'ñALan î'sîn. WA'giên hitɬA'n na-i ˢa-i sqɬA'ɬiñē wa'ɮuan lˢā'ña ˢo'stATcɬaiani. WA'giên a'djî wa'ɮuan ˢostATcɬa's ɮū nē xē'lansi l' L'sgudidanî. L' LaˢāLgaiˢelan. WA'giên gi-ē' l' qê'ñwasesga-i sˢo'nan l' tcɬū'DALdaian sa'nɮina-i giē' l' qê'ñsîsga-i A. WA'giên sa'nɮinē ˢa l' ɬˢa'tcɬî qaod ˢATAga'-iˢeɬs ɮū kɬī'wē l' dakɬā'tasi ɮū ˢa-i l' ˢadā'gan. WA'giên Lɬa l' kiä'ñan. L' kînda's ɮū a'djî wa'ɮuan qwa'a-iˢeɬˢodjā'wani. L' tīyē' DA Lɬ gudā'ñan tɬao Lɬa l' kî'ɬˢedan. WA'giên Lɬa l' hī'ludaian.

HitɬA'n djā'asîñ l' kî'ñwañqasañ wa'ɮū hitɬA'n hîn l' sū'wagan. GAM Lɬ idja'n gi'NA ga djā'asañ kî'ñwałiña'-i qä'ñgani skɬiä'nan l' sā'wan. "Gī'stō dja'sas ī'nasīnē," hîn l' sā'wan. Hîn l' sūs ɮū, "ŁaałaałaAłaAła" hîn ẋū'Adj sā'wan. L' ī'NAga-i da la Lɬ gudA'ñyua'nan. Ẋū'udj ū l' ī'naîsînLā'gañan. "Gasî'n gîn DAñ ˢedayē' ˢA'nō," hîn la l' sū'daian. "Lɬ xadA' ɬ qêns ɮū ˢAN ɬ ẋA'ɬtɬeidAñAS A'ła," hîn l' sā'wan. "DAñ sˢaˢatcɬī'da," hîn la l' sūdai'an. Lagª l' gwa'waiyan.

Wa'ɮu hao îsî'n gîña'n l' sā'wan "Gī'stō dja'sas ī'nasīnē-ē," hîn l' sā'wan. "Ła A," hîn ˢōdj sā'wan. "DAñ îsî'n sˢaˢatcɬē'da Lɬ xa'da kɬō'da DAñ ūnī'-

[1] The supernatural beings were supposed to hunt at night. If the raven called before they reached home, they fell dead.

bodies on your back. — Who will marry sister?" he said again. "I!" said Elk. Him, he also refused. "Because mosquitoes always come to you," he said to him. After that, he again said, "Who will marry sister?" Then two stood up and said "I!" Porpoise and Deer said this. They were cousins,[1] so both wanted to marry her. Then he said to Deer, "What can you do?" He said, "I can pull out any skunk-cabbage-root with my teeth." And he also questioned Porpoise. "What can you do?" he said to him. "I always eat clean things," he said. "I always eat herring," he said. Therefore, when Deer swims to an island, Porpoise always swims with him. And he consented. Then they married her.

And after that, when the tide fell, he went down after shell-fish with his sister. Then his sister found large sea-eggs.[2] And she showed them to her brother. "Look at these big sea-eggs, brother," she said to him. And she thought her brother would be glad to have them. Then her brother was angry with her. "Put them away," he said to her. After he had said this to her, his sister said to him, "Ha ha-a! brother Qo'ɬga-i is a big, angry man." He said to her, "Take crows' hair-seal."[3] And *he* also took sea-eggs. Then they came home from digging. He said to her, "Eat those of yours." And he said to her, "Human beings, however, will not eat dAñAs A'ɬa." "Gī'stō djā'sas ī'naasinē" ha'oîsîn hîn l' sā'wan. "Ła A" hîn Tc!î'nɬq!Al sā'wan. Lag^{a} î'sîn l' gwa'-waiyan, "SL!a'Alt!agwAñ dAñ ^{s}ei qagī'-gAñAs A'ła," hîn la l' sūdai'an. Wa'ɫ^{s}a ha'oîsîn "Gī'stō djā'sas ī'naasinē," hîn l' sā'wan. "Ła A," wa'ɫu hîn L!·stAñ sū'L!djūgiagan. Sqol ū sā'wan k!āt hAn î'sîn. Gut Aɬ l' qe'iwawas Aɬū' l' stA'ñwan l' ī'naga-i dA la l' gudAñ^{s}ā'wan. Wa'ɫu hîn k!āt l' sūdai'an, "Gasî'n gîn dAñ ^{s}ē'diyē ^{s}An ō," hîn la l' sūdai'an. "GAm Lgu łgun q!ol ɬ q!ōstAgAñ^{s}a'ñus," hîn l' sā'wan. Wa'giên sqo'lē Aɬ î'sîn l' kiänā'ñan. "Gasî'n gîn dAñ ^{s}ē'diyē ^{s}An ō," hîn la l' sūdai'an. "Gīn sku'nao ɬ tā'gAñgAñgua," hîn l' sā'wan. "Inā'ñ ū tagA'ñgAñgua," hîn l' sā'wan. Aɬdjī'Aɬu k!āt ɫigē'ts ɫū sqol isî'n lag^{a} ɫt!ēdjî'ñgAñ gwai ^{s}a A. Wa'giên la l' gulā'^{s}awan. Wa'giên la l' ī'na'eɬ^{s}awan.

Wa'giên ga'-istA tcawē'^{s}eɬs ɫū djā'-asañ Aɬ l' wanā'gan. Wa'giên l' djā's^{s}a stō'-xasa qēq!ē'îdan. Wa'giên da'^{s}Añ la l' qêndai'an. "Ña da'^{s}a-i stō yū'An A," hîn la l' sūdai'an. Wa'giên Aɬ l' da^{s}a gudAñē' lā'asañ l' gudā'ñan. Wa'ɫu l' da'^{s}a la ^{s}An qaɬi-îɬdai'an. "Djā wa gwa ɬ î'sdē," hîn la l' sūdai'an. Hîn la l' sūda's ɫū "Ha ha-a da'^{s}a-i Qo'ɬga-i s^{s}a'tc!îîɬdjū'," hîn l' djās l' sūdai'an. "K!ā'ldjîda-xō'da ɬ î'sda," hîn la l' sūdai'an. Wa'giên la îsî'n stō îsdagā'ñan. Wa'giên l' wa'ndju^{s}awan. "Ha'odji ɬ A'ñ^{s}a tā," hîn la l' sūdai'an. Wa'giên "GAm xa'dAs L! tā'^{s}añasañ," hîn la l' sūdai'an. Aɬdjī'Aɬu gAm xā'dAs wēd tā'ñgAn. "Gia'gAñ L! xa'adAs AɬlA'asañ," hîn l' sā'wan. Aɬdjī'Aɬu wēd xā'dAs

[1] In the English sense, but the words indicate that they were supposed to belong to the same clan.

[2] A large variety called stō-xasa, probably the large purple-spined variety *Loxechinus purpuratus*.

[3] Roundish animalcules growing on rocks, where they are found at low tide.

them."[1] Therefore people do not eat them. "People will go to mine and eat them," he said. Therefore sea-eggs are now sweet to people. But afterwards he went away.

And then he again went along with Butterfly. And he left his sister in the house. When he went away, he passed under a big mountain. Then he became angry with a whale that was blowing along out at sea. And as he jumped about and talked, he made a hole in the sand with his feet, and many herring came out of it. At that time he said, "Become human beings." As he had said to them, they became human beings. "Live around here," he said. And a town was started there. Then he went away.

Then he also went to Owner-of-the-Water.[2] And he left him. After he had taken his fresh water, he carried it in his bill and let a drop fall, first to make Chilkat River. When he spit it out, all of the water soon flowed away. The ground became dry. His mind was sick on account of this. Then he spit out more. That, too, flowed down. That, also, dried up. At that time he let still more drop. As soon as he had let it drop, he bent it together. And he made a circle out of it. Then it stopped running off. Because he bent it together, all streams keep on running, although they run every day.

After that, he went up alongside of it. And he climbed to the top of a mountain which stood far (inland). Then he sat upon the top of it. At that stō xa'o-ułda. Ga'-istA ɬ!ao hit!A'n l' qasā'gan.

Ga'-istA ɬ!ao hit!A'n ha'oîsîn SLAqA'm aɬ l' qā'-idan. WA'giên nei djasî'ñ g^{a} l' t!atē'sLaian. Ga'-istA l' qa'-its ɫū ɬdao yuA'n ɬ!djū'wa xetg^{u} l' qā'ɬ!agan. Wa'ɫu la q!adē't kun kwaxagA'ñgwAns ɫū ^{s}An l' qā'ɬiɬdaian. Wā'ɫu l' gū'-su^{s}adiê'ns ɫū tā'djî l' staxē'ɬs ɫū ī'nañ ^{s}a'-istA wā'nɬ!agan. Wa'ɫu hîn l' sūdai'ani, "Xaadē'^{s}eɬ ła" hîn l' sūdai'an. WAgîña'n xaadē'^{s}elanî. "AɫNa'n ɬ naxA'ñwañ," hîn l' sūdai'ani. WA'giên wAg^{u} lā'nad^{s}ē'lani. WA'giên ga'-ist' îsî'n l' qa'-idan.

Wa'ɫu ^{s}AnɫNañ-da^{s}as ^{s}a î'sîn l' qa'-idan. WA'giên lA'stA î'sîn l' qa'-idan A'nɫē la l' xuL^{s}ē'tgīgane stA. A'djî ^{s}A'nɫē l' k!o'detsi ɫū Djiɬqā't l' k!ō'dAsɬɬāgañan. La l' k!ō'dAsɬas ɫū gā'wAn kwa'yañ-djiîñā'ñgAndan k!iä'lanî. Aɬdjī' aɬ l' gudAña'-i st!ē'ganî. WAgiê'n ha'oîsîn wAt!A'lg^{a} la l' k!ō'dAsɬaian. Wa'ɫu kwa'ɬgīstAL!āgan. Aɬdjîga'-i îsî'n k!iä'lan. Wa'ɫu ha'oîsîn wAt!A'lg^{a} ^{s}ā'gwē l' k!ō'dAsɬaian. L' k!ō'dAsɬasi qā'ɬiyan gutg^{a} la l' gik!ō'sgadAn. WA'giên la l' LĪ'ska-iswan^{s}ē'lan. WA'giên ɬan l' kwak!iä'lan. Gutg^{a} la l'gik!ō'sgadan A'ɬu ^{s}AnɫNa'ɫuAn gAm k!î'lgAñ^{s}añgAñ sîñ wa'ɫuwAn kwayê'nsi k!iä'nAn A.

Ga'-istō hit!A'n la qā'ɬgut l' qa'-itɬaian. WA'giên sa'gua ^{s}agui' ɬdao ɬ!'djuwa î'ñgui l' qałai'an. WA'giên l' q!ol îñg^{u} lā l' q!ā'wan. Wa'ɫu agA'ñ l' djā'dē-

[1] That is, ravens will eat crows'-hair-seal, but human beings will eat sea-eggs.

[2] A story-name for Eagle.

time he made himself into a woman. Then she said, "People will lie here with me. When they are going to the Dinne, people will lie with me, so that they may not die." And because she lay there, her well there became round and small. She said this so that when they came and drank from this, they might become strong. And she remained there forever.

But then her soul came from her body, and her (body) changed to stone. He however, after he had come down from there, went on again. When he went away, he came to a tidal pond full of herring. Then he began to carry them up to the woods on his shoulders. There were many herring. And he was very tired.

At that time he said to the stones scattered about, "Get up and help me. I am tired," he said. So the stones got up. And they were unable to stand erect. Then he said, "Remain stones forever." And the grass on the landward side of the stones was thick, and the salmon-berry-bushes were thick. Then he said to the salmon-berry-bushes and the grass, "Get up. Get up and help me. I am tired," he said. Then the grass and the salmon-berry-bushes both rose. And they turned into human beings. And these helped him. So we are salmon-berry-bushes and grass. Therefore all die in a short time, because salmon-berry-bushes and grass are weak. Therefore people die just in the way that leaves fall. He went on again from that (place).

At that time he came to Where-Halibut-lies,[1] and lived there. He mar-

ˢełdai′an. Wa′ḷu hîn l' sā′wan, "Aḷn xā′adAs dī′Ał tī′dagAñasañ. Tc!a′ogᵃ ˢa L! î′steidanqasas ḷū dī′Ał L! tī′dagAñasañ wA′giên gAm ˢAn L! qā′k!ot!Ałgañˢa-i ˢAn A." WA′giên l' tī′das t!agᵘ ˢA′nḷē lā saska′idalaian. Ałdji′ îsî′n L! xūL!a′s ḷū L! dA′gwiyegAña-i ˢAn A hîn l' sā′wan. WA′giên gᵘ l' îssˢwanā′ñan.

WA′giên l' q!alA′ñ ˢestA l' qā′L!agan l' ˢała′nda-i L!ao wA′giên lā qwa′a-iˢe′lan. Ga′-istA L!ao hit!A′n l' qā′L!at!Ałs ḷū ha′oîsîn l' qa′-idan. Ga′-istA l' qa′-its ḷū īna′n tcaˢa′oan l' qā′L!agan. Wa′ḷu hit!A′n dītgᵃ l' skiū′t!agAłidani. I′nanē qoanyū′ananî. Wa′ḷu l' ˢa′gułdjiłī′gan.

Wa′ḷu qwa qo′ldjūs hîn l' sūdai′an "Q!ałū′ ła. Dī da ł Lā′adˢo. Dī ˢa′gułgᵃ," hîn l' sā′wan. WA′gîñan qwa′asi q!ā′łaogadañanî. WA′gien L!djugia′ga-i ˢadō′ ˢesgai′ani. WA′giên hîn l' sūdai′ani "Hak!wa′n ł qwa-ao." Wa′ḷu dītgwa′-it q!An tī′gats giên sq!ao îsî′n ditgwa′-id tī′gadAn. Wa′ḷu "Q!ałū′ ła," hîn sq!awē′ î′sgiên q!Anē′ îsî′n l' sūdai′an. "Dī dA ł Lā′adˢo. Dī ˢagA′lgAñ," hîn l' sā′wan. Wa′ḷu q!A′ñē′ îsī′giên sq!awē′ îsî′n q!a′łaogadañan. WA′giên Ałdjī′ xaadˢē′lani. WA′giên Ałdjī′ la da Lā′adan. WA′giên īL! ō sq!ao î′sgiên q!An îsî′n ī′djîñ. Ałdjī′Ału L! naL!ī′dAñgAñ sq!awē′ îsī′gien q!anē′ îsî′n ˢā′gaganē A′ła. Ałdjī′Ału x̣îl xawē′gAns gîña′n L! k!ot!Ałgī′ˢedAñ. Ga′-isto hit!A′n ha′oîsîn l' qa′-idan.

Wa′ḷu "Xā′gᵘ-gu-As gu l' qā′L!as giên gu l' nē′ˢelan. K!iä′lu djās l'

[1] At the mouth of a creek just north of Yan. So named from this very episode.

ried Cormorant's sister. And when the tide was out, he went for shell-fish. And he killed a devilfish. And the devil-fish had ten arms. Then he was unable to drag it up. And he threw away two of its arms. Therefore the devil-fish now has eight arms.

But after that, he went fishing with his brother-in-law.[1] And they returned from fishing. And the ground on which they fished was named Kōk!alō't. People still fish at Kōk!alō't. And they took halibut-shoulders. He took all from his sister for himself. His sister was also there. Then his sister's heart was sick, and she put her child upon her back. Then she went away and sat at the end of the point, because he took all of the shoulders from her. And she turned to stone there. She still has her child upon her back. She is called The Sitter.[2] And the halibut are still to be seen there.[3]

He went some distance from there to Me'akun[4] when the tide was low. And he went to the beach. All that time, Butterfly went about with him. And where he went down, he came to upon big pond. He had a stick in his hand. And he went into the water. And there were great numbers of fishes there of all kinds. Then he threw it at them and killed them. And he went away.

Then he strung all of these on a very small kelp. And when he was unable to accomplish it, he said to nothing in particular, "Help me." Then a man

ī'na^{s}elan. Wa'ɫu hit!a'n tcawē'^{s}eɬs ɫū l' wā'nagan. Wa'giên nawē' l' tīyai'yani. Wa'giên nawē' ɫīn s^{s}ala'alani. Wa'giên l' ^{s}ā'djit!eidē ^{s}adō' la l' ^{s}esgai'an. Wa'giên s^{s}a'stañ wast' la l' dā'ñane. Ałdjī'ału wēd nū-ɫīn s^{s}astā'nsañagañgañ.

Ga-ist' l!ao qeañ aɬ l' xaoyä'nan. Wa'giên l' xao-ī'ndjuwawan. Wa'giên giū ^{s}a l' xao^{s}ā'wan Kōk!alō't hîn kiäga'n. Wēd hawā'nan Kōk!alō't ^{s}a xā'das xaoga'ñgañ. Wa'giên xā'gwē skiū' l' ī'sda^{s}odjā'wane. Dja'sîn sta q!ena'ñ ^{s}an l' ī'sda^{s}odjā'wani. Ga'-ig^{u} îsî'n l' djās īdja'n. Wa'giên l' djās gudaña'-i st!ēga'n giên gidā'ñ da l' u'nadan. Wa'giên l' qa'-idan giên ku'na gua l' q!ā'wan skiū' le'sta l' da'îsda^{s}odjū'si t!a a. Wagiê'n g^{u} l' qwaa-i^{s}ē'lani. Gī'dañ wēd l' u'ngañgañ. "Nañ-sā'nawas" hî'no l' kia'ñ. Wa'giên xagwē' îsî'n wēd wag^{u} gū'udan.

Ga'-ista îsî'n wa'gwe Me'akun ^{s}a l' qā'gan tca^{s}wa's ɫū a. Wa'giên q!ātg^{a} l' qas^{s}ai'an. Wak!iê'ɬ Slaqa'mē lag^{a} ɫt!asgwā'ñgañan. Wa'giên l' qas^{s}a's gu sū yū'an ^{s}a'odas ^{s}an l' qā'l!as^{s}aian. Sq!ā'ñu l' sq!agā'ñan. Wa'giên ^{s}a-i l' ɫ'ɬaga-ianî. Wa'gien sq!a'ɬañ wa'ɫuan ^{s}a qoa'nani. Wa'giên l' kî'nɬusi giên l' tī'adani. Wa'giên hit!a'n l' qa'-idani.

Łqā'mslan g^{u} wa'giên adji' wa'ɫuan l' ^{s}ā'tesînslgañani. Wa'ɫu ^{s}adō' l' ^{s}esga's ɫū dī da ɬ lā'ad^{s}o," hîn l' sā'wan lak!wā'nan a. Wa'giên nañ ī'ɬiña la

[1] Here follows an episode told by Isaac, — Raven's adventure with Cormorant.

[2] The word "Sā'nawas," used here means, "sitting at ease outside," or "sitting lazily about."

[3] See footnote p. 319.

[4] A camping-place and canoe-harbor between Masset Inlet and Virago Sound, whence the canoes usually start for Alaska.

came to him. It was Screech-Owl. He knew the man's name was LAgaskA'manōt. "(I called you) to give you some of these things." — "I do not eat such things," LAgaskA'manōt said to Raven. "I eat nothing but mice and snails." Therefore he named him LAgaskA'manōt. And when his heart was tired, he ate only their eyes.

Then he went away and made this inlet with his finger. When he came to where the strong tidal flow is, he saw some women drifting down rapidly in it. There were ten in the canoe. And they were capsized in it. And after they got up on the bottom of the canoe, they wept much. And when his heart was sick on account of them, he cut off the nose of a skate.[1] Then he pushed it into the rapid current. And he stopped the tide. And a mountain stands there until this day. It is called Skate's-Forehead.[2] After that he went farther on.

Then he came to a town of the Duck-People. And he saw them getting shellfish. They were in canoes. They were just in front of the town. Then he hid himself. They all dived for sea-eggs, and brought up the sea-eggs in their mouths. Then they threw them into their canoes which floated above. When their canoes were full, he came out. He showed himself for the first time. He put mud upon the things he wore. He put it all over. After he had finished and came out, he talked angrily with them. Although he was not angry, he pretended to be, for he wanted the sea-eggs. ˢAn qā'L!agan. St!ō gia'o idja'n. AnA'ñ xā'dAs LAgaskA'manōt hîn kia'gan ˢAn l' u'nsAdalan. "A'dji djîgA'n dAñ gᵃ ł î'sdiyē ˢAn A." "GAm ha'ok!ūs ł tā'gAñˢañga," wA'giên hîn LAgaskA'manōt Yê'lē sūdai'an. "K!A'gán î'sgiên stA'la îsî'n sˢun ł tā'gAñAs." A'łu LAgaskA'manōt hîn la l' kī'adaian. WA'giên l' qa'-însLas ḷū xA'ñē sˢun wAgᵘ l' ta'-idani.

WA'giên stA l' qa'-its giên a'djî ˢa'wē l' sL!łai'an. Tcī'wa-i LA'djîgaga-i gᵘ l' qā'L!as ḷū L! djā'ada ˢa-i dalˢa'tsi l' qä'ñan. Tc!aLā'alane. WA'giên waˢa dalga'pt!Ałdaian. Wa'ḷu Luē' sL!î'ñgui L! î'sLałas ḷū sˢa'-igᵃyū'angañan. Wa'ḷu hit!A'n Ał l' gu'dAñē st!esī' ḷū tc!ī'da sq!A'ñadjî l' q!A'sqaLaian. WA'giên waˢa l' gī'sk!Atc!aian. WA'giên l' Lā'q!atc!îgalani. WA'giên wēd hawa'n Ldawē' wAgᵘ L!'djîwan. Tc!ī'da-qol hîn ū l' kia'ñ. Ga'-isto hit!A'n wagui' l' qa'-idan.

WAgiê'n sˢêls xā'dē lā'na ˢAn l' qā'L!agan. WaḷU L! wā'nas l' qä'ñan. Lū'guˢa hao L! idjā'ñan. Lnaga'-i xetgᵘ hAn L! idjā'ñan. WA'giên ˢAñ l' sˢā'lgadagañan. Wa'ḷu stō ˢagᵃ L! ˢā'dagAłˢodjūs giên stī'wē L! q!oq!ē'anLałgañan. Wa'ḷu Lū'guˢē a'djî L! q!odā'nḷīgañanî L!a'sa Luē' gī'lansi guˢē A. Luē' wa'Ał sta'was ḷū hit!A'n l' qā'L!agan. Hao Lī'sḷuAn l' qä'ñga-iˢełdaian. Gîn l' tlada'n î'ñgui sī'ˢet!an l' Ldē'sidan. Gī'skᵘhAn gᵘdA'n l' wA'gañan. L' Laˢē'łdagīsLas ḷū l' qā'L!as ḷū L!a'da l' kî'ñˢadayañidan. GAm L!a'ˢAn l' qā'łiˢî'ldAñats k!iên stī'wē da l' gudA'nsi ḷū L!a'ˢAn l' qā'łiˢî'ldAñk!wai'dAñgañan.

[1] Of course, this word must be very loosely identified anatomically.

[2] This word also must be loosely identified anatomically.

And when they came ashore, he also came down. Then, when he had put on his blanket, he told them to throw sea-eggs at him. He swore[1] at them. And when they threw sea-eggs at him, the points stuck in his blanket. Then he snatched them off, and as he stooped down, ate them very fast inside of his blanket. They found that he had eaten all of their sea-eggs. But then they all took sticks for him. And when they ran at him, all beat him. And they made him run off by beating.

Then he came to a town. At that time he changed himself into a woman. Then the son of their chief came to her (Raven). She said to him, "I come to marry you." She said this to him when she saw that he was good-looking. And he took her into his father's house. Then his mother and his father were glad. In the evening she (the mother) went out with her son's wife (to defecate). Then her mother-in-law stood up and shook her blanket. Her son's wife did the same thing. Then her mother-in-law saw the tail under her blanket. "My child's wife, why do you have a tail?" — "The women of the Tailed-People family are that way," she said. She said so because she was ashamed. Then her mother-in-law told her father-in-law that she had a tail. And her father-in-law did not like her. And when they told her to go away, she went.

Then he came to Kaisun.[2] At that time there was no way for him to get across the harbor. Then he went across on a log. And after he had Wa'ɫu L! L!'sgats ɫū la îsî'nAn qā'L!as^{s}aian. Wa'ɫu gîntladjē' A'ñ^{s}a l' t!Asgū'ɫs ɫū stī'wē aɫ ^{s}ai'gañ L!a l' k!Ada'ohalan. L!a l' lā'nogañan. Wa'ɫu stī'wē aɫ l^{s}ei L! k!ada'os ɫū gîntladjē' ga l^{s}ā'ña tc!î'ɫq!ēgadAñgañan. Wa'ɫu l' dA'ñq!ēL!as giên ^{s}An l' qē'gūsgats t!aɫ ^{s}o'lañ qā'ɫigañ l' tā'da^{s}edañani. Stī'wē L!^{s}ā'ña l' tā'^{s}odjusi ^{s}a-i A'ñ^{s}a L! qē'yaiyAn. Wa'ɫu L!ao hit!A'n sq!ā'ño la ^{s}An L! î'sta^{s}odjawan. Wa'ɫu L!ao hit!A'n lA L! dō'its ɫū l^{s}ei L! skîdā'wAn. WA'giên la L! ski^{s}a'ts^{s}wā'nañan.

WA'sto hit!A'n lā'na ^{s}a'oda ^{s}An l' qā'L!agan. Wa'ɫu agA'ñ l' djade'^{s}îɫdaian. Wa'ɫu sūū nAñ î'L!agidasi gī'da la'^{s}An qā'L!agan. "DAñ ɫ ī'naga-i ^{s}An o ɫ ī'djîñ," hîn la l' sūdai'an l' les lā l' qêns ɫū A la l' sūdai'an. WA'giên ^{s}o'ñañ gia na-i ^{s}ei la l' ^{s}A'lqatc!aian. Wa'ɫu l' ao gudAñē' lās giên l' ^{s}oñ hAn î'sîn sî'ñias ɫū gida'ñ djā aɫ l' qā'gwalan. WAgiê'n l' djōnā'n gia's giên gî'nt!As a'ña l'ɤī'dîdaian. L' gī'da djā îsî'n gîña'n wa'gan. Wa'ɫu l' k!ī'da w^{s}ē la q!ē'tdjūs l' djōnā'n lā'ña qä'ñan. "Dī'nAñ djā gasî'nL!ao dAñ k!î'tawē q!ē'tdjugAñ." "Hit!A'n Lgu K!îtaga'-aɫdjîna's hîn ^{s}ē'dus," hîn l' sā'wan. L' ^{s}ē'das ɫū l' sā'wan. WA'giên hit!A'n l' djōnā'n l' qonā'g^{a} l' k!ida's sudai'an. WA'giên l' qo'na lag^{a} gwa'galan. WAgiê'n hit!A'n stA l' qa'-idanî lA L! gî'nɬk!AdañidAn ɫū A.

Wa'ɫu Qēsu'n g^{u} l' qā'L!agan. Wa'ɫu LAg^{u} ^{s}awē' t!Alg^{a} l' q!ā'tesɬiña-i gā'wan. Wa'ɫu ^{s}ai'ngwa l' Luqā'-it!adjan. Wa'ɫu l' Luqā' qaod lad^{a} djagū'stA g^{a} ^{s}ā'do-

[1] Probably the nearest English equivalent.

[2] An important Haida town on the west coast of Moresby Island.

gone along for a while, the west wind blew strongly upon him. And when he was in distress, he escaped under a mountain. Although the rock was hard and flat, he told it to open. "Open!" he said. And the rock burst open. Then he escaped into it. At that time he made a spear for the wind. Then he speared this wind. Therefore there is no wind there now.

After he had left that place, he came to where Greatest-Eagle lived. And he went in to him. And when he got in to him, he told him to sit near by. Then he said to him, "What will you eat, my son? Can you eat the whale which is on the side towards the door?" said he to him. "No," he said to him. "What, then?" said he to him. He said to him, "Your hands." Then Eagle warmed his hands. And grease came out from his hands. His hands were stained with grease because he killed whales with his talons. Then he sucked out all of the grease. And he lied to him, saying, "I have fasted ten days." Then he (Greatest-Eagle) was angry with him because he had sucked out all his grease.

After that, he also travelled upon Seaward Island.[1] And he came out to the mouth of the Skeena River. Then he went up in the upper channel.[2] At that time he again came to a big town. Then he entered one of the houses. And he called all of the people of the town into the house. Then he divided them into companies. And "You will form families like that," he said to them. "You will be Eagles, and you yū'añan. Wa'ɫu l' łkwī'dasɫas ɫū ɫdawē' xe'tgui l' gī'do^{s}ā'tagalan. T!ē'djē yaq!ā'wasi k!iä'nan k!i'uuła'ñ l' ^{s}a'ołgwaixa'lani. "^{s}a'ołgwa-i ła" hîn l' sūdai'anî. Wa'gien t!ē'dja-i q!amā'lani. Wa'gièn ^{s}ei l' qaga'ngālan. Wa'ɫu tadjuwē' ^{s}an kit!ō' l' ɫa'ołaian. Wa'ɫu a'djî tā'djuwē l' kits^{s}ai'ani. Ałdjī'ału wēd gam tadja'o g^{u} ī'djîñ^{s}añgañ.

Ga'ista l' qa'-idan ɫū ^{s}ōt-s^{s}an nawē' ^{s}an l' qā'ɫ!agan. Wa'gièn l^{s}ē l' qatc!ai'an. Wa'ɫu la q!oł l' qatc!a's ɫū q!ołga'ñ la l' kîlq!ā'wan. Wa'ɫu hîn la l' sudai'an, "Gū'su dañ tā'asañ, łqên. Gam g^{u} łkiä'gua kun îs dañ tā'łiñañ," hîn la l' sūdai'an. "Ga'ano," hîn-o la l' sūdai'an. "Gū'sɫ!ao," hîn la l' sūdai'an. "Dañ . sɫ!a-i a," hîn-o la l' sūdai'an. Wa'ɫu hit!a'n sɫ!āñ ^{s}a ^{s}ō'dē qadjîłdai'ani. Wa'gièn l' sɫ!a-i tā'wa st' x̣alkwai'yädan. Ał kun l' t!ā'dagalgañane a'łu ^{s}ei lā ta'otc!iagani. Wa'gièn tō lā'ña l' k!ūłk!u'st^{s}odjāwani. Wa'ɫu "^{s}āl ɫa'ało ł qes^{s}ā'lgan," hîn la l' gî'ñqonañan. Wa'ɫu tō lā'ña l' k!oē'lusi t!a lag^{a} l' gwa'galan.

Ga'-ista hit!a'n q!ā'tgwa gwai'yē gut î'sîn l' qa'-idan. Wa'gièn Skin t!ai'ya l' qā'ɫ!as^{s}aian. Wa'ɫu sagui' x̣iā'ñga-i ^{s}a-i l' qałai'an. Wa'ɫu lā'na yū'anan ha'oîsîn l' qā'ɫ!agan. Wa'ɫu na-i s^{s}wan ^{s}a-i l' qatc!ai'an. Wa'gien lnaga'-i xadē' wa'ɫuan ^{s}an l' ^{s}ahî'ntc!aian. Wa'ɫu gut īla' ɫ!a l' kîlq!ēwā'nsɫdalan. Wa'gièn "Hîn dala'ñ gwai'gañaasga," hîn ɫ!a l' sūdai'an. Dala'ñ ^{s}ōda'sga

[1] The mainland.

[2] The inside channel along the coast leading from the Skeena River in to Alaska.

will be Ravens," he said to them. After that he went away from them.

Then he heard something in a shell on the ground make a noise. And he took it. And he opened it. Then this half was full of human beings. And the other half was full of animals. Then he told them to make a town behind the place where they then were. And he told the animals to go into the mountains. And he told many to go to this island. Then this island was too small for them. He was not pleased with this, and took part of the animals to the other side. Then he told only the Black-Bear, Marten, and Land-Otter to be here. And the strip of ocean between was narrow. The tide flowed back and forth in this, and he pushed the islands apart with his feet.

Then he saw that the Crow-People had no houses for themselves. At that time he said to them, "Enter the big mountain standing in the woods, for it is your grandfather. And you will be happy there." Then they went up to it and went into it. "Come hither, grandchildren," it said to them. Therefore the mountain is the Crows' grandfather.

At that time there was no tree to be seen. And after they had lived for a while in (the mountain), the weather became bad. "Now, grandchildren, go out," he said, "and the sun will shine." And when they got out of their grandfather's house, they all laughed as they went down to the sea. Then the sun shone. Therefore now, when it is going to be sunshine, the crows caw.

When he went away from there, he came to another bird that had no home. giên dalA'ñ îsî'n Yêla'sga," hîn L!a l' sū'dadalan. Ga'-istA L!êst' l' qa'-idan.

Wa'ɫu k!A'mal gia q!ē'-uda s̱a-i gîn taqa'ogada l' gudā'ñan. WAgiê'n hit!A'n l' q!ē'idani. WA'giên gū'stA l' îsdai'ani. WA'giên adjgū'stAga-i s̱a L! xā'da staogā'gan. WA'giên ā'djgustAga-i s̱a îsî'n gîn t!e'igAs sta'ogagan. WA'giên wa'-didAg^{u} hAn lnaga'-i wa'^{s}An l' LA'ołahalane. WA'giên gîn-te'igaga-i î'sîn LDa'ogui l' î's^{s}odjūhalani. WA'giên s̱asga'-i g^{u} hAn î'sîn gîn-te'iga l' qoa'nhalan. WA'giên qoa'nsi giên a'djî gwai'yē wa'^{s}a tc!ū' dju-îdani. AłdjĬ' l' guda^{s}ā'ñasi giên gîn-teigaga'-i djîgA'n wA'stA ĭ'nagwa-i g^{a} l' îsdai'ani. WA'-giên tā'nē s^{s}un aɫn îshā'lane k!ō han î'sîn sLg^{u} hAn îsî'n. WA'giên sĭ'ga-i s̱a'dasi t!Amdjā'wani. AłdjĬ' tcĭ'wa-i LAdjiga'si giên gwē gū'stA l' st!a'hat!aiani.

WA'giên k!ā'ldjidas xadē' Ałā'ñ tca'-agudAns l' qä'ñan. Wa'ɫu hîn l' sūdai'ani "WAdĭ't LDao yū'An L!djîwas s̱a-i ł îstc!a'o dalA'ñ tcîn î'sîs A'ła. WA'gien s̱a LLAg^{a} dalA'ñ gūlā'asañ." WA'giên wa'^{s}a îsdA'lgAłsi giên l^{s}ēîstc!ai'-ani. "Hā'łgua t!a'kAn^{s}a-i," hîn l' sūdai'ani. AłdjĬ'Ału k!ā'ldjida tcîn LDao ĭ'djîñ.

Wa'ɫu gAm qē'da qä^{s}añgā'ñan. Wa'ɫu wa^{s}a nāñ qaod sîndā'^{s}Añd^{a}yūanan. "Ha-i t!a'k!Ana-i îs^{s}a'^{s}o ła," hîn l' sā'wan, "WA'giên x̣Ayē' l^{s}ē ^{s}An A." Wa'ɫu tci'nAñ gia na ^{s}ēst' l' is^{s}ā'was ɫū l' k!ałqa'onAñdalL!as^{s}a^{s}awan. Wa'ɫu x̣Ayē'^{s}elan. AłdjĬ'Ału wēd sînsk!ahAñqasa's ɫū k!ā'ldjida sî'qAłqaonAñgAñ.

Ga'-istA l' qa'-its ɫū ha'oîsîn xetĭ't Ałā'ñ tcā'gudan ^{s}An l' qā'L!agan. L'

It was the only one (of its kind). (This which was) the Woodpecker said he had no place in which to live. When he wanted to stay with other birds, they would not let him. And since there was no place for him to live in, he flew about the entire island. And he looked around upon this island for some place in which to live. Then Raven said to him, "Fly to Łaxai'ĭk'." [1] He told him to go thither because a decayed thing stood at the mouth of Łaxai'ĭk'. "Hammer the decayed thing standing there with your bill, for it is your grandfather," he said to him. Still he was afraid of it. When this decayed thing knew that he was afraid of it, it said to him, "Come here, grandchild. Live in my heart. Then your children will not be houseless." Therefore he now lives in it because it is his grandfather.

Afterwards he went on again. Then he came to a big mountain. There was not a tree to be seen upon it. It extended into the sea. It also reached far inland. And there was no way to cross it. Then he hunted for a strong stick. At that time he made a hole with his stick on the dry land. And then he went through it. "The last generation of people even shall go through this," he said. "When they go through, they will not be sick," said he. Now, when sickness is about, and they are afraid of it, the Tlingit pass through, on account of what Raven said.

And having passed through, he went far away. Then he made a big lake. s^{s}onsā'ñan. GAM LAG^{u} l' na'ɬiña-i qäñgā'ñan. SLŪ'tc!adañō sū'gañan. Xete't g^{a} ^{s}AN l' qī'ñwas giên lAg^{a} L! gwa'ogañan. Wa'ɫu LAG^{u} l' nā'ɬiña-i gaos ɫū gwē LAK!wā'ñan l' x̣ī'tgwañgañan. WA'giên gī'NA ^{s}a nā'ɬiña-i da ā'sga-i gwai'yē ī'ñgut l' qē'nsgaian. Wa'ɫu hîn Yēɬ l' sūdai'an "Ła'x̣ai'ĭk' ^{s}a ɬ x̣it." Gi'NA gū'naga Łax̣ai'ĭk' tl!ai'a gia'ñan AɬdjĭAɬu ^{s}a la l' sūdai'ani. "Hao gi'NA gū'NAga-i gia'ns ɬ k!o'dē DAÑ tcîn ī'sîs A'ła," hîn la l' sūdai'an. WAk!ä'NAN lag^{a} l' ɬ^{s}oagai'an. Lag^{a} l' ɬ'oā'gas ^{s}AN agī'NA gū'NAgas u'nsADalan ɫū "Hałguā' tl!ak!Ana'-i dī k!ōk^{a} ^{s}a ɬ nā," hîn la l' sūdai'an, "WA'giên DAÑ gī'dalAñ GAM tca'^{s}agudañ^{s}AÑASga." AɬdjĭAɬu wēd la'^{s}a l' nā'gan la l' tcînda's Ała'.

Ga'-isto hit!A'n ha'oîsîn l' qa'-idan. Wa'ɫu LDao yū'AN ^{s}AN l' qā'L!agan. GAM la'gut qēt qäñgā'ñan. Tcāñg^{a} hAN l' L!'djugaian. U'nsgui ^{s}agui' hAN ī'sîn l' L!A'gadagalan. WA'giên GAM LAG^{u} lA t!A'lg^{a} l' qā'ɬiña-i qäñgā'ñan. WA'giên hit!A'n sq!ā'ñu LĀ'djigada la'^{s}AN l' dīī'ñidan. Wa'ɫu Liga'-i x̣îlīē' ɫū la l' kîdā'lan. Wa'ɫu L!ao hit!A'n ^{s}a-i l' qasgiê'nane. "^{s}o'tgwaga-i îsī'n ā'djî ^{s}a-i qasgiê'ngAñasañ," hîn l' sā'wan. "^{s}a-i L! qasagiê'ns ɫū GAM L! st!ē'ina-i ^{s}AN A," hîn l' sā'wan. Wēd-o Łī'nagAS st!ē ī'sîs ɫū ^{s}a-i qasgiê'ngAñgAñ st!ē'ga L! ɬ^{s}oa'gas ɫū A Yēɬ sudai'ane A'ła.

WAgiê'n wagui' ^{s}a-i l' qā'sgiênsi stA l' qā'gan. WAgiê'n sū yū'AN l' LAo-

[1] Said by my informant to be a river in the Tlingit country; but the Tlingit apply this name to the Yakutat country.

And he dug a trench (leading) out of it. "Every time people float in this current, they will capsize," he said. It happens that way now.

And when he went away, he came to Łaxai'īk'. And there were no olachen to be seen in the river. Then he saw something big far out at sea. It was like half a house. Then Butterfly brought him something black.[1] There was no way to go out to that. At that time, Butterfly brought him this black thing. He pointed it towards that thing out at sea. Then it grew. And it took hold of it. Then he drew it landward. And then he brought it ashore, Butterfly helping him. The thing he drew ashore was full of olachen. Then he told them to go into the river. Therefore there are now very many olachen in it.

But after that, he began to make a canoe. He used a tc!ā'nAñ-tree for it. And when he was about to set out, he took sand in one hand. Then he threw it into the sea, to make a shallow place seaward. Then he went out.

And when he got far out at sea, he said, "When (people) have gone shoreward from this place, they shall not capsize." Although there were no waves to be seen at that time, he floated ashore (as if there were). And as he stood paddling, he shouted, "Hao, hao!" (to keep time). And when he got near, two big waves came after him. When the waves were about to break, he said, "I will not capsize." One of the waves broke, and he went ashore upon the other. And when he got near łai'an. WAgiê'n wA'stA l' ł^{s}ē'łt!alani. Ā'dji kwa'-îña-i ^{s}a-i xā'dAs dā'lu-îsi k!iał xā'stagīgAñasañ," hîn l' sā'wan. WAgîña'n wēd L! ī'djîñgAñ.

WAgiê'n stA l' qa'-its ḷū Łaxai'īk' ^{s}An l' qā'L!agan. WA'giên ^{s}A'nḷē ^{s}a gAm sao qäñgā'ñan. Wa'ḷu sī'îsg^{u} ^{s}agwī' gîn łgī'djuL!as l' qä'ñan. Natī'-djuL!agA'ns gîña'n ^{s}eda'ni. Wa'ḷu SLAqA'm la'^{s}An gîn ł^{s}Ał sq!a'L!agan. Wa'djî ^{s}a LAg^{u} l' ^{s}esä'łiña-i ga'oani. Wa'ḷu a'gîn ł^{s}ał SLAqA'm la'^{s}An sq!a'-L!agan. Wai'ya l' dA'sq!adjîł^{s}aian. WA'giên lā'ña īna'sḷi-îdani. WA'giên wA îñg^{u} l' ^{s}adā'wani. WA'giên hit!A'n l' dA'nłîdagalani. WAgiê'n hit!A'n l' ^{s}etēLā'gAłdaiani SLAqA'm la'da Lādj Ała'. Sao īdja'n gîn l' dA'ntcîsLAgAłs wa'Ał sta'ogagan. WA'giên ^{s}A'nḷē ^{s}a-i l' îs-^{s}ā'lani. Ałdjī'Ału wēd yê'nk!iên sā'wē wa^{s}a qoa'ngAñ.

Ga'-ist' L!ao hit!A'n Lū îsî'n l' La'oł-^{s}edan. Tc!ā'nAñ gia'o idja'n. WA'giên l' Luqā'-idanqasas ḷū tās l' xā'L!aian. Wa'ḷu hit!A'n q!A'dag^{a} l' xa'ostAs^{s}aian q!Atg^{a} hAn tcaqak!A'łdAsgAñ^{s}a-i ^{s}An A. WAgiê'n stA l' Luqā'-idan.

Giên q!At ^{s}agwi' l' ^{s}e'dēLas^{s}as ḷū hîn l' sā'wan, "Adjī'stA L! ^{s}ā'L!AgAłs ḷū gAm L! xā'sL!gañ^{s}añasañ," hîn l' sā'wan. Wa'ḷu gAm lū qä'ñgans k!iä'nan l' ^{s}ā'L!agalan. Wa'ḷu l' gī'nAñgians ḷū ku'nagañ l' stō'gAñAñgañan. Wa'ḷu LīI la ^{s}e'dagats ḷū lū yuA'nda tēstA'ñ la'ḷ^{s}a ẋA'djūdalan. Wa'ḷu l^{s}ē ^{s}adē'dałs ḷū, "GAm dī xā'sL^{s}añAsga" hîn l' sā'wan. WaA'łu luē' w^{s}ā'nsi giên nAñ tēs^{s}wā'n î'ñgut l' qō'^{s}atagalan. Wa'ḷu la ^{s}aL!ā'-

[1] A Kaigani version gives this as the arm of a devil-fish. See Memoirs of the American Museum of Natural History, Vol. V, p. 236.

land, his canoe struck a rock in the sea. Then he capsized.[1]

At that time, Butterfly was walking along behind him. Then he (Raven) lay upon the canoe. He said to Butterfly, "Come and get me." Butterfly had never been on the sea. He was afraid of it. And when he refused, he (Raven) was angry with him. He spoke because he wanted Butterfly to go into the sea. Butterfly was short and wide. Then (Raven) saved himself. "Why did you not come out to me?" he said to (Butterfly). Butterfly wanted to stay with the olachen. Therefore he was not with him. And (Raven) asked him if he had eaten the olachen. This is why there are now many waves.[2]

After that, he came back here (to the Queen Charlotte Islands). He came to one who was drying salmon. And he staid with him. He had very many salmon. His house was full. Outside he also had many drying-frames. He (Raven) said to him, "Valuable abelones are over there." He lied to him. "Go and get them," he said to him. Then he (the man) went with his wife to get them. "I, too, will go with you," he said to him. And he fastened a shell to the sole of his foot. He did it before he came to (the man and his wife). And when he pushed the canoe out, he said to the man, "Get in at the bow." Then he told the woman to stay in the stern. And he was going to get in at the middle. Then he stepped into the canoe. He also had a staff in his gałsi ḷū qwa q!ē'djuL!a ˢa-i lā ˢadā'wani. Wa'giên l' gA'pt!ałdaian.

Wa'ḷu SLAQA'm la LĒ'ît qē'ˢōñgañan. Wa'ḷu LuĒ' îñgᵘ l' ḷ'łinagan. "Dī ł dō," hîn wa'ḷu SLAQA'mē l' sūdai'an. GAm SLAQA'm tcāngᵃ ḷ'łagañgañan. Gᵃ l' łˢoa'gagañani. Wa'ḷu gᵃ l' gwā'wasi ḷū la'ˢAn l' qā'łił'łdAgalan. SLAqA'mē tcāngᵃ ḷ'łAgiē dA l' gudA'nsi Ałū' l' sā'wan. SLAQA'mē īdA'pdjawani. WAgiê'n hit!A'n la qotā'anan agA'ñ qagA'ndagalan. "Gasî'nLao gAm dē'Ał dAñ îsˢā'ñudjañ," hîn la l' sūdai'an. Sawa'-i Ał SLAQA'mē qagA'na-adane. Ałdjī'Ału gAm la'Ał l' īsˢā'ñan. WA'giên sao l' taga'-ida la'Ał l' Ałdjī'Ału wēd lū goqoa'ngᵃ.

Ga'istō hit!A'n ā'łgui siłgā'ñ l' stē'lan. NAñ tā'na ˢan l' qā'L!agan. WA'giên la q!oł l' îsˢē'lan. Tcī'nē la qoanyū'anane. Na'si lA staogā'ˢawani. Kiä'si hAn îsî'n tc!ī'tc!uē lā qoa'nˢawan. Hîn la l' sudai'an, "A'djgua gu'la qo'ldjugAñgua qōyā'gAñgAñgua." La l' gîñqō'nañgañan. "Tānā' ła," hîn la l' sudai'an. WA'giên dja'ˢAñ Ał l' tā'naganî. "Ła î'sîn dA'ñAł î'sga," hîn la l' sūdai'an. WA'giên st!āñ-qa'anAñ ˢa k!A'mal l' kiū'ˢasgadan la'ˢAn l' qā'L!asîs kuna'stō l' wA'gan. WA'giên LuĒ' L! gītc!isˢa's ḷū, "Sq!ê'ñgua ł qā'ḷī" hîn nAñ ī'łiñas l' sūdai'an. WA'giên nAñ djā'adas hAn îsî'n tā'ñgua l' ˢe'dahalan. WA'giên yakᵘ l' qā'ḷīyañqasagan. WA'giên st!āñ LŪ'guˢē l' q!ē'yaḷīgan. A'djî t!Ak!a'-i îsî'n l' sq!agā'ñani. WA'giên LūguˢĒ' st!āñ l' q!ē'iLīs ḷū k!A'malē l' t!a'xostaiani. "LuĒ' xostā'ñ," hîn wa'ḷu

[1] Since future happenings and customs were dependent on Raven's actions at this time, the fact of his having capsized permitted future catastrophes of the kind to take place.

[2] This, also, gives the reason for the occurrence of waves at the present time.

hand. And when he put his foot into the canoe, he broke the shell. "The canoe is broken," he said. "But since the canoe is broken, let me stay at home," he said. Then they went off. But he remained in the house. He began to eat their food during their absence. And he also carried part of their food to the place whither he intended to move. He consumed all. He ate all of their salmon-eggs first. But afterwards they arrived. Although there was nothing to be seen there, he had lied to them (by saying there was). He said (so), because he wanted to eat their salmon.

Then Butterfly travelled with him. But still he (Raven) hid himself, because he was afraid of the man (whom he had robbed). Then he went towards the place whither he had carried part of the food. And he came to one who lived by fishing. And he entered his house with Butterfly. Then he said to him, "Give me food. I am hungry." He did not speak loud. He spoke softly. He said to Butterfly, "Tell him I am hungry." — "What does he say?" said he (the man) to Butterfly. "He says he is not hungry. But he tells you to give me food," said he. So the man gave him food as he had said. And they did not give (Raven) food. Then they again started away.[1]

When they started off, he came to the one who had married his sister. Then he said to his sister, "Go and get clams." His sister had married Mallard-duck. While his sister was gone for shell-fish, he killed his brother-in-law. Then he ate the insides out l' sā'wan. "Ła L! k!wai ana' îsga' Luē' xosta'si ała'," hîn l' sā'wan. Wa'giên ˢa l' Luqā'-idaˢawan. Wa'giên la L! ana' idja'n. Wat!a'łu la l' tā'-idaˢawani. Wa'giên t!ēdj î'sîn kuna'staGañ lā l' q!ē'łañgañan giē' l' qaasa's gui a. Wa'giên la l' hī'ludawani. Tcai'ū la l' hī'ludaLāgañˢawani. Silē't L!ao l' ˢā'sgadaˢawan. Gam gᵘ qä'ñgansi k!iä'nan la l' gîñqō'nañˢawan. Tcī'nē taga'-i dª lā'ña l' gudañˢā'wan ałdjī'ału l' sā'wan.

Wa'giên Slaqa'mē la'ał qā'wañan. K!iä'nan aga'ñ l' dā'ɬładaian ana'ñ xā'das gª l' łˢoagai'an a'ła. Wa'giên hit!a'n gia'gui tcī'nē djîga'n l' q!ē'łañani gui l' qa'-idan.

Ga'-ista ha'oîsîn l' qa'-idan. Wa'giên xao ˢan nañ nā'gan ˢan l' qā'L!agan. Wa'giên Slaqa'mē ał hit!a'n ˢa-i l' qatc!ai'an. Wa'ɬu hîn la l' sū'dagañan, "K!wa dī gª tā'da. Dīyū q!oē'dañgua." Gam qon l' sū'ˢañgañan. Łiña'n-ō l' sā'wan. "Dī q!o'das ˢa'nsta ł la gª sū," hîn Slaqa'mē l' sūdai'an. "Gasî'no l' sū'gañ," hîn wa'ɬu la l' sūdai'an. "Gam l' q!ō'dˢañan l' sū'gañ. Dī L!ao dañ lagª tadaha'lgañ gua," hin l' sā'wan. Wa'gîñan la L!ao la ga tā'dagañan. Wa'giên gam la L!a tadā'ˢañan.

Wa'giên ha'oîsîn sta l' î'steidˢawan. Sta l' î'steidˢawas ɬū l' djā'sˢa nañ īnā'gan ˢan l' qā'L!agan. Wa'giên djā'asîñ hîn l' sūdai'an "K!wa-i wā'na," hîn djā'asîñ l' sūdai'an. Xa'a hao l' djā'sˢa īnā'gan. L' djās wā'nas t!ał wa'giên qea'ñ l' tīyai'an. Wa'giên

[1] This popular episode is introduced in many different connections.

of his brother-in-law. Afterwards his sister came in from getting clams. And he had put something over his brother-in-law. Then his sister spoke. "Why is he (Mallard-Duck) asleep?" she said. And he did not answer his sister. Then he took off the things that were over her husband. And she found that it was her husband's dead body. "Why did he die?" she asked him. He concealed the fact that he had eaten all the insides out of his brother-in-law. And when she saw that he had eaten all the insides out of his brother-in-law, she said to him, "Did you do it? — Let us bury him," she said to him (Raven). So they went to bury him. Afterwards he again went away from his sister.

qäñ qā'ɬi l' tā'djîsLaian. Wa'ɫu l' djās wā'ntc!awan. Wa'giên qeä'ñ î'ñgui gîn l' î'st!ałagañan. Wa'giên l' djās la'aɬ kiäna'ñan. "Gasî'nLao la gᵘ q!adē'-ˢodja," hîn l' sāwan. Wagiê'n gam djā'asîñ ˢa l' kilˢā'ñan. Wa'giên Lā'lañ îñgᵘ st' gîn l' isdai'an. Wa'giên hit!a'n l' Lā'lañ q!ot l' qeyai'yan. "Gasî'nL!ao l' idja'ñ," hîn la l' sūdai'an. Qäñ qā'ɬi l' tā'tclîsLas djaasî'ñ gᵃ l' q!o'lgandagañan. Wa'ɫu l' qäñ qā'ɬi l' tā'gan la l' qêns ɫū dā gᵘ wagᵃ" hîn la l' sūdai'an. "La t!alA'ñ ɬˢēwā'tc!îñ" hîn la l' sūdai'ān. Wa'gîñan la l' ɬˢēwā'-ˢawan. Wast' hit!a'n ha'oîsîn djā'asîñ stA l' qā'-idan.

Then he came to ˢodjū'was.[1] At that time it was not light. Then they were fishing for olachen with a fish-rake. He said, "Sa-ay, give me one of those evergreen-needles." He called olachen "evergreen-needles." "No-o," they said to him.[2] Then he started away.

Wa'ɫu ˢodjū'was ˢAn l' qā'L!agan. Wa'ɫu gam ˢā'dagañan. Wa'ɫu sao dAgᵘ L! k!iē'gadagañan. "Djē hAl sq!a-a dīgᵃ q!ot!a'osLao," hîn l' sūgā'ñan. Sao ū sq!a-a hîn l' kī'ädagañan. "Djîī," hîn lA L! sū'dagañan. Wa'giên hit!a'n stA l' qa'-idani.

At that time he was thirsty. Then he made a water-hole with his bill. Then he drank. Now the water-hole is called "Water-Hole-made-by-Bill."[3] Butterfly went about with him all that time. And he went away again.

Wa'ɫu l' qat!a'ogalan. Wa'ɫu ˢanɫ sq!asā'lan. Wa'giên l' nē'lanî. Wagiê'n wēd ˢA'nɫē ˢanɫ-sq!asä'las hîn l' kia'ñ. SLaqA'mē wak!iä'ɬ la'aɬ qaˢuñgī'-gañan. Wa'giên ha'oîsîn stA l' qā'-idani.

(*Told by Peter.*)

He went from the towns, and Butterfly also went with him. Then he came to another town. And he had sal-

Lā'nas stA l' qa'-idan giên SLaqA'mhan îsî'n la'aɬ īdja'n. Wagiê'n ha'oîsîn lā'na ˢAn l' qā'L!agan. Wa'-

[1] An island near the mouth of ˢai'în River, Masset Inlet.

[2] The negation here is expressed by an exclamation, tc!ē.

[3] Name of a very small water-hole.

mon-heads hanging from his nose. He said to Butterfly, "Say 'This chief has weasels hanging from his nose.'" He called the salmon-heads "weasels." Then Butterfly said, "The one coming has salmon-heads hanging from his nose, hn hn!" — "Hn hn! don't say that. Say 'Weasels,'" he said. Then they again started from the town. (The people) did not want to let him in. So they left it.

Then Butterfly left him. And he began to make a canoe in an uninhabited place. His sister also staid with him. His sister's child also staid with him. Then he went along in a canoe. And he saw something going about in the water and paddled to it. Then the salmon came into his canoe. And he went off with it. Then, when he landed, he called to his sister. "Sawa's, I have brought my wife to you," he said. Then his sister went down to him. And she went up with her brother's wife. Then she entered the house, and she (his sister) told her to sit in the rear of the house.

Then his sister began to give them food. She gave them clams to eat. They ate nothing but clams. Then they went to bed. And next day, very early, he left them to go into the woods and make a canoe. Then the child of this woman, her sister-in-law, began to weep from hunger. The woman was named Salmon-Woman. And Salmon-Woman said to her sister-in-law, "Bring me a pan of water." And she went after it. Then she came with it. And his mother cooked (something) for him. And when it was cooked, she gave it to her child. Then her child ate giên tcīn qādj l' ku'nxagīgan. "Ā'nañ ī'L!agidas LA'ga kunxagA'ñga hîn ł sū," hîn SLAqA'mē l' sūdai'an. Tcī'nē qA-djū' LAg^{a} hîn l' kī'adaian. WA'giên hîn SLAqA'mē sā'wan. "A'nañ qā'L!as tcīn qadj kunxagA'ñgañ hn hn," hîn la l' sūdai'an. WA'giên "Hn hn gAm hak!u'n sū'w^{s}añ. LAg^{a} hîn ł ^{s}ē'de," hîn l' sā'wan. WA'giên ha'oîsîn lnaga'-i stA l' qA'nteida^{s}awan. GAm q!ołgā'ñ l' î'stc!idē' da L! gudA'ñ^{s}añ^{s}awan. AłdjĪ'-Ału stA l' î'steida^{s}awani.

WA'giên SLqA'mē lê'stA qa'-idani. WA'giên LAgA'nłañan l' Lūdā'ñe-îdani. L' djās hAn îsî'n lag^{a} Ļ'datc!an. L' djās gī'da hAn îsî'n lā'ga Ļ'datc!an. WA'giên Lū'gu^{s}a l' Luqa'-idan. WA'-giên gîn gī'gwans l' qä'ñan giên ga l' dA'ñgīsgadan. WA'giên la'gu^{s}e tcī'nē qā'L!igan. WA'giên lA dA'ñAł l' Luqa'i-dan. WA'giên l' ^{s}ā'sgAts giên djasî'ñ ga l' kia'gañan. "Sawa's dAñ g^{a} ł djatan^{s}ēł-î'ndjū'ga," hîn l' sā'wan. WA'-giên l' djā's^{s}a la qas^{s}ai'an. WA'giên la'Ał l' da^{s}a djā qagā'lan. WA'giên na'ga l' qatc!a's giên tā'djgua la l' kîlq!ā'wan.

WA'giên l' djas la'Ał dai'însLa^{s}awan. K!iū' la l' tadā'^{s}awan. K!iū' s^{s}u'nano l' ta'o-^{s}ugañan. WA'giên l' tīsLā'^{s}awan. Gien daalē'k^{u} hAn îsî'n sîñai'-iyAn lA'stA l' Lū'dañgał^{s}awan. WAgiê'n anA'ñ djā'-adas l' djîñā' gît s^{s}a'-iłēidan q!oē'tlîstA A. Tcīn-djā'ada-i hî'no a'nañ djā'adas kia'gan. WAgiê'n hîn Tcīn-djā'adē djîñā'ñ sūdai'an, "AnĻ ł dīg^{a} ^{s}ā'L!AgAł." WA'giên l' dō's^{s}aiane. WA'giên l' ao la'^{s}An LĪ'ñalañan. WA'giên ^{s}a'lansLa's giên gīdA'ñ ga l' îsdai'an. WA'giên

it. She said to her (sister-in-law), "Hide all of the bones while he is far away. And do not let any of the fragments of salmon stay on the bones."

Then Salmon-Woman's husband came. Next day he went again to work on his canoe. And the child again began to cry from hunger. Then Salmon-Woman spoke to her sister-in-law again. "Bring me a dish of water," she said. And this child's mother went down to get it. Then she brought the water in to her. And a salmon floated in the water. And the child's mother took it out. Then she cooked it for her child. And when it was cooked she gave it to her child to eat.

Then Salmon-Woman spoke to her sister-in-law. "Hasten before he comes," she said. "And do not let fragments remain between his (the child's) teeth," she said. And a fragment did remain between his teeth, — a red thing. Then he (Raven) questioned his sister. "What is this red thing that is between his teeth?" he said. "The salmon he ate," said she to her brother.

Then, although there was no river there, salmon began to run. And he and his sister began to catch them. Then his sister split them. And she hung them up. And she dried them. But his wife touched nothing, because she was pretty. Then her husband went out. And when he came in again, and passed under the salmon hung up there, the salmon pulled at his forehead. Then he said, "Why to goodness is there so much salmon?" And his wife's heart was discouraged. And gi'da tā'gan. "Skū'djî ł sˢA'lˢodjū l'djī'îñada. I'sîn ł gAm tcī'nē kA'ñAwē ẋA'tasdˢañan," hîn la l' sūdai'an.

WA'giên Tcīn-djā'adē LāL qā'L!agan. WAdaalē'kᵘ ha'oîsîn l' LŪ'dañgalan. WA'giên ha'oîsîn nAñ ˢā'xadjūs sˢa'iłiedan q!oē't!astA A. WAgiê'n ha'oîsîn Tcīn-djā'adē hîn djîñā'ñ sūdai'an. "Xao ł dīgª ˢā'L!igAł," hîn l' sā'wan. WAgiê'n ā'nAñ ˢā'xadjūs ao dōsˢai'yanî. WA'giên lagª l' ˢā'L!Agalāne. WA'giên tcīn xa'oˢa gai'yañane. WA'giên WA'stA ā'nAñ ˢas ao ṭstai'an. WA'giên gīdA'ñ ˢAN l' LÎ'ñalañan. WA'giên ˢalA'nsLas giên gīdA'ñ l' tā'daian.

WA'giên Tcīn-djā'ada-i hîn djîñā'ñ sūdai'an. "L' qā'L!aga-i kuna'astA ł agA'ñ L łā'gAñ," hîn l' sā'wan. "GAm l' tc!îñ ˢa'ˢada îsî'n qA'ñawē ẋA'dastAñan," hîn l' sā'wan. WA'giên l' tc!îñ ˢa'ˢada nAñ ẋA'das sˢwanā'ñan. WA'giên l' daˢa qā'L!as ṭū lā'ña l' qä'ñane l' tc!îñ ˢa'ˢada gîn sˢet î'stas A. WA'giên djā'asîñ Ał l' kiänā'ñan. "Gasî'n gîn ˢe'dō l' tc!îñ ˢa'ˢada sˢet îst!ē'djîñ," hîn l' sā'wan. Tcī'no l' tā'gangua," hîn da'ˢAñ l' sūdai'an.

Wa'ṭu gAm gᵘ ˢA'nṭˢañane k!iä'nan tcīn gu sgwi'edani. WA'giên djā'asîñ Ał l' îsdagā'ñan. WAgiê'n l' djās qadagā'ñan. WA'giên l' k!iä'dagañan. WA'giên l' LÎ'ñq!aagañan. L' djā L!ao gAm gî'nA ˢa Lagā'ñgañan l' hā'nats A'ła. WA'giên l' LāL qagułā'gan. WA'giên ha'oîsîn sîłgā'ñ l' qatc!a's ṭū tcī'nē k!iä'gAsi xetī't l' qas ṭū l' qol tcīn dañṭai'an. WA'giên hîn l' sā'wan, "Gasî'nL!ao ł tcī'nē qoa'nLdjaoł." WA'giên l' djā l' gudAña'-i l' t!ē'sˢedan. WA'giên l' djā qa'-idan. WA'giên

his wife went away. Then he followed his wife. And his wife went into the sea. But he came back from his wife. Then all of the dried salmon went under the sea with Salmon-Woman. All their food was gone. And only the salmon-roe was left.[1]

Then he got the Bird-People to fight against himself, all the Bird-People. And when they pressed around him, he called for his sister. "Sister Sīwa'-as, give me the war-belt." — "What, brother?" And he said to his sister, "Why, the war-belt!" And he again called to his sister. "Sister Sīwa'-as, give me the war-belt over there," he said. "What is it, brother?" said his sister to him. He said to his sister, "Why, the war-belt!" And his sister did not know anything about the thing he called "war-belt." "Say, brother, do you mean the thing I use for a belt?" she said to her brother. "Yes, yes, that is it," said he to her. Then his sister gave it to him. And he put it around his waist. He called his sister's belt a "war-belt." Then he let himself fall down in a sitting posture. He let the weapons strike him. Then he crawled into the house. Although nothing had hurt him, he let himself fall.

And after they had staid there for a while he wanted to go away. Then his legs were still injured. And when his sister put the canoe into the water, he crawled down to it. Then he said la îsî'n dja'AÑ L^{s}a HAN qa'-idan. WA'-giên tcāng^{a} l' djā qagai'an. WA'giên la L!ao dja'^{s}AÑ STA stē'lan. WA'giên tcī'nē x̣îla'si wa'Ļuwan Tcīn-djā'adē AŁ tcāng^{a} îsgai'an. Tā'wē wa'Ļuwan lāñ^{a} hī'luawani. WA'giên tcî s^{s}o'nan lā qagan^{s}ā'wan.

WA'giên Xetî'ts xa'dē dagā'ñ l' gîñ-qē'dōLagan Xetî'ts xa'dē wa'Ļuwan A. Wa'Ļu l^{s}ē L! LAA'os Ļū djaasî'ñ g^{a} l' kia'gañgañan, "Sīwa'-as djasā'-as HAL qē'dao-^{s}ała'lawē dīg^{a} îsdā'-ā." — "Gū'sū da^{s}a'-i-i" WA'giên hîn l' djā's^{s}a l' sū-dai'an. "Djā qē'dao-^{s}ała'lawē A, qē'-dao-^{s}ała'lawē A," hîn djā'asîñ l' sūda-gā'ñan. WA'giên ha'oîsîn djaasî'ñ g^{a} l' kiagā'ñan. "Djasa'-as Sīwā'-as HAL qē'dao-^{s}ała'lawē ha'oL̨n ī'djîñ dī'ga î'sda," hîn l' sūgā'ñan. "Djā gū'sū da^{s}a'-i-i" hîn l' djas WA'giên l' sū'dagañan. "Djā qē'dao-^{s}ała'lawē, dja qē'dao-^{s}ała'lawē," hîn djā'asîñ l' sū'dagañan. WA'giên GAM qē'dao-^{s}ała'ļawē hîn gîn l' kī'adas ^{s}AN l' djas u'nsAd^{s}Añgañan. "Djā da'^{s}a-i gî'nA AŁ dī Ļ'djîgawas g^{u} dAñ sū'di," hîn dā'^{s}Añ l' sūdai'an. "Āñ āñ hao gūs A hao gūs A," hîn la l' sūdai'an. WA'giên l' djas lag^{a} t!ā'sLaian. WA'-giên AŁ ^{s}Añ l' Ļ'tc!igusLaian. Djaasî'ñ gia Ļdjigā'waiyu qē'dao-^{s}ała'lawē hîn l' kī'adagañan. WA'giên la gudā'ñ a'gAñ ^{s}a'^{s}ot!AŁdadaian. ^{s}ā'-igañ LA'oga-i l' ^{s}ā'dodaianî. WA'giên nag^{a} agA'ñ l' Ļu^{s}otē'idan. GAM LAgwa'n l' ^{s}ē'dAns k!iä'nan o la q!ōdā'nan agA'ñ ^{s}a^{s}ot!A'ł-dadaian.

WAgiê'n g^{u} l' î^{s}u qaod qasaga'-i dA l' gwā'lan. Wa'Ļu hawA'n l' q!o'lū st!ē'gan. WA'giên l' djas tcān g^{a} LŪ'ē îsda'si giên ^{s}An l' LŪ^{s}ot!A'ls^{s}aian. WA'-giên hîn djā'asîñ l' sūdai'an. "Dja'sas

[1] The same episode is given in somewhat different form on p. 304.

to his sister, "Sister, let my legs lie against the salmon-roe." And his sister put the salmon-roe into the canoe and set it near him. "Sister, put something over me," he said to his sister. Then his sister put something over him. And after they had gone along for a while the bilge-water became milky. Then his sister also began to smell salmon-eggs. "Say! brother, the salmon-eggs lying there are beginning to smell. The bilge-water is also becoming white," she said. "No, sister, it is the matter breaking out (from the wound)," he said to his sister. Then they landed, and his sister found her boxes of salmon-roe empty. Then his sister went and got the empty salmon-roe box and put it on his head.[1]

Then he went on again. And after he had gone along for a while he saw killer-whales passing in front of him. Then he picked up some seaweed, and said, "Become a child. Become a child." And the seaweed turned into a child. Then she (Raven)[2] carried it off. It was a girl. And she also picked up stones. At that time the killer-whales passed in front of her. Then she called out. "Come and let me go with you," she said. And the killer-whales came to her. Then she entered their canoe. And hair-seal was in the canoe. And she wanted to eat the hair-seal. Then she pinched her child. And her child began to cry. And it cried (she said) because it wanted some hair-seal. And they gave her a piece. But she (Raven) ate it, unobserved. And she did not give it to her child. And when she had taken a stone, she threw it into tcē ɬˢê'dîgA ɬ dī q!o'lū q!ē'gatudañ," hîn l' sā'wan. WA'giên LŪ'guˢē l' djas tcē îsdai'ane giên la q!oɬ l' tcl!'sLnagane. "Dja'sîs ā'djî ɬ dī î'ñgui î'sda," hîn dja'asañ l' sūdai'an. WA'giên l' djas la î'ñgui gîn îsdai'an. WA'giên Luqā' qaod ˢā'tlAn sˢo'ñga-iˢelanî. WA'giên tca-i hAN îsî'n l' djā'sîs sî'nˢedanî. "Djā da'ˢa-i tca haoɭn ẋAɭî'ngAn sgunai'ˢelgAñ. ˢAtlA'n hAN îsî'n sˢoñga'iˢelgAñ," hîn l' sā'wan. "Ga'anō djā'sas kī'djō qadA'lgAn," hîn djā'sañ l' sūdai'an. WA'giên l' ˢā'sgadaˢawas giên l' djā'sˢa tca-i q!al A'ñˢa qē'yaiyan q!al lā tcl!'sLɭīyasi A. WA'giên l' djas tcē q!al dō'si giên l' qādj ˢē l' dā'gūɬaian.

WA'giên ga'-istA ha'oîsîn l' qa'-idan. WA'giên l' qā qaod sˢan la q!A'det L!dā'ls l' qä'ñan. WAgiê'n ñāl l' L!ē'idan giên "Gīdē'ˢeɬ, gīdē'ˢeɬ, gīdē'ˢeɬ, gīdē'ˢeɬ" hîn l' sūdai'ani. WA'giên ñā'lē nAñ ˢa-a îsˢē'lañ. WA'giên la l' L!ē'idan. L' djā'dagan. WA'giên qwa hAN îsi'n l' xa'-idan. Wa'ɭu la q!ā'det sˢan L!dā'lan. WA'giên gᵃ l' kiä'ganˢaianî. "Ha'lA q!adA'ñ dī qā'ɭīdōwa-i," hîn l' sā'wan. WA'giên sˢā'nē la îstā'lgalan. WA'giên Luē'guˢē L!ā'ña l' qā'ɭīgan. WA'giên LuE'guˢa xōt idja'nî. WA'giên xodē' dA l' gudā'ñane. WA'giên gīdā'ñ l' sL!ī'îdan. WA'giên l' gī'da sˢa'-iɬîdan. WA'giên xō'dē dA l' gudA'ns ɭū l' sˢa'-iɬañ. WA'giên lagᵃ nAñ L! sˢasLai'an. WA'giên la L! tl!ā'ɬgañ lA sAbˢē'dañan. WA'giên gAM gidā'ñ gᵃ l' îsdā'ˢañgañane. WA'giên ā'djî qwa'a-i q!ēsˢwA'n l' dōs giên tcā'n

[1] Told differently on p. 306.

[2] Raven had turned into a woman.

the water. She said, "It likes to do that way."

And when she had eaten all of the hair-seal, she pinched the child again. Then the child again began to cry. "Why is it crying?" they again asked her. She said, "It cries because it wants hair-seal." Then they gave her another piece of hair-seal. And she again ate it with her back turned. Then she again took a stone and threw it into the water. And when the stone splashed in the water, she said that her child cried on account of having thrown it into the water. And when she had finished, she pinched her child again. Then her child began to cry again. "Why does it cry?" they asked her. "It cries when it wants something." And they gave her another strip of hair-seal. Then she ate it with her back turned, and did not give it to her child. She ate it alone, with her back turned. Then she took another stone and threw it into the water. "It is crying on account of having thrown it into the sea," she said of her child.

Then she married one of the killer-whales. And they came to the town with her, — to the Killer-Whale-Town. And they took her into a house. And at evening they went to bed. Then the child began to cry in the middle of the night. And she said her child wished to go out. And she went with it towards the door. She said this because she wanted the hair-seal which was hung on the side towards the door. Then she ate the hair-seal-oil. And her labret fell into it. Then she went to bed again. And very early g^{a} l' q!ā'tgagañan. "Hîn î'sdi ^{s}AN ō dA l' gudA'ñgAñgAñ," hîn l' sā'wan.

WA'giên xōdē' l' ta^{s}odjū's giên ha'oîsîn gīda'ñ l' sL!ē'idañan. WA'giên ha'oîsîn nAñ ^{s}as s^{s}ā'-iłī^{s}edañan. "Gū'stao l' s^{s}a'-iłagAñgAñ," hîn ha'oîsîn la'Ał L! kiänā'ñan. "DjA xō'dē dA l' gudA'ns ḷū l' sū'gAñgAñ," hîn l' sā'wan. WA'giên ha'oîsîn lag^{a} xō'dē L!A s^{s}asLai'an. WA'giên ha'oîsîn t!a'łgAñ l' sA'b^{s}edañan. WA'giên ha'oîsîn qwa'a-i q!ē's^{s}wAN l' dōs giên tcā'n g^{a} l' k!ā'dagagañan. WA'giên qwa'a-i lA'batgas ḷū tcā'ng^{a} k!ā'tagīyē ^{s}An t!a l' s^{s}a'-iłagAñgAñ hîñ gīdā'ñ l' sū'dagañan. WA'giên ha'oîsîn l' hī'ludas giên ha'oîsîn gīdā'ñ l' sL!ī'îdañan. WA'giên ha'oîsîn gī'da s^{s}a'-iłī^{s}edañan. "Gasî'nL!ao l' s^{s}a'-iła," hîn la'Ał L! kiä'nañgañan. "Djā hao gîn da l' gudA'ns ḷū l' sū'gAñgAñ. WA'giên ha'oîsîn lag^{a} xō'dē s^{s}as^{s}wā'n L! s^{s}ā'sLaian. WA'giên ha'oîsînAn t!ā'łgañ l' sA'batsī' giên gAm gīdā'ñ ga l' îsdā'^{s}añgañan. La s^{s}o'nan t!ā'łgañ sA'badigañan. WA'giên ha'oîsîn qwa'a-i l' dōs giên l' k!ā'dagaiani. Tcā'ng^{a} k!a't-gīyē ^{s}An ō t!a l' s^{s}a'-iłagAñgAñ," WA'giên hîn l' gīdā'ñ l' sūdai'an.

WA'giên s^{s}ā'nē s^{s}wan l' īn^{s}ē'lani. WA'giên lnaga'-i gu lA dA'ñAł L! ^{s}ā'sgadan s^{s}an lā'na gu A. WA'giên nag^{a} la L! îsdai'an. WA'giên sî'ñias giên L! tē'sLaian. WA'giên nAñ ^{s}ā'xadjūs ^{s}āl yak^{u} s^{s}a'-iłîîdan. WA'giên nAñ ^{s}ā'xadjūs l^{s}ā'ña qā'gułagūsLan l' sā'wan. WA'giên lA dA'ñAł łkiä'gui l' qā'wagan. Łkiä'gua xōt ō î'sîs dA l' gudA'ns ḷū sā'wan. WA'giên xō'dē tō l' tā'gañane. WA'giên stī'tga-i w^{s}ē lā'ña ^{s}adagai'anî. WAgiê'n ha'oîsîn l' tē'gan. WA'giên wAda'alēk^{u} sîñai'yAn tō'da-i q!al tc!ī'sūdasi L! qä'ñan. WA'giên stī'tga-i

next day they saw the empty box standing there. And her labret lay in it. Then she said, "This is how Labret-held-in-Mouth always acts when it wants something.

And early in the morning her mother-in-law went out (to defecate) with her. Then her mother-in-law said, "My child's wife has a tail." And she said, "Hē, this is not the first time that the Breech-Clout-Women have had tails. I wonder why she said that." Her mother-in-law questioned her, because she saw her tail. Her tail, alone, she could not get rid of. Sometimes she (Raven) became a man. Sometimes he (Raven) turned himself into a woman. Then she again started away from this town. And she left her husband.[1]

Then Butterfly again went with him. He had made him alive again. And he came to where the Shadows lived. And he entered the house. Then salmon-roe put up in hair-seal-stomachs lay in it. There were no people to be seen there. And he wanted the salmon-roe. And he took it up. Then he went off with it, and when he reached the door they pulled him back. And the Shadows picked up their salmon-roe again and put it back. Then he went to it again, and picked it up. And again he started off with it. And when he reached the door he was pulled back again. Then they picked up their salmon-roe. And they laid it back in its place. He tried to do this five times. And he was unsuccessful. He did not see the bodies of the people. He only saw Shadows.

waˢa lˢā′ña łgA′mt!adjane. Wa′Ḷu hîn l' sā′wan "Hao LAgᵘ dA l' gudA′ns Ḷū l' ī′djîñ K!u′łgAmt!as A" hîn l' sā′wan.

WA′gîên sîñˢa′-i l' djōnā′n la′Ał qā′-gułagan. Wa′Ḷu hîn l' djōnā′n sā′wan, "Djā k!ît îsî′n wˢē q!ē′djūs î′sîn." WA′-giên "Hē hit!A′n LAgᵘ K!î′tagał-djîna′s hîn ˢe′dēdō. LA′gu l' sa′oAł" hîn l' sā′-wan. L' k!idō′ l' djōnā′n lā′ña qä′ñan Ałdjī′Ału LAgᵘ l' djōnā′n la′Ał kiä′nañan. K!î′dAñ gao-î′łdiyē ˢadō′ sˢo′nAn ō l' ˢê′sgaian. Gia q!ēt agA′ñ l' īłiñˢē′łda-gañan. Gia′q!ēt î′sîn ˢAñ l' djādēˢeł-dagañan. WAgiê′n ha′oîsîn ā′łdjîga-i lnaga′-i stA l' qa′-idan. WA′giên Lā′lAñ l' t!A′ḶsLaian.

WA′giên ha′oîsîn SLAqA′mē lAgᵃ Ḷsga-dā′ne. Ha′oîsîn la l' Laxē′nAnsLaian. WA′giên L! xAndj nāñ ˢAn l' qā′L!agan. WA′giên nē ˢē l' qatc!ai′an. WA′giên o′ˢadō′ ˢa•tcî′łindaian. GAm ˢa L! xa′da qä′ñgañane. WA′giên oˢa′dawē dA l' gudā′ñane. WA′giên l' tc!ī′îdani. WA′-giên dA′ñAł l' qa′-itsi giên k!iwē′ ˢAn l' qā′L!awas Ḷū xAñgᵃ lA L! dA′ñˢadō′-tc!îgañan. WA′giên ha′oîsîn o′ˢadowē xAndj A′ñˢa tcī′îts giên ha′oîsîn wAgᵘ L! tcî′łinagañan. WA′giên ha′oîsîn ˢa l' qā′si giên ha′oîsîn l' tcī′îdanî. WA′-giên ha′oîsîn dA′ñAł l' qa′-idani. WA-giê′n k!iwē′ ˢAn l' ˢē′deL!awas Ḷū ha′o-îsîn xAñgᵃ lA L! dA′ñˢadawan. WA′giên oˢa′dawē A′ñˢa L! tcī′îdani. WA′giên ha′oîsîn wAgᵘ L! tcî′łnagan. L' î′sda-gudAnLē′łaianî. WA′giên ˢadō′ l' ˢê′s-gaiyani. GAm xā′daga-i łū l' qê′ñˢañ-gañanî. XAndj sˢun l' qê′ñgañanî.

[1] This episode occurs also on p. 322.

And when he could not succeed, he went away.[1]

Then he made himself old. At that time he came to an Eagle-Town. And he came to the chief. Then he asked him, "Why do you go about?" And the old man replied, "I am going about visiting with no especial object in view." Then they fed him there. And he went away.[2]

And after he had gone along for a while he came to another town. This time he came to a Deer-Town. And he entered the chief's house there. And they gave him food. At that time he had made himself young.

Then one went to get firewood with him. And Raven began to chop the tree. Then Deer stood near him. "Stand near me, brother-in-law Deer," he said to the Deer. And as he chopped at the tree he said, "Hu hu!" He said this because he wanted to eat the Deer. Then the Deer stood close to him. And the stone axe flew off the handle. And he killed the Deer. Then he ate it. And after he had eaten it he went away.

And after he had gone along for a while he came to a town. At that time Butterfly went with him. He came to a Sea-Lion-Town. And Butterfly had a red streak on his breast. And Sea-Lion saw this. Then Sea-Lion questioned Raven. "How did his breast come to be like this?" Raven said, "I fixed it." — "Fix mine, too," said Sea-Lion. The Sea-Lion was fat. Wa'giên ˢadō' l' ˢêsgai'anî ḷū ha'oîsîn stA l' qa'-idani.

Wagiê'n ha'oîsîn ˢAñ l' q!ē'ya-iˢe'ɬdaian. Wa'ḷu ˢōt lā'na ˢAn l' qā'L!agan. Wa'giên nAñ ī'L!agîdas q!oɬ qā'L!agan. Wagiê'n la'Aɬ l' kiä'nañan. "Gasî'nL!ao dAñ îsgwā'ñgAñ," hîn la l' sūdaian. Wa'giên nAñ q!eya's hîn xa'ñguɬan sā'wan "Ła k!u'danō stō'djūgwA'ñgAñ," hîn l' sā'wan. Wa'giên gᵘ la L!a gᵃ tā'dAian. Wa'giên l' qa'-idan.

Wa'giên l' qā qaod ha'oîsîn lā'na ˢAn l' qā'L!agan. Wa'ḷu k!āt lā'na ˢAn l' qā'L!agan. Wa'giên gᵘ nAñ ī'L!agidasi gia na-i ˢa-i l' qatc!ai'an. Wa'giên ha'oîsîn ˢa lA L! ɬtA'nōdīdan.

Wa'ḷu agA'ñ l' hit!A'n-īnˢē'ɬdaian. Wa'giên tc!ā'anu la'Aɬ nAñ dā'wan. Wa'giên qē'dē Yê'lē skidA'ñidan. Wa'giên k!ā'dē la q!oɬ giā'ñan. "HaɬnA'n ɬ giā'ñ qēē k!āt," hîn k!ā'dē l' sūdai'an. Wa'giên qē'da-i l' skidA'nsi ḷū "Hu hu" hîn l' sūgā'ñan. K!ā'dē taga'-i dA l' gudA'nsi Aɬū' l' sūgā'ñan. Wa'giên k!ā'dē aa'nan la q!oɬ giā'gan. Wa'giên ɬˢa-L!ūē' wAst' lˢā'ña ˢadā'nē. Wa'giên k!ā'dē l' tīyai'yanî. Wa'giên hit!A'n la l' tā'gan. Wa'giên ha'oîsîn la l' tagī's giên stA l' qa'-idan.

Wa'ḷu stA l' qā qaod lā'na ˢAn l' qā'L!agan. Wa'ḷu ha'oîsîn SLqA'mē lagᵃ ḷ'sgadane. Qā-i lā'na ˢA ō l' qā'L!agan. Wa'giên SLAqA'mē qAn sˢet tl!A'mgatalane. Wa'giên qā'-iyē A'ɬdjî ū qä'ñane. Wa'giên qā'-iyē Yê'lē aɬ kiänā'ñan "Gasî'nL!ao ā'nîs qAn ˢē'dAñ," hîn lA L! sūdai'an. "Lˢā'ña ɬ LA'ołagAni," hîn Yê'lē sā'wan. "Gia'gAñ î'sîn ɬ LA'oɬī" hîn qa-iyē' sā'wan. L'

[1] Compare p. 312.

[2] Probably abridged from some longer adventure, which the informant discovered he had forgotten or for some reason did not care to relate

Then he began to fix his (Sea-Lion's) breast. And Raven said, "Lay something here." Then they laid something there. Then he cut open his (Sea-Lion's) breast with his beak. At that time the Sea-Lion said, "U-u-u!" (in pain.) "Your heart is not strong enough for it, and yet you want it," said Raven to Sea-Lion. Then he pecked him open. And he ate him. He ate all of his insides. But he did not eat the outside of his body, only the insides. While he was still eating it, they discovered him. Then he went away again.

He came to a town. And Pitch-People lived at that town. Raven said to a Pitch-Man, "Let us go fishing." And while it was dark they went fishing. Then only the Pitch-Man killed halibut. But Raven did not kill any halibut. And the Pitch-Man wanted to go home before the sun rose, because he was afraid of being melted. Then they went fishing again early in the morning. And again only the Pitch-Man killed halibut. But Raven did not kill any. Then the Pitch-Man again wanted to go home early before the sun rose. And Raven did not want to go home. He wanted to kill the Pitch-Man. When the sun rose, the Pitch-Man wanted to go home very much. "Wait till I kill a halibut," said Raven. Then the sun got high. At that time the Pitch-Man began to say, "A a!" (a cough), because the heat of the sun became hard for him to bear. Then the Pitch-Man wanted to go home very much. "Put the mat over yourself," said Raven to the Pitch-Man. And when the sun began to get too hot, the Pitch-Man kept saying "Hm!" Then Raven was

ˢai'yagan qa-iyē' A. Wa'giên lˢā'ña l' La'oɬiedanî. Wa'giên hîn Yê'lē sā'wan, "Aɬn ɬ gîn ẋa'odadî." Wagiê'n gᵘ gîn L! gī'awan. Wa'giên hit!a'n l' qan lā l' sq!a'statalan. Wa'ɫu "u-u-u" hîn qā'-iyē sā'wan. "Gî'na ˢan L! k!ūgᵃ Ladjî'gaguda L!ao dā L! gudā'ña-aɬî'ñ," hîn Yê'lē qā'-iyē sūdai'an. Wagiê'n gū'sta lā l' sq!asq!ā'dadjan. Wa'giên la l' tā'gan. L' qā'ɬi lˢā'ña l' tadjî'-sLaian. Łū L! gam lā l' tā'ˢañan. L' qā'ɬi sˢun hawa'n lā l' tā'gandan lˢē L! qēyai'yan. Wa'giên ha'oîsîn sta l' qā'-idan.

Lā'na ˢan l' qā'L!agan. Wa'giên lnagā'-i gᵘ q!ās nā'gani. "T!ala'ñ xao-î'ndjîn," hîn Yê'lē q!ā'djē sūdai'an. Wa'giên hawa'n ˢālgaga'ndan l' xa'o-înˢawan. Wa'giên q!ādj sˢo'nan xāgᵘ tī'adane. Yê'lē L! gam xāgᵘ tiˢa'ñan. Wa'giên djū'iyē qā'l!aɬiē kuna'st' q!ā'd-ja-i Luqā'-idē da guda'ñgañan. L' ẋa'lL!djîyē gᵃ l' ɬˢoa'gas a'ɬa. Wa'giên ha'oîsîn l' xao-î'nˢugañan sîña'-i han a. Wa'giên ha'oîsîn q!ā'dja-i sˢun xāgᵘ L!dai'an. Wa'giên Yê'lē L! gam xāgᵘ tiyˢā'ñan. Wa'giên q!ā'dja-i ha'oîsîn sîñˢai'yan djui-ē' qā'L!aɬī kuna'st' Lūqā'i-dē da gwa'lan. Wa'giên gam Yê'lē Luqā'-idē da gudañˢā'ñan. Q!adja'-i tiyē' da l' gwā'lanî. Wa'ɫu djuiyē' ha'oîsîn qā'L!aɬasi ɫū q!adja'-i yê'nk!î gutqa'ogañane. "K!wai k!wai ɬ xāgᵘ dī teigī'da," wa'giên hîn Yê'lē sā'wan. Wa'ɫu djui-ē' sa q!ē'sgadanî. Wa'ɫu q!atc "a a" hîn sū'-îdani djū'iyē k!ī'nasi la'ˢan sî'ñīdjaiane a'ɬa. Wa'ɫu q!ātc gutqaoyū'angañanî. "Lagudjē' ɬ îñgᵘɬañ îsdī'," hîn Yê'lē q!ā'dja-i sūdagā'ñan. Wa'ɫu djuiyē' qa'ostˢēɬyūans ɫū ha'oîsîn q!adja'-i "hîn hîn hîn" sūyū'angañan. Wa'ɫu Yê'lē gudañē' lāyū'angañane

very happy, for he knew the Pitch-Man was going to die. Then the Pitch-Man began to melt. And he melted completely. At that time Raven was very glad.

q!adja'-i k!otā'lanqasasī ˢAn l' u'nsAts ṭū A. Wa'ṭu q!adja'-i ẋA'lL!djēîdanî. WA'giên l' ẋA'lL!djiṭsLaian. Wa'ṭu yê'nk!î Yê'lē gudAñē' lā'gan.

(*Told by Richard.*)

One time the story of Raven's going was like this. When he came to a certain town, they were very glad to see him. They loved him. His gait was not like theirs. "Why do you walk like that?" they said to him. He laughed. "Xē!" he said. "Is this the first time you have seen women of the Tail-hanging-from-the-Back family?" he said to them. They did not know what he was talking about, but still they liked him.[1]

By and by they went fishing. And they paddled out to the fishing-grounds, and stopped there. When Raven guessed that they had tied the bait to their hooks, he passed behind a point of land. He went under the sea. He came under the place where they were fishing. Then he came to where their bait lay around in the water. And taking their bait off, he ate it. But afterwards he jerked their lines. And the fishing-people jerked them up, because they thought the halibut were doing it. They did not know that Raven was doing it. He consumed all the bait of the fishermen. And they did not kill a single halibut. All went back.

Then Raven came to the town before them. He went right down to the beach to meet them. They told

Ao LAgᵘ Yêł qā'gan gia'łiña-i wā'q!ēd lˢā'ña ˢedā'ñanî. Lā'na gu l' qā'L!agan ṭū la'Ał L! gudAña'-i lāyuā'nan. La L! qōyadai'an. I'sîn hAn î'sîn gAm L!a gîña'n l' qā'ˢūña-i lˢā'ña ˢē'dˢAñgañan. "Gasî'nL!ao LAgᵘ dAñ qā'ˢuñLdjūgAñ," wA'giên hîn la L!A sūdai'an. ˢAn l' q!ā'gan. "Xē" hîn l' sā'wan. "A'gua Lnōt K!îtˢagā'ał-djîna's L! qä'ñałiñ," hîn L!a l' sūdai'an. Wa'ṭu gAm gī'na l' kia'das gAm ˢAn L! u'nsAdā'ˢañan wAk!iä'nan hawā'n la L!A qō'yatgañan.

LĪ'sṭuhAn L!A xaogai'an. WA'giênAn gīwa'-i gu L!A gī'L!AgasLaiyan. Djila'-i t!a'olē ga A'ñˢa L!A kiū'gadAña-i l' gūku'ndjusi-īd hit!A'n Yê'lē ku'ndjuwē t!ā'łga qā'gan. ˢa'yuwē xē'tgui gᵃ l' qAtc!ai'an. L! xaos xētgᵘ l' qā'L!agan. WA'giên djila'-i tcanē't L!ā'ña ī'wasi ˢan l' qā'L!agan. Hit!A'n djila'-i wa'stA L!ˢā'ña l' îsda'si k!ia'ł gᵃ l' tā'gañani. Sîlē' L!ao L!ˢā'ña l' dAñgā'dAñgañan. WA'giên ga xa'osga-i xada'-i wa'da dAñīdā'ñan, xāgᵘ gia î'sdañ L! gudA'ñgañan A'ła. A'gua Yêł wās gAm ˢAn L! u'nsAdˢAñgā'ñan. Xa'oga-i wa'ṭuwAn hAn djîlā' l' hī'ludaian. WA'giên gAm xāgᵘ sˢwā'nsîñ hAn L!A tiˢA'ñgAndan sîłgā'ñ L! Lu-îsL!a'ˢodjā'wan.

Wa'ṭu L!a kuna'stAn Yê'lē î'sînan lnaga'-i gu qā'L!agan. Q!ā'tga hAn L!a Lāgᵘ l' qā'L!asˢaian. Lagᵃ L!a

[1] Usually told with the episode on pp. 333-335.

him the news. Then they told him what something had done to their bait. At that time he put his hands to his lips, saying "ᵍ ᵍ." He wondered very much. They believed that he had put his hands to his lips because he did not know about it. The townspeople did not know that he was a foolish fellow. After they had gotten more bait, they went fishing again. When he knew that they had gone fishing, he again went seaward. He went to the same place. He again began to tear off their bait as he had before. He continued to do this for some time. Then he began to eat off of a certain person's hook.

At that moment this fisherman pulled haphazard. He felt something move about a great deal on the hook. What he had jerked the hook into was Raven's lower beak. He (Raven) did not see any way of getting it out. Although he held himself by the seaweeds growing under water, he became too weak to hold on there. He (the fisherman) pulled him up. He (Raven) was in much distress. After he had pulled him up to the bottom of the canoe, he put his arms around it (the canoe) to hold himself. But then he pulled away his beak. He (the fisherman) showed it (Raven's beak) to them. All the fishermen looked at it. No one knew what it was. "Now let us all go home," they said. So they did.

And he again got to the town before them. He (Raven), too, (in form) a woman like the rest, came down to meet them. While they were still out at sea, they began showing what they giaɬî'ndagalan. Wa'ɫu LAGᵘ djîla'-i L!ᵍā'ña ga îsdagā'ñanî AŁ lagᵃ L!A giaɬî'ndagalan. Wa'ɫu LAGᵘ djila'-i L!ᵍā'ña ga îsdagā'ñani AŁ lagᵃ L!A giaɬî'ndagalan. Wa'ɫu "ᵍ ᵍ" klōdA'ñ ᵍa l' ɬkūgū'sgadan. AŁ l' ɬkwī'dasLyuā'nanî. GAm la was ᵍAN L! u'nsADᵍañan. AŁdjī'aŁu klō'dañ ᵍa l' ɬkū'gūsgATS lᵍā'ña L!A ya'dai'an. L' sᵍan q!Aldā'yuans gAm lnaga'-i xada'-i waᵍ'ᵍAN unsadā'ᵍañan. Ha'oîsîn djîl L!A daa'yälan ɫū ha'oîsîn L!a xaogai'yan. L! xaoga's ᵍAN l' u'nsAdalan ɫū ha'oîsîn gia'stA ᵍa l' qasᵍai'yanî. Ga'-igᵘ hAN l' qā'gan. Ku'na l' wA'gan gîña'n ha'oîsîn djila'-i wa'stA L!ᵍā'ña l' tā'-gwañīdan. Hawa'n hîn l' wA'gañgAndan nAñ sᵍwā'nsîñ gia îsîna'n wa'stA l' tā'-idan.

Wa'ɫu LAgwā'nAN anA'ñ xaos da dA'ñadan. ᵍa-i gîn lᵍā'ña hî'ldAñeda-yū'ansi l' ᵍandā'ñan. A'gua Yê'lē klut xē'tgᵘst'ga-i īgᵃ lᵍā'ña l' dA'ndadjan. GAm LAgᵘ wa'stA l' ᵍē'da-ɬiña-i qäñgaᵍā'ñan. Tcanē't tc!ā'tc!îda q!aos ga agA'ñ l' gī'djîgiɬdaɫsgats klïä'nAN gAm gu agA'ñ gī'djîgatɫ'dadja-i ᵍAN l' dagwiᵍē'ɬᵍañan. StA la l' dAñɫɫai'yan. L' ɬk!wī'dayū'anan. Luē' sL!î'ñ gᵘ la l' dAñɫsguLA's ɫū ga agA'ñ l' sq!ōtɫ'-sgadan. Wa'ɫu L!ao l' klū'da wast' lᵍā'ña l' dA'ñsq!aLaiyan. Lᵍā'ña L!a'ᵍa l' qêndai'yan. Xa'ogīyē wa'ɫuwAN hAN ᵍē lᵍā'ña qäᵍā'wan. GudA'ñaɬañ gAm L! sq!adᵍā'ñan. "Ha-i gudA'ñaɬañ LUî'steidᵍo," wA'giên hîn L! sā'wan. Gîña'n L! īdja'n.

Ha'oîsîn L!a kunā'st' hAN lnaga'-i gu l' ᵍā'LAgan. L!A gîña'n l' djadā'gan la hAN î'sîn L!a LāGᵘ qā'L!asᵍaian. Q!ā'dasTA hAN gînA tcā'nstA L!A dañsq!A'-ɫaiyan L!A qêndadā'lan. Wa'ɫu kluda'ñ

had pulled up from the bottom of the ocean. Then he was wearing his blanket.[1] He held it right up around his nose (to conceal the loss of his beak). "Let me see it, too," he said. They gave it to him. "Say! long ago, when they pulled up a similar thing at a town, without taking a single thing away, they (fled), saving their bodies only." And they believed what he told them. They did so. They did not take any food with them. He fooled them in order to eat the food they had abandoned in their flight. Not even one knew that it was his beak. As soon as they gave it to him, he put it back into its place.

Then they left him alone in the town. He first ate the food in a house at one end of the town. He consumed it. He did the same to the next house. By doing so, he consumed all of the food in the big town. He knew well how to tell lies (to get food), because what he ate never staid long in his stomach. After he had done these things, he went away again.

At that time he again looked about for some town. So he came to one. He entered a house standing in the middle of the town he came to. He saw that there was no one there. He saw that a great quantity of food was piled up in the house. He was very much pleased with it, because he was a great eater. That was why, when he saw plenty of food, he was much pleased at it. So he was much pleased at the food piled up in this house. He ran right up to it. He pulled the ˢadō′ lai′yîña-i A′ñˢa l' tɬada′n kunA′ñ ɫū gī′ɬɬdadalan. "Hîn da dī î′sîn qê′ndaˢo," wA′giên hîn l' sā′wan. Lagᵃ la ɫ! sqɬasLai′yan. "Dja āɫ!ɫu hîn gîn ˢēt lā′na gu ɫ!A dAñsqɬā′ɫagan ɫū gAm gîn da hAn ɫ!a xadā′ˢañan. Łū′ūñ sˢo′nan ɫ!A qagA′ndaiyan," wA′giên hîn ɫ!agᵃ l' sā′wan. ɫ! ya'tai′yan. Wagîña′n ɫ! īdja′n. GAm gîn tā′wa da hAn ɫ!A xadā′ˢañan. A′gua gîn tā′ɬiña stA ɫ!A gītwā′gas ɫ!a sî′lia l' taga′-i ˢAn gwa ɫ!a l' gî′ñqōnanLdjā′wan. GAm nAñ sˢwā′nsîñ hAn l' k!ū′da î′sîs ˢAn u′nsAdˢañan. Lagᵃ ɫ!A sq!A′sLLagañgA′ndan wˢē A′ñˢa l' dasq!ałai′an.

Wa′ɫu la sˢo′nan lnaga′-i gu ɫ!A ɫsLai′yan. Na-i nAñ tē′djugiā′was gia tā′wa-i l' tā′-idɫāgañan. Lˢā′ña l' hī′ludaian. WA′gîñan lagᵘ st' lā′na hAn î′sîn l' îsdai′an. Hawa′n hîn l' îsdagA′ndan lī lā′na ˢa′gas tā′wē l' hī′ludaian. Tao ˢedē′ kî′ɬgudAña-i ˢAn agA′ñ l' kîlu′nsAdAɬyū′anan gAm la ga tās La′a lā dAl ˢa îs AñgA′ñan A′ɬa. Ā′sga-i hîn l' î′sdagīgan ɫū ha′oîsîn ga′-istA l' qa′-idan.

Wa′ɫu ha′oîsîn lā′na lī′djan hAn ˢAn qā′ɫ!aga-i da l' qê′ñgwañan. Gîña′n gia′ ˢAn l' qā′ɫ!agan. Lnaga′-i ˢAn l' qā′ɫ!agan na tēsˢwā′nsîñ ɫ!a yakᵘsī′ˢa tē′daian ˢē l' qatc!ai′an. GAm ˢa ɫ!A qäñgā′nsi l' qä′ñan. Tao na-i ˢa q!o′ldju yū′ansi l' qä′ñan. Aɬ l' gudAña′-i lāyūā′nan l' q!o′dagagañan A′ɬa. Wa′Aɬu l' ī′djan hîn tao l' qêñqoa′ns ɫū Aɬ l' gudAña′-i lā′gañan. Gîña′n ō ā′sga-i na-i ˢa tao q!o′ldjūdas Aɬ l' gudAña′-i lā′gAn. ˢa l' Liê′ndaltc!îsˢwā′nañan. Guda′ l' sqo′ndī-edanî. WAgiê′nAn

[1] The word used here, lai′yîña-i, is said to refer to a kind of blanket used in old times.

dried fish together. Then he started to run out with them. Near the door his hair was pulled very much. He did not know what it was that did it to him. But then he looked about the house. He saw only shadows about the house. He threw down the food. It lay beneath him.

Again he gathered it together, and again he tried to go out. When he got near the door, they again pulled his hair very much. Then he threw down the salmon. Then he became tired. After he had sat near the door for a while, he started off again.[1]

At that time he went a long distance. Then he came to a town. At that time he changed himself into a woman. Then they looked at him. "A very handsome woman is coming," they said. At that time the town-chief said, "Call her." And so they called her. She entered. They laid down a mat for her in the back part of the house. They made her sit upon it. Then they prepared food for her. When they set it before her, she looked about upon the faces of all those who were in the house. One said, "Why are we afraid of the eyes of the chief's child who has come in?"[2] She heard this. "Hē!" she said. "Is it not right to look about?" she also said. But then she took the food. She ate. She consumed all of the great quantity of salmon. Then they were astonished at her. Chiefs' daughters did not eat much then. Therefore they wondered at her.

Then they laid cranberries before her. Then she looked round on all

dA′ñAł l' ˢadā′Añqasa′sḶaiyan. Łkia′gua hAn lˢēgᵃ L! łq!ê′naoyūanAn. Ao gAm gī′na l' îsda′s ˢAn l' u′nsAdˢañan. Wa′Ḷu L!ao nā′gut l' qä′ñan. XAndj sˢo′nan nā′gut î′sîs l' qä′ñan. Ā′djî tā′wē l' skiū′sdaiyani la xētgᵘ ī′wagani.

Hawā′nîsîn gutˢa l' îsdai′an giên ha′oîsîn dA′ñAł qā′gula-i l' î′sdagudañan. Ga′oan k!iwē′ ˢa l' dōnˢai′łAñgAndan ha′oîsîn lˢē′ga L! łq!ê′naoyū′anan. Wa′Ḷu tcī′na-i l' xaostai′yan. Wa′Ḷu l' ˢā′galan. K!waiA′mdjiwan łkiā′gua l' q!aoā′yan stA L!ao ha′oîsîn stA l' qa′-idan.

Wa′Ḷu djī′îña l' qā′gan. Hit!A′n lā′na ˢAn l' qā′L!agan. Wa′Ḷu agA′ñ l' djā′dēˢîłdai′an. Hit!A′n lˢē L!A qēˢā′wan. "NAñ djā′ada lā yūa′n qā′L!agan," hîn L! sā′wan. Ałdjiga′-i Ḷū nAñ lā′na lˢa′-igas hîn sā′wan, "La′ˢAn ł ˢayî′ñˢo," wA′giên hîn l' sā′wan. Gîña′n la′ˢAn L! ˢaiyā′ñan. L' qatc!ai′an. LA k!iū′ tadjguā′ lAgū′s L! îsdai′an. Îñgᵘ lA L! kîlq!aotc!ai′an. Hit!A′n la′ˢAn tao L! îsdai′an. La xētgᵘ L!A ˢaˢā′wanē Ḷū na-i tc!a-i wa′ḶuwAn xA′ñuł l' x̣A′łˢasgadan. NAñ sˢwā′nsîñ hîn sā′wan, "Gasî′nL!ao nAñ ya′ˢet qatc!a′s xA′ñē ga łˢa′ogīgaLdja′oAłiñ," wA′giên hîn la l' sudai′an. Ałdjī′ A′ñˢa l' gudā′ñan. "Hē" hîn l' sā′wan. "GAm LAgᵘ L! qê′ndagwAñgAñˢAñwus," wA′giên hîn la hAn î′sîn sā′wan. Wa′Ḷu L!ao tā′wē l' îsda′nî. Hit!A′n la ga tā′gan. Lī tcīn ˢā′gas l' hī′luˢasLdaian. Wa′Ḷu la′ˢAn L!A q!A′ldAñagan. GAm wa′Ḷu L! ya′ˢêt djā′ada gAm ga tā yū′Anˢañgañan. Ałdjī′Ału LAgᵘ la′ˢAn L!A q!A′ldAñagan.

Hit!A′n ła-i hAn î′sîn la xētgᵘ L!

[1] Compare pp. 312 and 335.

[2] They were surprised because she looked about without showing any diffidence.

who were in the house, as she had done before. After it, she ate all of this (dish). At that time, when people gave food to others, they gave them twelve different kinds. But still she consumed two kinds of food after the salmon. Then they said, "Now that is enough." Now the town-chief wanted to ask something of her. So he said to her, "Do you wish to marry my son?" The woman said in turn, "All right, I am pleased." This was the beginning of marriage.

Early next morning they began to give her and her husband food. But then they gave them twelve different kinds of food. Still she was not yet filled. Not long afterwards they again gave them food. Then they put more food into the trays. They filled the trays still higher. Still she finished all. That night they built a large (winter) fire. They gave them food around it. Then they gave them twelve different kinds of food, one after the other, to eat. Then they went to bed. While they slept, the chief's daughter got up. At that time there was a great quantity of different kinds of food in the town-chief's house. She knew this. Therefore she got up. She untied the cover from a box of grease that was in the midst of them. At that time they put up nothing but whale-oil. Therefore she took that out and ate it.

This is how she came not to know

ˢasLai'an. Wa'ḷu ku'na l' xa'ñē lˢa'ña īdja'n gîña'n ha'oîsîn na-i qā'ɬi tī'sqoan guigª l' qê'ntēsLaian. Watcl!gā'ḷao hit!a'n ā'djî wa'ḷuwan l' taˢasLai'an ā'ɬdjîga-i nōt L!a L!aga tā'das ḷū tao gut īla' ˢē'taga-i La'aɬ-wa'gu-stañ L!a L!a tā'dagañan. Wakl!ä'nan gatā' q!oa'lga-i stañ han l' hīludai'anî. Hit!a'n hîn L!a sā'wan, "K!wa-i ā'sḷuan gataga'-i ˢē'ɬaasañ," wa'giên hîn L! sā'wan. Ao nañ lā'na lˢa'-iga-i la'aɬ kiä'naña-i da gudā'ñan. Gîña'n la l' sūdai'an, "Gam gu dī gī'da ī'naga-i dā dañ guda'ñˢañus," wa'giên hîn la l' sūdai'an. Nañ djā'-adas han î'sîn hîn sā'wan, "Lā'gañ. Dī gulā'gañ," hîn l' sā'wan. Ao ku'n-stayē gu l' ī'naˢēɬˢawan idja'n.

Wadaalē'kᵘ sî'ñaiyan lā'lañ aɬ la'aɬ L!a dai'yînsLā'ˢawan. Wa'ḷu L!ao gatā' q!oa'lga-i La'aɬ-wa'gᵘ-stañ han la L! tadā'ˢawan. Wakl!ä'nan gam hawā'n l' skl!'sLaˢañan. Ha'oîsîn gam wa'sta qo'nan djīîñaˢa'ñgandan ha'oîsîn la'aɬ L!a dai'yînsLˢawan. Wa'ḷu L!ao qo'nan tā'wē wa'ˢa L!a îsdai'ani. T!algª hit!a'n k!ē'ɬga-i L!a stl!a'odaianî. Wakl!ä'nan l' hī'ludagañan. Ao ha'oîsîn sîñiai'an L!a sî'ñga tcl!ā'anusˢaian. Lāgᵘ ha'oîsîn la'aɬ L! daiyî'nsLaˢawan. Wa'ḷu hawa'n î'sîn gatā' q!oa'lga-i La'aɬ-wa'gᵘ-stañ han ha'oîsîn gutīla' la L! tadā'ˢawan. Ao hit!a'n L! tē'sLaiyan. Q!aṣLai'yan sˢa'otga han ana'ñ djā'ada ya'ˢets q!aɬ-ˢā'wan. Aɬdjiga'-i nōt nañ lā'na lˢa'i-gas gia na-i ˢa gutīlā' tao ˢetaqoan-yū'angañan. Aɬdjī' ˢan l' u'nsadan aɬū' l' q!aɬˢā'wan. L!a ya'kᵘsiˢa gai'yañ tcl!'sudas wa'sta l' yā'ñˢasLaian. Wa'ḷu kun tao ˢa-i wai'ˢēkᵘ L!ū'gias sˢo'nan L!a gai'yîñadagañan. Aɬdjī'aɬu aɬdjī' wa'sta l' î'sdaLas kliäɬ l' tā'gañan.

Ao Lagᵘ gam skl!'sL!a ˢan l' u'nsa-

that she was full. When she first began to go about, they told her to take a "hungry-medicine." She did so. Therefore she was not satisfied by eating. Her medicine was this. She ate scales of dead skin off of her ankle. This is how she became hungry. By doing this thing, she came to be in that condition. Towards morning she went to her husband. Her husband asked her, "Whence have you come?" The woman told her husband in turn the reason for the thing her husband had asked of her. She lied to her husband, saying, "I went outside because my stomach was sick." From the time when she first began to go about, she knew how to tell lies. This is what she said to her husband. Her husband believed her.

Afterwards, before day came, they spread out a mat for them, as they had done before. That was the way they did to chiefs' children when they were married. Therefore they did the same to them. Then they took food to them. They gave them all kinds of food to eat, as they had done before.

After it was finished, her mother-in-law said to her, "Why is not my son's wife satisfied when she eats?" When she heard it, she said to her husband, "Stay in the house." Her husband agreed to it. She said this because the berries that had been defecated by those who had eaten them were washed ashore in front of the town. So, after she had watched the faces of those outside for a while, she put the berries that were being washed ashore into her mouth quickly. Now was to be seen why she moved her eyes around

dˢañan. AgA′ñ l' łiña-qa′-itLā′gañan ḷū q!ō′daga-x̣îlē′ la′ga L!A sūdai′an. Gîña′n l' wa′gan. A′łu gAm la ga tās Ał l' lā′ˢAñgañan. Hî′n ō x̣ila′-i lˢā′ña ˢeda′n. St!āñ dAma′-i ˢA′ñūtc wa′stA l' tā′gan ō LAgᵘ l' gîñq!o′tagaLdjā′wan. Ao Lagᵘ gîn l' îsdai′an ˢā′gAnan l' ˢē′dan. Hit!A′n sa′nḷan gwī′kᵘ qās ḷū Lā′lAñ ˢa l' qā′gan. L' Lāl la′Ał kiänā′ñan. "Gī′djîsto dAñ ī′djîñ," wA′giên hîn la′ał kiänā′ñan. NAñ djā′adas hAn î′sîn LalA′ñ gᵃ gîn ˢagAnā′n l' Lāl la′Ał kiä′nAns ˢA′nstA sā′wan. "Dī dAl st!ēyū′angAn ałdjī′Ału kiä′stō ł ī′djîñ," hîn Lā′lAñ l' gîñqō′nAñLdjawan. Ao LA′gu agA′ñ l' łñqa′-id ku′nstA ał hA′nō adjī′ kiłgAdAña′-i ˢadō′ l' gatAgwā′ñˢai′agan. Ao LAgᵘ Lā′lAñ l' sūdai′an. L' Lāl lˢā′ña yä'dai′an.

Sîlie′t hit!A′n sā′nḷanAn ku′na lA L! îsdaˢā′wan gîña′n hAn ha′oîsîn la k!iū′ lA′gudja-i L!A gia-a′oˢawan. Ao LAgᵘ L!A yaˢe′t gᵘ ī′nˢełs ḷū L! îsdagā′ñan. Ałdjī′Ału la hA′nîsîn gîña′n L! îsdˢō′gañan. Hit!A′n tā′wē la′ˢAn L!A îsdaˢā′wan.

Ku′na la L! îsdaˢā′wan gîña′n ha′oîsîn gatā′ q!oa′lga-i wa′ḷuwAn hAn ha′oîsîn lA L! tadˢā′wan. ˢē′łgīganî sîlē′t l' djuuna′n hîn wA′giên sā′wan, "Gasî′nL!ao dī′nAñ djā gAm ga tās Ał la ˢā′ñAł," wA′giên hîn gidā′ñ djā l' sūdai′an. A′ñˢa l' gudā′ñan ḷū hîn Lā′lAñ l' sūdai′an, "K!wa-i ł dā L a′na î′sîñ" hîn wA′giên Lā′lAñ l' sūdai′an. Ałdjī′ l' Lāl lˢā′ña ladai′yanî. A′gua lnaga′-i xetî′t ˢān L! tagā′ñan L! qā′gułs gī′was ˢa′gᵃgua l' sā′wan. WA′gîñan kia′gut gA î′sîsga-i xA′ñuła l' łˢā′tAs qaod adjī′ ˢā′nē gī′yuwasi L!a xAñā′da xadā′ñda'-

quickly before, when they were going to have him marry her.

She went away and came in. Then night came. Then they were again going to give them food. But at that time she did not eat much, because she remembered what her mother-in-law had said. She was very hungry. But still she did not eat much, because she was afraid on account of what her mother-in-law had said. Although this would be the third (time), she continued to consume some of the boxes of oil, not going to sleep, on account of eating them, the whole night. Before she had staid a long time with her husband, she consumed half of the food in the house. When night came again, she removed the cover from another box of oil. Then she took out very good whale-oil. Therefore she ate hurriedly. While she was eating, her labret dropped into it. About the time (girls) reached maturity, they used to wear labrets in their lips. Hers dropped into this oil. At that time day began to break. There was no way of finding her labret. Then, leaving her labret in it, she went away. She lay down by her husband.

At that time her husband asked her, "How is it that you smell of whale-oil?" — "I don't know," said the woman. This was all he asked his wife. While he was speaking, day began to dawn [became white].

The chief said to his servants, "Light the fire quick." He said this because he knew that his son's wife was a great eater. So they did. "Now put

hīdā'ñan. Ao wakunā'st' la L! īn^{s}ē'ł-
añanqasa's ḷū l' sqā'-iłdAñaiyan l^{s}ā'ña
qä'ñgai^{s}älan.

StA l' qa'-idan giên l' qatc!ai'an. Wa'ḷu sî'ñiaian. Hit!A'n ha'oîsîn la L!a ga tadā'ñqasa'sL^{s}awan. Wa'ḷu L!ao gAm qona'n la ga ta^{s}ā'ñan l' djuunā'n LAg^{u} l' sūdai'an ^{s}a l' gutanā'ñan A'ła. L' q!otyū'anan. Wak!iä'nAn djū'unAñ kîlg^{a} l' ł^{s}oa'gas Ałū' gAm qo'nan la ga tā'^{s}añan. Ao sî'ñia-ł^{s}u'nuł^{s}ē'łAñqasā'-gan wAk!iä'nAn gā'yîñē t!ēdj l' hī'ludaian ^{s}āl s^{s}a'sg^{u} gAm agA'ñ l' q!ō'q!Adē^{s}Añgā'ñan A'ła. Ga'oan djī'îña Lā'lAñ q!o'ła l' î'sAñgAndan na-i tā'wa-i guḷū' s^{s}ā'wa l' hī'ludaian. Hawā'nîsîn sî'ñiaian ḷū hit!A'n ha'oîsîn gā'yîña-i tc!î's^{s}wan wa'stA l' yañxasLai'yan. Wa'ḷu kun tao lā yū'An l' îsdai'an. Ałdjī'Ału agA'ñ l' q!ołkū'dayūa'nan. Hawā'n l' wā'-gAndan stī'dga-i w^{s}ē'îk' A'ñ^{s}a l' k!wa'-^{s}adagaian. Ałdjiga'-i ḷū LnōtL! djaad-^{s}ē'ł^{s} kiä'nan stī'tga sqā'ñAnda L! k!ōd ^{s}a sqā'dēsgagañan. Ałdjī' a'djî tawē' ^{s}ē'k^{u} l^{s}ā'ña ^{s}adagai'yan. Wa'ḷu sa'nḷnē ^{s}atAłgwai'an. Ao gAm LAg^{u} stī'dga-i A'ñ^{s}a l' qe'a łiña'-i qā'ñga-i^{s}Ał^{s}añan. Hit!A'n wa'^{s}a l^{s}ā'ña ī'djîndan stA l' qatc!ai'an. Lā'lAñ Ał l' tī'gan.

Wa'ḷu l' LāL ha'oîsîn la'Ał kiä'nañan. Gasî'nL!ao dAñ kun tao sku'naLdjū'-ōdjîñ," wAgie'nAn hîn djā'^{s}Añ l' sūdai'an. "Ai'ya" hîn nAñ djā'das sā'wan. Ao LAn djā'Añ Ał l' kiänā'ñan. Hawā'n hîn l' sū'gandan sa'nḷan ^{s}adaga'-i^{s}älan.

NAñ ī'L!agadas gia'^{s}Añ gī'djida-i Ang^{u} sā'wan. "Hawī'd ł tc!āanūs^{s}ū'," wA'-giên hîn a'nAñ ī'L!agadas sā'wan. L' gī'da djā q!o'tAgas ^{s}An l' u'nsAts Ałū'

food into my son's mouth," said the chief. Then his son's wife did not let her mouth be seen, because she had lost her labret. Then they opened the very (box) out of which she had stolen the night before. They poured oil out of it into the tray. Then they told the others they had found the labret in the oil. The chief woman wished to see it. So they showed it to her.

Then she looked at it. She recognized it. "Say!" she said, "this is my son's wife's labret." — "It is my labret," she (Raven) said. "That is the way the little thing always does when it wants oil," she said of her labret. This is the way she tried to make up lies about it quickly.

Now, the people in the house knew what she was like. So they watched her. They quickly found out that she was like that. They told it to the people of the town. Then all of them told her they disliked her. They sent her away from the town.[1] This is the way she travelled about. She was a great eater. Therefore they began to dislike her wherever she staid. In the same way the town-people also disliked her. She travelled at random. She did not herself know where she was going. This is what this story is like.

l' sā'wan. Gîña'n L! wa'gan. "Ha-i dī gît xēł' ł tao î'stanˢu," wA'giên hîn a'nAñ ī'L!agadas sā'wan. Wa'ḷu l' gī'da djā gAm xēłā'ñ qä'ñgadˢañan. Stī'tgA-i lˢā'ña ga'oane A'łu l' ˢeda'n. Hit!A'n ˢā'lgua nAñ l' q!ołdai'an īk!ī' L!A gī'staˢasLaian. Wa'stA tawē' k!eiła'-i g' L! gia'sLaian. Wa'ḷu stī'tAga tao sū îsī' L! qē'yaiyan ˢA'nstA L! sā'wan. NAñ īL!gā'djîdas qä'ñga-i dA gudā'ñan. WA'gîñan la L! qêndai'an.

Hit!A'n ˢAn l' qäskī'dAn. L' sq!A'dan, "Djā" hîn l' sā'wan. "Dī gī'da djā gia stī'tga-iyu ī'djîñ," wA'giên hîn l' sā'wan. Wa'ḷu l' gī'da djā hA'n îsîn hîn wA'giên sā'wan "Gia'gAñ stī'tga-iyu ī'djîñ," hîn l' sā'wan. Giasī'dan tao da l' gudA'ñstAdā'laAł," wA'giên hîn stī'tga-i A'ñˢa l' sūdai'an. Ao LAgᵘ kî'łgadañ ˢadō' l' gudagAña'-i ẋA'ñalL!-djugā'ñan.

Ao wēd na-i tc!a-i LAgᵘ l' ˢē'dAs ˢAn lˢā'ña L! gudō' unsAdā'ñan. Wa'Ałū la'ˢAn agA'ñ L! xō'dansLdaian. Gîña'n hawī'dan la L!A qēL!djā'wan. Lnaga'-i xada'-i ga lˢā'ña L! sūdai'an. Hit!A'n. L! wa'ḷuwAn hAn l' guda'ˢAñadan. Gîña'n la L! sudai'an. Lnaga'-i stA lA L! kîlqa'-idan. Ao LAgᵘ-Ałā'ñ l' isā'ñ-tīLdjā'wan. L' q!o'dagaian ˢagAnā'no LAgᵘ LAga'-i gᵘ hAn l' î'sîs ḷū lA L! gudā'ˢAñedañan. Gîña'nō ā'sga-i lnaga'-i xada'-i î'sîn l' gudā'ˢAñatLdjāwan. LAgua'nan l' qa'-idan. GAm Lē'djañ gA l' qa'-its ˢAn la'hAn gAm ˢAn A'ñˢa u'nsAdAñgañan. Ao Lgu q!ē'gAña-i ā'sga-i î'sîn ˢē'dAñ.

[1] Compare pp. 333-335.

2. He who was killed by the Moon.[1]

A man was living at a certain town. Then he went away. And after he had gone along for a while, he came to four women. They owned a creek. This was a spring-salmon creek. And when he got behind their house, he made himself small. Then the four women went to get things. And they found the small boy. Then the three eldest were much pleased with him. But the youngest was afraid of him. She said he was a bad man. The youngest was wise.

And when they came back with him, they chewed dried salmon, and placed it side of him. Then they went away from him again, shutting the door. Then he got out of the cradle. And he peeped out at them. And after they had disappeared in the woods, he made himself large. Then he pulled down the salmon and roasted it. And when it was cooked, he ate. And after it was finished, and it was almost time for them to come home, he made himself small and got into the cradle.

And when evening came, he pulled down the salmon while they were sleeping. And he roasted some. And he ate. And after he had finished eating, he got into the cradle again. And when they woke up next day, the

Lanā′ gᵘ nAñ ī′ɬiña idja′n. WA′giên lnaga′-i stA l' qa′-idanî. WAgiê′n stA l' qā qaod L! djā′ada stA′nsîñ ˢAn l' qā′L!agan. ˢAnL daxiā′ñˢawañ. Tā′wun ˢAnL̥ē′ ū idja′n. WA′giên na-i tc!îga′ lā l' qā′L!aˢwas L̥ū agA′ñ l' īxA′djuɬdaian. WA′giên L! djā′adas stA′nsîñ gî′nA dā′-wan. WA′giên ā′nAñ ī′ɬiña xA′tdjus l' qēyˢā′wan. Wa′L̥u ga k!wai′lasga-i ɬˢu′nAɬ la′Aɬ gudAñē′ lāyūā′nAn. NAñ dō′-nas L!ao lagᵃ ɬˢwā′gagañan. NAñ ī′ɬiña daˢa′ña î′sîn l' sūgā′ñan. NAñ dōna′s ō k!A′dAñagan.

WA′giên la dA′ñAɬ l' stē′ɬˢwas L̥ū tā′wAn xîla′ la′ˢAn l' hî′ldjîñˢwas giên la q!ole′t l' ˢawā′nsL̥ˢūgañan. WA′giên ha′oîsîn hit!A′n lê′stA l' gA′nt!eidaˢawan. K!ī′wē waˢa l' sqā′sgadaˢawAs L̥ū A. WA′giên ˢask!ā′ñwa-i ˢest l' ˢā′LagāÑane. WA′giên la l' qê′ñq!oɬdaˢawagañan. WA′giên ɬk!iä′n ga l' gō′gaɬˢwas sî′lia l' L̥aqōnē′ˢelgañan. WAgiê′n hit!A′n tcīnē′ l' dA′ñwas giên l' gīsk!A′lgañan. WA′giên ˢā′lAnsLas L̥ū l' tā′gañani. WA′giên tagī′si L̥ū l' î′sL!āga-i dōˢAña′-i-ˢeɬAˢwas L̥ū ˢAñ l' idjū′gɬdas giên ˢasgā′ñwē ˢē l' qA′tc!igañan.

WA′giên ha′oîsîn sî′ñias L̥ū L! q!As t!aɬ ha′oîsîn tcī′nē l' dA′ñwīgañane. WA′giên l' gīsk!A′lgañan. WA′giên l' tā′gañan. WA′giên l' tagī′s giên haoîsî′n ˢask!ā′ñwē ˢa-i l' tī′tc!îgañan. WA′giên wAdaalē′kᵘ L! skî′nas giên

[1] The ambiguous way in which this story is told, combined with the foreign elements entering into it, and the fact that my informant was a young man who had often been to Victoria, and who wanted to tell me about Raven's doings in the neighborhood of that place, which he had learned from Victoria Indians, — all lead to the suspicion that this is not a true Haida story. It may be of some interest, however, to have it recorded as having been picked up by a Haida. I have placed it immediately after the Raven Story, because it seems to belong to the same class of myths. The adventure with the salmon is like one of Raven's experiences; the consultation of the excrements is found in stories told farther south; and an adventure similar to the hero's in saving the orphans is told of Spider, the Dakota trickster.

youngest spoke. "Although we did not eat last evening, there are fragments around the fire," she said. And in the morning, when they again went after things, he ran out of the cradle and began to cook salmon for himself. And he ate while they were away. And when they had almost reached home, he made himself small again and got into the cradle.

And when they came in, the youngest saw that there were fragments around the fire. And when night came again, he got out of the cradle while they were asleep. Then he made himself large again. And he again pulled down the salmon and roasted it. Then he ate. And after he had eaten, he went to the youngest. While she slept, he made fun of her.

And when day came, and they had gone to get things, he roasted food. And he ate. Then he went away.

After he had gone along for a while, he saw a man walking on ahead of him. And he merely looked at him secretly. Then he saw that he was standing near the tide, saying, "Hahai'ya!" to a steel-head salmon. And after he had stood there shouting for a while, the steel-head salmon made a jump at him. And it struck him (the man) over the heart with its head. Then he (the man) rolled about there in pain. And the steel-head salmon dove into the water.

But then (the man) put a circle of stones around himself. Then he shouted, "Hahai'ya!" at (the salmon) again. And when the man got strong, he clubbed it to death behind the stones.

Then he took it away and lighted nañ dō'ˢanas hîn sūgā'ñan, "Sîñias ɫū gam tɬala'ñ łtanū'gañans kliä'nan tcɬā'-anuē djîn ī'ʟaña tā'wagañgañ," hîn l' sūgā'ñan. Wa'giên ha'oîsîn sa'nɫans giên gîn ʟ! dōs giên haoîsî'n ˢask!ā'ñ-wa-i 'ˢest' l' ˢaʟ!a's giên ha'oîsîn tcī'nē xełā'ñ l' ʟa'ñˢalañidañan. Wa'giên ʟ! gōs tɬał l' tā'gañan. Wa'giên ʟ! îsʟ!a'o-ga-i dōaña'-iˢełs ɫū haoîsî'n ˢañ l' ītc!ū'-djîłdas giên ˢask!ā'ñwē ˢa-i l' tī'tc!îgañan.

Wa'giên ʟ! îsʟ!a's ɫū tc!ā'anuwē djin tā'wasi nañ dō'ˢanas qêñgā'ñan. Wa'-giên ha'oîsîn sî'ñias ɫū ʟ! q!asʟa's tɬał ha'oîsîn ˢask!ā'ñwē ˢest' l' qā'ʟ!agañan. Wa'giên ha'oîsîn aga'ñ l' ɫaqōnē'ˢeł-dagañan. Wa'giên ha'oîsîn tcī'nē l' da'ñwas giên l' gī'sk!algāñan. Wa'-giên l' tagā'ñan. Wa'giên l' tagī'gane ɫū nañ dō'nas ˢa l' qā'gan. L' q!as tɬał la'ał l' nā'ñēsîlā'ñan.

Wa'giên ha'oîsîn sanɫana'n ɫū gîn ʟ! dā'wan silē' tā'wē l' gīsgā'lane. Giên l' tā'gan. Wa'ɫu hitʟa'n sta l' qa'-idani.

L' qā qaod la kunā'st' nañ ī'łiña qās l' qä'ñan. Wagiê'n hī'ñan la l' qêñq!o'łdaian. Wa'ɫu hitʟa'n sk!was gia'ogᵘ l' gia'sas ɫū tēyî'ñ l' ha'haiyä-das lā l' qä'ñan. Wa'giên la l' sū'di-giañ qaod ta'iyîñē l' dō'ˢatagalanî. Wa'giên l' kɬō'gē lā l' qoa'sgadan. Wa'giên gᵘ l' ˢosq!a'osqanañgañan. Wa'giên ta'-iyîñē lê'sta gī'sˢaian.

Wa'ɫu ʟ!ao qwa la'kɬiū l' îstastā'wan. Wa'ɫu ha'oîsîn la l' ha'haiyˢêdagañan. Wa'giên nañ xada's dagwiˢē'ɬs ɫū qwa'a-i tɬał la l' skī'k!utlalan. Wagiê'n sta la l' ˢēts giên la'ˢan l' tc!anā'wan.

Wa'ɫu ana'ñ xā'das l' qêñq!o'łda-

a fire for it. At that time this person looked at him stealthily. Then he roasted it. After he had roasted it for a while, it was cooked and he began to eat it. After he had gotten through eating it, he went away and lay down near by. And he put aside some of the steel-head salmon for himself.

Then the person looked at him stealthily, (saying,) "Now I wish he would fall into a heavy sleep." And when he saw that he (the other man) had gone to sleep, he went down to him. Then he began to eat his food. And when he had finished, he went away.

Then the other man awoke. And he turned towards his food to eat it, and there was none to be seen there. Then he saw a man's footprints leading from him, and he followed them.

And after he had followed (them) for a long time, he saw him. Then he also looked at him stealthily. And after he had become hungry from walking, he also shouted, "Hahai'ya!" for the steel-head salmon. Then the steel-head salmon also jumped at this one, and struck him on the heart. And he, too, put rocks around himself. And when the steel-head salmon jumped behind these, he clubbed it to death. And he carried it up and lighted a fire for it. Then he roasted it.

Then the man whose food he had eaten before looked stealthily at him in turn. And then he cooked it. And after he had cooked it, he ate. And when he was filled, he put part away for himself. He went to sleep there.

At that time, the one in the woods gañan. Wa'ɫu hit!A'n la l' gīsk!ā'lan. La l' L!ê'ñ^{s}alañ qaod l' ^{s}alA'nsLas ɫū la l' tā'-idan. L' tagī'si ɫū hit!A'n q!oł l' ɫa^{s}ā'wan. WA'giên ta'-iyîñē t!ēdj k!ī'ułañ l' gwandai'an.

WA'giên hit!A'n ā'nañ xā'da l' qê'ñ-q!ołdas "Wēd L!n q!ADēyuandā'-an." WAgiê'n l' q!ADē's la l' qä'ñAn ɫū la l' qas^{s}ai'an. WA'giên hit!A'n a'dji tā'wē l^{s}ā'ña l' tā'-idani. WA'giên l^{s}ā'ña l' hī'luaasi ɫū stA l' qa'-idan.

WA'giên hit!A'n anA'ñ ī'łiñas skî'naian. WA'giên tā'wē A'ñ^{s}a taga'-i ^{s}An gui l' qēyai'yane giên gAm wAg^{u} lā qä'ñgañan. WA'giên hit!A'n lê'stA nAñ st!a'sîlas l' qä'ñan giên la îsî'n la ɫ^{s}a qa'-idan.

WA'giên la ɫ^{s}a l' qā qaod la l' qäñqā'gan. WA'giên la îsî'n la ɫ^{s}a l' qêñq!o'łdadalgañan. WA'giên agA'ñ l' qaq!o'dagAłs ɫū la îsî'n tayî'ñ hahai'-yadaian. WA'giên ałā'nîs hAn îsî'n tai'yîñē l' dō'^{s}atAgAłsi giên l' k!ū'gī lā l' kwā'sgadan. WA'giên la îsî'n qwa'a-i îsdasta'ołgwaianî. WA'giên ałdjī' t!ałg^{a} ta'-iyîñē ^{s}ā'tgAłsi giên la l' skik!ot!ā'lan. WA'giên dītg^{a} la l' ɫā'gAłs giên la'^{s}An l' tc!ā'nawan. Wa'ɫu hit!A'n la l' gīs-qā'lan.

Wa'ɫu anA'ñ ī'łiñAs hAn îsî'n l' qêñ-q!o'łdagañan nAñ gia tā'wē ku'na l' tā'gan A. WA'gîên hit!A'n l' LÎ'ñ^{s}alañ-gañan. WA'giên A'ñ^{s}a l' LÎ'ñ^{s}alAnsL!as ɫū l' tā'gani. WA'giên l' skī'sLas giên t!ēdj k!iū'łañ l' gwā'ndaian. WA'gîên hit!A'n g^{u} l' q!AdĪ'gani.

Wa'ɫu hit!A'n dīt lā'na la qas^{s}ai'an.

came down to him. And after he had come down, he broke his food up. And he rubbed the salmon on (the man's) hair. And after he had finished, he walked up to the woods again and looked at him stealthily. And after that, this man got up. And when he got up, he rubbed his hair, and said, "Who did this to me? Who did this to me?" After he had said this, he went a little way off and defecated. Then he said, "My sister, who did this to me?" And his excrement said, "The one who was eating food over there, to whom you did it first, did the same to you." — "Good!" he said. "When people do this way to a person, after some time has passed, he will do the same," he said. Then he again went away.

And after he had gone along for a while, he came to the place where they say he lived. And after he had travelled about there for a while, a woman called to him. And he came to the woman. And he said to her, "I do not go with women. My father and my mother did not like to have me sleep with women, because they were afraid I would get a bad sickness from it," he said. But still this woman again called him. She was always lying down. The men who had come to her before, she had killed.

Then he again said, "No, I never sleep with women." And she again called to him. Then the man said, "When I sleep with women, they never open their eyes." Then the man went to her. He picked up two round stones and went to her. Then he said, Wa'giên la'^{s}an l' qā'L!as^{s}as ḷū tā'wē ^{s}a-i l'^{s}ā'ña l' Lî'nanAñgañane. Gam lā l' tā'^{s}añgañane hī'ñan ^{s}ē lā l' Lî'nañAñgañani. Wa'giên tcī'nē l' qā'dji qā'łi lā l' ẋa'tc!îgañani. Wa'giên la l' îsdagī's ḷū dītg^{a} ha'oîsîn lest' l' qak!ā'lan giên ha'oîsîn la l' qê'ñq!ołdasi-îdan. Wa'giên ałdjī' sî'lia ā'nañ ī'łiñas q!ałā'wan. Wa'giên l' q!ałā'wan ḷū qadjî'ñ gui l' xanana'ns ḷū, "Gī'stō dī îsdai'añ, Gī'stō dī îsdai'añ" hîn l' sūgā'ñan. Hîn l' sūgī'gan sta ā'djgui l' qā'gan giên l' qā'gwalan. Wa'ḷu hîn l' sā'wan, "Dī djā'sîs îs gī'stō dī îsdai'an." Wa'giên hîn l' na^{s}i sā'wan "Dā waLā'gañan. Wa'djgua tao nañ tā'gan ałdjī' xa'ñgañ dañ l' îsdā'ñgua." "Lā'gan," hî'n-ō l' sā'wan. "Nañ xā'da hîn L! îsda's ḷū wast' ^{s}ēt qaod xa'ñgañ l' wa'gAñasañ, hîn l' sā'wan. Wa'giên hit!a'n ha'oîsîn sta l' qa'-idani.

L' qā qaod giag^{u} l' îsî'ñ L! sūs g^{u} l' qā'L!agan. Wa'giên ^{s}a-i l' qa^{s}ō'ñgwañ qaod ā'nañ djā'adas la'^{s}an ^{s}aiyā'ñan. Wa'giên ā'nañ djā'adas ^{s}an l' qā'L!agan. Wa'giên hîn la l' sūdai'an, "Gam L! djā'ada ał ł tē'dagañ^{s}añgañ. Dī ^{s}oñ î'sgiên dī ao han îsî'n gam L! djā'ada ał ł tī'diyē da gudañ^{s}a'ñgan st!ē da'^{s}Aña gū'sta ł qē'yē ga l' ł^{s}wā'gōganē ała'," hîn l' sā'wan. Wak'iê'n haoîsî'n la'^{s}an ā'nañ djā'adas ^{s}ā'yîñgañan. L' tī'digañan. Wakunā'st' L! îła'ndjida la'^{s}an îsL!a's k!iał l' L!'dagañan.

Wa'ḷu ha'oîsîn hîn l' sūgā'ñan, "Ulā'ñ gam L! djā'ada ał ł tī'dagañ^{s}AñgAn." Wa'giên ha'oîsîn la'^{s}an l' ^{s}aiyā'ñan. Wa'giên ha'oîsîn hîn nañ ī'łiñas sā'wan, "L! djā'ada ał ł tī'das ḷū gam qäsī'dañ^{s}AñgAñ. Wa'ḷu hit!a'n nañ ī'łiñas la qā'gan. Wa'giên qwa

"When I lie with them, they lie face up." Then he put two stones at her feet. And he heated up the stones by wishing. He took the stones, because he was afraid of the teeth in her vulva. And the stones were heated. When they became red-hot, he put them in and she exploded. So he killed her. And the man said, "After this, however, they will sleep together without fear." Then he went away.

After he had gone on for a while, he came to a house. And when he got to the front of the house, very many children came out of it. And they cried in front of it. Then he questioned them. "Why are you crying?" he said. And they replied, "A chief in this house steams us. He steams one of us (at a time) and eats him." Then he questioned the children. "Whom is he going to steam (next)?" he said. And the children replied, "That one." He said to these children, "You stay outside. I will go in to him."

So he entered. Then the chief said to him, "Get into the steaming-box." When he was getting in, he spit before himself. And after he (the chief) had poured water in, he threw mats over him. And after he had staid there for a while, and he (the chief) thought he was cooked, he took off the mats. Then this child stood up [out of it]. At that time he had made himself small. Then the chief became angry because he was not cooked, and came out. When he (the chief) saw that łgîñā'ndA łgī'stAñ l' xa'-idan ḷū la l' qagā'ñ. ḷū hîn l' sā'wan, "L!a'Aɬ ɬ tī'das ḷū xAñg^{a} L! ḷū'dagAñgAñgua." Wa'ḷu qwa'a-i gī'stAñ lA tlā g^{u} l' xā'wan. WA'giên qwa'a-i l' guk!ī'nsLaiane. L' ā'nî tc!î'ñas g^{a} l' ɬ^{s}oa'gaiyan Aɬdjī'Aɬu qwa ^{s}An lā l' îsdai'ani. WA'giên qwa'a-i k!īnsLai'ani. S^{s}e'ɬdadj^{s}ēɬsi ḷū WA'giên qwa'a-i w^{s}ēg^{a} l' gi'xatc!aian. Giên l' k!wā'ñan. WA'giên la l' tēyai'yan. WA'giên hî'n-ō nAñ ī'ɬiñas sā'wan. "Ā'sga-i ḷ^{s}a L!ao dAma'n gud^{a} Aɬ L! tī'yañgAñasañ," hîn l' sā'wan. WA'giên ga'-istA hit!A'n l' qa'-idan.

L' qā qaod na ^{s}An l' qā'L!agan. WA'giên hit!A'n q!e-ū'g^{a} l' qā'L!as ḷū L!a ẋA'dAla qoan yū'An ^{s}a'-istA î'sagan. WA'giên wAq!e-ū'g^{a} s^{s}a'-igaianî. Wa'ḷu hîn Aɬ l' kiä'nañane. "Gasî'nLao da-lA'ñ sūgA'ñgAñ," hîn l' sā'wan. WA'-giên hîn xA'ñgAñ lA L! sūdai'an, "Ana' nAñ ī'L!ada îs ū iL! sī'lgAñgAñ. IL! s^{s}wān l' sîɬs giên l' tā'gAñgAñ." Wa'ḷu hîn L! ^{s}aẋA'dAlas Aɬ l' kiänā'ñan. "Gī'-nasū l' s^{s}ā'lañqasaga," hîn l' sā'wan. WA'giên hîn L! ^{s}a'ẋAdAlas xA'ñg^{u}łañ l' sūdai'an "Wanī's A." "K!wē ła kiä' îs^{s}wā'ñ. Ła L! la q!oł qatc!ā'asañ," wA'giên hîn a L! ^{s}ā'ẋAdAlas l' sūdai'an.

WA'gîñan lA q!oł l' qatc!ai'an. Wa'ḷu nAñ ī'L!agîdas "Sk!A'lgAn^{s}a-i ^{s}a-i ɬ qa-tc!ī'," hîn la l' sūdai'an. WA'gîñan ^{s}ē l' qatc!ā'ñqasas ḷū łān ^{s}a-i ku'nstAgañ l' q!ō'dîsLtc!aian. WA'giên ^{s}A'nḷē w^{s}ē l' giê'sLas ḷū lAgudja'-i wA'gui l' dā'nłe-îdanî. Wa'ḷu wa^{s}a tc!îsū'da qaod l' ^{s}alA'nsLañ l' gudA'ns ḷū lAgudja'-i wa'stA l' îsdai'anî. Wa'ḷu anA'ñ ā'xA-djūs ā'djî stA gia'L!agan. Wa'ḷu agA'ñ l' iẋA'dj^{s}eɬdaian. Wa'ḷu anA'ñ ī'L!agî-das la'^{s}An qaɬī'îɬdaian gAm l' ^{s}alA'nsLans ḷū hī'ñan stA l' qā'L!agani A'ła. Ā'dji

the stones behind him (the child) were red-hot, he told him to go in again.

Then the child replied, "This is cold. You go into it," he said to him. Then this child thought, "I wish I could make him angry." And when the chief became angry, he entered the steaming-box. The stones felt cold to him. Then he (the child) threw the mats upon him. Then the child wished. "May these mats become heavy upon him," he thought. So they did lie heavily upon him, and (the water in) the box began to boil very much. And when this began to boil, the chief burst [in it]. And after he (the child) had pulled (the covers) off from him (the chief), and had called for the children, they pulled his dead body outside. "They will not do such things to each other again," he said. Those were orphans whom this chief had eaten. "After this, orphans will be taken care of," he said. And when he lived in (the ogre's) he took very good care of the orphans. And after he had taken care of them for a very long time, he went away.

After he had gone along for a while, he came to another town. And when he arrived there, he saw people sitting in rows in the water. Then he questioned them. "What are you doing?" he said. Then they replied, "We are catching salmon. We are making traps of ourselves." And he said to them again, "Let me fix them for you." And he told them to go up, and he made them sit across the river in a row. He said to them, "Spread your legs apart wide enough for salmon. When they had arranged their qwa'a-i lA sî'lea s^{s}edA'mdAlasi qêns ḷū ha'oîsîn ^{s}a-i la l' qā'tc!ahalani.

Wa'ḷu ha'oîsîn ā'nAñ ^{s}ā'ẋAdjus hîn xA'ñgañ sā'wan, "Hao tadā'ñgua. Dā ^{s}a-i qA'tc!î," hîn la l' sūdai'an. "GAm g^{u} la ł kîlqałī'îłda^{s}ai'yañAł," wa'ḷu hîn ā'nAñ ^{s}ā'xAdjus gudā'ñan. Wa'ḷu ā'nAñ ī'L!agidas qā'łi^{s}e'łdas ḷū ā'djî sk!A'lgAnē ^{s}a-i l' qatc!ai'an. Ā'djî qwa'a-i la k!iū' wa^{s}a îsī' tadai'an. Wa'ḷu hit!A'n ā'djî lAgudja'-i la'gui l' danłai'anî. Wa'ḷu nAñ ^{s}ā'ẋAdjūs hîn gudā'ñan. "Wēd L! ā'dji lAgudjē' la îñg^{u} qe'nagAłda-añ," hîn l' gudā'ñan. WA'gîñan la îñg^{u} qe'ngAłsi ḷū ā'djî tō't!ē sk!A'ldAsLayū'anan. Wa'ḷu adjī' sk!a'ldAsLaian ḷū nAñ ī'L!adas wa^{s}a k!oa'ñan. WA'giên ā'dji lê'stA l' dA'ndansi ḷū hit!A'n ^{s}a'aga-i ^{s}An l' ł^{s}aiya's ḷū kia'g^{a} l' k!ōt lā L! dAñk!ā'tawagan. "Wēd L!ao gAm ha'oîsîn hîn g^{u} L! îsda^{s}A'ñūsañ," hîn l' sā'wan. L! łk!î'ngadao ā'nAñ ī'L!adas tā'gañan. L! łk!î'ngadao dAma'n ā'dji stA L! qê'ñidaasañ," hîn l' sā'wan. Wa'ḷu hit!A'n lA sî'lia ^{s}a l' n^{s}ē'łsi ḷū lA L! dA'man ga łk!î'ngadasga-i qä'ñan. WA'giên djî'îña ^{s}a'gui dA'man l' qä'ñ^{s}ełs ḷū stA l' qa'-idan.

StA l' qā qaod ha'oîsîn lā'na ^{s}a'oda ^{s}An l' qā'L!agan. Wa'ḷu g^{u} l' qā'L!as ḷū tcānē't agA'ñ L! gīs^{s}agē'dAns l' qä'ñan. Wa'ḷu hîn L!a'Ał l' kiänā'ñan. "Gū'sū dalA'ñ îsdagA'ñgAñ," hîn l' sā'wan. Wa'ḷu hîn xA'ñg^{u}łañ lA L! sūdai'an, "Tcīn dō t!alA'ñ xAlā'ñgua. T!alA'ñ ō Ała'ñ gī'wañgua." Wa'ḷu hîn ha'oîsîn L!a l' sūdai'an, "K!wai dala'ñ^{s}a dī LA'ołda." WA'giên dītg^{a} L!a l' kî'lîsgalan giên ^{s}A'nḷē t!Alg^{a} guḷū' agA'ñ L!a l' kî'lgiłdat!adjan. "Tcīn lī'sḷū ḷadā'gañAs ḷū ł q!olA'ñ xē'landA^{s}odjū," hîn L!a l' sūdai'an. WA'gîñan

legs in that manner, the salmon passed between and they squeezed their legs together. And they killed them. But before, they had not killed them.

And after they had killed many salmon, they were very fond of him. Those people did not have a chief. Therefore they made him their chief. When evening came, they went back into the house with the salmon they had caught. And they did not allow this man to sleep on the ground. "Take hold of one another's hands, and I will lie upon them," he said to them. So he lay upon them as they lay down. Next day he again told them to stand above the river. And they got many salmon. When evening again came, he did the same thing to them. They sat down for him, and he lay upon their arms. When day again came, he told them to stand in a row, and they killed the salmon.

And after they had done this for some time, one came in at the door while he was lying upon their arms. Then he (the new-comer) said to him, "Are you a chief?" At that time he did not speak to him. He said to him, "I am not going to say anything to you." He (the new-comer) said to him, "Come down." Then he said in reply, "I am not going to say anything to you." After he had said this to him, he (the new-comer) started towards him. When he went in to him, the one who was lying upon their arms went down to meet him. Then they seized each other. And they began fighting with each other. At that

q!o'lañ L! ˢedai'an ḷū tcī'nē waˢa ˢa'degīsi giên gu'tgat L! nō'łḷskidañani. Wa'giên L! tē'îgañani. Wakunā'st' L!ao gam L! L!dā'ˢañani. Wa'ḷu tcī'nē L! L!daqoa'nˢēłs ḷū la L! qō'yadayū'angañan.

Ā'łdjiga-i xā'daga-i gam ī'L!agit daˢā'ñan. Ałdjī'Ału qê'nañ la L! ī'L!adē ˢełdai'an. Sîñia's giên sîłgā'ñan nagᵃ L! ˢē'datc!igañan tcī'nē L! tī'ˢatsi ḷū A. Wagiê'n ana'ñ ī'łiñas gam xē'da L! tī'dadˢañgāñan. "Dī k!iū' ł gusL!a'-i gī'djîgadō, wa'giên îñgᵘ ł tīdā'asañ," hîn L!a l' sūdai'an. Wa'gîñan L! tē'sLas gîña'n îñgᵘ l' ḷ'łinagañan. Wa'sta ha'oîsîn wadaalē'kᵘ L!a l' kî'lL!djūgiasˢagañan. Wa'giên tcī'nē L! tī'ˢedañan. Wa'sta ha'oîsîn sî'ñias giên gîña'n L!a l' ˢē'dagañan. La k!iū' L! L!a'os giên L! xiē' îñgᵘ l' tī'gañan. Wa'sta ha'oîsîn sa'nḷans ḷū L!a l' kî'lL!djugiagas giên tcī'nē L! L!'dagañan.

Wa'ḷu L! ī'djîñ qaod sî'ñias ḷū k!ī'wēˢa-i nañ qatc!ai'an L! xiē' îñgᵘ l' tłai'an ḷū A. Wa'ḷu hîn la l' sūdai'an, "Dañ gᵘ ī'L!agida-us." Wa'ḷu gam la l' kī'lˢañan. "Gam dañ ˢa ł kī'lałñ-ˢañga," hîn la l' sūdai'an. Wa'ḷu hîn ha'oîsîn xa'ñgañ la l' sūdai'an, "Gam dañ ˢa ł ki'lałiñˢā'ñgan." Hîn la l' sū'das ḷū l' qā'-îtc!aian. Wa'ḷu la l' qā'-itc!as ḷū L! xiē' îñgᵘ nañ tī'daian la k!iū' qaˢā'lan. Wa'ḷu hit!a'n la'ał gᵘ l' gīdjigī'łdaian. Wa'ḷu guda'n l' ˢā'-îłdēîdaˢawan. Wa'ḷu L! xiē' îñgᵘ

time the one who used to lie upon their arms was torn in pieces. It was Moon who entered through the doorway. That one tore this person up.

nAñ tī′dagañan ˢa-i L! dA′nanAñīdAn. Qoñ-ō k!iwē′ ˢa-i qatc!ai′anî. Ałdjī′u anA′ñ xā′das ˢa-i dA′nanAñīdani.

3. How One was helped by a Loon.[1]

At Qaik![2] lived a man who had been a very good grisly-bear hunter when he was young. He always killed them. Sometimes he shot five; sometimes he shot four. He kept on doing it. And he grew old in (the profession).

Then they did not give food to him at the town of Qaik!. And he went to live in an uninhabited place where he used to hunt grisly bear. He and his wife were the only two there. And there they continued to live. His house always stood there. Nothing that they might eat was to be seen. The food was consumed. When the tide was low, she dug clams. Then she put the large (*Saxidomus squalidus*) and the small clams[3] into a little basket. And she went up to the house with them. It (the basket) was not full. And she put them into the fire. His wife was strong. He, however, was weak. When they were cooked, she set them before her husband. Then he took them, felt of them, and ate. After he had eaten all, his wife put the shells into something and set them outside. When evening came, and she had given her husband water, they went to bed.

Qaik! lnaga′-i gᵘ nAñ ī′łiña ẋū′Adjî da xA′laˢā′-iyagan l' hit!A′n-īna′s Ḷū A. L' L!dagī′-īgañan. Lēł tc!î′nłAwañ; stA′nsîñ l' tc!î′nłAwañ. Hîn l' wAgī′-īgañan. WA′giên ˢa-i l' q!aiyˢē′lan.

Wa′Ḷu Qaik! lnaga′-i gᵘ gAm lagᵃ L! gī′dˢañūgañan. Wa′Ḷu LAgA′nłañē l' tc!î′te-îdan ẋū′Adjî dA giagᵘ l' î′sīgAñ-gañan ˢa A. Dja′ˢAñ Ał l' stA′ñyak!agan. WAgiê′n gᵘ l' isā′ˢawan. Na-i wAgᵘ lˢā′ña k!ū′dagīgañan. GAm gîn tā′łiñē qäñgā′ñan. Tā′wē hī′lawan. Tca′′a-wˢełs Ḷū k!iū sˢo′nan l' łˢā′-igañan. WA′giên qēgᵘ ẋA′djuwa-i ˢa-i k!ī′wē l' ẋAsū′gañan k!a′ga dA′ñAłan î′sîn. WA′-giên dA′ñAł l' qā′galgañan. GAm l' st!a′daˢañgañan. WA′giên tc!ā′anusi l' ẋA′îsigañan. L' djā L!ao Lī′dAgwiAgan. LA L!ao ˢagā′lan. ˢa′lAnsLasi giên Lā′-lAñ xētgᵘ l' î′sdagañan. WA′giên l' dō′si giên l' LAgudA′nsi giên l' tā′-āgan. L' ta′ˢodjusi giên q!al l' djā gîn ˢa-i îsda′s giên kiagᵃ l' î′sdagañan. Sî′ñias giên Lā′lAñ ga ˢAnḶ î′sdagīs st' l' tē′-

[1] This is a Tlingit story. I have inserted it here solely because it contains a reference to Raven.
[2] A Tlingit town on Kupreanof Island, known to the whites as Kake.
[3] I have not identified the small clams, k!a′ga.

And there was a little fire in front of them.

Next day, after they had lain abed for a while, and morning had dawned, she put a large basket on her back. She went to find decayed bark on rotten trees. When it (the basket) was full, she put it on her back. Then she came home. And at evening they went to bed.

And after they had gone to bed, he said to his wife, "When you go after clams, look for something over there" (indicating the direction with his hand). "Also keep looking for something over there." Then she went for clams. And she looked around where he had directed her. She also looked in the other place. Then she dug the clams. As she was digging, she saw a grisly bear standing there. But then she told her husband. When she entered, she said to her husband, "Over yonder there is a grisly bear coming out of the woods." — "Is it near?" She said it was. "Give me a belt," he said to his wife. And when she had given him a piece of cord, he girded himself. "Give me my bow and arrows," he said to his wife. His bow was hanging up. And when his wife had pulled it down, she gave it to him. Then he said to his wife, "Bring me two arrows only." And she handed him two. "Now shall I lead you?" she said to her husband. "Lead me to the woods. Also break a two-pointed stick on which to place the arrows," he said to his wife. Then they went together into the woods.

And they came behind the place where it (the bear) stood. And they k!wansLgañan. Wa'giên tc!ā'anuwē la q!ātg^{u}ẋa'od^{s}ōgañan.

Wa'daalēk^{u} l' tī'yañ^{s}ū qaod sa'nṭans giên qē'gu tc!ī'qōna l' untcī'idañan. Ǫ!o'dju l' qēẋu'sta ^{s}an l' ī'djañan. L' sta'dasi giên l' u'ntciîdañan. Wa'giên l' qā'L!agañan. Wa'giên sī'ñias giên l' tē'sLa^{s}ōgañan.

Wa'giên l' tē'yañwas ṭū hîn dja'^{s}añ l' sū'daian, "Dañ wā'nas^{s}a's ṭū ā'djgui L! gwā'sañg^{a}. Ā'djgui han îsî'n L! gwā'sañgī-īga." Wa'giên l' wā'nas^{s}aian. Wa'giên la l' sūdai'an gîña'n ā'djgui l' qê'ñgwañan. Ā'djgui han î'sîn l' qê'ñgañan. Wa'ṭu k!īwē' l' l^{s}ā'-igañan. Hawa'n l' qê'ñgandan ẋudj gia'ns l' qä'ñan. Wa'ṭu L!ao hit!a'n Lā'lañ ^{s}a l' kî'ndaian. L' qatc!a's ṭū, "Ā'djgua ẋūdj qā'L!añgua," hîn Lā'lañ l' sūdai'an. "La gu da'hōñus." Wa'giên lag^{a} l' ā'ñan. "Ṭdjigao ł dīg^{a} î'sdi," hîn dja'^{s}añ l' sūdai'an. Wa'ṭu hit!a'n qwa'a-i lag^{a} l' djā îsda's ṭū ^{s}añ l' ṭ'djigusLaian. "Ł^{s}ē'dē ł dīg^{a} dī'na î'sda tc!ī'dalaña-i han î'sîn," hîn djā'^{s}añ l' sūdai'an. Wa'giên sa l^{s}ē'dē l^{s}ā'ña idja'ni. Wa'giên l' djā dañxā'st!aalan giên lag^{a} l' î'sdaian. Wa'giên "Tc!ī'dalañē sq!a'stañ hīk!a' ł ha'łgwīg^{a} î'sda," hîn djā'^{s}añ l' sūdai'an. Wa'giên sq!a'stañ lag^{a} l' xā'sLaian. "Ha-i gam g^{u} la^{s}a dañ ł ^{s}a'lṭe-îtłiñan," hîn Lā'lañ l' sūdai'an. "Ditagwa'-i-i ł dī ^{s}a'lṭdalan. Sq!ā'ño îsî'n ł wa îñg^{u} tc!ī'dalaña-i sq!a'łan ^{s}an t!a'sq!aLañ kun sq!asta'nsîñ a," hîn djā'^{s}āñ l' sūdai'an. Wa'giên hit!a'n qē'dē qā'łgut la l' î'sdal^{s}awan.

Wa'giên l' gia'ns la dī'tgu l' î'sL!a-^{s}awan. Wagiê'n g^{u} l' L!a'o^{s}awan.

sat down there. But then he said to his wife, "Push the stick down here. Place it directly opposite the place where it is standing." And the old man held his bow in his hands. Then he said to his wife, "Aim the arrow straight at it between the two points." And she put it between them. After he had drawn the bowstring, and she had said to him, "It is aimed exactly right," he let it go. Then (the bear) ran towards the sea. When he let go, (the arrow) went through it, and he said, "Hū! I feel as I used to when I shot a grisly bear in my youth." His wife said to him, "You missed it, bad one! It ran into the woods." She pushed him down. Then he fell on his back.

And he lay there a long time. She had lied to her husband. While he lay there, his wife went down to it. The grisly bear was dead. And when her husband got up he began to call to her. And when he called to her, she did not reply. She abandoned her husband. And after she had cut it up, she began to bring it into the house. While she was putting it on her back, her husband was calling to her. And she hid her voice from him. Then she brought all of the meat into the house.

And her husband called about for her. Then evening came. And after he had sat there for a while, he perceived that night had come on. Then he crept about in the woods. And he stopped calling. While he was creeping about, he crept to a trail. He left the bow where he had shot. Then he began to crawl along the trail. He did not know that he was crawling into the woods.

Wa'ɫu ɫ!ao hîn djā'^{g}Añ l' sūdai'an "Sq!ā'ñwē ł aɫn gī'tc!a. L' giê'ns yä ł î'sda," hîn djā'^{g}Añ l' sūdai'an. Wa'giên anA'ñ ī'ɫiña q!ē'yas ɬ^{g}ē'dē A'ñ^{g}a l' xagā'ñan. Wa'ɫu hit!A'n "Ā'dji îñg^{u} ł tc!î'dalAña-i sq!A'ɫina la yä ł ku'ndjudañ," hîn djā'^{g}Añ l' sūdai'an. WA'giên wA îñg^{u} l' sq!A'ɫnagan. Wa'ɫu hit!A'n dA l' dA'nteitsi ɫū wA'giên "Wai'ya-a l^{g}ā'ña î'sîn lag^{a} l' sūs ɫū l' Lî'k!ataian. WA'giên q!ā'tgui l' ^{g}ā'sAgAñas^{g}aian. L' Lik!ā'tas ɫū l' ^{g}ei ā'dawasi ɫū, "Hū dī īna'dals ɫū x̣ū'Adj ł tc!igī'ni gîña'n ł ^{g}ā'ndAñgAñ," hîn l' sā'wan. "Hao lA dAñ ^{g}a'ɫao stA'dā'lgAñ. Hao l' ^{g}ā'tagAlgAña," hîn l' djā l' sūdai'an. La l' x̣î'^{g}ot!Aɫdaian. WA'giên l' ɫā'st!aian.

WA'gien La-a' g^{u} l' ɫū'dagañan. Lā'lAñ l' gîñqō'nañan. G^{u} l' ɫū'dasi t!aɫ l' djā la qas^{g}ai'an. X̣ū'Adji k!ō'-t!alani. Wa'ɫu l' LāL q!aɫū's ɫū, lag^{a} l' kī'agañîdan. WA'giên lag^{a} l' kia'gans giên gAm l' añs^{g}wā'nAñ^{g}añan. ɫā'lAñ g^{a} l' gwa'gālan. Wa'ɫu la l' q!e'itɫsLas ɫū nag^{a} la l' q!ē'ɬAñîdan. La l' u'nɬAñgañan. WA'k!iaɬ l' LāL lag^{a} kiä'gañgañan. WA'giên lê'stA kī'lAñ l' s^{g}ā'lgañan. WA'giên nag^{a} l^{g}ā'ña l' ^{g}o'stAtc!adaiani.

WA'giên l' LāL lag^{a} kiā'-āgañgañgan. WA'giên sî'ñiaiyAn. WAgiê'n g^{u} l' q!Ao qaod ^{g}ā'lga-i^{g}ēɬs l' ^{g}ā'ndañan. Wa'ɫu hit!A'n LAq!oa'nAn l' Lūgwā'ñedan. WA'giên Lan l' kiä'gañan. Hawa'n l' Li^{g}ūñgwA'ñgAndan k!iū' ^{g}An l' Lū'L!agan. Ł^{g}ē'dē giag^{u} la l' tc!î'gangwan l' dā'ñani. Wa'ɫu k!iwē' gut l' L!ū'we-îdani. Dītg^{a} l' îs ^{g}An gAm l' u'nsAda^{g}añan.

After he had crept along for a while, his hands went into water. And he tasted it. "It is salt water," he thought. And it was fresh water. Then he wanted to feel of it. He crept to something standing (that is, a tree). And when he felt himself under the shelter of its branches, he sat down there. At this time he wept. He wept, wept.

After he had wept for a while, he lay down. Just as he lay down, far away on the other side a bird called. It was a Loon that cried. Then he perceived that the lake was large. And after he had listened for this for a while, it called nearer. And as he lay there it was heard below him. Then it came out of the water below him.

At that time the Loon said to this man, "Get on my back." And he crawled down to it. And he felt of it. He thought, "It is too small. I shall sink on it." Then it saw this person's thought. Then the Loon said, "No, indeed! You will not sink under water with me. Get upon me." So he felt of it again. Then he stepped upon it. And it did not sink. It was as strong as a big canoe. And he sat upon it. "Put your head under my feathers," it said to him. And he put his head under the feathers. "Put your arms around me," it said to him. And he put his arms around it. It instructed him, (saying,) "When your throat gets tired, scratch my skin."

But then it cried. "Wā-a-a hō!" it cried. And it dived. And although the lake was big, it swam around with

Hawa'n l' ḷū'gandan tcān g^{a} l' sɬ!ē l^{s}ā'ña xawī'gaian. Wa'giên l' qō'k^{u}-dañan. "Ta'ño î'sîñ," l' gudā'ñan. Wa'giên ^{s}a'nḷagan. Wa'ḷu ɬ!ao ā'dji da l' xadjū'gañan. Gîn gia'ñ l' ɬ!a'-gudañan. Wa'giên la'k!alañ l' ^{s}ā'n-dans ḷū g^{u} l' q!ā'wan. Ao lī'-īsi ḷū l' s^{s}ā'-iłaian. L' s^{s}ā'-iłas, l' s^{s}ā'-iłas.

L' s^{s}ā'-iɬ qaod l' tē'gan. L' tē'gan-dan î'ngua ^{s}agui' xetî't kî'ndaian. Tāḷ ū sā'wan. Wa'ḷu sūwē' yū'ansi l' ^{s}ā'ndañan. Wa'ḷu ałdjī' l' guda'n-ndi qaod aā'nan îsî'n l' kîndai'an. Wa'ḷu l' ḷū'adagandan l' xetg^{u} gū'dañagan. Wagiê'n l' ḷî'gadadjan l' xetg^{u} a.

Wa'ḷu hîn ana'ñ xā'das tā'ḷē sūdai'an "Dī'gu-ē ł qā'ḷī." Wa'giên la l' ^{s}o'dal-s^{s}aian. Wa'giên la l' lî'gudañgañan. "L'tc!ū'dju-idan. La^{s}a ł t!a'djaḷadaa-sañ," hîn l' gudā'ñan. Wa'ḷu ā'nañ xā'das gudaña'-i l' qê'ñgañan. Wa'ḷu "Ga'ano gam tcān dī dañ ta'ḷłagañasañ. Qāḷī' ła," hîn taḷē' sā'wan. Wa'ḷu ɬ!ao hao îsî'n la l' lagudā'ñgaian. Wa'ḷu hit!a'n la î'ñgui l' t!a't!ałdaian. Wa'giên gam l' tcā'ḷada^{s}añan. lū yū'an gîña'n l' lā'djigagan. Wa'giên la îñg^{u} l' q!ā'wan "Dī t!ā'wun qā'łi ya ł tcana'nsgat," hîn la l' sūdai'an. Wa'-giên t!ā'wun xetî't la l' a'nłtc!aian. "Dīg^{a} ł aga'ñ sq!ō'ḷt!asyuanan," hîn la l' sudai'an. Wa'giên lag^{a} aga'ñ l' sq!o'ḷsgadan. "Dañ qaga'ndju^{s}a"gałs ḷū ł dī q!al xā'łdañ," hîn la l' kî'ñgu-ganldjawan.

Wa'ḷu ɬ!ao l' kî'ndaian "Wa-a-a hō!" hîn l' kî'ndaldjawan. Wa'giên l' ^{s}ā'lāgan. Wa'giên sū'wē yū'ansi k!iên

him. And it swam, it swam, it swam-m. It came out with him where the man had been sitting. He did not scratch it. His throat was still strong.

When it came out, it said to him, "Don't look up." He obeyed. Then it again went down with him. When the Loon's throat became strong, it called again. "Wā-a-a hō!" it called. At once it dived. Then it again swam around the lake with him. And again it came below the place where he had been sitting. "Now look up," it said to him. Then he took his head out and tried to open his eyes. And it said to him, "Look first at that point of land yonder." Then he looked at it. And he saw through under it. "Look at those mountains. Look at the things upon them," it said to him. And when he looked towards them, he saw the animals upon them. There were grisly bears and black bears. There were also mountain-goats and marten. "Do you see those animals there?" it said to him. And he said he saw them.

And he was still sitting upon (the Loon). Then, however, it told him to get off. "Now get off," it said to him. At once he got off. When he got off, it said to him, "Sit there, so that I may give you directions." And he sat in his former place. "When you get home, go to your house. And when (your wife) cooks a grisly-bear-head, think as follows, 'Now let it bite her face.'" And afterwards he started. "Now go home," it said to him.

And when he arrived, he went to ˢadō′ lA dA′ñAł l' gī′gan. WA′giên l' gīs, l' gīs, l' gīs. Gia′gᵘ l' q!a′owaiyan gᵘ lA dA′ñAł l' ḷî′gadadjan. GAm la l' xā′ɬdaˢañan. L' qagA′ndju hawA′n LĀ′djigagān.

L' ḷî′gadadjan ḷū hîn la l' sūdai′an, "K!wē ɬ gAm qe′îłˢañ." WAgîña′n ū l' ˢeda′n. Wa′ḷu ha′oîsîn lA dA′ñAł l' ˢā′LaˢAñqasagan. TaḶē′ qagA′ndju dA′-guiˢēłs ḷū ha′oîsîn l' kî′ndaian. "Wa-a hao!" hîn l' kîñā′ñan. Wa′ḷu L!ao hit!A′n l' ˢā′L!agan. Wa′ḷu ha′oîsîn sūwē′ ˢadō′ la dA′ñAł l' ga′-idAn. WA′-giên ha′oîsîn î′sîn l' q!awai′an xetgᵘ l' ḷgadadjan. "Ha-i qe′iła ła," hîn la l' sudai′an. Wa′ḷu l' ˢA′nstA L!a′gan giên l' qe′iL!agan. WA′giên hîn la l' sudai′an "Wā′djgua LAgª ku′ndjus ɬ qê′nLagan. Wa′ḷu lagª l' qē′yaiyan. WA′giên la xetī′t l' qê′nsgiênsˢwā′nañan. "U Ldao q!aos ɬ qêñ. Gut gîn isī′ î′sîn ɬ qêñ," hîn la l' sudai′an. WA′gîñan gui l' qêns ḷū gîn te′iga gut î′si l' qê′ñgañan. Ẋū′Adj î′sgiên tān î′sîn īdjā′ñan. MAt gia î′sîn īdjā′ñan. K!ū′ gia îsî′n. Wā′dji gîn te′igas gᵘ dAñ qêñ," hîn la l' sudai′an. WA′giên l' qê′ñAñ l' sā′wani.

WAgiê′n hawa′n lA′gua l' tc!ā′-añgañ-an. Wa′ḷu L!ao hit!A′n la l' qā′AłālAn. "Ha-i qā′Ała," hîn la l' sudai′an. Wa′ḷu L!ao lê′stA l' qaa′lan. L' qa′alan ḷū hîn la l' sudai′an, "K!wai ɬ haoḶn q!ao dAñ ɬ kî′ñgugAñē ˢAn A." WA′giên la îsî′n gᵘ q!ā′wani. "DAñ qā′ḷ!as ḷū ɬ na-i ˢa A′ñˢa qāñ. WA′giên ẋū′Adji qā′dji l' gītc!ā′dAs ḷū hîn la′ˢAn gu′-dAñan, 'Wēd L!wā′dji l' xAñgª agA′ñ q!oq!ē′sgada-añ.'" WAgiê′n lê′stA l' qā′-idan. "Hao qa′-it ła," hîn la l' sudai′an.

WA′giên l' qā′L!as ḷū na-i ˢa A′ñˢa

his house. It had said to him, "Do not let your wife see you." Then he looked stealthily at his wife through a small hole. And he began to think about her as it had given him instructions. And as he thought, "Now let it bite her face," the grisly-bear head howled, and bit into her face. Then she was rolling about. But then he ran into the house to his wife. And having seized his wife, he ran outside with her. She said to her husband, "Take this from my face." Nevertheless he threw her on the beach with it. She rolled about with it. She soon died.

And then he began to try the fat out of his bears. And he put the grease into boxes. After he had cut the meat into strips, he hung them up in the house. He dried them. All that time he kept up a fire beneath. When he brought the firewood for it, he did not forget his bow. Then he finished preparing all of the meat and grease.

But at that time he saw the arrow with which he had shot the grisly bear. It was just above the place where he had lain down. When he saw it, however, he remembered his bow. Then he went to look for it. And when he saw it, it was standing against something in the woods (a tree or stump), along with the arrows. And he brought them to the place where he lived.

Then he went off. He was going to return (to the town). Then he put his canoe into the water. And he laid boards in the bottom of the canoe for the meat, and placed the meat upon them. After he had laid it all l' qā'gan. "Gam djā'^{g}añ agA'ñ L! qêndā'^{g}añg^{a}, hîn la l' sudai'an. Wa'giên djā'^{g}añ l' qê'ñq!oɬtc!îgañan L!dAla'si ^{g}a-i A. Wa'giên la'^{g}An l' gū'ɬɬidan la l' kî'ñgugañan gîña'n A. Wa'giên hawa'n "Wēd L!wā'dji l' xAñg' agA'ñ q!oq!ē'sgAt," hîn l' gudA'ñgAndan x̣ū'Adj qātc x̣ā'ɬteidan. Wa'gien l' xAñg^{a} ^{g}añ q!oq!ē'sgadan. Wa'ɫu l' q!ē'yunAñidan. Wa'ɫu L!ao nag^{a} djā'^{g}añ l' dō'^{g}atc!aian. Wa'ɫu djā'^{g}añ l' gī'djigīɬdas ɫū kiag^{a} lA dA'ñAɬ l' ^{g}ā'dagan. "Ā'dji ɬ dī xAñ stA î'sda," hîn Lā'lAñ l' sudai'an. Wak!iê'nAn la dA'ñAɬan q!Atg^{a} la l' k!ā'das^{g}aian. LA dA'ñAɬ l' q!ē'yunAñgAndan, l' k!ō't!Aɬdai-idan.

WAgiê'n hit!A'n ā'dji A'ñ^{g}a l' gī'alAñidani. Wa'giên t!a'ot!a ^{g}a-i tō A'ñ^{g}a l' îsdagā'-āñ. Wa'giên kiē' î'sîn l' k!Astai'gAɬs ɫū, na'gut l' k!iä'dagañan. L' x̣î'ladañan. Wa'k!iäɬ xetg^{u} l' tc!ā'anugañan. Tc!ā'anu ^{g}An A'ñ^{g}a l' î'sdaL!asi ɫū wA'giên ɬ^{g}ē'dē ^{g}ei gAm A'ñ^{g}a l' q!e'idAñgañan. Wa'giên kiē' dA'ñAɬ tō dA'ñAɬ l' ^{g}ē'ɬgīda^{g}odjawan.

Wa'ɫu L!ao tc!î'dalAñ Aɬ x̣ū'Adj l' tc!î'gan, A'ñ^{g}a l' qä'ñAn. L' tīdai'an sa l^{g}ā'ña sq^{g}A'tidjani. Wa'ɫu L!ao hit!A'n ɬ^{g}ē'dē ^{g}a-i A'ñ^{g}a l' q!e'idan ā'nîs l' qêns ɫū A. Wa'ɫu hit!A'n A'ñ^{g}a l' qêñ^{g}ā'gan. Wa'giên A'ñ^{g}a l' qêña's giên dî'tgua tc!idalAña'-i dA'ñAɬan l^{g}ā'ña xagadā'wan. WAgiê'n l' naga'n g^{u} dA'ñAɬ A'ñ^{g}a l' qā'L!agan.

Wa'ɫu l' qasā'sLaian. Sî'ɬgañ l' stīɬā'ñqasasLaian. Wa'giên Lū'ē hit!A'n tcāng^{a} A'ñ^{g}a l' îsdai'an. Wa'giên kiē' k!iū' k!ū'ñat dA l' î'sdaɫīs giên wA'gui l' skiū'AɫIgan. Wa'gui l' îsda^{g}ē'ɬgīs ɫū dA'ñAɬ l' Luqa'-idan. Gam ɬiña'n

upon them, he went away. He did not pay the least attention to his wife's dead body. Then he came to the town.

When he reached the town, all of the town-people came down to meet him. They were very glad to see him. Then all brought his meat up to his house. After he had entered, he said, "Call the people to eat this meat." And when they called them, all the chiefs came in. He said to the crowd of people, "Cook that meat for them. Steam it." They did so. They put stones into the fire. When they were hot, they brought out two boxes for it. And after they had poured water into them, they began to put the meat in. They also put stones into them. After they had boiled for a while, the (meat) was cooked. When it was cooked, they put it into a large tray with spoons. Then they put trays in front of them. Afterwards they put the meat into them with the fat. Then they ate.

After they were through eating, he said to them, "Do not go out. I will recount (my adventures) to you." He said to those around the door (the servants), "Carry home that which is left over." So they took all of the trays to those at home.

But then he was going to tell them about himself. Then they questioned him. They said to him, "Did you kill this grisly bear?" And he said, "Yes." They said to him, "How did you kill it?" They asked him how, because he had been blind. And he said, "No, indeed! (I did not go by myself). My wife took me to it. She led me bedjā'^{s}Añ k!ō'tgui l' qēya^{s}ā'ñan. Wa'ɫu lnaga'-i g^{u} l' Luqā'L!agan.

Lnaga'-i g^{u} l' ^{s}ā'sgAts ɫū lnaga'-i xadē' wa'ɫuAn la ^{s}o'stAs^{s}aian. La'Aɫ L! gu'dAñē lāyuā'nAn. Wa'ɫu ā'dji kiē' L! wa'ɫuAn nag^{a} lā î'sdagāñan. Wa'ɫu l' qatc!a's ɫū hîn l' sā'wan, "L!a'^{s}An ɫ ^{s}ā'yiño ā'dji kiē' L! taga'-i ^{s}An A." Wa'giên L!a'^{s}An L! ^{s}ā'-iyañan ɫū î'L!adē wa'ɫuAn ^{s}o'stAtc!aian. "Ha'-odji kiē' ɫ L!a'^{s}An Liñ^{s}alA'ñ^{s}o. Xoa'ɫ-da^{s}o ła." Hîn sk!ū'las l' sū'dagañan. Wa'gîñan L! wa'gan. Tc!ā'anuē ^{s}a-i wa'ɫu qwā L! sî'sAgañan. K!ī'nsLas ɫū hit!A'n t!ō'tē tc!î'stAñ wa'^{s}An L! xā'sL-s^{s}aian. Wa'ɫu hit!A'n ^{s}Anɫ ā'dji ^{s}ei L! gī'atagas ɫū kiē' w^{s}ei L! î'sdagi-edan. Qwā'a-i î'sîn w^{s}ei L! îsdai'an. Wa'ɫu sk!u'lda qaod ^{s}alA'nsɫaiani. ^{s}alA'nsɫas ɫū k!e'iłga ^{s}aqō'na ^{s}a-i sLā'gwAl Aɫ L! kî'tîL!agañan. Wa'stō hit!A'n L!a xetî't k!e'iłga L! î'steidAn. Wa'stō hit!A'n kiē' w^{s}ei L! î'sdadālani ^{s}a-i dA'ñAłan î'sîn. Wa'ɫu L! tā'gañan.

L! tagī'gane ɫū "K!wē gAm qagaɫ-^{s}ā'ñ^{s}ō. DalA'ñ g^{a} ɫ giała'ndaasañ," hîn L!a l' sūdai'an. "Ā'dji qa'oq!alē ɫ L!a gi'ala^{s}o," hîn łkia'gwē dA ga îsga'-i l' sudai'an. Wa'gîñan k!e'iłgē wa'ɫuAn L!a L! gi'ala^{s}odjawan.

Wa'ɫu L!ao hit!A'n Ała'ñ l' gī'ałandā'ñqasāgan. Wa'ɫu la'Aɫ L! kiä'nāñan. "Dā g^{u} a adjī' ẋū'Adji tīyai'ya," hîn lA L! sūdai'an. Wa'giên "Añ" hîn l' sā'wan. "Gasî'no la dAñ te'-îdLdjawañ," hîn lA L! sūdai'an. L' xA'ñqagāgan A'łū LAg^{u} la L! sūdai'an. Wa'giên hîn l' sā'wan, "Ga'ano dī djā-o ^{s}a dī î'sdagAni. La dītg^{u} dī l' ^{s}A'lqāL!agAn.

hind it. And she broke off a forked stick for me. Then she put my arrow between (the points). Then she aimed straight at it. When she gave the word, I shot. When I shot, it went through its heart. And it died." That is what he said.

"Then my wife said to me, 'You missed it, bad one!' She concealed it (the truth) from me. And when I called to her, she did not answer me. Meanwhile she cut it up and carried it up to the house. And from sitting in the place where I had shot the bear I crept about in the woods. Then I came to a trail. And I crept along upon the trail. At that time I felt my hands go into water. Since I thought it was sea-water, I tasted it. And when I knew it was fresh water, I began to weep.

"And while I was still lying beside it, I heard a bird call far away on the opposite side. After a while it began calling again near me. After some time had passed, while I lay there, I perceived that it had come out below me. Then this bird spoke to me. It said to me, 'Get upon me.' And I felt of it. And it was too small to get on. Therefore I was afraid. Then it said to me, 'No, get upon me.' And when I did get upon it, I put my head under its feathers. And it said to me, 'Put your arms around me. When your throat gets tired, scratch me.' Then it dived with me.

"It went around the lake. And it came up in the place where I had sat. It dived twice with me. But then it told me to look up. At that time I Wa'giên łgatc!ā'ñō dī ˢan l' t!a'sq!algan. Wa'giên tc!î'talaña-i waˢadā' dī'na l' sk!a'łînāgan. Wa'ḷu lai'ya ku'ndjuwuñ l' sūs ḷū la ł tc!îga'n. La ł tc!îga'n ḷū l' k!ō'gē ˢadā'wani. Wa'giên l' k!ō't!alan," hîn l' sā'wan.

"'Hao la dañ ˢaḷa'o sta'dā'lgañgua,' hîn wa'ḷu dī djā dī sū'dagan. Dī gª la l' q!o'lgandaiangua. Wa'giên lagª ł kiä'gans giên gam dīgª l' ā'ñˢañgīni. Wat!a'łu lˢei l' q!ê'nanans giên ana'gª la l' î'sdagāñan. Wa'giên gia'gᵘ ẋū'adji ł tc!î'gan gᵘ ł q!a'ogans sta lak!oa'nan ł l!u-ī'dan. Wa'ḷu k!iū' ˢan ł qā'l!agan. Wa'giên k!iwē' gut ł l!u-ī'dan. Wa'ḷu tcāngª dī sl!a-i djî'łagas ł ˢā'ndañgan. Tañ î'sîn ł guda'ns ḷū ł k!ō'gudañgañ. Wa'giên ˢanḷ ī'djîñ ł laguda'ñgani ḷū łA sˢa'-iłiedan.

"Wa'ḷu adjī' djî'ngu hawa'n ł ḷuda-ga'ndan xetî't î'ngua ˢagui' kiña'ns ł guda'ñgan. L' sū'gans sta ˢet qaod aa'nan î'sîn l' kiñā'ñgan. Wa'sta ˢet qaod hawa'n ł ḷudaga'ndan dī xetgᵘ l' ḷî'gudas ł ˢā'ndañgan. Wa'ḷu ā'dji xe'tadē dī ˢa kîłgu'lgan 'Dī gwe ł qā'ḷī,' hîn dī l' sū'dagan. Wagiê'n ł lagudā'ñagan. Wa'giên la'gue qaḷī'-ga-i ˢa l' īẋa'djū-īdan. Ałdjī'ału dī łˢoa'gagan. Wa'ḷu 'Ga'ano dī'gwe ł qā'ḷī,' hîn dī l' sū'dagan. Wa'ḷu la-guē' ł qaḷī'gan ḷū l' t!a'-on xe'tgui ł ˢa'nłtc!îgan. Wa'giên 'Dīgª ł ˢansq!ō'ḷ-das,' hîn dī l' sū'dagan. 'Dañ qaga'n-dju ˢā'gas ḷū ł dī xā'łdañ.' Wa'ḷu dī da'ñał l' ˢal!ā'gan.

"Suwē' ˢadō' l' īdja'ni. Wa'giên giagᵘ ł q!a'ogan gᵘ l' ḷa'gadīdjîn. Dī da'ñał l' ˢal!a'sta'stañgan. Wa'ḷu l!ao dī l' qē'l!axa'lgan. Wa'ḷu ł qe'iagan.

did look up. It was that bird that helped me." This is what he told them.[1]

Two nights afterward they saw a Cormorant coming. It swam to the town. And since all wanted to see it very much, they went outside for it. Then the old man who had shot the grisly bear said, "Let me throw a stone at it first." So when it came into shallow water, all took stones [for it]. And the old man threw at it first. But afterwards they threw at it a great deal.

Although they threw stones at it, it was not afraid. It did not want to go back. Then they stopped throwing at it. And it went straight up among them. Then it entered the chief's house, which stood in the middle of the town. Then they questioned it. "Who are you?" they said. It said "I am one who comes to give you food." It was full of olachen. "Get me something for these," it said. So they set a big tray in front of it. But then the olachen began to come out of its mouth into the tray. And the tray was filled. Then the chief said, "Distribute these among yourselves." So they shared them. Then it said to them, "When I come again, do not throw stones at me. I will give you olachen again." It came from Nass River. Then it went away from them.

Two nights afterward it came over again. But then they did not throw stones at it. And they took good care of it. And when it went up, it entered the chief's house. Then it again asked for something in which to put them. Hao xetî't îs ū dīg^{a} q!a'ñgan," hîn L!a l' sūdai'an.

Ga'-ista ^{s}āl sta'ñ^{s}eł̣s ł̣ū k!iä'lū lga'-L!as L! qä'ñan. Lnaga'-i ^{s}a l' ł̣îga'n-dalan. Wa'ł̣u kiag^{a} la k!iū' L! ^{s}ē'di-wagan la da L! ^{s}a'naguns ł̣ū. Wa'ł̣u ana'ñ q!ēyā' x̣ū'adj tc!îga'n hîn sā'wan "Dī ł l' k!atlā'ganda^{s}o." Wa'gîñan lîga'-itca'aiyē ^{s}a-i l' ^{s}ē'dagałs ł̣ū qwā da L! xā'da^{s}odjawan. Wa'giên ā'nañ q!ē'ya îs l' k!a'tlāgañan. Wast' L!ao hit!a'n l' ^{s}ei L! k!a'taoyū'anan.

L' ^{s}ei L! k!a'daos k!iä'nan gam l' ł^{s}oa'gał^{s}añan. Gam stlē'lga-i da l' guda'ñ^{s}añan. Wa'giên lan la L! k!a-da'n. Wa'giên L!a qā'ł̣gut l' qagał-s^{s}wā'nañan. Wa'giên nañ ī'Ladas gia na-i yak^{u} tī'yuda-i ^{s}a-i l' qatc!ai'an. Wa'ł̣u la L! kiänā'ñan. "Gasî'nL!ao dañ ī'djîñ," hîn L! sā'wan. "Dala'ñ g^{a} ł gī'dīyē ^{s}an a," hîn l' sā'wan. Sao ał l' skl!'sLīyagan. "Ałgui ł ^{s}an dīg^{a} gîn îsda'^{s}o," hîn l' sā'wan. Wa'gîñan k!ē'iłga yū'an la xetg^{u} L! îsdai'an. Wa'ł̣u L!ao hit!a'n sā'wē l' xałī' sta k!ē'iłga-i ^{s}a-i îsLai'-îdani. Wa'giên k!ē'iłga-i sta'gani. Wa'ł̣u ā'nañ ī'L!a-das hîn sā'wan, "Ā'dji ł gutg^{a} î'sda^{s}o." Wa'gîñan gutg^{a} L! î'sda^{s}odjawani. Wa'ł̣u hîn L!a l' sūdai'an. "Ha'oîsîn ł ł̣iga'L!at!as ł̣ū ł gam dī k!ad^{s}a'ñ^{s}wañ. Ha'oîsîn dala'ñ ga sao ł îsda'asañ." Gu ^{s}a'nł̣si sta l' īdja'n.

Wa'ł̣u hit!a'n L!a'sta l' qagā'lan. Ga'-ista ^{s}āl sta'ñ^{s}ēł̣s ł̣ū ha'oîsîn l' ł̣a'-gaL!agan. Wa'ł̣u L!ao gam la L! k!a'-da^{s}añan. Wa'giên hī'k!wan da'man la L! qä'ñan. Wa'giên l' qaga'ł̣s giên nañ ī'L!agidas gia na-i ^{s}a-i l' qatc!ai'an.

[1] Possibly two stories may have been combined in this one, the first ending at this point. Such a combination certainly took place at times.

So they set something in front of it. But then it disgorged the olachen into it. At that time the tray was again filled. And again the chief said, "Give all of these to the people." Then the people shared them.

After all had been given to them, they said, "A man is coming." They said, "He is coming from the direction of the moonrise." Then he arrived at the town. This was Raven. Upon this he entered through the doorway. Then he saw these olachen before them. He made himself into a man. He said to the chief, "Let them give me olachen." — "No, they like it too well," he (the chief) said to him. And he said the same thing to him again. And he could not get it by talking. He said, "I have eaten nothing since leaving home," but still they did not want to give him food. "Who gave the olachen to you?" he said to them. "This Cormorant did it," they said to him.

And after he had looked at it (the Cormorant) for a while, he said to it, "Will you not give me some also?" And it refused to do so. Then Raven said to the Cormorant, "You shall become stone where you are." And it became a stone. "Do not speak that way to us, chief," they said to him. They were afraid of him. But still he said to them, "You did not give me food. You shall also become stones." And all became stones. He did it because he wanted the olachen. But yet the olachen turned into stones along with them. The end.

Wa'ɫu ha'oîsîn gi'nA ˢa-i L!agᵃ l' îsdai'ani ˢAn l' ginā'ñan. WAgîña'n la xetgᵘ L! îsdai'ani. Wa'ɫu L!ao ha'oîsîn sā'wē wˢei l' ˢā'ñani. Wa'ɫu k!ē'ɫga-i ha'oîsîn sta''gani. WA'giên ha'oîsîn nAñ ī'L!adas "Ā'dji ɫ gutgᵃ î'sdaˢodju" hîn sā'wan. Wa'ɫu gutgᵃ L! î'sdaˢodjawanî.

Ā'dji L!agᵃ L! î'sdaˢēɫgīs ɫū nAñ ī'ɫiña qaL!ā'ñgua hîn L! sā'wan. "Gī'djisto l' qa'gAñ," hîn L! sā'wan. "Qōñ qā'L!aɫgAñAs gū'stō l' qā'gAn," hîn L! sā'wan. Wa'ɫu lnaga'-i ˢAn l' qā'L!agAn. Yêɫ ū îdja'n. Wa'Aɫu k!iwē' ˢa-i l' qatc!ai'an. Wa'ɫu ā'dji sā'wa-i L!a xeti't isī' l' qê'ñgañan. AgA'ñ l' xā'dadaian. "NAñ ī'L!adas k!wa-i sao dīgᵃ gī'dada," nAñ ī'L!adas l' sūdai'an. "Ga'ano A'ñˢa L! qōyā'dᵃˢodjūgAñ," hîn la l' sūdai'an. WA'giên ha'oîsîn gîña'n la l' sūdai'an. WA'giên ˢadō' l' kî'ɫˢesgaiani. "Hawa'n ɫ qē'salgAñgua," hîn l' sūs k!iä'nAn gAm lagᵃ gī'diē da L! gūdA'ñˢAñgañan. "Gū'stō a dalA'ñ ga sao î'sdagañan," hîn L!a l' sūdai'an. "A k!iä'lu q!awā's ū wA'gAñgua," hîn lA L! sūdai'an.

Wa'ɫu la-o l' qêñ qa-aod gAm gᵘ dīgᵃ î'sîn dAñ wa'ɫiñañ," hîn la l' sūdai'an. WAgiê'n ga la l' gwa'waiyan. "HaoɫNa'n dAñ qwai'ˢēɫsga," hîn wa'ɫu Yê'lē k!iä'luwē sūdai'an. WA'giên l' qwaa'-iˢelan. "GAm ɫ īL! L!āku'nsudan, nAñ ī'L!adas," hîn la L! sūdai'an. Lagᵃ L! ɫˢoa'galan. "WAt!A'lgᵃ hAn gAm dī dalA'ñ gī'daˢañgAñgua. DalA'ñ î'sîn qwa'a-iˢēɫsañ," hîn L!a l' sūdai'an. WA'giên L! wa'-aɫuAn qwa'a-iˢelan. Sa'wē da l' gudA'ñs ɫū l' wA'gan. WAk!iê'nAn sawē' dA'ñAɫan qwa'a-iˢēlani. Hao lī'sɫu la ku'ndjuga.

4. Qîñg^{a}.

Qîñg^{a} [1] had a child. And his child wore his hair in bunches. [But still] he was not a shaman. And he used to sleep at a distance from his father's house. His feet were on the sea-bottom. And only his face was above water. And when he slept, his hair floated on the water. And he had a sculpin at the end of each hair.

And when the Ocean-People [2] came along, they saw him. Those were the killer-whales. And they began playing with his sculpins. They began to bite them off. After they had bitten them off, he stopped sleeping there. They did not eat them. They only played with them. They did this to see what his father would do.

After they had finished doing this to him, he went in to his father. Then he said to his son, "Son, let them make a figure of me." And he called the Forest-People.[2] He called a beaver from among the beavers. He also called a bear from among the bears.[3] The-One-in-the-Sea is named Qîñg^{a}. And they played with his supernatural beings. So his father became angry. Then he called the Ocean-People. Then the Ocean-People all entered Qîñg^{a}'s house. And a rattle hung there. And his house was filled with a great number of people.

Then he took down his rattle. At that time he began to shake his rattle.

Qîñg^{a} ū gît qa'-ian. Wa'giên l' gī'da sk!a'djigālāgan. Gam l' s^{s}ā'ga-añan. Wa'giên l' ^{s}oñ na'sta wā'djgua l' k!a'tigañan. L' st!a-i tcān lā ^{s}ā'dawāgañan. Wa'giên l' xañ s^{s}o'nan q!ē'djul!āgāñan. Wa'giên l' q!adē's ḷū l' qā'dji lā gī'gañgañ. Wa'giên ku'nē sta k!āl ^{s}an la q!ołgā'di^{s}odjūgāñan.

Wa'ḷu tcān xā'dē îsda'ls ḷū l^{s}ā'ña l! qä'ñan. S^{s}ān ū idja'n. Wa'giên k!ā'lē ał l^{s}ā'ña l! nā'ñidan. Wast' l^{s}ā'ña l! q!odā'ñidan. Wast' l^{s}ā'ña l! q!odā'ñanē silē't lan g^{u} l' k!a'dīlagan. Gam l^{s}ā'ña l! tā'^{s}añane. Hī'ñan o ał lā l! nā'ñan. L' ^{s}oñ ^{s}edē' l! laqê'ñgañan.

L^{s}ā'ña l! î'sdagīs ḷū ^{s}o'ñañ q!oł l' qatc!ai'an. Wa'ḷu hîn gida'ñ l' su'daian, "Łqên k!wa-i ł dī dā l! nī'djînda." Wa'giên łk!iê'ns xadē' ^{s}an l' ł^{s}ā'-iyaiyan. Tc!îñ sū'asta tc!îñ s^{s}wā'nsîñ ^{s}an l' ł^{s}ā'igañan. Tān sū'sta î'sîn tān s^{s}wā'nsîñ ^{s}an l' ł^{s}ā'-igañan. Ta'ñwan la'na ū Qîñg^{a} hîn kī'agan. Wa'giên s^{s}ā'nē ał l^{s}ā'ña l! nā'ñan. Wa'giên l' ^{s}oñ qā'łiłdaian. Wa'ḷu ā'dji tcān xa'dē ^{s}an ł^{s}ā'-iyaiyan. Wa'ḷu tcān xa'dē wa'ḷuwan Qîñg^{a} gia na-i ^{s}ei idja'n. Wa'ḷu si'sa waḷu skā'-iawan. Wa'giên l! xadā' qoan ał na-i l^{s}ā'ña sta''gani.

Wa'ḷu waḷn si'sa sk!ai^{s}ā'wan l' dā'wan. Wa'ḷu ā'dji sîsē' gī'dasḷaian.

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[1] See p. 304, Footnote 3. He is identified here with The-One-in-the-Sea, the greatest of all the Ocean-People; but this idea was repudiated by Skidegate informants.

[2] This term included, besides the killer-whales, as mentioned in the next sentence, all other supernatural beings supposed to reside in the ocean. The Forest-People are the supernatural beings in the woods.

[3] This passage seems to belong on p. 364, at the end of the first paragraph.

Then he sang, "Ya hai yē ya haiyī." Qîñg^{a} sang it. His rattle flew about in the house. Then these people were much frightened. At that time they flowed out into the sea. All of these people went out. And they became stones outside.

Then he told them to make a figure of himself. "Make a figure of me," he said. He said it to all the Ocean-People. And they tried to make a figure of him. And they were unsuccessful. Then he began to dislike them. And another made a figure of him. And he, too, was unsuccessful. Then he told Beaver to try it alone. Then he, also, could not accomplish it. And he also asked Porpoise.[1] But he did it right. And Porpoise made a likeness of him. And he finished it.

Then they set it up. And they called for East. And they called for North. And they also called for West. And they also called for South.[2] Then they entered his house so as to be shown this thing. Then they looked at it. And East said, "Give it to me." And he would not give it to him. Then North also asked for it. And he would not give it to him either. Then West also asked for it, and he refused to give it to him. Then South asked for it. And he refused to give it to him.

Then Deer also entered. At that Wa'ɫu l' k!Adjā'wan, "Ya hai yī ya haiyī." Qîñg^{a} ū k!Adjā'wan. Na'gut sîsē' lā x̣îtgwā'-añgañani. Wa'ɫu ā'dji xā'daga-i ɬ^{s}oa'gAłyū'anani. Wa'ɫu ā'dji tAña'-i kiä'gwīg' kwa'adani. WA'giên ā'dji xā'daga-i wa'ɫuAn kiag^{a} î's^{s}odjawan. WAgiê'n-ō kia qwa'a-i^{s}älan.

WA'giên hit!A'n dAgA'ñ l' nī'djîñhalan. "Dī dā ɬ nī'djîn," hîn-ō l' sū'gañan. Tcān xa'dē wa'-aɫuAn-ō l' sū'dagañan. WA'giên la'dA L! nī'djîñgañan. WA'giên ^{s}adō' L! ^{s}ê'sgagāñani. WA'giên L!ag^{a} l' gwa'gal'gañan. WA'giên ha'oîsîn nAñ q!A'lat la dA nī'djîngañan. WA'gien ha'oîsîn ^{s}adō' L! ^{s}ê'sgagāñan. Wa'ɫu tc!î'ñ gia s^{s}o'nan l' xA'ldañan. Wa'ɫu la î'sîn la ^{s}adō' ^{s}ê'sgaian. Wa'ɫu Sqo'lgînagîs la îsî'n l' xA'ldañan. WA'giên la L!ao l' LĪ'adaian. WA'giên la-ō dAgā'ñ nī'djañan Sqo'lgînagîs A. WA'giên hit!A'n ^{s}ē'ɬgīgAn.

Wa'ɫu hit!A'n sa la L! LA'oɬɫ'linagan. WA'giên Xe-ū' ^{s}An L! ^{s}ā'-iyañan. WA'giên X̣ao ^{s}An L! ^{s}ā'-iyañan. WA'giên dja'agūstAg^{a} hAn î'sîn ^{s}An L! ^{s}ā'-iyañan. WA'giên k!ē'dAgia ^{s}An îsî'n L! ^{s}ā'-iyañan. WA'giên ā'dji na-i ^{s}ei lā l' î'stc!a^{s}awan. WA'giên ā'dji gîn L! ɬî'ndas l' qî'ñawē ^{s}An A. Wa'ɫu la l' qî'ñ^{s}ugañan. Wa'ɫu Xe-ū' "Dīg^{a} ɬ î'sda" hîn-o Xe-ū' sā'wan. WAgiê'n lag^{a} l' qōyā'daiani. WA'giên X̣ao hAn îsî'n l' ginā'ñan. WA'giên lag^{a} hAn îsî'n l' qō'yadaian. WA'giên Dja'agūstAga hAn îsî'n l' gīnā'ñan giên la l' qō'yadaian. WA'giên Q!ē'tgia hAn î'sîn l' ginā'ñan. WA'giên lag^{a} l' qō'yadaian.

Wa'ɫu k!ā'tgia î'sîn ^{s}a-i qatc!ai'an.

[1] The story-name of this animal is used here, sqo'lgînagîs; the ordinary name being simply sqol. In the same way, k!ū'x̣ugînagîts is the story-name of marten; k!ū'x̣u, the ordinary name.

[2] This is the only place in all the Haida texts obtained by me where the four quarters of the compass are referred to. Usually reference is made to the southeast and the north only.

time he, also, asked for it. And he gave it to him. "When I die, he (Porpoise), also, will die," he said. Therefore now they both die at the same time.[1] The end.

Wa'ɫu la îsî'n l' ginā'ñan. WA'giên lag[a] la l' î'sdaian. "Dī k!ō't!Aɫs gîña'n la î'sîn k!ō't!Aɫsañ hîn-ō l' sā'wan. Aɫdjī'Aɫu wed guɫū' hAn l' k!ot!A'ɫgagañ[s]wañ. Ao LĪ'sɫu lā ku'ndjugañ.

5. [s]ā'itxa'olda (Ashes-Eater).[2]

Some supernatural being destroyed the uncles of Ashes-Eater. Then Ashes-Eater tried to make himself strong by taking baths. And his friends' wives did not know it. And early in the morning he went shooting. Then he went into the sea again at midnight. He bathed for strength. And in the morning he came in and lay down in the ashes. And his uncles' wives did not know about it, because he wanted to be strong. Only women were left. (The supernatural being) was called Stone-Ribs.[3]

And when he became very strong, he again went to the Point. Then he saw eagles come flying from the ocean. And one had a single t!A't!a[4] in its talons. They passed it back and forth. They played with it.

After they had done this for a time, they lost it downward. And when it fell upon the ground there was a great earthquake. And it sounded as when one fires off a cannon. And being surprised, he went quickly to look at it.

[s]ā'-itxa'olda qā'lAñ L! hīlūdai'an gîn s[s]ā'nūa A. WA'giên [s]ā'-itxa'olda agA'ñ gîñq!oɫdī'idAn. WA'giên l' tōwē' djā'-[s]alAñ gAm [s]An u'nsAtda[s]añan. WA'giên sîñai'yAn l' tc!îtagwā'ñ[s]agañan. WA'giên ha'oîsîn [s]āl-yāk[u] tcāng[a] l' îdjā'ñan. AgA'ñ l' gī'ñgañan. WA'giên sa'nɻnē [s]ataga'-i[s]ēɫs giên [s]ā'-ida l' tītc!igā'ñan. WA'giên ha'oîsîn [s]āl-yā'k[u]lē'[s]eɫs ɻū tcāng[a] l' ɻ'ɫagagañan. WA'giên sa'nɻnē [s]ataga'i[s]eɫs ɻū ha'oîsîn [s]ā'-id[a] l' tētc!igā'ñan. WA'giên gAm l' qā dja'[s]alAñ [s]An l[s]ā'ña u'nsAda[s]Añgañan dAgwī'ga-i dA l' gudā'ñan A'ɫa. Djadē' s[s]u'nan s[s]u'nan qagā'nane. [s]odā'ñxewiyat hîn-ō l' kia'gan.

WA'giên kungwē' ha'oîsîn l' dagwē-[s]ē'ɫyūans ɻū l' qa'-idan. WA'giên [s]ōt sīîs gu stA ñā'dalL!agAɫs l' qeā'ñan. WA'giên nAñ s[s]wān t!A't!a t!ā'-îsgañan. WA'giên gut ga la l' t!ak!ā'dAñ[s]ūgañan. La'Aɫ l' nā'ñ[s]ūgañan.

La î'sd[s]ō qaod lA'gui l' dAgAɫa'[s]oan. WAgiê'n LAga'-i îñg[u] l' [s]ā'dawas ɻū LAga'-iî'ɫdayūanan. WA'giên L! q!oa'ndagAns gîña'n gudAñagane. WA'giên [s]a-i l' ɫ[s]ā'was ɻū hawī'dan l' qêñ[s]ā'gan. WA'giên gAm qon la'da l' dī'îñ[s]AñgAn-

[1] See p. 317. It is thought that when a porpoise is washed ashore, a deer will be washed ashore at the same time.

[2] This is evidently a much abbreviated version of the story of Stone-Ribs (see Skidegate Texts, No. 4, in Bulletin 29 of the Bureau of American Ethnology), so altered that the name of the Skidegate hero is now applied to the monster which he overcame.

[3] This translation of [s]odAñxē'wiyat is somewhat uncertain, although xē'wi certainly signifies "ribs."

[4] Said to be a very small fish resembling a halibut.

And before he had hunted a long time for it, he found it. It was a tɬa'tɬa. Then he took it up, laid it before himself, and sat above it. And when he was about to cut it up, (something said), "Hn" ("don't"). And when he was again about to cut it up, something again said "Don't" to him. He did not know what it was that spoke. It was the ground that spoke to him. And another time he was about to cut off its head. A something again said "Hn" to him. And when he was afraid to touch it, he sat over it. And he thought, "I must pull it out by its tail." Then he did so. And when he cut it a little, no one spoke to him. And he pulled out the whole of it. And when he had finished that, he put its skin between some trees. Then he went home.

And when evening came, he did not bathe again for strength. And while it was yet dark, he went to (the skin). And his uncles' wives did not know about it. And when he came to his skin, he pulled it down. And he went down with it to the edge of the sea. And he stood on the seashore. He thought, "Now I shall try to put it on." And, putting his head into it, he pulled it down. And it fitted him.

Then he went into the ocean with it. And, moving his tail a little, he went far out to sea. And it swam with him far towards mid-ocean. Then it came back with him. And it came ashore with him at the place beside the ocean where he had put it on. Then he pulled it off again. And he dan la l' qēyai'yan. Tɬatɬō' idja'n. Wa'giên la l' gwī'das giên xē'tguɬañ la l' gu^{s}a'os giên la'sa l' qɬą'wan. Wa'giên l^{s}ē l' qɬênanā'ñɬas giên "hn." Wa'giên ha'oîsîn la l' qadā'ɬas ɫū "hīgā'n" hîn gîn l' sūdai'an. Gam gîn sūs ^{s}an l' u'nsad^{s}Añgañan. Laga'-iyū l' sudagā'ñan. Wagiê'n ha'oîsîn l' qādj lā l' qɬēqɬē'ɬaɬɬagan. Wagiê'n ha'oîsîn "hn" hîn gîn sā'wan. Wa'giên la lā'gaga-i g^{a} l' ɬ^{s}wā'das giên la'sa l' qɬā'wan. Wa'giên hîn l' gudā'ñan l' stɬa-i gū'sta gwa la ɬ ɬqɬu'ntcîstaɬiña" a. Wa'giên wa'gîñan la l' îsdai'an. Wa'giên la l' qɬē'dūɬgwēs ɫū gam la nañ kīl^{s}ā'ñan. Wa'giên l' gū'sk!^{u}han hak!wa'n lā l' ɬqɬu'ntcîstɬaian. Wa'giên la l' la^{s}ē'ɬda's ɫū qēt ^{s}ā'da sa l' qɬal lā l' ɬɬinā'gan.

Wa'giên nag^{a} l' qā'-idan. Wa'giên sî'ñias ɫū gam ha'oîsîn aga'ñ l' gîñ^{s}ā'ñan. Wa'giên hawa'n ^{s}ā'lgagandan ^{s}a l' qā'-idanî. Wa'giên l' qadjā'^{s}alañ gam ^{s}an l^{s}ā'ña u'nsad^{s}Añgañane. Wa'giên l' qɬal ^{s}an lā l' qa'ɬas ɫū l^{s}ā'ña l' danɬawai'yane. Wa'giên ^{s}ā'yawē gia'o ^{s}a da'ñaɬ l' qas^{s}ai'yane. Wa'giên ^{s}ā'yawē giag^{u} l' gia'gan. "K!wai 'ai'gañ la ɬ îsdaguda'ñsa'-uts," hîn l' gudā'ñan. Wa'giên l^{s}ē l' ^{s}a'nɬtcɬas ɫū xētg^{a} la l' da'ntcîɬa^{s}alan. Wa'giên gîñgā'ñan l^{s}ē l' ɬɬiê'nda^{s}alan.

Wa'giên la da'ñaɬ l' ɫagai'an. Wa'giên łña'n stɬāñ l' hī'ɬadagandan qɬa'tagwi l' gūyê'ndals^{s}aian. Wa'giên sī'sgui ^{s}agui' la da'ñaɬ l' gī's^{s}aian. Wa'giên la da'ñaɬ l' stīɬgā'lan. Wa'giên giag^{u} ta'ña-i djî'ngu l^{s}ē l' qatcɬai'an g^{u} la da'ñaɬ l' gwa'ogalan. Wagiê'n ha'oîsîn ^{s}ēstaga'ñ la l' da'nɬstɬaiyan.

put it between the trees where he was keeping it. Then he returned home and entered his house. And his friends' wives did not know what he was doing.

And next day he went there again. Then he put it on as he had done before. And it again went down with him into the ocean. But then it swam out with him far into the open ocean. And it came ashore in front of the town. And he came out of it again.

Then he went [by land] to the place where Stone-Ribs lived. And they were talking about the small t!A′t!a which swam about. "If I could but see it, I would throw it into the canoe," said Stone-Ribs. And Ashes-Eater heard what he said. And he began to shake his house.[1] Then Stone-Ribs said, "Hn, I wonder what supernatural being I killed is going to have more supernatural power than I." And after he had finished saying this of him, Ashes-Eater went down again, and again entered his skin. Then he again swam back. And he came ashore again at the place whence he had set out. And he again took off his skin. And he went up to the woods with it. And he put it between the trees. Then he went home again.

And his uncles' wives thought he was weak, because he always lay in the ashes. And after he had staid two nights in the house, he again went thither in the morning, while it was still dark. And when he came to it, he pulled it down again. Then he again went down to the sea and put

WA′giên gia′gᵘ la l' dagā′n gᵘ qē′dē ˢā′da lA l' îsdai′yan. WA′giên ha′oîsîn nagᵃ l' qā′-its giên nagᵃ l' qatc!ai′yan. WA′giên LAgᵘ l' ˢēts gAm l' tōwē′ djā′-ˢalAñ gAm ˢAn u′nsAdˢAñgañan.

WA′giênhō wAdaalē′kᵘ ha′oîsîn ˢa l' qā′-idani. WA′giên la l' îsdai′yan gî′ñan ha′oîsîn lˢe l' qatc!ai′an. WA-giê′n ha′oîsîn tcāngᵃ lA dA′ñAł l' gū′ła-gaian. Wa′ḷu L!ao sī′sgwi ˢagwī′ la dA′ñAł l' gī′gwañan. WA′giên lnaga′-i q!A′tgu l' gwa′ogalan. WA′giên ha′o-îsîn l' ˢē′stA l' qā′L!agan.

WA′giên ˢodañxē′wīyêt nas ˢa l' qaga′n. WA′giên t!A′t!a ẓu′tdjū gī′-gwans ˢa L! qa′ogagañan. "Ła L!a l' qêns ḷū lA ł kī′q!ataḷīdadA′ñgAñ," hîn ˢodañxē′wiyêt sā′wan. WA′giên ˢā′-it-xa′oldA LAgᵘ l' sūs lˢā′ña gudā′ñan. WA′giên ˢodAñxē′wiyêt "hn" hîn sā′wan. "Gāsî′n sˢān ˢedō′ łA wa′gan qaod dī sˢān t!A′lgiyē dAgwa′lAł" hîn l' sā′wan. WA′giên la l' sūdagī′s giên ha′oîsîn ˢā′-itxa′oldA qasˢa′s giên ha′oîsîn q!ā′lAñ ˢa-i l' qatc!ai′an. WA′giên ha′oîsîn siłgā′ñ stA l' gīgā′lan. WA′giên ha′o-îsîn giê′stA idja′n gwahA′n l' gwaogā′lan. WA′giên ha′oîsîn q!ā′lAñ ˢa′-ist' l' qā′-L!agan. WA′giên dītgᵃ lA dA′ñAł l' qagā′lan. WA′giên ha′oîsîn qē′dē ˢa′ˢada lA l' îsdai′an. WA′giên nagᵃ l' qā′-idan ha′oîsîn A.

WA′giên l' qā djā′ˢalAñ la′ˢAn nAñā′-gañan ˢā′-ida sˢun l' tīdagā′ñan Ała′. WA′giên sî′ñias stAñ ana′ l' īdja′n ḷū ha′oîsîn sa′nḷan ˢālgā′gAndan ˢa l' qā′i-dani. La′ˢAn l' qaL!a′s giên ha′oîsîn lā l' dA′nL!awaian. WA′giên ha′oîsîn tA′ña-i ˢa l' qasˢa′s giên sk!was giagᵘ lˢē l' qatc!ai′an. WA′giên ha′oîsîn la

[1] Ashes-Eater was in or just outside of Stone-Ribs' house when he overheard what the latter said.

it on, on the shore. And it again swam off with him. And it soon swam over to the place where the supernatural being lived. Then it came swimming under the place where they were fishing. And they saw it again.

Then all called to one another, "It is again swimming about under us." And it swam under Stone-Ribs' canoe. And his hunting-spear was near at hand. And his spear was transparent. And when it swam about under him, he saw it. Then he took his spear quickly. And when he saw it, he speared it quickly. And he lifted it. "Is this the powerful thing you told me of?" And as he threw it into the canoe, he said, "Wâ!"

"May he forget about me!" thought the tl!A'tla. And Stone-Ribs forgot about it. Then the tl!A'tla made itself big, and burst the canoe apart. Then the tl!A'tla went down into the sea. And it swallowed him (Stone-Ribs) along with his canoe. And it also swallowed his friends who were in the other canoes. Then it again swam to the place where it was in the habit of coming to land. And when it came there, it spit them out. And Stone-Ribs lay there among his friends.

Then he (Ashes-Eater) again came out of his skin. And again he put it between the trees. And he went home. All that time, his uncles' wives did not know what he was doing. And he always sat on the side of the fire towards the door. After he had repeated many times, "Although Stone-Ribs killed people for a time, the sun now shines on him forever,"[1] they were dA'ñAł l'.gā'-idan. WA'giên gîn s^{g}ā'-nawa nā'was ^{g}a hawī'dan l' gā'-idan. WA'giên L! xaos xētg^{u} l' gī'L!agan. WA'giên ha'oîsîn la L! qä'ñan.

WA'giên L! wa'ɬuwAN gutga kiä'gañ-an, "Ha'oîsîn īL! xēdī'd l' gīgwā'ñga." WA'giên ^{g}odañxē'wiyêd gia LuwA'-i gā'-iyîns xēda' l' gā'-idan. WA'giên q!a-i la q!oł lā sq!aLā'nanê. WA'giên q!a-ia'-i lā qä'ñgaganê. WA'giên la xedī'd l' gī'gwans ɬū la l' qä'ñan. WA'giên hawī'dan kîtawē' A'ñ^{g}a l' dā'-wane. WA'giên hawī'dan la l' kida'n la l' qêns ɬū A. WA'giên sa la l' kīgugA'ñgañan. "A gu gîn Ał dalA'ñ giała'nda s^{g}ā'nūwa gī'nē îs." WA'giên "wâ" hîn la l' kîk!a'daɬîsîn l' sā'wan.

"Dī'ga gua l' q!ē'sgīłiña-i" hîn tl!At!a'-i gudā'ñan. WA'giên ^{g}odAñxē'wiyêt lAga q!ē'sgidan. WA'giên tl!At!ē' agA'ñ yūā'n-^{g}ēłdaiyan giên Luē' gū'stA lā l' ɤiq!A'ta-djan. WA'giên tl!At!ē' hitl!A'n tcāng^{a} gū'łagaian. WA'giên Luē' lā dA'ñAłan l' gī'atc!aian. WA'giên l' tawē' Lu-q!A'latgua īdja'n î'sîn l' gītl!ā'ñ^{g}odjawan. WAgiê'n ha'oîsîn giag^{u} l' gwa'gulgañan ^{g}a l' gā'-idan. WA'giên l' ^{g}ētaL!a's ɬū l' ^{g}ā'ñūstAgalan. WA'giên ^{g}odAñxē'wiyêd taolA'ñ sū'u ɬdadjā'n.

WA'giên ha'oîsîn q!alA'ñ ^{g}est' l' qā'-L!agan. WA'giên ha'oîsîn l' qē'dē ^{g}a'^{g}ada lā l' dAL!'sgadan. WA'giên nag^{a} l' qā'-idan. WA'kliäł gAm l' qā djā'^{g}alAñ LAg^{u} l' was ^{g}An u'nsAda^{g}Añgañ-an. WA'giên łkiā'gua tc!ā'nūē ^{g}o'tada s^{g}u'nAn l' q!a'ogañan. "'odAñxē'wiyêt l' wa'gañ qaod l' ^{g}ē ɤAī'qayū'gwAñgAñ-gAn," hîn l' sūxA'nsgīdan giên ^{g}a-i lā L! ł^{g}ā'was giên giê'stA l' qagā'ñan ^{g}a

[1] That is, he lay dead on shore. As a s^{g}ān, his home was in the ocean.

much surprised at it, and went to the place whence he came. His uncles' wives wept continually.

Then they saw what he had done. They saw the broken canoes and the dead bodies of the people. Stone-Ribs was also among them. He had killed all the people of the town who had destroyed his uncles. Then his uncles' wives came to know it was he.

And when one evening had passed after this, he went to it (the skin). And he pulled it down and went down to the sea with it again. And he again entered it. Then it again started out with him, and swam around the island with him. It made Ashes-Eater into a supernatural being. And it started around the island (or "the world") with him. Every supernatural being he came to, he bit to pieces. He did so to all things in all places.

Then he swam to Skidegate Channel.[1] And he swam through it. And after he had swum along for a while, he came to a shallow place. And he could not swim over it. The halibut was called "Swimming-around-the-Lake."[2] Ashes-Eater had become this halibut. Then he did swim over it. And he succeeded in swimming through Skidegate Channel.

Then he tore in pieces all of the supernatural beings. And he spit each of them out. And when he got through, he swam this way (towards Masset). And he came to Lawn Hill.[3] And L! gA'nteidan. L' qā djā'ˢalAñ sˢā'-igagīgañan.

Wa'ḷu LAgu l' was lā L! qä'ñan. LuĒ' q!wa'-isi giên L! xā'da k!ōt î'sîn L! qä'ñan. ˢodañxē'wiêt hAn î'sîn L!a sū idja'n. Lā'na ˢā'sk!u xadē'yū idja'n l' qā'ˢalAñ ga hī'lūdaian ga'-iyū l' îsdai'an. Wa'ḷu la was ˢan l' qā djā'-ˢalAñ u'nsAdalan.

WA'giên ā'djî ḷˢa sî'ñias sˢwā'nsîñ hī'lūs ḷū la'ˢa l' qā'-idan. WA'giên la l' dA'nL!Awai'yan giên ha'oîsîn ˢā'yawē ˢa lA dA'ñAł l' qasˢai'an. WA'giên ha'oîsîn l' ˢē l' qatc!ai'an. WA'giên ha'oîsîn lˢē l' qatc!ai'an. WA'giên ha'oîsîn lA dA'ñAł l' gā'-idan giên gwēi ˢadō' lA dA'ñAł l' gu't!eidan. ˢā'-it-xa'oldA l' sˢanūwē'ˢełdAsˢwanā'ñan. WA'giên gwēi ˢadō' lA dA'ñAł l' gut!ē'idan. Gîn sˢā'nua ˢAn l' gī'L!agAñAs k!iä'ł ˢa-i l' q!o'nanAñgañan. Ao LAgu gī'na wa'-ḷuwAn l' îsdagā'ñan LA'ga wa'ḷuwAn ˢa-i hAn A.

WA'giên k!ē'djAs-x̣iê'nsgînē ˢAn l' gī'L!agan. WA'giên ˢa-i l' gī'sgänan. WA'giên l' gī'sgiên qaod LAgᵃ tcAa ˢAn l' gī'L!agan. WA'gien lA t!Algᵃ gī'ga-i ˢadō' l' ˢê'sgasLaian. "Sūs-ˢadō'-gudā'l" hîn ō xā'gwē kī'agan. ˢā'-itxa'oldō xagwē' ˢe'lan. WA'giên la t!Algᵃ l' gī'gan. WA'giên k!ē'djas-x̣iê'nsgînē ˢa-i l' gī'sgiênsˢwanañan.

WAgiê'n gîn sˢā'nawa wa'ḷuwAn ˢa-i l' q!o'nanAñgañan. WA'giên l' ˢā'ñūstAgAlgañanê. WA'giên l' gī'L!asgiêns giên hałgwī'gᵃ l' gī'wagan. WA'giên Da'x̣ua ˢAn l' gī'L!agan. WAgiê'n gîn

[1] Between Graham and Moresby Islands.

[2] By "lake" is here meant "ocean."

[3] Or to the village just north of Lawn Hill, called Da'x̣ua.

[there] there was a supernatural being under the sea stronger than Ashes-Eater. The reef was named Yä'yū.[1] And Yä'yū was victorious. And when Swimming-around-the-Lake swallowed Yä'yū, he (the latter) swelled out. And he had more power. And Ashes-Eater died. The end.

s^{g}ā'nua tcān idja'n ^{g}ā'-itxa'olda s^{g}ān tl!A'lgaian. Yä'yū hî'nō qA'ḷē kia'gan. Yä'yū gui wA'giên qa-a'lan. WA'giên "Sūsdō'gudalūñ." Yä'yū s^{g}ā'nuwē ḷa'-tc!as ḷū la î'sîn a'gAñ qā'sîsL!daiyan. WA'giên la L! s^{g}ān tl!Algai'an. WA'giên ^{g}ā'-itxa'oldA k!otā'lan. Ao LAN ^{g}ê'lgAñ.

6. The Canoe-People.[2]

When they [indefinite] lived at the mouth of Q!a'nAN River[3] a hunter had ten dogs. One day he went out with his people. They went to hunt with the dogs. They also took their sisters. The ground was level. Before they had gone far, his dogs ran after something. And they pursued it. They killed it and lighted a fire, and evening came. They cooked the bear's meat. When it was done, they ate. They were filled. It was fatter than all other black bears. And they did not think much about that. It was different from black bears. Its fur, too, was matted together in strands.[4] They did not think about it. Then night fell upon them. They went to bed.

Early in the morning the one who knew how to hunt with dogs looked up. And he looked about. He saw a steep cliff around him. He awoke all of his friends. All got up. They looked about themselves. They saw a cliff around them. They could not see what to do. Then their minds were very sick.

Q!a'nAN tl!ai'^{g}a L! nā'ñan ḷū nAñ s^{g}wā'nsîñ xaqā'da^{g}ai'yagan xa-i l^{g}ā'ña LA'lañe. Sa'nḷan s^{g}wā'nsîña-i gia'Añ xā'daga-i Aɬ l' î'steida^{g}wan. L' xaqā'-da^{g}awan. Djā'silAñ îsî'n l' î'sda^{g}awan. LAga'-i ya ^{g}a'odagalan. GAm djī'ña l' îsdā'lū^{g}A'ñgAndan xa-i l^{g}ā'ña ga dō'-^{g}awan. WA'giênAN ḷ^{g}a l' dō^{g}ā'wan. La l' tī^{g}ā'wan ḷū l' tc!aanō'da^{g}awan ḷū sîñiai'yAN. Tā'nē kiē' l' LI'ñ^{g}alAñ^{g}awan. ^{g}AlAnsLai'yan giên l' ta^{g}ā'wan. L' sk!îsū^{g}ā'wan. Tān wa'ḷuwAN tl!A'lgahAN l' ^{g}ai'yagan. WA'giên gAm la'^{g}An lag^{a} gutgA'ñ^{g}Añ^{g}awan. Tān q!A'laga idja'n. Îsî'n-îsî'n l' ^{g}ao l^{g}ā'ña sk!A'tsgalagan. Adjī' ^{g}An gAm la ga gutgA'ñ^{g}Añ^{g}awan. Hit!A'n la'da siñē'awan. L' k!AsLā'-^{g}awan.

Sîñai'yAN nAñ xaqā'da^{g}aiyas qē'iłagan. WAgiê'nAN ^{g}adā'ñ l' qē'aiyan. La ^{g}adō'si stA'la q!ē'łdas l' qä'ñan. Ta'o-lAñ wa'ḷuwAN hAn l' kîlskî'nagadañan. L! wa'ḷuwAN hAn q!ā'łaogadañan. ^{g}adā'ñ L!A qē'^{g}odjawan. L!a ^{g}adō'si stAla' q!ē'-łłdas L! qä'ñan. GAm LAg^{u} ^{g}ē'tłiña-i hAn qä'ñga-i-łā'ñan. Wa'ḷu L! gudAña'-i st!eyū'anan.

[1] He was also called Sg̱ā'na A'ndjūgîłs (Supernatural-Being-looking-Landward).

[2] Another version of his story, taken down at Skidegate, will be found in Bulletin 29 of the Bureau of American Ethnology, pp. 36-43; cf. also Ibid., p. 224. The Canoe-People were great favorites with shamans.

[3] On the west coast of Graham Island, just north of the old town of T!ē.

[4] Like the hair of shamans.

But one said, "Let us first build a fire." And they did as he said. They did not see what they should do, so they lighted a fire. They did it, although they did not want to eat. They did so only to sit near it. Then they did not see how they could get up to the top. They talked about it.

And one said, "Let us put a dog into the fire." The others agreed. (One said), "Put the bear-fat into the fire first." And they did as was suggested. Then they put the bear-fat into the fire. It began to burn. But then they tied the legs of one of the dogs. They put him in after it. After he had been consumed, they looked up. They saw the dog walking around the opening above.

"Now let us tie the legs of all of them together," said they. "Now let us treat them in the same way," they said to one another. They caught every one of the dogs. Nine dogs were left. They tied them up, after which they put them into the fire one after the other. As soon as they were burned up, they saw them around the opening above. Then they put all ten into the fire. They saw all around the opening above.

Then he who knew how to hunt with dogs said, "Put me also into the fire." They did to him as he had said. Although they were fond of him, they obeyed, for they knew they were in the power of the supernatural beings. They put him into the fire as he had asked them. He was consumed. They

Nañ q!a'lat L!ao hîn sā'wan, "Ha-i k!wa-i t!alA'ñ tc!ā'anao-datc!în." Wa'-giên hîn l' sā'wan gîña'n L! wa'gan. Gam LAg^{u} wa'łiña-i qä'ñgañan ałū' L! tc!aan^{s}ā'wan. Gam L!a'ga tagudA'ns k!iä'nanō LAg^{u} L! wa'gan. Hī'ñan djî'ngu L! q!a'oña-i ^{s}An ō L! wa'gan. Hit!A'n LAg^{u} gam L!A ^{s}etłā'łiña-i qäñ-gā'ñan. Ałdjī' ^{s}edai'ya L! qaogai'yan.

Nañ s^{s}wā'nsîñ wA'giên hîn sā'wan, "Xa-i s^{s}wān tc!a'anōsig^{a} t!alA'ñ ḷàs^{s}a-tc!î'n." Ga q!A'lat hAn îsî'n lā'daiyan. "Ha-i tā'na-i ^{s}a-i ł tc!ā'anusig^{a} îsdaLa-gā'ñ^{s}ō." Wa'giên hîn L!A sā'wan gîña'n L!A wa'gan. Wa'ḷu tā'na-i ^{s}a-i tc!ā'an-usi L! îsdai'yan. ^{s}ogā'lani. Wa'ḷu L!ao xa-i s^{s}wān L!A q!ē'djîgusLaian. Wa'stA L!ao la L! ḷa^{s}a's^{s}aian. L' ^{s}ohī'-lawan silē'd sīg^{a} L! qē'iłaiyan. Sa'si xē'lLaga-i djîn ^{s}adō' xa-i qā'^{s}unsi L!A qênłai'yan.

"Ha-i k!wai xa-i wa'ḷuwAn hAn t!alA'ñ q!ē'djîttc!îñ," wA'giên hîn L!A sā'wan. "Ha-i gîña'n t!alA'ñ wa'tc!îñ," wA'giê'n-An hîn gu L! sū'da^{s}odjawan. Xā-i gut īlA' L!A gīdjigī'łda^{s}odjā'^{s}awan. Ao xa-i LA'ał-s^{s}wā'nsîñgō qaga'nan. Ałdjigā'i-yū L!A q!ē'djît^{s}odjawan sîlē't hit!A'n tc!ā'anosig^{a} gut laxA'n L! ḷī's^{s}Agañan. ^{s}ohī'lusi k!iä'ł sa'si xēl-Laga'-i djîng^{u} î'sîsi L! qêñgā'ñan. WAgiê'nAn LA'Ał hAn tc!ā'anōsig^{a} L!A ḷēs^{s}ai'yanî. Wa'-ḷuwAnhAn sa'si xēl-Laga'-i djîng^{u} î'sîsi L! qê'nłaiyan.

Hit!A'n nAñ xaqā'da^{s}aiyas hîn sā'wan, "K!wai dī î'sîn tc!ā'anūsig^{a} ḷa's^{s}ō" hîn lahA'n î'sîn agA'ñ sūdai'yan. LAg^{u} l' sūs gîña'n la^{s}A'n î'sîn L! îsdai'yan. Ao la L! qōyā'das k!iä'nan L!A s^{s}ānq!ē'yas ^{s}An L! u'nsidAł Ałū ak!wā'nAn. LAg^{u} agA'ñ l' sūda's gîña'n lA L! ḷā's^{s}aian. L' ẋalhī'lawan. Sigā'ñ L!A qē'ł^{s}odjawan

looked up. Him, too, they saw walk about above among his dogs. Before that happened, they wept much. But now they saw him walking about among his dogs.

Another said, "Do the same to me also. Tie me up too. Put me, too, into the fire." And they did just as he told them. They put him into the fire. When he was consumed, all again looked up. Him, too, they saw walk about above, near the one who knew how to hunt with dogs. But then the minds of all of them were happy. They knew they were not going to die. Then another said, "It is not well to tie each other up. It is better that we walk into the fire of our own accord, one after the other." They did as was suggested. They did not tie each other down. They went into the fire, one after the other. All of them ran into the fire, one at a time. And all of them were saved. They were very happy.

Then they went back. They came to the beach. Then they saw that the people had abandoned their camp at Q!a'nan River.

He (the hunter) told them to launch their canoe. So they did. They went after them. Their minds were as happy as they had been downcast before. They were happy because they had escaped from the cliff that enclosed them. So they went along in their canoe.

When they came in sight of the town of T!ē,[1] they kept paddling-time La hAn î'sîn xa-i qā'łgut A'ñ^{s}a qa'^{s}unsi L! qē'nłaiyan. WAkunā'st' L!ao L!A s^{s}ā'-ig^{a}yū'anan. Wēd L!ao xā-i sū'-ît A'ñ^{s}a l' qā'^{s}unsi L! qä'ñan.

NAñ q!A'lat hA'n îsîn ^{s}A'ng^{u}łañ sā'wan, "Dī î'sîn łA q!ēdjigu'sḶū^{s}ōwAñ ał tc!ā'anusig^{a} dī î'sîn î'sda^{s}ū." WA'giên hîn l' sā'wan gîña'n hAN L!A wa'gan. Tc!ā'anusig^{a} la L! Ḷā's^{s}aiyan. L' ^{s}ohī'lawan Ḷū sīg^{a} ha'oîsîn L! qē'iɬ^{s}odjawan. La hA'n îsîn sī'at nAñ xaqā'da^{s}ai'yas q!oł'ît qa'^{s}uns L!A qä'ñan. Wa'Ḷu L!ao L! wa'ḶuwAN hAN gudAña'-i lagā'lan. GAm L!A k!ō't!ałga^{s}AñqasA's ^{s}An Ḷ!A u'nsAdālan. Wa'Ḷu nAñ q!A'lat hA'n îsîn hit!A'n hîn sā'wan, "GAm gut t!alA'ñ q!ēdjida'-i lā'^{s}AñgAñ," hîn l' sā'wan. "Ałā'ñ gudā'ñan tc!ā'anusig^{a} gut la hA'n t!alA'ñ îsdālsī'ē lā'gAñ." Hîn L! sā'wan gîña'n L! idja'n. GAm gut L!A q!ēdjît^{s}A'ñgAñdan gut la hA'n tc!ā'anusig^{a} L!A isī'dan. L! wa'ḶuwAN gut la hA'n tc!ā'anuē ^{s}ēg^{a} L!A xōstas^{s}ai'an. WA'giên L! wa'ḶuwAN qagA'nłA^{s}odjawan. Ałā'ñ L! gudAña'-i layūā'nAN.

Ḷū sîłgā'ñ L!A stä'lan. L! î'sL!as^{s}aian. Wa'Ḷu Q!A'nan stA ā'sga-i xā'dagai tc!îtē'ts silē' L! qä'nan.

Gia'ñ Luē' hAN î'sîn L!a l' dA'ñgītc!îgahalan. Gîña'n L! wa'gan. L!a Ḷ^{s}a asga'-i î'sîn qas^{s}ā'sLaiyan. LA'ga l' gulā'yuan^{s}awan gîña'n wa kunā'stA l' qai'yînsLa^{s}awan. La ^{s}adō' stAla' q!ē'łłłda^{s}awan stA l' qagA'n^{s}awan ałū' LA'ga l' gulā'^{s}awan. Gîña'n l' Luqā'-it^{s}awan.

T!ē lnaga'-i qä'ñga-i^{s}älan Ḷū l' gī'nAñ^{s}ūgañ^{s}awan. L' kîl l^{s}ā'ña L!A gu-

[1] This stood on the northwest coast of Graham Island, and belonged to the Sand-Town-People before their migration to Alaska.

with their voices. They sang so that their voices might be heard. But still the town was not disturbed. Yet they did not cease keeping time. They thought, "When we get near the town, they will hear our voices." Therefore they sang. But still their voices were not heard.

Then they stopped their headway in front of the town. But still no attention was paid to them. Then they spoke to one. "You better get off. Go and ask why they pay no attention to us," they said to one. So he did. He came up to them. And he questioned them. They did not pay any attention. And when he entered the house, he pushed hard against the door to open it. But still not one of the people in the house looked towards the door.

He went behind them to the rear of the house. His friends with his wife and the house-chief sat in the rear of the house. He sat down between them. His wife and the house-chief said to each other, "What makes us feel this way?" Then the one who had entered knew that they had become like the supernatural beings.

Then he rose and went back. When he got outside, he wept much. And afterwards he went back to where the canoe lay. While he was still walking down some distance away, they questioned him. They said, "Why did they take no notice of us?" So they asked him from the canoe. He said to them, "We have become supernatural beings." Then those in the canoe also knew truly what had happened.

The one who knew how to hunt

dA'ñawē ˢAnō' LAgᵘ l' suˢā'wan. Wakl!iä'nAn gAm lnaga'-i ˢā'qAsgadañan. Wakl!iä'nAn gAm gī'nAñhūgAña'-i ga l' qa-î'nsLˢAñˢā'wan. "Lnaga'-i ˢanā'nˢēłs ḷū L!ao īL! kîl L!A gudA'ñasañ," hîn-ō l' gudA'ñˢawan ałū' LA'gu l' sūˢā'wan. Wakl!iä'nAn gAm l' kîl lˢā'ña L! gudA'ñˢawan.

Hitl!A'n lnaga'-i xētgᵘ l' tl!ā'sgīsLaˢawan. Wakl!iä'nAn gAm lˢē L!A gudā'ˢAñˢawan. Wa'ḷu L!ao nAñ sˢwā'nsîñ ˢAn gu L! sā'wan. "K!wai wēd qAtl!ā'ł. Gîn ˢa'gAnan gAm īL! ī L!A guda'ns da kiä'nAñtl!ał," hîn nAñ sˢwā'nsîñ L! sudai'yan. Gîña'n l' idja'n. L!a'ˢAn l' qā'L!agalan. WAgiê'nAn L!a'Ał l' kiänā'ñan. GAm lˢē L! q!ē'nanAñˢañan. Hitl!A'n nagª î'sîn l' qatc!ai'yan ḷū k!īwē' wA'stA l' qak!ā'tayūanan. Wakl!iê'nAn gAm na-itc!a'-i sˢwā'nhAn gAm k!iwē' guigª qēwā'ˢañan.

L!A tc!igē'd tadjgui'gª l' qatc!ai'yan. Tadjigua' l' tawē' djā'ˢAñ Ał na lˢē'gagan L!ūudai'yan. ˢaˢadē'gª l' ˢo'łdaalan. "Gasî'nLao LAgᵘ īL! ī'djîñ," hîn nAñ na lˢē'igas djā'ˢAñ Ał gūsūdai'yan. Wa'ḷu L!ao l' sˢān-q!AldˢēłwAs ˢAn anA'ñ qatc!ai'yan u'nsAtgalan.

Wa'ḷu l' gia'yan giên sî'łgañan l' qagā'lan. Kia'ga l' ˢêdawā'gan ḷū l' sˢā'-iłdayūanan. StA L!ao hitl!A'n q!A'dA Luẽ' gayî'nsi ˢa siłgā'ñ l' stī'łsˢaian. Hawa'n dī'tstA ˢaguī' l' qā'gAndan la'Ał L!A kiä'nañan. Hî'nō L! sā'wan, "Gasî'nL!ao gAm īL!ī L!A gudā'ˢAñwōtc!îñ," hîn Lū'guastA la'Ał L!A kiä'nAñgAłLdjā'wan. "IL! sˢān-Liga'-iˢälan," hîn L!agª l' suḷī'gan. Wa'ḷu Lū'guaga-i îsînA'n gwałā'ñan L! ˢē'tîs ˢAn A'ñˢa L!A unsAdā'lan.

NAñ xaqā'daˢa-iyas hîn sā'wan, "Sîł-

with dogs said to those in the canoe, "Let us go back to the place where we were." They obeyed him. All agreed. They returned. They came to where they had camped. They were truly unhappy. One stood at the bow with a stick to keep it out. The chief said to him, "Push the bow out." He did as he had told him. Still not one went ashore. They said to one another, "Let us try the town again." All said to one another, "Let us go thither again."

Then the canoe had drifted a little to one side. The chief ordered the bowman. He said to him, "Push the bow of the canoe towards the town." While he was pushing it towards the town in this way, it came in front of the town. But previously they had paddled a long time before reaching it. "Why is it," they said to one another, "that before, we paddled a long time, while now, by just pushing the bow of the canoe towards it, we stand in front of it? In truth, we have now become supernatural beings," they said to one another. They had indeed become supernatural beings.

"Now let us name one another," they said to one another. So they were going to say (that is, "do"). "Name the one in the bow first," they said. So they named him. "He shall be called 'Supernatural-Being-who-keeps-off-the-Bow,'" they said. They also started to name the one in the middle. "He shall be called 'Supernatural-Being-who-bails-out-the-Canoe,'" they said.

gā'ñ ha'oîsîn gia'g^{u} t!alA'ñ ī'djîn ga'-iya t!alA'ñ stī'łtc!în." WA'giên hîn LUē' tc!a-i A'ñ^{s}a l' sūdai'yan la kî'łgîñan. L! lā't^{s}odjā'wan. Sîłgā'ñ HAN ha'oîsîn qā'-idan. Gia'g^{u} L! nā'ñan ga'-ig^{u} qā'-L!agan. GAm yê'nk!iAN Liga'-i L! gulā'-^{s}añan. Wa xētg^{u} qā'L!agan. NAñ s^{s}wā'nsîñ kî^{s}adja'oan sq!ê'ñgua gia'AN-dalañ nAñ ī'L!agadas hîn l' sudai'an, "Q!A'tgua sq!eū' kī'gīsLī." Hîn la l' sūdai'an gîña'n l' wa'gan. WAk!iä'nAN gAm nAñ s^{s}wā'nsîñ HAN qadā'ł^{s}añan. Hawa'n îsînA'n hîn L!A gwa'lan," K!wai ha'oîsîn lnaga'-i t!alA'ñ îsdagudA'ntcîñ." Hîn gut L!A sūdai'an, "Ha-i wa^{s}a qā'-idî," hîn wA'giên gūdA'ñałaṇ hîn L! sā'wan.

Wa'ṭu łiña'n LUē' LîstA'l dā'lgīsLłai-yan. NAñ ē'L!agadas sq!ê'ñgua lā'na ^{s}A'ngu sā'wan. Lnaga'-i guił LUē' sq!e-ū' kīgī'sLî." Hîn la l' sūdai'an gîña'n lnaga'-i guig' LUē' sq!e-ū' l' kigī'sLa-gAndan lnaga'-i xētg^{u} gī'sLL!agani. WA'kunast' L!ao ^{s}a l' gī'nAñxAnskada-^{s}wan. "Gasî'nL!ao ku'na lnaga'-i ^{s}a t!alA'ñ gī'nAñxAnskī'dAni wēd L!ao LUē' sq!e-ū' wAgui'g^{a} L!A kī'gīsLgA'ndan wa xētg^{u} gīsLa'o^{s}ōtc!în," hîn gu L!A sūdai'an. "Gwałā'ñan wēd īL! s^{s}anawē'^{s}elgAñ," wA'giên hîn gut L!A sūdai'yan. Ao gwałā'ñan wa'ṭu L!A s^{s}ā'nwa^{s}älan.

"K!wai gut t!alA'ñ kia'k!wī'watc!îñ" wA'giên hîn gut L! sū'daian. Gîña'n L!A sa'oAñqā'sasLaian. Sq!ê'ñgustA lā'na ł kia'k!wiLagā'ñ^{s}o," hîn L! sā'wan. Gîña'n la L!A kiak!wai'an. "S^{s}ān-kî^{s}a-djū'gîns hîn l' kia'^{s}asañ," hîn la L!A kia'k!wiLdjawan. Yak^{u} lā'na î'sîn L!A kīa'k!wai'Añqasā'sLaiyan. Gîña'n la î'sîn wA'giên L!A kia'k!waiyan. "S^{s}ān-x̣ū'da^{s}adjū'gîns hîn l' kia'asañ," hîn la HAN îsî'n L! kia'k!wīLdja'oan.

But after the Canoe-People had named one another, they named one of their sisters. "This one shall be called 'Fair-Weather-Woman.' One shall also be called 'Cloud-Woman.' One shall be called 'Great-Woman-who-holds-Something-under-her-Blanket.'" Then they ceased naming one another. These are all of their names.[1]

Afterwards they talked over the things for which they had named one another. "You who are Cloud-Woman will be seen when it is going to be calm," they said to Cloud-Woman. She was pleased. "By you, too, Fair-Weather-Woman, they will look for good weather. — By means of you, too, Story-Woman, future generations of people will tell stories," they also said to her. She agreed. "When they call your name, Great-Woman-who-holds-Something-under-her-Blanket, they will always know of you (plural)," they said to her. "You who are at the bow, when another person performs as a shaman, you will mention your name to him. You will say, 'I am Supernatural-Being-who-keeps-off-the-Bow.' — A shaman will also mention your name, Supernatural-Being-who-bails-out-the-Canoe. You will say to him, 'I am Supernatural-Being-who-bails-out-the-Canoe.' You, too, will say, 'I am one of the Canoe-People. Some time ago we went to hunt bear with dogs.' Let them know that we were kept there by supernatural beings," they said to him. He agreed.

So he afterwards said. He used to speak through a shaman. Then people

Wa'stA L!ao LuĒ' tc!a-i hit!A'n gū kia'k!wī'ˢawan. Djā'asîñ î'sîn sˢwā'nsîñ l' kia'k!wīˢā'wan. "Ā'nîs hAn î'sîn Djat-aɬ-sî'ñaña hîn kia'asañ. NAñ sˢwan hAn î'sîn Djat-aɬ-q!ē'gAña hîn l' kia'asañ. NAñ sˢwan hAn î'sîn Qwē'ao-djat hîn kia'asañ. NAñ sˢwan hAn nAñ sˢwan Djat-ˢolā'ñ-qō'nwas hîn kia'asañ." Hit!A'n LAn gᵘ l' kiak!wī'yuawan. Ao l' kiē' wa'ṭuwAn hAn lˢā'ña ˢē'ɬgīˢawan.

Wasilē't hit!a'n LAgᵘ gîn ˢa'gAnan gu l' kia'k!wīˢūawan hAn îsîna'n l' kî'luɬaˢawan. "Dā-ō Qwē'-ō-djat ṭai'aAñqasa's ṭū dAñ L!A qêñgA'ñasañ," wA'giên hîn Qwē'ao-djat L! sūdai'an. L' gulā'gani. "DAñ hAn îsî'n Djat-aɬ-sî'ñaña dAñ ˢa'gAnan L!A sîñā'ñgAñasañ. DAñ han î'sîn Djat-aɬ-q!ē'gAna ˢotgua'LAs xa'da-i hAn dA'ñAɬ îsîna'n L!A q!eigā'ñasañ," wA'giên hîn la hAn îsî'n Djat-ˢolā'ñ-qō'nwas kiē' L! k!wī's ṭū dalA'ñ ˢAn L!A u'nsAtgīasañ" hîn lA L! sūdai'an. "Sq!ê'ñgust' ˢaguī' dAñ ˢē'dAs dAñ hAn î'sîn nAñ xada' q!A'lat sˢā'gas ṭū kiˢā'ñ l'ˢē dAñ k!widA'ñasañ. WA'giên 'Sˢan-kîˢa'djugîns ɬa-ō ī'dja' hîn dAñ sūgA'ñasañ," wA'giên hîn lA L! sudai'an. "Dā hAn îsî'n Sˢān-ẋu'daˢadjū'gîns dā hAn îsî'n nAñ sˢā'ga ˢēgᵃ kiˢa'ñ k!wī'dAñgAñasañ. 'Sˢān-ẋu'daˢadjū'gîns ɬa'-ō ī'djîñ' hîn dAñ sū'gAñasañ. 'Dī'yu Lū'gua xadā'gAñ' hîn hAn î'sîn dAñ sūgA'ñasañ ˢagAna'n awa'ɬ t!alA'ñ xaqadā'gan. Gu īL! sˢānq!e'igAn ˢAn L!A u'nsīdAña'-i ˢAn A" wA'giên hîn la hAn î'sîn L!A sūdai'an. L' gulā'gan.

Gîña'n l' sūugā'ñani. NAñ sˢā'ga ˢēgᵃ l' sū'ugañan. Wa'ṭu l' kiē' ˢAn

[1] The name of Story-Woman, which occurs just below, seems to have been overlooked in this enumeration.

came to know their names. If it had not been for this shaman, their names would not have been found out. Then, too, they came to know how they had died. Then their friends' minds were comforted by it. Here is how they came to know about the death of the man who knew about hunting with dogs. Not one person knew what had become of them. This shaman was the only one who said he heard them tell him about themselves. On account of his words they never forgot this story. They told this to one another many nights. Therefore they never forgot it. This is the story about the man who knew how to hunt with dogs. The end.

l^{g}ā′ña L!A u′nsADAławan. Ā′nAñ s^{g}ā′gas ga′was ḷū gAm LAg^{u} l' kiē′ ^{g}An L!a u′nsADalɬiña′-i qä′ñga^{g}Añ^{g}ā′wan. Wa′ḷu hA′n îsîna′n LAg^{u} l' k!ō′t!Aɬga^{g}ā′wan ^{g}An L! u′nsADAławan. Wa′ḷu l' ta′olAñ gudAña′-i wa^{g}a s^{g}ā′gadañ^{g}awan. Ao LAg^{u} nAñ xaqā′da^{g}a-ias k!o′dala-i ^{g}An L!A u′nsADAɬLdjā′wan. GAm nAñ s^{g}wā′nsîñ hAn LAg^{u} l' ^{g}edā′wan ^{g}An u′nsADa-^{g}Añawan. NAñ s^{g}wā′nsîñ as^{g}ā′ga î′sîs s^{g}u′nanō LA′gu ała′ñ l' giaɬî′nda^{g}awas gudA′ñAñ sū′gañan. La kî′ɬgustō gAm ā′djî gia′ɬiña-i da L!A q!ē′sgat^{g}Añgañan. Sî′ñia qoan gut ā′djî gu′tga Aɬ L! giaɬîndagā′ñani. Aɬū′ gAm da L!A q!ē′sgat-^{g}Añgañan. Ao LAg^{u} nAñ xaqā′da^{g}a-iyas Aɬ q!ē′gAña-i ^{g}ē′dAñ. Ao LAn ^{g}ē′dAñ.

7. ŁA′gudjîna′.[1]

ŁA′gudjîna′ lived upon the island of GAsq!^{o}.[2] And he was married. And he owned a big dog. Then his wife bore children. And her husband used a red-cod for a cape.

And when he returned from fishing, hungry, and was eating, one of his children walked around him, touched his cod-fish-spines, and died. And when he again returned from fishing, another walked around him, touched the spines, and died. And after he had lived with his wife a while longer, she was pregnant and gave birth again. And when it (the child) could walk, it touched the spines, as the others had done, and died. But some of them did not

GAsq!^{o} îñg^{u} ŁA′gū-djîna′ nā′gan. WA′giên l' djatîna′gan. WA′giên xā yū′An l' dā′^{g}agan. WA′giên l' djā qaiyūgā′ñan. WA′giên l' LāL s^{g}An q!ēyā′dagañan.

WAgiê′n gîn l' tānî′ndjūs ḷū l' q!ots ḷū la g^{a} tās ḷū l' gît la′^{g}adō qā′^{g}uns ḷū l' sLē′na-i ^{g}a′dowa′s giên k!ōtAlgañan. WA′giên ha′oîsîn gîn l' tānî′ndjūs ḷū ha′oîsîn wAgîña′n la ^{g}adō′ qā′^{g}uns giên l' sLī′na-i ^{g}a′dawas giên ha′oîsîn k!ot!Algā′ñan. WA′giên ha′oîsîn l' djā A′na qaod dA′ɬgiēɬs giên ha′oîsîn l' qā′-igañan. WA′giên ha′oîsîn lA qā′wAnai-^{g}eɬsi ḷū lA īdjā′ñan gîña′n ha′oîsîn l' sLē′na-i ^{g}adawa′s giên ha′oîsîn k!ot!Algā′ñan. L! t!ēts L!ao gAm k!ot!Algā′ñan. Iła′ndjîda LaaɬS^{g}wa′nsîñgo îs-

[1] This is the Tlingit story of ŁA′kitcîne′, and all the personal names are in that language. A longer version obtained at Skidegate will be found in Bulletin 29 of the Bureau of American Ethnology, pp. 252-263.

[2] Forrester Island, which lies out to sea from the Kaigani country, and is much frequented by birds.

die. Nine boys and a girl did not die. And part of his children were the children of the big dog.

And when their father again went for things, they said to their mother, "Let us kill our father. He has made our minds suffer for a long time. Is it agreed, mother?" — "Agreed, let your father be killed," she said to her children. Then her children got ready for him.

And when he came back and entered the house, they cut off their father's head. And it lay at some distance from his body. Then they (the parts) came together again and were made well. Then he again got up. ŁA'gudjîna' got up.

And after a few more days had passed, their father again went out for things. And again they got ready for their father. That time they said nothing to their mother. And when their father again came back from getting things, and had entered the house, they again cut his head off. And it was again far off (from the trunk). Then they (the parts) again came together. And he got up again and came to life. And he ate.

And after many more days were passed, he again went fishing for things. And he returned again. And he again entered the house. Then they again prepared to kill their father. At that time they cut their father in halves. And the parts lay far asunder. Then they put a whetstone between them. And he tried to put himself together. And he could not. He tried hard to put himself together. Then he ground himself up.[1] He was unable to make giê'n nAñ djā'adas s^{s}wā'nsîñ î'sîn l^{s}ā'ña gAm k!ō't!Aɬgañan. WA'giên xā yū'Ans gidalA'ñ l' gidalA'ñ t!ēdj īdja'n.

Ha'oîsîn l' ^{s}oñ gîn tan^{s}a'was ḷū "^{s}oñA'ñ t!Al tīyä'tc!îñ. IL! gudAña'-i l' LîSt!ē'ga-i djī'iñagAn. DAñ gu gū'la a'owa," hîn awu'ñ l' sūdā'^{s}awan. "Lā'gAñ. Hak!wa'n ɬ ^{s}oña'ñ tīya'o," hîn gīdalA'ñ l' sūdai'yan. WA'giên l' gidalA'ñ lA k!iū' qā'sasḷaiyan.

WA'giên siłgā'n l' ^{s}ā'sgAts ḷū nāg^{a} l' qatc!a's ḷū ^{s}o'ñañ xēl l' skîq!ē'LA-^{s}awan. WA'giên wa īla' l^{s}ā'ña q!ē'ūdaiyan. WA'giên ha'oîsîn gū'da l^{s}ā'ña īdja'ni. WA'giên gudī' l^{s}ā'ña nī'sLaiyan. WA'giên ha'oîsîn l' q!ałā'wan. ŁA'gudjîna' q!ałā'wan.

WA'giên ha'oîsîn ^{s}alē' LI'^{s}eɬs ḷū ha'oîsîn l' ^{s}oñ gîn tā'na^{s}awan. WA'giên ha'oîsîn ^{s}o'ñañ k!iū' ^{s}An l' ^{s}ēłgīdā'^{s}awan. Wa'ḷu gAm awu'ñ g^{a} l' suda^{s}a'ña^{s}wan. WA'giên ha'oîsîn l' ^{s}oñ gîn tānîndjūwa's giên ana'g^{a} l' qatc!a's ḷū ha'oîsîn ^{s}o'ñañ xēl l' skî'q!ēLā'^{s}awan. WA'giên ha'oîsîn wa'djgua wAst' lā īdja'ni. WA'giên ha'oîsîn gudī' l^{s}ā'ña q!ē'djalā'nē. WA'giên ha'oîsîn l' q!ałā'wan giên l' xēnā'nsḷaiyan. WA'giên lag^{a} tagā'ñan.

WA'giên ha'oîsîn ^{s}āl qoan^{s}ē'îs ḷū ha'oîsîn gîn l' tā'nagan. WAgiê'n ha'oîsîn siłgā'ñ l' ^{s}ā'sgadan. WAgiê'n ha'oîsîn nag^{a} l' qatc!ai'yan. WA'giên ha'oîsîn ^{s}o'ñañ tīyē' ^{s}An l' qā'sa^{s}awan. Wa'ḷu ^{s}oña'ñ yak^{u} t!ā'djēt l' skī't!Apada^{s}awan. WA'giên wa'djgua gut īla' l'ā'ña īdja'ne. WA'giên L!A'k!a ^{s}o'ñañ ^{s}ā'da l' îsdā'^{s}awan. WAgiê'n gudī' ^{s}Añ l' î'sdasînsLai'yan. WA'giên ^{s}adō' l' ^{s}êsgai'yan. Gu'tgui ^{s}Añ l' daku'nanAñgañan. WA'giên agA'ñ l' nā'nɬt!Am īdja'n. WAgiê'n ḷ'ñanda^{s}eli ^{s}ādō' l'

[1] This was the only way in which a supernatural being might be destroyed.

himself whole. This time he died for-good.

And after they had killed their father, Ła'gudjîna', they continued to live upon Gasq!ᵒ. There were nine men, and with the woman they were ten. Then they went around the whole island.

They were in fear of some supernatural creatures living there. And, not wanting to be afraid of them, they wanted to kill them. Then they got roots; and when the roots were all ready, all set out. When they had made the roots into a slip-noose, they set out. Then they sat above (the creature). That was Black-Whale.[1]

Then they brought this (noose) to it and put it over its neck. And they pulled it tight to strangle it. Then it (the whale) entered its house with it. Then all took good hold of the roots. Then it broke. And after it had broken, they went to get something else. And they took cedar-limbs. And they took many.

Then they took them into the house. And they worked them together in the same way as they had the roots. Then they made a noose and went to (the whale) again. And again they sat above the place where it was.

Then it again put its head out of the house. And again they pulled it (the noose) tight about its neck. Then all pulled strongly, and Black-Whale again went into its house, and the cedar-limbs also broke.

Then they heard a wren[2] singing. And the Wren said, "Tc!tas." And, wondering at what it sang, they shot ˢêsgai'yan. Hao lī'sɫu l' k!ō't!aɬsˢwanā'ñan.

Wa'giên Ła'gudjîna' ˢo'ñañ l' tēgī'ˢwas ɫū Gasq!ᵒ îñgᵘ l' nañā'ˢawan. L' iɬandjidā'ˢawas l' lāɬsˢwansî'ñgōˢā'wan. Wagiê'n nañ djā'adas da'ñaɬ l' lā'ɬˢawan. Wa'giên gwai'yē q!ēsgᵘ ˢadō' l' îsdā'lgañˢūgañan.

Gîn sˢā'nōwa gu nā'nsi gu l' ɬˢoa'kᵘˢūgā'ñan. Wa'giên ɬˢoa'giē l' gudā'ˢañadaˢawā's ɫū l!dē da l' gūɬa'oan. Wagiê'n ɬîñ l' ɬgā'daˢawas giên ɬîñē' l' lēˢē'ɬdaˢawas ɫū ˢa l' ga'nt!eidaˢawan. Łī'ña-i l' laxā'ndawēɬaˢwas ɫū ˢa l' ga'nt!eidaˢawan. Wa'giên la sa l' l!a'oˢawan. Kun-ō īdja'n.

Wa'giên ā'djî laˢa l' îsdaˢawā's giên l' xelē' l' îsdā'ˢawan. Wa'giên nagā'ñ ˢei da'ñaɬ l' qatc!ai'yan. Wa'giên l' wa'ɫuwan waha'n ɬîña'-i gīdjîgatyūana'ni. Wa'giên ˢa'ˢadanē. Wa'giên ˢa'ˢadanē giên ha'oîsîn gîn l' q!a'lat l' dōˢā'wan. Wa'giên skī'sgal l' îsdā'ˢawan. Wa'giên l' îsdaqoanyū'anˢawan.

Wa'giên nagᵃ l' îsdā'ˢawan. Wa'giên ɬī'ña-i l' laoɬā'ˢawane gîña'n l' îsdā'ˢawane. Wa'giên l' laxa'ndaˢaoˢēɬaˢwas giên ha'oîsîn laˢa l' îst!eidā'ˢawan. Wagiê'n ha'oîsîn la sa l' l!a'oˢawan.

Wa'giên nā'ga-i ˢest' ha'oîsîn l' ˢa'ndjūwā'gan. Wa'giên ha'oîsîn l' xê'la ā'djî l' dañku'nskîdā'ˢawan. Wagiê'n ha'oîsîn l' wa'ɫuwan gīdjîgī'ɬyū'anˢwas giên ha'oîsîn kunē' nagᵃ ī'djan giên ha'oîsîn skī'sgalē ˢa'ˢadan.

Wagiê'n datc! kiña'ns l' gūdañā'ˢawan. Wa'giên "Tc!tas" hîn tc!ā'tc!iga-i sā'wan. Wa'giên l' sa'oga-i ˢei

[1] *Balænoptera retifera* Cope.

[2] Probably the western winter wren (*Troglodytes hiemalis pacificus* Baird).

many wrens. Then they went into the house with them and pulled off the ligaments from them there. And after they had pulled them off, they dried them. After they were dried, their sister twisted them together. Then they again set out to meet Black-Whale.

Then they came over it. And they sat down above it. And they again put the noose over its neck, and pulled it tight. And all pulled hard. Then Black-Whale could not get into its house. And when they pulled at it, they pulled it up. And they laid it down at the edge of the rock. And after they had taken the noose off from it, they kicked it down. Then it was broken into bits below. And its broken pieces went into the sea. And (they said), "You shall be scattered abroad throughout the entire sea." Therefore black whales are scattered throughout the entire ocean.

Then they returned to the house. And next day they went to kill another creature. This was ˢasî'n.[1] And it, too, put its head out of the house. Then they sat over it. And they put the noose over its neck. And they pulled it tight. And they pulled it much. Then it could not get into its house. And they pulled it out. And they began to pull it up.

And they got it up. They did as they had done to Black-Whale. Then they took their noose off from it. And they kicked it down also. And it also l' łaˢawa's ḷū da'tc!i qoan l' tc!î'nłū-ˢawan. Wa'giên nagᵃ da'ñał l' î'steida-ˢawas giên wa'giên ana' xa-i wast' l' danst!ā'ˢawan. Wa'giên l' da'nst!aˢo-djūwa's ḷū l' lx̣î'lgała'ˢoan. L' lx̣î'l-gałaˢawas giên l' djā'sˢa łgī'łaoan. Wa'giên ˢē'łgīgani giên ha'oîsîn l' la-x̣ā'ndaoˢēłaˢwan. Wak!iä'ł l' djā'sˢa lagᵃ ḷ'dasūgañan. Wa'giên ha'oîsîn kuna'-i ˢa l' ga'nt!eidaˢawan.

Wa'giên ha'oîsîn lê'sa l' ga'ñaoˢawan. Wagiê'n ha'oîsîn kunē' nā'ga-i ˢest' ˢa'ntc!ūwagan. Wagiê'n ha'oîsîn x̣a'n-dawē l' xēl ˢē l' da'sgałā'ˢawan giên wa la l' da'ñq!onskîdaˢawan. Wa'giên l! wa'ḷuwan l' gīdjigī'łdᵃ yuanā'ˢawan. Wa'giên kunē' nagᵃ īdjiga'-i ˢadō' ˢesgai'yan. Wa'giên la l' da'nsgīłdaˢwas giên sīgᵃ la l' da'nɬt!ēłaˢawan. Wa'-giên x̣a'ndawē lê'sta a'ña l' îsdagiā'-ˢawan ḷū xētgᵘ la l' st!ak!ā't!ałaˢawan. Wa'giên xēt lˢē sī'îdan. Wa'giên "Taña'-i q!āsk!ᵘ han ˢa dañîsī'łsañ." ałdjī'ału ta'ña-i q!āsk!ᵘ han kun ī'djîñ.

Wa'giên ha'oîsîn nagᵃ sîłgā'ñ l' stîłā'-ˢawan. Wa'giên wa'daalē'kᵘ î'sîn nañ ā'da l' tiyā'ˢawan. ˢa'sîn ū īdja'n. Wagiê'n la'îsîn nā'ga-i ˢest' ˢa'ndjū-wagan. Wa'giên lê'sa l' l!a'oˢawan. Wagiê'n l' xēl ˢē î'sîn x̣a'ndawa-i l' îsdā'ˢawan. Wagiê'n waˢa la l' daña-ku'nskadaˢawan. Wa'giên nagᵃ ī'djiga-i ˢadō' l' ˢêsgai'yan. Wa'giên la l' da'n-ḷst!āˢawan. Wa'giên la l' da'nɬt!eit-łaˢoan.

Wa'giên sa la l' danɬînā'ˢawan. Kunē' l' îsdā'ˢawane gîña'n a. Wa'-giên x̣a'ndawē lêst' a'ña l' îsdā'ˢawan. Wa'giên la î'sîn l' st!a'at!ałaˢawan.

[1] Unidentified.

was broken into small pieces. They said to it, "You, too, will go into all lands." Then all returned. And they entered the house. Therefore the ˢasî′n are in all lands.

And the day after, they went to kill something else. Then they came over it. And it was a clam's head sticking out. When water came out, the whole island was wet. It was called Clam (sqao).[1]

Then they put the noose around its head. And they pulled it tight. Then they pulled hard and pulled it out. And they began to draw it up. And they pulled it up to the edge of the cliff. Then they took their noose off of it. And they also kicked it down. And it burst into bits. And they said to that, also, "You, too, will go into all lands." And after they had gotten through doing it, they went home.

And in the house they said, "Let us kill the supernatural creature whose head comes up out at sea. Let us borrow a canoe. If the canoe is good, we will borrow it," they said. And they borrowed canoes of all the birds. And the canoes were bad. They did not go fast. And when they went to him, and holes began to appear in the sea, they were afraid, and returned, for the canoe was not swift.

"Borrow my canoe. My canoe is fast. When you paddle twice, my canoe will run far away," he (something)[2]

WA′giên lˢē î′sîn sī′dan. "LAgᵃ wa′ḶuwAn ˢa-i dAñ î′sîn ī′sîsga," hîn la l' sūdā′ˢawan. WAgiê′n ha′oîsîn sîłgā′ñ l' gA′nt!eidaˢawan. WAgiê′n nagᵃ l' îstc!ā′ˢawan. Ałdjī′Ałū LAgᵃ wa′ḶuwAn ˢa-i ˢasî′n ˢa ē′djîñ.

WAgiê′n ha′oîsîn wAdaalē′kᵘ gîn ā′da l' tīyā′ˢawan. WA′giên lê′sa l' îsL!aˢā′wan. WA′giên la îsî′n sqA′ntc!îl L!ā′lgua īdja′n. Łkī′guts Ḷū gwai′yē q!ēsk!ᵘ hAn t!ēł q!ē′sLgañan. Sqao hîn l' kia′gan.

WA′giên l' sqA′ntc!îl ˢa-i î′sîn ẋA′ntawē′ l' îsdā′ˢawan. WA′giên waˢa la l' dAñk!u′nskidaˢawan. WA′giên la l' dAñsgīłyuā′naˢawAn giên lA l' dAñq!ēst!ā′ˢawan. WA′giên lA dAñq!ē′t!ēdAłā′ˢawan. WA′giên stAlē′ q!ongᵘ la l' dAñq!ēłinā′ˢawan. WA′giên ẋA′ndawē lê′stA A′ñˢa l' îsdā′ˢawan. WA′giên la î′sîn l' st!Agā′t!ałaˢawan. WA′giên l' ˢē sī′îdan. WA′giên la î′sîn hîn l' sūdā′ˢawan "LA′ga wā′ḶuwAn ˢa-i dAñ î′sîn î′sîsga," hîn l' sūdā′ˢawan. WAgiê′n ha′oîsîn la l' îsdagī′ˢwas Ḷū nagᵃ l' gA′nt!eidaˢawan.

WA′giên a′na hîn l' sūwā′ˢawan "Q!At gîn sˢā′nuwa ˢA′ndjuLas t!alA′ñ tīyā′asañ. Lū t!alA′ñ sîldā′asañ. Luwē′ lāsī′ Ḷū t!alA′ñ sîldā′asañ," hîn l' sūwā′ˢawan. WAgiê′n xetî′t wa′ḶuwAn Ał Lū l' sîldā′ˢawan. WA′giên Luē′ dā′ˢañgañan. GAm sgî′ña lā′ñgañane. WA′giên la′ˢAn Lūqā′L!aˢawas Ḷū ˢa′yawē xełłgī′ds Ḷū l' łˢawā′gałaˢawas Ḷū l' stī′łˢwas giên gAm hawī′dan Luē′ qā′ˢañgañan.

"Gia′gAñ Luē′ ł sî′ldao. Gia′gAñ Luē′ L!ao sgî′ña lā′ñgua. DAl dA′nL!astA′ñgAndan wadjgua′ ˢaguī′ Luē′ dī′na

[1] A large variety, identified by Dr. C. F. Newcombe as *Glycimeris generosa* Gould.

[2] Given in the Skidegate version as Jelly-fish.

said. And they tried it as he suggested. And in truth his canoe ran very fast. Then they thought it was good. And when they set out, all got in and went out to him.

They went to him stealthily. And they came to him while he slept. Then they cut off his head. And they threw it into the canoe. And they made the canoe run from the place. And their canoe ran across the holes in the sea. And, passing over them, their canoe came to land. Then they took out his head. And they also carried their canoe up to the woods. And they put his head into the house. They had cut off the head of the son of The-One-in-the-Sea.[1]

And not many days afterward his father came by canoe. And he asked for his son's head. And they refused to give his son's head to him. And when they refused to give him his son's head, he was unwilling to go away. And because they refused to give his son's head to him he was angry.

Then he took his cane. And he said, "If you will not give me my son's head, I will push the island over with you on it." He made a motion in the air towards the island with his cane. And the island moved. And they did not fear. And they were unwilling to give him his son's head. They said to him, "Pray, turn over the island."

Then The-One-in-the-Sea was angry. And he again took his cane and made another motion in the air towards the island. And the island almost turned

ˢatawā'asañ," hîn l' sā'wan. Wa'giên la kî'ɬgîñan lˢā'ña l' îsdaqea'ˢawan. Wa'giên wagîña'n Luē' yê'nkl!î lˢā'ña sgî'ña lai'yan. Wa'giên l' qasa's ɫū wa'sgiên l' tc!ā'wanɫīˢwa's giên la l' Luqasˢā'ˢawan.

La'ˢan l' sˢa'lgîdalaˢawan. Wa'giên l' q!aga'ndan lagᵃ l' t!agī'sgadaˢawan. Wa'giên l' xê'la l' skîq!ēlā'ˢawan. Wa'giên lū'guˢē la l' q!atɫīyā'ˢawan. Wa'giên sta l' kiałdā'ˢawan. Wa'giên ˢā'yawē xēłgā'si t!alk Luē' lā ˢadō'gañ-ˢūgañan. Wagiê'n hawa'n l' îsdā'lˢū-gandan Laga'ˢa-i ˢa-i lˢā'ña ˢā'dōgała-ˢawan. Wa'giên xētgᵘ l' qā'djî lā l' îsdā'ˢawan. Wa'giên Luē' îsî'n dīt L! îsdā'ˢawan. Ta'ñwan-lā'na gît qā'djî l' q!ē'L!aˢawan.

Wa'giên gam wa'sta ˢāl qoa'nˢañ-gandan l' ˢoñ Luqā'L!agan. Wa'giên gīdā'ñ qātc l' gīnā'ñan. Wa'giên l' gī'da qātc lagᵃ l' qō'yadaˢawan. Wa'-giên l' gît qātc lagᵃ L! qōyā'das ɫū gam Luqā'-idē da l' gū'dañˢañan. Wa'-giên l' gît qātc lagᵃ L! qōyā'das ałū' l' qā'ɬîłdaiyan.

Wa'giên t!a'skl!ia-i a'ñˢa l' dā'wani. Wa'giên "Dī gī'da qātc dīgᵃ dala'ñ qōyā'dasˢwā'nans giên gwai'yē dala'ñ da'ñał ɬ kîq!ē'îstasañ," hîn l' sū'sîn. T!askl!ia'-i ał gwai'yē xandj l' kîLai'yan. Wa'giên gwai'yē q!ē'silañan. Wa'giên gam l' ɬˢoa'gałˢañaˢawan. Wa'giên gam l' gī'da qātc lagᵃ î'sdē da l' gū-da'ñˢañaˢawan. "Hak!wa'n ɬ gwai'yē īL! da'ñał kîq!ē'istē," hîn la l' sūdā'ˢawan.

Wa'giên Ta'ñwan-lā'na qā'ɬîłdai'yan. Wagiê'n ha'oîsîn t!askl!ia'-i a'ñˢa l' dā'wan giên ha'oîsîn gwai'yē xandj l' kidā'ne. Wa'giên gwai'yē q!ē'stasˢwan-

[1] See p. 363, Footnote 1.

over. Then they were afraid. And they gave him his son's head. And after they had given him the head of his son, the mind of The-One-in-the-Sea was good. And he started away from them.

And while they were living there, and before many days had passed, they said to one another, "Let us go to another land to settle down there." Then they went thither. And they arrived. Each said, "I shall stay here." Each chose where he would stay. And they sat in their places. And others said the same thing. And at the same time they sat in their places. And still another looked for a place for himself. And he said the same thing. Then all sat in their places. "Now we are all right," they said, "we will sit here forever."

And all had names. One was named Sga'iL!Aqa. Another was named L!A'-q!anaqatī. And another was named Łq!Añā'k!u.[1]

Ansqaiyani. Wa'giên wa'ļu l' ł^{s}oa'-gała^{s}awan. Wa'giên l' gît qātc lag^{a} l' q!ēsLā'^{s}awan. Wa'giên Ta'ñwan-lā'na gūdAña'-i lā'gan l' gī'da qātc lāg^{a} l' q!ē'sļu^{s}was ļū. Wa'giên lê'sta l' Lūqā'i-da^{s}awan.

Wa'giên hawa'n g^{u} l' nañā'^{s}awan, wa'giên gam ^{s}āl qoa'n^{s}AñgAndan, "LAga q!A'lat ^{s}a tlalA'ñ î'sîsga ga'ig^{u} īL! tcaga'-i ^{s}An A," hîn gu l' sūdā'^{s}awan. Wa'giên ^{s}a l' îsā'^{s}awan. WAgiê'n gu l' îsL!a^{s}ā'wan. "AļN ł nā'sga," l' wā'-ļuwAN hîn sūwā'^{s}wan. Lī'dja l' îs^{s}wā'sîs q!ênA'ñ l' qê'nst!Adala^{s}awan. Wa'giên ^{s}a-i l' q!a'osLdāla^{s}awan. Wa'giên l' djîgA'n î'sîn gîña'n sūwā'^{s}wan. Wa'-giên ^{s}a-i l' q!a'osLdāl^{s}awan. WAgiê'n ha'oîsîn nAñ s^{s}wān k!iułā'ñ LAg^{a} qeagā'ñan. WAgiê'n ha'oîsîn nAñ s^{s}wan gîña'n sūgā'ñan. WAgiê'n L! wa'ļuwAN wa'hAN q!a'osL^{s}ēłdawan. "Wēd īL! lāg^{a}. AļN tlalA'ñ q!a'osL^{s}ēłdañ," hîn l' sūwā'-^{s}wan.

Wa'giên L! wa'ļuwAN kia^{s}ā'wan. Sga'iL!Aqa hîn nAñ s^{s}wan kiā'gan. NAñ s^{s}wan îsî'n L!A'q!anaqatī hîn kia'gan. Wa'giên nAñ s^{s}wā'nsîñ Łq!Añā'k!u hîn kiā'gan.

8. Property-Contest among the Supernatural Beings of Rose Spit.[2]

ULa'mAn[3] gave a whale to the people. And Creek-Wide-and-Red gave one to the people. Killer-Whale also gave them one. And one named Gao also gave a whale to them. One called

ULa'mAn xā'dAsg^{a} kun gīdai'yan. Wa'giên ^{s}Anļ-s^{s}ê'q!Ałna L! xā'da g^{a} nAñ gīdai'an. S^{s}ā'nō hAn î'sîn L!ag^{a} nAñ gīdai'yan. Wa'giên Gao hîn nAñ kia's hAn î'sîn kun L!ag^{a} gīdai'yan. Gao-

[1] Tlingit names of mountains. My informant could only remember these three; but another is said to have been called Yên-xe'łgAñ, Haida words meaning "having clouds around his neck." Łq!Añā'k!u appears to be the Łqaiyā'k!u of the corresponding Tlingit story.

[2] This story records a property-contest among the supernatural beings in the neighborhood of Rose Spit, enumerating the participants. These supernatural beings all lived under sand-hills or reefs bearing the same names. Compare the next story.

[3] A long, low sand-hill just south of Rose Spit, being that first sighted from canoes returning to the islands from the Tsimshian country.

Sitting-Opposite-Gao also gave them a whale. And Lying-Whitely also gave them one. All places contested with one another.

Then Salmon-Berry-Bushes[1] also gave them a whale. And Fallen-Trees also gave them one. And Canoe-Lying-Bottom-up also gave them one. All places gave to them.

And Always-Giving-to-Drink gave them one. It is named (in full) Water-Hole-where-People-are-wont-to-Drink. This is a well of the supernatural beings. Darkness[2] also gave them a whale. Always-Watching-his-Wife also gave them a whale. And Tree-Fallen-from-a-Cliff[3] also gave them one. And Flat-Topped-Sand-Hill also gave them one. This one is in the woods. And he put a whale out of his house. And the whale was upon him (upon the hill). Reef[4] also gave them one. L!ū'sgîns also put a whale out of the house for them. Wide-and-Round[5] also gave them one. Roaring-Tide[6] also gave them one. And Reef-Point[7] also put out one for them. Gak!ū'was also put out one for them, because all places contested with one another.

And Shaman-Reef crossed the sea in anger. He was angry. He is opposite Dā'-îs. He is now called Sand-Mountain. The end.

xa'nła^{s}a-sk!a'djawē hîn nañ kia's î'sîn kun L!ag^{a} gīdai'an. Wa'giên ^{s}a'taq!eao hîn nañ kiagā'n î'sîn L!ag^{a} gīdai'yan. Gu'tga Laga'-i wa'ļuwan aga'ñ ā'ñan.

Wa'giên Sq!aoga'ndala î'sîn L!ag^{a} kun gīdai'an. Wa'giên Djī'dals han î'sîn L!ag^{a} nañ gīdai'yan. Wa'giên Lū'gūłna î'sîn L!ag^{a} nañ gīdai'yan. Laga'-i s^{s}āsg^{u} han L!asg^{a} gī'daian.

Wa'giên ^{s}anī'łiyes î'sîn L!ag^{a} nañ gīdai'yan. ^{s}anļ-xē'lao-^{s}anē'łies hîn kia'-gan. S^{s}an ^{s}a'nļao īdja'n. Xa'sdjîdala îsî'n L!ag^{a} kun gīdai'an. Wa'giên Qēt-^{s}at!ā'la î'sîn L!ag^{a} nañ gīdai'yan. Wa'-giên ^{s}a'łnas han î'sîn L!ag^{a} nañ gīdai'yan. Łk!iä'na ^{s}a-ō l' idja'n. Wa'giên kun l' ļsļuwā'gan. Wa'giên la îñg^{u} kunē' ļłā'nan. Qaļda'ogas han î'sîn L!ag^{a} nañ gīdai'yan. L!ū'sgîns han î'sîn L!ag^{a} kun ļsLai'yan. ^{s}ataq!ē'łsLqas î'sîn L!ag^{a} nañ gīdai'yan. Djūxē'ganda han î'sîn L!ag^{a} nañ îsdai'yan. Wa'giên Qāļs-kun îsîn L!ag^{a} nañ îsLai'yan. Gak!ū'was han î'sîn L!ag^{a} nañ ļsLai'yan. Laga'-i wā'luwan gutg^{a} aga'ñ ā'ñan a'ła.

Wa'giên Qā'ļs^{s}ā'gas qē'dīdan sī t!a'l-ga a. L' qē'dīdan. La-ō Dā'-îs xa'n-ła^{s}a ī'djîñ. Tās-Lda'os hîn wēd l' kiā'ñ. Hao Lan ^{s}ê'lgañ.

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[1] This is the meaning of sq!ao, the first part of the name Sq!a'ogandala.
[2] Darkness such as is brought on by a cloud.
[3] Or Tree-Falling-from-a-Cliff.
[4] The sand-island off the very end of Rose Spit.
[5] This translation is somewhat doubtful.
[6] The under-water end of Rose Spit proper.
[7] The end of Rose Spit proper above water.

9. Cape Qōñ and Nastō'.[1]

Four persons went hunting at night. And the (chief) hunter was named Stl.a'-stA.[2] And they stopped under Cape Qōñ.[3] And they heard (the spirit of) the mountain singing, "I am greater. My things are greater than yours. I am greater. My things are greater than yours. I am greater around the whole world." He sang ten songs.

And the hunters told how he and Nastō'[4] were going to have a property-contest. And they learned his songs. Three of the men were Eagles. And one was a Raven. And he gave some of the songs to his hunting-companions.

And he did not understand what Cape Qōñ and Nastō' said when they talked with each other. They heard their loud voices. But they did not understand what they said.

And after they had come back, they waited expectantly. And before a long time had passed, something made a great noise in the mountain. And a great noise also arose in the house of the other. One morning a noise was heard in the houses of Nastō' and Cape Qōñ. And one morning Nastō' gave away ten whales because he was angry. Then Cape Qōñ also gave away nine whales and a sqagū't[5] in the contest. Then Nastō''s whales floated ashore. And Cape Qōñ's also floated ashore.

In the language of the Land-Otter-L! xā'das stA'nsîñ ^{s}ā'lgua s^{s}a-iyä'nAñ. WA'giên gin nAñ tc!ł'nłao^{s}a-iyas St!a'stA hîn kia'gan. WAgiê'n Qōñ-kun xētg^{u} l' gīsLa'oan. WA'giên Lda'awē k!Adjū'si l' gūdAñā'^{s}awan. "Gu ła qA'ndAłdA. IL! qa'gisL. Gu ła qA'ndAłdA. IL! qa'gasL. Gu ła qA'ndAłdAskiê'n," hîn l' k!Adjā'wan. S^{s}ā'lAñē l^{s}ā'ña s^{s}aLā'-alane.

WAgiê'n Nastō' g^{a} lag^{a}dā'ñanqasa's L!A s^{s}a'-idjadañan ^{s}A'nstA sā'wani. WA'-giên s^{s}ā'lAñē ^{s}An l^{s}ā'ña l' u'nsAdAła^{s}a-wan. Ł' ł^{s}u'nuł ^{s}ō'da^{s}awan. WA'giên nAñ s^{s}wā'nsîñ Yê'lagan. WAgiê'n s^{s}ā'lAñē t!ēts la l' t!ā'ñAda^{s}awan.

WAgiê'n Qōñ-kun Ał Nastō' guda' gu'sūs gAm l' gūdA'ñ^{s}añan. L' ītl!ō'-ga^{s}awas l^{s}ā'ña l' gūdA'ñ^{s}ūgañan. WA'-giên LAg^{u} l' sū'was L!ao gAm ^{s}An l^{s}ā'ña l' u'nsAda^{s}añ^{s}ūgañan.

WAgiê'n sîłgā'ñ l' Luqā'L!a^{s}awas Ļū gui l' q!A'łdjū^{s}ugañan. WA'giên gAm djiîñā'ñgAndan Ldawē' ^{s}a gîn xē'gAñ-yūā'nAn. WA'giên nAñ s^{s}wān gia ^{s}a î'sîn gī'na xē'gAñyuanAn. Sa'nĻans s^{s}wā'nsîñ Nastō' gia nē ^{s}a î'sgiên Qōñ-kun gia nē ^{s}a î'sîn gîn xēgā'ñan. WA-giê'n Nastō' sa'nĻans s^{s}wā'nsîñ kun La'ał Ał lā'gagadā'ñan. WA'giên Qōñ-kun î'sîn kun LAAłs^{s}wā'nsîñgō Ał î'sgiên sqagū't s^{s}wā'nsîñ Ał î'sîn lā'gagadā'ñan. WA'giên Nastō' gia kuna'-i gīā'wan. WA'giên Qōñ-kun gia î'sîn gia'ogalan.

K!ai'yug^{a} St!a'stA sLg^{u} xa'dē kîłg^{a}

[1] This tells of a potlatch-contest similar to that related in the preceding story. Another version of this will be found in the Publications of the Jesup North Pacific Expedition, Vol. V, pp. 83, 84.

[2] St!a'stA was chief of the West-Coast-Gî'tAns (Dō gî'tAna-i).

[3] Cape Qōñ is a prominent point on the coast of Graham Island, opposite Hippa Island.

[4] The English name of Nastō' is Hippa Island.

[5] Said to be an animal like a whale, but still more highly valued.

People,[1] Stl!a'stA was called K!ai'yug^{a}. It was the Land-Otter-People who named him. And when he stood in his canoe one night, he heard a child weep. Its mother said to it, "Do not cry so much. K!ai'yug^{a} will hear your voice." The Land-Otter-People were afraid of him, because he always wanted to kill them. So they called him K!ai'yug^{a}. The end.

kia'gan. SLg^{u} xadē' u l' kī'adaian. Wa'giên ^{s}ā'lgua Lū'gu^{s}a l' gai'yîns ḷū nAñ ^{s}a'ẋudjū s^{s}ā'-iłas l' gudā'ñan. "GAm qon s^{s}ā'-iłañ. K!ai'yug^{a} dAñ kîl gūdA'ña-sañ," hîn l' ao l' sūdai'yan. SLgus xa'dē wa'ḷuwAN lag^{a} ł^{s}wā'gagañan L! L!dē dA l' gudAñgī'gaña'n A'ła. Ałdjī'ału K!aiyū'g^{a} hîn la L! kiädai'yan. Hao LAn ^{s}ê'lgAñ.

10. Gō'ttca.[2]

The Tlingit lived at Q!ā'k!an.[3] And the chief there was named AndA'. And another chief was named Kinō'g^{a}. Kinō'g^{a}'s people were Eagles.[4]

And a man named Nā'ntcūx lived there who knew how to club sea-lions.[5] And his sister married. She married one of Kinō'g^{a}'s nephews. At that time they went to club sea-lions. Five were in the canoe. Going along for a while, they reached the place. At that time the reef was covered with them.

Then two got out to club them and ran up. At that time the south wind blew softly. Then they went about to find a fat one. And they clubbed a very big fat one to death. They clubbed this one to death because it was very big. Then they began to cut it up. And after they had pushed it into the sea, they began to get into the canoe. They had put the canoe on the land-

Q!ā'k!an lnagā'-ig^{u} Łnagî't nā'ñan. Wa'giên g^{u} nAñ ī'L!agidagani AndA' hîn kiā'gan. Wa'giên nAñ s^{s}wān hAn îsî'n Kinō'g^{a} hîn kiā'gan. Kinō'g^{a} gia xa'dē Gî'tAnagan.

Wa'giên qā-i nAñ skīt^{s}ā'-iya g^{u} nā'-gan. Nā'ntcūx hîn l' kia'gan. Wa'-giên l' djās L! ī'nagan. Kinō'g^{a} nā'-dAlAñ s^{s}wan l' ī'nagan. Wa'ḷu qā-i L! skî'tîns^{s}aian. L! tc!a'LēłAian. Wa^{s}a qā qa-aod wAg^{u} qā'L!as^{s}aian. Wa'ḷu qA'ḷē sta'ogagan.

Wa'giên L! stAñ sī'dja xā'sLA^{s}alan. ^{s}An l' t!Ak!adā'nt!Ał^{s}awan giên sa L! xaiê'ndalła^{s}awan. Wa'ḷu q!ētg^{a} sî'n-djalan. Wa'ḷu l' qä'adjadAñ^{s}ūgañan. Wa'giên ^{s}ai'ya djîłî'si yū'Ansi L! skīk!ō'-t!Algañan. S^{s}wā'nsîñ L! skīk!ō't!Algañan yū'AndadAsi Ała'. Wa'giên l^{s}ē L! q!ê'-nanAñidan. Wa'giên tcāng^{a} L! sq!adā'ñ-gas giên Lū'gu^{s}ē L! î'sdaḷiedan. Dīt-gū'stA Lūē' L! gī'sLdaian. Lua'-i sta'-

[1] For an understanding of the beliefs connected with these animals, the reader is referred to stories concerning them in the present and the Skidegate series (Bulletin 29 of the Bureau of American Ethnology).

[2] A longer version of this story will be found in the Skidegate series (Bulletin 29 of the Bureau of Ethnology, p. 282).

[3] Said to be a Tlingit town opposite Port Chester, but perhaps Kake (Q!ēk!-ān).

[4] More often called the Wolf clan.

[5] Or, "a good hunter of sea-lions."

ward side of the reef. When the canoe was very full, the two persons began to let themselves down into it. As soon as they were in, they started off.

The people of the town were starving. And when they arrived, they brought (the sea-lion) up. And they brought (it) all in. Then they put stones into the fire for it. And they began to steam it. They brought out three big boxes. And after they had put water into them, they put in the meat and the fat. Then they put stones into them, and when it boiled, they put something over them. Afterwards they went to call the people.

Then the town-people all came in. When all got in, the house was filled. Then they took the coverings off. And they put the pieces upon flat boards. And they gave them the meat on sticks. Then they started to eat. And they got through eating. Their brother-in-law was also with them.

They said to him, "Go with us again to-morrow when we go to hunt sea-lion." And he said, "I will indeed go with you." Next day they launched the canoe. And they got into it. There were five of them. There was a man named Gō'ttca who was a good carver and painter. Then the canoe went out to (the rock). And it arrived. Then three of them jumped out of the canoe, — himself and two of his brothers-in-law. And two staid in the canoe.

Then they looked about for a big, fat sea-lion. At that time they killed a very big one. Then they cut it up. And they dragged it into the water. And the two left behind took it into the canoe. While they were doing so, djîłī'-īsi ɫū hit!A'n ā'ɫda stAñ L! î'sɫīdaian. L' î'sɫī^{s}was gîña'an L! ɫū'qaidan.

Lnagā'-i xa'dē q!otyū'anan. WA'giên ^{s}ā'sgadane ɫū L! î'sdagAłīdan. WA'giên L! ^{s}o'stAtc!îdaian. Wa'ɫu hit!A'n qoa ^{s}An L! sîsī'idAn. WA'giên L! xoałtē'idAn. Tōt yūa'nda tc!îsł^{s}u'nuł L! xA'sLs^{s}aian. WA'giên ^{s}Anɫ ^{s}a-i L! îsda's giên kiē' dA'ñAł ^{s}ai dA'ñAł w^{s}ē L! î'sdagañan. Wa'ɫu qwa'a-i w^{s}ē L! tc!ā'gas giên skA'ldAsLas ɫū ^{s}adō' gîn L! î'sdagañan. WAt!A'łū hit!A'n L! lā'gAnañ^{s}āgan.

WA'giên hit!A'n lnagā'-i xa'dē wa'ɫuAn îstc!ai'an. L! ^{s}o'stAtc!as ɫū nē sta'djîłī-īgan. Wa'ɫu hit!A'n wAst' łtA'lga-i L! î'steidan. WA'giên tc!ū A'ñan daguī' L! î'sdaL!agan. WA'giên sq!ā'ñu Ał L!ag^{a} L! kī'îsūgañan. WA'giên L! tā'-idan. WA'giên L! ta^{s}ē'łgīgani. L' qä hAn îsî'n L!a'Ał idja'n.

"Ha'oîsîn ā'dał qā-i t!ala'ñ tā'ns^{s}es ɫū ł īL! Ał î'sîñ," hîn la L! su'daian. WA'giên "Ła îsî'n dalA'ñ Ał î'sga," hîn l' sā'wan. WA'daalēk^{u} hit!A'n Luē' tcāng^{a} L! î'sdaian. WA'giên hit!A'n gu^{s}ē L! îsɫē'idan. L! tc!a'LēłaIan. Ā'nAñ ī'łiñas Gō'ttca hîn kia'gan l' sL!î'nła-ian. WA'giên wa^{s}a qas^{s}ai'an. WA'giên wa'^{s}An qA'L!as^{s}aiani. WA'giên L! ł^{s}u'nuł g^{u} x̣ū'stA^{s}alani la î'sgiên l' qea'lañ stAñ hAn î'sîn. WA'giên L! stAñ î'sîn Lū'gu^{s}a ga-iyā'ñan.

WA'giên qaiyē' ^{s}a'iyasi da L! dīyā'ñAn yū'Ansi da A. Wa'ɫu nAñ yū'An L! tīyai'yAn. Wa'ɫu l^{s}ē L! q!ê'nanAñgañan. WA'giên tcāng^{a} L! dA'ñgagañan. WA'giên Lū'gu^{s}ē a'Ldas stAñ ū î'sdaɫigañan. Hawa'n L! wā'gAndan q!ētg^{a}

the south wind[1] increased steadily. Then the wind blew very hard.

Then two of them ran down and got into the canoe. But Gō'ttca was left. They were not angry with him. They left him because the waves were big and the wind blew very hard. They tried hard to take him in, but could not. Then they arrived at the town. Then they explained about him. And the people wept very much. The south wind blew for ten days. They thought he had died.

He saw how the wind was blowing, but he thought they would come out to take him. He kept looking towards the town. All that time he did not sleep. When it rained, water stood in the small holes on top of the rock, and he drank it with his hands. So he lived.

After nine days were passed, the sun shone. Then he provided himself with four ropes. When the sun came out, he went to the sea-lion stomach. And he cleaned it out inside. Then he tied up the lower part with one of the ropes taken from around himself. And he blew it up. After he had blown it up, he also tied the upper part very tight. Then he dried it. He kept turning it over and over in the sunshine. And after it was dried, he took it up. And he placed it near himself against the rock. And in the morning he took it up.

Then he laid it down on the edge of the cliff, on the side towards the mainland. And he untied the upper end. Then he entered it. And he tied it up from the inside.

ta'djuwē qai'ya^{s}awan. Wa'giên tā'djuwē ^{s}ā'dōyū'anan.

Wa'giên l' stañ l' x̣austaɬī'^{s}awan. Wa'giên Gō'ttca ɮgua han ɮ! t!ā'ɬsɮaian. Gam la'^{s}an ɮ! qā'ɬi-ihî'ldañ^{s}añan. Luwā' yū'anan giên ta'djuwē î'sîn ^{s}ā'doyū'anan. Aɬdjī'aɬu la ɮ! t!a'ɬsɮaian. Q̣ā'ɬīdē ɮ! î'sdagudañyū'ans k!iên ^{s}a'do ɮ! ^{s}ê'sgaian. Wa'giên ā'sga-i lnagā'-i g^{u} ^{s}ā'sgadan. Wa'ɬu la'aɬ ɮ! gī'ałandaian. Wa'ɬu ɮ! s^{s}a-ig^{a}yū'angañan. ^{s}āl la'aɬ q!ētg^{a} k!a'djūgālan. L' k!ō't!ałñ la'^{s}an ɮ! gudā'ñan.

Tā'djiwē ^{s}ā'dowasi l' qê'n-nsi k!iên la ɮ! tā'nɮas^{s}asañ l' gudA'ñgañan. Lnagā'-i yê'si l' qä'tcigatgī-īgañan. Wak!iê'ɬ gam l' k!a'tiyañgañan. Dala's ɬū ^{s}anɬ t!ē'dja-i îñg^{u} gī'x̣agalans giên l' ɬk!ū'tañgañan. Aɬdjī'aɬu l' xē'nañāgañan.

^{s}āl la'aɬs^{s}wā'nsîñgōs ɬū x̣ayā'gan. Wa'giên qwa'a-i s^{s}asta'nsîñ aɬ l' ɬ'djîgawagan. X̣aya's ɬū hit!a'n qaiyē' k!īdj ^{s}a l' qā'gan. Wa'giên hit!a'n qā'ɬi la l' ɮsku'nagalan. Wa'giên qwa'iyē wa'sta l' qa'saɮ!as giên xē'tsi la l' sq!e-ū'tcîgūsɮaian. Wa'giên la l' x̣ū'daian. La l' x̣ū'tcîsîsɮas ɬū sa'si î'sîn la l' sq!e-ū'djîgusɮaian. Wa'giên la l' x̣î'ladagañan. X̣ayē' ^{s}a la l' datcî'djūlañgīgañan. Wa'giên la x̣î'lgaɬsi ɬū la l' tcī'idan. Wa'giên q!oɬgā'-āñ la l' tcū'dadaian t!ē'dja-i ɬ^{s}êtg^{a} l' ɬî'gadawas ɬū. Wa'giên sa'nɬanan giên la l' tcī'îdan.

Wa'giên stalē' q!olg^{u} dīdagū'sta la l' tcî'ɬnagan. Wa'giên q!ē'u ^{s}est' la l' ɮā'îdan. Wa'giên ^{s}a-i l' qatc!ai'an. Wa'giên nā'gūst' la l' sq!ē'djîgūsɮaian.

[1] Some of the fiercest gales are from the south or southeast, and they are usually accompanied by rain.

After he had tied it very securely, he began to move. And he fell into the water. The wind still blew strongly. When he fell into the sea, he floated about. Sometimes he felt he was floating through kelp. But he did not know the nights, because it was always dark on the inside. When he floated into kelp, he felt something take him away from it. It was a sculpin that took him away. And it took him in its mouth to a place where there was no kelp.

He floated about for a long time. After he had floated about for a while, he felt that he had floated to a good place. After he felt that he had floated about for some time, the ground came to be dry.

When he felt that he was on dry land, he untied the upper part from the inside. And then he came out. When he came out, it was night. Then he took the stomach of the sea-lion and went up to the woods with it. And he hung it up. Then he went into the woods.

He was near the town. And he wandered about to find a place to live in. Then he found a cave which was dry inside. And he sat in it. He did not go to the town. And after he had been there for a while, evening came.

And in the middle of the night, when the town-people were all asleep, he went to the town. And he entered his wife's house. Then he felt about for his long box. And he found it near his wife's head along with his stone axe. Then he took them. And he went out with them. And the same

Nā′gūstAsi la l' ḷLā′tcl!îgAɬgīs ḷū l' hî′ldAñidan. WA′giên l' ˢā′tagaian. Hawa′n tadjūwē′ ˢā′tawagan. Tcāngª l' ˢā′dōgas ḷū hit!A′n l' gī′tcîgAñgwā-āñgañan. Gia′q!ēda łqām ˢAn l' gī′tcîsgAts l' ˢā′ndAñgañan. ˢā′lē ˢAn L!ao gAm l' u′nsAdˢAñgañan ā′dji qā′łiˢa ˢā′lgagīsi Ała′. Łqām ˢAn l' gī′tcîsgAts ḷū stA lA L! îsda′si l' ˢā′ndAñgañan. K!āl ū l' î′sdagañan. WA′giên łqā′mē gō′si gᵘ la l' q!o′sLAgañan.

LahA′-ā l' gī′tcîgAñgwAñgañan. L' gī′tcîgAñgwAñgAñ a′-ādañan LAgª lā ˢa l' gī′tcaos l' ˢā′ndañan. L' gī′tcaos l' ˢā′ndAns ḷū k!waiA′mdjiwAn ā′dji ˢa l' ī′djan tca′asLiē k!iū′ A.

L' tcatca′us l' ˢā′ndAns ḷū hit!A′n nagū′st' tcī ˢest' l' LA′îdAn. Wa′ḷu L!ao hit!A′n l' ˢe′stA l' qā′L!agan. ˢā′lgua ō l' idja′n. WA′giên hit!A′n qā′-iyē k!īdj l' L!ī′dAsi giên la dA′ñAł l' qaga′lan. WA′giên la l' L!ī′awan. WA′giên dītgª l' qaga′lan.

Lnagā′-i q!olū′ l' idja′n. WA′giên l' nā′sîs k!iū′si l' qê′ñgwañan. WA′giên dîn qā′łi k!a′ga l' qēyai′yAn. WA′giên ˢa l' q!ā′wan. GAm lnagā′-i ˢa l' qā′-ˢañan. WA′giên ˢa l' ī′djîndan sî′ni-aiyAn.

WA′giên ˢāl yakᵘ lnaga′-i xa′dē q!A′sL-ˢodjūsi t!Aɬ lnagā′-i ˢa l' qā′gan. WA′-giên l' djā′gia î′sîs ga′-i ˢa-i l' qatc!ai′an. WA′giên tc!łē′t A′ñˢa l' xā′djūgañan. WA′giên l' djā qās gu īdja′n, wA′giên łˢa-L!Awa′-i hAn îsî′n. WA′giên l' xā′-idani. WA′giên dA′ñAł l' qā′-idan. WA′giên dī′nē ˢAn ˢālgᵘ hAn l' qā′L!agan.

night he came to the cave. And after he had entered it, he sat there until morning.

Then he cut out a long stick from a spruce-tree standing near him. Then he fashioned it. And he made a figure (to represent) Raven-Fin[1] and one (to represent) Noisy-Fin. Then he finished a killer-whale. When he was through with one, he went out to the beach with it. And he threw it into the water. "Go along blowing," he said to it. And it could not go down under the sea. It remained upon the surface of the sea. Then he threw it away.

And he also cut out a stick of hemlock. He also began to fashion this. After he had finished it, he also took that down to the beach. That, too, he threw into the water. That, too, remained upon the surface of the sea.

At that time it was calm. Then he saw a canoe with many people in it go to the place where the sea-lions were. These were his brothers-in-law. They were searching for him. And when they arrived there, they ran out upon it (the small reef). At that time they saw that the sea-lion-stomach was not to be found on it. When they could not find him, they went away. And those in the houses asked if they had found his dead body upon it. And they said they could not find it. But they said that the stomach of the sea-lion was not to be seen upon it.

After that he also cut out a piece of yellow cedar. After he had worked upon that, too, he finished it. When he had finished it, he took it to the Wa'giên ˢa-i l' qatc!a's ḷū ˢa l' q!a'ogandan sanḷä'nan.

Wa'giên qēt la q!oł giā'ñan wa'sta l' skīq!ē'wīL!agan. Wa'ḷu la l' La'oł̄iedan. Wa'giên Tcl̄'lialas da l' nī'djañan Ł^{s}an-xē'gañ da han îsî'n. Wagiê'n hit!a'n s^{s}ā'nē l' ^{s}ē'łgīdaian. La l' ^{s}ē'łgīdas giên q!ā'tga la da'ñał l' qas^{s}ai'an. Wa'giên la l' kī'tagaian. "KwaLa' ła," hîn l' sudai'an. Wa'giên tcāng^{a} ī'djiga-i ^{s}adō' l' ^{s}ê'sgaian. ^{s}ā'yawē q!al îñg^{u} dan l' î'sgwañan. Wa'giên la l' dā'ñan.

Wa'giên q!a'ñgia îsî'n l' qōq!ē'wiL!agan. Ałā'nîs han îsî'n l' La'oł̄iedan. La l' ^{s}ē'łgīdas giên la da'ñał î'sîn q!ātg^{a} l' qas^{s}ai'an. La han îsî'n l' kî'tagaian. La han îsî'n ^{s}ā'yawē q!Alg^{u}dan îsgwā'ñan.

Wa'ḷu tā'djuwē la-ułai'an. Wa'ḷu ga tc!a-i qoan giag^{u} qā-i ī'djîñas ^{s}a qā'-its l' qä'ñan. L' qea'lañ ō idja'n. La'dō L! dīyî'ñyänan. Wa'giên wag^{u} qā'L!as^{s}aian. Wa'ḷu L! stañ g^{u} ẋa'osta^{s}alan. Wa'ḷu î'ñgut la'da L! dai'yîñgañan. Wa'ḷu qā'-iyē klīdj gam wa îñg^{u} qäñgā'nsi L! qä'ñan. ^{s}a-i L! qê'nsgas LŪ hit!a'n wa'sta qā'-idan. Wa'giên l' k!ōt g^{u} lā ḷ'łindīyē da nā'gut g^{a} î'sga-i kiä'nañan. Wa'giên ^{s}a-i la'da L! dēî'nsgañ L! sā'wan. Qā'-iyē klī'djî L!ao gam wa îñg^{u} qäñgā'ñgani hîn L! sā'wan.

Wa'stō s^{s}ā'łan gia îsî'n l' qōq!ē'wiL!agan. Ałdjîga'-i îsî'n l' La'ołas giên l' ^{s}ē'łgīdaian. L' ^{s}ē'łgīdas giên ha'oîsîn q!ātg^{a} la l' LĀ's^{s}aian. Ałā'nas han

[1] He is represented as a killer-whale with a raven's beak on the end of his dorsal fin. The rock on the west coast of Graham Island, under which he lived, is said to have this appearance. Compare Story 11.

beach. This one he also threw into the water. It, too, remained upon the surface of the ocean. And he left it there.

Then he also took a piece of yew. He also fashioned this. And he finished it. Then he went out to the beach with it also. And he said to it, "If you are good, when I throw you into the water come up and blow far out at sea. Then return to me."

When he threw it in, it sank. And it broke the water far out at sea. It came back to him. Then he took it up.

And he cut out another piece of yew. And he fashioned this one also. And he finished it. Then he took up both of them. And he carried them down to the beach. Then he gave them instructions. "Leave the lower jaw of a whale in front of the town every morning," he said. After he had finished (saying this), he threw them into the water. And both sank. This one was called Raven-Fin; that one was called Noisy-Fin. And they went off blowing.

Food was gone at the town. Then they killed black whales seaward of Cape Chacon,[1] and took their lower jaws from them. And they swam towards the town with them. And during the night they threw them up there. When morning came, the lower jaws of two whales lay in front of the town. Then they (the people) called out. And they went down and cut them up. At the same time they brought them up.

After they (the killer-whales) had

îsî'n l' kī'tagaian. La hAn îsî'n ˢai'yawē q!Al îñgᵘ hAn idja'n. WA'giên wAgᵘ l' dā'ñgañan.

Wa'Ḷu łˢēt gia îsî'n l' î'sdaian. Ałdjī' hAn î'sîn l' La'ołiedan. WA'giên la l' ˢē'łgīdaian. WA'giên q!ātgᵃ ha'oîsîn la dA'ñAł l' qasˢai'an. WA'giên hîn la l' sudai'an, "DAñ lās Ḷū ł dA'ñłkīdagas Ḷū q!at ˢaguī'-ī kwaiL!añ. WA'giên ł dī'gui stī'łgałAñ."

La l' kî'tagīyaiyū l' tc!î'pAtgaian. WA'giên q!At ˢaguī'-ī l' kwa'L!agan. WA'stō la'gui l' stī'łgalan. WA'giên hit!A'n stA lA l' Lī'îdan.

WA'giên ha'oîsîn łˢē'dē t!ēdj l' skī'-q!ōL!aian. WA'giên ałā'nAs hAn îsî'n l' La'ołiedan. WA'giên la l' ˢē'łgīdaian. Wa'Ḷu hit!A'n l' stA'ñwan la l' xā'-idaˢawan. WA'giên q!ātgᵃ la l' xā'a-sˢawan. WA'giên la l' kî'ñgugAñˢawan. "Lnagā'-i q!ātgᵘ ł kun sˢa-i îsdagī'wañ," hîn l' sā'wan. Hîn l' sūgī'gan Ḷū la l' xa'ostAgawan. WAgiên l' stA'ñˢwan l' tc!î'pAdīgaˢwan. Ā'nîs Tc!î'lialAs hîn kia'gan. Wā'nas hAn îsî'n ŁˢAn-xē'gAñ hîn kia'gan. WA'giên l' ku'nteitsˢwā'n-Añˢawan.

Lnagā'-i gᵘ tao hī'lawan. WA'giên Î'ntAn-kun q!ātgᵘ kun L!dā'wan giên sˢā-i wa'stA l' î'sdaˢawan. WA'giên lnagā'-i gui dA'ñAł l' ku'nt!eidaˢawan. WA'giên ˢā'lgua wAgᵘ xa'ostAgAłˢawan. Sa'nḶänAn gîên kun sˢa-i L! stAñ lnagā'-i xētgᵘ xa'odaian. WA'giên L! kiä'gañ-gañan. Wa'Ḷu hit!A'n L! dō'sˢas giên ˢa-i L! q!ê'nanAñgañan. WALā'gudAn L! î'sdagAlgañan.

Kunē' sˢa-i lnagā'-i xētgᵘ l' îsdagī'-

[1] Haida, Î'ntAn-kun. It is popularly known as "Cape Horn."

placed the jaws of the black whales in front of the town, they went back to Gō'ttca. And he went down to them and took them up. Then he put them into the cave.

And when he thought the whale-jaws were gone, he took them out again. And he went down to the beach with them. Then he put them quietly into the water. And he again gave them directions. "Put a whole one in front of the town," he said. So, after they had killed a whale, they put it in front of the town. And they returned to him.

And when morning came, (the people) found the whale. And they began to cut it up. They did not know who (had killed) it. He (Gō'ttca) became one of the Ocean-People.[1]

Then they came back to him. And he told them what to do. "Put ten whales in front of the town and stop doing this," he said. "Now I am going away from you. Do not live in one house. Let one of you live in a certain chief's house. Let the other one live in another chief's house," he said to them.

Then he put them into the sea. And he got upon them. They placed themselves close together. He said to them, "Take me to the chief upon whose house I sat." At that time they did not sink into the sea. They carried him out to the chief's house upon the surface of the sea. And when they came out to the chief's house, the killer-whales sank. And he, also, sank with them. And he entered the chief's house. At that time the killer-whales ˢwas giên Gō'ttca gui l' stī'łˢūgañan. Wa'giên la l' qā'sˢīwas giên la l' xā'-idōˢūgañan. Wa'giên dī'nē ˢē la l' xa'sLdjūˢūgañan.

Wa'giên kunē' sˢa-i hī'lūūñ l' guda'ns ḷū ha'oîsîn la l' xā'idaˢūgañan. Wa'-giên q!ātgᵃ la da'ñał l' qā'sˢuˢūgañan. Wa'giên gū'-ūsLasañ la l' xā'sLaga-ˢawan. Wa'giên ha'oîsîn la l' kî'ñgū-gañˢawan. "Hit!a'n ł ḷî'ñandasi lnagā'-i xētgᵘ î'sdˢōwan," hîn l' sā'wan. Wa'-gîñan kunē' l' tī'yˢuwas giên lnagā'-i xētgᵘ l' îsdā'ˢawan. Wagiê'n sîłgā'ñ la'gui l' stī'łˢwan.

Wa'giên sa'nḷans ḷū kunē' ˢē L! qē'yaiyan. Wa'giên L! q!ê'dīdan. La waas ˢan gam L! u'nsadaˢañgañan. L' tcan xadē'ˢelan.

Wa'giên la l' xā'-idaˢawan. Wa'giên la l' kî'ñgugañaˢawan. "Kun La'ał ł lnaga'-i xētgᵘ î'sdˢōwañ wa'giên ł Lan ˢē'łdˢōwañ," hîn l' sā'wan. "Wēd dala'ñ sta ł qā'-idañqasaga. Gam ł na tēsˢwā'n-sîñ ˢa îsˢa'ñˢwañ. Dala'ñ sˢwān ł nañ ī'L!ada q!a'lat gia na-i ˢa î'ssˢwāñ. Da'lañ sˢwān han îsî'n ł nañ ī'L!ada q!a'lat gia na-i ˢa î'ssˢwañ," hîn la l' su'daˢawan.

Wa'giên hit!a'n tcāngᵃ la l' xā'sLa-gaˢawan. Wa'giên la î'ñgui l' qā'ḷī-ˢawan. Gutgᵃ aga'ñ l' daxā'sgadaˢawan. "Nañ ī'L!agida gia na-i îñgᵘ ł q!a'ogan ˢa ł dī î'sdaˢwañ," hîn la l' su'daˢawan. Wa'ḷu gam tcāngᵃ l' tcaˢa'ñˢawan. ˢai'yawē q!a'lgᵘdan ā'nañ ī'L!adas gia na-i ˢa la l' q!ē'sḷsaˢawan. Wa'giên qā'ḷa-i ˢan l' ku'ndalLaˢawan ḷū sˢā'nē tcahā'dan. Wa'giên la îsî'n la'ał han tca'ḷadaˢawan. Wa'giên nañ ī'L!agîdas gia na-i ˢa-i l' qatc!ai'an. Wa'ḷu sˢā'nē

[1] See p. 363, Footnote 2.

kept leaving black whales in front of the town. And (the people) kept cutting them up.

And Raven-Fin and Noisy-Fin laid ten whales in front of the town. And Gō'ttca never came back. Since he entered a sea-lion's stomach, he lives forever in the hearts of sea-lions. Their hearts are human.[1] And he also made killer-whales.

ku'nē lnagā'-i xētg^{u} îsdagī'gañan. Wa'-giên L! q!êtgī'-īgañan.

Wa'giên s^{s}ā'nē Tc!ī'lialas î'sgiên Ł^{s}an-xē'gañ î'sîn kun la'ał lnagā'-i xetg^{u} îsdai'an. Wa'giên lan sîłgā'ñ Gō'ttca stē'lan. Qā-i k!ī'dja-i l' qatc!ai'-an ałū' qā-i gu'dAña-i ^{s}a l' ī'djîñgañ. L' gudAña'-i xaadā'gañ. Wa'giên s^{s}ān î'sîn l' La'ołaian.

11. Raven-Fin and Łgū'sk!î.[2]

They used to feed in all places. And they used to feed in all inlets. Then they accidentally got into one inlet in which a big devil-fish lived. Then it seized Łgū'sk!î and killed him. And only Raven-Fin escaped.

Then he went along blowing loudly. And he returned to the place where he lived. And he gathered great numbers of the Ocean-People together. He gathered all the creatures with sharp teeth. And after he had collected them, they went to the place where it (devil-fish) lived. And when they entered the inlet, it did not go down under the sea.

Then they set out to kill the devil-fish. They tried to kill it for a long time. Then it poured black stuff out from inside of itself, and the water became black all over. Then they bit

LAga wa'ḷuwAn ^{s}a-i l' wā'd^{a}djaadAñ-^{s}ugañan. Wa'giên ^{s}ao ū wa'ḷuwAn ^{s}a-i l' wā'dadjaadA'ñgañAn. Wa'giên ^{s}ao s^{s}oa'nsîñ ^{s}a nō yua'n na ^{s}a-i l' q!ēts-īdjî'ndja^{s}oan. Wa'giên Łgū'sk!î l' skA'ndjîgiłdaiyan giên la l' tīai'yan. Wa'giên Tc!ī'lialas s^{s}o'nan qagā'nan.

Wa'giên l' koastō'gAñañdā'lan. Wa'-giên giag^{u} l' nā'gan gu l' stīłL!ā'gan. Wa'giên tcān xa'dē qoan g^{a} l' ī'tga-daiyan. Gîn tc!ī'ñk!î wa'ḷuwAn gūda' l' îsdai'yan. Wa'giên gū'da l' îsda^{s}ē'ł-gīs ḷū l' nās ^{s}a L!dē'idAn. Wa'giên ^{s}ā'wa-i ^{s}a-i L! L!tē'tc!aiyAn ḷū gAm tcāng^{a} l' îs^{s}ā'ñan.

Wā'giên nawē' L! tēłwā'ñidan. Djī'îña la L! tīłwā'ñAn. Wa'giên gîn ł^{s}ał l' qā'ł^{s}a ē'djîñAs l' gī'gudan giên tcā'nsi ł^{s}A'łdaqAsLai'yan. Wa'giên l^{s}ē L! q!o-nanā'ñan giên l' gī'gadadjan. Wa'giên

[1] For further particulars regarding sea-lions, see Story 69.

[2] According to James Stī'łta, a Masset man who belongs to the S^{e}adjū'gał lā'nas family, this is a second part of the preceding tale. Łgū'sk!î is the Tlingit word łAgū'ck!î ("the dorsal fin of the killer-whale"), equivalent to Haida łgAn or ł^{s}An. Stī'łta called both of these killer-whales Łgū'sk!î, and added, that they used to spit out grease in front of towns for the people. He also said that, before these two killer-whales where created, other sea-creatures, such as porpoises, were made out of spruce and other sorts of wood; and that during the battle with the devil-fish, each family of fishes fought by itself, and the whole inlet was filled with blood. This inlet, he declared, was Gada Bay, which is on the east side of Prince of Wales Island, near Kasaan.

it to pieces, and it floated up. And a thundering noise was heard under water. They did not kill it quickly.

And it also had killed people. It had killed very many. And when it floated up chewed into bits, those it had killed also floated up, and the inlet was filled with them. And after they had killed it, they went back.

la g^{a} L!da's î'sîn gī'gadadjan. WA'gien L! k!oa'ndagans gîña'n tcā'nsi gū'dañagāñan. Gam hawī'dan la L! ti^{s}ā'ñan.

WA'giên la î'sîn L! xā'da L!dai'yan. L!daqoa'nyua'nan. WA'giên l^{s}ē L! q!ō'nanans gīgadadjā'n ḷū la ga L!da's î'sîn gīgadadja'n ḷū ^{s}awē' wA'ał sta'gan. WA'giên la L! tīgī'gan ḷū sîłgā'ñ L! stē'lan.

12. Tow Hill and his Elder Brother.[1]

Tow and his elder brother lived in Tsoo skatli.[2] And their mother gave them young dog-fish. Then she did not give any young dog-fish to Tow. Both were named Tow. And when he saw he was given no dog-fish, he went away in anger.

Now he started off. And he went down through Yê'tłał-Inlet.[3] And he went down in the bed of this inlet.

And when he came to Kayung,[4] Raven ran out of the house, talking angrily to him. Then he stood upon a stone. And he broke the stone by jumping up and down. That stone is called "Stone-Broken-by-the-Foot," because Raven broke it with his feet. Then he (Tow) went on.

And he was going to stay at Tcā'wun Point.[5] Then he looked at himself there. And he was not good there. Then he

Tao î'sgiên l' k!wa'-i îsî'n Djūs-qā'łi ^{s}a nā'gan. WA'giên q!ā'ad gī'di l' ao lag^{a} îsdaogā'ñan. WA'gîên gam Tao g^{a} l' ao q!aad gī'di îsdā'^{s}añgañan. Tao hîn l' stA'ñ^{s}wan kia^{s}ā'wan. WA'giên gam q!aadē' gī'di lag^{a} L! îsdā'nsi l' qêns ḷū l' qē'dîdan.

WAgiê'n l' ^{s}o'tleidan. WA'giên Yê'tłał-qā'łi gut l' ^{s}oda'ls-kłiä'nan. WA'giên ā'djî ^{s}ā'wa-i qā'łgut l' ^{s}odā'lan.

WA'giên Q!ā'yîñ ḷū l' ^{s}ē'łs ḷū Yêł lad^{a} kî'ñ^{s}adagan. WA'giên qoa îñg^{u} l' giā'ñan. WA'giên qwa'a-i l' tlaxaostai'yan. Ł^{s}atlatla's hîn qwā'iyē kiañ. Yêł tlā'xaostaiyan A'ła. WAgiê'n stA l' ^{s}otlē'idan.

WA'gien Tcā'ẇun-kun g^{u} îsīL!agā'n. WA'giên gu ^{s}Añ l' qē'agani. WAgiê'n gam g^{u} l' lā'^{s}añani. WA'giên ha'oîsîn

[1] This is the story of two hills bearing the above names, of which the latter is near the inner expansion of Masset Inlet, the other, Tow proper, side of Hi-ellen River. Tow Hill is also called "The Little Mountain," and is a very conspicuous object when seen from vessels or canoes passing along the northern coast of Graham Island. Dawson gives the sea-cliff as "composed of columnar volcanic rocks of tertiary age." Its isolated position and character — so out of keeping with its environment, and suggestive rather of the broken western part of the islands — might easily have suggested a myth such as this (cf. Vol. V of this series, p. 21).

[2] So the charts, which have improperly divided the Haida words Djūs qā'łi.

[3] Haida name of the canoe-passage which runs parallel to the main channel of Masset Inlet for a long distance near its upper end. Tow is supposed to have made it in his descent.

[4] Haida town just up the inlet from Masset. It is still occupied by a few families.

[5] On the northern coast of Graham Island, east of Masset.

went away again. And he was going to stay at YagAn River.[1] And he also disliked that. And he again started off.

Then he sat near Hi-ellen (ŁĪ'êlAñ) River. And he said, "I am all right here. Here I will stay." Some of his stones fell at Tcā'wun. Some also fell at YagAn.

stA l' ˢo'tlēidani. WA'giên Ya'gAn gu îsî'n l' î'sîL!agan. WA'giên ga-i îsî'n l' gū'tlAˢañai'yan. WA'giên ha'oîsîn stA l' ˢotlē'idan.

WA'giên ŁĪ'êlAñ ˢA'nḶē djîngᵘ l' q!ā'wan. WA'giên "Ga'-igu L! āḶn dī lā'ga. Ā'Ḷnan ł î'sîsga," hîn l' sā'wan. Tcawu'n gᵘ qwa'a-i tlēdj lˢā'ña x̣ū'laiyan. Ya'gAn gᵘ îsî'n lˢā'ña ga x̣ōlai'yan.

13. Great-Reef and the Son of Cape Ball.[2]

Great-Reef's [3] daughter married the son of Chief (Cape Ball).[4] And after he was married he lived with his father. He lived with his father for a long time.

Then his wife wished to see her father. And very many of his father's friends went with him to Great-Reef. And when they entered the harbor, they saw how fine the smoke appeared. He said, "Great-Reef's smoke is good as usual from cut-off wedge-heads." [5]

Then they came in front of him, and he came down to his son-in-law. And his daughter's husband went ashore with his wife. And they went up with his father-in-law.

On the way she told her father the story. Said she, "Father, my husband said of you, 'As usual, Great-Reef's smoke is good from cut-off wedge-heads.'" Then her father's mind was bad. And he did not give them food because his mind was sick. And he

QāḶ-qons gūdjā'ñˢa ī'Lgas gī'dˢa īnaˢē'lan. WA'giên l' djatanˢē'łgīs giên ˢo'ñañ q!oł nā'gan. Laa' ˢo'ñañ q!oł l' nā'gan.

WA'giên l' djā xā'dAñ qeañga'-i dA gwā'lan. WA'giên l' ˢoñ taolA'ñ qoan la dA'ñAł QāḶ-qons ˢa L!dē'îdan. WA'giên ˢā'wa-i ˢē L! LŪ'îsL!atcl!a's Ḷū ˢaiyūwa'-i lā'si la l' qä'ñAn. "Giä'nsgᵘ QāḶ-qons L!ū qā'djî ˢa'oga-ałindōł. ˢaya'oˢa lāL!dja'oAł," hîn l' sā'wan.

Wai'giên lA q!ātgᵘ LuîsL!a's giên qonā'ñ Lagᵘ l' qā'L!asˢaian. WA'giên l' gī'dˢa lāl djā'ˢAñ Ał xē'tga qā'alan. WA'giên qonā'ñ Ał l' îsdā'lgałaˢoan.

Gut xadA'ñ ga l' gī'ałandaiyAn. "Hā'da, 'giê'nsgª QāḶ-qons L!ū qā'djî a'oga-alîndō aya'oˢa lāL!dja'oAł' hîn dī lāl dAñ sū'dagAn," hîn l' sā'wan. WA'giên l' xāt gudAñē' dā'ˢAñadAn. WA'giên gAm L!a l' łdA'nōdā'ˢañAn l' guda'ñē stlēs A'ła. WA'giên l' k!Adja'o-

[1] On the coast between Tcā'wun Point and Hi-ellen River.

[2] A brief English version of this, obtained at Skidegate, may be found in Vol. V of this series, p. 20.

[3] Said to have been near the entrance of Naden Harbor, inside.

[4] "Chief" (I'Lgas) was the ordinary name of Cape Ball, a prominent sea-cliff on the east coast of Graham Island. Another name, Asgwa'n, is given on p. 396, line 12.

[5] Or, possibly, "looks as good as usual, like cut-off wedge-heads."

went out singing, "What supernatural being comes to kill himself by acting this way? This supernatural being."

Then he (the son-in-law) started back. And there was a big sculpin under the water at the mouth of the harbor. And there was also a big crab by its side. And they (the sculpin and crab) cut them to pieces with their teeth. And they were also pulled to pieces when they passed over the crab. So he (Great-Reef) destroyed them. And part of them were killed by the drying of the ground (being sea-creatures). And he allowed only his son-in-law to escape. And he came home to his father alone.

Then his son went to borrow something from The-One-in-the-Sea,[1] because he wished to be revenged. And he came to him. And he entered the house. He said to him, "Chief, I come to borrow something of you. I come to borrow something from you with which to be revenged for the people of my father's town," he said.

(The chief) said, "Bring me my box." And they brought it to him. And when he raised the lid, another one was inside of it. And he also opened the lid of that one. In this was another. He also opened the lid of this. In this was still another box. This he also opened. And he took a sea-otter stretching-frame[2] out of it. And he lent it to him. He said to him, "Presently, when Great-Reef's people come in crowds in front of your father's house, put this into the sea, and the sea will dry up. After you have obtained

wāgan. "Gasî'n sgā'nas ā'ɬdjaowaō agA'ñ tīī'nL!añ. Asganā'si."

WA'giên wA'stA sîɬgā'ñ LuÎ'sdēîdani. WAgiê'n djā'gua k!āl yū'An tcān idja'n. WA'giên q!osta'n yū'An hAn îsî'n la q!oɬ ī'djan. WA'giên L!a l' k!oa'adī'-sūgañan. WA'giên q!ostAnē' t!Alga hAn L! q!ē'dīgañan. WA'giên l' hī'ludaiani. WA'giên t!ēdj îsî'n LAga'-i x̣î'lgAɬsi ṭū q!ō'tAɬgaiyAn. WA'giên qonā'ñ s^{s}un l' qagAndai'yAn. WA'giên ^{s}o'ñAñ q!oɬ la s^{s}un qagA'nL!atc!ai'yAn.

WA'giên l' gī'd^{s}a TA'ñwan-lā'na Aɬ gīesî'ldayä'nAn xA'ñgAñ ūgē' da l' gudā'ñAn A'ɬa. WA'giên la q!oɬ l' ^{s}ā'sgadan. WA'giên na-i ^{s}a-i l' qAtc!ai'yan. "NAñ īL!ā'das dA'ñAɬ ɬ gīasî'lda-î'ngAn," hîn la l' sūdai'yAn. "Dī ^{s}oñ lā'na xa'dē gîn Aɬ xA'ñgAñ wA'ɬîña-i dA'ñAɬ ɬ sîlda-î'ngAn," hîn l' sā'wan.

"^{s}odē' ɬ dīg^{a} dī'na îsda'^{s}o" hîn l' sā'wan. WAgiê'n lag^{a} L! îsdai'An. WA'giên wAst' A'ñ^{s}a l' da^{s}asLai'an giên qā'ɬi ^{s}a îsî'n nAñ tcî'statc!an. WA'giên aɬā'nîs î'sîn wA'stA l' da^{s}asLai'an. AɬāAɬā'nîs ^{s}a îsî'n nAñ tc!î'statc!an. Aɬā'nîs î'sîn wA'stA l' da^{s}asLai'an. Aɬā'nîs ^{s}a îsî'n nAñ tc!î'statc!an. Aɬā'nîs î'sîn l' da'^{s}asLaian. Wai'giên qō kitō' ^{s}a'-istA l' ɬāstai'an. WA'giên la l' sî'dadai'an. "LĪ'sṭuAn Qāṭ-qons gia xā'dAga-i dAñ ^{s}oñ naas q!ā'tgu sk!u'lēs ṭū tcāng^{a} ā'djî L! î'sdañ wA'giên tAña'-i x̣î'lgAɬsañ. XA'ñgAñ dAñ wAgī's ṭū sîɬgā'ñ dī'na

[1] See p. 363, Footnote 1.

[2] The frame on which sea-otter-skins were stretched to dry.

revenge, send my property back." Then he returned.

Then he told Marten and White-Loon[1] to watch the coming of the people with Great-Reef. And presently, when they saw that (the people) had started, they ran back. And they said that they (Great-Reef's people) had set out. Then he got ready for them.

And at mid-day they came. Then he put this thing into the water. And when Marten came out, Cape Ball's[2] son said twice, "Stay where you are." Then the sea dried up. And the people were all drowned (in the air). And he put sea-water upon his father-in-law and his mother-in-law in order to save them. He let only them return.

These were not human beings. They were Ocean-People. They are called S^{s}ān.[3] The end.

L! îsdā'ñ," hîn la l' sudai'an. Wa'giên sîłgā'ñ l' Luqā'L!agan.

Wagiê'n Qāḷ-qons da'ñaɬ L! Luîsdalē' k!ū îsgiê'n Tāḷ ^{s}a'taga î'sîn l' kîlłatsgā'ñan. Wa'giên lī'sḷuan îst!ē'îdasi l' qîñā'^{s}awan ḷū sîłgā'ñ l' x̣ūstā'^{s}awan. Wa'giên îst!ē'îdan l' sū^{s}ā'wan. Wa'giên k!iū' l' qasā'sḷaiyan.

Wa'giên sî'nt!adja L! dā'lL!adaiyan. Wa'giên tcā'nga ā'djî l' ɬ^{s}ā'sLagaian. Wa'giên k!ūwē' qā'L!awagan giên Asgwa'n gīt "Ha'oL!nan dala'ñ îsa'lga," hîn l' sū'wastañan. Wa'giên ta'ña-i x̣îlgā'lan. Wa'giên xā'daga-i aq!etō'g^{as}odjawan. Wa'giên qonā'ñ î'sgiên djuuna'ñ gui î'sîn tañ l' îsdagā'ñan la l' qaga'ndawē ^{s}an a. Wagiê'n la s^{s}un sîłgā'ñ l' qaga'nda^{s}awan.

Gam L! xā'da îs^{s}ā'ñan. Tcān xada'iyū īdja'n. S^{s}ān hî'n ū kia'ñ. Hao Lan ^{s}ê'lgañ.

14. The Oyster-Catcher.[4]

North's son married Southeast's daughter. When he wanted to marry Southeast's daughter, there was no wind. It was hot weather. And he spoke to his mother. He spoke to his father. "I want to marry Southeast's daughter," said he to his parents. North said to his son, "What will you wear when the weather is bad?" (Southeast-Wind) was nasty, so (North) did not want his son to marry his daughter. (North's son) said to his father, "That is all right, father. Let me marry her. Give me something

X̣ao gī'da Xeū' gudjā'ñ ī'n^{s}elan. Xeū' gudjā'ñ ī'naga-i da l' gwā'lan ḷū gam tadja'o qäñgā'ñan. Sîñ k!ī'ngīigañan. Wa'giên awu'ñg^{a} l' sudai'an. ^{s}o'ñañ g^{a} han îsî'n l' sudai'an. "Xeū' gudjā'ñ ī'naga-i dō dī guda'ñgañgua," hîn yä'lañ l' sudai'an. "Sî'nd^{as}añas ḷū gūs dañ gī^{s}A'ndiyē ^{s}an-ō," hîn gīdā'ñ l' sudai'an. Lag^{a} tc!ī'ñgies ałū' gam gīdā'ñ l' gudjā'ñ ī'nadē da l' gu'dañ^{s}añan." "La'gañ, ^{s}o'ña hak!wa'n ɬ la dī ī'nadī. Dā ɬ gîn gī^{s}A'ndałiñē dīg^{a} î'sdī," hîn ^{s}o'ñañ l' sudai'an. Wa'giên

[1] Not a different species. [2] The name Asgwa'n is given here (cf. p. 394, Footnote 4).

[3] Also the name for killer-whale, killer-whales being among the most important supernatural beings.

[4] This short myth gives an excellent idea of climatic conditions along this part of the northwest coast. It consists largely of the account of a constant struggle between the rainy southeast wind and the cold north wind. Instead of X̣ao, the Skidegate word for north is Q!a.

to wear when it rains." And he said to his son, "I have nothing for it. Marry her."

Then he went to her. And when he was about to start, he (his father) gave him directions. He said, "When you get near him (Southeast Wind), look at him from a distance. But if his face is good, go to him. If his face is red, and under it black, do not go to him."[1] He (his father) said, "Go to him from Point Ga'ñxet."[2]

Then North's son started. He went from Point Ga'ñxet. At that time he saw that his (Southeast's) face was not bad. His face was clean. Then he came to a big cloud rising from the ocean. This was Southeast's house.

When he came to him, his daughter was sitting in front of him. And he (North's son) sat beside her. "Where are you going?" said the woman. "I come to marry you," said North's son. And she said to him, "Pray sit here until I tell my mother." Then she entered and told her mother. And she (the mother) told her to call him in. "Let him come in with you," she said. So (the girl) went out and brought him in. Then her parents were very much pleased with them. Afterwards they remained there for a long time.

By and by he told his wife that he wanted to go away. "Go, child! go, child!" said Southeast to his daughter. When they were about to go, he gave his daughter directions. Then he said to her, "Child, when your father-in-law hîn gīdā'ñ l' sudai'an "Gam wa^{s}A'n ɬ dā'^{s}a^{s}Añgañ. Hak!wa'n ɬ ī'na."

Wa'giên la l' qā'-idan. Wa'giên l' qā'-idañqasas ku'nast' la l' kĭ'ñgugañan. "La'^{s}An dAñ dō'^{s}Aña-i^{s}eɬs Ļū wa'djgūstA lA L! qê'ñga. L' xAñ lā lAs Ļū la L! qā'ga. L' qo'l^{s}a s^{s}egugats Ļū xē'deît ĭ'sîn l' ɬ^{s}ā'ɬgūgAts Ļū L! gAm la L! qā'^{s}añga," hîn l' sā'wan. "^{s}ā'ñet-kun stA ɬ la qā'^{s}añ," hîn la l' sudai'an.

Wa'giên hit!A'n Ẋao git qā'-idan. ^{s}ā'ñet-kun stō l' qā'-idan. Wa'Ļu gAm l' xAñ lā dā'^{s}Añas la l' qê'ñ^{s}añan. L' xAñ lā sku'n'aian. WaĻn yên tcā'nstA q!ē'djuL!agan ^{s}An l' qā'L!agan. Xe-ū' gia na'-iyū idja'n.

La'^{s}An l' qā'L!as Ļū la q!e-ū'g^{a} l' gī'da q!a'oaian. Wa'giên la q!oɬ l' q!ā'wan. "GīLā'ng^{u} dAñ ē'djîñ," hîn anA'ñ djā'adas sā'wan. "DAñ ɬ ī'naga-i ^{s}An ō ɬ ī'djîñ," hîn Ẋao gī'd^{s}a sā'wan. Wa'giên hîn la l' sudai'an, "K!wē ɬ aĻn q!a'owañ awū'ñg^{a} ɬ sū'di ^{s}An A," hîn l' sā'wan. Wa'giên l' qatc!a's giên awū'ñg^{a} l' sūdai'an. Wa'giên l' ao la'^{s}An l' ɬ^{s}ai'yälan. "Q!ā'dAñ ɬ qA'tc!î-da," hîn l' sā'wan. Wa'gîñan l' qā'-guɬs giên q!ā'dAñ la l' qā'tc!idaian. Wa'Ļu la'Aɬ l' xā'dAlAñ gu'dAñē lāyū'an-^{s}awan. Ga'-istō Lahā' gu l' idja'n.

LĭsĻuAn stA l' gutqa'osLasi djā'^{s}AñgA l' sudai'an. Hak!wa'n ɬ ĭ'steidō ɬqên," hîn Xe-ū' gudjā'ñañ sudai'an. Wa'Ļu l' ĭ'sdeidañqasa^{s}was Ļū gīdā'ñ l' kĭ'ñ-gugañan. Wa'Ļu hîn la l' sudai'an, "Łqên dAñ qō'na gū'sūs Ļū dAñ ẋwĭ's

[1] The morning sign for a strong southeast wind.

[2] This is close to, but, according to Dr. Newcombe, not identical with, Cape St. James, the southernmost point of the larger islands.

speaks and you are cold, call to me." Then they started away.

Now they came to his father. And when his father saw them, he took them into the house. Then they entered his father's house. And after they had sat there for a while, he said to his son, "What does your wife eat?" And when he had been with his father-in-law, he had learned what his wife ate. So, when his father asked him, he told him quickly. He said, "She eats nothing but limpets."[1] So her father-in-law sent to get some for her.

His house was floored with ice. But still it was warm. In front of his house it was sandy. And there were broad ebb-tide flats. And after she had been there a while, she went out to defecate, and pulled off one of the icicles which hung from the wall of the house. But then her father-in-law groaned. When she went in, she ate it. And when she again went out, she pulled off another. Then her father-in-law again groaned in the house. And when she entered, her husband said to her, "Stop doing so. Those are my father's fingers."

And when the tide was out, her husband said to her, "Let us go down and get limpets for you to eat." Then they went out. While they were there, a noise was heard from the direction of her father-in-law's house. He was angry with his son's wife because she pulled off his fingers. The north wind began to blow.

Her husband called to her, but she said, "Wait." While she was saying so, the place where she stood became icy. Then the tide was coming in, ḷū ɬ dīg^{a} kiä'hañan. Wa'giên hit!a'n l' î'sdeîd^{s}awan.

Wa'ḷu ^{s}o'ñañ ^{s}an l' î'sL!a^{s}awan. Wa'giên l' ^{s}o'ñ^{s}a l' qêns ḷū nag^{a} la l' î'sda^{s}awan. Wa'giên ^{s}o'ñañ gia ^{s}a-i l' îstcl!ā'^{s}awan. Wa'ḷu l' L!ū'îd^{s}ō qaod "Gū'sū dAñ djā tā'gañan ɬqên," hîn gīdā'ñ l' sudai'an. Wa'giên qonā'ñ q!oɬ l' īdja'n ḷū l' djā gîn taas ^{s}an l' u'nsadan. Aɬdjī'Aɬū l' ^{s}o'ñ^{s}a la'Aɬ kiä'nans ḷū hawī'dan lag^{a} l' sū'daian. "SkA'tcl!îgū s^{s}un-ū l' tā'gAñgAñ," hîn l' sā'wan. Aɬdjī'Aɬū l' qo'na la'^{s}an ga kîldā'^{s}awan.

Na-i sL!êñ q!Alg^{a} Aɬ lā q!aoā'gan. Wa'k!iên lA k!ī'naiAn. L' naas q!Atg^{u} nAñ tā'dja ɬgius^{s}ai'an. Wa'giên q!ā'tAnē-djā'ñAn. Wa'ḷu g^{u} l' îs qaod l' qā'guɬas giên tā'dAsLîkun na-i q!o'lAña-i ^{s}ē k!iä'gasi s^{s}wān l' dA'nsk!AL!aian. Wa'ḷu ^{s}an A l' qo'na L! ^{s}Anɬ'ndaian. L' qatcl!a's giên l' tagā'ñan. Wa'giên ha'oîsîn l' qā'guɬs giên î'sîn dA'nsk!ALgañan. Wa'ḷu l' qo'na ha'oîsîn ana' ^{s}Anɬ'ndagañan. Wa'ḷu l' qatcl!a's giên l' LāL hîn l' sudai'an, "LAn ɬ gî'ñan wa. Dī ^{s}oñ sL!Aqu'n ō ī'djîñ."

Wa'giên tcao^{s}ē'lan ḷū l' LāL "SkA'tcl!îgu tl!alA'ñ dōsā'tcîn dAñ taga'-i ^{s}an A," hîn l' sudai'an. Wa'giên ^{s}a l' î'sdals^{s}awan. Hawa'n g^{u} l' î's^{s}ugAndan l' qo'na naas ya gîn dA'mdAgasLaian. L' sL!Aqu'n lā l' dA'ñgAgañan Aɬū' gî'tAñ djā'^{s}Añ l' qaɬī'îɬdaian. Ẋao gū'q!Adjalan.

L' LāL la'^{s}An ɬ^{s}ai'yas k!iä'nAn "K!wai" hîn l' su'gañan. Hawa'n l' sū'gAndan ā'dji qa'lani. Wa'giên sk!wa'gai^{s}älan giên l' q!o'lu qā'tcl!î ḷū tl!awē' gī'sLaian.

[1] Identified by Dr. Newcombe as *Glyphis aspera* Esch.

and when it reached her knees, the snow fell. Then her husband left her. And the ice formed around her. And the cold was so bitter that, where her father-in-law's house stood, the snow looked like smoke.

Then she cried to her father. She was not quickly disturbed, because she thought that her father-in-law would save her. When two days were passed, she began to sing. She was suffering from the cold very much. She remembered her father's directions. Her feet were frozen to the ground, so that she was unable to walk. "Father, I am cold. Father, I am cold. — I want to go to my father. I want to go to my father." Even from the land came the southeast wind, hi hi hi hi hi![1] (making it rough right up to the shore). She said, "A little perspiration is on the sides of my nose, as it is when I want to go to my father." And she began to sing another one. She sang, "The wind blew upon me. The wind blew upon me. The wind blew upon me from Cape St. James, from Point Ga'ñxet."

Then she felt of the water. It was slightly warm. And her father heard her voice. Then he, also, set out to see his daughter. Then he, in turn, dressed himself up. And his daughter was still singing. While she sang, the north wind stopped. Then it blew from the southeast. And the clouds also became black, and rain fell. At that time the icicles began to fall. Then he (North) groaned. He (Southeast) also broke the floor of his (North's) house. He came upon him from below.

Wa'giên l' lāl l' sta qā'-idan. Wa'giên la ˢadō'si qa'lan. Wa'giên l' qo'na gia na'-iya ˢai'yo gîñā'-ān da'tgiyē qä'ñgagañan.

Wa'ɫu hit!a'n xā'dañgª l' sᵉā'-iɫkiägañidan. Gam hawī'dan l' gudaña'-i ɫk!wī'dasɫaˢañan l' qo'na l' qaga'ndaasañ l' gu'dañan a'ɫa. ˢā'lē sta'ñˢēɫsi ɫū hit!a'n l' k!a'djalan. L' ẋwī'daˢañadªdjiɫī'-īgañ. L' xā'da l' kî'ñgugañan ˢan l' u'nsatgīgan. laga'-i ga l' st!ai'-gaɫxasgadan. aɫdjī'aɫū qā'ga-i ˢa l' djîgī'slaian. "Xā'da dī ẋwī'djîɫī'ga. Xā'da dī ẋwī'djîɫī'ga. Xat dī gū'dēqaoslgañ. Xat dī gū'dēqaoslgañ." lagª sqai'stanō djā'sta sq!a'gan hi hi hi hi hi. "Xāt dī gudēqa'oslas ɫū ī'djîns gîña'n dī kun q!ol da'ñaldīgª ˢa'lsgidañ," hîn l' sā'wan. Wa'giên ha'oîsîn nañ da l' kī'ɫaoan. "Dī hū'sgadagwē. Dī hū'sgadagwē. ˢā'ñet-kun gū'sta dī hū'sgadagwē, ˢā'ñet-kun gū'sta," hîn l' k!adjā'wan.

Wa'giên ˢai'yawē l' la'gudañgañan. Wa'giên kɫī'naian lña'n. Wa'giên l' xāt l' kī'lˢa gudā'ñan. Wa'ɫu la îsî'n gīdā'ñ qêñā'ñqasaslaian. Wa'ɫu hit!a'n la îsî'n ˢan la'oɫiedan. Wa'giên hawā'nan l' gīt k!a'djugañan. Hawa'n l' sū'gandan ẋa'owē gō'wˢēlan. Wa'giên Xe-ū' gᵘ îsî'n tadjā'lan. Wa'giên yä'nē î'sîn ɫˢā'ɫdaian giên dalē' gwa'wan. Wa'ɫu tada'slagunē ẋū'gīîdan. Wa'ɫu ˢan l' ɫiñā'ñgañan. Na'si q!ā'wa-i han îsî'n lā ˢā'ɫingañan. Xētguē' da la l' dōlā'gañan.

[1] The exclamations mark the great speed with which it came, and the great strength of it.

One of his (Southeast's) servants was named He-that-takes-away-the-Surface-of-the-Sea. Another was called Canoe-Breaker. Still another was called Cutter-off-of-the-Tree-Tops.[1]

Then all of the ice melted, and she went to her father. She is the Oyster-Catcher.[2] Since its bill was made red with the cold, its bill is red to-day. Because its legs were frozen (literally, cooked), they are now white.

When she came to her father, she entered her father's house. Then her father questioned her. He said, "Why was he angry with you?" — "He groaned when I pulled down the icicles hanging outside. Therefore he was angry with me," said she to her father. He said to her, "Why are your legs cooked?" She said to her father, "Because they were frozen. That is why they are cooked."

Ā'yū-q!a'łgīd hîn l' gī'djadalañ s^{s}wan kia'gan. Lugiū'guslî hîn îsî'n nañ kia'gan. Qē'da-qa'djîχal! hîn han îsî'n nañ kia'gan.

Wa'giên qa'lga-i sa'o^{s}odjawan. Wa'giên xā'dañgui l' qā'-idan. La-ō Ska-da'ñ ī'djîñ. L' k!ōt lā χwī's^{s}ēdałdaian ałū' wēd l' k!ō'ta s^{s}ē'dañ l' q!o'lu han î'sîn tā'da l^{s}ā'ña la^{s}ā'lanslaian ałdjī'ału wēd da l' q!o'lū ^{s}ā'daxaiyañgañ.

Xā'dañ ^{s}an l' qā'l!agan giên xā'dañ gia na-i ^{s}a-i l' qatc!ai'an. Wa'ļu l' xā'da la'ał kiä'nañan. "Gū'stao dañ ^{s}an l' qā'łiłdaian," hîn la l' sūdai'an. "Ta'dasligun kia'gut k!iä'gas ł ta'sga-l!as k!iêł ^{s}an l' łñā'ngīni. Ałdjī'ału dī'^{s}an l' qā'łiłdagan," hîn xā'dañ l' su'daian. "Gasî'nl!ao dañ q!o'lu ^{s}ala'n-slaian," hîn la l' su'daian. "Dī'na qa'lganē a'ła. Ałdjī'ału dī'na ^{s}ala'n-slagani," hîn xā'dañ l' su'daian.

15. T!ē.[3]

Before the flood, Qā'djîqōk was chief of the Sand-Town-People[4] at the town of T!ē.[5] After they had lived there for a while, they tamed a young sea-otter. At that time they kept laughing at it. When it walked about in the lower part of the house, they laughed at it. It kept calling to its mother. While it sat in front of the town, morning came upon it. It sat

Gī'łiada-i kunā'st' T!ē lnaga'-i g^{u} Qā'djîqōk' ī'l!adagan Tās lā'nas a. Wag^{u} nāñ qaod qō-gī'dē l! gînīnā'gan. Wa'ļu la'^{s}an l! k!agī'gañan. Łkiä'gu^{s}ē l' qa^{s}u'ns ļū la'^{s}an l! k!a'gañan. Awu'ñ-g^{a} l' kiä'gañgañan. Lnaga'-i xetg^{u} l' q!a'ogandan la sa'nļanan. ^{s}ā'lgua g^{u} l' q!ā'wani. Ałdjī' ļū sta la l! ļē'îts ļū la l! gîñīnē'idan. Wa'giên ku'ngu^{s}a sū ^{s}a'odas ^{s}a îsî'n la l! lī'îdañan.

[1] Southeast is said to have had ten servants in all. Among the others were He-that-takes-away-Little-Stones-on-the-Beach, Mist, He-who-comes-before-his-Master-and-melts-the-Ice. Still others are mentioned in the Skidegate series of myths. See Bulletin 29 of the Bureau of American Ethnology, p. 32.

[2] Probably the black oyster-catcher (*Hæmatopus bachmani* Aud.).

[3] This story was referred to by a Masset man for the origin of the flicker crest. Compare Stories 6 and 16.

[4] This was the northern branch of a great Haida family belonging to the Raven clan.

[5] Principal town of the Sand-Town-People before their migration to Alaska, situated on the west coast of Graham Island, opposite Frederick Island.

there during the night. At that time they took it away and began to bring it up. And they also took it to a pond out upon a point. And they put it into this. They put it upon kelp in the middle of this, and threw it in. And after it had swum about in the water for a while, it came out, got on top of the kelp, and lay down there. Then they took stones and threw them at it. They did not throw straight at it. They only threw near it, because they valued it. The sea-otter was a female. When they threw at it, it got into the sea-water, and swam about there. And when they were about to go home, they took it with them.

Then they went down to the beach to get mussels for it. And they got mussels. Then they broke them. And they gave it the insides of the mussels to eat. It ate nothing but mussels. But if they were cooked, it did not eat (them). All that time they made fun of it.

Because they made fun of it, two big waves came landward. And when the waves got near shore, the young sea-otter ran in. These two waves came for it. At that time came the flood. Then the people of the town of T!ē got into canoes. And the ocean rose very high. And then a little of the top of the mountain was to be seen. That, however, was not covered by the sea. And at that time they came to the dry ground on top of the mountain, and they carried their food and water up there.

At that time they built Qā′djîqōkᵘ's house first. It was large. All lived in this. But afterwards they began to

WA′giên ˢei lA L! Ḷ′sLgagañan. WA′giên ā′djî ya′kusiˢa łqām gia gu′tgui L! î′sdas giên ˢa lA L! k!a′dasˢaian. WA′giên tcā′nīt l' gī′gwañ qaod l' ḷdjîL!a′s giên łqā′mē î′ñgui l' qAła′s giên î′ñgui l' tēsqā′łîndagañan. WA′giên qoa L! q!ē′îts giên lA L! k!A′tsagañan. GAm la yak!ī′ L! k!A′dAñgañan. La q!o′łsi sˢun L! k!ā′-idañan la L! qō′yadas A′ła. Qwa′-iyū djā′daganî. LA L! k!Ats giên tcāngᵃ l' ˢā′tagas giên tcā′nēt l' gī′gwañgañan. WA′giên L! gA′nteîdañqasas giên hit!A′n lA L! ḷī′îdañan.

WA′giên taha′o gia la′ˢAn L! dō′sgañan. WA′giên L! dō-ūdjū′gañani. WA′giên hit!A′n L! k!ā′k!At!ōkᵘgañani. WA′giên tc!ī lA L! tā′dagañan. Taha′o sˢun l' tā′gañan. WA′giên ˢā′lAñasi L!ao gAm l' tā′ˢañgañan. WA′k!iäł la′ˢAn L! k!agī′gañan.

La′ˢAn L! k!agā′n A′łū lū yūA′nda tīstA′ñ xadjudā′lL!agalan. Wa′Ḷu Liga′-i ˢei lAwē′ ˢā′dōdals Ḷū qwa-i gī′dē ˢā′tagaian. La ˢagᵃ ā′djî luwē′ tē′stAñ idja′nî. Wa′Ḷu hit!A′n gī′łīedan. Wa′Ḷu hit!A′n T!ē lnaga′-i xadē′ Ḷū′guˢē idjā′ñan. WAgiê′n sa ˢaguī′ tA′ñē ˢä′lanî. WA′giên hit!A′n łiñā′n Ldā′awē qol qä′ñgaLagan. Hīk!A′n gAm ha′odjî sa L!sLā′ñan. Wa′Ḷu L!ao hit!A′n ā′djî gu L! L!′sgatAgalanî. L′daawē tca′aLasi î′ñgua hit!A′n tō′łk!a-i wAgᵘ A′ñˢa L! î′staA′lgañan ˢA′nḶē hAn îsî′n.

Wa′Ḷu Qā′djîqōkᵘ gia na-i L! La′ołLāgañan. Lˢā′ña' yū′ananî. A′ñdjîga-i ˢa L! wa′ḶuAn naˢA′ñgañan. Ałdjiga′-i

build all of their houses. And they finished them. When all were done, one young woman lived at the end. She was called Fat-One. The town was named Łk!ēts.[1] And the mountain, too, is named Place-where-Łk!ēt-grows. The town was completed. And they entered their own houses.

Then they fished. And they were unsuccessful because they could not find bait. So they fished with skunk-cabbage-roots. For that reason they were unsuccessful. And they were tired out.

Then only the top of Sisk[2] was to be seen. When a fairly large portion of it was dry, they went thither to get mussels. They took the mussels. And they got a few from it. And when they got back, they gave two to their friends. There was no (other) place to be seen where mussels were to be obtained.

At that time they did not give any to this woman. And again, after the tide had gone down a little, they went thither. And again they took away mussels. There was nothing visible of (Sisk) but the top, upon which waves were breaking.

Then a man came in to Fat-One during the night. This was Sea-Otter-Man. He saw that they did not give her mussels. So he married her. At that time they stopped going after mussels. Because they did not give to this woman, Sea-Otter prevented the tide from falling.

stA L!ao hit!A'n na-i wa'ḶuwAn A'ñ^{s}a L! LA'oɬiedanî. WAgiê'n L!a ^{s}ē'ɬgī^{s}odjawani. L!a ^{s}ē'ɬgī^{s}odjūs. Ḷū nAñ djā'adas s^{s}wā'nsîñ hit!A'n-ina' L!a gia'k!^{u} nā'gan. Tc!ī'êsqā'djao hîn-ō l' kia'gan. Lnaga'-iyū Łk!ēts lnaga'-i hîn kiä'gan. WAgiê'n Ldaawē, îsî'n Łk!ēts-ūnē' hîn kia'ñ. Lnaga'-i ^{s}ēɬgī'gan. WA'giên ^{s}a'-iyaña L! î'swAgadañgañan.

WAgiê'n L! xa'ogañan. WA'giên ^{s}a'dō L! ^{s}êsgai'anî, gAm djîl qäñgā'ñan A'ɬa. Łgun q!ol A'ɬū L! xa'ogañan. Aɬdjī'Aɬū ^{s}adō' L! ^{s}êsgai'ani. WAgiê'n L! qaiî'nsḶaian.

WA'giên Sîsg^{a} un s^{s}un tca'asLLāgañan. Lī la tcā'asLL!as Ḷū ^{s}a L! wā'nîns^{s}Agañan. Taha'o L! î'sdagañan. WA'giên Lī wAst' L! î'sdagañan. WA'giên L! ^{s}ā'sgAts Ḷū taolA'ñ g^{a} sq!astA'ñ L! gī'dadalgañan. GAm LĪ'djîst' taha'o îsta'ɬiña-i qä'ñgañgañan.

Wa'Ḷu ā'nAñ djā'adas ga gAm L! gī'da^{s}añgañan. WA'giên haoîsî'n ɬiña'n tcaw^{s}ē'ɬs Ḷū ^{s}a L! LŪ'qAsgañan. WA'giên ha'oîsîn tā'hawē wAg^{u} L! î'sdagañan. Hī'iñan luwē' la îñg^{u} ^{s}Añā'wiL!agañan.

Wa'Ḷu Tc!ī'êsqadjao q!oɬ ^{s}ā'lgua nAñ ē'ɬiña qatc!ai'an. Qō-ī'ɬiña-ō idja'n. GAm lag^{a} ta'hawē L! gī'dansi la l' qä'ñan. Aɬdjī'Aɬū la l' ī'n^{s}ēlan. Wa'Ḷu Lan ta'hawē tca'ASLaiani. Ā'nAn djā'adas g^{a} gAm L! gī'da^{s}añgañan. Aɬdjī'Aɬū Lan qwa-i tca'o^{s}ēɬdaiani.

[1] Identified as *Heracleum lanatum*.

[2] Now called Frederick Island. Dawson mistook the native name of the island, Sisk, for that of a village upon it.

At that time the south wind was blowing. So the people of the town were very hungry. Then Sea-Otter said to his wife, "Let me go after mussels." She said to her husband, "The waves are bad." She said to him, "You will be dashed against a rock." Then he was exceedingly surprised at his wife's words. "Be dashed to pieces?" he said to his wife. She said this because she was anxious on account of him. He said to his wife, "I shall not be dashed to pieces." She said to her husband, "It is well. Go for the mussels." Then he said to his wife, "Give me that basket." And she gave it to her husband.

Then it was evening. And in the middle of the night he went out. He went out upon the surface of the sea. Then he went down from the top of Sisk. As he swam about under water, he collected mussels.

Then his basket became filled with mussels. And he came out. Then he went shoreward upon the surface of the ocean. And he put them down outside. Then he went in to his wife. Then his wife was very happy. Because of the waves she thought he would perish. So she was very glad to see her husband.

"But where is the basket?" said she to her husband. He said to his wife, "I put it down outside." She said to her husband, "I will bring it in." — "Yes, bring it in," said he to her. Then his wife went out. And she saw it outside some distance from the doorway. Then she went to it. The basket was not large. It was filled with mussels. Then she took it by the handle.

Wa'ɫu q!ētg^{a} q!Adjā'lan. Aɫdjī'Aɫu lnaga'-i xa'dē q!o'dAɫyūanAn. Wa'ɫu K!wē ɫ wanā'tc!în," hîn qwa-i djā'^{g}Añ sudai'an. "Luwā'gAñgua," hîn Lā'lAñ l' sudai'an. "DAñ gī'ɫsqadAsga," hîn la l' sudai'an. Wa'ɫu hīña'n l' djā l' kîlq!A'ldAñagañan. "Gī'ɫsqat hîn gu A," hîn djā'^{g}Añ l' sudai'an. La l' qaɫiê's ɫū l' sūgā'ñan. "GAm dī gī'ɫsgat^{g}A'ñasañgua," hîn djā'^{g}Añ l' sudai'an. "La'gAñ. K!wē ɫ wā'na," hîn Lā'lAñ l' sudai'an. Wa'ɫu hit!A'n Aɫguī' ɫ wAqē'gūs î'sda," hîn djā'^{g}Añ l' sudai'an. WA'giên lā'lAñg^{a} l' tcîsɫai'anî.

WA'giên sî'ñīaiyAn. WA'giên ^{g}āl yak^{u} hit!A'n l' qā'gwalan. ^{g}ā'yawē q!Al gut l' qas^{g}ai'an. WA'ɫu Sî'sgua îñg^{u} l' ^{g}atL!ā'gan. Wa'ɫu tcanī't l' gī'gwAns k!iäɫ ta'hawē l' î'sdagañan.

Wa'ɫu hit!A'n qē'gwē l^{g}ā'ña ta'hawē Aɫ sta'gan. WA'giên l' ɫ'tc!îL!agan. WA'giên hit!A'n ^{g}a'yawē q!Al gut l' qagā'lan. WA'giên kī'As xAñg^{u} l' tcî'sLaiani. Wa'ɫu L!ao djā'^{g}Añ q!oɫ l' qatc!ai'an. Wa'ɫu l' djā yê'nk!î gu'dAñē lā'gan. LAwa's Aɫū' l' k!ō't!Aɫañ la'^{g}An l' gudA'ñgañan. Aɫdjī'Aɫū Lā'lAñ Aɫ l' gu'dAñē lāyū'Angañan.

"GīLa'n L!ao qēgwē' ī'djîn," hîn Lā'lAñ l' sudai'an. "Akia'o ɫ tc!î'sLAgAnēgua," hîn djā'^{g}Añ l' sudai'an. "Ł tc!î'sLdjasAñgua," hîn Lā'lAñ l' sudai'an. "Āñ A'ɫgui ɫ î'sda," hîn la l' sudai'an. Wa'ɫu hit!A'n l' djā ^{g}a qā'gualani. WA'giên akia' k!iwē' īla' tcū'dAsi l' qä'ñAn. WA'giên ^{g}a l' qagā'ni. Qē'gwē gAm tc!îqōnā'^{g}añanî. Ta'hawē wa'Aɫ sta'ogaganî. WA'giên ɫt!Adja'-i l' dā'-

And although the handle was small, she was unable to lift it. When she was unsuccessful, she went in to her husband. She said to her husband, "I was unable to bring it in." But her husband then brought it in. And he carried it with his little finger. And he set it before his wife.

At that time the people in the town were very hungry. They could find nothing to eat. He said to his wife, "Give some of this to all your friends." She did so. "And put those into the fire. When they are cooked, eat them," he said to his wife. But he did not eat what was cooked.

Next night he went out for mussels again. Then he again went out upon the surface of the ocean. Then he again dived under the breakers. At that time he again went about under the sea and got mussels. And again his basket was filled. When it was full, he came up again. At that time he again walked upon the surface of this ocean. When he had walked up to the town, he again set it down in front outside. And he again told his wife to bring it in. Then she took it where it stood outside. But then it was not heavy. Then she entered the house with it. He said to her, "Give this to all of your friends." So she did. He said to her, "Put some of the mussels into the fire." Then she lighted the fire. And she gave the "roe"[1] to her husband.

He alone got mussels for the whole town. They thought it was this woman who did it. At that time they questioned her. "One has married me," wani. Wa'giên ˢadō' l' ˢê'sgaian qē'gwē īx̣a'djasi kl!iä'nan a. ˢadō' l' ˢêsga's ɫū hit!a'n lā'lañ q!oɬ l' qatc!ai'an. ˢadō' ɬ ˢêsgā'iñgua," hîn lā'lañ l' sudai'an. Wa'giên l' lāl l!ao hit!a'n dā'wani. Wa'giên sl!a'ˢot da'ñaɬ l' tcī'ˢedani. Wa'giên djā'ˢañ xetgᵘ l' tc!îsLai'ani.

Wa'ɫu lnaga'-i xa'dē q!otyū'angañan. Gam gîn tā'ɬiña-i qä'ñgañgañan. "Ā'dji djîga'n ɬ ta'olañ wa'ɫuan gᵃ gī'da," hîn djā'ˢañ l' sudai'an. Wagîña'n l' î'sdagañan. "Wa'giên ha'osga-i ɬ tc!ā'anusi gᵃ îsdā'ña. ˢalansLa's ɫū tā," hîn djā'ˢañ l' sudai'an. La l!ao gam ˢā'lansLasi tā'ˢañgañani.

Wadaalē'kᵘ ha'oîsîn ˢā'lgua l' wā'nagan. Wa'ɫu ha'oîsîn ˢa'yawē q!al gut l' qa'sigañan. Wa'ɫu ha'oîsîn lawē' ˢoa'nL!asi xe'tgui l' ˢaLā'gan. Wa'ɫu îsî'n tcā'nīt ta'hawē l' î'sdagwañgañan. Wa'giên ha'oîsîn qē'gwē la sta'gan. La sta'si giên ha'oîsîn l' ɫ'tc!îɫ!agan. Wa'ɫu ā'dji ˢa'yawē q!al guda'n ha'oîsîn l' qa'gwalan. L' qā'L!agaɬs giên kias xañgᵘ han ha'oîsîn l' tc!î'sLaian. Wa'giên ha'oîsîn djā'ˢañ l' dō'xalani. Wa'ɫu hit!a'n l' tcī'îdani. Wa'ɫu l!ao gam qenaā'ˢñani. Wa'ɫu nagᵃ hit!a'n da'ñaɬ l' qatc!ai'ani. "Ha'odji ɬ ta'olañ wa'ɫuan gᵃ gī'da," hîn l' sudai'an. Wa'gîñan l' wa'gañan. "Ta'hawē djîga'n ɬ tc!ā'anusi gᵃ î'sda," hîn la l' sudai'an. Wa'giên tc!ā'anusi l' sîsˢai'an. Wa'giên lā'lañ kl!iū' îsî'n k!a'nasi l' îsdai'an.

La sˢun-ō lnaga'-i ˢāsgᵘ han ˢan wā'ngᵃlgañan. Ā'nañ djā'adas ō wan l! guda'ñgañan. Wa'ɫu la'aɬ l! kiä'nañan. "Dī'yū l! ī'nagañgua," hîn

[1] The word used by my interpreter.

she told her friends. They said to her, "Who has married you?" She said, "My husband perhaps belongs to the Ocean-People.[1] But afterwards she told them about her husband. She said, "I have married Sea-Otter-Man." At that time they came to know that she was married. Then two went to see him. They saw the one who had married her. And their minds were very happy over it.

Then his wife became pregnant. Many days passed during her pregnancy. At that time she wanted to scratch her thigh. Then she kept scratching it. She did so for two days. And a child came from her thigh. It was a boy. All that time her husband got mussels for the town-people.

Then he (the boy) became larger. When he had become a little larger, she again became pregnant. And after many more days had passed, she gave birth from her thigh. It was a girl. She, too, became larger. Then she again became pregnant. Then she again gave birth from her thigh. She had only three children.

Then a small bird flew about above the town. When it flew over them, its wings made a humming noise. At that time the woman was sitting outside. And when it again flapped towards her from a distance, and flew over her, she took a stick lying near by. And she struck it. Then the stick just touched it. When it touched, it gave back a ringing sound. And she looked at the end of the stick. And the end of it had changed to copper.

Then she took it off. And she ta'olañ l' sā'wan. "Gī'djistō dañ L! ī'nagan," hîn la L! sudai'an. Tcān xada'-iyū dī ˢeda'łiñgañgua," hîn l' sā'wan. Wa'ɫˢa L!ao LAgᵘ l' LāL ˢē'das ˢA'nsta l' sā'wan. "Qō' gia ī'łiña ō dī ˢedā'ñgua," hîn l' sā'wan. Wa'ɫu lA L! ī'nas ˢAn lA L! u'nsAdalan. Wa'ɫu hit!A'n L! stañ lˢā'ña qêñˢā'gani. WaɫŪ' la nañ ī'nasL qä'ñan. Wa'ɫu yê'nk!î aɫ L! gu'dAña-i lā'gan.

WAgiê'n l' djā dA'łgīˢälan. L' dA'łgia qaod ˢā'lē la qoa'nˢēlan. Wa'ɫu l' q!ā'ɫul k!ō'tcîgAsLaian. Wa'ɫu l' xA'ɫ-dAgīgañan. ˢāl stañ l' wA'gan. WA'-giên nañ ˢā'ẋadjū l' q!ā'ɫulst' qā'L!agan. Lˢā'ña īɫiñā'gani. WAk!iä'ɫhao l' LāL lā'nas xadē' g' wā'nagañan. Ta'hao sˢun l' ī'sdagañan.

Wa'ɫu LĪ la ɫaga'-iˢelani. Ā'nis LĪ la ɫaga'-iˢēɫs ɫū haoîsî'n l' dA'łgīˢēlan. WA'giên ha'oîsîn ˢā'lē qoa'nˢēɫs ɫū q!A'ɫūlañ ˢē l' qa'-iyan. La djadā'gani. Aɫā'nAs hAn îsî'n LĪ la ɫaga'-iˢēlan. Wa'ɫu ha'oîsîn l' dA'łgīˢēlan. Wa'ɫu î'sîn q!A'ɫulañ îsda'n l' qa'-iyan. Hao LAn la łˢu'nAɫˢēlani.

Wa'ɫu lnagā'-i saī't xetî't ẋA'dju ẋî'tgwAñgañan. L!a sa'it l' ẋîts ɫū lˢā'ña łtA'ldAgagañan. Wa'ɫu nañ djā'-adas kia q!a'oūgañan. Wa'ɫu ha'oîsîn wā'djgūst' la l' łtA'ldAgadals ɫū la sa'it ɫ ẋîts ɫū sq!ā'ñū la q!oɫ sq!a'ˢodaian l' dā'wan. WA'giên la l' sˢa'sgadAn. Wa'ɫu łiña'n sq!ā'ñwē la'gut ˢā'ẋuɫaiani. La'gut ˢaẋAła's ɫū la łtA'l-ldaiani. WA'-giên sq!ā'ñwē kun l' qê'ñgañani. WA'-giên kun lˢā'ña ẋāl sq!ai'yañani.

WAgiê'n wA'stA l' îsdai'ani. WA'-

[1] See p. 363, Footnote 2.

entered the house with it. This thing that flew about was copper. Then they did not see it any more. And her eldest boy wanted to take it from his mother. Then his mother said to him, "What do you want it for?" His mother also valued it. He said to mother, "Do you value it?" And his his mother said she valued it. "No," he said to his mother, "give it to me." Then she finally gave it to him.

At that time he pressed it on a stone. He worked it into a bow. And he also pressed out part for arrows. And he finished them. Then he went into the woods. He shot nothing but flickers. And he shot ten. And he tied them together by the necks. Next day he again went thither. And he again shot ten. And again he came home with them. Then his mother took off the skins. And she dried all of them.

And next day he started off again. Then, however, he saw very many of them. And he shot many. He put them on his back. Then his sisters skinned them. And they skinned all for him. And his father hung them up in the house inside. And he dried all. Then they sewed them together. And they made four blankets. At that time he gave one to the sister who was born next after himself. And he also gave one to the youngest.

After he had given these to his sisters, Sea-Otter said to his children, "Now, children, I am going to leave you." He said to his children, "Before I go, I will give you instructions." At the time when he was about to go

giên nag^{a} dA′ñAł l' qAtc!ai′ani. Ẋa′lgiao īdja′n agî′n ẋî′tagwañan A. WAgiê′n Lan g^{u} lA L! qä′ñAn. WA′giên ā′nAñ ī′łiñAs l' qā′-iLāgañan ā′wun Ał l' gīnā′ñan. "Gūs ^{s}Añ ō dAñ sū′gAn," hîn l' ao wa′Ḷu l' sudai′an. L' ao îsîna′n A′ñ^{s}a qō′yadagañani. "DAñ g^{u} qō′yada-us," hîn awu′ñ l' sudai′an. WA′giên l' ao qōyā′dan sā′wani. "Hao lā′gAñ. K!wa ł dī ga î′sdī," hîn awū′ñ l' sudai′an. Wa′Ḷu L!ao lag^{a} l' îsdai′ani.

Wa′Ḷu hit!A′n l' k!AdA′ñidani. Ł^{s}ēt ^{s}An l' wA′gañan. WA′giên t!ēdj î′sîn tc!îdalA′ñ ^{s}An l' k!A′dAñgañan. WA′giên la ^{s}ē′łgīgani. Wa′Ḷu hit!A′n dītg^{a} l' qagwā′lan. S^{s}ā′łtc!ît s^{s}u′nan l' tc!î′nłūgañan. WA′giên La′ał l' tc!î′nławani. WA′giên l' q!o′łdjAgusLaian. WAdaalē′k^{u} ha′oîsîn ^{s}a l' qā′-idani. WA′giên ha′oîsîn La′Ał l' tc!î′nławan. WA′giên ha′oîsîn dA′ñAł l' qā′L!agani. Wa′Ḷu l' ao q!al L! î′stagañani. WA′giên Ałdjī′ la ẋî′lgał^{s}odjawan.

WA′giên ha′oîsîn daalē′k^{u} l' qā′-idan. Wa′Ḷu L!ao ga qoa-an l' qä′ñAn. Wa′Ḷu A′łdjîga-i l' tc!îtī′atyūanAn. Ga-i l' u′nētyūanani. Wa′Ḷu L!ao hit!A′n l' djā′silAñ L!AstAgā′ñani. WA′giên lA L! L!′stA^{s}odjawani. WA′giên l' ^{s}oñ na′gut lā k!iä′dagañan. WA′giên la ẋî′lgał^{s}odjawani. Wa′Ḷu hit!A′n gutg^{a} lā L! Lē′idani. WA′giên gīstA′nsîñ L! Lē′xasLaian. WA′Ḷu djasî′ñg^{a} s^{s}wān l' gīsLai′ani la′gustA nAñ qagā′gan g^{a} A. WA′giên nAñ dō′nas g^{a} hAn îsî′n nañ l' gī′sLaian.

Djā′silAñg^{a} l' î′sdagīsi Ḷū "Ha-i łqên dalA′ñ stA ł qā′-idañqasaga," hîn qwa-i gī′dalAñ sudai′an. T!A′ñAsdAgañ dalA′ñ ł kî′ñgugAñAsga," hîn gī′dalAñ l' sudai′an. Wa′Ḷu l' qā′-idAñqasas Ḷū, "AgA′ñ ł kî′ldī^{s}wan, łqên," hîn l' sā′wan. Wa′Ḷu

he said, "Separate, children." Then he left his children. But afterwards they said to their mother, as their father had said to them, "Now we leave you."

At that time, however, she called in her friends. And they entered the house. Then they gave her friends directions. They (the town-people) said to them, "What are you going to do?" They said, "We shall sit under water at the mouth of Q!a'nan River."[1] Then their mother said to them, "This one shall be called Woman-with-whom-they-have-a-Smooth-Sea. This one shall be named, Cumulus-Cloud-Woman. I, too, shall be called Fine-Weather-Woman," said their mother. The boy's name was Always-jumping-about-in-Water. They left these words with their friends. "When we sit at the mouth of Q!a'nan River, and when we sit back of Sisk, do not be afraid to go out in canoes." And they prepared to depart.

"When the bad clouds sit there, do not venture out to sea in canoes. When we four sit there, go out to sea. All the time we are sitting there, it will be calm." Just so, when they sit there at daybreak, it is not stormy.

"When we are not seen there, do not go out. People coming after us, too, will always see us. And that they may know it, we will sit there, wearing our flicker blankets. When we sit there, always look for the red spots. That will be we," he said. So now they always look for them.

L!ao gīdala'ñ sta l' qā'-idan. Wa'silia L!ao lag^{u} l' ^{s}oñ l' sudā'^{s}awan gîña'n wa'ļu awū'ñ hîn l' sudā'^{s}awan. "Ha-i dā'ał īL! kî'ladî."

Wa'ļu L!ao ta'olañ ^{s}an l' ^{s}ai'yañan. Wa'giên na-i ^{s}ei L! ^{s}o'stAtc!aian. Wa'ļu ta'olañ l' kî'ñgugañ^{s}awan. "Gasî'nō dala'ñ ^{s}ê'tsañ," hîn la L! sudā'^{s}awan. Q!ana'n t!ai'ya sīî'sg^{u} t!ala'ñ L!uda'asañ," hîn l' su^{s}ā'wan. Wa'ļu l' ao hîn l' sā'wan "Ā'nîs Djat-ał-sî'ñaña hîn kia'-asañ. Ā'nîs han îsî'n Qwē'ao-djat hîn kia'asañ. Wa'giên dī îsî'n L!a-djat hîn kia'sga," hîn l' ao sā'wan. Kwa'lagandals hînō nañ ī'łiñas kia'gan. "Q!a'nan t!ai'ya t!ala'ñ L!ū'îdas ļū sîsg^{a} sgwa'g^{u} îsî'n t!ala'ñ L!ū'îdas ļū gam gîn tā'nag^{a} L! ł^{s}oa'gañūga," hîn l' takî'ñg^{u}gaña^{s}awan. Wa'giên l' î'-steîda^{s}awan.

G^{a} da^{s}añā'sga-i wag^{u} L!ū'das ļū L! gam gîn L! tanā'^{s}añūga. T!ala'ñ sta'n-sîñ L!ūda's ļū gîn L! tana'og^{a}. T!ala'ñ L!ūda's k!iał ļaigī'îsañ." Wa'gîñan sa'nļans ļū l' L!ū'dō^{s}was ļū gam tc!ī'-gañgañan.

"Gam g^{u} īL! qä'ñgans ļū gam gîn L! tanā'^{s}añūg^{a}. Īl! sî'lē xadē' îsî'n īL! qêñgī'îsañ. Wa'giên a'łdjiga-i wa'^{s}an u'nsadē ^{s}an a s^{s}ā'łtc!ît gia'adē a'ñ^{s}a t!ala'ñ t!ā'das ļū t!ala'ñ L!ū'^{s}adaga'ñ-asañ. T!ala'ñ L!ū'îdas ļū s^{s}etq!ē'ît!ēs-giē da L! qêñgī'wan. T!ala'ñ ū î'sîsañ," hîn l' sugā'ñan. Ałdjī'ału wēd la L! qîñgī'gañan.

[1] This river flows into the Pacific, just north of T!ē.

16. A Second Story of T!ē.[1]

When people lived at the town of T!ē,[2] they played with a certain thing. They played with that only. They played skīsqaonā'ño.[3] They wanted to see who would win. They made marks on two sides. He who sent the skīsqaonā'ño beyond the mark was made master over those playing on the opposite side. Again they placed the ball in the middle. And they struck it from opposite sides. The one towards whom it was struck, they did not have strike again. They took the other. But he towards whom the ball was not struck was kept for it (perhaps as chief). This is the way they played every day. At that time they did not know any other game, therefore they always played it.

The town-people did not visit in other people's houses. So they did not know one another. This was the way with the ancient people. Therefore they did not know one another. So they did not know one another during the game.

One day a certain person won many times. Then those who could run fast got ready for him. Again he ran with the ball. And when he drew near the goal, one of the fast runners caught up with him. He pushed him. His marten-skin blanket lay over his head. Then the players all looked towards

T!ē lnaga'-i gu L! nā'ñan ḷū gîn s^{s}wā'nsîñ aɬ L! nā'ñgañan. Ā'ɬdjiga-i nā'ñga-i s^{s}u'nan L! ^{s}ê'stAgañan. L!A skīsqa'onAñgañan. Gia'gui qa'ala-i L!A qêñgā'ñan. Gut xA'nła^{s}a hAn łk!wī'da-dagā'ñani. Skīsqaonā'ñwē k!wī'dawē t!Alg^{a} nAñ skī'^{s}atsi ałā'nîs wa xAnłaga'-i sū'stA nā'ñga'-i ^{s}An L!a q!ol^{s}ē'ɬdAgañan. Hawā'nîsîn wai yak^{u}sī'^{s}a L! sqaogā'ñan. WA'giên gut xA'nła^{s}a L!A s^{s}ā'sgidañan. NAñ guig^{a} hAn L!A skīk!ā'adasi LAn gAm ha'oîsîn s^{s}ā'sgAda-i ^{s}An la L! îsda-^{s}A'ñgañan. NAñ q!A'lat î'sîn ^{s}An L!A îsdagā'ñan. Wa'ḷu ałā'nas L!ao gAm gui L!A skīk!ā't^{s}Añgañan laō wa'ḷu ^{s}An L! daga'-i^{s}ēɬdagañan. Ao LAg^{u} sa'nḷan wa'ḷuwAn hAn L!A nā'ñLdjū'gañan. GAm ałdjiga'-i nōt nā'ñē q!A'lat ^{s}An L! u'nsAda^{s}añan Ałū' LAg^{u} nāñ ^{s}ēt s^{s}u'nan aɬ L!A nañgā'ñan.

GAm lnaga'-i xa'dē nAñ q!A'lat gia na'-ig^{a} L!A qadj^{s}ā'ñgañan. Ałdjī'Ałū gAm guda'n L!A u'nsAd^{s}añgañan. Ao LAg^{u} LḶū xada'-i ^{s}edā'ñan. Ałdjī'Ału gAm gudA'n L!A u'nsAdAñgañan. Ałdjī'-Ału nā'ñga-i qałī'^{s}a gAm gudA'n L!A u'nsAd^{s}Añgañan.

Sa'nḷan s^{s}wā'nsîñ ^{s}ēg^{a} nAñ s^{s}wā'nsîñ guīg^{a} qa'AłxA'nskAdan. Wa'ḷu L!A skī'ñula la'^{s}An agA'ñ ^{s}ē'ɬgīdaiyan. Ha-wu'nîsîn skīsqa'onañwa-i dA'ñAɬ l' ^{s}ada'n. WA'giên qalē' ^{s}a l' dōñ^{s}ē'ɬs ḷū ga skīñala'sga-i s^{s}oan la'guig^{a} ^{s}ā'ḷałaiyan. La l' sqo'sgadan. K!ū gia'tat l' tada'n lā kwa t!Alg^{a} l^{s}ā'ña gī'ɬAłdaiyan. Wa'ḷu

[1] Compare the preceding myth, as also No. 6, pp. 370 et seq. This was told by the leader of the Church Army at Masset, whose ideas and rhetoric have have been somewhat influenced by missionaries; but it is evident that this story is in the main native.

[2] See p. 400, Footnote 5.

[3] A game resembling polo, all the details of which I do not understand; but I have translated the story-teller's description nearly verbatim. To this day beaches are the principal playgrounds of Haida children.

him. Then they saw that his back was as if covered with chiton shells lying over one another. And they laughed together. As they laughed, all clapped their hands very much.

Then the chief's son was so much ashamed that he continued to lie there. They were frightened at him, because his vertebræ were not like those of a human being. Then all stood in front of the houses. Then all the town-people watched to see whither he went. While they were watching, the tide came up to him. It came near him. At that time the town-people did not know who he was. Then all looked fixedly at him. Then the tide came near him, because there was a flat stretch in front of this town. Therefore it came across it rapidly. While they looked at him, the tide reached him. Then it came over him. That was the last they saw of him.

And afterwards the tide did not fall quickly. Although these people very much wanted to play ball, there was no place where they could do it, because the tide did not fall quickly. While they waited, night fell.

Very early next day they heard a drumming-sound out at sea. All awoke quickly. All of them listened. Immediately they were disturbed. Before they got tired of waiting, they saw a wind rising. They saw that this wind was not like an ordinary wind. The waves out at sea were white. When they (the waves) came near them, they saw that this was foam. And they thought nothing of it. Then ā'sga-i nā'ñga-i wa'ɫuwan han la'gui l! qē'ˢodjawan. Wa'ɫu l' skwa'-i tɫā gu'ñal gutgᵘ guɬi'ngAnskînan lˢā'ña ˢē'tas l! qä'ñan. WAgiê'n l!A sî'sgᵃlstai'yan. Hîn l!A sā'wan ɫū sl!āñ hA'nîsîn l! l!ā'dagAsLyūanan.

Wa'ɫu nAñ ya'ˢet î'sîs ˢē'dañyū'anan tɫē'stA guhA'n l' tīgū'dasᵍwā'nañan. Lagᵃ l!A ɬˢoa'galan, gAm nAñ xa'da tcɫū'ī gu'tgu sqā'ɬiña-i gîña'n lˢā'ña ˢē'dañane A'ła. Hitɫa'n l! wa'ɫuwAn na-i xAñgᵘ l! djū'giañan. Wa'ɫu lnaga'-i xada'-i līdja'ngᵃ l' qaga'-i ˢa lˢā'ña l! ɬˢatcɫai'yan. Hawa'n la l!A ɬˢatcɫîgA'ndan la'ˢa sqwā'ga-iˢälan. La'ˢa dōña'iˢälan. Wa'ɫu gAm ā'sga-i lnaga'-i xada'-i sˢwān l' îs ˢAn l! u'nsAdalan. HītɫA'n qo'nan l!A wa'ɫuwAn hAn l' ˢē qä'ˢawan. Wa'ɫu aā'nan skɫwa'-i la'ˢAn qA'nsgAtgalan ałdjiga'-i lnaga'-i xētsī' ya'a qɫaodai'yan A'ła. Ałdjī'ałū hawī'dan î'ñgut gī'ɬia-i ɤA'ñAlgañan. Hawa'n l' ˢē l!A qeawā'gAndan l' ˢē gī'sLaalan. Hitɫa'n la'sa l!sLai'yan. Ao lan la l! qä'ñan.

Hitɫa'n wa'sîlîa gAm hawī'dan kɬiɬē'îtˢañan. Ā'sga-i xā'daga-i skīsqa'onAña-i da l!A gudA'ñyū'ansi kɬiä'nAn gAm lAgᵘ wā'ɬiña-i qäñgā'ñan, gAm hawī'dan kɬiɬai'îtˢañan A'ła. HawA'n l!A qētcɬī'dAndan siñiai'yAn.

WAdaalē'kᵘ sîña'-iyAn tA'ñwals gu gîn dA'mdagas l! gudā'ñan. Hawī'dan l!A skî'nagadAñˢodjawan. l! wa'ɫuwAn hAn ˢē gīūā'wan. ŁˢētɫA'ñgaˢan Aɬ l! kwî'dAsLaiyan. Gā'wan l!A gu'nsdAA'ñgAndan tadja'o tcɫī'gAɬdals l!A qä'ñan. Tadjuwē' gAm tadja'o gîña'n ˢēdA'nsi l!A qä'ñan. ˢAi'yawē o'ñgasi ˢadai'an. l!a'ˢa dō'naˢälan ɫū sˢo'lū î'sîs l!A qä'ñan. WA'giên ˢAn l! nAñā'gan. HitɫA'n na-i ˢa l!ndjūda'lsi l! qä'ñan. Hawī'dan

they saw it was on a level with the houses. They thought it would go down quickly before it reached them. So they were not much troubled. Still it grew bigger. Then however, they collected the things they could save. They also put on their backs the children they had borne. Then, before the foam got near, they ran for safety.

They got a long distance away, halfway up the mountain. Still the foam did not stop. Then they were very tired. But at that time they blamed one another, because they did not see how they could save their small children. Just so the foam came over some of the children who could not run fast. But they were better able to run for safety with the stronger ones. Not long afterward others became tired. The foam also overwhelmed them. Those still stronger were also still better able to run for safety. Before they had gone far, they said to one another, "There is no way to save our children." And they said to one another, "Now let us leave all of our children behind." And as they had said to one another, so they did. When they left them, they wept.

Before they had gone far, they looked back. Then the foam was not coming after them again. Then they began to occupy houses. And then they talked about it. They questioned one another like this: "What sort of thing was it that you saw?" That is how they questioned one another. One then said, "I saw a halibut's-mat."[1] And wa'xañast' hAn s^{s}ō'łgałsañ L! gudā'ñan. Ałdjī'ałū gAm L! łkwī'dadjîłī'^{s}añan. WAkl!ä'nAn hī'îñan wAg^{a} agA'ñ qā'sqadan. Wa'ḷu L!ao hit!A'n gîn ał L!A qagā'nłiñas gu't^{s}a A'ñ^{s}a L! îsdai'yan. L! ẋA'dala L!A qa'-iyuas hAn îsî'n A'ñ^{s}a L! u'nīdîsLaian. Hit!A'n s^{s}o'liwa-i L!î'ndjūdalsi kunā'st' L! qagA'nstē'dan.

Djī'îña Ldā'awē taḷdjū' L! ^{s}ē'łsgiänan. Hawa'n gAm s^{s}o'luwa-i LAn ^{s}ēłā'^{s}añan. Wa'ḷu L!A ^{s}a'gałyūanan. Wa'ḷu L!ao hit!A'n gu L! ku'natyūanan gAm LA'gu ^{s}ā'ga-i ẋA'dAlasi A'ñ^{s}a L!A qagA'ndałiñē qäñgai'^{s}eł^{s}ansi ała'. WA'gîñan hAn ^{s}aga'-i t!ēdj gAm skî'ñAl^{s}ansi L!^{s}ā'ña guig^{a} s^{s}o'luwa-i îstc!ai'yan. Wat!A'lg^{a} ga dAgwia'sga-i L!ao hawa'n dA'ñał L!A qagA'nîsdala-i lā'gan. GAm djīña^{s}A'ñgAndan ha'oîsîn ga q!a'lat î'sîn ^{s}agā'lan. Ałdjiga'-i hA'nîsîn s^{s}o'luwa-i wAgui'g^{a} isL!ai'yan. Hawā'nAn wat!A'lg^{a} ga dA'guiā'sga-i î'sîn qagA'nî'sdalē lā'gan gAm djī'ña ha'oîsîn L! îsdā'l^{s}AñgAndan hit!A'n hîn gut L!A sudai'yan, "GAm LAg^{u} ^{s}aaga'-i A'ñ^{s}a t!alA'ñ qagA'nda^{s}odja'ołiña'-i qäñgā'ñgAn." WA'giên hîn gut L! sūdai'yan, "Ha-i ^{s}aaga'-i wā'ḷuwAnhAn t!alA'ñ t!AsLā'tc!în." WA'giên hîn L!A wa'ḷuwAnhAn hîn gu sūdai'yan gîña'n L!A wa'gan. StA L!A iste'idan ḷū L!A kī'łdjuyuā'nAn.

GAm ha'oîsîn djī'ña L! îsdā'la^{s}añgAndan sîłgā'ñ L! qē'yaiyan. WA'giên gAm L!a'ḷ^{s}a ha'oîsîn s^{s}o'luwē qäñgā'ñan. Wa'ḷu hit!A'n L!A nā'ñ^{s}älan. Wa'ḷu L!ao ^{s}eda'-ia L!A qaogai'an. Hîn gu'tał L!A kiä'nAñLdjawan. "Gū'sū î'sîñ dAñ qä'ñan." Hîn gutA'ł L! kiänAñLdja'oan. NAñ q!A'lat wa'ḷu hîn sā'wan, "Xā'g^{u}lAgū'sa î'sîs ł qê'ñgAn," wA'giên l'

[1] A small marine animal which I have not identified.

the wiser ones believed him. They said to him, "You speak truly."

Others also asked one another, "From whence did the thing we saw come, do you think?" They said, "I do not know." But one said, "It was the son of The-One-in-the-Sea.[1] Then they thought over what he had said. At that time not one was able to speak for thinking over his words. Then one looked towards him. And he (the one who looked) said to him, "Perhaps you speak truly." He also asked them, "What do you think about it?"

Then they began to talk a great deal. One of them said, "Why do you say it was the son of The-One-in-the-Sea? You say it, although the halibut's-mat is found inland among the stones," said he to them. Then they were again silent.

But when they again talked together, many of them said it was the son of The-One-in-the-Sea. But when he told them about the thing like a halibut's-mat, they did not speak for a while. Then they again thought it over. Another said, "No, I think he who spoke first really guessed right. A poor person does not wear marten-skin blankets fur-side outward.. So it was a chief's child who had the marten-skin blankets turned that way." Then another also thought about it. He, also, made a guess. "What some of you say is true, for did not you see this foam come out of the sea? This was really the child of The-One-in-the-Sea." These sā'wan. Ga k!adañā'sga-i l' kîl yadai'yan. "Gwā'łañan dañ sū'gañ," wa'giên hîn la L! sūdai'yan.

Ga q!a'lat ha'nîsîn guta'ł kiä'nañan. "Gī'gistō agî'n tlala'ñ qê'ñgan î'sîñ dala'ñ guda'ñgañ," hîn ga q!a'lat ha'nîsîn guta'ł kiänā'ñan. "Ai'ya" wagiê'nan hîn L!A sā'wan. Nañ s^{g}wā'nsîñ L!ao "Ta'ñwal-lā'na gī'da î'sîñ" sā'wan. Wa'ļu a'nîs Lgu sūs ^{g}adō' L! gudagwā'ñan. Ga'-iļu gam nañ s^{g}wā'nsîñ han kî'łgul-^{g}añan ^{g}adō' l^{g}ā'ña L!A gułā'lanē A'ła. Hitl!a'n gîña'n nañ s^{g}wā'nsîñ la'guig^{a} qēyai'yan. "Gwā'łañan dañ sā'waał-xa'ñgañ," wa'giênan hîn la l' sūdai'yan. "Gasî'nō dala'ñ han î'sîn ^{g}an guda'ñ-gañ," hîn la ha'nîsîn L!a'ał kiänā'ñan.

Wa'ļu L! taqa'ogusLayūanan. L!ił' hîn sā'wan, "Gasî'nL!ao Ta'ñwan-lā'na gīd^{a} î'sîñ dala'ñ sū'gañ. Xā'g^{u}-lagū'sa dī'dat qwa qā'łgut s^{g}o'nan î'sîs k!iä'nan dala'ñ sū'gañañ," wagiê'nan hîn L!a l' sūdai'an. Wa'ļu hawa'nîsîn gam L! kilā'^{g}añan.

Gia'ļu L!A taqa'ogasLyūa'nan ļū L!ao Ta'ñwan-lā'na gīdō' ī'djîn hîn L!A qoan sā'wan. Ā'nîs Lag^{u} xā'g^{u}-lagū'sa ^{g}ē'das ^{g}a'nsta L!a'ga l' sā'wan ļū L!ao gam L!A kīlā'^{g}añan k!waia'mdjîwan. Wa'ļu ha'oîsîn ^{g}adō' L! gułā'lan. "Ga'anō," nañ q!a'lat î'sîn hîn sā'wan, "Gwałā'ñan nañ s^{g}wā'nsîñ la'da xu'ndaLā'gañgan sa'ołiñgan. Gam nañ q!a'ñasgīdaiga k!ū gutguī'g^{a} qanā'tgañ^{g}añgañ. Ałdjī'ałū k!ū gutguī'g^{a} l' qanā'daiyan. Nañ ya-^{g}edō' īdja'n," wa'giên hîn la'han î'sîn sā'wan hitl!a'n nañ q!a'lat ha'nîsîn ^{g}adō' gudagwā'ñani. La ha'nîsîn la'da xundai'yan. "Gwā'łañan hîn dala'ñ iłī' sūga'ñgañ. Gam g^{u} dala'ñ qêñ^{g}a'ñūdja Ta'ñwans ^{g}ēst' ā'dji s^{g}o'luwē ī'djinē ała'.

[1] See p. 363, Footnote 2.

people listened to his words. When he got through speaking to them, they said to him all together, "You speak truly."

Now, all believed it was the son of The-One-in-the-Sea, for who else would have foam come for him in that way? Then all said, "Now, when we want things, we will ask him in prayer." At that time they made prayers to stones. They also mentioned the names of points in prayer. So that is the way they made their arrangements. They said to one another, "Now it is all right."

But when they got through speaking, the women went out of doors to weep. And when they thought of their children and of how they had died, their minds were very sick. When they heard their wives speak of their children, their husbands also began to cry all together. They were unable to talk plainly to one another. They went to bed crying, without having eaten anything. Next day, when it was light, they went out. They started back to the same place. There was not a single breaker to be seen. Before they had gone far, they came upon the dead bodies of their children, whom they had left, lying dead below. Then the women and the men all began weeping together. They finished weeping.

Afterwards they remained for a while in that place, because they had not yet properly cared for their dead children. Afterwards they put them into the boxes. And they finished.

Gwa'qên Ta'ñwan-lā'na gīdō' gwā'łañan ī'djîn," wa'giên hîn la ha'nîsîn sā'wan. Ā'sga-i xā'daga-i l' kî'l^{s}a giulā'ñan. Hîn l' sūgī'gan ḷū "gwałā'ñan han-ō dañ sū'gañ," hîn guda'ñałañ la l! sūdai'yan.

Haolnō't guda'ñałan Ta'ñwan-lā'na gī'da l' î'sîs l!a ya'tayalan nañ s^{s}wā'n-sîñ lag^{u} ^{s}ē'tłiñasi yê'nklian sūdai'yani a'ła wa'sta s^{s}o'luwē îsgā'lani a'ła. Wa'ḷu hîn guda'ñałan l! sā'wan, "Wēd gî'naga īl! stała's ḷū sîñ la'^{s}a tlala'ñ gūsūga'ñ-asañ." Wa'ḷū qoa ^{s}a sî'ñałgañ l!a gūsugā'ñan. Ku'ndjū ha'nîsîn kiē' l! k!wī'skiänan ^{s}a sî'ñałgañ l! gū'sūgañan a'ła. Wa'ałū wēd lag^{u} l!a ga kî'łł-ldja'oan. "Ha-i lā'gañ," hîn wagiê'n g^{u} l!a sū'da^{s}odjā'wan.

Ā'djî l!a sū'da^{s}ē'łgīgani ḷū l!ao hit!a'n djaada'-i kiag^{a} kī'łdjūwē ^{s}an l! îs^{s}ā'gan. Hit!a'n gī'dalañ ^{s}a l!a guta-na'ns ḷū lag^{u} l!^{s}ā'ña k!ō't!ałgiē ^{s}ē'dañ l! guda'nsi ał ałdjī' l! gudaña'-i gîñ-st!ēyū'anani. l! dja^{s}a'lañ gidala'ñ gu giai'îsLns l!a guda'ns ḷū l!a lā'lañ ha'nîsîn guda'ñałan s^{s}ā'-igagałyūā'nan. Gam nañ kî'lañ dama'n wa'ḷu l!a gu-dañ^{s}ā'ñan. Qēslā'ñan han aga'ñ l!a kîltīsLai'an. Wadaalē'k^{u} sanḷa'nan ḷū hit!a'n l!a îsdā'lan. Sîlē'g' sîłgā'ñan l! îstiedL!agan. Gam s^{s}o'lō skaswā'n-sîñ han qäñga^{s}ā'ñan. Gam djī'ña l!a îsdāl^{s}a'ñgandan xetgua' gidala'ñ l!a t!asLai'yan q!ōd q!o'ldjudas ^{s}an l! îsL!ā'-gan. Wa'ḷū ha'nîsîn gu da'ñałhan djā'ada-i î'sgiên îła'ndjida-i hanî'sîn gu-da'ñałan kiłdjūwa'-i da l!a kî'łłidani. Hîn l!a sūgī'gan.

Silē't hit!a'n k!waia'mdjîwan la'ga-i g^{u} ha'oîsîn l! ī'djan hawa'n ^{s}ā'sga-i gā'wan q!ōt a'ñ^{s}a l! la'ał lag^{a}ł^{s}ā'ñanē a'ła. Wa'silēd hit!a'n ^{s}odē' ^{s}ēg^{u} a'ñ^{s}a l! îsdai'yan. Wa'giên l!a ^{s}ē'łgīgan.

But after that they started off. Again (lower down) they came to the dead bodies of those they had abandoned. Then they wept all together as they had done before. After they were through weeping, they again remained at this place for a while. Then they again made grave-boxes. They put their dead children into them. They finished this.

Next day they started on again. They came to the others they had abandoned. Again the men and the women wept before them as they had done in the presence of the others. They finished weeping. And afterwards they gathered their children together. Again they told one another to make coffins for them. And they put them into these. This was completed. They made all good in the three places where they had left them.

Next day they again started away from that place. Then they came again to their own town of T!ē. At that time there was not one house to be seen standing there. Then, too, they were very sad, because they remembered the former times, when they had played there and their houses had been good. Again they remembered the many children they had had. So they again wept bitterly.

When they stopped crying, the chief of the town called them. His name was Qā'djîqōk'. He was town-chief at that time. So they obeyed him. Then he told them how they were to build the houses. "Do not build my house first. I want you to finish yours first," said he to his town-people. Then all

Sta L!ao hawa'nîsîn L!A îstē'îdan. Ha'oîsîn gia'g^{u} L!ag^{a} t!asLai'yan ga-i q!ōt ^{s}An a'ñ^{s}a L!A îsL!ā'gan. Wa'ḷū ku'na kī'łdjūwa-i ^{s}An guda' L! idja'n gîña'n ha'oîsîn guda' L! ī'djan. Hîn L!A sūgī'gan ḷū ha'oîsîn k!waiA'mdjîwan ā'sga-i LAga'-i gu L! īdja'n. Hit!a'n ha'oîsîn s^{s}a'l^{s}oda-i L!A Laołai'yan. Gī'dalAñ k!ō't!Ałgaian. W^{s}ēk^{u} A'ñ^{s}a L! ḷisā'wan. Ā'djî L!A LA^{s}ē'łtAgīgani.

Daalē'k^{u} hit!A'n ha'oîsîn L!A îst!ē'îdan. Ha'oîsîn giag^{u} L!ag^{a} t!asLai'yan ga-i ^{s}An îsL!ā'gan. Wa'ḷū hA'nîsîn ku'na L!A kī'łdjawan gîña'n hawa'nîsîn īła'ndjida-i dA'ñAłan L!A sā'wan. Hîn L!A sūgī'gan siliē'd L!ao hit!A'n ^{s}a'aga-i gu'ta A'ñ^{s}a L!A îsdai'yan. Ha'oîsîn s^{s}a'l^{s}oda-i wa'^{s}An A'ñ^{s}a g^{u} L!A kî'lLaałaiyan. WA'giên w^{s}ēg^{a} A'ñ^{s}a L!A îsdai'yan. Ao L! LA^{s}ē'łdaiyan. Gut tc!îga' L!A t!asLā'ł^{s}unā'lani gîña'n hA'nhao A'ñ^{s}a L!A LaołlA'guł^{s}odjā'wan.

WAdaalē'k^{u} ha'oîsîn ałdjiga'-i sta L! îstē'îdan. Wa'ḷū ha'oîsîn ałdjiga'-i sta L! îstē'îdan. Wa'lū ha'oîsîn gia'^{s}Añ lnaga'-i T!ē hîn kia'as gu L!A î'sL!agan. Wa'ḷū gAm nAtīs^{s}wā'nsîñhAn gAm gu qä'ñgañan. Wa'ḷū hA'nîsîn L!A gudAña'-i st!eyū'anan ku'na g^{u} L! nā'ñanē ^{s}a A'ñ^{s}a L! gusgadā'nē A'ła ga'-iḷū na-i L!^{s}ā'ña lā'gani A'ła. Î'sîn hA'nîsîn ^{s}a'aga-i L!^{s}ā'ña qoa'nani ^{s}a îsî'n L! gusgadā'ni. Ałdjī'Ałū 'ha'oîsîn L!A kiłdjūyū'anan.

Lan L! sā'wan ḷū hit!A'n lnaga'-i gu nAñ ī'L!agadas Lā'n^{s}ayā'ñan. Hîn-ō l' kiai'yan Qā'djîqōk' la'ō. Wa'ḷu lnaga'-i g^{u} A'ñ^{s}a ī'L!agadagan. Ałdjī'Ałū la kî'łgîñan L!A ī'djan. Hit!A'n LAg^{u} na-i L!A Laołā'sesi L!ag^{a} l' sūdai'yan. "Gia'gAñ na-i L! ł gAm La'ołaLā'gañ^{s}Añ^{s}ō. DalA'ñ gia L!ao ^{s}ē'łgīLā'gAña-i da dī

were pleased at what he said. They left him.

Next day they did so. They united to build one. They did not take long in doing it. Therefore their town was soon completed. But afterwards they built the house of the town-chief. They dug a house-hole[1] for his. Then chief Qā'djîqōk' was happy.

Then they said, "Now we will pray to the thing that destroyed our children. We will say to him like this, 'Now pay us back, because you killed all of our children. We, however, will do nothing to your children.'" They said this, although they did not see the thing they were speaking to, because they thought only the being they called The-One-in-the-Sea had done this to them. This is what they said. They said they would not do anything to the thing they had guessed. They said it was the halibut's-mat lying among the stones.

These T!ē people did so. As long as they lived, they never did anything to the halibut's-mat. This is what these people promised. Generation after generation did the same thing because they honored one another's words. This is the story. Afterwards, when they had forgotten the reason, they nevertheless did nothing to the halibut's-mat.

Those still living know about this which formerly happened to the Sand-Town-People.[2] Then the chief was gudA'ñgAñ," wA'giên hîn lā'na^{s}añ xada'-i l' sūdai'yan. Wa'ḷū gudA'ñałan L!a gudā'k^{u} l' sā'wan. StA L! î'steîdan.

Gîña'n wAdaalē'k^{u} L! wa'gan. NAñ s^{s}wā'nsîñgīēg' L! qagī'gan. GAm L! Ldjī'ña^{s}añgAndan hîn L! wa'gan. A'łō hawī'dan lnaga'-i L!^{s}ā'ña ^{s}ēłgī'gan. Wa'ḷ^{s}a L!ao nAñ lā'na l^{s}ē'igas gia na-i î'sîn L! LaołAi'yan. Na-i l^{s}ā'ña L! daadai'ani. Wa'ḷū nAñ ī'L!agadas Qā'djîqōk' gudAña'-i layūā'nan.

Wa'ḷū hîn L! sā'wan, "Wēd gîn ^{s}a'aga-i gîn ē'L!^{s}āña hī'lūtgAn ^{s}a sî'ñAłgañ t!alA'ñ gūsū'sañ. Hîn-ō la t!alA'ñ sūdā'asañ, 'Wēd ł ē'L!ga gia'sao ^{s}a'aga-i ē'L!^{s}aña waḷūwA'n hAn dAñ L!da^{s}odjū'gAn A'ła. DAñ gī'dalañ ^{s}a L!ao gAm t!alA'ñ L!ā'ga^{s}Añasañ," wa'giên hîn L!A sā'wan. GAm agî'n L! sū'das L! qê'ñAn skliä'nAn ō L! sūgā'ñan. Hī'ñan TA'ñwan-lā'na hîn gîn L!A kiä'das L!A îsdā'ñ L!A gudA'ns ałū' aLA'g^{u} L! sā'wan. A'gîn da L!a ẋundai'anō gAm ^{s}a L! Lā'ga^{s}A'ñsēsū L! sūdai'an. Qoa qā'łgut xā'gu-lAgū'sa îsî'sō L!a sūdai'yan.

Gîña'n ā'sga-i T!ē xada'-i ^{s}ēda'n L! xē'nAñas kliał hAn gAm xā'gu-ḷagū'sa ^{s}a L! Lā'g^{a}^{s}añan. Ao LAg^{u} ā'sga-i xa'da-i gîn sū'daiyan. Gu silē'a hAn gAm gîña'n L! wā'^{s}añan, gūkî'l hAn L!A ya'g^{u}dañan A'ła. Ao LAg^{u} ā'sga-i q!ē'gAña-i ^{s}ē'dAñ wa'sîlîa L! gîn ^{s}An gAm qo'nan L! u'nsAd^{s}ans ḷū ^{s}An hawa'n gAm xā'g^{u}-LAgū'sa ^{s}a L! Lā'gañgañan. Ao LAg^{u} Tās-lā'nas kunā'st' gîn ^{s}ēda'n.

^{s}An hit!A'n wēd ga xē'nAñas ga-i î'sîn wa'^{s}An A'ñ^{s}a unsī'dAñ. Wa'ḷū nAñ ē'L!agadas Qā'djîqōk' hîn kiai'an. L'

[1] The house of Qā'djiqōk, unlike the others, was excavated beneath, and the earth held back by means of rows of retaining-timbers.

[2] See p. 400, Footnote 4.

named Qā'djîqōk'. His sisters were also named, — the one, Woman-through-whom-People-Look-for-Fine-Weather, and the other, Cumulus-Cloud-Woman. This is the story of what happened at the town of the Sand-Town-People.

djā'silAñ hAn îsîna'n "Djat-aɬ-sî'ñAña" hîn kia'gañan îɬī' hA'nîsîn "Qwē'ao-djat" hîn kiaga'n. Ao Tās-lā'nas gia lnaga'-i g^u LAg^u q!ē'gan ^{s}ēt ī'djan.

17. Mountain Island.

An Eagle lived on the top of Mountain Island.[1] And a small child went after salmon. Then he got the salmon and put them into the canoe. And the Eagle saw him coming. Then it began to call. And he left the salmon for it under the place where it was sitting. Then he reached home. And they scolded him for it. And he did not answer them a word.

Then he again went after salmon. And he again took salmon. And he went back. And when the Eagle saw the canoe pass, it called. And he gave it two salmon. Then he started away. And they (the people) became very angry with him on account of it. They say he secretly left salmon for it. They say he got salmon for it. Every time he caught salmon, he left it some. And when the salmon stopped running, he stopped giving.

And when winter came, the food was consumed. And all were starving. Then they did not give any food to this child, because he had given to the Eagle. And they would have nothing to do with him and his grandmother. And they suffered very much from hunger.

Then the Eagle he used to feed called. And he went over to it. And the tail of a spring salmon lay below

LdAo-gwai'îda îñg^u ^{s}ōt nā'gañan. WA'giên nAñ ^{s}a'ẋAdjū tcīn tā'nagañan. WA'giên tcī'nē l' tā'nasi giên LŪ'gu^{s}ē l' î'sdagañani. WA'giên ^{s}ō'dē l' LŪ'qas qî'ñgañan. Wa'ɺu l' kîñā'ñidañan. WA'giên tcīn l' q!ā'was xetg^u lag^a l' î'nagañan. WA'giên ana'g^a l' ^{s}ā'sgidañan. WA'giên t!a lA L! sū'dagañani. WA'giên gAm L!a l' kī'la^{s}añgañan.

WA'giên ha'oîsîn tcīn l' tā'nagañan. WA'giên tcī'nē ha'oîsîn l' î'sdagañan. WA'giên sî'ɬgañ l' LŪ'qā-idañan. WA'giên ^{s}ō'dē l' LŪ'qas qê'ns ɺū wa'ɺū l' kí'ñañgañan. WA'giên tcī'nē stAñ lag^a l' gī'dagañan. WAgiê'n stA l' LŪ'qaidañan. WA'giên t!a la'^{s}An L! qā'ɬiiɬ-dAñyū'Angañan. L!a xA'ñēla lag^a l' î'nagīgañan L! sū'gAñ. Lag^a l' tā'ngañañ L! sū'gAñ. Tcīn l' tā'nas k!iä'ɬg^u la'^{s}An la ga ī'nagañan. WA'giên tcī'nē LAn ^{s}ē'ɬsi giên LAn lag^a l' î'sdaian.

WA'giên sî'ñgas ɺū tā'wē hī'lawani. WA'giên L! wa'ɺūAn q!ō'dalan. WA'giên anA'ñ ^{s}ā'ẋAdjū ^{s}ōtg^a gī'dagañan gAm lag^a wA'giên L! gī'da^{s}añgañan ^{s}ō'tg^a l' gī'dagañan A'ɬa. WA'giên nā'nAñ aɬ lag^a L! gwā'gālan. WA'giên L! q!otyū'-anAn.

WA'giên ^{s}ōtg^a l' gī'dagañan kîñā'ñgañan. WA'giên ^{s}a l' LŪqā'-idañan. Tā'wAn sta-i la xetg^u k!ū'îdaiAn. WA'-

[1] An island in Nass Inlet.

it. And he put it into the canoe. Then he and his grandmother ate this. And the town-people had no food to eat. And they said of this child, "He has no food to eat because he gave his food to the Eagle. He is hungry because he used to give the Eagle food."

And when the Eagle called again, he went over. And when he came below it, a whole spring salmon lay there. And he put it into the canoe. Next day it again called, and he went to it. A whale-jaw lay under it. Then he cut it up. And he put it into the canoe. And he did not give any to them (the people).

Next day it again called. A whale's tail lay beneath it. And he put it into the water. Then he tied a rope to it. Then he began to tow it. And he put it in front of the place where his grandmother lived. And he tied it there.

Next day it called again. And a whale was below it. Then he put it into the sea. And he towed it. And he put it in front of the place where his grandmother lived. And he tied it. Every day a whale lay beneath it. And he came to have ten. And he secured them all.

Then he called all of his uncles for it. And all came to him. And their wives also came. And all their sons' wives were there. And all the men were there. Then he gave five whales to his uncles. And they cut them up. And he also called people from a town far up the river. And all came.

giên LŪ'gu^{s}ē la l' î'sdaian. WA'giên nā'nAñ AŁ AŁdjī' l' tā'gañan. WA'giên lnaga'-i xa'dē gAm tao tā'^{s}Añan. WA'-giên a'nAñ ^{s}ā'ẋAdjūs hîn L! sū'dagañan, "^{s}ōtg^{a} tā'na^{s}adan ō LAg^{u} gAm tao l' ta'^{s}Añ A'ła ^{s}ōtg^{a} tā'na^{s}adan ō LAg^{u} l' q!oē'dañ AŁ."

WA'giên ha'oîsîn ^{s}ō'dē kîñā'ñsi giên ^{s}a l' LŪ'qa-idan. WA'giên la xētg^{u} l' ^{s}ā'sgadan giên tā'wAn la xetg^{u} ḷū'îdaian. WA'giên LŪ'gu^{s}ē la l' î'sdaian. WA'-daalēk^{u} îsîna'n ha'oîsîn l' kîñā'ñan giên la l' LŪ'qa-idan. Kun s^{s}a-i la xētg^{u} L!ū'îdaian. WA'giên ^{s}a-i l' qê'nanañan. WA'giên LŪ'gu^{s}ē l' î'sdaian. WA'giên gAm L!ag^{a} l' gī'da^{s}añgañan.

WA'daalēk^{u} ha'oîsîn l' kî'ñañan. La xetg^{u} ku'ngia k!ît q!ē'udaian. WA'giên tcāng^{a} la l' î'sdaian. WA'giên kwa-i ^{s}ei la l' î'sdaiani. WA'giên hit!A'n la l' ^{s}a'gadAñidAn. WA'giên l' nān nas xētg^{u} la l' î'sdaian. WA'giên hîn la l' t!ā'ładaian.

WA'daalēk^{u} ha'oîsîn l' kîñā'ñan. WA'giên ḷa xētg^{u} kun L!ū'îdaian. WA'-giên tcāng^{a} la l' î'sdaian. WA'giên la l' ^{s}ā'gadAñgañan. WA'giên l' nān naas xētg^{u} la l' î'sdaian. WA'giên la l' t!ā'ładaian. Sa'nḷans ḳ!iä'łg^{u} la xētg^{u} L!ū'îdagañan. WA'giên l^{s}ā'ña LA'aŁ^{s}älani. WA'giên t!ā'łat^{s}odjawan.

WA'giên qā'^{s}alAñ wa'ḶūAn ^{s}An l' ^{s}ā'-iyañan. WA'giên la'^{s}a L! wa'ḶūAn ^{s}o'stAL!aogan. WA'giên L! djā'alAñ î'sînan īdjā'ñan. WA'giên L! gī'dalAñ djā'adas wa'ḶūAn īdja'n. Ił a'ndjîdasi hAn î'sînAn wa'ḶūAn īdja'nî. WA'giên ku'na-i qā'^{s}alAñ g^{a} LEł l' îsdai'an. WA'giên AŁdjī'ū L! q!ē'dañani. Wa'giên la î'sînAn sa'kua ^{s}agui' lā'na ^{s}a'^{s}adaian. AŁdjiga'-i hAn îsî'n l' ^{s}aiyā'ñan. WA'-giên wa'-aḶūAn L!ūî'sL!agan.

And the chief of these was named Xa'dōgaqas. Then all those people cut up whales. And Xa'dōgaqas had a daughter. And he married her. Then they also cut up whales. And when they were cut up, they went away with them.

And at that time he went with his father-in-law. After he had been there for a while, he wanted to go to his father's town. Then his father-in-law gave him a copper. And his mother-in-law also went with him. His mother-in-law had a labret. And there is a mountain called Qadja'ñ.[1] And a mountain-goat stood on the top of this mountain. Then he shot it with a sling. And when he became ashamed,[2] he went into the sea along with his wife. And they became stones. The end.

Wa'giên sūu nañ ī'L!adagani Xa'dōgaqas hîn kia'gan. Wa'giên ā'łdjiga-i xada'-i wa'ḷūan îsî'n kunē' q!e'txasLaian. Wa'giên Xa'dōgaqas gît djadā'gan. Wa'giên la l' ī'na^{s}ēlan. Wa'giên ā'ł-djiga-i îsî'n ku'nē q!ē'dañani. Wa'giên ū q!ē'dagīsi giên wa'dañał L!ūī'sdeîdan.

Wa'giên ga'-iḷū qona'ñ ał l' qā'ḷīgan. Ga'-ig^{u} l' îs qaod qä'ñgia lnaga'-i ^{s}a l' gutqā'sLaian. Wa'giên l' qo'na t!ao lag^{a} q!ē'sLalan. Wa'giên l' djūna'n ī'sîn la'ał idja'n. L' djūnā'n stē'tga-daian. Wa'giên Qadjā'ñ hîn Lda'awē kiā'ñ. Wa'giên ā'dji Lqā'awē qol îñg^{u} mat giagiā'ñan. Wa'giên hit!a'n la l' sīwā'nłaian. Wa'giên l' ^{s}ē'dasLaian giên tcāng^{a} djā'^{s}añ ał idja'n. Wa'giên l' qwaa'-i^{s}ēła^{s}awan. Ao Lan la ^{s}ē'dañ.

18. Supernatural-Being-that-travelled-about-Naked.[3]

At the town of Ł^{s}uln[4] they drove a certain one and his grandmother away. His uncle's child was sick. And they engaged all the shamans. And they were unable to save him.

At that time he was living up the inlet with his grandmother. And when the tide went down, she dug clams. And he chopped a cedar all by himself in the woods. And he chopped it down. After he had cut it down,

Ł^{s}uln lnaga'-i ^{s}a nana'ñ ał nañ ga L! gwa'galan. L' qā gît st!ē'gan. Wa'giên L! s^{s}ā'ga wā'-āḷūan L! ḷā'ñ-gañan. Wa'giên l' qaga'ndia-i ^{s}adō' L! ^{s}ê'sgagañan.

Wa'ḷū nā'nañ ał qā'łgua l' nā'gañan. Wa'giên tcawē'^{s}ełs giên k!iū' l' ł^{s}ā'i-gañan. Wa'giên la î'sînan dīd^{a} tc!ū skī'dañgañan. Wa'giên la l' ski'k!agan. Wa'gus gū'djao han ō l' wa'gañan l' q!asgiê'nan. Hit!a'n la l' skīda'ns giên

[1] On the south side of Nass Inlet. It was from the spirit of this mountain, according to the Skidegate story, that Raven obtained the sun, moon, and olachen.

[2] I took this story down directly from the story-teller, and it is possible that I may have left out something, as the connection between the death of this mountain-goat and his shame does not seem clear.

[3] A much longer story bearing the same name may be found in the Skidegate Series of stories (Bulletin 29 of the Bureau of Ethnology, p. 210). The present tale resembles that only in the latter portion, where Many-Ledges' daughter returns to her father, walking on the surface of the ocean. In all other particulars it is similar to the story of The-One-who-got-Power-from-his-Little-Finger, with which the story bearing this title was probably confused.

[4] An old town in Naden Harbor.

he made it into a drum. And by chopping he pried a plank off from it. Then he chipped it. And then he cut it down thin. And he came home. He came home when it was evening. And when he came, he ate the clams his grandmother had dug out.

Next day he went thither again. And he again chopped it. And when the tide went out, his grandmother dug clams. And a big stone lay in front of her. And from under this, herring-tails stuck out. Then she took them out. And she had two herrings. Then she went up to the house. And she cooked them for her grandson. And when he came home, he ate. And next day he went back to work.

Then he chopped at it. And his grandmother went to get clams again. Then four herrings stuck out from under this stone. And she took them from it. And she went up. And she cooked for her grandson. Then her grandson came home. And she gave these cooked herrings to her grandson. And he ate. And the day after he went again.

Then his grandmother again went to dig clams. And she got mussels. And ten herrings lay under the rock. Then she put them into the bucket and went up. At that time her grandson brought out his cedar. And he laid it outside. And his grandmother cooked the herrings for him. And they were done. Then she gave them to her grandson. And he ate. And his grandmother also ate her mussels.

And an old mat hung in the doorway. Then his grandmother put these

wA′stA lˢā′ña l' k!a′aLaiani. WA′giên hit!A′n lˢā′ña l' skī′dAñgañan. WA′giên hit!A′n la l' skīstai′galan. WA′giên l' qā′L!agan. Sî′ñias giên l' qā′L!agan. WA′giên l' nān k!iū′ gia łˢā′-iAn l' qā′-L!as giên l' tā′gañan.

WAdaalē′kᵘ ha′oîsîn ˢa l' qagā′lan. WA′giên ha′oîsîn la l' skidA′ñgañan. WA′giên l' nān ha′oîsîn tcawˢē′łs ḷū k!iū′gia l' łˢā′-igañan. WA′giên qoa yū′An la q!ātgᵃ q!ē′yudan. WA′giên Ałdjī′ xē′dAstA ī′nañ st!a-i Ldjū′-ūL!agan. WA′giên la l' kīk!ā′taL!agan. WA′giên ī′naña-i lˢā′ña stā′ñani. WA′giên l' qagā′lan. WA′giên t!ak!anA′ñ k!ia′o la l' Lê′ñˢalañan. WA′giên qā′L!agan giên l' tā′gan. WA′giên wA′daalēkᵘ l' qagā′lan.

Wa′ḷū la l' skidA′ñgañan. WA′giên ha′oîsîn l' nān wAnā′gan. Wa′ḷū î′sîn ā′dji qwa′a-i xē′tAsta ī′nAñ stA′nsiñ xadjū′L!agan. WA′giên wA′stA l' kîtā′nL!agan. WA′giên l' qagā′lan. WA′giên l' t!a′k!AnAñ k!ia′o l' Lî′ñˢalAñgañan. WA′giên l' t!a′k!An qā′L!agan. WA′giên ā′dji ī′nAña-i ˢalAñā′si t!a′k!anAñ gᵃ l' îsdai′ani. WA′giên l' tā′gañan. WA′giên wA′daalēkᵘ ha′oîsîn l' qagā′lan.

Wa′ḷū hit!A′n l' nān ha′oîsîn wA′nagan. WA′giên-ō ˢāl gia l' î′sdagañan. WA′giên qē′gwa-i ˢē l' î′sdasi giên l' qagā′lan. Wa′ḷū l' t!A′k!An ā′dji tc!ūa′-i A′ñˢa l' skiū′ˢaL!agan. WA′giên akia′ la l' ˢā′gadawan. WA′giên ī′nAñ l' nān la′ˢAn Lî′ñalañan. WA′giên ˢalA′nsLaiani. WA′giên t!ā′k!anAñ gᵃ l' î′sdaian. WA′giên Ałdjī′ l' tā′gañan. WA′giên l' nān î′sînan ˢa′la-i A′ñˢa tā′gañan.

WA′giên k!iwa′-i ˢa lgūs sîlē′ lˢā′ña gīā′wan. WA′giên ā′dji ˢala′-i q!al l'

mussel-shells into a bucket. She did as her grandson told her. Then he worked upon his cedar. And his drum was finished. Then she tied the mussel-shells upon it (the old mat).[1] And it was finished for him. Then he also took small sticks. And he used them for beating time. Now he came to have plenty. And he stopped getting them.

Then he went towards the sea. He found a short bone. And he took it into the house. And he fashioned it into a small bird. And he finished it. And he also worked a flat cedar. Then it was finished. It had the carving of a land-otter upon it. And he made another with that of a beaver upon it. And after he had worked upon it for a while, it was completed. It had the figure of a land-otter upon it. And he finished it.[2]

And in the evening he dressed himself. Then he tied his dancing-skirt around himself. And he finished. Then he began to perform as a shaman. And this small bone bird sat upon his hand. Then he went around the fire. When he blew upon the bone, it flew away. And far off in the town his uncle's child was sick. And this bird flew along. It struck against his uncle's child. And there were many shamans in the house. And when this small bone flew away, it struck his uncle's child.

Then he said to his grandmother, "Say, I say I will perform around the sick man." He said so, although he was not a shaman. Then his grandnān qē'gwa-i ˢei l' î'sdagañan. L' tl!A'kl!an-ō l' sūda's gîña'n wA'gañan. WA'giên ā'dji tc!uwē' A'ñˢa l' LA'ałgañan. WA'giên lˢā'ña ˢē'łgīgani gū'djao ˢAN A. WA'giên a'dji ˢā'lē q!al wA'gut la l' kiū'dadjani. WA'giên lˢā'ña ˢē'łgīgani. WA'giên łkl!iên sq!ā'-ila î'sîn l' î'sdagañan. WA'giên skî'dañ ˢAN-ō l' wA'gañan. WA'giên lˢā'ña qoa'nˢälani. WA'giên LAN l' ˢēdai'an.

WA'giên q!ātgª l' qā'sˢaian. Skū'djî ẋA'tdjū l' qē'yaiyan. WA'giên ana'gª l' îsdai'an. WA'giên xetî't tc!ū'djū ˢAN la l' LA'ołaian. WA'giên la l' ˢē'łgīdaian. WA'giên tc!ū LÑa'nda î'sînan l' LA'ołagañan. WA'giên lˢā'ña ˢē'łgīgani. Lˢā'ña SLAGᵘ dā'ˢañagan. WA'giên ha'oîsînAN tc!îñ l' LA'ołaian. WA'giên l' LAoł qaod lˢā'ña ˢē'łgīgAni. Lˢā'ña SLAGᵘ dā'ˢañagani. WA'giên LAN l' ˢē'daiani.

WA'giên sî'ñias ḷū agA'ñ l' LA'ołaian. Wa'ḷū kl!A'ndjîłaga-i ˢadā'ñ l' kiū'djîłłdaian. WA'giên l' ˢē'łgīgan. Wa'ḷū hitl!A'n l' sˢā'ga-idAn. WA'giên ā'dji skū'djî xetî't ẋA'tdjū l' SL!ē îñgᵘ lˢā'ña ql!a'ogañan. Wa'ḷū ā'dji tc!ā'anuwa-i ˢadō' l' qa'ˢōñgañan. Wa'ḷū skūdjē' whū l' ẋu'sgatsi ḷū lˢā'ña ẋida'ni. WA'giên wa'djgua lnaga'-i gᵘ l' qā gît stlēga'n. WA'giên ā'dji xē'tadē ẋida'ni. L' qā gît ˢei ˢā'dawani. WA'giên L! sˢā'ga ˢa qoa'nani. Ā'djî skū'djî ẋA't-djūsi ẋida'ni ḷū l' qā gît ˢei ˢa'dawan.

WA'giên hîn nā'nAñ l' su'daian, "NAñ stlēs ˢadō' ł ˢê'tsîns lagª sū'da." GAm l' sˢā'gañan kl!iä'nō l' sā'wan. WAgiê'nō l' nān ˢa qā'-idani. WA'giên l' ˢoñ gª

[1] To make a shaman's dancing-skirt.

[2] The story-teller repeats himself here.

mother went thither. And she spoke to his father. He said to her, "Is he a shaman?" Then he called him.

At that time very many shamans were seated at the upper end of the house. Then, when his grandmother told him, he dressed himself up. And he went thither. And his beating-boards went in before him of themselves. They were carved like land-otters. Then he performed around his uncle's son, who was sick.

Then the bone he had caused to fly by blowing upon it stuck out of his (the sick man's) side. He pulled out his bone from it a little. Then he (the sick man) did not groan. And when he ceased to perform, he shoved it in again. Then (the patient) began to groan again. When he stopped performing, he pushed it in again. The house was filled with shamans who had been employed. At that time they had given him some of the property given to shamans. When they gave him all of the property that is given to shamans, he pulled out the bone. And (the sick one) was healed. Then he went to his grandmother. And his uncle gave him all of his slaves and all of his coppers. Then he entered his grandmother's house.

And he said to his grandmother, "In the night do not look up." So in the night his house was creaking. Then day broke. And his house stood there large. And he had many slaves in it. And he also had many coppers in it.

But at that time he said he would marry the daughter of Many-Ledges.[1] l' sudai'an. "La g^{u} s^{g}ā'ga-us?" hîn-ō la l' su'daian. Wagiê'nō la'^{g}an l' ^{g}ā'iyañan.

Wa'ḷū L! s^{g}ā'ga qoan tadjgui' L! î'sdaian. Wa'ḷū la'îsîn ^{g}añ La'ołaian l' nān lag^{a} sūda's ḷū. Wagiê'nō ^{g}a l' qā'-idani. Wa'giên ā'dji skî'L!añwē la kunā'st' l^{g}ā'ña xai'andaltc!aian. L^{g}ā'ña sLa'guda^{g}añagañ. Wa'ḷū l' qā gît st!ēs ^{g}adō' l' ^{g}eda'ni.

Wa'ḷū skū'djē a'ñ^{g}a l' x̣ū'x̣îdani l' dō'lē l^{g}ā'ña k!u'djawan. Skū'dja-i wa'sta łña'n a'ñ^{g}a l' da'ñx̣adaL!agañan. Wa'giên gam ^{g}añ łñā'ñ^{g}añgañan. Wa'giên Lan l' sūs giên ha'oîsîn w^{g}ē l^{g}ā'ña l' Lîx̣a'datc!agañan. Wa'giên ha'oîsîn ^{g}añ l' łiñā'ñîdan. Lan l' s^{g}ā'gagīs giên ha'oîsîn w^{g}ē l^{g}ā'ña l' Lîx̣a'tatc!agañan. L! sā'ga L! ḷā'ñgañan na'gut st!a'ogagañan. Ałdjī' wak!ia'ł lag^{a} t!ēdj L! î'sdagañan. Ā'dji s^{g}a-Lī'dawē wa'ḷūan lag^{a} L! îsdai'an ḷū skū'djî wast' a'ñ^{g}a l' î'sdaian. Wa'giên l' nañē'sLaian. Wagiê'nō hit!a'n nā'ñañ ^{g}a l' qā'-idan. Wa'giên xa'ldandjîdē wa'ḷūan l' qā lag^{a} î'sdaian; wa'giên t!ā'wē wa'ḷūan han î'sîn. Wa'giên ga'-ist' nā'nañ q!oł l' qatc!ai'an.

Wa'giên nā'nañ hîn l' sū'daian, "Gam ^{g}ā'lgua L! qē'îLa^{g}añg^{a}." Wagîña'nō ^{g}ā'lgua na-i l^{g}ā'ña ga'otc!îlgaian. Wa'giên sa'nḷanan wa'giên na-i yū'an l^{g}ā'ña tēyū'dałaian. Wa'giên xa'ldandjida-i wa'^{g}a la qoa'nan. Wa'giên t!a'awē han î'sî'n wa'^{g}a qoa'nan.

Wa'ḷū L!ao T!ēs-qoa'nē gudjā'ñ^{g}a l' ī'nasañan. Wagiê'nō hit!a'n l' qā'-idan.

[1] A cliff back of Skedans.

Then he started. He went upon the surface of the sea. After he had gone along for a while, he came to where a big Heron was sitting. "Let me tell you of a medicine," (it said). So it told it to him. It said to him, "Where are you going?" — "I am going to marry the daughter of Many-Ledges." And it said to him, "When you come to the end of a mountain which shuts its mouth, spit this medicine upon it." And after he had gone along for a while, he saw a big mountain closing its mouth. And he came to it. Then he spit the medicine upon it. Then it died.

But then he climbed on top of it. After he had gone along for a while (longer), the land again split in front of him. And he spit medicine upon it. And when it closed, he went over it. After he had gone along some distance farther, he came to ground that was burning. And he again spit medicine upon it. And it was quenched. And he went over it.

After he had gone along for a while from that place, he came to where he (Many-Ledges) lived. And he heard them chopping something behind his house. Then he went over and came close to it. Still they did not see him. It was (caused by) the slaves (of Many-Ledges). At that time one broke his stone axe. Then he heard them talking. Then they were afraid of what Many-Ledges would say.

Then there was no way apparent by which he could get into the house, because his house was of rock. Then he went back. And when he came down on the beach, he found a knot lying there.

ˢā′-iyawē qɬal gū′dō l' qa′gan. L' qā qa′o-odō ɬˢō yū′an qɬā′was ˢan qā′ɮlagan. "Kɬwa-i ẋîl dañgᵃ ɬ sū′datcɬîñ," wa′gîñ-anō lagᵃ l' sū′daian. "Giɮā′ngᵘ dañ ī′djîñ," hî′nō la l' sudai′an. "Tɬēs-qoa′nē gudjā′ñˢa ɬ ī′nañqasañgua." Wa′giên hîn la l' sudai′an "ɮdao ku′ndjū qɬo-u′ldans ɻū ẋî′lē wa′gui ɮ! tcɬî′nulgañ." Wa′ɻū l' qā qaod ɮdao yū′an qɬo-u′l-dans l' qä′ñan. Wa′giên ˢan l' qā′ɮla-gani. Wa′ɻū ā′djî ẋîla′-i wa′gui l' tcɬî′ñwaɻan. Wa′giên ā′djî kɬō′tɬalan.

Wa′ɻū ɮlao hitɬa′n î′ñgut l' qā′gan. L' qā qa′-aodō ha′oîsîn ɮaga′-i la kɬiū ˢa′ołgwaian. Wa′giên ẋîlē′ wagui′ l' tcɬî′ñwalan. Wa′giên qɬo′ułdasi giên hitɬa′n î′ñgui l' qā′gan. Ga′-ista îsî′n l' qā qa′-aodō ha′oîsîn ɮî′ga-i ˢosi ˢan l' qā′ɮlagani. Wa′giên ha′oîsîn ẋî′lē wa′gui l' tcɬî′ñwalan. Wa′giên kɬiä′lane. Wa′giên sîlē′t l' qā′gan.

Ga′-ista l' qā qa′-aod l' naas ˢan la l' qā′ɮlagan. Wa′giên l' naas dītgᵘ gîn ɮ! skî′tans l' gūdā′ñan. Wa′ɻū ˢa l' qa′gan giên qɬoɬ djîɬî′ l' qā′ɮlagan. Wa′kɬiên gam la ɮ! qêñˢā′ñan. La xaldā′ñalañ ū īdja′n. Wa′ɮū ā′djî ɬˢa-ɮluwē′ lˢā′ña l' skī′ˢoñañan. Wa′ɻū hîn l' sū′xañgañan. Wa′ɻū l' sū′wasîns Tɬēs-qoa′naiya lagᵃ l' ɬˢoa′gūˢugañan.

Wagiê′nhao gam ɮagᵘ nagᵃ l' ˢêtcɬā′-ɬiña-i qä′ñgañan na-i qoa lā îsī′ ała′. Wagiê′nō sîɬgā′ñ l' qā′-idan. Wagiê′nō qɬātgᵃ l' qasˢai′an ɻū tɬa′ñgia klodai′an l' qē′yaiyan.

And when evening came, he again went to it (the knot). And he put himself into the knot. And when his (Many-Ledges') daughter went down on the beach, she found it. Then she kicked it about. Nothing ever floated up in front of her father's house. "What supernatural being has made himself so powerful as to be washed up in front of my father?" (she said.)

Then she took it up. And she entered the house. And she showed it to her father. Then he asked it of her. And he looked at it. "Where was it?" he said. That is what he asked his daughter. "It lay on the beach." And after he had looked at it for a while, he threw it into the fire.

And when it burned away, he (the shaman) changed himself into ashes. And he let the draught from the fire blow him straight to the daughter. And he sat close to her. "I come to marry you" (he said). And he married her. Then night came.

Next day his father-in-law told him to do a certain thing. He said, "Tell your husband to get the bark of a spruce-tree I own back here in the woods." She said to her husband, "It is burning. Spit medicine upon it." And he went to it. Then he came to it. At that time the bark burned fiercely. And he spit medicine upon it. And it went out. But then he pried it off. And he took all off. And after he had loaded himself, he took it all away on his shoulder. And when he got home, he threw it down outside. And they took it into the house.

Then they put it into the fire. And they put stones into the fire. Then

Wa'giên hit!a'n sî'ñias giên ha'oîsîn la l' qā'gan. Wa'giên ā'dji t!ana'-i ˢa agA'ñ l' ˢē'ɬdaiani. Wa'giên l' gît ˢa qasˢa's ɻū la l' qē'yaiyan. Wa'ɻū la l' st!Ak!ā'dagAñgañan. GAm l' xā'dˢa q!ātgᵘ gîn gīî'sˢwaˢañgañan. "Gasî'n sˢān agA'ñ ɬña'-iya dī xāt q!ātgᵘ gī'îsawa?"

Wa'giên la l' sk!ā'-idan. Wa'giên nagᵃ l' qatc!ai'an. Wa'giên xā'dAñ lA l' qê'ndaian. Wa'giên la'aɬ la l' gīnā'ñan. Wa'giên la l' qê'ñgañan. "GīLā'nō l' idja'n," hî'nō l' sā'wan. Hîn gida'ñ Aɬ l' kiä'nañan. "Q!adō' l' sq!a'odagAn." Wa'giên la l' qêñ qaod tc!ā'nāsi la l' k!ā'dasˢaian.

Wa'giên l' ɤu'ɬtAmadjan giên ɬtā'mēt ˢa agA'ñ ˢē'ɬdaian. Wa'giên l' gît ya agA'ñ l' ɤu'îsīyêndaldaian. Wa'giên la q!oɬ l' q!ā'wan. "DAñ ɬ ī'naga-i ˢA'nō ɬ ī'dja." Wa'giên la l' ī'naˢelan. Wa'giên sî'ñaiyAn.

Wa'daalēkᵘ l' qo'na l' xA'ldañan. "Adī't qēt q!otc ɬ dā'giañgAñ Lā'lAñ dīgᵃ î'sda ɬ," hîn l' sā'wan. "La ˢos ɻū lagui'gᵃ ɤîlē' L! tc!î'ñūlîñ," hîn Lā'lAñ l' sūdai'an. Wa'giênō la l' qAgā'lan. Wa'ɻū la'ˢAn l' qā'L!agan. Wa'ɻū ā'dji q!Al ˢoyū'anani. Wa'giên ɤîlē' wA'gui l' tc!î'ñwalañ. Wa'giên k!iä'lAn. Wa'ɻū L!ao hit!A'n lˢā'ña wa'stA l' kî'tawaiAn. Wa'giên wA'stA la l' kī'hīlawan. Wa'giên lˢā'ña gui'gañ l' îsda'si ɻū la'ˢAn l' skiū'îdˢodjawan. Wa'giên l' qā'L!as giên kiä l' skiū'sLaian. Wa'giên nagᵃ L! î'sdaiani.

Wa'giên hit!A'n tc!ā'anuwē L! sî'sˢaian. Wa'giên qwa ˢei L! sî'sˢaian. Wa'glên

the stones became hot. And they placed a big box by the side of the fire. Then they put the stones into it. And he called his son-in-law. Then he went thither. And he entered the box. And he spit medicine upon the hot stones. Then they became cold. Then he went in. And they put something over him.

And after he had sat there for a while, he tapped with his finger on the side of the box. And a report was heard inside. Then his father-in-law said, "My child's husband's heart has burst with the heat." Then they took the cover off. And he stood up. And he went in to his wife. And he sat by his wife.

Next day he again said, "Tell your husband to kill my eagle that sits over there." So he told his daughter. So next day he went thither. His father-in-law gave him his bow. Then he started. And he came under it (the eagle). When it saw him, it made a great screeching. And he spit medicine upon it. And then he shot at it. And it fell. And he got it and carried it away. And he threw it down outside. Then it was taken into the house.

Next day he again told his son-in-law to do something. "Say, my child, tell your husband to kill my hair-seal lying on the rocks yonder." All that time his wife gave him instructions. "When you come to it and it growls at you, spit medicine upon it." Then he came to it. And when it growled, he spit medicine upon it. Then it died, and he carried it off on his shoulder. And he threw it down outqwa'a-i kɬĭ'nîsLaiani. Wa'giên tōt yū'an tcɬā'anuwē qɬoł tcɬîsLai'an. Wa'giên hitɬa'n qwa'a-i wēd L! î'sdaian. Wa'giên qo'nañ ˢan l' ˢai'yañan. Wa'giên la'îsîn ˢa qā'gani. Wa'giên tō'da-i ˢei l' qatcɬai'an. Wa'giên ā'dji qwa'a-i kɬĭ'nasi gui x̣ila'-i l' tcɬĭ'ñwalani. Wa'giên tā'daˢeɬdaian. Wa'ɻū ˢei l' qatcɬai'ani. Wa'giên la u'ñgui gîn L! î'sdaian.

Wa'ɻu ˢa l' qɬao qa'odō tō'da-i dōł l' sLɬa'sgadani. Wa'giên ˢa gîn kɬa'dalani. Wa'ɻu l' qo'na hîn sā'wan, "Dī'nañ LāL kɬōgª x̣alqada'lgañ." Hîn l' qo'na wa'giên sā'wan. Wa'ɻu ā'dji wa'sta L! îsdai'ani. Wa'giên sta l' gia'Lɬagan. Wa'giên djā'ˢañ ˢa l' qatcɬai'an. Wa'giên djā'ˢañ qɬoł l' qɬā'wan.

Wa'giên wa'daalēkᵘ ha'nîsînan hîn l' sā'wan. "Ā'djgua ˢōt qɬā'was Lā'lañ dī'na tia'ał," hîn wa'giên gīda'ñ l' sūdai'an. Ałdjī'ĭł wa'daalēkᵘ ˢa l' qā'-idan. L' qo'na ɬˢēt dā'ˢagan Ałdjī'ū qonā'ñgª l' xā'sLaian. Wa'giên la l' qā'-idan. Wa'giên la xetgᵘ l' qā'Lɬagan. La l' qêns ɻū l' kîñā'ñyū'anan. Wa'giên x̣îlē' la'gui l' tcɬĭ'ñwalan. Wa'ɻu Lɬao la l' tcɬîga'n. Wa'giên l' ɻĭ'waian. Wa'giên la l' dōs giên la l' u'nɻēîdan. Wa'giên kia' la l' kɬā'daian. Wa'giên nagª la l' îsdai'an.

Wa'daalēkᵘ îsîna'n ha'oîsîn qona'ñ l' xa'daña. "Djā ɬqên ā'djgua xōt ɻ'ɬndas l' LāLañ dī'na tī'aał." Qwa uñgᵘ l' ɻ'ɬndaian. Wakɬiā'ɬū l' djā l' kî'ñgūgañgañan. "La'ˢan dañ qā'Lɬas ɻū dañ ˢan l' qɬē'gans ɻū la'guig' x̣îlā' L! tcɬîñu'lgañ." Wa'giên la l' qā'Lɬagan. Wa'giên l' qɬē'gans ɻū lagui' x̣ĭ'lē l' tcɬĭ'ñwal. Wa'giên l' kɬō'tɬalan giên sta la l' skiū'ɻîîdani. Wa'giên kia' la

side. And he entered the house. Then night came.

Next day he again told his son-in-law to do something. "Let your husband kill for me the devil-fish which is sitting over there." And he started thither. And a stick for killing devil-fish lay in one corner of the house. He took it. And he came to it (the devil-fish). Then he spit medicine upon it. And it died. And he pulled it out with this devil-fish-stick. Then he carried it off on the end of the stick and laid it in front of the house.

Then her father began to groan, because (the young man) had destroyed his supernatural powers. "The skins of my supernatural powers," (her father) said. And (the young man) entirely destroyed his (father-in-law's) supernatural powers.

And he was the only one who brought his wife water. And after he had brought it, he placed it before her. And she dipped a feather into it. Then she looked at the water dripping off from it. When it dripped off well, she drank.

Then the man wanted to return. So next day he and his wife started. And they walked upon the surface of the ocean. And he came to the place where he had formerly lived. He came to it with his wife. Then he and his wife entered the house. And his grandmother was glad to see his wife.

Then he alone always went for water for his wife. Then she said to her husband, "Do not speak to the women sitting along the edge of the creek." So he always (never) did. When he returned from getting water, she dipped l' k!ā'daian. Wa'giên nag^{a} l' qa'tc!aian. Wa'giên sî'ñiaiyan.

Wada'alēk^{u} îsîna'n qonā'ñ l' xa'ldaña. "Ā'djgua nō q!a'ogan ɬ lā'lañ dīg^{a} tī'aaɬ." Wa'giên la l' qā'-idan. Wa'giên ku'ngada nōtagā'ñō sq!ā'gatawan aɬdjī'ū wa'giên l' sqā'-idani. Wa'giên la'^{s}an l' qā'L!agan. Wa'ɫu x̣îlē' la'guig' l' tc!î'ñwālan. Wa'giên l' k!ō't!alan. Wa'giên ā'dji nōtagā'ñwa-i aɬ la l' da'ntc!îstawagan. Wa'giên hit!a'n la l' kī'tdjiîdan giên na-i xañg^{u} la l' î'sdaian.

Wa'ɫu hit!a'n l' xāt aga'ñ ɬñā'ñîdan. Wa'giên gîn s^{s}ā'nuwa l' dā'^{s}agan l^{s}ā'ña l' qo'na hī'ludas a'ɬa. "Dī s^{s}ā'nuwē-ē q!alā'-ā" hînō l' sā'wan. Wa'giênō s^{s}ā'nuwē lā l' hī'ludaian.

Wa'giên la s^{s}o'nanō djā'^{s}añg^{a} ^{s}anɫ dōgī'-īgañan. Wa'giên lag^{a} l' dō'^{s}odjus ɫū l' xētg^{a} l' tc!î'slagañan. Wa'giên t!ā'^{s}unē w^{s}ē l' dat!ō'ɬgagañan. Wa'ɫu kwask!ā't!aldaña-i l' qê'ñgañan. Wa'sta kwask!ā't!aldaña-i lāas ɫū l!ao l' x̣ū'lgañan.

Wa'ɫu sîɬgā'ñ nañ ī'ɬiñas gutqā'slaian. Wa'sta wa'daalēk^{u} hit!a'n djā'^{s}añ aɬ l' qā'-idan. Wa'giên hit!a'n ^{s}ai'yū q!al gut l' î'sdala^{s}awan. Wa'giênō l' nā'gan ^{s}an l' qā'L!agan. Djā'^{s}añ aɬ l' nā'gan ^{s}an l' qā'L!agan. Wa'giên djā'^{s}añ aɬ nag^{a} l' î'stc!awan. Wa'ɫu l' nān ō djā aɬ gudaña'-i lā'gan.

Wa'giênō la s^{s}un djā'^{s}añ g^{a} ga djīīyagī'gañan. Wa'ɫu hîn lā'lañ l' sū'dagañan, "Gam ^{s}a'nɫē djîng^{u} L! djā'ada L!ū'das ɫū ^{s}a L! gū'sū^{s}añg^{a}." aɬdjī'aɬu gîña'n l' ^{s}ê'dagī-īgañani. Lag^{a} djī'djūs ɫū t!a'^{s}unē w^{s}ē l' dat!ō'ɬgagañan. a'nɫē

the feather into it. Women kept sitting around the creek waiting for him. They wanted to marry him.

For a while he continued to go for water. Then he saw a woman waiting for him near the edge of the creek. And he spoke to her. The woman spoke to him. And he answered. Then he set the pail before his wife. And his wife, as before, dipped a feather into it. And after she had dipped it in and pulled it out again, his wife saw that the water was slimy.

Then she did not ask anything of her husband. At that time she was going to go to her father. And she said to her husband, "Do not come with me." Then his wife went out. She walked upon the surface of the ocean. And her husband went with her. Then he also went upon the surface of the sea after his wife.

And after she had gone along for a while, she said to her husband, "Turn back, lest I look at you." But still he walked after his wife. Then she looked round towards her husband. And there was a hole right under him in the sea. And he fell into it. Then she made a mark with her finger above her husband, right over him, on the sea, and started away from her husband. And she came to her father's house.

And when she entered, her father asked her, "Where is your husband, child?" And she said to her father, "He came with me, and when I looked towards him he fell into the sea." Then he commanded his slaves to get his son-in-law's bones. So they went and got them. They reached them, took his bones, and picked all of them djîng^{u} L! djā′ada Lłū′dagañan lA kłiū′ ^{s}ê′tagīgañan. L' īnaga′-i dA l^{s}ā′ña L! gudA′ñgañan.

Lag^{a} djī qa′odō ^{s}A′nḷē djîng^{u} nAñ djā′ada la kłiū′ ^{s}e′tAs l' qä′ñAn. WA′-giên la l' gū′sawan. NAñ djā′adas ū la gū′sawan. WA′giên laas xA′ñgułañ la gū′sawan. WA′giên ^{s}anē′ djā′^{s}Añ xetg^{u} l' tcłî′sLaian. WA′giên l' djā tła′^{s}onē ha′oîsîn w^{s}ē dAtłō′łgaian. Wēd dAtłō′łgas giên wA′stA l' dA′ntłōstas ḷū ^{s}A′nḷē dā′^{s}Añasi l' djā qä′ñAn.

Wa′ḷu gAm LĀ′lAñ Ał l' kiä′nAñ^{s}añan. Wa′ḷu xā′dAñ gui l' qā′-idañqasasLaian. "GAm dī′Ał L! î′s^{s}añg^{a}," wA′giên hîn LĀ′lAñ l' sū′daian. Wa′ḷu hitlA′n l' djā qā′gālan. ^{s}ā′yawē q!A′lgudō l' qā′gani. WA′giên l' LāL îsî′n la′Ał idja′n. La î′sînanō wA′giên djā′^{s}Añ ḷ^{s}ā ^{s}ā′yawē q!Al gut qā′gan.

WA′giên l' qā qaod LĀ′lAñ hîn l' sū′daian. "GAm dA′ñgui ł qē′yAnd^{a} ł stīł." WA′kłiên djā′^{s}Añg^{a} l' ḷtē′idjañan. WA′giên l' LĀ′lAñ gui l' qē′yaiyan. WA′giên ^{s}ā′yawē la ẏa xełā′lan. WA′-giên ^{s}ei l' ḷawī′gaian. WA′giên LĀ′lAñ sa′si ^{s}ā′yawē waiyā′-a l' sL!î′łaian giên LĀ′lAñ stA wA′giên l' qā′-idan. WA′giên xāt naas ^{s}An qā′L!agAn.

WA′giên l' qatcła′s ḷū "GīLā′nō dAñ LāL ī′djîñ, łqên," hî′nō l' xāt la′Ał kiä′nañan. WA′giên "Dī′Ał l' ī′djînō la′gui ł qē′îgAn ḷū tcāng^{a} l' ^{s}ā′tAgagAngua," hî′nō xā′dAñg^{a} l' sā′wan. Wa′ḷu l' xA′ldañalAñ l' qonā′ skūdj da′oga-i ^{s}Ang^{u} l' sā′wan. WA′gîñan l^{s}ā′ña L! dā′wan. WA′gu ^{s}An l^{s}ā′ña L! î′sL!agAn. WA′giên l' skū′djî l^{s}ā′ña L! î′sdaian

up. Then a thigh-bone was missing. And they arranged his bones carefully. Then his wife spit medicine upon him. And he revived. And one of his legs was short.[1] The end.

giên wa'ḷūan l^{s}ā'ña l' qê'nstaian. Wa'-giên nañ s^{s}wā'nsîñ l' q!ału'lga-i l^{s}ā'ña ga'oan. Wa'giên l' skūdj da'man l^{s}ā'ña l! la'ołaian. Wa'ḷu hita'n l' djā la'gui xîlē' tc!ī'ñwālan. Wa'ḷu hit!a'n l' xē'-nansLaian. Wa'giên l' ī'nawē l^{s}ā'ña k!oa'nan. Ao lan la ^{s}ē'dañ.

19. The Sleep-Power.

The chief of the town of Gîtadjū'[2] was named Djagamsī'tkas. And one of the people in this town was a good hunter. He shot hair-seal all the time, as well as other fur-bearing animals, — land-otter and marten, deer and black bear. And when he went out again, he did the same thing. Every day and every night he did the same thing. And his canoe was always full. And on no day did he come back with an empty canoe.

By and by he went to hunt again, and came back with an empty canoe. He did not shoot the smallest thing. And by and by he again went to hunt. And again he came home with an empty canoe. And again he did not shoot the smallest thing. Every day he went hunting, and shot nothing each time. He did this for a long time. Something began to tell him. Therefore he was like this. When he was unable to kill anything, his friends talked about it much.[3] And after he had wondered at himself for many days, he staid at home, because he had killed nothing. He was surprised.

Gîtadjū' lnaga'-i g^{u} nañ ī'L!agidagan Djagamsī'tkas hîn kia'gan. Wa'giên lnaga'-i xadē' s^{s}wan s^{s}ā'-igañan. Xōt l' tcī'nłūgīgañan gîn ^{s}ā'wa ^{s}a'ada î'sîn sLa'gu îsgiê'n k!ū îsî'n k!āt da'ñałan îsî'n tān da'ñał han îsî'n. Ha'oîsîn l' lūqā'-its giên gîña'n han ha'oîsîn l' wagā'ñan. Hîn l' wagī'gañan sî'ñia wa'ḷūan ^{s}ai îsgiê'n sa'nḷan wa'ḷūan ^{s}ai îsî'n. Wa'giên lūē' lā staogagī'gañan. Wa'giên sa'nḷan wa'ḷūan ^{s}ē gam lū-q!ā'łgū l' lūqā'L!a^{s}Añgañan.

Wa'giên ha'oîsîn līsḷū'an l' s^{s}ēyä'nan ḷū lū-q!ā'łgū l' lūqā'L!agan. Gam gîn tc!ū'djūan l' tc!ā'^{s}añan. Wa'giên ha'oîsîn lī'sḷūan l' s^{s}a'-iyänan. Wa'-giên ha'oîsîn lūq!ā'łgu l' lūqā'L!agan. Wa'giên gam ha'oîsîn gîn tc!ū'djū han l' tc!ā'^{s}añan. Sa'nḷan wa'ḷuan ^{s}ai gîn l' tā'nas k!iêł gam gîn l' tc!^{s}añgā'ñan. Djī'îña hîn l' ^{s}ē'didan. Lag^{a} ga giała'n-dîîdan. Ałdjī'Ałū l' ^{s}ē'lan. Gîn tiē' ^{s}adō' l' ^{s}esga's ḷū l' tā'wē xu'ndayū'an-gañan. Wa'giên ^{s}āl qoan gut aga'ñ l' q!a'lsLas ḷū ana' l' idja'n gam gîn l' tīyā'^{s}añan a'ła. ^{s}A-ia'ña l' ł^{s}asḷā'-wane.

[1] Compare story of Łaguadjî'na (Bulletin 29, Bureau of American Ethnology, p. 255).

[2] Probably a synonyme for Gyidesdzo or Kittizoo, the southernmost branch of the Tsimshian, who lived in Milbank Sound.

[3] The luck of a hunter might be destroyed if his wife were unfaithful, or if he did not observe the taboos properly.

And he went off again during the night, while it was very calm. And he went far beyond the places where he used to kill things. And since it was too far to return, he began to collect shell-fish. He was going to camp for the night. He had not taken food with him.

And in the evening he hunted for a good place. After they (he and his steersman) had found a good place, they landed there. And they took their shell-fish up to the woods. And they lighted a fire with a drill. And they put much wood on the fire. And when it burned well, they cooked their shell-fish. When it was done, they began to eat. And one of them went to get the bailer.

And when they got through eating, they drew up their canoe. And they went to sleep. And when they went to bed, he said, "Did something perhaps tell of us, that we should kill nothing to-morrow?"

And in the morning, while it was yet dark, they launched their canoe. And they went back to the place where they used to kill things. And again they killed nothing. And they arrived near the town, having killed nothing. And while they were still a little distance from the town, evening came. And their canoe was still empty. He had not shot the smallest thing.

And when it became quite dark, they came quite close to the town. And while they were going along, he heard something above him make a noise like "Tcs-s," and it said the same thing again. And he struck at it blindly

Wa'giên ha'oîsîn îsîna'n lī'sḷūan ḷai'yūłas ḷū ˢā'lgᵘhan l' lūqā'-idan. Wa'giên giē' gîn l' l!dagā'ñan t!algᵃ ˢaguē' l' lūqā'gan. Wa'giên sîłgā'ñ stˢē'lga-i ˢa l' djī'îñˢēłs ḷū tcao l' î's-deîdan. L' ˢā'ldañqasagan. Gam l' ta'ołgadaˢañan.

Wa'giên sî'ñias ḷū la'ga lā da l' dīyîñgā'ñan. lagᵃ lā l' qēyuwa's giẹ̄n gᵘ l' ˢā'sgadaˢawan. Wa'giên tcā'wē dī'daga a'ñˢa l' îsdā'ˢawan. Wa'giên l' łkīslawē'ˢawan. Wa'giên dā'dja-i tc!ā'nū l' sîsyū'anaˢawan. Wa'giên da sîslyū'ans ḷū tcā'wē a'ñˢa l' la'ñˢalañ-aˢawan. ˢala'nsla's ḷū l' ta-idā'ˢawani. Wa'giên xo't!oa l' sˢwan ū dōa'wan.

Wa'giên l' tagī'ˢwas ḷū lū'ē dī'da a'ñˢa l' îsdā'ˢawan. Wa'giên l' q!aslā'-ˢawan. Wa'giên tē'sḷuˢwas ḷū, "Ada'ł îsî'n gᵘ gam gîn t!ala'ñ tc!ā'ˢañūsîn gwā'łañanō' īl! ga ga giała'ndaałñgañ," hîn l' sūugā'ñan.

Wa'giên sa'nḷans ḷū hawa'n sa'nḷan ˢalgā'gandan lū'ē tcāngᵃ a'ñˢa l' îsdā'-ˢawan. Wa'giên sîłgā'ñ giē' gîn l' l!'daˢōganañan ˢai l' lūqā'ˢwan. Wa'giên ha'oîsîn gam gîn l' tia'ˢañˢawan. Djī'ña l' lūqa'ˢos giẹ̄n gam gîn l' tīyā'ˢañ-gañan. Wa'giên gam gîn tîyā'ˢañgan-dan lnaga'-i ˢan l' dōaña'-iˢēłaˢawane. Wagiê'n hawa'n lnaga'-i sta lī l' djī'ña-ˢūgandan sîñiai'an. Wa'giên luē' q!al hawa'n lˢā'ña idja'ni. Gam gîn tc!ū'djawan l' tc!ā'ˢañan.

Wa'giên ˢalga'-iˢēłdjîłī's ḷū lnaga'-i q!oł īk!ī' l' lūqā'l!aˢawan. Wa'giên l' lūqaˢoga'ndan la set "Tcs-s" hîn gîn sūs l' gudā'ñan. Wa'giên ha'oîsîn wa'ḷˢa wagîña'n han sā'wan. Wa'giên alē' ał la'da lagwā'nan l' skī'dadan.

with his paddle. And he clubbed it to death. And he knocked it into the canoe. Then they did not know what kind of bird it was. And he felt of it. And it was not like birds. It was very small. This was the Sleep-Power. It was named QAN.

Then they arrived at the town. And he took his bow and all of his clothing. And they tied the canoe. And they went up to the house. It was still long before bedtime. Then they entered the house, and not one was sitting up. And the hunter was astonished at it.

Then he went to his wife. And he wanted to awaken her. And he tried to awaken her. And when he was unable, he tried still harder. And he was unsuccessful. Then he also tried to awaken his children. And he was unable to awaken his children. But the other (his steersman) did not try to awaken his wife.

Then the first one said, "I was unable to awaken my wife and children. You, too, try to awaken yours," he said. And he also started to awaken his wife. And he also was unable to awaken his wife. He said, "I also cannot awaken my wife."

And the hunter said, "Enter the next house. I will look at (the house on) the other side." And they went out, and one entered the house next to him. And the other also entered a house. Then they looked into all the houses in the town. And they tried to awaken all. WA'giên la l' skī'yadaian. WA'giên LŪ'gu^{s}ē la l' skīḶū'wēḶīgan. GAM gîn xē'tada îs ^{s}AN wa'Ḷu l' u'nsAd^{s}añan. WA'giên la l' LAgudā'ñan. WA'giên gAM xetê't ^{s}a l' dō^{s}Añ^{s}ā'ñan. L' ītc!ō'-djawan. QAN s^{s}anawa'-iyū idja'n. QAN hîn-ō l' kia'gan.

WA'giên lnaga'-i g^{u} l' ^{s}asgadā'ne. WA'giên l' ł^{s}ē'dē da A'ñ^{s}a l' xā'-its giên gîn l' gī^{s}A'ndAs wa'ḶūAn î'sîn A'ñ^{s}a l' îsdai'an. WA'giên Lūē' l' kiū'gīsga-da^{s}awani. WA'giên l' îsdA'lgała^{s}awan. Hawa'n L! q!A'sLgAñAs ^{s}a djīñā'gan. WA'giên na-i ^{s}ē l' îstc!ā'^{s}awan giên gAm nAñ s^{s}wā'nsîñAn yā'ñgułañ q!ao-^{s}ā'ñan. WA'giên nAñ sā'-iya^{s}a'-iyas ^{s}Ai ławai'yani.

WA'giên djā'^{s}Añ ^{s}a l' qā'gan. WA'giên djā'^{s}Añ Lskī'nAñē dA l' gudā'ñan. WA'giên la l' Lskî'nsînsḶaiyan. WA'giên la ^{s}adō' l' ^{s}esga's Ḷū qo'nan ha'o-îsîn la l' îsdai'an. WA'giên la ^{s}adō' l' ^{s}êsgai'yan. Wa'Ḷu gīdalA'ñ îsî'n l' LskînA'nsînsḶeîdan. WA'giên l' Lîskîn-A'ñawē' ^{s}adō' l' ^{s}êsgā'wan. WA'giên nAñ s^{s}wan L! gAm djā'^{s}Añ LskinA'ñgu-dAñ^{s}ā'ñan.

WA'giên hîn nAñ s^{s}wan l' sūdai'an, "Djā'^{s}Añ Lskîniyē' ^{s}adō' l' ^{s}êsga'n L! ẋA'dalas î'sîn. Dā î'sîn ł nAñ Lskî'na-guda'ñ." hîn l' sā'wan. WA'giên la îsî'n djā'^{s}Añ Lskî'nsînsḶîîdan. WA'giên la îsî'n djā'^{s}Añ Lskî'niyē ^{s}adō' ^{s}êsgai'an. "Ła îsî'n nAñ ^{s}adō' ^{s}êsgā'ñgua," hîn l' sā'wan.

WAgiê'n gîn nAñ tc!î'nłao^{s}a-ias hîn sā'was "A'naga-i ł qatc!a'ñ. Ła î'sîn ā'djguaga-i qêndā'lsga." WA'giên l' îsa'^{s}awas giên na-i la q!oł tīdai'ani ^{s}A-i nAñ s^{s}wan qatc!ai'an. WA'giên nAñ s^{s}wan î'sîn nē tīs^{s}wā'n ^{s}Ai qatc!ai'an. WA'giên lnaga'-i ^{s}ask!^{u} hAn l' qê'ñ^{s}as-

And they could not awaken them. They were all dead. And they returned into their house.

Then one went down to get the thing they had killed during the night, because they were astonished. And they took it into the house. It was not like a bird. It was small. It had no feathers, but it had wings. And they said to one another, "Perhaps this is the thing that makes people sleep. They say that that is the only thing that cries like this." Then they knew that all had died because they had killed the small bird. It was called the Sleep-Power.

He (the hunter) totally destroyed his uncle's town. But the two that killed it did not die. And since they were afraid of it, they dug a very deep pit (for it). And they were afraid to stay at the town. And they went to another country.

Then they arrived at the town. And they came to the town-chief. And when they got into the house, the chief told them to sit right near himself. And (the hunter) said, "My uncle's entire town quickly fell asleep forever. What do you think was the cause of it? Before, when I hunted, I killed many things. Now I could not. I came home every time with an empty canoe. Wondering, I staid at home for a long time. And when it was calm, I again went out hunting. And before I had shot anything, night came upon me. And the day after, I returned. And at the time when I got near the town, it was evening. At that time I struck down

La^{s}awan. Wa'giên l! wa'ɫūwan l' lîskî'n^{s}an djada'ñ^{s}ūgañan. Wa'giên l! wa'ɫūan ^{s}adō' l' l! ^{s}êsgā'^{s}awan. L' k!o'taɫg^{u}^{s}odjawan. Wa'giên gia l' nā'ñ-^{s}awan ^{s}a-i sîɫgā'ñ l' îstc!ā'^{s}awan.

Wa'ɫu ^{s}ā'lgue gîn l' skī'ɫawē'^{s}awan nañ s^{s}wan dō^{s}as^{s}ai'an ^{s}a-i l' ɫ^{s}ā'sɫūwasi a'ła. Wa'giên nag^{a} la l' ɫ'slc!a^{s}awan. Gam xetî't gîña'n l' ^{s}edā'ñan. L' tc!ū'djawan. Gam l' t!a'^{s}un^{s}añan hī'-k!wan l' xia'gagan. Wa'giên hîn g^{u} l' sūdā'^{s}awan, "Gîn l! gî'nq!aslgañas ū idja'aɫî'ñgañgua. Aɫk!ū'sū hîn kîñā'n-gañañ l! sū'gīnēgua." Wa'ɫu ^{s}an l' u'nsadaɫ^{s}awani xetî't xa'djawē l' tia'-^{s}awanē a'ła l! wa'ɫūan k!o'taɫgaian a. Qan-s^{s}ā'nawē hîn l' kia'gan.

Qāñ lā'na l' skia'os^{s}wan^{s}ā'ñan. Wa'-giên adjī' l! skîɫūai'ani sta'ñan l! gam k!ō'taɫgañan. Wa'giên la'ga l' ɫ^{s}wā'-gaɫ^{s}was giên tcān ^{s}aguī' la l' ɫ^{s}ēuɫa'o-awan. Wa'giên lnaga'-i g^{u} īdjîga'-i g^{u} l' ɫ^{s}wā'gaɫ^{s}was giên lag^{a} q!a'lat ^{s}a l' îsā'^{s}awan.

Wa'giên lā'na gu l' ^{s}ā'sgada^{s}awan. Wa'giên nañ lā'na l^{s}ē'îgas q!oɫ l' ^{s}ā'sgada^{s}awan. Wa'giên nañ lā'na l^{s}ē'îgas q!oɫ l' ^{s}ā'sgada^{s}awan. Nag^{a} l' î'stcli^{s}was giên nañ ī'l!agidas q!o'ɫgañ djîɫī' l' kî'lɫ!ūda^{s}awan. Wa'giên "Hawī'-dan dī qā'gia lnaga'-i ^{s}āsk!^{u} han q!a-s^{s}wā'nañgañ," hîn l' sū^{s}ā'wan. "Gūs ^{s}a'gananō īdja'n dañ guda'ñgañ. Ł sa'-igan ɫū ku'na gîn ɫ l!'dayūangan. Wa'giên ^{s}adō' ɫ ^{s}ê'sgaslani. lū q!ā'ɫgu ɫ lūqā'l!agīgîni. Wa'giên ɫ q!a'lslgan ɫū ana' ɫ îsxa'nskīdan. Wa'giên ha'o-îsîn ɫai'uɫga'n ɫū gîn ɫ tā'nagan. Wa'-giên gam hawa'n gîn ɫ tc!^{s}ā'ñgandan dī'da sî'ñigan. Wa'giên g^{u} ɫ ^{s}ā'ldagan. Wa'giên wa'daalēk^{u} sîɫgā'ñ ɫ lūqā'-idan.

a small bird. Next day I looked at it. Then we knew that the bird had caused their death." So he said. The end.

Wa'giên lnaga'-i q!oł ik!ī' ł Lūqā'L!agan ḷū sî'ñigan. Wa'ḷu xetî't ẋa'tdju ł skiḷuē'gan. Wa'daalēk^{u} la ł qē'ñgan ḷū xetadē' ^{s}agana'n L! k!ō't!ałgaiani ^{s}An īL! u'nsadałgani." Hîn l' sū^{s}ā'wan. Ao Lan ku'nskīdañ.

20. Skastā'nLas (Pecker).

Pecker[1] and his wife came to live below Wa'dan.[2] And every evening he left his wife to go hunting. And he killed nothing, and returned with an empty canoe. Every evening he came back with an empty canoe. And he wondered at it.

Then he again went out in the evening. And he did not go far away. Then he returned. And he came near the house. And he went stealthily to look at his wife. And he looked at her through a hole in the (mat) door. Then the fire was bright, and his wife lay beside the fire. And her face was turned towards the wall. And she had her arms clasped under her neck. Then her husband saw her hands. And her husband thought they were the hands of a man. He thought a man was lying with his wife. Her little child was lying by her.

Then he turned his wife's hand palm upward. And he put a red-hot stone upon her hand with the tongs. And when she felt it, she screamed. And she ran out. Then he knew it was his wife.

Then his wife ran into the sea on account of the burning. And he took his child and put it on his back. Then

Skastā'nLas djā'^{s}añ ał Wa'dan t!a'-gusia nē'^{s}ēlan. Wa'giên sî'ñia wa'ḷūan gut djā'^{s}añ staA l' s^{s}a-iîngā'ñan. Wa'-giên gam gîn l' tca^{s}ans giên Lū q!ā'łgu l' ^{s}ā'sgidañan. Sî'ñia wā'ḷūan Lū q!ā'ł-gu l' ^{s}ā'sgidañan. Wa'giên l' q!ā'lsL-aiani.

Wa'giên ha'oîsîn sî'ñias ḷū l' Lūqā'-idan. Wa'giên gam wa'djgui ^{s}a'gui l' Lūqā'^{s}añan. Wa'giên sîłgā'ñ l' stē'^{s}ēlan. Wa'giên nē q!oł aa'nan l' ^{s}ā'sgadan. Wa'giên djā'^{s}Añ l' qē'ñq!ołda^{s}āgan. Wa'giên k!iwē' xē'lasi ^{s}Ai la l' qên-tc!ai'an. Wa'giên dādj ^{s}ā'tagagan wa'giên tc!ā'nuwē djîng^{u} l' djā tīdai'an. Wa'giên dī'tAgui l' xañā'wan. Wa'-giên xē'lañ xetî't l' ẋidiā'ñan. Wa'giên l' sL!a-i l' Lāl qä'ñan. Wa'giên nañ ī'łiña sL!a-i î'sîn l' Lāl gudā'ñan. Nañ ī'łiña l' djā'ał tī'dan l' gudā'ñan. L' gī'dî ẋa'tdjūs la q!oł tīdai'an.

Wa'giên djā'^{s}Añ sL!a-i xañg^{u} l' Ldjā'-wan. Wa'giên qwa s^{s}ē'łtadja l' sL!ē îñg^{u} l' tc!aqē'łnagan. Wa'giên wē la qa't!eîts ḷū l' q!a'ñadaiyan. Wa'giên l' ^{s}adā'gan. Wa'ḷu l' djā îs ^{s}An l' u'nsadalan.

Wagiê'n tcāng^{a} l' djā ẋu'l^{s}atagaiyan. Wa'giên gīdā'ñ l' dōs giên la l' u'n-gīgan. Wa'giên gidā'ñ da'ñał djā'^{s}Añ

[1] Or Taking-out-Things-with-his-Bill.

[2] The name of a creek a short distance up Masset Inlet.

he and the child cried at the place where she went into the water. Every day he wept. And he did not want to eat, for sorrow. And his child also wept with him.

After he had wept there for a long time, he cried himself into a different condition. And right there he turned into stone. And his wife became stone under water. And now the stone is named White-Stone.[1] And when people came down from above, and came to this woman, they put their labrets into the sea. Then their canoes did not go down into the sea also. When they did not give her their labrets, she took their canoes. By and by a current came up boiling, and their canoes stood up straight and went down. But when they gave her their labrets, their canoes did not go down. The end.

LāG^{u} l' s^{g}ā'-iłgañan. Sa'nḶan wa'ḶūAN gut l' s^{g}ā'-iłgañan. WA'giên gAm gataga'-i dA l' gudAñ^{g}ā'ñgañan l' gudAñē' st!ēga'n A'ła. WA'giên l' gī'da hAN îsî'n la'AŁ s^{g}ē'łgā'ñan.

Djī'-īña gu l' sū'si Ḷū ^{g}AN l' kîl^{g}ā'tagai-^{g}elan. WA'giên g^{u}hA'n l' qwa'-i^{g}elani. WA'giên tcān hAN îsî'n l' djā qwa'-i^{g}elan. WA'giên sa gū'stA L! LŪ'qas Ḷū anA'ñ djā'adas ^{g}AN L! LŪ'qaL!as Ḷū stī'tga-i tcāng^{a} A'ñ^{g}a L! îsdagā'ñan. WA'giên gAm tcāng^{a} LuēˊL!^{g}ā'ña î'sîn gā'ñane. WA'giên gAm lag^{a} stē'tga L! îsda'ns Ḷū LuēˊL!^{g}ā'ña l' îsdagā'ñan. LĪ'sḶūAN kwa^{g}aLa'si Ḷū Luēˊwˊ^{g}ē L!^{g}ā'ña gia'gagañan. Lag^{a} stē'tga L! îsda's Ḷū L!ao gAm LŪ'ē L!^{g}ā'ña WA'gîñan î'sgañgañan. Hao LAN ku'nsgīda.

21. The Big Spider.

A big spider lived in front of[2] Tow Hill.[3] And when a person passed below, it let itself down to him. And it seized and ate him. It did this for a long time. And when they became afraid of it, they passed around behind. And they began to dislike it.

And two mischievous[4] persons wanted to kill it. One was named L!ī'yAm, and the other was named K!oan. And they sharpened a stick at both ends to kill it. And they told their friends beforehand that they were going to kill it. Then all of them watched them, and they went to it.

Tao xAñg^{u} qo'łtcīyAñ na'gan. WA'giên xētî't nAñ xā'da qāas giên L!a^{g}a ^{g}Añ l' x̣ī'dagañan. WAgiê'n L!a l' gīdjîgī'łdas giên L!a l' tagā'ñAN. Djī'ña hîn l' wagā'ñan. WA'giên lag^{a} L! ł^{g}oa'gas Ḷū dī'det k!īwē' gut L! îsdā'lgañan. WA'giên la L! gudā'^{g}Añidan.

WA'giên L! stAñ gînq!A'lda l' tīē'dagwalan. L!ī'yAm hîn nAñ s^{g}oan kia'gan giên K!oan hîn îsî'n nAñ s^{g}oan kia'gan. WA'giên łk!iā'n guła'stan AŁ l' tīyē' ^{g}AN l' q!ALā'^{g}awan gūłā'stan q!ALīyā'gan. WA'giên taolA'ñ ga wAkunā'st' la l' tīwā'sîs l' sūdā'^{g}awan. WA'giên L! wa'ḶūAN la Ladjā'wAN giên la'^{g}a l' gA'ndeîda^{g}awan.

[1] Or Big-White-Stone.
[2] Or "on the brow of."
[3] See p. 393, Footnote 1.
[4] Or "reckless."

And when they had nearly reached it, one went towards it with the stick. And the other looked on from a distance. And when he came to it, it let itself straight down upon him from above. And when it swallowed him, he put the stick crosswise in its mouth. It was unable to bite. And while it was trying to get hold of him, they shot it with arrows. They also speared it with war-spears. And they killed it. And they cut its belly open. And they took human bones out of it.

And a bird also used to kill the people at night. Then these two, L!ī'yAm and K!oan, wanted to see the bird also. And they wanted to kill it with bows and arrows, because they had heard that it killed people.

And at night they went into a small house made of branches to await it. And, as was its custom, it entered the house. And they shot it. Before, they did not know what sort of thing it was. And now they came to know about it. It was named Going-Over (Bodies).

And another bird also used to look in at the smoke-hole. And when it called out, people died. It had a long beak. It was called Looking-for-Children. And they wanted to kill that, too, because they came to hate it for making them die. And one night they wanted to kill it. And when all were asleep, they hid themselves in readiness for it. And, as usual, it looked in at the smoke-hole. And they shot it. They shot it dead with arrows. And at this place, ˢā'gadēs,[1] the people stopped dying.

Wa'giên la'ˢAn l' î'sL!adalˢwas ḷū nAñ sˢoan łk!iä'nē dA'ñAł la'ˢa qā'gAn. Wa'giên nAñ sˢoan wadjhū'stA l' qeā'ñ-an. Wa'giên la'ˢAn l' qā'L!as giên la'ya ˢAñ l' ẋī'dAt!alAn. Wa'giên la l' ḷa'tc!as giên łk!iä'nē l' xełˢa' l' dak!ē'-sgAdan. Wa'giên q!ō'ułdiē ˢadō' l' ˢês-gai'yAn. Wa'giên da l' xadjū'si t!ał tc!îtalA'ñ ał lA L! tc!îługā'ñan. Tcā'aL ał î'sîn lA L! kî'nłūgañan. Wa'giên lA L! tīyai'yAn. Wa'giên l' k!īdj L! q!A'-duiLagan. Wa'giên L! xā'das skūdj ˢAi'stA L! îsdai'yan.

Wa'giên xetî't î'sîn ˢā'lgua L! xā'da L!dagā'ñan. Wa'giên a'Ldas stAñ L!ī'-yAm îsgiê'n K!oan î'sîn xē'tada-i qeā'ñ-ga-i dA l' guła'oan. Wa'giên ˢā'lgua la l' qêñˢā'wan. Wa'giên łˢēt ał î'sgiên tc!îtalA'ñ ał î'sîn l' tī'ya-i dª l' gū'łaoan L! xā'da l' L!das la l' gudA'ñˢaoan A'ła.

Wa'giên sî'ñias ḷū łq!A'mal-na ẋA't-djū ˢAi lA k!iū l' îstc!ā'ˢawan. Wa'giên l' īdja'ñAn gîña'n na-i ˢAi l' qatc!ai'yan. Wa'giên lˢē l' tc!îtxatc!ūˢā'wan gAm wAkunā'stA gîn îs ˢAn L! u'nsAdaˢañAn. Wa'giên wēd la'ˢAn L! u'nsAdalan. "T!A'lga-qā" hîn l' kia'gan.

Wa'giên xetî't q!A'lat î'sîn gîndª ˢAi L!adA qē'itc!îgañan. Wa'giên l' kînda's giên L! k!ō't!Ałgagañan. L' k!ō'tadjañ-an. "ˢa'aga-qeā'ñ" hîn l' kiā'gan. Wa'giên la'îsîn tī'yē da l' gūłˢa'oan L!a l' k!ō't!Ałgadas l' gūdā'añdaˢawan A'ła. Wa'giên sî'ñiyas sˢoa'nsAñ ˢA-i l' tīyē' dª la l' gułˢa'oan. Wa'giên L! q!a'sL-ˢodjūs giên lA k!iū' ˢAn l' dā'xAłˢaoan. Wa'giên l' ī'djañan gîña'n ha'oîsîn gî'nAda-i l' qē'tc!aian. Wa'giên la l' tc!î'nłūˢawan. Wa'giên tc!îtalA'ñ ał la l' tc!îk!ū't!ałˢaoan. Wa'giên Lan ā'dji ˢagada'-i gᵘ L! k!ōt!ā'lan.

[1] This place is halfway between Masset Inlet and Sangun River.

22. Shell-Labret.[1]

A town stood beside the river ˢai'în.[2] And a child there cried every evening. Its mother was alive. Its father was alive. The child was a girl. She wept for a long time. And one evening a person opened the door. And an old woman looked in. She wore a large labret. She said to her, "Come, my child. Come, my child. Go with me." And (the girl) went to her. And when she saw her, she was afraid. And she ran in from her. "Amyā'-a," she said. "She is afraid of the marten-skin blanket I am wearing," said the old woman.

And another evening, while the child wept, the old woman again opened the door. And again she looked in. She said to the child, "Come, little girl. Come. I have laid aside some black-cod heads for you." And (the girl) went down to her. And when she saw her, she was again afraid of her. The old woman was named Shell-Labret.

And another evening she (the girl) began to weep. And again she (Shell-Labret) opened the door. She said to her, "Come, little girl. I have laid aside the heads of black-cod for you. Come with me." Then the child went to her again.

At that time she took her up and threw her upon her labret. And she ran around the [outside of the] house ˢai'în ˢAnḶē' djîngᵘ lā'na ˢā'ōdaiyan. Wa'giên nAñ ˢā'x̣Adjū sî'ñia wa'ḶūAn sˢe'iɬgīgañan. L' ao xadā'gan. L' xāt hA'nîsîn xadā'gan. Ā'nAñ ˢa'x̣Adjūs djadā'gan. L' sˢa-iɬxA'nsgadan. Wa'giên sî'ñias sˢwā'nsîñ klīwē' wast' nAñ LaˢO'sLtclaian. Wa'giên nAñ qlēyā' ˢA-i qētclai'ani. Stī'tAgē lā yūā'nan. "Ḷā'na dī'nañ. Ḷā'na dī'nañ. HAl dī'aɬ qā'-it," hîn la l' sūdai'an. Wa'giên la l' qaguɬā'gan. Wa'giên la'ˢAn l' qä'-sgats Ḷū lagᵃ l' ɬˢwā'ˢagalan. Wa'giên lê'stA ˢAñ l' giaˢatclai'an. "Amyā'-ā" hîn l' sā'wan. "K!ū giê'tat ɬ ta'-idAn gᵃ îsî'n dī'na L! ɬˢwā'gAs î'sîn," hîn anA'ñ qlēya's sā'wan.

WAgiê'n ha'oîsîn sî'ñias sˢwā'nsîñ a'nAñ ˢā'x̣Adjūs sˢā'-iɬgAndan ha'oîsîn nAñ qlēya's klīwē' daˢā'sLtclaian. Wa'giên ha'oîsîn ˢA-i l' qē'tclaian. "Ḷā'na gadē'. Ḷā'na. Sqêl qAdj dAñ klīū' ɬ gwā'ndaġAn," hîn anA'ñ ˢa'as l' sūdai'an. Wa'giên la l' qā'wagAn. Wa'giên la'ˢAn l' qä'sgadan Ḷū ha'oîsîn lA'ga l' ɬˢwā'galan. "Stī'tga-klA'mala" hîn nAñ djā'ada qlēya's kia'gan.

Wa'giên ha'oîsîn sîñia's Ḷū l' sˢa-iɬī'edan. WAgiê'n ha'oîsîn klīwē' l' dAsLtclai'an. "Ḷā'na gadē'. DAñ klīū' sqêl qadj ɬ gwā'ndAgAn. Hal dī'aɬ qa-id," hîn la l' sūdai'an. Wa'Ḷu ha'oîsîn nAñ ˢa'as laˢa qā'wagAn.

Wa'Ḷu la l' Ḷē'îts giên stī'dîga-i gui la l' klā'daɬaian. Wa'giên nē ˢā'dō lA dA'ñAɬ l' ˢā'tigalan. Wa'Ḷu L! qlal-

[1] This is the story of the Haida bugaboo used to frighten children into obedience. Compare Stories of the Pitch People in the Skidegate Series (Bulletin 29 of the Bureau of American Ethnology, pp. 327-329).

[2] The ˢai'în is a river flowing into the upper expansion of Masset Inlet from the west.

with her. Then her parents were astonished, and went after her. Then she went into the ground with her just behind the house. And her parents dug into the ground after her. They were very much troubled. They knew that it was some supernatural being. And when they dug after her, they saw only the tail of her (Shell-Labret's) marten-skin blanket. They were unable to catch her. And after they got very deep, they became tired out.

Then (Shell-Labret) went into her house with her. And when she got into her house, she gave her snail-heads to eat. And (the girl) did not want to eat them. She only hid them.

Next evening, Shell-Labret went to see her (the child's) parents. And she saw that they were weeping very much. Yet she did not let them see herself. She continued to do the same thing. And when the parents wept, she saw some things on their ears, and wanted to have them. And when she came back, she said to (the little girl), "Say, child, how did they put those things on their ears?" (The girl) said to her, "They made holes with wedges." And next evening, while (Shell-Labret) was gone, (the little girl) made two wedges. And when Shell-Labret returned, she said, "Pray, child, do the same thing to mine." The child said, "When ears are perforated, people lie down for it, grandmother." And Shell-Labret lay down for it. Then the child took a wedge. And she drove it into her ear. And when she had just begun to drive it in, Shell-Labret said, "Oh! little girl, oh! it hurts." — "Although they suffer, that is the way sLa's ḷū l' a'olañ la'ḷ^{s}a dā'wan. Wa'giên nē sL!ñg^{u}hAn q!ōyē' ^{s}a-i lAdA'ñał l' qatc!ai'an. Wa'giên l' a'olañ q!oyē' la'ḷ^{s}asi ł^{s}ā'-igañan. L! łgwī'dAyūangañan. Gī'nA s^{s}ā'nawa îs ^{s}An L! u'nsAdalan. Wa'giên la'ḷ^{s}asi L! ł^{s}ā'-idalxAnsgadan. Wa'giên k!uē' sk!ia'o s^{s}u'nan l^{s}ā'ña L! qîñgā'ñan. L^{s}ā'ña gīdjîgī'łdē ^{s}adō' L! ^{s}ê'sgagañan. Wa'giên łtī'ñ^{s}ēłtc!a's ḷū lag^{a} L! qā'-insLaiyan.

Wa'giên na-i ^{s}a-i a'ñ^{s}a l' qatc!ai'an. Wa'giên na-i ^{s}a-i a'ñ^{s}a l' qatc!a's ḷū st!a'la qadj lag^{a} l' gīdai'an. Wa'giên taga'-ig^{a} l^{s}ā'ña l' sk!ī'ñgañan. Hī'ñan l' s^{s}algā'ñane.

Wa'giên wa'daalēk^{u} sîñia's ḷū ha'oîsîn Stē'tga-k!a'mala l' a'olañ qê'ñaL!agan. Wa'giên L! s^{s}a'·igayūans l' qê'ñgañan. Hi'k!wAn gAm agA'ñ L!a l' qêndā'^{s}añgañan. Hîn l' îsgī'gañan. Wa'giên l' a'olañ s^{s}ā'-igas ḷū gîn giū'gans l' qä'ñan giên ga l' stîłē'lan. Wa'giên sîłgā'ñ l' stełL!agā'lan ḷū "Djā, łqên, gasî'n L! ^{s}eda'si ḷū L! giū'gAñgAñgAñ," hîn la l' sūdai'an. "L!ū Ałū' L!^{s}ā'ña L! k!a'dAłgagAñgAñ," hîn lag^{a} l' sā'wan. Wa'giên ha'oîsîn sî'ñias ḷū l' qā'L!as t!ał L!ūwē' l' La'ołaiyane. Wa'giên ha'oîsîn sîłgā'ñ l' stîłL!ā'gAłs ḷū, "Djā łqên k!wa-i gia'gAñ wAgîña'n îsdī'," hîn Stī'tg^{a}-k!a'mala sā'wan. "L! giū' L! k!AdAłga's ḷū k!iū' L! tē'tgAñgAñ nā'na," hîn nAñ ^{s}a'as sā'wan. Wa'giên Stī'tg^{a}-k!a'mala k!iū' tē'gani. Wa'giên ā'nañ ^{s}a'as L!uē' dā'wani. Wa'giên l' giū' qā'łi l^{s}ā'ña l' k!Atē'îdan. Wa'giên hit!a'n w^{s}ē la l' k!Atē'îdAndan, "Ū gā'dē ū st!ē'gAñ," hîn Stē'tga-k!a'mala sā'wan. "L!^{s}ā'ña st!ēsī' t!a'lgan L!^{s}ā'ña L! î'sdagA'ñgAñ," hîn ā'nAñ ^{s}ā'ẋAdjūs sā'wan.

people do," said the child. The ground was hard. And to the hard ground she nailed her. Then Shell-Labret screamed loudly.

And after (the girl) had nailed her, down she came running to her parents. The child had been a whole year with Shell-Labret. Still the child had not become different. Then she was grown up. Therefore she was able to kill Shell-Labret. While her parents were still weeping, she came in to them. And her parents were very glad to see her.

Then she related to her mother how Shell-Labret had given her snails to eat. "When she took me into her house, she gave me snails. And I did not eat them. And she came to look at you every evening. Then she wanted ear-rings like yours. And I told her that people drive wedges through the ears. And she told me to do the same thing. Then I started to drive wedges into her ears in that same way. And although she groaned, I nailed her down. And after I had nailed her down. I came away on the run." After she had finished saying these things, she died. The end.

Lîga'-i q!a'tc!aiani. Wa'giên Lîga'-i q!atc!a'si ga la l' tc!î'dōa'nsgadan. Wa'ṭu Stī'tga-k!a'mala ga-i q!a'ñgañ-añyū'anan.

Wa'giên la l' djîdō'ansgatgī's giên a'olañ ˢa l' ˢal!ā'gan. ˢa'na sˢāsk!ᵘ ā'nañ ˢa'as Stī'tga-k!a'mala q!oł idja'n. Wa'kliên gam ā'nañ ˢā'ẋudjūs a'ada ˢēła'ˢañan. Wa'ṭu l' ṭaqōnē'ˢelan. Ałdjī'ałū Stī'tga-k!a'mala ga-i l' tīai'an. Hawa'n l' a'olañ sˢā'-igagandan a'olañ q!oł l' qatc!ai'an. Wa'giên l' a'olañ la'ał gudañē' lāyūā'nan.

Wa'giên lagᵘ Stī'tga-k!a'mala lagᵃ st!ala' gīdal djā'wan ał ā'wuñ gᵃ l' giała'ndaian. "Na-i ˢa-i a'ñˢa dī l' ṭsl tc!îga'n ṭū st!ala' dīgᵃ l' gī'dagan. Wa'giên gam ł tā'ˢañgani. Wa'giên aṇgᵃ sî'ñia wa'ṭuan ˢa-i dala'ñ l' qê'ñ-l!agīni. Wa'giên l! giuga'-i ga dalā'ñˢa l' stał'lgani. 'Wa'giên l! giuē' l!ū l! k!atē'îdañan' lagᵃ ł sū'gan. Wa'giên gîña'n ˢan dī l' îsdā'lgani. Wa'giên gîña'n l' gī'yuwē l!uē' ł k!atē'îdani. Wa'giên l' łñansī' k!iê'nan la ł djidōa'n-sgidan. Wa'giên lê'sta ł ˢal!ā'gan. La ł djidōa'nsgīdan t!a'ł a." Hîn l' sūgī'gan ṭū, l' k!ōt!ā'lan. Hao lan ˢe'lgañ.

23. The Sˢāñgᵘ.[1]

They lived at K!iū'staˢ. And he was among his friends. And when they came back from fishing, and cooked, he ate before (the food) was done. He also began eating very raw things. And when he was with his friends, and his friends went to get things, he was always with them. He was still normal.

K!iū'sta gu l! nā'ñan. Wa'giên ta'olañ sū l' ṭtēdjā'ñan. Wa'giên gîn l! tā'nîndjūs ṭū l! lñ'alans giên gam ˢalansl ˢā'ñgandan l' tā'gañan. Wa'giên yê'nk!i k!ā'nasī' îsîn l' tā'-idani. Wa'giên ta'olañ q!oł l' îs k!iał l' taola'ñ gîn tana's giên l!a'ał l' îsgī'gañan. Da'man hawa'n l' ˢeda'n.

[1] Compare the story told in the Publications of the Jesup North Pacific Expedition, Vol. V, p. 33; also the succeeding tales. This Sˢāñgᵘ belonged to the K!ā'was, part of the Sta'stas.

[2] Town opposite North Island. The name is said to mean "thin end of trail."

And when they went to North Island (Q!ēs gwai'yē) to get small birds, he was with them. And one time he disappeared from them. And he was gone forever. And they went away from him. They hunted for him continually, for they thought he would come to them. All that time they did not find him. And they saw only the places where he had taken birds. They were very sorry about him, so they looked for him for a long time.

And when their hearts were tired, they saw the place where he lived. They saw that he lived in a hole in the rocks. When they came from fishing, they saw him come out dancing in front of them. And since they were glad to see him, they gave him halibut and red-cod. This was the first time they came to know about him.

And every time the wind was good, when his friends came from fishing, he came down dancing in front of them. They gave him food. He lived there for a long time. He lived in S^{s}ā'ñg^{u}'s-House.[1] And he killed birds, and cut them up. Then he carried home one hind-quarter. And he rested at intervals. And after he had put one in the house, he went to get the other hind-quarter. And after he had also put that into the house, he went to get one shoulder. After he had put this into the house, he went to get another shoulder. And after he had put that into the house, he went after the head. In his eyes the S^{s}êda'n and hadja were large birds.

They saw him do this for a long time. He lived there for a long time.

Wa'giên Q!ēs-gwai'yē ^{s}a xetî't ẋa'-dala l! tā'ns^{s}as ḷū l!a'ał l' īdjā'ñan. Wa'giên ga s^{s}wā'nsîñ ḷū l!a'sta l' gā'-wan. Wa'giên l' gaos^{s}wanā'ñan. Wa'-giên la'sta l! lūqā'-idan wak!iä'ł lag^{a} l! dī'yîñgañan l!a'^{s}an l' qā'l!aasañ l! gūda'ns ḷū a. Wa'k!iäł gam la l! qē'y^{s}añgañan. Wa'giên xetî't l' îsda's sîlē' s^{s}o'nan l! qêñgā'ñan. La sî'lia l! guda'ñyūans a'łū la'da djī'ña l! qê'ñgañan.

Wa'giên lī'sḷūan lag^{a} l! qaiyî'nsḷas ḷū l' naas lā l! qä'ñan. T!ēs xē'la ^{s}a l' nā'gan lā l! qä'ñan. l! xa'oîntc!ūs ḷū l!a lag^{u} l' ẋiê'ɬl!awagan la l! qä'ñan. Wa'giên la l! qê'ns ał l! gu'dañē laas ḷū xag^{u} î'sgiên ṣ^{s}an î'sîn lag^{a} l! gī'dagañan. Hao lī'sḷū la'^{s}an l! u'nsadalan.

Wa'giên tadja'o laas k!iä'ł l' tawē' xao-î'ntc!ūs ḷū l!a lag^{u} l' ẋiê'ɬl!awa-gañan. Wa'giên lag^{a} l! gī'dagañan. Djī'ña g^{u} l' na'gan. S^{s}āñg^{u} na'^{s}a l' nā'gañan. Wa'giên xetî't l' tīye's giên ^{s}ai l' q!ê'nanañgañan. Wa'giên tīl s^{s}wā'nsîñ l' unq!ē'dañan. Wa'giên aga'ñ l' sa'ndjūdagañan. S^{s}wan nag^{a} l' îsdagī's giên ha'oîsîn tēl q!ē's^{s}wan l' dōgā'ñan. Wa'giên ha'oîsîn nag^{a} l' îsda's giên sqal q!ēs^{s}wā'n ha'oîsîn l' dō'gañan. Ałā'nîs î'sîn nag^{a} l' îsda's giên ha'oîsîn sqal q!ēs^{s}wā'n l' dōgā'ñan. Wa'giên ana'g^{a} l' îsdagī's giên qā'dji î'sîn l' dō'gañan. S^{s}êdā'naga-i îsgiê'n hadjā'ga-i î'sîn lā xa'ñ^{s}a yū'andaian.

Djī'ña hak!wa'n l' waas l^{s}ā'ña l! qä'ñan. Djī'ña g^{u} l' nā'gane. Wa'-

[1] Probably a place-name.

And when they returned from fishing, they always gave him food. And when they went down to him to give him food, he was not to be seen there. And they did not know whither he had gone. He never came back. He became a s^{g}āñg^{u}. The end.

giên L! xaoîntc!ū's ḷū lag^{a} L! gī'dagañan. Wa'giên lag^{a} L! gīdā'ñqasas ^{g}An la L! Lūqā'as ḷū gAm g^{u} l' qä'ñgañan. Wa'-giên gAm LAgui' l' īdjiga'-i ^{g}An L! u'n-sAda^{g}añan. Lan sîłgā'ñ l' stī'ɬL!agan. L' s^{g}añgw^{g}ē'lan. Hao Lan ^{g}ê'lgAñ.

24. Qā'L!a (Come-Out).[1]

At ^{g}ai'în[2] were two towns. On the side towards ^{g}ā'lgAm[3] lived the Rear-Town-People[4] and the Tcēts-GitAns.[5] The Skî'daoqao[6] and Sadjū'gał lā'nas[7] also lived there. And they took salmon in the stream.

And a certain man was always with them. He went up to get salmon with them every morning. For a long time he was a human being, just like us. When they did not take much salmon, they spent the night there. They spent the night at Xwa.[8] And when they roasted the salmon, he always took the roe. After they had been up there two days, they would come down. And they were going up to K!A'sîn.[9] They were going up to Qēk!^{a}[10] on foot to get cohoes. They left the canoe below at K!A'sîn. And after three days had passed, they got back to the town. They also took salmon from Xwa. All that time the man was with them. And when they made a fire and roasted

^{g}ai'în gu lā'na ^{g}astA'ñ īdja'n. ^{g}ā'lgAm gūst' SL!A'ña lā'nas î'sgiên Tcēts gî'tA-na-i nā'ñan. Skî'daoqao îsgiê'n S^{g}adjū'-gał lā'nas hAn î'sîn g^{u} nā'nan. Wa'giên ^{g}A'nḷē qā'ɬi^{g}a tcīn L! îsdagā'ñan.

Wa'giên nAñ ī'ɬiña L!ag^{a} ḷdasgī'gañan. Sa'nḷan wa'ḷuAn ^{g}ē L!a'Aɬ tcīn l' tā'n-ɬAgī'gañan. Djī'ña dAma'n īL! gîña'n l' xadā'gan. GAm tcī'nē qon L! îsda'nsi klïał ^{g}a L! ^{g}ā'ldAgañan. Xwa gut L! ^{g}ā'ldAgañan. Wa'giên tcīn L! ^{g}aoLā'das ḷū q!Ana's l' îsīd^{a}gī'gañani. ^{g}āl stAñ sa'gua L! îs ḷū L! stī'ɬL!at!Algañan. Wa'giên K!A'sîn ^{g}a î'sîn L! Lūîsdā'l-ɬgañan. Wa'giên Qēk!^{a} ^{g}a îsî'n ta-i LAgwē't L! dōɬgā'ñan. T!a'gwa Luē' K!A'sîn g^{u} L!^{g}ā'ña idjā'ñan. Wa'giên ^{g}āl ɬ^{g}u'nAɬs ḷū sîłgā'ñ lnaga'-i g^{u} L! stī'ɬL!at!Algañan. Xwa stA hAn îsî'n tcīn L! îsdagā'ñan. Wa'klïał ā'nAñ ī'ɬiñas L!a'Aɬ īdjā'ñan. Wa'giên tc!ā'-nūs giên tcīn L! gī'sgAɬs giên k!Ana'si ya'si s^{g}un l' tagā'ñan. Hîn s^{g}un l'

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[1] Compare preceding story. [2] See p. 433, Footnote 2.

[3] A mountain in the neighborhood.

[4] A great Raven family, scattered in various subdivisions all over the northern end of Graham Island. They owned the town of Yan, opposite Masset.

[5] An Eagle family that formerly lived on an island at the mouth of Tsoo-skatli, but afterward moved to the coast west of Masset Inlet.

[6] Or Eggs-of-Skî'dao, the Raven family that formerly owned the town of Masset.

[7] An Eagle family at Masset, and that to which the present town-chief of Masset belongs.

[8] Meaning that it is a place where the water runs down swiftly.

[9] A small stream running into the ^{g}ai'în. [10] Another stream, above K!A'sîn.

the salmon, he ate only the uncooked roe. His mind became a little different. So he ate nothing but raw roe.

And one time they went up to get salmon. There were three men in the canoe. He was also with them. And when they were about to go down, the man said, "You go down alone. I shall remain here." He said, "I will get salmon for you." And next day they were troubled about him, and soon went up to him. And they came up to K!a'sîn. And he was not to be seen there. Then they hunted far upward to Rapids. And before they hunted for him, they saw that his mind had become different. And after they had obtained a great deal of salmon, they went down again, because they had given him up.

The two towns wanted very much to see him. Still they did not see him. Every time they spent the night in the river-valley, they wanted to see him. By and by a canoe was at Xwa. While they caught salmon, their blankets were at the place where they had made a fire. Their mats and their food were also there. And without being seen, he took all of their food away. And they did not know about it. Nor did they see his body. They knew that he did it. In this way he took away all of their things that he saw. He made them tired. They did not like his actions. They did not like finding their things gone. He kept doing that way. He took the property of both towns in the same way.

Then they hunted for him. And they saw that he had made a fire. And they did not go to him. They wagī'gañan. L' gudAñē' łña'n ˢa'ada lˢā'ña ˢä'lan. Ałdjī'ału gîn k!A'na ya'si sˢun l' tagā'ñan.

WA'giên K!Asî'n ˢa ga sˢwā'nsîñ ḷū tcīn L! tā'nłaiyan. L! tc!ałˢu'nalan. La îsî'n L!a'ał īdja'n. WA'giên sîłgā'ñ L! stī'łdałanqasasLas ḷū, "DalA'ñ sˢu'nan ł Lūqā'łˢwan. ŁA L! ā'ḷnan î'sîsañ" hin ā'nAñ ī'łiñas sā'wan. "Tcīn dalA'ñ k!iū ł îsda'sga," hîn l' sā'wagAn. WA'giên wA'daalēkᵘ la'gui l' gudīsîlA'ñˢwas giên la'gui sîłgā'ñan l' Lūqałāˊˢawan. WA'giên K!Asî'n gᵘ l' Lūqā'L!ałaˢawan. WA'giên gAm gu l' qäñgā'ñan. WA'giên sa'gui ˢaguī' la'ga l' dīyā'ñałaˢawan Qō'-us ˢa A. WA'giên lagᵃ l' dīī'nsgaˢawan. WAku'nstA hAn l' gu'dAñē ā'da ˢē'łsi lˢā'ña L! qêñgā'ñan. WA'giên tcī'nē lā qoa'nˢēłwas ḷū ha'oîsîn l' ḷū'qałˢawan, lagᵃ l' qaiî'nsLˢawan ała'.

Lnaga'-i ˢastAña'n l' qäñga'-i da gudA'ñyū'Angañan. WAk!iê'n gAm la L! qê'ñˢAñgañan. ˢA'nḷē qā'łîya L! ˢā'ldagAñAs k!iêł l' qä'ñga-i dA L! gūdA'ñgañan. LĪ'sḷūAn wA'giên Xwa LāgᵘLū sˢwā'nsîñ idja'n. Tcīn L! îsda's t!ał giagᵘ L! tc!ā'nūsga-i gᵘ gî'nt!As L!ˢā'ña idja'n lAgūdja'-i hAn îsî'n taołga'-i hAn îsî'n L!a idja'n. WA'giên L!a xAñ īla' wAst' L!ˢā'ña l' î'sdaˢodjawani. WAgiê'n gAm ˢAn L! u'nsAdˢAñgañani. L' łū îsî'n gAm L! qê'ñˢAñgañan. La waas L! u'nsīdañan. L! wā'ḷūAn gia'gîn l' qê'ndawAns gîña'n l' î'sdagañan. L!a l' Lsîˊnstˊ!AłAyūangañan. LA L! ˢā'ndAñguda ˢañgañani. Gîn sîlie't A'ñˢa L! xā'q!aqas L! gū'daˢAñgañan. Hîn l' waxA'nskAdan. Lnaga'-i ˢastA'ñ hAn gia'gînAga-i hîn l' îsdagā'ñan.

WA'giên la'da L! dayî'ñidan. WA'giên l' tc!ā'nūdas L! qä'ñan. WA'giên gAm la L! î'sdalˢañan. Hī'ñan wā'dj-

only looked at him secretly from a distance, because they were afraid of him. But he did not see them in his turn. And as he stood around the fire, he said to himself, "Come-Out, take that." So he spoke to himself. So he did go and take it. Then they heard him name himself Come-Out. Although he was alone, he told himself to do things. Wherever along the valley of the stream they did things, he came out there: so he called himself Come-Out. He lived about all the time in the woods. When his friends heard him call himself Come-Out, they called him nothing but Come-Out. Before that time, they did not know his name.

And again for a very long time they did not see him. Then they again saw him. And he acted in the same way as before. And when he walked around the fire, he said to himself, "Give that to me, Come-Out." Then he went to it and gave it to himself. He liked his name. Therefore he always spoke so. Then they knew that he had become one of the supernatural beings.

And he made things in imitation of the things that human beings make. And he constructed a salmon-trap in a little rill. He did not stay near it. He wandered about far off from it. And presently, when they went up to ˢai'în Lake to get something, they saw what he was doing. And as soon as they saw it, they knew that it was he who was doing so, because not one person lived at ˢai'în Lake. And when they came back, they said to their friends, "We saw Come-Out's fish-trap, but we did not see his body."

gūst' lA L! qê'ñq!ołdaian lagᵃ L! łˢwā'-gagañan A'ła. LA L!ao gAM xA'ñgAñ L! qê'ñˢAñgañan. WA'giên tc!anuē'-ē djînē't l' gī'añgwa'ns ṭū hîn agA'ñ l' sū'dagañan, "Qā'L!a, wadjī' ł dō." Hîn agA'ñ l' sū'dagañan. WAgîña'n l' dō-gaña'ni. Wa'ṭu Qā'L!a hîn ˢAñ l' kiä'-das lˢā'ña L! gudā'ñan. LA sˢun îs k!iä'nAN agA'ñ l' xALdA'ñgañan. LĪ'djēt hAN ˢA'nṭē qā'łgut gîn L! îsda's k!iäł ˢAN l' qā'L!agAñsī A'łū "Qā'L!a" hîn agA'ñ la kī'adaian. Łk!iä'net sˢun l' nagwā'ñgañan. "Qā'L!a" hîn agA'ñ l' kiä'das l' ta'olAñ gudā'ñan ṭū, "Qā'L!a" hîn sˢun la L! kiä'deîdan. GAM WA-kunā'st' l' kiē' ˢAN lA L! u'nsAdˢañan.

WA'giên ha'oîsîn djī'ña yū'AN gAM ha'oîsîn lA L! qîñˢāñgā'ñAN. WA'giên ha'oîsîn lA L! qêñgā'ñan. WA'giên ha'oîsîn gîña'n l' wa'gañan. WA'giên tc!ā'nuwē ˢadō' l' qā'uns ṭū, "Qā'L!a, wā'dji ł dīgᵃ î'sdî," hîn agA'ñ l' sū'dagañan. WA'giên ˢa l' qā'as giên gî'ñgañ l' î'sdagañan. Kiā'ñ l' gūlā'gañan. Ałdjī'Ałū l' sūgā'ñan. Wa'ṭu l' sˢanawē'-ˢełs ˢAN lA L! u'nsAdalan.

WA'giên LAGᵘ xa'adAs gîn LA'ołAgāñ-an da îsî'n l' nī'djañan. WA'giên ˢAN L! xiā'ñ ẋAya'ñan ˢa gīa'o l' LA'o-łaian. GAM djîngᵘ l' î'sˢañgañane. Wadjguē't ˢaguī' stA l' qā'ˢōñgañani. WA'giên LĪ'sṭūAN LAGᵘ l' wa'as ˢai'în sūwē' ˢa gîn L! tā'nłas ṭū L! qä'ñan. WA'giên naˢai'stAgañan ˢAN L! qä'sgatsi gîña'n la waas ˢAN L! u'nsAdan, gAM nAñ sˢwā'nsîñAN ˢai'în sūwē' ˢa nā'ñan A'ła. WA'giên sîłgā'ñ l' Lūqā'L!at!Ał-ˢwas ṭū "Qā'L!a gia' gī'yūwē t!alA'ñ qê'ñgAN. WA'giên l' łū L!ao gAM t!alA'ñ qêñˢā'ñgAN, hîn taolA'ñgᵃ l' sūˢā'wan.

And Come-Out came down below near the stream above Qēk!ª. And he sat upon the face of a steep place. The hither side was steep, and the farther side was very steep. And he saw bears come out on the side opposite him. He looked across and saw them from the opposite side. Ten black bears came down the face of the steep place, one after the other. And when they got near the stream, they stood still. Then the leader looked back towards them. And he acted as if talking.

And a water-hole on one side of the stream was full of cohoes. And when one (salmon) floated down a little from the shoal, the bear bit it. It was the leader (of the bears) who tried to find one floating down. And he killed it. And he gave it to the one who stood next. And he, in turn, gave it to the one who stood next him. And he, also, did the same thing. Another did in the same way. And they gave it to the one who stood last (at the end of the line).

And he tried to find another. And when it got a little below the rest, he bit it. And he gave it to the one standing near him. And they did the same to this as to the former one. And they gave it to the next one.

Then he tried to find another. And he killed another. And he gave it to the one who stood next. They did to this one as they had done to the former. They gave it to the next. And all the bears were still there, waiting for one another.

Then he bit another. And he gave

Wa'giên tl!a'gua ˢa'nḶē djîngᵘ Qā'L!a qaL!atl!ā'lan Qēk!ª sakū'si A. Wa'giên staLa'-i xAñgᵘ l' q!aogā'ñan. Ā'djgū-staga-i staLa's giên xAnłaˢaga'-i î'sîn staLayūā'nan. Wa'giên lA xA'nłaˢa tān îsL!a's l' qä'ñan. WaxA'nłaˢa staA l' qê'ntl!adjane. Tā'nē LA'alanē gū'Ḷˢa staLa'-i xAñ staA ˢAñ dAnsˢā'-yūˢūgañani. Wa'giên ˢa'nḶē djîngᵘ ˢēłL!a's Ḷū L! djū'giagane. Wa'giên nAñ qaL!djū's L!a'gui sîłgā'ñ l' qēyai'yan. Wa'giên L! gū'sūgAns gîña'n l' ˢēdā'ñan.

Wa'giên ˢa'nḶē djîngᵘ djū'łāñ skā'-dadjan ˢa tai'ya staogā'gan. Wa'giên tl!a'gui qoa'nsi staA łñan nAñ idja'n Ḷū tā'nē q!ō'sgidAn. L' ˢā'gusAñgaña'ne nAñ qaL!djū's A. Wa'giên la l' tīyai'yan. Wa'gūst' nAñ gia'ns gª la l' q!oḶsLai'an. Wa'giên la îsî'n lagū'st' nAñ gia'ns gª l' q!o'ḶsLaian. Wa'giên la îsî'n gîña'n wa'gan. NAñ q!A'lat hAn îsî'n gîña'n wa'gan. Wa'giên nAñ giā'ñgiawas gª la L! q!o'ḶsLaian.

Wa'giên ha'oîsîn nAñ l' ˢa'gusañan. Wa'giên łñan tl!a'gui L!a'staA l' îs Ḷū la l' q!o'sgadan. Wa'giên la q!oł nAñ gia'ns gª la l' q!o'ḶsLaian. Wa'giên ā'sîña lā'na L! îsdai'an gîña'n la îsî'n L! îsdai'an. Wa'giên lagū'st' lanā' ga lA L! q!o'ḶsLaian.

Wa'giên ha'oîsîn nAñ l' ˢa'gūsañidan. Wa'giên ha'oîsîn l' tīai'an. Wa'giên la hA'nîsîn la'gūst' nAñ gia'ns gª l' q!o'ḶsLaian. Ku'na L! wa'gan gîña'n la îsî'n L! îsdai'an. Wa'giên la'gūst' lanā'gª la L! q!oḶsLai'an. Wa'giên tā'nē wagᵘ hawa'n îsˢo'djūgañane gut k!iū' ˢeda'ñan.

Wa'giên ha'oîsîn nAñ l' q!ō'sgadan.

it to the one standing next. And they handed that also from one to another. They gave it to the next one. The leader did the same thing again. And they handed that also from one to another. They handed that to the next one. And he tried to get another. He bit another. And as he had done with the former ones, he gave it to the one standing nearest him. He (in turn) also gave it to the next.

And he tried to get another. And he bit another. That, too, he gave to the one standing next. They handed this one along, as they had done with the former ones. Then he tried to get another. And he killed it. Again he gave it to the next one. They handed this one along, as they had the previous ones. And after he had killed nine, he looked up towards his friends. And he acted as if speaking. And when he tried to get another, he bit it for himself.

When they saw that he had bitten it, they returned upon the trail. Each mouth was full. Leaving cohoes still there, they went up.

After the bears had gone up, Come-Out went across to view the place, because he was surprised. And he looked at the place. He went down upon the bear-trail. And he saw the place whence the bears took salmon. And he also saw that there were many cohoes in the pool. And when one of them floated below, he killed it, as the bears had done. And he took up the one he had killed. And when he came up, he went up with it upon the trail-side of the ˢai'în. And two men were looking at him unobserved.

Wa'giên la'gūst' nañ gia'ns gᵃ la l' q!o'ɫsLaian. Wa'giên la îsî'n gutgᵃ L! q!o'ɫsɫgandalan. Wa'giên la'gūst' lanā'gᵃ la L! q!o'ɫsLaian. Ha'oîsîn gîña'n nañ qā'ɫdjūs wa'gan. Wa'giên la îsî'n gutgᵃ L! q!o'ɫsLagandalan. La'gūst' lā'nagᵃ la î'sîn L! q!o'ɫsLaian. Wa'giên ha'oîsîn nañ l' ˢa'gusañan. Ha'oîsîn nañ l' q!o'ɫsɫgalan. La îsî'n ku'na lā'na l' îsdai'yan gîña'n la q!oł nañ gia'ns gᵃ la l' q!o'ɫsLaian. La îsî'n la'gūst' lanā'gᵃ L! q!o'ɫsLaian.

Wa'giên ha'oîsîn nañ l' ˢa'gūsañan. Wa'giên ha'oîsîn nañ l' q!o'sgadan. La îsî'n la'gūst' nañ gia'ns gᵃ l' q!o'ɫ-sLaian. Ku'na lā'na L! îsdai'an gîña'n la îsî'n L! îsdai'an. Wa'giên ha'oîsîn nañ l' ˢā'gūsañan. Wa'giên la l' tīyai'-yan. Lā'gūst' lanā'gᵃ ha'oîsîn la l' q!o'ɫsLaian. La han îsî'n ku'na lā'na l' îsdai'an gîña'n L! îsdai'an. Wa'giên Laałsˢwā'nsîñgo l' L!das ɫū taola'ñgui l' qēłai'an. Wa'giên L! gū'sūgans gîña'n l' ˢēda'n. Wa'giên la îsî'n nañ ˢa'gu-sans ɫū q!ē'nañ ana'ñ l' q!ō'sgadan.

La l' q!o'sgats L! qêns ɫū hit!a'n k!īwē'gui sîłgā'ñ L! stīłai'an. L! wa'-ɫūan xēł' stahawā'gan. Tai'yē î'sîn hawa'n wagᵘ ī'djîndan L! ga'nteîdan.

Wa'sta tā'nē ga'nteîdane sîlia' Qā'L!a qêñat!adjā'ne ˢai l' ławai'yane a'ła. Wa'giên sîlē' l' qä'ñane tān k!iūga'-i gut l' qaˢa'lan. Wa'giên giêst' tcīn tān îsdai'an l' qä'ñan. Wa'giên tai'ē djūłñē' ˢa qoa'nsi la îsî'n qä'ñan. Wa'giên tā'na-i wa'gan gîña'n sˢwan L!a'sta t!aguī' îsī' ɫū l' tīyai'yan. Wa'giên la l' ɫī'îdan nañ l' tīyai'yan a. Wa'giên sta l' qaL!ała's ɫū ˢai'în djîne't k!iwała's gut la da'ñał l' qałai'yan. Wa'giên L! stañ l' qê'ñq!ołdagañan.

When he got back to the place where he used to make a fire, he again made a fire. And the two men watched him secretly. And when his fire was kindled, he said to himself, "Come-Out, cut the salmon open. This is Bears'-Pool salmon," he said to himself. And when he had it cut up, he said to himself, "Roast it quickly on sticks. Come-Out is very hungry." And as he was cooking it, "Leave the inside raw," he said. He did so. He said, "Come-Out, pull out the sticks quickly." After he was through eating, he said, "Come-Out, are you still hungry?" — "I am full, Come-Out," said he to himself. All that time the people looking at him secretly, heard what he said. They were afraid to go to him, because he had become like a supernatural being. He said to himself, "Come-Out, go to another place." So he started.

Then the two persons went down from him. And the people wanted to see the place whence he carried up cohoes. And they saw that the bear-trail went straight down to it. They heard him call it Bears'-Pool. And the two men also saw it, a pool small and round. It was full of cohoes. Not a single person knew of it. Bears only knew it. From Come-Out they knew that its name was Bears'-Pool.

And the people returned to town. They saw him only when he ate. But still they did not go near him. They were afraid of him, because he had become supernatural. And they saw him no more. They kept looking for him. But still they did not find him. He was an Eagle. The end.

Giag^{u} l' tc!ā'nūgañan g^{u} ha'oîsîn l' qā'L!as ḷū l' toanā'wan. Wa'giên ā'L!dastañ l' qê'ñq!ołdagañan. Wa'giên tc!ā'nuē la da'sîsLas ḷū hîn agA'ñ la sūdai'an "Qā'L!a, tcī'nē ł qā'dē. Tān-xonā'na tcīna'-iyū ī'djîñ," hîn agA'ñ l' sūdai'an. Wa'giên l' qada^{s}ē'łgīs ḷū, "Hawī't ł gī'sk!ał. Qā'L!a q!otyū'angAñgua." Wa'giên ^{s}alA'nsLas ḷū, "Hak!wā'n ł qā'łē qA'ndañ, Qā'L!a," hîn agA'ñ la sūdai'an. Wa'giên wA'gîñan l' ^{s}edai'ani. "Qā'L!a, hawī't ł tcī'nē kī'sti," hîn l' sā'wan. Wa'giên l' tagī's ḷū "Qā'L!a, hawA'n g^{u} dañ q!ot?" hîn l' sā'wan. "Dī sk!ī'sLga, Qā'L!a," hîn agA'ñ l' sūdai'an. Wak!iä'ł L! xā'da l' qê'ñq!ołdas LAg^{u} l' sūs gūdA'ñgañan. La î'sdalē ga L! ł^{s}wā'gagañan l' s^{s}ā'nawē^{s}ēłs A'ła. "Qā'L!a, ha'oîsîn ł LA'gui qa'-it," hîn agA'ñ l' sūdai'an. Wa'gîñan l' qā'-idan.

Wa'ḷu L! xā'-idAs stAñ îsî'n t!a'gui lê'stA gAnt!ē't!alan. Wa'giên giê'stA tai'ya l' ḷałai'yan. l^{s}ā'ña qäñgA'-i da L! xā'dAs gwā'Lan. Wa'giên tān k!iū'-ga-i wa'ya k!î't!Ałsi L! qä'ñan. "Tān-xonā'n^{s}a" hīn l' kiada'si l^{s}ā'ña L! gudā'ñan. Wa'giên L! xada's î'sîn qäñā'ne djūla'ns ska'djū idja'n. Tai'yē ū ał sta'ogagan. GAm nAñ xā'da s^{s}wā'nsîñAn ^{s}An nAñ u'nsAd^{s}añgañani. Tān s^{s}u'nAn ^{s}An u'nsADAñane. Qā'L!a gū'stō Tān-xonā'n^{s}a hîn kia'si ^{s}An L! u'nsAdalan.

Wa'giên L! xā'das stA sîłgā'ñ lnaga'-i ^{s}a st!ā'lan. Lag^{a} tā'was ḷū s^{s}o'nan la L! qêñgā'ñan. Wak!iê'n gAm aa'nAn l' L! îsdā'l^{s}añgañan. Lag^{a} L! ł^{s}wā'gagañan l' s^{s}ā'nawē^{s}ēlan A'ła. Wa'giên LAn lA L! qä'ñan. LA'da L! qêñgī'gañan. Wa'k!iên gAm lA L! qe'y^{s}añgañan. L' Gîtanā'gan. Hao LAn ^{s}ê'lgAñ.

25. SkA'ndal.[1]

SkA'ndal[2] went fishing with (the people) from Wī'dja.[3] And they continued to fish. They made hooks and let them down into the sea. And the halibut ate all of the bait. And the fish did not bite SkA'ndal's hook for a long time.

And after he had fished for a while, he had a bite. When he had drawn the halibut near him, they said to him, "SkA'ndal, lie in the water with it." ["Lie in the water with it" means "Be very careful."] Then SkA'ndal lay down in the water with it. And his friends rescued him.

And after they had come from fishing, and had lived there for a while, they went fishing again. And they again stopped where they used to fish. And they again put their hooks into the sea. And all caught halibut. He did not have a bite. And (they said), "SkA'ndal, clean your hooks. You do not get bites because your hooks are dirty." So he pulled them up. And he felt they were slightly heavy. And when he pulled them up, he looked down at them. And there was something big on one hook. And he pulled it into the canoe.

And the one who sat opposite him said to him, "What is it, SkA'ndal?" — "Ai'ya, I do not know," he said. All in the canoe said to him, "It is an abelone."[4] And the one who sat next

SkA'ndal L!a'ał Wīdjā'stA xaoyä'nAn. WA'giên L! xa'ogīsLaian. T!a'olē L! Laoła's giên tcā'nga A'ñ^{s}a L! îsdai'an. WA'giên L! wa'ḷūAn ga q!ō'q!adañgañan. WA'giên gAm xai'yan SkA'ndal ga q!os-q!Adā'^{s}añan.

WA'giên L! xao qaod łag^{a} q!o'sq!adan. Xā'guē l' dA'ñguaL!ałdals ḷū hîn lA L! sūdai'an, "SkA'ndal, hī'ñan ł la'ał tē'gadjîłī'añ." ["DA'man ł qêñyū'ans," hî'nō "Hîña'n ł la'ał tē'g^{a}djîłī^{s}ē'dan."] WA'giên SkA'ndal tcāng^{a} xagua'-i ał l' tī'gaiyani. WA'giên l' ta'olAñ l' qagA'ndaḷī'gan.

WA'giên L! xaoî'ntc!ūs ḷū wAgiê'n g^{u} L! nāñ qaod ha'oîsîn L! xaoyä'nan. WA'giên ha'oîsîn giag^{u} L! xa'ogañan g^{u} L! gī'sLaian. WA'giên ha'oîsîn t!a'olē tcāng^{a} A'ñ^{s}a L! îsdai'an. WA'giên L! wa'ḷūwAn xāg^{u} L!dā'sīlan. GAm lag^{a} q!o'sgAd^{s}Añgañan. WA'giên "SkA'ndal t!a'olē ł A'ñ^{s}a Lîsku'nagAł. T!a'olē dā'ñ^{s}a sq!ē'lasi Ałū' gAm dAñ g^{a} q!o'sgad^{s}AñgAñ." WA'gîñan A'ñ^{s}a l' dA'ñîdani. WA'giên łñan la qêna'si l' ^{s}ā'ndañan. WA'giên l' dAñaL!a'łas ḷū dA l' qeigai'yani. WA'giên t!a'olē ^{s}Ai gîn lā î'łdjawane. WA'giên Lū'gu^{s}ē l' dAñk!ā'taḷīgan.

WA'giên la xA'nła^{s}a nAñ tc!ā'ñan hîn l' sūdai'an, "SkA'ndal, gū'sū ī'djîñ." "Ai'yā gAm ^{s}An dī u'nsAd^{s}AñgAñ," hîn l' sā'wan. "Gu'lAsqaoal ū īdjî'ñgua," hîn Lū'îdja-i wā'ḷūAn l' sūdai'an. WA'-

[1] The man who takes literally every metaphorical expression has been a favorite story-subject among civilized people, and it is interesting to find it, as in this story, also among people on the cultural level of the Haida.

[2] He is said to have belonged to the Sqoā'ładas, a Raven family more numerous at Skidegate than at Masset.

[3] A town on the northern coast of Graham Island, between Masset Inlet and Virago Sound.

[4] See p. 313, Footnote 1.

to him took up the abelone, and the one in the bow wanted to look at it. And SkA'ndal took it to him. And after he had looked at it, he went back with it. He also gave it to the one in the stern. He also looked at it. And they gave it back to him.

Then he dropped his hook into the sea, and began to catch halibut. At that time they did not say anything to him, because they knew that he had gone into the water to lie with his hook before. And after they had fished a while, they again began to look at his abelone. They were pleased to look at it. Abelones were difficult to find. And after they had looked at it, they put it before him. Then he took it up and threw it into the water. He said, "Wā-ā, they tire me out handling it. There it will also belong to me."

They returned. After they had entered the house, they told about it. They said, "SkA'ndal pulled up an abelone, and he threw it into the water." Then many people were sorry for it, because abelones were very valuable.

And after they had lived there for a while, he went to look for things on the beach. "Where are you going, SkA'ndal?" they said to him. "If you find a whale, carve it all up." And he said, "Yes." And when he started, he went a long way. And he came to where a whale lay. Then he began to carve its skin only. He carved all sorts of figures upon it. And he carved the whole of it. And he went back. And when he came home, they said to him, "Did you find a whale?" — "I found one," he said. "Did you carve giên la q!oł nAñ tc!ā'ñan. Gulasqa'o-ala-i q!ē'idani giên sq!ê'ñgua lā'na lā qä'ñga-i da gudā'ñan. WA'giên SkA'n-dal la'ˢa gīˢā'łdatc!an. WA'giên la l' qêñgī'si giên dA'ñAł A'ñˢa l' qā'dadjane. T!ā'ñgua lā'na ga hAn îsî'n la l' q!ē-sLai'an. La îsî'n l' qä'ñan. WA'giên lagᵃ lA L! q!ē'sLaian.

Wa'ɬu tcāngᵃ t!a'olē A'ñˢa l' îsda's giên hit!A'n xāgᵘ l' L!dē'îdan. Wa'ɬu gAm la L! kīla'ˢañan ku'na Ał l' tī'gai-yani ˢAn lā L! u'nsAtsi A'ła. WA'giên L! xao qaod ha'oîsîn gulasqa'olē lˢā'ña L! qê'ñidani. Qä'ñga-i Ał agA'ñ L! xA'ñalane. Gulasqa'oal qē'yiya-i sîñī-djîyū'Angañan. WA'giên la xētgᵘ lA L! lā L! q!ē'sLaiani lA L! qê'ñgīsi ɬū A. WA'giên la l' q!e'îts giên la l' q!ā'da-gaian. "Wā-ā gūs AłŪ' L!a'L!a xatca'a-guda'ñwudj. Wēd hAn daga'gwañasañ," hîn l' sā'wan.

Sîłgā'ñ L! stī'łL!agalan. Nagᵃ L! îstc!a's ɬū Ał L! gīała'ndaiani. "Gula-sqa'oal SkA'ndal dAñq!eîłā'łgAn wA'giên la l' q!ā'dagagAn," hîn L! sā'wan. Wa'ɬu L! xā'da qoan sîlē'a gū'dAñyūanane gu'lasqa'oal gîn qō'ya yū'An idja'n Ała'.

WA'giên gᵘ L! nāñ qaod l' sîna'ˢagan. "GīLA'ñ gᵘ dAñ ē'djîñ, SkA'ndal," hîn lA L! sūdai'an. "Kun dAñ qēya's ɬū lA L! q!ē'ɬsɬAga." WA'giên "Āñ" hîn l' sūgā'ñan. WA'giên l' qā'-its giên djī'ña l' qa'gan. WA'giên kun ɬū'da ˢAn l' qā'L!agan. WA'giên hiñA'n l' q!Al lā l' q!ēq!ā'lañidan. Gī'nA wa'ɬūAn daha'n la l' q!ênī'djîñgañan. WA'giên la l' q!eq!ā'lAñɬsLaian. WA'giên sîłgā'ñ l' qā'-idan. WA'giên l' qā'L!as ɬū hîn la L! sūdai'an, "GAm kun dAñ qēyˢā'ña." "NAñ ł qe'îgAn," hîn l' sā'wan. "Dā gu l' q!ē'tɬsLaian," hîn lA L! sūdai'an.

it up?" they said to him. "Yes," he said. And next day the whole town went to the whale. And SkA'ndal went with them. When they came to the whale, they saw that it was all carved (in designs). Then all laughed heartily. They said of him, "This SkA'ndal is a peculiar man." And next day, after they had cut the whale up, they went to get it.

And after they had the whale in the house, they went to get fern-roots for it. Then they dug a hole in the ground and put stones into it. Before they put their fern-roots into it, the women seated themselves around it. A woman said, "I will lie here."[1] And SkA'ndal said the same. He said, "Here I will lie." And all put their fern-roots into it. Then SkA'ndal also lay down in it while the steam was rising. They did not see him.

Then they put the mat-coverings over it. They also put ashes upon it. They also put cold sand over it. And they made a big fire over it. The fire was laid over it all night. And when the sand began to get hot, something inside burst. "Hō," they said, "SkA'ndal's heart is burst by the fire." They had their faces painted red because they wanted the fern-roots to be red.

Next day they got up very early. And they took the ashes away. And they also took the coverings off. After they had taken them away, they saw him. He was among the fern-roots. Then they were very sorry. Then they put his body into something. And "Āñ" hîn wA'giên l' sā'wan. WA'giên wADaalē'k^{u} lnaga'-i ^{s}ask!wā'n kunē' ^{s}a'gANteîdani. WA'giên SkA'ndal î'sîn L!a'aɬ īdja'ni. Ku'nē ^{s}AN L! îsL!a's giên l' q!ā'lAñaḶdjūs la L! qä'ñan. Wa'ḶU L! wa'ḶUAN q!Ayū'AngañAn. "SkAnda'l a l' ā'dagaga," hîn lA L! sūdagā'ñan. WA'giên wADaalē'k^{u} kunē' A'ñ^{s}a L! tā'nagani lA L! q!ētḶsLa's ḶŪ A.

WA'giên ku'nē na'ga L! îsda's ḶŪ kunē' tō ^{s}AN sk!ia'o L! dā'wan. WA'giên LîgA'-i L! ɬ'ēa'ɬs giên qwa ^{s}Ai L! îsdai'ani. Skiä'wē w^{s}ē A'ñ^{s}a L! îstīyē' kunā'st' djā'adē wa^{s}adō' ^{s}Añ kī'ɬɬdaiani. "AḶnA'n ɬ Ḷūda'sga," nAñ djā'dē sūgā'ñani. WA'giên SkA'ndal î'sîn gîña'n sā'wan. "AḶnA'n ɬ Ḷūda'sga," hîn sā'wan. WA'giên L! wa'ḶuwAN sk!iä'wē w^{s}ē A'ñ^{s}a îsdai'an. WA'giên SkA'ndal îsî'n ^{s}Ai tītc!ai'an skī'dAsLasi t!Aɬ A. GAm la L! qêñ^{s}ā'ñan.

WA'giên ɬtA'lga-i î'sîn wA'gui L! îsdai'an. ^{s}ai'ît hAn îsî'n wA'gui L! îsdai'an. Tās tada' hAn îsî'n î'ñgui L! îsdai'ani. WA'giên îñg^{u} tc!ā'nō yū'An L! LA'oɬsL!ɬnā'gan. ^{s}āl s^{s}āsk!^{u} wAî'ñg^{u} tc!ā'nuwē sL!ɬā'nani. WA'giên tādj k!ī'nsLtc!asi ḶŪ ^{s}a gī'nA qa'odalan. "Hū SkA'ndal k!ōg^{a} ẋAlq!ā'dałañga," hîn L! sā'wan. L! xA'ñē s^{s}ē'dañan sk!ia'o L!^{s}ā'ña s^{s}ê'tga-i dA L! gudA'ns Ała'.

WA'giên wA'daalēk^{u} sîñ^{s}ai'yAn L! q!ā'ɬōgadañan. WA'giên ^{s}aid wA'stA L! îsdai'an. WA'giên ɬtA'lga-i î'sîn wA'stA L! îsdai'an. WA'stA L! îsdasī' ḶŪ l' ^{s}ē L! qē'yaiyan. Sk!iä'wē sū l' idja'ni. Wa'ḶU L! gu'dAña-i st!ēyūā'nAn. WA'giên l' q!ōt gîn ^{s}ē lā L! îsdai'an.

[1] Meaning that they would put their fern-roots in that place.

they put it into a box. And they took good care of the grave-box. They did not eat the fern-roots.

Wa'giên la L! lî'nsgwalane. Wa'giên sa'łna-i da'man la L! qä'ñani. Skliä'wē î'sîn gam L! tā'^{s}añane.

26. Deer and Beaver.

Deer lived at T!ā'qo.[1] The skunk-cabbage he ate was like a garden. Beaver came to this. And he gnawed down the forest-trees growing around this. So there came to be many trees on top of it. Then he went away.

And Deer went to see his property. Then he saw that trees were piled upon it. And he knew that he (Beaver) did it. Beaver lived in a lake in the woods. He lived under an island in the lake. And he could feel when the water was low. One morning he felt that the water was going down. Deer had dug a trench out from (the lake). (Beaver) swam around the lake. He saw Deer standing there. (Deer) could not get him out, because he lived under the island. So he partly drained the lake. So, when (Beaver) came there, (Deer) called to him. "Go with me," he said to him. So (Beaver) went with him.

Then he came with him to the shore of the sea. There lay a big island far to seaward. Although (Beaver) had never been in the sea, (Deer) said to him, "Let us swim out to the island." — "I have never been in the sea," said Beaver. "You shall sit upon me," said Deer to Beaver. "There are many things for you to eat there," he said.

So he (Beaver) got upon him. And he went out there with him. And

T!ā'qō g^{u} k!āt ɑā'gan. Łgun l' tās ta'ok!an gîña'n l^{s}ā'ña ^{s}e't^{s}aodagañan. Ałdjī' ^{s}An tc!îñ l^{s}ā'ña qā'L!agan. Wa'giên ^{s}adō' łk!iên q!a'osi wa'gui l^{s}ā'ña l' q!o'ndalgañan. Wa'giên ūn l^{s}ā'ña L! łk!iê'ntc!îgAña-i^{s}elan. Wa'giên stA l' qā'-idan.

K!ā'dē wa'giên A'ñ^{s}a qêñ^{s}ā'gan. Wa'ɫu ūn lā łk!iê'ntc!îgAñasi' l' qä'ñan. Wa'ałū la waas ^{s}An la l' u'nsadañ. Sū ^{s}a-ō tc!îñē' nā'gani łk!iên ^{s}a A. Sū'wē ^{s}a gwē q!ē'gAñani xetg^{u} l' nā'gan. Wa'giên k!î'ła-idē l' LA'gudAñgī-īgañan. Wa'giên sa'nɫans s^{s}wā'nsîñ klī'łaits l' ^{s}ā'ndañan. K!ād-ō l^{s}ā'ña ł^{s}ē'łaiani. Wa'giên sū'wē ^{s}adō' l' ɫîgA'ndalgAndan k!ā'dē l' qî'ñgiañ. Gwai'yē xetg^{u} l' nasī' ałū' gam LAg^{u} stA la l' î'sdałiña-i qä'ñgañan. Ałdjī'Ału sīwē' L! lā l' LAk!iä'lAn. Ałdjī'Ału g^{u} l' qā'L!as ɫū la'^{s}An l' łai'yaiyan. "K!wa dī ał qā'-id," hîn la l' sūdai'an. Wa'gîñan la î'sîn la'^{s}Ał qā'-idan.

Wa'ɫu sk!was djîng^{u} tA'ña-i ^{s}An la'Ał l' qā'L!as^{s}aian. Wa'ɫu gwai q!ēk!ō'na q!At ^{s}aguī' q!ē'udaian. Gam tA'ña-i tc!î'nɫîgAñgwañgAñ^{s}añgAñ wa'k!iên hîn la l' sūdai'an. "K!wia'yū gwai îs ^{s}a tlalA'ñ gAñg^{a}s^{s}ā'tcîn." — "Gam ō tA'ña-i ł ɫîgA'ñgwañgAñ^{s}añgAñ," hîn tc!î'ñē sā'wan. "Dī îñg^{u} dAñ q!a'oasañgua," hîn k!ā'dē tc!î'ñē sūdai'an. "Gîn dAñ tā's-ū wAg^{u} qoa'ngAñ," hîn l' sā'wan.

Ałdjī'Ału la îsî'n la îñg^{u} qā'ɫałaian. Wa'giên la dA'ñAł ^{s}a l' ɫîgA'ndals^{s}aian.

[1] Meaning the town of the Taku Indians in the Tlingit country.

he arrived there. Then he got off from him. When he got off, (Deer) went up with him to the woods. And when he came up under the trees with him, (Deer) said, "Go up. I will sit down here and wait for you." And he went up.

When he got a long way off from him, (Deer) ran away. And he swam off. Since he had said he would sit there, (Beaver) came back quickly. (Deer) lied to him. When (Beaver) came back, (Deer) was nowhere to be seen. Then he sat down near the sea. He could see no way to get to shore, because he was not used to swimming in the ocean.

And after he had sat there for a while, evening came upon him. Then, in the middle of the night, he called to different animals. "Save me!" he said. First he called to Black-Bear. Afterwards he also called to Wolf. "Save me!" he said. Then he also called to Grisly-Bear. He called to all of the small animals. And he was unsuccessful. He was upon the island for ten nights. And he called every day, wailing. When he was unsuccessful, his heart was tired. And he sat still.

And after he had sat there for a while (longer), he wanted to call to the North, and began to sing, "North, save me! North, save me! North, save me! North, freeze the water for me!"[1] And as he sang this every day, he continued to wail.

After ten days were passed, a black wind came towards him along the surface of the sea. And he sat near

WAgiê'n g^{u} la'Ał ḷî'gaL!as^{s}aian. WA'giên lA'stA l' qa^{s}ā'lan. LAgua'st' l' qa'Ałs giên dītg^{a} la'Ał l' qagā'lan. WA'giên qē'dē q!ol g^{u} la'Ał l' qā'L!agAłs giên, "Ā'djî Ał qaga'ł. AḷN dAñ k!iū' ł q!a'owaasañ," hîn la l' sūdai'an. WA'giên la îsî'n qā'-itgalan.

LA'stA l' djī'îña^{s}ēłsgułs ḷū lA'stA l' ^{s}ā'tagaian. WA'giên lA'stA l' ḷ'gagalan. LA k!iū' g^{u} l' q!a'osañan Ałū' hawī'dan lagui' stī'łL!agan. La l' gî'ñqōnañan. L' qā'L!agan giên gAm g^{u} l' qä'ñgañan. Wa'ḷū ^{s}ai'yawē djîng^{u} l' q!a'ogañan. GAm LAg^{u} dītg^{a} l' ^{s}etā'galłiñē qä'ñgañan gAm tA'ña-i l' ḷîgA'ñgwañgAñgañan A'ła.

Wa'ḷu g^{u} l' q!ao qao-od la'da si'ñiaiyAn. Wa'ḷu ^{s}āl ya'k^{u} gîn-tī'iga gutīla'^{s}et g^{a} l' kiä'gañan. "Dī ł qagA'ndao," hîn l' sūgā'ñan. Tān g^{a} l' kiā'ganLāgañan. Wa'ḷ^{s}a îsî'n ^{s}ōdj g^{a} l' kiā'gañan. "Dī ł qagA'nda," hîn l' sū'gañan. WA'giên x̣ūdj g^{a} îsî'n l' kiä'gañgañan. Gîn tēg^{a} x̣A'dAla wa'-aḷūAn l' kiä'gañgañan. WA'giên ^{s}adō' l' ^{s}ê'sgaian. ^{s}āl LA'Ał gwai îñg^{u} l' idja'n. WA'giên sîñ wa'ḷūAn l' s^{s}ā'-iłkiägañgañan. ^{s}adō' l' kī'ł^{s}êsgas ḷū l' qā'-iînsLaian. WA'giên l' q!a'o-ūgañan.

Wa'ḷu l' q!ao qaod x̣ao g^{a} l' kiägañgAsLaian. WA'giên k!Adjā'lan, "X̣ao dī ł qagA'nda. Nē u'nAx̣a. Nē u'nax̣a. X̣u'nēksahē sū'ksatên."[1] WA'giên sîñ wa'ḷuAn hîn l' k!Adjū's k!iäł l' s^{s}ā'-iłgīīgañan.

^{s}ā'lē La'ał^{s}īlē ḷū dī'dAstA ^{s}ā'yawē q!Al la'^{s}a ł^{s}A'łL!îgAndalan. WA'giên sk!was gia'og^{u} l' q!ā'wan. Tadja'o a la'^{s}a

[1] All of these sentences but the first are in Tlingit.

the shore. The wind came towards him. North heard his voice. The wind blew hard from the north. At midnight he felt of the sea. After he had sat a while (longer), he felt of it again. After he had done so for a while, he felt that it was frozen over. And after he had sat a while longer, he again felt of it. Then he perceived it was strong enough.

Then he stepped upon it. And he went ashore upon it. And he escaped to land. Then he went up to his home. And he stopped up the trench. After he finished stopping it, he went into his house. The end.

sk!agA'ndalan. Ẋao l' kî'lgudañan. Wa'ḷu hit!A'n tā'djuwē ˢā'dawan Ẋao gᵘ A. ˢāl yakᵘlˢē'ɬs ḷū tAñē' l' lî'gudañan. L' q!ao qaod ha'oîsîn wA'giên l' lî'gudAñgañan. L' wa'gañ qao-od ā'dji qA'lgasi l' lî'gudañan. WA'giên ha'oîsîn l' q!ao qao-od l' ḷî'gudañan. Wa'ḷu lādjiga'-iˢełsi l' ˢā'ndañan.

Wa'ḷu l!ao hit!A'n îñgᵘ l' tl!ā't!Ałdaian. WA'giên hit!A'n gut l' qā'-itgalan. WA'giên l' qagA'nl!agalan. WA'giên l' nā'gan ˢa A'ñˢa l' qagā'lan. WA'giên ā'dji la l' łˢē'łdaiani A'ñˢa l' lîkA'tcl!îgalan. Ałdjī' l' liˢē'łgīs giên na-i ˢei A'ñˢa l' qAtc!ai'an. Ao lī'sḷu la ku'ndjugAñ.

27. War between the Land-Otter and Black-Bear People.

The Land-Otter-People and the Black-Bear-People made war upon each other. The Black-Bears owned the lands where berries grow. They were very fond of their wild currants, because those were the only things they ate. Then the Land-Otter-People ate them. And they ate all of them. That was why (the Bears) were angry with them. So they made war. And they destroyed half of the Land-Otter-People in war.

They called each other to war in revenge. There was a great crowd to fight the Bear-People. Then all were assembled. And there was a great crowd. Then they took the bones of sculpins. They used them for war-spears. All made war-spears. Then all were finished. And one among them was chief. And he was named

SLA'gūs xada'-i A'łū tāns xada'-i gut qē'dōîdane gua. A'gusū tā'n gia giawadai'an. ˢā'lun gia A'ñˢa L! qō'yadaian Ałdjī' sˢo'nan A'ñˢa L! tagī'-īsi A'ła. WAgiê'nō sLA'gūs xada'-i L!ˢā'ña tā'gani. WA'giên L!ˢā'ña L! tā'ˢodjawani. Ałdjī' tl!a ū L!a'ˢAn l! qā'łiîłdaian. Ałdjī'Ału da L! qē'dawani. WA'giên sLA'gwē xada'-i tā'ḷdjū L! hī'lūdaian tāns xa'dē dA qē'idawani A'ła.

Xa'ñgañ qē'dawē ˢAn gudA'n L! łˢai'yaiyan. Sk!ūlyū'anani tāns xa'dē dA L! qē'dawē ˢAn A. WA'giên hit!a'n gu'da L! wa'-aḷuwAn î'sˢodjawan. WA'giên L! sk!ūlyū'-ūanAn. Wa'ḷu k!āl gia skūdj L! î'sdagañan. Tca'aL ˢAn ō L! î'sdagañan. Adjī' tca'alē L! wa'ḷūAn LA'ołaian. Wa'ḷu ˢē'łgīˢodja-aawani. Wa'ḷu sūu nAñ ī'L!adagani. WA'giên

Going-into-Water, because they continually went into the sea. Then he sang, "What a great war[1] there is going to be! What a great war there is going to be! For food in the night-time, in the night-time, they bring up sculpin-heads in their teeth on the other side." The Land-Otter-People sang this in a crowd. Then they went to war.

There were ten canoes. And all came in front of the town of the Bear-People. Then all landed. At that time, all of the Bear-People also went outside. Then the chief among them spoke. "Kill one another," said this chief. And the chief of the Bear-People also said, "Kill one another." Then they destroyed the Bear-People. And a few of the Land-Otter-People were killed. Then they started away.

And since they had destroyed the Bear-People, they (the Bear-People) called the Wolves to war on the Land-Otter People. So very many Wolf-People were among the Bear-People. Then there was a great crowd of Bear-People and Wolf-People. Then they went to war with the Land-Otter-People. And they started for the town of the Land-Otter-People. And they arrived there in the night.

And they came upon them at daybreak. Then they again fought each other fiercely. And they destroyed the Land-Otter-People. And a few escaped. Then they returned.

Then they ceased fighting. Some time afterward they made peace with

ałā'nas ō Qa'ga hîn ō l' kiä'gan tcāng^{a} ɫ! îsgī'gîñas a'ła. Wa'ɫu hit!a'n l' k!adjā'wan. "Hūdē' sîñā'-ā gū'sdū îsgasī'nî. Hūdē' sîñā'-ā gū'sdū îsgasī'nî. Wa'da ǥā'lǥalē ǥā'lǥalē waî'nagusta k!āl qādj ga q!o'łgaslîgaɬ^{s}odjūga." Ā'djî sla'gus xa'da-i sk!ūlyū'ans aɬ l' k!adjā'wan. Wa'ɫu l! qē'dawan.

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Luē' ^{s}alā'alani. Wagiê'nō tān gia lnaga'-i q!ātg^{u} l! wā'ɫuan idja'n. Wa'-giên hit!a'n xētg^{a} l! î'sdaɬ^{s}odjawan. Wa'ɫu tāns xa'dē îsî'nan kia'g^{a} î's^{s}a-^{s}odjawan. Wa'ɫu hit!a'n l!a sū nañ ī'l!agida gūsā'wan. Wa'giên ā'sga-i sū sta î'sîn nañ ī'l!agida gūsā'wan. "Gu ɫ l!da'^{s}o," hîn ana'ñ ī'l!agidas sā'wan. Wa'giên tāns xa'da-i han îsî'n "G^{u} ɫ l!da'^{s}o," hîn ō l' sā'wan. Wa'giên hit!a'n tāns xa'dē l! hī'lūdaian. Wa'-giên sla'gūs xa'dē łña'-an l! l!dai'an. Wagiê'nō hit!a'n wa'sta î'steîdan.

Wa'giên ō tāns xadē' l! hī'lūdaian ałdjī'ałū ^{s}ōdj ^{s}an î'sîn l! ɫ^{s}ai'yaiyan qē'dao ^{s}an ɫ^{s}ai'yaiyan sla'gūs xa'dē da l! qē'idawē ^{s}an a. ałdjī'ału tāns xa'dē sū ^{s}odj xa'dē qoa'n^{s}ēɬyūanan. Wa-giê'nō hit!a'n tāns xa'dē îs î'sgiên ^{s}odj xa'dē han î'sîn wa'giênō sk!ū'l^{s}eɬyuanan. Wagiê'nō hit!a'n sla'gūs xa'dē da l! qē'idawan. Wa'giên sla'gūs xadē' gia lnaga'-i ^{s}a l! î'steîdan. Wa'giên ^{s}ā'lgua g^{u} î'sl!agani.

Wa'giên sa'-anɫans ɫū l! dō'l!agani. Wa'ɫu hit!a'n ha'oîsîn gut^{s}a'n l! ^{s}ā'-îłdayūanan. Wa'giên sla'gūs xa'dē l! hī'lūdaian. Wa'giên łña'-an wa'sta qa-gā'nan. Wa'ɫū hit!a'n sîłgā'ñ stē'lani.

Wa'giênō lan hit!a'n gud^{a} l! qē'-idawan. Wa'sta ^{s}et qa'-aodō hit!a'n

[1] The words "great war" are supposed to be in Tlingit.

each other. And they carried about one of the Bear-People. And they also carried about one of the Land-Otter-People. They had a name for this (person). They called him "Deer."[1] The "Deer" continued dancing. And they ceased killing each other. So they stopped killing the Land-Otter-People. The Bear-People also were killed no longer. The end.

gudA'n L!a ga ladai'an, wa'ḷu î'sîn gut xA'nła^{s}a L!a ga ladā'ñqAsas A'ła. WA'giên ā'sga-i tāns xa'da-i s^{s}wān L! ḷē'îdan. WA'giên sLA'gūs xadē' s^{s}wān î'sînAn L! ḷē'îdan. Ałdjiga'-i ū L! kī'adagAñgAñ. "K!āt" hî'nō L! kī'adagAñgAñ. NAñ K!ā'das x̣iêłgī'-īgañan. WA'giên Lan gut L! tē'îgAñgAñ. Ałdjī'ału sLA'gus xa'da-i Lan L! tē'yaiyan. Tāns xadē' î'sîn Lan L! tē'yaiyAn. Ao Lan la ^{s}e'dAñ.

28. The Woman in the Moon.

At Long-Town in Nass Inlet lived a woman named T!ā'djigAs. Water leaked through upon her. All that time she pointed her fingers (in derision). And, although the sun shone, water kept dripping upon her. Here, too, water always dripped upon her. And at daybreak she went out. When she sat outside, water kept dripping upon her. Meanwhile she was pointing her fingers at a star. She always pointed her fingers at it. And this star was right over her.

Then something pulled her up. And far up (in the sky) she saw a big house standing. And they placed her on top of the house, in the smoke-hole. And there there was a great fire built. And when she was in this fire, she cried out. And her brothers heard her.

Then something was made like a human being. One of her brothers made it. He made it to resemble his sister. And when her brother had completed it, he took it up to her. And he made this stand in the fire on top of the house. And this also made

Nas qā'ł^{s}a T!ā'dîgAs hîn ō l' kiä'gan. Lā'na-djîns g^{u}. Ga'-ig^{u} lagui' tcīgī'-igañan. WA'k!iäłū ^{s}ei l' kō'datagañan. WA'giên x̣A'ya sk!iä'nō lagua' hawa'n tcī'igañan. WAk!iä'łō ^{s}ei l' kō'datagī-gañan. X̣A'yas k!iä'nAnō lA'gui îsgī'-gañan. WA'giên Lī'sḷuAn î'sîn aḷn k!wai'yAngī'-igañan. WA'giên sa'nḷans giên l' qā'gulgañan. WA'giên kiä' l' q!ā'was ḷū hawa'n lA'gui k!wai'yAñgī-igañan. Wa'ḷu k!ā'-ił da sk!A'djūs ^{s}ei l' k!ū'datagāñan. ^{s}Ai l' k!ū'datagīgañan. WA'giên ā'dji k!ā'ił dē lā yā-a idja'ni.

WA'giên lag^{a} dA'ñḷîdan. WAgiê'nō sa ^{s}aguī' ō na-i yū'An tē'ūda l' qä'ñan. WAgiê'nō tc!ā'anuwē ^{s}a nās îñg^{u} la L! gīā'ndagañan. WA'giên tc!ā'anūyū'Angañan. WA'giên ā'dji tc!ā'anuwē ^{s}a l' îsī' ḷū l' x̣u'lkîñañgañan. WA'giên l' dā'^{s}alAñ l^{s}ā'ña gu'dAñgañan.

Wa'ḷu L! xa'da gîñā'n gîn L! Lā'o-łaian. WAgiê'nō hit!A'n l' dā'^{s}alAñ s^{s}wā'nō La'ołaiani. Djā'sîñ gîña'n la l' La'ołLdjawan. WAgiê'nō l' dā'^{s}a wa-^{s}ē'łgīs ḷū wa'^{s}a l' gī'alłaiani. WAgiê'nō ā'dji tc!ā'anuē ^{s}a lā l' gī'adaian. WA'giên nās îñg^{u} l' î'sdaiani. WA'giên

[1] The person carried about in making peace was called the "deer," because Raven removed the front teeth from the deer in olden times, thereby rendering it harmless.

a crying noise, like that of his sister. And although it made a crying noise like that of his sister, (its noise) was not the same.

Then her brothers threw it away. And they made another. And they finished it. And when it was finished, they took it up. And they placed it on top of the house. And their sister was still crying on account of the fire. Then they put it on top of this house. And it also cried there. Then they took their sister away. And, although that (image) was made of wood, it cried out in pain.

Then their sister was not to be seen. At that time they (the stars) went down after her. Then (the brothers) poured out some red paint. And while (the stars) were taking this, (the brothers) got far away. (The stars) picked up all this red paint. Then they again pursued them hotly. They again approached them. Then (the brothers) again poured red paint out. And (the stars) were delayed by it. Meanwhile they got far away. There was a great crowd of people, (who) gave up (the pursuit) when the red paint gave out. Then they came to Long-Town. At that time they told about the Above-Country.

Some time afterward she was playing with her brothers. She played all the time they were there. Then she pointed her fingers up at the moon. She used to do so when she went after water.

Then she saw some one sitting under water in this water-hole. And when she took up the water, she also pointed

ałdjī' îsîna'nō l' djās sūs gîña'n ałdjī' î'sîn ẋa'lkîñañgañan. Wa'giên ałdjī'yū l' djās sūs gîña'n sū'si kl!ä'nan gam ałdjī' sū^{s}ā'ñani.

Wa'giên ałdjī' l' dā'^{s}alañ wa'sta l! dā'ñani. Wa'giên ha'oîsîn nañ ā'da l! la'ołaian. Wa'giên ałā'nîs l! laołai'an giên la l' ^{s}ē'łgīdaian. Wa'giên ałā'nîs î'sîn ^{s}ēłgī's ḷū sīg^{a} la l! î'sdaian. Wa'giên nās îñg^{u} la l! î'sdaian. Wa'giên hawa'n l' djās g^{u} ẋalkîñā'ñgīgañan. Wa'giên hit!a'n ā'dji nās îñg^{u} la l! îsdai'an. Wa'giên la îsîna'n g^{u} ẋa'lkîñañgañan. Wa'giên l' djās lag^{u} sūs gîña'n ā'djî î'sîn kîñā'ñgañan. Wa'giên djā'sîñ l! îsdai'an. Wa'giên ā'dji łk!ä'ni ałdjī' l!ao hawa'n ẋa'lkîñañgañan.

Wa'ḷu l' djās gam qä'ñgañan. Wa'ḷu xētg^{a} la'ḷ^{s}a l! dō'yūanawan. Wa'ḷu ā'dji madjē' l! gia'dōgañani. Wa'giên ałdjī' l! isda'si t!ā'łū wa'djgui ^{s}aguī' l' ẋū'sta^{s}ūgañan. Wa'giên adjī' madjē' l! hī'lūdagañani. Wa'giên ha'oîsîn la'ḷ^{s}a l! dōyū'angañan. Wa'giên ha'oîsîn la'^{s}an î'sl!a^{s}ōgañan. Wa'giên ha'oîsîn madjē' gī'adōgañani. Wa'giên ^{s}ai ^{s}añ l! laq!ē'îgañani. Ałdjī' t!ā'łū wa'djgua ^{s}aguī' l' ẋa'osta^{s}ogañan. Sk!ūlyū'anani. Wa'ḷu hit!a'n la g^{a} l! qā'insla^{s}wan madjē' hī'lūsi ḷū. Wa'ḷu lā'na-djîns g^{u} l' ẋa'ostal!ao^{s}awan. Wa'ḷu sa-lîga'-i ał gī'ałanda^{s}ūgañan.

Ga'-ista ^{s}et qa'-aodō l!a'ał l' nā'ñgañan. Gu l! îsī' kl!ä'łg^{a} l!a'ał l' nā'ñgañan. Wa'ḷu sä'si qoña'-i ^{s}ai l' kū'datagañan. Lag^{a} djīya's ḷū l' wa'gañan.

Wa'ḷu ā'dji ^{s}a'nḷē xē'lasi ^{s}a tcān nañ q!ā'wasi l' qê'ñgañan. Wa'giên ā'dji ^{s}a'nḷē l' tcl!'slasi ḷū ^{s}a tcān q!ā'was

her fingers at the one sitting under the water. And after she had filled her bucket with water, she came home. And when she entered the house, she dipped the water up. And something like a human face was in it.

Then she was afraid to drink. And she threw it down. And again she dipped up water. And again the human face was in it. And she threw it away. She was afraid to drink it. And in the middle of the following night she was thirsty. And the moon was very bright. It was like sunshine.

Then she again went for water. And she came to the water. And she dipped the whole pail into it. Then it became filled with water. At that time she looked up. When she looked up, she saw a big person. Then he threw his arms toward her. He did not take her by the hand. And she was holding the water on that same side.

Then she ran her tongue out at the moon's face. And something lifted her up. And she took her bucket. And she also took salal-bushes. So she stood in the moon. And she also took her pail. The end.

ˢAi î'sînan kū'datagañan. Wa'giên ˢa'nɫē lˢā'ña sta'si giên l' qā'ɫ!agañan. Wa'giên ana'gᵃ l' qatc!a's ɫū ˢa'nɫē l' sk!a'ɫgañan. Wa'giên ˢa ɫ! xā'da xañ gîña'n gîn ˢet ˢa î'djañani.

Wa'giên ẋu'ɫiē gᵃ l' łˢoa'gagañani. Wa'giên giê'sɫgañan. Wa'giên ha'oîsîn l' sk!u'ɫgañan. Wa'giên ha'oîsîn ana'ñ xa'da xañ hawā'nan wa'ˢa lˢā'ña î'djañan. Wa'giên l' giê'sɫaian. Ā'dji ẋuɫē' gᵃ l' łˢoa'gaian. Wa'giên sî'ñiaiyan ɫū ˢāl yakᵘ ha'oîsîn l' qa'tawan. Wa'giên qo'nɫanyūanan. Ẋa'yagans gîña'n ˢe'dani.

Wa'giên ha'oîsîn la ga djīyā'gan. ˢal ya'kᵘ la ga djīgā'gan. Wa'giên ˢa'nɫē ˢan l' qā'ɫ!agani. Wa'giên ā'dji ˢā'na-i tc!î'sqoan wˢē l' datc!îsɫgaiani. Wa'giên ˢa'nɫē wa'ał lˢā'ña sta'gani. Wa'ɫu sīgᵃ l' qē'łłaian. Aɫn sīgᵃ l' qē'łłas ɫū nañ xa'da ɫ!îqō'na l' qä'ñan. Wa'ɫu l' xiā'ñ lagwē' l' kiā'daian. Wa'giên gam l' sɫ!ē lā l' gīdjîgī'łdaˢañan. Wa'giên ga-i gū'sta ˢa'nɫē a'ñˢa l' tc!î'sgañan.

Wa'ɫu t!ā'ñaɫañ ał qoña'-i xa'ñˢa l' t!ā'ñałdaian. Wa'giên la gᵃ da'nɫîîdan. Wa'giên ā'dji ˢana'-i a'ñˢa l' î'sdaian. Wa'giên skī'łagia îsîna'n l' îsdai'an. ałdjī'ału qo'ña-i ˢa l' giā'ñgañ. Wa'giên ˢā'nē îsî'n a'ñˢa l' î'sdaian. Ao ɫan la ˢē'dañ.

29. The Origin of Mosquitoes.

When the Djūs-People[1] lived at the town of Q!ē'nia,[2] Clam[3] was chief. And Sun was a gambler there. After

Q!ē'nia lnaga'-i gᵘ Djūs xa'dē nā'ñan ɫū Sqao gu ī'ɫ!adagan. Wa'giên Djîgoē gu sî'ndagulagan. Tcēts ˢa l'

[1] These were apparently a subdivision of the Point-Town-People, who were Ravens, and are to be distinguished from another family in the neighborhood who were Eagles.

[2] At the west end of Tcēts Island.

[3] The large variety (*Glycimeris generosa*).

he had gambled at Tcēts for a while, night came upon him. But he left in the night. He launched a small canoe, and went to his father's town. And he arrived at his father's town. His father's house was named Blue-Jay House.

Afterwards he again went to gamble. And after he had gambled there for a while, evening came, and he went home. Then he launched his canoe and came to the other side. And his parents wore marten-skin blankets. He also wore them. He lost one in gambling. He spent one marten-skin. But he did not spend his father's property. He became crazy.

At that time there were no mosquitoes.

Then his father said to him, "Child, eat medicine." He refused. He did not understand that (his father) said this in order that he might win in gambling. He again went to Gambling-Town to gamble. All of the people of that town gambled. Therefore it was called Gambling-Town. They did not eat halibut there. The Inlet-Middle-Town-People[1] lived there.

And he gambled there. He gambled with Sī'nat. And the town-chief was named SkA'miAn. Before evening came, he (Sī'nat) had won all of his blankets. Then he went away naked. It was summer.

Then he came in front of his father's house. And he did not enter his father's house quickly. He feared his mother, because he had lost all of sînda's ṭū gᵘ lA wa'gAndan la'dA ˢālga'-iˢēłgañan. ˢā'lgua L!ao stA l' qā'-idañan. Lū ẋA'tdjū l' gīˢā'dagAs giên ˢo'ñalAñ gia lnaga'-i ˢa gwˢa l' Lūqā'-idañan. WA'giên ˢo'ñAñ gia lnaga'-i gᵘ l' qā'-L!agan. L' ˢoñ gia na-i L!ndjōt na'ˢas hîn kia'gan.

WA'stA ha'oîsîn ˢa l' sî'ndaˢagañan. WA'giên gᵘ l' sî'nda qa-aod sî'ñias ṭū ha'oîsîn l' qā'-idañan. WA'giên LuwēE l' gī'djigas giên l' ˢasgī'dAn. WA'giên l' a'olAñ k!ū t!ē'idañan. La îsî'n ga t!ā'dan. AłdjI'ū l' tc!î'dadagañani. K!oē' sˢun l' tc!î'dadadālgañani. Hī'k!wan gAm ˢo'ñAñ gia gī'naga-i l' tc!î'dadaˢañgañan. L' qō'nAñgālan.

Wa'ṭu gAm sL!a'ldAgwan qä'ñgañan.

Wa'ṭu l' ˢoñ l' sū'dagañan, "Łqên, ẋîl ł tā." WAgiê'n gᵃ l' gwa'ogañan. LA'gui qa'alē ˢAn la l' sū'das gAm ˢAn l' u'nsAdaˢañgañan. Sî'ndat!ałs lnaga'-i ˢa îsî'n l' sî'ndayänAn. AłdjIga'-i xa'dē lnaga'-i ˢā'sgᵘhAn gu'tga sî'ndagañan. AłdjI'Ału Sî'ndat!als hîn kia'gan. GAm xāgᵘ gu L! tāˢañgañan. ˢAoya'kᵘ-lnaga'-i gᵘ nā'ñani.

WA'giên gᵘ l' sî'ndagañani. Sī'nat gu l' sî'ndagañan. WA'giên lnaga'-i gᵘ nAñ ī'L!agidagani SkA'miAn hîn kia'-gan. Gā'wan sî'ñiañgAndan gîn t!As gī'sk!ᵘAn la qā'łgīsLaiani. WAgiê'n stA l' Lū'qa-its giên l' ˢonā'nAn. Q!ê'ngalas ṭū l' idja'n.

WA'giên ˢo'ñˢa gia na-i xetgᵘ l' ˢā's-gadan. WA'giên ˢo'ñAñ gia na-i ˢAi gAm hawī'dan l' qatc!āˢañan. K!uē' gīsk!ᵘA'n la qałsī' Ałū' awu'ñgᵃ l' łˢoa'-

[1] According to another informant, it was occupied by the Djūs-People above referred to. Both were Raven families.

his marten-skin blankets. When she saw that her son was cold, she called him in. "Stay in the house, child," she said to him. Accordingly he entered. And his mother offered him food.

Then his father was fishing in the lake (the inlet) with nets. He was fishing for dog-fish. When he dropped the net, he fastened stones on both ends. And it sank. And although the water was very deep where he was fishing, he refused food.[1]

Next day he went to get his net, and took it into the canoe. And there were several dog-fish in it. Then he went away. When he got back, he took the net out of his canoe. And his wife took up the dog-fish. Then his wife took the dog-fish-livers out. And after she had taken them into the house, she put stones into the fire. When the stones were hot, she put the box near the fire. Into this she put the livers. Then she put the stones into it. When (the water) boiled, she placed something over it; and after it had remained for a while, she took the cover off. And the oil was done. And when it was cold she offered it to her son.

But after he came back from gambling, he began to fast. When he refused the oil, his mother said to him, "Son, what is the matter with you?" He said, "To-morrow I shall go out to eat medicine." — "Where will you go?" she said to him.

Then he launched his canoe. After he had launched it, his father came to him. "Where are you going, child?" gagañan. L^{s}ā'ña ẋūī'si l' qêns ḷū la'^{s}an l' ^{s}ā'yîntc!aian. "Ana' ł îs, łqên," hîn la l' sūdai'an. Wa'gîñan l' qatc!ai'an. Wa'giên l' ao tao lag^{a} kî'ñwaiyan.

Hit!a'n l' ^{s}oñ sūwē' ^{s}ā'adaian. K!ā'ada gia dō l' wa'gañan. L' t!a'slagas ḷū qwa kunē'st' xā'slgagāñan. Wa'giên tca'ta-idañan laga'a-i łt!ī'îñayūansi k!iä'nan. Tā'wē g^{a} l' gwā'waiyani.

Wa'daalēk^{u} l!ao ^{s}ā'adē a'ñ^{s}a l' tā'ñagañan. ^{s}an a'ñ^{s}a l' lū'qal!as giên lū'gw^{s}ē l' î'sdagañan. Wa'giên k!ā'adē w^{s}ē l^{s}ā'ña ḷa'o-ūgañan. Wagiê'n sta l' luqā'-idan. L' ^{s}ā'sgats ḷū ^{s}ā'ada-i xētg^{a} a'ñ^{s}a l' îsdai'an. Wa'giên l' djā î'sîn k!ā'adē î'sdagañan. Wa'ḷū hit!a'n k!ā'adē l!ī'łk!al l' djā wa'sta î'sdagañan. Wa'giên na'ga l' îsda's ḷū ^{s}an qoa l' sî'sīgañan. Qwa'a-i k!ī'naslas ḷū tōt ^{s}an l' tc!î'sls^{s}aian. Ałdjī' ^{s}ai'yū l!ī'łk!al l' gī'aslaian. Wa'ḷu hit!a'n qwa'a-i w^{s}ē l' î'sdagañan. Sk!a'ldaslasi ḷū îñg^{u} gîn l' ^{s}ā'łnagan. Tc!î'sūda qa-aod ^{s}a'al wa'sta l' ^{s}o'slaian. Wa'giên tō lā ^{s}ala'nslaian. Wa'giên tā'dałdas ḷū gīdā'ñg^{a} l' kî'ñwaiyan.

L' sî'nda-î'ndjawan st' hawa'n l' qē'salan. Wa'ḷu tō g^{a} l' gwā'was ḷū, "Djā, łqên, gasî'nlao dañ ^{s}ē'dañgañgañ," hîn l' ao l' sūdai'an. "A'dałū ẋîl ł tā'asañgua," hîn l' sā'wan. "Gīlā'ñ g^{u} dañ î'sañ, łqên," hîn la l' sū'daian.

Wa'giên lū l' gī'djîgaiyan. Luē' l' gī'djîgas ḷū l' ^{s}oñ la'^{s}an qā'l!as^{s}aian. "Gīlā'n g^{u} dañ î'sañ, łqên," hîn l' ^{s}oñ

[1] This must mean that, in spite of the hard work he had undergone, he abstained from food in order to obtain good luck in fishing.

said his father to him. He said to his father, "I shall go to Xā'lan-sl!êñ." He wore a ragged marten-skin blanket.

When he reached that place, he went up to the woods. When he got far into the woods, something before him made a noise. The voice was not like that of a bird. Following it, he came to a narrow trail. He went along this, and came to a pond. When he reached it, a log was there with the top cut off and a nest made of moss at the end of it. This was a quiet place. And there were nests near one another in the moss near this lake. Then he sat down near by.

While he was looking at the moss hanging from the branches of the trees above him, a long, thin bird flew out. It flew straight towards him. It made a noise like "M-m." It had a long bill. And it sat on the moss nest on the end of the log. This was the place where it sat. It was its nest. This was Mosquito. The inside of its nest was green.

Then he went to look for a stick for it. And he broke off a stick with his feet. Its bill was upon the moss. Then he walked to it upon the log. He walked slowly to it. He held the stick in his hand.

When he got near, he struck it. When he struck it, he saw that it was dead. And he took it out. It was light. Just as he turned around with it, a humming-sound arose on the other side. "Hm-m," it sounded. Mosquitoes came out from inside of the moss. Those were the small ones like ashes. What he had come to was a Mosquito-Town. And the moss formed the nests of the mosquitoes.

l' sūdai'an. "Xā'lansl!êñ ˢa ō ł ĭ'sañ-qasañ," hîn ˢo'ñˢa l' sūdai'an. K!ū sîlē' l' t!a'dan.

Gu l' ˢā'sgatsi giên hit!a'n l' qā'-idagalan. Dīdᵃ ˢaguĭ' l' ˢē'łs ḷū la ku'nia gîn qā'gañxē'-ēgañgan. Gam xetĭ't kîl gîña'n kĭ'lˢedaˢañan. ˢā l' dōañˢē'ls ḷū k!iū' t!a'mdju kit ˢan l' qā'l!agan. Ałdjĭ' gu'da l' qā'gan. Wa'ḷū sū ˢa'oda ˢan l' aā'l!agan. Sūwē' ˢan l' qā'l!as ḷū q!ao ku'nwōñgᵃ kun îñgᵘ k!ĭ'nan q!ē'łindaian. Qā'łi ḷai'yaiyan. Wa'giên sūwē' djîn k!ĭ'nana tī'gadan. Qē'dē q!o'let gudA'n q!ētîdjā'ñan. Wa'ḷu djîngᵘ l' q!a'-oūgañan.

Wasaed han îsĭ'n qē'dē lā'dji ku'n-ˢēst' k!ia'gagañan ˢa l' qea'olˢañgandan xetĭ't łga'mdju ẋĭ'tl!agan. La yat l' ẋĭ'tl!at!adjan. "M-m" hîn l' kîñā'ñan. L' k!ū'dadjañan. Wa'giên q!ā'awē îñgᵘ k!ĭ'nan q!ē'łindaian îñgᵘ l' q!ā'wan. La'gia q!ā'wadanga-iyū idja'n. ˢa l' łta'lga-i sk!ā'tadjan. Sl!ā'lt!agwañ ū īdja'n. Łta'lga-i qā'łi lā ˢołˢā'lañ.

Wa'ḷu l!ao sq!ā'ñū da la'ˢaṇ l' qê'ñ-galan. Wa'giên sq!ā'ñū l' t!a'sk!alaian. K!îna'na-i îñgᵘ l' k!ū'dalas sk!a'łinda-gañan. Wa'ḷu q!a'awē gut la l' qas-gā'ñan. ˢan l' t!a'ḷdalsgañan. Sq!ā'ñwē hîn ała'ñ l' sq!agā'ñani.

Aa'nan l' ˢē'łs ḷū la l' sˢā'sgadan. La l' sˢā'sgats ḷū ˢa han l' k!ō't!ałsi la l' qä'ñan. Wagiê'n sta la l' ḷī'îdani. L' kĭ'îyaiyan. La da'ñał han l' ḷ'sḷa-gałs lū ĭ'nagwasi da'mdagasLaian. "Hm-m" hîn l' sūgā'ñan. K!ĭ'nana-i qałĭ'st' sl!aa'lt!agōña-i ˢostal!ā'gan. Wa'giên ˢaid gîña'-an gᵃ ˢē'dañas ga-i îsĭ'n idja'n. Sl!ā'lt!agwañ lā'na ˢan-ō l' qā'l!agan. Wa'giên k!ĭ'nana-i îsĭ'n sl!a'lt!agwañ łt!alga'-iyū idja'n.

Then they bit the man. And he did not abandon his mosquito. He ran very fast. And all went after him. The mother of the mosquitoes was called Hwa. When he got far from the lake, he knew that they were following him for that, and he tore it in pieces. After he had torn it in pieces, he scattered it about. He said, "You will bite even the last generation of people." Because he tore it in pieces, the big ones came to be in the world. Then he escaped to his canoe.

Then he went to his father. His face was unrecognizable. His ears and all his skin were swollen. Blood, too, was thick upon his face. So his father did not at once recognize him.

When he did so, he said to his son, "Is it you, child?" — "It is I," he said. Then his father asked him to take medicine. And he refused. Then they put down marten-skins, and black-bear-skins, and he lay upon them. Then he was better. At that time, his father said to him, "Stop gambling, my son." So he did. He stopped.

Then (he said) he was going to trap marten. He deceived his father, for he was not going to do so. He said to his son, "Go in this direction." And he started off. When he got far up the inlet, he could not see the land (i. e., he lost his eyesight).

And after he had paddled about at random for a while, he ran into the shore. Then he crawled to the bow and got out of the canoe. And he crawled up to the woods. When he got far into the woods, his arm was seized. He felt himself being led along by some one who said nothing.

Wa'giên anA'ñ ĭ'łiñAs ˢAi'yū q!oa'wani. WAgiê'n gAm sL!ā'lt!Aguna-i ū l' t!ā'ɫ-sLaˢañgañan. L' ɫiê'ndalyū'Angañan. WAgiê'n la'ɫˢa ˢAn ku'nłgīdjūdālgañan. "Hwa" hîn-ō sL!ā'lt!Aguña-i ao kia'gan. Q!At ˢaguĭ' l' ˢē'ls ɫū ā'dji ˢagª lA L! î'sdas ˢAn l' u'nsAdalan ɫū lˢē l' dA'n-anAñîdan. Lˢē l' dAnsĭ'nanAns ɫū la l' xā'gᵘdjañgañan. "ˢo'tgua xadai'yAn dAñ q!ō'gugaasañ" hîn l' sā'wan. "Lˢē l' dA'nanAñ Ałū' gª łqA'mqēdasga-i î'sîn idja'n. Wa'giên l' qagA'nɫagan.

Wa'giên hit!A'n ˢo'ñañ ˢa l' Luqā'-idAn. L' xAñ gAm lā sq!atdaga'-iˢełañan. L' giū' dA'ñAłan î'sîn l' q!Al ɫsk!ᵘAn îsî'n lagª q!odA'nłɫsLaian. ˢa-i î'sîn l' xAñ gut lā L!A'łdjîgalagan. Ałdjĭ'Ałū l' ˢoñ gAm hawĭ'dan l' sq!Adā'ˢañan.

"Dā gᵘ îs, łqên," wa'ɫu hîn gîdā'ñ l' sūdai'an. "Łao īdjî'ñgua," wa'ɫu hîn l' sā'wan. Wa'ɫu xîl tagª'-i dª l' ˢoñ la'Ał kiānā'ñan. WAgiên l' qadai'an. Wa'ɫu k!ū î'sgiên tān îsî'n L! îsda's giên îñgᵘ l' ɫłî'ndagañan. Wa'giên l' lAgā'lan. Wa'ɫu l' ˢoñ hîn l' sūdai'an, "LAn ł sî'nda, łqên." Wa'gîñan l' ˢē'dañan. ɫan l' ˢē'łdaian.

Wa'ɫu k!ū'dA l' lĭ'gAñyênAn. ˢo'ñañ l' gî'ñqōnañan gAm gîña'n l' waˢ'ˢañsîsī k!iên. "Ā'djgūstA ł LūqĀ'ñ," hîn gidā'ñ l' sū'daian. WAgiê'n gū'stA l' Lūqā'-gan. Qā'łgua ˢaguĭ' l' ˢēłs ɫū gAm LAga'-i l' qê'nda-îdaˢañani.

Wa'giên LAk!wā'nAn l' Lūqā'ˢōñ qaod lîga'-i ˢAi l' ˢa'dōwaiani. Wa'giên sq!ê'ñgwē gª ˢAn l' Lū'ɫdāldAs giên l' qaˢā'lan. Wa'giên dītgª ˢAn l' Lū'ɫdA'ł-galgañan. Dīdª ˢaguĭ' l' ˢēłs ɫū l' xiē' L! gĭ'djîgĭłdaLagan. Wa'ɫu la kîl lā ˢa'dan la dA'nɫdā'-als l' ˢā'ndAñgañan.

Then he (the person) said to him, "Now I will let you go. When people call out to you, say, 'Yes!' Even the last generation of people who shall say 'Yes' when you call out shall die." It was the spirit of that place that spoke to him, the mountain-spirit. And he never came back. He said to him, "You shall be called Always-Calling," and he let him go. Now he is called Always-Calling. He lives only in the forest. He lives for human beings. When he calls to a person and he (the person) replies "Yes," he dies. But when he says, "Yes, yes, yes, yes," he does not die. If he says, "Yes" once, however, he dies. The end.

Wa'ḷu hîn lA L! sūdai'an "A dAñ ł LSLîga. DAñg^{a} L! kiä'gans ḷū L! ā'ñgAña ^{s}o'tg^{u}Las xadai'yAn dā kiä'gans ḷū ā'ns giên k!ot!A'lgAñasañ." LAga'-i s^{s}ā'nawaiyū lag^{a} ā'dji sūdai'ani Ldao s^{s}ā'nawē A. WA'giên Lan sîłgā'ñ l' stē'lan. "Kiä'gAñ hîn dāñ kiä'asañ," hîn la l' sūdai'an ḷū la l' L'sLaian. Wē'dō Kiä'gAñ hîn l' kia'ñ. Łk!iä'nēt s^{s}un l' nagwā'ñgAñ. Xā'dAs ^{s}A'n-ō l' ^{s}ē'dAñ. LĪ'sḷūAn L! xadā' ga l' kiä'gans ḷū xA'ñgañ lag^{a} L! āns ḷū L! k!ōt!A'lgAñ. WA'giên "Āñ, āñ, āñ, āñ" hîn L! sūs ḷū L!ao gAm L! k!ō't!ał^{s}Añgañan. L! ans^{s}wā'nsîns ḷū L!ao L! k!ōt!A'lgañan. Hao LĪ'sḷū la ku'ndjūgAñ.

30. The Origin of Carved House-Posts.

Many people lived in the town of Gî'tAn-q!a-lā'na.[1] The east wind blew so strongly that some of the houses were blown down. So they did not care to live there. They went away. And they came to live at Delkatla.[2]

Then there was no salt water there. It was all covered with grass. Then they dug the town-chief's house-hole. They finished his first. And all of the people lived in his house. But afterwards they built houses on either side of him. All of these houses were completed. Then all began to live in their own.

One autumn after that, they went to Rose Spit to get food in two big

Gî'tAn-q!a-lā'na lnaga'-i gu sk!ūlai'an. Xe-ū' ^{s}ā'djîtq!astasi Ałū' na-i îłī' x̣ūx̣A'n-tc!îgañan. Ałdjī'Ałū gu nā'ñē L! gwa'-galan. StA L! qasā'gani. WA'giên DAl-qā'łi ^{s}a L! îs^{s}ā'wan.

Wa'ḷu gAm tAñ^{s}ā'ñani. Q!An s^{s}on ^{s}Ai īnā'sLīyagAn. WA'giên nAñ lā'na l^{s}ē'îgagan gia da'a-i L! ł^{s}ä'lan. La'gia L! ^{s}ē'łgīdaLāgañan. WA'ḷu la'gia nē ^{s}a s^{s}o'nan xā'daga-i wa'ḷūAn idja'ni. Ga'-istA L!ao hit!A'n na-i la t!A'ñast' A'ñ^{s}a L! La'ołiedani. Ā'dji nē wa'ḷūAn ^{s}ē'łgī^{s}odja'wani. Wa'ḷu L!ao hit!A'n ^{s}Ai A'ñ^{s}a L! îswā'gadAñ^{s}odjawan.

Ga'-istA tcā'nūdē^{s}îłs ḷū Lū yū'Anda ^{s}astA'ñ gu^{s}a Neku'n ^{s}a gîn L! tā'nt!adjan.

[1] It stood upon the north shore of Masset Inlet, just where the inner expansion begins. It is said to have belonged to the Ya'gun-River-Rear-Town-People.

[2] A side inlet from Masset Inlet, a few miles above Masset. There is now a farm there owned by Rev. Mr. Harrison.

canoes. Very many people were in the canoes. They went for berries.

Then one woman who was not paddling looked into the water. It was very calm. And it was bright sunshine. Then the one who looked into the sea saw something carved at the bottom. It was carved with figures of human beings. And the lower part was carved into the representation of a killer-whale. And the human being stood upon the killer-whale.

They remained a long time above it. They memorized it. And after they had memorized it, they went away. And when they came over to L!ūskî'ns,[1] they described it. Some of them said, "We will make the chief's house-posts like it." And some of them were afraid.

And after they were through picking berries, they started off. And they arrived at the town. Then they told those who had staid at home about it. They were going to imitate it for the chief, when they again built a house for him. And some of them were afraid, and did not want to do it. Still they made the representations. And they completed them. There were two. Then they began to paint them. Then they raised them on something.

At that time this land moved. The Ocean-People[2] were angry on account of it. Then a flood came. And after they had fastened their canoes together, they put the posts upon them. They liked them too much to leave them behind. When the water got far up LuĒ', tc!a-i ˢAi qoanyūā'nani. ˢan dō L! skā'dañînt!adjan.

Wa'ḷu gī'nAñ ˢa'dan nAñ djā'ada tcāngª qê'ñgagañan. Ḷaiyū'anAn. Wa'giên î'sîn ẋAyā'yū'anAn. Wa'ḷu atcā'ngª nAñ qê'ñgaiyAn. Gī'nA q!ē'da qê'nłgīūdaian. Q!ēdjā'ñū gia'o idja'n. L! xā'da dō la'ał nī'djîñagan. Wa'giên xē'tsi î'sîn lˢā'ña sˢān daˢAñā'gan. Wa'giên sˢā'nē îñgᵘ ā'nAñ xā'dAs giā'ñan.

La'a la'sa L! t!ā'sgaiyîñgañan. La L! sk!a'dagañan. La L! sk!a'daˢē'łgīs ḷū L!ao wa'sta qā'-idan. Wa'ḷu wa'gua L!ūskî'ns gᵘ L! L!a'sgats ḷū la'ał L! giała'ndaiyAn. "NAñ ī'L!agidas gia na-i q!ēdjā'ñwē waA'łda t!alA'ñ nī'djañasañ," hîn L! îłī' sūgā'ñan. Wa'giên L! îłī' gª łˢwā'gagañan.

Wa'giên ˢā'nē L! î'sdagīs ḷū wa'sta LūĪ'st!eidani. Wa'giên lnaga'-i gᵘ a'ñˢa L! L!'skadani. Wa'ḷu na'gut ga î'sga-i ga ał L! giała'ndagañan. NAñ ī'L!agidas ˢAn da L! nī'djîñAsañ nAñ ī'L!agidas ˢAn ha'oîsîn lA L! Laoła's ḷū. Wa'giên L! îłī'-ū gudaA'ñgañan ga L! łˢwā'gasi a'ła. Wak!iä'nAn da L! nī'djîñîdani. Wa'giên l' ˢē'łgīxAsLaˢawan. L' łgī'stAñˢawan. Wa'giên ha'oîsîn hit!a'n lA L! q!ā'lAñīdaˢawan. Wa'ḷu hit!a'n sa lA L! La'ołxałinˢawan.

Wa'ḷu ā'dji Lîga'-i hî'ldañani. Tcān xa'dē ˢAn st!ēga'ni. Wa'ḷu hit!a'n gī'łîîdan. Wa'giên hit!a'n LūĒ' gutgª L! daÑxā'sgatˢodjūsi ḷū îñgᵘ lA L! xā'łnaˢawan. L' î'niyē ˢa lA L! k!ō'kaˢawan. Wa'ḷu ū Ldao ẋa'djuwas ī'nasLaian sa ˢaguī' ˢē'łsi ḷū hit!a'n nAñ łgī'sˢwan

[1] Name of the point where the trees end, just back of Rose Spit.

[2] See p. 363, Footnote 2.

the side of a small mountain, they put one of them upon that. And they put one into the sea. Then they wept bitterly.

Then they put weasel-skins into their ears as (ear-rings). They also put them into the ears of their wives and children. Then they sang. They sang crying-songs. They sang for themselves, because they thought this would not again dry up. At that time they sang the following crying-song. "The supernatural beings were the ones who made the flood come. The supernatural beings were the ones who made the flood come, made the flood come."

At that time the sea began to move. The canoes began to sink. And after the canoes had sunk, they (the people) floated upon the ocean. Now they became birds. For that purpose the canoes sank under the sea. The Ocean-People were the ones who caused it. But after that, the tide began to fall. And now they are birds.

Part of these birds are called Ear-Ring-Wearers.[1] The Ear-Ring-Wearers were once people. And they say that the house-post is now upon Gao.[2] People used to see it there when they went up to eat medicine. Moss grows upon it. Those who were going to be chiefs kicked off the moss from it. When one saw it, he became rich. Near it stands a very big devil's-club. And the chief's house-hole still forms a hole in the sea. When the tide is low, it is still seen. And they also used to pray to the house-post to become wealthy. Those who prayed did become wealthy.

lag^{u} L! łgī'sLa^{s}alan. Wa'giên nañ s^{s}wā'nsîñ hit!a'n tcāng^{a} L! łgī'sLagaian. Wa'ḷu hit!a'n L! s^{s}ā'-ig^{a}yūanan.

Wa'giên hit!a'n La'ga giū'ñ ^{s}ē L! î'sdagañan. Djā'^{s}alañ giū' ^{s}ē han îsî'n L! î'sdagañan gīdala'ñ giū'^{s}ē han îsî'n. Wa'ḷu hit!a'n L! k!adjā'lan. L! s^{s}ā'-ig^{a}k!adjugañan. Dagā'ñ-ō L! sū'îdan gam ā'dji ha'oîsîn tcahasLā'ñasañ L! gudā'ñan a'ła. Wa'ḷu hîn L! s^{s}ā'-ig^{a}-k!adjū'Ldjawan. "Sgā'nas ū gī'łîdadalga. Sgā'nas ū gī'łîdadalga, gī'łîdadā'lga."

Wa'ḷu hit!a'n ^{s}ā'yawē hî'ldañidani. Luē' tca'xat!eîdani. Wa'giên Luē' tcāng^{a} î'sîsi sî'lea L! gī'L!agasLaian. Ao L! xetadē'^{s}elan. Ałdjī'Ałū Luē' tcāng^{a} tcaxā'dagaiani. Tcān xada'-iyū wa'gan. Wa'sta L!ao hit!a'n k!î'ła-idan. Wa'giên wē'dō L! xe'tadāgan.

Xe'tadē t!ē'djū wēd Giū'g^{a}da'ga hîn kia'ñ. Giū'g^{a}da'ga xā'das sîlā'gan. Wa'giên wēd q!ēdjā'ñwē Gao îng^{u} î'sîñ L! sū'gañgañ. Ẋîl la î'ñgui L! ta'aL!ałas ḷū la L! qê'ñgañan. L' un k!ī'nanagan. L! ī'L!agîdasîs ū k!ī'nanē wast' la t!atcî'łagañan. La nañ qêns giên ī'L!agidagañan. La q!o'łū tc!ī'łindjao yū'an łgīdjū'ñ L! sū'gañ. Wa'giên nañ ī'L!agidas gia da'a-i îsî'n hawa'n wēd tcanxē'lañ. Tcawā's ḷū wēd la L! qê'ñgañgañ. Wa'giên q!ētdjā'ñwē ^{s}a îsî'n ī'L!agidasîñ L! gū'sūgañan. Wa'gîñan ^{s}a ga sū'sga-i ī'L!agidagañan.

[1] Some kind of sea-bird, unidentified.

[2] The name of a mountain.

31. The Artisans.[1]

At the town of Lā′na-qons[2] lived a certain child. He was foolish. His grandmother was foolish like him. And the people went away from them to the mouth of the Skeena. His grandmother had a stone axe. His uncle's daughter left a piece of salmon secretly. She also left some live coals in a shell. As soon as all had left him, they collected pieces of cedar-bark. And they built a house. And it was completed. Then he made a fire with the live coals his uncle's daughter had left him. When the fire was kindled, his grandmother took part of the salmon. She broke this in pieces, and they ate the bits. And they ate all.

Next day, when the tide was out, his grandmother went down on the beach to dig clams. And she put the clams into a small basket. When it was full, she went up. Then they put them into a fire her grandson had built for her. When they were cooked, they ate.

When she did this for the second time, he said to his grandmother, "Is the stone axe good?" She said to him, "It is good, son." And he said to her, "Bring it to me." Then she gave it to him. Then he went to look for a stone, and found a flat stone. And he brought it into the house. Then he said to his grandmother, "Give me some water." And she gave him water in a tray. And after he had sprinkled

Lā′na-qons lnaga′-i gu nañ ˢā′χadjū idja′n. L' qō′nañan. L' nān han îsî′n la gîña′n qōnā′ñan. Wagiê′n skîn tɬa-i ˢa la′sta ɬ! tcɬî′teîdˢawan. L' nān ɬˢaɬū′dagan. L' qā gī′dał tcīn χa′tdjū lagᵃ ī′naqɬołdaian. Das han îsî′n kɬa′-mal ˢai lagᵃ l' ī′naqɬołdaian. La′sta ɬ! ˢo′stawas qā′ɬian ˢai tcɬū gū′da l' dañχā′dawēdaˢawan. Wa′giên l' na′o-ɬiedaˢawan. Wa′giên l' ˢē′ɬgīdaiani. Wa′ɫu a l' qā gī′da lagᵃ das î′sdaian wa l' lî′slaˢawan. Tcɬā′nuwē dasî′slas ɫū l' nān tcī′nē qol-lā′lgui îsdai′ani. ałdjī′ l' dañχā′des giên l' χatā′ñˢūgañan. Wa′giên l' tā′ˢodjūˢawani.

Wada′alēgᵃ tcawˢē′ɬs ɫū l' nān qɬā′digᵃ kɬiū′datcɬaasˢaian. Wa′giên qē′gu χa′djuwē ˢai kɬiwē′ l' χaisū′ugañan. La sta′si giên l' qā′ɬlāgalgañan. Wa′giên l' tɬa′kɬan la kɬiū′ tcɬā′anūs ˢai l' χai′sūugañan. ˢā′lanslas ɫū l' ta′ogañan.

L' wasta′ns ɫū hîn nā′nañ l' sūdai′an, "Gam gᵘ ɬˢa′-ɬlawē lā′ˢañˢodja." Wa′giên "Ao lagᵃ′ñgua, łqên," hîn la l' sūdai′an. Wa′giên "Hałguī′ ł î′sda" hîn la l' sūdai′an. Wa′giên lagᵃ l' tē′slsˢaian. Wa′giên hitɬa′n qoa da l' qêñˢā′gan giên qwa ɬ!ñan da l' qēyai′an. Wa′giên nagᵃ la l' ɬ!slɬcɬai′an. Wa′ɫu "Kɬwa xao dēgᵃ î′sda" hîn nā′nañ l' sūdai′an. Wa′giên kɬē′łga ˢa ˢanɫ lagᵃ l' ˢo′slaian. Wa′ɫu hitɬa′n qwa′a-i gui

[1] This appears to be the family story of a Tsimshian family — the Gī′tandō, Kitunto, or, as Boas gives it, Gyit'endâ′ — located about the mouth of Skeena River. Boas interprets the name as "people of the stockaded town."

[2] If the name is Haida, it would appear to mean "great town."

water upon the stone, he sharpened the stone axe upon it. And he finished making it sharp. Then there was nothing to fasten to it for a handle. And he hunted about in the empty town. At that time he found the handle of a stone axe. Then he entered, and tied on the handle. And he completed it.

Then he was very fond of it. He did not think of anything else. At that time he said to his grandmother, "Are there any cedars growing in the woods?" — "Yes, child, go inland by that short point. A cedar is growing there," his grandmother said to him. So he went up. And when he went up to the cedar, several good cedars stood there. And he began to cut one. And he cut it down. When it was cut down, he cut it off four fathoms long. He did this to make it into a canoe. Then he cut it out on the upper side. He also made wedges for it. He made many wedges. In the evening he went home.

When he was going home, he came to a big skunk-cabbage. And he dug a trench around it in readiness for the time when he should be thirsty. Then he went on, and entered (the house). And his grandmother dug clams for him. And she gave him cooked ones.

Next day he went out again. He went along until he came to the skunk-cabbage. And in the trench he had dug around it was a salmon. It was a sockeye salmon. And he threw it up. He clubbed it to death, and put something over it to cover it up. Then he went to his canoe. And he worked upon his canoe. And after he had

ˢA'nḶē l' łkūsLa's Ḷū łᵉa'-L!ūwē wAgᵘ l' L!ĭ'gᵃgañan. WA'giên la l' L!ĭ'gᵃˢēłgīgan. WA'giên gAm gī'na gᵃ l' kiūtĭ'sgîtłña-i qä'ñgañan. Wa'Ḷu lnaga'-i q!a'sīl ˢAi l' dīyî'ñgwAñgañan. Wa'Ḷu łᵉa-L!ū-gĭ'-gwa-i l' qē'yaiyan. WA'giên l' qatc!a's giên hit!A'n la kiū'tīdjalan. WA'giên la l' ˢē'łgīdaian.

Wa'Ḷu la l' qōyā'dasgwan. GAm k!iū' ladᵃ łĭgā'-añan. Wa'Ḷu hîn nā'nAñ l' sūdai'an, "GAm gᵘ dĭ'da tc!ū q!a'owAñwus." — "Añ, łqên, ku'nq!ōdjūs dōl gut ł qagā'ł. Tc!ū'gua q!a'ogAñ," hîn l' nān l' sūdai'an. WA'gîñan l' idja'n. Wa'Ḷu tc!ūē' ˢa l' qagA'ls Ḷū tc!ū'ē lā'sī waˢ'ˢē gīhA'ñgañan. WAgiê'n nAñ l' skīdA'ñidan. WA'giên la l' skîq!ā'gan. L' q!ās Ḷū la l' x̣ia'lgīstA'nsîndaian. LŪ ˢA'n-ō l' wA'gan. Wa'Ḷu qAn lˢā'ña l' skidA'ñgañan. L!ū ĭ'sîn ˢAn l' LA'ołgañan. LuēĬ la qoa'nani. Sĭ'ñias giên l' qā'L!agan.

L' qā'L!as Ḷū łgun q!ołdjā'wan ˢAn l' qā'L!agan. WA'giên ˢa'dōsi la l' łˢê'łaiyAn, l' q!ā'tawē k!iū'. WA'giên l' qā'L!as giên l' qatc!ai'an. WA'giên l' nān la k!iū' djā'gan. WA'giên ˢā'lAñasi lagᵃ l' ĭ'sdaian.

WA'giên wA'daalēkᵘ ha'oîsîn l' qagā'lan. L' qā'gAłs Ḷū-u łgū'nē ˢAn l' qā'L!agAn. WA'giên ˢadō'si l' łˢai'ani ˢa tcīnga'-i-iyañan. Sˢoa'gan-ō idja'n. WA'giên la l' k!ā'dagālan. La l' skĭ'k!ot!Ałs giên gᵘ la l' L'dōłḶaˢawan. Ga'-istA L!ao hit!A'n LūēĬ ˢa A'ñˢa l' qaga'n. WA'giên LŪ'ē a'ñˢa l' LA'ołAgañan. WA'giên l' djĭ'ndadas Ḷū sˢä'ł-

made long sticks, he put them together in one place. And when he went home, he took the salmon. And he brought it into the house to his grandmother.

Then his grandmother questioned him. She said to her grandson, "What thing are you bringing in, son?" She was very much surprised. He said, "The salmon was in a trench I dug yesterday around a clump of skunk-cabbage." Then his grandmother cut it up. He said to his grandmother, "Hang it up." And she hung up half. They ate half only. And they went to bed.

Next day he went up again. Then he again came to the clump of skunk-cabbage. But that time there were two salmon in it. And he threw both of them up. Then he clubbed them to death. And again he covered them over. Then he went up and worked upon his canoe. In the evening he went home. And when he came to his salmon, he took them up. He came home and gave them to his grandmother.

But then his grandmother did not question him. He had already told his grandmother. So she cut these two open and hung them up. They ate only half of the one he killed first. And in the evening they went to bed.

Next day they ate the heads of these two. But after he had eaten, he went up. Then he again came to the skunk-cabbage. That time, however, there were three there. Then he threw them out. Then he clubbed those to death, and covered them over. Then he went away. And he again began working on his canoe.

añan l' î'sdagañan. Wa'giên l' qa'l!as giên tcī'nē l' ḷī'edani. Wa'giên nag^{a} nā'nAñ q!oł la l' ḷ'sLtc!aian.

Wa'ḷu l' nān la'ał kiä'nañan. "Gasî'n gîn ^{s}ē'dō dAñ îsdā'ñ, łqên," hîn t!ak!a'n-AN l' sūdai'an. Hī'ñan l' k!a'ldAñagan. "Ā'dałū łgun q!o'łdju ^{s}adō'si ł ł^{s}ā'-igAN ^{s}a-ō tcīngai'yañan," hîn l' sā'wan. Wa'ḷu L!ao hit!a'n l' nān l' k!a'daian. "Īnawē' sa ł la ẋai'ōda," hîn nā'nAñ l' sūdai'an. Wa'giên īnawē' sa la l' ẋaiā'wan. Īnawē' s^{s}on la l' tā'^{s}awan. Wa'giên l' tē'sLa^{s}awan.

WAda'alēk^{u} î'sîn l' qagā'lan. Wa'ḷu ha'oîsîn łgū'nē q!ołdjū'si ^{s}An l' qā'L!agan. Wa'ḷu L!ao gastA'ñ ^{s}a gī'xagañan. Wa'giên l' stA'ñan stA lA l' dA'ñgał-^{s}awan. Wa'giên la l' skī'k!ot!Ałga^{s}awan. Wa'giên ha'oîsîn la l' L!'dōł^{s}awan. Wa'giên hit!a'n l' qagA'ls giên Lū'ē A'ñ^{s}a l' La'ołgañan. Sî'ñias ḷū hit!a'n l' qā'-idAN. Wa'giên tcī'nē ^{s}An A'ñ^{s}a l' qā'L!agan giên l' xā'-idan. L' qā'L!as giên nā'nAñg^{a} l' xā'sLaian.

Wa'ḷu L!ao gAm l' nān la'ał kiä'nañ-^{s}añAn. Nā'nAñg^{a} l' sūdagī'gani. Ałū' ā'L!dAs stAñ L!ao l' q!ada's giên la l' xā'-iao^{s}awan. NAñ l' tīdLā'gañan īnawē' s^{s}o'nan l' tā'wān. Wa'giên sî'ñias giên l' tē'sLa^{s}awan.

Wa'daalēk^{u} L!ao a'ga stAñ īdja'n qā'dji l' tā'^{s}awan. L' tā'gīs stA L!ao l' qagā'lan. Wa'ḷu ha'oîsîn łgū'nē ^{s}An l' qā'L!agan. Wa'ḷu L!ao ł^{s}u'nAł wa'^{s}a gī'-īL!galan. WAgiê'n hit!a'n stA la l' dā'ñg^{a}ł^{s}awan. Wa'giên ha'oîsîn la l' skīk!ō't!Ałga^{s}was giên g^{u} la l' L!'dał^{s}awan. Wa'giên hit!a'n stA l' qagā'lan. Wa'-giên ha'oîsîn LuE' A'ñ^{s}a l' La'ołiedan.

When he started home, he carried one plank on his shoulder. And when he came to the salmon, he laid down the plank there. And he made this trench still larger. After he had made it larger, he took the salmon. He also carried the plank along with him. And he came home. And he gave the salmon to his grandmother.

Then he began to split the plank in order to hang up the salmon. When he had finished, he put the pieces up high. Then his grandmother hung (the salmon) on them. They ate only the back-bones with the adhering meat. They also steamed the heads. In the evening they went to bed.

Early next day he again ate something. When it was finished, he went up. He came up to the skunk-cabbage. Then there were five more salmon in (the trench). He threw those out also. When he had clubbed them to death, he covered them over. Then he went to his canoe. And he worked upon his canoe. In the evening he went home.

Every time, he took planks along. Then he pulled off young cedar-limbs, and put the salmon on them. And he came home with them. His grandmother cut them open outdoors. After she got through cutting them open, she hung them up. When darkness came, they went to bed again.

Next day he again went up. Then he again came to the skunk-cabbage. At that time there were ten salmon in the trench. Then he threw them out of it. And he covered them over. And he went to his canoe. And he worked upon his canoe. In the evening he started home. And when he again

L' qā'-its giên tc!ū'ē sL!s^{s}wan A'ñ^{s}a l' skiū'sL!iedan. WA'giên tcī'nē ^{s}An qā'L!as ḷū tc!ū'ē wAg^{u} l' sL!'sLaiani WA'giên ha'oîsîn ā'dji ^{s}a l' xā'ɬîɬîdani. L' L'dagīsi stA tcī'nē l' xā'-idani. Tc!ū'ē hAn î'sîn î'nɬgañ l' sL!Agā'ñan. WA'giên l' qā'L!agan. WA'giên tcī'nē nā'nAñg^{a} l' î'sdaian.

WA'giên la îsî'n tc!ū'ē ^{s}ē k!A'nanAñidAn, tcī'nē wAg^{u} k!iä'diyē ^{s}An A. L' qā'dagīs ḷū tc!ū'ē wA'k!iū sīg^{a} l' î'sdaɬaian. WAgiê'n hit!A'n l' nān wA'gui k!iä'daian. Tātc!^{o} s^{s}un l' ta'ogañan. Qā'dji hAn î'sîn l' xoa'ɬda^{s}ūgañan. Sî'ñias giên l' tē'sLa^{s}awan.

WAdaalē'k^{u} î'sîn sîñai'-iyAn lA ga tā'gan. LA ga tā'gīs ḷū hit!A'n l' qagā'lan. Łgū'nē ^{s}An l' qā'L!agalan. Wa'ḷu ha'oîsîn tcī'nē Lēɬ wa'^{s}a gī'L!agañan. Ałdjiga'-i î'sîn wA'stA l' dA'ñg^{a}ɬ^{s}odjāwan. L' skīk!ō't!Algīs giên wAg^{u} l' L!'dawalani. Wa'ḷu Lū'ē ^{s}a A'ñ^{s}a l' qaga'n. WA'giên Lū'ē A'ñ^{s}a l' LA'ołagañan. Sî'ñias ḷū l' qā'-idañan.

WAk!iä'-aɬ tc!ū'wē î'sîn l' sL!ī'îdañan. Wa'ḷu L!ao skī'sqAl l' dA'ns^{s}aL!as giên l' kā'-idan. WA'giên dA'ñAɬ l' qā'L!agan. L' nān kia q!A'dAgañan. L' qA'da^{s}ēɬgīs ḷū l' kiê'dagañan. Sî'ñias giên ha'oîsîn l' tē'sLa^{s}awan.

WA'daalēk^{u} ha'oîsîn l' qagā'lan. Wa'ḷū ha'oîsîn ɬgū'nē ^{s}An l' qā'L!agan. Wa'ḷu tcī'nē LA'aɬ ā'dji ^{s}a gī'L!Agañan. Wa'ḷu wA'stA l' dA'ñgAɬ^{s}odjawan. WA'giên wA'gui hit!A'n l' L'dāwalan. WA'giên Luē' ^{s}a A'ñ^{s}a l' qā'gan. WA'giên Luē' A'ñ^{s}a l' LA'ołgañan. Sî'ñias giên l' qā'-idan. Wa'ḷu ha'oîsîn ɬgū'nē ^{s}An

came to the skunk-cabbage, he dug the trench larger. And when he came home with those, his grandmother cut them up. But then they hung them up along with the back-bones. They ate only the heads.

Next day he went up to his canoe again. And when he came to the skunk-cabbage, twenty were there. And he killed all of those. And he covered them over there. Then he went to his canoe. And he worked at it. And he took cedar-branches. And in the evening he went home. And when he came to the salmon, he strung them up by the heads. He strung all of them. Then he put all on his back.

When he came home with them, his grandmother cut them open. After she had finished cutting them open, she hung them up. They ate only the heads. And when night came, they went to bed. They did not let the fire go out. His grandmother saw to it.

Early next day he ate something more. After he had eaten, he went up. Then he again came to the skunk-cabbage.

Just before he went up, he said to his grandmother, "Go and get clams in the mean time." And his grandmother went down for them. She went down to get cockles. So she went down the inlet. And she came back from getting them. And when she entered, the salmon were all gone. She did not know the reason for it.

At that time there was a great quantity of salmon in the trench. He dug it a little larger every time. And he worked upon his canoe. But that

l' qā'L!as ḷū ˢa l' łˢē'łîłīdani. WA'giên ā'łdjiga-i dA'ñAł l' qā'L!as ḷū l' nān qAdai'ani. Wa'ḷu L!ao tātc!° dA'ñAłAn l' k!iä'daˢawan. Qā'dji sˢun l' tā'ˢūgañan.

WA'daalēkᵘ ha'oîsîn Luē' ˢa A'ñˢa l' qagā'lan. Wa'ḷu łgū'nē ˢAn l' qā'L!agAn ḷū La'alē stAñ wa'ˢa idja'ni. WA'giên ałdjiga'-i îsî'n l' L!daˢodjā'wan. WA'giên wAgᵘ l' L'dawalan. WA'giên Lū'ē ˢa A'ñˢa l' qagā'lan. WA'giên l' La'ołgañan. WA'giên skī'sgAl l' îsdai'an. WA'giên sî'ñias giên l' qā'L!agan. WA'giên tcīnē' ˢan l' qā'L!as giên l' kai'ēdan. L' kai'ˢodjawan. WAgiê'n hit!A'n wa'ḷūAn l' u'nidani.

DA'ñAł l' qā'L!asi ḷū l' nān qatī'îdan. L' qadaˢē'łgīs ḷū l' k!iä'teîdan. Qā'dji sˢo'nan l' tā'ˢogañan. WA'giên sîñiai'yAn giên l' tē'sLaˢawan. GAm dā'dji l' k!îłdā'ˢañˢūgañan. L' nān ū wA'gañan.

WAdaalē'kᵘ siñˢai'yAn ha'oîsîn l' łtAnā'ˢawan. L' łtanō'gīst' l' qagā'lan. Wa'ḷu ā'dji łgū'nē ˢAn ha'oîsîn l' qā'L!agan.

L' qā'-its t!A'ñast' "Wā'nan ł gua" hîn nā'nAñ l' sūdai'an. WA'giên l' nān t!aguī' want!ā'lan. Skia'lū l' dō't!alan. Ałdjī'Ałū t!a'gwē l' idja'n. WA'giên l' wā'ntc!awan. WA'giên l' qatc!ai'an ḷū tcī'nē wa'-aḷūwAn gAm wa'ˢa qä'ñgañan. GAm gī'nA ał î'sī ˢAn l' u'nsAdaˢañan.

Wa'ḷu tcī'nē wa'ˢa qoanyū'anAn. WA'k!iäł ˢa l' łˢe'łîłdagī-īgañan. WA'giên Luē' A'ñˢa l' La'ołagañan. Wa'ḷu L!ao ˢā'tAgagAndan l' qā'-idan. WA'-

time he went home while it was still light. Then he began to string the salmon together. And he put some of them on his back. And after he got home, he went back again to get more. But that time he brought all down on his back.

And when he got them down, he entered. And there were no salmon there. Then he questioned his grandmother. He said to her, "Did you eat all of these?" Then his grandmother said, "Why, child! When I came in from digging, the salmon had disappeared." So she told her grandson.

Then she began to cut these open also. Again they hung them up. Their house was very full. But then he did not go up. He did not know what had done this. At that time he began to make a bow. When his bow was finished, he also began to make arrows. After he had worked for a while, he had a great pile on the ground. During this time he did not go up to see the skunk-cabbage.

And he said to his grandmother, "Hide yourself in a corner. I, too, will sit here." And he also hung a mat in front of himself. His grandmother hid herself in a corner. And he put a great many arrows and his bow near himself. He put wood into the fire. Then evening came. And he sat behind the mat. While he sat there, a person entered through the doorway. He had a big stomach. His legs were small. His fingers, too, were slender. When he got into the house, he took the salmon. And he began to eat.

Then he (the boy) took his bow

giên hit!a'n tcī'nē l' kai'îdan. Wa'giên la g^{a} u'nidan. Wa'giên l' u'nL!as giên ha'oîsîn la g^{a} dō'galan. Wa'ḷu L!ao l' u'nid$^{a^s}$odjawan.

Wa'giên l' dōdjā'wan giên l' qatc!ai'an. Wa'giên gam tcī'nē wag^{u} qä'ñgañan. Wa'ḷu nā'nañ aɬ l' kiä'nañan. "Dā g^{u} adjī' tā'^{s}odjū-ūdja," hîn la l' sūdai'an. Wa'ḷu hîn l' nān sā'wan, "Djā ɬqên ɬ wā'ntc!ūgan ḷū gam tcī'nē qä'ñgañganēgua," hîn t!a'k!anañ l' sūdai'an.

Wa'giên ha'oîsîn ā'sga-i l' qadē'îdan. Ha'oîsîn l' kliä'deîda^{s}wan. Na-i l^{s}ā'ña sta'djɬī^{s}awan. Wa'ḷu L!ao gam l' qā'gaɬ^{s}añan. Gī'na was ^{s}an gam la î'sîn u'nsAda^{s}añan. Wa'ḷu hit!a'n ɬ^{s}ēt l' La'oɬiedan. Ł^{s}ē'dē lā ^{s}ē'ɬgīs ḷū tc!î'dalañ î'sîn l' La'oɬiedan. Tc!î'dalaña-i l' La'oɬa qaod l^{s}ā'ña q!o'ldjalani. Wa't!aɬ gam ɬgū'nē l' qê'ñgaɬ^{s}añan.

Wa'giên hîn nā'nañ l' sūdai'an, "Ku'ngada ɬ ^{s}añ Ld$^{a^s}$oɬḷa'^{s}awūñ. Ła îsî'n aḷn q!ā'wasg^{a}." Wa'giên la îsî'n tlā'ɬgañ lgūs kī'gī^{s}awan. L' nān han îsî'n ku'ngada agA'ñ daḷɬai'an. Wa'giên tc!î'dalaña-i q!o'ɬgañ A'ñ^{s}a l' î'sdaqoldjalan l^{s}ē'dē han îsî'n. Tc!ā'anuwē wa'^{s}a l' Lî'sL!a^{s}awan. Wa'ḷu sî'ñ-ñiai'yan. Wa'giên lagudjē' t!aɬ l' q!a'oūgañan. Hawa'n l' q!a'ogandan k!iwē' ^{s}Ai nañ xā'da qatc!ai'an. L' k!ī'djyuā'nan. Q!o'lu lā tc!ū'dalaian. L' sL!aq!A'ñē han îsî'n t!A-A'mdalaian. Nā'gua l' ^{s}ä'lga-i ḷū tcī'nē l' da^{s}ā'wan. Wa'giên l' ta'-idan.

Wa'ḷu ɬ^{s}ē'dē A'ñ^{s}a l' dā'wan giên

and began to shoot at him. And he (the person) did not mind them (the arrows). He ate the salmon. He ate it, bones and all. While he ate, (the boy) shot all of the arrows into his stomach. After he had consumed the salmon, he went away. And (the child and his grandmother) went to bed. They did not know what it was.

And day came. Then (the boy) went out. And he went in a certain direction. When he got a little way from where he lived, towards a mountain, he came upon one of his arrows. And he did not touch it. And he came upon another. And he did not touch that. And when he started along again, he saw another on the ground. And again he did not touch it. And he came near the mountain. And he found another arrow. And he found all.

After he had found all, he came to a big town. The fronts of all of the houses were painted. This was the Artisans' town.[1] They took him into the chief's house, in the middle. And the one with the big stomach, whom he had shot, lay in the rear of the house. Then he said, "Have the chief sit down here." This was the Artisans'[1] town. The chief said to him, "Why did you shoot one of my servants?" Then he said, "My friends abandoned me along with my grandmother. Then a skunk-cabbage began to help me by giving me salmon. I shot him because he ate my grandmother's salmon." la l' tcl!'nłū-îdan. Wa'giên ga ˢai l' antcl!ū'ˢàñgañan. Tcī'nē l' tā'agañan. Tā'tcl!ū da'ñałan l' tā'gañan. Hawa'n l' tā'-agandan tcl!'dalaña-i wa'ḷūan l' kl!'djî l' tcl!'t-hīławan. Wa'ḷu tcl!'dalaña-i l' kl!'djî q!a'ogañan. Tcī'nē l' ṭā'gīsi giên l' qā'-idan. Wa'giên l' tē'sLaˢawan. Gî'na î'sîs an gam l' u'nsadˢañˢawan.

Wa'giên sa'nḷanan. Hitl!a'n l' qagā'lan. Wa'giên ā'-adjgui l' qā'gan. Lda'awē q!a'osi guigª l' nagā'n sta lī l' ˢēłs ḷū tcl!'dalaña-i sq!asˢwā'n lā sq!a'odai-ian. Gam ˢa l' lā'gañan. Wa'giên ha'oîsîn nañ ˢa l' qā'L!agan. Wa'giên ha'oîsîn gam ˢa l' lā'gañgañan. Wa'giên ha'oîsîn sta l' qā'-idas giên ha'oîsîn nañ l' qê'nsq!aodaian. Wa'giên ha'oîsîn gam ˢa l' lā'gañan. Wa'giên ha'oîsîn sta l' qā'-its giên ha'oîsîn nañ l' qê'nsq!aodaian. Wa'giên gam la l' lā'gañan. Wa'giên l'daawē ˢa l' dō'añaiˢēlan. Wa'giên ha'oîsîn tcl!îdalaña'-i sˢwan a'ñˢa l' qēyai'yan. Wa'giên a'ñˢa l' qê'nstl!aˢodjawan.

a'ñˢa l' qê'nstl!aˢodjūs ḷū lā'na yū'an ˢan l' qā'L!agan. Na-i wa'-aḷūan xañ q!ā'laña˚odjawan. Uˢā'tagañ lanā' hō īdja'n. Yakᵘ nañ ī'L!adas gia ˢai la l! qā'tcl!idaian. Wa'ḷu ā'nañ kl!tc yū'an l' tcl!'nłāwan tā'djgua ḷū'daian. Wa'ḷu "Ā'nañ ī'L!adas aḷn ł l' q!a'odao," hîn l' sā'wan. Ga-sLl!'nlas lana'-ō īdja'n. "Gū'stl!ˢao gīdjida'-i sˢwan dī'na dañ tcl!'nłaoan," hîn nañ ī'L!agidas l' sūdai'an. Wa'ḷu hîn l' sā'wan, "Dī ta'olañ dīgª gwa'galgan dī nān han îsî'n a. Wa'ḷu łgun dīgª q!a'ñēdan tcīn a'ła. Dī nān gia tcī'nē l' tā'gan a'łū la ł î'sdagan." "Łgun gu īdja'," hîn wa'ḷu la l' sudai'an. "Ā'nañ dañ tcl!'nławan-ō łgun

[1] Or the town of those who were skilful carvers and painters. Different words are used in these two sentences.

Then he said to him, "Skunk-Cabbage? This one that you shot was Skunk-Cabbage. He helped you," said he.

And he was there ten days. At that time they told him to learn the paintings on the fronts of their houses. So he looked at them. He (the chief) said to him, "They will tell you about a medicine." Then a certain one sat in the lower part of the house. And when (the boy) was about to go out, he sat near him, and told him about the "From-Death-Restoring-Medicine." When (the man) got through telling him, (the boy) started off.

Then he came to where his grandmother lived. And he did not see her house there. Her house was decayed, and had fallen upon her. Then he took the pieces of cedar-bark away. And his grandmother's bones lay there. And he began to gather her bones together. He had been ten winters in the town of the Artisans. And he thought it was ten days. While he was there, his grandmother died.

Then he cleared a place on the ground, and placed his grandmother's bones there all together. Afterwards he spread a mat over them. And he spit the medicine over it. Then he went over to the other side, and again spit over her. After that he stood at her head and spit two drops upon her forehead. Then his grandmother came to life. And when his grandmother arose, she was glad to see him.

Then his grandmother said to him, "Why were you gone so long, grandson?" — "I went along finding the arrows I shot into Big-Stomach, until I came to a big town. The fronts of īdja'n. La-ō a dAñ g^a q!a'ñan," hîn la l' sūdai'an.

Wa'giên ^{s}āl La'Ał g^u l' īdja'ni. Wa'ḷu kiē'-xAñ q!ā'lAñasi lA L! sq!Adā'alan. Wa'gîñan la î'sîn qêñgā'ñan. "Xîl dAñ g^a L! sūda'sga," hîn la l' sūdai'an. Wa'giên łkiā'gua nAñ q!awai'an. Wa'giên l' qā'gułañqasas ḷū la q!oł l' q!ā'wan. Wa'giên "K!ōtā'lst'-q!ā'łao-xîlē'" lag^a l' sūdai'an. Lag^a l' sū'dagīs ḷū l' qā'-idan.

Wa'ḷu l' nān $giag^u$ nā'gan ^{s}An l' qā'L!agan. Wa'giên na-i gAm wAg^u lā qä'ñgañan. Na-i lā ku'nasLaian giên la'gui k!ū'tAłdaian. Wa'ḷu ^{s}ai'yē wAst' l' dā'ñidani. Wa'giên nān skūdj g^u ī'wagan. Wa'giên skūdj guta' lā l' qê'nst!eîdani. Tā'da La'Ałū $U^sā'tagAñ$ lanā' l' īdja'n. Wa'giên sîn La'Ał gîña'n ^{s}An l' gudā'ñan. G^u l' î'sī t!a'łū l' nān k!ot!ā'lan.

Wa'giên Lîga'-i l' LlAgā'lan giên wa'gu nā'nAñ skūdj g^u l' LAku'ndjîgīł-da^{s}odjawan. Wa'stA L!ao hit!A'n lAgū's la îñg^u l' gī'łnāgan. Wa'giên xîlē' lA t!Alg^a l' tc!î'ñwalani. Wa'giên wā'ḷng^a l' qās giên ha'oîsîn lA t!Alg^a l' tc!î'ñwalani. Ga'-istA l' qās gu î'sîn l' gia's giên l' qol îñg^u l' kwasqā't!Ałdadasdañan. Wa'ḷu k!ot!ā'lstA l' nān q!ā'łhawan. Wa'ḷu l' nān q!ā'łūs ḷū la'Ał l' gu'dAñē lā'gan.

Wa'ḷu t!Ak!A'nAñ hîn l' sūdai'an, "Gasî'nLao Lā dAñ gā'wañ, łqên."—"Gîn k!īdj yū'An tc!î'dalAñ Ał ł tc!î'nłūgAn ł qê'nstadalgAn ḷū lā'na yū'An ^{s}An ł qā'L!agan. Na-i wa'ḷuAn xAñ q!ā'lAñ-

all the houses were painted. This was the Artisans' town," he said to his grandmother. Then his grandmother said to him, "It is well, child. Your uncles shall also have their houses like that, after you have told them." He was a man of the Gî'tandō.[1] Therefore the fronts of those people's houses are painted. The chief's name was Tc!îsî'.

Then he again built a house. And he made it large. He asked his grandmother, "Where is my bow?" And it was under his grandmother's head. And she gave it to him. Then he went for roots and put a string to it. When he had finished, he made two arrows. Then an eagle always screamed on the point. And it flew straight seaward. There was nothing to eat. And his grandmother said to him, "Child, shoot small birds for us to eat." And when he went out to the forest, he came to a grouse. And he shot and killed it. Then he fastened a string to the bird, and hung it at his side. When he came to a small bird, he shot it. He shot all kinds of birds. When he got many, he pulled off young cedar-limbs, tied the necks (of the birds) together with them, and put them on his back.

And when he came home, he gave them to his grandmother. And he said to his grandmother, "Do not pluck the feathers off. Take the skins off." Then his grandmother took the skins off, and dried them. And they ate this meat. The day after they had steamed it, he went out again. And he came to a grouse, and shot it. He agani. U^{s}ā'tagañ lanā' hō īdja'n," hîn nā'nañg^{a} l' sā'wan. Wa'ɫu hîn l' nān l' sūdai'an, "La'gañ, łqên, qā'ga-i^{s}aña î'sîn hîn ^{s}e'dasañ lag^{a} dañ sū'dawasi ɫū A." L' Gî'tandō xadā'gan. Ałdjī'ałū ha'osga-i gia na-i xañ q!ā'lañagan. Nañ ī'L!adagan Tc!îsî' hîn kiä'gan.

Wa'ɫu hit!a'n ha'oîsîn na-i a'ñ^{s}a l' La'ołaian. Wa'giên la l' tēqō'nadaian. "Gīlā'nō ł^{s}ē'dē dī'na idja'n," hîn nā'nañ ał l' kiä'nañan. Wa'giên l' nān qās xetg^{u} lā idja'ni. Wa'giên lag^{a} lā l' staSLai'ani. Wa'giên ł!'ña l' dōs giên wa'ał da'gal^{s}ēłdai'ani. L' ^{s}ē'łgīdas ɫū tc!ī'dalañ sq!a'stañ ^{s}an l' La'ołaiani. Wa'ɫu ku'ndjuwē îñg^{u} ^{s}ōt kîña'ngī-īgan. Wa'giên ya han l' ẋî'sīgañan. Gam gîn tā'łiña-i qä'ñgañan. Wagiê'n l' nān hîn l' sūdai'an, "Łqên xetî't ẋu'dala ł tc!ī'nłū t!ala'ñ taga'-i ^{s}an A." Wa'giên l' qagā'lan giên sqao ^{s}an l' qā'L!agan. Wa'giên la l' tc!îs giên la l' tī'yaiyan. Wa'giên la l' ł!t!ā'djadas giên la l' ^{s}a'lɫagañgañan. Xe'tadē ẋā'wansi ^{s}an l' qā'L!as giên l' tc!ī'nłūgañan. Xetî't gut īla' ^{s}ēt wa'ɫuan l' tc!ī'nłūgañan. Lā qoa'n^{s}ēłs ɫū skī'sgal ^{s}an l' da'ns^{s}a-L!as giên wa'ał q!o'łdjagusLaian wa'-giên l' u'nidan.

Wa'giên l' qā'L!as giên nā'nañg^{a} l' îsdai'an. Wa'giên hîn nā'nañ l' sudai'an, "Gam ^{s}ao wast' dañgā'ñañ. Q!al ł wast' îsdā'ñ." Wa'giên l' nān q!a'la wast' l' îsda's giên l' ẋî'ladagāñan. L' xoa'łdōwasi giên wa'daalēk^{u} ha'oîsîn ^{s}a l' qā'galgañan. Wa'giên sqa'owē ^{s}an l' qā'L!as giên la l' tc!ī'gañan. La îsî'n l' łta'djadas giên la l' ^{s}ā'lɫîgañ-

[1] See p. 460, Footnote 1.

also made a handle for that, and carried it home slung at his side. And again he shot many birds. And again he tied their necks together. Then he took them to his grandmother. She took the skins from them. His grandmother dried these skins. And they slept.

All that time the eagle sat there, and kept calling. And he said to his grandmother, "Grandmother, let me put this grouse below the eagle." — "All right, child, give it food," she said to her grandson. And he took it thither. After he had left it there, he went away. And he entered the house. It was evening.

Next day he again went to the woods to look for birds. But then he got only a few. That time he did not see a grouse. After he had shot them and come back, he gave them to his grandmother. And his grandmother took the skins off, and dried them. They steamed the meat. And they ate.

Next day he went up to the woods again. And he did not see any small birds. He thought he would see some by and by. And he came home without them. And their meat was gone. But then he told his grandmother to sew these skins together. He told her to make blankets of them.

Next day he again went to the woods. But at that time he went far into the forest. Then again he saw nothing. Then his heart was tired. And he again came home with nothing. No food was to be seen. They fasted five days.

Then the eagle called from far off. gwañgañan. Wa'giên xe'tadē ha'oîsîn l' tc!îtī'yadan. Wa'giên ha'oîsîn l' xē'ltc!îgaslaiani. Wa'ɫu nā'nañg^{a} l' îsdai'ani. Ga'-ista q!al wa'sta l' î'sdagañan. ałdjī' q!al l' nān x̣î'latagañan. Wa'giên l' k!ā'slū^{s}ūgañan.

Wak!iä'ɫ ^{s}ō'dē wag^{u} q!aos giên kî'ñangīgañan. Wa'giên hîn nā'nañ l' sūdai'an, "Na'na k!wa a'djî sqa'owa-i ^{s}ō'dē xetg^{u} ɫ ɫ'slatc!în." — "Lā'gañ, ɫqên, lag^{a} ɫ gī'dî," hîn l' nān l' sūdai'an. Wa'giên wa'^{s}a l' ɫī'îdan. Wag^{u} l' ɫî'slgīs giên l' qā'-idan. Wa'giên ana'g^{a} l' qatc!ai'an. Sîñiai'yan.

Wa'giên wa'daalēk^{u} ha'oîsîn xe'tadē da l' qê'ñgalan. Wa'ɫu l!ao łña'n l' îsdai'ani. Wa'ɫu l! gam sqawē' l' qê'ñ^{s}añan. L' tc!î'nłūgīs giên l' qā'l!as giên nā'nañg^{a} l' îsdai'ani. Wa'giên l' nan q!a'la wast' îsda's giên l' x̣î'ladō-^{s}ūgañan. Kiē' l' xoa'ɫdagī'-i^{s}ūgañan. Wa'giên l' tā'^{s}ūgañan. Wa'daalēk^{u} ha'oîsîn l' qagā'lan.

Wa'giên gam xetî't tc!ū'djū hîn l' qê'ñ^{s}añan. Al!a'l! l' qê'ñasañ l' guda'ñgañan. Wa'giên ^{s}ā'dan l' qā'l!agan. Wa'giên kiē' lā hī'lū^{s}awan. Wa'ɫū l!ao nā'nañ ā'djî q!al l' kî'll!eîdan. T!ēt ^{s}an-ō la l' kî'lūgañan.

Wadaalē'k^{u} ha'oîsîn l' qagā'lan. Wa'ɫu l!ao dītg^{a} ^{s}aguī'-i l' qagā'lan. Wa'ɫu îsî'n gam gîn l' qê'ñ^{s}añan. Wa'ɫu l' qā'-inslaian. Wa'giên ha'oîsîn gî'ñgañan l' qā'l!agan. Gam gîn tā'-łiña-i qä'ñgañ^{s}awan. ^{s}āl lēł l' qē'sal-^{s}awan.

Wa'ɫu ^{s}ō'dē wā'djgua kî'ñañgañan.

At that time his grandmother said to him, "Say, child! go to where the eagle is calling." And he went thither. And when he came under it, part of the tail of a spring salmon lay there. He took this away. And he started off with it. And he took it to his grandmother. He said to her, "A spring salmon tail lay beneath it." And they cut it up and steamed it. And they ate it.

Next day, when it called, he started out again. But at that time a whole one lay there. And he took it away. And he gave it to his grandmother. And she cut it open and hung it up. They ate the backbone, tail, and head.

Next day (the eagle) called there again. And when he came underneath, he saw the tail of a hair-seal lying there. And he took it away. And when he came in with it, they steamed it and ate. And when he came beneath the eagle, it flew seaward to Sqāx.[1] Next day, when it again called there, he went to it. It brought this food to him from Sqāx. And a whole hair-seal lay there. And he took it. And he threw it down in the house. Then his grandmother cut it up. She put it into small boxes.

Next day it again called there, and he went out. When he got below it, it flew away. And there were two hair-seals there. And he put one on his shoulder, and laid it in the house. He also took the other. And he brought it home. And she cut it up. In the evening they went to bed; and when morning came, it called there again, Wa'ɫu l' nān hîn l' sūdai'an, "Djā, łqên, ˢōt kîña'ns ˢa ł qā." Wagiê'n ˢa l' qā'-idani. Wa'giên la xetgᵘ l' qā'ɫ!as giên tā'wun st!a-i gū'stasi gu q!ō'ūdaian. Ałdjī' wa'sta l' î'sdaiani. Wa'giên da'ñał l' qā'-idani. Wa'giên nā'nañgᵃ la l' îsdai'an. "Tā'wun st!a-i la xetgᵘ īdjā'ngua," hîn la l' sūdai'an. Wa'giên lˢē l' q!ê'nanañˢwas giên la l' xoa'łda-ˢawan. Wa'giên l' tā'ˢogañan.

Wa'daalēkᵘ ha'oîsîn l' kîña'ns giên la l' qā'-idan. Wa'ɫu ɫ!ao hit!a'n lā ɫ̣ñ'andaiani. Wagiê'n sta la l' ɫ̣ī'îdan. Wa'giên nā'nañgᵃ la l' ɫ̣'sɫaian. Wa'-giên la l' qada's giên la l' gwī-ā'wan. Tā'tc!ū î'sgiên st!a-i îsî'n qādj han îsî'n lā l' tā'wan.

Wa'daalēkᵘ han îsî'n gᵘ l' kîñā'ñan. Wa'ɫu la xetgᵘ l' qā'ɫ!as ɫ̣ū xōt î'ma gᵘ k!ū'dasi l' qä'ñan. Wa'giên wa'sta la l' îsdai'an. Wa'giên da'ñał l' qā'-ɫ!as giên l' xoā'łdōˢwas giên l' ta'ˢo-gañan. ˢō'dē xetgᵘ l' qā'ɫ!asi ɫ̣ū l' x̣î'sagañan Sqāx ˢa a. Wa'daalēkᵘ ha'oîsîn gᵘ l' kîña'ns giên la l' qā'-idañan. Sqāx stō a'tao la l' q!ē'łîñūgañan. Wa'giên xōt ɫ̣sk!ᵘ gu ɫ̣ū'daian. Wa'-giên la l' ɫ̣ī'îdan. Wa'giên ana'gᵃ la l' skiū'k!adatc!aian. Wa'ɫu l' nān lˢē q!ê'nanañgañan. Tō'da x̣a'dala ˢai l' î'sdagañan.

Wa'daalēkᵘ ha'oîsîn gᵘ l' kîña'ns ɫ̣ū la l' qā'-idan. La xetgᵘ l' qā'ɫ!aga-i l' x̣ida'n. Wa'giên xōt stañ gᵘ ī'wagan. Wa'giên nañ sˢwan l' skiū' ɫ̣īts giên nagᵃ la l' îsdai'an. Nañ sˢwan han îsî'n l' dā'wan. Wa'giên la l' ɫ̣ā'ɫ!agan. Wa'giên ˢai l' qê'nanañgañan. Sî'ñias giên l' tē'sɫaˢwas giên sa'nɫ̣ans giên ha'oîsîn gᵘ l' kîña'ns giên la l' qā'gan.

[1] The *x* in this word is pronounced in the Skidegate manner.

and he went out. When he got there, half of the tail of a black whale lay there. Then he put it into the water, towed it by its tail, and brought it to his grandmother. Then he anchored it. But they did not eat this. When night came, they went to bed.

Very early next day the eagle called there again. But this time it was a whole (whale). And he kicked it down into the water. And he towed it in. And he anchored it. Every morning (the eagle) gave him one. And they got ten black whales.

At that time he remembered what the Artisans had said to him. And he said to his grandmother, "The chief of the Artisans told me, if there was a slight noise in the house at night, not to look up." Thus he spoke to his grandmother. And when evening came. they went to bed.

And in the night their house shook. And they did not look up. And in the morning their house-front was painted. The Artisans had done it. Then he constructed a big platform over the beach on which to lounge. And this was finished. And he wore the bird-skins one over another. His grandmother sewed them. And he sat upon the platform. He also gave one (blanket) to his grandmother.

While he sat there, he saw a small canoe with two people in it come from the mouth of the Skeena. When it got below him, (it proved to be) his uncle's slave. (The slave's) wife and child were also with him. And he called to his grandmother. "Grandmother, some slaves are coming," said he to his grandmother. So they called to them, and let them come into the house.

La′ˢAn l' qā′L!aga-i ḷū kun ī′nawē st!a-i gū′stA wAgᵘ idja′n. WA′giên tcāngᵃ la l' sqok!ā′tagas giên l' kît ˢAi la l' gī′djîgAts ḷū nā′nAñ ˢa la l' ˢa′Lîgatc!aian. WA′giên hit!A′n la l' t!ā′ładaian. Ałdjī′ L! gAm l' tā′ˢAñˢawan. Sî′ñias giên ha′oîsîn l' tē′sLaˢawan.

WA′daalēkᵘ sîñai′-iyAn ha′oîsîn ˢō′dē wAgᵘ kîñā′ñAn. Wa′ḷu L!ao l' ḷñ′Andaian. WA′giên la l' st!ak!ā′tagaian. WA′giên la l' ˢā′ḷîgAtc!aian. WA′giên la l' t!ā′ładaian. Sa′nḷan wa′ḷūAn gut lagᵃ l' ḷ′sLagañan. WA′giên ku′nē la La′Ałīłˢawan.

Wa′ḷu Uˢa′tagAñ l' kî′ñgᵘgañan ˢAi l' q!ē′îdan. WA′giên nā′nAñgᵃ l' sūdai′an. "Na′na Uˢā′tagAñ ˢAn nAñ ī′L!adas dī kî′ñgugAñgAn 'ˢā′lgua na-i q!a′odjîlgasi ḷū gAm īL! qē′îLahAłˢAñgAn,'" hîn nā′nAñ l' sūdai′an. WA′giên sî′ñias ḷū l' tē′sLaˢawan.

WA′giên ˢā′lgua na-i lˢā′ña hî′ldAñˢūgañan. WA′giên gAm da l' qē′îL!aˢAñˢūgañan. WA′giên sa′nḷanAn giên na-i xAñ lˢā′ña q!ā′lAñà-ułaˢawan. Uˢa′tagAñ ō lā îsdā′ˢawani. Wa′ḷu djî′łˢagan yū′An îñgᵘ sā′na ˢAn q!ê′nAn La′ołīedAn. WA′giên Ałdjī′ lā ˢē′łgīgan. WA′giên xē′tadē q!Al gut îñgᵘ l' gī′stAndaian. L' nān ga L!ai′an. WA′giên djîłˢā′gAnga-i îñgᵘ l' q!ā′wagan. Nā′nAñ hAn î′sîn gīsˢwā′n l' gī′sLaiani.

Gᵘ l' q!a′ogAndan ḷū ẋAdjū′ tc!a stAñ Skîn t!a-i gūst' qā′gan l' qä′ñAn. La xetgᵘ ˢā′sgAtsi ḷū l' qā xA′ldañ idja′n. L' djā hAn î′sîn la′Ał idja′n l' gī′da hAn îsî′n. WA′giên nā′nAñgᵃ l' kiä′gan. "Na′na L! xA′ldandjîdas Lūqā′L!añgua," hîn nā′nAñ l' sūdai′an. WA′gîñan la′ˢAn l' ˢai′yîñˢwas giên nagᵃ la l' î′stc!idaˢawan.

Then they cooked hair-seal for them. She steamed it. But then (the boy) entered. When it was cooked, she put it into a tray for them. She filled the tray. And she placed it before them.

The (slave's) child was old enough to eat. And he said to (the slave's wife), "When you go away, do not take hair-seal for the child." And when her child cried, she suckled it. And she threw a thick piece of hair-seal down inside of her clothing in front. The slave did so, because the food was all gone at the mouth of the Skeena. And when they were through eating, she (the grandmother) took the tray away from them at once. And she did not give them the few bits of meat that were in it. They did not want them to take what was left over. And (the slaves) left. He said to them, "Do not tell the people about me."

And they got home during the night. At that time there was a little fire in the house. They arrived when all were in bed. Then these slaves warmed themselves by the fire. After they had warmed themselves, they went to bed. And when they were in bed, (the woman) let her child suck the fat of the hair-seal. And it slipped down from his hand. And the child cried for it. "Fat, fat!" it said. Then its mother tried to find it. And she could not find it.

Then her master heard what the child said. Then he said to its mother, "Why is it crying?" — "It is crying for milk," said she to her master. She told her master a lie. Then her master was angry with her. But then she told him. She said to her master,

Wa'ɫu hitɬa'n xōt la'ˢan l' ɬî'ñˢalañ-ˢawan. L' xoa'ɬdagañan. Wa'ɫu ɬ!ao l' qatc!ai'an. ˢalA'nsɬas ɫū k!ē'ɬgᵃ ˢai la'ˢan l' îsdā'ˢawan. K!ē'ɬga-i l' sta-dai'ani. Wa'giên l' xetgᵘ l' ˢa'oˢawan.

L' gī'da ga taˢai'yaˢawan. Wa'giên hîn la l' sūdai'an, "Gam nañ ītc!ū'djūs ˢan xō'dē ɬ! îsdā'ˢañgañ dala'ñ lūqā'-its ɫū." Wa'giên l' gît sˢa'-iɬīts giên la l' ɬ!n'daɬ!āgan. Wa'giên xō'dē sˢa'sˢwan qa'nañē l' k!ā'tatc!aian. Skîn t!a-ia tā'wa hī'lawan aɬū' ā'nañ xa'ldañas wa'gan. Wa'giên l' taˢē'ɬgīˢwas ɫū hawī'dan lêst' k!ē'ɬga-i l' ˢā'-idaˢwani. Wa'giên ɬñan wa'ˢa kiē' idja'ni gam lagᵃ l' î'sdaˢañˢawani. Gam l' ka'ok!alē da la l' gudA'ñˢAñˢawan. Wa'giên lê'sta l' lū'qa-idaˢawan. "Gam dī ˢa'nsta ɬ! sū'ˢAñˢōgᵃ," hîn la l' sūdā'-ˢawan.

Wa'giên ˢā'lgua l' ˢā'sgadaˢawan. Wa'ɫu tc!ā'anuwē waˢa x̣a'odagañan. ɬ! tē'sɬˢodjūs t!aɬū' l' ˢā'sgadaˢawan. Wa'ɫu tc!ā'nūs djī'ngᵘ a ɬ! xaldā'n-djîdas ˢAñ k!ī'ndadañgañan. L' k!ī'na-sɬiˢwas ɫū l' tē'sɬaˢawan. Wa'ɫu l' tī'yañˢwas ɫū gīda'ñ xō'dē l' ɬ!ī'nda-gañani. Wa'giên l' sɬ!a'sta sˢā'waiani. Wa'giên ana'ñ ˢa'as t!asˢā'-iɬīedan. "ˢai'ya a, ˢai'ya a," hîn l' sū'gañan. Wa'ɫu l' ao daxā'djūgañan. Wa'giên l' da l' x̣adjūgai'ani.

Wa'ɫu l' lˢē lagᵘ nañ ˢā'x̣adjūs sūs gudā'ñan. Wa'ɫu hîn l' ao l' sū'daian, "Gū'sgiao l' sū'dagañgañ." — "Ā'dji ɬ!n'awēyū l' sū'dagañgañ," hîn lˢā'-iyîñ l' gîñqō'nañgañan. Wa'ɫu l' lˢē la'ˢan sˢā'djîgasɬaian. Wa'ɫu ɬ!ao ˢa'nsta l' sā'wan. "ɬ!a dañ dā'ñūgan ɬ ˢa'ɬ!añî'nū.

"Go and see those whom you abandoned. Their house is full of hair-seal. Ten whales also are on the beach in front of them."

And while it was still night, his uncles started. Each put two marten-skin blankets on his daughter's back. And they made them sit up high. They thought he would marry their daughters. Then they came to the place where he lived. At that time he was sitting outside, on the platform. He looked at them for some time. And they landed on the one side of him and on the other. Then he paid no attention to them.

Last of all came the father of the one who had left him live-coals and the salmon. And his canoe came to land far off from him. And he said to his grandmother, "Let him land right below." And his grandmother went thither. And while they were still in the canoe, she came to them. Then she said to them, "Come ashore in front of us." And they went there. And while they were still coming to land, he (the boy) went down to them. And while the young girl was still in the canoe, he took her by the hand. He said to her, "Come ashore, so that I may marry you." And she entered the house with him. Then all saw him. He married her because she left the live-coals and the salmon.

Then his grandmother cooked hair-seal for her. He let his wife eat first before the great feast he was going to make. After she was through eating, he told his grandmother to call the young men. So his grandmother called ten young men. Then all of these ten Na-i xō'dA aɬ lā sta'ogawañ. Kun LA'aɬ î'sîn l' xetgᵘ ī'wawañ," hîn lᵍā'yîñ l' sūdai'an.

WA'giên hit!A'n ᵍā'lgᵘhan L! qasᵍā'-sɫaian. K!ū giê't!at gī'stAña gīdalA'ñ L! t!A'ɬgūɬdagāñan. WA'giên sa ᵍaguī' A'ñᵍa L! tc!îhA'ndagāñan. L! gī'dalañ l' īnā'asañ L! gudA'ñgāñan. Wa'ɫu l' nās ᵍAN L! LŪ'îsL!agan. Wa'ɫu kiä djîɬᵍagA'nga-i îñgᵘ A'ñᵍa l' q!a'o-ūgañan. L!a l' qē'aolā-āñgañan. WA'giên ą'djguigᵃ lA t!A'ñAst' ga î'swagadAns giên ā'djguigᵃ î'sîn gᵃ î'swagadAñgañan. Wa'ɫu gAm L!ᵍē l' A'ndjūᵍAñgañan.

Hit!A'n ɫū dās î'sgiên tcīn î'sîn lagᵃ nAñ î'nxASLaian xā'da Lūqā'L!agan. WA'giên wā'djgwaiya lā qagā'lani. WA'giên hîn nā'nAñ l' sūdai'an "AɫN xē'da ɬ l' ᵍā'sgat!Aɬ." WA'giên l' nan ᵍa qā'-idan. WA'giên hawa'n LŪ'guᵍa l' tc!ahā'ñᵍūgAndan la'ᵍAN l' qā'L!aᵍawan. WA'giên hîn la l' sūdā'ᵍawan "IL! xetgᵘ ɬ ᵍā'sgadō." WA'giên ᵍa l' Lūqā'gan. WA'giên hawa'n lā qā'gAndan la l' qasᵍai'an. WA'giên LŪ'guᵍēga hAn nAñ djā'da ẋA'djūs l' gī'djîgīɬdaɫīgan. "Qā'-Aɬa," hîn la l' sūdai'an, "DAñ ɬ ī'naga-i ᵍa ᵍAN A." WA'giên nagᵃ la'Aɬ l' qa-tc!ai'an. Wa'ɫu L! wa'-aɫūAN l' qê'ñ-gañan. Ā'dji dā'dja-i î'sgiên tcī'nē qo'lẋAdjūsi î'sîn lagᵃ l' ī'naian AɬdjI' ᵍa'gAnan ō la l' ī'nᵍēlan.

WA'giên l' nān xōt la'ᵍAN L'ñalañan. Dja'ᵍAñ l' ɬA'nōdᵃLā'gañan l' lā'gAnAñ-yūanqasa's ku'nast'. L' ɬtanū'gīst' L! ɫai'la ᵍAN nā'nAñ l' ɬᵍā'-iyälan. WA'-gîñan l' nān L! ɫai'la LA'Aɬ ᵍAN ɬᵍai'-yaiyAN. WA'stA L!ao hit!A'n aL! ɫai'las LA'Aɬ ᵍo'stAtc!aian. WA'giên hîn ga

youths came in. And he said to the young men, "Cut up one black whale and cook it." So they did. They brought it into the house, and put stones into the fire for it. And they began to steam it. He borrowed ten empty boxes from the people. While it was boiling, they went to call the people. He called husbands, wives, and children. He called all, because they were very hungry.

When this was cooked, all came in. And his house was filled. Then they brought trays for it. They were told to give them nothing but big trays. The stewards brought out the trays. And they placed the trays in front of them. And they began to put the whale into these trays. They also put grease into them. After they were through eating, he said to them, "You chiefs, take all of the whales. Divide them among you." Only to his father-in-law he gave a whole one. So all the chiefs took them. They divided one between two. And they all took it all away. And they made him town-chief.

Then they questioned him. They said to him, "How did you kill the whales?" — "I gave grouse to an eagle. So he began to give to me," he said. "How did you build the house?" they also asked him. And he told them that the Artisans did it. They said to him, "Did you paint this house-front?" And he told them about it. He said, "I saw the town of the Artisans, and their house-fronts were painted, and they told me to learn this." He said, "You shall also paint your house-fronts in the same way. When you are dead, Lai'les l' sūdai'an, "Ku'nē s^{s}wan ^{s}Ai ł q!ê'nanañ^{s}ō wa'giên ł L'ñ^{s}alañ^{s}ō." Wa'-gîñan L! wa'gan. Nag^{a} L! î'sdaiani giên qwa ^{s}An L! sî's^{s}aiani. Wa'giên L! xoa'ldēîdani. Tō'ta q!al tc!îsLa'ał l' sî'ldaian ā'sga-i xā'dAga-i stA A. Sq!A'ldAsLasi t!ał L! lā'ganāñ^{s}agan. L! LĀ'lalAñ î'sgiên L! djā'^{s}alAñ hA'nîsîn L! gī'dalAñ hAn îsî'n l' sūdai'an. L! q!ot-yū'Ans ałū' L! wa'ḶuAn l' sūdai'an.

Ā'djî ^{s}alA'nsLas ḶŪ L! wa'ḶŪAn ^{s}o'sta-tc!aian. Wa'giên nē lā sta'gan. Wa'ḶU k!ē'łga-i î'sîn wa'^{s}An L! q!ē'łañîdan. K!ē'łga yū'Anda s^{s}un L!a L! kî'lîsda-gañan. Ga dā'-insō wa^{s}a q!ē'łAñgañan. Wa'giên k!ē'łga-i L! xetî't L! î'sdagañan. Wa'giên k!ē'łga-i ^{s}Ai ku'nē L! î'steîdan. Tō î'sîn w^{s}ē L! î'sdagañan. Ałdjī' L! tā'gīsī ḶŪ hîn L!a l' sūdai'an, "Kunē' ł dālA'ñ ī'L!agidas wa'ḶŪAn î'sda^{s}awañ. Gut ^{s}ā'ada L! dadā'l^{s}wañ." Wa'giên qonā'ñg^{a} s^{s}un nAñ Lsk!^{u} l' îsdai'an. Wa'gîñan ī'L!adē wa'-aḶŪAn îsdai'ani. Gut ^{s}a'ada L! î'sda^{s}odjawani. Wa'giên wa'ḶUAn wA'sta L! î'sda^{s}odjawan. Wa'-giên lnaga'-i ^{s}An lA L! q!o'l^{s}ēłdaian.

Wa'ḶU la L! kiä'nañan. Gasî'nō kunē' dAñ L!'daLdjūgañan," hîn lA L! sūdai'an. "^{s}ēt ga sqao ł gī'dagAn. AłdjīAłū dīg^{a} l' wēî'dAn," hîn l' sā'wan. "Gasî'nō na-i dAñ La'ołLdjawan," hîn ha'oîsîn la'ał L! kiä'nañan. Wa'giên U^{s}a'tagAñ wa'gan L!ag^{a} l' sā'wan. "Dā g^{u} ā'dji xAñ q!ā'lAñgaña," hîn la L! sūdai'an. Wa'giên ^{s}A'nstA l' sā'wan. "U^{s}a'tagAñ lā'na ō ł qê'ñgAñgua. Wa'-giên nē xAñ q!ā'lAñagAni. Wa'giên Ałdjī' dī L! sq!Adā'lgani," hîn l' sā'wan. "Ałdjī' ł dalA'ñ îsî'n ł na-i xAñ A'ñ^{s}a q!ā'łAñada^{s}odjūwañ. DalA'ñ k!ō't!Ałgas

people shall do the same after you." And all paid him for the whale. They gave him coppers, and they gave him slaves. Then he became rich. The end.

giên dalA'ñ sîlē' yadē' îsî'n hîn wā'asañ," hîn l' sa'wan. WA'giên ā'dji kuna'-i lag^{a} L! s^{s}a'o^{s}odjawani. T!ao lag^{a} L! î'sdas giên xA'ldañ hAn îsî'n lag^{a} L! î'sdagāñan. Wa'ḷu l' īL!adē'^{s}elan. Ao LĪ'sḷū la ku'nskīda.

32. The Woman who married the Artisan.[1]

A woman was once banished because she was foolish.[2] Her brother was a great chief. She, however, was foolish. Her father was also a chief. And her brother said, "Let no one of you take her into your house. And do not give food to her." So she walked about outside.

After she had walked about for a long time in the town, she went up to the woods. Then she came out at the end of the town upon the beach, and walked along upon the beach. Then she again went to the town, and walked about in the town. She walked about everywhere. And as she wandered about, she began to weep. And after she had wandered about in the woods for a while, she sat down and began to weep.

Then she came out from the woods. And when she was almost out, some one threw things at her. And she looked in that direction. And there was a fine-looking man. And when he had nearly reached her, he said, "Wait for me. Why did you wander about for so long a time out of doors, and for so long a time in the forest? All the time you weep to yourself. All the

NAñ djā'ada ḷaqō'na ga L! gwagā'-lan l' qō'nAn stA A. L' da^{s}a ī'L!ada-yūanan. LA L!ao qōnā'ñan. L' xā'da hAn îsî'n ī'L!adagan. WA'giên hîn l' da^{s}a sā'wan, "GAm dalA'ñ s^{s}wā'nañ l' qA'tcl!îda^{s}añ^{s}wan. GAm î'sîn lag^{a} gī'-da^{s}añ^{s}wañ." WA'gîñan kia'gut s^{s}un l' qa^{s}u'ñidan.

Lnaga'-i ^{s}Ai l' qā'^{s}uñdjiîñas giên łk!iä'ng^{a} î'sîn l' qagA'lgañan. WA'giên lnaga'-i īla' q!ā'dA l' qā'L!as^{s}es giên q!adē't l' qā'ñgan. WA'giên ha'oîsîn lnaga'-i ^{s}a l' qa'as giên lnaga'-i ^{s}ē l' qā'^{s}ōñgañan. Līyē'dAn l' qā'^{s}ōñgañan. WA'giên l' qā'^{s}oñgwañ qaod ^{s}Añ l' qas^{s}a'-iłiedan. WA'giên łk!iä'nēt l' qā'^{s}ōñ qaod l' q!a'os giên l' s^{s}ā'-iłiedan.

WA'giên łk!iä'nstA l' qā'-iL!agan. WA'giên l' aā'nēłL!as ḷū lA sîlîē' gîn l' q!ā'Laian. WAgiê'n gui l' qē'yaiyani. WA'giên nAñ ī'łiña lā īdja'n. WA'giên la'^{s}An l' qā'L!adals ḷū, "K!wa ł di k!iū' gia," hîn la l' sūdai'an. "Gasî'nLao LA-a kia'gut dAñ qā'^{s}ōñs giên łk!iä'nēt î'sîn dAñ qā'^{s}ōñgAñgAñ. WA'k!iêł ^{s}Añ dAñ qas^{s}ai'łgAñgAñ. DAñ ł qêñqa^{s}ō'ns k!iä'ł dī gudAña'-i st!ēgiē'gAñgAñ. Dī

[1] See p. 460, Footnote 1.

[2] This word is applied to one who runs counter to the customs and prejudices of his people as well as to one whom we should call by that name.

time I watched you wandering, my heart was sick. Stay with me. I will marry you," he said to her.

And while it was light, he looked for a nice large place. And he found a nice large place. And there he spent the night with her.

Then her husband said he was going away. "I shall go a short distance from you. After I leave, wrap blankets about your head. If there are noises around you, do not look up. They (the people) will not stay with you during the night," said he to her. And he went away.

And during the night, noises arose around her. And as he had told her, she did not look up. And when there were noises around her, she did not sleep any more. And when she knew it was daybreak, the noises ceased. The noise stopped just at daybreak. And she had not yet looked up.

And when it became light, the Artisan came. And he took the blankets from her head. He said to her, "Are you still asleep?" Then this woman looked up. And she saw that she was in a big house. The whole house was completed. A fire also burned in it. Food, too, was in it. There were many different kinds of food in it. All kinds of things were in it. The Artisan helped her. He was a carver. He was one of the Forest-People. He was like a human being, — he who married this woman. He saw that her friends had cast her out, so he helped her.

And she lived a long time in the house. Although it was very near the q!oł îsî'ñgua. DAñ ł īna'asga," hîn la l' sūdai'an.

WA'giên hawa'n ˢatAgā'gAndan LAgª lā ˢaqō'na dA l' dīyā'ñan. WA'giên LAgª lā ˢaqō'na l' qēyai'yan. WA'giên gᵘhA'n hî'ñgañ l' sîñīdai'yan. WA'giên la'Ał gᵘ l' īdja'ni ˢā'lgua A.

WA'giên l' LāL lA'stA qā'-itsañan. "Adjgui' aa'nan dAñ stA ł qā'sga. DAñ stA ł qā'-its sîlē'a qā'djîñ ˢadō' gîn t!As A'ñˢa Lq!osq!ALlañ. DAñ ˢadō'si q!adō'gas Ļū gAm da L! qē'îL!aˢAñgAñ. GAm ˢā'lgua dAñ q!oł L! îsˢā'ñasañ," hîn la l' sūdai'an. WA'giên lA'stA l' qā'-idan.

WA'giên ˢā'lgua la ˢadō'si q!adō'gī-îdan. WA'giên la l' sūdagā'ñan gîña'n gAm l' q!ē'îL!aˢañan. WA'giên la ˢadō'si q!adō'gas Ļū LAn l' q!adī'gan. WA'giên sa'nḶans ˢAn l' u'nsAts Ļū q!adō'gī î'sîn gū'ˢälan. Sa'nḶnē AłgūḶū' LAn q!atō-gai'an. WA'giên gAm hawa'n l' qē'-îL!aˢañan.

WA'giên ˢa'taga-iˢēłsˢwā'nsAns Ļū Uˢa'tagAñ la'ˢAn l' qā'L!agan. WA'giên gîn-t!As l' ẋA'nsLdAñgīsLaian. "Hawa'n gᵘ dAñ q!a'us," hîn la l' sūdai'an. WA'giên ā'nAñ djā'adas qeîL!ā'gan. WAgiê'n na-i yū'An ˢa l' îs l' qä'ñan. Nē tī'sk!ᵘhAn ˢē'łgīgagani. SL!ñ î'sîn ˢēłgīgā'gani. Tc!ā'nūē î'sîn waˢa sL!ū-dai'ani. Tā'wē î'sîn waˢa idja'ni. Gîn tā'wa gut-īla' ˢēt qoan ˢa idja'ni. Gī'na wa'Ļūwan hAn ˢa idja'ni. Uˢa'tagAñ lagª q!ā'ñan. L' sL!nlai'an. Łk!iän xadē'yū l' idja'n. L! xā'da gîña'n l' ˢeda'n. La-ō ana'ñ djā'adas īnˢē'lan. L' ta'olAñ lagª gwa'galan Ałdjī' lā l' qä'ñani Ałū' lagª l' q!ā'ñan.

WA'giên djī'ña na-i ˢa l' nāgā'ñan. Lnaga'-i q!oł djîłī' l' naas kiä'nan gAm

town, they did not see her. And one day her husband said to her, "Go and see your friends.[1] If they want to enter the house, let them. I, however, will not stay in the house. And tell your brothers about yourself. And when they enter the house, give them food. Then they will find out about you," said the Artisan to her.

Then she went to her brothers. She put off the things she was wearing, and put on other clothes. And she came to her friends. Then she called for her brothers, her father, and her mother. Before she went to her friends, her husband said to her, "We are not going to stay here. We shall go to another country. Therefore it is well for you to see your friends."

Then all came. And she gave them food. And she said to her friends, "The man who stays with me says he is going to another country with me. Therefore he told me to come and see you before I go."

And her husband had said to her, "Do not tell your friends how I made this house." When the woman called her friends, the Artisan did not stay in it. He did not wish to show himself to the people.

And when her friends left her, it was evening. Then he again said to his wife, "During this night, too, I shall not sleep with you. If there is a noise around you, do not look up. Keep blankets wrapped around your face all night," said he to her.

And although she knew it was morning, she kept the blankets wrapped la L! qê'ñ^{s}añgañan. Wa'giên sa'nḶans s^{s}wā'nsîñ hîn l' Lāl l' sūdai'an, "Ta'olañ ł qêñā'ñgua. Ana'g^{a} î'stc!aiyē da guda'ns Ḷū ł hak!wā'n ana'g^{a} î'stc!adan. Ła L! gam ana' îs^{s}ā'ñasañ. Wa'giên Lag^{u} dañ ^{s}ē'das dā'^{s}alañ ga L! sū'daga. Wa'giên ana'g^{a} îstc!a's giên L! łtanō'daga. Wa'Ḷu dañ ^{s}an L! u'nsadałsañ, hîn U^{s}a'tagañ djā'^{s}añ sūdai'an.

Wa'giên dā'^{s}alañ ^{s}a l' qā'L!agan. Gîn l' gīa'ndaiyan stagā'ñ l' îsdai'yan giên ga'ada l' gīa'ndē^{s}älan. Wa'giên ta'olañ ^{s}an l' łā'-igalan l' xāt î'sgiên l' ao han îsî'n. Ta'olañ ^{s}a l' qā'-itclîs kunā'st' hîn l' Lāl l' sūdai'an, "Gam aḶn t!ala'ñ îs^{s}ā'ñasañ. Lag^{a} q!a'lat ^{s}a ha'oîsîn t!ala'ñ î'sîsañ. Ałdjī'ł ta'olañ dañ qä'ñga-i lā'gañ."

Wa'giên wa'Ḷūwan han ^{s}ostal!ā'gał-^{s}awan. Wa'giên L!a'ał l' dai'yañan. Wa'giên hîn ta'olañ l' sūdai'an, "Nañ ī'łña dī q!oł îs ū Lag^{a} q!a'lat ^{s}a dī ał îsî'ñgan. Ałdjī'ałū t!a'ñastagañ dala'ñ dī l' qêñ^{s}aha'lgan," hîn l' sā'wan.

Wa'giên hîn l' Lal l' sūdai'an, "Gam ā'dji na-i Lag^{u} ł La'ołLdjū'ani taola'ñg^{a} L! sūd^{s}ā'añgañ." Taola'ñ ^{s}an ā'nañ djā'adas ^{s}ayî'ns Ḷū gam U^{s}a'tagañ ^{s}a îs^{s}ā'ñani. Gam L! xā'da aga'ñ qê'ndīyē da l' gudañ^{s}ā'ñan.

Wa'giên la'sta l' ta'olañ îstē'îts sîlī'a sîñiai'yan. Wa'giên ha'oîsîn hîn djā'-^{s}añ l' sūdai'an, "^{s}ā'lgua gam ha'oîsîn da'ñał ł tī'dañasg^{a}. Dañ ^{s}adō'si q!ā'-dōgas Ḷū gam L! qē'îL!a^{s}añg^{a}. Gîn-t!as xa'ñañ ^{s}adō' ^{s}āl s^{s}āsk!^{u} L! q!osg!a'łlga," hîn la l' sūdai'an.

Wa'giên sa'nḶans ^{s}an l' u'nsats k!iên xa'ñañ ^{s}adō' gî'nt!as l' q!osq!a'łlgañan.

[1] Here, as throughout these texts, by the word "friend" is to be understood a person belonging to the individual's own clan.

around her face. And in the morning the Artisan came to his wife. "Look up," said he to her. And she looked up. And there was no house to be seen there. And none of the things in it were to be seen.

Then she went with him. And she went far inland with him. After they had gone a very long distance, they came to where a fine, large house stood. And they entered. This was the Artisan's house. Again all the things were in it. The house was filled with all kinds of food. At this time he married her for good. She never came back from him. He was a good person, so she did not wish to go back from him.

Wa'giên sîña'-i U^{g}a'tagAñ djā'^{g}Añ ^{g}An qā'ɬ!agan. "Qē'ɬ!a ła," hîn la l' sūdai'an. Wa'giên l' qē'îɬ!agan. Wa'giên na-i gAm wAg^{u} qäñgā'ñan. Wa'giên ^{g}a gîn idja'ni wa'ḷūwAn hAn îsî'n gAm wag^{u} qäñgā'ñan.

WAgiê'n la'Aɬ l' qā'-idan. Wa'giên u'nsgui la dA'ñAɬ l' qā'-idan. Djī'ña yū'An l' îsdā'l^{g}was ḷū na lā yū'An tī'yuda ^{g}An l' îsɬ!ā'^{g}awan. Wa'giên ^{g}Ai l' îstc!ā'^{g}awan. U^{g}a'tagAñ gia na'-iyū idja'n. Ha'oîsîn gī'na wa'ḷūAn na-i ^{g}a idja'ni. Tao wa'ḷūAn Aɬ nē sta'ogagagAn. Ao līsī'ḷū la l' īna'-i^{g}eɬ^{g}eɬdaian. Sîɬgā'ñ gAm lA'stA l' stī'l^{g}añan. NAñ xā'da lā l' î'sîs Aɬū' gAm lA'stA qā'-idē dA l' gudAñ^{g}ā'ñan.

33. Origin of the Spear and the Killer-Whale Crest, and of Carving.[1]

There was a mischievous child at the town of Da'ñAngun.[2] His name was Yêɬnaha'o. Then he always made fun of the children, although he was small. After he had done so for a while, he called ten children to himself. He led the ten children to the other side of the town. And there were many bones there belonging to a body that had been burned, and coals. When he came there, he told them to sit in a row. Then he took a flat stone for the charcoal. Then he took a piece of charcoal and softened it upon the stone. And he called for one of them. "Let that one come here," he said to him. And he went to him. And he sat near him. And after he

Da'ñAngun lnaga'-i gu nAñ ^{g}a'ẋAdjū gī'nA q!A'ldagāñan. Yê'ɬnahao hîn nAñ ^{g}ā'ẋAdjūs kī'agan. Wa'ḷu l! ^{g}a'ẋAdAla Aɬ l' nā'ñsîlAñgī'gañan l' tc!ū'djūs k!iä'nAn. L' wa qaod l! ^{g}a'ẋAdAla lA'Aɬ ^{g}An ɬ' ɬ^{g}ai'yaiyAn. Ā'djgui g^{a} ^{g}a'Aga-i lA'Aɬ l' ^{g}A'ls^{g}adAlsgiênAni. Wa'giên nAñ k!ot!ā'lan l! ḷā's^{g}aian skūdj wag^{u} q!o'ldjawan. StA'ñalē hAn îsî'n gu l! îsɬ!a's ḷū hit!A'n guḷū' ɬ!a l' kîlɬ!ā'wan. Wa'ḷu hit!A'n stA'ñalē ^{g}An qwa l' ɬ!ē'îdan. Wa'giên stA'ñalē l' q!ē'îts giên l' xē'gañan qwa'a-i îñg^{u} A. Wa'giên nAñ s^{g}wan ^{g}An l' ^{g}ā'-iyañan. "Aɬguī' ɬ qā," hîn la l' sūdai'an. Wa'giên la l' qa'gan. Wa'giên la q!oɬ l' q!ā'wan. Wa'giên sa la l' lAA'ndjîɬs ḷū stAñalē' Aɬ l' xA'ñē lā l' q!ā'lAñidan. La l'

[1] This is a Tlingit story. Story 81 is also referred to for the origin of this crest. The killer-whale was the most widely used Raven crest, and is said to have been the oldest.

[2] Said to have been located just below Klawak (ŁAwa'k), and thus in the territory of the Henya Tlingit.

had lifted his head, he painted his face with the charcoal. When he was through painting him, he went away from him and sat down. Then he called another. And he also went to him. And he sat near him. And he raised his head. And he painted his face with charcoal. And after he had finished painting him, he told him to sit where he had sat before. He painted the faces of all the children.

After he had painted them all, he said to them, "Stand up." So all stood up. "Stand in a straight line." So they stood in a straight line. Then he said to them, "Take hold of one another's hands." So they did. Then he took the hand of the foremost. And he led them over the trail to the town. When they reached the town, he said to them, "Come out between these houses. Sit down in front of the chief's house. Turn your faces towards the house, so that they can see you." But he was not with them. He staid behind the houses. And he ran to his grandmother behind the houses. He lived with his grandmother at the end of the town. And when he got into his grandmother's house, he lay down.

While he lay there, (he heard people) talking in the middle of the town. Then he said to his grandmother, "Go out. See what they are talking about far off there." Then his grandmother went out. And she went thither. Outside there was a great crowd. And there they talked much. His grandmother heard them questioning their children. "Who did this to you?" they said. They said to their q!ā'lAñ^{s}ēłgīs giên ha'oîsîn lA'stA l' qā'idan. WA'giên l' q!ā'wan. WA'giên nAñ s^{s}wan hAn îsî'n l' ^{s}ā'-iyañan. WA'giên la î'sîn la qā'gan. WA'giên la q!oł l' q!ā'wan. WA'giên sa lā l' LAA'ndjalan. WA'giên stA'ñalē Ał l' xA'ñē lā l' q!ā'lAñidan. WA'giên la l' q!ā'lAñgīs giên ha'oîsîn giag^{u} l' q!a'oaian gu la l' kîlq!ā'wan. ^{s}a'aga-i wa'ḷūan hAn xA'ñē l' q!alā'ñan.

L!a l' q!ā'lAñ^{s}odjūs ḷū, "L!djū'giao ła" hîn L!a l' sūdai'an. WA'gîñan L! L!djū'gia^{s}odjawan. "Gutyā' ł L!'djūgiñwAñ." WA'gîñan gut yā-ā L! L!djūgiagan. Wa'ḷu L!ao hit!A'n hîn L!a l' sudai'an, "Gū'sLē ł gīdjîgī'łda'odju." WAgîña'n L! wa'gan. La'-ō L!a'^{s}An qā'ḷdjawan ā'nAñ ^{s}ā'ẋAdjūs nAñ sL!a-i l' gī'djîgadan. WA'giên hit!A'n k!iwē' ^{s}Ai lnaga'-i ^{s}a L!a l' ^{s}A'lsat!ētskiänAn. Lnaga'-i ^{s}An L! îsL!a's ḷū hîn L!a l' sūdai'an "Ā'sga-i nē ^{s}a'dī ł î'sL!a^{s}awan. NAñ ī'L!adasgia na-i q!atg^{u} ł L!a'o^{s}wañ. Na-i gui ł xA'ñ^{s}ōwañ, WA'giên dalA'ñ L! qä'ñga-i ^{s}An A." WA'giên la L! gAm L!a'Ał îs^{s}ā'ñan. Na-i dī'tg^{u}hAn l' īdja'ni. WA'giên nā'nAñ ^{s}a na-i dī'dīt hAn l' ^{s}a'dan. L!agia'g^{u} l' nā'nAñ Ał l' nā'gan. WA'giên l' nān gia î'sga-i ^{s}Ai l' qAtc!a's giên ^{s}a l' tē'îdagañan.

Hawa'n l' tē'dagAndan lnaga'-i yak^{u}sī'^{s}a L! taqa'ogusLaian. Wa'ḷu hîn nā'nAñ l' sūdai'an, "Qā'guła. Wā'djgua L! taqa'ogadas ł qêñ." WA'giên l' nān î'sîn qā'gwalan. WA'giên ^{s}a l' qā'gani. Kia sk!ū'lyūanAn. WAgiê'n wag^{u} taqa'ogad^{a}yūānAn. ^{s}a'aga-i Ał^{s}A'ñ L! kiä'nAnsi l' nān gudā'ñan. "Gī'stō dAñ î'sdagañan," hîn L! sūgā'ñan. "Yê'łnahao ū īL! î'sdagīni gua," yā'^{s}alAñ ga

parents, "Yêłna'hao did it to us." Then his grandmother went away.

And when she entered, he asked his grandmother, "What are they saying?" —"They are saying that you painted the children," said his grandmother to him. "Did you really do it?" said his grandmother to him. He said, "Yes, I did do it." He was a reckless boy, so he did not deny it. Then his uncles all came to him. And after they had come, they said, "Stop staying here. You and your grandmother must live far off."

So they packed their blankets. And they put them on their backs, and he and his grandmother went up on foot. Then they put these under a tree in a sheltered place. Afterwards he cut little sticks with his grandmother's stone axe. Then he built a house. And he finished it. He made it out of branches. He also put moss and grass on the top. Then they made a fire in it. And they lived there.

There was nothing to eat. And when the tide was low, his grandmother went down to get shell-fish. And she tried to dig cockles with her cane. The town-people were also hungry. Then she put (the cockles) into a small basket, and went up to the house. When his grandmother entered, she put them into the fire for him. When they were cooked, she opened the shells and gave the small amount of meat inside to her grandson. Then her grandson ate the cockles. She also ate.

Whenever the tide was low, she went after shell-fish. And she got cockles. She went after shell-fish every day. All that time she gave to her

L! sūgā'ñan. WA'giên l' nān stA qā'idani.

WA'giên l' qatc!a's giên nā'nAñ Ał l' kiä'nañan. "Gasî'nLao L! sū'ga?" "Dā-ō L! ˢā'ẋAdAla q!ā'lañAñ L! sū'gAñAñ," hîn l' nān l' sūdai'an. "Yê'nk!î gu dAñ wA'ga," hîn l' nān l' sūdai'an. "Āñ ła-o wa'gAn," hîn l' sā'wan. L' Ḷa'ogadaian Ałū' gAm da l' qAdˢā'ñAn. Wa'Ḷu hit!A'n l' qā'ˢalAn wā'ḶūAn la ˢostai'an. Wa'Ḷu la'ˢAn L! îsL!a's Ḷū hîn la L! sūdai'an, "Lan ł aḶn îs wā'djgua ł nā'nAñ Ał ł nā."

WA'gîñan gî'nt!Adja-i A'ñˢa l' k!ō'djîdˢōgañan. WA'giên hit!A'n A'ñˢa l' unk!wā'nˢawani giên nā'nAñAłan ˢa l' îsdā'ltc!āwani. WA'giên qēt xe'tsi Lîgᵃ lai'an gᵘ ā'djî A'ñˢa l' unk!ū'sūˢawani. WAst' L!ao hit!A'n sq!ā'ñō l' skī'ẋAgañan nā'nAñ gia łˢa L!awē' Ał a. WA'giên hit!A'n na'ołaian. WA'giên la ˢē'łgīgani. Łq!A'mal giao l' î'sdagañan. K!î'nAn hAn îsî'n î'ñgui l' î'sdagañan q!An hAn î'sîn. WA'giên hit!A'n ˢa l' tc!anū'ˢugañan. WA'giên ˢa l' naxA'ñˢūgañan.

GAm gîn tā'łñē la qä'ñgañˢūgañan. WA'giên tcawˢē'łs giên l' nān wā'nAsˢagañan. WA'giên t!Ask!ia'-i Ał skiêl da l' kîdjū'gañan. Lnaga'-i xadē' hAn îsî'n k!odā'lan. WA'giên qēgᵘ ẋA'tdjū ˢAi l' îsda's giên dA'ñAł l' qagA'lgañan. L' nān qatc!a's giên tc!ā'nūsi la'ˢAn l' ẋAî'sagañan. ˢAn l' îsLa's giên gū'stA l' îsda's giên tc!ī t!ak!AnA'ñ gᵃ l' ẋA'sūgañan. Wa'Ḷu l' t!ak!A'n skiê'lē tā'gañane. La hA'nîsîn tā'gañan.

Tcawˢē'łs k!iä'-äł l' wā'nAgañan. WA'giên skiê'lē l' î'sdagī-īgañan. Sa'nḶans k!iä-äł l' wā'nAgañan. WA'k!iäł t!a'k!anAñ gᵃ l' î'sdagañan. Hîn l' wā

grandson. After she had done this for a while, four birds flew towards them and came swimming to the place where his grandmother was digging shell-fish. The birds are named saw-bill (Merganser). After they had dived and been under water a while, they came up. They did not stray everywhere. They were in one place. So he began to think about them.

Then he questioned his grandmother. "What shall I do to get them?" he said. "Well, child, let me make a slip-knot trap for them," his grandmother said to him. His grandmother (also) said to him, "Get hemlock-roots, for they are strong." And his grandmother took the hemlock-roots. And his grandmother made a snare for him. And the birds flew away. And when (the snare) was completed, he put it in the place where the birds had been. And he anchored it. He tied a stone to the snare. And he continually watched behind it.

And when the tide was high, the birds again came flying, and swam near it. And they were jumping towards his snare. When they got close to it, they dived. And when they came up, one was gone. Then he went down. And as he went he found a bone hunting-spear. And when he looked, (the bird) was rolling around in the trap.

Then he seized it. And he took it along with the snare. And after he had gotten it out (of the water), he unfastened it. And he took it into the house. And he gave it to his grandmother. He said to his grandmother, "Go to sleep at once."[1] Then he qaod xetî't stA'nsîñ ñā'dalL!agan, wA'-giên l' nān giagᵘ wā'nAgañan ga'igᵘ gA'ñgᵃsLaian. Q!āxᵒ hîn xē'dadē kia'-gan. ˢā'tagAłsi giên gō qa'-aod gA'ñ-gadīdjagani. Ałdjĭ' anA'ñ ˢā'ẋAdjūs qê'ñ-ñgañan. GAm lĭ'djangan sˢwan ˢā'ḷdasAñgañan. Sˢā'łañan-ō īdjā'ñan. Ałdjĭ'Ałū ˢa'dō l' gū'łłīdani.

Wa'ḷu ḥîn nā'nAñ Ał l' kiä'nañan. "Gasî'nō ł ˢē'daasañ," hîn l' sā'wan. "Djā łqên ˢa'gAsḷao dAñ ˢAn ł La'ołatc!în," hîn t!ak!A'nAñ l' sūdai'an. "Q!anłĭ'ñē ł ĭ'sda Lā'djigasi A'ła," hîn nā'nAñ l' sūdai'an. WA'giên l' nāu q!anłĭ'ña-i îsdai'an. WA'giên l' nān ˢa'gAsLaò la'ˢAn La'ołaian. WA'giên xe'tadē wA'stA ñā't!eîdani. WA'giên ˢē'łgīsi giên giagᵘ xe'tada-i īdja'ni sîlī'a l' łā'-sLAgaian. WA'giên t!ā'ładaian. Qwā-ā ga skūsā'ñwē l' tc!ĭ'tadjani. WA'giên dītgᵘ ˢa l' łˢā'tc!îgañan.

WA'giên sqwa'ga-iˢēłs ḷū ha'oîsîn xetada'-i ñā'dalL!agan. WA'giên wA'-q!oł gA'ñgasLaian. WA'giên waiyā'-a lā ˢa'diêndalan. WA'q!oł djîłĭ' lā ˢēłs ḷū ˢa'dagālan. WA'giên xā'gadadjani giên sˢwā'nsîñgō sˢwā'nañan. Hit!A'n ˢa l' qasˢai'an. ˢa l' qasˢa'si gut skū'djî q!a l' qēyai'yAN. WA'giên l' qä'ñAn giên tcān ˢa la'ˢa nAñ q!ē'yūnañan.

WA'giên la l' gīdjigī'łdaian. WA'-giên ˢā'gasLawē lA dA'ñAłhAn l' łˢā'-idAn. WA'giên kia l' łˢasLa's ḷū ˢa'-istA l' La'îdan. WA'giên na'ga la l' ḷĭ'sLtc!aian. WA'giên nā'nAñ ga la l' ḷ'sLaian. "Hawī'dan ł q!ā'dī" hîn nā'nAñ l' sūdai'an. Wa'ḷu hîn nā'nAñ l' sūdai'an,

[1] So as to begin work very early next morning.

said to his grandmother, "Grandmother, look at the thing I found. What is it called?" he asked his grandmother. "It is called hunting-spear. Put it into a box," his grandmother said to him. And so he did.

But then he spoke to his grandmother. "Shall I not put stones into the fire?" Thus he said to his grandmother. The bird was very fat. So he put stones into the fire. And the stones became hot. After the stones had become heated, his grandmother began to pour water into a box. Then she put the meat into it. After she had cut it up, she put the hot stones into it. When it boiled, she put small mats over it.

When it boiled, he said to his grandmother, "Shall I not call the chiefs?" And his grandmother said to him, "Yes, child." So he made a feast. He went to call all of the chiefs. And he called the people in the end house. Then they questioned him. They said to him, "Who calls us?" He said of himself, "Yêłna'o calls." And he also entered the next. And in that one, too, they questioned him. "Who calls (us)?" they said to him. He said, "Yêłna'o calls." Then he took their trays and carried them outside to await his return. He called the whole town. Afterwards he carried the trays to his own house.

After he had carried all the trays to his own house, the chiefs of the town-people all came in a crowd. And the chiefs came in first. And his house was filled. And some of them were left over. He made them sit outside. And then he began to give them their "Na'na k!wa gîn ł qe'igAñ qêñ. Gasî'nō kia'ñ," hîn nā'nAñ ał l' kiä'nañan. "Q!a hî'nō l' kia'ñgua. Gîn ˢAi ł î'sdē," hîn la l' sūdai'an. WA'giên gîña'n l' wA'gan.

WA'ṭu L!ao hîn nā'nAñ l' sūdai'an, "GAm gᵘ qwa ł sî'sałñañwAs," hîn nā'nAñ l' sūdai'an. Xe'tadē ˢai'yayū'anani. WA'gîñan qwa l' sîsˢai'an. WA'giên qwa'a-i k!ī'nsLaian. Qwa'a-i k!ī'nsLas ṭū tō't!ē ˢAi l' nān ˢAnṭ gī'ädawīdan. WAgiê'n hit!A'n kiē' wˢē l' nān îsdai'an. ˢAi l' q!ē'ẋunanAns ṭū hit!A'n qwa'a-i k!ī'nasi wˢē l' tc!a'dagīdani. Sk!A'ldAsLas ṭū lgūs î'ñgui l' ẋA'iłAgañan.

Sk!A'ldAsLas ṭū hîn nā'nAñ l' sūdai'an, "GAm gᵘ L! ī'L!ada dA l' da'ołñañ." WA'giên hîn l' nān l' sūdai'an, "Ha-i, łqên." WA'gîñan l' lā'gAnañan. I'L!adē wa'ṭūAn ˢAn ˢai'yañagan. WA'giên L!a'gia gū'ga tī'das ˢAi l' sūLā'gañan. Wa'ṭu la'ał L! kiä'nañan. "Gī'stō sū'gAñ," hîn la L! sūdai'an. "Yêłna'o ū sū'ga," hîn agA'ñ l' sūdai'an. WA'giên q!o'łga tī'yūdas ˢAi îsî'n l' qAtc!ai'an. WA'giên ga-i ˢa î'sîn la'ał L! kiä'nañan. "Gī'stō sū'gAñ," hîn la L! sūdai'an. "Yê'łna'o ū sū'ga," hîn l' sā'wan. WA'giên k!ē'łga-i L!ā l' îsda's giên kia'gᵃ k!iū'łañ l' q!ē'łAñwAgañan. Lnaga'-i ˢasgᵘ hAn îsî'n l' sūdai'an. WA'stA hit!A'n k!ē'łga-i gia'ñ na-i ˢa l' q!ē'łñidan.

K!ē'łga-i l' q!ē'łnLaoˢodjūs ṭū lnaga'-i xa'dē ī'L!adē xondā'lan. WA'giên nAñ ī'L!adas qAtc!îLā'gañan. WA'giên nē lā sta'gani. WA'giên t!ēdj wAst' q!a'odAwAgani. Kia' gut hAn l' kî'lL!aˢawan. Wa'ṭu L!ao hit!A'n k!ē'łga-i L!agᵃ L!ā l' ˢasū'idAn. Q!olō'ñqā'djîñ îñgᵘ k!ē'l-

trays. They put the trays on their knees. After he had given dishes to all those in the house, he began to give to those outside. But theirs he set before them.

After he had finished giving to them, he took away the mats. Then he put the meat into a large tray. Then he put the tray on his shoulder. Then he put a small piece of meat into each of their trays. And there was not enough. Then the chief said to them, "Do not eat." They obeyed. After he was through giving to them, the chief said, "Now eat. Give to one another by breaking with your teeth, so that all may have something enter their stomachs." They did so. They bit it into pieces. Those outside did the same way. The people of the town were very hungry, so that they did not refuse to go to him.

The town-chief said, "Do not throw away its bones." So they did not throw them away. They put them into the trays. And the chief said, "Break the bones in pieces. And put the small pieces into the empty trays. After that, put them on your shoulders." Then the chief said, "Let us make him town-chief, because he gave a feast." — "To-day?" they said to one another. And all said, "All right, this very day." And the child did not speak to them. Then they questioned him. "Do you refuse what is offered you?" they said to him. "No," he said.

But at that time he took out the hunting-spear. He said to his uncles, "Look at what I found." Before that, ga-i A′ñˢa L! ˢałî′ngadagañan. Ana′ga-i l' Laˢē′łdas ḷū kiă′ga-i î′sîn hAN l' î′stelîdan. Ga-i L!ao ·L!a xetî′t L!ˢā′ña l' ˢawā′nsLgañan.

L' Laˢē′łdas ḷū L!ao lgudja′-i hit!A′n waˈsta l' î′sdagañan. Wa′ḷu k!ē′łga ˢaqō′na ˢAi kiē′ waˈsta l' î′sdaL!agan. Wa′ḷu L!ao hit!A′n k!ē′łga-i l' skiū′ ˢai′idani. Wa′ḷu hit!A′n k!ē′łga-i ˢē L!ˢā′ña l' ẋasū′-ūgañan. Wa′giên ałgwā′ñgōîdani. Wa′ḷu ā′nAñ ī′L!adas hîn l' sā′wan, "K!wa-i ł gAm tā′ˢañˢō." Wa′gîñan L! ˢe′tagañan. L!agª l' î′sdagīsi ḷū hîn nAñ ī′L!adas sā′wan, "Ha-i tao ła. Gutgª ł q!otc!ū′-ūk!iao. Wa′giên dalA′ñ wa′ḷuAn dalē′ ˢē′dada-i ˢAn A." Wa′gîñan L! waˈgan. L! q!otc!uuk!agañan. Kia′ga-i î′sîn waˈgîñan waˈgan. Lnaga′-i xa′dē q!otyū′Ansi Ałū′ gAm ˢa î′sdalē gª L! gwawˢā′ñan.

"Skū′dji îsî′n ł gAm lˢā′ña dā′ñˢañwAñ," hîn nAñ ī′L!adas sā′wan. Wa′gîñan gAm la L! dā′ñˢañani. K!ē′łga-i ˢAi L! ẋu′sūgañani. Wa′giên anA′ñ ī′L!adas hîn l' sā′wan, "Skū′dji ˢē ł k!A′nanAñˢū. Wa′giên ł k!ē′łga-i q!al ˢAi ẋusū′wan. Waˈsta L! hit!A′n dalA′ñ skiūˢā′nasañ." Wa′ḷu ā′nAñ ī′L!adas hîn sā′wan, "K!wē q!ê′nAñ la t!alA′ñ q!olˢē′łdatc!în l' lā′gAnAns A′ła." — "ˢaiyê′t gua" hîn wa′ḷu gᵘ L! sūdai′an. Wa′giên L! wa′ḷūwAn "La′gAñ ˢaiyê′t hAN A" hîn L! sā′wan. Wa′giên ā′nAñ ˢā′ẋadjūs gAm L!a′ˢa kī′-īlˢañgañan. Wa′ḷu la′ał L! kiă′nañan. "DAñ L! sū′das ga gu dAñ gwa′wa-us," hîn la L! sūdai′an. "Ga′anō," hîn wa′ḷu l' sā′wan.

Wa′ḷu L!ao q!a′a-i L!a′Algui A′ñˢa l' dA′ñk!ostaian. "K!wa-i gîn ł qe′igAn qê′ñˢō," hîn qā′ˢalAñ l' sūdai′an. Wa-

they were not acquainted with such a thing. And they gave it to the chief. Then they looked at it. They said to one another, "All look at this." And all looked at it. After they had looked at it, they said to one another, "Who will give him a house?" Then one said, "I am Kū'stakani. I will give him a house." All said to him, "That you give him a house is well."

They said, "Now let us take the trays home." And the chief said, "Do not put the trays under your arms. The people will laugh at you. Carry them on your shoulders." So they all carried them on their shoulders. Small bits of bone were in them. When they put them down, they set them before their wives. And the women all took the small bits of bone in them. Then they ate the spirit (or shadow) of the bones.[1] And they put the trays behind the fire.

They related to their wives how Kū'stakani had given his house to Yêłna'o. "Why did he give it to him?" they said to their husbands. They said, "He gave it to him because he made their hearts glad." They asked their husbands, "When will they bring him to this town?" — "To-day," they said. So, after the chiefs had all called one another, they went to get him. Then they brought him and his grandmother. And they brought them into the house of Kū'stakani, who had a beautiful daughter. And he gave him his daughter in marriage.

Still this child knew that the people of the town were very hungry. Two kunā'st' gam hîn gîn ˢet ˢañ L! u'nsatˢañan. Wa'giên nañ ī'L!adas la L! kō'sLaian. Wa'ɫu la L! qê'ñ-ñgañan. "Dala'ñ wa'ɫūan ł la qê'ñˢū" hîn gᵘ L! sū'dagañan. Wa'giên L! wa'ɫuan la qê'ñgañan. La L! qê'nsi ɫū hîn gᵘ L! sū'daian, "Gī'stō la'ga natē'sLaasañ." Wa'ɫu hîn nañ sˢwā'nsîñ sā'wan, "Kū'stakani ao ł īdjî'ñ gua. La'ga na ł tē'sLaasañ." — "Na-i lagᵃ dañ îsdēyē' lā'gañ," hîn L! wa'ɫuwan l' sūdai'an.

"Ha-i k!wē k!ē'ɫga-i gia'lˢodjū," hîn L! sā'wan. Wa'giên hîn nañ ī'L!agidas sā'wan. "Gam xēt ˢagandā'lˢañˢwañ. ˢan dala'ñˢa L! k!a'xasañ. Skiū'ˢadīˢwa'n ła." Wa'gîñan L! skiū'ˢagañˢodjawan. Skū'dji ˢa tc!ūt!ē'sgagañan. L! îsLa's ɫū djā'ˢalañ xētgᵘ L! ˢā'sūgañan. Wa'giên skūdj wa'ˢa ɤat!ē'sgasi djā'adē ī'sītˢodjawan. Wa'ɫu xa'ndjî tā'gañan. Wa'giên k!ē'ɫga-i dītgᵃ L! ī'sdagalgañan.

"Yê'ɫna'o gō Kū'stakani na tē'sLañ gua," hîn djā'ˢalañ ga L! gī'ałandagañan. "Gasî'nL!ao la'ga l' wa'gan," hîn Lā'lañ L! sū'dagañan. "L! gu'dAña-i l' Lla's ałū' lagᵃ l' wā'gañgua," hîn L! sā'wan. "Gī'sîndō ałgwī' la L! îsda'asañ," hîn Lā'lalañ ał L! kiä'nAñgañan. "ˢai'yêt a," hîn wa'ɫu L! sā'wan. Wa'gîñan ī'L!adē wa'ɫūan gu dan ɫˢai'yas ɫū la L! dā'wan. Wa'giên hit!a'n sta la L! îsdā'ˢawan l' nān han îsî'n. Wa'giên Kū'stakani' gia na-i ˢai la L! îsdā'ˢawan. Ałā'nas nañ djā'ada lā qa'-iyan. Wa'giên gī'dañ la l' ī'naˢēłdaian.

Hawa'n lnaga'-i xadē' q!otyū'anan. Ałdjī' ˢan ana'ñ ˢā'ɤadjūs u'nsadan.

[1] That is, they merely pretended to eat.

days afterward he wanted to go hunting by canoe. And he spoke to his wife. And his wife said to him, "You cannot kill anything. You are too small." — "No, let me go hunting," said he to his wife. Then the woman told her father. Her father said to her, "All right, child, tell your husband to go hunting." So he went to hunt. There were four in the canoe.

During the night he harpooned hair-seal. By doing this he filled the canoe with hair-seal. In the morning he went back. He arrived at the town. Then they brought the hair-seal into the house. At that time he said to his wife, "Tell your father to cook all of the hair-seal. And tell him to call the people for the food." So she told her father. And they cooked them. When all were cooked, he called the people. Then they all came into the house. Then they began to set trays in front of them. And they began to put the hair-seal into the trays. And all the trays were full. After they had eaten there for a while, they got through. Afterwards all carried off their trays on their shoulders.

Five nights afterward he went to hunt again. Then he again speared hair-seal during the night. He speared them as they lay on rocks in the ocean. When his canoe was full, he started home. In the morning he reached the town. And taking them into the house, (the people) cooked them. And his father-in-law again made a meat-feast. And they came in. And again they placed trays before them. And they put hair-seal into them. Then they began to eat. After they were through eating,

Wa'sta ˢal sta'ñˢēɬs ɻū sˢaiî'n da l' gwa'lan. Wa'giên djā'ˢañ ga l' sū'daian. Wa'giên l' djā hîn l' sūdai'an, "Gam gîn dañ tī'yaɬiñˢañgan. Dañ īχadjūī'dañ." — "Ga'anō k!wa ɬ dī saiî'nda," hîn djā'ˢañ l' sūdai'an. Wa'ɻu hit!a'n ā'nañ djā'das xā'dañ gᵃ sūdai'an. "Lā'gañ, ɬqên, xagwa'n ɬ lā'lañ sˢai'înē haɬ," wa'ɻu hîn l' xāt l' sūdai'an. Wa'gîñan l' sˢai'yänan. Tc!asta'nsañani.

ˢā'lgua xō'dē l' kî'nɬūgañan. L' wa'gandan luē' xōdē' aɬ la sta'gani. Sa'nɻans giên hit!a'n sîɬgā'ñ la qā'-idani. Lnaga'-i gᵘ l' ˢā'sgadani. Wa'ɻu nagᵃ xō'dē l! î'sdatc!igañan. Wa'ɻu hîn djā'ˢañ l' sūdai'an, "Xō'dē wa'ɻūan ɬ xā'dañ l'ñalañhaɬ. Wa'giên xa'nda l' lā'ganañhaɬ." Wa'gîñan xā'dañgᵃ l' sū'daian. Wa'giên l! l'ñalañan. ˢala'nsɻūˢodjū's ɻū hit!a'n l' lā'ganañan. Wa'ɻu hit!a'n na-i ˢai l! ˢo'statc!aian. Wa'ɻu hit!a'n k!ē'ɬa l!a xetî't l! îstē'îdani. Wa'giên k!ē'ɬga-i wa'ɻūan sta'waiyani. Ā'dji wa'ˢa l! tā qaod lan l! wa'gan. Wa'sta hit!a'n l! wa'ɻūan k!ē'ɬga-i a'ñˢa skiūˢā'ñˢodjawan.

Ga'-ista ˢāl le'îɬas ɻū ha'oîsîn l' sˢai'yänan. Wa'ɻu î'sîn ˢā'lgua l' kî'nɬūgañan. Qāɻq!ē'ōla î'ñgut t!ē'si ɻū q!a'a-i aɬ l' kî'nɬūgañan. luē' sta'sī giên ha'oîsîn lūqā'-idan. Sa'nɻans ɻū lnaga'-i gᵘ l' ˢā'sgadan. Wa'giên ana'gᵃ l! î'sdatc!asi ɻū l! lê'ñalañan. Wa'giên ha'oîsîn xand' l' qo'na lā'ganañan. Wa'giên l! ˢo'statc!aian. Wa'giên ha'oîsîn l!a xetī't k!ē'lgᵃ l! î'sdaian. Wa'giên xō'dē wˢē l!ˢā'ña l! î'sdagañan. Wa'giên l! tā'-idani. l! tagī's ɻū hîn l' sā'wan, "Ā'dji-q!a'a-i-q!a-aɬ-l!-xē'naña

he said, "My spear shall be called Spear-by-Means-of-which-They-live." And all went home with their trays.

Five nights afterward he was going to hunt again. When he was ready to set out, he went to (get) his spear. And it was not to be found. It was gone. Then all the people hunted for it. They hunted for two days. After two days were passed, and they could not find it, a woman went down to the beach. And she found it far out. Then she entered the house. She said to him, "Here is that spear of yours which I found." His spear became unlucky from being in the same house as a menstruant woman, so it disappeared. It was looked at by a menstruant woman. Then (the young man) again put a handle to it. "It is another spear," said Yêłna'o to her. But still he finished (hafting it).

Then he went hunting. He again speared hair-seal. Again his canoe was filled. And when he got home, he brought them into the house. And his father-in-law had them cooked. And he made a feast of hair-seal-meat. And when they all got in, they began to put it into the trays. When all were full, they began to eat again. When they had gotten through, they carried their trays home on their shoulders.

Five days afterward he again went hunting. But then he started while it was light. At that time the tide was low. Then he went to Cape Gwī'yū.[1] At that time they looked into the water as they went along all together. Then near a very flat-faced cliff they saw hîn dī'na kia'asañ." Wa'giên k!ē'łga-i da'ñałhan L! îstē'ît^{s}odjawan.

Wa'sta ha'oîsîn ^{s}alLē'łas ḷū l' s^{s}ai-yä'nañqasasLaian. L' qa'sasLas ḷū kî'tawē a'ñ^{s}a l' qa'gan. Wa'giên gam wag^{u} l^{s}ā'ña kî'tawē qä'ñgañan. L^{s}ā'ña gā'wani. Wa'ḷu L! wa'ḷuwan da l^{s}ā'ña dīyî'ñgañan. ^{s}al stañ l^{s}ā'ña L! dīyā'ñan. ^{s}ālsta'ñ^{s}ēłs ḷū da l^{s}ā'ña L! qê'nsgas ḷū nañ djā'ada q!a'tga qas^{s}ai'an. Wa'giên q!at ^{s}aguī'-ī l^{s}ā'ña l' qeik!wē'dan. Wa'-giên nag^{a} da'ñał l' qatc!ai'an. "Ao ā'dji q!a'a-i dā'ñ^{s}a ł qea'ñ gua," hîn la l' sūdai'an. ^{s}ai l^{s}ā'ña întc!ai'ani ałū' ^{s}an l^{s}ā'ña î'ndaiani. Nañ ī'naga l^{s}ā'ña qä'ñani. Wa'ḷu ha'oîsîn kitawē' ^{s}ai a'ñ^{s}a l' La'ołaian. "Nañ ada'o ī'djan gua," hîn Yêłna'o l' sūdai'an. Wa-k!iê'nan la l' La'ołełgīgan.

Hit!a'n l' s^{s}ai'yänan. Wa'ḷu ha'oîsîn xō'dē l' kî'nłūgañan. Ha'oîsîn Luē' lā sta'gan. Wa'ḷu ha'oîsîn l' ^{s}ā'sgats ḷū nag^{a} l' îsdai'ani. Wa'giên l' qo'na lî'ñ^{s}alañdaiani. Wa'giên xa'nda l' lā'-ganañan. Wa'ḷu L! ^{s}o'statc!as ḷū k!ē'łga-i ^{s}ai L! î'steîdani. K!ē'łga-i sta'o^{s}odjūs ḷū ha'oîsîn L! tā'-idan. L! łta'nōgīs ḷū k!ē'łga-i a'ñ^{s}a L! skiū'^{s}a-id^{s}odjawan.

Wa'sta ha'oîsîn ^{s}āl Lē'łas ḷū haoîsî'n l' s^{s}ai'^{s}änan. Wa'ḷu L!ao ^{s}ā'tagagan-dan l' Lūqā'-idan. Wa'ḷu tca'wagan. Wa'ḷu Gwī'yū-kun ^{s}ai l' Lūqā'gan. Wa'ḷu tcanē't l' qê'ndal^{s}ūgañan t!a'ñ-guaL!as a. Wa'ḷu sta'la ^{s}a'tas g^{u} Xañskū'lūt îs L! qêñā'wan. Wa'giên

[1] Near Klawak.

a Xañskū'lūt.[1] And the tail of a hair-seal hung out of its mouth. The one in the bow told them. And when they stopped, he said to them, "Take it away." Then they laughed at it. And they took it into the canoe. And this was the only thing in their canoe. There were no hair-seal to be seen. They did not see a hair-seal, and their hearts were tired. And they started back. And they arrived. They came back with an empty canoe.

Some time afterwards he (and his companions) went to hunt again. And again they could not find any hair-seal. When their hearts were tired, they went home. And they reached the town. Again they killed nothing.

After he had remained at home for a while, and ten days were passed, he went hunting again. Then he went to Point Sī'k!a.[2] As he went along around Point Sī'k!a, close to the land, a canoe with three men in it came to him. The one who sat in the middle wore a big blue hat. And there were two spears in (the canoe). Then they came side by side. They said to him, "Why is it that you kill nothing?" He said, "That has happened to me because the other men laughed at a Xañskū'lūt that had a hair-seal tail hanging half out of its mouth." And he (the one in the middle) said to him, "What do you call Xañskū'lūt?" He said to him, "We so name something that grows out of the rocks." This was Xañskū'lūt that came to him. It well knew how to hunt.

And he said to him (Yêłna'o), "Turn your face towards me." And

A'łdjī xā'līst' xōt îma' q!ō'djūL!agan. Wa'giên sq!ê'ñgua lā'na hîn l' sūdā'-ˢawan. Wa'giên L! t!ā'sgīsLas giên "waST' lˢā'ña îsda'o," hîn L!a l' sūdai'an. Wa'ḷu la'ˢan L! k!a'gāñan. Wa'gien lū'guˢē q!oł'ngwañgañan. Gam xōt qä'ñgañan. Gam xōt l' qêñˢa'ñˢwas giên l' qā'-însLaˢawan. Wa'giên sîłgā'ñ l' Lūqā'-idaˢawan. Wa'giên l' ˢā'sgadaˢawan. Lū q!āłgᵘ l' ˢā'sgadaˢawan.

Ga'-istA ˢēt qa-aod ha'oîsîn l' sˢai'-yänan. Wa'ḷu han îsî'n gam xōt l' qê'ñˢañˢawan. L' qā'-insLūˢwas giên l' Lūqā'-idaˢawan. Wa'giên lnaga'-i gᵘ l' ˢā'sgadaˢawan. Ha'oîsîn gam gîn L! tēˢā'ñan.

Ga'-istA ana' l' îs qa-aod ˢalLā'ałs ḷū ha'oîsîn l' sˢā'-iyänan. Wa'ḷu îsî'n Sī'k!a-kun ˢa l' īdja'n. Sī'k!a-kun ˢadō' LAgª skūt l' Lūqā'gandan ga tc!a'-łˢu'nał la qā'gan. Yakᵘ nañ tc!ā'nstA-djañ ˢo'łł yū'an ˢa'gūtAdjan. Wa'giên kî'tō sq!astA'ñ gua xaḷā'nani. Wa'giên gutgª t!axā'sgadani. "Gasî'nLao gam gîn dañ tēyˢā'ñˢodjan," hîn la l' sūdai'an. "Xañskū'lūt ˢa'-ist' xōt î'ma k!ū'djū-LagAn ˢan tā'ñguaL!as k!a'gan ałū' dī ˢe'dañ gua," hîn l' sā'wan. Wa'giên hîn la l' sūdai'an. "Gū'sū kiā'ñ Xañ-skū'lūt hîn A?" — "T!ēs gut gîn q!ao t!alA'ñ kī'atagañgañ," hîn la l' sūdai'an. Xañskū'lūt ō a la'ˢan Lūqā'L!agan. L' sˢai'yaˢaiyayū'anan.

Wa'giên hîn la l' sūdai'an "ałguī' ł dī'gui xA'ñwē." Wa'giên lA'gui l'

[1] Described as a sea-anemone, or something similar.

[2] On Prince of Wales Island, opposite Port Chester.

he turned it towards him. Then (XAñskū'lūt) put his hands on his head. Then he said to him, "Raise your head." When he raised his head, (XAñskū'lūt) said to him, "Open your eyes wide." Then he opened his eyes wide. "Do not shut your eyes," (XAñskū'lūt) said to him. Then he pulled a thread of blood out of his eyes. "Take care of this," he said as he put it before him. (Yêłna'o's) eyes could see nothing, because a menstruant woman had passed in front of him. (XAñskū'lūt) said to him, "Give me your spear." So he gave it to him. And he also pulled some off from the spear. It formed a sort of shell upon it.

He said to him, "Look at that small hair-seal lying by the point." And when he looked towards it, he saw it. He saw it, although it was very far off, because the blood had been taken out of his eyes. "Put this blood below that mountain lying over there. Do not put it in the canoe. If it is in the canoe, you will kill no hair-seal." And when he had taken it, he went up to the mountain with it. And he put it there. And when he came away, he got into the canoe. And his (XAñskū'lūt's) canoe was still with him. "Stop calling the thing you call XAñskū'lūt by that name," he said to him. "I am XAñskū'lūt," he said.

And after he had explained this, he said to him, "Now go to yonder small hair-seal. Take it into the canoe without spearing it, for it is dead. When you return, do not again hide yourself when hair-seal lie upon the rocks," he said to him. So he did. When he went to a rock, he speared

xA'ñawan. Wa'ḷu l' qā'dji g^{u} la l' L't!Ałdaian. "Sa ł A'ndjū." Wa'ḷu hîn la l' sūdai'an. Sa la l' LaA'ndjūs ḷū "qo'nan ł qä'sîsLī." hîn la l' sūdai'an. Wa'ḷu qo'nan xA'ñañ ^{s}a l' qä'sîsLaian. "GAm Lw^{s}ai'ułdañga," hîn la l' sūdai'an. Wa'ḷu l' xA'ñ^{s}ēst' ^{s}Ai la l' dAnt!ā'-iL!agañan. "Ā'dji Ał dA'man qê'ñAñ," hîn la xetg^{u} l' îsda's ḷū la l' sū'daian. L! ī'naga la q!A'dēt qagā'ñan A'łū l' xA'ñē î'ntc!aian. "Nda kî'tawē A'łgui A'ñ^{s}a î'sda," hîn la l' sūdai'an. WA'gîñan lag^{a} A'ñ^{s}a l' sq!ā'sLaiani. WA'giên q!a'a-i stA î'sîn ^{s}ai la l' dA'nLst!aian. Wa'Ał q!ā'lagani.

"WAku'ndjūs qā'-āna xōt tc!ū'djū ḷłî'ndas ł qêñ," hîn la l' sūdai'an. WA'gîên dA l' qēyai'yane giên la l' qä'ñAn. L' djī'ñayūanAn k!iä'nAn la l' qä'ñAn, l' xA'ñ^{s}ēstA ^{s}Ai la l' îsdai'anē A'ła. "Ā'dji ^{s}a-i ł ū Ldao Ldjîwas xetg^{u} îsdā'ñ. GAm Lū'gu^{s}a îsda^{s}ā'ñAñ. Lū'gu^{s}a îsī' giê'nAn gAm xōt dAñ tīa^{s}ā'ñasañ," hîn la l' sūdai'an. WA'giên l' î'sdas giên Lda'awē ^{s}a dA'ñAł l' qā'idagalan. WA'giên wAg^{u} l' î'sdaian. WA'giên stA l' qā'L!as giên l' qā'ḷiēgan. WA'giên hawa'n lā g^{a} l' t!ā'^{s}at!ētc!añan. "XAñskū'lūt hîn gîn dAñ kiä'dagAn ł Lan gîña'n sūñ," hîn la l' sūdai'an. "Ła'-ō XAñskū'lūt ī'djîñ," hîn l' sā'wan.

La l' kî'ñgugAngīs ḷū hîn la l' sūdai'an, "Ha-i gua xōt tc!ū'djū îs ^{s}a ł Lūqā'. GAm l' kī'd^{s}AñAñ lA ł ḷā'ḷīyîñ l' k!ō't!Alas Ała'. Sîłgā'ñ dAñ Lūqā's ḷū ł gAm ^{s}ā'lgua î'sîn xōt t!ēs ḷū gAm ł ^{s}Añ s^{s}A'l^{s}AñAñ," hîn la l' sūdai'an. WAgîña'n l' īdjā'ñan. T!ī'si giên ^{s}a l' Lūqā's giên l' kī'dañan. Hawa'n l'

(the seals on) it. While doing this, he reached home during the daylight, and his canoe was full. And starting home, he arrived at the town.

Then he gave (them) to his father-in-law. He gave him all the hair-seal. After they had cooked those hair-seal, they made a feast of hair-seal-meat. After they had eaten, they again carried their trays home upon their shoulders. Four nights afterward he went hunting again. But then he went at night.

As he was going along in his canoe during the night, (he heard) a hair-seal snoring upon a reef. When he came close, he speared one lying on top. It was as if one threw at a stone. It was not a hair-seal. It was a carved post. And he got off to feel of it. "Come and feel of this thing. It is a carved object," he said to those in the canoe. And they also got off for it. And they felt of it. When he speared it, their hunting-spear had broken in two.

Then the bow-man said, "Let us take it into the canoe." This rock stood half out of water far out at sea. Then they tried to lift it, and were unable. Although it was small, it was very heavy. And they could not do it at all. And they went home. And passing along, they arrived there. They killed nothing. And when they arrived, they told about it.

The evening afterward, a tremendous noise arose in the reef on which they had speared the thing. After something had made a thundering noise for a while in the thing in which his spear had broken, the wind blew landward from it. The thing belonged to wa'dalgandan hawa'n s!ā'tagagandan lū'ē sta'gani. Wa'giên hit!a'n lūqā'-its giên lnaga'-i gu l' s!ā'sgadan.

Wa'giên qōnā'ñga l' î'sdaian. Xō'dē wa'ɫuan laga l' î'sdaian. Wa'sta ā'dji xō'dē l! lî'ñs!alans ɫū xa'nda l! lā'ganañan. l! tagī's sta ha'oîsîn k!ē'ɫga-i a'ñs!a l! skiū'xa-idañan. Wa'sta s!āl sta'nsîns ɫū hawa'n îsî'n l' sā'-iyänan. Wa'ɫu l!ao s!ā'lgua l' idja'n.

s!ā'lgas ɫū hawa'n ha gīda'lgandan qā'ɫē îñgu xōt qaganxē'gañan. s!an l' qa'nsgats ɫū l!a îñgu s!aguī' nañ îs l' kidā'ñ. Qwa l! kī'dans gîña'n la s!eda'n. Gam xōt îss!ā'ñan. Q!ē'djañō q!ē'dao idja'n. Wa'giên la l' lî'gūdāñt!alan. "Hal agî'n îslaguda'ñs!ō. Gî'na q!ēda'o īdja'n gua," hîn lū'gus!a l!as l' sūdai'an. Wa'giên la's!a î'sîn la î'st!aɫs!awan. Wa'giên la l' lî'gudañs!ūgañan. Q!a'a-i ls!ā'ña q!a'o-olaian la l' kī'dan ɫū a.

Wa'giên sq!ê'ñgua lā'na hîn sā'wan "K!wa la t!ala'ñ ɫ gia'ɫītc!în." Q!at s!aguī'yū ā'dji qaɫē' q!ē'djūl!agan. Wa'giên la l' da'nɫgīst!aɫsî'nsɫūs!was giên la s!adō' l' s!ê'sgūs!ūgañan. L' ī'xadjawan k!iê'nan l' qê'nyūanan. Wa'giên la s!adō' l' s!ê'sgass!wanañs!awan. Wa'giên l' lūqā'-idan. L' lūqā'-idas!awas giên l' s!ā'sgadas!awan. Gam gîn l' tī'as!añs!ā'wan. Wa'giên l' s!ā'sgadas!was ɫū aɫ l! giała'ndaiyani.

Wa'sta sî'ñias ɫū giagu gîn l' kīda'n gu gîn tc!î'ndagagañan qā'ɫē s!a a. Gîn q!ēda's s!ai'yū q!a'a-i kun ls!ā'ña s!oa'ntc!aiani s!a gîn da'mdagagañ qaod

the Ocean-People.[1] Therefore something made a thundering noise in it. All that time the south wind was blowing.

And when the wind was fair, he went out to the thing. He did not go to hunt, because his hunting-spear was broken. There were two in the canoe. And they came to a flat sandy place. And this carved thing was there. And when he saw it, he got out of the canoe. Then they looked at the carving. The lower figure was like a human being. And the upper one was carved like the figure of a killer-whale.[2] Only then they began to learn carving. They were not going to take it away. When they got through looking at it, they started back. And they got back. Then they began to tell the people about it. Therefore the Raven-People wear the killer-whale crest. The end.

stA q!ā'djîłgalani. Tcān xa'dē gina'-o īdja'n. AłdjĭʻAłū ˢa gîn dA'mdAgagañan. WA'k!iäł q!ē'dagak!Adjūgañan.

LĭʻsḶūAn ta'djao las Ḷū gîn l' tā'nagan. GAm l' saĭ'inˢañan q!a'a-i lˢā'ña ˢoa'nanē A'ła. L' tc!a'stAñˢawan. WA'giên LAgᵘ ta'dja ˢa'oda ˢAn l' LūqāʻL!aˢawan. WA'giên ˢa-i gina q!ê'das wAgᵘ łgiū'-daian. WAgiê'nAn la l' qêns giên q!oł l' qaˢā'lani. Wa'Ḷu q!ēdē' la l' qê'ñ-ˢūgañan. Xē'tagui lā'na xā'adadāñ-agan. WA'giên sa'gustA lā'na î'sîn sˢān dā'ˢañagan. Hĭ'-ĭñan la l' sq!ā'-teîdaˢawan. GAm stA lA l' îsdaˢā'ñqa-saˢAñˢawani. La l' qêñgĭ'ˢwas Ḷū hit!A'n sîłgā'ñ l' Lūqāʻ-idaˢawan. WAgiê'n l' ˢā'sgadaˢawan. Wa'Ḷu la'Ał l' gīała'n-deîdaˢawan. AłdjĭʻAłū ga-i Yä'lasga-i sˢān dā'ˢAñ gīA'ndagAñ. Hao LĭʻsḶū la ku'ndjūgAñ.

34. Those who where blown out to Sea from Nastō'.[3]

One went from Bilge-Water-Town[4] to Q!A'ñgwē. He went to dry salmon. He was one of the West-Coast-Gĭ'tans.[5] His name was Eagle. His wife belonged to the West-Coast-Rear-Town-People.[6] Her name was Whale-Woman. And when they went over to Qōñ-kun,[7] the

ˢat!A'nAs lnaga'-ist' Q!A'ñgwē ˢa nAñ tā'nyänan. Tcīn dō l' tā'nyänan. NAñ Dō Gîtana' idja'n. ˢōt hĭ'nō l' kiā'gan. NAñ Dō sL!êñ-djîngª l' ĭ'nagan. Kun-djat hĭ'nō l' kiā'gan. Wa'Ḷu Qōñ-kun ˢa l' q!ē'yAt!AsˢwasḶū x̣ao gᵘ q!Adjā'lan. Gūsˢaʻgᵘ l' qā'gAnsgaˢawan. QāḶ q!ē'-

[1] See p. 363, Footnote 2.

[2] It is curious that the carving spoken of here agrees with those mentioned in Story 30. It is significant that the figures represented give the animal and the human side of their most popular deities.

[3] This peculiar and interesting story is evidently connected with the first meeting with white people. It is curious, however, that the land where these strange people lived is said to lie west of the Queen Charlotte Islands.

[4] A town on the northeastern coast of Hippa Island, occupied by the West-Coast-Gĭ'tans.

[5] The principal Eagle family in this region.

[6] Branch of the large Rear-Town family, which was scattered all over the northern end of Graham Island. It belonged to the Raven clan.

[7] Opposite Hippa Island. See Story 9.

wind blew from the north. They were almost saved. They were blown very near a reef lying there. The reef is called Crab.[1]

They were driven seaward a whole month and a half. They had much water in their canoe and a square box full of food. After the month and a half was expired, they came in sight of land. And next day they were blown to the land. There was a great crowd of people there. Their upper parts (perhaps coats) were red. Then they let them (Eagle and his wife) live there with themselves.

Then they gave them a small house. They were very fond of (kind to) them. And they (the strangers) had not thought that there was any land here. They asked them, "Is there land there (beyond the ocean)?" They continually gave food to them. "There is land there," said (Eagle).

And there was a cave there. This was full of birds. They told them to watch these. The lowest row around the inside was composed of wrens. Above them sat humming-birds. Above these sat bees.[2] And above these, again, sat Wā'nūga. In this (cave) it was always warm. So' the summer birds lived there.

While they were there, five years passed. Meanwhile their friends hunted for them. They did not know where (Eagle) was. They hunted in vain where he used to go to dry salmon. His friends wept continually for him.

At the end of four years, the Wā'nūga disappeared. They came across hither. Ten days afterward, the humdjūLagan gū'dō l' x̣ū'gīdala^{s}awan. Q!osta'n hî'nō qaḶē' kiā'ñ.

Q̇ōña'-i q!ēsk!^{u} īnawē' l' x̣ū'dals^{s}awan. ^{s}A'nḶū lā'gu^{s}a tc!î'sLna^{s}awan. Tōłk!a'-i î'sîn lag' qoa'n^{s}awan. Q̇ō'ña-i q!ēsk!^{u} ī'nawē hī'lūs Ḷū LAg^{a} qäñga'-i^{s}elan. Wa'daalēk^{u} L!ao LAga'-i gu l' x̣ūgī's-gada^{s}awan. L! xada' g^{u} sk!ūlyū'anani. Sī'ga ga s^{s}ê'Ḷadīyao idja'n. Wa'Ḷu q!o'łgañ g^{u} la L! nā'nda^{s}ōgañani.

Wa'Ḷu nañ x̣a'tdjū lag^{a} L! tē'sLa-^{s}awan. Yê'nk!i la L! qō'yada^{s}ogañan. Wa'giên gam āḶn LAg^{a} î's^{s}AñAñ L! gūdā'ñan. "LAg^{a} gu ha'oLn î'sus," hîn la'ał L! kiä'nañ^{s}awan. Lag^{a} L! gī'tgī-yūgañan. "LAg^{a} gu ī'djîñ gua," hîn l' sūgā'ñan.

Wa'giên dīn g^{u} xē'lLagan. Ałdjī' ^{s}a xetî't staogā'gan. Ałdjī'yū ^{s}a la L! łā'djîxAlgañan. Xē'det ^{s}aguī'yū wīt sta'osgiänan. Waî'ñg^{u} han îsî'n łta'n-djît gia L!aoskiä'nan. Wa î'ñg^{u}t han îsî'n s^{s}āl gia L!ō'sgiänan. Wa'giên wasē'îd îsî'n wā'nuga L!ūskiä'nan. A'dji ^{s}a sîñk!ī'ngīgañan. Ałdjī'łū q!ên xe'tadē ^{s}a nā'ñan.

La'da g^{u} tā'da Le'îła^{s}awan. Wa't!ałū l' tawē' la'da dayî'ñgañan. Gam Lī-djā'ng^{a} l' î'sîs ^{s}An lā L! u'nsAd^{s}añan. Gia l' tc!î'teîdan ^{s}Ai la'da L! qê'nsqaian. L' tawē' s^{s}ā'-ig^{a}gīgañan.

Tā'da sta'nsîñ hī'lūs Ḷū wā'nōga-i ga'o-ułaiani. ĀḶn g^{a} Lūdā'wani. Wa'sta ^{s}et qaod łta'ndjîdē îsî'n gam qäñgā'ñan

[1] Said to be so named from its shape.

[2] Compare order as given below.

ming-birds also disappeared. Ten days after that, the bees were also gone. Many days after that, the wrens also disappeared. It was summer here, so they came over.

They said to him, "Go back. Is your land where the sun comes up?" And he answered, "Yes." — "To-morrow go home," they said to him. Then they launched his canoe. Then they put water into it for (the travellers). They also put food into it for them. Then they (Eagle and his wife) went straight towards sunrise. They went for five days. The land that they left disappeared. Then they did not see how they should go, because no land was in sight.

Then a small gull flew around above them. After it had flown around for a while, it sat on the bow. After (Eagle) had gone along for a while, and the bow turned aside from the land, (the gull) flew away from them. Then they looked at it as it flew away. And it floated far off. Then they went straight towards it. And it got into their canoe again. And when they again went aside from the straight course to the land, it again flew straight towards the land. And it floated far off. And they went to it. And it again got into the canoe. And it again sat in their canoe for a long time. Then it sat a long time there. And when the canoe again pointed aside from their country, it again flew from them. It sat there a whole month. When this month was exhausted, another (month) opened its eyes. All that time, the gull sat in their canoe, flying away at times.

When the last (month) came, it was a ˢā′lē La′ałs ḷū A. Wa′stA hao îsî′n ˢā′lē La′ałs ḷū sˢalē′ îsî′n gō-ūłai′an. Wa′stA Lahā′-ā ˢā′lē ˢeda′ni ḷū wī′dē î′sîn ga′o-ułaian. Āḷn q!ê′nAts ałū′ ī′djañani.

"Hai qasā′sḷao ła. Djū′iyē qaL!ā′łiē ya′ gu LAga′-i îs," hîn lA L! sūdā′wan. WAgiê′n gª l' ā′ñgañan. "Adā′ł Lūqā′-idaˢwan," hîn lA L! sūdā′ñan. Wa′ḷu hit!A′n LuĒ′ tcāngª lā L! îsdā′wan. Wa′ḷu ˢanḷ la′ˢAn L! î′sdaogañan. Tā′wē î′sîn la′ˢAn L! î′sdaogañan. Wa′ḷu djū′ia qaL!ałAgAñsī yā-ā l' Lūqā′-idaˢawan. ˢāl Le′îł qā′gAndan LAgª stA l' îsa′ˢawan gaūgai′an. Wa′ḷu gAm LI′djangª la qā′łiña-i qä′ñgañgañan gAm lAgª gwē-qała′ns Ała′.

Wa′ḷu la sa′ît sq!ên ẋA′tdjū ẋidā′wan. La ˢadō′ l' ẋidagwā′ñō qaod sqê′ñgua l' tc!ā′nḷīgan. L' LŪ′qa qaod LAga′-i īla′ l' A′nsLūwas ḷū lA′stA l' ẋî′dōgañan. Wa′ḷu lagª l' qea′tastalˢūgañan. WA′-giên wā′-ādjgua ˢaguī′ l' ḷA′gasLAgañan. WAgiê′n hit!A′n la djîłī′ l' Lūqaˢogañan. WA′giên haoîsîn la′gwˢē qā′ḷīgañan. WA′giên ha′oîsî′n Liga′-i īla′ l' A′nsLA-was ḷū LAga′-i ya haoîsî′n l' ẋidā′ñan. WA′giên wā′djgua ˢaguī′ l' ḷA′gasLA-gañan. WA′giên la l' LūqaˢogañAn. WA′giên haoîsî′n lA′gwˢē l' qā′ḷīyūgañ-an. WA′giên haoîsî′n lā′guˢa l' tc!A′ñ-gwā′ñūgañan. Lahā′-ā wa′ḷu lā′guˢa l' tc!AñˢA′wan. WA′giên haoîsî′n LAga′-i īla′ l' ˢA′nsLūwas ḷū haoîsî′n lA′stA l' ẋī′dˢōgañan. Qoñ q!ēsgu lā′guˢa l' tc!ā′ñgañan. Qo′ñē hī′lūq!ēsLas ḷū haoîsî′n nAñ qē′îL!agan. WAk!iê′nAn sq!ē′nē hawā′nAn lā′guˢē tc!ā′nḷīūgañan.

ˢo′tgua nAñ qē′îL!as ḷū łña′n yänAñai′-

little foggy. But then it sat close by them upon the water. All of the ten days while it was foggy, it swam close by them. They were afraid they would lose it. After ten days were passed, the surface of the sea was clear. Then evening came upon them. At that time it sat about in their canoe during the night. When ten days were passed, the top of a mountain appeared a little. But then this sea-gull flew away from them.

Then (Eagle) called to the killer-whales. He called because he saw land. Then they saw the top of Hippa Island. At that time they poured their fresh water into the sea. He (the man) poured this water in for Raven-Fin.[1] Afterwards he also called for Noisy-Fin.[1] After he had spoken, something beneath him made a noise. Then they saw two killer-whales swimming in the sea. He said to them, "Save me!" They did not paddle.

Then their dorsal fins came up on both sides of him. Then he said to his wife, "Go to the stern." So his wife did go to the stern. And he also went to the bow. Then he put his arm around the dorsal fin of one of them. He also seized the other. "Save me," he said. Then those killer-whales started off. Raven-Fin and Noisy-Fin went. The Tī'AN-People[3] (the killer-whales) did it. When they got near the kelp, (the killer-whales) sank away from them.

And evening came upon them there. And they were blown to the west of ˢälan. Wa'ɫu ʟ!ao .aa'nAN la q!oł l' ɫA'gasɫ̣ūgañan. WA'giên la aa'nAN ˢāl ʟa'ałū łñā'-ān yä'nAñAS k!iäł aa'nAN l' ɫA'gasɫ̣îgañAN. L' gū'dîyē gᵃ lā l' łˢoa'-gˢōîgañan. ˢā'lē ʟa'ałˢēłs ɫ̣ū ˢai'yawē q!al sku'nagalan. Wa'ɫu la'da sî'ñia-ˢwAN. Wa'ɫu ˢā'lgua lā'guˢa l' tc!A'ñ-gwAñūgañan. ˢāl ʟa'ałs ɫ̣ū łñā'-ān ʟdao qol ẋA'tdjîʟ!agan. Wa'ɫu ʟ!ao ā'dji sq!ē'nē lA'stA ẋidā'ˢawani.

Wa'ɫu hit!A'n sˢān gᵃ l' kiä'gañan. ʟAgᵃ l' qêns Ałū' l' sā'wan. Nastō' qo'lū ˢa l' qêñā'ˢawan. Wa'ɫu hit!A'n ˢANɫ̣ tcāngᵃ l' gia'dagˢōgañan. Tc!ī'lia-lAs gō a ˢANɫ̣ l' giê'sʟgaian. Wa'ɫˢa îsî'n ŁˢAn-xē'gAñ ga l' kī'agañan. L' sūgī'stA la xetî't gîn sˢA'ñañidawan. Wa'ɫu tcaanē't sˢān stAñ kundā'lgAns l' qêñā'ˢawan. "Dī ł qagA'ndaˢo," hîn la l' sūdā'ˢwan. GAm l' gī'nAñˢAñˢū-gañan.

Wa'ɫu hit!A'n gūła'stA l' tc!il lā xA'-tc!îʟ!aˢawan. Wa'ɫu djā'ˢAñ hîn l' sū-dai'an, "t!ā'ñgui ł qā." WAgîña'n t!ā'ñgui l' djā qā'gan. WA'giên la îsî'n sqê'ñ-gwē qā't!adjan. Wa'ɫu ā'djgustA lā'na tc!îl l' sqō'djîgīłdaian. Ā'nasgī hAn îsî'n l' gī'djîgīłdaian. "Dī ł qagA'ndi-ˢwañ," hîn l' sūgā'ñan. Wa'ɫu hit!A'n ā'dji sˢā'nē ku'nteîdani. Tc!ī'lialAs î's-giên ŁˢAn-xē'gAñ î'sîn īdja'n. Tī'AN xada'-i ū wA'gan. Łqā'mē ˢAn qA'n-sgAts ɫ̣ū lA'stA l' tca'xadaˢwan.

WAgiê'n gᵘ la'da sî'ñiaˢwAN. WA'-giên Lā'na-xao djagū'si ˢa l' ẋūgī'sga-

[1] See p. 389, Footnote 1.

[3] Tī'AN is the principal town on this part of the west coast, and belonged to the West-Coast-Rear-Town-People. The name may mean "slaughter village."

Swamp-Town[1] during the night. And they lighted a fire there. They had given them food in a copper box.

And a canoe passed in front of them. These contained Ninstints-People.[2] They came to fight the Rear-Town-People.[3] When (the Ninstints-People) saw them, they went back. They landed alongside of them. And five men went over to see them. Two had war-spears. And they came behind them. Then they looked at them stealthily. Then the wife was not to be seen near the fire. She had been drying by the fire the copper box in which they got food, and which had become wet through. At that time the man was beating upon this with his hand. He made a drumming noise. Then some of them said, "Now." But when they did not see his wife, some said, "Wait until his wife comes." — "No," they said, "go out and take him."

His wife was in the woods after water. During that time, they came to take her husband. She saw them kill her husband. And that night she went up into the woods. And they cut her husband's head off. And they got into the canoe. Hiding themselves, they passed in front of Swamp-Town.

Then the woman came to Swamp-Town. And she entered the chief's house. This chief was named He-who-became-the-Elder. He was one of the Cod-People.[4] He was a shaman. Then they asked her, "How is it that you were away so long?" — "We were da^{g}wan ^{g}ā'lgua hAn. WAgiê'n g^{u} l' tc!ā'n^{g}ōdaian. Ẋāl ^{g}o'da ^{g}Ai'yū la'^{g}An L! tō'łk!adaian.

WAgiê'n la q!adī't ga qā'gAn. ^{g}A'ñēt xada'-iyū idja'n. L!A Sl!ñ lnagā's dō qēdā'^{g}awani. LA L! qî'ñ^{g}was giên sîł-gā'ñan L! stē'lan. La ā'djgūstA L! ^{g}ā'sgadan. WA'giên L! LE'îł l' qê'ñAs-giên^{g}awan. L! stAñ tcā'aLxagañan. WA'giên lA dītg^{u} L! î'sL!a^{g}awan. Wa'ḷu lA L! qê'ñq!ołda^{g}ugañan. Wa'ḷu l' djā gAm tc!ā'nuē djî'ngu qäñgā'ñan. Ẋal ^{g}oda'-i ^{g}a la'^{g}An ta'oḷsda^{g}awan tl!ē'łaian Ałdjī' tc!ā'nuē djîn ^{g}adō' l' ẋî'ladagañan. Wa'ḷu nAñ ī'lîñas ā'dji sqo'dAñgañan. La dA'mdAgagañan. Wa'ḷu L! iłī' "Hai" hîn l' sū'dagañan. Wa'ḷu l' djā gAm qä'ñgans ḷū "K!wa ł l' djā qā'L!adao," hîn L! sū'gañan. "La'gAñ k!wa ł dō'L!a^{g}o," hîn L! sā'wan.

L' dja-ō ^{g}Anḷ da xadjū'gwAñgañan. Ałdjī' tl!a'łū hit!A'n l' LāL L! dō'L!agan. L' LāL L! tia's l' qä'ñAn. WAgiê'n ^{g}ālg^{u}hAn dītg^{a} l' qagā'lan. WA'giên l' LāL xēl wa'stA L! q!ē'Laian. WA'giên hit!a'n Lū'gu^{g}ē L! îsḷī'gan. WA'giên agA'ñ s^{g}o'lîts giên Lā'na-xao qā'diîdan.

WAgiê'n hit!A'n nAñ djā'das Lā'na-xao g^{u} qā'L!agan. Wa'ḷu g^{u} nAn ī'L!a-dasi gia na-i ^{g}ē l' qatc!ai'an. Ā'nAñ ī'L!adas ū K!wai'ya^{g}eł hîn kia'gan. L' kiä'nūsîlîaga. L' s^{g}ā'gagan. Wa'ḷu la'ał L! kiä'nAñgañan, "Gasî'n dalA'ñ ^{g}ēts ḷū Lā-ā dalA'ñ gā'wan." — "Īl! ō

[1] On the west coast of Graham Island, opposite Hippa Island. Occupied at one time by the Sqoā'ładas; at another, by the Cod-People.

[2] From the south end of the islands.

[3] See p. 490, Footnote 6.

[4] A prominent Raven family on the northern end of Graham Island. See Footnote 1 on this page.

blown away. We were blown for a whole month and a half," she said. "Did you understand their language?" they said to her. "They were very kind to us. After we had been there a while, they let us go home." They said to her, "What did they give you to eat?" — "They did not eat dried fish there. They ate all sorts of sweet things." Then she told them about the birds.

And she also told them how they started away. "We were saved because a bird got into our canoe. When land came in sight, it flew away from us. After it had flown away, we poured water into the sea," she said. "Then something made a noise under us. Then we looked down into the sea, and we saw two killer-whales going along beneath us. 'Save me,' said my husband. The dorsal fins of the killer-whales came out at the bow. Then my husband put his arms around them. They brought us along. When they got near the kelp, they sank," she said. She also told them how her husband had been killed. They did not intend to kill him. They thought he was one of the Rear-Town-People. That was why they did it. The end.

ẋūdī'dAn gua. Qoñ q!ēsk!u ī'nawē īL! ẋūgīdā'lgAn gua," hîn l' sā'wan. "L! kî'l gu dalA'ñ gudA'ñgañan," hîn lA L! sūdai'an. "Gu īL! L! qō'yadagīni gua. Gu t!alA'ñ îs qaod stA iL! L! Lūqā'-idAlgAni." — "Gū'sū gu dAñ L! tā'dagañ-an," hîn lA L! sūdai'an. "GAm tao gu L! tā'sañgañani. Gîn xaolā' wa'ẓuAn gu L! tā'gAn." Wa'ẓu xe'tadē Ał L!laga l' gia'łandagañan.

WA'giên LAgu stA l' Lūqā'-idaswani Ał î'sîn L!Aga l' gī'ałandagañan. "Xetî't ī'L!gusē qā'ẓīgAn Ałū' īL! qagA'ngAn guà. LAga qä'ñga-isēłs ẓū īL! stA l' ẋī'dAn. L' ẋī'dAn sî'lea sAnẓ tcānga t!alA'ñ î'stagAn," hîn l' sā'wan. "Īl! xetî't wa'ẓu gîn sA'ñañidAn. Wa'ẓu tcānga t!alA'ñ qē'îgagAn gwā'nū sān stAñ īL! xetî't kundā'lgAns t!alA'ñ qê'ñ-gAñ. 'Dī ł qagA'ndao,' hîn dī Lāl sū'gAn. Sā'nē tc!il sqê'ñgua xā'tc!îL!a-gAni. Wa'ẓu dī Lāl laga agA'ñ sqo'tẓ-sgadōgAñ gua. La ō a īL! ła'ngiaLa-gAłūgAn. Łqā'mē An qA'nsgAtgAłs ẓū l' tcaxā'dōgAn," hîn l' sā'wan. L' Lāl L! tīyai'yAn Ał îsî'n L!laga l' gīała'ndaian. La'da L! q!ê'tasūgAñawan. L! sL!Añ lnaga's swān ō î'sîñ L! gudā'ñan. Ałdjī'Ałū L! wA'gan. Hao Lī'sẓū la ku'nskidAn.

35. Nanasî'mgît.[1]

At the town of Sîñs a certain one was banished along with his grandmother. And they lived in a house made of branches. And her grandson hunted birds. And his grandmother skinned them, and dried the skins.

Sîñs lnaga'-i gu nā'nAñ Ał nAñ ga L! gwa'galan. WA'giên łk!ai'gîda l' nā'ñ-sawan. WA'giên l' t!ak!A'n xetî't sa tc!îdjū'gañan. WA'giên l' nān L! sta's giên q!Al ẋilā'tAgañan. Gwai'yē sadō' l' qā'-idañan. WA'giên xetada'-i l'

[1] This is a very much abbreviated and rather distorted version of a favorite Tsimshian myth. Compare Bulletin 29 of the Bureau of Ethnology, p. 336.

He went around the island. And he shot birds. After he was through doing that, he began to kill hair-seal. He shot them with a bow. And they ate (them). He lived with his grandmother outside of his uncle's town. And he also began to hunt deer.

By and by, when his uncle saw that he was a good hunter, he had him marry his daughter. And after he married her, a white sea-otter came swimming between the towns. There was a town opposite the town of Sîñs. And the people of the towns tried to shoot it. They tried to shoot it with their bows. And none of them was successful.

Then his mother-in-law said to her daughter, "Now, child, tell your husband to go out and shoot it. Tell your husband to shoot it in the anus," she said to her. She said that, because she feared the blood would get upon its fur. And when he went out for it, it began to jump seaward. And when he shot at it, he hit it in the anus. And now it was killed, it was skinned. His mother-in-law skinned it.

And when that was done, her daughter went to the point to wash it. Then it slipped out seaward a little from her. And when the sea-otter-skin slipped seaward a little from her, she went after it. All the time it kept moving towards the sea. All that time she also went after it. When the water reached her knees, killer-whales came along on each side of her. Then they got the woman between them. The killer-whales came for the white skin and for the woman. Carrying her with their fins, the killer-

tc!î'nłūgañan. Ha'odjî l' Laˢē'łdaian ḷū xō'da-i hAn îsî'n l' î'steîdani. Łˢē'dē A'łū l' tc!î'nłūgañane. WA'giên l' ta'ogañani. Qā'ñgia lnaga'-i kia'gūstō nā'nAñ Ał l' nā'gan. WA'giên k!āt da hAn îsî'n l' hAllˢe'idan.

Lī'sḷūAn gîn da l' hA'llaˢaiyas l' qā qä'ñan ḷū gīdā'ñ la l' ī'nˢēłdaiyan. WA'giên la l' īnˢē'lan sîlē't lnaga'-i ˢa'adē qō ˢadā' ḷAgaL!atc!ai'yan. Sîñs lnaga'-i xA'nłaˢa hao lnaga'-i īdja'ni. WA'giên lnaga'-i xa'dē lA'da tc!îtā'wan. łˢēt gia Ałū' lA'da L! tc!îtdjā'wan. WA'giên la ˢadō' L! ˢê'sgaˢodjaˢawan.

Wa'ḷu hîn l' djū'unan gīdā'ñ sūdai'an, "Hai, łqên, Lā'lAñ ł l' tc!aî'nhał. L' ˢō'da-i qā'łi ł Lā'lAñ l' tc!ā'łîñ," hîn la l' sūdai'an. L' ˢa'ola ˢAi ˢai'ga-i l' łˢoa'gas Ałū' LAgᵘ l' sā'wan. WA'giên la l' tā'nsˢas ḷū djaguī'gᵃ lA'stA l' ˢa'diañwaidan. WA'giên la l' tc!îs giên l' ˢōt qā'łī ẋA'pałaian. WAgiê'n la l' tī'As giên l' LAstā'ˢwan. L' djuunā'n ū l' Lstai'yan.

WA'giên la l' Lstˢē'łgīs ḷū ku'ngui l' gudjā'ñˢa l' ḷnsˢaian. WA'giên q!ā'tgwigᵃ łñan lA'stA l' Ltasˢai'an. WA'giên qwa-i q!Al lA'stA q!atguī' L!dasˢa's ḷū ḷˢa l' ḷAgasˢai'ani. WAk!iê'ł q!A'tgui lA'stA L!dAlsˢai'ani. WAk!iê'ł la'îsîn ḷˢa ḷA'gasˢîgañan. L' qo'lū-qādji ḷū l' gī'sLas ḷū sˢā'na gūła's lagᵃ xasgaL!ā'gan. WA'giên ˢa'ada ā'nAñ djā'das ḷ'sgadan. Qwa'a-i q!Al ˢadā'si ˢa'gō sˢā'nē idja'n. Ā'nAñ djā'das ˢa'ga hAn îsî'n lagᵃ łˢA'nḷēîdan. Sˢā'nē lA dA'ñAł

whales started off. And she stood between them.

Then her husband launched his canoe. And he started after her. And when he saw the killer-whales going along, he started after them. And the Killer-Whales came to Qayä'nan. And the canoe also arrived there. Then the killers disappeared there. (The men) let down ropes of (mountain-goat hair plaited together).[1] And they went home.

Then the canoe arrived at the town of Sîñs. And (the men) put devil's-club into urine. They also put xela'og^{a} (another bitter plant) into it. And the man also preserved the hairs which he combed out, and had a comb and a whetstone. After he had put all of these together, he started out.

And when they came there, he gave directions (to his crew). "If I am away two or three days, do not go away from me." Then he got into the water. And he went down upon steps into it. And after he got down, he went along the trail.

And as he went, he came to a Mouse. And he also had deer-tallow. And he gave deer-tallow to the Mouse. He paid her with the deer-tallow. And after he had paid her with it, she said to him, "Heron sits close by, and it will call out." She said to him, "Hide yourself from it." Then he went away from the Mouse.

And he came to the Heron. He just looked at it stealthily. When (the man) came behind it, the Heron began to call out. Then (the man) made a ku'nteîdani. Wa'giên ^{s}a'ada l' gia'ndalan.

Wa'giên l' lālgia'ñ Luē' gīsLagai'yan. Wa'giên la'ḷ^{s}a l' qētanā'gan. Wa'giên ^{s}ā'nē la kunā'st' ku'ndalsi l' qêns ḷū lā'îsîn ḷ^{s}a ḷūqā'gañan. Wagiê'n Qayä'nan ^{s}ā'nē xag^{u}L!ā'gan. Wa'giên Luē' han îsî'n wag^{u} qā'L!agani. Wa'giên ^{s}ā'nē wa'gu han gōgai'yani. Wa'giên xa'tagał yet L! ẋidai'ani. Wagiê'n sta L! lūqā'-idan.

Wagiê'n Sîñs lnaga'-i gu sîłgā'ñan lū'ē qā'L!agani. Wa'giên tcîga'nsana-i ^{s}Ai tcî'łîndjao îsdagā'ñan. Xēla'og^{a} han îsî'n ^{s}ē L! îsdagā'ñan. Wa'giên qās łk!ētL han îsî'n nañ ī'łiñas dama'n qä'ñan łk!ētL!a'ñg^{a} han îsî'n L!ak!^{a} han îsî'n. Ā'dji wa'ḷūwan guda' l' îsdagī's ḷū ^{s}a l' lūqā'-idani.

Wagiê'nhao qā'L!asi ḷū hîn L!a l' kî'ñgugañan, "^{s}āl stañ ^{s}al ł^{s}u'nał ḷū ł gūdō^{s}A'n ł gam dī'sta lūqā'-idan." Wa'giên l' qā'gaiyan. Wa'giên l' ^{s}ētēLat!ałs ḷū k!īwē' gut l' qā'-idani.

Wagiê'n gut l' qasī' ḷū k!aganē' ^{s}an l' qā'L!agani. Wa'giên gīa han î'sîn l' îsdai'yan. Wa'giên gīē' k!a'gana-i g^{a} l' îsdai'yani. Lag^{a} giē' ał l' giesā'wani. Wa'giên lag^{a} ał l' gīê'saogīsi ḷū "ā'djgua aa'nan ł^{s}ō q!a'oañgua wa'giên l' q!ā'ñgañañasañ gua," hîn la l' sūdai'an. "La'sta łaga'ñ s^{s}ā'lgadan," hîn la l' sūdai'an. Wa'giên k!aganē'sta l' qā'-idani.

Wa'giên ł^{s}wa-i ^{s}an l' qā'L!agani. Gam aa'nan la l' qā'ñan. Hīña'n la l' qê'ñq!ołdaiyan. La dītg^{u} l' ^{s}ē'łs ḷū ł^{s}ūē' q!a'ñgañañidani. Wa'giên l' xa'ñ^{s}a

[1] I have here given a description of the kind of cord to which the word "xa'tagał" is applied.

sign before (Heron's) eyes. And Heron sat without calling. And (the man) went out to it. And the Heron had broken its beak trying to catch something. So he gave it the whetstone with which to sharpen it. And it said to him, "On the other side of some tc!al growing close by sit two Geese. You will hide yourself behind the Geese. They will see nothing. Still their nostrils are keen. When you get to them with the tc!al, and they smell you, pay them with the tc!al," it said to him. Then (the man) went away.

And when he came to the Geese, he went first behind them. When he got behind them, they smelled him. When they smelled him, (they said), "Xām Nanasî'mgît."[1] And they went out to him. And he paid them with the tc!al. And the Geese said, "We will not call out. They live near by with your wife. On the other side of their house, one is splitting wood. When you come to him, look at him stealthily. When you look at him stealthily, his two wedges will be broken. After his two wedges are broken, he will weep there. Then go to him. When you come to him, you will question him. And he will reply to you, 'The two wedges belonging to the chief's son are broken. I am weeping because I am afraid of my master,'" they said to him. And he started away.

Then he came to the house. And he heard some one hammering behind the house. Then he went to him. And he came near him. And he peered at him stealthily. Then (the slave) broke one of his wedges. And (Nanasî'mgît) l' LŪ'uldañan. WA'giên kî'lga s!a'dAn ł!s!wa-i q!ā'wani. WA'giên la l' qas!ai'yan. WA'giên ł!s!wa-i gîn sqadjA'ngiänan l' k!ō'tA s!wā'ñan. Aładjī'Ałū lag!a L!Ak!ia'-i l' îsdai'yani wa'Ał A'ñ!s!a l' L!ī'k!īyē s!An A. WAgiê'n hîn la l' sūdai'an "Ā'djgua aa'nan tc!al q!a'ogAn wā'wagūsi s!a îsî'n łgītawu'n stAñ L!ō'dagAn. Łgī'dūnē dī'dīt agA'ñ dAñ s!Alqa'asañ. GAm gîn l' qê'ñ!s!Añ!s!wañ gua. WAk!iê'nAn l' sî'nūl k!iwā'ñ gua. Aładjī'Ał tc!ā'lē dAñ î'sdas ŗū dAñ s!ē l' sî'nqē!s!was ŗū tc!a'alē Ał lag!a dAñ giesawā'asañ," hîn la l' sūdai'an. WA'giên lA'stA l' qā'-idan.

WA'giên la'!s!An l' qā'L!awas ŗū la xAña'stan dī'det l' qā'wan. LA dītg!u l' s!ē'ławas ŗū l!s!ē l' sî'nqēya!s!wan. Wa'ŗu la l' sî'ñgudAñ!s!was ŗū "Xām Nanasî'mgît." WA'giên la l' qas!s!ā'!s!wan. WA'giên tc!ā'lē Ał lag!a l' giê'sawa!s!wan. WA'giên łgī'dōnē hîn sā'wan, "GAm dA l' kîñā'ñ!s!añ!s!ūsañ. Aa'nan dAñ djā dA'ñAɬ L! nā'ñgAñ. L' nā'ñ!s!was gū'stA kūk s!Ai nAñ k!A'nanAñgAñ. La'!s!An dAñ qā'L!as ŗū lA L! qê'ñq!oł!Laga. LA dAñ Ał qê'ñq!ołdas ŗū L!uē' q!ostA'ñ An lā s!Añgā'asañ. Lā s!Añga's ŗū g!u l' s!s!ā'-iłaasañ. WA'giên la'!s!a L! qā'ga. La'-!s!An dAñ qā'L!as ŗū la'Ał dAñ kiä'nAñ-asañ. WA'giên hîn xAñgā'ñ dAñ l' sūda'asañ, 'Dī l!s!ēî gît L!uē' q!ostA'ñ s!A'ñgagAn. L' s!aiî'ñga dī ł!s!wā'gas Ałū' łA s!s!ā'-iłañ,'" hîn la l' sūdai'an. WA'-giên lA'stA l' qa'-idan.

WA'giên na-i s!An l' qā'L!agani. WA'-giên na-i dītg!u gîn l' q!AdA'ns lā l' gudā'ñan. WA'giên la l' qā'gan. WA'-giên la q!oł l' qā'L!agan. WA'giên l' qê'ñq!ołdaian. WA'giên L!uē' s!s!wan A'ñ!s!a l' k!A'dawañan. WA'giên l' q!oł

[1] The full Tsimshian word, as given by Professor Boas, is Gū'naxnaxsîmgyêt.

sat near him. Then (the slave) took up the other. He also broke this one. Then he wept.

And he (Nanasî'mgît) came to him. And after he had seated himself near by, he said to him, "Bring your wedges here." And he spit medicine upon them. It was Heron's medicine. And the wedges became whole. And after (the slave) was through splitting his wood, he said to (Nanasî'mgît), "When I bundle up the wood, get inside. And I will carry the bundle into the house. Then I shall go out for water. When I come in from getting it, I shall make myself fall into the fire. Then you must be quick. After this is poured into (the fire), and the house has become dark, run in and get your wife. After you have run out with your wife, I will get stuck in the door."

So the slave carried in the wood on his shoulders. And he (Nanasî'mgît) was inside of it. And (the slave) put it down in the house. At once he picked up the bucket. The bucket was a big one. (The people carried such only on their shoulders.) And he came back from getting the water. And he got into the house. Then he made himself stumble. When he fell, the water ran into the fire. Then (Nanasî'mgît) ran in and got his wife. And he ran out with her. And the slave made himself stick in the doorway.

While he was stuck in the doorway, (Nanasî'mgît) got far off with his wife. And (the people) ran after him. And when they had almost overtaken him, he threw down some of the hair-combings. He got far away, while the land became covered with bushes. l' q!a'owaiyänan. Wagiê'nhao ha'oîsîn s^{s}wan l' dā'wani. Ałā'nas han îsî'n l' k!atā'wañan. Wa'ɫu l' s^{s}ā'-iłaiyan.

Wa'giên la l' qā'L!a^{s}wagan. Wa'giên la'q!oł la q!ā'^{s}wan ɫū hîn la l' sūdai'an. "Ałgui' ł L!uē' a'ñ^{s}a xā'sLī." Wa'giên ɤilē' wa'gui lā l' tc!î'ñuldañani. Ł^{s}wa-i ɤila'o īdja'n. Wa'giên lā ^{s}ałñgā'lani. Wa'giên kūga'-i ^{s}Ai l' q!a'nanañ^{s}ē'ɫgīs ɫū "ła g^{a} ɬ^{s}ā'-itc!îgasLas qałiyā' ł î'sîñ. Wa'giên nag^{a} ɬ^{s}ai'sɫtc!aasañ. Wa'giên ła g^{a} djīyā'asañ. Ła g^{a} djîtc!ū's ɫū tc!ā'nuwē ^{s}ē agA'ñ ł ɫdałdasîda'asañ. Wa'ɫu ł agA'ñ ɤA'ñaldañ. Ā'djî w^{s}ē xā'sLs^{s}as ɫū na'si ^{s}ālga'-i ^{s}ełsi' ɫū djā'^{s}Añ dañ dō'^{s}atc!aasañ. Djā'^{s}Añ dA'ñał agA'ñ dañk!adawa's ɫū ła îsî'n k!īwē' ^{s}a agA'ñ q!ē'ɫsgadaasañ," hîn la l' sūdai'an.

Wagîña'n ā'nañ xA'ldañas kōga'-i skiū'îdani. Wa'giên qałî'^{s}a l' īdja'n. Wa'giên nag^{a} l' skiū'sLtc!aiani. Wēd han ^{s}ana'-i l' tc!îsī'îdani. ^{s}ana'-i yū'anane. (Hī'ñan L! skiū'djasgañane.) Wa'giên ^{s}A'nɫē l' dōîtc!a'wani. Wa'giên nā'gu^{s}a l' ^{s}ēłtc!ai'an. Wa'giên agA'ñ l' st!a'sqastaiyan. L' ɫt!ałdA's ɫū tc!ā'nūē ^{s}Ai ^{s}A'nɫē xā'sLs^{s}aian. Wa'ɫu djā'^{s}Añ l' dō'^{s}atc!aian. Wa'giên la dA'ñał agA'ñ l' q!adawā'gan. Wa'giên anA'ñ xA'ldañas k!īwē' ^{s}a agA'ñ q!oɫ'sqadaian.

Wa'giên k!īwē' ^{s}a l' q!oɫ'dasi t!ał wā'djgui ^{s}aguī' dja'^{s}Añ dA'ñał l' ^{s}ada'n. Wa'giên la l! ɤî'dîda^{s}wan. Wa'giên la'gui ɫ! î'sLałda^{s}was ɫū qāsłk!ē'tL!ē l' xa'osdaian. Wat!a'ł wā'djgui ^{s}aguī' l' xai'yandala^{s}wan La'ga-i łkiä'ndjîgañasi

And they came out from the bushy place.

And again they almost overtook him. Then he laid down the comb. When (Nanasî'mgît) ran from this place, and came under the canoe, he began to shake the string that hung down from it. And he was pulled up. And the comb became a mountain.

And while they were running away from them in the canoe, (the Ocean-People) continued to pursue. And the one whose wedges he had fixed staid just behind them, and kept striking the stern of the canoe. (Nanasî'mgît) got help in return for the help he had given. So (the slave) kept pushing him ahead. And they returned to the town of Sîñs. At this time he saved his wife from the sea.

t!a'ła. Wa'giên łk!iä'ntc!îgAñga-i stA L! s!ē'daL!agan.

Wa'giên ha'oîsîn lA'gui L! x̣ūstAL!a'ałdā'las!wan. Wagiê'n ha'oîsîn qāsłk!ē'L!ē l' xaostai'yan. Hawa'n îsî'n stA L! s!ēdaL!ā'gani. Hawa'n î'sîn lA'gui L! x̣ūstAL!ałAs!a'wan. Wa'ḷu łk!ē'L!ñga-i l' gīdjai'an. LAga'-i s!Ai ałdjîga'-i stA l' xa'ostAs!was ḷū Lū'ē xētg^{u} l' x̣ū'stAL!as!awan. Wa'giên s!a'-istA gîn sai'yūugasi l' dA'ñedîsL!as!awan. Wa'giên lA L! dA'ñxa-idas!wan. Wa'giên łk!ē'tL!ñga-i Ldao îs!ē'lan.

Wa'giên hit!A'n Luē'gus!a stA L! gī'dōs!adan. Hawa'nan lA L! x̣î'dîds!ōgañan. Wa'giên nAñ gia L!awē' l' LA'ałñgalan lA tc!îk!a' hīk!ī' ḷdasū'gañan. Wa'giên Luē' s!otī' hī'ñan lā l' ku'nskads!ōgañan. La'dA l' LA'adAn sa'otg^{a} la î'sîn la da LA'adan. Ałdjī'Ałū hiña'n l' ku'ngītc!agañan. Wa'giên sîłgā'ñ Sîñs lnaga'-i g^{u} qā'L!agan. Ao LI'sḷū djā'uñ tcā'nstA l' qagAndai'yan.

36. The Woman who was taken away by the Black Bears.[1]

At the town of Sq!ēlū'[2] was a certain woman. And when people wanted to marry her, her parents were unwilling. Her uncles also were unwilling. By and by, when berries were ripe, she was gathering berries with the other young women. Then she put her foot in bear's dung, and was squeamish about it. She said, "Everybody dislikes such big, black dung." And after she had gathered berries for a while, she stepped into it again, and said the same thing.

Sq!ēlū' lnagā'-i gu nAñ djā'ada īdja'n. Wa'giên lA L! ī'nasîns giên yā's!alAñ guda s!ā'ñgañan. L' qā's!alAñ dA'ñAłan gū'das!Añgañan. LI'sḷūAn tas!alA'ñsLas ḷū L! s!ā'djaada Ał l' skā'dañgañan. Wa'giên tān nas!a'-i s!Ai l' t!āts giên ga l' sk!ī'ñgAñgañan. "Gîn ł!s!Ałî'łdala gîña'n îsî'n nas!a'-i ga sk!ī'ñgAñāgAñañ," hîn l' sūgā'ñan. Wa'ḷu ha'oîsîn l' skā'dāñgwañ qaod ha'oîsîn s!Ai l' t!āts giên gîña'n l' sūgā'ñan.

[1] There is little doubt that this story has been taken from the first part of the Tsimshian tale of Gū'naxnaxsîmgyêt, of the latter part of which the preceding story is a distorted version.

[2] In an inlet of the same name on the west coast of Graham Island, opposite Hippa Island.

And when (the women) returned, while they were going along, her basket-strap gave way. They sat down with her, and tied it together. They started along again. And it gave way again. And while they tied it up again, part of them went off. Then they started on again. And as soon as they began to move, her basket-strap gave way again. And again some of them went on. After they had tied her strap together, they started on again. It again gave way. At that time, only her father's slave remained with her. And after they had tied it together and set out, it again gave way. Then her father's slave went away. They did not know that it was the Bear-People who broke her string.

After (the slave) had gone from her, two men came to her. Then they said to her, "Come with us." Then one carried her basket. And they put her between them. And they went off with her. After they had gone along for a while with her, they came to a town. They came to a Bear-Town. After she had staid there for a while, evening came, and they went out to get food. And they went off at midnight.

When she first got there, a woman was seated in the corner. Pitch was running all over her arms. With this pitch she was stuck to the ground. And the woman (just abducted) was going to get firewood. The Bears left one man with her to keep watch over her. Then the woman (in the corner) said to her, "They do not get dry things. They get water-soaked wood. They fastened me down with pitch, because I got dry wood." And this

Wa'giên sîłgā'ñ L! î'steîts ḷū hawa'n L! ga'ndalgandan qēgwa'-i łt!a'djî lā s'a's'adane. La da'ñał L! L!aos giên gudē' lā L! tc!î'tasgīs giên ha'oîsîn L! î'steîdañan. Wa'giên ha'oîsîn lā s'a's'ēdañani. Wa'giên ha'oîsîn l'sā'ña L! tc!ît!al!a'osi t!ał L! t!ēdj ga'ndals'wanañgañan. Wa'giên ha'oîsîn L! ga'nteîdañan. Hit!a'n L! ga'nteîdandan ha'oîsîn qē'-gwa-i łt!atc lā s'a's'ēdañan. Wa'giên ha'oîsîn L! t!ēdj ga'ndals'wanañgañan. Gudē' ha'oîsîn l'sā'ña L! tc!îdas's'ē'łdas giên ha'oîsîn L! ga'nteîdañan. Ha'oîsîn lā s'a's'ēdañan. Wa'ḷu L!ao l' xāt xaldā'ña s'un la q!oł L! t!a'ḷîsLaian. Wa'ḷu gudē' l' l' tc!îdasgī's'wasî st' l' ga'nteîdas'was ḷū ha'oîsîn lā s'a's'ēdani. Wa'ḷu l' xāt xa'ldaña la'sta qā'-idan. Tāns xadē' łt!adj l'sā'ña da'ñadīsiyū gam s'an L! u'nsad'sañgañan.

Lê'sta l' qā'-its sî'lea L! ił'a'ndjîda stañ la's'an îsL!ā'gan. Wa'ḷu "Il! ał qā'-it," hîn la l' sūdā's'awan. Wa'giên nañ s'wan qē'gwa-i l'sā'ña tcī'dani. Wa'giên s'a'adałgañ la l' ḷ'sgada's'wan. Wa'giên la da'ñał l' î'steîda's'wan. La da'ñał l' gandā'l'sō qaod lnaga'-i s'an l' î'sL!a's'awan. Tān lā'na s'an l' î'sL!a's'awan. Wa'ḷu g'u l' îs qaod sî'ñias ḷū L! wā'da's'añqasagan. Wa'giên s'āl ya'k'ul'sēłs ḷū hit!a'n L! ga'nteîdañan.

L' qā'L!agałłāgañan ḷū nañ djā'da ku'ngada q!aowai'an. L' x̣iē' gut q!ās kwa'gudagaiyan. ałdjī' q!adjē' ał l' q!ā'staq!aogagan. Wa'giên ana'ñ djā'das tc!ā'nū-îsdā'ñqasagan. Wa'giên nañ ī'łiñas s'wā'nsîñ la q!oł L! ta'ḷsLaian la's'a l' ła'djîyē s'an a. Wa'ḷu ana'ñ djā'das hîn l' sūdai'an, "Gam gîn x̣îla' L! îsdā's'añga. Tcān-sk!ā'ñwa-i L! î's-daga. Gî'na x̣î'la ł î'sdagan t!a'hao

woman (the one just abducted) went after the wood. And the man who took care of her also went with her. She got nothing but wet stuff. After she had brought it all home, she put it in the fireplace. "Have dry stuff ready" (to start the fire with), (the woman in the corner) said to her.

And she also said to her, "When you go out, do not defecate before people. When you defecate, dig a hole in the ground. And when you get up, lay one of your bracelets upon it," she said to her.

When (the Bears) came in from hunting, they shook themselves, and their fire did not go out. So they were very fond of her. And when they were at home, she went to defecate, and she did not defecate before them. And the Bear-People watched her. One saw her go out. And after she came in, he went to the place. And he saw the bracelet lying upon it. And he took it up on a stick. And when he had brought it into the house, he said, "This is why human beings dislike what we defecate, because they defecate this sort of thing." And they took it back to the same place.

And when they came back from getting salmon, they threw them into the fire. And when only the skins were cooked, they ate them. She also observed this. And when they brought berries, she ate with them. But she did not eat the salmon with them, because it was raw. And when the next midnight came, they went away again.

And the woman who was seated in the corner said to her, "By and by, dī L! q!ā'staˢoskidan," hîn l' sā'wan. Wa'giên ā'nañ djā'das kū'ga-i dōgā'ñan. Wa'giên ā'nañ ī'łña dama'n l' qêns î'sîn la'ał īdjā'ñan. Wa'giên gîn t!ē'łas sˢun l' î'sdagañan. L' î'sdaL!aˢēłdas ḷū waˢa l' sîsî'sL!aogañan. "Gîn ẋî'la ł ˢan dō'ˢañada," hîn la l' sūdai'an.

Wa'giên hîn î'sîn la l' sūdai'an, "Dañ qā'gułs ḷū gam L! xā'da xañgᵘ L! qagᵘłˢā'ñga. Dañ qā'gualas ḷū k!iūła'nsi L! łˢahe'lga. Wagiê'n sta dañ gia's ḷū sL!aga'-i staˢwan wa îñgᵘ a'ñˢa L!a sta'łnagan," hîn la l' sūdai'an.

Wagiê'n gîn L! dōtc!ū's ḷū aga'ñ L! gī'dasLˢodjūs ḷū gam tc!ā'nuē lˢā'ña kî'łˢañgañan. Ałdjī'ałū da L! qō'yatyūangañan. Wa'giên na L! îs ḷū l' qā'gualas giên gam L!a xañgᵘ l' qa'gułˢañgañan. Wagiê'n ō Tāns xadē' la'ˢan ˢañ k!a'dañadagañan. Wagîña'n l' qā'gułs lˢā'ña nañ qä'ñan. Wa'giên sta l' qatc!a'si sîlē' ˢa lā l' qā'gan. Wagiê'n sL!ga'-i wa îñgᵘ stałî'ndas ḷū hîn l' sā'wan, "Ā'gua ł gī'na ˢet xā'das qā'gułs ḷū gua t!ala'ñ qā'gułs ga skłîñgañgañan." Wa'giên ha'oîsîn waˢa la L! kî'staiîdañani.

Wa'ḷu tcī'nē L! dō'tc!as giên tc!ā'nūsi L! da'nsigañan. Wa'giên q!al sˢun ˢā'lansLasi giên L! xatā'ñgañan. Ałdjī' îsî'n l' qê'ñgañan. Wa'giên ˢā'nē L! dō'tc!asi ḷū L!a'ał l' tā'gañan. Tcī'nē L!ao gam L!a'ał l' tā'ˢañgañan k!ana'si a'ła. A'nî sˢun L!a'ał l' tā'gañani. Wa'giên ha'oîsîn sî'ñias giên ˢā'lyakᵘlāˢēłs ḷū ga'nteîdañan.

Wa'giên ˢa nañ djā'da q!awai'ani hîn l' sūdai'an "lī'sḷūan dañ qā'-idagū-

when you want to go home, comb your hair, and preserve the hair that is combed out. Also take hair-oil," she said to her. Then she again got wood for them. She got nothing but water-soaked wood. When (the Bears) had almost reached home, she lighted it. And when they came, they shook themselves near the fire, and took their skins off. And they hung them up.

After she had combed her hair as directed, she gathered the combings together. And she looked carefully after the hair-oil. She also took a whetstone. She also took red ochre. At midnight of the following night, all came back from getting food. Afterwards she again began gathering food together. All that time, the man watched her closely.

And when he again went with her to get wood, she piled a lot of wood upon him, and tied the bundle. Then she took a little and ran to the house with it. She threw it down outside, and went in to get the hair-oil, hair-combings, and the whetstone. She also took red ochre with her. Then she ran away with these things.

After she had gone on for a while, the one who watched her came and called out. After she had run on for a while longer, she heard them making a great noise in pursuit. When they got very close to her, she poured out some of the hair-oil. Then this hair-oil became a big lake. And after she had run on a while longer, she broke off a piece of the whetstone. And it became a big mountain. That time, after she had run on for some distance, snow-birds [1] almost surrounded her, sLas ḷū ł qadjî'ñ łq!ē'L!añ wA'giên ł qAłq!ē'tL!a-i dA'man qê'ñAñ. sAndō' hAn îsî'n ł î'stañ," hîn la l' sūdai'an. Wa'ḷu ha'oîsîn ā'dji kōga'-i L!Ak!iū' l' î'sdagañan. Tcan-sq!ao s^{e}un l' î'sdagañan. L! î'sL!adals ḷū l' La'^{s}ogulgañau. WA'giên L! îsL!a's ḷū tc!ā'nuē djîng^{u} agA'ñ L! gī'dAsLas giên q!ā'lAñ ^{s}ai'stA L! î'sL!agañ wA'giên L! kiä'dagañan.

WA'gîñan agA'ñ l' łq!ē'L!as giên qā'ł-q!ēL!a-i guda' l' î'sdagañan. WA'giên ^{s}A'ndawē î'sîn dAma'n l' qêñgā'ñan. L!Ak!a'-i hAn îsî'n l' îsdai'ani. Xād mA'dja hAn î'sîn l' îsdai'an. WA'stA sî'ñias ḷū ^{s}ālyakulē'^{s}ēłs giên ha'oîsîn L! wā'da^{s}odjawan. WA'sîlîa ha'oîsîn kōga'-i gu'da l' q!ē'łAñidani. WA'k!iêł anA'ñ ī'łiñas dA'man l' qêñgā'ñan.

WAgiê'n ha'oîsîn la'Ał lag^{a} dōs ḷū la î'ñgui l' q!ē'łînłA qaod la î'ñgui l' kiū'łaiłnagani. Wa'ḷu hit!A'n łña'n lag^{a} xa'-its ḷū nag^{a} dA'ñAł l' ^{s}a'tan. Kiä l' skiūxa'ostasi giên ^{s}A'ndōwē îsgiê'n qāł-q!ē'L!ē îsî'n L!Ak!a'-i hAn îsî'n l' dō-tc!ai'an. Xād mA'djaga-i dA'ñAłan l' îsdai'an. WA'giên hit!A'n dA'ñAł stA l' ^{s}ada'ni.

L' qā qaod dAma'n la nAñ qä'nAñ qā'L!as ḷū l' kiä'gañan. StA l' ḷiê'ndal qaod la'ḷ^{s}a qā'gAnxē'gAndals l' gudā'ñ-an. La'gui ^{s}ē'dAłdjîł'ī's ḷū ^{s}A'ndawē tlēdj l' giê'sLaian. Wa'ḷu ā'dji ^{s}A'ndawē sū yū'An îs^{s}ē'lan. WA'giên ha'oîsîn l' ḷiê'ndal qaod L!Ak!a'-i tlēdj îsî'n l' gī'ł-q!aL!aian. WA'giên Ldao yū'An îs^{s}ē'lan Wa'ḷu stA l' ḷiê'ndal qaod tAłdA'ndjîgît la ^{s}adō' guku'ndals ḷū xā'dA mAdja'-i

[1] Compare p. 305, Footnote 1.

when she poured out some red ochre. Then the birds all went back to it. And they put it on their faces.

And after she had run on a while longer, and they had almost overtaken her, she threw down some of the hair-combings. And they became a mass of fallen trees. And while all struggled through the middle of these, she ran on again. Meanwhile she got a long distance away.

And after she had run on for some time, and they had almost overtaken her, she broke off part of the whetstone, and stuck it in the ground. And while they were trying to find a way over this, she ran away. And after they had again gotten a long distance ahead, and they had almost caught up with her, she threw down some of the hair-combings. Then there were again great masses of fallen trees there.

After she had run on a while longer, they nearly overtook her again. Then she stuck the whole comb into the ground. "Become a mountain," she said. And it became a big mountain. And since they could not cross it, she ran away from them.

After she had run on for a while longer, and the birds had nearly come up with her again, she poured out all of the red paint. Then she again ran along while they painted themselves. And when they had nearly overtaken her again, she stuck the remainder of the whetstone into the ground. And it became a big mountain. And after she had gone on a while longer, they nearly overtook her again. Then she poured out all the rest of the hair-oil.

tl!ēdj l' giê'sLaiani. Wa'giên tałda'n-djîgîda-i wa'gui stē'ł^{s}odjawani. Wa'giên xañA'ñgui ū sLênā'ñgāñani.

Wa'giên ha'oîsîn l' ḷiê'ndal qaod lagui' L! ^{s}ē'daL!ałas ḷū qałq!ē'L!a-i tl!ēdj l' xa'ostaian. Wa'giên q!a'nt!ēd yū'an îs^{s}ē'lan. Wa'giên a'łdjī qā'łgut łk!iê'n-k!ēyasi tl!ał ha'oîsîn stA l' ^{s}a'tane. WAtl!A'łū stA l' djī'ñ^{s}elgañani.

Wa'ḷu stA l' ḷiê'ndal qaod ha'oîsîn lagui' ^{s}ē'dałasi ḷū L!Ak!a'-i tl!ēdj l' gī'L!L!aiani. Wa'giên l' gī'L!tcaian. Wa'giên ałdjī' tl!Alg^{a} gAm LAg^{u} ^{s}ê's-giênłña-i qä'ñgañsi tl!ał stA l' ḷiê'ndal-gañan. WAgiê'n ha'oîsîn stA l' djī'ñ-^{s}ēłs ḷū ha'oîsîn la'gui L! ^{s}ē'dałas ḷū qałq!ē'L!ē tl!ēdj l' xa'osdaiani. Wa'ḷu ha'oîsîn q!A'nteîdē yū'an^{s}alane.

Ga'-istA ha'oîsînAn l' ḷiê'ndal qaod ha'oîsîn lagui' L! ^{s}ē'dAłaian. Wa'ḷu łq!ē'L!ñga-i łk!ask!^{u} hAn l' gī'łk!atc!aian. "Ldawē'^{s}eła," hîn wa'ḷu l' sā'wan. Wa'giên Ldao yū'An îs^{s}ē'lan. Wa'ḷu ha'oîsîn wAtl!A'lg^{a} îsdA'lsgîne ^{s}adō' ^{s}ês-ga'si tl!ał l' ḷiê'ndalgañan.

Ga'-istA l' ḷiê'ndal qaod ha'oîsîn xē'tadē la'gui ^{s}ē'dałas ḷū mAdjē' wa'-ḷūAn l' giê'sLaiani. Wa'ḷu ha'oîsîn ałdjī' w^{s}ē agA'ñ L!A q!eya'si tl!ał l' qaxA'nsgidañan. Wa'ḷu ha'oîsîn la'gui ^{s}ē'dałas ḷū L!Ak!a'-i LÎ'sk!^{u} hAn l' gī'L!-tc!aian. Wa'giên Ldao yū'An îs^{s}ē'lAn. WAgiê'n ha'oîsîn l' qā qaod ha'oîsîn lA'gui L! ^{s}e'dałaian. Wa'ḷu hit!A'n ^{s}A'n-dōwē l' giê'sL^{s}odjawani. Qā'łq!ēL!ē îsî'n wadjînē't l' îsdai'an. Wa'giên hit!A'n sū'ē yuan^{s}ē'łsi giên qadja'-i q!A'n-

She also put the combings around it. Then they became a big lake and a quantity of fallen trees. Meanwhile she ran on.

At that time she ran out at the shore of the sea, and a man went about in a canoe in front of her. And when she got behind him, she said to him, "Let me go with you." Then he paid no attention to her. Then she said to him again, "Let me go with you. And I will marry you," she said to him. And when those behind came near her, he said to her, "Get in with me." Then he came to land below (the place) where she stood. At that time he said to her, "Get in." And she got in, and he went seaward with her.

At that time the Bears came out after her in a crowd. And after they had remained on the shore for a while, they swam towards them (the man and the woman). And when they came around them, he put a carved club he owned into the water. And this club killed the Bears of itself. It clubbed them to death. And it clubbed all to death. Then this woman looked out. He told her to hold her face down. And when they were all dead, he said to her, "Look out." So she looked out. Then she saw the dead bodies of the Bears floating on the ocean and on the shore also.

Then he said to her, "Hold your head down again." So the woman held her head down. After she had held her head down for a while, she felt a snake pass around her waist. At that time this woman threw her blanket off, and shouted with fear.

tl!eîdē îsî'n yū'an^{s}ēlan. Watl!A'łū stA l' ļiê'ndalL!agan.

Wa'ļu sqoa's giag^{u} l' ^{s}ā'ļdAłdaL!as ļū nAñ tc!as^{s}wā'nsîñ la q!a'dēt Lūqā'wañan. Wa'ļu la Lā'gu l' gia'ns ļū, "Hal q!adA'ñ dī qā'ļīdē," hîn la l' sū'dagañan. Wa'ļu g^{a} l^{s}ē l' A'ndjū^{s}Añgañan. Wa'ļu ha'oîsîn "Hal q!adA'ñ dī qā'ļīdē" hîn la l' l' sūdai'an. WA'giên "Dī dAn īna'asga," hîn la l' sūdai'an. Wa'ļu dī'tsi aa'nan la'^{s}An ^{s}ē'łsi ļū, "Hal q!adA'n dī qaļī'dī," hîn la l' sū'dagañan. Wa'ļu L!ao la xetg^{u} l' kī'gîdjîgalan. Wa'ļu hîn la l' sūdai'an, "Qaļī' ła." WAgiê'n lāgu^{s}ē' l' qā'ļīs giên la dA'ñAł q!atg^{a} l' Lū'qas^{s}aian.

Wa'ļu L!ao ā'djî tā'nē la sî'lea ku'nłgīstAL!agan. Wa'ļu la Lag^{u} îs qaod hitl!A'n la'^{s}a ļA'gaqadjū's^{s}ida^{s}wani. Wa'ļu la ^{s}adō' ^{s}ē'ła^{s}was ļū sī'djî q!e'da l' dā'^{s}agan A'ñ^{s}a l' tē'sLagaian. WA'giên ā'dji sidjē' k!odā'ñAñ tā'nē L!dagā'ñan. Ū sgī'k!ōt!A'łgagañan. WA'giên l' sgīk!ō't!Ałga^{s}odjawani. WA'giên anA'ñ djā'das qē'îLałan. Tcān la l' kîlA'nsgadan. WA'giên ā'dji k!ō't!Ałga^{s}odjūsi ļū, "Qē'îLa ła" hîn la l' sūdai'an. WA'gîñan l' qē'îLagan. WA'giên tā'nē q!ōt tcā'nēt gī'gAnsi îsgiê'n dī'dat îsî' îsî'n l' qä'ñAn.

Wa'ļu ha'oîsîn "Tcān ł A'ndAs," hîn la l' sūdai'an. WA'gîñan nAñ djā'das tcān ^{s}Antl!ē'îdjañan. Tcān l' ^{s}A'ndAs qaod l' ya'k^{u}si tlAlg^{a} sîg^{a} agA'ñ gītl!ē'îtsgiêns l' ^{s}ā'ndañan. Wa'ļu anA'ñ djā'das gîntl!ā'dja-i staga'ñ ẋikl!ā'das ļū l' ł^{s}oq!A'ñdaian. A'gîn l' qā'ļidaiani

This thing that took her in was Xa'ñ-l!dañ.[1] The snake was his right arm. Then he said to her, "You said you would let me marry you." Then he told her to put her head down again. After she had held it down for a while, she felt a frog go around her waist. But then she paid no attention to it. At that time she lay without speaking. When she looked out, she saw the one who had taken her in sitting near her. He was spearing hair-seal. And after he had filled the canoe, he went home.

And he said to his wife, "When the woman in the house to whom I bring you steams hair-seal and eats it while I am again away getting things, do not look out at her." And they arrived home. And his wife came down to the beach to him. Then she was very much pleased with the woman he had brought home. And they entered the house.

And after they had been in the house for a while, evening came, and early next day her husband went to get food. During that time, (his first wife) steamed this hair-seal. When she cooked this, (the new wife) only listened to her. When she ate, she blew out the bones, but (the new wife) heard only the noise they made against the house. But when she felt that (the old wife) was through eating, she got up. And when she also was through eating, her husband came in from getting food. And he again brought home a hair-seal. The next day he went to get things again.

And after (the old wife) had steamed

Xa'ñL!dañ idja'n. S^{g}o'lagūsta l' ẋia'-iga-iyū sîg^{a} īdja'n. Wa'ṭu hîn la l' sūdai'an, "Da ō sūga'n gua aga'ñ dī dañ ī'nalgan." Wa'ṭu ha'oîsîn tcān la l' kîla'nsgadan. Tcān ^{g}a'ndas qaod łkłiê'nq!ostan l' ya'k^{u}si t!alg^{a} łgatē'tsgiẽns l' ^{g}ā'ndañan. Wa'ṭu L!ao gam ^{g}ai l' a'ndjū^{g}añan. Wa'ṭu L!ao kî'lg^{a}-^{g}a'dan. L' qē'Las ṭū ^{g}a la nañ qā'ṭī-daian. La sa tc!āns l' qä'ñan. Xō'dadō l' kîda'ñgañan. Wa'giên Luē' l' kist!a'si ṭū l' lūqā'-idan.

Wa'giên hîn djā'^{g}Añ l' sūdai'an, "Ana' nañ djā'da îs q!o'ła dañ ł lī'was ṭū xō'dē l' sîłsī' ṭū l' tā'si ṭū gam la'da L! qē'L!a^{g}añg^{a} ha'oîsîn gîn ł tā'nas t!ał a." Wa'giên l' ^{g}ā'sgada^{g}wan. Wa'-giên l' djā q!a'tag^{a} han la'^{g}an qā'L!a-s^{g}aian. Wa'ṭu nañ djā'da l' lī'ṭaga-L!as ał yê'nkłî l' gu'dañē lā'gan. Wa'-giên nag^{a} l' îsā'^{g}wan.

Wa'giên ana' l' î's^{g}ō qaod sî'ñias giên wa'daalēk^{u} sîñai'yan l' lāl gîn tā'nāgan. Wa't!ałū ā'dji xō'dē l' sa'lane. ałdjī' lā ^{g}ala'nsLansi ṭū hī'ñan ^{g}a la l' giū'l^{g}añgañani. Ā'dji l' tā'si ṭū l' ẋū'-dōstañsi ṭū gî'na q!ā'tōg^{a}sLîgañas s^{g}o'n-an l' guda'ñgañan. L' łtanū'gīs lā l' ^{g}ā'ndans ṭū L!ao l' q!ā'łūgañan. Wa'-giê'n la îsî'n łtanū'gīs ṭū L!ao l' lāl gîn tanî'ndjūgañan. Wagiê'n ha'oîsîn xōt l' lī'ūgañan. Wa'giên wa'daalēk^{u} ha'oîsîn gîn l' tā'nagañan.

Wa'ṭu ha'oîsîn xō'dē l' sîłsī' giên

[1] A creature like a sea-anemone.

the hair-seal, and it was done, (the other) listened to her eating. And (the new wife) looked at her stealthily. Then (the old wife)took up the whole of the hair-seal, and put it into her mouth head first. Then she sucked it all in, and blew out the bones only. And (the new wife) looked at her secretly. This was Finger-Nail-Woman. Her finger-nails were very long. And when she knew that (the new wife) was secretly observing her, (Finger-Nail-Woman) turned around to her and began to scratch her to pieces. And she threw her outside.

And after the man had staid away for a while, he came home. And when he went up, he saw the flesh of the woman he had married lying around outside. And being sorry on account of her death, he became angry with the woman he had first married. Then he had a coat of red-cod skin into which he entered. Then he clubbed his wife and cut her in two. And after he had cut her in two, although the portions were far from each other, she put herself together. After that, he again clubbed her and cut her in two. Then she again put herself together. When he cut her in two again, he took out a whetstone. Then he put it between the portions. And when she ground herself upon this, she ground herself up. Thus he killed her.

Then he took the flesh of the one whom she had killed, which lay about outside, into the house. And when he had put her together, he spit medicine upon her. Then she revived, and he married her for good.

After they had lived together for a

ˢalA′nsLas ḷū l' tā′si ḷū ˢa la l' giū′lañgañan. WA′giên la l' qê′ñq!oɬdaian. Wa′ḷu xō′dē ḷsk!ᵘ l' ḷī′dsi giê′nAn qā′sgustA l' gī′djîttcl!gañan. WA′giên l' L!ǐ′nḷsLasi giên skū′dji sˢu′nan l' ẋū′dōstAgañani. WA′giên ałdjiī′ lA l' qîñq!o′ɬdaian. SL!ǐ′kun djā′da-iyū idja′n. L' sL!ǐk!u′n djǐ′nda yū′anAn. Wa′ḷu la l' qê′ñq!oɬdas ˢAn l' u′nsAtdalan ḷū la′gui ˢAñ l' k!adai′an. WA′giên l' ˢē l' xA′ñanAnidan. WA′giên kia′ga la l' xā′gᵘdjañwA′gan.

Wa′ḷu anA′ñ ī′ɬiñas go qaod ˢā′sgAdan. Wa′ḷu l' qā′gAɬs ḷū nAñ l' ī′naˢēlan. Kiē′ kia′gut ẋAwā′ns l' qä′ñan. Wa′ḷu lA sîɬ l' gudA′ns ḷū nAn ī′nagīgan ˢAn l' qā′ɬǐī′ɬdaian. Wa′ḷu hit!A′n sˢAn q!ē l' dā′ˢagan ˢAi A′ñˢa l' qAtcl!ai′an. Wa′ḷu hit!A′n djā′ˢAñ sidjē′ Aɬ l' sˢā′sgAts ḷū la l' skīt!A′padan. Wa′ḷu la l' skīt!A′pats giên wā′djgua ˢaguī′ gū′stA l' ˢā′dawas k!iên ha′oîsîn gudē′ ˢAñ l' gī′tcl!gañan. Ga′-istA ha′oîsîn Aɬ la l' sˢā′sgAtsi giên la l' skīt!A′pˢedan. Wa′ḷu ha′oîsîn gudē′ ˢAñ l' gī′tcl!gañan. Wa′ḷu ha′oîsîn la l' skît!A′pats ḷū L!îka′-i l' L!stai′ani. Wa′ḷū la ˢa′ada l' dA′L!sgadAn. WA′giên hit!A′n ałdjī′gᵘ agA′ñ l' nā′nîts giên agA′ñ l' xe′ɬdAmatcl!an. WA′giên la l' tīyai′yAn.

WA′giên anA′ñ l' tīyai′yAn kia′gut kiē′ ī′yūwagan ana′gª l' îsdai′an. WA′giê′n gᵘ la l' LaˢA′dōyêdAs giên la′gui ẋîl l' tcl!ǐ′ñwalan. WA′giên hit!A′n l' xēnA′nsLas giên la L! l' ī′nˢēɬsˢwanā′ñan.

La q!oɬ îs qaod xā′dAñ ˢa l' guta-

while, she wanted to go to her father. And he took her to her father. And after she had staid with him for a while, she went back again. And when he got back, he again went to get things. And when the canoe was filled, he came home with it. The one whom he had first married ate up a whole canoe-load in one day. But the second one did not do so. And she ceased going back to her father.

qa'osLaian. WA'giên l' xā'da ˢa la l' LĪ'îdan. Wa'ṭu la q!oł îs qaod ha'oîsîn sîłgā'ñ lA'stā l' LūqĀ'-idan. Wa'ṭu sîłgā'ñ l' LūqĀ'L!as ṭū ha'oîsîn gîn l' tā'nagan. WAgiê'n ha'oîsîn LuĒ' lā sta'ogas ṭū sîłgā'ñ l' LūqĀ'L!agan. Ku'na lā'na LŪ ˢā'sk!u sîns sˢu'na taˢā'sLîgañan. ˢo'dAgua lā'na L! gAm gîña'n wā'ˢañgañan. WA'giên Lan xadA'ñ guī sîłgā'ñ stē'lan.

37. The Grisly-Bear Hunter.

A certain person knew how to kill grisly bears. There were always many on top of his mountain. And he lived there for a long time. And he had a permanent house there.[1] Then he arrived at his house.

And he had a daughter. And his daughter was grown up. Then in the evening they went to bed, and his daughter lay next to the fire.[2] Then they went to sleep. And when day came, (the daughter) was nowhere to be seen. And they hunted in the woods for her. And they could not find her. Then they went far into the woods. And they went about, calling her. And (the father) was unsuccessful. All that time he acted like a shaman. They hunted for her for four nights. And they gave her up. The Grisly-Bear-People had carried away the daughter. They took her to marry her. They did not like to have her father continually killing grisly bears. Therefore they married his daughter.

Ẋū'Adj nAñ tī'aˢaiagan. Ldao îñgᵘ lˢā'ña qoa'ngī-īgañani. WA'giên ˢa l' tc!ī'teîdani. WA'giên na-i wAgᵘ la tē'-ūdagī-īgañan. WA'giên na-i ˢAi A'ñˢa l' ˢā'sgadani.

WA'giên l' gī'da djā'dagan. WA'giên lˢā'ña ṭAqō'nagani. WA'giên sī'ñias giê'nAn l' tē'sLaˢawan giên l' gît k!A'tAgūstA• tē'daian. WA'gien l' k!A'sLaˢawan. WA'giên sa'nṭans giên gAm gᵘ l' qä'ñgañan. WA'giên dīde'îd gᵃ A'ñˢa l' daiî'ñˢūgañan. WAgiê'n dA A'ñˢa l' qê'nsgawani. WA'giên dīdᵃ ˢaguī' l' îsdā'lgałaˢwan. WA'giên ga A'ñˢa l' kiä'gañgañan. WA'giên ˢadō' A'ñˢa l' ˢê'sgagañan. WAk!iä'ł l' sˢa'-gagī-īgañan. ˢāl stA'nsîñ dA A'ñˢa l' daiî'ñˢūgañan. WAgiê'nō lagᵃ l' qaiî'n-sLaˢwan. Ẋūdj xada'-i lˢā'ña u'nidani. Lˢā'ña L! îsdai'an. WA'giên l' xādˢa ẋū'Adj L!dagī'-īs Ała' L! gu'daˢAñgañan. Ałdjī'ł l' gī'da L! īnˢē'lan.

[1] That is, he lived there all the year round, without returning to the town for part of the year.

[2] When the Haida made a camp, they usually placed their women next to the wall. Otherwise they thought some accident might befall them.

Then he went away. And he arrived at the town. And they asked him, "Where is your daughter?" — "She disappeared while we slept. We do not know what happened to her." Two years afterward he went to live there again. At that time he also had his four dogs. And the day after he arrived, he started for his mountain. And his dogs went with him.

When he came to the mountain, his dogs barked at something. And he came to the object that his dogs were barking at. When he got there, they threw him into the house (or den). The Grisly-Bear-People were the ones that did it. A great crowd of Grisly-Bear-People lived in this den. And his daughter had married among the Grisly-Bear-People. His daughter was in there, so they did not kill him. Instead, they were kind to him.

At that time his daughter spoke to him. She said to her father, "Father, stop killing grisly bears. Do not kill a single grisly bear. They took you because they are afraid of you. Now they tell you to go away. Remain in your canoe at the end of this trail," she said to him.

Then he set out. And his wife was seated in the house. And he said to his wife, "My child has married a Grisly-Bear." Thus he spoke to his wife. "They told me to stay over there in my canoe to-morrow." And the next day he started across. Then he stopped there. They brought two big animals for him. These were mountain-goats. His son-in-law killed mountain-goats for him. And they put them into his canoe.

Wagiê'n sta l' qas^{s}ā'gani. Wa'giên lnaga'-i g^{u} l' ^{s}ā'sgadani. Wa'giên la'al l! kiä'nañan, "Gī'lan dañ gīt ē'djîñ." — "T!ala'ñ q!ā'sɬîgan t!aɬ l' gō'gan. Gam lag^{u} l' ^{s}e'taga-i ^{s}an īl! u'nsad-^{s}añgan." Aɬdjiga'-i sta tā'da sta'ñ^{s}ēɬs ɫū ha'oîsîn ^{s}a l' tc!î'teîdani. Wa'ɫu l!ao xā'gia sta'nsîñ l' dā'^{s}agan. Wa'giên g^{u} l' ^{s}ā'sgadani giên daalē'k^{u} lda'awē ^{s}a a'ñ^{s}a l' qā'-idani. Wa'giên xa-i î'sîn la'aɬ l^{s}ā'ña idja'ni.

Wa'ɫu lda'awē ^{s}an a'ñ^{s}a l' qā'l!asi ɫū xa-i gîn lā wa'dagwañan. Wa'giên xa-i gîn a wada'si ^{s}an l' qā'l!agan. ^{s}an l' qā'l!as ɫū na'ga la l! k!ā'ta-tc!aian X̣ū'Adj xa'da-iyū wa'gan. Ā'dji x̣ū'Adj xada'-i sk!ūlyū'ant!ēsgwaian xē'l-tc!a ^{s}a nā'^{s}añani. Wa'giên l' gī'da l! ī'nagan x̣ū'Adjî xa'da-i l' īn^{s}ē'lan. L' gī'da ^{s}a îsī' aɬū' gam la l! tē^{s}ā'ñan. Hī'ñan la l! qō'yadaian.

Wa'ɫu hîn l' gī'da l' sūdai'an. "Ha'da lan ɬ x̣ū'Adjî l!da. lan ɬ x̣ū'-Adjî tī'a," hîn ō xā'dañ l' sūdai'an. "Dañ g^{a} l! ɬ^{s}oa'gas a'ɬū dañ l! î'sdañ gua. Wēd dañ ɬ qā'-id hîn ō dañ l! sū'dañ gua. Ā'djî k!ī'wa-i t!ai'ya lū'-gu^{s}a ga'-iyîñañ," hîn ō la l' sūdai'an.

Wa'giên qā'-idan. Wa'giên l' djā ana' q!ā'waian. Wa'giên dja'^{s}añ g^{a} l' sūdai'an, "Dī gīdō' x̣ū'Adj ī'nāgan," hîn ō djā'^{s}añ g^{a} l' sā'wan. "A'daɬū wāɫn lū'gu^{s}a dī l! gā'-iñxalgan." Wa-giê'nō wa'daalēk^{u} ^{s}a l' lūqā'-idani. Wa'ɫu l' gā'-iñgandan l! sta'ñō gîn tē'ga yūa'nda stañ la'^{s}an l! u'nxal!agan. Mat gia'o idja'n. L' qo'na ō madē' la'^{s}an l!dai'ani. Wagiê'nō lū'gu^{s}ē

There were two of these mountain-goats. And he paddled away.

Then he came to his wife. And he took these mountain-goats out of the canoe. And he put them into the house. Since one of the Grisly-Bear-People had married his daughter, he stopped killing them. He stopped killing them because they were his children-in-law. Two nights afterward he went thither again. And again he remained there in his canoe. Then his son-in-law brought two black bears to him. And they put them into his canoe. Then he came to his wife. And he took the black bears to the house. And he dried their skins.

Two nights afterward he went there again. And again he staid there in his canoe. Then his son-in-law brought down ten ground-hogs for him. They put these into the canoe. Then he started away. They said to him, "Stop coming here." And he put the ground-hogs into the house. But he did not take the skins off of these.

The day after, he began to carry his property down. And he put it into his canoe. And he put the mountain-goat-meat into the canoe. He also put the black-bear-meat into the canoe. Then his canoe was filled. Then he started off. And he arrived at the town.

Then they put the meat into his house. They put the ground-hogs into the house also. These were still whole. Then he held a great feast with this meat. He called every one. At that time he told how his daughter had married a Grisly-Bear. "The one who married my daughter gave me the meat.

lˢā′ña L! î′sdaian. Ā′dji mAdē′ stā′ñan. WAgiê′n stA l' Lūqā′-idan.

WA′giên djā′ˢAñ q!oł l' ˢā′sgadan. WA′giên ā′djî mAda′-iyu xetgᵃ l' îsdai′an. WA′giên nagᵃ l' î′sdaiani. Ẋū′Adj xadē′ l' gît ī′nas Ałū′ Lan l' tīyai′yan l' qona′-ˢalAñ î′sîs A′ła. Ałdjī′Ałū Lan l' tīyai′-yan. Ga′-iṣtA ˢālstA′ñˢēłs Ḷū î′sîn ha′o-îsîn ˢa l' Lūqā′-idan. WA′giên ha′oîsîn gᵘ l' gā′-iyañan. Wa′Ḷu î′sîn tā′ngia stAñ la′ˢAn l' qo′na u′nxaL!agan. WA′-giên Lū′guˢē lagᵃ L! îsdai′ani. WA′giên djā′ˢAñ q!oł l' ˢā′sgadan. WA′giẹn tā′nē nagᵃ l' î′sdaian. WA′giên ā′djî q!Al wA′stA l' ẋî′latagañan.

Ałdjiga′-i stA ˢālstA′ñˢēłs Ḷū ha′oîsîn ˢa l' Lū′qa-idan. WA′giên ha′oîsîn gᵘ l' gai′-iyañani. Wa′Ḷu î′sîn gwīgᵘ La′Ał î′sîn l' qo′na la′ˢAn u′naL!agan. Ałdjī′ Lū′guˢē L! îsdai′an. WA′giên hit!A′n l' Lūqā′-idan. "Ałguī′ł Lan Lū′qaAñ," hî′nō lA L! sūdai′an. WA′giên gwī′gwa-i nagᵃ l' î′sdagañan. WA′giên Ałdjī′ L!ao gAm q!Al wa′stA l' î′sdaˢañani.

WA′giên wAda′alēkᵘ l' qasa′sLaian. WA′giên adjī′ Lū′guˢē l' î′sdagañan. WAgiê′n mAdē′ kia′-i Lū′guˢē l' î′sda-gañan. Tā′nē kia′-i îsî′n Lū′guˢē l' î′s-dagañan. WA′giên Luē′ lˢā′ña sta′gan. WA′giên hit!A′n l' Lūqā′-idan. WA′giên lnaga′-i gᵘ l' ˢā′sgadan.

Wa′Ḷu kia′-i nagᵃ lā′ña L! î′sdagañan. Gwī′gwa-i hAn îsî′n nagᵃ L! î′sdagañan. Ałdjī′ hawa′n Ḷî′ñAndaiani. WA′giên hit!A′n ā′dji kiē′ xA′nda l' lā′gAnañan. L! wa′ḶūAnō l' sūdai′an. Wa′Ḷu ẋū′Adj l' gī′tˢa ī′nas Ał l' gī′ałandaian, "Dī gît nAñ ī′nasū kia′ dīgᵃ î′sdagAn ū ī′djîñ gua. Hîn sˢo′nan dīgᵃ L! wā′-

They promised to do that for me all the time. My children-in-law are very fond of me."

Two years afterward he again went there to live. And he came to his house. The day after, he started to see his children-in-law. Then his children-in-law kept meat for him. And his daughter had a child. It was a girl. She had a child by the Grisly-Bear. It was grown up. (The woman's) father called for her child. And the Grisly-Bear would not let his child go. "Wait till she has grown up," said the Grisly-Bear of his child. Then his son-in-law carried down meat for (the man). And (the man) took the meat into the canoe. Then he came back to his wife.

Then he told his wife that his daughter had a child. He said to his wife, "I asked for (the child). Its father would not let it come." Then his wife (said), "When you go thither again, I will go with you." So, when her husband started thither, she went with him. And they arrived there. Then they went to the entrance of the den. Then he came to his son-in-law with his wife. And they let them enter the house. At that time, she saw her daughter's child. And the grandmother called it to her. Then it went to its grandmother. And she held (the child) in her arms. And it licked its grandmother. And when she held it in her arms, she asked it to come along with her. Then its father was unwilling. Therefore it did not go with her. Then they went away. At that time they put plenty of meat outside for (the grandfather). And they went home.

sîñgAñ gua. Dī qona'ˢalAñ dī qōyā'-dayūangAñ gua."

WA'stA ha'oîsîn la'da stA'ñˢēłs ḷū ha'oîsîn ˢa l' tc!î'teîdani. WA'giên na-i ˢAi A'ñˢa l' ˢā'sgadan. WAdaalē'kᵘ qona'ˢalAñ ˢa l' qā'-idan. Wa'ḷū l' qona'ˢalAñ lA k!iū' kia' î'sdagañan. WA'giên l' gīt qa'-ian. Lˢā'ña djā'dagani x̣ū'Adj ˢadō'stA l' qai'ani. Lˢā'ña ḷqō'nagani. WA'giên l' xāt ˢAn lˢā'ña l' łˢai'yaiyAn. WA'giên x̣ū'Adja-i gitA'n qō'yadaiani. "K!wa-i ł l' ḷqōnē'ˢîłda," ā'dji x̣ū'Adja-i gitA'n sūdai'ani. WA'giên ā'dji kia'-iyū hit!A'n l' qo'na la'ˢAn u'nidani. WAgiê'nō Lū'guˢē kiē' l' î'sdaian. WA'giên djā'ˢAñ q!oł l' ˢā'sgadan.

Wa'ḷū l' gît qa'-ian Ał djā'ˢAñ gᵃ l' gī'ałandaian. "La'ˢAn ł łˢā'-igAn. L' xāt l' qōyā'dagAn," djā'ˢAñ gᵃ l' sā'wan. WA'giên l' djā î'sînAn (sā'wan) "ˢa dAñ Lū'qa-itsi ḷū dA'ñAł ł î'sîsañ." WA'gîñanō l' Lāl ˢa ḷūqa'-itsi giên la î'sîn īdja'n. WAgiê'n gᵘ l' ˢā'sgadaˢwani. Wa'ḷu ha'oîsîn l' îsdā'lgAłˢawan. Wa'ḷū qonā'ñ ˢAn l' qā'L!agan l' djā îsî'n. WA'giên nagᵃ lA L! î'stc!idaˢawan. Wa'ḷū l' t!A'k!anAñ l' qä'ñAn l' gît qa'-iAn A. WAgiê'nō l' nAñ la'ˢAn ˢai'yîñgañan. WA'giên nā'nAñ ˢa l' qā'gan. WAgiê'nō la l' ḷîgA'ñgañan· WA'giên nā'nAñ l' t!ā'-āñgañan. Ałdjiga'-i stA la l' ḷîgA'ns ḷū la'ˢAn l' łā'-iyaiyan. WAgiê'nō l' xāt hawā'nAn A'ñˢa l' qō'yadagañan. Ałdjī'Ałū gAm la'Ał l' qā'-idˢAñgañan. Wa'ḷū ha'oîsîn l' î'steîdaˢwan. Wa'ḷū kia' ha'oîsîn lagᵃ L! gī'dayūanAn. WA'giên l' î'sL!aˢawan.

When they came to the canoe, he put the meat into it. And he landed in front of his house. Then he put the meat into his house. And after that, he started for the town. And he arrived at the town. And they put the meat into his house. And he held a feast with it. Then all got into the house. Then he gave this meat to them. At that time he told them that his daughter had a child. And they asked him, "Did you not ask her to come with you?" — "Yes, I called for her, and her father would not let her come," said he. "If a Grisly-Bear comes, do not kill him, because (one of them) married my child." Therefore (the Grisly-Bears) did not kill the town-people.

Some time afterward he went there again. And he came into his (smoke) house. And the day after, he again started to see his son-in-law. And he came there. Then his son-in-law told him this news. "My child is married," said he to his father-in-law. And he said, "Where?" He said, "My child is married among the Wolf-People." — "Can I go to her?" his father-in-law said to him. "No," he said, "it is a distant country." So he did not set out for it.

At that time his son-in-law again gave him plenty of meat. And his son-in-law carried this meat down for him. And he put it into the canoe. And he said to him, "Cease coming to see us." Therefore he stopped going to visit his son-in-law. The end.

L' î'sL!a^{s}was giên LŪ'gu^{s}ē kiē' l' îsdai'an. WA'giên l' na-i q!atg^{u} l' ^{s}ā'sgadani. WA'giên ā'dji kiē' nag^{a} î'sdagañan. WA'giên ga'-istA lnaga'-i ^{s}a l' LŪ'qa-idan. WA'giên lnaga'-i g^{u} l' ^{s}ā'sgadani. WA'giên ā'dji kiē' nag^{a} L! î'sdagañan. WA'giên xA'nda ha'o-îsîn l' lā'gAnañan. Wa'ḷū nag^{a} wa'ḷūAn ^{s}o'stAtc!aian. Wa'ḷū ā'dji kiē' L!ag^{a} L! gī'dagañan. Wa'ḷū l' gît qa'-ian AŁ l' gī'ałandagañan. WA'giên la'AŁ L! kiä'nAñgañan, "GAm g^{u} la'^{s}An dAñ ł^{s}ai'yañūdjaña." "Āñ la'^{s}An ł ł^{s}ai'yas giên l' xā'da qō'yadagīnî," hî'nō l' sā'-wan. "GAm ł ẋū'Adj qā'L!as ḷū tīyA'ñ-^{s}wañ dī gît L! ī'nas A'ła." Ałdjī'Ałū gAm lnaga'-i xadē' L! tēa^{s}ā'ñgañan.

WA'stA ^{s}et qa'odō ha'oîsîn ^{s}a l' LŪ'qa-idan. WA'giên na-i ^{s}Ai A'ñ^{s}a l' ^{s}ā'sgA-dani. WA'giên wA'daalēk^{u} ha'oîsîn qonā'ñ ^{s}a l' qā'-idAn. WA'giên ^{s}An l' qā'L!agani. Wa'ḷū hit!A'n l' qo'na lag^{a} gī'ałandaian. "Dī gīdō' L! ī'n^{s}el-gAn gua," hî'nō qonā'ñ g^{a} l' sā'wan. WA'giên "Gī'Lang^{u}" hînō l' sā'wan. "^{s}o'djîs xada'-i ^{s}a dī gît i'n^{s}elgAñ gua," hî'nō l' sā'wan. "GAm g^{u} ^{s}a ł qā'-itłña'ñ," hî'nō l' qo'na l' sūdai'an. "Ga'anō LAga'-i djī'îñagAñ gua," hînō l' sā'wan. Ałdjī'Ałū la îsî'n gAm ^{s}a qā'-ida^{s}añan.

Wa'ḷū ha'oîsîn l' qo'na kia' lag^{a} gī'd^{a}yū'anan. WA'giên l' qo'na ā'dji kiē' l^{s}ā'ña u'nidan. WA'giên LŪ'gu^{s}ē l^{s}ā'ña l' î'sdaian. WA'giên hîn la l' sūdai'an. "LAn ł īL! qî'ñAñ," hî'nō la l' sūdai'an. Ałdjī'Ałū la î'sînan LAn qo'nañ qä'ñAn. Ao LAn la ^{s}ē'dAñ.

38. The Man who became an Eagle.

A shaman lived at Spa-ō′s.[1] His nephew was very foolish. Every morning his uncle spoke to him to correct him. He was foolish from the time when he was a young man. He grew up this way. Then he (his uncle) had a box made for him. And it was completed. And they put him into it. Then they put a cover over it. And they made the cover strong. Then they took a canoe. And they put this (box) into it. And they went far out to sea with it. Then they put it into the sea. And they went away from him.

Then he floated about on the ocean for many days. And after many days had passed, he felt that he had floated ashore. While he was there, he heard people talking. Two [own] sisters were talking to each other. The younger saw (the box) first. Afterwards the elder one found it. Then they ran to it. And when they seized it, and moved it about, they found that it was very heavy. Then the elder said she had found it first. But the younger one said, "I found it first." Still the elder one lied to her sister.

Then they rolled it up to the woods. When they got it near the woods, they took off the cover. Then they saw a person lying inside. And then they pulled him out. And they led him towards the woods. "Sit here," they said to him. Then they went to tell their father about him. And when they ran in through the doorway, their father questioned them. "Why do you

Spa-ō′s gu nAñ sˢā′ga nā′gan. L' nāt qō′nAñyūangañan. Sa′nḷans k!iäł l' qā la k!iê′ł kî′ñAñgañan. L' ḷē′lagAndan l' qō′nAñgīgan. Ałdjī′ˢaian LĪ l' ḷaga-iˢē′lani. Wa′ḷū ˢo′da la′ˢAn l' kî′lLaołaian. WA′giên ˢē′łgīgani. WA′giên ˢAi lA L! ḷsLai′an. WA′giên ˢa′Al wa′ˢa lā L! daˢa′sgadani. WA′giên ˢaAl lā L! LLā′djîgalani. Wa′ḷū hit!A′n Luē′ L! gīdjigai′ani. WA′giên hit!A′n gwˢAi lA L! tc!îsā′ḷīgani. WA′giên q!atgᵃ ˢaguī′ la dA′ñAł L! Lū′qasˢaian. WA′giên hit!A′n tcāngᵃ lA L! tc!î′sLagaian. WA′giên lA′stA L! Lū′qagalan.

WA′giên ˢāl qoan q!Ada′ l' gī′djîsgAñgwañgañan. Wa′ḷū ˢā′lē qoa′nˢēłs ḷū l' gī′djîsaos l' ˢā′ndañan. L' tc!î′sūdîgAndan L! gū′sūs l' gudā′ñan. L! djā′da ḷai′la gū′dAł īsdA′lga stA′ñō sā′wan. NAñ dōna′s ō la′ˢAn qe′sgaLāgañan. Wa′ḷˢa hao l' k!wa-i îsî′n la′ˢAn qe′sgadan. Wa′ḷū la l' dō′xōstaˢwan. Wa′ḷū ā′dji l' gīdjîgī′łdaˢwas ḷū l' da′tc!îsīsîlîñˢwas ḷū qêñyū′angañani. WA′giên nAñ k!wai′yas l' qē′Lāgañan sūgā′ñan. L!ao "Ł qēLā′gañgAñ gua" hîn ā′nAñ dō′nas sā′wan. WAk!iê′nAn hawa′nAn dō′nAñ l' k!wai′dAndagāñan.

Wa′ḷū hit!A′n dītgᵃ la l' sq!ō′tc!îsūnAñgałˢūgañan. Dī′da l' ˢē′łs ḷū hit!A′n ˢa′Al wa′stA l' daˢA′sLaˢwAn. Wa′ḷū anA′ñ xa′da ḷ′dasi l' qêñˢa′wan. WAgiê′n hit!A′n ˢa′-ist' lA l' dA′nḷst!aˢwAn. WA′giên dītguī′ la l' dA′ñqagAłaˢwan. "K!wa ł āḷn q!ā′wan," hîn la l' sūdā′ˢawan. WA′giên hit!A′n xā′dAñ ˢa la ˢA′nstA l' kî′ndaˢawan. Wa′ḷū k!ī′wa-i ˢAi l' x̣ū′stAtc!iˢwas ḷū l' xāt la′Ał kiä′nañ-

[1] One of the many Tsimshian towns in Metlakahtla Inlet.

run so fast?" he said to them. They said, "A box floated ashore over yonder, in which a human being was sitting." Their father said to them, "Lead him over here." So they went out to fetch him. And they led him away. And after they had led him into the house, their father said to the man, "Marry my youngest daughter." And he married her. And he thought that the daughter he had married was a human being also.

He lived there a long time with him (his father-in-law). By and by his son-in-law said (to his wife), "Tell your father that I want to see my father and my uncle's town." Thus he spoke to his wife. (Her father) said, "Bring me the box yonder." They brought it to him. Then he removed the cover. This box was full. It was full of eagle-skins pulled off without having been torn up. Then they began to take the skins out. There were many with white tails. There were also many without white tails. One among them was spotted. He said to his son-in-law, "This one is all right. This one is spotted." He used to wear it when he killed whales. And he gave it to his son-in-law. He was very fond of that one.

Then (the young man) went into it. He went out of the house with it on. When he tried to fly with it, he flew straight at once. He flew above the mountains. Then he sat at the end of the town upon a tree. And the children playing saw him. And they went away and told about him. Then all wanted to see him. Then all the adults looked at him. They

ˢawan. "Gasî'nLao dalA'ñ łk!wī'daLdjū'-gAñ," hîn la l' sūdā'ˢawan. "Ā'djgua ˢo'da gīdjîsā'wan ˢa-ō nAñ xā'da q!ao-wā'n gua," hîn l' sūā'ˢwan. "Hîn tlA'lgui l' ˢA'lqa-idˢō," hîn l' xāt l' sū-dā'ˢwan. WA'gîñan la l' dō'îdaˢwan. WA'giên stA la l' ˢAlqā'-idaˢwan. WA'-giên nagᵃ la l' ˢA'lqatc!iˢwas ḷū, "Dī gī'da ł ī'nañ nAñ dō'nas A," hîn l' xāt ā'nAñ ī'łiñas sūdai'an. WA'giên la l' ī'nˢēlan. WA'giên anA'ñ gī'da l' ī'nˢēłs nAñ xā'da î'sîn l' gudā'ñan.

Lahā'-āō gu la q!oł l' nā'gan LI'sḷūAn l' qona' hîn sā'wan. "ˢo'ñañ qä'ñga-i da dī gudA'ñgañ qä'ñgia lnaga'-i îsî'n xadA'ñ gᵃ ł sū'dī," hîn djā'ˢAñ l' sūdai'an. "Hałguī' ł ū ˢo'da tc!ī'sūdAs digᵃ î'sdao," hîn l' sā'wan. Wa'ḷū L!ao hit!A'n lagᵃ L! îsdai'ani. Wa'ḷū hit!A'n ˢa'Al WA'stA l' ˢasLai'ani. Ā'dji ˢodē' stA'ogagani. ˢōt łgu'ntcîstia sˢo'nan Ał sta'ogagan. WA'giên ā'dji q!Al WA'stA L! î'sdaL!aî-îdani. Ga k!ī'tadasga-i qoa'nan. GAm ga k!itˢadā'nsga-i î'sîn qoa'nAn. Sū nAñ q!a'lAñaḷdadjani. "Ā'nasū lā'gAñ gua," hîn qona'n l' sūdai'an. "Ałā'nas ū q!ā'lañagan." La xetgᵘ kun l' tl!ā'-dagAlgañan. WAgiê'n qonā'ñ gᵃ la l' L!sLaian. Ałā'nas la qō'yayū'anAn.

WAgiê'n hit!A'n lˢē l' qatc!ai'an. Wa'ḷū hit!A'n la xetgᵘ l' qā'gwalan. Wa'ḷū hit!A'n l' ẋitgada'ñīts ḷū yä djîłī'-ī l' ẋî'tLagañan. Ldaawē' xA'ñgut l' ẋī'dañan. Wa'ḷū lā'na ˢa'oda giAgᵘ l' q!ā'wan qēt îñgᵘ A. WA'giên L! ˢaẋA'dala nāns l' qä'ñan. WA'giên la ˢA'nstA L! kî'ndaian. Wa'ḷū L! wa'ḷūAn l' qä'ñga-i da gudā'ñan. Wa'ḷū ḷaqē-da' wa'ḷūAn l' qê'ñgañan. "GAm gᵘ

said, "Would it not be well to cut down the tree to take him?" Then they brought out two stone axes. They did not think he would fly away. After they had chopped for a while, the tree began to fall. When it fell, he flew away. And he sat upon another one, some distance away. They began chopping on this one as well. When this started to fall, he flew away. They wanted him, because he was spotted. Then their hearts became weary.

Then he flew to his uncle's town. He sat there. He saw the children playing about everywhere. And when they saw him, they told about him. The whole town wanted to see him. Then a great crowd of them came beneath him. At that time, he tried to find his uncle among them. And (his uncle) came long after the crowd. When he got among them, (the eagle) flew down quickly to his uncle. And he carried him away in his talons. He caught him by his matted shaman's hair.

At the time he was lifted up, some one seized his feet. When this one was also lifted up, another person seized his feet. They seized one another's feet one after another as they went up, until he carried away the whole town. Then he flew towards the sea with them. As they had thrown him far out into the sea, he also threw them into the sea. But he still carried his uncle along. And he flew along in search of a steep place. He threw him into the ocean below this. He said to him, "The last generation of people shall see you." So he became a devil-fish. All were human beings,

qē'dē la ˢag^{a} L! skia'q!ałñañ lā'gAñ gua," hîn L! sā'wan. WA'giên hit!A'n ł^{s}a-L!ū tē'stAñ la'ˢa L! xā'-idAn. GAm stA l' ẋidˢā'ñasañ L! gudā'ñan. L! skidA'ñ qaod qē'dē Ṭte'îdani. Ṭte'îtsi Ṭū hit!A'n stA l' ẋida'ni. WAgiê'n wagua' îsî'n nAñ q!A'lat îñg^{u} l' q!ā'wan. Ałā'nîs hAn îsî'n L! skīdA'ñidan. Ałā'nîs Ṭt!ē'îts Ṭū stA l' ẋîda'ni. L' q!ā'łîñAs ˢag^{u} lag^{a} L! stA'łagañan. Wa'Ṭū hit!A'n lag^{a} L! qaiî'nsLaian.

Wa'Ṭū L!ao hit!A'n qā'ñgia lnaga'-i gu l' ẋiL!a'ogan. G^{u} l' q!ā'wan. L! ˢā'ẋAdAla nañyū'Ans l' qä'ñAn. Wa'Ṭū hit!A'n la L! qêns Ṭū la ˢAnst' L! kî'ndaian. Lnaga'-i ˢā'sk!^{u} hAn l' qäñga'-i da gudā'ñan. Wa'Ṭū la xetg^{u} L! sk!ūlyū'angañan. Wa'Ṭū qāñ dA L!a qā'ł-gut l' qê'ñgañan. WA'giên L! sk!ū'lAs ˢAn L!a'Ṭˢa ˢaguī' l' qā'L!agan. L!a qā'łiˢa l' Ṭî'sgAts Ṭū qāñ dō ˢa't!alan. WA'giên la l' t!A'Ṭiˢedan. Sk!A'tsagala-i kia'oga-i ˢAi la l' t!A'sgadan.

Wa'Ṭū sa l' ˢēłs Ṭū l' st!a-i lā nAñ gīdjigī'łdaian. Ałā'nas î'sîn sa ˢēłs Ṭū nAñ ā'da îsî'n l' st!a-i gīdjigī'łdaian. Sīg^{a} L! îs k!iäł g^{u} st!a-i L! gī'djigīłdagAndan lnaga'-i ˢā'sk!^{u}hAn l' t!aˢai'dan. WA'giên hit!A'n sī'îsguē dA'ñał l' ẋîsˢai'an. Q!At ˢaguī' lA L! k!ā't!agaian. Gîña'no la îsî'n sīsg^{u} L! k!ā't!agaian. Qāñ L!ao hawa'n l' t!A'Ṭîgañgwañan. WA'giên stA'la ˢā't!As da l' qê'ñgwAñgañan. Wa'Ṭū LA'ga stA'la ˢa't!As ˢAn ẋî'L!agan. Ałdjîga'-i xetg^{u} hit!A'n la l' t!ak!ā'tagaian. "ˢō'tgua xadai'an dAñ qê'ñasañ," hîn la l' sūdai'an. Ałdjī'Ałū l' nōwēˢelan. Xā'dAs wa'ṬūwAn hAn Ałdjī'Ałū nō tcîna'gAñ. "Xā'dAs dAñ

so the devil-fish is their grandfather. "You will be the grandfather of all human beings," he said to him. Then he returned. He sat in front of his father-in-law's house. And he came out of his skin.

Then he wanted to catch a whale, as his grandfather did. His wife told this to her father. Then her father said, "Do not let him catch one with two blow-holes. Let him catch one with a single blow-hole." Thus he spoke to her. And then (the young man) went out again and entered his skin. He looked about upon the ocean. At that time many whales came landward. His father-in-law told him not to catch one with two blow-holes. Then he flew out to them. But he did differently from the way his father-in-law told him. He seized the one with two blow-holes. And it went down with him. Only the tip of his wing was to be seen.

Then another flew to him. And this one seized the tip of his wing. This one, too, nearly went under. And after another had put on his skin, he flew out. And he seized the end of the wing. The people of the town all seized the ends of one another's wings. And all the people were gone.

One old person was left. Then the end of one person's wing stuck out of the sea. At that time the old man also dressed himself. Then he also flew out. The people were all far under the surface. Then the old man seized the one that stuck out. When he seized it, he flapped his wings.

Then he pulled one into sight. At that time he flapped his wings more. All that time they were coming up tcí'ndasga," hîn la l' sūdai'an. Wa'giên sîłgā'ñ stē'lan. Gîn qona'ñ gia nē q!eō'g^{a} l' q!ā'wan. Wa'giên q!ā'lañ ^{s}est' l' qā'L!agan.

Wa'ḷū l' qo'n^{s}a wa'gañan gîña'n kun t!a'sgadē da l' gwa'lan. Ałdjī' l' djā xā'dañ g^{a} sūdai'ani. Wa'ḷū l' xāt hîn sā'wan, "Gam ł qaga'nskī s^{s}asta'nsi lā'lañ t!a'sgadałañ. Qaga'nskī s^{s}a! s^{s}wa'nsañsi ł lā'lañ t!a'sgadał," hîn la l' sūdai'an. Wa'giên hit!a'n haoîsî'n l' qa'gwalan. Wagiê'n ha'oîsîn l' q!al ^{s}ai la l' qatc!ai'an. Wa'ḷū tañā'-i l' qê'ns^{s}īgąñan. Wa'ḷū kunē' qoa'ndal-L!agalane. "Gam ł L!a sū nañ qaga'n-skī s^{s}asta'nsi t!asgadā'ñan," hîn l' qo'n^{s}a l' sūdai'an. Wa'ḷū ^{s}a l' x̣īs^{s}ai'an. L' qo'n^{s}a l' sūdai'an īla' L!ao l' wa'gan. L' qaga'nskī s^{s}asta'ns L!ao la l' t!a'sga-dan. Wa'giên la da'ñał l' ḷ'teîdagaian. Łña'-an l' x̣iē' kun s^{s}un qä'ñgaL!agan.

Wa'giên ha'oîsîn la nañ x̣is^{s}ai'an. Wa'giên ałā'nas han îsî'n l' x̣iē' kun t!a'sgadan. ałā'nas han îsî'n gōgadā'-ālan. Wa'ḷū haoîsî'n q!a'lAña-i nañ qatc!a's ḷū la x̣īda'n. Wa'giên ałā'nas x̣iē' ku'nē îsî'n L! t!a'sgadan. Lnaga'-i xa'dē wa'-aḷūan gu x̣iē' kun t!a'sga-dalan. Wa'giên xadaga'-i hī'lawani.

Nañ q!ea's s^{s}wā'nsîñ qaga'nan. Wa'ḷū nañ x̣iē' kun ^{s}ā'silL!agan. Wa'ḷū ana'ñ q!ea's han îsî'n aga'ñ La'oł̣iedan. Wa'ḷū hit!a'n la îsî'n ^{s}a x̣is^{s}ai'ani. Xā'daga-i wa'ḷūan tcāng^{a} ^{s}aguī' idja'ni. Wa'ḷū ana'ñ q!ea's ana'ñ x̣itc!ū'djūL!as t!a'sga-dan. La l' t!a'sgats ḷū hit!a'n x̣î't!a-guñidan.

Wa'ḷū ana'ñ s^{s}wan l' t!aqäñgā'iłL!a-gan. Wa'ḷū haoîsî'n qo'nan l' x̣î't!a-guñyūangañan. Wa'kl!äłhō dītg^{a} s^{s}adā'l-

landward. And he saved all of them along with the whale. The end.

galgañani. Wa'giên ā'dji wa'ḷūan l' qaga'nda^{s}odjawani kunē' da'ñałan. Hao lan ^{s}ê'lgañ.

39. Land-Otter-Woman and her Husband.

Land-Otter-Woman and her husband came to Land-Otter-Town.[1] And they were there two nights. Human beings were afraid to stay there. And while they slept, the Land-Otter-People carried off the woman's yellow-cedar-bark blanket.[2] And when morning came, they discovered that it was gone. And as (the man) hunted about, the woman wept. They heard (the Land-Otter) saying, "Wxa, wxa!"[3] in the woods. Still she was afraid to go up and look at them. The people were playing with her yellow-cedar-bark blanket. So they made a noise together. And they also heard some one singing there. The song was like this. "Ha! yellow-cedar-bark blanket. Ho! yellow-cedar-bark blanket. The yellow-cedar-bark blanket is gone in the morning. Ho! yellow-cedar-bark blanket. Ho! yellow-cedar-bark blanket. The yellow-cedar-bark blanket is gone in the morning. Ho! yellow-cedar-bark blanket." Then they went up to see them.

Then they looked at them stealthily. And the Land-Otters stopped playing with her yellow-cedar-bark blanket. And the Land-Otter-People went away. But they did not know whither the Land-Otters had gone. And they also came down to the canoe. And when they had got down, they went away.

And they went over to the other

Sla'gu djā'adē lā'lañ ał sla'gu lana' gu ^{s}ā'sgadan. Wa'giên ^{s}āl stañ gu l' îsā'^{s}wan. Gu îdjîga'-i ga l! xa'da ł^{s}oagagā'ñan. Wagiê'n hawa'n l' q!awa's t!ał nañ djā'adas gia yê'lAña-i sla'gūs xadē' gīda'n. Wa'giên sa'nḷans ḷū sîlē' l' qēyā'^{s}wan. Wa'ḷū l' dīî'nsi în nañ djā'adas s^{s}ā'-iłgañan. Wa'giên łk!iän ^{s}a "Wxa, wxa" hîn l! sūs l' gu'dAña^{s}wan. Wa'sk!iên qê'ñgalē gA l' ł^{s}oa'gugañan. Yêlîñē' ałū' sla'gūs xadē' l^{s}ā'ña nañgā'ñan. Ałdjī'ału ^{s}a gut l! qa'gAnxē'gAlgañan. Wa'giên gu nañ k!Adjū'si î'sîn l' gudAñ^{s}ā'wan. Hî'nū s^{s}ā'lañē ^{s}eda'ne. "Ha yê'lîña. Ho yê'lîñō. Ho yê'lîñō. Ho yê'lîñē ga'o-ūłañ. Ho yê'lîñō. Hō yê'lîñō. Yê'lîñē ga'o-ūłañ. Hō yê'lînō." Wa'giên l!a l' îsdā'lgała^{s}wan.

Wa'giên l!a l' qêñq!o'łda^{s}ōgañan. Wa'giên lan sla'gūs xa'dē yêlAña'-i ał l^{s}ā'ña nā'ñane. Wa'giên sla'gūs xa'dē wa'sta î'st!eîdan. Hik!wa'n gAm līdja'n g^{a} slgwa'-i îst!ē'îtsi ^{s}An l' u'nsAd^{s}Añ^{s}awan. Wa'giên la îsî'n îsl!a^{s}ā'wan. Wa'giên l' îsl!a^{s}ā'wan giên l' lūqā'ida^{s}wan.

Wa'giên xa'nła^{s}a l' lūqā'das^{s}awan.

[1] The name of a point on Masset Inlet, near the old town of Gî'tAn-q!a-lā'na.

[2] They were probably attracted by her name. Compare p. 545.

[3] Shouting for joy.

side (of Masset Inlet). And they came down to Strong-Tide. They went down the inlet. And while they were going down, they saw very many people standing upon the beach. (The people) sang and danced. Then they stopped in front of (the people) and looked at them. At that time the people stopped dancing. And they started away. And when they went away, they knew that the people were Land-Otters. Before that, they were like people. When the Land-Otters danced, they saw that they had "imported songs."[1] The end.

WA′giên Tcū′tc!agAs g^{u} l' Lūpā′L!agałˢawan. T!a′guig^{a} l' Lūqā′-it!ałaˢwan. WA′giên l' lūqā′łˢūgAndan L! qoa′nyūan tcao sîle′a L! djū′gians l' qêñā′ˢwan. WA′giên L! k!Adjā′wan giên î′nłañ L! ẓiê′lgañan. WA′giên L!a q!ā′tgu l' gī′sLaˢwan. WA′giên L!a l' qēˢa′olāñˢūgañan. Wa′ḷū Lan L! ẓiä′lan. WA′giên L! gA′nt!eîdan. WA′giên î′st!eîdane ḷū sLA′gu îs ˢAn l' u′nsAdAłaˢwan. WAkunā′st' L! xadē′ gîña′n ˢeda′ne. L! ẓiä′lan ḷū sLAg^{u} sˢā′lañq!ēsLa l' qêñā′ˢwan. Hao Lan ˢe′lgAñ.

40. The Man with the Fish-Trap.

A man made a fish-trap.[2] And he put his fish-trap into the creek. And when it was completed, he went home. And the next day he went to see it. And after he had fastened his canoe to the fish-trap, he went up. And he looked into his fish-trap. And there were many salmon in it. And he took them out. Then he took young cedar-limbs. And he strung them on it. And he went down to his canoe with them. And he put the salmon into his canoe. He lived in a town. And he was the only one who caught salmon. This was his creek. And when he came back, he gave the salmon to his friends.

And next day he went there again. And after he had fastened his canoe, he went up to his fish-trap. And he looked into his fish-trap, and there were

NAñ xa′-ida-i gī′ao Laołai′yan. WA′giên ˢA′nḷē ˢAi gī′wē Añˢa′ l' îsdai′yan. WA′giên lˢā′ña ˢē′łgīs ḷū l' naas ˢa sîłgā′ñ Lūqa′-idan. WA′giên wA′daalēk^{u} A′ñˢa l' qîñyä′nAn. WA′giên gī′yuwē ˢa Luē′ A′ñˢa l' kiū′gīsgAtgīs giên l' qałai′an. WA′giên gī′wē A′ñˢa l' qeā′ñan. WA′giên tcī′nē waˢa qoa′nan. WA′giên wa′stA l' îsdai′yan. WA′giên skī′sgAl ˢAn l' îsdai′yani. WA′giên l' kā′-iyani. WA′giên Luē′ ˢa dA′ñAł l' qa′ˢalani. WA′giên Luē′ guˢAi tcī′nē l' îsdai′yani. Lā′na g^{u} l' nā′gan. WA′giên la sˢu′nan tcīn îsdagā′ñan. LA′gia ˢA′nḷēyū idja′n. WA′giên sîłgā′ñ l' Lūqā′L!as ḷū ta′olAñ g^{a} tcī′nē l' gīdai′yan.

WAgiê′n ha′oîsîn wA′daalēk^{u} ˢa l' Lūqā′-idan. WA′giên Luē′ A′ñˢa l' kiūgī′sgatgīga′n ḷū gī′yūwē ˢa l' qałai′yan. WA′giên gī′yuwē A′ñˢa l' qä′ñAn giên

[1] The songs so called were obtained from a Jesuit upon the Skeena, long before there was a Protestant station at Masset. The people danced, and sang these songs, for six days, resting upon the seventh. They also put food, clothing, etc., upon the roof for a time, as a kind of sacrifice, and touched their foreheads and breasts, "like the Catholics."

[2] See Bulletin 29 of the Bureau of American Ethnology, p. 188.

no salmon in it. And he saw that his fish-trap had a hole in it. Then his mind was very sick, and he strengthened his fish-trap. And he returned home. And he arrived without any salmon.

And next day he went to look at it again. And after he had fastened his canoe, he went to the fish-trap. And when he looked at his fish-trap, he did not see any salmon in it again. Then he examined his fish-trap again. And he saw that it had a hole in it. And before he mended it, he wanted to examine the footprints of the creature that caused it. And he saw footprints of the black bear. And he again went to his fish-trap. He said, "How those eaters of raw flesh break through my fish-trap!" [1] Then he strengthened it and went home. And he used bad words to them. He knew they were black bears.

And next day he went thither again. And he again fastened his canoe. And again he went up to his fish-trap. And before he looked at his fish-trap, two persons came to him. And they wore small bear-skins as blankets. Their cheeks were also blackish. They were very fine-looking men. And they called to him. They said to him, "Go with us." They said to him, "We come from a very good town." And he went with them.

He went with them to a very far land, but the trail was very good. And when he had become tired out walking, they came to a big lake. And he saw a town upon the other side. He looked across. The smoke gam tcīn ˢa îsˢā′ñan. Wagiê′n gīwē′ lˢā′ña xē′lasi l' qä′ñan. Wa′giên l' gū′dañē stlē′yūanan giên gī′wē a′nˢa l' llā′djigālani. Wagiê′n ha′oîsîn nagᵃ l' lūqā′-idan. Wa′giên tcīn ˢā′dan l' ˢā′sgadan.

Wagiê′n ha′oîsîn wa′daalēkᵘ l' qîñyä′nan. Wa′giên ha′oîsîn luē′ l' kiūgī′sgatgīs giên gī′wē ˢa l' qałai′yan. Wa′giên gī′wē a′ñˢa l' qä′ñan. Wa′giên lˢā′ña xē′lasi l' qä′ñan. Wa′giên ga′oan l' laołā′ñgandan gī′na wa stla′sîl qeā′ñga-i da l' gūdā′ñan. Wa′giên tān stla′sîl l' qä′ñan. Giên ha′oîsîn gī′wē ˢa l' qa′gan. "Gū l! dā′gîn klana′ tāgiao lagᵘ gī′ao lˢā′ña sqō′gūldjîgañasi a," hîn l' sā′wan. Wa′giên a′ñˢa l' lladjîgā′lan giên l' lūqā′-idan. Wa′giên la l' lā′nawan. Tā′nē ˢan l' u′nsadan.

Wagiê′n ha′oîsîn wa′daalēkᵘ ˢa l' lūqā′-idan. Wagiê′n ha′oîsîn luē′ a′ñˢa l' kiū′gisgidan. Wa′giên ha′oîsîn gī′wē ˢa a′ñˢa l' qałai′yan. Wa′giên gī′wē ga′oan l' qîñā′ngandan l! xā′das stañ la′ˢan îsl!ā′gan. Wa′giên tān q!al ẋa′dala l' tlada′ˢwan. L' tcli′da î′sîn łña′n łˢa′łaoan. l! îła′ndjîda lā yū′an idja′n. Wa′giên la′ˢan l! łˢaiyai′yan. "Il! ał qā′-idan," hîn l! sūdai′yan. "Lā′na lā yū′an stū tlala′ñ ī′djîn," hîn la l' sūdā′ˢwan. Wa′giên la′ał l' qā′-idaˢwan.

Lā′ga djī′ña yūa′n ˢa la′ał l' qa-idā′ˢawan klīwē′ l!ao lāyūa′nan. Wa′giên aga′ñ l' tlaˢa′gałyūa′ns ļū sū yū′an ˢaodā′ ˢan l! îsl!ā′gan. Wa′giên īnagū′st' lnaga′-i ˢaoda′si l' qä′ñan. L' qê′ndatclan. Łql!ē′tl!ñgᵃ gîña′n ˢai′yūwē

[1] It is worth noticing here, that it was considered insulting to call one an "eater of raw flesh."

was like a comb.[1] And they called across. Then they came over to take them. And he got into the canoe with them. And he started with them. Then they went into the house of the Bear chief. And after they had taken him in, they cooked salmon for him. And when it was cooked, they made him lie down. The salmon was roasted. And they put salmon upon his heart.[2] "Do you feel it, you who said that we eat raw things?" they said to him. And when he got up, they placed salmon in front of him, and he ate it. He was there all winter.

And during the night the Bear-People all went hunting. And a certain woman was in the house. She was half stone. She was not a bear. She was a human being like us. Then she called the man. She said to him, "Chief, come here. When you go to get wood, do not get dry stuff. Get wet things." And when he went to get things, he got only wet stuff. And when they returned in the evening, they made a fire. And his was kindled. And in the evening, just before all returned, he made a fire. Then they came out of their skins. And they became like human beings. And they hung up their skins in the house. And he watched them do this way for a long time. And he also got firewood for them. But the chief did not go to hunt with them.

And when it was a fine night, all went out, and he went to bathe with the chief. Then they came to the water-hole in which the chief used to ˢēdā'ne. Wa'giên l' kiä'gantasˢawan. Wagiê'n la l! tā'nl!aat!asawan. Wa'giên luē'gui l!a'ał l' qaɬī'gan. Wa'giên la da'ñał lūqa'-idan. Wa'giên tān ana'ñ q!o'las gia na-i ˢai l! ˢā'sgadan. Wa'giên na-i ˢai la l! îsdai'yan giên tcīn la'ˢan l! lñˢalā'ñan. Wa'giên ˢala'nsɬaiane giên la l! ll̥ā'wan. Tcī'nē gītc!ā'gan. Wagiê'n l' k!ōgª îñgᵘ tcī'nē l! kī'ɬnagan. "A dā gu ˢā'ndañ gîn k!a'na t!a'lañ tāñ dañ sū'gana," hîn la l! sūdai'yan. Wagiê'n l' q!ā'ɬūs giên la xētgᵘ tcī'nē l! îsdai'yane. Wa'giên l' tā'gan. Tā'das ˢask!ᵘ ˢa l' idja'n.

Wa'giên ˢā'lgua tāns xa'dē wadā'ˢodjawan. Wa'giên nañ djā'adas sˢwā'nsîñ ana' īdja'n l' t!ēdjîqoa'gan. Gam tān l' îsˢā'ñan. Īl! gîña'n l' xā'dagan. Wa'giên nañ ī'ɬiñas ˢan l' ˢaiyā'ñan. "Kî'lsla-i ā'ɬgui ɬ qā," hîn la l' sūdai'yan. "Dañ tc!ā'nūdō's ɬū gam gîn x̣îla' l! îsdā'ˢañga. Gîn t!ē'ła l! î'sdaga." Wa'giên l' dā'wane giên gîn t!ē'ła sˢu'nan l' îsdai'yan. Wa'giên sî'ñias ɬū sîɬgā'ñ l! stī'ɬt!adals ɬū l' tc!ā'nūsaian. Wa'giên lˢā'ña da'sîsɬaian. Wa'giên sî'ñias ɬū sîɬgā'ñ l! stī'ɬl!aˢodjawan. Wa'giên q!ā'lañ ˢa'-ista l! îsl!ā'gan. Wa'giên l! xā'da gîña'n l! ˢē'ɬgañan. Wa'giên ana' gut q!ā'lañ l! k!iä't!agañan. Wa'giên djī'ña hîn l! waas l' qä'ñan. Wa'giên la îsî'n tc!ā'nu l!ak!ia'o îsdagā'ñan. Nañ q!ola's l!ao gam l!a'ał îsˢa'ñgañan.

Wagiê'n ha'oîsîn ˢā'lgua sîns-k!a's ɬū l! ˢostai'yan giên nañ ī'l!agidas ał l' ˢā'dāñāgan. Wa'giên ˢanɬ-xē'la ˢa nañ ī'l!agidas ˢā'dañgañan gu l' î'sl!a-

[1] A common simile to indicate the thickness of smoke and the number of fires.

[2] The heart being supposed to lie just below the breast-bone.

bathe. Then he came out of his skin. And he (the man) took care of his skin. Then the chief went to the water, and entered it. Then he dived three times, and sat down in the water again. Then he (the man) ran off with his skin.

And the woman had given him hair-combings. And she also gave him a liquid. "When you see all coming very near you, throw down some of this, and the land will be full of fallen trees. And when they come near you again, pour part of this upon the ground," she said to him.

Then he ran from the town with the chief's skin. And they followed him in crowds. And the chief was with them. And when they got near him, he threw part of the hair-combings behind him. Then the country became covered with fallen trees. And the Bears were unable to go through them. While they were there, he got far ahead. And when they got near him again, he poured out part of the liquid. And there was a big lake behind him. And while they went around this, he got far away from them again. And they again came near him. Then he again threw down the hair-combings. Then the land again became covered with fallen trees. And again he ran away from them. Then they again came close upon him. And he poured out all of the liquid. And another big lake came into existence behind him. And while they were running around the lake, he got to his canoe.

And his canoe was still there. Then he threw his bear-skin into the canoe. And he went away in haste with it.

ˢawan. Wa'giên q!ā'lañ ˢē'sta l' qā'-L!agan. Wa'giên l' q!al l' qē'tc!adan. Wa'giên ˢa'nḶē ˢa nañ ī'L!agidas qaga'n giên ˢē l' qagai'yan. Wa'giên l' q!a'-ogałˢu'nalan giên ha'oîsîn l' qaa'ogai-yan. Wa'giên l' q!āl da'ñał la l' ˢa'dan.

Wa'giên nañ djā'adas lagᵃ qa'łq!ētL! îsdai'yan. Wa'giên gîn xa'owa î'sîn lagᵃ l' îsdai'yan. "Lī'sLūan da'ñgui L! L!nt!ē'îtłañ dañ qē'ns Ḷū ā'dji t!ēdj L! xa'ostañ wa'giên Lîga'-i łk!iê'nsagaña'-i ał yūā'nsañ. Wa'giên ha'oîsîn dañgui' L! î'sL!ałas Ḷū ā'dji t!ēdj Laga'-i gui L! giê'sLañ," hîn la l' sūdai'yan.

Wagiê'n lnaga'-i sta nañ ī'L!agidas q!al da'ñał l' ˢata'n. Wa'giên la'Ḷˢa L! qōyūā'nan. Wa'giên nañ q!ola's L!a'ał îdja'n. Wagiê'n la'ˢan L! aā'nēłs Ḷū qałq!ē'L!ē t!ē'djî l' k!atai'yan. Wa-giê'n Lagē' łk!iê'ntc!îgaña-iˢē'łyūanan. Wagiê'n tā'nē wˢē î'sdalē ˢadō' ˢêsgai'-yan. Wat!a'ł L!a'sta l' djī'ñēgañan. Wa'giên ha'oîsîn la'ˢan L! aa'nˢēlan Ḷū gîn xawa's t!ēdj l' giê'sLaiyan. Wa'-giên sū yū'an la sî'lia ˢā'wan. Wagiê'n ałdjī' ˢai'ˢañ L! t!aq!ē'yas t!ał ha'oîsîn L!a'sta l' djīñˢē'lan. Wa'giên ha'oîsîn La'ˢan L! aa'nˢēlan. Wagiê'n ha'oîsîn qałq!ē'L!ē l' xa'ostaiyan. Wagiê'n ha'o-îsîn Laga'-i łk!iê'ntc!îgaña-iˢē'łyūa'nan. Wa'giên ha'oîsîn L!a'sta l' ˢā'tan. Wa'-giên ha'oîsîn la'gui L! î'sL!ałaiyan. Wa'giên gîn xawa's l' giê'sLˢodja-wan. Wa'giên sū yū'an ha'oîsîn la'sîlia îsˢē'lan. Wa'giên sūwē' ˢadō' aga'ñ L! t!aq!ē'yes t!ał Luē' ˢan ˢañ ˢa l' ˢaL!ā'gan.

Wagiê'n hawa'n Lūwē' wagᵘ lᵍā'ña īdja'ni. Wa'giên tā'nē q!al Lū'guˢē l' q!ā'daḶīgan. Wa'giên da'ñał l' kî'-

And after he got well out to sea, the Bear came down running. He was like a human being and said to him, "Give me my skin." And while he was speaking, he began to melt. But his skin in the canoe grew. And he made himself melt. But his skin became a whole bear in the canoe. And he came to the town with it. Then his friends were very much pleased to see him. They thought he was dead.

Then he cooked the bear-meat. And when it was cooked, he called the people for the food. Then all entered his house. And he put it before them. And while they were eating, he told them about himself. And when they were through eating, they left him and went home. And all got into their houses.

And not many days afterwards they received news. They said that the Black-Bear-People, the Grisly-Bear-People, the Beaver-People, the Wolf-People, and the Deer-People were going to make war on human beings. Then the people built a stockade. And they made ten rows around the fort. And it was completed. And when the fort was finished, the animals came to war. All the animals came. And they tried to overthrow the fort. And they pulled the stockades over with their teeth. And the human beings also shot the animals with their arrows. And they killed them. And the animals did not kill a single person. And when one stockade was left, and the animals saw that they were going to be killed, they were afraid. And all went back. And they did not kill a single person. Then, after that, the people began to bring

ˢadane. Wa'giên q!at ˢaguī' l' ˢēłs ɫū tā'nē ˢā'ɫ!asˢaiani. L' xadaɫî'nsūnāgan. "Hal dī q!al dīgª îsdī'," hîn la l' sūdai'yan. Wa'giên hîn l' sū'gandan l' sa'oidan. Wa'giên l' q!al ɫ! lū'guˢa īnā'sɫaiyan. Wa'giên ˢañ l' kîlsa'oɫsɫaiyan. Wa'giên lū'guˢa ɫ! l' q!al ɫañandē'ˢēlan. Wa'giên lnaga'-i gᵘ la da'ñał l' lūqā'ɫ!agan. Wagiê'n l' ta'owē la'ał gūdañē' lāyūa'nan. L' k!ō't!ałan ɫ! gūdā'ñan.

Wa'giên tā'nē kiē' l' lñˢalā'ñan. Wa'giên ˢala'nsɫas giên xa'nda l' lā'ganañan. Wa'giên ɫ! wa'ɫūwan na-i ˢAi lā îstc!ai'yan. Wa'giên ɫ!a xedī't l' îsdai'yan. Wa'giên ɫ!a gª ta'as t!ał ɫ!agª ałāñ l' gīała'ndaiyan. Wa'giên ā'dji ɫ! tagī's ɫū la'sta ɫ! ga'nteîdan. Wa'giên na-i ˢAi a'ñˢa ɫ! îsˢodjā'wan.

Wa'giên wa'sta gam ˢalqoā'nˢañgandan giała'ñ ɫ! gūdā'ñan. Tāns xā'da-i î'sgiên ẋūdj xada'-i î'sîn tc!îñ xā'da-i îsî'n ˢōts xā'da-i î'sîn k!āt xā'da-i îsî'n xā'das da qēdō'wañqasañ," hîn ɫ! sā'wan. Wa'giên xā'das ẋū'steîdan. Wa'giên ẋū'dji ɫ!ūwā'ltc!îda ɫ! ɫa'alane. Wa'giên ˢē'łgīgane. Wa'giên ẋū'dji ˢełgīgā'ne ɫū gîn-tē'gaga-i qē'dōɫ!agani. Gîn-tē'ga wa'ɫūwan īdja'n. Wa'giên ẋa'djē ɫ! ẋî'tgadañēdani. Wa'giên ɫ! q!ondalgā'ñane. Wa'giên xā'das han îsî'n tc!îtala'ñ ał gîn tē'gas tc!î'nłūgañan. Wa'giên ɫ! ɫ!dagā'ñan. Wa'giên gam xā'das sˢwā'nsîñ gîn-tē'gas tīaˢā'ñan. Wa'giên ẋa'djē ɫ! sˢwā'nsîñ qaga'nsi ɫū gîn-tē'gas ɫ! hīlūdā'ñqasas wa qā'ñan ɫū łˢoā'gālane. Wa'giên sîłgā'ñ wa'ɫūwan gant!ē'îdani. Wa'giên gam xā'das sˢwā'nañ ɫ! tīya'ˢañan. Wa'giên wa'sîlia q!ō'da ta ˢan ɫ! q!ē'ɫañidan.

home the dead bodies to eat. And part began to give out a stench. They were unable to eat all. The end.

Wa'giên t!ēdj skunē'^{s}ēlane. Tā'^{s}odjūwē ^{s}adō' L! ^{s}êsgai'yane. Hao Lan ^{s}ê'lgAn.

41. Qā'k!a.

Qā'k!a lived at Sitka. He had two wives. One was young. The other was old. And he went with them to an uninhabited place to camp. And he camped in a lonely place. He loved the young one. His mind was sick of the old one. After he had lived in this uninhabited place for a time, his (elder) wife looked through his hair (for lice). Then his wife said to him, "The things you are wearing in your ears are dirty." Her husband wore red things in his ears. Then she pulled them out, and put others in. She twisted sinews of the land-otter tail around them. She did this because she was vexed with her husband because he loved the young wife.

After he had lived there for a while, he went after cedar-bark. After he had gone into the forest for some distance, he got the cedar-bark. And he tied it up. Then he started back with it. After he had gone along for a while, his young wife came to him bearing cedar-bark. "Where are you going?" said his young wife to him. He said to his wife, "I am going towards the sea." — "You are going towards the forest, but I am going towards the sea," said she to her husband. And she said to her husband, "Come this way." Then her husband went to her. And then he went with her. All the time, he carried the cedar-bark around on his shoulders.

Qā'k!a Sî'tka g^{u} nā'gan. L' djā'-^{s}alañ stā'ñan. NAñ s^{s}wan l^{s}ā'ña hit!A'n-īna'gan. NAñ s^{s}wan îsî'n la q!ēyā'gan. Wa'giên LAgā'nłañ dA'ñAł l' tc!a'agaian. Wa'giên LAganłā'ñan l' îsā'wan. NAñ hit!A'n-īna's ^{s}a l' k!ōgā'gan. AnA'ñ q!ēya's Ał gūdAñē' st!ēgā'ñan. LAgA'n-łañan l' nā qaod l' djā q!ē'yasi l' qadj^{s}ā' dīyā'ñan. Wa'ḷū hîn l' djā q!ēya's l' sūdai'an, "Gî'nA dAñ giū'dīya's ū sq!ē'lagAñ gua." L' LāL s^{s}ê't giūdīyai'yAn. Wa'giên wAst' lā l' dAnsta's giên ga q!A'lat ^{s}ai ląl' îsdai'an. SLA'gu skl!a'o xa-i sū'wît l' łgiä'lane. Lā'lañ ^{s}An l' gudAña'-i st!ēs Ałū' l' wa'gan nAñ hit!A'n-īna's l' qō'yadas t!a A.

Gu l' nā qaod l' ā'nagAn. Łkl!iä'nē l' qā qaod ^{s}ai'yē l' sgī'xALaian. Wa'-giên l' skA'djîgasLaian. Wa'giên dA'ñAł sîłgā'ñ l' qā'-itL!agan. L' qā qaod l' djā gī'd^{s}a unła'-igAns dA'ñAł la'^{s}An l' qā'L!agan. "GīLā'ng^{u} dAñ îsgiā'ñgAn," hîn l' djā hīt!A'n-īna's l' sūdai'an. "Q!ā'tg^{a} ł ē'djîñ," hîn djā'^{s}Añ l' sūdai'an. "Dītg^{a} dAñ īdjî'ñ gua ła L!ao q!ātg^{a} qaL!ā'ñ gua," hîn Lā'lAñ l' sūdai'an. "Hałgwa'-i ł qā," l' Lā'lAñ wa'giên l' sūdai'an. Wa'giên la'^{s}a l' LāL qā'gan. Wa'giên hit!A'n la'Ał l' qā'-idan. Wa-kl!iêł g^{u} ^{s}ai'yē w^{s}ē l' skiū'sgagAñgwañ-gañane. L' dja ō î'sîn l' gudA'ñgañan.

He thought it was his wife. So he went with her. He did not know that he was going up into the forest. Then he felt strange, and threw the cedar-bark away. Then he kept on going with her. At that time he knew that something else had taken him.

After she had walked with him for a while, they came to a town. And he entered the house with her. At that time he saw one of his aunts in the house. Then his aunt said to him, "Although I am living uncomfortably here, you must come too."[1] He had come to a Land-Otter-Town. The Land-Otter had made herself look like his wife. Then his aunt spoke to him again. "Qā'k!a, your old wife put a land-otter sinew into your ear. That is why they took you," she said.

And at night, when it was near morning, they again went to get food. Then he used to get firewood for them. And he used to get water-soaked wood. As soon as he had gotten it into the house, he put it into the fire. And it did not burn. When he had piled a great deal in, he put in pitch-wood to start it. And his aunt said to him, "When you get wood, do not get dry things. When I got wood for them, I got nothing but dry wood. And when they came in from getting wood, and all shook themselves, the fire went out. On that account they treat me very badly. They fasten me down with pitch. Part of me is also stone," she said.

When they had almost reached home, he started the fire. When the pitch-wood he had put into it began to burn, ałdjī'ałū la'ał l' qā'L!agañan. Łk!iä'n gª l' qā'gałs gam ˢan l' u'nsadˢañgañan. L' q!a'lsLasi ḷū ˢai'yē l' dā'ñane. Wa'-hit!a'n la'ał l' qā'-itgīgan. Gî'na q!a'lat l' isda's wa'ḷū ˢan l' u'nsadalan.

La'ał qā qaod lnaga'-i ˢan l' î'sL!aˢawan. Wa'giên na-i ˢai la'ał l' qatc!ai'an. Wa'ḷū l' sqā'nˢalañ sˢwan na-i ˢa îsī' l' qä'ñan. Wa'ḷū hîn l' sqān l' sūdai'an "L! tca'aga-ilā L!ao L!a îsî'n îskwā'ñgañgª." SLagᵘ lā'na ˢa'n ō l' qa'L!agan. SLagwa'-iyū la'ˢan l' djā gîña'n agA'ñ ˢē'ldaian. Wa'ḷū l' sqān ha'oîsîn hîn l' sūdai'an, "Qā'k!a dañ djā q!ēye's ū sLagᵘ xa-i dañ gī'üˢē dañtc!îgA'n gua. ałdjī' t!ao dañ L! îsdagA'ñ gua," hîn l' sā'wan.

Wa'giên sî'ñias ḷū sa'nḷan gui dōˢAña'-iˢēłs ḷū ha'oîsîn L! wa'daˢagaian. Wa'ḷū kū'ka L!a'k!iū l' î'sdagañan. Wa'giên tcān sq!ā'ñwē l' î'sdagañan. Nagª l' îsda'si waLā'gūdan l' sî'sîgañan. Wa'giên gam lā ˢo'gułˢañgañan. Waˢa l' Lîida'ogīs ḷū q!ās î'sîn ˢan l' îsdagā'ñani. Wa'giên hîn l' sqān l' sūdai'an, "Kū'ka dañ î'sdas ḷū gam gîn x̣îla' L! îsdā'ˢañga. L!a k!iū' kū'ka ł îsdagA'n ḷū gîn x̣î'las sˢon ł îsdagA'n. Wa'giên L! wada'atc!ugan ḷū agA'ñ L! gī'dasḷAˢodjūgan ḷū tc!ā'nuē k!î'lgane. ałdjī' t!ao dī L! da'agudasLañ. ałdjī'ałū q!ās dī L! sL!djū'dan. Î'sîn dī t!ēdj qwaa'gañ," hîn l' sā'wan.

Wa'ḷū L! î'sL!aga-i dōAña'-iˢēłs ḷū tc!ā'nuē l' LaˢogA'lane. Q!ātc wˢē l' gīsgatsLa's ḷū lˢā'ña ˢogulē' ḷū L! îsL!ā'-

[1] Said sarcastically.

the Land-Otter-People began coming. Then they shook themselves. After they had taken out the things they had, they spoke. "This is Q!ā'diya[1] sculpin; this is Tc!ā'gwals[2] sculpin," they said. And after they had cooked this, he ate with them. And it was hard for him to take the bones out of it. Also, when night came and he went to bed, it was difficult for him to lie down, because he had to lie between the roots.

And just before dawn, they again went after food. At that time he again carried home water-soaked firewood. And as soon as he had brought it home, he piled it up in the fireplace. And again he put pitch into it in readiness for their return home. So, when they came home, he started to burn it. And when all got in, they shook themselves. And his fires never went out. So they were very much attached to him. In the evening, when they went to bed, he also went to bed. And it was very hard for him to lie down, because there were so many roots. There were roots across his ribs and across his neck.

When morning dawned, they went after food again. All that time he carried up wood for them. When they had almost reached home, he set it on fire. All that time he never went out.

Then his aunt spoke to him. She said to him, "Qā'k!a, they are going to take you to the chief who lives below." And they took him the following night. And he did not know idAn sLA'gus xadē' A. Wa'ḷū hit!A'n gudA'ñałan agA'ñ L! gī'dAsLaian. WAgiê'n gîn L! îsdagā'ñan. L! î'sdaLas ḷū hîn L! sūgā'ñan, "Ao Q!ā'dīyaga-i k!ā'lē ī'djîñ. A'îsîn Tc!ā'gwalsga-i k!ā'lē ī'djîñ," hîn L! sūgā'ñan. Wa'ḷū ā'dji L! Lñ^{s}ala'ns ḷū L!a'Ał l' tagā'ñan. WA'giên skū'dji wAst' î'sdiyē la'^{s}An sî'ñēdjîgañan. Sî'ñias ḷū îsî'n l' tēs ḷū tī'dīyē la'^{s}An sî'ñidjîgañan skūs^{s}ā'ñwē ^{s}a'ada l' tē'dîgAnsi A'ła.

WA'giên ha'oîsîn sa'nḷandals ḷū ha'oîsîn L! wAda'^{s}agagañan. Wa'ḷū ha'oîsîn kū'ga-i l' qē'łAñgañan tcan-sqā'ñwē gia. WA'giên l' îsdaL!ā'ałan w^{s}a l' Lî'sLaogañani. WA'giên ha'oîsîn L! î'sL!aga-i k!iū' q!ās ^{s}Ai l' gī'sgAłsîgañan. WA'gîñan L! îsL!ā'-its ḷū l' LA^{s}o'gulgañani. WA'giên gudA'ñAłan ^{s}e'tetc!as ḷū agA'ñ L! gī'dAsḶagañan. WA'giên gAm tc!anūwē' l^{s}ā'ña k!îł^{s}ā'ñgañan. Ałdjī'Ałū la L! qōyā'd^{a}yūa'nan. Ha'oîsîn sî'ñias ḷū ha'oîsîn L! tē'sLas giên la îsî'n tī'gañan. WA'giên yê'nk!iên tī'dīyē la'^{s}An sî'ñidjîgañan skūs^{s}ā'ñwē qoa'natsi Ała'. L' xē'wī ya sq!ū'gAts giên l' xel ya îsî'n sq!a'gīdañgañan.

Sa'nḷandals ḷū ha'oîsîn L! wAda'^{s}agagañan. WA'k!iał kō'ga-i l' q!ē'łAñgañan. L! î'sL!adals giên ha'oîsîn l' LA^{s}oga'lgañan. WAk!iä'ł gAm lā k!î'ł^{s}Añgañan.

Wa'ḷū l' sqān ha'oîsîn hîn l' sūdai'an, "Qā'k!a dAñ L! q!ēsLā'ñqasaga t!a'gua nAñ ī'L!ada naas ^{s}a A." Hîn la l' sūdai'an. WA'giên wAdaalē'k^{u} ^{s}ā'lgua lA L! q!ēsLai'an. WA'giên gAm lA L!

[1] A beach in Masset Inlet, between Masset village and Delkatla.

[2] A place in Masset Inlet just above ^{s}ī'djao, which is a hill at the upper end of the town.

that they were carrying him. Next day, however, he began to find out that they were taking him. And after he had gone on for a while, they arrived. And they entered the chief's house. And after they had given him food there, night came, and they went to bed. The next morning he looked up, and those who had been with him were nowhere to be seen. Then he knew what they had done to him. They had given him to the father of a girl some one wanted to marry. And when they left him with the chief, they married the chief's daughter in exchange.

And in that house also lived one of his aunts. His aunt said to him, "Although they ill-use me, you must come here as well."[1] This aunt was also held down with pitch. Part of her, too, was stone. And after he had been there for a while, they took him away. Because his aunt used to get nothing but dry wood, part of her had been turned into stone. Then they went away with him.

And they landed him at Yā'xda.[2] And when they landed there, another of his aunts was in this house also. She had two husbands. One of these was old. The other was young. Then his aunt spoke to him. "Why does Qā'k!a go about as he used to do?" she said to him. And after he had been there for a while, she said to him, "Your aunts' husbands are going to take you home." She said to him, "Your wife pulled a land-otter sinew through your ear. Therefore they do q!ē'sLas ˢAn l' u'nsadˢañan. WAdaalē'kᵘ L!ao la dA'ñAł qā'si ˢAi l' q!A'łqēyaiyan. Wa'ḷū qā qaod gia l' īdjā'nga-i gᵘ qā'L!agan. WA'giên nAñ ī'L!adas gia na-i ˢAi ˢā'sgadan. WA'giên waˢa L! łtA'nōdasi stA sî'ñias ḷū L! tē'sLaian. WA'giên wAdaalē'kᵘ sa'nḷans ḷū l' q!ē'L!agan giên la Ał gᵃ idja'n gAm qä'ñgañan. Wa'ḷū lAgᵘ la L! îsdai'an ˢAn l' u'nsidAn. La'Ał L! djatgā'gAn. WA'giên nAñ ī'L!agidas q!oł la L! t!A'ḷsLas giên nAñ ī'L!agidas gudjā'ñˢa L!ao lA sˢa'otgᵃ L! ī'nˢēlan.

WA'giên A'łdjiga-i na-i ˢa îsî'n l' sqā'nˢalAñ sˢwān idja'n. "Giē' L! tcā'gēla L!ao L!a îsî'n îsgwā'ñgAñ," hîn l' sqān l' sūdai'an. Q!ās ga-i ˢa îsî'n l' sqān sL!djā'wan. L' t!īdj hAn îsî'n qwa'ˢagan. WA'giên ˢa l' îs qaod wA'giên ga'-istA lA L! q!ē'sLaian. Tc!ā'nū ẋīla's sˢun l' sqān îsdai'an t!a ga-i ˢa îsî'n l' t!ēdj qwa'agan. WA'giên la dA'ñAł stA L! LūqA'-idan.

WA'giên Yā'xda gᵘ lA L! q!ē'sLī'nawaiyAn. WA'giên ga'-igu L! ˢā'sgAts ḷū ha'oîsîn l' sqā'nˢalAñ sˢwan ˢa īdja'ni. L' LA'lAñstañan. NAñ sˢwan lā q!ēyā'gan. NAñ sˢwan î'sîn lā hīt!A'n-īna'gan. Wa'ḷū hîn l' sqān l' sūdai'an, "Wa Qā'k!a giêns l' îsgwā'ñgAns gîña'n l' îsgwā'ñga." Hîn la l' sūdai'an. WA'giên ˢa l' îs qaod, "DAñ sqān LA'lalAñ dAñ q!ēsLA'ñqasaga," hîn la l' sūdai'an. "DAñ djā sLgᵘ xa-i dAñ giū' ˢē dA'ñxatc!agAn. Ałdjī'Ałū a dAñ L! î'sdagwañgAñgAñ," hîn la l' sūdai'an. WA'-

[1] Said sarcastically.

[2] Port Chester.

this to you." Then they took home the one who had two wives.

And they started home with him during the night. They said to him, "Do not hold your face outward. Hold it downward." And they started away from the place. Then they came to the camp at Cape Charcon.[1] After they had landed there, they lighted a fire for him. And they left him. And when they were going away from him, they said to him, "Do not peer after us." And after he had sat near the fire for a while, he ran after them. And he looked at them stealthily. And when they felt that he was looking at them, he ran back. And he sat down again near the fire. They saw that he was foolish.

And when the Land-Otters had come back, they said to him, "You looked at us stealthily. Do not do so again." And when evening came, they started off with him again. And after they had gone along a while with him during the night, they came under Wī'łga.[2] After they had lifted their canoe high on the beach, they again lighted a fire for him. And they again started away from him. But at that time he did not look at them stealthily. And when they came back, and it was evening, they went away again. And they travelled all night. In the morning they landed under Sitting-Grisly-Bear.[3] And after they had lighted a fire for him, they went away to roll (as land-otters do). And they again came back. When evening came, they started off again.

giên hit!A'n la l' q!ēsL!ā'^{s}awan l' tc!āstā'ñan A.

WA'giên ^{s}ā'lgua la dA'ñAł l' Lūqā'-ida^{s}wan. "GAm L!a'Ał L! A'ndjūwañgAñ. Tca'An L! A'ndAsgīgAñ," hîn la l' sūdā'-^{s}awan. WA'giên LAga'-i stA l' Lūqa-idā'^{s}awan. WA'giên hit!A'n Qēguā'daqa ^{s}a l' Lūqā'-ida^{s}awan. Gu l' ^{s}ā'sgaida-^{s}wasi Ļū la'^{s}An l' tc!ā'nū^{s}awan. WA'-giên lê'stA l' gA'nt!eida^{s}waṇ wA'giên lê'stA l' gA'nt!eîda^{s}wanqasa Ļū gAm īL! Ļ^{s}a qî'ñq!ołda^{s}Añga," hîn la l' sūdā'^{s}wan. WA'giên tc!ā'nuē djîngu Qā'k!a q!ao qaod lA Ļ^{s}a l' ^{s}adā'^{s}wan. WA'giên la l' qä'ñq!ołda^{s}wan. WA'giên la^{s}a l' q!A'łsgada^{s}wan giên ha'oîsîn sî'łgañ l' ^{s}a'dan. WA'giên ha'oîsîn tc!ā'nuē djîngu l' q!ā'wan. L' qōnA'ns lā l' qêñā'^{s}wan.

WA'giên sîłgā'ñ ā'dji sLA'gwa-i îsL!a's Ļū hîn la l' sūdā'^{s}wan "Dā gu iL! qê'ñ-q!ołda-odja. GAm ł ha'oîsîn gîña'n îs^{s}ā'ñAñ." WA'giên ha'oîsînAn sî'ñias giên ha'oîsîn lA dA'ñAł l' Ļūqā'-ida^{s}wan. ^{s}ā'lgua lA dA'ñAl l' Lūqa'^{s}o qaod wī'łga xētgu l' qaL!ā'^{s}awan. Luē' dītga A'ñ^{s}a l' k!ā'dagAł^{s}was Ļū ha'oîsîn la'^{s}An l' tc!ā'nū^{s}awan. WA'giên ha'oîsînan lê'stA l' gA'nteîda^{s}wan. Wa'Ļū L! gAm la l' qê'ñq!ołda^{s}Añ^{s}awan. WA'giên sî'łgañ l' î'sL!a^{s}awan giên sî'ñias Ļū ha'oîsîn l' Lūqā'-ida^{s}wan. WA'giên ^{s}āl s^{s}asgu wā'Ļū l' Lūqā'^{s}awan. Sa'nṭans Ļū ha'oîsîn xū'Adjî-q!aoa's xetgu l' ^{s}ā'sgada^{s}wan. WA'giên ha'oîsîn la'^{s}An l' tc!ā'nūgī^{s}was giên ha'oîsîn lê'stA l' qō'naña^{s}awan. WA'giên ha'oîsîn sîłgā'ñ stA l' î'sL!a-^{s}awan. Ha'oîsîn sî'ñias Ļū ha'oîsîn l' Lūqā'-ida^{s}wan.

[1] Strictly the camping-place there, called Qēguā'daqa.

[2] A mountain on Prince of Wales Island.

[3] Another mountain.

All this time this man Qā'k!a never looked out. When it was almost day, they landed again. They landed opposite Point Sī'k!a.[1] And they again went away to roll. And when they came back, they camped during the day. There there is a great stretch of open sea. They looked for fine weather there for a long time, because the sea was wide. Presently, when the wind was going to be good, they prepared to go. They said to him, "While we are going, do not look out." So, when they went, they covered him up. And they went across in the night.

And as they paddled rapidly, he listened to their voices. And wanting to see them, he looked out. Then the one in the stern made a noise with his nose, when he knew that Qā'k!a had looked out. At that time he panted with the exertion. Then the tide set against them. And when they were tired out, the one in the bow said, "Now, then." And the one in the stern said, "Hold on." Then they again worked hard for a while. Then the bow-man turned towards him. And he again said, "Now, then." And the one in the stern said, "Hold on." His mind was strong, because he was an old man. So he kept saying, "Hold on."

Then he began to sing. And he mentioned the name of Q!adī'ya.[2] He also mentioned Tc!alku'ndjūs,[2] and S^{s}ai'în River.[2] And after he was through singing, he said, "Now." And Qā'k!a did not understand the things

Wak!iä'łg^{u} ā'nAñ xā'dAs Qā'k!a gAm qē'ɬ!a^{s}Añgañan. Ha'oîsîn sa'nɬandals gîên ha'oîsîn l' ^{s}ā'sgada^{s}wan. Sī'k!akun xA'nła^{s}a l' ^{s}ā'sgada^{s}wan. WAgiê'n ha'oîsîn lê'stA l' qōnā'ña^{s}awan. WA'giên sîłgā'ñ l' îsɬ!a^{s}wa's g^{u} ^{s}ā'dagas t!ał g^{u} l' î's^{s}ūgañan. A'łdjiga-i sī'ga-i yūā'nan djī'ña g^{u} l' sî'ñAñ^{s}ūgañan sī'ga-i yūA'nsi A'ła. WA'giên LĪ'sɬ!ūAn tadjuwē' lāñqasa's ɬ!ū l' qā'sasɬ!a^{s}wan. "T!alA'ñ LūqA'-its ɬ!ū gAm L! qē'îL!a^{s}AñgAñ," hîn la l' sūdā'^{s}wan. WA'gîñan l' LūqA'-ida^{s}was ɬ!ū la l' Ldō'łɬ!na^{s}awan. WA'giên ^{s}ā'lgua l' Lūdō't!As^{s}awAn.

WA'giên l' gī'nAñłkwī'da^{s}was ɬ!ū l' kî'l^{s}a lā l' giū'lañ^{s}ūgañan. Wa'ɬ!ū hit!A'n lA dA l' ^{s}A'nAgūñ^{s}was ɬ!ū la dA l' qē'ɬ!a^{s}awan. Wa'ɬ!ū t!ā'ñgua lā'na ku'nagāñ stō'dañgañan Qā'k!a qē'îL!as ^{s}An l' u'nsAdał^{s}awan ɬ!ū A. Wa'ɬ!ū l' qa'gAn ^{s}a łq!ē'iLagAñîdan. Wa'ɬ!ū djī'wē la da kwaas^{s}ā'wan. Wa'ɬ!ū l' ^{s}ā'gałgîndjîłī'^{s}was ɬ!ū sqê'ñgua lā'na "Ha-i agua'" hîn l' sā'wan. WA'giên t!ā'ñgua lā'na "K!wa-i" hîn sā'wan. Wa'ɬ!ū ha'oîsîn l' wā'djagAndagîñ^{s}ō^{s}a^{s}adā'ñan. Sqê'ñgua łā'na lagui' agA'ñ ɬ!sLt!A'djan. Wa'ɬ!ū ha'oîsîn "Ha-i agua'" hîn la l' sūdai'an. WA'giên ha'oîsîn t!ā'ñgua lā'na "K!wa-i" hîn sūgā'ñan. L' q!ēya's ałū' l' gudAña'-i LA'djigagan. AłdjI'Ałū "K!wa-i" hîn l' sūgā'ñan.

Wa'ɬ!ū hit!A'n l' k!Adjā'lan. WA'giên Q!adī'ya g^{u} l' gia'k!ōyañan. Tc!alku'ndjūs g^{u} hAn îsî'n l' gia'k!ōyañan S^{s}ai'în g^{u} hAn îsî'n. WA'giên l' k!A'djū^{s}ē!dAs ɬ!ū "Ha-i" hîn l' sā'wan. WA'giên Qā'k!a gAm gîn l' sū'da^{s}was

[1] See p. 487, Footnote 2.

[2] Place-names. The last is a river flowing into Virago Sound.

they said. But then they dived to the bottom of the sea. At that time they pulled themselves along the bottom by the long black seaweeds. When morning came, they pulled themselves ashore at Point Sī′k!a. Then they again made a fire for (Qā′k!a). Although they were very tired, they went to roll again. And after they had staid there for a while, they started on in the evening. And after they had gone along for a while in the night, even when day dawned, they went on; and when they got near the town, although day came, they went with him. And they let him get off at a precipitous place very near the town.

And after they had landed him there, they gave him the following directions. They said to him, "Do not go away from this place. A canoe will come in front of you. There will be four men in it. Only the one in the bow will paddle towards you. But the three in the stern will be afraid of you." And they left him when they had told him what to do.

Then he lay alongside of the steep place. And after he had lain there for a while, this canoe came in front of him. As predicted, only the one in the bow paddled towards him. But the three in the stern were afraid of him. When he was unable to get the canoe in his direction, he turned it around. And they went back to tell the people about him.

When the canoe could not be brought to him, he wept. He wrapped the blanket around his head. And after he had cried for a while, he cried himself to sleep. After he had slept there

ˢAn unsAdˢAñgañan. Wa′Ḷū L!ao hīt!A′n tcāngᵃ LAga′-i ˢa L! ku′nteîdagaian. Wa′Ḷū hit!A′n Lga-i gut tc!atc!ada′-i Aɫ agA′ñ L! dA′ñxadAɫgañan. Sa′nḶans Ḷū Sī′k!ᵃ kun gu agA′ñ L! dA′ñxadā′lL!agalan. Wa′Ḷū hit!A′n ha′oîsîn la ˢAn l' tc!ā′nūˢawan. ˢa′guɫdjîɫī′ˢawan wA′k!iên ha′oîsîn l' qōnā′ñˢaˢawan. WAgiê′n gᵘ l' î′sˢō qaod sî′ñias Ḷū ha′oîsîn l' Lūqā′-idaˢwan. WAgiê′n ha′oîsîn ˢā′lgua l' Lūqā′ˢō qaod wa′Ḷū hak!wa′n sa′nḶans k!iên L! Lūqā′ qaod lnaga′-i ˢa dō′Aña-iˢēɫs Ḷū sa′nḶans k!iên lA dA′ñAɫ Lūqā′ga. WA′giên lnaga′-i q!oɫ īkē′ nAñ stA′la ˢā′dadjan gᵘ lA l' qaAɫdā′ˢwAn.

Wa′Ḷū gᵘ la l' qā′ɫdaˢwas Ḷū hîn la l' kî′ñgugAñaˢwan. "GAm adjī′ stA L! qā′-idAñgAñ," hîn la l' sūdā′ˢwan. "DAñ xetgᵘ Lūqā′L!aasañ. Tc!astA′nsîñasañ. Sqê′ñgua lā′nas sˢun dA′ñgui gīnA′ñgAɫsañ t!ā′ñguaga-i ɫˢu′nuɫ L!ao dAñ gᵃ ɫˢwā′gaasañ." WA′giên lA′stA l' Lūqā′-idaˢwan, la l' kî′ñgugañgīˢwas Ḷū.

WA′giên stAlē′ dō′ula l' tī′gan. WA′giên gᵘ l' Ḷū′da qaod ā′dji Luē′ la xetgᵘ Lūqā′L!agan. WA′gîñan sqê′ñgua lā′na sˢun la′gui gī′nAñgalgañan. T!A′ñguaga-i ɫˢu′nAɫ L! lagᵃ ɫˢwā′gaiyan. La dA′ñgīdjîgîla-i ˢadō′ l' ˢê′sgas Ḷū l' ˢêstA l' skî′ndaq!adaian. WA′giên sîɫgā′ñ la ˢA′nstA l' kî′ndīîdaˢwan.

La′ˢa Luē′ qaga′-i ˢa djîgī′yes Ḷū l' sˢā′-iɫgañan. XA′ñañ ˢadō′ gî′ntadja-i A′ñˢa l' gī′ɫˢîɫdaian. WA′giên l' sˢā′-îɫ qaod agA′ñ l' kî′lq!adēgan. WA′giên gᵘ l' qā qaod l' qē′L!as giên tcān l'

for a while, he looked out, and put his head down again. While his head was still down, one said to him, "The chief asks you to come in." Then he looked out again. He could not see anything, and again began crying. While he was still weeping, one said to him, "The chief asks you to come in." At that time he made a hole in his blanket. Then he looked through this hole. Then he saw a sparrow come out from under the grass, and say, "The chief asks you to come in."

Then he rose, went thither, and pulled the grasses to one side. But then they opened the door. And after he had entered, he saw another of his aunts inside. "Why does Qā'k!a always do this way?" she said. After he had been there for a while, night came on, and they went to get food. And he again collected water-soaked wood. Then he brought it in and put it into the fire, as formerly. And after it had dried for a while, and they were nearly home, he also put dry wood into the fire. And when they began to come, he lay down. And when they shook themselves, the fire never went out. In the evening they again went to get food. They did not try to get anything in the middle of the day.

He saw certain things hanging from the ceiling of the house. And he saw a blue skin hanging near the door. And after they got food, his aunt spoke to him. "Do not touch those things hanging there," she said to him. Afterward he carried up firewood. Then he put it into the fire. And just as they reached home, he put dry things in and lighted them. As before, they ˢA'nt!ēdjañan. Hawa'n tcan l' ˢA'nt!ēdjîndan, "NAñ ī'L!agidas dAñ qA'tc!aHalga" hîn la nAñ sūdai'an. Wa'ḷū ha'oîsîn la l' qē'îL!agan. DA l' qê'nsgas giên ha'oîsîn l' sˢā'-iłiedan. Hawa'n l' sū'gAndan "NAñ ī'L!agidas dAñ qAtc!ahA'lga," hîn la nAñ sūdai'an. Wa'ḷū gîntadja'-i A'ñˢa l' sL!aˢa'lane. Wa'ḷū hit!A'n ā'dji xē'liē ˢAi dA l' qê'nL!agan. K!ō'tc!îgu gia wa'ḷū q!A'nē xē'dAstA qaL!a'si giên, "NAñ ī'L!agidas dAñ qatc!a'HAlga," hîn l' sū'dAsi l' qä'ñan.

Wa'ḷū l' q!ā'łūs ḷū ˢa l' qagane' giên q!A'nē ā'djgui l' xAsLai'an. WA'giên klīwē' L!ao wAst' L! daˢā'sLaiani. WA'giên ˢAi l' qatc!a'si ḷū ha'oîsîn ga'-i ˢa l' sqānˢalAñ sˢwan ˢa îsī' l' qä'ñan. "WA Qā'k!a gia'guł hîn L! îsgwā'ñgª," hîn l' sā'wan. ˢa l' îs qaod sī'ñias ḷū ha'oîsîn L! wada'ˢagAn. WA'giên ha'oîsîn tcan-sq!ā'ñwa-i l' î'sdagañan. WA'giên dA'ñAł l' qā'L!asi gîña'n wˢē l' sî'sagañan. WA'giên ẋAlk!ī'dja qaod L! î'sL!aga-i dōAña'-iˢēłs ḷū gī'IA ẋî'la îsî'n ˢAi l' gī'sgAłtc!îgañan. WA'giên L! îsL!a'-its ḷū l' ḷa'ogAlgañan. WA'giên agA'ñ L! gī'-īdAsLas ḷū gAm tc!ā'nuē k!ī'łˢAñgañane. WA'stA ha'oîsîn sî'ñias ḷū L! wa'daˢagañan. Sî'ntadja gAm gîn da L! hA'lˢañgañan.

Nē qāˢan gut ā'sḷū gîn tcā'das gudA'ntcîdAsi l' qêñgā'ñan. WA'giên łkiä'gua ˢaguī' nAñ q!Al ˢo'łił tcī'was l' qä'ñan. WA'giên L! wa'daˢas sîle'a hîn l' sqān l' sūdai'an. "GAm ha'ogîn kliä'gAs ˢa L! Lä'gaañga," hîn la l' sūdai'an. WA'stA L!ao ha'oîsîn tc!ā'nuē l' q!ē'łAñidani. Wa'ḷū waˢa l' sî'sasL!a'oani. WA'giên L! îsL!aihī'dAñqasas ḷū gī'nA ẋî'lA ˢAi l' gī'sgALsˢas ḷū l'

shook themselves when they came in. And the fire never went out.

And while they were going about in the house in crowds, he picked up the bone of a sculpin. And after he had gradually worked himself towards the blue thing that hung near the door, he pierced it. What he burst was the scent-bag of the land-otters. And when he broke it, they threw him out. It was the chief's scent-bag he broke.

And after he had lain outside for a while, he came to himself. And when he came to himself, he got up and started off. After he had gone along for a while, he came to a narrow bay. The root of a big tree was floating in it. And after he had found a long cedar-branch,[1] he went to it. And getting upon it, he shoved it seaward. And when it was a short distance off, it became foggy. And he lay down upon it. Then it floated about aimlessly with him.

And after he had floated about for a while in the fog, he died without knowing it. And he came floating in front of this town, from the place where he was lost. And (the people) heard the sea-gulls making a great noise inside of this fog which was just in front of the town. They heard all sorts of birds making noises. They made noises there for many nights.

By and by two old men sat outside. Then they said to each other, "The birds are making noises over the chief's son who was lost. They have come home from seeing him. Let us tell them to go out and look," he (one) said. La'ogulgañani. Wagîña'n l! îsl!ai'îdas ḷū aga'ñ l! gī'-īdaslagañan. Wa'giên gam tc!ā'nuē k!î'ɬ^{s}Añgañane.

Wa'giên na gut gutqā'ɬgut l! ga'nls tlał k!ā'lē skū'djî l' sq!a'-idani. Wa'giên łkia'gua gî'na ^{s}o'łił tcī'awas ^{s}a l' x̣īḷ'dalda qaod l^{s}ē l' gīdjai'ani. Slag^{u} kusī'dak!iä'gas l' kiä'q!agudan. Wa'giên l' kiaq!agu'tsi ḷū la l! kiā'tawagan. Nañ ī'l!adas kusī'da l' îsdai'an.

Wa'giên kiä' l' ḷū'da qaod ^{s}ai'gañ l' q!ē'îdan. Wa'giên ^{s}ai'gañ l' qe'îts ḷū l' q!ā'łūs giên sta l' qā'-idani. L' qā qaod sk!aiyā'n ^{s}an. l' qā'l!agan. Djī'wal yū'an ^{s}a gîq!o'ɬgañan. Wa'giên tc!ū lādj djîñ l' qē'as giên ^{s}a l' qā'-idan. Wa'giên la gu^{s}ē l' qā'ḷīs ḷū q!ā'tagañ la l' gī'djas^{s}aian. Wa'giên lī q!ā'tagan ^{s}ēdā's^{s}as ḷū yänañ^{s}ē'lan. Wagiê'n gu^{s}a l' tī'ḷīgan. Wa'giên lak!wā'nan la da'ñał gīłgīga'ñgwañgañane.

Wa'giên yä'nañas ^{s}a l' gī'ɬgīgañgwañ qaod l' k!ō't!ałs gam ^{s}an l' u'nsad^{s}añan. Wa'giên ā'dji lnaga'-i q!ātg^{u} l' gī'ɬgīdalł!agan giê'sta l' ga'wan ga'-i gu a. Wa'giên ā'dji yä'nañas qā'łiya sq!ên lnaga'-i xetg^{u} taqa'ogadas l! gudā'ñan. Xetî't wa'ḷūwan taqa'ogadas l! guda'ñgañan. ^{s}āl qoan wag^{u} taqa'odagaiani.

Lī'sḷūan wa'ḷū l! q!ē'yas stañ kiä l!ūdai'an. Wa'ḷū hîn g^{u} l' sūdā'^{s}wan "Ana'ñ ya^{s}e't gōs^{s}wā'nañgan l! qîñî'ntc!ūgan yā'nō xetē't taqa'ogadañ. K!wa l!a tlala'ñ kîlqê'ñîns^{s}atc!în," hîn l' sū^{s}ā'wan. Wa'giên wa^{s}a qas^{s}ai'yan. Wa^{s}a

[1] To use as a gang-plank.

And they went out to it. As they went out, the noise decreased. When they could no longer hear the cries, the canoe drifted about aimlessly. But they still heard the cries from the shore. And when the canoe got back, they heard them making a noise again. They were unsuccessful for two nights.

Then one of the old men again spoke. "Let us tell them to clean out the inside of the chief's house to drink salt water there," he said. So they began to clean it out. And they drank salt water there for two nights. Then they went out again. Then they went out to the many birds upon the log. At that time they saw Qā'kla's dead body lying upon it. They saw that there was much bird-manure upon him. And they took him into the canoe. And they brought his dead body to the town.

And the old men said, "Do not take him into the house." They said, "Put him on top of the house." So they put him on top of the house, as they had said. And they drank salt water below him for four nights. And when the four nights were over, he came to life on top of the house. Then they took him into the house. He became a shaman. And when they took him into the house, he acted like a shaman. And when they took him into the house, his old wife entered. But his young wife had married some one else. And when he performed as a shaman, the Cormorant, Sea-Gull, and ˢo-a' (a diver) came in to help him sing. These all settled upon the house. Only his old wife came back to him.

qasˢa'si kliäł kîlgawē'ˢēłdā-ālani. Kî'l da L! giūq!ē'sgatsi Ļū Luē' LAk!oa'nan wˢē qā'ˢōñgwañgañane. Dī'dasta L!ao hawa'n qaganxē'gansi L! guda'ñgañan. Wa'giên Luē' sîłgā'ñ wa'sta qā'L!agałsi Ļū ha'oîsîn qaganxē'gansi L! gadā'ñan. ˢāl stañ ˢadō' L! gī'ˢêsgasˢaiani.

Wa'Ļū ha'oîsîn L! q!ēya's sˢwan hîn sā'wan, "K!wa nañ yaˢê'ts giä na-i qā'łi t!ala'ñ kîlgî'ndaltc!în ˢa lˢā'ña L! t!Añ-aga'-i ˢan a," hîn l' sā'wan. Wa'gîñan lˢā'ña L! gî'ndaledani. Wa'giên ˢa L! tañā'gan. ˢāl stañ ˢa L! ta'ñagan. Wa'Ļū ha'oîsîn ˢa L! Lūqā'-itsˢaian. Wa'Ļū L!ao q!a'awē îñgᵘ xē'tadē qoa'nsi ˢan L! Lūqā'L!asˢaian. Wa'Ļū Qā'k!a q!ōt îñgᵘ Ļł'ndasi L! qä'ñan. La î'ñgᵘsi xetē't naˢa'-i la î'ñgut qoan L! qä'ñan. Wa'giên sta lā L! lā'Ļīgani. Wa'giên dī'da lnagā'-i, l' q!ōt L! lī'L!agalan.

Wa'giên L! q!ēya's, "Gam na'ga l' îsdā'ˢañˢō," hîn sā'wan. "Na-i î'ñgui ł îsda'ˢō," hîn l' sūˢā'wan. Wagîña'n la kîł gîña'n naas î'ñgui la L! îsdā'ˢawan. Wa'giên ˢāl sta'nsîñ la xētgᵘ L! tañā'gan. Wa'giên ˢālsta'ñˢēłs Ļū naas îñgᵘ l' xē'nanslaian. Wa'giên hit!a'n nagᵃ sta la L! îsdai'an. L' sˢā'ˢadan. Wa'giên nagᵃ la L! ˢā'slatc!as Ļū l' djā q!ēya'si la q!oł qatc!ai'an. L' djā'sq!añasi L!ao nañ q!a'lat ī'nˢēlan. Wa'giên l' sˢā'gas Ļū kliä'lū î'sgiên sq!ên îsî'n ˢo-ā' gia îsî'n la'ˢan sˢā'tc!agan. Na-i î'ñguiyū ˢē'dałīyagañane. L' djā q!ēya'si sˢun la gui stˢē'lan.

42. Ł̣djāñ and Guk!A'na.

At Dā'ñAngun,[1] Ł̣djāñ was a good hunter. And another person also knew well how to tie a canoe when they went ashore. So they always took him with them.

So he took this one with him. And they went out, — in all, four men. And they went out to Strong-Tide. And a large reef stood out of the water far out at sea. There they landed. They landed upon this reef, which was named Dā'añAn. And there were many hair-seals there. They clubbed those to death.

And the four of them were on the rocks. And they were not aware that the anchor-rope had become untied. And there were two spears on the island. There was also a small tool-box[2] there. Then the canoe blew away. The wind was north. And it was blown straight out to Gāsq°.[3]

Then they lived upon it. They made a shelter out of hair-seal-skins. Under this they lived. And they clubbed more hair-seals to death. Then they took part of the spear-handles. And they made a fire-drill. When it was finished, they started to make fire. And live-coals dropped from it. Then they lighted a fire. They lived there eight months. All that time the north wind blew. And there was no water to be had. Nor was there any dry food to be had. And they ate nothing but mussels. And they also ate hair-seal-meat. And they used the mussel-

Dā'ñangun lnagā'-i g^{u} Ł̣djāñ sai'ya-^{s}aiyagAn. WA'giên îsī'îsîn LŪ g^{u} nAñ t!ā'ł̣ada^{s}ai'yagañani. Ałdjī'AłŪ q!adA'ñ la L! îsdagī'īgañan.

Ałdjī' giê'nAn q!adA'ñ la l' îsdai'an. WA'giên l' sai-î'ns giê'nAn LuĒ' tc!aa-stA'nsañan. WA'giên TcŪ'djîgAs ^{s}ai'yū L! LŪ'qas^{s}aian. WA'giên q!At ^{s}aguī' qāL yū'An q!ē'djuL!agan. AłdjigA'-i g^{u} wA'giên L! ^{s}ā'sgadani. Ā'djî qaḶē' Da'añAn g^{u} L! ^{s}ā'sgadani. WA'giên xō'dē wAg^{u} qoa'nyuanani. Ałdjī' L! skik!ō'tAłgagañani.

WA'giên l' stAnsîñ xēd l' îsā'^{s}wan. WA'giên t!ā'ł̣a-i ^{s}a'-istA ^{s}ā'dAtsi gAm l' ^{s}ā'ndAñ^{s}añani. WA'giên kî'tawē sq!a-stA'ñ xēd idja'ni. LAA'sL!ē k!u'dju î'sînan xēd idja'n. WA'giên ā'dji LuĒ' xu^{s}ada'ni. Xao g^{u} k!udjā'awan. WA'-giên Gāsq° yā'-āo xū'^{s}as^{s}aiaian.

WA'giên wAg^{u} naA'ñgañani. Xō'dē q!Al L! îsda'si L! nā'AłigañAni. Ałdjī' xetg^{u} L! nā'ñgañan. WA'giên ā'dji xō'dē ha'oîsîn L! skî'k!otAłgagañan. WA'giên ā'dji kî'tawē t!ēdj wAst' L! îsdai'ani. WA'giên łkia'ga ^{s}An L! LA'o-łaian, L! LA'ołaiani. ^{s}ełgī's Ḷū hit!A'n L! łkiä'gan. WA'giên dā'dja-i wA'stA sL!uai'an. Wa'Ḷu hit!A'n L! tc!anā'wan. Qoñ q!ēstā'nsañan wAg^{u} nā'^{s}añani. WAk!iä'łū xao g^{u} tadjugī'īgañan. WA'-giên gAm ^{s}AnḶ qä'ñgañan. GAm tao î'sîn qā'^{s}Añgañan. WA'giên ta'xao gia s^{s}o'nan L! tā'gañan. WA'giên xō'dē kiē' î'sînan L! tā'gañan. WA'giên

[1] Said to be an old town near Klawak.

[2] The same word is used for an ammunition-box.

[3] Forrester Island.

shells for firewood. And they also put hair-seal into the fire. They lived there eight months.

And Ɬdjāñ had the head of a salmon in his little box. And he also had deer-tallow in it. They did not eat mussels again, because the breakers were large. Then a Raven sat on the roof of their house. They called to it. They said to it, "Come into the house." And it did so. It came in to them. And after they had roasted this salmon, they softened it with their teeth for (the Raven). They put it in front of it. And it ate. Then they said to it, "We have no food. Here is the last food. You are eating it." And they also gave it deer-tallow. It ate that also. Then it went away from them.

Early next day the man named Ɬdjāñ got up. When he got up, he heard a killer-whale come in front to blow. That killer-whale was named Ɬk!ū'sk!î.[1] And there was nothing with which to make fire. Then this Raven began to give them things. And the Raven sat on top of some floating driftwood which he gave them. And it drifted ashore below the place where they were living. Then the Raven flew away. And this killer-whale also sent ashore a piece of black whale bitten off as a present to them. And they broke up the driftwood with stones. And they used it for firewood. Then they cooked the hair-seal in the fire. And when it was done, they ate it. And they drank the water in the mussel-

tā'xawē q!al L! tc!ā'nuadagañani. WA'giên xō'dē hAN î'sînan tc!ā'nu ˢa-i L! î'sdagañan. Qoñ q!ēstā'nsañan WAGᵘ naxā'ñani.

WA'giên Ɬdjāñ ō tc!îla'-i ˢa tcīn qol lā'ña q!ē'ẋALa-i lā'ña ẋu'teîtc!añan. WA'giên gīA' î'sîn ˢa lā'ña ẋA'teîtc!añan. Ā'dji luwē' yū'Ansi Ałū' gAm tā'wē ha'oîsîn L! tā'ˢañan. Wa'ḷū yêł gia ā'dji na-i îñgᵘ q!ā'wan. WA'giên la'ˢAN L! ˢai'yañan. "Ana'gᵃ ł qa'tc!î," hîn-ō lA L! sudai'an. WA'giên la î'sînan gîña'n idja'ni. L!a q!oł l' qA'tc!aian. WA'giên ā'dji tcī'nē L! k!A'dōs giên la'ˢAN L! xA'ldjañani. WA'giên la xetgᵘ L! î'sdaian. WAgiê'nō Ałdjī' l' tā'gañan. Wa'ḷu hîn la L! sudai'an, "GAm tao t!alA'ñ daˢaˢA'ñgAñgua. Ao LAN tawē' ˢē'dAnegua. Ałdjī' wēd dAñ tā'gAñgua." WA'giên gīa'-i îsî'n lagᵃ L! gī'daiani. Ałdjī' î'sîn wA'giên l' tā'gani. WA'giên L!a'stA hit!A'n l' qa'galan.

WAdaalē'kᵘ sîña'-i Ɬdjāñ hîn nÀñ kiä's q!ā'łañan. L' q!ā'łūs ḷū xed sˢān kwa'L!agan l' gudā'ñan. Ha'odjî sˢā'na-i Ɬkū'sk!i hîn-ō l' kia'gan. WAgiê'nō gAm gîn Ał tc!ā'nua-i łña'-i qā'ˢAñgañgañan. WA'giên yê'la-iyū lagᵃ q!A'ñîdaˢwani. WA'giên t!ō'sîwal gī'sL!gAñ îñgᵘ yêł q!a'owaian. Lagᵃ Ał q!A'ñaˢwani. WA'giên l' îsaˢwa's xetgᵘ gī'sL!ˢawan. WA'giên yê'lē wA'stA ẋidA'n. WA'giên a'odji sˢā'nē î'sîn ku'ngia q!oq!ē'LA-i lagᵃ l' ˢā'ñk!atagAłˢawan Ał lagᵃ l' q!A'ñˢawan. WA'giên t!ō'sîlē ˢa-i L! k!A'nanAñgañani. WA'giên l' tc!ā'nuadaˢūgañan. WAˢgiên xō'dē waˢa l' L!'ñˢalAñˢūgañani. WA'giên ˢalA'nsLasi giên l' ta'oˢūgañan. WA'giên ā'dji tā'wē q!al ˢa ˢA'nḷē î'si hAnîsî'n l' nī'łˢūgañan. Dala's ḷū tā'xawē q!al ˢa ˢA'nḷē qoa'n-

[1] This is the Tlingit for the dorsal fin of a killer-whale.

shells. When it rained, there was much water in the mussel-shells. And they used to drink this. And when evening came, they went to bed. And they also ate this whale.

And next day driftwood again came to them. And the Raven was seated upon it. And it drifted ashore just below them. Then they took it away. And when they had broken it up with stones, they again lighted the fire. And they cooked the hair-seal in it. And they also cooked the whale. They ate it. And they did not give any food to Guk!A'na, because he had let the canoe drift away. They gave him a very little.

Every day wood came drifting along. And the Raven always sat upon it. After the men had been there eight months, they lighted the fire early. And they cooked a great deal of hair-seal. And they also cooked much whale. Then it was done. It was all cooked.

Then they did not give Guk!A'na any food. And when they did not give him any food, he went out. He saw a canoe coming. After he had looked for a while, he came in. At that time he had mussel-shells under his blanket. Then (he said), "So you are going to let Guk!A'na starve, are you?"[1] Then they asked him, "Did you really see it?" — "Yes," he said. When they went out, all saw it. And it landed beneath them. And all went down to it.

Then these three got into the canoe. But they left Guk!A'na there. And ˢîlgañani. WAgiê'nō l' nī'ɬˢugañani. WA'giên sî'ñias giên l' tē'sLuˢūgañan. WA'giên ā'dji kunē' îsîn l' ta'oˢūgañan.

WA'giên wA'daalēkᵘ ha'oîsîn t!ō'sîlē laˢa gī'sLdalaˢwan. WA'giên yê'lē wA- 5
î'ñgᵘ q!a'oaian. WA'giên la xetgᵘ djîɬī' gī'sLskadˢōgañan. WA'giên wA'stA l' î'sdaˢūgañan. WA'giên ˢa-i k!A'nanañ-ˢwasi giên ha'oîsîn l' tc!ā'nuˢūgañan. WA'giên ā'dji xō'dē waˢa L! L'ñˢalañ- 10
gañan. WA'giên kuna'-i hAN îsî'n L! L'ñˢalAñgañan. Aɬdjī' hAN îsî'n L! tā'-gañan. WAgiê'nō Gᵘk!A'ña gAM lagᵃ L! gī'daˢAñgañan. ā'dji LuE' l' gī'idas A'ła. Aɬdjī'Aɬu gAM lagᵃ L! gī'daˢañ- 15
gañan. WA'giên ɬña'n tc!ū'-ūdjū lagᵃ L! gī'dagañan.

Wa'ɫū sa'nɫans k!iä'-äɬ gᵃ t!a'osîla-i gī'sLdalgañan. WA'giên yê'lē wAî'ñgᵘ q!a'ogīgañan. Wa'ɫu qoña'-i î'sîn lā'ña 20
q!ēstā'nsaña-iˢēɬs ɫū wa'ɫū sîña'-i-i L! tc!ā'nawan. WA'giên xō'dē L! L'ñˢalañ-yuanAN. WA'giên kunē' L'ñˢalAñyuanAN. Wa'ɫū ˢalA'nsLaiani. ˢalA'nsLˢodjawani.

Wa'ɫū Gᵘk!A'na gᵃ gAM L! gī'daˢañan. 25
WA'giênō gAM lagᵃ L! gī'dans ɫū l' qa'gwalan. ɫū qā'ɫasˢas l' qä'ñan. L' qîñ qa'odiō l' qatc!ai'an. Wa'ɫu ta'xao q!al l' ˢolā'ñˢagañan. Wa'ɫu "Gᵘk!A'ña L! gu dalA'ñ ɫū'ɬałus." Wa'ɫu hîn la L! 30
kiä'nañan: "Dā gᵘ qêndjîɬī'ga." — "Āñ," hîn wa'ɫu l' sā'wan. Wa'ɫu L! îsˢā'gan ɫū L! wa'ɫuwAN qä'ñan. WA'giên L!a-xe'tgᵘ qā'L!agani. WAgiê'nō ˢa L! î's-dalsˢodjawan. 35

WAgiê'nō ā'L!das ɬˢu'nAɬ LuguI' īdja'n. WA'giên Guk!Aña' L!ao gᵘ hAN lA L!

[1] Meaning that a canoe was in sight.

they went away from him. Then he lived there alone. After he had lived there for a while, he saw a canoe coming. It landed below him. Then the men questioned him. "Do you still live?" they said to him. And he replied in the affirmative. "Yes, I am still living," he said. And they said to him, "Come with us." So they spoke to him. Then he refused. They were not his friends. So he refused. These were the Land-Otter-People. So he refused. "Shall we leave water with you?" they said. And he refused the water. He was afraid, because they were Land-Otter-People. And he said, "There is water with me." Then they left him.

And after they had lived there for a while, a canoe came for him again. And it landed beneath him. And he did not go down to it. He sat high up upon the rocks. And they called him down. And he was afraid of them. And after he had sat up there for a while, he went into the house. And he went to sleep. And this canoe went away from him. They, too, were not his friends. They were Ocean-People.[1]

And when he slept, he dreamed. He dreamed, "To-morrow they will come for you." Next day he saw a canoe coming. Then there were many people in the canoe. And it landed below him. Then he saw that they were his friends. Then they called to him. At that time he went down. Then they told him to get into the canoe. Then he got in with his friends. dā'ñan. Wa'giên la'sta l! luqā'-idan. Wa'giên l' s^{s}wā'nsîñ g^{u} nā'gañan. G^{u} l' nā qa'odō luqā'l!as^{s}as l' qä'ñan. Wagiê'nō laxe'tg^{u} l! luqā'l!agan. Wa'giên la'ał l! kiä'nañan. "Hawa'n dañ xē'naña-udja," hîn-ō la l! sudai'an. Wagiê'nō la îsî'n ā'ñan. "Āñ hawa'n dī xē'naña g^{a}," hîn-ō l' sā'wan. Wa'giên hîn la l! sudai'an. "Il!ał qā'ḷi," hî'nō la l! sudai'an. Wa'giên l' gwa'waiyan giên gam l' tawī'-îs^{s}añan. ałdjî'ału l' gwa'waiyan. Sla'gu xada'-iyū îdja'n. ałdjî'ału l' gwa'waiyan. "Gam g^{u} ^{s}anḷ dañg^{a} tlala'ñ î'nałñañus," hînō l! sā'wan. Wa'giên ^{s}a'nḷē g^{a} l' gwa'waiyan. Slag^{u} gia î'sîs ałū' ga l' î^{s}oa'gagañan. Wa'giên "Dī q!o'łū ^{s}anḷ î'djîñgua," hî'nō l' sā'wan. Wagiê'nō la'sta l! lū'qa-idan.

Wa'giên hit!a'n g^{u} l' nā qaod ha'oîsîn la'^{s}an luqā'l!agan. Wa'giên laxe'tg^{u} qā'l!agani. Wa'giên gam ^{s}a l' qas^{s}ā'^{s}añani. Sa ^{s}aguī' qwa'a-i îñg^{u} l' q!a'oūgañan. Wagiê'nō la^{s}an l! ^{s}ai'întl!algañan. Wa'giên ga l' î^{s}oa'gagañani. Wa'ḷu sa l' q!ao qa'odō na'ga l' qatc!ai'an. Wa'giên l' k!a'dēgañan. Wa'giên ā'dji luē' la'sta qā'-idan. ałdjiga'-i î'sînanō gam l' tawē' îs^{s}ā'ñan. Tcānxada'-iyū idja'n.

Wa'giên l' k!a'dēs ḷū l' qa'ñaiyan. "A'dał dī l! tā'ns^{s}añqasañ," hî'nō l' qa'ñaldjawan. Wa'daalēk^{u} luqā'l!as l' qä'ñan. Wa'ḷu ā'łdjîga-i tc!a-i qoa'nyuanan. Wa'giên l' xetg^{u} qā'l!agan. Wa'ḷu l' ta'olañ î'sîs l' qä'ñan. Wa'ḷu l!ao hit!a'n la'^{s}an l! ^{s}ai'yîñgañan. Wa'ḷu l!a'^{s}a l' qa'gan. Wa'ḷu lū'gu^{s}ē la l! qā'ḷihalan. Wa'ḷu hit!a'n ta'olañ

[1] See p. 363, Footnote 2.

And after they had gone along for a time with him, they came to the town.

Then they let him into his uncle's house. And they questioned him. "What have you been eating?" they said to him. "I ate nothing but mussels." They said to him, "Did you have water to drink?" — "I did as you did. I drank the water that fell into the mussel-shells. And a canoe also came out for me," he said. "Those were the Land-Otter-People," he said. "And they kept calling me. And I did not go to them. They were Land-Otter-People," he said. "Then they went away," he said. "And some time afterward, some again came to me. These were the Ocean-People," he said. "Then those people called for me. And I was afraid of them. Then they went away," he said. The end.

ał l' qaɬī'gan. Wa'giên la da'ñał l! lū'qa qaod lnagā'-i gᵘ l! ˢā'sgadani.

Wa'ɬu l' qā gia na-i ˢa-i la l! qa'tc!idaian. Wa'giên la'ał l! kiä'nañgañan. "Gū'sgiao dañ tā'gañan," hîn la l! sudai'an. "Tā'xawē sˢo'nanū łtagī'ni." "Dā gᵘ ˢanɬ nî'lgaña," hî'nō la l! sudai'an. "Dala'ñ wagī'ni gîña'n ū ł wagī'ni. Ā'dji tā'xawē ˢa-i da'lguwasi ˢa'nɬē waˢa î'sī ł nîlgī'ni. Wa'giên î'sîn ɬū dī'ˢan qā'l!asˢagangua," hînō l' sā'wan. "Slagᵘ xada'-iyū īdja'ngua," hînō l' sā'wan. "Wa'giên dī'ˢan l! ˢā'-āyîñgīnigua. Wa'giên gam ˢa ł qā'-ˢañgīnigua. Sla'gu īdja'ngua," hîn-o l' sā'wan. "Wa'giên wa'sta qā'-idanegua," hî'nō l' sā'wan. "Wa'sta ˢet qa'-aodō ha'oîsîn dī'ˢan gᵘ qā'l!agangua. Tcān xada'-iyū īdja'ngua," hînō l' sā'wan. "Wa'giên ałdjiga'-i xada'-i dī'ˢan łˢā'-igīni. Wa'giên ga dī łˢoa'gagînigua. Wa'giên wa'sta qā'-idanēgua," hî'nō l' sā'wan. Ao lan la ˢê'lgañ.

43. A Story of the Town of Ā'nagun.

The chief of the town of Ā'nagun[1] was named Yê'łasi. The people of that town were very numerous. (The chief) had ten nephews. There was also an old man (living with him). They were all chiefs. But he was the head chief. And all of the chiefs made feasts. One of them made a feast. They brought different sorts of food down out of the Stikine. They brought down cranberries, soap-berries, crab-apples, and dried fruits (or berries). And (the people) ate the host's food.

And they did not invite the town-chief. They did not honor his friends

Ā'-ānagun lnaga'-i gᵘ nañ ī'l!agidagan Yê'łasi hîn kia'gan. Lnagā'-i xadē' skˈulyū'anan. L' nā'dalañ lā'alan. Wa'giên nañ q!ē'ya îsî'n idja'n. L' ī'łña-gan. l! ī'l!adaˢodjawan. La sˢu'nō l!a'ˢan qadjā'gan. Wa'giên ī'l!adē wagia'gustˢ laganañdā'lgañan. l!a'giagᵘ lā'na laganañlā'gañgañan. Stî'kan ˢesta tā q!oa'lga-i l! q!ēłī'nt!algañani. Łai'ał ɣa'gᵘl!et k!a-i da'ñał ˢā'nɣîlada da'ñał l! q!ē'łnt!algañan. Wa'giên ā'nañ lagᵃnañlā'gans gia tā'wē l! tā'gañan.

Wa'giên ā'nañ qadja'si gam da l! dō'ˢañgañan. L' ta'olañ wa'ɬuan î'sîn

[1] A Tlingit town.

or his household, because his mind was proud. He made his mind great toward the town-people. So every time they made a feast, they did not call him. Although they made ten feasts, they did not call him. After they had failed to call him for some time, he became sick. After his sickness had lasted for a while, he died.

Then those chiefs made other feasts. They did not call his nephews after he was dead. Then (the nephews) questioned an old man. They said to him, "Qo'łga-it, what do you think about the way they treat us?" Then he said, "Well, chiefs, you two go and cut down a cedar." Then both launched their canoe. And they took two stone axes apiece. And they went thither. Then they cut a cedar down. Then they cut a fathom-length off of it. And they stripped off the bark. Then they put it into the canoe and started off. And they came home with it.

When they got home, they carried it up. And they brought it into the house. Then they questioned the old man again. They did not know what he wanted the thing for. They said, "What shall we do with it?" He said, "Carve it into the figure of a man. Put a tall dance-hat[1] upon its head." Then they began to work it. After they had worked it for a while, they finished it. He said, "Make a high place for it in the rear of the house." They did so. "Let me feel of it with my hands," he said. He was blind. And he felt of it. He said, "Have it set in the rear of the house. It is good. It is good."

la'gia na-i-tc!a-i la'ˢan L! nAñgā'-iłdaian l' gudAña'-i lā yuā'nAn A'ła. Lā'nas xa'dē ˢAn gu'dAñañ l' yū'Andaian. AłdjI'Ałū la'ganAns k!iäł gAm la'da L! dō'ˢAñgañan. L! lā'ganAñLAAłs k!iä'nAn gAm la'da L! dō'ˢAñgañan. GAm la'da L! dō'ˢAñ qaod l' st!ē'galan. L' st!ē qa-aod l' k!otā'lan.

Wa'ṭu ha'oîsîn gAm ga ī'L!adansga-i laganā'ñan. Wa'ṭu gAm l' nā'dAlAñ da îsî'n L! dō'ˢAñgañan l' k!otā'lan sîlē't A. Wa'ṭu nAñ q!eya's Ał kiä'nañan. "Qo'łga-it, gasî'no īL! L! ˢeda's ˢAn dAñ gudA'ñgAñ," hîn lA L! sudai'an. Wa'ṭu hîn l' sā'wan, "Djā kî'lsLa-i, dalA'ñ stAñ ł tc!ū skī'łgiL!înˢō." WA'-giên hit!A'n LuE' L! gī'djigaian. WA'-giên stAñ łˢa-L!ū stA'ñwan. WA'giên ˢa l' Luqā'-idaˢwan. WA'giên tc!ū l' skiqā'ˢwAn. WA'giên ẋia'lgisk!asgᵘ WA'-stA la l' skî'lgīL!aˢwan. WA'giên l' q!A'la l' Lsku'ngałaˢwAn. Wa'ṭu L!ao Lū'guˢē hit!A'n la l' îsdā'ˢwan. WA'giên Luqā'-idaˢwan. WA'giên lA dA'ñAł l' ˢā'sgadaˢwan.

L' ˢā'sgadaˢwas giên la l' łgī'îdaˢwan. WA'giên nagᵃ la l' łgī'sLdjaˢwan. Wa'ṭu ha'oîsîn nAñ q!eya's Ał L! kiä'nañan. Gī'na ˢAn l' sūs gAm ˢAn L! u'nsAd-ˢañan. "Gasî' nō L! ˢeda'asañ," hîn L! sā'wan. "NAñ xā'da dA ł la'Ał nī'djîñAñ. Skī'lē ł wˢē lā łgīdjū'diˢwan," hîn l' sā'wan. Wa'ṭu hit!A'n L! La'oliedAn. LA L! Laoł qaod lA L! ˢē'łgīdaian. "Tā'djgua ł lA k!iū' gîn Lā'ołałnaˢo," hîn l' sā'wan. WA'gîñan L! Laołai'ani. "K!wa la dī LAgudA'ndaˢo," hîn l' sā'wan. L' xA'ñqagagan. WA'giên la l' LA'gu-dañan. Hit!A'n "Ł tadjgua' l' q!a'o-daˢo. L' lāgᵃ. L' lāgᵃ," hîn l' sā'wan.

[1] One of those with many rings.

Then they set it up in the rear of the house. Then they put marten-skins around it. They had carved it into a representation of their dead uncle. "Now make a feast, chiefs. Have your uncle make a feast, chiefs," he said. Before they made the feast, he said, "They will ask you, 'Who calls us?' Say, 'Chip-Chief calls.'" He called it "Chip-Chief" because it was made of cedar. And they went to call the people. Then (the people) in the first house they entered asked, "Who calls?" they said to them. They answered, "Chip-Chief calls." Every time they entered a house, they said the same thing when they were questioned. Then they called all the people of the town. When they were through calling, all the chiefs came in.

After all had seated themselves, one of the servants went up to Chip-Chief, and while standing near him, he said to him, "What shall the chiefs eat?" And although (the chief) did not speak to them, he spoke to himself. Turning towards the fire, (the servant) said, "The chief wants us to give them cranberries." Then they set out ten boxes of cranberries. The house was full of different kinds of fruit. Then they began to set these in front of them. Then they ate them. When they had finished, they stopped.

Then one went up to him again. Then he again spoke to him. And when he turned from him to the people, he said, "The chief wants dried berries given to them." Then they set out dried berries. Then they softened them in water. When this was done, they began to set more before them. They

Wa'giên hit!a'n tā'djgua sa la l! la'ołq!awan. Wa'ɫu hit!a'n la s!adō' gîn l! î'steîdan k!ū' dañuła'ñ a. Qā'ñdō s!an l' nī'djîña!s!wan l' k!otā'lan da a. "Hai lag!anA'ñ!s!u ła, kî'lsla-i. Qāñ ł laganA'ñda!s!o, kî'lsla-i," hîn l' sā'wan. l! la'ganañanqasa's kuna'st! hîn l' sā'wan, "Gī'stō sū'gañ hîn dala'ñ l! kiä'nañasañ. s!Q!ē'ao ī'l!adas a, hîn l! sū'uga." Tc!ū l' īdja'n ałū' q!ē'ao ī'l!adas hîn la l' kī'adaian. Wa'giên l! lā'ganañagan. Wa'ɫu gi-ē l' īdjiłā'gañ!s!was s!a la l! kiä'naña!s!wan. "Gī'stō sū'gañ," hîn la l! sudā'!s!wan. "Q!ē'ao ī'l!adas a," hîn xa'ñg!ułan l' su!s!ā'wan. Na-i s!a-i l' î'stc!i!s!was k!iäł hîn l! sū'gañan la l! kiä'nañ!s!was ɫū. Wa'ɫu lnagā'-i s!a'sk!!uan l' sū'da!s!a'sla!s!wan. L' sū!s!ē'łgī!s!was ɫū hit!a'n wa'!s!a ī'l!adē wa'ɫuan îstc!ai'an.

l! wa'ɫuan l!aos ɫū gī'djida-i s!wan q!ē'ao ī'l!agidas s!a qatc!ai'an. La q!oł l' gia'as ɫū, "Gū'sū l! ī'l!agidas tā'asañ," hîn la l' sudai'an. Wa'giên gam l!a l' gū'suwans k!iê'nan gî'ñgañ l' gū'-ūsugañan. "La'sta q!a'tgui l' qasa's ɫū ła-i nañ ī'l!agidas l! tā'alg!a," hîn l' sā'wan. Wa'giên hit!a'n łā-i tc!îsłā'ał l! î'sdas!aian. Tā q!oal ał na-i sta'ogagan. Wa'ɫu hit!a'n ałdjī' l! xetî't l! î'steîdani. Wa'ɫu hit!a'n ałdjī' l! tā'gañani. ałdjī' l! ta!s!ē'łgīs ɫū lan l! wa'gan.

Wa'ɫu ha'oîsîn la!s!a nañ qatc!ai'an. Wa'ɫu ha'oîsîn la l! gū'-ūsugañan. Wa'giên la'sta s!a'nɫslas ɫū, "s!an ẋî'lada nañ ī'l!agidas l! ta'alg!a," hîn l' sā'wan. Wa'ɫu s!ān ẋî'ladē l! î'sdas!agañan. Wa'ɫu hit!a'n l! lagai'îdani. ałdjī' s!ē'łgīs ɫū ha'oîsîn l!a xetî't l!

also ate these. After they had eaten for a while, they stopped.

And one went in to him again. Then he spoke to him. After he had spoken to him for a while, he said from where he stood, "The chief wants soap-berries given to them." Then they brought the things (trays), and put soap-berries into them. And they stirred them up. After this was done, they set these before (the people). They also gave them spoons. And they ate the soap-berries with them.

And after they had finished eating these, another went up to him. And he again talked to him. He said, "The chief wants them to eat crab-apples." Then they set out ten boxes of crab-apples. And they also set these before them. And they gave them spoons for it. And they ate with them.

After they were through eating this, one went up to him again. And he spoke to him. Although (the image) did not speak to them, this man himself spoke for him. And when he was through speaking, he said, "The chief wants meat given to them." Then they set out ten boxes. And this (food) was also already cooked. They set it in front of them. And they also ate this. And after they had eaten for a while, they were through. Then they took these from in front of them.

And when this was almost over, one went up to (the image). And he spoke to it. And after he had spoken to it, he again spoke to himself. And after he had finished speaking to himself, he said, "Chip-Chief is going to hold ten feasts. He does not want you to go away from here."

î'sdiîdani. Ałdjī' îsî'n L! tā'gani. L! tā qa-aod LAN L! WA'gan.

WA'giên ha'oîsîn la^{s}a nAñ qatc!ai'an. Wa'ḷu ha'oîsîn la L! gū'sugañan. G^{u} la L! gū'su qaod, "Ẋa'g^{u}L!ēdō nAñ ī'L!adas L! tā'algAñ," hîn wā'djîstAhAN l' sā'wan. WA'giên hit!a'n ^{s}An gîn L! î'sdagañan. WA'giên hit!a'n ẋa'g^{u}L!da-i w^{s}ē L! îsdai'ani. WA'giên ^{s}a L! ẋî'sgadani. ^{s}ē'łgīsi ḷū hit!a'n L!a xetî't L! îsdai'ani. WA'giên sLā'gwal î'sîn ^{s}AN L!ag^{a} L! î'sdaian. WA'giên wa'ał ẋa'g^{u}L!dē L! tā'gan.

WA'giên Ałdjī' L! tā'gīs giên ha'oîsîn la^{s}a nAN qatc!ai'an. WA'giên ha'oîsîn la L! gusā'wan. "K!A-i nAñ ī'L!agidas L! tā'algAñ," hîn l' sā'wan. WA'giên k!A-i tc!î'sLaał ḷ! xā'sLs^{s}aian. WA'giên Ałdjī' î'sîn L!a xetî't L! îsdai'an. WA'giên ^{s}AN sLā'gwAl L!ag^{a} L! îsdai'an. WA'giên wa'ał L! tā'gan.

Ałdjī' L! tagī's ḷū ha'oîsîn la^{s}a nAñ qatc!ai'an. WA'giên la l' gū'sugañan. WA'giên gAm L!a l' gū'su^{s}Ans k!iä'nAN anA'ñ ī'łña gî'ñgañ gū'sugañan. WA'giên gî'ñgañ l' gū'sugīs ḷū hîn l' sā'wan, "Kia' nAñ i'L!agidas L! tā'alg^{a}." WA'giên kiē' tc!îsLa'ał hAN îsî'n L! î'sdas^{s}aian. WA'giên Ałdjī' îsî'n ^{s}ā'lAñgīgani. WA'giên L!a xetî't Ałdjī' îsî'n L! îsdai'ani. WA'giên Ałdjī' îsî'n L! tā'gañan. WA'giên Ałdjī' L! tā qaod LAN L! WA'gan. WA'giên L!a xē'tîsta L! îsdai'ani.

WA'giên LAN ^{s}ē'lañqasas ḷū la nAñ qatc!ai'an. WA'giên la l' gū'-ūsugañan. WA'giên la l' gū'sugīs ḷū gî'ñgañ îsî'n l' gū'-ūsugañan. WA'giên gî'ñgañ l' gū'sugīs ḷū hîn l' sā'wan, "Q!ē'ao ī'L!agidas la'ganAñLa'ała'ñqasagan. GAm adjī'st^{s} LAguī' dalA'ñ l' î'sîł^{s}Añg^{a}."

Then they went out. After two days, he called them again. At that time they did not ask who called. Then all the chiefs went in again. Then they again ate food. They ate all sorts of things. There were ten different kinds of food. All that time they made him speak. After he had called them to ten feasts, he was through.

Then all the town-people honored him. When they, in turn, invited people to a feast, they went in first to them (the nephews). Then all the chiefs came to love them. They came to love them very much. When their minds were glad because they loved them, they wanted to give them halibut.[1]

Then four of them (the people) launched a big canoe. And there was a small island in front of the town. And no bait was to be found. Then they looked about in the water around the small island. At that time the bow-man saw a devil-fish at the bottom. And he took a stick for it. And he struck at it. And he took it into the canoe with the stick. Then they took stones. They fastened the ropes to these. Then (the bow-man) took off the skin of the devil-fish. And he gave some to the others in the canoe. He also kept some for himself. Each of them had three hooks. Then they fastened the devil-fish to the hooks. And each got through with his hooks. Then they fastened hair-seal stomachs to them. Then they placed large sticks right over the places where the hooks were. When these things were done,

Wa'ɫu hit!a'n l! îsā'gan. Ałdjiga'-ista ˢāl sta'ñˢēɬs ɫū ha'oîsîn l' lā'ga-nañan. Wa'ɫu gam la'ał l! kiä'nañ-ˢañˢawan. Wa'ɫu ha'oîsîn ī'l!adē wa'-ɫuwan wˢē ˢo'stAtc!awan. Wa'ɫu ha'o-îsîn gîn l! tā'gan. Wa'-aɫuwan l! tā'gan. Tā q!oa'lga-i wa'ɫuwan tc!î'-sɫaałdālgañan. Wak!iä'ɬ la l! gîñgū'-sugañan. L' la'ganañɫa'aɬˢiɬawas ɫū wa'ɫu ɫan la ˢē'ɬañan.

Wa'ɫu hit!a'n lnagā'-i xa'dē wa'-aɫu-wan la'ˢan ya'gudañgañan. Wa'gîñan l! lā'ganans giên lˢē l! î'stc!îɫāgañ-ˢūgañan. Wa'ɫu ī'l!adē wā'ɫuwan l' qōiˢē'ɬdaˢwan. Yê'nk!î la l! qōiˢē'ɬda-ˢwan. La l! qō'yadaˢwas ał gū'dañē lā'ˢwas ɫū xa'gu î'sîn l! tā'dē da l' gudA'ñˢawan.

Wa'giên hit!a'n l' sta'nsîñ ɫū giqō'na l' gī'tc!igaˢwan. Wa'giên lnagā'-i xetgᵘ gwa-i ẋagā'ñan. Wa'giên gam djîl qä'ñgañan. Wa'ɫu gwai'ya ẋaga'nsi ˢa-i tcāngᵃ l' qê'ñgaˢūdjañan. Wa'ɫu nū tcan q!a'owē sq!ê'ñgua lā'na l' qä'ñan. Wa'giên sq!ā'ñu la'ˢan l' îsdā'ˢwan. Wa'giên la l' kî'daˢwan. Wa'giên la l' kî'q!atɫîgan. Wa'ɫu î'sîn qwa'a-i ɬ' î'sdaɫīˢawan. Ałdjī' hit!a'n l' q!ē'tc!îdaˢōgañan qwa'a-i a'ɬa. Wa'ɫu nawē' în wast' l' dā'ñˢūgañan. Wa'giên t!ā'ñ-gwal!asgᵃ djîga'n l' î'sdaian. La îsî'n q!ēna'ñ djîga'n îsdai'an. L' wa'ɫuwan gia t!a'olē ɬgaɬˢu'naɬaˢawan. Wa'ɫu l!ao hit!a'n t!a'ola-i gᵃ nā'wē l' kiū'-t!asˢawan. Wa'giên l' wa'ɫuwan t!a'olē a'ñˢa ˢē'ɬgīdaˢoan. Wa'giên xō'dē k!îdj wagᵃ l' kiū'tcîgadañˢawan. Wa'giên t!a'olē ya sq!ā'ñu sq!a'qēda la sq!ā'wañ-

[1] A second story seems to have been joined on at this point. Probably the two were put together because the events happened at the same town.

they went seaward from the island. And they began to put their hooks into the water.

After they had dropped them, they landed on the island. And they watched their floats. They looked at them for a long time. And while they looked at them, the sun was going down. When the sun was very low, something black came towards them from a distance. After it had floated upon the surface of the sea to the side of the canoe, they saw that it was a land-otter. Then the man in the bow took it into the canoe.

After he had taken it in, they went out to their hooks. And he took the stomach into the canoe. Then he fastened the land-otter to the stomach. And he threw them both into the water. Just as he threw it, the halibut bit his hook. His stick (float) went down into the sea. Then he went there and pulled up (his line). Three big halibut were upon it. And when he had pulled one of them out of the sea, he clubbed it. When it was dead, he put it into the canoe. After that he pulled another out. He also began to club this one. And when that was dead, he put it into the canoe. Then he pulled out another. And he clubbed it. And when it was dead, he took it into the canoe.

Then he unfastened the land-otter. And when he had unfastened it, he said to one of them, "You, too, fasten it to yours." Then he also fastened it to the stomach. And just as he let it into the water, the halibut bit his hook. On his hook were three halibut. He pulled them out of the water, and

ˢawan. Aɬdjī' la ˢē'ɬgīˢwas ɻū q!a'dagui gwai'ēstA l' LŪ'qAsˢawan. WA'giên A'ña l' î'sdagīîdaˢwan.

L' î'sdaˢeɬgīˢwas ɻū gwai'yē ˢa l' LŪ'qagAɬˢawan. WA'giên ˢa A'ñˢa l' ɬA'tc!uˢugañan. WA'giên ˢa A'ñˢa l' ɬAtc!îhA'n-nsqadaˢwan. WA'giên hawa'n ˢa A'ñˢa l' ɬA'tc!uˢugAndan xēt q!ē'sgadan xēt ˢaguī' djū'yē q!ē'sgAts ɻū wa'djgustˢ laˢa gîn ɬˢAɬ î'sdalˢawan. ˢā'yawē q!Al gut ˢa Luē' dōl ˢAn gīL!A'gᵃL!as ɻū slA'gu î'sîs l' qêñˢā'wan. WA'giên hit!A'n sqê'ñgua lā'na l' ɻā'ɻigAn.

La l' ɻā'ɻīgīs ɻū q!A'tsi ˢa A'ñˢa l' LŪ'qasˢaˢwan. WA'giên k!īdj A'ñˢa l' tc!ā'ɻigan. WA'giên hit!A'n k!ī'djî gA sLAgwa'-i l' kiū'ɻsgadan. WA'giên wADA'ñAɬ l' kiā'dagaian. La l' k!ā'dagAs-qā'ɬīyan xagᵘ t!a'olē lā q!ō'sgadani. Sq!ā'ñwē lā gō'ˢasLAgaian. WA'ɻu ˢa l' LŪ'qasi ɻū hit!A'n A'ñˢa l' dA'ñîdani. Xagᵘ yū'Anda ɬˢu'nAɬ t!a'olē ˢa-i lā xā'djawani. WA'giên sˢwān l' dA'ñAntc!îL!as ɻū la l' skī'dAñgañan. L' k!ō'tlAɬs ɻū hit!A'n LŪ'guˢē la l' dAñgwa'ɻigAn. WA'stA nAñ sˢwān î'sîn l' dAñA'ntc!îL!agan. Ałā'nîs hAn îsî'n l' skidA'ñidan. WA'giên l' k!ō't!Aɬs giên LŪ'guˢē la l' îsdai'an. WA'giên haoîsî'n nAñ sˢwān l' dAñA'ntc!îL!agan. WA'giên la l' skīdA'ñidan. WAgiê'n k!ō't!Aɬs ɻū Luguˢē' la l' îsdai'an.

WA'giên sLAgwa'-i ˢest' l' LA'adani. WA'giên ˢa'-istA l' ɻa'adagīs ɻū, "Dā îsî'n ɬ giā'ñ gᵃ l' kiū'ɻsgAt," hîn l' sˢwān l' sudā'wan. WA'giên la îsî'n k!ī'djî gᵃ l' kiū'ɻsgadan. WA'giên LI tcān gᵃ l' î'sdaL!as ɻū la'gia gᵃ q!o'sgadan. Lā'gia ˢa-i îsî'n xa'gu ɬˢu'nAɬ xadjā'wan. L' dA'ñAndjîɬas giên l' skîdA'ñîdañan.

clubbed them to death. And when they were dead, he took them into the canoe. They had only one club, and that was in the shape of a land-otter. Therefore the land-otter came floating to them.

And when he had unfastened it, he gave it to the third. He said to him, "You, also, tie it to yours." And he tied it to the stomach. And while he was in the act of putting it into the water, his float also went down. Then he pulled up his hooks. These halibut were not strong. They were big, but weak. Then he took all into the canoe. And the three stopped fishing, because the canoe was full.

Then he gave the land-otter to the one in the stern. And he also fastened on the stomach. As soon as he had thrown it, his float went down. They were directly in front of the town.

And when the tide was low, the small children went down upon the beach to play along with a grown person.

And after the man in the stern had pulled his hooks out of the water, he clubbed (the halibut). And he put them into the canoe. And each one killed three halibut. And the canoe was full. Then they stopped fishing. When the canoe was full, the man in the stern said, "Let us go home." And they started home. It was very calm.

And when they came near the shore, the children playing there saw them. And when they saw them, they said, "Look at the land-otters swimming this way!" (The children) took stones and threw them at them. Then they looked at (the children). They were in their

Wa'giên tia's giên lū'gu^{s}ē l' î'sdagañan. Sidjē' la tīs^{s}wā'nsîña^{s}wani. Wa'giên sla'gu da la nī'djîña^{s}wani. Ałdjī'ałū slag^{u} la'^{s}an gī'l!ag^{a}l!a^{s}awan.

Wa'giên ^{s}a'-ista l' la'adagīs giên ā'nîs g^{a} îsî'n la l' ļ'slaian. "Dā îsî'n ł giā'ñ g^{a} l' kiū'ļsgat," hîn la l' sudai'an. Wa'giên kł'djî g^{a} la l' kiū'ļsgadan. Wagiê'n hawa'n tcāng^{a} l' î'sdagandan la'gia sq!ā'ñwa-i îsî'n gō^{s}ā'slagaian. Wa'giên a'ñ^{s}a l' da'ñîdan. Ā'dji xagwē' gam dagwi^{s}ā'ñgañan. Yū'andasi kłiä'nan ^{s}ā'gagañan. Wa'giên lū'gu^{s}ē a'ñ^{s}a l' î'sda^{s}odjawan. Wa'giên lan l' ł^{s}u'nał l' xa'o^{s}awan luē' staha'ñqasasi a'ła.

Wa'giên t!ā'ñgua lā'na g^{a} îsî'n sla'guē l' ļ'slaian. Wa'giên la îsî'n kł'djî g^{a} l' kiū'ļsgadan. La l' k!ā'dagagandan sq!ā'ñwē lā gō^{s}ā'slgaiani. Lnagā'-i xetg^{u} djîłī' l' wa'^{s}wan.

Wa'giên tcaw^{s}ē'łs lū l! ^{s}asī'dala nā'ñal!aas^{s}aian l! ļa'qeda da'ñał han îsî'n.

Wa'giên t!ā'ñgua lā'na îsî'n giā'ñ dañxal!ā'łas giên a'ñ^{s}a l' skida'ñgañan. Wa'giên lū'gu^{s}ē a'ñ^{s}a l' îsdai'an. Wa'giên l' s^{s}un xag^{u} ł^{s}u'nał l!dā'^{s}ugañan. Wa'giên luē' sta'gani. Wa'giên lan l' xawā'^{s}wan. luē' stadjîłī's ļū, "K!wa luqā'-id^{s}ō," hîn t!ā'ñgua lā'na sā'wan. Wa'giên l' luqā'-ida^{s}wan. ļai'yaiyan.

Wa'ļu lîga'-i ^{s}a doaña'-i^{s}ełs ļū l^{s}ē l! qē's^{s}a^{s}awan, l! ^{s}ā ẋa'dala nā'ñan a. Wa'ļu la l! qê'ñ^{s}was ļū, "Ya-a slag^{u} q!ē'gal!āgā-ā," hîn l! sugā'ñan. Wa'giên qwa l! îsda's giên l^{s}ē l! k!a'da-^{s}ogañan. Wa'ļu l!a l' qê'ñ^{s}ūgañan. luē'gu^{s}a a'ñ^{s}a l' î's^{s}ugañan. La l!

canoe. (The children) frightened them, and they went back to the island where they had been fishing. Then they let down their anchor, and floated there.

After they had floated there for a while, the man in the bow said, "Let us go there again." Then they drew the stone into their canoe. And again they went thither. Again the children were playing there. And when they came near the land, they again said, "Look at the land-otters swimming this way!" Then all the people of the town again threw stones at them. And they again returned to the island where they had anchored. And they let down their anchor there. And they floated there.

Then they were surprised at themselves. They thought that they had become land-otters. And while they were floating upon the ocean, evening came. At dawn the one in the bow jumped into the sea. He became a land-otter. Then the next one stood up, and he, too, jumped out of the canoe. Then the next one also rose, and jumped into the water. And the one in the stern jumped in last, after them. And each of the four became a land-otter. They became land-otters, because they used the land-otter for a float.

When they were lost, (the people) went in search of them. They came to their canoe. They had filled their canoe with halibut. They saw it. When they saw that the canoe was empty (of people), they did not touch it. They were afraid to touch it. And they went away. When they arrived at the town, they were questioned. k!aɬ^{s}wa'gAła^{s}was giên giag^{u} l' xa'o^{s}awan ^{s}a gwai'yē ^{s}a l' Luqā'^{s}wan. Wa'giên tl!ā'ɬē wAg^{u} l' q!ē'sLga^{s}was giên g^{u} l' gai'yîñ^{s}ūgañan.

G^{u} l' gai'yîñ^{s}ū qaod hîn sq!ê'ñgua lā'na sā'wan, "Ha'oîsîn ^{s}a tlalA'ñ Luqā'-idjîn." Wa'giên Lū'gu^{s}ē qwa'a-i A'ñ^{s}a l' îsdā'^{s}wan. Wa'giên ha'oîsîn ^{s}a l' Luqā'-ida^{s}wan. ^{s}ā'aga-i wa'ɫu îsî'n wAg^{u} nā'ñan. Wa'ɫu ha'oîsîn l' gī'tc!î-gAłdal^{s}was ɫū, "Ya-a sLAg^{u} q!ē'gaL!a-gañ," hîn L! sā'wan. Wa'giên ha'oîsîn qwa aɬ lnagā'-i ^{s}ā'sk!^{u}An l' k!A'nɬū^{s}awan. Wa'giên ha'oîsîn sîɬgā'ñ gwai'yē ^{s}a giag^{u} l' gai'yîñ^{s}awan l' Luqā'L!a^{s}awan. Wa'giên tl!ā'ɬī wAg^{u} l' q!ē'sLaga^{s}wan. Wa'giên g^{u} l' gai'yîñ^{s}awan.

Wa'ɫū ^{s}Añ l' q!A'lsLa^{s}wan. L' sLigu^{s}ē'ɬ^{s}wañ l' gudA'ñ^{s}awan. Wa'giên gai'yîñgAndan sî'ñiaiyAn. Sa'-anɫans ɫū sq!é'ñgua lā'na tc!î'patgaian. L' sLîgu^{s}ē'lan. Wa'giên ā'djgust' lā'na îsî'n gia'gAn giên la îsî'n tc!î'pAtgaian. Wa'giên ā'djust' lā'na îsî'n gia's giên l' ^{s}ā'tagaian. Wa'giên tlā'ñgua lā'na îsî'n L!a ɫ^{s}a ^{s}aguī' ^{s}ā'tagaian. Wa'giên l' stA'nsîñ^{s}wan l' sLgu^{s}ē'ɬ^{s}awan. SLîgwē' l' gigā'ñwadiîda^{s}wan aɬū' l' sLîgu^{s}ē'ɬ-^{s}awan.

L' gōs^{s}wā'nAñ^{s}was ɫū hit!A'n la'da L! dēyā'ñîn^{s}awan. Wa'ɫu ā'dji Luwē' ^{s}An lā'ña L! Luqā'L!a^{s}awan. Wa'ɫu ā'dji xagwē' wa'aɬ lA sta'oga^{s}awan. Wa'giên lA L! qê'ñ^{s}ūgañan. Luē' q!al-gai'însi L! qêns giên gAm ^{s}a L! lā'gañan. ^{s}a lā'g^{a}ga-i g^{a} L! ɬ^{s}oa'gaiyäni. WAgiê'n stA L! Luqā'-idan. Lnagā'-i g^{u} L! ^{s}ā'sgAts ɫū la'aɬ L! kiä'nAñ^{s}awan. "GAm g^{u} lA

(The people) said, "Did you not see them?" And they said, "The canoe is floating by that small island, and it is full of halibut." And although the island was small, they thought they were upon it. And they did not trouble themselves about them any more. And they did not hunt for them upon the island. And they never came back.

dalA'ñ qê'ñ^{s}Añ^{s}awa," hîn lA L! sudā'^{s}wan. WA'giên hîn L! sā'wan, "U gwai xagA'ns g^{u} LuĒ' gai'îñgAñ wA'giên xag^{u} Ał sta'ogagAñ." WA'giên gwai'yū ẋA'djūsi.kl!iä'nAn îñg^{u} l' î's^{s}wan L! gudA'ñgañan. WA'giên lag^{a} L! qaiî'nsLa^{s}awan. WA'giên gAm gwai'yē îñg^{u} lA g^{a} L! daiyî'ñ^{s}Añ^{s}Awan. WA'giên LAn siłgā'ñ l' stī'ł^{s}awan.

44. The Man who was carried off by the Land-Otters.

There was a certain man at the town of Gwaiyū'.[1] His name was Qa'k!a.[2] He had many children. When it was calm at sea, he left the town. And far from the town was a point of land. Near this was a harbor. When he came around the point, he saw some Land-Otters swimming about. Then some of them made a great noise. Then he spoke to his wife. "They are calling for me," he said. At that time he took off his clothing. Then he stood up. She said to her husband, "What is the matter with you?" Then she seized her husband. He said, "Let me jump in. They are calling me." Then, although his wife was unwilling, he jumped in. Then her husband came up in the midst of the Land-Otters. They took him on account of his name Qa'k!a. And they crossed to Point Sī'k!a[3] with him. They came from Point Sī'k!a to get him.

Then his wife went back. Her children were with her. She had three. And when she arrived, they questioned her. They came down even to the

Gwaiyū' lnagā'-i g^{u} nAñ ī'łña idja'n. Qa'k!a hîn l' kia'gan. L' gī'dalAñ qoa'nAn. Ła-iyū'Ans Łū lnagā'-i stA l' tc!idē'idan. WA'giên lnagā'-i stA wā'djgua LAg^{a}-ku'ndjawan. Ā'łdji gū'-ūdō ^{s}awa'tc!aiani. Kun ^{s}adō', l' gī'djiL!as Łū sLA'g^{u} q!ē'gAndals l' qä'ñan. Wa'Łu îłī' taqa'ogAtyū'anani. Wa'Łu hîn djā'Añ l' sudai'an, "Dī'^{s}An L! ł^{s}ai'yañgua," hîn l' sā'wan. Wa'Łu hit!A'n gînAgiê'ndas stAga'ñ l' dā'ñan. Wa'Łu l' gia'gan. "Gasî'nL!ao dAñ ī'djîn," hîn Lā'lAñ l' sudai'an. WA'giên hit!A'n Lā'lAñ l' gīdjigī'łdaian. "K!wē ł dī ^{s}a'dagada. Dī'^{s}An L! ł^{s}aiyā'ñgua," hîn l' sugā'ñan. L' djā l' qō'yadas t!Alg^{a} hA'nō hit!A'n l' ^{s}a'tagaian. Wa'Łu sLigwa'-i q!ē'gAndalsi qā'łi^{s}a l' Lā'lAñ Ł'djîL!agan. L' kiē' ^{s}ag^{a} lA L! îsdai'an Qa'k!a hîn l' kia's ^{s}ag^{a} A. WA'giên Sī'k!a-kun ^{s}a la dA'ñAł L! Ludō't!adjan. Sī'k!a-kun stō ^{s}a la L! tā'nL!agan.

WA'giên l' djā sîłgā'ñ Luqā'-idan. L' gī'dalAñ la'Ał īdja'n lā'ña ł^{s}u'nalani. Wa'Łu l' ^{s}ā'sgAts Łū Ał L! kiänā'nan. L' s^{s}ā'-iłdalL!as Ałū' q!ā'tag^{a} hAn la L!

[1] A town below Sitka.

[2] See p. 523. Qa'k!a seems to have been a favorite name with the Land-Otters.

[3] See p. 487, Footnote 2.

beach to her, because she was weeping. They said, "What has become of your husband?" She said, "When we came to some Land-Otters swimming about, he said they were calling him." They said to one another, "What shall we do?" All entered the house of the chief and they talked it over.

At that time a certain one went hunting. And when he got to Point Sī'kla, some one was heard calling.[1]

(Qa'kla) was there a long time (with the Land-Otters). When the (Land-Otters) returned from fishing, he came down to the beach to meet them. At that time an old woman was sitting in the corner. She said to him, "When they go to fish, do not get dry stuff for firewood. Get nothing but wet things." Still he got dry stuff for firewood. Then they returned from fishing. The whole town returned into the chief's house. When they got back from fishing, he lighted the fire for them.

When they came near, he went down to meet them. He said to them, "Do not come ashore." He said this, although he was not angry. They were very much afraid of him. They were afraid of him because he had a stick in his hand and was a human being. Then they said to him, "We are cold, Qa'kla. Let us come ashore because we are cold." They obeyed his words. Then he said, "Now come ashore." Then all entered the house. Then they struck their tails into the fire in drying themselves, for they were wet. The firewood went out quickly, because it was dry. Afterwards they made a fire for the things they had ˢo'stasˢaian. "Gasî'nō dañ lāl ˢe'tudjañ," hîn la l! sudai'an. Slagᵘ q!ē'gandals ˢan tlala'ñ luqā'l!agan ḷū la'ˢan l! łˢai'yan hîn l' sugA'ñgua," hîn l' sā'wan. "Gasî'nō l! ˢe'tsañ," hîn-ō wa'ḷu gᵘ l! sū'dagañan. Wa'ḷu hit!a'n nañ ī'l!agidas gia na-i ˢa-i l! ˢo'stat!aian. Wa'ḷu ˢedē' l! qa'ogaian.

Wa'ḷu nañ sˢaiyä'nan. Wa'ḷu Sīk!ᵃkun ˢa qasī' ḷū nañ kiä'gans l! gudā'ñan.

Lāa gᵘ l' idja'ni. l! xaoî'ntc!ūs ḷū q!ā'tagᵃ han l!a l' dō'l!asgañan. Wa'ḷu ku'ngada nañ q!ē'ya q!aowai'an. l! xaogA's t!ał "Gam gî'na x̣î'la tc!ā'anuˢadaˢañ. Gîn t!ēł sˢu'nan ł tc!ā'nū ˢan îsta'n," hîn la l' sudai'an. Wak!iä'nan gîn x̣î'la tc!ā'nu ˢan l' îsdai'an. Wa'ḷu l! xa'o-întc!awan. Lnagā'-i ˢask!ᵘ han ā'nañ ī'l!agidas gia na-i ˢa-i xaoî'ntc!ugañan. Wa'ḷu l! xaoî'ntc!ūs ḷū tc!ā'nuē l!a k!iū' l' sîsˢai'ani.

Wa'ḷu l! skada'lsi ḷū l!a l' dō'l!asˢaian. "Gam l! skadā'ñˢō," hîn l!a l' sū'dagañan. Gam ˢan l' qā'łiłdansik!iä'nan l' sū'gañan. Lagᵃ l! łˢoa'gayūangañan. Łk!iên gia l' sq!agA'ns ałū' lagᵃ l! łˢoa'gagañan l' xada's ała'. Hit!a'n l!a sū l' îsˢī'łs ałū' lagᵃ l! łˢoa'gagañan. Wa'ḷu hîn la l! sū'dagañan, "l! x̣ui'ga, Qa'kla. K!wai ł hak!wa'n l! l!'skada." l! x̣uis ała' l' kî'lga lā l! gu'tagidañan. "Hai l!skadˢō' ła," hîn wa'ḷu l' sā'wan. Wa'ḷu hit!a'n nagᵃ l! ˢo'stat!aian. Wa'ḷu tc!ā'nuē ˢa-i skl!ia'oñ ał skī'daogañan, ˢañ l! l!ñk!a's ała', l! t!ēłs ała'. Tc!ā'nuē x̣îla'si a'łū hawī'dan l! skī'k!iälani.

[1] At this point the thread of the story breaks off to relate what happened to Qa'kla.

gathered. And they put stones into the fire. And the stones became hot. Then they brought out things (trays) to put the things they had gathered into. He did these things, for they had him work like a slave. This (what they had gotten) was black-cod. Then they put stones in. And when it boiled, they spread it upon something. And (the cod) were cooked.

And after they had taken off the covers, there was a little froth in the middle. Then they took out this froth for the chief. It was very precious. Only the chief ate it, because it was very precious. But afterwards the town-people ate. This froth was called "the-eye-of-the-boiling." And (Qa'k!a) also ate what was left with them.

Next day they went fishing again. Then the old woman again spoke to him. She said to him, "Stop getting dry things for firewood." He said to her, "Now I will do as you say." She spoke to him while they were fishing. Because the firewood was dry, it was whisked out quickly. So, when they came in from fishing, he took wet wood. And he put all into the fire. Then he went down to them. "Now, Qa'k!a, let us come ashore, because we are cold." Then he said, "Well, come ashore." Then they struck their tails into the fire again. But this time they were unable to put it out. Then they were very much pleased with him. "Get this kind always," they said.

Then they put stones into the fire for the things they had brought in. At that time he questioned the old woman. He whispered to her in her ear, "Have you a spoon?" She said Wa'stō hit!a'n agî'n L! tā'nîntc!ūs L! tc!ā'nawan. Wa'giên qwa ˢa-i L! sîsˢai'ani. Wa'giên qwa'a-i k!ī'nsLaiani. Wa'ḷu gī'nA ˢa-i L! ī'sdasasi L! tc!ī'sLsˢaian. La-o wA'gîñan lA L! xA'ldAñadagañan. Sqê'lgia-ō ī'djañan. Wa'giên qwa'a-i wˢē L! tc!ā'gagañan. Wa'giên sk!a'ldAsLas giên îñgᵘ gîn L! gī'ɬnagan. Wa'giên ˢalA'nsLaiani.

Wa'giên ā'dji wA'stA L! îsda'si sî'lia wˢē yakᵘsī'ˢa sˢo'luwa skā'gañan. Wa'ḷu sLa'gwal t!aoqō'na ˢAn L! îsdai'an. Wa'ḷu nAñ ī'L!adas ˢAn ā'dji sˢo'luwē ˢaskā'idani. Qō'yayuanani. NAñ ī'L!agidas sˢo'nan-o tā'gañani qōyā'gane Ała'. Aɬdjī' sîlē' L!ao lnagā'-i xa'dē tā'gañani. Giā'lan-xA'ñē hîn-o sˢo'luwē kiä'gani. Wa'giên la îsî'n L!a'Aɬ sîlē' tā'gañani.

Wa'daalēkᵘ ha'oîsîn L! xaogai'an. Wa'ḷu hit!a'n nAñ q!ēya's ha'oîsîn hîn l' sudai'an, "LAn ɬ gîn x̣îla' tc!ā'nu ˢAn î'sda," hîn la l' sudai'an. Hit!a'n "Gîn dAñ sū'das gîña'n ɬ wa'sga," hîn la l' sudai'an. L! xa'o-îns t!a'ɬū la l' sudai'an. Tc!ā'nuē q!agā'ganē A'ɬū hawī'dan L! skik!iä'lani. Wa'ḷu L! xaoî'ntc!ūs ḷū hîn t!ēɬ l' îsdai'an. Wa'giên wa'ḷuwAn l' sîsˢai'ani. Wa'ḷu haoîsî'n L!a l' dō'L!asˢaian. "Haoha Qa'k!a, k!wa ɬ L! L!'skada L! x̣ui's Ała'." — "Hai L!skadˢō' ła," hîn wa'ḷu l' sā'wan. Wa'ḷu hit!a'n haoîsî'n hit!a'n tc!ā'nuē ˢa-i L! skī'dawani. Aɬdjī' L!ao k!iä'lga-i ˢadō' ˢêsgai'ani. Wa'ḷu yê'nk!iên Aɬ lā L! gudAñē' lā'gani. "Ā'dji sˢu'nan ɬ îsdagī'yAñ," hîn lA L! sudai'an.

Wa'ḷu ha'oîsîn agî'n da L! xaoî'ntc!ūs ˢAn qwa L! sîsˢai'an. Wa'ḷu hit!a'n nAñ q!ēya's Aɬ l' kiänā'ñan. "GAm gᵘ sLa'gwal dAñ dā'ˢAñ," hîn la l' sū'dAq!oɬdaian l' giū qā'ɬiˢa A. "Ł ˢa'ogA-

to him, "I have one." She also whispered. And she gave it to him. And when she had given it to him, he put it inside of his clothing. She said to him, "Do not touch the thing hung up there. It is very precious." Then they took the covers off.

And when they were about to take off the covers, he got near. When they took them away, he spooned up "the-eye-of-the-boiling" over their heads. And he swallowed it. He swallowed the chief's food. Then all beat him with their tails. When they beat him and he suffered a great deal, he took away the thing that was hung up. They were the scent-glands of the Land-Otter. They were very precious. And he made a stench in the house. It came to smell very bad in the house.

All the people in the town had come in to eat. They said of him, "Throw him outside." And before they could seize him, he tried to run out. And the doorway was too small. Before, it was like a door. And when he took their precious things, they made the doorway too small. Then he called out.[1]

One went from the town to hunt. He went to Point Sī'k!a to hunt. In the evening they heard someone calling. And although it was dark, they went up. Then they saw him. This was his own friend (clansman). There were four in the canoe. Two of them had guns. One also had an axe. Then they cut the roots from around him. And after they had pulled him out, they took him down with them. And they took him into the canoe with dañgua," hîn la l' sudai'an. La îsîna'n kîl l' s^{s}a'lan. Wa'giên lag^{a} l' îsdai'ani. Wa'ɫu lag^{a} l' îsda's ɫū hit!a'n la l' ^{s}olā'ñt!aogīgan. "Agî'n tcī'was ^{s}a gam l!ā'ña l! lā'gañga. Qō'yayuangañgua," hîn la l' sudai'an. Wa'giên hit!a'n ^{s}a'al wa'sta l! îsdai'ani.

Wa'ɫu ā'dji wa'sta l! îsdā'ñqasas ɫū ^{s}an ^{s}añ l' dōaña'-i^{s}ełdaiani. Wast^{s} l! îsda's ɫū l!a t!alg^{a} gia'lañ-xa'ñēga-i l' kiask!ā'^{s}edani. Wa'giên la l' x̣usk!ā'-tc!aian. Nañ ī'l!adas gia tā'wē l' x̣ūsk!atc!ai'an. Wa'ɫu hit!a'm l^{s}ē l! skî'daoyua'nan sk!ia'uñ a'ła. L^{s}ē l! skida'os ɫū l' ^{s}ā'ndañgūdasLas ɫū gîn tciā'wan da l' xa'^{s}adan. Slag^{u} kusida'o īdja'n. Qō'yayū'anan. Wa'giên ana' han la l' la'kōsidan. Ana'si skun^{s}ē'ɫ-yuanani.

Lā'nas xa'dē wa'ɫuwan w^{s}ē łdana'o-tc!aian. "La ɫ k!ā'tawa^{s}ō," hîn la l! sudai'an. Wa'giên l!a'k^{u}nasta han l' ^{s}adā'gan. Wa'giên k!ī'wē ^{s}a l' k!ō'ɫs-gadani. Kuna'o k!iū' gîña'n ^{s}ē'dani. Wa'giên ā'dji qōya'si stañ l!ā^{s}ña l' îsdai'ani ɫū k!ī'wē ^{s}a la l! k!oɫ'sgadaiani. Wa'ɫu hit!a'n l' kiä'gañan.

Lnagā'-i sta nañ s^{s}ai'yänani. Sīk!^{a}-kun ^{s}a-o l' s^{s}ai'întladjan. Wa'ɫu sî'ñias ɫū nañ kia'gans l! gudā'ñan. Wa'giên sî'ñias k!iä^{s}nan ^{s}a l! î'sdalłaiani. Wa'ɫu la l! qä'ñan. L' tawī' hik!ī'yū idja'n. L' tc!asta'nsîñ^{s}awan. L' sta'ñ-o l' tc!ig^{u}dā'^{s}wan. Nañ s^{s}wān han îsî'n kiū'l!djao lagā'ñan. Wa'ɫu hit!a'n ā'dji ^{s}est^{s} la l! skî'ɫstaiani. Wa'giên sta la l! da'nɫstas giên hit!a'n q!ā'dañ la l! qā'łdaian. Wa'giên Lugu^{s}ē' hit!a'n q!ā'dañ la l! qaɫī'daiyan. Wa'giên la

[1] From this point the story is resumed.

them. Then they went across the harbor with him. They came to the town with him.

Then a multitude of people came into the house where he was. Then they questioned him. They said to him, "Why did they take you?" He said, "They took me on account of my name." — "What did you do to them to cause this doorway to be too small for you?" they said to him. "(They did it) because I took two precious things of theirs," he said. "Is it a town?" they asked him. "Yes," he said. They said to him, "Shall we kill them all?" — "Now prepare things with which to destroy them," he said. They said to one another, "How shall we destroy them?" They said to one another, "Put fire into all the dens. — Is fire alone sufficient?" they asked of the old man. "Do not take fire only," he said. "Take urine. Take blue hellebore and pitch," he said. And all did according to his words. Then they took urine.

And they took these things to the Land-Otters. The whole town went. They carried all thither. They also made clubs. And they came up to the town. Then one man stood at the mouth of each den. And then they poured this urine into them. After that, they made fires with pitch-wood at the mouths of the dens. And after the fires had burned for a while, and the fires were all out, the Land-Otters got weak and came slowly to the mouths of the dens. And when they came out, they clubbed them to death. They began early in the morning. They did this because they were

dA'ñAł hit!A'n L! LūdŌ't!adjan. Lnaga'-i g^{u} la dA'ñAł L! ^{s}ā'sgadani.

Wa'Ļu gia l' îsga'-i ^{s}a L! sk!ū'lyuanAN. Wa'Ļu la'Ał L! kiä'nAñgañan. "Gū'stao dAñ L! îsdai'yañ," hîn lA L! sudai'an. "Dī kiē' ^{s}a'go dī L! îsdai'an," hîn l' sā'wan. "Gasî'n dAñ ^{s}e'tAS Ļū ā'dji ^{s}a dAñq!o'Ļsgadan," hîn lA L! sudai'an. "Gî'nA qō'yas stAñ L!ā'ña ł îsdagA'n Ała'," hîn l' sā'wan. "Lnagā'-i g^{u} ^{s}a'ode," hîn la'Ał L! kiänā'ñan. "Āñ," hîn l' sā'wan. "GAm g^{u} L! hī'ludałñan," hîn la L! sudai'an. "Gi'nA Ał dalA'ñ hī'ludasasi ł wēd ^{s}e'łgīda^{s}ō," hîn l' sā'wan. "Gasî'no L! hī'ludaLdjūusañ," hîn g^{u} L! sū'dagañan. "Nā'ga-i wa'-aĻuwAN ^{s}a-i ł tc!ā'nu^{s}ū," hîn L! wa'ĻuwAN gu sudai'an. "Tc!ā'nuē s^{s}un īdjiga'-i g^{u} la," hîn nAñ q!ē'yas Ał L! kiänā'ñan. "GAm ł tc!ā'nuē s^{s}un îsda^{s}ā'ñ^{s}ō," hîn l' sā'wan. "TcîgA'nsans Ał ^{s}An dao. Gwai'k!a îsî'n ł îsd^{s}ō' q!ās hAN îsî'n," hîn l' sā'wan. WA'giên la kił gîña'n L! wa'^{s}odjawan. WA'giên tcîgA'nsanē L! ^{s}e'łgīdan.

WA'giên wa^{s}a L! LĪ't!adjani. Lnagā'-i ^{s}a'sk!^{u} hAN-ō idja'ni. WA'giên hit!A'n wa'ĻuwAN wa^{s}a L! ^{s}o'st!Ałdaiani. Sī'dja hAN îsî'n ^{s}AN L! LAołai'an. WA'giên lnagā'-i ^{s}AN L! î'sL!ałaiani. WA'giên nā'ga-i q!ē'wē L! gīhA'ndal^{s}odjawani. WA'giên hit!A'n ā'dji tcigA'nsana-i wēd L! ^{s}agūtc!ā'nsigañan. Wa'Ļ^{s}a îsî'n hit!A'n nē q!ēwē' q!ātc L! tc!ā'nuatadalan. Wa'Ļu L! tc!ā'nuū qaod tc!ā'nuē kî'ł-ga^{s}odjūsi Ļū ^{s}a'gAłsi Ļū hit!A'n Ļt!ē'ida-wagañani. WA'giên qa'gAłsi Ļū hit!A'n wA'gu L! skī'k!ot!Algañan. Sîñai'-iyAN L! î'sdeîdan. ^{s}AN L! qā'łiłdasi Ałū' L! wA'gañan. Hawa'n L! î'sdagAndan-ō

angry. While they were still at this, evening came on. While a little of the evening was still left, they destroyed all.

But they did not soon see the chief. His fur was white. Although they had destroyed the town, he did not come out soon. He acted that way because he was chief. Then they still kept a fire in front of his house. And they remained in front of it all night. Next day at noon he came out. Then they killed him. The chief's name was Qa'k!a. Because the man's name was like it, they took him. And the (people) destroyed all.

After that, they took them down. And all the canoes were full. There were ten canoes. And they came to the town with them. Then they skinned them. All the people of that town did this for themselves. And when they told the one for whom they had fought to take some, he refused.

After they had dried (the skins), they went up behind Ẋū'djî-nō to live. They took all of these skins. Then a steamboat (literally, fire-canoe) came there. This was Land-Otter canoe (the steamer "Otter" of Victoria). And they showed the skins to the men on the steamer. Then they told them to bring them over. And they were unable to buy all of these skins. Some were left over. sîñiai'yan. Łña'n sî'ñigandan L! hī'ludaiani.

Ana'ñ ī'L!adas L!ao gam hawī'dan L! qêñ^{s}ā'ñan. L' ^{s}ao lā ^{s}adai'yan. Lnagā'-i L! hī'ludasi k!iä'nan gam hawī'dan l' qa'gul^{s}añan. L' ī'L!adas ałū' l' ^{s}eda'n. Wa'ḷu lā'gia k!iwē' ^{s}a hawa'n L! tc!ā'-nugañan. Wa'giên la q!ē'ug^{u} han L! ^{s}ā'ldaian. Daalē'k^{u} sî'ntadja l' qagā'lan. Wa'ḷu la L! tiyai'yan. Ā'nañ ī'L!adas-ū Qa'k!a hîn kiä'gan. a'ł̣dji gîña'n ā'nañ xa'das kias ałū' ^{s}ag^{a} la L! îsdai'an. Wa'giên L! hī'ludaiani.

Wa'stō hit!a'n xetg^{a} L! î'sdeîdani. Wa'giên Luē' wa'ḷuan sta^{s}ā'wani Luē' ^{s}aLaa'ani. Wa'giên lnagā'-i g^{u} da'ñał L! L!'sgadani. Wa'ḷu hit!a'n L! L!'steidani. Wa'djî lnagā'-i xa'dē wa'ḷuwan-u q!ê'ñañ wa'gañan. Wa'giên ana'ñ t!a L! was djîga'n la L! dahałsī' giên ga l' ł^{s}oa'gagañani.

Wa'sta x̣î'lgałsi ḷū hit!a'n Ẋū'djî-nō ^{s}oda' tc!îdā'lgalan. Ā'dji q!al wa'ḷuan L! îsdai'an. Wa'ḷu tc!ā'nu-Luwa'-i ^{s}a-i qaga'ni. Llag^{u} lūs ū idja'n. Wa'giên q!a'lō tc!ān-lūē L! qêndai'an. Wa'giên L! gī'nañs^{s}aiani. Wa'giên ā'dji q!al da'o^{s}odjiwa-i ^{s}a L! djigiai'ani. Wa'sta q!a'odani.

45. The Woman who married the Frog.

The Tō'łk!a-Gî'tans lived at the town of Tō'łk!a.[1] And Sounding-Voice was chief. At one time they went towards Tō'łk!a lnagā'-i gu Tō'łk!a gîtana'-i nā'ñan. Wa'giên Kîlxē'gans ^{s}an q!o'-lagani. Ałdjigā'-i ḷū L!a'gadīya guig^{a}

[1] Tō'łk!a was on the north coast of Graham Island, east of the entrance to Masset Inlet. The Eagle family there were called Tō'łk!a-Gî'tana-i.

L!A′gadīya[1] for tc!al.[2] And a stream flowed at the end of the town. And a lake lay back among the grasses. In the middle was a stone half in the ground. And a red-face[3] grew upon this stone. And when they went by it, they laughed at it, because it was made to grow long in the sunshine.

And a woman who came after them waded up to it, and sprinkled fresh water upon it. And when she had cooled it, it became firm, because she made it very strong. Every time they went to get things, she sprinkled it in this way. When it was sunshiny, she always sprinkled it with water. She sprinkled it with water one summer. Then came winter. And the food of the town-people was gone. Then the wind blew continually from the north. There was no way of getting provisions. The land was frozen very hard. All that time there was no food. When the tide was low, the ground left bare at ebb was frozen.

At that time a certain one warmed himself. Then he went to Unfinished-Island after clams. At that time he saw many things come ashore. Then he carried these up in baskets. Then he carried up one basket on his back. Then he gave them to all in the town. And he shared them equally, in proportion to the number of children they had. If there were two of them, counting (the man's) wife, he gave two to them. When he had used these up, he went after another one he had carried up. He gave those away in the same manner. When he got through giving,

tc!āl da L! qa′gan. WA′giên lnagā′-i gia′gu ˢAnḶ ẋiā′ñane. WA′giên q!A′nē qā′łiˢa sū ˢa′odaiani yakᵘsī′ˢa qwa q!ē′-djuL!agan. WA′giên xA′ñsˢet qwa′a-i ˢa-i q!edjā′wan. WA′giên ˢa-i L! îsda′ls Ḷū la′ˢAn L! k!a′gañan. Ẋaiya′s Ḷū l' ẋA′lL!aL!a′diaot!AlgAñAs A′ła.

Wa′Ḷu nAñ djā′da L!a′Ḷˢa qās Ḷū la l' ḶAgasa′s giên la′gui ˢA′nḶē l' łkū′gu-djañgañan. Wa′Ḷu la l' Ltā′dAsLas Ḷū yê′nk!î l' k!A′djîgîlgañan la l' LdA′gwiˢełs Ała′. Gîn L! dōs k!iä′-äł hîn la l' stA-gā′ñan. Ẋaya′s Ḷū la′gui ˢAnḶ l' îsda-gī′gañan. Q!ê′net sˢwā′nsîñ gū′dō la l' î′sdagañan. Ga′-isto sî′ngaadAn. WAgiê′n lnagā′-i xa′dē tā′wē hī′lawan. Wa′Ḷu ẋao gᵘ k!A′djugañan. GAm LAgᵘ tcao xełā′ñ îsdā′łña-i qä′ñgañgañan. LAga′-i yê′nk!î qałyū′angañan. WA′k!iêł ta′awē î′sîn gūgā′ñan. Tcawˢē′łs giên tcao-sîlē′s qA′lgañan.

Wa′Ḷu nAñ sˢwā′nsîñ ˢañ Lîk!ī′nagalan. Wa′Ḷu Gwait!ā′wans ˢa l' wā′nasˢaian. Wa′Ḷu ku′nłgîtc!agAł l' qä′ñan. Wa′Ḷu Ałdjī′ l' gia′dagAlgañan. WA′giên hit!A′n qē′gwa-i tc!îsˢwā′nsîñ ˢa stA la gᵃ u′n-tciîdani. Wa′Ḷu lnagā′-i ˢa′sk!ᵘ hAn gu′da l' gītc!ā′wani. WA′giên L! gī′-dalAñ Lī′sḶu ˢets Ḷū L!agᵃ l' î′sdagañani. Djā′Añ Ał L! stAns gîña′n sk!astA′n L!agᵃ l' xā′sLAgañan. Ałdjigā′-i l' Lihī′lus Ḷū haoîsî′n lagᵃ giê′sḶagalan. L' dā′-wan ga-i îsî′n wA′gîñan l' îsdai′ani. Ałdjiga′-i l' î′sdaˢē′łgīs Ḷū hit!A′n lagᵃ

[1] An island near the town of Wī′dja.

[2] A kind of edible roots.

[3] Similar to the ẋAñskū′lūt (see p. 487, Footnote 1).

they rewarded him. They gave him coppers. And they wore sea-otter blankets. They also paid these to him.

When his ska-i[1] were all gone, there was again no food to be seen. When they were almost starved, the woman who had sprinkled the red-face with water went to it. Then she went out to see the stone. When she got to it, the tail of a spring salmon hung out of the mouth of the red-face. Then she took it away. Then they put stones into the fire for it. When these were hot, they steamed it. When it was done, they gave it to them in small baskets along with the broth.

Next day she went there again. But then she saw that there was a whole one there. And she took it away. After she had brought it to the house, they began to cut it up. They cut it into very small pieces. And she gave food to all the people of the town. And after they had cooked it, they chewed it. They also put it into the mouths of their children. And they swallowed the broth.

Next day she went thither again. Then a whole one hung from its mouth, as before. As they had given away the former one, they gave away this. And they gave it to all. And after they had cooked it, they chewed it. They were afraid to swallow it at once, because, if they swallowed it at once, they would starve afterwards.

Next day she went to see it again. She did not tell them where she got it. When she got there, the tail of a hair-seal hung from its mouth. They L! sa'ogañan. T!a^{s}o lag^{a} L! î'sdagañan. WA'giên qō gia L! tē'idañan. WA'giên ałdjī' îsî'n lag^{a} ał L! giê'saogañan.

LĪ'SḶUAN skaiya'-i lā'ña hī'lūs ḶŪ haoîsî'n gAm gîn l' tā'łña-i qä'ñga-i^{s}el^{s}añan. L! gA'ntc!îda-als ḶŪ ā'nAñ djā'da xA'ñs^{s}êt gui ^{s}anḶ łkū'gudjañgañan. Wa'gui qā'-idan. Wa'ḶU qwa'-iyū l' qêñ^{s}ā'gan. La'^{s}An l' qā'ḶIas ḶŪ xA'ñs^{s}êtga-i xałī'st^{s} tā'wun st!a-i q!ē'djuL!agan. Wa'ḶU hit!A'n wa'stA la l' îsdai'ani. Wa'ḶU la'^{s}An qwa L! sîs^{s}ai'an. K!ī'nsLasi ḶŪ hit!A'n la L! xoa'łdaian. ^{s}alA'nsLas ḶŪ qēgu ẋADAla' ^{s}a xao dA'ñAłan L!ag^{a} L! î'sdeîdani.

WADa'alēk^{u} ha'oîsînAN ^{s}a l' qā'-idani. Wa'ḶU L!ao hit!A'n l' Ḷ'ñandas la l' qä'ñan. WA'giên stA la l' ḶĪ'îdani. Nag^{a} la l' îsda's ḶŪ hit!A'n l^{s}ē L! q!ênA'ñ-idan. L^{s}ē L! qasī'nanañan. WA'giên lnagā'-i xa'dē waḶu'An g^{a} l' gī'daian. WA'giên L! L!'ñ^{s}alAñsi ḶŪ L! tc!ī'qeîdigañan. GidalA'ñ xałī' hAn îsî'n L! î'sdagañan. WA'giên xao L! u'nL!aotc!îgañan.

WADaalē'k^{u} haoîsî'n ^{s}a l' qā'-idani. Wa'ḶU haoîsî'n nAñ Ḷ'ñanda l' xałī'stA Ḷ'djuL!agan. Ku'na lā'na L! îsdai'an. WA'giên L! wa'ḶUAN g^{a} hAn lA L! îsdai'an. WA'giên la L! L'ñ^{s}alAns giên la L! tc!î'qeidigañan. Hawī'dan u'nL!aotc!ē g^{a} L! ł^{s}oa'gagañan hawī'dan L! u'nL!aotc!asi giên sî'lī^{s}a L! ḶŪ'ūłałñasi Ała'.

WADaalē'k^{u} haoîsî'n la l' qā'-idan. LĪ'dji stA l' wās gAm L!ag^{a} l' sū'd^{s}añgañan. Wa'ḶU la'^{s}An l' qā'L!as ḶŪ xōt î'ma l' xałī'stA q!odjū'L!agan. ałdjī'

[1] This name, according to Dr. Newcombe, was applied to *Littorina sitchana* (Philippi) and all similar univalves.

gave away this, as they had done the salmon. After they had cut it up, they gave all to them. When this was cooked, they were very much strengthened by it. When she went out again, she found a whole one. Then she took it away, and they cut that up also. Then they gave it to the townpeople. All that time she put water on (the red-face).

Next day she went to it again. But then she saw the jaw of a whale hanging from its mouth. And she took this whale jaw away. They cut it up. This also they gave to the people. They ate all of it. Then she went to (the red-face) again. That time she saw the jaws of two whales hanging from its mouth. When she took them back, they cut them up also to give to the people. And she gave to them, as she had done before. Next day she went there again. But then she saw a tail hanging from it. And she took it away. They also gave away this. They gave it to all the people of the town.

Next day she went to it again. Then there was a whole whale there. But this one they put into the sea. After they had put it into the sea, they got it in front of the town. But this one they did not cut up. Next day she went to it again. And another hung out of its mouth. She also put this one into the ocean. Then they placed them together on shore, in front of the town. This was the younger of Sounding-Voice's daughters. She thus brought it about that younger daughters

îsî'n tcī'nē L! îsdai'ani gîña'n L! îsdai'an. Ałdjī' L! q!ê'nanans ḷū L!ag^{a} L! gī'dju-^{s}odjawani. Ałdjī' L! L'ñ^{s}alansLas ḷū ałdjī' yê'nk!î L! gî'ndAgwi^{s}ē'lani. Ha'oîsîn la l' qā'-its ḷū hit!A'n nAñ ḷ'ñanda l' qē'yaiyAn. WA'giên stA lA l' îsda'si giên ałā'nas ^{s}a-i îsî'n L! q!ê'nanañAn. WA'giên lnagā'-i xadē' g^{a} lA L! gīdjā'-wan. WAk!iä'ł la l' t!ē'ł dagīgañan.

WAdaalē'k^{u} haoîsî'n la l' qā'-idan. Wa'ḷu L!ao hit!A'n kun s^{s}ā-i l' xałī'stA L! djū'L!as la l' qä'ñan. WA'giên ā'dji kuna'-i s^{s}a-i wA'stA l' îsdai'ani. Ā'dji î'sîn ^{s}a-i L! q!ê'nanañan. Ałdjī' îsî'n L!ag^{a} L! gī'daiani. Ałdjī' L!ao L! wa'ḷu-wAn gīaa'lañgañani. WA'daalēk^{u} haoîsî'n la l' qā'-idan. Wa'ḷu L!ao hit!A'n ā'dji kunē' s^{s}a-i L! stAñ l' xałī'st' xadjū'L!agan. WA'stA l' î'sdasi ḷū ā'łdjiga-i ^{s}a-i îsî'n l' q!ê'nanañan L!ag^{a} gī'diē ^{s}An A. Ku'na l' wA'gan gîña'n wA'giên la^{s}a l' gīdjā'^{s}wan. WA'daalēk^{u} haoîsî'n ^{s}a l' qā'-idani. Wa'ḷu L!ao l' k!ī'da wast' lā'ña q!ē'djuL!as la l' qä'ñan. WA'giên wA'stA hit!A'n la l' îsdai'an. Ałdjigā'-i îsî'n wagîña'n ha'oîsîn L! îsdai'an. Lnagā'-i xadē' g^{a} la L! î'sda-^{s}odjawan.

WAdaalē'k^{u} haoîsî'n la l' qā'-idan. Wa'ḷu hit!A'n ku'nē ḷ'ñAndaiani. Ałā'-nas L!ao hîña'n tcāng^{a} wast' L! îsdai'an. Tcāng^{a} lA L! îsda's ḷū hit!A'n lnagā'-i xetg^{u} lA L! îsdai'an. Ałā'nas ^{s}a-i L!ao gAm L! q!ê'nanañ^{s}añan. WAdaalē'k^{u} haoîsî'n l' xałī'st' nAñ L!djū'L!agan. Ałā'nas hAn îsî'n tcāng^{a} l' îsdai'an. WA'giên hit!A'n g^{u}ta'ohAn lA L! dAñ-xa'ogał^{s}awan lnagā'-i xetg^{u} A. Kîlxē'-gAns gudjā'ñalAñ s^{s}wān dō'nas ū idja'n. L! dō'na k!A'dAñā'sis-ū l' łñai'yAn. NAñ djā'das wa'ḷu kunē' q!ē'tga-i ^{s}An ga

are wiser (than elder ones). Then the woman told them to cut up all the whales. The people of the town were all saved. Then she stopped going, because the town-people were saved.

But then people from all towns wanted to marry her. They came first to marry her from K!ongiê'lAñ.[1] And her father refused. And they also came to marry her from Ā'łdAwaga-i.[2] Her father also refused them. And they also came to marry her from S^{s}u'łdjū-kun.[3] Her father also refused them.

Then she went out. She was lost. She went to a stream. They did not see whither she went. Then she came to a man sitting there. He said to her, "I will marry you." And she went away with him. And he brought her to the lake lying beyond. A Frog-Town was there. This was the son of the town-chief among them. Then his parents were very glad when he brought her into his father's house. Then they (her parents, etc.) hunted for her, because they did not know whither she had gone. They hunted through all towns for her. Her parents wept continually, because they could not find her. They hunted every day for her in the woods. They thought she had died. She was gone a long time. One year had wasted away. Their hearts became tired.

The summer after, when the sun was shining, three children went beyond to play in the sunshine. Then they heard some women laughing. And they went home. And they did not sā'wan. Lnagā'-i xadē' qagA'n^{s}odjawani. Wa'ḷu L!ao LAn la l' qa'gan lnagā'-i xadē' qagA'nsī A'ła.

Wa'ḷu L!ao hit!A'n lnagā'-i wa'ḷuAN ^{s}est' lA L! ī'nasañan. K!ongiê'lAñ stA lA L! ī'nasînLāgañan. WA'giên g^{a} l' xāt gagwa'waiyani. WA'giên ^{s}Ā'łdAwaga-i stA hAn îsî'n lA L! ī'nasañan. Ałdjigā'-i îsî'n g^{a} l' xāt gwa'waiyAn. WA'giên S^{s}u'łdjū-kun stA hAn îsî'n lA L! ī'nasañan. Ałdjigā'-i g^{a} hAn îsî'n l' xāt gwa'waiyAn.

WA'giên hit!A'n l' qā'gwalan g^{u} l' gō's^{s}wanañAn. ^{s}a'nḷē ^{s}a-o l' qa'gan. ^{s}A l' qā'si gAm lA L! qêñ^{s}ā'ñan. Wa'ḷu nAñ ī'łña g^{u} q!a'oasi ^{s}An l' qā'L!agan. "DAñ ł īna'asga," hîn-o la l' sudai'an. WAgiê'n stA la'Ał l' qā'-idani. WAgiê'n wagwa' suwē' ^{s}aodai'ani. Ałdjigā'-i g^{u} la l' ^{s}A'lqaL!agan. Łk!iê'nq!ostan lana'-o idja'n. Sūu nAñ ī'L!agidasi gī'dō idja'n. Wa'ḷu l' a'olAñ gu'dAñē layū'anan. ^{s}o'ñañ gia na-i ^{s}a-i la'Ał l' qatc!a's ḷū A. Wa'ḷu la'da L! dayî'ñidAn gAm Līdjā'n g^{a} l' qā's ^{s}An lA L! u'nsAd^{s}añan A'ła. Lnagā'-i wa'ḷuAN ^{s}a-i la'da L! qêñgā'ñan. L' a'olAñ s^{s}ā'-ig^{a}yū'Angīgañan lA da L! qê'nsgas A'ła. Sa'nḷan wa'ḷuAN la'da łk!iên L! qêñgā'ñan. La-o k!ō't!Ałñ L! gudA'ñgañan. Djī'îña l' gā'wan. La'da tā'diē hī'lawan. Lag^{a} L! qaiî'nsLaian.

Ga'-istA q!ê'nets ḷū L! ^{s}a'ẋAdAla ł^{s}u'nAł wa'gui nā'ñagan ẋaiya's ḷū A. Wa'ḷu L! djā'da q!ałqā'sL!as l' gudAñ-^{s}ā'wan. WAgiê'n stA l' î'steîda^{s}wani. WAgiê'n gAm ^{s}A'nstA l' sū'^{s}Añ^{s}awani.

[1] A town between Yan and Tō'łk!a. The name is similar to the modern Haida word for "trousers."
[2] A place just north of Yan.
[3] A point opposite the town of Masset.

speak about it. Next day they went to play there again. Then they heard some persons laughing as before. And they went home. And they entered the house. And among those that were laughing they recognized her voice.

Then, however, they told about it. They (the people) said to them, "Did you recognize her voice?" They (the children) said, "We heard her laugh." — "Do you speak the truth?" they said to them. And then they knew that what they said was true. Then four adults went thither. And they took (the children) with them. And after they had sat there for a while, they heard them laugh. Then they really recognized her voice. Then all went home. The adults said that the children had spoken the truth.

Then they talked about her. They said, "Perhaps she has been married by some one." Then they thought what they should do. They said to one another, "What shall we do?" Then an old man spoke. He said, "Make digging-sticks." They did so. All in the town made digging-sticks. "Dig a trench to the lake," said the old man. So they dug it up from a distance. And they got up near to the lake. A town lay under the water of the lake.

And when they got very near it, the people hid themselves. And one stood there to dig into the lake. Her two brothers hid themselves at the side of this trench. They said to him, "When you have dug into it, run away." So, after he had dug into it, he turned and ran off. And he hid himself near the lake. Her two brothers hid them-

WAdaalē′kᵘ haoîsî′n ˢa l' nā′ñˢaˢwan. Wa′ḷu haoîsî′n gîña′n L! sū′si l' gu′dAñˢawan. WAgiê′n stA l' î′st!eîdˢawan. WA′giên ana′gᵃ l' îstc!ā′ˢwan. WA′giên L! q!ās sū l' kîl lā l' sq!Adā′ˢwan.

Wa′ḷu L!ao hit!A′n ˢA′nstA l' sūˢā′wan. "L' kîl gᵘ lā dalA′ñ sq!a′da," hîn lA L! sudā′ˢwan. "La sūs ū t!alA′ñ gudA′ñgAn," hîn l' sūˢā′wan. "Yê′nk!î gᵘ dalA′ñ sū," hîn la L! sū′daˢōgañan. WA′giên hit!A′n yê′nk!î l' sū′ˢwas ˢAn L! u′nsAdalan. Wa′ḷu L!ao hit!A′n ˢa L! ḷAqeda′s stA′nsîñ î′steîdani. WA′giên q!adA′n lA L! îsdā′ˢwan. WA′giên gᵘ L! LudagA′ndan haoîsî′n L!as L! gudā′ñan. Wa′ḷu yê′nk!iên l' kîl lā L! sq!ada′n. WA′giên hit!A′n stA L! îste′îtˢodjawani. Yê′nk!iên a L! ˢa′ẋAdAlas sā′wangua, hîn ˢa L! ḷA′qedas sā′wan.

Wa′ḷu la′da L! ẋu′ndAgañan. "La-o L! ī′nˢēlaAłîñgua," hîn L! sugā′ñan. Wa′ḷu LAgᵘ ˢē′tłiñasi ˢadō′ L! gu′tagōñgañan. "Gasî′no L! ˢedā′asañ," hîn gᵘ L! sū′dagañan. Wa′ḷu nAñ q!eyā′ hîn sā′wan. "ḷAgᵘ giê ł Laołā′ˢwan," hîn l' sā′wan. WA′gîñan L! wA′gañan. Lnagā′-i ˢasgᵘ hAn ḷAgᵘ La′ołaiani. "Siwē′ ˢa łA ā′dji łˢā′-idałaˢo," hîn anA′ñ q!ēya′s sā′wan. WAgîña′n wā′djgust' waˢa L! łˢā′-idalan. WA′giên siwē′ ˢAn L! łˢAku′nsgAdalani. Siwē′ ˢa tcān lnagā′-i ˢa′odaiani.

WA′giên wˢē L! łˢēˢadōda′ls ḷū xā′dAga-i ˢAñ sˢA′ldAˢodjawani. WAgiê′n nAñ sˢwā′nsîñ siwē′ ˢa-i łˢêdjîłī′ ˢAn gugiā′ñan. L' dā′ˢalAñ stAñ-o ā′dji łˢēła′si djîngᵘ ˢañ daxA′łaian. "Wˢē dAñ łˢē′djîłas ḷū ł ˢañ k!ā′dañ," hîn la L! sudai′an. WAgîña′n wˢē ˢa′dawasi ḷū ˢañ l' k!ā′taian. WA′giên ˢañ l' sˢa′ldan. Siwē′ q!ołū′ l' dā′ˢalAñ stAñ agA′ñ

selves near the lake. The whole town looked on stealthily from a distance.

Then the water flowed down out of the lake through the trench. Then the Frogs in it began to be carried down by the current. They were carried down in a bunch one over another. Then they hunted among them for their sister. Now all the Frogs had come down from it. At that time they saw her husband swimming down with her. Then her two brothers ran down to take her. She and her child were upon her husband's back. She sat upon her husband, and her child also sat upon him. Then (the brothers) snatched up their sister and her child.

The whole town crowded around them. And they took her home. And they took her into her father's house. Then they questioned her. They said to her, "Who married you? Why did he marry you?" — "Because, when people wanted to marry me, they were refused," she said. "Is the town a good one?" her father asked of her. Then she said the town was good. They said to her, "What did the people of the town eat?" — "They ate nothing except choice berries," she said.

And they could not make her like themselves. Her skin had become like that of a frog. Her child, too, was way. She did not that eat some things they told her to eat. And she still wanted to go back to her husband, for she liked the place. Then her child disappeared. They always kept watch on it. After that, she also disappeared for good. She went back to her husband. The end.

sˢā'lgadagañan. Lnagā'-i xadē' wa'ɫuwan wā'djgustA l' qêñq!ō'ɫdōˢūgañan.

Wa'ɫu hit!A'n siwē' ˢa'-ist' ɫˢē'lē qā'ɫgut ˢA'nɫē kwa'ˢat!alan. Wa'ɫu ɫk!iê'nq!ostanē hit!A'n wˢē dalxūdjā'ñt!aɫîdani. Gut î'ñgᵘdan q!o'ldjūt!Algañani. Wa'ɫu qā'ɫgut djā'sîñ dA l' qê'ñˢūgañan. WA'giên hit!A'n wa'stA da hī'lut!alani. Wa'ɫu hit!A'n ɫū l' LāL la dA'ñAɫ ɫAga'-Aɫs la l' qêñā'ˢwan. Wa'ɫu L!ao l' dā'ˢalAñ stAñ l' dōxō'stAsˢaian. WA'giên la îsî'n gīdā'ñ u'ngañan. Lā'lAñ îñgᵘ l' q!ā'was giên l' gī'dˢa hAn îsî'n la îñgᵘ q!a'oaian. Wa'ɫu djā'sîñ l' dA'nɫL!gaɫaˢwan gidA'ñ dAñAɫa'n A.

Wa'ɫu L!ao lnagā'-i ˢā'sk!ᵘhAn la xu'nteîdaˢwan. WA'giên lA dA'ñAɫ L! î'st!eîdan. WA'giên xadA'ñ gia ˢa-i là L! î'sdaian. Wa'ɫu la L! kiä'nAñgañan. "DAñ gᵘ L! īnˢē'ɫūdja," hîn lA L! sū'dagañan. "Gasî'ñˢets ɫū ˢa dAñ L! ī'nˢelan." — "Dī L! ī'nasîns giên dī dalA'ñ qoyā'dagīnē A'ɫa," hîn l' sā'wan. "LAga' gᵘ lā," hîn l' xāt la'Aɫ kiä'nañan. "LAga'-iyū lagA'ñgua," hîn wa'ɫu l' sā'wan. "Gū'stō lnagā'-i xa'dē tagā'ñan," hîn lA L! sudai'an. "ˢān qō'ya sˢu'nano L! tā'gAñgAñgua," hîn l' sā'wan.

WAgiê'n gînA'ɫgañ l' Lēˢa'lga-i ˢadō' L! ˢêsgai'an. Ɫk!iê'nq!ostan gîña'n l' q!Al lā ˢē'lan. L' gī'dˢa hAn îsî'n wA'gîñan ˢeda'n. WA'giên gîn lA L! ta'Aɫs gîña'n gAm l' wā'ˢañgañan. WA'giên hawa'nAn lā'lAñgui l' gu'dAña-i gu'daqa'ogīgañan Liga'-i l' gu'lAgalanē A'ɫa. WA'giên l' gī'dˢa gā'wan la L! ɫˢa'tc!îgīgañan. Wa'ɫˢa-o la-o îsî'n gā'wan. WA'giên l' gaosˢwā'nAñˢawan. Ha'oîsîn lā'lAñ ˢa l' ˢe'dadan. Hao Lî'sɫu la ku'ndjugAñ.

46. The Man who went to the Frog-Town.

A certain chief named Tēłwu'n lived at the town of T!a'qo.[1] He had two daughters. It was summer. Therefore they went to pick cranberries. They went up along the stream. And their father's two nephews went after them. They went up to lie with them there. And they tracked them by their footprints.

At that time a green frog sat in the footprints. And they saw it. And when they stood above it, the elder stepped upon its back. Then his younger brother told him not to. He said to him, "Don't touch it." Then the elder laughed at it. "Don't do it," said the younger to him; but still he turned it over upon its face. He also got a stick for it. And he broke off a small stick for it. And he pushed it through it. All the time he was doing this, his younger brother said to him, "Do not do it." But still he threw it into the woods. He said to him (the younger), "Why do you like it so much?"

Then they again followed the footprints inland. And they lost the footprints. And they could not find them. They did not see their uncle's daughters. When the sun was low, they started home. While they were going down, they came to the place where they had seen the frog. Then they again saw their (the two daughters') footprints.

Then the elder said, "Go home from me. I will come after you, for I am tired." So his younger brother went T!a'qo lnagā'-i nAñ ī'L!ada idja'n Tēłwu'n hîn kia'gan. L' gī'dalAñ djaada'si stā'ñan. Ū q!ē'ngalagan. Ałdjī'Ału łā-i da l' sk!ā'dañ^{s}awan. Saguī'g^{a} ^{s}A'nḶē djī'nēt l' îsdā'lła^{s}awan. WA'giên l' xā'da nā'dALAñ stAñ la'Ḷ^{s}a î'steîda^{s}wan. Gu la'Ał tē'yañ^{s}awē ^{s}An l' î'sa^{s}wan. WA'giên l' st!a'sîl ^{s}a-i lā l' î'sdalła^{s}awan la l' qê'ñ^{s}wasi Ḷū A.

Wa'Ḷu st!a'sîl qā'łi^{s}a łk!iê'nq!ostan ^{s}o'łłł q!o'djawan. WA'giên la l' qê'ñ^{s}awan. Wa'Ḷu lA'sa l' L!djū'giañ^{s}wAs Ḷū l' kwa-i îñg^{u} nAñ k!wai'yas t!ā't!ÀłdAgañan. Wa'Ḷu l' dōn la st!A'gīdañan. "HīgA'n ł l' î'sda," hîn la l' sudai'an. Wa'Ḷu la'^{s}An l' k!a'gañan. "HīgA'n ł î'sda," hîn la l' sū'dAs k!iä'nAn xAñg^{a} la l' st!Ak!ā'taian. Sq!ā'ñu î'sîn la'^{s}An l' dā'wan. WA'giên sq!ā'ñu ẋA'dju l' t!A'sgaLaian. WA'giên la îñg^{u} l' kî'dAldAñgañan. La l' îsda's k!iäł "HīgA'n ł î'sda," hîn la l' sū'dagañan. WAk!iä'nAn dītg^{a} la l' kī'k!atagalan. "Gasî'nL!ao ł la dAñ qō'yadaLdjuudjîñ," hîn la l' sudai'an.

WA'giên hit!A'n ha'oîsîn l' st!a'sîl gut lā l' î'steîda^{s}wan. WA'giên l' st!a'sîl lā l' gudā'^{s}wan. WA'giên la da l' dīyî'nsga^{s}wan. GAm qāñ gī'dalAñ l' qê'ñ^{s}Añ^{s}awan. Djū'iyē xeta q!ē'sgAts Ḷū l' î'steîd^{s}awan. Hawa'n l' îsda'Ał^{s}ūgAndan łk!iê'nq!ostan giag^{a} l' qêñ^{s}ā'wan g^{u} l' î'sL!Ał^{s}awan. Wa'Ḷu ha'oîsîn l' st!a'sîl sî'łgañ lā'ña kî'tawas l' qêñā'^{s}wan.

Wa'Ḷu hit!A'n nAñ k!wai'xas hîn sā'wan, "Dī'stA ł qā'-id. ŁA L! dAñ Ḷ^{s}a qā'sga dī ^{s}a'gAłs A'ła." WA'gîñan

[1] A Tlingit town at the head of Taku Harbor, Alaska.

away from him. When he was a long distance off, two men came to the elder brother. And they seized him. They said to him, "Come with us." And then he walked with them. After they had gone along for a while, they came to a big town. They said to him, "Enter the chief's house in the middle." And they led him in. Then a woman was lying in the rear of it. And they told him to sit at one side.

When he sat down, they said to him, "Did you tease this woman?" And he said, "Yes." — "Why did you tease her? You see she is going to die. What were you thinking of when you did it?" they said to him. He said, "I did it to her because I wanted her." And the chief was not to be seen in the house. He had gone to pick cranberries. They said to him, "When the chief arrives, he will kill you." The chief's name was One-of-whose-Eyebrows-People-are-afraid. This was a Frog-Town. One-of-whose-Eyebrows-People-are-afraid was chief. These were nests. They appeared like houses in his eyes.

Then they said, "One-of-whose-Eyebrows-People-are-afraid is come." And when he arrived, all the people of the town went down to him. His canoe was full of cranberries. Then the people of the town put the cranberries into the house. When the cranberries were all in, he entered. He had a big stomach. A big axe also hung by his side. His eyebrows were broad. Therefore he was named One-of-whose-Eyebrows-People-are-afraid.

Then he questioned him (the elder brother). "Did you tease the girl?"

l' dōñ lA'stA qā'-idan. LA'stA l' djī'îñ^{s}ēłs ḷū L! īła'ndjidas stAñ nAñ k!wai'yas ^{s}An îsL!ā'gan. WA'giên lA gī'djigīłdaian. "ĪL! Ał qā'-id," hîn lA L! sudai'an. WA'giên hit!A'n L!a'Ał l' qā'gañan. L! î'sdal qaod lā'na yū'An ^{s}aoda' ^{s}An L! î'sL!agan. "Yak^{u} nAñ ī'L!adas gia na-i ^{s}a-i dAñ qAtc!ā'asañ," hîn lA L! sudai'an. WA'giên ^{s}a-i lA L! ^{s}A'lqatc!aian. Wa'ḷu tā'djgua nAñ djā'ada ^{s}ā'ḷūdAgañan. WA'giên ā'ḷnAn lA L! kî'lq!awan.

L' q!aos ḷū hîn lA L! sudai'an, "Djā dā g^{u} nAñ djā'adas Ał nā'ñisîlAñgaña." WA'giên "Ān," hîn wa'ḷu l' sā'wan. "Gasî'nL!ao lA dAñ î'sda-udjañ. L' k!ō't!alañqasas g^{u} dAñ qêñ. Gasî'n dAñ gudA'ns ḷū lA dAñ î'sdagañan," hîn lA L! sudai'an. "Lag^{a} dī î'sdałas Lū la'Ał î'sdagīne," hîn l' sā'wan. WA'giên nAñ ī'L!agidas gAm ana' qä'ñgañan. Łai'ya l' tā'nagan. "NAñ ī'L!adas ^{s}ā'sgAts ḷū dAñ l' tiya'asañgua," hîn lA L! sudai'an. NAñ-sk!iä'djîgAt-L!-ł^{s}oa'gas, hînō nAñ ī'L!adas kia'gan. Łk!iê'nq!ostAn lana' hao idja'n. NAñ-sk!iä'djîgAt-L!-ł^{s}oa'gas ū ^{s}An q!o'lagani. WA'giên łtAlg^{a} ū idja'n. WA'giên la xAñ ^{s}a na gîña'n qä'ñgagañani.

Wa'ḷu "NAñ-sk!iä'djîgAt-L!-ł^{s}oa'gas Luqā'ga," hîn L! sā'wan. Wa'ḷu l' ^{s}ā'sgAts ḷū lnagā'-i xa'dē la ^{s}o'stAs^{s}aian. Luē' łā'-iya Ał lā sta'oga-agan. Wa'ḷu lā'nas xa'dē łā'-iyē nag^{a} î'sdatcîgañan. Łā'-iyē ^{s}ostAtc!a's ḷū l' qatc!ai'an. L' k!ī'djyuanAn. Ł^{s}a L!uwē' î'sîn A'ñ^{s}a l' ^{s}A'ltēgañan. L' sk!iädj îsî'n gō'qedaian. Ałdjī'Ałū NAñ-sk!iä'djîgAt-L!-ł^{s}oa'gas, hîn l' kī'ägan.

Wa'ḷu la'Ał l' kiä'nAñan. "Dā g^{u} nAñ djā'ada ẋA'tdjūs Ał nā'ñsîlañan,"

he said. "If she dies, I will kill you. What were you thinking of when you did this to her?" he said to him. He said, "I did it to her because I wanted her." He asked him, "To what family do you belong?" — "I belong to the Kî'ksadē,"[1] he said. Then (the chief) said, "Yes, yes, let him marry his aunt."[2] And they let him marry her. They took the woman by the hand and made her stand up.

And he was there a long time. They ate dried berries, and they ate soapberries, cranberries, and crab-apples. After he had lived there for a while, he said to his wife, "I want to go back." Then the chief said to him, "All right, go back. Go in the canoe in which I brought things."

Next day the people of the town collected all kinds of food. And they launched their canoe. The canoe was a big one. And then they began to put all kinds of food into the canoe. And the canoe was completely filled. The canoe-men were very numerous. Then they started off. They came to T!a'qo. And the things in the canoe were taken up to the house. They did not put them into the house. They put them just outside. But he and his wife entered. And they (the people) gave them food. And after they had lived there for a while, the man disappeared. His mother hated his wife. So his heart was sad.

And just outside were always all kinds of food. The summer afterward, hîn l' sā'wan. "L' k!ō't!aɬs giên dAñ ɬtī'yaasañgua. Gasî'n dAñ gudA'ns ɫū la dAñ î'sdagañ," hîn la l' sudai'an. "Lag^{a} dī î'sdAɬas ɫū lA ɬ î'sdagīnēgua," hîn l' sā'wan. "Gasî'nō dAñ qēgā'-LdjūgAñ," hîn la'Aɬ l' kiä'nañan. "Dī ū Kî'ksadē qēgā'gañgua," hîn l' sā'wan. Wa'ɫu anA'ñ ī'L!adas hîn sā'wan, "Ahō' ahō' sqā'nAñ l' ī'n^{s}ēɬda^{s}ō," hîn l' sā'wan. WA'giên la^{s}a la L! ī'n^{s}ēɬdaian. NAñ djā'adas L! dAñq!ā'ɬawan.

WA'giên g^{u} l' ī'-īdjañani. ^{s}ān ẋî'lada L! tās giên ẋA'g^{u}L!ēd î'sîn ɬā-i Aɬ k!A-i L! tā'gañan. G^{u} l' nā qaod, "Sîɬgā'ñ dī gutqa'osLañgua," hîn djā'Añ l' sudai'an. Wa'ɫu "Lā'gAñ, Luqā'-it ɬa," hîn nAñ ī'L!agidas l' sudai'an. "Lū'gu^{s}a gîn ɬ tā'nîndjūgAn gu^{s}a ɬ î'sîñ."

WA'daalēk^{u} hit!A'n lā'nas xa'dē taq!oa'lga-i gu'da î'steîdani. WA'giên Luē' tcāng^{a} L! î'sdaian. Luē' yū'anani. WA'giên hit!A'n ta-q!oa'lga-i Luē' gwa-i L! î'sdaɫiedAn. WA'giên Luē' stadjîĥ'īgan. WA'giên Luē' tc!a-i îsî'n qoa'nyūanAn. WA'giên L! Lū'qa-idan. T!a'qo, g^{u} L! Luqā'L!agan. WA'giên La^{s}owē dītg^{a} L! î'sdagalan. GAm ana'g^{a} L! î'sdatc!a^{s}añani. Kia hAN L! î'sdaian. La L!ao djā'Añ Aɬ l' qatc!ai'an. WA'giên la L! ɬtA'nōda^{s}wan. WAgiê'n g^{u} l' î's^{s}ū qaod l' gā'wan nAñ ī'ɬñAs A. L' ao l' djā t!Alg^{a} qêñgā'ñan. Aɬdjī'ɬ l' gudAñē' st!ē'gañan.

WA'giên kia hAN ta-qoa'lga-i îss^{s}oa'nañan. WA'giên wA'stA q!ê'nats ɫū ^{s}an

[1] One of the most prominent Raven families among the Tlingit.

[2] The word used here applies to the sisters of a man's father, and in a very general way to the females of the opposite clan. Here it is, perhaps, more nearly equivalent to "cousin" than to "aunt," although "aunt" appears to be the more restricted meaning.

when berries were ripe, many berries grew there. They grew between the houses. Soap-berries, cranberries, and crab-apples grew there.

Both of them disappeared. They went back to the Frog-Town. The end.

ˢalʌ′nsʟas ḷū ˢān qoan gᵘ īna′sʟaiani. Nē ˢadī′ ga hʌn īna′sʟgāñani. Ẓʌ′gᵘ-ʟ!īdîs giên łā′-iya hʌn îsî′n k!ʌ-i hʌn îsî′n gᵘ ī′nasʟʌgañan.

L' stʌ′ñˢwan l' gō′ˢawan. Łk!iê′n-q!ostan lā′nagui l' stī′łˢawan. Hao ʟī′sḷū la ku′ndjuga.

47. The Woman who married a Devil-Fish.

The children of a certain town played in the evening. After they had played for a while, a certain child took a stick. Then she went down to a stone lying upon the beach. And she shoved the stick under it. Then a devil-fish arm crawled up her arm. It also crawled over her shoulder. Then she tried to pull the devil-fish arm off from her arm. And she could not take it off. Then she called for help to the children playing up the beach. Then they came down to her, and tried to turn the stone over. And they could not do it. Then they went into the house to tell about her. Then her father and her mother went down. And when they were unsuccessful, they called out. And others went down. And when those could not accomplish it, they went to tell the people of the town. And when these went down to it, they took long stout sticks. They tried to turn (the stone) over. Although it was small, they were unsuccessful. When the tide came up to her, they hurried. And while they were still working at it, the tide reached her. And when the tide reached her, they went away.

And while she was above water, they stood behind her on shore. They stood that way, because they said that

Lnagā′-i gᵘ ʟ! na′nsi ḷū ʟ! ˢā′ẓʌdʌla sî′ñias ḷū nañgā′ñan. ʟ! nā′ñgʌñ qaod nʌñ ˢā′xadjū sq!ā′ñu sq!ā′-idʌn. Wʌ′-giên q!āt qwa q!ē′udaian ˢa l' qasˢai′an. Wʌ′giên sq!ā′ñwē waxe′tît l' gî′teitc!ai-ani. Wʌ′giên nō ḷīn l' ẓia′-i î′ñgui sˢa′t!ēłaian. L' squl îñgui′ î′sîn l' sˢa′-t!ēłaian. Wa′ḷu ʟ!ao ẓiê′nstʌ nawē′ ḷīn l' îsdasî′nsḷiedani. Wʌ′giên ˢa l' djîgī′ˢaian. Wa′ḷu ʟ!ao ˢʌ′nstʌgʌñ l' kī′agañan ʟ! ˢa′ẓʌdʌla dītgᵘ nā′ñanē gᵃ ʌ. Wʌ′giên la′ˢʌn ʟ! îsḷ!a′sˢas giên qwa′a-i ʟ! daq!ē′st!asînsḷeidani. Wʌ′-giên ˢa ʟ! djagī′ˢaian. Wa′ḷu ʟ!ao ha′oîsîn nagᵃ laˢʌ′nstʌ ʟ! kî′ndeîdan. Wa′ḷu hit!ʌ′n l' xāt îsgiê′n l' ao hʌn î′sîn ˢa îsdā′lsˢaian. Wʌ′giên ʌ′łʟdas ˢa djigī′asi ḷū ha′oîsîn ʟ! kiä′gañan. Wʌgiê′n ha′oîsîn ʟ! q!ʌ′lat ˢa îsdā′ls-ˢaian. Wʌ′giên ʌłdjiga′-i wā′djîgiês ḷū ha′oîsîn lnagā′-i xadē′ gui ʟ! kî′ndaian. Wʌ′giên ā′łdjiga-i waˢa îsdā′lsˢas ḷū sq!ā′ñu łgī′q!ēda djî′nda ʟ! î′sdaian. Wa′ḷu hit!ʌ′n lʌ ʟ! kîq!ē′stasî′nsḷeidan. Qwa′a-i ẓʌdjū′si kiä′nʌn ˢadō′ ʟ! ˢê′sga-gañan. La skwaga′-iˢełgʌłs ḷū ʟ! łk!wī′-dagañan. Wʌ′giên hawa′n la ʟ! ʟ′dja-gidʌndan lˢē gī′sʟˢalan. Wʌ′giên lˢē gī′sḷałs ḷū lʌ′stʌ ʟ! î′steîdagalan.

Wʌ′giên l' tcaˢaḷdjū′ʟ!as k!iäł la ʟagᵘ ʟ! ʟ!djū′giañgañan. Lˢē gī′sʟałs ḷū lagᵃ ʟîsʟā′asañ sūs ḷū ʟ! ˢedā′ñan.

(the devil-fish) would let her go when the tide came up to her. And when the tide covered her, they went away. And her parents wept the whole night. The next morning, when (the stone) was dry, they went down to it, and the one who first reached it turned it over. They thought that her dead body was there. And she was not there. Then her parents burned off their hair.

Some time afterward a shaman said, "The child of the chief's daughter who was lost is going to come." He said, "Watch for it." So, after they had watched for a while, a small Devil-Fish came up out of the sea. And they had kept a copper for the lost child. They had also kept an elk-skin.

Then it went up on the trail to its grandfather's house. And its grandfather opened the door for it. Then it went up to its grandfather sitting in the rear of the house. Its grandmother also sat there. And it went up upon its grandfather's shoulder. Then it went down upon the other side, and climbed up upon its grandmother's shoulder. And when it came down that time, it went towards the sea. It went out upon the sea.

Some time afterward the shaman spoke again. He said, "The chief's daughter is going to bring plenty of food." Then the father watched for his daughter. After he had been watching a while, there came a big canoe. When it came, they brought his daughter. His son-in-law came. He brought him Wa'giên hit!a'n la sa gusLa's ḷū L! ga'nteîdan. Wa'giên ˢāl sˢāsgᵘ l' yā'-ˢalañ sˢā'-igagañan. Wa'giên wa'daalēkᵘ ha'oîsîn sa'nḷans ḷū l' tcaq!ea'os ḷū la L! gandā'lsˢas ḷū la nañ qā'L!a-LagAns l' sq!ōq!ē'staian. L' q!ōt gᵘ î'sîñ L! gudā'ñan. Wa'giên gAm gᵘ l' îsˢā'ñani.

Wa'ḷu L!ao l' yā'ˢalañ qā'djîñ ˢo'dagañan. Wa'stA ˢet qaod nañ sˢā'ga hîn sā'wan, "Nañ yaˢe'da gōsˢwā'nañgAn git qā'L!aˢañqasañ." Wa'stA haoîsî'n ˢet qaod "Nañ yaˢe'ts gī'dˢa qā'L!aˢAñqasañ," hîn l' sugā'ñan. "La'da ł qätcū'," hîn l' sugā'ñan. WAgîña'n la'da L! qä'tcu qaod nū tc!ū'dju ˢā'yuwē gut qā'L!agan. Wa'ḷu lˢē L! qē'yas ḷū anA'ñ git gōsˢwā'nañan. T!aˢo lA k!iū' î'sdagañan. Tc!îsgᵘ hAn îsî'n lA k!iū' l' î'sdaˢūgañan.

Wa'giên hit!a'n k!iwa'-i gut tcī'nañ gia na-i ˢa l' qā'-idagalan. Wa'giên l' tcîn la k!iū'stˢ k!iwē' kiˢa'djalan. Wa'giên hit!a'n l' tcîn tadjgua' q!aoas ˢa l' qatc!ai'an. L' nān hAn îsî'n gᵘ q!aoai'an. Wa'giên tcī'nañ sqo'lgui l' qałai'an. Wa'giên ā'djgustA îsî'n l' qāłs giên nā'nañ sqo'lgui î'sîn l' qAłai'an. Wa'giên ałdjiga'-istˢ l' qa'Ałs ḷū wa'ḷu L! l' qā'-itˢsaian. Wa'giên siłgā'ñan ha'oîsîn q!ātgᵃ ˢā'yuwē î'ñgut l' qasˢai'an.

WAstˢ ˢet qaod haoîsî'n hîn nañ sˢā'gas sā'wan, "Nañ yaˢe'ts ū dā'ñAtî'nL!ahAñqasañgua," hîn l' sā'wan. Wa'ḷu hit!a'n l' xāt gīda'ñ k!iū' qä'tcugañan. L' qä'tcū qaod ḷū yū'An qā'-L!agan. WAgiê'n hit!a'n qā'L!as ḷū l' gī'dˢa dAñAłū' L! idja'n. L' qo'na ao a Luqā'L!agan. Lagᵃ l' dā'ñAtî'nˢawan.

plenty of food. And they unloaded the canoe. They took off boxes of grease and plenty of other kinds of food. All the canoe-men had their hair done up in bunches on top of the head. These were Devil-Fish.

And when they got into the house, before they were given food, the (chief's daughter) spoke to her mother. She said, "I told our child to come to you for some things. I told him to come for porcupine-quills (?) and łgîlˢaga'n."[1] But afterwards (the chieftainess) fed her son-in-law. After she had fed him, when they slept that night, (the chief's) son-in-law was nowhere to be seen. And he heard his son-in-law spouting water. Then the whole house was filled with phosphorescent light.

And when morning came again, they saw that they were real people. And after he had staid with his father-in-law for a while, one morning he disappeared. And when (the chief) got up, the grease-boxes were sea-anemones.[2] Part also became crows'-hair-seal.[3] The house, too, was slimy all over. And when he went out, (he saw) that the canoe they had come in had become a big log with the roots on it.

After some time the shaman said that (the son-in-law) was going to bring food again. Some time after, he came again. Then there was much more food. And when he again came in front of his father-in-law's house, they came into the house. And they brought all the things

Wa'giên Luē' gwastˢ L!a ˢat!a'lgañani. Gai'añ L! îst!a'lgañan tao q!a'lat qoan îsî'n. Luē' tc!a-i wa'ɬuwan kiūłai'yuwaˢodjawan. Nū gia'-o īdja'n.

Wa'giên nagᵃ ˢetatc!a's ɬū L! łtanū'di kuna'sta ā'nañ djā'das hîn awu'ñ sū'dagañan, "Gî'na ˢa'gō ā'nañ īxadjū's da'ñ ˢa a'ñˢa ł kîlqā'-idan gua. Îm î'sgiên łgîlˢaga'n îsî'n dañ ˢa la ł kî'lqaga'lgan," hîn l' sā'wan. Wa'ɬˢa L!ao hit!a'n qonā'ñ ał l' dā'-iyîñidan. La'ał l' dā'-iyîñgī sta ˢā'lgua l' qo'na q!ada's ɬū l' qo'na L! gam qā'ñgañan. Wa'giên l' qo'na łkī'gūts l' gudā'ñan. Wa'giên na'si tcaoq!ała'ndia q!ądjā'wan.

Wa'giên ha'oîsîn sa'nɬans ɬū da'man xada'si l' qê'ñgañan. Wa'giên qona'ñ q!oł gᵘ l' îs qaod gam l' qä'ñga-ołˢañan. Wa'giên l' q!ā'łūs Lū gā'-iyîña-i xa'ñL!dañ sˢun îsˢē'lani. T!ē'dja î'sîn k!ā'łdjida-xō'da îsˢē'lane. Na'si î'sîn łq!ō't!ōwa ˢē'dogañan. Wa'giên ga'-ista l' qā'guls ɬū Lū'guˢa L! idja'n ū q!axo yū'an djī'ula-i waq!o'łdjū îsˢē'lan.

Wa'sta ˢe'dañ qaod ha'oîsîn l' dā'ñatî'nL!ahañqasañ nañ sˢā'gas sā'wan. Wa'sta ˢēt qaod ha'oîsîn lā'ña qā'L!agan. Wa'ɬu tā'wē qoa'nan t!algᵃ ˢeda'ni. Wa'ɬu ha'oîsîn qona'ñ q!ātgᵘ l' Luqā'L!as ɬū nagᵃ L! idjan. Wa'giên La'ˢowē nagᵃ L! ˢo'statc!adaiani. Wa'giên ha'o-

[1] My interpreter could not explain this, but thought it was some sort of crest.

[2] The word used here, "xa'ñL!dañ," is said to be the Masset equivalent of the Haida sīp. See also ɣAñskū'lūt, p. 487, Footnote 1.

[3] Small white things found on the beach. See p. 317, Footnote 3.

into the house. And they gave them food again. And when evening came, he spouted out water, as he had done formerly. And his father-in-law heard it. And the canoe-men all did the same thing. On account of that, his father-in-law could not sleep. The morning after, they were real human beings. And at night they became Devil-Fish.

Afterwards his father-in-law made a feast. And after the feast was made, he lived with his father-in-law for some time. Then the woman spoke to her father. She said to her father, "Father, I shall not see you again." (The people) did not see him go away from his father-in-law. He went into the water in the night. So in the evening he went away from his father-in-law. And his wife ceased to see her father.

îsîn la'ał l' dā'-însLa^{s}wan. Wa'giên ha'oîsîn sî'ñias ḷū a'wał l' îdjā'ñan gîña'n ha'oîsîn l' łkī'gwīdañan. Wa'giên l' qo'na gōda'ñgañan. Wa'giên Luē' tc!a-i wa'ḷuwan han îsî'n wagîña'n îdjā'ñan. ałdjī'yū gam l' qo'na gîñq!a'dī^{s}Añgañan. Wa'sta sa'nḷans ḷū da'man xadā'gañane. Wa'giên sî'ñias ḷū nawē'^{s}ełgañani.

Wast^{s} L!ao ā'dji tā'wē xand^{a} l' qo'na laganā'ñan. Wa'giên xand^{a} l' la'g^{a}nañgī'si st^{s} qonā'ñ q!oł l' naha'nsgadan. Wa'ḷu hîn nañ djā'das xā'dañ sudai'an, "Ha'da Lan dañ ł qê'ñ^{s}Añqasaga." Hîn xā'dañ l' sū'dagañan. Gam qonā'nsta l' Luqā'-idas la L! qê'ñ^{s}Añgañan. ^{s}ā'lgua s^{s}u'nan tcāng^{a} L! î'sgagañan. Wagîña'n sî'ñias giên qonā'ñsta l' îdja'n. Wa'giên Lan l' djā xā'dañ qä'ñan.

48. The Two Shamans.[1]

A shaman at the town of Sq!aos[2] had a friend. They lived together. They were very fond of each other. And he said to his friend, "Let us go away." — "Where?" (the other) said to him. He said to him, "To Ł^{s}a'ot!a point." And they went out. And the other went in front.

Then he saw a swimming land-otter. And he speared it. And he killed it. Then he arrived at the place whither they were bound. But then his friend came after him. Then he saw that he had killed the land-otter. He said

Sq!aos lnagā'-i g^{u} nañ s^{s}ā'ga sta'guladaian. Guda'ł l' nā'-āñ^{s}awan. G^{u} l' qō'yiêdyū'an^{s}awan. "T!al qasā'tcîn," wa'giên hîn sta'g^{u}łañ l' sudai'an. "Gīlā'ñgū," hîn la l' sudai'an. "Ł^{s}a'ot!akun ^{s}a a," hîn la l' sudai'an. Wa'giên l' qas^{s}ā'^{s}awan. Wa'giên nañ s^{s}wān la kunā'sta han Luqā'-idan.

Wa'ḷu slag^{u} ḷaga'ndal l' qä'ñan. Wagiê'n la l' kîda'n. Wa'giên la l' tīyai'yan. Wa'giên hit!a'n gia l' tc!îdā'l^{s}awan g^{u} l' ^{s}ā'sgadan. Wa'ḷu L!ao l' sta'guł la'ḷ^{s}a Luqā'L!agan. Wa'ḷu slagwē' l' tīya'si lā l' qä'ñan. "Sta'g^{u}l

[1] For other versions of this story see Bulletin 29 of the Bureau of American Ethnology, p. 294, and Vol. V of this series, p. 245.

[2] An old town belonging to the Sa'gua lā'nas, located at the entrance of Naden Harbor, opposite the town of Kung (Qañ).

to him, "Friend, did you kill the land-otter?" And he said, "Yes."

Then they built their house. And it was completed. But then they built a fire. After they had eaten, (the one) skinned his land-otter. He stretched it upon a cedar plank. His friend was very glad on account of it. And it was dry. Then he pulled it off from the plank. He did this in the house in the evening. Then he wanted to get its fur on the outside. He wanted to turn it inside out. His friend saw that he could not. He said to him, "What will you do with it?" He said, "Use it as a case for beating-sticks." — "Friend, give it to me." He said this to him, because he (the owner) was unable to accomplish (what he was trying to do). And he gave it to him.

Then he turned towards the wall with it. He did not turn it inside out. He deceived him. He only urinated[1] upon it. He did not know that the land-otter-skin went up inside of him. As soon as he had given the land-otter-skin back, he had a pain in the stomach. (His friend) said to him, "You are in that condition because you asked the land-otter-skin of me." He said to him, "You speak the truth." After three days had passed, he died.

Then his friend wept bitterly. At that time they cut out cedar planks for him. He had said, "Build (the grave) high on the point." They did as his friend had directed them. All that time his friend wept. Then they took him out when it was finished. It was elevated a little above the ground. And they laid him upon it. Then they boarded dā g^u sLAg^u tīya'udja," hîn la l' sudai'an. Wa'giên "Āñ," hîn l' sā'wan.

Wa'ɫu na-i a'ñ^{s}a l' La'oła^{s}ōgañan. Wa'giên lā ^{s}ē'ɫgī^{s}awan. Wa'ɫu L! hitɬa'n l' tcɬā'nua^{s}wan. L! ɬtanū'gī st^s sLa'gwē a'ñ^{s}a l' Lɬstɬai'an. Wa'giên tcɬuē' la l' dā'ɫɬaian. L' sta'guɬ aɬ lā gu'dañē layū'angañan. Wa'giên lā x̣ī'lgalane. Wa'giên hitɬa'n tcɬiwē' wa'sta l' da'nLɬstɬaiani. Ana'g^a sī'ñ-ñias ɫū l' wa'gan. Wa'ɫu hitɬa'n l' ^{s}ao Lɬa'lgui La^{s}ê'lga-i d^a la l' gudā'ñan. La l' sL!'sqadasînsɫeîdan. ^{s}adō' l' ^{s}êsga'si l' sta'guɬ la qê'ñgañan. "Gūs ^{s}An-o la dañ îsdā'sautcɬîñ," hîn la l' sudai'an. "Skidā'ñu-qɬal ^{s}A a," hîn l' sā'wan. "Sta'guɬ haɬgui' ɬ a'ñ^{s}a î'sda," ^{s}adō' l' ^{s}êsga'si aɬū' la l' sudai'an. Wa'giên lag^a lā l' ɫ'sLtɬadjan.

Wa'giên lā l' ɫī'dji giên dī'tgui da'ñaɬ l' xañā'wan. Gam la l' sL!'skɬadasañan. La l' gî'ñqōnan. Hîña'n-o ^{s}a-i la l' sī'gañani.[1] SLî'gwa-i qɬal l' qā'ɬiqaɬasi gam ^{s}an l' u'nsada^{s}añan. Qɬal lag^a l' ɫsLtɬa'si qā'ɬian l' da'la wagā'lan. "SLa'gwa-i dī'aɬ dañ gīna'ñ-ganē a'ɬū dañ īdjî'ñgua," hîn la l' sudai'an. "Yên-o dañ sū'gañgua," hîn la l' sudai'an. ^{s}āl ɬ^{s}u'nalgandan l' kɬotɬā'lan.

Wa'ɫu l' sta'guɬ s^{s}ā'-iɬyū'angañan. Wa'ɫu tcɬū la'^{s}an L! skī'xaLaian. "Ku'n-agua ɬ ā'dji lA kɬiū' sa La'oła^{s}o," hîn L! sā'wan. L' sta'guɬ ū sūgā'ñan wa'-gîñan hitɬa'n L! wa'gañan. Wakɬiä'ɬ l' sta'guɬ s^{s}ā'-iɬgañan. Wa'ɫu hitɬa'n ^{s}a la L! îsdai'ani ^{s}ē'ɬgīs ɫū a. Lī'yū Liga'-i sta sa idja'ni. Wa'giên îñg^u hitɬa'n la L! ɫ'ɬnagan. Wa'ɫu Lɬao

[1] "Sī'gañani" is perhaps a shortened form of "tcigA'nsīgañani."

it over. He had said, "When I die, lay my head this way." So they did lay his head.

His friend lived near him. He went to him, lay against the post, and wept. He said, "Why did he ask for my land-otter?" When he was through weeping, he went away. And his wife cooked for him. Next day he went to him again. Then he again wept there. All that time he blamed him. He said, "Why did he ask the land-otter of me?" After he had said this, he sat there. And while he sat there, evening came on.

Then four men in a canoe came rapidly to the place where he lived. The one in the middle wore a big shaman's hat. He was a great shaman. He said, "Land in front of the shaman who has been raised up." (The man sitting there) heard what he said. (The shaman) said to the bow-man, "Go up to him." So he went up to him. They did not see the friend sitting beneath. Then the one who had gone up moved the dead man's head. The friend observed this. And (the man) pulled off the skin from (the body). Then he went down with it.

And the friend followed his friend's skin. When they put the skin into the canoe, the great shaman hunted about among the dead for shamans' skins. He put many into the canoe. (The friend) seated himself behind this big shaman. They did not see him get aboard. He braced his knees against (the shaman). Then right where the knees were, he felt great pain. After he had suffered a while, (the friend) moved away from him again. (The shaman) ā'djі un L! LskūʻɬgalaniL. "Dī kl!ōʻtlAɬs ɫū hîn dī qādj āʻdawañ," hîn l' sāʻwan. WAgîñaʻn hîn lA L! qāʻdjadaian.

L' staʻguɬ la q!oɬ nāʻgañan. La l' qāʻ-its giên āʻdji lāʻña k!ōʻdjiwas ɬˢêtgᵃ l' ɫAʻgatawas giên l' sˢāʻ-iɬgīgañan. "GasîʻnL!ao sLigwēʻ dīʻna l' gināʻña Aɬ a," hîn l' sugāʻñan. L' sˢa-iɬgīʻs giên l' qāʻ-idawan. WAʻgiên l' djā tao laʻˢAn LAʻoɬgañaɲ. WAʻdaalēkᵘ haʻoîsîn la l' qāʻ-idañan. WaʻɫU haoîsîʻn gᵘ l' sˢāʻ-iɬgañan. WAʻkl!iäɬ la l' kunaʻdagañañ. "Gūs ˢAn-o sLigwaʻ-i dīʻAɬ l' gināʻñañgua," hîn l' sugāʻñan. L' sˢa-iɬgīʻs stˢ gᵘ l' q!aʻougañan. WaʻɫU sîʻ-îñiaiyAN gᵘ l' q!aʻogAndan a.

WaʻɫU ga tc!stAʻnsîñ l' naas ˢa giaʻndalan. WaʻɫU yakᵘ lāʻna dadjîʻñ yūʻAN ˢaʻgᵘdatc!an. NAñ sˢāʻga yuāʻnAn idjaʻn. "DīʻtguA nAñ sˢāʻga ˢaɬnʻdas xetgᵘ ɬ ˢāʻsgada," hîn l' sāʻwan. WaʻɫU LAgᵘ L! sūs l' gudAʻñgañan. "LaʻAɬ qaʻAɬ," hîn sqêʻñgua lāʻna l' sudaiʻan. WAgîñaʻn la l' qalg!āʻlan. La xetgᵘ l' staʻguɬ q!aʻwas gAm L! qêʻñˢAñgañan. WaʻɫU āʻnAñ qaʻˢalan. ĀʻnAñ k!ōʻtlalas qādj l' dAñq!ēʻsîlAñgañan. Aɬdjiʻū l' staʻguɬ ˢa qēʻaolañgañan. WAʻgiên l' q!al WAʻstA lā l' dAʻnLstaian. WaʻɫU dAʻñAɬ lā l' qasˢaiʻani.

WAʻgiên l' staʻguɬ hAn îsîʻn staʻguɬañ q!AʻlgA ɫsʻgadan. Lāʻña L! L!lāʻɫîsīʻ ɫū āʻnAñ sˢāʻgayūAns L! sˢāʻga q!Al dō l' dīʻîñgwAñgañan L! kl!ōʻtlAɬgies gia a. LūʻguˢēL!āʻña l' îʻsdagañan qoaʻnAn. WaʻɫU āʻnAñ sˢāʻgayūAns tc!îq!aʻ l' tc!āʻnɫIgAn. GAm l' qāʻɫIs lā L! qêñˢāʻñan. WaʻɫU q!oʻlAñ-qāʻtcîn qoʻnan lagᵃ l' daxāʻsgadan. WaʻɫU ɬ' q!oʻloqAtc xAʻtAs ya la ˢoaʻgAɬyūʻanAn. L' ˢoaʻgAñ qaod haoîsîʻn lAʻstA āʻdjgui l' ˢōʻtlagañan. "HawīʻtɬdīdAʻñAɬ Lu-

said, "Take me quickly." And they got there with him. They had taken aboard many shamans' skins.

Then the great shaman entered his house. And when they carried up his friend's skin, he went up with it. A round thing (a pole to hang skins on) ran all around the inside of the house. It was full of these things. This is the way (the shaman) had always done. (The man) heard (the people) say of his friend's skin, "Hang this one up there." So they hung it near by. Then he sat down again.

At that time he seized (the big shaman) again around the waist, and put his knees strongly against his back. Then (the shaman) suffered a great deal. Then they went to get a shaman. Then they went around him repeatedly. And after he had suffered a while, (the friend) moved off a little. He sat behind him all the time. The shaman was unable to save (the sick one).

Then they went for another. They also got this one to him. This one, also, circuited around him. And he could not cure him. They brought ten shamans for him. All that time (the friend) pressed against (the sick man). After they had had the ten shamans, their hearts were tired. They went for Supernatural-Being-greatly-Honored-travelling-by-Canoe. Then they arrived with him. While still at a distance he saw that behind the (sick) shaman sat a shaman who gave him a severe sickness because his friend's skin had been put into the canoe.

When the shaman arrived, he entered the house. Then he saw (the man) sitting behind (the sick one). As he entered, he qa'ˢo," hîn l' sugā'ñan. Wagiê'n l' dA'ñAł L! ˢā'sgadan. WA'giên L! sˢā'ga-q!Al LŪ'goˢa qoans nagᵃ L! î'sdaian.

Wa'Ḷu anA'ñ sˢā'ga yū'Ans nagᵃ A'ñˢa qatc!ai'an. WA'giên l' sta'guł q!Al L! LĀ'gAls giên Ał l' qagā'lani. Na-i qā'ł-gut k!iū' gîn sk!a'gatsˢwā'nañani. A'ł djī î'ñgut wa'Ał sta'ogagani. Kuna'n-o ao LAgᵘ l' wAgī'gañan. "Ā'djgua ł ha'onas L!ī'ūdaˢwan," hîn l' sta'guł q!Al L! sū'-das l' gudā'ñan. WA'gînan L!a īla' lA L! L!ī'awan. Wa'Ḷu haoîsî'n hit!A'n l' q!ā'wan.

Wa'Ḷu haoîsî'n l' yakᵘsī' la l' gī'djî-gīłdas Ḷū q!o'lAñ-qā'djîñ sqwē'gᵃ l' daxā'sgAtyū'angañan. Wa'Ḷu l' ˢoa'gAł-yū'angañan. Wa'Ḷu hit!A'n nAñ sˢā'ga L! Ḷī'diänAn. Wa'Ḷu la ˢadō' L! ˢêtyū'an-gañan. WA'giên l' ˢoa'gAñ qaod stAga'ñ wa'nAn lā l' î'sdagañan. L' tc!îk!ī'a l' q!a'o-ūgī-īgañan. L' qagA'ndī ˢadō' ā'nAñ sˢā'gas ˢêsgai'an.

WA'giên haoîsî'n nAñ a'da L! tā'na-gan. Ałā'nAs dA'ñAł îsî'n la q!oł L! ˢā'sgadan. Ałā'nAs î'sîn la ˢadō' ˢētgī'-gañan. WA'giên la îsî'n la ˢadō' ˢês-gai'an. L! sˢā'ga LAAł la L! Ḷā'ñan. WAk!iä'ł gî'ñgañ la l' dA'ñḶsgatgīgañan. Sˢā'gaga-i LA'Ats Ḷū L! qaiî'nsLaian. Sˢān-ga-sî'ñagîns L! tā'nagAn. Wa'Ḷu lA dA'ñAł L! ˢā'sgadan. Hawa'n wā'dj-gua ˢaguī' l' LŪ'qagAndan ā'nAñ sˢā'gAs tc!îk!a' ā'nAñ sˢā'gas q!awa's l' qä'ñAn. L' sta'guł q!Al l' LA'ḶīS A'łū st!ēsî'ñīdja lagᵃ l' îsdai'an.

Wa'Ḷu ā'nAñ sˢā'gAS ˢā'sgAts Ḷū nagᵃ l' qatc!ai'an. Wa'Ḷu lA tc!ik!a' l' q!ā'was la l' qä'ñan. "L' qatc!a's Ḷū

said to (the man), "Do not make me ashamed: if you do not, I will speak through you." Therefore (the man) stopped. And (the sick one) was saved. So Supernatural-Being-greatly-Honored-travelling-by-Canoe spoke through him and went back. There were many people. Then he spoke through this shaman, as he had promised. He said to him, "We will all speak through you." So all spoke through him.

dī xAñA's ł qAñ," hîn la l' sudai'an. "WA'kl!iên dAñ ˢē ł sū'usga," hîn l' sā'wan. Ałdjī'Ałū LAN lā l' ˢē'łdaian. WAgiê'n l' qagā'nan. WA'gîñan l' ˢē l' sū'idan. WA'giên Sᵉān-ga-sî'ñagîns sîłgā'ñ LUqā'-idan. Xa'dAga-i qoa'nani. Wa'ɫu hit!A'n ā'nAñ sˢā'ga ˢe l' sū'sañan. Gîña'n lˢē l' sā'wan. "T!alA'ñ wa'ɫuAN-o dAñ ˢē sū'usga," hîn la l' sudai'an. WA'gîñan L! wa'ɫuAN lˢē sū'idan.

49. The Shaman at Island-Point-Town.

At Island-Point-Town[1] all the food was exhausted. And the people were hungry. There was nothing (no bait) to be found with which they might fish. Then a man began to make a dancing-hat. He took off feathers. He did this in the woods. He did not do it in sight of people. And it was completed.

Then he went far off from the town. He took his dancing-hat with him. He did not go in view of them. He went over in the morning. And he sat near a stone lying there. Then he tied the dancing-hat on his head. And he prepared himself. And when he stood up, something made him act as shamans do. After he had done so for a while, something came landward, making ripples. And the little thing went down in front of him. When it went down, a devil-fish came up in front of him. Then he took it away. And he gave it to all the town-people to fish with.

Then the wind was good in the

Gwais-ku'n lnagā'-i gᵘ tao hī'lawan. WA'giên xā'daga-i q!odā'lani. GAm gîn AŁ xa'ołña-i qä'ñgañgañan. Wa'ɫu nAñ ī'łña djî'łk!agia xā'-idAN. T!ā'wun gia'-o l' î'sdagañan. Łk!iä'n-o l' wA'-gañan. GAm L!a xAñgᵘ l' wā'ˢañgañan. WA'giên lā ˢē'łgīgani.

WA'giên lnagā'-i waguī' l' qā'sgīanan. Djîłk!ia'-i A'ñˢa l' îsdai'ani. GAm L!a-xA'ñgᵘ l' îsˢā'ñan. Sa'-anɫans ɫū ˢa l' qā'sgiênAni. WA'giên qwa gᵘ q!ē'u-daiani q!oł l' q!ā'wan. Wa'ɫu hit!A'n djîłk!ia'-i gî'ñgañ l' kiū'gusgAdani. WA'-giên ˢAñ l' ˢē'łgīdaian. Wa'ɫu l' gias ɫū L! sˢā'ga ī'djîns gîña'n la gᵃ djî'sū-gañan. L' îs qaod ˢā'yūwē q!Al gut gī'nA wai'ya t!A'mdAldalan. WA'giên la xetgᵘ gō'ūgaian. Gōuga'si ɫū nō la xetgᵘ qā'L!ałaian. WA'giên hit!A'n stA la l' djī'îdani. WA'giên lagā'-i xadē' wa'ɫuwAn gᵃ lā'ña l' gī'daiani AŁ L!a xa'oga-i ˢAn a.

Wa'ɫu ta'djuwē la-ułai'ani. Wa'ɫu

[1] So named from its location near the northernmost point of the Queen Charlotte Islands, called North Point on the charts.

morning. At that time they got many halibut. After they had been out fishing only once, it became stormy again. And this food was also used up. Then he went over again, and he had hidden his dance-hat very carefully. And he again dressed up. And again he acted like a shaman. Then something again came straight towards him, making ripples. After it had dived below him, a devil-fish came up. And he took it away. And he returned home with it. And again he gave its arms to all.

And again there was a good wind in the morning. Then they again fished. They took many halibut. After they had eaten this for a while, their food was consumed. Then he went over there again in the night.

Then a little girl came to him. And she said to him, "Let me go with you." He thought it was a human being. It was a mouse. She went across with him. He did not find out very soon that she had changed him into a mouse. And this mouse put itself into the Devil-Fish. And the Devil-Fish came to live near a stone on which he sat. And he went over to it again. Again he dressed himself. And again he acted like a shaman. Then it came out from under this stone.

Then this Devil-Fish spoke to him. It said to him, "I speak through you." Then it said to him, "Go home. Go home." Then he knew it (the Devil-Fish) was the mouse.[1] And the Devil-Fish went back under the stone.

His Mouse said to him, "The wind will blow continually from the sea." So the wind blew from the sea. And xagwē' L! îsdayuā'nane. L! xao-î'ndjao-s^{g}wā'nsîñgandan haoîsî'n tcl!gā'dan. Wa'giên ā'dji tā'wē haoîsî'n hīlā'wani. Wa'ɫu haoîsî'n ^{g}a l' qā'sgiênan a'ñ^{g}a l' s^{g}ā'lgatyuangañan. Wa'giên haoîsî'n ^{g}an l' La'oɫiedan. Wa'giên haoîsî'n L! s^{g}ā'ga ī'djîns gîña'n l' īdja'n. Wa'ɫu haoîsî'n lā-āya' gî'na wai'ya tl!a'mdaldalan. La xetg^{u} gō'ugasi giên la xetg^{u} nawē' qā'L!ałaiani. Wa'giên sta la l' îsdai'ani. Wa'giên haoîsî'n la da'ñał l' qā'-idan. Wa'giên haoîsî'n L! wa'-ɫuan g^{a} lā l' îsdai'an.

Wa'giên haoîsî'n tā'djuwa-i la-ułai'ani. Wa'ɫu haoîsî'n L! xa'ogaian. Haoîsî'n xaguē' L! î'sdayū'anani. Wa'sta ałdjī' a'ñ^{g}a L! tā qaod haoîsî'n tā'wē hī'lawani. Wa'ɫu haoîsî'ñ ^{g}ā'lg^{u} han ^{g}a l' qā'sgiênani.

Wa'ɫu nañ ɫaila' djā'da x̣a'tdju la'-^{g}an qā'L!agan. Wa'ɫu hîn la l' sudai'an, "K!wa-i q!ada'ñ dī îsda." Nañ xada'-o î'sîñ l' gudā'ñan. K!a'gan ū īdja'n. Wa'giên la'aɫ l' qā'sgiênan. La-o l' k!agā'nadaian gam hawī'dan ^{g}an l' u'nsadał^{g}añani. Wa'giên k!a'gana-iyū nawa'-i ^{g}a ^{g}añ ^{g}ē'ɫdaian. Wa'giên qwa q!oɫ l' q!a'ogañan. Xetg^{u} nawē' na-^{g}ē'lan. Wa'giên haoîsî'n ^{g}a l' qā'sgiênan. Haoîsî'n ^{g}añ l' La'oɫɫslaian. Wa'giên haoîsî'n lag^{a} djîswai'an. Ā'dji qwa'a-i xē'dast^{g} L!ao wa'ɫu lā'ña qā'L!agan.

Wa'ɫu nawē' la gūsugā'ñan. "Ła-o dañ î'sug^{a}," hîn la l' sudai'an. "Qā'tcl!î ła, qā'tcl!î ła," hîn wa'ɫu la l' sudai'an. Wa'ɫu l' k!agā'nîts ^{g}an l' u'nsadalan. Wa'giên sîɫgā'ñan qwa'a-i q!ol xē'tgui nawē' qatcl!ai'an.

"Q!a'tgua k!a'djîɫgīsga," hîn lag^{a} l' k!agā'na sā'wan. Wagîñā'n-o q!a'tgua tadjîɫā'āwan. Wa'giên haoîsî'n ^{g}a l'

[1] The mouse became incarnated in the devil-fish, and both entered the man.

he went over again. He went over without letting any one see him. He was afraid to have them see him.

And the son of the town-chief went over there very early. Then he saw some one sitting near where the stone lay. Then he observed him stealthily. After he had looked at him for a while, he saw him dress himself up. And when he stood up, he acted like a shaman. (The chief's son) saw that. Then he saw this Devil-Fish come up in front of (the person). The Devil-Fish spoke to him. The stone was above high water. And, after it had spoken to him, it said to him, "Go home."

And while he was taking his (shaman's) clothing off, (the chief's son) ran to him. Then he seized him. He (the shaman) said to him, "Do not tell about me." (And) he said to him, "I made this weather bad. To-morrow it will be calm." So it was calm.

At that time there were all sorts of salmon in the river. And a red-cod was among them. And they went into a deep place far down in the water. It (the red-cod) was always to be seen. And (the people) took the fish out. They ate them. They always took them out from this place.

At that time a small girl had just reached maturity. And the red-cod could not hide itself, because it was red. And they threw it away. And the menstruant girl crossed the river.[1] Therefore she made those fish disappear. And the man who was possessed by a mouse became a stone. He sat in front of the town. There qā'sgiênani. L! axa'ñē īla'-o l' ī'djañan. La L! qä'ñga-i ga l' ɬ^{s}oa'gagañan.

Wa'giên lnagā'-i ā'nañ ī'L!agidas gī'd^{s}a sîñ^{s}ai'-iyan ^{s}a qā'sgiênan. Wa'ɫu qwa'a-i q!ē'udas q!oɫ nañ q!ā'was l' qä'ñan. Wa'ɫu la l' qê'ñq!oɫL!agañan. La l' qêñ qaod aga'ñ l' La'oɫīts la l' qä'ñan. Wa'ɫu l' gias ɫū L! s^{s}ā'ga ī'djins gîña'n l' ī'djañan. Aɫdjī' lā l' qê'-eñgañan. Wa'ɫu adjī' nawē' la xetg^{u} djîdā'lL!ałasi la l' qä'ñan. Wa'giên nawē' la-o gū'sugañan. Qwa'a-i ẋîl q!ē'udagī'-igañani. Wa'giên la l' gū'sugīs ɫū', "Qā'tc!î ła," hîn la l' sudai'an.

Wa'giên ā'dji stagā'ñ a'ñ^{s}a l' î'sdagandan la l' dō'^{s}adan. Wa'ɫu la l' gī'djîgiɬdaian. "Gam ɬ dī ^{s}a'nsta sū'-^{s}wañ," hîn la l' sudai'an. "Ła-o ā'dji sîña'-i î'ndagañgīni. Adā'ɬ ɫai'uɬasga," hîn la l' sudai'an. Wa'gîñan ɫai'uɬaian.

Wa'ɫu ^{s}a'nɫē ^{s}a sq!aɬî'ñ wa'ɫuan tcī'nagan. Wa'giên s^{s}an îsî'n L!a sū q!ē'dadjan. Wa'giên gī'lē sL!ñē tcān ^{s}aguī'-ī L! îsgiên^{s}ā'wanan. L' qä'ñga-gañan. Wa'giên sq!a'łña-i wa'sta L! î'sdagañan. Aɫdjī' L! tā'gañan. Wa'sta L! îsdagī'-īgañani.

Wa'ɫu nañ djā'da ẋa'tdjū ta'gunaian. Wa'giên s^{s}a'nē aga'ñ s^{s}a'lga-i ^{s}adō' ^{s}êsgai'an l' s^{s}êts ała'. Wa'giên sta la L! dā'ñan. Wa'giên ana'ñ taguna'-i ^{s}an ^{s}a'nɫē han t!alg^{a} qā't!adjan. Aɫdjī'-aɫū wā'djî sq!ā'łña-i l' îsgō'i^{s}älani. Wa'giên ana'ñ k!agā'ndan î'sîn qwa'ai-^{s}elan. Lnagā'-i q!ā'tgu l' q!ā'wani. Gaig^{u} ^{s}a l' qwa'a-i^{s}elani. Wē'dō lnagā'-i

[1] It was thought, that, if a woman stepped over a stream at this time in her life, the woman at the head of the creek, who owns all the fish in it, would leave, and the fish with her.

he changed to stone. Now he is a long rock in front of the town. He said, "When the weather is bad, put fishing-lines around my neck. Also paint my face red." So it is now called "Fishing-Lines-around-the-Neck." When a storm lasts for a long time, they put fishing-lines around his neck. They also paint his face. When they paint his face red, the wind becomes fair. "The last generation of people will do this," he said. So they do it still.

q!ai'ya l' t!ē'djałgīdjawan. "Tcl!'gas ḷū ł dī xê'lē L!aga'-i î'sda^{s}ōwan. Dī xa'ñē îsî'n ł ma'sta^{s}wañ," hîn l' sā'wan. Ałdjī'ałū wēd L!aga'-i-xe'łgañ, hîn l' kiā'ñ. Tcl!g^{a} xa'nsgats ḷū L!aga'-i l' xê'lē L! î'sdagañan. L' xañ îsî'n la L! î'sdagañan. L' xa'ña L! ma'stas giên tā'djuwē laga'lgañan. "^{s}ō'tgwa xa'daian wa'sga," hîn l' sā'wan. Ałdjī'ałū wēd hawa'nan la L! îsdaga'ñgañ.

50. The Woman who became a Shaman.

Ten women went from the town of Ł^{s}uln[1] to get bark. And they arrived on the other side (of Naden). The stream in the valley of which they were is named DasL. And when they were about to go up to the woods, they anchored their canoe at an island lying in the mouth, because they thought they would come down when the tide was low. This island is named T!ēd. The canoe was upon this. And then they went up into the woods together.

And after they had gone on for a while, they came to many young cedars. They said to one another, "Let no one wander far away." Then a certain young woman was with them. In spite of the directions they had given one another, she went far away from them. And when they pulled off cedar-bark, she did the same thing. She tried to pull it off, and although there were no branches to be seen,[2] she was unable to pull it down. While she was trying to do this, the sun set.

Ł^{s}uln lnagā'-i sta L! djā'da LaaŁ gī'-dañyänan. Wa'giên xa'nła^{s}a L! ^{s}ā'sga-t!adjani. ^{s}anḷ qā'łi^{s}a L! īdja'n ō DasL hîn kiä'gan. Wa'giên L! î'st!eîtgałañ-qasas ḷū t!a-i ^{s}a gwa-i q!ē'udaiani g^{u} Luē' L! t!ā'ładaian tcawa's ḷū L! îsL!ā'-asañ L! guda'ns ała'. Gwai'ya-i ū T!ēd hîn kia'ñ. Ałdjī' îñg^{u} Luē' idja'ni. Wa'giên hit!a'n sta L! xu'nt!eîdagalani.

Wa'giên L! î'sdal qa-aod gī'dē qoa'nsi ^{s}an L! îsL!ā'gan. "Gam ł wā'djgui dala'ñ s^{s}wān qā'^{s}añ^{s}wañ," hîn gu L! sū'dagañan. Wa'ḷu nañ djā'da ḷā'-ila L!a'aŁ idja'n. Gu L! kî'ñg^{u}gañan k!iä'n-an L!a'sta wa'gui l' qā'gan. Wa'ḷu gī'îdē L! da'ndjîłsī giên L!a'aŁ l' wa'-gañan. L' da'nL!asi giên gam lās ^{s}a-i qä'ñgansi k!iê'n dañk!ē'Līyē ^{s}adō' l' ^{s}ê'sgagañan. Hawa'n ^{s}adō' l' ^{s}ê'sgagañan. Hawa'n ^{s}adō' l' ^{s}ê'sgagan-dan xet q!ē'sgat!alan.

[1] In Naden Harbor.

[2] To prevent her from stripping the bark off easily.

Then she was very unhappy. When she also tried to pull down small cedars, she was unable to do so. She went far away from them. At that time she came to a young tree. Then she saw that there was much pink gum upon it. Then she began to take it off and put it into her mouth, from the bottom up. When her ball had become large and round, she put it aside. When she had a great deal, she heard (the people) calling to her. She did not reply. When she did not reply, those who called her were very much troubled. Then all sat down in one place in the trail.[1]

Then they said, "Call to her." But when they called to her, a woodpecker answered. And when they called to her again, it answered again. They said to one another, "Let us go straight towards the thing that is calling." Then all started. And after they had gone for a while, they called again. Then it sounded close by them. They said to one another, "Let us go to the place where it calls near by." And they came to where the gum-tree stood.

And they saw her lifeless body lying beneath it. Then they made her sit upright. After they had made her sit up, something made a noise in her chest. She had become a shaman. She made herself a shaman while chewing gum there. They did not know at first that she was a shaman. But when she talked as shamans do, they knew it.

And there was no way to get her

Wa′ḷu yê′nk!î gAm l' gu′dAña-i lā′-ˢAñgañan. Tc!ū tc!ū′si îsî′n l' dA′ñẋA-L!aL!as giên ˢadō′ l' ˢê′sgagañan. Wa′ḷu hit!A′n wagui′ L!A′stA l' qā′gan. Wa′ḷu qēt ḷa′-ila ˢAn l' qā′L!agan. Wa′ḷu q!ās q!o′ldjadañ la′gut qoa′nyuAns la l' qä′ñ-an. Wa′ḷu hit!A′n q!o′lîstA la l' q!o′-dja-iîdani. Q!ēqonˢē′łsi giên ā′djgui l' î′sdagañani. Lā qoa′nˢēłyuansi ḷū lagᵃ L! kiä′gans l' gudā′ñan. Wa′ḷu gAm l' ā′ñˢAñgañan. GAm l' ā′ñˢAns ḷū ˢa gA sū′sga-i gudAñˢē′łkwidayū′angañ-an. L! wa′-aḷuAn hit!A′n sˢałā′ñan k!iwē′ ˢa q!ea′wani.

Wa′ḷu hit!A′n "Lagᵃ ł kiä′gañˢō," hîn L! sugā′ñan. Wa′ḷu lagᵃ L! kiä′gans ḷū sLū′djaadañ L! kî′ndagañan. WA′-giên ha′oîsîn L! kiä′gans giên ha′oîsîn l' kî′ndagañan. "K!wa agî′n kî′ndagAñAs ya îsdā′łˢū," hîn gᵘ L! sū′dAgañan. Wa′ḷu hit!A′n L! wa′ḷuAn ˢa î′steîdani. Wa′ḷu L! î′sdal qaod ha′oîsîn L! kiä′gañan. Wa′ḷu aa′nAn L!a q!o′ła l' kîndai′an. "Aa′nAn l' kîña′ns ˢa ł îsdā′łˢū," hîn gᵘ L! sū′dagañan. WA′giên q!ās q!ol-djā′dAñē giä′nsi ˢAn L! î′sL!agan.

WA′giên xetgᵘ l' q!ōt lā ḷūda′si L! qä′ñan. Wa′ḷu hit!A′n yā′ñgᵘłan la L! Laq!ā′ławan. LA L! LAq!ā′łūs ḷū l' qA′nsgūdja ˢa gî′nA xē′gAñgañan. L' sˢā′ˢadAn. Q!ās gᵘ l' djā′dAña-i ˢa-i agA′ñ l' q!osˢā′ˢadAn. GAm hawī′dan l' sˢā′ˢadAs ˢAn L! u′nsAdAłˢañan. Wa′ḷu L! sˢā′ga sū′gAns gîña′n l' sū′îts ḷū ˢAn lA L! u′nsAdalan.

WA′giên LAgᵘ l' ˢeLā′łñē ga′wan.

[1] The cedar-bark is also said to have sung a song through her at this time, the words of which were as follows, repeated over and over: Dı dAñ dAnsˢai′ya-aogᵃ, dō′na-i ("You let me hang always in spite of your pulling, younger sister," — a poetic way of saying, "You could not pull me down, younger sister"). Cedar-bark is said to be every woman's elder sister.

down to the canoe. They said to one another, "Let us stay here this night." So they staid there over night. It was a long distance. In the morning one said, "Let us make a mat for her. One of you go and get your cedar-bark." So one went and got it. When she got there, she put it on her back. This was her elder sister. And when she came to them, they began to make the mat. And they completed it.

And when it was completed, they laid her upon it and they started down with her. They left all of their cedar-bark. In the evening they brought her down. Then they launched their canoe. Then they took her home. And they arrived at the town with her. Then the people came down to them in a crowd. They said, "This woman has become a shaman." Then they carried her up. They put her in her uncle's house. Then her uncle said, "To-morrow drink sea-water."[1]

So they did. At that time they called the people to go down and bring up sea-water in a big square shaman's box. And in the evening they tied a dancing-apron on her. When she sang, she walked around the fire. Crab spoke through her. And the red-headed Woodpecker also spoke through her. "AhAñahīahē, ahAñahīahē, spirits that are around the wall, spirits that are around the wall, listen to what I say, listen to what I say." This was Crab's song. When she sang this, crabs came up thick upon the coast. Afterward, when Woodpecker sang through her, sitting upon the edge of the smoke-hole. That was a big crab Wa'ɫu hîn gᵘ L! sudai'an, "K!wē ɬ āɫn ˢāl dao." WA'gîñan gᵘ L! ˢā'ldaiani. LîgA'-i djī'ñaL!agañani. Sa'nɫans ɫū "K!wa-i lAgū's la'ˢAn xa'-iyū gī'dē ɬ dalA'ñ sˢwān A'ñˢa dō," hîn L! sā'wan. WAgîña'n la îsî'n A'ñˢa dā'wan ˢAn l' qā'L!asi giên hit!A'n A'ñˢa l' unɬā'-idani. L' k!wa'-i ū idja'n. WA'giên L!a'ˢAn l' qā'L!as ɫū ā'dji lAgudjē' L! xāi'-îdani. WA'giên L! ˢē'ɬgīdaiani.

WA'giên ˢē'ɬgīs ɫū îñgᵘ lA L! ɫ'ɬnagani. Wa'ɫu L!ao hit!A'n la dA'ñAɬ L! gA'nteîdan. Gī'idē wa'ɫuAN A'ñˢa L! dā'ñˢodjawani. Sî'ñias ɫū la dA'ñAɬ L! îsL!ā'gan. WA'giên hit!A'n LuĒ' tcāngᵃ L! îsdai'ani. Wa'ɫu hit!A'n Lū'guˢē lA L! îsdai'an. Hit!A'n lA dA'ñAɬ L! ˢā'sgadani. Wa'ɫu L!a L! ˢo'stAsˢayū'anan. "AnA'ñ djā'das ū sˢā'-idAngua," hîn L! sā'wan. WA'giên hit!A'n lA L! ˢai'idan. L' qā gia ˢa-i lA L! îsdai'an. Wa'ɫu l' qā hîn sā'wan, "Ada'ɬ tAñā'ˢawan."

WA'gîñan L! wa'gan. Wa'ɫu hit!A'n tAñ ˢAn yū'An ˢa L! tc!î'sLagālan. ˢAn L! ɬˢā'-iyaiyani. Wa't!Aɬū k!A'ndjɬˢaga-i lā L! LA'oɬgañan. WA'giên L! tA'ña ˢē'ɬgīgan. Wa'ɫu sî'ñias ɫū hit!A'n q!ē'îɬgaña-i lˢē'îgᵃ sudai'an. Wa'ɫu sî'ñias ɫū hit!A'n k!A'ndjɬˢaga-i lagᵃ lā L! kiū'tcîsgadani. Wa'ɫu l' k!A'djAɬs ɫū tc!ā'nūs ˢadō' l' qā'sgiênAn. Q!ostā'no lˢē sā'wan. WA'giên sLutc!ā'dAña-i hAn îsî'n lˢē sā'wan. "AhAñahīahē, ahA'ñahīahē, sūs gadō' sgā'nagwa-i, sūs gadō' sgā'nagwa-i a ha dī kîlī' ɬ gudA'ñ a ha dī kîɬdī' ɬ giū'st!a." Q!ostAnē' gia sˢalAña'-i ū ī'djîn. Ā'djî ˢa l' k!A'djɬsi ɫū q!o'stAnē sk!wai'gia'o-idan tī'gᵃdalgañan. WA'stA sLō'tc!adAñē îsî'n lˢē

[1] As the people of his family usually did when a shaman was performing.

at the mouth of Naden that spoke through her. Therefore there are many crabs in Naden.

k!A'djałsi ḷū gî'ndA q!on g^u l' q!a'ogañ-an. Wā'dji q!eū' nAñ yū'An îsī' îsî'n l^sē sū'îdan. Ałdjī'Ałū q!osta'n ^{s}a qoa'ngAñ.

51. The Famine at Tī'An.

The younger brother of the chief of the town of Tī'An[1] became a shaman. Greatest-Hopper[2] spoke through him. And as they beat time for him around the fire, they sang for him. When he sat in front of them as he went around the fire, he said to them, "Make your minds sober." Some one had pointed his fingers[3] at a big black cloud. So the shaman spoke in this way. He said to them, "A dreadful thing is about to befall you."

Then two big waves came towards the land from this black cloud. At the same time the wind blew hard. While it was blowing hard, ten days passed. All that time snow fell. The food was gone. Since they thought it would come to an end, they counted the nights. And ten more days passed. The beach in front of the town was covered with foam.

Then a little girl took gum from the trees with her teeth. She spit out the juice into a little tray. And she put snow into it, mixed it up, and ate it. And this tasted very good to her. "Just do this way," she said. So all went to get it. And the many people gave to one another. Then they boiled mussel-shells in it. Then they put water in, stirred it up, and

Tī'An lnagā'-i gu nAñ lā'na l^sē'igagan dōn s^sa'^{s}adan. ŁAAñq!ē'łn-s^sān l' ^{s}ē sā'wan. Wa'ḷu tc!ā'nūs ^{s}adō' lA L! skîqā'sgiêns ḷū la'^{s}An L! k!A'djuyū'angañan. Wa'ḷu ^{s}An L! gī'gatsgiêns L!a qAn xetg^u l' q!aos ḷū, "DAga'n ł ^{s}Añ gudadjū'da^{s}wañ," wa'ḷu hîn L!a l' sū'-dagañan. Yên ł^{s}Ał q!a'mdAs ^{s}ā'-iyū nAñ k!ō'dadaian. Ałdjī'Ałū anA'ñ s^sā'gas LAg^u L! sudai'an. "DalA'ñ dō wadjaogā'lanqasā'ñgua," hîn L!a l' sudai'an.

Wa'ḷu adji' yê'nē ł^{s}a'łsîst' lū yū'Anda tēstA'ñ hadjudā'lan. Wa'Ał hA'nō tadjuwē' îsî'n ^{s}adā'wani. Hawa'n ^{s}adawā'-gAndan ^{s}ā'lē LAał^{s}ē'lane. WAk!iä'łhao t!a'wē gugā'ñane. Tā'wē hī'lawani. Wa'Ḷ^{s}a îsî'n LAn ^{s}ē'łsañ L! g^udA'ns ḷū ^{s}ā'lē L! k!wai'îndagañani. WA'giên hawa'nAN î'sîn ^{s}ā'lē LA'ał^{s}ē'lani. Lnagā'-i xêtsī' s^so'lū Ał sta'gani.

Wa'ḷu hit!A'n nAñ djā'da xA'tdjū q!ās q!o'djagañan. K!ē'łga ẋA'tdju ^{s}a-i ł^{s}ā'-nAñ l' k!ō'dadōgañan. WA'giên t!ao ^{s}a-i l' xaxūsLai'ani giên ^{s}a l' sk!Ałs giên l' tā'gani. WA'giên Ałdjī' la'^{s}An layū'anani. "K!wai hîn wa^{s}ō," hîn l' sugā'ñan. WA'gîñan ū L! wa'ḷuAn ga dā'wan. WA'giên L!a qoa'nsi gutgat L! î'sdagañan. Wa'ḷu hit!A'n ta'xao q!Al ^{s}a L! ^{s}ā'lAñgañani. WA'giên hit!A'n ^{s}A'nḷē

[1] See p. 493, Footnote 1.

[2] A supernatural being supposed to be like half of a human being cut vertically.

[3] See p. 450. To point the hand at one with fingers outstretched was one of the most serious insults that could be offered.

chewed it off of sticks. The whole town did that way. The whole town was always chewing it. And they ate the juice in the snow. All that time the snow fell. Some of them almost starved. But they were saved by the gum-juice.

Then one of the servants of The-One-in-the-Sea [1] came up from under the ocean to look at them. He sent him to see if they were starved. That evening he looked into all the houses. Then he saw them chewing this gum. And he went out. Then he entered the house of The-One-in-the-Sea. "How are the people?" he was asked. "The ones you told to starve to death are eating all the time," he said. He said to him, "Leave them alone, for they cannot die. Make it calm for them." So it became calm.

Then, since they had nothing with which to catch fish, they baited their hooks with skunk-cabbage-roots. That done, they fished very much. Soon their canoes were all full. When they got home, they took all of the halibut out of their canoes. From that time there were no more storms. Now they were all saved. The-One-in-the-Sea was angry, because one pointed his fingers into the wide, black cloud. They did not know who pointed his fingers. But this shaman saw him.

L! îsda's giên ˢa L! sk!A'djūlans giên wA'stA L! q!ōk!ē'kᵃgañan. Lnagā'-i ˢā'sk!ᵘ hAn-o wA ˢē'dani. Lnagā'-i ˢā'sk!ᵘ hAn-o ū hî'ldjîñgī-īgañani. WA'giên t!aˢo sū'wît xao L! tā'gañani. K!ē'łga ˢa-i L! k!ō'dadawasi stA ˢā'lē La'ałē-stAñ-wAgᵘ Lē'łaiani. WA'k!iäl t!a'ˢawē gugī'-gañani. L! īlē' gAntc!îdā'-ālan. WA'-giên q!ātc xao Ałū' L! qagā'ñan.

Wa'Ḷu tcān stA TA'ñwan-lā'na gītc!ā'-dAlAñ sˢoān L! qê'ñL!aogalan. L! gA'n-tc!iyēyū la l' qê'ñgAłdaian. Sî'ñias Ḷū nē wa'ḶuAn ˢa-i l' qê'ntc!îgwAñgañan. Wa'Ḷu ā'dji q!ātc L! hî'ldjAnsi l' qê'ñ-gwAñgañan. WAgiê'nhAn stA l' qa-sˢai'ani. Wa'Ḷu TA'ñwan-lā'na gia na-i ˢa-i l' qatc!ai'an. "Gasî'no xā'dAs ˢē'dAñ," hîn la'Ał l' kiä'nañan. "L!a dalA'ñ gA'ntc!ahAlgAn-o ga tagī'-īgAñ-gua," hîn l' sā'wan. "K!wa Lan ˢē'łdao gAm k!ō't!Ałgałña'nsi A'ła. K!wa L!a'da Ḷaiu'łda," hîn la l' sudai'an. WA'gîñan Ḷaiułyū'anAn.

Wa'Ḷu gAm gī'nA Ał xa'ołña-i qäñ-ga'ns Ḷū łgun q!ol L! djîla'dagañan. Îsdagī's dō hit!A'n L! xa'ogᵃyū'anAn. Hawī'dan Luē' sta'hoˢodja'wani. Wa'Ḷu L! L!'sgats Ḷū hit!A'n xagwē' L! dā'nt!Ał-ˢodjawani. WA'stA hAn ū Lan tc!īgai'an. Ao wA'giên L! qagA'nˢodjawAn. Yên łˢAł ˢa't!As ˢa-i L! k!ū'dadaian. T!a-o TA'ñwan-lā'na L!a'ˢAn qā'łīîłdai'an. AnA'ñ wA'gan gAm ˢAn L! u'nsAdˢAñga-ñan. AnA'ñ sˢā'gaga'n L!ao la qä'ñani.

[1] See p. 363, Footnote 1.

52. The Supernatural Halibut.[1]

Wī'lala-Man[2] lived with his elder brother upon Big Island.[3] His elder brother was a shaman. And he went fishing every day with his younger brother. And before he went out fishing, he put all his shaman's apparel on. And he went to a big lake lying beneath the trees. And standing by its side, he acted like a shaman. And a devil-fish came up below him out of the lake. And the lake was named Wu'lq!alsūwas.

And when he had put his shaman's dress into a box, he placed it at the base of a tree. He did not keep it in the house. He was afraid something would happen to it during a menstruant period. Then he brought the devil-fish home. And when he entered, he called to his younger brother. He said to him, "Get up. Let us go fishing." And they went fishing.

And they stationed themselves at a fishing-bank lying near by. The fishing-bank was named Qok!alō't. And only the elder caught halibut. And only the elder filled his canoe. And his younger brother thought, "When we fish next time, I shall catch many." And when they reached home, he helped his elder brother, and they put the halibut ashore. And after their wives had cut off the refuse parts, they took (the fish) up to the house. They also carried their canoe up.

And after many days had passed,

Gwa-i-qo'ns îñg^{u} Wī'lAlgias kwai'îñ Ał nā'gan. L' k!wai s^{s}ā'gagan. WA'giên sa'nḶan wa'ḶuwAn gut dōanA'ñ Ał l' xa'ogañan. WA'giên l' xaoî'ns^{s}îs kuna'st' ā'nAñ s^{s}ā'gas s^{s}a-ā'nigwa-i[4] wa'ḶuAn gui'gAñ A'ñ^{s}a îsdagā'ñan. WA'giên sū ^{s}aqō'na qē'dē xetg^{u} ^{s}aoda'si ^{s}a l' qagā'ñan. WA'giên djîng^{u} l' gia'as Ḷū l' s^{s}ā'gagañan. WA'giên nō la xetg^{u} sū'ē ^{s}êst' ^{s}a'dōgAlgañan. WA'giên suwē' Wu'lq!alsūwas hîn kiaga'n.

WA'giên s^{s}a-ā'nigwa-i ^{s}o'dē ^{s}a-i A'ñ^{s}a l' îsda's giên qēt q!ul xetg^{u} l' îsdagā'ñan. GAm na l' da^{s}Añgā'ñane qān[5] lā'ña L! ī'naga-i ga l' ł^{s}oa'gagañan. WA'giên nawē' l' djā'L!agani. WA'giên l' qatc!a's giên dō'nAñ g^{a} l' kiagā'ñan. "Q!a'łū ła. T!a'lAñ xao-î'ntc!în," hîn la l' sudai'an. WA'giên l' xa'o-îna^{s}wan.

WA'giên aa'nAn giū' ^{s}a'oda ^{s}a l' gīsLā'^{s}wan. Qok!alō't hîn giwē' kia'gane. WA'giên nAñ k!wai'yas s^{s}o'nan xag^{u} q!ō'gadañgañan. WA'giên nAñ k!wai'yas s^{s}o'nan Luē' dAnstAyū'anane. WA'giên l' dō'uñ hîn gudā'ñan, "Î'sîn t!alA'ñ xao-î'ns Ḷū dī xao^{s}ai'yasga." WA'giên ^{s}ā'sgadawas giên k!wai'în da l' Lāts giên xa'gwē xetg^{a} l' îsdā'^{s}wani. WA'giên l' djā'^{s}alAñ ā'ni wa'stA îsda's giên dītg^{a} l' î'sdagała^{s}wani. Luē' hAn îsî'n dīda A'ñ^{s}a l' îsdā'^{s}wan.

WA'giên ha'oîsîn ^{s}āl qoa'n^{s}ełs Ḷū

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[1] Compare Skidegate story in Bulletin 29 of the Bureau of American Ethnology, pp. 26-31.

[2] Wī'lala, oftener called Ū'lala, was one of the secret-society spirits (see Vol. V of this series, pp. 160-171, 180-181).

[3] North of Yan, at the mouth of Masset Inlet.

[4] This may be s^{s}a-ā'niga-i or s^{s}a-ā'nigwai.

[5] An old word.

the shaman went to the lake one calm morning, while it was still dark. He went to the lake. When he came to the lake, he dressed himself beside it again. He put on his shaman's apparel. And the power came through him again. He began to act like a shaman. Then the devil-fish again came up below him. And when he had taken off his apparel, he carried up the devil-fish. When he entered, he said to him (the younger), "Get up. It is a very calm day. Let us go fishing again."

And when he rose, they carried their fishing-tackle down to the beach again. Then they put their canoe into the water and went out. Again they staid in Qok!alō't. He gave half of the devil-fish to his younger brother. Then they let down their hooks. They used the ends of branches for hooks. And again the fishes bit only the hooks of the elder. Again it was only the elder brother who filled the canoe. Although his younger brother fished with a part of the devil-fish, he did not catch a halibut. Then he was very sorry. And (the brothers) went home. And after they had reached home, both of them carried up the halibut. (The younger) helped his elder brother. Their two wives cut out the entrails. (The younger) helped each other because (the elder) gave part to him. He did this way four times.

Then the younger brother thought that there was something wrong. And after many nights had passed, when it was early morning, they were going out fishing. Before they went, he watched his elder brother stealthily. He watched stealthily what he did.

ā'nAñ s^{g}ā'gas ḷai'ułas ḷū ^{g}āl gagA'ndan suwē' ^{g}a l' qā'-idani. Djîng^{u} l' qā'L!as ḷū ha'oîsîn ^{g}Añ l' Laołai'an. S^{g}aā'nigua-i gwī'gañ A'ñ^{g}a l' îsdai'ani. WA'giên ha'oîsîn l^{g}ē g^{a} ^{g}atc!ai'an. L' s^{g}aga'îdan. WAgiê'n ha'oîsîn nawē' la xetg^{u} ^{g}adōgā'lani. WA'giên ^{g}ā'-istAgañ l' Lāts giên nawē' l' djī'îdani. L' qatc!a's giên, "Q!ałū' ła LAi'ułyū'AngAñga. Î'sîn t!alA'ñ xao-î'ntc!în," hîn la l' sudai'an.

WA'giên l' q!ā'łūs giên xao^{g}ā'nigua-i q!ā'tga A'ñ^{g}a l' îsdā'^{g}wan. WA'giên Luē' tcāng^{a} A'ñ^{g}a l' îsda^{g}wa's giên l' Luqa-idā'^{g}wan. Ha'oîsîn Qok!alō't ^{g}a l' gīsLā'^{g}wan. Nawē' īnawē' dō'nAñ ga l' îsdai'ani. WA'giên t!a'olē A'ñ^{g}a l' ẋidā'^{g}wan. Las q!ol L! t!a'olAtaga'ñan. WA'giên ha'oîsîn nAñ k!wai'yas s^{g}un ga q!ogadā'ñidan. L' k!wai s^{g}o'nan ha'oîsîn Luē' stadai'yane. L' dōn î'sîn nawē' t!ēdj Ał xa'osi k!iä'nan gAm xag^{u} l' tiā'^{g}añgañan. Wa'ḷu l' gu'dAña-i st!ēyū'angañan. WA'giên l' Luqā'-ida-^{g}wan. WA'giên LuqaL!ā'^{g}was ḷū l' stA'ñ-^{g}wan xa'gwē î'sdagAł^{g}ūgañan. K!wai'îñ l' Lai'idañan. WA'giên l' djā'^{g}alAñ stA'ñAn skiū' stō'^{g}ugañane. LA dA l' Lai'idañan t!ēdj lag^{a} l' î'sdagAñsē A'ła. Hîn l' wa'stAnsañan.

Wa'ḷu l' dō'An ^{g}a-i lā łasLā'wani. WA'giên ^{g}āldjū'gAn qaod ḷai'ułaiyAn giên l' xao-î'nAñqasasḷa^{g}wan. L' xao-îna^{g}wē' kunā'st' k!wai'îñ l' qê'ñq!ołdaiyAn. WA'giên LAg^{u} l' wās lā l' qê'ñ-

Then he saw the devil-fish come up under him. And he went back into the house.

Next day very early he went to the shaman's dress. And when he came there, he opened his (elder brother's) box. And he took his shaman's dress out of it. Then he went quickly to the lake. And he put it on. And he acted in the way his elder brother had done. And the devil-fish came up below him. Then he took it off quickly and went to the box. And while his elder brother was coming, he put the shaman's dress into it. And he went to the house. And he put the devil-fish just outside. And when he entered, he went to bed, because it was still dark.

Then he watched his elder brother secretly. Then his elder brother rose, took his shaman's dress, and went to the lake. And he used it as he had done before. But yet no devil-fish swam up below him. After he had tried the same thing twice, he gave it up. Then he took off his shaman's dress and went home.

And when he entered (the house), he said to his younger brother, "Get up. Let us go fishing. It is going to be very calm. A little of the devil-fish is still in the canoe." And when they went fishing, he hid the devil-fish from his elder brother. The younger one's name was Wī'lala-Man. They again stopped at Qok!alō't to fish. And nothing bit either hook quickly.

And after they had remained there for a while, something bit the younger one's hook. He was unable to pull the halibut up. When he pulled a little, the halibut began to run. And after (the q!oɬdaiyan. Wa'giên nawē' la xetg^{u} gīL!^{s}ā'gaɬsi îsî'n l' qä'ñan. Wa'giên sîɬgā'ñ nag^{a} l' qatc!ai'an.

Wa'giên wa'daalēk^{u} sîñai'yan la kunā'st' han s^{s}a-ā'negua-i ^{s}a lā l' qā'-idani. Wa'giên ^{s}an lā l' qaL!a's giên ^{s}odē' wast' lā l' das^{s}asLai'ani. Wa'giên s^{s}a-ā'niga-i wast' lā l' îsdaL!ā'gani. Wa'-giên siwē' ^{s}a hawī'dan l' qa'gan. Wa'-giên gwī'gañ la l' îsdaɬai'yani. Wa'giên l' k!wai ī'djañan gîña'n l' idja'n. Wa'-giên nawē' la xetg^{u} ^{s}adōgā'lani. Wa'giên hawī'dan ^{s}ē'staganñ l' Lada'n giên ^{s}o'dē ^{s}a lā l' qā'gani. Wa'giên l' k!wai qās t!aɬ s^{s}a-ā'nega-i w^{s}ē lā l' L'dawalani. Wa'giên nag^{a} l' qā'-idan. Wa'giên nawē' kia'an l' djîsLai'ani. Wa'giên l' qatc!ai'an giên l' tī'gan hawa'n ^{s}ālga-ga'n a'ɬa.

Wa'giên k!wai'yîñ l' qêñq!o'ɬdagañan. Wa'giên l' k!wa-i q!ā'ɬūs giên s^{s}a-ā'ni-ga-i a'ñ^{s}a l' îsda's giên suwē' ^{s}a l' qā'-idani. Wa'giên l' ī'djañan gîña'n ha'o-îsîn l' īdja'n. Wa'k!iên gam nawē' l' xetg^{u} gīL!ā'gaɬs^{s}wā'nañ^{s}añan. Gîña'n l' îsta'nsi giên l' qā'-însLaian. Wa'giên s^{s}a-ā'niga-i staga'n l' îsda's giên l' qā'-idan.

Wa'giên l' qatc!a's giên "Qałū' ɬa. T!ala'ñ xao-î'ntc!an. Ļaiyuā'nañqasa'ga. Łñan nō Lū'gu^{s}a ī'djîñ," hîn dō'nañ l' sudai'an. Wa'giên l' xao-î'na^{s}was Ļū nawē' k!waiî'nsta l' s^{s}algā'daiani. Wē'lalgias hî'n-o nañ dō'nas kia'gan. Wa'giên Qok!alō't ^{s}a ha'oîsîn l' xa'o-gīsLa^{s}wan. Wa'giên l' sta'ñ^{s}wan gam hawī'dan ga q!o'sgadañ^{s}awan.

Wa'giên l' gaiyî'ñ^{s}o qaod nañ dō'nas ga q!ō'sgadan. Wa'giên sīg^{a} xagwē' dañg^{u}ā'ɬiyē ^{s}adō' l' ^{s}ēsgai'ani. Lī lā l' da'ñgustałas Ļū xagwē' gā'-idañan. Wa'giên la l' î'sda qaod la da'ñaɬ l'

youth) had pulled for a while, it ran off with them. It ran far away with them.

And the shaman, being disturbed, questioned his younger brother. He said to him, "Wī'lala-Man, is your line strong?" — "Gwī'dAlqa,[1] yes," he said. And it ran westward with them. Then it swam under the rocks with them, and the kelp-line ran through the rocks. And it swam around this island with them. It carried them around Cape St. James.[2] And it pulled them around the entire island.

Then the shaman questioned his younger brother again. He said to him, "Wī'lala-Man, is the kelp-line strong?"— "Gwī'dAlqa, yes." And it dragged them back to the place where they had been fishing. Then it stopped there with them. But then it let itself be pulled up. And when (the younger brother) had pulled it up, the water was full of big halibut and small halibut.

Then he said to his younger brother, "Pull it up right under the canoe, so that we can spear the halibut with sticks." So he spoke to him. And so he did. Then Wī'lala-Man tied the kelp-line to the canoe. And both of them began to spear halibut. Then they quickly filled the canoe.

And when (Wī'lala-Man) was ready to go, he untied his kelp-line. And he did not see anything on the hooks. The halibut was called Never-Appearing. It was also called Going-around-the-Island.

Then they came ashore. And when they entered, their wives' hair was burnt. They along with their children wore gā'-ida^{s}wan. Wā'djgui ^{s}aguī' lA dA'ñAł l' gā'-ida^{s}wan.

Wa'ḷu anA'ñ s^{s}ā'gas łk!wī'dasLa's ḷū dō'nAñ Ał kiänā'ñan. "Wīlalgiê's L!î-ga'-i g^{u} Lā'djigaga," hîn la l' sudai'an. "GwīdA'lqa m-m," hîn l' sā'wan. WA'-giên t!ā'gwig^{a} lA dA'ñAł l' gīt!A'ławan. WA'giên t!ēs xetî't lA dA'ñAł l' gī'was giên t!ē'djē L!A'gīyē s^{s}a'dAls^{s}wanAñgañ-ani. WA'giên ā'dji gwa-i ^{s}adō' lA dA'ñAł l' gīā'wan. ^{s}ā'nēt ^{s}od ^{s}adō' la l' ^{s}A'lgīdal^{s}awan. WA'giên gwē q!ē's-g^{u}hAn ^{s}adō' la l' ^{s}A'lgīdā'l^{s}awan.

WA'giên ā'nAñ s^{s}ā'gas dō'nAñ Ał ha'oîsîn kiä'nañan. "Wī'lAlgies L!Agīyē' g^{u} Ladjigā'ga," hîn la l' sudai'an, "Gwī'-dAlqa m-m." WA'giên giag^{u} l' xawā'-^{s}wan ^{s}An la l' ^{s}A'lgiaL!a^{s}awan. WA'giên gu lA dA'ñAł l' gīsLā'^{s}wan. Wa'ḷu L!ao agA'ñ la l' dA'ñgwīdaiyan. WA'giên aa'nan la l' dA'ñguaL!ałA's ḷū xag^{u} yuA'nda î'sgiên xag^{u} ẋA'dAla hAn îsî'n Ał tcā'nsi staga'n.

WA'giên hîn dō'nAñ l' sudai'an, "Luē' sL!ñg^{a} djîłī' ł l' dA'ñgusgatłī. WA'giên sq!ā'ñu Ał xagwē' t!alA'ñ kitiḷī'ga-i ^{s}An a," hîn la l' sudai'an. WA'giên gîña'n l' wa'gan. WA'giên Wī'lAlgies L!'gīyē Luē' ga kiū'sasgadane. WAgiê'n l' stA'ñ^{s}wan xagwē' kîtaḷī'ida^{s}wane. WA'-giên Luē' l' kī'sta^{s}awani hawī'dan A.

WA'giên l' Luqā'-idanoasa^{s}was kiū'stA L!iga'-i ^{s}êst' A'ñ^{s}a l' Laada'ni. WA'giên gAm t!a'olē ^{s}ē lā l' qäñgā'ñan. Gao-s^{s}wā'nAñ, hî'n-o xagwē' kiaga'ne. Gwa-is-^{s}adō'-g^{u}da'l, hîn îsî'n l' kiä'gan.

WA'giên l' ^{s}ā'sgatgała^{s}wan. WA'giên l' îstc!a^{s}wa's ḷū l' djā'^{s}alAñ qā'dja ^{s}ogā'-^{s}wan. L' xA'ndAwa^{s}awan l' gī'dalAñ

[1] My interpreter could give no translation of this. It is some expression used by fishermen.

[2] Or GA'ñxet-kun (see p. 397, Footnote 2).

mourning-paint. They thought that their husbands were dead. Therefore they wore mourning. And (the brothers) quickly told their wives what had happened. They said, "A big halibut bit one of our hooks, and swam around the entire island with us."

They were very sorry for their wives. Because they were very sorry for their wives, they did not let them go down for the halibut. They went down themselves. They began to dry the halibut that their wives cut up. After they were through drying their halibut, they went to the town. And they recounted the story to their friends. "Some supernatural creature dragged us around the island. So we stopped fishing. A big halibut did it," they said. They said, "We stopped fishing because it frightened us." This was done to them, because (the one) put on his elder brother's shaman's dress secretly. And the elder brother did not know what his younger brother had done.

hAn îsî'n l' LĀ'lAñ k!ō'tAłga^{s}wan Lgudañā'^{s}wan. WAgiê'n hawī'dan djā'^{s}alAñ g^{a} l' gī'ałanda^{s}wan. "Xag^{u} yū'An īL! q!o'skidAn. WA'giên gwai'yē q!ē'sk!^{u}-hAn ^{s}adō' iL! dA'ñAł l' gī'gAn," hîn l' su^{s}ā'wan.

Djā'^{s}alAñ Ał l' gudAña'-i st!ēyū'an-^{s}awan. WA'giên djā'^{s}alAñ Ał l' gudAña'-i st!ē^{s}WA's Ałū' xagwē' gAm la l' dō'sîda^{s}añ^{s}awani. LA k!odā'ñ dōs^{s}ā'-^{s}wani. WA'giên xagwē' l' djā'^{s}alAñ qada'si ū L'ñga-idani. Xagwē' A'ñ^{s}a l' LñQ!ā'sLgī^{s}was Ļū lnagā'-i ^{s}a l' î'sga-ła^{s}wani. WA'giên ta'olAñ Ał l' giałandā'^{s}wani. "Gîn s^{s}ā'nuwa gwē ^{s}adō' iL! ^{s}Algī'dAni. Ałdjī'Ałū Lan t!alA'ñ xa'ogAn. Xag^{u} yuā'n-o WA'gan," hîn l' su^{s}ā'wan. "IL! l' ł^{s}oa'gAlgAn Ałū' Lan t!alA'ñ xa'ogAn," hîn l' su^{s}ā'wan. K!waiî'ñ gia s^{s}a-ā'niga-i l' giA'ndîłq!ołdaiyan Ałū' lag^{a} îsdā'^{s}wan. WA'giên l' k!wa-i gAm LAg^{u} l' dōn wa'gan ^{s}An l' u'nsAda^{s}añan.

53. The Shaman at Dorsal-Fin-Town.[1]

Sea-Lion lived at Dorsal-Fin-Town.[2] He belonged to the Rear-Town-People.[3] He was also a shaman. Only Ocean-People spoke through him. In Dorsal-Fin-Town they were starving. Then the people of the town were almost starved. The south wind blew for ten days. All that time snow was falling.

And near the town was a hair-seal cave. When this was full of hair-seal, (the people) used to take them out.

Ł^{s}An lnagā'-ig^{u} Qaiya's nā'gan. L' SL!ê'ña-lnagā'gan. Î'sîn l' s^{s}ā'gagan. Tcan-xa'dē s^{s}un l^{s}ē sā'wan. Ł^{s}An lnagā'-i ^{s}a L! q!odā'lan. Wa'Ļu lnagā'-i xa'dē gA'ntc!îda-alan. ^{s}āl LAał q!ē'da k!Adjā'wan. WA'k!iäl t!ā'wē gū'ugañan.

WA'giên lnagā'-i s^{s}êng^{u} xōt xu'nAnē xē'laian. Ałdjī' xōt Ał stas Ļū WA'stA

[1] This story gives an excellent idea of shamanism among the Haida.

[2] More strictly, the dorsal fin of a killer-whale. The town stood upon the west coast of Graham Island, south of TĪ'An.

[3] See p. 490, Footnote 6.

And these ceased to be there. Therefore they were starving.

At the end of ten days the shaman was going to drink sea-water. Then they called the people of the town. With all the chiefs the house was full. When it was full, they brought in four stones. They put them into the fire, and the stones were heated. (The shaman) said, "Bring me sea-water." And they brought sea-water in his big sea-water box. Then they brought out the tongs for the stones. And they put them into the box with them. Then they put something over it. When it was warm enough, he asked for a cup. And they brought it to him. It was in the shape of a killer-whale.

Then they fastened on his dancing-blanket. And they put his bone necklace around his neck. They also put one (bone) through his nose. Then they fastened his hair. And they put bones through it. Then they put eagle's down on his hair. And he also asked for red paint. And they brought it to him. After they had brought it to him, he turned (the bag) inside out. And he painted his chest with it. Then he put it upon his lips. After that, he called to him a certain man who sat there. And he came to him. Then he gave him the paint. He said to him, "Paint all (the people) with it." After he was through doing this, he placed it near (the shaman).

Then he took his rattle out of the box. At that time something spoke through him. After sticks had been given out to the people, they began to sing. All the sticks were carved. They were in the shapes of Ocean-

L! î′sdagañan. WA′giên Ałdjī′ Lan wAg^{u} idja′ni. Ałdjī′Ałū L! q!odā′lan.

^{s}āl La′ałīs Ḷū ā′nAñ s^{s}ā′gAs tA′ñañqasasLaian. Wa′Ḷu lnagā′-i xa′dē ^{s}An L! ł^{s}ā′-iyaiyan ī′L!adē wa′ḶuAn Ał na-i sta′sgiênAni. StAtc!a′s Ḷū qwa q!ēstA′nsîñ L! xa′sLtc!aian. WA′giên tc!ā′nuē ^{s}a-i L! sîs^{s}ai′ani. WA′giên qwa′a-i k!ī′nAsLaiani. "TAñ ł a′łgui îsda′^{s}o," hîn l' sā′wan. WA′giên la′gia tAñ ^{s}anē′ yū′anane tAñ L! tc!î′sLtc!aian. WA′giên hit!A′n ł^{s}a′djū qwa′a-i ^{s}An L! sq!a′aLas^{s}aian. WA′giên ^{s}AnḶē′ ^{s}ē wa′Ał L! tc!îq!ē′s^{s}awan. WA′giên îñg^{u} gîn L! gī′łnagan. Wa′Ḷu k!ī′AsLiē lA′gAłs Ḷū sk!A′Lañu ^{s}An l' gīnā′ñan. WA′giên lag^{a} lA L! sk!A′sLs^{s}aian. Lā′na s^{s}ān dā′^{s}añagani.

Wa′Ḷu hit!A′n k!A′ntc!îł^{s}aga-i lag^{a} lA L! kiū′tc!îsgadan. WA′giên skū′djî xē′łdjîga-i î′sîn l' xe′lē lA L! îsdai′an. L' ku′nē î′sîn nAñ L! dA′stAłaian. Ga′-istA L!ao hit!A′n āḶn lA L! kiä′wAn. WA′giên skūdj ^{s}a-i lA L! gī′skAlgañan. Ga′-istA L!ao hit!A′n ^{s}ōt łtā′nuē Ał lA L! łtA′nawadaian. WA′giên xa′da-mA′djaga-i î′sîn A′ñ^{s}a l' gī′nañan. WA′giên lAg^{a} lA L! tc!î′sLs^{s}aiani. Lag^{a} lA L! tc!î′sLas Ḷū q!eū′ l' sL!′kAdadjan. WA′giên qA′nAñ Ał l' mA′sdaian. WAst' L!ao hit!A′n k!udA′ñ gut l' îsdai′an. WAst' L!ao hit!A′n waḶn nAñ q!ā′was ^{s}An l' ^{s}ayā′ñan. WA′giên la l' qatc!ai′an. WA′giên mAdjē′ lag^{a} l' tc!îsLai′ani. "L! wa′ḶuwAn ł Ał mA′stē," hîn la l' sudai′an. L' îsda^{s}ē′łgīs Ḷū la q!oł la l' tc!î′sLaiani.

Wa′Ḷu L!ao sîsē′ ^{s}o′dē ^{s}est' A′ñ^{s}a l' sk!A′staian. Wa′Ḷu L!ao l^{s}ē ga ^{s}ā′tc!aian. Skidā′ñwē L!ag^{a} L! î′sda^{s}ēłgīs Ḷū l' k!Adjā′lan. Skidā′ñwē wa′ḶuAn q!ēdā′^{s}odjawani. Tcan-xa′dē dA nī′djîñagan. Wa′Ḷu L!ao tc!ā′nus ^{s}adō′ l' qā′-idan.

People. Then he started around the fire. He went around. For a while he sat over the salt water. And he took off the cover from it. Then he seized something in it. And after he had performed thus for a while, he acted as if he were snatching out something. Then he went around the fire twice with it.

But when he stood there, he looked into the salt water. He said, "My servants, they are going to give you food." He said so, because he saw the soul of a whale in the water. Then he sat down. After the supernatural being had gone out of him, he dipped a cup in. When it was filled, he gave it to the one who sat next to him. Then he drank all of it. And when they returned the empty cup, he took it again. And he gave it out. He started to distribute it from the right to the left, and gave it to all the people. But he had not drunk himself. Then he took sea-water in the cup to drink. Then he drank. And he dipped some out again. He drank. Then he put it back in the place where it had been before.

All the chiefs talked about this. After they had sat there for a while, they were all taken with diarrhœa. And they defecated. And after they had re-entered and had sat there for a while, they put sea-water into the box again. When that was full, he began to give it to them again. Then they drank. And all drank. When they were through drinking, they sat down. All that time they talked about the thing. They talked about shamans. And when they became sick again, all

ˢadō′ l' qā′gan ˢa′ˢadañan tA′ñē sa l' q!ā′wan. WA′giên îñgᵘ gîn idja′n wA′stA l' gī′sLAalan. Wa′Ļu ˢa-i gîn l' gīdjî-gī′łdagaiani. Wa′Ļu l' ĭ′sda qaod gîn L! dA′ñîsLgAns gîña′n l' wA′gan. Wa′Ļu tc!ā′nus ˢadō′ dA′ñAł l' qastā′ñan.

Wa′Ļu L!ao hit!A′n āĻn l' gia′s Ļū tA′ñē ˢa-i l' qê′ñgagañan. "Dī giū′gᵃ-Ļagālañ dalA′ñ gᵃ L! gīdā′ñqasaga," hîn l' sugā′ñan. Kun ˢā′łandē ˢa l' qä′ñani ałū′ l' sā′wan. WA′giên hit!A′n l' q!ā′-wan. Sˢā′nē lA′stA ˢA′ndAnstas Ļū wA′stA L!ao hit!A′n skA′Lañwa-i l' dAsk!A′lgaian. Wa′Ał sta′si Ļū āĻn nAñ q!ā′was gᵃ l' sk!A′sLaian. Wa′Ļu l' ẋū′Lsk!AsLAgañan. WA′giên ha′oîsîn lagᵃ L! sk!A′sLas giên ha′oîsîn l' sk!A′L!gañan. WA′giên l' k!u′nteîdaiani. Sˢo′lgustA sLanguī′gᵃ l' k!u′nteîdani. WA′giên k!u′nsgadani. LA L! gā′wan ẋuL!ˢā′ñan. WA′giên ẋū′L!ia ˢAn la k!ō′danAnsk!Adaiani. WA′giên hit!A′n l' ẋuL!ai′ani. WA′giên ha′oîsîn l' kĭ′L!aiani. WA′giên l' ẋū′-L!aiani. Wa′Ļu L!ao ha′oîsîn îñgᵘ gîn idja′ni wAĭ′ñgᵘ l' gī′łñagan.

Ā′dji ĭ′L!agidē wa′ĻuAn gĭ′nA Ała′n gutgᵘ giała′ndagañan. Wa′stA L! L!ū′dA qaod L! sk!A′laogusLaian. L! wa′ĻuAn wA′giên L! sk!A′lawagan. WA′giên sĭł-gā′ñ L! îstc!a′s Ļū L! L!ū′da qa-aod ha′o-îsîn ˢā′nē ˢē tA′ñē L! îsdai′an. Wā′dji stasĭ′ Ļū wa′Ļu hit!A′n ha′oîsîn L!agᵃ l' sk!Akl!ē′îdani. Wa′Ļu L! nē′łîdani. WA′giên L! wa′ĻuAn nē′łˢodjawani. L! nē′łgīs Ļū L! L!ūdai′yan. WA′k!iät gîn Ała′n gutgᵃ L! giała′ndAgañan. L! sˢā′ga Ałū′ L! gīała′ndAgañan. Wa′Ļu ha′oîsîn L! sk!A′laogasLas Ļū L! ˢo′stAwagan.

went out. And they came in. And they emptied ten boxes.

After they had remained seated for a while, they asked for fresh water. Then some went to get the water. And when the boxes were full, they came back. And when they got back, they set them in front of him. Then something again spoke through him. They did not take his shaman's clothing off. After he had gone twice around the fire, he sat down. Then they began giving water to (the people). This, too, was passed around from right to left. He soon used the water up, because there was a crowd. As soon as it was used up, they went to get some again. They also brought that up to the house. He also gave that to them. They drank ten boxes of that. And it was finished.

After they had drunk the water, no food was to be seen. They only chewed native tobacco. Then he directed them as follows. He said, "To-morrow morning, when I go out, look at me. Do not let the women look at me." The day after, he went out early. He directed them: "In the morning, let all come in front of my house." So they did. And they brought the shaman's box to him. Then he took the cover off of it. And they put a dancing-apron around him. He said, "To-morrow the sea will be calm." It was calm, as he had said.

Then they put a dancing-hat upon his head. When he was ready, he said, "Now look at me." He said, "Do not enter the houses. As long as I am away, watch the place whither I go." It was low tide. Then he went seaward.

Wa'giên L! ˢo'stAtc!aian. Wa'giên ˢa'nē tc!îsLa'aɬ L! hī'ludaiani.

L! L!ū'da qa-aod ˢanL L! gī'nañan. Wa'Lu ˢa'nLē L! dā'wan. Wa'giên ˢa'nē sta'was giên dA'ñAɬ L! î'st!eîdani. Wa'Lu L! î'sL!as Lū la xetgᵘ L! xA'sLaian. Wa'Lu ha'oîsîn lˢē ga ˢotc!ai'an. GAm la'stA sˢa-a'nīgwa-i L! î'sdaˢañgañan. Tc!ā'nus ˢadō' l' qastA'ns Lū ha'oîsîn l' q!ā'wan. Wa'Lu L!ao hit!A'n ˢa'nLē L!agᵃ L! skā'giedani. Aɬdjī' hAn îsî'n sˢo'lgust' sLa'nguigᵃ k!u'nteîdan. Hawī'dan ˢa'nLē l' hī'ludaiani L! sk!ū'las A'ła. Hī'lus-qaɬian ha'oîsîn L! dō'idañani. Aɬdjiga'-i î'sîn nagᵃ la xe'tgui L! î'sdagañan. Aɬdjiga'-i î'sîn L!agᵃ l' sk!a'geîdan. Aɬdjîga'-i îsî'n tc!îsLa'aɬ L! nē'lan. Wa'giên Lan ˢä'lani.

ˢa'nLē L! nī'ɬgīs st' gAm tao qä'ñgañan. Xā'da gu'la sˢon tc!Aqē'digañan. Wa'Lu hîn L!a l' kî'ñgugañan. "A'dał sa'nLans Lū ɬ qā'-its Lū ɬ dīgᵃ qä'ɬnˢwan. GAm ɬ L! djā'da dī qê'ndaˢañˢwañ," hîn l' sā'wan. Wa'daalēkᵘ hit!A'n l' qā'gwalan. "Sîñai'yAn ɬ dalA'ñ wa'LuwAn gia'gAñ na-i q!eū'gᵘ î'sˢwañ," hîn L!a l' kî'ñgugañan. Wa'gîñan L! idja'n. Wa'giên ā'dji sˢā-ˢodē lagᵃ lA L! tc!î'sLawagan. Ga-igᵘ hit!A'n ˢa'Al wAst' lA L-ˢā'sLaiani. Wa'giên k!A'ndjîɬˢaga-i la ˢadō' la L! î'sdaian. "A'dał Lai'ūłasga," hîn l' sā'wan. Wa'gîñan La'-iułaian.

Wa'giên djî'ɬk!a-i hAn îsî'n lˢē L! îsdai'an. L' ˢē'ɬgīs Lū, "Ha-i dī ɬ qê'ñˢoñ," hîn l' sā'wan. "GAm ɬ nagᵃ îsˢa'ñˢoñ. Ł gūs k!iał gia ɬ qās ɬ qîñgī'ˢwañ," hîn l' sā'wan. Tcawā'gan. Wa'Lu L!ao l' qā'-idasˢaian.

They thought that he would stand near the shore. When he came near the shore, he walked upon the sea. Sä'łg^{u}tc!ao spoke through him. This was a reef. Then they watched him. When he came to Tc!ao-qā'ɫ.as,[1] he went down under the waves. They looked at him for a while when he vanished underneath. They watched for him.

As he had said, after a while there came a sound like the noise of a cannon. Then the tide was rising. While they watched, a whale's tail came out. And he came out by the side of it, as it lay half in the sea. Then he came away upon the sea. But when he came up, he threw something upon them. "All of you take it," he said to them. He said to them, "Sit in a straight line" (i. e., one behind another). So they sat in a straight line. After he had thrown something upon them, they all seized it. He said to them, "Do as I do." And they drew it towards themselves.

While they were doing as Sea-Lion did, the whale went down.[2] And then it floated upon the sea. Then he danced still more. After they had pulled thus for a while, the whale came ashore in front of the town, at the ebb of the tide. They did not see the thing he threw to them. They did not see the rope that the shaman had fastened to it. They pulled it with empty hands. Only the shaman saw it. They did not know what he did. And it (the whale) was left by the tide in front of the town.

After it was left dry, they went down

Sk!was djî'ngu l' gia'asañ L! gudā'ñan. Sk!was djî'ngu l' ^{s}ä'lga-i ɫ.ū ^{s}ā'yuwē î'ñgut l' qas^{s}ai'an. Sä'łg^{u}tc!ao l^{s}ē sɫ!ā'gañan. Qāɫ ū idja'n. Wa'ɫ.u l^{s}ē L! qä'xaogañan. Wa'ɫ.u Tc!ao-qā'ɫ.as ^{s}An l' qā'ɫ!as^{s}aian ɫ.ū luwē' qa'ana l' ɫ.'sgadan. La L! qêñ qaod l^{s}ē l' gō'^{s}ūgaian. Wa'ɫ.u la L! łā'tc!îgañan.

LAg^{u} l' sā'wan gîña'n ga'-ista ^{s}ê'tadañan k!wa'ndao k!adA'lgAns gîña'n la gîn tc!î'ndAlgañan. Wa'ɫ.u taɫ.djū'gīsgalan. Hawa'n L! qä'tcîgīdAndan kun klī'da q!ē'djawagan. Wa'giên l' łgīdjū'ɫ!agan. La dō'Al gut l' ɫ.'djîɫ!agan. Wa'ɫ.u lA'stA ^{s}ā'yuwē gut l' ɫ.'teîdagalan. Wa'stA ɫ!ao l' qā'-idagAłs ɫ.ū ɫ!a'gui gîn l' xa'ostAgalan. "Xā'da^{s}odjū ła," hîn ɫ!a l' sudai'an. "Yä djîłī'-i ł ɫ!ū'dA^{s}wañ," hîn ɫ!a l' sudai'an. Wa'gîñan ya djîłī'-i L! ɫ!ū'ugalan. ɫ!a'gui gîn l' xa'ostas ɫ.ū dA L! xā'dA^{s}odjawani. "Lag^{u} ł was gîña'n ł wa'^{s}wañ," hîn ɫ!a l' sudai'an. Wa'giên gwī'gañ L! dA'ñūnAñidan.

Qai'yas wAs gîña'n hawa'n L! wA'gAndan ku'nē ɫ.te'îdagaian. Wa'giên l' gī'ɫ.agAsɫaian. Wa'ɫ.u ^{s}ē'gañan l' s^{s}ā'ga-idañan. L! wA qaod skwa'kansgAts ɫ.ū ku'nē ɫ.'djîgalan. Lnagā'-i xetg^{u} gAm ɫ!ag^{a} gîn xa'osdaian L! qê'ñ^{s}añan. NAñ s^{s}ā'gAs ō l^{s}ē qwa-i tc!î'tadjan gAm ałdjī' L! qê'ñ^{s}Añgañan. Sɫ!āñ q!al Ałū' L! wAgā'ñan. NAñ s^{s}ā'gAs s^{s}o'nan qê'ñgañan. GAm gîn l' î'sdas ^{s}An L! u'nsAd^{s}Añgañan. Wa'giên lnagā'-i xetg^{u} l' tca'aɫawan.

L' tca'aɫaos ɫ.ū lA L! dō's^{s}aian. Wa'ɫ.u

[1] Qā'ɫ.as means "reef."

[2] It lay half on the reef, half in the sea, and was pulled from the reef by their first exertions.

to it. Then they began to cut it up. As soon as the women had cut it up, they brought it up (to the houses). And they used all the meat. Then they broke the bones to pieces with stone axes. This town was saved. After that time there was no storm. And all the town steamed whale. And they put the grease into boxes. And they also put the flesh in. But afterward they fished. And the famine ceased.

hit!A'n lA L! q!eidī'dan. Djā'da-i L! q!ē'k!egasi L!a'gut ū î'sdagAlgañan. WA'giên kiē dA'ñAłhAn ˢa L! hī'ludaian. WA'giên łˢa-L!ū Ał skudjē' lā L! skî'n-anAñgañan. Ao lnagā'-i qagA'nˢaogAñ. WA'stA hAn LAn tc!ī'gaian. WA'giên lnagā'-i ˢā'sk!ᵘhAn ku'nē xoa'łdAgwañan. WA'giên tō'tla ˢa-i tō L! î'sdagañan. WA'giên łū î'sîn wˢē L! î'sdagañan. Ga'-istA L!ao hit!A'n L! xa'o-îdAn. WA'-giên LAn L! q!odA'n.

54. A Story of the StA'stas.

They went from House-Point[1] to hunt hair-seal. And they landed at Reef-Point.[2] And they ran to get hair-seal with clubs. They did not pull the canoe higher. And no one looked after it. Then they clubbed very many hair-seals. And there was a white one[3] among them. Then, while they carried the hair-seal up, a big wave came rolling in. And the hair-seals were all carried into the sea. The canoe also floated away. And not one of the people was killed.

And since they could do nothing, they remained there. Then the canoe was blown far out from them. It was blown from the land. And when the canoe was almost out of sight, a shaman commenced his song. Then the canoe pointed towards them. And it started towards them. And it landed below them while he sang. Then they got into the canoe and came away.

Nēku'nstA xōt L! tā'nagan. WA'giên qA'ḷē-ku'n gu L! ˢā'sgadan. WA'giên xō'dē sq!ā'ñᵘ Ał dō'îdan. GAm Luē' dītgᵃ L! îsdā'ˢañAn. Wai'giên gAm dA'man nAñ qêñˢā'ñAn. WA'giên xō'dē L! skīk!ū't!Ałgaqoanyua'nAn. WA'giên nAñ ˢā'da sū īdja'n. WA'giên xō'dē dītgᵃ L! îsdagA'ndan ḷū yū'an tī'djudalan. WA'giên xō'dē tcāngᵃ î'sˢodjawan. Luē' î'sîn ga gīstasˢai'an. WA'giên xā'dAga-i sˢoan gAm ḳ!ō'tałˢañAn.

WA'giên LAgᵘ ēłiñē' gaos ḷū gu L! ī'djañan. WA'giên Luē' L!a'stA q!āt ˢaguī' ẋō'gīgasˢaian. LAgē'stA tadjusˢai'an. Wai'giên Luē' qä'ñga-i guîłdā'ls ḷū nAñ sˢā'ga L!a'sū idja'n sˢalAña'-i dA A'ñˢa kîła'oan. WA'giên Luē' L!aˢa kunsLa'oan. WA'giên Luē' L!aˢa qā'-idan. WA'giên L!A xetgᵘ qā'L!agan. HawA'n l' k!Adjū'gAndan wA'giên guˢē L! îsḷī's giên L! Luqā'L!agan.

[1] A branch of the StA'stas once occupied this old town at Rose Spit.

[2] The sand island just off the end of Rose Spit.

[3] In the stories something supernatural is always associated with a white animal.

55. The Two Tlingit Shamans.[1]

The town-chief of Ẋū′djî-nō[2] was a shaman, and there was a town-chief at Hā′nAña also. They were very fond of each other. He was also a shaman. Because they were both shamans, they were friends to each other.

Then the one went up to the chief at Ẋū′djî-nō. After two days he started home. And all kinds of food were given to him, along with soap-berries and cranberries. He reached his town. Then he called the people for the feast. And he had told (his friend) that he would go up again. So he went up. And he only remained with him there for two nights. He said to him, "I will come up to you yet again." And he again went up.

At that time he brought all of his shaman's outfit in a box. It was a big box. He had a big ribbon in his box. At one end was the skin of a buffle-head, stripped off in one piece. He used to fish for his supernatural power with it. It (the power) was named Da′oxaiya. And when he reached his friend, (the people) were going to give him food. And he refused. He said to him, "On the contrary, I will give food to the people of your town."

Then there were big cedar planks in the rear of the house. And he asked for his shaman's box. Then they brought his shaman's box to him. And a certain one always took off the cover. He allowed him to open it every time, because, after his own death, (this man) wanted to be a shaman (in

Ẋū′djî-nō gᵘ nAñ lā′na lˢe′igagan. L' sˢā′gagAn. WA′giên Hā′nAña gᵘ hAn îsî′n nAñ lā′na lˢe′igagAn gᵘ l' qōyā′tyū′anˢawan. La îsî′n sˢā′gagAn. L' stA′ñˢwan l' sˢā′gaˢawan. ˢagō gᵘ l' sta′gułdaˢawan.

WA′giên Ẋū′djî-nō lā′na ˢa L! Lū′-qałaian. Ga′-igᵘ ˢālstA′ñˢēłs Ḷū stA l' Luqā′-idan. WA′giên tā q!oal la′ˢAn tō′łk!adaian ẋA′gᵘL!ēt dA′ñAłan îsgiê′n łai′ya hAn îsî′n. Lnagā′-i gᵘ A′ñˢa l' ˢā′sgadani. Wa′Ḷu xA′nda l' lā′gan-añani. WA′giên la îsî′n laˢa Luqā′łsîns lagᵃ l' sudai′an. WAgîñā′n-o la q!oł l' ˢā′sgadan. WA′giên la îsî′n ga-i gᵘ ˢāl stAñ hīk!a′ la q!oł idja′ni. "Haoîsî′n dAñ ˢa ł Luqała′sga," hîn la l' sudai′an. WA′giên haoîsî′n la l' Lū′qałaian.

Wa′Ḷu L!ao sˢa-ā′niga-i wa′ḶuAn A′ñˢa l' tc!îsa′Ḷīgan. ˢot yū′An lā idja′n. ˢodē′ ˢa ˢām yū′An l' daq!ē′tadjan. Ku′nēyū q!ā′-isgut łk!u′ntcîstēya lā Ḷdjā′-wan. Sˢanā′ñ dA Ał l' xa′ogañani. Da′oxaiya hîn-o lā kī′agani. WA′giên sta′gułañ q!oł l' ˢā′sgAts Ḷū lA L!a ga tadā′L!agan. WAgiê′n ga l' gwa′wai-yani. "Ła L! dA′ñgia lnagā′-i xadē′ Ał dai′îñAsga," hîn la l' sudai′an.

Wa′Ḷu tadjgua′ tc!ua′-i yū′Andasi xaodai′ani. Wa′Ḷu hit!A′n sˢa-ˢodē′ A′ñˢa l' gīnā′ñan. WA′giên hit!A′n ˢodē′ lagᵃ lā′ña L! tc!î′sLsˢaiani. WA′giên nAñ sˢwā′nsîñ-o ˢa′Al wa′stA lā îsdagī′-gañani. Ałā′nas-o l' k!ō′t!Ałs sile′a sˢā′-gaga-i dA l' gudA′ns Ałū′ wa′stA la l' daˢA′sLdagīgañani. WA′giên wast' lā′ña

[1] The latter part of this story is very much like the prominent Tlingit myth of Kakē′q! te.

[2] Ẋū′djî-nō is the name of a Tlingit tribe on Admiralty Island; Alaska.

his place). And when it was removed, (the man) fastened his dancing-apron on him (the shaman). He also hung a bone necklace around his neck. These bones were all carved to represent his supernatural powers. And they also gave him his club. Then they (the spirits) came powerfully through him. They also put a bent bone through his nose.

After that, they sang for him and beat time for him as he went around the fire. Then the box was placed for him on the big planks in the rear of the house. He sat upon it. Then he told them to pry the planks apart. And they did so. So there was an opening between. But then he asked for his ribbon. And they gave it to him. And he went around the fire with it. Then he sat upon the box again. And he began to fish between these (planks). All the townpeople were in the house. He began to fish for his supernatural power.

And after he had let it go down for a while, he had a bite. And after (the creature) had run out for a while with his bait, and only a little of the ribbon was left, he became troubled. Then he said to it, "Make yourself lighter, Da'oxaiya." One of his powers was called Da'oxaiya. It tried to swim under the island with (his line). Then he acted as if it were light. Then he drew the head (of the creature) up between the planks. At that time they put the club into his hands. It was very heavy. Then he struck it when he got it upon the planks. After he had struck it twice, it died.

Then he told them to put stones da^{s}ā'sLaiani giên k!A'ndjîł^{s}aga lag^{a} lā l' kiū'djîskidan. Wa'stō skū'djî xełdjîgā'-i îsî'n l' xê'lē lā l' dA'djîłaian. Ałdjī' skudjū' s^{s}ā'nē da lā nē'djîña^{s}odjā'wani. WA'giên sidjē' îsî'n lag^{a} lā L! tē'sLL!agan. Wa'ḷu hit!A'n l^{s}ē g^{a} ^{s}ā'djiyūanAn. Skū'dji hAn îsî'n l' ku'nē L! gī'stAtc!aian.

WAst' L!ao hit!A'n la'^{s}An L! k!A'djîłs ḷū tc!ā'nūs ^{s}adō' lA L! skī'qasgiênAn WA'giên hit!A'n tadjgua' tcū'ē yū'Andasi xa'odaiane g^{u} ^{s}o'dē lA k!iū' tc!ī'sudaian Ałdjī' îñg^{u} l' q!ā'wani. WAgiê'n wa'ḷu hit!A'n tc!ū'ē gū'stA l' kīxā't!axalani. WA'giên wA'gîñan L! îsdai'ani. Wa'ḷu ^{s}a'adsi LI xē'łalani. Wa'ḷu L!ao hit!A'n ^{s}ā'mē A'ñ^{s}a l' gīnā'ñan. WA'giên lag^{a} lA L! îsdai'ani. WA'giên tc!ā'nūs ^{s}adō' dA'ñAł l' qā'sgiênAne. WAgiê'n hit!A'n ha'oîsîn ^{s}odē' îñg^{u} l' q!ā'wan. Wa'ḷu L!ao hit!A'n ā'djî ^{s}ā'adī l' xa'oîdani. Lnagā'-i xadē' wa'ḷuwan-o na-i ^{s}a idja'ni. S^{s}ā'nañdō ^{s}a l' xa'o-îdan.

WAgiê'n hit!A'n l' ẋitagA'ndan la ga q!o'sgadan. Wa'ḷu la dA'ñAł l' gī qa-aod ^{s}ā'mē łñan qagA'ns ḷū l' łkwī'dasLaian. Wa'ḷu hîn la l' sudai'an, "^{s}Añ ł kī'da, Da'oxaiya." S^{s}ā'nē s^{s}wān Da'oxaiya hîn lā kī'agan. Gwai'yē xê'tgui la dA'ñAł l' gī'tc!îsînsLaian. Wa'ḷu hit!A'n kīyê'si gîña'n l' wA'gañan. Wa'ḷu tc!îwē' ^{s}aadē' la l' dAñA'ntc!îL!agan. Wa'ḷu L!ao hit!A'n sîdjē' lA sL!a-i lA L! datē'łaian. Lā'ña qênyū'anani. Wa'ḷu L!ao hit!A'n la l' s^{s}ā'sgadan tc!uē' îñg^{u} l' ḷłna'si ḷū a. Wa'ḷu ha'oîsîn la l' s^{s}ā'sgitstA'ns ḷū l' k!ot!ā'lan.

Wa'ḷu L!ao hit!A'n tc!ā'nūs ^{s}a-i qwa

into the fire. And he borrowed a steaming-box from his friend. Meanwhile they cut it to pieces in the rear of the house. It was like a porpoise. Then they heated stones. And at that time, they put water into the steaming-box. Then they put meat and fat in together. Then it boiled a long time. Then they put it upon mats. The town-people did not touch it. His own people took care of it. While it was boiling, they called those who were seated in the houses for (the food).

When not even a little child was left in the houses, they removed the covers. They took (the food) out into a big tray. Then the shaman spoke. He said to (the people), "If you eat this, you will not be sick. Nor will you die." Then (his friends) began to give this to them, meat and fat together. "When this broth becomes cool, let your children drink it to make them grow big. But do not you drink this broth," he said to the adults. He said to his friend, "You, however, must not eat." So he did not eat. Then they ate all.

Then he was about to start away. "Now I am glad," he (the shaman) said to him (his friend), "because I have given good food to all the people of your town." Then he started away. He started away very early in the morning. And after his departure, all their stomachs began to grow. Then they burst. Their bellies grew on account of the thing they had eaten. He said they would be saved by it. He lied to them. Now he came down to his own town.

l' kîlî'sdas^{s}aian. Wa'giên sta'gułañ ał ū sk!a'lgana-i l' sîldai'an. Wat!ā'łu l^{s}ē tadjgua' l! q!ē'nanañgañan. Sqol gîña'n la ^{s}ēda'ni. Wa'giên hit!a'n qwa'a-i klī'nîslaiani. Wa'ļu l!ao hit!a'n sk!algana'-i ^{s}a-i ^{s}anļ l! gī'adawan. Wa'giên hit!a'n kiē' da'ñałan wēd l! îsdai'ani. Wa'giên hit!a'n sk!aldasl!yū'anañ. Wagiê'n hit!a'n haoîsî'n î'ñgui lagū's l! î'sdagañani. Gam lā'nas xa'dē ^{s}alā'-gañgañani. La'gia xā'daga-i s^{s}un-o wa la'ndagañan. Ā'dji sk!a'ldasi t!ā'łū nā'gut g^{a} q!awa'nsga-i ^{s}an l! łā'-igañan.

Wagîñā'n-o gam nañ ^{s}atc!ū'djū han na-îsā'ñan. l! ^{s}o'statc!îdjîłīs ļū l!ao łta'lga-i wast' l! îsdai'an. K!ē'ła yū'an ^{s}a'-iyū wa'sta l! îsl!ā'gañani. Wa'ļu ana'ñ s^{s}ā'gas hîn l' sā'wan, "Ā'dji ł tā'^{s}wañ dala'ñ tās ļū gam dala'ñ st!ē^{s}ā'ñasañ," hîn l!a l' sū'dagañan. "Gam îsî'n wa'giên dala'ñ k!ō't!ał^{s}añasga." Wa'ļu l!ao hit!a'n ā'dji l!ag^{a} l! s^{s}ā'su-îdani kiē' da'ñałan î'sîn. "Ā'dji xao t!ā'tsi ļū ł gī'dalañ nī'łda^{s}o ū ll̥aqō'naga-i ^{s}an. Dala'ñ l! ł gam adjī' xao x̣ul!^{s}ā'ñ^{s}wañ," hîn ga l̥aqeda'sga-i l' sudai'an. "Sta'gułdā l! ł gam tā'-^{s}añ," hîn sta'gułan l' sudai'an. Ałdjī'ałū la îsî'n gam tā'^{s}añani. Wa'giên l! tā'-^{s}odjawani.

Wa'giên la'sta l' luqā'-idañqasaslaian. Wa'giên "Wēd dī gu'dañē lā'ga," hîn la l' sudai'an. "Dañgia lnagā'-i xadē' wa'ļuan tao lā ł tā'das a'ła." Wa'giên hit!a'n la'sta l' luqā'-idan. Sîñ^{s}ai'yan-o lê'sta l' luqā'-idan. Wa'giên hit!a'n la'silia l! klīdj l!ā īna'-sl^{s}odjawan. Wa'ļu l!. k!a'młgagañan. Gîn l! tā'gan l!a dała ī'naslaian ał l! qaga'nasañ l' sā'wani l!a l' gî'ñqōnañan. Ao giā'ñ lnagā'-i g^{u} l' ^{s}ā'sgat!algañ.

Then the shaman alone was preserved. And he kept crying about the town. But his heart was too weak to gather the bodies together. A trail ran straight up from his house to the forest. And he went up to the woods upon it. And he came to a mountain. And below it lay a big lake. Then he wept continually upon the shore. He did not walk about, and he shut his eyes where he had sat down.

And while he had his eyes shut, he was touched upon the shoulder. One said to him, "The chief asks you in." Then he looked to see the thing that said this. And a small green person stood there. "Come in quickly," (the person) said to him. (The person) said, "Put your feet upon the surface of the sea. The chief's door opens here. Now stand up," he said to him, seizing him by the shoulder at the same time.

After he had pulled him up, he placed him upon the surface of the sea. He took him into it with him. Then he came with him in front of a big house. He said to him, "Remain standing here." And he went in from him. He went to tell the chief. He (the chief) said to him, "Where is the person I sent you to call?" He said to him, "He is right outside." And when he entered, the chief said, "Have him sit here." So they seated him near (the chief), who said to him, "Your trouble is hard."

Then (the chief) told them to bring him a big box which was just behind. So they brought it to him. And when he had opened it, he took a box out. He took another box out of that. There were many empty boxes. And

Wa′ḷu ā′nAñ sˢā′gAs Lan l' sˢwā′nsîñ l' qagā′nan. Wa′ḷu lnagā′-i gut l' sˢā′-iłgwAñgīgañan. L!A q!ōt guda î′s-diyē gᵃ l' qaiyā′ñan. WA′stA lā′gia ya k!iū′ kî′tagalan. WA′giên Ałdjī′ gut l' qā′-idagalan. WA′giên Ldao ˢAn l' qā′L!agan. WA′giên xetgᵘ sū yū′An ˢaodai′an. Wa′ḷu djî′ngu l' sˢā′-iłgī-gañan. GAm l' qā′ˢoñAŋs giê′nAn l' q!a′oas gᵘ l' ˢo-ī′ułdaian.

Wa′ḷu l' ˢo-ī′ulgAndan l' sqAl lā L! L′ḷaian. "NAñ ī′L!adas dAñ qatc!ā′alga," hîn lA L! sudai′an. Wa′ḷu gî′nA sūs dA l' qē′L!agan. Wa′ḷu nAñ xā′da xA′tdjū ˢo′łîł gu giā′ñan. "Hawī′t ł qatc!i," hîn la l' sudai′an. "ˢā′yuwē q!Al gu ł t!ā′t!Ałda," hîn la l' sudai′an. "Ao nAñ ī′L!agidas gia k!iwē′ xē′lañgua. Ha-i gia′ ła," hîn la l' sudai′an l' sqA′lē lā l' gīdjîgī′łdas gū′dan a.

La l' dAñgia′s ḷū ˢā′yūwē q!Al gᵘ la l' Lî′sLagaian. La′Ałan ˢa-i ˢAñ l' Lî′sLa-gaian. Wa′ḷu na yū′An tī′uda q!eo′gᵘ la′Ał l' giā′L!agan. "K!wa ł āḷn giāñan," hîn la l' sudai′an. WAgiê′nAn lA′stA l' qatc!ai′an. NAñ ī′L!adas ga l' sū′da-tc!aian. "GīLā′n L!ao nAñ ˢAn dAñ ł łˢā′-iadaga ī′djîñ," hîn la l' sudai′an. "Akia′o l' īdjî′ñgua," hîn la l' sudai′an. "Hałguī′ ł qatc!a′ ł," hîn la l' sudai′an. Wa′ḷu hit!A′n l' qatc!a′s ḷū A′łgua ł l' q!a′oda," hîn nAñ ī′L!agidas sā′wan. WA′gîñan-o la q!oł lA L! q!a′odaian. "DAñˢa kîñā′gani," hîn-o la l' sudai′an.

Wa′ḷu L!ao hit!A′n ˢo′da yū′An dī′t-tc!îsūdas l' gīnā′ñan. WAgîña′n-o la gᵃ L! tc!î′sLsˢaian. WA′giên l' daˢā′sLas giên stA ˢo′da l' tc!îst!ai′ani. Haoîsî′n stA nAñ tc!îstai′an. Q!al qoanyū′anani. WAgiê′n ˢotgua′ ˢagwī′ nAñ ˢēkᵘ xA′tdjū

the very last one was small. In it was something very precious. And the nest of some creature was in this box. It was a small bird. Its beak was long. The shaman sat near him. And the chief cared for this bird himself. And he made it sit upon his hand. He said to (his guest), "Take care of this. I will teach you how to use it." He said to (the bird), "Now." Then he made it cry. When it cried, skunk-cabbage-tops grew up in the house. And it cried again. Then salmon-berry-bushes also grew up. All kinds of berry-bushes grew up. Then it cried again. That time all the berries grew upon them.

After he had taught him about it, however, he gave it to him. "Now go out," he said to him. But when he was about to go out, he gave him directions. "When you get out, go down to your friend during the night." Arrive near the town during the night. Do not get there while it is light," he said to him. "In the night go back of the town. When you are through, do not bring it (the bird) here. But put it into a lake, and it will be in my house," he said to him. "Now go. Do as I have directed you. Do not sleep," he said to him. And (the shaman) he came away from him.

And after he had come away, he went down. And he reached the end of the town during the night. The same night he went back of the town with (his gift). At that time he had it under his blanket. He took it out. Then he made it call. Then the berries all ripened. When these berries were ripe, ˢa tcl!'statcl!ani. ˢa-i gîn L! îsda's ū qō'yayuanAN. WA'giên ˢodē' ao gîn łtA'lga-i ql!ē'datcl!an. Xetî't tcl!ū'dju idja'n. L' kl!ō'ta lā djînt!A'mdjawan. La ql!oł nañ sˢā'gAS ql!aoā'wan. WA'giên ā'dji xē'tada-i ū nañ ī'L!agidas kl!ō'danAN ˢa A'ñˢa LĀ'ndAgañan. WA'giên SL!añ îñgᵘ la l' ql!a'o-udAgañan. "Adjī' ł dAma'n qê'ñAñ. LAGᵘ la dAñ îsda'sîs dAñ ł sql!a'daasañ," hîn la l' sudai'an. "Ha-i," hîn la l' sudai'an. Wa'ṭu L!ao hit!A'n la l' LÎkî'ndaian. L' kî'ndas ṭū na'gut łgū'nē kl!ū'da ql!a'osLL!agan. WA'giên haoîsî'n l' kî'ndaian. Wa'ṭu sql!ā'wē îsî'n īna'sLaian. ˢān łga-i wa'ṭuAN ī'nasLaian. Wa'ṭu ha'oîsîn îsî'n l' kî'ndaian. Wa'ṭu L!ao hit!A'n ˢā'nē wa'ṭuAN wˢē ql!ā'wane.

Wā'dji la sql!adataˢē'łgīs ṭū L!ao hit!A'n lagᵃ la l' ṭ'sLaian. "Ha-i hit!An ł qā'gAł," hîn la l' sudai'an. L' qā'idañqasas ṭū L!ao hit!A'n la l' kî'ñgugañan. "DAñ qā'L!as ṭū ł ˢā'lgua stagułā'ñ ˢa LUqā'ałañ. Lnagā'-i ql!oł ł ˢā'lgua ˢā'sgadAñ. GAm ˢā'tagas ṭū gu L! ˢā'sgadAñgAñ," hîn la l' sudai'an. "ˢā'lgua ł lnagā'-i dī'da qāñ. Ał dAñ wagī's ṭū ł gAm ałguī' l' îsdā'ˢañAñ. sū ˢa'oda ˢa-i L! ł l' ṭ'sLAgañ. WA'giên ana'gᵃ L! l' ī'sîsañgua," hîn la l' sudai'an. "Ha-i qā'-it ła LAGᵘ dAñ ł kî'ñgugAns gîna'n ł wāñ. GAm L! kl!A'dīˢAñga," hîn la l' sudai'an. WA'giên lA'stA l' qā'L!agan.

WA'giên lA'stA l' qā'L!as ṭū hit!A'n l' LUqā'-it!alan. WA'giên lnagā'-i gia'ogi ˢā'lgua l' ˢā'sgadan. ˢā'lgᵘhAN lnagā'-i dī'da la dA'ñAł l' qā'-idan. WA'giên lnagā'-i dītgᵘ l' qā'L!agan. Wa'ṭu L!ao hit!A'n la l' ˢolā'nṭîgañan. La l' ṭ'st!aian. Wa'ṭu hit!A'n la l' LAkîña'ñidan. Wa'ṭu ˢān wa'-aṭuAN ˢalA'nsLaian.

he went away during the night. And he came to his canoe.

And in the morning (the people) saw many berries. When day dawned, they began to pick the berries. And the shaman who had made the feast before ate berries with them. Then these (berries) began to kill them. This shaman died first.

Then (the other) shaman got up to his own empty town. And, taking the bird, he started inland with it again. And he put it into a small lake just behind the town. At the bottom of every lake lives summer. But afterwards he went right away. He went away forever.

Then he came to where a certain person lived. This was Ground-Hog. Then (Ground-Hog) called him in. But he did not give him food. Still he gave him a cane. After he had given this to him, he gave him directions. He said to him, "When you come to a big stream, lay this across." Then (the man) started away. And he came to the head of the Stikine. Then he laid his cane across it. Then he went across upon it. And after he had crossed, he took his cane and started on.

Then he came to the Nass. And he laid the cane across the river. Then he crossed upon it. And he got to the other side safely, and took his stick.

After he left that place, he came to a Grisly-Bear-Town. Then they said to him, "Where are you going?" He said, "I do not know whither I am going." They liked him very much. Ā'dji ˢā'nē ˢā'lAña-iˢē'ɬgīs ɻū hitɬA'n stA l' qā'-idani ˢā'lgua hAn a. WA'giên Luē' ˢAn A'ñˢa l' qā'LɬAgani.

Wa'ɻu sa'nɻans ɻū ˢā'nē qoa'nsi Lɬ qä'ñAn. Wa'ɻu hitɬA'n sa'nɻans ɻū ˢā'nē Lɬ î'steîdani. WA'giên anA'ñ sˢā'gas ˢā'nē LɬA'aɬ tā'gane ku'na nañ lagᵃnā'ñan A. WA'giên adjī' Lɬ Lkɬō'-tɬAɬgīîdani. Ā'nAñ sˢā'gAs ō kɬō'tɬAɬLā-gañan.

WAgiê'n anA'ñ sˢā'gAs hitɬA'n giā'ñ lnagā'-i qɬal gᵘ ˢā'sgAtɬaian. Wa'ɻu ha'oîsîn la l' ɻē'îts giên la dA'ñAɬ l' qā'-idagalan. WA'giên sū ɤA'tdjū qɬada'n ˢa'odaian ˢa-i la l' ɻ'sLAgaian. Sū sLñ-ō qɬênī't nā'gAñ. Ga'-istA Lɬao ya hitɬA'n l' qā'-idan. WA'giên l' qā'-itsˢwanañan.

Wa'ɻu nAñ xā'da sˢwā'nsîñ na ˢAn l' qā'LɬAgan. Gwīgᵘ ū idja'n. Wa'ɻu la'ˢAn l' ˢa-î'ntcɬaian. GAm hīkɬwa'n la lagᵃ tadā'ˢañan. Wa'ɻu tɬA'skɬa Lɬao lagᵃ l' sqɬA'sLaian. Lagᵃ la l' sqɬA'sLas ɻū l' kî'ñgugañan. "ˢAnɻ yū'anAn dAñ qā'LɬAs ɻū ɬ tɬAlgᵃ skɬA'ɬnatɬAsîñ," hîn la l' sudai'an. Wa'ɻu lê'stA l' qā'-idan. WA'giên Stîkî'n qā'djî ˢAn l' qā'LɬAgan. Wa'ɻu tɬAskɬa'-i wAtɬA'lgᵃ l' skɬA'ɬnagani. Wa'ɻu Lɬao hitɬA'n gut l' qā'-tɬadjan. WA'giên l' qā'LɬAdAs ɻū tɬAskɬa'-i A'ñˢa l' sqɬā'-itsi giên ha'oîsîn stA l' qā'-idan.

WA'giên GīLA'msîms ˢa l' qā'LɬAgan. WA'giên tɬAskɬa'-i ˢA'nɻē tɬAlgᵃ l' skɬA'ɬ-natɬadjan. Wa'ɻu gut l' qā'tɬadjan. WA'giên l' qagA'nLɬaadAs giên ā'dji A'ñˢa l' sqɬā'-idañani.

Ga'-istA l' qā'-its ɻū hitɬA'n ɤū'Adj lā'na ˢAn l' qā'LɬAgan. Wa'ɻu hîn la Lɬ sū'dagañan, "GīLā'n gu dAñ ē'djîñ." "GAm LīdjA'n gᵃ ɬ îs ˢAn dī u'nsAdˢAñ-gAñ," hîn l' sā'wan. La Lɬ qō'yatyū'-

"Will you not eat?" they said to him. He belonged to the same clan as the Grisly-Bears. Then they gave him salmon to eat. This was the first time he had eaten after they destroyed his town. They said to him, "When will you go?" He said, "I shall go to-morrow." They said to him, "Shall we not give you food?" — "No," he said. And he left that place also, and came to the head of Gīl!a'p (a stream near China Hat). Again he laid his cane across. And he went over upon it.

After he had gone on from there for a while, he came to the head of Wīk!ī'na (Rivers Inlet). It was not far from the sea. And he sat down by its side. Then he sat opposite a big dead tree without a top, lying in the ocean. Then he saw a little salmon jumping about. This was the olachen. And he built a house far back in the woods.

Then he heard people from below talking. Then he saw many canoes come. He hid himself. They came up for olachen. And he secretly observed that they were unable to get many of these. And he hunted about in the woods. Then he came to a big fallen cedar broken in pieces. And he began to pull this to pieces. He broke it into very fine pieces. He made very many. And he finished them. Then he brought them near the house he had built. But then he went to get long cedar-boughs. Then he went to get roots of trees for it. And he made a net. He plaited it for two days. Then he finished it. It was big. Afterward he went in search of a stick for it. While he was doing this, he heard the voices of those anan. "Gam g^u dā ga tāłña'n," hîn la L! sū'dagañan. Ẋū'Adj gū'stA l' q!oa'lagan. Wa'ḷu tcīn la L! tadai'an. Lnagā'-i xa'dē lā L! hīludai'ane stō ḷnōt la ga tā'gan. "Gī'sḷū dañ qā'-itsañ," hîn la L! sū'dagañan. "Ada'łū ł qa'-itsañ gua," hîn l' sā'wan. "Gam g^u dañ ^{s}an ta'ołk!a L! îsdałłña'ñ," hîn la L! sudai'an. "Ga'anō," hîn l' sā'wan. WA'giên ga'-ist' îsî'n l' qā'-idan giên Gīl!a'p qā'dji ^{s}an l' qā'L!agan. Hao-îsî'n t!Ask!a'-i wAt!A'lg' l' sk!A'łnat!adjan. WA'giên gut l' qā't!adjani.

Ga'-istA l' qā'-is ḷū Wīk!ī'na qādj ^{s}an l' qā'L!agan. Gam tAña'-i stA djī'îñał^{s}añani. WA'giên djîng^u l' q!a'-aogañan. Wa'ḷu q!axo yū'An tcang^a qā'dji w^{s}ā'ñg^a ḷdjūsa lāg^u l' q!a'owaian. Wā'ḷu tcīn ẋA'dAla ^{s}adō' ^{s}adagA'nsi l' qêñgā'ñan. Sao gia'-o ī'djañan. WA'giên lāg^u dīd^a ^{s}aguī' l' naołai'an.

Wa'ḷu t!a'gua xa'ada gū'sūs l' gudā'ñan. Wa'ḷu lū sk!ulL!aAłyū'an l' qä'ñan. La-o ^{s}Añ s^{s}ā'lgadagañan. Sao dō L! î'sigAñî'nL!ałaian. WA'giên Ałdjī' qo'nan îsdī' ^{s}adō' L! ^{s}ê'sgasi l' qêñq!o'łd^a L!agañan. WA'giên dī'da hit!A'n l' dīî'ñgwañgañan. Wa'ḷu tc!ū yū'An q!a'ga ^{s}aisī'nanAña ^{s}An l' qā'L!agan. Wa'ḷu hit!A'n Ałdjī' ^{s}a-i l' dA'nanAñidani. ^{s}a-i l' dAnt!A'mnanAñgañani. L' qoa'n-dAyū'anani. Ałdjī' wA'giên l' ^{s}ē'łgīdaiani. WA'giên hit!A'n l' naołai'an. Q!oł l' îsdaL!ā'gani. Wa'ḷu L!ao hit!A'n skī's-gAl djînda ^{s}An l' qā'wani. Wa'ḷu L!ao hit!A'n ^{s}An l' łqAt^{s}ā'gani. Wa'Lu hit!A'n la l' ẋai'-idAn. Sîn stAñ-o la l' ẋāi'an. WAgiê'n hit!A'n la l' ^{s}ē'łgīdaian. Lā'ña yū'anani. W'Ast' L!ao hit!A'n sq!ā'ñu da ^{s}An l' qêñ^{s}ā'gan. WA't!ałū sa'wē da L! î'sīgAñî'nL!aałasi kîl l' gu'dAñ-

coming up after olachen. And he found the stick for it. Then he tied the net to the end of it. Then it was evening. He did this when he saw that they could not get the olachen.

In the evening he went down to the fallen tree. And after he had put it into the water far below, he felt that it was full. And, being unable to lift it, he drew it ashore upon the log. And after he had drawn it ashore, he poured (the olachen) out upon the sand.

And when morning came, and they again came up for olachen, there were very many canoes. Then they saw these many olachen. At that time he looked at them from his hiding-place. When the canoes had come to land, they contested with one another to see who would get there first. They crowded upon one another. They took two, or three, or four, because they [their bodies] were many. And then they went down.

Next night he poured them out twice. When morning came, they again came up. At that time, however, there were very many olachen. Then they did not know who did this. And they guessed that some supernatural being did it. They said, "Some supernatural being living in the river does it." Next night he poured out four times. When they were surprised at this, they dressed up a woman. And they took up this woman who had been so adorned. Her father's name was Qoē'Las. Then they left her there, and all went home.

After they had gone down, he came to her. This time he finally showed himself. And he was going to marry gañan. Wa'giên sq!ā'ñē wa'ˢan l' qē'yaiyan. Wa'giên hit!a'n wakunē' l' kiū'tcîdjalane. Wagiê'n hit!a'n sî'ñiaiyan. Ā'dji sā'wē ˢa'dō l! ˢêsga'si l' qêns ḷū l' wa'gāñan.

Sî'ñias ḷū hit!a'n q!a'xawē ˢa l' qasˢai'an. Wa'ḷu t!a'gua ˢaguī' l' tcî'slagas ḷū lā sta'si l' ˢā'ndañane. Wa'giên hit!a'n sa î'sdiyē ˢadō' l' ˢê'sgas ḷū l' ˢā'tsidalgalane q!ā'xawē î'ñgut a. Wa'giên dī'da l' ˢatca'ogałs ḷū tā'dji îñgᵘ l' giê'slaian.

Wa'ḷu sa'nḷans ḷū ha'oîsîn sao da l! î'sigañî'nl!ałas ḷū luē' sk!ulyū'anane. Wa'ḷu ā'dji sā'wē q!oldjū'si an l! qê'sgatgalan. Wa'ḷu l!a l' qê'ñq!ołdal!agañan. lū'ē wa'ḷuan han kî'l!djîgałs ḷū gut ku'nasañan l! dō'xōdjañgañan. Gut îñgᵘ daha'n-o l! q!o'ldjūgañan. Sta'ña, łˢu'nała, sta'nsîña l! î'sdagañan l! łū sk!ulai'an a'ła. Wa'giên hit!a'n sta l! lū'îsdaˢalan.

Wa'daalēkᵘ ˢā'lgua ha'oîsînan l' giê'sḷagalstañan. Wa'ḷu ha'oîsîn sa'nḷans ḷū l! lu-î'sl!ałaian. Wa'ḷu l!ao sā'wē qoanyū'anan. Wa'ḷu adjî' gī'na ał îsî' gam ˢan l! u'nsadaˢañan. Wa'ḷu "Gî'na sˢā'nawa wa'añ" l! xu'ndagañan. "ˢa'nḷē qā'łiˢa gî'na sˢā'nawa naas wa'añ," l! sugā'ñan. Wadaalē'kᵘ ˢā'lgua haoîsî'n l' giê'slagalsta'nsāñan. Ā'dji l! q!a'lslas ḷū nañ djā'da hit!a'n l! la'ołiedan. Wa'giên ana'ñ djā'da l! laołai'an ˢa l! lī'łaian. Qoē'las hîn-o l' xā'da kiagā'ñan. Wagiê'n gᵘ la l! tā'ḷīslas giên la'sta l! luˢo'staˢalan.

La'sta l! lū'îst!ał sîlē'a la'ˢan l' qā'l!agan. Ao lī'siḷū ˢañ l' qä'ñgadaian. Wa'giên la l' ī'nˢēłañqasagan. Wa'giên

her. And he continued to sit right there. And when they again came up for olachen, they saw the two sitting there. When they came in front, there were great crowds. They said to him, "Is she your wife?" And he said she was. Then they took them into a canoe. And they took him down to the town, because they were pleased with him. And they took them into her father's house. Then they asked him, "Did you give the olachen?" — "Yes," he said. Her father said to him, "You must always love my daughter."

At that time they did not know the thing with which he took the olachen. They said to him, "What did you do it with?" He said, "It is at the place in the woods where I lived when I was doing it." And his daughter (the hero's wife) told her father that (her husband) said that he had given it to his father-in-law. And he told them to go up and get it. And when they had come to that place, they brought it. And it was in his house. Two men carried it down. They put it into the canoe and went away with it. This was the x̣āt.[1] And they saw this. And he told them to do that way only. So the people now do so. The end.

gᵘ hAn la'Aɬ l' q!a'osˢwanañ. Wa'ɫu hit!A'n haoîsî'n sā'wē L! tā'nL!ałas ɫū gu la L! qê'nL!ūdaˢwan. La xetgᵘ L! L!sgada'was ɫū la'q!oł L! sk!ū'lˢēɬyuanˢawan. "Dā gᵘ l' īnˢē'ɬus," hîn lA L! sudai'an. WA'giên l' ā'ñan. WA'giên hit!a'n la L! î'sɫīdaˢwan. WA'giên lnagā'-i gᵘ lA L! LĪ'L!at!alan la'Aɬ L! gu'dAña-i lās ɫū a. WA'giên l' xā'dagia ˢa-i nagᵃ lA L! îsdā'ˢwan. Wa'ɫu lA L! kiä'nañan, "Dā gᵘ sao L!agᵃ îsdagā'ña." "Āñ," hîn-o l' sā'wan. "Dī gī'da dAñ qōyā'dagīsañ," hîn l' xā'da l' sudai'an.

Wa'ɫu gī'nA aɬ sao l' î'sdagañan gAm ˢAn lA L! u'nsAdaˢañan. "Gūs AɬŪ' dAñ wAgā'ñan," hîn lA L! sudai'an. "Giagᵘ ɬA wa'gan gᵘ dī'da ɬ nā'gan gᵘ ī'djîñ," hîn l' sā'wan. WA'giên qona'ñ gᵃ l' îsdā'ñ l' sā'wan. L' gī'dō a xā'dAñ sudai'ani. WA'giên wa a l' tā'nɬaalani. Wa'ɫu ˢa L! LŪ'qaɬaiani. Wa'ɫu gᵘ L! ˢā'sgAts ɫū L! dō'galani. WA'giên gī'na ˢa l' nā'gan ˢa tcūdai'ani. WA'giên L! stAñ wa'stA tcī'îdani. LŪ'guˢē L! îsda'si giên hit!A'n dA'ñAɬ L! Luqā'alani. X̣āt-ō idja'n. WA'giên AɬdjĪ' lā'ña L! qä'ñani. WA'giên gîña'n sˢon L!a l' wahā'lan. AɬdjĪ'Aɬū wēd xadē' wA'gîñan îsdā'ñ. Hao LĪ'sɫū la ku'ndjîlgAñ.

56. Two Stories of Karta Bay.

The people used to go from Ga'adaīnawē[2] after shell-fish. They went for them when the tide was low. Grown men and grown women went. They hunted for sea-eggs under the stones.

Ga'ada-īnawē'stA tcao L! îsdagā'ñan. Ha'oîsîn tcawē's ɫū L! dō'gañane. L! īɬa'ndjîda L! qēda' dA'ñAɬ îsgiê'n L! djā'da L! qeda' dA'ñAɬ hAn îsî'n dō'gañane. Qwa q!o'lxetet stō da L! xā'dju-

[1] A net for catching olachen and other small fish. It was not used by the Haida, although something like it was employed for sea-eggs.

[2] In Karta Bay, near Kasaan.

And when a certain strong man reached far under the stones, he put his hand into the open mouth of a Łq!ō'yîñ-q!atc!a'.[1] And it shut its mouth upon the man's hand. And they were unable to pull his hand out. And while the bivalve had its mouth shut upon his hand, the tide came in. And when it got near, he sang before he died, "From whence comes the tide that is going to take me?" And his friends heard him sing. Then they knew it was he. He sang many songs. At that time they did not have steel knives. And the water came over him. And they heard the singing cease. When the water finally came over him, he was drowned.

Next day, when the tide was out, his friends went down to get him. And having sharpened the branches of trees, they took them. And when they came to him, they pushed the sticks into the mouth of the bivalve. And after they had done this, they took it (the hand) out. And, being angry with it (the bivalve), they broke it while his hand was still inside. And after they had withdrawn his hand, they took his body up to the house.

And a certain shaman's friends wanted to see him. The shaman lived away from the town. His friends lived at the town. This shaman's name was Tc!ixī'.[2] And when he heard that his friends wanted to see him, he started for the town. He had many children. And when the tide was out, it (the beach) ran far out. It was at the time when the lowest strip of beach is gañan. Wa'giên nañ ī'łña dagwī'a na'gwē ˢaguī' hīłtc!ai'an ḷū łq!ō'yîñ q!atc!ā' xałā'ñ gīsī'dan ˢa-i l' xałtc!ai'an. Wa'giên ana'ñ xā'das sl!a-i t!ał l' q!o'-ˢełdaian. Wa'giên gam lagᵘ sl!āñ da'ñdjîstałñē lā'ña qä'ñgañan. Wa'giên hawa'n łq!ō'yîñ-q!atc!aga'-i l' sl!ē t!ał q!olga'ndan sk!wa'ga-iˢelan. Wa'giên lˢē gī'słałdals ḷū ku'nstagañ l' k!adjā'-wan, "Gū'sū dā qētc qē'tcīqoan. Gū'sū dā qētc qē'tcīqoan." Wa'giên l' k!a'-djūs l' ta'olañ wa'ḷu gudā'ñan. Wa'ḷu laˢan l! u'nsadalan. Sˢalā'ñ qoan ˢa l' k!atc!ā'wan. Wa'ḷu gam yädj qä'ñ-gañan. Wa'giên la sa gusłai'an. Wa'-giên lan l' k!a'djūs la l! gudā'ñan. La'sa gūsłsˢwā'nans giên gu la q!ē'-dadjan.

Wa'giên wadaalē'kᵘ tcawˢē'łs ḷū l' ta'olañ l' dōsˢai'an. Wa'giên qēt lātc l! q!ała's ḷū l! xagā'ñan. Wa'giên laˈˢan l! îsl!a's ḷū łq!ō'yīñ-q!atc!aga'-i l' sl!ē guda'n ˢa-i l! kī'nana'ntc!agañan. Wa'giên la l! î'sda qaod la l! kîq!ē'-l!awagan. Wagiê'n gᵘ han la'ał l! stl!ē'ugans ḷū l' sl!ē lā djîtē'tc!îndan lˢē l! k!ia'nanañan. Wa'giên l' sl!a-i wa'sta l! îsdagī's giên ana'gᵃ l' q!ōt l! îsdai'an.

Wa'giên nañ sˢā'ga î'sîn l' tawē' l' qäñga'-i da gudā'ñan. Ana'ñ sˢā'gas lîga'nłañan nā'gan. L' ta'olañ î'sîn lnagā'-i gu nā'ñan. Ana'ñ sˢā'gas Tc!īxī' hîn kiaga'n. Wa'giên l' tawē' lagᵃ sta'łas l' guda'ns ḷū lnagā'-i ˢa l' luqā'-idan. L' gī'dalañ qoa'nan. Wa'giên tcawˢē'łs ḷū q!at ˢaguī' gī'sła-gañan. Q!a'tanēdjañanē yê'nk!î tcawī'-

[1] A kind of bivalve.

[2] A common name for shamans. A Ninstints shaman was so called in very recent times.

exposed. When the tide was very low, he came in front of the town.

And when he came, not one of his friends went down to see him, because the tide was very low. And the shaman was very sad because his friends did not come down to see him. Although they wanted to see him, not one went down when he came. For that reason he was grieved, and laid his timbers[1] out on the beach. And he also put off his cedar-bark. And he put up the frame of his house where he landed. And when the house was completed, he laid the cedar-bark upon it. He also made all of the walls. And it was all finished.

And when the house was completed, he put his things into it. His wife also helped him. He had three children. Two were girls, and one was a boy. And when the tide was rising, the water came up to their house. And their canoe was also near them.

When the water rose above his house, the smoke kept on coming from it. And they heard his beating-stick making a noise inside. His wife and his three children also beat his drum for him. And the tide came over his house. And they (the people) wanted the tide to go out.

And when it was ebbing, half of his house came into sight. And the smoke was still coming out. His beating-stick and drum also sounded. Then their minds were very much surprised. He did this because he was a great shaman. And his whole house was in a dry place. And his canoe was still near by. Then his friends were ashamed to go djanyū'ans ḷū lnagā'-i q!ātg^{u} l' luqā'-l!agan.

Wa'giên l' luqā'l!as ḷū gam l' ta'olañ s^{s}wā'nan l' qêns^{s}ā'ñan tcawē'djînyūa'nsi a'ła. Wa'giên nañ s^{s}ā'gas gudaña'-i stl!īga'n gam l' tawē' l' qêñ^{s}a'ns a'ła. L' qä'ñga-i da l! gudā'ñan kl!iä'nan l' luqā'l!as ḷū gam nañ s^{s}wā'nsîñ ^{s}an l' qêñs^{s}ā'ñan. Ałdjī'ał l' gudaña'-i stl!ēga'n giên łkl!iä'nē xetg^{u} a'ñ^{s}a l' îsdai'an. Wa'giên ^{s}ai'yē î'sîn xetg^{a} l' îsdai'an. Wa'giên giag^{u} l' ^{s}asgada'n g^{u} han na-i skū'sîl a'ñ^{s}a l' la'ołtēaawan. Wa'giên na ^{s}ēłgī's giên ^{s}ai'yē î'sîn wa'gui l' îsdai'an. Q!o'lañē tēsk!^{u} han îsî'n l' la'ołaian. Wa'giên tē'sk!^{u}han lā ^{s}ē'ł-gīgan.

Wa'giên nē ^{s}ē'łgīs giên lā'wē w^{s}ē a'ñ^{s}a l' î'sdatc!aian. L' djā ha'nîsîn la da laidā'ñan. L' gīdala'ñ î'sîn ł^{s}unā'lan. Stañ djā'das giên s^{s}wā'nsîñ îłñā'gani. Wa'giên sqwag^{s}ē'ls giên nē ^{s}ē lā gī'-sLaałā'wani. luē' î'sîn la q!oł wa'giên lā î's^{s}ūgañan.

Na-i sa lā gusldā'ls ḷū ^{s}ai'yawē wa'sta lā'ña qa'djulañgañane. Wa'giên skîdā'ñwē wa^{s}a lā xē'gansi l! guda'ñ-gañan. Gū'djiwē han îsî'n l' djā î'sgiên l' gī'dalañ ł^{s}u'nał î'sîn la'^{s}an skī'dagañ-an. Wa'giên na-i sa lā'ña gī'sls^{s}wan-añan. Wa'giên tcaw^{s}ē'lē da l! gudañ-gā'ñan.

Wa'giên lī'sḷuan tcaw^{s}ē'lan ḷū nē taḷdjū' lā qäñgē'^{s}elan. Wa'giên hawa'n wast' lā ^{s}ai'yugañan. Skidā'ñwa-i ha'o-îsîn lā xēgā'lane gudjiwa'-i han îsî'n. Yê'nk!iên-o wa'ḷu l! gu'daña-i q!a'l-dañayua'nan. L' s^{s}ā'ga yū'ans ałū' l' wagā'ñan. Wa'giên nē tī'sk!^{u}han lā'ña tcaa'sltiawan. Wa'giên hawa'n luē' la q!oł lā'ña idja'ne. Wa'giên l' qêñsī'^{s}a

[1] The timbers of his temporary house.

down to see him. And while the tide was low, he had a fire in his house. And he ate food. Then the tide came in again.

And when it got near his house, he put his belongings into the canoe. He also put the cedar-bark and the house-timbers into the canoe. And when the canoe floated, he and his wife and his three children got in. They did not go up to see his friends. They did not let one of their children go up, for they were angry because (his friends) did not come down to see them. And as the tide came in, they floated up. And when the tide was high, they came floating up to the town. And when they saw that the tide had stopped, they got off.

And the people were still ashamed to go and see them, because they thought that they had become supernatural beings. (The shaman and his family) took their things out of their canoe, — their cedar-bark and their house-sticks. He was a good man. And he, his wife, and his three children, took up their property and went up to their house. And they unfastened their door. Then they began to put their property into (the house). His three children helped him. And all of their things were brought in. And the man alone brought up his cedar-bark. He also carried up his house-sticks. And all of his things were brought up.

Then he entered his house and called his wife. "Let us pull up the canoe." He also called his three children. And after they had pulled up (the canoe), he made it fast. And they entered the house. And as the man was standing l' ta'olañ ˢē'daagañan. Wa'giên tcā'was tɬał na-i ˢa a'ñˢa l' tcɬā'nugañan. Wa'giên tao l' tā'gañan. Wa'giên ha'oîsîn sqwa'ga-iˢelan.

Wa'giên na-i ˢa-i lā'ña gīsḷā'ałdals ḷū Luguˢē' lā'wē a'ñˢa l' îsdai'an. ˢai'yē da'ñałan ḷū'guˢē a'ñˢa l' îsdai'an sqɬā'ñwē daña ła'n îsî'n. Wa'giên luē' gī'gīgadasi giên djā'ˢañ ał guˢē l' îsLiˢā'wan l' gī'dalañ łˢu'nuł han îsî'n. Gam ta'olañ l' qê'ñgałaˢañˢūgañan. Gam gī'dalañ sˢwān han îsî'n ˢa l' qagałdā'ˢañˢūgañan. Gam la ɬ!a qêñ-ɬ!asˢā'ˢañˢwus ał gu'dañē stɬ!ēˢūgā'ñan ała'. Wa'giên sqwaga'-iˢeɬs kɬiêɬ l' gīgīdā'lgałˢūgañan. Wa'giên sqwaka'n-sgadas ḷū lnagā'-i ˢan l' gī'gīdalɬ!agałaˢwan. Wa'giên gī'slagīs l' qê'ñˢwas ḷū ɬ!ao sta l' îstɬałā'ˢwan.

Wa'giên hawa'n l' qä'ñga-i ˢa ɬ! ˢē'daogañan, l' sˢanuwē'ˢełˢwañ ɬ! guda'ns ała'. Wa'giên lā'wē xetgª a'ñˢa l' îsdā'ˢwan ˢai'yē han îsî'n sqɬā'ñwē wa'ḷuan î'sîn. Nañ îłñ lā l' idja'n. Wa'giên la îsgiê'n l' djā îsî'n l' gīdala'ñ łˢu'naɬ han îsî'n lā'wē l' îsdaˢwa's giên na-i ˢa a'ñˢa l' îsdā'lgałaˢwan. Wa'giên kɬiwē' wast' a'ñˢa l' skɬ!a'slaˢwan. Wa'giên lā'wē nagª a'ñˢa l' îsdīdā'ˢwan. L' gī'dalañ łˢu'naɬ han îsî'n la da lā'dawan. Wa'giên lawē' lā'ña hīlūtcɬā'ˢwane. Wa'giên nañ ī'łñas sˢun ˢai dītgª a'ñˢa îsdai'an. Sqɬā'ñē da'ñałan î'sîn dī'da a'ñˢa l' îsdai'an. Wa'giên lā ˢo'stagalane.

Wa'giên nē ˢa l' qā's giên djā'ˢañ ˢan l' łā'-itcɬaian, "luē' dī'da tɬala'ñ îsda'tcɬîn." Gī'dalañ łˢu'naɬ han îsî'n l' łaiyē'yan. Wa'giên dītgª a'ñˢa l' îsdagī'ˢwas ḷū a'ñˢa l' llā'djgā'lan. Wa'giên nagª l' îstcɬā'ˢwan. Wa'giên

about, he said to his son, "Child, go and get fire." This is the way all did in ancient times. And he went to get it.

And the people there questioned him. They said to him, "When the water came over your house, did it flow in?" He said, "No, it only looked green in the holes in the house. Our house was very dry inside, and there was a fire in our house." Then he went home with the fire. And he took it into his father's house. And as he was making the fire, his father said to him, "When you went after live-coals, did they question you?" — "Yes," said his son to him, "yes, they questioned me." — "Did you tell them?" After his son said that he had told them, he laughed very heartily at them.

And while he was in the house, his three children played outside. And the people inquired only of his children. All that time (the children) told them about it. And they were very much astonished. They always doubted. So they kept asking his children. And by and by their mother told them (the people). She said the same thing. And when their mother told it, they (the people) believed. All that time the man did not want to tell what he had done.

If one were a great shaman, he looked like a supernatural being in the face. The end.

hawa'n nAñ ī'łñas giā'ñgwAñgAndan gī'dañ ī'łñasi hîn l' sudai'an, "Łqên ga sL!îîda'la." Ao LAg^{u} awa'ł L! wa'ḷuAn wa'gañan. Wa'giên lag^{a} sL!īdā'gan.

Wa'giên ^{s}a la'Ał L! kiänā'ñan. "Na-i sa dalA'ñ^{s}a gūsLa's ḷū ^{s}Ai g^{u} dalA'ñ^{s}a kwa-atcl!îgā'ña," hîn lA L! sudai'an. "Ga'ano hī'ñanō nē xēla'nsī ^{s}o'łAł dA'mdAlañgīni. Na-i qā'łi î'sîn iL!^{s}ā ẋî'las giên dā'djî hAn îsî'n wa^{s}a iL!ā'ña sL!ū'dagīni," hîn l' sā'wan. Wa'giên dā'djî dA'ñAł l' qā'-idani. Wa'giên ^{s}o'ñAñ gia na-i ^{s}Ai l' îsdai'an. Wa'giên l' ^{s}oñ tc!anū's în la'Ał kiänā'ñan, "Dā gA sL!ī'dagAn ḷū gu gAm dA'ñAł L! kiä'nAñ." — "Ā'ña," hîn gīda'ñ l' sudai'an, "ā'ña, dī'Ał L! kiä'nAñgAñ." — "Dā g^{u} L!lag^{a} giała'ndagaña." L' gī'da lag^{a} giała'ndañ sā'wan ḷū L!a'^{s}An l' q!ayū'anan.

Wa'giên nē ^{s}a A'ñ^{s}a l' îsī' k!iê'ł l' gī'dalAñ ł^{s}u'nuł kiä gut nā'ñgañan. Wa'giên l' gī'dalAñ Ał s^{s}un L! kiä'nAñgañan. Wa'k!iêł L!lag^{a} Ał l' giała'na^{s}ūgañan. Wa'giên L! q!A'ldAñayū'angañan. ^{s}a lā L! q!ē'gatgī'ugañan. Ałdjī'Ałū l' gī'dalAñ Ał L! kiä'nAñgī'yūgañan. Wa'giên l' ao Lī'sḷuAn Ał gī'ałanda^{s}wan. Wa'giên la î'sîn wAgîña'n Ał giała'ndaiyan. Wa'ḷu L! yä'dasLaiani l' ao Ał giała'ndasi ḷū a. Wa'k!iêł nAñ ī'łñas LAg^{u} wa'gan ^{s}A'nstA sa'oga-i da gAm l' gudA'ñ^{s}Añgañan.

L! s^{s}ā'ga yuA'ns ḷū L! s^{s}ā'nxAñgAñgañan. Ao Lan ^{s}ê'lgAñ.

57. A Shaman at Qaik!.[1]

There was a shaman at Qaik!.[2] And a certain person was chief there. His Qaik! lnagā'-i g^{u} nAñ s^{s}ā'gagan. Wa'giên g^{u} nAñ q!o'lagani î'sîn Yê'łnao

[1] This seems to be a fragment of some longer story.

[2] See p. 353, Footnote 2.

name was Yêłna'o.[1] The shaman whose name was Dōł married a HānaÑa[2] woman. He told his wife to pick berries in the valley of Lake Ak!ᵘ. She picked cranberries, crab-apples, and soap-berries. And when her canoe was full, he went to HānaÑa to give them to his brothers-in-law. And when he got down there, he landed. His brothers-in-law were very, very glad to see him, and they carried the berries into the house. When they got in, they began to give these berries away. They gave to the whole town. (The shaman) gave away all kinds of food. Then they gave him something to eat. With his wife, there were only two. After they were through eating, they began to pay him. They gave him elk-skins. They also gave him coppers with the skins. They also gave him black-bear, beaver, and land-otter skins. And last of all his uncle gave him a new stone axe. It was valued at five slaves. Next day he started home.

Then he placed the stone axe near himself. He kept looking at it. He kept pulling it out and looking at it. Then he put it back again. He came behind Gwaiyū,[3] and spent one night there. Then he anchored the canoe, and took only the stone axe ashore. His wife also went with him.

Very early next morning he put the stone axe into the canoe. And he went across to Ẋū'AdjinŌ.[4] It was very calm. When they got to the middle of the harbor, he again took it out. And when his wife saw it, she said hîn kia'gan. WA'giên nAñ sᵍā'gas î'sîn Dōł hîn kīa'gan. NAñ Hā'nAña-djîdagᵃ l' ī'nagan. WA'giên djā'Añ l' kî'lska-dañidan Ak!ᵘ suwē' qā'łī ᵍa a. Łai'ya îsgiê'n k!A-i hAnîsî'n xA'gᵘL!ēd hA'nîsîn l' î'sdagañan. WA'giên Luē' lā stagā'n giên qä'lañ ᵍa l' dā'ñat!alani Hā'nAña ᵍa a. WA'giên gᵘ l' Luqā'L!at!Ałs giên gᵘ l' ᵍā'sgadani. Hai ho ho ho l' qä-ᵍa'lAñ la'Ał l' gudAñē' lās wa'Ļu hit!A'n ᵍā'nē nagᵃ L! î'sdatclîgañan. Nagᵃ l' î'stc!aᵍwas Ļū ā'dji ᵍā'nē hit!A'n L! gi-djū'îdani. Lnagā'-i ᵍā'sgᵘhAn gᵃ l' wā'-ᵍawan. Tā q!oa'lga-i l' Lîhī'lawan. Wa'Ļu L!ao hit!A'n lA L! łtA'no-îdaᵍwan. Djā'Añ Ał l' stA'ñyak!aᵍawan. L' łtanū'-gīᵍwas Ļū lagᵃ L! giaɪī'îdAn. Tcîsk!ᵘ lagᵃ L! î'sdagañan. T!aᵍo hAn î'sîn gī'nA ᵍā'wa dA'ñAł lagᵃ L! î'sdagañan. Tān î'sgiên tc!îñ îsî'n sLAgᵘ î'sîn la gᵃ L! î'sdagañan. WA'giên L!a'Ļᵍa ᵍagwī' l' qā lagᵃ łᵍa-L!ū q!āñ tīsLai'an. L' xA'l-dañLēłīyagan. WA'giên wA'daalēkᵘ l' Lūqā'-idan.

Wa'Ļu łᵍa-L!uwē' q!o'łgañ l' tī'Ļnda-gañan. La l' qêñgī'-īgañan. La l' dAntē'st!as giên la l' qê'ñ-ñgañan. WA'giên ha'oîsîn gᵘ la l' datē'sgidañan. Gwaiyū' ᵍodjū'galēgᵘ l' Luqā'L!agan giên gᵘ l' ᵍā'ldaian. WA'giên Luē' l' t!ā'ła-das giên łᵍa-L!uwē' sᵍun l' tē'igalan. L' djā î'sîn la'Ał idja'n.

WA'daalēkᵘ sîñai'yAn łᵍa-L!uwē' Lū'-guᵍē A'ñᵍa l' tī'yaɪigan. WA'giên Ẋū'-Adjînō ᵍa l' q!ē'yat!asaᵍwan. Ļa'yaiyan. ᵍā'wa-i ya'kᵘsiᵍa l' Luqa'ᵍogAndan ha'o-îsîn la l' dA'ntēst!aian. WA'giên l' djā l' qä'ñAn Ļū hîn la l' sudai'an, "Djā

[1] See p. 478.
[2] Evidently the Henya or Hennega who occupied the northwestern part of Prince of Wales Island.
[3] See p. 545. [4] See p. 585 Footnote 2.

to him, "Say! hand it to me. Put it here." And he did not do so. Then he (tried to) put it here (with a gesture). But when he (thought that he) had put it there, he put it into the water. He thought he was putting it into the canoe.

Then he said to his wife, "Oh! the stone axe has sunk." He said to his wife, "Let us remain here above it. Would it not be well for me to jump down over the place?" — "Yes, try to get it," said his wife to him. Then he took off his clothing. "Remain here," he said to his wife. Then he stood up and jumped. And when he got near the bottom, he saw his stone axe lying between two big sculpins. But still, when he came to it, he took it up. The sculpins did not touch him because he was a shaman. And he came up with it at the side of his canoe. Then his wife seized his hand. And she took the stone axe from him and placed it in the canoe. The stretch of open water was very wide. And he got into the canoe. And they went home.

Then they reached the town. And his friends all came down. And he showed his stone axe to them delightedly. "Look at the stone axe my brothers-in-law gave me," he said to them. And they were very much pleased with it. And another person carried it up to the house. Then he and his wife entered the house.

Then he began to tell them about it. "I always kept my stone axe here (by my side). Every now and then I took it out and looked at it. Once when I did so, and put it back, it fell into łgwī ł l' î'sda. Āɫn ł tē'ɫnda." Wa'giên gam gîña'n l' wa'^{s}añan. Wa'ɫu āɫn g^{a} la l' tē'sɫaian. G^{u} la l' tē'sɫas ɫū tcāng^{a} ɫ! la l' tē'sɫagaian. ɫū'gu^{s}a l' îstā'ñ l' gudā'ñan.

Wa'giên xao ł^{s}a-ɫ!uwē' tī'wīgañgua, hîn djā'añ g^{a} l' sā'wan. "K!wa ł āɫn lê'sa gā'-înda," hîn djā'añ l' sudai'an. "Gam gu la'ya ł ^{s}aɫ!ałñā'ñus." — "Āñ, hak!wu'n ł î'sg^{u}dañ," hîn l' djā l' sudai'an. Wa'giên ^{s}ona'n ^{s}an l' ɫsɫai'an. "Ā'ɫnan ł gā'iyîñgiñ," hîn djā'añ l' sudai'an. Wa'ɫu ɫ!ao hit!a'n l' gia'gan giên l' ^{s}ā'tagaian. Wa'giên l' dōaña'-i^{s}ełgas ɫū ł^{s}a-ɫ!uwē' k!āl yū'anda łgasta'ñ ^{s}a'ada lā tī'yudasi a'ñ^{s}a l' qä'ñan. Wak!iä'nan ^{s}an l' ^{s}e'daɫ!as ɫū a'ñ^{s}a l' tī'îdani. Gam k!ā'lē la lā'gañan l' s^{s}ā'gagan a'ła. Wa'giên da'ñał a'ñ^{s}a ɫuē' dō'wal gut l' ɫ'djîɫ!agan. Wa'giên l' djā l' sɫ!a-i lā gī'djigīłdaian. Wa'giên ł^{s}a-ɫ!uē' la'sta l' tīyā'līgan. Sī'ga-i q!aiyū'anan. Wa'giên ɫū'gu^{s}ē l' qā'ɫīgan. Wa'giên l' ɫuqā'-ida^{s}wan.

Wa'giên lnagā'-i g^{u} l' ^{s}ā'sgada^{s}wan. Wa'giên l' ta'olañ lā ^{s}o'stas^{s}aian. Wa'giên ł^{s}a'-ɫ!uwē ał lā'gaña l' k!ō'yîñgañan. "Ła-ɫ!ū dīg^{a} dī qä^{s}a'lañ tē'sɫigan ł qê'ñ^{s}ō," hîn ɫ!a l' sudai'an. Wa'giên ał lā ɫ! gu'dañē layū'anan. Wa'giên nañ q!a'lat nag^{a} lā tī'îdani. Wa'giên hit!a'n djā'añ ał nag^{a} l' îstc!ā'-^{s}wan.

Wa'giên ɫ!ag^{a} l' giała'ndeîdan. "Ł^{s}a-ɫ!uwē āɫn a'ñ^{s}a ł tat!astagī'gini. Wa'giên gia'q!at a'ñ^{s}a ł îsda's giên ł qê'ñgīni. Ha'oîsîn gîña'n la ł î'sdagan ɫū sîłgā'ñ la ł tē'sɫaalgan g^{u}ha'n ɫ!n

the water. Then we were come to the very middle of the open water. And I jumped down after it. And it lay between two big sculpins. Then I took it away. And I came up with it," he said.

Eight days afterward some supernatural being spoke through him. He tied his dance-apron around himself. The people also put a bone necklace around his neck. They also put (a bone) through his nose. They also pushed bones through his hair. And as they sang, they beat time for him to go around the fire. Then his supernatural helpers were very much surprised. "Hä hä ya hä hä ya," he said. And when they left him, he said, "A canoe is coming around that point to make peace." At this the spirits were surprised. "Did not one of your uncles kill some one not long ago?" he asked of them. He said this, although there had been no fight before that in the town. And they denied it. They said, "We do not know anything about it."

He said, "To-morrow a big canoe is going to come around that point." After they had kept on the lookout for it, they heard a drum sounding behind the point. After the drum had beaten a slow measure for a while, a big canoe came around. And one stood in the middle. Feathers were pushed through his hair. There was also (bird) down upon his hair. At that time they were singing for him. Then he danced. He also made a noise by shaking something he held in both hands. And they came in front of the town. The people they looked at him as he danced. They were surprised at tcāng^{a} l' ^{s}ā'tagan. Wa'ɫu sī'ga-i yak^{u} tā'dja iL! ^{s}e'lgan. Wa'giên la'ɫ^{s}a ɫ ^{s}ā'L!agagan. Wa'giên k!āl yua'nda ɫgasta'ñ ^{s}ā'ada l' tē'yudagan. Wa'ɫu sta la ɫ ĭ'sdagan. Wa'giên la da'ñaɫ ɫ ɫĭ'gadidjîn," hîn l' sā'wan.

Wa'sta ^{s}ālstā'nsañ^{s}eɫs ɫū l^{s}ē ga ^{s}atc!ai'an. Ka'ndjiɫ^{s}aga-i la ^{s}adō' la kiū'djiɫdaian. Skū'djî xē'ɫdjîga-i han ĭ'sîn l' xe'lē lā L! dā'djiɫaian. L' ku'nē han ĭ'sîn nañ L! gī'statc!aian. L' qā'dji îsĭ'n skū'dji L! gī'sk!algañan. Wa'ɫu hit!a'n L! k!a'djiɫs ɫū tc!ā'nūs djîn ^{s}adō' la L! skiqā'gañan. Wa'ɫu hī'ñan s^{s}ā'nē lā'ña q!a'ldañha-agañan. "Hä hä ya hä hä ya," hîn l' sugā'ñan. Wa'giên la'sta ga qās ɫū hîn l' sā'wan, "Waku'ndjūs ^{s}adō' g^{a} la Luē' qā'gañgua. Ałdjī' anō' s^{s}ān q!a'ldañgañ. Gam g^{u} awā'ɫ dala'ñ qā'^{s}alañ s^{s}wān nañ tīa^{s}ā'ña," hîn l!a'aɫ l' kiä'nañan. Gam wa'kunast' Laga'-i g^{u} ^{s}ā'-iɫda qä'ñgañan k!iä'nan lag^{u} l' sā'wan. Wa'giên g^{a} L! qā'tagañani. "Gam gī'na ^{s}an iL! u'nsad^{s}añgañgua," hîn L! sugā'ñan.

"Adā'ɫ waku'ndjūs ^{s}adō' Lū yū'an qā'L!a^{s}añqasañ," hîn l' sā'wan. Wa'ɫu da L! q!a'ɫdjū^{s}a^{s}adā'ñan. Ku'ndjuwē t!aɫ gū'djao xē'gans L! gudā'ñan. Gū'djuwē wag^{a} ^{s}ā'tc!îtsgidañ^{s}a'^{s}adañan Lū yū'an gīdā'lL!agan. Wa'giên yak^{u} nañ giā'ndalL!agan. Wa'giên t!ā'wun l' qa'djî q!a'ogañan. Ɫta'n^{s}o han îsĭ'n gut lā idja'ni. Wa'ɫu la^{s}an L! k!a'djūgañan. Wa'ɫu l' xiê'lgañan. Guła'sda ĭ'sîn gîn l' xagā'ñan. L' gī'-īdagañan. Wa'giên lnagā'-i xetg^{u} gī'sLL!agan. Wa'ɫu la-o L! qea'olañ-ñgañan. Wa'ɫu L! k!adjū'gîns ɫū gia'k!oyîña-i ɫ! q!ā'lsLaian. Wak!iê'n gam ^{s}a L! Lā'gañgañan. "Sīk!a qoa'nēga xai'ya," hîn

the words of the song that were sung on the canoe. Still (the people) did not touch them. (The others) sang, "Sī'k!a qoa'nēga xai'ya,"[1] while in the canoe. And (the people) learned the song. After they were through dancing, (the people) told them to come ashore. "Hither, hither," they said.

Then they came ashore. And after they had gotten out, they tried to pull their canoe up. And they could not. And they left it there. This big canoe was a rotten tree. So it was very heavy. Then all went into the house. Before that time, (the people) had hunted land-otters, and had killed some. And those were the friends of the ones they had killed. So they came to make peace. And when they got into the house, it was evening.

Then all dressed themselves up. And they brought out a big stomach. This was the stomach of an animal. And their dancing-things were in it. And after they had taken all out, they distributed these. And they began to dress themselves. When they were through, they danced. And they sang again. This was the same song. And an old man with them led the songs. And after they had danced, danced, danced, danced, for a long time, they stopped. This poor old man acted as watchman.

Then all the people of the town said to one another, "Make clubs." Then they began to cut big sticks. And they made clubs. Then they went to bed. And there was a large fire in the house. Now the Land-Otter-People said to one another, "Now go to bed, k!Adjā'wan. Hawa'n LŪ'gu^{s}a idja'ni. WA'giên s^{s}ā'lAñē L! sk!A'tagañan. Ẋiêłgīsī' ḶŪ L! hā'łgwadaiani. "HAłgwā', hAłgwā'," hîn L! sudai'ani.

Wa'ḶU hit!A'n ^{s}ā'sgatgalan. WA'giên Luē' L! dA'ñgitc!îgalL!agan stA L! ^{s}osta'łsi sî'lia. WA'giên ^{s}adō' L! ^{s}êsgai'an. WA'giên wA'g^{u}hAn L! L!sLai'ani. SkA'nskoan LŪ yū'an-ō idja'n. AłdjĭAłū qenyū'anani. WA'giên hit!A'n nag^{a} ^{s}o'stAtc!aian. WAkuna'stA sLAg^{u} da L! xA'las ḶŪ L! L!'dagañan. WA'giên ałdjiga'-i tawē'yū L! L!'dagañan. AłdjĭAłū ^{s}a ga la da î'nL!agan. WA'giên nag^{a} ^{s}etetc!a'si ḶŪ sî'ñiaiyAn.

Hit!A'n L! wa'ḶuwAn ^{s}Añ LA'ołiedAn. WA'giên gîn k!ī'djî yū'An L! tcî'sḶis^{s}aian. Gîn-tēg^{a} k!īdj ū idja'n. WA'giên ẋiê'łā'nēgwē w^{s}a idja'n. WA'giên ałdjĭ' wA'stA L! î'sda^{s}odjūs ḶŪ L!ag^{a} L! î'steîdan. WA'giên agA'ñ L! LA'ołiedan. L! ^{s}ē'łgīs ḶŪ hit!A'n L! ẋiê'łiedAn. WA'giên ha'oîsîn L! k!A'djalan. S^{s}ā'lAñē hAn-o idja'n. WA'giên nAñ q!ē'ya L!a'Ał idja'n. La-o s^{s}ā'lAñē dA kī'łaogañan. WA'giên L! ẋiê'łs, L! ẋiê'łs qaod Lan L! idja'n. AnA'ñ q!ē'ya k!ō'djusū skiä'na l^{s}ē'gagan.

Wa'ḶU hîn lnagā'-i xa'dē ^{s}ā'sg^{u}hAn gū'sudaian, "Si'dja gia ł LA'oła^{s}o." WA'giên hit!A'n łk!iên łgia'q!ēda L! skî'tgiîdAn. WA'giên tc!ā'nuē wa^{s}a î'sdōdaian. "Ha-i tē'sLa^{s}o ła, tē'sLa^{s}o ła," hîn sLg^{u}s xa'dē gusū'daian. WA'giên L! tē'sL^{s}odjawan. "A'dał sîñai'yAn

[1] Tlingit words.

go to bed." And all went to bed. They said, "To-morrow morning very early we will go home." When they had gone to bed, they began to snore. Each made a different noise. The little old man sat near the fire. When all were snoring, the little old man said, "A-a-a, this is a proud town." And they ceased to make the noise.

And when morning came, the people assembled in front of the house. And they awaited them in two rows from the house to the sea. And the canoe was a rotten tree lying broken there. And only the broken bits were there. And in the morning one went out. And when he got near the sea, they clubbed him. And he died. And a land-otter went rolling down. Then all came out. And they clubbed them to death as they came out. And the "deer" (peace-dancer)[1] did not come out soon. He came out a long time after them. When he came out, all clubbed him. But still he was alive. When he got far down, they struck off his head. Then he died.

When all were dead, they launched a canoe for them. And the legs of all the land-otters were white. Then they began to put them into their canoe. And they carried them to an island. There were no trees on the island. And they threw the land-otters down there. Only bushes grew upon it.

t!alA'ñ Luqā'-itsañ," hîn L! sā'wan. L! tē'sLas-qā'ĭian L! q!axa'ogañidan. Ak!ā'n L! ki'ls^{s}aogañan. Ā'nAñ q!ē'a k!u'djūs tc!ā'nūs djîng^{u} k!ū'tcūgañan. L! qa'gAn-xēgAłs Ḷū ā'nañ q!ē'ya k!o'djūs "A-a-a lā'na k!ō'yîña-o ī'dja," hîn l' sā'wan. WA'giên gAm L! kī'-īl^{s}añgañan.

WA'giên sa'-anḶans Ḷū lnagā'-i xa'dē na-i q!eū' ^{s}a gu'da ^{s}Añ q!ē'łAñidan. WA'giên k!A'dagañan ^{s}An L! gī'gīdan-^{s}aian. WA'giên Luē' skA'nskoan ī'djan wAg^{u} xo'staian. WA'giên qA'ñwē s^{s}un wAg^{u} yū'agan. WA'giên sa'nḶans Ḷū nAñ s^{s}wān qa'gułagan. WA'giên l' dō'Aña-i^{s}ełsa's Ḷū lA L! s^{s}ā'sgadan. WA'-giên l' k!ot!ā'lan. WA'giên l' sLî'gwa-gadō' xet l' Ḷū'nAnda^{s}alan. WA'giên wa'ḶuAn is^{s}ā'gan. WA'giên wA'Laguda L! skī'k!ot!Ałgagañan. WA'giên anA'ñ k!ā'das gAm hawī'dan qā'gu!^{s}añan. L!a'Ḷ^{s}a ^{s}agwī'-ī l' qā'gwalan. L' qā'-guls Ḷū L! wa'ḶuwAn l^{s}ē skī'dawan. WA'k!iên hawa'n l' xē'-ēnAñagañan. Xēt ^{s}agwī' l' ^{s}ē'ls Ḷū l' qā'dji lā L! î'steîdan. Wa'Ḷu l' k!ō't!alan.

K!ō't!Ałg^{u}^{s}odjūs Ḷū Lū ^{s}An L! gī'tc!î-gaian. WA'giên sLA'gwē wa'ḶuAn ^{s}ā'da-gañan q!o'lū a. Wa'Ḷu hit!A'n Luē' gw^{s}Ai L! î'sdaḶîîdan. WA'giên gwai^{s}a dA'ñAł L! Luqā'-idan. GAm gwai'yē îñg^{u} qēt qäñgā'ñan. WA'giên wAg^{u} sLî'gwē L! dā'nt!alan. Ẋî'lgia s^{s}o'nan gut q!ā'wan.

58. Story of a Shaman at K!ulē't.

A certain person at the town of K!ulē't[2] was fond of gambling. He K!ulē't lnagā'-i g^{u} sînda' nAñ gudā'-gan. Î'sînîsî'n ^{s}ā'ilda l' gulagī'gañan.

[1] See p. 450, Footnote 1.

[2] Said to be near Port Simpson. I have been unable to identify it, however, with any Tsimshian town elsewhere mentioned.

was also fond of fighting. His name was Qā′k!usîña-i. After he had gambled for a while, they wounded him in a fight. His younger brother had gone after someting in his canoe. And he did not do anything in revenge. He waited for his younger brother. Then his younger brother arrived.

And after he had landed, he entered. They were very much afraid of him. And they told the younger brother that his elder brother had been wounded. When they told him, he said to his elder brother, "Do nothing in revenge." He obeyed.

Their uncle owned a mountain of ground-hogs. He was about to go to it. And so (the younger) said this to his elder brother, who had never gone to the ground-hog mountain with his uncle. He said to him, "Go with your uncle, who is about to visit the ground-hog mountain." Therefore (the elder) went with his uncle. His uncle and his (uncle's) wife went. These three were all. They came in front of the ground-hog mountain. His (uncle's) house always stood there. He always lived there, for they used the ground-hog-skins for blankets.

And one fine day he went up his ground-hog mountain. Qā′k!usîña-i went with his uncle. And they arrived. They did not hear (the animals) making noises. And he questioned his nephew. He said, "Do you hear anything?" And Qā′k!usîña-i said, "No, I hear nothing there." — "Now let us go up," he said to his nephew. Then they walked slowly up the trail. And where there had been many, nothing was to be seen. The holes were all empty.

Qā′k!usîña-i hîn l' kiä′gan. L' sî′nda qaod la L! skī′dōɬgwaian l' ˢā′iɬteîdan ɻū a. L' dōn gîn tā′nagan. WA′giên gAm xA′ñgułañ l' wā′ˢañan. Dō′nAñ k!iū′ l' ˢeda′n. Wa′ɻu l' dōn ˢā′sgadan.

WA′giên l' ˢā′sgats giên l' qatc!ai′an. Lagª L! ɬˢoa′gayūanūgañan. WA′giên l' dōn gª l' k!wa-i L! skī′dōɬgwais L! sudai′an. Lagª L! sū′das ɻū hîn k!wai′îñ l' sudai′an, "GAm xA′ñgułañ wa′ˢañ." WA′gîñan l' ˢeda′n.

L' qā gwīgᵘ Lda′awē dā′ˢagan. WA′giên ˢa A′ñˢa l' ī′sañqasagan. AɬdjI′Ałū k!wai′yîñ l' sudai′an. GAm qāñ Aɬ gwīgᵘ Lda′awē ˢa l' î′sˢAñgañan. "DAñ qā gwīgᵘ Lda′awē ˢa A′ñˢa ī′sañqasas Aɬ îs," hîn k!wai′îñ l' sudai′an. AɬdjI′Ałū la î′sîn qāñ Aɬ ˢa idja′ni. L' qā î′sgiên l' djā îsî′n la hAn îsî′n idja′n. Ao Lan l' ɬˢu′nAɬˢawan. WA′giên gwīgᵘ Lda′awē q!ātgᵘ l' ˢā′sgadaˢwan. Na-i wAgᵘ lā′ña tī′yudagī-īˢawan. Gu sˢun l' nagī′-īgañ-ani gwī′gwa-i ˢagª a q!Al L! tlā′tsi A′ła.

WA′giên sa′nɻn las ɻū gwīgᵘ Lda′awē gui A′ñˢa l' qā′-itłaian. WA′giên Qā′-k!usîña-i qāñ Aɬ īdja′n. WA′giên ˢAn l' îsL!ā′gAɬˢawan. WA′giên gAm taqa′o-dasi l' gADA′ñˢañan. WA′giên nadA′ñ Aɬ î′sîn l' kiä′nAñgañan. "GAm gᵘ gîn gwi dAñ giū′ɬˢañ," hîn l' sa′wan. WA′giên Qā′k!usîña-i ga′ano gAm gîn gᵘ ɬgiułā′ˢañgAñ, hîn sā′wan. "Ha-i ˢa tlalA′ñ îsdā′ɬłatc!în," hîn nā′dAñ l' sudai′-an. Wa′ɻu hitlA′n k!iwē′ gut ˢAn l' tlak!A′ndalłaˢawan. WA′giên qoa′n-gañani ˢAi gAm gîn qä′ñgañan. Nā′ga-i q!al î′sˢodjawan.

And a mountain lay far behind. Its brow was white. And he said to his nephew, "Let us go to that mountain." And they came under the mountain. And there was a cavern in the face of it. And they sat there. And it was very dark inside of the cave. Then (the uncle) said to his nephew, "Now run to the house." He told him to go to his wife. "Why shall I do it?" he said to him. He said to him, "Lie with my wife in the house." And (the nephew) came there. And he did as his uncle had told him. And he went up to his uncle again.

Then he came to his uncle, who still sat in front of the cave. "Go in before me," he said to his nephew. And he entered in front of him. He (the uncle) entered after him. It was very dark inside. They kept going on. Far off before them, there was light. There was a hole through the mountain, and when they saw the light appear, they heard the ground-hogs making noises. His uncle, although he came far behind, also heard them. Then they came out of the cave. The place was full of ground-hogs. When (the nephew) approached, a man ran upon him from one side. One also ran at him from the other side. Just as they seized him, he fainted. Land-otters made him do this. They were Kū'staqa and Yakū'staña-i.

And while he was shaking, his uncle heard his voice. Then he went to his nephew. And when he came to his nephew, he made him sit up. When his uncle went to him, Kū'staqa and Yakū'staña-i said, "We will speak through you." And they ran away

Wa'giên L'daawē dītg^{u} ^{s}agwī' nañ L!djā'awan. L' xañ ^{s}adaχa'mdadjani. Wa'giên hîn l' nā'dañ l' sudai'an, "K!wa hō Ldaos ^{s}a tlala'ñ gAntlē'îdjîn." Wa'giên L'daawē xetg^{u} l' î'sL!agał^{s}awan. Wa'giên l' dī'naawan. Wagiê'n* g^{u} l' L!a'o^{s}awan. Wa'giên nā'gwasi ^{s}ā'lgayū'anan. Wa'ɫu hîn nā'dañ l' sudai'an, "K!wa-i ana'g^{a} ^{s}aL!a'." Djā'Añguig^{a} la l' qā'L!ahalan. "Gasî'n ɫ ^{s}e'taga-î ^{s}an-o," wa'giên hîn la l' sudai'an. "Ana' ɫ dī djā ał tī'di," hîn la l' sudai'an. Wa'giên l' qā'L!agan. Wa'giên l' qā l' sudai'an gîña'n idja'n. Wa'giên ha'oîsîn qā'ñgwē l' qagā'lan.

Wa'giên qā'Añ l' qā'L!agan. Hawa'n dī'na-i q!eū'g^{a} l' q!a'owaiyan. "Dī kunā'sta ɫ qā'tc!î," hîn nā'dañ l' sudai'an. Wa'giên la kunā'st' l' qatc!ai'an. La ha'n îsîn la'ɫ^{s}a qā'tc!aian. Qā'ɫi ^{s}ā'lgayū'anan. L' îsdā'l^{s}ū^{s}adañan. Wā'djguasi q!eū' ^{s}adaga'-i^{s}älan Ldā'awa-i qā'ɫi xēls giên wa'djî ^{s}ataga'-i^{s}ełsi l' qê'ñ^{s}was ɫū gwī'gwa-i taqa'ogadasi l' gu'daña^{s}awan. L' qā han îsîn la'ɫ^{s}a ^{s}agwī'-ī qās sk!iê'n l' gudā'ñan. Wa'giên dī'na-i ^{s}est' l' ^{s}ē'dēL!a^{s}awan. Gwī'gwa-i Laga'-i wa'ał sta'ogagan. ^{s}An l' aa'n^{s}ēls ɫū nañ ī'ɬña ā'dji sta l' dō'^{s}as^{s}aian. Ā'djgusta han îsî'n la nañ dō'as^{s}aian. La L! gī'djigīɬdas g^{u} han l' k!ō't!alan. Slag^{u} l' î'sdaian. Kū'staqa îsgiê'n Yakū'staña-i î'sîn īdja'n.

Wa'ɫu hawa'n l' kia'xēdadagandan l' qā l' kî'laxaɫasgu'dañan. Wa'ɫu nā'dañ ^{s}a l' qagā'ñan. Wa'ɫu nā'dañ ^{s}an l' ^{s}ā'L!as ɫū la l' sq!aq!ā'ɬawan. L' qā la^{s}a qās ɫū Kū'staqa î'sgiên Yakū'staña-i îsî'n "Dañ ^{s}ē t!ala'ñ sū'usga," hîn l' sudai'an. Wa'giên la'sta

from him. Then (the uncle) started to put his nephew upon his back. He did put him upon his back. (The youth) felt light. He was not heavy, for he had become a shaman. They did not touch the ground-hogs. He brought his nephew down. The next day he (the new shaman) told him to take him with him to the town. Then they started, and arrived at the town.

After the town-people had come down, (the uncle) told how (his nephew) had become a shaman. They took him into the house. The night after, they beat time for him to dance. After he had danced a while, he stopped. Next day they drank sea-water.

At this time a shaman was living on the Nass River. His town was named LahA'mk!îda.[1] A cohoes spoke through this one.

And they drank sea-water, they drank sea-water. Fresh water, too, they drank, they drank. When this one was through acting like a shaman, he said to his uncle, "Go to your ground-hog mountain in two days." After two days, he started thither. Qā'k!usîña-i's younger brother went with his uncle. They came to where (the uncle's) house stood. The day after, they went up to the ground-hog mountain for ground-hogs. When near the mountain, they heard a noise. When they arrived, the mountain was full. (The uncle) clubbed the ground-hogs to death. When they fell, his nephew collected them. This finished, they began to carry them home on their backs. And they took all home.

^{s}An l' xa'osta^{s}wan. Wa'ɫu hit!A'n nā'dañ l' u'nidañqasasLaian. Wa'ɫu l' nā'dañ l' u'nidan. La'^{s}An l' kī'-igañan. L' s^{s}a'ads Ałū' gAm l' qen^{s}ā'ñan. GAm gwī'gwē ^{s}a l' L!ā'gañ^{s}awan. WA'giên nā'dAñ l' u'nsLL!agan. WA'daalēk^{u} hit!A'n lnagā'-i ^{s}a dA'ñAłgañ la l' Luqā'-idalan. WA'gien la qā'sasLa^{s}awan giên lnagā'-i g^{u} l' ^{s}ā'sgada^{s}wan.

Ga'-ig^{u} lnagā'-i xa'da-i la'^{s}An ^{s}o'stA-L!asi^{s}was giên L!ag^{a} l' s^{s}ā'dAs Ał l' gī'a-łandaian. WA'giên nag^{a} la L! î'sdaian. Ga'-istA sî'ñias ɫū hit!A'n la L! skī'gia-gan. L' s^{s}ā'ga qaod LAn l' īdja'n. WA'daalēk^{u} tAñ L! nē'lan.

Wa'ɫu GilA'msîms g^{u} nAñ s^{s}ā'ga nā'gan. LA'mk!îda hin lnagā'-i kia'gan. Ałā'nAs ^{s}a'-iyū tā'-iya sā'wan.

WA'giên tA'ñē L! nē'łsi, L! nē'łsi. ^{s}A'nɫē hAn îsî'n L! nē'łsi, L! nē'łsi. NAñ s^{s}ā'gagīs ɫū hîn qāñ l' sudai'an, "Ā'djist' ^{s}āl stAns ɫū ł gwīg^{u} L'daawē' ^{s}a A'ñ^{s}a Luqā'idAn. Ga'-istA ^{s}āl stA'ñ^{s}ełs ɫū ^{s}a l' Luqā'-idan. Wa'ɫu hit!A'n Qā'k!usîña-i dōn qāñ Ał īdja'n. Wa'ɫu giag^{u} na-i lā tī'yudasi g^{u} l' ^{s}ā'sgadan. WA'daalēk^{u} gwīg^{u} Lda'awē A'ñ^{s}a l' dā'wan. Lda'awē ^{s}An l' qA'nsgAts ɫū qagAnxē'gAnsi l' gudā'ñan. Wa'ɫu ^{s}An l' î'sL!a^{s}awē L'daawē sta'oga-agan. Wa'ɫu gwī'gwē l' skī'k!ot!Aɫgagañan. ɫū-ī't!Aɫsi ɫū l' nā'da guda' î'sdagañan. LAn l' ^{s}ē'łdi-^{s}was ɫū l' u'nłlAñL!aîd^{s}awan. WA'giên l' ^{s}o'stAL!aoda^{s}wan.

[1] Lakungida (Dorsey in Am. Antiq. XIX, p. 279, 1897), or Lax-am-gida (Boas) near the mouth of Nass River. Formerly populous, there are now not more than fifty inhabitants.

Then the woman took the skins from them. The woman started to dry the skins. Two days later they went to get some again. Then he again killed many. Again they carried them home on their backs. (The uncle's) wife took the skins from them and dried them. (The uncle) staid four nights in the house. Then he again went after them. This time he killed many more. He killed them from the bottom to the top. And they also carried these off on their backs. Then they brought all home. All that time, his wife was taking the skins off. And they hung up the meat. He did not know that the ground-hogs spoke through his nephew. Five days after those skins were all dried, he went to get them. Then he killed more. They also brought those home on their backs. After they had cut off all their skins, they began to dry them. When they were dried, they tied them up in bundles, because they were going off the next day. Next day they started off.

And they arrived at the town. Then they took this meat and the skins into his house. When his skins were all brought in, they told him that his nephew was a shaman. "While Qā'-k!usîña-i was seated, he fell upon his face," they said to him. Then he questioned his nephew. "Perhaps the spirit of a shaman made you like that," he said. "Yes," he said, "a shaman did it to me." He said, "When a dancing-apron makes a noise, I fall upon my face."

The shaman at LaHa'mk!îda teased him. His uncle said to him, "The shaman up there teases you. Cut off

Wa'ɫu nañ djā'das q!al wa'sta î's-dagañan. Wa'giên nañ djā'das q!al x̣î'ladeîdan. Ha'oîsîn ˢāl sta'ns giên ha'oîsîn l' dā'wan. Wa'ɫu haoîsî'n la gᵃ l!dayū'anan. Ha'oîsîn l' u'nɬnl!a-îdˢawan. Wa'giên l' djā q!al wast' îsdai'an. Wa'giên l' l-añx̣î'lagañan. Wa'giên ˢāl sta'nsîñ ana' l' īdja'n. Wa'giên ha'oîsîn l' dā'wan. Wa'ɫu han îsî'n la ga tī'adan. Wagia'gūstō l' î'sdadālɬagañan. Wa'giên ga-i î'sîn l' u'nɬnl!aîtaˢwan. Wa'giên l' ˢo'sta-l!adaˢwan. Wa'k!iał l' djā q!al wast' î'sdagañan. Wa'giên kiē' l' k!iä'dō-ˢūgañan. Gwī'gwē l' na'da ˢai sū'si gam ˢan l' u'nsadaˢañan. Ga-i q!al x̣î'lgałˢodjūs ɫū ha'oîsîn ˢāl lē'łas ɫū la gᵃ dā'wan. Wa'ɫu l!ao wat!a'lgᵃ la gᵃ tī'adan. Ga-i îsî'n l' u'nłañl!ā'-idaˢwān. Ga-i q!al wa'sta l' q!ēdā'ñˢodjuˢwas ɫū l' x̣î'ladeîdaˢwan. X̣î'lgałs ɫū hita'n q!al łˢa'-itc!îdidaˢwan, ada'ł l! qasā'ñqasas ˢan a. Wa'daalēkᵘ l' qasā'slˢawan.

Wa'giên lnagā'-i gᵘ l! ˢā'sgadan. Wa'ɫu ā'dji kiē' la l! q!ē'łîntc!îgañan q!al han îsî'n la'gia na-i ˢa-i a. Nagᵃ lā ˢo'stAtc!as ɫū l' nā'da sˢā'ˢadan ał lagᵃ l! gī'ałandaian. "Qā'k!usîña-i q!a'o-gandan l' ku'nskidēni," hîn lagᵃ l! sā'wan. Wa'ɫu hîn nā'dañ ał l' kiä'n-añan. "Sˢa-o dañ îsdā'ałîñgañ," hîn l' sā'wan. "Āñ, l! sˢā'ga-o dī îsdā'ñgua," hîn l' sā'wan. "K!a'ndjîłˢagᵃ waɫn xē'gałs ɫū dī ī'djîñgañ," hîn l' sā'wan.

Laha'mk!îda gᵘ nañ sˢā'gas la'ał nā'ñsîlañgañan. "Sa'gua nañ sˢā'gas ū dañ îsdā'ñgua. K!wa slagᵘ t!ā'ñal

the tongue of a land-otter." Next day his two nephews started out with (the shaman). He went to cut off the tongue of a land-otter. He went to cut off the tongue of a land-otter (to kill) the other shaman. And they hunted for the land-otter. They searched and searched, but found nothing.

A big devil-fish lived between Mountain Island[1] and the mainland. On their return, when the town came in sight, his nephew said to him, "Let us let you down where this devil-fish lives. You will be ashamed (if you find no land-otter)." — "Wait a little," he said. Then he stood in his canoe over the devil-fish.

While they were talking, they saw a long black canoe launched at the town. They were very near the town. Therefore his nephews were much ashamed.[2] Then his nephews said to him, "A canoe with two men in it is coming toward us from the town." — "That is it, that is it," he said. Then it came straight toward them quickly. Only the one in the stern paddled. When it reached them, it was only a piece of long black driftwood. A land-otter was at the bow. And a raven steered for him. And while the shaman was watching it, the land-otter died. The raven flew away.

And he took it into the canoe. "Shoreward right here," he said. And after landing, (the nephews) began to make a house for him. After they had completed it, they took the land-otter into it. And these three fasted for four days. All that time they drank salt water. They did not drink fresh q!ē'L!a," hîn l' qā l' sudai'an. Da'alēg^{u} L! stañ la dA'ñAł Luqā'idan. SLag^{u} t!ā'ñAl l' q!ē'L!yänAn. NAñ s^{g}ā'gas dō sLag^{u} t!ā'ñAl l' q!ē'L!yänAn. WA'giên sLAgwa'-i da L! gī'djudalan. WA'giên L! ī'djîndan, L! ī'djîndan gAm gîn L! qē'^{g}añan.

WA'giên nō yū'An Ldao-gwai'da ^{g}a'ada nā'gan. WA'giên lnagā'-i qäñga'-i^{g}eł̣s ḷū hîn l' na'da l' sudai'an, "K!wa-i anō' naas g^{u} dAñ t!alA'ñ x̣idā'-tc!îñ. DAñ ^{g}ē'dasLañqasañgua." "K!wa-i hawA'n a," hîn l' sā'wan. Nawē' sa wa'ḷu l' gā'-iñgañan.

Hawa'n sū'gîñgAndan lnagā'-i g^{u} Lū ł^{g}ał t!A'mdjū L! gī'sLAgas l' qê'ñ^{g}awan. Lnagā'-i q!oł hīk!ī'yū l' î'sa^{g}wan. Ałdjī'-ałū l' nā'dAlAñ ^{g}ē'dāgañan. Wa'ḷu hîn l' nā'dAlAñ l' sudai'an, "Ga tc!astA'ñ lnagā'-i stA īL! ^{g}a qā'-idAñ." WA'giên hîn l' sā'wan, "Hao ī'djîñ. Hao ī'djîñ." Wa'ḷu la djîł̄ī'-ī giê'ndal^{g}awan. T!ā'ñ-gua lā'na s^{g}un gī'nañan. La'^{g}An ^{g}ā'L!a-^{g}was ḷū ^{g}ai'în t!A'mdjū ł^{g}ał idja'n. SLag^{u} sq!ê'ñgua ^{g}eda'n. WA'giên yêł î'sîn la'^{g}An t!ā'ñidan. WA'giên ā'nAñ s^{g}ā'gas la'^{g}An qea'sgadan ḷū sLAgwa'-i k!ot!ā'-lan. Yê'lē î'sîn x̣ida'n.

WA'giên la l' ḷā'ḷīgan. "Adī'tg^{u} hAn," hîn l' sā'wan. Hit!A'n L! ^{g}ā'sgAts giên la'^{g}An L! na'oł̄edan. L! naoł^{g}ē'ł̄gīs ḷū sLgwa'-i w^{g}ē L! ḷ'sLtc!aian. WA'giên ^{g}āl stA'nsîñ a'L!das ł^{g}u'nał qē'salan. WA'k!iał tAñ l' nē'ł^{g}ūgañan. GAm ^{g}AnḶ l' nē'ł^{g}Añ^{g}ūgañan sLA'gwē t!ā'ñAl l' q!ē'L!A^{g}wañqasasi Ała'. ^{g}āl stA'nsîñ^{g}eł̣s

[1] See p. 415.

[2] At his failure to find a land-otter.

water, because they were going to cut off the tongue of the land-otter. After four days, they cut off its tongue. And when he pulled out the tongue, he cut it towards himself. Then he said, "A cohoes spoke through that shaman, but he will now speak through me."

And after its head was cut off, he raised something up high for it, and put it on top. Right there he fainted, because the cohoes was going to speak through him. When he fainted, they put him into the canoe. And they took him to the town. And they took him into his uncle's house. He was still in a faint. Something was over him (a blanket or mat). After he had been in that condition for a while, they said, "A salmon is jumping about in front of the town." Now it began to speak through him. This was the cohoes of the one who lived up the river. And the spirits of the one who lived higher up left him.

At that time they say that war-canoes used to pass up in front of the town. For they saw the people going to get things. Then he made an image of the salmon and put it above himself. They were troubled on account of the war-canoes which passed up. They were also very much afraid. In the night, while they were awake, the salmon shook. Then the news was told to the people of the town. The salmon did not speak through him. It only shook when the warriors got near. Therefore they did not go out for anything. The cohoes informed the town, just as if some one had spoken to them, so it was not overthrown.

And when they went out to pick

ḷū l' t!ā'ñAl lā l' q!ē'L!aˢwan. WA'giên sLA'gwē t!ā'ñAl l' dA'nsqdjîłL!as ḷū gwī'gañ la l' q!ē'Laian. Wa'ḷu hîn l' sā'wan, "NAñ sˢā'ga ˢAi tai'ya sū'gAn dī L! sū'usga."

WA'giên lā l' q!ē'ḷgīsi st' sa-a la k!iū' gîn l' îsda's giên îñgᵘ la l' ḷ'łnagan. Ga'-igᵘhAn l' k!ō't!alan tai'yē lˢē sā'wan-qasasi Ała'. L' k!ōt!ā'lan giên Lū'guˢē lA L! ḷā'ḷīgan. WA'giên lnagā'-i ˢa lA L! î'sdaian. WA'giên l' qā'gia na-i ˢAi lA L! îsdai'an. WA'k!iên hawā'nAn l' k!ō't!alagañan. La îñgᵘ gî'nA ī'djañan. L' ˢē'dAñˢadā'-āñan. Tcīn lnagā'-i xetgᵘ ˢaL!ā'ñ L! sā'wan. Ao lˢē l' sū'îdAn. Sa'gua lā'na gia tai'yēyū īdja'n. WA'giên sa'gua lā'na gia sˢā'gaga-i L! Lan ˢä'lan.

Wa'ḷu qē'dao Luē' q!adē'ît îsdā'lłañ L! sā'wan. Gîn L! tā'nagan L! qä'ñan. WA'giên taiyē' da l' nī'djîndaian. WA'giên sałgā'ñ la l' dā'Lt!adjadagañan. Qē'dao Luē' îsdā'lłaian Ałū' L! gudAñē' łk!wī'd'yū'anAn. Î'sîn î'sîn L! łˢoa'gᵃyūanAn. Wa'ḷu ˢā'lguˢa l' skiä'ngAndan tcī'na-i kiä'hīdAsLaian. Wa'ḷu lnagā'-i xa'dē ˢa-i L! kî'ndaian. Tcī'nē gAm lˢē gū'sūˢAñgañan. Lī'sḷuAn qē'dao L!a'ˢAn dōAña'-iˢēłs ḷū sˢo'nAn l' hî'ldAñidañan. Ałdjī'Ałū gAm gîn L! tā'nˢañgañan. Tai'yē L!agᵃ L! gī'ałandagAns gîña'n lnagā'-i gᵃ sū'si Ałū' gAm lnagā'-i L! giê'sLˢañgañan.

WA'giên î'sîn L! skā'dañîns ḷū qē'gwē

berries, he told them to put it into a basket. And it was on the back of one of the berry-pickers. And after they had gone along for a while and it moved, they were afraid. And they ran in haste to the canoe and went home. When they got near the town, they called to the town-people. They said, "The salmon is moving." And (the enemy) did not come to take the town. They went away, because (the people) knew about them through the cohoes. And not one of the people of the town was killed. The end.

ˢAi L!ā'ña la l' Ḷ'sLdagañan. WA'giên L! skā'dAndjaadAns ˢAi lA L! u'nḶîgAñgwAñgañan. Wa'Ḷu L! îsdā'lgan qaod qē'gwa-i ˢa l' hî'ldAñîts giên L! ɬˢoa'galgañan. WA'giên LŪ'guˢē L! q!ā'L!Ḷīs giên L! LuqÄ'-idañan. Lnagā'-i ˢa dōAña'-i l ˢAła'n lnagā'-i xadē' gª L! kiä'gañgañan. "Tcī'nē hî'ldAñAñ," L! sū'gañan. WA'giên gAm lnagā'-i L! dō'L!aˢañan. WA'giên wA'stA LŪ î'steîdan taī'yē ˢa'gAnan lnagā'-i xa'dē L!a ˢAn u'nsAdalan A'ła. WA'giên gAm lnagā'-i xadē' sˢwā'nAn L! tī'aˢañan. Ao LĪ'sḶū la ku'ndjugAñ.

59. Aqā'nē-q!ēs.[1]

Aqā'nē-q!ēs was chief of the town of Klinkwan.[2] And by and by his child fell sick. It was the eldest. He was very fond of it. And it was sick for a long time. All that time he sent for shamans. And when they danced around his child, they did not see the cause of its sickness.

And he got still another. This one was a great shaman. And he performed around the fire. When he went around, he said, "Ha hā-ā." And when he stopped speaking, he did not tell them about it. Although he saw who made the child sick, he was afraid to tell. He got shamans from other towns to perform. He also got Tlingit (shamans). And although they saw who was causing it, they were afraid to tell.

Aqā'nē-q!ēs had a sister. She bore a boy, who was to succeed him. Then

Łnqoa'n gᵘ Aqā'nē-q!ēs lā'na lˢe'igagan. WA'giên LĪ'sḶuAn l' gī'da st!ēgā'lan. L' k!wai'yagan. La l' qō'yadayū'anan. WAgiê'n l' st!ēdjī'ñagañan. WAk!iê'ɬ L! sˢā'ga l' Ḷā'ñgañan. WA'giên l' gît ˢadō' L! ˢêts giên gîn Aɬ l' st!ēs gAm lā qê'ñˢAñgañan.

WA'giên ha'oîsîn nAñ a'da l' Ḷe'idan. Ałā'nAs sˢā'ga yū'anan. WA'giên tc!ā'nawē ˢadō' l' sˢaqā'sgiêngañan. L' sˢaqā's giên î'sîn "Ha hā-ā," hîn l' sugā'ñan. WA'giên LAn l' sūs giên gAm ˢA'nstA l' suˢā'ñane. L' gī'da nAñ î'ndagAns l' qêns skiê'n ˢA'nstA sa'oga-i gª l' ɬˢoa'gaiyäne. LAgª q!A'lat xadē' sˢā'gaga-i î'sîn l' Ḷā'ñgañan. Łînaga's dA'ñAłan l' Ḷā'ñgañan. WA'giên nAñ wās L! qêns k!iä'nAn ˢA'nstA sa'oga-i ga L! ɬˢoa'gagañan.

Aqā'nē-q!ēs djā'sidaian. NAñ ī'łña l' qai'yan lA Ḷˢa qō'nagane. Hit!A'n

[1] A much more accurate version of this story, obtained by me from an old Kaigani, will be found in my Contributions to the Ethnology of the Haida (Publications of the Jesup North Pacific Expedition, Vol. V, pp. 248, 249).

[2] A Kaigani town on the eastern side of Cordova Bay. It was occupied principally by Middle-Town-People.

he became a shaman. And his mother lived with him, with the chief of the Dog-Fish-House-People.[1] And this child said, "Mother, perhaps I can perform around my uncle's child." And his mother refused to let him. This child was a strong shaman. His mother said to him, "Do you not see that great shamans cannot save him?"

And after many nights, he again said to his mother, "Go and tell him (my uncle) I shall treat his child." And his mother again refused. Then Djūn said to his mother, "I see what is the matter with him." Then his mother went. And when she went in to the chief, she said, "Your nephew is going to treat your child." He said to her, "Good, let him perform around him." And she told her son.

Then her son dressed himself in his own house. And when he was ready, he went out. And he entered. And he began to sing songs. And he went around the fire. All that time he said, "Ha hā-ā." And after he had performed for a while, he stopped. And he was sweating profusely. They wiped him off. He sweated profusely because he was ashamed. And he stopped and went home. And he did not tell the cause of the sickness.

He said, "The chief made his son sick." He said this to the Dog-Fish-House-People. (Their chief) was his uncle. Therefore he was not afraid to talk about him. All the other shamans were afraid to tell about him, because Aqā'nē-q!ēs was a great chief.

By and by Aqā'nē-q!ēs heard how (it was said) he had done this to his own l' s^{s}ā'^{s}adane. Wa'giên q!ā'ad naas xa'dē sū nañ ī'L!adagan q!oł l' ao la da'ñał nā'gan. Wa'giên ā'nañ ^{s}ā'xadjūs hîn sā'wan, "A'owa gam qāñ gît ^{s}adō' ł ^{s}etłñā'ñus." Wa'giên l' a'owa lā gudā'^{s}añaiyani. Ā'nañ ^{s}a'as s^{s}ā'ga-i lā'djigayū'anan. "L! s^{s}ā'gayūandan la ^{s}adō' ^{s}êsga's g^{u} gam dañ qêñ^{s}ā'ñus," hîn l' ao l' sudai'an.

Wagiê'n ha'oîsîn sta ^{s}ā'lqoan^{s}eł̣s ł̣ū "L' gît ^{s}adō' ł ^{s}ē'tsañ lag^{a} sū^{s}ā'la," hîn ha'oîsîn ā'wuñ l' sudai'an. Wagiê'n ha'oîsîn l' ao guda^{s}añai'yane. "Gîn ał l' îs ū la ł qê'ñgañgua," wa'giên hîn Djūn awu'ñ sudai'an. Wa'giên l' ao ^{s}a qa-ida'ni. Wagiê'n nañ ī'L!adas q!oł l' qatc!a's giên "Da'ñ^{s}a ^{s}adō' nadē' ^{s}e'tsîngañgua," hîn l' sā'wan. "Lā'gañ, la ^{s}adō' ł ^{s}ē'dał," hîn la l' sudai'an. Wa'giên gīdā'ñ ga l' sudai'ani.

Wa'giên l' git aga'ñ laołai'an ana' han a. Wa'giên l' ^{s}ē'łgīs ł̣ū ^{s}a l' qā'idani. Wa'giên ^{s}ai l' qatc!ai'ani. Wa'giên s^{s}alaña'-i da l' kiłā'wani. Wa'giên tc!ā'nuē ^{s}adō' l' qā'^{s}oñgañan. Wak!iä'ł "Ha hā-ā," hîn l' sugā'ñan. Wa'giên l' s^{s}ā'ga qaod lan l' īdja'n. Wagiê'n l' da'ñałdayū'angañan. Wast' la l! gī'sūgañan. L' ^{s}e'das ałū' l' da'ñałyū'angañan. Wa'giên lan l' īdja'n giên l' qā'-idan. Wa'giên gam gîn l' gînst!ē's ^{s}anst' la l' sū^{s}ā'ñan.

Wa'giên hîn l' sā'wan, "Nañ ī'L!adas-o gīdā'ñ îsdagā'ñan" hî'n-o Q!ā'adnaas-xadē' g^{a} l' sā'wan. L' qā-o īdja'n. Ałdjī'ałū gam ^{s}anst' saoga'-i g^{a} l' ł^{s}oa'gañane. L! s^{s}ā'ga wa'ł̣uan ^{s}anst' sa'oga-i g^{a} ł^{s}oa'gaiyäne Aqā'nē-q!ēs ī'L!adayua'nan a'ła.

Wa'giên lī'sł̣uan Aqā'nē-q!ēs gidā'ñ l' î'sdas a'ñ^{s}a l' gudā'ñan. Wa'giên

[1] One division of the Middle-Town-People.

son. And he was very sad. And Aqā′nē-q!ēs went quickly outside. And he said to him, "Djūn ahē′, Djūn ahē′, tell me what made the mouse come into me, so that I made my son sick." So he spoke to him. Then he entered the house. Aqā′nē-q!ēs entered the house.

Then Djūn also went out. And he also called to him, "Aqā′nē-q!ēs, did I put it into your belly?" he said to him. And he, too, went in. Next day Aqā′nē-q!ēs went out in the morning again. And he called to him again. He said to him, "Djūn ahē′, Djūn ahē′, what put the mouse into me, so that I made my son sick? Tell me," he said. And he re-entered the house.

Then Djūn also went out. And he called in his turn. He said to him, "Aqā′nē-q!ēs hē, Aqā′nē-q!ēs hē, did I put it into your belly?" And he entered the house again.

And next day they were going to come out on both sides. And they put on their war-hats war-coats, gorgets, and greaves. The friends of Aqā′nē-q!ēs were going to fight with the Dog-Fish-House-People. And when they were ready, they took their bows and arrows. And they came out on opposite sides. Then Djūn put on his complete shaman's dress. And they stood on opposite sides. And Aqā′nē-q!ēs stood in front. And Djūn also stood in front. And Djūn held his conjuring-stick.

Then (the chief) again called to him. He said to him, "Djūn ahē′, Djūn ahē′, tell me, tell me, what put the mouse into l' gudAña′-i st!ēyū′anan giên hawī′dan kiag^{a} Aqā′nē-q!ēs qaguła′gan. WA′giên hîn la l' sudai′an, "Djūn ahē′, Djūn ahē′, gū′sa dīg^{a} ^{s}ēłs ḷū gidā′ñ ł î′ndagañan dīg^{a} ł sū′di," wA′giên hîn la l' sudai′an. WAgiê′n na′ga l' qatc!ai′an. Aqā′nē-q!ēs nag^{a} qatc!ai′an.

WA′giên Djūn îsî′n qā′guła gan. WA′-giên la î′sîn lag^{a} kiägā′ñan. "Aqā′nē-q!ēs ha-i Aqā′nē-q!ēs ha-i ła g^{u} dAñ dalē′ xasLa′odja," hîn la l' sudai′an. WA′giên la îsî′n qatc!ai′an. WA′giên wAdaalē′k^{u} ha′oîsîn sa′nḷans ḷū Aqā′nē-q!ēs qaguła′gan. WA′giên lag^{a} ha′oîsîn l' kiä′gañan. "Djūn ahē′, Djūn ahē′, gū′sa dī′ga gao ^{s}ełs ḷū gīdA′ñ ł î′ndagañan," hîn la l' sudai′an. "Dīg^{a} ł sū′di," hîn l' sā′wan. WA′giê′n ha′oîsînAN nag^{a} l' qatc!ai′an.

WA′giên Djūn î′sîn qā′guła gan. WA′-giên la îsî′n lag^{a} kiagā′ñan. "Aqā′nē-q!ēs hē, Aqā′nē-q!ēs hē, ła g^{u} dAñ da′lē xasLa′odja," hîn la l' sudai′an. WA′-giên ha′oîsîn nag^{a} l' qatc!ai′an.

WA′giên wA′daalēk^{u} gutxA′nła^{s}a L! îsā′ñqasasLaian. WA′giên sq!A′ldadjîña-i î′sgiên tcîtē′sk!wa-i îsî′n q!ō′aga-i î′sîn xadA′sk!wa-i îsî′n A′ña L! giA′nda^{s}elan. Q!aad-naas xadē′ ał Aqā′nē-q!ēs tawē′ g^{u} î′sdañqasa′gan. WA′giên L! ^{s}ē′łgīs ḷū ł ^{s}ē′deî′s giên tc!î′talAñē îsî′n A′ñ^{s}a L! îsdai′an. WA′giên gutxA′nła^{s}a L! îsdā′gan. WA′giên Djūn s^{s}a-ā′negwa-i wa′ḷuAn A′ñ^{s}a gī^{s}A′nda^{s}elan. WA′giên gutxA′nła^{s}a L! djū′giagan. WA′giên L!a q!atg^{u} Aqā′nē-q!ēs giā′gan. WA′giên Djūn î′sîn L!A q!atg^{u} giā′gan. WA′-giên Djūn s^{s}a^{s}a-t!A′sk!a-i A′ñ^{s}a sq!a-gā′ñane.

WA′giên ha′oîsîn lag^{a} l' kiä′gañan. "Djūn ahē′, Djūn ahē′, gū′sa dīg^{a} ga ^{s}ēłs ḷū gīdA′ñ ł î′ndagañan dīg^{a} ł sū′di,

me, so that I made my child sick." And Djūn called in turn to him. He said to him, "Aqā'nē-q!ēs ha-i, Aqā'nē-q!ēs ha-i, did I put the mouse into your belly? Did I put the mouse into your belly?" Then Djūn blew upon his cane. And he pointed his cane straight at Aqā'nē-q!ēs. Then he turned the point of his cane to one side. And Aqā'nē-q!ēs moved towards it. And he raised the outer end again by depressing the butt-end. Then the chief's jaw fell. And all the mice came out of his belly. And one of them was white.[1] Although they stood far apart, when he moved his cane, the chief moved. And Aqā'nē-q!ēs's friends went away, because they were all very much ashamed. And those among whom was Djūn also went away.

dīg^{a} ɬ sū'di," hîn la l' sudai'an. Wa'giên Djūn hAN îsî'n lag^{a} kiagā'ñan. "Aqā'nē-q!ēs ha-i, Aqā'nē-q!ēs ha-i, ɬa g^{u} dAñ dA'lē xasLa'odja, lag^{u} dAñ dA'lē xasLa'odja," hîn la l' sudai'an. Wa'giên Djūn t!A'sk!a-i gut A'ñ^{s}a x̣ūt!agū'ñgañan. Wa'giên t!A'sk!a-i Aqā'nē-q!ēs ya A'ñ^{s}a l' daku'ndjalane. Wa'giên t!A'sk!a-i A'ñ^{s}a l' dAsk!A'sLaiani. Wa'giên Aqā'nē-q!ēs gui ṭc!ai'ani. Wa'giên ha'oîsîn t!Ask!a'-i ^{s}o'da sa l' îsdai'ani. Wa'giên nAñ ī'L!adas s^{s}a-i ^{s}awai'yAN. Wa'giên k!AgAnē' l' dAl ^{s}est' ^{s}o'stAL!agane. Wa'giên sū nAñ ^{s}ā'da gutatc!a'ne. Wa'djgua ^{s}aguī' gū'stA L! djugiā'ñane k!iê'nAN t!ask!a'-i A'ñ^{s}a l' dā'sq!AsLas giên gahA'n nAñ ī'L!adas ṭe'îdjañan. Wa'giên Aqā'nē-q!ēs ta'olAñ gA'nteîdan ^{s}ē'dasṭ-yū'ananē A'ɬa. Wa'giên Djūn gia sū îsga'-i îsî'n gA'nteîdan.

60. The Sea-Bear.[2]

A young man lived at Island-Point-Town.[3] He married there. And after he had staid there for a while, he lay abed a long time in the morning. All that time he did nothing. Although he was just married, he did the same thing the next morning. He ate in bed. His wife went to get halibut, and he ate. After he had done this for a while, his mother-in-law spoke of him. She said, "My child's husband is breaking off cedar-trunks." Soon she

Gwais-ku'n lnagā'-i g^{u} nAñ hit!A'n-īna' nā'gan. G^{u} l' djatīna'gan. Wa'giên wA'stA g^{u} l' îs qaod sî'ñias ṭū l' tē'sLa^{s}was giên sa'nṭans giên l' tī'da-xAnskidā'ñan. Wak!iä'ɬ gAm gîn l' îstā'^{s}añgañan. Hit!A'n djatan^{s}ē'lan k!iên ha'oîsîn sî'ñiastA sa'nṭans ṭū gîña'n ^{s}edā'ñan. Wa'giên l' tīda's g^{u} hAn l' ɬtanū'gañan. L' djā la'^{s}An xagwē' dō'si giên l' tā'gañan. L' wa'gAñ qaod hîn l' djōnā'n l' sudai'an. "Dī'nAñ LāL tc!ū q!ol k!A'taxAñgAñ," hîn l' sā'wan. Wa'ṭu

[1] When a wizard was dispossessed, the last mouse to leave him was a white one.

[2] This is a poor representative specimen, unnecessarily elaborated, of a variety of story popular among the Haida, and of which the story told on pp. 282–285 in the Skidegate Series, Bulletin 29 of the Bureau of American Ethnology, is another example. A much better version, obtained in English from Charlie Edensaw by Professor Boas, is appended. For a carving illustrating this story, and for further details regarding it, see Contributions to the Ethnology of the Haida (Publications of the Jesup North Pacific Expedition, Vol. V, p. 126).

[3] See footnote, p. 567.

made him ashamed. And he lay still for a long time from shame.

By and by he got up and took one of his father-in-law's stone axes. Then he wandered into the woods. After he had gone up for a while, he came to a lake lying inland. And he hunted around the edges. And he found a cedar. It leaned over the lake. And he began to chop at it. After he had chopped it for a while, he brought it down. Then he made wedges for it. And after he had finished them, he went out to it again. And he walked out upon it, and drove the wedges into the middle of it. And he split it along the middle. And after he had opened it for a little distance, he hammered long cross-pieces in. And when he had finished it, he went away. And he began to pull off cedar-boughs for it. And when he was through pulling them off, he went out to the cedar again.

Then he built a fire for the cedar-boughs. And he twisted them. After he had finished, he began to tie them together. And since there were not enough, he went to get more for (his rope). When he came back from getting them, he twisted them again. And he also tied these to (the rope). When it was long, he started off with it. And when he got behind the town, night came upon him.

And while the small children were playing outside, he took a small child away. And he killed it in the woods. And he carried it up towards the lake. And next morning he sank this child's dead body down between the parts of the cedar. And he held the (other) end of the twisted cedar-bough (rope) as he la l' kîl^{s}ē'dasLaian. Wa'giên l' tīdaxa'n-skadan l' ^{s}ē'dasLAS t!ē'sta a.

Lī'sḷuan l' q!ā'łūs ḷū qona'ñ gia ł^{s}a-L!uwē' s^{s}wān l' ł^{s}ā'-idan. Wa'gien łk!iä'naga Lak!wā'nan l' qagā'lan. L' qā'gał qaod dī'da sū ^{s}a'oda ^{s}an l' qā'-L!agan. Wa'giên djîn ^{s}adō' hit!a'n l' dēī'ndalan. Wa'giên tc!ū l' qēyai'yan. Sū'wē ^{s}a-i l' qa'ndjugaian. Wa'giên hit!a'n la l' skida'ñidan. La l' skida'ñ qaod la l' skî'qagan. Wa'giê'n hit!a'n L!uē' wa'^{s}an l' La'ołiedani. Wa'giên l' La'ołł^{s}ełdasi ḷū ha'oîsîn la l' qas^{s}ai'an. Wa'giên la î'ñgui l' qas^{s}a's giên L!ua'-i wai yak^{u}tā'dja l' q!axa'teîdan. Wa'giên ya'k^{u}si lā l' k!a'k!îtaian. Wagiê'n lī ^{s}a la qasîsLa's ḷū ga djî'nda han îsî'n lī'stal ^{s}a la l' k!axa'sgadani. Wa'giên la l' La^{s}ē'łdas ḷū sta l' qagā'lan. Wa-giê'n skīsga'l wa'^{s}an l' da'ñgīîdani. Wa'giên l' da'ñga^{s}ē'łas ḷū ha'oîsîn tc!uwē' ^{s}a l' qas^{s}ai'an.

Wa'giên tc!uē' q!olg^{u} skî'sgalē ^{s}an l' tc!anā'wan. Wa'giên l' Lū-î'sîłdaiani. L' La^{s}ē'łdas ḷū gu'dē l' tc!î'dasiîdani. Wa'giên hawa'n gō'si giên ha'oîsîn ^{s}an la g^{a} dā'wan. L' dōtc!ū's ḷū ha'oîsîn l' Luisî'łdaian. Wa'giên ha'oîsîn w^{s}ē l' tc!î'tadjane. T!aqō'n^{s}ełsi ḷū sta l' qā'-idani. Wa'giên naña'-i tc!î'ga l' qā'L!as ḷū g^{u} la'da sîñiai'yani.

Wa'giên sîñia's ḷū L!a ẋa'dala kia nā'ñan ḷū nañ ^{s}aa tc!ō'djū l' ḷē'idan. Wa'giên łk!iä'na la l' tīyai'yan. Wa'-giên dītg^{a} sū'ē djî'na la l' skiū'ḷagalan. Wa'giên wa'daalēk^{u} sa'nḷans ḷū tc!ū'ē ^{s}adē' ā'nañ ^{s}ā'ẋadjūs q!ōt skīsgalē' ał l' ẋidai'an. Wa'gien skī'sgalē kun l' gī'djigidañan tc!uē' îñg^{u} l' q!ā'was ḷū a. Wa'giên skī'sgalē ^{s}a's^{s}agadā'ñitsi ḷū l'

sat upon the cedar. And when the cedar-rope began to shake, he pulled it up. And he got it up. Then he pulled up a thing with long claws. Then he hammered away the (cross-piece) that kept the cedar apart when it came up between. And it was caught between. It was dying. And it died there.

Then he opened the cedar again. And he pulled it out. And after he had taken it up, he recognized that it was a sea grisly bear. Then he began to skin it. After he had finished skinning it, he took it to the lake. And he went into the water with it on. And he went around the island with it on. Then he returned to the place he had left. And he carried it away. Then he carried it off to the town. And he put it between two trees growing together. Then he reentered the house.

And in the evening they went to bed. And while his wife slept, he went thither again. And he took it to the sea. And he put it on. Then he went into the sea with it. And after he had swum along for a while, he seized something small. Then he returned with it. And he threw it down in front of his father-in-law's house. And while it was still night, he put the grisly-bear-skin where it was before. Then he came in again and lay down with his wife.

And when morning came, his mother-in-law went out very early. And she found the tail of a spring salmon. And his mother-in-law boiled this. And when it was cooked, she gave part to her son-in-law. She did not know that da'ñidani. Wa'giên l' da'ñaL!ałai'ani. Wa'ɫu gîn sL!a'kun djî'nda l' da'nɫaL!ałaian. Wa'giên tc!uē' ˢa gîn q!ok!ē't-dasi wa'sta l' q!ak!ā'taian tc!uē' ˢa'adē l' ˢa'ntc!îL!asi ɫū. Wa'giên ˢa'ada l' q!o'lsgadan ˢa l' î'sLūanañan. Wa'giên ˢa'ada l' k!ot!ā'lan.

Wagiê'n ha'oîsîn tc!uē' ˢa la'sta l' k!a'sîsLaian. Wagiê'n sta la l' da'ñ-ɫstaian. Wa'giên dītgᵃ la l' îsda's ɫū L!ao tcān x̣ū'adja-i î'sîs l' sq!ā'dan. Wa'giên hit!a'n la l' L!'steîdan. La l' L!staˢē'ɫdas ɫū suē' djîngᵘ la l' ɫ'sLsˢaian. Wa'giên hit!a'n lˢē l' qatc!ai'an. Wa'-giên tcāngᵃ la da'ñał l' ɫ'ɫagaian. Wa'giên gwa-i ˢadō' la da'ñał l' qā'-gan. Wagiê'n siɬgā'ñan ha'oîsîn giagᵃ la da'ñał l' īdja'n gᵘ han l' ɫdjîgā'lan. Wagiê'n hit!a'n sta la l' skiūL!ē'idani lnagā'-i ˢa a. Wa'giên lnagā'-i kungᵘ qēt stañ gu'tga xā'das ˢa'ada la l' daL'sgadan. Wa'giên nagᵃ sta sîɬgā'ñ l' qatc!ai'an.

Wa'giên hit!a'n sî'ñias ɫū ha'oîsîn L! tē'sLaian. Wa'giên hit!a'n l' djā q!a'des tłał la l' qā'-idan. Wa'giên ta'ñē djîngᵘ la l' ɫ'sLsˢaian. Wa'giên lˢē l' qatc!ai'an. Wa'giên tcāngᵃ la da'ñał l' ɫiê'ndal qaod gî'na xa'tdjū l' gī'djagīɬdaian. Wa'giên da'ñał l' stē'lan. Wa'giên l' qo'na naas xetgᵘ l' q!ā'tagalan. Wa'giên giagᵘ l' īdja'n gᵘhan ha'oîsîn x̣ū'adja-i l' îsdai'an ˢā'l-gua han a. Wa'giên djā'añ aɬ l' tē'-tc!aian.

Wa'giên sa'nɫans ɫū l' djōna'n sîñ-ˢai'yan qā'gualan. Wa'giên ta'onē kwa-i l' qēyai'yani. Wa'giên l' djūna'n hit!a'n aɬdjī' tc!îsā'sˢaian. Wa'giên ˢala'nsLas ɫū qona'ñ gᵃ t!ē'djî l' îsdai'ani.

her son-in-law had brought it. And her son-in-law ate.

And after daylight, night came on again. And while they slept, he went there again. And he again pulled down the grisly-bear-skin. And he went to the sea with it again. And he put it on again. Then he again entered the water with it. And he began to go along in the sea with it. And he caught something else. Then he again threw it up in front of his father-in-law's house. Then he again came in and lay by his wife.

And when morning came, his mother-in-law went out very early. Then she found a whole spring salmon. But they only cut this one open to dry. And again evening came. When they went to bed, and while they were asleep, he went thither. Then he pulled (the skin) down and took it to the sea. And he put it on. Then he dived into the sea with it. After he had swum along for a while, he caught many things. Then he returned with them. And again he threw them up in front of his father-in-law's house. And he again placed them where he had put them before. Then he came in again.

Next day his mother-in-law went out again. Then she found spring salmon tied together lying upon the beach. Then his mother-in-law became a shaman. And she again split the spring salmon to dry it. And in the evening his mother-in-law began to perform like a shaman. When she was through performing, she foretold what was to come. She said that something was

L' qo'na wa'gan gAm ˢAn l' u'nsAtˢañan. WA'giên l' qo'na tā'gañane.

WA'giên ha'oîsîn ˢā'tga qaod sîñiai'yan. WA'giên L! q!A'sLas t!Ał ha'oîsîn ˢa l' qā'-idan. WA'giên ha'oîsîn x̣ū'adja-i q!Al l' dA'nL!awaiyAn. WA'giên ha'oîsîn tA'ña-i ˢa lA dA'ñAł l' qasˢai'yan. WA'giên lˢē ha'oîsîn l' qatc!ai'an. WA'giên lA dA'ñAł ha'oîsîn tcāngª l' ɬ'ła-gaian. WA'giên ha'oîsîn lA dA'ñAł tcā'net l' ɬte'îdan. WA'giên ha'oîsîn gîn l' gīdjîgī'ɬdaian. WA'giên ha'oîsîn sîɬgā'ñan dA'ñAł l' stē'ˢelan. WA'giên ha'oîsîn qona'ñ xe'tgᵘhAn la l' k!ā'da-galan. WA'giên ha'oîsîn djā'Añ Ał stA l' tī'tc!aian.

WA'giên sa'nɬans ɬū ha'oîsîn l' djō-na'n sîñai'yAn qaguɬā'gan. Wa'ɬu ta'onē ɬsk!ᵘ ha'oîsîn l' qēyai'yan. WA'giên AɬA'nas L!ao hī'ñan L! qadai'an x̣î'la da ˢAn a. WA'giên ha'oîsîn sî'ñ-iaiyAn. Ha'oîsîn L! tē'sɬas ɬū q!asLas t!Ał ˢa l' qā'-idani. WA'giên la l' dA'n-L!awes giên tAña'-i ˢa lā l' ɬa'asˢaian. WA'giên lˢē l' qatc!ai'an. WA'giên ha'oîsîn lA dA'ñAł lA ɬ'ła gaian. L' ɬiê'ndal qaod gî'nA qoan da l' xā'dAn. WA'giên ha'oîsîn dA'ñAł l' stē'ˢelan. WA'giên ha'oîsîn l' qo'na naas xetgᵘ l' xa'ostAgalan. WA'giên ha'oîsîn giagᵘ la l' îsdai'an gᵘ hAn la l' daɬ'sgadA-galan. WA'giên ha'oîsîn stA l' qatc!ai'an.

Wadaalē'kᵘ ha'oîsîn l' djō'nan qagu-ɬā'gan. Wa'ɬu ta'ona-i qaigª q!o'ldjū-gAłsi l' qē'yaiyan. Wa'ɬu l' djōna'n sˢa'ˢadan. WA'giên ta'onē ha'oîsîn l' qadai'ani x̣î'la da ˢAn a. WA'giên sî'ñias ɬū l' djōna'n sˢagai'îdAn. L' sˢā'gagīs giên ha'oîsîn gîn da l' takî'ñ-

going to lie upon the beach. And they went to bed again.

Then, while his wife slept, he went to the grisly-bear (skin) once more. And after he had pulled it down, he went out to the beach with it, and again he put it on. And going into the water with it, he began to swim along with it. And as he swam along, he took more. And when he returned, he laid them in front of his father-in-law's house. And after he had put (the skin) back, he came in and lay down with his wife. All that time his wife did not know what he was doing.

When morning came, his mother-in-law went out early. Then she found two strings of spring salmon. And they also began to cut these. They dried them. And in the evening she acted as a shaman. She prophesied, "To-morrow half of a hair-seal will lie upon the beach."

While they were asleep, her son-in-law went to the grisly-bear-skin. And he pulled it out and went down to the shore. And he entered it again. And he went into the water with it. And no sooner had he started than he caught something. And after he had returned with it, he threw it up in front of his father-in-law's house. And he again came in and lay by his wife.

Next day his mother-in-law went out very early, and found half of a hair-seal. And in the evening she again acted as a shaman does. When she was through acting like a shaman, she spoke. "To-morrow morning two hair-seals will be lying upon the beach." And while they were asleep, her son-in-law went to the grisly-bear-skin. Ha'oîsîn gi'nA yū'^{s}añułasañ l' sā'wan. Wa'giên ha'oîsîn L! tī'sLaian.

Wa'giên ha'oîsîn l' djā q!adē's t!ał xū'Adja-i ^{s}a l' qā'-idan. Wa'giên ha'oîsîn la l' dA'ñL̥uwīs giên ha'oîsîn q!ā'tAgua lA dA'ñAł l' qas^{s}ai'an giên ha'oîsîn l^{s}ē l' qatc!ai'an. Wa'giên lA dA'ñAł l' L̥'łagas L̥ū la dA'ñAł l' L̥'teîdan hit!A'n l' L̥dē'îdAndan wA t!Alg^{a} lag^{a} îsdai'an. Wa'giên ha'oîsîn l' sta^{s}ē'łs giên l' qo'na naas xetg^{u} l' îsdai'an. Wa'giên ha'oîsîn sîłgā'ñan ā'dji wAg^{u} l' daL̥'sgats giên djā'Añ Ał l' tī'tc!aian. Ā l' î'sîs wAk!iä'ł gAm l' djā ^{s}An l' u'nsAd^{s}Añgañan.

Ha'oîsîn sa'nL̥ans giên ha'oîsîn l' djōna'n sîñ^{s}a'-i qagwā'lan. Wa'L̥u ta'ona-i qā'yuwa-i s^{s}a'stîñ l' qē'yaiyAn. Wa'giên ha'oîsîn sî'ñias L̥ū l' s^{s}ā'gagAn. "Ā'dałū xōt īnawē' gū'ułañqasañ," hîn l' takî'ñgañan.

Q!a'sLas t!ał ha'oîsîn l' qona' xū'Adjî q!Al ^{s}a qā'-idani. Wa'giên la l' danL!u-ī's giên ha'oîsîn skwas djî'na la l' Lā'as^{s}aian. Wa'giên ha'oîsîn l^{s}ē l' qatc!ai'an. Wa'giên lA dA'ñAł l' L̥'łagaian. Wa'giên ha'oîsîn hit!A'n L̥t!ē'îdAndan gîn l' gī'djîgiłdaian. Wa'giên ha'oîsîn lA dA'ñAł l' st^{s}ē'łs L̥ū l' qo'na naas xetg^{u} l' k!ā'dagalan. Wa'giên ha'oîsîn djā'Añ Ał l' tī'tc!aian.

Wa'giên wAdaalē'k^{u} sîñi^{s}ai'yAn l' djōna'n qā'gułs giên xōt ī'nawē l' qē'yaiyAn. Wa'giên ha'oîsîn sî'ñias giên l' s^{s}ā'gagañan. L' s^{s}ā'gagīs L̥ū ha'oîsîn hîn l' sugā'ñan, "Ada'ł xōt stAñ xaoułā'ñqasañ," hîn l' sā'wan. Wa'giên L! q!asLa's t!ał ha'oîsîn l' qo'na xū'Adjî ^{s}a qā'-idani. Wa'giên ha'oîsîn la l' danL̥ū-ī's giên ha'oîsîn q!Atg^{a} la l' L!as-

And after he had pulled it out, he took it down to the beach again. And he put it on. Then he entered the water with it, and began to swim. Then he had no sooner started swimming than he caught two hair-seals. And when he returned, he threw them up in front of the place where his father-in-law lived. Then he brought the grisly-bear up there again. And while it was still dark, he went in and lay down with his wife.

And when morning came, his mother-in-law went out, and found two hair-seals. (And they dressed them). And when evening came, they again beat time for her. And when she was through acting as a shaman, she prophesied again. She said, "Ten hair-seals are going to lie upon the beach." And when they went to bed, her son-in-law again started for the grisly-bear-skin. And after he had pulled it down, he took it down to the shore again. And he again put it on. And again he began swimming. Then he caught ten hair-seals, as his mother-in-law had prophesied.

And he returned with the ten hair-seals. And he threw them up in front of where his father-in-law lived. Then he put his (skin) back. Then he entered again and lay down by his wife.

And next morning she found ten hair-seals. Every time they dressed these. And next evening she performed as a shaman. When she was through acting like a shaman, she again prophesied. "To-morrow half of a sea-lion will lie upon the beach," she said. And when they went to bed, her son-in-law again went to the grisly-bear-skin. And

ˢai'an. Wa'giên lᵉē l' qatc!ai'an. Wa'giên ha'oîsîn la da'ñał l' ɫ'łagas giên la da'ñał l' ɫ'teîdan. Hit!a'n l' ɫtē'îdandan xōt stañ l' gīdjigī'łdaian. Wa'giên hit!a'n da'ñał l' stᵉī'łsi ɫū l' qo'na naas xetgᵘ l' xa'ostagalan. Wa'giên ha'oîsîn ẋū'adja-i wagᵘ han l' ɫ'slagalan. Wa'giên ha'oîsîn ˢā'lgᵘhan djā'añ q!oł l' tī'tc!aian.

Wa'giên sa'nɫans giên ha'oîsîn l' djōna'an qā'guɫs giên xō'dē stañ l' qênstai'ani. Ałdjī' wa'giên ha'oîsîn la l! skīgiā'gañan. Wa'giên l' sˢā'gagīs ɫū ha'oîsîn l' takî'ñgugañan. "Xō'dē laał īyūwā'ñuɫañqasañgua," hîn l' sā'wan. Wa'giên l! q!asla's ɫū ha'oîsîn l' qo'na ẋū'adja-i ˢa qā'-idani. Wa'giên la l' da'nl!ūwîs giên ha'oîsîn skwas djî'na l' lā'sˢaian. Wa'giên ha'oîsîn lᵉē l' qatc!ai'an. Wa'giên ha'oîsîn la da'ñał l' ɫgī'edan. Wa'ɫu ha'oîsîn xō'dē laał l' gī'djigīłdaiani lagᵘ l' djōna'n da takî'ñgugansi gîña'n a.

Wa'giên ha'oîsîn sîłgā'ñ xō'dē laał da'ñał l' stᵉē'lan. Wa'giên ha'oîsîn l' qo'na naas xetgᵘ l' xa'ostagalan. Wa'giên ha'oîsîn sîłgā'ñan wagᵘ l' dā'ɫskadani. Wa'giên ha'oîsîn l' qatc!a's giên djā'añ ał l' tētc!ai'an.

Wa'giên wa'daalēkᵘ sa'nɫans ɫū ha'oîsîn xō'dē laał l' qē'yaiyane. Wak!iä'ɫ ałdjī' l! la'ołagañan. Wa'giên ha'oîsîn sî'ñias giên l' sˢā'gagañan. L' sˢā'gagīs ɫū ha'oîsîn hîn l' takî'ñgugañan. "Ada'ɫ qā-i īnawē' guuɫā'ñqasaga," hîn l' sā'wan. Wa'giên l! tī'slas ɫū ha'oîsîn l' qo'na ẋū'adja-i ˢa

after he had taken it out, he carried it down to the beach. And he put it on. Then he went into the water with it. Then no sooner had he started to swim than he caught half of a sea-lion. And he returned with this. He again threw it up in front of the place where his father-in-law lived. Then he again put this (skin) back. And he re-entered. And when his mother-in-law went out the next morning, she found the half sea-lion. All that time they were dressing them.

In the evening they again beat time for her. When she was through acting like a shaman, she said, "To-morrow ten sea-lions will be lying upon the beach." And after they went to bed and were asleep, he went to the grisly-bear-skin. And after he had pulled it down, he took it down to the shore. And he again entered it. He went into the water with it. After he had swum about with it for a while, he caught the ten sea-lions. Then he returned with these ten. And he again threw them up in front of his father-in-law's house. Then he again put back the grisly-bear-skin. He came in and lay with his wife. And next day, when his mother-in-law went out, she found the ten sea-lions.

The next evening they beat time for her again. And when she performed, she said, "To-morrow a whale-jaw will lie upon the beach." And when they went to bed and were asleep, he went to his grisly-bear-skin. Then he pulled it out and took it down to the shore. And he put it on. Then he went into the water with it. Then he started to swim with it. And he caught the qā'-idani. Wa'giên la l' da'nL!ūwēs giên q!a'tga la l' L!ā'as^{s}aian. Wa'giên l^{s}ē l' qatc!ai'an. Wa'giên hit!a'n la da'ñał l' ɫ'łagaian. Hit!a'n l' ɫtē'îdandan qā-i īnawē' l' gī'djigīłdaian. Wa'giên ha'oîsîn sîłgā'ñan a'łdji da'ñał l' st^{s}ē'lan. Ha'oîsîn l' qo'na naas xetg^{u} l' k!ā'tagalan. Wa'giên ha'oîsîn sîłgā'ñ adjī' wag^{u} l' daL!a'sgatagalan. Wa'giên sîłgā'ñ ha'oîsîn l' qatc!ai'an. Wa'giên wa'daalēk^{u} l' djōna'n qā'gułas ɫū qai'yē īnawa'-i l' qēyai'yani. Wa'k!iał a'łdji L! La'ołagañani.

Sî'ñias giên ha'oîsîn la L! skī'giagan. L' s^{s}ā'gagīs ɫū hîn l' sā'wan, "Ada'ł qā-i Laał ī'wañułañqasaga." Wa'giên ha'oîsîn L! tē'sLas giên L! q!a'sLas t!ał x̱ū'Adja-i ^{s}a l' qā'-idani. Wa'giên la l' da'nL!ūîs giên skwas djî'na la l' L!ā'as^{s}aian. Wa'giên ha'oîsîn l^{s}ē l' qatc!ai'an. La da'ñał l' ɫ'łagaian. La da'ñał l' ɫdā'l qaod qai'yē ɫ!ał wa'ɫu l' gī'djigīłdaian. Wa'giên ha'oîsîn ā'dji Laał da'ñał sîłgā'ñ l' st^{s}ē'lan. Wa'giên ha'oîsîn l' qo'na nas xetg^{u} l' xa'ostAgalan. Wa'giên ha'oîsîn sîłgā'ñan x̱ū'Adja-i wag^{u} l' îsdai'an. Djā'añ ał l' tītc!ai'an. Wa'giên wa'daalēk^{u} l' djōna'n qaguła's giên qai'yē Laał l' qênstai'yani.

Ha'oîsîn sî'ñias ɫū la L! skī'giagan. Wa'giên Ałdjigā'-i ɫū ha'oîsîn l' s^{s}ā'gagīs ɫū hîn l' sā'wan, "Kun s^{s}ā-iyō ada'ł L!uułā'ñqasañgua." Wa'giên ha'oîsîn L! tē'sɫas ɫū L! q!asLa's t!ał x̱ū'adja-i q!al ^{s}a l' qā'-idan. Wa'giên la l' da'nL!Awaian giên skwas gia'o ^{s}a la l' L!ā'as^{s}aian. Wa'giên l^{s}ē l' qatc!ai'an. Wa'giên la da'ñał l' ɫ'łagai'an. Wa'giên hit!a'n la da'ñał l' ɫ'teîdan.

whale-jaw. And when he returned, he threw it up in front of his father-in-law's house. And when he had returned this to its place, he entered. And next day his mother-in-law again went out very early, and found the whale-jaw. And they dressed this properly.

And in the evening they beat time for her again. The house was always filled with people on her account, when they saw that things happened as she prophesied. And when she was through acting like a shaman, she said, "Tomorrow a whole whale will lie upon the beach." And when they went to bed, he again went to the grisly bear. Then he pulled it down. And he took it to the shore. And he again entered it. And again he went into the water with it. When he began to swim about with it, he caught a whole whale. And he came back with it. Then he again threw it up in front of his father-in-law's house. And he again put this (skin) back. And when he came away, he went in and lay by his wife. And early next day his mother-in-law went out, and found the whale. Then the people of the town cut this up.

And when evening came, they beat time for her again. And again she spoke. She said, "Two whales are going to lie upon the beach." And when they went to bed, his son-in-law went to the grisly bear again. And after he had pulled it down, he took it to the shore. And he put it on. And he went into the water with it on. And he began swimming about in it. And then he caught two whales. Wa'giên kunē' s^{s}a-i l' gīdjigī'ɬdaiyan. Wa'giên hitɬa'n da'ñaɬ l' st^{s}iɬs giên qona'ñ xetg^{u} l' kɬā'tagalan. Wa'giên ha'oîsîn ā'dji sîɬgā'ñan wag^{u} l' daɬ!'s-gatsi giên ha'oîsîn l' qatcɬai'an. Wa'giên ha'oîsîn wa'daalēk^{u} sîñ^{s}ai'yan l' djū'unan qaguɬa's giên kunē' s^{s}a-i l' qē'yaiyane. Wa'giên aɬdjī' da'man ɬ! ɬa'oɬgañan.

Wa'giên ha'oîsîn sî'ñias giên la ɬ! skīgiā'gañan. La ^{s}ag^{a} na-i staogaigī'-gañan ɬ! xa'da aɬ a la kîl gîña'n ā'dji ^{s}etsī' ɬ! qê'nsi ɻū a. Wa'ɻu l' s^{s}ā'ga-gīs ɻū hîn l' sā'wan, "adā'ɬū kun ɻsk^{u} ɻūuɬā'ñqasañgua." Wa'giên ɬ! tē'sɻas ɻū ha'oîsîn x̣ū'adja-i ^{s}a l' qā'-idani. Wa'giên a'ñ^{s}a l' da'nɬ!awaiyan. Wa'-giên skwas gīa'o ^{s}a lā l' ɬ!ā'as^{s}aian. Wa'giên ha'oîsîn l^{s}ē l' qatcɬai'an. Wa'-giên la da'ñaɬ ha'oîsîn tcāng^{a} l' ɻ'ɬa-gaian. La da'ñaɬ l' ɻ'teîdan ɻū ku'nē ɻsg^{u} l' gī'djigīɬdaian. Wa'giên ha'oîsîn la da'ñaɬ sîɬgā'ñan l' st^{s}ē'lan. Wa'giên ha'oîsîn l' qo'na naas xetg^{u} l' kɬā'ta-galan. Wa'giên ha'oîsîn ā'dji sîɬgā'ñ l' gī'alagani. Wa'giên sta l' qā'ɬ!as giên djā'^{s}añ aɬ l' tītcɬai'an. Wa'giên wa'daalēk^{u} sîñ^{s}ai'yan l' djōna'n qā'gu-ɬagan giên ku'nē l' qē'ɻiedani. Wa'ɻu hitɬa'n lnagā'-i xa'dē aɬdjī' qɬēda'ni.

Wa'giên ha'oîsîn sî'ñias giên la ɬ! skīgia'gañan. Wa'giên ha'oîsîn hîn l' sā'wan. "Ha'oîsîn kun stañ xao-uɬā'ñ-qasañ," hîn l' sā'wan. Wa'giên hitɬa'n ha'oîsîn ɬ! tē'sɻas ɻū x̣ūadja'-i ^{s}a l' qo'na qā'-idani. Wa'giên la l' da'n-ɬ!awī's giên skwas djî'na la l' ɬ!ā'as^{s}aian. Wa'giên l^{s}ā l' qatcɬai'an. Wa'giên tcāng^{a} la da'ñaɬ l' ɻ'ɬagaian. Wa'giên la da'ñaɬ l' ɻ'teidan. Wa'giên hitɬa'n kunē' stañ l' gī'djigīɬdaian. Wa'giên

And he returned with these two. And he threw them up in front of his father-in-law's house. And he put the grisly-bear-skin back. Then he re-entered and lay by his wife. And in the morning, when his mother-in-law went out, she found two whales. And they again gave two whales to the people of the town.

And in the evening she acted as a shaman. She said, "To-morrow four whales will lie upon the beach." And after they had gone to bed and were asleep, her son-in-law went again to his grisly-bear-skin. Then he pulled it down, took it down near the shore, and put it on. And he again went into the water with it. And he began to swim with it. And he killed four whales. Then he returned with these four whales. And he threw up the four whales in front of his father-in-law's house. Then he again put up the grisly-bear-skin. Then he went away and lay down by his wife in the house. Next day very early his mother-in-law went out. And she found four whales.

And in the evening they again beat time for her. Then, when she stopped acting, she said, "Seven whales will lie upon the beach." And while they slept, her son-in-law again went to his grisly-bear-skin. Then he pulled it down and went with it to the shore. And he put it on. And he entered the water with it. Then he began to swim in it. And he caught these seven whales. And then he returned with them. Then he threw them up on the beach in front of his father-in-law's house. And he put the grisly-bear-skin back. Then sîłgā'ñ ha'oîsîn ałdjī' stañ da'ñał l' st^{s}ē'lan. Wa'giên l' qo'na naas q!atg^{u} l' xa'ostagalan. Wa'giên ha'oîsîn x̣ū'adja-i q!al sîłgā'ñ wag^{u} l' dal!'sgadani. Wa'giên sîłgā'ñ ha'oîsîn djā'^{s}añ ał l' tītc!ai'an. Wa'giên ha'oîsîn sîña'-i l' djūna'n qaguła's ḷū ku'na-i stañ l' qê'nstaian. Wa'giên ha'oîsîn lnagā'-i xadē' g^{a} kunē' stañ han l! xasl!ai'an.

Wa'giên ha'oîsîn sî'ñias giên la s^{s}ā'gagañan. "Adā'łū kun sta'nsîñ xaoułā'ñqasañga," hîn l' sā'wan. Wa'giên l! tē'slas ḷū l! q!a'slas t!ał ha'oîsîn l' qo'na x̣ū'adja-i q!al ^{s}a qā'-idani. Wa'giên la l' da'nl!uēs giên skoas djî'na la l' l!aas^{s}a's giên g^{u} l^{s}ā l' qatc!ai'an. Wa'giên ha'oîsîn la da'ñał tcāng^{a} l' ḷ'łagaian. Wa'giên la da'ñał l' ḷ'teîdan. Wa'giên kuna'-i sta'nsîñ l' l!dai'yane. Wa'giên sîłgā'ñ ā'sga-i ku'nē sta'nsîñ da'ñał l' st^{s}ē'lan. Wa'giên l' qo'na nas xetg^{u} ku'nē sta'nsîñ l' xa'ostagalan. Wa'giên ha'oîsîn x̣ū'adja-i q!al dītg^{a} l' îsdai'an. Wa'giên sta l' qā'-its giên djā'añ ał l' tītc!ai'an. Wa'giên wadaalē'k^{u} sîñ^{s}ai'yan l' djōna'n qagułā'gan. Wa'giên kunē' sta'nsîñ l' qēyai'yan.

Wa'giên ha'oîsîn sî'ñias ḷū ha'oîsîn la l!skīgia'gan. Wa'ḷu lan l' s^{s}ā'gagīs ḷū ku'nē djîgua' ī'wañułaasañ l' sā'wan. Wa'giên l! q!asla's t!a'łū l' qo'na ha'oîsîn x̣ū'adja-i ał ^{s}a qā'-idan. Wa'giên la l' danl!ū'wīs giên skoas gīa'o ^{s}a la da'ñał l' qas^{s}ai'an. Wa'giên l^{s}ē l' qatc!ai'an. Wa'giên la da'ñał l' ḷ'łagaian. Wa'giên hit!a'n la da'ñał l' ḷ'teîdan. Wa'giên ā'dji kunē' djîgua' l' gī'djîgīłdaian. Wa'giên sîłgā'ñ hit!a'n da'ñał l' st^{s}ē'lan. Wa'giên hit!a'n l' qo'na nas q!ātg^{u} l' xa'ostagalan. Wa'giên sîłgā'ñ ha'oîsîn x̣ū'adja-i q!al dītg^{a}

he entered and lay down by his wife. All that time, his wife did not know about it. And when his mother-in-law went out next day, she found the seven whales. During all that time they gave to the people of the town, who cut them up.

And in the evening she again acted as a shaman. And after she had performed, she prophesied. She said, "Tomorrow nine whales will lie upon the beach." And after they went to bed, her son-in-law again went to the grisly-bear-skin. And after he had pulled it down, he took it down near the shore. Then he put it on, and began to swim with it. And he caught nine whales. And he returned with them. And he threw them up in front of his father-in-law's house. Then he put the grisly-bear-skin back between the two tree-trunks. Then he again entered the house. And next day, when his mother-in-law went out, she found nine whales. And they again gave to the people of the town.

And in the evening she again acted like a shaman. After she had stopped singing, she said, "Twelve whales will lie upon the beach." And when they went to bed, her son-in-law again went to the grisly-bear-skin. Then he pulled it down and took it to the shore. Then he put it on and went into the water with it. And he started to swim out with it. And he caught twelve whales. And he then returned with them. Then he threw them up in front of his father-in-law's house. Then he again took the grisly-bear-skin back to the tree-trunk. And he re-entered the l' îsdai'an. Wa'giên sîłgā'ñ sta l' qatc!a's giên djā'añ ał l' tī'gañan. Wak!iä'ł gam ˢan l' djā u'nsadˢañgañan. Wa'giên ha'oîsîn wadaalē'kᵘ l' djōna'n qā'guls ɫū kunē' djîguā' l' qēyai'yani. Wak!iä'ł lnagā'-i xadē'gᵃ l! îsda's k!iał ū q!ē'dañani.

Wa'giên ha'oîsîn sî'ñias giên l' sˢā'-gagañan. Wa'ɫu l' sˢā'gagīs ɫū ha'oîsîn l' giakî'ñgugañan. "Ada'ł kun łał-swˢā'nsîñgo ī'wañułañqasañgua," hîn l' sā'wan. Wa'giên l! tē'slas t!ał ha'oîsînan l' qo'na x̣ū'adja-i q!al ˢa qā'-idani. Wa'giên ha'oîsîn la l' da'nl!uwīs giên skwas djî'na la l' îsdai'an. Wa'giên lˢē l' qatc!a's giên la da'ñał l' ɫtē'îdan. Wa'giên ku'nē łaałsˢwā'nsîñgo l' gī'djî-gīłdaian. Wa'giên ha'oîsîn da'ñał l' stˢē'lan. Wa'giên l' qo'na nas xetgᵘ ha'oîsîn l' xa'ostagalan. Wa'giên sîł-gā'ñan ha'oîsîn ā'dji x̣ū'adja-i q!al qē'da-i q!ol gutgᵃ xā'dasi ˢa l' îsdai'an. Wa'-giên ha'oîsîn hit!a'n nagᵃ sta l' qatc!ai'an. Wa'giên wadaalē'kᵘ l' djōna'n qaguła's giên kunē' łaałsˢwā'nsîñgo l' qä'ñan. Wa'giên ha'oîsîn lnagā'-i xadē' ga l! îsdai'an.

Wa'giên sî'ñias ɫū ha'oîsînan l' sˢā'-gagan. lan l' sūs giên kunē' la'ał-wa'gᵘ-stañ ī'wañasañ l' sā'wan. Wa'-giên l! tē'slas ɫū ha'oîsînan l' qo'na x̣ū'adja-i q!al ˢa qā'-idan. Wa'giên hit!a'n la l' da'nɫ!ū-īs giên skoas gīao ˢa la l' l!asˢai'an. Wa'giên lˢē l' qatc!ai'an giên la da'ñał l' ɫ'łagaian. Wa'giên la da'ñał l' ɫ'teîdan. Wa'giên kunē' la'ał-wa'gᵘ-stañ l' gī'djîgīłdaian. Wa'giên sîłgā'ñ hit!a'n da'ñał l' stˢē'lan. Wa'giên hit!a'n l' qo'na nas xetgᵘ l' xa'ostagalan. Wa'giên ha'oîsîn sîł-gā'ñan qē'da-i q!ol ˢa x̣ū'adja-i q!al l' gīˢê'lgalan. Wa'giên sîłgā'ñ ha'oîsîn

house. The next day his mother-in-law again went out. And she saw the twelve whales. They still gave the whales to the people.

And in the evening she again acted as a shaman. And she said that thirteen whales would lie upon the beach. And then they went to bed. And while they slept, her son-in-law again went to his grisly-bear-skin. Then he pulled it down and took it down to the beach. And he again entered it. And after he had gotten into the water with it on, he began to swim. And he caught the thirteen whales. And when he had returned, he threw them up in front of his father-in-law's house. And after he had again put the grisly-bear-skin between the trees, he re-entered the house. And next day very early his mother-in-law went out. And she saw thirteen whales. And they again gave the whales to the town-people.

In the evening she again acted as a shaman. Then, when she acted as a shaman, she said, "To-morrow fifteen whales will lie upon the beach." And when they went to bed, her son-in-law again went to his grisly-bear-skin. The woman had said, "To-morrow the thing that speaks through me will show himself. Look for him early to-morrow." And he took down the grisly-bear-skin, and took it to the beach. Then he put it on and began to swim with it. And he caught fifteen whales. And morning came upon him out on the ocean.

Next day very early the people of the town were on the watch. After they had watched for a while, and nag^{a} l' qatc!ai'an. Wa'giên wadaalē'k^{u} ha'oîsîn l' djōna'n qaguła'gan. Wa'giên ku'nē La'ał-wag^{u}-stañ l' qä'ñani. Wak!iä'ł xadaga'-i g^{a} kunē' L! îsdagā'ñan.

Wa'giên ha'oîsîn sî'ñias giên ha'oîsîn l' s^{s}ā'gagan. Wa'giên ha'oîsîn kun La'ał-wag^{u}-ł^{s}u'nał ī'wañasañ l' sā'wan. Wa'giên hit!a'n L! tē'sLaian. Wa'giên ha'oîsîn L! q!asLa's t!ał x̣ū'Adja-i q!Al ^{s}a l' qo'na qā'-idan. Wa'giên la l' dA'nL!uwīs giên q!atg^{a} la l' L!ā'as^{s}aian. Wa'giên ha'oîsîn l^{s}ē l' qatc!ai'an. Wa'giên hit!a'n lA dA'ñał l' ḷ'łagas giên la dA'ñał l' ḷ'teîdan. Wa'giên kunē' La'ał-wag^{u}-ł^{s}u'nuł l' gī'djîgiłdaian. Wa'giên dA'ñał l' st^{s}ē'łsi ḷū qona'ñ q!atg^{u} l' xa'ostagalan. Wa'giên ha'oîsîn x̣ū'Adja-i q!Al qē'dē ^{s}a'ada l' daḷ'sgatgīs ḷū ha'oîsîn nag^{a} l' qatc!ai'an. Wa'giên ha'oîsîn wadaalē'k^{u} sîñ^{s}ai'yan l' djōna'n qā'gułagan. Wa'giên kunē' La'ał-wag^{u}-ł^{s}u'nuł l' qä'ñane. Wa'giên ha'oîsîn lnagā'-i xadē'g^{a} kunē' L! îsdai'ani.

Wa'giên ha'oîsîn sî'ñias giên l' s^{s}ā'gagan. Wa'ḷu l' s^{s}ā'gagīs ḷū "Adā'łū kun La'ał-wag^{u}-Leîł ī'wañułañqasañ," hîn l' sā'wan. Wa'giên L! tē'sLas ḷū ha'oîsîn l' qo'na x̣ū'Adja-i q!Al ^{s}a qā'-idani. "A'dałū agA'ñ l' qä'ñgadañqasañ gî'nA s^{s}ā'nawa dī sūs a," hîn ha'oîsîn·ā'nAñ djā'das sā'wan, "A'dał sîñ^{s}ai'yan lA'da qä'tc!ū^{s}wañ." Wa'giên x̣ū'Adja-i q!Al l' dA'nL!Awīs giên q!atg^{a} la l' L!ā'as^{s}aian. Wa'giên l^{s}ē l' qatc!a's giên la dA'ñał l' ḷ'teîdan. Wa'giên sī'sg^{u}hAn la'da sa'nḷanAn.

Wa'giên wadaalē'k^{u} sîñ^{s}ai'yan lnagā'-i xa'dē qä'tcugañan. -L! qä'tcū qaod sa qaq!ē'sgats ḷū.l' qä'ñga-i^{s}elan. La L!

when the sun rose higher, he appeared. They saw him swimming along. Then this woman prepared herself. She put her shaman's dress on. Then they beat time for her again. And while the grisly bear was coming in, she was going down to it. And she got outside. The grisly bear kept coming in. The woman kept going down. And the grisly bear came up into the canoe landing-place. Then the tide came up to the woman's feet. When she went still farther out, the tide came up to her knees. Then the grisly bear came alongside of her. He had eleven whales upon his back, and four in his mouth. One of the number lay between his ears.

And when the grisly bear came in, she danced alongside of it. While she was still dancing, her son-in-law came out from the grisly bear's mouth. Then he did not so much as glance at his mother-in-law. And he went up into the house. After he entered the house, his mother-in-law fell down in the water. Her feelings were broken. Before that, she had made her son-in-law ashamed. And now her son-in-law made her ashamed in turn. And his mother-in-law died of shame.

qê'nL!agAndalan. Wa'ḷu ā'nAñ djā'das agA'ñ LA'oɬAgañan. S^{g}a-ā'nīga-i guī'gañ A'ñ^{g}a l' î'sdaɬAgañan. Wa'ḷu hit!A'n ha'oîsîn lA L! skī'giagan. WA'giên x̣ūAdja'-i ḷdA'lgAɬsi kl!ä'ɬ la îsî'n ḷdA'lwAgañan. WA'giên kiag^{a} l' ^{g}ê'didawagan. WA'kl!äɬ x̣ū'Adja-i î'sîn ḷdA'lgAlgañani. WA'kl!äɬ nAñ djā'das î'sîn ḷdA'ls^{g}igañan. WA'giên ^{g}a'^{g}a-i x̣ū'Adja-i ^{g}ē'tagalan. Wa'ḷu nAñ djā'das s̱t!a-i ^{g}Ai îsî'n gī'sLA^{g}alan. Ga'-istA ha'oîsîn l' ḷda'ls^{g}as ḷū l' q!olū'-qādj ḷū gī'sLaian. Wa'ḷu x̣ū'Adja-i hAn îsî'n lA taowa'n ḷdjîgā'lan. Kunē' LA'Aɬ-wAg^{u}-s^{g}wā'nsîñ l' skwa-i îñg^{u} idja'n stA'nsîñ î'sîn l' q!o'xagañan. S^{g}wā'nsîñ î'sîn l' giū' ^{g}aada' ḷɬā'nan.

WA'giên x̣ū'Adja-i ḷ'djîgAlsī' ḷū la q!o'ɬa la g^{a} djî'sūgañan. Hawa'n la g^{a} djîsūgiā'ñgAndan l' qona' x̣ū'Adjî xeɬī'st' gia'galan. Wa'ḷu gAm djū'ōnAn da hAn l' qē^{g}ā'ñan. WA'giên nag^{a} l' qagā'lan. Nag^{a} l' qatc!a's sîle'a l' djuōna'n tcān ^{g}ā'ḷt!AɬdaiAn. L' s^{g}a'sîña-i ^{g}oā'ñan. WA'kunast' qona'n l' kîl^{g}ē'dasLaian wA'giên wēd îsî'n l' qona' l' gîñ^{g}ē'dasLaian. WA'giên ^{g}ē'daga-i t!ē'stA l' djuōna'n LAk!ot!ā'lan.

Second Version.

Obtained by Professor Boas from Charlie Edensaw, Chief of the StA'stas.

There was a town named Guaiskun.[1] In a small river behind the town lived the Wasx.[2] There was a young man who intended to marry a girl. He was working for her, as was customary among the Haida. One evening he returned home late. There was no fire in the house, and it was dark.

[1] Or Island-Point-Town.

[2] Or Wā'sgo, which is the name of this monster in the Skidegate dialect. At Masset it was also called Sū s^{c}ān ("lake supernatural being").

He took some salmon and tore it, intending to eat it. Then the girl's mother, hearing the noise, said, "Now he is splitting wood for me." This annoyed the young man, and he thought, "I will go and kill the Wasx. Maybe she will then think more highly of me." He took his stone axe and felled a cedar. He split it in the middle and spread it out. Many children were playing on the street of the town. He induced one of them to accompany him. Then he made a long rope of cedar-twigs, which he coiled up. He painted the body of the child red, placed it in the crack of the tree, and hid near by, watching for the Wasx. Soon the monster came, and tried to devour the boy. Then the man jumped up, knocked out the sticks which held the tree apart, and it closed. Then he threw the cedar-withe line, the end of which he had tied into a noose, over the monster's head, and killed it. Then he opened the tree, took out the monster's body, and skinned it. He made a fire near the water and dried the skin. Then he put it on. Now he himself had assumed the shape of the Wasx, and he went into the water. He walked along the bottom of the river down to the sea. There he saw many whales. He caught them, and carried them ashore to the town.

Then he thought, "I wish my wife's mother would become a shaman!" Then she performed the shaman's dance, carrying a wand set with puffin-beaks in her hand. The people sang for her, and she danced in the house. Suddenly she said, "There is a whale outside!" The people went out and found it. Thus four whales drifted ashore, one at a time. The woman always said that they were given by her guardian spirit. After this two whales drifted ashore at the same time, and on the following day another pair of whales drifted ashore.

The woman became a great chieftainess. One day she danced again, and said, "My guardian spirit informs me that he will send a whale right to the middle of our town. You will see it outside. I told him to bring it here. Let us dance and sing on the street to-morrow morning, and you will see it coming ashore." On the following morning the people assembled on the street. They began to sing, and she danced in their midst. Now they saw a Wasx rising in the distance. He carried two whales on his head, one on his tail, and one under each arm. Now he came ashore. The woman continued to dance. Suddenly the Wasx threw off his skin, and they discovered the young man, who said to the dancing woman, "Do you remember scolding me once, saying that I was splitting cedar-wood while I was eating salmon? Now you see my power. I sent these whales, and I am bringing you whales to-day. Your guardian spirit did not send them." Then the woman was ashamed. She fell down and died.

61. The Half-Head that married a Certain Person.

They were living at a certain town. And there was a chief's daughter there. And people in all places wanted to marry her. All that time her parents refused. They wanted a wise man to marry their daughter. After people had been unsuccessful in trying to get her for a long time, a Half-Head came in to her during the night. Then her father heard something speaking to her the whole night.

And next day her father spoke. He said, "My child kept me awake by talking all night. Let some one look at my child." And when they went to look at her, they saw a man lying with her. Then they laid down a mat for them. And the woman came out. And when she had seated herself, the Human Head she had married came down after her. And after he had seated himself by her, they began to give them food. Then they watched to see how he would pick up the food. And when they put the food in front of them, the woman took it. And she ate. And the man's food also picked itself up. Going along by itself in the air, it disappeared. And after they had taken the dried food away from them, they also placed berries in front of them. And when they gave them spoons, they laid a spoon by the Head, and it picked itself up. Then the woman took the berries up with her spoon, and her husband also took them up. Going through the air, they disappeared. They did not see the man eat. They only saw the spoon carrying itself about.

Lā'na g^u L! nā'ñan. Wa'giên nañ $ya^se't$ djā'da g^u idja'n. Wa'giên lag^a wa'ḷuwan ^{s}ē'staan la L! ī'nasîñgañan. Wakl!ê'ł l' yā'^{s}alañ guda^{s}a'ñgañan. Nañ kl!a'daña l' gudjā'ña ī'na^{s}awē' da l' guda'ñ^{s}ūgañan. La ^{s}adō' L! ^{s}ê'sga-xansgadan ḷū nañ qatc īnawē' ^{s}ā'lgua la'q!oł qatcl!ai'an. Wa'ḷu ^{s}āl s^{s}āsk!^{u} la l' gū'sūs l' xāt gudañgā'ñan.

Wa'giên wa'daalēk^u sa'nḷans ḷū hîn l' xād^a sā'wan, "Dī'nañ ^{s}āl s^{s}ā'sg^u dī kî'lskīnañgañ. K!wa-i dī'nañ qê'ñ^{s}ō," hîn l' sā'wan. Wa'giên la L! q!ê'ñgałs giên la'ał nañ ī'łña tī'das L! qä'ñan. Wa'giên la kl!iū' lagū's L! gia'o^{s}awan. Wa'giên nañ djā'das qā'L!as^{s}aian. Wa'giên hit!a'n g^u l' q!a'os^{s}as ḷū nañ xā'da qatc l' ī'nē^{s}ełs la'ḷ^{s}a qā'L!as^{s}aian. Wa'giên lā q!oł l' q!a'os^{s}as ḷū la'ał L! dai'yînsLa^{s}wan. Wa'Lu lag^u tā'wē l' îsī'Ldjîwa-i ^{s}a ł^{s}ā'djîgañan. Wa'giên tā'wē la xetg^u L! î'sda^{s}was ḷū nañ djā'das dō'gañane. Wa'giên l' tā'gañan. Wa'giên nañ ī'łñas gia tā'wē î'sîn aga'ñ îsī'dañan. Hawa'n siat aga'ñ î'sgada-gwa'ñgandan hī'lugañane. Wa'giên tā'wē la'sta L! ^{s}ai'da^{s}wasi sile'a gîn ^{s}ā'na î'sîn la xetg^u L! î'sdō^{s}ūgañan. Wa'giên sLa'gulē lag^a L! î'sda^{s}was ḷū giag^u qadj ^{s}aoda'si g^u sLa'gwal L! tl!a'osLas giên sa han aga'ñ xatl!ō'djugañan. Wa'giên nañ djā'das ^{s}ā'nē kiL!a'si giên l' lāl han îsî'n kî'L!gañan. Hawa'n siat tlōga'ñgwañgandan hī'lugañani. Gam nañ ī'łñas tā'si L! qê'ñ^{s}Añgañan. SLa'gulē aga'ñ tlō'gañgwansi s^{s}o'nan

And when night came on, they went to bed.

Next morning, after they had gotten through eating, they went out and sat down outside. And the Half-Head lay beside her. And when the young men passed by, they laughed at them. And when night came, they again went to bed.

Next morning, when the woman arose, she questioned her father. She said to her father, "Father, are you asleep?" When her father answered, she continued, "He is going hunting. Send three men with him." And her father told three men to go with him. And, the two spears picking themselves up, they started. As they went, they saw hair-seal, and landed behind them. And the two spears picked themselves up. Then he pierced the hair-seal with the spears. And when those left behind saw it, they went to him. And after they had landed behind the hair-seal, they took the Head into the canoe. Then the spears seized themselves, and he clubbed the hair-seal to death. They did not see his hands at all. They saw only his club. And the two men in the middle pulled in the hair-seal. Going along from that place, he killed another. When he had killed four, the canoe was turned around. When he came back, the two spears picked themselves up and leaned themselves against the front of the house. Under the spears, as they came up, came the Human Head. He entered the house and went to his wife. And while they were pulling off the hair-seal, he remained in the house.

And next day he sat outside for a

L! qêñgā'ñan. WA'giên sî'ñias giên l' tē'sLa^{s}wan.

WA'daalēk^{u} sa'nḶans Ḷū l' łtanū'gī-^{s}was sîlē't l' îs^{s}ā'^{s}was giên kia l' sa'nA-Ll!ao^{s}ūgañan. WA'giên qadj īnawē' laq!oł ^{s}a'odagañan. WA'giên la saît L! hit!A'n-īna' gANdā'l^{s}was Ḷū la'^{s}AN L! k!a'^{s}ūgañan. WA'giên sî'ñias Ḷū ha'o-îsîn l' tī'sL^{s}ūgañan.

WA'giên wADaalē'k^{u} sa'nḶans Ḷū nAñ djā'das q!a'łūs Ḷū xā'dAñ Ał l' kiä'nañan. "Xā'da dā g^{u} q!a'da," hîn xā'dAñ l' sudai'an. WA'giên l' xāt lag^{a} āns Ḷū, "L' sai'yanañqasañgua. L! ł^{s}u'nAł ł la'Ał î'sdañ," hîn l' sā'wan. WA'giên L! ł^{s}u'nAł la'Ał l' qo'na kîlīdja'n. WA'giên kî'tawē sq!astA'ñ hAN agA'ñ xa'-itsi giên L! LuqA'-idan. L! LūqA'-its giên xō'dē L! qê'nsi Ḷū dītg^{u} L! t!a^{s}ā'sgadani. WA'giên kitawē' sq!astA'ñ ^{s}añ xa-ida'ni. WA'giên hit!A'n xō'dē kitawē' Ał l' kîda'ni. WA'giên Ałdjī' la'sîlia L! gā'-iîns qä'ñAN Ḷū la L! LuqA'-idan. WA'giên xō'dē dītg^{u} L! ^{s}ā'sgAts Ḷū qā'djē LŪ'gu^{s}ē agA'ñ ^{s}ā'Ḷigani. WA'giên kîta-wa'-i agA'ñ gīdjîgī'łdasi giên xō'dē l' skik!ot!ā'lane. GAm l' sL!a-i L! qî'ñ-^{s}Añgañan. Sī'dja-i s^{s}un L! qî'ñgañane. WA'giên ya'k^{u}Ḷas stAñ xō'dē dAñḶā'Ḷī-gañane. Ha'oîsîn wA'stA qā'-itsi giên ha'oîsîn nAñ l' tīgā'ñan. StA'nsîñ l' L!da^{s}ē'łs Ḷū Luē' sîłgā'ñ A'ñk!ataiani. Sîłgā'ñ qā'L!as Ḷū kîtawē' sq!astA'ñ agA'ñ xa'-its giên nē xAñg^{u} agA'ñ xa-gadā'wan. Kî'tawē xagā'ldAłsi xetg^{u} nAñ xadA's qa'djî ^{s}ā'dastA'lgañan. WA'giên hit!A'n nag^{a} djā'Añ q!oł l' qa'tcî-gañan. WA'giên hit!A'n a'dji xodē' wA'stA L! dandā'nt!Ałsi t!Ał Ana' l' īdjā'ñan.

WA'giên sî'ñias giên wA'daalēk^{u} kia

long time with his wife. And as he lay near where his wife sat, the young men talked of doing something to him. They wanted to break his skull with stones. And that evening they (Half-Head and his wife) went to bed. Next day, as they sat outside, the young men assembled. Then they gathered stones, and they also gathered sticks. And when they had come to them, they threw the stones. They did not throw stones at the woman. They threw stones only at the Skull.

And he did not get angry. They collected big stones for him, and threw them at him. He was not broken. After they had thrown them at him for some time, he became angry. When he became angry, he ran (at them). And he cut off their arms. He also cut off their legs. He also chopped off their heads. He also broke their arms. He broke their legs as well. He smashed their heads.

Afterwards this Head lay with his wife. When they became afraid of him, some of them ran into their houses in fright. And in the evening (he and his wife) came in again.

Next day (the woman) told her father that her husband was again going to hunt. After her father had the spears fixed, they launched the canoe for him. And when this Head began to go down, the spears also carried themselves down with him. Then he got in, and they started off with him. After they had gone along for a while, they saw a hair-seal remaining a long time in one place. Then they landed; and when the Head got off, the spears also picked themselves up. And when djā'Añ aɬ l' sanq!a'ogañan. Wa'giên l' djā q!ā'was q!oɬ l' ˢa'odas ɫū la'ˢan L! ɫai'la ga kî'lɬeîdan. La L! k!aχō'-stasañan. Wa'giên sî'ñias ɫū ha'oîsîn l' tē'sLaˢawan. Wa'giên wa'daalēkᵘ ha'oîsîn kia l' sa'nL!aoˢwas ɫū L! ɫai'la guda' idja'n. Wa'giên hit!a'n qwa'a-i guda' L! îsda's giên ɬk!iä'n han îsî'n gu'da L! îsdai'an. Wa'giên hit!a'n laˢa L! îsˢwa's ɫū qwa'a-i aɬ la k!anɬā'ˢwan. Gam naÑ djā'das qwa'a-i aɬ L! k!a'nɬū ˢa'ñan. NaÑ qa'djî sku'dji î'sîs sˢu'nan L! k!a'nɬūgañan.

Wa'giên gam l' qā'ɬîɬdaˢañan. Qwa yua'nda la'ˢan guda' L! îsda's giên aɬ la L! k!a'nɬūgañan. Gam l' xostˢā'ñ-gañan. La L! k!a'nɬū qaod l' qā'ɬîɬ-daian. L' qā'ɬîɬdai'an ɫū l' ˢa'dan. Wa'giên L! χiē' l' q!ēq!ā'dagañan. L! q!o'lū îsî'n wast' l' q!ēq!ā'dagañan. L! qadj hanîsî'n wa'sta l' skiq!ā'dagañan. Î'sîn L! χiē' l' skî'tgōgagañan. L! q!olū' han îsî'n l' skî'tgōgagañan. L! qa'dji han îsî'n l' skî'xōtc!añan.

Ga'-ista hit!a'n ha'oîsîn djā'Añ q!o'ła ā'dji qadj ˢa'ogañani. Lagᵃ L! ɬˢoa'gaɬs ɫū nagᵃ L! taɫdjū' aga'ñ da'ñsqatc!a-gañan. Wa'giên sî'ñias giên ha'oîsîn l' î'stc!ōˢūgañan.

Wa'giên wa'daalekᵘ ha'oîsîn l' lāl saiî'nañqasañ xā'daÑ gᵃ l' sā'wan. Wa'-giên l' xādᵃ kî'tawē laoɬˢē'ɬdas ɫū luē' la'ˢan L! gī'djîgagañan. Wa'giên ā'dji qa'dji qā'-itsˢasi giên kitawē' îsî'n la'aɬ aga'ñ xā'sˢagañan. Wa'giên l' qā'ɫīs giên la da'ñaɬ L! luqā'-idañan. L! luqā' qaod xō'dē sq!aɬdaa'ndjūL!asi L! qê'ñ-gañan. Wa'giên L! ˢā'sgats giên la qadj qaaɬsī' ɫū kitawē' îsî'n aga'ñ sqā'-idañan. Wa'glên xō'dē ˢa la'qatc!a-i ˢada'lsi giên kitawē' îsî'n waˢasq!ada'l-gañan. Lagᵘ l' ˢê'daL!asi giên xōdē'

the Head went along to the hair-seal, the spears went along with it. When he got opposite, he speared the hair-seal. And when they saw it, they went and got it. And they let the Head get into the canoe. Afterwards they went to the hair-seal. Then the spears pulled the hair-seal to the canoe. Then the club got itself and clubbed the hair-seal. And after he had clubbed it to death, he shoved it towards the stern, and they took it into the canoe. Then he went on again, saw another, and speared it. And after they had clubbed it to death, they took it into the canoe. And they went off again. After he had killed four hair-seals, he turned back. After they had paddled back for a while, they landed. And when he went out, the spears also carried themselves up and ran up of themselves. The Human Head also went along in company.

And when he entered, his wife spoke to her father. She said, "Father, he says they speared four hair-seals." Only his wife heard his voice. The others, however, did not hear his voice. And the next morning he again went hunting. And after his canoe had gone along for a while, they came to a sleeping sea-otter. And he speared it. And after he had clubbed it to death, those in the stern took it in. And after they had started from this place, they came to another sleeping sea-otter. Then he speared that, and clubbed it to death. When he had killed four, they turned back. When they got back, the spears took themselves up. And l' kî'tsîgañani. Wa'giên hit!a'n l! qê'nsi ɫū la l! tā'n^{s}agañan. Wa'giên laqadjē' l! qā'ɫīdagañan. Sta l!ao hit!a'n xōdē' ^{s}a l! lū'qagañan. Wa'giên kî'tawē lū'gu^{s}ē xō'dē ū î'sdagañani. Wa'giên sidjē' ^{s}Añ dō'si giên xō'dē wa'giên ū skida'ñgañan. La l' skik!o'-t!aɫgīs ɫū tl!ā'ñgui l' gī'ɫdals giên la l! ɫā'ɫēgañan. Wa'giên ha'oîsîn wa'sta qā'-its giên q!a'si l! qê'ñgañan. Wa'giên kî'tawē aga'ñ sqā'-itsi giên xō'dē ū kī'dañane. Wa'giên kitawē' aga'ñ gīdjîgī'ɫdas giên sidjē' î'sîn aga'ñ dō'-gañane. Wa'giên xō'dē ū skī'dañgañani. Wa'giên hit!a'n xō'dē la'aɫ ga īdja'nga-i danɫā'digañan. Wa'giên ha'oîsîn wa'sta qā'-itsi giên l! qê'nsi giên ha'oîsîn l' kī'dañan. Wa'giên la l' skī'k!otaɫs giên la l! dañk!ā'daɫīgañan. Wa'giên ha'oîsîn wa'sta ^{s}ai'dañane. Xō'dē sta'n-sîñ l' l!da's ɫū l' stî'ɫgañan. Siɫgā'ñ giê'ndal qaod l! ^{s}ā'sgidañan. Wa'giên l' qa'aɫs giên kitawē' îsî'n aga'ñ xā'-itsi giên xaiyā'ndalgalgañani. Laqadjē' îsî'n waxe'tg^{u} ^{s}adasstā'lgalgañani.

Wa'giên hit!a'n l' qatc!a's ɫū l' djā hîn xā'dañ sū'dagañan, "Hā'da xōt sta'nsîñ l' kî'nɫū^{s}awan l' sū'gañgua," hîn l' sugā'ñan. L' djā s^{s}o'nan l' kîl gudañgā'ñan. l! q!a'lat l!ao gam l' kî'lgudañ^{s}añgañan. Wa'giên sî'ñias giên ha'oîsîn sa'nɫans ɫū ha'oîsîn l' saiî'ngañan. Wa'giên la giê'ndal qaod qō q!agî'ñ ^{s}an l! luqā'l!agan. Wa'giên la l' kida'n. Wa'giên l' skik!ō'-t!aɫgīs giên tl!ā'ñgu^{s}aga-i u ɫā'ɫīgañani. Wa'giên wa'sta qā'-itsi giên ha'oîsîn qō q!agî'ñan l! luqā'l!agañan. Wa'giên aɫdjī' ha'oîsîn l' kîtsī' giên l' ski-k!ō't!algañan. aɫdjī', îsî'nan sta'nsîñ l' l!da'si giên sîɫgā'ñ a'nk!atagañan. Sîɫ-gā'ñ ha'oîsîn ^{s}ā'sgatsi giên kī'tawa-i

they (the spears) went up to the house. And the Head went along under them.

And when he entered the house, his wife again said to her father, "He says that he speared four sea-otters." The morning after that evening, he went out hunting again. And while they were going along in the canoe, they came to a sea-otter. And he speared it. After he had clubbed it to death, those in the stern took it in. And after they had left it, they came to another sea-otter asleep, and he speared it. When he had speared four, they returned. And when they landed, the spears again stood themselves up. And they carried themselves up to the house. The Skull also went along underneath.

And when he entered, his wife said to her father, "He says he has speared four sea-otters." And the day after that evening, he went to hunt. After they had run along for a while, they came to a sea-lion, and he speared it. And after he had clubbed it to death, those in the stern took it in. And when they left it, they came to another swimming about, which he speared. After they had killed three, he turned back. While they were running back, they came to another. And he speared it. They also clubbed that one to death and took it into the canoe. And when they came back, he did not take up the spears. And only the Head went up, because he knew that his wife had become sick while he was away. And at the end of four days his wife died. And when they set her up, he lay in front of his wife. At

agA'ñ xā'-idañan. WA'giên nag^{a} xadA'l-gAlgañan. WA'giên la'qadjî wAxe'tg^{u} ^{s}ā'dastAlgAlgañan.

WA'giên nag^{a} l' qatc!a's ḷū ha'oîsîn l' djā hîn xā'da sū'dagañan, "Qō stA'n-sîñ-o l' kî'nłaoan l' sū'gAñ." Ga'-istA îsî'n sî'ñias ḷū sa'nḷans ḷū ha'oîsîn l' saii'ngañan. WA'giên hawa'n îsî'n l' kī'giêndal^{s}ū qaod qwa-i ^{s}An qā'L!agañan. WA'giên AłdjI' ha'oîsîn l' kī'dañani. L' skī'k!ot!ułgīs giên t!ā'ñgu^{s}aga-i l' dAnḷā'ḷīgañan. WA'giên ha'oîsîn wA'stA ^{s}a'tsi ḷū ha'oîsînan qwa'-i q!agî'nsi ^{s}An qā'L!as giên l' kī'dañani. Ha'oîsîn stA'nsîñ l' kî'nłūs ḷū ha'oîsîn sî'łgañ ^{s}ā'-idañan. WA'giên ^{s}ā'sgatsi ḷū ha'o-îsîn kitawa'-i agA'ñ xā'-idañan. WA'giên dītg^{a} agA'ñ xā'gAłgañani. Qa'djî sku'dji hAn îsî'n wAxe'tg^{u} ^{s}a'dastalgAlgañan.

WA'giên l' qatc!a's giên ha'oîsîn l' djā, "Qō stA'nsîñ l' kînłā'wan l' sū'gAñ," hîn l' djā xā'dAñ sū'gañan. WA'giên ha'oîsîn sî'ñias ḷū wAdaalē'k!u l' sai'îngañan. Giê'ndal qaod qaiyē' ^{s}An qā'-L!asi giên l' kī'dañan. WA'giên l' skī'k!ot!Ałsi giên t!ā'ñgu^{s}aga-i ū dA'nḷaḷīgañan. WA'giên wA'stA ^{s}atsī' giên haoîsî'n ḷîgA'ndalsi ^{s}An ^{s}aL!a'si l' kī'-dañan. Ł^{s}u'nAł l' kî'nławañ^{s}ełs ḷū sîłgā'ñan ha'oîsîn ^{s}Añk!ā'taiane. Hawa'n sîłgā'ñ giê'ndalgAndan ha'oîsîn nAñ ^{s}An qā'L!agani. WA'giên la l' kida'n. Ałā'nîs hAnîsî'n L! skī'k!ot!Ałgīs giên Lū'gu^{s}ē la L! ḶA'nḷaḷīgan. WA'giên sîłgā'ñ qā'-L!asi ḷū gAm kitawē' dahA'n l' xā'da ^{s}a'ñane. WA'giên l' qa'dji s^{s}un ^{s}adA'l-galan, l' gōs t!a'łan l' djā st!ē'gAłs ^{s}An l' u'nsAdan Ała'. WA'giên la L! LA'oł-ḶAgataos ḷū djā'Añ xetg^{u} l' ^{s}a'odagañan.

the end of four days they put her into the grave-box. Then they went to bury her. Then he started away, and the dead man's Head never returned.

ˢāl stA'nsîñˢełs ḷū lA L! L!dawˢa'lan. WA'giên hit!A'n la L! łˢēwa'gan. WA'giên hit!A'n la'Ał l' qā'-its giên laqadja'-i LAn sîłgā'ñ stˢē'lanˢo.

62. The Lost People of Yagun Inlet.

A town lay in Yagun Inlet.[1] And two women said things (bad enough) to make anybody angry. They said, "We eat good things; but other people eat bad things."[2] Not a long time afterward much snow fell, although it was not winter. And the snow rose over the houses. And there was no way to get fire-wood. Nor was there any way to get food. And the snow would not melt. Then some of them died of cold. Some of them also starved to death. All were in the same condition. As fast as their food was used up, they died. They starved to death, and they also died of cold.

And when one man in a certain house had almost frozen to death, he heard something say, "I, however, am warm." He did not know what spoke, because the people were all dead. And when he heard it speak again, he knew what the thing that spoke was. He knew that it was an old soft Mat lying in the corner. When the Mat said, "But I am warm," it moved. Then he knew it was the Mat that spoke. And by and by he put the Mat around himself, and became warm.

Then he wanted to try to find salmon. And he went under the snow to a

Ya'gun qā'łiˢa lanadai'yan. WA'giên djā'das stAñ gū'sao kî'lsgudaiyan. "Gîn lā t!alA'ñ tā'gAñgAñ L! xā'da q!A'lat L!ao gîn dā'ˢaña tagA'ñgAñ," hîn l' suwā'ˢwan. WA'stA gAm djîñˢā'ñgAndan t!awē' gwa'oyuanani gAm sîñga'ˢAñan kliä'nAn a. WA'giên nē sa t!awē' gūsLai'yane. WA'giên gAm LAgᵘ tcl!ā'nu î'sdałña-i qeañgā'ñan. Tao î'sîn gAm LAgᵘ î'sdałña-i qeañgā'ñan. WA'giên t!ā'wē gAm sa'oga-i dA gudAñˢā'ñan. WA'giên L! t!ēdj x̣uik!ō't!Ałgagañan. L! t!ēdj î'sîn q!otk!ō'tAłgagañan. L! wa'ḷuwAn hîn idja'n. Tā'wē L!ā'ña hī'lusi Lā'gudan a L! wa'ḷuwAn k!otAłgai'yan. L! q!otk!ō'tAłgas giên î'sîn L! x̣uīk!ō't!Ałgagañan.

WA'giên nAñ ī'łñas sᵉwā'nsîñ na tīsˢwā'nsîñ ˢa x̣uik!ō't!Ałdals ḷū "Dī L! klī'nk!ᵒgwañ," hîn gîn sūs l' gudā'ñan. GAm gîn sūs ˢAn l' u'nsAdaˢañan xadAga'-i k!ō'tAłgaˢodjā'wAn A'ła. WA'giên ha'oîsîn sū'si l' gudā'ñan ḷū gîn ˢAn l' u'nsAdalan. LA'gus sˢa'lē łtA'nª ku'ngada gī'udas sūs ˢAn l' u'nsAdalan. WA'giên "Gîn gu dī L! k!ē'nagª," hîn lAgudjē' sū'si ḷū l' hî'ldAñgañan. WA'ḷu ˢAn l' u'nsAdalan lAgudjē' sū'si a. WA'giên Lī'sḷuAn lA'gudja-i l' ˢā'łdīsi giên l' klī'nsLaiyan.

WA'giên tcīn dA qêñā'ga-i dA l' gwa'lan. WA'giên t!ā'wa-i xetî't ˢA'nḷē

[1] The Yagun is the longest stream on the Queen Charlotte Islands, flowing into the inner expansion of Masset Inlet.

[2] The interpreter had been too far Christianized to give their real remarks.

stream. His house was near the creek. And he saw a fresh salmon-hole. And having seen it, he re-entered the house. Then he put a handle on a salmon-spear. And when he had taken four sticks from salal-bushes (?), he extracted the insides and put roots through them. And he tied them to the end of a stick. Then he shook them, and they made a noise. And he thought it was good.

And where the salmon had made a hole, he pushed the stick into the ground at its tail. And he also placed the spear just over its middle, waiting for evening. Then he started home and was in the house. And in the evening he went there. And he sat at the butt-end of the spear. Not a long time before evening, the salal-stick made a noise. Then he seized the spear. And he drove the spear into (the hole). And it went through the middle of the salmon. And he went home with it. And he put it into the house. Before that time, he had kept himself alive by chewing gum.

Then he lighted a fire for the salmon. And he cooked a small part. The man's name was Wu'ltcl!îgas. All that time the snow did not melt. It was still deep over the house. By and by, after it had become light, he heard the song of the thrush. Then he quickly removed the Mat from his face, and looked through the smoke-hole. Then he saw a thrush sitting at the edge of the smoke-hole with a salmon-berry in its mouth. Then he knew that it was summer, because he saw that the thrush had a salmon-berry in its mouth. And he was saved.

And when he knew that it was sum-

ˢa l' qasˢai'yan. ˢA'nɬē djîngᵘ na-i idjā'ni. WA'giên tcī'nē xolai'yani sîlē' ˢa'oLasi l' qä'ñan. WA'giên l' qîñgī's giên sîɬgā'ñ nagᵃ l' qàtcl!ai'an. WA'giên kî'tawa-i ˢAi kîɬˢā'stlao l' gī'ɬatcl!aiyan. WA'giên stlē'ts ga stA'nsîñ l' îsda's giên ɬī'ña-i l' ql!a'osLdaiyan. WA'giên sql!āñ kun gᵃ l' kiū'xasgAdan. WA'giên l' gidAsLē'în giên ɬgū'dagaiyäni. WA'-giên l' lā'daiyäni.

WA'giên tcī'nē Līdja'n xolai'yane l' stl!a-i gust' l' gītcl!ai'yan. WA'giên kîtawē' îsî'n yakᵘsī'ˢa l' ql!oē'tAsqAɬña-gan sî'ñias îs kl!iū' a. WA'giên l' qā'-its giên ana' l' idja'n. WA'giên sî'ñias giên ˢa l' qā'gan. WA'giên kî'tawē kun gᵘ l' ql!ā'wan. WA'giên sî'ñias stA gAm djīîñˢā'ñgAndan stl!'da-i ɬgu'dA-gAsLaiyan. WA'giên kîtawē' l' gī'djî-gīɬdaiyan. WA'giên kîtawē' l' Lkîtas-ˢai'an. WA'giên tcī'nē yakᵘ tā'dja ˢadā'wani. WA'giên lA dA'ñAɬ l' qā'-idan. WA'giên nagᵃ la l' îsdai'an. WAkunā'stA ql!ās l' hî'ldjîns Aɬ l' xē'nAñ-agañan.

WA'giên tcī'nē ˢAn l' tcl!anā'wan. WA'giên ɬña'n tlē'djî lā l' Lñˢalā'ñan. NAñ ī'ɬñas Wu'ltcl!îgas hîn kī'agan. WAkliä'ɬ gAm tl!ā'wē sā'wˢAñgañani. Hawa'n na-i sa gū'sLiagañan. WA'giên LĪ'sḶuAN sa'nḶans ḶŪ wīt kī'îñans l' gudā'ñan. WA'giên lA'gudjē hawī'dan xañ ˢA'nstA l' îsdai'yan giên gîndᵃ guī l' qē'iɬaiyan. WA'giên wī'dē sql!ao ˢan ql!o'skagAnsi dA'ñAɬ gîndᵃ qon ql!a'oas L! l' qeā'ñan. Ao LĪ'siḶū ql!ê'nats ˢAn l' u'nsAdalan sql!ao ˢān wīt ql!o'skagans l' qeā'ñan A'ɬa. WA'giên l' qagā'nan. WA'giên ql!ê'nats ˢAn l' unsAdā'lan

mer, he wanted to go down the inlet. And he started off. Then he came to those who lived at the mouth of the stream. And he entered a house. There was no snow to be seen down there. And he related to them how his friends[1] had died of hunger and cold. And he said, "I alone was saved. I chewed gum, and I ate a salmon which I killed. An old Mat also called my name, and I put it over myself. Therefore I was saved," he said. "I did not know that it was summer. A thrush came and sat on the edge of the smoke-hole, and it had a salmonberry in its mouth. Then I knew that it was summer, and I came down," said he to them.

ḷū tl!a'gui l' gutqa'osLaa'lan. Wa'giên stA l' qā'-idan. Wa'giên ˢa'nḷē tl!ai'ya L! nā'ñan ˢan l' qā'L!agan. Wa'giên na-i sˢwān ˢai l' qatc!ai'an. Gam tl!a'gwa tl!ao qea'ñgañan. Wa'giên l' ta'olañ q!oē't!AstA k!ō't!Aɬgagañan îsgiê'n x̣uī'k!ot!Aɬgagañan î'sîn aɬ L!agª l' giaɬa'ndaian. Wa'giên "Dī sˢun qagA'ngAn," hîn l' sā'wan. "Q!ās ɬ hî'ltc!Añgan giên tcīn î'sîn ɬ tī'gAn giên ɬ tā'gAn. LAgus sˢä'lē î'sîn dī kiē' k!oidA'ñgAn giên lA ɬ ˢā'ɬdigAn. Aɬdjī'aɬū dī qagA'ngAn," hîn l' sā'wan. "Gam q!ê'nats ˢAn dī u'nsAdˢañan. Gîndª q!on gᵘ wīt q!a'oL!agAn giên sq!ao ˢān l' q!o'sqagAñgAn. Wa'ḷu q!ê'nadi ˢAn dī u'nsADALgAn giên ɬ qā'-idALgAn," hîn L!agª l' sā'wan.

63. The Women of Sˢā'ɬdAñ-kun (given on pp. 275–292).

64. A Story of Tī'An.[2]

There was a certain good hunter. And he took his three servants and launched his canoe. He took his spear. Then he got into the canoe. His servants also went with him. And, killing nothing, he came back. He waited for another good day. Then the wind was again good. And he again started. Then he went farther than he had gone before. Still he killed nothing. He returned, and his wife was glad to see him. She said to him, "Did you kill nothing?" And the man said to his wife, "No, not a

NAñ ī'ɬña gîn tiaˢai'agan. Hit!A'n giā'ñ gī'djîda-i ɬˢu'nAɬ l' îsda's giên Luē' q!ATgª Aˈñˢa l' îsdai'yan. Q!a'a-i Aˈñˢa l' sq!ā'idani. Hit!A'n dA'ñAɬan l' qā'ḷīgani. LA'gia gī'djîda-i hAn îsî'n dA'ñAɬ l' Luqā'-idan. Wa'giên gAm gi'na l' tiaˢA'ngAndan sîɬgā'ñan l' Luqā'L!agan. Hawa'nîsîn sîña'-i lAga'-i k!iū' l' ˢeda'n. Wa'gîñan tadja'o lā'gan. Giênha'oîsînan l' Luqā'-idan. Hit!A'n ku'na l' Luqā'gan tl!Algª l' Luqā'gan. Wak!iä'nAn gAm gîn l' tiaˢā'ñan. Ha'oîsîn sîɬgā'ñan l' Luqā'-idan. L' ˢā'sgadan giên l' djā la'Aɬ gudAña'-i layū'anan. "Gam gᵘ

[1] Here, as throughout these texts, by the word "friend" is to be understood a person belonging to the individual's own clan.

[2] Compare Bulletin 29 of the Bureau of American Ethnology, p. 286. This story was told by a man who had imbibed some of the sermonizing ideas of a converted Indian preacher. Tī'An was the principal Haida town on the west coast of Graham Island.

thing was to be seen on the reefs." He related these things to his wife. Then his wife's face was daubed with pitch.

And his wife said to him, "When you go, go farther. Then you will kill something." So the man thought. "When the wind is good, I will go still farther," he thought. So, when it was fine weather, he again took his servants. Then he set out. This was the third time he had set out. Then he went beyond the place where he had turned back. Still he killed nothing. Then he wondered. Then he questioned his servants. "No, (let us go back,)" they said to their master in reply. "You say well. Take me back," said he to his servants. Then they came back to the town.

Then the people waited in a great crowd to meet him. They stood there in a crowd to meet him, because they thought, "Now he has killed many animals." And not one animal was to be seen in his canoe. They asked him, "Did you miss them?" He replied, "No." After that they pulled up his canoe. Then his wife also stood among them. When he looked towards his wife, her face was nicely covered with pitch. Then she went among the crowd with her husband. And they entered the house.

At that time it was spring. Nothing was to be seen to eat, because they always got food from this hunter. But gîn dAñ tīa^{s}ā′ñudja," hîn la l' sudai'an. "Ga'ano," wA'giên hîn nAñ ī'łñas dja'Añ sudai'an, "Qaḷa'-i wa'ḷuwAN hAN gAm g^{u} gîn qä'ñga^{s}Añgani." WA'giên hîn djā'Añ g^{a} l' giałndai'yan. Wa'ḷu l' djā xA'ñē q!ā'djagan.

WA'giên hawa'n îsîn l' djā hîn l' sudai'yan, "Wēd dAñ LuqA'-its ḷū ł wa t!Alg^{a} ha'oîsîn LuqA'ñ. Wa'ḷu L!ao gîn dAñ tī'asañ." Gîña'n nAñ ī'łñas gudā'ñan. Hit!A'n "Tadja'o lā'gan ḷū wat!A'lg^{a} ł î'sîsañ," hîn l' gudā'ñan. WA'gîñan hit!A'n ha'oîsîn sîn-sq!as ḷū ha'oîsîn gī'djida-i A'ñ^{s}a l' îsdai'yan. Hit!A'n l' LuqA'-idan. Ao l' LuqA'-it ł^{s}u'nał^{s}älan. Ku'na gia'stA l' st^{s}ä'lan t!Alg^{a} hit!A'n ha'oîsîn l' LuqA'gan. WAk!iä'nAN gAm gi'na l' tia^{s}ā'ñan. Wa'ḷu l' q!AlsLai'yan. Hit!A'n gī'djida-i A'ñ^{s}a l' gînkî'lîsLAñyuā'nan. "Ga'ano," wA'giên hîn xA'ñgułañ q!o'lañ l' sudā'^{s}wan. "Ha-i dalA'ñ kiłyä'tan. Sîłgā'ñ dī dA'ñAł LuqA'-id^{s}ō," wA'giên hîn gia'Añ gī'djîda-i l' sudai'yan. Hit!A'n sîłgā'ñan lnagā'-i g^{u} L! LuqA'L!agan.

Wa'ḷu la LāG^{u} L! sk!ūlyū'an^{s}awan. Hîn L!A gudā'ñan Ałū' lA LāG^{u} L!A skūlā'^{s}wan, "Wēd L!ao gîn-tē'ga l' L!dayū'anahAñgAñ," hîn-o L! gudā'ñan A'ła. WA'giên gAm gîn-tē'ga s^{s}oa'nsîñ hAN lā'gu^{s}a qäñgā'ñan. La'Ał L! kiänā'ñan, "Dā g^{u} ^{s}aḷa'o-udjā'ña?"—"Ga'ano," wA'giên hîn xA'ñgułañ L!a^{s}a l' sudadā'lan. WA'sîlet LuE' lā'ña L!A dA'ñgīdjîgalan. Wa'ḷu l' djā hA'nîsîn L!a qā'łi^{s}a giā'añan. Djā'Añ gui l' qēyai'yan ḷū l' xA'ñē q!ā'dja-i layuā'nan. Hit!A'n Lā'lAñ Ał hAN L!A sk!ū'las qā'łgut hAN l' qā'gAN. Hit!A'n nag^{a} l' istc!ā'^{s}wan.

Wa'ḷu q!ê'nḷagan. GAm gîn tā'łña-i qä'ñgañan. Ā'nAñ saiya^{s}ai'yas gūst' s^{s}o'nan L!a ga tā'gañan Ał wAgiê'n

now they thought, "We shall starve." They were very much disturbed in mind at it. He had gone out three times. But he had killed nothing. That was the way they thought.

At that time the women gathered skl!ia'o-roots, which were good to eat, among the things from the woods. By means of those, their children were kept alive. While they were doing so, (the hunter) looked for a good day. Then one of his lucky days came. He started. But now the people of the town knew that he would kill something, because it was one of his lucky days. When the lucky day to kill things came, the ancient people used to bathe. They mentioned the name of the thing they wanted to kill. Sometimes they mentioned the name of the sea-otter. Sometimes they mentioned the name of some hair-seal they wanted. Therefore this hunter did so before he started, for he did not know that his wife was doing something bad. So he performed this sacred duty. This was the fourth time he went. Then he went beyond the place whence he had returned the three times. Still he killed nothing. He returned.

At that time he did not look around for anything. His mind was very much disturbed. The town of Tī'AN came in sight. They (the hunters) heard a drum. They listened. They heard (the people) singing sweet songs. They sang because they had sighted (the hunters). They sang because they thought that he now might have killed an animal. Then they turned their canoe around in front of the town. Some of them questioned him. Some of them sang. Wēd L!ao "iL! gAndjā'Añqasañ," hîn L! gudā'ñan. Wa'Ałū L!A gudAña'-i łkwī'-dASLAyū'anan. Ao wēd l' Luqā'-itł^{s}u'-nuł^{s}elgAñ, wAkl!ä'nAN gAm gī'na l' tīa^{s}A'ñgAñ, wA'giên hîn L! gudā'ñan.

Ałdjigā'-i ḷū łkl!iên ginaga'-i sū'stA skl!ia'o taga'-i lagā'ñan. Ałgū'su djaada'-i dahA'lAgañan. Ā'nAñ saiya^{s}ai'yas djā hAn îsî'n L!a'AłhAn ā'dji skl!ia'ona-i îsdagā'ñan. Ałdjī' ^{s}a'gAnan ^{s}ā'ga-i L!ā'ña qā'gAnagan. Hîn L! was ī'la la hA'n-îsîn sîña'-i laga'-i da qêñgā'ñan. WA'-gîñan la'da sa'nḷn lā'gAn wa'ḷu l' Luqā'-idan. Ao lnagā'-i xadē' wēd L!ao gī'na l' tī'asîs ^{s}An L!A u'nsAdan lā'gia sa'nḷna-i ḷū sanḷana'n A'ła. Wa'ḷu Lḷū xada'-i gîn tia ^{s}An sa'nḷans ḷū L!A ^{s}ā'dAñgañan. Gîn L!A tī'asîs kiē' L!A k!wī'gañan. WA'q!eta qō kiē' L! k!wīgā'ñan. WA'q!et xōt ga L!A stAła's ḷū î'sîn kiē' L! k!wigā'ñan. WA'gîñan ā'nAñ saiya^{s}ai'yas Luqā'-idañqasas kunā'st' l' wa'gan, l' djā gîn LA'ołada'^{s}añas ^{s}An gAm l' unsAdā'^{s}añan A'ła. Ałdjī'Ałū agî'n qōya' î'sîs l' îsdai'yan. Ao l' Luqā'-itstA'nsîñ^{s}älan. Wa'ḷu gia'sta l' st^{s}ä'lanł^{s}u'nał ḷū wat!A'lg^{a} l' Luqā'gan. WAkl!ê'nAN gAm gī'na l' tīa^{s}ā'ñan. Sîłgā'ñ ha'oîsîn l' Luqā'-idan.

Wa'ḷu L!ao gAm gîn dahA'n l' qea-^{s}ā'ñan. Ao l' gudAña'-i łkwī'dASLAyū'-anan. Tī'An lnagā'-i qä'ñga-i^{s}elan. Gū'djao l' gudAñā'^{s}wan. L' giū'stA-^{s}awan. S^{s}alā'ñ xa'ola ^{s}a L!A k!Adjū's l' gudAñā'^{s}wan. La L! qêñā'^{s}wan A'łū L! sā'wan. Wēd L!ao gī'nA-tē'ga l' L!daha'ñgAñ, hîn L!A gudā'ñan Ałū' L! k!Adjā'wan. Wa'ḷu lnagā'-i xetg^{u} l' t!asgidjū'łta'^{s}wan. L! iłī' la'Ał kiä'nAN-ḷīgan. L! iłī' hAn îsî'n k!Adjā'wan. GAm LAg^{u} gu kîl L! gudā'ñłña-i qäñ-

They could not hear one another's voices. All of them rejoiced. Some of them came to understand that he had killed nothing, but only those people to whom he had told the news understood. But part of them did not hear, because they were singing much. They did not know. But after they had stopped singing, they came to know that he had killed nothing. Then, although their minds had been good, their minds became bad, because there was nothing to eat.

After this he went into the house to think it over. So he was in the house. Then he commanded his wife not to go and get things, as she had done formerly. But his wife did not obey him; and he thought about it and watched her, for he wanted to see how she acted. Then he considered. "Now I will fool her. I will tell her I am going to hunt. Then she will believe my word." So he spoke to her.

After he was through speaking to her as above, he set out. But at that time he pulled up his canoe at a bay named Sk!A'nstAs Bay, near the town. He pulled it far up into the woods, because he did not wish any one else to see it. (The servants) concealed it carefully. Afterwards he said to his servants, "Hide yourselves very carefully." All lay under the canoe. "But I will go to Tī'AN. And I will watch my wife. When I have seen how she acts, I will tell you. Now I am going to leave you. I may stay away for a long time. Do not come after me, because I want to know how she gā'ñan. L! wa'ḷuwAN hAN LAg^{a} gulā'-gan. L! iłī' L!ao gAm gī'na l' tī'^{s}Ans ^{s}An u'nsAdalan, L!ag^{a} l' gī'ałndas xa'dē s^{s}u'nan-o gudā'ñani A'ła. L! iłī' L!ao gAm gudAñ^{s}ā'ñan L!A k!A'djūyuana'n A'ła. GAm ^{s}AN L!A unsAdā'^{s}añan. WAsilē't L!ao LAn L!A sā'wan ḷū L!ao gAm gī'na l' tī'^{s}Ans ^{s}An L! u'nsAdālan. Hit!A'n L! gudAña'-i lā'gan kiä'nan L!A gudAña'-i dā'^{s}Añadan gAm gī'na L! tā'łña-i qä'ñga-ił^{s}añan A'ła.

Ā'sga-i silē't k!waiA'mdjîwan ana'^{s}a l' īdja'n ^{s}adō' l' gutAgwā'ñani A'ła. WA'gîñan ana' ^{s}a l' idja'n wa'ḷu L!ao gAm l' djā gîn dō'^{s}Añgañan. Djā'Añ ^{s}Ang^{u} l' sugā'ñan. WAk!iä'nan gAm l' djā la kî'łgîñan îs^{s}A'ñgañan djā'Añ ^{s}adō' l' gutagwā'ñan Ała' ī'sînī'sîn la'^{s}An agA'ñ l' ^{s}o'dAñadaiyan A'ła LAg^{u} l' ^{s}edaga'-i lā'ña qä'ñga-i da l' gudā'ñan A'ła. Hit!A'n ^{s}adō' l' gut!agwā'ñan, "Wēd L!ao la ł gîñqō'nAñasañ. Ł saiī'nAñ lag^{a} ł gia'łndasañ. Wa'ḷu dī kîl l' yata'asañ." WA'gîñan la l' sudai'yan.

Hîn la l' sū'dagīgan silē't l' Luqā'-idan. Wa'ḷu L!ao lnagā'-i q!oł ^{s}ā'da-laian Sk!A'nstAs-sL!êñ hin-o kīai'yan. Ā'łdjiga-i g^{u} Lua'-i A'ñ^{s}a l' dA'ñgīdjî-galan. Dītg^{a} ^{s}aguī' A'ñ^{s}a l' îsdā'^{s}wan gAm nAñ xā'da q!A'lat qä'ñga-i da l' gu-dA'ñ^{s}Añā^{s}wane A'ła. L' s^{s}A'lyuAna'^{s}wa-ne. WAst' L!ao giā'Añ gī'djîda-i hîn l' sudai'yan, "AgA'ñ ł s^{s}a'lgatyū'an^{s}wañ." Luē' xetg^{u} s^{s}u'nan L! tī'añ^{s}wañ. "Ła L!ao Tī'An ^{s}a qā'-idasañ wA'giên djā'Añ ^{s}An agA'ñ ^{s}ō'dAñadaasañ. LAg^{u} l' ^{s}e'tAs lā'ña ł qêns ḷū dalA'ñ g^{a} lā'ña ł sūdā'-asañ. Wēd ao dalA'ñ stA ł qā'-idan Djī'ña ł gūs k!iä'nAn gAm gwig^{a} L! îstē'd^{s}Añoga LAg^{u} l' ^{s}ē'tAga-i ^{s}An lā'ña

acts." So he started away from them. The land behind the town was steep. So he looked down upon the town. And he saw everything that was done. He also watched to see where his wife went.

Before he had sat there a long time, his wife put on the clothing she kept clean. At that time the clothing of women was made of soft, valuable skins. These he saw his wife put on. So he watched his wife closely. While he was looking at her, he saw her turn westward. He followed her. He kept her in sight.

At the foot of a place called Pile-of-Stones was a narrow bay. Behind that was a grassy place. He saw his wife standing there. Then he heard her begin to sing. She also held a digging-stick. She beat upon a tree-trunk with it. She beat very much. She made a loud noise. Her voice, too, was plainly to be heard. Her husband heard it. He learned her song.

While he was learning her song, a black whale came blowing from the open sea. After it had come up to blow once, it came up to blow nearer. Then the woman's singing was much louder. And when the whale came up to blow, its blowing also became much louder. The mind of the woman's husband was not disturbed, but he was very anxious to learn the songs. While he was trying to learn the songs, the whale came floating upon its back into the little bay. At that time the woman stopped singing. Then she jumped upon the whale. Then her u'nsAda-i da dī gudA'ns Ała'." WA'gîñan lA'stA l' qā'-ida^{s}wan. Lnagā'-i sa'si stAlā'gani. Ałdjī'Ałū lnagā'-i xetgā'ñ l' qêndā'lane. WA'giên LAg^{u} gu L! Ļa'osi wa'ĻuwAn hAn l' qä'ñan. L' djā hA'nîsîn LĪ'djigwi qās ^{s}a l' ładjîgā'ñan.

GAm djī'ña l' q!a'o^{s}AñgAndan l' djā gîn sku'nadaiyan. A'ñ^{s}a l' giaA'ndi^{s}älan. Wa'Ļu L! djā'da gîn giaA'ndaiyani gîn q!Al qō'ya L! łtA'ndia ū idja'n. Ā'djil' djā A'ñ^{s}a giaA'ndiîłsi l' qênt!ā'lan. Ałdjī'Ałū djā'Añ ^{s}a l' ładjī'łyū'anan. Hawa'n la l' qê'ñgAndan djagwī' g^{a} agA'ñ l' ĻsLa's lā'ña l' qä'ñan. La hAn îsî'n la ditī't qā'wagan. La l' qä'ñgadadalan.

LAg^{a} Gu'tgu-q!ē'łans hîn kia's xete't sk!AdA'lgalan. Ałdjigā'-i Lag^{u} q!A'na ^{s}aodai'yan. Ałdjī'g^{u} l' djā gia'si l' qä'ñan. Wa'Ļu l' k!A'djAłs hAn îsî'n lā'ña l' gudā'ñan. Î'sîn hAn î'sîn ĻAg^{u} hAn î'sîn l' sq!agā'ñan. Î'sîn qē'da-i q!ol wa'Ał l' gō'djiwadaian. Qo'nan l' skidA'ñyuanani. Lā'ña q!a'gadanyū'anan. L' kîl îsî'n wA'gîñan lā'ña giūwulLdja'wan. Ałdjī'-u l' LāL lā'ña gudā'ñan. Lā'ña s^{s}ā'laña-i l' sq!adai'an.

Hawa'n l' k!Adjū's lā'ña l' sq!a'dagAndan. Sīsg^{u} kun kwastō'das l' gudā'ñan. Hawa'nîsîn ^{s}o'tgua l' kwa'L!agan Ļū L!ao anā'nan l' kwastō'daiyan. Wa'Ļu qo'nan nAñ djā'das gia k!A'djuwa-i wag^{u} agA'ñ qā'sgAtyū'anan. Hit!A'n ku'nē hA'nîsîn kwa'L!agan Ļū lā'gia î'sîn kwastō'diya-i wAg^{u} agA'ñ qā'sgAtyū'anan. NAñ djā'das LāL gAm gudAña'-i łkwī'dAsL^{s}añan. S^{s}ā'lAña-i L!ao sq!ā'diyē da l' gudA'ñyū'anan. Hawa'n sq!ā'diyē da l' gudA'ñyū'angAndan sk!A'dAliyē ^{s}ē'gan kuna'-i xAñg^{a} gī'ĻAgadastc!ai'yan. Wa'Ļu nAñ djā'das k!A'djuē kîłgadai'yani. Hit!A'n kunē' îñg^{u} l' ^{s}a'qatAsdalan.

husband saw her sit down on it. Then he knew that his wife was doing a bad thing. After he had seen this, and learned the song, he returned towards his servants.

When he came to them, they asked him, "What did you see?" So his canoe-men questioned him. "No, I saw nothing," he said to his servants. "It is good that we go back," he said to them. So they went back. When they got in front of the town, not one said anything. They had given it up, because, when their minds were good before, their joy came to nothing. So now they remembered. At that time their little children had begun to starve. So they did not now ask foolish questions of him. Then even the strong ones starved. They said, if he killed nothing, many of them might starve to death. Then the hunter took his spear and came out of the canoe. They saw that he looked happier.

Then his wife also came to him. "Did you see nothing?" she asked of her husband. And he said to his wife, "Yes, I saw something." He spoke to his wife as he walked along. They entered the house. He said to his wife, "Let me eat the food you have reserved." After that he remained a while in the house. But afterwards he commanded his wife. He said to his wife, "Now I want you to go for the things you were in the habit of getting. Go up the inlet." She did as her husband told her. But that time Wa'giên la îñg^{u} l' q!ō'as l' LāL lā'ña qêns^{s}ai'yan. Wa'ṭu l' djā gîn La'oładā'^{s}Añas ^{s}An l' u'nsAdalan. Ā'dji l' qêñgī'gan giên s^{s}ā'lAña-i î'sîn l' sq!adai'yan sîlē't sîłgā'ñ giā'ñ gī'djida-i gwīg^{a} l' qā'-idan.

L!a'^{s}An l' qā'L!agan ṭū la'ał L!A kiänā'ñan. "Gasî'no gîn dAñ qê'ñudjan," hîn lā'gia Luē' tc!a-i la'ał kiä'nañan. "Ga'ano gAm gîn ł qêñ^{s}ā'ñgAn," wA'giên hîn giā'ñ gī'djida-i g^{a} l' sā'wan, "Wēd L!ao t!alA'ñ Luqā'-ida-i lā'gAñ," hîn giā'ñ gī'djida-i l' sudai'ane. WA'gîñan sîłgā'ñ l' Luqā'-ida^{s}wan. Lnagā'-i xetg^{u} l' gidā'lL!a^{s}was ṭū gAm nAñ s^{s}wā'nsîñ hAn kī'la^{s}añan. Ao L! qaiî'nsLaiyan kuna'ga-i ṭū L! gudAña'-i lā'gan ṭū agA'ñ L!A kî'luēs^{s}aian A'ła. Wēd L!ao agA'ñ L!A u'nsk!adagadaiyan. Wa'ṭu L! ^{s}ā ẋA'dala L!ā'ña ṭdjī'îdan. Ałdjī'Ałū gAm sîñ qō'nañ hit!A'n la'ał L! kiä'nAñ^{s}añan. Wa'ṭu L!A dagwai'tc!ida hAn ṭdjîgā'ñan. GAm gī'na l' tī^{s}A'ñgAñ hîn L!A sūs ṭū L! qoan ha'oîsîn ṭūłałña'si ła. Wa'ṭu nAñ saiya-^{s}ai'yas kî'tawa-i A'ñ^{s}a îsdai'yani ṭū dA'ñAł l' qat!ā'lan. LAg^{a} l' g^{u}l!ā'xAñgAns lā'ña L! qä'ñan.

Wa'ṭu l' djā hA'nîsîn la'An qā'L!agan. "GAm g^{u} gîn dAñ qê'ñ^{s}Añudja," hîn LāLAñ Ał l' kiä'nAñLdjā'wan. WA'giên la hAn î'sîn djā'Añ g^{a} Ał gī'ałndaiyan, "Ā'ñ, gī'na ł qê'ñgAn." K!waiA'mdjîwan hîn djā'Añ Ał l' qās gu'thAn djā'Añ g^{a} l' sudā'lan. Ana'g^{u} l' îstc!ā'^{s}wan. "Tao dAñ q!edai'adō ł dī tā'di," hîn djā'Añ l' sudai'yan. Ałdjiga'-istA k!waiA'mdjîwan ana' l' idja'n. Wa'stA L!ao djā'Añ ung^{u} l' sā'wan, "Wēd gîn dAñ da'oga-i dā dī gudA'ñgAñ. Qā'łguig^{a} łA î'sîñ," WA'giên hîn djā'Añ l' sudai'yan LAg^{u} l' LāL l' sū'das gîña'n l' idja'n. Wa'ṭu

she did not wear her usual clothing. She merely took her digging-stick. They used the digging-stick to get the things they were in the habit of eating. The thing they used at that time (i. e., the pointed wooden digging-stick) was what she took, and she set out.

Then her husband, in turn, went westward to the place named Pile-of-Stones. And he came to the grassy space. Then he sang his wife's song. He imitated his wife's voice. And he also beat upon the tree for a drum, as his wife had done. Before he had sung long, the whale came up to blow, as it had done before. Then it made a noise, as it had before. Then he also increased his voice, as his wife had done. Then the whale came up to blow nearer. Then it blew. He also raised his voice. He sang as he had heard the woman singing before. Then the man sang louder. He imitated his wife's voice. While he sang, the whale came up on its back in the little bay. Then he jumped down upon it, as his wife had done.

Then he put his arms around it. At that time he had a knife hung around his breast. At that time they had no (steel) knives. So they did not whittle carelessly with their knives. Therefore his knife was very sharp. While he had his arms around (the whale), he cut a piece of it off.[1] Then he

L!ao gam gîn l' giandai'yan a'ñ^{s}a l' giaA'ndAañan. Ļigwa'-i s^{s}o'nan a'ñ^{s}a l' îsdai'yan. Ā'ł djîga-i ļîgwa'-i ałū' gī'na L!A tā'gañan wa'ał L!A gîtgagā'ñan. Ao LAg^{u} wa'ļu gîn L!A giA'ndaLdjugā'ñan. Ałdjī'ū a'ñ^{s}a l' îsdai'yan giên l' qā'-idan.

Hit!a'n l' LāL hAn îsî'n la t!a'ñasta hAn djawī'g^{a} Gu'tgu-q!ē'łans hîn LAga kīa'ns ^{s}a l' qā'wagan. Wa'giên q!a'na ^{s}a'odiēg^{a} l' qā'L!agan. Hit!a'n l' djā s^{s}ā'laña sā'wan a la'îsîn k!Adjā'wan. LAg^{u} l' djā kī'lAñ ^{s}ēdAgā'ñan gîña'n la hAn îsî'n kī'lAñ ^{s}edai'yan. Wa'giên LAg^{u} l' djā gō'djiwē skidA'ñgañane gîña'n la hA'nîsîn qēda'-i q!ol gō'djiwadaiani. Gam djī'ña l' k!a'djū^{s}a'ñgandan kunē' ku'na sā'wani. Gîña'n l' koa'L!agan ļū l' sā'wan gîña'n ha'oîsîn l' sā'wan. Wa'ļu la hA'nîsîn LAg^{u} l' djā kī'lAñ wag^{a} agA'ñ qasgadai'an gîña'n kī'lAñ wag^{a} agA'ñ l' qā'sgadayūa'nan. Ałgwa' ļū ha'oîsîn kunē' kwa'L!agan. Wa'ļu l' kwa'stōdaian. La hA'nîsîn kī'lAñ wag^{u} agA'ñ qā'sgadaiyan. LAg^{u} ku'na nAñ djā'das kîl l' gudA'ns ļū l' sū'gañan gîña'n l' sā'wan. Wa'ļu nAñ ī'łñas k!a'djiłyūanan. LAg^{u} l' djā kī'lAñ ^{s}ē'dagañan gîña'n kī'lAñ l' ^{s}edai'yan. Hawa'n l' sū'gandan kuna'-i sk!a'dAliyē ^{s}eg^{a} xAñg^{a} gīļa'gadastc!aiyan. Wa'ļu LAg^{u} l' djā idja'n gîña'n la'îñg^{u} l' ^{s}aqā'dast!alan.

Hit!a'n lag^{a} agA'ñ l' sq!oļ'sgadan. Wa'ļu ya'tc!a-i a'ñ^{s}a l' qan ^{s}agā'ñan. Ałdjiga'-i nōt gam ya'tcî qä'ñgañan. Ałdjī'Ałū gam LAgua'nAn yatc!a'-i ał a'ñ^{s}a L!A q!ē'daguñ^{s}Añgañan. Ałdjī'Ałū ya'tc!a-i lā'ña klīyū'anan. Hit!a'n lag^{a} agA'ñ l' sq!ō'ļîskidAndan l' ā'ni lā'ña waA'sta l' q!ēq!ā'taiyan. Hit!a'n dA'ñał

[1] This was the whale's penis. Compare story referred to above.

jumped off with it. At that time the whale jumped. Then it made a great noise when it came up to blow. When he heard this, he said in his mind that it served (the whale) right. Its voice became inaudible in the distance. Then he also went back. He entered the house. Then his wife was still away.

He thought as follows. He threw down (the piece) until his wife should come. "I will cook it," he thought. So he took stones and piled them into the fire. Then he drew the steaming-box towards the fire. And he took wooden tongs for the stones. Then the stones were very hot. Then he put them into the box. He also cut up the piece of the whale and put it in. Then they did not know about covering it over with boards. They called them "mat-covers." He put them around it. He sat near it a while. When they became cold, he put other stones in. And after he thought it was cooked, he uncovered it entirely. He took (the stones) away. He saw that it was done. Then he piled (the pieces of meat) into a dish. Then he put it back behind a pile of things to cool. Then his wife was still away. He waited for his wife.

Afterwards his wife came. Then he saw that his wife was very cold. He never had been angry with his wife. Now, when his wife was cold, he built a great fire in front of her. He told her the news as follows. He said to his wife, "I found a piece of whale." Then his wife's heart was good. This was the first time that he ever made her ashamed. Before

lā′ña l' ˢaqā′dʌsdalan. Wa′ḷu kuna′-i ˢai′gañ agʌ′ñ k!atai′an. Wa′ḷu l' kwastō′gañañyū′anan. Ałdjī′ lā′ña l' gudā′ñani ḷū laˢa l' gudō′q!adjā′ñyū′-anan. Hawa′n l' kîl lā′ña gudʌñā′-dalsgʌndan lā′ña da l' giūq!ē′sgatsˢai′-yan. Wa′ḷu ʟ!ao la hʌ′nîsîn sîłgā′ñ qā′-idan. Nagᵃ l' qatc!ai′yan. Wa′ḷu hawa′n l' djā gā′wan.

Hîn l' gudā′ñan. Wēd djā′ʌñ k!iūgᵃ l' k!atai′yani. "Ł ʟêñˢalʌ′ñasañ," hîn l' gudā′ñan. Wʌ′gîñan qwa′a-i l' îsdai′an giên l' łˢa′owaiyʌn. Hit!ʌ′n sk!ʌ′lgʌna-i l' tc!î′sʟîsˢaiyan. Wʌ′giên qwa′a-i ˢʌn łˢā′tc!îwē l' îsdai′yan. Wa′ḷu qwa′a-i k!ī′nʌst-l'yū′anan. Hit!ʌ′n tō′ta-i ˢīg' l' tc!ā′dawan. Kunē′ ā′ni îsîna′n ˢa-i l' q!ê′nanañan giên wˢē l' îsdai′yan. Wa′ḷu gʌm gîn q!ā′wa ˢa′aladiyē ˢʌn ʟ! u′nsʌdˢañan. Hit!ʌ′n lʌgū′s ˢʌnsgᵘ hîn ʟ!ʌ kia′tagañan. Waˢadō′ l' îsdai′-yan. K!waiʌ′mdjîwan q!oł l' q!owai′yan. Hao hʌ′nîsîn tā′dʌsʟas ḷū wˢēgᵃ qwa′a-i l' tc!adagai′yan. Hit!ʌ′n ˢalʌ′nsʟiē l' guku′ndjūsiêt l' sîłgā′lan. Wa′stʌ l' îsdai′yan. "Alʌ′nsʟasi l' qä′ñani. Hit!ʌ′n k!ē′łga-i ˢēgᵘ l' djū′gaiyan. Wʌ′-giên dīt ʟā′wē îñgᵘ l' tā′taa′łnadaiyan. Wa′ḷu hawa′n l' djā gā′wan. Djā′ʌñ k!iū′gᵃ l' ˢeda′n.

Wa′ḷˢa l' djā qā′ʟ!agan. Hit!ʌ′n l' djā x̣uī yū′ans l' qä′ñan. Gʌm djā′ʌñ hʌn l' qałīî′łdaˢʌñgañan. Wēd î′sîn l' djā x̣uai′yan ḷū djā′ʌñ q!atgᵘ l' tc!ā′nu-sˢayū′anan. Hîn-u lagᵃ l' gia′łndaiyan. "Kun gīī′sʟia-i ł qē′gʌn," hîn djā′ʌñ gᵃ l' gī′ałandaiyan. Wa′ḷu l' djā gu-dʌña′-i layūā′nan. Ao ʟnōt wa′ḷu la l' kîlˢē′dañʌñqasa′gan. Wʌ′kunast' ʟ!ao gʌm la l' kîlˢē′dañˢʌñgañan. Wʌ′giên

that he had not made her ashamed. But now he was going to make her eat part of her lover. He laid it in front of her. Then the woman was very hungry, because she had not eaten all day. But now she saw her husband put very good food in front of her. She took it, and she ate. She filled herself. But her husband did not eat with her, because he did not want to eat, but only wanted to make his wife ashamed.

So he said to her, "Is the piece of your lover sweet?" So he spoke to his wife, and she fell back. And she died. He broke her feelings by his words. Then the women all heard of this. Then they were very much ashamed. So they said to one another, "A hunter's wife will not do that way again." So the women of Tī'ʌn were like that ever afterwards. Not one woman ever fooled her husband again. This is the story. Future people will know it. And they will not say such things. Here this story ends.

wēd ʟ!ao q!atai'yîñ ā'ni la l' tā'daʌñqasa'ñ. La xetgᵘ l' ˢasʟai'yan. Wa'ʟu nʌñ djā'das q!otyuā'nan ˢai'yat sîña'-i sˢasg!ᵘ gut gʌm la ga taˢaña'n ʌ'ła. Wēd ʟ!ao l' ʟāl tao la yū'an la xetgᵘ îsda's l' qä'ñan l' dā'wani giên l' tā'gan. Agʌ'ñ l' sk!īsʟdai'yan. ʟ' ʟāl ʟ!ao gʌm la'ʌł wā'ˢañan gʌm tā'ga-i da gudʌñˢā'ñani ʌ'ła hī'ñan djā'ʌñ ʌł kîlˢē'dʌña-i da l' gudā'ñani ʌ'ła.

Gîña'n la l' sudai'yan, "Dʌñ q!atai'ya ā'ni gu xa'olē," hîn djā'ʌñ l' sudai'yan. Hîn la l' sudai'yan ʟū l' ʟā'stʌgalan. Wʌ'giên l' k!ot!ā'lan. L' sˢa'sîña-i lā'ña l' kîlˢoā'ñan. Hit!ʌ'n ā'sga-i ʟ!ʌ djā'da wa'ʟuwʌn hʌn gudā'ñani. Wa'ʟu ʟ!ʌ ˢē'dañyuanan. "Gʌm hawa'nîsîn nʌñ sai'yaˢaiya djā gʌm ha'oîsîn hîn wā'ˢañasañ," hîn gut ʟ!ʌ sū'daˢodjawan. Gîña'n wasîlē't Tī'ʌn lnagā'-i djā'da-i ˢeda'n. Gʌm ha'oîsîn nʌñ djā'da sˢwā'nsîñ hʌn lā'lʌñ gîñqō'nʌñˢañan. Ao ʟʌgᵘ q!ē'gʌna-i ˢē'dʌn. Ā'dji ˢo'tguaʟ!as xada'-i ˢʌn u'nsʌdaasañ, wʌ'giên gʌm gîña'n ʟ!ʌ sū'ˢañasañ. Ao ʟan q!ē'gʌña-i agʌ'ñ dʌ'ñˢosʟañ.

65. The Tree Spirit.[1]

At K!ungiê'lʌñ[2] they played every day with a wooden ball. The whole town did so. They did it when the tide was out. They did it every evening. After they had done this for a while, something like a ribbon descended upon them. And there was a feather at the end of it. It went about above their heads. Still they took no notice of it.

K!ungiê'lʌñ gᵘ sîñ wa'ʟuwʌn ʟ! skīsqa'onʌñgañan. Lnagā'-i ˢa'sgᵘhʌn-o wʌ'gañane. Tcawa's ʟū ʟ! wʌ'gañan. Sî'ñias k!iä'łgᵘ ʟ! wʌ'gañan. ʟ! wa'gʌñ qa-aod ʟ!a'ya-a sa'stʌ ˢam gîña'n gī'na ˢêt sˢadā'lʟ!adalan. Wʌ'giên t!ā'wan ˢai't!ōdjawani. ʟ!a qās gū'-ūdō îsgwʌ'ñgañani. Wʌk!iä'nʌn gʌm ˢʌi ʟ! ˢʌ'ndjūˢʌñgañani.

[1] Compare Bulletin 29 of the Bureau of American Ethnology, pp. 330–332.

[2] See p. 554, Footnote 1.

And while they were playing, something came among them. Its spine from head to hips was like the shell of a chiton. Its back on either side of this was black. When they played ball, it did not let (the ball) fall to the ground, for (the something) ran very fast. And they were astonished at it. They said, "Whip the thing that has come among us." So they whipped it. It did not feel it. But once they struck it hard on the head. It felt this. Then it ran down into the sea. This was one of the Ocean-People.[1] And he came out upon a stone in front of K!ungiê'lañ. After he had lain there half out of water for a while, he went down. This was the spirit of the stone. And he was gone for good. And they ceased to see him.

Then one seized the feather floating around above their heads. And it lifted him up. When he got up in the air, another seized him by the feet. When this one was also raised up, another seized his feet. They were unable to pull their hands away. Their hands stuck. It pulled up all the people of the town.

At that time one little girl was saved. And she went about the town, weeping. In front of her uncle's house was a high platform over the sea. After she had walked about (the town) a while, she began to light the fires in the houses. When she was through lighting the fires, she went back and forth in the sand. And afterwards she sat upon the platform. Then she

Wa'giên hawa'n L! wa'gandan L!a qā'ɬi^{s}a gîn Ḷ'skaL!āgan. T!a-gu'ñal gîña'n sqwa-i gut ^{s}ē'L!agat!alan. Wa'gusta la ɬ^{s}Aɬguîê'nt!alani. Wa'Ḷu L! skīsqa'onAns gAm xē'da l' ^{s}ā'dōd^{s}añgañan l' skî'ñalyūAns Ała'. Wa'giên la L! q!A'lsLaian. "L!a sū gîn ḶsgAts ^{s}ē'ɬsgīda^{s}o," hîn L! sā'wan. Wa'gîñan L! skîdā'wan. Aɬdjī' gAm l' ^{s}ā'dAñ^{s}Añgañani. Wa'Ḷu LĪ'An l' qā'djî lā L! ^{s}ā'sgAtyuā'nan. Aɬdjîga'-i L!ao wA'giên l' ^{s}ā'ndañan. Wa'Ḷu tcāng^{a} l' ^{s}ā'dagaian. Tcān xada'-iyū īdja'n. Wa'giên K!ungiê'lAñ xetg^{u} qwa q!ē'djūLagan îñg^{u} l' Ḷ'djîL!agan. L' Ḷdjū'L!a qaod l' ga'ogaian. Qwa'a-i s^{s}ā'nawa-iyū idja'ni. Wa'giên l' gō's^{s}wanañan. Wa'giên Lan la L! qä'ñan.

Wa'Ḷu aL!a'saît t!ā'un t!ō'yAñgwAns nAñ s^{s}wā'nsîñ gī'djîgiɬdaian. Wa'giên lag^{a} dA'nḶstAɬaian. Sa l' ^{s}ēɬs Ḷū haoîsî'n l' st!a-i nAñ gī'djîgiɬdaian. Aɬā'nas î'sîn sa ^{s}eɬs Ḷū l' st!a-i î'sîn nAñ gī'djîgiɬdaian. SL!āñ stA dA'ndjîL!iyē ^{s}adō' L! ^{s}ê'sgagañan. WAg^{a} tc!î'ɬdjîsgīdañani. Lnagā'-i xadē' wa'-aḶūAn ga dAns^{s}ai't-^{s}odjawani.

Wa'Ḷu nAñ djā'da tc!ō'djū s^{s}wā'nsîñ qagā'nan. Wa'giên wā'djî lnagā'-i guī l' s^{s}ā'-iɬgwAñgañan. L' qā'gia na-i q!eū' djîɬ^{s}agA'ngagan. ^{s}Ai l' qā'^{s}oñ qa-aod na-i ^{s}Ai l' tc!ā'nugwañidan. L' tc!ā'nugīs Ḷū qā'ɬgutgū'ɬgudañ l' qā'-a^{s}oñgan. Wa'giên ga'-istA djîɬagA'ñga-i îñg^{u} l' q!ā'wan. Wa'Ḷu st!a'sîlAñ l' qê'ñgañan. L' qā'^{s}alAñ ^{s}Ai st!a'sîl qoa'nanē dō l' nī'djañaa. Ā'dji l' qê'nsi Ḷū Aɬ l' gu-

[1] See p. 363, Footnote 2.

looked at the footprints. She had made them like the numerous footprints of her uncles. When she saw this, she was very much pleased at it. "For they are like my uncles' footprints," she thought. She went in afterwards and went to sleep.

Next day she went after roots. And she got many roots. Then she made a fire of boughs outside. When it burned, she turned the roots over in it. Then these were all cooked. And she pulled off all of the skins. Then she went into the house with them. And she took care of the thing with which her mother used to scrape.[1] Then she worked the fibres out of the roots with her teeth. And when she had cleaned them with a mussel-shell, she got at the froth inside, and ate it. When she had many small bits of roots, she ate them. She called them Łīn-t!A'ñūwē.[2] All was finished. She did not know why she did this.

After a while she became pregnant. And she was pregnant for a long time. When the nine months were completed, she gave birth. Her child was a boy. Then she loved him very much. Then she nursed him continually. She was very happy over him, so she did not sleep. After she had nursed him for some time, he grew large. Then he was able to play a little. And when he grew a little larger, he became wise. At that time, her child played about outside. When he played, she always watched him outside. Her child went to the other end of the town. Then he looked about through dAñē' lā'gañane, "Dī qā'ᵍalAñ st!a'sîl gîña'n ᵍetsī' Ała'," hîn l' gudA'ñgañan. Ga'-istA l' qatc!a's ɫū hit!A'n l' q!adī'gan.

Wa'daalēkᵘ L!ao hit!A'n l' łqAdā'gan. WA'giên łī'ña-i l' tī'adani. WA'giên hit!A'n ᵍAn łq!A'mal kia l' sêsᵍai'ani. ᵍogułsī' ɫū waᵍa l' dAłkwā'lAñgañan. Wa'ɫuAn hit!A'n Ałdjī' l' L'ñᵍalAnsLᵍodjā'wan. WA'giên q!Al gudA'nL!tc!ī'ł-ᵍodjawan. WA'giên hit!A'n ana'gᵃ dA'ñAł l' qatc!ai'ani. WA'giên l' ao gī'nA Ał łīñ ᵍā'stAgañan ᵍa l' Lā'ndaiyan. Wa'ɫu hit!A'n łī'ñē l' q!ō'giedani. WA'giên tā'wē q!Al Ał l' ᵍā'st!asi ɫū WA'giên sᵍo'luwē WAqā'łiᵍa î'sīłsi giên l' tā'gañani. Q!A'ñwē qoa'nsi giên l' tā'gañan. Łīñ-t!A'nuwē hîn-o l' kī'adagañani. Wa'ɫuAn ᵍē'łgīdaian. WA'giên gAm gī'nA ᵍAn l' xaiᵍañani gAm gī'nA Ał l' wās ᵍAn l' u'nsAdᵍañan A'ła. ᵍē'dAñ qa'odō l' dA'łgīᵍelAn.

WA'giên LaāL'-ā l' dA'łgīyagan. Qo'ñē q!ēLa'Ał-sᵍwā'nsîñgo-ᵍēłs ɫū l' qai'yan. Lā'ña ī'łñagani. Wa'ɫu yê'nk!î A'ñᵍa l' qō'yadaiani. Wa'ɫu A'ñᵍa l' L!ndagī'gañan. Ał A'ñᵍa l' gudAña'-i lā'si Ałū' gAm l' q!A'dīᵍAñgañan. ᵍet · qa'odō A'ñᵍa l' L!nda qaod lā ɫî'qōnᵍelan. Wa'ɫu lī la nā'ñᵍaiyᵍêlani. WA'giên lī lā ɫagai'ᵍełs ɫū l' k!A'dAñᵍelan. Wa'ɫu anA'ñ ẋA'tdjūs kiä'gut lā'ña nā'ñgwAñgañan. Lā'ña nāns ɫū kia ᵍa A'ñᵍa l' łatc!îgī'-īgañan. Lnagā'-i q!ē'owīt lā'ña qā'tledjañani. Wa'ɫu na-i k!ī'wa-i ᵍAi

[1] The Haida name is "łīñ ᵍa'astao."

[2] Perhaps this is a childish attempt at łīñ q!A'ñuwē ("the helping roots").

the doorways. When he came home, he had seen empty houses.

Then he questioned his mother. He said, "Why are these houses empty?" — "Because something pulled your uncles up." — "What did it?" he asked her. "Something hanging from above with a feather at the end did it." — "What was it they played with down here?" said he to her. "The thing your uncles were playing with is in the house." — "Show it to me," he said to her. And she handed it to him. "How did they play with it?" — "When the tide was low, they went down to the beach to play. They threw it up, and ran after it," she said to him. "I will also play with it," said he to his mother. His mother did not think the feather would come down again.

Then, when the tide was low, he went down to play with it. Then, when he threw it up as his mother had told him, he kept striking it. After he had done this for a while, the thing again came down. And although it was above his head, he did not touch it. And in the evening he walked home. Then he questioned his mother. "Mother, was that the thing you spoke about?" he said to his mother. "That was it," said she to him. "Will you let me seize it?" he said to his mother. "Don't, my son, you are very small," said his mother to him. "No, let me take hold of it," he said. She said to her son, "It is not good for you to seize it and have something pull you up." — "No, to-morrow I shall seize it," said he to her. "The thing pulled up your uncles, although they were many," said she to her son.

l' qê'ntcl!îgwAñgañan. Wa'stA l' qatcl!a's ɫū na-i q!al ī'wasi l' qä'ñan.

Wa'ɫu awu'ñ ał l' kiä'nañan. "Gasî'n-L!ao ā'djî na-i q!al ī'wagAñ," hîn l' sā'wan. "DAñ qā'^{g}alAñ ga dAns^{g}ai'dAn A'ła." — "Gū'sū wā'gan," hîn la l' sudai'an. "Sa'stA gîn s^{g}ai'yūt!Ał ^{g}Ai tl!ā'-wun t!aodjū'gAn ō wa'gAn." — "Gūs ałū' āɫn xēt L! nañgā'ñan," hîn la l' sudai'an. "Gī'nA Ał qā'ga-i^{g}āña nā'ñgAn ō dī'da ī'djîñ." — "Hîn dī qê'nda," hîn la l' sudai'an. Wa'giên lag^{a} l' xā'sLs^{g}aiani. "Gasî'no Ał L! nā'nL!djūgañan." — "Tca'was ɫū Ał L! nā'ñaLasîginegua. Sīg^{a} L! ɋla'dałas ɫū L! s^{g}A'sgatsi giên ɫ^{g}a L! dō'gañani," hîn la l' sudai'an. "Ła îsî'n Ał nā'ñasañ," hîn awu'ñ l' sudai'an. GAm haoîsî'n t!a'onē xēt îsî'ñasañ l' ao gudā'ñan.

Wa'ɫu hit!A'n tcawa's ɫū Ał l' nā'ñ-AL!as^{g}aiani. Wa'ɫu l' ao lag^{a} sā'wan gîña'n l' k!ā'dałsi ɫū l' s^{g}ā'sgidañan. L' wā qaod agî'n idja'n. Haoîsî'n t!a'oiêndalL!aat!alan. Wa'giên lā qās gut îsī' k!iên gAm ^{g}a l' Lā'gañgañani. Wa'giên sî'ñias giên hit!A'n stA l' qak!ā'lani. Wa'ɫū awu'ñ Ał l' kiänā'ñan. "Ao g^{u} gî'nA dAñ sū'dAgAn īdja', aoa," hîn l' sā'wan. "Hao īdjî'ñgua," hîn la l' sudai'an. "GAm g^{u} ł gī'djîgīłdałña'ñ," hîn awu'ñ l' sudai'an. "Hīga'n łqên dAñ ītc!ū'djūida," hîn l' ao l' sudai'an. "Hō lā'gAñ k!wa ł dī gīdjîgī'łdada," hîn l' sā'wan. "DAñ gīdjîgī'łdasi giên dAñ ga dA'nɫiedē gAm lā'^{g}Añg^{a}," hîn gidā'ñ l' sudai'an. "Hō lā'gAñ, ada'ł ł gīdjîgī'łdasañ," hín la l' sudai'an. "Qā'ga-i^{g}āña sk!ū'lgAn k!iä'nan ga dA'ns^{g}aid^{g}odjū'gAn A'ła," hîn gidā'ñ l' sudai'an.

Next day he went down to play again. Then this thing again came down. And he seized it. Then something pulled him a little way above the ground. When he was a short way up, he cast himself down. Then he again played about with it. When it got down very low, he seized it again. But that time it was unable to lift him up. Instead he sat upon the ground and grew into it. His roots spread all over the island. This was a tree spirit. It was the son of the roots. When his neck came to a level with the ground, the ribbon broke. But afterwards he stood up. And he entered his mother's house.[1]

WAdaalē'kᵘ haoîsî'n l' nā'ñL!as^{g}aian. Wa'ɫu hit!A'n ha'oîsîn ā'djî t!ō'yAndaL-L!at!alane. WA'giên la l' gīdjîgī'ɫdaian. Wa'ɫu LAga'-ist' ɫña'n lag^{a} t!axū'staɫaian. LĪ sa l' ^{g}eɫs ɫū agA'ñ l' Lîk!ā't-^{g}aiani. Wa'ɫu haoîsî'n ā'dji aɫ l' nā'ñgwañidani. Haoîsî'n xet ^{g}aguī' l' îsī'ɫs ɫū la l' gīdjîgī'ɫdaian. Wa'ɫu L!ao hit!A'n sīg^{a} l' î'sdiē ^{g}adō' la l' ^{g}ê'sgaian. WA'giên Lîga'-i ^{g}Ai L!ao l' ^{g}ot!ē'tc!aiani. L' skusā'ñwa-iyū gwa-i q!ē'sk!^{u}hAn î'ñgut agA'ñ gīt!ē'îdani. Qēt s^{g}ā'nawa-iyū idja'n. Łīñ gidō' idja'n. L' xel ɫū Lîga'-i ^{g}est' q!ē'djaɫ-L!as ɫū ^{g}ā'mē ^{g}a'^{g}edani. Wa'stA L!ao hit!A'n l' gia'L!agan. WA'giên l' ao gia ā'sga-i ^{g}Ai l' qatc!ai'an.

66. Knowing-the-Places.

A good hunter went hunting from House-Point-Town.[2] There were four in the canoe. They hunted, and killed nothing. The harpooneer said, "I will kill something, although it be in the house of The-One-in-the-Sea.[3] They came back with an empty canoe, and presently, when it was calm, went hunting again. All that time they did not kill a single thing. By and by a fog came upon them in the open sea.

And while it was still foggy, evening came. And each of them went to sleep in the canoe. They slept; and while they were asleep, they were taken into the house of The-One-in-the-Sea, along with the canoe. And in the morning they found themselves in a very strange house. The house

Nēku'n lnagā'-i stA nAñ sai'ya^{g}ai'ya saiyä'nan. L' tc!astA'nsîñ^{g}awan. Gîn da l' ^{g}Alī'na^{g}was giên gAm gîn l' tī^{g}ā'ñ-^{g}ūgañan. NAñ kî'ɫdjiwas "Wēd TA'ñ-wanlā'na na gîn îs dō'wan ɫ tia'asañ," hîn l' sā'wan. Sîɫgā'ñ ɫū q!aɫg^{u} l' LuqA'L!a^{g}was giên LĪ'sɫuwAn ɫai'yas ɫū ha'oîsîn l' saiî'n^{g}ūgañan. WAk!iä'ɫ gAm gîn s^{g}wā'nsîñAn l' tīa^{g}ā'ñ^{g}ūgañan. LĪ's-ɫuAn sīsg^{u} lA'da yä'nAña-i ^{g}ē'ɫa^{g}wan.

WA'giên hawa'n yä'nañagAndan lag^{a} sîñia'wAn. WA'giên l' wa'ɫuwAnwūhAn Lū'gu^{g}a q!asLā'wan. L' q!asLā'^{g}wan giên l' q!a^{g}wa's t!aɫ TA'ñwan-lā'na gia na-i ^{g}Ai Luē' dAñAɫa'n lA L! gīsLtc!ā'-^{g}wan. WA'giên sa'nɫans ɫū na a'da ^{g}aguī' ^{g}e'ta l' îs^{g}wa's ^{g}Ai l' qē'ya^{g}wan. Na-i yū'anane. WA'giên na-i īnawa'-i

[1] Others say that his feet simply took root as he stood there, and add, that, when the ribbon broke, all the bones of his uncles came down from above, and his uncles were restored by him.

[2] At Rose Spit, the northeast point of Graham Island.

[3] See p. 363, Footnote 1.

was a very large one. And they were all sitting in the canoe, in one part of the house. The occupants placed them high up upon something. They did not care to have them sit with themselves. The-One-in-the-Sea was a very large person. He was like a human being. All of the Ocean-People[1] were like him.

Then Knowing-the-Places opened his box, and they hunted in it. And they found his deer-tallow in it. And the chief was very glad to see it. And he told them to bring it. And they placed the deer-tallow behind where he sat, upon some clean thing. And he said, "Now call all the chiefs of the Around-the-Sea-People.[2] Also call Southeast," he said. He sent for the chiefs of the Ocean-People, because he was going to give away the tallow.

And they began to come in to the feast. When they entered, the tide began to rush in. And they came in blowing. And as soon as they had entered, they came out of their skins. And they were carried against the walls of the house by the tide. And after they had become like human beings, they sat down. And after all were in, the tide drew itself out again. But Southeast[3] had not come yet.

When he was about to enter, the wind rushed in violently. And big pieces of seaweed and big pieces of gravel blew into the house. Afterwards he himself entered. When he first came, there were black stripes upon his face like clouds. After those had disappeared, clouds, partly black gust' Luē' gu^{s}a l' tc!a'añ^{s}odjū'gandan sa gîn îñg^{u} lA L! îsdā'^{s}wan. GAm q!o'łgañ l' q!awā'n diyē dA L! gudA'ñ-^{s}añan. NAñ xā'da ʟaqō'na yū'an TA'ñ-wAn-lā'na idja'n. L! xā'da gîña'n l' ^{s}ē'dan. Tcān xa'dē wa'ʟuwAn hîn ^{s}edā'ñan.

WA'giên NAñ-sîlî^{s}ai'yas ^{s}o'da dā'^{s}a-gAn lā'ña wa'stA L! da^{s}ā'sLaiyan giên ^{s}ē lā L! diyā'ñan. WA'giên k!āt gīē ^{s}a lā L! qēyai'yan. WA'giên nAñ ī'L!agi-das Ał l' gu'dAñē layū'anane. WA'giên gînā'ñan. WA'giên la q!ā'was dītg^{a} gîn sku'nA yū'An îñg^{u} k!ā'dē gīē' L! îsdai'ani. WA'giên hîn l' sā'wan, "Ha-i Sū'sdō-xadē' ī'L!adē wa'ʟuwAn dA ł dō. Xeū' ^{s}An î'sîn ł ^{s}aiyî'ñ^{s}wAñ," hîn l' sā'wan. Gīē' ^{s}a la gadā'ñqasasī' Ał Sū'sdō-xa'dē ī'L!adē dA l' dā'wan.

WA'giên L! lā'gAnAñqā'tc!îedAn. L! îstc!a's ʟū tcī'wē L!łnā'tc!gañani. WA'-giên ^{s}Ai L! kwaxū'tc!ansgañani. WA'-giên L! îstc!a's gîña'n q!a'lAñ ^{s}Aist' L! îsL!ā'gañan. WA'giên nē q!olAña'-i ^{s}Ai L! gī'^{s}atōgañan. WA'giên sîlia' xa'da-i gîña'n L! ^{s}ēłs ʟū L! q!a'osLgañan. WA'-giên ^{s}ostAtc!a'si giên sîłgā'ñan tcī'wē ^{s}Añ dAñku'nstōwagañan. Xeū' L!ao gAm hawa'n qā'L!a^{s}añan.

L' qatc!a'sîs kunā'st' tadja'o tcî'n-łgīstAtc!aiyan. WA'giên ñāl yūA'nda î'sgiên ł^{s}a'gAldañ q!ē'qēda-a î'sîn nag^{a} xū'łgīstatc!aian. Wa'ʟ^{s}a L! qatc!ai'an. ^{s}a l' qaLā'gans ʟū l' xA'ñē ł^{s}Ał L!AgI-dā'ñan yên ^{s}ē'dAns gîña'n a. Ałdjiga'-i lā'ña gao^{s}ē'łs giên ga s^{s}et t!ēdj ł^{s}Ał l' xAñ gut q!ētî'sg^{a}sLaian. Ałdjiga'-i gao-

[1] See p. 363, Footnote 2.
[2] Literally, Around-the-Lake-People, a synonyme for Ocean-People.
[3] See p. 400, Footnote 1.

and partly red, appeared upon his face. When these disappeared, clouds striped with white and red appeared. And those also disappeared. Then the whole of his face became red all over. And after this took place, when the southeast wind blew, his face became like the breast of a sparrow. And presently, when the Around-the-Sea-People saw it, they were very much ashamed. They also wondered.

And after that, The-One-in-the-Sea was going to give them the tallow. And he told them to put down big clean things for them. And he told them to chop up the tallow. And the Around-the-Sea-People thought, "Why did he call us in for such a small piece of tallow, when there are so many of us?" And the one who sees what people think, who always stays in his house, spoke. He said, "Do not think so. Some will be left over." And the Around-the-Sea-People were again very much ashamed, because he knew what they thought.

And after that, he began to give them the tallow. And some of it was left over. And he began giving to them again. And the little that was left over he took for himself. He made the tallow grow.

And when they started out, they entered their skins again. And the tide came in for them again. And again they started away, blowing. And all went out. And the tide again drew itself out. And Southeast went out after them. When he was about to go out, the wind blew out very strongly. Big pieces of seaweed and

sē'ɬs giên ha'oîsîn l' xAñ î'ñgut yên sada' î'sgiên ga sset îsî'n xā'gidansɫaian. WA'giên ga-i îsî'n lā gaosē'laɲi. WA'giên ha'oîsîn l' xA'ñē qɫē'skɫuhAn sed-se'ɬdAqɫēsLaian. WA'giên aɬdjiga'-i seɬs ɫsa xē'usets ɫū ha'oîsîn l' xA'ñē kɫotsgu-qana'-iselan. WA'giên Sū'sdō-xadē' LĪ'sɫuAn qä'ñanē ɫū L! sē'dasLyūanan. Î'sîn L! qɫA'ldAñagan.

WA'giên wA'sîlet TA'ñwan-lā'na gīē' LɫagA îsdā'ñqasasLaiani. WA'giên gîn sku'na giaqō'na kɫiū' Lɫa l' kîlgīā'wan. WA'giên gīē' sAi Lɫa l' kî'lskinanañan. WA'giên Sū'sdō-xa'dē hîn gudā'ñan, "Gasî'nLɫao gīa'-i LĪ'ẋagasi kɫiä'nan iL! skɫū'las giên iL! dA l' dā'waAɬ." WA'giên L! gudāña'-i ɲAñ qêns la nai'sa LAgA daagī's hîn sā'wan, "GAm hakɫu'n gudA'ñsañso. DalA'ñ stA qɫa'odaasañ," hîn l' sA'wan. WA'giên Sū'sdō-xadē' ha'oîsîn sē'dasLyū'anan LAgu L! gudā'ñan sAn l' u'nsADAN A'ɬa.

WA'giên wa'ɫsa gīē' l' gī'deîdani. WA'giên Lɫast' la ga qɫaoda'ni. WA'gīên ha'oîsîn LɫagA l' î'sdeîdani. WA'giên ɬña'n qā'ganane qɫē'nAñ sAn l' îsdai'yani. Gīē' l' LīNa'sɫaiyani.

WA'giên L! isā'-its ɫū qɫā'lAñē L! îstcɫai'an. WA'giên ha'oîsîn Lɫa kɫiū' tcī'wē Lɫɬatcɫai'ani. WA'giên ha'oîsîn L! kwaẋū'djañwaiîdan. WA'giên sostA-wa'gani. WA'giên ha'oîsîn tcī'wa-i agA'ñ dAñku'nstAwagan. WA'giên Lɫa'ɫsa Xeū' qaguɬā'gan. L' qaguɬā'sîs kunā'st' tadja'o LĀ'djîga yū'An tcî'nɬgīstAwāgan. Ñal xuA'nda îsgiê'n ɬsa'gAldañ skaqē'da

big pieces of gravel began to blow out. Black stripes also began to appear upon his face. Then he went out.

After all had gone out, the human beings were left in their canoe. Then Knowing-the-Places thought, "Perhaps (The-One-in-the-Sea) is taking us for himself." They did not even take a paddle from him. (The human beings) staid in their canoe. They did not want to turn them into supernatural beings. Then he who sees people's thoughts told The-One-in-the-Sea what Knowing-the-Places thought. And The-One-in-the-Sea replied, "I have not taken them in for myself. I let them see the inside of my house on account of their small words. To-morrow I shall put them outside," he said.

And next morning they were floating upon the sea. And they went to their place. And they arrived at their own place. They had not staid a long time in the house of The-One-in-the-Sea. And when they came to their own place, they told what had been done to them. "The-One-in-the Sea took some deer-tallow that was in my box. And he sent to call in the Ocean-People," he said. "And he sent for Southeast with them. Then Southeast performed great wonders. He surpassed all the Ocean-People. These Ocean-People are persons like us. Only when they go for food do they enter their skins," they said. "And one saw what we were thinking. And he told the chief about it. And the chief said, 'I shall put them outside to-morrow.' So next day we were floating outside. While we

îsî'n x̣ułgī'stAwā'gan. L' xA'ñē î'sîn łᵉAł L!Agī'dañsLaian. Wa'Ḷu L!ao l' qagułā'gan.

L! ᵉo'stAwas giên L! xā'das Ana' gīł-î'ndagañan. WA'giên NAñ-sîlîᵉai'yas hîn gudā'ñan, "ᵉa'-igAñ gᵘ iL! l' q!eîda'Ał." WA'giên gAm ā'lē sq!asᵉwā'nAn wāst' lā'ña L! îsdā'ñᵉūgañane. Luē'guᵉa A'ñᵉa l' îsgī'ᵉūgañan. GAm l' sᵉanᵉē'łdiē da L! gudA'ñᵉAñᵉawan. WA'giên L! gudAñē' nAñ qêns TA'ñwan-lā'na gᵃ LAgᵘ NAñ-sîlîᵉai'yas gudā'ñan sudai'yan. WA'giên hîn TA'ñwan-lā'na xAñgᵘ sā'-wane, "GAm ᵉā'-igañ la łA q!eîdaᵉā'ñ-ᵉūga. Gū'sao x̣A'tdjū t!ao nē qā'łi A'ñᵉa lA łA qê'ndaᵉwañ. A'dał kiagᵃ lA ł îsdaᵉwa'asañ," hîn l' sā'wan.

WA'giên wA'daalēkᵘ sī'ga-i îñgᵘ l' gā'-iyîñułaᵉwan. WA'giên LAgᵃ ᵉā'ña l' Luqā'-idaᵉwan. WA'giên LAgā'ñ gᵘ l' Luqā'L!aᵉawan. GAm Laa' TA'ñwan-lā'na gia na-i ᵉa l' î'sᵉAñᵉawañ. WA'-giên LAgā'ñ gᵘ l' ᵉedaL!ā'ᵉwas Ḷū LAgᵘ lA L! ᵉedā'ᵉwan Ał l' giała'ndaᵉwan. "ᵉo'da ᵉa gia dī'na ēdjî'ñ TA'ñwan-lā'na wast' dī'na î'sdagAñ. WA'giên Tcān-xa'dē ī'L!adē dA l' dō'gAn," hîn l' sā'wan. "WA'giên Xeū' dᵃ î'sîn L!a'Ał l' dō'gAn. Wa'Ḷu Xeū' îsLłyuā'ngAn. Tcān xa'dē l' qAndā'ᵉAñᵉedAn. Tcān-xada'-iyū iL! gîña'n xadaga'ngua. Wa'dasi Ḷū sᵉon-a'n-o q!ā'lAña-i îstc!agā'ñanane," hîn l' sūᵉā'wan. "WA'giên LAgᵘ t!alA'ñ gudA'ñgAn iL!ā'ña nAñ qê'ñgAn. WA'giên nAñ ī'L!adas gᵃ ᵉA'nstA l' sū'gAn. WA'-giên nAñ ī'L!adas 'A'dał kiagᵃ lA ł îsda-ᵉwā'asañ' hîn sū'gAñ. WAgîña'n wA-daalē'kᵘ kia t!alA'ñ gai'yîñ. T!alA'ñ q!ās t!a'łū nagᵃ iL! L! gīsLtc!ai'an.

slept, they took us into the house. And while we slept, they also put us outside. And we did not know anything about it. He did not want to take us into his house forever. He only wanted us to see the inside of his house," they said.

When they were through telling about themselves, they went hunting again one calm morning. They went out hunting four times. And they did not kill the smallest thing. When they reached home again, his (Knowing-the-Places') friends went down to see them. And one of his friends said to him, "Why have you always come home with an empty canoe for such a long time?" — "A Sea-Anemone is in my canoe," he said.

And presently, when it was calm, they set out during the night. After he had gone along for a while, Knowing-the-Places looked down into the sea. And he saw a Sea-Anemone upon a rock. And he saw the flipper of a hair-seal sticking out from the middle of it. And he took it in. And that night they camped in an uninhabited place in order to eat the hair-seal flipper. And in the evening they steamed the hair-seal flipper. And after it had steamed for a while, it was done, and they stopped. And they ate. And they slept while it was still night, for they wanted to start off next morning.

So they started hunting very early. They went while it was still dark. And as they were going along, a big person came to them by canoe. He wore a big hat. His hat was painted. Sea-Anemone's canoe was full of hair-

Wa'giên kiag^{a} î'sîn t!ala'ñ q!as t!ał î'sîn iL! L! îsdai'yan. Wa'giên gam ^{s}an iL! u'nsad^{s}añgīni. Gam ^{s}a'igañ iL! tē'diyē da l' guda'ñ^{s}añan. Hī'ñan na-i qā'ł̣i a'n^{s}a iL! qê'ndiyē da l' gudā'ñan," hîn l' suā'^{s}wan.

Ała'ñ l' giała'nda^{s}ē'ł̣da^{s}was ł̣ū ł̣ai'-ułas ł̣ū ha'oîsîn l' sai'în^{s}awan. L' sai-însta'nsîñ^{s}awan. Wa'giên gam gîn tc!ū'djū han l' tīa^{s}ā'ñ^{s}ūgañan. Ha'oîsîn l' ^{s}ā'sgat^{s}was ł̣ū l' tawē' l' qê'ns^{s}a^{s}awan. Wa'giên l' ta'olañ s^{s}wān, "Gasî'nL!ao Laa ł̣ū q!ałg^{u} dañ Luqā'utc!îñ," hîn la l' sudai'an. "Xanskū'lūt ō dí'gu^{s}a sk!ā'-ł̣anałî'ñgañgua," hîn l' sā'wan.

Wa'giên ha'oîsîn lī'sł̣uan ł̣ai'ułas ł̣ū ^{s}ā'lgu^{s}a han l' Luqā'-ida^{s}wan. L' Luqā' qaod Nañ-sîlî^{s}ai'yas tcāng^{a} qēgai'yan. Wa'giên xa'nsūlūt qwa îñg^{u} l' qä'ñan. Wa'giên xōt î'ma yak^{u} ^{s}est' lā łgīdjū'-L!as la l' qä'ñan. Wa'giên la l' kîłgiā'-ł̣ēgan. Wa'giên lag^{a} sî'ñiwas giên Laga'nłañan l' ^{s}ā'lda^{s}wan xō'dē st!a-i l' tā'ñqasa^{s}wasi' ała. Wa'giên sîñia's giên Lag^{a} la g^{u} xō'dē î'ma l' sîłā'^{s}wani. Wa'giên salg^{a} qaod ^{s}alansLai'yan giên Lan l' ^{s}ē'łda^{s}wan. Wa'giên l' tā'^{s}wane. Wa'giên l' q!ā'sLa^{s}wan hawa'n ^{s}āl ga'-gandan wadaalē'k^{u} l' Luqa'-idaguda-^{s}wa's ł̣ū a.

Wagîña'n sîñ^{s}ai'yan l' saiînā'^{s}wan. Hawa'n ^{s}āl ga'gandan l' îsā'^{s}wan. Wa'giên l' Luqa^{s}oga'ndan nañ xā'da ł̣aqō'na la'^{s}an Luqā'L!a^{s}awan. Dadjî'ñ yū'an ^{s}a l' gudadjā'n. Da'djîñē lā'ña q!ā'lañagan. Xanskū'lūt gia Luwē' xōt

seal. But the canoe of the men was empty. And the big person said, "Did you see the canoe of Sea-Anemone?" And the man did not say anything. He made him ashamed.[1] He sat just opposite him.

Then the big person opened his box. He went to get something in it, and took pounded cedarbark out of it. And he said to (the hunter), "Put your face near me." He put his face near (the big person), and put the pounded cedar-bark into his eyes. Blood flowed out of his eyes. The pounded cedar-bark was soaked with blood. Then Sea-Anemone put the pounded cedar-bark into the sea and washed his hands. And he again went to his box to get pounded cedar-bark. And again he said to him, "Bring your face near." And again he touched his eyes. But that time not much blood came out. Then he said to him, "Clean your eyes." And he cleaned his eyes.

Then Sea-Anemone said to the man, "Look into the water!" And he looked into the sea. And he saw two towns in the sea. And Sea-Anemone said to Knowing-the-Places, "Now you will cease to come home with an empty canoe. Wherever you go, you will spear hair-seal. Your canoe will always be full. I am helping you," said he to him.

Then Sea-Anemone left him. Knowing-the-Places also started away. His eyes had been filled with blood, and he saw nothing, because a menstruant woman had passed in front of him. Ał sta'ogagan. Wa'giên ana'ñ xā'das gia Luwē' q!al L!ao idja'n. "Xanskū'lūt gia Luwē' gᵘ dañ qêñ," wa'giên hîn ana'ñ xa'dē yū'ans sā'wan. Wa'giên nañ xā'das gam kilˢā'ñan. La l' kîlˢē'dasLaian. Aa'nan la'ya l' tc!ā'ñan.

Wa'giên ana'ñ xa'dē yū'ans ˢo'dē wa'sta a'ñˢa daˢo'sLaian. Wa'giên ˢai gîn l' dō'tc!aiani. Wa'giên łta'łga ˢa'-ista l' ga'nstaiani. Wa'giên hîn la l' sudai'an, "Hā'łnañ ł a'ndjū." Wa'giên aa'nan lagª l' a'nsgadan. Wa'giên łta'łga-i l' xa'ña-i ˢa lā l' daga'nsgadan. Wa'giên l' xa'ñē st' ˢai kwayä'dan. Łta'nłga-i hanîsî'n ˢai ga'nsLaian. Wa'giên tcāngª xa'nL!dañ îsdai'yan. Wa'giên sL!āñ îsî'n l' ɫnku'ngalan. Wa'giên ha'oîsîn ˢodē' ˢai łtanłgª a'ñˢa l' dōtc!ai'an. Wa'giên ha'oîsîn "Ha'łnañ ł a'ndjū," hîn la l' sudai'an. Wa'giên ha'oîsîn l' xa'ñē lā l' gī'djîgîłdaian. Wa'giên wa'ɫu L! gam qon lā ˢaiˢā'ñane. Wa'giên hîn la l' sudai'an, "Xaña'ñ ł Lîsku'naguł." Wa'giên a'ñˢa l' Lsku'nagalan.

Wa'giên hîn Xanskū'lūt nañ xā'das sudai'an, "Tcāngª ł qē'gî." Wa'giên tcāngª l' qe'igaiyan. Wa'giên Lagª ˢasta'ñ ˢai tcā'nsi l' qêñgai'yan. Wa'giên Xanskū'lūt hîn Nañ-sîlîˢai'ya sudai'an, "Wēd Lan Luq!ā'łgᵘ dañ Luqā'asañ. Lī'djan dañ Luqā's gu han xō'dē dañ kitîɫī'gañasañ. Luē' dā'ñˢa stagī'gañasañ. Dañ gª ł q!a'ñgañ," hîn la l' sudai'an.

Wa'ɫu hit!a'n xanskū'lūt la'sta Luqā'idan. Nañ-sîlîˢai'yas han i'sîn la'sta Luqā'-idan. L' xa'ñē ˢai ał lā staˢā'wagan. Ałdjī'ałū gam gîn l' qê'ngañan L! ī'naga l' xañ dō qagā'ñan a'ła.

[1] It will be remembered that Knowing-the-Places had excused his lack of success in hunting by saying that a sea-anemone was in his canoe.

And when he left him, he began to spear hair-seal in the places where he had formerly gone. And his canoe was full by noon. And he came back. And he arrived at his own town while it was still light. Then he began to give a whole hair-seal to his wife's friends. And some was left over. And the man also began to give to his friends. And he gave all of the one he had kept for himself to all his friends. After that they paid him a great deal. All paid him. The town where he lived was big.

And presently, when it was very calm, he started off while it was still dark. And he again began to spear and pull in hair-seal where he was in the habit of hunting for them. And when evening came, his canoe was full. His canoe was very full. And he started back. And at dark he came to the town. And they carried up his hair-seal. And they went to sleep.

And he thought. "I want the morning to come quickly, so that I may again give the hair-seal to my brothers-in-law." So, when day came, he gave the hair-seal to his brothers-in-law. And there were again many left over. And he also gave some to his own friends. He gave to the whole town. And he again kept one for himself. And again the whole town began to pay him. The-One-in-the-Sea took him in and took his grease, and called the Around-the-Sea-People for it. So he helped him in return. Therefore, when (Knowing-the-Places) came back, he had Sea-Anemone restore his sight. He helped him at the wish of The-One-in-the-Sea.

Wa'giên la'sta l' Luqā'-its giên xō'dē giē' l' Luqā'^{s}uñgañan. L' kînłū'îdani. Wa'giên sî'ntadjagā'gandan Luē' lā'ña sta'gane. Wa'giên sîłgā'ñan l' ^{s}ā'sgadan. Wa'giên hawa'n ^{s}adagā'gandan Lagā'ñ g^{u} l' ^{s}ā'sgadan. Wa'giên djā'añ ta'olañ g^{a} xō'dē ɫsk!u-eda l' î'stîedani. Wa'giên l' tā'wē sta q!aoda'ni. Wa'giên nañ ī'łñas ta'olañ g^{a} han îsî'n l' î'steîdan. Wa'giên s^{s}wā'nsîñ a'ñ^{s}a l' da^{s}aga'ni. Ta'olañ ^{s}Ai l' Lehī'lawani. Wa'giên wa'ɫ^{s}a lag^{a} L! giê'saoyū'anan. L! wa'ɫuwan lag^{a} giêsā'wan. Lā'na g^{u} l' nā'gan yuā'nan.

Wa'giên Lī'sɫuan ɫai'ułdayua'ns giên ^{s}ālgaga'ndan l' Luqā'-idan. Wa'giên ha'oîsîn xō'dē giē' l' sai'gañan ^{s}Ai l' kitaɫē'îdan. Wa'giên sî'ñias ɫū ha'oîsîn Luē' lā'ña sta'gane. Lā'ña stayuā'nani. Wa'giên sîłgā'ñ l' Luqā'-idan. Wa'giên sîñis^{s}wā'nans ɫū lnagā'-i g^{u} l' Luqā'L!agan. Wa'giên xō'dē dītg^{a} ^{s}A'ña l' îsdā'^{s}awan. Wa'giên l' q!a'sLa^{s}awan.

Wa'giên hîn l' gudā'ñan, "Hawī'dan sa'nɫna-i dī guda'ñgañ qea'lañ g^{a} ha'oîsîn xō'dē ɬ î'sdiyē ^{s}An a." Wa'gîñan sa'nɫans giên qeala'ñ g^{a} xōdē' l' îsdai'yani. Wa'giên ha'oîsîn wast' lā q!a'oda^{a}yū'anani. Wa'giên taola'ñ g^{a} î'sîn la g^{a} îsdai'yan. Lnagā'-i ^{s}ā'sk!^{u}han g^{a} l' wa'gan. Wa'giên ha'oîsîn s^{s}wā'nsîñ a'ñ^{s}a l' dā'^{s}agan. Wa'giên ha'oîsîn lnagā'-i ^{s}ā'sk!^{u}han lag^{a} giê'saoîdani. Ta'ñwan-lā'na l' ^{s}ā'sLtc!aian ɫū gīē' lā'ña l' îsdai'yani giên Sūs-xadē' da l' dā'wan. Aɬdjī'aɬū la'da xañg^{a} l' Lā'îdan. Aɬdjī'aɬū sîłgā'ñ l' Luqā'L!as ɫū xa'ñL!dañ la l' qêndai'an. Ta'ñwan-lā'na guda' aɬū' lag^{a} l' q!a'ñan.

And when the hair-seal was gone and the sea was calm, he went away in the morning, while it was still dark. And he again began to spear the hair-seal. He never went far. And at evening his canoe was again full. At that time it was not very full. And he started back. And he reached the town. Then he again left the hair-seal on the beach. And when they entered the house, they ate the food his wife prepared for them. Then they went to sleep. And in the morning, while they were still sleeping, they went down to their hair-seal. And they counted them. And there was enough for everybody (in the town). And he again began to give to the town-people. And afterwards they began to repay him. And the whole town paid him. This was the third time that they paid him. Then the rear of the house was filled with his property. In olden times not many people knew how to hunt. One person always killed things. And no other person in the town was able to do like him. He alone always did so. And he became a great chief. And when he had become a very great chief,[1] he potlatched ten times. This is what happened to people when something helped them.

Wa'giên xō'dē hī'łūs ɫū ha'oîsîn ɫai'ułas ɫū sa'nɫan ˢālga'gandan l' Luqā'-idan. Wa'giên ha'oîsîn xō'dē l' kī'daɫiîdani. Gam wa'gui l' Luqā'ˢañgañan. Wa'giên ha'oîsîn sî'ñias ɫū Luē' lā sta'gani. Wa'ɫu î'sîn yê'nkliên lā'ña stayū'anani. Wa'giên sîłgā'ñ l' Luqā'-idan. Wa'giên lnagā'-i gᵘ l' ˢā'sgadan. Wa'giên ha'oîsîn xō'dē q!ada'n l' ī'wadawani. Wa'giên nagᵃ l' îstc!aˢwa's giên l' djā lA kliū' taoLaoła'ˢwan. L' ta'ˢwan. Wa'giên l' q!asLā'ˢwan. Wa'giên sa'nɫans ɫū hawa'n L! q!ā'gandan xō'dē ˢa l' îsdAlsˢā'ˢuani. Wa'giên l' k!wai'îndaˢuani. Wa'giên L! wa'ɫuwAn ɫū hAn ˢeda'ni. Wa'giên ha'oîsîn lā'nas xadē' gᵃ l' î'steîdani. Wa'giên ha'oîsîn wa'ɫˢa lagᵃ L! giêsā'-widan. Wa'giên lnagā'-i ˢā'sk!ᵘhAn lagᵃ giê'saoˢasLAian. Ao lagᵃ L! giê'-saoł ˢu'nAłˢelan. Wa'ɫu gî'nginaga Ał lā'ña tadjgua'si sta'gan. Awa'ł gAm L! qoan gîn tī'aˢaiyaˢañgañan. L! sˢwā'nsîñ gîn tī'aˢaiyagañan. Wa'giên lnagā'-i ˢa gAm lā gîña'n nAñ wā'ˢañgañan. Hîn sˢun l' wagī'gañan. Wa'giên l' ī'L!adeˢełyū'anan. Wa'giên l' ī'L!adēˢełdjîłī's ɫū l' qā'łalLaalan. Ao Lagᵘ L!agᵃ ga q!A'ns ɫū L! wa'gañan.

67. Xā'sa Point.

A High-Point-Town[2] man came this way (that is, towards Masset).[3] His name was Cockle. And he came this

NAñ ˢałī'ns-kun xa'da hałguī' qawā'-gan.[3] Skiêl hîn kia'gan. Wa'giên klîł-ai'dAs ɫū hałguī' l' qawā'gan. L' qā'wa

[1] The word means "house-chief."

[2] A town belonging to Those-born-at-House-Point, located just north of Cape Ball.

[3] To go in the opposite direction, that is, towards Skidegate, is qatc!a'.

way when the tide was low. After he had come along for a while, he reached pools of salt water in the sand. And he saw a big black thing lying on the low-tide flats. And he went to it quickly. "I wonder what it is," he thought. Then he went around it. And the sea-water was far out from it.

And when he looked at it, the killer-whale blinked its eyes. A very big whale-rib was between its teeth. The killer-whale was a big one. Its dorsal fin, too, was very long. And there was no way to get out the bone between its teeth. He thought, "I might get a stick." And he went to get it. And he brought it out. "Suppose I strike it," he thought. And he struck it many times. And he knocked it out. And although the place in which (the killer-whale) lay was dry, it rushed into the sea. And it jumped and shouted for joy. Its mind had become very weak, because there was a bone between its teeth. It jumped about for joy, because it was glad to have him take it out from between its teeth.

And before many days had passed, it paid back five whales to the people. After all had been cut up and many more days were passed, it gave them five more. It gave them ten whales, counting the five it had given them before. It was the supernatural being of Xā'sa-Point. It was one of the Ocean-People.[1] It was a great chief. Therefore it gave them ten whales. It did so because it was glad to have the bone taken from between its teeth.

qaod tās ˢā'dsi tAña'-i ˢAn qā'L!agan. WA'giên tcawē' sîle'a gîn łˢAłi'dōdAs l' qä'ñan. WA'giên hawī'dan ˢa l' qaga'ni. "Gū'sū îs-Ał," hîn l' gudā'ñan. WA'giên la ˢadō' l' qaga'n. WA'giên q!at ˢaguī' tA'ña-i lA'stA gā'-iyañane.

WA'giên la l' qêns ṭū sˢā'nē qealdā'ñani. Kun xē'wī sq!aqō'na yuA'n l' tc!ī'ñē sq!Adj!ā'wan. Sˢā'nē yuā'nane. L' tc!îl î'sîn lā'ña djîñyū'anan. WA'giên skū'dja l' tc!ī'ñē sq!Adjū's LAgᵘ l' ˢedā'łña-i gā'wan. "Sq!ā'ñugua ł sq!ā'itłña," hîn l' gudā'ñan. WA'giên l' dō'galane. WA'giên la l' sq!ā'L!asˢaiani. "K!wa-i lA ł sˢA'sgatguda'ñˢasaˢots," hîn l' gudā'ñan. WA'giên lā'ña l' sˢa'sgAtyū'anane. WA'giên wAst' lā l' skī'sk!awaian. WA'giên Liga'-i x̣ila'si ˢa l' ṭuda'si k!iä'nan l' kwa'ˢasˢaian. WA'giên l' kwastō'gAñAñyū'anan. L' tc!ī'ñē skū'dja sq!adjū's Ałū' l' gudAña'-i lā'ña ˢā'sgAłyuā'nan. L' tc!îñ wast' la l' îsda's Ał l' gudAña'-i lās Ałū' l' ˢā'diyAñgwAñgañan.

WA'giên gAm sa'nṭan qoa'nˢAñgandan kun LēŁ xA'ñgañ xā'dAs wa'ṭuAn gª l' gīdai'an. Ałdjiga'-i L! q!ēt-hī'lugAłs ṭū ha'oîsîn ˢAl qoa'nˢełs ṭū ha'oîsîn ga LēŁ L!Agª l' gīdai'an. Ku'na ga-i dA'ñAł kun Lā'AłˢeŁs. WA'giên L!a ga l' gī'daian. Xā'sa-kun sˢā'nuwē idja'n. L' tcān xadā'gan. L' ī'L!adayū'anan. Ałdjī'Ałū kun LA'Ał l' gī'djugalan. L' tc!ī'ñē stA skū'djî L! îsda's Ał l' gu'dAñē lā'gan Ałū' l' wa'gan.

[1] See p. 363, Footnote 2.

68. The Man who was helped by Land-Otters.[1]

A man lived opposite Ship Island.[2] He made a canoe. Every evening when he came home, (he and his family) wished some one might present them with fresh fish. A dead woman lay near them. She gave to them. She picked up crab-shells lying by her side, and gave them to them. And they were very much pleased with them. Then they tied (a string made of) slivers of cedar-bark to her blanket, because they wanted to know where she came from. Next morning he walked along upon it. And he saw that the string hung from the grave-box. Then they knew who gave them food.

And when she gave them food the next time, she said [to him], "When your canoe is finished, your brothers-in-law say they will pull it out." And when she again gave them food, he told her that the canoe was finished, and he had put in the temporary cross-pieces. She said, "Go to the canoe before your brothers-in-law (go)." And next day he went into the woods before them. And they pulled out his canoe. The Land-Otter (the woman) she had married began to help him.

Then (the man and his family) went off with them, and camped with them at Alder-Point-fronting-the-Sea. Next day (the Land-Otters) went fishing with (the hunter). When the canoes were very full, they came back. And they split (the fish), and hung them up to dry. Then they made a fire under them and dried them.

Sîp lāg^{u} nañ ī'łña nā'gan. L' luqañai'an. Wa'giên sî'ñias ḷū l' qā'l!as kliał gia'łuwē l! dā'^{s}agagoan l!ag^{a} gī'dasañ a'ła. Wa'giên nañ dja'da klō'tala la q!oł djîsudā'^{s}wan lag^{a} l' gī'diîda'ñan. Tc!a'am q!al la q!oł'wawas l' qînstai'yan giên la'îsîn la^{s}a îsdā'^{s}wan. Wa'giên ał l' gudaña'-i layuā'nan. Wa'giên gīd sl!asā'l!ē gî'ndadja-i g^{a} la l' djîtas^{s}asgadā'^{s}wan lī'djista l' îs ^{s}an la u'nsadē da l' guda'ñ^{s}was a'ła. Wa'giên wadaalē'k^{u} sa'nḷans ḷū gut l' qā'-idan. Wa'giên sa'łña-i ^{s}a'-ista s^{s}adjūla'asi l' qä'ñan. Wa'giên lag^{a} nañ gī'da^{s}was ^{s}an l' u'nsadałaowan.

Wa'giên ha'oîsîn lag^{a} l' gīda^{s}wa's ḷū "lua'-i dā'ñ^{s}a ^{s}ē'łgīs ḷū qea'^{s}ā'ña dā'ñ^{s}a dañgī'sll!asî'ñgani," hîn la l' sudai'an. Wa'giên ha'oîsîn lag^{a} l' gīda's ḷū luē' ^{s}ē'łgīs giên l' lmdada'si lag^{a} l' sudai'yan. "A'dał sîñai'yan luē' ^{s}a qea^{s}ā'ña kunā'sta qā'gułñ," hîn l' sā'wan. Wa'giên wadaalē'k^{u} l!a kunā'sta gu l' qā'l!agalan. Wa'giên luē' lā'ña l' da'ñgīsll!a^{s}ā'wan. Slag^{u} l' īna'gan ałdjī'u lag^{a} q!a'ñîdan.

Wa'giên la da'ñał l' qā's^{s}a^{s}awan. Wa'giên Qal-ku'nyîñs gu la da'ñał l' îs^{s}ū^{s}ā'wan. Wa'giên wadaalē'k^{u} la da'ñał l' xao-îngā'^{s}wan. Wa'giên luē' sta'haoyua'ns ḷū sîłgā'ñ da'ñał l' lūîsl!a^{s}ā'wan. Wa'giên l! qa'dagañan. Wa'giên l! kiä'dagañan. Wa'giên xe'tgu l! tc!ā'nūs giên l' la'ñx̣îlîgañan.

[1] The philosophy in this story is curious. The woman who assists her brother is dead as a human being, and yet the wife of a Land-Otter.

[2] In Masset Inlet, just where the inner expansion begins.

And by and by, when the wind was good, they went out fishing again. And they again filled their canoe with black-cod. And after they were through splitting them open, they hung them up also to dry. And they did that as long as they remained there. They helped him (to what he could not have otherwise obtained).

And when the wind was good, they went fishing again. And when the weather was bad, they worked upon his canoe. And the black-cod were plentiful, and they stopped fishing for them. And while the canoe was unfinished, they dried the black-cod.

And by and by, when his canoe was finished, he went back to his friends. And they staid with their friends. And he gave his friends black-cod. And in exchange they gave him many things. And when they had consumed all, he gave them more. He did this to very many people. He did not do so to his friends only. And again they gave him things. And he became a great chief. And he potlatched ten times. He became a chief through the help of the dead woman. The end.

Wa'giên ha'oîsîn lī'sḷuan tā'djuwē lās ḷū l' xa'o-în^{s}ūgañan. Wa'giên ha'oîsîn luē' sqîl aɬ la sta'haogañan. Wa'giên ha'oîsîn l' qā'da^{s}eɬgī^{s}wa's giên ha'oîsîn l' k!iä'd^{s}ōgañan. Wa'giên g^{u} l' îs^{s}wa's k!iäɬ hîn l' wā'^{s}wan. Lag^{a} l' q!a'ñîda^{s}wan.

Wa'giên ha'oîsîn wagîña'n tā'djua-i lās giên ha'oîsîn l' xaoî'n^{s}ūgañan. Wa'giên tc!ī'gas giên luē' a'ñ^{s}a l' la'oɬgañan. Wa'giên sqē'lē qoa'n^{s}eɬs giên lan da l' xao^{s}ā'wan. Wa'giên luē' t!a'oansi t!aɬ sqē'lē l' lî'ñk!aogañan.

Wa'giên lī'sḷuan luē' lā'ña ^{s}ē'ɬgīs ḷū ta'olañ guī l' qas^{s}ā'^{s}wan. Ṿa'giên ta'olañ q!oɬ l' îswā'^{s}wan. Wa'giên sqē'lē ta'olañ g^{a} l' gī'daiyan. Wa'giên sa'otga lag^{a} gîn îsdiyū'anan. Wa'giên l! q!ohī'lus giên ha'oîsîn l!a'gu l' gī'dîgañan. l! xā'da qoanyua'n g^{a} l' wagā'ñan. Gam l' ta'olañ g^{a} s^{s}o'nan l' wā'^{s}añgañan. Wa'giên ha'oîsîn lag^{a} gîn l! îsdagā'ñan. Wa'giên l' ī'l!ad^{s}eɬyua'nan. Wa'giên l' wā'ɬal!aa'lan. Nañ k!otalā' lag^{a} q!a'ñan ^{s}agana'na l' īl!ad^{s}e'lan. Hao lan ^{s}e'dañ.

69. Ga'ogaɬ.[1]

Now we are going to hear Ga'ogaɬ's story. His father was the chief of the town.[2] Ga'ogaɬ's uncles also lived there. At that time they married only their uncles' children. They did not want others to take the things their uncles owned. Therefore (a man) did not allow any one else to marry his uncle's child.

Wēd Ga'ogaɬ gia q!ē'gaña-i t!ala'ñ gudā'ñ ^{s}an qasā'ñ. L' ^{s}oñ lnagā'-i gu lā'na l^{s}eigā'gan. Ga'ogaɬ qā'^{s}alañ han îsî'n gu nā'ñan. Aɬdjiga'-i nōd qāñ gī'dalañ s^{s}o'nan l!a ī'nagañan. l! qā^{s}a gîn han da^{s}as l! q!a'lat dai'yē ga l!a gwa'ugañan. Aɬdjī'ḷū gam nañ q!a'lat qāñ git l!a ī'nat^{s}añgañan. Gîña'n

[1] A story from Skidegate (Bulletin 29 of the Bureau of American Ethnology, pp. 354, 355) resembles this in one essential point.

[2] In the Tlingit country.

So Ga'ogał, the town-chief's son, also thought. So he worked for his uncle's daughter. His uncle's daughter also wanted him. But still another chief's son also wanted to marry this woman. She wanted both of the men. Not a long time afterward she (began to) dislike Ga'ogał.

She considered about him. "I will marry you, if you pull out your eyebrows." And Ga'ogał did as the woman said. Then she wanted to tell him still other plans. She said to him, "Pull out your eyelashes also. Then I will marry you." And he did as she said. Still she did not marry him after that. She also wished to have him do other things. "Pull out the hair of your head. When it is all pulled out, I will marry you," she said to her intended husband. So Ga'ogał did. At that time the minds of chiefs' children were very strong. Therefore he did as the woman he was going to marry said. At this time, Ga'ogał could not be recognized. But still the woman did not have pity on him. This was the last time she was going to make him do something. She said to her intended husband, "Pull off all the hair from your entire body." So Ga'ogał did. But then the woman ran away from him in terror.

At that time people were all naked. Therefore Ga'ogał was very much ashamed of himself. He thought, "Now I will not go to my father's town." So he thought. He ascended Mount Q!a'gan. At that time people used to eat devil's-club. They used to do so because they said, when one ate devil's-Ga'ogał nañ lā'na l^{s}e'igas gī'da han îsî'n gudā'ñan. Ałdjī'ałū qāñ git ^{s}an l' djî'tanaian. L' qā^{s}a git ha'nîsîn lag^{a} stałai'an. Wak!iä'nan nañ ya^{s}e't q!a'lat ha'nîsîn ā'nañ djā'das īnasā'ñan. L!a īła'ndjîdas stañ han g^{a} l' stałai'an. Gam djī'ña^{s}a'ñgandan Ga'ogał ga l' gudō'gwagalan.

La ^{s}adō' l' gudagwā'ñan. "Sk!ia'djîñ ^{s}ao ł wa'sta da'ñgī. Wa'ļu L!ao dañ ł ī'naasañ." Wa'giên hîn Ga'ogał ā'nañ djā'da î'sîs l' sudai'an gîña'n l' wa'gan. Hawa'n îsî'n ga q!a'lat la^{s}a l' sū'dagusLaian. "Xa'ñañ ł t!ā'gūtc îsîna'n ł wa'sta da'ñgī," hîn la l' sudai'an. "Wa'ļu L!ao dañ ł ī'naasañ." Wa'giên hîn la l' sudai'an gîña'n l' wa'gan. Ā'sga-i sîlē't hawa'n gam la l' ī'n^{s}ēł-^{s}añan. Ga q!a'lat ha'nîsîn la l' gîñî'sdagusLaian. "Qadjî'ñ îsîna'n ł wa'sta da'ñgī. Dañhī'lusi ļū L!ao hit!a'n dañ ł ī'na^{s}ełasañ." Wa'giên hîn Lā'lañ łña-i l' sudai'an gîña'n Ga'ogał îsîna'n wa'gan. Ałdjiga'-i nōd L! ya^{s}e't gudaña'-i Lā'djigayū'angañan. Ałdjī'ałū a Lag^{u} nañ djā'da l' ī'naañqasa's l' sū'das gîña'n l' wa'gañan. Ao Lnōt Ga'ogał gam sq!ataga'-i^{s}eł^{s}añan. Wak!iä'nan hawa'nîsîn nañ djā'das gam la q!asî'ndagułs'a'ñan. Ao wał ^{s}osLiē' la l' gîñîstā'ñqasasLaian. "Lī'djīd han ^{s}ao da'ñ^{s}a q!aos wa'ļuwan ł wa'sta dañhī'lū," hîn ha'oîsîn Lā'lañ-łña'-i l' sudai'an. Gîña'n Ga'ogał wa'gan. Wa'ļu L!ao nañ djā'das last' aga'ñ gia'^{s}adan.

Ga-i nōd q!ałuna'n s^{s}o'nan L! ī'djañan. Ałdjī'ałū Ga'ogał ała'ñ ^{s}ē'dasLyuanan. Hîn-o l' gudā'ñan. "Wēd L!ao gam ^{s}o'ñañ gia lnagā'-i gu ł qā'L!a^{s}añasañ," hîn l' gudā'ñan. Q!a'gan Ldā'wē guīg' l' qałai'an. Ałdjiga'-i nōd djî'łī'ndjao L!a tagā'ñan. Hîn-o L!a sū'gañan ałū'

club, he found one of the valuable things in the sea. That is what they used to say. They say that this (valuable thing in the sea) was a sea-otter. So, although the devil's-club was a hard thing to eat, they ate it. Ga'ogał also did so. He was like one who is dead. The people of his father's town saw him no more. Then he went around the island. Q!a'gan was an island. So he hunted around it for dead animals. Before he had gone far, he came to where a sea-lion was sitting. He picked up a strong piece of driftwood. He took this (in order to kill it). He crawled down stealthily towards the ocean. He came to it from the seaside. There was no way by which the sea-lion could save itself, for he (Ga'ogał) came upon it from the seaside. Thus he acted toward it. He aimed a blow at it. He struck it on the weakest part of the head. And he clubbed it to death. Then he was happy. He thought, "I have killed this valuable animal because I ate so much devil's-club." So he thought.

Then he skinned it in one piece. He carried it up. He stuffed it with moss inside. Then he dried it in the sunshine. Before he had worked at it for a long time, he had it dried. At that time, Ga'ogał's hair, eyebrows, and eyelashes had not grown again. The hair on all parts of his body, that she had told him to pull out, had not grown again.

Not a single person had seen him since. But still Ga'ogał was a handy man. So he took his knife. And he took off the sea-lion's skin neatly. He L! WA'gañan. Djī'łîndjao NAÑ tās Ļū gîn qwē'a wa'ĻuWAN tcanē't î'sîs s^{s}wān HAN L! qē'GAÑGAÑ hîn-o L! sugā'ñan. Qō L!A sū'dagañan. Ałdjī'ałū djiłîndja'owa-i taga'-i sî'ñedjasi k!iä'nan L!A tā'gañan. Gîña'n-o Ga'ogał îsîna'n wa'gan. Ao L!A k!ō'tALGANS gîña'n l' ^{s}e'dan. L' ^{s}oñ lā'na xa'dē LAN l' qä'ñan. Wa'Ļu hit!A'n gwai'yē ^{s}adō' l' qā'-idan. Q!a'gan ō gwai'agan. Ałdjī'ałū ^{s}adō' l' sînā'agan. Ga'oan LAA l' qā'ñGANDAN qā-i q!a'oas ^{s}AN l' qā'L!agan. T!ō'siwal LĀ'djiga l' qēsq!a'-idan. Ałā'nîs-o la^{s}an l' îsdai'an. Q!ā'tguig^{a} agA'ñ l' s^{s}alĻ-dā'ls^{s}aian. Q!adagū'st' la l' dō'L!agalan. GAM lAg^{u} qā'-iyē agA'ñ gia'qas^{s}ałña'-i qä'ñgeł^{s}añan, q!atagū'st' la l' tłłwā'ñ-AÑqasas AŁA'. Gîña'n la l' îsdai'an. La'da l' skidjā'wan. L' qadj lā'ña dō'ANga-i lā'ña l'skī'yadaian giê'nAN la l' skīk!otlā'lan. Wa'Ļu l' gudAña'-i lā'gan hîn l' gudā'ñan. "Djī'łîndjao ł tayū'ANGAN Ałū' ā'dji gîn-tē'ga qō'ya î'sîs ł tī'Añ'," hîn l' gudā'ñan.

Wa'Ļu la l' łq!A'ntcîstaian. La l' L!ī'îdan. Lā qā'łi^{s}īg^{a} k!î'nan l' t!Atc!A-gā'ñan. Hit!A'n ẋA'ya-i ^{s}a la l' LñẋĪ'l-adaian. GAM LA'a la l' î'sda^{s}AñGANDAN l' ẋî'lgalan. Wa'Ļu hawa'n GAM Ga'o-gał qadj î'sgiên l' sk!ia'dj ^{s}ao gā'wan w^{s}ē îna'sL^{s}añan. L' XAÑ-łta'gutc HAN îsî'n l' LĪ'djiHAN la l' kîldAñgai'ane. Wa'ĻuWAN ga'wan lā'ña ina'sL^{s}añan.

Ao LAN NAÑ xā'da s^{s}wā'nsîñ HAN GAM l' qê'ñ^{s}AñgAñan. Ī'k!wan Ga'ogał sL!nłai'yAN. Ałdjī'ałū yā'tc!a-i L!ao A'ñ^{s}a l' îsdai'an. Ałdjī'ałū ā'dji qaiya'-i

dried it well for a while. But afterwards he thought what he should do with it. "I shall get inside of it. And I shall sew the place together where I took off the skin." So he did. Then he tried it on, as he had planned. He went into the sea with it. Then he dived. He did not go far under water. He floated back. Still he did not give up. He tried it again, and he floated up again. After he had done this four times, he gave it up. Then he climbed up upon the stone. Then he cut himself loose at the tail-end, where it had been sewed.

Then he came out, and he took up the sea-lion-skin. He had found a good place for it back among the trees. There he hung it. He lay down right under it. He drew some article of clothing around his head. He did this in order to think. Before he had thought long, it came to his mind. He thought, "Let me put four stones inside." Then he pulled (the skin) down, and went into it at the same place as formerly. He did as he had thought. He took four good-sized stones and put them on the ventral side of its body. He sewed the opening at the tail together, as he had done before. He finished it. Then he jumped in. At once he tried to dive. He did not float up very much. After a while he dived under the water. But he floated up as he had done before. Then he was happy. He went up to the shore again. Then he again cut apart the place at the tail which was sewed together. He

q!Al Lî'st!aya-i layū'anan. K!waiA'mdjîwAn la l' Lñxî'liē lā'gan stA L!ao LAg^{u} la l' ^{s}eda'sîs ^{s}adō' l' gudagwā'ñan, "L' ^{s}ēg^{a} łA qatcā'asañ. WA'giên gia'gust' lā'ña łA Lî'stagAni sîlē' gutg^{a} lā'ña k!As-xa'-i Ał gutg^{a} lā'ña ł L!ē'isañ." Gîña'n l' wa'gan. Hit!A'n LAg^{u} ^{s}adō' l' gu'tagAñLdjā'wan gîña'n l' îsdagudā'ñan. Tca'Ang^{a} lA dA'ñAł l' ḷłAgai'yan. Hit!A'n l' ^{s}aLā'gan. GAm tca'Ang^{a} l' îs^{s}ā'ñan. Sîłgā'ñan l' gīqā'gadadjan. WA'k!iänan gAm l' qaiî'nsL^{s}añan. Hawa'nîsîn l' î'sdagudañan giên sîłgā'ñan hawa'n îsîn l' gī'qagadadjan. Hîn l' îsstA'nsañan Lū l' qaiî'nsLaian. Hit!A'n qwa'a-i guīg^{a} l' ḷ'djîłaiyan. Wa'ḷu l' ^{s}od gu'tga lā'ña t!ā'łgañ l' Lai'yani ^{s}ēst' lā'ña l' q!ê'nanañan.

WAgiê'nAn stA l' qā'L!agan, giên hit!A'n adjī' qaiyē' q!Al l' Lī'îdani dīt qē'da-i wa^{s}An l' qägā'tgīgani. Ałdjiga'-i g^{u} qadjî'ñ ^{s}adō' gîn l' tada'n l' gī'łîłdaian. Ao LAg^{u} l' gut!agu'ns t!ēstō LAg^{u} l' ^{s}eda'n. Ga'oan l' gutagwā'ñlaAñgAndan l' guqē'yaiyan, "K!wa-iL!n qwa q!ēstA'nsîñ îsîna'n qałī'^{s}īg^{u} lā'ña ł xA'sLdañ," hîn l' gudā'ñan. Hit!a'n ha'oîsîn la l' dAñL!uai'an giên giag^{u} ku'na l^{s}ē l' qatc!ai'an. Ga'-igu hAn ha'oîsîn l^{s}ēg^{a} l' qatc!ai'an. LAg^{u} l' gudā'ñan gîña'n l' wa'gan. Qwa q!ē'la q!ēstA'nsîñ l' îsdai'an giên ałdjī' îsî'n qA'nAñ xetg^{u} l' daxa'sgAttc!aian. Ku'na la l' îsdai'an gîña'n ha'oîsîn l' ^{s}od gu'tga lā'ña l' L!ai'an. Ao l' ^{s}ē'łgīgan. Hit!A'n agA'ñ l' t!A'sgadagaian. Ł^{s}et!A'ñgan ^{s}ā'ḷaga-i l' î'sdagudañan. GAm sīg^{a} qo'nan l' îs^{s}ā'ñan. K!waiA'mdjîwAn tcaAnē't l' ḷī'Andalan. StA L!ao ku'na l' idja'n gîña'n l' gīqā'gAdadjan. Hit!A'n l' gudAña'-i lā'gan. Sîłgā'ñan ha'oîsîn qwaa'-i guīg^{a} l' ḷdjîłai'an.

came out. He hung (the skin) to dry where he had first hung it.

This was the second time he had tried it. Not a long time afterward he was going to try it again. He took it down. He took it seaward. He did as he had done before. But then he took bigger stones. Then he jumped a long distance. At once he dived far under the water. At that time he came up far off. Then he was very happy. He swam around the island of Q!a'gan. He also swam in front of his father's town.

He came ashore at the place where he had first jumped in. He undid (the skin), as he had done before. He came out. He put it up where he had formerly hung it to dry. At that time the hair on Ga'ogał's head began to grow. It was of a reddish color.[1] Before, his hair had not had very much of that sort of tinge. But because he had pulled it all off, it became more red. This was the third time he had tried.

But now he prepared himself the fourth time. He thought as follows: "Now I shall swim up into Nass Inlet." Thus he thought. It was then the olachen season. There was a great crowd of people in Nass Inlet. All the different families staid there in the olachen season. Then he swam thither. One day he arrived there. When he

WAgiê'nAN hit!A'n ha'oîsîn gutg^{a} l' ^{s}od lā'ña l' L!ai'yani ^{s}a'-ig^{u} lā'ña l' q!ē'dadan. ^{s}ēst' lā'ña l' qā'L!agan. Ku'na giag^{u} la l' x̣î'lgAłdaL!ī'aoLā'gañan ga'iguhAN ha'oîsîn la l' L!īā'wan.

Ao la l' îsdagudā'ñstAñ^{s}älan. Ga'isTA gAm ha'oîsîn djī'ña^{s}A'ñgAndan ha'oîsîn la l' îsdagudā'ñAñqasa'sLaian. La l' dā'wan giên la l' L!a^{s}as^{s}ai'an. Ku'na la l' îsdagā'ñan gîña'n ha'oîsîn la l' îsdai'an. Wa'Ļu L!ao hit!A'n wat!A'lg^{a} qwa'a-i q!ē'dasi l' îsdai'an. Hit!A'n dī'dasTA hAN agA'ñ l' t!A'sgats^{s}aian. ŁADA'ñgan tcā'net ^{s}aguī' l' Ļī'Andalan. Wa'Ļu L!ao djī'-īña ^{s}aguī' l' Lî'gîdAdjan. Wa'Ļu l' gudAña'-i layūā'nan. Hit!A'n Q!a'gan gwai'yē ^{s}adō' l' Ļî'gAndalan. ^{s}o'ñañ gia lnagā'-i xete't hAnîsî'n Ļî'gAndalan.

Gia'sTA l' ^{s}ā'tgaLā'gañan ga'-ig^{u} hAN ha'oîsîn l' Ļî'djîgalan. Ku'na l' ^{s}e'sTA l' L!a'atLdjū'gañan gîña'n l' ^{s}e'sTA ha'oîsîn l' LA'îdan. ^{s}ēst' l' qā'L!agan. Ku'na giag^{u} la l' x̣îlā'd^{a}L!īā'wan gu hAN ha'oîsîn la l' îsdai'an. Wa'Ļu L!ao Ga'ogał qadj w^{s}ēg^{a} īna'sLaian. Lā'ña ^{s}ēg^{a} s^{s}etiyā'ñan. Wakunā'st' L!ao gAm l' qadj qo'nan hîn ^{s}et^{s}ā'ñan. Wēd L!ao wAst' A'ñ^{s}a l' dAñhī'lawani Ałū' agA'ñ lā'ña qas^{s}e'tîłdaiani. Ao LnōT la l' îsdagudā'ñł^{s}u'nuł^{s}älan.

StA'nsîña-i gut L!ao hit!A'n agA'ñ l' ^{s}ełgīdai'an. Hîn-o l' gudā'ñan, "Wēd L!ao Nas-qā'łi ^{s}ēg^{u} ł Ļî'gAñdalła'asañ." WA'giên hîn l' gudā'ñan. Wa'Ļu sao nōtgā'gan. GudA'ñAłhAN Nas-qā'łi ^{s}a L!A skl!ūlyū'Angañan. Gut īla' gwa'-igañ ^{s}et wa'ĻuwAN hAN sao nō'tgas Ļū gu īdjā'ñan. Ga'-iĻū ^{s}a l' ĻAgī'îdan. Sa'nĻan s^{s}wā'nsîñ ^{s}et gu l' Ļî'gaL!ā'gan. Saguī'g'

[1] Reddish hair is often mentioned in the stories, and was considered beautiful.

swam to the upper end, they saw him. They called others to look at him.

Then all the people of the different families launched their canoes. They put their arrows, bows, war-spears, and other things with which to kill him, into their canoes. This is how they did. They knew that there was no place to which he could escape, for the water was shallow. Therefore they did not fear to spear him. They shot very many arrows at him. As soon as (the spears) ran into him, he cut off the (spear) heads inside. After he had done this way for a while, he turned around. Still they could not get him. Then they called to one another. "This animal is very wise," said all these families to one another. But some of them said, "Try to kill him." At that time, all pulled hard together to kill him. Then they shot him more than they had done before. Some of the men still had some spears in their canoes. They speared him with those. Now he came into a deep place. Although he was not tired, he pretended to be. He only wished to collect their arrows, therefore he pretended to be tired in order to wait for them. Then all lost their hunting-spears and war-spears into him. But when he got all of them, he went back to the place where he lived. He came ashore. He got out of (the skin), as he had done before.

At that time he saw how many arrows, hunting-spears, and war-spears he had gained. Then it was very hard l' ɫî'gandałaga'ndan l' ˢē L! qē'yaiyan. La ˢa'nsta L! kiä'gañgalan.

Hit!a'n Luē' da gutīla' gwa'-igaaña-i nā'ñdalsi wa'ɫuwan han Luē' da a'ñˢa L! da'ñadagaian. Tc!idalaña'-i î'sgiên ɫˢe'da-i î'sîn tcā'La-i î'sîn gutīla' gîn ał l' tī'ałña-i wa'ɫuwan han L!a î'sdaɫī-gañan. Ao LAgᵘ L! wa'gan. Gam LAgᵘ l' qagā'nɫña-i qä'ñgaˢans ˢan L! u'nsadan LAga'-i tca q!ā'gałdagañani ałа'. Ałdjī'ałū gam q!a'a-i ał l' kî'n-ɫawa-i gᵃ L! ɫˢoa'ˢadaÑgañan. Tc!ida-laña'-i da'ñaɫan lˢē L!a tc!ida'oyū'an-gañan. Ałdjī' nā'gwig' lˢē'ig' ɤū'djan-tc!îgañan. WaLā'gud na'gust' wa'sta l' q!ēk!uq!agā'ñan. Sîɫgā'ñ hîn l' wa qaod aga'ñ l' ɫsLā'alan. WAk!iä'nan gam la L! ɤa'L!eîdaˢañan. Wa'ɫu gutgᵃ L!a kiägā'ñîdan. "Agîn-tē'ga î'sîs k!a'-daÑayua'ngaÑ," hîn ā'sga-i gwa-igā'ña wa'ɫuwan han hîn gut L! sudai'an. L! îłī' L!ao hîn sā'wan, "L' tī'yē lā'ña î'sdagudaÑˢo." Wa'ɫu ha'oîsîn guda'ñ-ałañ la'ˢan L!a xai'yaÑuɫdaiyan. Wa'ɫu ku'na la L! tc!î'nɫaoan t!algᵃ hit!a'n la L! tc!î'nɫaoan. Q!a'a-i hawa'n tlēdj L! îłī' gia Lū'guˢa idja'n ga-i ał han îsî'n ha'oîsîn ał la L! kî'nɫaoan. Ao LAga'-i ɫdī'ñga-i ˢēg' da'ñaɫ l' ˢē'tetL!ā't!alan. Gam l' ˢā'gałans k!iä'nan la gudā'ñan. Hī'ñan tc!îdalaña'-i guta L!ā'ña î'sdiyē da l' guda'nsi ałū' L!a'k!iū aga'ñ l' ˢā'gałdagañan. Wa'ɫu q!a'a-i î'sgiên tcā'Lē î'sîn l' ˢēg' a'ñˢa L!a kihī'luˢo-djā'wani. Ałdjī' L!ā'ña l' hī'ludaian ɫū L!ao hit!a'n sîɫgā'ñ giagᵘ l' īdjā'ñan. Ga-i guīg' l' stā'lan. L' ɫtc!îgā'lan. ˢē'staGañ l' La'adan ku'na l' ˢēst' l' qā'L!agañan gîña'n a.

Wa'ɫu L!ao LĪ'sīɫū la'guigᵃ tc!îdala'ñ î'sgiên q!ā hanîsî'n tcāL han îsî'n qaa'-lan l' qä'ñan. Wa'ɫu hîn gîn ˢē'da

l' ɫî'gandałaga'ndan l' ˢē L! qē'yaiyan. La ˢa'nsta L! kiä'gañgalan.

Hit!a'n Luē' da gutīla' gwa'-igaaña-i nā'ñdalsi wa'ɫuwan han Luē' da a'ñˢa L! da'ñadagaian. Tc!idalaña'-i î'sgiên ɫˢe'da-i î'sîn tcā'La-i î'sîn gutīla' gîn ał l' tī'ałña-i wa'ɫuwan han L!a î'sdaɫī-gañan. Ao LAgᵘ L! wa'gan. Gam LAgᵘ l' qagā'nɫña-i qä'ñgaˢans ˢan L! u'nsadan LAga'-i tca q!ā'gałdagañani ałа'. Ałdjī'ałū gam q!a'a-i ał l' kî'n-ɫawa-i gᵃ L! ɫˢoa'ˢadaÑgañan. Tc!ida-laña'-i da'ñaɫan lˢē L!a tc!ida'oyū'an-gañan. Ałdjī' nā'gwig' lˢē'ig' ɤū'djan-tc!îgañan. WaLā'gud na'gust' wa'sta l' q!ēk!uq!agā'ñan. Sîɫgā'ñ hîn l' wa qaod aga'ñ l' ɫsLā'alan. WAk!iä'nan gam la L! ɤa'L!eîdaˢañan. Wa'ɫu gutgᵃ L!a kiägā'ñîdan. "Agîn-tē'ga î'sîs k!a'-daÑayua'ngaÑ," hîn ā'sga-i gwa-igā'ña wa'ɫuwan han hîn gut L! sudai'an. L! îłī' L!ao hîn sā'wan, "L' tī'yē lā'ña î'sdagudaÑˢo." Wa'ɫu ha'oîsîn guda'ñ-ałañ la'ˢan L!a xai'yaÑuɫdaiyan. Wa'ɫu ku'na la L! tc!î'nɫaoan t!algᵃ hit!a'n la L! tc!î'nɫaoan. Q!a'a-i hawa'n tlēdj L! îłī' gia Lū'guˢa idja'n ga-i ał han îsî'n ha'oîsîn ał la L! kî'nɫaoan. Ao LAga'-i ɫdī'ñga-i ˢēg' da'ñaɫ l' ˢē'tetL!ā't!alan. Gam l' ˢā'gałans k!iä'nan la gudā'ñan. Hī'ñan tc!îdalaña'-i guta L!ā'ña î'sdiyē da l' guda'nsi ałū' L!a'k!iū aga'ñ l' ˢā'gałdagañan. Wa'ɫu q!a'a-i î'sgiên tcā'Lē î'sîn l' ˢēg' a'ñˢa L!a kihī'luˢo-djā'wani. Ałdjī' L!ā'ña l' hī'ludaian ɫū L!ao hit!a'n sîɫgā'ñ giagᵘ l' īdjā'ñan. Ga-i guīg' l' stā'lan. L' ɫtc!îgā'lan. ˢē'staGañ l' La'adan ku'na l' ˢēst' l' qā'L!agañan gîña'n a.

Wa'ɫu L!ao LĪ'sīɫū la'guigᵃ tc!îdala'ñ î'sgiên q!ā hanîsî'n tcāL han îsî'n qaa'-lan l' qä'ñan. Wa'ɫu hîn gîn ˢē'da

to get such things. Therefore he was glad about it. Then he remembered what he had done before. He remembered what he had done when he first pulled out the hair of his head and eyebrows. At that time, by eating a great deal of devil's-club, he thought he had gained these things.

He remained there for a while. Again he prepared to start back. He hid these arrows, war-spears, and hunting-spears. Afterwards he swam thither again. At that time they began to boil olachen. They saw him, while he was still coming, swimming far off at the mouth of the river. They called the attention of the people to him. They said, "The sea-lion is coming again." So all shouted together. All said, "It is not good to have him take all of our arrows, hunting-spears, and war-spears." They said afterwards, "It it good to kill him." So they tried hard to get him.

Then the canoes were so close upon him that no water was to be seen anywhere between. He came up where there was a little space. Then they speared him and shot at him from those canoes that were alongside. Again he went away. And where there was another small space, he again came up. These shot at him, as the first had done. They also speared him. They spent the whole day upon him, instead of boiling grease. But when night came on, he swam back again. He swam back to the place from which he had come. He came out of (the skin), as he had done before. He gathered all the things he ẋa'lida-i sî'ñēdjîyua'nan. Ałdjī'ałū ał l' gudaña'-i lā'gan. Wa'ḷu lag^{u} ku'na l' wa'gan ^{s}ē l' q!ē'idan. Gia'ḷū qadjî'ñ ał skliä'djîñ ^{s}ao l' da'ñgalāgañan ḷū ḷag^{u} l' wa'gañan ^{s}a l' gū'sgadan. Ałdjiga'-i ḷū djī'lîndjao l' tayū'angañan ^{s}a'ganan l!ao agî'n î'sîs l' îstā'ñ l' gudā'ñan.

Kwaia'mdjîwan g^{u} l' idja'ni. Ha'oîsîn sîłgā'ñan gui l' î'sañqasaslai'an. A'gîn tclî'dalaña-i î'sgiên tcā'la-i î'sîn q!a'a-i han îsî'n l' s^{s}a'lan. Wa'sta l!ao ha'oîsîn ^{s}a l' ḷagī'dan. Wa'ḷu sa'wa-i l!a gialа'ñîdani tl!a'gusta ^{s}agwī' l' ḷîga'ndall!agandan l' ^{s}ē l! qē'yaiyan. La ^{s}Anst' l! kiagā'ñan. "Ha'oîsîn qaiyē' ḷagal!ā'łañ," wa'giên hîn l! sā'wan. Wa'łū guda'ñałañ l! qaga'nxegā'lan, "Hawa'n îsîn tclîdalaña'-i î'sgiên q!a'a-i î'sîn tcala'-i î'sîn ī'l!aña l' gī'^{s}odjuwē gam lā'^{s}añgañ." Wa'giên hîn guda'ñałañ l! sā'wan, "La tl!ala'ñ tiyē' lā'gañ." Hîn ^{s}o'tgua l! sā'wan wa'gîñan la tl!alg^{a} l! łgū'djîłyuanan.

Hitl!a'n la î'ñguig' han lagwā'nan luē' gam ^{s}ā'adasi gam l!a qä'ñgada-^{s}añan. lī'djia łñantl!a'lasi ya l' ḷgadī'-djañan. Wa'ḷu la'gust' ga gīl!aga'n-sga-i wa'ḷuwan han l^{s}ē kî'taos giên î'sînê'sîn l^{s}ē l!a tclîda'ogagañan. Sta hîn ha'oîsîn aga'ñ l' ḷ'slgañan. Wa'-giên ha'oîsîn lī'djia han tl!ā'lasi ya ha'oîsîn l' ī'gadidjañan. Ku'na ga-i lag^{u} l' îsdai'an gîña'n ałdjiga'-i îsî'n l^{s}ē tclî'daogagañan. Î'sîn ha'nîsîn l^{s}ē l! kî'taogagañan. Sîñ s^{s}āsg^{u} wa'ḷu gia'^{s}alaña-i qaa'n l^{s}ē aga'ñ l! laql!ā'-gañan. lī'sḷuan sîñiai'an ḷū l!ao hitl!a'n ha'oîsîn l!a'sta sîłgā'ñ l' ḷgī'îdan. Giê'st' l' idja'n ga-i ^{s}an ha'oîsîn sîłgā'ñ l' ḷaga-ḷā'gan. Ku'na l' ^{s}ēst' l' qā'l!aldjawan gîña'n ha'oîsîn l' ^{s}ēst' l' qā'l!aldjawan.

had taken into the woods. He also put the skin of the sea-lion back where it used to hang.

He remained there for a while. But then his hair became long. Again he went to the place where he had eaten devil's-club. Then he sat there. It was a fine day. Then he looked about. He looked out on the open sea. At that time (his people) did not know of these islands. The mountains were also seen. At that time it was summer. It was the time when they went to get things. Therefore he did not go to his father's town. He knew that there was no one there. So he always staid where his sea-lion-skin hung. He saw this land. He did not forget it.

When another fine day came, he put on his skin again. Then he swam away. He made straight for the land he had seen. Before he had swum far, he came in sight of the land. Then he was glad. When he got near the land, he saw that there were no small islands about it. He also came in sight of the town (Masset proper). He saw another town on the opposite side (Yan). He swam towards them for a while. Another town (Kayāng) came in sight.

The people of these three towns said the same thing as the people had said when he swam up Nass Inlet. They said at the three towns, "Go out and get him." So some of them put their arrows, spears, war-spears, and bows into their canoes. They paddled after him. They shot at him. At that time the tide was flowing up the inlet. In chasing him, they went halfway up the inlet. From there they Gîn l' gī'gan wa'ɫuwan dītg^{a} guta' l' îsdai'yan. Qaiyē' q!al î'sîn giag^{u} L!ī'yūgīgā'ñane gu l' îsdai'yan.

K!waia'mdjîwan wa'ɫu g^{u} l' idja'n. Wa'ɫu L!ao l' qadj lā'ña djî'ndi^{s}älan. Ha'oîsîn giag^{u} djī'îndjao l' tā'gan. Sîlē' ^{s}a l' qałai'yan. Wa'ɫu gu l' q!ā'wan. Sî'nsqayū'anan. Hit!a'n l' qä'ñan. Sīs Laga'-i î'sîn l' qêns^{s}ai'an. Wa'ɫu gam ā'djî gwai'yē ^{s}an L! u'nsad^{s}añan. Ldā'awē da'ñałan qä'ñulaiani. Wa'ɫu q!ê'nadan. Ao gî'ndahan L! ha'lînagagañas ɫū ^{s}ä'lan. Ałdjī'ałū gam ^{s}o'ñañ gia lnagā'-i l' qê'ñaL!a^{s}añan. Gam ^{s}ai ^{s}aga'ndjuwa^{s}ansi ^{s}an l' u'nsadan. Ałdjī'ałū giag^{u} qaiyē' q!al lā'ña kî'tL!iwasi gu s^{s}u'nan l' ī'djañan. Ala'ga l' qä'ñan gam da l' q!ē'sgada^{s}añan.

Lī'sɫuan ha'oîsîn sîñ-lā'ułaiyan ɫū hit!a'n ha'oîsîn q!ā'lañ ^{s}ē l' qatc!ai'an. Wa'giên hit!a'n l' ɫagī'dan. Lī'djia Laga'-i l' qä'ñanē ya l' idja'n. Gam djī'ña l' ɫîga'ndal^{s}añgandan Liga'-i qä'ñga-i^{s}älan. Wa'ɫu ał l' gudaña'-i layū'anan. Liga'-i ^{s}an l' dōña'-i^{s}älan ɫū gam Liga'-i g^{u} gwa-i qä'ñgansi l' qä'ñan. Lnagā'-i ha'nîsîn qä'ñga-i^{s}älan. Gutxa'nła^{s}a lnagā'-i ^{s}aowu'nsi l' qä'ñan. K!waia'mdjîwan ^{s}a l' ɫîga'ndalan. Lnagā'-i ^{s}as^{s}wā'n han î'sîn qä'ñga-i^{s}älan.

Nas qā'łi l' ɫîgaL!ā'łas ɫū L!a sū'gañan gîña'n ā'sga-i lnagā'-i ^{s}ał^{s}u'nał ha'nîsîn sā'wan. "La ł tā'ngas^{s}ū," hîn lnagā'-i ^{s}ał^{s}u'nał guha'n sā'wan. Gîña'n t!ēdj tc!î'dalaña-i a'ñ^{s}a guda'ñałan L! îstaɫī'gan kîtawē' î'sîn tcaLē' î'sîn ł^{s}ē'da-i î'sîn lag^{a} L!a danL!'sgadan. L^{s}ē L! tc!îdā'wan. Wa'ɫu ^{s}ao sL!ê'ñguig^{a} kwaya'ntc!aiyan. Hawa'n la L! îsdadā'lgandan ^{s}ao tadjī' ^{s}ēg^{a} han la L! îsdadā'ltc!aian. Ałdjīgē'st' hawa'nîsînan

chased him back. Still they could not get him. Then some of them gave it up. And they spoke like this. They said, "This is a wonderful animal." All came ashore. They did so, because they had given him up.

But he did not then go back. He examined this place. When night came on, he landed on the sand behind the town. And he came out of his skin. He took all the things used as arrows, — the things used as hunting-spear-heads, and the things used as war-spear-heads, — which he had carried away up to the woods. And he also hid his skin there. After he had done this, night was coming on. After he was through doing so, he went to look at the town.

He saw many people outside. He was among them. But still they did not know about him. He also heard them singing songs. Still he did not know the words that they put into them. This chief's son did not know their language. So he did not know what they said.

Trusting to chance, he hunted about in the middle of the town. He knew that the town-chief's house should stand in the middle. So he hunted there. Just so he saw a big house standing in the middle. He looked in. The chief's daughter sat under the screens pointing towards each other, which stood in the rear of the house. Just before they went to bed, he started back. He came to where he had hidden his skin. Then he slept there.

The next day it was very fine weather. Still he did not go anywhere. He

sîłgā′ñan la L! îsdadā′ˢalan. WAk!iä′nAn hawa′n gAm la L! ẋA′Leîdaˢañan. Wa′ḷu L! iłī′ lagᵃ qaiî′nsLaian. WA′giên hîn-o L! sā′wan, "Gîn-tē′ga q!A′laga-o ī′djîñ," hîn L! sā′wan. Sîłgā′ñ la′stA L! Lū′îs-L!agAłˢodjawan. L! qaiî′nsLaiyan Ałū′ idja′n.

Ałdjiga′-iḷū L!ao gAm sîłgā′ñ l' stī′ł-ˢañan. Ā′dji LAgā′-i ˢAn-o l' qäa′yan. Sîñiai′yAn ḷū lnagā′-i tc!î′ga tādj gu l' ḷdjîgā′lan. WA′giên q!ā′lAñ ˢē′stA l' qā′L!agan. Gîn tc!î′dalAña Ał gîn q!ā′ga Ał gîn tcā′La l' gī′gan. Wa′ḷuwAn hAn dītgᵃ l' îsdai′an. WA′giên q!A′lAñ îsîna′n wagᵘ l' sˢa′lan. Ao l' wa′gan ḷū sî′ñ-iaiAn. Hîn l' wagī′gan ḷū hit!A′n lnagā′-i l' qêñˢā′gan.

Kia gut L! sk!ūlyū′Ans l' qä′ñan. L!a qā′łgut hAn l' ḷ′dAsgwañan. WA-k!iä′nAn gAm la′ˢAn L! u′nsAdaˢañan. Sˢalā′ñ hAnîsîna′n ˢa L! sūs l' gudā′ñan. WAk!iä′nAn gAm LAgᵘ L! gia′k!ōyînsi ˢAn l' u′nsAdaˢañan. Ā′nAñ ya′ˢet idja′n ō kîłdā′ñ q!ē′dadjan. Ałdjī′Ałū gAm LAgᵘ L! sūs ˢAn l' u′nsAdˢAñgañan.

Sîñgᵘdā′kᵘ hAn lnagā′-i yakᵘsī′d l' dīyā′ñan. L!a yakᵘsī′ˢa nAñ lā′na lˢe′i-gas gia na-i tī′udagAñAs ˢAn l' u′nsAdan. Ałdjī′Ałū da l' dīyā′ñan. Wa′gîñan hAn na yū′An L!a yakᵘsī′ˢa tī′yudas l' qä′ñan ˢē l' qêntc!ai′an. NAñ ī′L!aga-das gudjā′ñˢa la′la-i gudˢa′ ku′naosi xetgᵘ tā′djgua l' q!ā′was lā′ña l' qä′ñan. L!A tīsLdā′lan ḷū sîłgā′ñ l' qā′-idan. Giagᵘ q!a′lAñ l' sˢa′lan gᵘ l' qā′L!agan. Hit!A′n gu′hAn l' q!adī′gan.

WAdaalē′kᵘ sa′nḷanan ḷū sînsqayū′-anan. WAk!iä′nan gAm Lī′djigwigᵃ hAn

remained there all day. Night came on. Then the tide was coming in. He entered his skin. He thought, "I shall again swim for their arrows, hunting-spears, and war-spears." So he did. When they saw him, they called out, as they had done before. They said, "The sea-lion is swimming about again." So the three towns said. Therefore they pulled their canoes into the water again. They chased him halfway up the inlet in their endeavors to kill him, as they had done before. They chased him down again. At that time all their weapons were exhausted. Now it had become night. Then he again came out of his skin where he had come ashore before. Then, when darkness came on, he came to the town again. He went about among (the houses), as he had gone before.

But he did not care whether he was killed or not. He thought like this. "I shall do so. I shall go in near the town-chief's daughter." And he did as he had thought. When all were asleep, he entered the house. He sat at the head of the chief's daughter. He awoke her. The woman woke up. She whispered, "Who did this?" She did not want to make the man ashamed. So she asked him in a whisper.

The man did not understand what the woman said to him. Trusting to chance, he mentioned his name. "I am Ga'ogał," he said. The woman, in turn, did not understand what the man said. Trusting to chance, she pulled him towards her. Then the man thought, "It is going to be so." l' qā'-ida^{s}añan. Sîn s^{s}asg^{u} g^{u} l' idja'n. Sîñia'wan. Wa'ḷu sk!wa'ga^{s}älan. Q!a'-lAñ ^{s}ēg^{a} l' qatc!ai'an. "Ha'oîsîn tc!ī'-dalAña-i îsgiê'n q!a'a-i î'sîn tcaLē' î'sîn L!ā'ña ^{s}ag^{a} ł ḷ'gaL!atc!a'sañ," hîn l' gudā'ñan. Gîña'n l' idja'n. La^{s}AN L! qä'sgadan. Ku'na L! sā'wan gîña'n la ^{s}A'nstA L! kiägā'ñan. Hîn-o L! sā'wan. "Ha'oîsîn qaiyē' ḷîgaL!ā'tc!añ," hîn-o lnagā'-i ^{s}ał^{s}u'nAł g^{u}hA'n L! sā'wan. Wa'Ałū Luē' da ha'oîsîn L! dA'ñadagaian. Ku'na la L! tî'ławañan gîña'n ha'oîsîn ^{s}ao tadjī'g' hAN lA L! î'sdadal-tc!aian. Sîłgā'ñan ha'oîsîn ga'-istA la L! îsdat!ā'lan. Wa'ḷu L!ao hit!A'n Lawa-ā'niga-i wa'ḷuwAN hAN L!ā'ña hī'lawan. Ao sî'ñiaian. Hit!A'n giag^{u} l' ḷdjîgā'-lan ga-ig^{u} hAN-o ha'oîsîn q!a'lAñ ^{s}ēst' l' qā'L!agan. Wa'ḷu ^{s}ā'lga^{s}älan ḷū ha'oîsîn lnagā'-i ^{s}a l' qasgiä'nan. L!a'sū-wīt ku'na l' ḷdA'sgwañan gîña'n ha'o-îsîn l' idja'n.

Wa'ḷu L!ao qagA'ndjaoa ga l' gwa'-galan hîn-o l' gudā'ñan, "^{s}akwā'nan nAñ lā'na l^{s}e'igas gudjā'ñ^{s}a q!oł ł qa-tc!a'asañ." WA'giên hîn l' gwa'^{s}alan gîña'n l' idja'n. L!A q!a'sLa^{s}odjā'wan ḷū nē'^{s}ig^{a} l' qatc!ai'an. NAñ ya'^{s}ets qās g^{u} l' q!ā'wan. La l' L'skînaian. NAñ djā'das skînai'an. "Gī'stō wa'gAñ," wA'giên hîn ^{s}ā'dañan l' sā'wan. Ā'nAñ ī'łñas kîl^{s}ē'dasḷiē ga gAm l' stał^{s}ā'ñan. Ałdjī'Ałū ^{s}atā'ñan la'Ał kiä'nañan.

GAm nAñ ī'łñas LAg^{u} nAñ djā'das l' sū'das ^{s}AN ł' u'nsAda^{s}añan. Sîñgudā'-k^{u}hAN kīā'ñ l' k!wai'an. "Ga'ogał ła-o ī'djîñ," hîn l' sā'wan. NAñ djā'das hA'n îsîn gAm LAg^{u} nAñ ī'łñas sūs ^{s}AN l' u'nsAda^{s}añan. Sî'ñgudak^{u} hAN guī'gañ la l' dA'nsgadan. Wa'ḷu hîn ā'nAñ ī'łñas gudā'ñan. "^{s}akwā'nAN la l'

He thought she had agreed to marry him. So he lifted the blanket and lay down by her side. At that time, when people married, they did not do so in a regular manner. He did this way.

They could not talk together, because they could not speak each other's language. As they lay without speaking, day dawned. The chief awoke. He questioned his daughter. "Child, who spoke with you for a long time last night?" he said to his daughter. Then she said to her father, "I do not know anything about him." Thus she spoke to her father.

Then the chief ordered the fire to be lighted. "Now lay down a mat for my child's husband." And they did as he had said. "Now, child, come down and sit by the fire with your husband." They arose and did so. There were very many people in the house. They saw that the man had a fine appearance. His hair was longer than that of any of the other people. His father-in-law's mind was pleased. He said, "Child, travel about by my side presently, with your husband, in the canoe lying on the beach." Thus he spoke to his daughter.

After he had staid with his wife for a while, he came to know his wife's language. Then they were very happy. He said to his wife, "I shall leave you for a while." His wife agreed. When night came on, he left his wife. He came to the place where he had concealed the war-spears, hunting-spears, and arrows, and where his skin also was. He put it on. Then he returned towards Q!a'gan. He came ashore where he had first killed the sea-lion. ĭ'naga-i l' gulā'ñ'" l' gudā'ñan. Ałdjĭ'ałū gî'ndadja-i sīg^{a} lā'ña l' îsdai'an giên la tawa'n l' tai'an. Ałdjiga'-i ḷū gut L! ĭ'n^{s}ełs ḷū gAm dAma'n gu'tAł L! tĭ'añ-^{s}añgañan. Gîña'n-o l' ^{s}eda'n.

GAm LAg^{u} guda' l' gusuwa'łña-i qäñgā'ñan. GutxA'ñgañan gAm g^{u} kîl gudA'ñ^{s}Añwasi Ał kil g^{a} ^{s}a'dan l' î's^{s}ūgAndan la'da sa'nḷan^{s}awan. NAñ ĭ'L!agadas skîñai'an. Gīta'ñ Ał l' kiänā'ñan. "Łqên gĭ'stō LAa ^{s}ā'lgu^{s}a dA'ñ^{s}a gūsā'wan," hîn gidā'ñ l' sudai'an. Wa'ḷu xā'dAñ g^{a} l' sudai'an, "GAm la'^{s}An dī unsAd^{s}A'ñgAñ," wA'giên hîn xā'dAñ g^{a} l' sā'wan.

Hit!A'n nAñ ĭ'L!agadas tc!ā'nuē ^{s}Ang^{u} sā'wan, "Ha-i dī gĭ'd^{s}a LāL k!iū' lAgū's î'sda^{s}o." WA'giên hîn l' sā'wan gîña'n L! wa'gan. "Ha-i łqên Lā'lAñ Ał adjĭ' lAgudja'-i îñg^{u} LA^{s}a'osu^{s}ū." L' qā'łua-^{s}wan giên gîña'n l' îsā'^{s}wan. Na-i tc!a-i sk!ūlyū'anan. AnA'ñ ĭ'łñas yê'nk!ian a'łdjiwa-i lās L! qä'ñan. L! xā'da wa'ḷuwAn t!Alg^{a} hAn l' qAdj lā'ña djîndai'an. L' qo'na gudAña'-i layuā'nan. Hîn l' sā'wan, "Łqên a q!At LūgiudA's gu Ał Lā'lañ Ał dī tawa'n Lĭ'sḷuAn tc!îte'idAwañ," wA'giên hîn gudā'ñ l' sudai'an.

K!waiA'mdjîwAn djā'Añ q!oł idja'n. Djā'Añ kîl l' gwa'lan. Wa'ḷu l' gudAña'-i layuanā'^{s}wan. "K!waiA'mdjîwAn dAñ stA ł î'sîsañ," hîn djā'Añ l' sudai'an. L' djā gulā'gan. Sîñiai'An ḷū hit!A'n djaA'n stA l' qagā'lan. Giag^{u} tcāL î'sgiên q!ā î'sîn tc!îdalA'ñ î'sîn l' s^{s}a'lan ga'-ig^{u} îsîna'n l' q!al idja'n ^{s}An l' qā'L!agan. ^{s}ē l' qatc!ai'an. Wa'ḷu sîłgā'ñ Q!a'gan guĭ'g^{a} l' stĭ'ls^{s}aian Giag^{u} qaiyē' l' tēLā'gañane g^{u} l' ḷdjîgā'lan. WA'giên Nas-qā'łi st' gîn l' gĭ'gan wa'ḷuwan

Then he took all the things he had carried away from Nass Inlet. He took the arrows, hunting-spears, and war-spears. He put them into his skin. Afterwards he entered it. He jumped from the land, as he had done before. Next night he came ashore again where his wife lived. He sat for a while where he had hidden his skin. He waited there till night. Then night came on. But then he took the things. He carried them on his back. He hid them behind the house. He entered. Then his father-in-law was very glad to see him. He had given him up. So, when he again saw him come in to his daughter, he was glad.

When all were asleep, he carried into the house the things he had brought. His wife questioned him. She said to her husband, "What have you?" He said to his wife, "They are things I am going to give to your father." Next day early he and his wife got up. He said to his wife, "Tell your father to get up." So she spoke to her father. So the chief did. Then she took these things out first in front of her father. The chief only wondered. "Property-Woman[1] gave them to me." That is what he thought. Then he gave his son-in-law five slaves. He also gave his daughter five. Together they had ten.

At that time they were going to find out about tobacco. So they found this tobacco. He and his wife learned how it was cultivated. They learned quickly. Their ten slaves also worked hard with them. They knew it was good to chew. So they wished to get much.

l' îsdai'an. Tc!îdalAña'-i î'sgiên q!a'a-i îsî'n tcaLa'-i han îsî'n l' îsdai'an. Q!a'lañ ^{s}ēg^{u} l' îstc!ai'an. La hA'nîsîn wa'ḷ^{s}a ^{s}ē qatc!ai'an. Ku'na la l' îsdagā'ñan gîña'n dītst' hAn agA'ñ l' tl!A'sgas^{s}aian. WAdaalē'k^{u} ha'oîsîn giag^{u} l' djā î'sîs ga'-ig^{u} sî'ñias ḷū l' ḷdjîgā'lan. K!waiA'm-djîwan q!a'lAñ l' s^{s}als q!oł l' q!a'oaian. Sî'ñiē k!iū' gu l' ^{s}eda'n. Hitl!A'n sîñi-ai'an. Wa'ḷu L!ao gîn l' îsdai'an l' u'nidan. Na-i sL!êñg^{u} l' s^{s}a'lan. L' qatc!ai'an. Wa'ḷu l' qo'na la'Ał gu-dAña'-i layū'anan. Lag^{a} l' qaiî'nsLaian îla'hAn ha'oîsîn gidA'ñ q!oł la l' qêñ-qatc!a's Ałū' la'Ał l' gudAñē' lā'gan.

L! q!asL^{s}odjā'wan ḷū L!ao gîn l' u'n-aL!agan ana'g^{a} l' îsdai'an. L' djā la'Ał kiänā'ñan. "Gū'sū dAñ î'sdañ," hîn LĀ'lAñ l' sudai'an. "DAñ xā'da g^{a} gîn ł îsdā'ñqasa's ū ī'djîn," wA'giên hîn dja'Añ l' sudai'an. WAdaalē'k^{u} sîñiai'An djā'Añ Ał l' q!ałā'^{s}wan. "Xā'dAñ ł kîl-q!ā'łu," hîn djā'Añ l' sudai'an. Gîña'n xā'dAñ l' sudai'an. AnA'ñ ī'L!agadas gîña'n idja'n. Wa'ḷu L!ao hitl!A'n xā'dAñ xē'tguig^{u} adjī' l' î'sdaLāgan. NAñ ī'L!agadas hīña'n q!a'ldAñagan. "Dī g^{a} Skîł daałî'ñgAñ," ao LAg^{u} l' gudā'ñan. Wa'ḷu xA'ldañ LēŁ qonā'ñ ga l' îsdai'an. GudA'ñAł lā'ña LA'Ała^{s}wan.

Ga-i nōd gula'-i L!A qē'yañqasasḷaian. Gîña'n adjī' gula'-i L! qēyai'yan. Ałdjī' djā'Añ Ał LAg^{u} L! îsda'si la î'sîn sq!a'-tAgañan. Hawī'dan ^{s}An l' u'nsAdał-^{s}ā'wan. L' xAldā'ñalAñ LA'Ałsi L!a'gut la îsî'n îsdayū'ana^{s}wani. Ałdjī' tc!aqē'-gAña-i lāsi ^{s}An L! u'nsAdalan. Ałdjī'Ałū LAg^{u} tiadē' da l' gudA'ñLdjuā'^{s}wani.

[1] The supernatural being who brings wealth.

Now fall came on. At that time he began to tell his wife about himself. His wife's mind was very sick. Then she told her father. His father-in-law's mind was also very sick over it. And he said to his daughter, "Child, tell your husband to go to his father's country." Then the chief's son's mind was good. He questioned his wife. "What is the name of your father's town?" said he to her. She told him the name. She said to him, "Its name is White-Slope (Masset)." Then they prepared to go.

In the evening he went to get the things he had concealed on the other side. He did not want other people to see them, for they were the things of the people of White-Slope. Now they started off. She said to her husband, "Meet them as they meet you." Then she told her husband what he should do.

Now he came to his father's town. When they came to recognize him, they were much troubled. Many years had passed since his death. That was why they were troubled. His father bit his skin to see whether he were dreaming. They shouted a great deal. His uncles' daughters also came out to meet him. Ga'ogał was finer-looking than before. His hair had become red. This is what made his face look well. Next day he called the one who had ordered him to pull out his hair behind the town. The woman agreed at once. She forgot what she had made her father's nephew do. Ga'ogał spoke like this. "Lie down before me," he said to her. So the woman did. Then he put his foot into a place

Ao tcanō'tga^{s}älan. Wa'ḷu L!ao hit!A'n djā'AÑ LAG^{u} l' ^{s}e'TAS AŁ l' giała'n-diedan. L' djā gudAña'-i st!ēyū'anan. Hit!A'n xā'dAñ g^{a} l' sudai'ani. L' qona' îsî'n AŁ l' gudAñē' st!ē'gan. "Łqên hit!A'n ł LĀ'lAñ ^{s}o'ñañ LAga' ^{s}a îshA'ł," WAgiê'nAN hîn gīdā'ñ l' sudai'an. Wa'ḷu anA'ñ ya^{s}e'ts gudAña'-i lā'gan. Djā'AÑ AŁ l' kiänā'ñan. "Gasî'no dAñ xāt gia LAga'-i kia'ūdjîñ," WA'giên hîn la l' sudai'an. Kiē' lag^{a} l' k!wai'yani. "^{s}at^{s}ai'was hîn-o kia'ñ," hîn lag^{a} l' sudai'an. Wa'ḷu L!ao l' qasa'sḷA^{s}a'wan.

Sîñiai'an ḷū ā'djgust' gîn l' s^{s}a'lan l' dōsgiä'nan. GAm L! q!A'lat qä'ñga-i dA l' gudAñ^{s}ā'ñan, ā'sga-i ^{s}at^{s}ai'was xadē' gia gī'naga-i î'sîs A'ła. StA L!ao l' Lūqā'-idA^{s}a^{s}wan. "Dā îsî'nan L! xA'ñgułañwañ," hîn LĀ'lAñ l' sudai'an. Wa'ḷu L!ao LAG^{u} l' LāL wa'sîs LĀ'lAñg^{a} l' sudai'an.

Ao ^{s}o'ñañ gia lnagā'-i g^{u} l' gī'L!agan. La L! sq!adā'lan ḷū L! łk!wī'dASL!yū'-anan. L' k!ot!ā'lansta tā'da qoa'n^{s}älan. Ałdjī'ałū LAG^{u} L! łk!wī'dASLLdjā'wan. L' ^{s}oñ qAñā'ñgudā'ñan ḷū q!a'lAñ l' q!ō'gudañan. L! kiägā'ñgAñyuanan. L' qā gī'dalAñ hAn îsî'n lA k!iū' ^{s}ē'towagan. Ga'ogał ałdjuwē' lā'gAn t!Alg^{a} l' lā'gan. L' qā'djî s^{s}e'tAłdaian. Ałdjī'u LAG^{u} l' gî'ñałdjîwē laLdjā'wan. WAdaalē'k^{u} qā'djîñ lā nAñ gîndA'ñgaiyan ^{s}An l' ^{s}ayî'ñgalan. Hawī'dan nAñ djā'das gulā'gan. LAG^{u} xā'dAñ nā'da l' gî'ñ-wagañ da l' q!ē'sgadan. Hîn-o Ga'ogał sā'wan, "Dī k!iū' ł tē'di," hîn la l' sudai'an. Gîña'n nAñ djā'das idja'n. Wa'ḷu L! qā'gwalan s^{s}wān ^{s}ē st!añ l' dā'djłaiyan. Ałdjī'ałū la'gut l' st!A-łai'yan. ała'n la l' lā'nawan. Ao LAG^{u}

where the people used to defecate. Then he rubbed his foot upon her, using bad words to her. This is how he revenged himself on her. The woman was ashamed to come out. And she died there.

Here is how this story runs. He did not touch the sea-lion again. Only, when any of his friends died, he made a carving of a sea-lion. As this story tells, people still see (stones) in the belly of the sea-lion.[1] Here is the story of Ga'ogał. They still call it by this name. Now the story comes to an end.

xa'ñgułañ la l' î'sdaLdjawan. Ā'nañ djā'das qā'L!aga-i ˢa ˢē'dañsˢwanā'ñan. Wa'giên guha'n l' k!otlā'lan.

Ao LAgᵘ ā'dji q!ē'gAña-i ˢē'dAñ. Lan gam ha'oîsîn qaiya'-i ˢa l' Lā'gaˢāñan. Hī'ñan l' tawī' k!ō't!Ałs ḷū L!ao qaiyē' da l' nē'djîndagañan. Ā'sga-i q!ē'gAña-i gîña'n ū hawa'n qaiyē' dAl ˢa wēd xadē' î'sîn qêñgA'ñgAñ. Ao LAgᵘ Ga'oga'ł Ał gia'łña-i ˢē'dAñ. Wēd hAn ā'dji kiē' Ał L! kia'ñ. Wēd Lan ā'dji q!ē'gAña-i ˢê'lgAñ.

70. The Bear-Hunters.[2]

At People's-Town[3] was a great crowd of people. And ten of these were good bear-hunters. They hunted in Yagun Inlet.[4] There were then no salmon in the river. They went up in two canoes. And their dead-falls were set in the bear-trails.

At that time they banished an old woman and her grandson. Then the old woman lived with her grandson above the town. Then his uncles went up to see their dead-falls. And they saw a bear in each. And they only threw away the entrails. But when the insides were cleaned, they took (the carcasses) to the river. When they had them near their canoes, they put them on board. And in one canoe were five. In the other were five more. Then they started down with them. Then all reached the town

Lā'nas lnagā'-i gᵘ sk!ūlyū'anan. Wa'giên La'Ałū tān da lī'gañˢaiyagan. Ya'gun qā'łiyū L! wA'gañan. GAm ˢA'nḷē qā'łiˢa wa'ḷu tcīn qä'ñgañan. Lū ˢastA'ñguˢa ˢAi L! Lū'îstalłAgañan. Wa'giên tā'nē k!iwa'-i ˢAi sqA'mē L!ā'ña ī'wadalgañan.

Wa'ḷu nAñ q!ē'ya t!A'k!AnAñ Ał ga L! gwa'galan. Lnagā'-i sagū'sia wa'ḷu anA'ñ q!ē'yas t!Ak!Ana'ñ Ał nā'gañan. Wa'lu l' qā'ˢalAñ sqA'mē A'ñˢa qêñî'nłaogañan. Wa'giênAn tā'nē waˢa L!ā'ña ḷiwā'ndalsi L! qê'ñgañan. Wa'giên nAñ sL!ans sˢo'nan L! dā'ñgañan. Qā'łi sku'ngAłs ḷū L!ao q!atgª L! î'sdagañan. Wa'giên Luwē' q!oł L! îsda's ḷū wa'ḷu L!ao hit!A'n Lū'guˢē L! î'sdagañan. Wa'giên Luē' sˢwā'nguˢa LēŁ idja'ni. Sˢwā'nguˢa î'sîn LēŁ idja'ni. Wa'giên hit!A'n dA'ñAł L! LūÎ'st!eîdalani. Wa'ḷu hit!A'n lnagā'-igᵘ dA'ñAł L! ˢā'sgatˢodjāwani.

[1] More often Raven is said to have been the one to put stones in the sea-lion.

[2] Compare Bulletin 29 of the Bureau of American Ethnology, pp. 36–43 and p. 224.

[3] A town of the Point-Town-People on Yagun River.

[4] See p. 630, Footnote 2.

with them. And they unloaded the canoes. But then they cut them up there. At that time there was a very great quantity of meat in the whole town because there were ten bears.

At that time they did not give food to the one they had banished and his grandmother. Then they had nothing to eat. When they cut them up, this boy watched. As he looked, he said to his grandmother, "My uncles are cutting up the bears they brought from far off." — "Say! grandchild, would it not be well for me to go down?" she said. "No," he said to his grandmother. Now she thought they would give some to her. At that time one of his uncles' children, a little girl about so high (indicated), brought a small piece up to them inside of her blanket. She did not do it before their faces (openly). And his grandmother cooked this for (the boy), who asked the girl, "Does your mother give this to us?" The little girl said, "No." She brought it secretly. And she returned home. And she also brought them fire in the inside of her blanket. She brought it in mussel-shells. Then the girl said, "I will always bring you this fire."

Then they went up to see their dead-falls again. And they got up there. Then they went to look at all of their dead-falls. At that time there was again a bear in each dead-fall. There were ten (dead-falls). And there were also ten bears. And then they took the bears out. Again they threw the entrails away. Then they took the bears out to their canoes. And then they put them into their canoes. And they started down with them. And Wa'ɫu hit!A'n xetg^{a} L! î'sdagañani. Ga-igu L!ao hit!A'n ^{s}Ai L! q!ê'nanAñgañan. Wa'ɫu lnagā'-i ^{s}a'sk!^{u}hAn gut kiē' qoanyū'Angañan tā'nē La'alanē A'ła.

Wa'ɫu a nā'nAñ Aɫ nAñ g^{a} L! gwa'galan g^{u} gAm L! gī'da^{s}añgañan. Wa'ɫu gAm gîn l' tā'łñē qä'ñgañ^{s}ūgañan. Ā'dji ^{s}Ai L! q!ê'nanAns ɫū ā'nAñ ī'łña x̣A'tdjūs qêñgā'ñan. L' qênsī' ɫū "Tān wa'djgua L! LI'was ū ^{s}Ai dē qā'^{s}alAñ q!ê'nanAñgAñ," hîn nā'nAñ g^{a} l' sā'wan. "Djā łqên gAm g^{u} ^{s}a ł qa^{s}ā'llñañ" hîn l' sā'wan. "Hao lā'gAñ," hîn nā'nAñ l' sudai'an. Ao lag^{a} L! gī'daasañ ū l' gudā'ñan. Wa'ɫu l' qā gī'dalAñ s^{s}wān ā'sɫū īx̣A'tdjū kia' x̣A'tdjū la'^{s}An ^{s}oñ ^{s}ola'ñ x̣ā'L!ała^{s}wan. GAm L!axA'ñg^{u} l' wā'^{s}añan. WA'giên Aɫdjī' l' nān la'^{s}An Lê'ñ^{s}alAñgañan. "DAñ ao g^{u} wAg^{a}," hîn nAñ x̣A'tdjūs Aɫ ā'nAñ ī'łña x̣A'tdjūs kiä'nañan. "Ga'ano," hîn wa'ɫu ā'nAñ djā'da x̣A'tdjūs sā'wan. L!a xA'ñīla-o l' îsdai'ani. WA'giên ha'oîsîn lA'stA l' qā'-ida^{s}wan. WA'giên dās î'sîn lag^{a} l' ^{s}olā'ñ x̣aL!agī'yugañan. K!A'mal ^{s}a l' wA'gañan. "Ā'dji dādj dalA'ñg^{a} ł îsdagī'gAñasañ," hîn-o ā'nAñ djā'da x̣A'tdjūs wa'ɫu sugā'ñan.

Wa'ɫu ha'oîsîn sqA'mē A'ñ^{s}a L! qênî'nłaian. WA'giên g^{u} L! Lū'îsL!ałaiani. WA'giên hit!A'n sqA'mē wa'ɫuwAn A'ñ^{s}a L! qê'ñgalan. Wa'ɫu ha'oîsîn sqA'mē wa'ɫuAn ^{s}a tān L!ā'ña ɫîwā'-āñan. L' La'aɫ^{s}awan. WA'giên tā'na-i hAn îsî'n LaA'lgañani. WA'giên hit!A'n tā'na-i wAst' A'ñ^{s}a L! î'sda^{s}odjawan. Ha'oîsîn sL!an wAst' L! dA'ñ^{s}odjawan. Wa'ɫu hit!A'n q!atg^{a} L! î'sdagañan Luē' ^{s}a a. WA'giên dA'ñAɫ L! Lū'îst!eîdani. WA'giên lnagā'-i g^{u} L! L!'sgadani. WA'giên

they reached the town. Then they put all the bears off on the beach. The boy saw them. And when he went in, he told his grandmother. At that time they again cut up the bears. At that time there was again plenty of fat and meat in the whole town. (The boy) said to his grandmother, "Do not go down to them." Then the same one of his uncles' children that did it before again brought up meat to them.

But at that time he questioned his grandmother. He was small, so that he did not know about the things in which his uncles killed bears. "What is the thing in which they kill them like?" he asked his grandmother. "Have not you heard them tell about it?" he said. His grandmother said to him, "Yes, grandchild, I used to hear them tell about it." — "Can I make it?" he said. His grandmother said to him, "Do you want to make one?" Then he said, "Yes." His grandmother said to him, "Your body is too small, grandchild. Now, let me teach you," said his grandmother to him. "Cut down the salmon-berry-bushes growing outside." All this time his uncles were bringing down bears from their dead-falls.

Then small pieces of cedar-bark lay near his grandmother. And his grandmother broke them up fine with her fingers. And every time they brought bears from above, his uncle's child brought him a small piece of meat. Then his grandmother told him to come over to her. Then she pushed the salmon-berry-bushes into the ground. She taught him how a dead-fall was made. As soon as she had pushed

hit!a'n tā'nē La'aɬ han xetg^{a} L! î'sdaalgañan. Aɬdjī'-u ā'nañ ^{s}ā'ẋadjūs qêñgā'ñan. `Wa'giên l' qatcla's giên nā'nañ g^{a} l' sū'dagañan. Wa'ɫu ha'oîsîn tā'nē ^{s}ai L! q!ê'nanAñgañan. Wa'ɫu ha'oîsîn lnagā'-i ^{s}a'sk!^{u}han g^{u} kiē' aɬ ^{s}Ai qoanga'ñan. "Gam ^{s}a L! qa'aɬ^{s}añgañ," hîn nā'nañ l' sū'dagañan. Wa'ɫu haoîsî'n a l' qā gī'daɬañ s^{s}wān ā'nañ wa'gan han ha'oîsîn kia' la'^{s}An l' ẋā'L!aɬa^{s}wan.

Wa'ɫu L!ao hit!a'n hîn nā'nañ aɬ l' kiä'nañan. L' īẋa'tdjūs aɬū' gam l' qā'^{s}alañ gîn ^{s}a tān L!das ^{s}An l' u'nsada^{s}añan. "Gasî'n ^{s}etsī' ɫū wa^{s}a L! L!da'ñ," hîn nā'nañ aɬ l' kiä'nañan. "Gam g^{u} aɬ L! giuła'ndasi dañ g^{u}da'ñ^{s}Añgañan," hîn l' sā'wan. "Āñ, łqên, aɬ L! giała'ndasi ł guda'ñgīni," hîn l' nān l' sudai'an. "Gam g^{u} ł Laoła'ł^{s}añan," hîn l' sā'wan. "Dañ g^{u} La'oł̣ē da guda'ñ dōda'nsū," hîn l' nān l' sudai'an. "Āñ," hîn wa'ɫu l' sā'wan. "Dañ ɫū ītc!ū'djūgAñgua, łqên," hîn l' nān l' sudai'an. "Ha-i k!wa dañ ł sq!a'dadadjîn," hîn l' nān l' sudai'an. "Sq!ao kiag^{u} q!a'osL q!e'tgī." Aɬdjī' t!Aɬū' l' qā'^{s}alañ tā'nē wa'sta a'ñ^{s}a lī'łnt!Aɬgīgañan.

Wa'ɫu l' nān q!oł gī'da ẋa'tdjū xaodai'an. Wa'giên l' nān aɬdjī' ^{s}ai sL!'nanAñgañani. Wa'ɫu tā'nē sagū'st' L! îsda'si k!iäɬ l' qā'gît la'^{s}An ẋwa'L!agīgan. Wa'giên l' nān la'^{s}An ^{s}ahî'nt!adjan. Wa'ɫu hit!a'n sq!ā'wē l' gī'sq!Algañan. Sqa'mē Lag^{u} ^{s}edā'nēyū lA l' sq!a'dadaian. L' gī'sgAłsi Lā'gudan l' kiū'sq!agadañgañan gīda'-i aɬ a. Wa'giên sa l' kî'djAsdałaian. Wa'ɫu hit!a'n wā'nawē ^{s}a'gAtsi ɫū wa'giên ẉ^{s}ē qatcla's

these into the ground, she fastened them across above with the cedar-bark. And she raised it up. Then she showed him how, when the rope lay there and he (the bear) entered, it would fall upon him. And he watched his grandmother make it. And he knew how.

"Go and get twisted cedar-limbs," said his grandmother to him. And he went for them. Then he took the cedar-limbs. And he had many. And when he had many, he went home. When he got there, he entered. He said, "Look, grandmother, shall I put them into the fire (to take off the bark)?" — "Don't, grandchild," she said to him. But then he twisted them while they were still raw. While he was still doing this, evening came. Then all were finished. And part of the broken cedar-bark was left over. Then he took this, and said to his grandmother, "Twist this together." Then she began to twist it. And she finished. Then she said to him, "Say! what is this for, grandchild?" — "To bind the cedar-limbs," he said to her. Then he bound them with these. While he was still at it, evening came.

Then he made a handle with part of the rope (to put the limbs on his back). Then he fastened a stone axe to it (the bundle). And after he had put the cedar-limbs upon his back, he went up on foot along the bank of the river. He went up along the hither side. Then he came to a bear-trail. And he went along in this trail. Then he saw his uncles' dead-falls in it. And he went still farther up. Then he came to another bear-trail. And as he went along in this one, he saw ḷū waî'ñg^{u} gA'ptlałdasîsi la l' qê'ndaian. WA'giên l' nān Laoła's ḷū l' qê'ñgañan. WA'giên ^{s}An l' u'nsAdalani.

"Skī'sgAl ł dō," hîn l' nān l' sudai'an. WA'giên ^{s}a l' qā'-idani. Wa'ḷu hitlA'n skīsgAlē' l' î'steîdani. WA'giên lā qoan-^{s}ē'lani. Qoa'n^{s}ēłs ḷū hitlA'n l' qā'-idan. WA'giên l' qā'Llas ḷū l' qatclai'an. "Dja na'na tclanū'si gu ł łtaxā'lAñAs," hîn l' sā'wan. "Hīga'n, łqên," hîn la l' sudai'an. Wa'ḷu Llao klA'ngAndan l' Lū'îsîłteîdani. Hawa'n l' WA'gAndan sî'ñiaiyAn. WA'giên hitlA'n lā ^{s}ē'łgī-^{s}odjawan. WA'giên gīît ^{s}ē'łsLlnañan tlēdj wAg^{u} ī'wagan. WA'giên l' xā'-itsi giên "ā'dji ł qlê'ndi," hîn nā'nAñ l' sudai'an. Wa'ḷu hitlA'n l' qlê'ndeîdani. WA'giên l' ^{s}ē'łgīdaian. "Djā, łqên, gūs ^{s}A'no," hîn wa'ḷu la l' sudai'an. "Skī'sgAlē wa'ał ł^{s}ai'djîgusLē ^{s}An a," hîn wa'ḷu la l' sudai'an. Wa'ḷu hitlA'n wa'ał l' ł^{s}ai'djîgusLaian. Hawa'n l' WA'gAndan sîñiai'yAn.

Wa'ḷu hitlA'n qwai'yē tlēdj ała'n l' łtlAdjā'daiani. WA'giên hitlA'n ł^{s}aLluwē' WAg^{a} l' kiūtlē'sgadani. Wa'ḷu hitlA'n skī'sgAlē l' u'nitsi ḷū LA'gwēd l' qā'-itłaian ^{s}A'nḷē djînē't a. Ā'djgustō l' qā'łigañan. Wa'ḷu tān klîwa' kît ^{s}An l' qā'Llagan. WA'giên ā'dji klī'wa-i ^{s}Ai l' qagā'ñan. Wa'ḷu l' qā'^{s}alAñ gia sqA'mē wa'djuAdas l' qä'ñan. WA'giên ha'oîsîn saguī' stA l' qałai'an. Wa'ḷu ha'oîsîn tān klī'wa ^{s}An l' qā'Llagan. WA'giên Ałā'nas ^{s}Ai hitla'n l' qā'-idAn-dan sqAm la^{s}a tclā'udaian l' qä'ñan.

a dead-fall in it. He saw all of his uncles' dead-falls. In each was a bear caught. He saw ten dead-falls.

After he had seen ten dead-falls, he walked far into the woods. Then he came to a mountain far inland. The mountain was named Red-Huckleberry-Bush-Mountain. Then he came upon a wide bear-track under it. And he began to set up his dead-fall there. And while he was making it, evening came. But the day after, he worked upon it again. Then it was completed. And he started home. And he got home to his grandmother.

Then the people of the town were hungry. He said to her, "Search for a grave-box behind the town. Take the four side-planks." And his grandmother went thither. Then she came to many grave-boxes. And she poured the bones out of one. Then she pulled it apart, placed the pieces one upon another, and put them upon her shoulder. Then she started home with them. And she carried them into the house to her grandson. And the fire was in front of him. And he put the pieces of the grave-box around himself. He said to his grandmother, "Do not pass in front of me." At that time he lay (or slept) in this.

After ten days, he went to look at his dead-fall. When he looked at it, a big bear was in it. And he took off the tree-trunks. And when the tree-trunks were all removed, he seized it by one arm. And he was unable to pull it out. It was very heavy. And he wanted to take its entrails out from it inside of the dead-fall. Then he made it lie face up. And

Qā'ˢalañ gia sqa'mē wa'ɫuan l' qä'ñan. Ałdjī'ˢa tān ɫiwandalgā'ñani wa'ɫuwan ˢa a. Sqa'mē tc!îɫa'ał l' qä'ñani.

Tc!îɫa'ał l' qens ɫū dītgᵃ ˢaguī' l' qak!ā'lan. Wa'ɫu dī'da ˢaguī' ɫdao ɫ'djîwas ˢa l' qā'gañan. ɫdaawa'-iyū łta'nł-ɫdaos hîn kia'gan. Wa'ɫu hit!a'n ɫ'dawē xetgᵘ tān k!iwa' yū'an kît ˢan l' qā'ɫ!agan. Wa'ɫu hit!a'n sqa'mē wagᵘ l' ɫa'ołiedani. Wa'giên ɫa'ołgandan sî'ñiaiyan. Wa'giên wa'đaalēkᵘ ɫ!ao ha'oîsîn la l' ɫa'ołaian. Wa'ɫu la ˢē'łgīgan. Wa'giên l' qā'-idan. Wa'giên l' qā'ɫ!agan nā'nañ q!oł a.

Wa'giên lnagā'-i xadē' q!odā'lan. "Lnagā'-i dīdī't ł sałñ dᵃ dīyî'ñ xa'ñk!at ˢasta'nsîñ ł î'sdañ," hîn la l' sudai'an. Wa'giên l' nān ˢa qā'-idani. Wa'ɫu sä'łña-i q!o'ldjūsi ˢan l' qā'ɫ!agan. Wa'giên sˢwān wast' skūdj l' giê'sɫ!ɫ!agan. Wa'giên ˢai l' da'nanans giên gu'tgui l' îsda's giên l' skiū'idan. Wa'giên hit!a'n da'ñał l' qā'-idani. Wa'giên hit!a'n nagᵃ t!ak!a'nañgᵃ l' skiū'sɫtc!aiani. Wa'giên tc!ā'nuē la q!a'tgu sɫūdai'ani. Wa'giên sa'łña-i ˢadā'ñ l' djaˢā'łgalane. "Gam dī q!a'dī ɫ! gā'ñga," hîn nā'nañ l' sudai'an. Wa'ɫu ałdjī' ˢa l' tī'dagañan.

ˢāl laał ɫū hit!a'n a'ñˢa l' qê'ñˢagani. a'ñˢa l' qêña'si ɫū tān yū'an ˢa lā ɫūdai'ani. Wa'giên łk!iä'nē wa'sta l' îsdaa'-Algañani. Wa'giên łk!iä'nē wast' ˢost!a'łsi ɫū l' xiē' sq!asˢwā'n ˢai la l' dā'wan. Wa'giên la ˢadō' l' da'ñˢês-gaian. Yê'nk!iên l' qênai'an. Wa'giên sqa'mē qā'łian l' sɫan wast' la dā'ñga-i da l' gwa'lan. Wa'ɫu hit!a'n xañgᵃ la l' ɫɫa'ˢwan. Wa'giên lī la l' q!et!a'ɫas

just as he was about to cut it open, he was rebuked. "Don't," said the Trees, the Ground, and all kinds of Bushes. And the Ground also shook when these made a noise. And he was afraid to cut it open. Then he sat down. He could not see how to do it. Then, while he sat over him, something began to come out from his (the man's) belly. When it had reached his mouth, a song began to come out of his mouth. And it was the bear that put what he sang into his mind. So he sang above it. "I shook my head as I walked around the island; cut me open upon my belly, halī'x̣ias[1] a," he sang. The Forest-People[2] did not want him to cut it open without singing. Therefore something rebuked him when he was about to cut it open, until the song had come out of his throat. Then he cut it open towards himself. Then it was as light as a feather.

But then he put it upon a knoll. And he put a handle to it there. Then he went to his dead-fall and began to reset it. After it was finished, he cut open his (bear). At that time the Ground did not speak to him. He cut it open towards himself. Just as he was about to cut it open, something out of the ground said to him, "From yourself." But then he cut it open from himself. But afterwards he cut it open in any way. Then he began to take out its entrails. And he laid them right there. When he was going to put them there, the Land spoke to him again. "Don't,"

ḷū la L! st!A'gadalan. "A-a," hîn qē'dē î'sgiên LAga'-i îsî'n gîn łga-i wa'ḷuwAn hAn îsî'n sugā'ñan. WA'giên LAga'-i îsî'n hî'ldAñgañani ā'dji taqa'og^{a}sLasi ḷū a. WA'giên l' q!e'dōłgwiga-i g^{a} la ł^{s}oa'galan. Wa'ḷu l' q!a'oūgañan. GAm LAg^{u} ^{s}ē'tłña-i la qä'ñga-i^{s}eł^{s}añan. Wa'ḷu la'sa l' q!a'ogAndan l' dAl qā'łīst' gîn lā q!ē'dēL!agAn. L' xałī'st' l' ^{s}e'dēL!adals ḷū s^{s}ā'lAñē l' xałī'st' s^{s}a't!eîL!agan. Wa'ḷu hit!A'n l' k!A-djā'lan tā'na-iyū a. L' gudAña'-i ^{s}Ai îsdai'ani. Ałdjī'Ałū hit!A'n la'sa l' k!A-djā'lan. "Gwa-is gudō' ł A'ndjūdala. Dī dAl gut ł dī q!ē'ta halī'x̣iasa," hîn l' k!Adjā'wan. K!A'djao ^{s}a'dan la l' q!ē'dōłgwī'ga-i g^{a} łk!iêns xadē' gwa'-waiyan. Ałdjī'Ałū la l' q!ē'dōłgwaiL!as ḷū lag^{a} st!A'g^{a}dan s^{s}ā'lAñē l' gudAña'-i stA î'sL!aga-i k!iū' a. Wa'ḷu L!ao hit!A'n gwī'gañ la l' î'sdaian. Wa'ḷu łtA'nō gîña'n l' kîyē'yAn.

Wa'ḷu L!ao hit!A'n k!ō'tc!ua îñg^{u} la l' ḷ'łnagan. Ga'-ig^{u} L!ao hit!A'n la l' łt!ā'djadiedan. Wa'ḷu L!ao hit!A'n sqA'mē ^{s}a A'ñ^{s}a l' qā'gAñ giên A'ñ^{s}a l' La'ołiedani. La ^{s}ē'łgīsi ḷū wa'ḷu hit!A'n lā l' q!ē'dōłgwaian. Wa'ḷu L!ao gAm Liga'-i ki'l^{s}añani. Gwī'gañ lā l' q!ē'dōłgwaiL!agan. Lī la l' q!ē'dōłgwai-L!as ḷū stAgā'ñ hîn LA'ga-i ^{s}estA gîn l' sudai'an. Wa'ḷu L!ao stiga'ñ l' q!ē'dō-łgwaian. WAst' L!ao hit!A'n L!Akwa'n-an l^{s}ē l' q!ê'nanAñgañan. Wa'ḷu L!ao hit!A'n l' sLan wAst' lā l' î'stAL!aiîdan. WA'giên waḷn la l' îsdai'an. WAg^{u} la l' î'sdaL!as ḷū ha'oîsîn LAga'-i la gusā'wani. "Higa'n," hîn l' sudai'an.

[1] According to Skidegate people, this is the word for "chief" in the bear language.

[2] The supernatural beings dwelling in the forests.

it said to him. Then he thought about it. "Perhaps I must put it into the water," he thought. A stream flowed near him. Then he went to them (the entrails). And he took them. And he went to the stream with them. Then he put them gently into the stream to see whether the Ground would speak to him again. And the Ground did not speak to him. So he put them into the brook.

But then he went to the bear which he had placed upon the knoll. And he laid it on his back. And after he had gone along for a while, he became tired, and rested upon a little knoll. Then he sat upon it. His legs were thoroughly tired. When his legs were stronger, he tried to stand up again. And he could not. It was very heavy. Only his body moved.

Then something again began to come out of his throat. He was as when one wants to hiccough. Then the song came quickly out of his mouth. And he sang again. This song was soft. It was the Black-Bear who put this song into his mind. "Chief walking with wobbling head (i. e., the Bear), make yourself light." The words of the song were like this. Then he stood up. Then it was not heavy in the least. And he carried it on his back to his grandmother.

Then he told his grandmother to cut it up after she had taken its skin off. As she cut off thin slices of meat, his grandmother hung them up. And his uncles went to see theirs (the dead-falls). And they looked at them. And not a thing was to be seen in them. And they came down from them.

Wa'ɫu ˢadō' l' gutɬagu'ñgañani. "Tcāng^{a} gwa la ɬ îsda'ɬña," hîn l' gudā'ñan. La qɬołe't ˢanɫ xiä'ñan. Wa'ɫu hitɬa'n ˢa lā l' qā'gane. Wa'giên hitɬa'n la l' xā'-idani. Wa'giên ˢa'nɫē ˢa da'ñaɬ l' qā'gani. Wa'ɫu hitɬa'n tcāng^{a} gū'-ūsɬasan l' xadā'lgaian. Ha'oîsîn ɬaga'-i la gū'suē kɬiū' a. Wa'giên gam ɬaga'-i la kī'lˢañan. Wa'ɫu ɬ!ao hitɬa'n tcāng^{a} l' xā'sɬagaian.

Wa'ɫu ɬ!ao hitɬa'n tā'nē l' ɫɬnā'ganē ˢa l' qa'gan. Wa'giên lā l' u'nɫeîdan. Wa'giên la da'ñaɬ l' qā qaod l' ˢā'gałs ɫū qɬoē'kledjîwa îñg^{u} aga'ñ l' sa'ndjū-daian. Wa'ɫu îñg^{u} l' qɬa'-aogañan. L' qɬo'lū lā ˢā'gałdjîɬīgan. L' qɬo'lū lā dagwiˢē'ɬs ɫū ha'oîsîn l' gia'ɬ!agan. Wa'giên la ˢadō' l' ˢêsgai'yan. L' qê'nigałyūanan. L' łū sˢon lā xai'sîl-añgañan.

Wa'ɫu hao îsî'n l' gu'daña-i ˢa'-ista gîn qɬē'deîɬ!agan. ɬ! sqā'gadañgū'sɬ-gans gîña'n l' idja'n. Wa'ɫu l' xeɬī'st' hitɬa'n sˢā'lañē ˢaɬ!ā'gan. Wa'ɫu ha'o-îsîn l' kladjā'wan. Kī'ya sˢalaña'-iyū idja'n. Tā'na-iyū l' gudaña'-i ˢai ā'dji sˢā'laña-i î'sdagañan. "I'ɬ!gas qā-kwa-djū'gaña-i aga'ñ łkī'ida," hîn-o sˢā'laña-i gia'kloyîña-i lā ˢē'dañ. Wa'ɫu ɬ!ao hitɬa'n l' gia'gan. Wa'ɫu gam łñan l' qênˢā'ñan. Wa'giên nā'nañ ˢan la l' u'nɫaɬ!agan.

Wa'ɫu nā'nañ lˢē l' kîlqɬê'nanañgañ-an l' qɬal wa'sta lā l' î'sdagī st' a. Kiē' l' qada'si kliä'ɬ l' klī'ätagañan. Wa'giên l' qā'ˢalañ gia'ñ qêñî'nłaiyan. Wa'giên a'ñˢa ɬ! qä'ñani. Wa'giên gam ˢa gîn qäñgā'ñan. Wa'giên sta a'ñˢa ɬ! lūîsdaˢa'lani.

And after the boy had again lain for ten days, and ten days were consumed, he went up to see his (dead-fall) again. And he came up to it. One (bear) was in it. And he took it out. Only the one he first killed was hard for him. Then he laid it near by. Then he remade his dead-fall, and stood it up. Then he went to this bear. He knew how to cut it open. So he cut this one open from himself. Then he began to put a handle on it. Then he carried it on his back. At that time, too, it was not heavy for him. And after he had gone along for a while, he rested himself upon the same knoll where he had rested before. He never went past it. But after that, he went on with it again. And he threw it down in front of the place where his grandmother lived.

Then his grandmother took off the skin. And afterwards his grandmother cut up the meat. And his uncles ceased to kill bears. Then the little girl who used to bring him a piece of meat came to him. Then she saw his great quantity of meat. But he did not give her any to eat. And the girl went away from him. The people of the town were very hungry, because they had killed no bears. His uncles ceased to kill bears, because he had placed his dead-fall in the wide trail. So they were very hungry.

Then the little girl told them about his great quantity of meat. And they wanted to buy it. Then they bought a great deal of it.

And when ten days more were passed, he went to see his (dead-fall)

Wa′ḷu ha′oîsîn ā′nAñ ˢā′ẋAdjūs tē′da qaod ˢāl Laał hī′lu sîle′t ha′oîsîn A′ñˢa l' qê′ñAłaiani. WA′giên ˢAn A′ñˢa l' qā′L!agan. WA′giên ā′nAñ ḷū′îdaiani. WA′giên stA la l' îsdai′an. NAñ l' tī′dLāgañan sˢu′nan la′ˢAn sî′ñitc!aian. WA′giên hit!A′n ā′djgua la l' îsdai′an. WA′giên hit!A′n sqA′mē A′ñˢa l' La′ołaian giên A′ñˢa l' LA′giagan. Wa′ḷu L!ao ā′dji tā′nē ˢa l' qa′gan. Q!ē′tē ˢAn l' u′nsAdalan. Ałdjī′Ałū ā′nîs stAga′ñ l' q!ē′dAłgwaian. Wa′ḷu L!ao hit!A′n lā l' łt!a′djadiidAn. Wa′ḷu hit!A′n la l' u′nidAn. Wa′ḷu î′sîn gAm la′ˢAn qên-ā′ñan. WA′giên l' qā qaod nAñ îñgᵘ ˢAñ l' sa′ndjudigAñAs î′ñgua hAn ˢAñ l' sa′ndjudaian. GAm la t!Algᵃ l' qā′ˢañ-gañan. Ga′-istA L!ao hit!A′n ha′oîsîn la dA′ñAł l' qā′-idan. WA′giên l' nān nas q!eō′gᵘ la l' u′nk!adaian.

Wa′ḷu hit!A′n l' nān l' q!Al wAst' lā îsdai′an. Silē′t L!ao l' nān kia′-i ˢAi q!ê′nanAñgañan. WA′giên qā′ˢalAñ Lan tān tīyai′yAn. Wa′ḷu ā′nAñ ˢa′ẋAdjū kia la′ˢAn ẋā′L!agañan. La′ˢAn qā′L!a-gan. Wa′ḷu ā′dji kiē′ qoa′nsi lā l' qä′ñan. WA′giên gAm hī′k!wan lagᵃ l' gī′daˢañan. WA′giên ā′nAñ ˢā′ẋAdjūs hit!A′n lA′stA qā′-idan. Lnagā′-i xadē′ wa′ḷuwAn gAm tān tīˢa′ns Ałū′ yê′nk!î L! q!ō′dAłyū′anan. K!iū′ yū′An kîts ˢa tān sqA′mē l' Laołai′an Ałū′ Lan l' qā′-ˢalAñ tān tīyai′yan. Ałdjī′Ałū yê′nk!iên L! q!otyū′anAn.

Wa′ḷu ā′nAñ ˢā′ẋAdjūs ā′dji kiē′ qoa′nsi Ał la giała′ndaian. Wa′ḷu hit!A′n kiē′ dᵃ lā′ña L! wā′da-idani. Wa′ḷu lā′ña L! daoyū′angañan.

WA′giên ha′oîsîn ˢāl La′ałˢełs ḷū A′ñˢa l' qêñˢā′gani. Wa′ḷu ha′oîsîn ˢa lā′ña

again. At that time another (bear) was in it. He took it out and laid it near by. And he set his dead-fall up again. When his dead-fall was ready, he carried it (the bear) off on his back. And when he threw it from his back, his grandmother took off the skin, and he dried it because his grandmother told him to do so. And ten days afterwards he went to see his (dead-fall) again. And he came to it. And another big one lay in it. And he pulled it out. Then he stood his dead-fall up. Then he again started to carry the black bear off on his back. And he rested upon the knoll he always sat on. He did this when his legs were thoroughly tired. After he had sat there a while, he became strong, and started again. Then he threw it down in front of his grandmother's house. All that time the people came to buy meat. They bought of his grandmother. They got it with marten-skin blankets. If he had not been there, the town would have been destroyed.

Then they gave to the father of the girl who had given them meat for nothing, because the girl did so. And his uncles were tired of going to see their dead-falls, because there was nothing in them. Ten days afterward he went to see his (dead-fall) again. And another big (bear) lay in it. And then he pulled it out. And he always put its liver into the brook. But he kept the heart. He ate only this and the tongue. All that time he broiled the tongue on a stick. All that time he sang by its side. After he had done so for some time, he had killed nine. All that time they kept buying meat.

nAñ ḷūîdai'ani. WA'giên ˢest' la l' îsdai'an giên ā'djgua la l' ḷsLai'an. WA'giên ha'oîsîn sqA'mē A'ñˢa l' LAgia'gAn. SqA'mē lā ˢe'łgīs ḷū hit!A'n la l' u'nḷeîdAn. WA'giên la l' u'nk!ataL!as ḷū l' nān q!Al wA'stA îsda's giên l' x̣î'latagañan l' nān l' suda's A'ła. WA'giên ha'oîsîn ˢāl La'Ałs ḷū A'ñˢa l' qêñˢā'gañan. WA'giên ˢAn A'ñˢa l' qā'L!agani. WA'giên haoîsî'nAn nAñ yū'An ˢa lā ḷū'Adaian. WA'giên stA lā l' dA'nḷstaian. WA'giên hit!A'n sqA'mē A'ñˢa l' Lîgia'gan. Wa'ḷu L!ao hit!A'n tā'nē ha'oîsîn l' u'nedan. WA'giên ā'nAñ îñgᵘ ā'nAñ sa'ndjūdagAñAs îñgᵘ l' q!a'ogīgañan. L' q!o'lū ˢā'gAłdjiłī's ḷū l' īdjā'ñan. Gᵘ l' q!ao qaod l' dA'gwiˢēłs ḷū ha'oîsîn l' qā'-idañan. Wa'ḷu hit!A'n l' nān nas gᵘ lā l' unk!ā'taL!agañan. WAk!iä'ł kiē' L! da'xogañan. L' nān gō L! daxogā'ñani. K!ū giê't!at A'łū L! da'xogañani. Lagᵃ gōs ḷū lnagā'-i gA'ntc!îsgaian.

Wa'ḷu anA'ñ ˢā'x̣Adjū lagᵃ kia' gī'dōˢūgañan. L' xā'dAgᵃ gîñgā'ñan l' î's-dōˢūgañan ā'nAñ ˢā'x̣Adjūs wA'gan A'ła. WA'giên l' qā'ˢalAñ gia sqA'mē qê'ñˢaga-i gᵃ qaiî'nsLaian gAm ˢa gîn L!ā'ña qä'ñgañasi A'ła. ˢāl La'ałs ḷū ha'oîsîn A'ñˢa l' qêñˢā'gani. WA'giên ha'oîsîn nAñ yū'an ˢa lā ḷū'daian. WA'giên hit!A'n ˢest' lā l' dA'ñḷstaian. WA'giên L!Ak!o'l tcāngᵃ l' îsdagī'gañan. K!ō'ga L!ao l' k!ō'yiêtagañan. Ałdjī' sˢu'nan l' tā'gañani t!ā'ñAl hAn îsî'n. WA'k!iał t!ā'ñAl l' gītc!îgī'gañan. WAk!iä'ł Lagᵘ l' k!A'djūgīgañan. L' wA qa-aod La'Ałsˢwānsîñgo l' L!dai'an. WA'k!iäł kiē'

After he had nine, he went up to see his (dead-fall) again.

Then he again came to his dead-fall. But now a human being lay in it. At that time his feet stuck out from under the dead-fall. Then he saw that he had copper rings around his legs. And he took him out of the dead-fall, and laid him near by. When he laid him near by, he saw that he had something on his back. He was a fine-looking man. He wore two marten-skin blankets. Then he also saw that his hat was on the inside of the dead-fall. He took it and laid it near by. He had gambling-sticks at his side. He was going from Cape St. James[1] to the back (or northern end) of the island to gamble. Then he took off the things that were around his legs. After taking them off, he unfastened the edge of the man's basket. Then he opened it at the edge. Then he saw gambling-stick-bags in it. And he put the things that were on his legs into it. At that time he did not touch the dead-fall. He ceased to use it, because it had fallen upon a human being.

Then his uncles also began to kill bears. Then he carried off the basket on his back. And he came home.

Then they offered their daughters to him. They said to him, "Pray marry my daughter." And he refused. And when he had come out with the copper, he pressed it. Then his grandmother questioned him. "What are you making, my child?" she said to him. "The dead-fall fell on a person. I am using the copper that was on his legs. I am using it to make a

da′xugīgañan. Lā′ña La′Ałsˢwā′nsîñgo ˢe′łsi Ḷū ha′oîsîn A′ñˢa l' qê′ñgałaian.

Wa′Ḷu ha′oîsîn sqA′mē ˢAn A′ñˢa l' qā′L!agan. Wa′Ḷu nAñ xā′da L!ao ˢa lā Ḷū′îdaian. Wa′Ḷu l' st!a-i lā ẋAdjū′-L!agan sqA′mē xē′dAsdA a. Wa′Ḷu ẋal l' st!Akî′ns lā l' qä′ñAn. WA′giên hit!A′n sqA′mē ˢest' ā′djgua lā l' Ḷ′staian. Ā′djgua lā l' ḶsLa′s Ḷū gîn l' u′ntcîgAns la l' qä′ñan. NAñ ī′łña lā-ā o idja′n. K!ū giê′t!adē lā gīstā′ñan. Wa′Ḷu dadjî′ñ îsî′n sqA′mē qā′łiˢa lā gū′das lā l' qä′ñan. WA′giên lā l' dawA′n giên ā′djgua lā l' gū′łnagan. Sîn-o l' ˢA′ldjîgañan. ˢā′nīt-kun stA gwai′yē ˢo′da-i l' sî′ndaˢagan. Wa′Ḷu L!ao gî′nA st!agā′ñan lA′stA l' îsdai′an. LA′stA l' îsdagī′s Ḷū qē′gwa-i q!eū′ ˢest' lā l' Lai′idan. Wa′Ḷu q!eū′ ˢa lā l' dA′nsîsLaiani. Wa′Ḷu sî′ndjîLaAł ˢa lā îsī′ lā l' qä′ñan. WA′giên gîn st!Agā′ñan wˢē l' xA′sLaian. Wa′Ḷu L!ao gAm sqA′mē ˢa l' Lā′gañan. Lan l' ˢełdai′ani nAñ xā′da gᵃ k!Ats Ała.

Wa′Ḷu L!ao l' qā′ˢalAñ î′sîn tān L!dē′îdan. Wa′Ḷu hit!A′n qē′gwē lā′ña l' untcī′îdan. WA′giên l' qā′L!agan.

Wa′Ḷu gī′dalAñ lagᵃ L! kî′ñūgañan. "K!wa dī git ī′na," hîn la L! sū′dagañan. WA′giên gᵃ l' gwa′ogañan. Wa′Ḷu ẋā′lē l' qā′L!as Ḷū hit!A′n l' k!A′dAñgañan. Wa′Ḷu l' nān la′Ał kiä′nañan. "Gū′sū dAñ îsdā′ñ, łqên," hîn la l' sudai′an. "NAñ xa′da sqA′mē ˢa gᵃ k!adā′nēgua. Ẋāl stAgā′ñan lā ł îsdā′ñ-

[1] Or rather Point ĢA′ñxet (see p. 397, Footnote 2).

bow," he said to his grandmother. Then his bow was finished.

When it was finished, he went out. Then he went about shooting flickers. He had also hammered out two arrows. And he shot very many birds. And his grandmother began to take off the skins. And they were dried. When they were dried, she sewed them together. And she sewed all together. And the two marten-skins worn by the person that the dead-fall fell upon were near him.

Then he said to his grandmother, "Suppose I marry the girl that brought us meat." And his grandmother agreed. And he set out for the town. And he married his uncle's daughter. The end.

Ł^{s}ēt ^{s}A′nō ł îsdā′ñgua," hîn nā′nAñ l' sudai′an. Wa′ḷu ł^{s}ē′dē lā ^{s}ēłgī′gan.

La ^{s}ē′łgīs ḷū hit!A′n l' qā′-idan. Wa′ḷu xetî′t l' tc!î′nłūgwAñgañan s^{s}ā′ł-tc!ît gia a. Tc!î′talAñ sq!astA′ñ îsî′n l' k!Adā′ñan. WA′giên xê′tadē l' tc!ît-qoa′n^{s}ēłyuanan. WA′giên l' nān lā L! î′steîdani. WA′giên lā x̣î′lgalani. X̣î′l-gAłs ḷū hit!A′n gutg^{a} l' L!ē′îdani WA′-giên lā l' L!ē′^{s}odjawani. WA′giên anA′ñ xa′da ga k!A′dan k!ū gīstA′ñ t!ā′dan la q!oł ī′-īwagan.

Wa′ḷu hîn nā′nAñ l' sudai′an, "K!wa nAñ ī′x̣Adjū kia iL! î′sdagīni ł ī′natc!în." WA′giên l' nān lag^{a} ā′ñan. WA′giên lnagā′-i ^{s}a l' qā′-idan. WA′giên qāñ gī′d^{s}a l' ī′n^{s}elan. Hao Lan ^{s}ê′lgAñ.

71. The Blind Man who became a Chief.

At Island-Point[1] lived a blind man. He had ten uncles. And when they went fishing, (the blind man's) wife asked them to take her husband. Then they told his wife she could go with them, and she took her husband's fishing-line and placed it near the canoe. And while the man was still in the house, they went away from him. Then his wife went to another, and asked him. All of his uncles refused to take the woman's husband. Only the youngest took pity on him. Still there was no way to help him. The place they were going to was very distant, so that they were in great haste.

And after all the canoes had gone, his wife took up his mat. And she put it into the house. This blind man had two children. One was a girl and

Gwais-ku′n gu nAñ xA′ñqaga nā′gan. L' qā′^{s}alañ LA′alAn. WA′giên L! xao-ga′s giên ā′nAñ djā′das Lā′Añ kîñw^{s}ā′-gañan. WA′giên q!a′dAñ la L! î′shAłs giên Lā′lAña L!Agiyē′ l' xā′-its giên Luē′ q!oł l' xā′sLAgañan. WA′giên hawa′n ā′nAñ ī′łñas ana′ qasa′s t!Ał lA′stA L! Lū′qa-idañan. WA′giên ha′oîsîn L! q!A′l-at g^{a} ^{s}a l' djā qā′-its giên L!a′^{s}An l' kî′ñhūgañan. Ā′nAñ djā′das Lā′l^{s}a l' qā′^{s}alAñ wa′ḷuwAn lag^{a} gwa^{s}odjā′wan. NAñ dō′nas s^{s}u′nan la q!Ałsîntguda′ñ-gañan. WAk!iê′n gAm LAg^{u} la′da LĀ′-itłñē qäñgā′ñgañan. Gia L! î′sîñqasas djī′ñayū′Ans Ałū′ L! kwītyū′Angañan.

WA′giên ḷū î′st!eît^{s}odjū′s giên l' djā lA′gudja-i lā′ña xā′-idañani. WA′giên nag^{a} l' xā′sLtc!îgañan. Ā′nAñ xA′ñ-qagas gīdalA′ñ stā′ñan. NAñ s^{s}wān

[1] See p. 567, Footnote.

one was a boy. And when they (the people) came in from fishing, they did not give them (the children) food. And in the evening, when they went to bed, the blind man wept continually, because his brothers-in-law did not give food to his children.

Next day, the wind being good, they went fishing again. Then all again refused to take him. The woman laid her husband's mat near the canoe of the youngest. And she went up to the house and took her husband by the hand. And she started to lead him out to the canoe. Then they started off from him. Again she went down to get her husband's mat.

While his wife was gone down to get it, he crawled up between the houses. He had a hat on. And he crawled into the woods by himself. He crawled about aimlessly, not knowing whither he was going. Then he felt that it was evening. After it had been dark for a while, morning came again. Meanwhile his wife was in the house. She did not know whither her husband had gone.

And morning again dawned upon the man in the forest. Again he began to crawl aimlessly about. After he had crawled along for a while, night came upon him. And day again dawned upon him. When the raven called, he knew that morning was coming. And when the raven ceased to call, he knew it was again evening.

Then he heard the sound of some voice. And he crawled straight towards it. While he was still crawling thither, night came on. And he sat down where he happened to be crawling. And djā'dagan giên nañ s^{s}wān îsî'n ī'łñagan. Wa'giên l! xa'o-îngatc!ūs giên î'sîn gam lag^{a} l! gī'da^{s}añ^{s}ūgañan. Wa'giên sî'ñias ḷū l' tīslu^{s}wa's giên ā'nañ xa'ñ-qagas s^{s}ā'-iłagañan gam l' gīdala'ñ g^{a} l' qea'lañ gī'da^{s}ans a'ła.

Wa'giên ha'oîsîn wa'daalēk^{u} tā'djū lās giên ha'oîsîn l! xao-î'ngagañan. Wa'ḷu ha'oîsîn lag^{a} l! gwa^{s}o^{s}odjū'gañ-an. Wa'giên nañ dō'na ^{s}agwī's gia luē' lāg^{u} la'gudjē lala'ña l' xaslai'ani. Wa'giên nag^{a} l' qagā'lan giên lala'ñ sl!a-i l' dā'wan. Wa'giên la l' ^{s}alqā'-idas^{s}aian luē' lai^{s}a a. Wa'giên la'sta l! lūqā'-idan. Lagudja'-i ha'oîsîn lā'-laña l' dō's^{s}aiani.

Lagudja'-i l' djā dō's^{s}asi t!ał nē ^{s}a'adē ^{s}añ lūlda'lgalan. Da'djîñ ^{s}a l' gu'da-djan. Wa'giên łk!iä'nga aga'ñ l' lūḷ-dā'lgalan. Gam lidjā'n g^{a} l' ī'djiga-i ^{s}an l' u'nsadans ḷū lak!wā'nan aga'ñ l' lūḷdā'lawañan. Wa'ḷu sî'ñias l' ^{s}ā'ndañan. ^{s}ā'lga qaod ha'oîsîn sa'n-ḷanan. Wa't!ał l' djā a'na idjā'ñan. lidjā'ng^{a} l' lāl qā'-idan gam ^{s}an l' u'nsada^{s}añan.

Wa'giên nañ ī'łñas da ha'oîsîn łk!iä'na sanḷā'nan ha'oîsînan lak!wā'nan aga'ñ l' lūḷdē'îdan. ^{s}añ lū'ḷdal qaod ha'o-îsîn la'da sîñiai'yan. Wa'giên ha'oîsîn la'da sa'nḷanan. Yê'lē kîña'nsi ḷū sa'nḷans ^{s}an l' u'nsada^{s}añan. Wa'giên lan yê'lē kîña'nsi ḷū î'sînan sî'ñias ^{s}an l' u'nsida^{s}añan.

Wa'ḷu gi'na kî'lgudaña l' gudā'ñan. Wa'giên ya aga'ñ l' lū'ḷdalane. Hawa'n ^{s}a aga'ñ l' lū'ḷdalgandan sî'ñiai-yan. Wa'giên ^{s}an l' lūḷdā'lan gîña'n l' q!ā'wan. Wa'giên ha'oîsîn la'da

morning again came upon him. And he again crawled straight towards it. Then he heard a very great noise. When he got close to it, a certain person came to him. He said to him, "The chief is calling for you." And he led him away. And he led him to the town. And he led him into the chief's house. When they entered, he (the chief) said to him, "Hō, hō, grandchild, the news about you has spread, — how they kept refusing to take you fishing." He had come to a Sea-Gull Town. And they had led this blind man into the house of the chief of the Sea-Gulls.

Then (the chief) told him to sit near him. And he told him to turn from him. And he fixed his head first. After this was finished, he told him to turn towards him. Then he fixed (the man's) eyes. And he laid his hands upon his eyes. Then blood came out of his eyes. And he told him to open his eyes. And he said to him, "Do you see anything?" And although (the man) saw things a little, he did not tell him so. Then (the chief) laid his hands upon (the man's) eyes again. And again he squeezed blood out of his eyes. And again he told him to open his eyes. But at that time (the man) saw things very far away. Then the chief said to him, "Do you see things?" He said, "Yes, chief, I see things a little." And he put his hands upon him again. And he again squeezed blood out. Then he told him to open his eyes. And he said to him, "Now look at that point over there." — "Chief, I can see beyond two points," he said.

sanɬa'nan. Wa'giên ha'oîsîn ya aga'ñ l' lūɬ'teîdan. Wa'ɬu qa'ganxē'gañyū'-ansi l' gudā'ñan. ˢAn l' dōaña'-iˢeɬs ɬū laˢa nañ qā'ɬlagan. "Nan ī'ɬlagidas dañ ˢan ˢaiyî'ñgañ," hîn la l' sudai'an. Wa'giên la l' ˢa'lqa-idan. Wa'giên lā'na ˢan la l' ˢalqā'ɬlagan. Wa'giên nañ ī'ɬladas gia na-i ˢai la l' ˢa'lqa-tɬaian. L' qatɬa's ɬū hîn la l' sudai'an, "Hō ho tɬak!a'na da'ñˢa kîñā'-gani dañ ɬ! xa'oqlēsɬałxa'nsgats a." Sqlên lanā' gᵘ l' qā'ɬlagan. Wa'giên sqlē'nē ˢan nañ ī'ɬladasi gia na-i ˢa'-iyō ā'nañ xa'ñqagas ɬ! ˢa'lqatɬaian.

Wa'giên qlołgā'ñ la l' kîlqlā'wan. Wa'giên stagā'ñ la l' kî'lˢañawan. Wa'giên l' qā'dji lā'ña l' ɬa'ołałāgañan. Ałdjī' lā l' ˢełgīdai'ane sta gwī'gan la l' kî'lxañawan. Wa'ɬu l' xa'ñē lā l' ɬa'ołaiyan. Wa'giên l' xa'ñē gᵘ lā l' ɬ'tɬałdaian. Wa'giên ˢai l' xa'ñˢest' idja'n. Wa'giên la l' qē'îɬlahalan. Wagiê'nhao hîn la l' sudai'an, "Dā gᵘ gî'na qên." Wa'giên łñan gîn l' qêns klia'n gam lagᵃ l' sū'daˢañan. Wa'giên ha'oîsîn l' xañ gᵘ lā l' ɬ'tɬałdaian. Wa'giên ha'oîsîn ˢai wa'sta lā l' ɬak!wā'yañan. Wa'giên ha'oîsîn la l' qē'ɬlahalan. Wa'ɬu ɬlao wa'djgui ˢaguî' gîn l' qä'ñan. "Dā gᵘ gî'na qêñ," wa'ɬu hîn nañ ī'ɬladas l' sudai'an. "Āñ nañ ī'ɬlagidas lī'yū gîn ł qê'ñ-gañgua," hîn l' sā'wan. Wa'giên ha'o-îsîn gᵘ lā l' ɬ'tɬałdaian. Wa'giên ha'o-îsîn ˢai wa'sta lā'ña l' ɬk!waˢā'ñani. Wa'giên la l' qē'îɬlahalan. Wa'giên hîn la l' sudai'an, "Ha-i wa'djgua ku'n-djūs da ł qē'ya," hîn la l' sudai'an. "Nañ ī'ɬladas ku'nao ku'nstañ tɬa'lga-han-o ł ɬagaqê'ñgañ," hîn l' sā'wan.

Then (the chief) was going to give him food. He first gave him Nass River olachen to eat. He said to him, "I give you these Nass olachen to eat." After that he gave him Stikine olachen to eat. He said to him, "I give you Stikine olachen to eat." Afterwards he gave him Skeena salmon-eggs to eat. He said to him, "I give you Skeena River salmon-eggs to eat."

And after that, he said to him, "When they again go fishing, they will keep refusing to take you." And he also questioned him. He said to him, "Do you own a canoe?" (The man) said to him, "I have a canoe." — "Do you also own an anchor-line?" he said to him. "Yes, chief, I have an anchor-line," he replied to him. And (the chief) questioned him again. He said to him, "Have you any children?" He replied to him, "Yes, chief, I have two children. One is a girl and one is a boy."

After that the chief asked for his box. And they gave it to him. And when they brought it before him, he opened it. And he also opened one inside of that. And the house was filled with the many (boxes) he took out of this one box. When the house was filled with them, he came to a small one. But then this person put it under his arm. Now the man was about to start.

Then (the chief) again instructed him. "When you get home, tell your wife to make a medium-sized basket. When the basket is done and they have refused to take you fishing many times, you and your wife launch your canoe. And take your two children with you.

Wa'ɫu ɫ!ao hit!a'n la l' łdanō'daañqasasɫaian. ˢanɫs sa'wē la l' tadaɫā'gañan. "Ao ˢanɫs sa'wē dañ ł tā'dañ," hîn la l' sudai'an. Wa'ɫˢa îsî'n Stîka'n sa'wē la l' tadai'an. "Stîka'n sa'wēyū dañ ł tā'daga," hîn la l' sudai'an. Wa'ɫˢa îsî'n Skīn tcai la l' tadai'an. "Skīn tca-iˢgū a dañ ł tā'daga," hîn la l' sudai'an.

Wa'giên wa'ɫˢa hîn la l' sudai'an, "Ha'oîsîn ɫ!xa'o-inˢagas ɫū dañ ɫ! xa'oq!ēsɫaałgī'gañasañ." Wa'giên ha'oîsîn la'ał l' kiänā'ñan. "Dā gᵘ lū dā'ˢaga," hîn la l' sudai'an. "Ła-o ɫudā'ˢañgua," hîn la l' sudai'an. "T!a'ła îsî'n gᵘ dañ daˢa," hîn la l' sudai'an. "Āñ, nañ ī'ɫ!agidas, ła-o t!āł dā'ˢañgua," hîn xa'ñgañ la l' sudai'an. Wa'giên ha'oîsîn la'ał l' kiänā'ñan. "Dā gᵘ gīt qai'yūwē," hîn la l' sudai'an. "Āñ, nañ ī'ɫ!agidas, dī gīdala'ñ sta'ñgañ. Nañ sˢwān djā'das giên nañ sˢwān î'sîn ī'łñagan," hîn xa'ñgañ la l' sudai'an.

Wa'ɫˢa ɫ!ao n' ī'ɫ!adas ˢo'ta a'ñˢa gī'nansˢai'yan. Wa'giên lagᵃ lā ɫ! tc!î'sɫsˢaian. Wa'giên la xetgᵘ lā ɫ! tc!î'sɫsˢas ɫū wast' a'ñˢa l' da'ñgustaian. Wa'giên ha'oîsîn nā'gust' lā'na wast' l' da'ñgustaian. Wa'giên ā'dji ˢodē' tc!îsˢwā'nsîñ l' ɫaqoa'nˢelan. ał nē sta'gane. Nē wa'ał sta'gane ɫū tc!ū'djahan. Wa'ɫu ɫ!ao ā'nañ xa'das sq!odē' lā l' daxałai'yan. Ao nañ ī'łñas qā'idañqasasɫaian.

Wa'ɫu ha'oîsîn hîn la l' kî'ñgugañan. "Dañ qā'ɫ!as ɫū qē'gu tcai'la djā'añ ɫ! xa'-ihêlga. Qē'gwa-i ˢē'łgīsi ɫū ha'oîsîn dañ ɫ! xa'oq!ēsɫaałxa'nsgats ɫū ɫuē' djā'añ ał a'ñˢa ɫ! gī'djîgañ. Wa'giên gīdala'ñ stañ q!ada'ñ ɫ! î'sdañ. Wa'giên ɫuē' dañ gī'djigagīs ɫū djā'añ

And when you have launched the canoe, tell your wife to tie (a stone) to your anchor-line in the house. And do not let them know that you can see things. Although you can see things, do not let your wife know. When they go fishing, get your wife to ask them to take you fishing. And when they will not take you, have your two children get into the bow (of your own canoe). And take the basket with you also. And lay it behind yourself. Do not let your two children see it." Thus he spoke to him. "When they refuse to take you fishing, go out without bait. And listen as you go out. Then some one will speak to you. When he says to you, 'That is enough,' drop your anchor-line. Afterwards turn towards the stern," he said to him.

"Then say, 'Give me bait.'[1] And when you have said, 'Give me bait,' olachen will pour into your basket. And while you are turned towards the stern, tie an olachen to the hook. And while you are still looking towards the stern, drop your hook down into the sea," said he to him. "When the house is filled with halibut, tell your wife to keep all of the parts. When the whole house is filled with dried halibut, the wind will blow continually from the sea," he said to him. "When it blows continually from the sea, and the town-people themselves are in trouble, they will come to you. And they will try to sell you slaves. Then give five strips of halibut for a slave. And when they bring you a copper, give five strips of halibut for it. When t!ā'łē ana' A'ñ^{s}a L! kiū'q!ēsgathAlgAñ. WA'giên gîn dAñ qêns gAm ^{s}An L!A L! u'nsAda^{s}Añga. Djā'Añ hAn îsî'n gîn dAñ qêns k!iä'nAn gAm wa ^{s}An L! u'nsAda-^{s}Añga. L! xaoga's Ḷū djā'Añ L!ag^{a} agA'ñ L! kî'ñūdaga. WA'giên gAm q!adA'ñ dAñ L! îsda'^{s}ans Ḷū gīdalA'ñ stAñ sq!ê'ñ-gu^{s}a L! isḶī'daga. WA'giên qegwē' îsî'n L! tcā'ḶīgAn. WA'giên tc!igā'łañ L! tc!îLî'ndan. DAñ gī'dalAñ stAñ qä'ñ-ga-i gAm lā'^{s}AñgAñ," hîn la l' sudai'an. "DAñ L! xa'oq!ēsLas Ḷū djîl ^{s}a'dan L! Lū'qas^{s}îga. WA'giên dAñ Luqa's în giū'djūga. WA'giên dAñ ^{s}a nAñ kī'la-asga. 'Ha'osḶuwAn,' hîn dAñ sū'dasi Lū t!ā'łē A'ñ^{s}a L! q!ē'sḶAgañ. WA'stA t!ā'ñgui L! xAña'ogAñ," hîn la l' sudai'an.

"WA'giên hîn L! sū'gAñ, 'Hal dī stAs kundawa'-i,' wA'giên 'Hal dī'stAs ku'ndawa-i,' hîn dAñ sūs Ḷū qēgwa'-i ^{s}Ai sao da'ñ^{s}a tcî'nłgīstaḶīîsañ. WA'giên t!ā'ñgui dAñ xA'ñwas g^{u} hAn t!a'olē ^{s}adō' sā'wē L! kiū't!ēdjîñ. WA'giên hawa'n t!ā'ñgui dAñ xA'ñūgAndan tcāng^{a} t!a'olē L! ẋī'dañ," hîn la l' sudai'an. "Xaguē' Ał na-i stasī' Ḷū ā'ni wa'ḶuwAn djā'Añ L! î'staxAlgAñ. Nē t!ē'sk!^{u}hAn ẋîla'si Ał stasī' Ḷū q!ā'tgu^{s}a q!ā'djîłgī-îsañ," hîn la l' sudai'an. "Q!ā'tgu^{s}a q!ā'djîłgīs Ḷū lnagā'-i xadē' Ała'ñ łk!wî'-dAsLas Ḷū dAñ q!oł L! îstc!îgA'ñasañ. WA'giên xAldā'ñ Ał dAñ g^{a} L! wā'daa-gAñAsañ. Wa'Ḷu xaguē' qasak!iē' xA'l-dAñē ^{s}a L! s^{s}aLē'łdañ. WA'giên t!ā'awē î'sîn dAñ g^{a} L! q!ē'sLtc!as Ḷū xā'guē wa^{s}a L! s^{s}aLē'łdañ. Tcîsk!wa'-i îsî'n dAñg^{a} L! q!ē'sLtc!as Ḷū wa^{s}a L! s^{s}ā'stAñ-

[1] The words used here are unusual. I do not know what "ku'ndawa-i" means literally, but "bait" is what is intended by it.

they bring you an elk-skin blanket, give two strips and a half for it. After you have sold half of your halibut, give still less for it. When you have enough property, potlatch," said he to him.

"Now you shall go. When you go, do not look about near you. If anything makes a noise near you, do not look towards it. Only look in the direction you are taking. If you look near by, you will come into the same condition that you were formerly in. After you have given nine potlatches, pull the box out from under your clothing. And have your son look inside. After that, have his sister look in too. Then your son will become a chief. The woman, too, will become a chief-woman." Thus he was told. "When you come behind the house, crawl along," he said to him.

Then (the man) started away from him. After he had gone on for a while, and night was come upon him, he sat down. And he did not look about. And in the morning he started on again. After he had gone along for a while, he came behind the house. And he only crawled out (of the woods). His helper had also said to him, "If one blind like you comes here, his eyes will rot away."

(The man) entered his house. After he had eaten, he said to his wife, "Make a medium-sized basket." And it was evening. And in the morning (the people) went fishing again. And she again asked them to take her husband. Then they all went away from him. Then he and his wife launched his canoe. And she tied on the stone for him. And when his two children had gotten in with him, they went out. ī'nōyädañ. Xā'guē gu ḷū s^{g}ao^{g}ē'ɬs ḷū waxe'tg^{u} wa^{g}a L^{g}ē'ɬdan. Wa'ḷu da'ñ^{g}a gī'naga-i ^{g}ē'ɬs ḷū L! wā'ɬlgAñ," hîn la l' sudai'an.

"Ha-i wēd dAñ qā'-idañqasañ. DAñ qā'-its ḷū gAm ā'djgui L! qē'ya^{g}AñgAñ. DAñ q!oɬ gîn q!aLā'dō hAn gAm gui L! qē'ya^{g}AñgAñ. Gia'gui dAñ qās gui s^{g}un L! qê'ñgAñ. Ā'djgui dAñ qē'yas giên dAñ ^{g}eda'n gîña'n ha'oîsîn dAñ ^{g}ē'ɬîsañ. DAñ wā'ɬalLa'ałs^{g}wā'nsîñgu^{g}eɬs ḷū ^{g}odē' ^{g}olA'ñ qałī'st' L! dA'ñxustañ. WA'giên dAñ git ī'ɬñas ^{g}Ai L! qē'itc!adan. Wast' îsî'n l' djā's^{g}a ^{g}Ai L! qē'îtc!îdañ. NAñ ā'was hAn îsî'n wa'ḷ^{g}a ^{g}Ai L! qē'îtc!îdañ. DAñ git ī'ɬñas WA'giên ī'L!agidaasañ. NAñ djā'das hAn îsî'n ī'L!gadjidaasañ," hîn la L! sudai'an. "Na-i tc!ī'ga dAñ qā'L!as ḷū hak!wa'n agA'ñ L! Lū'ḷdalga," hîn la l' sudai'an.

Wa'ḷū hit!A'n lA'stA l' qā'-idan. L' qā qaod lA'da sî'ñias giên l' q!a'ogañan. WA'giên gAm LI'djîgui l' qē'y^{g}añgañan. WA'giên sa'nḷans giên ha'oîsîn l' qā'-idañan. L' qā qaod nē tc!ī'ga l' qā'-L!agan. WA'giên hī'ñan agA'ñ l' Lūḷdā'lL!agan. "GAm nAñ xA'ñqagañ dAñ gîña'n ałguī' qas ḷū l' xA'ñē gu'naq!a'-dōgaasañ," hîn î'sîn la l' sudai'an.

WA'giên nag^{a} l' qatc!ai'an. WA'giên łtanū'gīs ḷū hîn djā'Añ l' sudai'an, "Qē'gu LI tca'gałaxayîñ." WA'giên sîñiai'yAn. WA'giên sa'nḷans ḷū ha'oîsîn L! xa'ogaian. WA'giên ha'oîsîn Lā'lAñ l' kî'ñwagan. WA'giên lA'stA L! Lūîstlē'îd^{g}odjawan. Wa'ḷu hit!A'n LuE' l' djā la'aɬ lā'ña gī'djagaiyan. WA'giên qwa'a-i la'^{g}An l' q!ē'djîgusLaian. WA'giên hit!A'n l' gī'dalAñ stAñ la'aɬ îsḷī's ḷū l' Luqā'-its^{g}a^{g}awan. Djîl ^{g}a'danan

He went fishing without bait. And as he went out, he listened. He heard some one say to him, "That is enough." Then he let down his anchor-line. Then he gave the rope to his children.

Then he turned towards the stern. When he heard a noise above him, he said, "Give me bait." Then the olachen poured into his basket. Then he tied an olachen to his hook. And he let it down. When it reached the bottom, it was bitten. And he began to catch them (fish). And he filled the canoe. And while his brothers-in-law were out, he went home. And when he landed, he put (the fish) off.

Then he said to his wife, "Do not throw any of the parts away. Throw only the entrails away." And the woman did not throw any away. And as she cut them up, she dried them. As long as there was a good wind, he fished. As fast as (the fish) were dried, she bundled them up.

When their house was quite full, bad weather set in. The bad weather lasted for a long time. Then the people of the town were troubled about themselves. When their children were almost starved, they began to buy from him with slaves. Then he gave five strips of halibut for one. For a copper he also gave five strips of halibut. He gave two and a half for an elk-skin blanket. Afterwards he gave three and a half for a slave. For every copper, he also gave three and a half strips. For an elk-skin blanket, he also gave a strip and a half. All the time he was buying with halibut, he potlatched.

l' xaoyä'nan. Wa'giên l' lū'qas^{s}a qaod î'nłañ l' giū'djîgañan. Wa'ļu "Ha'osļuwan," hîn la l! suda's 1 gudā'ñan. Hitl!a'n tl!ā'łē a'ñ^{s}a l' q!ē'slagaiyan. Wa'ļu hitl!a'n qwai'yē gīdala'ñ g^{a} l' îsdai'yan.

Wa'ļu hitl!a'n tl!ā'ñgui l' xa'ñawan. La seît l! qaga'nxegans l' gudā'ñan ļū "Hal dī stas ku'ndawa-i," hîn l' sā'wan. Wa'ļu sā'wa-i qē'gwa-i ^{s}ai lā'ña tcî'nłgīstaļīgan. Wa'ļu hitl!a'n tl!a'olē g^{a} sā'wē l' kiū'sgadani. Wa'giên l' xidai'ani. Lā'ña ^{s}ā'dawasi giên lā'ña q!o'sgadane. Wa'giên l' waļī'îdan. Wa'giên luē' la sta'gani. Wa'giên hawa'n l' qea'lañ gū'gandan la l! lū'qagalan. Wa'giên l' ^{s}ā'sgast ļū l' da'ñitl!ałidani.

Wa'ļu hîn djā'añ l' sudai'an, "Gam lī'dji ļ! dā'ñ^{s}añan. Slan s^{s}ona'n ł dā'ñañ." Wa'giên nañ djā'das gam lī'djî l! dā'ñ^{s}añane. Wa'giên l' q!ada'si kl!iä'ł l' xilā'tagañani. Tadja'o las kl!iä'ł l' lī'łañgañani. Xî'lgałsi kl!iä'ł l' ł^{s}ai'djîdōgañani.

Nē lā'ña stadjîł'^{s}was ļū tcl!'gaadan. Tcl!îg^{a} xa'nsgadan. Wa'ļu lnagā'-i xadē' ała'ñ łkl!wī'dasLaian. ^{s}a'aga-i l!ā'ña gandjîdā'ls ļū xaldā'ñ ał lag^{a} l! wa'daiîdan. Wa'ļu wa^{s}a l' s^{s}a'lēłdaiyani. Tl!ā'wē ^{s}a îsî'n l' s^{s}alē'łdaiani. Tcl!'skl!wa-i ^{s}a îsî'n l' s^{s}a'stañī'noya'daiani. ^{s}otgwī'gī^{s}ełs ļū xa'ldañē ^{s}a l' s^{s}ał^{s}u'nałī'noyadaiani. Tl!ā'wē ^{s}a îsî'n wa'ļuwan l' s^{s}ał^{s}u'nuł'noyadaiani. Tcl!'skl!wa-i ^{s}a îsî'n l' s^{s}a'sg^{u}ī'nōyadaiani. Xagua'-i ał l' giê'dawasi kl!iä'ł l' wā'łlgañan.

When his halibut were nearly gone, the wind grew fair. And he potlatched once more. After he had potlatched nine times, he opened his eyes. They thought that he was still blind. Then he called for his son. And he pulled out his box. And he made him look into it. Then he said to him, "You will be a chief." And he also called for the woman. And he made her look into the box as well. He said to her, "You will be a chief-woman." And he also made his wife look into it. "Let no one do like me," he said. "His eyes will become rotten just behind (the houses). — You will also become a chief-woman," he said to his wife. When he also looked in, he said, "But I shall burst with riches."

After this he potlatched again. He said, "I am making the last potlatch." Then he gave out many things. He finished giving away. And after all had gone away, he burst. And a certain one did as he had done before. And his eyes became rotten just back of the house.

Xaguē' lā'ña hī'luwē dōAña'-i^{s}ełsi ḷū ta'djao la'^{s}edan. WA'giên ha'oîsîn l' wā'łlgañan. Lā'ña LA'Ałs^{s}wā'nsîñga^{s}îłsi ḷū l' qē'îL!agan. Hawa'n l' XA'ñqagan L! gudA'ñgañan. Wa'ḷu hit!A'n l' gī'da ī'łñas ^{s}AN l' ^{s}ai'yañan. WA'giên l' ^{s}o'dē l' dA'ñẋAsdaiani. Wa'ḷu hit!A'n ^{s}Ai la l' qē'îtcłîdaiani. "DAñ ī'L!adaasañ," hîn wa'ḷu la l' sudai'an. WA'giên nAñ djā'das ^{s}AN îsî'n l' ^{s}ai'yañan. WA'giên la îsî'n ^{s}odē' ^{s}Ai l' gîñqē'îtc!aian. "DAñ ī'L!gadjidaasañ," hîn la l' sudai'an. Djā'Añ hAN îsî'n ^{s}Ai l' qē'itcłîdaian. "GAm ła dī gîña'n îs^{s}A'ñ^{s}wañ. Dītg^{u} hAn-ū l' XA'ñē gu'naq!A'dōgaasañ," hîn l' sā'wan. "DAñ îsî'n ī'L!gadjidaasañ," hîn djā'Añ l' sudai'an. Wa'ḷu la îsî'n ^{s}Ai qeîtc!a's ḷū hîn l' sā'wan. "Dī L!ao ī'L!agitL!aq!A'mAłîsañ."

Ā'sga-i tc!iga' ha'oîsîn l' wā'łalan. "Wāł ^{s}o'sLîyai'yū a'L!nōt ł î'sdañ," hîn l' sā'wan. Wa'ḷu l' tā'-istas^{s}ayū'anan. L' giê'îsLai^{s}e'łdaiyan. WA'giên lA'staL! îst!e'îts sî'lea l' q!Amā'lan. WA'giên l' idjā'n gîña'n nAñ idja'n. WA'giên nē tcłîga'hAn l' XA'ñē gu'nAq!A't!ōgaiyan.

72. St!a'stA.

St!a'stA was town-master of Bilge-Water-Town.[1] He owned the town. He also owned the island (Nastō'). His friends, the house-chiefs, were ten. And his friends also owned the mainland opposite. And there was also a good hunter there. His name was He-whose-Property-makes-a-Noise. He was St!a'stA's nephew. At that time he always brought in hair-seal.

And when he went hunting again, ^{s}a't!Anas lnagā'-i Ał St!a'stA lā'na l^{s}e'igagan. La-o lnagā'-i dā'^{s}agani. Gwai'yē hAn îsî'n l' da^{s}aga'ni. L' tawē' ī'L!adē îsî'n LA'alan. WA'giên WALai'si îsî'n l' tawī' dā'^{s}agan. WA'giên î'sîn g^{u} nAñ sai'ya^{s}ai'yagani. NAñskî'lēkîñA'ns hîn l' kia'gan. St!a'stA nā'dō idja'n. Wa'ḷu xōt l' LĪ'łñgīgañan.

WA'giên ha'oîsîn l' saiî'ns ḷū ^{s}adō'

[1] A town belonging to the West-Coast-Gîtî'ns on the north coast of Nastō', or Hippa Island.

he could get nothing. He came home with an empty canoe. Every time he brought home a hair-seal, his uncle gave a feast of meat. And he hunted again. At that time he could get nothing. He always put native tobacco into the box he used as a pillow. He also put flicker-feathers into it.

Then he again went behind Nastō′ (Hippa Island). They also put fresh water into the canoe. There (Nastō′'s) door was always open. And (the hunter) stood above it. Then he chewed this tobacco. And then he put it upon the paddle. And he called to him. Then he said to him, "Now, chief." So he spoke to him. Then he put the tobacco into the sea. "To you I give food," he said to him. But afterwards he put flicker-feathers into the sea. He also poured out fresh water to him. He gave him food. He said to him, "You do the same. Show me some good food." After that, he went away from him. He did this because he had gone with an empty canoe. And he reached the town. He did not hunt. He went only to give food to Nastō′.

When he arrived, it was evening. And a noise sounded in Nastō′ like thunder. (Nastō′) was going to give him food. Next day a big thing lay upon the beach. It was not a common whale. It was an ˢataga′l.[1] Its skin was still moving. Nastō′ gave him food. And then they began to cut it up. He said to them, "Do not cut up the hind third." They did as he said. And they brought all of its body up. Then he told them (the people) to take all l' ˢêsgai′an. Lū-q!ā′ɬgᵘ l' ˢā′sgadan. Xō′dē LI′ɬnsi k!iä′ɬ l' qā xA′nda laganAñgā′ñan. WA′giên haoîsî′n l' sai′iänAn. Wa′ɫu ˢadō′ l' ˢêsgai′an. Tc!îɬa′-i ˢa xa′da gu′lA la îsgī′gañan. Sˢā′ɬtc!ît tl!ā′wun î′sîn ˢa la îsgī′gañani.

WA′giên haoîsî′n Nastō′ ˢo′dA ˢa l' LŪ′qagalan. WA′giên ˢANɫ î′sîn LŪ′guˢē L! îsdai′an. WAgᵘ k!iwē′ lā xē′laiani. WA′giên q!eō′gᵘ l' gī′sLaiani. Wa′ɫu hit!A′n ādj gu′lē l' hî′ldjañani. WA′giên hit!A′n ā′lē îñgᵘ l' q!ē′ɬnagani. Wa′ɫu hit!A′n lagᵃ l' kiä′galan. Wa′ɫu hîn la l' sudai′an. "Ha-i ī′L!gas," hîn-o la l' sudai′an. Wa′ɫu gu′lē tcāngᵃ l' îsdai′ani. "DAñgᵃ ɬ gī′dañ," hîn la l' sudai′an. Wa′ɫˢa L!ao hit!A′n sˢā′ɬtc!ît tl!ā′wunē tcāngᵃ l' îsdai′an. ˢA′nɫē î′sîn lagᵃ l' giê′sLgaian. LAgᵃ l' gī′daiani. "Dā îsî′n ɬ gîña′n wāñ. Gîn tā′wa lā ɬ dē qî′ndAñ," hîn la l' sudai′an. Ga′istō hit!A′n lA′stA l' LUqā′-idan. Lū-q!a′ɬgu l' LUqā′gan AɬŪ′ lAgᵃ l' wa′gan. WA′giên lnagā′-i gᵘ l' ˢā′sgadan. GAm l' saiî′nˢañan. Hī′ñan-o nastō′gᵃ l' gī′dayänAn.

L' ˢā′sgAts ɫū sî′ñiaiyAn. WA′giên ˢā′lgua Nastō′ ˢa ga xē′gAñgañan hī′lAñgAns gîña′n a. Ao lagᵃ l' gī′dañqasasLaian. WA′daalēkᵘ sa′nɫans ɫū ˢai ˢa gîn yū′An ɫū′daian. GAm kun îsˢā′ñan. ˢAtagā′l-ō idja′n. Hawa′n-o l' q!Al hî′ldAñgañan. Nastō′ lagᵃ gī′daian. WA′giên hit!A′n lA L! q!ē′didAn. "L' skīl ɫū ɬ gAm lā′ña l' kwē′gui q!etˢā′ñwAñ," hîn L!a l' sudai′an. WA′gîñan lA L! ˢedai′an. WA′giên l' ɬū la L! ˢo′stAgAɬdaian. Wa′ɫu L!ao l' ɬkiêt L!

[1] A small variety of whale.

of its tail. There was a great crowd of people. Then they pushed sticks under it. And they carried its tail up. Then they laid it down outside, in front of the house.

Gold-Harbor-People[1] kept coming there, because he had married one of their women. Therefore they put this up against the house in readiness for other people. Then his brothers-in-law came there. This was a very precious thing. It was more precious than a common whale. When those (people) came, they went right down to the sea to welcome them. Then they stood upon the sides of all the canoes. There were two canoes. Then they put them (the sides) down into the sea. A little salt water came into the canoes. They did as St!a'stA said.[2] But afterwards they carried their things up. Their bodies were many. But all got up to the houses.

Then they pushed down the tail. And they began to cut it up for the visitors to eat. Then they told them how, when they gave food to Nastō', he also gave food in return. "Where was it found?" they asked him. "It came up on the beach during the night. The skin was still trembling," they said. Then they were very much surprised. Five days afterward they started back.

Afterward these ten chiefs were sitting at ease on the Point. They were sitting early upon a long, big rock. And evening came upon them there, for they were conversing at length. And after they had sat there wa'ɫuwAn la l' dō'halan. Xā'daga-i sk!ūlyū'anan. Wa'ɫu la xetî't sq!ā'ñu L! gī'sk!Algañan. Wa'ɫu hit!A'n l' k!ī'da L! kîq!e'idAn. Wa'ɫu hit!A'n kīa's xAñg^{u} la L! q!ē'gataogalan.

Ł^{s}ā'-ida xadē' g^{u} L!A'sgAtgīgañan ga'-istA l' dja'tīnasi A'ła. AłdjI'Ałū ā'dji q!ē'gadawasi L! xa'da q!A'lat qä'ñga-i ^{s}An lA L! q!ē'gadawan. Wa'ɫu l' qea'-lañ g^{u} LūI'sL!agani. Yê'nk!î gîn qō'ya-yū'an-ō idja'n. Kun t!A'lgō qō'yagan. Wa'dji ɫū-îsL!a'si ɫū tcāng^{a} hAn L! dō's^{s}aiani. Wa'ɫu Luē' djI'ngut L! wa'ɫuAn L! djū'giagan. Luē' ^{s}astā'ñani. Wa'ɫu hit!A'n tcān L! L't!AłdagaianI. Lū'gu^{s}ē łña'n tAñ î'sɫigañan. St!a'stA sū'dasi Ałū' L! î'sdagañan. Ga'-ist' L!ao hit!A'n LawI' dA'ñAłan dītg^{a} L! îsdai'an. L! łū hawa'n gu^{s}a qoa'nani. DI'da L!ao wA'giên stA L! î'sdalani.

Wa'ɫu hit!A'n k!ī'da L! sqaq!ē't!Ał-daian. Wa'ɫu hit!A'n l^{s}ē L! skî'nanAñ-îdan ^{s}a'g^{a}L!sgatsga-i wAtaga'-i ^{s}An a. Wa'ɫu Nastō' g^{a} L! gīda's ɫū la î'sîn L!ag^{a} gī'daian Ał L! giała'ndaian. "Gī-Lā'no la L! qē'yaiyan," hîn la'Ał L! kiä'nañan. "^{s}ai ^{s}a'-iyū ^{s}ā'lgu^{s}a l' idja'n. Hawa'n q!Al hî'ldAñgīnigua," hîn L! sā'wan. Wa'ɫu hī'ñan L! kAldAñā'gan. ^{s}ā'lē Le'îłas ɫū hit!A'n sîłgā'ñ wAst' î'steîdani.

Ga'-istō hit!A'n ga'-ig^{a} ī'L!ada La'AłIs ku'nagu^{s}a sa'nL!^{s}awan. T!e'dja łgiū'di îñg^{u} sîñ^{s}ai'yū L! idja'n. WA'giên g^{u} L!ad^{a} sî'ñiaiyAn gutg^{a} L! giała'ndaqoans A'ła. WA'giên g^{u} L! L!ū'dagAndan sa'n-ɫanAn. Wa'ɫu L!ao gī'djîda-i s^{s}wān L!a

[1] The word used indicates that the people of Tcl!ā'ał are meant.

[2] They indicated their joy at the arrival of the strangers by pushing the edges of their canoes under water.

for a while, morning came. But then one of the servants went to them. And Stla'stA said, "Make a big fire in my house." Then they made a big fire there. They wore eagle-skins as blankets. "Call them into my house. Cook food," he said. So they did. And they again cooked the thing that had come ashore. When it was done, he said, "Tell them to come in." So, when the food was done, they called them. "The food is done," they said. Then he asked, "Have they entered?" — "Yes," said one. "Is there room for them?" he said. "Yes," they said. (The chiefs) said, "Now let us go home." He said, "Pray eat food with me."

Then all got in. And when they were seated, they were given food. When they were through eating, Stla'stA spoke to them. "When two days are passed, go to ˢA'łū to dry salmon. To-morrow one of my coppers will be hidden," he said. The name of this copper was Whale-Copper. Then one named War-Talker hid it. Next day they started off. And the town lay empty.

After they had taken salmon for a while and it was dried, they went back. And they returned to the town. After that, they came to live at Fort Sˢū'lūs.[1] While they lived there, winter came. And after they had lived there for a while, a big cloud came upon Nastō'. And one also came upon Łkwa'gadAns.[2] Then their hearts were very much afraid. At that time it was evening. The one sitting upon Nastō' thundered. And the one sitting upon Łkwa'gadAns also qaga'ni. Wa'ḷu hîn Stla'stA sā'wan, "Gia'gAñ na-i aɬ tclā'nu yū'An LA'oła." Wa'ḷu tclā'nuē waˢa L! sîsyū'anan. ˢōt q!A'lū L! tē'dañan. "Gia'gAñ na-i ˢAi ł łˢai'a. Tao ł Lê'ñˢalAñˢwañ," hîn l' sā'wan. WA'gîñan L! wA'gan. WA'giên agî'n qoa'nan î'sîn L! L'ñˢalAñgañan. ˢē'łgīsi ḷū "ł L!agª sudā'ˢwañ," hîn l' sā'wan. AłdjI'Ałū LI'sḷuAn tawē' ˢē'łgīsi ḷū L!a'ˢAn L! łˢaiyai'yAn. "Tā'wē ˢē'łgīgAñ," hîn L! sā'wan. "ˢAi gᵘ L! ˢo'stAtc!a," hîn wa'ḷu l' kiänā'ñan. "Āñ," hîn wA'giên la nAñ sudai'an. "L!A k!iū'si gᵘ t!a'la," hîn l' sā'wan. "Āñ," hîn L! sā'wan. "Ha-i îste'îdˢō ła," hîn L! sā'wan. "K!wa ł dī q!oł tao tā'ˢwañ," hîn l' sā'wan.

Wa'ḷu hit!A'n L! ˢo'stAtc!aian. Wa'ḷu L! L!a'os ḷū hit!A'n L!a'Aɬ L! nai'yañan. L!a ga tagī's stō hit!A'n Stla'stA L!a gusā'wan. "ˢāl stA'ns ḷū ł ˢA'łū ˢa tc!îdā'lˢwAñ tcīn da gᵘ L! tā'ni ˢAn a. A'dał gia'gAñ t!ā'wē q!ē'sˢwān L! sˢA'lasañ," hîn l' sā'wan. Kun-taos hîn-ō t!ā'wē kiä'gan. Wa'ḷu Qē'daokî'łgañ, hîn nAñ kiä's l' sˢalā'gan. Wa'ḷu L!ao wA'daalēkᵘ L! qasˢā'gan. WA'giên lnagā'-i q!al ˢa'odaian.

Tcī'nē L! î'sda qa'-aod ẋî'lgAłs ḷū ha'oîsîn sî'łgañ L! qasā'gan. WA'giên sîłgā'ñ lnagā'-i gᵘ L! L!'sgadañ. Ga'istō Sˢū'lūs t!ō'dja-i îñgᵘ L! îsā'wan. Hawa'n gᵘ L! nā'ñgAndan sî'ñgaadan. WA'giên gᵘ L! nāñ qa-aod Nastō' îñgᵘ yên yū'An q!ē'łnagan. WA'giên Łkwa'gadAns îñgᵘ hAn îsî'n nAñ q!ē'łnagan. Wa'ḷu L! gu'dAña-i łˢoa'gayūAngañan. Wa'ḷu sî'-îñiaiyAn. Nastō' îñgᵘ nAñ q!awai'yan xegā'lan. WA'giên Łkwa'gadAns ūn lana' îsî'n xēgā'lan. "HI'lAñ-ō

[1] This was probably on or near the site of a town on the west coast of Nastō', called Sū'lū-stîns.

[2] A mountain.

thundered. "These are Thunder-birds," they said. Then it rained very hard. All said that they were birds.

After the weather had been bad for a while, three days were passed and it was dry. Then the wind was good. And they came to their town. Then (St!a'stA) told the one who had hidden his copper to go and get it. He went thither. And he did not find it. And when he came back, he told them about it. (St!a'stA) said to him, "Did you find the place where you put it?" — "I put it under a hollowed-out rock," he said. It was truly lost.

Then he called all for it. "Now find my copper," he said. So all went there. Then they searched diligently around the place where it had been hidden. And they could not find it. Then He-whose-Property-makes-a-Noise began to eat medicine. At the same time he also drank sea-water. All that time he went without fresh water. After he had done this for a time, after a long time, he went to hunt for the copper. He ate medicine because he wanted to find the copper.

And when he could not find it, he ate medicine there. And he remained there all night. Then he heard it sing. At that time he thought he would see it. It sang near him. This copper sang. Then he began to hunt for it where it sang. And he looked about for it. But he learned its song. And then he came back.

Then he told St!a'stA about it. He said, "I heard it singing." He said to him, "Do you know the song?" And he told him he did. He said to him, "Did it put words to the song?" — î'sîn" L! sugā'ñan. Wa'ḷu yê'nk!î da'lgu-LĀ'djigagañan. L' xe'tadaswan L! xu'n-dagañan.

Sîñē' dā'sAn qaod sāl łsu'nAłs ḷū xîl-gā'adan. Wa'ḷu tā'djuwē la-ułai'ani. WA'giên lnagā'-i gu A'ñsa L! îssā'wani. Wa'ḷu t!ā'wē A'ñsa l' kîldā'swane anA'ñ ssa'lani a. WA'giên sa l' qā'-idani. WA'giên la'da l' qê'nsgaiyan. WA'giên sa l' qā'L!as giên sA'nstA l' sā'wani. "Gia'gu la dAñ îsdai'an sîlē' gu dAñ qä'ñan," hîn la l' sudai'an. "T!ēs ga'odjū xetgu la ł îsdagA'ngua," hîn l' sā'wan. Gwałā'ña l' gā'wan.

Wa'ḷu hit!A'n L! wa'ḷuwAN sAn l' łsaisai'an. "K!wa-i t!ā'swē dī'na qē'yasō," hîn l' sā'wan. WA'gîñan L! wa'ḷuAN sa sostai'an. Wa'ḷu la l" ssa'lan sadō' L! dē'îñqoangañan. WA'giên la'da L! qê'nsgaian. Wa'ḷu NAñ-skî'lē-kîña'ns xîltā'-idan. WAk!iä'ł îsî'n tA'na l' nî'l-gañan. WAk!iä'ł sANḷ î'sîn l' se'dagañan. L' wa qa-aod LĪ'AN t!ā'swē da l' qêñā'-agan. T!aswē' qē'yē da l' gudA'ns ḷū xîl tā'gan.

WA'giên gu hAN la'da l' qê'nsgas ḷū xîl tā'gan. WA'giên gu hAN sā'ldaiani. Wa'ḷu l' k!Adjū's lā l' gudā'ñan. Wa'ḷu la l' qê'ñasañ l' gudA'ñgañan. Aa'nan la q!oł l' sā'wan. Ao t!ā'swē k!Adjā'-wan. Wa'ḷu la'da l' de'iñidan giagu l' sā'wan sAi a. WA'giên la'da l' qê'ns-gaiyAN. Ssā'lAña-i sAN L!ao la l' u'nsA-dalani. WA'giên hit!A'n l' qā'L!agan.

Wa'ḷu hit!A'n St!a'stA ga'Ał l' giała'n-daiyAN. "L' k!Adjū's ū lā ł gudA'ñ-gAngua," hîn l' sā'wan. "Ssā'lAñē sAN gu dAñ u'nsAt," hîn la l' sudai'an. WA'giên laga l' ā'ñan. "GAm gu l'

"I heard the words of its song," he said. (The chief) said to him, "Sing the song into their ears." Then all entered St!a'stA's house. But then (the man) sang. And they learned (the copper's) song. They were very much pleased with the song when they heard it. This is the way (the copper) had sung: "I will decay here. I took away many people."[1] The copper that was lost was worth ten slaves.

gia'k!oyîñ^{s}Añgañan," hîn la l' sudai'an. "Gia'k!oyîña-i lā ł gudA'ñgani," hîn l' sā'wan. "S^{s}ā'lAña-i ł L!a'giū ^{s}a k!A'djū," hîn la l' sudai'an. Wa'Ḷu hit!A'n L! wa'Ḷuwan St!a'stA gia ^{s}Ai ^{s}o'stAtc!aian. Wa'Ḷu L!ao hit!A'n l' k!Adjā'lan. WA'giên s^{s}ā'lAña-i lā L! sq!adai'ani. Yê'nk!î s^{s}ā'lAña-i Ał L! gu'dAñē lā'gan L! gudA'nsi Ḷū a. Hîn-o l' k!Adjū'Ldjawan: "Dī guna'sLīyē ł ī'ẋisqasLiyē." T!ā'^{s}wē xA'ldañ-La'alagan nAñ gā'wan a.

73. The Copper Salmon.

At Bilge-Water-Town[2] was a man named Gā'-iya. His father's name was War-Talker. And Gā'-iya liked to gamble. And he spent his father's eight coppers. And he also spent six slaves. And his father's property was used up. Then his father was very sad. He said to his son, "Eat medicine, my child."

^{s}a't!enas lnagā'-i g^{u} Gā'-iya hîn nAñ kīa idja'n. L' ^{s}oñ hAn îsî'n Qē'daokî'łgañ hîn kī'agan. WA'giên Gā'-iya sî'ndagulagan. WA'giên ^{s}oñA'ñ gia t!ā'^{s}wa-i q!ēstā'nsaña l' tc!î'dadaian. WA'giên xA'ldAña-i Lwu'nAł hAn îsî'n l' tc!î'dadaian. WA'giên l' ^{s}oñ gia gī'nAga-i hī'lawan. Wa'Ḷu yê'nk!î l' ^{s}oñ gudAña'-i st!ē'gañan. "Ẋîl-ū L! tā'gAñgua, łqên," hîn gidā'ñ l' sū'dagañan.

Then he went to eat medicine. He was alone. He wore marten-skins, one over the other. And he landed. Then he went up along a small creek running there. He went far up. He went up on top of Mount Łkwa'gadAns. Then he began to cut devil's-club. And when he had cut many short pieces, he put them around himself. This creek was named Mossy Creek. Then he sat under a cedar shelter. There he put the devil's-club around himself. Below him ran the creek. Then he pulled out a piece on the right side. And he began to eat its

Wa'Ḷu hit!A'n ẋî'ltayänAn. L' s^{s}o'nAn k!ū gia gut îñg^{u} l' gīstAndaian. WA'giên g^{u} l' ^{s}ā'sgadani. Wa'Ḷu ^{s}AnḶ ẋA'tdjū g^{u} ẋiê'nsi gui l' qAłai'an. Sa ^{s}aguī'-ī l' qałai'an. Łkwa'gadAns Lda'awē î'ñgui l' qAłai'an. Wa'Ḷu tc!ī'łndjawē l' q!e'tgīîdani. WA'giên l' q!ēk!u^{s}A'ndAs giên ^{s}adā'ñ l' gī'sgAlgañan. Ā'dji ^{s}A'nḶē ^{s}AnḶ-k!î'nanas hîn kia'gan. Wa'Ḷu tc!ū LAk!A la xetg^{u} l' q!ā'wan. Ga'-ig^{u} tc!ī'łndjawē ^{s}a'dañ l' îsdai'an. La xedī'dō ^{s}A'nḶē ẋiä'ñwa-i s^{s}olgū'st' nAñ sq!a'djūgiawas l' dA'nsq!Astaian. Wa'Ḷu hit!A'n l' q!Al la l' tā'-idan. WA'giên l' sq!Ak!wa'n la l' ta'sq!AsLaian.

[1] It was worth so many slaves, that, by going away, it took their worth away with it.

[2] See p. 684, Footnote 1.

skin. And he ate all the skin off of it. And he placed it below himself. Then he also pulled off the skin of another one. He began to eat the skin of that one also. He ate that one. And afterwards he laid it down in the same place.

And he pulled out another one. And he started to eat that also. And he ate (the skin of) it. And afterwards he put it down in the same place. And he pulled out another. And he ate it. And he consumed it. And he pulled out another. And he also ate that. And afterwards he put it in the same place. And he pulled out another. He ate that also. He pulled them out one by one. After he had eaten (the skins), he laid (the stalks) near by. Then he ate all of them. And he was filled.

Then it was evening. And then he tied the stalks together. He did this in the evening. And when he lay down, he placed them under his head. And in the middle of the night he was very desirous to defecate. Then he crawled to the woods. There he began to defecate. And when he had gotten through defecating, he crawled back to lie down. Then he lay down there again.

After he had lain (there) for a while longer, he began to want to defecate again. Then he started to crawl off again. And he sat in the same place where he had been before. Then he again defecated very much. But then he ceased to know where he was (i. e., he fainted). He did not know that he

Wa'giên sîlē' xe'tg^{u}ułañ l' sq!aslai'an. Wa'giên ha'oîsîn s^{s}wān l' dansq!astai'an. Ałā'nas q!al îsî'n l' tā'îdan. Ałā'nas îsî'n l' ta'sq!aslaian. Wa'giên sîlē' ha'oîsîn āḷn la l' sq!a'slaian.

Wa'giên ha'oîsîn s^{s}wān l' da'nsq!astaian. Wa'giên la îsî'n l' tā'îdan. Wa'giên la l' ta'sq!aslaian. Wa'giên sîlē' āḷn l' sq!a'slgañan. Wa'giên ha'oîsîn s^{s}wān l' da'nsq!astaian. Wa'giên ha'oîsîn l' tā'gan. Wa'giên l' hī'ludaian. Wa'giên ha'oîsîn s^{s}wān l' da'nsq!astaian. Wa'giên ha'oîsîn l' tā'gañan. Wa'giên sîlē' āḷn l' sq!a'slagañan. Wa'giên ha'oîsîn s^{s}wān l' da'nsq!astaian. Ha'oîsîn l' tā'gañan. Wa'giên ha'oîsîn s^{s}wān wa'sta l' da'nsq!asdagañan. L' tasq!aslgī's sta ā'djgua ā'dji l' sq!a'slgañan. Wa'giên hit!a'n ā'dji wa'ḷuan l' tā'^{s}odjawani. Wa'giên l' sk!îslyū'anan.

Wa'giên sî'ñiaiyan. Wa'giên skū'sîl hit!a'n l' î^{s}a'-itc!îgusLaian. Sî'ñias ḷū l' wa'gan. Wa'giên tīs giên l' tc!ā'ład-^{s}ēlani. Wa'giên ^{s}āl yak^{u} la gu^{s}ā'dōyū'anani. L' sk!a'laogusLaian. Wa'giên hit!a'n dītguī' ^{s}an l' lūḷdā'lgalan. Ga'-ig^{u} l!ao l' sk!ala'o-idan. Wa'giên l' sk!a'laogīs ḷū l' tēdai'an ^{s}a ^{s}an l' lū'ḷdalan. Wa'giên hit!a'n ha'oîsîn g^{u} l' tī'gani.

Ha'oîsîn l' tē'da qaod l' dałā'qā'djulañîdan. Wa'ḷu ha'oîsîn ^{s}an l' lū'ḷteîdan. Wa'giên ha'oîsîn giag^{u} l' idjā'ngwan l' q!ā'wan. Wa'ḷu ha'oîsîn l' sk!a'laoyū'anan. Ga'ig^{u} l!ao gam lag^{u} l' ^{s}ets ^{s}an l' u'nsad^{s}añan. L' k!ō't!ałs ^{s}an gam l' u'nsad^{s}añan. L' ḷū'da qaod l' q!ē'l!agan. Wa'ḷu

had fainted. After he had lain there for a while, he came to himself. Then he crawled to the place where he had been lying. Then he lay there again. And morning came.

And he looked for the things he had defecated. They were nowhere to be seen. But xēla'og^{a} [1] grew there. He saw this. And he also pulled this out. There was a great deal of xēla'og^{a}. And he put on his marten-skin blankets. And, holding (the plant) in his hand, he crawled to the place where he had lain. And he sat down again in the place where he had been lying. Then he began to eat this xēla'og^{a}. And he ate all. Then evening came. And he lay down again.

Then in the middle of the night he was sick again. Then he again crawled to the place where he had defecated. When he was through defecating, he again crawled to the place where he had been lying. He did not sleep. Then he continued lying there. He shut his eyes. His legs, too, were weak.

The stream ran near him. And below him was a sandy spot. Then, while he held his eyes closed, he heard something make a noise in the sand. And then he sat up. And when he sat up, he remained sitting. He did not know where it was. Therefore he continued to sit above it. While he was still sitting there, something moved in the sandy place under him.

Then he took off his clothing. And he stood upon the sandy spot. Then he got his hands ready for it. While L!ao giag^{u} l' tē'daian ^{s}a ^{s}An l' LŪ'ḶdalL!agan. Wa'Ḷuhit!A'n ha'oîsîn g^{u} l' tē'gani. WA'giên sa'nḶanan.

WA'giên agî'n l' sk!Alā'wan l' qêñā'gan. Ā'łdji gAm wAg^{u} qäñgā'ñani. Xēla'og^{a} L!ao g^{u} q!ā'wani Ałdjī' l' qä'ñan. WA'giên Ałdjī' îsî'n lA k!ī'îdani. Xēla'oga-i qoanyū'anan. WA'giên k!ū l' t!ada'n ^{s}Ai l' î'sdagañan. WA'giên tīdai'an ^{s}a l' tcîgA'nsi Ḷū ^{s}An l' LŪ'Ḷdalan. WA'giên l' tī'daian g^{u} hit!A'n ha'oîsîn l' q!ā'wan. Wa'Ḷu hit!A'n ā'dji xēla'oga-i l' tā'îdani. WA'giên wa'-aḶuAn l' tā'^{s}odjawani. WA'giên sî'ñiaiyAn. WA'giên ha'oîsîn l' tē'gan.

Wa'Ḷu ^{s}āl yak^{u} ha'oîsîn la'da wa'djaagalan. Wa'Ḷu ha'oîsîn giag^{u} l' sk!A'lawan ^{s}a ^{s}An l' LŪ'Ḷdalan. L' sk!A'laogīs Ḷū giag^{u} l' tē'daian ^{s}a ha'oîsîn ^{s}An l' LŪ'Ḷdalan. GAm l'·q!Adē'-^{s}Añgañan. Wa'Ḷu l' tē'-ēdagañan. L' ^{s}o'yulgañan. L' q!o'lū hAn ^{s}ā'galan.

La q!oł'd ^{s}A'nḶē ẋiā'ñgañan. WA'giên la xetg^{u} tā'dja ẋa'odaian. Wa'Ḷu l' ^{s}o'yulgAndan tā'djē qā'łi^{s}a gîn l' łtA'ldagasLaian. WA'giên hit!A'n l' q!ā'ławan. Wa'Ḷu sa l' q!ā'łūs Ḷū l' q!a'ougañan. LĪ'dja-i î'sī gAm ^{s}An l' u'nsAd^{s}añan. Ałdjī'Ałū sa l' q!a'oūgañan. Hawa'n l' q!a'ogAndan la xetg^{u} tā'dja ẋaodai'an g^{u} gîn hî'ldañan.

Wa'Ḷu hit!A'n ^{s}o'nan ^{s}An l' Ḷ'sLaian. Wa'Ḷu tā'dja ẋa'odiyē g^{u} l' gia'gan. Wa'Ḷu sL!āñ la^{s}An l' dō'Añadagañan.

[1] A plant eaten to bring riches.

he was doing this, it was moving about below him. Then he tried to catch it. And he did not catch it. And when he got tired, he rose and lay down. Then he thought about it. He thought, "If I sat in the water, I could catch it."

Then, while he was lying there, it began moving again. Then he again took off his clothing. And he again went down to it. Then he sat in the water. And he put his hands between his legs to catch it. While he was doing that way, it began moving close by. Then he tried to seize it. And he threw it up to the place where he had been lying. It did not have a slippery skin. It was not large. But then he rose, and went to the place where he had lain.

Then he felt for it. It was very dark. And he found it and took it up. It was very heavy. This was copper. He saw that it was very dark, and shone. He thought it was not copper. While he was holding it, day broke. But then he saw that it was copper. And, holding it, he went a short distance away. Then he again saw xēla′og^{a} growing. But, without putting this into his blanket, he began to eat it, and evening came upon him. And he lay down. And when he lay down, he did not sleep. He held (the copper salmon) tight. While he had his eyes shut, he heard people singing underground at midnight. He heard (the singing) right under his ear. And he learned this song. And he knew the song. "From above he got the copper of the supernatural

Hawa′n hîn l' ^{s}ē′dAndan l' xetg^{u} l' hî′ldAñedan. Wa′Ḷu L!ao la l' gī′djî-gīłdaL!agan. WA′giên gAm lag^{u} l' xā′ła^{s}añan. WA′giên l' qaiî′nsLaian giên l' gia′gan giên l' tē′gan. Wa′Ḷu la ^{s}adō′ l' gū′łgañan. "Tcān ^{s}a ł q!ā′-was Ḷū lA ł gī′djîgīłdadAñgAñ," hîn l' gudA′ñgañan.

Wa′Ḷu hawa′n l' tē′dagAndan ha′o-îsîn ^{s}a l' hî′ldAñîdan. WA′giên hit!A′n ha′oîsîn ^{s}o′nan ^{s}An l' ḶsLai′an. WA′-giên hit!A′n ha′oîsîn ^{s}Ai l' qagai′ani. Wa′Ḷu hit!A′n ^{s}A′nḶē ^{s}a l' q!ā′wani. WA′giên q!olA′ñ ^{s}a′ada sL!āñ la ^{s}An l' dō′Añadagañan. Hawa′n hîn l' ^{s}ē′dAn-dan āḶn l' hî′łdAñîdan. Wa′Ḷu la l' gī′djîgīłdaian. Wa′Ḷu giag^{u} l' tī′daian gui la l' k!ā′dagalan. GAm q!Al l' łq!o′ta^{s}añan. L' Ḷai′lagan. Wa′Ḷu L!ao hit!A′n l' gia′s giên l' tēdai′an ^{s}a l' qā′gan.

Wa′Ḷu ^{s}Ai l' xadjū′gañan. ^{s}ā′lga-yū′anan. Wa′Ḷu la l' Lî′gudAñḶa′wan giên la l' Ḷī′^{s}edan. Qênyū′anani. Ẋāl-ū idja′n. ^{s}ā′lgayū′Ans giên l' ẋAls l' qê′ñgañan. "GAm ẋal îs," ^{s}An l' u′n-sAd^{s}añan. Hawa′n la l' Ḷî′gAñgAndan sa′nḶänAn. Wa′Ḷu L!ao ẋAl î′sîs l' qä′ñAn. Wa′Ḷu ha′oîsîn hawa′n la l' Ḷîgā′ñgAndan ā′djgui l' qā′gAn. Wa′Ḷu ha′oîsîn xēla′og^{a} q!a′osqaodan l' qä′ñan Wa′Ḷu L!ao Ałdjī′ q!a′osistan l' tā′-idan. L' wA′gAndan sîñ-ñiai′yAn. WA′giên l' tī′gAn. Wa′Ḷu l' tē′das Ḷū gAm l' q!A′tē^{s}Añgañan. Ā′dji l' gī′djîgAtgī-gañan. Hawa′n l' ^{s}o′yulgAndan ^{s}āl yak^{u} q!ō′yē ^{s}a L! k!Adjū′si l' gudA′ñ-gañan. L' giū′ ya-a-ō gu′dAñagañan. WA′giên Ałdjī′ s^{s}ā′lAña-i l' sq!Adai′an. WA′giên s^{s}ā′lAña-i ^{s}An l' u′nsAdalan: "Sagū′stA dalē′ Ał da′si sg̣ā′nag̣wa-i

beings. He sat in Mossy Creek." The song was like this.

Next morning he started away with (the copper salmon). And, going down, he came out opposite his canoe at the mouth of the stream. While coming down, he had a blanket around it. Then he tried to find a shelter behind the canoe. He looked for a big tree. And he came to a big tree. Then he took old cedar-bark off from it. Then there was a great deal. And he also found sticks. And there were very many sticks.

Then he pushed a post into the ground, and farther off he put in another. Then he put cross-beams on top of them. And then he drove sticks into the ground around them. And he laid the roof-timbers upon them. And he fastened the ends of the rafters to the posts. He did it by means of roots. Then he placed small sticks upon (the rafters). He fastened these small sticks also with (roots). And he finished (laying them). Afterwards he laid cedar-bark upon them. And he finished the roof. Afterwards he made the walls. And he finished all. And then he put the copper into the house along with the marten-skin blankets.

But after that he went to get firewood. And he brought a great deal out near his house. Then he tried to find stones for it. After he had looked about a while, he found a big smooth one. And he put it on a log lying on the ground. And he hunted about for another. He put that (on the log). And he found two small ones. Then

gAnḷī′ k!î′nans ˢa t!a′gō skî′ndalē," hîn-o sˢā′lAñē ˢe′dan.

WAdaalē′kᵘ sa′nḷans ḷū hit!A′n lA dA′ñAł l' qā′-idan. WA′giên ˢA′nḷē t!ai′ya Luē′ lA x̣A′odasi Lāgᵘ l' qā′L!agan. L' qā′L!at!Ałs ḷū k!oē′ gīsˢwā′n la ˢadō′ l' î′sdaian. WA′giên hit!A′n Luwē′ Lā′it LAk!ā′ldA l' qê′ñgañan. Qēt ḷaqō′na dō l' qê′ñgañan. WA′giên qē′dē ḷaqō′nasi ˢAn l' qā′L!agan. Wa′Lu hit!A′n tc!ū q!Al wA′stA l' î′sdagañan gu′nagasi a. WA′giên hit!A′n qoa′nˢēlani. Wa′ḷu hit!A′n sq!ā′ño îsî′n ˢān l' qê′nsteîdani. WA′giên sq!ā′ñwē qoa′nˢelani.

Wa′ḷu hit!A′n q!ē′djañwē l' gītc!a′s giên wāḷn îsî′n nAñ l' gītc!ai′an. Wa′ḷu L!ao tc!ā′nsqagAt wAî′ñgᵘ l' sq!A′łnagan. WA′giên hit!A′n sq!ā′ñwē wA ˢadō′ l' gī′sqAłnagan. WA′giên sîgA′nsq!agīdAnłiē wA′gui l' gīsqA′łAgañan. WA′giên ˢot sq!a′wansi gᵃ l' kiū′sq!agadañgañan. Łīñ ˢAn l' łqada′si A′łū l' wA′gañan. Wa′ḷu L!ao kiūxa′gadē wA′gui l' sq!a′-iłgañan. Ałdjī′ îsî′n l' kiū′xaq!adAñgañan. WA′giên l' ˢē′łgīdaiani. WA′stA L!ao hit!A′n tc!uē′ q!Al wA′gui l' î′st!Ałgañan. WA′giên sa′si l' L′sq!ołgañan. WA′stA î′sîn q!olAñē′ l' La′ołgañan. WA′giên l' ˢē′łgīdatē′sLaian. WA′giên hit!A′n na-i ˢAi k!ū′ē dA′ñAłan x̣a′lē îsdai′an.

Ga′-istA L!ao hit!A′n tc!ā′nu l' dā′wan. WA′giên na-i q!oł A′ñˢa l' îsdaqoa′nan. Wa′ḷu L!ao hit!A′n qoa dA l' qêñˢā′gan. L' qêñgwā′ñ qaod nAñ L!ū′stAna q!ēqō′na l' qēyai′yan. WA′giên q!a′xo ḷū′da îñgᵘ sa la l' q!ē′łnagan. WA′giên ha′oîsîn nAñ da l' dayî′ñ-gwAñgañan. Sa la l' q!ē′łnagan. WA′giên ga q!ē′ła la q!ē′stAñ l' qê′nstaian. WA′giên

he took both. And he also took both of the big ones. And he put the two small ones into his armpits. And he went up to the house with them. And he put them into the house. He had put green stones into his canoe. His father owned those stones. Now he remembered it. And some soft things were also with them. These were (feathers of) the L!ntc!ūt.[1] So (the stones) were dry (being covered with feathers). And he went down to get them. And he took them out. And he entered the house with them. Then he laid down a small piece of cedar plank for them. And he unfastened the soft things from around them. And after he had finished doing this to the soft stuff, he took the green stones. Then he struck them over the soft things. And sparks fell down from them. And when (the spark) fell upon the soft things, they were kindled.

The stones are called łˢAłkī′ak!ᵃ. The stones were not hard. Therefore there was fire in them. After they burned, and he had taken away the live embers, he folded (the stones and the feathers) together. And he took these stones and soft things, and put them up. But then he lighted a fire. He carried fire-wood into his house, and piled a lot of wood on the fire. When the fire was burning, he put it (the copper) on it, and placed the stones in front of himself. All that time he did not drink water. And he took a piece of cedar-bark (with which to remove the copper). It was hot. So he took hold of it with the piece of cedar-bark.

hit!A′n q!ē′stAñAn l' xā′-idani. WA′giên hit!A′n l' q!ē′qōnas hAn îsî′n l' q!ē′îdan. WA′giên gᵃ īẋA′dalasga-i q!ē′stAñ l' sq!ō′xagAñgañan. WA′giên na-i ˢa dA′ñAł l' qā′gan. WA′giên na-i ˢAi l' xā′sLtc!aian. Qoa ˢo′łîł Lū′guˢa lA xaḷā′nAn. L' ˢo′ñ-ō ā′dji qwa′a-i daˢagā′ni hao L!sînō′t ˢAi l' q!ē′îdani. WA′giên gîn łtAna′ îsî′n gᵃ lā k!o′t!adjani. L!ntc!ūt ao idja′n. Ałdjī′u q!a′gagani. WA′giên l' dō′sˢaiani. WA′giên wAst' l' îsdai′ani. WA′giên na-i ˢAi dA′ñAł l' qatc!ai′ani. WA′giên hit!A′n tc!ū ẋA′tdjū k!iū′ l' ẋA′sL!aian. WA′giên ā′dji łtA′nasi ˢa′-istA l' Lā′-idañan. WA′giên łtA′nasi hîn l' î′sdagīs ḷū qwa′a-i ˢo′łîłsi l' xā′-idan. Wa′ḷu łtA′nasi îñgᵘ gutgᵃ l' qē′xagAdAñgañan. WA′giên dādj wA′stA ẋō′gagañan. WA′giên ā′dji łtAna′si guˢē dādj îsī′ giên dAsî′sLaiani.

Qwa′a-iyū łˢAłkī′ak!ᵃ hîn kia′ñ. Qwa′a-iyū gAm k!adjā′ˢañani. Ałdjī′Ałū dadjā′gañani. Dadjˢē′łs ḷū dadj wAst' A′ñˢa l' î′sdagīs ḷū gu′tgui l' î′sdagañan. WA′giên ā′dji qwa′a-i î′sgiên gîn łtA′nas hAn îsî′n A′ñˢa l' dōs giên sa l' xā′łnagan. Wa′ḷu L!ao hit!A′n l' tc!ā′nawan. Tc!ā′nuē l' î′sdatc!as giên wˢē l' sîsyū′anan. Tc!ā′nuē ˢo′gAłs ḷū la l' ḷā′sˢas ḷū L!ao qwa′a-i xe′tgᵘłañ l' îsdai′an. WA′k!iäł gAm la nē′łgAñgañan. WA′giên ˢai′tc!ū l' dA′nsLLaian. WA′giên l' k!ī′nAsLaian. WA′giên hit!A′n ˢai′-tc!ūwē Ał la l' gīdjîgī′łdaian.

[1] Unidentified.

Then he cut off one of the fins (from the copper salmon). And he placed it on something near by. He also cut off another one. And it became cool. So he put it into the fire again. And it (the copper) again got hot. Then he put the piece of cedar-bark around it, and took it out of the fire. Then he cut off its tail. And he cut it apart. And he put it here (in the same place). Then he again took it out of the fire. And he cut off one of its (side) fins. And he also cut off the one on the opposite side. All that time he did not sleep. Then he again put it into the fire. When it was hot, he took it out of the fire again. He was very much afraid of having it get cold.

Again he heated it. Again he took it out of the fire. But then he cut off its dorsal fin. He also cut off (another back fin). All that time he laid (the fins) close by. And again he put (the copper) into the fire. Again it became warm. When it was warm, he took it out of the fire again. And he cut off the fin that was under its tail. Then he again put it into the fire.

He cut off all of its fins. Again it became hot. And he again took it out of the fire. But then he pressed its body. Then it was pressed out a little larger. And when it became cold, he put it into the fire again. When it was warmed, he took it out. Every time it got cold, he put it into the fire. When it became warm, he again took it out of the fire. At that time he began to press it very hard.

WA′giên l' x̣A′msgAl ˢasˢwā′n wA′stA la k!a′ˢaLaian. WA′giên ā′djgua gîn îñgᵘ la l' î′sLnagan. Ā′djgustA ga-i î′sîn wA′stA la l' k!a′ˢaLaian. WA′giên l' tA′dAłdaian. WA′giên ha′oîsîn tc!ā′nuē ˢē la l' îsdai′an. WA′giên ha′oîsîn l' k!ī′nîsLaian. WA′giên ˢai′tc!uwē la ˢadō′ l' îsda′s giên dī′tgui la l' îsdai′an. Wa′Ḷu hit!A′n l' st!a-i wAst' la l' k!aq!ē′Laian. WA′giên gū′stA la l' k!Ask!ā′dîdjan. WA′giên āḶn la l' îsdagā′ñan. WA′giên ha′oîsîn la l' tc!î′Ḷsdagalan. WA′giên ha′oîsîn l' x̣A′msk!Al sˢwān la l' k!ā′x̣ALaian. WA′giên ī′nawē ga-i îsî′n wAstA la l' k!ā′x̣ALaian. WAk!iê′ł gAm l' q!Adī′ˢAñgañan. WA′giên ha′oîsîn tc!ā′nusigᵃ la l' Ḷā′sˢaian. K!ī′nsLas giên ha′oîsîn dītgᵃ la l' î′sdagañan. L' ta′dAłdiē gᵃ yê′nk!î la l' łˢoa′gagañan.

Ha′oîsîn la l' k!ī′nsLdaiani. Ha′oîsîn la l' tc!îḶī′îdAn. Wa′Ḷu L!ao hit!A′n l' djîl la l' k!A′L!Laian. L' ł′ō′waga lā hAn îsî′n la l' k!A′x̣ALaian. WA′k!iêł āḶn l' îstagī′-īgañan. WA′giên ha′oîsîn tc!ā′nusi la l' î′sdagañan. Ha′oîsîn la k!ī′nasLaian. K!ī′nsLas Ḷū ha′oîsîn la l' tc!î′Ḷstagalan. WA′giên ha′oîsîn l' st!a-i xetgᵘ nAñ x̣Adjā′wan wAst' la l' k!A′x̣AL!aian. Wa′Ḷu ha′oîsîn tc!ā′nusi la l' îsdai′an.

Ḷsk!oa′n wAst' la l' k!Ahī′lawan. Ha′oîsîn la k!ī′nAsLaiani. WA′giên ha′oîsîn la l' tc!î′ḶstAgalan. Wa′Ḷu L!ao hit!A′n l' łū la l' k!AdA′ñidan. Wa′Ḷu łña′n ˢa la qā′sîsLaian. WA′giên hit!A′n ha′oîsîn l' tā′dAłdas Ḷū la l' gī′djîsˢagañan. L' k!ī′nisḶas Ḷū la l' Ḷ′st!igAlgañan. L' tā′dAłdas k!iä′ł tc!ā′nusi la l' î′sdagañan. L' k!ī′nîsLas giên ha′oîsîn la l' tc!îLē′îdAn. Hit!A′n qo′nan la l' k!AdA′ñîdan. L' tā′dAłdas

When it became cold, he put it into the fire. When it became warm, he began to press it again. But at that time it became larger. And when the fire began to get cold, he put more fuel into the fire. Then he again put (the copper) into it. When it became hot, he took it out again. Then he pressed it for a long time. When it was thin, it was very soft. And then he pressed it, although it was cold. And he finished it. And it was evening.

When it was evening, he lay down. He placed (the pieces of copper) near where he lay. Then he did not sleep. All that time he was always feeling about with his hands. While he was fumbling about, morning came. When morning came, he put more fire-wood on. Then he put a big (piece of copper) into the fire. Then it became very warm. Then he took it out. Then he cut it apart, and he cut it a second time in the same way. And he had four pieces. Then he pressed the edges of one of these). He made a copper out of it. And after he had finished it, he set it against the wall, near where he lay. He stopped putting it into the fire. Then he took another, and pressed the edges of that also. And he finished it. And he also put that against the wall, in the same place. And he also took another one. When he had finished it, he set it up near (the first ones). He took another, and pressed the edges of it. When it was finished, he set it up against the wall, near the others. After that, he did the same thing to one of the two small ventral fins. He finished it, and set it up over there. He also pressed the giên tcl!ā'nusi la l' î'sdagañan. La kl!ī'nsLas ḷū ha'oîsîn la l' kl!aDa'ñîdan. Wa'ḷu L!ao la qlēqōn^{s}ē'lani. Wa'giên tcl!ā'nuē tā'dałdas ḷū ha'oîsîn ^{s}ai tcl!ā'nu l' sîs^{s}ai'an. Wa'ḷu ha'oîsîn la l' gī'djîs^{s}aian. La kl!ī'nîsLas ḷū ha'oîsîn dītg^{a} la l' îsdai'an. Wa'ḷu hitl!A'n Laa la l' kl!A'dañgañan. Lā'ña stai'gałsi ḷū yê'nklî l' s^{s}alā'gan. Wa'ḷu L!ao hitl!A'n l' tadj kliên la l' kl!A'dañgañan. Wa'giên la ^{s}ē'łgīgani. Wa'giên sî'ñiaiyan.

Sî'ñias giên hitl!A'n l' tē'gan. L' tē'das qlo'łū l' ī'wadagañani. Wa'ḷu gam l' kl!A'di^{s}añgañan. Wa'kliäł l' LA'gudañagīgañan. Hawa'n l' Liguda'ñgandan sa'nḷänan. Sa'nḷans ḷū hitl!A'n ha'oîsîn tcl!ā'nuē w^{s}ē l' sî'sîgañan. Wa'ḷu anA'ñ qlēqō'nas w^{s}ē l' gī'djîs^{s}aLāgañan. Wa'ḷu lā'ña klī'nîsLyū'anani. Wa'ḷu hitl!A'n dītg^{a} la l' îsdai'an. Wa'ḷu gut^{s}e'st' la l' kl!A'skl!Atîdjan giên hîn îsî'n gū'stA l' kl!A'skl!Atîdjan. Wa'giên lā ^{s}astA'nsañan. Wa'ḷu L!ao hitl!A'n ^{s}agia'o l' kl!A'dañgañan. T!ao ^{s}An la l' ^{s}ē'łgīdaian. Wa'giên l' ^{s}ē'łgīs giên l' tē'das āḷn la l' qlē'gatlawan. Lan tcl!ā'nusi l' îsdai'ani. Wa'giên nañ s^{s}wān l' dōs giên l' ^{s}ā'giao î'sîn l' kl!A'dañgañan. Wa'giên la l' ^{s}ē'łgīdaian. Wa'giên ha'oîsîn āḷn la l' qlē'gatlawan. Wa'giên nañ s^{s}wān îsî'n gîña'n l' îsdai'an. La ^{s}ē'łgīs giên waqlo'ł l' qlē'gataogañan. S^{s}wān î'sîn qlē'tsi giên l' ^{s}ā'giao l' kl!A'dañgañan. ^{s}ēłgī's giên āḷn l' qlē'gataogañan. Wa'stō hitl!A'n l' lî'mgal î'sîn la l' î'steîdan. La l' ^{s}ē'łgīdas giên waḷn la l' qlē'gatawan. Ā'djgusta ga-i îsî'n ^{s}ā'giao l' kl!aDa'ñîdan. ^{s}ē'łgīsi kliä'ł waḷn î'sdagañan. ^{s}astA'ñan la l' ^{s}ē'łgīdaian. Wa'giên xe'tga-i ^{s}as^{s}wā'n î'sîn la l' kl!A'dañidan. Inawa'-i ga-i

edges of the other one. As soon as it was finished, he put it in the same place. He finished both. And he pressed both of the hind ones. All that time he put (the coppers) in the same place. And he also pressed half of the tail. And he finished it. Then he also pressed the other half. All that time he put (the coppers) in the same place. And it was evening. And then he also pressed the dorsal fin. He also finished that. He placed that one near himself. And he also pressed the (fin) that was above its tail. He also finished that. And he placed it near where he sat. After that he pressed its smallest fin. And he finished all.

And he called the small one Copper-Child. And the one made of its body he named Big-Copper. And he named the next one Mountain-Copper. The next one he named Point-Copper. The next one he called Peace-Copper. And he finished naming them. Then he prepared to go away. And he spent another night there.

Next day he put his coppers into the canoe. And he pulled out a long stick from his house right from under the cedar-bark. He did so in order to fasten the coppers to it. His coppers were twelve. He put them into the canoe, and went into the woods after roots. And he got many roots. He did not take the bark off from them. And he put the bigger ones (coppers) below. He put the smaller ones above. He tied all, fastening them to the beam. When he had made them secure, he got into the canoe. Then he started away. He

î'sîn wa'giên l' k!adā'ñan. Wa'k!iał waɬn l' î'sdagañan. Wa'giên l' st!a-i ga-i īnawē' î'sîn l' k!adā'ñan. Wa'giên la l' ˢē'ɬgīdaian. Ī'nawē han î'sîn hit!a'n l' k!a'dañan. Wa'k!iał wa'ɬngᵃ l' î'sdagañan. Wa'giên sî'ñiaiyan. Wa'giên hit!a'n l' tc!î'lga-i îsî'n l' k!a'dañan. Ałdjiga'-i î'sîn l' ˢē'ɬgīdaian. Ałā'nas q!o'ɬgañ l' î'sdaian. Wa'giên l' st!a-i sa lā'na îsî'n l' k!a'dañan. Ałā'nas han îsî'n la l' ˢē'ɬgīdaian. Wa'giên l' q!ā'was q!oł la l' îsdai'an. Wa'sta l' ɬˢoa'gala î'sîn la l' k!a'dañidan. Wa'giên wa'ɬuan l' ˢē'ɬgīdaian.

Wa'giên ana'ñ ī'xadjūs T!aˢo-gī'di hîn l' kī'ädaian. Wa'giên l' łū'ga-i sˢwān î'sîn T!aˢo-yū'ans hîn l' kī'ädaian. Wa'giên lagū'st' lana' îsî'n ldao-t!aˢos hîn l' kī'ädaian. Lagū'st' lā'na îsî'n Ku'ndjao-t!aˢos hîn l' kī'ädaian. Lagū'st' lā'na îsî'n ɬā-i-t!aˢos hîn l' kī'adaian. Wa'giên lan l' kī'adaiani. Wa'ɬu hit!a'n lū'qa-it ˢan l' qasa'slaian. Wa'giên ha'oîsîn l' ˢā'ldaian.

Wa'daalēkᵘ lū'guˢē t!ā'ˢwē l' î'sdagañan. K!iū' gîn łta'na l' î'sdaɬīgañan. Wa'giên sq!ā'ñu djîñ lā na'-ista a'ñˢa l' da'nsq!astaiani ˢai'yē q!ā nē'sta a. Wagᵃ l' kiū't!ēsañqasas ɬū l' wa'gan. T!ā'ˢwē lā'ña q!ēla'ał-wagᵘ-q!ēstā'ñan luē' l' da'ñgīdjîgałsi giên ħ'ña l' dō'galan. Wa'giên ħ'ñē la qoa'nˢēlani. Gam q!al wa'sta l' îsdˢā'ñani. Wa'giên ga q!ē'q!eda'sga-i xe'tgust' l' î'sdagañan. Ga īxa'dalasga-i îsî'n sa'gusta l' îsdai'an. L' kiū'ˢełgīs ɬū lama't gᵃ l' kiusq!a'gadan. L' llā'djîgałgīs ɬū hit!a'n l' qā'ɬīgan. Wa'ɬu hit!a'n sta l' luqā'-idan. Gū'-ūslasan l' luqā'-

went slowly. He thought, "My father thinks I am dead," for he had been gone many days.

He came in front of Swampy Village. And as he passed in front of it, (the people) did not see him. An old man was seated outside. He did not see things clearly. He just saw that something was going along. His eyes were bad because he was old. When (the youth) was lost, they hunted in that town for him. Therefore the old man thought it was he. (The youth) went to the town of Nastō'.[1] And two chiefs were sitting upon a rock. They were St!a'stA and Big-Eagle. They were talking about him. And they looked and looked at the approaching canoe. And they said that it was he.

Then their minds were very much disturbed. One said, "It is the lost chief's son." The other said, "It looks like him." Then they rose. Then they came to this town. They said, "The chief's son who was lost is coming." Then the town-people all went outside. When he came in front of the town, they saw his coppers. Then his fathers[2] went down to get him. At that time there was a great crowd of people opposite him on shore. They even went into the water after him. Then they carried him still in his canoe up to the woods, because they were very glad to see him. Although they were very glad to see him, they shed very many tears. His mother also wept much. The (other) women also wept. He was very thin. Therefore they wept. His legs were also weak.

āgan. "Dī k!ō't!aɬîñ dī ˢoñ gudA'ñañgAn," hîn l' gudA'ñgañan ˢā'lē lā qoa'nsi A'ɬa.

Lā'na xā'wa q!adī't l' Luqa'gAn. WA'giên q!adī't l' Luqā'si gAm lA L! qêñˢā'ñan. NAñ q!ē'ya kia q!a'o-ūgañan. GAm dAma'n gîn l' qê'ñgañan. Łña-an qā'si l' qä'ñan. L' q!ēya's Aɬū' l' xA'ñē lā'ña daˢAñai'yAn. L' gōsˢwā'nAns ḷū lnagā'-i ˢē la'da L! dīyā'ñani. AɬdjI'Aɬū la îsî'ñ nAñ q!ēya's gudā'ñan. WA'giên Nastō' lnagā'-i ˢa l' Luqā'gan. WA'giên t!ē'dja-i îñgᵘ L! ī'L!agîdas stAñ L!ūdai'an. St!a'stA idja'n ˢōt yū'Ans hA'nîsîn. La ˢēdē'yū l' qa'ogᵃdañˢawan. WA'giên Luqa's l' qêñā'ˢwan. L' qêñā'wan. WA'giên la îsî'ñ l' xu'ndaogañan.

Yê'nk!î wa'ḷu l' gudAña'-i łkwī'dasLaˢwan. "NAñ ī'L!agida gī'dˢa gaosˢwā'nAñgAnō ī'djîñgua," hîn nAñ sˢwān sā'wan. "La-ō î'sîñ ł qê'ñgAñ," hîn îsî'n sˢwān sā'wan. Wa'ḷu L!ao l' L!djū'giaˢwan. Wa'ḷu ā'dji lnagā'-i ˢa l' î'st!alˢawan. "NAñ ī'L!ada gi'dˢa gaosˢwā'nAñgAn Luqā'gAñgua," hîn l' sūˢā'wAn. Wa'ḷu hit!A'n lnagā'-i xa'dē kiagᵃ ˢo'stAwagan. Lnagā'-i xetgᵘ la qā'L!as ḷū t!aˢo î'sîs lā L! qä'ñan. Wa'ḷu hit!A'n l' ˢo'ñalAñ l' dō'sˢaian. Wa'ḷu la Lē'si sk!ū'lyūAn tcāngᵃ hAn la k!iū' L! ˢē'dasˢaian. Wa'ḷu Luē' dA'ñAłan dītgᵃ la L! î'sdaian la'Aɬ L! gu'dAñē la yuA'ns Ała'. La'Aɬ L! gu'dAña-i lā sk!iä'nAn L! xA'ñ-xao ẋūkyū'Angañan. L' ao L!ao sˢa-iɬyū'anan. L! djā'da hAn îsî'n sˢā'-igᵃgañan. L' tc!ā'ḶsLdjîłī'-īgan. AɬdjI'Aɬū L! sˢā'-igᵃgañan. L' tc!as Aɬū' l' q!o'lū îsî'n lā ˢā'gagan.

[1] See p. 701, footnote.

[2] Meaning the man's true father and the men of his clan.

But then his father said to his friends, "Take my child." Taking him up, they put him into his father's house. But they put the coppers into the house first. Then the house was full of people. They were there to ask how he got the coppers. His throat was dry, because he had not drunk fresh water. Then they did not ask him immediately, because his voice had not become clear.

Then they put stones into the fire. His father said, "Put two stones into the fire for my child." Although there was a crowd of people there, they did not talk. Then the stones were heated. Then they put water into a basket. It was half full. They they brought out tongs. And then they took up stones with the tongs, and put them into the water. His mother said, "Put grease into it." So one brought out a small grease-tray. And they poured grease into the basket. And they set it in front of him. Then they gave him a spoon. And they were still in the house. While they were all astonished, he drank this. It was slightly warm. They thought that he would die if they gave him food, so they made him drink warm water. The water was mixed with grease. And he was filled with it.

And some one held up one of his arms. He also held up the other. And after he had drunk all of this, he sat down. And he said that he wanted to vomit. Then they set a basin in front of him. Then the water came out of his mouth. And when this was full, they threw it out. Then they set it in front of him again.

Wa'ɫu ɫ!ao l' ˢoñ hîn ta'oɫañ sudai'an, "Dī'nañ ɬ dō." La ɫ! ɫī'idaiyū l' ˢo'ñgia ˢai la ɫ! ɫ'sɫtc!aian. T!ā'ˢwē ɫ!ao la kunā'st' ɫ! î'sdaɫ!agañan. Wa'ɫū na-i staogā'-āgani. T!ā'ˢwē ɫAgᵘ l' dē'îlē dA ɫ! kiä'nañē ˢAn ɫ! ˢē'dañan. L' qagA'ndjū lā'ña l' ɤî'lgalan gAm ˢAnɫ ɤūɫa'ns Aɬa'. Wa'ɫu gAm hawī'dan la'Aɬ ɫ! kiä'nañˢañan gAm l' kîl dA'man ˢē'dans A'ɬa.

Wa'ɫu qoa ɫ!ao tc!ā'nusi ɫ! xā'sˢaian. "Dī'nañ ˢAn ɬ qoa q!ē'stAñ tc!ā'nusi xā'asˢaˢo," hîn l' ˢoñ sā'wan. Ā'djî sk!ū'lasi k!iên gAm ɫ! kî'lˢañgañan. Wa'ɫu qwa'a-i k!ī'nsɫaiani. Wa'ɫu hit!A'n qē'gu ˢai ˢAnɫ ɫ! îsdai'an. Wata'ɫdjawan. Wa'ɫu hit!A'n ɬˢā'tc!ū ˢAn ɫ! sq!ā'ɫasˢaian. WA'giên hit!A'n qwa'a-i ɫ! tc!axā'-idAn giên ˢA'nɫē ˢai ɫ! tc!axā'sɫaian. "Tō ɬ ˢai îsda'ˢō," hîn l' ao sā'wan. WA'gîñan tō k!ē'ɬga ɤA'tdjū ˢa nAñ ˢā'ɫasˢaian. WA'giên qēgwa'-i ɫ! giêsɫai'an. WA'giên hit!A'n la xetgᵘ ɫ! tc!î'sɫaian. WA'giên hit!A'n sɫa'gulē lagᵃ ɫ! tɫa'osɫaian. WA'giên ˢa hAn ɫ! tī'yudagañan. ɫ! q!A'ldAña-as ɫū wa'ɫu ā'dji nī'-īlgañan. Łñan ū k!īnai'ani. Tao lA ɫ! tadɫā'gans ɫū l' k!ō't!Aɬsañ ɫ! gudA'ns Aɬū' ˢAnɫ k!ī'na ɫ! lA ɫ! nī'ɬdɫagañan. Tō suwe't idja'ni. WA'giên Aɬdjī'ɬ l' sk!ī'sɫaian.

WA'giên l' ɤiē' ī'nawē lā nAñ sk!ō'tcigadan. Inawē' hAn î'sîn la l' sk!ō'tcagadan. Wa'ɫu ā'dji l' nī'ɬˢodjūsi st' l' q!a'o-oūgañan. WA'giên l' ɫîgā'ñgusɫañ l' sā'wan. Wa'ɫu la xetgᵘ sɫā'nɫan ɫ! ˢA'sɫaian. Wa'ɫu l' xaɬī'st' kwaˢaɫ!ā'gan. WA'giên ā'dji sta'si giên ɫ! giê'sɫiwagan. WA'giên ha'oîsîn la xetgᵘ ɫ! ˢā'sɫaian. Wa'ɫu ha'oîsîn l'

Then it again came out of his mouth. Then it was all thrown up. Then, after they had taken the basin from him, he sat down. His father's younger brother sat here (near him). This one was named Great-Thunder.

Then his father's brother questioned him. He said to him, "Where have you been, my child?" No one spoke, because they wanted to hear what he said. "I was upon Łkwa'gadans. I went up in the bed of Mossy Stream. And I ate medicine there. After I had eaten and evening had come, I lay down. Next day I again ate medicine. At that time I did not sleep. When the next evening came, I lay down. And in the middle of the night, I heard something moving below me. Then I went down to the water. And I held my hands ready for it. While I was doing so, I tried to catch it when it moved. And I did not catch it. And I lay down. After I had lain for a while, I heard it move again. And again I went down to it. I sat in the water. Then I again held my hands for it in the water. And when it came inside of my hands, I threw it towards the shore where I had been lying.

"Next day I put my marten-skin blankets around it, and I went down with it. And I came down below. There I built a house. In this I pressed it. I made a fire in it. I put it into the fire. And I pressed it. I pressed it there for two days. When it was finished, I put it into the canoe. Then I came hither with it. Then I passed in front of Swampy Village. Perhaps they did not see me," he said. xałī'st' idjā'ñan. Wa'ɫu l' hī'luL!agan. Wa'ɫu sLa'nɫanawē lA'stA L! î'sdasi sîle'ˢa l' q!a'oūgañan. L' ˢoñ dōñ ā'si ɫū q!aoā'wan. Ałā'nAs-ō Hî'lañ-qons hîn kia'gan.

Wa'ɫu L!ao l' ˢoñ dōñ l' ał kiänā'ñ-an. "GīLā'no dAñ î'sˢodjañan, łqên," hîn la l' sudai'an. L! wa'ɫuAn gAm kī'-īlˢañgañan LAgᵘ l' gū'sūs lā gudAña'-i dA L! gudA'ñAñ Ała'. "Łkwa'gadAns îñgᵘ ł ī'djîngua. ˢAnɫ-k!î'nanAs qā'łgut ł qā'łigan. WA'giên x̣îl ū gᵘ ł takī'n-ēgua, Ł tagAnē' st' sî'ñgAn giên ł tē'gAn. WAda'alēkᵘ ha'oîsîn x̣îl ł tā'gAn. Wa'ɫu gAm ł q!A'dīˢañgīnî. Wa'ɫu ha'oîsîn sî'ñgAn giên ł tē'gAn. Wa'ɫu ˢāl yakᵘ dī xetgᵘ gîn hî'ldAñgAn ł gudA'ñgAn. Wa'ɫu ˢA'nLē ˢa ł qā'AlgAni. Wa'ɫu la k!iū' ł xadjū'gAn. Hîn ł ˢē'dAndan l' hî'ldAñgAn ɫū lA ł tō'gAn. WA'giên gAm la ł gī'djîgīłdaˢañgAn. WA'giên ł tē'gAn. Ł tē'da qaod ha'o-îsîn l' hî'ldAns ł gudA'ñgAn. WA'giên ha'oîsîn la ł qaA'lgAn. ˢA'nɫē ˢa ł q!a'ogAnî. Wa'ɫu ha'oîsîn la k!iū' tcān ł xadjî'lgAn. WA'giên ha'oîsîn dī sL!a-i qā'łi l' gī'djîgAn ɫū dītgᵃ la ł k!ā'da-gAlgAn ł tī'dagAn a.

"WA'daalēkᵘ k!uē' ˢA'ñūł lA ł î'sda-gAn giên lA dA'ñAł ł qaˢê'lgAn. WA'giên xē'da ł qā'L!at!AlgAn. Ga'-igᵘ ł na'o-łigAn. Ałdjiga'-i ˢa-o lA ł k!A'dAñgīni. ˢa ł tc!ā'nugAni. Tc!ā'nuē ˢAi lA ł î'sdagīni. WA'giên lA ł k!A'dAñgīni. ˢāl stAñ-o gᵘ lA ł k!AdA'ñgAni. La ˢełgī'gani ɫū lū'guˢē ł î'sdagAni. Wa'ɫu Ał Luqā'-idAn. Wa'ɫu Lā'na-xao xeti't ł Luqā'gAn. GAm dī L! qê'ñˢAñAłī'ñ-Añgua," hîn l' sā'wan. "La ł gī'djîgił-

"When I caught it and lay down, I placed it near by. Then I heard some one singing directly under my head," he said. They said to him, "Do you know the song?" — "I know it," he said. "Hang that drum up," he said. Then they gave him a stick. But then he sang the song. And they learned it. "Take this song," he said to his father. "Take the coppers. I will stop gambling," he said. Then his fathers were very glad. And he gave the gambling-sticks to his younger brother. His younger brother was named Raven-Calling-About.

dagAn ḷū ł tī'gAn ḷū āḷn la ł ḷū'da-dāgan. Wa'ḷū nAñ k!A'djūs ł gudA'ñ-gAn ł^{g}A'ñūdas ya," hîn l' sā'wan. "S^{g}ā'lAña-i ^{g}An dAñ u'nsAt," hîn la L! sudai'an. "^{g}An dī unsī'dAñ," hîn l' sā'wan. Ūgū'djaos ł sa k!iū'tc!asi^{g}ao," hîn l' sā'wan. Wa'ḷu sq!ā'ñu lAg^{a} L! sk!A'sLaian. Wa'ḷu L!ao s^{g}ā'lAña-i ^{g}a l' k!Adjā'lan. WA'giên ^{g}An lA L! u'n-sAdalani. "Ā'dji s^{g}alAña'-i ł dāñ," hîn ^{g}o'ña l' sudai'an. "T!ā'^{g}wē ł dāñ. LAn ł sî'ndaasañ," hîn l' sā'wan. Wa'ḷu l' ^{g}o'ñalAñ Ał gudAña'-i layū'Angañan. WA'giên dō'nAñ sî'nē l' tcîsLai'an. L' dōn Yêł-kî'ñugans hîn kī'agan.

74. The Copper Salmon (Second Version).

A certain man lived at Nastō'.[1] And when he was afraid of being poor, he ate medicine. And he came to a running stream. And he built a little house there. And he began to live in the house. He lived there a long time. And he ate devil's-club. He ate nothing but the bark. And he went out. Then he felt (i. e., heard) a salmon splashing in the stream in front of him.

Then he wanted to see it. And he jumped in to get it. And he was unable to catch it. And he came in from it. And he again ate this medicine. And when night was coming on, he again felt it splashing. And he went down to get it. And he went and grasped at it. And he was unable to seize it. It was very hard to kill. And when he re-entered, he began to

Nastō' gu nAñ ī'łña nā'gan. WA'-giên î'sanīa g^{u} l' ł^{g}oa'gas ḷū x̣îl l' tā'gan. WA'giên ^{g}Anḷ x̣iā'ñ ^{g}An l' qā'L!agan. WA'giên g^{u} l' naołAx̣ā'-^{g}awan. WA'giên nē ^{g}a l' na^{g}ā'lan. LAa ^{g}a l' nā'gani. WA'giên tc!ī'łndjao l' tā'gañan. Q!Al s^{g}un l' tā'gañani. WA'giên l' qā'gułagañan. WA'giên lA xetg^{u} ^{g}A'nḷē ^{g}a tcīn xo'lasi l' ^{g}ā'ndañan.

Wa'ḷu la ^{g}Añ agA'ñ l' ^{g}o'dAnsLdaian. WA'giên la l' dō'^{g}atgagañan. WA'giên l' gīdjîgī'łda-i ^{g}adō' lā l' ^{g}ê'sgagañan. WA'giên ha'oîsîn stA l' qa'tc!îgañan. WA'giên ha'oîsîn ā'dji x̣îlē' l' tā'gañan. WA'giên ha'oîsîn sî'ñiwas ḷū ha'oîsîn l' xo'las lā l' ^{g}ā'ndAñgañan. WA'giên la l' qā's^{g}îgañan. WA'giên ha'oîsîn la l' dō'^{g}aidañan. WA'giên l' gī'djîgīłdiyē ^{g}adō' lā l' ^{g}ê'sgagañan. L' tī'yē la^{g}An

[1] The name of Hippa Island. Probably Bilge-Water-Town is referred to, as was the case in the preceding story.

eat the plant again. And in the evening he felt it splash again. At that time his insides were cleaned out. And he again went out to it. And he ran to seize it. At that time he put his arms around it. But that time he caught it. This was a very fine salmon. And he began to beat out its (dorsal) fin into a copper. This thing he had found was copper. He made many coppers out of it. And he became very rich. And they went from Nastō′ to get him. And they tied the coppers to poles. And they exhibited them above as they came along.

lā sî′ñitc!yū′anan. Wa′giên ha′oîsîn l' qatc!a′s giên ha′oîsîn ẋîlē′ l' tā′îdañan. Wa′giên ha′oîsîn sî′ñias ḷū l' xo′las la l' ˢā′ndañan. Ałdjiga′-i ḷū l' qā′ł̄i sku′nagałdjł̄ī′gan. Wa′giên ha′oîsîn la l' qasˢai′an. Wa′giên la l' dō′ˢadan. Wa′ḷu lagᵃ agA′ñ l' sq!o′ḷsgadan. Wa′ḷu L!ao la l' gī′djîgīłdaian. Tcīn la yūA′n ū idja′n. Wa′giên t!aˢo ˢAn ẋa′msk!Al la l' k!AdA′ñîdani. Ẋā′lgiaō a l' qē′yaiyAn. T!aˢo qoan lA′stA l' LA′ołaian. Wa′giên l' ī′L!agidēˢełyua′nan. Wa′giên Nastō′st' lA L! tangā′lan. Wa′giên t!ā′ˢwē sq!ā′ñō gᵃ L! kiūq!ē′gadañgañani. Wa′giên sa L! kiaqē′aodalL!asˢaian.

75. The Woman who suckled a Wood-Worm.

At one time, when people were living at Qā′djî-LAn,[1] a certain unmarried woman lived there. And they went to get fire-wood. When they came back from getting the fire-wood, a big worm was in it. Then this woman took the worm from the wood and began to suckle it. She suckled it night and day. She always kept it hidden. And when it became large, there was no way to keep it hidden. Then she separated the floor-planks, and dug a hole for it. And she used to nurse it there. In the morning she lay upon her breast upon the floor-planks. Then she let it suck. And next morning she again lay there on her breast. All that time she sang cradle-songs for it: "A man, a man grown, a man, a man grown, my child.

Qā′djî-LAn lnagā′-i gᵘ L! nā′ñan ḷū nAñ djā′da ḷiyā′ñ gᵘ nā′gan. Wa′giên stA kūgᵃ L! tā′nagan. Ā′dji kū′ga-i L! tanî′ntc!awan ḷū kū′ga-i qā′ł̄iˢa sigᵃ L!datc!a′ni. Wa′giên anA′ñ djā′das siga′-i kū′ga-i qał̄ī′st' îsdai′an giên la l' L!′nteîdan. Sî′ñia Ał sa′nḷan wa′ḷuwAn la l' L!′ndagīgañan. La l' sˢa′lgatagīgañan. Wa′giên l' ḷaqōnē′ˢełs ḷū LAgᵘ l' sˢa′lgadałña-i lā gōwˢē′lan. Wa′giên hit!A′n q!awē′ lA k!iū′ stA l' LA′ałsi giên lA k!iū′ gîn l' ł̄ˢîˢä′lan. Wa′giên A′łdjī ˢAi la l' L!′ndatc!igañan. Sa′nḷans ḷū q!awē′ îñgᵘ l' tēqA′nłnagañani. WAt!a′ł̄ ˢa l' L!′ndagañan. Wa′giên wAdaalē′kᵘ ha′oîsîn sa′nḷans giên hawa′n îsîn gᵘ l' tēqA′ñaosîgañan. WAk!iä′ł̄ gᵘ laˢAn l' gî′t-qagA′ntagañan: "Dō′ak!ō dō′ak!ō Lē′na naxk!ai′na (= dī′nAñ) dō′ak!ō dō′ak!ō Lē′na." Sîñ

[1] Old Wrangel, where the Stikine Indians lived before they moved to the modern town.

A man, a man grown, a man, a man grown."[1] Every day she came down to the fire and lay there on her breast. All that time she sang for it. All that time the people did not know about it.

And it began to go about eating under the whole town. In the evening, when people went for food, they only snatched at the place where it had been. It had made a hole through the bottom with its teeth and sucked (the food) out. Again and again, when one went for his food, (his box) lay empty. It also took their dry food and their berries. By and by, after she had gone out, they went to the place where she used to come out to lie down. And they removed the floor-plank. Then they saw it lying in the pit.

Then they held a consultation about it. They sent its mother away by some pretext. Then they got ready for it with their knives. And they tied knives on the ends of poles. They also tied up war-spears for it. By and by they told its mother to go to get things with them. And they put her upon an island. And they started away from her. Meanwhile they started to kill it. Then they opened all of the pits in their houses. Then they began to spear it. When it came up in different places under all of the houses, they pierced it. It tore up the ground. Then, when she heard them making a noise there, (she said), "They are doing something to the dō'ak!ō." Then she wept for it. After they

wa'ḷuwan gᵘ l' ḷa'osˢîgañan. Wak!iä'ł laˢan l' k!a'djugañan. Wa'k!iäł gam l! xā'da ˢan la u'nsadˢañgañan.

Wa'giên lnagā'-i ˢa'sk!ᵘhan xetî't aga'ñ l' taqa'ogwañidan. Sî'ñias ḷū tao a'ñˢa l! dōgia'gałs giên wa'sîlet l! xak!a'lgañ. Xe'tgᵘsi l' q!oa'łsi giên wˢē l' l!'nl!agañan. Gia'guł ha'oîsîn ā'djigua tao a'ñˢa nañ dō'gałs giên q!al tc!î'sūdagañan. Tao x̣î'la han-ō l!ā l' îsdagā'ñan gî'na ˢā'na da'ñałan a. lī'sḷuan l' qā'gułs sî'lea giagᵘ l' ḷa'osˢîgañan ˢa l! îsdā'lan. Wa'giên q!awē' wa'sta l! kî'ˢastaiani. Wa'ḷu łˢeā'ñq!alē ˢa la l! qê'nḷudaian.

Wa'ḷu hit!a'n la'ˢan l!a gᵃ kî'łłeîdan. L' ao l! kî'lîtsîñedan. Wa'ḷu la ˢan l! qasā'slaian yātc! da'ñał. Wa'ḷu yātc! laˢan l! kiū'k!aoslgañan. Tcāl han îsî'n laˢan l! kiūk!a'oslgañan. lī'sḷuan-ō l' ao q!ada'ñ gîn l! kîltā'nagan. Wa'giên gwa-i îñgᵘ la l! q!ē'sla ˢalan. Wa'giên la'sta l! luqā'idan. Wa't!ałū hit!a'n la l! tī'łuˢwañ. Hit!a'n nē wa'ḷuwan ˢai han łˢīanq!alē' a'ñˢa l! kī'asū-îdan. Wa'ḷu hit!a'n la l! kî'dałgīîdan. Nē wa'ḷuwan xetî't l' q!ē'djaol!agañgwans ḷū la l! kī't!ałgagañan. lîga'-i l' u'nk!amałgagañane. Wa'ḷu gᵘ l! taqa'ogadasi l' gudā'ñan ḷū, "Ha-i dō'ak!ō l! îsta'ałîñgañga." Wa'ḷu la'da l' kī'łdjugañan. Wastō la l! tanî'ntc!awan ḷū lnagā'-i gut î'sîn l' kī'łdjūgwañgañan. Wa'giên l' gī'dˢa

[1] These words are in Tlingit in the original, and this is said to be the equivalent; but I cannot vouch for them.

brought her in, she began to go about the town weeping. And they killed her son (i. e., the worm). So the teats of the DaL!ā'watîs[1] are long.[2]

And also, while she was a virgin, people had wanted to marry her. All that time her parents were unwilling. After she had reached maturity, they wanted to marry her, and her parents were unwilling. By and by, after they had asked for her for some time, she disappeared. Then her parents hunted for her. And they saw her footprints going under a steep place near the town. Then they went about there crying. And they came back. But they did not find her.

And at the end of three days they saw an old man coming in front of the house with her. And the old man married her. His name was SkA'ldjîsan. Therefore this young woman became old from him. He it was who came to bring food of all kinds to his father-in-law from a distance. Then the young woman said to her father, "He is always going to do so." And when some time had passed after they went away, he brought food to his father-in-law again. He brought him many different kinds of food. After he had remained with them for a while, he started away from them. A long time afterward he again came to them. Then she said to her father, "This is the last time he is going to do so to you." After he had remained with him for a while, he started away again.

L! tīyai'yan. Ałdjī'Ałū DaL!ā'watîs L!'nawē djî'ndañ.

Wa'giên tcî'łîñagAndan î'sîn L! ī'nasîñidan. WAk!iä'łg^{a} l' yā'^{s}alAñ gu'da^{s}Añgañan. Wa'giên l' taguna's sîlē'dan lA L! ī'nasîns k!iä'ł l' yā'^{s}alAñ gu'da^{s}Añgañan. LĪ'sḶuAn lA L! sū'dagAñ qaod l' ga'os^{s}wānañan. Wa'Ḷu l' yā'^{s}alAñ la'da diyî'ñidan. Wa'giên lnagā'-i q!oł stAlā'gan xetguī' l' st!a'sîlatc!as l' qêñā'^{s}wan. Wa'Ḷu g^{u} l' s^{s}ā'-ig^{a}îsdā'lgAñ^{s}ūgañan. Wa'giên stA l' îsL!a^{s}ā'wan. GAm hik!wa'n la l' qē'^{s}añ^{s}awan.

Wa'giên sa'nḶanł^{s}u'nAł^{s}ełs Ḷū na-i xetg^{u} la dA'ñAł nAñ ī'łña Luqā'L!as l' qêñ^{s}ā'wan. NAñ q!ēya's l' īnē'^{s}elan. SkA'ldjîsan hîn-o l' kī'ägan. Ałdjī'Ałū anA'ñ djā'da hit!A'n-īna'ẋAtdjūs la'gustA q!ēi^{s}ē'lan. La-o a qonā'ñg^{a} dā'ñAtL!agan, tao gut īla' ^{s}et wa'ḶuwAn a. Wa'Ḷu anA'ñ ^{s}ā'djadas hîn xā'dAñ g^{a} sugā'ñan, "Hîn s^{s}o'nan l' wasî'ñgAñ." Wa'giên ga'-istA l' Luqā'-ida^{s}was giên ^{s}ēt qaod ha'oîsîn qonā'ñ g^{a} l' dā'ñAtL!agañan. Gîn tao gut īla' ^{s}et qoan lag^{a} l' î'sdaL!agañan. La q!oł l' îs^{s}ō qaod ha'oîsîn lA'stA l' Luqā'-id^{s}ōgañan. Wa'stA djī'ñ^{s}ełs Ḷū ha'oîsîn la'^{s}An l' Luqā'L!a^{s}awan. Wa'Ḷu hîn xā'dAñ l' sudai'an, "Ao Lan dAñ l' qê'ñañqasañ." La q!oł îs qaod ha'oîsîn lA'stA l' Luqā'-idan. Wa'giên l' Luqā'-ida^{s}wAs sîlia'

[1] Otherwise DAqL!awe'di, a prominent Tlingit family or clan; but this story in reality belongs, not to them, but to the ĢūnAxte'di, another Tlingit family.

[2] The following paragraphs fit on so poorly, that they must either have formed a separate story, or the whole tale must have been arranged somewhat differently.

And after they had gone, the food they brought turned into snails, worms, and frogs.

tao ał l' dā'ñatL!a^{s}awan st!a'la îs^{s}ē'lan, s^{s}a^{s}a da'ñałan îsî'n łk!iê'nq!osta'n da'ñałan îs^{s}ē'lan.

76. (Wī-txao) and her Grandson.[1]

(Wī-txao) and her grandson were banished. And they made a house of branches over themselves. And (the boy) lived in it with his grandmother. And when their house was finished, the grandmother went down at low tide to get shell-fish. And the boy sometimes went with his grandmother. After they had remained there for a long time, his grandmother made him a little bow and blunt arrows. And every day he left his grandmother to go shooting. They were far from the town. And when morning came, the grandmother went for shell-fish. They ate nothing but things found at low tide. The next morning the grandmother went to get shell-fish again. And he remained with his grandmother.

When he became large, he always went with his grandmother. And his grandmother stopped getting fire-wood. He always got fire-wood for his grandmother. And every day they went to get shell-fish. And when he grew larger, he went shooting alone. He wandered far away. And after he had shot about for some time, he shot at a distance (from home). Every time he went shooting, he shot small birds. And when they were good to eat, his grandmother steamed them. And they ate.

And one day he went down to the

L' t!a'k!an ī'łñagan nā'nañ ał lag^{a} L! gwa'gała^{s}wan. Wa'giên l' q!agī't salaga'ñ l' Laołā'^{s}wan. Wa'giên ^{s}a nana'ñ ał l' nagā'ñan. Wa'giên nē lā ^{s}ē'łgī^{s}was ṭū tcao^{s}ē'ls giên l' nān wā'nîs-^{s}agañan. Wa'giên ī'łña ẋa'tdjūs nana'ñ ał gia'q!ēt īdjā'ñan. G^{u} l' îsdjī'ña^{s}wasi ṭū l' nān la'^{s}an ł^{s}et Laołẋu'sLaian k!oña'l î'sîn. Wa'giên sa'nṭans k!iä'ł nana'ñ sta l' tc!îtgwañ^{s}ā'gañan. Lnagā'-i sta l' djīñ^{s}ā'wan. Wa'giên ha'oîsîn sîñia'sta sa'nṭans ṭū l' nān wa'ns^{s}îgañan. Tcao s^{s}u'nan l' ta'o^{s}ūgañan. Ha'oîsîn wa'-daalēk^{u} sa'nṭans ṭū l' nān wā'nîs^{s}îgañan. Wa'giên nā'nañ ał l' ī'djañan.

L' ṭaqoan^{s}ē'ls ṭū nā'nañ ał l' îsgī'-gañan. Wa'giên l' nān Lan tc!ā'nu îsdai'an. La s^{s}u'nan nā'nañ q!ātg^{u} tc!ā'nu îsdagā'ñan. Wa'giên sa'nṭan wa'ṭuwan ^{s}ai tcao s^{s}o'nan l' î'sda^{s}ūgañ-an. Wa'giên l' ṭaqōn^{s}ē'ls ṭū la s^{s}o'nan tc!îtagwā'ñ^{s}agañan. Wa'djgwet ^{s}aguī' l' qā'^{s}oñgañan. Wa'giên l' tc!îtagwa'ñ-gañ qaod wa'djgui ^{s}agui' l' tc!îtagwā'ñ-agan. L' tc!îtgwā'ñas k!iä'ł xetî't ẋa'-dala l' tc!î'łūgañan. Wa'giên taga'-i ^{s}an las ṭū l' nān xoa'ldagañan. Wa'-giên l' ta'o^{s}ūgañan.

Wa'giên sîñ s^{s}wā'nsîñ ^{s}ai tcao sîle't

[1] This is said to be the story of the family of LAgiê'x, head chief at Port Simpson. The grandmother's name having been forgotten by my informant, he substituted Wī-txao ("Big-Halibut"), another name belonging to this family.

low-tide beach to shoot. And he came to a big pond on the beach. And going along by the side of it, he came to where a heron sat. And the heron was not afraid of him. While it sat there, he stood by. He did not want to shoot it. It did not care to fly. Then he wanted to see why it did not fly. And he hunted around it. Then he saw that one-half of its bill was broken. And he caught it. It did not fly from him. And he mended its bill. And since one bill was short, he cut the other of the same length. And he sharpened its bill. And when he had sharpened its bill, he set it at a distance from himself. And it flew away. As it flew, it called much, "Xä xä xä xä xä." It called because it was glad to have its bill sharpened. And after he had shot other small birds, and it was evening, he came home. And when his grandmother had prepared them for eating, she steamed them. And after they had eaten, they slept.

And the boy became larger. (One time), before morning dawned, he was asleep. While it was still dark, he got up. And he went out shooting. He went to a long, narrow point whither he had been in the habit of going. Very early he went shooting upon it. Then he found a salmon, half of which had been eaten. This was the first time they had fish to eat. And since he was glad of it, he ran quickly into the house to tell his grandmother. And when he had thrown aside the thing that hung in the doorway, he said to his grandmother, "I have found half of a salmon, grandmother." Then his l' tc!îtagwā'ñs^{s}aian. Wa'giên tcao sî'lia sū ^{s}aqō'na ^{s}aoda' ^{s}an l' qā'L!agan. Wa'giên djîne't l' qā'gandan ł^{s}ō q!a'oa ^{s}an l' qā'L!agan. Wa'giên gam ł^{s}wa-i lag^{a} ł^{s}oa'gañan. L' q!a'o-ugandan wa'-giên la q!oł l' gia'gan. Gam l' tc!îga'-i d^{a} l' gudañ^{s}ā'ñan. Gam x̣idiga'-i da l' gudañ^{s}ā'ñan. Wa'giên gī'na ^{s}aganа'n gam l' x̣ida'ns lā'ña qä'ñga-i da l' gudā'ñan. Wa'giên la ^{s}adō' l' diyā'ñ-an. Wa'giên l' k!ū'da s^{s}wān ^{s}wā'ñgas lā'ña l' qä'ñan. Wa'giên la l' gī'djî-gîłdaian. Gam la î'sîn la'sta x̣idā'^{s}añan. Wa'giên l' k!ū'da lā l' Laołai'an. Wa'-giên nañ s^{s}wān lā k!uā'nan ḷū nañ s^{s}wā'nsîn lā l' q!ē'gia^{s}adē'^{s}elan. Wa'-giên l' k!ū'da lā l' q!aL!ai'an. Wa'giên lā'ña l' q!ā'ḷgīsi giên stagā'ñ la l' LḷsLai'an. Wa'giên l' x̣ida'n. L' x̣ī'das ḷū l' kiñā'ñyuanan, "Xä xä xä xä xä." L' k!ut lā l' q!aḷa's ał gu'dañē lās ałū' l' sā'wan. Wa'giên xetî't a'da x̣a'dala l' tc!ā'nłūs ḷū ha'oîsîn sî'ñias ḷū l' qā'-L!agan. Wa'giên l' nān talñLa'ołas giên l' xoa'łdagañani. Wa'giên l' tagī'-^{s}was ḷū l' q!a'sḷ^{s}ūgañan.

Wa'giên nañ ī'łña x̣atdjū's ḷaqōn^{s}ē'ł-yuanan. Wa'giên gam sa'nḷans ḷū l' q!a^{s}a'ñgañan. Hawa'n ^{s}ā'lgaga'ndan l' q!ā'łūgañan. Wa'giên l' tc!îtagwā'ñ-^{s}agañan. Wa'giên ku s^{s}ā'usiyē ^{s}a l' qā'-idañan. Ha'oîsîn gîña'n l' idja'ni. Sîñai'yan gui l' tc!îtlagwā'ñs^{s}aiane. Wa'ḷu guḷu' s^{s}ao ḷū tcīn tā'ga l' qē'-yaiyan. Ao Lī'sḷu tao l' tā'ñqasa^{s}awan. Wa'giên la'ał l' gu'dañē las ḷū hawī'-dan nag^{a} nā'nañ ^{s}a l' ^{s}a'dan. Wa'giên k!ī'wē ^{s}a gī'na x̣wī'wasi ā'djgui l' Lagā'-das ḷū "Tcīn ī'nawē ł qē'gañgua, nā'na," hîn nā'nañ l' sudai'an. Wa'ḷuan l' nān gu'dañē layuā'nan. Wa'giên ā'nañ ^{s}ā'x̣adjūs tc!ā'nuē w^{s}ē sas^{s}ai'ane. Qwa

grandmother was very glad. And the boy put fire-wood into the fire. He also put stones into it. Meanwhile his grandmother cut up the salmon. When the stones had become hot, she put fresh water into a basket. She also put the salmon into it. The salmon was cooked quickly, because the stones were very hot. And when it was cooked, she put it into something, and ate it with her grandson. And in the evening they again went to sleep.

And in the morning, while it was still dark, he went out to (the same place) and found a whole salmon there. And he went to his grandmother with it again. He ran because he was very glad. And when he came to the house, even from the outside he called to his grandmother. He said to his grandmother, "Grandmother, I found a whole one." And his grandmother was very glad. Because he sharpened the heron's beak, it did something for him. Something was given to him through the thought of the heron. And when he entered the house, his grandmother again steamed half of the salmon. And she also kept half [for them]. And in the evening they went to sleep. Very early he went out again. All that time he held a bow in his hands, because he thought he would find something. So he did find another big spring salmon. And while he was out there before he breakfasted, his grandmother steamed part of the (first) salmon for him. And he was very glad, so he ran into the house with the big salmon. And he got home with it. The boy said to his grandmother, "Grandmother, I have found a big one. It lies outside." hAn îsî'n ˢAi l' sasˢai'ane. Wa'tɬAł l' nān tcī'nē ˢAi qɬê'nanAñgañan. WA'-giên qwa'a-i kɬī'nesLaiani ṭū qē'gu ˢAi ˢAnṭ l' îsdai'an. Qwa'a-i hAn îsî'n wˢē l' îsdai'an. Qwa'a-i kɬīnyū'anani A'łū hawī'dan ˢalAnsLai'ani. WA'giên ˢalA'n-sLas giên gîn ˢAi l' îsda's giên tɬAkɬAnA'ñ Ał l' tā'gani. WA'giên ha'oîsîn sîñia's giên l' qɬAsLā'ˢwan.

WA'giên ha'oîsîn ˢāl gagA'ndan ˢa l' qasˢai'ani giên tcīn ṭñA'nda ha'oîsîn l' qēyai'yan. WA'giên nā'nAñ gui ha'o-îsîn la dA'ñAł l' qā'-idan. L' gudAñē' layū'Ans ṭū l' ˢa'dan. WA'giên na-i ˢAn l' qā'Lɬas ṭū kiê'stA hAn nā'nAñ gᵃ l' kiä'gañan. "Nā'na nAñ ṭñā'nda ha'oîsîn ł qē'gAn," hîn nā'nAñ l' su-dai'an. WA'giên l' nān gu'dAñē layu-ā'nan. Łˢo kɬū'da l' qɬaLɬai'an Ałū' lagᵃ gī'na wa'idan. Łˢwa'-i guda' Ałū' lagᵃ gī'na wA'gañan. WA'giên nagᵃ l' qā'Lɬas ṭū tcī'nē īnawa'-i l' nā'nˢa ha'oîsîn xoałdai'ane. WA'giên ī'nawē î'sîn A'ñˢa l' qɬē'daian. WA'giên ha'o-îsîn sîñiai'An giên l' qɬasLā'ˢwan. WA'-giên sîñai'yAn ha'oîsîn ˢa l' qasˢai'yan. WAkɬiä'ł łˢē'dē A'ñˢa l' xā'gAñgañan, ha'oîsîn gᵘ gîn l' qē'yaasañ gudA'nsi A'ła. WA'gîñan ha'oîsîn tā'wun yū'An l' qēyai'yAn. WA'giên l' qēsLā'ñan l' ī'djîñAs Ałū' tcīnē' tɬēdj la kɬiū' l' nān xoa'łdaian. WA'giên l' gu'dAña-i layu-ā'nan Ałū' ha'oîsîn tcīn î'łdjuwē dA'ñAł nagᵃ l' ˢada'n. WA'giên lA dA'ñAł l' qā'Lɬagan. "Nā'na nAñ yū'an ł qeîgAn kia ṭūdā'ñgua," hîn nā'nAñ anA'ñ ˢaa ī'łñas sudai'an. WA'giên nagᵃ l' qa-

Then he entered the house, and ate what his grandmother had steamed for him. When he got through eating, and was still surprised (at what he had found), he went for fire-wood. Meanwhile his grandmother cut the big salmon open. And in the evening they again went to bed.

And at daybreak he went out again, because he thought he would find something more. Then he also found half of a porpoise lying there. And he took it and carried it into the house. He said to his grandmother, "Grandmother, I have found half of a porpoise." Since his grandmother was very glad, she went out to see it. And they also steamed enough of this to eat. This was half of a big porpoise. And in the evening they again went to sleep. Then her grandson had become very large. And next day he went out again very early. And he found a whole porpoise. And he carried it (home) upon his shoulder and threw it down in front of the house. "What are you doing, grandchild?" said his grandmother to him. "I threw down a whole porpoise," said he to his grandmother. And he went to get fire-wood. And they steamed it. They stopped eating shell-fish. They began to eat only meat and salmon. And again evening came upon them.

And her grandchild did not sleep. He always thought, "I will go out very early." Very early next day he went out. And he found half of a whale's jaw near by. And he cut it in pieces. And he brought it up. And when he had gotten through, he again ate. And when evening came upon them again,

tc!ai'an giên l' nān lA k!iū' ga xoa'ł-daiañga-i l' tā'gan. L' tagī's giên tc!ā'nu l' î'sdagañan l' q!AlsLa'si Ḷū a. WA't!ał l' nān tcīn Ḷaqō'nas qadagā'ñan. WA'giên sî'ñias giên ha'oîsîn l' tē'sLˢū-gañan.

WA'giên sa'nḶans giên ha'oîsîn ˢa l' qasˢagā'ñan, ha'oîsîn gī'na l' qēyā'asañ l' gudA'ns A'ła. Wa'Ḷu sqol ī'nawa-i gᵘ L!uda'si i'sîn l' qē'yaiyan. WA'giên l' L!ē'idA'n giên nagᵃ dA'ñAł l' qā'-idani. "Nā'na sqol īnawa'-i ł qe'igAn," hîn nā'nAñ l' sudai'an. L' nān gudAñē' layū'Ans Ḷū l' qêñˢawa'gane. WA'giên ā'łdji îsî'n l' xoa'łdaˢwane tās Ḷū a. Sqol yū'An ī'nawa-iyū idja'n. WA'giên sî'ñias Ḷū ha'oîsîn l' q!asLā'ˢwan. Wa'Ḷu l' t!ak!A'n Ḷaqōnˢēłyū'anan. WA'giên wA'daalēkᵘ ha'oîsîn sîñā'-āyAn ˢa l' qa-sˢai'yAn. WA'giên ha'oîsîn sqol Ḷñā'nda l' qēyai'yan. WA'giên la l' skiū'Ḷeîdan giên na-i q!eō'gᵘ la l' q!adai'an. "Gū'sū dAñ îsdā'ñ, łqên," hîn l' nān l' sudai'an. "Sqol Ḷñā'ndao ł î'sdan," hîn nā'nAñ l' sudai'an. WA'giên tc!ā'nu l' dō'gañan. WA'giên l' xoa'łdaˢūgañan. Lan tcao l' tā'ˢwan. Kia sˢon l' tā'îdaˢwan tcīn hAn îsî'n. WA'giên ha'oîsîn lagᵃ sîñi-a'wun.

WA'giên gAm l' t!ak!A'n q!A'diˢAñ-gañan. "Sîñai'yAn ˢa ł qasˢā'asañ," hîn l' gudA'ñgīgañan. WA'giên wA'daalēkᵘ sîñai'yAn ˢa l' qasˢai'an. WA'giên aa'nan kun-sˢa-i īnawē' l' qēyai'yan. WA'giên lˢē l' q!ê'nanañan. WA'giên la l' q!ēłA'ñgAłiîdAn. WA'giên Lan l' was Ḷū ha'oîsîn l' łtA'nōgañan. WA'giên

they went to sleep. Only the grandmother slept. But her grandson got up very early. Then he had become very large. And he again went out there very early. And he found both sides of a whale-jaw. And he cut them up. And he also brought these up. And he again ate the things his grandmother steamed for him. And while it was still light, he went to get fire-wood. All that time his grandmother steamed the food without using an iron kettle. So they only steamed things by means of stones. And it was again evening.

Next day he again got up very early. And he went out there again. Then he came to half of a whale lying there. And he cut it up. And when he had it cut up, he brought it up to the house again. After he had brought half of it up, evening came. And he brought it up above the mark of the sea-water. And after he had become tired, he entered the house. And he ate things his grandmother cooked. Then he soon went to sleep, because he wanted to bring the whale (up) very early. So when morning came, very early, while it was still dark, he rose to bring up the whale. And as soon as he had gone down to it, he began to bring it up. And he had brought it all up by noon. And he soon entered the house. And he ate. His grandmother steamed something for him. He did not eat anything in the morning, because he went out while it was still dark. And while the sun was high, he brought out fire-wood. And in the evening he stopped. All that time his grandmother steamed ha'oîsîn lag^{a} sîñia'wan giên l' q!asLā'-^{s}wan. Nañ nā'na s^{s}un-o q!agā'ñan. L' t!ak!a'n L!ao sîñai'yan q!ā'ɬugañan. Wa'ɫu l' ɫAqon^{s}ē'ɬyuanan. Wa'giên sîñai'yan ha'oîsîn ^{s}a l' qas^{s}ai'an. Wa'-giên ha'oîsîn kun s^{s}a-i gudixā'dju l' qē'yaiyan. Wa'giên ^{s}Ai l' q!ê'nanañane. Wa'giên ałdjiga'-i îsî'n l' q!ē'ɬañgaɬîîdan. Wa'giên ha'oîsîn l' nā'n^{s}a lA k!iū' gîn xoa'ɬdas l' tagā'ñan. Wa'giên hawa'n ^{s}ā'dagas giên tc!ā'nu l' dō'gañan. Wak!iä'ɬg^{a} l' nān taxoa'ɬdAgañan gAm tc!îsLā'nu qä'ñgañgā'ñan A'ła. Ałdjī'ałū qwa ^{s}a s^{s}un gîn L! xoa'ɬdAgañan. Wa'-giên ha'oîsîn sîñiai'yAn.

Wa'giên wA'daalēk^{u} sîñiai'yAn ha'o-îsîn l' q!ā'ɬūgañan. Wa'giên ha'oîsîn ^{s}a l' qā's^{s}agañan. Wa'ɫu kun ī'nawē gū'dAs ^{s}An l' qā'L!agan. Wa'giên l^{s}ē l' q!ênanA'ñidAn. Wa'giên l^{s}ē l' q!ênanA'ñ^{s}ełdas ɫū ha'oîsîn na-i ^{s}a l' q!ē'ɬ-Añguɬîdane. Gū'ɫu s^{s}ao ɫū dītg^{u} la îsda's ɫū sîñiai'yAn. Wa'giên tA'ñē gai'yañane didagū'st' l' îsdaiā'^{s}wan. Wa'giên l' ^{s}ā'gAɬdjîɬī's ɫū nag^{a} l' qa-tc!ai'an. Wa'giên l' nān lA k!iū' gîn Lñ^{s}ā'lAns l' tā'gañan. Wa'giên wa'ɫu hawī'dan l' q!adī'gan sîñai'yAn ku'nē ī'sdagAlē k!iū'st' l' q!ā'ɬaoguda's Ała'. Wa'gîñan sa'nɫans ɫū hawī'dan sa'nɫan ^{s}ā'lgagAndan ku'nē ī'sdagAlē k!iū'st' l' q!ałā'^{s}wan. Wa'giên nā'-istAgañan ^{s}a l' qas^{s}a's giên l' q!ē'ɬAñgAɬîîdane. Sī'ntadjagā'gAndan wA'giên l' ^{s}o'stAgAł-daiani. Wa'giên hawī'dan nag^{a} l' qa-tc!ai'an. Wa'giên l' ɬtanā'wan. L' nān lA k!iū' gîn xoałdai'an. Gam sîña'-i lag^{a} ta^{s}añgā'ñan ^{s}ālgā'gAndan l' qā'-idAñAs A'ła. Wa'giên sī'ntadjaogas t!aɬ tc!ā'nu l' q!ē'ɬnL!agañan. Wa'k!iäɬ l' nān lA k!iū' gîn tā'ɬñē xoa'ɬdAgañan. Wa'giên sîñia's ɫū hawī'dan la g^{a} tās

something for him to eat. And when evening came, he ate and soon went to bed, because he was going to get up very early.

And he again got up very early. And he went out while it was still dark. And he again found a whole one at the same place where the half had lain. As they became heavier, they were not put so far away, because something helped him. He was all day cutting it up. When evening came, he had cut up the whole of it; and he left it there. And as soon as he came in, he ate. And as soon as he had eaten, he went to bed, for he was tired. And before he went to bed, he said to his grandmother, "Grandmother, is there something cooked in the basket? for I am going out very early," he said. They always kept the fire burning. They did not let it go out, because it was very hard to light the fire. He made a fire (from the live-coals) very early. And he ate quickly. They did not live in the woods. They lived in an open space.

And when he had eaten very early, he went out. This was the first day he ate (before working). He did so because there were very many whales. And he brought them up very early in front of the place where they lived. And in the evening he came home and ate quickly, because his grandmother had cooked things for him. And he soon went to bed. Next day he again ate very early. As soon as he had eaten, he went out there again. And he began to bring things up. When evening returned, he stopped. And as soon as he had entered, he ate.

giên hawī'dan l' q!adī'gañan sîñai'yan q!ałū'gañas a'ła.

Wa'giên ha'oîsîn sîñai'yan l' q!ałā'wan. Wa'giên hawa'n ˢālgā'gandan l' qasˢai'yan. Wa'giên ku'na giagᵘ nañ ī'nawē l!udai'yañ gᵘ han ha'oîsîn nañ ḷñā'nda l' qēyai'yan. Q!e'nagalanē ḷū gam wa'djgua la'sta l! stā'ñˢūgañani lagᵃ ga q!a'ñˢwas a'ła. Wa'giên sîns ˢask!ᵘ lˢē l' q!ê'nanañan. Wa'giên wa'gᵘhan sîñia's ḷū lˢē l' q!ē'datḷslas giên gᵘha'n la l' ī'wadaiani. Wa'giên ha'oîsîn l' qatc!a's-qā'łiyan la ga tā'gan. Wa'giên hawī'dan la gᵃ tagī's-qā'łiyan l' tē'gan l' łˢê'nsîłdas a'ła. Wa'giên l' tēs t!a'ñast', "Nā'na qē'gwa-i ˢa gᵘ gîn ˢā'laña îs," hîn nā'nañ l' sudai'an, "sîñai'yan ł qā'-idanqasa's a'ła," hîn l' sā'wan. Tc!ā'nuē l! îsl!ō'ułdagīgañane. Gam l! kîłdā'ˢañgañane lîsl!a'wē sî'ñītc!îyuangā'ñane a'ła. Sîñai'yan l' tc!ā'nawan. Wa'giên hawī'dan la ga tā'gan. Gam łk!iä'na l' nā'ñxanˢawan. Q!ada'n l' nañˢā'wan.

Wa'giên sîñai'yan la gᵃ tagī's ḷū ˢa l' qasˢai'yan. Ao lnōt sîña'-i la ga tā'gan. Kunē' qoanyū'ansi ałū' l' wa'gan. Wa'giên la l' q!ē'łañgałîîdane l' nā'ñˢwas q!eō'gu a sîñai'yan a. Wa'giên sîñia's ḷū l' qā'l!as ḷū hawī'dan la ga tā'gañan l' nā'nˢa la k!iū' gîn lñˢala'ñadas a'ła. Wa'giên hawī'dan l' tē'gañan. Wa'giên wa'daalēk!u ha'oîsîn sîña'iyan l' łta'nōgañan. L' łta'nōgīsqā'łian ha'oîsîn ˢa l' qā'gūłagañan. Wa'giên l' q!ē'łañgałîîdañan. Wa'giên ha'oîsîn sî'ñias giên lan l' wa'gañan. Wa'giên l' qatc!a's-qałiya'n l' łta'nō-

Then he quickly went to bed, for he was tired.

And when it was morning, he got up quickly. And he ate. And as soon as he had eaten, he went there again. And he again began to bring them up. He again brought up three. At that time he brought up all. And when evening came, he stopped. And he entered the house. And he again ate quickly what his grandmother had cooked for him. And as soon as he had eaten, his grandmother said to him, "Say! child, can you not bend boxes?" — "To-morrow very early I will go to hunt for a cedar with which to make the boxes," said he to his grandmother.

Next day very early he ate. And as soon as he had eaten, he hunted for a cedar. And near by, just behind the house, he found a big one. It was lying on the ground. It was very good. And he began to split it. He cut it up with a stone axe. All things were easy for him, because something helped him. And he began to split it. Although it was big, he quickly split all. Because something helped him, it was as if it had been split and stuck together. It was not far in the woods. It was close by them. And he stopped. He brought the (pieces) out. And his grandmother went out to see it. "What a good cedar, child!" said his grandmother to him. "Yes, grandmother," he said. When he had eaten, he quickly went to sleep again.

Very early next day, while it was still dark, he ate. And when he was through eating, he went into the woods for his cedar again. And he was all gañan. Wa'giên hawī'dan l' tī'gañan l' ɬˢê'nsîɬdas a'ła.

Wa'giên sanḷa'ns giên hawī'dan ha'oîsîn l' qɬā'ɬawan. Wa'giên la ga tā'gan. Wa'giên la ga tā'gīs qā'ɬiyan ha'oîsîn ˢa l' qā'guɬagan. Wa'giên ha'oîsîn l' qɬēɬa'ñgaɬîîdani. Ha'oîsîn ɬˢu'naɬ l' qɬē'ɬañgalane. Wa'ḷu l' ˢo'stagaɬdaiani. Wa'ḷu sî'ñias ḷū lan l' wa'gan. Wa'giên nagᵃ l' qatcɬai'an. Wa'giên ha'oîsîn hawī'dan l' nā'nˢa la kɬiū' gîn l'ñˢalans l' tā'gan. Wa'giên l' tagī'si gîña'n hîn l' nān l' sudai'an, "Djā ɬqên, gam gᵘ tō'da dañ gīwalɬñā'ñus." — "A'dał sîñai'yan tcɬū da dīyā'ñaasga tō'da ɬ la'oɬiē ˢan a," hîn nā'nañ l' sudai'an.

Wa'giên waˈdaalēkᵘ sîñai'yan la ga tā'gan. Wa'giên la ga tagī's gîña'n tcɬū da l' diā'ñagan. Wa'giên aa'nan nē dītgᵘ han nañ yū'an l' qē'yaiyan. L' ḷūdai'an. L' layuā'nan. Wa'giên la l' ɬñē'îdan. Łˢa-lɬū ałū' la l' skī'dadīgan. Lagᵃ ga qɬa'ñîdan ałū' gī'na waˈḷuwan han la ˢan yā'ñal'gañan. Wa'giên la l' lɬ'ɬgadañîdan. L' yū'ans kɬiä'n hawī'dan la l' lɬ'ɬgadanḷslaian. La'da gîn lātc ałū' gî'ñgañan gu'tga gîñxā'tɬēsgaga'ns gîña'n ˢē'dañane. Sîñia's ḷū la l' lɬ'ɬgadanḷslaian. Gam l' djī'ñaɬˢañan. Aa'nan la dītgᵘ l' îsˢā'wan. Wa'giên lan l' wa'gan. Nañ ˢasˢwā'nsîn l' ˢā'ɬlagan. Wa'giên l' nān l' qêñwā'gan. "Hao gᵘ lagᵘ tcɬawē' laldjū'us, ɬqên," hîn l' nān l' sudai'an. "Āñ, nā'na," hîn l' sā'wan. L' ɬtanū'gīs giên hawī'dan ha'oîsîn l' qɬadī'gan.

Wa'giên waˈdaalēkᵘ sîñai'yan ha'oîsîn ˢālgā'gandan lagᵃ tā'gan. Wa'giên la ga tagī'gan ḷū ha'oîsîn l' dō'galane. Wa'giên sîñ sˢāskɬᵘ l' qɬēɬ'nlɬagane.

day bringing it out. "Grandmother, when evening comes, I think all will be brought out," said the young man to his grandmother. And when it was dark, he had brought all out. Since it was not far away, although there were very many pieces, he soon brought all out. And he quickly entered his house. "Grandmother, give me food quickly. I am soon going to sleep," said he to his grandmother. So he did go to sleep quickly.

And he again got up very early. And while it was still dark, he ate. When he had eaten, he went outside quickly to make the boxes. And he began to bend them. As soon as he had finished, his grandmother put the whale into them. He spent the whole day bending them. He finished them quickly. And on that day he bent all, although there were very many. All things were easy for him, because something helped him.

All that time the people of his uncles' town did not see him, although the town was not far from them. This was a big town. Different families lived in it with his. So there were very many people in the town.

The child's grandmother was not very old. So she was strong. And he again rose very early, and again went down to the beach. He thought, "I shall not find anything again." And where he had found one before, there he again found one. It was not far from them, because something helped him. But then he did not cut it up. When he saw it, he ran up to his grandmother. And when he ran to his grandmother, he said to his grand-

"Nā'na, ˢālga'-iˢełs ḷū ˢo'stAL!aasañ ł gudA'ñgAñ," hîn ā'nAñ ˢoaˢē'łñAs nā'nAñ sudai'an. WA'giên sîñīdjîłī's ḷū l' ˢo'stAL!adaiani. GAm djīñˢā'ñane Ałū' hawī'dan qoanyūa'nani k!iên l' ˢo'stAL!adaian. WA'giên hawī'dan nagᵃ l' qatc!ai'an. "Nā'na hawī'dan ł tao dīgᵃ î'sdi. Hawī'dan ł q!a'dīyanqasaga," hîn nā'nAñ l' sudai'an. WAgîña'n hawī'dan l' q!adī'gan.

WA'giên sîñai'yAn ha'oîsîn l' q!ałā'wan. Hawa'n ˢālgā'gAndan wAgiê'n ha'oîsîn l' łtAnā'wan. L' łtanū'gīs giên hawī'dan kiagᵃ tot!ē' l' Laołā'wagani. WA'giên l' giū'łîîdani. ˢēłgīda'si Lā'gudan l' nān wˢē kunē' îsdagā'ñane. Sîn sˢa'sgu l' gī'walani. WA'k!iêł hawī'dan l' ˢē'łgīdagañani. WA'giên sîñ sˢa'sgᵘ gut wa'ḷuAn l' gī'ułˢełdaiani qoanyū'anani k!iä'nan a. LAgᵃ ga q!ā'ñgas Ałū' laˢAn gī'nA wa'ḷuwAn yā'ñAlAgā'ñan.

WAk!iä'ł gAm l' qā'ˢalAñ lā'na xadē' l' qê'ñˢAñgañan gAm lA'stA lnagā'-i djī'ñˢañhawane k!iä'nAn a. Lā'na yua'n-o lnagā'-i īdja'n. Xā'da q!A'lat dA'ñAłan ˢAi nā'ñane. Ałdjī'Ałū lnagā'-i gᵘ sk!ūlyū'anan.

Ā'nAñ ˢaas nān-ō gAm qon q!ēyā'ˢañan. Ałdjī'Ałū l' dAgwiyā'gan. WA'giên ha'oîsîn îsîna'n sîñai'-iyAn l' q!ałā'wan giên ha'oîsîn q!atgᵃ l' qasˢai'an. "GAm ha'oîsîn gîn ł qē'yaˢañasañ," hîn l' gudā'ñan. WA'giên ha'oîsîn giagᵘ nAñ l' qēyai'yAn gᵘ hAn ha'oîsîn nAñ l' qēyai'yan. GAm wa'djgua lA'stA îsˢā'ñˢūgañani lagᵃ ga q!añga's Ała'. Wa'ḷu L!ao gAm la l' q!ēdˢā'ñan. LaˢAn l' qäskī'dAndan nā'nAñ ˢa l' ˢatagā'lan. WA'giên nā'nAñ ˢAn l' ˢatL!ā'gAłs ḷū,

mother, "Steam the whale. Only take the grease from it. Put only grease into the empty boxes. But do not cook part of it. I have found another. I am going to cut that up also," said he to his grandmother. And he cut it up all of that day. And late in the evening he had it all cut up. And he left it right there. Then, when he went home and had entered the house, he said to his grandmother, "I have cut it all up, grandmother. Give me food quickly. I am very tired. I will go to bed at once. While it is still dark, I will again go out to work."

And he arose while it was dark. And he kindled a fire. And after he had eaten, he went out (to it) again. And he again began to bring the whale up to the house. And he knew he would bring all up in one day. And he brought all up that day. Because something helped him, although it was heavy, it was easy for him. He finished it all that evening. And when he went home and had entered the house, (he said to his grandmother,) "Give me food quickly, grandmother. I am going to sleep quickly. I am very tired."

And before he went to bed, he said to his grandmother, "When our friends turned us out, we ate nothing but things found at low tide. Now, although I am tired, I am getting more. The whale is too much for us. And we have not boxes into which to put the quantity of grease. I will not get up very early," he said to his grandmother. And so he slept for a long time in the morning. But his grandmother got up very early and made a fire. And she cooked food for him. And presently "Kunē' ɬ xoa'ɬdañ. Tō s^{s}u'nan ɬ wa'stA î'sdañ. Tō'tɬē qɬal ẋu'iqagA'ns ḷū tō s^{s}u'nan w^{s}ē L! îsda'n. TɬēdjL! gAm L! LñsalA'ñsAñgAñ. Ha'oîsîn nAñ ɬ qē'gan. La îsî'n ɬ qɬē'danqasaga," hîn nā'nañ l' sudai'an. WA'giên sîñ s^{s}askɬu djîɬî' l' qɬē'nanañan. WA'giên sîñīdjîɬî's ḷū la l' qɬē'tḷsLaian. WA'giên wAgu hAn l' ī'wadaiani. WA'giên l' qā'-its giên na-i ^{s}ē l' qatcɬa's ḷū, "LA ɬ qɬē'tḷsLAgAngua, nā'na. Hawī'dan ɬ dī ga tā'dañ. Dī ^{s}ā'gAɬyuangAngua. Hawī'dan ɬ tīîsā'ñgua. ^{s}ālgagA'ndan ha'osînan ɬ ɬ^{s}ā'ñgulawaasa'ñgua," hîn nā'nañ l' sudai'an.

WA'giên hawa'n ^{s}ālgā'gAndan l' qɬaɬā'wan. WA'giên l' tcɬanā'wan. WA'giên l' ɬtanō'gīgan ḷū ha'oîsîn ^{s}a l' qas^{s}ai'ani. WA'giên kunē' ha'oîsîn nē ^{s}a l' qɬē'ɬAñgaɬîîdani. WA'giên sîñ s^{s}a'skɬut djîɬî'-ī ha'oîsîn l' qɬā'ɬAñgalani ^{s}An l' u'nsîdAn. WA'giên sîñ s^{s}askɬu la l' ^{s}o'stAgaɬdaian. Lag^{a} ga qɬa'ñgas AɬŪ' qena'si kɬiä'nan la^{s}An yā'ñAlgañane. Sîñiya'-i Aɬ guḷū' la hī'lugalane. WA'giên l' qā'-idAs giên nē ^{s}ē l' qatcɬa'si gîña'n, "Hawī'dan ɬ dīg^{a} tao î'sda, nā'na. Hawī'dan ɬ qɬā'diyañqasa'ñgua. Dī ^{s}ā'gAɬyuā'ngAn."

WA'giên l' qɬā'diyañqasas tA'ñast' hîn nā'nAñ l' sudai'an, "LI'sḷuan iL! ta'olAñ iL! ga gwa'gAlgAn ḷū s^{s}u'nan tɬalA'ñ tagī'ni. Aɬdjī'Aɬū dī ^{s}a'gAɬs kɬiä'nan hawa'n ōdjī' ɬ îsdā'ñ dī guda'o. Kunē' iL! ^{s}An qoan^{s}ê'lgAñ. WA'giên tōtɬa'-i îsî'n gAm wa^{s}An iLɬā'ña tō îsdīyē' ^{s}An qoan^{s}A'ñgAñ. GAm sîñai'yAn hawī'dan ɬ qɬā'ɬū^{s}Añîsga," hîn nā'nAñ l' sudai'an. WA'giên wAgîña'n sîña'-i l' qaxA'nskidan. WA'giên l' nān L! sîñai'yAn qɬaɬā'wan giên l' tcɬanā'wan. WA'giên tao lA kɬiū' l' Lñ^{s}alā'ñan.

ly, when he was tired of sleeping, he awoke. "Get up, grandchild, and eat your food while it is still warm," said his grandmother to him. And he arose quickly. And he went outside. But he did not go down to the beach. He re-entered (the house).

And when he entered the house, his grandmother set food in front of him. And he ate. Then he got through eating, and thought, "Suppose I go down to the beach again." And he went down. And when he went down, he saw another big whale lying there. And he went to it. And when he had walked around it, (he said,) "I will not cut this up. I will leave it there." And he walked up to his grandmother, and said to his grandmother, "I have found another whale on the beach. I will not cut it up. But I will get fire-wood to-day for you." And all that day he brought in fire-wood for her.

And at noon two girls came to him. These were the two daughters of his youngest uncle. They had food in their hands. They came to his grandmother. And she told them to come into the house. They had made their house larger. And when her grandson brought in fire-wood, his grandmother said to him, "Stop for a while, grandchild. Your uncle's two children have come." And he went in. "Have you given them food?" said he to his grandmother. "No, grandchild, they have just come," said his grandmother to him. "Give them food," said he to his grandmother. These young women were grown up. The younger sister had been kind to this boy before. After they had been given food, they

Wa'giên lī'sḷuan l' qa'nstas ḷū l' skî'naiyan. "Q!ałū' ła, łqên, tā'wē klī'na da dañ taga'-i ˢan a," hîn l' nān l' sudai'an. Wa'giên hawī'dan l' q!ałā'wan. Wa'giên kiagᵘ l' qā'gułagan. Q!atgᵃ l!ao gam l' qasˢā'ˢañan. Sîłgā'ñan l' qatc!ai'an.

Wa'giên nagᵃ l' qatc!a's ḷū l' nān la xetgᵘ tā'wē îsdai'an. Wa'giên l' tā'gan. Wa'giên l' tagī'gani giên hîn l' gudā'ñan, "K!wa ha'oîsîn q!atgᵃ ł qasasˢa'ˢots." Wa'giên ˢa l' qasˢai'ani. Wa'giên l' qā'l!asˢas giên ha'oîsîn kun yū'an ḷū'das l' qä'ñan. Wa'giên la l' qā'gan. Wa'giên la ˢadō' l' qās ḷū "Ā'nîs l! gam ł q!ētˢa'ñasañ. Gᵘ han la ł lūdada'asañ." Wa'giên nā'nañ ˢa l' qak!a'ɬs giên hîn nā'nañ l' sudai'an, "Ha'oîsîn kun q!a'da ł qē'gangua. Gam la ła q!ēdā'añqasaˢañgañ. Tc!ā'nu l! ˢai'at dañ gᵃ ł îsdā'sañ." Wa'giên sîñ sˢasgᵘ tc!ā'nu lagᵃ l' q!ē'ɬlañan.

Wa'giên sî'ntadja lˢē'ɬdjîɬî's ḷū l! djā'da ẋa'dala stañ laˢan îsl!ā'gan. L' qā dō'nasi gîdala'ñ stañ ū idja'n. Tao l' sl!ūū'ñẋadiˢawan. L' nān ˢan l' îsl!aˢā'wan. Wa'giên nagᵃ l' kî'lîstc!aˢwan. Nē a'ñˢa l' lîyū'anîɬˢawani. Wa'giên l' gī'dˢa tc!ā'nu skiusla!a's ḷū, "K!wē ł lan wa' łqên. Qā'ga-i gîdala'ñ stañ îsl!ā'gan," hîn l' nān l' sudai'an. Wa'giên l' qatc!ai'an. "Dā gᵘ lagᵃ tā'dagiaˢwa, nā'na," hîn nā'nañ l' sudai'an. "Ga'ano, łqên, hit!a'nō l' îsl!a'ˢogan," hîn l' nān l' sudai'an. "La ł ga tā'daˢo," hîn nā'nañ l' sudai'an. A l! ˢadjā'das ḷaqē'da yuā'nan. Ā'nañ dō'nas wakunā'st' ā'nañ ī'łña ẋa'tdjūs q!ałsî'nda-gudañgā'ñan. Wa'giên la la ga tā'dagīˢwas giên l' ga'nteîdaˢwan. L' îstē'îdaˢwē kunā'st', "Dala'ñ xā'da

started for home. Before they started, he said to them, "Did your father see you when you came to see us?" — "No, we were unseen," they said. They went home without having given their food to their grandmother, because they were ashamed of what they had in their hands, since (the others) had so much. They kept part of the whale that was given them to show to their parents.

When it was nearly evening, they came to the town. And they entered their house. And as they came in, their mother questioned them. "Where have you been?" she said. "We went to see where grandmother and the boy live," said these young women to their mother. "Have you seen them?" their mother said to them. And they told their mother that they had. "We saw them," said these young women to their mother. "Are they still alive?" said their mother to them. "Why! mother, the house of those you turned out is full of whale. Outside there is also an abundance of whale. In front of them a whole one is also lying. And their boxes are also all full of grease." Thus they reported to their mother. Their mother said that they were telling a lie. Their father also said the same thing. "Perhaps you are telling a lie," they said to their children. All that time they had the small pieces concealed in their hands. Then they showed the whale. They showed it to their mother. "We took along part of the food you gave us this morning in our hands. When we came to them, we were ashamed to give it to them. And we brought it back." Thus they

gᵘ dalᴀ′ñ qä′ña iʟ! dalᴀ′ñ qê′ñˢas ɻū," hîn la l' sudā′ˢwan. "Ga′ano ʟ!a xᴀñ īla′-o t!alᴀ′n ī′djîñ." hîn l' suˢā′wan. Wᴀ′giên l' gᴀ′nteîdaˢwan giên gᴀm nanᴀ′ñ gᵃ tā′wē l' îsda′ˢᴀñˢawani lᴀgᵃ sʟ!ū′ñxagᴀ′ñˢawan ˢa l' ˢē′daˢā′wane ᴀ′ła tā′wē la qoanā′ˢwani ᴀ′ła. Wᴀ′giên kun l' nān l' tadā′ˢwan t!ēdj l' sʟ!ᴀwu′ñ xadîsʟā′ˢawan a′olᴀñ qê′ndawē ˢᴀn a.

Sîñida′ls ɻū lnagā′-i ˢᴀn l' îsʟ!aˢā′wani. Wᴀ′giên nē ˢᴀi l' îstc!ā′ˢwane. Hit!ᴀ′n l' îstc!ˢū′gᴀndan l' ao la′ᴀł kiä′nᴀñˢawan. "Gīdjî′stō dalᴀ′ñ ē′djîñ," hîn l' sā′wan. "Nā′nēˢaña ʟīdja′n īdjiga′-iyū t!alᴀ′ñ qêñˢā′gᴀn," hîn a ʟ! ˢā′djadas aoᴀñ sudai′an. "Lᴀ gᵘ dalᴀ′ñ qêñˢā′wa," hîn l' ao l' sudā′ˢwan. Wᴀ′giên awū′ñgᵃ l' añˢā′wan. "La t!alᴀ′ñ qê′ñˢūgᴀn," hîn a ʟ! ˢā′djadas awu′ñ sudai′an. "La gᵘ hawa′n xē′nᴀñaˢō," hîn l' ao l' sudā′ˢwan. "Djā awa′ ʟ!agᵃ dalᴀ′ñ gwa′-galgᴀn-ō na-i kun ᴀł lā′ña staogā′wañgua. Lᴀ q!atgᵘ hᴀn îsî′n nᴀñ ɻ′nᴀnda ɻūdā′wañgua." Wᴀ′giên ta′ot!a-i hᴀn îsî′n tō ᴀł lᴀ stᴀxa′oaˢodjuˢwañgua," hîn awᴀ′ñ gᵃ l' giała′ndaˢawan. Wᴀ′-giên l' ao ˢa l' k!waidᴀ′ndaˢawani. L' xā′dˢa hᴀn îsî′n gîña′n l' sudā′ˢwan. "Djā dalᴀ′ñ k!wa-i dᴀñᴀ′ñłˢā′ndᴀñga," hîn gī′dalᴀñ l' sudaˢā′wan. Wᴀ′k!iäl lagᵃ sk!ā′diyaˢwan. L' q!o′lgᴀndoˢūgañan. Wᴀ′giên kun l' sʟ!ūᴀnsk!ā′di-ˢawan. Awu′ñ l' qêndā′ˢwan. "Sîña′-i iʟ! dalᴀ′ñ ga tā′dagᴀn t!ēdj la′da t!alᴀ′ñ sʟ!uᴀnsk!ā′diˢōgᴀn. Wᴀ′giên laˢᴀn t!a-lᴀ′ñ îsʟ!a′ogᴀn ɻū lagᵃ î′sdaˢwē ˢa iʟ! ˢē′daogᴀn. Wᴀ′giên sîłgā′ñan t!alᴀ′ñ

spoke to their parents. They showed it to their parents. Then they believed their words.

And then their mother went out and told the whole town. And the whole town listened to it. She told them in the evening. Then all went to sleep. And next morning two persons went to see them, because they thought that (the girls) had lied. (The boy and his grandmother) were not far from the town. And when (the people) came to them, they told them to come into the house quickly. (The people) saw their whale lying upon the beach. They saw their (whale) outside, and in the house. They saw that (the house) was full of boxes.

(The boy) told them to sit down. These two people were their own friends. And they gave them food. Then they (the two people) spoke to them as follows: "Two women came from you. And (the people) said (the two women) lied. Therefore we came to see you. Now we are very glad to have seen you. All the people will come quickly from the town to you. We are also very glad to see your whales. When the two women came yesterday and told about you, they were very glad. Now we, too, see you. So they will be very glad on account of what we have seen." Thus they spoke to them. When they were ready to go home, the boy gave them some whale. And they carried it home on their backs. And they reached the town just at noon.

Then (the people) saw (the two persons) bring in the whale on their backs. Now they knew it was true.

xaL!ā′gAni," hîn a′olAñ l' sudā′ˢwan. WA′giên a′olAñ l' qêndaˢā′wani. Wa′Ḷu l' kîl l' yê′dasLaˢawan.

WA′giên hit!A′n l' ao qagułā′ˢwas giên lnagā′-i ˢask!wa′n ˢAi L!agᵃ l' sū′-dadalan. WA′giên lnagā′-i ˢā′sk!ᵘhAn ū gudA′ñ ˢasLai′ani. Sî′ñias Ḷū L!agᵃ l' sudai′an. Wa′Ḷu L! q!ā′sLˢodjawan. WA′giên wA′daalēkᵘ sanḶa′ns giên L! stAñ l' qê′ñˢāˢwan l' k!wai′dAñˢwañ L! gudā′ñan A′ła. GAm lnagā′-i stA l' djī′ñˢañˢawan. WA′giên laˢAn L! îsL!a-ˢā′wan. WA′giên nagᵃ hawī′dan L!a l' kî′lîstc!aˢwan. Q!a′da kun lā Ḷū′daˢwas lā l' qêñˢā′wan. Kia′ga-i îsî′n lā l' qêñˢā′wan. Na′si î′sîn lā l' qêñˢā′wan. Tō′t!a Ał lā sta′ogaˢwasi î′sîn lā l' qêñ-ˢā′wan.

WA′giên la l' kîlL!a′oˢawan. A L! xadA′s stAñ-o l' ta′olAñ īk!ī′ îsˢā′wan. WA′giên la′Ał l' dai′yîñˢawan. Wa′Ḷu hîn la l' sū′daˢawan, "L! djā′das stAñ-ō dalA′ñ stA îsL!ā′gan. WA′giên l' k!wai′-dAñˢwañ L! sū′gAn. Ałdjī′Ałū dalA′ñ t!alA′ñ qêñaˢā′gAn. Wēd dalA′ñ t!alA′ñ qêns Ał iL! gudAña′-i layuā′ngAñ. Ha-wī′dan lnagā′-i stA dalA′ñ ˢa lnagā′-i ˢa′sk!ᵘhAn îsîsā′ñgua. Ku′na-i dalA′ñˢa t!alA′ñ qê′nsi Ał î′sîn iL! gudAña′-i la-yuā′ngAñ. A′dał L! djā′das stAñ î′sL!a-gAn Ḷū dalA′ñ Ał l' giała′ndaˢōgAn Ḷū î′sîn L! gudAña′-i layuA′ngAn. Wēd t!alA′ñ îsî′n dalA′ñ qê′ñgAñ. Ałdjī′Ałū wēd t!alA′ñ î′sîn qênsī′ Ał ha′oîsîn L! gu′dAñē layuā′nsañgua," hîn la l' sū′-daˢwan. WA′giên kun l' gA′nt!ēdaˢwañ-qasasḶas Ḷū kun lagᵃ l' gī′daˢawan. WA′giên l' u′nxañˢawani. WA′giên sî′ntadja hAn lnagā′-i gᵘ l' î′sL!aˢawani.

Wa′Ḷu LĪ′sḶuAn kunē′ l' u′nanL!aˢwas Ḷū lA L! qê′ñaˢawan. Ao yê′nk!î ˢetsī′ ˢAn wa′Ḷu L! u′nsAdalan. Wa′Ḷu L!

Then they were very glad. And when (the messengers) took the whale into the house, they told their wives to cut it up quickly. While their wives cut it up, they put stones into the fire. And they heated them. The stones were hot, and one of these women owned two baskets in which to steam things. One was fair-sized, and one was big. And she gave one of these to the other woman. And when the stones were heated, both of them put fresh water and whale into the baskets. Their husbands having put stones into them, they turned the stones over and over, because they feared the baskets would burn. Then (the water) boiled very much. When (the food) was cooked, they stopped putting in stones. And when (water) stopped boiling, they skimmed off the grease and whale-meat. And they dipped (the food) out into something. And they began to put this into many trays. And they counted the trays. Then they began to give to the house-chiefs. They gave food to all in the town.

Then they held a council. "The whole town shall go to them, (Wī'txao and her grandson)," they said. (The town-people) were very glad, because they were very hungry. At that time there was no food to be seen. And when they were about to start out, this young man's uncles' wives dressed up all their daughters. But the two that saw them did not prepare themselves. The young man's youngest uncle's children were two, of whom the younger had been kind to him. He always remembered it. She was kind to him from the time when she was very small. gū'dAñē layuā'nan. Wa'giên naga kunē' l' îsdaswa's ḷū hawī'dan djā'salAñ sAi l' kîlq!ê'nanañswasi t!ał qwa l' sî'sasawan. Wa'giên l' lîk!īnsLā'swani. Wa'giên qwa'a-i k!ī'nsLas ḷū a L! djā'das swān qēgu tc!î'stAñ dā'sagan sa gîn L! xoa'ł-dagañan a. Wa'giên tc!î'swān tcē'lagan giên tc!îswā'n î'sîn tc!îqō'nagani. Wa'giên tc!îswā'n nAñ swān gu l' tc!î'sLaian. Wa'giên l' stA'ñswan qwa'a-i k!ī'nîsLasi ḷū qē'gwa-i sē sAnḷ îsdā'swan kuna'-i hAn îsî'n. Wa'giên l' Lā'lalAñ qwa'a-i wsē îsdā'swani. Wa'giên qwa'a-iyū wsē l' Lā'lalAñ î'sdaswasi t!ał qwa'a-i l' kīxA'tdjulañsūgañani qē'gwa-i soga'-i ga L! łsoa'gas ḷū a. Wa'giên sk!A'l-dasLyuā'nani. Wa'giên sā'lAnsLas ḷū Lan qwa'a-iyū wsē l' îsdā'swani. Wa'giên sk!A'ldēgōwsîłsi ḷū tō wa'stA l' gusadā'swane kunē' ḷū î'sîn. Wa'giên l' dA'gałaswane. Wa'giên k!ē'ła qoan sAi l' îsdîdā'swane. Wa'giên k!ē'łga-i l' k!wai'îndaswawani. Wa'giên na-i sAn ga ī'L!agadasiga-i wa'ḷuAn ga l' gī'dē-îdaswan. Lnagā'-i sask!uhA'n ga hAn l' gī'daswawane.

Wa'giên L!a ga kî'łlaian. "Lnagā'-i sā'sk!uhAn la Luî'sdeîdaswasañ," hîn L! sā'wan. L! q!otyū'anan Ałū' L! gu'-dAña-i layū'anan. Wa'ḷu gAm tao qä'ñgañan. Wa'ḷu la L! Lū-ît!eîdaswa'ñ-qasasḷas ḷū ā'nAñ saa ī'łñas qā djā'-salAñ wa'ḷuwAn gudjā'ñalAñ Lsku'na-gañan. Wa'giên la ga qä'ñan stAñ L! gAm L! Lskunsā'ñani. Ā'nAñ saa ī'łñas a l' qā dō'nasi gīdalA'ñ stā'ñan nAñ dō'nas la q!ałsî'nt gudAñgā'ñan sa l' gudanAñgī'gañan. L' tc!ū'djugan da-hA'n la q!ałsî'nt l' gudA'ñgañan. Wa'-giên la L! Lūîst!ē'îdswawan. Wa'giên lasAn L! dōAñē'sełswas ḷū l' qā'salAñ

And they started out. And when they got near (the boy's house), his eldest uncles vied with one another to come in in front of him, because they wanted him to marry their daughters. Because they wanted him to marry their daughters, they dressed them up.

But his youngest uncle, the father of the one who had taken pity on him, came far behind them. There was a long, level beach in front of the place where he lived. And all landed in front of him. And his youngest uncle came after them. And when they landed in a good place, he merely looked at them. There was a great crowd of people. This was the whole of a very big town. And the youngest was still in his canoe. (The young man) went to his uncle. He said to him (and his daughter,) "You, indeed, come in and stay with us." So they went into the house with them. Just as they landed, one went to him, and said to him, "Your uncles want you to marry their daughters very much. Therefore they dressed up their daughters. Therefore they have contested with one another to come in front of you." So he spoke to him. Just after he (the young man) heard this, his youngest uncle arrived, and he went down quickly. And as soon as they entered the house, he said to his uncle, "Let me marry your younger daughter, for she was kind to me while she was young." And his uncle was very glad of it. The wife was also very glad. And she told her daughter to sit near him. "Sit near your father's nephew, my child," said her mother to her. And her daughter also sat near

k!waila'si gutkunā'stA la^{s}An LūîsL!ā'ga-i da gudA'ñgañan gudjā'ñ^{s}alAñ l' ī'na^{s}adē da gudA'ñgañan A'ła. GīdalA'ñ l' ī'na-^{s}adē da L! gudA'ns Ałū' gīdalA'ñ L! Lsku'nagañan.

WA'giên l' qā dō'nasi L!ao L!a'Ḷ^{s}a ^{s}aguī' Luqāgā'ñan la q!Ałsî'nda nAñ gudā'ñan xā'd^{s}a a. L' nā'ñ^{s}was q!atsī' LAga'-i lAga'-i djā'ñāni. Ałdjī'giên la q!Atg^{u} L! kī'L!djagalan. WA'giên l' qā dō'nas L!a L!a Luqā'L!agan. WA'giên LAga'-i lā'si ^{s}ē L! îs^{s}wā'gadans Ḷū hî'ñan L!A l' qê'ñgañan. L! sk!ūlyū'anan. Lā'na yū'an ^{s}ask!^{u} hō idja'n. WA'giên hawa'n nAñ dō'nas Lū'gu^{s}a gai'yañan. WA'giên qā'ñ ^{s}a l' qā'gan. WA'giên hîn la l' sudai'an, "DAl L! ł A'ña iL! q!oł î's^{s}wāñ." WAgîña'n la q!oł nag^{a} l' îs^{s}ā'wani. L! îs^{s}wa'gadAns L!ag^{u}hAn nAñ s^{s}wā'nsîñ la qaga'n. WA'giên hîn la l' sudai'an, "DAñ qā'^{s}alAñ gīdalA'ñ dAñ ī'nadē da gudA'ñyuā'ngAñ. Ałdjī'Ałū gut kunā'st' dAñ ^{s}a L! Lū'îsdalgīni," hîn la l' sudai'an. Ałdjī'Ałū wAku'nstA hAn l' gudā'ñanē Ał l' qā dō'nas ^{s}ā'sgAdAs Ḷū hawī'dan ^{s}a l' qas^{s}ai'an. WA'giên nag^{a} l' îstc!^{s}ā'was gîña'n "DAñ gudjā'ñ^{s}a dō'nas ł dī īna'^{s}adañ, l' ẋAtdjū'gAndan dī q!ałsî'nda l' gudA'ñgAn A'ła, "hîn qāñ l' sudai'an. WA'giên l' qā gu-dAña'-i layuā'nan. NAñ djā'das hAn îsî'n gudAñē' layuā'nan. WA'giên gi-dā'ñ la q!oł l' kîlq!ā'wan. "Xā'dAñ nāt q!oł q!ao, łqên," hîn l' ao l' su-dai'an. WA'giên l' gī'd^{s}a î'sîn hawī'-dan la q!oł q!ā'wan. WA'giên la l' ī'nē^{s}elan. WA'giên anA'ñ ^{s}aa ī'łñas gudAñē' layuā'nan. WA'giên l' qā'^{s}alAñ t!ē'dji L!ao gu'dAñē st!ē'gan L! gī'dalAñ l' īna'asañ L! gudA'ns Ḷū A'ñ^{s}a L! Lsku'n-

him at once. And he married her. Then the young man was very happy. But the rest of his uncles were very sad, because they had dressed up their daughters expecting he would marry them, but yet he had married the youngest's daughter. Therefore they were very sad.[1]

And he gave his uncle food. He was in great haste, for he wanted to give food to his uncles and to all the other people. And after he had given food to his uncle, he said to his wife, "I am going to give the one that lies on the beach to every one. Tell your father to go down also. I am not going to give very much to your father, because there is very much outside. If there is not enough, I will give as well some of that just outside." So he spoke to his uncle before he went.

Then he went out to his (other) uncles. And he went into all the houses in the town. "All of you men go to the whale and cut it up," he said to all in the town. Then they went quickly to the whale. And they all got there. And he said to them, "Let each one take so much. — You take this. — You take this." Thus he spoke to all in the town. Part of them stood on one side. Part of them stood on the other side. And there was enough whale for every one. They were going to pay him, so he gave to all.

When he had gotten through giving, gañanē A'ła wA'k!iên nAñ dō'nas gī'd^{s}a L! l' īn^{s}ē'lan A'ła. Ałdjī'ałū L! gu'dAña-i st!ē'gan.

WA'giên qāñ Ał l' dai'yînsLaian. L' łkwī'dayuā'nan qā'^{s}alAñ g^{a} l' gī'dagudas Ała'. Kun ḷñA'ndas qā'^{s}alAñ l' kîlq!ē'dañqasagan xā'da q!A'lat wa'ḷuAN hAN îsî'n. WA'giên qāñ Ał l' dai'yîñ^{s}ēłdaiyan ḷū "Q!ā'da nAñ ḷū'das L! wa'ḷuAN g^{a} ł î'sdañqasaga. Xā'dAñ îsî'n ł ^{s}a kî'lqasañgua. GAm qona'n dAñ xā'd^{s}a g^{a} łA g^{a} îsdā'^{s}añasan akia' ga qoa'ngīs Ała'," hîn djā'Añ l' sudai'an. "GAm LAḷū ^{s}edA'Ans ḷū akia'ga-i dA'ñAł hAN îsî'n L!ag^{a} ł îsdā'asañ," l' qā'-ids t!A'ñastA hîn qāñ l' sudai'an.

WA'giên qā'^{s}alAñ ^{s}a l' qas^{s}ai'an. WA'giên lnagā'-i ^{s}ask!^{u}hA'n ^{s}Ai l' qā'gane. "DalA'ñ îła'ndjîdAs wa'ḷuwAN ł ku'na-i ^{s}a gAndā'l^{s}ū q!enA'n ła dalA'ñ q!ē'tgaian a," hîn lnagā'-i ^{s}ā'sk!^{u}hAN l' sū'da^{s}asLaian. WA'giên hawī'dan ku'na-i ^{s}a L! gA'ndalane. WA'giên g^{u} L! ^{s}o'stAL!agan. WA'giên hîn L!a l' sudai'an, "L! wa'ḷuwAnhAN ^{s}a ā'sga-i ł î'sdañ. Dā îsî'n ła ā'sga-i î'sdañ. Dā îsî'n ā'sga-i î'sdañ," hîn lnagā'-i ^{s}ā'sk!^{u}hAN l' sudai'an. Īnawē' gū'stA t!ēdj L! djugiā'ñani. Īnawē' gū'stA hAN îsî'n t!ēdj L! djugiā'ñani. WA'giên L! wa'ḷuwAN ḷū hAN kunē' ^{s}edA'ne. Lag^{a} L! sā'wanqasagane Ałū' L! wa'ḷuwAN gahAN l' îsdai'ani.

L' kił^{s}ē'łgīs ḷū hit!A'n la L! q!ē'tidan.

[1] The account of a feast and potlatch which follows does not properly belong to the story. It represents what my informant thought must have taken place. At the same time it is trustworthy as an addition to our knowledge of the potlatch, and may profitably be compared with the material published in Vol. V of this series, pp. 158–160 and 176–180 (see also Nos. 88 and 89 of these texts).

they began to cut it up. And as soon as they cut pieces off, their wives and children took them up into the house. And their wives cooked the whale for them. By noon they had cut all up. They took every part of it. And they went to eat. And he said to them, "After you have eaten, let all go up to my house. I will give you another whale. It is in front of the place where I live." Thus he spoke to them. And all went to him.

And he went outside to meet them. "Pray sit there for a while. There I will give you whale." Thus he spoke to them. And all sat down. And he began to give them the whale. And he gave four pieces to each one. It was enough for every one. From what was left over, the people gave three pieces to them. He gave to all. He being alone, it was hard for him to give to them. And these were also enough for all. And some was again left over. It was not much. He again began to give them one. And he came to an end of giving these to each one. And the little that was left over he gave to his father-in-law. And he gave whole boxes to all. "Now go home. It is over," he said to them. And all went home.

And they began to bring down the whale. They were very glad on account of it, because they had a great quantity of whale. They had never seen such a thing before. And they did not kill whales either.[1] So they were

Wa'giên l! q!ēq!ē'gasi lū'gudan l! djā'ˢalañ nē ˢa q!ē'łañgalgañane l! gī'dalañ han îsî'n. Wa'giên l! djā'ˢalañ l!a k!iū' ku'nē lñˢā'lañgañane. Sî'ntadjagagandan la l! q!ē'tɬslaian. līdjī'han la l! îsdai'an. Wa'giên l! łtana'owagan. Wa'giên hîn l!a l' sudai'an, "Dala'ñ łtanogī's ɬū ł gia'gañ na-i ˢa îsdā'lgałaˢwan dala'ñ wa'ɬuwan a. Ha'oîsînîsî'n dala'ñgª kun ł îsdā'asañ ł nās q!eū'gᵘ ī'wagan," hîn l!a l' sudai'an. Wa'giên la l! ˢo'stagalan.

Wa'giên kia l!a k!iū' l' qā'l!awagan. "K!wa ł ha'oɬnan sa'nal!aˢa'o. Ha'oɬnan kuna'-i dala'ñ gª ł îsdā'asañ," hîn l!a l' sudai'an. Wa'giên l! wa'ɬuwan han l!aˢā'wan. Wa'giên kunē' l!agª l' î'sdeîdane. Wa'giên q!a-ista'nsîña l! sˢu'na gª l' îsdadā'lan. l! wa'ɬuwan ɬū'han ˢeda'ne. Wa'giên t!ēdj î'sîn wa'sta q!a'odane. Ha'oîsîn q!ēłˢu'nuła l!agª l! î'sdeîdane. l!a wa'ɬuwan gahan l' îsdai'yane. L' sˢwā'nsîñs ałū' l!agª î'sdiyē la ˢan sî'ñīdjîgañan. Wa'giên l! wa'ɬuwan ɬū han ałdjiga'-i îsî'n ˢeda'n. Wa'giên ha'oîsîn wa'sta q!a'odani. Gam qoa'nˢañane. Ha'oîsîn q!ēsˢwu'na l!agª l' î'sdeîdan. Wa'giên ałdjiga'-i îsî'n l! wa'ɬuwan ˢai han l' l!ku'nsqadan. Wa'giên łñan wa'sta q!a'odani qonā'ñgª l' îsdai'an. Wa'giên ta'otła tc!îsk!wai'da l! wa'ɬuwan gahan l' tc!îsā'wan. "Ha-i îsdē'îdˢō ła," hîn l!a l' sudai'an, "ˢēłgī'gañ." Wa'giên l! wa'ɬuwan han îsde'îdan.

Wa'giên kunē' l! q!ē'łañsˢīdani. l!agª l! gulāyuā'nan kunē' l!ā'ña qoa'nˢełyua'nan ała'. Gam hîn gîn ˢet wakunā'st' l! qî'ñˢañgañan. Kun han îsî'n gam l! tīaˢā'ñgañan. Ałdjī'ałū lagᵘ l! q!a'ldañaldjawan. Wa'giên qonā'ñ ga

[1] Unlike the Nootka and some other tribes, none of the Indians in this region hunted whales.

very much surprised. And he also gave very much to his father-in-law. And when they were about to start off by canoe, they said to his youngest uncle, "When we go, accompany your son-in-law. But when we come to the town, we will pay him all." Thus they spoke to him. All things were easy for him, because something helped him.

And next day, since it was calm, they started out. And when they went, his father-in-law also went with them. And since his father-in-law's (whale) was as much as two canoes could carry, some of the whale was left, because the young man gave all of his whale to his father-in-law. Then they set out. And all arrived. And when all got into their houses, they said, "Even if it is calm to-morrow, let not one of you go for his whale. To-morrow we will pay you."[1] And next day it was calm, but they did not go to get their things. The following morning, when they had breakfasted, they said to one another, "We will pay him at noon." And when noon came, they paid him. The whole town began to pay him. When they were through paying him, his father-in-law's house was full of property. His uncles knew he would become rich, so they had wanted him to marry their daughters.

And when his uncles saw that he would become rich, they said to him, "Now be chief over us. Be over us," said they to him. All the property of the town-people went to him, because the whale was a very precious thing.

î'sîn la gᵃ îsdayū'anan. Wa'giên L! Lūîsdeîdā'ñqasasḷas ḷū hîn l' qā dō'nasᵍagwīs L! sudai'an, "T!alA'ñ L!ūîsdē's ḷū ła gam qonā'ñ î'naᵍañañ. Lnagā'-i gu ᵍetaL!a's ḷū L! lagᵃ t!alA'ñ wa'ḷuwan han giêsa'osañ," hîn lA L! sudai'an. Lagᵃ ga q!a'ñan ałū' gī'na wa'ḷuwan han laᵍan yā'ñal'gañan.

Wa'giên wa'daalēkᵘ ḷaiyuła's ḷū L! qasᵍā'gan. Wa'giên Lūîste'îts giên l' qo'nᵍa han îsî'n L!a ta'wan qasᵍā'gan. Wa'giên l' qo'nᵍa gia ḷū ᵍastA'n ḷū kunē' q!a'odan ā'nañ ᵍaa ī'łñas giā'ñ kunē' wa'ḷuwan qonā'ñ gᵃ îsdai'yan a'ła. Wa'giên stA L! lū'îsdeîdani. Wa'giên gᵘ L! lū'îsL!agan L! wa'ḷuwan han a. Wa'giên na-i ᵍai a'ñᵍa L! ᵍe'detᵍodjūs ḷū, "Ada'ł ḷai'yadō'xan ł k!wa-i gam dalA'ñ sᵍwān han ku'nē a'ñᵍa t!ā'naᵍañᵍwan. Ada'ł dañgᵃ t!alA'ñ giêsa'osañ," hîn lA L! sudā'wan. Wa'giên wa'daalēkᵘ ḷai'yas giên gam gîn l' tā'naᵍañᵍawan. Wa'giên wa'daalēkᵘ siña'-i L! łtA'nūgīs ḷū, "Sî'ntadja lagᵃ t!alA'ñ giasa'osga," hîn gu L! sudai'an. Wa'giên sî'ntadja ᵍē'łs ḷū lagᵃ L! giêsā'wan. Lnagā'-i ᵍā'sk!ᵘhan lagᵃ giê'sawīdan. La ga L! giê'sōᵍē'łdas ḷū l' qonᵍa' gia nē wałsta'gan gī'naginaga ał a. L' ī'L!adeᵍełsîs ᵍan l' qā'ᵍalañ u'nsadan ałū' gī'dalañ l' ī'nadē dA L! gudā'ñan.

Wa'giên hîn l' qā'ᵍalañ l' sudai'an lī'sḷuan l' ī'L!adēᵍełs lā'ña L! qä'ñan ḷū a, "Wēd īL! ᵍan dañ ī'L!adēᵍe!gañ. iL! t!A'lga dañ ᵍê'lgañ," hîn la L! sudai'an. Lā'nas xadē' gī'na wa'ḷuwan la'gue ᵍa qā'gan kunē' gī'na qōya'

[1] The Haida of this sentence is not clear. First the people are represented as speaking of Wī-txao, next as speaking to him.

And when there was a calm morning, he (the youngest uncle) went with his son-in-law in two canoes to get his whale. They returned at noon.

And next day the eldest of his fathers-in-law came in to his younger brother. He was a great chief. And when he saw the property, he said to his son-in-law, "The property is too much. Potlatch very soon." And he agreed. "Good, I will potlatch at once. I will speak to you to-morrow. I shall call you to work cedar for me," said he to him. And next day he spoke to them. And all went to get the cedar. And in the evening they came back. They did not bring back the cedar. They left it there.

And when they were in the house, he called his friends to give them food. And he gave much food to his friends. And after he had fed them, they returned home. And all carried the food that was left over. When evening came, he gave them food in (the house). And next day he called them very early. And after he had called them, they went again to shape his cedar. In the evening they returned with the cedar planks. They arrived with all of his things. It was very easy for them to make the things, because something helped him. And when evening came, and they had gotten home with all of the cedar planks, he made a feast. And when they were through eating in his house, they started home again. They took such of their food as was left over. And they went to sleep.

And next day he again called them. And they began to bring the timbers

idja'n A'ła. WA'giên hit!A'n Ḷai'ułas giên qonā'ñ Ał Lū ˢastA'ñguˢa kunē' A'ñˢa l' tā'nagan. Sî'ntadjao hAn sîłgā'ñ l' L!'sgadaˢwan.

WA'giên wA'daalēkᵘ l' qonā'ˢalAñ sˢwān nAñ k!wai'ya ˢagwī's dō'anAñ q!oł qatc!ai'an. L' ī'L!adayua'nan. WA'giên gīnaga'-i l' qêñī'was Ḷū, "Gī'naga-iyū qoanˢē'dAñgua. Hawī'dan ł wā'łîłAñ," hîn qona'ñ l' sudai'an. WA'giên l' ladai'yane. "Lā'gAñ hawī'dan ł wā'łiłsga. Ada'ł dalA'ñ ˢa ł gusū'usga. DalA'ñ ˢAn ł łaiya'sga tc!ū dī ˢAn dalA'ñ łA'ñga-i ˢAn a," hîn la l' sudai'an. WA'giên wA'daalēkᵘ L!a l' gusā'wan. WA'giên L! wa'Ḷuwan hAn tc!iwē' tā'ngaiyane. WA'giên sî'ñias Ḷū sîłgā'ñ L! Lū'îsL!agan. GAm tc!ū L! î'sdaˢañan. Wa'gᵘhAn L! î'naiyane.

WA'giên nagᵃ L! îs Ḷū gā'ñAn L! łtanū'ˢAñgAndan ta'olAñ dA l' dā'wan. WA'giên ta'olAñ Ał l' dai'yîñyuanan. WA'giên l' dai'yîñgīs giên sîłgā'ñ L! gA'nteîdan. WA'giên qa'ogalē A'ñˢa L! ˢā'ñˢodjawane. Sî'ñias Ḷū ˢa L!a l' łtA'nōdaian. WA'giên wA'daalēkᵘ ha'oîsîn sîñai'yAn L!a'ˢAn l' łˢaiyai'yAn. WA'giên ha'oîsîn L!a'ˢAn l' łˢa'-iˢełdas Ḷū tc!iwē' lā'ña L! łñyä'nane. WA'giên sîñia's Ḷū ha'oîsîn tc!iwē' dA'ñAł sîłgā'ñ L! Lū'îsL!agan. Lī'dji hAn lā'ña L! ˢā'sgadane. Gîn L! î'sdas hawa'n hAn L!aˢAn yā'ñagañan lagᵃ ga q!a'ñgas A'ła. WA'giên ha'oîsîn sî'ñias Ḷū tc!uwē' lA L! ˢā'sgAtˢodjūs Ḷū l' laganā'ñan. WA'giên l' na'-iya L!a ga tā'gīs Ḷū ha'oîsîn L!A gA'nteîdan. Qā'gAlē A'ñˢa L! îsdai'yane. WA'giên L! q!asLai'an.

WA'giên wA'daalēkᵘ ha'oîsîn L!aˢAn l' łˢaiyai'yan. WA'giên dītgᵃ łk!iä'nē

up to the house. And when they were all brought up, they began to build his house. And next day they again worked upon his house. They worked upon his house every day. They worked upon it for a very long time. Then they finished his house-frame along with the wall-planks. And when many days were passed, all went to get cedar-bark for him. And in one day they brought back cedar-bark for him. And next day they put the cedar-bark upon the house. And in the evening they completed it. And they also finished the inside of the house. While some were making the roof, others were also working upon the floor. And evening came.

And next day he went into his house. He put his things into it. He had so much property that he could not get into it quickly. And all got into it at evening. And when they went to sleep, he again called them the day after. And all the people were in his house. The whole town worked for him. And when all were in, he put his property before them. And he spoke to his uncles. "My uncles, you banished me and my grandmother. Therefore something helped me. If you had loved me, I should not have become a chief. You made me rich over yourselves. Therefore I will not keep a part of the property for myself. I will do this to you as long as I live," thus he said to his uncles." To-morrow I will pay you. I will count my property during the night. I will also count your bodies. If there is enough for you, I will pay you to-morrow." Then it was evening, and they went home.

la l! î'sdagałîîdane. Wa'giên lā ˢo'stagałsi ḷū na-i lā'ña l! la'ołîîdani. Wa'giên ha'oîsîn wa'daalēkᵘ na-i lā l! la'ołaiane. Sa'nḷan wa'ḷuwan ˢē lā'ña l! la'ołagañane. Djī'ña yū'an la l! la'ołgañane. Wa'ḷu nē skū'sîl lā'ña l! ˢē'łgīdaiane k!a'tatadji da'ñałan lā'ña. Wa'giên sa'nḷan qoa'nan ḷū ˢai laˢan l! wa'ḷuwan tanā'gan. Wa'giên sa'nḷan sˢwā'nsîñ ˢē ˢai'yē lā'ña l! tā'nîntc!aˢwan. Wa'giên wa'daalēkᵘ ˢai'yē wa'gui lā'na l! îsdałai'ane. Wa'giên sî'ñias ḷū lā'na l! lˢēłdai'ani Wa'giên nē qā'łi î'sîn lā'ña l! lˢē'łdaiani. Un l! laoła'si t!ał l! djîga'n îsî'n sl!ñ îsdagā'ñane. Wa'giên sîñiai'yan.

Wa'giên wa'daalēkᵘ na-i ˢai a'ñˢa l' isā'wane. lā'wē wˢē a'ñˢa l' îsdai'ane. Gīnaga'-i lā'ña qoanyū'anane ał gam hawī'dan wˢē l' ˢo'stAtc!îdˢañane. Wa'giên sî'ñias ḷū wˢē lā'ña ˢo'stAtc!aiani. Wa'giên l! q!a'sLas giên wa'dalēkᵘ î'sîn l!aˢan l' łˢai'yaiyan. Wa'giên na-i ˢai l! wa'ḷuwan lā'ña idja'ne. Lnagā'-i ˢā'sk!ᵘhan laˢan łˢa'ñgulgañan. Wa'giên l! ˢo'stAtc!as ḷū gīnaga'-i q!ā'tgui a'ñˢa l' îsdai'an. Wa'giên qā'ˢalañ ˢa l' gusā'lan. "Dī qā'ˢalañ nana'ñ ał dī dala'ñ dā'ñgan. Ałdjī'ałū dīᵍ ga q!a'ñgañ. Dī dala'ñ qōyadai'yas ḷū gam dī ī'l!adeˢełłña'ñgan. Dala'ñ-o q!ē'nañ dī ī'l!adēˢełdan. Ałdjī'ałū gam gīnaga'-i t!ēdj q!ołga'ñ ł istā'ˢañasañ. Dī xē'nañas kliał hîn dala'ñ ˢan ł wa'asañ," hîn qā'ˢalañ l' sudai'an. "Ada'łū dalaˊñgᵃ ł gīê'sLasga. ˢā'lguˢa gī'daga-i a'ñˢa ł k!wai'îndaasañ. Dala'ñ łū îsî'n ł k!wai'îndaasañ. Dala'ñ ḷū ˢetsī' ḷū a'dał dala'ñgᵃ ł giê'sLaasañ." Wa'giên sîñiyē'yan giên nagᵃ l! ga'nteîdan.

And next day, when they were through eating, he called them. And all entered his house. Then he made them sit in their proper places. His house was large. And they sat around in circles in front of each other. Then he began to bring out his things. When all were brought out, he counted them before them. And before he gave the things to them, he spoke to his uncles. "Not I alone shall do so. You, too, do so. So I give to you," he said. And he began giving to his uncles.

And he gave first to the great town-chief. And when he called their names, they said, "Xadê'."[1] And he gave property to all. He gave more to the chiefs than to others. All that time he called their names. And they said, "Xadê'." And before they left him to go home, he said to his friends, "I will potlatch ten times. And you will rest for two days," he said to them. So they rested for two days. He again spoke to his friends. He told them to make his door. When he spoke to them, he called their names. He also sang a song before them. Then they made his door. When it was evening, they returned. There was a great crowd of them.

And before they ate, he called them again. And all entered his house. And the guests were in two rows. And before he gave them food, he again addressed his uncles. He spoke good words to his uncles. And afterwards they began to give food to the

Wa'giên wa'daalēk^{u} l' łtanū'gīs ḷū l!a'^{s}An l' ł^{s}aiyai'yan. Wa'giên nē ^{s}Ai lā'ña l! ^{s}o'stAtc!aian. Wa'ḷu dAma'n l!a l' kî'lL!aoan. Nē lā'ña yū'anane. Wa'giên gut q!ātg^{u} l! stastā'ñan. Wa'ḷu l' taî'stasiedan. Lā'ña ^{s}o'sta-s^{s}asi ḷū l!a xa'ñgu l' k!wai'yîndaiyane. Wa'giên l!ag^{a} l' gīa-îsLiē' kunast' qā'-^{s}alañ ^{s}a l' gusā'wan. "Gam ła s^{s}o'nan hîn wā'^{s}añga. DalA'ñ ī'l!agidas dalA'ñ îsî'n hîn wa'gAñga. Gîña'n dalA'ñ ł îsdā'ñ," hîn l' sā'wan. Wa'giên qā'^{s}alañ g^{a} l' gī'aîsLe'îdan.

Wa'giên nAñ ī'l!agida-yū'Ans g^{a} l' gī'a-î'sLaLagañan. Wa'giên l! kiē' l' k!wī's ḷū "Xadê'," hîn l! sugā'ñan. Wa'giên l! wa'ḷuwAn g^{a} hAn l' gī'a-î'sLaian. l! ī'l!adas g^{a} l!a t!Alg^{a} l' gī'a-î'sLagañan. WAk!iä'ł l! kiē' l' k!wī'dAñgañan. Wa'giên "Xadê'" hîn l! sugā'ñan. Wa'giên la'stA l! gA'n-teîdan kuna'st', "Ła wā'łalLa'Ałasañ," hîn ta'olAñ l' sudai'an. "Wa'giên ^{s}āl stAñ agA'ñ dalA'ñ sandjūdā'asañ," hîn l!a l' sudai'an. Wa'gîñan ^{s}āl stAñ agA'ñ sa'ndjūdaian. Ha'oîsîn ta'olAñ ^{s}a l' gusā'wan. K!iwē' A'ñ^{s}a l!a l' Laoła'^{s}elan. Ta'olAñ ^{s}a l' gū'sîs ḷū l! kiē' l!ā k!wē'dAñgañan. S^{s}alA'ñ ^{s}a îsî'n kunā'st' l' k!A'djugañan. Wa'ḷu hit!A'n k!iwē' lā'ña l! Laołā'gane. Ha'o-îsîn sîłgā'ñ sîñia's ḷū l! st^{s}ē'łL!agan. l! sk!ūlyū'anan.

Wa'giên l!ag^{a} taga'-i kunā'st' ha'o-îsîn l!ad^{a} l' dā'wan. Wa'giên na-i ^{s}Ai lā'ña l! ^{s}o'stAtc!aiane. Wa'giên la'gan-Añqaga'-i g^{u} tc!îga stA'stañan. Wa'giên l' tagīda'sîs kunā'st' ha'oîsîn qā'^{s}alañ ^{s}a l' gusā'wan. Gū'sao la qā'^{s}alañ ^{s}a l' sudai'an. Wa'giên wa'ḷ^{s}a l! tā'gī-

[1] Word of reply, like our "present," used when one's name was called at the potlatch.

chiefs. And they gave the food first. At that time, when people went to a feast, they took spoons. They ate the food with them. And they used up all the food by putting it into all of the trays. When they had eaten, (the youth) again spoke to his friends. "Now I will let my children dance before you. When I first potlatched, I did not let my children dance before you. But now I will make them dance before you," said he to his uncles. And they went home from him with trays. Their trays were very full. When all were home, he again summoned them to look on.

Then they went to look on. Their wives were with them. Then all entered, and his house was full, because their wives were with them. Their children were also with them. They all entered, and he dressed up his children. And he also feathered their heads with eagle-down. He also painted their faces. And before his children stood up, he again used good words to his uncles. But then his children stood up. And he stood near with his wife. And he sang cradle-songs. And his children began to dance. They sang many songs for his children. When the dancing was over, they sat down. And they (the people) were going home. Before they went home, they sang. They said to him, "We will also dance." And then they went to dress themselves. And they painted themselves. And all entered (another) chief's house together. And they dressed themselves there. And they also practised songs. And when they were through, they went to dance. And

deîdan. L! ī'L!adas g^{a} wA'giên tā'wē L! îsdaLā'gañane. Lī'sḷuAn L! la'ganAñqas ḷū sLā'gwul L! î'sdagañan. WA'giên wa'Ał tā'wē L! tā'gañan. WA'giên L! wa'ḷuwAn gia k!ē'łga-i ^{s}ai'yan tā'wē l' Lîhī'la^{s}wane. WA'giên L!A ga tagī's ḷū ta'olAñ ^{s}a ha'oîsîn l' gusā'wan. "Hit!A'n gīdalA'ñ dalA'ñ ẋA'ñgu ł ẋiê'łdaasañ. Ł wā'łîłLagañgAn ḷū gAm gīdalA'ñ dalA'ñ xAñg^{u} ł ẋiê'łta^{s}AñgAn. Wēd L!ao dalA'ñ xAñg^{u} lA ł gîñẋiêłwā'asañ," hîn qā'^{s}alAñ l' sudai'an. WA'giên lA'stA k!ē'łga-i dA'ñAł A'ñ^{s}a L! gA'nteîdan. K!ē'łga-i L!ā stA'xawayuanane. Nag^{a} L! wa'ḷuwAn ^{s}ostAtc!a's ḷū ha'oîsîn ^{s}ā'ḷan ^{s}An L!a'^{s}An l' ł^{s}aiyai'yan.

WA'giên L! ^{s}aḷā'ñagAn. L! djā'^{s}alAñ dA'ñAłan wa'ḷu L!a'Ał idja'n. WA'giên L! ^{s}o'stAtc!as giên na-i lā stAxa'ne L! djā'^{s}alAñ dA'ñAłan L!a'Ał îs A'ła. Gī'dalAñ dA'ñAłan L!a'Ał idjā'ñan. L! ^{s}o'stAtc!aian giên hit!A'n gīdalA'ñ l' La'ołiedAn. WA'giên L! qādj î'sîn ^{s}ōt łtA'nuwē Ał l' łtA'nawagañan. L! xA'ñē î'sîn l' q!ā'lAñgañan. WA'giên l' gī'dalAñ L!djūgia'ga-i ku'nAst' ha'oîsîn gū'sao la qā'^{s}alAñ ^{s}a l' sudai'an. Wa'ḷu L!ao hit!A'n l' gī'dalAñ L!djūgia'gan. WA'giên q!oł djā'Añ Ał l' giā'ñane. WA'giên l' k!Adjā'lan gî'tqagana a. WA'giên l' gī'dalAñ ẋiê'łidAn. S^{s}ā'lAñ qoa'na gīdalA'ñ ^{s}An l' k!Adjā'^{s}wan. Ẋiê'łgīgan ḷū L! L!ā'wan. WA'giên nag^{a} L! gA'nteîdan. L! îste'îtses kunā'st' L! q!ē'îłgañan. "T!alA'ñ îsî'n ẋiê'łsga," hîn la L! sudai'an. WA'giên hit!A'n agA'ñ L! Laołā'gan. WA'giên agA'ñ L! q!alā'ñan. WA'giên nAñ ī'L!agida gia na-i ^{s}Ai gudA'ñałan L! ^{s}ē'datc!awan. WA'giên ga-i ^{s}a ^{s}Añ L! La'ołaian. WA'giên î'sîn L! kî'lsq!adaian. WA'giên L! ^{s}ē'łgīgan ḷū L! ẋiê'ł^{s}agan. WA'giên

dancing they entered the house of the one who was potlatching. They sang much. And when all were in, before they danced, they spoke good words to the chief. And they again began to dance. Their wives also danced with them. When they were through dancing, all went to their houses.

And next day he called them again to go for cedar planks (for his house). There were very many (people) in every canoe. All the canoes were full of human beings. As they went, they sang. In all the canoes they sang canoe-songs. And they came in front of the cedars. And they brought their cedars out. And towards evening his (cedars) were all brought out. And they started back. They towed his cedars. And they arrived with them at evening. He called them again to eat, as he had done before. And they went at once to his house. And he again began giving them food. And when he was through, before they went home, he said to them, "Now I will not have my children dance in front of you, because you are very tired." And they went home. And they slept.

Next day they took his cedars up to the house. By evening they were all brought up. And the next day they set up his house-frame. And in the evening they went home. Next day they also worked upon his house. Then they set up the house-planks. They also laid his house-floor. And at evening his house was completed. And next day all went to get cedar-bark. And in the evening they returned with the cedar-bark. Next day nañ wałs gia na-i ˢai L! sˢadā'ltc!aian. L! k!A'djūyū'anan. WA'giên L! ˢo'stAtc!as ḷū ha'oîsîn L! x̣iê'lga-i kunā'st' ā'nañ ī'L!adas ˢa gū'sao la L! sudai'an. WA'giên ha'oîsîn L! x̣iê'łgañîdan. L! djā'ˢalañ dA'ñałan îsî'n L!a'ał x̣iê'lgañan. L! x̣iê'łgīgan ḷū na-i ˢa L! wa'ḷuwAN gA'nteîdan.

WA'giên wa'daalēkᵘ ha'oîsîn L!aˢAN l' łˢaiyai'yan tc!uē' lā'ña L! tā'naga-i ˢAN a. ḷū ˢasˢwā'nsîñgᵃ L! sk!ū'lyuAngañ. LuE' wa'ḷuwAN L! xa'da ḷū ał staxawā'gañane. GuḷŪ' L! LŪ'îst!eîts giên L! k!A'djugañan. LuE' wa'ḷuAnguˢa Luqa'gan ˢa L! k!A'djugañan. WA'giên tc!uē' t!ai'ya lā'ña L! îswA'gadAñgañan. WA'giên tc!uē' lā'ña L! îstaL!ā'gan. WA'giên sî'ñidals ḷū lā'ña ˢostAL!ā'gane. WA'giên L! ḷū'îsteîdAn. Tc!uē' lā L! ˢa'gidan. WA'giên sî'ñias ḷū dA'ñaŁ lā L! îsā'wane. Ha'oîsîn gîña'n L!A ga tā'ñgAndan L!A'da l' dā'wan. WA'giên hawī'dan na-i ˢa lā L! îsdā'lan. WA'giên ha'oîsîn L!ˢē l' tagīdī'îdan. WA'giên l' Laˢē'łasi ḷū WA'giên L! îste'îdē kunā'st', "Wēd gAm dalA'ñ xAñ ˢa'aga-i A'ñˢa ł x̣iê'łdaˢAñasañ ˢAñ dalA'ñ Laˢā'gAłyuA'ngAn Ała'," hîn L!a l' sudai'an. WA'giên L! îste'îdan. WA'giên L! q!asLai'an.

WA'daalēkᵘ tc!uē' dītgᵃ lA L! îsdai'ane. Sî'ñias giên lā ˢo'stAgalane. WA'giên wA'daalēkᵘ nē sku'sîl lā L! Laołai'ani. WA'giên sî'ñias ḷū L! î'steîdan. WA'daalēkᵘ îsî'n nē lā L! Laołā'gan. Wa'ḷu k!A'tadadjî lA L! Laołai'ani. Nē sL!Añ îsî'n lā L! Laołai'ani. WA'giên sî'ñias ḷū lā ˢełgī'gani. WA'giên wA'daalēkᵘ ˢai'yē L! wa'ḷuwAN lā'ña tanā'gani. WA'giên sî'ñias ḷū ˢai'yē dA'ñaŁ sîłgā'ñ L! LŪ-îsL!ā'gan. WAdaalē'kᵘ wA'giên

they put it upon his house. In the evening his house was completed.

Next morning he again called his friends, because he was going to show his property. Then they came in with their wives to look. Their children were also with them. His children sat in the rear of the house, behind the screen. And when the house was full, they said, "Ha ha" for his children. "Ha ha ha ha wa-a hī hī," they said. Then he set out his property before them. When he had set out enough for the people working for him, he distributed it among them. And he spoke to his uncles. "My uncles, I am glad that something helped me, so that I can have you work for me." When his uncles saw how he did, they were very glad. "To-morrow let no one of you go anywhere for anything. I will count my property during the night (to see) if there is enough for you. To-morrow I will give to you." Thus he spoke to them. Then all went home.

And next day he again called them very early. And his house was filled. And his female friends were also with them. Those were the ones whose husbands were chiefs.[1] And he told them to sit down. The chiefs sat in their potlatch-seats. Then he began giving them property. And when he gave them the property, he mentioned their names. And they said, "Xadê'." He called all in the same way. And he gave property to all. And he had some old people pierce the noses, ears, and lips of his children. And they nē lā L! L!A'gałaian. Sî'ñias ḷū ha'oîsîn nē lā ˢē'łgī-tīawane.

WA'giên wADaalē'kᵘ sa'nḷans giên ha'oîsîn ta'olAñ ˢAn l' łˢaiyai'yan gīnaga'-i l' qêndā'ñqasasi A'ła. Wa'ḷu îsî'n djā'ˢalAñ dA'ñAłan L! ˢaḷā'ñtc!aian. L! gī'dalAñ dA'ñAł hAn îsî'n L!a'Ał idjā'ñan. Tadjgua'si lā'lasi t!Ał l' gī'dalAñ L!ūdai'an. WA'giên na-i statc!ai'ane ḷū l' gī'dalAñ ˢAn L! hagā'ñan. "Ha ha ha ha wa-a hī hī," hîn L! sā'wan. Wa'ḷu gīnaga'-i q!ā'tagui A'ñˢa l' îsdasˢai'an. LĪ'sḷu tc!înAña'-i ga l' îsda's-asi ḷū q!a'tga l' îsdagā'ñan. WA'giên qā'ˢalAñ ˢa l' gūsā'wan, "Dī qā'ˢalAñ dī gu'dAñē laga. Dīgᵃ ga q!A'ñgAn A'łū dalA'ñ ł gîñLai'salAñga." LAgᵘ l' wās l' qā'ˢalAñ qêns ḷū L! gudAñē' layū'Angañan. "Ada'ł dalA'ñ sˢwā'nan gAm LAga'-i qā'ˢañˢwañ. ˢā'lguˢa gīnaga'-i A'ñˢa ł k!wai'îndaasañ dalA'ñ ḷū ˢedaga'-i a. Ada'ł dalA'ñgᵃ ł gī'a-îsḷā'asañgua," hîn L!a l' sudai'an. WA'giên hit!A'n L! ˢostai'an.

WA'giên wA'daalēkᵘ ha'oîsîn sîñai'yAn L!a'ˢAn l' ˢaiyā'ñan. WA'giên nē lā statc!ai'ani. WA'giên l' dja'tgalAñ î'sîn L!a'Ał idja'n ga-i LĀ'lˢalAñ ī'L!agidagañane. WA'giên L!a l' kîlL!a'oAn. Ga ī'L!adasga-i giā'ñ q!a'okuna-i ˢa q!ā'wañgañan. Hit!A'n gīnaga'-i L!agᵃ l' î'steîdani. WA'giên gī'naga-i L!agᵃ l' îsda's ḷū L! kiē' k!wi'gañan. WA'giên "Xadê'" hîn L! sugā'ñan. L! wa'ḷuwAn hîn l' sudagā'ñan. WA'giên L! wa'ḷuwAn gᵃ hAn l' gī'a-îsLaian. WA'giên gī'dalAñ kun îsgiê'n giū' îsî'n k!ūt î'sîn L! q!ēa l' kī'dAłgadagañan. WA'giên

[1] A potlatch of this sort was given to the people of a man's own clan; house-chiefs of that clan, and wives of house-chiefs of the opposite clan, were entitled to seats at it.

went home from him. They were very happy. He did this ten times.

lA'stA L! gA'nteîdan. L! gu'dAñē layuā'nan. Hîn LA waLaa'lan.

77. The Story of Gitl!ē'ks.[1]

People fought at the town of Gitl!ē'ks. They destroyed the town of Gitl!ē'ks. One woman (with her mother) was saved. She was menstruant for the first time. She was in an empty cellar. Her mother was thinking. Then she found out what to do. She thought like this. "I will travel on with my child," she thought. So she did travel. From the start she called out, "Who will marry my daughter?" Thus she spoke.

Another person answered her. "I will marry your daughter." — "What will you do when you marry my daughter?" said this woman. The man answered, "I will pull out a skunk-cabbage-root on the other side of Gī'ałgūdAñ village." It was Deer that said this. The woman said in reply, "No."

Again she went on. Before she had gone far, she called out again. "Who will marry my daughter?" said she. "I," said Mink. The woman answered, "What can you do?" — "Can I not blow out wind against the enemies on the other side?" Then the woman answered. "No," she said to him.

Again she went on. Again she called. "Who will marry my daughter?" she said. "I," said Grisly-Bear. "I

Gītl!ē'ks lnagā'-i gut L! îsdai'yan. Gītl!ē'ks lnagā'-i L! hī'ludaian. NAñ djā'da s^{s}wā'nsîñ qagā'nan. L' tā'gunīyagan. Ł^{s}iā'ñ q!al ^{s}a l' idja'n. L' ao gut!Agwā'ñan. Hitl!A'n l' guqēyai'yan. Hîn-o l' gutagwā'nLdjaoan. "Gīdā'ñ dA'ñAł ł qā'-idasañ," hîn l' gudā'ñan. WAgîñā'n l' qā'-idan. Kunstiē' g^{u} l' kiägā'ñan. "Gī'sto dī gîtī'nasañ," wA'giên hîn l' sā'wan.

NAñ q!A'lat ĭ'sîn la^{s}a kîłgūlai'an, "Ła-o dAñ git ĭ'naasañ." — "Gasî'no dī gī'da dAñ īn^{s}ē'łs ɻū gîn dAñ ^{s}edā'asañ," hîn ā'nAñ djā'das sā'wan. NAñ ē'łñas ha'oîsîn xA'ñgAłañ sā'wan, "Gī'ałgūdAñ lā'na ^{s}a'odas ga-i xA'nła^{s}a łgun q!ol ł q!ostā'ñîsawas." K!āt-ō sā'wan. NAñ djā'das ha'oîsîn xA'ñgułañ sā'wan, "Ga'ano."

Ha'oîsîn l' qā'-idan. GAm djī'ña l' qā'^{s}añgAndan ha'oîsîn l' kiägā'ñan. "Gī'sto dī git īna'asañ," hîn l' sā'wan. "Ła a," hîn tc!ūlg^{a} hîn sā'wan. NAñ djā'das xA'ñgułañ sā'wan, "Gasî'n gîn dAñ ^{s}ediē'anō." — "GAm L! gugahā'nagasgē xA'nła^{s}a ł kūsit^{s}A'ñsawas." NAñ djā'das hitl!A'n ha'oîsîn xA'ñgułañ sā'wan, "Ga'ano." Hîn la l' sudai'yan.

Ha'oîsîn st' l' qā'-idan, ha'oîsîn kiägā'ñan, "Gī'sto dī git īna'asañ," hîn l' sā'wan. "Ła a," hîn wA'giên Ẋū'Adjî

[1] This appears to be the family story of a southern Tsimshian division called Kitkahta or Gyitg·ā'ata, who are said to be named from their salmon-weirs. Gitl!ē'ks is perhaps intended for Gyitg·ā'ata. The story-teller was the one already referred to as being somewhat imbued with missionary ideas in the form his language assumes.

will marry your daughter," he said. "What thing can you do?" said this woman. "Can I not chew up the roots belonging to the enemies opposite?" said Grisly-Bear. The woman again answered, "No."

Then she again started on. She went farther. And she again called. "Who will marry my daughter?" she said. This woman's daughter's name was Līa. "I," said Wolf. "When you marry Līa, what will you do?" said the woman. "Can I not growl at the enemies opposite?" said Wolf. "No," answered the woman.

Then she again started on. Before she had walked far, she called again. "Who will marry my daughter Līa?" she said. "I," answered Marten. "What can you do?" said Līa's mother. "Can I not show my teeth at the enemies opposite?" he said. "No," said the woman, Līa's mother.

She started on again. Before she had walked far, she called again. "Who will marry my daughter Līa?" she said. "Shall not I?" said Eagle. "What will you do when you have married my daughter Līa?" said she. "Shall I not call out at the enemies opposite?" answered Eagle.

And she again went away. Before she had gone far, she called again. She called still more, "Who will marry my daughter?" Then a small bird called Djidja'ṭ mentioned its name in reply. "Cannot I marry your daughter?" sā'wan. "Ła-o dañ git īna'asañ," hîn la sudai'yan. "Gasî'n gîn daÑ ˢetiyē'-anō" hîn anA'ñ djā'das sā'wan. "GAm guhā'nas xA'nła^{s}a sqūsā'ñō ł sqAldjā'ñ-añusawus," hîn X̣ū'djî sā'wan. NAñ djā'das ha'oîsîn xA'ñgułañ sā'wan, "Ga'ano."

Hit!A'n ha'oîsîn l' qā'-idan. Ha'oîsîn LIē' l' qā'gan. WA'giên ha'oîsîn l' kiägā'ñan. "Gī'sto dī git īna'asañ," hîn l' sā'wan. Ā'nAñ djā'das gudjā'ñ^{s}a Līa hîn kiā'gan. "Ła a," hîn ^{s}ōdj sā'wan. "Gasî'no Līa daÑ īn^{s}ē'ɬs ṭū gîn daÑ ^{s}edā'asañ," hîn nAñ djā'das sā'wan. "GAm L! guhā'nas xA'nła^{s}a ł q!ēgañ^{s}ā'ñūsawus," hîn ^{s}ō'djē sā'wan. "Ga'ano," hîn nAñ djā'das xA'ñgułañ sā'wan.

Hit!A'n ha'oîsîn st' l' qā'-idan. GAm djī'ña st' l' qa^{s}añgA'ndan ha'oîsîn l' kiä'gāñan. "Gī'sto dī gudjā'ñ^{s}a Līa īna'asañ," hîn l' sā'wan. "Ła a," hîn xA'ñgułañ K!ū l' sudai'an. "Gasî'no gîn daÑ ^{s}eda'asañ," hîn Līa ao sā'wan. "GAm L! guhā'nas xA'nła^{s}a tc!îñ-ulAñ gīsîsṭāñsa'was," wA'giên hîn l' sā'wan. "Ga'ano," hîn nAñ djā'das Līa ao sā'wan.

Ha'oîsîn st' l' qā'-idan. GAm djī'ña st' l' qā'^{s}añgAndan ha'oîsîn l' kiägā'ñan. "Gī'sto Līa dī gudjā'ñ^{s}a īna'asañ," hîn l' sā'wan. "GAm g^{u} ła," hîn ^{s}ōt sā'wan. "Gasî'no Līa dī gudjā'ñ^{s}a daÑ īn^{s}ē'ɬs ṭū gîn daÑ ^{s}edā'asañ," hîn l' sā'wan. "GAm L! guhā'nas xA'nła^{s}a ł Kiñā'ñ^{s}Añ-ūsawas," hîn ^{s}ō'dē xA'ñgułañ sā'wan.

WA'giên ha'oîsîn st' l' qā'-idan. GAm djī'ña st' l' qā'AñgAndan ha'oîsîn l' kiägā'ñan. "Gī'sto dī gudjā'ñ^{s}a Līa īna'asañ," hîn qona'n l' kiägā'ñan. Hit!A'n xA'ñgułañ xete't x̣A'tdjū Djidja't hîn kia's kiā'ñ k!wai'yan. "GAm g^{u} ła daÑ gudjā'ñ^{s}a īnałñā'^{s}Añ," hîn xete't

the small bird named Djidja'ṭ said. Then the woman said in reply, "When you marry my daughter Līa, what will you do?" Thus Līa's mother asked him. "Can I not call out at the enemies opposite?" answered Djidja'ṭ. "No," answered the woman.

Then she went on again. Before she had gone far, she called again. "Who will marry my daughter?" called the woman, Līa's mother, still more. "Shall not I?" said another small bird. He could do nothing. "When you marry my daughter, what will you do?" said Līa's mother.

The woman's mother's mind was very sick. When she first set out, powerful animals wanted to marry her daughter. "But now a weak bird makes fun of my daughter by speaking of marrying her. Therefore I am very sick in mind." So she said within her mind, because all of her uncles had been destroyed at Gitlē'ks. Because they destroyed her uncles, she wished her daughter to marry a strong person. But now a strong man had not married her. Then she wept still more, because she was low in mind. Her mind had become very low.

After her mind had been low, her mind became stronger. She wiped away her tears with the thing she wore on her back (her blanket or shawl). At that time she opened her eyes. And she saw things. But before that, she saw nothing on account of the tears that covered her eyes.

Then she started on again. Then she did not call quickly. She looked ẋa'tdjū Djidja'ṭ hîn kia's sā'wan. Hitla'n nañ djā'das xa'ñgułañ sā'wan, "Gasî'no dī gudjā'ñ^{s}a Līa dañ īn^{s}ē'ɬs ḷū gîn dañ ^{s}edā'asañ," hîn Līa ao la'aɬ kiänā'ñan. "Gam l! guhā'nas xa'ñɬa^{s}a ɬ kiñā'ñ-^{s}añsaos." Wa'giên hîn Djidja'ṭ xa'ñ-gułañ sā'wan. "Ga'ano," wa'giên hîn nañ djā'das xa'ñgułañ sā'wan.

Hitla'n ha'oîsîn st' l' qā'-idan. Gam djī'ña st' l' qā'^{s}añgandan ha'oîsîn l' kiägā'ñan. "Gī'sto dī gudjā'ñ^{s}a īna'-asañ," hîn nañ djā'das Līa ao qona'n sā'wan. "Gam g^{u} ła," hawa'nîsîn hîn xeṭe'ṭ qla'lat ẋa'tdjū sā'wan. Gam gîn la ẋutl^{s}ē'tłñ^{s}añan. "Gasî'no dī gudjā'ñ^{s}a dañ īn^{s}ē'ɬs ḷū gîn dañ ^{s}edē'asañ," hîn Līa ao sā'wan.

Hitla'n nañ djā'das ao gudaña'-i stlēyū'anan. Wakunā'sta l' qā'-itlagañan ḷū gîn-tī'ga dagwī'a l' gī'da ī'nasañan. "Wēd llao dī git aɬ l! kîłnā'ñgans gîña'n wēd xete'ṭ ^{s}a'aga dī git īnā'sîñgañ. Aɬdjī'aɬ dī gudaña'-i stlēyū'angañ," hîn gudā'-qałgañ l' sā'-wan l' qā'^{s}alañ wa'ḷuwan han Gītlē'ks g^{u} l! hiludai'yan a'ła. L' qā'^{s}alañ l! hī'ludaiyan a'łū l' gī'da nañ dā'gwia īnaga'-i da l' gudā'ñan. Wa'giên wēd llao gam nañ ī'łña dagwia' īna^{s}ā'ñan. Hitla'n qo'nan l' s^{s}ā'-iłaiyan l' gudaña'-i lā'ña qlañskidai'gagan a'ła. Xēt ^{s}aguī' l' gudaña'-i ^{s}ä'lan.

L' gudaña'-i xēt ^{s}ä'lan ḷū ha'oîsîn l' gudaña'-i lā'djiga-i ^{s}ä'lan. Xañxa-wu'ñ gîn l' tlats aɬ l' gīsā'wan. Ga'-iḷū hitla'n l' qē'sîslaiyan. Wa'giên gîn l' qä'ñan. Wakunā'sta llao gam xa'ñ-xawuñ tāɬ gam gîn l' qêñ^{s}ā'ñan.

Hitla'n ha'oîsîn ga'-ista l' qā'-idan. Hitla'n gam hawī'dan l' kiä'gañ^{s}añan.

about a while. She observed the country. Then she went up a hill with her daughter. She was going to call anew. As she called about Līa before, she was going to call again. This woman did not give up about her child. Then she again called much more. "Who will marry my daughter?" And she called still more. Then she heard a voice from above. "Shall not I?" it said. Then the woman asked, "If you marry my daughter, what will you do?" Thus the woman asked. Then the voice answered, "Can I not look down upon the enemies opposite?" So the voice answered. "Good, you shall marry my child," said Līa's mother. As soon as she had said this, she saw a basket coming down from above. It rested on the ground near her. She took her child and put her into the basket. And the basket suddenly went up with (the girl).

Then she did not know where her daughter was. Still she was going to stay in the place whence her daughter had gone. Then she gathered sticks. And she made a house. She also took moss. She laid it on top of the house. On account of that, (water) did not leak into the house when it rained. Then she finished it. And she had nothing to eat. In the evening she lay down. At daybreak she went out. She saw half of a salmon in front of her. She did not know what gave it to her, and returned thanks.[1] She took it and carried it into the house, K!waiA'mtc!îwAN l' dī'yîñgwañan. LAga'-i l' qēai'yani. Hit!A'n q!ē'djîwa î'ñguig' gidā'ñ AŁ ha'oîsîn l' qałai'yan. Ao LnōT ha'oîsîn l' kunstADā'AñqasaganI. Ku'na Līa s!A'nstA l' kiägā'ñan gîña'n ha'oîsîn l' sā'wañqasagan. GAm anA'ñ djā'da l' qa-is AŁ l' qaiî'nsLañan. Hit!A'n ha'oîsîn qo'nan l' kiä'ganyua'nan. "Gī'sto dī gudjā'ñs!a Līa īnā'asan," wA'giên hîn qo'nan l' kiägā'ñan. Hit!A'n kîl sa'stA l' gudā'ñan. "GAm g^{u} ła," hîn sā'wan. NAñ djā'das hit!A'n kiänā'ñan. "Gasî'no dī gī'da dAñ ī'nas!eŁs Ļū gîn dAñ s!edā'asañ," hîn nAñ djā'das kiä'nañan. Hit!A'n kîl ha'oîsîn xA'ñguŁañ sā'wan, "GAm L! guhā'nas gū'stA Ł qē'-t!AŁs!Añsa-us," hîn kîl xA'ñguŁañ sā'wan. Wēd nAñ djā'das hit!A'n xA'ñguŁañ hîn sā'wan. "Lā'gAñ, dī gī'da dAñ īna'asañ," hîn Līa ao sā'wan. Hit!A'n hîn l' sugīgA'ndan sa'stA k!ā'di tc!ī'ant!aŁs l' qē'ñan. La q!oŁ tc!aa'ot!alani. Gīda'ñ l' îsdai'yan giên hit!A'n k!adī'ga-i s!ēg' la l' ĻsLai'yan. WA'giên AmŁī'stan sig' k!adī'ga-i la dA'ñAŁ īdja'n tc!ī'yandAlŁaiyan.

Hit!A'n l' gī'ds!a gAm Lī'djangª î'sîs gAm s!An l' u'nsADs!Ans k!iä'nan gia'st' l' gī'ds!A idja'n ga'-igu l' ī'sañqasagan. Hit!A'n sq!ā'ñu gu't!a l' îsdai'yan. WA'giên na s!An l' LaoŁai'yan. K!î'nan îsî'n l' îsdai'yan. Nē u'ngut l' îsdaŁai'yan. WaAŁ dala's Ļū gAm s!ē tcī'adas!Añs!aiane. Hit!A'n l' s!ē'Ɬgīdaiyani. WA'giên gAm gîn l' tā'Ɬña-i qäñgā'ñan. Sî'ñiaiyan Ļū l' tē'gan. Sa'nŁanAn l' qagā'lan. Tcīn taŁdjū' la q!eō'gu î'sîs l' qä'ñan. GAm gîn lagª was s!An l' u'nsADs!Ans giên sîñ l' kîllā'gani. L' dā'wani giên nagª l' îsdai'yan giên l' L'ñs!alañan. WA'giên l' tā'gan. L'

[1] This is not a true Haida method of expression.

and cooked it. And she ate it. Her heart became stronger. Regularly every day, different kinds of food lay in front of her house. She was a long time in that country. Her mind was not troubled at staying there. She thought she would see her child again.

But her mind, which before was weak, now became strong. Then she heard the sound of a voice from above. She looked up. And she saw a basket already coming down. This woman saw young boys in the basket. Then she rejoiced. "Whose children are you?" said this woman. "We are Līa's children," said the boys. The woman's heart was good. She took one of the small boys. And she held it on her knee. She did the same to all. She counted. And there were nine males. There was also one girl. With that one there were ten.

The youngest had a bow. He also had two arrows. The points represented weasels. Then the woman looked upon the faces of the boys. And she saw that they were painted. She saw that half of their faces were red. And the upper part was painted to represent a net. Then she questioned them about their mother. "Where is your mother?" Thus she questioned them. Then the short men answered, telling their grandmother where their mother was. "Above," said the boys to their grandmother in reply.

After they had said this, the children saw the basket shaking. They made gudAña'-i LĀ'djiga-i^{s}älan. Sa'nḷan wa'-ḷuwAN gū'dhAN hîn s^{s}o'nan nē q!eō'g^{u} tao gutīla' ^{s}et hAN lā'ña îsuɬgī'gañan. Djī'ña Liga'-i g^{u} l' idja'n. WAk!iä'nan. gAm g^{u} īdjiga'-i Aɬ l' gudAña'-i ɬkwī'-dAsLa^{s}añan. Gidā'ñ ha'oîsîn l' qê'ñisañ l' gudA'ñgīgan.

Wakunā'st' L!ao l' gudAña'-i ^{s}aga'-gan. Wēd L!ao l' gudAña'-i LadjigA-^{s}ä'lan. Hit!A'n sa'stA kîl gudAña's l' gudā'ñan. L' qē'ɬaiyan. WAkunā'st' k!ā'di tc!ī'yandalL!at!alan hit!A'n l' qä'ñ-an. L! ^{s}aẋAdAla' īla'ndjîda k!ā'dīga-i ^{s}a î'sîsi ā'nAñ djā'das qä'ñan. Wa'ḷu LAg^{a} l' gulā'gan. "Gī'sto gidalA'ñ-o dalA'ñ ī'djîñ," hîn ā'nAñ djā'das sā'wan. "Līa gidalA'ñ-o iL! ī'djîñ," hîn L! īla'n-djîda ẋA'dAlas sā'wan. NAñ djā'das gu'dAñē lā'gan. L! ēla'ndjîda ẋA'dAlas s^{s}oan l' dā'wan. WA'giên l' ḷgī'gan. Wa'ḷuwAN hAN hîn l' îsdai'yan. L' k!wai'îndaian. WA'giên L! īla'ndjîda LaAɬ-s^{s}wā'nsîñ-ga'oan. NAñ djā'da s^{s}wā'nsîñ î'sîn īdja'n. Aɬā'nas dA'ñAɬ La'alan.

NAñ dō'ana-^{s}aguī's ɬ^{s}et da^{s}ai'yan. Tc!ī'dalAña-i îsî'n lā'ña sq!astā'ñani. Ku'nē g^{a} LAg^{a} lā'ña xadjā'wani. Hit!A'n nAñ djā'das L! īla'ndjîda ẋA'dAlas xAñ d^{a} qēyai'yan. WA'giên l' q!ā'lañ^{s}awas la l' qêñ^{s}ā'wan. L' xA'ñē ī'nawē lā'ña s^{s}e't^{s}was l' qêñ^{s}ā'wan. WA'giên ūn ā'dAgiêt lā'ña q!ā'lAñ nē'djîña^{s}awan. Hit!A'n l' ao d^{a} la'Aɬ l' kiä'nAña^{s}wan, "GīLā'no dalA'ñ ao ī'djîñ," wA'giên hîn la'Aɬ l' kiä'nAñ^{s}awan. Hit!A'n L! īla'n-djîda ẋA'dAlas wA'giên xA'ñgułañ la hAn îsîna'n nā'nAñg^{a} l' ao Lī'djan î'sîs ^{s}A'nstA sā'wan. "Sa a," hîn L! īla'ndjîda ẋA'-dAlas nanA'ñg^{a} xA'ñgułañ sā'wan.

Hîn l' sugī^{s}ā'wAN ḷū k!ā'diga-i hīł-da'si L! ẋA'dAlas qä'ñan. L' ɬkwī'dA-

a rush. They got into the basket. Their grandmother also wished to go with them. Still the basket was full. Her son-in-law knew what the old woman said. She heard a voice from above saying, "You will stay here." She heard the voice up in the air. "You will stay forever in one of these trees," was said to the mother-in-law of Līa's husband. This was the last the woman saw of her grandchildren. She became as if dead. Then the basket went up from her. She was going to live forever in one tree.[1]

After many years had passed over, the basket was again coming down. Then the children had become stronger. They stood below. Then the basket went up again empty. At that time it became colder. They started off. At that time the ground was also dry. The wind also breathed. Trees creaked against one another. And Līa heard a sound as if one were calling. At that time Līa was with all of her children. Līa knew that her mother had become a tree. Her son-in-law put her into the tree. Therefore Līa knew it. And she told her children. "It is my mother who is talking." Thus she spoke to her children.

They went along. And their land came in sight. The eldest questioned his mother. "Where is the country to which we are bound?" Thus he asked his mother. And his mother told him. "What is the name of the place?" he asked his mother. She told him the name. "The place is called Gitlē'ks." sLa^{s}wan. K!ā'diga-i ^{s}a'-ig^{u} l' îstc!ā'^{s}wan. L' nān îsî'n la'aɬ īdjiga'-i da l' gudañā'^{s}wan. Wak!iä'nan k!ā'diga-i sta'gani. LAg^{u} nañ djā'da q!ēya's sūs l' qo'n^{s}a ^{s}an unsadā'ñani. Sa'sta kîl hîn sūs l' gudā'ñan. "Ā'ɫnan dañ îsî'sañ," hîn kîl sînsq!ā'ña l' î'sîs l' sudai'yan. "Ā'sga-i qē'da-i s^{s}oan ^{s}a dañ îsgī'sañ," hîn Līa lāl djū'añAñ sudai'an. Ao Lan nañ djā'das t!ak!a'n^{s}alañ qä'ñan. L! k!ot!a'lgans gîña'n l' ^{s}eda'n. Hit!a'n sīg^{a} la'sta k!ā'diga-i īdja'n. La han îsî'n qē'da-i s^{s}oan ^{s}a naiɬgī'gan.

Hit!a'n k!waia'mtc!îwan wa'sta hit!a'n sta tāta qoan hīla'oan. Sîle't ha'oîsîn k!ā'diga-i xetg^{a} tc!iê'ndalL!at!a'lane. Wa'ɫu ^{s}ā'ga-i dAgwi^{s}ē'ɬawan. Xēt l' L!djūgiā'^{s}awan. Hit!a'n k!ā'diga-i q!al sīg^{a} ha'oîsîn la'sta tc!iê'ndalła^{s}wan. Aɬdjiga'-i ɫū łñan tada^{s}ä'lan. L' îst!e'î-d^{s}awan. Ga'-iɫū Laga'-i x̣îlyū'anan. Îsî'nîsîn tadjā'wan. Qē'da-i gutgu't x̣usañā'ñane. Wa'giên nañ kiägā'ñ-gans gîña'n gudañā'gane Līa gudā'ñan l' gīdala'ñ wa'ɫuwan î'sîn. Aɬdjiga'-i ɫū gīdala'ñ aɬ Līa idja'n. Līa ^{s}an u'nsadane. L' aowō' a qēda'-i^{s}eɬs ^{s}an l' u'nsadane. L' qo'n^{s}a qē'dē ^{s}ē l' îsdai'yan. Aɬdjī'aɬū Līa ^{s}an l' u'nsadani. Wa'giên gidala'ñ g^{a} l' sudai'yani. "Dī ao a sū'gañAñ," wa'giên hîn gidala'ñ g^{a} l' sā'wan.

Wa'ɫu L! îsdā'lan. Hit!a'n Liga'-i qä'ñga-i^{s}älan. Nañ k!wai'yas awu'ñ aɬ kiänā'ñan. "GīLā'no Laga ^{s}a t!ala'ñ î'sîs ī'djîñ," wa'giên hîn awu'ñ aɬ l' kiänā'ñan. Wa'giên l' ao lag^{a} sudai'yan, "Gasî'no Laga'-i kiā'ñ." Hîn awu'ñ aɬ l' kiänā'ñan. Kiē' lag^{a} l' sudai'yan, "Git!ē'ks hîn-o Laga'-i kiā'ñ." Hit!a'n

[1] Compare Bulletin 29 of the Bureau of American Ethnology, p. 343.

So he came to know it. "At that place they destroyed your uncles," she told her children. After she had told them, they came to the town. They looked about in the places where all of the houses had been burned. Then they picked up sticks. They also collected logs. When they had (collected) plenty, they made a house. It was completed.

At that time it became cold. It was winter. Then they bathed in the sea for strength, as they used to do in old times. While they were doing so, it became very much colder. The ice became thick in front of the town where they lived. All of them went into the sea-water. All nine went into the sea-water.

Then they saw ice come floating down to them from above. Then they wished to try their strength. And they were gathered together. And the ice floated against them. The ice broke up.[1] Then they knew that their bodies had become stronger. Then they all shouted for joy.

On the opposite side was a town. It was those people who had destroyed their uncles. From that town they heard the voices (of the boys). "Those people are laughing," they said. "Even the bones of the people of Git!ē'ks shout for joy." And the (boys) shouted louder. At that time the (people of the town on the opposite side) had not yet seen their bodies. But they thought it was the people of the spirit-country who shouted. So they laughed at them. Every night they heard some people talk there unceasingly. Not one person ˢan l' unsadā'lane. "Ałsga'-i gᵘ dañ qā'ˢalañ L!a hī'ludagan," hîn gidala'ñ l' sudai'yan. Hîn l' sugī'gan sîle't lnagā'-i gᵘ L! î'sL!at!alan. Na-i wa'ḷuwan L! ˢo'gułdaiyani sîle't l' qêñˢā'wani. Hit!a'n łk!iên l' qênstā'ˢwan. Q!a'xo î'sîn l' qênstā'ˢwan. Gu'dˢa l' îsdā'ˢwan. Qoanˢä'lan ḷū hit!a'n na ˢan l' Laołā'ˢwan. ˢē'łgīgani.

Wa'ḷu tadiˢä'lan. Ao sî'ñgadan. Ā'łdjiga-i nō'da tcaan aga'ñ L! gî'ñgañan gîña'n la î'sîn îsˢūgā'ñan. Hawa'n hîn l' îsˢūga'ndan qo'nan tā'daˢēłyū'anan. Giagᵘ l' îsˢwa'sga-i lnagā'-i xe'tsi qa'lga-i ˢełyuā'nan. Wa'ḷu l' wa'ḷuwan ō han tcaan îsā'ˢwan. L' La'ałsˢwā'nsîñgo han tca'an īsā'ˢwan.

Hit!a'n qa'lga sagū'sta laˢa gīL!īyā'ndałs l' qêñā'ˢwan. Wa'ḷu l' dagwiˢā'wa-i ˢan u'nsada-i da l' gudañˢā'wan. Wa'ḷu sā'łañan guda' aga'ñ l' îsdā'ˢwan. Wa'giên qa'lga-i lˢē gī'ˢatawaˢwan. Qa'lga-i ˢai ˢatada'ne. Wa'ḷu l' łū dagwiˢē'łˢwas ˢan l' u'nsadałaˢwan. Wa'ḷu l' sîkᵃa'lstaaˢwan.

Wa xa'nłaˢa lā'na ˢaodai'yan. Ałdjiga'-iyū l' qā'ˢalañ hī'ludaiyan. Ałdjiga'-i sta lnagā'-i sta l' kîl L! gudañˢā'wan. "Ałdjiga'-i xadiga'-i L! k!a'gan," hîn-ō L! sā'wan. "Git!ē'ks xā'da-i skūdj han-ō k!aa'lstagañgañ," wa'giên qo'nan hîn L! sā'wan. Wa'ḷu hawa'n gam l' łū lā'ña L! qê'ñaˢwan. Sa'nLaga xada'-i L!ao sū'an L! gudā'ñan. Ałdjī'ałū ˢan L! k!a'gan. Ao Lagᵘ sî'ñia wa'ḷuwan ī han hîn sˢo'nan gu gîn sū'si L! guda'ñgañan. Gam nañ sˢwā'nsîñan lna-

[1] See Bulletin 29 of the Bureau of American Ethnology, p. 211.

lived there, for they had destroyed all. So they laughed.

Then the water froze over. At that time they came over from the big town to see them. They spoke like this. "Send to see who shouted for joy at the town of Git!ē'ks." Thus they spoke together. Therefore they went and looked, because, before this, they had been saying, "The very bones of the Git!ē'ks people shout for joy." Therefore they went to see. And they saw ten people, including nine men and a woman. Then they rejoiced, for they were again going to fight. Then they went back. The people of the town questioned them. "What makes you look so happy?" — "Because we saw nine Git!ē'ks people," they said.

Then the people went out. The chiefs were then happy. When they got into (his) house, the town-chief addressed them, — the chiefs, the little chiefs, the strong men, the fighting men. Then he spoke to them. "When shall we fight them?" Thus he questioned them. And the chiefs replied. "We better ask them," they said to the chief. And the chief agreed. He told two men to go over again. They asked them. And they answered, "Good, we will find a day for it. When we agree, we will tell you." Thus they answered. And these returned towards the town. And they told the gā'-i gᵘ xē'nAñañan wa'ɫuwAn hAn L! hī'ludaiani A'ła. Ałdjī'ałū ˢAn L! k!agā'ñane.

Hit!A'n ˢA'nɫ.ē qa'lane. Wa'ɫ.u lā'na yū'An stA L! qê'ñɫ.at!adjani. Hîn-ō L! sā'wan, "Wēd ī'nagustA Git!ē'ks lnagā'-i gu L! k!aA'lstAgAñAs L! qêñˢā'das A'ła." Hîn gudA'ñAłan L! sā'wan. Ałdjī'ł L! qê'ñt!adjane hîn-ō wAkunā'st' L! sugā'ñan A'ła, "Git!ē'ks xada'-i skūdj hAn lā'ña k!aA'lstAgAñˢwAñ," hîn L! sugā'ñan A'ła. Ałdjī'ałū L! qê'ñt!adjani. WA'giên L! xa'da LA'ałsˢwā'nsîñgo nAñ djā'da î'sîn la dA'ñAł LA'alAñ Ałdjī' L! qä'ñan. Wa'ɫ.u LAgª L! gulā'yuanan, ha'oîsîn gut L! îsdā'ñqasas A'ła. Hit!A'n sîłgā'ñ L! stˢē'lan. Lnagā'-i xa'dē L!a'Ał kiänā'ñan, "Gasî'nLao LAgª dalA'ñ gulaxA'ñgAñūdjîñ." — "Git!ē'ks xadē' LA'Ałsˢwā'nsîñgo t!alA'ñ qêñgA'n A'ła," hîn l' suˢā'wan.

Ɫ.ū'hao lnagā'-i xa'dē kia'gᵘ ˢetawā'gan. Ga-i ī'L!agidas ga-i hA'nîsîn wa'ɫ.u LAga gulā'gan. Ana'gª L! îstc!ai'yan ɫ.ū nAñ lā'na lˢe'igas L!aˢAn ˢayā'ñan ga ī'L!agidas îsgiê'n ga ī'L!agida ẋAdala' î'sîn ga dAgwī'ya îsî'n ga ˢa'îłdaˢaiya î'sîn. Hit!A'n L!aˢa l' gusā'wan. "Gī'sîndo laˢAn t!alA'ñ ˢā'îłdawaasañ," wA'giên hîn L!a'Ał l' kiä'nañLdjawan. WA'giên hîn nAñ ī'L!agadas xA'nłaˢa L! sā'wan, "La'Ał t!alA'ñ kiä'nAnawē' lā'gAñ," hîn ī'L!agadas L! sudai'yan. WA'giên nAñ ī'L!agadas gulā'gan. L! stAñ hawa'n îsîn ˢa l' kîlîstā'lt!adjani. La'Ał L! kiä'nAñaˢwan la hA'nîsîn. WA'giên xA'ñgułañ suāˢwan, "Lā'gAn, sa'nɫ.na-i waˢAn t!alA'ñ qea'asañ. IL! gulā'si ɫ.ū dalA'ñ gª t!alA'ñ sudā'asañ," wA'giên hîn xA'ñgułañ l' suˢā'wan. WA'giên ā'ɫ.das sîłgā'ñ lnagā'-i gui stˢä'lan. WA'giên Līa gī'dalAñ LAgᵘ

town-chief what Līa's children had said. At that time they were all still in the house. When they heard this news, they were still happier.

Then they looked forward to the day. They prepared the things in which they were going to fight (i. e., their armor). Then their things were ready. They awaited the day expectantly. Not one knew the day for thinking of it, for they thought they would destroy them quickly.[1] Therefore, until the day came, they were very happy. Then they saw that the (number of) days was completed.

Then they saw that it was a very fine day. Besides, it was cold. At that time it was about the middle of winter. Then they saw them standing upon the ice. This was the first time some of them had seen them. And they saw that they were not wearing such things as human beings wear. They saw that half of their faces were red. Above that, they saw designs like nets. But then they were astonished. Some were also very happy.

At that time they stood in the very middle of the ice. This crowd of people also went to them. And they stood opposite them. At that time they were standing without fighting. Then they set down the war-spears on both sides, as they used to do, before fighting. Then the fight began.

And while they fought, the sun got low. Then Līa's children became tired. Līa, however, did not fight. She only told her children what to do. So they did not kill even one of her children. sā'wan ˢAnst' nAñ lā'na lˢe'igas ga l' suˢā'wan. Wa'ɫu hawa'n na-i ˢa L! wa'ɫuwAN idja'n. Ā'dji gia'ɬAña-i L! gidā'ñan ɫū ha'oîsîn LAgᵃ L! gulayū'anan.

Hit!A'n sa'nɫnē da L! qea'tcūyū'anan. Gîn xetgᵘ L! ˢā'îɬdasîs hAN îsî'n wa L! Lɬˢā'tadjan. Hit!A'n L!ā'ña ˢē'ɬgīgani. Sa'nɫna-i k!iū' L! qeatcū'yua'nan. Sa'nɫna-i gAm nAñ sˢwā'nsîñAN ˢAn u'nsAdaˢañani hî'n-ō L! gudā'ñan A'ɬa, Hawī'dan la L! hī'lūtˢwasañ L! gudā'ñan A'ɬa. Aɬdjī'aɬū sa'nɫna-i wa'ɫu ˢê'lga-i k!iū' LAgᵃ L! gulā'gan. Hit!A'n wa'ɫu sanɫä'nan L! qä'ñan.

Wa'ɫu sî'nsk!ayū'anan. Î'sîn hAN îsîna'n tatyuā'nan. Wa'ɫu sî'ñga yakᵘlaiˢ'älan. Wa'ɫu qA'lga-i îñgᵘ l' L!djū'giañˢwas L! qä'ñan. L! ēɬī' ao LnōT la L! qêñā'ˢwan. WA'giên gAm L! xa'da gîña'n gîn ˢet l' gīA'ndañˢwas L! qea'ñan. L' xAñ īnawē' lā'ña sˢe'tgwadias L! qä'ñan. Îñgᵘsī gîn ɬˢaɬ adgiê't da lā'ña q!ā'lAñ-nē'djîñaˢwasi L! qeā'ñan. Wa'ɫu hī'ñan L! q!A'ldAñagan. Iɬī' î'sîn LAgᵃ L! gulayuā'nan.

Wa'ɫu qA'lga-i yakᵘ tā'dja l' L!djū'giañˢawan. Ā'sga-i ga sk!ō'lasga-i î'sîn laˢa xA'ndalaˢwan. WA'giên waxA'nɬaˢa L! giā'naˢälan. Wa'ɫu gAm L! L!djū'gians în gut ˢAn L! ˢā'îɬdagañan. Hit!A'n LAgᵘ ku'na ˢā'îɬdiē ˢedā'ñane gîña'n L! L!Aa'wan. Tcā'Lē gutxA'nɬaˢa hit!A'n ˢā'îɬdiē kunstai'yan.

Wa'ɫu hawa'n gut L! îsdagA'ndan qaq!ē'at!alan. Wa'ɫu Līa gīdalA'ñ ˢagā'lan. Līa L!ao gAm ˢā'îɬdaˢañan. WA'giên hī'ñan wa gidalA'ñ l' kîlqoa'djū'gañan. Aɬdjī'aɬū gAm l' gidalA'ñ

[1] Literally translated.

One knew well how to fight. That one owned a bow. He also owned two arrows with weasels on both points. So, when he shot those whom they were fighting against, the (weasels) bit through their throats. His arrows came back to him. And he shot another. They were unable to kill off the people with whom they fought, because they were many, for there were four successive towns belonging to those they fought against. Then they became tired. Those they were fighting were also tired.

Then neither side was able to stop fighting, for if either fled, they would be destroyed. Now they were going to find what Līa's husband said to his mother-in-law. When the time was up, night fell. Then the sunshine could not be seen from above. Still the sunshine began to strike down from above. But there was no sunshine where Līa's children stood. But the sunshine fell on the side of those they were fighting against. Then it struck on the ice. And the ice split up. All of those that Līa's children fought against were killed. They went down between the (pieces of) ice. This is how what Līa's husband promised to his mother-in-law came about.

Before that, when Līa's mother went about calling with Līa, her heart was sick. But now Līa was glad. Then her children destroyed the people of the four towns that stood one behind another. Then they, too, were very glad. Then those people that had laughed at them and their wives wept bitterly, because they knew that they

s^{s}wān hAN L! tīa^{s}ā′ñan. NAñ s^{s}wā′nsîñ lā′ña ^{s}ā′îłda^{s}ai′yayuanan. Ałā′nas-ū ł^{s}et da^{s}ai′yan. Tc!idalA′ñ sq!astA′ñ ku′nē LAG' lā′ña xadjā′wani. Ałdjī′Ałū gia′Ał g^{u} l' îsda^{s}wa′sga-i tc!îdalAña′-i l' tc!îta′s ḷū qagA′ndjū ū q!oadī′gañan. Hawa′nîsîn tc!îdalAña′-i lagui′g^{a} lā′ña stłL!ā′gañan. WA′giên hawa′nîsîn nAñ sq!as^{s}wā′n l' tc!îdagā′ñan. GAM LAg^{u} gia′łg^{u} l' îsda^{s}wa′sga-i xadaga′-i l' hī′ludałña-i qä′ñgañas^{s}wan L! sk!ūlai′yan A′ła, gia′ł g^{u} l' îsda^{s}wa′sga-i lnagā′-i gut tcîga′ lnagā′-i ^{s}astA′nsañ A′ła. Hit!A′n l' ^{s}agułā′^{s}wan. Gia′ł g^{u} l' î′sda^{s}wasga-i î′sîn ^{s}agā′lan.

Wa′ḷu gAM LĪ′sga-i LAN wa′łña-i qäñgā′ñan agA′ñ L! gia′s giên L!a L! hī′lutgañan A′ła. Ao wē′dō LAg^{u} Līa LĀL djū′nAñ ^{s}ag^{a} sudai′yan ga′-iyū wēd L! qä′ñAñqasa′ñ. Wa′ḷu-^{s}ä′lane sîñīdā′lan. Wa′ḷu gAM ḷAg^{u} x̣A′yaiłña-i qä′ñgañan. WAk!iä′nan sa′stA x̣Ai^{s}ē′łt!ā′lan. Līa gidalA′ñ L!djū′gians yä L!ao gAM x̣Ai^{s}ē′ł-^{s}añan. Gia′ł g^{u} l' î′sdada^{s}awan gū′stA L!ao x̣Ai^{s}ē′łt!alan. Wa′ḷu qA′lga-i ^{s}a qaq!ē′sgadane. Wa′ḷu qA′lga-i ^{s}adai′ane. Gia′ł Līa gidalA′ñ g^{u} isdai′yan ga-i wa′ḷuwAN hAN k!ōtAłgai′yan. QA′lga-i ^{s}adē′g^{a} L! xo′nwētc!aiyane. Ao LAg^{u} Līa LĀL djū′nAñ ^{s}ag^{a} ^{s}ē′łgīdaiyan. Ga′-iyū idja′n.

WAkunā′st' Līa l' a′owō la dA′ñAł kia′gangwañan ḷū l' gudAña′-i st!ē′gan. Wēd L!ao Līa LAg^{a} gulayuā′nan. Hit!A′n l' gidalA′ñ lā′na gut tc!îga′ ^{s}awa′ns ^{s}astA′nsîñ xa′dAga-i l' hīludā′^{s}wan. La hAN îsî′n wa′ḷu LAg^{a} gulayū′ana^{s}wan. Hit!A′n la^{s}An ga k!a^{s}ā′wan ga-i xa′daga-i î′sîn djā′^{s}alAñ hAN îsî′n s^{s}ā′-ig^{a}yuā′nan L!a hA′nîsîn l' xAldā′ndjîdasîs ^{s}AN L!

would be enslaved. Thus Līa's children did to them. They took all, even to the children. And they wept bitterly. But these (Līa's children) became chiefs in the town.

Then they again considered. They did not want to keep them as slaves. They only took some of them for their sisters. And when the rest saw it, they also wept very much. When they heard that, they again had pity. They also gathered those together. Those they freed. Some of their children were boys. Some of their children were girls. Then their children grew up.

At that time, Līa's children were still alive. Then they contested with other great families. And their own people always won. They painted all their friends with the same face-paintings with which Līa's children came down. But when Līa's children died, these paintings did not die.

After that, they dug a hole behind the town. Then there was no clean water to be found. So they dug this hole. Then they saw water coming into the bottom of it. And they did not allow a single young woman to look at it, for they thought like this: "If a young woman looks into it, the water flowing in will dry up." Another went to look at it. And he saw that there was still more water flowing into it. And they saw him running back hard. He ran into the town-chief's house. And many more of them ran after him. Still they did not go into

u'nsAdalan A'ła. WAgîña'nAn Līa gidalA'ñ îsLā'gan. WA'giên L! wa'ḷuwAn hAn gidala'ña hAn L!a l' îsdā'ˢwan. WA'giên L! sˢā'-igᵃyua'nan. La L!ao ā'sga-i lnagā'-i hAn ī'L!agadaˢē'łaˢwan.

Wa'ḷu hawa'nîsîn hit!A'n l' gutaguñaˢwan. GAm L!a xaldā'ndjîda ga-i da l' gudA'ñˢAñˢawan. Hī'ñan djā'sîlAñ ˢAn lagᵃ îsdā'ˢawan. WA'giên ga q!A'lat hAn îsî'n qä'ñani ḷū ałdjiga'-i ī'sîn ha'oîsîn sˢā'-igᵃyua'nan. Ałdjī' l' gudA'ñˢawan ḷū hawA'nîsîn L!a q!asî'nd l' gułā'ˢwan. Ałdjîga'-i hAnîsî'n gᵘdˢa l' îsā'ˢwan. Ałdjiga'-i îsî'n l' aq!anˢē'łdAˢawan. L! iłī' gidalA'ñ ła'ndjîdagan. L! iłī' gidalA'ñ hAn î'sîn djadā'gan. WA'giên hit!A'n L!A gidalA'ñ ḷAqē'tˢälan.

Wa'ḷu hawa'nAn Līa gidalA'ñ xenAñā'gan. Wa'ḷu hit!A'n gwai'gañ q!A'lat yū'anda Ał gut L!A l' gîñîsdaˢōgā'ñan. WA'giên la'gia xa'dAga-i gui sˢu'nan qaAlgā'ñan. Ā'dji q!ā'lAña-i Līa gidalA'ñ dA'ñAł îsL!a'gane Ał ta'olAñ wa'ḷuwAn wa'Ał l' q!ā'lAñˢūgañan. WA'giên Līa gidalA'ñ k!ōtAłgai'yan sîle'a adjī' q!ā'lAña-i sˢu'nan gAm k!ō't!Ałˢañane.

WA'sîlia lnagā'-i dītgᵘ LAga'-i L!A łˢai'ane. Wa'ḷu gAm ˢAnḷ sku'na qä'ñgaˢañan. Ałdjī'Ałū adjī' LAga'-i L! łˢai'yan. Hit!A'n ˢA'nḷē waˢa sL!ê'ña gī'sLasi L! qä'ñan. WA'giên gAm nAñ djā'da hit!A'n-īna' sˢwā'nsîñ hAn L!A qêñdā'ˢañane, hîn-ō L! gudā'ñan A'ła, "NAñ djā'da hit!A'n-īna' qê'nsi giê'nAn ˢA'nḷē waˢa gīsLa'si kî'łAsañ," hîn L! gudā'ñan A'ła. HawA'nîsîn nAñ qêñˢā'gani. WA'giên waˢa gīsLai'yane t!Algᵃ waˢa îsî' l' qä'ñan. WA'giên sîłgā'ñ l' ˢatyū'ans L! qä'ñan. NAñ lā'na-lˢe'igas gia na-i ˢīg' l' ˢatc!ai'yan. WA'giên L! qoan hAn î'sîn la'ḷˢa xustai'yan. Īk!wa'n gAm nēgᵃ la'ḷˢa L!

the house after him. They only listened (to what was said) in it.

Then they heard the chief question him. "Why did you run into the house so suddenly?" And from outside they heard (the chief) question him. And the young man answered, "More water stands in it. Therefore I ran to you with the news, because I knew your mind would be glad." And the chief said to him, "Go out and call loudly. Say that it is not well for a single young woman to go out." Thus the chief spoke to the youth. At that time they tabooed things. Therefore the chief was much disturbed, for he thought if a young woman saw it, the water would dry up. When he was through speaking, all knew. And they kept their children indoors. Not even one of their daughters went out. They did as the chief said. As they had honored Līa's children, so they honored this (chief). When he learned that what he said would be obeyed, he was very glad.

Then he remembered a being that used to be called Lord-of-the-Days.[1] And he said, "Lord-of-the-Days, give me much water, so that all of my own people may live." And he prayed for this water to the being they called Lord-of-the-Days. He prayed so, because he knew Līa's children to be the children of Lord-of-the-Days.

Then it was dark. Before it got very light, the chief heard people talking îstc!a^{s}ā′ñan. Hī′ñan ^{s}ē L!A giū′djūtc!aiyan.

Wa′ɫu hîn nAñ ī′L!agadas la′Aɫ hîn kiä′nAns L! gudā′ñan, "Gasî′nL!ao Amɫī′stan ana′g^{a} dAñ ^{s}atc!ā′ūdjîn." WA′giên hîn la′Aɫ l' kiä′nAns kiä′stA L! guda′ntc!aiyan. WA′giên nAñ hit!A′n-īna′s "^{s}A′nɫē wa^{s}a ī′djîne t!Alg^{a} wa^{s}a gai′yîñgAñ. Aɫdjī′Aɫ Aɫ dAñ gudAñē′ lā′säsi ^{s}An dī u′nsAtsi Aɫū′ dAñ ^{s}a dA′ñAɫ ^{s}ai′dAn," hîn nAñ hit!A′n-īna′s xA′ñguɫañ sā′wan. WA′giên nAñ ē′L!agîdas hawa′nîsîn la kî′ɫgulaiyan. "^{s}adā′ɫakia′ganyūan ɫa, gAm nAñ djā′da hit!A′n-īna′ s^{s}wā′nsîñ hAn qagulē′ lā′^{s}AñgAñ hîn ɫ sū," WA′giên hîn nAñ ī′L!agidas nAñ hit!A′n-īna′s sudai′yan. WA′ɫu gī′na L! Anīna′dagañan. Aɫdjī′Aɫū nAñ ī′L!agidas Aɫ ɫkwīd′yū′anan nAñ djā′da hit!A′n-īna′ qênsī′ giên ^{s}A′nɫa-i kɫīɫîsa′ñ l' gudA′nsi A′ɫa. Hîn l' sūgī′gan ɫū L! wa′ɫuwAn ^{s}An unsAdā′lane. WA′giên gidalA′ñ L! qêñqēyā′^{s}wan. GAm nAñ s^{s}wā′nsîñ hAn gidā′ñ djā′dasi qā′gułda^{s}añan. LAg^{u} nAñ ī′L!agidas sūs gîña′n L!A ^{s}eda′n. WAkunā′st' Līa gidalA′ñ ^{s}An L! yak^{u}dā′ñan ā′nîs hA′nîsîn L! yak^{u}dā′ñan. Hit!A′n LAg^{u} gîn l' sū′das gîña′n ^{s}ē′tAs ^{s}An l' u′nsAdalan ɫū LAg^{a} l' gulā′yuanan.

Wa′ɫu Sîñ-s^{s}ā′nuwē hîn gi′nA L! kī′adagañan aɫdjī′g' l' k!ē′dani. WA′giên hîn l' sā′wan, "Sîn-s^{s}ā′nawē dīg^{a} ɫA ^{s}A′nɫē î′sdayuan, WA′giên gia′gAñ xā′daga-i wa′ɫuwAn ^{s}A′nɫē Aɫ L! xē′nAñgaian a," WA′giên hîn Sîñ-s^{s}ā′nawē hîn gîn L! kiädai′yan a^{s}A′nɫē sîñgusā′wan. Līa gidalA′ñ Sîn-s^{s}ā′nawē gidalA′ñ ^{s}An l' unsAda′n Aɫū′ LAg^{u} l' sā′wan.

Wa′ɫu ^{s}ā′lgagan. Hawa′n gAm qona′n sa′nɫna-i ^{s}ataga′-i^{s}eɫ^{s}A′ñgAndan

[1] Or Power-of-the-Shining-Heavens, the sky-god (see Publications of the Jesup North Pacific Expedition, Vol. V, pp. 13, 14.

a great deal. He heard them say, "Our houses will all be overthrown by the current." Then the chief saw that it was light. He saw water flowing from the well they had dug in the middle of the town. Then he called loudly to his wife. All the people in the house also awoke. "What is it?" his wife asked of him. "Just in the middle of the town, very much water is flowing down," said he to his wife. All the people in the house also heard it. Then they also heard the cries. They went outside together. At that time it became very light. Then they saw that the house in the middle of the town had been swept away. They heard those people crying there.

Then the chief's wife was very angry with her husband. "Why do you pray so much to Lord-of-the-Days? For that, your town-people are destroyed," said his wife to him. At that time the woman's mind was very sad because he had prayed for water. "Do not say (pray) any more that way. Only use the paintings of Līa's children, and they will make you win." Thus his wife spoke to him. He also answered his wife. "Good, I will do so." Thus the husband said to his wife. While he was speaking thus with his wife, they saw a very deep stream cutting through the earth. Still all of the town was not swept away.

Then he called those who were saved. And he made arrangements with them. "It is well for you all to go and get sticks." And they did so. Then, just across the water where it flowed down, L!A taqa'ogadayū'ans nAñ ī'L!agadas gudā'ñan. Hîn L!A sūs l' gudā'ñan, "Na-i wa'ḷuwAN hAN ī'L!aña dalxo'ntēdañqasañ." Wa'ḷu nAñ ī'L!agadas hAN îsî'n ˢatagā'n l' qä'ñan. Lnagā'-i yakᵘsī'id ˢA'nḷē L!A ɬˢea'lAñē stA ˢA'nḷē kwa'Atyū'ansi l' qä'ñan. Hit!A'n djāñgᵃ l' kiä'gañyū'anan. Na-i tc!a-i tē'sk!ᵘhAN î'sînan skî'nagadañan. "Gasî'nL!ao," hîn l' djāˢa laˢAɬ kiänā'ñan. "Lnagā'-i yakᵘsī'd ˢA'nḷē kwa'Atyū'AngAn," hîn djā'Añ gᵃ l' sā'wan. Na-i-tc!a-i tē'sk!ᵘhAN îsîna'n ū gudā'ñan. Wa'ḷu L! sˢā'igas hAN îsî'n L! gudā'ñan. Kia'ga gudA'ñAłan L! ˢē'dawagan. Wa'ḷu ˢataga'-iˢełyū'anan. Hit!A'n lnagā'-i yakᵘsī' na-i daldjîdA'ldansi L! qä'ñan. Ałdjiga'-iyū a sˢā'-igas L! gudā'ñan.

Wa'ḷu nAñ ī'L!agadas djāˢa Lā'lAñ ˢAn qałī'îłdayua'nan. "Gasî'nL!ao Sîñsˢā'nawē ˢa sî'ñAłgañ dAñ gū'sūyū'anudjan. Ałdjī'Ałū lnagā'-i xa'da-i dā'ñˢa hī'lugAñ," hîn wA'giên l' djaˢa l' sudai'yan. ˢA'nḷē sîñ l' gū'sawani Aɬ nAñ djā'das ałdjiga'-i ḷū gudAña'-i st!ēyuā'nan. "LAn ɬA gîña'n ha'oîsîn sū'Añ. Hī'ñan Līa gidalA'ñ gia q!ā'lAña-i sˢo'nan gia'ndiē, wA'giên dAñ guigᵃ Ałdjī' sˢo'nan qa-î'lgAñasañ," wA'giên hîn l' djaˢa l' sudai'yan. La hA'nîsîn xA'ñgułañ djā'Añ ˢa gusā'wan. "Lā'gAñ, gîña'n ɬ ˢē'tasañ," wA'giên hîn nAñ Lā'las hAN îsî'n djā'ˢAñ sudai'yan. Hawa'n hîn djā'Añ Aɬ gᵘ l' sū'dagAndan ˢA'nḷē tcā'net ˢaguī' dalqo'lstasi l' qêñā'ˢwan ī'gwan gAm lnagā'-i wa'ḷuwAN hAN dalxu'nt!ēidaˢañan.

Hit!A'n ga qagAna'sga-i ˢAn l' ˢaiyā'ñan. WA'giên L!agᵃ la ga kî'łłaiyan, "DalA'ñ wa'ḷuwAN hAN łk!ian îsdiyē' lā'gAñ." WA'giên gîña'n L!A wa'gan. Hit!A'n giagᵘ ˢA'nḷē kwaˢada'ni gu

they made something like a trap. Just behind the sticks, they threw down heavy things. And the water flowing off there changed into a lake. It was finished.

Then he again got food for them. And when they were through eating, they questioned him. "Chief, will it not be well to name the water?" This is what they asked him. When he heard this, his mind was very good. Then the chief answered, "Come, let us name it." Thus he spoke to them. And they thought over it for a while. Then they asked one another, "How shall we name it?" Thus they questioned one another. And they thought a while over its name. One said, "We made it like a salmon-trap river." Thus he spoke. Another also spoke. "Call it Salmon-Trap," he said. Then the chief agreed. And the chief said, "People shall call us Salmon-Trap-People."[1] Then all of the people of the town agreed. They also said, "The last generation of people shall know the name of this town." Thus all said together. Another also spoke. "This name, along with the paintings of Līa's childeren, shall not be destroyed," they said. Then all agreed. Then their town became better. Now people still see the place where the river used to run. They still call it by the same name. The end of the story.

ˢA′nḶē t!Algᵃ gī′ao da L!A nī′djañan. Łk!iä′nē t!ā′łīd gîn qe′na L! dantc!ai′yan. WA′giên ˢA′nḶē gia′stA kwaˢada′ne. Ga-i ha′oîsîn siwē′ ˢe′lAn. ˢēłgī′gani.

Wa′Ḷu L!aˢA′n hawa′nîsîn tao l' îsdai′yan. Hit!A′n L!a ga tagī′gan Ḷū la′Ał L!A kiä′nañan. "NAñ ī′L!agadas gAm gᵘ ˢA′nḶa-i t!alA′ñ kia′adałñˢañus," wA′giên hîn la Ał L! kiä′nAñLdjawan. Ā′dji l' gudā′ñan Ḷū l' gudAña′-i layuā′nan. Hit!A′n xA′ñgułañ nAñ ī′L!agidas hAn îsî′n sā′wan, "Ha-i la ł kia′ k!wī′ū," wA′giên hîn L!a l' sudai′yan. WA′giên k!waiA′mdjîwAn ˢadō′ L! gudAgwā′ñan. Hit!A′n gutA′ł L! kiänā′ñan. "Gasî′no la t!alA′ñ kiadā′asañ," hîn gutA′ł kiä′nAñLdjawan. WA′giên k!waiA′mdjîwAn l' kiē′ ˢadō′ lā′ña L! gudAgwā′ñan. NAñ sˢwā′nsîñ hîn sā′wan, "Gī′ao da ˢA′nḶa-i Ał da t!alA′ñ nē′djîñgAn." WA′giên hîn l' sā′wan. NAñ q!A′lat hAn îsî′n hîn sā′wan, "Gī′ao hîn łA l' kia′dˢō," hîn l' sā′wan. Hit!A′n nAñ ī′L!agidas gulā′gane. "WA′giên Gī′ao xada′-i hîn iL! L! kiäda′asañ," hîn nAñ ī′L!agidas wA′giên sā′wan. Hit!A′n lnagā′-i xa′da-i wa′ḶuwAn hAn gulā′gani. Hîn ha′oîsîn L! sā′wan, "ˢotgua′Las xa′da-i hAn ā′dji lnagā′-i kiē′ ˢAn u′nsAdaasañ." WA′giên hîn gudA′ñAł hAn L! sā′wan. NAñ q!A′lat hAn îsî′n ha′oîsîn hîn sā′wan, "Līa gī′dalAñ gia q!ā′lAña-i Ał hAn gAm ā′dji kiē′ hiluˢA′ñasañ," hîn L! sā′wan. Hit!A′n L! wa′ḶuwAn gulā′gane. Hit!A′n lnagā′-i L!ā′ña L!a′Ał lAgā′lan. Wēd xa′da-i hAn hawa′n ˢA′nḶē sîlē′ qê′ñgAñgAñ. Kie′ hAn îsî′n hawa′nAn wēd wa′Ał L! kia′dagAñgAñ. Ao LAgᵘ q!ē′gAña-i ˢē′dAñ.

[1] See p. 728, footnote.

78. Ẋa'na.[1]

Ẋa'na went up upon ˢā'lgam[2] because he wanted to be a chief. He went up upon it to eat medicine. And when he got up there, he made a small house for himself. After he had completed it, he began to put medicine into it. When he had gotten through putting the medicine in, he began to eat. The fire was in front of him. And he took grease with him in a big stomach. Before he ate the medicine, he drank a little grease. If one did not drink grease first, the medicine acted badly inside of him, and he died. He did this, because he was afraid of dying. He was eating xela'ogᵃ.[3] In the evening he went to sleep, and did the same thing next day. But he did not eat medicine at night.

Next day he did the same thing. All that time he took grease. And when night came on, he did not eat. And he went to sleep. And next day very early he ate again. He did this for eight days. And he became lean. The medicine made him want to vomit. Then he went down. And he sat above a very steep place. And while he sat there, night came upon him. And something made a noise like thunder inside of the cliff. The cliff's name is Q!ā'lañt!als. He is a great supernatural being. (The man) did not sleep.

Then he heard a song. And he learned the song. He heard many songs (Qā'lañt!als) sang. And before he knew them well, morning came. And

Ẋa'na ˢā'lgam guē qałai'an ī'L!agida da l' guda'ns ała'. Ẋîl l' taga'-i ˢan gui l' qałai'an. Wa'giên î'ñgui l' ˢē'di-L!aałas giên na ẋa'tdjū q!ena'ñ l' Laołai'an. L' ˢē'łgīdas giên ẋî'lē wˢē l' î'steîdani. Wˢē l' îstagī's giên hit!a'n l' tā'îdani. Dā'dja-i la q!atgᵘ sL!ū'dagañani. Wa'giên k!īs tcaqō'na ˢa tō îs l' îsdai'an. Ẋîlē' l' taga'-i kunā'st' łñan l' ẋū'L!gañani. Gam tō wakunā'st' L! ẋuLa'ns giên ẋî'lē L! qā'łi Lda'ˢans giên L! k!ot!a'lgañan. K!otalē' gᵃ l' łˢoa'gas ḷū l' wa'gañan. Xela'ogᵃ ū l' tā'gañan. Sî'ñias giên l' q!adē's giên wadaalē'kᵘ î'sîn gîña'n l' wa'gañan. Wa'giên sî'ñias ḷū l' q!adē'gañan. Gam ˢā'lguˢa ḷ!a ẋîlē' l' tā'ˢañgañane.

Wadaalē'kᵘ î'sîn gîña'n l' wa'gañan. Wa'k!iêł tō l' k!ū'L!gañane. Wa'giên sî'ñias giên gam l' tā'ˢañgañane. Wa'giên l' q!adī'gañan. Wa'giên wa'daalēkᵘ sîñˢai'yan ha'oîsîn L! tā'gañan. ˢāl stā'nsaña ao hîn l' wa'gan. Wa'giên l' tc!ī'ˢełyuanan. Ẋîlē' L! sk!a'laogañani. Wa'giên xetgᵃ l' qaˢā'lan. Wa'giên stala' yū'an sa l' q!ā'wan. Wa'giên gᵘ l' q!aos giên gᵘ han lagᵃ sî'ñiaiyan. Wa'giên hī'lañgans gîña'n stalē' ˢa gîn da'mdagasḷagañan. Q!ā'lañt!als hîn stalē' kia'gan. L' sˢā'nawa yū'anga. Gam l' q!a'diˢañgañan.

Wa'giên k!a'djao l' gudā'ñan. Wa'giên sˢā'laña-i l' sq!ade'îdani. Wa'giên sˢalā'ñ qoa'na l' sūs lā l' gudā'ñan. Wa'giên ga'oan ˢan l' u'nsadałˢañgan-

[1] This is the story of the first chief of the Skî'daoqao, a prominent family at Masset; in fact, the one that owned the town.

[2] A mountain near the inner expansion of Masset Inlet.

[3] A very bitter plant.

when day came, he heard something making a noise. And again night came upon him there. And when night came, he again heard people sing. And he again began to learn the songs. He heard many songs. And Ẋʌ′na never slept, because he was fasting. He was also weak. And when he knew all of the songs, day came upon him. And he sang as follows: "There is going to be thunder in the house of Q!ā′lʌñt!als." In the house of Q!ā′lʌñt!als there began to be a noise for him. (Q!ā′lʌñt!als) helped him, because he ate medicine. So he let him hear his songs. And by his wish he came down just opposite him (the supernatural being).[1]

And he started home. He walked all day. He was very weak, so, although he was very near, he walked all day. At evening he entered his house. And he at once lay down inside. But still he did not eat. (His parents) only heated hot water for him. They also put grease into it. And he drank. He did not drink much. He was unable to swallow. And the whole night his parents watched him. All that time they tended the fire. And his mother wept when she saw that her son was thin. His father was a chief, so he was afraid of being poor. And day came.

And when morning came, (the youth) drank much water. And afterwards he was given food. And he also ate that. And his mother gave him all kinds of food. And although he had been in the house for five days, he did not tell his friends the things he had heard.

dan sanḷä′nan. Wʌ′giên sanḷa′ns giên gî′nʌ xē′gʌns l' gudʌ′ñgañan. Wʌ′giên ha′oîsîn gᵘ lagᵃ sî′ñiyaiyʌn. Wʌ′giên sîñia′s ḷū ha′oîsîn ʟ! k!ʌdjū′s l' gudā′ñan. Wʌ′giên ha′oîsîn sᵍā′lʌña-i l' sq!ʌ′teîdani. Sᵍā′lʌñ qoa′nō l' gudā′ñan. Wʌ′giên gʌm Ẋʌ′na q!ʌteᵍʌñgañan l' qē′sals ʌ′ła. Î′sîn l' ᵍā′gayū′angañan. Wʌ′giên sᵍā′lʌñē ᵍʌn l' u′nsʌdʌłᵍodjū′si ḷū lagᵃ sa′nḷanan. Wʌ′giên hîn l' kʌdjū′ʟdjawan: "Q!ā′lʌñt!als naᵍa ᵍa hī′lañqasaañ. La′da Q!ā′lʌñt!als naᵍa ᵍa ga xegʌ′ndagahaidan." Ẋîl l' tās ʌłū′ lagᵃ l' q!a′ñan. ʌłdjī′ʌłū sᵍā′lʌñē la l' gudʌ′ndaian. Wʌ′giên la guda′ ʌłū′ laya l' qā′ʟ!at!alan.

Wʌ′giên nagᵃ l' qā′-idan. Sîñ sᵍask!ᵘ l' qā′gan. L' ᵍā′gayuʌ′ns ʌłū′ aa′nʌn î′sī k!iê′n sîñ sᵍask!ᵘ l' qā′gan. Sîñidjîłī′s ḷū wʌ′giên na-i ᵍʌi l' qatc!ai′ani. Wʌ′giên naiᵍē′stʌgañan l' ḷa′otc!aian. Wʌ′giên gʌm hik!wā′n la ga tā′ᵍañan. Xao k!ī′nas sᵍona′n la′ᵍʌn ʟ! ʟk!ī′nʌsʟaian. Tō îsî′n ᵍē ʟ! îsdai′ani. Wʌ′giên l' nē′lani. Gʌm qun l' nē′łᵍañani. ᵍo′nʟ!aotc!iyē ᵍadō′ l' ᵍê′sgaiyani. Wʌ′giên ᵍāl sᵍask!ᵘ l' a′olʌñ laᵍa skiänai′yʌn. Wʌk!iê′ł tc!ā′nuē waᵍa ʟ! ʟîsʟū′dagañani. Wʌ′giên l' ao sᵍā′-iłgañan l' gī′dᵍa tc!ī′as l' qêns ḷū a. L' ᵍoñ ī′ʟ!adas ʌłū′ îsā′nia ga l' łᵍoa′gaian. Wʌ′giên sanḷa′nʌn.

Wʌ′giên sanḷa′ns ḷū xao dʌma′n qo′nan l' nē′lani. Wʌ′giên wa′ḷᵍa tao î′sîn lagᵃ l' îsdai′an. Wʌ′giên ʌłdjī′ îsî′n l' tā′gan. Wʌ′giên tao wa′ḷuwʌn gī′dañ l' tā′daian. Wʌ′giên ᵍāl ʟeîł na l' îs k!iä′ł gʌm taolʌ′ñ gᵃ gîn l' gudā′ñan l' sudā′ñgañan. Wʌ′giên l'

[1] By the wish of Q!ā′lʌñt!als, Ẋʌ′na, in coming down from ᵍā′lgʌm, came to his cliff.

And when his voice was stronger, he said to his parents, "I heard the mountain sing. In the evening I will teach you. Bring all of my uncles into the house."

And in the evening, when they were through eating, they called X̣A'na's uncles. And all came in. And he said to his uncles, "When I came down from ˢā'lgAm, I came down to the cliff in front. Then I heard something make a noise in the cliff. I also heard some one singing. And I learned the songs in two days. And I am afraid of forgetting them, so I am going to teach you at once." So he began to teach them. And after he had sung for a long time, they started away. And he said to them, "To-morrow, after you have eaten, come here again." And they went to sleep, and next evening they went in to him again. And they again began singing. Then his uncles were very much surprised when they heard the words of his songs. And they were also very much pleased with the songs. He heard Q!ā'lant!als sing. And he mentioned his own name. And he also made a song about the noise that arose in his house. X̣A'na was the first one to hear his name. So he is now called Q!ā'lant!als. And when evening came, he again taught the songs to his uncles. They knew all of them.

Once, at the time he ate medicine upon ˢā'lgAm, he was thirsty. Then he blew out from his mouth four times.[1] "I will make ten potlatches for the dead," he said. So he became a great chief. And his friends began using qagA'ndjū dAgwiˢē'ls Ḷū hîn a'olAñ l' sudai'an, "Ldao k!adjū'gAn l' gudA'ñgangua. Sî'ñias Ḷū dalA'ñ ł sq!adada'asañ. Dī qā'ˢalAñ wa'ḶuwAn ł ana'gª î'sdaˢwan."

WA'giên sî'ñias Ḷū L!a ga tagī's Ḷū X̣A'na qā'ˢalAñ ˢAn L! łˢai'îtc!aian. WA'giên ˢē L! ˢostAtc!ai'ani. WA'giên hîn qā'ˢalAñ l' sudai'an, "ˢā'lgAm stA ł qā'ˢalgAn Ḷū q!ā'dAgustA stA'la ˢAn ł qā'L!agan. Wa'Ḷu stAlē' ˢa gî'nA xē'gAns ł gudA'ñgAñ gî'nA k!adjū's hAn îsî'n ł gudA'ñgAñ. WA'giên ˢāl stAñ wAgᵘ sˢā'lAñē ł sq!A'digAn. WA'giên ga dī q!ē'sgadē ga dī łˢoa'gas Ałū' hawī'dan dalA'ñ ł sq!adadā'ñqasañ." WA'gîñan L! l' sq!A'dadeîdani. WA'giên djī'ña L! sūs giên lA'stA L! gA'nteîdan. WA'giên hîn L!a l' sudai'an, "Ha'oîsîn ł ada'ł dalA'ñ ga tagī's Ḷū Ałguī' îsdā'lˢwañ." WA'giên L! q!asLai'an giên wA'daalēkᵘ sî'ñias Ḷū ha'oîsîn la q!oł L! îstc!ai'an. WA'giên ha'oîsîn L! k!adjū'îdan. Wa'Ḷu l' qā'ˢalAñ q!A'ldañayū'angañan sˢā'lAña-i gia'q!ōyîñē L! gudA'ns Ḷū a. WA'giên î'sîn sˢā'lAña-i Ał L! gu'dAñē layū'anane. Q!ā'lant!als k!adjū'sū l' gudā'ñan. WA'giên kiā'ñ l' gia'q!oyañan. WA'giên na-i ˢa lā ga xē'gAnsi gu hAn îsî'n l' gia'q!ōyañan. X̣A'na l' kiē' gudAnLā'gañan. Ałdjī'Ałū wē'dan Q!ā'lant!als hîn l' kiā'ñ. WA'giên ha'oîsîn sîñia's Ḷū sˢā'lAña-i qā'ˢalAñ l' sq!atadai'an. Wa'ḶuwAn ˢAn L! u'nsAdalan.

WA'giên LI'sḶuAn x̣îlē' ˢā'lgAm îñgᵘ l' tās Ḷū l' qata'ogalan. Wa'Ḷu l' x̣ū'tostastA'nsañani. "Ł sîk!ª LA'ałAsañ," hîn l' sā'wan. WA'gîñan l' ī'L!adeˢē'łyuanan. WA'giên sˢā'lAña-i l' ta'olAñ

[1] Probably this is supposed to have satisfied his thirst.

the songs afterwards. ˢā'lgAm and Q!ā'lant!als helped him.

A man of the Sˢadjū'gał lā'nas[1] also went up upon ˢā'lgAm to eat medicine. His name was Skaya'n. And he also took grease in the stomach of a hair-seal, as Ẋa'na had done. He also ate medicine upon ˢā'lgAm for ten days. And after he had done so for ten days, he became thin. And he came down. When people wanted to be chiefs, they ate bitter leaves. And when he came into the house, they also gave him hot water. And by and by he began to eat as usual.

And when he really became stronger, (he said,) "Launch a canoe, so that I may go with you." And when he got into the canoe with them, he lay down. And he put his blanket around his head. Then they saw many geese in the sea. "There are very many geese," they said. And he said, "Say 'Skaya'n tells you to remain in the water for good.'" Thus he said. And they said so four times. And they went to the geese. And when they came to them, they did not fly away. And they took all of the geese. And they started away.

And they saw a hair-seal swimming about. "Over there is a hair-seal swimming," they said. "Say four times 'Skaya'n tells you to remain on the surface,'" he said. And they said so four times. And when they went to the hair-seal, it did not go down under water. And they came to it and took it. Then they wondered very much. And they returned. And they got back to the house. And they took wa'stA gīA'ndîîdani. ˢā'lgAm la ga q!a'ñan Q!ā'lant!als hAn îsî'n.

NAñ Sˢadjū'gał lnaga' îsî'n ˢā'lgAm gui ẋîl tā'ałaian. Skaya'n hîn l' kia'gan. WA'giên la îsî'n Ẋa'na wA'gan gîña'n klīs ˢa tō l' îsdai'an. La îsî'n ˢāl La'ał ẋîl ˢā'lgAm îñgᵘ tā'gan. WA'giên ˢāl La'ał l' wa'as ṭū l' tc!ā'sṭsLaian. WA'giên stA l' qā'L!at!alan. i'L!agida da L! gudA'ns ṭū ẋîl da'tga L! tā'gañan. WA'giên na'ga l' qatc!ai'an giên lagᵃ îsî'n xao klī'na L! îsdai'an. WA'giên Lī'sṭuAn dA'man la ga tā'îdan.

WA'giên l' dAgwī'ˢełdjiłī'gan ṭū, "Tcāngᵃ ł Lū'îsdˢō giên dalA'ñ Ał ł ī'djigai ˢAn a." WA'giên Lū'guˢē L!a'Ał l' qā'ṭīs giên l' tīṭī'gan. WA'giên gîn t!adjē' qā'djîñ ˢadō' l' îsdai'an. WA'giên łgîtu'n qoan tcan îs L! qä'ñan. "Łgitu'n qoanyū'Ans," hîn L! sā'wan. WA'giên hîn l' sā'wan. "'Skaya'n ha'oṭnan dalA'ñ gA'ñgAñsˢwā'nîñhAlgā-a' hîn ł sū," hîn l' sā'wan. WA'giên gîña'n L! saostA'nsañan. WA'giên ˢa L! Luqā'gani łgīdona'-i ˢa a. WA'giên ˢAn L! Luqā'L!agan giên gAm ñā'gałˢañani. WA'giên łgī'dona-i L! î'sdaˢodjawan. WA'giên ha'oîsîn stA L! Luqā'-idani.

WA'giên xōt ṭAgA'ñ L! qä'ñan. "Wa'djgua xōt ṭigA'ns," hîn L! sā'wan. "'Skaya'n dañ LAgA'ñsˢwā'nAñhAlga' hîn L! saostA'nsîñˢō," hîn l' sā'wan. WA'giên gîña'n L! saostAnsā'ñan. WA'giên xō'dē ˢa Luqā's ṭū gAm l' ˢā'LaˢañAn. WA'giên laˢAn L! Luqā'L!agan giên lA L! ṭā'ṭīgan. Wa'ṭu yê'nk!iên L! gudAña'-i q!A'ldAñayū'anan. WA'giên sîłgā'ñ stˢē'lane. WA'giên nagᵃ L! ˢā'sgadan. WA'giên łgī'dona-i nagᵃ L!

[1] An Eagle family at Masset, — that to which the present town-chief belongs.

the geese into the house. The hair-seal was also a big one. And the people in the house all wondered. They all wondered, because his people had nothing with which to kill. He always spoke like this. Then they knew that he had become different.[1]

îsdai'ani. Xō'da-i hAN îsî'n yū'anane. WA'giên na xadē' q!A'ldAñayū'anan. GAm gî'nA AŁ tia'łña-i L! îsdā'^{s}añan AŁū' L! q!A'ldAñayū'anan. Hîn s^{s}o'nan gîn l' sudagā'ñan. Wa'ḷu hit!A'n a'da l' ^{s}ets ^{s}AN L! u'nsAdalan.

79. Skî'laowē.[2]

Hanging-Shining was married at Hippa Island (Nastō').[3] Her husband's name was War-Talker. And she became pregnant. And she gave birth. And she named (her child) Skî'laowē. Then he grew up. And (War-Talker) had his son live at Swampy-Village.[4] He did not want to live in the same town with his son, because his son was a chief's son.[5] Meanwhile Hanging-Shining went to get mussels to take the juice out of cedar-roots. Her husband's slave went with her. There was sea-water inside of the place where they went to get mussels. And they laid something across, and walked out upon it. After they had used this for some time, Hanging-Shining fell off of it into the water. And her slave could not get out to her. And she was drowned. Her slave went and told about it.

Nastō' g^{u} Ẋułq!ē'yAns L! ī'nagan. L' LāL Qē'dokîłgañ hîn kia'gan. WA'giên l' dAłgi^{s}ē'lan. WA'giên l' qai'yan. WA'giên Skî'laowē hîn la l' kī'adaian. WA'giên hit!A'n l' ḶAqon^{s}ē'lan. WA'giên Lā'na-xao g^{u} gīdā'ñ l' na^{s}ē'łdaiyan. L' gī'd^{s}a ya^{s}e'ts AŁū' lā'na ^{s}as^{s}wā'nsîñ g^{u} gīdā'ñ AŁ naga'-i ^{s}a l' gusAñā'gan. WAt!A'ł Ẋułq!ē'yAns ta'xo dō'gañan gī'da łîñ AŁ ^{s}asta' ^{s}An a. L' LAl xA'ldañ^{s}a la AŁ īdjā'ñan. Gia l' dōsugā'ñani ^{s}adī'gaiyañan. WA'giên t!Alg^{a} gîn l' sL!A'łna^{s}was giên gu'da l' îsdā'ls^{s}a^{s}ūgañan. L' î's^{s}ō qaod Ẋulq!ēya'ns stA Ḷanī'gaiyane. WA'giên la^{s}a l' xA'ldañ^{s}a djîgī'îs^{s}aiyan. WA'giên l' ^{s}aq!ē'ditc!an. L' xA'ldañ^{s}a kîndai'yan lA ^{s}A'nstA a.

Then they went down to get her. And they bore her away. And they put her into the house. And they had her sit up. And they also had her slave hold her up. They had her hold her up for four days. (Afterwards her

WA'giên lA L! da'owAn. WA'giên stA lA L! kî'Ḷeîdani. WA'giên nag^{a} lA L! îsdai'an. WA'giên lA L! LA'oŁḶAgatawan. WA'giên l' xA'ldAñ^{s}a îsî'n l' gī'djîgatḶAgata'^{s}wan. ^{s}āl stA'nsîñ la l' gī'djîgatḶAgata^{s}wan. WAst' hit!A'n l'

[1] The usual expression when one has obtained supernatural powers.

[2] This is about the principal chiefs of the Cod-People, a leading Raven family of the northern end of Graham Island, and of how they procured their crests.

[3] Off the west coast of Graham Island.

[4] See p. 494, Footnote 1.

[5] As his son was to succeed one of his maternal uncles, he lived with that uncle in Swampy-Village.

slave went to them. Then they made her sit up there, so she staid there with her before them).[1]

And they asked the place for a killer-whale, because Hanging-Shining was drowned there. Then the place gave them a small killer-whale with two fins.[2] The killer-whale was given to (the dead woman's) child, Skî'laowē. And when he became a chief, because his mother had been drowned at Hippa Island, he did not like to live there. And he started away.

Then they camped upon the island of Kî'nulAñ. And he lived there. And Devil's-Club (his son) went from End-of-Trail.[3] And he used to go to him from End-of-Trail by canoe. He always went to him. And when he came to Skî'laowē, Skî'laowē's nephews went down to Devil's-Club and brought him up. They never let him touch the ground. And they brought him into the house. After he had remained a while with his father, he started away again.

And after he had gone some distance away, he returned to him. And when he came in front of him, they brought him up. And after he had been there for a while, he started away again. And he camped. And the next day he came back. And he again came below. And again his father's nephews went down to him and brought him up. His father loved him, so that he did this to him. And after he had remained there for a while, he started away again.

xA'ldAñ^{s}a L!a^{s}a qā'-idan. Wa'Ḷu g^{u} la L! La'ołḶAgatawan. Ałdjī'Ałū g^{u} la dA'ñAł L! xAñg^{u} l' idjā'ñan.

WA'giên LAga'-i Ał s^{s}ān L! gīnā'ñan ẊAłq!ēya'ns g^{u} ^{s}aq!ē'dasi A'ła. Wa'Ḷu s^{s}ān ẋA'tdjū tc!il L!Astî'ñ L!ag^{a} LAga'-i îsdai'yani. L' gī'dagō s^{s}ā'nē L! îsdai'-yane Skî'laowē g^{a} a. WA'giên l' ī'L!a-gid^{s}ēłs Ḷū l' ao Nastō' g^{u} ^{s}aq!ē'dadjan Ḷū g^{u} nAga'-i g^{a} l' gwa'galan. WA'-giên stA l' tc!î'teîdani.

Wa'Ḷu hit!A'n Kî'nulAñ gwai'yē îñg^{u} l' îsā'^{s}wan. WA'giên g^{u} l' nā'gañane. WA'giên K!iū'stA stA Tc!ī'łîndjaos qā'-idan. WA'giên K!iū'stA stA la^{s}a l' Lū'-qałagañan. La^{s}a l' Lū'qAłAgīgañan. WA'giên Skî'laowē ^{s}An l' Luqā'L!as Ḷū Tc!ī'łîndjaos ^{s}a Skî'laowē nā'dAlAñ îs-dā'ls^{s}as giên la L! Ḷī'dañan. GAm xete't lA L! qā'dañgañan. WA'giên na'ga lA L! Ḷ'sLtc!agañan. ^{s}o'ñañ q!oł l' îs qaod ha'oîsîn stA l' Luqā'-idani.

WA'giên hałgua' l' ^{s}ē'łs Ḷū ha'oîsîn lA'gui l' îsdē'^{s}elan. WA'giên la xetg^{u} l' Luqā'L!as Ḷū ha'oîsîn lA L! Ḷī'edan. WA'giên g^{u} l' îs qaod ha'oîsîn l' Luqā'-idañan. WA'giên l' ^{s}ā'ldAgañan. WA'-giên wAdaalē'k^{u} ha'oîsîn gui l' stī'łtc!a-gañan. WA'giên ha'oîsîn xetg^{u} l' Luqā'L!agañan. WA'giên ha'oîsîn l' ^{s}oñ nā'dAlAñ la îst!A'ls^{s}as giên la L! Ḷī'edañan. L' ^{s}oñ l' qōya'dets Ałū' l' īdjā'ñan. WA'giên g^{u} l' îs qaod ha'oîsîn stA l' Luqā'-idan.

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[1] The section in parentheses appears to be a simple repetition.

[2] It was extremely unusual for a killer-whale to be given up in this way, killer-whales being powerful supernatural beings. This may be a modern change in the story.

[3] Kiusta.

Next day he came back again. And they had brought up silver salmon just before his arrival. And one of the cords for tying together the silver salmon broke. Just as it gave way, he came there. This was a twisted cedar-bough. Then, while they were talking about the giving-way of the string of the silver salmon, he remained below. Then he spoke. "Ha ha-ō, Devil's-Club remains below while people talk about the silver-salmon-string," he said. And he went away from the beach.

Afterwards he lived there for a long time. Then Skî'laowē's slave found a whole tree of pitch-wood. And he left it. When his slave found the pitch-wood, he (Skî'laowē) was starting off. He told his slave to split the pitch-wood up. And they lighted it. And when they started off, he stood beside the pitch. And while it was burning, they came to White-Slope (Masset). And when he got off of his canoe, he had on his dance-hat. And the pitch-wood was beside him.

While he still stood on the beach, his slaves built a house, because he did not want to stay there without walls. But when the sides were raised, he entered. At that time he was going to build Star-House. Then he began to build Star-House. And after they had worked upon it for a while, he finished it. The entire house-front was full of holes. So he called it Star-House.[1] And after he had lived at White-Slope for a while, he went to live at Salmon-Berry-Bushes.[2] And

Wadaalē'k^{u} hîn ha'oîsîn sîłgā'ñ l' stī'ɬL!atc!aian. La kuna'st' wa'ɫu s^{s}wā'-gan L! tā'nîntc!awan. WA'giên s^{s}wā'-gana-i qai'yuwē s^{s}wān ^{s}a'^{s}atAgaiyane ^{s}a'^{s}adaïeł guɫū' gu l' Luqā'L!agan. Skī'sgAl ū īdja'n. Wa'ɫu s^{s}wā'gana-i qai'yuwē ^{s}a^{s}atsī'a L! qaoga'si tlAł xetg^{u} l' gai'yîñgañan. Wa'ɫu hîn l' sā'wan, "Ha ha-ō, Tc!ī'łîndjaos la xetg^{u} gai'yîñ-^{s}was ila' s^{s}wa'gan qai'yuwē ^{s}a L! qā'o-gagAñ^{s}ō," hîn l' sā'wan. WA'giên q!a'dA stA hAn l' Luqā'-idan.

WAsîle'a g^{u} l' nadjī'ñagane. Wa'ɫu Skî'lawē xA'ldAñ^{s}a q!ās ɫsk!^{u} qēyai'yan. WA'giên stA l' qā'sagani. L' xA'ldañ^{s}a q!ātc qē'gīgan ɫū l' qasa'^{s}asLaiyan. Q!adja'-i xAldā'ñan l' kî'lskīnanañan. WA'giên l' ^{s}o'gułda^{s}wani. WA'giên l' Luqā'-its ɫū q!ādj tō'wan l' gia'gan. WA'giên hawa'n ^{s}odā'Algandan ^{s}at^{s}ai'-was g^{u} L! îsā'wan. WA'giên l' qā'^{s}alAñ ɫū wa'ɫu skī'lē w^{s}ē lA łgidjā'wan. WA'giên q!ādj lA tō'wan ^{s}o'sLdjawan.

Q!at hawa'n l' giä'ns tlAł na-i l' xAldā'ñ^{s}a LA'ołAgañane na q!olAña'-i gao ^{s}a ēdjiga'-i g^{a} l' gwa'waiyane A'ła Sa q!ołgA'ns ɫū L!ao ^{s}ē l' qatc!ai'ani. Wa'ɫu K!A'-iłda-naas LA'oɬiyē ^{s}An l' qā'sasLaian. WA'giên hit!A'n K!A'iłda-naas l' LA'oɬiedAn. WA'giên lA L! Laoł qaod l' ^{s}ełgī'gan. Wa'ɫuwAn nē xAñ sk!ā'-idalañani. Ałdjī'Ałū K!A'iłda-nās hîn l' kia'gan. WA'giên wA'stA ^{s}at^{s}ai'-was g^{u} l' na qaod Sq!aos ^{s}a l' tc!îdā'lsgiänan. WA'giên ga'-ig^{u} î'sîn L! īsā'wan. Ga'-ig^{u} l' îs^{s}wa's ɫū ga'-ig^{u}

[1] Allowing the light to stream out in spots like stars; thus the star came to be used as a crest by the Cod-People.

[2] A town on the east side of the entrance of Naden Harbor, opposite Kung. It is said to have belonged to the Sa'gua lā'nas.

he arrived there. When he got there, he built a house there also. And he called the house NAsq!A'ł naas. After he had gathered food, he lived there. And when he came back to White-Slope, and again made a feast there, he lighted pitch-wood. Therefore the Cod-People also own lighted pitch-wood (tied to a pole and raised through the smoke-hole).[1] And when Skî'laowē died, ˢō'lAña took his place.

îsî'n na l' LAołai'yan. WA'giên NAsq!A'ł-nās hîn nē A'ñˢa l' kī'ädaiyane. Tao dA l' hA'las ḷū ga'-igᵘ l' nagā'ñan. WA'giên sîłgā'ñ ˢatˢai'was gᵘ l' îsL!a's ḷū ha'oîsîn l' lā'gagAns ḷū q!ādj l' ˢo'gułdAgañan. Ałdjī'Ałū q!ās ˢotAgī'-djawa îsî'n Kiä'nusîlē gia'o ē'djîñ. WA'giên Skî'laowē k!ō'tAłs ḷū ˢo'lAña lA sî'lia naˢē'lan.

80. The Sˢagā'ñusîlî.[2]

Always-Floating had his slaves live at T!ē'k!a. But he lived at the town of QAñ.[3] And devil-fish ran up into his stream (like salmon). Only his stream was like that. Therefore reports of him went even to far lands. They were very much surprised because devil-fish were there. His slaves were always there during the salmon season. But he always lived at the town. And when he died, Roaster[4] became chief in his place. And presently, since he came to have a murderous disposition, he came to be called Big-Point. They called him Big-Point because he was a murderer, (and protected other murderers behind himself.) When people wanted to kill a certain person, he took him into his house. And he was not killed. He made himself like a point because he was a chief.

NAñ-gai'yîñgwAns T!ē'k!a gᵘ gia'ñ xA'ldAña-i nahA'ndaiyan. LA L!ao QAñ lnagā'-i gᵘ nā'gan. WA'giên ˢA'nḷē ˢAi nō lā'ña îsL!Agā'ñane. La'gia ˢA'nḷē sˢo'nan ū LAgᵘ ˢeda'n. Ałdjī'Ałū LAgᵃ djī'ña ˢAi'yan la'Ał giA'łñagan. La ˢAn L! q!A'ldAñyū'angañan la ˢAn nōwa's Ała'. Tcīn nū'tgas ḷū xAldā'ndjîdē wAgᵘ lā'ña îsgī'gañane. LA L! lnagā'-i gᵘ nagī'-gañan. WA'giên l' k!ō'tAłs giên Wa'-lans hAn îsî'n la sîł naˢē'lan. WA'giên LĪ'sḷuAn l' sˢatc!ī'łyuAns ḷū Ku'ndjuwē-yū'Ans hîn l'kiēˢē'lan. L' sˢatc!a's ałū' Ku'ndjuwē-yū'Ans hîn la L! kī'adaian. LĪ'sḷuAn nAñ xa'da tiyē' da L! gudA'ns ḷū nēˢē'łgañ l' î'sdagañan. WA'giên gAm L! tī'yaˢAñgañan. Ku'ndjao gîña'n ˢAñ l' ˢē'łdagañan l' ī'L!adas A'ła.

81. How the Killer-Whale first came to be used as a Crest.

A certain man went to hunt birds from the town of TĪ'An[5] with his elder

TĪ'An lnagā'-i stA k!wai'îñ Ał xetî't gᵃ nAñtc!ī'djūgañan. WA'giên l' wa-

[1] That is, they use this also as a crest.
[2] This story is about the chiefs of the Sˢagā'ñusîlî.
[3] On the west side of Naden Harbor, at its mouth. It was owned formerly by the Sa'gua lā'nas.
[4] Wa'lans is "one who roasts fish or flesh over the fire."
[5] See p. 493, Footnote 3.

brother. And after they had been engaged in this for a while, they shot a buffle-head in the wing, and broke it. And although they broke its wing, it escaped. Then fog settled around them. And they could not see where to go. And they tied their canoe to some kelp. And they were a long time upon the water. And days went by. And they put blankets around their faces. Although they were very near the town, they could not see the town, because they had made something angry with them by breaking its wing. Therefore it became foggy.

"Your grandfather asks you to come in," said some one to them. Then they looked to see him, and did not see him. He spoke to them this way for a long time. And they tried to find out secretly. And they looked out through the eye-holes of the marten-skins they wore as blankets. Then they found out that it was a sculpin. And they went down into the water after it.

And as they went down into the water, they descended upon a slanting trail. And they came and stood in front of a big house. And the people took them into the house. And they told them to go to the rear of the house, and they sat there. This was Killer-Whale's house.

And before they had staid there for a long time, they got ready to put fins on them. And they brought out killer-whales' dorsal fins. And they threw the long one at the back of the elder. And the younger put upon his back a whetstone he had hanging down in front of him. And it (the fin) slipped off.

gA'ñ^{s}ū qaod q!ē'sgut x̣ia'-i l' tc!îduñ-^{s}ā'wan. WA'giên la l' tc!îdA'ñ^{s}was giên t!ē'stA l' qagā'nan. WA'giên yä'nAña-i la'da gu'nł^{s}ît̨da^{s}wan. WA'giên gAm LAg^{u} Luqā'-itł̃ña-i la qea'ñga-i ł̃nā'^{s}wan. WA'giên łqam g^{a} agA'ñ l' kiū'gīsgada-^{s}wan. WA'giên djī'ña g^{u} l' gā'yîñ^{s}ū-gañan. WA'giên ^{s}āl lA'da qas^{s}ā'k!^{o}-gañan. WA'giên gî'nt!As xAñ ^{s}adō' A'ñ^{s}a l' î'sda^{s}ōgañan. Lnagā'-i q!oł hīk!ī' l' î's^{s}was k!iä'nAn gAm lnagā'-i l' qê'ñ^{s}Añ^{s}ūgañani q!a'sgudē Ał lag^{a} l' L!dasā'^{s}wan A'ła. Ałdjī'Ałū yä'nAñ^{s}ēlan.

"DalA'ñ tcîn dalA'ñ îstc!a'alga," hîn la nAñ sudā'^{s}wan. WA'giên dA l' qē'L!a^{s}was giên gAm l'qêñ^{s}ā'ñ^{s}ūgañan. Djī'ña hîn lag^{a} suda^{s}ōgā'ñan. WA'giên ^{s}An agA'ñ l' ^{s}o'dAnsLda^{s}wan. WA'giên k!ū l' dadā'^{s}wan. XA'ñē sîle't la l' qê'nL!a^{s}awan. WA'giên k!āl īdja'n ^{s}An l' u'nsADała^{s}wan. WA'giên la'ḷ^{s}a hAn tcāng^{a} l' îsā'^{s}wan.

WA'giên hit!A'n tcāng^{a} l' îsdā'lgo-gAndan k!iū' L!īūga' gu L! îst!ā'ła^{s}wan. WA'giên na yū'An tī'ūda q!ē'ug^{a} l' L!djū'kia^{s}awan. WA'giên nē ^{s}Ai lA L! îstc!adā'^{s}wan. WA'giên tadjgua' lA L! kîlL!ā'^{s}was giên gu l' L!awā'^{s}wan. S^{s}ān na ō idja'n.

WA'giên gAm ^{s}a l' îsgīñ^{s}ā'ñ^{s}ūgAndan l' tc!ī'l^{s}ēłdawē' ^{s}An L! qasa'sḷa^{s}awan. WA'giên s^{s}ā'nē tc!il L! xasLs^{s}ai'ani. WA'giên L! q!o'l^{s}a L! q!A'djūdaian. WA'giên nAñ djîns nAñ k!wai'yas sqwa-i ^{s}Ai L! kî'tg^{a}tc!awan. WA'giên nAñ dō'nas L!Ak!^{a} qA'nL!Agañan. Sqoañ g^{a} l' daL!'sq!adan. WA'giên wAst' lā ga-dadjā'ne.

Then they again warmed it. And they again threw it at his back. And it again slipped off. They did this way to him for a long time. They were unsuccessful. The name of the elder was Sea-Lion.

And when they were unable to put the dorsal fin upon him, they sent him out. He came to the place from which they had started. When he arrived there, he went into the house to his mother. And his parents were painted with charcoal. And their heads were nothing but bones (from the hair being singed off). And his parents did not see him enter. Then he sat between his parents. And his parents did not see him. And he spoke to his parents. And when he spoke to his parents, there was a murmuring sound in the fire. And, feeling badly because his parents did not recognize him, he went out. And he wept bitterly.

And he again went in to his parents. And he sat down between his parents. And his parents did not see him. And he again spoke to his parents. "Here I am, mother," he kept repeating. When he said this, the fire hummed. And he again went out from his parents, weeping because his parents did not know him. And the rain fell very hard. Then he sat in the gutter (where the rain drops from the roof). And he let it drop upon the top of his head. And he sat there for a long time. Then the rain opened a hole just at the top of his head. And a killer-whale-skin was washed off from him. And when he felt the killer-whale-skin washed off from his entire body, he stood up. And he started away.

Wa'giên ha'oîsîn ˢa L! qadjūdai'yani. Wa'giên ha'oîsîn l' sqwē L! kîtk!udjā'-wani. Wa'giên ha'oîsîn wast' lā ga-dadja'ni. Djī'ña hîn lA L! îsdai'yan. ˢadō' lA L! ˢêsgagā'ñani. Qaiya's hîn nAñ k!wai'yas kia'gan.

Wa'giên łˢanē' lˢē îsdī' ˢadō' L! ˢêsga's ɫū lA L! qa'gułdaiyan. Wa'giên giê'sta l' isā'ˢwan ˢa l' qā'gan. Wa'gīên gᵘ l' qā'L!as giên nagᵃ awu'ñ q!oł l' qa-tc!ai'yan. Wa'giên l' a'olAñ xA'ndA-wagan. Wa'giên l' qā'djî skūdj sˢun q!ea'waˢwan. Wa'giên l' qatc!a's gAm l' a'olAñ qêñˢā'ñan. Wa'giên a'olAñ ˢa'ada l' q!ā'wan. Wa'giên l' a'olAñ gAm l' qênˢā'ñan. Wa'giên l' a'olAñ ˢa l' gusā'wan. Wa'giên a'olAñ ˢa l' gūsū's ɫū tc!ā'nuē ˢa l' ẋA'lkîñañan. Wa'giên l' qā'gułagan l' gudAña'-i st!ēs ɫū a gAm l' a'olAñ la ˢAn u'nsAdaˢañan A'ła. Wa'giên l' sˢā-iłyū'anan.

Wa'giên ha'oîsîn a'olAñ q!oł l' qa-tc!ai'yan. Wa'giên a'olAñ ˢa'ada ha'o-îsîn l' q!ā'wan. Wa'giên gAm l' a'olAñ l' qêñˢā'ñan. Wa'giên ha'oîsîn a'olAñ ˢa l' gusā'wan. "Ao ł īdjî'ñgua, a'wa," hîn l' sugañā'ñan. Wa'giên hîn l' sūs ɫū tc!ā'nu L! kî'ndagañan. Wa'giên ha'oîsîn a'olAñ stA l' sˢā'-iłAqagułā'gan l' a'olAñ gAm la ˢAn unsAdˢā'ns Ała'. Wa'giên dalē' gwaoyuā'nan. Wa'giên tcī'es ˢa l' q!ā'wan. Wa'giên L!adjî'ñ gui l' kwa'ẋiêndaiyan. Wa'giên djī'ña gᵘ l' q!a'owaiyan. Wa'giên l' L!ā'djî ya lā'ña dal xeła'lan. Wa'giên sˢān q!Alē' lA'stA daldjidīdā'lan. Wa'giên l' łū ɫsk!ᵘhAn stA sˢān q!Alē' dal tcîła'si l' ˢā'ndAns ɫū st' l' gia'gan. Wa'giên st' l' qā'-idani.

Then he again went in to his parents. But this time they saw him. Then they knew it was their son. And his parents were very glad. And when he slept, he made a noise like a killer-whale. And he related how he had been taken into a Killer-Whale's house. But he said that his elder brother was kept in the house forever. "They put his dorsal fin upon him," he said. "But they were unsuccessful with mine, because I put upon my back the whetstone I had slung in front. And when they were unsuccessful with mine, they sent me back. So I came back to you," he said.

He said to his mother, "Mother, put a mat around me. My elder brother wants to go hunting with me." And she put the mat around him. And she also put on his cape. And she put his hat on him. And he always hunted with his elder brother during the night. And next day he sat in the house in the morning. And all the things he wore were wet. "Mother, take these from me," he said. So his mother took them from him. And she hung his things up. And as he sat near the fire, he said to his mother, "He threw up over there for you the thing he shot." And his parents went to look. And they saw a black whale lying there. Then they cut up the black whale and took it to their house. And after many more days were passed, he said that his elder brother had called to him. "Mother, dress me up again. Put my mat around me. Put my cape on me," said he. "Also put my hat on my head," he said.

And although he sat in the house

Wa'giên ha'oîsîn a'olañ q!oł l' qatc!ai'yan. Wa'ɫu L! la l' qêñ^{s}ā'wan. Wa'ɫu l' gīd îs ^{s}an l' u'nsad^{s}awan. Wa'giên l' q!ada's ɫū l' kwa'gañgañan. Wa'giên s^{s}ān nē la L! îstc!adā'^{s}wan ał a'olañ l' giała'ndaian. Wa'giên l' k!wa-i L! s^{s}ān na-i ^{s}a îss^{s}wā'nañañ l' sā'wan. L' ł^{s}an w^{s}ē lā'ña L! La'ołagan hîn l' sā'wan. "Gia'gañ ^{s}adō' L!ao L! ^{s}ê'sgaga'n L!ak!^{a} ł qa'nL!aga'ñgan sqoa'ñ g^{a} ł î'sdagan a'ła. Wa'giên ^{s}adō' dī'na L! ^{s}êsgaga'n giên sîłgā'ñ dī L! qagułā'dagan. Ałdjī'ałū dala'ñ gui ł stīłL!ā'gan," hîn l' sā'wan.

"A'wa, lagū's ł dī ^{s}adō' îsdī' dī k!wa-i dī'ał gîn tanasî'ñgan," hîn awu'ñ l' sudai'yan. Wa'giên l' ao lagū's la ^{s}adō' îsdai'yan. Wa'giên l' q!ē îsî'n lā l' t!a'łgūłdaiyan. Wa'giên dadjîña'-i î'sîn w^{s}ē la l' îsdai'yan. Wa'giên ^{s}ā'lgu^{s}a k!wai'îñ ał l' s^{s}ā'-igañan. Wa'giên wadaalē'k^{u} ana' l' q!a'o-ūłagañan. Wa'giên gîn l' giê'ndas wa'ɫuwan t!î'lgañan. "A'wa ā'djī ł dī sta î'sdi," hîn l' sugā'ñan. Wagîña'n l' ao wast' îsdagā'ñan. Wa'giên lā'ña l' kiä'dagañan. Wa'giên tc!ā'nūs djîng^{u} l' q!a'os ɫū hîn awu'ñ l' sū'dagañan. "Gîn l' tc!aga'n dala'ñ k!iū' ā'djgua l' k!ā'dagalgan." Wa'giên l' a'olañ qêñ^{s}ā'gani. Wa'giên kun gu ɫū'dasi l' qêñ^{s}ā'wan. Wa'giên kunē' l' q!et-^{s}wa'si giên wa'sta l' q!ē'ɬlañ^{s}awan. Wa'giên ha'oîsîn ^{s}āl qoan^{s}ełyū'ans ɫū l' k!wa-i la ^{s}an ɬ^{s}ai'yan l' sā'wan. "A'wa ha'oîsîn ł dī La'oɬī. Lagudjē' ł dī ^{s}adō' dī'na î'sdi. Q!ēyē' ł dī Lt!a'sguł," hîn l' sā'wan. "Dadjîñē' îsî'n ł dī qā'dji da'gułī," hîn l' sā'wan.

Wa'giên ^{s}ā'lgu^{s}a ana' l' q!ā'was giên

during the night, he (yet) hunted about with his elder brother. And when day broke again, they returned. And they again threw something up where they had thrown it up before. And next day he again said to his mother, "Mother, take the mat from me again. Also take the cape from me." And she took them from him. And she took the hat from him also. And he again sat beside the fire. Then his parents went to see the thing that his elder brother had thrown up. And they saw it was another black whale. And after they had cut it all up, they brought it to the house. They brought it all up. All that time she cooked it.

And for many nights afterwards he did not go hunting with his elder brother. And when he slept, he made a noise like a killer-whale. One evening he again told his mother to dress him. "Mother, put my mat around me. Also put my cloak around me. Also put my hat on my head." And he sat in the house. And he went hunting for things with his elder brother. And when day came, he returned.

This time he wept bitterly. And his parents heard his voice. And he said to his mother, "Mother, take my mat from me, my cloak, and my hat. My elder brother has been killed at Cape St. James.[1] I came home with my elder brother's dead body. I put my elder brother's dead body on a sandy place below." And his parents went to look. And a killer-whale lay there.

And they cut it up. And they took it up to the house. They put it close k!wai'yîñ aɬ l' sai'gwAñgañan. Wa'-giên ha'oîsîn sanɫandā'ls ɫū sîɬgā'ñ l' stī'ɬL!a^{s}awan. Wa'giên giag^{u} gîn l' k!ā'tagała^{s}wan g^{u} ha'oîsîn nAñ l' k!ā'-tagała^{s}oan. Wa'giên wAdaalē'k^{u} ha'o-îsîn hîn a'wuñ l' sudai'yan, "A'wa lAgudja'-i ɬ dī'stA î'sdi. Qaiyē' îsîn ɬ dī'stA î'sdi." Wa'giên lA'stA l' îsdai'yan. Wa'giên ha'oîsîn tc!ā'nūs djîng^{u} l' q!ā'-wan. Wa'giên l' a'olAñ l' k!wa-i gîn k!ā'tagalan qêñ^{s}ā'gan. Wa'giên kun îs ha'oîsîn l' qêñ^{s}ā'wan. Wa'giên l^{s}ē l' q!ê'nanAñɫsLā'^{s}wan giên dītg^{a} la l' îsdā'^{s}wan. Wa'giên la l' hī'lutgała^{s}oan. Wak!iä'ɬ ga l' Lî'ñ^{s}alAñgañan.

Wa'giên wa'ɫ^{s}a ^{s}āl qoan gut gAm k!wai'yîñ aɬ gîn l' tan^{s}ā'ñan. Wa'giên l' q!adē's ɫū l' kwa'gAñgañan. ^{s}āl wa'ɫuwAn gut l' kwa'gAñgañan. Ha'o-îsîn sî'ñias s^{s}wā'nsîñ awu'ñ agA'ñ l' Lauɬaha'lan. "Awa' lAgudjē' ɬ dī ^{s}adō' dī'na îsdī'. Q!ēyē' î'sîn ɬ dī dī'na î'sdi. Dadjîñē' îsî'n ɬ dī qā'dji dī'na da'guɬi." Wa'giên ana' l' q!a'ogañan. Wa'giên k!wai'yîñ aɬ gîn l' tānAgwā'ñgañan. Wa'giên sa'nɫans ɫū sîɬgā'ñ l' stī'ɬL!agan.

Wa'ɫu l' s^{s}a-iɬyuā'nan. Wa'giên l' a'olAñ l' kî'lgudañan. Wa'giên "A'wa lA'gudjē ɬ dīst' dī'na î'sdi. Q!ēyē' î'sîn dadjîñē' îsî'n ^{s}ā'net-kun g^{u} dī k!wa-i L! tī'gAn. K!wai'yAñ q!ōt da'ñAɬ ɬ Luqā'-L!an. Xēt tā'djagAn k!wai'yAñ q!ōt ɬ î'sdagAn," hîn awu'ñ l' sudai'yan. Wa'giên l' a'olAñ qêñ^{s}ā'gan. Wa'giên s^{s}ān g^{u} ɫudai'yan.

Wa'giên l^{s}ē l' q!ê'nanAñ^{s}awan. Wa'-giên dītg^{a} la l' îsdā'^{s}wan. L' nā'ñ^{s}was

[1] See p. 397, Footnote 2.

to where they lived. And his father built a grave-house. And when it was completed, the killer-whale was put into it, because the son had become a killer-whale. And they shut the door. The end.

q!oł aa'nan la l' îsdā'^{s}wan. Wa'giên l' ^{s}oñ sä'łña-nē ṭa'ołaiyan. Wa'giên ^{s}ē'łgīsi ṭū w^{s}ē s^{s}anē' l' îsdā'^{s}wan l' gī'd^{s}a s^{s}ā'nē^{s}elan ī'djan a'ła. Wa'giên wa^{s}a l' dagū'sgada^{s}wan. Lan ^{s}ē'lgañ.

82. How Those-born-at-Łī'elañ and the Eggs-of-Skî'dao obtained the Grisly Bear and Moon Crests.

There was a town in Łī'elañ Inlet.[1] It was named Tobacco-Drying-Town. This was a big town. There were very many chiefs. One was named Ẋî'nao. He was chief of the town. Before that, they did not own the grisly bear (as a crest). And Ẋî'nao went to the Kitkatla people.[2] And when he came to the town, he went to the town-chief, whose name was Tc!ē'basa. He was with him many days. And Tc!ē'basa questioned Ẋî'nao. "What did you have in mind that made you want to come to see me?" said he to him. And Ẋî'nao replied, "I wanted to see you to get a crest."

At the same time a man of the Skî'daoqao[3] also came to him (Tc!ē'basa). And he also questioned the Skî'daoqao man. "Ẋa'na, what did you want when you came to see me?" And Ẋa'na also (said), "I came to see you because I wanted a crest." And Tc!ē'basa replied, "I have not many crests. I own only the grisly bear, the mountain-goat-head and the moon-doorway." And both of them wanted only the grisly bear. And he gave the grisly

Łī'elañ-qā'łi^{s}a lā'na ^{s}a'odaian Gu'lalañ hîn kia'gan. Lā'na yū'an ū idja'n. ī'l!agida qoanyū'anan. Nañ s^{s}wān Ẋî'nao hîn kiaga'n la-o lnagā'-i ał l^{s}e'igagan. Wakuna'st' gam ẋū'adj l' da'-^{s}añ^{s}awan. Wa'giên Ẋî'nao Gît^{s}ā'łas suwē' ludā'wan. Lnagā'-i g^{u} luqā'l!as ṭū g^{u} nañ lā'na-l^{s}e'igasi q!oł l' ^{s}ā'sgadan Tc!ē'basa hîn kia'gan. Wa'giên ^{s}āl qoan g^{u} la q!oł l' idja'n. Wa'giên Ẋî'nao ał Tc!ē'basa kiä'nañan. "Gasî'n dañ guda'ns ṭū dī qä'ñga-i da dañ gudā'ñan," hîn la l' sudai'an. Wa'giên hîn Ẋî'nao xa'ñgan sā'wan, "Gia'ga g^{a} dī stała's ṭū dañ qä'ñga-i da dī guda'ñgan."

Wa'ṭu han nañ Skî'daoqaowa han îsî'n la q!oł ū qā'l!agan. Wa'giên nañ skî'daoqaowas ał î'sîn l' kiä'nañan, "Ẋa'na gū'sga dañ stała's ṭū dī qä'ñga-i da dañ gudā'ñan." Wa'giên Ẋa'na han îsî'n "Gia'ga g^{a} dē stała's ṭū dañ qä'ñga-i da dī guda'ñgañ." Wa'giên Tc!ē'basa hîn xa'ñgañ sā'wan, "Gam gia'ga ł da^{s}aqoa'n^{s}añgañ. Ẋū'adji s^{s}on ł dā'^{s}añ mat qadj îsî'n kia'l-qoña'-i îsî'n." Wa'giên ẋū'adja-i ga s^{s}o'nan l' sta'ñ-^{s}wan l' stałā'^{s}wan. Wa'giên l' sta'ñ^{s}wan

[1] At the mouth of Lī'elañ, or Hi-ellen River, which flows into Dixon Entrance, at the base of Tow Hill.

[2] One of the principal southern divisions of the Tsimshian. Their name means "people of the sea."

[3] Or Eggs-of-Skîdao, a Raven family who received their name from an ancestor or "uncle" named Skî'dao. They formerly owned Masset.

bear to both of them. This was a war-coat (made of grisly-bear-hide). And Xî'nao's grisly-bear war-coat had the ends of the strings tied with porcupine-quills. And there were also weasels upon his war-coat. And he gave only the grisly bear to Xa'na. But he also gave him the moon-doorway. He came to own it.

So the Łī'elañ-Point-Town-People came to own the grisly bear, Skî'daoqao as well, and (the latter) the representation of the moon. So Skî'daoqao's house is called Moon-House. And he returned to Łī'êlañ with the crests. And after his people had lived for a while at Łī'elañ, they went to Rose Spit. And they made a town at People's-Town. They came to live among the Sta'stas.[1] And they used to make war upon the Tsimshian. They went to war in Nass Inlet. And they had very many people as slaves.[2]

ga han xūadjē' l' îsdā'ˢwane. Q!aqa'i-yū idja'n. Wa'giên Xî'nao gia xūdj q!aqa'-i yî'mdas wa'giên laga î'sîn q!aqa'-iyē gut la idja'ni. Wa'giên xū'adja-i sˢun Xana' gᵃ l' îsdai'ani. Wa'giên na-kia'lē-qo'ña-i lagᵃ î'sîn l' isdai'an. Daˢaˢä'lan.

Ałdjī'ałū Łī'elañ-kun-lnagā'-i xū'adj daˢaˢä'lan Skî'daoqao han îsî'n wa'giên qoñ da'ˢaña-i han îsî'n. Ałdjī'ałū Skî'daoqao gia na-i Qoñ-nās hîn kia'ñ. Wa'giên hîn-ō sîłgā'ñ Łī'elañ gᵘ l' luqā'l!agalan gia'gaga-i da'ñał a. Wa'giên Łī'elañ gᵘ nāñ qaod Nēku'n ˢa îsî'n idja'ni. Wa'giên Lā'nas gᵘ lā'nadaˢaˢä'lani. Sta'stas sū'it nāñˢē'lane. Wa'giên Kîlˢa's da l! qē'dōgañan Nas ˢa a. ˢē l! dē'dōgañan. Wa'giên l! xa'da l! daqoanyū'angañan.

How the Dog-Fish Crest originated.

A woman went travelling with her husband. She used to make fun of the dog-fish. They went to visit a small rock in the sea. When they were out there, the dog-fish, whose home the rock was, came and took the woman down into the sea. There she discovered that the dog-fish were really people. They had taken off their dog-fish blankets. After she had staid in the house for some time, fins began to grow upon her arms, her legs, and her back. Her husband was searching for her everywhere, but he was not able to find her. After a number of years he found her. Her face had remained unchanged; but fins had grown on her arms, on her legs, on her back, and on her head. She never returned. Ever since that time her family (the Yakᵘ lā'nas) have used the dog-fish crest, and their house is called Dog-Fish House (Q!āt-nās).[3]

[1] The leading Eagle family on the northwestern coast of Graham Island. They owned Kiusta.

[2] Their wars with the Tsimshian and Nass people are told in the Skidegate texts (Bulletin 29, Bureau of American Ethnology, pp. 393–400).

[3] Probably this refers to the one division of the Yakᵘ lā'nas, or Middle-Town-People, who were so called.

83. Story of Those-born-at-Ł!ī'êlAñ.

At People's-Town,[1] Hai'yas was town-chief. And Ł!k!ū'kAsLas was a man of Kung.[2] He lived with his friends. After he had lived there for a long time, Ł!k!ū'kAsLas wanted to gamble with Hai'yas. And he gambled with him. And only Ł!k!ū'kAsLas won. He won all of (Haiyas') things from him. And Hai'yas always wore a knife hung in front of him with which to kill people. And although he was very fond of his knife, he wagered it with him. And it was lost. And he refused to give it to him. "Let us stop," said Hai'yas. And Ł!k!ū'kAsLas said, "Good." That was the only word he uttered, because he was very glad of having won many things. So he did not care for the knife.

And when it was calm, Ł!k!ū'kAsLas set out to return to his friends, and he came to them. A great crowd of his friends were in the house with him. "Have you any news?" they said to him. "No," said he. And after that he told the following news. "I won everything from Hai'yas. But he would not give me the war-knife that I won," he said. And his friends began to talk about it. And they said, "What shall we do to him?" They were very sad on account of it. He was a great chief, so Ł!k!ū'kAsLas only said, "I want to make a likeness of him on a big gambling-stick I own." And the friends of Ł!k!ū'kAsLas all said, "Good." And he began to make it. And he

Lā'nas g^u Hai'yas lā'na l^{s}e'igagan. Wa'giên Ł!k!ū'kAsLas Qañ g^u ał lnagā'-gan. Ta'olañ q!oł l' nā'gan. G^u l' nadjī'ñas ḷū wa'ḷu Ł!k!ū'kAsLas Hai'yas ga sî'ndiyē dagwa'lan. Wa'giên lAg^a l' sîndai'an. Wa'giên Ł!k!ū'kAsLas gui s^{s}o'nan qalgā'ñan. Wa'giên gî'nA wa'ḷuwAn hAn la'gui la qaAłyū'anan. Wa'giên yätc! Hai'yas qAn ^{s}agAñgī'-gañan ał L! xa'da l' tī'yē ^{s}An a. Wa'-giên yä'tc!ē A'ñ^{s}a l' qōyiê'dyū'anane k!iä'nan la ^{s}An l' waswai'yAn. Wa'giên lā qaā'lane. Wa'giên ^{s}as A'ñ^{s}a l' gwa-la'ne. "LAn t!alA'ñ wa'tc!în," hîn Hai'-yas sā'wan. Wa'giên Ł!k!ū'kAsLas "Lā'gAñ," hîn sā'wan. LAn gū'sao q!ēs^{s}wā'nsîñ s^{s}o'nan l' sudai'an lA'gui gîn qa'ałyuanan ał l' gu'dAñē lā'gan A'ła. aładjī'ałū gAm yä'tc!ē ^{s}ē l' gudā'ñane.

Wa'giên ḷai'as giên hawī'dan Ł!k!ū'-kAsLas ta'olañ ^{s}a Luqā'-idan. Wa'giên ta'olAñ Luqā'L!agan. Wa'giên na-i ^{s}a l' ta'olAñ la q!oł sk!ū'laiyan. "GAm g^u giała'ndAñda^{s}añ," hîn la L! sudai'an. "Ga'ano," hîn l' sā'wan. Wa'giên wa'Ḷ^{s}a hîn giała'ndaian. "Hai'yas ł tc!iḷî'sḷîgAn. Q!aoł lā'ña ł tc!igA'n L!ao ^{s}as l' gu'lgAn," hîn l' sā'wan. Wa'giên l' ta'olAñ ^{s}edē' qa'ogîîdani. Wa'giên "Gasî'no la^{s}a t!alA'ñ ^{s}edā'asañ," hîn L! sā'wan. ał l' gudAña'-i st!ēyū'anani. L' ī'L!adayuanan alū' hî'ñAñ hîn Ł!k!ū'-kAsLas sā'wan. "Sîn łgîqē'da ł da'^{s}as ^{s}a la'da nī'djîñē da dī gudA'ñgAñ." Wa'giên Ł!k!ū'kAsLas ta'olAñ wa'ḷuwAn "Lā'gAñ" hîn sā'wan. Wa'giên l' LA'o-łiedani. Wa'giên sī'na-i ^{s}a Hai'yas l'

[1] An old town on the west side of Tow Hill is said to have been so named; but I am uncertain whether that, or Ł!ēlAñ, which was on the other side of Tow Hill, is the town here referred to.

[2] See p. 749, Footnote 3.

burned a likeness of Hai'yas on the gambling-stick. And every time he gambled, when he threw out the gambling-stick, he said, "Wa, Hai'yas."

And Hai'yas heard that he was saying this every morning. They said to him, "Łk!ū'kaslas has burned a likeness of you upon a gambling-stick. He named it after you, for he was very sad on account of the war-knife." Hai'yas said, "Bring hither my friends the chiefs, with the young men and the women, so that we can talk the thing over." And all entered his house, and began to talk it over. They talked over what they should do to Łk!ū'kaslas.

Hai'yas' sister was called S^{s}ādaga'o. Sitting far back behind her brothers, she kept crying. She was a very high-born woman. And her other female friends also wept with her, for it was as though a person had been killed.

(Hai'yas) said to his friends, "It will be best for me to give away a great many things on account of him." And all his friends, the chiefs, agreed. "We will go in canoes. All of you shall go with me. We will go in five canoes. When my property is all ready, I will also learn a song. When this is done, we will go." So he spoke to his friends. And he had a blanket made. The women put figures on it. Close to the bottom were put gît^{s}ā'lgadan.[1] Above was the representation of a black whale.[2] There were only two figures on the blanket. And he also fixed his hat. And ravens[3] were on ẋa'lṣkadaian. Wa'giên l' sî'nda wa'ṣuan gut sī'nē l' k!ā'das^{s}as ṣū "Wa Hai'yas," hîn l' sugā'ñan.

Wa'giên sa'nṣan wa'ṣuwan ^{s}ai hîn l' sūs Hai'yas lā'ña gudā'ñan. "Łk!ū'kaslas sîn ^{s}a dañ ẋa'lṣkadaian. Dañ ał l' kiadā'ñgua," hîn la l! sudai'an q!a'olē sîle'a l' gudañyū'ansi a'ła. Wa'giên Hai'yas hîn sā'wan, "Hałgui' ł dī ta'olañ ī'l!adaga-i î'sd^{s}ō ṣēlaga'-i îsî'n djā'da-i dañała'n îsî'n gîn ^{s}a t!ala'ñ qa'ogī ^{s}an a." Wa'giên na-i ^{s}ai lā'ña l! ^{s}o'stat!aian giên gī'na ^{s}a l! qa'ogīedan. lag^{u} Łk!ū'kaslas l! ^{s}eda'sîs ^{s}a l! qaogai'yan.

Wa'ṣu Hai'yas djās S^{s}ādaga'o hîn kia'gan dā'^{s}alañ dī'tgu dīd^{a} ^{s}aguī' l' q!a'oas ṣū l' s^{s}ā'-iłagañan. L' ē'l!ga-djîda-i yuā'nan. Wa'giên łtawē' djā'da q!a'lat î'sîn la'ał s^{s}ā'-igagañan l!a l!de-ga'ns gîña'n ^{s}etsī' a'ła.

Wa'giên hîn ta'olañ l' sudai'an, "Lag^{a} ła ga dā'ñyua'ns ṣū la-łñā'ñgua." Wa'giên l' ta'olañ ī'l!adē wa'ṣuan ladai'yane. "Ṣū'gu^{s}a ^{s}a t!ala'ñ lu-î'st!etsañ. Dala'ñ wa'ṣuwan dī'ał î'sisañ. Ṣū ^{s}alē'łgu^{s}a hao t!ala'ñ î'sîsañ. Gîn ł gia'gans ^{s}ē'łgī^{s}odjū's ṣū s^{s}alā'ñ îsî'n t!ala'ñ sq!adā'asañ. Ałdjī' ^{s}ełgī's ṣū t!ala'ñ lu-îste'îtsañ," hîn ta'olañ l' su-dai'an. Wa'giên gînt!ā'dagas a'ñ^{s}a l' la'ołiedan. l! djā'da ^{s}a l!a kunā'st' l' q!ā'lañgīslaiani. Xet ^{s}aguī' gît^{s}a'l-gadañ īdja'n. Sa han îsî'n kun da nī'djîñē l!t!adja'n. Hao lan gînt!a'sgu stā'ñane. Wa'giên dadjîñē' îsî'n a'ñ^{s}a l' laołai'ani. Wa'giên dadjîñē' dō'la

[1] I do not know to what this word was applied. It was probably something used as a crest.

[2] This was said by my informant to have been the first time the whale was used by this family.

[3] Crests.

opposite sides of the hat. And at the base of the tall dancing-hat sat a frog.[1] And his (hat) was finished.

And his sister also made her blanket. Her (blanket) had the figure of a beaver[1] upon it. It was big. And the two ravens (on his hat) had starfishes[1] in their bills. And his sister's blanket was also finished. And Hai'yas had in one ear a long earring made of strung abelone-shell. But on the side where he was going to speak to (Łk!ū'kasLas) he was not going to wear one. And when the chiefs and the chiefs' sons spoke to him, he was going to turn the side on which he wore the earring towards them.

Then they put grease into hair-seal-stomachs. And all things were very full of grease. And ten big boxes were filled with the stomachs. Then they were going to put a big grease-box into the canoe. And the grease-box was named The Sea. And he again called all his friends, the chiefs. And all went into the house. He said to them, "I called you to tell you how many coppers I am going to throw away on account of him. I am going to throw away ten coppers, for he has acted as if he had killed me," said he to his friends. And all his friends, the chiefs, said "Good." And they started away from him.

In the evening they learned the songs, songs-for-giving-away-things. And at midnight they left him. All the men, all the women, and the children sang. Next evening they sang in the gutxa'nła^{s}a yêł xadatc!a'n. Wa'giên skī'lē q!o'lgu î'sîn łk!iê'nq!ostan lā'ña q!a'owaiane. Wa'giên lā ^{s}ełgī'gasLaiani.

Wa'giên l' djās î'sîn giā'ñ gī'nt!as Laołai'an. Tc!îng^{a} lā nīdjîñā'gan. Lā yuā'nane. Wa'giên yê'lē stañ an sk!a'am k!uxagā'ñan. Wa'giên l' djās gia gînt!ā'tga-i î'sîn ^{s}ełgī'gan. Wa'giên Hai'yas gu'laL!anē djîñ yū'an Laołdai'an s^{s}as^{s}wā'nsîña l' giū'sagaña-i ^{s}an a. L!gīî'lgia la gusū'îsîs gū'sta L!ao gam nañ l' giū's^{s}aga'ñañqasa^{s}añan. Wa'giên L! ī'L!ada îsgiê'n L! ya^{s}ê't han îsî'n la gū'sūs ḷū gia'gust' l' giū's^{s}agansi wa'gui l' ^{s}ē'łdañqasagan.

Wa'giên k!īs ^{s}ai tō L! îsdagā'ñan. Wa'giên gī'na wa'ḷuan ^{s}a tō staoqoa'nane. Wa'giên t!ōt yū'anda tc!îsLa'ał k!ī'dja ał stawai'yane. Wa'giên gai'yañ yū'an Lū'gu^{s}ē L! îsdā'ñqasagan. Wa'giên sī'ga-iîns hîn gai'yîña-i kia'gan. Wa'giên ha'oîsîn ta'olañ ^{s}an l' ^{s}aiyā'ñan ī'L!adē s^{s}o'nan a. Wa'giên nās ^{s}ai îs^{s}odjā'wane. "ḷī'sḷu t!ao lag^{a} ł dā'ñasîs dala'ñ g^{a} ł sū'diē ^{s}an dala'ñ ^{s}an ł ^{s}ayî'ñgan," hîn L!a l' sudai'an. "T!ao q!ēLa'ał-ū lag^{a} ł dā'ñanqasañgua L!a L!dega'ns gîña'n dī l' îsda's ała'," hîn ta'olañ l' sudai'an. Wa'giên l' ta'olañ ī'L!adē wa'ḷuwan "Lā'gañ," hîn sā'wan. Wa'giên la'sta L! ga'nteîdan.

Wa'giên s^{s}ā'lañē sî'ñias ḷū L! sq!adai'yani gada'ñ s^{s}ā'lañē a. Wa'giên ^{s}āl yakul^{s}ē'łs ḷū la'sta L! ga'nteîdan. Ił a'ndjida-i wa'ḷuwan îsgiê'n djā'dē wa'ḷuwan han îsî'n ^{s}aaga'-i da'ñałan î'sîn L! sū'gañan. Ha'oîsîn wadaalē'k^{u} sîñia's giên ha'oîsîn gîña'n L! sā'wani. Wa'giên ha'oîsîn ^{s}āl yak^{u}l^{s}ē'łs ḷū s^{s}a-

[1] Crests.

same way. And at midnight they knew all of the songs, and started home.

And presently, when Łk!ū'kaslas heard that Hai'yas was going to give away things on his account, he also began to make crests. He had a big tree cut off halfway up. And in that place he made a big eagle's nest. And he also made a big eagle. There was a place for one to go inside. Its tail was white. And Hai'yas also heard of it. They said to him, "Łk!ū'kaslas has finished some crests." And Łk!ū'kaslas was also going to give away mountain-goat-wool on account of Hai'yas. He was going to put it inside of the Eagle.

Then Hai'yas started with his friends from Peoples'-Town in five canoes. And they put two boxes into two canoes. And they put one big box into that of Hai'yas, for S^{s}ā'dagao went with him. And they set out. And they stopped for a short time at Wī'dja.[1] He was going to borrow the humming-bird[2] and ta'lgudjao[3] of Finished's[4] friends. The chief's name was Resting-his-Breast-on-a-Town.[5] And they started away.

And they came to where Łk!ū'kaslas' friends lived. And Hai'yas held up two coppers upon poles. Although he had brought ten, he fooled him by displaying two. And Hai'yas dressed himself up. He put on all of his crests. When he was ready, he concealed himself as he came along. And he let another person stand up in the canoe. lañē' wa'ɫuwan ^{s}an l! u'nsadałs ɫū l! ga'nteîdan.

Wa'giên lī'sɫuan Łk!ū'kaslas lag^{a} Hai'yas ga dā'ñanqasa's l' kî'ñgudañan ɫū la îsî'n gia'ga la'ołeidan. Qēt yū'an yak^{u}-tadja'^{s}a l' skit!a'pataiyan. Wa'giên silī'a ^{s}ōt łta'lga-i yū'an l' la'ołdaiyan. Wa'giên ^{s}ōt yū'an î'sîn l' la'ołdaiyan. L^{s}ē qa'tc!iyagan. L' kît ^{s}adai'yan. Wa'giên ha'oîsîn Hai'yas gudā'ñane. "Łk!ū'kaslas ga gia'gaga-i ^{s}ełgī'gañ," hîn la l! sudai'an. Wa'giên Łk!ū'kaslas î'sîn lîs ał Hai'yas g^{a} ga dā'ñanqasagan. ^{s}o'dē qā'łi ^{s}ē l' îsdā'ñqasagan.

Wa'giên hit!a'n Hai'yas da'ñal l' ta'olañ lana'sta lū ^{s}alē'łgu^{s}a lu-îste'idan. Wa'giên t!ō'ta-i tc!îsta'ña ɫū ^{s}asta'ñgu^{s}ē l! îsdai'an. Wa'giên Hai'yas gia'gu^{s}ē nañ yū'an l! tc!îsā'ɫīgan S^{s}ā'dagao da'ñał îs a'ła. Wa'giên l! lū'îsteîdan. Wa'giên Wī'dja g^{u} l! gī'l!agaslxalai'an. ^{s}ełgī'ga taowē' ał łta'ntc!ît î'sgiên ta'lgudjao î'sîn l' sî'ldañqasagan. Nañ ī'l!agidas Lā'na-g^{u}-qa'nłn hîn kīa'gan. Wa'giên wa'sta î'steîdani.

Wa'giên Łk!ū'kaslas tawē' nāns g^{u} îsɫ!ā'gane. Wa'giên Hai'yas t!ao q!ē-sta'ñ kixadjudā'l!agan. Q!ēla'ał l' laga'ni k!iä'nan q!ēsta'ñ ał la l' gia'qonañan. Wa'giên Hai'yas aga'ñ laołai'an. Gia'gaga-i wa'ɫuan wagîña'n ^{s}a l' îsdai'an. L' ^{s}ē'łgīs ɫū ^{s}añ l' dā'ɫłaiyan. Wa'giên lū-îsl!ā'gan. Wa'giên lak!oa'nan nañ ^{s}ēt l' gīä'ndal!adaiyan.

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[1] A town on the northern coast of Graham Island, west of Masset Inlet, owned by the Wī'dja gî'tana-i.

[2] A crest belonging to a few Eagle families in this neighborhood.

[3] An unindentified crest.

[4] Chief of the Wī'dja gî'tana-i.

[5] The name of the chief from whom the crests were actually obtained.

And they also saw (the preparations of) Łk!ū'kaslas. They saw a big eagle sitting upon a tree. And those who came along with Hai'yas did not sing. And Łk!ū'kaslas said, "How commonly dressed Hai'yas is!" And they stopped in front of the town. And before Hai'yas stood up, they sang. He was in the middle one of the five canoes. And he stood upon a big plank laid upon the canoes for him. "Na'sī gūłē' łgūxai'yats łgūxai'yats,[1] ha Łk!ū'kaslas, ha Łk!ū'kaslas." And the name of Hai'yas' copper was Łgūxaiyê'tsg^{a} ("Little Copper"). And he sang again. "Łalawā'tk!a wīdamxaiyê'tsg^{a}."[2] But Łk!ū'kaslas did not sing. And the people of the town were on the beach looking at Hai'yas.

And when he sang another (song), the words were "Big-Copper." And he again sang, "The-Head-of-all-Coppers. The Head-of-All-Coppers." And he sang again, "But that thing is bad. But that thing is bad. But that thing is bad." And he sang again. All of his friends sang for him. "Stop Gô'msīwa. Stop Gô'msīwa hia' hī."[1] All that time they did not put the copper into the sea. They also made the grease wait for one song. This song was called Precious-Song. And he sang again this way, "Waihî'ldam haiyê'tsga. Waihî'ldam haiyê'tsga."[3] Waihî'ldam haiyê'tsga means, "there are many coppers."

And they threw one copper, Łgūxaiyêtsga, into the sea. And they be-

Wa'giên Łk!ū'kaslas gia îsî'n l! qä'ñan. ^{s}ōt yū'an qēt îñg^{a} q!ā'was l! qä'ñan. Wa'giên Hai'yas da'ñaɬ l! lū'îsl!as gam k!a'djū^{s}añan. Wa'giên Łk!ū'kaslas hîn sā'wan, "Hai'yas wa'gua lag^{u} l' ^{s}ê'sdadjawan." Wa'giên lnagā'-i xetg^{u} gīla'gaslaiane. Wa'giên Hai'yas giasî's kunā'st' hîn l' k!adjū'ldja^{s}wan. luē' ^{s}alē'ɬ yak^{u}sī' ^{s}a l' ^{s}ā'tadjan. Wa'giên tc!ū yū'an luē' îñg^{u} la k!iū' ^{s}aɬî'nsi îñg^{u} l' gia'gan. "Na'sīgulē' łguxai'yats łguxai'yats, ha Łk!ū'kaslas, ha Łk!ū'kaslas." Wa'giên Hai'yas gia t!a'^{s}wē łguxaiyê'ts g^{a} hîn kīa'gan. Wa'giên ha'oîsîn hîn l' k!adjā'wan: "Łalawa'tk!a wīdamxaiyê'tsg^{a}." Wa'giên Łk!ū'kaslas l! gam k!adjō'^{s}añgañan. Wa'giên lnagā'-i xa'dē Hai'yas lag^{u} ^{s}aḷā'nyuangañan.

Wa'giên ^{s}otgua' nañ ^{s}a l' sā'wan. "T!a^{s}o-yū'an" hîn gia'k!oyîñagan. Wa'giên ha'oîsîn l' k!adjā'wan. "T!ā'^{s}was ^{s}an qadja'-i, t!ā'^{s}was ^{s}an qadja'-i." Wa'giên ha'oîsîn l' k!adjā'wan, "Ha'odjî l!ao dā'ǥañañgua, ha'odjî l!ao dā'ǥañañgua, ha'odjî l!ao dā'ǥañañgua-a." Wa'giên ha'oîsîn l' k!adjā'wan. L' ta^{s}owē' wa'ḷuan la'^{s}an k!adjā'wan, "Gī'laos Gô'msiwa, gī'laos Gô'msiwa hia' hī."[1] Wa'k!iêɬ gam t!ā'^{s}wē tcāng^{a} l' îsdā'^{s}añgañane. Tō han îsî'n s^{s}ā'lañ s^{s}as^{s}wā'nsîñ k!iū' l! ^{s}ē'dañan. S^{s}ala'ñqōyā', hîn-ō s^{s}alañē' kiäga'ne. Wa'giên ha'oîsîn hîn l' k!adjū'ldjawan, "Waihî'ldam haiyê'tsg^{a}, waihî'ldam haiyê'tsg^{a}." "T!a^{s}wē' ō qoa'ngañ," hîn-ō "Waihî'ldam haiyê'tsg^{a}."

Wa'giên t!ā'^{s}wē q!ēs^{s}wā'n tcāng^{a} l! k!ā'dagaiyani łguxaiyê'tsg^{a} a. Wa'giên

[1] Tsimshian words. Łgūxai'yats means "little copper."
[2] Tsimshian words: "It is going to be a great copper."
[3] Tsimshian words, properly "wī-hē'ldem hayê'tsk^{u}."

gan to throw the stomachs into the sea from the five canoes. And S^{s}ā′dagao also poured (grease from the box called) Sea into the water to assist her brother. And they again began to sing songs for them. "Waihî′ldam haiyê′tsga." "Coppers are many" is what the song is like. And they threw Wī′haiyêtsga into the sea. And he sang the song for it again: "Wīhî′ldam haiyê′tsga. Wīhî′ldam haiyê′tsga. Wīhî′ldam haiyê′tsga means "there are many coppers." Then they threw Whale-Grease into the sea. Afterwards he again sang for it: "Wīhî′ldam haiyê′tsga. Wīhî′ldam haiyê′tsga." And they threw out Cold-Copper. And he again sang for it. And he sang, "Wīhî′ldam haiyê′tsga." And he also threw out Q!ā′gadana. And again he sang for it: "Wīhî′ldam haiyê′tsga. Wīhî′ldam haiyê′tsga." And he threw out Town-Copper. And he sang for it again: "Wīhî′ldam haiyê′tsga. Wīhî′ldam haiyê′tsga." And he threw out Chief's-Copper. And he again sang a song for it: "Wīhî′ldam haiyê′tsga. Wīhî′ldam haiyê′tsga." He threw another copper into the sea. And he sang for it again: "Wīhî′ldam haiyê′tsga. Wīhî′ldam haiyê′tsga." And he threw out another copper. And he again sang the song for it: "Wīhî′ldam haiyê′tsga. Wīhî′ldam haiyê′tsga." Thus he sang. And he again threw a copper into the sea.

He threw ten coppers into the sea. Meanwhile they put all of the boxes of grease into the sea, and all that was in the hair-seal-stomachs. Meanwhile k!ī′dja-i tcāng^{a} Luē′ ^{s}aLē′ɬgu^{s}a sta han L! dā′ñgīîdan. Wa′giên S^{s}ā′dagao îsî′n Sī′ga-ians a′ñ^{s}a da′^{s}añ aɬ gia′dagagañan. Wa′giên ha′oîsîn s^{s}alañē′ da han L! kiɬā′wan. "Waihî′ldam haiyê′tsg^{a}, waihî′ldam haiyê′tsg^{a}." "T!ā′^{s}wēyū qoa′ngañ," hîn-ō s^{s}ā′laña-i ^{s}ē′dañ. Wa′giên Wī′haiyêtsg^{a} tcāng^{a} L! k!ā′dagaian. Wa′giên ha′oîsîn s^{s}alaña′-i da han l' kîɬā′wan, "Wīhî′ldam haiyê′tsg^{a}, wīhî′ldam haiyê′tsg^{a}." "T!ā′^{s}wē ō qoa′ngañ," hîn-ō "Wīhî′ldam haiyê′tsg^{a}" ^{s}ē′dañ. Wa′ɫu ha′oîsîn Kun-ta^{s}os tcāng^{a} L! k!adagai′yan. Wa′ɫ^{s}a ha′oîsîn la′da han l' kiɬā′wan, "Wīhî′ldam haiyê′tsg^{a}, wīhî′ldam haiyê′tsg^{a}." Wa′giên L!ẋwī′-t!ao L! k!ā′dagaiyan. Wa′giên ha′oîsîn la′da han l' kîɬā′wan. Wa′giên "Wīhî′ldam haiyê′tsg^{a}" l' k!adjā′wan. Wa′giên Q!ā′gadana î′sîn l' k!ā′tagaiyan. Wa′giên ha′oîsîn la′da han l' kiɬā′wan, "Wīhî′ldam haiyê′tsg^{a}, wīhî′ldam haiyê′tsg^{a}." Lā′na-t!a^{s}os, wa′giên l' k!adagai′yan. Wa′giên ha′oîsîn la′da han l' kiɬā′wan, "Wīhî′ldam haiyê′tsg^{a}, wīhî′ldam haiyê′tsg^{a}." Ha′oîsîn tcāng^{a} t!a^{s}o l' k!ā′tagaian. Wa′giên ha′oîsîn la′da han l' kiɬā′wan, "Wīhî′ldam haiyê′tsg^{a}, wīhî′ldam haiyê′tsg^{a}." Wa′giên ha′oîsîn t!a^{s}o l' k!ā′dagaian. Wa′giên ha′oîsîn s^{s}alañē′ da han l' kîɬā′wan, "Wīhî′ldam haiyê′tsg^{a}, wīhî′ldam haiyê′tsg^{a}," hîn l' k!adjā′wan. Wa′giên ha′oîsîn tcāng^{a} t!a^{s}o l' k!ā′tagaiyan.

T!a^{s}o q!ēLa′aɬ l' xa′ostagaiyan. Wa′t!aɬ gai′yîñē tcāng^{a} L! îsda^{s}odjā′wan k!ē′sa ga î′sga-i han îsî′n. Wa′t!aɬ Łk!ū′kasLas îsî′n lī′sga-i xetg^{a} a′ñ^{s}a

Łk!ū'kasLas also threw down the wool. When he lifted its (the eagle's) tail, it came down white in abundance. And his friends vied with one another in collecting the wool. Before he lifted its tail, he made a noise like an eagle. Then he lifted its tail again. And again it came down in abundance. And he called again. Then he again raised its tail. And wool again came down from under its tail in abundance. And they were looking at Hai'yas' coppers. After (Łk!ū'kasLas) had done so a long time, his (wool) was all gone. Łk!ū'kasLas sat inside of the eagle. When he stopped, (the visitors) started off with Hai'yas. And he did not use the things lent him by Resting-his-Breast-on-a-Town. And Łk!ū'kasLas went to his uncles' house. And all of his friends were in their houses. And the town came to be called Giving-Away-Town. Those-born-at-Łī'êlañ returned. They came to their town. And they settled in their town.

And when it was very calm, (some people) went fishing. And when they went out, they stopped at a fishing-bank named Yūda'lgans. And they had only big halibut bite. When their canoe was full, they started home. The fishing-bank was called Yūda'lgans because the halibut were large. Then the sea-water was not far out from the town. And as soon as their wives had taken out the entrails, the husbands carried the halibut up to the houses. Two grown men carried up each of the halibut because they were big. They did this for a long time. They did so as long as they lived in the town.

And sometimes the wind blew strong îsdagā'ñane. Sa k!îda'ñ l' q!ē'sdałas ɫū wa'sta lā'ña ˢā'da łgī'yut!algā'ñani. Wa'giên l' ta'olañ gut kunā'sta han lī'sga-i îsdagā'ñan. Wa'giên ha'oîsîn k!ī'dañ l' q!ē'stałaian. Wa'giên ha'oîsîn wast' lā'ña tcî'nłgīst!alan. Wa'giên ha'oîsîn l' kîñā'ñan. Wa'giên ha'oîsîn k!ī'dañ sīgᵃ l' îsdai'an. Wa'giên ha'oîsîn līs l' k!ī'da xē'dasta ˢadałgī'ˢaot!alan. Wa'giên Hai'yas gia t!aˢwē' l! ˢā'ɫañgañan. Wa'giên hîn l' wadjī'ñas ɫū lā hī'lawani. ˢō'dē qā'łiˢa Łk!ū'kasLas q!aogā'ñan. Wa'giên Lan l' wa'gan giên Hai'yas da'ñał l! lūî'steîdan. Wa'giên Lā'na-gᵘqa'nłîn l' giasî'ldadaiyan gam l' giaga'ñsˢwā'nañˢáñan. Wa'giên Łk!ū'kasLas qā'ˢalañ gia na-i ˢa a'ñˢa l' qā'-idane. Wa'giên l' tawē' wa'ɫuan na-i ˢa a'ñˢa idja'ne. Wa'giên lnagā'-i Ga-dāñ-lnagā'-i hîn kiē'ˢelane. Wa'giên Łī'êlañ-qē'owa-i sîłgā'ñ lū-îsL!ā'gan. Lnagā'-i gᵘ a'ñˢa l! lū-î'sL!agan. Wa'giên lnagā'-i ˢa a'ñˢa l! îsˢē'lane.

Wa'giên yê'nk!iên ɫai'ułas ɫū l! xa'ogagañan. Wa'giên Lu-îsdā'lsˢas ɫū Yūda'lgans hîn gīū' kīa ˢa l! gī'L!agusL!agañan. Wa'giên xagᵘ yū'anda sˢo'nan l! q!o'gadañgañan. ɫuē' L!ā stawa's giên l! lū'îsteîdañan. Xā'guē yuanda'si ałū' Yūda'lgans hîn gīwē' kīaga'ni. Gam lnagā'-i sta q!at taña'-i wa'ɫu îsˢā'ñane. Wa'giên xagwa'-i l! djā'ˢalañ skiū' stasī' lā'gut-han l! lā'lalañ dītgᵘ îsdagā'ñan. Ił̄a'ndjîda ɫaqeda's stañ xaguē' gūsˢwā'nsîñ guidā'ñan yū'andaiane a'ła. Djī'ña hîn l! wa'gan. Lanada'si k!iä'ł hîn l! wagā'ñan.

Wa'giên gia'q!eda xeū' ˢa'dōyū'an-

from the southeast. And when the wind blew strong from the southeast, strong youths played with the wind. They put a canoe into the sea and took a paddle for each (man). There were ten men. They also took ten extra paddles. And they at once lay down in the canoe. And they let themselves drift off.

And when they were abreast of Ya'gAn-Point,[1] all got up. And they began to go to land against the strong wind. And they came in. And they took the canoe up. And they went into the houses. They did not do this way always. They only did so when the wind blew hard.

And when it was very calm, they would go hunting for sea-otter. And they shot many. And when they killed females with young, they did not kill the young ones. And they took them in. They did so in all the canoes. And when they came home, they gave them (the young sea-otter) to their children to play with. The tide used to come up to the place where a little house stands. It was only dry when the tide was low. And when the tide was low, the children went to the salt-water pond. And they played with the sea-otter pups in the lake. And while it was calm, they hunted sea-otters. And they again took young ones alive for their children.

Sometimes, too, they made war. A woman also used to go along with her brothers. Her name was Qā'ɫga. And dentalia were on one side of the bow of her canoe. And after this, gañan. Wa'giên xeū' ˢadō'yuA'ns ɫū L! hit!A'n-īna' dA'gwia yū'An tadjuwē' Aɫ nā'ñgañane. ɫū tcāngª L! îsda's giên āl îsî'n ɫū'ɫgañ L! îsdagā'ñan. Tc!aLa'alane. Ĭla' îsî'n ga sq!aLā'aɫ L! ɫai'yaɫīgañan. Wa'giên Luē'guˢē nē'ˢestAgañan L! tē'sLɫīgañan. Wa'giên agA'ñ L! xū'didagañan.

Wa'giên Ya'gun-kun ɫū ˢēɫs ɫū L! q!ā'ɫuˢodjugañan. Wa'giên tā'djawē ˢa'dōyuA'nsi xA'nɫˢētgª L! Lūqā'-idAgAlgañan. Wa'giên qā'L!agAlgañani. Wa'giên dītgª Luē' L! îsdagā'ñan. Wa'giên nagª L! idjā'ñan. GAm hîn L! îsgī'ˢAñgañan. Tadjō' ˢa'dōyū'Ans ɫū sˢo'nan L! idjā'ñan.

Wa'giên ɫaiyū'Ans ɫū qō da L! sai'îngagañan. Wa'giên L! tc!î'nɫūyuangañani. Wa'giên djada'si gīdalA'ñ ɫadiê'si L! tc!îsī' giê'nAn gAm gī'di L! tīaˢañgā'ñane. Wa'giên L! ɫā'ɫigañane. Luē' wa'ɫuAn guˢē hAn hîn L! wAgā'ñan. Wa'giên L! îsˢwa's giên gīdalA'ñ gª L! îsdagā'ñani wa'Aɫ nā'ñga-i ˢAn a. Wēd nAñ xA'tdjū tī'yudas sîlē' gwī'yañgañan. Tcawē'ˢeɫs ɫū sˢo'nan tca'asLîgañan. Wa'giên ˢa xA'dAlga-i tcawē'ˢeɫs ɫū suwē' ˢa îsdA'lsˢîgañan. Wa'giên qwa'-i gīdē' Aɫ suwa'-i ˢa L! nā'ñgañan. Wa'giên ɫai'As kɫiä'ɫ qwa'-i dA L! sai'îgañan. Wa'giên gī'di gīdalA'ñ da ha'oîsîn L! xē'nAñadagañan.

Gia'q!et î'sîn L! qē'dogañan. NAñ djā'da î'sîn dā'ˢalAñ tā'wan īdjā'ñan. Qā'ɫga hîn l' kīa'gan. Wa'giên Luē' xAñ īnawē' lā'ña ˢo'djîñaga'ñan. Wa'giên adjī'st' nAñ Skî'daqao djî'tga L!

[1] Between Tow Hill and Masset. It must not be confounded with Ya'gun, which is the name of a river flowing into Masset Inlet.

some one married a Skî'daoqao woman. And they hated her because she was tattooed. And they pulled down her frame for drying halibut. And they opened her husband's door. "Tattooed-Steep-Place,[1] ravens overthrow your halibut," they said to him. They fooled him.

And four daughters of a chief had long hair. A whole fathom long was (the hair of) these women of Those-born-at-Łī'elañ. One was named Îłst!A'nanañ; another, Abelone-Shell-Woman. Another was named Q!a'ogiäl. Another was named Woman-Much-Thought-of. And they hung their halibut outside. The whole town hung all of it outside. And a raven ate it. "You shall marry Woman-Much-Thought-of. Do not eat my halibut," they said to the raven. Then the raven flew away without eating it. And when it began eating from some one else's house, they said to it, "You shall marry Q!a'ogiäl." And from another house they spoke to it in the same way. "Do not eat from my drying-frame. You shall marry Abelone-Shell-Woman. Do not eat my halibut." And it flew away without eating. And it was going to eat another person's halibut. They said, "Do not eat my halibut. You shall marry ÎłstA'nanañ." And the raven again flew away without eating.

And Copper-Pillow was second chief, next to Hai'yas. After he had had ten coppers carved, he used them for a pillow. Therefore he was named Copper-Pillow. And one chief was also named One-to-whom-They-Go-to ī'nagan. WA'giên l' kī'das tla la^{s}An L! gudAña'-i st!ēgā'ñan. WA'giên tc!ĭ'djawē lā'ña L! LAxo'nwaiyani. WA'giên k!iwē' l' LĀ'l^{s}a wa'stA L! da^{s}a'sL-tc!aiani. "KitA'q!AdAswas yêł xagwa'-i dā q!oxu'nwīgAñ," hîn lA L! sudai'an. LA L! gîñqonā'ñan.

WA'giên L! djā'das stA'nsîñ qō'ya qā'dji djî'ndaiyan. Ẋî'algît sq!Asg^{u} lā'ña gī^{s}ada'^{s}awani Łī'êlañ-qē'ao djîtA-ga' a. NAñ s^{s}wān Îłst!A'nanañ hîn kīa'gan. NAñ s^{s}wān hAn îsî'n Gula'-djat hîn kia'gan. NAñ s^{s}wān hAn îsî'n Q!aogiä'l ū nAñ s^{s}wān hAn îsî'n Djaada'ñ-gudAña' hîn kīa'gan. WA'giên kia xag^{u} L! k!iä'dagañan. L! wa'ẓuwAn kia xagwē' A'ñ^{s}a k!iä'dagañan lnagā'-i ^{s}a'sk!^{u}hAn a. WA'giên yêł L!ā'ña tagā'ñane. "Djada'ñ-gudAña' dAñ īna'asga. GAm xā'gwē dī'na ta'^{s}Añ," hîn yä'lē L! sudagā'ñan. WA'giên gAm yê'lē ū tā'^{s}Ansi giên l' ẋī'dañan. WA'giên ha'oîsîn na q!A'lat ^{s}ēst' nAñ giag^{a} tā'ẓas giên "Q!a'ogiäl dAñ īna'sga," hîn lA L! sudagā'ñan. WA'giên ha'oîsîn na q!A'lat ^{s}ēst' gîña'n "GAm k!ĭ'djawē dī'na tā'^{s}Añ. Gula'djat dAñ īna'asañ. GAm xā'gwē dī'na tā'^{s}añ," lA L! sudagā'ñan. WA'giên ta ^{s}adA'n stA l' ẋī'dañane. WA'giên ha'oîsîn nAñ q!A'lat gia xaguē' ga tā'ẓagan. "GAm xagwē' dī'na tā'^{s}Añ. Îłst!A'nanañ dAñ īna'asga," hîn L! sugā'ñan. WA'giên ha'oîsîn ta ^{s}ada'n yê'lē wAst' ẋidā'ñan.

WA'giên Hai'yas g^{a} T!ā'^{s}otc!îłat ī'L!agidas ẓda'djan. T!ā'^{s}o qēLA'Ał l' q!ada's ẓū l' tc!îładagā'ñan. Ałdjī'Ałū T!ā'^{s}otc!îlat hîn kīa'gan. WA'giên ī'L!adē s^{s}wān îsî'n nAñ-^{s}a-L!-nē'łas hîn kīa'gan. Na-i ^{s}a ^{s}Anẓ lā xē'laiyane.

[1] Referring metaphorically to his wife.

Drink. There was a well in his house. And all the people of the town took water from it. He was first named Wī'a. And his house was named Remembered-House. And Copper-Pillow's house was named Whale-House. And the front of his house was painted to represent a whale. So it was named Whale-House. And upon the corner-posts of Hai'yas' house sat two persons pointing their fingers towards each other. And his house was named Pointing-House.

And the people of the town owned the whole whale. And when a whale was washed up, the people of the town cut off its tail. And they carried it up. And they laid it in front of Hai'yas' house. They did this when they were reckless of their strength. And the chief of Those-born-at-Łī'elañ owned the shoulder. And then the town-people used to get the body.

And when the wind again blew hard from the southeast, they again launched a canoe. Only strong people went. There were ten in the canoe. And there were also ten paddles. And they also took in ten extra ones besides. And again they lay down in the canoe. And they again drifted seaward. And when they got even with the rocky point, they rose. And they went towards land. And they were unable to get in. They began to break their paddles. And they untied those that were in the canoe. And they broke all of the paddles. They played with the wind because they were proud of their strength.

And when they had broken all of their paddles, they began to drift out

Wa'giên lā'nas xadē' sask!uha'n wast' lā'ña îsdagā'ñani. Wīa hîn l' kialā'gañan. Wa'giên Na-gu'danaña hîn nē lā kiäga'ne. Wa'giên T!ā'sotc!ɬat gia na-i î'sîn Kun-naas hîn kīa'gan. Wa'giên nē xañ lā q!ā'lañaasi ku'ndala nē'djînagan. Ałdjī'ałū na-i Kun-naas hîn lā kīa'gan. Wa'giên Haiya's gia na-i q!ołgudjā'ñwē îñgu îsî'n l! xa'da stañ l!ūdai'yan gudē' l' sl!aosā'wan. Wā'giên Na-sl!djū's hîn na-i lā kīaga'ni.

Wa'giên lnagā'-i xa'dē ku'nē ṭ'sk!uhan gu dā'sagane. Wa'giên ku'nē gīṭa'os ṭū lā'nas xa'dē łk!iêt lā skî'łgilgañan. Wa'giên la l! łgī'dañan. Wa'giên Hai'yas gia na-i xañgu la l! łgī'gataogañan. l! da'gwias ał l!a kwa'gats ṭū l! wa'gañan. Wa'giên Łī'êlañ-qē'owa-i sqal dā'sagañan ī'l!adē a. Wa'giên hit!a'n łū lā'nas xadē' îsdagā'ñan.

Wa'giên ha'oîsîn xeū' sa'dōyua'ns ṭū ha'oîsîn tcāngª lū l! gīslagai'an. l! da'gwiyas so'nan īdja'n. l! tc!ala-a'lan. Wa'giên alē' î'sîn sq!ala'alan. Wa'giên ā'sga-i sq!ala'ał ī'la ha'oîsîn ga sq!ala'ał l! łai'yäṭīgan. Wa'giên ha'oîsîn l! tē'slṭīgan. Wa'giên ha'oîsîn q!atgª l! ẋū'gidesaian. Wa'giên qwa'a-i ṭū l! sēłs ṭū l! q!ā'łōgadañan. Wa'giên l! luqā'-itgalan. Wa'giên luqā'galē sadō' l! sé'sgaiyan. ą'lē l! gīgugī'dani. Wa'giên lū'gusa ga-i idja'n sa'-ista l! lā'dan. Wa'giên ā'lē l! gī'gugahī'lawane. Tadjuwē' ałū' l! nā'ñgañane l! dagwiyê's ał l! kwa'gats ṭū a.

Wa'giên ā'lē sAi so'ñsatsodjawane giên dō'ałan l! xūgî'tesaian. Wa'giên

sideways. And although there were very many people, they were afraid to go out after them in canoes because the wind blew hard. The people of the town wept bitterly. And they drifted out of sight.

And whenever it was calm, the people hunted sea-otter. They also fished. And they again kept the (young) sea-otters alive for their children. And a shaman at the town named Djatqonsî'n prophesied some misfortune. "The whole town is going to be destroyed, because the children laugh at the young sea-otter when they play with them," said he to them. This person was a great shaman.

And presently, when it was a calm morning, the whole town went hunting. Part of them also went fishing. And while they were engaged thus, the wind began to blow hard. The rollers also made a noise like thunder. And before they went hunting, the shaman said to his wife, "When I am lost with them, and you come to look for me, do not let the child come with you. I am going to come back from death," he said. So, the day after they were lost, she hunted for her husband. Her child was then menstruant for the first time. And she also went with her mother, who came to her husband lying upon the sand. And she quickly made her husband sit up. And her daughter came to her quickly. And when she wanted to hold him at one side, she could not. He (fell back and) died forever because his daughter saw him in the unlucky period. And they did not find one of the (other) people of the town.

L! sk!ūlyū'ans k!iä'nan ḷ^{s}a Luqā'-idē g^{a} L! ł^{s}oa'gaiyane tā'djuē ^{s}a'dōyū'anane Ała'. Lnagā'-i xa'dē s^{s}ā'-ig^{a}yū'angañan. Wa'giên ga L! kiäq!ē'sgadani.

Wa'giên ḷai'as k!iä'łg^{a} qō'da L! sai'gañan. Î'sîn L! xa'ogañan. Wa'giên ha'oîsîn gīdala'ñ da qwa-i L! xē'nañadagañan. Wa'giên lnagā'-i g^{u} nañ s^{s}ā'ga idja'n Djatqonsî'n kīaga'n. Lnagā'-i g^{u} qêñgudā'ñani. "Lnagā'-i ^{s}a'sk!^{u}han hī'lu^{s}añqasañ L! ^{s}axa'dala qō gī'di ał nans giên wa^{s}an k!a'gans t!a a," hîn L!ag^{a} l' sā'wan. Nañ s^{s}ā'ga yua'nan.

Wa'giên Lī'sḷuan ḷai'ułas ḷū lnagā'-i ^{s}ask!^{u}ha'n saiîngai'an. L! t!ēdj han îsî'n xa'ogañan. Wa'giên hawa'n L! wa'gandan tā'djuwē ^{s}adawai'ani. Luwē' da'ñałan da'mdagasLaiani. Wa'giên L! sai'îngas^{s}îs kunā'st' nañ s^{s}ā'gas hîn djā'^{s}añ sudai'an. "L!a'ał dī gaos^{s}wā'nans ḷū dīg^{a} dañ qêña's ḷū gam dī'nañ q!ada'ñ L! îsdā'^{s}añga. ^{s}an ł qā'L!adañqasa'ga," hîn l' sā'wan. Wa'gîñan L! hī'lūs ḷū wadaalē'k^{u} Lā'lañ da l' dī'yañ^{s}agan. L' gī'd^{s}a hit!a'n tagunai'an. Wa'giên awu'ñ ał la îsî'n idja'n. Wa'giên Lā'lañ ^{s}an l' qā'L!agan. Tādj l' skūsqa'djîgats ḷū wa'giên hawī'dan Lā'lañ l' da'ñq!aławan. Wa'giên l' gît hawī'dan la'^{s}an qā'L!agan. Wa'giên ha'oîsîn ā'djgui la l' îsdā'L!agañan giên la ^{s}adō' l' ^{s}êsgai'an. L' gī'd^{s}a ^{s}an-īna's l' qêns ałū' l' k!ō'tałs^{s}wanā'ñan. Wa'giên gam lnagā'-i xadē' s^{s}wā'nsîñan L! qei^{s}ā'ñan.

And only the women along with the young children were saved in the town. Not one man was saved. And they only lived there to cry. And they wept like this. "Alas, alas, alas, alas, brothers dear!" they said, weeping continually.

And by and by the whole town was destroyed. The orphans ate up all of the food. And they began to eat only shell-fish. And a Skî'daoqao man named Yak^{u}-sqā'-i lived at Dō'gAsas. His wife's name was Djat-î'łdawas. She was a woman of the StA'stas.[1] And S^{s}ā'dagao went to him. When she got near him, she again began crying. And she wept as follows: Alas, alas, dear (ones)!" Djatî'łdawas also went out to her and wept with her. She bought food from Yak^{u}-sqā'-i for (the right to) one shoulder of a whale. And Djat-î'łdawas' husband put her canoe into the sea, and put all kinds of food into it. And he went to People's-Town. And when they arrived, they helped them a great deal and put her things into the house. Djat-î'łdawas was a great chieftainess. And after Yak^{u}-sqā'-i had gone away, she gave food to the children of her friends. And they ate this for a long time. And they ate it up.

Then she went to him again. And she again sold him (the right to) one whale-shoulder (whenever one was washed up on the beach). And when she got near him, she wept again as follows: "Alas, brothers mine!" When she stopped weeping, she spoke thus. And Djat-î'łdawas also went out to

WA'giên L! djā'das s^{s}o'nan lnagā'-i ^{s}a qagā'nan ^{s}aa ẋA'dAla dA'ñAł hAn îsî'n. GAm nAñ ī'łñas s^{s}wā'nsîñ hAn qagA'n^{s}añan. WA'giên hī'ñAn s^{s}ā'-iga-i ^{s}An s^{s}un g^{u} L! nā'ñgañan. WA'giên s^{s}ā'dAgua hîn s^{s}ā'-iłLdjagañan. "Hadī'gua, hadī'gua, hadī'gua, hadī'gua, daī'-^{s}aña qwa'awē," hîn l' s^{s}a-iłgī's Ļū l' sugā'ñan.

WA'giên Lī'sLuAn lnagā'-i ^{s}a'sk!^{u}hAn hīlā'wan. Łkî'ngada-i tā'wa-i ū q!ohī'lawani. WA'giên tcao s^{s}un L! tā'îdan. WA'giên Dō'gAsas g^{u} nAñ Skî'daoqaoa Yak^{u}-sqā'-i hîn kīa nā'gan. L' djā î'sîn Djat-î'łdawas hîn kīa'gan. L' StA'sta-djîtagagan. WA'giên S^{s}ā'tagao la^{s}a qā'gan. La^{s}An l' dōAña'-i^{s}ełs Ļū ha'oîsîn l' s^{s}ā'-iłidan. WA'giên hîn l' s^{s}ā'-iłdaiyan, "Hahadī'gua hadī'gua qwawē'." WA'giên Djat-î'łdawas hAn îsî'n la^{s}a qaguła's giên lA îsî'n la'Ał s^{s}a'-iłgañan. WA'giên kuna'-i skiū'di īnawa'-i Ał lag^{a} l' giê'taagani. WA'giên LuE' tcāng^{a} Djat-î'łdawas LāL îsda's giên tao wa'ĻuwAn gu^{s}ē l' îsdai'yan. WA'giên lA dA'ñAł Lā'nas ^{s}a l' Luqā'idan. WA'giên l' ^{s}ā'sgaits Ļū LA'da L! L!atyuā'nan giên nag^{a} LA'wē lā'ña L! îsdai'an. Djat-î'łdawas ī'L!agadjîdayuā'nan. WA'giên Yak^{u}-sqā'-i Luqā'-it sî'lia tā'wē ta'olAñ gīdalA'ñg^{a} l' îsdai'an. WA'giên djī'ña tā'wē L! taga'ne. WA'giên L! q!ohī'lawani.

WA'giên ha'oîsîn la l' qasgiê'nAn. WA'giên ha'oîsîn kunē' skiū'di s^{s}wān lag^{a} l' wa'dagan. WA'giên ha'oîsîn la'^{s}An l' qā'Ladals Ļū ha'oîsîn hîn l' s^{s}ā'-iłaiyan. "Hahadī'gua dai^{s}a'ña," Lan l' s^{s}ā'-iłas Ļū hîn l' sugā'ñan. WA'giên Djat-î'łdawas î'sîn la^{s}a qaguła's giên la q!oł s^{s}a-iłgā'ñan. WA'giên gut-

[1] See p. 755, Footnote 1. Those-born-at-Łī'êlAñ were reckoned as part of this family.

her and wept with her. And when they stopped crying, they went in. And she again gave her all kinds of things to eat in exchange for the whale-shoulder. And when she was through giving to her, they took it down to the sea. And they also launched the canoe. And they put her food into the canoe. And they took her back. And when they came in front of People's-Town, all the women came down to help her. And after they had put it all off upon the beach, Yak^{u}-sqā′-i went back. And they quickly put it into the house. And she gave it out to her brothers' wives. She took it into all the houses, and gave it to the (children and) women.

Presently, when the food was again consumed, she went back to Yak^{u}-sqā′-i. When she again came near him, she wept as before. "Alas, alas, my brothers!" she said. She cried because she wondered that all of her brothers were gone. And she sold him the whale's dorsal fin. Again he gave her all kinds of food. And they took his food down to the sea. They also put the canoe into the sea. And they put her food into the canoe. And they again went with her to People's-Town. And they put the food into her house. And when all was brought into the house, Yak^{u}-sqā′-i went home. And she again gave food to the people of People's-Town. And they ate for many days. They also ate shell-fish which they brought up.

And when the food was gone, she went to sell him the head. And when she was nearly there, she again wept: "Alas, alas, alas, our uncles!" She ała′n lan l' suwa′s giên l' îstc!^{s}ū′gañan. Wa′giên ha′oîsîn gîn tā′wa wa′ɫuwan lag^{a} l' îsdagā′ñan kunē′ skiū′di s^{s}a′wîtg^{a} a. Wa′giên lag^{a} l' îsda^{s}ē′ɫdas ɫū q!atg^{a} l' î′sda^{s}ūgañan. Wa′giên luē′ îsî′n tcāng^{a} l' î′sda^{s}ūgañan. Wa′giên tā′wē lū′gu^{s}ē lā l' î′sda^{s}ūgañan. Wa′giên tā′wē lū′gu^{s}ē lā l' î′sda^{s}ūgañan. Wa′giên la l' q!ē′slsgiêna^{s}wan. Wa′giên Lā′nas q!atg^{u} l' ^{s}ā′sgata^{s}was ɫū djā′dē wa′ɫuwan la′ dalai′idañan. Xe′tga l! î′sda^{s}odjū′si sîlē′ wa′giên luqāidā′ñan Yak^{u}-sqā′-i a. Wa′giên nag^{a} hawī′dan l! îsdai′ane. Wa′giên da′^{s}añ djā′^{s}alañ ^{s}ai l' îsdagā′ñani Nē wa′ɫuan ^{s}ai l' î′sdagañan giên djā′daga-i ga da′ñałan l' îsdagā′ñan.

Wa′giên ha′oîsîn lī′sɫuan tā′wē l! q!ohī′lūs ɫū la l' qasgiê′nan. Wa′giên ha′oîsîn la l' qā′l!adals ɫū l' s^{s}ā′-iłgañan gîña′n l' s^{s}ē′ɫdjawan. "A-a hadī′guaya, a-a hadī′guaya hadī′gua dai^{s}a′ña," hîn l' sugā′ñan. L' dā′^{s}alañ wa′ɫuwan hī′lus l' q!a′ldañas ɫū l' sugā′ñan. Wa′giên kunē′ ɬ^{s}an ał l' giê′tagane. Ha′oîsîn tao wa′ɫuwan lag^{a} l' îsdai′yan. Wa′giên q!atg^{a} tā′wē lā l' îsdā′^{s}wane. luē′ î′sîn tcāng^{a} l' îsdā′^{s}wan. Wa′giên lū′gu^{s}ē tā′wē la l' îsdā′^{s}wan. Wa′giên ha′oîsîn la da′ñał Lā′nas ^{s}a l' luqā′^{s}wan. Wa′giên nag^{a} tā′wē lā l! îsdai′ani. Wa′giên nag^{a} ^{s}ostatc!ai′an giên Yak^{u}-sqā′-i luqā′-idan. Wa′giên Lā′nas xa′dē ha′oîsîn tā′wē l' îsdai′yani. Wa′giên ^{s}āl qoan gut l! tā′gañane. Tcao î′sîn l! îsdaga′ɬs ɫū l! tā′gañan.

Wa′giên tā′wē hī′lus ɫū qā′dji ał han îsî′n lag^{a} l' wa′dasgiênan. Wa′giên la l' qā′l!adals ɫū ha′oîsîn ū s^{s}ā′-iłaian, "Ahadī′guaya ahadī′guaya ha′-

wept because she wondered. And he again gave a great deal of food to her. And they again put it into the canoe and took her to People's-Town. And again all of the women helped her. And they took her food into the house. And he went away from them. And she again began giving food to the people of People's-Town. And they ate for many days.

And when they had eaten all, she went again to sell the whale's tail to him. When she had almost reached him, she again sang a crying-song. "Alas, alas, alas, our uncles, our brothers!" thus she said, weeping continually. And she again gave her food in exchange for the whale. And they again took it down to the beach. And they put it into her canoe. And they took her back. And they landed with her in front of People's-Town. Then the women of People's-Town again helped them. And they took all of the food into the house. And after Yak^{u}-sqā'-i went home, she began to give food to the people of People's-Town again.

Djat-î'ɬdawas owned the whole whale. And her food was all used up. And the people of People's-Town had also consumed all of their food. And afterwards there appeared no way of getting food. Then the Point-Town-Women [1] all went to their friends. The women of Those-born-at-House-Point [2] also all went to their friends. All the women of Those-born-in-the-Inlet [3] also went digua qā'ga-i ^{s}a'ña." L' q!A'ldAñAs Ałū' LAg^{u} l' s^{s}ē'ɬLdjūgañan. WA'giên ha'oîsîn Lū'gu^{s}ē lā l' îsdā'^{s}wan giên Lā'nas ^{s}a la l' q!ē'sLsgiên^{s}awan. WA'giên djā'da wa'ḷuwAN ha'oîsîn la da LAi'idañan. WA'giên nag^{a} tā'wē lA L! îsdagā'ñan. WA'giên L!A'stA l' LUqā'idan. WA'giên ha'oîsîn Lā'nas x̣a'dē g^{a} tā'wē l' î'steîdani. ^{s}āl qoan gut WA'giên L! tā'gañani.

WA'giên ha'oîsîn L! q!ohī'lawani giên ha'oîsîn kunē' ɬgiêt Aɬ î'sîn lag^{a} l' wa'dasgiênAn. WA'giên la l' qaL!ada'ls ḷū ha'oîsîn l' s^{s}ā'-iłk!Adjalan. "A-a hadī'guaya a-a hadī'guaya hadī'gwaiya qā'ga-i^{s}aña, dai^{s}a'ña," hîn l' s^{s}ā'-iłgīs giên l' sugā'ñan. WA'giên kunē' ɬgiêt sa'otg^{a} ha'oîsîn lag^{a} tao l' îsdai'an. WA'giên ha'oîsîn q!atg^{a} lā l' îsdā'^{s}wan. WA'giên Lugu^{s}ē' lā l' îsdā'^{s}wan. WA'giên la l' q!ē'sLsgiên^{s}awan. WA'giên Lā'nas q!atg^{u} la dA'ñAł l' ^{s}ā'sgada^{s}wan. WA'giên ha'oîsîn Lā'nas xa'dē djadē' la da Laat^{s}ā'wan. WA'giên nag^{a} tā'wē L! îsda^{s}odjā'wane. WA'giên Yak^{u}-sqā'-i LUqā'-its sîle'a ha'oîsîn tā'wē Lā'nas xadē' g^{a} l' î'steîdan.

Kunē' ḷsk!^{u}hA'n Djat-î'ɬdawas da^{s}aga'ne. WA'giên lā'gia tā'wē î'sîn hilā'wan. WA'giên tā'wē î'sîn Lā'nas xadē' q!ohī'lawan. WA'giên wa'ḷ^{s}a gAm tao LAg^{u} L!a ^{s}ē'tłña-i qä'ñgai^{s}eł^{s}añan. WA'giên Kun-djîna's ta'olAñ ^{s}a îs^{s}odjā'wan. Nēku'n-qē'ao-djîdē' î'sîn taolA'ñ ^{s}a îs^{s}odjā'wan. ^{s}ao qē'ao-djîdē' î'sîn ta'olAñ ^{s}a î's^{s}odjawan. Yak^{u}-djîna's ī'naagane î'sîn taolA'ñ ^{s}a îs^{s}odjā'wan. SL!A'ña-

[1] A large Raven family settled in, various places along the northern coast of Graham Island. They are said to have come originally from Rose Spit.

[2] A prominent Raven family which lived for a long time near Cape Ball, but finally went to Skidegate.

[3] Properly an Eagle family which once lived in Masset Inlet, but later fled to Alaska, where they form one of the Kaigani families; but evidently the Inlet-Middle-Town-People, a Raven family, are the ones really referred to.

to their friends. The Middle-Town-Women[1] who were married there also all went to their friends. The Rear-Town-Women[2] also all went to their friends. The women of the Eggs-of-Skî'dao[3] also all went to their friends. The S^{g}agā'ñusilî women[4] also went to their friends. The Gîttcē's[5] women also went to their friends. And only the women of Those-born-at-Łī'êlañ were left in the town. And only women lived there. Afterwards they married again.

djîna's hAn îsî'n ta'olañ ^{g}a îs^{g}odjā'wan. Skî'daoqao-djîna's hAnîsî'n ta'olañ ^{g}a idja'n. S^{g}agā'ñusîlî djadē' îsî'n ta'olañ ^{g}a idja'n. Gîttcē's djadē' îsî'n ta'olañ ^{g}a idja'n. WA'giên Łī'êlañ-qē'ao-djîdē' s^{g}o'naṇ lnagā'-i gu L! da'xasLaiyan. WA'giên djadē' s^{g}un wAg^{u} nā'ñgañane. Wa'silet ha'oîsîn la în^{g}ōdā'lani.

84. The Hawk.[6]

The Rear-Town-People[2] and Those-born-at-House-Point[7] lived at House-Point (Rose Spit). And the men of all the people of this town built small houses at the Point. And the tops of the houses had holes in them large enough for their hands. And they also grassed over the roofs. And in the morning, after all had eaten, they went thither. And they all entered the houses and sat down.

And after they had been there for a while, an eagle perched upon the house of a certain person. Then he seized it through the hole, and he broke both of its wings. He also broke one of its legs. And he let it go upon the house. And when the eagle went out, it walked about near the small house. And when another perched upon

SL!A'ña-lā'nas î'sgiên Nē'kun-qē'awa-i î'sîn Nēku'n gu nā'ñan. WA'giên ku'nAgua lnagā'-i xadē' wa'ḶuAn îła'ndjîda-i na ẋA'dAla LaołgA'ñan. WA'giên L!ādj xē'lañgañan L! sL!a-i Ḷū a. WA'giên un î'sîn L! q!A'netgañane. WA'giên L! wa'ḶuAn sa'nṭans Ḷū ga tā'gīs giên ^{g}a L! ^{g}o'stAs^{g}igañan. WA'giên ^{g}ē L! L!a'otc!-^{g}odjū'gañane.

WA'giên ^{g}a L! îs qaod nAñ s^{g}wā'nsîñ gia na-i îñg^{u} ^{g}ōt q!aogā'ñan. WA'giên xē'lAsi ^{g}ē la l' gīdjîgī'łdawas giên l' ẋiē' sq!AsdA'ñan lā l' gī'gugañan. L' kl̨al s^{g}wān îsî'n lā l' giawu'ñgañan. WA'giên na-i î'ñgwan la l' LĭsLgañan. WA'giên wA'stA ^{g}ō'dē qā'łsi giên na-i ẋA'tdjuwē q!o'łī ^{g}edA'n qā'^{g}oñgwañgañani. WA'giên ha'oîsîn nAñ s^{g}wān gia

[1] One of the principal Raven families among the Kaigani. They owned Klinkwan, Alaska.

[2] See p. 490, Footnote 6.

[3] See p. 754, Footnote 3.

[4] A Raven family the headquarters of which were formerly in Naden Harbor.

[5] A Tsimshian family that is said by the Haida to have descended from a Haida woman belonging to the Wī'dja gî'tAna-i.

[6] This tells of the well-known disturbances said to have broken out at Rose Spit in early days, resulting in the break-up of the Raven families there, and their migration southward and westward.

[7] See p. 769, Footnote 2.

some one's house, this person did the same thing. All the people broke the eagles' wings. And they went home.

And the eagles always walked about near the small houses. They (the inhabitants) staid in the houses because they were afraid of showing themselves to the eagles. All the time that they lived in the town, they did that way every morning. They wanted them in order to make coats of their skins. They also ate the meat. Every one killed very many. When they went out in the evening, they began to pick their (eagles) up. They began to follow their footprints. Thus they hunted for their eagles.

One morning all went down there again. Then they did as before. They did so all day. And a man of Those-born-at-House-Point[1] collected his(birds) in the evening. And one was missing. And he found only the feather of a hawk. But the body was gone. He saw a man's footprints leading from the place.

Then he entered the house. His mind was very much disturbed. And when he entered the house, he did not eat anything. And he went about inquiring in all of his friends' houses. He said he had lost his hawk. He said he had seen only a man's footprints. He also said he had found a feather. And nobody knew anything about it.

And he also asked in the houses of the Rear-Town-People.[2] Then he found

îñg^{u} hAn q!a'osi giên la îsî'n gîña'n wAgā'ñani. XadAga'-i wa'ɫuwAn ^{s}ō'dē xiē' gigugagā'ñan. WA'giên L! îste'-îdañani.

WA'giên na ẋA'dAlaiyē q!oɬī't ^{s}ō'dē îsdā'lgAñgañani. ^{s}ō'dē agA'ñ qê'ndaiyē g^{a} L! ɬ^{s}oa'gasi Aɬū' na L! idjā'ñan. L! lā'nadAs k!iä'ɬ hîn L! wAgā'ñan sa'nɫan wa'ɫuwAn ^{s}Ai a. Q!Al ^{s}a L! tca'atesga-gañan. Aɬdjī'Aɬū ga L!A staɬAgā'ñan. Kiē' hAn îsî'n L! tā'gañan. L! s^{s}o'na L!daqoanyū'angañan. StA L! îs^{s}a's giên sî'ñias ɫū A'ñ^{s}a L! qê'nsteîdañani. Sta'sîl gut L! îste'îdañani. Aɬdjī'Aɬū ^{s}ō'dē A'ñ^{s}a L! qê'nstAgañan.

Sa'nɫans s^{s}wā'nsîñ ha'oîsîn LI'sɫuAn ^{s}a L! ^{s}ostAs^{s}ai'ani. Wa'ɫu ha'oîsîn gîña'n L! wA'gañan. Sîñ s^{s}a'sk!^{u} L! wAgā'ñan. WA'giên nAñ Nēku'n-qē'awa sî'ñias ɫū giā'ñ gu'da îsdai'yan. WA'-giên s^{s}wān lā gā'wani. WA'giên skiä'm-su t!ā'wun s^{s}o'nan l' qētla'oidan. WA'-giên łū L! lā gā'wani. NAñ xā'dAs st!a'sîl stA A'ñ^{s}a l' qê'ñkîdani.

WA'giên nag^{a} l' qā'-idan. L' gu-dAña'-i łk!wī'dayuanan. WA'giên nag^{a} l' qatc!a's ɫū gAm lag^{a} tā'^{s}añan. WA'-giên ta'olAñ wa'ɫuwAn gia na-i ^{s}Ai l' kiā'nañgwañan. Skiä'msu lā'ña gawu'ñ l' sā'wan. NAñ xa'dAs st!a'sîl s^{s}un g^{u} l' qê'ñAñ l' sā'wan. T!ā'wun hAn îsî'n lā l' qē'yaiyan l' sā'wan. WA'giên L! wa'ɫuwAn hAn da qAdai'yan.

WA'giên Nēku'n-qē'awa-i (SL!ê'ña-lā'nas) naxa'ns ^{s}Ai î'sîn kiänā'ñan.

[1] My interpreter has made a mistake, either here, or, as I have supposed, just below, leaving it uncertain to which family the hawk originally belonged. I have accepted the interpretation which agrees with that given to me at Skidegate.

[2] See the note above. My interpreter gave, "Those-born-at-House-Point."

who had taken his (eagle). And he asked it back. They would not give it back to him. And just before bedtime he went away. And he went to sleep without eating anything. And next day he went there again. And he demanded it. And they would not give it back to him. And in the evening he started away. Then he ate. And he went to bed. And next day he again went there. And again he demanded it. When he demanded it, his friends watched him, because their minds were sad on account of the hawk. Then they were again unwilling to give it to him.

At noon they began to fight on account of it. The Rear-Town-People and Those-born-at-House-Point began to fight with each other. The Rear-Town-People took the hawk away from Those-born-at-House-Point, for the Rear-Town-People were great fighters. They were also numerous. Then they began to grow angry with each other. But no one was killed.

After this anger had continued for some time, Those-born-at-House-Point went away. And they went to People's-Town. And the Rear-Town-People also went away. They were also going to cease to live at House-Point (Rose Spit). And they came to live at White-Slope (Masset). Those-born-at-House-Point continued to have their town at People's-Town. And the Rear-Town-People lived here (at Masset) with the Eggs-of-Skî'dao. Many families lived at White-Slope.

And the Rear-Town-People began fighting with the Eggs-of-Skî'dao.[1] Then Wa'ɫu lā'ña nañ îsda'si ˢan l' u'nsadalan. Wa'giên a'ñˢa l' gīna'ñidani. Gam lagᵃ lā îstiyē'î da l! guda'ñˢañan. Wa'giên l! tē'îsldals ɫū sta l' qā'-idani. Wa'giên gam lagᵃ tā'ˢañangandan l' q!adē'gan. Wa'giên wadaalē'kᵘ ha'oîsîn ˢa l' qā'-idani. Wa'giên l' gīnā'ñani. Wa'giên gam ha'oîsîn lagᵃ îsdiyē' da l! guda'ñˢañan. Wa'giên sî'ñias ɫū l' qā'-idan. Wa'ɫu la ga tā'gan. Wa'giên l' tī'gan. Wa'giên wadaalē'kᵘ ha'oîsîn ˢa l' qā'-idan. Wa'giên ha'oîsîn l' gīnā'ñan. a'ñˢa l' gīna'nsi ɫū l' ta'olañ la'aɫ ā'tc!îgañan skiä'msuwē sîɫ l! guda'nsi a'ɫa. Wa'ɫu î'sîn gam lagᵃ îstiyē' da l! guda'ñˢañan.

Sîn-tadja'lˢeɫs ɫū t!a guda'ñ l' ˢāi'ɫdīîdaˢwan. Wa'giên Sl!a'ña-lā'nas aɫ Nē'kun-qē'awa-i guda'ñ ˢai'ɫdeîdan. Wa'giên Sl!ê'ña-lā'nas skiä'msuwē Nēku'n-qē'awa-i sta îsdai'yan Sl!ê'ña-lā'nas sˢatsyū'anan aɫa'. Î'sîn sk!olai'ani. Wa'giên guda'ñ l! qā'ɫiiɫdañedan. Gam hik!wa'n nañ l! tīaˢā'ñan.

Gudañē' st!ē qaod Nēku'n-qē'awa-i qasā'gan. Wa'giên Lā'nas ˢa l! idja'n. Wa'giên Sl!ê'ña-lā'nas î'sîn qasā'agan. lan ga-i î'sîn Nēku'n gᵘ nā'ñanqasagan. Wa'giên ga-i îsî'n ˢatˢai'was gᵘ nā'naiˢelane. Nēku'n qē'awa-i Lā'nas gᵘ lā'nadiɫgīgan. Wa'giên Sl!ê'ña-lā'nas āɫn Skî'daoqao aɫ nā'ñan. Gwai'gan qoan ˢatˢai'was gᵘ nā'ñan.

Wa'giên ha'oîsîn Skî'daoqao aɫ Sl!ê'ña-lā'nas guda'ñ ˢai'ɫdeidan. Wa'ɫu

[1] See p. 754, Footnote 3.

they began to kill one another. A man of the Eggs-of-Skî'dao was killed, and a man of the Rear-Town-People was also killed. And the Rear-Town-People left Masset also. The Rear-Town-People ceased to live at Masset. They had a fort upon Mā'sît Island [1] for a short time. And after that they also came to live at ˢai'în River.[2] After that they also came to live at Yan.[3] A small stream named Yan flows down at this town. Therefore the town is called Yan. And the people are also called Yan-People.

And Those-born-at-House-Point also went from People's-Town to Skidegate. And after Those-born-at-House-Point had lived at Skidegate for a while, they went to High-Point.[4] And they came to live there. They lived there a long time. And the big sand-mountain standing there (Cape Ball) is called Chief. It is also called Mighty-Breakers, also One-into-whose-House-the-Wind-blows, also Resting-his-Side-on-the-Island. It is also called He-into-whose-House-the-Day-breaks, also Great-Food-Giver. It is also called Sand-Chief. And it is also called Ā'sigwan. Its sister is called Winter-Woman. So Those-born-at-House-Point all are named from it.

And after they had lived at High-Point for a while, they went back to Skidegate. They did not like to live at High-Point. And they came to live at Skidegate for good. Now they still live there. The Rear-Town-People took

L! gᵘ L! L!dē'îdan. Nañ Skî'daoqawa L! tīyai'yan giên nañ Sl!ê'ña-lnaga' han îsî'n L! tīyai'yan. Wa'giên ha'oîsîn î'sîn Sl!ê'ña-lā'nas ˢatˢai'was sta qasā'-gan. Wa'sta han lan Sl!ê'ña-lā'nas ˢatˢai'was gᵘ nā'ñsˢwanā'ñan. Ma'sît-gwa'yē îñgᵘ sa'na t!a'odjîdaˢē'lan. Wa'-giên wa'ɫˢa îsî'n ˢaiyî'n gᵘ nañˢē'lane. Wa'ɫˢa îsî'n Yan gᵘ nañˢē'lane. Lnagā'-i gᵘ ˢanɫ xadjū' xiêns Yan hîn kia'ñ. Ałdjī'ałū lnagā'-i Yan hîn kia'ñ. Wa'-giên xā'daga-i han îsî'n Yan xadē' hîn kia'ñ.

Wa'giên Nēku'n-qē'awa-i î'sîn Lā'nas sta Łˢagî'lda ˢa qasā'gan. Wa'giên Nēku'n-qē'awa-i Łˢagî'lda gᵘ nāñ qaod ˢałî'nskun ˢa qasā'gan. Wa'giên wagᵘ nā'ñˢelane. Djī'ña wagᵘ nā'ñane. Wa'giên nañ tās l'dawa ī'łdjūwas ī'l!a-gas hîn kia'ñ. La'djañ-qō'na hîn îsî'n l' kia'gan. Nañ-na-i-tadjū's hîn î'sîn Gwai'sgᵘ-nañ-gī'aołîns hîn îsî'n Nañ-na-sa'nɫn-ˢai'ˢēdañwas hîn î'sîn l' kia'ñ. Tō'łga-qō'na hîn î'sîn Tā'djî-kî'lsLas hîn î'sîn l' kia'ñ. Wa'giên Ā'sigwan hîn î'sîn kia'ñ. L' djā'sˢa han î'sîn Sî'ñgᵘ-djat hîn kia'ñ. Ałdjī'ałū Nēku'n-qē'-awa-i wa'ɫuwan la'ał kia'ñ.

Wa'giên ˢałî'ns-kun gᵘ nāñ qaod sîłgā'ñan Łˢagî'lda ˢa idja'n. ˢałî'ns-kun gᵘ lā'nadī ū guda'ˢañadan. Wa'-giên Łˢagî'lda gᵘ nañˢiłgī'gadi. Wēd hawa'n wagᵘ nā'ñgañ. Sl!ê'ña-lā'nas

[1] A few miles up Masset Inlet, and near the western side. It is said, probably with truth, to have given its name to the town of Masset, which was known to the Haida as White-Slope (ˢatˢai'was).

[2] See p. 433, Footnote 2.

[3] Just below Masset, on the other side of the inlet.

[4] Just north of Cape Ball.

back the hawk from Those-born-at-House-Point, so they now have it for a crest.

skiä'msuē Nēku'n-qē'awa-i stA sîłgā'ñ îsdai'yane Ałū' wēd SL!ê'ña'lā'nas gia ī'djîñ.

85. Îłdī'nī.

Îłdī'nī lived at Kioosta.[1] All of his friends also lived there. And he went off fishing. Then the wind blew off shore, and he was blown away. He was unable to get ashore. All day he was blown about in the sea. And while he was still being blown about, evening came upon him. And he was also blown about during the night, and morning again dawned upon him. Then he could not see land. And he was blown about another entire day. But the wind did not blow hard. Therefore he was not capsized. While he was being blown about, evening again came upon him. Again he was blown about all night. He was blown about for a long time. And again morning dawned upon him. All that time he saw no land.

And Îłdī'nī sang as follows, when he wanted to calm the sea. And he stood in the canoe. And he began the song: "The Ocean (literally 'lake') spirit calms the waves for me. My supernatural helper gets close to me in my canoe. My heart is tired. Make the sea like milk for me (that is, very calm), yē hō yē hō' lō." He was still being blown about. Again evening came upon him. Still the wind did not blow hard upon him. And morning again came upon him. It was foggy. And still the wind was not strong. Then he floated about again.

K!iū'sta gᵘ Îłdī'nī nā'gan. L' ta'olañ wa'ɫuAN î'sîn gᵘ nā'ñan. WA'giên stA l' xa'oyänane. WA'giên dī'dAstA tadja'o ˢa'dōsˢa's giên l' ẋu'deîdan. Dītgᵃ LU-qagalē' ˢadō' l' ˢêsgai'an. Sîn sˢask!ᵘ sī'sgut l' ẋutgA'ñgwañan. WA'giên hawa'n l' ẋutgA'ñgwAñgAndan lada sîñia'-ian. WA'giên ˢā'lgua î'sîn l' ẋu'tgAñgwañgañan giê'nhao î'sîn lagᵃ sanɫa'nan. WA'giên gAm LAgᵃ l'qê'ñ-ˢAñgañan. WA'giên ha'oîsîn sîn sˢask!ᵘ l' ẋū'tgAñgwañgañan. Ta'djuē gAm hī'k!an ˢa'dōˢañgañani. Ałdjī'ałū gAm l' xā'sLˢañgañan. Hawa'n l' ẋutgAñ-gwA'ñgAndan ha'oîsîn lagᵃ sîñiai'an. Ha'oîsîn ˢāl sˢask!ᵘ l' ẋu'tgAñgwañgañan. Djī'-ī-ña l' ẋū'tgAñgwañgañan. WA'-giên ha'oîsîn lagᵃ sa'nɫanan. WA'k!iał LAgᵃ gAm l' qê'ñˢañgañan.

WA'giên Îłdī'nī hîn k!Adjū'łdjawan tadjuwē' lagala'-i dA l' gudA'ns ɫū a. WA'giên LuE'guˢa l' gia'gan. WA'giên sˢā'lañē dA l' kîłā'wan: "Sū sg̱ā'na gîtg̱ā'lAnsL. Dī sg̱ā'nawē qA'nskîda-gîñga. Dī qaii'nsLa. Adī'gᵃ L!nawa'-ˢagAsLa yē hō yē hō' lō." Hawa'n l' ẋū'tgAñgwa'ñgañan. Ha'oîsîn lagᵃ sī'ñiyēyAn. WA'k!iên gAm lagᵃ tadja'o ˢa'dawangañan. WA'giên ha'oîsîn lagᵃ sa'nɫanAn. Yä'naña-ułaian. WAk!iê'n gAm tadja'o ˢadawˢā'ñan. WA'giên sîn sˢask!ᵘ ha'oîsîn LAgua'nan l' gī'gī-gAñgwañgañan. WA'k!iał yä'nAñagAn-dan siñiai'An. WA'giên gia'ga-i ˢadō'

[1] A town belonging to the StA'stas, at the northwestern end of Graham Island, opposite North Island.

Every day, evening came upon him in the fog. And he was unable to stand up. His legs were weak from being in the canoe so long. And again he sang the same song. And again morning came. And he did not see land. Then evening again came upon him in the fog. All that time the wind was not strong. And morning again came upon him.

Then he was floating about near a certain land in the morning. And he continued to float about there. He did not go ashore, because his legs were bent together. So he did not get off. All that time they did not see him. Although people lived very near the place where he was, they did not see him.

Then he saw a child which knew how to talk, but was not large, playing about. And the child did not see him, because he was floating against a rock. It did not see him. And Îłdī'nī called to the child, because he wanted them (the people) to know about him. And when he called to it, it was afraid to go to him. And after it had been afraid of him for some time, he said to the child, "I am Îłdī'nī." This (child) was a boy. And he (the child) went out to him.

And he came and stood near him. And he said to him, "My name is Îłdī'nī. Now you, too, say 'Îłdī'nī,'" said he to him. And the child said "Îłdī'nī." But he said it wrong, because he did not know how to talk very well. Then Îłdī'nī mentioned his name again, and the child also mentioned his name. Then he said it right. And the child left him. And

l' ˢê'sgasLaian. L' q!o'lū lā ˢā'galan LŪ'guˢa l' îsxA'nsgadan A'ła. WA'giên ha'oîsîn sˢā'lañē ˢa hAN l' k!A'djugañan. WA'giên ha'oîsîn sanṭa'nan. WA'giên gAm LAgª l' qê'ñˢAñgañan. WA'giên ha'oîsîn yä'nAñagAndan lA'da sîñiai'an. WA'kłiał gAm tcdjuwē' ˢā'dōˢañgañan. WA'giên ha'oîsîn lagª sanṭa'nan.

Wa'Ṭu LAgª gᵘ l' gā'-iîñułaiyan. WA'giên hawa'n gᵘ l' gā'-iîñgañgane. GAm xetgᵘ l' qā'łˢAñgañan l' q!o'lū gu'tga lā łgA'k!Adañan A'ła. Ałdjī'ałū gAm xetgª l' qā'łˢAñgañan. WAk!iê'ł gAm la L! qê'ñˢAñgañan. L! nāñ q!oł djîłī' l' îs k!iên gAm lA L! qê'ñˢAñgañan.

WA'giên nAñ ˢaa gūsaˢai'ya gAm ṭAqō'nan nā'ˢañgwans l' qä'ñan t!ē'dja-i gª Luē' lā'ña gī'tasi A'ła. GAm la l' qênˢā'ñan. WA'giên Îłdī'nī nAñ ˢa'xadjūs gª kiägā'ñan la ˢAn L! u'nsAdē dA l' gudA'ns A'ła. WA'giên la'ˢAn l' ˢā'yîns giên laˢa qagē' gª l' łˢoa'gagañan. Lagª l' łˢoa'gaxA'nsgats Ṭū, "Îłdī'nī ła-ō īdjî'ñ-gua," hîn anA'ñ ˢa'as l' sudai'an. NAñ īłña'o idja'n. WA'giên la l' qasˢai'an.

WA'giên la q!oł l' gia'L!agan. WA'-giên hîn la l' sudai'an, "Îłdī'nī hîn-ō dī kiā'ñgua. Ha-i dā îsî'n ł 'Îłdī'nī' hîn sū," hîn la l' sudai'an. WA'giên anA'ñ ˢa'xadjūs "Îłdī'nī" hîn sā'wan. WA'giên l' kî'lsgudaiani, anA'ñ ˢa'xadjūs gAm yê'nk!ê gū'saoˢaiyˢā'ñan A'ła. WA'giên ha'oîsîn kia'ñ l' k!wai'an. WA'giên ā'nAñ ˢa'xadjūs hAN îsî'n l' kiē' k!wai'an. WA'giên la l' kî'łyêdaian. WA'giên

he turned round from him. "Îłdī'nī, Îłdī'nī, Îłdī'nī, Îłdī'nī, Îłdī'nī, Îłdī'nī," he began saying. He said it because he was afraid he would forget. And when he got far off, he forgot his name. And he returned. And when he came to him, he again told him his name. "Say 'Îłdī'nī,'" said Îłdī'nī again to the child. And the child again said so. And again he said it right.

Then, as he went away from him again, he began to repeat his name. "Îłdī'nī, Îłdī'nī, Îłdī'nī, Îłdī'nī, Îłdī'nī, Îłdī'nī," he began saying. Still saying "Îłdī'nī," he entered the house. But that time he did not forget the name. And, opening the door, he went right in, saying "Îłdī'nī." "Grandpa find Îłdī'nī, Grandpa find Îłdī'nī,"[1] said the child to his grandfather.

Then he led his grandfather to the place whence he had come. And they came to where he was floating. (The man's) wife was also with him. And immediately they were much troubled, and got quickly into his canoe. And they arrived with him in front of the house. When they got out, they wanted to take him up to the house at once. Then he showed them his legs. He also showed them that he was unable to stand. He merely made signs with his finger. He did not know their language. Then the man ran up for a mat. And when he brought it down, they put him upon the mat. And they carried him into the house.

Then they laid him near the fire. ā'nAñ ˢa'xadjūs lA'stA qā'-idan. WA'giên lA'stA ˢAñ l' ṭsLa's-qałiya'n, "Îłdī'nī, Îłdī'nī, Îłdī'nī, Îłdī'nī, Îłdī'nī, Îłdī'nī," hîn l' sū'îdan. Da lā l' q!ē'sgadē gª l' łˢoa'gas Ałū' l' sā'wan. WA'giên lA'stA l' djîñˢē'łs ṭū ha'oîsîn l' kiē' da l' q!ē'sgadan. WA'giên ha'oîsîn la'gui l' stē'lan. WA'giên la'ˢAn l' qā'Ll!as ṭū ha'oîsîn kia'ñ lagª l' sudai'an. "Îłdī'nī hîn ł sū," hîn anA'ñ ˢa'as ha'oîsîn Îłdī'nī sudai'an. WA'giên anA'ñ ˢaas hA'nîsîn gîña'n sā'wani. WA'giên ha'oîsîn l' kîłyê'daiani.

Wa'ṭu ha'oîsîn lA'stA l' qā'-its-qałīyan, l' kiē' l' k!wī'dAñîdan. "Îłdī'nī, Îłdī'nī, Îłdī'nī, Îłdī'nī, Îłdī'nī, Îłdī'nī," hîn l' sū'îdan. Hawa'n "Îłdī'nī" hîn l' sū'gAndan nagª l' qatc!ai'an. Wa'ṭu L!ao gAm kiē' da l' q!ē'sgadaˢañan. WA'giên k!iwē' l' daˢa'sLtc!asi ˢa'-iyan "Îłdī'nī" l' sū'daltc!aian. "Tcî'na Îłdī'nī qeigA'ña, Tcîna'-i Îłdī'nī qeigA'na,"[1] hîn anA'ñ ˢaas tcī'nAñ sudai'an.

WA'giên giê'stA l' qā'gan ˢa l' tcî'nˢa la l' ˢAlqā'-idan. WA'giên ga-î'ns gᵘ la'ˢAn l' îsL!aˢā'wan. L' djā î'sîn la'Ał idja'n. WA'giên nˢai'stAgañan l' k!wī'dAsLyū'anˢwas ṭū lA'guˢē l' ẋū'stAṭīaˢwan. WA'giên nē xetgᵘ lA dA'ñAł l' ˢā'sgadaˢwan. L' îst!ā'łaˢwas giên hawī'dan nagª l' îsdiyē' da la l' gudAñā'ˢwan. WA'giên q!o'lawuñ la l' qêndā'ˢwan. Gia'ga-i ˢadō' l' ˢêsga'si î'sîn la l' qêndā'ˢwan. Hî'ñan ˢAi la sL!î'sîlAñgañan. GAm L! kîl l' gudAñˢā'ñan. WA'giên nAñ ī'łñas lAgū's dō ˢatAgā'lan. WA'giên l' giaL!a'si ṭū lA'gudja-i î'ñgui la l' ṭsLā'ˢwan. WA'giên nagª la l' ˢā'-idaˢwan.

WA'giên tc!ā'nuē djî'ngu la l' ˢā'wa-

[1] Childish language.

Then they put warm things upon him. And they also started to warm him at the fire. And they put warm things about his head. And they also warmed water for his legs. And after the water had become a little warm, the woman began putting it upon his legs. At the same time the man also kept warm things upon his head. And sitting up a little, he tried to straighten his legs. And they were well. Then they stopped putting hot water upon them. And when he asked for a stick, they gave it to him. And when they gave it to him, he stood up by means of it. Then he tried to go outside. After he had sat outside for a while, he came back. They saw that he was different (that is, sick), therefore they did not give him food. Although they had not seen him before, they perceived that he was a chief. Then they warmed water for him. They cooked food for him besides. After the water was warm, she (the woman) put a great deal of grease into it. And they set it before him. And they also gave him a spoon. This is the way the ancient people did. After he had drunk the broth, (the woman) also put food before him. She also let him eat grease with it. And after he had eaten, she put another kind of food before him. And when she saw that he ate his food in a natural manner, she gave him another kind of food.

Then she saw that he had become well. And (the man) said to his wife, "When the wind is good, we will take him to the town." And it was evening. And they did not sleep that night, because they wanted to take him to

ˢwan. Wa′ḷu gîn k!ī′na la′gui l' î′s-t!ałaˢwan. Wa′giên tc!ā′nuē ˢa îsî′n la l' lak!î′nañîdaˢwan. Wa′giên l' qadjî′ñ gu î′sîn gîn k!ī′na la l' î′sdaˢōgañan. Wa′giên l' k!ia′l han îsî′n xao lā l' lik!ī′nasLaˢwan. Wa′giên xao łña′n k!īnîsLa′s ḷū l' k!ia′lgui nañ djā′das î′sdeîdan. Wa′t!ał nañ ī′łñas han îsî′n l' qa′dji gᵃ gîn k!î′ndagañan. Wa′giên łña′n l' q!a′oas gᵘ han q!olawu′n l' ya′gałdaian. Wa′giên lā′ña lā′gane. Wa′ḷu lan lā′ña l' ˢē′łdaˢwane. Wa′-giên sq!ā′ñu l' gīna′ns giên lagᵃ l! sq!asLai′an. Wa′giên lagᵃ l! sq!asLa′s ḷū ˢañ l' kîtgīa′gan. Wa′giên kiagᵃ agA′ñ l' kī′ḷsLiwagudañan. Wa′giên kia′ l' q!ao qaod ha′oîsîn sîłgā′ñan agA′ñ l' kî′ḷsLtc!aian. L' a′dagas la l' qê′nˢwas ałū′ gam tao lagᵃ l' îsdā′-ˢañˢūgañan. Gam la l' qêñˢā′ñˢūgañ-an k!iên l' ī′L!adas lā l' qêñā′ˢwan. Wa′giên xao la′ˢan l' qê′nîsLdaˢwan. Ila′ îsî′n tao la′ˢan l' Lñ′ˢalAñaˢwan. Lī′sLuan xao k!ī′nasLas ḷū tō ˢai l' qoa′ndayū′anan. Wa′giên la xetgᵘ l' tc!îsā′ˢwane. Wa′giên sLa′gul îsî′n lagᵃ l' t!a′osLaian. Ao Lagᵘ Lḷū′ xadē′ wagā′ñan. Wa′giên wa′ḷˢa xao l' nīłgī′s ḷū tā′wē îsî′n la xetgᵘ l' îsdai′ani. Tō han îsî′n wasuwē′t la l' tadai′an. Wa′-giên l' tagī′s giên tao q!a′lat han îsî′n la xetgᵘ l' îsdai′an. Wa′giên da′man la ga tā′as la l' qêns ał gîn tā′wa q!a′lat î′sîn lagᵃ l' îsdai′an.

Wa′giên da′man l' ˢēłs la l' qä′ñan giên hîn djā′añ l' sudai′an, "Tadja′o las ḷū lnagā′-i ˢa la da′ñał t!ala′ñ Luqā′-idasañ." Wa′giên sîñiai′yan. Wa′giên gam ˢā′lgua l' q!asLˢā′ñˢūgañan la da′ñał lnagā′-i ˢa Luqā′-idē da l' gu-

the town. But the chief slept long. And while he slept, they put their things upon the beach. They also put their canoe into the sea. They put their things into the canoe. They did not live far from the town. When (the man) awoke, they told him they were going to take him away. Then the woman went in their canoe. The man went with him in his own canoe. And they arrived at the town with him. And they (the town-people) were surprised at (the sight of) them. Before, they had had but one canoe. But when (they saw that) they now had two, they were surprised. They awaited them outside in a crowd. Then they saw another person sitting in (one of the canoes).

When they came ashore, the whole town went to them, because they had never seen (this person) before. They came to the town of Stikine[1] with him. And they quickly took them into the house. And the house was full of Stikine people, — men, women, and children. They were astonished at him. Although they had not seen him before, they perceived that he was a chief. Now he was come home with him.

(Their townsman) said to the crowd, "When my grandchild went to play, he found this person. He went to play. After he had been gone for a while, he came in. Then, as he came in through the doorway, he said, 'Îłdī'nī, Îłdī'nī. Grandpa, I have found Îłdī'nī,' he said. Therefore we went to see him. And we took him into the house. He was unable to stand. His legs were bent together. And we carried dañā'^{g}wan a'ła. Ā'nañ ī'ɬ!agidas ɬ!ao q!ayū'anan. Wa'giên l' q!as t!ał lā'wē q!a'tagaña l' îsdā'^{g}wan. Luē' îsî'n tcā'nga a'ñ^{g}a l' îsdā'^{g}wan. Wa'giên lū'gu^{g}ē gîn a'ñ^{g}a l' îsdā'^{g}wan. Gam lnagā'-i sta l' djī'ñ^{g}añā^{g}wan. Wa'giên l' skī'nas ɫū la da'ñał l' Luqā'-ida^{g}wasis lag^{a} l' sudā'^{g}wan. Wa'giên lā'gia Luē'gu^{g}a nañ djā'das Luqā'gan. Nañ ī'ɬñas han îsî'n gia Luē'gu^{g}a la da'ñał Luqā'gan. Wa'giên la da'ñał lnagā'-i gu l' Lu-î'sɬ!a^{g}awan. Wa'giên la ɬ! q!alā'^{g}wan. Wa'kunast' Luē' lā ^{g}as^{g}oā'nsîñ^{g}awani. Wa'giên wēd ɬ!ao lā ^{g}ā'stañ^{g}wasi ɫū la ɬ! q!alā'^{g}wan. Kia la k!iū' ɬ! sk!ulyū'ana^{g}wan. Wa'giên nañ xa'da q!a'lat lā'gu^{g}a tc!ā'ñ^{g}was ɬ! qä'ñan.

Wa'giên l' kîtɬ!'djagał^{g}was ɫū lnagā'-i ^{g}ask!^{u} han l' dō'it^{g}awane gam wa'kunast' la ɬ! qêñ^{g}ā'ñgañan a'ła. Stak!a'n lnagā'-i gu la da'ñał l' Lu-îsɬ!a^{g}ā'wan. Wa'giên hawī'dan nag^{a} la ɬ! îsdā'^{g}wan. Wa'giên Stak!a'n xadē' īła'ndjîdē îsgiê'n djā'dē da'ñałan îsî'n ^{g}a'aga-i da'ñałan îsî'n na-i sta'gane. La ɬ! gus^{g}ā'nawagan. Gam wa'kunast' la ɬ! qê'ñ^{g}añgañan k!iä'nan l' ī'ɬ!adas lā'ña ɬ! qä'ñan. Wa'giên ao la da'ñał l' Luqā'ɬ!agan.

Hîn ga sk!ū'lasga-i g^{a} l' sā'wan, "Dī t!ak!a'n nañ^{g}ā'gan ɫū ā'nañ ya'das l' qē'gan. L' nañ^{g}ā'gan. L' gō qaod l' qā'tc!îgan. Hit!a'n k!iwē' l' da^{g}ā'sɬ-tc!îgandan 'Îłdī'nī, Îłdī'nī,' hîn l' sudā'ltc!îgan. 'Tcî'na Îłdī'nī qēga'na,' hîn l' sū'gan. Ałdjī'ałū la t!ala'ñ qêñ-^{g}ā'gan. Wa'giên nag^{a} la t!ala'ñ î'sdagan. Gia'ga-i ^{g}adō' l' ^{g}ê'sgagan. L' q!o'lū gu'tga lā'ña łgak!a'dañagan. Wa'giên lagū's ^{g}a'ñał nag^{a} la t!ala'ñ

[1] Probably Old Wrangel, below the modern town of Wrangel, near the mouth of the Stikine River, Alaska.

him up to the house in a mat. And the whole day we tried to make him move (that is, well). And when he got up, he went outside with his cane. Then we gave him food. When he was well, we came hither with him. I came hither with him because I did not want to stay alone with him in an uninhabited country," he said.

While they were telling about him, they saw him feeling of his skin with his teeth. And they told one another about it. Then the chief of the Stikine people said, "Taste the chief's blood." And one felt of his skin with his teeth. And when he lifted his head, he said, "The chief's blood is salt." Then the Stikine people were very much surprised. Then they knew that he had been blown about for a very long time. The town-people went out. Although they knew what had happened to him, they did not know from whence he had come. And they began to take care of him there.

Then he was there for many years. And he staid there for good. He did not return because he did not know where his town was. He had four children. Two were boys and two were girls. And all the time he was at Stikine he wept for his children. But he did not weep for his wife. He who found him took him as his friend (clansman). After he had lived there for a long time, he came to understand their language. And after he had wept for a while, he cried and sang. Then he began the following crying-song: "Hēg̣ōnōnē′ La′gwaiyē djū′-qoqołtēdj, Hēg̣ōnōnē′ La′gwaiyē djū′-qoqołtēdj, Ha gusē′, ha gusē′, łē′ni ˢā′sLtc!îgAn. WA′giên sîn sˢask!ᵘ la ˢadō′ t!alA′ñ Leî′ldAñgAn. WA′giên l' gia′gAn Ḷū kia′gᵃ agA′ñ l' kiḶ′sLawagan. Wa′Ḷu la t!alA′ñgᵃ ga tā′dagAn. L' lA′gas Ḷū ha′łguigᵃ la dA′ñAł t!alA′ñ Lu-î′steîdAn. LîgA′nłañan ła sˢun la dA′ñAł idjiga′-igᵃ dī gwa′was Ałū′ hał-guī′ la dA′ñAł ł Luqā′-idan," hîn l' sā′wan.

La′Ał l' giała′ndaˢwas t!al q!ā′lAñ l' q!ogudA′ns lā′ña L! qê′ñq!ołdaian. WA′-giên gu′tgAla L! sudai′an. WA′giên StAk!A′n xadē′ ī′L!adē hîn sā′wan, "NAñ ī′L!adas ˢai ł q!ogudA′ñˢo." WA′giên l' q!al lā′ña nAñ q!o′tsgiłdaian. WA′-giên stA l' ˢA′nstAL!as Ḷū, "NAñ ī′L!adas ˢai′yū tAñā′gAñgua," hîn l' sā′wan. Wa′Ḷu StAk!A′n xadē′ q!A′ldAñyuā′nan. Djī′ña l' x̣u′tgAñgwañan ˢAn wa′Ḷu lā′ña L! u′nsAdalan. WA′giên lnagā′-i xa′dē kia′gᵃ idja′ne. LAgᵘ l' ˢēts ˢAn la L! u′nsAdAłs Ḷū Lī′djîstA l' îs gAm ˢAn L! u′nsAdaˢañan. WA′giên gᵘ hAn dAma′n la L!Aqê′ñîdan.

WA′giên ˢa′na qoan gut gᵘ l' idja′ni. WA′giên gᵘ hAn l' Liga′-iˢelane. GAm sîłgā′ñ stA l' îsā′ˢañane gAm Lī′djan l' LAgᵃ îs ˢAn l' u′nsAdaˢañan A′ła. L' gī′dalAñ stAnsā′ñan. StAñ lā īła′ndjî-dagan giên stAñ îsî′n lā djadā′gan. WA′giên StAk!A′n gᵘ l' îs k!iäł gī′dˢa-lAñ da l' sˢā′-iłgañan. Djā′Añ dA L!ao gAm l' sˢā′-iłˢā′ñgañan. WA′giên la nAñ qē′yaiyan l' taodī′łgīgan. WA′giên gᵘ l' îsxA′nsgats Ḷū L! kîl l' gwa′lan. WA′giên l' sˢā′-iłgAñ qaod ˢAñ l' kî′l-k!Adjuîdan. WA′giên hîn l' k!Adjū′îdan: "Hēg̣ōnōnē′ La′gwaiyē djū′qoqołtēdj, Hēg̣ōnōnē′ La′gwaiyē djū′qoqołtēdj, Ha gusē′, ha gusē′ łē′ni gîta′nī ha gusē′." WA′giên gᵘ hAn l' Lîga′-iˢelane.

gîta'nī ha gusē'." [1] And he joined the tribe there. And he told them that he belonged to the Fish-Eggs; and they all gave themselves to him, because they saw that he was a chief.

And his friends the Fish-Eggs lost him. And by and by his friends heard that he was chief of Stikine. In olden times they did not go to all places in canoes. They fastened a feather on the end of a stick. Then they set it upright. If the feather was not moved by the wind, they went out. Therefore they did not learn about him quickly. And afterwards they heard about him. And when he learned that his friends had heard about him, he sent down the songs for his friends. And after they had heard about him, his friends were very glad. "Although I want to go to you, there is no way to be seen. I am very well off. But I was not happy there. My friends the Fish-Eggs, women and men, are very numerous." [3] And his friends ceased being sad for him because they knew he was happy. But his wife married another man, because they thought that he was dead. Wa'giên l' K!a'ogas [2] ᵍa'nsta a'ñᵍa l' sā'wan giên lagᵃ agA'ñ L! î'sdaᵍodjawan l' ī'L!agîdas lā'ña L! qêñgā'ñan A'ła.

Wa'giên l' ta'olañ K!a'was [2] l' gōdiagā'ñan. Lī'sḷuan wa'giên Stak!a'n ał ta'olañ ᵍan l' ī'L!adas lā'ña L! kî'ñgudañan. Gam lak!wā'nan Lḷū' la'gui L! Luqā'-idaᵍañgañan. Sq!āñ-ku'nē łta'nū L! kiū'łgudjîlgañan. Wa'giên as L! kî'łgudjîlgañane. Gam łtanuē' ẋu'ł-k!wēsîłdᵍansi ḷū hit!a'n L! Luqā'-idañan. Ałdjī'ałū gam la'ᵍan hawī'dan L! u'nsadałᵍañan. Wa'giên sîlē't la L! kî'ñgudañan. Wa'giên l' ta'olañ l' kî'ñgudans ᵍan l' u'nsadalan ḷū sᵍā'lañē ta'olañ da l' xa'ndjūt!alane. Wa'giên lī'sḷuan la L! gudā'ñan ḷū l' ta'olañ gu'dañē layuā'nan. "Dala'ñ ᵍa dī gutqa'os k!iä'nan gam lagᵘ dala'ñ ᵍa dī ᵍē'tłñē qäñgā'ñgañ. Dī layuā'ngañ. Ha'oḷn L!ao gam dī lā'ᵍañgan. Dī ta'olañ K!ā'was djadē' îsgiê'n îła'ndjîdē îsî'n qoanyuā'ngañ." Wa'giên lan l' tā'wē la'ał gudañē' st!ē'gan l' las ᵍañ lā L! u'nsadalan a'ła. L' djā L!ao nañ ī'łña q!a'lat īnaᵍē'lan l' k!ō'tałs ᵍan lā L! u'nsadan a'ła. Hao lan ᵍê'lgañ.

86. Taldā'L!as an Dā'sqē.

Taldā'L!as and Dā'sqē fought together. One of their towns was named People's-Town. [4] And the other was named Water-Hole-Long-and-Wide. [5] And the people of the town above, Taldā'L!as î'sgiên Dā'sqē î'sîn gᵘ îsdai'an. Lnagā'-i ᵍasᵍwā'n Lā'nas hîn kīa'gan. Wa'giên ᵍasᵍwā'n han îsî'n Gî'lłgīdalas hîn kīa'gan. Wa'giên sa'guaga-i Gî'lłgīdalas xada'-i tawu'n da

[1] Tlingit words.
[2] A division of the Sta'stas called K!a'ogas or K!a'was indifferently.
[3] The people among whom he was adopted, now being his friends, are also considered as Fish-Eggs.
[4] People's-Town was owned by the Point-Town-People, and was on Ya'gun River.
[5] I do not know to what family this town belonged. It was also on Ya'gun River.

the people of Water-Hole-Long-and-Wide, went to look for spring salmon. And they fastened their canoes to the marked sticks of the people of People's-Town. Then the people of People's-Town came up, and there was no place where they might fasten their canoes. Then they were very angry. This happened every day. One morning the people of Water-Hole-Long-and-Wide and the people of People's-Town fought together, and killed one another, for there was no food to be seen. At that time it was hard to kill salmon. Therefore they fought.

And after many had been killed on either side, they both went away. And they made helmets and gorgets. And they also made war-coats. And they also made greaves. And they covered all their bodies. There were only holes just over their eyes. A little of their heels was also in sight.

And when they came back, Dā'sqē was going to make war, because the up-river people had won the victory. And the people of Water-Hole-Long-and-Wide killed many of the people of People's-Town. So the people of People's-Town were going to make war. And one of the people, named Dā'sqē, was a murderer.

And before going up, he made cedar-shavings. And when he got very many, he put them into the fire. And he lay down behind them. And when the sparks were about to fall upon him, he got up quickly. And not even one fell upon him. He did this for four days. All that time no sparks fell upon him. He did this

qätcu-î'nL!at!Algañan. WA'giên Lā'nas xa'dē gia sq!ā'ñwē qä'ñtc!îdas g^{a} LuĒ' A'ñ^{s}a L! kiūL!sq!At^{s}o'djūgañan. WA'giên Lā'nas xa'dē Lu-îsL!ā'dAłs giên gAm LAg^{u} LuĒ' A'ñ^{s}a kiū'gīsgīt-łña-i qä'ñgañgañan. WA'ḷu gudAña'-i st!ēyū'angañan. Sa'nḷan wa'ḷuwAn gut hîn wAgā'ñane. WA'giên sa'nḷans s^{s}wā'nsîñ Lā'nas xadē' Ał Gî'łłgīdalas xadē' guda'ñ ^{s}a'îłdaiyan. WA'giên gudA'ñ L! ^{s}a'îłdas giên g^{u} L! L!dē'îdan, wa'ḷu gAm tao qäñgā'ñgañan A'ła. Wa'ḷu tcīn tīyē' sî'ñitc!îgañan. Ałdjî'Ałū g^{u} L! î'sdeîdan.

WA'giên g^{u} L! L!dayū'Ans giên gū'stA L! Lu-î'sdeîdan. WA'giên sk!ê'łdadjîñ L! La'ołgañan q!ō'aga hAn îsî'n. WA'giên tcîtē'sg^{u} hAn îsî'n L! La'ołgañan. WA'giên L! st!a-i ^{s}adō' hAn îsî'n ga La'ołgagañan. WA'giên L! ḷ'sk!^{u}hAn ^{s}adō' idjā'ñan. L! xA'ñē ya'si s^{s}un xē'łañgañan. L! st!a'qosī' î'sîn łña'n qä'ñgagañan.

WA'giên sîłgā'ñ îsL!ała'si giê'nAn Dā'sqē qē'daoañqasa'sḷaian sagua'ga-i gui qaa'lan A'ła. WA'giên Gî'łłgīdalas xadē' Lā'nas xa'dē L!dayuā'nan. WA'giên Lā'nas xa'dē qēdā'wanqasa'sLaian. WA'giên xā'dAga-i s^{s}wān Dā'sqē hîn kiaga'n s^{s}a'tc!aian.

WA'giên sagui' îsdītcī'si kunā'st' tc!ū l' ła'ogañan. WA'giên l' qoa'n^{s}ełyuAns ḷū tc!ā'nusi l' skiū'asagañan. WA'giên LAg^{u} l' tī'gañane. WA'giên la'gui q!oa'nt!ōkAsL!as ḷū kunā'st' l' ^{s}ā'dōł-gañan. WA'giên gAm s^{s}wā'nsîñ hAn l^{s}ē ^{s}a'dō'^{s}añgā'ñan. Sîñ stA'nsîñ ū wA'gañan. WAk!iä'ł gAm l^{s}ē ^{s}a'do^{s}añgañan.

because he wanted to kill more people than others.

And they started up on the river to war. And when they came up where the people lived, those on the opposite side dressed themselves. And all went over to the other side. All wore their helmets. They also wore their breastplates, war-coats, and greaves. Their arrows were pointed with shell. And when they found animal bones, they also used those for them (their points). They also had spears. They fought with those things. It was hard to kill one another with those things. And they tried to spear one another with the spears. They also tried to kill one another with arrows. They watched to find a man's eyes. And after they had done this way to one another for a while, they speared any part that was seen. And they carried him (the victim) away. They fought for a long time. And when a vulnerable part was seen on the other side, they did the same as before.

Then they killed one of the people of Water-Hole-Long-and-Wide, named Taldā'l!as. And Dā'sqē's friends turned back. They were pursued, and the pursuers came upon them halfway down. And getting out of their canoes, all fled into the woods. And Dā'sqē went up upon a very steep place, because he was proud. And he lay down upon his back on top of the steep place, because he was tired of walking. And the front of his war-coat was opened a little. And he thought, "No one can come up upon this steep place as I did."

And the people of Water-Hole-Long-l!a t!alg^{a} l! xa'da l! diyē' da l' guda'ns ałū' l' wagā'ñan.

Wa'giên w^{s}ē îst!ē'îtłai'yane qē'dawē a. Wa'giên nā'nsi g^{u} lu-îsl!a'si ḷū gutxa'nła^{s}a han aga'ñ l! la'ołaian. Wa'giên gutxa'nła^{s}a han l! ^{s}ē'dawagan. l! wa'ḷuwan sq!ē'łdadjîñē a'ñ^{s}a gīā'ndaian, q!o'^{s}aga-i î'sîn tcitē'sgwa-i î'sîn xā't!askwa-i î'sîn gia^{s}al!t!a'tēsgagañan. Wa'giên tc!î'dalaña-i ku'nē tcao-q!al idjā'ñan. Wa'giên gîn-tē'ga skūtc l! qēya's giên ałdjī' î'sîn wa^{s}an l! gīa'ndagañan. Tca'al han îsî'n l! la'ołgañan. Ałdjī'ałū g^{u} l! î'sdagañan. Ałdjī'ałū g^{u} tī'yē sî'ñītc!îgañan. Wa'giên tcaalē' ał gud^{s}a' l! sq!a'tdjūgañan. Tc!idalañē' ał han îsî'n gut l! q!a'tsgidañan. Nañ xa'ñē qä'ñga-i l^{s}ē l! ^{s}a'gūsañgañan. Wa'giên g^{u} l! ^{s}e'da qaod līdjī'an qäñga'-i^{s}ełs ḷū lā'ña l! kidā'ñan. Wa'giên l!a'sta la da'nl!teîdañan. Djī'ña g^{u} l! î'sdagañan. Wa'giên xa'nła^{s}aga-i ha'oîsîn nañ gia qä'ñga-i^{s}ełs ḷū ha'oîsîn wagîña'n l! îsdagā'ñan.

Wa'giên Gî'llgīdalas xa'dē s^{s}wān Taldā'l!as hîn kīa'gan l! tīai'yan. Wa'giên Dā'sqē tawē' sîłgā'ñ ^{s}axa'nsłaian. Wa'giên ḷ^{s}a l! tā'nēt!alane. Wa'giên yak^{u} tā'dja han l! gīwai'yane. Wa'giên xetg^{a} îsîsī' giê'nan łk!iä'ng^{a} wa'ḷuwan aga'ñ giagā'lan. Wa'giên Dā'sqē stala' yua'ngui qēłai'an ała'n l' kwa'gadan a'ła. Wa'giên stalē' qolg^{u} l' tī'ałnagan ^{s}añ l' qā'^{s}agalan a'ła. Wa'giên tcîtē'sk!wa-i qan łña'n gū'stalā'na idja'ne. Wa'giên hîn l' gudā'ñan, "Gam dī gîña'n ā'dji stalē' gui nañ qą̄'l!ałałña'ñgañ."

Wa'giên Gî'llgīdalas xadē' la xetg^{u}

and-Wide were below him. The people of Water-Hole-Long-and-Wide were afraid to follow the people of People's-Town. So all remained in their canoes. And an old blind man was in one of the canoes of the people of Water-Hole-Long-and-Wide, and they saw where Dā′sqē went up. When this blind man was young, he had been a good hunter. He became old hunting.

And he said, "Chiefs, give me a bow." Thus he spoke to his friends. And they gave him a bow. And he tried the bow. And the bow was not hard (strong). And he handed it back. And he spoke to all of his friends. "The bow was not strong." Then one handed him a bow and arrows. And he tested it. And it was strong. "Now, chiefs, this is good," he said. "Now, chiefs, point the end of my arrow straight at the place where Dā′sqē went up," he said. And they pointed it straight there. And he drew the bow strongly. And he shot. And his arrow went far up. And when it fell back, it went through Dā′sqē's heart.

And when the old man had shot his arrow, he listened. Then "Hu!" he said. "I felt as when I used to kill animals," he said. "Now, chiefs, two of you who are good runners go up and see," he said. They went up to look. And he lay there. They saw that the arrow was sticking in his heart. Then they cut off his head and skinned it. And they came back. And the people of People's-Town took

idja′n. Gî′lłgīdalas xadē′ Lā′nas xadē′ ḷ^{s}ada′oga-i g^{u} ł^{s}oa′dan. Ałdjī′ʌłū ʟū′-gu^{s}a s^{s}u′nan idja′n. Wʌ′giên nʌñ q!ē′ya xʌ′ñqaga Gî′lłgīdalas xa′dē gu^{s}a idja′n giên ʟī′djēt Dā′sqē qała′s ʟ! qä′ñan. Anʌ′ñ xʌñqaga′s hit!ʌ′n-īna′gʌndan gîn l' tī′a^{s}aiyagan. Dʌ′ñʌłan l' q!eyē′^{s}ēlane.

Wʌ′giên hîn l' sā′wan. "Kî′lsʟa-i hʌl dīg^{a} ł^{s}ēt stʌsʟa′^{s}ō," hîn ta′olʌñ l' sudai′an. Wʌ′giên lag^{a} ł^{s}ē′dē ʟ! stʌ-sʟai′an. Tc!îdalʌña′-i hʌn îsî′n lʌg^{a} ʟ! sq!asʟai′an. Wʌ′giên ł^{s}ē′da-i l' dʌ′ñ-gudañani. Wʌ′giên ł^{s}ē′dē gʌm sqʌł-tc!ā′^{s}añan. Wʌ′giên sîłgā′ñ l' xasʟai′-ane. Wʌ′giên ta′olʌñ wa′ḷuwʌn hîn l' sudai′an, "Wʌ′giên ł^{s}ē′dē gʌm sqʌł-tc!ā′^{s}añgañan." Wa′ḷu nʌñ s^{s}wā′nsîñ lag^{a} ł^{s}ēt îsgiê′n tc!îdalʌ′ñ î′sîn lag^{a} xasʟai′an. Wʌ′giên l' dʌ′ñgudañane. Wʌ′giên l' ʟā′djîgagan. "Ha-i kî′lsʟa-i ā′nîs lā′ga," hîn l' sā′wan. "Ha-i kî′lsʟa-i ʟī′djan Dā′sqē qałai′an ya ł dī ʟʌq!ā′sgad^{s}ō," hîn l' sā′wan. Wʌ′giên ya la ʟ! ʟaq!ā′sgadan. Wʌ′giên ł^{s}ē′dē dʌ qo′nan l' dʌ′nt!eîdan. Wʌ′giên l' tc!îtai′ani. Wʌ′giên sīg' ^{s}aguī′ tc!î′da-dalʌñē lā′ña ^{s}ałai′ane. Wʌ′giên sîłgā′ñ stī′łt!ʌłs ḷū Dā′sqē k!ōg^{a} ^{s}ʌi ẋʌ′pa-tc!aiani.

Wʌ′giên anʌ′ñ q!eya′s tc!îdalʌña′-i ʌ′ñ^{s}a tc!îdagī′gane ḷū gui l' giū′-ūtc!a-wan. Wa′ḷu "Hu" hîn l' sā′wan. "Gîn-tē′ga ł tc!îtdjîłī′gîne gîña′n-o ł ^{s}ā′ndʌñgʌñ," hîn l' sā′wan. "Ha-i kî′lsʟa-i dalʌ′ñ ẋʌ′ñʌlas stʌñ ł qê′ñ^{s}ał^{s}ū," hîn l' sā′wan. Wʌ′giên ʟ! qê′ñłaiani. Wʌ′giên g^{u} l' ḷłana′ne tc!îdalʌña′-i l' k!ug^{a} sq!ʌdjā′wan lā′ña ʟ! qä′ñane. Wʌ′giên l' qā′djî ʟ! q!eʟ!ai′an giên lʌ

his dead body and went down. And the people of Water-Hole-Long-and-Wide also went back. And when the people of People's-Town came down, Dā'sqē's sister saw that they had killed him. And his sister wept. "Alas! brother Dā'sqē, although you said that sparks of fire even could not catch you, (you are dead)." Thus she wept. They did not see each other for a long time afterward.

And the people of Water-Hole-Long-and-Wide sent down word to the people of People's-Town. "Now it is well for us to make peace with one another, for our friends have been killed, man for man," they said. "It is good. It is good for us to make peace with one another," they said, for they had suffered equally.

And then the people of Water-Hole-Long-and-Wide came down, for they (the people of People's-Town) were glad when they heard these words. And they had all of the things on that they wore in fighting. And they stood outside in opposing rows. All held their spears, bows, and arrows in their hands. And one of those on one side spoke good words. One also spoke good words from among those on the opposite side. Only chiefs spoke. And when they had made all good, the people of People's-Town made a Deer[1] of one of the people of Water-Hole-Long-and-Wide. And the people of Water-Hole-Long-and-Wide also made a Deer of one of the people of People's-Town. And the people of

L! L!stai'an. Wa'giên sîłgā'ñ L! îsL!atl!ā'lan. Wa'giên Lā'nas xa'dē l' q!ōt îsdai'an giên sîłgā'ñ L! stīłtl!ā'lan. Wa'giên Gî'łłgīdalas xadē' îsî'n sîłgā'ñ stī'łaian. Wa'giên Lā'nas xadē' sîłgā'ñ stīłL!atl!ā'lan ḷū la L! tīya's l' djās qä'ñan. Wa'giên l' djās kī'łdjūgañan. "Hadjadī'a dā'ga-i Dā'sqē dAñ gui g^{u}k!wā'ñasañ dAñ ki'łdjūgañan," hîn l' sugā'ñan. Wa'giên djī'ña wa'ḷ^{s}a gAm g^{u} L! qêñ^{s}ā'ñan.

Wa'giên Lā'nas xa'dē ^{s}a Gî'łłgīdalAs xadē' gusaoxA'ndjūdatl!alan. "Wēd guda'ñ tlalA'ñ gAladīyē' lā'gAñ iL! tawī' L! L!das gud^{s}a' qas A'ła," hîn L! sā'wan. "Lā'gAñ. Gudā'ñ tlalA'ñ gAladiē' lā'gAñ," hîn L! sā'wan gud-a' qasī' A'łA.

Wa'giên hitlA'n Gî'łłgīdalas xadē' Lū-îsL!atl!ā'lan ā'dji gū'suē L! gudā'ñan ḷū L! gudAñē' lā'gan A'ła. Wa'giên gîn xetg^{u} L! ^{s}ai'łdAgañan A'ñ^{s}a L! giā'gAñ^{s}odjawan. Wa'giên gutxA'nła^{s}a kia L! L!djūgiā'ñan. Tca'aLa-i îsgiê'n ł^{s}ē'dē î'sîn tc!îdalAña'-i î'sîn A'ñ^{s}a L! xagA'ñ^{s}odjawan. Wa'giên gū'sao lā îngū'staga-i sū nAñ sū'dagañan. Xa'nła^{s}aga-i sū hAn îsî'n gū'sao lā nAñ sū'dagañan. L! ī'L!adas s^{s}un gū'sugañan. Wa'giên gū'suē la'gałs ḷū Gî'łłgīdalas xadē' s^{s}wān Lā'nas xa'dē kl!ā'dadaian. Wa'giên Lā'nas xadē' s^{s}wān î'sîn Gî'łłgī-

[1] When peace was made, a person, called the Deer, was taken up and carried about by the people on each of the opposing sides. The origin of this custom is referred to Raven, who destroyed the harmfulness of the deer by taking out its front teeth with a stick.

People's-Town gave blood-money to the Deer, and the people of Water-Hole-Long-and-Wide also gave money to the Deer. And the chiefs were pleased with the blood-money.

And they dressed both up. And when they had dressed them up, and each Deer was about to dance, they said "Ha ha ha ha wâ-a" for him four times, and he stood up. And before he sang, he said, "My masters, I am glad. I am glad that you gave much property to my uncles." He did not sing a bad song, because he was pleased at the amount of blood-money. And he sang as follows: "I thank you all. When morning comes,[1] I thank you all." He also sang another in (the house): "I give myself to you as food. I give myself as food to the son of the supernatural being."[2] And he sang another: "The island of the Haida lies green. The island of the Haida lies green[3] hī hī." He sang another: "Right in the house of NAñkî'lsLas, morning came upon me[4] gū ha ha hwē." All the time he sang, he danced. And when he was through dancing, they again said "Ha ha ha ha wa-ō" four times.

And the other also danced. And before he danced, they also said, "Ha ha" for him. They said "Ha ha" for him four times. And he also sang. And before he sang, he spoke to them. "My masters, I am glad. My uncles, the chiefs, are glad," he said. And dalAs xadē' k!ā'dadaian. WA'giên Lā'nas xadē' nAñ k!ā'das gui wałai'an giên Gî'lłgīdalAs xadē' îsî'n nAñ k!ā'das gui wałai'an. WA'giên ī'L!agidē wałū'-ga-i ū gulā'gan.

WA'giên nAñ s^{g}wān L! LAoł'îdan nAñ s^{g}wān hAn îsî'n. WA'giên la L! LA'oł-^{g}ē'łdawan ṭū nAñ k!ā'das xiä'łañqasas kunā'st', "Ha ha ha ha wâ-a" hîn L! saostA'nsîñs ṭū l' gia'gan. WA'giên l' k!Adjū'sîs kunā'st' hîn l' sā'wan, "Dī l^{g}e'ilAñ dī gudAñē' lā'gAñ. Dī qā'^{g}alAñ gui dalA'ñ wał yū'Ans Ał dī gu'dAñē lā'gAñ." WA'giên wa'łūga-i qoa'ns Ał l' gudAñē' la'as Ałū' gAm s^{g}ala'ñ-dā'^{g}aña ^{g}a l' su^{g}ā'ñan. WA'giên hîn l' k!Adjā'-wan: "Ł-ō kî'llasgiêngañan. Sîñga-ṭa'nas giên ł kî'llasgiêngAñ." Ha'oîsîn nAñ q!A'lat ^{g}a l' k!Adjā'wan: "DAñ g^{u} agA'ñ ł gī'daga. Sgā'nas gī'dagō agA'ñ ł gī'daga." WA'giên ha'oîsîn nAñ q!A'lat ^{g}a l' k!Adjā'wan: "Xā'ṭa gwai'yē gō'łgał q!ē'yudañ. Xā'ṭa gwai'yē gō'łgał q!ē'yudañ hī hī." Ha'oîsîn nAñ q!A'lat ^{g}a l' k!Adjā'wan: "NAñkî'lsLas nā'ga L!a dīg^{a} sîñgaṭa'ns giên gū ha ha hwē'." L' k!Adjū's k!iä'ł l' xiê'lgañan. WA'giên l' xiê'łgīgan ṭū ha'oîsîn "Ha ha ha ha wa-o" hîn L! saostAnsā'ñan.

WA'giên nAñ s^{g}wān î'sîn xiä'łan. WA'giên la'^{g}An î'sîn l' xiä'łga-i kunA'st' L! ha'gañan. La^{g}An L! ha'gañstAnsañan. WA'giên laîsîn k!Adjā'wan. WA'giên l' k!A'djuwē kunā'st' l' gū'sawan. "Dī l^{g}e'ilAñ dī gudAñē' lā'gAñ. Dī qā'^{g}alAñ ī'L!agidas gudAñē' lā'gAñ," hîn l' sā'wan.

[1] Probably metaphorical, comparing the end of war to morning.

[2] Because it was food that brought on the war.

[3] Armor being laid aside, the whole island has become green with the hats used in the avocations of ordinary life.

[4] See Footnote 1. It must be remembered that NAñkî'lsLas was the grandfather of all the Ravens, and that the Point-Town-People, in whose town peace was made, belonged to the Raven clan.

standing up, he sang: "Have you really come, chief? Have you really come, chief? He says he is truly a chief,[1] hī hī hī ha." He sang another: "The chief comes in good time. I came because I wanted to see you, for you called me kî'lsLa-i,[1] hī hī hī." Thus he sang. He sang four songs. And he danced a great deal at the same time, for he was glad. And when he was through dancing, they again said "Ha ha ha ha" four times.

Afterwards TAldā'L!as's friends also danced much in one house. The houses of all the people of the town were full. And they gave the Deer back to his friends. And all of Dā'sqē's friends also danced. All that time the chiefs talked together. And as they danced, they gave the Deer back to his friends. And the people of Water-Hole-Long-and-Wide went back. And they were very happy. They stopped thinking evil of one another. They made peace. This is the end.

WA'giên l' gias ḷū l' k!Adjā'lan: "Yên g^{u} dAñ îskudā'la, kî'lsLa-i. Yên g^{u} dAñ îskuda'la, kî'lsLa-i. Yên LAg^{u} kî'lsLa-i idja'n suwa's hī hī hī ha." Ha'oîsîn nAñ q!A'lat ^{s}a l' k!Adjā'wan. "Ā'gua kî'lsLa-i qakū'sgAda-i lā'was dAñ qä'ñga-i gī dī gudAña'-iyū hao hao a dī gîñî'sgwañ, kî'lsLa-i, hîn dAñ sā'wan A'ła hī hī hī," hîn l' k!Adjā'wan. S^{s}alA'ñ s^{s}astA'nsîñ ^{s}a l' sā'wan. WA'giên î'nłañ l' xiê'łyuA'ngañan l' gudAña'-i lā'gan A'ła. WA'giên l' xiê'łgīs ḷū ha'oîsîn "ha ha ha ha" hîn L! saostA'nsañan.

Wa'ḷ^{s}a î'sîn TAldā'L!as ta'olAñ na tīs^{s}wā'nsîñ ^{s}a xiê'łyua'nan. Lnagā'-i xadē' wa'ḷuwAn nē ^{s}a sta'ogagan. WA'giên nAñ k!ā'das l' ta'olAñg^{a} sîłgā'ñ L! îsdai'an. WA'giên Dā'sqē ta'oē wa'ḷuAn î'sîn xiä'lan: WAk!iê'ł ga ī'L!adasga-i gu'da gū'sugañan. WA'giên hawa'n L! xiê'lgAndan nAñ k!ā'das l' taolA'ñg^{a} la L! îsLai'an. WA'giên Gî'llgīdalAs xadē' sîłgā'ñ st^{s}ełai'an. WA'giên L! gu'dAñē layū'anan. LAn guda'n L! gu'dAñē da^{s}añai'yan. Ga lā'gan. Hao LAn ^{s}ê'lgAñ.

87. The Mischievous Boy.[2]

At Klinkwan[3] was a mischievous boy. He called ten children. And he started away with them unseen by their parents. They were all boys. And when all went off, he also paddled the canoe. They were yet unable to paddle, because they were too small.

Łnqoa'n g^{u} nAñ ^{s}aa ī'łña gī'na q!A'ldagan. L! ^{s}a'xADala ^{s}AN l' ł^{s}ai'edan LA'Ał a. WA'giên L! a'olAñ xAñ īla' L!a dA'ñAł l' LUqā'-idan. L! īła'ndjîda xA'dala^{s}odjā'wan. WA'giên ^{s}ostAqā'-itsi giên la s^{s}un gī'nAñgañan. ^{s}ā'ga-i hawa'n gī'nAña-i ^{s}adō' ^{s}ê'sgagañan īxA'-

[1] The singer represents chiefs on opposite sides as speaking. One asks the other to come to him, calling him by the honorable term for "chief," "kî'lsLa-i;" and the other does come, because he hears himself so called.

[2] This story is rather curious, inasmuch as the interest in it seems to be similar to that which we experience in the story of Robinson Crusoe. It is evidently a corrupted version of the Tlingit story about the founding of Tongas, though in that the scene opens near Klawak.

[3] One of the towns occupied by those Haida who went to Alaska, and are now called the Kaigani. It is on the east side of Cordova Bay. The principal family there is called Middle-Town-People.

And they arrived at Gasqē'gîña. It was evening. When they arrived, they pulled their canoe up to the woods.

The children gathered driftwood for a house. He told them to do it, and they built a house. They also put grass on top of the house, and also made walls. They lived there for a long time. He was going to bring them up. He gave them mussels, chitons, and sea-eggs to eat. After eating, they drank water. He had taken his uncle's stone axes with him unobserved. He got these for them at every low tide. He brought them up.

And he lived there with them for four winters. Then they were grown up. And their parents made feasts for them.[1] The whole town also hunted for them. When four winters were past, they could paddle the canoe. Then he began to make paddles. He made ten. When the paddles were finished, he watched the weather. And when it was calm, they launched the canoe. And they got into it. Then they went across the sea. And in the evening they came just to Q!aga'n. And they arrived there. And they pulled the canoe up to the woods. Then they also collected driftwood there. But then they were strong. They collected it for a house. And they built a house. They made it large. They were going to live there in hiding. So they made the house strong.

And when the house was completed, he made a club. And he finished it. He made it long. And sea-otters were sleeping upon the kelp and stones. Next day they put the canoe into the daleîdane ała'. Wa'giên Gasqē'gîña gu ᵍā'sgadan. Sî'ñaiyan. ᵍā'sgatsi giên luē' dī'da l! îsdai'an.

Wa'giên ta'oswal gia ᵍā'aga-i gu'dᵍa î'sdagañan na ᵍan a. La-ō l! kîlwa'gañan. Wa'giên l! na'ołiedan. Wa'giên q!an î'sîn na-i u'ngut l! î'sdałîgañan. Q!o'lañа-i han îsî'n l! la'ołagañan. Wa'giên gu l! nā'ñᵍełdaian. L' gî'ñīnē'îdanqasagan. Ta'xao l' tā'dagañani t!aa-i han îsî'n stō han îsî'n Wa'giên wa'sînta a nî'lgañan. Qāñ gia łᵍa-l!awē' l' tī'aḷīgan l' xañ īla'a. Tca'oᵍēłs k!iä'ł ā'dji waᵍan l' î'sdagañan. L' gîñînē'îdan.

Wa'giên ta'da sta'nsîñ wagu da'ñał l' nā'gan. Wa'ḷu ḷa'qadēᵍelani. Wa'giên yā'ᵍalañ wadª wa'gañan î'sîn wadª gī'djugañan lā'na ᵍa'wansᵍa-i a. Tadē' sta'nsîñᵍełsi ḷū gī'nañᵍai'eᵍelani. Wa'ḷu āl l' la'ołiedan. Sq!ala'ał l' la'ołaian. Ā'lē ᵍēłgī's ḷū hit!a'n l' sîñā'ñîdan. Wa'giên ḷai'ułas ḷū luē' l! gī'djîgaian. Wa'giên guᵍē l! î'sḷīgan. Wa'ḷu l!ao hit!a'n l! lū'dōt!adjan. Wa'giên sî'ñias ḷū Q!aga'n ya qā'l!at!adjan. Wa'giên wagu ᵍā'sgadani. Wa'giên luē' dītgª l! î'sdaian. Wa'ḷu ga'-igu han îsî'n t!aosuwa'l l! q!ē'ñîdan. Wa'ḷu l!ao da'gwiagani. Na ᵍan-ō l! wa'gan. Wa'giên l! na'ołiedan. La l! tī'qonadaian. Gu l! nā'nq!ołs ḷū gī'añqasagan. Ałdjī'ałū na-i l! lā'djîgadaian.

Wa'ḷu na-i ᵍē'łgīs ḷū sî'djî gia l' la'ołiedan. Wa'giên la l' ᵍē'łgīdaian. La l' djî'ndaian. Wa'giên łqā'mē î'ñgut qwa'i q!a-ī'łiagañan qwa'a-i î'ñgut han îsî'n. Wa'ḷu wadaalē'ku luē' tcāngª

[1] Supposing them to be dead.

water. And five men were in it. And six staid in the house.

And they went out to them (the sea-otters). And while they slept, he clubbed them to death. And when the canoe was full, he went back. Then those who were in the house came down to meet them. And they were very happy over it. Then they threw the bodies out. Then they began to carry them up. They put them into the house after they had carried the canoe up to the woods. Then they began to take off the skins. And they took off all. But next day they put sticks in the edges (to spread them). And they hung them up in the house. They ate the meat.

When the skins were dried, they again went out to get some. And as he had done before, he killed them while they were asleep. And the canoe was full. And they went home with them and arrived there. After they had taken the canoe up to the house, they carried the sea-otters into the house. And they skinned them. And the day after, they put sticks around the edges (to stretch them). And they hung them up in the house. When they were dried, they went hunting again. He went near the house. The whole surface of the sea was full of (sea-otters). They made the surface black. He did not take the little ones. He only took the parents. But at that time he killed one hair-seal with a club. And when the canoe was full, he arrived home again.

And they took (the bodies) out of the canoe. But they took out the hair-seal first. And one of them cut it up in order

L! îsdai'an. Wa'giên tc!aLē'ɬaiani. Wa'giên L^{s}wu'naɬ î'sîn ana' idja'ni.

Wa'giên wa^{s}a qas^{s}ai'ani. Wa'giên q!asī' t!aɬ l' skī'k!ot!aɬgagañan. Wa'giên Luē' stasī' ḷū sîɬgā'ñ l' ^{s}ā'sgadan. Wa'ḷu ana'g^{a} idja'nga-i îsL!ā's^{s}aian. Wa'giên wa'aɬ gudañē' layū'anan. Wa'ḷu L! dā'nt!algañan. Wa'ḷu hit!a'n L! q!ē'ɬañgaɬîdani. Nag^{a} L! îsdai'an. Luē' dīd^{a} L! î'sdagīsi st' hit!a'n L! L!ste'îdani. Wa'giên wa'ḷuan L! L!'sta^{s}odjawan. Wa'daalēk^{u} L!ao hit!a'n L! kî'teîdan. Wa'giên ana'gut L! kiä'dagañan. Kia'-i L! tā'gañan.

Q!al x̣î'lgaɬsi ḷū ha'oîsîn L!a ga tā'ns^{s}aian. Wa'giên ha'oîsîn ku'na l' wa'gan gîña'n q!a'si t!aɬ l' L!te'îdan. Wa'giên ḷū sta'gan. Wa'giên da'ñaɬ L! lū'qagaɬs giên L! ^{s}ā'sgidañan. Luē' dīd^{a} L! î'stagīst' qwa'-i îsî'n nag^{a} L! qē'ɬntc!îgañan. Wa'giên L! L!'steîdan. Wa'giên sî'ñias giên wa'daalēk^{u} L! kî'dagañan. Wa'giên na'gut L! kiä'dagañan. X̣î'lgaɬsi giên ha'oîsîn L! tā'ns^{s}îgañan. Aa'nan-ō l' wa'gañan. ^{s}ā'yawē q!al k!a'sg^{u}han wa'aɬ sta'oga-agañan. ^{s}ā'yawē q!al-ū gîn ɬ^{s}aɬ k!adjugā'ñan. Gam gī'di l' îsdā'^{s}añgañan. Yē s^{s}o'nan l' î'sdagañan. Wa'ḷu L!ao xōt s^{s}wā'nsîñ l' s^{s}ā'sgadan. Wa'giên Luē' stasī' giên ha'oîsîn l' ^{s}ā'sgadan.

Wa'giên xetg^{a} L! î'sdagañan. Xō'dē L!ao L! ḷī'îḷLagañan. Wa'giên nañ s^{s}wā'nsîñ l^{s}ē q!ê'nanañan L!a k!iū' la

to steam it. And then he put stones into the fire for it. And when they were heated, he put them into a box along with fresh water and the hair-seal. And he steamed it for them. When it was cooked, they began to eat. And they stretched the sea-otter-skins and hung them up. But they did not eat fish.

They threw the sea-otter-meat into the sea, and halibut swam up for it. When he had sharpened the end of a stick with the stone axe, (their leader) went out with it, and speared (a halibut). The water was shallow. And he went ashore with it, and threw it up from the stick. After they had clubbed it there for a while, it was dead. Two people carried it up. Then he put stones into the fire for it. When the stones were hot, he cut it up. He put it into the box. When it was cooked, he took the covers off. They found a flat piece of driftwood like a tray. And they used this. And they put the halibut into this. Then they ate this halibut. This was the first time that they had eaten halibut.

When these were dried, he again went out to the sea-otters. And when the canoe was full, he went back. And they also skinned these. When the skins were dried, they put them in one place. But they used some of them for bait. And they also used the big ones for blankets. They went out every morning. And the halibut also swam up there for the meat. In winter they did not get them. And when summer came, they again went out hunting. Then they again clubbed them.

Then he saw a big sea-lion sleeping l' xoa'ɬdiyē ˢAn a. WA'giên hit!A'n qwa'a-i wa'ˢAn l' sî'sˢaian. WA'giên kɬī'nsLas giên ta'ot!a-i ˢAi l' îsdai'an ˢAnᶫ hAn îsî'n xō'da-i hAn îsî'n. WA'giên L!a kɬiū' la l' xoa'ɬdaian. ˢalA'nsLas ᶫū hit!A'n L! tā'-idan. WA'giên qwa'-i q!Al L! kî'das giên L! kɬī'ädagañan. GAm tao hī'kɬī L! L! tā'ˢAñgañan.

WA'giên qwa'-i kiē' tcāngᵃ L! dā'nsˢaian. WA'giên xagᵘ kiē' ˢagᵃ gī'L!agalan. Wa'ᶫu sq!ā'ñu ɬˢa-L!uwē' Aɬ l' skīkɬī'gAɬsi ᶫū la dA'ñAɬ l' qasˢai'an. WA'giên la l' kî'dan LÎ'ga-i tca'aiani. WA'giên la dA'ñAɬ qā'-idagalan. WA'giên la l' kik!ā'tagalan. Gᵘ la L! skī'dAñ qaod l' k!ō't!alan. L! stAñ la dA'ñAɬ îst!ē'îdagalan. Wa'ᶫu laˢAn qoa l' sîsˢai'an. Qwa'a-i kɬī'nasLas ᶫū ā'dji ˢē l' q!ê'nanañan. Tō't!a-i ˢAi l' îsdai'an. ˢā'lAnsLas ᶫū wA'stA l' î'sdaian. T!a'oswal ˢA'ñanda kɬē'ła gîña'n ˢet L! qē'yaiyan. WA'giên Aɬdjī' L! kɬē'ɬgagadagañan. WA'giên Aɬdjī' ˢAi xagui' L! îsdai'an. Wa'ᶫu Aɬdjī' xaguē' L! tā'gañan. Ao LnōT xagᵘ L! tā'gan.

Ā'djî ᵡî'lgAɬsi giên ha'oîsîn qwa'a-i ˢa l' Lū'gAsgañan. WA'giên Luē' stas giên dA'ñAɬ l' ˢā'sgidañan. WA'giên ha'oîsîn L! L!'stAgañan. Q!Al ᵡî'lgAɬsi giê'nAN sˢā'ɬañan L! î'sdagañan. WA'giên djîgA'n L!ao L! unī'wAgañan. WA'giên ᶫAqeda'si î'sîn L! tɬē'îdañan. Sa'nᶫans kɬiä'-äɬ L! tā'nsˢîgañan. WA'giên xaguē' îsî'n wAgᵘ gīLā'gAɬgīgañan kiē' ˢagᵃ a. Sî'ñgadjî giê'nAñ gAm L! î'sdaˢañgañan. WA'giên q!ê'nAts ᶫū ha'oîsîn l' tā'nsˢaˢwan. Wa'ᶫu ha'oîsîn L! skī'dañan.

Wa'Lu qā-i yū'An L!a sū q!a'gîns l'

among them. And they came to it and he struck it. Although he struck it but once, it died. It was too big to pull into the canoe. So they merely put a rope through its lip. Then they fastened it to the stern. And then they paddled away, towing it. And they arrived with it. And they took the sea-otters up to the house. They also took up the canoe. But then they went down to the sea-lion and began to cut it up. When they were through cutting it up, they carried it up near the canoe.

Then they put stones into the fire. When the stones were hot, they began to steam it. When it was cooked, and they had put it into a tray, they began to eat. When they were through eating this, they skinned the sea-otters. And they hung up (the skins). And evening came. And they went to bed.

When they went to bed, a wolf began to howl on the top of the mountain. Still they paid no attention to it. Some time afterward it howled nearer. Although there was a great crowd, they hid their voices. The one that howled was howling behind them.[1] But (the men) slept. When morning came, and they were going to eat the sea-lion-meat, they went out to get it. And it was not to be seen there. The Wolf-People had carried it away during the night.

But then they again went after sea-otter. And they again filled their canoe. And they lived there for ten winters. And they were grown up, and beards grew upon them. Then they were going back to Klinkwan.

qä'ñan. Wa'giên la^{s}an l! Luqā'ɬ!agan giên la l' s^{s}ā'sgadan. La l' s^{s}ā'sgīt-s^{s}wā'nsîns k!iê'n l' k!ê't!alan. Lū'gu^{s}ē l' îsdiyē' ^{s}a l' yuā'nîdan. Aɬdjī'aɬ hī'ñan l' k!odē' qwa'a-i ɬa l! î'sdaian. Wa'ɫu t!ā'ñgu^{s}a la l! kiū'ɫsgadan. Wa'giên hit!a'n la t!ēst' l! gī'nañîdan. Wa'giên la da'ñaɬ l! ^{s}ā'sgadan. Wa'giên qwa'-i ana'g^{a} l! î'sdagalgañan. Luē' î'sîn dīd^{a} l! da'ñgīslgalan. Wa'ɫu l!ao qa-iyē' ^{s}a l! î'st!als^{s}aian giên l^{s}ē l! q!ê'nanañ-idan. L^{s}ē l! q!ê'nanañ^{s}ē'ɬgīs ɫū Luē' q!oɬ la l! î'sdagalan.

Wa'ɫu qwa l! sî's^{s}aian. Qwa'a-i k!ī'nslas ɫū hit!a'n la l! xoa'ɬdiîdan. ^{s}ā'lanslas ɫū k!ē'ɬga-i ^{s}ai l! dagA'ɬs ɫū l! tā'îdan. Aɬdjī' l! ta^{s}ē'ɬgīs ɫū qwa'a-i l! l!'stagañan. Wa'giên l! k!iä'dagañan. Wa'giên sî'ñiaiyan. Wa'giên l! tē'slaian.

l! tē'slas ɫū l'daawē qol g^{u} ^{s}ōtc s^{s}ā'-iɬiedan. Wak!iê'nan gam ^{s}ai l! guda'^{s}añgañan. Wa'sta ^{s}et qaod haɬgwa' îsî'n l' s^{s}ā'-iɬaian. Sk!ū'lyuansi k!iê'nan kī'lañ s^{s}a'ldan. Nañ s^{s}wā'nsîñ s^{s}ā'-iɬgañan. l!a'ɫ^{s}a hao l' sū'gwañgañan. Wa'giên l! q!a'slaian. Sa'nɫanan ɫū qai'yē kiē' l! tā'nqasas ɫū l! dō's^{s}aian. Wa'giên gam wag^{u} qäñgā'ñani. ^{s}ā'lgu^{s}a han ^{s}ōtc xa'dē u'naî^{s}odjawan.

Wa'ɫu l!ao îsî'n qwa'a-i l! tā'ns^{s}aian. Wa'giên ha'oîsîn Luē' l! sta'daiani. Wa'giên ta'da la'aɬ wag^{u} nā'ñani. Wa'giên ɫa'qediɬyuanani giên sq!ē'o-^{s}elane. Wa'giên sîɬgā'ñ Ɬnqoa'n ^{s}a l! stī'ɬañqasaslaian. Wa'giên hîn g^{u} l!

[1] One wolf covered the movements of the rest by remaining behind, and howling.

And they said to one another, "Let us get cedar-bark with which to bind together the sea-otter-skins. So they launched the canoe. And all got in. And they entered a little bay. And a stream flowed into the head of the bay. And they arrived there. And two of them took care of the canoe. But some of them went into the woods for cedar-bark. And when they had obtained a great deal of cedar-bark, they brought it out of the woods on their backs.

And when they came out, those who took care of the canoe saw salmon in the stream. These were humpbacks. And five were in a deep water-hole. Then they broke off a long stick and launched it at them. And they killed all five of them. And they put them into the canoe. This was the first time they had seen salmon.

And when they came back and saw them, they were very glad. When they had put all of the cedar-bark into the canoe, they started away. And they arrived at their house. And they put the cedar-bark into the house. They also put the salmon into the house. And they began to cook the salmon. They did not put stones into the fire for it. They only roasted it. When it was done, they ate. But after eating, they began to break up the cedar-bark with their hands. And then they made ropes of it. All night they worked, worked, worked. Morning came. They were not sleepy, because they wanted to go back. And they did not know from whence they had come. Only (their leader) knew from whence they had come. And he did

sudai'an, "Gīda t!A'lt!anatc!în qwa'-i wa'Aɬ t!alA'ñ ɬˢai'tc!îda-i ˢAn a." WA'-gîñan Luē' L! gī'tc!îgaian. WA'giên L! wa'ḶuwAn guˢē îsḶī'gan. WA'giên ˢao ˢAi L! LŪ'qatc!aian. WA'giên ˢAnḶ sL!ñ'ẋiäñan. WA'giên gᵘ L! ˢā'sgadan. WA'giên L! stAñ Luē' qē'tc!îdan. WA'-giên L! djîgA'n L!ao gīida dō'galan. WA'giên gī'da-i L!ā'ña qoa'nˢeɬˢodjawani Ḷū L! u'nañani.

WA'giên L! î'sL!agan Ḷū WA'giên Luē' ga qē'tc!îdani. ˢA'nḶē ˢa tcīn qê'ñgai-yañan. Tc!î't!an ū idja'n. WA'giên gîl ẋA'tdjū ˢa îsî'n ga Lēɬ gilā'ñan. WA'giên sq!ā'ñu djîñ ˢAn l' t!A'sq!aLa-ˢwan giên wa'Aɬ l' kî'nɬuˢūgañan. WA'-giên l' Lē'ɬwahAn la l' L!'daˢwan. WA'giên LŪ'guˢē la l' xā'Ḷiaˢawan. Hao Lnōt tcīn l' qê'ñˢawan.

Wa'Ḷu L! îsL!a's Ḷū L! qä'ñane Ḷū Aɬ L! gu'dAñē lagā'ñan. Gī'da-i LŪ'guˢē L! î'sdaˢodjuwē Ḷū hit!A'n WA'stA qā'-idan. WA'giên na-i gᵘ A'ñˢa L! ˢā'sga-dan. WA'giên gī'ida-i ana'gᵃ L! îsdai'an. Tcī'nē hAn îsî'n ana'gᵃ L! îsdai'an. WA'giên tcī'nē L! L'ñˢalAñîdani. GAm qoa L! sîsˢā'ˢañan. Hī'ñAn L! gī'sk!Al-gañan. ˢā'lAnsLas giên L! tā'gañan. Tagī's stA L!ao hit!A'n qwa'a-i ˢAn L! qê'ndeîdan. ˢāl sˢasgᵘ L! WA'gAndan, L! WA'gAndan, L! WA'gAndan sa'nḶanan. Sîɬgā'ñ L! gudaqa'osLas AɬŪ' gAm L! qAñˢā'ñan. WA'giên gAm Lī'djīst' L! ī'djan ˢAn L! u'nsAdaˢañan. WA'giên ā'nîs sˢo'nan ˢAn l' u'nsAdan gia'sta L! idja'n a. WA'giên gAm L!agᵃ l'

not tell them. They did not know whither they were going.

When they were about to start off, they divided the ropes among themselves. Afterwards they made bundles of the skins. They made four bundles for each man. And each kept two (skins) for himself, because they were afraid of being cold in the canoe. Then they began to cook sea-otter-meat to eat in the canoe. They did not steam it. They only roasted it. They went to bed.

Next day, when day broke, they started out. And they crossed to the other side. And they arrived at Gasqē'gîña while it was still light. Their house still stood there. They brought the sea-otters into this. At that time they were very strong. Then they had become very big men. Then they roasted the sea-otter-meat on sticks. And when they had eaten, they began questioning him. "From whence are we?" they said to him. He said to them, "Your fathers' town is close by. While you were very small, I took you and I went away with you. And now I am going back to your fathers with you." Thus he said to them. Then they were very happy, for they thought that their fathers would know them. And next day they started off.

And in the evening they came to the town of Klinkwan. All the people of the town went down to the beach, because there were many people in the canoe. And they took them into one house. And they took the sea-otters into the house. And after they had made them sit down, they gave them food. They did not know what sū'da^{s}añgañan. Gia L! îsA'ñqasas ^{s}An î'sîn gAm L! u'nsada^{s}añan.

Wa'ḷu hit!A'n L! qasa'sḷas ḷū qwai'yē gutg^{a} L! La'^{s}adeîdani. WA'stA L!ao hit!A'n L! ł^{s}ai'tc!îdîdani. L!a ł^{s}aista'nsîñ-^{s}odjū'gañan. WA'giên stAñ q!ê'nAñ ^{s}An L! dōAñā'da^{s}odjū'-ūgañan, lū'gu^{s}a L! x̣wai'ga-i g^{a} L! ł^{s}oa'gAs A'ła. Wa'ḷu hit!A'n LŪ'gu^{s}a tā ^{s}An qō kiē' q!ê'nAñ Lñ^{s}alA'ñîdan. GAm L! xoa'łda^{s}añgañan. Hī'îñan L! gī'sk!Algañan. L! tē'sLaian.

WA'daalēk^{u} hit!A'n sa'nḷans ḷū L! qasa'sḷaian. WA'giên LŪ'dūt!adjan. WA'giên Gasqē'gîña g^{a} ^{s}ā'dAgagAndan ^{s}ā'sgadañ. Hawa'n na-i wAg^{u} lā tē'-yudaian. AłdjĪ' ^{s}Ai qwa'-i L! LĀ'djîgañan. Wa'ḷu L! dA'gwiayū'anan. Wa'ḷu L! L!ū'qed^{s}ełyuanan. Wa'ḷu qwa'-i kiē' L! gī'sk!Algañan. WA'giên L! łtA'nūgīs ḷū la'Ał L! kiä'nAñîdan. "Gī'djîstō t!alA'ñ idja'n," hîn lA L! sudai'an. "Aa'nAn dalA'ñ ^{s}o'ñ^{s}alAñ gia lnagā'-i ī'djîñ," hîn L!a l' sudai'an. "DalA'ñ īx̣A'dalagAn t!ał dalA'ñ ł î'sdagAn giên dalA'ñ dA'ñAł ł Luqā'-idan. WA'giên wēd dalA'ñ ^{s}o'ñ^{s}alAñ gui dalA'ñ dA'ñAł ł stūłā'ñaasañ." Hîn L!a l' sudai'an. Wa'ḷu L! gu'dAñē layū'Angañan L! ^{s}o'ñ^{s}alAñ L!a'-^{s}An u'nsAdasañ L! gudā'ñan A'ła. WA'-giên wA'daalēk^{u} wA'stA qā'-idani.

WA'giên sî'ñias ḷū Łnqoa'n lnagā'-i g^{u} qā'L!agan. Q!atg^{a} hAn lnagā'-i xa'dē ^{s}ā'sk!^{u}hAn ū dō's^{s}aian LuĒ' tc!a' ^{s}Ai qoa'nsi A'ła. WA'giên na tē's^{s}wansîñ ^{s}Ai L! îsdai'ani. WA'giên nak!a'-i na-i ^{s}Ai L! î'sdatc!aian. Wa'ḷu L! kî'l-L!aosi ḷū Ał L! dai'îñgañan. GAm LAg^{u}

people they were. Their parents did not recognize them, for they were bearded.

When they were through eating, they were going to question the canoe-captain. "Where do you come from?" they said to him. He, however, knew them. He had not forgotten them. "I am from Q!a'gan," [1] said he. "Did you get those sea-otters there?" they said to him. "Yes," he said. "Did you do it alone?" said they to him. And he said, "Yes, I did it alone." They said to him, "What did you kill them with?" — "I (killed them) with this club," he said. They said to him, "What are the names of those people?" He knew all of their names.

At that time he began telling them their names. And when they heard the names, they recognized the names of their children. But still they doubted (at first). They thought that he was lying. Then their mothers took them to their houses. They led all there. And (the youths) also gave them their sea-otter-skins. They gave all of the sea-otters to their parents. And the man who was their chief also gave all of his to his uncle. When he gave them to his uncle, he made his uncle's mind glad. So he let him marry his daughter. Here it comes to a point (i. e., the end).

L! xa'da ˢêt î'sîs ˢAN L! u'nsAdaˢañan. GAM L! yā'ˢalAñ L!a ˢAN u'nsAdaˢañan L! sq!ēwA'gañan Ała'.

L! łtā'notgīs Ļū ā'nAñ q!o'las AŁ L!A kiä'nañanqasa'gan. "Gī'djistō dAñ ē'djîñ," hîn lA L! sudai'an. La L!ao L!a ˢAN u'nsAdan. GAM L!a'da l' qē'-sgadaˢañan. "Q!a'gan stō ł ī'djîñ," hîn l' sā'wan. "Wā'djî qwa'-i gᵘ wAgᵘ dAñ î'sdagaña," hîn la L! sudai'an. "Āñ," hîn l' sā'wan. "Dā sˢona'n gᵘ wA'gaña," hîn lA L! sudai'an. WA'giên "Āñ, ła sˢo'nan-ō wA'gīni," hîn l' sā'wan. "Gūs AłŪ' dAñ wa'gañan," hîn lA L! sudai'an. "Sīdj AłŪ' ł wA'gīni," hîn l' sā'wan. "Gasî'no wā'djî kiā'ñ," hîn la L! sudai'an. L! kiē' ˢAN l' u'nsAtˢodja-awan.

Wa'Ļu hit!A'n L! kiē' L!agᵃ l' k!ō'e-dAñîdan. WA'giên kiē' L! gudA'nsi Ļū kiē' AŁ gī'dalAñ L! sq!a'dan. WAk!iê'n-An ˢa L! gū'doq!ē'gīdañan. L' k!wai'-dAñAñ L! gudA'ñgañan. Wa'Ļu hit!A'n L! a'olAñ L! ˢA'lĻałAñgañan. WA'ĻuAn L! ˢA'lˢostaiani. WA'giên nak!a'-i îsî'n L!agᵃ L!ā'ña L! î'sdadalan. WA'giên yā'ˢalAñ gᵃ L! wa'ĻuAn nak!a'-i î'sdA-ˢodjawan. WA'giên nAñ ī'łña ˢAN q!o'-lāgani. Han îsî'n qāñgᵃ ga î'sdaˢodja-wan. Qāñgᵃ l' îsda's Ļū qāñ gudAña'-i l' LLā'gan. Ałdjī'ł gidā'ñ la l' ī'nˢeł-daian. Ao LĪ'sĻu la ku'nskidAñ.

88. How the Secret Societies began.[2]

Gîtadjū' lnagā'-i stA L! sai'ānan. L' tc!astA'nsîñˢawan. Hawa'n Ļai'yaˢa-i l' Luqa'ogAndan l' yä'nAñˢawan. LAgᵃ skū-ūt lā gī'daławani k!iên LAga'-i l' gō'daˢwan. LAwa'-i hAn îsî'n gAm gui giū'łeił'ˢañan. WA'giên LAk!wā'nAn lā'ña gai'îñgwAñgAndan łqā'ma sk!A'djuL!a ˢAN l' gī'gidalL!aˢawan. WA'giên

[1] A mountainous island. See Story 69.

[2] A translation of this text will be found in Vol. V of this series, pp. 158–160.

lag^{a} ^{s}AN l' kiū'kīsgada^{s}wan. WA'giên sîñai'yAN. Sî'ñ-ñias ḷū tcan l' ^{s}A'nsgat-^{s}odjū^{s}awan. Hîn l' ^{s}ē't^{s}ōgAndan LUē' lā kia'xēdASL!a^{s}awan. Wa'ḷu l' qē'L!a^{s}was ḷū nAñ xa'da LUē' dōl lā gī'djîgada^{s}wan. Wa'ḷu ā'nAñ xa'das "NAñ ī'L!adas dalA'ñ ^{s}AN ^{s}ā'yîñgAñ," hîn l' sudā'^{s}wan. WA'giên ā'nAñ xā'das gō'ugaian ḷ^{s}a sq!ê'ñgu^{s}a lā'na î'sîn la'ḷ^{s}a qagai'an. WA'giên na-i yū'An q!eū'g^{u} l' gia'L!agan. Hit!A'n tcāng^{a} l' t!A'łgagAndan wA'giên nAñ s^{s}wān hAn îsî'n wA'gîñan idja'n. L' stA'nsîñ^{s}wan gîña'n l' î'sa^{s}wan. WA'giên nAñ qā'gaLagañan. Hawa'n lA k!iū' ^{s}edā'^{s}wan. L' stA'nsîñ^{s}wan kia' îsī'ł^{s}was ḷū la^{s}An L! ł^{s}ā'-îtc!a^{s}wan. Wa'ḷu l' stA'nsîñ^{s}wan l' îstc!ā'^{s}wan.

Tā'djgua nAñ ī'L!agadas q!o'lgañ l' L!a'oda^{s}wan. GAm LAk!wa'n gîn l' ^{s}edā'^{s}añ^{s}awan k!iä'nAn Tcan-xa'dē lAg^{a} stAłī'ił^{s}awan. Wa'ḷu la'Ał L! kiä'nAñ-^{s}awan. Wa'ḷu nAñ ī'L!adas q!oł nAñ q!a'owas łtA'nłg^{a}qA'lda gīA'ndaLdjawan. GAm īk!wa'n lA L!a ga tā'da^{s}añ^{s}awan. GAm s^{s}ān Tcan-xa'dē îsā'^{s}añan. L! xada'-i hik!ī' ū idja'n. Wa'ḷu łtA'łg^{a}-qA'łda-i lA L! sq!A'dała^{s}wani. GAm lag^{a} L! î'sda^{s}Añ^{s}awani. Hī'ñAn lA L! sq!A'dała^{s}wan. WA'giên sî'sa wāḷn kî'sk!a-iawan. K!A'ndjił^{s}ag^{a} hAn îsî'n g^{u} kī'djiawan. GAm hik!wa'n lnagā'^{s}añani. Ao LAn nē tēs^{s}wā'nsîñ wAg^{u} idja'ni. WA'giên ^{s}a L! xa'da qoanyū'Anani. WA'giên łtA'łg^{a}-qA'łda Ał na'si sta'ogasgiênAn. WA'giên L! k!ō'ta î'sîn s^{s}e'tdjādî^{s}odjawan. Ga łtA'łg^{a}-qA'łdadasga-i s^{s}o'nan ū ^{s}ē'dan.

Wa'ḷu nAñ łtA'łg^{a}-qA'ldadaian s^{s}ā'lAñ t!akîł^{s}ā'wan. "Ā'dji L! giA'ndas ḷū gia' L! ẋiê'łgañan" ū idja'n. WA'giên s^{s}ā'lAñē lA L! sq!A'dada^{s}wani łtA'łg^{a}-qA'łda-i hAn îsî'n sisa'-i hAn îsî'n. Q!ā'imnäx ałū' lnagā'-i g^{u} ī'L!adagan. WA'giên hit!A'n lA L! kî'ñgugAñ^{s}awan. "Ta'olAñ îsî'n ł sq!a'dadî^{s}wañ," hîn L! sā'wan. WA'giên "Ha-i îs^{s}a'oła," hîn lA L! sudā'^{s}wan. Hit!A'n kiag^{a} l' qā'gał^{s}ūgAndan LUē' dōl ^{s}a A'ñ^{s}a l' gia'L!aogañan. WA'giên l' qā'ḷī^{s}ūgañan. NAñ s^{s}wā'n hAn îsî'n gîña'n idja'n. L' wa'ḷuwAn hAn LŪ'gu^{s}ē î'sḷī^{s}awan. GAm ^{s}a'ada l' ^{s}ē'ł^{s}añ^{s}awan. GAm l' s^{s}ā'nawē^{s}ē'ł^{s}Añ^{s}awan.

^{s}āl s^{s}wā'nsîñō gu l' îsā'^{s}wani; LUē' dōl g^{u} l' xā'djîL!a^{s}was ḷū hawa'n ^{s}ā'lgagan. WA'giên LŪ'gu^{s}ē l' ^{s}ē'daḷī^{s}was ḷū yä'nAña-i AmłĪ'stan gao^{s}ē'lan. Wa'ḷu LAg^{a} sq!ung^{u} l' ^{s}ē'da^{s}wan ^{s}An l' u'nsADała^{s}wan. Wa'ḷu hawa'nAn ḷai'yaiyan. GAm luwā'^{s}añan. WA'giên hit!A'n LAg^{a} skūt sî'łgañ l' stī'ł^{s}awan. Hawa'n l' Luqa'^{s}ōgAndan ḷū aa'nan la^{s}An gia'L!a^{s}awan. WA'giên la'gui l' ^{s}o'ñgAptlAłda^{s}awan giên l' xā'sLa^{s}awan. Ī'k!wan ō LAg^{a} sk!uung^{u} l' î's^{s}awan. Ao LAn luwē' tī's^{s}wansañan. WA'giên nAñ s^{s}wān ḷî'ga^{s}atagalan. "Ha'odji kî'tawē s^{s}wān ł dīg^{a} k!ā'tagAł," hîn la l' sū'das^{s}a^{s}wan. LUē' îñg^{u} ā'L!das idja'n. WA'giên kî'tawē lag^{a} l' k!ā'tagAł^{s}awan. WA'giên lag^{a} l' gī'djîs^{s}i^{s}wasi giên l' s^{s}wān gidjîgī'łda^{s}awan. WA'giên la l' dA'ñgīsḶagała^{s}wan. WA'giên LUē' l' daq!ā'łū^{s}awan. WA'giên l' ẋū'tasta gīwa'si st' dīd^{a} l' gī'sLAgAła'wan. WA'giên gîn l' gi^{s}A'ndast!ēł^{s}awan A'ñ^{s}a l' ẋî'lad^{s}ōgañan. ẊA'ya yū'anan. WA'giên q!aa-i q!al s^{s}wān wAst' l' dA'nsq!Astaian ḷū tA'ñē wAst' l' ẋū'tgudjanL!agan. L! ẋū'-sgadAne ḷū s^{s}ān ^{s}a kî'ndaian. WA'giên hîn ta'olAñ l' sudai'an, "GAm ł ta'olAñg^{a} ā'dji sudā'^{s}añan."

Ā'dji lA x̣î'lgał^{s}was ḷū LŪ'gu^{s}ē l' î'sda^{s}wan giên l' LUqā'-ida^{s}wan. WA'giên lnagā'-i g^{u} l' LUqā'L!a^{s}awan. Wa'ḷu gAm gîn l' tēa^{s}a'ns stA la'AŁ L! kiä'nañan.

Gîn l' x̣ūkî'ndañqasas AłŪ' a lA L! xā'SLdaian. Ao LAg^{u} ā'dji lag^{a} L! î'sdaLdjawan. Gîtgu'nAks hîn ū gwai'gañagan.

WA'giên hîn L!ag^{a} l' su^{s}ā'wan, "T!alA'ñ LUqā'gAndan iL! da yä'nAñ^{s}elgAn. WA'giên LAqoa'nAn iL! gīgī'gAngwañgAn. Wa'ḷu łqām ^{s}An iL! gī'gīdalL!agan. WA'giên ga agA'ñ t!alA'ñ kiūgī'gīskidAn. Wa'ḷu nAñ ī'L!ada iL! ^{s}An ł^{s}ai'yētc!îgan. IL! ^{s}An L! ł^{s}aiyê's gîña'n t!alA'ñ îsî'n ī'djîn. WA'giên łtA'łg^{a}-qA'łda Ał nē sta'ogagAn. WA'giên nAñ s^{s}ā'^{s}ada î'sîn ^{s}a q!a'ogani. Ałā'nîs iL! L! qê'ndagan. ŁtA'łg^{a}-qA'łda hAn îsî'n iL! L! qê'ndigAn. DalA'ñ iL! L! sq!A'dadalgīni," hîn l' sū'^{s}awan.

Ga'-istA sî'ñgadAs ḷū hit!A'n da L! nī'djîñidan. Wa'ḷu s^{s}ā'lAña-i îsî'n L!a l' sq!a'dAdîîda^{s}wan. Sîsē' îsî'n nAñ sL!îñ la L! q!ē'daian. NAñ l' qê'ñ^{s}awan dō L! nī'djañan. WA'giên lā'na q!A'lat ^{s}a îsî'n L! djū'sqAsLaian. WA'giên ga-i îsî'n wAg^{u} î'sL!agan. Wa'ḷu hit!A'n s^{s}ā'^{s}adawan. LēŁ l' îła'ndjîdagan giê'nAn LēŁ îsî'n djā'dagan. L! LA'AłŪ L! s^{s}ā'^{s}adaian. Łk!iä'n ^{s}a hao L! nā'ndagañan. Na ^{s}An wAg^{u} L! LA'ołaian. Wa^{s}a ga L! gī'dagañan. Wa'ḷu gī'nA gu^{s}a L! L!djū'giañułasîs L! LA'oł!edan. L! sL!êñ lā stAñ wA'gan. Kun dō L! nē'djañan. ^{s}āl LA'aŁ lA L! LA'ołaian. L' ^{s}ē'łgīs ḷū tA'ña-i ^{s}a lA L! î'sdaian. Lnagā'-i stA wa'djgua lA L! î'sdaian. WA'giên a ga s^{s}ā'^{s}adasga-i LAAł î'sîn wa^{s}a î'sL!agan. Wa'ḷu hit!A'n ku'nē tcāng^{a} L! î'sdaian. L' yū'anan. Wa'ḷu hit!A'n qwa'a-i wA'gu^{s}ē L! î'sdaḷîîdan. Lîst!A'l îsî'n ^{s}a L!a ga^{s}ā'djawan. Ā'djgua hAn îsî'n L!a ga^{s}ā'djawan. WA'giên AłdjĪ' xak^{u}sī'ya-ō qwa'a-i ī'LyagAn. WA'giên qwa'a-i î'sîn ^{s}Ai ^{s}ā'gīdañan. WA'gīên hit!A'n asga'-i ga s^{s}ā'^{s}adasga-i LA'aŁ wA'gui îsḷī'gan. Ga q!A'lat LA'aŁ hAn îsî'n ku'nē Lā'adîñē ^{s}An gu^{s}ē îsḷī'gan. Gîntē'iga q!Al-ō kia'gustAsi ^{s}adō' idja'n. Wa'ḷu hit!A'n la L! î'sdaqêñîdan. WA'giên lnagā'-i stA ałguī'g^{a} L!ao lA L! î'sdadalan. WA'giên yê'nk!iên l' kwa'LAga-i lā'gañan. WA'giên Ał L! gudAña'-i lasī' AłŪ' sîłgā'ñ lnagā'-i gui lA L! stī'łdaian. WA'giên la îñg^{u} qa-i k!īdj L! ī'djidjuwagan. WA'giên Ałdjī' ^{s}Ai nAñ xā'das L! dā'ḷł^{s}agañan. WA'giên nā'gust' L!a t!aŁ L! kiū'gañan. WA'giên kunē' ḷ'djîL!as giên îñg^{u} L! q!a'odalgañan. Lnagā'-i hawa'n djī'îñasi k!iên q!a'det L!ao lA L! î'sdeîdan. Q!at ^{s}aguī' l' ^{s}ēłs ḷū lnagā'-i gui îsî'n la L! î'sda. Hit!A'n lnagā'-i xa'dē wa'ḷuwAn ^{s}ē'dawasi ḷū ^{s}a L! qē'aolAñgañan. L! gus^{s}ā'nawayuangañan. Tcā'nga-i kuna'-iyū îsî'ñ L! x̣u'ndAgañan. Lnagā'-i ^{s}a gAm l' doAñ^{s}ā'ñgAndan l' kwa'gAña-i ^{s}a'galan. WA'giên l' qā'dji tcāng^{a} ḷā'ña q!^{s}ē'łgas giên ya hAn l' gō'ūgaian. WA'giên L! wa'ḷuwAn ^{s}aq!ē't^{s}ōgaian. Ao LĪ'sḷū la ku'ndjuga.

89. The Sî'kA Potlatch.[1]

NAñ k!ō't!Ałs ḷū dja'tgalAñ gud^{s}A'n ł^{s}ai'igAñgAñ hawa'n nAñ k!ō't!Ałs L!a'lgwa ḷA'g^{a}dōgA'ndan a. WA'giên qadjî'ñ L! tc!îdā'ndagañan. L!a xA'nła^{s}a ga

[1] A translation of this text will be found in Vol. V of this series, pp. 176–180.

q!oa'lasga-iyū A'ñ^{s}a L! tc!îdā'ndîgañan. Ałdjîga'-i L! La^{s}ē'łgīs ḷū l' ta'olañ
îła'ndjîdas î'sîn la'gust' ga q!oa'lasga-i wa'ḷuwan î'sîn la q!oł s^{s}ā'-igatc!îgañgañ.
Wa'giên ga s^{s}ā'-igasga-i wa'ḷuanō t!ask!^{a} djî'nda giā'ndagañan wa'ał Laga'-i
L! kî'tgadaña-i ^{s}an a. Wa'giên ^{s}āl sta'nsîñō L! s^{s}ā'-igatcîgañan. Wa'giên ^{s}āl
sta'nsîñ hī'lūs ḷū qwai ał L! ḷ'djîdas ^{s}a'-ista L! Lai'îdañan. Wa'giên t!ask!a'-i
^{s}adō' L! gī'łgalgañan. Wa'giên nañ s^{s}wā'nsîñ t!a'sk!a-i wa'ḷuwan l' îsda's giên
lnagā'-i gia'oît l' gī'sgał^{s}odjūgañan. Wa'giên ana'ñ k!ō't!ałs g^{a} tao L! î'sdayē
^{s}an L! lā'ganañgañgañ. Wa'giên tā'wē L! gī'dagīs ḷū L! qā'djî L!ā'ña ga
djîdā'ñasga-i g^{a} L! gia'saogañgañ. Wa'-aḷuan g^{u} L! wa'gañgañ.

Wa'giên ^{s}ē'łgīgañgañ wa'sta sî'ñgats ḷū L!ao hit!a'n ī'L!agīd wa'-aḷuan
^{s}an L! ł^{s}ai'igañgañ. Lan ł^{s}ai'gīstō L!a^{s}a L! lū'îsdā'lgañgañ. Wa'giên Luē'
wa'ḷuan lnagā'-i xetg^{u} gutg^{a} L! kiūLskī'dañgañ. Wa'giên L! djā'^{s}alañ wa'ḷuan
^{s}añ La'ołas giên t!ā'wun qadjî'ñē L! gī'sgałs giên Lā'lalañ î'sîn gîña'n wa'gañgañ.
Xaña'ñ îsî'n L! wa'-aḷuan q!ā'lañgañgañ. Wa'giên lnagā'-i ^{s}a'sg^{u} han î'sîn
gîña'n wa'gañgañ. Wa'giên na tē's^{s}wansîñ L!a'k!iū qā'łi L! Lt!ā'lagañgañ. Na-i
qā'łi L!a ^{s}ē'łgīs ḷū L!ag^{a} L! sū'dagañgañ. Wa'giên lnagā'-i xada'-i î'sîn L!
xia'lga-i ^{s}an na tē's^{s}wansîñ ^{s}a L! ī'djîñgañgañ. Wa'ḷu L!ao Lua'-i wa'-aḷuan
lnagā'-i ^{s}a î'steîdañgañ. Wa'ḷu hit!a'n L! k!adjî'lgañgañ. Luē' wa'ḷuan g^{u}
han L! xiê'lgañgañ. Wa'giên Lag^{u} L!a L! xā'daLas^{s}îgañgañ. Ałdjiga'-i îsdā'lgałs
sîlî'a L!ao lnagā'-i xa'dē îsî'n s^{s}adē'ts^{s}îgañgañ. Wa'giên lū'gu^{s}a ga-i î'sîn wa'ḷu
xiê'lgañgañ. Wa'giên xiê'lga-i Lan ^{s}ełs ḷū hit!a'n L! L'skīdañgañ. Wa'giên
na tēs^{s}wā'nsîñ ^{s}ē lū'gu^{s}aga-i wa'ḷuan ī'djîñ ^{s}a xiä'l ^{s}an aga'ñ L! La'ołūgañan.
Lñ ^{s}ē'łgīs ḷū L!a k!iū' nat!a'las ^{s}a L! xa'nt!eîdañan. Wa'ḷu hit!a'n ^{s}Ai L!
s^{s}ā'tētc!îgañan. Nañ s^{s}wā'nsîñō s^{s}ā'laña-i da'man qî'ñgañan. Wa'giên L! xiê'ł
qa'odō Lan L! ī'djañan. Wa'giên ałdjī' na-i ^{s}a' a'nō ga xiê'łsga-i wa'ḷuan L!
kî'lL!aogañan. Wa'giên lnagā'-i xa'dē han îsî'n aga'ñ La'ołas^{s}as giên ga-i han
îsî'n lū'gu^{s}aga-i xañg^{u} s^{s}ā't!eîdañan. Ałdjiga'-i Lan îs ḷū hit!a'n lū'gu^{s}aga-i
hit!a'n ga-taga'-i ^{s}an L! kî'lL!aogañan. Hit!a'n L!a^{s}a L!a ga tā'dayuangañan.
Wa'giên hawa'n gā'wan L!a ga tā'^{s}añgandan ō L! k!a'djîlgañan. Wa'giên L!
xiê'lgañan. L!a ga taga'-i kunā'sta L! xiê'łgīs ḷū hit!a'n tā'wē L!a xetg^{u} L!
î'sdagañan. Ā'łdji tā'wē L! tā'-îdsi ḷū ga dai'însga-i îsî'n k!adjî'lgañan. Wa'-
giên L! xiê'łyuangañan L!a ga tās t!ał a. Wa'giên ā'sga-i ḷū xiê'lga-i Lan
^{s}ê'lgañan. Wa'giên L! tanū'gīs ḷū L! tī'sLgañan.

Wa'giên wa'daalēk^{u} sîñ^{s}ai'yan hawa'n ga'oan ^{s}ataga'-i^{s}eła'ñgandan yê'lē
kiä'ñga-i ku'nasta ga tc!î'nañasga-i k!adjî'lgañan. Ga'-ista hit!a'n sa'nḷans ḷū
ga tc!î'nañasga-i wa'ḷuan tc!ā'nu dō'gañan. Wag^{u} L! skida'nsi ḷū łta'nū L!a^{s}a
L! gī'alagañan ał aga'ñ L! łta'nawadiē ^{s}an a. Łq!a'mal han îsî'n qadjî'ñ ^{s}ig^{a}
L! gī'sgalgañan. Wa'giên îsī'îsîñan L!ag^{a} łk!ā'diigañan. Wa'ḷu ku'ga-i L! skiū'ł-
giadiasi în L! k!adjū'dalgañan. Da'ñał L! î'sL!asi ḷū kia na-i xañg^{u} L! dā'ñū-
gañan. Wa'sta L!ao hit!a'n nag^{a} ha'oîsîn L! s^{s}ā'teîtc!îgañan. Wa'ḷu L! xiê'łgīs
ḷū ha'oîsîn L!a'ał L! dai'însLagañan.

Wa'giên wa'daalēk^{u} sîñai'yan nañ ūg^{a} l^{s}e'igas k!adjū'gwañgañan. Hit!a'n

l' k!Adjū'gīs ḷū ga tc!î'nAñasga-i wa'ḷuAn ˢa l' gū'su-îdañan. Wa'giên L! kiē' wa'ḷuAn î'sîn l' k!wī'dAñgañan. Wa'ḷu hit!A'n L! wa'ḷuAn hAn na tēsˢwā'nsîña-i L! ˢē'tatc!îgañan. Wa'ḷu hit!A'n L! q!ē'łgAñgañan. Wa'ḷu hit!A'n kî'tLdjawa-i L! wa'ḷuAn A'ñˢa L! î'sdagañan. Wa'giên ga q!ea'sga-i î'sînAn xo'ta A'ñˢa î'sdagañan. Hit!A'n sałñ-xa'da-i ḷ! łñî'ngañan. Wa'giên sî'ñias ḷū sîłgā'ñ L! L'sgAts ḷū L!a'Ał L! dai'îñgīs stA hit!A'n L! lā'gAnAñyuAngañan. Qaiyū'da î'sgiên tō hAn îsî'n xA'ndA L! sū'gañan. Lnagā'-i xada'-i wa'ḷuAn hAn î'sînan ˢAn L! ˢai'yîñgañan. K!ē'łga yū'Anda sˢo'nan wa'ḷu L! gī'Andagañan. Ā'dji L! LAˢē'łgīsi sî'lia ha'oîsîn L! wa'ḷuAn ˢAn L! łˢā'-igañan. NAñ ūg' lˢe'igas ta'olañ dA'ñAł l' ˢā'łagadAña-i ˢAn l' ta'olAñ djada'si dA'ñAłan ī'djañan. Wa'ḷu L! xiê'ł qa'odō LAn L! ī'djañan. Wa'ḷu ga tc!î'nAñasga-i wa'-aḷuAn hAn î'sîn k!adjî'lgañan ga-i hAn î'sînan sˢā'teîdAñqasasi A'ła. Wa'ḷu na q!A'lat tīsˢwā'nsîñ ˢa L! î'steîdañan djā'adē dA'ñAłan ˢa agA'ñ L! LA'ołiē ˢAn a. L! wa'ḷuAn hAn wa'ḷu xA'ñAñ L! q!ā'lAñgañan. L! ˢē'łgīs ḷū hit!A'n nAñ ūgª lˢe'igas gia na-i gª L! sˢā'teîdañan. Wa'ḷu na-i ˢa lā'ña L! xiê'lyuAngañan. Wa'giên ao LĪ'si ḷū LAn L! xiê'lgañan.

Wa'giên wA'daalēkᵘ sałñ-xā'da-i L! tā'nagañan. Wa'giên la L! ˢā'łgīsgAts ḷū L! LA'oliedañan. ˢē'łgīsi ḷū hit!A'n k!iū'îsî' hAn î'sînan L! łˢā'-idañan. Wa'-giên hit!A'n L! dA'ñgīagañan. Ga-i sîña'-igᵘ LAgᵘ k!ū'yîña-i ˢē'tłñasi ˢedē'a nAñ ūgª lˢe'igas lakî'lqaˢoñgañan. Wa'giên Aldjî' gū'suwē ˢē'łgīs ḷū wA'daalēkᵘ hit!A'n L!a'ˢAn L! łˢā'-igañan. Wa'giên nAn ūgª lˢe'igas gia na-i ˢa gudA'ñAłan L! ˢē'datc!îgañan. Wa'giên lnagā'-i xa'da-i î'sgiên ga tc!î'nAñasga-i hAn îsî'n na-i ˢa gutxA'nłaˢa L! ī'djañan. Wa'giên L!agª sˢā'adañqasasga-i hAn îsî'n tadjgwa'-i d' L!ū'dagañan. Ga tc!î'nAñasga-i L!ˢēg' sˢā'ḷsîwē k!iū' tadjgwa'-i L! L!ū'dagañan. Wa'giên Lū'guˢaga-i ī'L!agadaga-iyū wa'ˢAn L! î'sdagañan. Wa'giên ga'-iyū sˢā'gadañan. Wa'giên L! sˢā'ga qa'odō tadjguē' ga L!ūda'sga-i ˢa L! qatc!a's giên łtA'nō Ał L!aˢa L! k!Ats giên nAñ L! k!Ats LAga'a-i îñgᵘ ˢā'gut!Ałdagañan. Wa'giên L! stA'ñō sˢagā'gañan. Wa'giên L! stAñ hAn gut-gîña'n tā'djguaga-i L! î'sdagañan. Wa'giên lnagā'-i xa'da-i ī'L!agada-i stAñ hAñ îsî'n sˢā'gagañan. Wa'giên sˢā'ga qa'odō ga-i hAn î'sînan tadjgua' ga L!ūda'sga-i łtA'nō Ał L! k!A'djîgañan. Wa'giên nAñ L! k!A'djūˢā'gut!Ałdagañan. Wa'giên nAñ sˢwān îsî'n gîña'n wa'gañan. Wa'giên ga tc!î'nAñasga-i î'sgiên lnagā'-i xa'da-i hAn îsî'n L!a ga sˢā'ˢadasga-i gª L! ḷā'atēsgiē ˢAn L! î'sdagañan. L! yaqā' sˢu'nanō ˢAn L! î'sdagañan. Wa'giên ga tī'guuA'nsga-i sae't L! q!a'o-Andalgañan. Wa'giên ā'dji ˢē'łgīs ḷū L!a ga sˢā'ˢadasga-i wa'ḷuAn sˢo'nan îsˢā'gañan. Wa'giên sîlī'a ga tc!î'nAñasga-i î'sgiên ga lnagā'-i xada'-i hAn îsî'n k!Adjî'lgañan. Wa'giên sî'łgañan ha'oîsînan ga sˢā'ˢadasga-i gīa L! k!Adjū'sga-i ˢAi î'stc!îgañan. Wa'giên łˢedA'ñgan lā'lē t!ałgª L! î'sdalgAlgañan. WAt!ā'łō ga ī'L!agadasga-i tc!ā'nuē ˢadō' L! kî'lîsîlAñdalsgiêngañan. Ao LĪ'sḷu ā'sga-i hAn îsî'n LAn ˢē'łgañan.

Wa'giên wA'daalēkᵘ sîñˢai'yAn gAm hawa'n ˢataga'-iˢełˢA'ñgAndan yê'la-i kiä'nga-i kunā'st' L! wa'ḷuAn hAn L! łˢai'ēgañan; wA'giên nAñ ūgª lˢe'igas gia na-i sta'tc!îgañan, wa'ḷu ha'oîsîn L! k!Adjî'lgañan. Hawa'n L! k!Adjū'gAndan

ˢē'taga-iˢełgañan. Yê'lē kî'nsi ḷū LAN L! sū'gañan. WA'giên STA L! î'sˢagañan. Sîn STA'nsîñō hîn L! ī'djañan. Sîñ STA'nsîñˢełs ḷū kǃiwa'-i STA łTA'nłga-i djiñ LǃdA'ñˢagadē'łsˢîgañan. WA'giên LAN na-i XAÑ ˢadō' L! î'sdalgañan. Na-i XA'ñet NAÑ qasī' ḷū la L! gī'djîgīłdas giên nagª la L! î'sdagañan. WA'giên ga sˢā'ˢadasga-i sūi'd LA L! î'sdagañan. Ga-i sîña'-i gᵘ ga sˢā'ˢadasga-i ˢAN tao L! LA'ołigañan. Ga-i ḷū ga sˢā'ˢadasga-i WA'ḶUAN ˢAN lnagā'-i gut L! łˢā'-idalgañan. WA'giên GAM kī'lAñ AŁ L! sū'ˢAñgañan. Hī'îñan gia ˢAN łˢā'-iasga-i xetsī' kî'tagASLAgañan tǃA'skǃa A'ła. WA'giên ga łˢā'-idjadANsga-i wa'ḶUAN łTA'nłga-qA'łda sˢo'nan L! gī'andagañan. WA'giên gia ˢAN L! łˢā'-iasga-i î'sînan łTA'nłga-qA'łdas sˢo'nan giā'ndªˢēłs giên L! lā'ganAñqā'agañan. WA'giên ā'sga-i ū gut qǃoa'lsū-îdañan ī'djañan. WA'giên na-i ˢēgª L! ˢē'tatcǃas ḷū hitǃA'n tā'wa-i L! LA'ołiedañan. WA'giên kǃē'łaˢa ˢa'oLA ˢastA'nsîñ ˢa tao L! îsda's giên sˢā'łtcǃît tǃā'wun kǃē'łga-i ˢēgª tǃao sˢo'na gitǃa'osgAłs giên hitǃA'n L! stA'nsîñ ˢAN L! î'sdagañan. Ā'dji kǃē'łga-i ˢastA'nsîñ L! xā'-idañan. WA'giên NAÑ sˢwān ḥAN îsîna'n kiä'gañgañan. "Halū'gułiē," hîn L! sūs ḷū tcǃā'nuē ˢadō' L! qā'sgiên-gañan. WA'giên nāñ sˢwān HAN îsîna'n kia'gañgañan. "Wī'NAXnao," hîn l' sūs ḷū tcǃā'nuē ˢadō' kǃē'łga-i dA'ñAł l' qā'sgiêngañan. WA'giên hîn L! sūstA'n-sîñgañan. WA'giên agª sū'sga-iyū ā'dji kǃē'łga-i dā'ˢagañan. WA'giên dA'ñAł L! LǃA'oga-i ku'nastō tcǃā'nusig' tā'wē L! î'sdagañan. WA'giên ā'dji tā'wē ˢo'gAłsi ḷū lā'lē tǃał ga sˢā'ˢadasga-i gudA'ñAłan sˢā'na-i L! ẋū'kînañîdañan. WA'giên ā'dji lā'gANAña-iyū gū'gadōt hîn kīa'gañan.

WA'giên tǃakǃa'l ẋî'la L! ḷā'ḷasˢagañan, WA'giên la'ganAñqaga'-i sū tā'dj-gua NAÑ ī'LǃAgida qǃā'was ga-ō ā'dji tǃAkǃā'lga-i LǃA Ḷ'SLAgañan. WA'giên łñan WA'STA l' qǃō'ẋuLǃLagañan. WA'giên ga lā'gANAñqaga'sga-i wa'-aḶUANō wa'STA ū qǃō'ẋugagañan. WA'giên AłdjI' ku'nsgATsi ḷū L! XA'ldjîñ qaod WA'STA NAÑ qǃō'ẋuLǃLagañan. ˢANGᵘ sū'gīs ḷū L! wa'ḶuWAN sīgª L! ẋu'dūsdAgañan. "DAñ sî'ndAł dī dā'gANasīnī. Wa'ḶU lā'lē tǃał ga sˢā'ˢadasga-i ˢa tā'wa-i L! xā'ˢagAlgañan. LǃA xetgᵘ L! î'sdiyē kunā'st' NAÑ ˢagA'nsi ˢada'ñ ˢaḶdjū'łdastA'n-sîñsi STA LǃA xetgᵘ L! xā'SLgañan. WA'giên kǃē'łga-i wa'ḶUAN ˢē sˢā'łtcǃît tǃā'wun tǃā'waogañan. Wa'ḶU hitǃA'n ga lā'ganAñqagasga-i î'sîn łtanū'îdañan. Tā qǃoa'lga-i STA'nsîñgañan. Wa'Ḷˢa LǃAo ga tcǃî'NAñasga-i î'sgiên lnagā'-i xa'da-i HAN îsî'n ga L! dō'gañan. Wa'ḶU hitǃA'n ga sˢā'ˢadasga-i qǃatgᵘ L! łtanū'ugañan. WA'giên qayū'dē î'sgiên tawa'-i îsî'n gudA'ñAłan LĀ'alē-stA'ñgañan. Ā'dji Ḷˢa LǃAo ga sˢā'ˢadasga-i na-i wa'-aḶUAN ˢē L! î'stcǃîgAndalgañan. WA'giên WA'kunastō ˢA'nsta NAÑ kia'gandalgañan. "NAñ sˢā'gas qagA'ñ. Dī'da ł î'sˢū," hîn qo'nan l' sū'dalgañan. WA'giên L! wa'ḶUAN HAN agA'ñ sˢa'lgañan. WA'giên lnagā'-i ˢa'sgᵘHAN ˢa'-iyū L! î'sdalgañan. ˢāl LA'ał lā'la-i tǃał L! êsī'łsi ḷū L! Lǃdjū'giañ-ułañqasasLgañan. ˢā'lgᵘˢa HAN-ō giagᵘ L! î'sˢes ga-i ˢa LǃA L! î'sdagañan. WA'giên ga tcǃî'NAñasga-i sᵍwā'nsîñō gᵘ LǃA qǃoł īdjā'ñan. WA'giên sˢā'na-i wagᵘ L! ẋū'kîñañgañan. WA'giên sa'nḶans ḷū lnagā'-i ˢa'sgᵘ HAN ˢAN L! łˢā'-igañan ga sˢā'ˢadasga-i L! gī'djîgīłdiē ˢAN a. WA'giên ga sˢā'ˢadasga-i wa'ḶUAN tān qǃal tā'-idañan. WA'giên gia'asi ḷū kîlˢaxa'Lgañan, "Hā'-ma-ma-mā'ma."

WA'giên nAñ djā'da L!a'sū î'sîs ḷū la hAn î'sînan, "Ha la la la la," hîn sū'gañan. WAt!ā'łū lnagā'-i xa'da-i wa^{s}a ^{s}Añ s^{s}A'lîsdAlgañan. WA'giên aa'nAn ^{s}An L! î'sL!a^{s}asi ḷū kîl gudA'ña Ałā'nō stA agA'ñ gī'îdañan. WA'giên wa'^{s}ḷa-ō ^{s}adō' agA'ñ L! gī'łłdas giên ga s^{s}ā'^{s}adasga-i sā'łañanîs^{s}ē'ls ḷū L! gīdjîgī'łdA^{s}odjūgañan. Wa'ḷu hit!A'n L! k!Adjî'lgañan. Wa'giên lnagā'-i ^{s}a dA'ñAł L! î'steîdañan. Na-i ^{s}An L! dō'Añai^{s}ełsi ḷū ha'oîsîn L! s^{s}a-î'stleîdañan. Wa'ḷu hAn î'sînan na-i wa'ḷuAn ^{s}Ai L! î'stc!îgAndalgañan. WA'giên sîłgā'ñ L! stī'ls giên ha'oîsîn lā'la-i t!ałg^{a} L! îsdā'lgAlgañan. Ao Lan ga s^{s}ā'^{s}adasga-i îsdā'lgAngañan.

Wa'ḷu hit!A'n L! wa'ḷuAn agA'ñ LA'ołiē ^{s}An L! ł^{s}ā'-idAlgañan, wA'giên L! stA'nsîñū LA'ołAga naxî'n t!ats giên łtA'nłg^{a} qAda' îsî'n L! giē'ndagañan. L! stA'nsîñ hAn sî'sa sk!ā'adiegañan. WA'giên ałdjiga'-i ł^{s}ā'-idalgīs ḷū djā'da stA'nsîñ î'sîn LA'ołAga L!a'^{s}An ł^{s}ā'-idalgañan. Ałdjiga'-i îsî'n Kî'l^{s}at kî'łga sū'dalgañan. "NAñ ī'L!agadas agA'ñ L! LA'ołhAlga. Hawī't ł agA'ñ LA'ołsū," hîn ō Kî'l^{s}at kî'łga L! sū'gañan. Ā'dji L!ao ga q!A'lat î'sîn L!a'^{s}An ł^{s}ā'-idAlgañan. Ga tc!î'ṇañasga-i ū gudA'n ł^{s}ā'-igañan. WA'giên na tēs^{s}wā'nsîñ ^{s}ē gudA'ñAłan L! ^{s}ē'datc!îgañan. WA'giên nAñ ūg^{a} l^{s}e'igas L!a q!oł mas tc!î'sLtc!îdagañan. Ałdjī'Ałū agA'ñ L! q!ā'lAñgañan. ^{s}An L! q!ā'lAñgīs ḷū gîn xetg^{u} L! xiä'łseîs î'sîn L! giā'ndîlgañan. Wa'ḷu nAñ ūg^{a} l^{s}e'igas giên na-i ^{s}ēg^{a} ga ^{s}aL!a'nsga-i L!a k!iū' ^{s}o'stAtc!îgañan. Wa'ḷu ga xiê'łsga-i î'stc!a qa'odō ga s^{s}a^{s}adā'sga-i hAn îsî'n L!a'sū î'stc!îgañan. Tān q!Al tā'da^{s}odjūs giên łtA'nłga-qA'łda djî'nda L! xē'ls^{s}adias L!ā'djîga L!ā'ña L! gī'djîgAtdaltc!îgañan. Wa'ḷu L!a dA'ñAł L! xia'lgañan. WA'giên ga s^{s}ā'-^{s}adasga-i L! xiê'ls t!ał tc!ā'nua-i ^{s}adō' îsdā'lsgiêngañan. Îsdā'lsgiênstA'nsînsi ḷū Lan ī'djañan. WA'giên łkia'gua L! L!a'ogañan. WA'giên ga xiê'łsga-i s^{s}alā'ñ s^{s}astA'nsîña L! xiê'łgīs ḷū Lan L! idjā'ñan. WA'giên ga xiê'łsga-i L! kî'lL!ao-gañan. WA'giên ga s^{s}ā'^{s}adasga-i hawa'n tc!ā'nuē ^{s}otg^{u} L!ū'dAgañan. WA'giên hit!A'n nAñ ī'L!agida s^{s}wā'nsîñ gia'as giên ^{s}Ang^{u} l' sūs giên īła'ndjîda-i s^{s}o'nan L!djū'giagañan. L!djū'giaas giên k!ō'dAñ L! wa'ḷuAn hAn xū'dīdAsLgañan. Wa'ḷu hit!A'n ga s^{s}ā'^{s}adasga-i L!djū'giaas giên lā'la-i ^{s}a L! gA'nt!eîdagAlgañan. WA'giên L! wa'ḷuAn hAn k!ū'dAñ xū'didAsLastA'nsîñgañan. Wa'ḷu hit!A'n lā'la-i t!ałg^{a} ga s^{s}ā'^{s}adasga-i îsdā'lgAlgañan. Wa'ḷ^{s}a hit!A'n ga s^{s}ā'^{s}adasga-i lā'lē q!atg^{u} L!a'os^{s}îgañan. WA'giên hit!A'n xā'dAga-i wa'ḷuAn k!A'djîlgañan. Wa'ḷu nAñ s^{s}wā'nsîñ nīdjā'ñu xetg^{u} q!a'oL!agañan. Wa'ḷ^{s}a L!ao L! wa'ḷuAn hAn L!djū'giagañan. Wa'ḷu L! k!Adjū'yuangañan. Ga-i Lan ^{s}ē'łsi sî'lia Lū'gu^{s}aga-i stAñ hAn î'sînAn s^{s}ā'gaiîdañan. Ā'łdjiga-i ^{s}ē'łgīs sî'lîa lnagā'-i xa'dē stAñ hAn îsî'n s^{s}ā'ga-idañan. WA'giên ao LĪ'sḷu Lan ^{s}ê'lgañan. WA'giên L! q!ā'sLagañan.

WA'giên wA'daalēk^{u} sîña'-i hawa'n ^{s}algagA'ndān ga s^{s}ā'^{s}adasga-i lnagā'-i q!atg^{u} L! L!a'odAgañan łtA'nłgia-qA'łdē L! giā'ndasi dA'ñAł a. WA'giên hawa'n wAg^{u} L!ū'dagAndan yê'lē L!a'da kî'ñgañan. WA'giên g^{u} L!ag^{a} sa'nḷangañan. Sa ^{s}aguī' djū'iyē q!ē'sgatsi ḷū stA L! î'stc!îgañan. Wa'ḷu L!a'Ał L! dai'yîñgañan. Wa'ḷu k!ē'łga-i hAn îsî'n dA'man L! qîñyū'Angañan. GAm ^{s}ada'ñ k!ē'łga-i L!a ^{s}adjū'łdada^{s}Añgañan. WA'giên sLa'gula-i qadj hAn îsî'n łtA'nłga-qA'łda Ał xA'-djîdagañan.

Wa′ḷu ga tc!î′nAñAsga-i ˢAn L! łˢā′-idalgañan. Wa′ḷu nAñ ūgᵃ lˢe′igas gia gī′naga-i L! î′sdasˢîgañan. Wa′ḷˢa L!ao la ga sˢā′ˢadaiyAnga-i gia gī′naga-i hAn î′sînAn uˢēgᵃ L! î′sdatc!igañan. Ałdjī′ ˢē′łgīs ḷū hit!A′n gi′nAga-i L!agᵃ L! îsū′îdañan. Ga ī′L!agîdas ga′-igᵘ L! gia′îsLLagañgañan. Wa′ḷu L!ao L! wa′ḷuAn ga hAn L! î′sdadalgañan. WA′giên Lan ˢēłsī′ ḷū hit!A′n stA L! î′sˢa-idañan. Wa′ḷu hit!A′n ga tc!î′nAñasga-i sîłgā′ñ Lū′îsteîdañan.

WA′giên wa′ḷˢa ˢāl La′Ał L! î′ndagañan. Wa′ḷu hawa′n wa′ḷuAn hAn sä′łañAn ī′djañan. ˢā′lē La′Ał hī′lusi ḷū L!ao yā′ˢalAñ ˢa sî′łgañ L! ī′djañan. WA′giên gAm tcao L! tā′ˢañgañan. WA′giên Lī′sḷuAn tcao L! tā′añqasas ḷū L! yā′ˢalAñ lā′ganAñyū′Angañan. WA′giên gia ˢAn L! łˢaiya′sga-i wa′ḷuAn nagᵃ îs ḷu L! k!Adjî′lgañan. L! k!Adjū′yuAns t!a′łū łtA′nłga-qA′łda l' gīA′ndaian tc!ā′nusi gᵃ L! î′sdagAñgAñ. Wa′ḷˢa tā′wē L!agᵃ L! gī′dagañan. Qayū′da î′sgiên tō hAn îsînA′n ī′djañan. GudA′ñAł tc!îsLā′Algañan. Wa′ḷˢa L!ao hit!A′n nAñ sˢā′ˢadas tcao tā′îdañan.

90. How the Kaigani emigrated to Alaska.[1]

NAñ K!a′oga nAñ Q!oē′ta djî′nga īnā′gan. L' Lāl xaoyä′nAn. WA′giên xagua′-i l' tī′adan. WA′giên sa′gustA Tc!ā′ał-lā′nas tc!îdā′lL!at!alAn ˢao ˢē′stA a. WA′giên xagwa′-i ga lā′ña L! wadā′-iyAn. WA′giên A′ñˢa l' qō′yadaiyan. Qeā′ñ xełī′ l' qoyadai′an. WA′giên t!a la L! q!ē′djîgusLaian. Wat!a′ł xaguē′ lā′ña L! î′stAˢodjawan. Q!ā′tgua Tc!ā′ał lnagā′-i gᵘ L! nā′ñan. WA′giên ga′-igᵘ î′swAgudañan. WA′giên la′Ał nAñ īdja′n lˢē îstALā′adan. WA′giên l' ˢā′sgadan. WA′giên l' qe′a nā′dA dā′ˢagan. WA′giên l' qēa L! q!ē′djîgusLaian ˢAn l' u′nsAdalan. WA′giên nā′dAñ gᵘ l' kî′lłngañan. L' nāt k!iwa′-i łā′-igᵘ hAn waˢa qā′ˢagadAnsi ḷū wA′giên wA′daalēkᵘ sîñˢai′yAn l' nāt qā′gwalan. WA′giên sîłgā′ñan l' qatc!ai′an. WA′giên l' qā łˢē′dē dā′ˢagan l' xā′stAwāgan. Wa′ḷu l' qā la′Ał kiänā′ñan. "Gūs ˢAñ-ō dAñ wA′gAñ," hîn la l' sū′daian. "Ku′nAgua ˢōt q!ā′was ˢAn-ō łA wa′gAñ." — "WAgᵘ ł ˢê′ldjîłAñ. GAm ł la′Ał wā′nˢAñAñ." WA′giên Tc!ā′ał lnaga′ ˢa l' qasˢai′an. WA′giên sîñˢai′yAn stA L! xa′ogAsˢodjawan. WA′giên nAñ ī′L!agîda, Git!A′n-ˢoda hîn kiā′gan lnagā′-i q!atgᵘ qwa q!ē′udaian, Tawa′-q!eū′dᵃ hîn kia′gan łˢetgᵃ l' ḷA′gatˢawan. Qaq!ē′djudalL!ałas ˢa l' skwA′ndaian. WA′giên t!ā′ˢawa-i hAn î′sînan la q!oł lā′ña q!ē′gatawan.

WA′giên lnagā′-i ˢAn l' qā′L!asˢaian. WA′giên lnagā′-i q!ē′uit l' ḷiê′ndalan. WA′giên q!Ada′-i sîłgā′ñ la ḷiê′ndalan. WA′giên hawa′n ẋAyē′ ya l' skwā′ndagAndan l' skwa′-i ˢē tc!îdalA′ñ Ał la l' tc!îga′n. WA′giên sîłgā′ñAn l' qā′L!agalan ḷū la l' tīya′s ˢA′nstA l' sā′wan. Wa′ḷu gu′tga L! qē′doîdan.

Wa′ḷu stA L! î′sgAlLāgañan. Ga Yä′dagAsga-iyū wa′stA î′sgAłLāgañan. WA′giên Tcatcī′nē gᵘ L! nā′ñˢälan. WA′giên Tā′nta xa′dē[2] adjī′ed nā′ñgañan. WA′giên Tā′nta xa′dē da qē′dawan. WA′giên Tcatcī′nē xada′-i L! hī′ludaian.

[1] Obtained from an old Kaigani. For a translation of this text, see Vol. V of this series, p. 89.

[2] The Tongas people.

Wa'giên łñan sîlia't îsî'n L! guda'ns ḷū L! tā'ns^{s}aian ga-i îsîna'n L! hī'ludiye ^{s}An a. Wa'giên Łî'nagats ū Daqwadē's[1] hîn L! gwai'gandaian. Wa'giên kîñā's^{s}aian. Wa'giên xa'das wa'ḷuan îsî'n guda'ñałan qē'dus^{s}aian. Wa'giên ^{s}a'ok!iên djaagū'sia qē'dowa-i g^{u} ^{s}ā'djîgadan. Wa'giên Łî'nagas gia Luwa'-i ^{s}Ai L! k!a'dadan. Wa'giên taḷdjū' L! hī'ludaian. Wa'giên ^{s}as^{s}wā'nsîñ wa'sta qaganqā'tc!aian. Ga-i han î'sînan L! hī'dattc!aian. Wa'giên Stals ^{s}otg^{u} kunłā'ñan kík!odjūgā'lan. Wa'giên sq!ê'ñguig^{a} ^{s}Añ L! gia'das^{s}odjawan giên Luwē' L! t!a'gut!ałdaian. Wa'giên wag^{u} han L! kihī'lawan. Wa'giên wa'sta Saqoa'n ^{s}a L! lū'îsdaltc!aian. Wa'giên Saqoa'n sta Lag^{u} L! nā'nsi L! qî'ñgalan. Wa'giên gut L! sî'ñiadaian. Wa'giên qē'dao djā'^{s}alañ wag^{u} x̣iê'lgalan. Wa'giên q!asLa'si t!ał lnagā'-i ^{s}adō' aga'ñ L! gī'łîłdas giên sa'nḷan xe'da L! dō'L!as giên L! hī'ludaian. L! îła'ndjîda han îsî'n na idja'n L! hī'ludaian. Wa'giên qoanyū'an han îsî'n xaldā'ñan L! îsdai'an. Wa'giên sîłgā'ñ qē'dawē î'sL!as^{s}as gîña'n L! wa'ḷuan î'sgał^{s}odjawan aa'nañ g^{u} L! î'sdiyē ^{s}An a. Tc!ā'ał-lā'nas î'sgiên Yak^{u}-lā'nas î'sîn Q!oē'tas î'sîn S^{s}alA'ndas î'sîn ^{s}ao-qē'awa-i î'sîn, Tās-lā'nas hA'nîsîn, Yê'das hA'nîsîn. Wa'giên Gasa'n g^{u} L! naā'ñan. Saqoa'n g^{u} îsî'n L! naā'ñan. ^{s}aok!ia'n g^{u} î'sîn L! naā'ñan. Wa'giên ga'-ista K!agā'nē g^{u} L! nā'añ^{s}älan. Yak^{u}-lā'nas î'sgiên Tc!ā'ał-lā'nas hA'nîsîn, S^{s}alA'ndas hA'nîsîn g^{u} nā'añan. Gam hik!wa'n g^{u} L! sîñgana'añ^{s}Añgañan. Wa'giên q!ênḷē'^{s}îłs ḷū s^{s}o'nan g^{u} L! nā'añ^{s}îlgañan. Wa'giên tcīn î'sîts ḷū sta L! tcā'gagañan. Wa'giên g^{u} L! nā'añēdjī'ñagan. Wa'giên g^{u} L! nā'añ qaod Xā'dasgōt g^{u} Luqā'L!agalan. Wa'giên nañ Ł^{s}aiū' xada'-i, Î'łdjiwas hîn kia g^{u} nā'gan la da Lā'adan. Ga'-istō Lan g^{u} L! naā'ñan. Wa'giên Lan L! ^{s}ē'łdas^{s}wā'nañan. Ga'-istō Łînqoa'n g^{u} L! nā'ñ^{s}älan. Wa'giên g^{u} L! nā'añ^{s}ełgīgan. Lan sta L!a'gwi L! īdja'n.

91. The Restored Gāgī'd.[2]

Łînqoa'n g^{u} Łî'nagas lā'nadas ḷū nañ ya^{s}e't qāñ q!atg^{u} līyä'nan. L' qā xaldā'ñ^{s}alañ î'sîn la'ał idja'n. Wa'giên g^{u} l' hī'lugaian. Wa'giên l' gagī'd^{s}älan. Ga sî'ñgas ḷū l' idja'n. Ga'-ista q!ê'ndan. Wa'sta ha'oîsîn tcā'nutga-i^{s}ełs ḷū Gū'stagañē-kun wagū'sta gîn ga î'sīgañan ^{s}An L! nā'añ^{s}älan. Ga'-ig^{u} L! îła'ndjîdas gîn tā'na sîle'a L! djā'das s^{s}o'nan na'îsîs ḷū l' qā'L!agañan. Wa'giên sî'ñias ḷū nag^{a} l' qa'tc!îgañan. L! djā'das s^{s}o'nan na'îsîs ḷū l' î'djañan.

L' îs-hA'nsgats ḷū tō'ta tc!îstA'ñ ^{s}a gud^{s}a' tcîgA'nsan l' î'steîda^{s}wan, tc!ī'łndjao hA'nîsîn ^{s}Ai l' î'sda^{s}was giên gwai'k!a hA'nîsîn. Wa'giên gîn dA'tga wa'ḷuan han î'sîñ ^{s}Ai l' îsta^{s}ā'wan. Wa'giên łkiä'gua giag^{u} l' q!a'otc!îgīgañan g^{u} łk!iên Lā'djîga L! îła'ndjîdas k!asgā'lan. Tcan ^{s}aguī' łk!iên łkî'qadas l' k!a'sqała^{s}wan. Łkliä'na-i klusta'nsañan. Wa'giên qwa'-i Lā'djîga hA'nîsîn ^{s}An l' q!ê'nda^{s}awan. Ā'dji wa'^{s}An ^{s}ē'łgīs ḷū haohA'nîsîn gîn l' tā'na^{s}awan. Wa'giên sî'ñias ḷū sîłgā'ñ l' dA'ñk!ada^{s}awan. Wa'giên ku'ndjuwē t!ał l' kîk!ū'dju^{s}was giên nag^{a} l' qê'n-

[1] A Tlingit family called Te'qoedî.

[2] Obtained from an old Kaigani. For a translation of this text, see Vol. V of this series, pp. 251, 252.

tc!î^{s}was giên na^{s}a la l' qê'nq!aowas ɫū łū'uñ ^{s}Ai wa'stA l' q!ō'k!waiyañ^{s}was l' xełī'g^{a} îs^{s}wa's dA'ñAł la l'dō'xostAtc!a^{s}wan. Ā'dji ^{s}ai l' xełī'ga is^{s}wasī' Ałū' gAm dAga'ñ l' q!ē'sgad^{s}Añ^{s}awan. WA'giên łk!iên l' k!A'sgAła^{s}wan g^{u} la l' kiū'ɫsgat^{s}awan. LɫŪ' agA'ñ L! gîña's ɫū gîn Ał q!alA'ñ L! dA'ndjîlgañan. Gîn łk!iä'na ^{s}Ai skū'djA gia q!a'owa Ałū' L! wAgā'ñan. Ałk!ū's Ałū' l' q!Al lā'ñan l' dA'ndjîł^{s}ūgañan. Wa'ɫu tcîgA'nsîna-i la'gui l' gia'dō^{s}ūgañan. ^{s}āl s^{s}ask!^{u} la'gui l' gia'dō^{s}ūgañan. WA'giên tcîgA'nsîna-i tc!î's^{s}wan hA'nîsîn laguī' l' gia'dō^{s}ūgañan. Ałdjiga'-i hī'ludjîsLdals ɫū sanɫa'nîts ɫū Ała'ñ l' ki'lagan. "Qo'nan ł dī î'sd^{s}ō," hîn l' sā'wan. WA'giên sa'nɫans ɫū dAga'ñ l' gū'dadjaosLaian. Gîña'n l^{s}ē'stA L! Lā'edan. Wa'Ałū nā'^{s}aistAgañan la l' LɫA'o^{s}awan giên l' k!Adai'an. ^{s}ā'lgu^{s}a qa'^{s}oña-i sî'ndō l' k!A'dīyū'anan. WAt!ā'łū l' k!odē'g^{a} q!A'djî-sL!în î'sgiên stōsL!în î'sîn l' k!odē'g^{a} xō'sgalas l' qadjī'g^{a} hA'nîsîn Lās k!wAa'os l' q!Ada's t!aɫ wA'stA lā'ña l' dA'nsta^{s}ūgañan. Sîñ s^{s}ask!^{u} wA'stA lā'ña l' î'sdō^{s}ūgañan. Ga-i ^{s}a l' q!A'dagAndan lag^{a} sî'ñiaiyAn wA'daalēk^{u} hAnîsî'nan l' łtanū'gīs gîña'n l' q!Adī'gan. WA't!ałū l' k!otē'g^{a} gî'nA xō'sgalas wast' lā'ña l' kî'sta^{s}ūgañan. ^{s}adō' la l' Lihî'ldañxAnsgada^{s}wan. ^{s}āl qoa'ngAts l' xA'ñē k!iäł lā l' Lîñā'ñ-^{s}ūgañan. LĪ'sɫuAn l' xAñ q!Al dAma'n lā'ña l' La^{s}ē'ł^{s}was ɫū agA'ñ l' xā'g^{u}daian Łînqoa'n lnagā'-i ^{s}a a.

WA'giên ^{s}ā'lg^{u}gAn lnagā'-i q!atg^{u} l' gī'LagasɫA^{s}awan. WA'giên l' stA'ñ^{s}wan gu'dał l' î'sdAlga^{s}awan. WA'giên sa'nɫanwas ɫū nAñ s^{s}wān kî'łgulgalan. "Dī Ał giałîña'da^{s}wañ, Dī Ał giałîña'da^{s}wañ," hîn-ō l' kî'łgulgalan. WA'giên l' kî'łgulas k!iä'łō hîn s^{s}o'nan l' sugā'ñan. WA'giên gîn ^{s}agAna'n l' sūs gAm ^{s}An lā'ña L! u'nsAda^{s}Añgañan. WA'giên L!a l' kî'łdañ q!ē'sgadatxA'nsgats ɫū la^{s}a nAñ qas^{s}ai'an gîn ^{s}agAna'n l' sūs ^{s}An lā'ña L! u'nsAdala-i ^{s}An a. "A-lā'nas ^{s}a'-istA nAñ ya^{s}e't gōs^{s}wā'nAñgAn ł Laxā'ada^{s}êlgAn," wA'giên hîn l' sā'wan. Wa'ɫu la ^{s}A'nstA la nAñ qê'ñAL!aas^{s}aian la ^{s}A'nstA kiä'gañan. "A-lā'nas ^{s}a'-istA nAñ ya^{s}ê't gōs^{s}wā'nAñgAn L! LĪ'L!aga," hîn la ^{s}A'nstA l' kiä'gañan. WA'giên na'^{s}aistAgañan la L! dō's^{s}as giên nAñ ya^{s}ê'ts ga'g^{u}hAn su^{s}ā'ñan. La L! sa'oga-i dA l' gudA'ns ɫū l' sā'wan. Wa'ɫu hit!A'n la L! daguda'ñîdan. Tcîsg^{u} qoan L! îsda's giên t!ao hA'nîsîn L! îsdai'an. LŪ dA'ñAłan lag^{a} L! î'sdagañan. WAk!iê'nAn anA'ñ ya^{s}ê'ts sā'wan gō'wañgañan. WA'giên ha'oîsînan qo'nan wa'gui L! îsdai'an. Qoa'n^{s}ēłdjîłī's ɫū anA'ñ ya^{s}ê'ts sā'^{s}ōñ lā'daiyan. La'gustA l' stA'ñ^{s}wan gū'dał î'sdAlga^{s}was lā'nas xa'dē t!Alg^{a} l' ī'L!agîda^{s}ēła^{s}wan.

APPENDIX. — VOCABULARY.

The following lists contain the stems of words, prefixes, and suffixes, and a few examples to illustrate their use in composition. The figures refer to the page and line of the present volume. The lists are not complete, but contain most of the stems that have been ascertained with certainty.

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

A a	d t t!	g k k! ǧ q q!
ä ê e î i y	n	s
â o u w	ñ	ẋ x
h	s	l
b p	dj tc tc!	ł ļ L L!

List of Stems.

A (takes the place of any verb), 275. 10.
ao, mother, 275. 3.
awa'ł, long ago, 293. 1.
ā'ba, to chew food for a child.
at, with, of.
ā'da, different.
a'dał, to-morrow, 300. 33.
a'thao, for that reason (at-hao).
atguļū', as soon as (at-gu-ļu).
at-ẋA'n-hao, as soon as.
ā'ni, vulva, 350. 6.
ā'nîs, that region.
āñ, yes, 277. 7.
A'ñˢa, theirs, his own (Añ-ˢa), 280. 11.
ā'sî, a'dji, this thing, 278. 13.
ā'djgua, over here, 327. 23.
agA'ñ, himself, 308. 25.
ā'gusa, here.
ā'ẋana, near.
-Ał, -Al, to tell to (auxiliary verb), 277. 9, 283. 9, 324. 10.
ał, with, of, 275. 8, 281. 6.
A'ła, because, for (Ał-a), 275. 6.
ałā'nis, a certain one, 348. 21.
ałū', therefore (Ał-hao).
aļn, here, 280. 4, 282. 6.
ałsī', this thing.
A'łdjī, therefore, this, 279. 9.
ā'ļgan, right here.
ā'łgui, this way.
i, (?), 346. 6.
ī'wa, to remain, 277. 9.
i'na, to marry, 300. 31.
ī'naat, at the same time as.
ī'nañ, herring, 317. 17.
îñ, upon, 278. 10.
î'ñgui, on top of (îñ-gui), 278. 10, 12.
îs, îdji, to go (*plural*), 275. 8.
îsî'n, too, again, 277. 1.
î'sgiên, and (connecting nouns) (îsî'ñ+giên).
i'dja, îs, to be, 276. 8.
ik!ī', the very one, 345. 6.
īla', different, 294. 7.
īL!, us, 277. 13.
îł̄', some of, 276. 3.
ī'łña, male person, 275. 5.
ī'L!ga, chief, 296. 27.
ya, straight opposite, 280. 5.
yao, to stretch out legs, 303. 15.
yak", middle, 280. 6.
yên, cloud, 277. 6.
yê'nki, yê'nk!î, very, 281. 10, 313. 4.
yêł, raven, 293, title.
yū'An, big, very, 276. 2.
o, u, then, that (general demonstrative), 275. 8, 276. 4.
-ū, to sit, to continue to be (auxiliary verb), 278. 13, 282. 6.
wa, to do, 294. 36.
wā'na, to dig clams, 328. 35, 354. 10.
wā'nAñ, farther off.
wā'nîn, that region.

wā'djχua, over there.
wagui', that way, 321. 21.
wā'gusa, there.
wēd, now, 315. 12.
un-, a connective.
u'nsAt, to know, 282. 4.
ulā'ñ, no, indeed! 349. 37.
ha-i, now then! 280. 14, 345. 1.
hao, that.
ha'ohao, for that reason.
hAn, An, like, sort, still, yet, 277. 5, 9.
hak!wa'n, now, 275. 8.
hit!A'n, then, 275. 4.
hîn, like, 275. 2; thus, 275. 8.
hī'ñ(an), only, merely, 278. 8.
hīk!a', only, 354. 29.
(hailu), to destroy.
hī'ludaian, to destroy, 316. 21.
hiludā'ls ɻu, when it was almost gone, 294. 14.
hî'ldjîñ, to chew, 346. 15.
mAt, mountain-goat, 357. 24.
t!A, to step, 356. 25.
da, d', to, 275. 2.
dā, thou, 281. 2.
dā, woman's brother, 317. 24.
-da, to cause (auxiliary verb), 293. 8, 10; 296. 9.
ta, to eat, 276. 13.
t!a, on account of, because, 295. 30, 323. 26.
t!a, a connective.
t!a'ga, on account of.
t!a'gî, opposite.
tai-, to lie.
t!ai'ya, mouth of inlet or river, 323. 28, 325. 9.
da-în, to give food, to serve food, 296. 22.
dayî'n, di'îñ, to search, 281. 11, 325. 26.
ta'yīñ, steel-head salmon, 347. 30.
dao, to go and get.
tao, food, 306. 10.
ta'o(lAñ), friends, 314. 13.
ta'oan, alongside of, 307. 25.
tā'wan, ta'oan, tawun, spring salmon, 276. 1, 298. 23, 346. 4.
t!a'wun, feather, 301. 37.
t!a'ot!a, box, 358. 18.
t!aol, hook, 300. 40.
t!Am, louse, 301. 6.
t!Am, narrow, 324. 19.
dA'man, properly, 350. 12.
tat, cold, 351. 4.
t!ad(a), to wear.
tēd(a), blanket, 279. 8, 9.
tān, black bear, 324. 17.
ta'na, to go to get something by sea, 275. 2, 279. 12.
tā'nsk!ia, a plant with edible root growing in sand, 295. 3.
da'nła, to throw upon, 351. 11.
dAñ, thee, 277. 13; thy, 325. 16.
dAñ, to make fun of some one, 278. 2, 277. 13.
tAñ, sea-water, 356. 3.
dA'ñat, with, in company of.
dA'ñAł, 279. 12.
t!a'ñAl, t!āñal, tongue, 301. 10, 307. 28.
tadj, the rear part of the house inside, 296. 21.
tā'dja, tās, sand, 282. 2, 326. 24.
tadja'o, ta'dju, wind, 300. 33, 323. 8.
dā'dji, dādj, das, live-coals, 282. 8, 315. 19.
t!a'kAn, grandchild, 324. 27, 325. 15.
da'gu, strong, 347. 36.
dagu'lɻu, alongside of.
da'ᵍa, to own, 309. 15, 293. 14.
dal, to go by land (collective plural), 280. 2.
dal, rain, 278. 11.
-dal, to move along while something else takes place (auxiliary verb), 324. 35.
dalA'ñ, ye, you.
t!alA'ñ, we, 281. 11.
taɻ, loon, 356. 10.
t!ał, behind, back of, 302. 15.
t!ał, while, 346. 29, 276. 10.
t!ā'lga, while.
taɻdjū', half.
t!e, to go together, 346. 17.
dī, me, 279. 13; my, 325. 15.
tī, tia, to kill (singular object), 301. 3, 21.
tī, to lie, 278. 4.
dīt, dit, inland, towards the woods, 279. 1.
dīde'ît, towards inland, 281. 11.
dī'tgi, dītgᵃ, back towards the woods (dī'da-gi), 279. 1.
dī'na, my.
t!ēs, rock, 315. 13.
t!ē'stA, towing.
t!ēdj, part, 348. 4.
t!ēł, wet, to be wet, 281. 10, 296. 9.
dō, to go and get, 276. 10, 302. 11.
tō, grease, 323. 25, 358. 18.
tōt, box, 309. 23.
dōn, younger brother, 346. 11.
na, to live; house, 275. 1.
nao(da), many.
nāt, na'da, sister's son (and all men of the same clan and succeeding generation), 278. 8.
nan, to grind, to rub.
nañ, to play, 363. 15.
nAñ, one, some one, 275. 2.
naᵍi, excrement, 349. 15.
nial, nīł, to drink.

nī'djîñ, to make a likeness of, to carve, 363. 19.
nō, devil-fish, 315. 24. 316. 7.
ña, look! 317. 25.
ña'(łgAl), to fly (*plural*).
sA, to put stones into fire, 299. 2.
sa, above, up, 275. 1, 277. 5.
sao, olachen, 310. 29, 326. 20.
sᵍa, to faint, 298. 36.
sī(s), sī'isg", the open sea, 293. 2, 326. 7.
sī'agei, above.
sîn, sîñ, day, heaven, 306. 1.
sîns, to tire out, 298. 18.
-sîñ, to say (auxiliary verb).
sîl, sîlA, place, 282. 6.
sîl, to borrow.
sil, sił, to steam, 350. 22, 23.
sīla'iga, after (sīla'i-ga).
sî'łgañ, back (adverb), 282. 7, 302. 19.
su, to say, to tell, 275. 3.
sū, a connective, 363. 21.
sū'uga, among.
sū, lake, pond (of fresh or salt water), 320. 27, 356. 11.
st', stA, from, after, 278. 10, 279. 10, 293. 12.
sta, to do (a verb of very general application), 309. 9.
sta, st!a, to fill, 301. 2, 353. 20.
stAñ, two, 280. 10.
stA'nsiñ, four, 305. 4, 346. 3.
stāñ, stAñ, servant, 314. 24, 26.
stAl, cliff, 295. 17, 19.
stA'la, snail, 321. 6.
st!e, to be sick, sickness, 283. 11, 300. 28.
stīt, labret, 345. 6.
steł, st!ił, to return, to turn back, 298. 36, 308. 1.
stō, sea-egg, 303. 14.
st!o, screech-owl, 321. 1.
sk!aa, spruce-needles, 310. 31.
sqao, sq!ao, to place in a dish, 299. 27, 300. 5.
sqao, salmon-berry bush, 319. 23.
sgat, to chop, 275. 10.
sq!At, to recognize, 345. 12.
sq!a'ñu, sq!añ", stick, 294. 31. 325. 25.
sk!Al, sk!ul, to roast, to boil, 346. 23, 359. 19.
sqAl, shoulder, 280. 1.
sq!a'łAñ, sq!a'łīñ, fish (generic term), 316. 6, 320. 29.
sk!iän, but, still, yet, 296. 32.
sk!iä'xAn, although.
skiäl, skiel, cockle, 307. 27.
skiū, shoulder, 320. 18.
skît, to put (a verb of very general application).
skît, to club.
skîn, to awake, 346. 33.
sqêl, black cod (pollock?), 296. 24.
skīl, tall hat with many crowns, 308. 10.
skwai, back, 303. 12.
sk!was, tide, 347. 27.
sq!ō'dAñ, arm, wing of bird, 311. 6.
skūn, to smell (badly), 307. 10.
sqol, porpoise, 317. 8.
sᵍa-i(ga), sᵍa-ił, to weep, 282. 1, 13; 309. 12.
sᵍan, a supernatural being, specifically the killer-whale, 279. 6.
sᵍal, to steam, 295. 11.
sᵍāł, to conceal, 321. 27, 355. 28.
Sᵍa'łdAñ, name of a place, 275. 1.
sᵍa'łtcît, red flicker, 301. 37.
sᵍet, red, 294. 15.
sᵍêl, duck (scoter), 321. 23.
sᵍoan, sᵍwan, one, 275. 7.
sᵍon, sᵍun, only, 276. 1, 7.
sL, to put, place (?), 275. 4.
sL!a, hand, 323. 18, 356. 1.
sLAqA'm, butterfly, 296. 26.
sLā'gwAl, spoon, 359. 20.
sLg", land-otter, 324. 18.
dja, djai, say! 310. 30, 345. 13.
tc!aa, persons in a canoe, 275. 4, 321. 13.
tc!ā'anu, fire, firewood, 275. 9, 10.
tc!aA'l, an edible root, 276. 6.
tcao, low tide, food obtained at low tide, 303. 16.
djA'pAt, to sink suddenly.
djat, woman, wife, 275. 1.
tcān, sea 283. 1, 315. 21.
djas, sister, 303. 28.
tcî, salmon-eggs, 306. 40.
djī'wAl, roots of fallen trees, 299. 4.
tc!ī'da, skate (the fish), 321. 16.
tcīn, salmon (generic term), 276. 13.
tcîn, grandfather, 324. 24, 325. 11.
djī, djîn, a connective.
djî'ngî, alongside.
djî'ñgu, near, near by, 283. 5.
djīñ, long, a long time, 283. 4.
tc!îñ, tooth, 350. 6.
tc!îñ, beaver, 363. 21.
tc!î'ga, behind, 346. 5.
djîl, bait, 311. 35.
tc!u, cedar, cedar board, 315. 2, 35.
djū, to be of a certain kind.
ẋu'tdju, small, 275. 5.
djōn, mother-in-law, 322. 23.
ga, they, them (indefinite), 277. 7.
ga, g', to, for, 275. 3.
a'olAñ g" łᵍaiya's L! sū'dagañan, they told their parents that she called them, 275. 3.
lag" tī'sLsᵍaian, (he) brought out to him, 275. 9

gī'LAñ ga L!ao L! î'sañ, where will they go? 276. 4.
lag^{a} L! kiä'nAñgañan, they used to laugh at him, 277. 10.
dītg^{a} l' idja'n, to the woods she went, 279. 1.
nag^{a} la L! ^{g}Alqatc!ai'an, they had led him to the house, 280. 2.
-ga, to be (auxiliary verb).
k!a, q!a, to laugh, 276. 1.
qa, to walk, to travel by land (*singular*), 276. 3.
q!a, to sit, 277. 2.
q!a, to be asleep, 302. 17, 346. 28.
qā, maternal uncle (and men of mother's clan and generation), 275. 6.
ǫā'at, a connective (Skidegate dialect).
ǫā'atga, between, 308. 23.
ǫā'atgēi, between (while in motion).
ga'ano, no, 278. 3.
gai, this, that.
(g)a-i, the, that, 275. 1.
k!A-i, crabapple, 297. 3.
qai-, to give birth, to be with child, 313. 24.
qa'-idiē, 309. 1.
l' qaiyā'ñgasa, she was about to give birth, 309. 4.
qa'ido, to go to war.
ga'istA, after that, from that (gai-stA).
k!a'-iła, k!e'iła, tray, 315. 33.
k!a'-iłda, star, 311. 17.
gao, gō, to lack, 293. 8, 10.
gā'wan, without.
gAp, to capsize, or move quickly, 327. 2.
qaod, a while, after a while, 300. 20.
gAm, not, 275. 10.
k!A'mal, shell, 324. 3.
k!A'd(Añ), to be wise, 346. 13.
k!At, to throw (as with stones), 296. 7, 322. 3, 361. 8.
q!ad, q!At, seaward, 295. 28, 315. 17, 326. 26.
k!āt, deer, 317. 8.
k!Atō, to soften, 283. 6.
q!An, grass, 319. 23.
ǫA'nstA, to.
q!Añ, to receive supernatural help, 361. 1.
gañā'ñ, like.
gañā'xAn, as soon as (gañā'ñ-xAn).
gasî'ñ, why?
gasî'n, what, 316. 29.
gasî'ñō, why? how?
gasī'ñhao, why? how?
gasî'n L!ao, why? how? 280. 3.
k!Adj, k!Atc, to sing, 298. 9.
qa'dji, qas, head 298. 8, 301. 6.
qatc, 315. 19.
k!a'ga, a small variety of clam, 353. 18.
ǫaga'n, on account of.
q!al, shell, 353. 25.
q!Al, skin, 295. 4.
q!Al, swamp, 304. 21.
k!āl, sculpin, 315. 24, 363. 7.
k!ā'ldjîda, crow, 324. 21.
qa'łi, inside, insides, sound (of water), 276. 2, 3.
qa'łi^{s}a, among, 276. 2.
qałi'ǫei, into the inside of (qā'łi-ǫei).
qāłigu't, upon the inside of (qā'łi-gut).
qa'łi (?), to become angry, 350. 41.
q!ā'łū, to rise, 280. 7.
qäsi'dAñ, to open the eyes, 349. 41.
ǫe, to find, 302. 24.
gī, gīs, when?
gīsî'stahao, when?
gī'stō (= gī-stA-hao), who? (from where are you?).
gī'sgēt, when? (Skidegate dialect).
gīdjî'^{s}adō, where (gidji-^{s}ado), 281. 11.
gī'LgAn, where? (Skidegate dialect).
gī'LAñ (Masset dialect), 276. 4.
gīlā'n (Masset dialect), 279. 12.
gī, a connective.
gu'tgi, together.
djî'ngî, alongside.
dī'tgi, back toward woods, etc.
gī, to dive (?), 347. 33.
gī, to float or swim, 294. 22, 357. 1.
gī, to push (into ground), 354. 2.
gia, to stand, 277. 3.
gia, a connective.
k!ia, a connective.
kia, to name, name, 275. 2.
qea, brother-in-law, 320. 8.
gia'o, near, 347. 28.
gia'ogi, at the end or edge of.
giasī'dan, that is the way, 345. 17.
giała'n, to recount, 283. 11, 359. 26.
kiä, outside, 315. 11, 350. 27.
ǩié, meat, 358. 19.
k!iä'da, to hang up, 358. 20.
q!ē'ya, q!a'ia, an old person, 303. 5.
giên, and, when.
wA'gien, 275. 5.
gien, and, 275. 5.
kiän, to ask, 279. 13.
kiän, to laugh at, make fun of, jest, 277. 10.
k!iên, k!iän, although, 276. 7, 277. 8.
k!iä'lu, cormorant, 300. 30, 319. 37, 361. 3.
k!iäł, every time, 277. 10.
wAk!iä'ł, all that time, 275. 7.
ǫē'ista, out of (ǫei, into; -stA, from).

q!eu, in front of, 350. 16.
q!eū'gi, in front of.
q!eū'x^{u}, around in front of.
k!iū, trail, 355. 35; door, 346. 18.
giū, fishing-ground, 320. 10, 351. 36.
kiu, to tie.
k!iū, for, 275. 7, 277. 13.
L!a k!iū' îsdā ngua, get for them, 277. 1.
la k!iū' L! î'sdaian, she put it aside for him, 277. 9.
git, child, 276. 7.
gī'da, chief's child, 282. 5.
qē'it, to remember, 283. 8.
q!e'it, to carve, cut up, 296. 19.
q!ē'uda, behind, 295. 26.
qēt, tree, 277. 3; spruce (same as tree), 303. 11.
q!ēt, sun, 277. 5.
k!ī'da, tail, 322. 25.
qē'dao, to make war, warriors, 307. 22, 31.
gîtAna'-i, an Eagle-clan family, 275. 1.
kit!ō', spear, 323. 7.
gîn, thing, 275. 1, 293. 2.
kîn, to make a noise like a bird.
kînda, 316. 18.
k!īn, hot, 299. 3.
k!īna, 312. 9.
qe'na, heavy, 351. 13.
gî'nat, smoke-hole, 309. 20.
gîñ, to go by sea.
qêñ, qäñ, qîñ, to see, 277. 7.
gîña'n, like, 277. 2, 326. 9, 345. 11.
kî'ñwañ, to give in marriage, 316. 22, 24.
gî'ñqon, to tell a lie, 323. 25.
qē'sal, to fast, 277. 13, 283. 4.
qes-ā'l, 323. 24.
q!ē's(ga), to forget, 283. 8.
gī'su, to wipe.
gī'sk!^{u}k!aiyan, 297. 2.
gī'dji, to grasp, 279. 8, 12; 352. 13.
k!ēdj, stomach, 314. 29.
k!ītc, belly, 298. 10.
qē'gu, basket, 353. 17, 354. 4.
kil, to speak, language, 278. 5.
k!êl, to be extinguished.
k!ē'ła, wooden tray, 283. 6.
k!ēłga, 299. 13.
gū'sū, what? 296. 24, 323. 14.
gū'sgiao, what?
gū'gus, what?
g^{u}, interrogative particle, 277. 7.
gu, g^{u}, at, there.
lnaga'-i g^{u}, at the town, 275. 1.
q!atg^{u}, in front of, 275. 9.
xetg^{u}, under, 277. 2.
gAm gu l' q!ā'ō^{s}añan, he did not sit there, 277. 3.
wAg^{u} ī'wagan, it was there, 277. 9.
go, to want, lack, 302. 15.
k!ū, k!ō, marten, 279. 8, 324. 17.
qoa, to strike suddenly, 347. 31.
gua, toward.
k!wa, to break, 295. 33.
qwa, qua, stone, 295. 23.
qwa'ai ^{s}ēł ^{s}odjā'wan, all became stone, 316. 19.
koa'(xa), to blow (whale), 294. 17.
k!wai, now! (interjection), 279. 13.
gwai, island, 293. 10.
k!wai'la, elders, 346. 9.
gwao, goao, to refuse, to dislike to, 276. 4, 298. 15.
gwa'di, seeking.
gwan, to lay aside, 348. 5.
qoan, many, 282. 1.
k!wāñ, k!oañ, to explode, to burst, 350. 10, 351. 17.
gwasa'ñ, to watch closely, 354. 11.
kwa'gi, above.
gwal, goal, to want, desire, 275. 2, 298. 15.
q!oal, different, 304. 21.
q!oe, q!oye, mud, dust, 293. 4.
guē, to come.
gui, towards (with motion).
sa gui', up towards, 275. 1.
k!wi, to mention.
qo'ya, to value, to hold sacred, dear, 294. 3.
gut, together with, 276. 4, 278. 12.
gu'du, 283. 2.
gu'tstA, apart (gut-stA).
gu'tgi, together (gut-gi).
gu'tga, together (gut-ga).
gut, throat, mind, 275. 2.
q!ot, hungry, 303. 22; 328. 23, 26.
k!ut, beak of bird, 306. 35.
k!ōdē, 325. 11.
ga'da, behind.
gō'tgadō, around behind (gôda-gadô).
k!ō'tał, to be dead, 294. 24.
k!otałdai'yan, made dead, 309. 1.
k!ō'tuł, 307. 33.
kun, point, cape, 275. 1, 283. 13.
kun, common whale, 294. 16.
q!on, edge (of axe, etc.), 278. 3.
qō'n(Añ), foolish, 275. 5, 6.
ku'na, before, 293. 14.
qo'na, father-in-law, 322. 32.
qō'na, great, mighty.
gū'na, decayed (log), 325. 8, 11.
qō'nē, to be adult (with La-), 346. 22.
ku'ngAstA, ahead of.
qoñ, moon, 309. 8.

k!ōk^{a}, heart, 294. 23, 325. 15.
k!ō'ga, 347. 31.
qol, forehead, 321. 20.
qol, on top of, 314. 23.
gu'la, abelone, 313. 3.
q!oł, by, near, 283. 6, 295. 29.
q!oł, to do secretly, 294. 6, 7.
q!oł, a connective.
q!ōłga, near by (q!ōł-ga).
q!ō'łgAstA' from near (q!ōł-ga-stA).
-^{g}a, to go (only in compounds).
ł^{g}ā'-i-^{g}ā't!alani, got off to call, 275. 7.
^{g}a, in, to.
qā'łi^{g}a, at inside (=among), 276. 2.
wa^{g}a, to it (they started), 276. 3, 5.
Djūs-qā'łi^{g}a, to Djūs-qā'łi, 276. 3.
^{g}ai, cedar-bark, 307. 1.
-^{g}a'ya, to know how to do a thing (only in compounds).
ta^{g}ai'yan, know how to eat, 296. 26, 297. 11.
^{g}ai'yañ, to call out to, 349. 24.
^{g}ai'yu, sea-water, 296. 12, 315. 16.
^{g}a-ił, to fight, 352. 36.
^{g}ao, an inlet, 294. 12.
^{g}āt, to run or act quickly, 346. 19.
l' ^{g}adā'gan, 303. 1, 316. 17.
^{g}ā'da, which.
^{g}a'tao, to fall on, 296. 9.
^{g}at!ā'lan, he fell between, 308. 23.
^{g}adō', around, 277. 11, 282. 11.
gidjî'^{g}adō, where, 281. 11.
^{g}An, for (purpose).
la'^{g}An L! ł^{g}a'idan, they called for him, 275. 6.
gAm la'^{g}An L! k!a^{g}A'ñ^{g}ūga, don't laugh at her, 276. 1.
^{g}an, berry, 297. 11.
^{g}an(da), to feel, 303. 13, 312. 15, 355. 14.
^{g}AnL, fresh water, 277. 1, 293. 13.
^{g}Añ, themselves, 277. 12.
^{g}as, to go by canoe (*plural*), 275. 3.
^{g}a'sîn, a fish.
^{g}asga, to arrive by canoe, 281. 4.
^{g}ask!ā'ño, cradle, 346. 19.
^{g}agA'nan, wherever, 345. 30.
^{g}agui', very, extremely, 351. 27.
^{g}agwē', a long time, 278. 1.
^{g}aguī', far, 282. 5.
^{g}a'^{g}adē, between, 308. 23.
^{g}ā'xa, to be weak.
^{g}a'ẋa, ^{g}aa, child, 276. 6, 279. 6.
^{g}āl, night, 280. 5, 306. 20.
^{g}al(Añ), to cook, 295. 7, 11; 312. 15; 346. 24.
^{g}aL!ā', to approach.
^{g}aL!a, to jump, 298. 33.
^{g}ē, ^{g}e, ^{g}A-i, into, 275. 5.
^{g}ēd, to be ashamed, 322. 30.
^{g}et, to be like, to be that way, 275. 7.
^{g}ês(ga), to accomplish (used almost always with the postposition ^{g}ado, in which case the combination signifies "unable," "unsuccessful"), 282. 11.
-^{g}eł, -^{g}êl, to become (independent and in compounds).
s^{g}ā'nowē'^{g}elan, he became supernatural, 279. 6.
q!oyē'^{g}ełda, become dust! 293. 4.
q!oyē'^{g}ełan, it became dust, 293. 5.
qoa'n^{g}elane, it became much, 293. 5.
qwai ^{g}ē'lan, it became stone, 295. 23.
^{g}o, to burn, 294. 34, 35.
^{g}ohi'lawan, (they) burned up, 294. 35.
^{g}o, ^{g}ao, to lie, 282. 2.
^{g}ot, eagle, 293. 12, 323. 10.
^{g}ōt, the last, buttocks.
^{g}o'nan, naked, 280. 12.
^{g}oñ, father (said by man), 305. 11.
^{g}ostA, action performed by all of a company, 275. 5, 279. 11, 281. 5.
^{g}odj, wolf, 316. 37.
^{g}o'łga, to make.
^{g}o'ł^{g}ał, blue.
xaa, xa'ha, mallard, 328. 34.
ẋai, ẋAi, sunshine, sunshiny, 276. 12.
xa'ida, xad, people, 283. 3.
xao, liquid, 297. 1.
xao, to fish, 300. 33, 328. 18.
xāt, father (said by woman), 278. 7.
xAndj, shadow, 312. 29.
xA'nłaa, on each side, 293. 7.
xAñ, face, 294. 7, 297. 1.
-xañ, to think or guess (used only in compounds).
xA'ñgañ, in return, 349. 17.
ẋA'tc!î, to rub into, 349. 5.
xa'gu, halibut, 300. 38.
xA'la, to hunt, 353. 5.
ẋāL, to howl, 358. 8.
xa'łi, throat, 294. 14, 361. 25.
ẋia, to flow, 297. 28.
ẋia'o, to hang up.
ẋît, to fly (*singular*), 309. 32.
ẋīt, to pick up.
xet, in front of, but below, 277. 2.
xetî't, 283. 7.
xē'daxua, below (toward below).
xē'tgi, down.
xetg^{u}, xē'tgu, down, 277. 2.
xeti't, xeta't, bird, 301. 38.
xel, hole, 298. 36, 316. 12.
ẋîl, leaf, 319. 33.

ẋîl, medicine, 304. 17.
ẋîl, dry, to be dry, 281. 10, 346. 15.
xē'ɬi, in the mouth of.
ẋu'adji, ẋūdj, grisly bear, 311. 21, 353. 4.
xoaɬ, to steam, 359. 11.
ẋwi, ẋui, to be cold, 278. 12.
ẋut, ẋAt, small (especially persons), 275. 5, 277. 3.
ẋut, to drink, 294. 2.
xot, hair-seal, 298. 19.
xō'dan (?), to watch, 345. 24.
xon, falling of a heavy object, like a tree.
la, he, she, it (subj.); him, her (obj.).
la, good, fair (of weather), 278. 10.
lana, town, 275. 1.
lnaga'-i (lana+ga-i), 275. 1.
lāno, to swear, use bad words toward some one, 322. 4.
lAgū's, lgus, mat, 276. 9, 277. 2.
lāl, a screen to cut off back part of house, 315. 13.
lū, wave, 326. 31.
L!, they, them.
L, indefinite pronoun.
ɬ, I.
L, to touch.
LĀ, connective.
LĀ, a long time, 295. 7, 355. 18.
LĀ, to dive, 356. 38.
L!a, however, but, 276. 4.
LAAɬ, ten, 275. 1, 4.
ɬai(ya), cranberry, 297. 18.
ɬao, to whittle, 294. 31.
La'oɬ, to make, 323. 7.
La'oɬa, 300. 20, 315. 7.
Lan, end, finished, 275. 2, 283. 3.
LĀs, branch, limb, 275. 10.
LA'gA, LgA, land, 293. 1.
Ļa'gu, digging-stick, 315. 7.
La'gu, Lag", on shore opposite, abreast of, 294. 27.
LA'gu, how (relative adverb), 278. 6, 345. 19.
LAgua'a, at random, here and there, 345. 34.
LĀ'guda, as soon as.
LĀ'xa, near.
LāL, husband, 296. 25.
L!i, or La, to take off, 301. 8, 10.
Leîɬ, five, 306. 1.
Ļīn, arm of devil-fish, 320. 3.
LÎ'nanAñ, to break up food, 349. 2.
ɬîñ, to start anything.
ɬiña'n, a little, 310. 5.
LĪ'djan, anywhere, 277. 7, 278. 6, 345. 34.
Lik!a'(ta), to let go (of arrow), 355. 10.
Ļē'ɬa, young, 275. 5.
ɬîɬ, to surround, move around, 277. 12.
Ļū, when, 275. 1, 3.
wa'Ļū, 275. 4, 5.
Lu, canoe, 275. 5.
Lu, to creep, 355. 35.
L!u, axe, wedge (anciently of stone), 275. 9, 10.
L!ū, to sit (*plural*).
L!a'ogañan, they were seated, 278. 7.
L!da, to kill (many), 301. 1.
ɬta, to spit.
ɬta, to eat (perhaps to devour), 297. 5.
Ldao, mountain, 296. 16.
ɬta'nū, to eat (many together), 278. 7, 347. 2.
ɬtīñ, to be deep, 297. 29.
L!na, would that! 348. 7.
Ļga, after.
ɬqam, kelp, 297. 33, 315. 17, 320. 32.
ɬk!A'mAl, needle (of an evergreen), 303. 11.
ɬgaɬ, ɬgūɬ, to move about.
Ļgī, to swim.
ɬk!iän, woods, 295. 16, 346. 21.
ɬkiä'gua, towards door of house, 323. 15.
ɬqên, child (in address), 363. 19.
Lgī'xan, as soon as.
Lgu, how, what, 345. 36 (L indefinite; gū, what).

List of Prefixes.

un-, by means of the back.
lA ga u'ntcīîdanî, he carried some on his back.
l' u'nadan, she carried on back, 320. 16.
l' u'ngAñgAñ, she has on back, 320. 20.
ūnī'dañ, to put on back, 316. 38.

da-, by pushing or by an outward motion of the hands.
lA L! daĻ'sLgawas, they pushed him down.
dA'sq!adjîɬs^{s}aian, he pointed it out seaward, 326. 13.

ta-, passive.

t!a-, by stamping or treading upon.
lA L! t!asê'lgañAñ, they killed her by treading.
kun l' t!ā'dagAlgañane, whales he killed with talons, 323. 21.

t!a-, flexible objects, curved or coiled; classifier.

tai-, objects lying on or close to the ground; things grasped in the hand; classifier.
gū'gus t!agane' ta'igodies, lo! a house lay there.
lag" tī'sLs^{s}aian, to him (a club) bring out he did, 275. 9.
na tēs^{s}wā'nsîñ, one house, 283. 2.
tē'stAñ, two (waves), 326. 34.

t!Ap-, short (?); classifier.

t!Am-, certain slender objects; classifier.
t!A'mdjiwasi, it was slender.
dAñ-, by pulling.
la dAñA'ndjîL!xas, he pulled him out head first.
la L! dA'ñgīdjîgalani, they pulled up his, 279. 12.
l' dA'nsᵍasLas ɫu, when he pulled them out, 295. 4.
dA'nɬīdagalani, he pulled it landward, 326. 16.
l' dA'ñq!ēL!a, he snatched them off, 322. 7.
t!ao-, objects shaped like spoons or feathers.
gut la la dāt!a'onana'ñas, he rubbed (his tongue) on it.
dal-, by a current of water.
ñā'lgaA'nda yū'dAla dālɬgałdaL!xaiagAn, much seaweed came drifting.
dalga'pt!Ałdaian, they were capsized, 321. 14.
da'luîsi, floating in current, 326. 2.
dalᵍa'tsi, drifting, 321. 12.
nan-, by grinding (= to grind).
agA'ñ lA nanha'ilūwus, he destroyed himself by grinding.
sta-, ring-shaped objects, like finger-rings, bracelets, barrel-hoops; classifier.
lnaga'i gu'tga staLe'îłasî, a village of five curving rows.
st!a-, dumbbell-shaped objects, such as the liver of the dogfish; classifier.
st!a-, by kicking (= foot).
la st!axa'ostAgiasi, he kicked it into the water.
la l' st!Ak!wa't!adjan, he kicked it to pieces, 295. 33.
l' st!A'sgidā'ñan, he kicked, 295. 32.
sk!a-, small cylindrical, or rounded, occasionally square objects; classifier.
gī'na sk!a'dAla, some cylindrical objects (stones).
sk!asᵍwā'nsîñ, one (cranberry), 299. 26.
sq!a-, long objects, such as sticks or paddles; classifier.
ā'lai sq!aLa'ał, ten paddles.
sq!ā'ñu l' sq!agā'ñan, he held a stick, 320. 28.
skAp-, applied to such an object as the curled tail of a dog; classifier.
skiêt-, small and very slender objects; classifier.
skiū-, by means of the shoulder.
l' īnagwa'i la skiū'guxidas, he carried half of it on his shoulder.
l' skiū'gatawan, he put (with) his shoulder against it, 295. 20.
l' skiū'idan, he carried on his shoulder, 295. 19.
skît-, by clapping or clubbing.
na'wai lA skîtnanA'ñgawasi, they clubbed the devil-fish.
skiᵍa'tsᵍwā'nañan, they made him run off by beating, 322. 13.
sᵍa-, strings, hair, classifier.
L!sᵍā'sgadAñgAñ, you chop (branches), 275. 10.
ᵍāl sᵍā'sgU, all night.
l dA'nsᵍasLas ɫu, when he did by pulling strings, 295. 4.
sL!-, with the fingers (= hand).
la sL!sLa'yas, he moved fire with his hands.
l' sL!łai'an, he made with his fingers, 321. 11.
sL!-, objects lying in a heap, such as driftwood, or pieces of dry halibut; classifier.
tc!ā'anuai sL!ga'wasi, fire lay there.
sL!Asᵍwa'n, a heap of coal, 315. 35.
l' sL!AsLai'an, he put a heap in, 315. 36.
sLAp-, slim objects (?); classifier.
sLām-, classifier.
tcī-, full bags, pillows; classifier.
ga k!ē'djî tcīq!ēda', some people with big bellies.
tc!ī-, the insides of things like sea-eggs; classifier.
tc!ît-, by shooting or hammering.
tc!îłq!ē'gadAñgañan, they stuck in it, 322. 6.
gām-, (?) classifier.
k!Am-, (?) classifier.
gAn-, a number of people doing a thing *en masse*.
tc!îs-, cubic objects, like boxes; classifier.
qayū'da tc!îsLē'îł, five boxes of berries and grease.
gī-, floating on water (= to float).
gī-, flat, pliable objects; sometimes used instead of ᵍa- for canoes; classifier.
q!ē-, roundish objects, such as rolls of dry-goods, pieces of whale-meat; classifier.
q!ē-stA'nsîñ, four stones, 312. 14.
qea-, by looking (= to look).
gAm iL! qeasê'lgañ, don't tickle us by looking at us.
kît-, by means of a stick.
lA l' kîdā'lan, he made a hole with a stick, 325. 27.
q!eît-, with a knife (= to cut).
l' xAñ lā'ga q!eidā'gAs, his bow was carved.
gîñ-, cause in general, the specific variety of which has just been mentioned.
lA gîñq!a'adias, he accomplished something by pretending to be asleep.
kîl-, kîł-, by means of the voice (= voice).
l' kîlłtA'nūgudasLa, she was tired with noise, 309. 19.
la l' kîlq!ā'wan, told him to sit, 323. 13.
gū-, objects flat, thick, and stiff; classifier.
xā'gu la dAñgūga'L!xa'sî, he pulled the halibut out on the surface.

k!u-, (k!ut-) short objects, posts, nails, short loops; classifier.
stA lA k!ū'gwētc!asî, he (a short bird) came in from it.
q!o-, by means of the teeth.
q!odā'nɻīgañanî, threw into canoes with teeth, 321. 29.
kwa-, by a stream of water pouring out.
kwasqa't!Aldañan, it (rain) dropped upon, 278. 10.
k!ut-, with the lips.
l k!ūłk!u'st^{g}odjāwani, he sucked all out, 323. 23.
q!ōł-, flexible objects, like hair tangled together, bushes with many stems, etc.
k!A'ldA q!ōłgue'ła, clump of branches, fall down!
^{g}a-, flat objects, like boards, doors, dishes, lakes, canoes; classifier.
LŪ ^{g}astA'ñ, two canoes, 280. 14.
^{g}Al-, ^{g}ul-, by leading, pulling, or towing.
la L! ^{g}ulɻdalgā'ñan, they were leading him, 280. 2.
^{g}o-, by means of fire acting within the body itself.
^{g}os^{g}a'^{g}alūt, fire came out.
xa-, by grasping with the hands.
xa'ostAs^{g}aian, to throw a handful into the sea, 326. 24.
ẋAt-, small objects; classifier.
ga ẋA'tdjū, some small (olachen).
xAñ-, with the face (= face).
lA stA xAñga'ogAñas, she turned around from him.
ẋAl-, by means of fire acting from without.
ẋAlkwai'yadAn, (grease) dripped out melted, 323. 21.
x·i-, with the arms.
lA x·îsLgīla'i ɻu, when he waved his arms toward the town.
x·ō-, to do a thing quickly.
ẋūt-, ẋa-, by the wind or the breath.
lA ẋūtskitc!a'si, he blew it in.
ɻ-, animate things, such as human beings, fish, quadrupeds, insects, etc.; classifier.
L-, by any kind of contact, but particularly by contact with the hands (= to touch).
guda'ñ la Lnanā'ñasi, he rubbed the medicine on himself.
L-, Lu-, clams or fish on sticks, people in canoes; classifier.
ku'ngado Ldā'lL!xas, (a canoe full of men) is coming around the point.
Lu-, by canoe (= canoe).
L! LŪ'îstēîdani, they started to go by canoe, 281. 3.
L!-, thin boards, berry-cakes, pies; classifier.
gu'tgi lA lA dā'L!skīda'sî, he flattened it together.
L!Ap-, classifier.
łga-, branching objects, such as bushes, combs, hooks on one line, coarse woven cloth, herring-bones, lean persons; classifier.
łgAm-, large rounded or cubic objects; classifier.
łgī-, large cylindrical objects, like logs, any object floating in a stream.
łgidjū'L!agan, it grew out of the water, 315. 18.

List of Suffixes.

-aanî, astonishment.
-an, -gan, past events known by report.
sā'wan, 278. 2.
-Añ, reflexive possession.
nā'nAñ, his grandmother.
^{g}oña'ñ, his father, 305. 36.
-(a)sañ, infallible futurity (shall).
tā'asañ, will (-shall) eat, 323. 14.
qasgiê'ngAñasan, shall go across, 325. 29.
-Al, used in speaking condescendingly.
-ałgîñ, astonishment.
-î (terminal), used after past and usitative.
-ya (perfect tense).
ł^{g}aiya's, she had called, 275. 3.
(-)yu'An, big.
q!ayū'angañan, they used to laugh much, 277. 10.
dalāyūA'nyangua, there was much rain, 280. 5.
-u, instrument.
sL!anā'ñu soap (derived from sL!a, hands; nāñ, to play with).
-wAnsū'ga, it is said.
-udja, -us, interrogative; follows interrogative pronouns or gua.
gAm L! g" aɻn dalā'^{g}Añudja? did it not rain? 200. 4.
-ul, -uł, to do early in the morning.
-t, suffixed to connectives to indicate motion in the direction specified by the connective.
dīdē'ît, towards the inland (country), 281. 11.
-da, *plural* of adjectives of shape and size.
yūA'ndA, big things, 315. 23.
-da'ogō, dubitative, conditional.
-t!adj, across a body of water.
l' Luqā'-it!adjan, he went across, 322. 37.
-dAla, *plural* of adjectives of shape and size.

qē'gu yū'dAla, big buckets.
t!a'gao k!A'mdala, fine snow.

-t!Aɬ, -t!Al, downward.
kwasqa't!Aldañan, dropped down upon, 278. 10.
ɬˢē'ɬt!alani, he dug down, 326. 1.
dalga'pt!Aɬdaian, to capsize by current, 321.14.

-di, at a certain place or time.

-s, -sî, infinitive, participle.

-sga, simple futurity.
yêla'sga, (you) will be Ravens, 324. 1.

-ski, an action that nearly succeeded.

-sgiên, across a strip of land.
qasgiê'ngAñasañ, (they) shall go across this, 325. 29.

-sˢa, towards an open place.
tī'sLsˢaian, brought out, 275. 9.
gīdjîsˢai'ani, had pushed out, 279. 8.

-sˢoanañ, for a long time, forever.
Lu-îsda'lsˢwanañan, they went straight on, 296. 2.

-tc!a, tc!î, motion into, as into a house.
qatc!āi'an, he went in, 323. 12.

-djît, *plural* for some words indicating human beings.
ī'ɬîña, *pl.* iɬa'ndjîdai, male.

-tc!în, let me! let us!
ha-i k!wē L! qêñîntc!în, let us go and see them! 280. 14.

(-)djîɬī', real.

-gAn, -An, past events experienced by the speaker.
ɬ L!u-ī'dAn, I began creeping, 360. 14.
l' kiñā'ñgAn, it (bird) called, 360. 23.

-gAñ, -Añ, -îñ, continuative.
ˢē'dañan, they were that way, 275. 7.
q!ayū'angañan, they laughed much, 277. 10.
kiă'gañgañan, they were calling about, 282. 5.
qäñgā'ñan, they were seeing, 277. 7.

-qasañ (-qasas), immediate or imminent future occurrence; see -(a)saī.
l' qaiyā'ñqasas, she was about to give birth, 309. 4.
Luqa'-idanqasas, being about to go by canoe, 326. 24.
kî'ñwañqasañ, going to give in marriage, 316. 22.

-gaɬ, -gal, towards a shut-in place.
dA'nɬīdagalani, he drew it landward, 326. 16.
ˢetēLā'gaɬdaiani, he brought it ashore, 326. 17.

-gī, completion of action, sometimes continuation to end.
L! ɬanū'gīs, they finish eating, 278. 7.

-gī, -gia, under water.

-gia, motion straight to a certain place (used after qā; compare gia, to stand).

-gia, originally "property," but now sometimes used as equivalent of -ˢa in the Masset dialect.
xAnsū'lōt-gia Luē', sea-anemone's canoe.

-gîn, events that occur or occurred habitually, and usually those that the speaker himself is experiencing.
dī ˢan-ō' L! q!ayū'Angînēgua, he laughed at me much, 280. 3.

-gîñ (-gîn, -în), motion by sea, also used as a verb.

-gua, used to indicate direct discourse.
q!aɬūgA'ngua, 280. 8.
dalāyūA'ngAngua, there was much rain, 280. 5.
L! q!ayū'angînēgua, they laughed much, 280.4.

-goañ, frequentative.
x·î'tgwañgañan, he was always flying about, 325. 5.

(-)gōda, last.

-guɬ, -gual, motion out of house.
ˢostagA'lgAn, all went out, 280. 10.
qaguła'si, he went out, 312. 6.

-q!oɬ, to do secretely, also independent verb.

-ˢa, possession in general, always following the objective personal pronoun; see also -gia.

-ˢAñ, negative suffix, the verb always being preceded by the negative particle gAm.
gAm l' tā'ˢAñani, he did not eat, 277. 8.
gAm g" l' q!ā'ūˢañan, he did not sit there, 277.3.

-ˢo, distributive plurality; only after la of the third person singular.
dā'-însLaˢawan, they served them food, 296. 22.

-ˢoñ, random progression on foot; after the verbs qa and îs.

-ˢōdja, all, entirely.
ˢetˢodjā'ñ, are all thus? 280. 3.
qwa'a-iˢeɬˢodjā'wani, all became stone, 316.19.

-xa (?), a state or condition.

-xa, distributive suffix used after numerals, connectives, and nouns.
stî'ñxa, two apiece.

-lAñ, *plural* of terms of relationship.
qā'ˢalAñ, uncles, 276. 7.
a'olAñ, parents, 275. 3.

-ɬ, imperative.

-ɬ, upward.
qałai'an, went up, 323. 30.

-Ļ, into a canoe.
L! ˢo'staĻīs, they all went into the canoe, 275.5.

-L!a, towards.
qā'L!agani, he arrived, 276. 6.

(-)LĀ'gAñ, the first.
ɬˢa-iLā'gañan, she called them first, 275. 2.

-lîña, potentiality.
l' nā'ɬiña-i, where he might live, 325. 4.
qā'ɬîña-i, to be able to go, 325. 24.

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