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FRANZ BOAS

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The Jesup North Pacific Expedition

MEMOIR OF THE AMERICAN MUSEUM

OF

NATURAL HISTORY

NEW YORK

VOLUME X

PART I

KWAKIUTL TEXTS — SECOND SERIES

BY

FRANZ BOAS and GEORGE HUNT

LEIDEN
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I. — Kwakiutl Texts — Second Series

By Franz Boas and George Hunt.

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I. — Kwakiutl Texts — Second Series

Recorded by George Hunt.

Revised and Edited by Franz Boas.

Introductory Note. — The following series of texts were recorded by Mr. George Hunt between the years 1900 and 1903. I made a critical examination of the material in the spring of 1903, during a visit of Mr. Hunt to New York. There are a few minor changes in the spelling of words which it was found necessary to make. There always remains some uncertainty in the spelling of unwritten languages, due to the uncertainty of pronunciation by different individuals. I had no opportunity to revise the texts with another interpreter, as was done with the first series.

January, 1904. F. Boas.

I. TRADITIONS OF THE LĒ'ĢWIŁDA^{ɛ}X^{u}.

1. Ëx·^{ɛ}Eqâ'lagEmē^{ɛ} (Most-Beautiful-One).

This is our legend which I am telling of Most-Beautiful-One, the one whom you who live in the north call Q!ā'nēqē^{ɛ}lak^{u}. These are the words that we heard from our ancestors the Unrivalled-Ones. It is said that Most-Beautiful-One came to make love to the four princesses of (Eagle-) Down-Dancer, who was living at PEnL!ats. And Most-Beautiful-One was coming south from the north; and as soon as he came to PEnL!ats he saw the Devil-Fish sitting on the ground on the trail; and Most-Beautiful-One borrowed the old-man mask of the Devil-Fish. At once the Devil-Fish took his old-man mask and gave it to him, and Most-Beautiful-One carried it when he went on. He went on the trail of the princesses of Down-Dancer, for Most-Beautiful-One knew about them.

As soon as he approached them, he put on the old-man mask of the Devil-Fish; and as soon as he had done so, he sat on the ground at the place where the four princesses of Down-Dancer were accustomed to walk every evening. He had not been sitting there long when Most-Beautiful-One heard their songs. They were feeling glad. And it was not long before the oldest one came in sight, and behind her were her three younger sisters. But the last one, the youngest

G·a^{ɛ}mEnu^{ɛ}ẋ^{u} nū'yamg·ada ģwā'ģwē-x·s^{ɛ}āla lax Ëx·^{ɛ}Eqâ'lagEma^{ɛ}ē, yîxēs ģwô-^{ɛ}yō'x·da^{ɛ}xōs Q!ā'nēqē^{ɛ}lakwa, yîxs gwā-ģā'wa^{ɛ}yaaqōs. Wä, hë'EmḶanu^{ɛ}ẋ^{u} wuḶE'ł qa wā'ɬdEmsEnu^{ɛ}ẋ^{u} q!u'lsq!ul^{ɛ}yaẋ^{u}-wułāxg·anu^{ɛ}ẋ^{u} Wī'wäq!amēk·. Wä, hë'^{ɛ}maalasēxs g·ā'xaē L!ā'tEna^{ɛ}ya, yîx Ëx·^{ɛ}Eqâ'lagEmā^{ɛ}ē lāx mō'kwē k·!ē'sk·!edēɬts Qa'mẋulāɬē, yîxs g·ō'kulaē lāx PE'nL!atsa. Wä, laEm^{ɛ}lā'wisē Ëx·^{ɛ}Eqâ'-lagEma^{ɛ}ē nā'lōɬE'la g·ē'x·^{ɛ}īd lā'xwa gwä'-^{ɛ}nakwēx. Wä, g·î'l^{ɛ}Em^{ɛ}lā'wisē ē'x·a-g·aāLEla lāx PE'nL!atsaxs la'ē dō'x^{ɛ}waLE-laxa taq!wa' k!wadzâ'^{ɛ}las lā'xa t!êx·î'la. Wä, hë'x·^{ɛ}idaEm^{ɛ}lā'wisē Ëx·^{ɛ}Eqâ'lagE-ma^{ɛ}ē Ḷē'k·ōx q!u'l^{ɛ}yakumłas taq!wa'. Wä, hë'x·^{ɛ}idadzâEm^{ɛ}laē q!ō'xōdē taq!wä'-xēs q!u'l^{ɛ}yakumłē qa^{ɛ}s ts!â'wēs lāq. Wä, â'Em^{ɛ}lawisē Ëx·^{ɛ}Eqâ'lagEma^{ɛ}ē dā'laq qa^{ɛ}s lä qā's^{ɛ}īda. Wä, laE'm^{ɛ}laē lā'laa lā'xa t!êx·î'läs k·!ē'sk·!edēłas Qa'mẋulāłē, qaxs q!ā'la^{ɛ}maē Ëx·^{ɛ}Eqâ'lagEma^{ɛ}yaq.

Wä, g·î'l^{ɛ}Em^{ɛ}lawisē ë'x·ag·aāLEla laqē'ẋs, la'ē q!ō'xts!ōdEsa q!u'l^{ɛ}yakumłas taq!wa'. Wä, g·î'l^{ɛ}Em^{ɛ}lāwisē ģwā'ła, la'ē k!wa^{ɛ}stō'lsax g·ā'yaģas ^{ɛ}nā'ẋwäsa mō'kwē k·!ē'sk·!edēłts Qa'mẋulāłaxs qā'qEsElsaaxōx dzā'dzEqwax. Wä, k·!ē'-dzâEm^{ɛ}laē ģä'ła k!wa^{ɛ}sE'xs la'ē wuḶā'x-^{ɛ}aLElē Ëx·^{ɛ}Eqâ'lagEma^{ɛ}yaxa sē^{ɛ}sā'^{ɛ}lalä ëk·!ē'q!āla. Wä, wē'laox^{u}dzē^{ɛ}laē ģä'łaxs g·ā'xaē nē'ł^{ɛ}ēdēda ^{ɛ}nō'last!EģEma^{ɛ}ē. Wä, lā'^{ɛ}laē ēE'lxḶa^{ɛ}ē yū'dokwē ts!ā'ts!a^{ɛ}yas. Hë'EmlaḶał mā'x·stōxḶa^{ɛ}ēda k·!î^{ɛ}yā'laxa amā'^{ɛ}înxaē. Wä, g·îldzâ'Em^{ɛ}laē dō'x-

of all, was a virgin. As soon as the oldest sister saw the old man sitting on the ground, she said, "Oh, I have found a slave!" Thus she said, while she went up to him and tried to lead him away; but the suckers of the devil-fish only stuck to [sucked] the ground. She said as she was going along, "I am in [good] luck, for he will keep father's canoe wet." Thus she said in vain, for the old man just stuck to the ground; and then she gave it up.

Then the next eldest daughter tried also, and he did the same thing. He just stuck fast to the ground when she tried to lead him by the hand. Then she also gave it up. Then the third one also went to him and tried to ask him to arise, but he did not stir in the least; and she gave it up.

Then at last the youngest one was asked by her elder sisters to go and try; and this was said to her: "Come, my dear, go and try if you are the one whom he will like [who is the cause of his being good], for you have never known man, you are still a virgin." Thus they said. Then the virgin went to him; and as soon as the hand of the old man was taken by the virgin, he arose and followed her. Then they went home to their house. The four women at once told about their finding a slave.

Most-Beautiful-One was wishing to be asked to sit down near the door of the board front of the virgin's room. As soon as night came, the princess

ˢwaLElēda ˢnō′lastlEgEmaˢyaxa q!u′lˢyakwē bEgwā′nEmaxs k!wasa′ē, la′ē hë′xˑˢidaEm ˢnē′kˑa: "ˢya, kˑlē′wunsEnLaxgˑada q!ā′kˑōx̣ᵘ," ˢnē′xˑˢlaēxs la′ē qā′sˢīd lāq qaˢs wā′xˑē ˢwā′tElsaq. Wä, â′Emˢlawisē k!u′mtlElsēda k!u′mtlEnaˢyaṣa taq!wa′. Wä, laE′mˢlaē ˢnē′gˑEtâˢya: "LaˢmEn hë′ɬaxōḷ qaˢs la′ōs xō′sElgˑEsEx x̣wē′tlExḷäs ā′tsa," ˢnē′xˑˢlaē wā′xˑa. Wä, â′Emˢlawisē ɬâ′k!wēmasē k!u′mtlEtsl!ē′naˢyasa q!u′lˢyakwē bEgwā′nEma. Wä, lā′ˢlaē yā′xˑˢīda.

Wä, lā′ˢlaxaē wā′xˑa mā′kˑiläxa ˢnō′last!EgEmaˢyaq. Wä, hë′Emˢlaxaā′wisē gwē′xˑˢīda. Â′Emˢlaxaē ɬâ′k!wēmas k!u′mtlEsExs wā′xˑaē ˢwā′tbaɬtsl!ā′nēsEˢwa. Wä, laE′mˢlaxaē ō′gwaqa yā′xˑˢīda. Wä, lā′ˢlaxaē ō′gwaqa lē′da q!â′yaˢē lāq qaˢs wā′xˑē ts!ā′noq!wālaq qa wë′gˑiˢs waˢx ḷā′xulsa. Wä, kˑlē′tsl!Emˢlawis â′ḷatla xē′mgˑîlsa. Wä, hayā′kˑaˢlaEmˢlā′wisē.

Wä, laˢxḷē′ˢlaē axkˑlā′lasEˢwa amā′ˢînxaē, yîsēs ˢnō′ˢnEla qa läˢs gu′nxˑˢīda. Hë′Emˢl wā′ɬdEmqē: "Wä, gē′lagˑa, ād, qaˢs lā′lagˑaōs ˢmE′nsˢīda sōˢmaas ë′xˑˢagˑîɬtsōx qaxs kˑlē′yasˢmaaqōs q!āˢlā′lā′xa bEgwā′nEmaxs hë′ˢmaā′qōs ā′ɬeˢyōs kˑl!îˢyā′lē," ˢnē′xˑˢlaē. Wä, hë′xˑˢidadzâEmˢlaē lē′da kˑl!îˢyā′la lāq. Wä, gˑî′lˢEmˢlā′wisē dā′baɬtsl!ānEntsEˢwa q!u′lˢyakwasa kˑl!îˢyā′läxs la′ē hë′xˑˢidaEm ḷā′xuls qaˢs lē lē′gˑēx. Wä, laE′mˢlaē â′Em la nä′ˢnakwa, lā′xēs gˑō′kwē. Wä, hë′xˑˢidaEmˢlā′wisē ts!Ekˑlā′ɬˢēdExˑdaˢxwēda mō′kwē ts!ē′dāxsēs q!aē′naˢyaxa q!ā′kˑowē.

Wä, laE′mˢlaē wā′xˑdzâlē Ëxˑˢeqâ′lagEmaˢē wā′ɬaq!āla qaˢs hä k!wā′gˑaˢlēlEma ˢnEx̣wā′ɬa lāx tlêxˑîläs kˑl!ō′kumlɨɬē kuˢlē′latsa kˑl!îˢyā′la. Wä, gˑî′lˢEm-

of Down-Dancer went into her room with the board front, and she did not know why she felt uneasy. Late in the night Most-Beautiful-One took off the old-man mask, and went into the room of the virgin. As soon as he was in her bedroom, he lay down by her side. Then he introduced his finger into her vagina, and she who had been a virgin screamed. Then she who had been a virgin was heard by her father. As soon as our lord, Most-Beautiful-One, introduced his finger into her who had been a virgin, she questioned the one who lay down with her, and said, "O man! who are you?" Thus she said to him. Then Most-Beautiful-One replied, and said, "O mistress! don't ask in vain for my name. I am the one called Most-Beautiful-One, who is wished for by the princesses of the chiefs all round our world." Thus he said. Then she who had been a virgin was really grateful for what he had said. Then she told the one who lay with her that her father always scolded his princesses because they did not purify themselves and guard themselves, so that they might have Most-Beautiful-One for their husband. It is said, however, that Down-Dancer never went. to look, although he heard them [to see what he heard].

As soon as it began to be light, Most-Beautiful-One went out of the room of her who was now secretly his wife; and he put on the old-man mask and again sat down at the place where he had sat, close to the door of the virgin's room with a board front. He did so all the time.

Some of the Lē'gwīłda^{s}x^{u} say that ^{s}lā'wisē gā'nuł^{s}īdExs la'ē lats!âlīłē k·!ē'-dēłas Qa'mxulāłē lā'xēs k·!ō'kumlīłē ku^{s}lē'lasa. Wä, laE'm^{s}laē k·!ēs q!â'LE-laxēs k·!ē'sēła nā'qElx^{s}ēda. Wä, g·î'l^{s}Em-^{s}lā'wisē gagä'ła gā'nuLExs, la'ē Ëx·^{s}Eqâ'-lagEma^{s}ē q!ō'xwułts!ōdxēs nō'masEmłē qa^{s}s lä lā'ts!âlīła, lax ku^{s}lē'lasasa k·!î-^{s}yā'la. Wä, g·î'l^{s}Em^{s}lā'wisē lā'g·aa lā'xa ku^{s}lē'lasasa k·!î^{s}yā'läxs la'ē kulnō'dzE-lēłaq. Wä, hë'x·^{s}idaEm^{s}lā'wisē ḷEx^{s}wē'-dEq. Wä, lā'^{s}laē gwā'L!Exḷā'la^{s}ma k·!î^{s}yâ'łdē. Wä, hë'Em^{s}lawis la wuḷā'x-^{s}aḷEłts ō'mpasa wā'x·dē k·!î^{s}yâ'ła. Wä, g·î'l^{s}Emx·d^{s}lā'ḷa ḷEx^{s}wī'dē Ëx·^{s}Eqâ'lagE-ma^{s}ē, lā'xa k·!î^{s}yâ'laxs la'ē hë'x·^{s}idaEm wu'L!Eg·ā'^{s}ła k·!î^{s}yâ'łaxēs la kulō'^{s}ta. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, bā'xus, a'ngwa-dzâs?" ^{s}nē'x·^{s}laēq. Wä, lā'^{s}laē nā'^{s}nax-ma^{s}ē Ëx·^{s}Eqâ'lagEma^{s}yaxsōx awī'^{s}stäx-sEns ^{s}nā'lax," ^{s}nē'x·^{s}laē. LaE'm^{s}laē â'la-k·!āla^{s}El ^{s}mō'^{s}lēda k·!î^{s}yâ'łas wā'łdEmas. Wä, laE'm^{s}laē â'Em ts!Ek·!ā'łEla^{s}laēda k·!î^{s}yâ'łaxēs la kulō'^{s}tasēs ō'mpaxs hë'-mEnała^{s}maē L!ō'^{s}lālaxēs k·!ē'sk·!edēłaxs k·!ē'saē q!ē'qElax·da^{s}xwa qa^{s}s aē'k·īlē qa^{s}s łā'wadēlaxs Ëx·^{s}Eqâ'lagEma^{s}ē. Wä, lā'laḷa hëwä'xaEm^{s}la dō'x^{s}wīdē Qa'm-xulāłaxēs wuḷā'x^{s}aḷłē.

Wä, g·î'l^{s}Em^{s}lāwisē hëłhë'ła qa^{s}s ^{s}nā'x·-^{s}īdēxs la'ē Ëx·^{s}Eqâ'lagEma^{s}ē lâłts!â'līł lāx ku^{s}lē'lasasēs la ^{s}wunā'ła gEnE'ma qa^{s}s lē q!ō'xts!ōtsēs nō'masEmłē qa^{s}s lē ē't!ēd k!wā'g·a^{s}līł lā'xēs k!waē'lasē, lāx mā'g·Exsta^{s}līłas k·!ō'kumlīłē ku^{s}lē'latsa k·!î^{s}yâ'łē. LaE'm^{s}laē hë'mEnałaEm hë gwē'g·īla.

Wä, lā'ḷa ^{s}nē'k·a waō'kwē Lē'gwīł-

the princesses of Down-Dancer were singing love-songs all the time, naming Most-Beautiful-One. For that reason our lord, Most-Beautiful-One, wished to go to the place where they lived. Soon he arrived at PENL!ats. Then he borrowed the [devil-fish] mask of the Devil-Fish. As soon as he obtained the devil-fish mask, he put it on. Then he sat on the ground; and he had not sat there long when he heard the princesses of Down-Dancer coming and singing love-songs about Most-Beautiful-One. Then Most-Beautiful-One saw that she who came first was the eldest one. As soon as the eldest one saw the old man, she picked up stones and threw them at him. The two younger sisters did the same. The youngest one was far behind her three elder sisters: therefore she came after the elder ones had thrown stones at the old man. As soon as she saw the old man, she took pity on him. Then she went to him, and the girl spoke to the old man. Then her elder sisters left her, and afterwards Most-Beautiful-One showed himself. Then the girl sent him behind the house, and Most-Beautiful-One obeyed her words. Then he took off his [devil-fish] mask, and took it back to the Devil-Fish. Afterward he again went behind the house; and so the youngest princess of Down-Dancer always went into the woods, although she had never done so before, for indeed she had Most-Beautiful-One secretly for her husband. Then Down-Dancer guessed that his youngest daughter secretly had a husband [man]; for as soon as day came in the morning, the princess would go into the woods,

da^{s}x^{u} qēxs hë′mENāła^{s}maōła sā′ła k·!ē′s-k·!edēłas Qa′mχulāłē ɫē′qElax Ëx·^{s}Eqâ′-lagEma^{s}ē. Wä, hë′Em^{s}lawis lā′g·ītas g·ī′^{s}ē Ëx·^{s}Eqâ′lagEma^{s}ē ^{s}nēx· qa^{s}s lē lāx g·ō′ku^{s}lasas. Wä, g·î′l^{s}Em^{s}lā′wisē lā′g·aa lāx PE′nL!atsa, wä, hë′^{s}mis la ɫē′k·E^{s}watsēx taqu′młas taq!wa′. Wä, g·î′l^{s}Em^{s}lā′wisē lâ′łxa taqu′młaxs la′ē q!ō′xts!ōdEs. Wä, lā′^{s}laē k!wā′g·aElsa. Wä, k·!ē′s^{s}lat!a ga′ła k!wa^{s}sE′xs la′ē wuɫā′x^{s}aLElax k·!ē′sk·!edēłas Qa′mχulāłaxs g·ā′xaē sā′lala qā′yadzādEs Ëx·^{s}Eqâ′lagEma^{s}ē. Wä, lā′^{s}laē Ëx·^{s}Eqâ′lagEma^{s}ē dō′x^{s}waLElaqēxs hä′ē g·ā′lag·iwa^{s}ya ^{s}nō′last!EgEma^{s}ē. Wä, g·î′l^{s}Em^{s}lāwisē dō′x^{s}waLElēda ^{s}nō′last!EgEma^{s}yaxa q!u′l^{s}yakwē, la′ē hë′x·^{s}idaEm dā′dEg·îls^{s}īdxa t!ē′sEmē qa^{s}s nEp!ē′dēq. Wä, lā′^{s}laē hā′yig·isō^{s}sēs ma^{s}lō^{s}kwē ts!ā′ts!a^{s}ya. Wä, lā′^{s}laɫa qwē′saxɫä^{s}ya amā′^{s}înxa^{s}yaxēs yū′dukwē ^{s}nō′^{s}nEla. Wä, ā′łē!^{s}mas g·āx ā′LElaxs la′ē gwāł nā′pap!ēs ^{s}nō′^{s}nEläxa q!u′l^{s}yakwē. Wä, g·î′l^{s}Em^{s}lā′wisē dō′x^{s}waLElaxa q!u′l^{s}yakwaxs la′ē wâts. Wä, laE′m^{s}lāwis gwä′^{s}sta lāq qa^{s}s lä′El q!ē′q!Eyōdex·^{s}īdēda ts!ā′ts!adagEmē ɫE^{s}wa q!u′l^{s}yakwē. Wä, hë′Em^{s}lāwis la łō′waɫats ^{s}nō′^{s}nEläsēq. Wä, hë′x·ɫaEm^{s}lāwis buχsE^{s}wa′ts Ëx·^{s}Eqâ′lagEma^{s}yaq. Wä, ō′x·ɫaEm^{s}lāwisē ts!ā′ts!adagEmē ^{s}yā′laqaq qa lä^{s}s lā′xa ā′Lanâ^{s}yasēs g·ō′kwē. Wä, hë′x·^{s}idaEm^{s}lā′wisē Ëx·^{s}Eqâ′lagEma^{s}ē nā′nagēg·ēx wā′łdEmas. Wä, laē′m^{s}laē q!ō′x-^{s}wułts!ōdxēs taqu′młē qa^{s}s lē taō′dEs lāx taq!wa′. Wä, lā′x·ɫaEm^{s}laē la aē′daaqa lāx ā′La^{s}yasa g·ō′kula. Wä, lā′x·LaEm^{s}lāwis hë′mEnała^{s}ma amā′^{s}înxa^{s}yas k·!ē′sk·!edēłas Qa′mχulāłē lā lā′xa ā′L!ē lā′xēs k·!ē′sdäɫał gwē′g·i^{s}lasa; qä′ɫaxs lE^{s}ma′ē ^{s}wunā′ła łā′wadEs Ëx·^{s}Eqâ′lagEma^{s}ē. Wä, laE′m^{s}laē k·ō′t!ēdē

and she would come home only when it grew dark in the evening. After two months had passed, Down-Dancer [secretly] asked his three sisters to secretly follow their youngest sister to see where she always went in the woods. In the morning, as soon as day came, the youngest daughter went away, and the three elder ones followed her secretly. They had not gone far into the woods when they heard their youngest sister playing with a man, and they just went right to the place where the youngest sister was. Then they saw their youngest sister sitting on the ground with a really handsome young man. Then the three women went to them and sat on the ground also; and they began to play with their younger sister. They had forgotten that they were sent to watch the youngest one. Then they all fell in love with him whom they had seen, and they discovered that it was he who is named Most-Beautiful-One whom they had seen. Then in the evening they were sent home by Most-Beautiful-One, and they went home. And the three women did so also for two months.

Then Down-Dancer really felt badly on account of his youngest daughter, for she had done so now for four months. Then he scolded his four princesses in vain. The four children

Qa′mχulāłaq laE′mˢlaē bEguLE′lēk·îlēs amā′ˢînxaˢē qaxs g·î′lˢmaē ˢnā′x·ˢīdxa gaā′laxs la′ē qā′sˢīdē k·!ē′dēłē qaˢs lä lā′xa ā′L!ē. Wä, ā′łnaχwaEmˢlā′wisē g·āx nä′ˢnaχᵘxa la p!EdEx·ˢī′dxa dzā′qwa. Wä, laE′mˢlā′wisē maˢłtsE′mg·īlaxa ˢmEku′läxs la′ē ˢwunā′łē Qa′mχulałē axk·!ā′laxēs yū′dukwē k·!ē′sk·!edēła qa läˢs ˢwunē′g·ēxēs amā′ˢînxaˢyaxs lā′naχwaē lā′xa ā′L!ē. Wä, g·î′lˢEmˢlā′wisē ˢnā′x·ˢīdxa gaā′läxs la′ē qā′sˢīdēda amā′ˢînxaˢyas. Wä, hë′x·ˢidaEmˢlā′wisē lā′x·daˢxwa yū′dukwē ˢnō′ˢnElas ˢwunē′g·iq. Wä, k·!ē′sˢlat!a ā′ĻEg·ī′laxs lā′x·daˢxwaē wuĻā′xˢaLElaxēs amā′ˢînxaˢyaxs la′ē amā′łōk!wāla ĻEˢwa bEgwā′nEma. Wä, laEmˢlā′wisē â′Em hëˢnā′kulax·daˢxᵘˢEm lāx axˢā′sasēs amā′ˢînxaˢē. Wä, lā′x·daˢxᵘˢlaē dō′xˢwaLElaqēxs k!udzEsā′es amā′ˢînxaˢē ĻEˢwa â′läEl la ë′x·sōkᵘ hë′łˢa bEgwā′nEma. Wä, hëˢx·ˢidaEmˢlā′wisē lā′x·daˢxwēda yū′dukwē ts!ē′daq lāq qaˢs lä k!usˢE′ls ō′gwaqa. Wä, ō′x·daˢxᵘˢEmˢlā′wisē hë′x·ˢidaEm aE′mlālax·ˢīd lā′xēs ts!ā′ˢyax·daˢxwē. Wä, laE′mˢlaē łEnē′ˢstax·daˢxuxs wā′x·ēx·dē q!ā′q!aˢlālElg·Esxēs amā′ˢînxaˢē. Wä, lā′x·ĻaEmˢlaē ˢwī′ˢlaEm la L!â′sElaxēs la dō′xˢwaĻEła. Wä, laE′mˢlaē q!ä′ˢstaqēxs hë′ˢmaē Ļē′ĝadEs Ëx·ˢEqâ′laĝEmaˢēs la dō′xˢwaĻEła. Wä, laEmˢlā′xaā′wis dzā′qwaxs la′ē ˢyā′laq!ālayōs Ëx·ˢEqâ′laĝEmaˢē qaˢs g·āx la′g·ī nä′ˢnakwa. Wä, hë′ˢmis g·ā′xdaxˢwiłts nä′ˢnakwa. Wä, laE′mˢlaxaāwis maˢłtsE′mg·ilaxa ˢmEku′la hë ĝwē′g·ilax·daˢxwēda yū′dukwē ts!ē′daqa.

Wä, laE′mˢlaē â′lak·!āla la ts!Ex·î′lē nâ′qaˢyas Qa′mχulāłē qaēs amā′ˢînxaˢyaxs lā′x·Ļaē la hamō′sĝEmg·īlaĝEwēs ˢmEku′la hë ĝwē′g·ilē. Wä, laE′mˢlāwis wāx· L!ō′ˢlalaxēs mō′kwē k·!ē′sk·!edēłē.

only disobeyed him. Therefore Down-Dancer threatened to kill the husband of his princesses if he should find him. It is said that the four women would fight for Most-Beautiful-One, and that made our lord feel badly. The young woman arose early to go to the place where the husband to whom she was secretly married used to stay. As soon as she came to him, Most-Beautiful-One said to his [secret] wife, "Oh, my dear, take care! I will go and leave the place where we are staying. I will borrow the [old-man] mask of the old man, and I will sit on the trail that you always take when you go bathing, so that you may find me there. Then you shall lead me on, and make me sit close to the door of your room, that I may go in when it is time to lie down in the evening." Thus he said to her. Then the young woman was pleased at his words. The young woman went back at once, and returned home. As soon as she started, our lord also went to borrow the [old-man] mask of the old man. As soon as he had obtained the [old-man] mask of the old man, he put it on and sat down on the ground in the middle of the trail. (Now that was the second time that he had borrowed the old-man mask and the [devil-fish] mask of the Devil-Fish.)

He had not been sitting there long when he heard women singing love-songs. Then he heard his name in the words of the songs. It was not long before the eldest one arrived, leading the way. She went right to the old man, and then she said that

Wä, ō′x·ḷaEm^{s}lāwisē hā′t!Elax·da^{s}xwē mō′kwē sā′sEmsēq. Wä, hë′^{s}mis lā′g·iłas la hë′mEnałaEm la g̣ē′nałē Qa′mx̣ulāłē qa^{s}s k·!ē′lax·^{s}īdēłxēs lā′La q!ä′^{s}stasōł bEgwā′nEmsēs k·!ē′sk·!edēłē. Wä, laE′m^{s}laē łē′nEmap!Ex·^{s}īd·nā′x̣wa^{s}ma, mō′kwē ts!ē′daq lāx Ëx·^{s}Eqâ′lag̣Ema^{s}ē. Wä, yū′^{s}mis la ts!Ex·î′lamāsEx nâ′qa^{s}yas g·ī′^{s}ē. Wä, laEm^{s}lā′wisē g̣ag·ō′stâwa ts!ā′ts!adag̣Emaxa gaā′la qa^{s}s lē lāx ax^{s}ā′sasēs ^{s}wunā′ła łā′^{s}wunEma. G·î′l-^{s}Em^{s}lā′wisē lā′g·aa lā′qēxs la′ē Ëx·Eqâ′-lag̣Ema^{s}ē ^{s}nē′k·axēs ^{s}wunā′ła g̣EnE′ma: "ya, adä′, wë′g·ītła ^{s}yā′L!âLEx qEn lā′-lag·īł bâ′łtsEns ax^{s}ā′sēx. Lā′LEn ḷē′k·ōLEx nō′masEmłas nō′masē qEn lā′lag·īł k!wa^{s}sL lā′xwa t!êx·î′lax lā′laa lā′xēs la^{s}staā′snax̣waōs qa^{s}s wë′g·īLōs q!ā′x·da^{s}x^{u}L g·ā′xEn. Wä, la^{s}mē′ts lāł wā′-tElał g·ā′xEn qa^{s}s la′ōs k!wā′g·a^{s}līłał g·ā′xEn lā′xa mā′x·stâ^{s}līłasēs ku^{s}lē′lasōs qEn â′nax̣wa^{s}mēLEn lāł lā′ts!âlīłxa la ku′lkwaEnxaxa g̣ā′nuLa," ^{s}nē′x·^{s}laēq. Wä, laE′m^{s}laē ë′x·^{s}ak·a ts!ā′ts!adag̣Emax wā′łdEmas. Wä, hë′x·^{s}idaEm^{s}lāwisē la â′Em x̣wē′lax^{s}wułt!ēda ts!ā′ts!adag̣Emē qa^{s}s lē nä′^{s}nakwa. Wä, g·î′l^{s}Em^{s}lawisē la qā′s^{s}īdExs, la′ē ō′gwaqa qā′s^{s}īdē g·ī′^{s}ē qa^{s}s lē ḷē′k·ōx nō′masEmłas nō′masē. Wä, g·îl^{s}Em^{s}lā′wisē lâ′LEx nō′masEmłas nō′masaxs la′ē q!ō′xts!ōdEs qa^{s}s lä k!wā′g·aEls lāx nExstâ′^{s}yasa t!êx·î′la. (Wä, laEm ma^{s}łp!E′na ḷē′k·ōxa nō′ma-sEmłē ḷō taqu′młas taq!wa′.)

Wä, k·!ēs^{s}lat!a g̣ē^{s}s k!wa^{s}sE′xs la′ē wuḷā′x^{s}aLElaxa sā′^{s}lalä ts!ē′daqa. Wä, laE′m^{s}laxaē wuLE′laxēs ḷē′g̣Emaxs la′ē qā′yatsa sā′lEmē. Wä, k·!ē′s^{s}Em^{s}lā′-wisē g̣ä′łaxs g·ā′xaēda ^{s}nō′last!Eg̣Ema^{s}ē g·ā′lag·ī′wa^{s}ya. Wä, hë′x·^{s}idaEm^{s}lāwisē lā lā′xa nō′masē. Wä, laE′m^{s}laē ^{s}nē′-k·Exs k·!ē′wunsaaq q!ā′k·ō. Wä, k·!ē′s-

was not long before the three younger sisters also came. Then they also went, and the four sisters lifted the old man up and took him home. Then he was made to sit down at the door of the room of the youngest one. As soon as night came, the old man took off his [old-man] mask and went to his [secret] wife. He was always doing this, and the elder sisters of the young woman did not guess that the old man sitting at the door of the young woman's room was Most-Beautiful-One. Therefore the three elder sisters of the young woman continued to go in vain into the woods, looking for the place where Most-Beautiful-One had been before; and therefore Down-Dancer always threatened the man who was turning the heads of his daughters. That is what made Most-Beautiful-One feel badly on account of his [secret] father-in-law.

After a long time, Down-Dancer got ready to paddle in his canoe to look after his deer-nets at the island in front of PENL!ats, which is named Denman Island. (That is what our ancestors used for catching deer.) Then Down-Dancer wished to take the old man to look after his canoe when he should go out of the canoe into the woods. As soon as the old man had gone aboard, they began to paddle. Then they arrived at Denman Island. Then Down-Dancer stopped out of his canoe, and he saw five deer caught in his net. He took them out at once; and as soon as the five deer had been taken out, he carried them to the beach. When he arrived at the place where

ˢlatɬa gäʼɬaxs gˑāʼxaē yūʼdukwē tsɬaʼtsɬaˢyas ōʼgwaqa. Wä, hëʼxˑˢīdEXˑḶAEmˢlāwisē ˢwīʼˢla la dāʼdaāʼˢnodēda mōʼkwē ˢnEmēʼmagasxa nōʼmasē qaˢs lä näʼˢnaẋᵘs. Wä, laEʼmˢlaē la kɬwaxstāʼˢlēlEm lax āʼwaxetaˢlēɬas kuˢlēʼlasasa amāʼˢînxaˢē. Wä, gˑîʼlˢEmˢlāʼwisē gāʼnuɬˢīdExs lāʼnaẋwaē hëʼxˑˢīdaˢma nōʼmasē qɬōʼxˢwuɬtsɬōdxēs nōʼmasEmɬē qaˢs lä kuʼlxˑˢīd lāʼxēs ˢwunāʼɬa gEnEʼma. Wä, laEʼmˢlaē hëʼmEnaɬaEm hë gwēʼgˑīlē. Wä, laEʼmˢlaē kˑɬēs kˑōʼtē ˢnōʼˢnEläsa tsɬāʼtsɬadagEmaq hëʼEm Ëxˑˢ EqâʼlagEmaˢya la kɬwaˢxstaˢlīʼɬē nōʼmas lāʼxa kuˢlēʼlasasa tsɬāʼtsɬadagEmē. Wä, hëʼEmˢlawis lāʼgˑīɬas wuɬnāʼẋwaEm la hōʼxsˢagˑē yūʼdukwē ˢnōʼˢnElasa tsɬāʼtsɬadagEmē lāʼxa āʼLɬē, wuɬˢEʼm āʼläx lä axˢāʼts Ëxˑˢ EqâʼlagEmaˢē. Wä, hëʼˢmis lāʼgˑīɬas hëʼmEnaɬaˢmē Qaʼmẋulāɬē gēʼnaɬax bEgwāʼnEˢmēnaˢyas nāʼnoɬaˢmäx sāʼsEmas. Wä, hëʼˢmis la tsɬEnˢnāʼkulayōs nâʼqaˢyas Ëxˑˢ EqâʼlagEmaˢē qaēs ˢwunāʼɬa nEguʼmpa.

Wä, laEʼmˢlaē gäʼɬakˑasˢEmˢlaē lāʼalasē xwāʼnaɬElē Qaʼmẋulāɬē qaˢs lä sēʼxˢwīdL dōʼqwaɬxēs tsɬāʼnodzayowē lāʼxa ˢmEkumāʼˢyas PEʼnLɬatsaxa ḶēʼgadEs Kˑɬōʼɬē. (Wä, hëʼEm axEʼlasEns gˑāʼläxa gēʼwasē). Wä, laEmˢlāʼwisē Qaʼmẋulāɬē ˢnēxˑ qa läsa nōʼmasē qa sāʼkˑaˢyōx ˢyāʼˢyatsɬäs qō lāɬ gˑîʼoɬtâʼlaɬ lāʼxa āʼLɬē. Wä, gˑîʼlˢEmˢlāʼwisē lāʼxsa nōʼmasaxs laʼē sēʼxˢwīda. Wä, lāʼˢlaē lāʼgˑaa lāx Kˑɬōʼɬē. Laʼē lōʼɬtâ lāʼxēs ˢyāʼˢyatsɬē. Wä, lāʼˢlaē dōʼxˢwaLElaqēxs sEkˑɬaʼē mäʼtsɬâwäsa tsɬāʼnodzayowēxa gēʼwasē. Wä, hëʼxˑˢīdaEmˢlāwisē kɬuʼlsˢīdEq. Wä, gˑîlˢEmˢlāʼwisē wīʼˢlōɬtsɬâmasxa sEkˑɬaʼ gegēʼwasExs gˑāʼxaē ˢyîʼlẋˢwuɬtɬā lāq. Wä, gˑîlˢEmˢlāʼwisē lāʼgˑaa lāx haˢnaāʼsasēs ˢyāʼˢyatsɬäxs

his canoe was, he saw a really handsome man sitting in the stern of the canoe; and as soon as Down-Dancer saw him, the man went out to sea, and the canoe was far from the rocks (of the beach). Then Down-Dancer wondered about the man. He saw now that the one who was sitting in the canoe was not like a common man. Then he tried to call him. He said, "Come ashore, my dear, that I may put my game into the canoe!" Thus he said in vain; but the man only shook his body, and therefore the canoe went farther out to sea. Then Down-Dancer became frightened because he was aware that (the man in the canoe) was not a common man. The reason of his fear was that the island on which he staid was really not large. Therefore he thought that he would give the oldest of his princesses to the man. He said to him, "Oh, my dear! I will give you the oldest of my princesses if you will come [that you may come] and take me aboard." The man only shook his body, and the canoe went still farther out. Then Down-Dancer became really scared, and he shouted again, and said, "Oh, my dear, come and take me aboard! You shall have the next oldest of my princesses for your wife." Thus he tried to say again; but the man only shook his body again, and the canoe went still farther out. Then Down-Dancer shouted again, and said again, "Oh, my dear! I will give you my third daughter for a wife. Come and take me aboard!" Thus he tried to say; but the man only did the same as he had done before. Now Down-Dancer could

la′ē dō′xˢwaʟElaxa â′läEl la ë′x·sōx̣ᵘ bEgwā′nEm k·waˢxɬä′ʟēx ˢyā′ˢyatsɬäs. Wä, g·î′lˢEmˢlā′wisē Qa′mx̣ulāɬē dō′xˢwaʟElaqēxs la′ēda bEgwā′nEmē ʟɬā′ʟɬastāla qaˢs lä hanwä′la lā′xa hē′ɬˢåa. Wä, hë′x·ˢidaEmˢlā′wisē Qa′mx̣ulāɬē lEku′mqɬEsxa bEgwā′nEmē. Wä, laE′mˢlaē dō′qulaqēxs k·ɬē′stɬaā′kwaē aō′ms lā′xēs kɬwā′xtsɬē′naˢē lā′xēs ˢyā′ˢyatsɬē. Wä, lā′ˢlaē gu′nk·ɬEg·aˢɬ ʟē′ˢlālaq. Wä, laE′m ˢnē′k·a: "Ǫē′la ā′ʟēˢstax, adä′, qa lä′sEk· lāxsg·En ˢyā′nEmk·", ˢnē′x·ˢlaē wā′x·a. Wä, â′x·ɬaEmˢlāwisēda bEgwā′nEmē ˢnEɬˢē′dxēs ō′kɬwinaˢē. Wä, hë′Emˢlawis lā′g·iɬas â′Em la ʟɬā′stēda ˢyā′ˢyatsɬäs. Wä, hë′ˢmis la k·îɬˢē′dayōs Qa′mx̣ulāɬaxs la′ē awE′lg·aaqēxs k·ɬē′saē aō′msē bEgwā′nEˢmēnaˢyas. Wä, hë′Emˢel k·îɬˢē′dayosēxs k·ɬē′saē â′laEm ˢwā′lasa ˢmEk·â′la la g·ī′sgEmēˢsōˢs; lā′g·iɬas hë′x·ˢida ˢnēx· qaˢs xu′nkɬwalēsa ˢnō′lastɬEgEmaˢlēɬasēs k·ɬē′sk·ɬedēɬē lā′xa bEgwā′nEmē. Wä, laE′mˢlaē ˢnē′k·îq: "ya adä′, laˢmEn xu′nkwas ˢnō′lastɬEgEmaˢlīɬasEn k·ɬē′sk·ɬedēɬē lâʟ qaˢs g·ā′xlag·aōs dā′xsa g·ā′xEn." Wä, â′x·ɬaEmˢlā′wisēda bEgwā′nEmē ˢnEɬˢē′dxēs ō′kɬwinaˢē. Wä, hë′x·ˢidaEmˢlaxaā′wisē lā′ˢxat ʟɬā′ʟɬastālē ˢyā′ˢyatsɬäs. Wä, lā′wīsɬaˢlaē nō′ɬˢēdē Qa′mx̣ulāɬas. Wä, lā′x·ɬaEmˢlaē ē′dzaqwa ˢlā′qɬug·aˢɬaq. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, adä′, gē′lag·a dā′xsa g·ā′xEn. LaE′ms gEg·ā′dEɬtsa mā′k·îläxa ˢnō′lastɬEgEmaˢyasEn k·ɬē′sk·ɬedēɬē," ˢnē′x·ˢlaˢxaē wā′x·a. Wä, â′xɬaEmˢlaˢxaā′wisē ˢnEɬˢē′dēda bEgwā′nEmaxēs ō′kɬwinaˢē. Wä, lā′xɬaEmˢlaˢxaē ʟɬā′ʟɬastālē ˢyā′ˢyatsɬäs. Wä, lā′ˢlaē ē′dzaqwa ˢlā′qɬug·aˢɬē Qa′mx̣ulāɬaq. Wä, lā′xɬaˢlaxaē ˢnē′k·a: "ˢya, adä′, laE′ms lāɬ gEg·ā′dEɬtsa qɬâ′ˢyâˢē. Ǫē′lag·a dā′xsa g·ā′xEn," ˢnē′x·

hardly see him, for he was very far away. Then Down-Dancer was really frightened; and he said, "Come, take me aboard! You shall have the youngest of my princesses for a wife." Thus he said to him.

At once the canoe came to the beach where Down-Dancer was standing. Then Down-Dancer saw that the source of the brilliant light (that proceeded from) the man was his abelone earrings. As soon as the canoe came to the beach, Down-Dancer put the five deer aboard the canoe, and Down-Dancer also went aboard. In vain Down-Dancer took his paddle and tried to paddle. He was forbidden by the handsome man to paddle. He was told, "Only watch me." Then the body of the man shook, and that made the canoe start. Then Down-Dancer was startled, for his canoe had reached the beach of his house.

Then he was met by his three eldest daughters; and last came the youngest one, who was secretly married to our lord. As soon as the three princesses of Down-Dancer saw our lord sitting in the stern of the canoe, they tried to get ahead of each other in reaching him; but our lord did not take any notice of them at all. The youngest one arrived, and at once our lord went out of the canoe and put his arm around her waist, and they went up

ˢlaē wā′x·a. Wä, â′xḷaEmˢlaˢxaā′wisē ē′t!ēd hë gwē′x·ˢīdēs gwē′x·gwēg·asē. Wä, ha′lsElaEmˢlaē la dō′qulē Qa′mxulāłaq qaxs la′ē LŌ′maEl la qwē′sāla. Wä, laE′mˢlaē â′laEl la k·ē′k·aˢlēxˢēdē Qa′mxulāłē. Wä, lā′xḷaˢlaē ˢnē′k·a: "Ģē′lag·a, dā′xsa g·ā′xEn. LaE′ms lāł gEg·ā′dEłtsa amā′ˢînxaˢyasEn k·!ē′sk·!edēłē," ˢnē′x·ˢlaēq.

Wä, hë′x·ˢidaEmˢlā′wisē g·āx ha′ng·aˢlīsēda xwā′k!una lāx L!Emā′isas ḷā′wīdzasas Qa′mxulāłē. Wä, hë′Emˢlāwis la dō′xˢwaLEˢlats Qa′mxulāłaqēxs hë′ˢmaē q!uqā′łayōsa bEgwā′nEmēs xō′gumē ë′x·ts!Ema. Wä, g·î′lxḷaEmˢlā′wisē g·ā′xēda xwā′k!una ha′ng·aˢlisa la′ē Qa′mxulāłē ˢmō′xsasa sEk·!a′ ģēgē′was lā′xa xwā′k!una. Wä, g·ā′xˢEmˢlaē ō′gwaqa lā′xsē Qa′mxulāłē lā′xa xwā′k!una. Wä, lā′xḷaEmˢlā′wisē wāx· dā′x·ˢēdē Qa′mxulāłaxēs sē′wayō qaˢs wā′x·ēˢlaxsd sē′xˢwīda. Wä, lā′ˢlaē bElā′sōsa ë′x·sōkwē bEgwā′nEma qa k·!ē′sēs sē′xwa, "wä′g·îłla â′Em dō′qwałał g·ā′xEn," ˢnē′x·sōˢlaē Qa′mxulāłē. Wä, lā′ˢlaē xu′nx·ˢīdē ō′k!winaˢyasa bEgwā′nEmē. Wä, hë′Emˢlāwis la sEp!ē′dāmasxa xwā′k!una. Wä, â′Emˢlāwisē q!ā′yaxē Qa′mxulāłaxs la′ē haˢnē′s lāx ḷ!Emā′isasēs g·ō′kwē.

Wä, laE′mˢlaē lā′ˢlalasōsēs ts!ē′daqē sā′sEmaxa yū′dukwē ˢnō′ˢnEla. Wä, lā′xḷaˢlaē E′lxḷaˢē amā′ˢînxaˢyas, yîx ˢwunā′ła gEnE′ms g·ī′ˢē. Wä, g·î′lxḷaEmˢlā′wisē dō′xˢwaLElax·daˢxwa yū′dukwē k·!ē′sk·!edēłts Qa′mxulāłax g·ī′ˢyaxs k!waxsā′laē lā′xa xwā′k!unäxs, lā′xḷaē hë′x·ˢidaEm g·ā′g·alap!a qaˢs lä lā′laa lāq. Wä, k·!ē′ts!Emˢlā′wisē g·ī′ˢē q!āˢsEla′q. Wä, g·ā′xˢlaēda amā′ˢînxaˢē g·ā′xaLE′laxs la′ē hë′x·ˢidaˢmē g·ī′ˢē lâ′łtō lā′xēs ˢyā′ˢyats!ē qaˢs lä k·ā′k·a-

from the beach immediately and entered the house of his father-in-law. Therefore Down-Dancer felt very badly, and he already hated his son-in-law. (This is the beginning of the hate between son-in-law and father-in-law.)

Now she had been married for a long time to our lord. Then Down-Dancer became sick. He scolded in the house, and said, "That I should have a man of supernatural power for my son-in-law and still have no firewood to warm myself!" As soon as he stopped speaking, our lord, Most-Beautiful-One, arose and went out of the house. He went to a thick pine-tree which stood at one end of the village [site] and pushed it over. As soon as the tree fell, he pulled the wood out from the bark, and only the bark was lying on the ground. This our lord carried on his shoulder; and when he arrived, he threw it down outside of his father-in-law's house. Then Down-Dancer's tribe tried in vain to take the bark away. It did not grow less, although they were taking from it throughout the winter. Then Down-Dancer discovered that his son-in-law was a man of supernatural power. Therefore he tried in vain to devise some other wish.

Then it occurred to him to ask his son-in-law to pick salmon-berries, for he knew that winter was a season when there weren't any. In vain he tried to disconcert our lord. Immediately our lord asked his wife for a small basket; and as soon as it was given to him, he went out into the woods. bālaq. Wä, hë'x·ᵋidaEmᵋlā'wisē â'Em la hō'xᵋwusdēs qaᵋs lē hō'gwił lāx g·ō'kwasēs nEgu'mpē. Wä, hë'Emᵋlāwis xE'nLElaEl ts!E'nEms nâ'qaᵋyas Qa'mxulāłē. Wä, laE'mᵋlaē gwā'łElaxLaEm L!ē'sēlaxēs nEgu'mpē. (Wä, hë'Em L!ē'sag·iwēsa ᵋnēᵋnā'gwisâla.)

Wä, laEmᵋlā'wis gä'łaEm la hā'yasEk·âlē g·ī'ᵋē. Wä, lā'xLaEmᵋlā'wisē qE'lxᵋwālił̄ē Qa'mxulāłē. Wä, hë'xLaEmᵋlāwis la ᵋyā'k·Elēlats. Wä, lā'ᵋlaē ᵋnē'k·a: "Xg·în nEgwä'dēg·asa k·!ē'sēx aō'ms bEgwā'nEma, lEn k·!eâ's lEqwa' qEn tEłts!aā'sa," ᵋnē'x·ᵋlaē. Wä, g·î'lxLaEmᵋlā'wisē q!wē'łᵋalił̄Exs la'ē hë'x·ᵋidaᵋmē g·ī'ᵋē, yîx Ëx·ᵋEqâ'lagEmaᵋē Lā'xulił̄ qaᵋs lä lā'wEls lā'xa g·ō'kwē. Wä, lā'xLaEmᵋlaē lāł lā'xa LEkwē' xE'xᵘmEs Lā'ła lāx apsbaᵋlā'ᵋsasa g·ō'xᵘdEmsē qaᵋs lä Lā'xᵘstasaq. Wä, g·î'lxLaEmᵋlā'wisē t!ā'x·ᵋīdēda Lâ'ᵋsaxs la'ē łEx·ᵋwułts!ō'dEx lE'lqwagaᵋyasa xExᵘmEsē'. Wä, lā'ᵋlaē â'Em la xEk!u'mx·säᵋēda la k·ā't!Esa. Wä, hë'xLaEmᵋlāwis la ᵋyî'lxᵘbEldzE'ms g·ī'ᵋē qaᵋs g·ā'xē ᵋyî'lxᵋwElsaq lāx L!ā'sanâᵋyas g·ō'kwasēs nEgu'mpē. Wä, lā'xLaᵋlaē wāx· ᵋwī'ᵋlaEm ā'xap!ē g·ō'kulōtas Qa'mxulāłaxa xEk!u'mē. Wä, laE'mᵋlaē k·!ēs kwā'LEᵋnā'kulaxs wā'x·aē ā'xap!EsEᵋwa qaxs ts!Eᵋwu'nxaē. Wä, laE'mᵋlaē Qa'mxulāłē dō'xᵋwaLElaxēs nEgu'mpaxs k·!ē'saē aō'msa. Wä, lā'g·iłas wāx· ē't!ēd sE'nx·ᵋēd qaᵋs wā'łdEma.

Wä, lā'xLaᵋlaē sE'ng·aaLEla qaᵋs axk·!ā'lēxēs nEgu'mpē qa läᵋs ha'msax q!E'mdzEkwa qaxs q!â'LElaᵋmaāqēxs k·!ē'k·!iwu'nxaaqēxs ts!Eᵋwu'nxaē. Wä, laE'mᵋlaē wāx· q!ā'q!aᵋmax g·ī'ᵋē. Wä, hë'x·ᵋidaEmᵋlāwisē g·ī'ᵋē dā'k·!ālax lā'laxaᵋmasēs gEnE'mē. Wä, g·î'lxLaEmᵋlā'wisē ts!â'sōsa lā'laxaᵋmaxs la'ē qā'sᵋīd

It was not very long before he came carrying in his hand a small basket full of salmon-berries, and then he gave them to his father-in-law. Down-Dancer thought the salmon-berries (were not enough for him), for he wished to use them to give a feast to his tribe. Then Most-Beautiful-One felt worse (than before) on account of his father-in-law; and he said to him, "O father-in-law! go on, invite your tribe, and try to use them up." Thus he said. Down-Dancer at once sent his four attendants to invite his tribe to come and eat salmon-berries. They all went at once; and it was not long before the people came into the house. Then many dishes were taken, and salmon-berries were put into them, and the salmon-berries in the small basket did not grow any less. Then they were put before the tribe of Down-Dancer, and our lord was praised on account of what he had done. Now, Down-Dancer was really jealous of his son-in-law because he was praised by his tribe on account of the salmon-berries, which were constantly getting more.

Therefore Down-Dancer again devised another wish. He said, "O son-in-law! go and get what I am wishing for; namely, two woodpeckers, which shall come and pick off the insects from my house." Thus he said. Our lord at once went out of the house of his father-in-law. He went into the woods, and it was not long before he came into the house bringing two woodpeckers. Then our lord whispered to the woodpeckers, "Don't stop pecking the whole day and the whole night."

qa^{s}s lä lā′xa ā′ʟ!ē. Wä, ^{s}wī′la^{s}x^{u}dzē^{s}laē gä′ɬaxs g·ā′xaē k·!ō′xk·!ōtᴇ′laxa lā′laxa-^{s}mē qō′t!axa q!a′mdzᴇkwē. Wä, lā′x-ɫa^{s}laē ts!âs lā′xēs nᴇgu′mpē. Wä, lā′^{s}laē k·!ō′tē Qa′mx̣ulāɬaxa q!a′mdzᴇ-kwē, qaxs ^{s}nē′k·aē qa^{s}s k!wē′lasēs lā′xēs g·ō′kulōtē. Wä, laᴇ′m^{s}laē ^{s}yā′g·a^{s}nā-kulē nâ′qa^{s}yas Ë̈x·^{s}Eqâ′laɢᴇma^{s}ē qaēs nᴇgu′mpē. Wä, lā′xɫa^{s}laē ^{s}nē′k·Eq: "^{s}ya, nᴇgu′mp, wē′g·adzâ la â′ᴇm ʟē′-^{s}lālaxs g·ō′kulōtaq!ōs qa^{s}s wë′g·a^{s}ōs gu′nx·^{s}īdᴇɬ ^{s}wā′^{s}wī^{s}laāʟᴇq^{u}," ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}idaᴇm^{s}lā′wisē Qa′mx̣ulāɬē ^{s}yā′laqaxēs a^{s}yî′lkwē mō′kwa qa lä^{s}s ʟē′-^{s}lālaxēs g·ō′kulōtē qa g·ā′xēs q!aq!a′m-dzᴇgwaxa q!a′mdzᴇkwē. Wä, hë′x·-^{s}idaᴇm^{s}lā′wisē lā′x·da^{s}xwa. Wä, k·!ē′s-ɫa^{s}lat!a gä′ɬaxs g·ā′xaē ^{s}wī′^{s}laēʟē g·ō′-kulōtas. Wä, lā′^{s}laē ax^{s}ē′tsᴇ^{s}wa q!ē′-nᴇmē ɬē^{s}ɬō′q!wa. Wä, lā′xɫa^{s}laē axts!â′layâ q!a′mdzᴇkwē lāq. Wä, laᴇ′m^{s}laē k·!ēs x̣ud^{s}nā′kulēda q!a′mdzᴇ-kwē g·its!â′xa lā′laxa^{s}mē. Wä, laᴇ′m-^{s}laē k·ā′x·^{s}īdayō lāx g·ō′kulōtas Qa′m-x̣ulāɬē. Wä, laᴇ′m^{s}laē xᴇ′nyas^{s}īdayowē g·ī′^{s}ē lā′xēq. Wä, laᴇ′m^{s}laxaē â′lax·^{s}īd ō′dzᴇɢᴇmē Qa′mx̣ulāɬasēs nᴇgu′mpē qaxs la′ē xᴇ′nyasēs g·ō′kulōtasa q!a′m-dzᴇkwaxs â′^{s}maē bā′x̣^{u}bax̣wa.

Wä, lā′g·iɬaxaas ē′t!ēd la sᴇ′nx·^{s}īdē Qa′mx̣ulałē qa^{s}s wā′ɬdᴇmq. Wä, lā′x-ɫa^{s}laē ^{s}nē′k·a: "^{s}ya, nᴇgu′mp, hā′dzâs ax^{s}ē′dxᴇn ax^{s}ē′xsdᴇsᴇ^{s}waēda ma^{s}ɬtsᴇ′ma gu′ldᴇma qa g·āx ɫaɫᴇ′nɬtsᴇ^{s}maxwa mᴇsʟᴇq!unä′xsᴇn g·ō′kwēx," ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}idaᴇm^{s}lāwisē la lā′wᴇlsē g·ī′^{s}ē lāx g·ō′kwasēs nᴇgu′mpē. Wä, laᴇ′m-^{s}laē lā′xa ā′ʟ!ē. Wä, k·!ē′s^{s}lat!a gä′ɬaxs g·ā′xaē g·ā′xēɬ lā′xa g·ō′kwē dā′laxa ma^{s}ɬtsᴇ′mē gwēgu′ldᴇma. Wä, laᴇm-^{s}lā′wisē g·ī′^{s}ē ō′p!ēdxa gwēgu′ldᴇmē: "Ɣwā′la q!wēɬq!wē′ʟa ɫᴇnʟ!ā′lax awâ′s-

Thus he said to them. Then they were given to his father-in-law. Down-Dancer at once took the two woodpeckers and let them fly. When the two woodpeckers had flown away, they sat down, each in one corner of the house, and they began to peck; and they did not rest the whole day, nor even the whole night. Down-Dancer became tired of them, and asked his son-in-law to send them out. Then Most-Beautiful-One felt badly because his father-in-law troubled him so much, and therefore Most-Beautiful-One told the woodpeckers to peck Down-Dancer to death. Then the two birds pecked at him, and between them killed Down-Dancer.

As soon as Down-Dancer was dead, Most-Beautiful-One spoke to his wife, and said, "O mistress! what has been done by the birds to your father was not my wish, for the birds just got tired of him because he troubled them so much. That is all. Now I shall also leave you," said our lord, and disappeared. That is the end.

Some people say that Most-Beautiful-One threw the old-man mask into the water at Denman Island when Down-Dancer went into the woods to look after his deer-net, and therefore there are many devil-fish at Denman Island.

gEmasasa ˢnē′ˢnāla ḷEˢwa g·ā′gEnūłē," ˢnē′x·ˢlaēq. Wä, lā′wēsḷaˢlaē ts!âs lā′xēs nEgu′mpē. Wë, hë′x·ˢidaEmˢlā′wisē Qa′mxulāłē dā′dalaxa maˢłtsE′mē gwēgu′ldEma qaˢs p!Eł ˢē′dāmasēq. Wä, g·î′lxḷaEmˢlā′wisē p!Eł ˢī′dēda maˢłtsE′mē gwēgu′ldEmxs la′ē hë′x·ˢidaEm k!usˢā′lEla lāx wā′x·saˢnēgwīłasa g·ō′kwē qaˢs ḷE′nł ˢīdē. Wä, laEmˢlaē hë′wäxaEl x·ō′sˢīdxa ˢnē′ˢnāla ḷōˢma wā′x·ˢEm gā′nuLa. Wä, lā′xḷaEmˢlaē ˢwa′ˢnēxˢēdē Qa′mxulāłas. Wä, lā′xḷaˢlaē axk·!ā′laxēs nEgu′mpē qa wë′g·īs k·ā′ˢyEwulˢsaq. Wä, laE′mˢlaē ts!Ex·ˢā′lEla lāx nâ′qaˢyas Ëx·ˢEqâ′lagEmaˢē qaxs xE′nlElaē yä′ˢwēˢnalēs nEgu′mpaq. Wä, hë′ˢmis lā′g·iłas axk·!ā′lē Ëx·ˢEqâ′lagEmaˢyaxa gwēgu′ldEmē qa wë′g·is ḷEnLap!Ex·ˢī′dEx Qa′mxulāłdē. Wä, hë′x·ˢidadzâEmˢlaēda maˢłtsE′mē ts!ētsl!ē′k!wa ḷEnLap!Ex·ˢī′dEq. Wä, laE′mˢlaē łE′ˢlg·îlˢqElax Qa′mxulāłdē.

Wä, g·î′lxḷaEmˢlāwisē łEˢlē′ Qa′mxulāłdē, la′ē yā′q!eg·aˢłē Ëx·ˢEqâ′lagEmaˢyaxēs gEnE′mē. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, q!ā′gwidä, k·!ē′saas ˢnōs nâ′qaˢē gwē′x·ˢīdaāsasa ts!ētsl!ē′k!wa lāx â′sdē qaxs â′ˢmaē la ˢwaˢnē′xˢīdā′yōsa ts!ētsl!ē′k!wäxs xE′nlElaē ˢyä′ˢwiˢnāla. Wä, hë′ˢmēq, laˢmē′sEn lāł ō′gwaqał bâ′Lōs," ˢnē′x·ˢlaē g·ī′ˢyaxs la′ē x·isˢē′da. Wä, laE′m lā′ba.

Wä, la ˢnē′k·a waō′kwaqēxs ts!ExˢstE′ndaē Ëx·ˢEqâ′lagEmaˢyaxa nō′masEmłē lāx K·!ō′łē, yîxs la′ē g·ī′ˢyak·îlē Qa′mxulāłē dō′qwaxēs ts!ā′nodzayowē; lā′g·iłas q!ē′q!ädē K·!ō′läxa taq!wa′.

2. L!ä′gasē Ḷō Nᴇ′ngasē (Black-Bear-Woman and Grisly-Bear-Woman).

Woodpecker lived at Xusā′m. He had two wives. His first wife was Grisly-Bear-Woman, and his second wife was Black-Bear-Woman. Grisly-Bear-Woman had four boys, and Black-Bear-Woman also had four boys. Black-Bear-Woman was greatly loved by her husband because she was always gathering food: but Grisly-Bear-Woman was lazy; therefore she had no property, not even a box. Black-Bear-Woman had much property, and boxes all full of clover-root and cinquefoil-root, for she was always digging roots. Therefore she was loved by her husband, and therefore Grisly-Bear-Woman hated Black-Bear-Woman.

One fine morning Black-Bear-Woman went to dig clover-roots, and Grisly-Bear-Woman also got ready. As soon as Black-Bear-Woman went out, Grisly-Bear-Woman followed her, and they went out of sight. When it was nearly evening, Grisly-Bear-Woman came back home. She spoke at once, and said, "Your mother likes very much what she gathers." Thus she said.

Then Grisly-Bear-Woman took the kettle and put water into it. With tongs she put red-hot stones into it (for the ancestors of all the tribes always had stones in the fire of their houses). As soon as the water boiled, Grisly-Bear-Woman cut in pieces the meat that she kept hidden. Then she put it into the boiling water that was in the kettle. When the meat was

G·ō′kula^{s}laē Gu′ldᴇmē lax Xusā′mē. Wä, lā′^{s}laē ma^{s}lō′kwē gᴇgᴇnᴇ′mas. Wä, hë′^{s}m^{s}ᴇl gᴇk·imā′^{s}lɬē Nᴇ′ngasē. Wä, lā′^{s}laē ā′lɬē L!ä′gasē. Wä, lā′^{s}laē mō′kwa bā′babagumē sā′sᴇms Nᴇ′ngasē. Wä, lā′^{s}laē mō′ẋ^{u}^{s}ᴇm^{s}xaē sā′sᴇmas L!ä′gasē bᴇgwā′nᴇmx·sä. Wä, lā′^{s}laḷa hë′ᴇl xᴇ′nLᴇla łā′xulē L!ä′gasasēs łā′^{s}wᴇnᴇmē, qaxs Ḷā′wᴇlkwaē. Wä, lā′^{s}laē q!ᴇ′mts!ēxḷē Nᴇ′ngasē, lā′g·iłas k·!eâ′^{s}s dē′da^{s}malē, k·!eâ′^{s}s xᴇtsᴇ′mē. Wä, lā′^{s}laē q!ē′nᴇmē dē′da^{s}malîs L!ä′gasē Ḷᴇ^{s}wis xē′xᴇtsᴇmaxs ^{s}nā′ẋwa^{s}maē qēqō′-t!axa t!ᴇx^{u}sō′sē Ḷᴇ^{s}wa Ḷᴇx·sᴇ′mē qaxs hë′mᴇnała ts!ō′saq. Wä, hë′ᴇm^{s}lawis lā′g·iłas łā′ẋulasēs łā′^{s}wunᴇmē. Wä, hë′^{s}mis lā′g·iłas L!ē′sēlē Nᴇ′ngasax L!ä′gasē.

Wä, lā′^{s}laē ë′k·a ^{s}nā′läxa gaā′la, la′ē xwā′naɬᴇlē L!ä′gasē qa^{s}s lä ts!ō′saxa t!ᴇx^{u}sō′sē. Wä, lā′^{s}laē ō′gwaqa xwā′naɬ^{s}īdē Nᴇ′ngasē. Wä, g·î′l^{s}ᴇm^{s}lā′wisē lā′wᴇlsē L!ä′gasē, la′ē lā′sgᴇma^{s}ē Nᴇ′ngasaq. Wä, lā′^{s}laē dᴇmā′x·^{s}īdᴇx·da-^{s}xwa. Wä, lā′^{s}laē ᴇlā′q dzā′qwaxs g·ā′xaē nä′^{s}nakwē Nᴇ′ngasē. Wä, hë′x·^{s}idaᴇm^{s}lā′wisē yā′q!eg·a^{s}ła. Wä, lā′^{s}laē ^{s}nē′k·a: "^{s}ya′x·da^{s}x^{u} awᴇ′lgēsē abā′saxēs axsᴇ′^{s}wa," ^{s}nē′x·^{s}laē.

Wä, lā′^{s}laē Nᴇ′ngasē ax^{s}ē′dxa q!ō′-lats!ē qa^{s}s guxts!ō′dēsa ^{s}wā′pē lāq. Wä, lā′^{s}laē k·!ᴇbts!ō′tsa x·ē′x·ᴇxsᴇmāla t!ē′sᴇm lāq (qaxs hë′mᴇnała^{s}maē xax^{u}-lā′lēda t!ē′sᴇmē lāx lᴇgwī′łas g·īg·ō′-kwasa g·ā′lä lē′lqwalaLa^{s}ya). Wä, g·î′l^{s}ᴇm^{s}lā′wisē ^{s}mᴇdᴇ′lx^{s}wīdēda ^{s}wā′pē, la′ē Nᴇ′ngasē sᴇsaẋ^{u}s^{s}ᴇ′ndxēs q!ula′Ḷᴇ-kwē ᴇ′ldzē. Wä, lā′^{s}laē axstᴇ′ndᴇs lā′xa ^{s}maᴇ′mdᴇlqula ^{s}wāp q!ō′ts!âxa

done, she called the four children of Black-Bear-Woman to sit down opposite her. As soon as they had sat down, Grisly-Bear-Woman placed the meat before them. Then the children ate the meat. The youngest one spoke, and said, "Stop eating this meat, for it tastes like the breast of our mother!" Thus he said. As soon as Grisly-Bear-Woman put the cooked meat before the children, she ran out of the house.

The children at once stopped eating the cooked meat. Then the eldest one of the children of Black-Bear-Woman spoke, and said, "O brothers! I guess Grisly-Bear-Woman, out of jealousy, has killed our mother. Take care! If our mother should not come home to-morrow, then let us kill the children of our step-mother." Thus said the eldest one to his younger brothers.

Night came, and the children now believed that their mother was dead. Day came [in the morning]. It was a fine day. Then the eldest one of the children of Black-Bear-Woman spoke, and said to his brothers, "Let us swim in the river." Thus he said to his brothers. They were pleased, and went to the bank of the river of Xusā'm. They undressed and went into the river to swim.

Then spoke the eldest one of the children of Black-Bear-Woman, and said, "O brothers! let us pretend not

q!ō'lats!ē. Wä, lā'ˢlaē L!ō'pēda E'ldze, la'ē LĒ'ˢlālax mō'kwē sā'sEms L!ä'ɢasē qa läˢs k!usˢā'lił lāx apsē'ɢwiłas. Wä, g·î'lˢEmˢlāwisē k!usˢā'lił̇a, la'ē hë'x·ˢida-ˢmē NE'ngasē k·ā'x·ˢītsa E'ldzē lāq. Wä, hë'x·ˢidaEmˢlāwisa g·î'ng·înānEmē q!Esˢē'dxa E'ldzē, wä, lā'ˢlaēda amā'ˢîn-xaˢē yā'q!eg·aˢła. Wä, lā'ˢlaē ˢnē'k·a: "ˢyā'x·daˢxᵘ ɢwā'łlaˢs q!Esa'xwa E'ldzēx qag·în haˢmē'k· â'lēk· ˢnEmāˢp!a ɫō dzā'ˢmas ā'dä," ˢnē'x·ˢlaē, qaxs g·î'l-ˢmēx·dē k·ā'x·ˢīdē NE'ngasasa L!ō'pē E'ldzē lā'xa g·î'ng·înānEmaxs la'ē dzE'l-x·ˢwElsa, lā'xa g·ō'kwē.

Wä, lā'ˢlaē hë'x·ˢidaEm ɢwāł q!Esē'da g·î'ng·înānEmaxa L!ō'pē E'ldza. Wä, lā'ˢlaē yā'q!eg·aˢłēda ˢnō'last!EɢEmaˢyas sā'sEmas L!ä'ɢasē. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, ˢnā'łnEmwōt, ɢwā'łElaˢmēg·în k·ō'-tax NE'ngasē laE'm ō'dzEɢEmaxōdxEns abE'mpdä. Wä, wë'g·a ˢyā'L!âLEx qōˢ k·!ēsł g·ā'xLEns abE'mpax łE'nsLa, la-ˢmē'sEns k·!ē'lax·ˢīdEł ō'ɢwaqałxōx sā'sE-maxsEns abā'dzEˢwa," ˢnē'x·ˢlaēda ˢnō'-last!EɢEmaˢyaxēs ts!ā'ts!aˢya.

Wä, lā'ˢlaē ɢā'nułˢīda. Wä, laE'm-ˢlaē ō'q!usˢīdēda g·î'ng·inānEmaqē laE'm łEˢlē's abE'mpdē. Wä, lā'ˢlaē ˢnā'x·-ˢīdxa gaā'la. Wä, lā'ˢlaē ë'k·ēda ˢnā'la. Wä, lā'ˢlaēda ˢnō'last!EɢEmaˢyas sā'sEm-x·däs L!ä'ɢasē ˢyā'q!eg·aˢła. Wä, lā'ˢlaē ˢnēx·, lā'xēs ˢnā'łˢnEmwōtē: "Wë'dzâ-x·îns mā'malEma lā'xwa wāx," ˢnē'x·ˢlaē, lā'xēs ˢnā'łˢnEmwōtē. Wä, hë'x·ˢidaEm-ˢlāwisē mō'ˢla. Wä, lā'x·daˢxᵘˢlaē qā's-ˢīd qaˢs lä lāx mā'k·ägaˢyas wäs Xusā'-mē. Wä, lā'x·ˢdaˢxᵘˢlaē xE'nx·ˢīdEx·da-ˢxwa. Wä, lā'ˢlaē hō'xstax·daˢxᵘ lā'xa wā qaˢs gE'lxˢādē.

Wä, lā'ˢlaē yā'q!eg·aˢłēda ˢnō'last!E-ɢEmaˢyas sā'sEmas L!ä'ɢasē. Wä, lā'-ˢlaē ˢnē'k·a: "ˢya, ˢnā'łˢnEmwōt. Hē'-

to miss our dead mother, so that the children of Grisly-Bear-Woman may not suspect that we are going to kill them when they come. Let us just splash water on them when they come." Thus he said to his brothers. Then he also asked his brothers to make a great noise, (and said) "for the children will come at once if they hear us." Thus he said.

At once they made a great noise; and before they had done so a long time, the children of Grisly-Bear-Woman came in sight. Immediately they took off their blankets and went into the water. Then the eldest one of the children of Black-Bear-Woman spoke, and said, "Let us splash water on each other!" Thus he said. The children of Grisly-Bear-Woman agreed at once. They splashed water on each other. It was not long before the children of Grisly-Bear-Woman expired. Then each of the children of Black-Bear-Woman quickly carried one of the dead children of Grisly-Bear-Woman to the house. Then the eldest one, who was wise, again spoke, and said, "Let us put their hands into the clover-root box and pretend that the eldest one is taking out roots; and the next one shall do the same, he shall stretch his hand into the cinquefoil-root box; and let one put his head into the crab-apple box; and the youngest one shall hold the tongs and have his head towards the fire." Thus he said.

Then each of the children of Black-Bear-Woman took one of the children of Grisly-Bear-Woman, and they put them down as they were told by the

nōma^{s}mEns k·!ē^{s}sboła q!ā′^{s}sElaxEns abE′mpdä^{s}, qa k·!ē′^{s}sē^{s}s k·!ō′t!ēdōx sā′-sEmaxs NE′ngasaxg·îns la^{s}mē′k· k·!ē′la-k·ałqē qō g·ā′xLō. Â′EmLEns xō′sa-p!Ex·^{s}îdLEqē qō g·ā′xLō," ^{s}nē′x·^{s}laē, lā′xēs ^{s}nā′ł^{s}nEmwōtē. Wä, lā′^{s}laē ē′t!ēd axk·!ā′laxēs ^{s}nā′ł^{s}nEmwōtē qa hā′dzEx-sta^{s}lē^{s}s, "qa^{s}xs hë′x·^{s}ida^{s}mēLa g·ā′xLa g·î′ng·înānEmē qō wuḷā′x^{s}aLE′ław g·ā′-xEns," ^{s}nē′x·^{s}laē.

Wä, hë′x·^{s}idaEm^{s}lā′wisē hā′dzExstāx·-^{s}îda. Wä, wī′lax^{u}dzē^{s}laē g·ē′g·ilîs hā′-dzExstālaxs g·ā′xaas sā′sEmas NE′ngasē nē′ł^{s}ēda. Wä, hë′x·^{s}idaEm^{s}lā′wisē xE′n-x·^{s}îdxēs naE′nx̣^{s}una^{s}ē qa^{s}s hō′xstē. Wä, lā′^{s}laē yā′q!eg·a^{s}łē ^{s}nō′last!EgEma^{s}yas sā′sEmas L!ä′gasē. Wä, lā′^{s}laē ^{s}nē′k·a: "Xō′sap!adzâsEns," ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}idaEm^{s}lā′wisē ë′x·^{s}ak·ē sā′sEmas NE′ngasas wā′łdEmas, wä, lā′x·^{s}da^{s}x^{u}^{s}laē xō′sap!Ex·^{s}îda. Wä, wī′lax^{u}dzē^{s}laē gē′x·^{s}îdExs la′ē wī′balēsEmē sā′sEmx·däs NE′ngasē. Wä, lā′^{s}laē hā′^{s}labālax·da-^{s}xwē sā′sEmas L!ä′gasē ^{s}nā′ł^{s}nEmōx̣^{s}wīd ^{s}wē′x·^{s}îdxa la łē′^{s}łE^{s}l sā′sEms NE′ngasē qa^{s}s lē^{s}s lā′xēs g·ō′x̣^{u}da^{s}xwē. Wä, lā′-^{s}laē ē′t!ēd yā′q!eg·a^{s}łēda nō′yîmsēxa ^{s}nō′last!EgEma^{s}ē. Wä, lā′^{s}laē ^{s}nē′k·a: "^{s}ya′x·da^{s}x^{u}, wë′g·ax·ōx sā′ts!âlaxwa t!Ex^{u}sō′dzats!ēx xEtsE′ma qa x·ā′wabo-łēsa ^{s}nō′last!EgEmē^{s}x·däx. Wä, lā′LōX hë′Emł gwä′łaLa mā′k·îläq^{u} la^{s}mōx sā′-ts!âlałxwa ḷEg·ā′ts!ēx xEtsE′ma. Wä, la^{s}mē′sōx ḷa^{s}stā′^{s}lîłLōxda ^{s}nEmō′kwaxwa tsE′lwats!ēx ḷā′^{s}watsa. Wä, lā′Lōx dā′-łaLōxda amā′^{s}înxa^{s}ēx lā′xwa ts!ē′sLālax. Wä, lā′Lōx ḷax·Lā′lalisLōxda ^{s}nEmō′kwîx lā′xwa lEgwē′łēx," ^{s}nē′x·^{s}laē.

Wä, hë′x·^{s}idaEm^{s}lā′wisē â′Em nałnE-mō′x̣^{s}wīdē sā′sEmas L!ä′g̣asaxa sā′sEmx·-däs NE′ngasē qa^{s}s lä ax^{s}ā′lîłElas lāx gwô^{s}yâ′sēs ^{s}nō′last!EgEma^{s}ē qa g̣wē′x·-

eldest one to do. As soon as they had done so, they started, and went straight up the river of Xusā'm. As soon as they arrived at the Trees, the eldest one spoke, and said, "O friends! don't the roots of one of you grow straight down?" The Trees replied, and said, "That one is farther inland." Thus they said. Then the boys started again. Then the eldest one spoke again, and said, "Don't the roots of one of you grow straight down?" Then the Trees replied, and said, "That one is farther inland." Thus they said. The boys started again. Then they saw the Heron. They went to him, and the eldest one spoke to the Heron, and said, "O friend Heron! please stretch your leg across, that we may go across (the river)." Thus he said. At once he stretched his leg across the river, and the four brothers went across.

As soon as they got across, the eldest one spoke to the Heron, and said, "O friend Heron! if Grisly-Bear-Woman should come and beg you to stretch your leg across, just detain her by talking to her. Say that you are afraid that she might break your leg, for she is very heavy." Thus he said to him. Then the brothers started again, and the eldest one spoke again and questioned the Trees. He said, "Don't the roots of one of you grow straight down, Trees?" Thus he said. Then the Trees said to him, "That one is farther inland." Thus they said.

gwaē'lats. Wä, g·î'l^{s}Em^{s}lā'wisē gwā'ła la'ē qā's^{s}īd qa^{s}s lä nE'x^{s}wusta lāx wäs Xusā'mē. Wä, g·î'l^{s}Em^{s}lā'wisē lā'g·aa lā'xa Ļâ'dzEkula, la'ē hë'x·^{s}idaEm yā'q!eg·a^{s}łēda ^{s}nō'last!EgEma^{s}ē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, ^{s}nē^{s}nEmōkwä'! K·!eō'sas nExbEtō's L!ō'p!Ek·aa?" Wä, hë'x·^{s}idaEm^{s}lāwisē nā'^{s}naxma^{s}ēda Ļō'^{s}sē. Wä, la ^{s}nē'k·a: "G·adēg·anu^{s}x̣^{u} ā'LēG·a," ^{s}nē'x·^{s}laē. Wä, lā'^{s}laē ē't!ēd qā's^{s}īda. Wä, lā'^{s}laē ē'dzaqwa yā'q!eg·a^{s}łēda ^{s}nō'last!EgEma^{s}ē. Wä, lā'^{s}laē ^{s}nē'k·a: "K·!eō'sas nExbEtō's L!ō'p!Ek·aa?" ^{s}nē'x·^{s}laē. Wä, lā'^{s}laē nā'^{s}nax^{s}maēda Ļā'x·Ļō^{s}saq. Wä, lā'^{s}laē ^{s}nē'k·a: "G·adēg·anu^{s}x̣^{u} ā'LēG·a," ^{s}nē'x·^{s}laē. Wä, lā'^{s}laē qā's^{s}īda. Wä, hë'Em^{s}lāwis dō'x^{s}waLE^{s}latsēxa qwā'q!wanē. Wä, lā'^{s}laē gwē'^{s}sta lāq. Wä, lā'^{s}laē yā'q!eg·a^{s}łēda ^{s}nō'last!EgEma^{s}yaxa qwā'q!wanē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, qāst, qwā'q!wanē. ^{s}wā'^{s}xdzâ^{s}s dzē'kwa^{s}wīłEx qEnu^{s}x̣^{u} lä lā'^{s}wīła," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm^{s}lāwisē dzē'kwa^{s}wīłtsēs g·ō'gwa^{s}yō lā'xa wā. Wä, lā'^{s}laē g·ē'g·Eł^{s}E'ndEx·da^{s}xwēda hamō'k!wēma ^{s}nE^{s}mē'max g·ō'gwa^{s}yâs.

Wä, g·î'l^{s}Em^{s}lā'wisē lā'^{s}wīła, la'ē yā'q!eg·a^{s}łēda ^{s}nō'last!EgEma^{s}ē lāx qwā'q!wanē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, qāst, qwā'q!wanē. Wä, hë'^{s}maa qō g·ā'xlaxē nē'nEngasa hawā'x^{s}alālaxōL qa^{s}s dzē'kwa^{s}wīłaōs. Wä, las â'Em yā'yaq!EntEmāmasEq. Wä, laE'ms ^{s}nē'x·LEqē, yîxs k·îłEla'ēx qō k·ō'xs^{s}Elāxōs g·ō'gwa^{s}yâqōs qaxs xE'nLElaē ^{s}wā'latsayukwa," ^{s}nē'x·^{s}laēq. Wä, lā'^{s}laē ē't!ēd qā's^{s}īdēda ^{s}nE^{s}mē'ma. Wä, lā'^{s}laē ē't!ēd yā'q!eg·a^{s}łēda ^{s}nō'last!EgEma^{s}ē. Wä, lā'^{s}laē ē't!ēd wuLa'xa Ļā'x·Ļō^{s}sē. Wä, lā'^{s}laē ^{s}nē'k·a: "K·!eâ's nExbEtō's L!ō'p!Ek·aa Ļā'x·Ļō^{s}sä?" ^{s}nē'x·^{s}laē. Wä,

Then (the boys) started again. They had not gone far when they saw a Water-Ousel poling up the river. Then the eldest one spoke again, and said, "O friend Water-Ousel! please take us across the river." Then Water-Ousel came ashore and stopped on the water at the place where they were. The brothers went aboard the canoe, and they went across. As soon as they got out of the canoe, the eldest one spoke again, and said, "O friend Water-Ousel! if Grisly-Bear-Woman should come and beg you to take pity on her and to take her across, just detain her by talking to her, so that she may stay far behind us; and also upset your canoe and drown her." Thus he said, and went on.

Then the eldest one spoke again, and said, "Don't the roots of one of you grow straight down, Trees?" Thus he said. Then one of the Trees spoke, and said, "I am the one whose roots grow straight down. I am the one whose roots could not be dug out, even if a person tried to dig for four days. I could not be dug out even in four days. Come, climb up! for Grisly-Bear-Woman is coming. She is in pursuit of you." Thus he said. Immediately they climbed up and sat on the branches of the yew-tree. There was a pond under the yew-tree.

The four children of Black-Bear-Woman had not been sitting on the

hë'x·ᵍidaEmᵍlā'wisē ᵍnē'k·a ḷā'x·ḷōᵍsaq: "G·adēg·anuᵍχᵘ ā'LēG·a," ᵍnē'x·ᵍlaē. Wä, hë'x·ᵍidaEmᵍlaxaā'wisē la qā'sᵍīda. Wä, k·!ē'sᵍlat!a qwē'sg·īlaxs la'ē dō'xᵍwaLElax g·î'lēxwitsäxs tē'noᵍnākulaē lā'xa wā. Wä, lā'ᵍlaē ē't!ēd yā'q!eg·aᵍłēda ᵍnō'last!EGEmaᵍē. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍyâ, qāst, g·îlExwitsä', wā'ᵍxdzâs la taō'daᵍwīła g·ā'xEnuᵍχᵘ," ᵍnē'x·ᵍlaē. Wä, hë'x·ᵍidaEmᵍlā'wisē g·î'lēxwitsa g·āx ā'Lēᵍsta qaᵍs g·ā'xē ha'ng·aEls lāx ḷā'saᵍyas. Wä, lā'ᵍlaē hō'xwāłExsēda ᵍnEᵍmē'ma lāx ᵍyā'ᵍyats!äs. Wä, lā'ᵍlaē lā'ᵍwīła. Wä, g·î'lᵍEmᵍlā'wisē hō'xwułtâ, wä, lā'aᵍlaxaas yā'q!eg·aᵍłēda ᵍnō'last!EGEmaē. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, qāst, g·î'lēxwits, wä, hë'ᵍmaaxs g·ā'xaē Nē'nEngasē hawā'ᵍxᵍala qaᵍs waxᵍē'daōs taō'daᵍwīłāq, wä laᵍs â'Em yā'yaq!EntEmāmasEq qa qwē'saxLäᵍēs g·ā'xEnuᵍxᵘ. Wä, hë'ᵍmis qaᵍs qapō'daōsaq qa łEᵍlē'ᵍlaxs," ᵍnē'x·ᵍlaēxs laᵍē qā'sᵍīda.

Wä, lā'ᵍlaē ē't!ēd yā'q!eg·aᵍłēda ᵍnō'last!EGEmaᵍē. Wä, lā'ᵍlaē ᵍnē'k·a: "K·!eâ'sas nExbEtō's L!ō'p!Ek·ōsa ḷāx·ḷōᵍsä'?" ᵍnē'x·ᵍlaē. Wä, hë'x·ᵍidaEmᵍlā'wisē yā'q!eg·aᵍłēda ᵍnE'mts!aqē lā'xa ḷax·ḷâ'ᵍsē. Wä, lā'ᵍlaē ᵍnē'k·a: "Nō'gwaEm nExbEtā'nokwax L!ō'p!Ek·ē. Nō'gwaEm wā'x·ᵍEm lāx mō'p!Enχwāᵍslax wāx·lax lā'pasōᵍ L!ō'p!Ek·g·En lā'laxEk·k·!ē'slax lâ'ḷanEmlax qō wā'x·ᵍEmlāx mō'p!Enχwaᵍslax ᵍlā'pasōᵍlax. Wä, gē'lag·a, g·ā'xōstâx qaōx NēᵍnEngasaxs g·ā'xᵍmaēx qā'qaᵍya la'x·daᵍxōL," ᵍnē'x·ᵍlaē. Wä, hë'x·ᵍidaEmᵍlā'wisē la'x·daᵍxᵘ haxᵍwī'd qaᵍs lä k!udzExLā'wē lā'xa L!E'mq!ē. Wä, lā'ᵍlaē q!aᵍwā'bEla yîxa L!E'mq!äxa ᵍwā'pē.

Wä, wī'laᵍxᵘdzēᵍlaē g·ä'ła k!udzExLā'wayēda mō'kwē sā'sEms L!ä'gasaxs

tree long, before Grisly-Bear-Woman came in sight. She was following the tracks of the four children of Black-Bear-Woman. Probably she had lost the tracks of the four children at the foot of the yew-tree. Therefore Grisly-Bear-Woman stopped at the pond under the tree. Then she saw the reflection of the children in the pond under the tree. She became angry at once, and jumped into the pond and struck at the reflection of the children. Then she gave it up.

She looked up. Then she discovered them sitting in the tree. Then it occurred to Grisly-Bear-Woman that she could not climb a tree. Therefore she said she would be friendly. She spoke, and said, "Ah, ah, ah, children! why did you do this way? Come down, and let us go home to our house, for your mother has sent me to call you [for her]." Thus said Grisly-Bear-Woman to the children of Black-Bear-Woman. The eldest one spoke at once, and said, "O Grisly-Bear-Woman! don't talk! Take care! I will throw down our youngest brother." Thus he said while taking off his cape, which he tied up. Then he threw it down. Grisly-Bear-Woman at once caught it in her mouth and tore it to pieces. Grisly-Bear-Woman believed that the youngest child was inside of the cape. Then the children of Black-Bear-Woman knew that Grisly-Bear-Woman was furious; and the eldest one spoke, and said, "O Grisly-Bear-Woman! we can't

g·ā′xaē nē′ɬ^{g}idē Nᴇ′ngasē. Wä, laᴇ′m-^{g}laē qā′stuwēx qā′qa^{g}smōtasa mō′kwē sā′sᴇms Lɬä′gasē. Wä, lā′na^{g}laē x·îsplā′ɬtōx qā′qa^{g}smōtasa mō′kwē g·î′ng·înānᴇm lāx ō′xḷa^{g}yasa Lɬᴇ′mqɬē ḷō′^{g}sa. Wä, lā′g·iɬas wā′^{g}lē Nᴇ′ngasē lāx qɬa-^{g}wā′bâ^{g}yasa ḷō′^{g}sē. Wä, hë′^{g}mis la dō′x^{g}waLᴇ^{g}latsēxa g·ā′g·ōmasasa g·îng·înā′nᴇmē lāx qɬa^{g}wā′bâ^{g}yasa ḷō′^{g}sē, wä, hë′x·^{g}idadzâᴇm^{g}laē ɬā′wīsa. Wä, hë′x·^{g}idaᴇm^{g}laē hō′mx^{u}sta la′xa qɬō′sē qa^{g}s k·ɬē′lax·^{g}īdēxa g·ā′g·ōmasasa g·îng·înā′nᴇmē. Wä, lā′^{g}laē yā′x·^{g}īda.

Wä, lā′^{g}laē ë′k·ɬiǥᴇmx·^{g}īdē Nᴇ′ngasē. Hë′ᴇm^{g}lāwis la dō′x^{g}waLᴇ^{g}latsē qaxs kɬudzᴇxLā′wa^{g}yaē lā′xa ḷâ′^{g}sē. Hë′x·^{g}idaᴇm^{g}lāwisē ^{g}mᴇ′lx^{g}waLᴇ′lē Nᴇ′ngasaxs k·ɬeâ′saē ǥwē′x·^{g}īdaas haxwa′lā′xa ḷâ′^{g}sē. Wä, lā′laē ^{g}nēx· qa^{g}s ae′g·imēq. Wä, lā′^{g}laē yā′qɬeg·a^{g}ɬa. Wä, lā′^{g}laē ^{g}nē^{g}k·a: "Ā, ā, ā, sā′sᴇm, ^{g}mā′dzēs g·ā′xēɬaqɬōs hë ǥwēǥwä′lag·îlsē? Wä, ǥē′lag·a hō′qwaxax qᴇns lā′lag·i^{g}ɬ nä′^{g}naḵ^{u}L lā′xᴇns g·ō′kwa qa abā′saxs ^{g}yā′laqaa g·ā′xᴇn qᴇn g·ā′xē Lē′^{g}lalōL qaē," ^{g}nē′x·^{g}laē Nᴇ′ngasax sā′sᴇmas Lɬä′gasē. Wä, hë′x·^{g}idaᴇm-^{g}lāwisē yā′qɬeg·a^{g}ɬēda ^{g}nō′lastɬᴇgᴇma^{g}ē. Wä, lā′^{g}laē ^{g}nē′k·a: "^{g}ya, Nēnᴇngasä′, ǥwā′ɬas qɬayō′dōL. Wë′g·a ^{g}yā′Lɬâlᴇx qᴇn tsɬᴇqā′xōdēsg·anu^{g}ḵ^{u} amā′^{g}înxēk·," ^{g}nē′x·^{g}laēxs la′ē ax^{g}ē′dxēs wâ′xsō qa^{g}s yîɬtsᴇ′mdēq. Wä, lā′^{g}laē tsɬᴇqā′xōdᴇs. Wä, hë′x·^{g}idaᴇm^{g}lā′wisē Nē′nᴇngasē qɬā′qɬg·ālaq qa^{g}s xᴇ′lxᴇlstaā′lax·^{g}īdēq. Wä, laᴇ′m^{g}laē ō′qɬusmē Nᴇ′ngasaqē laᴇ′m g·ī′g·aga^{g}ē amā′^{g}înxa-^{g}yasa g·îng·înā′nᴇmē lā′xa wâ′xsō. Wä, laᴇ′m^{g}laē dō′x^{g}waLᴇlē sā′sᴇmx·däs Lɬä′ǥasax nâ′qa^{g}yas Nēnᴇ′ngasaxs łā′wisaē. Wä, lā′^{g}laē yā′qɬeg·a^{g}ɬēda ^{g}nō′lastɬᴇǤᴇma^{g}ē. Wä, lā′^{g}laē ^{g}nē′k·a: "^{g}ya, Nē′-

come to you. Behold! you have just eaten our youngest brother." Thus he said.

At once she began to dig at the foot of the tree, but it was difficult on account of the water. It was just all mud. She had dug for a long time when Wren arrived. He spoke, and said, "What are you doing there, you fool?" Thus he said. Then Grisly-Bear-Woman replied, and said, "Ah, you little one! get away or I shall crush you!" Thus she said. Wren said, "Come on and crush me! There is a hole right through you." Thus he said. Grisly-Bear-Woman started at once and tried to catch Wren; but Wren jumped into her mouth and went right through her, (coming out) at her anus. Grisly-Bear-Woman chewed in vain. Then Wren said that he had only gone through her intestines; and, standing behind her, he said, "Now, don't you believe that it is possible to pass right through your intestines?" Thus he said.

Grisly-Bear-Woman started again with her mouth open. Wren jumped into her mouth, and went right through her, (coming out) at her anus. Grisly-Bear-Woman chewed in vain; and Wren spoke again, and said, "Ah! it is possible to go right through you. Don't talk, or I shall drill a fire in your body." Thus he said. At once he took pieces of the cape of the children of Black-Bear-Woman, for Wren always kept his fire-drill hidden. Then Grisly-Bear-Woman replied again to Wren, and said, "Ah, little one! come and try to drill a fire in my

nEngasä', k·!eâ'sEnu^{s}x̣^{u} gwē'x^{s}idaas lā lōL, dâx laEms hë'x·^{s}idaEm â'Em hamx·^{s}ī'dxEnu^{s}x̣^{u} amā'^{s}înxē^{s}x·däx," ^{s}nē'x·^{s}laē.

Wä, hë'x·^{s}idaEm^{s}lā'wisē ^{s}lap!ē'dEx ō'xḶa^{s}yasa Ḷâ'^{s}sē. Lā'^{s}laē łā'x̣umala qaē'da ^{s}wā'paxs â'^{s}maē la ^{s}nē'qwa. Wä, hë'^{s}lat!a la gē'g·îls ^{s}lā'paxs g·ā'xaē Xwā't!a. Wä, lā'^{s}laē yā'q!eg·a^{s}łe. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, ^{s}mā'yōłtsōs axsawa'q!ōs, ^{s}ya, nō'lōł," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm^{s}lā'wisē nā'^{s}naxma^{s}ē Nē'nEngasaq. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}yā'bidō ha'dzâ qwē'dEx, ā'LEn plē'q!walaxōL," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm^{s}lāwisē ^{s}nē'k·ē Xwā't!a: "^{s}ya, gē'la^{s}s plē'q!wa g·ā'xEn. ^{s}ya hē'dzaxsta^{s}lagōL," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm^{s}lā'wisē qā's^{s}īdē Nē'nEngasē qa^{s}s wā'x·ē dā'x·^{s}īdEx Xwā't!a. Wä, â'Em^{s}lawisē Xwā't!a dEwē'ł lāx sE'msas qa^{s}s lä hē'x·sâla lāx mE'ng·asas. Wä, lā'^{s}laē wułmē' Nē'nEngasē ^{s}mā'lekwa. Wä, lā'^{s}laē yā'q!eg·a^{s}łē Xwā't!a qaxs â'^{s}maē hē'bEndāla lāx ts!E^{s}yE'mas qa^{s}s lä Ḷā'xwEls lāx ā'La^{s}yas. Wä, lā'^{s}laē ^{s}nē'k·a: "Wä, ē'^{s}smas ō'q!us^{s}ēdōL hē'bałts!axstalasE^{s}wōs ts!E^{s}yE'maqos," ^{s}nē'x·^{s}laē.

Wä, lā'^{s}laē ē't!ēd qā's^{s}īdē Nē'nEngasē qa^{s}s aqa'łē. Wä, lā'^{s}laē dEwē'LE Xwā't!a lāx sE'msas. Wä, lā'^{s}laē hēx·sâ'la lāx mE'ng·asas. Wä, lā'^{s}laē wuł^{s}E'mxaē Nē'nEngasē ^{s}mā'lekwa. Wä, lā'^{s}laē ē't!ēd yā'q!eg·a^{s}łē Xwā't!a. Wä, lā'^{s}laē ^{s}nē'k·a: "ya, hē'bałts!axstalagōL. Gwāłlas ē'dzaqōL, ā'LEn sE'lsaqalaxōL," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm^{s}lā'wisē ax^{s}ē'dxa g·ā'yułē lāx wâ'xsâx·däs sā'sEmas L!ä'gasē qaxs hë'mEnała^{s}maē Xwā't!a q!wā'^{s}łałtsäxēs a'nkwē. Wä, laE'm^{s}laē ē't!ēd nā'^{s}naxma^{s}ē NēnE'ngasax Xwā't!a. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}yā'bidō, gē'lag·a gu'nx·^{s}īdōL sE'lsaqa g·ā'xEn," ^{s}nē'x·^{s}laē.

body." Thus she said. Wren scolded her at once, and this was the reason why she became angry. She again had her mouth open, and tried to bite Wren. Then Wren jumped into her mouth and sat down in her stomach. Then he started a fire with his fire-drill in the pieces of the cape. It was not long before it began to smoulder; and when it burned, he jumped out of her. Then Grisly-Bear-Woman began to cough. She did thus: "Laxō′, laxō′, laxō′, ts!Ets!Eg·î′n!" Then she was smoking from her mouth to her anus, and Wren only laughed. Now she burned. She burned to ashes. Then the children of Black-Bear-Woman came down. They blew at the ashes, and they all became mosquitoes and horse-flies. The eldest one said to the mosquitoes [and to the horse-flies], "you shall be the mosquitoes of later generations;" and thus she also said to the horse-flies. That is the end.

Wä, hë′x·ᵋidaEmᵋlā′wisē Xwā′t!a ᵋyā′x·p!axstāq. Wä, hë′Emᵋlāwis la ᵋyā′k·Eldzems. Wä, lā′ᵋlaē ē′t!ēd aqā′ɬaxs la′ē wāx· q!ā′q!axsEᵋmax Xwā′t!a. Wä, lā′ᵋlaē dEwē′Lē Xwā′t!a lāx sE′msas. Wä, lā′ᵋlaē k!wā′g·aᵋlīɬ lāx haᵋmaā′ts!as pō′ẋunsa. Wä, lā′ᵋlaē sE′lqasēs sElō′dayō lā′xa wâ′xsâx·dē. Wä, wī′lâᵋxudzēᵋlaē gē′x·ᵋīdExs la′ē gunē′xᵋwīda. Wä, lā′ᵋlaē x·ī′xᵋēda. G·ā′xaē dEx·iwE′ls lāx mE′ng·asas. Wä, lā′ᵋlaē lExō′ẋᵋwīdē Nē′nEngasē. Wä, lā′ᵋlaē ᵋnē′k·a: "Laxō′, laxō′, laxō′, ts!Ets!Eg·î′n." Wä, laE′mᵋlaē gwē′gunēᵋxᵘbālaᵋlaē Nē′nEngasē. Wä, lā′laḷē Xwā′t!a â′Em dā′ᵋɬElaᵋs. Wä, laE′mᵋlaē x·ī′xᵋēda. Wä, laE′mᵋlaē q!u′lx·ᵋīda. Wä, lā′ᵋlaē hō′qwaxē sā′sEmx·däs L!ä′gasē. Wä, hë′ᵋmis la pō′ẋᵋwīdxa q!wā′ɬōbEsē. Wä, lā′ᵋlaē ᵋnā′ẋwaEmᵋla ḷē′sḷEnā′x·ᵋīda, ḷEᵋwa la sā′dEk!wax·ᵋīda. Wä, lā′ᵋlaē ᵋnē′k·ēda ᵋnō′last!EgEmaᵋē lā′xa ḷē′sḷEna ḷEᵋwa sā′dek!wa: "LaE′ms lāɬ ḷē′sḷEnaɬtsa ā′La bEkumēL." Wä, hë′Emᵋlaxaā′wis wā′ɬdEmsēxa sā′dEk!wa. Wä, laE′m lā′ba.

3. Qā′teᵋnats and Qā′teᵋmo.

Listen, and I will tell you the story of the first of the Lē′gwiɬdaᵋxᵘ, who lived in a village at the place named Tilted-Ground. Qā′teᵋmo was a great shaman. He always cured the sick ones, and he was paid with slaves, canoes, and princesses of the chiefs. Therefore Qā′teᵋmo was a real chief, and Qā′teᵋnats was jealous of him. Qā′teᵋnats wished to purify himself in the river, and he asked his younger brother to go with him and purify himself in the river. They started to

Wä′Entsōs hō′Läx qan q!ā′ᵋyâläEn lāx nū′yamasa g·ā′lä Lē′gwiɬdaᵋxwa, yîxs g·ō′kwaē lā′xa awī′ᵋnagwisē ḷē′gadês Ts!ē′t!Esē. Wä, lā′ᵋlē ᵋwā′las pExa′lē Qā′teᵋmâ. Wä, lā′ᵋlē hē′mEnaɬaEm hē′lik·ē Qā′teᵋmâxa ts!ē′ts!Ex·q!a. Wä, lā′ᵋlē ā′yasōᵋsa q!ā′q!Ek·ō ḷEᵋwa sē′sEkumē ḷEᵋwa k·!ē′sk·!edēɬasa g·ī′g·igamaᵋē. Wä, hë′ᵋmis lā′g·iɬas la â′la g·ī′gamaᵋē Qā′teᵋmâ. Wä, hë′ᵋmis la ō′dzEgEmyōs Qā′teᵋnatsas. Wä, lā′ᵋlē Qā′teᵋnats hä′mâEm ᵋnēx· qaᵋs g·ī′g·Eɬtalē lāxa wā. Wä, lā′ᵋlē hē′laxēs

go to the river at the end of the village [site]. Qā′te^{s}nats and his younger brother started and went to the upper part of the river. They saw a rock in the river, and on it lay some bark. Then Qā′te^{s}nats asked his younger brother to purify himself farther down the river. Qā′te^{s}nats did not wish to be near his younger brother while he was purifying himself. Every morning and every evening they went. Now they had purified for four days, but then in the evening they went to purify again, and sat on the rock on which the piece of bark was. Then they heard something moving in the salal-bushes, and Qā′te^{s}nats was frightened. Therefore he broke a piece of the bark and threw it at the thing that made the sound in the salal-bushes. Then the noise that they had heard ceased. As soon as they had finished purifying, (Qā′te^{s}nats) went home and lay down in his bedroom with his younger brother. It was not yet daylight [in the morning] when Qā′te^{s}nats woke his younger brother. His younger brother arose at once, and they went out of the house to the place where their canoe was anchored. Then they went aboard and paddled. Qā′te^{s}nats said that they would go to an island called Egg Island.

Then his younger brother steered towards the island. They had not gone far when daylight came, and they were halfway across on their way to Egg Island. Then they saw a large (head of) kelp [standing] on the water, and Qā′te^{s}nats at once asked his younger brother to steer

ts!ā′^{s}ya qa^{s}s lē g·ī′g·îɬtāla ḷE^{s}wē lā′xa wā. Wä, lā′^{s}lē qā′s^{s}īd qa^{s}s lä lāx wäs ō′ba^{s}lisas g·ō′ẋ^{u}dEmsasē. Wä, lā′-^{s}lē qā′s^{s}īdē Qā′te^{s}natsē ḷE^{s}wis ts!ā′^{s}ya qa^{s}s lä lā′xa ^{s}nE′ldzäsa wā. Wä, lā′^{s}lē dō′x^{s}waLElaxa muẋ^{u}stā′lisē t!ē′sEma. Wä, lā′^{s}lē pā′xsEmālaxa xEk!u′mē. Wä, lā′^{s}lē Qā′te^{s}nats axk·!ā′laxēs ts!ā′-^{s}ya qa lē^{s}s g·ī′g·îɬtāla lāx gwā′^{s}laäs. Wä, laE′m^{s}lē Qā′tenats ē^{s}s ^{s}nēx· qa^{s}s ^{s}nEnẋwā′gō^{s}lē ḷE^{s}wis ts!ā′^{s}yäxs g·ē′g·îɬ-talaē. Wä, lā′^{s}lē hë′mEnałaEm lā′xa gēgaā′la ḷE^{s}wa dzā′dzEqwa. Wä, laE′m-^{s}lē mō′p!Enẋwa^{s}sē ^{s}nā′läs lā′naẋwa g·ī′g·îɬtāla. Wä, laEm ^{s}lē dzā′qwaxs la′ē ē′t!ēd g·ī′g·îɬtāla. LaE′m^{s}lē k!wā′s-gEmēxa pā′xsEm^{s}läxa xEk!u′mē t!ē′sE-ma. Wä, laE′m^{s}laxaē wuḷā′x^{s}aLElaxa ɬE′nẋulga^{s}yaxa ɬEnE′mx·dē. Wä, lā′^{s}lē Qā′te^{s}natsē k·îɬ^{s}ī′dEs, lā′g·îɬas wEx·^{s}ī′dxa xEk!u′mē qa^{s}s nEp!ē′dēs lāx hē′k·!āla-sasa ɬE′n^{s}walä. Wä, hä′mâEm^{s}lā′wisē la q!wē′ɬ^{s}īdē wuḷE′ɬdäs. Wä, g·î′l^{s}Em-^{s}lā′wisē gwāɬ g·ī′g·îɬtālaxs la′ē nä′^{s}na-kwa. Wä, hä′mâEm^{s}laē la ku′lx·^{s}īd lā′xēs g·aē′lasē ḷE^{s}wis ts!ā′^{s}ya. Wä, k·!ē′s^{s}Em^{s}lā′wisē ^{s}nā′x·^{s}īdxa gaā′läxs la′ē gwē′x·^{s}īdē Qā′te^{s}natsäxēs ts!ā′^{s}ya. Wä, hä′mâEm^{s}laxaē ḷā′ẋ^{s}wīdē ts!ā′^{s}yäs. Wä, lā′^{s}lē hō′qawEls lā′xēs g·ō′kwē qa^{s}s lä lā′xa q!Elsâ′la sEku′ma. Wä, lā′^{s}lē hō′guxs lāq qa^{s}s sē′ẋ^{s}wīdē. LaE′m^{s}lē ^{s}nē′k·ē Qā′te^{s}natsaxs lē′Lē lā′xa ^{s}mEm-k·â′la ḷē′gadEs MaL!ana′ts.

Wä, laE′m ^{s}lē ḷā′sgEma^{s}ē ts!ā′^{s}yäsēq. Wä, k·!ē′dzâEm ^{s}lē L!ā′sg·īlaxs la′ē ^{s}nā′x·-^{s}īda. Wä, laE′m^{s}lē ^{s}nEqâ′La^{s}ya lā′xa lā′laa lāx MaL!ana′ts, la′ē dō′x^{s}waLE-laxa ^{s}wā′lasē wā′wadē ḷā′wäla. Wä, lā′^{s}lē hä′mâ^{s}mē Qā′te^{s}nats axk·!ā′laxēs ts!ā′^{s}ya qa gwē′xtōẋ^{s}wīdē^{s}s lā′xa wā′-wadē. Wä, hä′mâEm^{s}lā′wisē nā′nagē-

for the kelp. His younger brother obeyed him at once. As soon as they arrived at the (head of) kelp, Qā′te^{s}nats took hold of it and spoke to his younger brother. He said, "O brother! take care! I will climb down this kelp (stem) and see the world beneath us. Go home and arise early every morning and walk on the long beach, looking for me. Don't feel unhappy. Go home, brother." Thus he said, while he went into the water at the bow of the canoe, climbing down the kelp (stem). His younger brother went home at once.

Qā′te^{s}nats had not gone very deep (down) when he came to the roof of a house through which the large seaweed was growing. As soon as Qā′te^{s}nats arrived on the roof of the house, he heard some one in the house saying, "Go and see what makes the boards of the roof move." Thus he heard some one say. At once a man came to the place where Qā′te^{s}nats was standing. The man said, "Come, Qā′te^{s}nats, I am sent by the chief to invite you in." Thus he said to him. Qā′te^{s}nats followed the man at once, and entered the house. Then Qā′te^{s}nats saw many people assembled, trying to cure a sick person; but none of the shamans could get the sickness of the sick person. Qā′te^{s}nats saw a really stout man lying on his back in his seat. That was the chief, Wealthy.

Qā′te^{s}nats was questioned at once; and a man said to him, "Oh, my dear! are you a shaman, that you may cure g·a^{s}ē ts!ā′^{s}yäsēq. Wä, g·î′l^{s}Em^{s}laxaē lā′g·aa lā′xa wā′wadäxs la′ē g·E′lp!ā-LElē Qā′te^{s}natsaq. Wä, lā′^{s}lē yā′q!e-g·a^{s}ł lā′xēs ts!ā′^{s}ya. Wä, lā′^{s}lē ^{s}nē′k·a: "^{s}ya, ^{s}nE′mwōt, wë′g·ił la ^{s}yā′L!ÅLEx qa-^{s}xg·în lē′LEk· gE′lbEł^{s}EndLExg·ada wā′-wadēk· qEn lē dō′x^{s}wīdxEns bē′banagaua^{s}līsax. La^{s}mēts lāł nä′^{s}naχ^{u}LōL. Lā′LEs hë′mEnałaEmL gē′gag·ustâłxa gē′gaāla qa^{s}s la′ōs ē′waēsEla lāx g·î′ldīsē, ā′läł g·ā′xEn. Wä, hë′^{s}mis qa k·!ē′sē^{s}s ^{s}yā′x·sa^{s}mēs nâ′qa^{s}yōs. Wä, hë′g·ił la nä′^{s}nakux, ^{s}nE′mwōt," ^{s}nē′x·^{s}laēxs la′ē la^{s}sta′ lāx â′g·iwa^{s}yasēs sEku′mē qa^{s}s gE′lbEł^{s}ena′^{s}ēxa wā′wadē. Wä, hä′-mÅEm^{s}lē la nä′^{s}nakwē ts!ā′^{s}yäs.

Wä, k·!ēsdzÅ′^{s}lē ^{s}wu′ngEg·īlē Qā′te-^{s}natsaxs la′ē lā′g·īs lā′xa sā′läsa g·ō′kwē, yîx q!wā′xsÅ^{s}lasasa ^{s}wā′lasē wā′wadä. Wä, g·î′l^{s}Em^{s}lē lā′g·aē Qā′te^{s}natsē lā′xa ō′gwäsasa g·ō′kwaxs la′ē wuLE′-laxa ^{s}nē′k·a lā′xa g·ō′kwē: "Wä, hā′g·a dō′x^{s}wīdxwa sā′wElt!älä^{s}x lā′xEns ō′gwä-sax," ^{s}nē′x·^{s}lē wuLEła′s. Wä, hä′-mÅEm^{s}laxaē g·ā′xēda bā′χusē lāx Ļā′χwałaasas Qā′te^{s}natsē. Wä, lā′^{s}lē ^{s}nē′k·ēda bā′χusē: "Ģē′la Qā′te^{s}nats, ^{s}yā′laģamEnLasa g·ī′ģEma^{s}ēx qEn g·ā′xē Lē′^{s}lalōL," ^{s}nē′x·^{s}laēq. Wä, hä′mÅEm-^{s}laxaē Qā′te^{s}natsē la lē′g·ēxa bā′χusē qa^{s}s lē laē′La. Wä, hä′mÅEm^{s}laxaē dō′x^{s}waLElē Qā′te^{s}natsaxa lō′xsEmlīłē q!ē′nEm bā′χusaxa hë′lik·äxa ts!Ex·q!a′. Wä, laE′m^{s}lē k·!ēs lâ′łnōkwa pē′pEx-alä′x haē′lEmasa ts!Ex·q!a′ bā′χusa. Wä, lā′^{s}lē dō′qwē Qā′te^{s}natsaxa â′lä la ^{s}wā′latsayuχ^{u} bā′χus t!ē′x·ts!âlīł lā′xa t!ē′g·ats!ē. Wä, hë′Em g·ī′ģEmaē, yîx Q!ō′mogwa^{s}ē.

Wä, hä′mÅEm^{s}lawisē wuLā′sE^{s}wē Qā′-te^{s}natsē. Wä lā′^{s}lē ^{s}nē′k·ēda bā′χusaq: "^{s}ya, qāst, k·!ē′sas pExala′a? qa^{s}s wax-

our friend, for he is really sick? None of the shamans can find (the cause of) his sickness." Thus he said to him. Qā′te^{s}nats said at once that he was a great shaman, and the chief at once called Qā′te^{s}nats to feel of him [for his sickness]. As soon as Qā′te^{s}nats went to him, he saw the piece of bark lying flat on the side of the man who was lying down. As soon as Qā′te^{s}nats had discovered the piece of bark, he recognized it as the same that he had thrown at the river where he had been purifying in the evening. The shamans did not see the piece of bark [lying there] that was the cause of the man's lying sick in the house. Behold! he was the double-headed serpent.

He put his hand on the bark, and the man screamed. Qā′te^{s}nats pretended that there was difficulty in sucking out (the sickness) from his side. Three times he tried in vain to suck it out. Then the fourth time he took the bark and hid it, and the man got well at once. Then the serpent-man sat up and spoke to Qā′te^{s}nats. He said, "Oh, my dear Qā′te^{s}nats! you will be a very great shaman. You shall see now what supernatural gift you will obtain from me." Thus he said when the supernatural power came to Qā′te^{s}nats. As soon as the supernatural power came into the house, a pond appeared [in the house], and reed matting was growing in the pond. A petrel came soaring over it; and as soon as Qā′te^{s}nats came to his senses, the pond and the reed matting and the petrel disappeared.

^{s}ē′daōsaxEns ^{s}nEmō′kwēx, yîxs â′laēx ts!Ex·q!a′. Wä, la k·!ē′âs q!ā′sōxda pē′pExalä′x haē′lEma^{s}sōx," ^{s}nē′x·^{s}laēq. Wä, hä′mâEm^{s}laxaē Qā′te^{s}natsē ^{s}nē′k·Exs ^{s}wā′lasaē pExa′la. Wä, hä′mâEm^{s}lā′wisē g·ī′ga ma^{s}ē axk·!ā′lax Qā′te^{s}natsē qa lä^{s}s p!ē′x̣^{s}wīdEx haē′lEma^{s}s. Wä, g·î′l^{s}Em^{s}lā′wisē lä Qā′te^{s}natsaxs la′ē dō′xwaLElaxa xEk!u′mē pā′qała lāx ō′nōdza^{s}yasa qE′lgwīłē bā′x̣usa. Wä, g·î′l^{s}Em^{s}lē dō′x^{s}waLElē Qā′te^{s}natsaxa xEk!u′maxs la′ē ^{s}ma′łt!ēg·aaLElaqēxs hë′^{s}maē nEp!ē′dayō lā′xa wäxs la′ē g·ī′g·îłtalaxa dzā′qwa. Wä, lā′^{s}lē k·!ē^{s}s dō′qulēda pē′pExalä′xa xEk!u′maxs pā′qałaē, yîxa hë′^{s}maxōL qE′lgwīlEmsa bā′xusē, yîxa hë′^{s}malaxōL sī′sEyūLē.

Wä, hä′mâEm^{s}laxaē LEx^{s}waLE′lōtsēs a^{s}yasō′ lā′xa xEk!u′mē. Wä, hä′mâEm^{s}lā′wisa bā′x̣usē gugwā′łtsē. Wä, laE′m^{s}lē łElx̣umā′labōłē Qā′te^{s}natsē k·!îx̣wā′x ō′nodza^{s}yas. Wä, laE′m^{s}lē yū′dux̣^{u}p!Ena wułâ′ k·!îx̣^{s}wī′dEq. Wä, hë′^{s}lat!a la mō′p!Enaxs la′ē dā′x·^{s}īdxa xEk!u′mē qa^{s}s q!u^{s}lā′ł^{s}īdēq. Wä, hä′mâEm^{s}lē ë′x·^{s}īdēda bā′x̣usē. Wä, hä′mâEmlaxaē k!wā′g·a^{s}lītēda sī′sEyūLē bā′x̣usa qa^{s}s yā′q!eg·a^{s}łēx Qā′te^{s}natsē. Wä, lā′^{s}lē ^{s}nē′k·a: "^{s}ya, qāst, Qā′te^{s}nats, laE′mxaas Lō′max·^{s}īdEL ^{s}wā′lasL pExa′laLōL. Wë′g·ił la dō′qwałałxōs Ļō′gwīLaqōs g·ā′xEn," ^{s}nē′x·^{s}laēxs g·ā′xaēda nau′alakwē g·ā′x^{s}aLEla lāx Qā′te^{s}natsē. Wä, g·î′l^{s}Em^{s}lā′wisē nau′alakumg·a^{s}lītExs g·ā′xaē nē′ł^{s}īdēda q!a^{s}wī′łē lā′xa g·ō′kwē. Wä, lā′^{s}lē q!wā′xēda kulkwā′lasē lā′xa q!a^{s}wī′łē. Wä, g·ā′x^{s}laxaēda q!wē′q!wēxEnats q!ā′^{s}nī^{s}läla lāx ë′k·!a^{s}yas. Wä, g·î′l^{s}Em^{s}lā′wisē nâ′gēs^{s}īdē Qā′te^{s}natsäxs la′ē x·îs^{s}ī′dēda q!a^{s}wī′łē Ļ^{E}^{s}wa ku′lkwālasē. Wä, hë′^{s}misĻēda q!wē′q!wēxEnatsē.

Then he was sent home by the serpent-man. He went along under water and arrived home. His younger brother was walking along the long beach all the time. After Qā′te^{s}nats had been away for four days, his younger brother started again in the morning, and found his elder brother lying dead at high-water mark. As soon as his younger brother reached him, (Qā′te^{s}nats) awoke. They went to purify themselves; and as soon as they had finished, he tried his shaman's power. At once the pond came, the reed matting grew in it, and the petrel also came soaring over it. Soon he finished. Then he waited until evening; and as soon as it was evening, he sent his younger brother to go and make a fire in the house of his father. As soon as the fire was built in the house of his father, his younger brother invited his tribe in. As soon as they were all in, Qā′te^{s}mo entered, who was the first shaman. Then that great shaman, Qā′te^{s}nats, entered. At once the pond appeared, with the reed matting, and the petrel soaring over it. Then he cured the sick among his tribe. Qā′te^{s}mo did not believe that Qā′te^{s}nats was a real shaman: therefore he lied and said that he was sick; and he begged Qā′te^{s}nats to feel of his belly (for his sickness). Qā′te^{s}nats at once discovered that he was lying, and therefore he tore his intestines, his liver, his lungs, and his heart to pieces. As soon as they were all broken up and mixed, he pulled them out of Qā′te^{s}mo's anus. Thus he killed Qā′te^{s}mo. Now he had obtained what he had wished for

Wä, laE′m^{s}lē ^{s}yā′laġEmsa sē′sEyūLē bā′ẋusa qa g·ā′xē^{s}s nä′^{s}nakwa. Wä, laE′m^{s}lē g·āx g·ā′g·ayaā′pElaxs g·ā′xaē nä′^{s}nakwa. Wä, laEm^{s}lā′wisē hë′mE-
nałа^{s}mē ts!ā′^{s}yäs la qā′sa lāx g·î′ldīsē. 5
Wä, laE′m^{s}laē mō′p!Enẋwa^{s}sē ^{s}nā′läs Qā′te^{s}natsaxs la′ē ē′t!ēd qā′s^{s}īdē ts!ā′-
^{s}yäsxa la ġaā′la. Wä, laE′m^{s}lē q!ā′xēs ^{s}nō′läxs yā′ġwisaē lāx awu′nxa^{s}yasa
^{s}ya^{s}x^{u}mō′tē. Wä, g·î′l^{s}Em^{s}laxaē lā′g·aē 10
ts!ā′^{s}yäs lā′qēxs la′ē hä′mâEm ts!Ex·^{s}ī′da.
Wä, hä′mâEm^{s}laxaē lā′x·da^{s}x^{u} g·ī′g·îł-
tālax·^{s}īda. Wä, g·î′l^{s}Em^{s}lāwisē ġwā′łExs
la′ē ^{s}mE′ns^{s}īd lā′xēs pExa′laēna^{s}ē. Wä,
hä′mâEm^{s}laxaē g·ā′xēda q!ō′^{s}sē. Hë′- 15
^{s}misēda ku′lkwālasē q!wā′x^{s}ēda. Wä,
hë′^{s}mēsēda q!wē′q!wēxEnatsē q!ā′^{s}nē-
k·Eēq. Wä, g·î′l^{s}Em^{s}lā′wisē ġwā′łExs
la′ē ē′sEla qa dzā′qwēs. Wä, g·î′l^{s}Em-
^{s}laxaē dzā′qwaxs la′ē ^{s}yā′laqasēs ts!ā′^{s}ya 20
qa lē^{s}s lā′qolēłax g·ō′kwasēs ō′mpē.
G·î′l^{s}Em^{s}laxaē lā′qōlilkwa g·ō′kwas ō′m-
pasēxs la′ē Lē′x·LElsē ts!ā′^{s}yäsēxēs g·ō′-
kulōtē. Wä, g·î′l^{s}Em^{s}laxaē ^{s}wī′^{s}laēLExs
la′ē laē′Lē Qā′te^{s}mâ′, yî′xa g·ā′lē pa′xala. 25
Wä, lā′^{s}lē laē′Lēda ^{s}wā′lasē pa′xala′,
yîx Qā′te^{s}natsē. Wä, hë′mâEm^{s}lē g·āx
nē′ł^{s}ēdēda q!a^{s}wē′łē ḷE^{s}wa ku′lkwālasē.
Wä, hë′^{s}mēsēda q!wē′q!wēxEnatsē q!ā′-
^{s}nēk·Eēq. Wä, laE′m^{s}lē hë′lik·axa ts!ē- 30
ts!Ex·q!ä′sēs g·ō′kulōtē. Wä, laE′m^{s}lē
wiō′q!usē Qā′te^{s}mâq â′la pa′xala′, lā′-
g·iłas Lē′lk!wāla ^{s}nē′k·Exs ts!Ex·q!a′ē.
Wä, laE′m^{s}lē hawā′x^{s}Elax Qā′te^{s}natsē
qa läs p!ē′ẋ^{s}wīdEx tEk·!ä′s. Wä, hä′- 35
mâEm^{s}lē Qā′te^{s}natsē q!â′ł^{s}aLE′laqēxs
Lē′lk!wālaē, lā′g·iłas q!wē′łax ts!E^{s}yEma′s
ḷō t!ē′wanäs ḷō kwā′ẋwas ḷō nâ′qa^{s}yas.
Wä, g·î′l^{s}Em^{s}lā′wisē ^{s}wī′^{s}la la ^{s}nō′^{s}na-
xōẋ^{s}wīdExs la′ē x·ī′k·ōdEq lāx mE′n- 40
g·asas. Wä, la^{s}mē łE^{s}lā′masEx Qā′te-
^{s}mâxdē. Wä, laE′m^{s}lē lâLxēs sē′nat!ēdē,

when he went to purify in the river; and he continued to heal the sick among his people, and the pond and the reed matting and the petrel always appeared when he was healing. That is the end.

lā′g·iłas g·ī′g·îłtāla lā′xa wa. Wä, laE′m^{s}lē hë′mEnałaEm la hë′lik·axa ts!ē′-ts!Ex·q!ä′sēs g·ō′kulōtē. LaE′m^{s}lē hë′-mEnałaEm nē′ł^{s}ēdēda q!a^{s}wī′łē ɬE^{s}wa kulkwā′lasē ɬE^{s}wa q!wē′q!wēxEnatsē yîxs hë′lik·aē. Wä, laEm lā′ba.

II. TRADITIONS OF THE DZA'WADEĒ'NOX^{U}.

1. Qa'wadiliqala (Listened-to).

The Deluge had not come yet. At that time there were four wolves at North-Side. Three of the wolves were males, and one was a female wolf. They all kept together while they were running about. Then the Deluge of our world came, and the wolves just climbed to the top of the large mountain called Having-Phosphorescence. Its summit was not reached by the waters, therefore the four wolves were saved. As soon as the waters subsided, they came down from the large mountain. The four wolves were brothers and sister. Then the largest one among the wolves took off his wolf-mask, and said, "You also take off your wolf masks, for it is best not to have them on, because our blankets are the cause of our having a hard time." Thus he said.

Then they all took off their blankets, and the one who had first taken off his blanket spoke, and said, "Now we have finished being animals. From now on we will remain men. Now we will all take names. I shall have the name Listened-to. — You will have the name Healing-Woman" (for the next one was a woman). — "And your name will be Supernatural-One. — And your name will be Slow-in-House." Thus said Listened-to to his younger brothers (and to his younger sister). Listened-to

Hë'^{g}maā^{g}lasēxs k·!ēs^{g}maē yä'^{g}xux·sEns ^{g}nā'lax. Wä, lā'^{g}laē mō'wa ēaLa^{g}nE'mē lāx axā's Gwa'^{g}ē. Wä, lā'^{g}laē yū'dukwa wi^{g}wē'sEmē lā'xa ēaLa^{g}nE'mē. Wä, laxḶā'la^{g}laē ^{g}nEmō'k!uqālaxa ts!Edā'qē aLa^{g}nE'ma. Wä, lā'^{g}laē hë'mEnałaEm q!ā'p!ēx·säxs q!unē'^{g}staē. Wä, laEm-^{g}lā'wisōx yä'^{g}xux·sEns ^{g}nā'lax. Wä, lā'-^{g}laē å'^{g}ma ēaLa^{g}nE'mē lā lax ō'xtå^{g}yasa ^{g}wā'lasē nEg·ä' Ḷē'gadEs Bē'bEnadē. Wä, laE'm^{g}laē k·!ēs t!EbEtō'wē ō'xtå^{g}yas, lā'g·iłas q!wē'q!ulēda mō'wē ēaLa^{g}nE'ma. Wä, g·î'lxḶālaEm^{g}lāwisē x·ō't!·Ex·^{g}īdēda ^{g}wā'pē, g·ā'xaē g·ā'xāxa lā'xa ^{g}wā'lasē nEg·ä'. Wä, ^{g}nE^{g}mē'ma^{g}laēda mō'wē ēaLa^{g}nE'ma. Wä, lā'^{g}laē axō'da^{g}xḶalēda ^{g}wā'lega^{g}ē āLa^{g}nE'mxēs āLa^{g}nE'mgEmłē. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}yā'x·-da^{g}x^{u}, wë'g·a ō'gwaqa axō'dExs ēaLa-^{g}nE'mgEmłaqōs, qaxs hä'axōḶ ë'k·a k·!ē'sē q!ōxts!å'laxEns łē^{g}lā'x̣umālayå-qEnsEns pEs^{g}Enā'^{g}ēx," ^{g}nē'x·^{g}laē.

Wä, hë'x·^{g}idaEm^{g}lā'wisē ^{g}wī'^{g}la axō'-dala^{g}laxēs pēpEs^{g}Enā'^{g}ē. Wä, lā'^{g}laē yā'q!eg·a^{g}łēda g·î'lx·dē q!ō'xwułts!ōdxēs pEs^{g}Enā'^{g}ē. Wä, lā'^{g}laē ^{g}nē'k·a: "La-^{g}mEns gwāł g·î'lg·aōmasa. La^{g}mEns xEk·!ā'ł lāł bEgwā'nEmL. Wä, la^{g}mē'-sEns ^{g}nā'x̣wał lāł Ḷē'gadEL. Wä, la^{g}mEn Ḷē'gadLEs Qa'wadiliqala. — Wä, la-^{g}mēts Ḷē'gadLEs Hā'yałīlagasē," (qaxs ts!Edā'qaēxa mā'k·iläq). — "Wä, la^{g}mēts Ḷē'gadLEs Na'naualakwē; — wä, la^{g}mēts Ḷē'gatLEs Kulē'lē," ^{g}nē'x·^{g}laē Qa'wadi-liqaläxēs ts!ā'ts!a^{g}ya. Wä, laE'm^{g}laē

was a great shaman. All of them were [in vain] shamans; but they could not attain to the shamanistic powers of Listened-to. Now they lived for a long time in the same way as we are now living here.

Then Listened-to was down-hearted. He spoke, and said, "Oh, my dear Healing-Woman! let us play together, else we shall be very sorry for having become men." Thus he said. Then Healing-Woman spoke, and said, "Let us go on, so that we may know each other's supernatural powers." Thus she said. "What do you wish [us] to play?" Thus she said. Listened-to at once tried to vomit. He put his hand on his stomach, and it was not very long that he had his hand on his stomach before he vomited blood. Then a piece of quartz was in the blood that he had vomited. He took out the piece of quartz and washed it. After he had washed it, he spoke, and said, "Oh, my dear Healing-Woman! go a little ways off and let us try the strength of our supernatural powers." Thus he said. At once Healing-Woman went, and Supernatural-One and Slow-in-House just sat down a little ways off.

Healing-Woman did not go far before she stood still. Then Listened-to threw his piece of quartz at her. Healing-Woman just caught Listened-to's quartz and threw it at him. Then Listened-to also just caught it, and he threw it at his sister. Then she caught it again. Then Listened-to threw his quartz to the middle of a large mountain, therefore it has the name Quartz. He began ˢwā′las paxa′laˢlaē Qa′wadiliqala. Wä, lā′ˢlaē ˢnā′ẋwaEm wāx· paxa′la. Wä, lā′ˢlaē wē′g·aa lāx pExˢē′naˢyas Qa′wadiliqala. Wä, laE′mˢlaē gä′ɬaEm la yō la gwē′x·sEns gwē′x·sdEmaqEns.

Wä, lā′ˢlaē ẋu′lsˢīdē nâ′qaˢyas Qa′wadiliqala. Wä, lā′ˢlaē yā′q!eg·aˢɬa. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, ād, Hayaɬīlagasä′, amɬadzâ′sEns ā′LEns xE′nLElaˢlax ẋu′lsālax qaEns g·ā′xˢēnaˢēx bEgwā′nEma," ˢnē′x·ˢlaē. Lā′ˢlaē yā′g!eg·aˢɬē Ha′yaɬīlagasē. Lā′ˢlaē ˢnē′k·a: "Wë′g·adzâx·îns qEns q!â′ɬˢaLElēxEns nēˢnau′alak!wēnaˢēx," ˢnē′x·ˢlaē. "Wä, ˢmā′dzēˢs gwôˢyâ′ōs qEns a′mˢlēnaˢya?" ˢnē′x·ˢlaē. Wä, hē′x·ˢidaEmˢlā′wisē Qa′wadiliqala hahō′q!ux·ˢīda. LaE′mˢlaē LExwā′ɬaxēs tEk·!ē′. Wä, wī′laq!uxḷā′ladzēˢlaē gä′ɬa LExwā′ɬaxēs tEk·!ä′xs la′ē hō′xˢwītsa E′lkwa. Wä, lā′ˢlaē mā′k!ugaˢya xwē′ˢlē lāx hō′xˢmisas E′lkwa. Wä, lā′ˢlaē dā′x·ˢīdxa xwē′ˢlē qaˢs ts!ō′xˢwīdēq. Wä, lā′ˢlaē gwāɬ ts!ō′xwaqēxs la′ē yā′q!eg·aˢɬa. Wä, ɬā′ˢlaē ˢnē′k·a: "ˢya, ād, Ha′yaɬilagasä′. Hā′g·a lā′xa qwā′qwēsāɬa qEns wë′g·īɬ gwā′nap!EɬtsōxɬāẋwaˢyaxsEns nau′alak!wēnaˢēx," ˢnē′x·ˢlaē. Wä, g·î′lˢEmˢlā′wisē la qā′sˢidē Ha′yaɬilagasē, la′ē â′ˢmē Na′naualakwē ḷō Kulē′lē la k!usˢā′lis lā′xa qwa′qwēsalElsaɬa.

Wä, k·!ē′sˢlat!a qwē′sg·īlaˢlaē Ha′yaɬilagasExs la′ē ḷā′ẋˢwālisa. Wä, lā′ˢlaē Qa′wadiliqala ˢmExˢē′tsēs xwē′ˢlē lāq. Wä, hë′x·ˢidaEm′lā′wisē Ha′yaɬilagasē â′Em dā′dalax xwē′ˢläs Qa′wadiliqala qaˢs ˢmExˢē′dēˢs lāq. Wä, â′Emˢlāwisē Qa′wadiliqala ē′t!ēd dā′dālaq. Wä, lā′ˢlaē ē′t!ēd ˢmExˢē′dEs lā′xēs ˢwuq!wa′. Wä, laE′mˢlaxaē ē′t!ēd dā′dalaq. Wä, lā′ˢlaē ē′t!ēd ˢmExˢē′dē Qa′wadiliqaläsēs

to fear his sister: therefore he did so, and he just threw it at the mountain. Now Listened-to and Healing-Woman were afraid of each other, and they watched each other all the time.

After some time, Listened-to planned what to say, and he said, "O brothers! what do you think? Do you think we are the only men living all round our world?" Thus he said. "I wish now to try to call, and we will listen if any one answers [me]." Thus he said. Then he took his wolf-mask and put it on. He turned to the south and howled. Then they listened, but there was never an answer. Then he turned his face towards the east and howled. Again they listened, and again never an answer. Then he turned his face towards the north and howled again, and again never an answer came. Then he turned his face towards the far side of the Fort Rupert country. Then he was answered by Howling-about-in-the-World of the Koskimo. Then they discovered that he was the only one who was not killed by the Deluge.

Now he took off his wolf-mask and his blanket, and he became a man again. It was not long before Listened-to felt badly. He felt down-hearted because he had no tribe. Then Listened-to went out of his house and sat on his summer seat, and he considered

xwē'ᵍlx·dē lā'xa ō'k!waēdzaᵍyasa ᵍwā'lasē nēg·ä'. Wä, laᵍmē'sōx ḷē'gadᴇs xwē'ᵍlaēs. Wä, laᴇ'mᵍlaē k·łłᵍē'tsēs ᵍwuq!wa', lā'g·iłas hë gwē'x·ᵍīdē, â'ᴇm la gwē'bax·ᵍīdᴇs lā'xa nᴇg·ä'. Wä, laᴇ'mᵍlaē k·ā'łᴇlāp!ē Qa'wadiliqala ḷō Ha'yałilagasē. Wä, laᴇ'mᵍlaē hë'mᴇnała q!ā'q!aᵍlālap!a.

Wä, laᴇ'mᵍlā'wisē gä'łaxs la'ē Qa'wadiliqala sᴇ'ng·aāʟᴇla qaᵍs wā'łdᴇma. Wä, lā'ᵍlaē ᵍnē'k·a: "ya, ᵍnā'łᵍnᴇmwōt, wä'ładzōs nēᵍnâ'qaᵍyaq!ōs ᵍnē'x·ᵍmasᴇns lē'x·aᴇm q!ula' bᴇgwā'nᴇm lā'xōx awī'ᵍstäxsᴇns ᵍnā'laxa?" ᵍnē'x·ᵍlaē. "Wä, laᵍmē'sᴇn ᵍnēx· qᴇn gu'nx·ᵍīdē ᵍlā'q!ug·aᵍła qᴇns hōʟē'lēᵍx nā'naxᵍmēʟa g·ā'xᴇn," ᵍnē'x·ᵍlaēxs la'ē axᵍē'dxēs āʟaᵍnᴇ'mgᴇmłē qaᵍs q!ō'xts!ōdēᵍs. Wä, lā'ᵍlaē ᵍnᴇ'lgᴇmx·ᵍīd lā'xa ᵍnᴇ'ldzē. Wä, lā'ᵍlaē gᴇmō't!ᴇg·aᵍła. Wä, lā'ᵍlaē hō'ḷaxstōgwaᵍᴇ'lsa. Wä, laᴇ'mᵍlaē hëwä'xaxḷālaᴇmxat! nā'naxᵍmēsᴇᵍwa. Wä, lā'ᵍlaē gwē'gᴇmx·ᵍīd lā'xa gwä'ᵍnakwē qaᵍs ē't!ēdē gᴇmō't!ᴇg·aᵍła. Wä, laᴇ'mᵍlaxaē hëwä'xaᴇmxat! nā'naxᵍmēsᴇᵍwa. Wä, lā'ᵍlaē gwē'gᴇmx·ᵍīd lā'xa gwē'sadzᴇᵍyasa tsā'xēsᵍnālax. Wä, lā'ᵍlaē nā'naxᵍmēsᴇᵍwa yîs Hā'waxiᵍlä'lag·ilîsas Ḳō'sg·īmōẋwē. Wä, laᴇ'mᵍlaē q!âłᵍaʟᴇ'laqēxs ᵍnᴇ'msgᴇmaẋᵘᵍmaē k·!ēs łē'łᴇᵍla g·ā'yāla lā'xa yä'ᵍxux·sē.

Wä, laᴇmᵍlā'wisē q!ō'xᵍwułts!ōdxēs āʟaᵍnᴇ'mgᴇmłē ḷᴇᵍwēs pᴇsᵍᴇna'ᵍē. Wä, laᴇ'mᵍlaē ē't!ēd la bᴇgwā'nᴇmx·ᵍīda. Wä, laᴇmᵍlā'wisē gä'łaxs la'ē ᵍyā'x·sᴇᵍmē nâ'qaᵍyas Qa'wadiliqala. Laᴇ'mᵍlaē ẋu'lsᵍīd qaxs k·!eâ'saē g·ō'kulōta. Wä, laᴇmᵍlā'wisē Qa'wadiliqala la lā'wᴇls

what to do. He had not sat there long, before Healing-Woman and Supernatural-One and also Slow-in-House came out and also sat down on the summer seat of Listened-to. As soon as they had all sat down, Listened-to arose and went to the place where Supernatural-One was sitting. He took hold of him, threw him over, and bit him in the throat. He killed his younger brother. His other younger brothers were just looking on while their eldest brother was doing so. As soon as Supernatural-One was dead, Listened-to took a knife and cut his younger brother's body into pieces. Now (the body) that had been cut up by Listened-to was really in small pieces. As soon as he had finished cutting up his younger brother, he gathered his flesh and made it into a round ball. As soon as it was really round, he spoke to his other younger brothers, and said, "O brothers! you do not need to feel badly on account of what I have done to our younger brother. It is only because I have seen that we should never increase in numbers if I had not done so to our late younger brother. Now see (what will happen)!" Thus he said, while he threw the ball of flesh of his late younger brother upward. At the same time Listened-to said to it, "Hä, hä, hä, hä, hä!" As soon as it had gone high up, what had been flesh turned into eagle-down. Then he spoke, and said, "Hä hä! Now scatter all over our world, and future men will not understand each other all round our world." Thus he said. Then the down was blown all round our world. So there were only two great man and

lā′xēs g·ō′kwē qa^{s}s lē ā′wax^{s}wɛlsa. Wä, laɛ′m^{s}laē sɛ′nyastōls qa^{s}s ɡwē′x·-īdaāsa. Wä, k·!ēs^{s}ɛm^{s}lā′wis gē^{s}s k!wa^{s}sa′ g·ā^{s}xaē hō′qawɛlsē Ha′yaɬīlagasē ɫō Nā′naualakwē, wä, hë′^{s}mēsɫa Kulē′lē. Wä, g·ā′n^{s}ɛxɫāla^{s}laē k!us^{s}ɛ′ls lāx ā′waqwałaāsas Qa′wadiliqala. Wä, g·î′l-^{s}ɛm^{s}lā′wisē ^{s}wī′^{s}la k!us^{s}ɛ′lsa, la′ē Qa′wadiliqala ɫā′x̣^{s}wɛls qa^{s}s lē lāx k!wadzā′sas Nā′naualakwē. Wä, lā′^{s}laē dā′g·aāɫɛlaq qa^{s}s ^{s}nɛ′ɬtsēs^{s}tɛ′ndēq. Wä, lā′^{s}laē q!ɛx·sɛ′mdɛx ^{s}mɛk!uxā′wa^{s}yas. Wä, laɛ′m ɬɛ^{s}lā′masxēs ts!ā′^{s}yax·dē. Wä, â′ɛm^{s}lā′wisē x·ī′ts!ax·ilē waō′kwē ts!ā′ts!a^{s}yasēx ɡwä′lag·îldzāsasēs ^{s}nō′last!ɛɡɛma^{s}ē. Wä, g·î′l^{s}ɛm^{s}lā′wisē ɬɛ^{s}lē′ Na′naualax̣^{u}dē, la′ē Qa′wadiliqala ax^{s}ē′daxɫālaxēs k·!ē′ɫɛnxē qa^{s}s tlō′t!ɛts!ɛ′ndēxēs ts!ā′^{s}yax·dē. Wä, laɛ′m^{s}laē â′la^{s}ɛl la a′m^{s}amā′ya^{s}stō^{s}wē sa^{s}kwā′^{s}yas Qa′wadiliqala. Wä, g·î′l^{s}ɛm^{s}lā′wisē ɡwāɬ sɛsax̣^{u}s^{s}ā′laxēs ts!ā′^{s}yax·dē la′ē q!ap!ē′x·^{s}īdxa ɛ′ldzasēs ts!ā′^{s}yax·dē. Wä, laɛ′m^{s}lāwis xulē^{s}x^{u}sɛ′mdɛq qa lō′xsɛmx·^{s}īdē^{s}s. Wä, g·î′l^{s}ɛm^{s}lā′wisē la â′laɛl la lō′xsɛma, la′ē hë′x·^{s}idaɛm yā′q!eg·a^{s}ɬ lā′xēs waō′kwē ts!ā′ts!a^{s}ya. Wä, lā′^{s}laē ^{s}nē′k·a: "^{s}ya, ^{s}nā′ɬ^{s}nɛmwōtä′, ɡwā′lax·ī wuɬ^{s}ɛ′m ^{s}yā′x·sɛ^{s}mēs nē^{s}nâ′qayōs qag·în lāx· ɡwē′x·-^{s}īdaasg·îns ts!ā′^{s}yax·dɛk·. Â′^{s}mɛn laɛ′m dō′qwałaxg·îns hëwä′xa^{s}mēɬg·îns q!ē′x·-^{s}īdlax qɛnlō k·!ēslax hë′lax ɡwē′x·^{s}īdē lā′xg·îns ts!ā′^{s}yax·dɛk·. Wä, wë′g·iɬ la dō′qwałalɛx," ^{s}nē′x·^{s}laēxs la′ē dā′qōstōtsa lō′xsɛmē ɛ′ldzasēs ts!ā′^{s}yax·dē. Wä, lā′^{s}laē ^{s}nē′x·sɛma^{s}ē Qa′wadiliqaläq: "Hä, hä, hä, hä, hä." Wä, g·î′l^{s}ɛm-^{s}lā′wisē ë′k·!ɛg·īlaxs la′ē hë′x·^{s}idaɛm la qɛ′mx̣wax·^{s}īdēda ɛ′ldzɛx·dē. Wä, lā′^{s}laē yā′q!eg·a^{s}ɬa. Wä, lā′^{s}laē ^{s}nē^{s}k·a: "Hä, hä, laɛ′ms lāɬ gwē′ɬ^{s}īdɛl lā′xōx awī′^{s}staxsɛns ^{s}nā′lax. Laɛ′ms bɛgwā′nɛmɬ

the wife of one, who were the only ancestors of all the tribes of the whole extent of our world. Then Listened-to said to what had been the eagle-down, "You will be the future men, and you will become many all round our world." Thus he said.

As soon as he had finished, Healing-Woman arose and started to go. She said she would go to the upper part of the river of North-Side. She was going to look for a place to build a house. She arrived at the upper part of the river, and she found a good place to build a house. Healing-Woman called it Supernatural-Power-on-its-Summit. Then Listened-to and Slow-in-House went down [the river] to the mouth of the river of North-Side. They found a good place to build a house, and Listened-to called it Sand-Bar. Then they built a house there.

As soon as they had finished building the house on Sand-Bar, Listened-to went to the branch of the river and discovered many kinds of fish. Then he took flags and made a slip-knot in the end to snare the fish. He caught many. Then he strung them up and carried them home to his house. Slow-in-House roasted the fish immediately. Then he saw that (the fish) were fat. As soon as they were done, he gave them to a dog to first taste the roasted fish, for that dog had come from the Wolves. (The fish) did not kill the dog: therefore Listened-to tried to

k·!ēs q!ā′q!ats!aqulał lā′xwa awī′ˢstäxsEns ˢnā′lax," ˢnē′x·ˢlaē. Wä, laE′mˢlaē yâ′mēˢstālayâ qE′mx̣wa lā′xwa awī′ˢstäxsEns ˢnā′lax. Wä, laˢmē maē′maˢlōx̣ᵘ ˢwā′lasa bEgwā′nEmē ḷEˢwis gEnE′mē. Wä, hë′Em ˢnEmō′x̣ᵘˢEm g·î′lg·aˢlētsa ˢnā′xwäxsa lē′Elqwalaɬaˢēx lā′xōx ˢwā′dzEgasaxsEns ˢnā′lax. Wä, lā′ˢlaē ˢnē′k·ē Qa′wadiliqala, lā′xa qa′mx̣wax·dē: "LaE′ms lāł bEgwā′nEmł qaˢs q!ēˢnā′kulēLōs laxḷā′łaɬxōx awi′ˢstäxsEns ˢnā′lax," ˢnē′x·ˢlaē.

Wä, g·î′lˢEmˢlā′wisē gwā′ɬa la′ē hë′x·ˢidaˢmē Ha′yaɬilagasē ḷā′x̣uls qaˢs lē qā′sˢīda. LaE′mˢlaē ˢnēx· qaˢs lē lā′xa ˢnE′ldzäs wäs Gwa′ˢē. Wä, laE′mˢlaē lāL ā′läł qaˢs g·ō′kwīˢlas lāq. Wä, lā′ˢlaē lā′g·aa lā′xa ˢnā′lala lā′xa wäxs la′ē q!ā′xa ë′k·ē lāx g·ō′kwaˢlasē. Wä, hë′x·ˢidaˢmēs Ha′yaɬilagasē ḷē′xˢēdēs Nau′alakwäxtâˢē lāq. Wä, lā′ˢlaē Qa′wadiliqala ḷō Kulē′lē lā lā′xa gwä′ˢnagwisē, l!āx ō′x·siwaˢyasa wäs Gwa′ˢē. Wä, laE′mˢlaē q!ā′xa ë′k·ē lāx g·ō′kwaˢlasē. Wä, lā′ˢlaē Qa′wadiliqala ḷē′xˢēdEs Ō′k!unaˢlisē lāq. Wä, laEmˢlā′wisē g·ō′kwēlax·ˢīd lāq.

Wä, g·î′lˢEmˢlāwisē gwā′ɬē g·ō′kwēlaˢyas lāx Ō′k!unaˢlisē la′ē qā′sˢīdē Qa′wadiliqala lā′xa łEtłEdē′sē. Wä, lā′ˢlaē dō′xˢwaLElaxa q!ē′nEmē mE′mg·îlēsEla mā′maēmasa. Wä, hë′x·ˢidaEmˢlā′wisē axˢē′dxa k·!ēt!Emē. Wä, lā′ˢlaē mō′x̣ˢwīdEx ō′baˢyas qaˢs x·ā′x·îmgaˢmēˢs lā′xa mā′maēmasē. Wä, lā′ˢlaē q!ē′nEmē axā′nEmas. Wä, lā′ˢlaē nē′x·ˢīdEq. Wä, lā′ˢlaē ˢnä′laq qaˢs lē nä′ˢnakwa, lā′xēs g·ō′kwē. Wä, hë′x·ˢidaEmˢlā′wisē Kulē′lē L!ō′p!īdxa mā′maēmasē. Wä, laE′mˢlaē dō′qulaqēxs tsE′nxwaˢē. Wä, g·î′lˢEmˢlā′wisē L!ō′pa la′ē ts!âs lā′xa ˢwāts!ē qa häs g·îl p!Exˢē′dxa L!ō′bEkwē

catch (more) fish, and he called them olachen.

He did not give any to Slow-in-House, because he discovered that they were fat, and because he wanted to try the oil out. He caught many olachen, and they were tried out. Then he refused to give olachen to Slow-in-House. Listened-to hated his younger brother. Listened-to sent him to look for a river on which to build his house. Slow-in-House launched the canoe from the beach of his house. Then he went aboard. He came paddling along the rocks on the lower course of the river of North-Side, and in the evening he arrived at the place (called) Next-One. Then he saw that [its river] was almost the same size as that of North-Side. Immediately he found olachen there. In the morning, as soon as day came, he built a house. Listened-to tried to get some good cedar-wood. He was going to split boards out of it. When night came, he went to sleep, and he dreamed that an old man was coming into his house. The old man sat down at once, and took the cedar-wood and split it. Now the cedar-wood was split into long thin pieces. As soon as he had finished splitting in his dream, he dreamed that the old man tied (the sticks) together in the shape of a frame, and he dreamed that he made four of these; and he dreamed that he took another, flat piece of split cedar-wood, and he dreamed that the old man warmed it at the fire of the house. As soon as

mā′maēmas qaxs hä′ēx g·ā′yōła ˢwā′-tsḷäqēda āLaˢnE′mē. Wä, lā′ˢlaē k·ḷēs łEˢlā′masxa ˢwā′tsḷē. Wä, hë′ˢmis lā′-g·iłas Qa′wadiliqala qḷā′qḷEyōLḷaxa mā′-maēmasē. Wä, laE′mˢlaē ḷē′xˢēdEs dzā′ẋunē lāq.

Wä, laE′mˢlaē yē′ˢx·stōts lāx Kulē′lē qaxs la′ē qḷå′LElaqēxs tsE′nxwaē qaxs lEˢma′ē sE′mk·aq qaˢs tsḷEpa′. Wä, laE′mˢlaē qḷā′qḷEyōLḷaxa dzā′ẋunē qaˢs sE′mk·asEˢwa. Wä, laE′mˢlaē yē′ˢx·stō-sEx Kulē′lē lā′xa dzā′ẋunē. Wä, laE′m-ˢlaē Qa′wadiliqala Lḷē′sēlaxēs tsḷā′ˢya. Wä, laE′mˢlaē ˢyā′laqē Qa′wadiliqaläq qa lēˢs ā′läx wä qaˢs g·ō′kwēˢlasa. Wä, g·ā′xˢlaē Kulē′lē ˢwī′ˢxustEndxa g·ā′ˢlå lā′xēs Lḷema′ēsasēs g·ō′kwē. Wä, lā′ˢlaē lāxs lāq. Wä, g·ā′xˢlaē sē′xweLḷa lāx gwä′ˢnakḷwäs Gwa′ˢē. Wä, g·ā′xˢlaē lā′g·aa lāx axā′s Ā′łˢał-xå̂xa la dzā′qwa. Wä, laEm dō′qula-qēxs ha′lsElaˢmaē k·ḷēs hë ˢwā′ladzalē wä′sē wäs Gwa′ˢē. Wä, lā′ˢlaē hë′x·-ˢidaEm qḷā′xa dzā′ẋunē lāq. Wä, g·î′l-ˢEmˢlā′wisē ˢnā′x·ˢīdxa gaā′läxs laˢxḷā′-laē g·ō′kwēlax·ˢīda. Wä, laEm lā′ḷa Qa′wadiliqala kḷwā′kḷwaqḷaxa ë′k·ē kḷwaˢxLā′ˢwa. Wä, laE′mˢlaē łā′tḷaLEq. Wä, lā′ˢlaē gā′nułˢīdaxs la′ē mē′xˢēda. Wä, lā′ˢlaē mē′xElasa qḷu′lˢyakwē bE-gwā′nEm g·ā′xēLEla lāx g·ō′kwas. Wä, hë′x·ˢidaEmˢlā′wisē kḷwā′g·aˢlīłēda qḷu′l-ˢyakwē bEgwā′nEma. Wä, lā′ˢlaē ax-ˢē′dxa kḷwaˢxLā′ˢwē qaˢs xō′xoxsˢālēq. Wä, laE′mˢlaē wī′swułtōmnēxwa g·î′ls-g·îltḷa xokwē′ kḷwaˢxLā′ˢwa. Wä, g·î′lx-ḷālaEmˢlā′wisē gwā′łˢEng·ī xå̂qēxs laE′n-g·aēda qḷu′lˢyakwē bEgwā′nEm yîpḷē′dEq qa k·ḷîtk·ḷîdē′sēs. Wä, laE′ng·aˢlaē mō′xsē axā′ˢyas. Wä, laxḷā′laˢlaē laE′ng·a ē′tḷēd axˢē′dxa ˢnE′mtsḷaqē pE′l-dzō xōkᵘ kḷwaˢxLā′ˢwa. Wä, laE′ng·a-

it was quite hot, he bent it into a loop. Then he dreamed that he made four of this kind. He dreamed that he was making fish-baskets. He finished them. Then he dreamed that the old man took the frame and the fish-basket and went out of the house to put them into the river. Then Listened-to dreamed that he looked through a hole; and he dreamed that the old man, as soon as he finished, came back to call Listened-to; and he dreamed that he said, "Oh, my dear Listened-to! come and look at my means of obtaining food, that you may imitate it." He dreamed that the old man said so. Then Listened-to dreamed that he arose and looked at it; and he dreamed that he was given advice. As soon as the old man had given advice to him, he disappeared.

In the morning Listened-to arose at once and went to bathe in the river. After he had bathed, he saw the fish-weir. It was really the same as he had dreamed, and it was full of olachen. Listened-to at once took the olachen out of it, and he had plenty of fish. After he had finished getting olachen, he was troubled (as to) what to do with them, and when night came he went to sleep. Then he dreamed that the old man was coming into the house; and he dreamed that (the old man) took a board and drew a mark on it, and bent it (for the side of a box); and he dreamed that (the old man) took a short board for the bottom (of the box); and that as soon as he had finished it he took what he had made and carried

ˢlaē pEx·ˢē′dēda q!u′lˢyakwaq laE′ng·axa lEgwī′łē. Wä, g·î′lˢEmˢlā′wisē la ts!Exˢwī′da, la′ē wā′x·ˢīdEq qa k·E′lx·sEmēˢs. Wä, laE′ng·aˢlaē mō′sgEmē axā′ˢyas hë gwē′x·sē. Wä, laE′ng·aˢlaē tsē′sēlaq. Wä, laEmˢlā′wisē gwā′łamāsEq. Wä, laE′ng·aˢlaē axˢē′dēda q!u′lˢyakwaxēs k·!Etk·!Edē′sē ḷEˢwa tsē′sē. Wä, laE′ng·aē lā′wEls lā′xa g·ō′kwē qaˢs lē axstā′lēsas lā′xa wā. Wä, laE′ng·aEmˢlaē Qa′wadiliqala hanˢxsâ′la lā′xa kwâ′x·sō. Wä, g·î′lˢEng·aEmˢlā′wisē gwā′ła g·ā′xˢEng·aēda q!u′lˢyakwē bEgwā′nEm ē′t!usdēs qaE′ng·ēs Lē′ˢlālēx Qa′wadiliqala. Wä, laE′ng·aˢlaē ˢnē′k·a: "ˢya, qāst, Qa′wadiliqala. Ge′la dō′xˢwīdExg·în pā′paˢwālaˢyōkᵘ qaˢs wä′LōS nā′naxts!Eˢwałqek·," ˢnē′x·ˢEng·aˢlaē. Wä, laE′ng·aˢlaē Qa′wadiliqala ḷā′ẋˢwīd qaE′ng·ēs lē dō′xˢwīdEq. Wä, laE′ng·aˢlaē ḷē′xsˢālasEˢwa. Wä, g·î′lˢEmˢlā′wisē gwāł ḷē′xsˢālasEˢwa, la′ē x·îsˢē′dēda q!u′lˢyaxuˢEng·ē bEgwā′nEma.

Wä, hë′x·ˢidaEmˢlā′wisē Qa′wadiliqala ḷā′ẋˢwīdxa gaā′la qaˢs lē g·ī′g·îłtāla lā′xa wā. Wä, g·î′lˢEmˢlā′wisē gwāł g·ī′g·îłtālaxs la′ē dō′xˢwaLElaxa ḷā′wayâxs â′laˢmaē hë gwä′łēˢs mē′xaˢē. Wä, laE′mˢlaē qō′t!axa dzā′ẋunē. Wä, hë′x·ˢidaEmˢlā′wisē Qa′wadiliqala k!u′lsˢēdxa dzā′ẋunē mä′ts!âs. Wä, lā′xḷālaEmˢlaē wā′ˢmisˢīda. Wä, laE′mˢlāwis gwāł axa′ dzā′ẋunaxs la′ē łā′laẋwīlaEl qaˢs gwēg·ī′ˢlasEq. Wä, laE′mˢlā′wisē gā′nułˢīda, la′ē ē′t!ēd mē′xˢēda. Wä, g·ā′xˢEng·aˢlaēda q!u′lˢyakwē bEgwā′nEm g·ā′xēL lā′xa g·ō′kwas. Wä, laE′mˢlā′wisē axˢē′daEng·axa saō′kwē qaˢs xult!ē′dēq. Wä, laE′ng·a dzō′xˢwēdEq. Wä, laE′ng·aˢlaxaa axˢē′dxa ts!uẋᵘsEmē′ qaE′ng·ē pā′q!axsdēˢsēs axā′ˢē. Wä, g·î′lˢEng·aEmˢlā′wisē gwā′ła, la′ē dā′g·ilīłaEng·axēs

it on his shoulder, for it was now a large cooking-box. Then Listened-to dreamed that he just went again to look through a hole to watch (the old man; and he dreamed that (the old man) made a fire outside of the house; as soon as the fire burned, he took up many stones, and put them into the fire; and he dreamed that he took a bucket to get water, and that he poured it into the cooking-box; and he dreamed that the cooking-box was half-full of water. Then (the old man) finished fetching water. Then he dreamed that (the old man) split cedar-wood and made tongs. Now the stones were red-hot, and he took them up with the tongs which he had made, and he dreamed that he put them into the water in the cooking-box; and he dreamed that the water began to boil in the cooking-box; and he dreamed that the old man took the olachen and put them into the water in the cooking-box, and did not stop putting the olachen into the cooking-box until it was nearly full. Then he put in more red-hot stones. Now the water was really boiling; and he dreamed that (the old man) took a clam-shell, and that he skimmed off the olachen-grease, and that he poured it into another kind of a box, — a grease-box which just came out of the floor; and he dreamed that the old man disappeared, after he had finished trying out the oil.

Then Listened-to woke up, and he saw that it was daylight. He arose at once and went to bathe in the river. After he had bathed, he went up from the water. Then he saw a large cooking-box, and it was already full of oil tried out from the fish. Then

axā′ˢē qaE′ng·ēs lē t!ē′x·EWElsElaq qaE′ng·axs lEˢma′ē ˢwā′las la q!ō′lats!ē axā′ˢyas. Wä, laE′ng·aEmˢlaē å′ˢmē Qa′wadiliqala ē′t!ēd la ha′nˢxsåla lā′xa kwå′xsâ qaˢs x·ī′ts!ax·îlēq, Wä, laE′ng·aˢlaē lā lExwu′lsa. Wä, g·î′lEng·aEmˢlā′wisē x·ī′xˢēdē lEqwē′laˢyasēxs la′ē xExˢwē′dxa q!ē′nEmē t!ē′sEma qaE′ng·ēˢs xExᵘlE′ndēs. Wä, laE′ng·aˢlaē axˢē′dxa nā′gats!ē qaˢs lē tsē′x·ˢīdxa ˢwā′pē qaˢs lē guxts!å′las lā′xa q!ō′lats!ē. Wä, laE′ng·aˢlaē nEgō′ˢyâwa q!ō′lats!äxa ˢwā′paxs la′ē gwāł tsä′xa ˢwāpē′. Wä, laE′ng·aˢlaē xō′ẋˢwīdxa k!waˢxlā′ˢwē qaˢs k·!Eplā′ˢla. Wä, laE′mˢlaē x·ī′x·ixsEmx·ˢīdēda t!ē′sEmē. Wä, laE′mˢlā′wisē k·!Ep!ē′tsēs k·!Eplā′ˢlag·ī′laˢē lāq qaE′ng·ēs lē k·!Epts!å′las lā′xa q!ō′ts!å ˢwāp, lā′xa q!ō′lats!ē. Wä, laE′ng·aˢlaē mEdE′lxˢwidēda ˢwāp q!ō′ts!åxa q!ō′lats!ē. Wä, laE′ng·aˢlaē k·!ā′x·ˢīdēda q!u′lˢyakwaxa dxā′ẋunē qaˢs k·!aˢstE′ndēs lā′xa ˢwāp q!ō′ts!åxa q!ō′lats!ē. Wä, ā′ˢlˢEmˢlaē gwāł k·!aˢstā′lasa dzā′ẋunē lā′xa q!ō′lats!äxs la′ē Elā′q qō′t!a. Wä, lā′ˢlaē ē′t!ēd k·!EpstE′ntsa x·ī′x·îxsEmāla t!ē′sEm lāq. Wä, laE′mˢlaē å′lax·ˢīd maE′mdElkula. Wä, laE′ng·axḷālaˢlaē axˢē′dxa xā′laēsē qaE′ng·ēs ā′ẋˢwīdēˢs lā′xa tsE′nxwaˢyasa dzā′ẋunē qaˢs guxts!å′lēˢs lā′xā ō′guˢlaˢmaxat! å′Em g·āx hanō′qâlˢs k·!E′myaˢxḷa. Wä, laE′mˢlā′wisē gwāł sE′mk·axs laE′ng·aē x·îsˢē′dēda q!u′lˢyakwē bEgwā′nEma.

Wä, lā′ˢlaē ts!Ex·ˢī′dē Qa′wadiliqala. Wä, lā′ˢlaē dō′qulaqēxs lEˢma′ē ˢnā′x·ˢīda. Wä, hë′x·ˢidaxḷālaEmˢlā′wisē ḷaẋˢwīd qaˢs lē g·ī′g·îłtāla lā′xa wa. Wä, g·î′lˢEmˢlā′wisē gwāł g·ī′g·îłtālaxs laxḷā′laē lå′sdēsa. Wä, hë′Emˢlāwis la dō′xˢwaLEˢlatsēxa ˢwā′lasē q!ō′lats!ēxs

he saw the tongs, and the grease-box full of grease.

Listened-to had hardly finished putting away his grease when Slow-in-House arrived on the beach. He spoke at once, and said, "O brother! how do the birds of your river here sing?" Thus said Slow-in-House to his elder brother. Listened-to answered him at once, and said, "This is the song of the birds: 'Dzā'wadzᴇlē!'" He referred to the robin. Then Slow-in-House said, "Then your tribe will be the Dzā'wadᴇēnoxᵘ." Then Listened-to also questioned Slow-in-House, and said, "And how sing the birds of your river?" Slow-in-House answered him at once, and said, "They whistle (haˢwā'la) [when they sing]." Thus he said. Then Listened-to said at once, "Then your tribe shall be the Haẋwā'ˢmis," thus he said, "for larks (wā'xwaxulē) whistle [when they sing]."

Therefore the Dzā'wadᴇēnoxᵘ know the trap for the olachen and the trying-out of oil, the cooking-box, and the grease-box. That is the end.

hë'ˢmaē ā'łēˢs qō'tlaxa la sᴇ'myak·awē q!ā'boqwa. Wä, laᴇ'mˢlā'wisē ˢwī'ˢla dō'qulaxa k·!îpʟā'ˢla ʟᴇˢwa k·!ᴇ'mˢyaxʟa, yîx la q!ō'ts!Eˢwatsa ʟ!ē'ˢna.

Wä, hë'ᴇmˢlā'wis ā'łēˢs gwā'łē Qa'wadiliqala g·ī'ˢxaxēs ʟ!ē'ˢnäxs g·ā'xaē Kulē'lē g·āxˢā'lisa. Wä, hë'x·ˢidaᴇmˢlā'wisē yā'q!eg·aˢła. Wä, laxʟā'laˢlaē ˢnē'k·a: "ˢya, ˢnᴇ'mwōt, wī'k·!ālēxs sᴇ'lsaˢstâōx p!ēp!aʟ!ō'masaxsōxs wä'qōs," ˢnē'x·ˢlaē Kulē'läxēs ˢnō'la. Wä, hë'x·idaᴇmˢlā'wisē Qa'wadiliqala nā'naxˢmēq. Wä, lā'ˢlaē ˢnē'k·a, "Wä, hë'ᴇm wā'łdᴇmsōxda p!ēp!aʟ!ō'masaqē dzā'wadzᴇlē" xa tsō'p!alē gwôˢyō's. Wä, hë'x·ˢidaᴇmˢlā'wisē ˢnē'k·ē Kulē'lē: "Wä, laᴇ'ms lᴇgᴜxʟä'laʟᴇx Dzā'wadᴇēnoxᵘ," ˢnē'x·ˢlaē. Wä, lā'ˢlaē ō'gwaqē Qa'wadiliqala wuʟā'x Kulē'lē. Wä, lā'ˢlaē ˢnē'k·a: "Wä, wē'k·!ālat!ōxs sᴇ'lsaˢstâōx p!ēp!aʟ!ō'masaxsōs wä'q!ōs," ˢnē'x·ˢlaē. Wä, hë'x·ˢidaᴇmˢlā'wisē Kulē'lē nā'naxˢmēq. Wä, lā'ˢlaē ˢnē'k·a: "Haˢwā'lēxs sᴇ'lsaˢstâē," ˢnēx·ˢlaē. Wä, hë'x·ˢidaᴇmˢlā'wisē Qa'wadiliqala ˢnē'k·a: "Wä, laᴇ'ms lᴇgᴜxʟä'laʟᴇx Haẋwā'ˢmisē," ˢnē'x·ˢlaē "qaˢxs haˢwā'laēda wā'xwaxolē, yîxs sᴇ'lsaˢstâˢē," ˢnē'x·ˢlaē.

Wä, hë'ᴇm lā'g·iłas q!ā'lēda Dzā'wadᴇēnoxwaxa ʟā'wayō qaē'da dzā'ẋunē, ʟᴇˢwa sᴇ'mk·äq, ʟᴇˢwa q!ō'lats!ē, ʟᴇˢwa k·!ᴇ'mˢyaxʟa. Wä, laᴇm lā'ba.

2. Qa'wadiliqala ʟō Ōˢmaxt!ā'laʟē (Listened-to and He-who-became-Chief-by-hunting-on-the-Sea).

Listened-to had been living alone for a long time at Sand-Bar. He went bathing in the river all the time. One fine day he started to walk up the river of North-Side, and he felt like

Wä, laᴇ'mˢlaē gä'łak·as la ˢnā'mōkwaˢē Qa'wadiliqala lāx Ō'k!unaˢlisē. Wä, lā'xʟalaˢlaē hë'mᴇnałaᴇm la g·ī'g·îłtāla lā'xa wā. Wä, lā'ˢlaē ë'k·a ˢnā'la, wä, lā'ˢlaē qā'sˢīd qaˢs lē lāx ˢnᴇ'ldzäs

keeping on walking. He knew it was not his own desire to do so. Night came, and he slept. In the morning, when daylight came, he arose and went bathing in a pond. As soon as he had finished bathing, he started to walk, and in the evening he suspected (that something was going to happen). Listened-to's body felt numb. Night came, and he tried to sleep. Then suddenly he heard many wolves howling. The sound came nearer. Then Listened-to arose and felt his way [going] to the pond [of water], and he bathed in it. After he had bathed, he saw a large house, and he saw sparks coming through the roof. Then he knew that they were dancing. Listened-to started for it, and approached the large house. He looked through a hole in the boards of the large house, and he saw that four pretty women were beating time.

Every time they tried to walk on hands and feet in the supernatural dance, it went wrong. Then the chief arose, and Listened-to heard him called by the name Wealthiest. Listened-to discovered at once that the owners of the house were Wolves, for that was a name (belonging to the Wolves). Then the one who was speaking said, "What may be wrong with our friends here? — Come, friend Mouse-Woman, go and see what is wrong with our friends." Thus he said. Listened-to tried in vain to hide. Mouse-Woman

wäs Gwa'ᵍē. Wä, laxḷā'laᵍlaē awu'lxᵍīd lā'xēs qā'ts!ēnaᵍē. Wä, laE'mᵍlaē q!å'LElaEmqēxs k·!ē'saē lā qESEq nå'qaᵍēs gwä'lag·îldzasē. Wä, lā'ᵍlaē gā'nułᵍīda. Wä, lā'ᵍlaē mē'xᵍēda. Wä, laxḷā'laᵍlaē ᵍnā'x·ᵍīdxa gaā'läxs la'ē ḷā'ẋᵍwīd qaᵍs ē't!ēdē la g·ī'g·îłtālax·ᵍīd lā'xa q!ō'ᵍsē. Wä, g·î'lᵍEmᵍlā'wisē gwāł g·ī'g·îłtālaxs la'ē qā'sᵍīda. Wä, lā'ᵍlaē dzā'qwaxs la'ē q!ā'q!äxEla. Wä, laE'mᵍlaē ᵍwä'sElē ō'k!winaᵍyas Qa'wadiliqala. Wä, lā'ᵍlaē gā'nułᵍīdExs lāxḷā'ᵍlaē wāx·mē'xᵍēda. Wä, lā'ᵍlaē wuḷā'xᵍaLElaxa q!ē'k·!ālä gEmō't!āla aLaᵍnE'ma. Wä, g·ā'xᵍlaē ᵍnEẋwaᵍxsdEx·ᵍī'da. Wä, hë'x·ᵍidaEmᵍlā'wisē ḷā'ẋᵍwīdē Qa'wadiliqala qaᵍs lä p!aᵍnā'kula lā'laa lā'xa q!ōᵍsē'ᵍwā'pa. Wä, lā'ᵍlaē g·ī'g·îłtālax·ᵍīd lāq. Wä, g·î'lxḷālaEmᵍlā'wisē gwāł g·ī'g·îłtālaxs la'ē dō'xᵍwaLElaxa ᵍwā'lasē g·ō'kwa. Wä, laE'mᵍlaē dō'qulaqēxs anō'bēxsâlaē. Wä, laE'mᵍlaē q!å'LElaqēxs kwē'xElaē. Wä, lā'ᵍlaē qā'sᵍīdē Qa'wadiliqala qaᵍs lē ᵍnEẋwā'x·ᵍīd, lā'xa ᵍwā'lasē g·ō'kwa. Wä, hë'x·ᵍidaEmᵍlā'wisē ha'nᵍxsâ lā'xa kwâ'x·sâ lāx tsā'gEmasa ᵍwā'lasē g·ō'kwa. Wä, lā'ᵍlaē dō'qulaqēxs la'ē Lē'xElēlEma mō'kwē ësEk· ts!ēdaq.

Wä, laxḷā'laᵍlaē aō'dzEg·ī'laxs wāx·naẋwaē g·î'lg·îlīła lā'xēs ḷō'gwalaē'naᵍē. Wä, lā'ᵍlaē ḷā'xulīła g·ī'gamaᵍē. Wä, laE'mᵍlaē wuLE'laᵍmē Qa'wadiliqaläqēxs la'ē ḷē'xᵍōtsEᵍwē Q!ō'mag·äxtâᵍē. Wä, hë'x·ᵍidaEmᵍlā'wisē Qa'wadiliqala q!å'łᵍaLE'laqēxs āLaᵍnE'maē g·ō'gwadäsa g·ō'kwē qaxs hë'ᵍmaē ḷē'gEmsē. Wä, laxḷā'laᵍlaē ᵍnē'k·ēda yā'q!Ent!āla. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍmā'dzâā'nawisē aᵍmē'łElag·ilīlEmasEns ᵍnēᵍnEmō'kwēx. — Wä, gē'lag·ax·îns ᵍnEmō'kwax, yîxōx Häᵍla ᵍmâ'lagäx qa lē'sōx dō'xᵍwīdEx aᵍmē'łElag·îlīlEmaxsEns ᵍnēᵍnEmō'kwēx," ᵍnēx·-

came [right just] to the place where he was hiding, and said, "Oh, my dear Listened-to! Come! Why do you hide yourself? Come into your house, chief!" Thus she said. And what could Listened-to do? for he knew that she was a person of supernatural power. Therefore he just arose and followed her.

Mouse-Woman went in first, and Listened-to followed close behind her. As soon as Listened-to had gone in, he stood in front of the fire of the large house. The men did not look up at all. Listened-to was just standing there, examining all the wolf posts of the house. The cross-piece under the beams of the house had a wolf (head) at each end; and there were large boards with wolf carvings at each end in the rear of the house; and in the same way there were also dogs facing each other at the door of the large house.

At last an old man spoke, and said, "Welcome, chief, in your house! Come and sit in this your chief's seat, chief!" Thus he said, pointing to the rear of the large house. Listened-to went at once and sat down in the rear of the large house. Then the old man spoke again, and said, "O friend Wealthiest, Listened-to! sit down and watch our dance." Thus he said. As soon as he stopped speaking, Listened-to heard the sound, "hamamama!" and at once the singing-masters beat time. Then the Maggots-on-Back mask appeared,

ˢlaē. Wä, hë′x·ˢidaEmˢlā′wisē Qa′wadiliqala wāx· ˢwu′nx·ˢīda. Wä, g·ā′xExḷālaˢlaē â′Em hëˢnā′kulē Häˢlaˢmâ′laga lāx ˢwundzā′sas. Wä, lā′ˢlaē ˢnē′k·a: "ˢyâ, qāst, Qa′wadiliqalä, ġē′la, ˢmā′sēs ˢwuna′g·iłaq!ōs? ġē′lag·a qEns lē laē′L lā′xōs g·ō′kwaqōs, g·ī′ġamēˢ," ˢnē′x·ˢlaē, qa ˢwī′x·ˢīdeˢlāwisē Qa′wadiliqala qaxs q!â′LElaˢmaaqēxs k·!ē′saē aō′msā, lā′g·īłas â′Em hë′x·ˢidaEm ḷā′ẋuls qaˢs lä lē′g·ēq.

Wä, hë′Emˢlā′wis g·îl laē′Lē Häˢlaˢmâ′laga, wä, laxḷā′laˢlaē ˢnEẋwā′xLäˢē Qa′wadiliqaläq. Wä, g·î′lxḷālaEmˢlā′wisē laē′La, yîx Qa′wadiliqala, wä, lā′ˢlaē ḷāẋˢwā′līł lā′xa ō′bēx·lālalīłasa lāqā′walīłasa ˢwā′lasē g·ō′kwa. Wä, k·!eâ′ts!Emˢlā′wis x·ī′tāłaˢlasa bē′bEgwanEmē. Wä, â′Emˢlāwis ḷā′wiłē Qa′wadiliqala x·ī′ts!ax·îlaxa ˢnā′ẋwaEm ēaLaˢnE′mēs ḷēḷā′masa g·ō′kwē. Wä, laxḷā′laˢlaē wā′x·sgEma ēaLaˢnE′ma gēgaˢyaxā′waˢyasa k·ek·ā′tewaˢē. Wä, laxḷā′laˢlaē awā′ˢwa yiyî′lẋᵘts!ayo ēaLaˢnE′ma wā′x·sgEmlīł lāx ō′gwiˢwalīłasa g·ō′kwē. Wä, laxḷā′laˢlaē hë gwä′łaEmxaēda ˢwaō′ts!ē k·î′mk·îqōgEmāłaˢlaē lāx t!ê-x·î′läsa ˢwā′lasē g·ō′kwa.

Wä, ladzâ′ˢlaˢlaē yā′q!eg·aˢłēda q!u′lˢyakwē bEgwā′nEma. Wä, lā′ˢlaE ˢnē′k·a: "Wä, ġē′lag·a g·ī′ġamēˢ lā′xōs g·ō′ẋᵘLaqōs. Wä, ġē′lag·a qaˢs k!wā′g·aˢlīłaōs lā′xg·as g·ī′ġēlasLg·ōs g·ī′ġamēˢ," ˢnē′x·ˢlaēxs la′ē ts!Emā′łaxa ˢnā′qōLēwaˢyasa ˢwā′lasē g·ō′kwa. Wä, hë′x·ˢidaEmˢlā′wisē la qā′sˢīd qaˢs lē k!wā′g·aˢlīlē Qa′wadiliqala lāx ˢnEqē′waˢlīłasa ˢwā′lasē g·ō′kwa. Wä, laˢxḷā′laEmˢlaē ē′dzaqwa yā′q!eg·aˢłēda q!u′lˢyakwē bEgwā′nEma. Wä, laxḷā′laˢlaē ˢnē′k·a: "ˢya, qāst, Q!ō′mag·äxtâˢyäˢ, Qa′wadiliqalä′. Wë′g·îł la

and the Hemlock-Leaves-on-Back mask came out of the ground; and the Wrapped-around mask came out of the ground, and last the Chief-of-the-Ghosts mask came. (The last) held in each hand an eagle-tail, and he had a war-axe. Then they went around the fire in the middle of the large house, and the singing-masters sang four songs. As soon as the last song was nearly at an end, the four Ghost dancers began to disappear. They went down into the ground, one in each corner of the large house.

Then the old man spoke, and said, "O friend Wealthiest, Listened-to! now listen! The first one has the name Maggot-on-Back, and the one who came next to the first has the name Hemlock-Leaves-on-Back. That one often makes the dead come back. These are the ghosts of the dead that do not stay away; but Wrapped-around and Chief-of-the-Ghosts have no way of coming back, for Wrapped-around lives in the house (that stands) at the far end of the village of the Ghosts; and Chief-of-the-Ghosts lives in the house (that stands) at the very edge of the village of the Ghosts. Therefore they never come back when they go there." Thus said the old man.

Then he talked also about the war-axe. "The reason why Chief-of-the-Ghosts carries the war-axe while he is k!wā'ɬaLEx qa^{s}s wë'g·iLōs x·ī'ts!ax·îla-LExg·anu^{s}x^{u} kwē'xalēLEk·," ^{s}nē'x·^{s}laē. Wä, g·î'l^{s}Em^{s}lā'wisē q!wē'ɬ^{s}īda, la'ē wuḷā'x^{s}aLElē Qa'wadiliqaläxa ^{s}nē'k·a ha'mamamā'. Wä, hë'x·^{s}idaEm^{s}lā'wisē t!amē'dzōdēda nē^{s}nâ'gadē. Wä, g·ā'x-^{s}laē nēɬ^{s}Eqâ'līɬēda ā'badēk·ElElsEmɬ. Wä, g·ā'x^{s}laē ē't!Eqâlīlē k·!E'mwīk·ElagEmɬē. Wä, g·ā'x^{s}laē ē't!Eqâlīɬēda lā'lebōɬEmɬ. Wä, g·ā'x^{s}laē E'lxḷa^{s}ē lē'lEwaɬEmē^{s}-gEmɬē. Wä, laE'm^{s}laē wā'x·sōɬts!ānālaxa nax^{s}sda^{s}ya'sa kwē'kwē ḷE^{s}wa k·ä'yō. Wä, laxḷā'laEm^{s}laē lä^{s}stalī'ɬEla lā'xa lā'qawalīɬasa ^{s}wā'lasē g·ō'kwa. Wä, laE'm^{s}laē dE'nx^{s}ēdēda nē^{s}nâ'gadäsa mō'sgEmē q!Emq!E'mdEma. Wä, g·î'l-^{s}Em^{s}lā'wisē Elā'q q!u'lbēda E'lxḷa^{s}ē q!E'mdEma la'ē x·ī'^{s}nakulēda mō'kwē ^{s}yaē'xwa lēlâ'lēnoxwa. Wä, laE'm^{s}xaē lā'bEtālīɬEla lāx wā'x·sanēgwīɬasa ^{s}wā'-lasē g·ō'kwa.

Laxḷā'la^{s}laē yā'q!eg·a^{s}ɬēda q!u'l^{s}ya-kwē bEgwā'nEma. Laxḷā'la^{s}laē ^{s}nē'k·a: "^{s}ya, qāst, Q!ōmag·äxtâ^{s}yä', Qa'wadili-qalä'. Wë'g·îɬ la hō'lēlaLEx. Hë'xḷā-laEm ḷē'gadEsē Ā'badēk·ElE'lsa g·ā'la g.iwa^{s}ē. Hë'^{s}mis ḷē'gadEs K·!E'mwē-k·Elēda mā'k·îläxa g·î'lx·dē g·ā'xa. Hë'Em q!unā'la g·āx aē'daaqasa la ɬE^{s}la'. Hë'Em lā'^{s}lēnox^{u}sa k·!ē'sē xE-k·!a'sa ɬE^{s}lē'. Wä, hë'^{s}mis k·!eâ's gwē'-x·^{s}idaas g·āx aē'daaqē Lā'lebōlē ḷō Lē'lEwaɬEma^{s}ē qaxs hë'^{s}maē g·ō'kula^{s}laē Lā'lebōɬē lā'xa qwē'sEx·^{s}īda^{s}ya g·ō'x^{u}sa lēlâ'^{s}lēnoxwē. Wä, laxḷā'la^{s}laē hë g·ō'-kula^{s}laē Lē'lEwaɬEma^{s}ya hē'^{s}lōx^{s}wīdē qwēsEnxē g·ō'x^{u}sa lēlâ'^{s}lēnoxwē, lā'g·iɬas k·!ēs aē'daaqaxs laā'saē," ^{s}nē'x·^{s}laēda q!u'l^{s}yakwē bEgwā'nEma.

Wä, lā'^{s}laē ē't!ēd gwā'gwēx·s^{s}āla lāx k·ä'yō: "Wä, hë'Em lā'g·iɬas daā'kwa k·ä'yâs Lē'lEwaɬEma^{s}yaxs ^{s}yîxwa'ē qa^{s}s

dancing is to drive away with it whatever is profane, so that they do not come in front of him while he is dancing." Thus he said. As soon as he stopped speaking, Ghost-coming-up-in-House appeared. She had two little Foolish-Makers as children. Then Ghost-coming-up-in-House went to and fro with her children in the rear of the large house. After she had gone to and fro four times, she went down into the ground. Now, this is the supernatural treasure of the Ghost dancers.

As soon as Ghost-coming-up-in-House went down, the old man spoke, and said, "O chief, Listened-to! only remember, that you may not forget what you have seen." Thus he said, while the whistle of the Mā'sdēqa dance sounded (this is the same as the Mā'dEm of the Kwakiutl[1]). It sounded on the roof of the large house, and it was not long before a young man came flying through the roof. Four times he soared around inside the large house. After he had gone around four times, he came down and danced, for the singing-masters began to sing at once as soon as he came flying through the roof of the house. He just went around the fire. Then he went down into the ground in the rear of the large house. He had not been under ground long when the Mā'sdēqa mask appeared at the place where the dancer had gone down into the ground. It put out its head four times and went down again.

Now this was finished. Then the old man spoke again. Listened-to was again warned to be ready when he should go home to his house, if they

k·ā'^{g}ēxa bā'ẋusas qa k·!ē'sēs g·āx q!ē'-g·îLmēqēxs ^{g}yîxwa'ē," ^{g}nē'x·^{g}laē. Wä, g·î'l^{g}Em^{g}lā'wisē q!wē'ł^{g}īda. La'ē nē'ŁE-lîłāda Lō'łōstâlîłē. Wä, lāxḷā'la^{g}laē sā'sEmnōẋ^{u}sa ma^{g}lō'kwē nēnō'ŁEmg·ila-gamEnē'xwa. Wä, laE'm^{g}lā'wisē lā'la-balîŁElē Lō'łōstâlîłē ḷE^{g}wis sā'sEmē lāx ō'gwi^{g}walîłasa ^{g}wā'lasē g·ō'kwa. Wä, hë'^{g}lat!a la mō'p!ēnē^{g}sta aē'daaqaxs la'ē lā'bEtālîła. Wä, laE'm^{g}laē ḷō'gwēsa lē'lElō'ŁElāłē.

Wä, g·î'l^{g}Em^{g}lā'wisē lā'bEtalîłē Lō'łō-stâlîłaxs la'ē yā'q!eg·a^{g}łēda q!u'l^{g}yakwē bEgwā'nEma. Wä, laxḷā'la^{g}laē ^{g}nē'k·a: "^{g}yā'xḷal g·ī'gamē^{g} Qa'wadiliqal, â'^{g}ma nâ'gadEx qa^{g}xḷā'läs q!ä'g·a^{g}yaōsaxēs x·ī'ts!EnŁLaōs," ^{g}nē'x·^{g}laēxs la'ē hë'k·!î-g·a^{g}ła nau'alakwasa hamā'sdēqalāłē (^{g}nEmā'x·is ḷE^{g}wa mā'dEmasa Kwā'g·u-łē). Wä, hë'Em^{g}laē hë'k·!îg·a^{g}łēda ō'gw-äsasa ^{g}wā'lasē g·ō'kwa. Wä, k·!ē'sl^{g}at!a gä'łaxs g·ā'xaē p!Ełtsâ'wa hë'ł^{g}a bEgwā'-nEma. Wä, laxḷā'la^{g}laē mō'p!ēnē^{g}sta q!ā'nē^{g}stālîłEla lā'xa ^{g}wā'lasē g·ō'kwa. Wä, g·î'lxḷālaEm^{g}lā'wisē mō'p!ēnē^{g}sta-lîłExs g·ā'xaē lā'xa qa^{g}s ^{g}yîx^{g}wī'dē qaxs hë'x·^{g}ida^{g}mēx·dē dE'nx^{g}īdēda nē^{g}nâ'gadäxs g·ā'lēx·dē g·āx p!Ełtsâ' lāx sä'läsa g·ō'kwē. Wä, â'Em^{g}lā'wisē tsā'xē^{g}stālîłEla^{g}laxs la'ē lā'bEtalîł lāx ^{g}nEqē'wa^{g}lîłasa ^{g}wā'lasē g·ō'kwa. Wä, ^{g}wî'laq!uxḷāladzē^{g}laē gä'ła g·ī'bEtalîłElaxs g·ā'xaē nē'ŁElîłēda hamā'sdēqalā'ŁEmłē lāx g·ī'-bEtālīlasdäsa ^{g}yîxwā'x·dē. Wä, âxḷā'-laEm^{g}lā'wisē mō'p!Ena x·ix^{g}wī'dExs la'ē ẋwē'laxbEtālîła.

Wä, laE'm^{g}laē gwā'ła, wä, lā'^{g}laē ē'dzaqwa yā'q!eg·a^{g}łēda q!u'l^{g}yakwē bEgwā'nEma. Wä, laE'm^{g}laē ē't!ēd hayā'-L!ō^{g}lasE^{g}wē Qa'wadiliqala qa wë'g·iLēs

[1] See Report of the U. S. National Museum for 1895, p. 411.

should bring the large house to the village [site] of Sand-Bar. As soon as the old man stopped speaking, Listened-to caught sight of the harpoon-shaft hanging at the right-hand side of the door of the large house. He never even spoke, for he knew that the house and all the belongings of the chief of the Wolves, Wealthiest, would be brought to Listened-to. As soon as he had caught sight of it, the large house disappeared.

Listened-to just stood on the ground. He just came home to the place where he was living. After four days the large house was brought in the night. Listened-to arose early in the morning. Then he discovered the large house which had come (to stand) in place of his former house. Then he saw a pretty little hunting-canoe standing on the floor of the house, and in the bow was the harpoon-shaft with a point on each prong. Listened-to arose at once and sang his sacred song. He immediately wished to try the little canoe. He was going to spear sea-otters and seals. Then he asked the young men to carry the hunting-canoe out of the house. Now they had taken it to the beach in front of the large house.

In the morning, when daylight came, Listened-to wished immediately to go paddling. The door of the large house was a snapping mouth. As soon as night came, the wealth whistle sounded in the rear of the house. Imme-

q!ā′gEmałał qō lāł nä′ᵍnaẋᵘLō lā′xēs g·ō′kwē qō lāł taōdayoLa ᵍwā′lasē g·ōẋᵘ lāx g·ō′ẋᵘdEmsas lāx Ō′k!unaᵍlisē. Wä, g·î′lxḷālaEmᵍlā′wisē q!wē′ɬᵍēdēda q!u′l-ᵍyakwē yā′q!Ent!ālaxs lā′xḷa′laē dō′x-ᵍwaLElē Qa′wadiliqaläxa mā′stō q!Elē′ɬaē lāx hëɬk·!ōtstâ′ᵍlīɬas t!êx·î′läsa ᵍwā′lasē g·ō′kwa. Wä, hë′wäxaᵍlat!a wuɬᵍE′m la yā′q!eg·aᵍɬ qaxs lEᵍma′ē q!ā′laqēxs lEᵍma′ē g·ā′xyōLa g·ō′kwē ḷEᵍwa ᵍnā′ẋwa dā′ɬdānaẋᵘsa g·ī′gEmaᵍyasa āLaᵍnE′mē, yîx Q!ō′mag·äxtâᵍē, lāx Qa′wadiliqala. Wä, g·î′lᵍEmᵍlā′wisē dō′xᵍwaLElaqēxs la′ē x·îsᵍī′dēda ᵍwā′lasē g·ō′kwa.

Wä, laE′mᵍlaē â′Emᵍla ḷō′ᵍsē Qa′wadiliqala lā′xa awī′ᵍnak!usē. Wä, laE′mᵍlā′wisē â′Em g·āx nä′ᵍnaẋᵘ lā′ẋēs g·ō′kwaᵍlasē. Wä, hë′xḷālaᵍlat!aē la mō′p!Enẋwaᵍsē ᵍnā′läsēxs g·ā′xaē taō′dayō ᵍwā′lasē g·ō′ẋᵘxa gā′nuɬē. Wä, laxḷā′laᵍlaē gag·ō′stâwē Qa′wadiliqaläxa gaā′la. Wä, hë′Emᵍlāwis la dō′xᵍwaLElatsēxa ᵍwā′lasē g·ō′kuxs g·ā′xᵍmaē L!ā′ᵍyōᵍstōlsax g·ō′ẋᵘdäs. Wä, laE′mᵍlaē dō′xᵍwaLElaxa ë′x·bidaᵍwē alē′wats!ē ẋwā′ẋwagumxs haᵍnē′ɬaē lāq ẋwē′dEg·iwālaxa mā′stō, E′lᵍElqulas dzē′gumē. Wä, hë′x·ᵍidaxḷālaEmᵍlā′wisē Qa′wadiliqala ḷā′ẋulīɬ qaᵍs yä′laqwē. Wä, hë′x·ᵍidaEmᵍlaē ᵍnēx· qaᵍs lē ᵍmE′nsᵘītsa ẋwā′ẋwagumē. Wä, laE′mᵍlaē lāɬ alē′-ẋwałxa q!ā′sa ḷEᵍwa mē′gwatē. Wä, laE′mᵍlaē axk·!ā′laxa haᵍyā′ɬᵍa qa LE′lᵍwElsēsēxa alē′waseLEla ẋwā′ẋwaguma. Wä, laE′mᵍlā′wisē lā′wEldzEma lā′xa L!ā′sanâᵍyasa ᵍwā′lasē g·ō′kwa.

Wä, hë′x·ᵍidaEmᵍlā′wisē Qa′wadiliqala ᵍnēx· qaᵍs lē sē′xᵍwīdxa gaā′laLa qō ᵍnā′x·ᵍīdLō. Wä, laE′mᵍlaē k·ā′maxk·amaq!aᵍstōwē t!êx·î′läsa ᵍwā′lasē g·ō′-kwa. Wä, g·î′lᵍEmᵍlā′wisē gā′nuɬᵍīdExs la′ē hë′k·!îg·aᵍɬēda nau′alakwē q!ō′m-

diately Listened-to sent his attendants to invite his tribe in, who had been eagle-down, for the tribes were now numerous. It was not very long before they all came in. Then everything that had been seen by Listened-to among the Wolves appeared; and also something additional that had not been seen by Listened-to, namely, many wolf-masks. It is said there were a hundred wolf-masks. The dog-mask for the great dance from above, came, followed by the wolf-masks, and afterwards all appeared that he had seen before. Now in this way it was finished.

After four days, Listened-to launched his hunting-canoe. He was coming out of the inlet of North-Side. He had a hundred goat-skins to cover himself, and he carried dried mountain-goat meat as travelling-provisions. He arrived at the place Yaē′x̣ug·iwano. Then he caught sight of some one paddling in a canoe. He asked his steersman to steer towards him. Immediately the steersman steered in that direction, and turned the bow of his canoe towards him. Then they caught hold of each other. Listened-to spoke first, and said, "Thank you for meeting me [that we have met]." Immediately he gave him as a brother-gift his canoe and the hundred goat-skins. Then He-who-became-Chief-by-hunting-on-Sea, whom he had met, also gave him his canoe as a brother-gift, and a hundred sea-otter blankets. Then He-who-became-Chief-by-hunting-on-Sea said first, "O brother! I am the one who has the name He-who-became-Chief-by-hunting-on-Sea. What is your name, brother?"

k·!āla lā′xa ō′gwiwa^{s}līłasa g·ō′kwē. Wä, hë′x·^{s}idaEm^{s}lā′wisē Qa′wadiliqala la ^{s}yā′laqasēs a^{s}yîlkwē qa lē^{s}s LĒ′^{s}lālaxēs g·ō′kulotēxa qE′mx̣wax·dē qaxs hë′^{s}maē la q!ē′nEm la lē′lqwalaLa^{s}ē. Wä, wī′lax̣^{u}dzē^{s}laē gē′g·îls qā′saxs g·ā′xaē ^{s}wī′^{s}laēLa. Wä, la^{s}xḶā′laEm^{s}laē nē′ł^{s}ēdēda ^{s}nā′x̣wax·dē x·ī′ts!Enłdes Qa′wadiliqala lā′xa ēaLa^{s}nE′mē. Wä, laE′m^{s}laē ā′lēg·i x·ī′ts!Enłdäs Qa′wadiliqaläxa q!ē′nEmē x·ix·ī′sewala. Lā′k·!endE^{s}laēda x·ix·ī′sewa^{s}ē; wä, hë′^{s}misēda ^{s}wā′lasaxaā′kwē ^{s}wā′sEmł g·āx g·îlē′^{s}miłtsōsa x·ix·ī′sewāla. Wä, laE′m^{s}laē E′lxḶēsa lā′x·dē ^{s}nā′x̣wa nē′ł^{s}ēd g·ā′la. Wä, laE′m^{s}laē gwāł lā′xēq.

Wä, g·î′l^{s}Em^{s}lā′wisē mō′p!Enx̣wa^{s}sē ^{s}nā′läsēxs la′ē Qa′wadiliqala ^{s}wī′^{s}x^{u}stEndxēs alē′wats!ē x̣wā′x̣waguma. Wä, g·ā′x^{s}laē g·ā′xâla lāx wunā′łdEmsas Gwa′^{s}ē. LaE′m^{s}laē lā′k·!endē ^{s}mE′lxLowē k·ō′mas. Wä, laxḶā′la^{s}laē x·îlx̣^{u} ^{s}mE′l^{s}mElq!Ega^{s}ē g·îwî′lkwas. Wä, g·ā′x^{s}laē lā′xōx axā′xs Yaē′x̣ug·iwanâxs la′e dō′x^{s}waLElaxa sio^{s}nā′kula. Wä, hë′x·^{s}idaEm^{s}lā′wisē axk·!ā′laxēs k!waxḶā′^{s}ē qa gwē′xtâłē^{s}s lāq. Wä, hë′x·^{s}idaEm^{s}lā′wisē ḶEx·^{s}ī′dē k!wa^{s}xḶā′^{s}ya qa^{s}s gwä′g·iōx̣^{s}wīdēsēs yā′^{s}yats!ē lāq. Wä, laE′m^{s}laē gElgEpō′x̣^{s}wīda. Wä, hë′Em^{s}lā′wis g·îl yā′q!eg·a^{s}łē Qa′wadiliqala. Wä, la^{s}xḶā′la^{s}laē ^{s}nē′k·a: "Gē′lak·as^{s}la ^{s}nE′mwōtxg·îns bā′k·owēk·." Wä, hë′x·^{s}idaEm^{s}lā′wisē ^{s}nā′^{s}nEmwōtsīlasēs yā′^{s}yats!ēx·dē lāq ḶE^{s}wa lā′k·!endē ^{s}mē^{s}mE′lxLâ. Wä, lā′^{s}laē ō′gwaqa bā′k·ō^{s}ta^{s}sē Ō′^{s}maxt!ā′laLa^{s}ē ^{s}nā′^{s}nEmwōtsīlasēs ^{s}yā′^{s}yats!ēx·dē ḶE^{s}wa lā′k·!endē q!ēq!ā′sasgEm naE′nx̣^{s}una^{s}ya. Wä, laE′m^{s}laē g·ā′laqa Ō′^{s}maxt!ā′laLa^{s}ē ^{s}nē′k·a: "^{s}ya, ^{s}nE′mwōt, nō′gwaEm Ḷē′gadEs Ō′^{s}maxt!ā′laLa^{s}ē. Wä, a′ngwax·Las, ^{s}nE′mwōt?"

er?" Thus he said to him. Listened-to spoke at once, and said, "I am Listened-to, brother." Thus he said to him. (You know the whole rest of the story of the Kwakiutl about He-who-became-Chief-by-hunting-on-Sea). That is the end.[1]

ˢnē′x·ˢlaēq. Wä, hë′x·ˢidaEmˢlā′wisē yā′q!eg·aˢłē Qa′wadiliqala. Wä, lā′ˢlaē ˢnē′k·a: "Nō′gwaEm Qa′wadiliqala, ˢnE′mwot," ˢnē′x·ˢlaēq. (Wä, ˢnā′ẋwaEmḷas q!å′LElay nū′yamasa Kwā′g·ułē qa Ō′ˢmaxt!ā′laɪaˢya.) LaE′m lā′ba.

3. Pō′ḷas[2] (Feeder).

The first chief, Listened-to, was now dead. His son was named Avenger, and he had a son who was named Standing-on-Earth, and he had a son who was named Feeder. He was the chief of the Unrivalled-Ones. Feeder's younger brother was Not-following-the-Right-Path. He was the chief of the Heaven-Makers. He lived in the village Hole-in-Stick; and Feeder with his tribe lived at Overthrowing. Feeder had a wife from a different tribe, and Feeder's attendant was Tucked-in, who was very mischievous.

(One day) the ancestors of the Dzā′-wadEēnoxᵘ were all sitting on their summer seats, and Feeder saw his father-in-law, who came and sat down on the point of land. He brought to Feeder as a marriage-gift many crab-apples. Tucked-in went at once to meet him. He went aboard his canoe to take the large spoon with the Dzō′-noq!wa handle. He dipped it into the crab-apples, carried it up from the beach, and threw it in the face of a man called Fool; and Fool did not say a word, for Feeder was feared by his tribe. Immediately they went and

Wä, hë′ˢmaāˢlasēxs la′ē łEˢlē′da g·ā′-lōła g·ī′gamaˢē Qa′wadiliqala. Wä, laxḷā′laˢlaē xu′ngwadEx·ˢīdEs HE′lxa-bâˢē. Wä, laxḷā′laˢlaē xu′ngwadEx·ˢīdEs ḷā′wadzâˢē. Wä, laxḷā′laˢlaē xu′ngwa-dEx·ˢīdEs Pō′ḷasē. Wä, laxḷā′laEmˢlaē g·ī′gamēˢsa Wiōquma ˢē. Wä, laxḷā′-laˢlaē ts!ā′ˢyanōkwē Pō′ḷasas Wā′wip!ē-g·aˢē. Wä, laE′mˢlaē g·ī′gamēˢsa Lē′-lEˢwag·īla. Wä, laE′mˢlaē hëxḷā′laEl g·ō′kulē Kwa′ẋᵘp!ēqē. Wä, hëxḷā′laˢlaē g·ō′kulē Pō′ḷasē ḷEˢwis g·ō′kulōtē Gu′n-p!ētē. Wä, laxḷā′laˢlaē gEg·ā′dē Pō′ḷasē lā′xa ō′guxsEˢmakwē lē′lqwalaLaˢya. Wä, laxḷā′laˢlaē E′lgwadē Pō′ḷasas G·ā′bēna. Wä, laxḷā′laˢlaē LŌ′ma â′łēta. Laxḷā′laˢlaē ˢwī′ˢla ā′waqwāłēda g·ā′lä Dzā′wadEēnoxwa. Wä, hëˢẋḷāla-Emˢlā′wis la dō′xˢwaLEˢlats Pō′ḷasaxēs nEgu′mpaxs g·ā′xaē tē′ẋˢwīd lā′xa aˢwī′ł-baˢē. Wä, g·ā′xˢEmˢlaē wā′wadzEsa tsE′lxwē q!ē′nEm lāx Pō′ḷasē. Wä, hë′x·ˢīdaxḷālaEmˢlā′wisē G·ā′bēna la lā′ˢlalāq qaˢs lē lāxs lā′x ẋwā′k!unäs qaˢs lē dā′x·ˢīdxa tsē′xḷa dzō′noq!wEx-ḷāla qaxḷā′läs tsē′x·ˢīdēs lā′xa tsE′lxwē. Wä, g·ā′xˢēxḷālaˢlaē lå′sdēsElas qaˢs guqa′mdēs laxḷā′laxa bEgwānEmē ḷē′-gadEs NEnō′ˢlō. Wä, k·!eå′ts!Exḷā′la-EmˢlāwisWā′łdEms NEnō′ˢlō qaxs k·îlE′-maē Pō′ḷasē, yîsēs g·ō′kulōtē. Wä,

[1] See Vol. III, p. 271.

[2] Literally, "place of being satiated."

carried up the load of that chief, the father-in-law of Feeder.

As soon as the crab-apples were carried up, Feeder sent Tucked-in to go and invite his tribe to come to his house to a feast. As soon as the numerous tribes had come in, they put the crab-apples into dishes, and they put the dishes before the many tribes. Then they all ate, and Tucked-in sat in front of the guests. He had long hair, and he would let his hair drop into the dish containing the crab-apples, and he would toss (the juice) up (with his hair), and he made the guests wet (with it). He was really daring on account of his chief: therefore he did so. The visitors did not say anything.

Then the guests went out, and Tucked-in launched his canoe and went to get alder-wood for fuel. He went for fuel to the mouth of the river, and he saw the salmon-trap of Not-following-the-Right-Path at the mouth of the river. He just cut through it with his canoe, and the salmon-trap of Not-following-the-Right-Path was broken. Then Not-following-the-Right-Path went to look after his salmon-trap; and what could he do against Tucked-in? for he did not dare hurt him, on account of his elder brother Feeder. Then Not-following-the-Right-Path mended his salmon-trap, and Tucked-in and Not-following-the-Right-Path went home.

Finally Not-following-the-Right-Path began to feel badly on account of his elder brother and Tucked-in, and Not-

hë′x·ˢidaxḷālaEmˢlā′wisē ˢmā′ˢmaˢwalasEˢwa g·ī′ǥamaˢē, yîx nEgu′mpas Pō′ḷasē.

Wä, g·î′lxḷālaEmˢlā′wisē ˢwī′ˢlōˢsdēsēda tsE′lxwaxs laxḷā′laē hë′x·ˢidaˢmē Pō′ḷasē ˢyā′laqax G·ā′bēna qa laxḷā′lēs LēˢlālaxēsEˢ g·ō′kulōtē, qaxḷā′la g·ā′xēs k!wēł lāx g·ō′kwas. Wä, g·î′lxḷālaEmˢlā′wisē g·āx ˢwī′ˢlaēLēda q!ē′nEmē lē′lqwalaLēxs la′ē łō′xts!ōyowēda tsE′lxwē. Wä, laxḷā′laˢlaē k·ā′x·ˢīdayuwēda łēłō′q!wē lā′xa q!ē′nEmē lē′lqwalaLaˢya. Wä, hë′x·ˢidaxḷā′laEmˢlā′wisē ˢnā′ẋwa hamx·ˢī′da. Wä, laxḷā′laˢlaē G·ā′bēna k!waē′sElaxa k!wē′łē. Wä, laxḷā′laˢlaē g·î′lsg·îlt!ē sEˢyä′s. Wä, hëxḷā′laEmˢlā′wis lā′naẋwa axstā′nosēs sEˢya′ lā′xa łō′q!wa tsE′lxts!âla qaxḷā′lēs ts!ē′x·ˢīdEs. Wä, hëxḷā′laEmˢlā′wis la k!u′nk!unqElāmasxa k!wē′łē; qä′ḷaxs nEx·sō′kwaē qaxḷā′lēs g·ī′ǥamaˢē, lā′g·iłas hë ǥwē′g·ilē. Wä, laxḷā′laˢmē k·!eâ′s wā′łdEmsa k!wē′łē.

Wä, laxḷā′laˢlaē hō′qawElsēda k!wē′łdē, la′ē G·ā′bēna ˢwīˢxustE′ndxēs g·ā′ˢlâ qaˢs laxḷā′lē lē anē′qaxa gunē′pē. Wä, hëxḷā′laˢlaē anē′qē ō′x·ṣiwaˢyasa wā. Wä, laxḷā′laˢlaē dō′xˢwaLElaxa ḷā′wayâs Wawē′p!eg·aˢē lāx ō′x·siwaˢyasa wā. Wä, â′Emˢlā′wis k·îxsō′tsēs ˢyā′ˢyats!ē lāq. Wä, laxḷā′laˢmē L!ē′x·ˢīdē ḷā′wayâs Wawē′p!eg·aˢē. Wä, laE′mˢlā′wis Wawē′p!eg·aˢē dō′qwaxēs ḷā′wayowē. Wä, qaˢxḷā′la ˢwē′x·ˢīdēsēx G·ā′bēna qaxḷā′laxs haˢlā′laē mō′masˢīdEq qaxḷā′lēs ˢnō′lē Pō′ḷasē. Wä, âxḷā′laEmˢlā′wisē Wawē′p!eg·aˢē hë′łˢīdxa ḷā′wayowē. Wä, laxḷā′laEmˢlā′wisē nä′ˢnakwē G·ā′bena ḷō Wawē′p!eg·aˢē.

Wä, laxḷā′laEmˢlaē ts!E′nˢnākulē nâ′qaˢyas Wawē′p!eg·aˢē qaxḷā′lēs ˢnō′la ḷō G·ā′bēna. Wä, laxḷā′laEmˢlaē Wa-

following-the-Right-Path called one man named Fool (i. e., foolhardy) because he was a warrior. Then Not-following-the-Right-Path questioned him, and said, "Let me ask you how you feel about Feeder and the confounded Tucked-in, for he is hurting us very much." Thus said Not-following-the-Right-Path to Fool. Immediately Fool answered him. He always carried his war-axe, which was named Notched-Point-Ghost-Maker-War-Axe. Then he said to him, "O friend Not-following-the-Right-Path! let this Notched-Point-Ghost-Maker here speak." Thus said Fool to him. The other name of Fool was Paddled-to.

Now, Feeder had two boys. They did not live with their father, but they staid in the house of Paddled-to, to be taught by Fool, so that they should also be warriors. Therefore they staid all the time in the house of Paddled-to.

After a long time had passed, Feeder was sent for, to get many clover-roots for his father-in-law. Feeder had no canoe, but Not-following-the-Right-Path had a canoe. Then Feeder sent Tucked-in to launch the canoe. He did not ask permission (to take) it. Then Tucked-in went to get clover-roots, and it was not long before he came home. At once the clover-roots were carried ashore by the ancestors of the Dzā'-wadeēnox^{u}, and Tucked-in was immediately sent by Feeder to go and invite his tribe in. Then a feast was given with the clover-roots. As soon as the

wē'p!eg·a^{s}ē Lē'^{s}lālaxa ^{s}nemō'kwē begwā'nemaxa ḷē'gadäs Nenō'^{s}lō, qaxḷā'-laxs bā'bak!waē. Wä, laxḷā'laem^{s}lā'-wisē Wawē'p!ēg·a^{s}ē wulā'q. Wä, laxḷā'la^{s}laē ^{s}nē'k·îq: "Wäxḷā'ladzâsen wulō'ł lāx gwä'ł̣aāsaxsō's nâ'qa^{s}yaq!ōs, qaxḷā'lōx Pō'ḷasē ḷe^{s}wa ł̣e^{s}lō'x G·ā'bē-nax, qaxḷā'laxs xe'nlelaēx mō'masīla g·ā'xens," ^{s}nē'k·!îxḷāla^{s}laē Wawē'p!ēg·a-^{s}yax Nenō'^{s}lō. Wä, hë'x·^{s}îdaxḷālaem-^{s}lā'wisē Nenō'^{s}lō nā'nax^{s}mēq. Wä, laxḷā'laem^{s}laē dedā'x·säemxēs ḷaxsdā'-laxa ḷē'gadês Lā'xīł̣ba Lelâ'^{s}nēnoxwīla ḷaxsdā'la. Wä, laxḷā'laem^{s}laē ^{s}nēk·!îxḷā'laq: "^{s}ya, qāst, Wawē'p!eg·e^{s}yä'. Wë'g·ax·īk· yā'q!eg·a^{s}ł̣eg·a Lā'xīł̣ba Lelâ'^{s}nēnoxwīlak·," ^{s}nēk·!îxḷā'la^{s}laē Nenō'^{s}lâq. Wä, hëxḷā'laem lā'ḷał ^{s}nem ḷē'gems Nenō'^{s}lowē Sē'widē.

Wä, laxḷā'la^{s}laē sā'semnōkwē Pō'ḷa-sasa ma^{s}lō'kwē bā'bebaguma. Wä, k·!ē's^{s}exḷāla^{s}laē hë q!ap!ä'ł̣ōtsēs ō'mpē. Hë'x·sä^{s}laē g·iyî'mg·ilīł̣elē g·ō'kwas Sē'widē qa^{s}xḷā'laxs la'ē q!aq!ōl!ā'masē Nenō'^{s}lâq qa ō'gwaqēs bā'bebak!wa, lā'g·ił̣as hë'x·sä la g·iye'mg·îlīł̣elē g·ō'-kwas Sē'widē.

Wä, laem^{s}lā'wisē gä'ł̣ak·as^{s}em lāxs laxḷā'laē ne'nkwase^{s}wē Pō'ḷasē qaxḷā'-lē^{s}s lē ^{s}mâxa q!ē'nemē t!ex^{u}sō'sa, yîsēs negu'mpē. Wä, laxḷā'la^{s}laē k·!eâ's g·ā'^{s}lâs Pō'ḷasē. Wä, hëxḷā'la^{s}lat!a g·ā'^{s}lânōkwē Wawē'p!eg·a^{s}ē. Wä, âx-ḷā'laem^{s}lā'wisē Pō'ḷasē ^{s}yā'laqas G·ā'-bēna qaxḷā'lēs lē ^{s}wī^{s}x^{u}ste'ndeq. Wä, laxḷā'ł̣aemxaē k·!ēs hā'nak·aq. Wä, laxḷā'laem^{s}laē G·ā'bēna ^{s}mâ'xa t!ex^{u}-sō'sē. Wä, k·!ē's^{s}lat!a gä'ł̣axs g·ā'xaē nä'^{s}nakwa. Wä, hë'x·^{s}idaem^{s}lā'wisē ^{s}mō^{s}ltōyuwa t!ex^{u}sō'sē, yîsa g·ā'lä Dzā'-wadeēnoxwa. Wa, hë'x·^{s}idaxḷālaem-^{s}lā'wisē ^{s}yā'lagemē G·ā'bēnäs Pō'ḷasē

clover-roots were done, they poured much grease over them, and placed them before the guests; and when the guests began to eat, Tucked-in again sat in front of them and put his long hair into the grease and tossed it among the guests, and the eyes of the guests were hurt by the grease. As soon as the guests had finished eating, they went out.

After a long time had passed, Not-following-the-Right-Path wished to buy food from the Haxwā'ᵍmis, a tribe who do not live far away. He had no canoe, and therefore he borrowed the canoe of Feeder. He started at once, and Not-following-the-Right-Path bought many cherries. He came back home. Then Tucked-in met him, and Tucked-in at once called his tribe to carry up the load of the one who had arrived. Then many young people went; and as soon as the load was taken out of the canoe, they carried the canoe up. Then Tucked-in tripped the young men, and therefore the canoe was thrown down and broken. Immediately Tucked-in asked Not-following-the-Right-Path to exchange the broken canoe (for a new one). Then Not-following-the-Right-Path said that he would later on exchange the broken canoe (for a new one) at a feast that he would give.

Then Not-following-the-Right-Path invited his tribe to come to a feast in his house. The tribes at once went into the house of Not-following-the-

qaxḷā'lēs lē lē'ᵍlālaxēs g·ō'kulōtē. Wä, laxḷā'laEmᵍlaē k!wē'latsēs t!Exᵘsō'sē lāq. Wä, g·î'lᵍEmᵍlaxaā'wisē L!ō'pa t!Exᵘsō'saxs la'ē k!u'nxᵍētsōsa q!ē'nEmē L!ē'ᵍna qaxḷā'lis lē k·ā'gEmlîłas lā'xa k!wē'łē. Wä, g·î'lxḷālaEmᵍlā'wisē haᵍmx·ᵍî'dēda k!wē'łaxs la'ē G·ā'bēna ē't!ēd k!waē'sEla qaᵍs axstE'ndēsēs g·î'lsg·îlt!a sEᵍya' laxḷā'laxa L!ē'ᵍna qaᵍs ts!ē'x·ElgE'ndēs laxḷā'laxa k!wē'łē. Wä, laxḷā'laEmᵍlaē LElxstō'wēda k!wē'łasa L!ē'ᵍna. Wä, g·î'lxḷālaEmᵍlā'wisē gwāł haᵍmā'pa k!wē'łaxs la'ē hō'qawElsa.

Wä, laxḷā'laᵍlaē gä'łaxs la'ē Wawē'p!eg·aᵍē ᵍnēx· qaxḷā'lēs lē pō'xwa lā'xa k·!ē'sē qwē'sała g·ō'kwaᵍlasasa Haxwa'ᵍmēsLa. Wä, laxḷā'laᵍlaē k·!eâ's g·ā'ᵍlâ. Wä, lā'g·iłas bEk·ō'x g·ā'ᵍlâs Pō'ḷasē. Wä, hë'x·ᵍidaxḷā'laEmᵍlā'wisē alē'xᵍwīda. Wä, laxḷā'laEmᵍlaē Wawē'p!eg·aᵍē pō'xwanEmaxa q!ē'nEmē t!E'lsa. Wä, g·ā'xḷālaᵍlaē halā'xs la'ē hë'x·ᵍidaEm lā'ᵍlalē G·ā'bēnäq. Wä, hë'x·ᵍidaxḷālaEmᵍlāwisē LE'ᵍlālē G·ābēnäxēs g·ō'kulōtē qa lā'xḷalēs ᵍmā'ᵍmawālaxa g·ā'xᵍā'lisē. Wä, hë'x·ᵍîdaxḷā'laEmᵍlā'wisē lā'x·daᵍxwa q!ē'nEmē haᵍyā'ła. G·î'lxḷālaEmᵍlā'wisē ᵍwī'ᵍlōłtâmasxa ᵍmE'mwāläxs la'ē LElō'sdēsaxa g·ā'ᵍlâ. HëxḷālaEmᵍlāwis la gā'getsēts!ats G·ā'bēnäxa haᵍyā'łᵍa, lā'g·iłas ts!Exᵍā'lēdzEmag·ā'ᵍlâ. Wä, laxḷā'laᵍmē gwēᵍlā'wat!ēdaā'tsa g·ā'ᵍlâx·dē. Wä, hë'x·ᵍidaxḷālaEmᵍlā'wisē L!EL!ā'ᵍyōᵍlē G·ā'bēnäxa xwā'k!unax·dē, laxḷā'lax Wawē'p!eg·aᵍē. Wä, laxḷā'laᵍlaē Wawē'p!eg·aᵍē ᵍnēx· qaᵍs ā'łᵍExḷā'laᵍmēł L!ā'ᵍyōłxa g·ā'ᵍlâx·dē, laxḷā'laxs lē'lē K!wē'lasL.

Wä, laxḷā'laEmᵍlā'wisē LE'ᵍlalē Wawē'p!eg·aᵍyaxēs g·ō'kulōtē qa g·ā'xᵍExḷā'lis k!wēł lāx g·ō'kwas. Wä, hë'x·ᵍidaxḷālaEmᵍlā'wisē la ᵍwī'ᵍlaēLēda lē'l-

Right-Path. Feeder, and his attendant Tucked-in, were sitting in the rear of the house. Fool did not come to sit among the guests. Now all the clans were inside, — the Up-River-People, the Unrivalled-Ones, and the Heaven-Makers. As soon as all the tribes were inside, Not-following-the-Right-Path put the cherries into dishes and placed them before the guests. Then Tucked-in again arose and went to do mischief to his fellow-guests. He put a wig over his thick [much] hair, and put it into the cherries, and then tossed it among his fellow-guests. Then Not-following-the-Right-Path took hold of him and put his head into a grease-box.

Immediately Tucked-in went out of Not-following-the-Right-Path's house, and told his father (about it). His father at once took a knife and cut off the long hair of his son. As soon as he had cut off the hair of Tucked-in, he again entered the feast-house and sat down again in the rear of the house. He had not been sitting there long before Fool came in. He said "Wē! make room for Fool!" Thus he said while he was going along, carrying his war-axe named Notched-Point-Ghost-Maker. He went to the point where Feeder was sitting and struck him on the temple, and he also struck Tucked-in. Then they were dead. Then Fool killed others of the clan of Feeder; and the others of the

qwalaLa^{s}ē lāx g·ō′kwas Wawē′p!eg·a^{s}ē, wä, laxḷā′laEm^{s}laē Pō′ḷasē ḷE^{s}wis E′lkwē G·ā′bēna k!wā′ła laxḷā′laxa ^{s}nEqē′wa-^{s}līłasa g·ō′kwē. Wä, laxḷā′laEm^{s}laē k·!ēs g·āx k!wage^{s}līłē NEnō′^{s}lō lā′xa k!wē′łē. Wä, laxḷā′laEm^{s}laē ^{s}wī′^{s}laē-LEla^{s}ma ^{s}nā′ł^{s}nE^{s}mē′maxa ^{s}nē′^{s}nElk·!ēno-xwē, ḷE^{s}wa Wiō′quma^{s}ē, ḷE^{s}wa Lē′lE-^{s}wag·īla. Wä, g·î′lxḷālaEm^{s}lā′wisē ^{s}wī′-^{s}laēLēda lē′lqwalaLa^{s}yaxs la′ē hë′x·^{s}ida-xḷāla^{s}mē Wawē′p!eg·a^{s}ē łō′xts!ōdxa t!E′lsē, qaxḷā′les k·ā′x·^{s}īdēs lāxa k!wē′łē. Wä, laxḷā′laEm^{s}laē G·ā′bēna ē′t!ēd ḷā′x̣ulīł qaxḷā′les lē â′łētaxēs k!wē′łwutē. Wä, laxḷā′laEm^{s}laē g·î′nwasa dzā′nEmē lā′xēs q!ē′nEmē sE^{s}ya′. Wä, hëxḷā′-laEm^{s}lāwis lā′nax̣wa axstā′nōs laxḷā′laxa t!E′lsē, qaxḷā′lēs ts!ē′x·îlga^{s}ēs lā′xēs k!wē′lwutē. Wä, hëxḷā′la^{s}mēs la dā′-g·aāLE^{s}lats Wawē′p!eg·a^{s}yaq qa^{s}s ḷa-^{s}stE′ndaxḷā′lēq lā′xa dE′nkwē L!ē′^{s}na.

Hë′x·^{s}idaxḷālaEm^{s}lā′wisē G·ā′bēna laxḷā′la lā′wEls laxḷā′lax g·ō′kwas Wawē′p!eg·a^{s}ē qa^{s}s laxḷā′lē nē′łaxēs ō′mpē. Wä, hë′x·^{s}idaxḷālaEm^{s}lā′wisē ō′mpas ax^{s}ē′dxa k·!ē′LEnxē qa^{s}s t!ō′sâ^{s}lēx g·î′ls-g·îlt!ax·dē sE^{s}yā′sēs xunō′kwē. Wä, g·î′lxḷālaEm^{s}lā′wisē ^{s}wī′^{s}lâwē sE^{s}yā′x·däs G·ā′bēnäxs la′ē ē′dēL laxḷā′laxa k!wē′-ladzats!ä qaxḷā′les lē ē′t!ēd k!wā′g·a^{s}līł laxḷā′laxa ^{s}nEqē′wa^{s}līłasa g·ō′kwē. Wä, k·!ē′s^{s}Exḷāla^{s}laē ga̱ē′łExs g·ā′xaē g·ā′xē-LElē NEnō′^{s}lâ. Wä, laxḷā′la^{s}laē ^{s}nē′k·a: "Wē^{s}, g·ā′g·ayulāLa NEnō′^{s}lō," ^{s}nē′g·îto-wē laē′xs g·ā′xaē dā′laxa ḷaxsdā′la ḷē′-ga̱dEs Lā′xiłba Lēlâ′^{s}nēnoxwīla. Wä, hë^{s}nā′kulaxḷā′laEm^{s}lā′wisē lax k!waē′la-sas Pō′ḷasē qa^{s}s laxḷā′lē ḷa^{s}ga̱EnōLE′m-dEq. Wä, laxḷā′la^{s}laē ē′tōst!Eqā′x G·ā′bēna. Wä, laxḷā′la^{s}mē łē′^{s}łE^{s}la. Wä, laxḷā′laEm^{s}laē NEnō′^{s}lō k·!ē′lak·ax waō′x̣^{u}dē ^{s}nE^{s}mē′mōts Pō′ḷasdē. Wä,

clan of Feeder who had not been killed became slaves. Not-following-the-Right-Path at once became a chief.

The two children of Feeder said they would pretend not to make much are about what had happened to their father. They said they would stay in the same house (where they had been). After a long time the elder one spoke. His mind was becoming more mature [old]. He said, "O brother! take care! I shall purify myself, for I wish to kill in revenge those who made us orphans." Thus he said. As soon as night came, he started and went to the river and sat in the water; and when daylight had nearly come, he went home; and he did so all the time. The people did not suspect what he was doing.

Fool forgot what he had done to the late chief Feeder, and he did not take care of his war-axe. Fool would continually kill some people among the tribe, for Fool and Not-following-the-Right-Path were chiefs: therefore the two children of the late Feeder felt badly. Then the elder brother stole the war-axe of Fool; but it was never suspected that the two children had taken it.

Now it was winter, and the night was really cold. The elder brother started again; and as soon as he sat down in the water, his hand was taken

laxḷā'laEm^{s}laē â'Em la q!ā'q!Ek·owē waō'ẋ^{u}dē la^{s}xḷā'lax q!ulā'a^{s}yā'wa^{s}yas ^{s}nE^{s}mē'mōtdäs Pō'ḷasdē. Wä, hë'x·^{s}idaxḷālaEm^{s}lā'wisē Wawē'p!ēg·a^{s}ē laxḷā'la la g·ī'ga ma^{s}ya.

Wä, laxḷā'la ma^{s}lō'kwē sā'sEmas Pō'ḷasdē ^{s}nēx· qa^{s}s k·!ē'sbōłē awī'lag·īlax gwē'x·^{s}īdaāsax ō'mpda^{s}x^{u}däs. Wä, laxḷā'laEm^{s}laē ^{s}nēx· qa^{s}s hëx·sä^{s}mē g·îg·î'mg·ilīłElē. Wä, laxḷā'laEm^{s}lā'wisē gä'łaxs la'ē yā'q!eg·a^{s}lēda ^{s}nō'last!EgEma^{s}ē. Wä, laxḷā'laEm^{s}laē q!u'l^{s}yax^{s}wīdē nâ'qa^{s}yas. Wä, laxḷā'la^{s}laē ^{s}nē'k·a: "^{s}ya, ^{s}nE'mwōt, wë'g·axḷālał la ^{s}yā'L!âLEx qaxḷā'laEn q!ēqElax·^{s}īdē qaxg·în laxḷā'la^{s}mēk· ^{s}nēx· qEn kwā'kwēxalīłxōx xē'xEmg·i^{s}lakulax g·ā'xEns," ^{s}nē'x·^{s}laē. Wä, g·î'lxḷālaEm^{s}lā'wisē la gā'nuł^{s}īdaxḷālaxs la'ē qā's^{s}īd qa^{s}s laxḷā'lē lā'xa wā qa^{s}s laxḷā'lē L!E'mx^{s}stālēs laxḷā'laq. Wä, g·î'lxḷālaEm^{s}lā'wisē Elā'q ^{s}nā'x·^{s}īdExs la'ē nä'^{s}nakwa. Wä, hë'mEnałaEm^{s}lā'wisē hë gwēg·ī'laxḷālē. Wä, laxḷā'laEm^{s}laē k·!ēs k·ō'tasE^{s}wa.

Wä, laxḷā'laEm^{s}laē NEnō'lâ łEnē'^{s}staxēs gwē'x·^{s}idaāsaxa g·ī'gama^{s}yūłē Pō'ḷas^{s}wułē. Wä, laxḷā'laEm^{s}laē g·ā'^{s}yax·sālasēs ḷā'xsdala. Wä, laxḷā'laEm^{s}laē hë'mEnała^{s}mē NEnō'^{s}lō k·!ē'lak·axḷālaxa g·ā'yułē lā'xēs g·ō'kulotē qaxḷā'laxs hë'ma^{s}ē la g·ī'gama^{s}ē NEnō'^{s}lō ḷō Wawē'p!eg·a^{s}ē. Wä, hë'^{s}mis la ts!Ex·î'la laxḷā'lax nâ'qa^{s}yasa ma^{s}lō'kwē sā'sEms Pō'ḷas^{s}wułē. Wä, laxḷā'laEm g·ilō'ł^{s}īdēda ^{s}nō'last!EgEma^{s}yaxa ḷaxsdā'läs NEnō'^{s}lō. Wä, laxḷā'la^{s}laē hëwä'xaEm k·ō't!ētsE^{s}wēda ma^{s}lō'kwē g·î'ng·înānEm hë ax^{s}ē'dEq.

Wä, laxḷā'la^{s}laē ts!a^{s}wu'nx^{s}īda. Laxḷā'la^{s}laē â'laEl la wudā'xstālaxa gā'nuLē. Wä, laxḷā'la^{s}laē ē't!ēd qā's^{s}īdēda ^{s}nō'last!EgEma^{s}ē. Wä, g·î'lxḷālaEm^{s}lā'wisē

hold of by a man. The boy never (so much as) moved. He died from the cold. As soon as the boy was dead, he went across to where our dead ones go, and there he saw a stout man holding his arm. Then the stout man spoke to the boy, and said, "O friend! why do you always come and sit in the water in this river?" Thus said the stout man. The boy replied at once, and said, "O friend! I wish to be strong, for I desire to kill in revenge him who killed my late father." Thus he said. Then the stout man also spoke, and said, "Oh, my dear! I am Strength-of-Bank-of-River. Turn your face towards the other side, that I may put on you some of the strength that comes from me." Thus he said to him while he pressed his hands downward along the back of the boy.

As soon as he had finished doing so, Strength-of-Bank-of-River said, "Now let us try to wrestle, that I may see what your strength is." Thus he said. Then they tried to wrestle, and the young man was worsted. Then Strength-of-Bank-of-River again pressed his hands downward to (the boy's) knees. As soon as he had finished doing so, Strength-of-Bank-of-River spoke, and said, "Let us try once more to take hold of each other." Thus he said. The boy at once put his arms around his waist,

k!wa^{s}stā′xs la′ē dā′g·aāLElasa^{s}wīs ē^{s}ē′^{s}yasâsa bEgwā′nEmē. Wä, hë′wäxaxḷā-laEm^{s}lā′wisē yā′^{s}wix·^{s}īdēda bā′bagumē. Wä, laxḷā′la^{s}mē k·!înō′dzalēsEma. Wä, g·î′lxḷālaEm^{s}lā′wisē łE^{s}lē′da bā′bagumē, la′ē ladzE′ndayōxḷāla lāx la^{s}nā′ku^{s}lasasEns wā′nEma. Wä, hëxḷā′laEm^{s}lā′wis la dō′qulatsēxa t!E′nxsEmē bEgwā′nEma dā′łax ō′x·si^{s}yap!a^{s}yas. Wä, laxḷā′la-^{s}laē yā′q!eg·a^{s}łēda t!E′nxsEmē bEgwā′-nEma laxḷā′laxa bā′bagumē. Wä, laxḷā′la^{s}laē ^{s}nē′k·a: "^{s}ya, qāst, ^{s}mā′sēs g·ā′xēłnaxwäōs. L!E′mx^{u}stālēs laxḷā′-laxwa wāx," ^{s}nē′k·!îxḷāla^{s}laēda t!E′nx-sEmē bEgwā′nEma. Wä, hë′x·^{s}idaxḷā-laEm^{s}lā′wisēda bā′bagumē nā′nax^{s}mēq. Wä, laxḷā′la^{s}laē ^{s}nē′k·a: "^{s}ya, qāst, wā′x·^{s}Exḷā′ladzEn ^{s}nēx· qEn łâ′kwē^{s} qax-g·în ^{s}nē′k·ēg·în qEn kwā′kwēxā′līLEx kwē′x^{s}ēdōłaxEn ō′mp^{s}wuła," ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}idaxḷālaEm^{s}lā′wisē ē′dzaqwa yā′q!eg·a^{s}łēda t!E′nxsEmē bEgwā′nEma. Wä, laxḷā′la^{s}laē ^{s}nē′k·a: "^{s}ya, qāst, nō′gwaEm Łē′lōkwägi^{s}lisa, yîsa wāx. Wä′g·îł la qwē′sgEmx·^{s}īdLEx qaxḷā′lEn ax^{s}ā′LElōdēsg·ada g·ā′yōłEk· lā′xg·în łō′ẋwēk· lâL," ^{s}nē′k·!îxḷāla^{s}laēxs la′ē LExumā′xōtsēs ē^{s}ē′^{s}yasowē laxḷā′lax ewē′g·a^{s}yasa bā′bagumē.

Wä, g·î′lxḷālaEm^{s}lā′wisē gwā′ła, la′ē ^{s}nē′k·ē Łē′lōkwägi^{s}lisē: "Wë′g·ax·îns gu′nx·^{s}īdaxḷālał ẋwē′łap!a qEn dō′qwa-łēxs lē′q!ōs łā′ẋwa^{s}ya," ^{s}nē′k·!Exḷāla^{s}laē. Wä, laxḷā′la^{s}laē ^{s}mE′ns^{s}īd ẋwē′łap!Ex·-^{s}īda. Wä, laxḷā′la^{s}laē hë′Em wä′LēdA bā′bagumē. Wä, laxḷā′la^{s}laē ē′t!ēdē Łē′lōkwägi^{s}lisē LExumā′xōdEx ōkwä′x·a-^{s}yas. Wä, g·î′lxḷālaEm^{s}lā′wisē gwā′-łExs laxḷā′la^{s}laē yā′q!eg·a^{s}łē Łē′lōkwägi-^{s}lisē. Wä, laxḷā′la^{s}laē ^{s}nē′k·a: "Wä, wë′g·axḷāla lā′x·Ens ē′t!ēd ^{s}mE′ns^{s}īd dā′dEgōẋ^{s}wīda," ^{s}nē′k·!îxḷāla^{s}laē. Wä,

but the boy was again thrown. Then Strength-of-Bank-of-River said he would again press downward along his arms. As soon as he had finished doing so, Strength-of-Bank-of-River said again that they would wrestle. They did so a long time, and Strength-of-Bank-of-River came very near [almost] not worsting the boy. Finally the boy was thrown. Then the boy was picked up by Strength-of-Bank-of-River, and he blew water taken from the river on him.

As soon as he had finished, Strength-of-Bank-of-River spoke, and said, "O friend! now your name will be Reaching-Heaven. Go and twist a spruce-tree from the top down. As soon as you have finished doing so, do so also to a hemlock-tree; and when you have finished doing so, go to a pine-tree, and last to a yew-tree." Then Reaching-Heaven did as he had been told [was on top of what he had been told]; and it never became difficult for him, because he was now really strong. As soon as Reaching-Heaven had finished twisting the four trees, he came to life. Now he was really strong. Then Reaching-Heaven went home. He never made known his strength.

After two years his tribe went to pick cherries. Then a grisly bear came to attack them. Then the ancestors of the Dzā'wadᴇēnox^{u} went to attack the grisly bear, and the grisly bear was killing the ancestors of the Dzā'wadᴇēnox^{u}. Reaching-Heaven and his uncle,

hë'x·^{g}idaxḷālaᴇm^{g}lā'wisē bā'bagumē k·ᴇbō'^{g}yōdᴇq. Wä, laxḷā'la^{g}laē ē'tlēd tslᴇxᴇ'ldzᴇma bā'bagumē. Wä, laxḷā'la^{g}laē Łē'lokwägi^{g}lisē ^{g}nēx· qa^{g}s ē'tlēdaxḷā'lē lᴇxumā'xōdᴇx ōx·sᴇ^{g}yā'pla^{g}yas. Wä, g·î'lxḷālaᴇm^{g}lā'wisē gwā'łᴇxs laxḷā'laē ē'tlēdē Łē'lōkwägi^{g}lisē ^{g}nē'k·lᴇxḷā'la qa^{g}s ẋwē'ẋwałowē. Wä, laxḷā'laᴇm^{g}laē ḡē'g·îlsa, wä, ha'lsᴇlaxḷā'laᴇm^{g}laē la k·lēs ^{g}yā'k·âwē Łē'lōkwägi^{g}lisē laxḷā'laxa bā'bagumē. Wä, laxḷē'^{g}laē tslᴇx^{g}ā'līdzᴇma bā'bagumē. Wä, laxḷā'la^{g}laē dā'g·o^{g}stâlēdzᴇma bā'bagumas Łē'lōkwägi^{g}lisē. Wä, laxḷā'la^{g}laē x·ä'qētasōsa g·ā'yułē laxḷā'laxa wā.

Wä, g·î'lxḷālaᴇm^{g}lā'wisē gwā'ła, laxḷā'la^{g}laē Łē'lōkwägi^{g}lisē yā'qlᴇg·a^{g}ła. Laxḷā'la^{g}laē ^{g}nē'k·a: "^{g}ya, qāst, laxḷā'laᴇms ḷē'ḡadlᴇs Dzē'g·ᴇdzâ^{g}ē. Haxḷā'la la^{g}s g·ē'xtōd sᴇ'lplēdxa alē'^{g}wasē. Wä, g·î'lxḷālaᴇmłwīts gwā'lᴇq qa^{g}sō laxḷā'laL ē'tlēdᴇłxa qlwā'x^{g}asē. Wä, g·îlxḷā'laᴇmłwīts gwā'lᴇq qasō laxḷā'laL ē'tlēdᴇłxa tlā'tlets!ōłē. Wä, laxḷā'laLē ᴇ'lxḷēla lᴇ'mqlē." Wä, hë'x·^{g}idaxḷālaᴇm^{g}lā'wisē Dzē'g·ᴇdzâ^{g}ē la g·ᴇ'xtōd lā'xa la wā'łdᴇmq. Wä, hë'wäxaxḷā'laᴇm^{g}lā'wisē łā'ẋumx·^{g}īdᴇq qaēs laē'na^{g}ē â'la la łō'kwa. Wä, g·î'lxḷālaᴇm^{g}lā'wisē Dzē'g·ᴇdzâ^{g}ē gwāł sᴇ'lpaxa mō'tslaqē ḷax·ḷō'^{g}sa la'ē qlulā'x·^{g}īda. Wä, laxḷā'laᴇm^{g}laē â'laᴇl la łō'kwa. Wä, laxḷā'laᴇm^{g}laē nä'^{g}nakwē Dzē'g·ᴇdzâ^{g}ē. Wä, hë'wäxaxḷālaᴇm^{g}lā'wisē a^{g}wᴇ'lx·ᴇ^{g}yaxs łō'kwa^{g}ē.

Wä, hëxḷā'la^{g}latla la mał^{g}ᴇ'nxēlaxs laxḷā'laē g·ō'kulōtas ha'msaxa tlᴇ'lsē. Wä, laxḷā'la^{g}laē g·ā'xēda g·î'la tō'gulsāq. Wä, laxḷā'la^{g}laē tā'ta^{g}walēda g·ā'läsa Dzā'wadᴇēnoxwaxa g·î'la. Wä, laxḷā'laᴇm^{g}laē k·lē'lak·ᴇlga^{g}ēda g·îlä'xa g·ā'läsa Dzā'wadᴇēnoxwē. Wä, â'xḷālaᴇm-

Fool, only went to watch their tribe while many were being killed by the grisly bear. Then Reaching-Heaven spoke, and said, "O uncle! let us help our tribe, since they are fighting with the grisly bear." Thus he said. They went at once. Reaching-Heaven went ahead of his uncle. As soon as they arrived at the place where the people were fighting, the grisly bear came at once to attack them. Then Reaching-Heaven took hold of it and broke off its lower jaw. He did so on purpose, that his strength should be known to his people. Then he surprised his people and his uncle, and he was feared by his people. That was all he did (at that time).

For four winters he never showed his strength. Then his uncle, Fool, caught many olachen. As soon as Fool had caught the many olachen, he put stones on the fire to try out the oil from the olachen that had been caught. The stones which Fool had put on the fire were just getting hot when his wife came to help him try out the olachen. Then Reaching-Heaven came to warm his back at the fire of his uncle. It was not long before the dog of Fool's wife came walking along. Immediately Reaching-Heaven took hold of the dog and threw it on the fire. Then Fool's wife laughed, and said, while she was laughing, "Why do you do so to my dog? Do you

ˢlā′wisē Dzē′g·Edzâˢē ḶEˢwis q!ulē′ˢē NEnō′ˢlowē la x·ī′ts!ax·îlaxēs g·ō′kulōtaxs la′ē q!ē′x·sˢamatsōˢsa g·î′la. Wä, laxḶā′laˢlaē yā′q!eg·aˢłē Dzēg·Edzâˢē. Wä, laxḶā′laˢlaē ˢnē′k·a: "ˢya, q!ulē′ˢ, wë′dzâx·îns g·iˢwā′laxEns g·ō′kulōtaxs la′ē dā′dEgâla ḶEˢwa g·î′la," ˢnē′k·!ExḶālaˢlaē. Wä, hë′x·ˢîdaxḶālaEmˢlā′wisē lā′x·daˢxwa. Wä, hë′xḶālaEmˢlā′wisē Dzē′g·Edzâˢē g·ā′lag·iwēˢsēs q!ulē′ˢē. Wä, g·î′lxḶālaEmˢlā′wisē lā′g·aa laxḶā′lax dā′dEgâˢlasasēs g·ō′kulōtaxs la′ē hë′x·ˢidaxḶālaˢmēda g·î′la g·āx tōẋˢwī′dEq. Wä, laxḶā′laˢlaē Dzē′g·Edzâˢē hë′x·ˢidaxḶālaEm dā′dalaq qaxḶā′läs dzā′k·ōdēx bEnk·!ō′dExstēx·dēs. Wä, hë′nōmaxḶā′laEmˢlaē hë gwē′x·ˢîdē qaxḶā′lēs q!åłˢaḶE′łēˢsēs łā′ẋwaˢē, yîsēs g·ō′kulōtē. Wä, laxḶā′laEmˢlaē ts!E′ndEx·ˢîdayōsēs g·ō′kulōtē ḶōxḶā′lēs q!ulē′ˢē. Wä, laxḶā′laEmˢlaē k·îłˢī′dayōsēs g·ō′kulōtē. Wä, hëxḶā′laEmˢlāwis wā′ˢlōxˢwīdē.

Wä, laxḶā′laEmˢlaē mō′xˢunxē ts!aˢwu′nxas hë′wäxa nā′nełtEˢwasēs łā′ẋwaˢē. Wä, laxḶā′laˢlaē q!ulē′ˢyasē NEnō′ˢlowē xō′taxa q!ē′nEmē dzā′ẋuna. Wä, g·î′lxḶālaEmˢlāwisē q!eyō′Lē NEnō′ˢlâxa dzā′ẋunaxs laxḶā′laē hë′x·ˢidaEm t!ē′qwapLEndxa t!ē′sEmē qaxḶā′laxs LEˢma′ē sE′mk·ałxēs waˢ′ˢmēsaˢēda dzā′ẋunē. Wä, hë′xḶā′laEmˢlā′wis ā′łēˢs ts!Elgˢuˢnā′kulēda t!ē′qwapaˢyas NEnō′lâxs g·āxˢExḶālaē gEnE′mas g·iˢwā′laqēxs sE′mk·ēLaxa dzā′ẋunē. Wä, g·ā′xˢExḶālaˢlaē Dzē′g·Edzâˢē pE′nxsdāła lāx lEq!usa′sēs q!ulē′ˢē. Wä, k·!ē′sˢExḶālaˢlat!a gä′łaxs g·ā′xaē ˢwā′ts!äs gEnE′mas NEnō′ˢlō g·îlˢnā′kula. Wä, hë′x·ˢidaxḶā′laEmˢlāwisē Dzē′g·Edzâˢē dā′x·ˢîdaˢxḶālaxa ˢwā′ts!ēx·dē qaˢs ts!ExLE′ndEˢxḶā′lēq. Wä, hë′x·ˢidaxḶā′laEmˢlāwisē gEnE′mas NEnō′ˢlō dałˢē′da. Wä, lax-

do so to my dog on account of your late father?" Thus she said to him.

Reaching-Heaven at once started to tell his younger brother; and as soon as he saw his younger brother, he told him that he [his younger brother] should take the war-axe from its hiding-place, and that he should give it to his elder brother, Reaching-Heaven. Then the (younger brother) said, "O brother! go and kill Fool and his wife, and also the other chiefs of our tribe, that we may be the only chiefs among them." Thus he said to him. Reaching-Heaven at once took the war-axe and started. He went straight to the place where his uncle, Fool, was working. He stood by his side, and he struck him on the temple; and Reaching-Heaven spoke while he struck his uncle on the temple, and said, "O Fool! this is your Notched-Point-Ghost-Maker-War-Axe. Now you taste it." Thus he said while he struck him. Then he also struck his (uncle's) wife; and he went on killing their relatives, and he stopped only when they were all dead. Then he was feared by his tribe, and therefore he was treated well by his tribe. Now his name was Paddled-to; and he took a wife; and after that he had a son, whose name was Potlatch-Giver-of-the-World. That is the end.

ḷā'la^{s}laē ^{s}nē'g·îtawēxs dā'ɬela'ē: "^{s}mā'-ts!Exḷāladzēs sē'nataōs? Laxḷā'laxEn ^{s}wā'ts!Ex·däx. Hë'^{s}mas sē'natōsaxEn ^{s}wā'ts!Ex·dēx qaxḷā'lē å's^{s}wuła?" ^{s}nē'-k·!Exḷāla^{s}laē.

Wä, hë'x·^{s}idaxḷālaEm^{s}lā'wisē Dzē'-g·Edzâ^{s}ē la qā's^{s}īd qa^{s}s laxḷā'lē nē'ɬaxēs ts!ā'^{s}ya. Wä, g·î'lxḷālaEm^{s}lā'wisē dō'x-^{s}waLElaxēs ts!ā'^{s}yäxs la'ē nē'ɬaqēxs la'ē hë'x·^{s}idaxḷāla^{s}mē ts!ā'^{s}yäs la qu^{s}lā'ɬwu-qōdxa ḷaxsdā'la qa^{s}s laxḷā'lē ts!ås lā'xēs ^{s}nō'lē Dzē'g·Edzâ^{s}ē. Wä, laxḷā'la^{s}laē ^{s}nē'k·a: "^{s}ya, ^{s}nE'mwōt, hā'g·a k·!ē'lax·-^{s}īdEx NEnō'^{s}lå ḷE^{s}wēs gEnE'mē. Wä, yū^{s}xḷā'la^{s}mēsa waō'kwax g·ī'g·igamē-^{s}sEns g·ō'kulōtEx qEns lē'x·axḷāla lag·a-^{s}mēLEns g·ī'g·igamēɬtsōx," ^{s}nē'k·!îxḷāla-laēq. Wä, hë'x·^{s}idaxḷālaEm^{s}lā'wisē Dzē'g·Edzâ^{s}ē dā'x·^{s}īdaxḷaxa ḷaxsdā'la qa^{s}s laxḷā'lē qā's^{s}īda. Wä, hë^{s}nā'kula-Em^{s}lā'wisē laxḷā'lax ē'axE^{s}lasasēs q!ulē'^{s}ē NEnō'^{s}lowē. Wä, laxḷā'la^{s}laē ḷā'wu-nōdzElsāq. Wä, hëxḷā'laEm^{s}lāwis la ḷāgEnō'LEmdaā'tsēq. Wä, laxḷā'laEm-^{s}laē yā'q!Endētâ^{s}ē Dzē'g·Edzâ^{s}yaxs la'ē ḷagEnō'LEmdxēs q!ulē'^{s}x·dē. Wä, lax-ḷā'la^{s}laē ^{s}nē'k·a: "Wä, NEnō'^{s}lō, g·aEms Laxī'ɬba Lēlå'^{s}nēnoxwēlōs ḷaxsdā'lag·a. LaxḷA'la^{s}mēts p!Ex^{s}ā'LElałqEk·," ^{s}nē'k·!îx-ḷāla^{s}laē'xs la'ē ḷax^{s}ē'da. Wä, laxḷā'-la^{s}laē ētō'st!Eqax gEnE'mx·däs. Wä, laxḷā'la^{s}laē hā'^{s}naɬ k·!ē'lak·ax ḷēḷEḷå'-lax·däs. Wä, aɬ^{s}Exḷā'laEm^{s}lā'wisē gwā'-ɬExs la'ē ^{s}wī'^{s}wEl ɬē'ɬE^{s}la. Wä, laxḷā'-laEm^{s}laē k·î'lEmsēs g·ō'kulōtē. Wä, hëxḷā'laEm^{s}lāwis lā'g·iłas la aē'k·ilasō-^{s}sēs g·ō'kulōtē. Wä, laxḷā'laEm^{s}laē ḷē'gadEs Sē'widē lā'xēq. Wä, laxḷā'-laEm^{s}laē gEg·a'da. Wä, laxḷā'laEm^{s}laē xu'ngwadEx·^{s}īdEs ^{s}mā'ẋulag·ilisē lā'xEq. Wä, laE'm lā'ba.

4. K!wadzâ'ᵍē (Sitting-on-Earth).[1]

Sitting-on-Earth was living at Spring-Salmon River. One fine morning he started walking about, and searched for young cedars to peel off their bark. It did not seem to Sitting-on-Earth a long time that he was going to a place behind a large mountain named Having-Phosphorescence. It was a very short time that he was going, although it was far off. Then (Sitting-on-Earth) found a really good young cedar, and he cut around the butt-end and peeled off its bark. He had done so just once when he heard right behind him some one speaking, who said, "O friend Sitting-on-Earth! I come to invite you to go to my house. Where is your wife? She shall come also." Thus he said. Then Sitting-on-Earth replied to the one whom he heard speaking, and he said to him, "My wife cannot speak, for she is carved out of alder-wood, and she has hair of yellow cedar-bark." Then the man spoke again, but Sitting-on-Earth never turned his head. He said, "O friend! I am Most-Friendly. Come, let us go!" Thus he said.

Sitting-on-Earth went at once and followed the one who was really a handsome man. They walked a long time, and Most-Friendly tried to make Sitting-on-Earth happy. He said, "O friend! don't feel badly while we are

Wä, hë'ᵍmaālasēxs g·ō'kulaē K!wadzâ'ᵍē lāx Sā'ts!āla. Wä, laxḷā'laᵍlaē ë'k·a ᵍnā'ɬäxa ǥaā'läxs laxḷā'ᵍlaē qā'sᵍīd qaᵍs lē qā'qᴇsᴇls, la ā'läx wāwī'lᴇma qaxḷā'läs kusē't!ētsᴇᵍwa. Wä, laxḷā'laᴇmᵍlā'wisē k·!ē'st!aakᵘ q!ā'lē K!wadzâ'ᵍyaxēs lā'g·iɬa laxḷā'lax ā'ʟaap!aᵍyasa ᵍwā'lasē nᴇg·ä', ḷē'gadês Bē'bᴇnadē. Wä, laxḷā'laᴇmᵍlaē lō'max·ᵍīd ᵍnᴇmā'ɬᵍīd lā'laa laxḷā'laxa qwē'sāla mā'ḷaɬ. Wä, laxḷā'laᴇmᵍlā'wisē q!ā'xa â'lä la ëx·p!ē'qᴇla wāwī'lᴇma. Wä, hëx·ᵍidaxḷā'laᴇmᵍlā'wisē K!wadzâ'ᵍē k!up!ᴇxḷᴇ'ndᴇq qaᵍs sā'q!ug·îʟᴇlōdēx ts!agē'g·īᵍx·däs. Wä, hëxḷā'lax·ʟaᴇmᵍlā'wis ā'ɬēᵍs ᵍnᴇ'mp!ᴇna hë'gwē'x·ᵍīdᴇxs laxḷā'laē wuḷā'xᵍaʟᴇ'laxa yâ'q!eg·aᵍɬa laxḷā'lax aᵍwā'p!aᵍyasxa ᵍnē'k·a: "ᵍya, qāst, K!wadzâ'ᵍyä, g·ā'xᴇn ʟē'ᵍlalōʟ qaᵍs lā'xḷā'laōs lā'xᴇn g·ō'kwē. Wä, ᵍwēxḷā'lē lēs ǥᴇnᴇ'maōs qaxḷā'la g·ā'xēsē ō'gwaqa," ᵍnē'x·ᵍᴇxḷā'laᵍlaē. Wä, laxḷā'laᵍlaē nā'naxᵍmaᵍē K!wadsâ'ᵍyaxēs wuḷᴇɬa' yā'q!ant!ālaq. Wä, laxḷā'laᵍlaē ᵍnē'k·îq: "K·!ē'dzēᵍ yā'q!ᴇnt!ālᴇn ǥᴇnᴇ'ma qaxḷā'laxs k·!ēkwa'ē gunē'pa. Wä, lōx sᴇᵍya'nōx̣ᵘsa dē'x̣wēx." Wä, laxḷā'laᵍlaē ē't!ēd yā'q!eg·aᵍɬēda bᴇgwā'nᴇm. Laxḷā'laᴇmᵍlaē K!wadzâ'ᵍē hë'wäxa ᵍmᴇ'lsᵍīda. Wä, laxḷā'laᵍlaē ᵍnē'k·a: "ᵍya, qāst, nō'gwaᴇm Hē'lamōtäxtâᵍya. Wä, ǥē'laxḷā'la lag·a qᴇns lā'lag·iᵍ," ᵍnē'x·ᵍlaē.

Wä, hë'x·ᵍidaxḷā'laᴇmᵍlā'wisē K!wadzâ'ᵍē la lē'g·īxa â'lä laxḷā'laᴇl ë'x·sōx̣ᵘ bᴇgwā'nᴇm. Wä, laxḷā'laᴇmᵍlā'wisē ǥē'g·îls qā'saxs la'ē ha'yalēts!ᴇlē Hē'lamōtäxtâᵍyax K!wadzâ'ᵍē. Wä, laxḷā'laᵍlaē ᵍnē'k·a: "ᵍya, qāst, ǥwaxḷā'-

[1] See Vol. III, p. 361.

going along, for my house is not far away. It is just beyond [almost as far as] ten large mountains." Thus he said. This did not seem important to [the mind of] Sitting-on-Earth; for Most-Friendly made (him feel) so, for he was a supernatural man. Now they had passed four large mountains when Sitting-on-Earth saw a house with a painted front. As soon as they approached it, a small man came to meet them. He said, "O friends! I have been sent out by Seer, our chief, to call in Most-Friendly and our friend Sitting-on-Earth to come and eat in his house." Thus he said.

Most-Friendly and Sitting-on-Earth went at once and followed him. As soon as the two men had entered the house, they discovered the chief, Seer, who lay on his back in the rear of the house. Then a mat was spread out on the floor, and they sat down. They were fed with tallow of the mountain-goat. As soon as they had finished this course, they were given clover-root to eat, and then they were given cinquefoil-root; and after they had finished eating, the speaker of the house of the chief spoke, and said, "O friend Sitting-on-Earth! have you a wife?" Thus was said to him. Sitting-on-Earth replied at once, and said, "O friend! I have a wife." Thus he said to him. Then the speaker of the house of the chief said to Sitting-on-Earth, "Take this mountain-goat wool and give it to your wife when you go home." Thus he said to him. Immediately

lalax·ī ˢyā′x·sEˢmēs nâ′qaˢyōs qaEns qā′ts!ēnaˢēx qaxs k·!ē′saa qwē′salEn g·ō′kwa, ha′lsElaˢmē qwē′sēsa nEqā′s-gEmē awâ′ naE′ng·ä," ˢnē′x·ˢExḶā′laˢlaē. Wä, laxḶā′laEmˢlaē k·!ē′st!aaχᵘ la awī′la lax nâ′qaˢyas K!wadzâ′ˢē qaxḶā′laxs lEˢma′ē ē′axēs Hē′lamōtäxtâˢē qaxḶā′-laxs k·!ē′saē aō′msē bEgwā′nEˢmēnaˢyas. Wä, laxḶā′laEmˢlā′wisē hayā′qaxa mō′s-gEmē awō′ naE′ng·äxs la′ē dō′xˢwaLE′lē k!wadzâ′ˢyaxa k·!ādExsē′k·ila g·ō′kwa. Wä, g·î′lxḶā′laEmˢlā′wisē ë′x·ag·aāLela laxḶā′laqēxs g·ā′xaāsa bEgwā′nEmbida-ˢwē laˢlā′laq. Wä, laxḶā′laˢlaē ˢnē′k·a: "ˢya, qāqastä′, ˢyā′lagamEnLas G·ā′wē-gEmaxEnuˢχᵘ g·ī′gamaˢya qEn g·ā′xē LēˢlalōL Hē′lamōtäxtâˢē ḶEˢwuns ˢnEmō′-kwōx K!wadzâ′ˢēx qaˢs laxḶā′laōs L!E-χwa′ lāx g·ō′kwas," ˢnē′x·ˢExḶā′laˢlaē.

Hë′x·ˢidExḶā′laEmˢlā′wisē lā′x·daˢxᵘ hō′gwēg·aˢē Hē′lamōtäxtâˢē Ḷō K!wadzâ′ˢyaq. Wä, g·îlxḶā′laEmˢlā′wisē hō′-gwīLēda maˢlō′kwē laxḶā′laxa g·ō′kwaxs, laxḶā′laē dō′xˢwaLE′laxa g·ī′gamaˢē, yîx G·ā′wēgEmaxs t!ē′g·îłaē laxḶā′laxa ō′gwiwaˢlîłasēs g·ō′kwē. Wä, laxḶā′-laEmˢlā′wisē LEp!ā′lîłasEˢwa łē′ˢwaˢē qaxḶā′la k!wadzō′lîłtsoχᵘdaˢxᵘs. Wä, hë′x·ˢidaxḶā′laEmˢlā′wisē tsē′x·ilag·îłxa yā′sEkwasa ˢmE′lxLowē. Wä, g·î′lxḶā-laEmˢlāwisē gwāl, laxḶā′laˢlaē hë′lig·En-tsō′sa t!Exᵘsō′sē. Wä, laxḶā′laˢlaē ē′dēłasōˢsa ḶEx·sE′mē. Wä, g·îlxḶā′la-Emˢlā′wisē gwā′łˢā′lîł L!Eχwā′xs laxḶā′laē yā′q!eg·aˢłē yā′yaq!Entēˢmēłasa g·ī′ga-maˢē. Wä, laxḶā′laˢlaē ˢnē′k·a: "ˢya, qāst, K!wadzâ′ˢä, gEg·a′daˢmasa?" ˢnē-x·sōˢxḶā′laˢlaē. Wä, hëx·ˢidaxḶā′laEm-ˢlā′wisē nā′naxˢmaˢē K!wadzâ′ˢyaq. Wä, laxḶā′laˢlaē ˢnē′k·a: "ˢya, qāst, gEg·a′-daˢmEn," ˢnē′x·ˢlaēq. Wä, laxḶā′laˢlaē ˢnē′k·ē yā′ˢyaq!Entēˢmēłasa g·ī′gEmaˢyax

Most-Friendly went and took up the wool. Then Most-Friendly and Sitting-on-Earth went out of the house of Seer.

They went over some more mountains, and then they discovered smoke. Sitting-on-Earth thought that it was the house of Most-Friendly that was now seen; but in vain he felt glad, for he was really tired from walking. As soon as they came near it, he discovered that it was a house. It had no door. As soon as they came to the outside of the house, Bluejay came out of the right-hand corner of the house. The door in the corner of the house was invisible. Then he said, "O friends! come into my house and eat." Thus he said to them. Most-Friendly and Sitting-on-Earth entered his house at once.

Then they saw that a mat was spread out. Most-Friendly and Sitting-on-Earth went straight to the mat that was spread out and sat down on it. As soon as they were seated, Bluejay went up to the shelf above, in the middle of the house, and took down a basket full of dried berries; and he put it down, and he took a dish and broke up the (cake of) dried berries into it. Then he poured water into it and mixed it. As soon as this was

K!wadzâ'ᵍē: "Wë'g·iɬ la dā'laɬxwa p!ā'-lEmaxsa ᵍmE'lxLōwē qaxḷā'las ts!â'yōsasōx laxḷā'laxēs gEnE'maōs, qaxḷā'lasō lāɬ nä'naẋᵘLō," ᵍnē'x·ᵍlaēq. Wä, hë'x·ᵍidaxḷā'laEmᵍlā'wisē Hē'lamōtäxtâᵍē laxḷā'la ᵍmō'gulīɬaxa p!ā'lEmē. Wä, laxḷā'laEmᵍlaxaē la hō'qawElsē Hē'lamōtäxtâᵍē ḷō K!wadzâ'ᵍē laxḷā'lax g·ō'kwas G·ā'wēgEmēᵍ.

Wä, laxḷā'laEmᵍlaxaē lā'lax·sEq!aā'-laxa naE'ng·ä. Wä, laxḷā'laᵍlaē dōxᵍwaLE'laxa kwā'x·ila. Wä, laxḷā'laEmᵍlaē K!wadzâ'ᵍē k·ō'taq hë'Em g·ōẋᵘs Hē'lamōtäxtâᵍēs la dō'guɬ kwā'x·ila. Wä, laxḷā'laEmᵍlaē wuɬᵍE'm hë'ᵍlēxᵍīd qaxs â'laē laxḷā'la qE'lk·asēs qā'ts!ēnaᵍē. Wä, g·îlxḷā'laEmᵍlā'wisē ë'x·ag·aāLela lā'qēxs laxḷā'laē dō'xᵍwaLE'laqēxs g·ō'kwaē. Wä, laxḷā'laEl k·!eâ's t!êx·î'las. Wä, g·îlxḷā'laEmᵍlā'wisē lāᵍg·aa lāx L!ā'sanâᵍyasa g·ō'kwaxs laxḷā'laē Kuskusē' g·ā'xwEls laxḷā'laxa hë'ɬk·!ōdEnō'-LEmaᵍyasēs g·ō'kwē. Wä, laxḷā'laEmᵍlaē t!ā'ᵍyaɬē t!êx·î'läs g·ō'kwas laxḷā'lax ō'noLEmaᵍyasēs g·ō'kwē. Wä, laxḷā'laᵍlaē ᵍnē'k·a: "ᵍya, ᵍnēᵍnEmōkwä', gē'la hō'gwīL, lā'xg·în g·ō'kwîk· qaᵍs L!eẋwa'-ōs," ᵍnē'x·ᵍlaēq. Wä, hë'x·ᵍidaxḷā'laEmᵍlā'wisē laxḷā'la hō'gwīLē Hē'lamōtäxtâᵍē ḷō K!wadzâ'ᵍē laxḷā'laxa g·ō'kwē.

Laxḷā'laEmᵍlaē dō'qulaxa LEbē'lkwē łē'ᵍwaᵍya. Wä, hëᵍnā'kulaxḷā'laEmᵍlā'wisē Hē'lamōtäxtâᵍē ḷō K!wadzâ'ᵍē laxḷā'laxa LEbē'lkwē łē'ᵍwaᵍya qaᵍs laxḷā'lē k!wadzō'līɬaq. G·îlxḷā'laEmᵍlā'wisē k!usā'līɬExs la'ē Kuskusē' lā'g·ōᵍstâlaxḷālaxa Lâ'yâᵍlīɬē lā'xa ë'k·!ē qaxḷā'lēs axā'xōdēxa L!ā'batē qō't!axa t!Eqa'. Wä, laxḷā'laᵍlaē axᵍā'līɬaq. Wä, laxḷā'laᵍlaxaē axᵍē'dxa łā'logumē qaᵍs k·!ō'pts!ōdēsa t!Eqa' lāq. Wä, laxḷā'laᵍlaē guq!Eqa'sa ᵍwā'pē lāq qaᵍs q!wē'sᵍēdēq.

finished, he put the dish before Most-Friendly and his friend. Immediately they ate it; and as soon as they had finished eating, they went out of Blue-jay's house.

Then they started again, and again they had passed one mountain when they met Sun-Maker the Mink. Sitting-on-Earth spoke at once glad by when that he saw him. Then Sitting-on-Earth said to him, "O friend! is the house of this chief, Most-Friendly, far from here?" Thus he said to him. Sun-Maker the Mink replied at once, and said, "O friend! it is not so very far. There are only four mountains on this side of the house of your companion." Thus he said to him. Then they started again, and one mountain had been passed by Most-Friendly when they discovered many houses. As soon as they approached the houses, they saw an old woman sitting on the ground outside at one end of the village.

Sitting-on-Earth questioned the old woman, and said, "Oh, where is the house of the chief in this village?" Thus he said to her. Immediately the old woman answered Sitting-on-Earth, and said, "Oh, my dear! that is the house of the chief with the pole standing in front of it and an eagle sitting on top of the pole. Don't wish to enter his house, else you will be eaten by the chief and his tribe." Thus she said to him. "Don't by any means enter,

Wä, g·î'lxḷālaEm^{g}lā'wisē gwā'ła, laxḷā'-laē k·ā'gEmlīłas laxḷā'lax Hē'lamōtäx-tâ^{g}ē ḷE^{g}wis ^{g}nEmō'kwē. Wä, hë'x·^{g}i-daxḷālaEm^{g}lā'wisē hamx·^{g}ī'dEx·da^{g}xwEq. Wä, g·îlxḷā'laEm^{g}lā'wisē gwāł ha^{g}mā'-pExs lā'x·da^{g}xwaē hō'qawEls laxḷā'lax g·ō'kwas Kuskusē'.

Wä, laxḷā'laEm^{g}laxaē ē'tlēd qā's^{g}īda. Wä, laxḷā'laEm^{g}laxaā'wisē hayā'qaxa ^{g}nE'msgEmē nEg·ä'xs laxḷā'laē nā'qo^{g}na-kula ḷō Llē'sElag·i^{g}lakwē. Wä, hë'x·^{g}idaxḷā'laEm^{g}lā'wisē K!wadzâ'^{g}ē mō'mEl-k·!ālaxs la'ē dō'xłwaLE'laq. Wä, lax-ḷā'laEm^{g}laē ^{g}nē'k·ē K!wadzâ'^{g}yaq: "^{g}ya, qastä', qwē'sāladzâ^{g}maē g·ō'kwasg·ada g·ī'gamēk·, yîxg·a Hē'lamōtäxtâ^{g}ēk·?" ^{g}nē'x·^{g}laēq. Wä, hë'x·^{g}idaxḷālaEm^{g}lāwisē Llē'sElag·i^{g}lakwē nā'nax^{g}mēq. Wä, lax-ḷā'la^{g}laē ^{g}nē'k·a: "^{g}ya, qastä', k·!ē'ts!E-xḷā'lōx qwē'sāla, â'^{g}mōx mō'sgEm na-E'ng·ä yōx gwā'sa^{g}yaxsōx g·ō'kwaxsōx ^{g}nEnx·â'läqōs," ^{g}nē'x·^{g}laēq. Wä, laxḷā'-la^{g}laē ē'tlēd qā's^{g}īdEx·da^{g}xwa. Wä, hëxḷā'la^{g}lat!a la ^{g}nE'msgEma nEg·ä' la hayā'qasōs Hē'lamōtäxtâ^{g}yaxs laxḷā'laē dō'x^{g}waLE'laxa q!ē'nEmē g·ō'kula. Wä, g·îlxḷā'laEm^{g}lā'wisē ë'x·ag·aā'LEla laxḷā'-laxa g·ō'kuläxs laxḷā'laē dōx^{g}waLE'laxa łEk!wā'na^{g}ē k!wā'xsēg·a^{g}las laxḷā'lax ō'xsēg·a^{g}yasē g·ō'x^{u}ba^{g}lasaxa g·ō'kula.

Hë'x·^{g}idaxḷā'laEm^{g}lāwisē K!wadzâ'^{g}ē wuLā'xa łEk!wā'na^{g}ē. Wä, laxḷā'la^{g}laē ^{g}nē'k·a: "^{g}ya, ^{g}wī'dzē g·ō'kwasa g·ī'gE-ma^{g}ya, lā'xwa g·ō'kulax," ^{g}nē'x·^{g}laēq. Wä, hë'x·^{g}idaxḷā'laEm^{g}lā'wisēda łEk!wā'-na^{g}ē nā'nax^{g}mēx K!wadzâ'^{g}ē. Wä, lax-ḷā'la^{g}laē ^{g}nē'k·a: "^{g}ya, adä', hēxḷā'laEm g·ōx^{u}sa g·ī'gama^{g}ēda ḷā'xsēk·îläxa k!wā'-xtâläxa kwē'kwē. Wä, gwāł axḷā'lala laē'L, lāx g·ō'kwas ā'LaxḷālasHamā'-p!Esō^{g}sōxda g·ī'gama^{g}yax ḷō^{g}xḷā'lōs g·ō'-kulōtax," ^{g}nē'x·^{g}laēq. "Wä, gwā'k·as

my dear!" Thus she said to him. "And do this: put .on your dressed-skin blanket." Thus she said to him.

Sitting-on-Earth desired to see the inside of the house. Then he entered the house of the chief; and as soon as Sitting-on-Earth had gone in at the door, he was bitten by the savage door-keeper [of the door] of the chief's house. Then he was thrown at those in the rear of the house; and, behold! these, who were the wolves, bit him each once. Now Sitting-on-Earth was entirely devoured. As soon as the wolves had finished, they kept still. Then one of the Wolves, the Listener, spoke, and said, "O friends! I very much regret what we have done to our late friend. Go on, please, and let him be vomited up, that we may hear why he tried to come here." Thus he said. At once the Wolves were glad on account of his speech, and they all vomited. As soon as they had all vomited, (the flesh) was all gathered by one of the attendants of the chief. Then the water of life was sprinkled over it, and Sitting-on-Earth at once sat up and rubbed his eyes with his hands.

Then he was asked by the speaker of the house what he was doing. It occurred to Sitting-on-Earth that he would say he came to get a supernatural treasure; and the Listener of the Wolves spoke, and said, "Our friend comes to get a supernatural treasure from us."

axḷā'la^{s}nō laē'ʟōʟ, adä'," ^{s}nē'x·^{s}laxaēq. "Wä, hëxḷā'la^{s}mēsa, wë'g·a ^{s}nEx̣^{s}u'ntsōs alā'g·îmsgEma^{s}x ^{s}nEx̣^{s}unā'^{s}yax," ^{s}nē'x·^{s}laxaēq.

Wä, laxḷā'laEm^{s}laē K!wadzâ'^{s}ē ɬE'l-^{s}wēqEla qaxḷā'lēs lē dō'x^{s}waLE'lax a^{s}wī'-LEläsa g·ō'kwē. Wä, laxḷā'la^{s}lāē laē'L laxḷā'lax g·ō'kwasa g·ī'gama^{s}ē. Wä, g·î'lxḷāladzâ'Em^{s}laē laē'LE K!wadzâ'^{s}ē, laxḷā'laxa t!êx·î'läxs la'ē hë'x·^{s}idaxḷā'-laEm q!Ex·^{s}ī'tsōsa ɬā'wīstâ^{s}līɬasa t!êx·î'läs g·ō'kwasa g·ī'gama^{s}ē. Wä, laxḷā'laEm-^{s}laē ts!Ex^{s}ē'dayō laxḷā'laxa ō'gwiwa^{s}lī-ɬEla. Wä, laxḷā'laEm^{s}laē ^{s}nā'ɬ^{s}nEm-p!ē'nōdāla q!Ex·^{s}ī'dēda ēaLa^{s}nE'maxōḷ. Wä, laxḷā'laEm^{s}laē ^{s}wī'^{s}la hamx·^{s}ītsE^{s}wē K!wadzawē'x·dē. Wä, g·î'lxḷā'laEm^{s}lā'-wisē gwā'ɬa ēaLa^{s}nE'maxs laxḷā'laē sE'lt!ēda. Lā'alas yā'q!eg·a^{s}ɬēda ^{s}nE-mō'kwē āLa^{s}nE'maxa hō'ḷaq!Esas. Wä, laxḷā'la^{s}laē ^{s}nē'k·a: "^{s}ya, ^{s}nē^{s}nEmōkwä', xE'nLElēg·în mā'yatasEns gwē'x·^{s}īdaasa-xEns ^{s}nEmō'x̣^{u}dē. Wë'g·ix·da^{s}x^{u} la wā^{s}x hō'x^{s}wīdaxḷā'lasō^{s} qaxḷā'laEns hō'LElēx g·ā'xēɬdäsōx wā'x·a," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaxḷā'laEm^{s}lāwisa ēaLa^{s}nE'mē ē'x·-^{s}ak·Ex wā'ɬdEmas. Wä, ladzē'k·as^{s}laē hō'x^{s}wīdEx·da^{s}xwa. Wä, g·îlxḷā'laEm-^{s}lā'wisē ^{s}wī'^{s}la hō'x^{s}wīdExs laxḷā'laē q!ap!ē'x·^{s}ītsōsa ^{s}nEmō'kwē laxḷā'lax a^{s}yî'lkwasa g·ī'gama^{s}ē. Wä, laxḷā'la^{s}laē xō's^{s}idayuwēda q!ula'^{s}sta laxḷā'laq. Wä, hë'x·^{s}idaxḷā'laEm^{s}lā'wisē k!wā'g·a^{s}lîɬē K!wadzâ'^{s}ē qa^{s}s dzEdzEx·stō'x^{s}widēsēs a^{s}yasō'wē.

Wä, laxḷā'la^{s}laē wuLā'sE^{s}wa, yîxḷā'las yā'yaq!Ente^{s}mēɬasa g·ō'kwē lāx ^{s}yā'la-g·îlsas. Wä, laxḷā'la^{s}laē K!wadzâ'^{s}ē g·ī'g·aēx^{s}ēdEx qa^{s}s ^{s}nē'k·ēxs ḷā'ḷogwas-dE^{s}yaē. Wä, hë'x·^{s}idaxḷālaEm^{s}lā'wisa hō'ḷaq!Esasa āLa^{s}nE'mē yā'q!eg·a^{s}ɬa. Wä, laxḷā'la^{s}laē ^{s}nē'k·a: "ḷā'ḷogwas-

Thus he said. Then the chief of the Wolves spoke, and said, "This my harpoon-shaft shall go to our friend, that he may get everything easily." Thus he said to him. As soon as he had finished, he spoke again: "This feast-dish with a serpent-head at each end shall also go to him, and this death-bringer, and this water of life." Thus he said to him. Then he finished. Then Sitting-on-Earth was sent [to come] home; and they folded up the harpoon-shaft and the serpent feast-dish, the death-bringer, and also the water of life, and they were now only a handful. Then it was given to Sitting-on-Earth, and he went out of the house.

Then he just discovered the old woman sitting there. Sitting-on-Earth questioned her, and said, "Oh, my dear! where is Most-Friendly?" Thus he said to her. The old woman replied at once, and said, "Oh, my dear! don't talk about him. Just go home, else you will stay away from your house." Thus she said to him. Sitting-on-Earth started at once to go home. As soon as he came to his house, he took his water of life and sprinkled it over his carved alder wife. Now his wife became really a live woman. Then the harpoon-shaft and the serpent feast-dish grew (to full size).

Then he went hunting sea-otters and seals at Blind Island. He obtained

dE^{s}yaxḶā′lalaEns ^{s}nEmō′kwēx," ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}idaxḶā′laEm^{s}lā′wisa g·ī′gama-^{s}yasa āLa^{s}nE′mē yā′q!eg·a^{s}ła. Wä, laxḶā′la^{s}laē ^{s}nē′k·a: "LaxḶā′la^{s}mōx lā′LEn mā′stōx lā′xEns ^{s}nEmō′kwēx qa wë′g·iłtsōx hō′łEmālałxa ^{s}nā′x̣wa," ^{s}nē′x·^{s}laēq. Wä, g·îlxḶā′laEm^{s}lā′wisē g̣wā′ła laxḶā′laē ē′dzaqwa yā′q!eg·a^{s}ła: "Wä, laE′mxaax· lā′łg·ada łō′qulēłEx· wā′x·sg̣Em sī′siūLa. Wä, g·a^{s}mē′sēg·a halā′yuk^{u}; wä, g·a^{s}mē′sēg·a q!ula′^{s}stak·," ^{s}nē′x·^{s}laēq. Wä, laxḶā′laEm^{s}laē g̣wā′ła. Wä, laxḶā′laEm^{s}laē ^{s}yā′lag̣Emē K!wadzâ′^{s}ē qa^{s}s g·ā′x^{s}xḶāla lag·ī nä′^{s}nakwa. Wä, laxḶā′laEm^{s}laē k·!ō′xsEmtsE^{s}wa mā′stō ŁE-^{s}wa łō′qalīłē sī′siūLa ŁE^{s}wa halā′yu, wä, hë′^{s}mēsḶēda q!ulā′^{s}sta. Wä, laxḶā′laEm^{s}laē â′Em hë′ł^{s}asg̣Emēxs q!wē′tsemēsE^{s}waē. Wä, laxḶā′laEm^{s}laē ts!owē′ laxḶā′lax K!wadzâ′^{s}ē. Wä, g·āx^{s}ExḶā′laEm^{s}laē lā′wEls lā′xa g·ō′kwē.

Wä, laxḶā′laEm^{s}laē â′Em dō′x^{s}waLE′laxa łEk!wā′na^{s}yaxs k!wa^{s}sa′ē. Wä, laxḶā′la^{s}laē wuLE′ K!wadzâ′^{s}yaq. Wä, laxḶā′la^{s}laē ^{s}nē′k·a? "^{s}ya, ād, ^{s}wī′^{s}stadzē Hē′lamōtäxtâ^{s}ya," ^{s}nē′x·^{s}laēq. Wä, hë′x·^{s}idaxḶā′laEm^{s}lā′wisa łEk!wā′na^{s}ē nā′nax^{s}mēq. Wä, laxḶā′la^{s}laē ^{s}nē′k·a: "^{s}ya, adä′, g̣wā′łlas g̣wā′g̣wēx·s^{s}āla laxḶā′laqē. Hā′g·a â′Em nä′^{s}nakux ā′Las xEk·!ā′xḶālalaxōL lax g·ō′kwasē," ^{s}nē′x·^{s}laēq. Wä, hë′x·^{s}idaxḶā′laEm^{s}lā′wisē K!wadzâ′^{s}ē g·āx qā′s^{s}īd qa^{s}s g·ā′xē nä′^{s}nakwa. Wä, g·îlxḶā′laEm^{s}lāwisē g·ā′x^{s}aLE′la lā′xēs g·ō′kwaxs laxḶā′laē hë′x·^{s}idaEm ax^{s}ē′dxēs q!ulā′^{s}sta qa^{s}s xō′s^{s}idēxēs k·!ē′x̣^{u}dē gunē′p gEnE′ma. Wä, laxḶā′laEm^{s}laē â′lax·^{s}īd la q!ula′ ts!Edā′qē g̣EnE′mas. Wä, laxḶā′laEm^{s}laē q!wāx-^{s}ēdē mā′stâs ŁE^{s}wa łō′qulīłē sī′siūLa.

Wä, laxḶā′laEm^{s}laē alē′x̣waxa q!ā′sa lāx Sā′lots!a ŁE^{s}wa mē′gwatē. Wä,

everything very easily now. Then he invited all the ancestors of the Dzā′-wadɛēnox^{u}, and he feasted them on many seals. Then he always went to war with his death-bringer at the places where he found tribes. Then he was asked by his tribe to bring to life those who had been dead for a long time, and Sitting-on-Earth was paid for it canoes and slaves. He always invited the tribes (to his feasts). Now he became a real chief. That is the end.

laxḷā′laɛm^{g}laē lō′max·^{g}īd la hō′ɬɛmālaxa ^{g}nā′ẋwa. Wä, laxḷā′laɛm^{g}laē lē′x·lɛlēsaxa g·ā′läsa Dzā′wadɛēnoxwē qa^{g}s k!wē′lasēsa q!ē′nɛmē mē′gwat laxḷā′laq. Wä, laxḷā′laɛm hë′mɛnałaɛm la wī′nasēs halā′yowē lā′xēs q!ē′^{g}stasɛ^{g}wē ax^{g}ā′tsa lē′lqwalaLa^{g}ē. Wä, hëxḷā′la^{g}mēsēxs laxḷā′laē axk·!ā′lasō^{g}sēs g·ō′kulōtē qa^{g}s q!ulā′x·^{g}idāmasēxa wā′x·^{g}ɛm la gē′gäła ɬɛ^{g}la′. Wä, hë′^{g}mis hałā′qasōgwīɬɛx K!wadzâ′^{g}ē, yîsa g·ā′^{g}lâ ḷɛ^{g}wa q!ā′q!ɛk·ō. Wä, laxḷā′laɛm^{g}laē hë′mɛnałaɛm lē′ɬɛlaxa lē′lqwalaLa^{g}ē. Wä, laxḷā′laɛm^{g}laē â′lax·^{g}īd la g·ī′gama^{g}ya. Wä, laɛ′m lā′ba.

III. TRADITION OF THE GWA'WAĒNOX^{u}.

Ts!ō'gulis (First-Beaver).[1]

The ancestors of the Gwa'waēnox^{u} lived at a place named Hē'ǥems. The name of one man was First-Beaver; and he had a younger brother, Paddled-to. Paddled-to acted like a fool, but First-Beaver always rubbed his body with hemlock-branches. He was very strong. He twisted thick yew-trees. Then the father of First-Beaver felt badly because Paddled-to just slept all the time, and because he was foolish. Then the man kicked Paddled-to, and said, "O Fool! don't think too much [only] of sleeping. Look at your elder brother! He is all the time rubbing his body with hemlock-branches." Thus said the man to Paddled-to. The name of the father of Paddled-to is not known, for he was not a chief. He had three sons. The eldest one was First-Beaver, and the foolish one was Paddled-to. The youngest one was Born-to-be-always-Chief.

Now Paddled-to was kicked by his father. Paddled-to at once lay down in his bed. Then he made up his mind to go and commit suicide in the woods. As soon as night came, Paddled-to arose, went out of the house, and started. Then he went into the woods. He kept on walking during the night. In the morning, when day came, he

Hë'^{g}maā^{g}lasēxs hë'ē g·ō'kulē g·ā'läsa Gwā'waēnox^{u} lā'xa awī'^{g}naǥwisē ḷē'ǥadês Hë'ǥemsē. Wä, lā'^{g}laē ḷē'ǥadēda bEgwānEmas Ts!ō'gulis. Wä, lā'^{g}laē ts!ā'^{g}yanuẋ^{u} Sē'widē. Wä, laxḷā'^{g}laē nā'nołałē Sē'widē. Wä, lā'^{g}laḷa hë'mEnała^{g}mē Ts!ō'gulisē q!wā'xētasa q!wā'xē lā'xēs ō'k!wina^{g}ē. Wä, laxḷā'la^{g}laē â'la łō'kwa. Wä, laE'm^{g}laē sE'lpaxa ḷEsḷEkwē' L!E'mq!a ḷō'^{g}sa. Wä, laxḷā'la^{g}laē ts!êx·î'lä nâ'qa^{g}yas ō'mpas Ts!ō'gulisē qa Sē'widäxs â'^{g}maē hë'mEnałaEm mē'xa ḷō^{g}xs nEnō'^{g}lâē^{g}. Wä, lā'^{g}laē kwā's^{g}īdēda bEgwā'nEmax Sē'widē. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}yā'xḷāl nEnō'^{g}lō, ǥwā^{g}ł-las xE'nLEla lē'x·aEm nâ'qa^{g}ē mē'xa. Dō'qwax ^{g}nō'la, hë'mEnałaxḷā'la^{g}maē q!wā'xētasa q!wā'xē lā'xēs ō'k!wina^{g}ē," ^{g}nē'x·^{g}laēda bEgwā'nEmax Sē'widē. Wä, laE'm^{g}laē k·!ēs q!â'ḶEłē ḷē'ǥEmas ō'mpas Sē'widē qaxs k·!ēs^{g}maē g·ī'ǥamēx·^{g}īda. Wä, yū'dukwē sā'sEmas. Wä, hë'Em ^{g}nō'last!EgEma^{g}ē Ts!ō'gulisē, wä, hë'^{g}misēda nEnō'^{g}lowē, yîx Sē'widē, wä, hë'^{g}misē Ẋwē'x·ẋwēlEmg·ī^{g}lakwē amā'^{g}înxa^{g}ya.

Wä, laE'mx·dē kwā's^{g}îtsE^{g}wē Sē'widäsēs ō'mpē. Wä, hë'x·^{g}idaEm^{g}lā'wisē, yîx Sē'widē la ku'lg·a^{g}lił lā'xēs g·aē'lasē. Wä, laE'm^{g}laē nā'nâqēx·sīla qa^{g}s lā'lag·ił tō'yag·ił lā'xa ā'L!ē. Wä, g·î'l^{g}Em-^{g}lā'wisē ǥā'nuł^{g}īd, la'ē Sē'widē ḷā'ẋ^{g}wīd qa^{g}s lä lā'wEls lā'xēs g·ō'kwē, qa^{g}s lä qā's^{g}īda. Wä, laE'm lāł lā'xa ā'L!ē. Wä, lā'^{g}laē qā'saxa ǥā'nuLē. Wä,

[1] See a reference to Ts!ō'gulis and his brother, Vol. III, p. 158.

was still walking. Night came again. Then he went to sleep. In the morning, when day came, he went into a small river; and after he had been in the water of the river, he started again. Night came again, and he again took a rest and went into a pond. As soon as he had finished, he went to sleep. In the morning, when day came, he started again, and it was not yet evening when he arrived at a large lake. He sat down on the shore. Then he took off his blanket and just sat on the ground.

Then he saw that the lake was rising; and he thought he would see what the rising of the waters meant. The water came to his feet and went back again. It went down as far as it had been before; and it was not long before it rose again. Then it came up to his knees, and now he saw a small devil-fish going around on the right side from where he was sitting in the water. As soon as the little devil-fish had gone around, it swam away. Then the water went down again, and the place where Paddled-to was sitting again became dry ground. Then he strengthened his heart not to be afraid on account of what the water was doing.

He had not been sitting on the ground long when the lake began to rise again. Then it came up to his breast. Now he saw again the small devil-fish coming and going around at his right side. As soon as it had gone around, the water went down again, and the little devil-fish went out towards the middle

lā′ᵍlaē ˢnā′x·ᵉīdxa gaā′la; wä, lā′ᵍlaē qā′sax·säᵉma. Wä, lā′ᵍlaē ē′t!ēd gā′nuł-ᵉīda. Wä, laᴇ′mᵉlaē mē′xᵉēda. Wä, lā′ᵍlaē ē′t!ēd ˢnā′x·ᵉīdxa gaā′la. Wä, lā′-ᵍlaē laᵉstᴇx·ᵉī′d lā′xa wā′bidaᵉwē. Wä, g·ī′lᵉᴇmᵉlā′wisē gwāł laᵉsta′ lā′xa wäxs la′ē ē′t!ēd qā′sᵉīda. Wä, lā′ᵍlaē ē′t!ēd gā′nuł-ᵉīda. Wä, laᴇ′mxaē ē′t!ēd x·ō′s-ᵉīd qaᵉs laᵉstᴇx·ᵉī′dē lā′xa q!ō′ᵍsē. Wä, g·ī′lᵉᴇmᵉlā′wis gwāła, la′ē mē′xᵉēda. Wä, lā′ᵍlaē ˢnā′x·ᵉīdxa gaā′läxs laxḷā′-ᵍlaē ē′t!ēd qā′sᵉīda. Wä, k·!ē′sᵉᴇmᵉlā′-wis dzā′qwaxs la′ē lā′g·aaʟela lā′xa lē′xē dzᴇᵉlā′ła. Wä, lā′ᵍlaē k!wā′g·ä-gᴇndᴇq. Wä, laᵉxḷā′laᵉlaē xᴇ′nx·ᵉīdxēs ᵉnᴇẋᵉunā′ᵍē. Wä, lā′ᵍlaē â′ᴇm k!waᵉsa′.

Wä, laxḷā′laᵉlaē dō′qulaxa dzᴇᵉlā′łaxs paō′lᵉnā′kulaē. Wä, lā′ᵍlaē ˢnē′nk·!ēx-ᵉīd qaᵉs wë′g·i dō′qwałaʟᴇx wō′ᵍlaā′s-ʟasa la paō′lᵉnā′kula. Wä, g·ā′xᵉaxḷā′-laᴇmᵉlaēda ˢwā′pē lāx g·ō′g·ᴇgwuᵉyâs. Wä, lā′ᵍlaē aē′daāqa. Wä, lā′ᵍlaē ētᴇ′mts!â lā′xēs ᵍwā′ᵍlałaāsdē. Wä, k·!ē′sᵉlat!a gä′łaxs g·ā′xᵉaxḷā′laē ē′t!us-dēsa. Wä, laᴇ′mᵉlaē t!ap!ē′dē ōkwä′-x·aᵉyas. Laᴇ′mᵉlaē dō′qulaxa taq!wa′-bidaᵉwē g·āx hëłk·!awē′ᵍsta lāq lā′xēs k!waᵉstᴇlts!ē′naᵉyaxa ᵍwā′pē. Wä, g·ī′l-ᵉᴇmᵉlā′wisē lē′ᵍstēda taq!wa′bidaᵉwē, la′ē ē′t!ēd mā′xt!a. Wä, lā′ᵍlaē ē′t!ēd x·ō′-t!ᴇx·ᵉīdēda ᵍwā′pē. Wä, laᴇ′mxaē lᴇ′mẋ-ᵉwᴇlsē k!wadzā′sas Sē′widē. Wä, laᴇ′m-ᵉlaē p!ä′saᵉyâxēs nâ′qaᵉē qaᵉs k·!ē′sēł k·îłᴇlā′łtsēs hë′g·ïłas gwē′g·ilēda ᵍwā′pē.

Wä, wī′ᵍlaᵉxaxḷā′ladzēᵉlaē gēᵉs k!wa-ᵉsa′xs la′ē ē′t!ēd paō′łᵉīdēda dzᴇᵉlā′łē. Wä, laᴇ′mᵉlaē t!ap!ē′dē dzā′ᵍmäs. Wä, laᴇ′mᵉlaē ē′t!ēd dō′qulaxa taq!wa′bida-ᵉwaxs g·ā′xaē ē′t!ēd hë′k·!awē′ᵍstāla lēᵉstā′laq. Wä, g·ī′lᵉᴇmᵉlā′wisē lē′ᵍstaq la′ē ē′t!ēd x·ō′t!ᴇx·ᵉīdēda ᵍwā′pē. Wä, laᴇ′mᵉlaē ē′t!ēd la ʟ!ā′ᵍstēda taq!wa′bi-

of the lake. Now his heart was strong, (and he resolved) not to rise from the ground; and it was not long before the water came up again. It reached his neck. Then the small devil-fish came again and went around at his right side. As soon as the little devil-fish had gone behind his back, it became large and spread itself over Paddled-to, and Paddled-to was taken into the water by the devil-fish, which was now large. Then Paddled-to was taken into the house of the one who is called Wealthy. Then Paddled-to saw the chief sitting down in the rear of a large house with snapping door. All the rafters of the house were sea-lions; and also the four posts, and the cross-beam on top of the posts, had sea-lions at each end; and the posts in the rear of the house were the same; and the two long beams of the house also had sea-lions at the ends; and the house had four platforms on its floor. Two speaking-posts stood one on each side of the door.

As soon as Paddled-to entered, the one on the right-hand side of the door spoke, and said, "Attack this stranger who has come into your house, Copper-Maker." Thus he said. Then the one on the left-hand side of the door also spoke, and said, "Treat him well. He came to get a supernatural treasure from you, chief." Then he stopped speaking, and the attendant spoke, and said, "O friend Paddled-to! take care! This is the house of Chief Copper-Maker, whom you call Wealthy at the place where you come from." Thus he said. "You shall stay only four days at this house, if (in this time) you learn all that refers to the supernatural treas-

da^{s}wē. Wä, laE′m^{s}laē ɬâ′k!wēmasē nâ′-qa^{s}yas qa^{s}s k·!ē′sē ɫā′x̣ulsa. Wä, k·!ē′s-^{s}lat!a gä′ɬaxs g·ā′x^{s}axɫā′laē ē′t!usdēsēda ^{s}wā′pē. Wä, laɐ′m^{s}laē t!ap!ē′daxɫā′lē q!ō′q!o^{s}näs. Wä, g·ā′x^{s}laēda taq!wa′-bida^{s}wē ē′t!ēd hë′ɬ!k·!awē^{s}stā′la lē′^{s}stā-laq. Wä, g·î′l^{s}Em^{s}lā′wisēda taq!wa′bi-da^{s}wē lā′lax awī′g·a^{s}yas la′ē hë′x·^{s}idaEm q!wā′x^{s}īda. Wä, laE′m^{s}laē haɬExsE′mdEx Sē′widē. Wä, la^{s}mē lE′ndzEmē Sē′wi-däsa ^{s}wā′lasē la taq!wa′. Wä, la^{s}mē laē′ɫEmē Sē′widē lāx g·ō′kwasa Q!ō′-mogwēx·Lä. Wä, laE′m^{s}laē dō′x^{s}waLElē Sē′widäxa g·ī′gama^{s}yaxs k!wā′k!wagō-LēwA^{s}lîɬaē lā′xa ^{s}wā′lasē k·ā′maxk·āma-q!a^{s}stō t!êx·î′la. Wä, lā′^{s}laē ^{s}nā′x̣waEm L!ē′x^{s}Enē puẋ^{u}bā′läsa g·ō′kwē ɫE^{s}wa ɫēɫā′mē mō′ts!aqa ɫE^{s}wa gē′^{s}xtâ^{s}yasa ɫēɫā′mē wā′xsgEm L!ēL!ē′x^{s}Ena. Wä, hë′Emxaā′wis gwä′lēda ā′ɫEba^{s}ē ɫēɫā′-ma. Wä, la L!ē′L!ēxbālaEmxaēda ma^{s}ɬ-ts!ā′qē k·ēk·atē′wē^{s}, yîsa g·ō′kwē. Wä, la mō′x̣^{s}wīdaxaiɬElē dzō′yaqa^{s}yas. Wä, lā′^{s}laē ɫā′wîɬa ma^{s}lō′kwē yēyä′q!Ent!Eq lā′xa wā′x·sō^{s}stâlîɬasa t!êx·î′la.

Wä, g·î′l^{s}Emx·d^{s}laē laē′Lē Sē′widē, lā′asē yā′q!eg·a^{s}ɬēda hë′ɬk·!ōtstâ^{s}lîɬē. Wä, lā′^{s}laē ^{s}nē′k·a: "Wä^{s}xɫā′lalaqwai′-xwa a′mLa^{s}mēx g·ā′xēɬ lāxs g·ō′kwaqōs; L!āqwag·ilai′," ^{s}nē′x·^{s}laē. Wä, lā′^{s}laē ō′gwaqa yā′qeg·a^{s}ɬē gE′mxōtstâ^{s}lîɬasa t!êx·î′la. Wä, lā′^{s}laē ^{s}nē′k·a: "Aē′k·i-lalaqwai′ ɫā′ɫogwasda^{s}yōx lâL g·ī′gama-^{s}yai′," ^{s}nē′x·^{s}laē. Wä, lā′^{s}laē q!wē′ɬ^{s}ēda, lā′a^{s}las yā′q!eg·a^{s}ɬēda E′lkwē. Wä, lā′^{s}laē ^{s}nē′k·a: "^{s}ya, qāst, Sē′widä, wë′g·îɬla yā′L!âLEx yō^{s}xɫā′laEm g·ō′x̣^{u}sa g·ī′gama^{s}ēx L!ā′qwag·ila, yîxēs gwô^{s}yâ′s Q!ō′mogwa^{s}ya lā′xēs g·ē′x·^{s}îdaāsaōs," ^{s}nē′x·^{s}laē. "Wä, mō′p!Enx̣wa^{s}sāɬaE′mLEs lā′xwa g·ō′x̣^{u}Laqōs qasō gEyō′ɬ lāx q!âɬ-^{s}aLE′la lā′xōx gwayi^{s}lä′lasaxs lā′xōs

ure that you are to obtain; and this also is said by the chief, that you will go back only when you have seen all his servants all round the world." Thus he said.

Then Paddled-to was really treated well by the chief, and Paddled-to made all our dancing-paraphernalia for him. Then the chief spoke, and said to Born-to-be-Head-Harpooneer, the Killer-Whale, "Go all round our world with Paddled-to, that he may go and watch my servants." Thus he said. Then Born-to-be-Head-Harpooneer started, and told his people to get ready. Then he loaned to Paddled-to a new small canoe, and Born-to-be Head-Harpooneer asked Paddled-to to try to spout. Paddled-to went aboard the new little canoe. As soon as he went aboard, the small canoe became a killer-whale, and Paddled-to did well with his spouting.

Then Copper-Maker said that they should not omit one of all the tribes under the sea. Then all the Killer-Whales started in their canoes. They went northward, and the Killer-Whales would visit those to whom Copper-Maker had referred. All the sea-monsters in the world under the sea were his servants.

They had been out two days when Born-to-be-Head-Harpooneer said they would take a rest at the head of the inlet of Bella Coola. Then the Killer-Whales made a camp-fire at a pretty

ḷēḷō′gwēLaqōs. Wä, hë′ˢmisa yîx wā′ł-dEmasa g·ī′gamaˢēx ā′łˢEmłlas lāł nä′-ˢnaχᵘL qasō lāł ˢnā′χwał dō′xˢwaLElałxōx hēhē′ˢlōbałts!ā′naˢyaxs lā′xōx awī′ˢstäxsa ˢnā′lax," ˢnē′x·ˢlaē.

Wä, laE′mˢlaē Sē′widē â′laEl aē′k·i-lasōˢsa g·ī′gamaˢē. Wä, laE′mˢlaē Sē′widē ē′axalaxEns nōsēx dā′łdanaχᵘ qaē. Wä, lāˢlaē yā′q!eg·aˢłēda g·ī′ga-maˢē. Wä, lāˢlaē ˢnē′k·a, lāx Alē′χu-mēˢg·iˢlakwē, yîxa mā′xˢēnoxwē: "Hā′-dzâˢs lēˢstalī′sFla lā′xEns ˢnā′lax ḷEˢwō′x Sē′widēx, qa lēˢsēx x·ī′ts!ax·îlaxEn hē-hēˢlōbałts!ānaˢyax," ˢnē′x·ˢlaē. Wä, hë′x·ˢidaEmˢlā′wisē la qā′sˢidē Alē′χu-mēˢg·iˢlakwē qaˢs lä axk·!ā′laxēs g·ō′-kulōtē qa xwā′nałˢīdēs. Wä, laE′mˢlaē bEk·ō′matsōLē Sē′widäsa ā′lōlāqē χwā′-χwaguma. Wä, lāˢlaē axk·!ā′lä Alē′-χumēˢg·iˢlakwax Sē′widē qa läˢs ˢmE′ns-ˢīd L!ā′łˢīda. Wä, lāˢlaē Sē′widē lāxs lā′xa ā′lōlaqē χwā′χwaguma. Wä, g·î′lˢEmˢlā′wisē lāxs lā′qēxs laxḷā′laē hë′x·ˢidaEm mā′xˢēnoxˢwīdēda χwā′χwa-gumē. Wä, lāˢlaē â′la ē′g·îlwata, yîx Sē′widē lā′xēs L!ā′ˢnēnaˢē.

Wä, lāˢlaē ˢnē′k·ē L!ā′qwag·īla qa k·!eâ′sēs k·!ēs qē′lats lā′xa ˢnā′χwa lē′lqwalaLaˢya lā′xwa bē′baˢnaga-waˢya-xsa dE′msx·ēx, ˢnē′x·ˢlaē. Wä, lāˢlaē alē′χˢwīdēda ˢnā′χwa maE′mxˢēnoxwa. Wä, laxḷā′laEmˢlaē ˢwīˢla gwā′gwaāqa lā′xa gwä′ˢnakwē. Wä, laE′mˢlaē qē′-łanaχwēda maE′mxˢēnoxwē lā′xa gwô-ˢyâ′s L!ā′qwag·īla hë′ˢlobałts!ā′naˢēda ˢnā′χwa yīˢyē′g·Enōdēs lā′xwa bē′ba-ˢnagawaˢlīsaxsa dE′msx·ēx.

Wä, laE′mˢlaē maˢłp!E′nχwaˢsē ˢnā′-läsēxs la′ē ˢnē′k·ē Alē′χumēˢgiˢlakwē qaˢs x·ō′sˢēdē lāx ō′xLäˢlīsas wunā′łdEm-sasa BE′lχula. Wä, laE′mˢlaē lE′qulēda maE′mxˢēnoxwē lā′xa ë′k·ē awī′ˢnagwis

beach there. Then Paddled-to started and went with Born-to-be-Head-Harpooneer to the village. They were not seen by the common people, for they had supernatural power. Then Paddled-to said, "This man of this tribe here is handsome." Thus he said. Then Paddled-to was questioned by the killer-whale, Born-to-be-Head-Harpooneer. He said, "O friend Paddled-to! do you desire to have the handsome man to whom you refer?" Thus he said. Paddled-to replied at once, and said, "Yes, I should like to have him." Thus he said. Then Born-to-be-Head-Harpooneer started with Paddled-to, and Paddled-to caught sight of the man. Then Born-to-be-Head-Harpooneer ran after the man, and Born-to-be-Head-Harpooneer took hold of him. At once there were two men. The man's soul was following Born-to-be-Head-Harpooneer. Paddled-to and Born-to-be Head-Harpooneer went back at once to their camp-fire at the mouth of Bella Coola River.

Immediately they took the little canoe for the one who had just arrived. Then Paddled-to and the Bella Coola were friends, and they went home. They at once got ready and started. They [the many people] launched their canoes and went back southward. Then they arrived at Monster-Receptacle, for that is the house of Wealthy. When the Killer-Whales arrived at the beach of the house of Chief Copper-Maker, Copper-Maker called the Killer-Whales in. Then Born-to-be-Head-Harpooneer told him that Paddled-to desired one man from among the Bella Coola. He said, lā′qē. Wä, laE′mˢlaē qā′sˢīdē Sē′widē qaˢs lā′x·daˢxwē ɫō Alē′χumēˢg·iˢlakwē lā′xa g·ō′kula. Wä, laE′mˢlaē k·!ēs dō′gułtsa bā′χusē bEgwā′nEma qaxs nā′naualakwaē. Wä, laE′mˢlā′wisē ˢnē′-k·ē Sē′widē: "Ë′x·LäōxdabEgwā′nEmēx lā′xwa lē′lqwalaLaˢēx," ˢnē′x·ˢlaē. Wä, lā′ˢlaē wuLā′sEˢwē Sē′widäsa mā′xˢēnoxwē, yîx Alē′χumēˢg·iˢlakwē. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, qāst, Sē′wid, axˢē′xsdEsēxwa gwôˢyâ′qōs ëx· bEgwā′nEmaa?" ˢnē′x·ˢlaē. Wä, hë′x·ˢidaEmˢlā′wisē Sē′widē nā′ˢnaxˢmēq. Wä, lā′ˢlaē ˢnē′k·a: "Ä, axˢē′xsdEnLaqu," ˢnē′x·ˢlaē. Wä, hë′x·ˢidaˢxɫā′laEmˢlā′wisē la qā′sˢīdē Alē′χumēˢg·iˢlakwē ɫō Sē′widē. Wä, lā′ˢlaē dō′xˢwaLElē Sē′widäxa bEgwā′nEmē. Wä, lā′ˢlaē qā′qēxˢīdē Alē′χumēˢg·iˢlakwaxa bEgwā′nEmē. Wä, lā′ˢlaē dā′x·ˢidē Alē′χumēˢg·iˢlakwaq. Wä, hë′x·ˢidaEmˢlā′wisē la maˢlō′χˢwidēda bEgwā′nEmē. Wä, hëˢEmˢEl bEχu′nēx·dEsēda g·ā′xē lā′sgEmēx Alē′χumēˢg·iˢlakwē. Wä, hë′x·ˢīdaxɫā′laEmˢlā′wisē la nä′ˢnakwē Sē′widē ɫō Alē′χumēˢg·iˢlakwē lā′xēs lEquˢla′sē lāx ō′χˢsiwaˢyasa wä′sa BE′lχula.

Wä, hë′x·ˢidaEmˢlā′wisē axˢē′tsEˢwa χwā′χwagumē qaē′da E′lqaläq. Wä, laE′mˢlaē ˢnā′mōk·âlē Sē′widē ɫEˢwa BE′lχula. Wä, g·ā′xˢEmˢlaē nä′ˢnakwa. Wä, hë′x·ˢidaEmˢlā′wisē xwā′naɬˢīd qaˢs alē′χˢwīdē. Wä, lā′dzEk·asˢEmˢlaē LElstE′ndxēs ˢyaē′ˢyats!ē. Wä, g·ā′xˢEmˢlaē ˢnElx·ä′la. Wä, g·ā′xˢlaē g·ā′xˢaLE′la lā′xōx axā′xs Ts!ē′gwats!ē qaxs yâā′xōɫ g·ō′χˢsa Q!ō′mogwaˢyōx. Wä, laxɫā′laˢlaē lā′g·aˢlisēda maE′mxˢēnoxwē lāx L!Emā′isas g·ō′kwasēs g·ī′gamaˢē L!ā′qwag·ila. LaE′mˢlaē Lā′lēlalē L!ā′qwag·iläxa maE′mxˢēnoxwē. Wä, laE′mˢlaē ts!Ek·!ā′ɬElē Alē′χumēˢg·iˢlakwaxs ax-

"He came with us." Thus he said. Then Copper-Maker was really glad on account of Paddled-to, because he was not reluctant to tell his mind to Born-to-be-Head-Harpooneer.

Then Copper-Maker spoke again, and said, "O friend Paddled-to! you have been to see all my servants all around our world. Now prepare to go home to your country. You shall go up with this house, and your parents shall come to live on the shore at the place where you are to appear." Thus said Copper-Maker. "The name of your house is Sea-Lions-all-over. Now this is the end of your having the name Paddled-to. Now you have the name Born-to-be-Head-of-the-World. You have been to Wind-at-Edge-of-our World, and therefore your name will be Going-around-the-World and Having-all-Dances in the winter dance, and you shall be War-Dancer. Now go up with your house. Now you have great supernatural power." The house came up and floated on the water at Monster-Receptacle.

Born-to-be-Head-of-the-World was standing in the door of his house. His parents lived at Gu'mgumlig·a, on the other side of Monster-Receptacle. The younger brother of Born-to-be-Head-of-the-World, Born-to-be-always-Chief, was playing on the beach outside of his house. Then he discovered the large house drifting down with the tide. Then Born-to-be-always-Chief recognized his elder brother. He called his father and his mother. His father and his mother came at once; and they all recognized him.

ˢē'xsdaē Sē'widäxa ˢnEmō'kwē bEgwā'nEm g·ā'yōł lā'xa BE'lxula; ˢnē'x·ˢlaē: "Wä, g·ā'xˢmēsōx g·axEnuˢx̣ᵘ," ˢnē'x·ˢlaē. Wä, lā'ˢlaē ā'laEl ˢmō'ˢlē L!ā'qwag·iläs Sē'widäxs k·!ē'saē haˢlā'la ˢnē'x·sēs nâ'qaˢē lāx Alē'x̣umēˢg·iˢlakwē.

Wä, lā'ˢlaē ē'dzaqwa yā'q!eg·aˢłē L!ā'qwag·ila. Wä, lā'ˢlaē ˢnē'k·a: "Wä, qāst, Sē'wid, laE'mx·dEs dō'xsēˢstā'līsElaxEn hëhë'lōbałts!ānaˢyax lā'xōx awī'ˢstäxsEns ˢnā'lax. Wä, wë'g·a gwā'nałax qaˢs lā'lag·aōs nä'ˢnakwa lā'xēs awī'ˢnagwisaōs. Wä, hā'g·iłła ë'k·!ēˢstałtsa g·ō'kwēx qaxs g·ā'xaōx g·ī'g·aōłnōkwaxs g·ō'kula lā'xōx ā'LaˢyaxsōS nē'łˢīdaā'sLēx," ˢnē'x·ˢlaē L!ā'qwag·ila. "Wä, hë'Em ḷē'gEmsōs g·ō'x̣ᵘqōsē L!ā'L!exōłtsE'mē. Wä, laE'ms g̣wāł ḷē'gadEs Sē'widē. Wä, laE'ms ḷē'gadLEs ˢnā'lanōkumēˢg·iˢlakwē. Wä, laE'mḷax·dEs lāx Yuwē'gEndayusEns ˢnā'lax. Wä, hë'ˢmis lā'g·iłaōs ḷē'gadLEs Lēˢstā'lisē ḷō ˢwīˢlā'laLElīdē lā'xa ts!ē'ts!ēqa; laE'ms tō'x̣ˢwidLōL. Wä, hā'g·aˢmasL ë'k·!ēˢstax ḷEˢwōs g·ō'kwēx. LaE'ms ˢwā'las nau'alakwōL." Wä, g·ā'xˢlaē pEx·ō'ˢstâwēda g·ō'kwē lāx Ts!ē'gwats!ē.

Wä, laEmˢlā'wisē ḷaˢx̣ᵘstâ'ˢlasˢlaē ˢnā'lanōkumēˢg·iˢlakwaxa t!êx·î'läsēs g·ō'kwē. Wä, lā'ˢlaē yō g·ō'kulē g·ī'g·aōłnōkwasē yōx Gu'mgumlīg·ax apsō'taxs Ts!ē'gwats!ē. Wä, lā'ˢlaē a'młElēsē ts!ā'ˢyas ˢnā'lanōkumēˢg·iˢlakwē, yîx X̣wē'x·x̣wēlEmg·iˢlakwē lāx L!ā'sanâˢyasēs g·ō'kwē. Wä, hë'ˢmis la dō'xˢwaLElaxa ˢwā'lasē g·ō'kwa, yîx ts!ā'qaxElaē lā'xa ts!ā'la. Wä, laE'mˢlaē X̣wē'x·x̣wēlEmg·iˢlakwē ˢmā'łt!älaEmxēs ˢnō'la. Wä, lā'ˢlaē Lē'ˢlālaxēs ō'mpē ḷEˢwis abE'mpē. Wä, hë'x·ˢidaEmˢlā'wisē g·ā'xē ō'mpas ḷEˢwis abE'mpē. Wä, laE'mˢlaē ˢnā'x̣waEm ˢmā'łt!älax·daˢxwaq.

As soon as Born-to-be-Head-of-the-World knew that his parents had seen him, his house went down again. Then he disappeared again. His parents started at once to go to Hē′gEms to call the tribe to come and stay at Gu′mgumlig·a. As soon as Born-to-be-always-Chief arrived at Hē′gEms, he reported to his father's tribe. The ancestors of the Gwa′waēnoxu at once got ready; and in the morning, when day came, they loaded their canoes and went to Gu′mgumlīg·a.

They lived in Gu′mgumlig·a for a long time. Then they discovered again the large house. It appeared at the place where it had appeared before. The ancestors of the Gwa′waēnoxu all saw Born-to-be-Head-of-the-World standing in the door of the large house. Then they launched four large canoes, and all the men paddled, going to the place where the large house was floating. When they came near, it went down. The tribe did not get the house. For a long time it was not seen again.

Then [his] parents felt badly. Born-to-be-always-Chief started for the other side of the point at Gu′mgumlig·a. Then he saw a large bull-head with a man's face. Then Born-to-be-always-Chief ran and saw it from near by. He recognized Born-to-be-Head-of-the-World. Then he ran and tried to tell his parents. He was only struck by his father, for he did not believe him; and the father of Born-to-be-Head-

Wä, g·î′lsEmslā′wisē q!å′LElē snā′lanokumēsg·islakwaxēs g·ī′g·aōłnokwē, laE′m dō′qulaq, wä, lā′slaē ē′t!ēd swu′nssīdēda g·ō′kwē. Wä, laE′mslaē ē′t!ēd x·îssē′da. Wä, lā′slaē hë′x·sidasmē g·ī′g·aōłnōkwas alē′ẋswīd qas lē lāx Hē′gEmsē. Wä, laE′mslaē lāł Lēslā′łałxēs g·ō′kulōtē qa g·ā′xēs smā′swa lāx Gu′mgumlig·a. Wä, g·î′lsEmslaē lā′g·aslisē Ẋwē′x·xwēlEmg·islakwē lāx Hē′gEmsē, la′ē hë′x·sīdaEm tsEk·!ā′ĺsēdEx g·ō′kulōtasēs ō′mpē. Wä, hë′x·sīdaEmslā′wisē xwā′naĺsīdēda g·ā′läsa Gwa′waēnoxwē. Wä, lā′slaē snā′x·sīdxa gaā′läxs la′ē smō′xsaxēs g·ig·ā′slå. Wä, g·ā′xsmē lāx Gu′mgumlig·a.

Wä, lā′slaē gā′gäła hë g·ō′kulē Gu′mgumlig·a, la′ē ē′t!ēd dō′xswaLEłēda swā′lasē g·ō′kwa. Hë′Emslaxaē q!ā′ẋswīdēs g·î′lx·dē q!ā′ẋswīdaāsa. Wä, laE′mslaē snā′ẋwaEm dō′qulaslaēda g·ā′läsa Gwā′waēnoxwax snā′lanōkumēsg·islakwaxs Lā′xwałaē lāx t!êx·î′läsa swā′lasē g·ō′kwa. Wä, hë′x·sidaxLā′laEmslā′wisē wīsxstE′ntsEswēda mō′ts!aqē awō′ g·ig·ā′slå. Wä, lā′slaē sē′xswīdē snā′ẋwēda bē′bEgwā′nEmē lā′laa lā′xa pEx·å′la swā′las g·ō′kwa. Wä, laEmslā′wisē ë′x·ag·aāLEla lā′qēxs la′ē swu′nssīda. Wä, laE′mslaē wiō′LēdaLēlqwalaLasyaxa g·ō′kwē. Wä, lā′slaē gä′ła k·!ēs dō′xswaLE′ła.

Wä, laE′mslaē syā′x·sīdē nå′qasyas g·ī′g·aōłnōkwas. Wä, lā′slaē qā′ssīdē Ẋwē′x·ẋwēlEmg·islakwē lāx qwē′sadzEsyasa aswī′łbasē lāx Gu′mgumlig·a. Wä, lā′slaē dō′xswaLElaxa swā′lasē k!ōsma′. Wä, lā′slaē bEgwā′nEmē gō′gumasyas. Wä, lā′slaē dzE′lxswīdē Ẋwē′x·ẋwēlEmg·islakwē qas lē snEẋwā′p!ałtōq. Wä, laE′mslaē smā′łt!älaqēxs hë′smaē snā′lanōkumēsg·islakwē. Wä, lā′slaē dzE′lxswīd qas lē wāx· nē′łaxēs

of-the-World said, "Go away! Why did you come and speak thus, like [imitating] those who deride my late son?"

Dirt was thrown on the roof of his house by his tribe, and he was just driven away by his tribe. Therefore he lived in a small house at the foot of the hill (on which the village stood). When the tribe threw the refuse from their meals down the hill, it rolled right down and stopped at the side of his house; some of the people eased themselves on the side of the hill, and it went right down to the little house of the father of Born-to-be-Head-of-the-World. That is what is referred to by the old Indians as "that on which dirt is thrown;" for he was driven away on account of his son, Born-to-be-Head-of-the-World, for Born-to-be-Head-of-the-World was really treated well by the tribe of his father.

Born-to-be-always-Chief just went out of the house, and he ran again and saw the bull-head. Then he discovered that it was still there. The bull-head that was Born-to-be-Head-of-the-World spoke, and said, "O brother! Born-to-be-always-Chief! go and call our parents to come quick, that I may see them." Thus he said. Born-to-be-always-Chief ran again, and entered the house again; and he said, "Oh, you confounded ones! come quick and see him whose dog I am (my master). He asks that you come quick and see him." Thus he

g·ī′g·aōɬnokwē. Wä, â′ɛm^{s}lā′wisē k·!ē′-lax·^{s}ītsō^{s}sēs ō′mpē qaxs wiō′q!usaāq. Wä, lā′^{s}laē ^{s}nē′k·a, yîx ō′mpas ^{s}nā′lanō-kumē^{s}g·i^{s}lak^{u}: "Hā′g·a qwē′dɛx. Wä, ^{s}mā′ts!ɛxḷā′ladzēs g·ā′xēɬaōs hë gwē′-k·!ālaxs hā′yīg·a^{s}yaā′qōs lā′xwa dzɛ′n-dzɛnk·!āläxsɛn xunō′x̣^{s}wuła," ^{s}nē′x·^{s}laē.

Wä, laɛ′m^{s}laē mɛ′nk·äsɛlasō^{s}sēs g·ō′-kulōtē qaxs â′^{s}maē la k·ā′^{s}yɛwuldzɛm-sēs g·ō′kulōtē. Wä, lā′g·iɬas hë hō′s-gɛmdza^{s}ē g·ō′x̣^{u}bida^{s}wasē ō′sgɛmdza-^{s}yasa g·ō′kula. Wä, g·ī′l^{s}mēs k·!â′dē g·ō′kulōtasēxēs ha′^{s}mɛmōtē lā′xa ō′x̣wi-wa^{s}ē la′ē hë^{s}nā′kulaɛm lō′xwaxɛ′la qa^{s}s lē wā′^{s}la lāx ō′nâ^{s}yas g·ō′kwas. Wä′x·ē la k·!ɛx·^{s}ā′lisē g·ā′yōɬē lāx g·ō′kulōtas lā′xa ō′x̣wiwa^{s}ē. Wä, laɛ′mxaa la hë-^{s}nā′kula lāx hōdzā′sas ō′mpas ^{s}nā′lanō-kumē^{s}g·i^{s}lakwē. Wä, hë′ɛm g̣wô^{s}yō′sa g·ā′lē bā′k!umē mɛ′nk·asɛlasɛlasɛ^{s}wē qaxs la′ē hagu′mg·ila^{s}yo lā′xēs xunō′-kwē ^{s}nā′lanokumē^{s}g·i^{s}lak^{u}, qaxs â′laē aē′k·ilasɛ^{s}wē ^{s}nā′lanokumē^{s}g·i^{s}lakwē, yîs g·ō′kulōtasēs ō′mpē.

Wä, lā′^{s}laē â′^{s}mē X̣wē′x·x̣wēlɛmg·i-^{s}lakwē la lā′wɛls lā′xa g·ō′kwē. Wä, lā′^{s}laē ē′t!ēd dzɛ′lx̣^{s}wīd qa^{s}s lē ē′t!ēd dō′x^{s}wīdxa k!o^{s}ma′. Wä, lā′^{s}laē dō′x-^{s}waɛ′laqēxs ^{s}maā′x·sä^{s}maē. Wä, lā′^{s}laē yā′q!eg·a^{s}ɬēda k!o^{s}ma′, yîx ^{s}nā′lanōku-mē^{s}g·i^{s}lakwē. Wä, lā′^{s}laē ^{s}nē′k·a: "^{s}ya, ^{s}nɛ′mwōt, X̣wē′x·x̣wēlɛmg·i^{s}lak^{u}. Hā′g·a ɛē′^{s}lālaxɛns g·ī′g·aōɬnōkwa qa hā′^{s}laba-lē^{s}sō g·ā′xa qɛn dō′x^{s}waɛ′lēqē," ^{s}nē′x·-^{s}laē. Wä, hë′x·^{s}idaɛm^{s}lā′wisē la ē′t!ēd dzɛ′lx̣^{s}widē X̣wē′x·x̣wēlɛmg·i^{s}lakwē qa^{s}s lē ē′t!ēd laē′ɛ lā′xēs g·ō′kwē. Wä, lā′^{s}laē ^{s}nē′k·a: "^{s}ya, ɬē′ɬɛ^{s}l, g̣ē′ladzâg·a hā′^{s}labalax qa^{s}s dō′x^{s}wīdaōsax ^{s}wā′dzē-dēaxk·!ā′lax· qa^{s}s la′ōs hā′^{s}labala dō′x-

said. Then the mother of Born-to-be-always-Chief spoke, and said, "O slave! let us go to that which our son refers to, and what he wants us to look at."

Then they started and went to the other side of the point of the village of Gu'mgumlig·a. Born-to-be-always-Chief was ahead of his parents, and therefore Born-to-be-always-Chief was speaking with Born-to-be-Head-of-the-World (when his parents arrived). Then his father saw that what Born-to-be-always-Chief had said was true. His father just wanted to make sure that it was Born-to-be-Head-of-the-World. As soon as he had made sure that it was really he, the old man sang his sacred song. Then his tribe heard that he was singing his sacred song. Then his tribe went to see, and they saw the bull-head, and they saw that it had a man's face, and they recognized that it was Born-to-be-Head-of-the-World. Then he changed his form and became a whale.

His tribe tried in vain to surround him. The people went again and launched their canoes and tried to catch the large whale. They were on the water a long time trying to catch it. Then they saw an eagle which came and sat on the fin of the whale; and then the tail of the bull-head appeared over the tail of the whale. The father of Born-to-be-always-Chief spoke, and said, "O son! look at the way your elder brother acts, that we may have this for our crest." Thus he said to him. Then he changed himself again and became a sea-otter, and many gulls

ˢwīdEqᵘ," ˢnē'x·ˢlaē. Wä, lā'ˢlaē yā'q!-eg·aˢłē abE'mpas X̣wēx·x̣wēlEmg·iˢlakwē. W'ä, lā'ˢlaē ˢnē'k·a: "ˢya, q!ā'k·ō, wē'-x·îns lāx g̣wôˢyâ'sōx xunō'kwaqEns, qEns lē dō'x̣ˢwīdqē," ˢnē'x·ˢlaē.

Wä, lā'ˢlaē qā'sˢīda. Wä, laE'mˢlaē lā'xa ā'psadzaˢyā'sa aˢwīłbaˢyasa g·ō'x̣ᵘ-dEmsē lāx Gu'mgumlig·a. Wä, laE'mˢlaē g·ā'lag·iwaˢē X̣wē'x·x̣wēlEmg·iˢlakwasēs g·ī'g·aōłnokwē; lā'g·ītas g̣ayō'ł la q!ē'q!Eyōdē X̣wē'x·x̣wēlEmg·iˢlakwē ḷō ˢnā'lanōkumēˢg·iˢlakwē. Wä, laE'mˢlaē dō'xˢwaLE'lē ō'mpasēqēxs â'laˢmaē wā'łdEmas X̣wē'x·x̣wēlEmg·iˢlakwē. Wä, lā'ˢlaē â'ˢmē ō'mpas ˢnēx· qaˢs aˢwE'l-p!ā łtowē'x ˢnā'lanōkumēˢg·iˢlakwē. Wä, g·î'lˢEmˢlā'wisē aˢwE'lp!ā łtōqēxs â'laˢmaē, wä, lā'ˢlaē yä'laqwēda q!u'lˢyakwē. Wä, lā'ˢlaē wuḷā'xˢaLE'lē g·ō'kulōtasēqēxs yä'laq!wālaē, wä, laxḷā'laˢlaē â'łtsEmē-ˢsōˢsēs g·ō'kulōtē. Wä, lā'ˢlaē dō'xˢwaLE'lē g·ō'kulōtasēxa k!ōˢma'. Wä, lā'x·daˢxᵘˢlaē dō'xˢwaLE'laqēxs bEgwā'nEmaēs g̣ō'g̣omaˢē. Wä, laxḷā'laˢlaē ˢmā'łt!ēg·aā'LElaqēxs hë'ˢmaē ˢnā'lanōkumēˢg·iˢlakwē. Wä, laE'mˢlaē L!ā'ˢyag·ila. LaE'mˢlaē g̣wôˢyî'mx·ˢīda.

Wä, lā'ˢlaē wāx· k·î'mˢyasōˢsēs g·ō'kulōtē. Wä, lā'ˢlaē ē't!ēd lā qā'sˢidē g·ō'kulōtas qaˢs lä ˢwīˢxstE'ndxēs g·ēg·ā'ˢlâ. Wä, laE'mˢlaē ˢyā'ˢyałxa ˢwā'lasē gwôˢyî'ma. Wä, lā'ˢlaē gē'g·iLē ˢyā'ˢyaqēxs la'ē dō'xˢwaLE'laxa kwē'kwē g·āx k!waxtō'dEx ḷä'g·aˢyasa g̣wôˢyî'mē. Wä, lā'ˢlaxaa ē't!ēd la nē'łˢēdē k·Ets!Exsdaˢya'sa k·!ōˢma' lāx ë'k·!ēLElâs k·!Ets!Exsdaˢya'sa g̣wôˢyî'mē. Wä, lā'ˢlaē yā'q!eg·aˢłē ō'mpas lāx X̣wē'x·x̣wēlEmg·iˢlakwē. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, xunō'kᵘ, wë'g·a dō'qwałaxōx gwē'g·iˢlasaxs ˢnō'la qaˢs wë'g·iLōs k·!ē'sˢōnox̣ᵘ-LEsōx," ˢnē'x·ˢlaēq. Wä, lā'ˢlaē ē't!ēd

were flying around it. Then they tried to catch him again, and they were on the water a long time trying to catch him, and they drove him into a long bay.

Then Born-to-be-Head-of-the-World saw that he would be caught by the tribe, and he became a man again. Then Born-to-be-Head-of-the-World was caught; and Born-to-be-Head-of-the-World spoke, and said, "O tribe! go and bring gravel to close the gap between these shores. I wish this to be a village site." Then many people, the ancestors of the Gwa'waēnox^{u}, went to work. The ancestors of the Gwa'waēnox^{u} finished what they were doing. Night came; and early in the morning, when day came, Born-to-be-Head-of-the-World arose [early], and he saw the large house which had come and had been put down on the place where his tribe had worked.

Immediately Born-to-be-Head-of-the-World went into his house, and he sang his sacred song. Then his father heard him singing his sacred song, and First-Beaver was sent by his father to go and see why Born-to-be-Head-of-the-World was singing his sacred song. As soon as First-Beaver went out of his house, he saw the large painted board front of the house, and First-Beaver just went back into the house to tell his father what he had seen. Immediately his father and his mother arose and went to see it. Then they discovered that the door of the large

ʟ!ā'ᵋyag·iʟaᵋya. Wä, laᴇ'mᵋlaē q!ā'sax·ᵋīda. Wä, lā'ᵋlaē wᴇ'lx·asōᵋsā q!ē'nᴇmē ts!ē'k!wa. Wä, lā'ᵋlaē ᵋyā'ᵋyasōᵋ ē't!ēd. Wä, lā'ᵋlaē gē'g·iʟiya'ᵋyaq. Wä, lā'ᵋlaē k·îmē'ts!ōᵋyō lā'xa g·î'lt!ᴇxʟā'lisē ō'dzâlisa.

Wä, laᴇ'mᵋlaē dō'qulē ᵋnā'lanōkumēᵋg·iᵋlakwaqēxs lᴇᵋma'ē lâ'ʟanᴇmsēs g·ō'kulōtē. Wä, laᴇ'mᵋlaē hë'x·ᵋidaᴇm la ē't!ēd la bᴇgwā'nᴇmx·ᵋīda. Wä, laᴇ'mᵋlaē lâ'ʟanᴇmē ᵋnā'lanōkumē'g·iᵋlakwē. Wä, lā'ᵋlaē yā'q!eg·aᵋłē ᵋnā'lanōkumēᵋg·iᵋlakwē. Wä, lā'ᵋlaē ᵋnē'ka: "ya, g·ō'kulōt, wë'g·a k·!ā'x·ᵋīdxa t!ā't!ēdzᴇmē qaᵋs aᵋmā'gōẋᵋwīdaⁿyōsaxwa wī'ᵋwagōlisēx awī'ᵋnagwisa. Wä, laᵋmᴇn ᵋnēx·qa g·ō'ẋᵘdᴇmsēłtsōx." Wä, lā'ᵋlaē hë'x·ᵋidaᴇm ē'axᵋēdēda q!ē'nᴇmōła lē'lqwalaʟaᵋyaxa g·ā'läsa Gwā'waēnoxwē. Wä, lā'ᵋlaē gwā'łē ē'axaᵋyasa g·ā'läsa Gwā'waēnoxwē. Wä, laxʟā'laᵋlaē gā'nułᵋīda. Lā'ᵋlaē ᵋnā'x·ᵋīdxa gaā'la, lā'aᵋlas gag·ō'stâwē ᵋnā'lanōkumēᵋg·iᵋlakwē. Wä, lā'ᵋlaē dō'xᵋwaʟᴇ'laxa ᵋwā'lasē g·ō'kwaxs g·ā'xᵋmaē g·ō'ẋᵋwᴇls lā'xa lā'x·dē ē'axalasōᵋsēs g·ō'kulōtē.

Wä, hë'x·ᵋidaᴇmᵋlā'wisē la laē'ʟē ᵋnā'lanōkumēᵋg·iᵋlakwē lā'xēs g·ō'kwē. Wä, laᴇ'mᵋlaē hë'x·ᵋidaᴇm yä'laqwasēs yä'laxᵘʟᴇnē. Wä, laᴇ'mᵋlā'wisē wuʟā'xᵋaʟᴇlē ō'mpasēqēxs yä'laq!wālaē. Wä, lā'ᵋlaē ᵋyā'laguᴇmē Ts!ō'gulisasēs ō'mpē qa lēᵋs dō'xᵋwīdᴇx lā'g·ītas yä'laqulē ᵋnā'lanōkumēᵋg·iᵋlakwē. Wä, g·î'lᵋᴇmᵋlāwisē lā'wᴇlsē Ts!ō'gulisē, lā'xēs g·ō'kwaxs la'ē dō'xᵋwaʟᴇ'laxa ᵋwā'lasē k·!ā'k·!adᴇxsēk·îla tsā'gᴇmasa g·ō'kwē. Wä, â'ᴇmᵋlā'wisē Ts!ō'gulisē la ẋwē'lagēʟ, lā'xēs g·ō'kwē qaᵋs lē nē'łaxēs ō'mpē, yîsē's la dō'xᵋwaʟᴇła. Wä, hë'x·ᵋidaᴇmᵋlā'wisē ʟā'xᵋwīdē ō'mpas ʟᴇᵋwēs abᴇ'mpē qaᵋs lē dō'xᵋwīdᴇq. Wä, lā'ᵋlaē dō'x-

house was the mouth of a sea-lion. As soon as the parents came near the door, the mouth-door of the large house opened. Then his father and his mother jumped in (through) the door of the house. As soon as they went in, the Speaking-Post at the right-hand side of the door spoke, and said, "Attack this stranger who has come into your house, Copper-Maker." Thus he said. Then the one on the left-hand side of the door also spoke, and said, "Treat them well. These are the parents of Copper-Maker here." Thus he said.

One of the attendants was standing in front of the fire of the large house: his name was Wide-Mouth. Another attendant stood in the rear of the house: his name was Counter. Then Born-to-be-Head-of-the-World spoke to his father, and said, "O father! look at my house! Come and look at the dancing-paraphernalia of my great supernatural house!" Then he looked about first in the right-hand side in the rear of the house.

Then his father saw many (kinds of) dancing-paraphernalia. His father saw the whale mask combined with the bull-head mask, and the eagle sitting on top of the back. It had two tails, — above, the tail of the bull-head; and below [at the end], the tail of the whale. And he saw also the sea-otter mask, and four birds sitting on the revolving top of the sea-otter mask; and under the sea-otter mask was a man; and

ˢwaLE′laqēxs hë′ˢmaē t!êx·î′läsa ˢwā′lasē g·ō′kwē sE′msasa L!ē′xˢEnē. Wä, g·î′l-ˢEmˢlā′wisē ˢnEẋwā′x·ˢīdē g·ī′g·aōłnōkwas lā′xa t!êx·î′läxs la′ē hë′x·ˢidaEm aqE′lsē sE′msē t!êx·î′läsa ˢwā′lasē g·ō′kwa. Wä, lā′ˢlaē dEwī′LE ō′mpas ḷEˢwis abE′mpē lāx t!êx·î′läsa g·ō′kwē. Wä, g·î′lˢEmˢlā′wisē laē′La, lā′aˢlas yā′q!eg·aˢłēda hë′łk·!ōtstâˢlīłē yä′q!Ent!Eq. Wä, la′xḷā′laˢlaē ˢnē′k·a: "WäxḷA′lalaqwai′xwa a′mLaˢmēx g·ā′xēL laxs g·ō′kwaqōs, L!ā′qwag·ilai′," ˢnē′x·ˢlaē. Wä, lā′ˢlaē ō′gwaqa yā′q!eg·aˢłē gE′mxōtstâˢlīłasa t!êx·î′la. Wä, lā′ˢlaē ˢnē′k·a: "Aêk·i-lalaqwai′, yū′Em g·ī′g·aōłnuẋᵘsōx L!ā′-qwag·ilōxwai′," ˢnē′x·ˢlaē.

Wä, lā′ˢlaē ḷā′wīłā ˢnEmō′kwē E′lkwa lā′xa ō′bēx·LālīłasA lEgwī′łasa ˢwā′lasē g·ō′kwa. Wä, hë′Em ḷē′gadEs ˢwā′dzE-gE′xsta. Wä, lā′ˢlaē ḷā′wīłēda ˢnEmō′-kwē E′lkᵘ, lā′xa ō′gwiwaˢlīłasa g·ō′kwē. Wä, hë′Em LE′gadEs Hō′sagEmaˢē. Wä, lā′ˢlaē yā′q!eg·aˢłē ˢnā′lanōkumē-ˢg·iˢlakwē, lā′xēs ō′mpē. Wä, lā′ˢlaē ˢnē′k·a: "ˢyä, â′tsaō wë′g·a dō′qwałaxEn g·ō′kwēx. Wä, gē′lag·a qas dō′qwa-łaōsaxg·ada dā′łdānaẋᵘg·asEn ˢwā′lasēx nau′alaẋᵘ g·ō′kwa." Hë′ˢlat!a g·îl dō′x-ˢwītsōˢsēda hë′łk·!ōtēwaˢlīłasa g·ō′kwē.

Wä, laE′mˢlaē dō′xˢwaLE′lē ō′m-pasēxa q!ē′nEmē dā′łdānaẋwa. Wä, laE′mˢlaē ō′mpas dō′xˢwaLE′laxa gwē′-k·Emłē k!ōˢmā′gEmłExsīla k!wā′xtâˢya kwē′kwē lāx ḷä′g·aˢyas. Wä, laE′mˢlaē maˢłē′ k·Ets!Exsdaˢya′s ë′k·!ēLElaˢlaē k·Ets!Exsdaˢya′sa k!oˢma′. Wä, lā′ˢlaē ˢmā′x·baˢē k·Ets!Exsdaˢya′sa gwôˢyî′mē. Wä, lā′ˢlaē ē′t!ēd dō′xˢwaLElaxa q!ā′sa-gEmłē. Wä, lā′ˢlaē mō′sgEmē ts!ēts!ē′-k!wa k!udzEtowē′xa x·î′lp!āgEtâˢyasa q!ā′sagEmłē. Wä, lā′ˢlaē bEgwā′bElaxa q!ā′sagEmłē. Wä, lā′ˢlaē ē′t!ēdaxḷā′la

he saw the mask of the grisly bear of the sea, and he saw the mask of the raven of the sea.

Then the father of Born-to-be-Head-of-the-World felt glad. Now he saw all the sea-lions at the ends of the rafters, and the two posts, and that the cross-beam over the posts had a sea-lion at each end, and a large box full of coppers, and a large basket full of dressed hides, and a large basket full of sea-otter blankets, and the death-bringing baton. Then the father of Born-to-be-Head-of-the-World spoke, and said, "O child! invite our tribe in and give a winter dance." Thus he said. Born-to-be-Head-of-the-World at once agreed to the wish of his father. The old man sent Born-to-be-always-Chief to invite all the old people of the ancestors of the Gwa'waēnox^{u} to come into the large house.

Then the mouth-door opened, and Born-to-be-always-Chief jumped out. He was going to invite the old people. They at once accepted, for they had already suspected that he had found the magic treasure; and so Born-to-be-always-Chief led the guests, for they felt a little afraid. As soon as they approached the door of the large house, the mouth-door opened, and Born-to-be-always-Chief jumped in [into the mouth-door]. Then the old people did so too. Then one was hurt in the

dō'x^{s}waLE'laxa nā'^{s}nēsEmłē. Wä, lā'^{s}laē ē'tlēd dō'x^{s}waLE'laxa ġwā'wēsEmłē ha'msīwa^{s}ya.

Wä, laE'm^{s}laē ë'x·^{s}īdē nâ'qa^{s}yas ō'mpas ^{s}nā'lanōkumē^{s}g·i^{s}lakwē. LaE'm-^{s}laē dō'qulaqēxs ^{s}nā'ẋwa^{s}maē Lē'LExbalēda pē'pEẋ^{u}bāla ḷE^{s}wa mō'tslaqē ḷē^{s}ḷā'ma, ḷE^{s}wēs ġē'gēxtâ^{s}ē k·î'mk·îqō-^{s}xsdā'ła^{s}laēda Lłēłē'x^{s}Enē. Wä, hë'-^{s}misēda Llā'qwaatslē ^{s}wā'las g·î'ldasa; wä, hë'^{s}mēsa, ^{s}wā'lasē Llā'bat qō'tlaxa alā'g·îmē; wä, hë'^{s}mēsa, ^{s}wā'lasē Llā'bat qō'tlaxa qlā'sasgEm ^{s}naE'nẋ^{s}una^{s}ya; wä, hë'^{s}mēsa, halā'yuwē tlE'myayō. Wä, laxḷā'la^{s}laē ē'tlēd yā'qleg·a^{s}łē ō'mpas ^{s}nā'lanōkumē^{s}g·i^{s}lakwē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, ẋunō'k^{u}, wë'g·a Lē'^{s}lālaxEns g·ō'kulōtax qa^{s}s wë'g·iLōs yä'^{s}wix·ilaLōL," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm-^{s}lā'wisē ë'x·^{s}ak·ē ^{s}nā'lanōkumē^{s}g·i^{s}lakwax wā'łdEmasēs ō'mpē. Wä, hë'x·-^{s}idaEm^{s}lā'wisē ^{s}yā'laqēda qlu'l^{s}yakwax Ẋwē'x·ẋwēlEmg·i^{s}lakwē qa lä^{s}s Lē'^{s}lālaxa ^{s}nā'ẋwa qlu'lsql^{s}yaẋ^{u}sa g·ā'läsa Gwa'waēnox^{u} qa g·ā'xēs ^{s}wī'^{s}la hō'ġwēL, lā'xa ^{s}wā'lasē g·ō'kwa.

Wä, laxḷā'la^{s}laē aqE'lsē sE'msē tlêx·î'las. Wä, lā'^{s}laē dEx·^{s}wE'lsē Ẋwē'x·-ẋwēlEmg·i^{s}lakwē. Wä, laE'm^{s}laē lāł Lē'^{s}lālałxa qlu'lsql^{s}yakwē. Wä, hë'x·-^{s}idaEm^{s}lā'wisē sEẋ^{u}tslā'^{s}laēda qlu'lsql-^{s}yakwē qaxs ġwā'łEla^{s}maē k·ō'taq laE'm ḷō'gwala. Wä, hë'Em^{s}lā'wisē lā'^{s}laē Ẋwē'x·ẋwēlEmg·i^{s}lakwē g·ā'lag·īwēsēs Lē'lanEmē, qaxs k·îłdEē'lēqała^{s}maē wā'-x·a. Wä, g·î'l^{s}Em^{s}lā'wisē ë'x·ag·aā'LEla lā'xa tlêx·î'läsa ^{s}wā'lasē g·ō'kwa, wä, hë'x·^{s}idaEm^{s}lā'wisēda sE'msē tlêx·î'la aqE'lsa. Wä, laxḷā'la^{s}laē dEwī'Lē Ẋwē'x·-ẋwēlEmg·i^{s}lakwē lā'xa sE'msē tlêx·î'la, wä, lā'^{s}laē ō'gwaqa^{s}laēda qlu'lsql^{s}yakwē. Wä, laE'm^{s}laē ^{s}nEmō'kwē ^{s}yî'lkwa

mouth-door, which bit his heel [of his foot].

Then the father of Born-to-be-Head-of-the-World spoke, and said, "O chiefs! listen!" Thus he said. Then the Speaking-Post spoke, and said, "Attack these strangers who came to die in your house, Copper-Maker." Thus he said. Then the other one also spoke, and said, "Don't be so furious towards them. They just came to obtain supernatural power in your house, Copper-Maker." Thus he said. As soon as he stopped speaking, four wealth-sounding whistles sounded in the right-hand corner of the house.

Then First-Beaver and Born-to-be-always-Chief disappeared. Immediately one of the old men, whose name was Born-to-be-Head-Speaker, spoke, and said to the father of Born-to-be-Head-of-the-World, "O old man! take care! for Paddled-to is now our chief, for he obtained this great house." Thus he said, for he did not know that Paddled-to had changed his name. Then spoke he who had been referred to as Paddled-to, and said, "O tribe! now stop naming me Paddled-to." When he said so, the Speaking-Post spoke again, and said, "Attack these strangers who came into your house, Born-to-be-Head-of-the-World." Thus he said. Then the other one spoke also, and said, "Treat them well, for they are your attendants, Copper-Maker." Thus he said.

Then Born-to-be-Head-of-the-World spoke, and said, "O tribe! now you have heard my names. They were lā′xa sE′msē t!êx·î′la; laE′mˢlaē qā′qEmkunē ō′xḷax·sīdzeˢyas g·ō′gwôˢyâs.

Wä, laxḷā′ˢlaē yā′q!eg·aˢłē ō′mpas ˢnā′lanōkumēˢg·iˢlakwē. Wä, lā′ˢlaē ˢnē′k·a: "ˢyä, g·ī′g·iqamēˢ. Wë′g·a hō′LēlaX," ˢnē′x·ˢlaē. Wä, lā′ˢlaē yā′q!eg·aˢłēda yä′q!Ent!Eqē. Wä, laE′mˢlaē ˢnē′k·a: "Wä′xḷā′lalaqwai′xwa g·ā′xēLā′lēsEmēˢx laxs g·ō′kwaqōs, L!ā′qwag·ilai′," ˢnē′x·ˢlaē. Wä, lā′ˢlaē ō′gwaqa yā′q!eg·aˢłēda ˢnEmō′kwē. Wä, lā′ˢlaē ˢnē′k·a: "Ǧwa′la ts!E′nx̣ᵘsōxwai′, â′ˢmōx g·āx qaˢs nāˢnau′alak!wē lāxs g·ō′kwaqōs, L!ā′qwag·ilai′," ˢnē′x·ˢlaē. G·î′lˢEmˢlā′wisē q!wē′łˢīda, lā′alasē hë′k·!Eg·aˢła mō′sgEmē q!ō′mk·!āla ts!ē′k!ᵘk·!āla lāx hë′łk·!ōdEnēgwīłasa g·ō′kwē.

Wä, laE′mˢlaē x·îsˢē′dē Ts!ō′gulisē ḷōˢxḷā′lē X̣wē′x·x̣wēlEmg·iˢlakwē. Wä, hë′x·ˢidaEmˢlā′wisē yā′q!eg·aˢłēda ˢnEmō′kwē lā′xa q!u′lsq!ulˢyakwē ḷē′ǧadEs Yā′q!EntEmēˢg·iˢlakwē. Wä, lā′ˢlaē ˢnē′k·a: "ˢya q!u′lˢyakᵘ," lāx ō′mpas ˢnā′lanōkumēˢg·iˢlakwē. "Wë′g·aˢxḷā′łła yā′L!âLEx, laˢmE′ns g·ī′ǧadLEsōx Sē′wīdēx qaxs lEˢma′ēx hë′łaxaxwa ˢwā′lasēx g·ō′kwa," ˢnē′x·ˢlaē. LaE′mˢlaē k·!ē′ts!aEm q!ā′laqēxs lEˢma′ē L!ā′ˢyowē ḷē′ǧEmas. Wä, lā′ˢlaē yā′q!eg·aˢłē gwôˢyâ′s Sē′wida. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, g·ō′kulōt, laE′ms ǧwāł ḷēqE′las Sē′widē g·ā′x̣En," ˢnē′x·ˢlaēxs la′ē ē′t!ēd yā′q!eg·aˢłēda yä′q!Ent!Eqē. Wä, lā′ˢlaē ˢnē′k·a: "Wä′xwa g·ā′xēLElax lāxs g·ō′kwaqōs ˢnā′lanōkumēˢg·iˢlakwai′," ˢnē′x·ˢlaē. Wä, lā′ˢlaē ō′gwaqa yā′q!eg·aˢłēda ˢnEmō′kwē. Wä, lā′ˢlaē ˢnē′k·a: "Aē′k·ilālaxs aˢyî′lkwaqōs L!ā′qwag·ilai′," ˢnē′x·ˢlaē.

Wä, lā′ˢlaē yā′q!eg·aˢłē ˢnā′lanōkumēˢg·iˢlakwē. Wä, laxḷā′laˢlaē ˢnē′k·a: "Wä, g·ō′kulōtē. Wä, laE′ms wuLE′-

told to you by the Speaking-Posts." Thus he said. Then the father of Born-to-be-Head-of-the-World spoke, and said, "O chiefs! now Born-to-be-Head-of-the-World will give a winter dance. Let all the tribes come!" Thus he said. Immediately Born-to-be-Head-Speaker went out and stood outside of the large house. Then he shouted aloud, inviting the tribes in. He said, "Listen, O tribe! This house of Born-to-be-Head-of-the-World here has been entered by the supernatural powers. Now come in!" Thus he said.

They all went in at once, for they wished very much to see the inside of the large house. As soon as all the men, women, and children were in, the Speaking-Post spoke, and said, "Attack these strangers who came into your house here, Born-to-be-Head-of-the-World." Thus he said. Then the other one spoke also, and said, "Cease being furious towards them. They just came to obtain supernatural power in your house, Copper-Maker." Thus he said. Then Born-to-be-Head-Speaker said that all the men, and all the women, and all the children, should sit down. The tribes at once obeyed him, and sat down around the fire in the middle of the large house.

Then Born-to-be-Head-of-the-World spoke, and said, "O masters, tribe, listen! that I may tell you how I feel towards you. I shall give a winter

laxEn ḷē'ḷEgEmē, laE'ms nē'łasōsa yä'q!Ent!Eqēx," ˢnē'x·ˢlaē. Wä, lā'ˢlaē yā'q!eg·aˢłē ō'mpas ˢnā'lanōkumēˢg·iˢlakwē. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, g·ī'g·igamēˢ, laˢmōx yä'ˢwix·ilaLōx ˢnā'lanōkumēˢg·iˢlakwēx. Wä, g·ā'xlax·îns ˢnā'ẋwäx g·ō'łg·okulōta," ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEmˢlā'wisē la lā'wElsē Yā'q!EntEmēˢg·iˢlakwē. Wä, lā'ˢlaē ḷā'xˢwEls lāx L!ā'sanâˢyasa ˢwā'lasē g·ō'kwa. Wä, laE'mˢlaē â'Em hā'sEla ˢlā'q!wāla Lē'ˢlālaxēs g·ō'łg·okulōtē. Wä, laE'mˢlaē ˢnē'k·a: "Wë'g·a hō'LēlaxEx g·ōkulōtai'; g·ā'xsEˢmaẋᵘg·a g·ō'ẋᵘg·as ˢnā'lanōkumēˢg·iˢlaẋᵘsa nau'alakwē. Wä, gē'la hō'gwīLEx," ˢnē'x·ˢlaē.

Wä, hë'x·ˢidaEmˢlā'wisē ˢwī'ˢla g·ā'xa, qaxs xE'nLElaē ˢnēx· qaˢs x·ī'ts!ax·ˢīdēx aˢwī'łEläsa ˢwā'lasē g·ō'kwa. Wä, g·î'lˢEmˢlā'wisē ˢwī'ˢlaēLēḍa ˢnā'ẋwa bEgwā'nEm ḷEˢwa ˢnā'ẋwa ts!ē'daq ḷEˢwis g·î'ng·înānEmē, la'ē ē't!ēd yā'q!eg·aˢłēda yä'q!Ent!Eqē. Wä, laxḷā'laˢlaē ˢnē'k·a: "wäqwai'xwa g·ā'xēx g·axēLE'la lāxs g·ō'kwaqōs ˢnā'lanōkumēˢg·iˢlakwai'," ˢnē'x·ˢlaē. Wä, laxḷā'laˢlaē ō'gwaqa yā'q!eg·aˢłēda ˢnEmō'kwē. Wä, lā'ˢlaē ˢnē'k·a: "Ģwā'la ts!E'nẋᵘsōxwai', â'ˢmōx g·āx qaˢs nā'naualak!wēxs g·ō'kwaqōs, L!ā'qwag·ilai'," ˢnē'x·ˢlaē. Wä, hë'x·ˢidaxḷā'laEmˢlā'wisē ˢnē'k·ē Yā'q!EntEmēˢg·iˢlakwē qa k!usˢā'lītēsa ˢnā'ẋwa bē'bEgwanEm, ḷEˢwa ˢnā'ẋwa ts!ē'daq, ḷEˢwa ˢnā'ẋwa g·î'ng·inānEma. Wä, hë'x·ˢidaEmˢlā'wisē nā'nagē'g·aˢēda lē'lqwalaLaˢē. Wä, laE'mˢlaē k!utsēˢstā'lītEla lāx laqau'aˢlītasa ˢwā'lasē g·ō'kwa.

Wä, lā'ˢlaē yā'q!eg·aˢłē ˢnā'lanōkumēˢg·iˢlakwē. Wä, lā'ˢlaē ˢnē'k·a: "ya'x·daˢxōL g·ī'g·ē g·ō'kulōt. Wë'g·ītla hō'LēlaLEx qEn ˢnē'k·ēsg·a ģwä'łaas-

dance. My elder brother, First-Beaver, has disappeared; and also my younger brother, Born-to-be-always-Chief." Thus he said. Then much red cedar-bark appeared at the right-hand corner of the house. Then Born-to-be-Head-Speaker arose and went to the place where the red cedar-bark was. He took some of it and sang his sacred song. Then he went around the fire of the house and distributed the red cedar-bark among all the men, the women, and the children. Now they were winter dancers.

After they had performed the winter dance for four days, Born-to-be-Head-Speaker arose early in the morning. Then he saw a whale spouting, and coming towards the beach in front of the large house. As soon as it came ashore, it turned into a bull-head. Immediately Born-to-be-Head-Speaker called his tribe to assemble in front of the large house. As soon as the whale came ashore, all the men went down to the beach towards it, and the bull-head at once became a man. Now they had caught First-Beaver.

The ancestors of the Gwa'waēnox^{u} had just finished singing when Born-to-be-Head-Speaker went out. He saw a large sea-otter lying on its back on the water, and over it were flying four white gulls. Immediately he re-entered the large house and told Born-to-be-Head-of-the-World. He said, "Oh, my dear! what may it be that was seen by me lying on its back on the water outside, just like a sea-otter?" Thus he said. Born-to-be-Head-of-the-World g·asg·En nâ'qēg· lâL. Wä, la^{s}mEn yä'-^{s}wix·ilaL. La^{s}mē'sē x·îs^{s}ē'dEn ^{s}nō'läē Ts!ō'gulisa. Wä, hë'^{s}mēsEn ts!ā'^{s}yäē Ẋwē'x·ẋwēlEmg·i^{s}lakwa," ^{s}nē'x·^{s}laē. Wä, g·ā'x^{s}laē nē'ɬElīɬēda q!ē'nEmē L!ā'gEk^{u} lāx hë'ɬk·!ōdEnēgwēɬas g·ō'kwas. Wä, hë'x·^{s}idaEm^{s}lā'wisē Yā'q!EntEmē^{s}g·i^{s}lakwē ḷā'ẋulīɬ qa^{s}s lä lāx axē'lasāsa L!ā'gEkwē. Wä, lā'^{s}laē dā'x·^{s}īd lāq qa^{s}s yä'laqwē. Wä, lā'^{s}laē lē^{s}stā'līɬEla lā'xa lEgwī'ɬē. Wä, laE'm^{s}laē yā'x^{s}wītsa L!ā'gEkwē lā'xa ^{s}nā'ẋwa bEgwā'nEm ḷE^{s}wa ts!ē'dāq ḷō^{s}ma g·î'ng·înānEmē. Wä, laE'm^{s}laē gwē'gudzāla la.

Wä, lā'^{s}laē mō'p!Enẋwa^{s}sē ^{s}nā'läs, la ts!ē'ts!ēqa. Wä, lā'^{s}laē gag·ō'^{s}stâwē Yā'q!EntEmē^{s}g·i^{s}lakwē. Wä, hë'^{s}mis la dō'x^{s}waLElaxa gwô^{s}yî'mē g·āx L!El^{s}nā'-kula g·ā'xax^{s}a lāx L!Emā'isasa ^{s}wā'lasē g·ō'kwa. Wä, g·î'l^{s}Emx·d^{s}lā'wisē g·ā'x^{s}ālisēda gwô^{s}yî'maxs lā'ē hë'x·^{s}idaEm la hō'qunts!ēsa ^{s}nā'ẋwa bē'bEgwanEmē lāq. Wä, laE'm^{s}laē hë'x·^{s}idaEm bEgwā'nEmx·^{s}īdēda k!o^{s}ma'. Wä, g·ā'x-^{s}Em^{s}laē lâ'ḷanEmē Ts!ō'gulisē.

Wä, hë'Em^{s}lāwis ā'ɬēs gwāl dE'nxE-la^{s}laēda g·ā'läsa Gwa'waēnoxwa, la'ē lā'wElsē Yā'q!EntEmē^{s}g·i^{s}lakwē. Wä, laxḷā'la^{s}laē dō'x^{s}waLE'laxa t!ē'k·âlä ^{s}wā'las q!ā'sa. Wä, lā'^{s}laē wE'lx·asō^{s}sa mō'sgEmē ^{s}mE'l^{s}mElsgEm ts!ē'k!wa. Wä, hë'x·^{s}idaEm^{s}lā'wisē la ē'dēL lā'xa ^{s}wā'lasē g·ō'kwa qa^{s}s lä nē'ɬax ^{s}nā'lanōkumē^{s}g·i^{s}lakwē. Wä, laxḷā'la^{s}laē ^{s}nē'k·a: "^{s}ya, adä', ^{s}madzâā'nawīsEn dō'guɬēx t!ē'k·âla lā'xwa L!ā'sakwēx hë gwēx·s q!ā'sē," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm-

said at once, "That is Born-to-be-always-Chief." Thus he said. "Go and call our tribe outside." Thus he said.

Born-to-be-Head-Speaker at once said, "O tribe! come and let us go look at the large sea-otter lying on its back on the water, for it may be Born-to-be-always-Chief." Thus he said. Then all the men, the women, and the children went out, and they caught sight of the large sea-otter lying on its back on the water. Then the ancestors of the Gwa'waēnox^{u} launched their canoes, and tried to get it. It was not long before the sea-otter went ashore; and as soon as it came on shore, it became a man. Then he was caught by his tribe; and the ancestors of the Gwa'waēnox^{u} re-entered the large house, and they tamed him also. They sang again four songs, and afterwards they ate. As soon as they had eaten, they went out of the large house.

As soon as it was evening, Born-to-be-Head-Speaker went to his tribe (to ask them) all to come into Born-to-be-Head-of-the-World's large house with the snapping door. He had not been gone long when the ancestors of the Gwa'waēnox^{u} all entered the large house. As soon as they were all in, Born-to-be-Head-Speaker spoke, and said, "Take care, friends, of this supernatural house!" Thus he said. Then the Speaking-Post on the right-hand side of the door spoke, and said, "Attack them, attack them! that some of the

^{s}lā'wisē ^{s}nā'lanōkumē^{s}g·i^{s}lakwē ^{s}nē'k·a: "Yō'^{s}mōx Ẋwē'x·ẋwēlEmg·i^{s}lakwax," ^{s}nē'x·^{s}laē. "Wä, wë'g·iɬ la Lē'ɬEwElsāɬxEns g·ō'kulōtēx," nē'x·^{s}laē.

Wä, hë'x·^{s}idaxḷā'laEm^{s}lā'wisē Yā'q!EntEmē^{s}g·i^{s}lakwē ^{s}nē'k·a: "^{s}ya'x·da^{s}x^{u}, g·ō'kulōt, gē'lag·a qEns lē'Ens dō'x·^{s}wīdxwa t!ē'k·âlax ^{s}wā'las q!ā'sa qō yō'Emlaxōx Ẋwē'x·xwēlEmg·i^{s}lakwēx," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm^{s}lā'wisē la ^{s}wī'^{s}la hō'qawElsēda ^{s}nā'ẋwa bē'bEgwanEm ḷE^{s}wa ts!ē'daq ḷō^{s}ma g·î'ng·înānEmē. Wä, lā'^{s}laē dō'x^{s}waLE'laxa ^{s}wā'lasē q!ā'saxs t!ēk·â'laē. Wä, lā'^{s}laēda g·ā'läsa Gwa'waēnoxwē wī^{s}x^{u}stE'ndxēs g·eg·ā'^{s}lâ qa^{s}s lē ^{s}yā'^{s}yaq. Wä, k·!ē's^{s}lat!a gē'g·iLExs la'ē ā'LE^{s}stēda q!ā'sa. Wä, g·î'l^{s}Em^{s}lā'wisē lā'g·alisa, la'ē bEgwā'nEmx·^{s}īda. Wä, laE'm^{s}laē lō'ḷanEmsēs g·ō'kulōtē. Wä, laE'm^{s}laē ē'dēLēda g·ā'lä Gwa'waēnox^{u} lā'xa ^{s}wā'lasē g·ō'kwa qa^{s}s lä ē't!ēd yâ'ɬaq. Wä, laE'm^{s}laē ē't!ēd dE'nx^{s}ēda. Wä, laE'm^{s}laē mō'sgEmē q!E'mq!EmdEmas. Wä, g·î'l^{s}Em^{s}lā'wisē gwāɬa la'ē L!Exwā'El. Wä, g·î'l^{s}Em^{s}lā'wisē gwāɬ L!Exwa'xs la'ē hō'qawEls, lā'xa ^{s}wā'lasē g·ō'kwa.

Wä, g·î'l^{s}Em^{s}lā'wisē dzā'qwaxs la'ē qā's^{s}idē Yā'q!EntEmē^{s}g·i^{s}lakwaxēs g·ō'kulōtē qa g·ā'xēs ^{s}wī'^{s}laēL lā'xa ^{s}wā'lasē k·ā'maxk·ā'maq!a^{s}stō t!Ex·î'läs g·ō'kwas ^{s}nā'lanōkumē^{s}g·i^{s}lakwē. Wä, k·!ē'ts!Exḷā'la^{s}lat!a gē'g·îls qā'saxs g·ā'xaē ^{s}wī'^{s}laēLēda g·ā'läsa Gwa'waēnoxwa lā'xa ^{s}wā'lasē g·ō'kwa. Wä, g·i'l^{s}Em^{s}lā'wisē ^{s}wī'^{s}laēLa, la'ē yā'q!eg·a^{s}ɬē Yā'q!EntEmē^{s}g·i^{s}lakwē. Laxḷā'la^{s}laē ^{s}nē'k·a: "Wë'g·iɬ la yā'LâLEx, ^{s}nē^{s}nEmō'k^{u}, qaE'ns gwô·ē'lasLa lā'xwa nau'alakwēx g·ō'kwa," ^{s}nē'x·^{s}laē. Wä, lā'^{s}laē yā'q!eg·a^{s}ɬēda hëɬk·!ōtstâ^{s}lîɬē yä'q!ent!Eqa. Wä, laxḷā'la^{s}laē ^{s}nē'k·a: "Wäqwai', wäg·aqwai'

spectators in your house may be hurt, Going-round-the-World."

Thus he changed the name of Born-to-be-Head-of-the-World. Then the Speaking-Post on the left-hand side also spoke, and said, "Oh, my dear Going-round-the-World! don't hurt your tribe, that they may restore and tame All-Dancer, the Sea-otter dancer, and also He-who-has-Many-Kinds-of-Dances, the Whale-Dancer Bull-Head-Dancer, else you might have trouble in this supernatural house." Thus he said. At once the wealth-sounding whistle of the Whale-DanceBull-Head-Dance sounded, and the great whale mask came spouting in the rear of the house. It went as far as the door, and then it changed its shape and became a bull-head, which went around the fire of the large house and then went back.

As soon as it had gone back, First-Beaver came out, and the ancestors of the Gwa'waēnox^{u} sang. First-Beaver had hemlock-branches on his head, and he had a neck-ring of hemlock-branches, and arm-rings and leg-rings of hemlock-branches. After he had danced to the four songs, he went back to the rear into the sacred room. Then the wealth-sounding whistle of the sea-otter mask sounded, and it came out. It went around the fire of the house. As soon as it had gone back to the middle of the rear of the house, the bird whistle sounded, and four white gulls came soaring just over the sea-otter. It was not long before the gulls disappeared. Then the sea-otter mask also disappeared, and Born-to-be-always-Chief came out of the sacred room. He had on a head-ring of hemlock-branches, qa ^{s}yî'lx^{s}wīdEnōkwēsa x·ī'ts!ax·îlax lā'-xōs g·ō'kwaqōs Lä^{s}stalisai'."

Wä, laE'm^{s}laē L!ā'^{s}yowē Ļē'gEmas ^{s}nā'lanōkumē^{s}g·i^{s}lakwa lā'xēq. Wä, laxļā'la^{s}laē ō'gwaqa yā'q!eg·a^{s}łēda gE'm-xōtstâ^{s}līłē yä'q!Ent!Eqa. Wä, laxļā'^{s}la-^{s}laē ^{s}nē'k·a: "^{s}ya, qāst, Lä^{s}stalīsai', gwā'la mō'masilaxōs g·ō'kulōtaqōs qa ë'k·ił̈tsōx tEmE'lqwałxōx ^{s}wī'^{s}lalālElä'-däxwa Q!aq!ā'salałēx ĻE^{s}wōx A^{s}wī'^{s}lōLE-lałēxwa Ģugwē'k;ilałēx K!ok!u^{s}mā'łała ā'Las a^{s}mē'łāmas lā'xwa nau'alakwēx g·ō'kwa," ^{s}nē'x·^{s}laē. Wä, lā'^{s}laē hë'-k·!Eg·a^{s}łē q!ōmk·!āla nau'alaẋ^{u}sa Ģugwē'k·ilałē K!ok!u^{s}mā'łała. Wä, g·ā'x-^{s}axļāla^{s}laē L!ā'ɬwEłt!a'lił̈Elēda ^{s}wā'lasē gwē'k·îmła. Wä, hë'^{s}lat!a la lā'g·aa lā'xa ō^{s}stâ'^{s}lił̈ē, la'ē L!ā'^{s}yag·îlił̈a. Wä, laE'm^{s}laē k!o^{s}mā'x·^{s}īda. Wä, laE'm^{s}laē lē^{s}stā'lił̈ lāx lā'qawalił̈as ^{s}wā'lasē g·ō'-kuxs la'ē lā'^{s}yak·ilił̈a.

Wä, g·î'l^{s}Em^{s}lā'wisē lā'^{s}yak·ilił̈Exs g·ā'xaāsē Ts!ō'gulisē g·ā'x^{s}wuł̈t!ālił̈a. Wä, laE'm^{s}laē hë'x·^{s}idaEm dE'nx^{s}īdēda g·ā'läsa Gwa'waēnoxwē. Wä, laE'm-^{s}laē qEx·imā'lē Ts!ō'gulisaxa q!wā'xē. Wä, lā'^{s}laē qEnxâ'laxa q!wā'xē ĻE^{s}wis qē'qEx·ts!āna^{s}ē q!wā'xa Ļō^{s}mēs qē'qEx'-sīdza^{s}ē. Wä, laE'm^{s}laē gwāł ^{s}yîxwa'sa mō'sgEmē q!E'mq!EmdEma. Wä, lā'^{s}laē lā'^{s}yak·ilił̈ lā'xa ā'Ladze^{s}lił̈asa łE'mkwē. Wä, lā'^{s}laē ō'gwaqa hë'k·!Eg·a^{s}łēda q!ō'mk·!āla nau'alaẋ^{u}sa q!ā'sagEmłē. Wä, g·ā'x^{s}axļā'laEm^{s}laē g·ā'x^{s}wEłt!ā'lił̈a. Wä, laE'm^{s}laxaē lē'^{s}stalił̈Ela lāx lā'qa-walił̈asa g·ō'kwē. Wä, g·î'l^{s}Em^{s}lā'wisē la aē'daāqa lā'xa nEqē'wa^{s}lił̈asa g·ō'kwē, la'ē hë'k·!Eg·a^{s}łēda ts!ē'ts!älä nau'ala-kwa. Wä, g·ā'x^{s}axļā'la^{s}laē q!ā'nēx·^{s}ī-dēda mō'sgEmē ^{s}mE'l^{s}mElsgEm ts!ē'k!wa lāx nEqō'^{s}stâwasa q!ā'sa. Wä, lā'^{s}laē k·!ēs gē'g·ił̈tsēlax la'ē x·îs^{s}ē'dēda ts!ē'-

and arm-rings and leg-rings of hemlock-branches, and he danced to the four songs.

As soon as the four songs were ended, he went back. Immediately Born-to-be-Head-of-the-World distributed coppers among his tribe, and what was in the baskets. Then the ancestors of the Gwa'waēnox^{u} felt happy on account of their chief, Born-to-be-Head-of-the-World.

Now the winter dance was ended, and First-Beaver always went hunting mountain-goat at K!wä, for that was the country of the ancestors of the Gwa'waēnox^{u}; and Born-to-be-always-Chief also went, and Born-to-be-always-Chief staid away on top of the mountain. Then it was said that he had fallen down from the mountain at K!wä. The ancestors of the Gwa'waēnox^{u} searched for him in vain. He was not found at all. Then they gave up looking for him. Winter came again, and one man saw him sitting on a rocky place high up on the mountain. He recognized Born-to-be-always-Chief. Long pieces of quartz were on his head, and the quartz on his head was squeaking all the time.

The goat-hunter went home at once and told Born-to-be-Head-of-the-World and his father about it. The attendant of Born-to-be-Head-of-the-World, Born-to-be-Head-Speaker, at once called his tribe. As soon as they were all in the k!wa. Wä, laxḷā'la^{s}laē ō'gwaqa x·îs-^{s}ē'dēda q!ā'saǥEmłē. Wä, g·ā'x^{s}laē Ẋwē'x·ẋwēlEmg·i^{s}lakwē g·ā'x^{s}wEłts!â'lił lā'xa ŁE'mkwē. Wä, laE'm^{s}laxaē q!wā'xē qEx·îmā'^{s}yas; wä, ḷE^{s}wīs qEnxā'wa^{s}ē ḷE^{s}wis qē'qEx·ts!āna^{s}ē ḷE^{s}wis qē'qEx·-sēdza^{s}ē. Wä, laxḷā'laEm^{s}laē ^{s}yîx^{s}wī'tsa mō'sǥEmaxat! q!E'mq!EmdEma.

Wä, g·î'l^{s}Em^{s}lā'wisē q!u'lbēda mō's-ǥEmē q!E'mq!EmdEmaxs la'ē ā'LE^{s}sta. Wä, hë'x·^{s}idaEm^{s}lā'wisē yā'x^{s}wīdē ^{s}nā-lanōkumē^{s}g·i^{s}lakwasa L!ā'L!Eqwa lā'xēs g·ō'kulōtē, ḷE^{s}wa g·ī'Emts!âwä'xa L!ā'-L!abatē. Wä, laE'm^{s}laē ë'k·ē nâ'qa^{s}yasa g·ā'läsa Gwa'waēnox^{u} qaēs g·ī'ǥama^{s}ē ^{s}nā'lanōkumē^{s}g·i^{s}lakwē.

Wä, lā'^{s}laē gwāł ts!ē'ts!ēqa la'ē hë'-mEnała^{s}mē Ts!ō'gulisē la tEwē'x·axa ^{s}mE'lxLowē lax K!wä qaxs hë'^{s}maē g·îl awī'^{s}nagwitsa g·ā'lä Gwa'waēnoxwa. Wä, laxḷā'la^{s}laē ō'gwaqa^{s}laē Ẋwē'x·-ẋwēlEmg·i^{s}lakwē la. Wä, lā'^{s}laē ha-k!wā'^{s}laē Ẋwē'x·ẋwēlEmg·i^{s}lakwē lā'xa ë'k·!ēsa nEg·ä'. Wä, la^{s}mē ^{s}nē'x·sōxs kuk·â'ē lā'xa nEg·ä' lāx Ḳ!wä. Wä, laE'm^{s}laē wu'ł^{s}axḷā'laEm la ā'läsōsa g·ā'-läsa Gwa'waēnoxwē. Wä, laxḷā'la^{s}laē hē'wäxa q!ā'sE^{s}wa. Wä, laE'm^{s}laē yā'x·-^{s}īd ā'läsE^{s}wa. Wä, lā'^{s}laē ē't!ēd ts!E-wE'nx^{s}ēda, la'ē dō'qulēda ^{s}nEmō'kwē bEgwā'nEmaxa k!waa' lā'xa t!ē'dzEk!wa lāx ë'k·!äsa nEg·ä'. Wä, laxḷā'la^{s}laē ^{s}małt!ä'laqēxs hë'^{s}maē Ẋwē'x·ẋwēlEm-g·i^{s}lakwē. Wä, laE'm^{s}laē ḷā'xLälēda g·î'lt!a xwē'^{s}la. Wä, lā'^{s}laē hë'mEna-łaEm gElē'ts!alēda ḷaxḷä'^{s}yas xwē'^{s}la.

Wä, hë'x·^{s}idaEm^{s}lā'wisē g·āx nä'^{s}na-kwēda tEwī'^{s}nēnoxwē qa^{s}s g·ā'xē nē'łax ^{s}nā'lanōkumē^{s}g·i^{s}lakwē ḷE^{s}wis ō'mpē. Wä, hë'x·^{s}idaEm^{s}lā'wisē LE'x·LEls^{s}ī'dēda E'lkwäs ^{s}nā'lanōkumē^{s}g·i^{s}lakwē, yîx Yā'-q!EntEmē^{s}g·i^{s}lakwaxēs g·ō'kulōtē. Wä,

house, Born-to-be-Head-of-the-World told his tribe that his younger brother, Born-to-be-always-Chief, was alive. (He continued,) "I wish that you might find a way for us to catch my brother!" Thus he said. Then the old man spoke, and said, "O chief! let us begin a winter dance, and let us continue all through the night, and try to bring him back, that he may come to it." Thus he said. Immediately they began to dance the winter dance, and they tried to bring him back. They tried until the morning, but Born-to-be-always-Chief never came. Four times they tried to bring him back, and he never came. Then they gave it up.

After a long time the father of Born-to-be-Head-of-the-World saw a man entering his house. The man said, "O father! I have come back." Thus he said. Then the father of Born-to-be-Head-of-the-World questioned him, and said, "O man! who are you?" Thus he said. He replied at once, and said, "I am Born-to-be-always-Chief." Thus he said. Then he turned his head to look at him, and the old man saw that he had no hair on his head, and he had no nose, and his eyes were all red. This frightened the old man, and he drove him away, for he was afraid of his looks. He did not believe that it was his son with whom he was speaking.

Then Born-to-be-always-Chief spoke again, and said, "O father! why don't

g·î'l^{g}Em^{g}lā'wisē g·āx ^{g}wī'^{g}laēLa, la'ē nē'łē ^{g}nā'lanōkumē^{g}g·i^{g}lakwaxēs g·ō'kulōtaxs q!ulā'^{g}maēs ts!ā'^{g}yāē X̣wē'x·x̣wēlEmg·i-^{g}lakwē. "Wä, la^{g}mēsEn ^{g}nēx· qa^{g}s dō'-qwałaōs qEns g̣wē'x·^{g}īdaāsa qEns g·ā'-yoɬasxEn ^{g}nE'mwōta," ^{g}nē'x·^{g}laē. Wä, lā'^{g}laē yā'q!eg·a^{g}łēda q!u'l^{g}yakwē. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya, g·ī'g̣amē^{g}, wë'g·a-x·îns â'Em ts!ē'ts!ēx^{g}ēd qEns wë'g·īł hë'x·^{g}idaEmł ^{g}nā'^{g}nag·ī'laał k·ik·î'l^{g}nalał qa g·ā'xstowēsōłtsē," ^{g}nē'x·^{g}laē. Wä, hë'x·^{g}idaEm^{g}lā'wisē ts!ē'ts!ēx^{g}ēda. Wä, lā'^{g}laē hë'x·^{g}idaEm k·ik·î'l^{g}nalax·^{g}īda. Wä, laxḷā'la^{g}laē wāx· ^{g}nā'g·īla. Wä, hë'wäxaEm^{g}lā'wisē g·ā'xē X̣wē'x·x̣wē-lEmg·i^{g}lakwē. Wä, lā'^{g}laē wax· mō'-p!Ena wāx· k·ik·î'l^{g}nalax·^{g}īda. Wä, lā'-^{g}laē hë'wäxaEm g·ā'xa. Wä, laE'm^{g}laē yā'x·^{g}īdā.

Wä, lā'^{g}laē g̣ä'łaxs la'ē dō'x^{g}waLElē ō'mpas ^{g}nā'lanōkumē^{g}g·i^{g}lakwaxa bE-gwā'nEmē g·ā'xēLEla lā'xēs g·ō'kwē. Wä, lā'^{g}laē ^{g}nē'k·ēda bEgwā'nEmē: "^{g}ya, ā'dats, g·ā'x^{g}mEn nä'^{g}nakwa," ^{g}nē'x·^{g}laē. Wä, laxḷā'la^{g}laē wuLē' ō'mpas ^{g}nā'la-nōkumē^{g}g·i^{g}lakwaq. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya, bEgwā'nEm, a'ngwadzâs?" ^{g}nē'x·-^{g}laē. Wä, hë'x·^{g}idaEm^{g}lā'wisē nā'nax-ma^{g}ya. Wä, lā'^{g}laē ^{g}nē'k·a: "Nō'gwaEm X̣wē'x·x̣wēlEmg·i^{g}lakwa," ^{g}nē'x·^{g}laē. Wä, lā'^{g}laē ^{g}mE'ls^{g}ēd qa^{g}s dō'x^{g}wīdēq. Wä, lā'^{g}laēda q!u'l^{g}yakwē dō'x^{g}waLE'laqēxs k·!eâ'saē la sE^{g}ya' x·ō'msas. Wä, lā'^{g}laē q!Egwī'łba. Wä, lā'^{g}laē ^{g}nā'x̣waEm Lā'qwēs gE^{g}yā'gEsē. Wä, hë'^{g}mis la ts!E'ndEx·^{g}īdayōsa q!u'l^{g}yakwē. Wä, lā'^{g}laē k·ā'^{g}yaq qaxs la'ē k·îł^{g}ī'dEs g̣wē'-g̣ux·s^{g}lasas. Wä, laxḷā'laEm^{g}laē wiō'-q!usEq hë'^{g}mēs xunō'kwēs la yaē'q!En-t!ālōta.

Wä, lā'^{g}laē ē't!ēd wāx· yā'q!eg·a^{g}łē X̣wē'x·x̣wēlEmg·i^{g}lakwē. Wä, lā'^{g}laē

you believe that I am your son, on account of the state in which I am?" Thus he said. Then (his father) spoke, and said, "You are not the one; for my son, Born-to-be-always-Chief, was a really handsome man." Thus he said. "Go away!" Thus said the old man, and he kicked his child.

Immediately Born-to-be-always-Chief arose and went out of the house. Then his father saw a scar on the thigh of his son, and he recognized that it was Born-to-be-always-Chief. In vain he called to him to come back. Born-to-be-always-Chief never even turned his head towards his father. In vain the old man ran after his child. Born-to-be-always-Chief just stood on the embankment of the village; and when his father nearly touched him, his head squeaked and he began to fly, and he flew up into the upper world, and he staid there; and what could his father do? for he had no way of getting his child (back). That is the end.

ˢnē′k·a: "ˢya, ā′dats, hë′ˢmas lā′g·iłaōs wiō′q!usEn nō′gwaˢmēs xunō′kwaōs qag·în lāk· gwē′gux·saˢlasaa," ˢnē′x·ˢlaē. Wä, lā′ˢlaē yā′q!eg·aˢła. Wä, lā′ˢlaē ˢnē′k·a: "K·!ē′saaqōs sâ qaEn xunō′kwaē Ẋwē′x·ẋwēlEmg·iˢlakwaxs â′laa ë′x·sōẋᵘ bEgwā′nEma," ˢnē′x·ˢlaē. "Wä, hā′g·a qwē′dEx," ˢnē′x·ˢlaēda q!u′lˢyakwaxs la′ē kwā′sˢīdxēs xunō′kwē.

Wä, hë′x·ˢidaxḷā′laEmˢlā′wisē ḷā′ẋulsē Ẋwē′x·ẋwēlEmg·iˢlakwē qaˢs lē lā′wEls, lā′xa g·ō′kwē. Wä, laE′mˢlaē dō′xˢwaLE′lē ō′mpasēxa q!uta′ lāx aˢwā′bēdzaˢyasēs xunō′kwē. Wä, laE′mˢlaē ˢmā′ł-t!ēg·aāLElaqēxs hë′ˢmaē Ẋwē′x·ẋwēlEmg·iˢlakwē. Wä, lā′ˢlaē wułˢE′mˢEl LĒ′ˢlālaq qa g·ā′xēs aē′daaqa. Wä, hë′wäxāˢlat!a ˢmE′lsˢēdē Ẋwē′x·ẋwēlEmg·iˢlakwāxēs ō′mpē. Wä, laxḷā′laˢlaē wułˢE′m la dzElxᵘsEma′ˢya q!u′lˢyakwaxēsxunō′kwē. Wä, âxḷā′laEmˢlā′wisē Ẋwē′x·ẋwēlEmg·iˢlakwē ḷā′ẋwiōdxa ō′ẋwiwaˢyasa g·ō′ẋᵘdEmsē. Wä, laE′mˢlā′wisē E′laq dā′g·aaLE′lē ō′mpasēqēxs la′ē gā′lēsōwē x·ō′msas. Wä, laE′mˢlaē p!Eł ˢī′da. Wä, laˢmē ë′k·!ēˢsta lā′xa ë′k·!ē awī′ˢnagwisa. Wä, laˢmē xEk·!a′ lā′xēq, wä, qa ˢwē′x·ˢīdēˢs ō′mpasēqēxs lEˢma′ē k·!eâ′s gwē′x·ˢidaas lō′łxēs xunō′ẋᵘdē. Wä, laE′m lā′ba.

IV. THE MINK TRADITION.

Tradition of the Kwā'g·uł and Neighboring Tribes.

1. Mink and the Sun.

(Told by Alē'ˢwas, a Kwā'g·uł.)

There was a woman named Mother.[1] I do not know the name of her husband. She lived at Crooked-Beach. Mother had a child, a boy. Now, the boy became sick, and it was not long before he died. Then the boy was buried. When those who had buried him had just come home, Mother's husband suddenly died, and he did not revive. Then the myth people buried him also. Now Mother had no husband. She was always wailing for her dead husband and her dead child. When her husband and child had been dead a long time, Mother forgot them.

Then she was always making mats. She was sitting down making a mat, and many clouds were in our sky. Sometimes the sun would shine through the clouds, and then he shone through the roof of Mother's house; and suddenly he shone on the small of the back of Mother. In this way she became pregnant. Immediately she ceased making mats, for she thought she might hurt her child. When she had been with child for a long time, she gave

ḷē'gadˢlaēda ts!Edā'qas Hā'daˢwa. Wä, lEn k·!ēs q!å'LElax ḷē'gEmas łā'ˢwunEmas. Wä, lā'ˢlaē hë g·ō'kulē Qā'logwisē. Wä, lā'ˢlaē Hā'daˢwa xu'ngwatsa bā'bagumē. Wä, laEmˢlā'wisēda bā'bagumē qE'lx̣ˢwīda. Wä, lā'ˢlaē k·!ēs gaē'łExs la'ē wē'k·!Exˢēda. Wä, lā'ˢlaē ˢwunE'mt!ētsEˢwa bā'bagumx·dē. Wä, hë'Emˢlā'wis ā'łēs g·āx nä'ˢnakwēda ˢwunE'mtax·dē, la'ē hë'ōdē łā'ˢwunEmx·däs Hā'daˢwa. Wä, laˢmē hë'g·ilīsāmasa. Wä, laE'mlaxaē la ē't!ēd ˢwunE'mtaˢlaēda g·ā'lä nō'x̣nēˢmisa. Wä, laE'mˢlaē k·!eå's la łā'ˢwunEmē Hā'daˢwa. Wä, hë'mEnałaEmˢlā'wis ˢlā'gwaˢłē Hā'daˢwa qaēs łā'ˢwunEmx·dē ḷEˢwis xunō'x·dē. Wä, lā'ˢlaē gä'ła la łEˢlē'łā'ˢwunEmx·däs ḷEˢwis xunō'x·dē, wä, laE'mˢlaē L!E'lgEmx·ˢīdē Hā'daˢwäq.

Wä, lā'ˢlaē hë'mEnałaEm k·!Eta'xa łē'ˢwaˢē. Wä, laE'mˢlaē k!waē'ł qaˢs k·!Etä'xa łē'ˢwaˢē. Wä, lā'ˢlaē q!ē'g·îlts!åla laxEns ˢnā'laxa a'nwaˢē. Wä, lā'nax̣waˢlaē sEpså'wēda L!ē'sEla qaˢs lä'El sEpså' lāx sä'läs g·ō'kwas Hā'daˢwa. Wä, lā'ˢlaē sEp!ā'LElaEl lāx aˢwā'gōxḷaˢyas Hā'daˢwa. Wä, hë'x·ˢidaEmˢlā'wisē bEwē'x̣ˢwīdē Hā'daˢwa lā'xēq. Wä, hë'x·ˢidaEmˢlaē gwāł ē'axEla qaxs gwā'q!ałaē nē'qwāmasa. Wä, lā'ˢlaē gä'ła bEwē'kuxs la'ē ˢmā'yułˢīdē Hā'-

[1] Mink always calls his mother by the word which is used by children in addressing their mothers: therefore in the Indian text the word appears sometimes as a name, sometimes as a term of relationship.

birth to a boy. Mother named him at once Born-to-be-the-Sun, for she knew that the Sun had made her pregnant.

Then Mother was glad because she had a boy. She always went and washed her child in cold water: therefore Born-to-be-the-Sun grew up very quickly. Now he came to be a young man. Then Born-to-be-the-Sun spoke, and said, "O mother! make me a bow," thus he said to his mother, "and also four arrows." Thus he said. Mother at once took a branch of a hemlock-tree and split it. Then she shaved it and finished the bow. The length of the bow was four of our spans. Then she took some deer-skin and cut it into a bowstring for the bow. As soon as this was finished, she also made four arrows. As soon as they were finished, Born-to-be-the-Sun tried his bow and shot some sparrows. He hit them, and obtained many sparrows and robins by shooting them. Then Mother skinned them and sewed them together for a blanket for Born-to-be-the-Sun.[1]

All the children of the myth people were playing, and among them was Born-to-be-the-Sun, for he was just a child. Land-Otter was very mischievous towards the other children. Then Born-to-be-the-Sun felt badly on account of him. He spoke, and said, "Don't be mischievous towards my friends."

da^{s}wa. Wä, laE′m^{s}laē bā′ḥagumē ^{s}mā′-yōḶEmas. Wä, hë′x·^{s}idaEm^{s}lā′wisē Hā′-da^{s}wa Ḷē′x^{s}ēdEs L!ē′sElag·i^{s}la lāq qaxs q!å′LEla^{s}maē Hā′da^{s}wäqēxs hë′^{s}maē bEwē′x̣^{s}wīdāmasa L!ē′sElaq.

Wä, laE′m^{s}laē ë′k·ē nâ′qa^{s}yas Hā′-da^{s}wa qaxs lE^{s}ma′ē xu′ngwatsa bā′ba-gumē. Wä, laE′m^{s}laē hë′mEnała^{s}mē Hā′da^{s}wa kwä′saxēs xunō′kwē lā′xa wuda^{s}sta′ ^{s}wāp. Wä, hë′Em^{s}lāwis xE′n-LEla hā′^{s}lag·ō^{s}stâmasEx L!ē′sElag·i^{s}la. Wä, laE′m^{s}laē hë′ł^{s}ax·^{s}īda. Wä, lā′^{s}laē yā′q!eg·a^{s}łē L!ēsElag·i^{s}la. Wä, lā′^{s}laē ^{s}nē′k·a: "^{s}ya, Hā′dâ^{s}, łEkwē′lala^{s}s qaE′n," ^{s}nē′x·^{s}laēxēs Hā′da^{s}wa; "wä, hë′^{s}mis mō′ts!aqa hā′anaL!Ema," ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}idaEm^{s}lā′wisē Hā′da^{s}wa ax^{s}ē′dxa L!Enā′k·asa q!wā′x^{s}asē qa^{s}s xō′x̣^{s}wīdēq. Wä, lā′^{s}laē k·!ā′x^{s}wīdEq. Wä, lā′^{s}laē g̣wā′ła łE′k!wisē′, wä, laE′m^{s}laē mō′p!Enk· lā′xEns bā′Lax yîx ^{s}wā′sg̣E^{s}masasa łE′-k!wisē′. Wä, lā′^{s}laē ax^{s}ē′dxa k·!îlx·ī′-^{s}wakwē qa^{s}s bEx^{s}ē′dēq qa^{s}s łE′k!wīs^{s}ē′-dēs lā′xa łE′k!wisē′. Wä, g·î′l^{s}Em^{s}lā′-wisē g̣wā′ła la′ē ē′t!ēd ax^{s}ē′dxa mō′ts!a-qē hā′anaL!E′ma. Wä, g·î′l^{s}Em^{s}lā′wisē g̣wā′ła, la′ē ^{s}mE′ns^{s}īdē L!ē′sElag·i^{s}läsēs łE′k!wisē′. Wä, laE′m^{s}laē ha′nḶaxa ts!Esqwā′na. Wä, hë′x·^{s}idaEm^{s}lā′wisē q!ā′paq. Wä, lā′^{s}laē q!ē′nEmē la ha′n-ḶānEms ts!Esqwā′nä ḶE^{s}wa tsō′p!a^{s}lē. Wä, lā′^{s}laē Hā′da^{s}wä sā′paq qa^{s}s q!E′n-q!Eg̣ōdā′lēq qa ^{s}nEx̣^{s}unä^{s}s L!ē′sElag·i^{s}la.[1]

A′mła^{s}laē ^{s}wī′^{s}lē g·î′ng·înānEmasa nō′x̣^{u}nē^{s}misē. LaE′m^{s}lā′wisē g·ī′^{s}g̣ē^{s}laē L!ē′sElag·i^{s}lakwē lāq, qaxs hë′^{s}maē ā′łēs g·înā′nEmē. Wä, lā′^{s}laē LŌ′max·^{s}īd å′łētē Xu′mtxumtE^{s}läxēs g·î′nł^{s}wEtē. Wä, lā′-^{s}laē ^{s}yā′x·sE^{s}mē nâ′qa^{s}yas L!ē′sElag·i^{s}la-kwē qaē. Wä, lā′^{s}laē yā′q!eg·a^{s}ła; wä, lā′^{s}laē ^{s}nē′k·a: "^{s}ya, wē′dzElēsdzōs g̣wā′-

[1] The following version of Mink's quarrels (pp. 81-83) was added to the main text by a Kwakiutl Indian.

Thus he said. Then Land-Otter spoke, and said, "Whose son are you?" Thus he said. Born-to-be-the-Sun at once attacked him and wrestled with him, and Born-to-be-the-Sun was worsted by him and went into his house.

Then Mother questioned him, and said, "Who has hurt you, sonny?" Thus she said. Born-to-be-the-Sun replied to his mother, and said, "O mother! Land-Otter said that I have no father." Thus he said. His mother spoke at once, and said, "Has he any sense at all? Evidently he does not know that your father is Looked-upon-by-the-World, Walking-through-the-Heavens." Thus said his mother. Then Born-to-be-the-Sun spoke, and said, "O mother! I will call Land-Otter and fight with him; and as soon as I have thrown him down, you throw red-hot ashes on his face." Thus he said. Then he went out of the house and went to call Land-Otter.

Land-Otter followed him at once; and as soon as they had entered, Born-to-be-the-Sun spoke to Land-Otter, and said, "O Land-Otter! let us wrestle again." Thus he said; and the one who was called told him to go ahead.

tsasya â'sēta qEn ᵍnēᵍnEmō'kwēx,[1]" ᵍnē'x·ᵍlaē. Wä, hë'x·ᵍidaEmᵍlā'wisē Xu'mtxumtEᵍla yā'q!eg·aᵍɬa. Wä, lā'ᵍlaē ᵍnē'ka: "ᵍya, a'ngwadzâs xunō'kwa?" ᵍnē'x·ᵍlaē. Wä, hë'x·ᵍidaEmᵍlā'wisē L!ē'sElag·iᵍlakwē ha'mxᵍwīd lāq qaᵍs ẋwē'ẋwałowē ḷEᵍwē. Wä, lā'ᵍlaē wä'Lē L!ē'sElag·iᵍlakwē lāq. Wä, laEmᵍlā'wisē q!wā'sē L!ē'sElag·iᵍlakwaxs la'ē laē'L lā'xēs g·ō'kwē.

Wä, lā'ᵍlaē Hā'daᵍwäs wuLā'q. Wä, lā'ᵍlaē ᵍnē'k·a: "A'ngwadzē mō'masilaōL, wēs?" ᵍnē'x·ᵍlaē. Wä, hë'x·ᵍidaEmᵍlā'wisē L!ē'sElag·iᵍlakwē nā'naxᵍmaᵍyaxēs Hā'daᵍwa. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, Hā'dzôᵍ, ᵍnē'tsē Xu'mtsxumtsEᵍyäsdzEn ts!Eyō'sēts ō'mpatsasa,[2]" ᵍnē'x·ᵍlaē. Wä, hë'x·ᵍidaEmᵍlā'wisē yā'q!eg·aᵍɬē Hā'daᵍwäs. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, nâ'xsōk!wāladzâᵍmaea? K·!ē'sxEntē q!â'LElaxs â'yadaā'qōsas Dō'xsEmēg·îletsEᵍwē, yîx Lā'tōsElag·ilîsē," ᵍnē'x·ᵍlaē Hā'daᵍwa. Wä, lā'ᵍlaē L!ē'sElag·iᵍlakwē yā'q!eg·aᵍɬa. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, Hā'dzôᵍ, tsē'ᵍyayatsEntsax Xu'mtsxumtsEᵍya qatsatsEn ha'yasowē dzEᵍwē'. Wä, dzE'lᵍEmtsEn ẋwē'saᵍyētsatsałqē qā'tsastsō yāts tsē'kumtsEsa ts!E'lkwa gu'nēᵍ lā'qē,[3]" ᵍnē'x·ᵍlaē. Wä, hë'x·ᵍidaEmᵍlā'wisē la lā'wEls lā'xēs g·ō'kwē qaᵍs lē Lē'ᵍlālax Xu'mtxumtEᵍla.

Wä, hë'x·ᵍidaEmᵍlā'wisē g·āx lä'g·aᵍē Xu'mtxumtEᵍläq. Wä, g·î'lᵍEmᵍlā'wisē hō'gwēLa, la'ē yā'q!eg·aᵍɬē L!ē'sElag·iᵍläx Xu'mtxumtEᵍla. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, Xu'mtsxumtsEᵍya, wë'dzâEntsōsEns ē'ts!ēd ẋwē'ẋwāsa,[4]" ᵍnē'x·ᵍlaē. Wä,

[1] Mink always speaks like a young child. This sentence would be properly: "Wë'g·iladzâs gwā'k·asla â'ɬētaxEn ᵍnē'ᵍnEmō'kwēx."

[2] ᵍya, Hā'dōᵍ, ᵍnē'k·ē Xu'mtxumtEᵍläxg·în k·!eâ'sēk· ō'mpk·asa.

[3] ᵍyä, Hā'doᵍ, Lē'ᵍlālaLEnLax Xu'mtxumtEᵍla qak·a'sEn ha'yałowē LEᵍwē. Wä, g·î'lᵍEmLEn xwēɬᵍā'lîłałqē qak·atsō lāɬ tsē'kumdLEsa ts!E'lqwa gu'nēᵍ lā'qē.

[4] ᵍya, Xu'mtxumtEᵍla, wë'dzâEnsōsEns ē'ts!ēd ẋwē'ẋwała.

At once they put their arms around each other, and they were wrestling. Then Mother gathered truly red-hot ashes and had them in readiness. Then Born-to-be-the-Sun was worsted and was thrown. Then Mother threw the ashes on her son's face. She made a mistake. She thought it was Land-Otter who was worsted, and therefore she did so.

Then Born-to-be-the-Sun spoke, and said, "Confound it, confound it, confound it! [dead!]" Thus he said, for his face was all burnt. Born-to-be-the-Sun had again made a mistake in what he had planned (to do). Then his rival Land-Otter went home to his own house. As soon as the face of Born-to-be-the-Sun had healed, he said that he would go to see his father above.

Then[2] Born-to-be-the-Sun lay on his back and spoke, and said, "O mother! I want to go to see my father above." Thus he said to his mother. Mother spoke at once, and said that he could not go up to the upper world. Thus said Mother to Born-to-be-the-Sun. Born-to-be-the-Sun just laughed at the word of his mother, and said, "I shall go to-morrow." Thus he said. After that, Mother just told her son to go [sent her son].

In the morning, when day came, Born-to-be-the-Sun arose. He wakened

hë'x·ᵋidaEmᵋlā'wisē wä'xē LE'ɬōtsEᵋwas. Wä, hë'x·ᵋidaEmᵋlā'wisē k·ā'pōχᵋwīda. Wä, lā'ᵋlaē χwē'χwāɬâ. Wä, hë'x·ᵋidaEmᵋlā'wisē Hā'daᵋwäs tsē'kulīsaxa â'lä la ts!E'lqwa gunā'ᵋya qaᵋs gwā'ɬaɬēᵋs. Wä, laE'mᵋlaē wä'LE L!ē'sElag·iᵋlakwē. Wä, laE'm ts!Exᵋā'lēlEma. Wä, hë'x·ᵋidaEmᵋlā'wisē Hā'daᵋwa tsē'kumtsa ts!E'lqwa gunä' lā'xēs xunō'kwē. Wä, laE'mᵋlaē LE'xLēqulīɬa. LaE'mᵋlaē ᵋnē'k·îq hë'dē Xu'mtxumtEᵋlēda la wä'La, lā'g·iɬas hë gwē'x·ᵋīdEq.

Wä, hë'x·ᵋidaEmᵋlā'wisē yā'q!eg·aᵋɬē L!ē'sElag·iᵋlakwē. Wä, lā'ᵋlaē ᵋnē'k·ē: "sEᵋyē', sEᵋyē', sEᵋyē',[1]" ᵋnē'x·ᵋlaē qaxs ᵋnā'χwaᵋmaē la k!u'mlēs gō'gumēᵋx·dē. Wä, laE'mlaxaē ō'dzaxā'masē L!ē'sElag·iᵋlakwē lā'xēs wā'x·ī k!wē'xaᵋya. Wä, laEm lā'ḷē nä'ᵋnakwē hEyō'tasē Xu'mtxumtEᵋla lā'xēs g·ō'kwē. Wä, g·î'lᵋEmᵋlā'wisē mEts!Et!ē'dē gō'guma ᵋyas L!ē'sElag·iᵋlakwaxs, la'ē ᵋnēx· qaᵋs lē â'sEnē lā'xēs ō'mpa lā'xa ë'k·!ē.

Wä,[2] lā'ᵋlaē t!ēx·ᵋā'līɬē L!ē'sElag·iᵋla. Wä, lā'ᵋlaē yā'q!eg·aᵋɬa. Wä, lā'ᵋlaē ᵋnē'k·a: "ᵋya, Hā'dzôᵋ; wä laē'xsdzEn â'sEnē'tsasxEn ō'mptsasa lā'tsasxa ë'ts!ä,[3]" ᵋnē'x·ᵋlaē, lā'xēs abE'mpē. Wä, hë'x·ᵋidaEmᵋlā'wisē yā'q!eg·aᵋɬē Hā'daᵋwa. Wä, lā'ᵋlaē ᵋnē'k·a qaᵋs wē'x·ᵋīdaas lā'g·ōstâ lā'xa ë'k·!ä awī'ᵋnagwisa, ᵋnē'x·ᵋlaē Hā'daᵋwäx L!ē'sElag·iᵋla. Wä, â'Emᵋlā'wisē daɬᵋī'dē L!ē'sElag·iᵋläs wā'ɬdEmasēs abE'mpē. Wä, lā'ᵋlaē ᵋnē'k·a: "LaᵋmE'n lā'tsEx sE'nstsa,[4]" ᵋnē'x·ᵋlaē. Wä, â'Emᵋlā'wisē la yā'lagēg·aᵋē Hā'daᵋwäxēs xunō'kwē.

Wä, lā'ᵋlaē ᵋnā'x·ᵋīdxa gaā'läxs la'ē ḷā'xᵋwidē L!ē'sElag·iᵋla. Wä, lā'ᵋlaē

[1] ɬEᵋlē', ɬEᵋlē', ɬEᵋlē'.
[2] Here continues the main text.
[3] ᵋya, Hā'doᵋ; wä, laē'xsdEn â'sEnē'k·asxEn ō'mpk·asa lā'k·asxa ë'k·!ä.
[4] laᵋmEn lā'LEx ɬE'nsLa.

his mother (and told her) to get up. He said, "Get up, mother, and get me something to eat before I go up." Thus he said. Mother at once got him some food; and as soon as he had finished eating, Born-to-be-the-Sun arose and went out of his house. He carried his bow and his arrows. Then he called to his mother to follow him. As soon as she was outside of the house, he strung his bow, and Born-to-be-the-Sun shot (his arrow) against the upper world. Then he shot another arrow, and still another one, and yet another. Now he had shot all the four arrows.

Born-to-be-the-Sun had not looked up long when the arrows came sticking one into the other and struck the ground. They began to stretch out. Then Born-to-be-the-Sun took them and shook them, and they became a rope. Then Born-to-be-the-Sun spoke to his mother, and said, "O mother! as soon as this rope stops shaking, pull at it." Born-to-be-the-Sun wished to go to the upper world because he had had a quarrel with the children. They had said that he had no father. Therefore he went crying to his house, and told his mother of what the children had said. Then his mother said, "O child! the little children do not know that Walking-through-the-Heavens, Walker-of-the-World, Looked-upon-by-the-World, is your father." Thus said Mother to Born-to-be-the-Sun, and that is the gwē'x·ᵋīdxēs abE'mpē qa ḷā'ẋᵋwīdēs. Wä lā'ᵋlaē ᵋnē'k·a: "Wë'g·itsasla dzā'xᵋ-wīdzEx, Hā'dzôᵋ, qaᵋs axᵋē'tsasaōs qatsā'sEn hē'yasēlatsasē qEntsō yā'tsasts lā'tsostâtsō,[1]" ᵋnē'x·ᵋlaē. Wä, hë'x·ᵋida-Emᵋlā'wisē Hādaᵋwä's axᵋē'd qa haᵋmä's. Wä, g·î'lᵋEmᵋlā'wisē gwāł hē'yasElaxs la'ē ḷā'xulīłē L!ē'sElag·iᵋla qaᵋs lä lā'wEls lā'xēs g·ō'kwē. Wä, laE'mᵋlaē dā'laxēs łE'k!wisē' ḷEᵋwis hā'anaL!E'mē. Wä, laE'mᵋlaē Lē'ᵋlālaxēs abE'mpē qa läᵋs lā'sgEmēq. Wä, g·î'lᵋEmᵋlā'wisē ḷā'xᵋwEls lāx L!ā'sanâᵋyasēs g·ō'kwē la'ē qat!ē'dxēs łE'k!wisē'. Wä, lā'ᵋlaē L!ē'sElag·iᵋla hanḷEdzō'dxEns ë'k·!äx ᵋnā'la. Wä, lā'ᵋlaē ē't!ētsa ᵋnE'mts!aqē hā'naL!E'ma. Wä, lā'ᵋlaē ē't!ētsa ᵋnE'mts!aqē. Wä, laE'mᵋlaē ᵋwī'ᵋlēda mō'ts!aqē ha'anaL!E'ma.

Wä, k·!ē'sᵋlat!a gä'ła ë'k·!EgEmałē L!ē'sElag·iᵋläxs g·ā'xaēs hā'naL!Emē' k·!ā'qâła qaᵋs L!E'mẋᵋulsē. Wä, laE'mᵋlaē ts!ā'sᵋīda. Wä, lā'ᵋlaē dā'x·ᵋīdē L!ē'sElag·iᵋläq qaᵋs nā'łēᵋlälax·ᵋīdēq. Wä, laE'mᵋlaē dEnE'mx·ᵋīda. Wä, lā'ᵋlaē L!ē'sElag·iᵋla yā'q!eg·aᵋłxēs abE'mpē. Wä, lā'ᵋlaē ᵋnē'k·a: "ᵋya, Hā'dzōᵋ, dzE'lEmdzEk· gwā'łdzas nEdzE'ladzada dzEnE'mts qasō lā'dzasts nē'xᵋēdtsEqts.[2]" Wä, hë'Emᵋl lā'g·iłas ᵋnē'k·ē ḷ!ē'sElag·iᵋla qaᵋs lē lā'xa ë'k·!ē awī'ᵋnagwisExs xō'małEᵋlaē ḷEᵋwa g·î'ng·înānEmē. Wä, lā'ᵋlaē ᵋnē'x·sōxs k·!eâ'saē ō'mpa. Wä, hë'ᵋmis lā'g·iłas la q!wadzē'lEla lā'xēs g·ō'kwē. Wä, lā'ᵋlaē nē'łaxēs abE'mpē, yîs wā'łdEmasa g·î'ng·înānEmē. Wä, hë'x·ᵋidaEmᵋlā'wisē abE'mpas ᵋnē'k·a: "ᵋya, xunō'kᵘ, k·!ē'saē q!â'lElaᵋmEnēxwa g·î'ng·înānEmaxs hë'ᵋmaēx ō'mpē Lā'tōsElag·ilîsē, yîx Tâ'lag·ilîsē, yîx Dō'x-

[1] Wë'g·ik·asla Lā'ẋᵋwīdEx, Hā'dōᵋ, qaᵋs axᵋē'dk·asaōs qak·asEn hē'yasElak·asē qEnlō lāł lā'g·oᵋstâlō.

[2] ᵋya, Hā'doᵋ, g·î'lᵋEmłax·īk· gwā'łk·as nEłE'łag·ada dEnE'mk· qasō lā'k·asł nē'xᵋēdlEqEk·.

reason [the place where] he said that he would go up.

Then Born-to-be-the-Sun climbed up the rope; and Mother held the end of the rope, so that it could not shake while her child was climbing up. Then Born-to-be-the-Sun reached the hole (in the sky). As soon as Born-to-be-the-Sun had gone through what is called the door of the upper world, he saw a house. Then he started and went to sit down outside. He had not been there very long when a woman came out of the house of Walking-through-the-Heavens. As soon as she saw Born-to-be-the-Sun, she spoke, and said, "Oh, little one! where do you come from, sonny?" Thus she said to him. Then Born-to-be-the-Sun also spoke, and said, "I came to see my father here, Walking-through-the-Heavens." Thus he said. Immediately the woman went back into the house.

Then she told Walking-through-the-Heavens (about it), and said, "O chief, Walking-through-the-heavens! a child has come, and sits outside our house. He says that he has come to see his father, you, chief." Thus she said. The chief spoke at once, and said, "Oh, it is true, I got him by shining through his mother. Go and call him to come into our house." Thus said Walking-through-the-Heavens. The woman went out again to call him, and Born-to-be-the-Sun came and sat down in the house. Then the chief, Walking-through-the-Heavens, spoke, and said, "Welcome, child! for I am getting too weak to go always from one end of sEmēg·ilîtsE^{s}wē," ^{s}nē′x·^{s}laē Hā′da^{s}wäx L!ē′sElag·i^{s}la. Wä, hë′^{s}mis la ^{s}nē′g·ats qa^{s}s lä ë′k·!ē^{s}sta.

Wä, la^{s}mē L!ē′sElag·i^{s}la haxuł^{s}E′ndxa la dEnE′ma. Wä, laE′m^{s}laē Hā′da^{s}wa dā′łax ō′ba^{s}yasa dEnE′mē qa k·!ē′sēs nEłE′laxs la′ē haxuł^{s}E′na^{s}ēs xunō′kwaq. Wä, lā′^{s}laē lā′g·aē L!ē′sElag·i^{s}la lā′xa kwâ′x·sō. Hë′x·^{s}idaEm^{s}lā′wisē la lā′x·sâwē L!ē′sElag·i^{s}la lā′xa hë′^{s}malaxōL tl!êx·î′läsa ë′k·!ä awī′^{s}nagwisa. Wä, lā′^{s}laē dō′x^{s}waLElaxa g·ō′kwē. Wä, lā′^{s}laē qā′s^{s}īd qa^{s}s lē k!wā′xsēg·îlsaq. Wä, wī′laẋ^{u}dzē^{s}laē gē^{s}s k!wā′sExs g·ā′-xaālasa ts!Edā′qē lā′wEls lāx g·ō′kwas Lā′tōsElag·ilîsē. Wä, g·î′l^{s}Em^{s}lā′wisē dō′x^{s}waLElax L!ē′sElag·i^{s}läxs la′ē yā′q!eg·a^{s}łą Wä, lā′^{s}laē ^{s}nē′k·a: "Ā′bida^{s}wa, ^{s}wī′dzâs g·ā′ya^{s}nā′kulē, wīs?" ^{s}nē′x·^{s}laēq. Wä, hë′x·^{s}idaEm^{s}lā′wisē ō′gwaqa yā′q!eg·a^{s}łē L!ē′sElag·i^{s}la. Wä, lā′^{s}laē ^{s}nē′k·a: "Â′snēk·a′sEn lā′xEn ō′mpaq!ōx Lā′tōsElag·ilîsax," ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}îdaEm^{s}lā′wisa ts!Edā′qẹ la ē′dēL lā′xa g·ō′kwē.

Wä, lā′^{s}laē nē′ła, lāx Lā′tōsElag·ilîsē. Wä, lā′^{s}laē ^{s}nē′k·a: "^{s}ya, g·ī′gamē^{s}, Lā′tōsElag·ilîs; g·ā′xaēx k!wa^{s}sa′ g·înā′-nEmēx lā′xwa ō′xsēg·a^{s}yaxsEns g·ō′kwēx. Wä, lōx ^{s}nē′k·Exs âsEnā^{s}yaēx lōL, g·ī′-gamē^{s}," ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}idaEm-^{s}lā′wisē yā′q!eg·a^{s}łēda g·ī′gama^{s}ē. Wä, lā′^{s}laē ^{s}nē′k·a: "^{s}ya, â′la^{s}mōłEn sEbā′x-sâlīlanEmaqō lāx abE′mpasō. Wä, hā′g·a Lē′lēLaqō qa g·ā′xēsō g·ā′xēL lā′xEns g·ō′kwēx," ^{s}nē′x·^{s}laē Lā′tōsEla-g·ilîsē. Wä, hë′x·^{s}idaEm^{s}lā′wisē la ē′tawElsēda ts!Edā′qē qa^{s}s lē Lē′lēLaq. Wä, g·ā′x^{s}lāē L!ē′sElag·i^{s}la qa^{s}s k!wā′-g·a^{s}lił̄ē. Wä, lā′^{s}laē yā′q!eg·a^{s}łēda g·ī′gama^{s}ē, yîx Lā′tōsElag·ilîsē. Wä, lā′^{s}laē ^{s}nē′k·a: "Wä, gē′lak·as^{s}la xu-

the world to the other. Now you shall change places with me, child." Thus said Walking-through-the-Heavens to Born-to-be-the-Sun.

Then Walking-through-the-Heavens asked that Born-to-be-the-Sun should be fed. Walking-through-the-Heavens was tired, therefore he did not walk that day; for that is the time for Walking-through-the-Heavens to take a rest, when there are many clouds in the sky. After Born-to-be-the-Sun had eaten, the chief spoke again, and said, "O child! take care! dress yourself up in my ornaments this evening, and try to walk in the morning, and don't walk too fast; and do not sweep away your aunts the clouds too quickly, else it will go hard with the tribes of our lower world." Thus he said, and took his ear-ornaments of abelone-shell and put them on the ears of Born-to-be-the-Sun. Then Born-to-be-the-Sun was dressed up.

In the morning, when day came, Born-to-be-the-Sun was sent to go and walk; and the chief spoke again, and said, "O child! don't be too fast when you walk and sweep, else the tribes below us will be hurt." Thus he said. Born-to-be-the-Sun started, and he obeyed the word of Walking-through-the-Heavens. He was walking along quite nicely. When it was nearly noon, he grew tired. Then Born-to-be-the-Sun spoke as he was walking along, and said, "Confound it! Get away! You get in my way too much." Thus

nō'kᵘ, qaxg·în laˢmē'k· wā'yats!ōxˢwīd qaxg·în hë'mɛnałaˢmēk· lā'labalīsɛla lā'xɛns ˢnā'laxōx ˢnē'ˢnālax. Wä, laˢmēts ʟ!ā'ˢyōx·sīdzɛndʟ g·ā'xɛn, xunō'kᵘ," ˢnē'x·ˢlaē Lā'tōsɛlag·ilîsax ʟ!ē'sɛlag·iˢla.

Wä, lā'ˢlaē axk·!ā'lē Lā'tōsɛlag·ilîsē qa haˢmg·ī'lasɛˢwēs ʟ!ē'sɛlag·iˢla. Wä, laɛ'mˢlaē qɛ'lk·ē Lā'tōsɛlag·ilîsē, k·!ē'sēłas la qā'saxa ˢnā'la qaxs hë'ˢmaē x·ō'sˢīdaasts Lā'tōsɛlag·ilîsaxs q!ē'g·îlts!â'laɛns ˢnā'läxa a'nwaˢē. Wä, laɛmˢlā'wisē gwāł haˢmā'pē ʟ!ē'sɛlag·iˢla, wä, lā'ˢlaē ē't!ēd yā'q!eg·aˢłēda g·ī'ga-maˢē. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, xunō'kᵘ, wë'g·iłła yā'ʟ!ałɛx qaˢs wë'g·iʟōs q!wā'lax·ˢīdʟxwa dzā'qwax, yîsg·în ē'sˢak·ēwēk· qaˢs lā'lag·iʟōs ˢmɛ'nsˢīdɛʟ qā'sˢīdʟɛx gaā'laʟa. Wä, lā'ʟɛs k·!ēsʟ yā'yaˢnał qā'saʟōʟ. Wä, k·!ē'sˢɛmłxaas ē'ałtsēlał qasō xē'kwałxōx ē'anēsaq!ōx a'nˢanwēgäx ā'ʟōx łā'lawułˢēd lā'xa lē'lqwalaʟaˢyaxsɛns bē'baˢnagawaˢlīsax awī'ˢnagwisa," ˢnē'x·ˢlaēxs la'ē axō'dalaxēs xō'gumx·dē ë'x·ts!ɛma qaˢs lē asˢaxˢō'dɛs lāx ʟ!ē'sɛlag·iˢla. Wä, laɛ'mˢlaē q!wā'lɛnkwē ʟ!ē'sɛlag·iˢla.

Wä, lā'ˢlaē ˢnā'x·ˢīdxa gaā'läxs la'ē ˢyā'lagɛmē ʟ!ē'sɛlag·iˢla qaˢs lā'lag·i qā'sˢīda. Lā'ˢlaē ē'dzaqwa yā'q!eg·aˢłēda g·ī'gamaˢē, wä, lā'ˢlaē ˢnē'k·a: "ˢya, xunō'kᵘ, gwā'la ē'ałtsīlaxs qā'saēx ʟ.ōxs xē'kwaēx, ā'ʟas ˢyî'lkwāmasxɛns bē'baˢnagawaˢlīsax lē'lqwalaʟaˢya," ˢnē'x·ˢlaē. Wä, lā'ˢlaē qā'sˢīdē ʟ!ē'sɛlag·iˢla. Wä, laɛ'mˢlaē nā'nagēg·ēx wā'łdɛmas Lā'tōsɛlag·ilîsaq. Wä, laɛ'mˢlaē ë'x·bidōɛm qäˢnā'kula. Wä, lā'ˢlaē ɛ'laq nɛqä'laxs la'ē wî'sq!aˢnā'kula. Wä, laɛ'mˢlaē yā'q!ɛndɛtâˢē ʟ!ē'sɛlag·iˢla. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, sē'sɛl, hā'dzadzâ qwē'quts!ɛx dzā'xetsēx q!ē'dzɛtsɛmēs dzā'xɛn,[1]"

[1] ˢya, łēłɛˢl, hā'g·adzâ qwē'qusdɛx g·ā'xaēx q!ē'g·iʟɛmēł g·ā'xɛn.

he said, and swept away the clouds. Then he began to run.

Then our world became hot, and then cracks began to appear [to split] in the mountains, and therefore also the surface of the rocks of the whole world was burnt. Walking-through-the-Heavens spoke at once, and said, "Go and follow him who is not wise, for evidently he is running fast. Take away his ear-ornaments at once, and throw him down." Thus said the chief to one of his men. Then the man went after him and caught up with him. At once he took away his ear-ornaments and his abelone-shells. Then Born-to-be-the-Sun was thrown out of the other door of the upper world.

Born-to-be-the-Sun had made a mistake, for the sea was almost boiling, and the tribes in this lower world were nearly dead. This is the reason why the tops of the yellow cedar-trees are dead, and this was the cause of Walking-through-the-Heaven's anger towards Born-to-be-the-Sun. He was thrown down by the man. Some people say that Walking-through-the-Heavens threw Born-to-be-the-Sun down.

Four women had gone out to dig clams. Then the women discovered something floating among the drifting seaweed. One of them said, "Let us go to the thing that I have found there drifting." Thus she said. As soon as they went towards it, they recognized Born-to-be-the-Sun; and they said, "This is our chief, Born-to-be-the-Sun." The women wished to take him into the canoe; but he awoke and began to

ˢnē′x·ˢlaēxs la′ē xē′kwaxa a′nwaˢē. Wä, lā′ˢlaē dzE′lx̣ˢwīda.

Wä, laE′mˢlaōx ts!E′lxˢwīdōxda ˢnā′läqEns. Wä, hë′ˢmis ts!Et!ē′daātsa xēˢxâ′x lā′xwa ˢnaE′ng·äx. Wä, hë′Emxaā′wis la lEgEku′mg·ïłtsa lēlE′gEk!wax lā′xwa ˢnā′x̣wax awï′ˢnagwisa. Wä, hë′x·ˢidaEmˢlā′wisē Lā′tōsElag·ilîsē yā′q!eg·aˢła. Wä, lā′ˢlaē ˢnē′k·a: "Hā′g·a qā′qayâ′xa ë′sa nâ′xsâla qaxs lEma′axEntsē âłt!Exˢē′da." Hë′x·ˢidaEma axō′dEx xō′g̣umasē qaˢs ts!Eqā′xōdaōsasē, ˢnē′x·ˢłaēda g·ï′g̣amaˢyaxa g·ā′yoła lā′xēs bē′bEgwanEmē. Wä, laE′mˢlaēda bEgwā′nEmē qā′qēx·ˢïdEq. Wä, lā′ˢlaē hë′łts!axLäq. Wä, hë′x·idaEmˢlā′wisē axō′dalasEˢwa xō′g̣umx·däs ĻEˢwa ë′sˢak·iwēˢx·däs. Wä, lā′ˢlaē ts!Exsō′ˢyowē L!ē′sElag·iˢla lā′xa ˢnE′mē t!êx·ï′läsEns ë′k·!ē ˢnā′la.

Wä, laˢmē ō′dzaxē L!ē′sElag·iˢla qax lEˢma′ē Elā′q mEdE′lxˢwīdōxda dE′msx·ē. Ļōxs ha′lsElaˢmaē k·!ēs łēłEˢla′lē′lqwalaLaˢēx lā′xwa baˢnē′x awī′ˢnagwisa. Wä, hë′ˢmis lā′g·ïłasōx L!ēL!ō′bElxEtōxda dEnā′smEsēx. Wä, hë′ˢmis ts!E′ngums Lā′tōsElag·ilîsē lāx L!ē′sElag·iˢla. Wä, laˢmē ts!Eqā′xoˢyōsa bEgwā′nEmē. Wä, la ˢnē′k·ēda waō′kwē bē′bEgwānEmaqēxs hë′ˢmaē Lā′tōsElag·ilîsē ts!Eqā′xōdEx L!ē′sElag·iˢla.

Wä, laEmˢlā′wisē Ļā′xwat!aˢlaēda mō′kwē ts!ē′daqa. Wä, lā′ˢlaē dō′xˢwaLElēda ts!ē′daqaxa pEx·â′la lāx ā′ˢwagaˢyasa ˢmE′lx·a wā′wadä. Wä, lā′ˢlaē ˢnē′k·ēda ˢnEmō′kwē: "Ġwä′ˢstalas lā′xa łē′sElEnLaxa g·ï′wäla," ˢnē′x·ˢlaē. Wä, g·î′lˢEmˢlā′wisē gwä′ˢsta lā′qēxs la′ē ˢmałt!ē′g·aaLE′laqēxs hë′ˢmaē L!ē′sElag·iˢlē. Wä, lā′ˢlaē ˢnē′k·a: "Ā ē′dzâēłg·adEns g·ï′g̣amēˢ L!ē′sElag·iˢlag·a," ˢnē′x·ˢlaē. LaEmˢlā′wisē wāx· ˢnē′k·ēda

spit. He said, "I have been sleeping on the water for a long time." Then he swam ashore, and went to his house.

Mother spoke at once, and said, "O child! don't wish again to go to your father. You have almost killed our tribe [thus said Mother to him], for you do not know how to handle the mask of your father." Thus she said. That is the end.

ts!ē′daqē qa^{s}s dā′xsēqēxs la′ē ts!Ex·^{s}ī′d qa^{s}s sEłbEx̣^{s}wī′dē. Wä, lā′^{s}laē ^{s}nē′k·a: "Ǥē′wälatsas dzEwē′tsa mē′xatsasdzä,[1]" ^{s}nē′x·^{s}laē. Wä, laE′m^{s}laē gE′lxs^{s}a qa^{s}s lä nä′^{s}nax̣^{u} lā′xēs g·ō′kwē.

Wä, hë′x·^{s}idaEm^{s}lā′wisē Hā′da^{s}wa yā′q!eg·a^{s}ła. Wä, lā′^{s}laē ^{s}nē′k·a: "^{s}yä, xunō′k^{u}, gwa^{s}nō′ ē′t!ēdlax laē′xsdEx^{s}ē′d lax â′sa. LaE′ms Elā′q łēłE^{s}lā′masxEns g·ō′kulōtēx," ^{s}nē′x·^{s}laē Hā′da^{s}wäq, "qaxs yä′g·îl^{s}wataaqōs lāx aā′xsīläx ^{s}yixu′młas â′sa," ^{s}nē′x·^{s}laē. LaE′m lā′ba.

2. Mink's War with the Wolf.

(Told by L!ā′qwalāł, *a* Mā′dił̣bē^{s}.*)*

Now we will talk again about Born-to-be-the-Sun. He and Deer were friends. Then Born-to-be-the-Sun lay on his back in his house and considered what to do. He did not speak to his mother. Mother also did not speak to him, for she knew that her son had much on his mind. When it was nearly evening, his friend Deer came in. He went to the place where Born-to-be-the-Sun was lying on his back, and the friends whispered together. When they had finished whispering, Deer went out again. Born-to-be-the-Sun was still lying on his back at the place where he used to lie. Then night came.

It had not been night long when Sparrow came and knocked at the door of the house of Born-to-be-the-Sun, and said, "O chief, Born-to-be-the-Sun! great is the news that I bring to you [my news]. Your friend Deer has suddenly

Wä, laE′mxaEns ē′t!ēdEl gwā′gwēx·-s^{s}ālał lāx L!ē′sElag·i^{s}lakwē. Wä, laE′m-^{s}laē ^{s}nā′mōk·âlaEl ḷō Ǥē′x·ustâla. Wä, laE′m^{s}laē t!ē′g·iłē L!ē′sElag·i^{s}lakwē lā′xēs g·ō′kwē. Wä, laE′mxaē nā′nâqēx·sīla-xēs nâ′qa^{s}ē; laE′mxaē k·!ēs yā′yaq!Enta^{s}maxēs Hā′da^{s}wē. Wä, lā′^{s}laē ō′gwa-qē Hā′da^{s}wäs k·!ēs yā′yaq!Enta^{s}maq, qaxs q!â′LEla^{s}maaqēxs q!ē′nEmaē nâ′-qa^{s}yasēs xunō′kwē. Wä, hë′^{s}lat!a Ela′q dzā′qwaxs g·ā′xaē ^{s}nEmō′kwasē Ǥē′-x·ustâla g·ā′xēLa. Wä, hë^{s}nā′kulaEm^{s}lā′-wisē lāx t!ē′g·ilāsas L!ē′sElag·i^{s}lakwē. Wä, lā′^{s}laēda ^{s}nā′mok·âla a^{s}wā′pōx̣^{s}wī-da. Wä, lā′^{s}laē gwäł a^{s}wā′pâlaxs la′ē x̣wē′laqawElsē Ǥē′x·ustâla lā′xa g·ō′kwē. Hë′x·säEm^{s}lā′wisē t!ē′g·iłē L!ē′sElag·i-^{s}lakwēs t!ē′g·ilasē. LaE′m^{s}laē gā′nuł^{s}īda.

Wä, hë′^{s}lat!a la gä′ła gā′nuLExs g·ā′xaās gwē′sqwa mEx·Ełtō′dxa t!êx·î′-läs g·ō′kwas L!ē′sElag·i^{s}lakwē. Wä, lā′^{s}laē ^{s}nē′k·a: "^{s}ya, g·ī′gamē^{s}, L!ē′sE-lag·i^{s}lak^{u}; awī′lag·în ts!Ek·!ā′lEmk·. Hë′-ōdōx ^{s}nEmō′x̣^{u}däqōs, yîxōx Ǥē′x·ustâ-

[1] Ǥē′wälak·as dowē′^{s}sta mē′xak·asdä′.

died." Thus he said. Born-to-be-the-Sun at once followed him who had brought the news. As soon as he entered the house of his dead friend, he saw that he was lying there dead. Then he spoke, and said, "O tribe! make the grave-box of my dead friend large, else it will not be right [for him]." Thus he said. All the myth people agreed to the request of Born-to-be-the-Sun, for Deer was much loved by his tribe.

In the morning, when day came, the wood-workers of the myth people made a large box to put the dead Deer into. When the box for the dead Deer was finished, they put him into it. Then the first myth people were in difficulty on account of a burying-place for the dead Deer, for they were afraid of the Wolves, for the Wolves always watched our dead ones. As soon as we [our people] were dead, the Wolves would come and take us out, and carry us on their backs to their house, and they would dry us for their food. Therefore the myth people did not know where to bury the dead Deer.

Then Born-to-be-the-Sun spoke, and said, "O tribe! let us bury my dead friend on the tree behind our house." Thus he said. Then all the myth people agreed to the request of Born-to-be-the-Sun. Then he was buried on a spruce-tree behind the house of Born-to-be-the-Sun. Deer was put on the

lax·dēx," ˢnē′x·ˢlaē. Wä, hë′x·ˢidaEmˢlā′wisē L!ē′sElag·iˢlakwē la lā′sgEmēxa g·ā′xē ts!Ek·!ā′łˢēdäq. Wä, g·î′lˢEmˢlā′wisē laē′L lāx g·ō′kwasēs ˢnEmō′ẋᵘdē, la′ē dō′xˢwaLE′laqēxs yā′gwīłaē. Wä, lā′ˢlaē yā′q!eg·aˢła. Wä, lā′ˢlaē ˢnē′k·a: "ˢyätsasōs dzō′kuyōt, wē′tsasEmtsē wā′yatsē dzē′ts!Eˢwastsātsen ts!Emō′kwats!ä, atsōq ō′dzEts!âtsas yaq,"[1] ˢnē′x·ˢlaē. Wä, ˢnā′ẋwaEmˢlā′wisē ë′x·ˢak·a ˢnā′ẋwa nū′ẋᵘnēˢmisax wā′łdEmas L!ē′sElag·iˢlakwē qaxs Lō′maē łā′ẋulaˢlaē Ǥē′x·ustâläsēs g·ō′kulōtē.

Wä, lā′ˢlaē ˢnā′x·ˢīdxa gaā′läxs la′ē hë′x·ˢidaˢma g·ī′g·îtlēnoxwasa nū′ẋᵘnēˢmisē ˢwu′lx·ˢīdxa ˢwā′lasē g·î′ldas qa g·ē′ts!Eˢwats Ǥē′x·ustâlax·dē. Wä, la-E′mˢlaē gwā′ła g·ē′ts!Eˢwaslas Ǥē′x·ustâlax·dē, la′ē lā′ts!ōˢyō lāq. Wä, laE′mˢlaxaē łā′laẋwīlaˢlaēda g·ā′läsa nū′ẋᵘnēˢmisē qaˢs wunE′mt!ēdaāsEx Ǥē′x·ustâlax·dē qaxs k·ił Elaā′sa aLō′ˢlēnoxwē qaxs hë′mEnałaˢmaē q!ā′q!alā′lē aLō′ˢlēnoxwaxEns wā′nEmē. Wä, g·î′lˢmē g·ā′laEns wā′nEmaxg·îns ˢnā′ẋwēk· bEgwā′nEma, la′ē hë′x·ˢidaˢma aLō′ˢlēnoxwē g·āx axwaqō′d g·ā′xEns qaˢs ẋwē′lēg·îndaEns qaˢs lā′Ens lā′xēs g·ō′kwa, qaˢs x·îłē′ g·ā′xEns qaˢs haˢmā′ˢya. Wä, hë′ˢmis lā′g·iłas k·!ēs q!ā′LElaˢlaēda nū′ẋᵘnēˢmisaxēs wunE′mt!ēdaāsLax Ǥē′x·ustâlax·dē.

Wä, lā′ˢlaē yā′q!eg·aˢłē L!ē′sElag·iˢlakwē. Wä, lā′ˢlaē ˢnē′k·a: "ˢya′tsas dzō′kuyōt, wä′tsas yatsEns wayE′mtatsqEn ts!Emō′kwadzä yā′tsasqa dzō′tsēx yā′qwa ā′tsanâˢyatsEns dzō′kwēq,"[2] ˢnē′x·ˢlaē. Wä, hë′x·ˢidaEmˢlā′wisē ˢnā′ẋwaEm ë′x·ˢak·a nū′ẋᵘnēˢmisax wā′łdEmas L!ē′sElag·iˢlakwē. Wä, laEmˢlā′wisē

[1] ˢyä′k·āsōL g·ō′kulōt, wē′k·asˢEmLē ˢwā′lasLē g·ē′ts!Eˢwasłasen ˢnEmō′kwasdäx, ā′Lōx ō′dzEts!â′k·as lāq.

[2] ˢya′k·as g·ō′kulōt, wë′k·as la′x·îns wunE′mtāłxEn ˢnEmō′xᵘdä lā′k·asxa Lâ′ˢsēx lā′xwa ā′Lanâˢyasens g·ō′kwēx.

tree. Born-to-be-the-Sun did not want the large box, the grave-box of the dead Deer, to be put high up on the tree. The myth people could not disobey the request of their chief, Born-to-be-the-Sun, and the grave-box was not high up on the tree.

As soon as it was evening the tribe at Ebb-Tide-Beach, the Wolves, learned that Deer had died. The chief of the Wolves at once called his tribe, and his tribe all came into his house. Then the chief reported to his tribe, and said, "O tribe! Deer is dead. I wish that we might go and try to get him this night." Thus he said. Then his tribe were glad on account of what he had said, and they got ready.

Then they started, for it is quite near to the village of Born-to-be-the-Sun, for (the villages) are on each side of the point of Crooked-Beach. They arrived at the bottom of the tree; and the old man spoke, and said, "O tribe! how shall we get him, for we are no climbers?" Thus he said. Then replied another old man, and said, "Let us stand on one another's backs. Then our chief will go on the top, for he will pull him out whom we are trying to get." Thus he said.

The Wolves assembled at once at

wunE′mt!ēdayō lā′xa ḷâ′ˢsē alē′ˢwasa lāx ā′Lanâˢyas g·ō′kwas L!ē′sElag·iˢlakwē. Wä, laE′mˢlaē ha′nxLōdayowē Ḳē′x·ustâlax·dē lā′xa ḷâ′ˢsē. Wä, lā′ˢlaē L!ē′sElag·iˢlakwē k·!ēs hë′ɬq!ālaq ë′k·!ālē ha′nxLawaˢyaāsasa ˢwā′lasē g·ī′ldas dEg·ā′ts!äs Ḳē′x·ustâlax·dē; wä, qa wē′x·ˢīdēs Lā′lēgwīg·Eˢēda nū′ẋuˢnēˢmisax wā′ɬdEmasēs g·ī′ḳamaˢē L!ē′sElag·iˢlakwē. Wä, laE′mˢlaē k·!ēs ë′k·!alē ha′nxLawaˢyaasasa dEg·Eˢya′.

Wä, g·ī′lˢEmˢlā′wisē dzā′qwaxs la′ē q!ā′lēda g·ō′kula lāx X·ā′ts!atsˢlē′ˢlisē, yîx aLō′ˢlēnoxwaxs lEˢma′ē wē′k·!îxˢīdē Ḳē′x·ustâlax·dē. Wä, hë′x·ˢidaEmˢlā′wisē LE′ˢlalē g·ī′ḳamaˢyasa aLō′ˢlēnoxwaxēs g·ō′kulōtē. Wä, lā′ˢlaē hë′x·ˢidaEm g·ā′x ˢwī′ˢlē g·ō′kulōtas ˢwī′ˢlaēLa. Wä, lā′ˢlaē ts!Ek·!ā′ɬˢēdēda g·ī′ḳamaˢyaxēs g·ō′kulōtē. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, g·ō′kulōt, laE′mˢlaē ˢwānEmē Ḳē′x·ustâlax·dä. Wä, laˢmē′sEn ˢnē′x·qEns lā′lag·iɬ lā′lōL!aɬqēxwa gā′nuLēx," ˢnē′x·ˢlaē. Wä, hë′x·ˢidaEmˢlā′wisē ˢnā′ẋwa ˢmō′ˢlē g·ō′kulōtasēs wā′ɬdEmas. Wä, laEmˢlā′wisē xwā′naɬˢīda.

Wä, lā′ˢlaē qā′sˢīd qaxs ˢnEẋwā′ɬabidaˢwaē lāx g·ō′kulasas L!ē′sElag·iˢlakwē qaxs â′ˢmaē wā′x·saˢdzēxa awīɬbaˢyas Ḳā′logwisē. Wä, lā′x·daˢxuˢlaē lā′g·aa lāx ō′xḷaˢyasa ḷâ′ˢsē. Wä, lā′ˢlaē yā′q!eg·aˢɬēda q!u′lˢyakwē bEgwā′nEma. Wä, lā′ˢlaē ˢnē′k·a: "ˢyä, g·ō′kulōtä, wē′x·ˢidadzâLEnsaqu qaxg·îns k·!eâ′sekhaˢwī′noxwa," ˢnē′x·ˢlaē. Wä, lā′ˢlaē nā′naxˢmaēda ˢnEmō′kwē lā′xa q!ulsq!ulˢya′kwē. Wä, lā′ˢlaē ˢnē′k·a: "Wë′g·iɬ la g·ilē′g·îndāp!aLE′x. Wä, laˢmē′sōx lā′LEns g·ī′ḳamaˢēx ë′k·!Enxēɬ qaxs yū′ˢmaēx nē′xˢwuɬts!ōdLExEns lā′loL!asEˢwax," ˢnē′x·ˢlaē.

Wä, lā′ˢlaē hë′x·ˢidaˢma eāLaˢnE′mē

the bottom of the tree; and Born-to-walk-First — for that is the name of the chief of the Wolves — spoke, and said, "Come, Born-to-be-Underneath, for you shall be the lowest." Thus he said. Then Born-to-be-Underneath stood on the ground under the tree. Then the [tribe] Wolves stood one on another. Then the attendant of Born-to-walk-First stood near by and talked to them. As soon as the Wolves had climbed upward (one on another), then they all fell down again. They had fallen down three times. The fourth time they reached upward nearly to the grave-box. Then Born-to-walk-First went up; and when he reached the side of the grave-box, he pulled at the cover; for it was to one side. Then he put his death-bringer tail into it and felt inside of the large box.

Deer was just staying on the landward side of the grave-box, and the death-bringer tail of Born-to-walk-First did not reach the place where Deer was lying dead. When the death-bringer tail of Born-to-walk-First came the fourth time, Deer took his knife and pulled at the middle of the death-bringer tail and cut it off. As soon as he had cut it off, all the Wolves fell down.

At once Deer came out of the grave-box and stood on it, and said, "That is nice, that is nice!" Then all the Wolves just ran away; and when they went home, their chief had no tail. Deer at once went down the tree and entered the house of Born-

q!ap!ē'x·ᵋīd lāx ōxḷā'ᵋyasa ḷâ'ᵋsē. Wä, lā'ᵋlaē yā'q!eg·aᵋłē G·î'lg·ELEᵋēg·iᵋlā'kwē qaxs hë'ᵋmaē ḷē'gEmsa g·ī'gamaᵋyasa aLâ'ᵋlēnoxwē. Wä, lā'ᵋlaē ᵋnē'k·a: "ᵋwä, gē'lag·a Baᵋnalā'siᵋlakᵘ, laE'ms baᵋnE'nxēLŌL," ᵋnē'x·ᵋlaē. Wä, hë'x·ᵋidaEmᵋlā'wisē Baᵋnalā'siᵋlakwē la g·î'lxḷElsaxa ḷâ'ᵋsē. Wä, lā'ᵋlaē g·îlē'g·îndālasōᵋsēs g·ō'kulōtē. Wä, laE'm yā'yaq!Entēmᵋsē E'lkwäs G·î'lg·ELEᵋēg·iᵋlakwē. Wä, g·î'lᵋEmᵋlā'wisē wāx· la ë'k·!Eg·īlaxs la'ē L!ē'x·āxa ᵋnā'ẋwēda ēaLâ'ᵋlēnoxwē. Wä, laE'mᵋlaē yū'duẋᵘp!Ena L!ē'x·āxa. Wä, lā'ᵋlaē mō'p!Enaxs la'ē ë'x·ałēda ë'k·!Enxaᵋē lā'xa dEg·a'ts!ē. Wä, lā'ᵋlaē lā'g·ustâ'wē G·î'lg·ELEᵋēg·iᵋlakwē. Wä, lā'ᵋlaē lā'g·aa lāx ō'nâᵋyasa dEg·ā'ts!äxs la'ē gE'lxᵋēdEx yîkuᵋyā'ᵋyasa dEg·a'ts!ē qaxs kwē'maqałaᵋē. Wä, lā'ᵋlaē ẋwē'xts!ōtsēs halā'yuᵋxsdaᵋē lāq. Wä, laᵋmē p!ē'ẋᵋwałts!âᵋlas lā'xa ᵋwā'lasē g·î'ldasa.

Wä, â'Emᵋlāwisē Ģē'x·ustâla hëlā'ᵋlaē ā'Lanēᵋxᵘts!âwasēs dEg·a'ts!ē. Wä, laE'mᵋlaē wë'g·aē halā'yuᵋxsdaᵋyas G·î'lg·ELEᵋēg·iᵋlakwē lāx yā'xᵘts!Ewa'sas Ģē'x·ustâla. Wä, g·î'lᵋEmᵋlā'wisē mō'p!Ena g·ā'xē halā'yuᵋxsdaᵋyas G·î'lg·ELEᵋēg·iᵋlakwaxs la'ē Ģē'x·ustâla axᵋē'dxēs k·!ē'LEnxē qaᵋs gE'lgoᵋyōdēx halā'yuᵋxsdaᵋyas qaᵋs t!ō'sōdēq. Wä, g·î'lᵋEmᵋlā'wisē t!ō'sōdqēxs la'ē L!ē'x·āxēda ᵋnā'ẋwa ēaLâ'ᵋlēnoxwē.

Wä, hë'x·ᵋidaEmᵋlā'wisē lâ'łts!âwē Ģē'x·ustâla qaᵋs ḷā'xwaᵋyEndēxēs g·ē'ts!EᵋwasēWä, lā'ᵋlaē ᵋnē'k·a: "L!ā'hahō', L!āhahō'." Wä, â'Emᵋlā'wisē la hë'łtsâwēda ᵋnā'ẋwa ēaLâ'ᵋlēnoxwa. Wä, laᵋmē q!ak!uxsdē' g·ī'gamaᵋyaxs la'ē nä'ᵋnakwa. Wä, hë'x·ᵋidaEmᵋlā'wisē Ģē'x·ustâla lā'lāxa lā'xa ḷâ'ᵋsē qaᵋs lä laē'L lāx g·ō'kwas L!ē'sElag·iᵋlakwē qaᵋs ts!â'-

to-be-the-Sun, and gave him the death-bringer tail of Born-to-walk-First.

Then Born-to-be-the-Sun spoke, and said, "O friend Deer! now your name shall be Shameless the Deer." Thus he said. Therefore his name is Shameless, for he was to be a warrior on account of what he had done to the chief of the Wolves, and therefore the Wolves hate the Deer. Born-to-be-the-Sun at once took the death-bringer tail of Born-to-walk-First, and hung it right over the fire of the house. As soon as it was hung up, Born-to-walk-First felt worse.

Then one of the attendants of the chief was sent [and came and entered] to the house of Born-to-be-the-Sun, and said, "O chief, Born-to-be-the-Sun! I am sent by Chief Born-to-walk-First to ask you for the reason why you took the death-bringer tail of the chief." Thus he said. Born-to-be-the-Sun spoke at once, and said, "Oh, oh! it is too much that the chief does not let the tide of the sea go down on my beach." Thus he said.

Then the messenger of the chief of the Wolves went back, and at once reported what Born-to-be-the-Sun had said to him. The chief of the Wolves spoke at once, and said, "Go and tell Chief Born-to-be-the-Sun that the tide shall go down to the barnacles if he will return my death-bringer tail." Thus he said. (The messenger) went at once, and tried to tell Born-to-be-the-Sun; wēs halā'yu^{s}xsdēx·däs G·î'lg·ELE^{s}ēg·i^{s}lakwē lāq.

Wä, hë'x·^{s}idaEm^{s}lā'wisē yā'q!eg·a^{s}łē L!ē'sElag·i^{s}lakwē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, qāst Ǧē'x·ustâl, laE'ms Ḷē'ǧadLES Ḷē'ǧEg·ōł Ǧē'x·ustâla," ^{s}nē'x·^{s}laē. Wä, hë'Em lā'g·iłts Ḷē'gadEs Ḷē'gEg·ōłaxs lE^{s}ma'ē bā'bakwaxLä'laq qaēs gwē'x·^{s}idaā'sax g·ī'ǧama^{s}yasa ēaLâ'^{s}lēnoxwē. Wä, hë'Em^{s}lāwis lā'g·iłas L!ē'sēla laē'da aLa^{s}nE'maxa gē'wasē. Wä, hë'x·^{s}idaEm^{s}lā'wisē L!ē'sElag·i^{s}lakwē dā'x·^{s}īdxa halā'yu^{s}xsdēx·däs G·î'lg.ELE^{s}ēg·i^{s}lakwē qa^{s}s tē'ẋ^{u}stōdē^{s}s lāx ^{s}nEqō'stâwasēs lEgwī'łē. G·î'l^{s}Em^{s}lā'wisē ts!E'lx^{s}wītsE^{s}wa la'ē hë'x·^{s}idaEm xE'nł^{s}īdē G·î'lg·ELE^{s}ēg·i^{s}lakwē.

Wä, hë'x·^{s}idaEm^{s}lā'wisē ^{s}yā'lax^{s}idā'yuwēda ^{s}nEmō'kwē lāx a^{s}yî'lkwäsa g·ī'ǧama^{s}ē. Wä, g·ā'x^{s}laē laē'L lāx g·ō'kwas L!ē'sElag·i^{s}lakwē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, g·ī'ǧamē^{s} L!ē'sElag·i^{s}lakwä', ^{s}yā'laǧamENLasa g·ī'ǧama^{s}ē G·î'lg·ELE^{s}ēg·i^{s}lakwē qEn g·ā'xē wuLō'L, lā'xēs sē'nat!ēdäōsaxō'xda halā'yu^{s}xsda^{s}yā'xsa g·ī'ǧama^{s}ya," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm^{s}lā'wisē yā'q!eg·a^{s}łē L!ē'sElag·i^{s}lakwē. Lā'^{s}laē ^{s}nē'k·a: "A'tsē, a'tsē, tsō'mats!ālatsasēs dzē'ǧEmatsasaōs ts!ē'saā ^{s}nēstsas qā'tsasēq x·a'ts!aēnoqwēsa dE'msēq laqEnu^{s}ẋ^{u} ts!Ema'ētsēq,"[1] ^{s}nē'x·^{s}laē.

Wä, hë'x·^{s}idaEm^{s}lā'wisē la aē'daaqē ^{s}ya^{s}yā'laq!āla^{s}yâs g·ī'ǧama^{s}yasa ēaLâ'^{s}lēnoxwē. Wä, hë'x·^{s}idaEm^{s}lā'wisē la ts!Ek·!ā'ł^{s}ēdEs wā'łdEmas L!ē'sElag·i^{s}lakwē lāq. Wä, hë'x·^{s}idaEm^{s}lā'wisē yā'q!eg·a^{s}łē g·ī'ǧama^{s}yasa ēaLâ'^{s}lēnoxwē. Wä, lā'^{s}laē ^{s}nē'k·a: "Hā'g·a nē'łaxa g·ī'ǧama^{s}yaē L!ē'sElag·i^{s}lakwaxs lE^{s}ma'ēx q!ā'ẋ^{s}wīdLēda ts!ō'ts!ō^{s}max qō g·ā'xLEn halā'yu^{s}xsda^{s}ya," ^{s}nē'x·^{s}laē. Wä, hë'x·-

[1] Adē', adē', LŌ'mak·!ālak·asēs g·ī'ǧama^{s}yak·asaōs k·!ē'saa ^{s}nēx·k·as qak·ā'sēs x·ā'ts!aēnoxwēsa dE'msx·ēx lā'xEnu^{s}x^{u} L!Emā'isēx.

but Born-to-be-the-Sun just arose and let the death-bringer tail down a little lower. He said, "Go and say to Chief Born-to-walk-First [that], 'Of what use are the small barnacles (to me)?'" Thus he said.

The messenger of the chief went at once, and reported to the chief of the Wolves. He said, "That is what Chief Born-to-be-the-Sun said [that], 'Of what use are the small barnacles (to me)?' Thus he told me to tell you." Thus he said. Now, the chief of the Wolves was groaning because his death-bringer tail was being heated. He said, "Go and tell Born-to-be-the-Sun that the tide shall go down to the seaweed on the beach. Tell him so." Thus he said. Then (the messenger) went again, and arrived at the house of Born-to-be-the-Sun. He said, "O chief, Born-to-be-the-Sun! the death-bringer tail of our chief is the cause of my coming. Now the sea shall dry up everywhere." Immediately Born-to-be-the-Sun spoke, and said, "That is not what I want. I do want the edge of the sea to be where the stones roll." Thus he said.

Then the messenger went back again and told Born-to-walk-First what Born-to-be-the-Sun had said. The sea ebbed at once, and reached the rolling stones. Then Born-to-be-the-Sun was glad, and the death-bringer tail of Born-to-walk-First was taken back. Immediately

ˢidaEmˢlā′wisē wāx· la nē′ɬax L!ē′sElag·iˢlakwē. Wä, â′Emˢlā′wisē L!ē′sElag·iˢlakwē ḷā′xulɨɬ qaˢs ts!ā′ts!Enkwaxōdālēxa halā′yuˢxsdaˢē. Wä, lāˊˢlaē ˢnē′k·a: "Hā′dza nē′saqē dzē′gEmatsasa Dzî′ldzEtsEˢēdziˢlakwa qa ˢmāˊˢyōnokwēlatsētsa ts!ō′ts!oˢma,"[1] ˢnē′x·ˢlaē.

Wä, hë′x·ˢidaEmˢlāxaā′wisē la qā′sˢīdēda ˢyaˢyā′laq!ā′laˢyâsa g·ī′ga maˢē, qaˢs lä nē′ɬax g·ī′gamaˢyasa ēaLâˊˢlēnoxwē. Wä, lāˊˢlaē ˢnē′k·a: "Wä, hë′Em wā′ɬdEmasa g·ī′gamaˢē, ẏîx L!ē′sElag·iˢlakwē qa ˢmāˊˢyonō′kwēlasēsa ts!ō′ts!ōˢmax; ˢnē′k·ē g·ā′xEn qEn ˢnē′k·aōL," ˢnē′x·ˢlaē. Wä, laE′mˢlaē gwā′LElaˢlaēda g·ī′gamaˢyasa ēaLâˊˢlēnoxwē qaxs la′ē L!ē′sˢālasEˢwēs halā′yuˢxsdēx·dē. Wä, lāˊˢlaē ˢnē′k·a: "Hā′g·a nē′ɬax L!ē′sElag·iˢlakwa: 'LEˢmōx q!ā′ẋˢwīdLōx L!EsL!Ekwā′xsa L!Emā′isēx,' ˢnē′x·ˢlaqē," ˢnē′x·ˢlaē. Wä, lāˊˢlaē ē′t!ēd la qā′sˢīda. Wä, lāˊˢlaē lā′g·aa lāx g·ō′kwas L!ē′sElag·iˢlakwē. Wä, lāˊˢlaē ˢnē′k·a: "ˢya, g·ī′gamēˢ L!ē′sElag·iˢlakwä′, g·ā′x lā′g·iˢlasōx halā′yuˢxsdaˢyaxsEnuˢẋᵘ g·ī′gamaˢya. LaE′m laōx lE′mlax·ōLa ˢnā′ẋwax awīˊˢnak·âla," ˢnē′x·ˢlaē. Wä, hë′x·ˢidaEmˢlā′wisē yā′q!eg·aˢɬē L!ē′sElag·iˢlakwē. Wä, lāˊˢlaē ˢnē′k·a: "Ts!ē′stsatsEntsaq. Hë′tsadzâˢma lō′xwīˢwaˢyatsē ō′kwīˢwayēq,"[2] ˢnē′x·ˢlaē.

Wä, hë′x·ˢidaEmˢlā′wisē la aē′daaqēda ˢyaˢyā′laqiˢlä′layo qaˢs lä nē′ɬax G·î′lg·ELEˢēg·iˢlakwas wā′ɬdEmas L!ē′sElag·iˢlakwē. Wä, hë′x·ˢidaEmˢlā′wisē x·ā′ts!ēˢstēda dE′msx·ē. Wä, laE′mˢlaē lā′g·aa lā′xa lō′xwiwaˢē. Wä, laE′mˢlaē ë′x·ˢidē nâ′qaˢyas L!ē′sElag·iˢlakwē. Wä, laE′mˢlaē taō′dayuwē halā′yuˢxsdaˢyas G·î′lg·ELEˢēg·iˢlakwē. Wä, hë′x·ˢidaEmˢlā′-

[1] Hā′g·a, nē′ɬaxa g·ī′gamak·asa G·î′lg·ELEˢēg·iˢlakwa qa ˢmāˊˢyōnokwēlasēsa ts!ō′ts!ōˢma.

[2] K·!ē′sk·asEnLaq, hë′k·adzâˢma lō′xwiˢwaˢyaxsa ō′xwiˢwaˢēx.

the death-bringer tail of Born-to-walk-First was stuck on, and he was well, and now all the myth people dug clams. They did not know how to roast the clams; for as soon as they put them on the fire, the fire would just go out, because there was much water in them. Then Born-to-be-the-Sun sent Sparrow to learn from Born-to-walk-First why it was so. He said they should always turn the clams over when they put them on the fire. Then all the myth people learned how to roast clams. That is the end.

wisē k!ut!ā′ʟElōdayuwē hats!Eˢxsdaˢya′s G·î′lg·ELEˢēg·iˢlakwē. Wä, laE′mˢlaē ë′x·ˢīda. Wä, laE′mˢlaḷa dzē′x·ˢīd ˢnā′-ẋwēda nū′ẋᵘnēˢmisaxa g·ā′wēq!ānEmē. Wä, lā′ˢlaē yē′g·îlˢwātExs ts!ē′saāxa g·ā′wēq!ānEmē, qaxs g·î′lˢmaē wāx· x·EẋᵘLE′ndxa g·ā′wēq!ānEmaxs la′ē â′Em k·!î′lxˢīdēs lEgwī′łē qaxs q!ē′nEmaēs ˢwâ′-paā′gaˢē. Wä, lā′ˢlaē ˢyā′laqē L!ē′sEla-g·iˢlakwas Ġwē′skwa qa läs hō′LElax G·î′lg·iLEˢēg·iˢlakwas hë′g·îłas gwē′g·ilē. Wä, lā′ˢlaē ˢnē′k·a: "Hë′mEnałaˢma x·â′-mēˢstālaxa g·ā′wēq!ānEmaxs la′ē ˢwī′ˢla x·uẋᵘLā′lalis lā′xa lEgwī′łē," ˢnē′x·ˢlāē. Wä, laˢmē q!â′łˢaLE′lēda ˢnā′ẋwa nū′xnē-ˢmisax gwē′g·iˢlasaxa g·ā′wēq!ānEmaxs ts!ē′sasEˢwaē lā′xēq. Wä, laEm lā′ba.

3. Mink carries away the Child of the Wolf.

Tradition of the (Mā′maleleqala.)

Head-Wolf and those who had him for their chief lived at Ebb-Tide-Beach on the south side of Crooked-Beach. Born-to-be-the-Sun lived at Crooked-Beach. The people of Head-Wolf were always happy because they had many kinds of shell-fish to eat, for the tide always went down on their beach. The tide did not go down on the beach of Crooked-Beach. Therefore those who lived at Crooked-Beach were always hungry, and therefore Born-to-be-the-Sun always felt badly. He lay on his back in the house to think what to do. In vain his mother tried to feed him. He just said that he was not hungry. Then he went into his bedroom.

G·ō′kulaˢlaē Nō′ng·ēxtâˢē ḶEˢwīs g·ī′-gēdē lāx X·ā′ts!atsl!ēˢlisē, yîx ˢnā′ladza-ˢyas Qā′logwisē. Wä, hë′Emˢlāwisē g·ō′kulē L!ē′sElag·iˢlakwē Qā′logwisē. Wä, laE′mˢlā′wisē hë′mEnałaEm ëk·!ē′-qElē g·ō′kulōtas Nō′ng·ēxtâˢē qaxs hë′-mEnałaˢmē ts!ē′kwaxa q!ē′nEmē ts!ē′-ts!Ek!wē′masa qaxs hë′mEnałaˢmaē x·ā′-ts!ēˢstanaẋwēs L!Emā′isē. Wä, lā′ˢlaḷa k·!ēs x·ā′ts!ēˢstaēnoxwē L!Emā′isas Qā′-logwisē. Wä, hë′ˢmis lā′g·iłas hë′mE-nałaEm pâ′lēda g·ō′kula lāx Qā′logwisē. Wä, hë′mis lā′g·iłas la hë′mEnałaEm ˢyā′x·sEˢmē nâ′qaˢyas L!ē′sElag·iˢlakwē. Wä, laEmˢlā′wisē t!ē′g·îł qaˢs sE′nya-ˢstōlī′łē qaˢs gwē′x·ˢidaā′sa. Wä, laEm-ˢlā′wisē wāx· haˢmg·ī′lasōˢsēs Hā′daˢwa. Wä, â′Emˢlā′wisē ˢnē′k·îxs k·!ē′saē pō′s-q!a. Wä, hë′Emˢlā′wis g·ä′g·îlîłExs la′ē la′ts!âlîł lā′xēs g·aē′lasē.

It grew dark. In the morning, when day came, he arose early, and disappeared for the day. It grew dark, and he never came (back); but when it was growing daylight, he came into his house, carrying on his shoulder a cradle in which lay a boy. At once he awakened his mother, and she got up. Mother arose, and Born-to-be-the-Sun asked her to take care of the child in the cradle. Then Mother questioned her son, and said, "O son! where did you get this child?" Thus she said.

Born-to-be-the-Sun spoke at once, and said, "O mother! don't ask me. He is the prince of Head-Wolf." Thus he said. Then Mother took the child.

Thus it was. In the morning, when Born-to-be-the-Sun started to walk, he went to the house of Head-Wolf. He disguised himself and became a small person: therefore they did not recognize him. He sat down outside of the house of Head-Wolf. He had not been sitting there long, however, when a girl came out of the house. The girl at once caught sight of the boy who was sitting outside, and she re-entered the house and told the chief of what she had seen. Then Head-Wolf went out. Head-Wolf at once questioned him, and said, "O sonny! where did you come from?" Thus he said to him. He spoke at once, and said, "I was

Wä, laE'mˢlaē gā'nułˢīda. Wä, lā'ˢlaē ˢnā'xˑˢīdxa gaā'läxs, la'ē gag·ō'stâ qaˢs lä dEmā'xˑˢīd sE'nbēxa ˢnā'la. Wä, laEmˢlā'wisē gā'nułˢīda. Hë'wäxaEmˢlā'wisē gˑā'xa. Wä, hë'ˢlatła la ˢnaˢnā'kulaxs gˑā'xaē gˑā'xēLa ˢwī'kˑîlaxa xaā'płē ku'ltsłEˢwatsa bā'bagumē. Wä, hë'xˑˢidaEmˢlā'wisē gwē'xˑˢīdxēs Hā'daˢwa qa ḷā'ẋˢwidēs. Wä, hë'xˑˢidaEmˢlā'wisē Hā'daˢwās ḷā'ẋulīła. Wä, lā'ˢlaē Lłē'sElagˑiˢlakwē axkˑłā'laxēs Hā'daˢwa qa aā'xsīlēˢsēxa xaā'ptsłåla gˑînā'nEma. Wä, lā'ˢlaē Hā'daˢwa wuLā'xēs xunō'kwē. Wä, lā'ˢlaē ˢnē'kˑa: "ˢya, xunō'kᵘ, ˢwī'dzEsadzâ'sēxwa gˑînā'nEmēx," ˢnē'xˑˢlaē.

Wä, hë'xˑˢidaEmˢlā'wisē Lłē'sElagˑiˢlakwē yā'qłegˑaˢła. Wä, lā'ˢlaē ˢnē'kˑa: "ˢyatsä Hā'dzâ, gwā'tsas ya wutsō's; yō'tsasˢEm dzEwē'gamēˢtsas Nō'ndzēxtsâˢē,"[1] ˢnē'xˑˢlaē. Wä, hë'xˑˢidaEmˢlā'wisē axˢē'dē Hā'daˢwäxa gˑînā'nEmē.

Wä, hë'ˢmaāˢlaxs la'ē qā'sˢīdē Lłē'sElagˑiˢlakwaxa gaā'la, wä, laEmˢlā'wisē qā'sˢīd qaˢs lē lāx gˑō'kwas Nō'ngˑēxtâˢē. Wä, laE'mˢlaē łā'yînxˑîˢyaā'kwa. Wä, laE'mˢlaē amä'ˢsgEmāla la bEgwā'nEma. Wä, hë'ˢmis kˑłē'sīłts la ˢmā'łtłēła. Wä, laEmˢlā'wisē kłwā'xsē'gˑîlsax gˑō'kwas Nō'ngˑēxtâˢē. Wä, kˑłē'sˢlatła gēˢs kłwaˢsE'xs gˑā'xaē lā'wElsēda tsłā'tsładagEmē. Wä, hë'płałtōEmˢlā'wisēda tsłā'tsładagEmaxa bā'bagumaxs kłwā'xsēgˑaˢlasaē, wä, hë'xˑˢidaEmˢlā'wisē la ē'dēLēda tsłā'tsładagEmē lā'xa gˑō'kwē qaˢs lē nē'łasēs dō'gułē lā'xa gˑī'gamaˢē. Wä, hë'xˑˢidaEmˢlā'wisē gˑāx lā'wElsē Nō'ngˑēxtâˢē. Wä, hë'xˑˢidaEmˢlā'wisē Nō'ngˑēxtâˢē wuLā'q. Wä, lā'ˢlaē ˢnē'kˑa: "ˢya, wīs, ˢwī'dzâˢs gˑā'yaˢnakulē?" ˢnē'xˑˢlaēq. Wä, hë'xˑˢidaEmˢlā'wisē

[1] ˢya, Hā'dōˢ, gwā'kˑasla wuLō's, yō'kˑasˢEm Laō'lgamēˢkˑas Nō'ngˑēxtâˢē.

a slave taken in war, and I have run away." Head-Wolf said at once, "Come, son, and rock the cradle of my son." Thus he said. Born-to-be-the-Sun followed him at once, and entered the house.

Then Head-Wolf asked Born-to-be-the-Sun to go straight to the cradle in which the child was. Born-to-be-the-Sun began at once to rock the cradle. When night came, the chief spoke, and said, "O son! rock this our child all the time, that we may sleep well this night." Thus he said. Then those who lived together in the house of the chief got ready, and all lay down in their bedrooms. Then two were outside of the bedrooms, — Born-to-be-the-Sun and the one he took care of. When it was past midnight, Born-to-be-the-Sun pinched the cheek of the child in the cradle. Then the child cried at once, but in vain, (for) the sleepers never woke. Then Born-to-be-the-Sun picked up the cradle and carried it away on his shoulder. He went out of the house and went home. Then he gave it to his mother.

It was not yet really day when Head-Wolf awoke, because he thought of his child. He went out of his bedroom, and went in vain to the place where Born-to-be-the-Sun had been sitting. He did not see anything where he had been sitting. Immediately he awakened his house-fellows, and called his tribe

yā′q!eg·a^{s}ła. Wä, lā′^{s}laē ^{s}nē′k·a: "Ts!ā′-ts!ēxwatsEn wā′waxatsEn,"[1] ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}idaEm^{s}lā′wisē Nō′ng·ēxtâ^{s}ē ^{s}nē′k·a: "Ǧē′la, wīs, qa^{s}s ^{s}yā′łElaōsaxg·a xaā′p!axstElīłg·a wī′sak·," ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}idaEm^{s}lā′wisē L!ē′sElag·i^{s}lakwē la lā′sgEmēq qa^{s}s lē laē′L, lā′xa g·ō′kwē.

Wä, lā′^{s}laē Nō′ng·ēxtâ^{s}ē axk·!ā′lax L!ē′sElag·i^{s}lakwē qa läs hë^{s}nā′kula lā′xa xaā′pts!âlīłē g·înā′nEma. Wä, hë′x·^{s}idaEm^{s}lā′wisē L!ē′sElag·i^{s}lakwē ^{s}yā′ł^{s}īdxa xaā′p!ē. Wä, laEm^{s}lā′wisē gā′nuł^{s}īdExs la′ēda g·ī′gama^{s}ē yā′q!eg·a^{s}ła. Wä, lā′^{s}laē ^{s}nē′k·a: "^{s}ya, wīs, hë′mEnała^{s}ma ^{s}yā′łElaxōx wī′sax qEnu^{s}ẋ^{u} ë′k·ē mE′xał-xwa gā′nuLēx," ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}idaEm^{s}lā′wisē ^{s}nā′ẋwa xwā′nał^{s}īdēda ^{s}nEma′ēłwutā′sa g·ī′gama^{s}ē qa^{s}s ^{s}nā′ẋwē ku′lx·^{s}īd lā′xēs g·īg·aē′lasē. Wä, laE′m-^{s}laē ma^{s}lō′gwīł^{s}mē L!ē′sElag·i^{s}lakwē ẹ-^{s}wis aā′xsīlasE^{s}wē lā′xa L!ā′sats!ē^{s}līłasa g·īg·aē′lasē. Wä, hë′^{s}lat!a la ǧwāł nEgē′g·ēxs la′ē ē′p!ōdzE′ndē L!ē′sElag·i-^{s}lakwaxa g·înā′nEmē xaā′pts!âlīła. Wä, hë′x·^{s}idaEm^{s}lā′wisē gugwā′łtsä wā′x·a g·înā′nEmē. Wä, hë′wäxaEm^{s}lā′wisē qu′nq!ug·a^{s}łnōkwa mē′xa. Wä, hë′x·^{s}idaEm^{s}lā′wisē L!ē′sElag·i^{s}lakwē k·ā′g·îlī-łaxa xaā′p!ē qa^{s}s ^{s}wī′x·^{s}īdēq. Wä, laE′m^{s}laē lā′wEls lā′xa g·ō′kwē qa^{s}s lē nä′^{s}nakwa. Wä, laEm^{s}lā′wisē ts!âs lā′-xēs Hā′da^{s}wa.

Wä, k·!ē′s^{s}Em^{s}lā′wisē â′laEm q!u′lx·^{s}īd ^{s}nā′x·^{s}īdExs la′ē ts!ā′k·!Ex^{s}īdē Nō′ng·ēx-tâ^{s}ē qaxs la′ē g·ī′g·aēx^{s}īdxēs xunō′kwē. Wä, lā′^{s}laē lâ′łts!âlīł lā′xēs g·aē′lasē qa^{s}s lē wuł^{s}E′m lāx k!waē′lasdäs L!ē′-sElag·i^{s}lakwē. Wä, lā′^{s}laē k·!eâ′s la dō′qulaqē la k!waē′ła. Wä, hë′x·^{s}ida-Em^{s}lā′wisē gwē′x·gwaēł^{s}īdxēs g·ō′kula-

[1] K·!ā′k·!ēxun, wī′nanEmx·dEn.

to his house. It was not long before the whole tribe came in. It was not known where the little man had come from. Then an old man spoke, and said, "Let some one go to see Born-to-be-the-Sun. He may have come to steal our grandson." Thus he said.

At once two young men started. As soon as they came to Crooked-Beach, they heard them talking about Born-to-be-the-Sun, that he had taken a slave in war, namely, the son of the chief of the Wolves. [Thus they said.] The young men went back at once, and reported to their tribe what had been heard. Immediately the chief told his tribe to get ready. The tribes went out of the house at once, and launched their canoes, and all went aboard.

As soon as they were all aboard, they started to go to Crooked-Beach; and as soon as they arrived, an old man spoke. He was standing in the middle of his canoe. Then he asked Born-to-be-the-Sun what he planned to do with the son of the chief. Then his Mother went out and spoke. She said, "O chief! this chief says that is the reason for what he has done to your child, chief, that you wish too much that the tide shall only ebb at your beach, chief." Thus she said.

At once the old man said, "Bring us the child, chief. Now the tide shall go down to the barnacles." Thus he said. Then Born-to-be-the-Sun's mother spoke, "[For] what good are these

lī!wutē. Wä, lā'ˢlaē Lē'ˢlālaxēs g·ō'kulōtē qa g·ā'xēs lāx g·ō'kwas. Wä, k·!ēsˢlat!a gä'ɬaxs g·ā'xaē ˢwī'ˢlaēLē g·ō'kulōtas. Wä, laE'mˢlaē k·!ēs q!aˢɬē' g·ā'yolasasa amä'ˢsgEmāla bEgwā'nEma. Wä, lā'ˢlaē yā'q!eg·aˢɬēda q!u'lˢyakwē bEgwā'nEma. Wä, lā'ˢlaē ˢnē'k·a: "Hā'g·adzâx·i dō'xˢwītsEˢwē L!ē'sElag·iˢlakwa qō hë'Emlax g·āx g·îlō'ɬˢīdxEns ts!ō'ẋᵘLEmä," ˢnē'x·ˢlaē.

Hë'x·ˢidaEmˢlā'wisē la qā'sˢīdēda maˢlō'kwē haˢyā'ɬˢa. Wä, g·î'lˢEmˢlā'wisē lā'g·aa lāx Qā'logwisaxs, la'ē wu'LElaxa gwā'gwēx·sˢālä lāx L!ē'sElag·iˢlakwaxs wī'nānEma ā'xa xunō'kwas g·ī'gamaˢyasa aLâ'ˢlēnoxwē, ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEmˢlā'wisē la aē'daaqēda haˢyā'ɬˢa qaˢs lä ts!Ek·lā'ɬElaxēs g·ō'kulōtasēs wuLɬē'. Wä, hë'x·ˢidaEmˢlā'wisē ˢnē'k·ēda g·ī'gamaˢya qa xwā'naɬˢīdēsēs g·ō'kulōtē. Wä, hë'x·ˢidaEmˢlā'wisē la hō'qawElsēda lē'lqwaLaˢē qaˢs lē wī'ˢxᵘstEndxēs ẋwā'ẋwak!una qaˢs lē ˢwī'ˢla hō'guxsa.

Wä, g·î'lˢEmˢlā'wisē ˢwī'ˢla la hō'guxsa, la'ē sEpElē's qaˢs lē lāx Qā'logwisē. Wä, g·î'lˢEmˢlā'wisē lā'g·aa la'ē yā'q!eg·aˢɬēda q!u'lˢyakwē bEgwā'nEma. LaE'mˢlaē Ļā'xᵘsEmēLaˢya lā'xēs ˢyā'ˢyats!ē. Wä, laE'mˢlaē wuLā'x L!ē'sElag·iˢlakᵘ, lā'xēs sē'nat!ēdäx xunō'kwasa g·ī'gamaˢē. Wä, hë'ˢlat!a Hā'daˢwäs lā'wEls qaˢs yā'q!eg·aˢɬē. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, g·ī'gamēˢ, hë'El sē'nat!ētsg·ada g·ī'gamēg· lā'xg·as xunō'kᵘg·ōs, g·ī'gamēˢ, qaˢxs xE'nLElaa'qōs ˢnēx· qa lē'x·aˢmēsōx x·ā'ts!Ex·ats!Ek·ōs L!Emā'isaqōs, g·ī'gamēˢ," ˢnē'x·ˢlaē.

Wä, hë'x·ˢidaEmˢlā'wisē ˢnē'k·ēda q!u'lˢyakwē bEgwā'nEma: "G·ā'xlax·ōx xunō'kwaxsg·anuˢẋᵘ g·ī'gamēk·, laˢmōx q!ā'q!Exutō'ẋˢwīdLa ts!ō'ts!ōˢmax," ˢnē'x·ˢlaē. Wä, lā'ˢlaxaa yā'q!eg·aˢɬē

barnacles?" thus she said. Then the old man spoke again. "It shall go down to the seaweed," thus he said. The mother of Born-to-be-the-Sun answered him at once, and said, "Of what use is the seaweed to us?" Thus she said. Then Head-Wolf's speaker in the canoe spoke again, and said, "Bring the son of our chief. The sea shall dry up everywhere." Thus he said. Born-to-be-the-Sun's mother replied at once, and said, "That is too much. You have done too much. Why is it not enough to wish that it may go down to the rolling stones?" Thus she said.

Immediately the old man said, "Bring the son of our chief. The ebb tide will not pass the rolling stones." Thus he said. Born-to-be-the-Sun came at once, carrying the cradle on his shoulder, and threw it to the place where the canoes were floating. Then the cradle was taken aboard by the chief, and the Wolves went home. Thus Born-to-be-the-Sun also obtained the tides of our sea. Now all the myth people were rich, for they ate clams and all kinds of shell-fish, for they got them from Born-to-be-the-Sun.

Hā'da^{s}wäs L!ē'sElag·i^{s}lak^{u}: "Qa ^{s}mā'-^{s}yonōkwē lā'sg·asa ts!ō'ts!ō^{s}max," ^{s}nē'x·-^{s}laē. Wä, lā'^{s}laē ē'dzaqwa yā'q!eg·a-^{s}łēda q!u'l^{s}yakwē bEgwā'nEma: "La^{s}mōx q!ā'q!Exutōx^{s}wīdLa L!EsL!Ekwē'x," ^{s}nē'x·-^{s}laē. Wä, hë'x·^{s}idaEm^{s}laxaā'wisē Hā'da-^{s}wäs nā'nax^{s}mäq. Wä, lā'^{s}laē ^{s}nē'k·a: "QEnux^{u} ^{s}mā'^{s}yonōkwēsa L!EsL!Ekwē'x," ^{s}nē'x·^{s}laē Hā'da^{s}wäs. Lā'^{s}laē ē'dza-qwa yā'q!eg·a^{s}łē yā'yaq!Entaxsas Nō'n-g·ēxtå^{s}ē. Wä, lā'^{s}laē ^{s}nē'k·a: "Wä, gē'lax·ōx xunō'kwaxsg·anu^{s}x^{u} g·ī'gamēk·. La^{s}mōx lE'mlax·ōłts!åg·aa'LēLEns awī'^{s}nak·ålax," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}-idaEm^{s}lā'wisē Hā'da^{s}wäs L!ē'sElag·i^{s}la-kwē nā'nax^{s}mäq. Wä, lā'^{s}laē ^{s}nē'k·a: "Hå'q!wa^{s}nak^{u} lā'ļas la xE'nL!āla;" ^{s}nē'x·^{s}laēq. "Wä'lawīs hē'ł^{s}āla^{s}ma lō'-xwiwa^{s}yōs wā'łdEma," ^{s}nē'x·^{s}laē.

Wä, hë'x·^{s}idaEm^{s}lā'wisēda q!u'l^{s}yakwē bEgwā'nEm ^{s}nē'k·a: "Wä, gē'lax·ōx xunō'kwaxsg·anu^{s}x^{u} g·ī'gamēk·. LaE'm-^{s}laē k·!ēs hayā'qaLa x·ā'ts!a^{s}yaxa lō'-xwiwa^{s}ē," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm-^{s}lā'wisē L!ē'sElag·i^{s}lakwē g·āx ^{s}wē'k·ilaxa xaā'p!ē qa^{s}s sEbEt!ō'dēs lāx ^{s}mExå'^{s}lasas ^{s}yaē'^{s}yats!äs. Wä, hë'x·^{s}idaEm^{s}lā'wisē dā'xdzEma xaā'p!asa g·ī'gama^{s}ē. Wä, laE'm^{s}laē nä'^{s}nakwēda ēaLå'^{s}lēnoxwē. Wä, laE'm^{s}laxaā'wisē lō'LĒ L!ē'sElag·i-^{s}lak^{u} qa x·ā'ts!Ex·ā'ts!Ek·ēsEns dE'msx·ē. LaE'm^{s}laē la q!ō'mała la ^{s}nā'x̣wa^{s}ma nū'x̣^{u}nē^{s}misē qaxs la'ē ts!ē'kwaxa g·ā'-wēq!ānEmē ļE^{s}wa ^{s}nā'x̣wa qa^{s}s gwē'x·-sdEm lā'xwa ts!ē'ts!Ek!wēmasē qaxs lE^{s}ma'ē hā'ya^{s}lāla lāx L!ē'sElag·i^{s}lakwē.

4. Mink's War with Southeast-Wind.

(Told by Alē'^{s}was, a Kwā'g·uł.)

Born-to-be-the-Sun and all the myth people were living at Crooked-Beach.

Wä, hë'^{s}maālasēxs g·ō'kulaē L!ē'sE-lag·i^{s}lakwē lāx Qā'logwisē ļE^{s}wa ^{s}nā'x̣wa

The southeast wind was blowing hard all the time, and therefore the myth people had no way of obtaining anything to eat. Born-to-be-the-Sun invited his friends, Deer, Raccoon, Young-Raccoon, and Canoe-Calking the Raven, to his house.

As soon as they were all in, Born-to-be-the-Sun spoke, and said, "O friends! listen to me, and I will tell you what I called you for." Thus he said. "The reason why I called you is that we want to make war on Owner-of-Northwest-Wind, for all the sea-monsters wish it, since they have no rest, because they are continually tossed about by the waves; and so they desire that we make war on him; and we cannot obtain anything to eat." Thus he said.

Deer spoke at once, and said, "Let us do according to your wish, Chief Born-to-be-the-Sun." Thus he said. Then they got ready. In the morning, as soon as daylight came, they started in their canoe. Then they went northward to the house of Owner-of-Northwest-Wind. In vain they tried to reach it; for when Owner-of-Northwest-Wind discovered them, he blew very hard. The canoe of the warriors hardly moved forward against the wind. When they discovered the house of Owner-of-Northwest-Wind, it began to blow really hard. Then the canoe of Born-to-be-the-Sun drifted back, and Born-to-be-the-Sun gave it up.

The canoe came back, going before the northwest wind, and arrived at the nū′x̣ᵘnēˢmisa. Wä, laEmˢlā′wis hë′mE-nałaEm łâ′k!wēmasa yâ′la ˢmEłā′sa. Wä, hë′Emˢlāwis k·!eâ′sg·ɨłts g̣wôˢyō′-Ḷatsa nū′x̣ᵘnēˢmisē qaˢs lā′k·!EsEla. Wä, laEmˢlā′wisē L!ē′sElag·iˢlakwē Lē′-ˢlālaxēs ˢnēˢnEmō′kwē, yîx Ģē′x·ustâla Ḷō Mā′yusustâlag·iˢlakwē Ḷō Maxā′yusē Ḷō Mē′mg·ōlEmē qa lā′x·daˢxwēs lāx g·ō′kwas.

Wä, g·î′lˢEmˢlā′wisē lā′x·daˢxᵘ ˢwī′-ˢlaēL la′ē yā′q!eg·aˢłē L!ē′sElag·iˢlakwē. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, ˢnēˢnEmō′kᵘ, wë′g·a hō′LēIa g·ā′xEn qEn nē′łēsg·în Lē′łałēłg·în la′x·daˢxōL," ˢnē′x·ˢlaē. "Wä, hë′ˢmEn lā′g·iła Lē′ˢlālax·daˢxōL qEns lä wī′nax Dzā′q!walanōkwē qaxs ˢnē′k·aēda ˢnā′x̣wa ˢyiˢyä′g·EnōdēsExs k·!ē′saē nEq!u′mg·aˢlīs qaxs hë′mEnałaˢmaē quɬElā′ˢyōsa t!ō′x̣wa. Wä, hë′ˢmis la ˢnēx·qEns lä wī′naqē. Wä, hë′ˢmisḶEns k·!eâ′ts!ēnaˢē la g̣wôˢyō′Ḷas qEns lā′k·!EsEla," ˢnē′x·ˢlaē.

Wä, hë′x·ˢidaEmˢlā′wisē Ģē′x·ustâla yā′q!eg·aˢła. Wä, lā′ˢlaē ˢnē′k·a: "Wë′-g·iɬlax·îns lāɬ lā′xēs wā′ɬdEmōs, g·ī′g̣amēˢ L!ē′sElag·iˢlakᵘ," ˢnē′x·ˢlaē. Wä, hë′x·-ˢidaEmˢlā′wisē xwā′naɬˢīdEx·daˢxwa. Wä, g·î′lˢEmˢlā′wisē ˢnā′x·ˢīdxa g̣aā′läxs la′ē alē′x̣ˢwīda. Wä, laE′mˢlaē gwā′gwaāqa lāx g·ō′kwas Dzā′q!walanōkwē. Wä, laEmˢlā′wisē wāx· Elā′q lā′g·aa lā′qēxs lā′naē q!ä′k·ē Dzā′q!walanōkwaq. Wä, laE′mˢlaē yō′x̣ˢwīdēda â′läEl la łâ′k!wēmas yâ′la. Wä, laE′mˢlaē ha′lsElaEmˢEl la sEbEˢnā′kulē ˢyā′ˢyats!äsa wī′na. Wä, hë′ˢlat!a la dō′xˢwaLElax g·ō′kwas Dzā′-q!walanōkwaxs la′ē â′lax·ˢīd yō′x̣ˢwīda. Wä, laE′mˢlaē wä′ḶELaˢē ˢyā′ˢyats!äs L!ē′sElag·iˢlakwē. Wä, laE′mˢlaē ˢyā′x·-ˢīdē L!ē′sElag·iˢlakwē.

Wä, g·ā′xˢEmˢlaē â′Em hā′yałEłg·ī′-waˢē ˢyā′ˢyats!äsa dzā′q!wa yâ′la. Wä,

beach of the house at Crooked-Beach. As soon as they arrived in the house, the northwest wind stopped blowing, and the southeast wind began to blow. Now, the southeast wind blew for a long time. Then Born-to-be-the-Sun called his friends again to his house; namely, Deer, Raccoon, Young-Raccoon, and also Canoe-Calking the Raven. The four friends went in at once.

As soon as they were seated in the house, Born-to-be-the-Sun spoke to them, and said, "O friends! my reason for calling you is that I wish to go and make war on Owner-of-Southeast-Wind." Thus he said. Deer thanked Born-to-be-the-Sun for what he had said. They said that they would go and ask Halibut, Devil-Fish, Merman, and Sea-Bear to go along. As soon as they finished talking, they went out, and went to the house of Halibut and Devil-Fish, for they lived together in one house. Then they asked them also to go aboard their canoe, and to make war on Owner-of-Southeast-Wind. They agreed at once.

Then they went out of the house, and went to the house of Merman, and they asked him also to go along. He, too, agreed at once. Then they went to the house of Sea-Bear. They asked him also to go along, and to be the wildest one among those who went to war in the canoe. He also agreed at once.

In the morning, when daylight came, they started in their canoe. They wanted to reach their destination in one day when they started. They went

g·ā′x^{g}laē lā′g·a^{g}lis lā′xēs g·ō′kwē lāx Qā′logwisē. Wä, g·î′l^{g}Em^{g}lā′wisē lā′g·aa lā′xēs g·ō′kwaxs la′ē hë′x·^{g}idaEm q!ō′ẋ-^{g}wīdēda dzā′q!wa qa^{g}s ^{g}mEłēx·^{g}ī′dē. Wä, laEm^{g}lā′wisē ġä′ła yâ′lēda ^{g}mEła′sē. Wä, lā′^{g}laē ē′t!ēdē L!ē′sElag·i^{g}lakwē Lē′^{g}lālaxēs ^{g}nē^{g}nEmō′kwē qa lä^{g}s lāx. g·ō′kwas, yîxaā′x Ġē′x·ustâla Ḷō Mā′yusōstâlag·i-^{g}lakwē Ḷō Maxā′yusē, wä, hë′^{g}misḷa Mē′mg·ōlEmē. Wä, lā′^{g}laē hë′x·^{g}īd lā′x·da^{g}x^{u} hō′gwīLēda mō′kwē ^{g}nā′mōk·âla.

Wä, g·î′l^{g}Em^{g}lā′wisē k!us^{g}ā′līła, la′ē yā′q!eg·a^{g}lē L!ē′sElag·i^{g}lakwaq. Wä, lā′^{g}laē ^{g}nē′k·a: "^{g}ya, ^{g}nē^{g}nEmō′k^{u}, hë′dEn LE′łałł lā′x·da^{g}xōL, ^{g}nē′k·ēg·în qEns lē wī′nax ^{g}mEłā′lanukwē," ^{g}nē′x·^{g}laē. Wä, hë′x·^{g}idaEm^{g}lā′wisē Ġē′x·ustâla ^{g}mō′^{g}las wā′łdEmas L!ē′sElag·i^{g}lakwē. Wä, laE′m-^{g}laē ^{g}nē′x·da^{g}x^{u} qa^{g}s lēł hë′laLEx P!å′^{g}ē Ḷō TEq!wa′ Ḷō BEgwī′sē Ḷō Nā′^{g}nisē. Wä, g·î′l^{g}Em^{g}lā′wisē gwạ̄′łē wō′łdEmasēxs la′ē hō′qawEls qa^{g}s lē lāx g·ō′kwas P!å′^{g}ē Ḷō TEq!wa′ qaxs q!ā′p!aēłaē lā′-xēs g·ō′kwē. Wä, laE′m^{g}lā′wisē hë′laq qa lä^{g}s ō′gwaqa lāxsLqēxs lä′Lē wī′naLEx ^{g}mEłā′lanukwē. Wä, hë′x·^{g}idaEm-^{g}lā′wisē sEẋ^{u}ts!ā′x·da^{g}xwa.

Wä, lā′^{g}laē hō′qawEls lā′xa g·ō′kwē qa^{g}s lä lāx g·ō′kwas BEgwī′sē. Wä, lā′^{g}laxaa hë′laq. Wä, hë′x·^{g}idaEm^{g}laxaā′wisē sEẋ^{u}ts!ā′lāq. Wä, lā′^{g}laē lāx g·ō′kwasa łā′wisē, yîx Nā′^{g}nisē. Wä, lā′^{g}laxaa hë′laq qa lēs łā′wēdzExtsa yînā′sElaLasa wī′naLē. Wä, hë′x·^{g}idaEm-^{g}lā′wisē ō′gwaqa sEẋ^{u}ts!ā′laq.

Wä, g·î′lg·īł^{g}Em^{g}lasē ^{g}nā′x·^{g}īdxa ġaā′-läxs la′ē hë′x·^{g}idaEm alē′ẋ^{g}wīda. Wä, lā′x·da^{g}x^{u}Em^{g}laē ^{g}nā′^{g}nEmā^{g}laxs la′ē alē′ẋ^{g}wīda. Wä, laE′m^{g}laē ^{g}nā′^{g}nalaā′qa

southward from Crooked-Beach. They were already sailing close to the southeast wind. In vain the wind blew hard. It did not detain them. When evening came, they discovered the house of Owner-of-Southeast-Wind. Then Born-to-be-the-Sun spoke, and said, "Let us stop at this cove and consider how we may conquer him on account of whom we came to this place."

As soon as they stopped, Born-to-be-the-Sun instructed his crew, and said, "O friend Halibut, go and lie down flat on the ground outside of the house of Owner-of-Southeast-Wind. As soon as he comes out of the door of his house, he will step on you, and he will come and slip on you, and he will come (slipping down) into our canoe if we stay in front of his house, and then Devil-Fish and Merman shall take hold of him, and Sea-Bear and Deer shall pretend to kill him. Then he will ask us what we are planning to do to him, and I shall tell him the reason why we make war on him; and if he does not obey us, we will kill him." Thus he said.

Then Deer said the wrong thing, (namely) that they should go while it was not yet dark. They tried to do so, and they were almost unable to go against the strong wind. Then they saw that Owner-of-Southeast-Wind turned his backside towards the door of his house, and the wind came from the anus of Owner-of-Southeast-Wind. Born-to-be-the-Sun was unable to go against the strong wind, and they went back and staid in the cove.

When night came, it began to be

lāx ˢnā'laˢyas Qā'logwisē. Wä, laE'mˢlaē gwā'ɬElaEm nEXEla' lā'xa ˢmEɬā'sē. Wä, laE'mˢlaē wāx·ˢEl LŌ'ma ɬâ'k!wē'masa yâ'la. Wä, lā'ˢlaē k·!ēs ˢwā'ˢwēx·LāLa lāq. Wä, g·î'lˢEmˢlā'wisē dzā'qwaxs la'ē dō'xˢwaLElax g·ō'kwas ˢmEɬā'lanukwē. Wä, laE'mˢlā'wisē yā'q!eg·aˢɬē L!ē'sElag·iˢlakwē. Wä, lā'ˢlaē ˢnē'k·a: "Wë'g·ax·îns ha'nx·ˢīd lā'xwa ō'ts!âˢlaāx qEns k!wē'xElē qEns ǥuyō'lkwēˢlasxEns g·ā'xēɬa lā'xwa awī'ˢnagwisēx."

Wä, g·î'lˢEmˢlā'wisē ha'ng·aāLēxs la'ē Ḷē'xsˢālē L!ē'sElag·iˢlakwaxēs lē'Elōtē. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, qāst P!â'ˢē, laEms lāɬ pā'xˢuElsL lāx L!ā'sanâˢyas g·ō'kwas ˢmEɬā'lanukwē. Wä, g·î'lˢEmɬwisē g·ā'xL lā'wEls lāx t!êx·î'läsēs g·ō'kwē qō lāL t!ē'bEdzōdLōL. Wä, g·ā'ẋLē tsax·îldzE'wēLōL qaˢs g·ā'xēL hë'xsElaL lā'xEns ˢyā'ˢyats!ēx qEnsō lāL haˢnē'sL lāx ˢnEqE'nts!ēsas g·ō'kwasē. Wä, hë'ˢmis lāL dā'daˢlasLEsōx TEq!wä'q, ḶEˢwō'x BEgwī'sēx, wä, lā'LōX Nā'ˢnisēx ḶEˢwō'x Ǧē'x·ustâlax k·!ā'k·!ēlak·!abōɬaLEq. Wä, hë'ˢmis lāL wuḶā'sLEs g·ā'xEns lā'xEns sē'nataEnsāq. Wä, laˢmē'sEn nē'ɬaɬtsEns g·ā'xēɬa wī'naq. Wä, g·î'lˢEmɬwīs k·!ēs nā'naǥēg·īɬ g·ā'xEns laˢmē'sEns k·!ē'lax·ˢīdLEq," ˢnē'x·ˢlaē.

Wä, laE'mˢlaē ō'dzEq!ā'lē Ǧē'x·ustâla qaˢs läxa k·!ēsˢmē p!EdEx·ˢī'da. LaE'mˢlā'wisē wä'xa. Wä, ha'lsElaEmˢlā'wisē lā'ˢlax·Lāla lā'xa ɬâ'k!wēmasē yâ'la. Wä, hë'ˢmis la dō'qulatsēqēxs koˢmē'ɬaē ˢmEɬā'lanukwē ǥwēˢxsdāˢɬaē lā'xa t!êx·î'läsēs g·ō'kwē. Wä, laE'mˢlaē g·ā'yâlēda yâ'la lāx mE'ng·asas ˢmEɬā'lanukwē. Wä, laE'mˢlaxaē ˢwā'ˢwix·Lālē L!ē'sElag·iˢlakwaxa ɬâ'k!wēmasē yâ'la. Wä, â'Emˢlaxaā'wisē la ẋwē'laqa ha'nx·ˢīd lā'xa ō'ts!âlaa.

Wä, g·î'lˢEmˢlā'wisē ǥā'nuɬˢīdExs la'ē

calmer. Then Born-to-be-the-Sun started at once, and stopped on the beach right in front of the house of Owner-of-Southeast-Wind. Halibut went at once and lay down flat outside of the house door; and Devil-Fish, Sea-Bear, Merman, and Deer also stood ready in the canoe. It was not long before Owner-of-Southeast-Wind came out of his house to pass water. Then he stepped on Halibut. As soon as he stepped on Halibut, he slipped, and he could not keep up. He just slipped down into Born-to-be-the-Sun's canoe. Immediately Devil-Fish took hold of him, and Sea-Bear also took hold of him, and Merman. Then Deer tried to strike him. Then Owner-of-Southeast-Wind spoke, and said, "O chief, Born-to-be-the-Sun! tell me what you intend to do with me." Thus he said.

Born-to-be-the-Sun replied at once, and said, "I am doing this to you because you do not let our world be calm." Thus he said. Then Owner-of-Southeast-Wind answered him, and said, "O chief! now your world shall always be calm, and your sea [world] shall always be smooth." Thus he said. Then Born-to-be-the-Sun spoke again, and said, "Don't give us too much. I do not say that it is good when our world is always calm." Thus he said.

Then Owner-of-Southeast-Wind spoke again, and said, "It shall not blow in our world for four days." Thus he said. Then those who held him let

q!ā′q!ox^{s}wīdāla. Wä, hë′x·^{s}idaEm^{s}lā′wisē sE′p^{s}wułts!â′wē L!ē′sElag·i^{s}lakwē qa^{s}s lä ha′ng·a^{s}lis lāx ^{s}nEqEmā′^{s}lisas g·ō′kwas ^{s}mEłā′lanukwē. Wä, lā′^{s}laē hë′x·^{s}ida^{s}mē P!â′^{s}ē la pā′x^{s}uls lāx L!ā′sanâ^{s}yas t!êx·î′läsa g·ō′kwē. Wä, laEm^{s}lā′wisē ō′gwaqē TEq!wa′ Ḷō Nā′^{s}nisē Ḷō BEgwī′sē Ḷō Ḡē′x·ustâla la gwā′łExsāla lā′xēs ^{s}yā′^{s}yats!ē. Wä, k·!ē′s^{s}lat!a gä′łaxs g·ā′xaē ^{s}mEłā′lanukwē g·ā′xawEls lā′xēs g·ō′kwē. Wä, laE′m^{s}laē k·!ī′lqwaL. Wä, lā′^{s}laē t!ē′bEdzōdEx P!â′^{s}ē. Wä, g·î′l^{s}Em^{s}lā′wisē t!ē′bEdzōdqēxs la′ē tsā′x·îldzō′dEx P!â′^{s}ē. Wä, laE′m^{s}lā′wisē k·!eâ′s gwē′x·^{s}idaas Ḷā′Ḷawā′la. Wä, â′Em^{s}lā′wisē hë′xsEla lāx ^{s}yā′^{s}yats!äs L!ē′sElag·i^{s}lakwē. Wä, hë′x·^{s}idaEm^{s}lā′wisē TEq!wa′ hałExsE′mdEq. Wä, lā′^{s}laē Nā′^{s}nisē ō′gwaqa dā′dalaq Ḷō BEgwī′sē. Wä, laE′m^{s}laē Ḡē′x·ustâla k·!ā′k·!ēlak·!āq. Wä, hë′Em^{s}lawis la yā′q!eg·a^{s}lats ^{s}mEłā′lanukwē. Wä, laE′m^{s}laē ^{s}nē′k·a: "^{s}ya, g·ī′ḡamē^{s}, L!ē′sElag·i^{s}lakwä′. Wë′g·a ḡwā′s^{s}itsēs sē′natLaōs g·ā′xEn," ^{s}nē′x·^{s}laē.

Wä, hë′x·^{s}idaEm^{s}lā′wisē L!ē′sElag·i^{s}lakwē nā′nax^{s}mēq. Wä, lā′^{s}laē ^{s}nē′k·a: "Hë′dEn sē′natōL qaxs k·!ē′saā′qōs q!ō′q!waqâlamasxEns ^{s}nā′lax," ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}idaEm^{s}lā′wisē ^{s}mEłā′lanukwē nā′nax^{s}mēq, wä, laE′m^{s}lā′wisē ^{s}nē′k·a: "^{s}ya, g·î′ḡamē^{s}, la^{s}mō′x q!Eq!ō′ḡusLōs ^{s}nā′läqōs; la^{s}mōx k·!ā′maḡEsLens ^{s}nā′läqōs," ^{s}nē′x·^{s}laē. Wä, lā′^{s}laē ē′dzaqwē L!ē′sElag·i^{s}lakwē. Wä, lā′^{s}laē ^{s}nē′k·a: "Ḡwā′łlas xE′nL!ālax, k·!ē′s^{s}Emxaen ë′x·^{s}ak·Ex xE′nLEla q!Eq!ō′ḡusens ^{s}nā′lax," ^{s}nē′x·^{s}laē.

Wä, hë′x·^{s}idaEm^{s}laxaā′wisē yā′q!eg·a^{s}łē ^{s}mEłā′lanukwē. Wä, laEm^{s}lā′wis ^{s}nē′k·a: "Wä, la^{s}mōx maē′mop!ēnâlagaLens ^{s}nā′läqEns k·!ēs lāL yō′x^{s}wīdEL,"

go of him at once, because Owner-of-Southeast-Wind was very much afraid of Born-to-be-the-Sun. Therefore the southeast wind does not blow all the time, on account of what Born-to-be-the-Sun did. That is the end.

ˢnē′x·ᵍlaē. Wä, hë′x·ᵍidaEmᵍlā′wisē ˢmExᵍē′dayâ, yîsa lā′x·dē dā′dałaq, qaxs LŌ′max·ᵍīdaē k·îłᵍē′dē ˢmEłā′lanukwas L!ē′sElag·iᵍlakwē. Wä, hë′ᵍmis lā′g·iłasōx k·!ēs hë′mEnałaEm la yâ′lasa ˢṁEła′sē qa axä′s L!ē′sElag·iᵍlakwē. Wä, laE′m lā′ba.

Mink kills the Sons of the Wolf.

This is a talk about Born-to-be-the-Sun when he did mischief to the novices [those who had disappeared] of the giver of the winter dance of the first Wolves; namely, the princes of Head-Wolf, the chief of the Wolves. They were hungry because they had no kind of food in winter. Then the four princes of the chief of the Wolves disappeared, because he was giving a winter dance to the myth people. The children of the chief had not been away long when Born-to-be-the-Sun thought he would get something to eat.

He arose early in the morning and went to get some cedar-wood. It was not long before he came back. His canoe was full of split cedar-wood. Then he unloaded his canoe, and put the load down on the ground on the upper part of the river of Crooked-Beach. As soon as the cedar-wood was all there, he made a salmon-weir. He had not been at work long when he had finished it. In the evening he went home, and at night he went to sleep. In the morning, when day came, he got up to look at his salmon-weir. As soon as he arrived there, he discovered that somebody had spoiled it, for the two fish-baskets were all broken. He saw many salmon-jaws on the

G·aE′m la gwā′gwēx·sᵍāla lāx L!ē′sElag·iᵍlakwaxs la′ē ˢmō′mēᵍxḷaxa x·îsā′łäsa yä′ᵍwix·iläsa g·ā′lä nēnō′na, yîxa ḷōḷaE′lgamaᵍyas Nō′ng·ēxtâᵍē, yîx g·ī′gamaᵍyasa nenō′nē. Wä, lā′ᵍlaḷa pâ′la qaxs k·!eâ′saē hēshā′ᵍmēxa ts!awu′nxē. LaE′mᵍlaē x·îsᵍē′dēda mō′kwē ḷōḷaE′lgamaᵍyasa g·ī′gamaᵍyas aLō′ᵍlēnoxwē qaxs yä′ᵍwix·ilaē qaē′da nū′ẋᵘnēᵍmisē. Wä, hë′ᵍlat!a la gē′ᵍyak·îlaᵍl x·îsā′łē sā′sEmasa g·ī′gamaᵍyaxs la′ē L!ē′sElag·iᵍlakwē sE′ng·aā′LEla qaᵍs g·ā′yōḷas qaᵍs lā′k·!ESEla.

Wä, laE′mᵍlā′wisē gag·ō′stâxa gaā′la qaᵍs lē k!wā′k!waq!axa k!waᵍxLā′wē. Wä, k·!ēsᵍlat!a gä′łaxs g·ā′xaē nä′ᵍnakwa. LaE′mᵍlaē qō′t!ē ˢyā′ᵍyats!äsēxa mE′ndzaā′kwē k!waᵍxLā′wa. Wä, lā′ᵍlaē ˢmō′łtōdxēs ˢmå′ᵍē qaᵍs lē ˢmō′gwaE′lsElaq lāx ˢnE′ldzäs wäs Ḳā′logwisē. Wä, g·î′lᵍEmᵍlā′wisē ˢwī′ᵍlaᵍyag·ē k!waᵍxLā′wasēxs la′ē ḷā′wayōgwīlaq. Wä, k·!ē′sᵍlat!a gē′g·îls ē′axElaqēxs la′ē gwā′łāmasEq. Wä, laE′mᵍlaē dzā′qwaxs la′ē nä′ᵍnakwa. Wä, lā′ᵍlaē gā′nuł̣ᵍīdExs la′ē mē′xᵍēda. Wä, laE′mᵍlāwis ˢnā′x·ᵍīdxa gaā′la, la′ē hë′x·ᵍīdaEm ḷā′xᵍwīd qaᵍs lē dō′xᵍwīdxēs ḷā′wayuwē. Wä, g·î′lᵍEmᵍlā′wis lā′g·aa laqē′xs la′ē dō′xᵍwaLElaqēxs mō′masīlasEᵍwaē qaxs ˢnā′ẋwaᵍmaē k·ō′gEkwē maᵍłts!ā′qē lē′x·sēta.

ground. At once he mended the two fish-baskets; and when he had finished, he went home. He never talked about it to his mother.

Next morning, when day came, he got up again to look at his salmon-weir. As soon as he arrived there, he saw that it was again broken. He repaired it at once. He saw again many salmon-jaws on the ground, left over by the one who had stolen the fish that in vain had been caught in the trap. He went home, and Born-to-be-the-Sun began to become angry towards him who had spoiled his salmon-weir. He tried to guess who was spoiling the salmon-weir. He just lay down in his bedroom. In the morning, when day came, he looked again at his salmon-weir. It was broken. It was very much broken, for there was hardly a piece of the salmon-weir left. Then Born-to-be-the-Sun spoke, and said, "Confound it! why don't they make a salmon-weir for themselves? Confound it!" Thus he said.

Then he repaired his fish-baskets; and as soon as they were finished, he went home to sleep in the daytime. When night came, he took his spear and went to watch his salmon-weir. He did not see any one come near his salmon-weir during the night. When it began to be daylight, the princes of Head-Wolf, who had been in hiding, came out of the woods and went straight to the salmon-weir of Born-to-be-the-Sun, and intended to break it, because it was full of sockeye salmon. Born-

Wä, laE'm^{s}laxaē dō'qulaxa q!ē'nEmē qwā'yōtsa k·!ō'tEläxs g·ē'x·g·a^{s}saē. Wä, hë'x·^{s}idaEm^{s}lā'wisē q!Et!ē'dxa ma^{s}ɬts!ā'qē lē'x·sēta. Wä, g·î'l^{s}Em^{s}lā'wisē gwā'ła la'ē nä'^{s}nakwa. Hë'wäxa^{s}lat!a gwā'gwēx·s^{s}āla lāq qaēs abE'mpē.

Wä, lā'^{s}laē ē't!ēd ^{s}nā'x·^{s}īdxa gaā'läxs la'ē ē't!ēd ḷā'x^{s}wīd qa^{s}s lä dō'qwaxēs ḷā'wayuwē. G·î'l^{s}Em^{s}lā'wisē lā'g·aa lā'qēxs la'ē dō'x^{s}waLElaqēxs lE^{s}ma'ē ē't!ēd q!wē'lkwa. Wä, hë'x·^{s}idaEm^{s}lā'wisē q!Et!ē'dEq. Wä, laE'mxaē dō'qulaxa q!ē'nEmē qwā'yotsa k·!ō'tEläxs g·ē'xg·a^{s}saē hë'^{s}mōts g·ilō'Läxa wā'x·ī mä'ts!âs ḷā'wayâs. Wä, laE'm^{s}lā'wisē nä'^{s}nakwa. LaE'm^{s}laē ts!En^{s}nā'kulē nâ'qa^{s}yas L!ē'sElag·i^{s}lakwē qa mō'masiläx ḷā'wayâs. Wä, laE'm^{s}laē wāx· sEnā'x mō'masiläxa ḷā'wayuwē. Wä, lā'^{s}laē â'Em la ku'lg·a^{s}lī ɬ lā'xēs ku^{s}lē'lasē. Wä, lā'^{s}laē ^{s}nā'x·^{s}īdxa gaā'läxs la'ē ē't!ēd dō'x^{s}wīdxēs ḷā'wayuwē. Wä, laE'm^{s}laē q!wē'lkwa. LaE'm^{s}laē Lō'max·^{s}ītsE^{s}wa qaxs ha'lsEla^{s}maē la g·i^{s}yā'^{s}yâlē ḷā'wayâs. Wä, laE'm^{s}laē yā'q!eg·a^{s}ɬē L!ē'sElag·i^{s}lakwē. Wä, lā'^{s}laē ^{s}nē'k·a: "SEyē', sEyē', ts!ē'stsas dzEwē'ts! â'tsas^{s}Em dzā'wayōgwēyatsasē sē'sEya,"[1] ^{s}nē'x·^{s}laē.

Wä, laE'm^{s}laē ē't!ēd q!Et!ē'dxēs lē'x·sētē. Wä, g·î'l^{s}Em^{s}lā'wisē gwāɬ, la'ē nä'^{s}naẋ^{u} qa^{s}s lē mē'x^{s}ēdxa ^{s}nā'la. Wä, g·î'l^{s}Em^{s}lā'wisē gā'nuɬ^{s}īdExs la'ē dā'x·^{s}īdxēs dā'bala qa^{s}s lē hā'gwālaxēs ḷā'wayuwē. Wä, k·!eâ'ts!Em^{s}lāwis dō'gułts ḷâ'balaxa ḷā'wayâxa gā'nuLē. Wä, hë'^{s}lat!a la ^{s}na^{s}nā'kulaxs g·ā'xaas hō'x^{s}wułt!ēda t!ēt!ä'gEmāła ḷōḷaE'lgama^{s}yas Nō'ng·ēxtâ^{s}ē. Wä, hë'^{s}nakulaEm^{s}lā'wisē lāx ḷā'wayâs L!ē'sElag·i^{s}lakwē qa^{s}s wā'x·i^{s}laxsd q!wē'ɬaq qaxs lE^{s}ma'ē qō't!axa mEɬē'k·ē. Wä, hë'x·^{s}idaEm^{s}lā'wisē

[1] ŁE^{s}lē', ɬE^{s}ɬē', k·!ē'sk·as ō'gwaqa â'k·as^{s}Em ḷā'wayugwilak·asē, ɬēɬE^{s}l.

to-be-the-Sun speared them with his lance. Then they were dead.

Born-to-be-the-Sun cut off their heads and hid their bodies. Then he carried the heads and hid them in the cedar-bark basket of his mother. He went back, for it had long since been daylight. He had taken the salmon out of his weir, and he carried them home and gave them to his mother. Immediately Born-to-be-the-Sun arranged his head-ring of red cedar-bark, for he knew that Head-Wolf was nearly ready to bring back his children who had disappeared.

As soon as his head-ring of red cedar-bark was done, he got ready and paddled away. He was going northward. He took aboard cedar-wood that was easy to split. He was paddling along, going to Islands-in-Front, and he made a salmon-weir in the river there. As soon as he had finished his salmon-weir, he sat on a large stone and questioned his salmon-weir. He said, "What have you caught, Salmon-Weir?" Thus he said. Then the Salmon-Weir replied, and said, "Oh, what little thing may it be? Only a little bull-head." Thus it said. Then Born-to-be-the-Sun said at once, "Throw it into the water."

Then he spoke again, and questioned his Salmon-Weir. He said, "What have you caught, Salmon-Weir?" Thus he said. "Oh, what little thing may it be? Only a little sole." Thus said Salmon-Weir. "Oh, throw it into the water!" said Born-to-be-the-Sun; and

L!ē′sElag·i^{s}lakwē sāk·ā′naqasēs dā′bala lāq. Wä, la^{s}mē łēłE^{s}la′.

Wä, hë′x·^{s}idaEm^{s}lā′wisē L!ē′sElag·i^{s}lakwē qā′x·^{s}īdEx·da^{s}xwEq, qa^{s}s q!u^{s}lā′ł^{s}īdēx bēbuẋ^{u}s^{s}ō′x·däs. Wä, lā′^{s}laē dā′lax x·ī′xEwēẋ^{u}däs qa^{s}s lē q!u^{s}lā′łts!ōdEs lāx dE′nyats!äsēs Hā′da^{s}wä. Wä, lā′^{s}laē ẋwē′laxs^{s}ag·ê qaxs lE^{s}ma′ē ġä′ła ^{s}nā′la. Wä, laE′m^{s}laē k!u′ls^{s}īdEx mä′ts!âsēs Ḷā′wayuwē. Wä, g·ā′x^{s}laē ^{s}nä′laq qa^{s}s ts!â′wēs lā′xēs Hā′da^{s}wē. Wä, hë′x·^{s}idaEm^{s}lā′wisē L!ē′sElag·i^{s}lakwēē′ ax^{s}ēdxēs L!ā′ġEkwē qEx·imā′^{s}ya, qaxs lE^{s}ma′ē q!ā′laqēxs lE^{s}ma′ē Elā′q k·ik·î′lnalē Nō′ng·ēxtâ^{s}ē qaēs sā′sEmaxs x·îsā′łaē.

Wä, g·î′l^{s}Em^{s}lā′wisē ġwā′łē L!ā′ġEkwē qEx·î^{s}mē′xs la′ē xwā′nał^{s}īd qa^{s}s lē sē′ẋ^{s}wīda. Wä, laE′m^{s}laē gwā′qwaāqa. Wä, g·ā′x^{s}laē dā′xsaxa ë′g·aqwa k!wa^{s}xLā′wa. Wä, lā′^{s}laē sē′ẋwa qa^{s}s lē lāx ^{s}mē′mk·umlisē. Wä, hë′x·^{s}idaEm^{s}lā′wisē Ḷā′wayogwīla lāx wäs. Wä, g·î′l^{s}Em^{s}lā′wisē ġwałā′masxēs Ḷā′wayâxs la′ē k!wā′g·aā^{s}la lā′xa ^{s}wā′lasē t!ē′sEma. Wä, laE′m^{s}laē wuLā′xēs Ḷā′wayuwē. Wä, lā′^{s}laē ^{s}nē′k·a: "^{s}mā′tsasōs mä′ts!ōkwasaqōs, dzā′wayuwē?"[1] ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}idaEm^{s}lā′wisē nā′nax^{s}mē^{s}sō^{s}sēs Ḷā′wayuwē. Wä, lā′^{s}laē ^{s}nē′k·a: "Qa ^{s}mā′sbidza^{s}wēsē, ē′saēḶak· k!o^{s}mā′bidza^{s}waa?" ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}idaEm^{s}lā′wisē L!ē′sElag·i^{s}lakwē ^{s}nēk·a: "yē, ts!Etɛ′ndaqo."[2]

Wä, lā′^{s}laē ē′dzaqwa wuLā′xēs Ḷā′wayuwē. Wä, lā′^{s}laē ^{s}nē′k·a: "^{s}mātsāsōs mä′ts!ōkwasaqōs, dzā′wayuwē?"[1] ^{s}nē′x·^{s}laē. "Qa ^{s}mā′sbidza^{s}wēsē, ē′saēḶak· pā′ēsbidza^{s}waa?" ^{s}nē′x·^{s}laē Ḷā′wayâs. "Yē, ts!EtE′ndaqō,"[2] ^{s}nē′x·^{s}laē L!ē′sElag·i^{s}lakwē. Lā′naẋwa^{s}laē hë′x·^{s}-

[1] ^{s}mā′k·asōs mä′ts!ōkwasaqōs Ḷā′wayuwē?

[2] Yē, ts!ExstE′ndaqō.

every time (he spoke) the Salmon-Weir would throw the fish it had caught into the water.

Then Born-to-be-the-Sun spoke again, and questioned his Salmon-Weir. He said, "What have you caught, Salmon-Weir?" Thus he said. Then Salmon-Weir said, "Oh, what little thing may it be? Only a little flounder." Thus it said. Then Born-to-be-the-Sun said, "Throw it into the water." Thus he said. Then one of each kind of all the kinds of fish went into his salmon-weir, and every time Born-to-be-the-Sun said that they should be thrown into the water. Now all the kinds of fish were finished, and the last one went in. Then Born-to-be-the-Sun questioned his Salmon-Weir, and said, "What have you caught, Salmon-Weir?" Thus he said. Then his Salmon-Weir said, "Oh, what little thing may it be? It is only a little double-headed serpent." Thus it said. At once Born-to-be-the-Sun said, "That's it, that's it, that's it!" Thus he said, and took it out and put it on the large stone on the beach of Islands-in-Front. Therefore it brings bad luck to touch that stone.

Then he took it aboard his canoe and went home to Crooked-Beach. He gathered some mussels for his mother. In the evening he arrived at Crooked-Beach, and went ashore and entered his house. He spoke at once to his mother, and said, "O mother! go and fetch what I have obtained." Thus said Born-to-be-the-Sun to his mother.

idaEm ts!ExstE'ndēda Ḷā'wayâsēxēs mä'ts!â.

Wä, lā'ˢlaē ē'dzaqwa L!ē'sElag·iˢlakwē wuLā'xēs Ḷā'wayuwē. Wä, lā'ˢlaē ˢnē'k·a: "ˢma'tsasōs mä'ts!ōkwasaqōs, dzā'wayuwē?" ˢnē'x·ˢlaē. Wä, lā'ˢlaē ˢnē'k·ēda Ḷā'wayu: "Qa ˢmā'sbidzaˢwēsEk·, ē'saēḶak· k·!ā'dabidzaˢwaa?" ˢnē'x·ˢlaē. Wä, lā'ˢlaxaa ˢnē'k·ē L!ēsElag·iˢlakwē: "yē, ts!EtE'ndaqō," ˢnē'x·ˢlaē. Wä, laE'mˢlaē ˢnā'ẋwaEm la wāx· lā'ts!âwa ˢnā'łˢnEmē lā'xwa ˢnā'ẋwax mā'smEg·îlis lāx Ḷā'wayâs. Wä, ˢnā'ẋwaEmlā'wisē ˢnē'k·ē L!ē'sElag·iˢlakwē qa ts!Exstā'nowēˢs lā'xa ˢwā'pē. Wä, laEmˢlā'wisē ˢwī'ˢla la wā'x·a ā'łˢōguqā'łax k·!ō'k!utE'lax, la'ē lā'ts!ōwa E'lxḶaˢē. Wä, lā'ˢlaē wuLē' L!ē'sElag·iˢlakwaxēs Ḷā'wayuwē. Wä, lā'ˢlaē ˢnē'k·a: "ˢmā'tsasōs mä'ts!ōkwasaqōs dzā'wayuwē?" ˢnē'x·ˢlaē. Wä, lā'ˢlaē ˢnē'k·ē Ḷā'wayâs: "Qa ˢmā'sbidzaˢwēsEk·, ē'saēḶak· sī'syūłbidzaˢwaa?" ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEmˢlā'wisē ˢnē'k·ē L!ē'sElag·iˢlakwē: "Yū'wēs yū'wēs, yū'wēs," ˢnē'x·ˢlaēxs la'ē k!ulsˢī'dEq qaˢs g·ī'sgEmlisēˢs lā'xa ˢwā'lasē tlē'sEm ˢmEgwē's lāx L!Emā'isas ˢmē'mkumlisē, lā'g·iłas aE'ms lāx Ḷâ'bałēda t!ē'sEmē.

Wä, laEmˢlā'wisē k·!Exˢā'łExsāq lā'xēs ˢyā'ˢyats!ē. Wä, laE'm ˢnä'ˢnaẋᵘ lāx Qā'logwisē. Wä, laE'mˢlaē aā'xbalaxa laˢē'sē qaēs Hā'daˢwa. Wä, laE'mˢlā'wisē dzā'qwaxs la'ē lā'g·aa lāx Qā'logwisē. Wä, lā'ˢlaē lâ'ˢsdēs qaˢs lē laē'L lā'xēs g·ō'kwē. Wä, hë'x·ˢidaEmˢlā'wisē yā'q!eg·aˢł lā'xēs Hā'daˢwa. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, Hā'dzâˢ, hā'dsatsasya ō'xtsatsasqEn dzā'wanEmtsasēx,"[1] ˢnē'x·ˢlaē L!ē'sElag·iˢlakwaxēs Hā'da-

[1] ˢya, Hā'dâˢ, hā'g·ak·asla ō'xLak·asxEn Lā'wanEmk·asēx.

Immediately his mother took a large basket and went down to the beach, to where the canoe of Born-to-be-the-Sun was. As soon as his mother saw the salmon, her whole body became distorted. Some of the tribe of Born-to-be-the-Sun were walking along, and so they told Born-to-be-the-Sun that something was wrong with his mother.

Born-to-be-the-Sun went down to the beach at once, and said, "That is the way of mother: she is very glad because she sees what I have obtained." Thus he said, while he took hold of his mother and straightened her (body) out. As soon as his mother was well, he put the mussels into the large basket which his mother carried. When the basket was full, he put the mussels on the back of the neck of his mother. As soon as all the mussels were there, he pushed his mother out to sea. Then Born-to-be-the-Sun said, "You shall be the sea-monster of the beach of Crooked-Beach." Thus he said. At once his mother became a large fish and swam out to sea. Then Born-to-be-the-Sun had no mother.

Now he carried the double-headed serpent up the beach, and entered his house. Immediately he cut off the head of the double-headed serpent, skinned it, and hung it up quickly just over the fire in his house. As soon as he had finished, he heard them inviting for the (ceremony of) bringing-back (of the novices) that was to take place that night. The search for the

ˢwē. Wä, hë'x·ˢidaEmˢlā'wisē la axˢē'dē Hā'daˢwäsēxa ˢwā'lasē laxā'ˢya qaˢs lē lE'ntsl!ēs lā'xa L!Emā'isē lāx haˢnē'dzasas ˢyā'ˢyatsl!ēx·däs L!ē'sElag·iˢlakᵘ. Wä, g·î'lˢEmˢlā'wisē Hā'daˢwäs dō'xˢwaLE'laxa k·!ō'tEläxs la'ē ˢnā'ẋwaEm sE'lqumēˢstēs ō'k!winaˢē. Wä, laEmˢlā'wisē qä'ˢnakulaˢlaēda g·ā'yōłē lāx g·ō'kulōtas L!ē'sElag·iˢlakwē. Wä, hë'ˢmis laEl nē'łax L!ē'sElag·iˢlakwaxs ō'dzalag·ilisaēs Hā'daˢwē.

Wä, hë'x·ˢidaEmˢlā'wisē L!ē'sElag·iˢlakwē la lE'nts!ēs lā'xa L!Emā'isē. Wä, lā'ˢlaē ˢnē'k·a: "Ġwā'ˢyadäˢs Hadzâ'ˢ qatsasō mō'mElq!atsasExs lā'tsasaēq dō'xˢwatsEyaqEn ˢyā'nEmtsasēq,"[1] ˢnē'x·ˢlaēxs la'ē dā'x·ˢīdxēs Hā'daˢwē qaˢs ˢnā'qēˢstEndēq. Wä, g·î'lˢEmˢlā'wisē hë'łtsēˢstē Hā'daˢwäsēxs la'ē ˢmō'ts!âlasa laˢē'sē lāx ˢwā'lasē lExä' ō'xLaaẋᵘs Hā'daˢwäs. Wä, g·î'lˢEmˢlā'wisē qō't!ē lExā'ˢyas la'ē axˢā'LElōtsa laˢē'sē lāx ō'xḶaatâˢyasēs Hā'daˢwa. G·î'lˢEmˢlā'wisē ˢwī'ˢlē laˢē'sasēxs la'ē Lā'gut!ōdxēs Hā'daˢwax·dē. Wä, lā'ˢlaē ˢnē'k·ē L!ē'sElag·iˢlakwē: "LaE'ms lāL ts!ē'gēsLEsōx L!Emā'isaxs Qā'logwisē," ˢnē'x·ˢlaē. Wä, hë'x·ˢidadzâEmˢlaē Hā'daˢwax·däs la ˢwā'las mā'maōmasa la mā'xt!āla. Wä, laˢmē k·!eâ' lā Hā'daˢwas L!ē'sElag·iˢlakwē.

Wä, lā'ˢlaē ġā'x·sālaxa sī'sEyuLē qaˢs lē lâ'sdēs qaˢs lē laē'L lā'xēs g·ō'kwē. Wä, hë'x·ˢidaEmˢlā'wisē qā'x·ˢīdxa sī'sEyūLē qaˢs sā'p!ēdēq. Wä, lā'ˢlaē hā'ˢlabāla gē'ẋᵘstōdEq lāx nEqō'stâwäsa lEgwī'łē. Wä, g·î'lˢEmˢlā'wisē gwāł, la'ē wuLE'laxa qā'ˢyalä qaē'da k·ik·î'lnalaLaxa ġā'nuLē. Wä, laE'mˢlaē yā'x·ˢīd ā'läsEˢwē sā'sEmas Nō'ng·ēxtâˢē. Wä, hë'ˢmis lā'g·iłas ˢnē'k·ēda qā'sElg·îsē:

[1] Ġwā'ˢyadäs Hā'dâˢ qak·a'sō mō'mElq!ak·asExs lā'k·asaēx dō'xˢwaLElaxEn ˢyā'nEmk·asēx.

children of Head-Wolf had been given up: therefore the heralds said,[1] "Our endeavors will be in vain, shamans. Let us bring them down by dancing, shamans. Let us call those who watch over us. — Sprinkle your body with water, Tā'nis." He was the leader of the Cannibals, and the next was the Frog-War-Dancer, and they called the names of all the different dancers.

Born-to-be-the-Sun at once barred his door. He took his head-ring of red cedar-bark, and he also took the heads of the children of Head-Wolf and put them on his head-ring of red cedar-bark. As soon as he had done so, he took another head-ring of red cedar-bark, and put on the front of it the skin of the head of the double-headed serpent. As soon as he had finished, he went to see his friends, Raccoon, his younger brother Young-Raccoon, Deer, Kingfisher, and Sparrow, and also Land-Otter, Woodpecker, and Wren. These eight were really one in heart with Born-to-be-the-Sun.

Born-to-be-the-Sun spoke at once, and said, "You four go and sit at the right-hand side of the dancing-house, and pull out a board unnoticed, so that I can go through, for I do not wish to be noticed when I go through it." Thus said Born-to-be-the-Sun to his friends. "And you four shall go to the left-hand side of the house and sit down in the same way, for I will go in to dance twice. We are going to

"La^{s}mEns hë'nax·^{s}ālīLai' pēpaxalai'. La^{s}mEns wułā'xōdLai' pēpaxalai'. La^{s}mEns LElē'ł^{s}alałxEns q!ā'laLElai'. LaE'ms xō'sīt!ētLai' Tā'nisai'." Hë'Em g·ā'lag·iwa^{s}ya hā'mats!a. Wä, la mā'k·ila^{s}laēda wuq!ē^{s}sā'q. Wä, lā'^{s}laē ^{s}nā'ẋwaEm Ḷē'qElaxa ^{s}nā'ẋwa lē'^{s}laēnēnukwē.

Wä, hë'x·^{s}idaEm^{s}lā'wisē L!ē'sElag·i^{s}lakwē ḶEnē'x·^{s}īdxēs t!êx·î'la. Wä, lā'^{s}laē ax^{s}ē'dxēs L!ā'gEkwē qEx·îmā'^{s}ya. Wä, laEm^{s}laxaā'wisē ax^{s}ē'dxa qēqā'g·Ekwē sā'sEmx·däs Nō'ng·ēxtâ^{s}ē qa^{s}s ax^{s}ā'LElōdēs lā'xēs L!ā'gEkwē qEx·imā'^{s}ya. Wä, g·î'l^{s}Em^{s}lā'wisē gwā'ła, la'ē ē't!ēd ax^{s}ē'dxa ō'gu^{s}la^{s}mē L!ā'gEk^{u} qEx·imā'^{s}ya qa^{s}s ax^{s}ā'LElōdēsa sā'bEkwē x·ō'mtsa sī'sEyuLē lāx ō'gwiwa^{s}yas. Wä, g·î'l^{s}Em^{s}lā'wisē gwā'ła la'ē qā's^{s}īd qa^{s}s lē dō'qwaxēs ^{s}nē^{s}nEmō'kwē, lāx Mā'yusustâlag·i^{s}lakwē Ḷe^{s}wis ts!a'^{s}ē Mā'xayusē Ḷō Ḡē'x·ustâla Ḷō K·!îdElā'wē Ḷō Ḡwē'skwa. Wä, hë'^{s}misē Xu'mtxumta^{s}la; wä, hë'^{s}misḶa Gu'ldEmē Ḷō Gwā'gwa^{s}no^{s}misē. Wä, hë'Em â'lak·!āla ^{s}nEmg·E'lqElaxēs nē^{s}nâ'qa^{s}ē Ḷō L!ē'sElag·i^{s}lakwēq ma^{s}łgunā'lokwē.

Wä, hë'x·^{s}idaEm^{s}lā'wisē L!ē'sElag·i^{s}lakwē yā'q!eg·a^{s}ła. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya'x·da^{s}x^{u} mō'kwēs lā'LaōS k!wā'łał lā'xa hëłk·!ōtstâ^{s}līłasa kwē'xa^{s}lats!ēLē. Wä, laE'ms k·!Ex^{u}sō'dLEx k·!ē'sLa awu'lx·îsL qEn g·ā'g·īx·sâ^{s}lasL qaxg·în k·!ē'sēLEk· ^{s}nēx·L qEn awu'lx·EsēLEn lā'lax·sâlał lāq," ^{s}nē'x·^{s}laē L!ē'sElag·i^{s}lakwaxēs ^{s}nē^{s}nEmō'kwē. "Wä, lā'LE ^{s}mō'ẋ^{u}^{s}Emłxaēs lā'LaōS lā'xa gE'mxōtstâ^{s}līłē hë'EmłxaE gwä'łaLē qaxg·în ma^{s}łp!E^{s}nē'LE-

[1] See The Social Organization and the Secret Societies of the Kwakiutl Indians, by Franz Boas (Report of the U. S. National Museum for 1895, p. 521).

fight to-night, for I have killed the princes of Head-Wolf." Thus he said. "And this is the reason for what I did to my mother: I did not want her to be killed by Head-Wolf when he should discover that I am the one who killed his princes." Thus he said.

Then his friends thanked him for the news. When night came, the young men of the Wolves came again (to invite the people in). Then the eight friends entered. As soon as they were in the dancing-house, they divided up into fours and sat down at the places that seemed best. Raccoon at once secretly dug a place for Born-to-be-the-Sun to go through, and Sparrow also dug a place for Born-to-be-the-Sun to go through. After they had finished digging the road, all the myth people came in. Then an old man was sent to stand outside of the dancing-house to call all the uninitiated to come and look on.

As soon as all the uninitiated had come, they began to beat time. Born-to-be-the-Sun never came in. He only went through the hidden door and spoke secretly with his friends. After all the women and men inside had danced, Born-to-be-the-Sun entered the door of the dancing-house, covering his face with his blanket, so that his head-ring of red cedar-bark could not be seen for some time, for the heads of the princes of Head-Wolf were at-

ʟEk· lāł ˢyîxwā′ʟ. Wä, lā′ʟEns xō′maɬElałxwa gā′nuʟēx qaxg·în kwē′xˢēdēg·ax ʟ̣ōʟ̣aE′lgamēˢx·däs Nō′ng·ēxtâˢē," ˢnē′x·ˢlaē. "Wä, hë′ˢmisEn lā′g·iła hë gwē′x·ˢīdxEn Hā′daˢwax·däEn, gwā′q!Eɬēg·înʟax k·!ē′lax·ˢītsōˢs Nō′ng·ēxtâˢē qō lāł q!ä′ˢstałg·în nō′gwaˢmēk· k·!ē′lax·ˢīdEx ʟ̣ōʟ̣aE′lgamēˢx·däs," ˢnē′x·ˢlaē.

Wä, lā′ˢlaē â′laEl mō′ˢlē ˢnēˢnEmō′kwasēs ts!Ek·!ā′lEmasēq. Wä, laE′mˢlaē gā′nuɬˢīda. Wä, laE′mˢlaxaē qā′tsēˢstēda haˢyā′ɬˢäsa nenō′nē. Wä, hë′x·ˢīdaEmˢlā′wisē la hōgwē′ʟēda maˢɬgunā′lokwē ˢnā′mōk·âla. Wä, g·î′lˢEmˢlā′wisē hō′gwēʟ, lā′xa lō′bEkwaxs la′ē ˢwā′ˢwax·sEāqēda maē′mōkwē qaˢs lē k!usˢā′lił lā′xēs la dō′guɬ ë′k·a. Wä, hë′x·ˢidaEmˢlā′wisē Mā′yusustâlag·iˢlakwē ˢwunā′ła ˢlā′p!īd qa g·ā′g·īx·sâˢlats ʟ!ē′sElag·iˢlakwē. Wä, laE′mˢlaē gwāłˢlā′bEkwē t!êx·î′läs, wä, laE′mˢlaē ˢwī′ˢlaēʟēda ˢnā′ẋwa nō′ẋᵘnēˢmisa. Wä, lā′ˢlaē ˢyā′lagEmēda q!u′lˢyakwē bEgwā′nEm qa lâˢs ʟ̣ā′xˢuls lāx ʟ!ā′sanâˢyasa lō′bEkwē qaˢs ˢlā′q!wālēxa ˢyā′ˢyElā′mēẋwē qa g·ā′xēs x·ī′ts!ax·îla.

Wä, g·î′lˢEmˢlā′wisē ˢwī′ˢla g·ā′xēda ˢyā′ˢyElā′mēẋwaxs la′ē hë′x·ˢidaEm g·ā′labEnd kwē′xElax·ˢīda. Wä, laE′mˢlaē hë′wäxa g·ā′xē ʟ!ē′sElag·iˢlakwē, lē′x·aEmxs la′ē lā′x·sâ lā′xa t!ā′ˢyała t!êx·î′la qaˢs lē wunā′ła yaē′q!Ent!āla ʟ̣Eˢwis ˢnēˢnEmō′kwē. Wä, hë′ˢlat!a la ˢwī′ˢlaēʟēda ˢnā′ẋwa ts!ē′daq ʟ̣Eˢwa bē′bEgwānEm ˢyExˢwī′dExs la′ē ʟ!ē′sElag·iˢlakwē laē′ʟ lā′xa t!êx·î′läsa kwē′xaˢlats!ē. Wä, laE′mˢlaē ˢnā′ẋumēˢsēs ˢnEẋˢuna′ˢē qa k·!ē′sēs gEyō′ɬ dō′xˢwaʟ̣E′łēs ʟ!ā′gEkwē qEx·imā′ˢya qaxs hë′ˢmaē axā′ɬaātsa qēqā′g·Ekwas ʟ̣ōʟ̣aE′lgamēˢx·däs Nō′n-

tached to it. Four times he went around the fire of the house. Then he uncovered his face.

As soon as the Wolves recognized that the (heads of) the princes of Head-Wolf were around the head-ring of red cedar-bark, the tribe became excited, for they wished to kill Born-to-be-the-Sun. He went through the place dug by his friend Raccoon. In vain they tried to find him among the boxes.[1]

It was not long before they heard some one singing his secret song in the woods. One of the men was sent out to investigate. He went at once. It was not long before he came back and said it was the secret song of the children of Head-Wolf. Then the Wolves felt glad. Now (the one singing) came in. He never turned his face towards the fire of the house, and again he covered his face with his blanket. As soon as he came opposite his friends, he took off his blanket and turned his face to the fire of the house.

As soon as they saw the double-headed serpent on the head-ring of red cedar-bark, then all fell down dead, — all the men and the women. Some of them remained dead, some revived. This time Born-to-be-the-Sun went through the place dug by Sparrow, and again Born-to-be-the-Sun remained alive. Immediately he went to the point of Crooked-Beach. He kicked it to pieces, and kicked it out towards g·ēxtâ^{s}ē. Wä, hë′^{s}lat!āla mō′p!ēnē^{s}stālīł lā′xa lā′qawa^{s}līłaxs la′ē lē′tEmdxēs gō′guma^{s}ē.

Wä, hë′x·^{s}idaEm^{s}lā′wisēda nēnō′nē ^{s}mā′łt!ēg·aā′LElaqēxs hë′^{s}maē ḷōḷaE′lgamē^{s}s Nō′ng·ēxtâ^{s}ya axā′ła lāx L!ā′gEkwē qEx·îmē′^{s}s. Wä, hë′x·^{s}idaEm^{s}lā′wisē xō′maɬElēɬēda lē′lqwalaLa^{s}ē qaxs lE^{s}ma′ē ^{s}nēx· qa ɬE′l^{s}lāg·īs L!ē′sElag·i^{s}lakwē. Wä, la^{s}mē lā′xsâ̱wē L!ē′sElag·i^{s}lakwē lā′xa ^{s}lā′pa^{s}yasēs ^{s}nEmō′kwē Mā′yusōstâlag·i^{s}lakwē. Wä, laE′m^{s}laē wuɬ^{s}E′m ā′läsō^{s} lā′xa xēxEtsE′mē.

Wä, k·!ē′s^{s}lat!a gä′łaxs la′ē wuḷEłē′da yä′laq!wālä lā′xa ā′L!ē. Wä, hë′x·idaEm^{s}lā′wisē ^{s}yā′lagEmēda ^{s}nEmō′kwē bEgwā′nEm qa lä^{s}s ō′la^{s}stEwē′qē. Wä, hë′x·^{s}idaEm^{s}lā′wisē lā. Wä, k·!ē′s^{s}lat!a gä′łaxs g·ā′xaē aē′daaqa. Wä, laE′m^{s}laē ^{s}nēx·qēxs hë′^{s}maē sā′sEms Nō′ng·ēxtâ^{s}ya yä′laq!wālä. Wä, laE′m^{s}laē ë′x·^{s}īdē nēnâ′qa^{s}yasa nenō′nē. Wä, g·ā′x^{s}laē g·ā′xēLa. Wä, lā′^{s}laē hë′wäxaEm L!ā′sgEmx·^{s}īd lā′xa lā′qawa^{s}līłasa g·ō′kwē. Wä, laE′mxaa ^{s}nā′ẋumēsēs ^{s}nEẋ^{s}unā′^{s}ē lā′xēs gō′guma^{s}ē. Wä, g·î′l-^{s}Em^{s}lā′wisē lā′g·aa lāx ^{s}nEx^{s}wuɬt!ā′līłasēs ^{s}nē^{s}nEmō′kwaxs la′ē axā′xōdxēs nEẋ^{s}unā′^{s}ē qa^{s}s L!ā′sgEmx·^{s}īdē lā′xa lā′qawa-^{s}līłē.

Wä, g·î′l^{s}Em^{s}lā′wisē dō′x^{s}waLElax·da-^{s}xwaxa sī′sEyuLaxs axā′łaē lāx L!ā′gEkwas qEx·îmā′^{s}yaxs la′ē ^{s}nā′ẋwaEm yā′qumg·a^{s}līła, ^{s}nā′ẋwa bē′bEgwānEm ḷE^{s}wa ts!ē′daqē. Wä, la^{s}mē łē′łE^{s}lēda waō′kwē. Wä, lā′^{s}laē q!ulā′x·^{s}ida^{s}mēda waō′kwē. Wä, laE′mxaē L!ē′sElag·i^{s}lakwa lā lā′x·sâ lāx ^{s}lā′pa^{s}yas Ḳwē′skwa. Wä, laE′mxaē q!ulē′ L!ē′sElag·i^{s}lakwē. Wä, hë′x·^{s}idaEm^{s}lā′wisē lā lāx awī′łba-^{s}yas Ḳā′logwisē. Wä, lā′^{s}laē kwā′^{s}stE′n-

[1] The boxes containing food and blankets, which stand around the walls of the Indian house.

the sea, so that it became an island, and Born-to-be-the-Sun sat on it.

Night came, and he went across to the place Mud-Smelling-Beach, on the other side of Crooked-Beach. As soon as daylight came, he went to the woods. He had not been gone long when he heard the sound of adzing. He went straight to where the sound came from, and saw the Dzō'noq!wa sitting in the large canoe that she was making. Then he saw the cradle with the child of the Dzō'noq!wa in it. Born-to-be-the-Sun went to it and pinched the feet of the child. Immediately the child cried. Its mother never turned round. She only spoke, and said, "Don't make my son cry, who never cries!" Thus she said.

Then Born-to-be-the-Sun picked up the cradle and carried it away some distance. Then he again pinched the feet (of the child). The child cried again, and the Dzō'noq!wa never turned round. She only said, "Don't make my son cry, who never cries!" Thus she said.

Then Born-to-be-the-Sun again picked up the cradle and went with it farther away than he had been first. Then he put down the cradle and again pinched the feet of the child. It cried again. At once its mother spoke again, and said, "Don't make my son cry, who never cries!" Thus she said.

Then Born-to-be-the-Sun once more-

dEq qa^{s}s lē kwadzEt!ō'dEq qa läs ^{s}mEk·â'la. Wä, la^{s}mē L!ē'sElag·i^{s}lakwē k!wā'sgEmēLēq.

Wä, lā'^{s}laē gā'nuł^{s}īdExs la'ē lā'^{s}wīł läx axā's ^{s}yā'ẋ^{u}p!ōsdē'sEla läx apsō'tas Qā'logwisē. Wä, g·î'l^{s}Em^{s}lā'wisē ^{s}nā'x·^{s}īdExs la'ē qā's^{s}id läx ā'L!äs. Wä, k·!ē'^{s}lat!a gē'g·îls qā'saxs la'ē wuḷā'x·^{s}aLElaxa k·!î'mL!älä. Wä, hë'x·^{s}idaEm·^{s}lā'wisē lā läx hëk·!ā'^{s}lasasē. Wä, lā'^{s}laē dō'x^{s}waLElaxa dzō'noq!wa k!wā'xsāla lā'xēs ^{s}wā'lasē Lē'qasō^{s} ẋwā'k!una. Wä, lā'^{s}laē dō'x^{s}waLElaxa xaā'p!ē ku'lts!E^{s}wa'tsa g·înā'nEmē dzō'noq!wa. Wä, hë'x·^{s}idaEm^{s}lā'wisē L!ē'sElag·i^{s}lakwē gwä'^{s}sta lāq qa^{s}s ē'psēdzEndēxa g·înā'nEmē. Wä, hë'x·^{s}idaEm^{s}lā'wisēda g·înā'nEmē q!uq!wā'łtsä. Wä, lā'^{s}laē hë'wäxa mE'ls^{s}ēdē abE'mpas. Â'Em^{s}laē yā'q!eg·a^{s}ła. Wä, lā'^{s}laē ^{s}nē'k·a: "Ẓwā'la q!uq!wā'^{s}yElax wī'säx k·!ē'sk·asō q!wā'ts!ēnoxwa," ^{s}nē'x·^{s}laē.

Wä, lā'^{s}laē L!ē'sElag·i^{s}lakwē k·ā'g·îlsaxa xaā'p!ē qa^{s}s läs lā'xa qwā'qwēsała. Wä, lā'^{s}laē ē't!ēd ē'psēdzEndEq. Wä, hë'x·^{s}idaEm^{s}lā'wisē ē't!ēd q!uq!wā'łtsäēda g·înā'nEmē. Wä, lā'^{s}laē hë'wäxaEmxat! mE'ls^{s}ēdēda dzō'noq!wa. Wä, â'Em^{s}laxaē ^{s}nē'k·a: "Ẓwās q!uq!wā'^{s}yElax wī'säx k·!ē'sk·asō q!wā'ts!ēnoxwa," ^{s}nē'x·^{s}laē.

Wä, lā'^{s}laē L!ē'sElag·i^{s}lakwē ē't!ēd k·ā'g·îlsaxa xaā'p!ē qa^{s}s lēs lā'xa qwā'qwēsała lā'xēs g·î'lx·dē ax^{s}ā'sa. Wä, lā'^{s}laē ē't!ēd k·ā'g·aElsaxa xaā'p!ē. Wä, lā'^{s}laē ē't!ēd ē'psēdzEndxa g·înā'nEmē. Wä, laE'm^{s}laē ē't!ēd q!uq!wā'łtsä. Wä, hë'x·^{s}idaEm^{s}lā'wisē ē't!ēd yā'q!eg·a^{s}łē abE'mpas. Wä, lā'^{s}laxaa ^{s}nē'k·a: "Ẓwā'łlas q!uq!wā'^{s}yElax wī'säx k·!ē'sk·asō q!wā'ts!ēnoxwa," ^{s}nē'x·^{s}laē.

Wä, lā'^{s}laē L!ē'sElag·i^{s}lakwē ē't!ēd

picked up the cradle and went far away. Then he put it down and again pinched the feet of the child. Now it cried really loud. At once the Dzō′noq!wa, the mother of the child, said, "Bring my son, my dear! Now, this self-paddling canoe shall be yours." Thus she said. Born-to-be-the-Sun at once took the child to its mother. He went aboard the large new self-paddling canoe. The Dzō′noq!wa told the canoe to go ahead and start, and the large self-paddling canoe started at once over the ground.

It went right down the beach, and stopped on the sea. Then Born-to-be-the-Sun stood in the middle of his canoe, and went to the place in front of the village of Crooked-Beach. As soon as he was recognized as Born-to-be-the-Sun, all the Wolves launched their hunting-canoes and paddled after Born-to-be-the-Sun. When they arrived outside of Islands-in-Front, the large self-paddling canoe was awaiting the many who had been paddling after it.

As soon as they came near the place where Born-to-be-the-Sun was staying on the water, he put on his head-ring of red cedar-bark to which the head-skin of the double-headed serpent was attached; and when it was seen by the Wolves, they all became stone, and these are the many islands outside of Islands-in-Front.

Then Born-to-be-the-Sun stopped going to Crooked-Beach, and he went to all the different tribes. The Ma′-k·ā′g·îlsaxa xaā′p!ē. Wä, lā′ᵍlaē qā′sᵍīd lā′xa qwē′sēᵍnakwē. Wä, lā′ᵍlaē ē′t!ēd k·ā′g·aɛlsaq. Wä, lā′ᵍlaxaa ē′t!ēd ē′psē-dzɛndxa g·înā′nɛmē. Wä, laɛ′mᵍlaē â′lax·ᵍīd la hā′sɛla q!uq!wā′ɬtsä. Wä, hë′x·ᵍidaɛmᵍlā′wisēda dzō′noq!wa, yîx abɛ′mpasa g·înā′nɛmē ᵍnē′k·a: "Ǥē′latsōx wī′säx, adä′; laɛ′mk· qōsLg·în sē′sɛxwäqɛk· ẋwā′k!una," ᵍnē′x·ᵍlaē. Wä, hë′x·ᵍidaɛmᵍlā′wisē L!ē′sɛlag·iᵍlakwē la taō′tsa g·înā′nɛmē lā′xēs abɛ′mpē. Wä, lā′ᵍlaē lāxs lā′xa ᵍwā′lasē ā′lōᵍlaq sē′sɛxwäq ẋwā′k!una. Wä, hë′ɛmᵍlā′wisēda dzō′noq!wa wä′xɛlsaxa ẋwā′k!una qa sɛpɛlᵍsē′s. Wä, hë′x·ᵍidaɛmᵍlā′wisēda ᵍwā′lasē sēsɛxwä′q ẋwā′k!una sɛpɛlᵍsa′.

Wä, hëᵍnā′kulaɛmᵍlā′wisē lā′xa L!ɛmā′isē qaᵍs lē hanᵍstä′ lā′xa dɛ′msx·ē. Wä, laɛ′mᵍlaē L!ē′sɛlag·iᵍlakwē Ļā′wōᵍyuwēxēs ẋwā′k!una qaᵍs lē mɛ′lǥɛmaᵍlēsxa g·ō′kula lāx Ǫā′logwisē. Wä, g·î′lᵍɛmᵍlā′wisē ᵍma′ɬt!ēg·aā′ĻɛɬExs hë′ᵍmaē L!ē′sɛlag·iᵍlakwē la′ē ᵍwī′ᵍlaᵍma ēaLâ′ᵍlēnoxwē wī′ᵍxᵘstɛ′ndxēs ēalē′wasɛLɛla ẋwāẋuẋwā′guma qaᵍs lē sā′sēᵍwax L!ē′sɛlag·iᵍlakwē. Wä, g·î′lᵍɛmᵍlā′wisē lā′g·aa lāx L!ā′sakwas ᵍmē′mk·umlisē, la′ē ē′sᵍaLaᵍya ᵍwā′lasē sēsɛxwä′q ẋwā′k!unaxa q!ē′nɛmē sɛyō′xsdēq.

Wä, g·î′lᵍɛmᵍlā′wisē g·āx ē′x·aᵍnā′kula lāx ha′nwäᵍlasas L!ē′sɛlag·iᵍlakwaxs la′ē qɛx·î′mtsēs L!ā′gɛkwē qɛx·îmā′ᵍya, yîx axā′ɬaāsasa sā′bɛkwē x·ō′mtsa sī′sɛyuLē. Wä, g·î′lᵍɛmᵍlā′wisē dō′xᵍwaĻɛɬtsa ēaLâ′ᵍlēnoxwaxs la′ē hë′x·ᵍidaɛm la ᵍnā′ẋwa t!ē′sɛmx·ᵍīda. Wä, hë′ᵍmis la q!ē′nɛm la ᵍmaɛ′mk·âla lāx L!ā′sakwas ᵍmē′mk·umlisē.

Wä, laᵍmē gwāɬ lē L!ē′sɛlag·iᵍlakwē lāx Ǫā′logwisē. Wä, laɛ′mᵍlaē lā′ᵍnākula lā′xwa ō′guxsɛᵍmākwēx lē′lqwala-

malēleqala say that it was Great-Inventor who killed the children of Head-Wolf; and this is what the Kwakiutl say, for the Ma'malēleqala and the Kwakiutl quarrel about Born-to-be-the-Sun. It is a little different among the Ma'malēleqala, and it is different among the Kwakiutl; and this is the myth of the Kwakiutl. Therefore the Kwakiutl own the four heads of the Wolves around the head-ring of red cedar-bark, and also what stands in front of the head-ring of red cedar-bark, namely, the double-headed serpent which stands over the forehead, made of red cedar-bark with white among it. That is the red cedar-bark of the [Sparrows] societies of the uninitiated. That is the end.

Laᵋya. Wä, la ᵋnē'k·ēda Ma'malēleqaläqēxs hä'ē K!wē'k!waxā'waᵋē k·!ē'lax·ᵋīdEx sā'sEmas Nō'ng·ēxtâᵋē. Wä, g·aᵋmē'sṭał wā'łdEmasa Kwā'g·ułēqēxs łē'nEmap!aēda Ma'malēleqaläx L!ē'sEla-g·iᵋlakwē ṭEᵋwa Kwā'g·ułē. Wä, lōx ō'guᵋqāłabidōᵋ lā'xa Ma'malēleqala. Wä, lōx ō'guᵋqāłaEm lā'xa Kwā'g·ułē. Wä, yū'ᵋmēs nū'yamsa Kwā'g·ułē. Wä, hë'ᵋmis g·ā'xēłas axnō'gwadēda Kwā'g·ułasa xEwē'xᵘsēᵋstaā'kwasa mō'wē x·ēx·ō'mtsa ēaLaᵋnE'mē L!ā'gEkᵘ qEx·imā'ᵋya. Wä, hë'ᵋmisa ṭā'g·iwāla L!ā'gEkᵘ qEx·imā'ᵋya, hë'Em sī'sEyuL ṭā'łē lā'xa ō'gwiwaᵋē ᵋmE'lmaqEla ṭEᵋwa L!ā'gEkwē. Wä, hë'Em L!ā'gEẋᵘsa gwē'gutsla. Wä, laEm lā'ba.

6. Mink marries the Princess of the Spirits.

Born-to-be-the-Sun was again lying on his back, pondering. Mother just guessed that he was going to say something. Therefore she just kept quiet. After a long while, he spoke, and said, "Mother, I want to get a wife." Thus he said.

Then he was questioned by his mother. "Whom do you mean to marry?" Thus she said. Then Born-to-be-the-Sun replied to her, and said, "O dear, O dear! indeed, the princess of Walking-Badly." Thus he said. Mother replied to him at once, and said, "Who is she who is called Walking-Badly?" Thus she said. Born-to-be-the-Sun said at once, "O dear, O dear!

Wä, t!ē'g·iłᵋEmᵋlaxaē L!ē'sElag·iᵋla. LaE'mᵋlaē nā'nâqēx·sīlaxēs nâ'qaᵋē. Wä, lā'ᵋlaē â'Em k·ō'tē Hā'daᵋwäq laEm wā'wałdEᵋmanōkwa. Wä, hë'ᵋmis lā'g·iłas â'Em q!wē'Łała. Wä, lā'ᵋlaē gaē'łaxs la'ē yā'q!eg·aᵋła. Wä, lā'ᵋlaē ᵋnē'k·a: "Hā'dzoᵋ, gEdzā'dzaēxdzEn,"[1] ᵋnē'x·ᵋlaē.

Lā'ᵋlaē wuLā'sōsēs Hā'daᵋwa: "ᵋyä, a'ngwadzēs gwaᵋyâ'ōs qaᵋs gEnE'mōs?" ᵋnē'x·ᵋlaē. Wä, lā'ᵋlaē nā'naxᵋmaᵋē L!ē'sElag·iᵋläq. Wä, lā'ᵋlaē ᵋnē'k·a: "Atsä', atsä', wä'latsase ts!ēdēdzas ᵋyā'ᵋyasmâlaga,"[2] ᵋnē'x·ᵋlaē. Wä, hë'x·ᵋidaEmᵋlā'wisē Hā'daᵋwa nā'naxᵋmēq. Wä, lā'ᵋlaē ᵋnē'k·a: "A'ngwadzēda ᵋyā'ᵋyax·mâlagax·Lä?" ᵋnē'x·ᵋlaē. Wä, hë'x·ᵋidaEmᵋlā'wisē L!ē'sElag·iᵋla ᵋnē'k·a: "Atsä', atsä', wä'latsasē dzē'gEmätsasasa ha'-

[1] Hā'doᵋ, gEg·ā'daēxsdEn.

[2] Adä', adä', wä'ladzâ k·!ē'dēłas ᵋyā'ᵋyax·mâlaga.

she is the chief of the Spirits." Thus he said. "O child!" said Mother, "it is impossible, for you cannot marry the princess of Walking-Badly, for we cannot see her." Thus she said. Born-to-be-the-Sun spoke at once to his mother. He said, "O dear, O dear! don't say that. Indeed, I am a supernatural man, and I am going right now." Thus he said.

Then Born-to-be-the-Sun dressed himself. He had a white feather on his head, and he painted his face with ochre. As soon as he had done so, he hung a shell to his nose. He put on his blanket and started. He was going to the other side of the point of Muddy-Passage. Then Born-to-be-the-Sun entered a large house (that was there), and at once he was invited by a handsome man to sit down. He was questioned by the man, who said, "What is the cause of your coming, Born-to-be-the-Sun?" This was said to him. He replied, and said, "O dear, O dear! I come to marry the princess of the chief." Thus said Born-to-be-the-Sun. Now he saw a pretty woman sitting in the house, the princess of the chief of the Spirits, whose name was Walking-Badly.

At once Walking-Badly said, "O chief, Born-to-be-the-Sun! come to your wife here." Thus he said. Born-to-be-the-Sun immediately arose and went to the place where the pretty woman was sitting, and he sat down by the side

yaɬtzīyaġasē,"[1] ˢnē′x·ˢlaē. "ˢya, xunō′kᵘ," ˢnē′x·ˢlaē Hā′daˢwa, "nō′ẋᵘnōkwāla qaˢs wē′x·ˢīdaōs gEg·ā′dEs k·!ē′dēɬas ˢyā′-ˢyax·mâlaga qaxg·îns k·!eâ′sēk· gwēx·-ˢīdaas dō′qulaqē," ˢnē′x·ˢlaē. Wä, hë′x·ˢidaEmˢlā′wisē yā′q!eg·aˢɬē L!ē′sElag·iˢläxēs abE′mpē. Wä, lā′ˢlaē ˢnē′k·a: "Atsä′, atsä′, gwā′tsas ya ˢnē′tsōs, ts!ē′stsasēdzEn aō′mtsasa; ts!ē′stsasˢmaēdzEn lā′tsasLa,"[2] ˢnē′x·ˢlaē.

Wä, lā′ˢlaē q!wā′lax·ˢīdē L!ē′sElag·iˢla. LaE′mˢlaē ˢmEldzExLä′laxa ˢmE′lsg·înē. Wä, laE′mˢlaē qōpE′mtsa gogu′mˢyîmē. Wä, g·î′lˢEmˢlā′wisē ġwā′ɬa la′ē k·ē′-dzēɬbEntsa ts!Exaˢmē′k·înē. Wä, lā′ˢlaē ˢnExˢu′ntsēs ˢnEẋˢuna′ˢē. Wä, lā′ˢlaē qā′sˢīda. Wä, laE′mˢlaē lāɬ lā′xa qwē′sadzEˢyasa aˢwī′ɬbaˢyas DzEguẋᵘsâ′. Wä, lā′ˢlaē L!ē′sElag·iˢla laē′L, lā′xa ˢwā′lasē g·ō′kwa. Wä, lā′ˢlaē hë′x·ˢidaEm Lē′-ˢlālasōˢsa ë′x·sōkwē bEgwā′nEm qaˢs lē k!wā′g·aˢlīɬa. Wä, lā′ˢlaē wuLā′sōˢsa bEgwā′nEmē. Wä, lā′ˢlaē ˢnē′k·a: "ˢmā′sōs g·ā′xˢenaˢyaqōs, L!ē′sElag·iˢl," ˢnē′x·sōˢlaē. Wä, hë′x·ˢidaEmˢlā′wisē nā′naxˢmaˢya. Wä, lā′ˢlaē ˢnē′k·a: "Atsä′, atsä′, dzā′xtsasEn gā′gats!Entsaxs ts!ē′dzēsaq!ōs, dzē′gamēˢ,"[3] ˢnē′x·ˢlaē L!ē′sElag·iˢla. Wä, laE′mˢlaē dō′-quląxa ë′x·sōkwē ts!Edā′q k!waē′ɬa. Wä, hë′Em k·!ē′dēɬtsa g·ī′ġamaˢyasa ha′yaɬīlaġasē; hë′Em Ļē′ġadês ˢyā′ˢyax·mâlaga.

Wä, hë′x·ˢidaEmˢlā′wisē ˢyā′ˢyax·mâlaga ˢnē′k·a: "ˢya, g·ī′ġamēˢ, L!ē′sElag·iˢl, ġē′lag·a lā′xg·as ġEnE′mg·ōs," ˢnē′x·ˢlaē. Wä, hë′x·ˢidaEmˢlā′wisē Ļā′-xulīɬē L!ē′sElag·iˢla qaˢs lē lāx k!waē′-lasasa ë′x·sōkwē ts!Edā′qa. Wä, laE′m-

[1] Adä′, adä′, wä′ladzâ g·ī′ġamak·asasa ha′yaɬīlaġasē.
[2] Adä′, adä′, ġwā′k·asla ˢnē′k·ōL, k·!ē′sk·asēg·în aō′msk·asa; k·!ē′sk·asˢmēĻEn lā′k·asLa.
[3] Adä′, adä′, g·ā′xk·asEn ġā′ġak·!EnLaxs k·!ē′dēɬaq!ōs, g·ī′ġamēˢ.

of his wife. He had the white feather on his head. Born-to-be-the-Sun and his wife had been married four days. Then the woman went to dig clams and to spear sea-eggs, for clams and sea-eggs are the only good food of the Spirits. All the women who had gone digging clams came home and gave the sea-eggs and clams to the wife of Born-to-be-the-Sun.

Immediately the wife of Born-to-be-the-Sun called her parents to come and eat the sea-eggs. They went to eat them. Then Born-to-be-the-Sun's father-in-law spoke, and said, "O son-in-law, Born-to-be-the-Sun! come and let us eat these sea-eggs." Thus he said. Born-to-be-the-Sun just lay on his back, and said, "I don't eat them, because they hurt me." Thus he said. Then they gave up (asking him). His wife just went on eating sea-eggs. When his wife and his father-in-law had finished eating, they gathered what was left after eating the sea-eggs, to throw it away.

Then Born-to-be-the-Sun spoke, and said, "O father-in-law! don't throw away what is left after eating the sea-eggs at a dirty place [at the place where you put it down], for it brings bad luck to throw it down at a dirty place." Thus he said. Then his father-in-law believed what he had said, and therefore he obeyed his word. He threw away what was left over of the sea-eggs at a clean place. Then the father-in-law of Born-to-be-the-Sun came in. ˢlaē k!wā′nōdzɛlɬaxēs gɛnɛ′mē. Laɛ′mˢlaē ˢmɛ′ldzɛxlä′lɬēda ˢmɛ′lsg·inē. Wä, lā′ˢlaē mō′p!ɛnx̣waˢsē ˢnā′läs la hā′yasɛk·ālē l!ē′sɛlag·iˢla ɣɛˢwēs gɛnɛ′mē. Wä, lā′ˢlaē ɣā′xwēda ts!ē′daqaxa g·ā′wēq!ānɛmē ɣɛˢwa amdɛˢma′ qaxs lē′x·aˢmaē awī′la lā′k·!ɛsɛlasa ha′yaɬīlagasa g·ā′wēq!ānɛmē ɣɛˢwa amdɛˢma′. Wä, g·ā′xˢlaē nä′ˢnakwēda ˢnā′x̣wa ts!ē′daq, yîxa ɣā′xut!ax·dē. Wä, lā′ˢlaē l!ā′wuntāp!ē′da ts!ē′daqasa amdɛˢma′ ɣɛˢwa g·ā′wēq!ānɛmē lāx gɛnɛ′mas l!ē′sɛlag·iˢla.

Wä, hë′x·ˢidaɛmˢlā′wisē lē′ˢlalē gɛnɛ′mas l!ē′sɛlag·iˢläxēs g·ī′g·aōɬnōkwē qa g·ā′xēs tsā′k·axa amdɛˢma′. Wä, hë′x·ˢidaɛmˢlā′wisē lā′x·daˢxᵘ tsā′x·ˢīda. Wä, lā′ˢlaē yā′q!eg·aˢɬē nɛgu′mpas l!ē′sɛlag·iˢla. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, nɛgu′mp, l!ē′sɛlag·iˢlä′, gē′ladzâ qɛns tsā′k·ēxg·ada amdɛˢma′k·," ˢnē′x·ˢlaē. Wä, laɛ′mˢlaē â′ˢmē l!ē′sɛlag·iˢla t!ē′g·iła. Wä, lā′ˢlaē ˢnē′k·a: "Ē′tsasɛn ɣā′ɣâˢmasɛlatsāsɛq ō′dzɛdzaōx dzā′xɛn,"[1] ˢnē′xˢlaē. Wä, hë′x·ˢidaɛmˢlā′wisē yā′x·ˢītsɛˢwa. Wä, lā′ˢlaē â′ɛm hā′ˢnaɬ tsā′k·ē gɛnɛ′masēxa amdɛˢma′. Wä, lā′ˢlaē gwāɬ tsā′k·ē gɛnɛ′mas ɣɛˢwis nɛgu′mpē, lā′ˢlaē q!ap!ē′x·ˢītsɛˢwa tsä′x·mōtē amdɛˢma′ qaˢs lē k·!â′dayō.

Wä, lā′ˢlaē yā′q!eg·aˢɬē l!ē′sɛlag·iˢla. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, nɛgu′mp, gwā′la hë k·!â′tsa tsä′x·mōtaqōs amdɛˢmē′da ˢyā′x·sɛˢmē awī′ˢnak!us lā′xēs axˢɛ′ltsasaōsaqᵘ qaxs aɛ′msaēda k·!â′däqᵘ lā′xa ˢyā′g·ɛk!usē," ˢnē′x·ˢlaē. Wä, lā′ˢlaē nɛgu′mpas ō′q!usɛx wā′ɬdɛmas. Wä, hë′ˢmis lā′g·iłas nā′nagēg·ēx wā′ɬdɛmas. Wä, laɛ′mˢlaē hë k·!â′tsa tsä′x·mōtē amdɛˢmē′da ë′g·ɛk!u′sē awī′ˢnak!usa. Wä, g·ā′xˢlaē g·ā′xēlē nɛgu′mpas l!ē′sɛlag·iˢla. Wä, laɛmˢlā′wis

[1] K·!ē′sk·asɛn ɣā′ɣâˢmasɛlak·āsɛq ō′dzɛg·aōx g·ā′xɛn.

He had been sitting down a long time when Born-to-be-the-Sun arose, and took some cedar-wood and broke it lengthwise, and went out to the privy. He told his wife that he was going to the privy.

He had not been out long when another person came in. He was laughing as he came in, and said, "O chief, Walking-Badly! your son with the thing shaking on his head is eating what is left over of the sea-eggs." Thus he said. At once Walking-Badly took up pieces of steaming-stones to go and look at what was left over of the sea-eggs that he had thrown away. Walking-Badly at once saw Born-to-be-the-Sun, and the white feather on his head was really shaking while he was eating.

Then Walking-Badly threw the stones at his head, and Born-to-be-the-Sun was dead. The chief was ashamed because he was eating the refuse of sea-eggs: therefore he did so. Then Walking-Badly picked up Born-to-be-the-Sun and threw him down. For four days he lay on the beach. Then the children were playing on the beach, and found Born-to-be-the-Sun lying dead. The children were noisy. They had not been making noise long when Born-to-be-the-Sun awoke, and said, "I have been asleep a long time." Thus he said, arose, and went home to his house at Crooked-Beach. There he lay down on his back again, and he told his mother that he no longer had a wife. That is the end.

gaē'ł k!udzē'ła, la'ē ḷā'xulił̄ē L!ē'sEla-g·i^{s}la qa^{s}s ax^{s}ē'dēxa k!wa^{s}xLā'wē qa^{s}s k·ō'k·uxs^{s}E'ndēq qa^{s}s k·!îx·^{s}ā'lētsa^{s}yâ. Wä, laE'm^{s}laē nē'łaxēs gEnE'mē, ^{s}nē'-k·îxs k·!îx·^{s}ā'līsēł̄ē.

Wä, laEm^{s}lā'wisē gä'łaxs g·ā'xaasa ō'gu^{s}lamē bEgwā'nEm g·ā'xēLa. Wä, lā'^{s}laē dā'łEtawē^{s}xs g·ā'xaē g·ā'xēLEla. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, g·ī'gamē^{s}, ^{s}yā^{s}yax·mâlagä', yū'dzâ^{s}mas nEgu'm-pōxda ë'k·ēx xu^{s}nā'p!āla ha'mg·îlqaxwa tsä'x·mōtēx amdE^{s}mā'a," ^{s}nē'x·^{s}laē. Wä, lā'^{s}laē hë'x·^{s}ida^{s}mē ^{s}yā'^{s}yax·mâlaga dā'-g·îlxḷālaxa t!ē'qwapmōtē t!ē'sEma qa^{s}s lē dō'x^{s}wīdxēs k·!â'daāsdäxa tsä'x·mōtē amdE^{s}ma'. Wä, lā'^{s}laē hë'p!ałtō^{s}mē ^{s}yā'^{s}yax·mâlagäx^{u} L!ē'sElag·i^{s}läxs â'la-^{s}maē xu^{s}nā'p!ālaxs ha'mg·îlqaē ^{s}mE'l-dzExLälaxa ^{s}mE'lsg·înē.

Wä, lā'^{s}laē ^{s}yā'^{s}yax·mâlaga lEg·îx-Lä'lsasa t!ē'sEmē lāq. Wä, la^{s}mē ł̄E^{s}lē' L!ē'sElag·i^{s}lax·dē. Wä, la^{s}mē ^{s}mā'x·ts!ēda g·ī'gama^{s}yasēxs la'ē ha'm-g·îlqaxa tsä'x·mōtē amdE^{s}ma', lā'g·iłas hë gwē'x·^{s}īdEq. Wä, laE'm^{s}laē dā'x·^{s}īdē ^{s}yā'^{s}yax·mâlagax L!ē'sElag·i^{s}lax·dē qa^{s}s ts!Eqā'xalīsēq. Wä, lā'^{s}laē mō'p!Enẋwa-^{s}sē ^{s}nā'läs hë gwaē'sē L!ē'sElag·i^{s}lax·dē, lā'alas a'mł̄Elēsēda g·î'ng·înā'nEmē lā'xa L!Emā'isē. Wä, hë'^{s}mis la q!āx L!ē'-sElag·i^{s}lax·däxs yā'gwisaē. Wä, lā'^{s}laē hā'dzExstālēda g·î'ng·înā'nEmē. Wä, wī'la^{s}x^{u}dzē^{s}laē gē'g·ilīs hā'dzExstālēda g·î'ng·înā'nEmaxs la'ē ts!Ex·^{s}ī'dē L!ē'sE-lag·i^{s}la. Wä, lā'^{s}laē ^{s}nē'k·a: "Gaē'-tsasdzEwē'sts!a mē'xatsasa,"[1] ^{s}nē'x·^{s}laēxs la'ē ḷā'x^{s}wīd qa^{s}s lē nä'^{s}naẋ^{u} lā'xēs g·ō'kwē lāx Qā'logwisē. Wä, lā'^{s}laē ē't!ēd t!ē'x·^{s}ālił̄a. Wä, laE'm^{s}laē nē'ła-xēs abE'mpaxs lE^{s}ma'ē gwāł gEg·a'da. LaEm lā'ba.

[1] Gaē'sk·asdEwē'st!a mē'xak·asa.

7. Mink marries the Kelp.

It was a very fine day. Born-to-be-the-Sun was just lying on his back. He was really downhearted. His mother just waited for him to speak, for he used to be downhearted whenever he wanted to marry. Then Born-to-be-the-Sun sat up. He spoke, and said, "O mother! I want to marry." Thus he said. Then he was questioned by his mother. She said, "Who indeed is it?" Thus she said. "O dear, O dear! it is Kelp." Thus he said. "It is impossible, you cannot lie down with her." Thus said Mother to him. Then Born-to-be-the-Sun just disobeyed her, as usual. He said, "O dear, O dear! don't say so. I will go and lie down by her side in the water." Then Mother gave up trying to forbid him [not to do it]. Born-to-be-the-Sun just disobeyed her.

Then he arose and dressed himself. He started for the north side of the point of Crooked-Beach, and looked seaward to the kelp there, and he saw a pretty woman with much hair. Then he swam out to her at low tide, and lay down by the side of his wife in the water. Then he was questioned by Kelp. This was said to him: "What are you going to do here, Born-to-be-the-Sun?" Thus was said to him. Then he said, "O dear, O dear! I shall have you for my wife." Thus he said. Kelp said not a word. Then Born-to-be-the-Sun spoke again, and said, "Let

Ë'x·ˢlaē lō'mēda ˢnā'la. Wä, lā'ˢlaē â'ˢmē l!ē'sElag·iˢla t!ē'g·iła, â'laEl ẋu'lsa. Wä, laE'mˢlaxaa Hā'daˢwäs â'Em ō'łała qa yā'q!eg·aˢłēs qaxs hë'ˢmaē ẋu'lˢyatsēxs gEg·a'daēxsdaē. Wä, lā'ˢlaē k!wā'g·ustâlił̈ē l!ē'sElag·iˢla. Wä, lā'ˢlaē yā'q!eg·aˢła. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, Hā'dzōˢ, gEdzā'dzaēxdzEn,"[1] ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEmˢlā'wisē wuLā'sōˢsēs Hā'daˢwa. Wä, lā'ˢlaē ˢnē'k·a: "yE'dzâs a'ngwä?" ˢnē'x·ˢlaē. "Atsä', atsä', wä'latsasē Wā'wadzē,"[2] ˢnē'x·ˢlaē. "ˢya, nō'ẋᵘnokwāla qaˢs wē'x·ˢidēlaxōs lā'lax ku'lx·kulk·a ḷEˢwē," ˢnē'x·ˢlaē Hā'daˢwäq. Wä, lā'ˢlaē l!ē'sElag·iˢla â'Em nExstō'daEmxēs hā't!Elelk!wēnaˢē. Wä, lā'ˢlaē ˢnē'k·a: "Atsä', atsä', gwā'tsasya ˢnē'tsōs, â'tsasˢmētsEtsEdzEn kulnō'dzEtsētsatsEqē."[3] Wä, laE'mˢlaē yā'x·ˢidē Hā'daˢwa wāx· bElā'q qa k·!ē'sēs la. Wä, lā'ˢlaē â'ˢmē l!ē'sElag·iˢla hā't!Ela.

Wä, laE'mˢlaē ḷā'xˢwīd qaˢs q!wā'lax·ˢidē. Wä, lā'ˢlaē qā'sˢīd lāx gwak·!ō'dēłbaˢyas aˢwī'łbaˢyas Qā'logwisē. Wä, lā'ˢlaē dō'gut!ālaxa wā'wadē lāq. Wä, lā'ˢlaē dō'xˢwaLElaxa ë'x·sōkwē â'laEl sEˢyā'ts!â ts!Edā'qa. Wä, laE'mˢlaē gE'lgEt!a lā'qēxs x·ā'ts!aēsaē. Wä, lā'ˢlaē ku'lnōdzELaˢyōdxēs gEnE'mLē. Wä, lā'ˢlaē wuLā'sōs Wā'wadē. Wä, lā'ˢlaē ˢnē'x·sEˢwa: "ˢmā'sōs gwä'lag·iLaˢyaāsaqōs, l!ē'sElag·iˢl," ˢnē'x·sōˢlaē. Wä, lā'ˢlaē ˢnē'k·a: "Atsä', atsä', gEdza'dtsEntsōs,"[4] ˢnē'x·ˢlaē. Wä, k·!eâ'sˢlat!a la wā'łdEms Wā'wadē. Wä, lā'ˢlaē ē't!ēd yā'q!eg·aˢłē l!ē'sElag·iˢla. Wä,

[1] ˢya, Hā'doˢ, gEg·a'daēxsdEn.
[2] Adä', adä', wä'lak·asē wā'wadē.
[3] Adä', adä', gwā'łasg·a ˢnē'k·ōL â'k·asˢmēłg·în lāł kulnōdzELē'łqē.
[4] Adä', adä', gEg·a'dLEnLōs.

us go down with the tide." Thus he said. Then Kelp said, "Don't talk too much, for the time has not yet come for the tide to turn." Thus she said. Then Born-to-be-the-Sun spoke again, and said, "O dear, O dear! let us go down with the tide." Thus he said. Then Kelp also spoke, and said, "O Born-to-be-the-Sun! won't your breath get short?" Thus she said. Then Born-to-be-the-Sun also spoke, and said, "I am not going to be drowned. I shall just scratch you, and you will emerge." Thus he said. Then Kelp was silent.

Now the tide was turning. Then Born-to-be-the-Sun embraced his wife, and Kelp also embraced her husband. They did not float long on the water before Kelp went under, and they went down with the tide. Now Born-to-be-the-Sun enjoyed being carried about by the tide, but he had not been carried about by the tide long when his breath gave out. In vain he scratched his wife, in vain he wanted to be released from her embrace, in vain Born-to-be-the-Sun kicked her. Kelp only embraced him harder. Then Born-to-be-the-Sun's breath gave out. Only then did Kelp let go of Born-to-be-the-Sun, when he had become quiet.

The busy-body, Born-to-be-the-Sun, came up floating. He was dead. He was carried by the tide to the middle of the bay of Crooked-Beach. Then an old man went down to the beach and saw a small person lying dead on

lā′ᵍlaē ˢnē′k·a: "Wä′dzadzâsens ts!ā′-p!ālisa,"[1] ˢnē′x·ᵍlaē. Wä, lā′ᵍlaē ˢnē′k·ē Wā′wadē: "Ġwā′ɬlas q!eyō′dōL qaxs k·!ē′sᵍmaē lā′g·aa lāx ts!ä′ᵍstāx·dEmLasōx," ˢnē′x·ᵍlaē. Wä, lā′ᵍlaē ē′t!ēd yā′q!eg·aᵍɬē L!ē′sElag·iᵍla. Wä, lā′ᵍlaē ˢnē′k·a: "Atsä′, atsä′, wä′dzadzâsens ts!ā′p!ālisa,"[1] ˢnē′x·ᵍlaē. Wä, lā′ᵍlaē ō′gwaqa yā′q!eg·aᵍɬē Wā′wadē. Wä, lā′ᵍlaē ˢnē′k·a: "Wä, L!ē′sElag·iᵍl, k·!ē′s-t!aLas ˢwī′balīsEmLōL," ˢnē′x·ᵍlaē. Lā′-ᵍlaē ō′gwaqa yā′q!eg·aᵍɬē L!ē′sElag·iᵍla. Wä, lā′ᵍlaē ˢnē′k·a: "Ts!ē′stsEn ˢwī′balītsEmts, â′ᵍmētsEdzîn ts!Eẋˢwī′tsōts qatsats pEẋˢwī′dētsōs,"[2] ˢnē′x·ᵍlaē. Wä, lā′ᵍlaē â′Em q!wē′Lałē Wā′wadē.

Wä, laE′mᵍlaē ts!ä′ᵍstaˢnā′kula. Wä, laE′mᵍlaē k·îpā′ɬē L!ē′sElag·iᵍläxēs ġenE′mē. Wä, lā′ᵍlaē ō′gwaqa k·îpā′ɬē Wā′wadäxēs ɬā′ᵍwunEmē. Wä, wī′laˢxᵘdzēᵍlaē ġē′wälaxs la′ē lE′nsē Wā′wadē. Wä, laˢmē ts!ā′p!ālīdzEma. Wä, laE′mᵍlaē aᵍyā′pq!Esē L!ē′sElag·iᵍläxs ts!äᵍlälayâasa ts!ā′la. Wä, lā′ᵍlaē k·!ēs ġē′g·îɬtsēla ts!ä′ᵍlälayōxs la′ē ˢwībaˢnā′kulē hā′saˢyas. Wä, laE′mᵍlaē wāx· t!Ekwa′-xēs ġenE′mē. Wä, laE′mᵍlaē wāx· ä′ẋula qa ˢmExᵉē′dēs lā′xēs k·îpā′ɬaēnaᵉē. Wä, laE′mᵍlaē wāx· xwē′lasē L!ē′sEla-g·iᵍla. Wä, â′Emᵍlā′wis ɬā′lōk!wē Wā′-wadē k·îpā′ɬaq. Wä, laˢmē ˢwī′bax·ᵍīdē hā′saˢyas L!ē′sElag·iᵍla lā′xēq. Wä, ā′ɬᵍEmᵍlā′wisē ˢmExᵉē′dē Wā′wadäx L!ē′-sElag·iᵍläxs la′ē nEq!ō′ẋᵉwīda.

Wä, g·ā′xᵍlaē pEx·ō′ᵍstâwēda yā′ᵍwix·-ᵍā′lisē L!ē′sElag·iᵍlakwa. Wä, laˢmē ɬEᵍla′. Wä, lā′ᵍlaē ts!āxᵉā′lidzEm lāx nE′ġEg·aᵍlī′sas ō′dzâwas Ġā′logwisē. Wä, lā′ᵍlaē lE′nts!ēsēda q!u′lᵍyakwē bEgwā′nEma. Wä, lā′ᵍlaē dō′xᵉwaLE-

[1] Wä′g·adzâx·îns ts!ā′p!ālisa.

[2] K·!ē′sLEn ˢwī′baiīsEmL, â′ᵉmēLg·în t!Eẋˢwī′dLōL qak·ats pEẋˢwī′dēLōs.

the beach. He went to look at him, and recognized Born-to-be-the-Sun. Then he called his mother. The old man said, "O dear! come mother, and look at this Born-to-be-the-Sun!" Thus he said. The old man had hardly begun to talk loud when Born-to-be-the-Sun arose. He said, "O dear! I have been asleep a long time." Thus he said, and started. Then he went into his house. That is the end.

laxa yā′gwisē amē′ˢsgEmāla bEgwā′nEma. Wä, lā′ˢlaē qā′sˢīd qaˢs lē dō′xˢwīdEq. Wä, lā′ˢlaē ˢmaɬtɬēg·aā′LElaqēxs hë′ˢmaē Lɬē′sElag·iˢlē. Wä, lā′ˢlaē ˢlā′qɬug·aˢɬEx Hā′daˢwäs. Wä, lā′ˢlaē ˢnē′k·ēda qɬu′lˢyakwē bEgwā′nEma: "ˢyä, adä′, gē′ladzâs Hā′daˢwä, qaˢs dō′xˢwīdaōsaxg·a Lɬē′sElag·iˢlax·dEk·," ˢnē′x·ˢlaē. Wä, hë′Emˢlā′wisē ā′ɬēˢs hā′dzExstālēda qɬu′lˢyakwē, la′ē ļā′xulisē Lɬē′sElag·iˢla. Wä, lā′ˢlaē ˢnē′k·a: "Atsä′, gaē′tsasdzEwē′ˢstsɬa mē′xatsasdä,"[1] ˢnē′x·ˢlaēxs la′ē qā′sˢīda. Wä, laE′mˢlaē laē′L lā′xēs g·ō′kwē. Wä, laE′m lā′ba.

8. Mink marries Frog-Woman.

When Born-to-be-the-Sun came home, he again lay down on his back. Then Mother guessed that he was pondering again what to do. He had not been lying in the house long when he sat up and spoke. He said, "O mother! I feel badly to-day as I sit here in the house, for I have no woman to sit with me. I am going to try to marry Frog-Woman, mother, for she is a very pretty woman." Thus he said.

Mother said at once, "Oh, my dear! it is dreadful! Don't talk so much nonsense! Did you ever know of a man marrying a frog? [for] you could not endure the noise in the evening when she begins to croak." Thus said

Wä, hë′ˢmaāxs g·ā′xaē nä′ˢnakwē Lɬē′sElag·iˢlakwē. Wä, ļā′ˢlaē ē′tɬēd tɬē′x·ˢālīɬa. Wä, laE′mˢlaxaē k·ō′tē Hā′daˢwäq laEm ē′tɬēd nanâ′qēx·sīlaxēs nâ′qaˢē qaˢs gwē′x·ˢīdaasnōkwē. Wä, hë′ˢlatɬa la gaē′ɬ tɬē′g·iɬa, la′ē kɬwā′g·aˢlīɬa. Wä, lā′ˢlaē yā′qɬeg·aˢɬa. Wä, lā′ˢlaē ˢnē′k·a: "ˢyä, Hā′dzoˢ, ˢya′tsEmstätsEn nâ′qadzEntsaqwa ˢnā′yaq ladzEn kɬwaē′yatsEk· qadzEn tsɬEyâ′sēdzEn kɬwaē′swutsa lāx tsɬEdā′qa. Wä, yaˢmētsEn yāts gā′gatsɬatsEx Waō′xutsɬaxsEmayaga, Hā′dzoˢ, qatsatsExs qE′ntsEyayē ë′Ex·tsōkwēs tsɬEdā′gēnaˢē,"[2] ˢnē′x·ˢlaē.

Hë′x·ˢidaEmˢlāxaā′wisē Hā′daˢwa ˢnē′k·a: "ˢya, adä′, nō′xᵘnōkwāla, gwā′la xE′nLEla k·ɬēs gwāɬ qɬaqɬā′ˢyalōL. Wäs qɬā′laqē gEg·a′dē bEgwā′nEmas wuqɬä′sa? Gē′la qaˢs ā′ɬēˢlaxōs tsɬē′nēxˢēdˢlaxsē xwa dzā′qwax ǵō lāɬ wuxatsɬEg·ā′ˢɬLō,"

[1] Adä′, gaē′ɬk·asdEwē′ˢstɬa mē′xak·asdä′.

[2] ˢya, Hā′dōˢ, ˢyā′x·sEmxLäg·în nâ′qēg·înLaxwa ˢnā′lax lā′xg·în kɬwaē′lasEk·, qaxg·în k·ɬeâ′sēg·în kɬwaē′ɬwuta lāx tsɬEdā′qa. Wä, laˢmē′sEn lāɬ gā′gak·ɬaLEx Waō′xutsɬaxsEmalaga, Hā′doˢ, qak·ā′sExs xE′nLElaē ē′Ex·sōkwēs tsɬedā′qɬēnaˢē.

Mother to him in vain. Born-to-be-the-Sun was really angry. He spoke, and said, "O dear, O dear! don't talk, mother. I am not a common man. I will just put my fingers into my ears." Thus he said, and dressed himself. He put on his ears the abelone-shells, and put on his nose the shell ornament, and he put on his face red ochre. After he had finished, he left the house and went back of the village of Crooked-Beach to the small river.

Then he entered the house of the Frog-Women. At once Born-to-be-the-Sun saw a pretty woman sitting there. He had hardly sat down when he was questioned; and the speaker, who was another woman, said, "O Born-to-be-the-Sun! what did you come here for?" Thus she said. Born-to-be-the-Sun replied at once, and said, "O dear, O dear! I came to marry your princess." Thus he said. Then he was called to go to the pretty woman. He started, went, and sat down at the place where she was sitting. Born-to-be-the-Sun said at once to his wife, "O mistress! [having (me for) a dog] let us lie down in your room!" Thus he said. Frog-Woman arose at once with Born-to-be-the-Sun, and they went and lay down in her room.

Then husband and wife began to play together; and they had not lain

ˢnē′x·ˢlaē Hā′daˢwäq wā′x·a. Lā′ˢlaē â′laEl łā′wisē L!ē′sElag·iˢla. Wä, lā′ˢlaē yā′q!eg·aˢła. Wä, lā′ˢlaē ˢnē′k·a: "Atsä′, atsä′, gwa′tsasya ˢnē′tsōtsEts, Hā′dzoˢ, ts!ē′stsasēdzEn aō′mstsasa, â′Emtsyasen ts!Ests!EmatsEwēts,"[1] ˢnē′x·ˢlaēxs la′ē q!wā′lax·ˢīda. Wä, laE′mˢlaē asˢaxō′tsēs ë′x·ts!Emē. Wä, lā′ˢlaē k·ē′dzēłbEntsēs k·ē′dzēłbaˢē. Wä, lā′ˢlaē qupE′mtsa gu-ġu′mˢyEmē. Wä, lā′ˢlaē ġwā′łExs la′ē lā′wEls lā′xēs g·ō′kwē qaˢs lē lāx ā′Lanâˢyasa g·ō′kula lāx Ġā′logwisē lā′xa wā′bidaˢwē.

Wä, lā′ˢlaē laē′L lāx g·ō′kwasa Waō′-xuts!axsEmālaga. Wä, hë′x·ˢidaEmˢlā′-wisē L!ē′sElag·iˢla dō′xˢwaLElaxa ë′x·sō-kwē ts!Edā′qa, yîxs k!waē′łaē. Wä, k·!ē′sˢEmˢlā′wis k!wā′g·aˢlīłē L!ē′sElag·i-ˢläxs la′ē wuLā′sEˢwa. Wä, lā′ˢlaē ˢnē′k·ēda yā′yaq!Entēˢmēłē, ō′guˢlaEm-ˢlaē ts!Edā′qa. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, L!ē′sElag·iˢl, ˢmā′sōs g·ā′xˢēna-ˢyaqōs?" ˢnē′x·ˢlaē. Wä, hë′x·ˢidaEm-ˢlā′wisē L!ē′sElag·iˢlakwē nā′naxˢmēq. Wä, lā′ˢlaē ˢnē′k·a: "Atsä′, atsä′, ā′ts-tsas gā′gats!Entsaxs ts!ē′dzēdzaxts!ōs,"[2] ˢnē′x·ˢlaē. Wä, hë′x·ˢidaEmˢlā′wisē LE′ˢlālasōˢ qaˢs lē lā′xa ë′x·sōkwē ts!Edā′qa. Wä, lā′ˢlaē qā′sˢīd qaˢs lē k!wā′g·aˢlīł lāx k!waē′lasas. Wä, hë′x·-ˢidaEmˢlā′wisē ˢnē′k·ē L!ē′sElag·iˢla lā′xēs ġEnE′mē: "ˢya, ˢwā′sdEˢmä′, wī′dzîns kEysˢīda lā′qēs kwaˢyē′yatsaas,"[3] ˢnē′x·-ˢlaē. Wä, hë′x·ˢidaEmˢlā′wisē ġwā′g·i-līłē Waō′xuts!axsEmālaga Ḷō L!ē′sElag·i-ˢlakwē qaˢs lē ku′lg·aˢlīł lā′xēs kwaˢlē′-lasē.

Wä, laEmˢlā′wisē aˢmā′łoẋˢwīdēda hā′yasEk·âla. Wä, k·!ē′sˢlat!a gaē′ł

[1] Adä′, adä′, gwa′k·asla ˢnē′k·ōLEL, Hā′doˢ, k·!ē′sk·asēg·în aō′msk·asa â′Emłlax·sEn ts!Ełts!Emā′tawīL.
[2] Adä′, adä′, ā′tsEk·as gā′gak·!EnLax k·!ē′dēłaq!ōs.
[3] ˢya, ˢwā′sdEˢmä′, wë′x·îns ku′lx·ˢīda lā′xēs kwaˢlē′lasaq!ōs.

there long when Born-to-be-the-Sun spoke, and said, "O dear! let us now croak." Thus he said. His wife answered him, and said, "Don't say that, for First-Speaker-of-the-World must begin [speak first], and after him Only-Noise-of-the-World, and last [of them] Only-Noise; and then, when the sun is on top of the trees, all the Frog women will sing." In vain she said so.

Born-to-be-the-Sun just answered her, and said, "Croak now!" Thus he said. Then his wife spoke again, and said, "O Born-to-be-the-Sun! take care, that your ears may not ache." Thus she said. Then Born-to-be-the-Sun replied, and said, "I sha'n't, I will just put my fingers into my ears." Thus he said. Then he said, "Wuxe's, wegē', wegē'." In vain he was forbidden by his wife. He just kept on saying "Wuxe's, wegē', wegē'." Then one outside of the house of his wife took it up. Born-to-be-the-Sun continued. Four times he said, "Wuxe's." Then First-Speaker-of-the-World took it up, then also Only-Noise-of-the-World, and after that Only-Noise. They all began to cry "Wuxe's."

Then Born-to-be-the-Sun's wife embraced her husband and croaked into his ears. Born-to-be-the-Sun vainly tried to forbid his wife, for his ear was be-

kuẋ^{u}ku^{g}lē'ɬa la'ē yā'q!eg·a^{g}ɬē L!ē'sElag·i-^{g}lakwē. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya, atsä', wë'dzadzâsens wuxEts!Edzā'^{g}sa,"[1] ^{g}nē'x·-^{g}laē. Wä, lā'^{g}laē gEnE'mas nā'nax^{g}mēq. Wä, lā'^{g}laē ^{g}nē'k·a: "Ġwā'la ^{g}nē'k·ōL qaxs ^{g}nEmō'ẋ^{u}^{g}maē G·î'ldzaqulag·ilisa g·î'ldzaqwaL. Wä, lā'Lē mā'k·îlaLē ^{g}nEmō'k!wālag·ilisaq; wä, lā'Lē ā'ɬElxsdēLē ^{g}nE'msgEmk·!älä lā'x·da^{g}xwaq. Wä, hë'^{g}mis lāL wi'ldzagwasLEsa wī'waox^{u}-ts!axsEmālagäx lāx lē'Lasē ^{g}mEgutō'dLēda L!ē'sElä lā'xa ḷā'x·Lo^{g}sē," ^{g}nē'x·-^{g}laē wā'x·a.

Wä, â'Em^{g}lā'wisē L!ē'sElag·i^{g}la nā'-nax^{g}mēq. Wä, lā'^{g}laē ^{g}nē'k·a: "Wë'-dzadzâ wuxEts!Edzā'^{g}sax,"[2] ^{g}nē'x·^{g}laē. Wä, laEm^{g}lā'wisē ē'dzaqwa yā'q!eg·a^{g}ɬē gEnE'mas. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya, L!ē'sElag·i^{g}l, â'Ema yā'L!âLex qa^{g}s k·!ē'-sēLōs ts!ē'nēxaLōL," ^{g}nē'x·^{g}laē. Wä, lā'^{g}laē nā'nax^{g}ma^{g}ē L!ē'sElag·i^{g}la. Wä, lā'^{g}laē ^{g}nē'k·a: "Ts!ē'stsatsEn, ts!ē'stsatsEn â'tsas^{g}mētsEdzEn ts!Ets!Ematsewēts,"[3] ^{g}nē'x·^{g}laē. Wä, lā'^{g}laē ^{g}nē'k·a: "Wu'xEs, wegē', wegē'." Wä, lā'^{g}laē wā'x·^{g}El bElā'sō^{g}sēs gEnE'mē. Wä, â'Em-^{g}lā'wisē hā't!Ela ^{g}nē'k·a: "Wu'xEs, wegē', wegē'." Wä, lā'^{g}laē hā'yalālasō^{g}sa ^{g}nEmō'kwē lāx L!ā'sba^{g}yas g·ō'kwas gEnE'mas. Wä, lā'^{g}laē hā'^{g}naɬē L!ē'sElag·i^{g}la. Wä, hë'^{g}lat!a la mō'p!Endzāqwa wuxE'sxāxs la'ē hā'yalālē G·î'ldzaqulag·ilisē. Wä, lā'^{g}laē ō'gwaqē ^{g}nEmō'-k!wālag·ilisē, wä, lā'^{g}laē mā'k·ilē ^{g}nE'msgEmk·!āla. Wä, lā'^{g}laē ^{g}wē'ldzaqwa wuxEts!Eg·ā'^{g}ɬa.

Wä, lā'^{g}laē gEnE'mas L!ē'sElag·i^{g}la k·îp!Exō'dxēs ɬā'^{g}wunEmē qa^{g}s wuxEts!ā'lē lāx p!Esp!E^{g}yâ's L!ē'sElag·i^{g}la. Wä, lā'^{g}laē hë'x·^{g}ida^{g}mē L!ē'sElag·i^{g}la

[1] ^{g}ya, adä', wë'g·adzâx·îns wuxEts!Eg·ā'^{g}ɬa.

[2] Wë'g·adzâ wuxEts!Eg·ā'^{g}ɬEx.

[3] K·!ē'sk·asLEn, k·!ē'sk·asLEn, â'kwas^{g}mēɬg·în ts!Eɬts!Emā'towīɬ.

ginning to ache; but his wife did not stop. In vain he pushed his wife. Frog-Woman only held Born-to-be-the-Sun firmly in her embrace. Then Born-to-be-the-Sun tried to scream, and this is what he said: "Please stop! Confound it! Anananā!" Thus he said, and he really pushed his wife. Now Born-to-be-the-Sun was all right, for he just went out of the house of the Frog-Women, and entered his house that evening. He just went and lay on his back at the place where he used to lie, and he felt really downcast as he was lying there. He just went and lay down. That is the end.

wāx· bɛlā′xēs gɛnɛ′mē qaxs la′ē ts!ē′-nēxas. Wä, lā′ˢlaē k·!ē′sē gɛnɛ′mas q!wē′łˢēda. Wä, lā′ˢlaē wāx· lā′xˢwīd-xēs gɛnɛ′mē. Wä, lā′ˢlaē â′ɛm łā′lo-k!wa k·îp!ɛxā′waˢya wuq!ä′sax l!ē′sɛla-g·iˢlakwē. Wä, lā′ˢlaē wāx· gugwā′ł-tsäˢē l!ē′sɛlag·iˢlakwē. Wä, hë′ɛm wā′łdɛmˢlasē: "Ġwā′łdzâs wa′qōl sē′sɛ-ˢla, ts!ā′nanana,"[1] ˢnē′x·ˢlaēxs la′ē â′la-x·ˢīd lā′xˢwēdxēs gɛnɛ′mē. Wä, laˢmē hë′łdɛk·ē l!ē′sɛlag·iˢla qaxs lɛˢma′ē â′ɛm la lā′wɛls lāx g·ō′kwas Waō′xuts!axsɛ-mālaga. Wä, lā′ˢlaē laē′l lā′xēs g·ō′-kwaxa la dzā′qwa. Wä, â′ɛmˢlā′wisē lā′xat! t!ē′x·ˢālīł lā′xēs t!ē′g·iˢlasē. Wä, laɛ′mˢlaē sɛ′lsɛltstō′līła. Wä, laɛ′mˢlaē q!â′lɛlē Hā′daˢwäsēqēxs lɛˢma′ē ē′t!ēd nā′nâqēx·sīlaxēs nâ′qaˢē qaˢs wë′g·iL ē′t!ēdɛl ġɛg·a′dɛl. Wä, hë′ˢlat!a la ɛlā′q nɛqä′laxs la′ē k!wā′g·aˢlīła. Wä, lā′ˢlaē yā′q!eg·aˢła. Wä, lā′ˢlaē ˢnē′k·a: "ˢyä, Hā′doˢ, wä′ɛntsōs gwā′saatâłax qɛn wā′łdɛmnōkwaōl,"[2] ˢnē′x·ˢlaē. Wä, hë′x·ˢidaɛmˢlā′wisē Hā′daˢwa gwē′gɛm-x·ˢīd lā′qēxs k!waē′łaē. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, Hā′doˢ, gɛg·a′daēxsdɛnlas ts!ɛq!u′lsē," ˢnē′x·ˢlaē, "qak·ā′sɛx k·!ē′s-k·asaē yā′ˢwīˢnālak·asa," ˢnē′x·ˢlaē. Wä, laɛ′mˢlaē Hā′daˢwäs dō′dɛxsˢɛ′ndɛq. Wä, ladzâ′laˢlaē yā′q!eg·aˢła. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, xonō′kᵘ, wäs q!ā′lax wāx· bɛlā′xēs gɛnɛ′mē qaxs la′ē ts!ē′-nēxas. Wä, lā′ˢlaē k·!ē′sē gɛnɛ′mas q!wē′łˢēda. Wä, lā′ˢlaē wāx· lā′xˢwīd-xēs gɛnɛ′mē. Wä, lā′ˢlaē â′ɛm łā′lo-k!wa k·îp!ɛxā′waˢya wuq!ä′sax l!ē′sɛla-g·iˢlakwē. Wä, lā′ˢlaē wāx· gugwā′ł-tsäˢē l!ē′sɛlag·iˢlakwē. Wä, hë′ɛm wā′łdɛmˢlasē: "Ġwā′łdzâs wa′qōl sē′sɛ-ˢla, ts!ā′nanana,"[1] ˢnē′x·ˢlaēxs la′ē â′la-x·ˢīd lā′xˢwēdxēs gɛnɛ′mē. Wä, laˢmē hë′łdɛk·ē l!ē′sɛlag·iˢla qaxs lɛˢma′ē â′ɛm la lā′wɛls lāx g·ō′kwas Waō′xuts!axsɛ-mālaga. Wä, lā′ˢlaē laē′l lā′xēs g·ō′-kwaxa la dzā′qwa. Wä, â′ɛmˢlā′wisē lā′xat! t!ē′x·ˢālīł lā′xēs t!ē′g·iˢlasē. Wä, laɛ′mˢlaē sɛ′lsɛltstō′līła. Wä, laɛ′mˢlaē q!â′lɛlē Hā′daˢwäsēqēxs lɛˢma′ē ē′t!ēd nā′nâqēx·sīlaxēs nâ′qaˢē qaˢs wë′g·iL ē′t!ēdɛl ġɛg·a′dɛl. Wä, hë′ˢlat!a la ɛlā′q nɛqä′laxs la′ē k!wā′g·aˢlīła. Wä, lā′ˢlaē yā′q!eg·aˢła. Wä, lā′ˢlaē ˢnē′k·a: "ˢyä, Hā′doˢ, wä′ɛntsōs gwā′saatâłax qɛn wā′łdɛmnōkwaōl,"[2] ˢnē′x·ˢlaē. Wä, hë′x·ˢidaɛmˢlā′wisē Hā′daˢwa gwē′gɛm-x·ˢīd lā′qēxs k!waē′łaē. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, Hā′doˢ, gɛg·a′daēxsdɛnlas ts!ɛq!u′lsē," ˢnē′x·ˢlaē, "qak·ā′sɛx k·!ē′s-k·asaē yā′ˢwīˢnālak·asa," ˢnē′x·ˢlaē. Wä, laɛ′mˢlaē Hā′daˢwäs dō′dɛxsˢɛ′ndɛq. Wä, ladzâ′laˢlaē yā′q!eg·aˢła. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, xonō′kᵘ, wäs q!ā′lax

9. Mink marries Diorite-Woman.

Early in the morning Born-to-be-the-Sun arose. Again he lay on his back at the place where he used to lie, and he was considering what to do. Then Mother knew that he was again pondering whom to marry. When it was nearly noon, he sat up. He spoke, and said, "O mother! turn your ear to me, that I may speak to you." Thus he said. Mother at once turned to the place where he was sitting, and he spoke. "O mother! I want to marry Diorite-Woman," thus he said, "for she does not talk." Thus he said. Then his mother stared at him; and finally she spoke, and said, "O son! do you know of any man who has married Diorite-Woman? Will you feel pleased when she to whom you refer as your

Wä, laɛ′mˢlaē gag·ō′ˢstâwē l!ē′sɛla-g·iˢläxa gaā′la. Wä, lā′ˢlaē ē′t!ēd t!ē-x·ˢā′līł lā′xēs t!ē′g·ilasnaẋwē. Wä, laɛ′mˢlaē sɛ′lsɛltstō′līła. Wä, laɛ′mˢlaē q!â′lɛlē Hā′daˢwäsēqēxs lɛˢma′ē ē′t!ēd nā′nâqēx·sīlaxēs nâ′qaˢē qaˢs wë′g·iL ē′t!ēdɛl ġɛg·a′dɛl. Wä, hë′ˢlat!a la ɛlā′q nɛqä′laxs la′ē k!wā′g·aˢlīła. Wä, lā′ˢlaē yā′q!eg·aˢła. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, Hā′doˢ, wä′ɛntsōs gwā′saatâłax qɛn wā′łdɛmnōkwaōl,"[2] ˢnē′x·ˢlaē. Wä, hë′x·ˢidaɛmˢlā′wisē Hā′daˢwa gwē′gɛm-x·ˢīd lā′qēxs k!waē′łaē. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, Hā′doˢ, gɛg·a′daēxsdɛnlas ts!ɛq!u′lsē," ˢnē′x·ˢlaē, "qak·ā′sɛx k·!ē′s-k·asaē yā′ˢwīˢnālak·asa," ˢnē′x·ˢlaē. Wä, laɛ′mˢlaē Hā′daˢwäs dō′dɛxsˢɛ′ndɛq. Wä, ladzâ′laˢlaē yā′q!eg·aˢła. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, xonō′kᵘ, wäs q!ā′lax

[1] Ġwā′łdzâs wā′xōl łē′łɛˢla, ā′nanana.

[2] In this story Mink uses ordinary language.

wife does not talk?" Thus she said. Born-to-be-the-Sun at once became angry, and said, "O mother, dear! don't say that! I will now go and marry Diorite-Woman." Thus he said.

Then Born-to-be-the-Sun dressed himself, and put on his ears his abelone-shell, and on his nose his shell ornament, and he put on his face red ochre. When he had finished, he went out and started. He went to the north side of the point of Crooked-Beach, and looked for a pretty, smooth piece of diorite. He found one piece, and he lay down by its side. Now it was his wife. He had not been lying long on the beach by the side of Diorite-Woman when he tried to speak to his wife. He said, "O dear, O dear! don't let us not talk to each other." Thus he said to his wife.

Diorite-Woman never replied to him. Born-to-be-the-Sun did not give it up, and spoke again, and said, "O dear, O dear! turn your face my way, and let us play together." Thus he said. He never received a reply from Diorite-Woman. Then Born-to-be-the-Sun began to feel ill at ease because his wife did not talk. Then Born-to-be-the-Sun spoke, and said, "Now talk!" Diorite-Woman never spoke a word. Then Born-to-be-the-Sun said again, "Now talk, else I will punch your face." Thus he said. Now Born-to-be-the-Sun was really angry, and Diorite-Woman never

bEgwā′nEma gEg·ā′dEs ts!Eq!u′lsa. Wä, ë′x·ᵍEmłwīsēs nâ′qaᵍyōs qasō k·!ēs yaē′-q!Ent!ālał ḷEᵍwis gwaᵍyâ′ōs qaᵍs gEnE′-mōs," ᵍnē′x·ᵍlaē. Wä, hë′x·ᵍidaEmᵍlā′-wisē L!ē′sElag·iᵍlakwē łā′wisᵍīda. Wä, lā′ᵍlaē ᵍnē′k·a: "ᵍya, Hā′doᵍ, adä′ gwā′-k·asla ᵍnē′k·ōL, qaxg·în lā′k·asᵍmēg·în, lā′k·asᵍmēłg·în gEg·ā′dEłts ts!Eq!u′lsē," ᵍnē′x·ᵍlaē.

Wä, hë′x·ᵍidaEmᵍlā′wisē L!ē′sElag·iᵍla q!wā′lax·ᵍīda. Wä, laE′mᵍlaxaa EsᵍExᵍō′-tsēs ë′x·ts!Emē ḷEᵍwis k·ē′dzēłbaᵍē. Wä, laE′mᵍlaē qopE′mtsa gugu′mᵍyîmē. Wä, lā′ᵍlaē gwā′ła. Wä, lā′ᵍlaē lā′wEls qaᵍs qā′sᵍīdē. Wä, lā′ᵍlaē lāx gwā′k!ōdiłba-ᵍyasa aᵍwī′łbaᵍyas Qā′logwisē. Wä, lā′ᵍlaē ā′läxa ë′x·sōkwa qē′tsEm ts!E-q!u′lsa. Wä, lā′ᵍlaē q!ā′xa ᵍnE′msgEmē. Wä, lā′ᵍlaē ku′lnōlīsaq. Wä, laE′mᵍlaē gEg·ā′dEs. Wä, lā′ᵍlaē gaē′s ku′lnâ-ᵍlēsxa ts!Eq!u′lsē. Wä, lā′ᵍlaē gu′nx·ᵍīd yā′yaq!EntEᵍmax·ᵍīdē L!ē′sElag·iᵍläxēs gE-nE′mē. Wä, lā′ᵍlaē ᵍnē′k·a: "Adä′, adä′, gwā′k·aslax·îns k·!ēs yaē′q!Ent!āla," ᵍnē′x·ᵍlaēxēs gEnE′mē.

Wä, lā′ᵍlaē hë′wäxaEm nā′naxᵍmaᵍē ts!Eq!u′lsaq. Wä, lā′ᵍlaē k·!ēs yā′x·ᵍīdē L!ē′sElag·iᵍla. Wä, lā′ᵍlaē ē′t!ēd yā′q!e-g·aᵍła. Wä, lā′ᵍlaē ᵍnē′k·a: "Adä′, adä′, gwā′sgEmāłak·asla, qak·ā′sEn aᵍmā′łōẋ-ᵍwīdk·asē," ᵍnē′x·ᵍlaē. Wä, hë′wäxa-Emᵍlaxaā′wisē nā′naxᵍmēsōᵍs ts!Eq!u′lsē. Wä, laE′mᵍlaē ts!Enᵍnā′kulē nâ′qaᵍyas L!ē′sElag·iᵍlä qaxs k·!ē′saē yā′q!Ent!ālēs gEnE′mē. Wä, lā′ᵍlaē yā′q!eg·aᵍłē L!ē′-sElag·iᵍla. Wä, lā′ᵍlaē ᵍnē′k·a: "Yā′q!e-g·aᵍłlag·a." Wä, lā′ᵍlaē hë′wäxaEmxat! yā′q!eg·aᵍłē ts!Eq!u′lsē. Wä, lā′ᵍlaē L!ē′sElag·iᵍla ē′dzaqwa ᵍnē′k·a: "Yā′q!e-g·aᵍłlag·a, ā′LEn mE′mx·îmx·ᵍīdElaxōL," ᵍnē′x·ᵍlaē. Wä, laE′mᵍlaē â′lax·ᵍīd ts!E′n-kwē L!ē′sElag·iᵍlakwē. Wä, laE′mᵍlaē

talked. Then Born-to-be-the-Sun said, "Now talk, else you will bleed all over." Thus he said, and punched Diorite-Woman in the face. Diorite-Woman was at once full of blood. Then Born-to-be-the-Sun said, "Look! now you are bloody. It serves you right, because you were too lazy to talk." Thus he said. Born-to-be-the-Sun did not know that it was the blood from the tips of his fingers. He just went home. That is the end.

hë′wäxaEl yā′q!eg·a^{g}ɬē ts!Eq!u′lsē. Wä, lā′^{g}laē ^{g}nē′k·ē L!ē′sElag·i^{g}la: "Yā′q!eg·a^{g}ɬ-dzâg·a, ā′Las E′lkwatsEmlīɬk·aslaxōL," ^{g}nē′x·^{g}laēxs la′ē mEx·sE′mdxa ts!Eq!u′lsē. Wä, hë′x·^{g}idaEm^{g}lā′wisē E′lkwē ō′sgEma-^{g}yasa ts!Eq!u′lsē. Wä, lā′^{g}laē ^{g}nē′k·ē L!ē′sElag·i^{g}la: "Dâq, E′lkwatsEmlīɬk·asēx, ^{g}yîlā′lak·asōL q!E′msaEmɬxaās yā′q!eg·a-^{g}ɬōL," ^{g}nē′x·^{g}laē. Wä, laE′m^{g}laē k·!ēs q!â′LElē L!ē′sElag·i^{g}läqēxs hë′^{g}maē E′l-k·âlē ō′xLä^{g}yas gwā′gwax·ts!āna^{g}yas a^{g}yasâ′^{g}s. Wä, laE′m^{g}laē â′Em la nä′-^{g}nakwa. Wä, laE′m lā′ba.

10. Mink and Sawbill-Duck.

After he had had Diorite for his wife, Born-to-be-the-Sun lay down again at the place where he used to lie. He was pondering again. Then Born-to-be-the-Sun thought of a pretty woman whose name was Sawbill-Duck-Woman. He thought he would go and see her.

He dressed himself, put his abelone-shells in his ears, and took his nose-ornament of shell and put it through his nose. Then he took red ochre and painted his face. After he had done so, he went out of his house. He started to go to the house of Sawbill-Duck-Woman. When he arrived at her house, Sawbill-Duck-Woman said, "O chief! go right to the head of the house and sit down." Thus he was told. Born-to-be-the-Sun obeyed her, and went to the place at which the pretty woman had told him to sit. Then Born-to-be-the-Sun made love to

Wä, laE′m^{g}laē ǥwāɬ ǥEg·a′dē L!ē′sE-lag·i^{g}läs ts!Eq!u′lsē. Wä, laEm^{g}lā′wisē ē′t!ēd lā′xēs t!ē′g·i^{g}lasnaχwē. Wä, laE′m^{g}laē ē′t!ēd nā′nâqēx·sīlaxēs nâ′qa^{g}ē. Wä lā′^{g}laē g·ī′g·aēx^{g}ēdē L!ē′sElag·i^{g}läxa ë′x·sōkwē ts!Edā′q Ḷē′ǥadês Ǧuǥâ′ts!ax-sEmālaga. Wä, lā′^{g}laē ^{g}nē′k·ē nâ′qa^{g}yas qa^{g}s lā′lag·i^{g}ɬ dō′qwałqē^{g}.

Wä, lā′^{g}laē q!wā′lax·^{g}īda. LaE′m^{g}laē Es^{g}Ex^{g}ō′tsēs ë′x·ts!Emē. Wä, lā′^{g}laē ē′t!ēd ax^{g}ē′dxēs k·ē′dzīɬba^{g}ē qa^{g}s axī′ɬ-bEndēs. Wä, lā′^{g}laē ax^{g}ē′dxa ǥuǥu′m-^{g}yîmē qa^{g}s qopE′mdēs. Wä, lā′^{g}laē gwā′ɬaxs la′ē lā′wEls lā′xēs g·ō′kwē. Wä, lā′^{g}laē qā′s^{g}īda. Wä, laE′m^{g}laē lāɬ lāx g·ō′kwas Ǧuǥâ′ts!axsEmālaga. Wä, lā′^{g}laē lā′g·aa lā′qēxs la′ē laē′La. Wä, hë′x·^{g}idaEm^{g}lā′wisē Ǧuǥâ′ts!axsE-mālaga ^{g}nē′k·a: "^{g}ya, g·ī′ǥamē^{g}, hë′^{g}na-kulāla lā′xa ō′gwiwa^{g}līɬē qa^{g}s la′ōs k!wax·^{g}īda," ^{g}nē′x·sō^{g}laē. Wä, lā′^{g}laē L!ē′sElag·i^{g}la nā′^{g}nagēg·ēq. Wä, laE′m-^{g}laē hë′^{g}nakulaEm lāx gwô^{g}yâ′sa ë′x·sō-kwē ts!Edā′x qa la k!wā′x·^{g}īdaatṣ. Wä, laE′m^{g}laē L!ē′L!at!ē′qalē L!ē′sElag·i^{g}läq.

her. He tried to show that he was in love with the pretty woman.

He did not wish to leave the house of Sawbill-Duck-Woman. Born-to-be-the-Sun had been a long time in the house of the pretty woman, expectaretque si forte pudenda sua exueret atque in capsam abderet. Then Born-to-be-the-Sun heard many women talking together, (saying) they would go to dig clams the (next) fine day. At once Born-to-be-the-Sun said he would pretend to be sick. Now, he was lying in the house of Sawbill-Duck-Woman. Born-to-be-the-Sun did not want to go to his house.

Now it was a fine day. Then the many women got ready and entered the house of Sawbill-Duck-Woman. Deinde capsa idonea electa pudenda exuta condidit, quod idem ceteræ feminæ facerunt. Then they tied the cover on the box and put it into the corner of the house. Then Sawbill-Duck-Woman spoke, and said, "O Born-to-be-the-Sun! come, let us go and dig clams. You shall go and watch our canoe." Thus she said, (but) in vain.

At once Born-to-be-the-Sun spoke, and said, "Ananā, don't say that, my dear! I am not well enough now." Thus he said. The women believed him. Born-to-be-the-Sun was locked up (in the house). Then the little canoe was launched. They went aboard, and

Wä, laE'mˢlaē k·ā'k·oduχ̣ᵘsEˢmaˢl yîxs L!â'sEla ā'xa ë'x·sōkwē ts!Edā'qa.

Wä, laE'mˢlaē k·!ēs ˢnēx· qaˢs lä bâs g·ō'kwas Ǧugâ'ts!axsEmalaga. Wä, lā'ˢlaē ǧä'ɬaEl hë g·āx̣ lä g·ō'kwasa ë'x·sōkwē ts!Edā'qa. Wä, laE'mˢlaē hë'mEnałaˢmē. L!ē'sElag·iˢla dō'qulaxa ë'x·sōkwē ts!Edā'qExs axō'dnaχ̣waaxēs ˢnaˢχ̣wē qaˢs g·ē'ts!ōdēs lā'xa xEtsE'mē. Wä, laEmˢlā'wisē L!ē'sElag·iˢla wuLela'xa q!ē'nEmē ts!ē'daqExs hā'yElgâlaē qaˢs lä Ļā'xut!ax ë'x·La ˢnā'łał. Wä, hë'x·ˢidaEmˢlā'wisē L!ē'sElag·iˢla ˢnēx· qaˢs ts!Ex·q!ā'bōłē. Wä, laE'mˢlaē qE'lgwīł lāx g·ō'kwas Ǧugâ'ts!axsEmālaga. Wä, laE'mˢlaē q!E'msē L!ē'sElag·iˢlakwē lā lā'xēs g·ō'kwē.

Wä, lā'ˢlaē ë'k·a ˢnā'la, lā'ˢlaē xwā'nałˢīdēda q!ē'nEmē ts!ē'daqa. Wä, g·ā'xˢlaē ˢwī'ˢlaēL, lāx g·ō'kwas Ǧugâ'ts!axsEmālaga. Wä, laEmˢlā'wisē Ǧugâ'ts!axsEmālaga axˢē'dxa hë'ɬˢa xEtsE'ma. Wä, lā'ˢlaē axˢō'dē Ǧugâ'ts!axsEmālagäxēs ˢnaˢχ̣wē qaˢs axts!ō'dēs lā'xa xEtsE'mē. Wä, lā'ˢlaē ō'gwaqa axō'dalēda ts!ē'daqaxēs ˢnaē'ˢnaˢχ̣wē qaˢs ō'gwaqē axts!ō'dalas lā'xa xEtsE'mē. Wä, lā'ˢlaē t!Emā'k·Eˢyî'ndxa xEtsE'mē. Lā'ˢlaē hanē'ˢgwīłas lā'xa g·ō'kwē. Wä, lā'ˢlaē yā'q!eg·aˢɬē Ǧugâ'ts!axsEmālaga. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, L!ē'sElag·iˢlakᵘ, gē'lag·a qEns lä Ļā'xwa qaˢs la'ōs q!ā'q!alālaxEnuˢχ̣ᵘ yā'ˢyats!ēLēx," ˢnē'x·ˢlaē wā'x·a.

Wä, hë'x·ˢidaEmˢlā'wisē L!ē'sElag·iˢlakwē yā'q!eg·aˢɬa. Wä, lā'ˢlaē ˢnē'k·a: "Ts!anananā', gwā'tsas la ˢnē'tsōł, dzē, ts!ē'sEn hë'sats!âla la,"[1] ˢnē'x·ˢlaē. Wä, lā'ˢlaē ō'q!udzēsa ts!ē'daqē. Wä, laE'mˢlaē t!ā'mak·ōsōˢlaē L!ē'sElag·iˢla. Wä, lā'ˢlaē wīˢxᵘstE'ntsEˢwa χ̣wā'χ̣wagumē.

[1] Anananā', gwā'k·asla ˢnē'k·ōł, g·ī, k·!ē'sEn hë'ɬˢats!âla la.

paddled away. They were going to dig clams opposite Crooked-Beach.

Then Born-to-be-the-Sun arose and looked through a hole. Then he saw that the women were far away. Statim capsa patefacta pudenda pulchriæ illius feminæ quærebat cum quibus tandem repertis etiam atque etiam coibat. Ita ex albis sordida facta sunt. Tum ille hæc aqua eluit quæ eluta ut in sole siccarentur in tecto posuit.

Tum abiit et in lecto corticeo recubuit. Paulo post aquila quæ forte tum sublimis volabat, impetu subito pudenda arrepta sustulit.

Hic solis filius magno clamore simul exclamavit torperet unguis, simul iussit hanc eandem vocem edere et postes et vestes et matulas. Hæc ita fecerunt ut eis imperatum erat. Omisit aquila pudenda. Quæ cum ille decidere videat

Wä, lā′ᵍlaē hō′xᵍwałExsa. Wä, lā′ᵍlaē sē′ẋᵍwīda. Wä, laE′mᵍlaē lāł dzē′k·ałxa g·ā′wēq!ānEmē lāx apsō′tas Qā′logwīsē.

Wä, lā′ᵍlaē ḷā′ẋᵍwīdē L!ē′sElag·iᵍlakwē qaᵍs lä ha′nxsâ lā′xa kwâ′xsâ. Wä, hë′Emᵍlā′wis la dō′quᵍlā′tsēxa ts!ē′daqaxs lEᵍma′ē qwē′sg·īla. Wä, hë′x·ᵍidaEmᵍlā′wisē la x·ō′ẋᵍwīdxa xEtsE′mē. Wä, laE′mᵍlaē ā′lēxᵍēdEx ᵍnaᵍẋwa′sa ëx·sōkwē ts!Edā′qa. Wä, lā′ᵍlaē q!āq. Wä, hë′x·ᵍidaEmᵍlā′wisē q!ō′p!ēdEq. Wä, laE′mᵍlaē ẋwē′laqE′līłElaEm q!ō′paq. Wä, ā′łᵍEmᵍlā′wis gwāł q!ō′paqēxs la′ē ẋwā′snēqE′ma wā′x·dē ᵍmE′lsgEm ᵍnaᵍẋᵘs Gugâ′ts!axsEmālaga. Wä, lā′ᵍlaē qā′sᵍīd qaᵍs lä ts!ō′xᵍwīdEq lā′xa ᵍwā′pē. Wä, lā′ᵍlaē gwāł ts!ō′xwaxa ᵍnaᵍẋwa′xs la′ē lā′g·äs lā′xa ō′gwäsas g·ō′kwas Gugâ′ts!axsEmālaga qaᵍs lē axᵍā′LäsEq. Wä, laE′mᵍlaē lE′mẋwaxa ᵍnaᵍẋwē′.

Wä, lā′ᵍlaē lā′xa qaᵍs lē t!ē′k·!îs lā′xa ā′wagwasē. Wä, k·!ē′sᵍlat!a gēᵍs t!ē′k·!îsExs g·ā′xaāsa kwē′kwē q!ā′nēᵍnā′kula. Wä, g·ā′xᵍlaē lāx nEqō′stâwäsa g·ō′kwē. Wä, g·ā′xᵍlaē baᵍnē′ᵍsta qaᵍs xā′p!ēdēxa ᵍnaᵍẋwē′ lE′mẋwasōs L!ē′sElag·iᵍlakwē. Wä, lā′ᵍlaē hë′x·ᵍidaᵍmē kwē′kwē la ë′k·!ēᵍsta.

Lā′ᵍlaē L!ē′sElag·iᵍla ᵍlaᵍlā′xᵘsä. Lā′ᵍlaē ᵍnē′k·a: "'Dō′dEłdzēsā, wā, dò′dEłdzēsā,' ᵍnē′x·la wā′ᵍxEx L!EpL!Ep!Esai′, ḷōᵍs laxlâq!Esai′, ḷōᵍs kwākwädzEmai′, ḷōᵍs sälai′," ᵍnē′x·ᵍlaē. Wä, lā′ᵍlaē ᵍnā′ẋwaEm hë′x·ᵍidaEm ᵍnē′k·ē gwôᵍyâ′s qa ᵍnē′k·a. Wä, â′laEmᵍlā′wisē la ᵍmExᵍē′dēda kwē′kwaxa ᵍnaᵍẋwē′. Wä, lā′ᵍlaē hë′x·ᵍidaᵍmē L!ē′sElag·iᵍlakwē la qā′sᵍīd lāx tē′qaxaā′sas. Wä, lā′ᵍlaē q!ā′qēxs gā′ḷExlā′waᵍyaē lā′xa tsE′lxumEsē. Wä, laE′mᵍlaē dō′xᵍwaLElē L!ē′sElag·iᵍläqēxs q!ē′nEmaē xwā′qEmaᵍyasa

egressus ex malo silvestri pendentia offendit. Sed fœda notis et sanguine erant.

Iterum eluere statuebat cum subito feminas domum redire vidit ut vix in capsa pudenda ponere posset. Tum in lecto suo corticeo gemitum edebat. Illæ autem ingressæ cum capsam non in eodem loco esse reperirent, ea aperta sua quæque invenerunt. Illa pulchra autem pudenda sua mirum in modum multis notis et sanguine fœda offendit.

Then she discovered that Born-to-be-the-Sun had done it, and she called the other women to come and trample on him. Then Born-to-be-the-Sun ran straight out of the house of Sawbill-Duck-Woman. He just went back to his house and asked his mother for food, because he was really hungry; and he ate. His mother never learned what he had done. Then Born-to-be-the-Sun told his mother he would stop walking. That is the end.

ˢnaˢχ̣wē′. Wä, laEmˢlā′wisē E′lˢElkulaˢlaē ō′guməˢyasa ˢnaˢχ̣wa′s Ǥugâ′ts!axsEmālaga.

Wä, lā′ˢlaē ˢnē′nk·!ēxˢēd qaˢs lē ē′t!ēd ts!ō′xˢwēdEq. Wä, lā′ˢlaē dō′xˢwaLElaqēxs g·ā′xˢmaē nä′ˢnakwa ts!ē′daqē. Wä, lā′ˢlaē â′Em hë′ɬōˢmālaEl g·ē′ts!ōtsa ˢnaˢχ̣wē′ lā′xa xEtsE′maxs g·ā′xaē g·ā′xˢālisēda ts!ē′daqē. Wä, hë′x·ˢidaEmˢlāḷa L!ē′sElag·iˢlakwē la t!ēx·ˢā′lɨɬ qaˢs Ǥwā′LElē. Wä, g·ā′xˢlaē g·ā′xˢēLēda ts!ē′daqē. Wä, lā′ˢlaē dō′xˢwaLElaxa xEtsE′maxs k·!ē′sˢaē la hë haˢnē′ɬēs haˢnē′lasdē. Wä, lā′ˢlaē x·ō′χ̣ˢwītsEˢwēda xEtsE′mē. Wä, lā′ˢlaē ˢnā′χ̣waˢma ts!ē′daqē q!ā′xēs ˢnaē′ˢnaˢχ̣wē. Wä, lā′ˢlaē lē′x·aˢmē Ǥugâ′ts!axsEmālaga lEku′mq!Esxēs ˢnaˢχ̣wē′ qaxs xE′nLElaē la χ̣wā′snēqE′ma Ḷōˢxs q!ē′nEmaēs xwā′qEmaˢē Ḷōˢxs E′lˢElkulaēs ō′gumaˢē.

Wä, laE′mˢlaē q!â′LElaqēxs hë′ˢmaē L!ē′sElag·iˢlakwē hë′x·ˢīdEq. Wä, lā′ˢlaē Lē′ˢlālaxa waō′kwē ts!ē′daq qa g·ā′xēˢs t!ē′pap!Ex·ˢīdEq. Wä, laˢmē hë′ɬtsâwē L!ē′sElag·iˢläs g·ō′kwas Ǥugâ′ts!axsEmālaga. Wä, laE′mxaē wāx· nä′ˢnakᵘ, lā′xēs g·ō′kwē. Wä, hë′x·ˢidaEmˢlā′wisē axk·!ā′laxēs Hā′daˢwa qa hamg·ī′lēˢsēq qaxs â′laē pō′sq!a. Wä, laE′mˢlaē hamx·ˢī′da. Wä, laE′mˢlaē hëwä′xa q!â′ɬˢaLE′lē Hā′daˢwäsEx gwē′x·ˢīdaā′sas. Wä, laE′mˢlaē ˢnē′k·ē L!ē′sElag·iˢläxs lEˢma′ē gwāɬ qā′salā′xēs Hā′daˢwa. Wä, laE′m lā′ba.

11. Mink kills his Friend Otter.

For a long time Born-to-be-the-Sun did not do anything. Sawbill-Duck-Woman had Land-Otter for her husband. Then Born-to-be-the-Sun's heart was very sore, for he was jealous of

Wä, laE′mˢlaē ǥä′ɬak·as la k·!eâ′s gwē′x·ˢīdaats L!ē′sElag·iˢlakwē. Wä, laE′mˢlaē ɬā′wadē Ǥugâ′ts!axsEmālaǥäs Xu′mtxumtEˢla. Wä. laEmˢlā′wisē hë′mEnałaEm la ts!êx·î′lē nâ′qaˢyas L!ē′sE-

Land-Otter when he had the pretty woman for his wife. Born-to-be-the-Sun tried in vain to devise a way to get the pretty woman for his wife. Then he thought he would make friends with Land-Otter. Thus he thought.

Then he went to Land-Otter's house. At once Born-to-be-the-Sun was led (to a seat) by Land-Otter. It was said to him, "Come, friend, and sit down next to my wife." Thus Born-to-be-the-Sun was told by Land-Otter. Then Born-to-be-the-Sun had obtained what he had wished for [Land-Otter to say to him]. He was sitting by the side of Sawbill-Duck-Woman. Then Born-to-be-the-Sun said that he and Land-Otter would be friends. He presented his blanket to Land-Otter. He tried by this means to make him his friend. Then he and his friend loved each other. Born-to-be-the-Sun always carried his spear about with him, as the ancient warriors were accustomed to do.

Now, Born-to-be-the-Sun and Land-Otter had been friends for a long time. Born-to-be-the-Sun really loved Sawbill-Duck-Woman. Born-to-be-the-Sun was planning what to do to his friend Land-Otter that he might die, for he wished to have Sawbill-Duck-Woman for his wife. Then it occurred to him what he would do. He asked his friend Land-Otter to go to war. He entered his (own) house. He spoke, and said, "O mother! I want to go to war with the

lag·i^{s}lakwē qaxs la′ē ō′dzEgEms Xu′mtxumtE^{s}läxs la′ē gEg·ā′tsa ë′x·sōkwē ts!Edā′qa. Wä, lā′^{s}laē hë′mEnāła^{s}mē L!ē′sElag·i^{s}lakwē wāx· sE′nya^{s}stōlīł qa^{s}s gwē′x·^{s}īdaā′sEq qaxs gEg·ā′daēxsdaāsa ë′k·ē ts!Edā′qa. Wä, laEm^{s}lā′wisē ^{s}nēx· qa^{s}s ^{s}nā′^{s}nEmōk!wēx Xu′mtxumtE^{s}la, ^{s}nē′x·^{s}laē nâ′qa^{s}yas.

Wä, lā′^{s}laē qā′s^{s}īd qa^{s}s lē lāx g·ō′kwas Xu′mtxumtE^{s}la. Wä, hë′x·^{s}idaEm^{s}lā′wisē q!ā′x·sīdzēsE^{s}wē L!ē′sElag·i^{s}lakwas Xu′mtxumtE^{s}la. Wä, lā′^{s}laē ^{s}nē′x·sE^{s}wa: "Ģē′la, qāst, qas k!wā′g·a^{s}līłaōs lāxg·a′da mak·îlā′līłEk· lā′xg·în gEnE′mk·," ^{s}nē′x·sō^{s}laē L!ē′sElag·i^{s}lakwas Xu′mtxumtE^{s}la. Wä, laE′m^{s}laē lâ′Lē L!ē′sElag·i^{s}läxēs wā′łagEłē qa wā′łdEms Xu′mtxumtE^{s}läq. Wä, laE′m^{s}laē k!wā′nōdzElīłax Ģugâ′ts!axsEmālaga. Wä, laE′m^{s}laē ^{s}nē′k·ē L!ē′sElag·i^{s}lakwē qa^{s}s ^{s}nā′mōk·âlē Ḷō Xu′mtxumtE^{s}la. Wä, laE′m yā′qwasēs ^{s}nEx̣^{s}una′^{s}ē lāx XumtxumtE^{s}la. Wä, laEm ^{s}nā′^{s}nEmōk!was lāq. Wä, laE′m^{s}laē łā′x̣ulap!a Ḷe^{s}wis ^{s}nEmō′kwē. Wä, laE′m^{s}laē hë′mEnāła^{s}mē L!ē′sElag·i^{s}lakwē dEdā′x·säxēs q!ulē′g·îlsEla lāx gwē′g·i^{s}lasasa g·ā′lē bā′bak!wa.

Wä, lā′^{s}laē gä′ła la ^{s}nā′mōk·âlē L!ē′sElag·i^{s}lakwē Ḷō Xu′mtxumtE^{s}la. Wä, laE′m^{s}laē â′lax·^{s}īd la L!â′sElē L!ē′sElag·i^{s}läx Ģugâ′ts!axsEmālaga. Wä, laEm^{s}lā′wisē L!ē′sElag·i^{s}lakwē k!wē′xEla qa^{s}s gwē′x·^{s}idaasxēs ^{s}nEmō′kwē Xu′mtxumtE^{s}la qa łE^{s}lē′s, qaxs ^{s}nē′k·aē qa^{s}s wë′g·īł gEg·ā′dEs Ģugâ′ts!axsEmālaga. Wä, laE′m^{s}laē sE′ng·aaLE′la qa^{s}s gwē′x·^{s}īdaā′sEq. Wä, lā′^{s}laē hē′laxēs ^{s}nEmō′kwē, lāx Xu′mtxumtE^{s}la qa^{s}s lä wī′na. Wä, laEm^{s}lā′wisē laē′L lā′xēs g·ō′kwē. Wä, lā′^{s}laē yā′q!eg·a^{s}ła. Wä, lā′^{s}laē ^{s}nē′k·a: "^{s}ya, Hā′dzô^{s}, wī′natsEn lāq lā′^{s}laēno-

Ghosts, the Innumerable-Ones." Thus he said. Then Mother replied to him, and said, "Oh, my dear! and whom will you take for your companion [crew]?" This was said to him. Then he said, "Oh, my friend Land-Otter will be (my companion)." Thus he said to his mother. Mother said at once, "Go on, child, and make war on those to whom you referred." Thus she said.

At once he asked his friend Land-Otter to go to war. Born-to-be-the-Sun said to his friend Land-Otter, "O friend! let us go and make war upon the Ghosts, the Innumerable-Ones." Thus he said. Immediately Land-Otter said to his friend, "Let us go, friend." Thus he said. They got ready that day. They were going to start in the morning. Night came. In the morning, when day came, Born-to-be-the-Sun arose early and called his friend Land-Otter. Land-Otter got up at once, and they carried their canoe down to the beach and started.

The morning was foggy. Born-to-be-the-Sun had on his nose-ornament, for he always wore the shell ornament in his nose. Then they arrived at an island, and paddled close to it. Then Born-to-be-the-Sun backed-water. And he said, "Back-water, my nose-ornament is gone." Thus he said. Land-Otter at once backed his canoe. He said qwē, yîtsats Hō'sdalag·imoxwē,"[1] ˢnē'x·ˢlaē. Wä, lā'ˢlaē nā'ˢnaxˢmaē Hā'daˢwäq. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, ād, a'ngwadzēs k!uyî'mLaōs?" ˢnē'x·sōˢlaē. Wä, lā'ˢlaē ˢnē'k·a: "Ā, dzewä'yadzē Xu'mtxumtEˢlaqEn ˢnEmō'kwa,"[2] ˢnē'x·ˢlaē, lā'xēs Hā'daˢwa. Wä, â'Emˢlāwisē hë'x·ˢidaˢmē Hā'daˢwa ˢnē'k·a: "Hā'g·a, xunō'kᵘ, lā'xēs ǧwôˢyâ'ōs qas wî'nasEˢwōs," ˢnē'x·ˢlaē.

Wä, hë'x·ˢidaEmˢlāwisē la haˢwî'naˢlaxēs ˢnEmō'kwē, là̀x Xu'mtxumtEˢla. Wä, laE'mˢlaē ˢnē'k·ē L!ē'sElag·iˢlakwaxēs ˢnEmō'kwē Xu'mtxumtEˢla: "ˢya, qatsä', wë'tsas yatsEns wî'natsasEq lā'laēnoxwē, yîtsā'sEq Hō'sdalag·î'moxwē,"[3] ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEmˢlā'wisē ˢnē'k·ē Xu'mtxumtEˢla, lā'xēs ˢnEmō'kwē: "Wë'x·îns qāst," ˢnē'x·ˢlaē. Wä, laE'mˢlaē xwā'natElaxa ˢnā'la. Wä, laE'mˢlaē alē'ẋˢwīdEłxa ǧaā'laLē. Wä, lā'ˢlaē ǧā'nułˢīda. Wä, lā'ˢlaē ˢnā'x·ˢīdxa ǧaā'la, la'ē ǧag·ō'stâwē L!ē'sElag·iˢlakwē. Wä, hë'x·ˢidaEmˢlāwisē la ǧwē'x·ˢīdxēs ˢnEmō'kwē lāx Xu'mtxumtEˢla. Wä, lā'ˢlaē hë'x·ˢidaˢmē Xu'mtxumtEˢla ḷā'ẋˢwīda. Wä, laEmˢlā'wisē LElE'nts!ēsxēs ˢyā'ˢyats!ēLē. Wä, laEmˢlā'wisē alē'ẋˢwīda.

Wä, lā'ˢlaē p!E'lxēsE'laxa ǧaā'la. Wä, laE'mˢlaē k·ē'dzēłbalē L!ē'sElag·iˢlakwaxēs k·ē'dzēłbaˢē qaxs hë'ˢmEnałaˢmaē k·ē'dzēłbalaxēs k·ē'dzēłbaˢē. Wä, laEmˢlā'wisē lā'g·aa lā'xa ˢmEk·â'la, laE'mˢlaē mā'k·ała lā'qēxs la'ē k·!ā'k·!ag·ālē L!ē'sElag·iˢlakwē. Wä, lā'ˢlaē ˢnē'k·a: "Ts!ā'ts!adzā'yaya tsē'dzēsbētsasdē,"[4] ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEmˢlāwisē k·!ā'-

[1] ˢya, Hā'dâˢ, wî'naLEn lāx lē'laēnoxwē, yîk·ats Hō'sdalog·imoxwē.
[2] Ā, g·iwä'lak·adzē Xu'mtxumtEˢlaxEn ˢnEmō'kwa.
[3] ˢya, qastä', wë k·aslax·îns wî'nak·asEx lā'laēnoxwē, yîk·a'sEx Hō'sdalag·imoxwē.
[4] K·!ā'k!ag·ālala k·ē'dzēłbēk·asdä.

that his nose-ornament had fallen into the water. Then Ḅorn-to-be-the-Sun took off his blanket, arose in his canoe, and jumped into the water at the place where the canoe was drifting.

He had not been in the water long when he emerged, carrying sea-eggs on his folded arms [chest]. Land-Otter spoke at once, and said, "O friend! please give me some of your sea-eggs." Thus he said. Born-to-be-the-Sun spoke, and said, "Oh, don't say that! Warriors never give to each other. Jump into the water yourself, and get them from the place where I have been." Thus he said. Then Land-Otter took off his blanket and jumped into the water. He dived; and he had not been in the water long when he emerged, carrying one sea-egg.

Then he questioned Born-to-be-the-Sun, and said, "O friend, Born-to-be-the-Sun! how in the world did you carry so many sea-eggs?" Thus he said. Born-to-be-the-Sun replied, and said, "Put your head back and carry them on your folded arms [chest]." Thus he said. Land-Otter jumped into the water again and dived. Then Born-to-be-the-Sun jumped to the end of his canoe and took his lance. Then Land-Otter, (who) put his head back when k·!ag·ā′lē Xū′mtxumtE^{g}läxēs ^{g}yā′^{g}yats!ä. Wä, laE′m^{g}laē ^{g}nēx·qēxs tē′x^{g}staēs k·ē′-dzēɬbēx·dä. Wä, lā′^{g}laē ·xE′nx·^{g}īdxēs ^{g}nE$\dot{x}^{g}$una′^{g}ē, yîx L!ē′sElag·i^{g}lakwē qa^{g}s Ḷā′xuɬE′xsē lā′xēs ^{g}yā′^{g}yats!ē qa^{g}s dE$\dot{x}^{u}$-^{g}stē′ lā′xēs ha′nwä^{g}lasasēs ^{g}yā′^{g}yats!ä.

Wä, k·!ē′s^{g}lat!a gEyî′nsElaxs g·ā′xaē q!ā′$\dot{x}^{g}$wīda, ha′nq!abElaxa amdE^{g}ma′. Wä, hë′x·^{g}idaEm^{g}lā′wisē Xu′mtxumtE^{g}la yā′q!eg·a^{g}ła. Wä, lā′^{g}laē ^{g}nē′k·a: "^{g}ya, qāst, wa^{g}x la^{g}s ts!å g·ā′xEn lā′xōs amdE^{g}mä′qōs," ^{g}nē′x·laē. Wä, hë′x·^{g}idaEm^{g}lā′wisē yā′q!eg·a^{g}łē L!ē′sElag·i^{g}lakwē. Wä, lā′^{g}laē ^{g}nē′k·a: "^{g}ya′tsas gwā′tsas ya ^{g}nē′tsōs, ts!ā′wap!atsasaē wī′wuni^{g}lälatsasa wä′tsas ya′dza å′Em ō′gwaqatsas ya dE$\dot{x}^{u}$tsa′tsasEq qatsats ya′ōs ax^{g}ē′tsasōts lā′tsas qEn yaa′stsasaqEn,"[1] ^{g}nē′x·^{g}laē. Wä, hë′x·^{g}idaEm^{g}lā′wisē Xu′mtxumtE^{g}la xE′nx·^{g}īdxēs ^{g}nE$\dot{x}^{g}$una′^{g}ē qa^{g}s lē dE$\dot{x}^{u}$sta′. Wä, laE′m^{g}laē dā′s^{g}īda. Wä, k·!ē′s^{g}lat!a gEyî′nsElaxs g·ā′xaē q!ā′$\dot{x}^{g}$wīda. Wä, laE′m^{g}laē ^{g}nE′msg^{g}mē daā′kwas a′mdE^{g}ma.

Wä, lā′^{g}laē wuLā′x L!ē′sElag·i^{g}lakwē. Wä, lā′^{g}laē ^{g}nē′k·a: "^{g}ya, qāst, L!ēsElag·i^{g}lakwä′. Wä′ładzâs lā′g·iłaōs q!Eyî′nkulaxwa a′mdE^{g}ma′x?" ^{g}nē′x·^{g}laē. Wä, lā′^{g}laē nā′nax^{g}ma^{g}ē L!ē′sElag·i^{g}lakwa. Lā′^{g}laē ^{g}nē′k·a: "^{g}yā′tsas qāts t!ā′t!ētsmā′satsas ya qatsa′ts ha′nq!Epalatsasaōsas,"[2] ^{g}nē′x·^{g}laē. Wä, hë′x·^{g}idaEm^{g}lā′wisē Xu′mtxumtE^{g}la la ē′t!ēd dE$\dot{x}^{u}$sta′. Wä, laE′m^{g}laē dā′s^{g}īda. Wä, hë′x·^{g}idaEm^{g}lā′wisē L!ē′sElag·i^{g}lakwē dE$\dot{x}^{u}$bā′łExs lā′xēs ^{g}yā′^{g}yats!ē, dā′laxēs q!ulē′g·îlsEla. Wä, laE′m^{g}laē t!ā′t!ēk·îmā′łaxs g·ā′xaē q!ā′x^{g}wīda; wä, hë′^{g}mis la sEx·ts!ō′daa-

[1] ^{g}ya′k·as gwā′k·as la ^{g}nē′k·ax, ts!ā′wap!ak·asaē wī′wuni^{g}lälak·asa wä′k·as la′g·a å′Em ō′gwaqak·as la dE$\dot{x}^{u}$stā′k·asEx qak·ats la′ōs ax^{g}ē′dk·asōL lā′k·asxEn laa′sk·asdäqEn.

[2] ^{g}yā′k·as qāst, t!ā′t!ēk·âmā′łak·as la qak·a′ts ha′nq!Epalak·asaōsaq.

he emerged, was speared just over the breast-bone, and he was dead.

Born-to-be-the-Sun took Land-Otter ashore at once, and buried him on the island. After he had buried his friend, he took out his (own) musk-bag. Now it was a small man. Then Born-to-be-the-Sun said, "O son! when you are asked whose prince you are, tell [when you are asked]." Thus he said. Then he placed him in the bow of the canoe, and he tried to question the little man, and said, "O son! whose prince are you?" Thus he said. The little man replied at once, and spoke. He said, "I am the musk-bag of Born-to-be-the-Sun." Thus he said. Then Born-to-be-the-Sun scolded, and said, "Don't say that. Say I am the prince of the Ghosts, the Innumerable-Ones." Thus he said. Then he tried again to ask his musk-bag, and said, "O son! whose child are you?" Thus he said to him. The little man replied at once, and said, "I am the prince of the Ghosts, the Innumerable-Ones." Thus he said. Then Born-to-be-the-Sun was glad on account of his speech, and he said, "Ah, son! that's it. Say thus." Thus he said.

Then they paddled. When they approached the point of Crooked-Beach, tsēx ha^{s}nā′sxawa^{s}yas Xu′mtxumtE^{s}la. Wä, laE′m^{s}laē ɬE^{s}la′.

Wä, hë′x·^{s}idaEm^{s}lā′wisē nēxs^{s}E′ndē L!ē′sElag·i^{s}lakwäx Xu′mtxumtE^{s}la. Wä, laE′m^{s}laē ^{s}wunE′mt!ēdEq lā′xa ^{s}mEk·â′la. Wä, g·î′l^{s}Em^{s}lā′wisē gwāɬ ^{s}wunE′mtaxēs ^{s}nEmō′x̣^{u}dē, la′ē ax^{s}waqō′dxēs bō′lxsdēx·dē. Wä, laE′m^{s}laē amā′bido^{s} bEgwā′nEma. Wä, lā′^{s}laē ^{s}nē′k·ē L!ē′sElag·i^{s}lakwē: "^{s}yā′tsasōts, wīts, dzîytsas^{s}Emtses wEtsā′sōtsōs 'E′ngwatsas, dzEwE′lg̣Emätsasa,' ^{s}nē′tsEs qatsā′stsEsō wEtsā′sōtsō,"[1] ^{s}nē′x·^{s}laē. Wä, laEm^{s}lā′wisē k!wā′g·Eōdā′yâ. Wä, lā′^{s}laē ^{s}mE′ns^{s}îd wuLā′xa amā′bida^{s}wē bEgwā′nEma. Wä, lā′^{s}laē ^{s}nē′k·a: "^{s}ya, wīts, a′ngwatsasas dzEwE′lg̣Ematsasa?"[2] ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}idaEm^{s}lā′wisē nā′naxmaēda amā′bida^{s}wē bEgwā′nEm; yā′q!eg·a^{s}ła. Wä, lā′^{s}laē ^{s}nē′k·a: "Bō′lxsda^{s}yE′nLas L!ē′sElag·i^{s}lakwē," ^{s}nē′x·^{s}laē. Wä, lā′^{s}laē ^{s}yā′g·îɬExsē L!ē′sElag·i^{s}lakwē. Wä, lā′^{s}laē ^{s}nE′k·a: "Ġwā′tsas ya ^{s}nē′tsōs, 'dzawE′lg̣amētsasEntsa lā′laēnoxwas Hō′sdalag·imoxwē,' ^{s}nē′tsas ya,"[3] ^{s}nē′x·^{s}laē. Wä, lā′^{s}laē ē′t!ēd ^{s}mE′ns^{s}îd wuLā′xēs bō′lxsda^{s}ē. Wä, lā′^{s}laē ^{s}nē′k·a: "^{s}ya, wīts, a′ngwatsas xunō′x̣^{u}tsasa?"[4] ^{s}nē′x·^{s}laēq. Wä, hë′x·^{s}idaEm^{s}lā′wisē nā′naxma^{s}ēda amā′bida^{s}wē bEgwā′nEma. Wä, lā′^{s}laē ^{s}nē′k·a: "ḶEwE′lg̣Ema^{s}yEnLas lā′laēnoxwas Hō′sdalag·imoxwē," ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}idaEm^{s}lā′wisē ^{s}mō′^{s}lē L!ē′sElag·i^{s}läs wā′ɬdEmas. Wä, lā′^{s}laē ^{s}nē′k·a: "^{s}ya, wīts, hë′wēts ^{s}nē′tsas yaē′x,"[5] ^{s}nē′x·^{s}laē.

Wä, lā′^{s}laē sē′x̣^{s}wīda. Wä, lā′^{s}laē ē′x·agaā′LEla lāx a^{s}wīɬba^{s}yas Qā′logwī-

[1] ^{s}yā′k·asōL, wīs, g·î′lk·as^{s}EmLEs wuLā′sōLōL 'E′ngwasas ḶEwE′lg̣Emēk·asōL,' ^{s}nē′x·LEs qEk·a′sLEsō wuLā′sōLō.
[2] ^{s}ya, wīs, a′ngwak·asas ḶEwE′lg̣Emak·asa?
[3] Ġwā′k·as la ^{s}nē′k·ōL, 'ḶawE′lg̣amēk·asEnLas lā′laēnoxwas Hō′sdalag·imoxwē,' ^{s}nē′x·k·asla.
[4] ^{s}ya, wīs, a′ngwasas xunō′x̣^{u}kwasa? [5] ^{s}ya, wīs, hë′wēs ^{s}nē′x·k·as laē′q.

Born-to-be-the-Sun began to wail. He said, wailing, "Anananā', ananana'! my friend died going to the rear side; anananā', ananana'! my friend died going to the front side (of the enemy)." Thus he said. All the myth people at once made a noise; and some of them said, "Something important causes our chief, Born-to-be-the-Sun, to cry thus." Thus was said to him. Then he arrived at the beach, and those who had Born-to-be-the-Sun for their chief went to meet him. They saw the little man sitting in the bow of Born-to-be-the-Sun's canoe. Born-to-be-the-Sun was asked, "O chief! whose child did you obtain in war?" Thus said those who spoke to him. Then Born-to-be-the-Sun replied to them, and said, "Oh, he is the prince of the Ghosts, the Innumerable-Ones." Then all the myth people were glad on account of the slave of their chief.

Then Born-to-be-the-Sun went up from the beach, and the slave followed him. At once the wife of the dead Land-Otter, Sawbill-Duck-Woman, came, and went straight to the place where Born-to-be-the-Sun was sitting. Sawbill-Duck-Woman questioned Born-to-be-the-Sun, and said, "Oh, my dear! inform me what killed my husband." Immediately Born-to-be-the-Sun also spoke, and said, "My dear, go home and I will [go and] tell you what killed my friend; but spread a curtain around the place where we are going to sit, saxs la'ē ˢlā'gwaˢlīdē L!ē'sElag·iˢlakwē. Wä, lā'ˢlaē ˢnē'k·ē ˢlā'gwaLEnas: "Ts!Enā'nanā', ts!Enā'nanā', ātsaqEnōdalēsEmtsā'sdEn dzEmō'kwasdzä'. Ts!Enā'nanā', ts!Enānanā', ts!asaqEnōdālisEmk·ā'sdEn dzEmōkwasdzä'," [1] ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEmˢlā'wisa ˢnā'ẋwēda nū'ẋnēˢmisē xā'sbEẋˢwīda. Wä, lā'ˢlaē ˢnē'k·ēda waō'kwē: "Awī'lawī'ˢsdōx gwē'k·!ālag·ELaˢya aā'saxsEns g·ī'gEmaˢyaq!ōx L!ē'sElag·iˢläx," ˢnē'x·sōˢlaē. Wä, lā'ˢlaē lā'g·aˢlīsa. Wä, lā'ˢlaē lā'ˢlalasEˢwē L!ē'sElag·iˢlakwasēs g·ē'gēdē. Wä, laE'mˢlaē dō'qulaxa amā'bidaˢwē bEgwā'nEmxs k!wā'g·iwaˢyaāx yā'ˢyats!äs L!ē'sElag·iˢlakwē. Wä, lā'ˢlaē hë'x·ˢidaEm wuLā'sEˢwē L!ē'sElag·iˢlakwē: "ˢya, g·ī'gamēˢ, a'ngwasōx xunō'kwēxs wī'nānEmaqōs?" ˢnē'x·ˢlaēda yā'yaq!EntEˢmäq. Wä, lā'ˢlaē nā'naxˢmaˢē L!ē'sElag·iˢläq. Wä, lā'ˢlaē ˢnē'k·a: "ˢya'tsas yō'tsasˢEm dzEwE'ygEmētsasEs lā'laēnoxwas Hō'sdalag·imoxwē." [2] Wä, lā'ˢlaē ë'k·!ēqElaˢlaēda ˢnā'ẋwa nū'ẋnēˢmisas q!ā'k·âsēs g·ī'gamaˢē.

Wä, lā'ˢlaē hō'xˢusdēsē L!ē'sElag·iˢlakwē. Wä, laE'mˢlaē lā'sgEmaˢya q!ā'k·âx L!ē'sElag·iˢlakwē. Wä, hëx·ˢidaEmˢlā'wisē g·ā'xē gEnE'mx·däs Xu'mtxumtEˢlax·dē, yîx Gugwâ'ts!axsEmā'laga. Wä, lā'ˢlaē hëˢnā'kulaˢl lāx k!waē'lasas L!ē'sElag·iˢlakwē. Wä, lā'ˢlaē Gugwâ'ts!axsEmā'laga wuLā'x L!ē'sElag·iˢlakwē. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, adä', wë'g·îł la gwā'sˢēdEs g·ā'yaˢlāsasEn łā'ˢwunEmx·dä," ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEmˢlā'wisē ō'gwaqa yā'q!eg·aˢłē L!ē'sElag·iˢlakwē. Wä, lā'ˢlaē ˢnē'k·a: "Adzē', hā'dza nä'ˢnaẋᵘtsasōs qatsasEn lā'ladzīł

[1] Anā'nanā', anā'nanā', ā'LaqEnōdā'lisEmk·asdEn ˢnEmō'kwasdä'. Anā'nanā', anā'nanā', L!ā'saqEnōdalisEmk·asdEn ˢnEmō'kwasdä'.

[2] ˢya'x·daˢxᵘ yō'kwasˢEm ḶEwE'lgamēˢkats lâ'lēnoxwas Hō'sdalag·imoxwē.

so that we may not be seen by any one." Thus he said.

The pretty woman went back at once and went to work at her house. She spread a curtain of mats around it and closed up the holes. As soon as she had stopped up the holes, she went again to call Born-to-be-the-Sun. She entered Born-to-be-the-Sun's house, and went straight to the place where he was sitting. She said, "I feel badly because I want to know what killed my husband. Come, for the curtain is now around my house." Thus she said. Then Born-to-be-the-Sun arose and followed Sawbill-Duck-Woman. They entered the house. Born-to-be-the-Sun spoke at once, and said, "Sit down here, and I will point out here and there what killed my friend." Thus said Born-to-be-the-Sun to Sawbill-Duck-Woman.

Statim pulchra illa consedit. Quam cum contra sedisset ille amanter obsecravit ne erubesceret loco in corpore demonstrato. Deinde cum digitum ad dextrum latus alterius pedis intenderet dixit, "Hoc est." Quod idem postquam de genu et de inguine eius confirmasset ut crura distenderet eaque paruisset

ts!Ets!ā'ɬētsas dzā'yalx^{s}ēdzaastsasasEn dzEmō'kwasdzä. Wä, â'Emswēts yā'wapsē^{s}stsEntsEqEns k!udzē'yastsaEns qatsā'tsEn ts!ē'sētsEns dzō'ɢutstsa bEgwā'nEmē,"[1] ^{s}nē'x·^{s}laē.

Wä, hë'x·^{s}idaEm^{s}lā'wisē la ẋwē'laḳawE'lsēda ë'x·sōkwē ts!Edā'qa. Wä, hë'x·^{s}idaEm^{s}lā'wisē ē'ax^{s}ēdxa g·ō'kwē. Wä, laE'm^{s}laē yā'wapsē^{s}stE'ntsa łē'^{s}wa^{s}ēlāq. Wä, lā'^{s}laē mē'g·Ex·^{s}īdxa kwā'ẋwux·sâ. Wä, g·î'l^{s}Em^{s}lā'wisē gwāł aE'mx^{s}āq, la'ē ē't!ēd la qā's^{s}īda. Wä, laE'm^{s}laē lāł Lē'^{s}lālaLEx L!ē'sElag·i^{s}lakwē. Wä, lā'^{s}laē laē'L lāx g·ō'kwas L!ē'sElag·i^{s}lakwē. Wä, lā'^{s}laē hë^{s}nā'kulaEmxat! lāx k!waē'lasas L!ē'sElag·i^{s}lakwē. Wä, lā'^{s}laē ^{s}nē'k·a: "Hë'łâ^{s}wīsg·En ō'dzEq!ā'lak· qEn q!â'ł^{s}aLE'lēx g·ā'ya^{s}lāsasEn łā'^{s}wunEmx·däEn. Wä, ɢē'lag·a, qaxs lE^{s}ma'ē yā'wapsē^{s}staā'kun g·ō'kwē," ^{s}nē'x·^{s}laē. Wä, lā'^{s}laē hë'x·^{s}ida^{s}mē L!ē'sElag·i^{s}lakwē Ḳā'xulīł qa^{s}s lä lā'sgEmē^{s}x Ɣugwâ'ts!axsEmā'laga. Wä, lā'^{s}laē hō'gwīł lā'xa g·ō'kwē. Wä, hë'x·^{s}idaEm^{s}lā'wisē L!ē'sElag·i^{s}lakwē yā'q!eg·a^{s}ła. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}yā'tsasōs wē'dzEtsaya k!wā'dza^{s}yēstsasōs qatsā'sEn ts!ā'mē^{s}yä'yatsasēx dzā'ya^{s}yasasEn dzEmō'kwasdzä,"[2] ^{s}nē'x·^{s}laē L!ē'sElag·i^{s}lakwax Ɣugwâ'ts!axsEmā'laga.

Wä, hë'x·^{s}idaEm^{s}lā'wisē k!wā'g·a^{s}līłēda ë'x·sōkwē ts!Edā'qa. Wä, g·ā'x^{s}laē L!ē'sElag·i^{s}lakwē k!wā'ɢEmlīłaq. Wä, lā'^{s}laē yā'q!eg·a^{s}łē L!ē'sElag·i^{s}lakwē. Wä, lā'^{s}laē ^{s}nē'k·a, lāx Ɣugwâ'ts!axsEmālaga. "^{s}ya, adzä', adzä', ts!ēstsastsEs q!uyqwatsōs qEntsō ts!ā'mē^{s}yayał yā'tsExs ōk!unē'tsasaqōs,"[3] ^{s}nē'x·^{s}laē. Wä,

[1] Adä', hā'g·a nä'^{s}naẋ^{u}k·asōL qak·a'sEn lā'lag·īł ts!Ek·!ā'ɬ^{s}īdLEs g·ā'yîlx^{s}īdaāsk·asasEn ^{s}nEmō'kwasdä. Wä, â'Emɬwīts yā'wapsē^{s}stE'ndLExEns k!udzē'lasLaEns qak·a'sEn k·!ē'sēLEns dō'gułLEsa bEgwā'nEmē.

[2] ^{s}yā'k·asōL wē'g·ik·asla k!wā'g·a^{s}līłk·asōL qak·ā'sEn ts!ā'mē^{s}lälak·asēx g·ā'ya^{s}lasasEn ^{s}nEmō'kwasdä.

[3] ^{s}ya adä', adä', k·!ē'sk·asLEs q!u'lqwaLōL qEnLō ts!ā'mē^{s}läläL lā'LExs ō k!unē'k·asaqōs.

summis pudendis demonstratis dixit, "Hæc sunt." — "Tum latius" inquit "crura distende." Fecit illa.

Statim superimpositus cum ea coiit cum diceret se ipsum amicum interfecisse. Then Born-to-be-the-Sun had Sawbill-Duck-Woman for his sweetheart. Now she knew that Born-to-be-the-Sun had killed Land-Otter.

While Born-to-be-the-Sun was a long time at the house of Sawbill-Duck-Woman, his slave was questioned secretly. He was asked by some of the myth people, [and it was said,] "O slave! whose son are you?" Thus was said. He said at once, "I am the musk-bag of Born-to-be-the-Sun." Thus he said. As soon as Born-to-be-the-Sun came in, the little man was questioned again, and it was said, "O slave! whose son are you?" Thus was said. Immediately he said, "I am the musk-

laE′mˢlaē ts!Emx·ˢī′dEx hëłk·!ōtdzē′dzaˢē g·ō′gwaˢyōs Ḳugwâ′ts!axsEmālaga. Wä, lā′ˢlaē ˢnē′k·a: "yū′Emx·ts!ōxdza."[1] Wä, lā′ˢlaē Lē′guLEla lāx ōkwä′x·aˢyas. Wä, lā′ˢlaxaa ˢnē′k·a: "yū′Emx·ts!ōxdza." Wä, lā′ˢlaē ē′t!ēd Lē′guLEla lāx ō′noł-g·aˢyas. Wä, lā′ˢlaē ˢnē′k·a: "yū′Emx·ts!ōxdza." Wä, lā′ˢlaē ˢnē′k·a: "ˢyā′ˢyasasaya!"[2] Wä, hë′x·ˢidaEmˢlā′wisḶē ˢyā′-ˢyałˢēdalē Ḳugwâ′ts!axsEmālaga. Wä, lā′ˢlaē L!ē′sElag·iˢlakwē ts!E′mx·ˢīdEx ō′gwiwaˢyas ˢnaˢx̣wa′s. Wä, lā′ˢlaē ˢnē′k·a: "yū′Emx·ts!ōxdza," ˢnē′x·ˢlaē ts!Emā′łaq. Wä, lā′ˢlaē ˢnē′k·a: "ˢyā′-ˢyasasaya." Wä, lā′ˢlaē hë′x·ˢidaEm ˢyā′ˢyałāłē Ḳugwâ′ts!axsEmālaga.

Wä, hë′x·ˢidaEmˢlā′wisē L!ē′sElag·iˢlakwē â′Em haxᵘts!ō′dEx Ḳugwâ′ts!axsEmālaga qaˢs q!ō′p!ēdēq. Wä, lā′ˢlaē ˢnē′k·a: "Wa, nō′gwatsasdzâ′Emqōs hë′sˢēdxEn dzEmō′kwasdzä,"[3] ˢnē′x·ˢlaēxs laˢē q!ō′pāx Ḳugwâ′ts!axsEmālaga. Wä, laE′mˢlaē â′Em la wâ′Lâlaˢlaē L!ē′sElag·iˢlakwē Ḷōˢla′ē Ḳugwâ′ts!axsEmālaga. Wä, laE′mˢlaē q!ā′laxs hë′ˢmaē L!ē′sElag·iˢlakwē k·!ē′lax·ˢīdEx Xu′mtxumtEˢlax·dē.

Wä, hë′ˢmaālaxs la′ē L!ē′sElag·iˢlakwē gä′ła lāx g·ō′kwas Ḳugwâ′ts!axsEmālaga, lā′ˢlaē hā′yag·îsōˢlaē q!ā′k·âs. Wä, laE′mˢlaē wuLā′sEˢwa, yîsa waō′kwē lā′xa nū′x̣ᵘnēˢmisē. Wä, lā′ˢlaē ˢnē′x·sEˢwa: "ˢya, wīs, a′ngwasas xunō′kwa?" ˢnē′x·sōˢlaē. Wä, hë′x·ˢidaEmˢlā′wisē ˢnē′k·a: "Bō′lxsdaˢyEnLas L!ē′sElag·iˢlakwē," ˢnē′x·ˢlaē. Wä, g·îˀlˢEmˢlā′wisē g·ā′xēLē L!ē′sElag·iˢlakwē, la′ē ē′t!ēd wuLā′sEˢwēda amā′bidaˢwē bEgwā′nEma. Wä, lā′ˢlaē ˢnē′x·sEˢwa: "ˢya, wīs, a′ngwasas xunō′kwa?" ˢnē′x·sōˢlaē. Wä,

[1] yū′Emt!ōxda.
[2] ˢyā′ˀyałałāla.
[3] Wa, nō′gwak·asdzâ′EmxōḶ hë′x·ˢīdxEn ˢnEmō′kwasdä.

bag of Born-to-be-the-Sun." Thus he said. Immediately the myth people began to sing, and said, "Sit on your musk-bag, sit on your musk-bag;" and as soon as they sang this, Born-to-be-the-Sun at once sat down (on it), and began to dance. Then his musk-bag went in again at his backside. That is the end.

hë'x·ᵋidaEmᵋlaxaā'wisē ᵋnē'k·a: "Bō'lxsdaᵋyînLas L!ē'sElag·iᵋlakwē," ᵋnē'x·ᵋlaē. Wä, hë'x·ᵋidaEmᵋlā'wisē dE'nxᵋēdēda nū'ẋᵘnēᵋmisē. Wä, lā'ᵋlaē ᵋnē'k·a: "K!wā'k!wasgEᵋmä'xōs bō'lxsdaᵋyä'; k!wā'k!wasgEᵋmä'xōs bō'lxsdaᵋyä'." Wä, g·î'lᵋEmx·dEᵋlaē dE'nxᵋēdExs la'ē hë'x·ᵋidaᵋmē L!ē'sElag·iᵋlakwē k!wā'x·ᵋīd qaᵋs yîxᵋwī'dē. Wä, laE'mᵋlaē ē'dēLē bō'xsdaᵋyas lāx mE'ng·asas. Wä, laE'm lā'ba.

12. Deer and Sawbill-Duck-Woman.

All the myth people were living at Crooked-Beach. They were always happy. Born-to-be-the-Sun was very happy because he had Sawbill-Duck-Woman, that pretty woman, for his sweetheart. Then Deer felt badly towards his chief because he would not allow him to see Sawbill-Duck-Woman at all. Then Deer tried to devise a plan to approach her, so that he might just see the side of the face of Sawbill-Duck-Woman, that pretty woman to whom he wanted to make love. Tum animo occurrit virum mulierem pudenda exuere vetuisse ne quis domi relicta furaretur.

Then Deer asked Fawn to go from time to time to the house of Sawbill-Duck-Woman, and to watch her. Fawn arose at once and went to the house of Sawbill-Duck-Woman. He heard Sawbill-Duck-Woman asking Thrush-Woman to go digging clams in the evening on the south side of Crooked-Beach. Immediately he told Deer (about it). Deer got ready at once. He took his deer mask, and the [really]

Hë'ᵋmaaxs g·ō'kulaēda ᵋnā'ẋwa ᵋnū'ẋᵘnēᵋmis lāx Qā'logwisē. Wä, lā'ᵋlaē hë'mEnāłaEm ëk·!ē'qalaᵋl. Wä, lā'ᵋlaē Lō'maᵋlaḷał ëk·ē'qalē L!ē'sElag·iᵋlakwē qaxs la'ē ḷâ'lanuẋᵘs Ǧugō'ts!axsEmālagäxa ë'x·sōkwē ts!Edā'qa. Wä, lā'ᵋlaḷa ᵋyā'x·sEᵋmē nâ'qaᵋyas Ǧē'x·ustâla qaē's g·ī'ǧamaᵋyaxs xE'nLElaē k·!ēs hëłq!ā'laq la dō'qwax Ǧugō'ts!axsEmālaga. Wä, lā'ᵋlaē wāx· sE'nē Ǧē'x·ustâla qaᵋs guyō'lkwēᵋlas qaᵋs â'ḷat!ē dō'ǧunōLEmdxēs wā'x·ē L!â'ts!Ełēda ë'x·sōkwē ts!Edā'qē Ǧugō'ts!axsEmālagä. Wä, lā'ᵋlaē g·ī'g·aēxᵋēd qaxs k·!ē'saē lā hë'łq!ōlEms L!ē'sElag·iᵋlakwē a'mlēẋwā'masxēs ᵋnaᵋẋwē', qaxs k·îłEla'ē L!ē'sElag·iᵋlakwē qō g·ilō'łētsōᵋlaxō, lā'g·îłas ᵋnēx· qa k·!ē'sēs axō'dEq.

Wä, lā'ᵋlaē axk·!ā'laᵋlaē Ǧē'x·ustâläx T!ō'p!Eḷaē qa lā'naẋwēᵋs laē'L lāx g·ō'kwas Ǧugō'ts!axsEmālaga qa q!ā'q!aᵋlā'lesēq. Wä, hë'x·ᵋidaEmᵋlā'wisē T!ō'p!Eḷaᵋē ḷā'xulîł qaᵋs lä lāx g·ō'kwas Ǧugō'ts!axsEmālaga. Wä, hë'x·ᵋidaEmᵋlā'wisē wuLE'lax Ǧugō'ts!axsEmālagäxs hë'laāx Wā'xwaxulīyaga qaᵋs läL ḷā'xut!āł qō lāł dzā'qwaL, lā'xa g·ā'wēq!ānEmē lāx ᵋnā'ladzaᵋyas Qā'lōgwisē. Wä, hë'x·ᵋidaEmᵋlā'wisē la nē'łax

long antlers were taken. Then he went out through the rear door of his house; for, indeed, he did not allow himself to be seen. He was going to the other side of the point of land. Then he hid among the salal-berry bushes. The tide had not run out far when the canoe of Sawbill-Duck-Woman and of Thrush-Woman came in sight. At once Deer put on his deer mask. As soon as he had done so, he jumped into the water and swam out to sea across the course of the canoe of the women.

Sawbill-Duck-Woman at once turned the bow of the canoe. She wished to catch the swimming deer. Thrush-Woman wished that she herself might catch it. Then Deer wished in his mind, "Don't you wish to catch me, Thrush-Woman; but this Sawbill-Duck-Woman shall catch me." Thus he thought in his mind. Immediately they paddled towards him. Then Sawbill-Duck-Woman got what she wished. She caught hold of the antlers of the large deer.

Hæc tum cervus secum cogitavit: "Feminibus pansis super phaselum varicet." Quod cum illa fecisset quippe quæ supparo indusiata non esset sed tantum lumbari amicta, feminæ detexit.

Ḳē′x·ustâla. Wä, hë′x·ˢidaEmˢlā′wisē Ḳē′x·ustâla xwā′nałˢīda. LaE′mˢlaē axˢē′dxēs gē′ẋumłē. Hë′El axˢē′tsōsēda â′lä la g·î′lsg·îlt!as wuL!ā′xē. Wä, laE′mˢlaē ā′ḶEx·sâ lāx ā′Lanâˢyasēs g·ō′-kwē; qä′Ḷaxs k·!ē′saē hë′łq!āla dō′guła. Wä, laE′mˢlaē lā′laa lāx qwē′sōdēłbaˢyasa aˢwī′łbaˢē. Wä, laE′mˢlaē ˢwu′nwagēxa łEnE′mx·dē lāq. Wä, k·!ē′sˢEmˢlāwis k!wā′ˢyaxā′ˢlaē x·ā′ts!axElaēnaˢyasēxs g·ā′xaē tē′ẋˢwīdē yā′ˢyats!äs Ḳugō′ts!axsEmalaga Ḷōwā′xwaxulīyaga, wä, hë′x·ˢidaEmˢlā′wisē Ḳē′x·ustâla q!ō′xts!ōtsēs gē′ẋumłē. Wä, g·î′lˢEmˢlā′wisē gwā′ła, la′ē dEẋuˢstä′ lā′xa dE′msx·ē qaˢs gE′lxˢēdē L!ā′stâła lā′xa L!ā′sakwē gā′gēgaˢmax yā′ˢyats!äsa ts!ē′daqē.

Wä, hë′x·ˢidadzâEmˢlaē Ḳugō′ts!axsEmālaga Ḷō′gumxōdxēs yā′ˢyats!ē, wä, laE′mˢlaē ˢnēx· qaˢs dā′x·ˢīdēłxa gElgEˢnā′kula gē′wasa. Wä, lā′ˢlaē ˢnē′k·ē Wā′xwaxulīyaga qaˢs hë dā′g·aaLE′laq. Wä, lā′ˢlaē ˢnē′nk·!Eqē Ḳē′x·ustâla: "Ḳwā′la ˢnēx· qaˢs sâ′ōs dā′g·aā′LEla g·ā′xEn, Wā′xwaxulīyagä. Yō′Emax·ōx Ḳugō′ts!axsEmālagax dā′g·aā′LEla g·ā′xEn," ˢnē′nk·!ēqElaˢlaē. Wä, hë′x·ˢidaEmˢlā′wisē sē′ẋˢwīdEx·daˢxᵘ lāq, wä, laE′mˢlaē hë′ˢl łō′guxstē Ḳugō′ts!axsEmālaga. Wä, lā′ˢlaē dā′sdaā′lōdEx wuL!ā′xasa ˢwā′lasē gē′wasa.

Wä, lā′ˢlaxaa ē′t!ēd ˢnē′nk·!Eqē Ḳē′x·ustâla: "Ḳā′xałāla qaˢs t!ēpägE′ndaōs," ˢnē′nk·!ēqElaˢlaē. Wä, hë′Emˢlā′wis gwē′x·ˢīdē Ḳugō′ts!axsEmālagē wā′łagEłas Ḳē′x·ustâla qa gwē′x·ˢīdaats. Wä, laE′mˢlaē nē′łałē ˢnaˢẋwa′s Ḳugō′ts!axsEmālaga, qä′ḶaxS k·!eâ′saē q!ō′xts!Eˢwēs hä′xa, â′ˢmaē tsä′bEkwēda g·ā′lē ts!ē′daqa. Wä, g·î′lˢEmˢlā′wisē Ḳē′x·ustâla dō′xˢwaLElax ˢnaˢẋwasēxs

Quod cervus subito arrecto capite, cornibus divellit et ad ripam in silvam iactavit.

Deinde urinatus, illud muliebre sectatus est et invento cum eo coiit. Hoc vero coitu perfunctus perrexit cursu contendere si feminam quæ vagina detracta domum festinabat, superaret. Itaque priusquam ripam illa tetigisset cervus ad ædes suas pervenerat, cum porro ad litus pæne appelleret cervus sese foris ostendit et ne quis præsagiret se pudenda bellæ illius mulieris detraxisse usque ad limitem pagi provectus est.

Then all the myth people on the summer seats noticed that Sawbill-Duck-Woman was very downcast, and that she did not paddle. Born-to-be-the-Sun at once went to meet his sweetheart. Then Sawbill-Duck-Woman told him what had happened to her. Born-to-be-the-Sun spoke at once, and said, "Don't feel badly, for we will try to find them." Thus he said. Then Sawbill-Duck-Woman and Born-to-be-the-Sun went up from the beach and entered her house.

At alter ille vir quem supra commemoravimus aliquid suspicatus pudenda tractare voluit. Quæ ubi rapta fuisse percepit, animo abjectus, cum quidem famæ non credidisset, domo profectus

la′ē x·ī′t!ēdxēs x·ō′msē qa^{s}s x·ī′dɛ!ɛxsē^{s}x ^{s}na^{s}ẋwa′s qa^{s}s ts!ɛxs^{s}ɛ′ndēq lā′xēs ā′ɬaē. Wä, hë′x·^{s}idaɛm^{s}lā′wisē Ǥē′ẋustâla dā′s^{s}īd qa^{s}s lä lā′sgɛmēq.

Wä, hë′x·^{s}idaɛm^{s}lā′wisē q!ā′xa ^{s}na-^{s}ẋwē′, wä, hë′x·^{s}idaɛm^{s}lā′wisē q!ō′p!ēdɛq. Wä, g·î′l^{s}ɛm^{s}lā′wisē gwāɬ q!ō′paxs la′ē qā′s^{s}īd qa^{s}s lä dzɛ′lẋ^{s}wīda. Laɛ′m^{s}laē g·ā′g·alagɛmax Ǥugō′ts!axsɛmālagäxs hë′x·^{s}ida^{s}maē la halā′xs g·ā′lēx·dä lā′-wo^{s}yuwēs ^{s}na^{s}ẋ^{u}dē′. Wä, k·!ē′s^{s}ɛm^{s}lā′-wisē g·āx^{s}ā′lisē Ǥugō′ts!axsɛmālagäxs la′ē lā′g·aē Ǥē′ẋustâla lā′xēs g·ō′kwē. Wä, g·î′l^{s}ɛm^{s}lā′wisē ɛlā′q g·ax^{s}ā′līsa lā′xa L!ɛmā′isaxs la′ē nē′ɬɛmx·^{s}īdē Ǥē′ẋustâla qa^{s}s lä lā′bɛlsɛla lā′xa g·ō′ẋ^{u}dɛmsē qaxs gwā′q!ɛɬaē k·ō′dɛɬ hë′ɛm ax^{s}ē′dxa ^{s}na^{s}ẋ^{u}dē′sa x·ā′x·i^{s}lɛnōsē ts!ɛdā′qa.

Wä, laɛ′m^{s}laē q!ä′mx·ts!ēsɛ^{s}wē Ǥugō′ts!axsɛmālagäsa ā′waq!usēda ^{s}nā′ẋwa nu′ẋ^{u}nē^{s}misaxs xɛ′nlɛlaē ẋu′lsa Ļōxs k·!ē′saē sē′ẋwa. Wä, hë′x·^{s}idaɛm^{s}lā′-wisē la lā′^{s}lālē L!ē′sɛlag·i^{s}läxēs Ļâ′la. Wä, hë′x·^{s}idaɛm^{s}lā′wisē Ǥugō′ts!axsɛ-mālaga ts!ɛk·!ā′ɬ^{s}īdɛs gwē′x·^{s}īdaā′saq. Wä, hë′x·^{s}idaɛm^{s}lā′wisē yā′q!eg·a^{s}ɬē L!ē′sɛlag·i^{s}lakwē. Wä, lā′^{s}laē ^{s}nē′k·a: "Ǥwā′tsasyasē ^{s}yā′tsamtsasēs nâ′qētsasōs, qatsasɛnts q!ā′q!ēstsaa^{s}mēstsɛnsaqē,"[1] ^{s}nē′x·^{s}laē. Wä, laɛm^{s}lā′wisē hō′x^{s}usdēsē Ǥugō′ts!axsɛmālaga Ļō L!ē′-sɛlag·i^{s}lakwē qa^{s}s lä hō′gwēL lāx g·ō′-kwas Ǥugō′ts!axsɛmālaga.

Hë′x·^{s}īdaɛm^{s}lā′wisē L!ē′sɛlag·i^{s}lakwē ^{s}nēx· qa^{s}s p!ē′ẋ^{s}wīdēx ^{s}na^{s}ẋwa′s Ǥugō′-ts!axsɛmālaga. Wä, g·îl^{s}ɛm^{s}lā′wisē p!ē′ẋwaLɛ′laqēxs k·!eâ′saa la axā′ɬaxs la′ē ẋu′ls^{s}īd qaxs wiō′q!usaaqēxs la′ē ts!ɛk·!ā′ɬɛlaq. Wä, hë′x·^{s}idaɛm^{s}lā′wisē la lā′wFlsē L!ē′sɛlag·i^{s}lakwē. Wä,

[1] Ǥwā′k·aslax·ī ^{s}yā′x·sɛmk·asēs nâ′qēk·asōs, qak·ā′sg·înts q!ā′q!ēstaa^{s}mēɬg·înLaqē.

est. Amare cessaverat quia illi pudenda quæ sola eum allexerant non amplius suppetebant.

Cervus autem qui nunc his omnibus gaudebat intra ædes penetravit pedes et mulieri quæ amissa mærebat pudenda assedit. Sed neque ipsum alloquentem attendebat et aversum tenebat voltum, cum vero hæc verba iterum locutus esset: "Dic, quæso domina, cur istam pulchram speciem celas? namque frustra te ægrotare dicis." Sic illa tandem, "Utinam divino præditus esses sensu ut miseritus mei muliebria mihi reddere posses."

At ille contra, "Ne dubitaveris mihi narrare cur domi maneas." — "At ego" — inquit mulier — "velim reperias qui pudenda fabricari queat nam mea priva perdidi." — "Maxime" — respondit ille — "sed fac metiar locum istum ubi antea fuerunt ut tibi possim inde ilia renovare."

His auditis verbis mulier surrexit et viro comitante cubiculum intravit et ambo in lecto cubuerunt. Tum formosa

laE'm^{s}laē gwāł łā'ẋulanōẋ^{u}sēs ḷâ'lax·dē qaxs la'ē k·!eâ's la axā'łē łā'ẋulag·ilᵭäsēs ^{s}na^{s}ẋ^{u}dē'.

Wä, laE'm^{s}laē ë'x·^{s}īdē nâ'qa^{s}yas Ǥē'ẋustâla. Wä, hë'^{s}lat!a la ǥä'ła la k·!eâ's ^{s}na^{s}ẋwē Ǥugō'ts!axsEmālaǥäxs la'ē laē'Lē Ǥē'ẋustâla lāx g·ō'kwas. Wä, lā'^{s}laē hë^{s}nā'kulaEm lāx k!waē'lasasa ë'x·sōkwē ts!Edā'qa qa^{s}s lä k!wā'nōdzElēłaq. Wä, hë'x·^{s}idaEm^{s}lā'wisē wāx· yā'yaq!Enta^{s}mē Ǥē'ẋustâläq. Wä, hëwä'xaEm^{s}lā'wisē Ǥugō'ts!axsEmālaga â'ḷat!a L!Es^{s}ē'dEq. Wä, lā'^{s}laē ē'dzaqwa yā'q!eg·a^{s}łē Ǥē'ẋustâläq. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, q!ā'gwidä, wä'dzâEntsōs nē'łasēs k·!ē'sēłaōs la nę'łEmx·^{s}īdaēnoxwa? Wał^{s}mē'g·în ^{s}nē'k·ōł k·!ēs ë'k·a," ^{s}nē'x·^{s}laēq. Wä, hë'x·^{s}idaEm^{s}lā'wisē Ǥugō'ts!axsEmālaga yā'q!eg·a^{s}ła. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, adä', wä'nē^{s}sḷas k·!ēs aō'ms^{s}ēd qa^{s}s wax^{s}ē'daōs nā'qē^{s}stE'ndxEn ts!Edā'q!ēna^{s}ē," ^{s}nē'x·^{s}laēq.

Wä, hë'x·^{s}idaEm^{s}lā'wisē ē'dzaqwa yā'q!eg·a^{s}łē Ǥē'ẋustâla. Wä, lā'^{s}laē ^{s}nē'k·a: "Ǥwā'la ha^{s}lā'la nē'ła g·ā'xEnLasōs haē'lEmaq!ōs," ^{s}nē'x·^{s}laēq. Wä, hë'x·^{s}idaEm^{s}lā'wisē Ǥugō'ts!axsEmālaga yā'q!eg·a^{s}ła. Wä, lā'^{s}laē ^{s}nē'k·a: "Wä'dzâEntsōs wax q!ā'q!ēstaāx ^{s}na^{s}ẋwēlaē'noxwa qaxs x·îsā'En ^{s}na'^{s}ẋ^{u}däEn," ^{s}nē'x·^{s}laēq. Wä, hë'x·^{s}idaEm^{s}lā'wisē Ǥē'ẋustâla yā'q!eg·a^{s}ła. Wä, lā'^{s}laē ^{s}nē'k·a: "Wä'Entsōs qEn p!ē'ẋ^{s}wīdēxōx axā'łaasdäq!Esē qEn wā'wEldzE^{s}wīlaxEn ^{s}na^{s}ẋwē'lalax qa^{s}s," ^{s}nē'x·laēq.

Wä, hë'x·^{s}idaEm^{s}lā'wisē Ǥugō'ts!axsEmālaga ḷā'xulīł qa^{s}s lä lā'ts!âlīł lā'xēs kwa^{s}lē'lasē. Wä, lā'^{s}laē LE'^{s}lālax Ǥē'ẋustâla qa läs ō'gwaqa. Wä, hë'x·^{s}idaEm^{s}lā'wisē la lā'ts!âlīła. Wä, laE'm^{s}laē kwa^{s}lē'łē Ǥugō'ts!axsEmālaga. Wä, lā'^{s}laē hë^{s}nā'kula^{s}mē Ǥē'ẋustâla lāq qa^{s}s

illla femina suadente ut inguen viduatum vagina palparet, homo coxas et femora manu tractavit et cum putre quid sensisset "Domina" — inquit — "sine eam pudenda tibi quæsitum."

Dixit et domum nulla interposita mora properavit. Ibi e ligno pudenda adamussim sculpsit et ad mulierem denuo profectus est. Illa vero quæ in lecto resupina attendebat simulac pudenda aspexit cruribus disjunctis ad inguen accomodavit. Cum vero neque faber ille opus suum in locum apte coartare non potuit foras iterum excessit et nihil suspicante muliere rediit, ipsa carnis pudenda proferens domo sua.

Neque illa tamen a cubili sese amoverat sed cruribus dilatatis viro præstolabatur. Qui cum venit statim in pristinum statum inguen tandem sarsit. Sic restaurata ut pudenda experiretur optatum dedit amplexum et post amatorium certamen hæc verba edidit, "Ita

ō′gwaqē ku′lg·aˢlīɬa. Wä, hë′x·ˢidaEmˢlā′wisē ˢnē′k·a ë′x·sōkwē ts!Edā′q qa p!ē′ẋˢwīdēsēx axā′ɬaasdäs ˢnaˢẋwa′s. Wä, lā′ˢlaē Ǥē′ẋustâla p!ē′ẋˢwīdEx awāgā′waˢyas ē′ˢwanōɬg·aˢyas. Wä, g·ī′lˢEmˢlā′wisē p!ēẋˢwaLE′lax ē′wanōɬg·aˢyasēxs xE′nLElaē tE′lqwa la′ē yā′q!eg·aˢɬa. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, q!ā′gwidä, lā′lax·în ā′läqEn ˢnaˢẋwē′lasō qaˢs ˢnaˢẋwō′s," ˢnē′x·ˢlaēq.

Wä, hë′x·ˢidaEmˢlā′wisē Ḷā′xulīɬ qaˢs lä lā′xēs g·ō′kwē. Wä, laEmˢlā′wisē axˢē′dxa ˢnaˢẋwa′xs hë′ˢmaē g·aē′ɬē g·ō′kwas. Wä, laE′mˢlaē axˢē′dxa k!waˢxLā′wē qaˢs k·!ā′xˢwīdēq qaˢs k·!ē′kwīlēq. LaE′mˢlaē ˢnā′ˢnaxts!EwaɬxA hë′nōma ˢnaˢẋwa′. Wä, g·ī′lˢEmˢlā′wisē gwā′ɬē k·!ä′ˢyasēxs la′ē qā′sˢīd qaˢs lē lāx g·ō′kwas Ǥugō′ts!axsEmā′laga. Hëˢnā′kuladzâEmˢlaē lāx g·aē′lasas. Wä, lā′ˢlaē q!ā′qēxs hë′x·säˢmaē kwaˢlī′ɬē. Wä, k·!ē′sˢEmˢlā′wis yā′q!eg·aˢɬē Ǥē′ẋustâlaxs la′ē ˢyîɬˢā′lēɬēda ë′x·sōkwē ts!Edā′qa. Wä, hë′x·ˢidaEmˢlā′wisē Ǥē′ẋustâla nē′ɬasēs k·!ä′ˢyē k!waˢxLō′ˢsgEm ˢnaˢẋᵘ lāq. Wä, lā′ˢlaē ˢmE′nsˢaLElōdEs. Wä, laE′mˢlaē k·!ēs hë′ɬˢaLE′lē axā′ˢyas. Wä, laE′mˢlaē gwā′q!Eɬaˢl k·ō′tasōs Ǥugō′ts!axsEmālaga hë axˢē′dEx ˢnaˢẋwa′s, lā′g·īɬas hë gwē′x·ˢīdē. Wä, laE′mˢlāwis ē′t!ēd ˢnēx· qaˢs lē lā′wElsa. Wä, lā′ˢlaē qā′sˢīda. Wä, k·!ē′sˢlat!a gä′ɬaxs g·ā′xaē ẋwē′laqa.

Wä, laE′mˢlaē hëx·sä′Em gwaē′ɬē Ǥugō′ts!axsEmālagäs ˢyîlī′ɬaē. Wä, hë′x·ˢidaEmˢlā′wisē Ǥē′ẋustâla la laq qaˢs k!ut!ā′LElōdēsa â′la ˢnaˢẋᵘ lāq. Wä, g·ī′lˢEmˢlā′wisē gwā′ɬa la′ē yā′q!eg·aˢɬē Ǥē′ẋustâla. Wä, lā′ˢlaē ˢnē′k·a: "Wë′g·ax·în ˢmE′nsˢīd ˢnEẋwā′lax·ˢīda qaxō ō′dzaɬaˢlaxō," ˢnē′x·ˢlaēq. Wä, hë′x·ˢidaEmˢlā′wisē â′Em wä′xasōˢsa ë′x·sōkwē

tandem gratiam tibi refero: nunc enim et tua sum et ero amica." Dixit et cervus qui semper hoc desideraverat nunc gaudebat facto a quo illi nomen venit cunnisartor.

tsɬEdā′qa, qaxs lE^{s}ma′ē â′Emɬ lāL wâ′Lâ-lax·da^{s}x^{u}ɬ lāL. Wä, laE′m^{s}laē Ǧē′ẋustâla ^{s}nEẋwā′lax·^{s}īda. Wä, g·ī′l^{s}Em^{s}lā′-wisē gwā′ɬa, la′ē yā′q!eg·a^{s}ɬē Ǧugō′ts!ax-sEmālagäx Ǧē′ẋustâla. Wä, lā′^{s}laē ^{s}nē′k·a: "La^{s}mEn haɬā′qasEn ts!Edā′q!ē-na^{s}ē lâL. La^{s}mEns wâ′Lâlaɬ laL," ^{s}nē′x·-^{s}laē. Wä, la^{s}mē lâ′Lē Ǧē′ẋustâläxēs sē′nat!ēdē. Wä, laE′m Ḷē′gadEs q!Edā′-ǦEndē lā′xēq. Wä, laE′m lā′ba.

13. How Mink gets Sea-Eggs.

We will now come back to Born-to-be-the-Sun, who had had Sawbill-Duck (*Merganser*) for his sweetheart for some time. Sawbill-Duck-Woman did not allow him to eat sea-eggs, and he desired very much to eat sea-eggs. Sometimes he would go and try to devise a way of getting sea-eggs, but he could not devise any plan. He really could not find any way to get them. He went to his house and lay on his back at the place where he used to lie down. Then his mother guessed again that he was planning what to do.

In the evening he arose; and now his mother knew that he had made up his mind what to do, for he felt happy. He went out of his house. After it had been dark for a long time, he came back home. He went at once and lay down in his bedroom. He never tried to speak to his mother. In the morning, when it was nearly daylight, Born-to-be-the-Sun groaned, and said, "Ananā′, I am going to die! Ananā′, I am going to be a grave!" Thus he said.

La^{s}mEns ē′tō^{s}sɬ lāx L!ē′sElag·i^{s}la-kwaxs la′ē yā′was^{s}īd Ḷâ′lanuẋ^{u}s Ǧugō′-ts!axsEmālaga. Wä, laE′m^{s}laē Ǧugō′-ts!axsEmālaga k·!ēs hē′ɬq!ālaq ha^{s}mā′pxa amdE^{s}ma′. Wä, lā′^{s}laē xE′nLEla^{s}l ts!ā′-k·!ēxsdxa amdE^{s}ma′. Wä, lā′naẋwa^{s}laē qā′s^{s}īd qa^{s}s lē wā′x·sEna qa^{s}s g·ā′yōḶasEx amdE^{s}mä′. Wä, lā′^{s}laē k·!eâ′s sEna′^{s}s. Wä, laE′m^{s}laē â′la^{s}l k·!eâ′s q!ā′nEms qa^{s}s g·ā′yōḶasa. Wä, lā′^{s}laē lā′xēs g·ō′kwē. Wä, laE′m^{s}laxaē t!ēx·-^{s}ā′lɪɬ lā′xēs t!ē′g·ilasnaẋwä. Wä, laE′m-^{s}laē Hā′da^{s}wäs k·ō′taqē laE′m ē′t!ēd sEna′ qa^{s}s gwē′x·^{s}īdaā′sa.

Wä, hë′^{s}lat!a la dzā′qwaxs la′ē Ḷā′-xulīɬa. Wä, laE′m^{s}laē Hā′da^{s}wäs q!â′-LElaEmqēxs lE^{s}ma′ē sE′ng·aaLEla qa^{s}s gwē′x·^{s}idaāsa qaxs lE^{s}ma′ē ëk·!ē′x·^{s}ēda. Wä, lā′^{s}laē lā′wEls lā′xēs g·ō′kwē. Wä, hë′^{s}lat!a gä′ɬa gā′nōLExs g·ā′xaē nä′na-kwa. Wä, lā′^{s}laē hë′x·^{s}idaEm la ku′lx·^{s}īd lā′xēs ku^{s}lē′lasē. Wä, laE′m^{s}laē hē′-wäxaEm^{s}El yā′yaq!EntE^{s}maxēs Hā′da^{s}wē. Wä, hë′^{s}lat!a la Elā′q ^{s}nā′x·^{s}īdxa gaā′-läxs lā′asē gugwā′ɬtsä^{s}laē L!ē′sElag·i^{s}la-kwē. Wä, lā′^{s}laē nē′k·a: "Ts!ananā′, wā′wits!Eq!ā′tsEnē′; ts!ananānā′, dEdzE-yātsEnē′,"[1] ^{s}nē′x·^{s}laē.

[1] Ananā′, wā′wik·!îq!ak·asLEnē′; ananānā′, dEg·EyāLEnē.

At once his mother looked at him. His mother questioned him, and said, "O child! what are you planning?" Thus she said to him. Born-to-be-the-Sun said at once, "Anananā', I am going to be a grave, I am going to die, anananā'!" Thus he said.

His mother at once called all the myth people to enter her house. When all the myth people were in, Born-to-be-the-Sun asked that his tribe should all come in. Then he groaned, and said again, "Anananā', I am going to die! Anananā', I am going to be a grave, anananā'!" Thus he said. Immediately all the myth people spoke, and said, "(The significance of) the groan of our chief is important, for he says that he is going to die, and that he will be a grave." Thus they said. Then an old man spoke, and said, "O tribe! let us try to find a burial-place for our chief." Thus he said.

Then an old man said, "We will place our chief on top of the trees." Thus he said. Born-to-be-the-Sun spoke at once, and said, "Don't say so, else it might be said that I am a lump (excrescence) on the tree." Thus he said. Then he said, "Go on, let him be buried on the ground." Thus he said. Born-to-be-the-Sun spoke at once, and said, "Oh, don't say so, else it might be said that the children had

Wä, hë'x·ˢidaEmˢlā'wisē Hā'daˢwäs la dō'xˢwīdEq. Wä, lā'ˢlaē Hā'daˢwäs wuLā'q. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, xunō'kᵘ, ˢmā'dzōs sē'natlaläq!ōs?" ˢnē'x·ˢlaēq. Wä, hë'x·ˢidaEmˢlā'wisē L!ē'sE-lag·iˢlakwē ˢnē'k·a: "Ts!anananā', dEdzEyātsEnē', wā'wits!Eq!ā'tsEnē, ts!anananā'," [1] ˢnē'x·ˢlaē.

Wä, hë'x·ˢidaEmˢlā'wisē la Lē'x·LEls-ˢīdē Hā'daˢwäsēxa ˢnā'ẋwa nū'ẋᵘnēˢmis qa g·ā'xēˢs ˢwī'ˢlaēL lāx g·ō'kwas. Wä, lā'ˢlaē ˢwī'ˢlaēLēda ˢnā'ẋwa nū'ẋᵘnēˢmisa. Wä, lā'ˢlaē wuLE'lē L!ē'sElag·iˢläqēxs g·ā'xˢmaē ˢwī'ˢlaēLēs g·ō'kulōtē, la'ē hë'x·ˢidaEm gugwā'ɬtsä. Wä, laE'mˢlaē ē't!ēd ˢnē'k·a: "Ts!anananā', wā'wits!Eq!ā'tsEnē', ts!anananā', dEdzEyātsEnē'," [1] ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEmˢlā'wisa ˢnā'ẋwa nū'ẋᵘnēˢmis yā'q!eg·aˢɬa. Wä, lā'ˢlaē ˢnē'k·a: "Awī'lak·asōx gwē'k·!āˢlasaxsEns g·ī'gamaˢēx qaxs lEˢma'ēx ˢnē'k·îxs wā'wik·!Eq!aēx ḷōxs lEˢma'ēx ˢnēx· dEg·Eˢya'L," ˢnē'x·ˢlaē. Wä, laEmˢlā'wisē yā'q!eg·aˢɬēda q!u'lˢyakwē bEgwā'nEma. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, g·ō'kulōtä', hē'lax·îns q!ā'q!ēˢstaā'sEˢwē wunE'mdasLaEnsaxwa g·ī'gamēx·däqEns," ˢnē'x·ˢlaē.

Wä, lā'ˢlaē ˢnē'k·ēda ˢnEmō'kwē q!u'lˢyaẋᵘ ·bEgwā'nEma: "Ha'nxLawēˢLEns g·ī'gamaˢēx lā'xa ḷâ'ˢsē," ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEmˢlā'wisē yā'q!eg·aˢɬē L!ē'sElag·iˢlakwē. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, gwā'tsasya ˢnē'tsōs, ā'tsEn ˢnē'tsōˢyax qō'qut!Enēyāxtsa ḷâ'tsē," [2] ˢnē'x·ˢlaē. Wä, lā'ˢlaē ˢnē'k·a: "Wë'g·ax·ōsōx dzaˢmē'sa," ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEmˢlā'wisē L!ē'sElag·iˢlakwē yā'q!eg·aˢɬa. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, gwa'tsasya ˢnē'tsōs, ā'tsEn ˢnē'tsōyax dzadzaˢmē'-

[1] Anānā', dEg·EyāLEnē', wā'wik·!îq!ak·asLEnē'; anananā'.

[2] ˢya, gwā'k·asla ˢnē'k·ōL, ā'LEn ˢnē'x·sōˢlax qō'qut!Enēlāxsa ḷâ'ˢsē.

played burying some one." Thus he said. Then the myth people could not find out what to do with their chief.

Then the old man spoke again, and said, "Let the grave-box of our chief be put on the island in front of us." Thus he said. Then Born-to-be-the-Sun spoke, and said, "That's it, that is what I meant. Only don't let my grave-box be tied up tight, else I might not be able to breathe." Thus he said, and it was not very long before his breath gave out, and he died.

At once a carved box was taken, and he was put into it. The cover of the box was pushed to one side. Then he was buried by his tribe. He was taken to the island in front of Crooked-Beach. Then he was put on the rock there. The cover of the grave-box was [pushed] to one side. Then all the myth people went home, and they mourned their late chief.

Now Born-to-be-the-Sun had been dead for four days, and during this time the first myth people never made the sound of feasting. After he had been dead for four days, all the men and women, and all the children, went to bathe; and after the tribes had finished bathing, two women launched their little canoe. They were going to dig clams on the other side of Crooked-Beach.

dzEmyōyaxsa dzî'ndzînā'nEmē,"[1] ᵍnē'x·ᵍlaē. LaE'mᵍlaē k·!eâ's q!ā'nEmsa nū'x̣ᵘnēᵍmisē qa g̣wä'łaā'tsēs g·ī'g̣amēx·dē.

Wä, lā'ᵍlaē ē'dzaqwa, yā'q!eg·aᵍłēda q!u'lᵍyakwē bEgwā'nEma. Wä, lā'ᵍlaē ᵍnē'k·a: "Wä, wë'g·ax·ōsōx ha'nałēg·its!EᵍwasLasEns g·ī'g̣amaᵍēx lā'xwa ᵍmEkumā'ᵍyaqEns," ᵍnē'x·ᵍlaē. Wä, lā'ᵍlaē yā'q!eg·aᵍłē L!ē'sElag·iᵍlakwē. Wä, lā'ᵍlaē ᵍnē'k·a: "Hē'wis, wä, hë'tsasᵍmEn gwayâ'tsatsē, â'Emtsē ts!ēsts E'ytsEᵍyayatsEn dzē'ts!Eᵍwastsa, ā'tsEn wī'bayītsEmyax,"[1] ᵍnē'x·ᵍlaē. Wä, wī'laᵍxᵘdzēᵍlaē g̣aē'łExs la'alasē Ełᵍā'lił̣a. Wä, laᵍmē wē'k·!Exᵍēda.

Wä, hë'x·ᵍidaEmᵍlā'wisē axᵍē'tsEᵍwa k·!ē'sgEmāla g·î'ldasa. Wä, lā'ᵍlaē lā'ts!âᵍyō lāq. Wä, laE'mᵍlaē kwē'māqałē yEᵍkuᵍyā'ᵍyasa dEg·a'ts!ē. Wä, laEmᵍlā'wisē wunE'mt!ētsōᵍsēs g·ō'kulōtē. Wä, laE'mᵍlaē lā'ᵍyō lā'xa ᵍmEkumā'ᵍyas Qā'logwisē. Wä, laE'mᵍlaē ha'ng·aālōdayō lāq. Wä, laE'mᵍlaᵍxaa kwē'maqałē yEkuᵍyā'ᵍyasa dEg·a'ts!ē. Wä, laEmᵍlā'wisē nä'nakwēda ᵍnā'x̣wa nū'x̣ᵘnēᵍmisa. Wä, laE'mᵍlaē awE'lx·Eᵍyaxs g·ē'xgwāłaaxēs g·ī'g̣amēx·dē.

Wä, lā'ᵍlaē mō'p!Enx̣waᵍsē ᵍnā'läs la wē'k·!Exēdē L!ē'sElag·iᵍlakwē, wä, laEmᵍlā'wisē hë'Em wā'ᵍwas hē'wäxaEm hā'sdaxulēda g·ā'läsa nū'x̣ᵘnēᵍmisē. Wä, g·îlᵍEmᵍlā'wisē la mō'p!Enx̣waᵍsē ᵍnā'läs la łEᵍla' la'ē ᵍwī'ᵍla kwäsᵍēdēda ᵍnā'x̣wa bē'bEgwānEma ḷEᵍwa ts!ē'daqē ḷōᵍma ᵍnā'x̣wa g·î'ng·înānEma. Wä, g·î'lᵍEmᵍlā'wisē g̣wāł kwä'sēda lē'lqwalaLaᵍē la'ē wīᵍxᵘstE'ntsEᵍwa x̣wā'x̣wagumasa maᵍlō'kwē ts!ē'daqa. Wä, laE'mᵍlaē lāł ḷaxut!ā'łxa g·ā'wēq!ānEmē lāx apsō'tas Qā'log̣wisē.

[1] ᵍya, g̣wā'k·asla ᵍnē'k·ōL, ā'LEn ᵍnē'x·sōᵍlax dzadzaᵍmē'dzEmyōlāxsa g·î'ng·înā'nEmē.

[2] Hë'wis, wä, hë'k·asᵍmEn g̣wayâ'kwasē, â'EmLē k·!ēsL E'lk·Eᵍyālalen g·ī'ts!Eᵍwasla, ā'LEn wī'balīsémlāx.

They paddled along the island. There Born-to-be-the-Sun was seen by the women. He was going (along), carrying sea-eggs in the fold of his blanket [on his chest]. Then the one who was sitting in the bow of the little canoe said, "Ah! that looks like our chief, Born-to-be-the-Sun, going up there doing something." Thus she said. Born-to-be-the-Sun at once spoke to them, and said, "Hamamamē'! I obtained supernatural power. Do go and call Mother to get a dancing head-dress and a rattle, that I may [be made to] dance to-night." Thus said Born-to-be-the-Sun to the two women. Immediately the two women just went back and reported to his mother. At once Mother called all the myth people to come into her house. When they were all in, Mother called Deer to go with his friend Raccoon and Young-Raccoon, and also Sparrow, to go and look at the grave.

Immediately they launched the little canoe and went to it. As soon as they arrived at the island, Deer discovered Born-to-be-the-Sun coming to meet them. He said, "Hamamamē'! I obtained supernatural power. Therefore I am alive." Thus he said. He went aboard the canoe of Deer and his friends. Then they went home. The myth people did not believe that Born-to-be-the-Sun had been dead, for he had too many stories when he first en-

Wä, laE'm^{s}laē mā'k·î^{s}lāla lā'xa ^{s}mEk·å'la. Wä, hë'^{s}mis la dō'x^{s}waLE^{s}lātsa ts!ē'dāqax L!ē'sElag·i^{s}lakwaxs la'ē lâ'sdE^{s}yāla ha'nq!apE'laxa amdE^{s}ma'. Wä, lā'^{s}laē ^{s}nē'k·ēda k!wā'g·Ewa^{s}yaxa ẋwā'ẋwagumē: "^{s}ya, hë'x·EsLäEns g·ī'gama^{s}ē L!ē'sElag·i^{s}lakwa lâ'sdE^{s}yā'läxa," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm^{s}lā'wisē yā'q!eg·a^{s}î^{s}laē L!ē'sElag·i^{s}lakwaq. Wä, lā'^{s}laē ^{s}nē'k·a: "Ts!amamamē', dzō'gwayEn; hā'dzEk·āsya ats!ā'yax Hā'dza^{s}wä, qa yā'tsasē agē'tsasēsēq ^{s}yEqwē'wätsasa dzō'tsasē ts!EqEdE'na qatsā'tsEn kwē'qalatsō^{s}mētsEntsaqwa gā'nōtsēq,"[1] ^{s}nē'x·^{s}laē L!ē'sElag·i^{s}läxa ma^{s}lō'kwē ts!ē'daqa. Wä, hë'x·^{s}idaEm^{s}lā'wisa ma^{s}lō'kwē ts!ē'daq å'Em la ẋwē'laqa nä'nakwa. Wä, hë'x·^{s}idaEm^{s}lā'wisē la ts!Ek·!ā'î^{s}ēdEx Hā'da^{s}wäs. Wä, hë'x·^{s}idaEm^{s}lā'wisē Hā'da^{s}wa LE'xLEls^{s}ēdxa ^{s}nā'ẋwa nū'ẋ^{u}nē^{s}misa qa g·ā'xēs ^{s}wī'laēL lāx g·ō'kwas. Wä, g·î'l^{s}Em^{s}lā'wisē ^{s}wī'laēLa, la'ē axk·!ā'lē Hā'da^{s}wäx Ģē'ẋu^{s}stâla qa läs Ļe^{s}wīs ^{s}nē^{s}nEmō'kwē Mā'yusustâlag·i^{s}lakwē Ļō Mā'xayusē, hë'^{s}misē Ģwē'skwa, qa läs dō'x^{s}wīdxa dEg·E^{s}ya'.

Wä, hë'x·^{s}idaEm^{s}lā'wisē wīx^{u}stE'ndxa ẋwā'ẋwagumē qa^{s}s lē lāq. Wä, g·î'l^{s}Em^{s}lā'wisē lā'g·aa lā'xa ^{s}mEk·å'läxs la'ē dō'x^{s}waLElē Ģē'ẋustâläx L!ē'sElag·i^{s}läxs g·ā'xaē lā'^{s}lalāq. Wä, lā'^{s}laē ^{s}nē'k·a: "Ts!amamamē', dzō'gwayEn, yā'dzīsEn q!uyā'tsasē,"[2] ^{s}nē'x·^{s}laē. Wä, g·ā'x^{s}Em^{s}laē lāxs lāx yā'^{s}yats!äs Ģē'ẋustâla Ļe^{s}wīs ^{s}nē^{s}nEmō'k^{u}. Wä, laE'm^{s}laē nä'nakwa. Wä, laE'm^{s}laē ^{s}nā'ẋwa wiyō'q!usēda nū'ẋ^{u}nē^{s}misaq łE'lx·dē L!ē'sElag·i^{s}lakwē qaxs xE'nLElaē q!ē'nEmēs wā'łdEmaxs g·ā'laē g·ā'xēL lā'xēs g·ō'-

[1] Hamamamē', Ļō'gwalEn; hā'g·ak·āsla axk·!ā'lax Hā'da^{s}wä qa lā'k·asē ax^{s}ē'dk·asēsēx ^{s}yîxwē'wäk·asa Ļō'kwasē k!uxEdE'na, qak·ā'sEn kwē'xalaso^{s}mēLEnLaxwa gā'nuLēx.

[2] Hamamamē', Ļō'gwalEn, lā'g·îłEn q!ulā'k·asē.

tered his house. Therefore they never let him dance. That is the end.

kwē. Wä, lā′g·iłas hë′wäxa kwē′xalasE^{s}wē. Wä, laE′m lā′ba.

14. Mink and the Starfish-Woman.

Born-to-be-the-Sun was living at the place (named) Crooked-Beach with all the myth people. Born-to-be-the-Sun would go from time to time and disappear for a long time at the south side of Crooked-Beach, and it was not known where he went; and sometimes he would not come back to Crooked-Beach for four days. He did so for a long time. The people of Crooked-Beach did not know about those who lived at the place (named) Behind-Neck, the Starfish-Women, who were digging clams there. That is the place where Born-to-be-the-Sun used to disappear, for he would go and steal the clams of the women, for the Starfish [Women] were all women.

Born-to-be-the-Sun would always hide behind the houses. Then Born-to-be-the-Sun saw the women, who had been out in their canoe gathering clams, coming home. They had just anchored their clam-digging canoe, for it was evening. As soon as it was dark, Born-to-be-the-Sun swam out to the place where the clam-digging canoe was at anchor. He went aboard. When he tried to put his hand among the clams, he was bitten (by them). Then Born-to-be-the-Sun began to cry. The women went out at once to (the place) to look. Then they recognized Born-to-be-the-Sun, who was sitting in the canoe, crying. One of the women asked him why he was crying.

Then Born-to-be-the-Sun lifted his

G·ō′kula^{s}laē Lɬē′sElag·i^{s}lakwē lāx axā′s Qā′logwisē Ḷe^{s}wa ^{s}nā′ẋwa nu′ẋ^{u}nē^{s}misa. Wä, lā′^{s}laē hë′mEnała^{s}mē Lɬē′sElag·i^{s}lakwē lā′naẋwa qā′sa qa^{s}s lā′naẋwē g̱ä′ła x·îsā′ła lāx ^{s}nā′lē^{s}nak!wäs Qā′logwisē. Wä, laE′m^{s}laē k·!ēs q!âḶełē lā′naẋwälaā′ts, qaxs ^{s}nał^{s}nEmp!Enaē mō′p!Enẋwa^{s}sē ^{s}nā′läs k·!ēs g·āx aē′daaqa lāx Qā′logwisē. Wä, laEm^{s}lā′wisē g̱ä′ła hë g̱wē′g·ilē. Wä, laE′m^{s}laē k·!ēs q!ā′lēda Qā′loquläxa g·ō′kula lāx axā′s Ā′dap!ē, yîx G̱agEdzEq!āxsEmā′lagaxa dzē′k·!Esē lāq. Wä, hë′Em^{s}lā′wis lā′naẋwa x·îsā′łaāts Lɬē′sElag·i^{s}lakwē qaxs lā′naẋwaē g·îlō′Lax g·ā′wēq!ānEmasa ts!ē′daqē qaxs ^{s}nā′ẋwa^{s}maē ts!ē′daqēda G̱agEdzaq!āxsEmā′laga.

Wä, lā′^{s}laē hë′mEnała^{s}mē Lɬē′sElag·i^{s}lakwē ^{s}wunē′g·i^{s}lasxa g·ō′kula. Wä, laEm^{s}lā′wisē Lɬē′sElag·i^{s}lakwē dō′qulaxa Ḷā′xut!ax·dē ts!ē′daqExs g·ā′xaē nä′nakwa. Wä, â′Em^{s}lāwisē q!E′lsōdxēs Ḷā′wats!ēx·dē qaxs lE^{s}ma′ē dzā′qwa. Wä, g·î′l^{s}Em^{s}lā′wisē p!EdEx·^{s}ē′dExs la′ē Lɬē′selag·i^{s}lakwē g̱E′lg̱Et!a qa^{s}s lä lāx ha′nwä^{s}lāsasa Ḷā′wats!ēx·dē. Wä, lā′^{s}laē lāxs lāq. Wä, g·î′l^{s}Em^{s}lā′wisē wāx· xE′lpElg̱endxa g·ā′wēq!ānEmaxs la′ē q!Ex·ts!ā′nEntsE^{s}wa. Wä, hë′^{s}mis la g̱ug̱wā′łtsE^{s}yats Lɬē′sElag·i^{s}lakwē. Wä, hë′x·^{s}idaEm^{s}lā′wisa ts!ē′daqē lā′xt!a lāq qa^{s}s lä dō′x^{s}wīdEq. Wä, lā′^{s}laē ^{s}mā′łt!eg·aā′LElax Lɬē′sElag·i^{s}lakwaxs k!wā′xsaē g̱ug̱wā′łtsä. Wä, laEm^{s}lā′wisē ^{s}nEmō′kwē ts!Edā′q wuLā′ lā′g·iłas g̱ug̱wā′łtsä.

Wä, laEm^{s}lā′wisē Lɬē′sElag·i^{s}lakwē

hand, which was held [bitten] by a large clam. The women at once broke the clam, and then Born-to-be-the-Sun said, "Ā'nana, confound it!" Born-to-be-the-Sun was questioned by the women. They said, "O Born-to-be-the-Sun! who asked you to come and try do take our clams?" This was said to him. Born-to-be-the-Sun replied at once, and said, "Oh, my dear! I did not try to take them: I just made a mistake when I put my hand into this basket with the clams in it." Thus he said.

As soon as they had gone ashore, Born-to-be-the-Sun went home, walking over the rocks. Unfortunately he was seen by the Wolves, who were going to make war on the people at Halō'lō, the Sea-Gulls. Then Born-to-be-the-Sun was taken. Unfortunately he was taken as a slave. Then the warriors came in front of the (village of the) Starfish-Women. The Starfish-Women questioned the warriors,(saying,)"Whom have you taken in war, warriors?" Thus they said. One of the Wolves replied to them at once, and said, "We have taken Born-to-be-the-Sun in war." Thus he said.

The women said at once, "Serves him right [that you got him]. Kill him! Don't let him live, for he has come too often to steal the clams we have dug." Thus they said. Then one of the Wolves spoke, and said, "Let us ask our little slave for his sacred song, that we may listen to it." Thus he said.

dzō'ẋ̣ᵍwītsēs̄aᵍyasō' q!Ek·î'mx·ts!ānēsōᵍsa ᵍwā'lasē g·ā'wēq!ānEma. Wä, laEmᵍlā'-wisa ts!Edā'qē hë'x·ᵍidaEm tap!ē'dxa g·ā'wēq!ānEmē. Wä, hë'ᵍmis la ᵍnē'g·ats L!ē'sElag·iᵍlakwē: "Ts!ā'nana sEᵍyē'."[1] Wä, lā'ᵍlaē wuLā'sEᵍwē L!ē'sElag·iᵍlakwasa ts!ē'daqē. Wä, laEmᵍlā'wisē ᵍnē'k·a: "Wä, L!ē'sElag·iᵍlakᵘ, a'ngwē axk·!ā'lä qaᵍs g·ā'xaōs xā'sxaq!wa laxEnuᵍẋᵘ g·ā'weq!ānEmēx?" ᵍnē'x·sōᵍlaē. Wä, hë'x·ᵍidaEmᵍlā'wisē L!ē'sElag·iᵍlakwē nā'naxᵍmēq. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, adä', k·!ē'sēg·în xā'sxaqwaqᵘ; â'ᵍmēg·în Lē'xLegułēxs la p!ā'ts!âsg·în aᵍyasō'kᵘ lā'xwa lExa'ᵍēx g·ā'wēxts!âla," ᵍnē'x·ᵍlaē.

Wä, g·î'lᵍEmᵍlā'wisē la ā'LēᵍstaXs la'ē hë'x·ᵍidaᵍmē L!ē'sElag·iᵍlakwē g·āx qā'sēL!āla nä'ᵍnakwa. Wä, laxḷä'ᵍlaē dō'xᵍwaḷEłtsa aLō'ᵍlēnoxwaxs lä'Lē wī'nałxa g·ō'kula lāx Halō'lōxa ts!ē'k!wē. Wä, laE'mᵍlā'wisē axᵍē'tsEᵍwē L!ē'sElag·iᵍlakwē. Wä, laᵍxḷä'Emᵍlaē q!ā'k·ōḷanEma. Wä, g·ā'xᵍlaē ᵍmE'lgEmaᵍlisa wī'näxa Ǧā'gEdzEq!āxsEmālaga. Wä, lā'ᵍlaē wuLā'ᵍlaēda Ǧā'gEdzEq!āxsEmālagäxa wī'na: "A'ngwōs wī'nanEmaqōs, wī'naê'?" ᵍnē'x·ᵍlaē. Wä, hë'x·ᵍidaEmᵍlā'wisa ᵍnEmō'kwē lā'xa aLō'ᵍlēnoxwē nā'naxᵍmēq. Wä, laxḷä'ᵍlaē ᵍnē'k·a: "G·a'danuᵍẋᵘ wī'nanEmg·a L!ē'sElag·iᵍlakᵘg·ai'!" ᵍnē'x·ᵍlaē.

Wä, hë'x·ᵍidaEmᵍlā'wisa ts!ē'daqē ᵍnē'k·a: "Yîlā'lasōxs lā'aqōs lâL qō łEᵍlᵍlax·ōx. Ǧwā'lax·ōx q!ula', xE'nLElaaxsō hë'mEnāłaEm g·āx g·ilō'Lxg·anuᵍẋᵘ dzē'k·!Etsōkᵘ," ᵍnē'x·ᵍlaē. Wä, lā'ᵍlaē yā'q!eg·aᵍłēda ᵍnEmō'kwē lā'xa aLō'ᵍlēnoxwē. Wä, laᵍxḷä'ᵍlaē ᵍnē'k·a: "ᵍyax·daᵍxᵘ wädzâ'Entsōs axk·!ā'laxwa q!ā'q!agumēx qa yä'laqulēsōx qEns hō'Lelēqᵘ," ᵍnē'x·ᵍlaē.

[1] Ā'nana łEᵍlē'.

Born-to-be-the-Sun spoke at once, and said, "Don't, for the time has not come for me to sing my sacred song." Thus he said, for Born-to-be-the-Sun wished to arrive in front of a steep cliff, and to sing his sacred song there. The reason why the Wolves wished Born-to-be-the-Sun to sing his sacred song was that it was a very calm day. As soon as they arrived in front of the cliff, the speaker of the canoe of the warriors spoke again, and said, "Oh, my dear ones! let our slave sing his sacred song." Thus he said, while all the canoes of the warriors were going along together. Then Born-to-be-the-Sun sat up and sang his sacred song; and this is his sacred song: —

"Make the canoes collide, you monsters of the bottom of the sea!
Make the canoes collide, wind blowing down the old man,[2] make them collide!"

At once it began to blow down, and the waves of the sea began to rise. Then all the monsters at the bottom of the sea came up, and the canoes of the warriors were wrecked. Now all the Wolves were dead; and Born-to-be-the-Sun swam ashore, and walked on the rocks, going to the place where the Starfish-Women were.

It was not yet evening when he arrived at the place where the houses of the Starfish-Women were. The women were steadily at work, and did not raise their heads when Born-to-be-the-Sun stood among them. Born-to-be-the-Sun spoke at once, and said, "O women! why did you tell the warriors to kill this Born-to-be-the-Sun?"

Wä, hë'x·ᵍidaEmᵍlā'wisē L!ē'sElag·iᵍlakwē yā'q!eg·aᵍła. Wä, lā'ᵍlaē ᵍnē'k·a: "Ġwā'tsasya ts!ē'stsasᵍmē yā'dzaa yā'xEn yä'yakwaEnxtsa,"[1] ᵍnē'x·ᵍlaē, qaxs ᵍnē'k·aē L!ē'sElag·iᵍlakwē qaᵍs lā'g·aē lāx ᵍnE'xsEmdzaᵍyā'sa hayî'msta L!ō'L!Equma qaᵍs yä'lagwasL. Hë'Emᵍl lā'g·iłas ᵍnē'k·ēda aLō'ᵍlēnoxwē qa yä'laqwēs L!ē'sElag·iᵍlakwē qaxs Lō'maē k·!Emā'qEla. Wä, g·î'lᵍEmᵍlā'wisē lā'g·aa lāx ᵍnE'xsEmdzaᵍyā'sa hayî'mstäxs la'ē ē'dzaqwa yā'q!eg·aᵍłēda yā'ᵍyaq!Entēmxsasa wī'na. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, aadä', wë'g·adzâx·ōx yä'laquns q!ā'k·ōx," ᵍnē'x·ᵍlaē, ladzē'k·asᵍEmᵍlaē ᵍnEmāg·ī'wałaᵍlaē yaē'yats!äsa wī'na. Wä, lā'ᵍlaē k!wā'g·ustâwē L!ē'sElag·iᵍlakwē. Wä, laxḶä'ᵍlaē yä'laqwa. Wä, lā'ᵍlaē ᵍnē'k·ē yä'laxᵘLEnas:

ᵍnE'mnasō qwā'qux·ōgulēsLē ᵍyä'g·Enōdēsaōs.
ᵍnE'mnasō yâ'maxa la nō'ᵍnEmasä', ᵍnE'mnasō.

Wä, hë'x·ᵍidaEmᵍlā'wisē yâ'maxax·ᵍīda. Wä, lā'ᵍlaē t!ā'x̣ᵘsēᵍstax·ᵍīdēda dE'msx·ē. Wä, laEmᵍlaxaā'wisē ᵍnā'x̣wa q!ā'x̣ᵍwīdē ᵍyä'g·Enōdēsasa dE'msx·ē. Wä, laE'mᵍlaē ᵍwī'ᵍła łä'k·ē yaē'ᵍyats!äsa wī'na. Wä, laE'mᵍlaē ᵍwī'ᵍwuᵍlēda ēaLâ'ᵍlēnoxᵘdē. Wä, â'Emᵍlā'wis la ġE'lxsᵍä L!ē'sElag·iᵍlakwē qaᵍs lä qā'seL!āla lā'laa lāx axᵍā'sasa Ġā'gEdzEq!āxsEmā'laga.

Wä, k·!ē'sᵍEmᵍlā'wis dzā'qwaxs la'ē lā'g·aa lāx̣ axᵍā'sas g·ō'kwasa Ġā'ġEdzEq!āxsEmā'laga. Wä, laxḶē'ᵍlaē at!Enō'ᵍs ē'axElēda ts!ē'daqē. Wä, laE'mᵍlaē k·!ēs x·ī'tElanōkwē'da ts!ē'daqaxs la'ē L!ē'sElag·iᵍlakwē Ḷâ'ġulsāq. Wä, hë'x·ᵍidaEmᵍlā'wisē L!ē'sElag·iᵍlakwē yā'q!eg·aᵍła. Wä, lā'ᵍlaē ᵍnē'k·a: "ᵍya, ts!ē'dzāq, ᵍmāstsasēs wā'sdzEmōs yā'qa wī'natsasē sEᵍyatsōx ts!ē'tsEyadzīyaᵍkwax

[1] Gwā'k·asla k·!ē'sk·asᵍmē lā'g·aa lā'xEn yä'laqwaEnxLa.

[2] That is, steep cliff.

Thus he said to them, and picked up one woman, pulled off her arms, and threw them into the sea, and also her legs.

Born-to-be-the-Sun said while he was doing so, "You shall be the starfish of later generations," and he continued to do so to the women. He only stopped when he had thrown all the women into the water, and therefore there are many starfish at Behind-Neck. Then Born-to-be-the-Sun went home to Crooked-Beach. He had vanquished the Wolves again. Therefore he was very happy, and therefore the starfish have different shapes: some have five legs, others have two legs cut off. They are not alike. That's it.

ˢnē′taēq,"[1] ˢnē′xˑˢlaēxs la′ē dā′xˑˢīdxa ˢnEmō′kwē ts!Edā′qa qaˢs k!u′lpâlēx ēˢē′ˢyasâs qaˢs ts!Exstā′lēs lā′xa dE′msxˑē ḷō gˑō′gˑEyuˢyâs.

Wä, lā′ˢlaē ˢnē′gˑEtâˢē L!ē′sElagˑiˢlakwē: "LaEms lāɬ ga̱′dzEqLEs ā′La bEkumē′L." Wä, lā′ˢlaē hë′xˑsäEl gwē′gˑīlaxa ts!ē′daxdē. Wä, ā′ɬˢEmˢlā′wisē ga̱′ɬExs la′ē ˢwī′ˢlaˢstāmasxa ts!ē′dāxdē. Wä, hë′EmˢEl lā′gˑiɬas q!ē′q!ädē Ā′dap!äxa gā′dzEqē. Wä, laE′mˢlaē L!ē′sElagˑiˢlakwē la nä′ˢnaχᵘ lāx Qā′logwisē. Wä, laE′mˢlaxaē ë′kˑâ lā′xa ā′Lâˢlēnoxwē, lā′gˑiɬas LŌ′maEl ë′kˑē nâ′qaˢyas L!ē′sElagˑiˢlakwē lā′xēq. Wä, hë′EmˢEl lā′gˑiɬas ō′guqāɬa gwä′ɬaāsasa gā′dzEqē ˢnā′ɬˢnEmaēda sEkˑ!ā′ts!āqas gˑō′guˢyō. Wä, la ˢnā′ɬˢnEma maˢɬts!ā′qē q!Ekwä′s gˑō′guˢyâs, kˑ!eâ′s ˢnEmā′xˑits. Wä, hë′ˢmēq.

15. Mink imitates his Hosts.

(Told by Maē′maˢɬp!Engemd, a Kwē′xa.)

The ancestors of all the myth people lived at Crooked-Beach. There was one clan (to which belonged) Heron, Crane, Kingfisher, Eagle, Fish-Hawk, Raven, and Red-winged Flicker. Red-winged Flicker and Black Woodpecker belonged to one clan. Another clan were Water-Ouzel, Thrush, and Wren; and also, in the same way, Seal was one clan with Sea-Lion and Porpoise; another clan were Wolf, Raccoon, and their clan-fellow Young-Raccoon, and their chief Born-to-be-the-Sun.

Gˑō′kulaˢlaēda gˑā′läsa ˢnā′χwa nū′χᵘnēˢmis lāx Qā′logwisē. Wä, laEmˢlā′wisē ˢnaɬˢnEmē′maˢsēda Qwā′q!wānē, ḷEˢwa AdE′mgulē, ḷEˢwa Kˑ!EdElā′wē, ḷEˢwa Kwē′kwē, ḷEˢwa Ts!ē′xˑts!ēkwē, ḷEˢwa Mē′mgˑōlEmē, ḷEˢwa Gu′ldEmē. Wä, hë′Em ˢnEmē′mē Gu′ldEmē ḷō ḷā′ḷanaīɬē. Wä, hë′ˢmis ō′guˢlaEm ˢnEmē′mē Gˑî′lēxwîts!a ḷō Wā′xwaxulīyaga ḷō Xwā′t!a. Wä, laEmˢlaxaā′wisē hë′Emxat! gwä′ɬē Mē′gwatē ˢnEmē′maEmxaa lā′xēs gwē′xˑsdEmē ḷō L!ē′xˢEnē ḷō Kˑ!ō′lōt!ē. Wä, laEmˢlā′wisē ō′guˢlaEm ˢnā′ɬˢnEˢmēmē ALâ′ˢlēnoxwē ḷō Mā′yusustâlagˑiˢlakwē. Wä, gˑaE′m ˢnEˢmē′mōts Mā′xayusē ḷEˢwīs gˑī′gEmaˢē L!ē′sElagˑiˢlakwē.

[1] ˢya, ts!ē′dāq ˢmā′skˑasēs wā′ɬdEmōs lā′xa wī′nakˑasē ɬEˢlā′xˑōx L!ē′sElagˑiˢlakwēx, ˢnē′kˑaēq.

The myth people were always trying to make him happy. Now the real chief of all the myth people was Great-Inventor, and Great-Inventor exhorted his tribe to invite one another in.

At once Thrush invited the myth people to come to a feast at her house. The myth people went in at once. As soon as all the myth people were in, Thrush sent one of her clan, the Thrushes, to go and get four salmonberry-bushes back of the houses. Then Thrush again asked several of her attendants to go and bring four boxes. As soon as the four boxes had been put down, one of the salmonberry-bushes was stuck in the ground at one corner of each box.

As soon as this was done, Thrush put on her Thrush mask; and after she had put it on, she sat down by the side of one box and sang the Thrush song. When she sang the Thrush song the first time, the salmonberry-bush began to bud: when she sang again, the salmonberry-blossoms opened; when she sang again, they became berries; and when she sang again, they were ripe. Then the salmonberries were shaken into the boxes, and the four boxes were full of salmonberries. Then they were put into dishes and placed before the guests.

Bọrn-to-be-the-Sun and Canoe-Calking the Raven just lay on their backs. As

Wä, laEm^{g}lā′wisē hë′mEnałaEm ā′łēda nū′x̣^{u}nē^{g}misē qa ëk·!ē′qElamasEq. Wä, laE′m lā′ḷa hë′Em hë′nōma g·ī′gama-^{g}yasa ^{g}nā′x̣wa nū′x̣^{u}nē^{g}misē K!wē′k!wa-xawa^{g}ē. Wä, laEm^{g}lā′wisē K!wēk!wa-xā′wa^{g}ē wä′xaxēs g·ō′kulōtē qa Lē′^{g}lā-lap!ēs.

Wä, hë′x·^{g}idaEm^{g}lā′wisē Wā′xwaxulīyaga LE′^{g}lālaxa nū′x̣^{u}nē^{g}misē qa g·ā′xēs k!wēł lāx g·ō′kwas. Wä, hë′x·^{g}idaEm-^{g}lā′wisē la hō′gwēLēda nū′x̣^{u}nē^{g}misē lāx g·ō′kwas. Wä, g·î′l^{g}Em^{g}lā′wisē ^{g}wī′^{g}laē-LēdA nū′x̣^{u}nē^{g}misaxs la′ē Wā′xwaxulīyaga ^{g}yā′laqaxa g·ā′yōłē lā′xēs ^{g}nE^{g}mē′-mōtē, yîx Wā′xwaxulē qa lä^{g}s L!Ex^{g}wē′-dEx mō′ts!aq!ExḷÄ q!wā′łmis lā′xa ā′La-nâ^{g}yasa g·ō′kula. Wä, lā′^{g}laxaa axk·!ā′lē Wā′xwaxuliyagäxēs waō′kwē a^{g}yî′lkwa qa läs ^{g}mEx^{g}wułt!ā′lēłaxa mō′sgEmē k·!î′m^{g}ya^{g}xḷa. Wä, g·î′l^{g}Em^{g}lā′wisē ax-^{g}ā′lēlEma mō′sgEmē k·!īk·!î′m^{g}yax^{g}ḷaxs la′ē ^{g}nā′ł^{g}nEmts!aqa q!wā′łmisē′ ḷā′g·a-^{g}lēlEm lāx ō′nâ^{g}lił̇asa k·!î′m^{g}ya^{g}xḷa.

Wä, g·î′l^{g}Em^{g}lā′wisē gwā′ła, la′ē Wā′xwaxulīyaga q!ō′xts!ōtsēs wā′xwa-xulīgEmłē. Wä, g·î′l^{g}Em^{g}lā′wisē gwāł q!ō′xts!âlaxs la′ē k!wā′nōlił̇axa ^{g}nE′ms-gEmē k·!î′m^{g}yax^{g}ḷa qa^{g}s wâ′gwa^{g}łē. Wä, g·î′l^{g}Em^{g}lā′wisē g·î′ldzaqwa wâ′gwa^{g}łExs la′ē hë′x·^{g}idaEm bō′lēx^{g}wīdēda q!E′m-dzExu misē. Wä, lā′^{g}laē ē′dzaqwaxs la′ē tsē′tsEdzExstā′x·^{g}īdēda q!E′mdzEx̣^{u}Lē. Wä, lā′^{g}laē ē′dzaqwaxs la′ē łE′nłEnx-sEmx·^{g}īda. Wä, lā′^{g}laē ē′dzaqwaxs la′ē L!ō′pa. Wä, â′Em^{g}lā′wisē la k·!îłtsō′^{g}yō-wēda q!E′mdzEkwē lā′xa k·!î′m^{g}ya^{g}xḷa. Wä, laE′m^{g}laē qō′qut!ēda q!E′mdzakwē lā′xa mō′sgEmē k·!î′m^{g}ya^{g}xḷa. Wä, laEm^{g}lā′wisē łō′xts!ō^{g}yō lā′xa łē′łoq!wa. Wä, lā′^{g}laē k·ā′x·^{g}īdayō lā′xa k!wē′łē.

Wä, â′Em^{g}lā′wisē L!ē′sElag·i^{g}lakwē t!ē′g·iła ḷō Mē′mg·ōlEmē. G·î′l^{g}Em^{g}lā′wi-

soon as the salmonberries in the dishes were placed before them, the two sat up and ate. When the guests had finished eating, they went out; and Born-to-be-the-Sun went home to his house and lay down on his back.

He had not been in his house long when he sat up and spoke to his mother. He said, "O mother! I want to invite my tribe in." Thus he said. His mother spoke at once, and said, "O son! what will be your means of inviting them (what will you give them to eat)?" Thus she said. Born-to-be-the-Sun said at once, "O mother! you will [not] see the way I do it." Thus he said. His mother was silent. Then Born-to-be-the-Sun cleared his house; and after he had finished clearing his house, he invited all the myth people to come to a feast in his house.

As soon as they were all in, Born-to-be-the-Sun sent Canoe-Calking the Raven to go and get four salmonberry-bushes. As soon as Canoe-Calking the Raven had gone, Born-to-be-the-Sun borrowed the four boxes of Thrush. Then Born-to-be-the-Sun took the four boxes. It was not long before Born-to-be-the-Sun came back, carrying the boxes on his shoulders, and he put them down. As soon as he had put them down, Canoe-Calking the Raven came in, carrying the four salmonberry-bushes. He went right to the place where the boxes were, and put one bush each at one corner of the boxes. After he had finished, sē k·ā′x·ᵋidā′yowēsa q!ᴇ′mdzᴇx̣ᵘts!å′la łå′q!waqēxs la′ē k!usᵋā′līłēda maᵋlō′kwē qaᵋs hamx·ᵋī′dē. Wä, g·î′lᵋᴇmᵋlā′wisē g̣wāł haᵋmā′pēda k!wē′łdäxs la′ē hō′qawelsa. Wä, hë′x·ᵋidaᴇmᵋlā′wisē la näʼnakwē L!ē′sᴇlag·iᵋlakwē lā′xēs g·ō′kwē qaᵋs lä t!ēx·ᵋā′līła.

Wä, ·k·!ē′sᵋlat!a gaē′ł la′ē k!wā′g·aᵋlīł qaᵋs yā′q!eg·aᵋłē lā′xēs Hā′daᵋwa. Wä, lā′ᵋlaē ᵋnē′k·a: "ᵋya, Hā′dzaᵋwa tsē′yayaēxtsᴇntsaqᴇn dzō′kwayōtäx,"[1] ᵋnē′x·ᵋlaē. Wä, hë′x·ᵋidaᴇmᵋlā′wisē Hā′daᵋwäs yā′q!eg·aᵋła. Wä, lā′ᵋlaē ᵋnē′k·a: "ᵋya, xunō′kᵘ, ᵋmā′dzât!aLēs Lē′ᵋlālayōLaōs?" ᵋnē′x·ᵋlaē. Wä, hë′x·ᵋidaᴇmᵋlā′wisē L!ē′sᴇlag·iᵋlakwē ᵋnē′k·a: "ᵋya, Hā′dzaᵋwa, ts!ēstsasōs dzō′qwāsaᴇmtsaqᴇn g̣wē′dzīyastsaᴇn,"[2] ᵋnē′x·ᵋlaē. Wä, hë′x·ᵋidaᴇmᵋlā′wisē Hā′daᵋwäs q!wē′łᵋīda. Wä, lā′ᵋlaē L!ē′sᴇlag·iᵋlakwē ē′x̣ᵋwīdxēs g·ō′kwē. Wä, lā′ᵋlaē g̣wāł ē′kwaxēs g·ō′kwaxs la′ē Lē′ᵋlālaxa ᵋnā′x̣wa nū′x̣ᵘnēᵋmisa qa g·ā′xēs k!wēł lāx g·ō′kwas.

Wä, hë′x·ᵋidaᴇmᵋlā′wisē g·āx ᵋwī′ᵋlaēLa. Wä, lā′ᵋlaē L!ē′sᴇlag·iᵋlakwē ᵋyā′laqax Mē′mg·ōlᴇmē qa läs axᵋē′dᴇx mō′ts!aqa q!wā′łmisa′. Wä, g·î′lᵋᴇmᵋlā′wisē la qā′sᵋēdē Mē′mg·ōlᴇmē, la′ē L!ē′sᴇlag·iᵋlakwē Ḷē′k·ōxa mō′sg̣ᴇmē k·!î′mᵋyaᵋxḶas Wā′xwaxuliyag̣a. Wä, hë′ᴇmᵋlaē L!ē′sᴇlag·iᵋlakwē la axᵋē′dxa mō′sg̣ᴇmē k·!î′mᵋyaᵋxḶa. Wä, k·!ē′sᵋlat!a g̣ä′łaxs g·ā′xaē aē′daaqē L!ē′sᴇlag·iᵋlakwē t!ē′x·îlaxa k·!ēk·!î′mᵋyaᵋxḶa qaᵋs g·ā′xē ᵋmᴇxᵋā′līłᴇlaq. Wä, hë′ᴇmᵋlāwis ā′łēs ᵋmᴇxᵋā′līłaqēxs g·ā′xaē Mē′mg·ōlᴇmē g·ā′xēLa, dā′laxa mo̤′ts!aqē q!wałmîsa′. Wä, hëᵋnā′kulaᴇmᵋlāwis lāx ᵋmᴇxē′lasasa k·!î′mᵋyaᵋxḶa qaᵋs lä q!wā′g·aᵋlīłasa ᵋnā′łᵋnᴇmts!aqē lāx ēō′nâᵋlīłasa k·!ēk·!îmᵋya-

[1] ᵋya, Hā′daᵋwa, Lē′ᵋlalaēxsdᴇnLaxᴇn g·ō′kulōtäx.

[2] ᵋya, Hā′daᵋwa, k·!ē′sLasōs dō′qwāłaᴇmłxᴇn g̣wē′g·iᵋlasLaᴇn.

Born-to-be-the-Sun went and sat under one of the salmonberry-bushes and tried to sing the Thrush song. He tried to imitate Thrush. In vain he looked to see if the salmonberry-bush had changed, but the salmonberry-bush had not even budded. He tried again to sing the Thrush song. Then Born-to-be-the-Sun did the same thing again. In vain he looked to see if the buds of the salmonberry-bush had opened, but the whole [the body of the] salmonberry-bush had not moved at all. In vain he sang again the Thrush song; and it was the fourth time before he discovered one berry on the bushes. Then the myth people to whom he had tried to give a feast went out.

At once Water-Ouzel, who had a position under him, invited the myth people in. The myth people went into the house of Water-Ouzel at once. As soon as they were all in, he sent his attendants to get the four boxes of Thrush from the house of Born-to-be-the-Sun. When the boxes had been brought, they were put down near the door of the house. Then Water-Ouzel went out to the place in front of the house; and it was not long before he came back, carrying a long stone. He went straight to one of the boxes and put his leg over its side. Then he knocked his ankle (with a stone), and at once salmon-roe squirted out. The salmon-roe had not been squirting out long, when the box was full. Then he put his foot over another box, and it was not long that the salmon-roe

ˢxɬ.a. Wä, g·îˊlˢEmˢlāˊwisē gwāˊła, laˊe ʟ!ēˊsElag·iˢlakwē qāˊsˢīd qaˢs lä k!waāˊ-bōlēłxa ˢnEˊmts!aqē q!wāˊłmîsaˊ. Wä, lāˊˢlaē wāx· wâˊgwaˢła. LaEˊmˢlaē nāˊ-naxts!Eˢwax Wāˊxwaxuliyaga. Wä, hëˊx·ˢidaEmˢlāˊwisē wułˢEˊm dōˊxˢwīd qa ōˊguxˢīdēsa q!wāˊłmîsēˊ. Wä, laEˊmˢlaē k·!îˊmˢyaˢxɬ.as Wāˊxwaxulīyaga lāx g·ōˊ-kwas ʟ!ēˊsElag·iˢlakwa. Wä, g·îˊlˢEm-ˢlāˊwisē g·āˊxēda k·!ēk·!îˊmˢyaˢxɬ.äxs laˊē ˢmExˢāˊlēlEm lāˊxa ōˢstâˊˢlīłasa g·ōˊkwē. Wä, lāˊˢlaē G·îˊlēxwīˊts!a lāˊwEls qaˢs lē lāˊxa ʟ!āˊsanâˢyasēs g·ōˊkwē. Wä, k·!ēˊsˢlat!a gäˊłaxs g·āˊxaē dāˊlaxa saˢxᵘsEˊmē t!ēˊsEma. Wä, hëˊˢnakulaEmˢlāˊwisē lāˊxa ˢnEˊmsgEmē k·!îˊmˢyaˢxɬ.a qaˢs lä dzēˊkwägElīłaq. Wä, lāˊˢlaē tEbEnōˊdxēs qaāˊłqōxsīdzaˢē. Wä, hëˊx·ˢidaEmˢlāˊwisē ts!Etx·Ex·ˢīˊdēda gēˊˢnē. Wä, k·!ēˊsˢlat!a gēˊg·îłtsēla ts!Etx·āˊlēda gēˊˢnäxs laˊē qōˊt!ēda k·!îˊmˢyaˢxɬ.a.

Wä, hëˊx·ˢidaEmˢlāˊwisē G·îˊlēxwīˊts!a hēˊlabEwē lēˊˢlālaxa nūˊxᵘnēˢmisē. Wä, hëˊx·ˢidaEmˢlāˊwisa nūˊxᵘnēˢmisē lāˊˢxat! hōˊgwēL lāx g·ōˊkwas G·îˊlēxwīˊts!a. Wä, g·îˊlˢEmˢlāˊwisē ˢwīˊˢlaēLēda nūˊxᵘ-nēˢmisaxs laˊē ˢyāˊlaqē G·îˊlēxwīˊts!äxēs aˢyîˊlkwē qa läs axˢēˊtsEˢwa mōˊsgEmē k·!îˊmˢyaˢxɬ.as Wāˊxwaxulīyaga lāx g·ōˊ-kwas ʟ!ēˊsElag·iˢlakwa. Wä, g·îˊlˢEm-ˢlāˊwisē g·āˊxēda k·!ēk·!îˊmˢyaˢxɬ.äxs laˊē ˢmExˢāˊlēlEm lāˊxa ōˢstâˊˢlīłasa g·ōˊkwē. Wä, lāˊˢlaē G·îˊlēxwīˊts!a lāˊwEls qaˢs lē lāˊxa ʟ!āˊsanâˢyasēs g·ōˊkwē. Wä, k·!ēˊsˢlat!a gäˊłaxs g·āˊxaē dāˊlaxa saˢxᵘsEˊmē t!ēˊsEma. Wä, hëˊˢnakulaEmˢlāˊwisē lāˊxa ˢnEˊmsgEmē k·!îˊmˢyaˢxɬ.a qaˢs lä dzēˊkwägElīłaq. Wä, lāˊˢlaē tEbEnōˊdxēs qaāˊłqōxsīdzaˢē. Wä, hëˊx·ˢidaEmˢlāˊwisē ts!Etx·Ex·ˢīˊdēda gēˊˢnē. Wä, k·!ēˊsˢlat!a gēˊg·îłtsēla ts!Etx·āˊlēda gēˊˢnäxs laˊē qōˊt!ēda k·!îˊmˢyaˢxɬ.a.

was squirting out when the other box was also full. Then he put his foot over another box, and it had not been squirting out long when it was also full; and then he did the same with the last one. The salmon-roe had not been squirting out long when it was full.

Now the four boxes were filled. When the boxes were full, the place where the salmon-roe had come from healed up. Then Water-Ouzel took many stones, put them on the fire in his house, and as soon as he had done so he took another box and poured water into it. When the box was not half full of water, he took the salmon-roe and put it into cold water; and then he put the cold water into an empty box and poured the salmon-roe into it. When all the water (mixed with the salmon-roe) was in it, he took tongs and picked up the red-hot stones, and then with the tongs he put the red-hot stones among the salmon-roe. Then he cooked it. The red-hot stones had not been in long when the water of the salmon-roe began to boil. Now it was done. Then he put it into dishes and placed it before the guests. Then all the myth people ate. Then the people who had Born-to-be-the-Sun for their chief noticed that he was very downhearted.

After the guests had eaten, they

Wä, lā′ˢlaē lâ′ˢsasēs g·ō′guˢyoē lā′xa ˢnE′msgEmē k·!î′mˢyaˢxḶa. Wä, k·!ē′sˢEmˢlaˢxaā′wisē g̣ē′g·îɬtsēla ts!Etx·ā′lēda g̣ē′ˢnäxs lā′axat! qō′t!axˢaēda ˢnE′msgEmē k·!î′mˢyaˢxḶa. Wä, lā′ˢlaxaē lâ′sasēs g·ō′guˢyuwē lā′xa ˢnE′msgEmē. Wä, k·!ē′sˢEmˢlaˢxaā′wisē g̣ē′g·îɬtsēla ts!Etx·ā′laxs lā′aˢxat! qō′t!a. Wä, hë′Emˢlaˢxaā′wisē gwē′x·ˢīdxa E′lxḶaˢē. Wä, laE′mˢlaˢxaē k·!ēs g̣ē′x·ˢīd ts!Etx·ā′lēda g̣ē′ˢnäxs la′ē qō′t!a.

Wä, laE′mˢlaē la qō′qut!ēda mō′sgEmē k·!î′mˢyaˢxḶa. G·î′lˢEmˢlā′wisē ˢnā′x̣wa qō′qut!ēda mō′sgEmē k·!î′mˢyaˢxḶaxs la′ē hë′x·ˢidaEm ˢmEts!Et!ē′dē g·ā′yâˢlasasa g̣ē′ˢnē. Wä, lā′ˢlaē G̣î′lē-xwī′ts!a axˢē′dxa q!ē′nEmē t!ē′sEm qaˢs xaxᵘLE′ndēs lā′xēs lEg̣wī′ɬē. Wä, g·î′lˢEmˢlā′wisē g̣wā′ɬExs la′ē axˢē′dxa ō′guˢlaˢmē k·!î′mˢyaˢxḶa qaˢs guxts!ō′dēsa ˢwā′pē lāq. Wä, k·!ē′sˢlat!a ˢnEgō′ˢyuwēda k·!î′mˢyaˢxḶäxa ˢwā′pē; la′ē axˢē′dxa g̣ē′ˢnē qaˢs qE′p!Eqē′s lā′xa wu′daˢsta′ ˢwā′pa. Wä, lā′ˢlaē ē′t!ēd qEp!Eqā′sa wudaˢsta′ ˢwā′pa lā′xa ˢnE′msgEmē lō′lapmūt k·!î′mˢyaˢxḶa qaˢs guxts!ō′dēsa g̣ē′ˢnē lāq. Wä, g·î′lˢEmˢlā′wisē la ˢnā′x̣wa ˢwâ′paqElaxs la′ē axˢē′dxa k·!îpLā′ˢla qaˢs k·!îpEqalä′sēda x·ī′x·îxsEmāla t!ē′sEm lāq. Wä, laE′mˢlaē k·!îpā′s lā′xa x·ī′x·îxsEmāla t!ē′sEma qaˢs k·!îp!EqE′lēs lā′xa g̣ē′ˢnē. Wä, laE′mˢlaē q!ō′ɬaq. Wä, k·!ē′sˢlat!a g̣ē′g·ilīɬ k·!îpstā′lasēda x·ī′x·îxsEmāla t!ē′sEmxs la′ē mEdE′lxˢwīdēda ˢwā′pāläsa g̣ē′ˢnē. Wä, laE′mˢlā′wisē L!ō′pa. Hë′x·ˢidaEmˢlā′wisē ɬō′xts!ōdEq qaˢs k·ā′x·ˢīdēs lā′xa k!wē′ɬē. Wä, laEmˢlā′wisē ha′mx·ˢīdēda nū′x̣ᵘnēˢmisē. Wä, laE′mˢlaē q!ä′mx·ts!EsEˢwē L!ē′sElag·iˢlakwasēs g·ī′g̣ēdē, qaxs xE′nLElaē x̣u′lsa.

Wä, g·î′lˢEmˢlā′wisē g̣wāɬ haˢmā′pēda

went out. As soon as Born-to-be-the-Sun had entered his house, he spoke to his mother, and said, "O mother! I want to invite my tribe in." Thus he said. His mother spoke. She was angry with her son. She said, "Don't talk nonsense! What will be your means of inviting them (what will you give them to eat)?" Thus she said. Born-to-be-the-Sun said at once, "O mother! you will [not] learn what it will be."

Born-to-be-the-Sun at once cleared his house with his friend Canoe-Calking the Raven. As soon as they had finished clearing the house, Born-to-be-the-Sun sent Canoe-Calking the Raven to go and invite the myth people in. Canoe-Calking the Raven went at once to invite them in. He had not been out long when the myth people all came into the house of Born-to-be-the-Sun. Born-to-be-the-Sun at once sent Canoe-Calking the Raven to get five boxes; and it was not long before Canoe-Calking the Raven came, bringing in the five boxes. Then he put them down near the door of the house. Then Born-to-be-the-Sun sent Canoe-Calking the Raven again to go and get many stones from the beach. It was not long before he came, carrying a basket full of fresh stones. He put them on the fire in the middle of the house.

As soon as all the stones were hot, Born-to-be-the-Sun went out. He did so because he was about to imitate k!wē'ɬaxs la'ē hō'qawElsa. Wä, g·î'l-ˢEmˢlā'wisē la laē'LĒ L!ē'sElag·iˢlakwē lā'xēs g·ō'kwaxs la'ē hë'x·ˢidaEm yā'-q!eg·aˢɬa lā'xēs Hā'daˢwa. Wä, lā'ˢlaē ˢnē'k·a: "ˢya, Hā'dzaˢwa, tsē'yayaēx-dzEntsaqEn dzō'kuyōtäx,"[1] ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEmˢlā'wisē Hā'daˢwäs yā'-q!eg·aˢɬa. Wä, la wā'ˢnēqasēs xunō'kwē. Wä, lā'ˢlaē ˢnē'k·a: "Ǥwā'ɬlas k·!ēs q!aq!ā'ˢyālōL. Wä, ˢmā'dzât!aLēs LĒ'ˢlā-laˢyōLaōs?" ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEm-ˢlā'wisē L!ē'sElag·iˢlakwē ˢnē'k·a: "ˢya, Hā'dzaˢwa, ts!ē'stsasōs q!â'sˢatsEyaEms-tsqē,"[2] ˢnē'x·ˢlaē.

Wä, hë'x·ˢidaEmˢlā'wisē L!ē'sElag·iˢla-kwē ē'kulīɬxēs g·ō'kwē ŗEˢwis ˢnEmō'-kwē, yîx Mē'mg·ōlEmē. Wä, g·î'lˢEm-ˢlā'wisē gwāɬ ē'kwaxēs g·ō'kwaxs la'ē ˢyā'laqē L!ē'sElag·iˢlakwax Mē'mg·ōlEmē qa läs LĒ'ˢlālaxa nū'ẋᵘnēˢmisē. Wä, hë'x·ˢidaEmˢlā'wisē Mē'mg·ōlEmē la qā'sˢīd qaˢs lē LĒ'ˢlāla. Wä, k·!ē'sˢlat!a gē'g·îlsExs g·ā'xaē ˢwī'ˢlaēLēda nū'ẋᵘnēˢmisē lāx g·ō'kwas L!ē'sElag·iˢlakwē. Wä, hë'x·ˢidaEmˢlā'wisē L!ē'sElag·iˢlakwē ˢyā'laqax Mē'mg·ōlEmē qa läˢs axˢē'dxa sEk·!ā'sgEmē k·!î'mˢyaˢxŗa. Wä, k·!ē'sˢlat!a gä'ɬē Mē'mg·ōlEmaxs g·ā'xaē ˢwī'ˢlaēLāmasxa sEk·!ā'sgEmē k·!î'mˢyaˢxŗa. Wä, laE'mˢlaē ˢmExˢā'lēlEm lāx ōˢstâ'ˢlīɬasa g·ō'kwē. Wä, lā'ˢlaxaa ˢyā'laqē L!ē'sElag·iˢlakwas Mē'mg·ōlEmē qa läs xEqwa'x q!ē'nEma t!ē'sEma lā'xa L!Emā'isē. Wä, k·!ē'sˢlat!a ǧä'ɬaxs g·ā'xaē t!ē'x·îlaxa lExa'ˢē qō't!axa āɬˢEx-sEmē' t!ē'sEm. Wä, hë'x·ˢidaEmˢlā'wisē guxLE'ndEs lā'xa lā'qawaˢlīɬasa g·ō'kwē.

Wä, g·î'lˢEmˢlā'wisē ts!E'lxˢwīd, ˢnā'-ẋwēda t!ē'sEmaxs la'ē lā'wElsē L!ē'sE-lag·iˢlakwē. Wä, laE'mˢlaē nā'naxts!E-

[1] ˢya, Hā'daˢwa, LĒ ˢlalaēxsdEnLaxEn g·ō'kulōtäx.
[2] ˢya, Hā'daˢwa, k·!ē'sLasōs q!â'ɬˢaLE'laEmɬqē.

Water-Ouzel. Therefore he went out of the house, and took the stones to break his ankle. That was what Born-to-be-the-Sun tried to imitate. It was not long before Born-to-be-the-Sun came back, carrying a long stone; and he went right to one of the boxes, put his left foot over the box, and broke his ankle with the stone. Then one salmon-egg dropped out, and never another salmon-egg fell out. Then the guests just went out.

At once Fish-Hawk began to invite the myth people to come into his house. He sent his attendants to go and call them. They went at once. They had not been out long to call them when all the myth people came in. Then Fish-Hawk asked his attendant to go and get four spits from the corner of his house. As soon as he put down the four spits, Fish-Hawk put on his Fish-Hawk mask; and when he had it on, he went to sit down on his seat. It was not long before he flew down and grasped a spring salmon. As soon as he caught one, he sat down again.

Then he [also] grasped one again in the same way, and four spring salmon were grasped by him. At once the attendants of Fish-Hawk cut up the four spring salmon and roasted

ˢwax G·î′lēxwī′ts!äxs hë′x·dē gwē′x·ˢīdē, yîxs lē′x·dē lā′wEls lā′xēs g·ō′kwē qaˢs. lä axˢē′dxa t!ē′sEmē qaˢs tEbEnō′dayâxēs qaā′ɬqōxsēdzaˢē. Wä, hë′Em nā′nax-ts!EˢwasōsL!ē′sElag·iˢlakwē. Wä, k·!ē′s-ˢlat!a gä′ɬaxs g·ā′xaē aē′daāqēL!ē′sE-lag·iˢlakwē. Wä, laE′mˢlaē dā′laxa saˢxᵘsEmē′ t!ē′sEma. Wä, hëˢnā′kula-Emˢlā′wisē lā′xa ˢnE′msgEmē k·!î′mˢya-ˢxḶa qaˢs dzē′kwägElɬēsēs gE′mxōɬtsē′-dzaˢē g·ō′guˢyō lā′xa ˢnE′msgEmē k·!î′m-ˢyaˢxḶa. Wä, lā′ˢlaē tEp!ē′tsa t!ē′sEmē lā′xēs qaā′ɬqoxsēdzaˢē. Wä, g·ā′xˢlaēda ˢnE′msgEmē gē′ˢnē tē′qâ. Wä, hë′wä-xaˢlat!a ē′t!ēd tē′qEˢwats ˢnE′msgEma gē′ˢnä. Wä, â′Emˢlaˢxaā′wisē la hō′-qawElsēda k!wē′ɬdē.

Wä, hë′x·ˢidaEmˢlā′wisē hā′yalala LE′ˢlālē Ts!ē′x·ts!ēkwaxa nū′x̣ᵘnēˢmisē qa läˢs ˢwī′ˢla lāx g·ō′kwas. Wä, laE′m-ˢlaē ˢyā′laqasēs aˢyî′lkwē qa läˢs LE′ˢlāla. Wä, hë′x·ˢidaEmˢlā′wisē la. Wä, k·!ē′s-ˢlat!a gē′g·îls LE′ˢlālax̣s g·ā′xaē ˢwī′ˢlaē-Lēdanūˇxᵘnēˢmisē. Wä, hë′x·ˢidaEm-ˢlā′wisē Ts!ē′x·ts!ēkwē axk·!ā′laxēs aˢyî′l-kwē qa läˢs axˢē′dEx mō′ts!aqa L!ō′p-saˢyō lāx ō′nēgwɬas g·ō′kwas. Wä, g·î′lˢEmˢlā′wisē g·āx axˢā′lēlEmēda mō′-ts!aqē L!ō′psaˢyōxs la′ē Ts!ē′x·ts!ēkwē q!ō′xts!ōtsēs ts!ē′x·ts!ēkumɬē. Wä, g·î′lˢEmˢlā′wisē gwā′ɬˢaɬts!âxs la′ē k!wā′-g·aā′LEla lā′xēs k!wak·Eˢē′. Wä, k·!ē′s-ˢlat!a g̣ä′ɬaxs la′ē p!ELā′xa qaˢs xā′p!ē-dēxa sā′ts!Emē. Wä, g·î′lˢEmˢlā′wisē lâ′ɬxa ˢnE′maxs la′ē ē′t!ēd k!wā′xˢēda.

Lā′ˢlaxaa ē′t!ēd xā′p!ēdxa hë′ˢma-ˢxat! gwē′x·sē. Wä, mō′ˢlaē xā′bEkwas awâ′ sā′ts!Ema. Wä, hë′x·ˢidaEmˢlā′-wisē aˢyî′lkwas Ts!ē′x·ts!ēkwē xwā′ɬˢīdxa mō′wē sā′ts!Ema qaˢs L!ō′p!ēdēq. Wä,

them; and it was not long before they were done. Then they were put before the guests.

After the guests had eaten, they went out. Then Born-to-be-the-Sun was really downcast, and never ate, and his tribe guessed that he was making up his mind to imitate what Fish-Hawk did when he caught the spring salmon. Therefore Eagle at once began to invite the myth people in, and he also sent his attendants to go and invite all the myth people. Immediately all the myth people came into the house of Eagle. Born-to-be-the-Sun did not want to come to the feast, for he was angry because Eagle had gotten ahead of him, for he was going to try to invite the people in. Then Eagle sent his attendants to go back to invite Born-to-be-the-Sun, but Born-to-be-the-Sun did not go. Eagle just insisted on sending his attendants, who went back again to call him.

Then Born-to-be-the-Sun spoke to the attendants of Eagle. He said to them, "My friend is bad, for he got ahead of me when I was wishing to give a feast." Thus he said. The attendants of Eagle started at once and told their master what Born-to-be-the-Sun had said. Eagle spoke, and said, "O friends! go back to our chief. I will lend him my Eagle mask, that after me he may also invite our tribe in." Thus he said. The attendants of

k·!ē′sˢlat!a gē′x·Lā′laxs la′ē L!ō′pa. Wä, hë′x·ˢidaEmˢlā′wisē k·ā′x·ˢīdayō lā′xa k!wē′łē.

Wä, g·ī′lˢEmˢlā′wisē gwāł haˢmā′pa k!wē′łaxs la′ē hō′qawElsa. Wä, laE′mˢlaē L!ē′sElag·iˢlakwē â′la la ẋu′lsa. LaE′mˢlaē hë′wäxa ha′mx·ˢīda. Wä, laE′mˢlaē k·ō′tasōˢsēs g·ōkulōtē laE′mˢnē′nk·!ēqEla qaˢs wë′g·ē ē′t!ēdEL nā′naxts!Eˢwaxgwē′x·ˢidaasōs Ts!ē′x·ts!ēkwaxs lä′x·dē xā′paxa sā′ts!Emē. Wä, hë′ˢmis lā′g·iłas Kwē′kwē hë′x·ˢidaEm hā′yalāla Lē′ˢlālaxa nū′ẋuˢnēˢmisē. Wä, laE′mˢlaˢxaa ˢyā′laqasēs aˢyî′lkwē qa läˢs Lē′ˢlālaxa ˢnā′ẋwa nū′ẋuˢnēˢmisa. Wä, laE′mˢlaˢxaē hë′x·ˢidaEm g·āx ˢwī′ˢlaēLēda nū′ẋuˢnēˢmisē lāx g·ō′kwas Kwē′kwē. Wä, laE′mˢlaē q!E′msa g·āx k!wē′łē L!ē′sElag·iˢlakwē qaxs ts!E′nkwaas Kwē′kwaxs la′ē g·ā′g·ālagEˢmaqēxs lEˢma′ē wā′x·lāxsda Lē′ˢlālaxēs g·ō′kulōtē. Wä, laE′mˢlaē ē′t!ēd ˢyā′laqē Kwē′kwasēs aˢyî′lkwē qa läs ē′tsēˢstax L!ē′sElag·iˢlakwē. Wä, laE′mˢlaˢxaē k·!ēs Ḷā′xwē L!ē′sElag·iˢlakwē. Wä, â′EmˢlawisēKwē′kwē hā′t!Ela ˢyā′laqasēs aˢyî′lkwē qa läs ē′t!ēd ē′tsēˢstāq.

Wä, lā′ˢlaē yā′q!eg·aˢłē L!ē′sElag·iˢlakwē lā′xa aˢyî′lkwäs Kwē′kwē. Lā′ˢlaē ˢnē′k·îq: "ˢyā′tsEmtsäEn dzEmō′kwē, yaē dzā′dzayagEmatsasqEn wā′seyaxsdzEs k!wē′yatsa,"[1] ˢnē′x·ˢlaē. Wä, hë′x·ˢidaEmˢlā′wisē la qāˢsˢīdēda aˢyî′lkwäs Kwē′kwē qaˢs lä nē′łas wā′łdEmas L!ē′sElag·iˢlakwē lā′xēs nâ′xsâlagaˢē. Wä, hë′x·ˢidaEmˢlā′wisē Kwē′kwē yā′q!eg·aˢła. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, ˢnēˢnEmō′kᵘ. Hā′g·a ē′tsēˢstaxEns g·ī′gamaˢya. LaˢmEn Ḷē′k·ōmāsLEsg·în kwē′kumłEk·lā′qē, qa ō′gwaqēłtsē Lē′ˢlālałxEns g·ō′kulōtēx mā′k·ilał g·ā′xEn," ˢnē′x·ˢlaē.

[1] yā′x·sEmLäEn ˢnEmō′kwē yîxs g·ā′g·alagEmaēk·asxEn wā′x·iˢlaxsdEk· k!wē′lasa.

Eagle went at once and told Born-to-be-the-Sun. As soon as the attendants of Eagle stopped speaking, Born-to-be-the-Sun arose, took his blanket, and followed Eagle's attendants.

As soon as Born-to-be-the-Sun entered, Eagle asked his attendants to go and take four cooking-boxes, and to put stones on the fire and to take the tongs. As soon as they came and put all of this down, Eagle put on his Eagle mask; and when he had put it on, he went, and he also sat down on his seat.

As soon as he had seated himself, he saw a porpoise coming up. Eagle at once flew down and grasped it, (and carried it) towards the beach. Then he sat down again on his seat. When he had been sitting there for a long time, he saw another one coming up, and grasped it at once (and carried it) up the beach. He did so four times. As soon as he had gotten the four, he took off his Eagle mask and hung it up. Then he carved the four porpoises; and when they were all carved, some water was drawn and poured into the cooking-boxes. Then the red-hot stones were put into the boxes, and the carved porpoises were put into the water; and it was not long before they were done. Then they were taken out, for they were now done. Then they were distributed among the guests. Immediately the guests ate the por-

Wä, hë'x·ᵋidaEmᵋlā'wisē lā'x·daˢxᵘ ē'tâlē aˢyî'lkwäs Kwē'kwē lax L!ē'sElag·iᵋlakwē. Wä, g·î'lᵋEmᵋlā'wisē q!wē'łᵋīd yā'q!Entlālēda aˢyî'lkwäs Kwē'kwaxs la'ē hë'x·ᵋidaEm ẓā'xulīłē L!ē'sElag·iᵋlakwē qaˢs axᵋē'dēxēs ᵋnEẓᵋuna'ᵋē qaˢs lä lā'sgEmēxa aˢyî'lkwäs Kwē'kwē.

Wä, g·î'lᵋEmᵋlā'wisē laē'lē L!ē'sElag·iᵋlakwaxs la'ē hë'x·ᵋidaˢmē Kwē'kwē axk·!ā'laxēs aˢyî'lkwē qaˢs lē axᵋē'dxa mō'sgEmē q!ō'lats!ä; wä, hë'ᵋmis qa xaxᵘLE'ndēsēxa t!ē'sEmē ẓō qa axᵋē'dēsēxa k·!îpLā'ᵋla. Wä, g·î'lᵋEmᵋlā'wisē g·āx ᵋwī'ᵋla axᵋā'līłaxs la'ē hë'x·ᵋidaˢmē Kwē'kwē q!ō'xts!ōtsēs kwē'kumłē. Wä, g·î'lᵋEmᵋlā'wisē gwā'łᵋałts!âxs la'ē k!wā'g·aā'LEla lā'xēs ō'gwaqa k!wak·Eᵋya'.

Wä, g·î'lᵋEmᵋlā'wisē k!wā'g·aāLE'laxs la'ē dō'xᵋwaLE'laxa k·!ō'lōt!äxs g·ā'xaē L!Elᵋnā'kula. Wä, hë'x·ᵋidaEmᵋlā'wisē Kwē'kwē p!ELā'xa qaˢs xā'pᵋusdē'sēq. Wä, lā'ᵋlaē ē't!ēd k!wā'g·aā'LEla la'ᵋxaā'xēs k!wā'k·Eᵋē. Wī'ᵋlaˢxᵘdzē'ᵋlaˢxaē gä'laLE'laxs la'ē ē't!ēd dō'xᵋwaLE'laxa g·ā'xē L!Elᵋnā'kula. Wä, hë'x·ᵋidaEmᵋlaˢxaā'wisē xā'pᵋusdēsaq. Wä, mō'sgEmᵋlaē hë gwē'x·ᵋītsōs. Wä, g·î'lᵋEmᵋlā'wisē lâ'łxa mō'sgEmaxs la'ē q!ō'xᵋwułts!ōdxēs kwē'kumłē qaˢs gē'ẓᵋwā'līłēq. Wä, lā'ᵋlaē sEsaẓᵘsᵋE'ntsEᵋwēda mō'sgEmē k·!ō'lōt!a. Wä, g·î'lᵋEmᵋlā'wisē wī'wElx·sᵋExs la'ē tsē'x·ᵋītsEᵋwēda wā'pē qaˢs qEpts!â'laˢyuwē lā'xa q!ēq!ō'lats!ē. Wä, laE'mᵋlāwisē k·!Epᵋstā'laˢyowēda x·ī'x·îxsEmāla t!ē'sEm lā'xa q!ēq!ō'lats!ē. Wä, lā'ᵋlaē axstā'nowēda sā'g·îkwē k·!ō'lōt! lāq. Wä, k·!ē'sᵋlat!a gē'ᵋstā'laxs la'ē L!ō'pa. Wä, lā'ᵋlaē łEẓustE'ntsEᵋwa, qaxs lEᵋma'ē L!ō'pa. Wä, lā'ᵋlaē yā'xᵋwidayō lā'xa k!wē'łē. Wä, hë'x·ᵋidaEmᵋlā'wisē hamx·ᵋī'dēda k!wē'łaxa k·!ō'lōt!ē. Wä, g·î'lᵋEmᵋlą'-

poises, and after they had eaten them they went out.

Born-to-be-the-Sun at once sent his friend Canoe-Calking the Raven to call all the myth people to come to a feast in his house. They started at once, and it was not long before all the myth people were in the house; for they all knew what Eagle had said when he said he would loan his Eagle mask to him. That was what the myth people thought of when they went to look on. As soon as all the myth people were in, Born-to-be-the-Sun sat down in front of Eagle and borrowed his Eagle mask and his cooking-box. Immediately Born-to-be-the-Sun sent Canoe-Calking the Raven to go and get the cooking-boxes and the tongs. When Canoe-Calking the Raven came, he put down the four boxes, and Born-to-be-the-Sun went out; and, lo and behold! he went and took the Eagle mask of Eagle; and it was not long before Born-to-be-the-Sun came into the house, carrying the Eagle mask, which he put on.

Then he went back, going out of his house, and sat down on the corner of his roof [house]. Then all the guests looked through a hole, and he had not been sitting there long when he saw [in vain] a porpoise. At once he tried to fly upward, but be just fell over. He did not know how to let go of his seat, and he was just hanging there. He had not been hanging there long, when [in vain] he righted himself. He tried to fly again, but he did just the same as he had done before: he just fell over. Three times he did so, trying to fly. Then he grasped a small wisē gwāł ha^{s}mā′pa k!wē′łaxs la′ē hō′-qawElsa.

Wä, hë′x·^{s}idaEm^{s}lā′wisē L!ē′sElag·i^{s}la-kwē ^{s}yā′łaqaxēs ^{s}nEmō′kwē, yîx Mē′m-g·ōlEmē qa läs LE′^{s}lāla ^{s}wī′^{s}laxa nū′x̣^{u}-nē^{s}misē qa g·ā′xēs k!wēł lāx g·ō′kwas. Wä, hë′x·^{s}idaEm^{s}lā′wisē la qā′s^{s}īda. Wä, k·lē′s^{s}lat!a g̣ä′łaxs g·ā′xaē ^{s}wī′^{s}la-ēLēda nū′x̣^{u}nē^{s}misē qaxs ^{s}nā′x̣wa^{s}maē q!ā′lax wā′łdEmas Kwē′kwaxs ^{s}nē′k·ēx·dē qa^{s}s Ḷē′k·ōmasēsēs kwē′kumłē lāq. Wä, hë′^{s}mis la g̣wô^{s}yō′sa nū′x̣^{u}nē^{s}misē qa^{s}s la x·ī′ts!Enłē. Wä, g·î′l^{s}Em^{s}lā′wisē ^{s}wī′^{s}laēLēda nū′x̣^{u}nē^{s}misaxs la′ē L!ē′sElag·i^{s}lakwē k!wā′gEmlīłax Kwē′kwē. Wä, laE′m^{s}laē Ḷē′k·ōx kwē′kumłas ḶE-^{s}wīs q!ō′lats!ē. Wä, hë′x·^{s}idaEm^{s}lā′wisē ^{s}yā′laqē L!ē′sElag·i^{s}läx Mē′mg·ōlEmē qa läs ax^{s}ē′dExa q!ēq!ō′lats!ē; wä, hë′^{s}mis k·!ipLā′^{s}läs. Wä, g·î′l^{s}Em^{s}lā′wisē g·ā′xē Mē′mg·ōlEmaxs la′ē ax^{s}ā′līłasa mō′s-gEmē q!ō′lats!äxs la′ē lā′wElsē L!ē′sElag·i^{s}lakwē. Wä, lE^{s}mā′a^{s}laxōL lāL ax-^{s}ē′dELxa kwē′kumłas Kwē′kwē. Wä, k·!ē′s^{s}lat!a g̣ä′łaxs g·ā′xaē laē′Lē L!ē′sE-lag·i^{s}lakwē dā′laxa kwē′kumłē. Wä, hë′x·^{s}idaEm^{s}lā′wisē q!ō′xts!ōdEs.

Wä, lā′^{s}laē x̣wē′laqa lā′wEls lā′xēs g·ō′kwē qa^{s}s lä k!wā′g·aā′LEla lāx ō′nō-ts!Exsda^{s}yasēs g·ō′kwē. Wä, lā′^{s}laē ^{s}nā′x̣wa^{s}mēda k!wē′łē ha′nxsâla lā′xa kwâ′x̣^{u}sâ. Wä, k·!ē′s^{s}lat!a g̣ä′ła k!wā′ła lā′qēxs la′ē wāx· dō′x^{s}waLE′laxa k·!ō′-lōt!a. Wä, hë′x·^{s}idaEm^{s}lā′wisē wāx· p!EḶELE′la. Wä, â′Em^{s}lā′wisē ë′k·!axs-dEx·^{s}īda. LaE′m^{s}laē yä′g·îl^{s}wat ^{s}mEx-^{s}ē′dxēs k!wā′łaasē, wä, â′Em^{s}lā′wis la tē′kwāła. Wä, k·!ē′s^{s}lat!a g̣ä′ła tē′kwā-łaxs la′ē wāx· hē′ł^{s}āLE′la. Wä, lā′^{s}laxaa wāx· ē′t!ēd p!EḶELE′la. Wä, â′Em-^{s}laxaā′wis hë gwē′x·^{s}īdes g·î′lx·dē gwē′x·^{s}idaā′sa. Wä, â′Emlaxaē la ë′k·!axsdāła.

young porpoise. Then his wings stuck to it, and Canoe-Calking the Raven waded out and pulled him ashore. Then he had gotten the little porpoise. At once the small young porpoise was carved and cooked, and it was not long before it was done. Born-to-be-the-Sun had just imitated what Eagle had done. After they had eaten, all the guests went out.

Wä, yū′duχ̣ᵘp!Enaᵍlaē hë gwē′xˑᵍīdExs la′ē ē′t!ēd p!EḷELE′la. Wä, laE′mᵍlaē xā′p!ēdxa qō′lēbidaᵍwē. Wä, â′Emᵍlaē la pEɬtsE′mēLēq yîsēs p!EḷE′mē lāq. Wä, â′Emᵍlāwisē Mē′mgˑōlEmē la tā′xt!a qaᵍs lē nē′xsᵍEndEq. Wä, laE′mᵍlaē lâ′ɬxa amā′bidaᵍwē kˑ!ō′lōt!a. Wä, hë′xˑᵍidaEmᵍlā′wisē sEsaᵍχ̣ᵘsᵍE′ntsEᵍwa qō′lēbiḍaᵍwē. Wä, laE′mᵍlaē q!ō′ɬasEᵍwa. Wä, kˑ!ē′sᵍlat!a g̣ä′ɬaxs la′ē L!ō′pa. Wä, laE′mᵍlaē L!ē′sElagˑiᵍlakwē â′Em nā′naxts!Ewax gwē′gˑiᵍlasas Kwē′kwē. Wä, gˑî′lᵍEmᵍlā′wisē g̣wāɬ haᵍmā′pa k!wē′ɬaxs la′ē ᵍwī′ᵍla hō′qawElsa.

Then Crane also invited the myth people in, for all the myth people were very hungry, because they had been a long time in the house of Born-to-be-the-Sun, and the young porpoise had been very small, for only a mouthful had been given to each of the guests. Therefore Crane was asked to invite the tribe in at once. Therefore Crane sent his attendants to go and invite the myth people in. They had not been out long when the guests came in. As soon as the guests were inside, Crane asked his attendants to go and get four boxes from the corner of his house, and four (pairs of) tongs. When all these things had been put down, Crane put on his Crane mask; and when he had it on, he went out of his house with his four attendants. Then he sat down on the edge of the beach. At once he saw a silver salmon swimming by. He speared it immediately, and then it was carried up by one of the attendants. Then he put stones on the fire of the house of Crane.

Wä, lā′ᵍlaē Qwā′q!wanē ō′gwaqa Lē′ᵍlālaxa nū′χ̣ᵘnēᵍmisē qaxs xE′nLElaē la pō′sq!a ᵍnā′χ̣waᵍma nū′χ̣ᵘnēᵍmisē qaxs â′laē g̣aē′ɬ lāx gˑō′kwas L!ē′sElagˑiᵍlakwē. Wä, hë′ᵍmisēxs Lō′maē amā′ᵍya qō′lē, qaxs â′ᵍmaē hē′lēL!Exā′waᵍē yā′qwēmäsa ᵍnā′ɬᵍnEmōkwē lā′xa k!wē′ɬdē. Wä, hë′ᵍmis lā′gˑiɬas Qwā′q!wanē axkˑ!ā′lasōᵍ qaᵍs hë′xˑᵍidaᵍmē Lē′ᵍlālaxēs gˑō′kulōtē. Wä, hë′ᵍmis lā′gˑiɬas ᵍyā′laqē Qwā′q!wanäsēs aᵍyî′lkwē qa läᵍs Lē′ᵍlālaxa nū′χ̣ᵘnēᵍmisē. Wä, kˑ!ē′sᵍlat!a g̣ē′gˑîlsExs gˑā′xaē ᵍwī′ᵍlaēL Lē′lānEma. Wä, gˑî′lᵍEmᵍlā′wisē gˑāx ᵍwī′ᵍlaēLēda k!wē′ɬaxs la′ē Qwā′q!wanē axkˑ!ā′laxēs aᵍyî′lkwē qa läᵍs axᵍē′dxa mō′sg̣Emē q!ō′lats!ä lāx ō′nēg̣wīɬas gˑō′kwas ḷEᵍwa mō′ts!aqē kˑ!îpLā′ᵍla. Wä, gˑî′lᵍEmᵍlā′wisē gˑāx ᵍwī′ᵍla axᵍā′līɬaxs la′ē hë′xˑᵍidaᵍmē Qwā′q!wanē q!ō′xts!ōtsēs qwā′qumɬē. Wä, gˑî′lᵍEmᵍlā′wisē gwā′ɬᵍāɬts!âxs la′ē lā′wEls lā′xēs gˑō′kwē ḷEᵍwis mō′kwē aᵍyî′lkwa. Wä, lā′ᵍlaē k!wā′xstālis lax ā′waxstaᵍlisasa L!Emā′isē. Wä, hë′xˑᵍidaEmᵍlā′wisē dō′xᵍwaLElaxa dzaᵍwu′nē maᵍnā′kula. Wä, hë′xˑᵍidaEm-

When the stones were on the fire, he carried some water and poured it into the cooking-boxes. The water half filled the cooking-boxes. As soon as this was done, another one of the attendants of Crane came in, carrying in his mouth three silver salmon. Four silver salmon were cut up at once. Then some of the attendants took up the red-hot stones with the tongs and put them into the boxes. Therefore the salmon was just put into boiling water. It was not long before it was done. Then it was put into dishes and placed before the guests. At once all the guests ate; and it was not long before all was finished. Then they went out.

Then Kingfisher also invited his tribe in. He sent his attendants to go and invite the myth people all to come to his house. As soon as they were all in, Kingfisher asked his attendants to go and get four spits from the corner of his house. As soon as they were put down, Kingfisher put on his Kingfisher mask and went out of the house. Then he sat down on his seat at once. At once he saw a sockeye salmon. He speared it. Then he did the same as his friends had done. He speared four sockeye salmon. As soon as he had the four sockeye salmon, he went into

ˢlā′wisē sEx·ᵋī′dEq.· Wä, laE′mˢlaē hë′x·ᵋidaEm gā′x·sōsdēsasōˢsa ˢnEmō′-kwē lāx aˢyî′lkwäs. Wä, hë′ᵋmis la axLā′lasa tɬē′sEmē lāx lEgwī′ɬas g·ō′kwas Qwā′qɬwanē. Wä, g·î′lˢEmˢlā′wisē ˢwiˢlx·Lā′lamāsxa tɬē′sEmaxs la′ē tsē′x·-ᵋīdxa ˢwā′pē qaˢs guxtsɬā′lēs lā′xa qɬēqɬō′latsɬē. Wä, ā′ɬˢEmˢlā′wis gwā′ɬtsa ˢwā′paxs la′ē ˢnaE′ngoˢyâlē qɬeqɬō′latsɬä-sēxa ˢwā′pē. Wä, g·î′lˢEmˢlā′wisē gwā′-ɬExs g·ā′xaē hō′gwīLElē waō′kwē aˢyî′lx̣ᵘs Qwā′qɬwanä qax·sā′laxa yū′dux̣wē dzaˢwu′na. Wä, hë′x·ᵋidaEmˢlā′wisē xwā′ɬ-ᵋītsEˢwēda mō′wē dzaˢwu′na. Wä, lā′-ˢlaēda waō′kwē aˢyî′lx̣ᵘ k·ɬîpˢstā′lasa x·ī′x·îxsEmāla tɬē′sEm lā′xa qɬō′latsɬē. Wä, hë′ᵋmis lā′g·iɬas hë′x·ᵋidaEm â′Em axˢstā′nâēda k·ɬō′tEla lā′qēxs la′ē maE′mdElqula. Wä, k·ɬē′sˢlatɬa gä′ɬaxs la′ē Lɬō′pa. Wä, lā′ᵋlaē xE′ltsɬōˢyō lā′xa ɬēɬō′qɬwa qaˢs k·ā′x·ᵋidayuwē lā′xa kɬwē′ɬē. Wä, hë′x·ᵋidaEmˢlā′wisē ˢnā′-x̣wa hamx·ᵋī′dēda kɬwē′ɬē. Wä, k·ɬē′s-ˢlatɬa gē′g·ilīɬExs la′ē ˢwī′ˢla. Wä, hë′x·ᵋidaEmˢlā′wisē la hō′qawElsa.

Wä, lā′ˢlaē K·ɬîdElā′wē ō′gwaqa Lē′ˢlālaxēs g·ō′kulōtē. Wä, laE′mˢlaē ˢyā′laqasēs aˢyî′lkwē qa läˢs Lē′ˢlālaxa nū′x̣ᵘnēˢmisē qa g·ā′xēs ˢwī′ˢla lāx g·ō′kwas. Wä, hë′x·ᵋidaEmˢlā′wisē g·āx ˢwī′ˢlaēLa. Wä, lā′ˢlaē K·ɬîdElā′ˢwē axk·ɬā′laxēs aˢyî′lkwē qa läˢs axˢē′dxa mō′tsɬaqē L!ō′psaˢyō lāx ō′nēgwīɬas g·ō′kwas. Wä, g·î′lˢEmˢlā′wisē g·āx Lō′xˢwalēlEmxs la′ē hë′x·ᵋidaˢmē K·ɬîdElā′wē qɬō′xtsɬōtsēs K·ɬîdElā′wēgEmɬē qaˢs lä lā′wEls lā′xēs g·ō′kwē. Wä, lā′ˢlaē kɬwā′g·aāLE′la la′xēs kɬwā′k·Eᵋē. Wä, hë′x·ᵋidaEmˢlā′wisē dō′xˢwaLE′laxa ˢmEɬē′k·ē; wä, hë′x·ᵋidaEmˢlā′wisē sEx·-

his house. At once the salmon were cut up and put on spits. Then they were placed near the fire of the house, and it was not long before they were done. Then they were broken into pieces and put on mats to be eaten. Then they were placed before the guests. Then the guests ate; and as soon as they had finished eating, they went out. Then Born-to-be-the-Sun was again downcast, for he wished in vain to give a feast.

Then Seal asked his attendants to go and invite all the myth people to come to a feast in his house. They went at once, and at once the guests came in. Then Seal told his attendants to go and bring out four boxes from the corners of the house. As soon as the boxes were put down, Seal took one of them and placed it by the side (of the fire). Then he roasted the backs of his hands, and then fat dripped out of his hands. As soon as the boxes were filled, he stopped roasting his hands. Then he gave the fat to his guests to drink. After they had finished drinking the fat, Seal's guests went out.

Immediately Canoe-Calking the Raven sent Born-to-be-the-Sun to go

ˢī′dEq. Wä, laE′mˢlaˢxaa hë′Em gwē′-g·ilē gwē′g·iˢlasasēs ˢnēˢnEmō′kwē. LaE′mˢxaē mō′wē sEg·ā′nEmas lā′xa ˢmEłē′k·ē. Wä, g·î′l̤ˢEmˢlā′wisē lâ′łxa mō′wē ˢmEłē′k·axs g·ā′xaē laē′L, łā′xēs g·ō′kwē. Wä, hë′x·ˢidaEmˢlā′wisē xwā′ł-ˢītsEˢwēda k·!ō′tEla qaˢs axˢā′LElōˢda-yuwē lā′xa L!ēL!ō′psayuwē; wä, qaˢs l̤ā′nolīdzEmē lā′xa lEgwī′łasa g·ō′kwē. Wä, k·!ē′sˢlat!a gē′x·Lālaxs la′ē L!ō′pa. Wä, lāˢlaē LE′nxˢwītsEˢwa qaˢs axdzō′-yuwē lā′xa haˢmadzō′ łēˢwaˢya qaˢs lē k·ā′gEmlēlEm lā′xa k!wē′łē. Wä, lāˢlaē hamx·ˢī′dēda k!wē′łē. Wä, g·î′lˢEmˢlā′-wisē gwāł haˢmā′paxs la′ē hō′qawElsa. Wä, laE′mˢlaxaē xu′ltsEmlīłē L!ē′sElag·iˢlakwē qaxs la′ē wāx·k!wē′lats!ēxsda.

Wä, laEmˢlā′wisē Mē′gwatē axk·!ā′-laxēs aˢyî′lkwē qa läˢs LE′ˢlālaxa ˢnā′x̣wa nū′x̣ᵘnēˢmis qa g·ā′xēs k!wēł lāx g·ō′-kwas. Wä, hë′x·ˢidaEmˢlā′wisē la. Wä, hë′x·ˢidaEmˢlā′wisē g·āx ˢwī′ˢlaēLēda Lē′lanEmē. Wä, lāˢlaē Mē′gwatē ax-k·!ā′laxēs aˢyî′lkwē qa läˢs axˢwułt!ā′-lītElaxa mō′sgEmē k·!î′mˢyaˢxl̤a lāx ō′nēg̣wītas g·ō′kwas. Wä, g·î′lˢEmˢlā′-wisē g·āx ˢmExˢā′lēlEma k·!î′mˢyaˢxl̤äxs la′ē Mē′gwatē axˢē′dxa ˢnE′msgEmē qaˢs k·ā′nōlisēˢs. Wä, laEmˢlā′wis L!ō′-paxēs ēˢwīg·ałts!ānaˢē. Wä, hëˢmis la tsaō′x̣ᵘts!âˢlats tsE′nxwēx·däs ēēˢyasâˢs. Wä, g·î′lˢEmˢlā′wisē ˢnā′x̣wa la qō′qut!ē k·!ēk·!îmˢyaˢxl̤äsēxs la′ē g̣wāł L!ō′paxēs ēēˢyasōˢwē. Wä, laE′mˢlaē naqā′matsa tsE′nxwaˢē lā′xēs Lē′lanEmē. Wä, g·î′l-ˢEmˢlā′wisē g̣wāł nā′qasEˢwa tsE′nxwa-ˢyaxs la′ē hō′qawElsēda k!wē′łdē lāx Mē′gwatē.

Wä, hë′x·ˢidaEmˢlā′wisē Mēmg·ōlEmē ˢyā′laqas L!ē′sElag·iˢlakwē qa lēˢs ō′-

to invite them in, for Canoe-Calking the Raven was also going to give a feast to the myth people. Then Born-to-be-the-Sun also went to invite them in for his friend. At once all the myth people went in, for they knew that Canoe-Calking the Raven was going to give a feast. Therefore they all went in at once. As soon as they were in, Canoe-Calking the Raven asked Born-to-be-the-Sun and Crow and Raccoon and Young-Raccoon to go and get the four boxes of Seal. They went at once; and it was not long before they came back, each carrying one box on his shoulder. As soon as they had put them down, Canoe-Calking the Raven took one of the boxes and placed it by the side of the fire. Then he tried to imitate what Seal had done. He roasted his fat hands, and only for a short time fat dripped from his hands, but there was not much fat, and the fat of his hands was not enough to cover the bottom of one box. Then his hands began to shrivel up and turn black. Therefore the feet of Raven are now this way, because they were shrivelled up. Then the guests just went out, for the fat that had dripped from his hands into the box hardly covered the bottom.

Then all the myth people gave feasts, and only Born-to-be-the-Sun and Canoe-Calking the Raven and Raccoon and Young-Raccoon could not do it in the right way; and thus Born-to-be-the-Sun was worsted. That is the end.

gwaqa lē′ˢlāla qaē′xs lEˢma′ē ō′gwaqaɬ k!wē′lasLē Mē′mg·ōlEmē lā′xa nū′ẋᵘnēˢmisē. Wä, laEmˢlā′wisē L!ē′sElag·iˢlakwē LE′ˢlalElg·îtsēs ˢnEmō′kwē. Wä, hë′x·ˢidaEmˢlā′wisē g·āx hō′gwīLēda ˢnā′ẋwa nū′ẋᵘnēˢmisa qaxs ˢnē′k·aē qaˢs q!åɬˢaLE′lēx k!wē′ladzE′mLas Mē′mg·ōlEmē. Wä, hë′ˢmis lā′g·iɬas hë′x·ˢidaEm la hō′gwīLa. Wä, g·î′lˢEmˢlā′wisē ˢwī′ˢlaēLExs la′ē Mē′mg·ōlEmē axk·!ā′lax L!ē′sElag·iˢlakwē Ḷō K·!ā′ˢnawēga Ḷō Mā′yusustâlag·iˢlakwē Ḷō Māxa′yusē qa läˢs axˢē′dxa mō′sgEmē k·!î′mˢyaˢxḶas Mē′gwatē. Wä, hë′x·ˢidaEmˢlā′wisē lā′x·daˢxwa. Wä, k·!ē′sˢlat!a gä′ɬaxs g·ā′xaē t!ēt!ē′x·Elaxa ˢnā′ɬˢnEmsgEmē k·!î′mˢyaˢxḶa. Wä, g·î′lˢEmˢlā′wisē g·āx ˢmExˢā′lēlEmxs la′ē hë′x·ˢidaˢmē Mē′mg·ōlEmē axˢē′dxa ˢnE′msgEmē lā′xa k·!î′mˢyaˢxḶa qaˢs ha′nōlēsēq lā′xa lEgwī′ɬē. Wä, laE′mˢlaē nā′naxts!Eˢwax gwē′g·iˢlasdäs Mē′gwatē. Wä, laE′mˢlaē L!ō′paxēs tsētsE′nˢxᵘsEmē ēē′ˢyasâ′ˢ. Wä, â′Emˢlā′wisē yā′wasˢīd tsā′ẋˢwīdē tsE′nxwaˢyas ēē′ˢyasâs. Wä, k·!ē′sˢlat!a q!ē′nEmē tsE′nxwaˢyas qaxs k·!ē′saē haˢmElxˢā′ɬdzâ lāx pā′xsdEˢya′sa ˢnE′msgEmē k·!î′mˢyaˢxḶē tsE′nxwaˢyas eēˢyasâ′sēxs la′ē â′Em la dE′mguˢnā′kulē ēēˢyasō′x·däs. Wä, laE′mˢlaē â′Em la ts!ō′ɬˢīdē ēē′ˢyasō′x·däs. Wä, hë′ˢmis lā′g·iɬasōx hë gwē′x·sōx g·ō′guˢyâxsa gwā′ˢwīnax, yîxs dēdE′mkumx·sēsałaēx. Laˢmē â′Em la hō′qawElsēda k!wē′ɬdē qaxs ha′lsElaˢmaē q!ōxḶā′lē tsaˢẋᵘts!å′lasasa tsE′nxwaˢē lā′xa k·!î′mˢyaˢxḶa.

Wä, laE′mˢlaḶa ˢnā′ẋwaEm la k!wē′lasdēda ˢnā′ẋwa nū′ẋᵘnēˢmisa. Wä, lē′x·aˢmēsē aō′dzEg·īlē L!ē′sElag·iˢlakwē Ḷō Mē′mg·ōlEmē Ḷō Mā′yusustōlag·iˢlakwē Ḷō Māxa′yusē. Wä, laE′mˢlaē wä′LE L!ē′sElag·iˢlakwē lā′xēq. Wä, laEm lā′ba.

16. Mink tries to make a Mountain on Malcolm Island.

(Told by G·ē′xk·în, a ˢnE′mgēs.)

When Born-to-be-the-Sun left Crooked-Beach, he went to a place (named) Seaward-Opposite (Malcolm Island). He wished to rest there, for he was very tired of paddling, and he went ashore at a place (named) Gathered. As soon as he had unloaded his few travelling-provisions, he lay down in the shadow of a cedar-tree. Then he slept real sweetly. He did not know how long he had been sleeping. As soon as he awoke, he went to wash himself in the little river. After he had finished washing himself, he ate of his travelling-provisions. After he had eaten, he walked along the beach northward from the place where his canoe was. He felt very good, for he saw a nice sandy beach. He was still walking along. Then night came, and he arrived at the place (named) River-back-of-It. As soon as daylight came, he started again. He wished to see how large Malcolm Island was, for he wished to build a house there, for it was a very nice sandy beach. Night came again, and he took a rest again, and slept at the place (named) Resting-Place-in-House. As soon as daylight came, he went on. Then he felt glad, for there were no large stones on the beach where he was walking. When night came again, he was at the place (named) Two-Cheeks. He took a rest again, and as soon as daylight came, he started again. At noon he arrived at the place where he had left his canoe on the beach. Then he

Hë′ˢmaā′lasēxs la′ē bEbâ′x·sē L!ē′sE-lag·iˢlakwas Qā′logwisē g·ā′xˢlaē lā′xōx axā′xs L!ā′L!Esk·!ōdEsē. Wä, lā′ˢlaē ˢnēx· qaˢs x·ō′sˢīdē lāq qaxs la′ē â′laEl la qE′lk·asēs sē′ẋˢwidaēnaˢē. Wä, hë′-ˢlat!a ā′Lēˢstē axā′s Q!ā′bEkwē. Wä, g·î′lEmˢlā′wisē gwāł ˢmōłtâ′laxēs xā′L!a-ā′ˢē g·iwE′lkwExs la′ē hë′x·ˢidaEm ku′l-xL!Elsaxa t!E′nyadē wi′lkwa qaˢs â′läEl ēx·p!aˢstEwē′sō mē′xa. Wä, laE′mˢlaē k·!ēs q!â′LElaxēs ˢwā′ˢwēdzāsa lā′xēs mē′xˢēnaˢē. Wä, g·î′lˢEmˢlā′wisē ts!Ex·-ˢī′dExs la′ē laˢstEx·ˢī′d lā′xa wā′bidaˢwē. Wä, g·î′lˢEmˢlā′wisē gwāł laˢsta′xs la′ē hamx·ˢī′d lā′xēs g·iwE′lkwē. Wä, g·î′l-ˢEmˢlā′wisē gwāł haˢmā′pExs la′ē qā′-qESElēsˢīd lāx gwā′ˢlēsasēs la haˢnē′dza-tsēs yā′ˢyats!ē. Wä, lā′ˢlaē LŌ′max·ˢīd la ë′k·ē nâ′qaˢyas qaēs la dō′guła ë′g·EmEngwisē. Wä, qā′sax·säEmˢlā′-wisē. Wä, lā′ˢlaē gā′nułˢīdExs la′ē lā′g·aa lāẋ axā′s Wā′geˢxL!aˢē. Wä, g·î′lˢEmˢlā′wisē ˢnā′ˢnōsˢīdExs la′ē ē′t!ēd qā′sˢīda. Wä, laE′mˢlaē ˢnēx· qaˢs dō′qwała lag·ē′ˢx ˢwā′layasasa L!ā′L!Es-k·!ōdēsē, qaxs lEˢma′ē awE′lqEla qaˢs wë′g·ił g·ō′kwēlał lāq qaxs LŌ′maē ë′gEmEngwisa. Wä, lā′ˢlaē ē′t!ēd gā′-nułˢīda. Wä, lā′laxaa x·ō′sˢīda qaˢs mē′xˢēdē lāx axā′s Nā′natsEgwīlasē. Wä, g·î′lˢEmˢlaˢxaā′wisē la ˢnā′nōsˢēdExs la′ē qā′sˢida. Wä, laE′mˢlaē ë′k·ē nâ′-qaˢyas qaxs k·!eâ′saē awā′waxEgwīs t!ē′sEm lāx qā′yasas. Wä, lā′ˢlaˢxaa ē′t!ēd gā′nułˢīdtsō lāx axā′s MaˢlE′mē. Wä, laE′mˢlaˢxaa x·ō′sˢīd lāq. Wä, g·î′lˢEmˢlā′wisē ˢnā′nōsˢēdExs la′ē ē′t!ēd qā′sˢida. Wä, laEmˢlā′wis ˢnEqä′laxs

considered what to do; and one thing troubled his mind, for there was not even a hill the whole length of the long island, and he wished to make a mountain at the place at which he was staying. Then he tried to dig up spruce-roots, which he split. Then he made a basket for himself. As soon as he had finished it, he carried the gravel of the beach on his back and poured it on the ground far inland, where he wanted the mountain to be. He carried the gravel on his back the whole day long. In the morning, when day came, he again carried gravel on his back, and his work that was to be a mountain was beginning to be high. Night came, and he took a rest. As soon as daylight came, he again carried gravel on his back. Now the mountain nearly reached the clouds; and when evening came, he went to rest early, for he was feeling satisfied with the height of his work. That night he was lying on his back. Then he considered what should grow on the mountain; and he wished that salmonberries should grow at the foot of the mountain, and blueberries and huckleberries should grow higher up, and currants and elderberries should grow still higher up, and cranberries and snowberries (?) should grow above them. In the morning, as soon as day came, he arose and went to the south side of the place where he was living. Unfortunately for four days he did not go carrying gravel on his back, for he desired first to make the various kinds of bushes for the mountain, and so he went to gather them where he was walking. As soon as he had gotten them, he

la'ē lā'g·aa lāx ha^{s}nē'dzasasēs yā'^{s}yats!ē. Wä, laEm^{s}lā'wisē na'nâqēx·sīlax·^{s}īda. Wä, laE'm^{s}laē ^{s}nE'mx·^{s}idała^{s}mē ^{s}yā'g·î-mas nâ'qa^{s}yas, yîxs k·!eâ'saē â'ɫ.at!a tE'nk·!Es lāx ^{s}wā'sgE^{s}masasa g·î'lt!a ^{s}mEk·â'la. Wä, laE'm^{s}laē ^{s}nēx· qa^{s}s nEk·ī'lā'lag·īɬ lā'xēs la ax^{s}ā'sa. Wä, laEm^{s}lā'wisē L!ā'L!op!Ek·!axa L!ō'p!Ek·asa alē'^{s}wasē qa^{s}s pā'x·^{s}idēq. Wä, laEm-^{s}lā'wisē lExē'lax·^{s}īdEq qa^{s}s lExa'^{s}ya. Wä, g·î'l^{s}Em^{s}lā'wisē gwā'ɫamasEq, la'ē ō'xLōs-dēsElaxa t!at!ē'dzEmasa L!Emā'isē qa^{s}s lē gux^{s}E'lsElas lā'xa ā'LalElsk·asē lāx gwô^{s}yâ's qa ax^{s}ā'tsa nEg·ä'Lē. Wä, laEm^{s}lā'wisē sE'nbEndxa ^{s}nā'la ō'xLōsdē-sElaxa t!āt!ē'dzEmē. Wä, lā'^{s}laē ^{s}nā'x·-^{s}īdxa gaā'läxs la'ē ē't!ēd ō'xLEx·^{s}īdxa t!at!ē'dzEmē. Wä, laE'm^{s}laē ë'k·!Eg·ī-lak·as lē axā'^{s}yäsxa la nEk·ī'lasō^{s}s. Wä, lā'^{s}laē gā'nuɬ^{s}īdExs la'ē x·ō's^{s}īda. Wä, g·î'l^{s}Em^{s}lā'wisē ^{s}na^{s}nā'kulaxs l:ı'ē ē't!ēd ō'xLōsdēsElaxa t!at!ē'dzEmē. Wä, laE'm^{s}laē E'laq lā'g·aēda nEg·ä' lā'xa a'nwa^{s}yaxs la'ē dzā'qwa. Wä, laE'm-^{s}laē gEyō'ɬ x·ō's^{s}īd qaxs lE^{s}ma'ē hë'^{s}lēx-^{s}īts la ^{s}wā'^{s}lag·ūstE^{s}watsēs axā'^{s}ē. Wä, laEm^{s}lā'wisē t!ē'g·îɬxa gā'nuLē. Wä, laE'm^{s}laē sE'nya^{s}stōlīɬ qa q!wā'xaɬ lā'xa nEg·ä'. Wä, laE'm^{s}laē ^{s}nēx· qa q!wā'^{s}ɬmEsē^{s}s q!wā'xaLa lā'xa ō'x·sē-dza^{s}yasa nEg·ä'. Wä, lā'^{s}laē sElE'mɬē ɫE^{s}wa gwā'dEmsē q!wā'xaLa lā'xa ë'k·!a-^{s}yas. Wä, lā'^{s}laē q!ē'smEs ɫE^{s}wa ts!ē'x·-mîsē q!wā'xaLa, lāx ë'k·!a^{s}yas. Wä, lā'^{s}laē ya^{s}xā'nēEmsa ɫE^{s}wa tsE'ltsElēEmsē q!wā'xaLa, lax ë'k·a^{s}yas. Wä, g·î'l^{s}Em-^{s}lā'wisē ^{s}nā'x·^{s}īdxa gaā'läxs la'ē ɫā'x-^{s}wīd qa^{s}s lē qā's^{s}īd lāx ^{s}nā'la^{s}lisasēs g·ō'kwa^{s}lasē. Wä, la^{s}xɫē'Em^{s}laē k·!ēs lā'laa lāx mō'p!Enẋwa^{s}sē ō'xLosdēsElaxa t!at!ē'dzEmē qaēs awE'lqEla qa hë^{s}s g·îl ax^{s}ā'^{s}lēda q!wā'sq!uxE'la lā'xa nEg·ä'.

planted them, going up the large mountain he had made. As soon as he had finished, it was evening. Then he took a rest again; and in the morning, when day came, he again carried gravel on his back. When he arrived on top of the mountain, he poured it out, and all the gravel at once rolled down. In vain he tried to go and carry up gravel on his back and pour it on the ground on top of the mountain he had made. Every time it just rolled down again. Again he tried in vain to carry gravel up on his back, and again he tried to pour it out on top of the mountain he had made. It just rolled down again. Therefore Born-to-be-the-Sun became angry, and therefore he kicked down the gravel and broke down (the mountain). And the hill the name of which is Gathered is all that is left of the large mountain. Born-to-be-the-Sun continued to live there, therefore there are many minks on Malcolm Island, for Born-to-be-the-Sun staid there. That is the end.

Wä, hë'EmˢlāʹwisLa k!ulaʹsōˢs lāʹxēs la qāʹyasa. Wä, gꞏîʹlˢEmˢlāʹwisē ˢwīʹˢlaEl lâʹLqēxs laʹē dzEmˢnāʹkulaxs laʹē ëʹkꞏ!ōłEla lāʹxa ˢwāʹlasē nEgꞏäʹ axāʹs. Wä, gꞏîʹlˢEmˢlāʹwisē gwāʹłāmasEq, laʹē ēʹt!ēd dzāʹqwa. Wä, lāʹˢlaē ēʹt!ēd xꞏōʹsˢīda. Wä, gꞏîʹlˢEmˢlāʹwisē ˢnāʹxꞏˢīdxa gaāʹläxs laʹē ēʹt!ēd ōʹxLosdēsElaxa t!at!ēʹdzEmē. Wä, gꞏîʹlˢEmˢlāʹwisē lāʹgꞏaa lāʹxa ōʹxḶäˢyasa nEgꞏäʹxs laʹē guxˢEʹlsas lāq. Wä, hëʹxꞏˢidaEmˢlāʹwisē q!uʹmxꞏāxa ˢnāʹx̣wēda t!at!ēʹdzEmē. Wä, lāʹˢlaē wāxꞏ ēʹt!ēd lāʹxa qaˢs ōʹxLosdēsElēxa t!at!ēʹdzEmē qaˢs lē ēʹt!ēd guxˢEʹlsas lāʹxa ōxLäʹˢyasa nEkꞏēʹlaē. Wä, âʹEmˢlaxaāʹwisē q!umxꞏāxanax̣wa. Wä, lāʹˢlaē ēʹt!ēd wāʹxꞏˢEl la ōʹxLosdēsaxa t!at!ēʹdzEmē qaˢs lēʹˢlaˢxat! wāxꞏ guxˢEʹlsas lāx ōxLäʹˢyasēs nEkꞏēʹlaē. Wä, âʹEmˢlaˢxaāʹwisē gꞏāʹgꞏalap!a q!uʹmxꞏaxEʹla. Wä, hëʹEmˢlāwis la ˢyāʹkꞏEˢlaāts L!ēʹsElagꞏiˢlakwē lāʹgꞏiłāˢlas âʹEm la kwāʹsāxElaxa t!at!ēʹdzEmē. Wä, laEʹmˢlaē L!ēʹxꞏāxElaq. Wä, hëʹEmˢEl gꞏiˢyāʹˢyawēˢsa ˢwāʹlaswuła nEgꞏäʹˢya la tEʹnkꞏ!Esa la ḶēʹgadEs Q!abēʹkwē. Wä, hëʹxꞏsäEmˢlāwis la gꞏōʹkulē L!ēʹsElagꞏiˢlakwē. Wä, hëʹEmˢlāwis lāʹgꞏiłas q!ēʹq!ädē L!āʹL!Esk·!odēsaxa ˢmEtsaʹ qaxs hëʹˢmaē la xEkꞏ!aāʹts L!ēʹsElagꞏiˢlakwē. Wä, laEʹm lāʹba.

17. Different Versions of the Mink Story.

This is what the Kwakiutl say. They say that Mother of Born-to-be-the-Sun took a hemlock-branch, split it in two, and made a bow for Born-to-be-the-Sun; and the Māʹmaleleqala say that Mother took a branch of a yew-tree and split it to make a bow for Born-to-be-the-Sun; and the Māʹdiłbēˢ say that Born-to-be-the-Sun himself took a cedar-branch

Wä, hëʹˢmaē wāʹłdEmasa Kwāʹgꞏułē, wä, laʹē ˢnēʹxꞏqēxs hëʹˢmaē Hāʹdaˢwas L!ēʹsElagꞏiˢlakwē axˢēʹdxa L!Enāʹkꞏasa q!wāx qaˢs xōʹx̣ˢsˢEndēq qa łEk!wīʹts L!ēʹsElagꞏiˢlakwē. Wä, la ˢnēʹkꞏēda Maʹmaleleqalạ̈qēxs häʹē Hāʹdaˢwas axˢēʹdxa L!Enāʹkꞏasa L!Eʹmq!ē qaˢs xōʹx̣ˢsˢEndēq qa łEk!wīʹts L!ēʹsElagꞏiˢlakwē. Wä, la ˢnēʹkꞏēda Māʹdiłbaˢyaqēxs hëʹ-

and split it to make a bow; and the Dena'x·da^{s}x^{u} say that Born-to-be-the-Sun borrowed the bow and the four arrows of Snail; and the Kwakiutl and the Mā'maleleqala and Mā'dił-bē^{s} and Ła'witsis say that Born-to-be-the-Sun only shot his arrows upward to the sky, and that the arrows stuck together, and he climbed up when they reached the ground; and some Mā'maleleqala and Mā'dił-bē^{s} support the Dena'x·da^{s}x^{u}, who say that Born-to-be-the-Sun borrowed the bow of Snail, and who say that when the four arrows were all shot up, Born-to-be-the-Sun was just standing there, looking upward, and it was not long before he saw the arrows coming down. They were stretching out in length. Then Born-to-be-the-Sun took the arrows that had stretched out in length, and shook them, and they became a rope. The Kwakiutl, however, say that there were many arrows of cedar-wood. All the different tribes do not tell it in the same way.

This is what is said about Deer. The Kwakiutl say that he cut the death-bringer tail of the chief of the Wolves; and several say that Great-Inventor did it; and several say that Born-to-be-the-Sun did it. The tribes tell this in different ways; but the greatest number say that the Deer was the one who cut off the death-bringer tail of Born-to-walk-First.

maā^{s}laē L!ē'sElag·i^{s}lakwē ax^{s}ē'dxa L!Enā'k·asa wi'lkwē qa^{s}s xō'ẋ^{u}s^{s}Endēq qa^{s}s łE'k!wisa'. Wä, lā'ḷa ^{s}nē'k·ēda Dena'x·da^{s}xwaqēxs ḷē'k·ânEmaē L!ē'sElag·i^{s}lakwax łE'k!wisa's q!waā'ts!Eqē ḷE^{s}wis mō'ts!aqē hā'EnaL!Ema'. Wä, hë'^{s}mis wā'łdEmasa Kwā'g·ułē ḷE^{s}wa Ma'maleleqalē ḷE^{s}wa Mā'dił-ba^{s}ē ḷE^{s}wa Łā'wits!isē, yîxs â'^{s}maē L!ē'sElag·i^{s}lakwē ha'nLō^{s}stâlasēs hā'EnaL!Emē lā'xa ë'k·!ē. Wä, lā'^{s}laē k·!Equxsde'ndālap!ēs hā'EnaL!Emas. Wä, â'Em^{s}lāwis haxuł^{s}E'ndqēxs g·ā'xaē g·āx^{s}E'lsa. Wä, la ^{s}nā'ł^{s}nEmō'kwē g·i^{s}wā'läsa Ma'maleleqala ḷE^{s}wa Mā'dił-ba^{s}yaxa Dena'x·da^{s}xwaxs ^{s}nē'kaaqēxs ḷek·â'nEmaē L!ē'sElag·i^{s}lakwax łEk!wisa's q!waa'ts!Eqē ḷōxs ^{s}nē'k·aaqēxs g·î'l^{s}maē ^{s}wī'^{s}la ha'nł^{s}ēdayuwēda mō'ts!aqē ha'EnaL!Ema la'ē â'Em la ḷō'^{s}sē L!ē'sElag·i^{s}lak^{u} ë'k·!EgEmāła. Wä, k·!ē's-^{s}lat!a gä'łaxs la'ē dō'x^{s}waLE'laxēs hā'EnaL!Emaxs g·ā'xaē ba^{s}nō'łEla. Wä, la^{s}mē ts!ā's^{s}īda. Wä, hë'^{s}mis L!ē'sElag·i^{s}lakwē dā'x·^{s}īdxa la ts!äk^{u} hā'EnaL!Ema qa^{s}s nEł^{s}ē'dēq. Wä, la^{s}mē dEnE'mx·^{s}īda. Wä, lāḷa ^{s}nē'k·ēda Kwā'g·ułaqēxs k!wa^{s}xLō'x·sä^{s}maē q!ē'nEm hā'EnaL!Ema. Wä, k·!eâ's nā'qâła wā'łdEmasa ^{s}nā'ẋwa lē'lqwalaLa^{s}ya.

Wä, hë'^{s}mis wā'łdEmē qa Ǧē'x·ustâla, la'ē ^{s}nē'k·ēda Kwā'g·ułaqēxs hë'^{s}maē t!ō'sōdEx halā'yuxsda^{s}yas g·ī'ǧama^{s}yasa aLâ'^{s}lenoxwē. Wä, la ^{s}nē'k·ēda waō'kwaqēxs hë'^{s}maē K!wēk!waxā'wa^{s}ē. Wä, la ^{s}nē'k·ēda waō'kwaqēxs hë'^{s}maē L!ē'sElag·i^{s}lakwē. Wä, la^{s}mēs ^{s}nā'ẋwaEm â'Em ā'ł^{s}ōxsda^{s}ēda lē'lqwalaLa^{s}yaxēs wā'łdEmē. Wä, lā'ḷa hë q!ē'nEma ^{s}nē'k·aqēxs hë'^{s}maē Ǧē'x·ustâla t!ō'sōdEx halā'yuxsda^{s}yas G·î'lg·îLE^{s}ēg·i^{s}lakwē.

V. TRADITIONS OF THE KWĀ'G·UŁ.

1. The Herrings.

(Tradition of the Mā'dîłbē.)

The ancestors of the Maa'mtag·ila lived at Killer-Whale-Place, near Hungry. They had for their chief Wealth-Maker. He had two boys for children. For a long time the chief and his tribe lived happily in their village, for they had much food. Then suddenly the people were starving, and Wealth-Maker was also starving; for all kinds of fishes of the sea, and the food of the land (berries), had disappeared. He only kept four pieces of dog-salmon roe for his two children to smell of. For a long time the people were starving. Then the chief asked his children just to smell of the roe when they felt hungry. The children did this for a long time, for this was their food. They did so for a long time. Then the children felt really hungry, and the wife of Wealth-Maker asked him to go with her to search for fern-roots, inland from Killer-Whale-Place.

It was not long before a handsome man entered the house of Wealth-Maker, where were the two children left behind. He spoke at once, and said, "O children! where are your victuals?" Thus he said. The elder one replied at once, and said,

G·ō'kula^{s}laē g·ā'läsa Maa'mtag·ila lāx Mā'xäsē axā's Pewā'la. Wä, lā'^{s}laē g·ī'ǥadEs Q!ō'mg·ila. Wä, laE'm^{s}laē sā'sEmnuẋ^{u}sa ma^{s}lō'kwē bā'bEbaguma. Wä, laEm^{s}lā'wisē gä'ła ëk·!ē'qElēda g·ī'ǥama^{s}ē ḷE^{s}wis g·ō'kulōtē ḳaxs q!ē'nEmaēs hë'mawäla. Wä, laEm^{s}lā'wisē ō'dax·^{s}īdExs la'ē powē'^{s}stēda lē'lqwalaLa^{s}ē. Wä, laE'm^{s}laē Q!ō'mg·ila ō'gwaqaEm la pō'la, qaxs ^{s}nā'ẋwa^{s}maax^{s}l la x·îs^{s}ē'dōxda mā'smEg·ilîsaxsa dE'msx·ēx ḷE^{s}wa ā'ḷEǥEmasēx. Wä, â'Em^{s}laē la axē'laxa mō'sǥEmsto^{s}wē ǥē'^{s}nēsa gwa^{s}nē'sē qa mē'smēsasēs ma^{s}lō'kwē sā'sEma. Wä, ǥä'łaEm^{s}lā'wisē laEl pō'lēda lē'lqwalaLa^{s}ē. Wä, laE'm^{s}laēda g·ī'ǥama^{s}ē axk·!ā'laxēs sā'sEmē qa â'^{s}mēs mē'smēsaxa ǥē'^{s}näxs la'ē pō'sq!Ex·^{s}īda. Wä, hë'Em^{s}lā'wisē la ǥwē'g·ilēda g·î'ng·înānEmē, qaxs hë'^{s}maē la ha^{s}maē'nēsē. Wä, laEm^{s}lā'wisē ǥä'łaEm laEl hë ǥwē'g·i'lē. Wä, laE'm^{s}laē â'laEl la pō'sq!ēda g·î'ng·înānEmē. Wä, laEm^{s}lā'wisē hē'la^{s}laēda gEnE'mas Q!ō'mg·ilaq qas lē ā'läx sā'guma lax ā'L!äs Mā'xäsē.

Wä, k·!ē's^{s}Em^{s}lā'wisē ǥä'łaxs g·ā'xaēda ë'x·sōkwē bEgwā'nEm g·ā'xēL, lā'xa g·ō'kwas Q!ō'mg·ila qaxs amlē'ẋwaēda ma^{s}lō'kwē sā'sEms. Wä, hë'x·^{s}idaEm^{s}lā'wisē yā'q!eg·a^{s}ła. Wä, laEm^{s}lā'wisē ^{s}nē'k·a: "^{s}ya, g·î'ng·înānEm, ^{s}wīdzē'lēs g·ō'lîłaōs?" ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm^{s}lā'wisa ^{s}nō'last!EǥEma^{s}ē nā'-

"We have no provisions." Then the man laughed and said, "Oh, don't try to deceive me, for I know that you have roe as your provisions. Take it and eat it," he said. Then the younger brother also spoke, and said, "O man! our mother said that if we eat this roe, she will strike us." Thus he said. Then the handsome man just said, "Oh, your mother is just fooling you, therefore she does not want you to eat this roe. Go on, and eat it!" Thus he said. The children just said that they were afraid of their parents. Then the handsome man spoke again, and said, "O children! go on, and eat this roe. As soon as your mother scolds you, just go to the other side of the beach to-night. Then call aloud, and say thus: 'What season is this, Ā'petaχ̣u, ah, Ā'petaχ̣u? Is this the season when herrings spawn, Ā'petaχ̣u?' Thus you say," he said. Immediately the two children took the four pieces of roe and ate them. When they had eaten all the roe, the handsome man went out of the house.

He had not been gone long before the parents of the children came down to the beach, and the children were already afraid of their parents when they should come into the house. Then the younger brother said that he would be the only one to speak to their parents.

naxˢmēq. Wä, laEmˢlā'wisē ˢnē'k·a: "K·!eō'sēg·anuˢχ̣ᵘ g·ō'lîɬa." Wä, laEmˢlā'wisē dā'ɬˢîdēda bEgwā'nEmē. Wä, laEmˢlā'wisē ˢnē'k·a: "ˢya, ǧwā'la hayîˢma qaEn, qaxg·în q!å'LElaˢmē g·āxs ǧē'ˢnäōs g·ō'lîɬaq!ōs. Wë'g·a, axˢē'dqō qaˢs haˢmx·ˢî'daōsaqō," ˢnē'x·ˢlaē. Wä, laEmˢlā'wisē ts!ā'ˢē ō'gwaqa yā'q!eg·aˢɬa. Wä, laEmˢlā'wisē ˢnē'k·a: "ˢya bEgwā'nEm, ˢnē'k·aˢnuˢχ̣ᵘ abE'mpa, qEnuˢχ̣wō haˢmx·ˢî'dlaxōxda gē'ˢnēx laEmˢlā'wisEnuˢχ̣ᵘ k·!ē'lak·asōɬtsē," ˢnē'x·ˢlaē. Wä, å'Emˢlā'wisa ë'x·sōkwē bEgwā'nEm ˢnē'k·a: "ˢya, å'ˢmaas abā'sa nā'nōɬtsîla la'x·daˢxōL, lā'g·iɬasē k·!ēs hëɬq!ā'lōL hamx·ˢî'dxwa ǧē'nēx. Wä, wë'g·a axˢē'dqō qas hamx·ˢî'daōsaqō," ˢnē'x·ˢlaē. Wä, å'Emˢlaxaā'wisa g·î'ng·înānEmē ˢnē'k·îxs k·îɬE'laāsēs g·ī'gaōɬnōkwē. Wä, laEmˢlā'wisē ē'dzaqwa yā'q!eg·aˢɬēda ë'x·sōkwē bEgwā'nEma. Wä, laEmˢlā'wisē ˢnē'k·a: "ˢya g·î'ng·înānEm. Wë'g·a hamx·ˢî'dxwa ǧē'ˢnäx. Wä, g·î'lˢEmɬwisēs abE'mpas yā'k·!ālaɬ lā'x·daˢxōL, wä, å'EmɬwîtsLāL, lā'xwa qwē'sadzēlisaxwa gā'nuLēx. Wä, lā'LEsˢlā'q!ulax·daˢxᵘLōL. Wä, hë'Ems wā'ɬdEmLēda: 'Yū'ˢmaa ˢmā'yEnxōx Ā'petaχ̣wa, ā, Ā'petaχ̣wa? Yū'ˢmaa wā'yEnxōx Ā'petaχ̣wa?' ˢnē'x·LEs," ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEmˢlā'wisēda maˢlō'kwē g·î'ng·înānEm axˢē'dxa mō'ts!aqē ǧē'ˢnē qaˢs haˢmx·ˢî'dēq. Wä, g·î'lˢEmˢlā'wisē ˢwī'ˢla haˢmx·ˢî'dxa ǧē'ˢnäxs lā'asa ë'x·sōkwē bEgwā'nEm lā'wEls lā'xa g·ō'kwē.

Wä, ˢwī'ˢlaxᵘdzēˢlaē gä'ɬaxs g·ā'xaē g·ā'xaˢlisē g·ī'g·aōɬnōkwasa g·î'ng·înānEmē. Wä, gwā'ɬElaEmˢlā'wisēda g·î'ng·înānEmē k·îɬE'lasēs g·ī'g·aōɬnōkwē qō g·āxL hō'ǧwīLō. Wä, laEmˢlā'wisa ts!ā'ˢya ˢnēx· qaˢs ˢnEmō'χ̣ᵘˢmēL yā'q!entlālaɬxēs g·ī'g·aōɬnōkwē. Wä, g·ā'xˢlaē

Now the parents came in. Immediately their mother spoke, and said, "O children! go and take the roe and smell of it, for probably you feel hungry, for you never had any breakfast." Thus she said. Immediately the younger one replied, and said, "Oh, my dear! a handsome man came into our house, and he told us to go ahead and eat the roe. We only ate the roe when he had been in the house a long time, asking us to eat it; and as soon as we finished eating it, he went out." Thus said the child to his mother. As soon as the child stopped speaking, the woman took a pair of tongs and struck her children. When she had just finished striking her children, they were hardly alive. Then the children lay flat on the ground in the house.

It was a long time before night came. Then the younger one thought of the words of the handsome man, and he called his elder brother, and said, "Oh, let us go to the other side of the beach." Thus he said. Immediately the elder brother also remembered the words of the handsome man, that he had said to them. Immediately they arose and went out, and went to the other side of the beach of the village. Then the two children looked up to the moon, which was up above. Then the younger brother shouted aloud, and said, "What season is this, Ā'petaχ̣u, ah, Ā'petaχ̣u? Is this the season when herrings spawn, Ā'petaχ̣u?" Thus he said. They never saw the handsome

hō'gwīLē g·ī'g·aōłnōkwas. Wä, hë'x·ˢidaEmˢlā'wisē abE'mpas yā'q!eg·aˢła. Wä, laEmˢlā'wisē ˢnē'k·a: "ˢya, sā'sEm, hā'g·a axˢē'dxa gē'ˢnä qaˢs mē'sˢēdaōsaqē qaxs lā'g·anEmaaqōs pō'sq!a qaxs hë'wäxaˢmaā'qōs laEm gaā'xstālakwa," ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEmˢlā'wisēda amā'ˢînxaˢē nā'naxˢmēq. Wä, laEmˢlā'wisē ˢnē'k·a: "ˢya, ād, g·ā'xaēda ë'x·sōkwa bEgwā'nEm g·ā'xēL, lā'xEns g·ō'kwēx. Wä, laˢmēs wä'xEla g·ā'xEnuˢχ̣u qEnuˢχ̣u hamx·ˢī'dēxa gē'ˢnēx·dä. Wä, ā'łˢmēsEnuχ̣u hamx·ˢī'dxa gē'ˢnēx·däxs la'ē gē'g·îlīł axk·!ā'la qEnuˢχ̣u haˢmx·ˢī'dēq. Wä, g·î'lˢmēsEnuˢχ̣u gwāł haˢmā'pa lā'asē lā'wElsa," ˢnē'x·ˢlaēda g·înā'nEmaxēs abE'mpē. Wä, g·î'lˢEmˢlā'wisē q!wē'łˢīdēda g·î'ng·inānEmē lā'asēda ts!Edā'qē dā'x·ˢīdxa ts!ē'sLāla qas kwē'kwaxowēs lā'xēs sā'sEmē. Wä, ā'łˢEmˢlā'wisē gwāł kwē'xaxēs sā'sEmaxs la'ē haˈlsElaEm la q!wē'q!ula. Wä, â'Emˢlā'wisa g·î'ng·înānEmē la g·î'mx·g·îmwīła.

Wä, hë'ˢlat!a la gä'ła la gā'nuLExs la'ēda amā'ˢînxaˢē g·ī'g·aēxˢīdEx wā'łdEmasa ë'x·sōkwē bEgwā'nEma. Wä, laEmˢlā'wisē axk·!ā'la lā'xēs ˢnō'la. Wä, laEmˢlā'wisē ˢnē'k·a: "ˢya, wī'dzâx·îns lā'xwa qwē'sadzēlisax," ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEmˢlā'wisa ˢnō'la ˢmElōxˢwaLE'la ō'gwaqax wā'łdEmasa ë'x·sōkwē bEgwā'nEm lā'x·daˢxwEq. Wä, hë'x·ˢidaEmˢlā'wisē q!wā'g·ilīł qaˢs lē hō'qawElsa, wä, lā'x·daˢxuˢlaē lā'xa apsadzē'lisasa g·ō'kula. Wä, laEmˢlā'wisa maˢlō'kwē g·î'ng·înānEm dōqostâlaxa ˢmEku'läxs ˢmEχ̣uˢmEku'līsaē. Wä, laEmˢlā'wisēda ts!ā'ˢya ˢlā'q!ug·aˢła. Wä, laEmˢlā'wisē ˢnē'k·a: "Yū'ˢmaa ˢmā'yEnxōx Ā'petaχ̣wa, ā Ā'petaχ̣wa? Yū'maa wā'yEnxōx Ā'petaχ̣wa?" ˢnē'x·ˢlaē. Wä, hë'wäxa-

man. Then the elder brother spoke also, and followed the words of his younger brother. They never saw the handsome man. Then the younger one shouted again, and said again, "Ā′petaẋᵘ, Ā′petaẋᵘ! what season is this? Ā′petaẋᵘ, ah, Ā′petaẋᵘ! Is this the season when herrings spawn, Ā′petaẋᵘ?" Then he stopped speaking, and listened for Ā′petaẋᵘ to answer them; but they never heard an answer. Then the two boys felt badly; and the elder one said again, "O brother! evidently Ā′petaẋᵘ does not hear us. Let us try to shout louder." Thus he said when he began to shout again. He said again, "Ā′petaẋᵘ, Ā′petaẋᵘ, ah, Ā′petaẋᵘ! What season is this, Ā′petaẋᵘ, ah, Ā′petaẋᵘ? Is this the season when herrings spawn, Ā′petaẋᵘ?" Thus he said. Then he stopped speaking.

As soon as he stopped speaking, they heard many herring splashing on the beach, and immediately the two boys went down to the beach and tried to catch the herrings. They did not get them. Then the elder brother took his cape and tried to scoop the herrings up, but he could not do it. Then, however, the younger brother planned that he would kick the gravel to make four holes [in it]. Then the herrings went into them. The two boys just took the herrings out and put them on the beach. As soon as the tide turned, the elder brother sent his younger brother to call his parents to

Emˢlā′wisē dō′xˢwaLElaxa ë′x·sōkwē bEgwā′nEma. Wä, laEmˢlā′wisē ē′dzaqwēda ˢnō′la ˢnEgEłtō′dEx wā′łdEmasēs ts!āˊˢya. Wä, hë′wäxaEmˢlā′wisē dō′xˢwaLElaxa ë′x·sōkwē bEgwā′nEma. Wä, laEmˢlaxaā′wisēda ts!āˊˢya ˢlā′q!ug·aˢła. Wä, laEmˢlaxaā′wisē ˢnē′k·a: "Ā′petaẋwa, Ā′petaẋwa, yū′ˢmaa ˢmā′yEnxōx, Ā′petaẋwai′, ā Ā′petaẋwai′? Yū′ˢmaa wā′yEnxōx, Ā′petaẋwa?" Wä, laEmˢlā′wisē q!wē′łˢīdē qas ō′lastogwalisēx Ā′petaẋwē qa nā′nāxˢmaˢēsēq. Wä, hë′wäxaEm laxaEmˢlaxaā′wisē wuḷā′xˢaLElaqē nā′naxˢmēsEˢwa. Wä, laE′mˢlaē yā′g·iˢnā′kulē nēnâ′qaˢyasa maˢlō′kwē g·î′ng·înānEma. Wä, laE′mˢlā′wisa ˢnō′last!EgEmaˢē ˢnē′k·a: "ˢya, ˢnE′mwōt, k·!ē′sdzâxEntē Ā′petaẋwa wuLE′la g·ā′xEns. Wë′g·iłlax·în gu′nx·ˢīdEL hā′sElał ˢlā′q!ulałqē," ˢnē′x·ˢlaēxs la′ē ē′dzaqwa ˢlā′q!ug·aˢła. Wä, laEmˢlaxaā′wisē ˢnē′k·a: "Ā′petaẋwai′, Ā′petaẋwai′, ā, Ā′petaẋwai′, yū′ˢmaa ˢmā′yEnxōx, Ā′petaẋwai′, ā, Ā′petaẋwai′? Yū′ˢmaa wā′yEnxōx Ā′pEtaẋwai′?" ˢnē′x·ˢlaēxs la′ē q!wē′łˢīda.

Wä, g·î′lˢEmˢlā′wisē q!wē′łˢīdExs lā′x·daˢxwaē wuḷā′xˢaLElaxa q!ē′nEma tE′lk!wāla waˢnē′ lā′xa L!Emā′isē. Wä, hë′x·idaEmˢlā′wisā maˢlō′kwē g·î′ng·înānEm la hō′quntsˢ!ēs lā′xa L!Emā′isē qas lē wāx· dā′dak·!Enaxa waˢna′ˢē. Wä, laEmˢlā′wisē wiō′LEq. Wä, laEmˢlā′wisa ˢnō′last!EgEmaˢē axō′dxēs wâ′xsâ qas wā′x·ē k·ina′s lā′xa waˢna′ˢē. Wä, laE′mˢlaxaē wiō′LEq. Wä, hë′ˢlat!ēda ts!āˊˢya sE′ng·aaLEla qas kwā′sˢīdēxa t!at!ē′dzEmē qa ẋwēẋupts!â′lisēs mō′ts!aqa. Wä, hë′ˢmis laEl lā′ts!âlatsa waˢna′ˢē. Wä, â′Emˢlāwisaˊ maˢlō′kwē g·î′ng·înānEm laEl axwułts!â′laq qas ˢmō′gulīsElasa waˢna′ˢē lā′xa L!Emā′isē.

carry the many herrings up from the beach. The younger brother went at once, but in vain. The child said to his parents, "Don't sleep! come and help us carry up the many herrings." Thus he said, but in vain. His father just took the tongs and struck his son. Then the man drove him away, for he said that he was just lying.

The boy just returned to his elder brother and reported to him. Then the elder brother started and tried to call his parents, and he also was just struck. Then he too went back again to the place where his younger brother was. The boys had not been gone out long before their mother spoke, and said to her husband, "Don't let us stay in the house this way! Let us rather go and look for our children, for it might be really true, what they said." Thus she said. Then her husband arose and went. He went right to where his children were making a noise. As soon as he reached his children, he saw many herrings piled up on the beach. At once he went back to his house to call his wife. They took baskets and started to the place where the children were, and began to carry the herrings on their backs, and took them to their house. It was not yet daylight when they had taken all the many herrings into the house. In the morning, when day came, the people learned what they

Wä, g·î'l^{s}Em^{s}lā'wisē x·ā'ts!ē^{s}staxs la'ē ^{s}yā'laqēda ^{s}nō'last!EgEma^{s}yaxēs ts!ā'^{s}ya qa lēs Lē'^{s}lālaxēs g·ig·aō'łnōkwē qa g·ā'xēs ^{s}mō'sdēsElaxa q!ē'nEmē wa^{s}nā'-^{s}ya. Wä, hë'x·^{s}idaEm^{s}lā'wisa ts!ā'^{s}ya la wā'x·a. Wä, laEm^{s}lā'wisē ^{s}nē'k·ēda g·înā'nEmaxēs g·ī'gaōłnōkwē: "Ġwā'łlas mē'xax·da^{s}xōL qas g·ā'xaōs g·ī'wāla g·ā'xEnu^{s}ẋwaxg·anu^{s}ẋ^{u} ^{s}mō'sdēsElag·a-xwa q!ē'nEmēx wa^{s}nā'^{s}ya," ^{s}nē'x·^{s}laē wā'x·a. Wä, â'Em^{s}lā'wisē ō'mpas dā'-g·îlīłxa ts!ē'sLāla qas kwēkuxsE'mēs, lā'xēs xunō'kwē. Wä, laE'm^{s}laē k·ā'-^{s}ēda bEgwā'nEmaq, qaxs ^{s}nē'k·aaqēxs â'^{s}maē Lē'lk!wala.

Wä, â'Em^{s}lā'wisa g·înā'nEmē la ẋwē'-laqa lā'xēs ^{s}nō'la qa^{s}s ts!Ek·!ā'ł^{s}ēdēq. Wä, lā'^{s}laēda ^{s}nō'last!EgEma^{s}ē qā's^{s}īd qa^{s}s lē gu'nx·^{s}īd Lē'^{s}lālaxēs g·ī'g·aōłnō-kwē. Wä, â'Em^{s}laxaā'wisē ō'gwaqa kwēkuxsE'masE^{s}wa. Wä, â'Em^{s}laxaā'-wisē lā'xat! aē'daaqa lax axā'sasēs ts!ā'^{s}ya. Wä, k·!ē's^{s}Em^{s}lā'wisē gä'ła lā'wElsēda bā'bagumaxs la'ē yā'q!eg·a^{s}łē abE'mpas. Wä, lā'^{s}laē ^{s}nē'k·a, lā'xēs łā'^{s}wunEmē: "^{s}ya, gwāłdzâ'sEns hë ġwaē'łē qas la'ōs dō'x^{s}wīdxEns sā'sEma qō â'laEmlaxē wō'łdEmasē," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm^{s}lā'wisē Ļā'ẋulīlē łā'-^{s}wunEms qas lē qā's^{s}īda. Wä, hë^{s}nā'-kulaEm^{s}lā'wisē .lāx hāts!Exstā'lasasēs sā'sEmē. Wä, g·î'l^{s}Em^{s}lā'wisē lā'g·aa lā'xēs sā'sEmaxs la'ē dō'x^{s}waLElaxa q!ē'nEmē ^{s}mEẋ^{u}^{s}mEwē'sē wa^{s}nā'^{s}ya. Wä, hë'x·^{s}idaEm'lā'wisē la ẋwē'laqa lā'xēs g·ō'kwē qa^{s}s lē Lē'^{s}lālaxēs gEnE'mē. Wä, hë'x·^{s}idaEm^{s}lā'wisē ax^{s}ē'dxa laEl-xa'^{s}ē qa^{s}s lä qā's^{s}īd lāx axā'sasēs sā'-sEmē qa^{s}s ōxLEx·^{s}ī'dēxa wa^{s}nā'^{s}ē qa^{s}s lēs lā'xēs g·ō'kwē. Wä, k·!ē's^{s}Em^{s}lā'-wisē ^{s}nā'x·^{s}īdExs la'ē ^{s}wī'^{s}laēLā'masxa q!ē'nEmē wa^{s}nā'^{s}ya. Wä, laEm^{s}lā'wisē

had been doing. At once they came to sell their slaves and canoes; and they offered their daughters to have Wealth-Maker for their husband, for that was the name of the father of the two children; and the tribe was really starving. Then Wealth-Maker had really much (property), for they sold everything that was offered. Immediately he gave a potlatch to his tribe. Then he was really a chief. That is the end.

ˢnā′xˑᵉīdxa gaā′läxs la′ē gˑō′kulōtas q!ä′xˑaLE′laq. Hë′xˑᵉīdaEmᵉlā′wisē gˑā′x kˑî′lχwasēs q!ā′kˑō ɬEᵉwis gˑegˑā′ᵉlâ ɬōxs gˑā′xaē gˑā′laq!ālasēs ts!ē′daqē sā′sEm qa łaE′lwadēsēs Q!ō′mgˑīla qaxs hë′maē ɬē′ɢEms ō′mpasa maᵉlō′kwē gˑî′ngˑînānEma qas â′laē la pâ′lē gˑō′kulōtas. Wä, laE′mᵉlaē â′laEl la q!ēq!ä′dē Q!ō′mgˑila qaxs la′ē kˑîlχwa′xa ˢnā′χwa q!Ewē′maq. Wä, hë′xˑᵉidaEmᵉlā′wisē ˢmā′χwaxēs gˑō′kulōtē. Wä, laE′mᵉlaē â′laEl la gˑī′ɢamaˢya. Wä, laE′m lā′ba.

2. Great-Inventor and Scraped-off.

Great-Inventor lived at Crooked-Beach with his brothers Mink and Deer and Raccoon, and with his younger brother Young-Raccoon, and also Canoe-Calking; and Great-Inventor had for his wife Revenger-Woman, and Revenger-Woman had for her daughter Sawbill-Duck-Woman; and Great-Inventor had Sawbill-Duck-Woman for his step-daughter. Then Great-Inventor suspected that his wife was in love with Deer, therefore he always watched her; and Great-Inventor, on his part, was always in love with his step-daughter Sawbill-Duck-Woman, but he had no way of getting her.

Now, Great-Inventor desired very much to go and sit among the young men to gamble; and every time the you men gambled, Great-Inventor went among them; but Deer would not go among them, for he would go to his sweetheart Revenger-Woman. For a long time Deer did so; and they had no fear of bring surprised, because Deer knew that Great-Inventor would

Gˑō′kulaᵉlaē K!wēk!waxā′waᵉē lāx Qā′logwisē, ɬEᵉwis ᵉnēᵉnEmō′kwē L!ē′sElagˑiᵉlakwē ɬō ɢē′xˑustâla ɬō Mā′yustâlagˑiᵉlakwē ɬEᵉwis ts!ā′ᵉē Mā′xayusē; wä, hë′ᵉmisɬa Mēmgˑolemē. Wä, lā′ᵉlaē ɢEgˑa′dē K!wēk!waxā′waᵉyas E′lxˑsâyugwa. Wä, lā′ᵉlaē E′lxˑsâyugwa xu′ngwadEs ɢugō′ts!axsEmālaga. Wä, laE′mᵉlaē xu′ngōnōkwē K!wēk!waxā′waᵉyas ɢugō′ts!axsEmālaga. Wä, laEmᵉlā′wisē kˑō′kˑutāɬē K!wēk!waxā′waᵉyaq wâ′ɬâlalaēs ɢEnE′mē ɬō ɢē′xˑustâla. Wä, lā′gˑīɬas hë′mEnāɬaEm q!ā′q!amaq. Ẉä, laEmᵉlā′wisē hë′mEnaɬaEmxat! wāxˑᵉl L!â′sElē K!wēk!waxā′waᵉyax ɢugō′ts!axsEmālagäxēs xu′ngowē. Wä, lā′ᵉlaē kˑ!eâ′s gwôᵉyō′ɬasEq.

Wä, laE′mᵉlā′wisē Lō′maxˑᵉīd axᵉē′xsdē K!wēk!waxā′waᵉē qaᵉs lē k!wā′gēlasxa haᵉyā′ɬᵉäxs lEkˑa′ē. Wä, gˑî′lnaχuᵉEmᵉlā′wisē lā′xˑdaᵉxu lEkˑē′da haᵉyā′ɬᵉäxs la′ē K!wēk!waxā′waᵉē lā′gēq. Wä, lā′naχwaᵉlaē kˑ!ēs lā′gaē ɢē′xˑustâlaq qaxs la′ē lā′xēs ɬâ′lē E′lxˑsâyugwa. Wä, gä′ɬaEmᵉlā′wisē hë gwē′gˑilē ɢē′xˑustâla. Wä, laE′mᵉlaē kˑ!ēs gˑō′lalaxˑdaᵉxwa qaxs lEᵉma′ē q!â′LElē ɢē′xˑustâlä-

gamble for a long time with the young men. Sometimes Great-Inventor would remain for four days. Thus Deer would stay right with his sweetheart Revenger-Woman, and therefore they were not afraid.

Now Deer longed for his sweetheart. Then he requested one among the myth people to gamble again. Then a man shouted aloud, calling the young men. As soon as Great-Inventor heard the noise, he went with them. Immediately he bet with them. As soon as they had put up their stakes they began to gamble. As soon as Deer heard that they had begun to gamble, he entered Great-Inventor's house and sat down by the side of Revenger-Woman, and began to play with her. Deer had not been in the house long before a boy came running in, and said, "O Deer! your friend Great-Inventor is coming." Thus he said.

Then Deer had really no place where he could go out of the house, for the house had no rear door. Itaque Ultrix Cervum moechum capite deprehensum in vulvam abstrusit. Eam vero, vixdum concubino in vagina abscondito, Magnus Inventor, domum ingressus, rectâ petiit. Apud ipsam vero cum sedisset et eam amplecti conatus esset miratus corpus pingue, eoque suspec-

qēxs g̣ä'ɬanaẋwaē K!wēk!waxā'wa^{s}yaxs lEk·a'ē ɫE^{s}wa ha^{s}yā'ɬ^{s}a, ^{s}nā'ɬ^{s}nEmp!Enaē maē'mōp!Enx·sēda wā'x·sanâ. Wä, hë'^{s}mis hë'leg·îm Ģē'x·ustâla ɫE^{s}wis ɫâ'lē E'lx·sâyug̣wa, lā'g·iɬas la k·!ēs g·ō'lala.

Wä, laEm^{s}lā'wisē Ģē'x·ustâla ɬE'ng·aa qaēs ɫâ'la. Wä, laEm^{s}lā'wis axk·!ā'-laxa ^{s}nEmō'kwē lā'xa nū'x̣^{u}nē^{s}misē qa ē'tlēdēs lEk·a'. Wä, laEm^{s}lā'wisēda bEgwā'nEmē hā'ts!Exstāla lē'^{s}lālaxa ha^{s}yā'ɬ^{s}a. Wä, g·î'l^{s}Em^{s}lā'wisē K!wē'-k!waxā'wa^{s}ē wuɫā'x^{s}aLElaxa hā'ts!Exs-tāläxs la'ē lā'stEwēq. Wä, hë'x·^{s}ida-Em^{s}lā'wisē ēk·â'p!ax·^{s}īda. Wä, g·î'l^{s}Em-^{s}lā'wisē g̣wā'ɬē ëk·â'p!ōlEmasēxs la'ē lEx·^{s}ī'da. Wä, g·î'l^{s}Em^{s}lā'wisē wuLE'lē Ģē'x·ustâlaq lEx·^{s}ī'dExs, la'ē laē'L, lāx g·ō'kwas K!wēk!waxā'wa^{s}ē qa^{s}s lē k!wā'nōdzElīɬax E'lx·sâyug̣wa qa^{s}s amā'ɬ-^{s}ōx̣^{s}wīdē. Wä, wī'la^{s}x^{u}dzē^{s}laē g̣aē'ɬē Ģē'x·ustâlaxs g·ā'xaasa bā'bagumē dzE'lwīLEla. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, Ģē'x·ustâl, g·ā'x^{s}mōs ^{s}nEmō'kwaqasōx K!wēk!waxā'wa^{s}ēx," ^{s}nē'x·^{s}laē.

Wä, laEm^{s}lā'wisē â'laEl k·!eâ's gwē'x·-^{s}idaas lā'wElsē Ģē'x·ustâla lā'xa g·ō'kwē qaxs k·!eâ'saē tlE'nnōya g·ō'kwē. Wä, lā'g·iɬas E'lx·sâyug̣wa, yîx ɫâ'läs Ģē'x·us-tâla nēts!ExLä'labEndEq qas Lā'g̣wīLēs lā'xēs ^{s}na^{s}x̣wē'. Wä, laE'm^{s}laē wunē'ɬē Ģē'x·ustâla lāx ^{s}na^{s}x̣wa'sēs ɫâ'la. Wä, g·î'l^{s}Em^{s}lā'wisē g̣wā'ɬē E'lx·sâyug̣wa q!ulā'ɬaxēs ɫâ'läxs g·ā'xaē K!wēk!wa-xā'wa^{s}ē g·ā'xēLa lā'xēs g·ō'kwē. Wä, hë^{s}nā'kulaEm^{s}lā'wisē lā'xēs g̣EnE'mē qa^{s}s lē k!wanō'dzElīɬaq. Wä, laEm^{s}lā'-wisē wāx· k·îp!ē'dxēs g̣EnE'mē. Wä, lā'^{s}laē q!ā'yaxasēxs xE'nLElaē la pE'n-L!ēsa. Wä, laEm^{s}lā'wisē axk·!ā'la^{s}laē K!wēk!waxā'wa^{s}yaxēs g̣EnE'mē qa^{s}s lē' Ens^{s}alīɬ lā'xēs g·aē'lasē qaxs lEku'm

tum, in lecto iussit cubare. Quod dum postulanti pavida nequiquam recusabat in cubiculum rapta est ubi Inventor inter coxas inguine tentato vulvam aliter ac solebat esse repperit.

Coire cum illa tum voluit et iam frustra recusantem fodiebat cum penem sensit pungi. Namque ut Cervus mentulam viri vidit intrantem glandem foravit, quam retractam notis compunctam Cervus cum vidisset digitum in vaginam impegit ubi aliquid haud dissimile hominis formæ invenit.

Ilico Inventor sub stragula lecti subiit et cum labra vulvæ distendisset in vaginam intravit. Sedentem in ea tum vidit amicum Cervum quocum coepit pugnare. Diuturnitate pugnæ tandem defessi ex vagina exierunt et Cervus domum contendit. At feminæ semivivæ uterus tumefactus dolebat et Inventor in tergum supinatus uxorem

q!Esaas ǥwā′ɬaāsas. Wä, wā′x·ˢEmˢlā′-wisē q!E′msē E′lx·sâyuǥwa, qaxs k·ɬE′-laˢmaē wā′x·a. Wä, â′Emˢlā′wisē K!wē-k!waxā′waˢē la nēxts!â′līɬaq lā′xēs g·aē′-lasē. Wä, hë′x·ˢidaEmˢlā′wisē K!wē-k!waxā′waˢē p!ē′waǥEnd lāx ˢnaˢx̣wa′sēs ǥEnE′mē. Wä, laEmˢlā′wis p!ē′x̣ulaqēxs la′ē ō′gux ˢīdē ˢnaˢx̣wa′sēs ǥEnE′mē.

Wä, laEmˢlā′wis ˢnēx· qaˢs ˢnEx̣wā′-lax·ˢīdē. Wä, wā′x·ˢEmˢlaxaā′wisē q!E′msē E′lx·sâyuǥwa. Wä, laEmˢlā′-wisē ˢnEx̣wā′lax·ˢīd wā′x·a. Wä, hë′-ˢmaalasēxs la′ē wāx· ˢnEx̣wā′lax·ˢīda, lā′ˢlaē hë ǥwēx·s L!E′nxbEntsEˢwē mē′-misas K!wēk!waxā′waˢē·; hë′ˢmaālaḷē Ǥē′x·ustâlaxs g·ɬ′lˢmaē laē′Lē mē′misas K!wēk!waxā′waˢē lāx ˢnāˢx̣wa′s E′lx·sâ-yuǥwäxs la′ē hë′x·ˢidaˢmē Ǥē′x·ustâla t!Ex̣ᵘbE′ndEx mē′misas. Wä, laEmˢlā′-wisē dō′xˢwidē K!wēk!waxā′waˢyaxēs mē′misē. Wä, laEmˢlā′wisē dō′xˢwaLE-laqēxs t!ax̣ᵘmō′taē ō′baˢyasēs mē′misē. Wä, laE′mˢlā′wisē Ḷ Exˢwī′dxēs ǥEnE′-mē. LaEmˢlā′wisē p!ē′x̣ˢwaLElaxa hë ǥwēx·s ǥō′gumēˢsa bEgwā′nEmē lāx awī′LEläs ˢnaˢx̣wa′sēs ǥEnE′mē.

Wä, hë′x·ˢidaEmˢlā′wisē K!wēk!waxā′-waˢē la baˢnē′ˢsta lā′xēs mā′mē qaˢs lap!ē′dē wā′x·sanōts!Exstaˢyas ˢnaˢx̣wa′-sēs ǥEnE′mē qaˢs lē laē′L lāx. Wä, laE′mˢlaē dō′xˢwaLElaxēs ˢnEmō′kwē Ǥē′x·ustâläxs k!waē′ɬaē lāq. Wä, hë′x·-ˢidaEmˢlā′wisē K!wēk!waxā′waˢē dā′dE-g·ōx̣ˢwīd Ḷ Eˢwis ˢnEmō′kwē lāx awī′LEläs ˢnaˢx̣wa′sēs ǥEnE′mē. Wä, ā′ɬˢEmˢlā′-wisē g·ā′xˢwuɬts!â lax ˢnāˢx̣wa′sēs ǥEnE′-maxs la′ē â′Em qE′lx·ˢīdEx·daˢxwa. Wä, laE′mˢlaē lā′wElsē Ǥē′x·ustâla qas lē nä′ˢnakwa lā′xēs g·ō′kwē. Wä, ha′lsE-laEmˢlā′wisē E′lx·sâyuǥwa q!ula′qaxs la′ē hë′xˢēdēs bō′ts!ē. Wä, â′Emˢlā′-wisē K!wēk!waxā′waˢē t!ē′x·ˢalīɬ. Wä,

amissam mærebat quam quidem in adulterio cum Cervo deprehensam non amplius amabat.

He was thinking of his wife's daughter, Sawbill-Duck-Woman, and he was considering how to get her, for he was truly in love with that very pretty woman. Then he made up his mind that he would say he had dreamed that Sawbill-Duck-Woman had gone bathing. Night came, and he lay down. He did not lie down with his wife, but he lay down by the side of the fire in his house. In the morning, when daylight came, he arose early, for he was watching for his step-daughter Sawbill-Duck-Woman to come out of the house. He sat down on the summer seat in front of his house.

He had not been sitting there long before Sawbill-Duck-Woman went out of the house and sat down to pass water (in the way the women do when they get up in the morning. They go out of the house and pass water in front of the house). As soon as Sawbill-Duck-Woman had finished making water, Great-Inventor called her to come to the place where he was sitting on the ground; and as soon as the pretty woman came and sat down, Great-Inventor told her about a dream that he had invented. He said, "O child, Sawbill-Duck-Woman! I should not tell you this if I did not love you. Did I not dream that you should bathe in the river behind our house?" Thus he said. "I dreamed that I went to get fire-wood for you to warm yourself." Thus he said to her. Sawbill-

laE'm^{s}laē ts!êx·î'lēs nâ'qa^{s}ē qaēs ɢenE'mē, qaxs la'ē q!â'ɬ^{s}aLElaqēxs ɫâ'lanōkwaas Ɋē'x·ustâla. Wä, laE'm^{s}laē ɢwāɬ łā'x̣ulanōx̣^{u}sēs ɢenE'mē.

Wä, hë'El la g·î'g·aēgēsē xunō'kwasēs ɢenE'mē, yîx Ɋugō'ts!axsEmālaga. Wä, laE'm^{s}laē sE'nyastōlił qa^{s}s gwô^{s}yō'ɫasEq, qaxs â'laē L!â'sElaqēxs Lō'maē ë'x·sōx̣^{u} ts!Edā'q. Wä, laEm^{s}lā'wisē sE'ng·aāLEla qa^{s}s ^{s}nē'k·ēxs mē'xElaaqēxs la^{s}sta'ē Ɋugō'ts!axsEmālaga. Wä, laEm^{s}lā'wisē gā'nuɬ^{s}īda, la'ē ku'lx·^{s}īda. Wä, laE'm^{s}laē k·!ēs la ku^{s}lī'ɬ ɫE^{s}wīs ɢenE'mē. Â'Em^{s}laē la ku'l^{s}nâlis lāx lEgwī'łasēs g·ō'kwē. Wä, laEm^{s}lā'wisē ^{s}nā'x·^{s}īdxa ɢaā'läxs la'ē gā'g·ōstâxa ɢaā'la qaxs lE^{s}ma'ē q!ā'q!alaxēs xu'ngwawē Ɋugō'ts!axsEmālaga qō g·āx lā'wElsLō. Wä, laEm^{s}lā'wisē k!wā'g·aEls lā'xa awā'ɢwasē lāx L!ā'sanâ^{s}yasēs g·ō'kwē.

Wä, k·!ē's^{s}Em^{s}lā'wisē gēs k!wā'sExs g·ā'xaē Ɋugō'ts!axsEmālaga lā'wEls lā'xēs g·ō'kwē qa^{s}s k!wā'g·aElsē. Wä, laE'm^{s}laē ä's^{s}īda. (Laxō'x lāx ɢwē'g·ilatsa ts!ē'daqēx, g·î'l^{s}maēx ɫā'x̣^{s}wīdxa ɢaā'läxs la lā'wEls lā'xēs g·ō'kwē qa^{s}s lē ä's^{s}īda lāx L!ā'sanâ^{s}yasēs g·ō'kwē.) Wä, g·î'l^{s}Em^{s}lā'wisē ɢwāɬ ä'sē Ɋugō'ts!axsEmālagäxs la'ē K!wēk!waxā'wa^{s}ē LE'^{s}lālaq qa läs lāx k!wā'dzasas. Wä, g·î'l^{s}Em^{s}lā'wisē g·āx k!wā'x·^{s}īdēda ë'x·sōkwē ts!Edā'qExs la'ē ts!Ek·!ā'ɬ^{s}īdē K!wēk!waxā'wa^{s}yasēs k!wē'xa^{s}ē mē'xelaq. Wä, laE'm^{s}laē ^{s}nē'k·a: "^{s}ya, xunō'k^{u}, Ɋugō'ts!axsEmālag, ^{s}nē'x·laxa^{s}wēsEnLōL qEnLō k·!ēslax łā'x̣ulanux̣^{u}laxōs; ē'saēɫEn mē'xalōL la^{s}sta' lā'xwa wä'g·a^{s}yaxsEns g·ō'kwēx," ^{s}nē'x·^{s}laē. "Wä, laE'ng·a^{s}mēsEn anē'qax lEqwä' qa^{s}s tEɬts!aā'sōs," ^{s}nē'x·^{s}laēq. Wä, hë'x·^{s}idaEm^{s}lā'wisē Ɋugō'ts!axsEmālaga

Duck-Woman spoke at once, and said, "Go on, and get fire-wood for me to warm myself. I will wait for you." Thus she said. Then Great-Inventor said to her, "O child! don't bathe until I come, else you might have bad luck." Thus he said.

Then Great-Inventor started and went into the woods behind Crooked-Beach. Immediately he saw a hemlock. Then he questioned it. Great-Inventor said to it, "Trees, does none of you emit sparks?" Thus he said. Immediately the Tree replied to him, and the Hemlock said to him, "This one inland is the one who emits sparks." Thus it said. Then he started again, and soon he discovered a spruce-tree. Then Great-Inventor questioned it, and again he said to it, "O trees! does none of you emit sparks?" Thus he said to it. Immediately the Spruce-Tree replied to him, and said, "O friend Great-Inventor, I try to emit sparks, but I don't reach beyond the boxes in the corner of the house." Thus it said. Immediately Great-Inventor started again, and he spoke in this way to all the trees. Then he arrived inland, and questioned the Yellow-Cedar. He said to it, "O tree! does none of you emit sparks?" Thus he said to it. Immediately the Yellow-Cedar replied to him, and said, "O Great-Inventor! I am the one who has the name Yellow-Cedar. I am the one who, when I emit sparks, reach beyond the boxes in the house." Thus it said. Immediately Great-Inventor took fire-wood from it. Then he gave instructions to the fire-wood he had obtained, and he started for home. As soon as he had almost

yā′q!eg·a^{s}ła. Wä, laEm^{s}lā′wisē ^{s}nē′k·a: "Wä, hā′g·adzâx·ōs anē′qax lEqwä′ qEn tEłts!aā′sLa, qEn ē′sEla^{s}maEnLōL," ^{s}nē′x·^{s}laē. Wä, laEm^{s}lā′wisē ^{s}nē′k·ē K!wē-k!waxā′wa^{s}yaq: "^{s}ya, xunō′k^{u}, ǥunō′^{s} la^{s}stEx·^{s}ī′dExg·în k·!ēs^{s}mēłg·în g·āxL, ā′Las a^{s}mē′łalaxōL," ^{s}nē′x·^{s}laē.

Wä, laEm^{s}lā′wisē K!wēk!waxā′wa^{s}ē qā′s^{s}id qa^{s}s lē lāx ā′L!äs Ǫā′logwisē. Wä, hë′x·^{s}idaEm^{s}lā′wisē dō′x^{s}waLElaxa q!wā′xasē. Wä, laEm^{s}lā′wisē wuLā′q. Wä, laE′m^{s}laē ^{s}nē′k·ē K!wēk!waxā′wa-^{s}yaq: "K·!eâ′sas L!ā′L!Emsālaemsōs ḷaẋ^{u}ḷōsä′?" ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}idaEm^{s}lā′wisa ḷâ′^{s}sē nā′nax^{s}mēq. Wä, laEm^{s}lā′wisē ^{s}nē′k·ē q!wā′xasaq: "G·a′-deg·în ā′LēG·a L!āL!Emsālaemdzada," ^{s}nē′x·^{s}laē. Wä, laEm^{s}laxaā′wisē ē′t!ēd qā′s^{s}īda. Wä, laEm^{s}laxaā′wis dō′x^{s}wa-LE′laxa alē′wasē. Wä, laE′m^{s}laxaā′wisē wuLē′ K!wēk!waxā′wa^{s}yaq. Wä, laE′m-^{s}laxaā′wisē ^{s}nē′k·îq: "K·!eâ′sas L!ā′L!Em-sālaemsōs ḷāẋ^{u}Lōsä′?" ^{s}nē′x·^{s}laēq. Wä, hë′x·^{s}idaEm^{s}lā′wisē alē′wasē nā′nax^{s}mēq. Wä, laEm^{s}lā′wisē ^{s}nē′k·a: "^{s}ya, qāst, K!wēk!waxā′wē^{s}; wā′x·^{s}mEn L!E′msa. Wä, lEn wē′g·aa lāx ā′Lanâlīłasa xēxE-tsE′mē," ^{s}nē′x·^{s}laē. Wä, laEm^{s}laxaā′-wisē qā′s^{s}īdē K!wēk!waxā′wa^{s}ē. Wä, laE′m^{s}laē hë gwē′k·!ālaxwa ^{s}nā′ẋwax ḷaẋ^{u}ḷâ′sa. Wä, laE′m^{s}laē lā′g·aa lā′xa ā′Laläxs la′ē wuLā′xa dē′ẋwē. Wä, laEm^{s}lā′wisē ^{s}nē′k·îq: "^{s}ya, ḷâs, k·!eâ′sas L!ā′L!Emsālaemsaa?" ^{s}nē′x·^{s}laēq. Wä, hë′x·^{s}idaEm^{s}lā′wisē dē′ẋwē nā′nax^{s}mēq. Wä, laEm^{s}lā′wisē ^{s}nē′k·a: "^{s}ya, K!wē-k!waxā′wē^{s}, nō′gwaEm ḷē′ǥadês dēẋ^{u}, nō′gwaEm ā′LōtsEmlīłElā′xa xēxEtsE′-maxg·în L!E′ms^{s}īdek·," ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}idaEm^{s}lā′wisē K!wēk!waxā′wa^{s}ē anē′x^{s}īd laq. Wä, laEm^{s}lā′wisē K!wē-k!waxā′wa^{s}ē ḷē′xs^{s}ālaxēs anē′ǥanEmē.

reached the rear of the house, he once more gave instructions to the Yellow-Cedar. He said to it, "Oh, my dear! take care, and try to hit what is tucked between the legs of my step-daughter, and burn her towel of shredded cedar-bark." Thus he said. Then he started, and entered his house. As soon as he had put down the yellow-cedar wood, Sawbill-Duck-Woman got ready and went out of the house to go to the river behind the village of Crooked-Beach. Immediately the woman bathed in the river; and when she had finished bathing, she came back home. As soon as she entered the house, Sawbill-Duck-Woman took off her blanket in the house, and sat down beside the fire of the house. Immediately Great-Inventor made a fire with Yellow-Cedar (wood). Sawbill-Duck-Woman had soft shredded cedar-bark tucked in between her legs. Then the fire emitted sparks, and the shredded cedar-bark that was tucked in between her legs was struck by the sparks. Then the shredded cedar-bark caught fire.

Vulva sic ambusta Inventor lætabatus sed mulier nec illa nocte nec triduo post dormire potuit. Postea vero vulvæ mederi cessavit et vitam finisset ni sic feminam vir allocutus esset. "In silvas fac eas ubi inter arbores clama, 'Echo!' quam tibi respondentem pete et inventæ

Wä, g·ā′xˢEmˢlā′wisē qā′sˢīda. Wä, g·î′lˢEmˢlā′wisē Elā′q lā′g·aa lāx ā′Lanâ-ˢyasēs g·ō′kwaxs la′ē ē′t!ēd Ḷē′xsˢālaxa dē′ẋwē. Wä, laEmˢlā′wisē ˢnē′k·îq: "ˢya, adä′, wä′g·iɬla yā′L!âLEx qaˢs q!ā′q!ap!ēLōsax ts!ō′bagaˢyasEn xu′n-gwawē qa x·ī′xˢēdē dē′g·idanâs k·ā′dzE-kwa," ˢnē′x·ˢlaē. Wä, laEmˢlā′wisē qā′sˢīd qaˢs lē laē′L lā′xēs g·ō′kwē. Wä, g·î′lˢEmˢlā′wisē yî′lẋˢwalīɬaxa dē′-ẋwaxs la′as Ḳugō′ts!axsEmālaga xwā′-naɬˢīd qaˢs lä′El lā′wEls lā′xēs g·ō′kwē qaˢs lē lāx wä′g·aˢyasa g·ō′kula lāx Ḳā′logwisē. Wä, hë′x·ˢidaEmˢlā′wisēda ts!Edā′qē laˢsta′ lā′xa wā. Wä, g·î′l-ˢEmˢlā′wisē gwāɬ laˢsta′xs g·ā′xaē nä′-ˢnakwa. Wä, g·î′lˢEmˢlā′wisē laē′L, lā′xēs g·ō′kwaxs la′ē Ḳugō′ts!axsEmā-laga x·î′lxalīɬaxēs ˢnEẋˢunā′ˢē qaˢs lē k!wanō′lisaxa lEgwī′ɬasa g·ō′kwē. Wä, hë′x·ˢidaEmˢlā′wisē K!wēk!waxā′waˢē lEqwē′lax·ˢītsa dē′ẋwē. Wä, laE′mˢlaē ts!ō′bagilīɬē Ḳugō′ts!axsEmālagäxa q!ō′-yaakwē k·ā′dzEkwē. Wä, laE′mˢlaē L!E′msˢīdēda ·lEgwī′ɬē. Wä, laE′mˢlaē L!E′msˢītsEˢwē ts!ō′bagilīɬas k·ā′dzEkwa. Wä, laE′mˢlaē nEwē′xˢwīdēda k·ā′dzE-kwē. Wä, laE′mˢlaē lEgwī′ɬē ˢnaˢẋᵘdäs.

Wä, laE′mˢlaē ë′k·ē nâ′qaˢyas K!wē-k!waxā′waˢē. Wä, laE′mˢlaē hë′wäxaEl mē′xˢēdxa gā′nuLē. Wä, laEmˢlā′wisē mō′p!Enẋwa k·!ēs la mē′xaxs la′ē yā′x·-ˢīd la pEta′sa ˢna′ˢẋwax pēspEt!a′ˢya. Wä, laE′mˢlaē wuyE′mswuyEmsa. Wä, laEmˢlā′wisē yā′q!eg·aˢɬē K!wēk!waxā′-waˢyaq. Wä, laEmˢlā′wisē ˢnē′k·a: "ˢya, xunō′kᵘ, hā′g·a qā′sˢīdEx lā′xwa ā′L!ēx. Wä, laE′ms ˢlaq!wā′laLEx lēx·-lEk·!Esa′. Wä, g·î′lˢEmɬwīts wuḶā′xˢa-LE′laɬqē qasō lāɬ qā′stEwīɬqē. Wä, g·î′lˢEmɬwīts dō′xˢwaLE′laɬqē qasō lāɬ k!waxtō′dLEqē. Wä, hë′x·ˢidaEmɬwīts

supersede. Tum statim sanata eris." His rebus auditis cum omnia præparasset in nemus domui contiguum ivit mulier at vir illam secutus in silvam pone vicum Ancona (Qā'logwis) ingressus est. Ibi tumulo e musco facto se operuit ita ut glande tantum penis exstaret.

Hoc facto vocem audivit longe clamantis, "Echo!" Cui subito respondit, "yō!" Post longam moram voci iterum auditæ clamantis, "Echo" denuo respondit, "Yō!" Jam propior erat vox et mulier ad locum appropinquabat. Tertio tum clavit, "Echo," et tertio respondit "Yō!" Inventor. Proxima a viro nunc erat mulier et cum quarto tandem appellanti respondisset Inventor, humi nescio quid vaporare vidit. Cum super illud assedisset vir surrexit et mulierem amplexus — "En ego" inquit, "tuus Inventor hic adsum" et inde cum illa coiit. Post coitum mulier vulvam sanatam vidit et domum ivit.

ë'x·ˢīdLōL," ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEmˢlā'wisē Ġugō'ts!axsEmālaga xwā'nałˢīda. Wä, laEmˢlā'wisē qā'sˢīd qaˢs lē āḷExsâ lā'xa ā'Lanâˢyasēs g·ō'kwē. Wä, laEmˢlaxaā'wisē ō'gwaqa qā'sˢīdē K!wēk!waxā'waˢē qaˢs lē g·ä'yaga lā'xa apsbā'lisasa g·ō'ẋᵘdEmsē lāx Qā'logwisē qaˢs lē lā'xa ā'L!ē g·ā'g·alaġEmax Ġugō'ts!axsEmālaga. Wä, laEmˢlā'wisē ˢlā'p!īdxa p!ElE'msē qaˢs lē t!ē'x·bEtEldzasa. Wä, laEmˢlā'wisē łExēt!ē'tsa p!ElE'msē lā'xēs ō'k!winaˢē. Wä, â'Emˢlāwisē la x·îxuqâ'sElalaē mē'misas lā'xa p!ElE'msē.

Wä, g·î'lˢEmˢlā'wisē ġwāłE'lsa la'ē wuLE'laxa ˢlaq!wā'lä. Wä, laE'mˢlaē ˢnē'k·a: "Lēx·lEk·!Esai'!" Wä, hë'x·ˢidaEmˢlā'wisē K!wēk!waxā'waˢē nā'naxˢmēq. Wä, laE'mˢlaē yō'xwa. Qwē'saxsdālaˢlaē ˢlā'q!wāˢlasas. Wä, laEmˢlā'wisē gagä'ła L!Ek·a'xs, wä, laEmˢlā'wisē ē'dzaqwa ˢlā'q!ug·aˢła. Wä, laE'mˢlaxaē ˢnē'k·a: "ˢyâ, lēx·lEk·!Esai'!" Wä, hë'x·ˢidaEmˢlaxaā'wisē K!wēk!waxā'waˢē nā'naxˢmēq. Wä, laE'mˢlaxaē ˢnē'k·a: "ˢyâ!" Wä, laE'mˢlaē ˢnEẋwasdEx·ˢī'da. Wä, laEmˢlā'wisē Ġugō'ts!axsEmālaga qā'sˢīd qaˢs gwä'ˢstē lāx g·ä'ts!agwasasē. Wä, laEmˢlā'wisē ē'dzaqwa ˢlā'q!ug·aˢła. Wä, laE'mˢlaxaē ˢnē'k·a: "Lēx·lEk·!Esai'!", ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEmˢlā'wisē ē'dzaqwa ˢnē'k·ē K!wēk!waxā'waˢē "wô," qaxs Lō'maē la ˢnEẋwā'ła. Wä, laEmˢlā'wisē qā'sˢidē Ġugō'ts!axsEmālaga. Wä, k·!ē'sˢlat!a qwēsg·ī'laxs la'ē ē'dzaqwa ˢlā'q!ug·aˢła. Wä, laE'mˢlaxaē ˢnē'k·a: "Lēx·lEk·!Esai'!" Wä, lā'wisḷā'ˢlaē â'lak·!ālaḷ ˢnEẋwā'ła, lā'g·iłas K!wēk!waxā'waˢē â'Em la ˢnē'k·a: "wô." Wä, g·î'lˢEmˢlā'wisē wô'xwaxs la'ē dō'xˢwaLElē Ġugō'ts!axsEmālagäxa ak·!Eb E'lsē k·!ā'łnāla. Wä, hë'x·ˢidaEmˢlā'-

Magnus vero Inventor postquam mulier profecta esset concham petiit in quam semen et mucum vaginæ assula congestum immisit. As soon as he finished scraping into (the shells), he shut them, and hid them under the stump of a tree. Then he left.

After four days he went to look at them. Then he discovered the feet of a child showing at one end of the shells. Immediately Great-Inventor took out the child. He took cedar-bark and wrapped it up the child. Then he hid it again under the stump of a tree, and left it.

After four days he went again to look for it. Now the child was as big as a child just born [by its mother]. Then Great-Inventor took larger pieces of cedar-bark and made a cradle. As soon as the cradle was finished, he took the child and put it into the cradle. Then he put it under a log on the ground and left it.

After four days Great-Inventor went

wisē la qā′sˢīd lāq qaˢs k!waxtō′dēq. Wä, g·î′lˢEmˢlā′wisē k!waxtō′dē Ǥugō′-ts!axsEmālaǥäqēxs la′ē k!wā′g·aElsē K!wēk!waxā′waˢē qaˢs k·îbō′yōdēq. Wä, laEmˢlā′wisē ˢnē′k·a: "Wa, nō′gwa-dzâEmxōḷ K!wēk!waxā′waˢya," ˢnē′x·ˢlaēxs la′ē ˢnEẋwā′lax·ˢīdEq. Wä, g·î′lˢEmˢlā′wisē ǥwāł ˢnEẋwā′laxs la′ē mEdzEt!ē′dē lEǥułā′ˢyas ˢnaˢẋwa′s Ǥugō′-ts!axsEmālaga. Wä, hë′x·ˢidaEmˢlā′wisē laE′l nä′ˢnakwe Ǥugō′ts!axsEmālaǥa.

Wä, g·î′lˢEmˢlā′wisē g·āx bâxs la′ē K!wēk!waxā′waˢē axˢē′dxa ts!ē′ts!ōẋᵘmūtasa laˢē′sē. Wä, laEmˢlā′wisē axˢē′dxa pE′ldzowē k!waxLā′ˢwa qaˢs k·ex·â′lax·ˢidēxa L!Ex·ē′ ḷEˢwa L!ō′pdäs ˢnaˢẋwa′s Ǥugōts!axsEmā′laga qaˢs k·ēxts!â′lēs lā′xa ts!ē′ts!ōẋᵘmūtasa laˢē′sē. Wä, g·î′lˢEmˢlā′wisē ǥwāł k·ēxts!â′laqēxs la′ē qapō′dEq qaˢs q!ulā′Labōlsēq lā′xa ts!Eqōmē′Lē. Wä, g·ā′xˢlaē bâs.

Wä, hë′ˢlat!a la mō′p!Ensa la′ē dō′xˢwīdEq. Wä, laEmˢlā′wisē dō′xˢwaLElaxa g·ō′g·Egwôˢyâsa g·înā′nEmaxs nē′łałaē lāx a′psbaˢyasa ts!ē′ts!aẋᵘmōtē. Wä, hë′x·ˢidaEmˢlā′wisē K!wēk!waxā′waˢē axwułts!ō′dxa g·înā′nEmē qaˢs axˢē′dēxa ts!ā′qEmsē qaˢs q!Enē′psEmdēs lāq. Wä, laEmˢlaxaā′wisē q!ulā′Labōts lā′xa ts!Eqomē′Lē qaˢs bowē′s.

Wä, laEmˢlā′wisē mō′p!Ens lā′qēxs la′ē ē′t!ēd dō′xˢwīdEq. Wä, laEmˢlā′wisē yū′Em la ˢwā′lasa g·înā′nEmaxs g·ā′laē mā′ˢyuḷEmasēs abE′mpē. Wä, â′Emˢlaxaā′wisē K!wēk!waxā′waˢē axˢē′dxa ˢwā′lastowē ts!aqE′msa qaˢs xaā′pēlēq. Wä, g·î′lˢEmˢlā′wisē ǥwā′ła xaā′p!axs la′ē axˢē′dxa g·înā′nEmē qaˢs axts!ō′dēs lā′xēs la xaā′p!a. Wä, â′Emˢlā′wisē axā′bōlsas lā′xa k·ā′t!Esē qaˢs g·ā′xē bâs.

Wä, laEmˢlā′wisē mō′p!Ens lā′qēxs

again to look for it. Then he discovered that the child was beginning to walk. Immediately Great-Inventor took it out of the cradle, and made it sit down on the ground. Then he took cedar-bark to make a house out of it for his child to dwell in. As soon as he finished making the house, he put hemlock-branches on the ground for the child to lie on. Then Great-Inventor went home.

After four days Great-Inventor went again to look at his child. As soon as he arrived at his house, he saw his child walking about outside of the house. Immediately Great-Inventor called it, and the child started and went to the place where his father was standing. Then the child went home with its father Great-Inventor.

The myth people were sitting on their summer seats when (Great-Inventor and his son) came out of the woods. Immediately the child was called and examined by the myth people, for they had never seen it before. Great-Inventor went at once to them with his child, and the myth people asked one another where the boy came from. That was the reason why Great-Inventor became angry, on account of the words of his friends. For a long time they made fun of his son. Then he told them that he had scraped off his penis and that he had put the scrapings into the shells of a mussel, and that they had become a child. Then the myth people said at once that the child should have the name

la′ē ē′t!ēd K!wēk!waxā′wa^{s}ē dō′x^{s}wīdEq. Wä, laEm^{s}lā′wisē dō′x^{s}waLElaxa g·înā′-nEmaxs lE^{s}ma′ē qā′qayîma. Wä, hë′x·-^{s}idaEm^{s}lā′wisē K!wēk!waxā′wa^{s}ē ax^{s}wuł-ts!ō′dEq lā′xēs xaā′p!ē qa^{s}s k!wā′g·aEl-sēq. Wä, laEm^{s}lā′wisē ax^{s}ē′dxa ts!ā′-qEmsē qa^{s}s g·ō′kwīlax·^{s}īdēq qa g·ō′ẋ^{u}sēs xunō′kwē. Wä, g·î′l^{s}Em^{s}lā′wisē gwā′łē g·ō′kwīla^{s}yasēx la′ē ts!ā′x·îlsasa q!wā′xē lāq qa ts!ā′k·!aatsēs xunō′kwē. Wä, laEm^{s}laxaā′wisē K!wēk!waxā′wa^{s}ē nä′-^{s}nakwa.

Wä, laEm^{s}lā′wisē mō′p!Ensa la′ē·ē′t!ēd dō′x^{s}widē K!wēk!waxā′wa^{s}yaxēs xunō′-kwē. Wä, g·î′l^{s}Em^{s}lā′wisē lā′g·aa lāx g·ō′kwasēxs la′ē dō′x^{s}waLElaxēs xunō′-kwaxs g·ī′g·îlsElaē lāx L!ā′sanâ^{s}yasēs g·ō′kwē. Wä, hë′x·^{s}idaEm^{s}lā′wisē K!wē-k!waxā′wa^{s}ē LE′^{s}lālaq. Wä, laEm^{s}lā′-wisēda g·înā′nEmē qā′s^{s}īd qa^{s}s lē lāx Ļâ′dzasasēs ō′mpē. Wä, g·ā′x^{s}Em^{s}lā′-wisē nä′^{s}nakwa, g·înā′nEmē Ļ^{s}wis ō′mpē K!wēk!waxā′wa^{s}ē.

Wä, laEm^{s}lā′wisē ā′waq!usēda nū′ẋ-nē^{s}misē lā′xa ā′waqwa^{s}yaxs g·ā′xaē hō′x^{s}wułt!E′lsEla. Wä, hë′x·^{s}idaEm^{s}lā′-wisa g·înā′nEmē LE′^{s}lālasE^{s}wa qaxs a′młq!Ets!a^{s}yaasa nū′ẋnē^{s}misē, qaxs k·!ē′saē dō′qulaēnoxwEq. Wä, hë′x·-^{s}idaEm^{s}lā′wisē K!wēk!waxā′wa^{s}ē la lā′-gElsaq Ļ^{s}wis xunō′kwē. Wä, hë′x·-^{s}idaEm^{s}lā′wisa nū′ẋ^{u}nē^{s}misē wā′Lap!Ex g·ā′^{s}yōlasasa bā′bagumē. Wä, hë′^{s}mis lā′g·iłas K!wēk!waxā′wa^{s}ē wā′nēq!Eg·ałts wâ′łdEmasēs ^{s}nē^{s}nEmō′kwaxs la′ē xE′n-LElaEl la gē′g·îls a′młElts xunō′kwas. Wä, laE′m^{s}laē nē′łaxs k·ē′xīt!ēdaaxēs mē′misē qas axts!ō′dēs lā′xa ts!ā′ts!ōẋ^{u}-mōtasa la^{s}ē′sē. Wä, hë′^{s}mas la g·înā′-nEmx·^{s}īdē. Wä, hë′x·^{s}ida^{s}mēsēda nū′ẋ^{u}-nē^{s}misē ^{s}nēx· qa Ļē′gadēsa g·înā′nE-mas K·ē′xenētē, qaxs â′la^{s}maē k·ē′xā-

Scraped-off, for it was really obtained by scraping. Now the child was really loved by the friends of his father, and he was a messenger of Great-Inventor's friends.

Now, this went on for a long time; then it was a fine day, and all the myth people were sitting in their summer seats. Then Great-Inventor and his son Scraped-off were sitting among them, and the children were jumping. They had not been outside for a long time jumping before Great-Inventor spoke, and said, "O child, Scraped-off! go on, try to jump!" Thus he said. Immediately Scraped-off jumped upward, and he reached higher than the front boards of his father's house. Then the myth people were surprised, and also his father. Then Great-Inventor spoke again, and said, "Jump, Scraped-off!" and immediately he again jumped upward. Then he reached halfway up the trees. Then his father wished to find out the height to which his son could jump, therefore he said that he should jump again. Great-Inventor again said to him, "Jump, Scraped-off!" Immediately Scraped-off jumped upward. Then he reached higher than the tops of the tallest trees. Now Great-Inventor said that he should take a rest; and after he had rested a long time, his father spoke again, and said, "O child, Scraped-off! go on, and begin in good earnest, that it may be seen by my friends how high you can jump." Thus he said. Immediately Scraped-off arose and jumped upward again.

nEma. Wä, laEm^{s}lā′wisa g·înā′nEmē â′laEl la łā′ẋulas ^{s}nē^{s}nEmō′kwasēs ō′mpē, qaxs la′ē ^{s}yā′^{s}yaloq!ālayōs ^{s}nē^{s}nEmō′kwa K!wēk!waxā′wa^{s}ē.

Wä, laEm^{s}lā′wisē gä′ła; wä, laEm^{s}lā′wisē ë′k·a ^{s}nā′la. Wä, laEm^{s}lā′wisē ^{s}wī′^{s}las^{s}El awā′qwałēda nū′ẋ^{u}nē^{s}misē. Wä, laEm^{s}lā′wisē K!wēk!waxā′wa^{s}ē ḷE^{s}wis xunō′kwē K·ē′xenētē k!udzEgē′lasEq. Wä, laEm^{s}lā′wisē a′młēda g·î′ng·înānEmē dEẋwa′. Wä, hë′^{s}lat!a la gē′g·îls dEẋwa′xs lā′alasē K!wēk!waxā′wa^{s}ē yā′q!eg·a^{s}ła. Wä, laEm^{s}lā′wisē ^{s}nē′k·a: "^{s}ya, wīs, K·ē′xenēt, wä′Entsōs qa^{s}s ^{s}nā′^{s}naqōstâōs dEẋ^{s}wī′da," ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}idaEm^{s}lā′wisē K·ē′xenētē dEx·ō′stâ. Wä, laEm^{s}lā′wisē ë′k·!ag·ōdEx tsā′qEma^{s}yas g·ō′kwasēs ō′mpē. Wä, laEm^{s}lā′wisē xE′nyadzEmsa nū′ẋ^{u}nē^{s}misē, wä, ḷō^{s}mēs ō′mpē. Wä, laem^{s}lā′wisē ē′dzaqwē K!wēk!waxā′wa^{s}ē ^{s}nē′k·a: "Wä, dEẋ^{s}wī′d K·ē′xenēt!" Wä, hë′x·^{s}idaEm^{s}lā′wisē ē′t!ēd dEx·ō′stâ. Wä, laE′m^{s}laē ^{s}naE′ngoyōdxa ḷax·ḷâ′sē. Wä, laE′m^{s}laē ō′mpas ^{s}nēx· qa^{s}s q!â′ł^{s}aLE′lēx ^{s}wā′lag·ilasLasē xunō′kwē lā′xa ë′k·!ē. Wä, lā′g·iłas ^{s}nēx· qa ē′t!ēdēs dEẋ^{s}wī′da. Wä, laEmxaā′wisē ^{s}nē′k·ē K!wēk!waxā′wa^{s}yaq: "Wä, dEẋ^{s}wī′d, K·ē′xenēt!" Wä, hë′x·^{s}idaEm^{s}laxaā′wisē K·ē′xenētē dEx·ō′stâ. Wä, laE′m^{s}laē ë′k·!agōd lāx ō′xtâ^{s}yasa g·î′lsg·îlt!a ḷaẋḷâ′sa. Wä, laEm^{s}lā′wisē K!wēk!waxā′wa^{s}ē ^{s}nēx· qa x·ō′s^{s}īdēs. Wä, laEm^{s}lā′wisē gagä′ła x·ō′sāłaxs la′ē yā′q!eg·a^{s}łē ō′mpas. Wä, laE′m^{s}laē ^{s}nē′k·a: "^{s}ya, wīs, K·ē′xenēt. Wä′g·îł la â′lax·^{s}īdELEx qa dō′qwałētsEn ^{s}nē^{s}nEmō′kwaxēs ^{s}wā′log·ōstEwasLaōs lā′xa ë′k·!ē," ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}idaEm^{s}lā′wisē K·ē′xenētē ḷā′ẋulsa. Wä, laEm^{s}laxaā′wisē dEx·ō′stâ.

Then all the myth people were looking at him. Then he was almost lost sight of, when they saw the Thunder-Bird, who took hold of Scraped-off; but now Scraped-off was dead, and the myth people were already considering what to do to the Thunder-Bird. Great-Inventor was the first to speak; and he said, after his friends had been talking for a long time, "O friends! listen to me. I will tell you the way of my mind. I have planned for us to make a whale to take revenge on Thunder-Bird. Let us go and get poles to make a whale." Thus he said. Immediately the myth people said that they would go and get poles as soon as daylight should come. It is said that it was evening when they finished talking. Night came, and the many people slept. In the morning, when daylight came, all the myth people arose, and they went to get poles. Only Canoe-Calking (the Raven), Gum, and Inventor did not go.

Then Great-Inventor requested Canoe-Calking to go with Gum and catch halibut. Immediately Canoe-Calking asked Gum to go along. Gum was reluctant. He said, "It is too sunny now." Thus he said. Canoe-Calking just said, "Oh, I will cover you with a mat!" Thus he said. Then Gum went aboard the canoe, and went to the bow. Canoe-Calking was steersman. Then they paddled, and went outside of Gray-Water. Then they stopped on the water. Then they put

Wä, laEm^{s}lā′wisa nū′ẋ^{u}nē^{s}misē ^{s}nā′ẋwaEm dō′qwałaq. Wä, laEm^{s}lā′wisē Elā′q x·i′tsEmqēxs la′ē dō′x^{s}waLElax Ku′nkunẋulig·a^{s}yaxs la′ē xap!ē′dEx K·ē′xenētdē. Wä, lā′xḶē^{s}mē ŁE^{s}lē′ K·ē′xēnētdē. Wä, gwā′ŁElaEm^{s}lā′wisa nū′ẋ^{u}nē^{s}misē k!wā′k!wēxsāla qa^{s}s gwē′x·^{s}idaasEx Ku′nkunẋulig·a^{s}ē. Wä, hë′Em^{s}lā′wisē K!wēk!waxā′wa^{s}ē g·îl yā′q!eg·a^{s}ła. Wä, laE′m^{s}laē ^{s}nē′k·Exs la′ē gē′g·îls q!ē′q!Eyōdēs ^{s}nē^{s}nEmō′kwē: "^{s}ya, ^{s}nē^{s}nEmōkwä′, wä′Entsōs hō′LēIa g·ā′xEn qEn nē′łēsg·a gwä′łaasg·asg·în nâ′qēk·. Wä, hë′^{s}mEn k!wē′xa^{s}ēda qEns gwē′k·īlax·^{s}īdē qEns kwā′kwēxalayōx Ku′nkunẋulig·a^{s}ya. Wä, la^{s}mē′sEns lāł dzā′dzEwaLEx dzō′ẋuma qEns gwē′k·īlasōL," ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}idaEm^{s}lā′wisa, nū′ẋ^{u}nē^{s}misē ^{s}nē′k·îxs lE^{s}ma′ē lāL dzā′dzawałxa lā′Lē ^{s}nā′x·^{s}īdEL. Wä, laEm^{s}lā′wisē dzā′qwaxs la′ē gwāł k!wā′k!wēxsāla. Wä, laEm^{s}lā′wisē gā′nōł^{s}īdExs la′ē mē′x^{s}ēdēda q!ē′nEmōła lē′lqwalaLa^{s}ya. Wä, g·î′l^{s}Em^{s}lā′wisē ^{s}nā′x·^{s}īdxa gaā′läxs la′ē Ḷā′ẋ^{s}wīd ^{s}nā′ẋwēda nū′ẋ^{u}nē^{s}misē. Wä, laE′m^{s}laē ^{s}wī′^{s}la lāL dzā′dzawaxa dzō′ẋumē. Wä, lē′x·aEm^{s}lā′wisē Mē′mg·ōlEmē Lō Gwô^{s}lē′k·ē Ḷō K!wēk!waxā′wa^{s}ē k·!ēs la.

Wä, laEm^{s}lā′wisē K!wēk!waxā′wa^{s}ē axk·!ā′lax Mē′mg·ōlEmē qa lēs lō′qwaxa p!â′^{s}ē Ḷō Gwô^{s}lē′k·ē. Wä, laEm^{s}lā′wisē Mē′mg·olEmē hē′lax Gwô^{s}lē′k·ē. Wä, lā′^{s}laē q!E′msē Gwô^{s}lē′k·ē. "^{s}ya," ^{s}nē′x·^{s}laē Gwô^{s}lē′k·ē, "xE′nLEladzâx L!ē′sEla," ^{s}nē′x·^{s}laē. Wä, â′Em^{s}lā′wisē Mē′mg·olEmē ^{s}nē′k·a: "Â′dzâEmLEn ^{s}na^{s}ẋwa′łtsa łē′^{s}wa^{s}ēx lōL," ^{s}nē′x·^{s}laē. Wä, laEm^{s}lā′wisē lā′xsē Gwô^{s}lē′k·ē lā′xa g·ā′^{s}lâ, lāx ō′gwiwa^{s}yas. Wä, hë′Em^{s}lawisḶał k!waxḶa′^{s}ē Mē′mg·olEmē. Wä, laEm^{s}lā′wisē sē′ẋ^{s}wīd qa^{s}s lē lāx ^{s}nEgEt!ä′s

their fish-lines into the water. They had not been on the water long before the sun became really hot, for Great-Inventor was wishing it to be hot. As soon as it became hot, Canoe-Calking covered up Gum with a mat. From time to time Canoe-Calking would call him by name. "O Gum!" he said; and every time Gum would reply with a strong voice. Canoe-Calking kept on calling him by name. Soon, however, he became weak as he answered. Then Canoe-Calking discovered that his canoe was almost full of gum; and Gum was silent, and did not answer Canoe-Calking when he tried to call him by name. Then Canoe-Calking just returned home, because he saw that Gum was melted by the sun, and in that way the canoe was nearly full of gum.

As soon as Canoe-Calking arrived on the beach, Great-Inventor went to meet him. Then he questioned Canoe-Calking; and he said, "O Canoe-Calking! where is your crew?" Thus he said. Immediately Canoe-Calking just called Great-Inventor to come and look at the gum which was poured out in the canoe. As soon as Great-Inventor saw the gum poured out in the canoe, he said, "That is what I wished for. Therefore I desired that you should go fishing with our past friend, that we may cover with gum the whale that we are going to make." Thus he said.

They just hauled up the canoe with the gum, and the myth people who

Dzɛ́'mbax·ī. Wä, laɛ́'mˢlaē ha'ngaaʟē-laq. Wä, laɛmˢlā'wisē axstɛ́'ntsēs lō'-gwayuwē. Wä, k·!ē'sˢɛmˢlā'wisē gēˢwä'-laxs la'ē â'lax·ˢīd ts!ɛ́'lxˢwēdēda ʟ!ē'sɛla qa K!wēk!waxā'waˢyaxs hë'ˢmaē wā'ła-g·iłts qa ts!ɛ́'lqwēs. Wä, g·î'lˢɛmˢlā'-wisē ts!ɛ́'lxˢwīdɛxs la'ē Mē'mg·ōlɛmē ˢnaχᵘsɛ́'mtsa łē'ˢwaˢē lāx Ꞡwôˢlē'k·ē. Wä, lā'naχwaɛmˢlā'wisē Mē'mg·olɛmē ɫ.ē'xˢēdɛq: "ˢyâ, Ꞡwôˢlē'k·ô!" ˢnē'x·ˢlaē. Wä, łâ'k!uxōnaχwaɛmˢlā'wisē nā'nax-ˢmaˢē Ꞡwôˢlē'k·aq. Wä, laɛmˢlā'wisē nɛ́'nχwaakula la'ē Mē'mg·olɛmē, ɫ.ē'qɛ-laq. Wä, hā'laˢnā'kulaˢlat!ēxs la'ē wā'ʟ!ɛmats!ɛˢnā'kulēs nā'naxˢmaˢyaē-naˢē. Wä, laɛ́'mˢlaē Mē'mg·ōlɛmē dō'xˢwaʟɛ'laxēs ˢyā'ˢyats!äxs lɛˢma'ē ɛlā'q qō't!axa Ꞡwôˢlē'k·ē. Wä, laɛ́'m-ˢlaē q!wē'łˢīdē Ꞡwôˢlē'k·ē nā'naxˢmēx Mē'mg·ōlɛmaxs wā'x·aē ɫ.ē'xɫ.ēqaq. Â'ɛmˢlā'wisē Mē'mg·ōlɛmē lā'ɛl nä'ˢna-kwa, qaxs la'ē dō'xˢwaʟɛlaxa Ꞡwôˢlē'-k·axs lɛˢma'ē yā'xˢīdā'matsōsa ʟ!ē'sɛla. Wä, hë'ˢmisēxs lɛˢma'ē ɛlā'q q!ō't!ēda χwā'k!unäxa Ꞡwôˢlē'k·ē la q!ō'xsɛq.

Wä, g·î'lˢɛmˢlā'wisē lā'g·alisē Mē'm-g·ōlɛmaxs la'ē K!wēkw!axā'waˢē lā'la-laq. Wä, laɛmˢlā'wisē wuʟā'x Mē'm-g·ōlɛmē. Wä, laɛmˢlā'wisē ˢnē'k·a: "ˢya, Mē'mg·ōlɛm, ˢwī'ˢstadzēs lē'lōt-däōs?" ˢnē'x·ˢlaē. Wä, hë'x·ˢidaɛmˢlā'-wisē â'ɛm ʟē'ˢlalē Mē'mg·ōlɛmax K!wē-k!waxā'waˢē qa g·ā'xēsē dō'xˢwīdɛx Ꞡwôˢlē'k·axs â'ˢmaē la q!ō'xsa. Wä, g·î'lˢɛmˢlā'wisē dō'xˢwaʟɛlē K!wēk!wa-xā'waˢyaxa Ꞡwôˢlē'k·axs la'ē â'ɛm q!ō'x-sa; laɛmˢlā'wisē ˢnē'k·a: "Wä, hë'ˢmɛn wā'łagɛłdē lā'g·iłaɛn ˢnēx· qas la'ōs lō'qwa ɫ.ɛˢwu'ns ˢnɛmō'χᵘdēx qans Ꞡwô'-ˢlx·sɛmyōłxa Ꞡwē'k·ilaχⁿʟa," ˢnē'x·ˢlaē.

Wä, â'ɛmˢlā'wisē wâ'tâxa χwā'k!una ɫ.ɛˢwa Ꞡwôˢlē'k·ē. Wä, g·ā'xˢɛmˢlaxaā'-

had gone to get poles came (home). Immediately they worked on the poles, and the frame was made. After they had been working for four days, they finished. Then the whale that they had made was covered with gum.

Then the Grisly-Bear was asked to take care of the blow-hole, and also Deer, Mink, and Raccoon. In the morning, as soon as day came, Great-Inventor called the myth people to come and enter the whale they had made. As soon as they were all inside, Great-Inventor caused the tide to turn while it was high water. Then the tide ran out from the beach of Crooked-Beach, for the village of the Thunder-Bird was at the place called Thunder-Bird-Rock-Place, north of Crooked-Beach. Therefore the tide turned. Only Great-Inventor did not enter the artificial whale. As soon as the artificial whale had gone out to sea, Great-Inventor made the tide run strong every time the artificial whale would go down; and when it emerged, he would cause the tide to run slower. Four times the artificial whale came up and spouted. Then Thunder-Bird saw it. Immediately he sent One-(Whale-)Carrier to go for it; and this is what he said: "O One-Whale-Carrier! go to your salmon, it is coming along spouting." Thus he said. Immediately One-Whale-Carrier put on his thunder-bird mask, and went soaring, and caught hold of the blow-hole of the artificial whale. Immediately Grisly-Bear and Deer began to cut his talons. Then the tips of his wings stuck on the outside of the whale, and he was carried under water.

wisa dzā'dzEwax·däsa nū'x̣unē^{s}misē. Wä, hë'x·^{s}idaEm^{s}lā'wisē ē'ax^{s}ētsE^{s}wa dzō'x̣umē. LaE'm^{s}laē k!umō's^{s}ītsE^{s}wa. Wä, mō'p!Enx̣wa^{s}s^{s}Em^{s}lā'wisē ē'axElaqēxs la'ē g̣wā'ła; laE'm^{s}laē g̣wô'^{s}lx·sEmyuwēda g̣wô^{s}lē'k·ē lā'xa g̣wē'k·ī^{s}lakwē.

Wä, laE'm^{s}laē hē'lasE^{s}wē G·ī'la qa^{s}s ā'axsīlīłxa k·Ewā'sē, Ḷō Ḡē'x·ustâla; wä, hë'^{s}misē L!ē'sElag·i^{s}lakwē Ḷō Mā'yusustâlog·i^{s}lakwē. Wä, g·î'l^{s}Em^{s}lā'wisē ^{s}nā'x·^{s}īdxa g̣aā'läxs la'ē K!wēk!waxā'wa^{s}ē LE'^{s}lālaxa nū'x̣unē^{s}misē qa g·ā'xēs hō'xts!â lā'xa g̣wē'k·i^{s}lakwē. Wä, g·î'l^{s}Em^{s}lā'wisē ^{s}wī^{s}lts!âxs la'ē K!wēk!waxā'wa^{s}ē tsEx̣^{u}sē^{s}stā'masxa ts!ā'läxa yîxu'la. LaE'm^{s}laē tsEx·â'la^{s}laē L!Emā'isas Qā'logwisē qaxs hä'ē g·ō'kulē Ku'nkunx·ulig·a^{s}ē axā's Ku'nwaasē, lāx gwā'laäs Qā'log̣wisē. Wä, hë'^{s}mis lā'g·iłas ts!ä'^{s}stēda ts!ā'la. Wä, laE'm^{s}laē lē'x·amē K!wēk!waxā'wa^{s}ē k·!ēs lā'ts!ō lā'xa g̣wē'k·i^{s}lakwē. Wä, g·î'l^{s}Em^{s}lā'wisē L!ā'stēda g̣wē'k·i^{s}lakwaxs la'ē K!wēk!waxā'wa^{s}ē axī^{s}lä'laxa ts!ā'la qa łā'x̣^{s}wīdēsēxs lā'nax̣waē ts!ā'sēda g̣wē'k·i^{s}lakwē, wä'x·ē^{s}laē g·āx q!ā'x̣waxs la'ē wä'L!ēmasāmasxa ts!ā'la. Wä, hë'^{s}lat!a la mō'p!Eng·ōstâ L!ā'ł^{s}īdēda g̣wē'k·i^{s}lakwaxs la'ē dō'x^{s}waLElē Ku'nkunx̣ulig·aaq. Wä, hë'x·^{s}idaEm^{s}lā'wisē ^{s}yā'laqax ^{s}nā'ł^{s}nEmsg̣amEnqulag̣Ema^{s}ē qa lēs lāq. Wä, g·a'Em wā'łdEmsēg·a: "Wä, ^{s}nā'ł^{s}nEmsg̣amEnqulag̣Ema^{s}ä'! Hā'g·a lā'xēs k·!ō'tEläōs g·ā'x^{s}Em L!E'l^{s}nā'kula," ^{s}nē'x·^{s}laē. Wä, hë'x·^{s}idaEm^{s}lā'wisē ^{s}nā'ł^{s}nEmsg̣EmEnqulag̣Ema^{s}ē q!ō'xts!ōtses ku'nx̣umłē qa^{s}s lē q!ā'nēxt!a qas xap!ē'dēx k·Ewā'sasa g̣wē'k·i^{s}lakwē. Wä, hë'x·^{s}idaEm^{s}lā'wisē G·î'la Ḷō Ḡē'x·ustâla tsētsEx·bE'ndEx gä'tsEmas. Wä, laE'm^{s}laē k!utsE'mdē ō'ba^{s}yas k·ēk·ā'max·däs. Wä, laE'm^{s}laē lE'ndzEma.

As soon as Thunder-Bird saw that his child was taken under water, he said to his other son, "Go, Two-Whale-Carrier! go to your brother. Something is wrong." Immediately Two-Whale-Carrier put on his thunder-bird mask; and he went soaring, and caught hold of the front part of the dorsal fin of the artificial whale. Then just the same happened to him as to his elder brother: he was taken under water.

Thunder-Bird saw it. At once he sent Three-Whale-Carrier to go and help his elder brothers. At once Three-Whale-Carrier put on his thunder-bird mask, and made lightning as he soared along. Then he caught hold of the artificial whale behind the dorsal fin, but the same happened to him as to his elder brothers.

When Thunder-Bird saw that this one also was taken under water, he said, "O Four-Whale-Carrier! go and help your younger brothers. Something is going wrong." Thus he said. Immediately Four-Whale-Carrier put on his thunder-bird mask, and four times there was lightning when he soared away and took hold of the artificial whale. Then he lifted it up; but Grisly-Bear and his friend Deer, and Wolverene, cut the talons of Four-Whale-Carrier. Then his wings stuck to the outside, and he gave out and was taken under water.

As soon as Thunder-Bird saw that all his children were dead, he asked his wife to put on her thunder-bird mask, and he also put on his thunder-

Wä, g·î'lˢEmˢlā'wisē dō'quḷē Ku'nkunχulig·aˢyaxēs xunō'kwaxs la'ē lE'ndzEma, la'ē ˢnē'k·axēs ˢnEmō'kwē xunō'kwa: "Wä'g·iɬ laMaē'maˢɬtsEMEnqulagEmaˢä'! Hā'g·a lāx ˢnE'mwōtē, laE'm ō'dzāla." Wä, hë'x·ˢidaEmˢlā'wisē q!ō'xts!ōtsēs ku'nχumɬē. Wä, laEmˢlā'wisē q!ā'nēxt!a la'ē Maē'maˢɬtsEMEnqulagEmaˢē qas lē xap!ē'dEx nā'lēLElasa ḷä'g·aˢyasa gwē'k·iˢlakwē. Wä, â'EmˢlaxaÄ'wisē hë gwē'x·ˢīdēs ˢnō'lax·dē. Wä, laE'mˢlaxaē lE'ndzEma.

Wä, laE'mˢlaxaē Ku'nkunχulig·aˢē dō'qulaq. Wä, hë'x·ˢidaEmˢlā'wisē ˢyā'laqax Yaē'yūdoχuˢsEmE'nqulagEmaˢē qa lēs g·ō'χˢwīdxēs ˢnō'ˢnElax·dē. Wä, hë'x·ˢidaEmˢlā'wisē q!ō'xts!ōdē Yaē'yūdoχuˢsEmE'nqulagEmaˢyasēs ku'nχumɬē qas L!ā'L!Enēkwałg·iwalēxs la'ē q!ā'nēx·ˢīda; laE'mˢlā'wisē xap!ē'dEx gwä'LElasa ḷä'g·aˢyasa gwē'k·iˢlakwē. Wä, â'EmˢlaxaÄ'wisē hë gwē'x·ˢīdēs ˢnō'ˢnElax·dē.

Wä, laEmˢlā'wisē Ku'nkunχulīg·aˢē dō'qulaqēxs lā'axat! lE'ndzEma. Wä, laE'mˢlaxaÄ'wisē ˢnē'k·a: "ˢya, Maē'mōsgEMEnqulagEmaˢä'! Hā'g·a g·ō'χˢwīdxēs ts!ā'ts!aˢyax·dē. LaE'm ō'dzāla," ˢnē'x·ˢlaē. Wä, hë'x·ˢidaEmˢlā'wisē Maē'mōsgEMEnqulagEmaˢē q!ō'xts!ōtsēs ku'nχumɬē. Wä, laEmˢlā'wisē lā'ḷaL mō'p!Ena L!enē'xˢwīdExs la'ē q!ā'nēx·ˢīd qaˢs lē'El xā'pEmdxa gwē'k·iˢlakwē. Wä, laE'mˢlaē wē'g·iLayā'masEq. Wä, laE'mˢlaē G·î'la ḷEˢwis ˢnEmō'kwē Gē'x·ustâla ḷō Nā'L!aˢē tsEk·ā'x gä'ts!Emx·däs. Wä, laE'mˢlaxaē pEɬtsE'mtsēs k·ēk·ā'max·dē. Wä, laˢmē' wä'La. Wä, laE'mxaē lE'ndzEma.

Wä, g·î'lˢEmˢlā'wisē Ku'nkunχulig·aˢē dō'xˢwaLElaxēs sā'sEmaxs lEˢma'ē ˢwī'ˢwEl łēˢłEˢla', la'ē axk·!ā'laxēs gEnE'mē qa q!ō'xts!ōdēsēs ku'nχumɬē. Wä, lā'-

bird mask. Then he said to his wife, "We will go and take hold, one at each end, of what killed our children." Thus he said. Then he gave instructions to the youngest one among his children, who was in the cradle, that he should go right up to the upper world. (He continued,) "You shall not always thunder, but you shall make thunder when you go to the summer side of the house, and also when you go to the winter side of the house, and you will thunder once when you give an omen of the death of one of the Thunder-Bird clan." Thus he said. Then he stopped speaking, and he and his wife made lightning.

Then Thunder-Bird gave instructions to his wife, and said, "Oh, my dear! let us take hold of this salmon at each end. I will take hold of the head end, and you shall take hold of the tail end." Thus he said, while they were both soaring. Then they took hold of the ends of the large artificial whale, and they lifted the large artificial whale; but soon the wings of the Thunder-Birds stuck on the gum on the outside of the artificial whale, and the whale struck the rocks. Then their talons were cut. Thus the six Thunder-Birds of Crooked-Beach were dead. As soon as the Thunder-Bird child in the cradle saw that his parents and his elder brothers were all dead, he went up: and it is he whom we hear when thunder is heard; and therefore the Indians know that the thunder-bird is a bird, on account of this tradition. That is the end.

ᵍlaē ō′gwaqa q!ō′xts!ōtsēs ku′nχumłē. Wä, laEmᵍlā′wisē ᵍnē′x·xēs gEnE′mē: "LaᵍmEns lāł qEns xā′xEbEndēLEx g·ā′yalasasEns sā′sEmx·dē," ᵍnē′x·ᵍlaē. Wä, laEmᵍlā′wisē Ļē′xsEx·ᵍīdxa xaā′p!Exsdelīłē amā′ᵍînxaᵍyasēs sā′sEmx·dē qa å′ᵍmēLEs hë′x·ᵍīdaEmł lāł lā′g·ōstâł lāx ë′k·!atsēlīsasEns ᵍnā′lax: "Wä, lā′LEs k·!ēs q!u′ndzaqulał ku′nχwaLōL; lē′x·aEmLEs kunō′gwālasLōs qasō laL hë′Ensēgwīłalō; wä hë′ᵍmisēxs lä′Laqōs ts!awu′nsēgwīłaLōL. Wä, lā′LEs ᵍnE′mp!Endzaqwaemł ku′nχwaL, qaxs ā′qEnaā′qōs qaē′da kunō′ts!aᵍyaxs łEᵍlē′Lē," ᵍnē′x·ᵍlaē. Wä, hë′Emᵍlā′wis q!wē′łᵍīdaē′nēsēxs la′ē L!ēnē′xᵍwīd ĻEᵍwis gEnE′mē.

Wä, laE′mᵍlaē Ku′nkunχulig·aᵍē Ļē′xsēx·ᵍīdElaxēs gEnE′mē. LaEmᵍlā′wisē ᵍnē′k·a: "ᵍya, adä′, wëg·iłlax·îns xā′xEbEndLExEns k·!ō′tElax. LaᵍmEn xā′pEmēLEq. Wä, lā′LEs xā′p!Exsdēleq," ᵍnē′x·ᵍlaēxs lā′x·daᵍxwaē q!anē′x·ᵍīda. Wä, lā′x·daᵍxuᵍlaē xā′xEbEndxa ᵍwā′lasē gwē′k·iᵍlakwa. Wä, laEmᵍlā′wisē wē′g·iLayā′masxa gwē′k·iᵍlakwē. Wä, ā′łᵍEmᵍlā′wisē k!utE′mg·aaLE′lē k·ēk·ā′maᵍs Ku′nkunχulig·aᵍē lāx gwô′ᵍlx·sEmaᵍyasa gwē′k·iᵍlakwaxs la′ē q!ā′χumg·aāla lā′xa awī′ᵍnak!wa. Wä, å′Emᵍlaxaē tsEx·å′laseᵍwē gēgä′ts!Emx·däs. Wä, laE′mᵍlaē ᵍwī′ᵍwEl łē′ᵍłEᵍlēda q!EL!EsgE′mē Ku′nkunχulig·aᵍyas Qā′logwisē. Wä, g·î′lᵍEmᵍlā′wisē dō′qulēda xaā′p!ExsdElē g·înā′nEm Ku′nkunχulīg·aᵍyaxēs g·ī′g·aōłnōχᵘdē ĻEᵍwis ᵍnā′łᵍnEmwō′däxs la′ē ᵍwī′ᵍwEl łē′ᵍlEᵍlaxs la′ē ë′k·!ēᵍsta. Wä, yū′ᵍmēsEns lä qEns la wuĻE′łExs la′ē ku′nᵍwāla. Wä, hë′ᵍmis q!ā′lag·îłtsa bā′k!umaqēxs ts!ē′k!waēda Ku′nkunχulīg·aᵍē lā′xēq, qaō′xda nū′yEmēx. Wä, laE′m lā′ba.

VI. THE Q!Ā'NĒQĒˢLAKᵘ TRADITION.

1. Q!ā'nēqēˢlakᵘ and his Brother Only-One.[1]

(Tradition of the Yūl'ēnoxᵘ).

Heron, and his wife Woodpecker-Woman, lived at Carving-Bay. They had been there a long time when children came to Heron's house. Heron at once adopted them. Then, it is said, war was made against Heron by some tribes that were not known; but Heron ceased for fear (staying in his house). Heron had a mother, an old woman who was rooted to the floor, who was sitting in the corner of the house.

One fine day Heron asked his wife to go paddling to look at a river. As soon as they arrived there, he discovered many salmon. Heron at once went to get some poles, and he drove them (into the ground). He made a salmon-trap. As soon as his work was finished, they went home. As soon as the salmon-trap had been there for one day, Heron asked his wife to go paddling with him on the water, inside of Carving-Bay, for he did not wish his two sons to know that he was going to look after the salmon-trap.

As soon as he arrived at his salmon-trap, he saw one salmon in it. He took it out and carried it down to his canoe. When he came in sight of the

G·ō'kwalaˢxaē Mā'q!unsē Ḷō'kwasēs ǥEnE'mk·asē Ḷā'Ḷanaēłaga lā'k·asEx K·!eˢyaē'łē. Wä, lą'k·asˢlaē gä'łak·as hë'laê. Wä, lā'k·asˢlaē g·ā'xk·as laē'Lē g·î'ng·înānEmē lāx g·ō'ẋwas Mā'q!unsē. Wä, hë'x·ˢīdk·asˢEmˢlaxaē xwāyE'nk!wāk·asē Mā'q!unsaxē. Wä, lā'k·asˢEmx·dElaḶaê wī'nasōkwasē Mā'q!unsasē yEk·ā'tsēs k·!ē'ˢyasa ˢmā'łt!ēł lē'lqwalaLaˢya. Wä, lā'k·asˢEmˢlaxaē ǥwā'łk·as g·ō'ˢlālē Mā'q!unsē. Wä, lā'k·asˢlaē Mā'q!unsē abā'yadk·atsē L!ō'p!Ek·!ExsdElīłē łE'kwanē' k!waē'ł lā'xē ō'nēǥwīłasē g·ō'ẋwē.

Wä, lā'k·asˢlaē ë'x·ē ˢnā'la, wä, lā'k·asˢlaē hë'lk·!ālē Mā'q!unsaxēs ǥEnE'mē qa lā'k·asē sē'ẋwa dō'qwak·asxē wā. Wä, g·î'lk·asˢEmˢlaxaē lā'g·aaxs lā'k·asaē dō'xˢwaLElaxē q!ē'nEmē mä. Wä, hë'x·ˢīdk·asˢEmˢlaxaē Mā'q!unsē dzā'dzEˢwaxē dzō'ẋumē. Wä, lā'k·asˢEmˢlaxaē dē'xˢwīdk·asEx. Wä, laE'mˢlaxaē mEˢwag·ī'laxē. G·î'lk·asˢEmˢlaxaE ǥwā'łē axā'ˢyas lā'k·asaē nä'ˢnaẋwa. Wä, g·î'lk·asˢEmˢlaxaē xaˢmastā'lisē Ḷā'wayâxs lā'k.asaē Mā'q!unsē hē'lk·!ālak·asxēs ǥEnE'mē lā'k·asē sē'sEẋuLaˢyā'la lā'k·asEx ō'ts!âwäs k·!eˢyaē'łē qak·ā'sExs k·!ē'ˢyasaē ˢnēx· qa q!ā'laēsēs maˢlō'ẋwē sā'sEmk·atsēxs la'ēł dō'qwałxēs Ḷā'wayowē.

Wä, g·î'lk·asˢEmˢlaxaē lā'g·aa lā'xēs Ḷā'wayōkwasē lā'k·asaē dō'xˢwaLaxē ˢnE'mē mä mä'ts!âs. Wä, hë'x·ˢīdk·asˢEmˢlaxaē k!u'lsˢīdEx, wä, lā'k·asˢlaē

[1] Mr. Hunt has tried to record the following traditions in the La'Lasiqwala dialect. The language is, however, not quite consistent.

point near his house, his wife told him to go on, and to shout loud to his children that war-canoes were coming. Then Heron shouted, and said, "Leave, leave, children! Many tribes are here." That was what Heron really meant (when he said) that war had been made on them recently by nobody knew what tribes, and that the dead father of Heron had been taken in war. That is what Heron meant. The children left at once, because he warned them.

Immediately the two brothers went back into the woods. Then Heron and his wife paddled fast. As soon as they arrived at their house, Heron made some roasting-tongs, and Woodpecker-Woman cut the salmon. Then they roasted them; and it was not long before they were done. Then the husband and his wife began to eat them.

As soon as they finished eating, the two brothers came in. They did not guess why their parents had done so, but Heron had not thought at all of the woman rooted to the floor, who had seen what they were doing.

In the morning, when day came, Heron and his wife got ready again, and went to look after their salmon-trap. They paddled; and as soon as they arrived there, they saw two salmon in the salmon-trap. Heron took them out; and he came along, carry-

gā′x·sEx·sElāxē lā′k·asxēs ˢyā′ˢyatsɬē. Wä, lā′k·asˢlaxaē tē′guˢnā′kulak·asxē aˢwī′ɬbaˢyasēs g·ō′ẋwē, lā′k·asaē gEnE′-mas wä′xak·asEx qa wë′g·is hā′sEla waswī′naɬela lā′k·asxēs sā′sEmē. Wä, lā′k·asˢlaxaē Mā′qɬunsē ˢlā′qɬwāla. Wä, lā′k·asˢlaē ˢnē′x·a: "Bâlai′, bâ′la sāsE-mai′! Hō′sdālag·imōẋᵘg·ai′!" Wä, hë′-k·asˢEmˢlaxaē â′laEl ˢnē′ˢnak·ɨɬts Mā′-qɬunsaxs ā′ɬk·asˢmaē g·āx wī′nasōkwa-tsēs k·ɬē′ˢyasa ˢmā′ɬtɬēɬ lę̄′lqwalaLaˢya. Wä, hë′k·asˢEmˢlaxaē wī′nānEmax ō′mp-k·aswułas Mā′qɬunsēx. Wä, hë′k·as-ˢEmˢlaxaē ˢnē′ˢnak·ɨɬts Mā′qɬunsē. Wä, lā′k·asˢlaxaē hëx·ˢīdk·asˢEm bō′wē sā′-sEmas qak·ā′sēxs hō′wag·ilaē.

Wä, hë′x·ˢīdk·asˢEmˢlaxaē maˢlō′ẋwē tsɬā′tsɬEˢyasâla lā′yag·a lā′xē āLɬ. Wä, hë′x·ˢīdk·asˢEmˢlaxaē yā′yaˢna sē′ẋˢwīdē Mā′qɬunsē ḷōkwā′sēs gEnE′mē. Wä, g·ī′lk·asˢEmˢlaxaē lā′g·aāk·as lā′xēs gō′-ẋwaxs lā′k·asaē hë′x·ˢīdaˢmē Mā′qɬunsē Lɬō′psaˢyōgwīla. Wä, lā′k·asˢlaxaē xwā′ɬˢīdē ḷā′ḷanaēɬagäxē mä. Wä, lā′k·asˢlaē Lɬō′pɬīdk·asExē. Wä, k·ɬē′-ˢyasˢlaxaē gē′x·Lālaxs lā′k·asaē Lɬō′pa. Wä, hë′x·ˢīdk·asˢEmˢlaxaē hā′yasEk·âla hamx·ˢī′dEx.

Wä, g·ī′lk·asˢEmˢlaxaē gwāɬ haˢmā′-pExs g·ā′xaē hō′gwīLē maˢlō′ẋwē ˢnE-ˢmē′ma. Wä, lā′k·asˢEmˢlaxaē k·ɬē′ˢyas k·ō′tax hë′g·ɨɬas gwē′k·ɬālēs g·aō′ɬg·îẋwē. Wä, lā′k·asˢlaxaē k·ɬē′ˢyask·as g·ī′g·aē-qElak·asē Mā′qɬunsaxē Lɬō′pɬEk·ɬExsdE-lɨɬē tsɬEdā′xa, yîxs dō′qulaax gwē′g·ilāsas.

Wä, lā′k·asˢlaˢxaē ˢnā′x·ˢīdxē gaā′-läxs lā′k·asaē ē′tɬēdē Mā′qɬunsē ḷōkwā′-sēs gEnE′mē xwā′naɬˢīdk·asa qaˢs lā′-k·asaē dō′qwaxēs ḷā′wayowē. Wä, lā′k·asˢlaxaē sē′ẋˢwīda. Wä, g·ī′lk·as-ˢEmˢlaxaē lā′g·aaxs lā′k·asaē dō′xˢwaLE-laxē maˢɬē′ mä mä′tsɬâsēs ḷā′wayowē.

ing the two salmon, and put them into his canoe. Then they went paddling. As soon as they came to the point, Heron again began to warn them, and said, "Leave, leave, children! Many tribes are here." Thus he said. Immediately the children, Q!ā'nēqē^{s}lak^{u} and his younger brother Only-One, went right into the woods.

Then he and his wife paddled quickly; and when they arrived at the beach of his house, they at once carried up the two salmon. When they had put them down, he took roasting-tongs, and his wife cut the two salmon. When they had finished, they quickly placed them by the side of the fire and roasted them. As soon as they were done, Heron gave one roasted salmon to his wife, and they ate the roasted salmon quickly. As soon as they had finished the roasted salmon, Q!ā'nēqē-^{s}lak^{u} and his younger brother Only-One came in.

Then Heron waited (for them) in the house, and spoke. He said, "Ah, ah, ah, children! I am always in fear of the warriors that might come to our place, and I always think I might see some of those who killed my father. Therefore I guess that I see them paddling every time we come home,

Wä, hë'x·^{s}īdk·as^{s}Em^{s}laxaē k!u'ls^{s}īdEx. Wä, g·ā'xk·as^{s}laxaē g·ā'x·sālaxē ma^{s}łē' mē'^{s}mä qak·ats ax^{s}ā'łexsē^{s}s lā'k·asxēs ^{s}yā'^{s}yats!ē. Wä, g·ā'xk·as^{s}laxaē sē'ẋ-^{s}wīdk·asa. Wä, g·î'lk·as^{s}Em^{s}laxaē g·ā'x-^{s}aLElak·as lā'xē a^{s}wī'łba^{s}yaxs lā'k·asaē Mā'q!unsē ē'dzax^{s}wīdk·as hō'wag·īla. Wä, lā'k·as^{s}Em^{s}laxaē ^{s}nē'x·a: "Bâlai', bâ'la sāsEmk·asai'! Hōsdālag·imōẋ^{u}-g·ai'!" ^{s}nē'x·k·as^{s}laxaē. Wä, hë'x·^{s}īdk·as^{s}Em^{s}laxaē sā'sEmas, yik·ā'sEx Q!ā'-nēqē^{s}laẋwē ḷōkwā'sēs ts!ā'^{s}ē ^{s}nEmō'-gwisē lā'k·as hë'łtsâ lā'xē āL!.

Wä, lā'k·as^{s}laxaē ^{s}yā'ya^{s}nak·as sē'ẋwa ḷōkwā'sēs gEnE'mē. Wä, lā'k·as^{s}laxaē lā'g·a^{s}lisk·as lā'xē L!ā'sagwisk·asasēs g·ō'ẋwē. Wä, hë'x·^{s}īdk·as^{s}Em^{s}laxaē gā'x·sōsdēsaxē ma^{s}łē mē'^{s}mä. Wä, g·î'lk·as^{s}Em^{s}laxaē ax^{s}ā'līłak·āsEx lā'k·asaē ax^{s}ē'dk·asxē L!ō'psa^{s}yō. Wä, lā'-k·as^{s}laxaē gEnE'mas xwā'ł^{s}īdxē ma^{s}łē' mē'^{s}mä. Wä, g·î'lk·as^{s}Em^{s}laxaē gwā'ł-k·asā, lā'k·asaē hā'^{s}lag·īla ḷā'nolīsaxē. Wä, lā'k·as^{s}Em^{s}laxaē L!ō'pałxē. Wä, g·î'lk·as^{s}Em^{s}laxaē L!ō'pk·asExs lā'k·asaē Mā'q!unsē ts!ō'ẋ^{s}wītsē ^{s}nE'mē L!ō'bEẋ^{u} mä lā'xēs gEnE'mē. Wä, lā'k·as^{s}laxaē hā'^{s}lag·īla hamx·^{s}ī'dxē L!ō'bEẋwē. Wä, g·î'lk·as^{s}Em^{s}laxaē wī^{s}wī'^{s}lamask·asxē L!ō'bEẋwaxs g·ā'xk·asaē hō'gwīł^{s}ēdē Q!ā'nēqē^{s}laẋwē ḷōkwā'sēs ts!ā'^{s}ē ^{s}nEmō'-gwisē.

Wä, lā'k·as^{s}laxaē q!ā'gEmlīłē Mā'-q!unsē dō'tEg·a^{s}ła. Wä, lā'k·as^{s}laxaē ^{s}nē'x·a: "Ā ā ā'k·asōł sā'sEmk·as, hē'łō-kwasa^{s}wēsEn hë'mEnāła^{s}mē g·ō'^{s}lāläx g·ā'xlaxa wī'nalaxa g·ā'xEns lā'k·asxEns ā'x^{s}asēẋ. Wä, lEn hë'mE^{s}nēqElaEm dō'-qulax g·ā'ya^{s}lasasEn ō'mp^{s}wuła. Lā'-g·iłaEn k·ō'taxē sē'ẋun dō'gułnaẋwäx-g·anu^{s}ẋ^{u} g·ā'xnaẋwäx· nä'^{s}naẋwa. Lā'-g·iłk·āsaEn hō'wag·ilōł," ^{s}nē'x·^{s}laē. Wä,

and therefore I warn you." Thus he said. The brothers never replied.

In the morning, when day came, Heron and his wife got ready again. They were going again to look after their salmon-trap. They started in their canoe. As soon as they arrived there, they saw three salmon in the salmon-trap. Heron took them out at once and carried them to his canoe. Immediately they started from there; and as soon as they came to the point of land near the village, then he warned (his sons) again. He said, "Leave, leave, children! Many tribes are here." Thus said Heron to his children. Immediately Q!ā'nēqē^{s}lak^{u} and his younger brother Only-One went back (into the woods).

Then Heron and his wife began to paddle fast; and as soon as they arrived, they went out of their canoe and carried up the three salmon; and as soon as they entered their house, Heron made roasting-tongs, — three roasting-tongs. His wife quickly cut the three salmon; and as soon as his wife finished cutting them, she roasted them; and they were not long over the fire when they were done. Then they began to eat them quickly.

Then Heron thought of his mother, Olachen-Woman, who was rooted to the floor. Then he gave a small piece of roasted salmon to his mother. He

lā'k·as^{s}laē hë'wäxak·asē ^{s}nEmē'ma dā'dōlālax.

Wä, lā'k·as^{s}laē ē't!ēd ^{s}nā'x·^{s}īdxē gaā'lak·asaxs la'ē ē't!ēd xwā'nał^{s}īdk·asē Mā'q!unsē ḷōkwā'sēs gEnE'mē. Wä, lā'k·as^{s}Em^{s}laxaē ē't!ēd lā'k·asL dō'qwak·asxēs ḷā'wayōkwasē. Wä, lā'k·as^{s}laē alē'x̣^{s}wīdk·asa. Wä, g·î'lk·as^{s}Em^{s}laxaē lā'g·aak·as lā'k·asaē dō'x^{s}waLak·asxē yū'duxwē mē'^{s}mä mä'ts!âsēs ḷā'wayuwē. Wä, hë'x·^{s}īdk·as^{s}Em^{s}laxaē k!u'ls^{s}ēdEx. Wä, g·ā'xk·as^{s}laxaē gā'x·sExsE'lax lā'k·asxēs ^{s}yā'^{s}yats!ē. Wä, hë'x·^{s}īdk·as^{s}Em^{s}laxaē g·ā'xk·as sEp!ē'dk·asa. Wä, g·î'lk·as^{s}Em^{s}laxaē g·ā'xk·as^{s}laxē a^{s}wí'ł-ba^{s}yasēs g·ō'kulasē, lā'k·asaē ē't!ēdk·asxat! hō'wag·īla. Wä, lā'k·as^{s}laxaē ^{s}nē'x·a: "Bâlai', bâ'la sāsEmai'! Hō'sdālag·imux̣^{u}g·ai'!" ^{s}nē'x·^{s}laxaē Mā'q!unsē lā'k·asxēs sā'sEmē. Wä, hë'x·^{s}īdk·as^{s}Em^{s}laxaē lā'k·as hō'x^{s}yag·i Q!ā'nēqē^{s}laxwē ḷōkwā'sēs ts!ā'^{s}yak·asē ^{s}nEmō'gwisē.

Wä, lā'k·as^{s}laxaē yā'ya^{s}nak·as la sē'x̣^{s}wīdk·asē Mā'q!unsē ḷōkwā'sēs gEnE'mē. Wä, g·î'lk·as^{s}Em^{s}laxaē lā'g·a^{s}līs lā'k·asaē hō'x^{s}wułtâ lā'k·asxēs ^{s}yā'^{s}yats!ē gā'x·sōsdēsElaxē yū'duxwē mē'^{s}mä. Wä, g·î'lk·as^{s}Em^{s}laxaē laē'ł lā'k·asxē g·ō'x̣wē, lā'k·asaē Mā'q!unsē L!ō'psa^{s}yōgwīlaxē yū'duxwē L!ēL!ō'psa^{s}yâ. Wä, lā'k·as^{s}laḷäi hā'^{s}lag·īlak·āsla xwā'ł^{s}īdk·asē gEnE'masēxē yū'duxwē mē'^{s}mä. Wä, g·î'lk·as^{s}Em^{s}laxaē gwā'łk·as xwā'Lē gEnE'mas, lā'k·asaē L!ō'p!īdk·asEx. Wä, k·!ē'^{s}yask·as^{s}laxaē gē'x·Lālaxs lā'k·asaē L!ō'pa. Wä, lā'k·as^{s}laxaē hā'^{s}lag·īlak·as hamx·^{s}ī'dxē.

Wä, lā'k·as^{s}Em^{s}laxaē Mā'q!unsē mE'lx·^{s}waLElak·asxēs abE'mpē, yîx Dzā'dzax̣wītE'lagäxē L!ō'p!Ek·!Exsdelił̣ē. Wä, lā'k·as^{s}laxaē xā'L!Ex·^{s}īd ts!ō'x̣^{s}wītsē k·!ō'-

offered it to her as payment for not telling what she had seen to Q!ā′nēqē^{s}lak^{u} when he should come into the house with his younger brother. The one who was rooted to the floor just rubbed the roasted salmon on the nape of her neck. As soon as Heron had eaten all the roasted salmon, Q!ā′nēqē^{s}lak^{u} and his younger brother Only-One just sat down in the house opposite them.

In the morning, when day came again, Heron and his wife got ready again. They were going to look after their salmon-trap. Then they paddled. When they arrived at their salmon-trap, they discovered four salmon in it. Immediately Heron took them out and carried them down and put them into his canoe.

As soon as Heron began to paddle, the one who was rooted to the floor called Q!ā′nēqē^{s}lak^{u} to come in. Q!ā′nēqē^{s}lak^{u} and his younger brother Only-One came at once; and as soon as they had gone into the house, the one who was rooted to the floor called them to look for lice on her head. Immediately Q!ā′nēqē^{s}lak^{u} sat down by her side, and he began to louse her hair. Immediately he discovered what came from the roasted salmon among the hair at the nape of ber neck.

p!ewēk·asē L!ō′bEẋ^{u} mälā′k·asxēs abE′mpē. Wä, lā′k·as^{s}Em^{s}laxaē hałā′x^{s}ītsē qa k·!ē′^{s}yask·asēs nē′łasēs dō′gułk·asē lāx Q!ā′nēqē^{s}laẋwē qak·ā′sō g·ā′xk·asL hō′gwīL Ḷō′kwasēs ts!ā′^{s}ya. Wä, ō′kwas^{s}Em^{s}lā′xaē L!ō′p!ek·!exsdElīłē dzEx·^{s}ā′LElōtsē L!ō′bEẋwē mä lā′k·asxēs awā′p!a^{s}ē. Wä, g·î′lk·as^{s}Em^{s}laxaē ^{s}wī′^{s}lak·āsē Mā′q!unsaxē L!ō′bEẋwaxs g·ā′xk·asaē hō′gwīł^{s}īdk·asē Q!ā′nēqē^{s}laẋwē Ḷō′kwasēs ts!ā′^{s}ē ^{s}nEmō′gwisē. Wä, ō′kwas^{s}Em^{s}laxaē Q!ā′nēqē^{s}laẋwē Ḷōkwā′sēs ts!ā′^{s}yä ^{s}nEmō′gwisē k!us^{s}ā′līłk·as lā′xē apsē′gwīłē.

Wä, lā′k·as^{s}laxaē ē′t!ēd ^{s}nā′x·^{s}īdxē gaā′läxs lā′k·asaē ē′t!ēd xwā′nał^{s}īdk·asē Mā′q!unsē Ḷōkwā′sēs ḡEnE′mē. Wä, lā′k·as^{s}Em^{s}laxaē lā′k·asł dō′qwałxēs Ḷā′wayuwē. Wä, lā′k·as^{s}laxaē sē′ẋ^{s}wīdk·asa. Wä, lā′k·as^{s}laxaē lā′g·aa lā′k·asxēs Ḷā′wayuwē, wä, lā′k·as^{s}laxaē dō′x^{s}waLElaxē mō′wē mē′^{s}mä mä′ts!âs. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē k!u′ls^{s}īdk·āsEx. Wä, g·ā′xk·as^{s}laxaē ḡā′x·sālaxē. Wä, lā′k·as^{s}laxaē ḡax·sEg·aā′łExsax lak·ā′sxēs ^{s}yā′^{s}yats!ē.

Wä, g·î′lk·as^{s}Emx·d^{s}laē la sē′ẋ^{s}wīdk·asē Mā′q!unsē, lā′k·asaē L!ō′p!Ek·!Exsdelīłē ^{s}lā′q!ug·ā^{s}łEx Q!ā′nēqē^{s}laẋwē qa g·ā′xk·asēs g·ā′xēLa. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē g·ā′xk·āsē Q!ā′nēqē^{s}laẋwē Ḷōkwā′sēs ts!a′^{s}ē ^{s}nEmō′gwisē. Wä, g·î′lk·as^{s}Em^{s}laxaē hō′gwīł^{s}īdk·asa, lā′k·asaē Lē′^{s}lalē L!ō′p!Ek·!Exsdaläx qa lā′k·asēs Lā′x·^{s}īdk·āsEx ḡē′nas x·ō′msas. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē Q!ā′nēqē^{s}laẋwē lā′k·as k!wā′g·a^{s}līł lak·ā′sEx apsā′^{s}yas. Wä, lā′k·as^{s}laxaē Lā′x·^{s}īdk·asēx sE^{s}yä′s. Wä, hë′k·as^{s}Em^{s}laxaē la dō′x^{s}waLE^{s}latsēxē g·ā′yōłē lā′k·asxē L!ō′bEẋwaxs lā′k·asaē axā′ła lāx sE^{s}yä′s a^{s}wā′p!a^{s}yas. Wä, lā′k·as^{s}laxaē ts!Ełk·ē′ Q!ā′nēqē^{s}la-

Then Q!ā′nēqē^{s}lak^{u} was startled by the salmon-meat that he had seen.

He spoke, and said, "Oh, my dear! where did you get this salmon-meat?" Thus he said. The one who was rooted to the floor spoke at once, and said, "O Lord Q!ā′nēqē^{s}lak^{u}! I will tell you. This is the reason why your father and your mother always warn you, that you may go back into the woods, for they do not wish you to come and eat with them when they eat." Thus she said.

As soon as she stopped speaking, a shout was heard. It said, "Leave, leave, children! Many tribes are here." Thus the sound said. Q!ā′nēqē^{s}lak^{u} just sent his younger brother Only-One to go back; and as soon as Only-One had gone out of the house, Q!ā′nēqē^{s}lak^{u} hid alongside the boxes in the rear corner of the house. He was going to watch what Heron would do; and he was not long in the house before Heron and his wife came in. They were each carrying two salmon; and as soon as they had put down the salmon, Heron made roasting-tongs, and his wife quickly cut the four salmon; and when his wife had finished cutting them, Heron quickly roasted the four salmon; and they were not long over the fire when they were done. Then he gave two salmon to

ẋwasēs lā′k·ats!ēna^{s}ē dō′x^{s}waLElaxē ·q!a′mlaläsē mä.

Wä, lā′k·as^{s}laē dō′t!Eg·a^{s}ła. Wä, lā′k·aslaxaē ^{s}nē′x·a: "^{s}yā′k·asōł adai′! ^{s}wī′dzEsk·asō q!a′mlāläxsē mä?" ^{s}nē′x·k·as^{s}laē. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē dō′t!Eg·a^{s}łē L!ō′p!Ek·!ExsdElīłax. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "^{s}yā′k·asōł adai′, Q!ā′nēqē^{s}laẋwai′! Wä, lā′k·as^{s}EmxaEn nē′łak·asLōł. Hë′k·as^{s}Em lā′g·īłnāẋwä^{s}s â′sa ḷōkwā′sē abā′sa hō′wag·īla qa-k·ā′ts lā′ōs hō′x^{s}yag·ī lā′k·asxē āL!, qaxs k·!ē′^{s}yasaē ^{s}nēx· qas g·ā′xk·asaōs hā′^{s}mēk·!āla lā′k·asqēxs lā′k·asnaẋwaē hamx·^{s}ī′da," ^{s}nē′x·k·as^{s}laxaē.

Wä, g·î′lk·as^{s}Em^{s}laxaē q!wē′Laxs lā′-k·asaē wuḷā′x^{s}aLElaxē ^{s}lā′q!wālä. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "Bâlai′! bâ′la sā-sEmai′! Hō′sdālag·īmoẋ^{u}g·ai′!" ^{s}nē′k·!ālē. Wä, ō′kwas^{s}Em^{s}laxaē Q!ā′nēqē^{s}laẋwē yā′laq!ālasēs ts!a′^{s}ē ^{s}nEmō′gwisē qa lā′k·asēs lā′^{s}yag·a. Wä, g·î′lk·as^{s}Em-^{s}laxaē lā′k·as lā′wElsē ^{s}nEmō′gwisē lā′xē g·ō′ẋwaxs lā′k·asaē Q!ā′nēqē^{s}laẋwē ^{s}wunō′līłak·as lā′xē ā′Lanâ^{s}līłasē xEtsE′-mē. Wä, lā′k·as^{s}Em^{s}laxaē hē′łēLEx gwē′g·i^{s}lasLas Mā′q!unsē. Wä, k·!ē′-^{s}yask·as^{s}laxaē gaē′łk·asExs g·ā′xk·asaē hō′gwiłē^{s}īdk·asē Mā′q!unsē ḷōkwā′sēs gEnE′mē. Wä, lā′k·as^{s}Em^{s}laxaē gā′x·saē′LElaxē maē′ma^{s}łē mē′^{s}mä. Wä, g·î′lk·as^{s}Ł^{s}laxaē gax·sEg·a^{s}līłaxē mē′-^{s}mäxs lā′k·asaē Mā′q!unsē axē′ L!ēL!ō′-psa^{s}yō. Wä, lā′k·as^{s}laxaē gEnE′mas hā′^{s}lag·īla xwā′ł^{s}īdxē mō′wē mē′^{s}mä. Wä, lā′k·as^{s}laxaē gwāł xwā′Lak·asē gE-nE′mas, lā′k·asaē Mā′q!unsē hā′^{s}lag·īla-k·as^{s}El L!ō′p!ēdxē mō′wē mē′^{s}mä. Wä, k·!ē′^{s}yask·as^{s}laxaē g·ē′x·Lālaxs lā′k·asaē L!ō′pa. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē ts!â′sē ma^{s}łē′ L!ō′bEẋ^{u} mē′^{s}mä lā′k·asxēs gEnE′-mē. Wä, lā′k·as^{s}laxaē q!ulē′x·s^{s}Em ax-

his wife, and he himself took two, and they ate quickly.

Q!ā′nēqē^{s}lak^{u} was watching the husband and his wife while they were eating. When husband and wife had finished each one salmon, Q!ā′nēqē^{s}lak^{u}, who always carried his bow and four arrows, and who had his sling around his neck — as soon as Heron and his wife had finished each one roasted salmon, Q!ā′nēqē^{s}lak^{u} strung his bow and shot Heron through, and he also shot his wife. As soon as Q!ā′nēqē^{s}lak^{u}'s parents were dead, he went out and took up the body of Heron. He tore him in two, and threw the parts upward; and Q!ā′nēqē^{s}lak^{u} said, "You shall be a couple of herons for later generations." Immediately they flew away as a male and female heron, crying like herons. Then he took hold of his mother and tore her in two. He threw her upward, and said, "You shall be a couple of woodpeckers for later generations." Thus he said. Immediately she flew away as male and female woodpecker; and (they) sat down on a tree, one on each side, pecking its trunk. Q!ā′nēqē^{s}lak^{u} was angry on account of what his parents had done to them.

As soon as he had finished doing mischief to his parents, he tried to dig up the one who was rooted to the ^{s}ē′dxē ma^{s}łē′. Wä, lā′k·as^{s}Em^{s}laxaē hā′^{s}lag·īlak·as la ha^{s}mā′pda^{s}xwa.

Wä, lā′k·as^{s}Em^{s}laxaē Q!ā′nēqē^{s}laẋwē x·ī′ts!ax·îlaxē hā′yasEk·âläxs lā′k·asaē ha^{s}mā′pa. Wä, hë′k·as^{s}laxaē la ^{s}wī′^{s}lak·asē hā′yasEk·âläxē nā′ł^{s}nEmē mäxs lā′k·asaē Q!ā′nēqē^{s}laẋwē hē′mEnālak·as^{s}Em dEdā′x·säxēs łEk!wisē′ ḷōkwa′sēs mō′ts!axē hā′^{s}naL!E′ma; wä, lā′k·as^{s}Em^{s}laxaē hē′mEnālaEm qEnxâ′lak·asxēs yî′nk·!a^{s}yō. Wä, g·î′lk·as^{s}Em^{s}laxaē Mā′q!unsē ḷōkwā′sēs gEnE′mē ^{s}wī′^{s}laxē nā′ł^{s}nEmē L!ō′bEẋ^{u} mäxs lā′k·asaē Q!ā′nēqē^{s}laẋwē qat!ē′dk·asxēs łE′k!wisē′k·āts qa ha′nłtsâ′līłēx Mā′q!unsdē. Wä, lā′k·as^{s}laxaē ē′t^{s}wōst!Eqāk·ā′sEx gEnE′mk·asdäs. Wä, g·î′lk·as^{s}Em^{s}laxaē łē′łE^{s}lx·^{s}īdk·ā′sē g·iō′łg·uẋ^{u}däs Q!ā′nēqē^{s}laẋ^{u}s lā′k·asaē lō′łt!ā′līł qak·ā′ts dā′g·Elīłak·asēx Mā′q!unsdē. Wä, lā′k·as^{s}laxaē dzā^{s}ẋ^{u}s^{s}E′ndk·asEx· qak·ā′ts ts!Eqō′stōdē^{s}x. Wä, lā′k·as^{s}laē ^{s}nē′x·ē Q!ā′nēqē^{s}laẋwē: "Lā′k·as^{s}Emxaās lā′k·asL hā′yasEk·âlał qwā′q!^{u}LEs ātk·ā′sLa bEkumē′ł." Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē p!ałtsä′x·^{s}īdk·asē bEẋ^{u}k·!ō′dEqEla qwāq^{u}!quqwā′xsä. Lā′k·as^{s}laxaē dā′x·^{s}īdk·asxēs abE′mpdē qak·āts dzā^{s}ẋ^{u}s^{s}E′ndēx. Wä, lā′k·as^{s}laxaē ts!Eqō′stōdEx. Wä, lā′k·as^{s}laxaē ^{s}nē′x·ē: "Wä, lā′k·as^{s}Emxaas lā′k·asL gā′k·âlak·asL ḷā′ḷanaēLEs ā′łk·asLa bEkumē′ł," ^{s}nē′x·k·as^{s}laxaē. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē lā′k·as p!Eł^{s}ī′dk·asē bEẋ^{u}k·!ō′dEqEla ḷā′ḷanaēła qa^{s}s lā′k·asē k!wā′p!ēg·îndxē ḷâ′^{s}sē qa^{s}s lā′k·asē wā′x·sōt!Endāla ḷE′nkwax ō′k!wina^{s}yas. Wä, lā′k·as^{s}Em^{s}laxaē ts!E′nẋwē Q!ā′nēqē^{s}laẋwasēs g·iō′łg·uẋ^{u}dē, lā′g·īłk·asas hë gwē′x·^{s}īdk·asEx.

Wä, g·î′lk·as^{s}Em^{s}laxaē gwāł mō′masīlak·asxēs g·iō′łg·uẋ^{u}dē, lā′k·asaē gu′nx·^{s}īd lā′pElīłaxē L!ō′p!Ek·!Exsdāla. Wä,

floor, but the root of the one was rooted to the floor only became longer. Then he gave it up.

lā′k·as^{s}Em^{s}laxaē ō′kwas^{s}Em g·îlda^{s}nā′-kulē L!ō′p!Ek·asē L!ō′p!Ek·!Exsdelłē. Wä, lā′k·as^{s}laxaē yā′x·^{s}īdk·asa.

2. Q!ā′nēqē^{s}lak^{u} kills the Double-headed Serpent.

Q!ā′nēqē^{s}lak^{u} just asked his younger brother Only-One to go with him to K!wā′nē^{s}. Only-One got ready, and the brothers went there. They came to a place named Ts!ā′^{s}mō. It is a river. Then the lord, that is our chief Q!ā′nēqē^{s}lak^{u}, saw a different kind of fish swimming in the river. Q!ā′nēqē-^{s}lak^{u} shot the fish at once with his bow. As soon as he had shot it, the fish unfolded itself. Then Q!ā′nēqē^{s}lak^{u} recognized that it was the double-headed serpent. Q!ā′nēqē^{s}lak^{u} took off its dorsal fin and put it on as a belt, and he took out the eyes of the double-headed serpent and kept them. Then he finished, and they went on again.

Wa, ō′kwas^{s}Em^{s}laxaē hē′lak·asē Q!ā′-nēqē^{s}laẋwaxēs ts!ā′^{s}yak·asē, lā′k·asEx ^{s}nEmō′gwisē, qak·ā′ts g·ā′xk·asēs qā′sa-k·as lāx K!wā′na^{s}ē. Wä, hë′x·^{s}īdk·as-^{s}Em^{s}laxaē ^{s}nEmō′gwisē xwā′nał^{s}īdk·āsa. Wä, g·ā′xk·as^{s}laxaē ^{s}nE^{s}mē′ma qā′sa. Wä, g·ā′xk·as^{s}laxaē lā′xō ẹē′gadäxs Ts!ā′^{s}mō, wā′k·as^{s}laxaē. Wä, lā′k·as-^{s}laxaē ā′da, yîk·ā′sxEns g·ī′^{s}ī Q!ā′nēqē-^{s}laẋwē, dō′x^{s}waLElak·asxē ō′gu^{s}qā′ła mä mā′g·ilīsElak·ās lā′xē wā. Wä, hë′x·-^{s}īdk·ā′s^{s}Em^{s}laxaē Q!ā′nēqē^{s}laẋwē ha′nł-^{s}ītsēs łE′k!wisē′ lā′xē mä. Wä, g·î′l-k·as^{s}Em^{s}laxaē ha′nł^{s}īdk·asEx, lā′k·asaē dā′ł^{s}ālisē mä. Wä, lā′k·as^{s}Em^{s}laxaē ^{s}mā′łt!ēg·aā′LElak·asē Q!ā′nēqē^{s}laẋwa-qēxs sī′sEyūłaē. Wä, hë′x·^{s}īdk·as^{s}Em-^{s}laxaē Q!ā′nēqē^{s}laẋwē ax^{s}ō′dk·āsEx k·!E-dē′g·a^{s}yas qak·ā′ts wusē′x·^{s}īdēs. Wä, lā′k·as^{s}laxaē ax^{s}ē′dk·asEx gē′gEbElōxstE-wēx·däsē sī′sEyūł qak·ā′ts ā′xēlēxē. Wä, lā′k·as^{s}laxaē gwā′łk·asa, lā′k·asaē ē′t!ēd qā′s^{s}īdk·asa.

3. Q!ā′nēqē^{s}lak^{u} makes a House for his Brother.

He arrived at K!wā′nē^{s} with his younger brother Only-One. Q!ā′nēqē-^{s}lak^{u} liked the sandy place, and he wished to build a house at K!wā′nē^{s}. He sent his younger brother Only-One to pick up many ceder-sticks. Only-One at once picked up many sticks [1]

Wä, lā′k·as^{s}Emxaē lā′g·aak·as lāx K!wā′na^{s}ē ẹōkwā′sēs ts!a′^{s}ē ^{s}nEmō′gwisē. Wä, lā′k·as^{s}laxaē Q!ā′nēqē^{s}laẋwē ë′x·-^{s}ax·^{s}īdxē ë′g·îgwīsē awī′^{s}nagwīsa. Wä, lā′k·as^{s}laē ^{s}nē′x·k·as qa^{s}s g·ō′ẋwīlēxē g·ō′ẋwē lā′k·asEx K!wā′na^{s}ē. Wä, lā′-k·as^{s}laē ^{s}yā′laq!ālak·asxēs ts!ā′^{s}ya, yîk·ā′-sEx ^{s}nEmō′gwisē qa lā′k·asēs mEna′xē q!ē′nEm k!wa^{s}xLā′wa. Wä, hë′x·^{s}īd-k·as^{s}Em^{s}laxaē ^{s}nEmō′gwisē lā′k·as mE-

[1] Small cedar sticks used in place of toilet paper.

of nobody knows what tribe; and as soon as Only-One came and put down the many toilet-sticks, Q!ā′nēqē^{s}lak^{u} took them and made a house of them. When the house was finished, it had the name Wind-blowing-from-End-to-End and Face-out-of-Sight;[1] and the post on the right-hand side of the house-door was called Causing-to-look-Serious; and the post on the left-hand side of the door had the name Steepness; and the post on the right-hand side at the head of the house was called Breakers-on-Beach; and the post on the left-hand side at the head of the house had the name Swell-on-Beach.

When he had finished the house, Q!ā′nēqē^{s}lak^{u} spoke to his younger brother, and said, "Oh, my dear, take care! I will go and see our whole world. I will marry the princess of Gwā′^{s}nalālis." Thus he said. "And so I will go and get provisions for you, my dear!" Thus he said, and called his younger brother Only-One (to come) out of the house. As soon as they got to the beach of the house, he saw two whales blowing. Then the lord, Q!ā′nēqē^{s}lak^{u}, took his sling from his neck, and he took the two eyes of the double-headed serpent and put one into his sling. Then he slung

na′xē q!ē′nEmē dEdēx^{s}mō′t, yîk·ā′tsēs k·!ē′^{s}yask·āsa q!āł lē′lqwalaLa^{s}ya. Wä, g·î′lk·as^{s}Em^{s}laxaē g·ā′xk·asē ^{s}nEmō′gwisē ax^{s}ā′lisak·atsē q!ē′nEmk·asē dEdēx^{s}mō′ta, lā′k·asaē Q!ā′nēqē^{s}laẋwē ax^{s}ē′dk·asEx. Wä, lā′k·as^{s}Em^{s}laxaē g·ō′ẋwīlak·āsEx. Wä, lā′k·as^{s}Em^{s}laxaē gwā′łk·asē g·ō′ẋwē. Wä, lā′k·as^{s}Em^{s}laxaē ḷē′gadk·asē g·ō′ẋwas Yuī′bālisē ḷōkwā′sē Gwā′guk·î′mlīlasē. Wä, lā′k·as^{s}laxaē ḷē′gadk·asē hë′łk·!ōtstâ^{s}līłē ḷE′msē g·ō′ẋwas Bē′bEkumlīsī′la; wä, lā′k·as^{s}laxaē ḷē′gadk·asē gE′mxōtstâlīłē ḷEms K·!ît!qâ′lisē. Wä, lā′k·as^{s}laxaē ḷē′gadk·asē ḷā′masē hëłk·!ōtē′wa^{s}līłas T!ō′ẋ^{u}t!ō^{s}wā′lisē. Wä, lā′k·as^{s}laē ḷē′gadk·asē ḷā′masē gEmxō′tsâ^{s}līłas Qā′ł-qap!ālalīsē.

Wä, lā′k·as^{s}Em^{s}laxaē gwā′łk·asē g·ō′ẋwē lā′xēx. Wä, lā′k·as^{s}Em^{s}laxaē dō′t!Eg·a^{s}łk·asē Q!ā′nēqē^{s}laẋwaxēs ts!ā′^{s}yak·asē. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "^{s}yā′k·asōł adai′! wë′g·ik·asL la yā′L!âk·asLōł qEn lā′k·asē dō′xdEgwēsElak·asxEns ^{s}nā′lak·asax. Wä, lā′k·as^{s}EmxaEn lā′k·asL gā′gak·!āk·asLEx k·!ē′dēłasa g·î′gama^{s}ya Gwā′^{s}nalālīsa," ^{s}nē′x·k·as^{s}laē. "Wä, lā′k·as^{s}mēsEn g·ā′g·ō^{s}lak·āsL qak·ā′ts g·ō′lēsk·asLōs, adai′," ^{s}nē′x·k·as^{s}laēxs lā′k·asaē Lē′łEwE′lsak·asxēs ts!ā′^{s}yak·asē ^{s}nEmō′gwisē. Wä, g·î′lk·as^{s}Em^{s}laxaē lā′k·as lā′xē L!ā′sagwisasēs g·ō′ẋwaxs, lā′k·asaē dō′x^{s}waLElak·asxē ma^{s}łtsE′mē gwô^{s}yî′ma L!El^{s}nā′kula. Wä, lā′k·as^{s}laxaē ā′da Q!ā′nēqē^{s}laẋwē qEx·ō′dk·asxēs yî′nk·!a^{s}yowē. Wä, lā′k·as^{s}laxaē ax^{s}ē′dk·asxē ma^{s}łtsE′mē gēgEbElō′xstEwēk·atsē sī′sEyūłē. Wä, lā′k·as^{s}laxaē yî′nk·!Ets!ōtsē ^{s}nE′msgEmē lā′k·asxēs yî′nk·!a^{s}yō. Wä, lā′k·as^{s}laxaē

[1] That means that people sitting on one side are invisible from the other side, on account of the size of the house.

it at one of the whales, and again he slung it at the other. The two large whales just went down. Then Lord Q!ā′nēqē^{s}lak^{u} spoke, and said, "Come to life, snake! Come to life, snake! Come to life, snake! Come to life, snake!" And he had not said so many times before the two large whales ran up the beach and lay flat on the place which now has the name Whale-Point.

Then hę took the eyes of the double-headed serpent out of the two large whales; and he saw two other whales, and he put the eyes in the sling. As soon as (one of the) whales came in sight, he slung (one of the eyes) at it, and then he did so to the other one. The two whales went down; and Lord Q!ā′nēqē^{s}lak^{u} said again, "Come to life, snake! Come to life, snake! Come to life, snake! Come to life, snake!" Immediately the two large whales emerged and ran on the beach, and there they lay by the side of those that had first come to the beach. Now there were four large whales at the bay between the points of K!wā′nē^{s}. The name of the place is Whale-Point.

Then he gave the four large whales as provisions to his younger brother Only-One. The brothers entered the

yî′nk·!ax·^{s}īdk·atsē lā′k·asxē ^{s}nE′msgEmē ġwô^{s}yî′ma. Wä, lā′k·as^{s}laxaē ē′t^{s}wōst!Eqak·asxē ^{s}nE′msgEmē. Wä, ō′kwas-^{s}Em^{s}laxaē dEmā′x·^{s}īdk·asē ma^{s}łtsE′mē ō′^{s}mas ġwô^{s}yî′ma. Wä, lā′k·as^{s}laxaē dō′t!Eg·a^{s}łk·asē ā′da Q!ā′nēqē^{s}laẋwē. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "Sē′łts!Elēs, sē′łts!Elēs, sē′łts!Elēs, sē′łts!Elēs," ^{s}nē′x·k·as^{s}laē. Wä, k·!ē′^{s}yask·as^{s}laxaē ġē′k·!ālag·ilisk·āsa g·ā′xk·asaē ma^{s}łtsE′mē ō′^{s}mas ġwô^{s}yî′m tsEx^{s}wusdē′sa qak·ā′ts k·!ō′tEmg·a^{s}lisk·asē lāx ā′x^{s}asē lā′k·ā′sē ẹē′ġadk·ats Ġwē′gwak·awa^{s}līsē.

Wä, lā′k·as^{s}laxaē axō′dk·asxē ġEbElō′xstâ^{s}yasē sī′sEyūłē lā′k·asxē ma^{s}łtsE′mē ō′^{s}mas ġwô^{s}yî′ma. Wä, lā′k·as^{s}laxaē ē′t!ēd dō′x^{s}waLElaxē ma^{s}łtsEmā′^{s}xat! ġwô^{s}yî′mk·āsa. Wä, lā′k·as^{s}Em^{s}laxaē yî′nk·!ats!ōtsē ġEbElō′xstâ^{s}ē lā′k·asxēs yî′nk·!a^{s}yō. Wä, g·î′lk·as^{s}Em^{s}laxaē g·ā′xk·as q!ā′ẋ^{s}wīdk·asē ġwô^{s}yî′maxs lā′k·asaē yî′nk·!îx·^{s}īdk·āsEx. Wä, lā′k·as^{s}laxaē ē′t^{s}wōst!Eqak·asxē ^{s}nE′msgEmē. Wä, lā′k·as^{s}Em^{s}laxaē dEmā′x·^{s}īdk·asē ma^{s}łtsE′mē ġwô^{s}yî′ma. Wä, lā′k·as^{s}Em^{s}laxaē ē′dzax^{s}wīdk·asē ā′da Q!ā′nēqē^{s}laẋ^{u} ^{s}nē′x·a: "Sē′łts!Elēs, sē′łts!Elēs, sē′łts!Elēs, sē′łts!Elēs." Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē g·ā′xk·as q!ā′ẋ^{s}wīdk·asē ma^{s}łtsE′maxat! ō′^{s}mas ġwô^{s}yî′ma qas g·ā′xk·asē tsEx^{s}usdē′sa. Wä, lā′k·as^{s}Em^{s}laxaē k·!ō′t!alēsxat! lā′k·asEx k·!ō′tk!udē′dzāsasē g·î′łk·āsdē lō′sdēsa. Wä, lā′k·as^{s}Em^{s}laxaē mō′sgEmk·asē ō′^{s}masē ġwô^{s}yî′ma. lā′k·asEx a^{s}wāgā′wa-^{s}līsas K!wā′na^{s}ē. Wä, lā′k·as^{s}Em^{s}laxaē ẹē′gadk·asē awī′^{s}nagwisas Ġwē′gwak·awa^{s}līsē.

Wä, lā′k·as^{s}Em^{s}laxaē g·ō′łēlasē mō′sgEmē ō′^{s}mas ġwô^{s}yî′m lā′k·asxēs ts!ā′^{s}ē ^{s}nEmō′gwisē. Wä, g·ā′xk·as^{s}Em^{s}laxaē hō′ġwīł^{s}īdk·asē ^{s}nE^{s}mē′ma lā′k·asxē g·î′l-

long house, and Q!ā′nēqē^{s}lak^{u} instructed his younger brother that evening.

dił̄k·asē g·ō′ẋwa. Wä, lā′k·as^{s}laxaē Q!ā′nēqē^{s}laẋwē ḷē′xs^{s}ālak·asxēs ts!ā′^{s}yaxē dzā′qwa.

4. Q!ā′nēqē^{s}lak^{u} meets Shaman.

In the morning, when day came, he started. He came to the place called Stench. There he saw a man and a woman throwing something at each other.[1] Then Q!ā′nēqē^{s}lak^{u} was afraid, because the man and the woman had cedar-bark rings on their heads. The man had the name Shaman, and his sister the name Ghost-Face-Woman. Q!ā′nēqē^{s}lak^{u} just walked behind them through the woods. Q!ā′nēqē^{s}lak^{u} was afraid because he was secular.[2]

Wä, g·î′lk·as^{s}Em^{s}laxaē ^{s}nā′x·^{s}īdxē ga̧ā′lak·asaxs g·ā′xk·asaē qā′s^{s}īdk·asa. Wä, g·ā′xk·as^{s}laxaē lā′xōx axā′xsō ḷē′gadk·asaxs Q!ā′łasē. Wä, lā′k·as^{s}laxaē dō′x^{s}waLElaxē bEgwā′nEmk·asē ḷōkwā′sē ts!Edā′xē ^{s}mā′qap!aēsk·as lā′xaē. Wä, lā′k·as^{s}Em^{s}laxaē k·îłEla′ Q!ā′nēqē^{s}laẋwas qak·ā′sExs qēqîx·Emā′laē bEkumā′lä ḷōkwā′sē ts!Edā′xaxē aā′^{s}wumē. Wä, hë′k·as^{s}Em^{s}laxat! ḷē′ga̧dk·asē bEgwā′nEmk·asas Hë′ligiliqala ḷōkwā′sēs wuq!wa′k·asē Lō′łEma̧ga. Wä, ō′kwas^{s}Em^{s}laxaē lā′k·asē Q!ā′nēqē^{s}laẋwē ā′Laqōtā′lak·asda^{s}x^{u}xē. Wä, lā′k·as^{s}Em^{s}laxaē k·îłEla′s qak·ā′sExs bā′ẋusaē Q!ā′nēqē^{s}laẋwē.

5. Q!ā′nēqē^{s}lak^{u} meets Oldest-One-in-the-World.

He came to a place named Red-Sand-Beach. There he saw a man and a woman playing on the beach. They were throwing woodworms at each other, and they had large head-rings on their heads. Then he to whom we pray, Q!ā′nēqē^{s}lak^{u}, was afraid, because our master is secular. He just went behind them through the woods. This man and woman were the children of Oldest-One-in-the-World. The name of the man was Means-of-stirring-up, and the name of the woman was also· Ghost-Face-

Wä, g·ā′xk·as^{s}laxaē lā′k·asxō awī′^{s}na-gwīsēx ḷē′ga̧dk·asEs Tsē′łtsEqalā′lisē. Wä, lā′k·as^{s}laxaē dō′x^{s}waLElaxē a′młElīsē bEgwā′nEm ḷōkwā′sē ts!Edā′xē. Lā′k·as^{s}Em^{s}laxaē mā′qap!aēs yîk·ā′tsē yā′qwa^{s}ē. Wä, lā′k·as^{s}Em^{s}laxaē ō′^{s}masEmālak·asxē aā′^{s}wumē. Wä, hë′k·as-^{s}Em^{s}laxat! k·îłē′dayōkwatsEns a′myaxēdē, yîk·ā′sEx Q!ā′nēqē^{s}laẋwē qak·ā′sExs bā′ẋusaEns g·ī′^{s}ē. Wä, ō′kwas^{s}Em^{s}laxaē ā′Laqōtālaq. Wä, hëk·as^{s}Em sā′sEms Nōmasē′nxē^{s}lisē, yîk·ā′sxē bEgwā′nEmē ḷōkwā′sē ts!Edā′xē. Hë′k·as^{s}Em ḷē′ga̧dk·ats ŁExx·ā′lix·Ela^{s}yuwa bEgwā′nEmē.

[1] They were performing a winter-dance ceremony, throwing supernatural power at each other.

[2] Q!ā′nēqē^{s}lak^{u} is believed to have no connection with the sacred winter dance. For this reason he is called "secular;" i. e., belonging to the secular season, the year being divided into halves, — the "sacred" winter-dance and the "secular" summer season.

Woman. They were the younger brother and sister of Many colored-Woman, and Q!ā′nēqē^{s}lak^{u} passed them.

Wä, hë′k·as^{s}Emxaā′wis ɫē′ǥadk·ats Lō′-ɬEmāgē ts!Edā′xē. Wä, hë′k·as^{s}Em ts!ā′ts!a^{s}yas Ë′k·!awēga. Wä, ō′kwas-^{s}Em^{s}laxaē lā′k·as hō′tak·asē Q!ā′nēqē-^{s}laẋwas.

6. Q!ā′nēqē^{s}lak^{u} meets Greatest-Shaman.

He went on. He came to the place Having-Dead-Ones.[1] There he saw a man who wore a thick head-ring. That man uttered the shaman's sound. He was Greatest-Shaman. Then Q!ā′-nēqē^{s}lak^{u} just went behind him through the woods. He was afraid of him. Therefore he passed him.

Wä, g·ā′xk·as^{s}laxaē qā′sa. Wä, g·ā′xk·as^{s}laxaē g·ā′x^{s}aLEla lak·ā′sEx ŁE^{s}lā′dē. Wä, lā′k·as^{s}laxaē dō′x^{s}waLE-laxē bEgwā′nEmē qEx·imā′laxē ɫEẋwē′ aā′^{s}wuma. Wä, lā′k·as^{s}laxaē hë′lik·!āla; yîk·ā′sxē bEgwā′nEmē. Hë′k·as^{s}Emxat! Hë′lik·awa^{s}ē. Wä, ō′kwas^{s}Em^{s}laxaē Q!ā′nēqē^{s}laẋwē ā′Laqōdā′lak·asEx. Wä, lā′k·as^{s}Em^{s}xaē k·îɬEla′k·ats. Lā′k·as^{s}Em-^{s}laxaē hō′tak·atsē.

7. Q!ā′nēqē^{s}lak^{u} visits Gwā′^{s}nalālis.

He went right on, and arrived at Foundation. Then Q!ā′nēqē^{s}lak^{u} took some gum of rotten wood and chewed it, and he made himself — being a (young) man — into an old man; and he had small sore eyes. He had fine wrinkles on his face. Then Q!ā′nēqē-^{s}lak^{u} went and sat down by the side of the river above Foundation. Then he wished for the princesses of Gwā′-^{s}nalālis to come and bathe in the small river.

He had not been wishing this long when four women, the daughters of Gwā′^{s}nalālis, came down the hill carry-

Wä, lā′k·as^{s}Em^{s}laxaē hë^{s}nā′kulak·as qā′sa. Wä, lā′k·as^{s}laxaē lā′g·aa lak·ā′-sEx Ẋu′lẋwē. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē Q!ā′nēqē^{s}laẋwē ax^{s}ē′dk·as lā′xē bō′bō-ǥwa^{s}ē ǥu^{s}lē′x·a qak·ā′ts ǥwā′ǥulx·īlēx. Wä, lā′k·as^{s}Em^{s}laxaē q!ulē′x·s^{s}Emxat! lā′k·as nō′mas^{s}īdā′mask·asxēs bEkumā′-laēna^{s}ē. Wä, lā′k·as^{s}Em^{s}laxaē xā′xE-stō′bEts!a^{s}wa. Wä, lā′k·as^{s}Em^{s}laxaē q!E′lxEmk·asbēts!awa. Wä, lā′k·as^{s}laxaē qā′s^{s}īdk·asē Q!ā′nēqē^{s}laẋwē qas lā′k·asē k!wā′x·^{s}īd lā′k·asxē mā′k·āɬak·asē lā′xē wā, lā′k·āsEx ^{s}nā′lanâ^{s}yas Ẋu′lẋwē. Wä, lā′k·as^{s}laxaē wā′ɬa q!ā′lax k·!ē′sk·!ēdē-ɬas Gwā′^{s}nalālisē qa g·ā′xk·asēsē g·ī′g·îɬ-tālak·Es lā′xē wā′k·asbēts!a^{s}wē.

Wä, k·!ē′^{s}yask·as^{s}laxaē ǥē′k·!ālag·E-lisExs g·ā′xk·asaē mō′ẋwē ts!ē′ts!Edāx sā′sEms Gwā′^{s}nalālisē, g·ā′x^{s}aLEla lā′xē

[1] There is a water-hole at this place which runs dry at low tide, and in which salmon are cut off from the water and die.

ing a chamber-vessel. The oldest one was the first to see the old man sitting on the ground. She said at once, "I have good luck, for I have found a runaway slave." Thus she said. Then all her younger sisters spoke, and said, "Take good care of him! He shall be our messenger." Thus they said.

Then the eldest daughter led the little slave, and they sat down by the side of Foundation. Then the women took off their blankets, and washed themselves with water. Q!ā'nēqē^{s}lak^{u} was just watching what the women were doing. The eldest one called the slave to wash her back. Immediately the slave sat on the ground behind the naked, fair woman (who was sitting) on the ground. Then he washed down her back. Then he washed downward towards the anus of the woman. Then he put the gum from the rotten wood on his first finger and pushed it into the crotch of the woman. Then the woman screamed.

Two of her younger sisters asked her why she did so. Then the eldest one spoke, and said, "Oh, my dear ones! Go on, call our slave here to wash your backs, for the way he does it is good." Thus she said. The slave was called at once. The one next to the eldest one said to the slave, "Come, sonny, and wash my back." Thus said the woman. Q!ā'nēqē^{s}lak^{u} arose at ẋusE'la dā'g·îlqElaxa kuyā'ts!ē. Wä, hë'k·as^{s}laxaē ^{s}nō'lastadza^{s}ē g·î'lp!ałtōxē q!u'l^{s}yaẋwaxs k!wa^{s}sa'ē. Wä, hë'x·^{s}īdk·as^{s}Em^{s}laxaē ^{s}nē'x·a: "Lā'k·as^{s}Emxaen hē'ɬaxa qak·ā'sg·în k·!ē'wunsēg·axg·a q!ā'k·ōẋ^{u}" ^{s}nē'x·k·as^{s}laxaē. Wä, hë'x·^{s}īdk·ās^{s}Em^{s}laxaē ^{s}nā^{s}ẋ^{u}dzaqwak·asē ts!ā'ts!E^{s}yast!atsa^{s}yas, dō't!Eg·a^{s}ɬa. Wä, lā'k·as^{s}laxaē ^{s}nē'x·a: "Wäk·ā'sLEla gE'nłałqō qak·ā'sEns ^{s}yā'^{s}yalaq!ā'la^{s}yokwā'sa" ^{s}nē'x·k·as^{s}laxaē.

Wä, lā'k·as^{s}laxaē wā't!ēdk·āsē ^{s}nō'last!adza^{s}yaxē q!ā'q!agumē. Wä, lā'k·as^{s}laxaē k!wā'g·ägElsxē wā'nâ^{s}yas Ẋu'lẋwē. Lā'k·asda^{s}x^{u}^{s}laxaē xE'nx·^{s}īdk·asē ts!ē'ts!Edāxaxēs k!ut!ā!ē'. Wä, lā'k·as^{s}laxaē xō'sēt!ītsē ^{s}wā'pē. Wä, lā'k·as^{s}laxaē ō'kwas^{s}Em x·ī'ts!ax·îlē Q!ā'nēqē^{s}laẋwax gwēgwä'lag·îldzāsasē ts!ēts!Edā'xē. Wä, lā'k·as^{s}laxaē LE'^{s}lalä ^{s}nō'last!adza^{s}yaxē q!ā'k·ō qa lā'k·asēs gudzē'g·îndk·asEx. Wä, hë'x·^{s}īdk·as^{s}Em^{s}laxaē q!ā'k·ō lā'k·as k!wä'g·îlsaxē xā'^{s}naā'k!usē łē'sa ts!Edā'xa. Wä, lā'k·as^{s}laxaē gus^{s}ī'dk·āsEx awī'g·a^{s}yas. Wä, lā'k·as^{s}laxaē ba^{s}nō'łElē gusā'sE^{s}was lā'k·āsEx mE'ng·asasē ts!Edā'xē, wä, lā'k·as^{s}laxaē axbE'ndk·ātsē bō'bōga^{s}ē gu^{s}lē'x· lā'k·asxēs ts!Emā'lax·ts!ā'na^{s}ē. Wä, lā'k·as^{s}laxaē ts!E^{s}mā'ẏEndk·asxē ts!Edā'xē. Wä, lā'k·as^{s}laxaē ẏwā'L!Exḷā'lē ts!Edā'xē.

Wä, lā'k·as^{s}laxaē ma^{s}lō'ẋwē ts!ā'ts!a·^{s}yäs wuL!ā'lak·āsEx hë'g·iła^{s}s ẏwē'k·!îg·a^{s}ɬē. Wä, lā'k·as^{s}laxaē dō't!Eg·a^{s}ɬē ^{s}nō'last!adza^{s}ē. Wä, lā'k·as^{s}laxaē ^{s}nē'x·a: "^{s}yā'k·asōł adai'! wä'Entsōs LE'^{s}lālak·asg·îns q!ā'k·ōkwāsEx· qa lā'k·āsē^{s}sEx· gudzē'g·îndk·asōł; ë'x·k·asg·a gwē'g·ilask·āsg·as," ^{s}nē'x·k·as^{s}laxaē. Wä, hë'x·^{s}īdk·as^{s}Em^{s}laxaē LE'^{s}lālasōkwasē q!ā'k·ō. Wä, lā'k·as^{s}laxaē ^{s}nē'x·ē mā'-

once and sat down on the ground behind her. He washed the back of her neck and went down towards her anus. Then he put the gum from the rotten wood on his first finger and pushed it into the crotch of the woman. Then the woman screamed.

Then the woman spoke and laughed. She said, "Oh, go on and call also this slave of our eldest sister; the way he has treated us is very good. (Do so), else you will regret that you have not discovered how good it is, what he is doing." Thus she said.

Immediately the third one called the slave. She said, "Oh, little old man, come and wash my back!" Thus she said. The slave went at once and sat down on the ground behind the naked woman who was sitting on the ground. Immediately he began to wash her back. He went downward towards the anus of the woman, washing her. Then he put the gum from the rotten wood on the point of his first finger and put it into the crotch of the virgin. Then the woman screamed.

She said to the youngest one, "Oh, my dear! Go on, and call this little slave, and let him wash your back also!" Thus she said. Then Q!ā'nē-k·iläxē ˢnō'last!adzaˢyaxē q!ā'k·ō: "Ǥē'-lak·adzâs gudzē'g·înd g·ā'xk·āsEn, wīs," ˢnē'x·k·asˢlaxaē ts!Edā'xē. Wä, hë'x·-ˢīdk·asˢEmˢlaxaē ɬ.ā'x̣ulsē Q!ā'nēqēˢlax̣wē qak·ā'ts lā'k·asē k!wä'g·Elsak·asEx. Wä, lā'k·asˢlaxaē gusˢī'dk·āsEx ō'xɬ.aātâˢyas. Wä, lā'k·asˢlaxaē baˢnō'łEla lā'k·asEx mE'ng·asas. Wä, lā'k·asˢlaxaē axbE'ntsē bō'bogwaˢē guˢlē'x· lā'k·asxēs ts!Emā'-lax·ts!ānaˢē. Wä, lā'k·asˢEmˢlaxaē ts!E-ˢmā'gEndk·asxē ts!Edā'xē. Wä, lā'k·as-ˢEmˢlaxaē gwā'L!Exɬ.ā'lē ts!Edā'xē.

Wä, lā'k·asˢlaxaē dE'dałtsäˢē ts!Edā'xē. Wä, lā'k·asˢlaxaē ˢnē'x·a: "ˢya, wä'-dzaEntsōs ō'gwaxˢēd LE'ˢlālak·asg·a q!ā'k·ōkwasg·a'sEns ˢnō'last!adzEˢēx, xa'nłˢīdk·asEx· ë'x·g·a gwē'g·iˢlask·as-g·as g·ā'xEnuˢx̣ᵘ, ā'Lak·aslaxs mā'yatā-k·aslāx qak·ā'tsō k·!ē'ˢyask·aslax q!ō'ł-ˢaLElā'laxg·a ë'x·Ex· gwaē'nēk·atsEx·," ˢnē'x·k·asˢlaxaē.

Wä, hë'x·ˢīdk·asˢEmˢlaxaē q!ā'ˢyâˢē LE'ˢlālak·asxē q!ā'k·owē. Wä, lā'k·as-ˢEmˢlaxaē ˢnē'x·a: "ˢya, q!u'lˢyax̣ᵘk·as-bēts!ō', ǥē'lak·aslas gudzē'g·înd g·ā'x-k·āsEn," ˢnē'x·k·asˢlaxaē. Wä, hë'x·-ˢīdk·asˢEmˢlaxaē q!ā'k·owē lā'k·as qā'-sElsk·asa qāk·ā'ts lā'k·asaē k!wä'g·îlsa-k·asxē xā'ˢnaā'k!usē ts!Edā'xa. Wä, hë'x·ˢīdk·asˢEmˢlaxaē gudzē'g·îndk·āsEx. Wä, lā'k·asˢEmˢlaxaē baˢnō'łElak·asē gusā'sōkwasasē q!ā'k·ō lāk·ā'sEx mE'n-g·asasē ts!Edā'xē, wä, lā'k·asˢlaxaē ē't!ēd axbE'ntsē bō'bogwaˢē guˢlē'x· lā'k·asxēs ts!Emā'lax·ts!ānaˢē. Wä, lā'k·asˢlaxaē ts!EˢmāǤEndk·āts lā'k·asxē k·!EˢyāLa. Wä, lā'k·asˢlaxaē ǥwā'L!Exɬ.ā'lē ts!Edā'xē.

Wä, lā'k·asˢlaxaē ˢnē'x·a, lā'k·asxēs amā'ˢînxaˢē: "ˢyā'k·asōł adaï', wä'k·as-ˢE'ntsōs LE'ˢlālak·asg·a q!ā'q!agumx· qa lā'k·asēsîx· ō'gwaxˢēdk·as gudzē'g·înd-

qē^{s}lak^{u} thought, "Do not agree to it, my dear!" Thus he thought. Therefore the youngest daughter of Gwā'^{s}nalālis did not agree to call him. She just said that she had already bathed.

When they had finished bathing, they went home, and the oldest sister was leading the slave. Then they entered the house of Gwā'^{s}nalālis. Immediately the women reported to their father that they had found a runaway slave. Gwā'^{s}nalālis did not say a word to his children.

It was evening when Q!ā'nēqē^{s}lak^{u} thought that he would lie down just outside the room of the youngest of the children of Gwā'^{s}nalālis. Night came. Each woman went into her own room. Then the slave was told to lie down on the floor outside of the room of the youngest one, for that was what the slave had wished.

As soon as it was dark, the slave arose and went into the room of the youngest of the four women. Then Q!ā'nēqē^{s}lak^{u} turned into the right shape of a handsome man. As soon as he lay down, the girl questioned him, and said, "Oh, my dear! who are you?" The lord replied at once, "k·asōł," ^{s}nē'x·k·as^{s}laxaē. Wä, lā'k·as^{s}laxaē Q!ā'nēqē^{s}laẋwē ^{s}nē'nk·!Exa: "Ġwā'k·asla sEẋ^{u}ts!ō'ł, adai'!" ^{s}nē'nk·!Exk·as^{s}laxaē. Wä, hë'k·as^{s}Em^{s}laxaē k·!ē'^{s}yasg·îłk·ats sEẋ^{u}ts!ā' Lē'^{s}lālak·asē amā'^{s}înxēk·asas sā'sEmas Gwā'^{s}nalālisē. Wä, ō'kwas^{s}Em^{s}laxaē ^{s}nē'x·k·åsExs lā'k·as^{s}maē gwāł lā'k·asxēs g·ī'g·îłtālaēna^{s}ē.

Wä, lā'k·as^{s}laxaē ^{s}wī'^{s}la gwā'łk·as g·ī'g·îłtālak·asExs, wä, lā'k·asaē nä'^{s}naẋwa. Wä, lā'k·as^{s}Em^{s}laxaē wā'tElak·asē ^{s}nō'last!adza^{s}yaxē q!ā'k·ō. Wä, lā'k·as^{s}laxaē hō'gwîł^{s}îdk·as lā'k·asEx g·ō'ẋwas Gwā'^{s}nalālisē. Wä, hë'x·^{s}îdk·as^{s}Em^{s}laxaē ts!ēts!Edā'xē ts!Ek·!ā'ł^{s}îdk·asxēs ō'mpk·asasēs k·!ē'wunsē q!ā'k·ōkwasa. Wä, k·!eâ'sk·as^{s}laxaē dō'dEmk·ats Gwā'^{s}nalālisaxēs sā'sEmk·asē.

Wä, lā'k·as^{s}laxaē dzā'qwak·asExs lā'k·asaē ^{s}nē'nk·!Exē Q!ā'nēqē^{s}laẋwē qa^{s}s hë'k·as^{s}maēł kwa^{s}lī'łk·asLē L!ā'sadzē^{s}lī'łas kwa^{s}lē'lask·asLasē amā'^{s}înxa^{s}yas sā'sEmk·asas Gwā'^{s}nalālisē. Wä, lā'k·as^{s}laxaē nē'g·Eẋ^{s}wīdk·ā'sa, lā'k·asaā'^{s}lasē ^{s}wī'^{s}la hō'xts!âlîłElak·asē nā'ł^{s}nEmōẋwē ts!ētsEdā'x lā'k·asxēs kwē'kwa^{s}lēlask·asē. Wä, lā'k·as^{s}laxaē axsō'kwasē q!ā'k·ō qa lā'k·asēs qE'lgwîłk·as lāx L!ā'sadzē^{s}lîłas kwa^{s}lē'lask·asasē amā'^{s}înxa^{s}ē qak·ā'sExs hë'k·as^{s}maē wā'łagEłk·asdEsē q!ā'k·ō.

Wä, g·î'lk·as^{s}Em^{s}laxaē p!EdEk·ā'xs lā'k·asaē Ļā'ẋulîłk·asē q!ā'k·ō qa^{s}s lā'k·asē lā'pōĻîł lā'k·asEx kwa^{s}lē'lask·asasē amā'^{s}înxa^{s}yasē mō'ẋwē ts!ētsEdā'xa. Wä, lā'k·as^{s}Em^{s}laxaē ^{s}nā'qē^{s}stak·as la ë'x·sōẋ^{u}k·as la bEgwā'nEmē Q!ā'nēqē^{s}laẋwē. Wä, g·î'lk·as^{s}Em^{s}laxaē ku'lg·a^{s}lîłk·asa, lā'k·asaē ts!ā'ts!adāġEmk·asē wuL!ā'lax. Wä, lā'k·as^{s}laxaē ^{s}nē'x·a: "^{s}ya, adai', Enō'gwadzâs?". Wä, hë'x·^{s}îdk·as^{s}Em^{s}laxaē ā'da nā'nax^{s}mēk·āsEx.

and said, "I am Q!ā'nēqē^{s}lak^{u}." Thus he said. Then the girl told him at once what her father had said about Q!ā'nēqē^{s}lak^{u}. "This is what my father said to us yesterday: 'Don't sleep too much, but go and bathe in the river, else you may not have good luck, for Q!ā'nēqē^{s}lak^{u} may come towards our place.' Thus he said to us; and therefore I am thankful that you have come, lord." Thus she said.

Immediately Q!ā'nēqē^{s}lak^{u} also spoke, and said, "You have done right that you did not agree to the word of your elder sisters when they wished that you should also call me to wash your back. Therefore I was glad that you did not call me, for your three elder sisters are now all with child, because I sat down there behind them; and you would also be with child without cause." Thus he said to her.

Then the girl felt glad, for she now had our master Q!ā'nēqē^{s}lak^{u} for her husband. Then they played together until late in the night. Gwā'^{s}nalālis was surprised that his daughter was talking [playing] with what sounded like a man's voice. In the morning, when day came, the youngest of the children of Gwā'^{s}nalālis, who was now the wife of our lord Q!ā'nēqē^{s}lak^{u}, went out of her room. Immediately Gwā'^{s}nalālis questioned her, and said, Wä, lā'k·as^{s}laxaē ^{s}nē'x·a: "Nō'gwak·as-^{s}Emxaa Q!ā'nēqē^{s}laẋwa," ^{s}nē'x·k·as^{s}laē. Wä, hë'x·^{s}īdk·as^{s}Em^{s}laxaē ts!ā'ts!adā-gEmk·asē ē'tâlas dō'dEmk·asasēs ō'mp-k·asē lāx Q!ā'nēqē^{s}laẋwē. "Wä, hë'k·as-^{s}Emxat! dō'dEmk·atsEn ō'mpk·asāx łE'ns-^{s}wułē g·ā'xk·asEnu^{s}ẋ^{u}: 'gwāłk·aslas xEnł mē'xax·da^{s}xōL qas lā'k·asaōs g·ī'g·îłtā-lak·as lā'xō wāx, ā'Lak·ats dā'daā'laxs q!ā'laLElak·asaōs, q!ā'q!ēx·īdk·asaē Q!ā'-nēqē^{s}laẋwaō g·ā'xk·aslax gwā'gwasabāla lā'k·asxEns ax^{s}ā'sēx,' ^{s}nē'x·k·as^{s}laxaē. Wä, hë'k·as^{s}mōsEn lā'g·îłk·asa mō'^{s}la-k·atsēs g·ā'xk·ats!ēna^{s}ōs, adai'," ^{s}nē'x·-k·as^{s}laxaē.

Wä, hë'x·^{s}īdk·as^{s}Em^{s}laxaē Q!ā'nēqē-^{s}laẋwē ō'gwax^{s}ēd dō't!Eg·a^{s}ła. Wä, lā'k·as^{s}laxaē ^{s}nē'x·a: "Lā'k·as^{s}Emxaās hë'łaxāxs k·!ē'^{s}yasaā'qōs sEx^{u}ts!ā'k·aslāx dō'dEmk·asaxsōs ^{s}nō'^{s}nElast!adza^{s}yaqōs, lā'k·asaēx ^{s}nēx· qak·ā'ts ō'gwax^{s}īdk·a-saōs LE'^{s}lāla g·ā'xk·asEn qEn lā'k·asē ō'gwax^{s}īd gudzē'g·îndk·asōł. Hë'k·asEn lā'g·îłk·asEn mō'^{s}lasēs k·!ē'^{s}yats!ēna^{s}ōs LE'^{s}lāla g·ā'xk·asEn, qaxs ^{s}nā'ẋwak·as-^{s}maēx lā'k·as qēqE'lxk·!aē'sElak·asōs yū'duẋwēx ^{s}nō^{s}nElast!adza^{s}ya qak·ā'sg·în lā'k·asaēx· k!wä'g·îlsax·da^{s}x^{u}qō'nō. Wä, lā'k·as lā'xsdaxaās wułk·ā's^{s}Emxat! qElx-k·!aē's^{s}īdk·asōł, adai'," ^{s}nē'x·k·as^{s}laxaē.

Wä, lā'k·as^{s}laxaē ë'x·ē nâ'qa^{s}yasē ts!ā'ts!adāgEmk·asē qak·ā'sēs lā'k·ats!ē'-na^{s}ē łā'wadk·atsEns g·ī'^{s}ī lā'k·asEx Q!ā'-nēqē^{s}laẋwē. Wä, lā'k·as^{s}laxaē amā'łō-kwāsaxē lā'k·asē gä'łak·as nē'g·Eẋwa. Wä, lā'k·as^{s}Em^{s}laxaē Gwā'^{s}nalālisē q!ā'yaxak·atsēs xunō'ẋwaxs a^{s}mā'łok!wā-lak·asaē LE^{s}wē bEgwā'nEmk·!ālak·asa. Wä, lā'k·as^{s}laxaē ^{s}nā'x·^{s}īdk·asxē gaā'la-k·āsaxs g·ā'xk·asaē lō'łt!Elīłē amā'^{s}înxa-^{s}yas sā'sEmk·asas Gwā'^{s}nalālisē, yîk·ā'-sEx lā'k·asē gEnE'msEns ā'dē Q!ā'nēqē-

"O child! with whom were you playing last night?" Thus he said. The girl answered her father at once, and said, "I was lying down with him on account of whom you wished us to bathe, — this lord, Q!ā'nēqē^{s}lak^{u}. I have him for my husband." Thus she said to her father.

Then Gwā'^{s}nalālis was thankful for the words of his youngest daughter, and he sent his youngest daughter to go and call her husband to come to eat breakfast with him. Then the girl went to call the lord. He came out of the room at once. Then he was treated well by his father-in-law. The wife of the lord was with child at once, and the three elder sisters of his wife were also with child. The three sisters-in-law of Lord Q!ā'nēqē^{s}lak^{u} were the first to give birth. Then the wife of the lord also gave birth to a child on the following day, and Lord Q!ā'nēqē^{s}lak^{u} wished at once that his name should be G·ī'ī.

Now Gwā'^{s}nalālis felt badly. He was ashamed on account of his three daughters, who had children without having husbands. He guessed that Q!ā'nēqē^{s}lak^{u} was the cause of his three daughters having children. He tried to find a way to kill his son-in-law. Then Gwā'^{s}nalālis asked Q!ā'nēqē^{s}lak^{u} to go and split cedar in the woods. Immediately Q!ā'nēqē^{s}lak^{u} ^{s}laxwē. Wä, hë'x·^{s}īdk·as^{s}Em^{s}laxaē Gwā'^{s}nalālisē wuL!ā'lak·āsEx. Wä, lā'k·as^{s}laxaē ^{s}nē'x·a: "^{s}ya, xunō'x^{u}, anō'gwadzē^{s}s a^{s}mā'łâlōtaōsax nē'g·Exwē?" ^{s}nē'x·k·as^{s}laxaē. Hë'x·^{s}īdk·as^{s}Em^{s}laxaē nā'nax^{s}mē-k·asē ts!ā'ts!adāgEmk·asaxēs ō'mpk·asē. Wä, lā'k·as^{s}laxaē ^{s}nē'x·a: "Hë'k·asEn kulō'tk·asōxs wā'łaq!ālasōx·däqōs qEk·ā'sEnu^{s}x^{u} g·ī'g·îłtālag·īłk·asōx ā'dax Q!ā'nēqē^{s}laxwa. Lā'k·as^{s}EmxaEn łā'wadk·atsōx," ^{s}nē'x·k·as^{s}laxaēxēs ō'mpk·asē.

Wä, lā'k·as^{s}Em^{s}laxaē mō^{s}lk·!ālē Gwā'^{s}nalālisas dō'dEmk·asasēs amā'^{s}yadzēgasē. Wä, lā'k·as^{s}Em^{s}laxaē ^{s}yā'laq!ālasēs amā'^{s}yadzēgasē qa lā'k·asēs Lē'^{s}lālak·asxēs łā'^{s}wunEmk·asē qa g·ā'xk·asēs gaā'xstāla ḷōkwā'sē. Wä, lā'k·as^{s}laxaē ts!ā'tsadāgEmk·asē Lē'^{s}lālak·asEx ā'da. Wä. hë'x·^{s}īdk·as^{s}Em^{s}laxaē g·ā'xk·as lō'łts!âlīła. Wä, lā'k·as^{s}Em^{s}laxaē aē'k·ilasōkwasa yîk·ā'tsēs nEgu'mpē. Wä, hë'x·^{s}īdk·as^{s}Em^{s}laxaē qElxk·!aē's^{s}ēdk·asē gEnE'mk·asas ā'da. Wä, lā'k·as^{s}Em^{s}laxaē ^{s}nā'x̣wak·as qēqE'lxk·!aēs^{s}īdk·asē yū'duxwē ^{s}nō'^{s}nElast!adzēs gEnE'mk·asas ā'da. Wä, hë'k·as^{s}laxaē g·î'lx·^{s}īd qE'lxōdk·asē yū'duxwē g·ig·î'nps ā'dē Q!ā'nēqē^{s}laxwa. Wä, lā'k·as^{s}laxaē ō'gwax·^{s}īdk·as qE'lxōdk·asē gEnE'mk·asas ā'däxē lā'k·asē łE'nsa. Wä, hë'x·^{s}īdk·as^{s}Em^{s}laxaē ā'dē Q!ā'nēqē^{s}laxu ^{s}nēx· qak·ās ḷē'gadk·asēsēs G·ī'ī.

Wä, lā'k·as^{s}Em^{s}laxaē ^{s}yā'x·^{s}īdk·asē nâ'qēk·asas Gwā'^{s}nalālisē. Wä, lā'k·as^{s}Em^{s}laxaē mā'x·ts!âsēs yū'duxwē ts!ē'ts!Edāx sā'sEmk·asExs wułk·ā's^{s}maē qēqE'lxk·!aēs^{s}īdk·asExs k·!eō'kwā'saē łełā'^{s}wunEmk·āsa. Wä, lā'k·as^{s}Em^{s}laxaē k·ō'tak·āsEx hë'k·as^{s}mē Q!ā'nēqē^{s}laxwē hë'x·^{s}īdk·asEx lā'g·îłk·asas qēqE'lxk·!aēs^{s}īdk·āsēs yū'duxwē ts!ētsEdā'x sā'sEma. Wä, lā'k·as^{s}Em^{s}laxaē k!wē'x^{s}ēdk·as qa

knew the thoughts of his father-in-law. Therefore he warned his wife, (and asked her) to be careful, and not to be afraid if he should stay at the place where he was going, for he knew the thoughts (of his father-in-law).

Then he started, and saw a little wren. Lord Q!ā'nēqē^{s}lak^{u} borrowed its blood-bag, and the blood-bag was given to the lord. Then he walked, and he arrived at a cedar-tree which was lying on the ground. Then Gwā'^{s}nalālis took the wedge-bag which he was carrying on his back and put it down. He took his wedges and his hammer, and he marked the end (of the cedar) with his marking-wedge. After he had done so, he put his splitting-wedges on the end, and he struck them with his hammer. Then the thick cedar-tree opened. When the crack was wide open, Gwā'^{s}nalālis threw his hammer into the crack of the cedar-tree.

Immediately Gwā'^{s}nalālis called Q!ā'nēqē^{s}lak^{u}, and said, "O lord! come and get my hammer which dropped into this (the tree) that I am splitting, lord!" Thus he said to him. Immediately Lord Q!ā'nēqē^{s}lak^{u} went up to him, and Gwā'^{s}nalālis said that he would put a spreading-stick across the

g·ā'ya^{s}lask·atsēs nEgu'mpk·asē. Wä, lā'k·as^{s}laxaē hē'lk·!ālak·asē Gwā'^{s}nalālisax Q!ā'nēqē^{s}laẋwē qa^{s}s lā'k·asē łā't!laxē wē'lẋwē lā'xē āL!. Wä, hë'x·^{s}īdk·as^{s}Em^{s}laxaē Q!ā'nēqē^{s}laẋwē q!ā'lax nâ'qēk·asasēs nEgu'mpē. Wä, lā'g·ītk·atsē lā'k·as gEgE'nła^{s}lak·asxēs gEnE'mk·asē qa ō'kwas^{s}mēs gE'nła k·!ē'^{s}yask·as nō'łak·asqō xEk·!ā'laxō lak·ā'sxēs laā'sk·asLa; qä'k·asḷaxs lā'k·as^{s}maē q!ā'lax nâ'qēk·asas.

Wä, lā'k·ās^{s}laxaē qā's^{s}īdk·asa. Wä, lā'k·as^{s}lāxaē dō'x^{s}waLElaxē nE'nwaqā'wēk·asbē'ts!a^{s}wē. Wä, lā'k·as^{s}laxaē ā'da Q!ā'nēqē^{s}laẋwē ḷē'k·ōkwāsEx a'lgwats!äs. Wä, hë'x·^{s}īdk·as^{s}Em^{s}laxaē ts!ō'ẋ^{s}wīdayōkwasē a'lgwats!ē lā'k·asEx ā'da. Wä, lā'k·as^{s}Em^{s}laxaē la qā'sa. Wä, lā'k·as^{s}laxaē lā'g·aa lā'k·asxē wē'lẋwē k·ā't!Esa lā'k·asxē awī'^{s}nak!usē. Wä, hë'x·^{s}īdk·as^{s}Em^{s}laxaē Gwā'^{s}nalālisē ax^{s}ē'dk·asxēs ō'xLaā'ẋwē ḷā'dats!ē qak·ā'ts ax^{s}E'lsak·asēx. Wä, lā'k·as^{s}laxaē ax^{s}ē'dxēs ḷā'nut ḷōkwa'sēs ō^{s}sdē'. Wä, lā'k·as^{s}laxaē maē'łbEntsēs maē'łbanōkwasē ḷā'nōta. Wä, lā'k·as^{s}laxaē gwā'łk·asa, lā'k·asaē q!waē'łbEntsēs łēłā't!a^{s}yōkwasē ḷeḷā'nōta. Wä, lā'k·as^{s}Em^{s}laxaē nEbEtowē'sēs ō^{s}sdē' lā'k·asEx. Wä, lā'k·as^{s}laxaē āqE'lsk·asē ḷEẋwē' wē'lẋwa. Hë'k·as^{s}laxaē la k!wäg·ī'lak·as āqE'lsk·āsa xa^{s}wē'ła^{s}yaxs lā'k·asaē Gwā'^{s}nalālisē ^{s}lEbē'Lak·atsēs ō^{s}sdē'k·asdē lā'k·asxē xa^{s}wē'ła^{s}yasē wē'lẋwē.

Wä, hë'x·^{s}īdk·as^{s}Em^{s}laxaē Lē'^{s}lālak·asē Gwā'^{s}nalālisax Q!ā'nēqē^{s}laẋwē. Wä, lā'k·as^{s}laxaē ^{s}nē'x·a: "^{s}ya, adä', gē'lak·adzâs ax^{s}ē'dk·asxEn ō^{s}sdä' tē'xpōLē lā'k·asg·în łā't!asōkwā'sEx· adai'," ^{s}nē'x·k·as^{s}laxaē. Wä, hë'^{s}x·^{s}īdk·as^{s}Em^{s}laxaē ā'dē Q!ā'nēqē^{s}laẋwē lā'k·as gwa'ē^{s}stak·as lax. Wä, lā'k·as^{s}laxaē

crack of the thick cedar-tree. Q!ā′nēqēˢlakᵘ just went and watched him while he put the spreading-stick across the crack of the cedar-tree. As soon as he had finished spreading it, he took out all the wedges, and sent his son-in-law to go in. Then Q!ā′nēqēˢlakᵘ put the blood-bag in his mouth and went in. As soon as he was inside, Gwā′ˢnalālis knocked out the spreading-stick from the crack of the cedar. Q!ā′nēqēˢlakᵘ spat out the blood-bag, and blood ran out on both sides of the crack of the split cedar-tree.

When Gwā′ˢnalālis saw the blood, he spoke, because he believed that Q!ā′nēqēˢlakᵘ was dead. He said, "Serves you right that you are dead now, for you made me ashamed." Thus he said to him while he went away. Then Gwā′ˢnalālis left and went home. He had not gone far when Q!ā′nēqēˢlakᵘ caught up with him, carrying the hammer. He spoke to his father-in-law, and said, "O father-in-law, Gwā′ˢnalālis! why did you leave and run away from me? Here is your hammer." Thus said Lord Q!ā′nēqēˢlakᵘ to him.

Then Gwā′ˢnalālis looked abashed, and spoke. He said, "Ah, ah, ah, son-in-law! I was just very downcast because I had hurt you, lord; and

Gwā′ˢnalālisē ˢnēx·k·as qas qadExstE′nd-k·asaēxē xaˢwī′łaˢyasē ḷEẋwē′ wē′lẋwa. Wä, ō′kwasˢEmˢlaxaē Q!ā′nēqēˢlaẋwē lā′k·as ḷaōs x·ī′ts!Ensqēxs lā′k·asaē qadExstE′ndxē xaˢwī′łaˢyasē wē′lẋwē. Wä, g·î′lk·asˢEmˢlaxaē gwā′łk·as qatā′k·asExs lā′k·asaē axō′dk·as ˢwī′ˢlaxē ḷeḷā′nōtē. Wä, lā′k·asˢlaxaē ˢyā′laq!ālaxēs nEgu′mpē qa lā′k·asēs lā′pōLa. Wä, lā′k·asˢlaxaē Q!ā′nēqēˢlaẋwē ha′msgEˢmaxē a′lgwats!ē. Wä, lā′k·asˢlaxaē lā′pōLē Q!ā′nēqēˢlaẋwē. Wä, g·î′lk·asˢEmˢlaxaē lā′pōLk·āsExs lā′k·adzōłaē Gwā′ˢnalālisē ẋudzELElō′dk·asxē qadExstē′x·däsē xaˢwī′łaˢyasē wē′lẋwē. Wä, ō′kwasˢEmˢlaxaē Q!ā′nēqēˢlaẋwē hë′x·ˢīdk·āsˢEm kwē′sōdk·asxē a′lgwats!ē. Wä, hë′k·asˢmōs g·ā′xk·as kusx·ā′lak·as lāx wā′x·sanōdzExstēk·asasē xaˢwī′łaˢyasē łā′t!äxē wē′lẋwē.

Wä, lā′ḳ·asˢlaxaē dō′xˢwaLElak·asē Gwā′ˢnalālisaxē a′lẋwäxs lā′k·asaē dō′t!Eg·aˢłk·asExs. Lā′k·asˢmaē ō′q!usqē lā′k·asˢEm łElx·ˢī′dk·āsa. Wä, lā′k·asˢlaxaē ˢnē′x·a: "yîlā′lak·asōł lā′k·asaēx łE′lx·ˢīdk·āsa, qak·ā′sExs g·ā′xk·asaēx hEmā′x·ts!āˢla g·ā′xk·asEn," ˢnē′x·k·asˢlaxaēxs lā′k·asaē qā′sˢīdk·asa. Wä, lā′k·asˢEmˢlaxaē Gwā′ˢnàlālisē bō′ẋˢwīdk·asa. Wä, lā′k·asˢEmˢlaxaē nä′ˢnaẋwa. Wä, k·!ē′ˢyask·asˢlaxaē qwē′sg·īlak·asExs g·ā′xk·asaē Q!ā′nēqēˢlaẋwē qā′qayak·āsEx dā′laxē ōˢsdē′. Wä, lā′k·asˢlaxaē dō′t!Eg·aˢł, lā′k·asxēs nEgu′mpē. Lā′k·asˢlaxaē ˢnē′x·a: "ˢya, nEgu′mp, Gwā′ˢnalālis; ˢmā′sk·asēs bō′ẋˢwīdg·îłk·asaōsEn g·ā′k·asˢEmxaās ōˢsdē′g·a?" ˢnē′x·k·asˢlaxaē ā′dē Q!ā′nēqēˢlaẋwax.

Wä, lā′k·asˢlaxaē ō′dzEsgEmk·asē Gwā′ˢnalālisaxs lā′k·asaē dō′t!Eg·aˢła. Wä, lā′k·asˢlaxaē ˢnē′x·a: "Ā, ā, ā, ā′k·asōł, nEgu′mp, ō′kwasˢmaēg·în LŌ′-

I was going to call (people) to open the cedar-tree." Thus he said, while he pretended to cry. Immediately they went back again. Then Gwā'ˢnalālis wedged the cedar open again. Then it was open on the ground. Again he made the crack of the cedar-tree wide open, and threw in his hammer; and he told his son-in-law about his lost hammer that had fallen in. He did not send his son-in-law to go again and get it, but Q!ā'nēqēˢlakᵘ said at once that he would get the hammer. Then Gwā'ˢnalālis said, "Don't go yet, that I may put a spreading-stick across, else you might get hurt." Thus he said. As soon as he had taken out the wedges, the lord went into the crack of the cedar-tree. Then Gwā'ˢnalālis knocked out the spreading-stick, and again much blood appeared on both sides of the crack of the cedar that was being split. Then he really believed that Q!ā'nēqēˢlakᵘ was dead; and Gwā'ˢnalālis spoke again, and said, "Now you are spoiled, and you said that nothing could be the death of you." Thus he said.

Then Gwā'ˢnalālis left him. He was about halfway out of the woods when Lord Q!ā'nēqēˢlakᵘ overtook him, carrying the hammer. He said, "O father-in-law! why did you leave me when I went into the crack of the cedar-tree

max·ˢīdk·as waō'tsEn lā'k·atsl!ē'naˢē ˢyî'l-ẋˢwīdā'masōł, adai'. Wä, lā'k·asEn lā'laxsdE hē'lak·as qEn dExō'dxō wē'l-ẋwēx," ˢnē'x·k·asˢlaxaē q!wā'sabōłē Gwā'ˢnalālisē. Wä, hë'x·ˢīdk·asˢEmˢla-xaē lā'k·as aē'daaxˢēda. Wä, lā'k·as-ˢlaxaē ē'tɬēdk·as LE'mx·ˢīdk·asē Gwā'-ˢnalālisaxē wē'lẋwē. Wä, lā'k·asˢlaxaē āqE'lsa. Wä, lā'k·asˢlaxaē ē'tɬēd k!wä-g·ī'la aqē' xaˢwī'łaˢyasē wē'lẋwaxs lā'-k·asaē nEpō'Lak·atsēs ōˢsdē'. Wä, lā'-k·asˢlaxaē nē'łak·asxēs nEgu'mpasēs ōˢsdē'x·däxs lā'k·asaē ē'tɬēd tē'xpōLa. Wä, lā'k·asˢEmˢlaxaē k·!ē'ˢyas ˢyā'laq!ā-lak·asxēs nEgu'mpē qa lā'k·asēs ē'tɬēd axˢē'dk·āsEx. Wä, hë'x·ˢīdk·āsˢEmˢlaxaē Q!ā'nēqēˢlaẋwē ˢnēx· qaˢs lā'k·asē ax-ˢē'dk·āsxē ōˢsdē'. Wä, lā'k·asˢlaxaē ˢnē'x·ē Gwā'ˢnalālisē: "Ġwā'łk·asˢEm-ā'ˢsL qEn qadExstE'ndEˢẋᵘ ā'Lak·āts yî'l-ẋˢwīdlaxōL," ˢnē'x·k·asˢlaxaē. Wä, g·î'l-k·asˢEmˢlaxaē ġwā'łk·asa lā'k·asaē axō'd-k·asxēs ḶeḶā'notē. Wä, lā'k·asˢlaxaē lā'pōLē ā'da lā'k·asxē xaˢwī'łaˢyasē wē'l-ẋwē. Wä, lā'k·asˢlaxaē Gwā'ˢnalālisē ẋudzELElō'dxē qadExstē'x·däs. Wä, lā'-k·asˢEmˢlaxaē ē'tɬēd nē'łˢīdk·asē q!ē'nEm-k·asē a'lẋwa lā'k·asEx wā'x·sānōdzEx-staˢyasē xaˢwī'łēk·asasē łā'tɬasōkwasē wē'lẋwa. Wä, lā'k·asˢEmˢlaxaē å'lak·as ō'q!usqē'nē laEm łElx·ˢī'dk·āsa. Wä, lā'k·asˢEmˢlaxaē dō'tɬEg·aˢłk·asē Gwā'-ˢnalālisē. Wä, lā'k·asˢEmˢlaxaē ˢnē'x·-xat!: "Wä, lā'k·asˢEmxaās aˢmē'łˢīd-k·asōł, ˢnē'x·k·asaēx k·!eå'k·as łEˢlō'lEm-k·asa," ˢnē'x·k·asˢlaē.

Wä, lā'k·asˢlaxaē bō'ẋˢwīdk·asē Gwā'-ˢnalālisas. Wä, hë'k·adzâˢlaxaē la nExs-ˢEg·ē' lā'k·as lā'xēs Lɬā'soɬElaē'naˢyaxs g·ā'xk·asaē qā'qaˢyak·asē ā'dē Q!ā'nēqē-ˢlaẋwax dā'lak·asxē ōˢsdē'. Wä, lā'k·as-ˢlaxaē ˢnē'x·a: "ˢya, nEgu'mpä, ˢmā'sk·a-

to get this your hammer?" Thus he said when he gave the hammer to his father-in-law. Gwa'ˢnalālis did not speak a word. He just went home.

Then the lord, Q!ā'nēqēˢlakᵘ, picked some salmon-berries. As soon as he had picked many salmon-berries, the lord, Q!ā'nēqēˢlakᵘ, instructed them. He said to the salmon-berries, "I have picked you for my father-in-law, this Gwā'ˢnalālis, that you may harm him for me. When I enter our house, you will be given as food by my wife to this Gwā'ˢnalālis. As soon as he will have finished eating you, begin to grow in his belly, and grow out through his ears and his nose and his eyes and his backside. You shall be salmon-berry bushes." Thus he said to them.

As soon as he had finished giving instructions to the salmon-berries, he picked up four pieces of rotten wood and hid them. Then he went aboard his canoe; and the lord, Q!ā'nēqēˢlakᵘ, sat down at once in the bow of the canoe. After he had been on the water for some time, Q!ā'nēqēˢlakᵘ took the four pieces of rotten wood, and, whispering, spoke to them, saying, "Become dolphins and jump at this my father-in-law." Thus he said, while he threw them into the water at the side of his canoe.

dzēxaēs bō'ẋˢwīdg·îłk·asaōsEnḷaxg·în lā'ēx·dEx· lā'pōL lā'k·asxē xaˢwī'łaˢyasē wē'lẋwē axˢē'dk·asg·as ōˢsdē'g·aōs?" ˢnē'x·k·as, lā'xaēxs lā'k·asaē ts!ō'ẋˢwīdk·atsē ōˢsdē' lā'k·asxēs nEgu'mpē. Wä, k·!ē'ˢyask·asˢlaxaē lā'k·as wułˢE'm lā'k·as dō't!Eg·aˢłē Gwā'ˢnalālisē. Wä, g·ā'xk·asˢEmˢlaxaē ō'kwasˢEm nä'ˢnaẋwa.

Wä, lā'k·asˢlaxaē ā'dē Q!ā'nēqēˢlaẋwē hā'masbālak·asxē gō'lalē. Wä, g·î'lk·asˢEmˢlaxaē q!ē'g·īlak·asxēs ha'myanEmk·asē gō'lalē. Lā'k·asaē ā'dē Q!ā'nēqēˢlaẋwē ḷē'xsˢx·ˢīdk·āsEx. Wä, lā'k·asˢlaxaē ˢnē'x·k·asxē gō'lalē: "Hë'k·asxaEn ha'msag·îłaōLEn nEgu'mpa qEnLōx Gwā'ˢnalālisēx. Lā'k·asEmxaās kwā'kwēxālak·asL qaE'n. Wä, hë'k·asˢmaē qE'nLō lā'k·asL laē'łˢīdk·asL lā'k·asxEnuˢẋᵘ g·ō'ẋwa; wä, lā'k·asLaxaās yînē'dzEmk·asłtsEn gEnE'mk·āsa lā'k·asxōx Gwā'ˢnalālisēx. Wä, g·î'lk·asˢEmłxaōx gwā'łk·asL haˢmā'pk·asLōł qasō lā'k·asL q!wā'xˢīdk·asL lax tEk·!ä's. Wä, g·ā'xk·asLaxaās q!wā'xEmx·sâł lā'k·asLxōx p!apłaˢyâ'xs ḷōkwā'sōx x·î'ndzasaxs ḷōkwā'sōx gē'gEˢyā'gEsāxs ḷōkwā'sōx mE'ng·asaxs; gEgō'łmEsk·āsL," ˢnē'x·k·asˢlaxaē.

Wä, g·î'lk·āsˢEmˢlaxaē gwā'łk·as ḷē'xsˢālak·asxē gō'laläxs lā'k·asaē mE'nmEng·îlsˢīłxē mō'sgEmk·asē LE'nq!wa. Wä, lā'k·asˢlaxaē q!uˢlā'LElak·asEx. Wä, lā'k·asˢlaxaē lāxs lā'k·asxēs ˢyā'ˢyats!ē. Wä, hë'k·asˢEmˢlaxaē la k!wā'g·iˢwak·asē ā'dē Q!ā'nēqēˢlaẋwa. Wä, hë'k·adzā'ˢlaxaē la hē'łˢag·īlaLēxs lā'k·asaē Q!ā'nēqēˢlaẋwē axˢē'dk·asxē mō'sgEmk·asē LE'nq!wa. Wä, lā'k·asˢlaxaē ō'pāła dō't!ālaqēnēˢ. Wä, lā'k·asˢlaxaē ˢnē'x·a: "Wä, lā'k·asˢEmxaas dEsdō'lẋˢwīd qak·ā'ts dā'ẋwap!k·asēLōsaxEn nEgu'mpēx," ˢnē'x·k·asˢlaxaēxs lā'k·asaē ˢwu'nstEndk·āsEx lāx ō'nōLEˢmäsēs ˢyā'ˢyats!ē.

Immediately four large dolphins came up and spouted, and they jumped on Gwā′ˢnalālis. Then Gwā′ˢnalālis nearly died. His face began to swell. The dolphins just began to leave him when he, Gwā′ˢnalālis, seemed to be nearly dead. The lord, Q!ā′nēqēˢlakᵘ, was just looking on. The lord waited for Gwā′ˢnalālis to beg of him (that he should heal him). He never spoke a word.

Then the lord, Q!ā′nēqēˢlakᵘ, spoke to his bad father-in-law, and said, "O father-in-law! turn to me, that I may set your face right." Thus he said. Gwā′ˢnalālis at once turned to the lord. Immediately the lord, Q!ā′nēqēˢlakᵘ, went to the stern of the canoe where his father-in-law was sitting, and he put the palms of his hands on the swelling of his face. Immediately (the swelling of) his face went down. Then Gwā′ˢnalālis was really a handsome man.

Then he arrived at the beach of their house. Immediately the lord, Q!ā′nēqēˢlakᵘ, went up from the beach first, and he went straight into the room where his wife was. Then he gave his wife the salmon-berries which he had picked, and said, "Oh, my dear! give these to your father to eat." Then he at once went out of his wife's room. As soon as the father came in, she at once gave him the salmon-berries to eat. Then Gwā′ˢnalālis

Wä, hë′xˑˢīdkˑasˢEmˢlaxaē gˑā′xkˑas Lɬāˑɬˢīdkˑasē mō′sgEmkˑasē ō′ˢmaskˑas dEsdō′lx̣wa. Wä, lā′kˑasˢlaxaē dō′x̣waplˑxˑˢīdkˑasEx Gwā′ˢnalālisē. Wä, lā′kˑasˢEmˢlaxaē Elā′xkˑas la ɬEˢlxˢē′dkˑasē Gwā′ˢnalālisē. Wä, lā′dzēkˑasˢEmˢlaxaē hāqE′mxˑˢīd. Wä, ā′ɬkˑasˢEmˢlaxaē bō′x̣ˢwīdkˑasē dEsdō′lx̣waxs lā′kˑasaē gwā′ˢnālakˑasax lā′kˑasˢEm Elā′x wuˢyî′msˢīdkˑasē Gwā′ˢnalālisē. Wä, ō′kwasˢEmˢlaxaē ā′dē Q!ā′nēqēˢlax̣wa ë′xˑˢaxˑkˑāsEx. Wä, lā′kˑasˢlaxaē ō′ɬakˑasē ā′da qākˑā′s aē′saˢyōk!wālēˢs Gwā′ˢnalālīsax. Lā′kˑasˢlaxaē hë′wäxaEm dō′t!Egˑaˢɬa.

Wä, lā′kˑasˢlaxaē ā′dē Q!ā′nēqēˢlax̣ᵘ dō′t!egˑaˢɬa, lākˑā′sxēs nEgu′mpkˑadzōˢɬē. Wä, lā′kˑasˢlaxaē ˢnē′xˑa: "ˢya′kˑas nEgumpai′! Wä, gwā′sgEmxˑˢīdkˑas laˢs qan hë′ɬtsēˢstEndkˑasēxs gō′guˢmakˑasaqōs," ˢnē′xˑkˑasˢlaxaē. Wä, hë′xˑˢīdkˑasˢEmˢlaxaē Gwā′ˢnalālisē gwē′gEmxˑˢīdkˑas lā′kˑasEx ā′da. Wä, hë′xˑˢīdkˑasˢEmˢlaxaē ā′dē Q!ā′nēqēˢlax̣wē lā′kˑas laˢxḶE′nd lā′kˑasEx k!wā′xdzāsasēs nEgu′mpē. Wä, lā′kˑasˢlaxaē LExumā′xōtsēs ēˢē′ˢyasōkwā′sē lā′kˑasEx haqEˢma′kˑāsdäs. Wä, hë′xˑˢīdkˑāsˢEmˢlaxaē x̣u′lp!īdkˑasē gō′guˢmakˑasas. Wä, lā′kˑasˢEmˢlaxaē la â′lakˑ!āla la ë′xˑsōx̣ᵘ bEkumā′la lā′kˑasē Gwā′ˢnalālisē.

Wä, lā′kˑasˢlaxaē lā′gˑaˢliskˑas lā′kˑasxē awu′nts!ēskˑasasēs gˑō′x̣wē. Wä, hë′xˑˢīdkˑasˢEmˢlaxaē lā′kˑas gˑā′lagˑiˢwalō′sdēskˑasē ā′dē Q!ā′nēqēˢlax̣wē. Wä, hëˢnā′kulaˢEmˢlaxaē lā′xē ō′poḶēɬē qakˑā′sExs kulpoḶē′ɬaēs gEnE′mkˑasē. Wä, lā′kˑasˢlaxaē ts!ō′x̣ˢwīdkˑatsēs hamyā′nEmkˑasē gō′lalē lā′kˑasxēs gEnE′mkˑasē. Wä, lā′kˑasˢlaxaē ˢnē′xˑa: "ˢya, ā′dats. Wä′LEla yînē′sēlakˑasLEsōx lā′kˑasxōx â′sēx." Wä, hë′xˑˢīdkˑasˢEmˢlaxaē lā′kˑas lō′ɬts!âlēɬkˑasē gEnE′m-

looked as though he did not feel at all well. Then the wife of Q!ā′nēqēˢlakᵘ guessed that he had been vanquished in what he had tried to do to his son-in-law.

The lord, Q!ā′nēqēˢlakᵘ, did not come out of his room. Then Gwā′ˢnalālis ate the salmon-berries. As soon as he had finished eating, he lay down on his back. He had not been long in the house, lying on his back, when that bad one began to scream. Salmon-berry bushes were coming growing out of his ears, his nose, his eyes, and his backside and his mouth. Q!ā′nēqēˢlakᵘ just lay down inside of his bedroom, and he just listened to the screaming of his father-in-law, for he was taking his revenge for (all the) evil that had been done to him. When Gwā′ˢnalālis was almost dead, Q!ā′nēqēˢlakᵘ came out of his room, and he pulled out the salmon-berry bushes which came growing out of his body. Then the lord, put his father-in-law right.

k·āsas. Wä, g·î′lk·āsˢEmˢlaxaē g·ā′xk·as laē′łˢīdk·asē ō′mpk·asas lā′k·asaē hë′x·ˢīdk·as yînē′sak·atsē gō′lalē lā′k·asEx. Wä, lā′k·asˢEmˢlaxaē k·!ē′ˢyast!aāx̣ᵘ ë′x·ē nâ′qaˢyas Gwā′ˢnalālisē. Wä, lā′k·asˢEmˢlaxaē k·ō′tak·asē gEnE′mk·āsas ā′dē Q!ā′nēqēˢlax̣wax lā′k·asˢEm ˢyā′k·â lā′k·asxēs wāx·k·asē gwē′x·ˢīdaask·asxēs nEgu′mpē.

Wä, lā′k·asˢlaxaē k·!ē′ˢyask·as g·ā′xwułts!âlił̈k·asē ā′dē Q!ā′nēqēˢlax̣wa. Wä, lā′k·asˢlaxaē hamx·ˢī′dk·asē Gwā′ˢnalālisaxē gō′lalē. Wä, g·î′lk·asˢEmˢlaxaē gwā′łk·as haˢmā′pk·asa, lā′k·asaē t!ēx·ˢā′lił̈k·asa. Wä, k·!ē′ˢyask·adzā′ˢlaxaē gaē′łk·as t!ē′g·ił̈ lā′k·adzōˢłaē gugwā′łtsäx·ˢīdk·asa. Wä, g·ā′xk·asˢEmˢlaxaē q!wā′xEmx·sâk·asē gō′łmEsē lā′k·asEx p!ap!aˢyâ′s Ḷōkwā′sē x·î′ndzasas Ḷōkwā′sē g̱ē′g̱aˢyā′g̱Esas Ḷōkwā′sē mE′ng·asas, Ḷōkwā′sē sE′msas. Wä, ō′kwasˢEmˢlaxaē Q!ā′nēqēˢlax̣wē kulpō′Ḷił̈k·as lā′xē ō′pōḶēłē. Lā′k·asˢEmˢlaxaē ō′kwasˢEm hō′LēlakasxēsnEgu′mpk·āsaxs gugwā′łtsäē, qäk·ā′sḶaxs yî′nk·aax ˢyā′x·sEmk·āsaē gwē′x·ˢīdaāsk·atsēx. Wä, hë′k·asˢlaxaē lā′k·as Elā′x la wuˢyî′msˢīdk·āsExs g·ā′xk·asaē ā′dē Q!ā′nēqēˢlax̣wē lō′łt!ālił̈k·āsa. Wä, lā′k·asˢlaxaē nē′xâlax·ˢīdk·asxē gēgō′łmEsē lā′k·asxēs g·ā′xk·asaē q!wā′xEmx·sâwas lā′k·asEx ō′gwidaˢyas. Wä, lā′k·asˢEmˢlaxaē nāqēˢstE′ndk·asē ā′däxēs nEgu′mpē.

8. Q!ā′nēqēˢlakᵘ returns to K!wā′nēˢ.

As soon as the lord, Q!ā′nēqēˢlakᵘ, had finished putting his father-in-law right, he at once lay down on his back in the rear of the house of Gwā′ˢnalālis. He was downcast because he knew that his brother Only-One was dead.

Wä, g·î′lk·asˢEmˢlaē gwāł ā′lēłē ā′dē Q!ā′nēqēˢlax̣wē nā′qēˢstEndxēs nEgu′mpē, wä, lā′k·asˢlaxaē hë′x·ˢīd lā′k·as t!ēx·ˢā′lił̈k·as lā′xē ō′gwēwaˢlił̈asē g·ō′x̣was Gwā′ˢnalālisē. Lā′k·asˢEmˢlaxaē x̣u′lsˢīdk·āsa. Lā′k·asˢEmˢlaxaē q!ā′la-

He was not thus long in the house when Gwā′ˢnalālis spoke to his daughter, the wife of the lord, Q!ā′nēqēˢlakᵘ, and said, "Oh, my dear! what is the matter with your husband, that he is this way in the house? Doesn't he feel wrong (wishing) to go home?" Thus he said.

Immediately the young woman asked her husband why he was lying down in the house. The lord, Q!ā′nēqēˢlakᵘ, spoke at once, and told her that he knew that his younger brother Only-One was dead at K!wā′nēˢ. Thus he said. His wife reported to Gwā′ˢnalālis at once what her husband had said. As soon as she stopped speaking, Gwā′ˢnalālis sent him [to go on and come] home. Then he also sent his youngest daughter to go home with her husband, for he was indeed afraid of his son-in-law, because he had been vanquished by him. Then the wife of the lord got ready at once.

Nothing is told about his child. They do not know whether the child followed its parents or staid behind with its grandfather. Only the word of Gwā′ˢnalālis to his youngest daughter (is known), who said, "Don't leave your chamber-vessel behind. Take it along, that you may sprinkle the bones of

k·asxēs ts!ā′ˢyaˢē ˢnEmō′gwisaxs lā′k·asˢmaē wuˢyî′msˢīdk·asa. Wä, hë′k·asˢlaxaē gaē′łk·āsExs lā′k·asaē dō′t!Eg·aˢłē Gwā′ˢnalālisaxēs xunō′ẋwē lā′k·asEx gEnE′mk·āsas ā′dē Q!ā′nēqēˢlaẋwē. Wä, lā′k·asˢlaxaē ˢnē′x·a: "ˢya, ā′dats, ˢmā′sk·asē hë′g·ił̈k·āsasōx gwaˢē′łk·āsōs łā′ˢwūnEmk·asaqōs k·ā′wēsLaōx lā′k·asˢEm ō′dzEq!āla qāk·ā′ts la′ē nä′ˢnaẋwa," ˢnē′x·k·asˢlaxaē.

Wä, hë′x·ˢīdk·āsˢEmˢlaxaē ts!ā′ts!adāgEmē wuL!ā′lak·asxēs łā′ˢwunEmē lāk·ā′sEx hë′g·ił̈asē gwaē′łk·asē. Wä, hë′x·ˢīdk·asˢEmˢlaxaē dō′t!Eg·aˢłk·asē ā′dē Q!ā′nēqēˢlaẋwē. Wä, lā′k·asˢEmˢlaxaē ts!Ek·!ā′łˢīdk·atsēs q!å′LElak·āsˢmaaqēxs lā′k·asˢmaa wuˢyî′msˢīdk·asēs ts!ā′ˢyak·asaē ˢnEmō′gwisa lā′k·āsEx K!wā′naˢē, ˢnē′x·k·asˢlaxaē. Wä, hë′x·ˢīdk·asˢEmˢlaxaē gEnE′mk·asas ts!Ek·!ā′łˢīdk·āsEx Gwā′ˢnalālisas dō′dEmasēs łā′ˢwunEmk·asē. Wä, g·î′lk·asˢEmˢlaxaē q!wē′Laxs lā′k·asaē Gwā′ˢnalālisē ˢyā′laq!ālak·asEx qa wë′g·īs g·ā′xk·as nä′ˢnaẋwa. Wä, lā′k·asˢEmˢlaxaē ˢyā′laq!ālak·asxēs amā′ˢînxagasē qa g·ā′xk·as lā′g·aēs hē′sEẋuˢsEˢmak·asxēs łā′ˢwunEmē, qäk·ā′sExs lā′k·asˢmaē k·ił̈ˢī′dk·atsēs nEgu′mpē qak·ā′sExs lā′k·asaē ˢyā′k·âk·as lā′xē. Wä, hë′x·ˢīdk·asˢEmˢlaxaē xwā′nałˢīdk·asē gEnE′mk·asas ā′da.

Wä, lā′k·asˢEm k·!ē′ˢyas gwā′gwēx·sˢālak·as lāx xunō′ẋwas, lā′k·asˢEmˢlaxaē k·!ē′ˢyask·as q!ā′lak·asEx ọ̄ g·ā′xk·asˢmē xunō′ẋwas lā′sgEˢmak·āsxēs g·aō′łgEẋwē, ọ̄kwā′s a′mlēẋuk·āsˢEm lā′k·āsxēs gā′gEmpē. Wä, lā′k·asˢlaxaē lē′x·ak·āsˢEmxat! dō′dEms Gwā′ˢnalālisē lā′k·asxēs amā′ˢyadzēgasaxs lā′k·asaē ˢnē′x·a: "Ġwā′k·aslāx·ō a′mlēẋwōs kwEyā′ts!äq!ōs lā′k·asˢEmā′x·ō lōł, qak·ā′ts xō′sˢīdk·asaō′sasōx lā′k·asEx xā′xas ts!ā′ˢyak·asa-

the younger brother of your husband, for your urine is the water of life."

As soon as daylight came in the morning, the lord and his wife started, and his wife carried a small chamber-vessel. Then they arrived at K!wā'nēᵋ. The lord, Q!ā'nēqēᵋlakᵘ, went right into the house of his younger brother, Only-One; but no living person was to be seen. Then he went and looked at the place where his brother had been sleeping, and he discovered something in the house covered with moss. He plucked off the moss, and then he saw that these were the bones of his younger brother.

Immediately the lord, Q!ā'nēqēᵋlakᵘ, cried. His wife was just sitting on the ground outside of the large house, looking at its size. As soon as she heard her husband crying, she entered, carrying her chamber-vessel. Then she went to the place where her husband was sitting, and saw [the things] in the house covered with moss. Immediately she cleaned off the moss from the bones; and, as soon as all the moss was off, she sprinkled the bones with what was in the chamber-vessel. Immediately the body of Only-One filled out again. Then he opened his eyes. He sat up and spoke. He said, "How long I have been asleep!" Thus he

sōs łā'ᵋwunEmk·asaqōs qak·ā'sExs yū'-kwāsᵋmaē q!ulā'ᵋstak·āsōx ä'sᵋwutaqōs."

Wä, g·î'lk·āsᵋEmᵋlaxaē ᵋnā'x·ᵋīdk·asxē ǥaā'läxs g·ā'xk·asaē qā'sᵋīdk·asē ā'da Ḷō'kwasēs gEnE'mk·asē. Wä, lā'k·as-ᵋEmᵋlaxaē dā'lak·asē gEnE'mk·asasēxēs kwā'kwadzE'mē. Wä, lā'k·asᵋlaxaē lā'-g·aak·as lāx K!wā'naᵋē. Wä, lā'k·as-ᵋlaxaē haē'LElak·āsᵋmē ā'dē Q!ā'nēqē-ᵋlaẋwē lāx g·ō'ẋwasēs ts!ā'ᵋyak·asē ᵋnE-mō'gwisē. Wä, lā'k·asᵋlaxaē k·!eō'kwas dō'gułk·āts bEkumā'la q!u'la. Wä, lā'k·asᵋlaxaē qā'sak·as qaᵋs lā'k·asē dō'xᵋwīdk·as lā'xē kwaᵋlē'lasasēs ts!ā'ᵋya. Wä, lā'k·asᵋlaxaē dō'xᵋwaLElaxē p!Els-ᵋEnlī'łaxē p!ElE'msē. Wä, lā'k·asᵋlaxaē p!E'lx·ᵋīdk·asxē p!ElE'msē. Wä, lā'k·as-ᵋlaxaē dō'xᵋwaLElak·asqēxs hë'k·asᵋmaē xā'łxaxsēs ts!ā'ᵋyax·dē.

Wä, hë'x·ᵋīdk·āsᵋEmᵋlaxaē ā'dē Q!ā'-nēqēᵋlaẋwē ᵋlā'gwaᵋłᵋīdk·āsa. Ō'kwas-ᵋEmᵋlaxaē gEnE'mk·āsas k!wa'ᵋsk·ās lā'xē L!ā'sanâᵋyasē ō'ᵋmasē g·ōẋᵘ x·ī'ts!ax·îlax wā'sgEᵋmasas. Wä, g·î'lk·āsᵋEmᵋlaxaē wuḷā'xᵋaLElak·asxēs łā'ᵋwunEmk·āsaxs lā'k·asaē ᵋlā'gwaᵋłᵋīdk·āsa, lā'k·asaē laē'ł-ᵋīdk·āsa dā'laxēs kwEyā'ts!ē. Wä, g·î'l-k·āsᵋEmᵋlaxaē lā'g·aa lak·ā'sEx k!waᵋē'-lasasēs łā'ᵋwunEmk·āsē lā'k·asaē dō'x-ᵋwaLE'laxē p!E'lsᵋEnlī'łk·āsaxē p!ElE'msē. Wä, hë'x·ᵋīdk·āsᵋEmᵋlaxaē ë'ẋᵋwīdk·āsxē p!ElE'msē lā'k·asxē xā'łxExē'. Wä, g·î'lk·āsᵋEmᵋlaxaē ᵋwī'ᵋlâmask·āsxē p!E-lE'msk·āsaxs lā'k·asaē xō'sᵋīdk·ātsē g·ī'-ts!âk·asē lā'xē kwEya'ts!ē lā'k·asxē xā'łxExē'. Wä, hë'x·ᵋīdk·āsᵋEmᵋlaxaē amk·!Enx·ᵋī'dk·asē ō'k!wīᵋnäs ᵋnEmō'-gwisē. Wä, lā'k·asᵋlaxaē dEx·ᵋī'dk·asa. Wä, lā'k·asᵋlaxaē k!wā'g·aᵋlī'łk·āsa. Wä, lā'k·asᵋlaxaē dō't!Eg·aᵋła. Wä, lā'k·as-ᵋlaxaē ᵋnē'x·a: "Ǥaē'łk·asdEwē'st!a k·!î-xā'łak·āsdä!" ᵋnē'x·k·asᵋlaxaēxs lā'k·asaē

said, while he rubbed his eyes. Then the lord, Q!ā′nēqē^{s}lak^{u}, spoke, and said, "O brother! you were not just sleeping: you were only bones, my dear!" Thus he said.

Now he staid a long time [together] with his younger brother Only-One. Then the lord, Q!ā′nēqē^{s}lak^{u}, lay on his back in the rear of his house. He considered many things in his mind. Then he spoke, and said to his younger brother Only-One, "Oh, my dear! take care of yourself, my dear, and go to see the northern part of the world, and go and make everything right there. I will go and make right the many things seen by me in the south that were wrong. I will go now and make them right." Thus he said. It is not known what his wife did, whether she followed the lord, or was left behind at K!wā′nē^{s}.

In the morning, when day came, they started. His younger brother, Only-One, went northward, and some people say that his wife followed him.

dzEdzEx·stō′kwasxēs gē′gE^{s}yagEsk·asē. Wä, lā′k·as^{s}laxaē dō′t!Eg·a^{s}łk·asē ā′dē Q!ā′nēqē^{s}laẋwē. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "^{s}yā′k·asōL, ^{s}nE′mwōt, k·!ē′^{s}yask·āsdaxaas ō′kwas^{s}Em k·!îxā′łak·asōł, lā′k·as^{s}Emx·daxaās ō′kwas^{s}Em lā′k·as xałxEq!E′sk·āsōł, ā′dats," ^{s}nē′x·k·as^{s}laxaē.

Wä, lā′k·as^{s}laxaē gä′łak·as la q!ap!ä′ła Ḷōkwa′sēs ts!ā′^{s}yak·asē ^{s}nEmō′gwisē. Wä, lā′k·as^{s}laxaē t!ē′g·ił̣k·asē ā′dē Q!ā′nēqē^{s}laẋwē lā′k·asEx ō′gwiwa^{s}lił̣k·āsasēs g·ō′ẋwē. Lā′k·as^{s}Em^{s}laxaē q!ā′q!ēx·sīlak·asxēs nâ′qēk·asē. Wä, lā′k·as^{s}laxaē dō′t!Eg·a^{s}ła. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a, lā′k·asxēs ts!ā′^{s}yak·asē ^{s}nEmō′gwisē: "^{s}yā′k·asōł, ā′dats! Wäk·ā′sLEla yā′L!ōẋ^{s}wīdk·āsLEx, adai′, qas lā′k·as lā′g·aï′Laōs dō′xdEgwēsElak·āsłxō gwā′gwEgā′^{s}wäx qa^{s}s lā′k·asaōs hë′x·hElï′sElak·āsqō. Wä, lā′k·as^{s}EmxaEn lā′k·asL hë′x·hElīsElak·asłxEn q!ē′nEmk·asēx dō′gułk·as lā′k·asxEn nā′lōłElask·āsēx ō′dzałak·asa. Wä, lā′k·as^{s}mēsEn lā′k·asL hë′x·hElīsElak·āsłqō," ^{s}nē′x·k·ās^{s}laxaē. Wä, lā′k·as^{s}Emxaē k·!ē′^{s}yask·ās q!â′LElax g̣wä′łaask·āsas g̣EnE′mk·asas Ḷō lā′k·as^{s}Em lā′sg̣E^{s}mak·āsEx ā′da, Ḷō a′mlēẋ^{u}kwās^{s}Em lāx K!wā′na^{s}ē.

Wä, lā′k·as^{s}laxaē ^{s}nā′x·^{s}īdk·asxē g̣aā′läxs, g·ā′xk·asaē qā′s^{s}īdk·asa. Wä, lā′k·as^{s}laxaē g̣wā′gwaāqak·asē ts!ā′^{s}yak·asasē ^{s}nEmō′gwisē lā′k·asxē gwē′^{s}naẋwē. Wä, lā′k·as ^{s}nē′x·a waō′ẋwax lā′sg̣E^{s}mak·as^{s}mē g̣EnE′masēs.

9.[1] Q!ā′nēqē^{s}lak^{u} meets Shaman.

The lord, Q!ā′nēqē^{s}lak^{u}, started. As soon as he came to a country named Stench, he discovered a man and a woman wearing head-rings of red cedar-

Wä, g·ā′xk·as^{s}laxaē ā′dē Q!ā′nēqē^{s}laẋwē qā′s^{s}īdk·asa. Wä, hë′k·as^{s}laxaē g·î′lk·as g·ā′x^{s}aLE^{s}lask·atsē awī′^{s}nagwisē Ḷē′g̣adk·āts Q!ā′łasē. Wä, lā′k·as^{s}laxaē

[1] Repetition of No. 4.

bark. They were playing, throwing woodworms at each other. The man among them was named Shaman, and his sister was named Ghost-Face-Woman. They had dentalium on their fire. Then the lord was afraid of them; and he passed them, going through the woods; and therefore there is a trail behind Stench. The lord was afraid of the head-rings, for Q!ā'nēqē-ˢlakᵘ was secular.[1]

dō'xˢwaLElak·asxē bEkumā'la ḷōkwā'sē ts!Edā'xē ēa'xumalak·asxēs ēaˢā'wumē. Wä, lā'k·asˢlaxaē a'mɬElīsk·ās ˢmā'qap!aēsk·atsē yā'qwaˢē. Wä, hë'k·asˢEmˢlāxat! ḷē'ɢadk·asē bEkwā'ɢawäs Hë'lig·iliqEla. Wä, lā'k·asˢlaxaē ḷē'ɢadk·asē wuq!wä'sēs Lō'ɬEmaga. Wä, lā'k·asˢlaxaē lEq!udzā'dk·atsē aLE'la. Wä, lā'k·asˢlaxaē k·îɬE'lak·asē ā'däs. Wä, lā'k·asˢlaxaē ā'Laqōdālak·āsEx lā'g·îɬk·āsas t!E'nxḷaā'tâlak·asē Q!ā'ɬasē. Wä, lā'k·asˢEmˢlaxaē k·îɬE'lak·asē ā'däs aā'ˢwumk·asas qak·ā'sExs bā'ɣusk·asaē Q!ā'nēqēˢlaɣwē.

10. The Origin of the Deer.

He came to Shouting-Place. There he saw a man, who was perspiring, sharpening mussel-shells. The lord, Q!ā'nēqēˢlakᵘ, went up to him and questioned him. He said to him, "Oh, my dear! what is this that you are making?" Thus he said to him. The man replied to him at once, and said, "Evidently you are the only one who does not know that Q!ā'nēqēˢlakᵘ is coming to make everything right. This is my means of fighting him when he comes." Thus he said.

Then Q!ā'nēqēˢlakᵘ asked for the mussel-shells, and said, "Oh, my dear! let me look at what you are making for your means of fighting that Q!ā'nēqēˢlakᵘ when he comes." Thus he said. Immediately that nasty man gave the mussel-shells to the lord. Then the lord took the two mussel-

Wä, gˑā'xk·asˢlaxaē lā'k·asEx Hō'xulīd. Wä, lā'k·asˢlaxaē dō'xˢwaLElak·asxē bEkumā'la ë'x·k·as gō'sEmala gˑī'xElagˑīˢlaxē gEɬts!E'mē. Wä, lā'k·asˢlaxaē ā'dē Q!ā'nēqēˢlaɣwē gwa'ēˢstak·as lāx. Wä, lā'k·asˢlaxaē wuL!ā'lak·āsEx. Wä, lā'k·asˢlaxaē ˢnē'xˑEx: "ˢyā'k·asōɬ, adai'! ˢmā'sk·asLōs ˢmaō's asō'kwasaqōs?" ˢnē'x·k·asˢlaxaēx. Wä, hë'xˑˢīdk·asˢEmˢlaxaē nā'naxˢmak·asē bEkumā'läx ā'da. Wä, lā'k·asˢlaxaē ˢnē'x·k·asa: "Lē'x·ak·āsˢmaā'xEntqōs k·!ē'ˢyask·as q!ā'lax Q!ā'nēqēˢlaɣwaxs gˑā'xk·asaēLa hë'xˑhElīsElak·ā'sL. Wä, gˑā'k·asˢmēsEn yā'syînk·!ā'laˢyūɬqē'nē qō gˑā'xk·asLō," ˢnē'x·k·asˢlaxaē.

Wä, lā'k·asˢlaxaē Q!ā'nēqēˢlaɣwē dā'k·!ālak·asxē gēgEɬts!E'mas. Wä, lā'k·asˢlaxaē ˢnē'xˑa: "ˢya, qāst, wä'Entsōs qan dō'ɣˢwīdk·asēxs ˢmaō'sasōkwāsaqōs qas yā'syînk·!ālaˢyoLōsax Q!ā'nēqēˢlaɣwaō gˑā'xk·asLō," ˢnē'x·k·asˢlaxaē. Wä, hë'xˑˢīdk·asˢEmˢlaxaē bEgwaō'ˢɬē ts!ō'ɣˢwīdk·atsēs gēgEɬts!E'mē lāx ā'da.

[1] See Footnote 2, p. 195.

shells. The lord spoke, and said, "This is very pretty, what you are making. Turn your head this way," said the lord, while he stuck the mussel-shells on his head.

Then he said, "Now this suits you well. You shall be the deer of later generations." Thus he said, while he drove him away, and already the deer was bounding away. Then he started again, and came to Place-of-going-into-the-Woods.

Immediately the lord spoke, and said, "Oh, come, let me look at your work!" Thus he said to him. Immediately the man gave him his spear. The lord took the spear, and said, "Oh, go on, and turn your face so that I may see

Wä, lā′k·as^{s}laxaē dā′x·^{s}īdk·asē ā′däxē ma^{s}ɬtsE′mē gēgEɬtslE′ma. Wä, lā′k·as^{s}laxaē dō′tlEg·a^{s}ɬē ā′da. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "Lā′k·as^{s}Emxaax· ë′x·g·as ^{s}maō′sasōgwōs. Wä, gwā′stōx̣^{s}wīdk·āsEx," ^{s}nē′x·k·as^{s}laxaē ā′däxs lā′k·asaē tslEx̣^{s}wE′lsElak·atsē gēgEɬtslE′mē lā′k·asEx x·ō′msas.

Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "Wai′! lā′k·as^{s}Emxaōx hë′ɬ^{s}aLE′lak·as lōɬ. Wä, lā′k·as^{s}Emxaas lā′k·asL tEk·!ō′sLEs ā′ɬ-k·āsLa bEkumē′ɬ," ^{s}nē′x·k·as^{s}laxaē′xs lā′k·asaē xaɬtslā′g·îndk·ā′sEx. Wä, lā′-g·īmu^{s}x̣^{u}dzâ′Em^{s}laxaē dEx̣^{u}yā′g·ī tEk·!ō′-sa. Ga̧′xk·as^{s}laxaē ē′t!ēd qā′s^{s}īdk·āsa. Wä, g·ā′xk·as^{s}laxaē lā′k·asEx Tō′nas.

11. The Origin of the Raccoon.

Then he saw a man sharpening a painted spear. Q!ā′nēqē^{s}lak^{u} went up to him and questioned him, and said to him, "Oh, my dear! what is this that you are making?" Thus he said to him. Then (the man) replied, and said, "Oh, where do you come from, that you do not know that Q!ā′nēqē^{s}lak^{u}, who makes everything right, is coming? This will be my means of fighting him, what I am making here." Thus he said to him.

Wä, lā′k·as^{s}Em^{s}laxaē dō′x^{s}waLElaxē bEkumā′la g·ī′xElag·i^{s}laxē mE′lxwēdEx̣wē wu′ɬba. Wä, lā′k·as^{s}laxaē Q!ā′nēqē-^{s}lax̣wē gwa′ē^{s}stak·as lāx. Wä, lā′k·as-^{s}laxaē wuL!ā′lax. Wä, lā′k·as^{s}laxaē ^{s}nē′x·Ex: "^{s}ya, qāst, ^{s}mā′sk·asLōs ^{s}maō′-sasōkwasaqōs?" ^{s}nē′x·k·as^{s}laxaēx. Wä, lā′k·as^{s}laxaē nā′nax^{s}mēk·asa. Wä, lā′-k·as^{s}laxaē ^{s}nē′x·a: "^{s}ya, ^{s}wē′k·āsas gā′-ya^{s}nā′kulak·asē lā′g·īɬk·asaōs k·!ē′^{s}yas q!â′LElaxē hë′x·hElīsElak·ā′sLaē Q!ā′nē-qē^{s}lax̣wa. Wä, lā′k·asLEx· yā′syînk·!ā′-la^{s}yōɬg·în ^{s}maō′sasōkwasEsEx·," ^{s}nē′x·-k·as^{s}laxaē.

Wä, hë′x·^{s}īdk·ās^{s}Em^{s}laxaē ā′da dō′-tlEg·a^{s}ɬa. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "Wä′, gē′laEntsōs qEn hō′mox̣^{s}wīdk·ā-sēxs ^{s}maō′sasōkwasaqōs," ^{s}nē′x·k·as^{s}la-xaēx. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē bEku-mā′la tslō′x̣^{s}wīdk·atsēs wuɬba′lā′k·asEx. Wä, lā′k·as^{s}laxaē ā′da dā′x·^{s}īdk·asxē wuɬba′. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "^{s}yā′k·as, wä′Entsōs gwā′sgEmx·^{s}īdk·asEx

it!" Thus he said, while he put his first finger into the dust [left from grinding] and painted it on the face of the man. As soon as he had done so, he spoke again, and said, "Now turn your face the other way." Thus he said to him.

Immediately the man obeyed the lord's word; and as soon as he had turned his face the other way, the lord stuck the painted spear into the man's backside. Then the lord said, "O friend! this suits you well. You shall be the raccoon of later generations." Thus he said to him, while he drove him away.

qEn dō′qumdk·asaōL." ˢnē′x·k·āsˢlaxaēxs lā′k·asaē p!ā′g·aāˢlōdk·atsēs ts!Emā′lax·ts!ānaˢē lā′k·asEx g·ē′g·axaˢwās qak·ā′ts mäˢxstōdk·āsēs lā′k·asxē bEkumā′la. Wä, g·ī′lk·asˢEmˢlaxaē gwā′łk·āsExs lā′k·asaē ē′dzaxˢwīd dō′t!Eg·aˢła. Wä, lā′k·asˢlaxaē ˢnē′x·a: "Wä′, qwē′sgEmx·ˢīdk·asōł!" ˢnē′x·k·asˢlaēx.

Wä, hë′x·ˢīdk·asˢEmˢlaxaē bEkumā′la nā′nagēg·ēx dō′dEmas ā′da. Wä, g·ī′lk·asˢEmˢlaxaē qwē′sgEmx·ˢīdk·āsExs lā′k·asaē k·!Eq!uxsdE′ndk·ātsē mE′lxwēdExwē dā′bāla lā′k·āsEx mE′ng·asasē bEkumā′lax·dē. Wä, lā′k·asˢlaxaē ˢnē′x·ē ā′da: "ˢya, qāst, lā′k·asˢEmxōx hë′łˢaLE′lak·āsL lōł. Wä, lā′k·asˢEmxaās lāł mā′yōsk·āsLEs ā′łLa bEkumē′ł," ˢnē′x·k·asˢlaxaē′xs lā′k·asaē xā′łts!ag·îndk·āsEx.

12. The Origin of the Land-Otter.

After he had finished, he went on, and arrived at a place named North-Side-Beach. Then he saw a man who was doing the same. He also sharpened what was sharpened by him. Then the lord went towards the place where he was sitting, and the lord spoke to him. He said, "O friend! what is it that you are making there?" Thus he said to him.

Then the man just spoke angrily, and answered the lord, saying, "Who are you, that you do not know that Q!ā′nēqēˢlakᵘ, who sets things right, is coming?" Thus he said. Then the lord spoke to him, and said, "Oh, my dear! I do not know anything about what you are saying." Thus he said. Then the lord asked him for what he

Wä, lā′k·asˢEmˢlaxaē gwā′łk·āsa. Wä, g·ā′xk·asˢlaxaē qā′sˢīdk·asa. Wä, g·ā′xk·asˢlaxaē g·ā′xˢaLElak·as lā′xē awī′ˢnagwisē ḷē′gadk·āts Gwā′k·!ōdēsē. Wä, lā′k·asˢlaxaē dō′xˢwaLElak·asxē bEkumā′la hë′k·asˢEmˢlaxaē gwēg·ī′lak·asē g·ī′xak·asˢEmˢlaxaēxēs g·ī′xasōkwasē. Wä, lā′k·asˢlaxaē ā′da gwa′ēˢstak·as lā′xē k!wadzâ′sk·āsas. Wä, lā′k·asˢlaxaē dō′t!Eg·aˢłē ā′däx. Wä, lā′k·asˢlaxaē ˢnē′x·k·āsEx: "ˢya, qāst, ˢmā′sk·asLōs maō′sasōkwasaqōs?" ˢnē′x·k·asˢlaxaēx.

Wä, ō′kwasˢEmˢlaxaē ˢyä′k·!ēq!ālak·asē bEkumā′läxs lā′k·asaē nā′naxˢmäx ā′da. Wä, lā′k·asˢlaxaē ˢnē′x·a: "ˢya, ˢnō′gwadzâs k·!ēˢ′yasg·ītk·asaōs q!ā′laxē g·ā′xk·asLa hë′x·hElīsElak·asLē Q!a′nēqēˢlaḳwa," ˢnē′x·k·asˢlaxaē. Wä, hë′x·ˢīdk·āsˢEmˢlaxaē dō′t!Eg·aˢłē ā′däx. Wä, lā′k·asˢlaxaē ˢnē′x·a: "ˢyā′k·asōł, ā′dats, k·!ēˢ′yask·asaēg·în q!ā′laxs dō′dEmaqōs,"

was working at. Then he at once gave the spear that he was making to the lord. He took it and looked at it, and said, "This your work is really good, but it will look better here." Thus he said, while he pushed it into the back of the man. Then he said, "Now you shall be the land-otter of later generations." Thus he said, while he drove him away; and indeed the land-otter was already bounding to the woods.

ˢnē′x·k·asᵍlaxaē. Wä, lā′k·asᵍlaxaē ā′da dā′k·!ālak·ā′sEx maō′sasōkwā′sas. Wä, lā′k·asᵍlaxaē hë′x·ᵍīdk·asᵍEmxat! ts!ō′ẋ-ˢwīdk·atsēs wułba′g·īlaᵍē lā′k·asEx ā′da. Wä, lā′k·asᵍlaxaē dā′x·ᵍīdk·āsEx qak·ā′ts dō′xᵍwīdk·āsēx. Wä, lā′k·asᵍlaxaē ˢnē′x·a: "Â′lak·āsaēx· ē′x·g·ās maō′sē-g·ōs. Wä, lā′k·āsLEx· hë′lᵍaLE′lak·āsL lā′xō," ˢnē′x·k·asᵍlaxaēxs lā′k·asaaxat! k·!Eq!axsdE′ndk·ats lā′xē bEkumā′lax·dē. Wä, lā′k·asᵍlaxaē ˢnē′x·a: "Wä′, lā′k·as-ˢEmxaas lā′k·asL xumdō′małts ā′łaL bEkumē′ł," ˢnē′x·k·asᵍlaxaēxs lā′k·asaē xā′łts!ag·îndk·āsEx. Wä, lā′g·imuẋᵘdzâ′-EmᵍlaxaēdEẋᵘyā′k·îlē xu′mdōma.

13. The Origin of the Mink.

After he had finished this, the lord started again. He arrived at the place named South-Side-Beach. There he saw another very small man sharpening what was sharpened by him. He went towards him, and spoke to him at once. He asked him, what was being done by him; and the little man answered him, and said, "What are you talking about? Don't you know Q!ā′nēqēᵍlakᵘ, who sets everything right? This that I am working at is my means of fighting him." Thus he said.

Immediately the lord spoke, and said, "O friend! let me look at what you are working at." Thus he said

Wä, lā′k·asᵍEmᵍlaxaē gwā′łk·ās lā′-k·asxēx. Wä, g·ā′xk·asᵍlaē ē′t!ēd qā′s-ᵍīdk·asē ā′da. Wä, g·ā′xk·asᵍlaxaē g·ā′xᵍaLElak·as lā′xē awī′ᵍnagwisē ẹē′-gadk·ā′tsōx ˢnā′lōdēsēx. Wä, lā′k·as-ᵍEmᵍlaxaē dō′xᵍwaLE′lak·asxaā′xē bEku-mā′lak·asbits!aᵍwē g·ī′xElag·iᵍlak·asxēs g·ī′xasōkwasē. Wä, lā′k·asᵍlaxaē gwa′ē-ᵍstak·asxē. Wä, hë′x·ᵍīdk·asᵍEmᵍlaxaē ā′da dō′t!Eg·aᵍłk·asEx. Wä, lā′k·asᵍEm-ᵍlaxaē wuL!ā′lax maō′sasōkwasas. Wä, hë′x·ᵍīdk·āsᵍEmᵍlaxaē nā′naxᵍmak·āsē bE-kumā′lak·asbits!aᵍwax. Wä, lā′k·asᵍlaxaē ˢnē′x·a: "ˢmā′tsanak·atsōs dzō′dzEmtsa-nätsōs? Ts!ē′ᵍyastsasas q!aō′tsElatsanaxē hē′shEyītsElatsasē Q!ā′nēqēᵍlaẋᵘtsanä? Wä, lā′tsasEs yatsyîts!ā′layōtsasdzEn maō′sasōtsanadzEn,"[1] ˢnē′x·k·asᵍlaxaē.

Wä, hë′x·ᵍīdk·asᵍEmᵍlaxaē ā′da dō′-t!Eg·aᵍłk·āsa. Wä, lā′k·asᵍlaxaē ˢnē′x·a: "ˢya, qāst, wä′Entsōs qak·ā′sEn dō′x-

[1] As on pp. 82 et seq. mink substitutes ts for k· and for a few other sounds. Ordinarily this passage would read: "ˢmā′sk·atsōs dō′dEmk·asaqaōs? K·!ē′ᵍyask·asas q!â′LElak·asxē hē′shElīsElak·asLē Q!ā′nēqēᵍlaẋᵘk·asa? Wä, lā′k·asEx·yā′syînk·!ā′layūk·āsłg·în maō′sasōkwasix·g·în."

to him. Immediately the little man gave his spear to the lord. Then the lord spoke again, and said, "O friend! this your work is very good." Thus he said, while he pushed the spear into his backside. Then he said, "It is better here. You will be the mink of later generations." Thus he said, while he drove him away. Mink was already jumping into the woods. Then he finished this.

ˢwīdk·asaēxs maō′sasōkwasaqōs," ˢnē′x·ˢlaēx. Wä, hë′x·ˢīdk·āsˢEmˢlaxaē ts!ō′ẋ·ˢwīdk·asē bEkumā′lak·asbits!aˢwasēs wułba′k·asLē lāx ā′da. Wä, lā′k·asˢEmˢlaxaē ē′dzaxˢwīd dō′t!Eg·aˢłē ā′da. Wä, lā′k·asˢlaxaē ˢnē′x·a: "ˢya, qāst, lā′k·asˢEmxaā′x· ë′x·ḳ·asg·as maō′sēg·aōs," ˢnē′x·k·asˢlaxaēxs lā′k·asaē k·!Eq!uxsdE′nk·atsē wułba′ lā′k·asEx mE′ng·ask·āsas. Wä, lā′k·asˢlaxaē ˢnē′x·a: "Wä, lā′k·asˢEmxaōx hë′łˢaLElak·asL lā′xō. Wä, lā′k·asˢEmxaas lā′k·asL kuˊˢnak·asLES ā′łLa bEkumē′ł," ˢnē′x·k·aslaxaēxs lā′k·asaē xā′łts!ag·îndk·āsEx: Wä, lā′g·imuẋᵘk·ā′dzâˢlaxaē dEẋᵘyā′g·īk·as la kuˊˢna. Wä, lā′k·asˢEmˢlaxaē gwā′łk·asa.

14. The Origin of the Mallard Ducks.

The lord went on again. Then he saw smoke (rising) at a place called Rough-Point. He went towards it; and when he arrived, he saw four women roasting clover-roots. Then the lord, Q!ā′nēqēˢlakᵘ, discovered that they were blind. The lord took up a bundle of clover-roots and hid it. In vain they felt about for it.

Then one of them spoke while she was doing so, and said, "Oh, my dear! where indeed did you put my bundle of roots?" Thus she said. Then another one spoke, and said, "Hm! I smell Q!ā′nēqēˢlakᵘ. What may have caused the lord, Q!ā′nēqēˢlakᵘ, to come here?" Thus she said. Then Q!ā′nēqēˢlakᵘ spoke, and said, "What is the

Wä, g·ā′xk·asˢlaxaē ā′da qā′sˢīdk·asa. Wä, lā′k·asˢlaxaē dō′xˢwaLElak·asxē kwā′x·ilak·asē lā′xē awī′ˢnagwisē ḷē′gadk·asEs Mō′łbē. Wä, hë′x·ˢīdk·asˢEmˢlaxaē lā′k·as gwaē′ˢsta lā′k·asEx. Wä, lā′k·asˢlaxaē lā′g·aā′LElak·ās lā′xēs lā′k·asē dō′xˢwaLElaxē mō′ẋwē ts!ē′ts!Edā′xa nEk·a′xē t!Eẋᵘsō′sē. Wä, lā′k·asˢlaxaē ā′dē Q!ā′nēqēˢlaẋwē ˢmā′łt!ēg·aā′LElak·āsqēxs sēˢsā′laē. Wä, lā′k·asˢlaxaē ā′da dā′g·Eˢlōdk·asxē qEnō′ˢyâla t!Exᵘsō′sEs qak·ā′ts q!uˢlā′łˢīdk·āsēx. Wä, lā′k·asˢlaxaē wułk·ā′sˢEm p!Ep!ē′ẋᵘsäk·asqē.

Wä, lā′k·asˢEmˢlaxaē dō′t!ālaxtâya. Wä, lā′k·asˢlaē ˢnē′x·a: "ˢyā′ḡas ˢwī′ˢstak·adzâsēxEn qā′sqaˢnä?" ˢnē′x·k·asˢlaxaē. Wä, lā′k·asˢlaxaē ˢnEmō′ẋwē dō′t!Eg·aˢłk·asa. Wä, lā′k·asˢlaxaē ˢnē′x·a: "HEmm, q!E′nˢxp!āla qa ˢmā′sElag·ilīsg·ā′nEmēläxs ā′däē Q!ā′nēqēˢlaẋwa," ˢnē′x·k·asˢlaxaē. Wä, lā′k·asˢlaxaē dō′t!Eg·aˢłk·asē Q!ā′nēqēˢlaẋwax.

matter with you? Are you blind?" Thus he said to them. Then the four women all spoke at once, and said, "Oh, my dear! we little ones are blind." Thus they said.

Immediately the lord sat down in front of them, and spat on their eyes, for the lord was always chewing gum. As soon as the women were able to see, they said, "This is the kind of eyesight [face-light] made by Lord Q!ā'nēqē^{s}lak^{u}." Thus they said.

Then the lord took them and threw them upward, and said, "You shall be the mallard ducks of later generations." Thus he said, and indeed already they cried like mallard ducks when they begin to fly upward. Then he finished this.

Wä, lā'k·as^{s}laxaē ^{s}nē'x·a: "^{s}mā'sk·asōs gwä'ɬaask·asaqōs k·ā'wēsɬ.as sē^{s}sā'laa," ^{s}nē'x·k·as^{s}laxaēx. Wä, hë'x·^{s}īdk·as^{s}Em-^{s}laxaē ^{s}nEmā'dzaxwē mō'ẋwē ts!ē'tsEdax ^{s}nē'x·a: "^{s}ya, ā'dats, sē^{s}sā'lak·as^{s}mE-nē^{s}x^{u}k·asEnu^{s}ẋ^{u}," ^{s}nē'x·k·as^{s}laxaē.

Wä, hë'x·^{s}īdk·as^{s}Em^{s}laxaē ā'da lā'k·as k!wā'gEmlīsElak·ās kwē'kustōẋ^{s}wīdk·asē^{s}x qak·ā'sExs hë'mEnāla^{s}maē gwā'gulx·īlaxē gwE^{s}lē'x·ē ā'da. Wä, g·ī'lk·as^{s}Em-^{s}laxaē dEx·^{s}ī'dk·āsē ts!ē'ts!Edāxaxs lā'k·asaē ^{s}nē'x·a: "Hë'k·asaē'ɬ.ē gwē'x·sē ^{s}nā'gEmäg·îlī'sas ā'däē Q!ā'nēqē^{s}laẋwa," ^{s}nē'x·k·as^{s}laxaē.

Wä, lā'k·as^{s}laxaē ā'da dā'x·^{s}īdk·āsEx qak·ā'ts lEpō'stâlax·^{s}īdk·ā'sēx. Wä, lā'k·as^{s}laxaē ^{s}nē'x·a: "Lā'k·as^{s}Emxaās lā'k·asL nē'nxōstâk·āsLEs ā'ɬLa bEkumē'ɬ," ^{s}nē'x·k·as^{s}laxaē. Wä, lag·ī'muẋ^{u}dzâ'-Em^{s}laxaē łā'^{s}lālak·ās la nā'naqōstâla ^{s}nE'lx·^{s}īdk·āsa. Wä, lā'k·as^{s}Em^{s}laxaē gwā'ɬk·āsa.

15. Q!ā'nēqē^{s}lak^{u} gives to Man and Woman their Present Form.

Ultra progressus, in terram quam dicunt BEk·!ō' pervenit ubi animantes duos vidit haud dissimiles hominis naturæ qui assidue agitabant capita. Propius aggressus cum iterum vidit eas capita agitare intellexit eum qui mas erat cum femina coire. Pudenda rero masculi inter oculos erant at intus in oculis erat vulva mulieris.

Wä, g·ā'xk·as^{s}laxaē ē't!ēd qā's^{s}īdk·asa. Wä, g·ā'xk·as^{s}laxaē lā'k·asxō awī'^{s}nagwīsēx ɬ.ē'gadk·ats BEk·!â'. Wä, lā'k·as^{s}laxaē dō'x^{s}waLElak·asxē ma^{s}lō'-ẋwē g·iyî'mg·ilīsElak·āsa bē'bEkumālax·st!aā'ẋwa. Wä, lā'k·asnaẋwa^{s}lā'xaē ɬ.ā'ɬ.Egōẋ^{s}wīdk·atsēs x·ix·ō'msē. Wä, lā'k·as^{s}laxaē ā'da gwaē'^{s}stak·ās lā'xē ax^{s}ā'sasēs dō'gułk·asē bē'bEkumāla. Wä, g·î'lk·as^{s}Em^{s}laxaē ^{s}nEẋwā'x·^{s}īdk·as lā'k·asExs lā'k·asaē ē't!ēd ɬ.ā'ɬ.Egōẋ^{s}wīdk·atsēs x·ix·ō'msē. Wä, lā'k·as^{s}Em^{s}laxaē ā'da dō'x^{s}waLElak·asqēxs gEẋwa'ē bEkwā'gawäxēs gEnE'mk·asē. Wä, lā'k·as^{s}Em^{s}laxaē ā'xōstâlak·asē bEkwā'gawäxēs ^{s}mē'^{s}misk·asē. Wä, lā'k·as^{s}laxaē ts!Edā'xē ā'xōstâlak·asxēs na^{s}ẋwē'.

Tum dominus ad illos aggressus sic locutus est: "Ad me, quæso, venite ut inconvenientia in vobis corrigam." Qui cum paruissent dominus hominis pudenda subter ventrem transposuit itemque effecit feminæ.

Quo facto ut coirent postulavit et illi humi strati novos modos experti meliores reppererunt. Ita haec fecit.

Wä, lā′k·as^{s}laxaē ā′da Q!ā′nēqē^{s}laxwē gwaē′^{s}stak·as lā′k·asEx. Wä, lā′k·as^{s}laxaē dō′t!Eg·a^{s}łk·asEx. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "^{s}ya′k·asōł, gē′lak·as^{s}laqEn hë′ł^{s}īdk·asēxō ō′dzałak·asēx lōł," ^{s}nē′x·k·as^{s}laxaēx. Wä, lā′k·as^{s}laxaē nā′nagēg·ē^{s}ma hā′yasEk·âläx dō′dEmas. Wä, lā′k·as^{s}laxaē ā′da dā′g·îLElōdk·āsEx ^{s}mē′^{s}misk·asasē bEkumā′la qak·ā′ts ax^{s}ā′LElōdk·āsēs lak·ā′sEx bEn^{s}bē′k·āsas tEk·!ä′s. Wä, lā′k·as^{s}laxaē ē′t!ēd hë′k·as gwē′x·^{s}īdxē ts!Edā′xē. Lā′k·as^{s}Em^{s}laxaē axLō′dk·asEx na^{s}ẋwa^{s}s qak·ā′ts ax^{s}ā′LElōdēxaās lā′k·asEx bEnbā′^{s}yaxaās tEk·!ä′s.

Wä, g·î′lk·ās^{s}Em^{s}laxaē gwāłk·ā′sa, lā′k·asaē axk·!ā′lak·asxē hā′yasEk·âla qa wë′g·īs kulā′łaxs gEẋwa′ē. Wa, hë′x·^{s}īdk·as^{s}Em^{s}laxaē kulE′mg·aElsk·āsa qak·ā′ts ^{s}mE′ns^{s}īdk·asē gEẋ^{s}wī′dk·asa. Wä, lā′k·as^{s}laxaē hë′k·as ō′łEmā^{s}lask·āsa. Wä, lā′k·as^{s}Em^{s}laxaē gwā′łk·āsa.

16. Q!ā′nēqē^{s}lak^{u} revives the Ancestors of the Koskimo.

He went on again, and came to a country called Sweating-Place. There he saw many houses on the ground, but only one had smoke. Then the lord went and looked at the house that had smoke. He saw a boy sitting in the house. Immediately the lord tried to speak to the boy, and he was first asked by the lord for his name. The boy replied to him at once, and said, "My name is Winter-Dance-of-the-World." Thus he said.

Wä, g·ā′xk·as^{s}laxaē ē′t!ēd qā′s^{s}īdk·āsa. Wä, g·ā′xk·as^{s}laxaē lā′k·asxō awī′^{s}nagwīsēx Ḷē′gadk·ats Ḳō′sa^{s}ē. Wä, lā′k·as^{s}laxaē dō′qulaxē q!ē′nEmk·asē g·ō′kwa g·ig·ō′ẋwa. Wä, lā′k·as^{s}laxaē ^{s}nE′msgEmk·asē kwā′x·ilanōẋwē. Wä, lā′k·as^{s}laxaē qā′s^{s}īdk·asē ā′da qak·ā′ts la′ē dō′x^{s}wīdk·asxē kwā′x·ilanōẋwē g·ō′ẋwa. Wä, lā′k·as^{s}laxaē dō′x^{s}waLElak·asxē bā′bagumē k!waē′ł lā′k·asEx. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē ā′da dā^{s}dōta^{s}maxē bā′bagumē. Wä, hë′k·as^{s}laxat! g·îl wuL!ā′lasōkwats ā′dē Ḷē′gEmas. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē nā′nax^{s}mēk·asē bā′bagumk·asax. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "Hë′k·as^{s}EmxaEn Ḷē′gEmk·asē Ts!ä′qElālisē," ^{s}nē′x·k·as^{s}laxaē.

Then the lord asked him for the place where his tribe was. Winter-Dance-of-the-World spoke again to the lord, telling that his tribe had been eaten by the monster of a lake. Then the lord asked Winter-Dance-of-the-World how the tribe had been taken by the monster. Winter-Dance-of-the-World spoke again at once to the lord about the way the ancestors of the Koskimo had been killed there. He said, "As soon as my tribe went to fetch water, the monster would emerge and eat them." Thus he said.

Then the lord questioned the boy, and said, "O friend! have you no water?" Thus the lord said to him. Winter-Dance-of-the-World spoke at once, and said, "I have just a little water here." Thus he said. Then the lord told him to go ahead and drink it. In vain he said that he did not want to drink it. The lord only urged him to go ahead. Then Winter-Dance-of-the-World took his bucket and drank all the water [in his bucket].

As soon as all the water was finished, the lord sent him to fetch water from the pond, but the boy said he was afraid of the pond. Then the lord untied his serpent belt and put [the belt] on the boy. Then the lord sent him to fetch water from the pond. Winter-Dance-of-the-World [tried to be lazy] would not go to fetch water because that was the place where his tribe had been killed. [Thus he said.]

Wä, lā′k·as^{s}laxaē ā′da wuL!ā′lax ā′x-^{s}asas g·ō′kulōtas. Wä, lā′k·as^{s}laxaē ē′tâlak·asē Ts!ä′qElālisax ā′däxs lā′k·asaē ha^{s}maā′ẋwis g·ō′kulōtasē hā′nagats!äk·asasē q!ō′sk·asē ^{s}wāp. Wä, lā′k·as^{s}laxaē ā′da wuL!ā′lak·āsEx Ts!ä′qElālisē lā′k·asEx hë′ɬaxag·ī′ɬk·asasē hā′nagats!äx g·ō′kulōtdäs. Wä, lā′k·as^{s}laxaē hë′x·^{s}īdk·as^{s}Emxaē Ts!ä′qElālisē ē′tâlak·āsEx ā′däs g·ā′yōlkwē^{s}lask·asasē g·ī′lk·asdäsē Ḳō′sg·imoẋwē lā′k·asEx. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "Wä, hë′k·as^{s}maāxs lā′k·asaē tsä′k·asEn g·ō′kulōtk·asdäxē ^{s}wā′pē. Wä, hë′x·^{s}īdk·asnāẋwa^{s}Emxaē g·ā′xk·as q!ā′ẋ^{s}wīdk·asē Hā′nagats!a qak·ā′ts hamx·^{s}ī′dk·asēx," ^{s}nē′x·k·as^{s}laxaē.

Wä, lā′k·as^{s}laxaē ā′da wuL!ā′lak·asxē bā′bagumē. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "^{s}ya, qāst, k·!eyā′kwasas ^{s}wā′paa?" ^{s}nē′x·k·as^{s}laxaē ā′däx. Wä, lā′k·as^{s}laxaē hë′x·^{s}īdk·as^{s}Em^{s}xaē Ts!ä′qElālisē dō′t!Eg·a^{s}ła. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "^{s}ya, hō′łałk·asbits!ō^{s}kwāsg·în ^{s}wā′pk·asEx·," ^{s}nē′x·k·as^{s}laxaē. Wä, lā′k·as^{s}laxaē ā′da wä′xak·asEx qa ^{s}nā′x·^{s}īdk·asēsēx. Wä, lā′k·as^{s}laxaē k·!ē′^{s}yask·as wāx· hë′ɬq!āla nā′x·^{s}īdk·āsEx. Wä, ō′kwas^{s}Em^{s}laxaē ā′da hā′t!Elak·as wä′xEx. Wä, lā′k·as^{s}laxaē Ts!ä′qElālisē ax^{s}ē′dk·asxēs nā′gEmē qak·ā′ts nā′x·^{s}īdk·asē ^{s}wī′^{s}lak·asxē ^{s}wā′bEts!åk·asdäsē nā′gEmē.

Wä, g·ī′lk·as^{s}Em^{s}laxaē ^{s}wī′^{s}lak·asxē, lā′k·asaē ā′da ^{s}yā′laq!ālak·asEx qā lā′k·asēs tsä lā′xē q!ō^{s}sē′. Wä, lā′k·as^{s}laxaē k·ē′k·a^{s}lālak·āsē bā′bagumasē q!ō^{s}sē′. Wä, lā′k·as^{s}laxaē ā′da qwē′łōdk·asxēs sē′ɬExsdē′g·ī^{s}ē wusē′g·anō, qak·ā′ts wusē′x·^{s}īdk·ā′sēs lā′xē bā′bagumē. Wä, lā′k·as^{s}laxaē ā′da ^{s}yā′laq!ālax qa lā′k·asēs tsē′x·^{s}īd lā′k·asxē q!ō^{s}sē′. Wä, lā′k·as^{s}laxaē wā′x·k·as q!E′msak·asē Ts!ä′qElālisē lā′k·as ṭsä,

But the lord just urged him and sent him. The lord said to him, "Don't be afraid because you have on my belt, which is the reason for my not being a man of ordinary power." Thus he said to him.

At once Winter-Dance-of-the-World took the bucket and started to go. He was going to fetch water from the pond. The lord watched him. As soon as he tried to fetch water in his bucket from the pond, the monster opened its mouth and swallowed the boy. Now the lord believed what the boy had said. Then the lord spoke, and said, "Come to life, snake! Come to life, snake! Come to life, snake! Come to life, snake!"

He had not said this long before the monster jumped up the beach and vomited many bones of men who had died fetching water; namely, the ancestors of the Koskimo. Then the lord went near them. At once he discovered Winter-Dance-of-the-World. He was dead. Then the lord sprinkled on him the urine of his wife. Immediately Winter-Dance-of-the-World came to life again. Then the lord asked him to help him gather the bones of the men and women. As soon as all the bones had been gathered, the

qak·ā′sExs hë′k·as^{s}maē g·ā′ya^{s}lask·atsēs g·ō′kulōtdä, ^{s}nē′x·k·as^{s}laxaē. Wä, ō′kwas^{s}Em^{s}laxaē hā′t!Elak·as ^{s}yā′laq!ālak·asē ā′däx. Wä, lā′k·as^{s}laxaē ^{s}nē′x·ē ā′däx: "Ġwā′k·as^{s}la k·îłEla′k·ā′sōł qak·ā′sExs lā′k·as^{s}maā′qōs wusē′g·o^{s}yâlak·asxEn k·!ē′^{s}yasg·îła qEn aō′msē," ^{s}nē′x·k·as^{s}laxaēx.

Wä, hë′x·^{s}îdk·ās^{s}Em^{s}laxaē Ts!ä′qElālisē ax^{s}ē′dk·asxē nā′gEmk·asē, lā′k·asaē qā′s^{s}îdk·asa. Wä, lā′k·as^{s}Em^{s}laxaē lā′k·asL tsäL, lā′k·asxē q!ō^{s}sē′. Wä, lā′k·as^{s}Em^{s}laxaē ā′da dō′xsEmē^{s}x. Wä, g·î′lk·as^{s}Em^{s}laxaē wā′x·k·as tsē′x·^{s}îdk·atsēs nā′gEmē lā′k·asxē q!ō^{s}sā′xs lā′k·asaē agEla′^{s}ē sE′msk·asasē hā′nagats!a qak·ā′ts ha′msgEmdk·asēxē bā′bagumx·dē. Wä, lā′k·as^{s}Em^{s}laxaē ō′q!us^{s}îdk·asē ā′däx dō′dEmk·asasē bā′bagumx·dē. Wä, lā′k·as^{s}laxaē lā′dzaxwē ā′da. Wä, lā′k·as^{s}laxaē ^{s}nē′x·a: "Sē′łts!Elis, sē′łts!Elis, sē′łts!Elis, sē′łts!Elis."

Wä, k·!ē′^{s}yask·ās^{s}laxaē gēk·!ā′lag·îlsk·asExs g·ā′xk·asaē tsEx^{s}wusdē′sk·asē hā′nagats!a, qak·ā′ts hō′x^{s}wîdk·asēsē q!ē′nEmk·asē xā′łxaxk·atsē bē′bEkumālaxē tsälē′sEmasē g·ā′lä Ġō′sg·imuẋwa. Wä, lā′k·as^{s}laxaē ā′da qā′s^{s}îd qa^{s}s lā′k·asē nEẋwā′x·^{s}îdk·as lāx. Wä, hë′x·^{s}îdk·as^{s}Em^{s}laxaē dō′x^{s}waLElak·āsEx Ts!ä′qElālisē; lā′k·as^{s}Em^{s}laxaē łE^{s}lx·^{s}î′dk·asa. Wä, lā′k·as^{s}laxaē ā′da xō′s^{s}îdk·atsē g·ā′yōłk·asē lā′k·asEx ä′swutas ġEnE′mk·asas lā′qēnē. Wä, hë′x·^{s}îdk·as^{s}Em^{s}laxaē Ts!ä′qElālisē q!ulā′x·^{s}îdk·asa. Wä, lā′k·as^{s}laxaē ā′da axk·!ā′lak·āsEx qak·a′s g·iwā′lak·āsēsēx qak·ā′s ā′xōdālak·asēsēxē xā′łxaxa′sē bē′bEkumā′la Ḷōḳwā′sē ts!ē′ts!Edāxē. Wä, g·î′lk·as^{s}Em^{s}laxaē ^{s}wī′^{s}lak·as q!ap!ē′x·^{s}îdk·asē xā′lxaxē′ lā′k·asaē ā′da xō′s^{s}îdk·atsēs q!ulā^{s}sta′ lā′k·asEx. Wä, hë′x·^{s}îdk·as^{s}Em^{s}laxaē

lord sprinkled them with the water of life. Then all the numerous tribes came to life. The lord took back his serpent belt, and he sent the many people to go into the houses.

ˢnā′ẋwak·as q!ulā′x·ˢīdk·asē q!ē′nEmk·asē lē′lqwalaLaˢya. Wä, lā′k·asˢlaxaē ā′da ē′toxwak·asxēs sē′ɬExsdēg·aˢē wusē′g·anō. Wä, lā′k·asˢlaxaē ā′da ˢyā′laq!ālak·asxē q!ē′nEmk·asē lē′lqwalaLaˢya qa lak·ā′sēs hō′gwīɬˢīdk·as lā′k·asxē g·ig·ō′ẋwē.

17. Transformation of the Man with Many Mouths.

Then the lord started again, and he came to this beautiful place named Tide-on-Beach. There he heard the sound of many men laughing. The lord went towards it, and saw two men. They had really many mouths on their bodies, and all the mouths spoke. They rolled from one end of this pretty place to the other. Then the lord went towards them, and questioned them. He said to them, "Oh, is that your way? Have you many mouths on your bodies?" Thus he said.

Then all the many mouths on the bodies of the two men replied, and said, "This is the way we are." Thus they said. Then the lord questioned them, and said, "What do you think? Don't you wish me to set you right?" Thus he said to them. Immediately the mouths of Mouth-Body spoke together, and said, "Go on, have mercy on us, and set us right." Thus they

Wä, lā′k·asˢEmˢlaxaē ē′t!ēd qā′sˢīdk·asē ā′da. Wä, g·ā′xk·asˢlaxaē lā′k·asxō ë′x·ēx awī′ˢnagwis ɻē′ǥadk·āts Tsā′ẋwaēsEla. Wä, lā′k·asˢlaxaē wuLE′lak·asxē q!ē′k·!ālak·āsa bē′bEkumāla dē′daˢlāla. Wä, lā′k·asˢlaxaē ā′da ǥwaē′ˢstak·as lāx. Wä, lā′k·asˢlaxaē dō′xˢwaLElak·asxē maˢlō′ẋwē bē′bEkumāla. Wä, lā′k·asˢlaxaē å′lak·!āla q!ē′nEmk·asē sE′msk·asas ō′k!wīnaˢyas. Wä, lā′k·asˢlaxaē ˢnā′ẋwak·asˢEm dō′dEt!ālak·asē sēsE′msas. Wä, lā′k·asˢEmˢlaxaē lā′lēx·bā′lisEla lā′xō ē′x·ēx awī′ˢnagwisa. Wä, lā′k·asˢlaxaē ā′da ǥwaē′ˢsta lā′k·asEx. Wä, lā′k·asˢlaxaē wuL!ā′lak·asEx. Wä, lā′k·asˢlaxaē ˢnē′x·Ex: "ˢyā′x·daˢxōɬ hë′k·asas ǥwä′ɬak·ā′sē, yîk·ā′sExs q!ē′nEmk·asaōx sE′msaxsōs ō′k!wīˢnäqōs," ˢnē′x·k·asˢlaxaē.

Wä, lā′dzēk·asˢlaxaē ˢnā′ẋwaEm nā′naxˢmaˢē q!ē′nEmē sEmts ō′k!winaˢyasē maˢlō′ẋwē bē′bEkumāla. Wä, lā′k·asˢlaxaē ˢnē′x·a: "Hë′ˢmEnēxunuˢx̣ᵘ ǥwä′ɬak·āsē," ˢnē′x·k·āsˢlaxaē. Wä, lā′k·asˢlaxaē wuL!ā′lak·asē ā′däx. Wä, lā′k·asˢlaxaē ˢnē′x·a: "ˢmā′sk·asōs nēnå′qēk·asäx, k·!ē′ˢyask·āsas ˢnēx· qak·ā′sEn hë′ɬˢīdk·asaōɬ?" ˢnē′x·k·asˢlaxaēx. Wä, hë′x·ˢīdk·āsˢEmˢlaxaē ˢnEmā′dzaxᵘ dō′t!Eg·aˢɬk·asē sēsE′msasē SE′msEmsētē. Wä, lā′k·asˢlaxaē ˢnē′x·k·asa: "Wë′g·ak·āsla waxˢē′dk·as g·ā′xEnuˢx̣ᵘ qak·ā′ts

said. Then the lord laid his hands on Mouth-Body. Immediately all the mouths closed on the bodies of the men, and then they had (each) only one mouth, in the way as we are now.

hë'ɬ^{g}ïdk·asaōs g·ā'xk·asEnu^{g}x̣^{u}," ^{g}nē'x·k·as^{g}laxaē. Wä, lā'k·as^{g}laxaē ā'da LEx^{g}wī'tlēdk·atsēs ē^{g}a^{g}yasō'kwasē lā'xē SE'msEmsētdē. Wä, hë'x·^{g}ïdk·ās^{g}Em^{g}laxaē ^{g}nā'x̣wak·as ēE'mx·^{g}ïdk·asē sēsE'msk·asdäs lā'k·asEx ēō'k!wina^{g}yasē bē'bEkumāla. Wä, lā'k·as^{g}Em^{g}laxaē ^{g}nE'mk·as^{g}mē sE'msas yō g̣wä'ɬak·āsEns lā'k·asēx g̣wä'ɬaask·asa.

18. Q!ā'nēqē^{g}lak^{u} meets Oldest-One-in-the-World.[1]

As soon as he had finished, he went on, and he came to Red-Sand-Beach. There he saw a village. This was the village of Oldest-One-in-the-World, and of his prince Means-of-stirring-up, and of his sister Ghost-Face-Woman. The tribe of Oldest-One-in-the-World had gone out fishing halibut. As soon as the tribe of the old man, Oldest-One-in-the-World, found that the lord had arrived, they went ashore at a place named Bait-Place. There the lord turned them all into stone.

When Oldest-One-in-the-World found that the lord had arrived at his place, he guessed that the lord was going to hurt him. Therefore he warned his two children, Means-of-stirring-up and Ghost-Face-Woman, to take care of the winter-dance batons, and to beat time with them for the sick ones. Thus he said. Then the lord came to the place where Oldest-One-in-the-World was sitting on the ground. Then Oldest-One-in-the-World spoke first,

Wä, g·ï'lk·as^{g}Em^{g}laxae g̣wā'ɬk·asa, g·ā'xk·asaē ē'tlēd qā's^{g}ïdk·asa. Wä, g·ā'xk·as^{g}laxaē g·ā'x^{g}aLElak·as lā'k·asEx Tsē'ɬtsEqElā'lisē. Wä, lā'k·as^{g}laxaē dō'xwaLElak·asxē g·ō'kula lā'k·asEx. Wä, hë'k·ās^{g}Emxat! g·ō'ku^{g}lask·āts NōmasE'nxē^{g}lïsē ḷōkwā'sēs ḷE^{g}wE'lgEmak·asē ŁExx·ā'lix·ila^{g}yō, ḷōkwā'sēs wEqwē' Lō'ɬEmāga. Wä, lā'k·as^{g}laxaē ^{g}wī'^{g}lxt!ālak·ās bā'kulēk·asxē p!â'^{g}ē g·ō'kwaōtas NōmasE'nxē^{g}lisē. Wä, g·ï'lk·as^{g}Em^{g}laxaē q!ä'k·ak·asē g·ō'kwaōtasē q!u'l^{g}yax̣wē NōmasE'nxē^{g}līsax ā'däxs g·ā'xk·as^{g}maē g·ā'x^{g}aLElaxs lā'k·asaē ā'Lē^{g}sta lā'xē awī'^{g}nagwisē ḷē'g̣adk·atsōx Tē'ɬE^{g}maā'sēx. Wä, lā'k·as^{g}laxaē ā'da lEk·!aā'x^{g}ïdāmask·asEx ^{g}wī'^{g}la.

Wä, lā'k·as^{g}laxaē q!ä'k·ē NōmasE'nxē^{g}lisa ā'däxs g·ā'xk·as^{g}maē lā'k·āsEx awī'^{g}nagwīsas, wä, lā'k·as^{g}Em^{g}laxaē k·ō'tak·āsEx ā'da lā'k·as^{g}Em mō'mas^{g}ïdk·asLEx. Wä, lā'g·ïɬk·āsas hayā'L!ōlax·^{g}ïdk·āsxēs ma^{g}lō'x̣wē sā'sEm lā'k·āsEx ŁExx·ā'lix·ila^{g}yō ḷōkwā'sē Lō'ɬEmāga qa yā'L!ōkwasēsēxēs ts!ē'ts!äxLEnē tlE'myï-ma ḷōkwā's qa tlE'msEmdk·āsēs lā'k·asxē ts!ē'ts!Ex·q!a', ^{g}nē'x·k·as^{g}laxaē. Wä, g·ā'xk·as^{g}laxaē ā'da lā'k·āsEx k!wadzā'sk·āsas NōmasE'nxē^{g}lisē. Wä, hë'k·as-

[1] Repetition of No. 5, p. 195.

and said to the lord, "This will be the place where I will be buried, that I may become an island in the middle of the bay of Nᴇˢwī′d, that I may be seen by later generations, and that those who paddle about may pray to me." Thus he said.

Immediately the lord sent him to the place for which he was wishing. Oldest-One-in-the-World arose at once from the ground and became a stone. Now, this is the island named Looking-down-into-the-Water. Then the lord was afraid of Means-of-stirring-up and Ghost-Face-Woman, because they were throwers.[1] They are the ones who throw the salmon-harpoon. The head-rings of brother and sister were the reason why the lord was afraid of them.

ˢᴇmˢlaxaē Nōmasᴇ′nxēˢlisē g·î′ldzaxˢwīd dō′tꞱᴇg·aˢła. Wä, lā′k·asˢlaxē ˢnē′x·a, lā′k·asᴇx ā′da: "Hë′k·asˢᴇmłxaᴇn g·ā′-maḷasʟōx qᴇn lā′lag·aēł ˢmᴇk·â′lał lā′xē ˢnᴇxstā′ʟaˢyas ō′dzōˢwäs Nᴇˢwī′dē qa-k·ā′sᴇn dā′dogułbēk·asēłts ā′łk·asʟa bᴇkuˢmē′ł ḷō qᴇn tsꞱā′tsꞱᴇlwaxbēk·asēł sē′ẋumēˢstā′laʟa," ˢnē′x·k·asˢlaxaē.

Wä, hë′x·ˢīdk·asˢᴇmˢlaxaē ā′da ˢyā′-laqax qa lā′k·asēs lā′k·asxēs wā′łaqꞱā-lasōkwasē. Wä, lā′k·asˢlaxaē hë′x·ˢīd-k·āsˢᴇm ḷā′xulsk·asē Nōmasᴇ′nxēˢlisē qas lā′k·asē lᴇk·Ʇaā′x·ˢīdk·asa. Wä, lā′k·asˢᴇmxōx la ˢmᴇk·â′la ḷē′ǧadk·ats Ha′nxstālisē. Wä, lā′k·asˢᴇmˢlaxaē k·îłᴇ′lak·āsē ā′däs Łᴇxx·ā′lix·ilaˢyō ḷō-kwā′sē Lō′łᴇmāga qak·ā′sᴇxs ˢmā′ˢma-qꞱa′ē.[1] Wä, hë′k·asˢᴇm ˢmᴇqa′k·atsē dzā′nē. Wä, hë′k·asˢᴇmxatꞱ k·îlᴇ′ms ā′dē aā′omasē ˢnᴇˢmē′ma.

19. ǪꞱā′nēqēˢlakᵘ meets Ō′ˢmeäł.

The lord left and came to Across. There he saw a village on the hill at the mouth (of the bay) named Across. There were Ō′ˢmeäł and his younger brothers. As soon as Ō′ˢmeäł recognized the lord, he pointed at him with his fourth finger. Then there was suddenly a hole that Ō′ˢmeäł had made right between the eyes of the lord. Then the lord also pointed at Ō′ˢmeäł with his fourth finger, and then there was suddenly a hole that the lord had made in the belly of the man. Then they tried each other with their supernatural power, and the lord became afraid of him.

Wä, g·ā′xk·asˢlaxaē bō′ẋˢwīdk·asē ā′däs. Wä, g·ā′xk·asˢlaxaē lā′k·asᴇx Ǧē′ˢya. Wä, lā′k·asˢlaxaē dō′xˢwaʟᴇ′lak·asxē g·ō′kula lāx Ẋudzᴇxstā′ˢyas. Wä, hë′k·asˢᴇmxatꞱ Ō′ˢmeäł ḷōkwā′sēs tsꞱā′-tsꞱaˢya. Wä, g·î′lk·asˢᴇmˢlaxaē Ō′ˢmeäłē ˢmā′łtꞱeg·aā′ʟᴇlax ā′däxs lā′k·asaē hë′x·-ˢīdk·asˢᴇm tsꞱᴇ′mx·ˢīdk·ātsēs tsꞱᴇmā′lax·-tsꞱāna lā′k·asᴇx ā′da. Wä, lā′k·asˢlaxaē ẋuʹlpꞱāʟᴇ′lak·asē axā′ˢyas Ō′ˢmeäłē lak·ā′sᴇx ˢnā′qōstâˢyas ā′da. Wä, lā′k·asˢlaxaē ō′gwaxˢīdk·asē ā′da tsꞱᴇ′mx·ˢīdk·āsᴇx Ō′ˢmeäłē, yîk·ā′tsēs tsꞱᴇmā′lax·-tsꞱānaē. Wä, lā′k·asˢᴇmˢlaxaē ẋuʹlpꞱāʟᴇ′lak·āsē axā′ˢyaxaas ā′da lā′k·asᴇx tᴇk·Ꭓä′s Ō′ˢmeäłē. Wä, lā′k·asˢᴇmˢlaxaē gwā′ˢnapꞱᴇk·atsēs nā′ˢnualakꞱwēnaˢē. Wä, lā′k·asˢᴇmˢlaxaē k·îłˢī′dk·asē ā′däs.

[1] This is one of the winter dances of the Kwakiutl. The dancer throws supernatural power, which he holds in the palms of his hands (see Report of the U. S. National Museum, 1895, p. 485).

20. Q!ā′nēqē^{s}lak^{u} meets Greatest-Shaman.[1]

He left him and went on. He came to a country named Having-Dead-Ones. There he saw a man. He was the one who has the name Greatest-Shaman. Then the lord saw that he had on a thick head-ring of cedar-bark. He just passed by him through the woods, and came to Fort Rupert.

There the lord saw a canoe; and a man was sitting in the stern, wearing a large head-ring. He was singing his sacred song. The words [way] of his sacred song were these, and that is the reason why the lord was afraid of him. The (song) was as follows: —

"Don't come near me, you others who are secular, hayē′;
For I am the one whose face brings death, and who throws (supernatural power) at you who are secular, hayē′!"

Thus it said. Then the lord said to him, "O friend! are you a shaman?" Thus he said to him. Then he who had been singing his sacred song spoke. "I do not say that I am a shaman: I only feel glad because I have calm weather for travelling." Thus he said. Then the lord went towards him, and he took hold of his canoe. Then he took him who was wearing a large head-ring of red cedar-bark out of the canoe, and he drew out his hind end. Then he said to him, "You shall be the perch of later generations." Thus he said, while he threw him into the water; and the perch had already gone down.

Wä, g·ā′xk·ats^{s}laxaē bō′ẋ^{s}wīts. Wä, g·ā′xk·as^{s}laxaē g·ā′x^{s}aLE′la lā′k·asxē awī′^{s}nagwisē ḷē′gadk·ats ŁE^{s}lā′dē. Wä, lā′k·as^{s}laxaē dō′x^{s}waLE′laxē bEkumā′la lā′k·asEx. Wä, hë′k·as^{s}Em ḷē′gadk·ats Hā′yalik·awa^{s}ē. Wä, lā′k·as^{s}laxaē ā′da dō′qulak·asqēxs qEx·îmā′lak·āsaaxē ḷEẋwē′ aā′^{s}wuma. Wä, ō′kwas^{s}Em^{s}laxaē ā′Lagōtālak·asxaā′x qak·ā′ts g·ā′xk·asē lā′k·asEx Tsā′xisē.

Wä, lā′k·as^{s}laxaē ā′da dō′x^{s}waLE′lak·asxē ẋwā′k!una k!wax^{s}Ḷä′Lēsōkwatsē bEkumā′la ō′^{s}masEmLēk·asxēs qEx·îmā′^{s}ē aā′^{s}wuma. Wä, lā′k·as^{s}laxaē yä′laqula. Wä, lā′k·as^{s}laxaē ^{s}nē′x·ē qā′yasas yä′laqumk·asas; yîk·ā′sEx. La k·îłtsE′mLa^{s}yā′yōs ā′da lā′k·asEx:

"Ḳwā′la ḷEwā′bālag·îLē g·ā′xEn ō′^{s}wulāla bā′ẋusa, hayē′.
Nō′gwak·as halā′yoqumk·ās ^{s}mā′maq!axLä′yōkwats bā′ẋusa, hayē′,"

^{s}nē′x·k·ās^{s}laxaē. Wä, lā′k·as^{s}laxaē ā′da ^{s}nē′x·Ex: "A, qāst, paxalā′sīł, qāst," ^{s}nē′x·k·ās^{s}laēx. Wä, lā′k·as^{s}laxaē dō′t!eg·a^{s}łē yä′laq!ulax·dē: "Ō′kwas^{s}mawē′sEn ^{s}nē′x·k·as qEn paxa′lä, ō′kwas^{s}maēx· ë′ëk·!îq!ā′lag·îLēxg·în k·!Emā′gîLElaëx·," ^{s}nē′x·k·as^{s}laxaē. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaē ā′da ḳwäē′^{s}stak·as lā′k·asEx qak·ā′ts gElp!ā′LElē lak·ā′sEx ^{s}yā′^{s}yats!äs. Wä, lā′k·as^{s}laxaē ā′da dā′g·îłExsak·asxē ō′^{s}masEmLē^{s}xē aā′^{s}wumē qak·ā′ts qE′mx^{s}ExdE′nk·āsēx. Wä, lā′k·as^{s}laxaē ^{s}nē′x·îx: "Lā′k·as^{s}Emxaas lā′k·asL g·ō′mag̣ak·asLEs ā′łk·asLa bēkō′^{s}mēł," ^{s}nē′x·k·as^{s}laxaēxs lā′k·asaē ts!ExstE′ndk·āsEx. Wä, lā′k·asg·ī′mo^{s}ẋ^{u}dzaEm^{s}laxaē g·ō′maga ^{s}mE′nsEla.

[1] Repetition of No. 6, p. 196.

21. End of the Naqᴇ′mg·ilisala Tradition.

This is the story of the Naqᴇ′mg·ilîsala. They don't say that he passed Fort Rupert, for the lord succumbed to Yîx·ā′gᴇma, who was living at Clover-Roots-at-Mouth-of-River; for the Naqᴇ′mg·ilîsala have Lord Q!ā′nēqē^{s}lak^{u} for their ancestor. That is the reason why his myth stops at Fort Rupert. That is the end.

Wä, hë′k·as^{s}ᴇm dō′dᴇmk·atsē Naqᴇ′mg·ilîsᴇla. Wä, lā′k·as^{s}ᴇmxaa k·!ē′-^{s}yas ^{s}nēx· qa^{s}s hayā′qalēx Tsā′xisē qak·ā′sᴇxs yâ′k·âē ā′da lā′k·asᴇx Yîx·ā′gᴇma^{s}yîxs g·ō′kulak·āsaē lā′k·asʟᴇx ʟᴇx·sī′wa^{s}, qak·ā′sᴇxs hë′k·as^{s}maē g·î′lnōx^{u}k·āsē Naqᴇ′mg·ilîsᴇläs ā′dē Q!ā′nēqē-^{s}laxwa. Wä, hë′k·as^{s}mēs lā′g·îłk·āsas ^{s}wā′lak·asō nū′yamēx lā′k·asᴇx Tsā′xîsē. Wä, lā′k·as^{s}ᴇm ^{s}lāba.

22. Q!ā′nēqē^{s}lak^{u} meets Greatest-Shaman.[1]

This is what the Greatest-Shamans of the Wealthy-Ones say. As soon as Greatest-Shaman saw Q!ā′nēqē^{s}lak^{u} come in sight at his village at Having-Dead-Ones, he took up a piece of a branch and pushed it into the left side of his (own) chest. Then he rubbed with his hand over it, and the top of the branch did not show at all. As soon as Q!ā′nēqē^{s}lak^{u} arrived, Greatest-Shaman requested him to feel of him for his sickness. Then Q!ā′nēqē^{s}lak^{u} sat down at the place where he was lying sick. In vain he felt of his chest. He said that he did not feel anything. Then Greatest-Shaman spoke, and said, "O friend! but I thought you were not a man of ordinary powers. Now look at my supernatural power, for I will take out this sickness." Thus he said, while he took hold of the end of the branch and pulled it out. Thus Q!ā′nēqē^{s}lak^{u} succumbed to Greatest-Shaman.

Wä, g·a^{s}mē′sʟał wā′łdᴇmsa Ha′^{s}yalik·awa′^{s}yasa Q!ō′moyâ^{s}ē, yîxs g·î′l^{s}maē Ha′yalik·awa^{s}ē dō′x^{s}waʟᴇlax Q!ā′nēqē-^{s}lakwaxs g·ā′xaē nē′l^{s}ēd lā′x g·ō′ku^{s}lāsas lāx ŁᴇLē^{s}lā′däxs la′ē hë′x·^{s}îdaᴇm dā′dᴇg·îls^{s}îdxa g·ā′yołē lā′xa ʟ!ᴇnā′k·ē. Wä, lā′^{s}laē ʟ!ᴇ′nxbᴇtᴇ′ndᴇs lā′xēs ǥᴇmxō′t!-bâ^{s}ē dzā′^{s}mas. Wä, lā′^{s}laē ʟᴇxwī′tsēs a^{s}yasō′ lāq. Wä, laᴇ′m^{s}laē k·!eâ′s la nē′łałē ō′xtâ^{s}yasa ʟ!ᴇnā′k·ē. Wä, g·îl-^{s}ᴇm^{s}lā′wisē Q!ā′nēqē^{s}lakwē g·ā′x^{s}aʟᴇlaxs la′ē hë′x·^{s}îda^{s}mē Ha′yalik·awa^{s}ē axk·!ā′-laq qa p!ē′ǫ^{s}wīdēsēx ts!ᴇx·q!ō′lᴇmas. Wä, lā′^{s}laē Q!ā′nēqē^{s}lakwē k!wā′g·a^{s}lîł lāx qᴇlgwē′lasas. Wä, lā′^{s}laē wāx· p!ē′ǫ^{s}wīdᴇx ō′bâ^{s}yas. Wä, laᴇm^{s}lā′wisē ^{s}nē′k·ᴇxs k·!eâ′saē p!eyō′ła. Wä, laᴇm-^{s}lā′wisē Hā′yalik·awa^{s}ē yā′q!eg·a^{s}ła. Wä, lā′^{s}laē ^{s}nē′k·a: "^{s}ya, qāst, ^{s}nē′x·ʟax·-dᴇnlōl k·!ēs aō′msa. Wë′g·a dō′qwa-łaxg·în na′walak!wēnēx· qᴇn axō′dēxwa ts!ᴇx·q!ō′lᴇma^{s}x," ^{s}nē′x·^{s}laēxs lā′ē ē′bᴇtōdxa ʟ!ᴇnā′k·ē qas łᴇk·ok·ō′dēq. Wä, laᴇ′m^{s}laē yā′k·âwē Q!ā′nēqē^{s}lakwē lāx Hā′yalik·awa^{s}ē.

[1] From here on the story is continued in the Kwakiutl dialect. Repetition of No. 6, p. 196.

23. Q!ā′nēqē^{s}lak^{u} meets Mā′leleqala.

Q!ā′nēqē^{s}lak^{u} just left him. He came to the place Snake-Receptacle. There he saw a man sitting on a rock. Q!ā′nēqē^{s}lak^{u} just sat down on the rock also, and watched what he was doing. The man would feel about, as though he were searching for something. Then Q!ā′nēqē^{s}lak^{u} guessed that he was blind. He went towards him and tried to speak to him. He asked him what he was doing at the place where he was sitting on the rock. The man replied at once, and said, "Am I not trying in vain to search for something to eat?" Thus he said. [The Mā′malēleqala said that he was swimming along Archer-Place.]

Then Q!ā′nēqē^{s}lak^{u} asked him again, "Can't you see?" The man replied to him, and said to him, "I can't see, Lord Q!ā′nēqē^{s}lak^{u}. Have mercy, and set me right, that I may be able to see our world." Thus he said. Q!ā′nēqē^{s}lak^{u} at once told him to go ahead and jump into the sea, and to dive. "As soon as you dive, I shall say, 'Mā′lē, mā′lē, mā′lē!' and you must emerge only when your breath is almost at an end." Thus he said to him.

Immediately the blind man jumped into the sea and dived. Then Q!ā′nēqē^{s}lak^{u} said "Mā′lē, mā′lē, mā′lē!" He had not been under water long when he emerged. Immediately Q!ā′nēqē^{s}lak^{u} questioned him, and said to him, "Can't you see our world?" Thus he said to him. Then the blind man said that

Wä, g·ā′x^{s}Em^{s}laē; â′Em la bâ′wē Q!ā′nēqē^{s}lakwas. Wä, g·ā′x^{s}laē lāx axā′s Sē′lats!ē. Wä, lā′^{s}laē dō′x^{s}waLE-laxa bEgwā′nEmē lāq k!waa′. Wä, lā′^{s}laē â′Em la ō′gwaqa k!wa^{s}ē′ Q!ā′nēqē-^{s}lakwē x·ī′ts!ax·ilax ǥwä′lag·î^{s}laā′sas. Wä, lā′naẋwa^{s}laēda bEgwā′nEmē p!ä′-^{s}stālax·^{s}īda hëgwēx·s ā′läsō^{s}nōkwa. Wä, lā′^{s}laē Q!ā′nēqē^{s}lakwē k·ō′t!ēdEq p!E-p!ā′^{s}sa. Wä, lā′^{s}laē ǥwä′^{s}sta lāq. Wä, lā′^{s}laē gu′nx·^{s}īd yā′yaq!EntE^{s}māq. Wä, laE′m^{s}laē wuLā′x a′xsE^{s}wa′s lā′xēs k!wa-aā′sē. Wä, hë′x·^{s}idaEm^{s}lā′wisa bEgwā′-nEmē nā′nax^{s}mēq. Wä, lā′^{s}laē ^{s}nē′k·a: "Ē′saēḷEn wā′x·^{s}Em ā′lä qEn lā′k·!ESE-laa," ^{s}nē′x·^{s}laē. (Wä, la ^{s}nē′k·a Ma′-malēleqaläqēxs mä′L!ālaē lāx Hā′ana-ḷē′^{s}nEwaā′sē.)

Wä, lā′^{s}laē Q!ā′nēqē^{s}lakwē ē′t!ēd wuLā′q: "K·ō′sḷas k·!ēs dō′qulaa?" Wä, lā′^{s}laxaa nā′nax^{s}ma^{s}ē bEgwā′nE-maq. Wä, lā′^{s}laxaē ^{s}nē′k·îq: "K·!ē′sEn dō′qūla, adä′, Q!ā′nēqē^{s}lak^{u}. Wë′g·a-dzâ wāx hë′ł^{s}ēd g·ā′xEn qEn dō′doxsâ-g·a^{s}lisēxEns ^{s}nā′lax," ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}idaEm^{s}lā′wisē Q!ā′nēqē^{s}lakwē wä′-xaq qa dEẋu^{s}stē′^{s}s lā′xa dE′msx·ē qa^{s}s dā′s^{s}īdē. "Wä, hë′^{s}maa qasō lāł dā′s-^{s}īdLō la^{s}mē′sEn ^{s}nē′xL 'mā′lē mā′lē mā′lē.' Wä, ā′ł^{s}Emłwīts q!ā′ẋ^{s}wīdEL qō lāł Elā′xL lā′baLēs hā′sa^{s}yōs," ^{s}nē′x·^{s}laēq.

Wä, hë′x·^{s}idaEm^{s}lā′wisēda p!Ep!ā′^{s}sē bEgwā′nEm dEẋu^{s}sta′ lā′xa dE′msx·ē qa^{s}s dā′s^{s}īdē. Wä, lā′^{s}laē Q!ā′nēqē^{s}lakwē mā′lē-mā′lē-mā′lēxa. Wä, k·!ē′s^{s}lat!a ǥEyî′nsElaxs g·ā′xaē q!ā′ẋ^{s}wīda. Wä, hë′x·^{s}īdaEm^{s}lā′wisē Q!ā′nēqē^{s}lakwē wu-Lā′q. Wä, lā′^{s}laē ^{s}nē′k·îq: "K·!ē′tsEmas â′ḷat!a dō′ǥudzōdxEns ^{s}nā′lax?" ^{s}nē′x·-

he could not see. Q!ā′nēqē^{s}lak^{u} said to him again, "Go on, and dive again, and stay under water a long time." Thus he said to him. Then the blind man dived again. Immediately Q!ā′nēqē^{s}lak^{u} said again, "Mā′lē, mā′lē, mā′lē!" Again he had not been under water a long time before he emerged. Immediately the blind man was asked again by Q!ā′nēqē^{s}lak^{u}, "Can't you see our world?" This was said to him. He kept it to himself that he already saw our world. He said, however, that he could not see.

Then Q!ā′nēqē^{s}lak^{u} spoke again, and told him to go on and dive again. "Go on, and stay under water a long time!" Thus he said. Immediately the blind man dived again, and staid under water a long time; and Q!ā′nēqē^{s}lak^{u} said "Mā′lē!" Then he emerged again. He was asked at once, "Can't you see our world?" This was said to him. Then the blind man replied to him, and said, "I can see a little. It feels like light." Thus he said, although he could see very well. Then Q!ā′nēqē^{s}lak^{u} spoke again, and said to him, "Go on, and stay under water really a long time, that nothing may be not seen by you among the monsters below." Thus he said. Immediately the blind man dived again, and he staid under water really a long time. Then Q!ā′nēqē^{s}lak^{u} said "Mā′lē!" for a long time, and he emerged again. Immediately Q!ā′nēqē^{s}lak^{u} said to him, "Your name will be Mā′leleqala." Immediately Mā′^{s}laēq. Wä, laE′m^{s}laē ^{s}nē′k·a p!Ep!ā′saxs k·!eâ′saē dō′gu!a. Wä, lā′^{s}laē ē′t!ēdē Q!ā′nēqē^{s}lakwē ^{s}nē′k·îq qa wë′g·īs ē′t!ēd dā′s^{s}īda. "LaE′ms gEyî′nsEla!LŌL," ^{s}nē′x·^{s}laēq. Wä, lā′^{s}laxaē ē′t!ēd dā′s^{s}īdēda p!Ep!ā′^{s}sē. Wä, hë′x·^{s}idaEm^{s}laxaā′wisē Q!ā′nēqē^{s}lakwē ē′dzaqwa ^{s}nē′k·a "mā′lē mā′lē mā′lē." Wä, k·!ē′s^{s}Em^{s}laxaā′wisē gEyî′nsElaxs g·ā′xaē q!ā′x^{s}wīda. Wä, hë′x·^{s}idaEm^{s}laxaā′wisē ē′t!ēd wu!ā′sE-^{s}wēda p!Ep!ā′^{s}sē bEgwā′nEms Q!ā′nēqē-^{s}lakwē: "Ë′s^{s}mas â′ḷat!a dō′gudzōdxEns ^{s}nā′laxa?" ^{s}nē′x·sō^{s}laē. Wä, laE′m^{s}laē hā′ya^{s}maxs lE^{s}ma′ē wāx· dō′x^{s}waLElaxEns ^{s}nā′lax. Wä, lā′laḷa ^{s}nē′k·Exs k·!eâ′s^{s}maē dō′gu!a.

Wä, lā′^{s}laē Q!ā′nēqē^{s}lakwē ē′dzaqwa wä′xa qa ē′t!ēdēs dā′s^{s}īd. "Wë′g·ī! la gEyî′nsEla!LEx," ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}ida-Em^{s}lā′wisa p!Ep!ā′^{s}sē bEgwā′nEm ē′t!ēd la dā′s^{s}īda. Wä, laE′m^{s}laē gEyî′nsEla. Wä, laE′m^{s}laxaē mālē′xElē Q!ā′nēqē-^{s}lakwē. Wä, g·ā′x^{s}Em^{s}laxaa q!ā′x^{s}wīda. Wä, hë′x·^{s}idaEm^{s}lā′wisē wu!ā′sE^{s}wa: "Ë′s^{s}mas dō′x^{s}wa!E′laxEns ^{s}nā′lax," ^{s}nē′x·sō^{s}laē. Wä, lā′^{s}laē nā′nax^{s}ma^{s}ē p!Ep!ā′^{s}saq. Wä, lā′^{s}laē ^{s}nē′k·a: Lā′-bidō^{s}mEn dō′x^{s}wa!Elaxwa ^{s}nax^{u}dEē′lē-qā′!ax," ^{s}nē′x·^{s}laē wu!^{s}E′mxs lE^{s}mā′a^{s}la-ḷa! LŌ′ma la ëx· dō′qula la. Wä, lā′^{s}laē ē′dzaqwē Q!ā′nēqē^{s}lakwē. ^{s}nē′k·îq: "Wä′g·ī! la â′lax·^{s}īdLEx laE′ms gEyî′n-sEla!LŌL qa^{s}s wä′g·iLōs k·!eâ′s k·!ēs dō′gu!LōS lā′xōx ^{s}yä′g·înōdēsaxsa ba-^{s}nē′x," ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}idaEm^{s}lā′-wisa p!Ep!ā′^{s}sē bEgwā′nEm ē′t!ēd dā′s^{s}īda. Wä, laE′m^{s}laē â′lak·!āla la gEyî′nsEla. LaE′m^{s}laē gē′g·î^{s}la mā′lēxElē Q!ā′nēqē-^{s}lakwē. Wä, g·ā′x^{s}laē q!ā′x^{s}wīda. Wä, hë′x·^{s}idaEm^{s}lā′wisē Q!ā′nēqē^{s}lakwē ^{s}nē′-k·îq: "LaE′ms ḷē′gadLEs Mā′lēleqala." Wä, hë′x·^{s}idaEm^{s}lā′wisē Mā′lēleqala

leleqala built a house at the place named Two-headed. He was the first of the Mā′malelgam.

g·ō′kwēla lā′xa awī′ˢnagwisē ḷē′gadês Maˢłemā′nō. Wä, hë′ɛm g·î′lsa Ma′malēlegamē.

24. Q!ā′nēqēˢlakᵘ meets Fastest-One.

Q!ā′nēqēˢlakᵘ went on, and came to a place named Clover-Roots-at-Mouth-of-River. There he saw a hill on a plain. He went towards it, and saw a man there. Immediately Q!ā′nēqēˢlakᵘ tried him, for he always kept in readiness since he had been vanquished by Greatest-Shaman: therefore he began on that man. Q!ā′nēqēˢlakᵘ transformed the man into a young sawbill duck. Then it swam along the shore at the beach of the house of the man, but it was not long before Q!ā′nēqēˢlakᵘ took back (the transformation). Then he transformed him into a man again.

Then the man spoke to him, and said, "O friend! are you Q!ā′nēqēˢlakᵘ? I am Fastest-One, friend." Thus he said, while he also transformed Q!ā′nēqēˢlakᵘ into a young sawbill duck. Then it swam along the shore at the beach of the house of Fastest-One. It had not been swimming long when he took it back. Then Q!ā′nēqēˢlakᵘ became a man again. Fastest-One had known that Q!ā′nēqēˢlakᵘ was coming: therefore he gummed his house, for the man whose name was Fastest-One was not an ordinary man.

Then Q!ā′nēqēˢlakᵘ began again. He caused the sea to rise. Fastest-One just remained his house, while it was under water, and the smoke of the house came out at the surface of the

Wä, g·ā′xˢlaē Q!ā′nēqēˢlakwē qā′sˢīda. Wä, lā′ˢlaē lā′xa awī′ˢnagwisē ḷē′gadɛs ḷɛx·sī′waˢē. Wä, lā′ˢlaē dō′xˢwalɛlaxa g·ō′kula lāx Ẋudzɛdzâ′ˢlisē. Wä, hë′x·ˢidaɛmˢlawisē la gwä′ˢsta lāq. Wä, lā′ˢlaē dō′xˢwalɛlaxa bɛgwā′nɛmē lāq. Wä, hë′x·ˢīdaɛmˢlāwisē Q!ā′nēqēˢlakwē gu′nˢg·ilisax qaxs hë′mɛnāłaˢmaē g·ō′ˢlāla qaxs ˢyā′k·âē lāx Ha′yalik·awaˢē. Lā′g·ītas g·ā′lasqɛlīsaxa bɛgwā′nɛmē. Wä, laɛ′mˢlaē ququnā′p!ēdā′masē Q!ā′nēqēˢlakwaxa bɛgwā′nɛmē. Wä, laɛmˢlā′wisē sā′xaē′sɛla lāx ā′waxstaˢyas l!ɛmā′isas g·ō′kwasa bɛgwā′nɛmē. Wä, k·!ē′sˢlat!a gä′łaxs la′ē ē′toxwaq. Wä, laɛ′mˢlaxaē bɛgwā′nɛmx·ˢidā′mas ē′t!ēdɛq.

Wä, lā′ˢlaē yā′q!eg·aˢłē bɛgwā′nɛmaq. Wä, lā′ˢlaē ˢnē′k·a: "ˢya, qāst, sō′maa Q!ā′nēqēˢlaẋᵘsa? "Wä, nō′gwaˢmēsḷał Yîx·ā′gɛmaˢya, qāst," ˢnē′xˢlaēxs la′ē ō′gwaqa ququnā′p!ēdā′masɛx Q!ā′nēqēˢlakwē. Wä, laɛ′mˢlaxaē sā′xaē′sɛla lāx ā′waxstaˢyas l!ɛmā′isas g·ō′kwas Yîx·ā′gɛmaˢē. Wä, k·!ē′sˢlat!a gä′łaxs la′ē ē′tōxwaq. Wä, laɛ′mˢlaxaē ē′t!ēd bɛgwā′nɛmx·ˢidē Q!ā′nēqēˢlakwē. Wä, laɛ′mx·dɛˢlāḷē Yîx·ā′gɛmaˢē q!ā′laɛmx Q!ā′nēqēˢlakwaxs g·ā′xēlē, lā′g·ītdäs gu′lx·sɛmdxēs g·ō′kwē, qaxs k·!ē′saē aō′msa ḷē′gadōłas Yîx·ā′gɛmaˢē.

Wä, laɛ′mˢlaē ē′tɛlīsasōs Q!ā′nēqēˢlakwē. Wä, laɛ′mˢlaē paō′łˢīdā′masxa dɛ′msx·ē. Wä, â′ɛmˢlā′wisē la laē′lē Yîx·ā′gɛmaˢē lā′xēs g·ō′kwaxs la′ē g·iî′nsɛla. Wä, â′ɛmˢlā′wisē la kwā′xˢɛqâ′-

water. Then Q!ā′nēqē^{s}lak^{u} became afraid of him.

(Some Kwakiutl say that Fastest-One also caused the sea to rise after Q!ā′nēqē^{s}lak^{u} had caused it to go down again. As soon as Fastest-One caused the sea to go down, Q!ā′nēqē^{s}lak^{u} just spoke, and said to him, "O friend Fastest-One! you are not really an ordinary man. Go on, and just stay in your world!" Thus he said.)

La^{s}yālē kwāx·î′läs g·ō′kwas. Wä, laE′m-^{s}laē k·îł^{s}ī′dē Q!ā′nēqē^{s}lakwas lā′xēq.

(Wä, la ^{s}nē′k·a waō′kwē Kwā′g·ūł-qēxs ō′gwaqa^{s}maē Yîx·ā′gEma^{s}ē paō′ł-^{s}īdā′masxa dE′msx·äxs la′ē x·ō′t!Ex·^{s}īdā′-masē Q!ā′nēqē^{s}lakwaq. Wä, g·î′l^{s}Em-^{s}laxaā′wisē x·ō′t!Ex·^{s}īdā′masē Yîx·ā′gE-ma^{s}yaxa dE′msx·äxs la′ē â′^{s}mē Q!ā′nē-qē^{s}lakwē yā′q!eg·a^{s}łaq. Wä, laEm^{s}lā′-wisē ^{s}nē′k·îq: "^{s}ya, qāst, Yîx·ā′gEmē^{s}, â′laEmxōḷas k·!ēs aō′msa. Wë′g·ił la â′Em hë′līsLōL laxs ^{s}nā′läqōs," ^{s}nē′x·^{s}laē.)

25. Q!ā′nēqē^{s}lak^{u} and Gwā′^{s}nalālis.

Then he left him and went to Foundation. There he saw his father-in-law, Gwā′^{s}nalālis. They all knew beforehand that Q!ā′nēqē^{s}lak^{u} was going around our world, setting things right. Therefore Gwā′^{s}nalālis spoke to him as soon as Q!ā′nēqē^{s}lak^{u} entered his house. He said to him, "Welcome, son-in-law! Don't I know already that you are going about to set things right all around our world?" Thus he said. "And so I wish that you may go on and see that I may be just as if I were dead when you transform me." Thus he said.

Q!ā′nēqē^{s}lak^{u} replied to him at once, and said to him, "What do you refer to, that you want to be?" Thus he said to him. Gwā′^{s}nalālis answered him at once, and said, "Go on, transform me into a river, so that all kinds of salmon may ascend in me when I am a river; and that future generations may watch me (when they catch salmon); and also that the river may never run dry [disappear]." Thus he said.

Wä, laE′m^{s}laē bâs qa^{s}s lä′xat! qā′s^{s}īd ^{s}nā′nālaā′qa. Wä, lā′^{s}laxaa lā′g·aa lāx Ẋu′lkwē lāx g·ō′ku^{s}lasasēs nEgu′mpē, qaxs lE^{s}ma′ē ^{s}nā′ẋwa q!ēq!ā′lagâlayîwē Q!ā′nēqē^{s}lakwaxs lE^{s}ma′ē hëx·hElī′sEla-xōx awī′^{s}stäxsEns ^{s}nā′lax. Wä, hë′x·-^{s}īdg·îłmā′sē Gwā′^{s}nalālisē yā′q!eg·a^{s}łqēxs g·ā′laē laē′Lē Q!ā′nēqē^{s}lakwē lāx g·ō′-kwas. Wä, laEm^{s}lā′wisē ^{s}nē′k·îq: "Ḡē′-lak·as^{s}la nEgu′mp, ē′saēḷEn q!ā′laEmxs lE^{s}ma′ēx hë′x·hElīsElałxōx awī′^{s}stäxsEns ^{s}nā′lax," ^{s}nē′x·^{s}laē. "Wä, la^{s}mē′sEn ^{s}nēx· qas wä′g·īLōs dō′qwałał qEn wä′g·îł ^{s}nEmā′x·îsL ḷō wī′k·!Ex^{s}ē′dEL, qa^{s}sō lāł ō′gux^{s}īdāmasL g·ā′xEn," ^{s}nē′x·^{s}laē.

Wä, hë′x·^{s}idaEm^{s}lā′wisē Q!ā′nēqē^{s}la-kwē nā′nax^{s}mēq. Wä, laEm^{s}lā′wisē ^{s}nē′k·îq: "Wä, ^{s}mā′sēs gwô^{s}yâ′ōs qas laā′sōs?" ^{s}nē′x·^{s}laēq. Wä, hë′x·^{s}idaEm-^{s}lā′wisē Gwā′^{s}nalālisē nā′nax^{s}mēq. Wä, laEm^{s}lā′wisē ^{s}nē′k·a: "Wë′g·adzâ wā′x·-^{s}īdā′mas g·ā′xEn qa wä′g·îłtsē ^{s}nā′ẋwa-Emł ts!E′lx·aLa ^{s}nā′ẋwax ō′guq!ēmas mā′maōmas g·ā′xEn, qEnLō lāł wā′Lō. Wä, hë′^{s}mis qa wā′g·ägē^{s}lētsōłtsa ā′ła bEgwā′nEmL. Wä, hë′^{s}misēxs k·!ē′saē ts!E^{s}maē′noxwa wāx," ^{s}nē′x·^{s}laē.

Q!ā′nēqē^{s}lak^{u} answered him at once, and said to him, "O father-in-law! you have wished to be a river: come and lie down on your back here!" Thus he said to him. Gwā′^{s}nalālis at once lay down on his back at a pretty place. Then Q!ā′nēqē^{s}lak^{u} spoke to him, and said, "O Gwā′^{s}nalā′lis! now you will be a large river, and there will be no kind of salmon that does not ascend you; and you will be watched by later generations, and your name shall be G!wā′^{s}nē." Thus he said. Immediately Gwā′^{s}nalālis melted away and became a river.

Then Q!ā′nēqē^{s}lak^{u} went on to the place Ō′s^{s}Eqwē. That is what the MaE′mtag·i^{s}la refer to as the place where Q!ā′nēqē^{s}lak^{u} transformed into a perch the one who was singing his sacred song. That is all I know about this myth.

Wä, hë′x·^{s}idaEm^{s}lā′wisē Q!ā′nēqē^{s}lakwē nā′nax^{s}mēq. Wä, lā′^{s}laē ^{s}nē′k·îq: "^{s}ya, nEgu′mp, laq!āmaā′qōs ^{s}nēx· qas lā′ōs wa. Wä, gē′lag·a qas lā′ōs t!ē′x·^{s}ālīs lā′xg·a," ^{s}nē′x·^{s}laēq. Wä, hë′x·^{s}īda^{s}Em^{s}lā′wisē Gwā′^{s}nalālisē la t!ēx·^{s}ālis lā′xa ë′k·ē awī′^{s}nagwisa. Wä, laEm^{s}lā′wisē yā′q!eg·a^{s}łē Q!ā′nēqē^{s}lakwaq. Wä, laEm^{s}lā′wisē ^{s}nē′k·a: "Wä, Gwā′^{s}nalālis, laE′ms ^{s}wā′lasLElał wālōL, qas ts!E′lnasēLōsas k·!eō′sLa k·!ēs gwē′x·sdEmłtsa mā′maōmasēx qa wā′^{s}mētsōłtsa ā′ła bEkumē′L. Wä, la^{s}mēts Ḷē′gadLEs Gwā′^{s}nē," ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}idaEm^{s}lā′wisē ts!Emx·^{s}ī′d qa^{s}s wā′x·^{s}īdē. Wä, lā′lawisḶa gwā′ła.

Wä, lā′^{s}laxaē qā′s^{s}īda. Wä, lā′^{s}laē lāx axā′s Ō′s^{s}Eqwē. Hë′Em gwô^{s}yō′sa MaE′mtag·i^{s}la yä′laq!u^{s}latsa dzē′nōmagax·^{s}īdāmatsōs Q!ā′nēqē^{s}lakwē. Wä, laE′m ^{s}wī′^{s}lEn q!ā′^{s}łē lā′xwa nū′yamēx.

26.[1] Q!ā′nēqē^{s}lak^{u} marries at Olachen-Place.

Q!ā′nēqē^{s}lak^{u} was living at K!wā′nē^{s}. He said that he would go to Olachen-Place to marry the princess of Always-living-at-Olachen-Place, Death-bringing-Woman. This was the reason that Q!ā′nēqē^{s}lak^{u} wished to go, that the woman had a remarkable name. He got ready with his crew, which consisted of his younger brothers. It began to be daylight when they started. The lord was now going to Olachen-Place.

When he arrived at the place Dā′gō^{s}s, while he was going up the inlet, he was called by those living there. They

G·ō′kula^{s}laē Q!ā′nēqē^{s}laxwē lāx K!wa′na^{s}ē. Wä, lā′^{s}laē ^{s}nē′x·k·as qas lälāx Dzā′wadē qas lä gā′gak·!ax k·!ē′dēłas Dzāwadā′lalisēxē Ḷē′gadäs Wā′wanōgumg·īlaga. Wä, hë′EmEl lā′g·īłas laē′xsdē Q!ā′nēqē^{s}laxwē qaxs E′młq!Esaāx Ḷē′gEmasē ts!Edā′xē. Wä, laEm^{s}lā′wisē xwā′nał^{s}īda, ḶE^{s}wīs lē′ElōtLē g·ā′yōł lā′xēs ts!ā′ts!a^{s}ya. Wä, laEm^{s}lā′wisē ^{s}nā′x·^{s}īdExs la′ē alē′x^{s}wīda. Wä, laE′m^{s}laē lā′k·asLē ā′da lāx Dzā′wadē.

Wä, lā′k·as^{s}laē lā′g·aa lāx axā′s Dā′gō^{s}sē lā′k·asxēs laē′nē^{s}k·asē laē′LEla. Wä, lā′k·as^{s}laē ā′dagwē^{s}nEwēsō^{s}sē g·ō′-

[1] The following tradition is ascribed to the Gwa′ts!ēnox^{u}, and Mr. Hunt has endeavored to render it in the dialect of the NaqE′mg·ilisala, from whom he obtained it.

shouted, "Why are you going up the inlet?" Thus said those living in the village to Q!ā'nēqē^{s}lak^{u}. Q!ā'nēqē^{s}lak^{u} replied to them at once, and said, "We want to marry the princess of Always-living-at-Olachen-Place." Thus he said. Then they shouted to him and scolded. They said, "Oh, confound you! [you will be dead!] You come, and you want to live at the place to which you are going!" Thus they said. Immediately Q!ā'nēqē^{s}lak^{u} said to his crew, "Let us go ashore to them." Thus he said. As soon as the canoe of the lord approached the shore, he just stood up in his canoe, and his crew beat time. Q!ā'nēqē^{s}lak^{u} at once put up his hands and took hold of something [that was taken]. Then he threw it at the village, and immediately they all flew away and became gulls, although they had just been men.

Then the lord thought that it was bad that they should be sea-gulls, and he again put up his hands and took back the gulls. For a short time those who had been sea-gulls became people again. Then he threw his supernatural power at them, and they became deer who had in vain just become men again. As soon as they had become deer, the lord spoke, and said, "You shall be the deer of later generations." Thus he said. Therefore there are many deer at Dā'gō^{s}s. Q!ā'nēqē^{s}lak^{u} was angry because they had scolded.

Then he paddled again, and went up the inlet. Then he was shouted kula lāx. Wä, lā'k·as^{s}laē ^{s}nē'x·a ā'daqula: "^{s}mā'^{s}mēLas nEgē'LElai'?" ^{s}nē'x·k·as^{s}laē g·ō'kuläx Q!ā'nēqē^{s}laxwē. Wä, hë'x·^{s}īdk·as^{s}Em^{s}lā'wisē Q!ā'nēqē^{s}laxwē nā'nax^{s}mēqē. Wä, lā'k·as^{s}laē ^{s}nē'x·a: "Gā'gak·!aLEnu^{s}x^{u} lāx k·!ē'dēłas Dzāwadā'lalisai'," ^{s}nē'x·k·as^{s}laē. Wä, hë'x·^{s}idadzâEm^{s}laē ^{s}yā'x·p!ōdē ā'daquläq. Wä, laxLē'^{s}laē ^{s}nē'x·a: "^{s}yä, häs łē'łE^{s}lōL gē'las qas q!ulē'LōS lā'xēs lā'laäōs," ^{s}nē'x·k·as^{s}laē. Wä, hë'x·^{s}īdk·as^{s}Em^{s}lā'wisē ^{s}nē'x·ē Q!ā'nēqē^{s}laxwē lā'k·asxēs lē'Elō'tē: "Wä'k·aslasEns ā'LE^{s}sta lā'k·asEx," ^{s}nē'x·k·as^{s}laē. Wä, g·î'lk·as^{s}Em^{s}lā'wisē ë'x·ag·a^{s}lisē ^{s}yā'^{s}yats!äs ā'däxs lā'k·asaē â'Em Lā'x^{s}wāłExsa, lā'k·asxēs ^{s}yā'^{s}yats!ē. Wä, laEm^{s}lā'wisē LE'xEłExdzE'msēs lē'Elōtē. Hë'x·^{s}īdk·adzâEm^{s}laē Q!ā'nēqē^{s}laxwē ëk·!Ebałts!ā'nax·^{s}ītsēs ē^{s}ē'^{s}ya^{s}sō qak·ā'ts dā'sgEmdēxēs dā'x·^{s}ītsE^{s}wa. Wä, lā'k·as^{s}laē ^{s}mEx^{s}wułtō'dEs lā'xa g·ō'kula. Wä, hë'x·^{s}īdk·adzâ'Em^{s}laē nE'lx·^{s}īd la ^{s}nā'xwa la ts!ē'g·īnagax·^{s}īdk·āsa, ā'łEmx·däLał bē'bEkumāla.

Wä, lā'k·as^{s}laē ā'da yā'x·^{s}yîx·^{s}ī'dqēxs ts!ēg·ī'nagaē. Wä, lā'k·as^{s}laē ē't!ēd ë'k·!Ebałts!ā'nax·^{s}ītsēs ē^{s}ē'^{s}ya^{s}sō'wē qak·ā'ts ē'tōxwēxē ts!ēg·ī'naga. Wä, lā'k·as^{s}laē yā'was^{s}īd bēbEkumā'lax·^{s}īdē ts!ēg·ī'nagax·dē. Wä, lā'k·as^{s}laē ē't!ēd ^{s}mEx^{s}wEłtōtsēs nau'alaxwē lā'qē. Wä, lā'k·as^{s}laē tEk·!ō's^{s}īdElē ā'łk·as^{s}Emx·dē wāx· la ētE'mdzâ la bē'bEkumālax·^{s}īdEla. Wä, g·î'lk·as^{s}Em^{s}lā'wisē la tEk·!ō's^{s}īdExs la'ē dō't!eg·a^{s}łē ā'da; lā'k·as^{s}laē ^{s}nē'x·a: "Lā'k·as^{s}Emxaas lāł tEk·!ō'sLEs ā'łLa bEkō'^{s}mał" ^{s}nē'x·^{s}laē, lā'g·ułas q!ē'q!ädē Dā'go^{s}saxē tEk·!ō'sē. Wä, lā'k·as^{s}Em^{s}laē ts!E'nxwē Q!ā'nēqē^{s}laxwasēxs yā'x·p!ōdk·āsaāx.

Wä, lā'k·as^{s}laxaē sēx^{s}wīdk·as qak·ā'ts nEgē'ł^{s}ēdē. Wä, lā'k·as^{s}laē ā'dagwē^{s}nE-

at by the people living at the village of L!EKWĒ′TĒ. Those who were shouting now said these words to him: "Why are you going up the inlet?" Thus they said. The lord replied to them at once, "We want to marry the princess of Always-living-at-Olachen-Place." Thus he said to them. Then they spoke to him at once, and shouted. They said, "O lord! take care, else you might be added to the large pile of bones of those who try in vain from time to time to marry Death-bringing-Woman, for that is the name of the princess of Always-living-at-Olachen-Place." Thus they said. Q!Ā′NĒQĒ^{s}LAK^{u} spoke at once to his crew, and said, "Let us go ashore to those who speak kindly words to us!" Thus he said. As soon as they got to the beach, the lord took four mussels and put them into the water at the beach of the village. He said, "These shall never give out [be at an end], that they may be eaten by later generations." Thus he said. Thus he recompensed the kind heart of the tribe [to him].

Then they paddled, and went up the inlet. When they arrived outside of G·IŌX^{u}, he was shouted at again by those living there. They said, "Why do you come up the inlet?" The lord replied at once, and said, "We go to marry the princess of Always-living-at-Olachen-Place." Thus he said. Then those who were shouting said at once, "Don't say so, lord! Look at me, how I am on account of my dead prince, whom she, the princess of Always-living-at-Olachen-Place killed when he tried to marry her. There is now ^{s}WĒSŌSĒ G·Ō′KULA LĀ′K·ASEX L!EKWĒ′TĒ. Wä, HĒ′K·AS^{s}EMXAT! DŌ′DEMK·ATSĒ YÎXS ^{s}NĒ′X·AĒ Ā′DAQULA: "^{s}MĀ′^{s}MĒLAS NEGĒ′LELAI′?" ^{s}NĒ′X·^{s}LAĒ. Wä, HĒ′X·^{s}ĪDK·ĀS^{s}EM-^{s}LĀ′WISĒ Ā′DA NĀ′NAX^{s}MĒK·ASEX. Wä, LĀ′K·AS^{s}LAĒ ^{s}NĒ′X·A: "ĢĀ′ĢAK·!ĀLENU^{s}X^{u} LĀ′K·ASEX K·!Ē′DĒŁAS DZĀWADĀ′LALISAI′," ^{s}NĒ′X·^{s}LAĒX. Wä, HĒ′X·^{s}ĪDK·ADZÂ′EM^{s}LAXAĒ Ē′DZAQ!UG·A^{s}ŁA Ā′DAQULA: "Wä, LĀ′K·AS-^{s}LAĒ ^{s}NĒ′X·A: "^{s}YĀ′K·ASŌL, ADÄ′, YĀ′L!Â^{s}NŌ Ā′LAK·ATS LĀ′LAX G·Î′N^{s}WAK·ASXŌ WĀ′LAS-GEMLĪSA^{s}X XĀ′QĒSAWĒK·ATSŌ WĀ′X·K·ASNA-ẊWÄX ĢĀ′ĢAK·!AX WĀ′WANŌGUMG·ĪLAGÄ, QAK·Ā′SEXS HĒ′K·AS^{s}MAĒ Ḷ Ē′GEMS K·!Ē′-DĒŁAS DZĀ′WADĀ′LALISĒ," ^{s}NĒ′X·^{s}LAĒ. Wä, HĒ′X·^{s}ĪDK·AS^{s}EM^{s}LĀ′WISĒ Q!Ā′NĒQĒ^{s}LAẊWĒ DŌ′T!EG·A^{s}ŁA, LĀ′K·ASXĒS LĒ′ELŌTĒ. Wä, LĀ′K·AS^{s}LAĒ ^{s}NĒ′X·A: "WĒ′K·AS LĀ′X·ÎNS Ā′LĒ^{s}STA LĀ′K·ASXĒ Ē′K·AS DŌ′DEMĒ G·Ā′-XENS," ^{s}NĒ′X·^{s}LAĒ. Wä, G·Î′LK·AS^{s}EM^{s}LĀ′-WISĒ LĀ′G·A^{s}LISA, LA′Ē Ā′DA AX^{s}Ē′DXĒ MŌ′S-GEMĒ K!WĀS QAK·Ā′TS AXSTE′NDĒQ LĀ′K·ASXĒ L!EMĀ′ISASĒ G·Ō′KULA. Wä, LĀ′K·AS^{s}LAĒ ^{s}NĒ′X·A: "LĀ′K·Ā^{s}S^{s}EMXAAS K·!ĒS ^{s}WĪ′^{s}LAĒ-NOX^{u}K·ASL, QAK·Ā′S LĀ′K·!ÎSELĀŁTSA Ā′ŁLA BE-KŌ′^{s}MAŁ," ^{s}NĒ′X·^{s}LAĒ Wä, LĀ′K·AS^{s}EM^{s}LAĒ YÎ′NK·AS LĀX Ē′K·Ē NÂ′QĒSĒ LĒ′LQWALALA^{s}Ē QAK·Ā′SĒ.

Wä, LĀ′K·AS^{s}LAĒ SĒ′Ẋ^{s}WÎD QA^{s}S NEGĒ′Ł-^{s}ĪDĒ. Wä, LĀ′K·AS^{s}LAĒ LĀ′G·AAK·AS LĀX NEGET!Ä′S G·IŌ′ẊWĒ. Wä, LĀ′K·AS^{s}LAĒ Ē′T!ĒD Ā′DAGWĒ^{s}NEWĒSŌSĒ G·Ō′KULA LĀ′-K·ASEX. Wä, LĀ′K·AS^{s}EMXAĒ ^{s}NĒ′X·A: "^{s}MĀ′^{s}MĒLAS NEGĒLELAI′?" Wä, HĒ′X·-^{s}ĪDK·AS^{s}EM^{s}LĀ′WISĒ Ā′DA NĀ′NAX^{s}MĒK·ĀSEX. Wä, LĀ′K·AS^{s}LAĒ ^{s}NĒ′X·A: "LĀ′LENU^{s}X^{u} GĀ′GAK·!ĀLEX K·!Ē′DĒŁAS DZĀWADĀ′LALI-SAI′," ^{s}NĒ′X·K·AS^{s}LAĒ. Wä, HĒ′X·^{s}ĪDK·A-DZÂEM^{s}LAĒ ^{s}NĒ′XĒ Ā′DAQULAX·DĒ: "ĢWĀ′LA ^{s}NĒ′X·K·ASŌL, ĀDÄ′. DÂ′XGWANU^{s}X^{u} LĀX ĢWÄ′ŁAĀSA QAK·Ā′SEN Ḷ AWU′LGAMĒ^{s}X·DÄEN. HĒ′K·AS^{s}EM G·Ā′YA^{s}LASK·ATSĒ K·!Ē′DĒŁAS

only a large pile of bones of those who have tried from time to time to marry the princess of Always-living-at-Olachen-Place," thus he said, "and therefore I regret that you are going right there." Thus he said.

Then the lord said that they would go and stop at the beach of the village, for their words were kind. Then he took roasted sockeye salmon [taken] from his travelling-provisions, and put it into the water. Immediately the water was full of sockeye salmon at the mouth of the river of G·iōx̣ᵘ. Then he said, "You will be travelling-provisions for later generations." Thus he said, while [he was] taking four mussels which he put into the water. Then he just repeated the words he had said before. Then he was recognized by the ancestors of the Angry-Ones.

He paddled again, and went up the inlet. As soon as he arrived outside Ā′x·atbēˢ, he was shouted at again by the people living there. Those who shouted said, "Why are you going up the inlet?" Thus they said. The lord at once answered them, and said, "We are going to marry the princess of Always-living-at-Olachen Place." Thus he said to them. (One of) those who had shouted at once spoke again, and said, "O lord! look at me, in what state I am, on account of the place to which you referred you are going to. She [was the one who] killed my princes, the princess of Always-living-at-Olachen-Place." Thus she said. The lord immediately went ashore to the village. As soon as he arrived at the beach of the village, he again took roasted salmon and mussels and put Dzāwadā′lalisax wā′x·ēx·dä la gEg·a′dEs, â′dzēk·asˢmaēx la wâ′ˢlasgEmlīsōx xā′-qesawaˢyasa wāx·naxwä gā′gak·!ax k·!ē′dēłas Dzāwadā′lalisē," ˢnē′x·k·asˢlaē. "Wä, hë′k·asˢmēsEn lā′g·īła łE′lˢwēqElōs la hëˢnā′kulē," ˢnē′x·k·asˢlaē.

Wä, hë′x·ˢīdk·asˢEmˢlaē ˢnē′x·ē ā′da qak·ā′ts lä ha′ng·aˢlis lāx L!Emā′isasa g·ō′kula qak·ā′sExs ë′x·aēs dō′dEmē. Wä, lā′k·asˢlaē axˢē′dxē L!ō′bEx̣wē mEłē′k·a g·ā′yōłk·as lā′xēs g·ō′lx̣wē qak·ā′ts axstE′ndēq. Wä, hë′x·ˢīdk·asˢEmˢlā′wisē la q!ō′kwałē mEłē′k·as ō′x·siwaˢyasa wäs G·iō′x̣wē. Wä, lā′k·asˢlaē ˢnē′x·a: "Lā′-k·asˢEmxaas lāł g·oł̄ˢlä′łałts ā′ɬa bEkō′-ˢmał" ˢnē′x·k·asˢlaēxs lā′k·asaē ē′t!ēd dā′x·ˢīdxē mō′sgEmē k!wā′sa qak·ā′ts axstE′ndk·āsēq. Wä, lā′k·asˢlaē â′Em nEgEłtō′dk·asxēs g·î′lx·dē dō′dEma. Wä, lā′k·asˢEmˢlaē ˢmā′ɬt!eg·aā′ɬEłtsa g·î′lk·a-sasē Łā′wits!ēsē lā′k·asxēx.

Wä, lā′k·asˢlaē ē′t!ēd sē′x̣ˢwīd qak·ā′ts nEgē′ɬˢēdaē. Wä, g·î′lk·asˢEmˢlā′wisē lā′g·aa lā′k·asEx nEgEt!ä′s Ā′x·atbaˢē lā′k·asˢlaxaē ā′dagwēˢnEwēsōsē g·ō′kula lā′k·asEx. Wä, lā′k·asˢEmˢlaxaē ˢnē′x·a ā′daqula: "ˢmāˢmēLas nEgē′LElai′?" ˢnē′x·k·asˢlaē. Wä, hë′x·ˢīdk·asˢEmˢlā′-wisē ā′da nā′naxˢmēqē. Wä, lā′k·asˢlaē ˢnē′x·a: "Lā′LEnuˢx̣ᵘ gā′gak·!ax k·!ē′dē-łas Dzāwadā′lalisai′," ˢnē′x·k·asˢlaēq. Wä, hë′x·ˢīdk·asˢEmˢlā′wisa ē′dzaqwa, dō′t!eg·aˢłē ā′daqulax·dä. Wä, lā′k·as-ˢlaē ˢnē′x·a: "ˢya, adä′, dō′xgun lā′k·a-sEk· gwē′gux·îsEˢlāsa, qak·ā′sēs gwô-ˢyâ′ōs qas laā′sk·asōs; hë′k·asˢEm g·ā′-yaˢlatsEn ḷōḷaE′lgamēˢx·dāē k·!ē′dēłas Dzāwadā′lalisē," ˢnē′x·k·asˢlaē. Wä, hë′x·ˢīdk·asˢEmˢlā′wisē ā′da lā′k·as ā′LE-ˢsta lā′k·asxē g·ō′kula. Wä, g·î′lˢEm-ˢlā′wisē lā′g·aa lā′k·asxē L!Ema′isasē g·ō′kula la′ē ē′t!ēd axˢē′dxē L!ō′bEx̣wē

them into the water. Immediately many salmon began to jump at Ā′x·atbē^{s}, and then there were also many mussels. Then he said to the salmon and to the mussels, "You shall be travelling-provisions of later generations." Thus he said.

Then he paddled, still continuing to go to Olachen-Place. Then he arrived at Copper-End. Then the lord saw smoke there at the place Ā′snaā′k·!ē. Immediately the lord said that he would go across to Ā′snaā′k·!ē. Then he stopped in his canoe at the beach of the village. Then it startled the lord that his canoe was not seen when it was in the water in front of the village. [This will be the first time that he will go out of his canoe.] Then he started, and went up to the village. He saw that they were steaming clover-roots. Immediately one of the old women spoke, and said, "Hm! I smell Q!ā′-nēqē^{s}lak^{u}. Why should Lord Q!ā′nē-qē^{s}lak^{u} come here?" Thus she said. Immediately the lord took a bundle of clover-roots; and the old woman felt about for it, for she was blind. Then the lord learned through the words of the old woman that they were blind, for she said, "Where is my bundle?"

Immediately the lord spoke, and said, "Oh, why! Are you blind?" Thus he said. Immediately one of them replied to him, and said, "O Lord Q!ā′nēqē^{s}lak^{u}!

Ḷē^{s}wa k!wā′sē qak·ā′ts axstE′ndē^{s}s lā′xa ^{s}wā′pē. Wä, hë′x·^{s}īdk·as^{s}Em^{s}lā′wisē ax^{s}ē′dē q!ē′nEmē mäs lā′k·asEx Ā′x·atbē^{s}. Wä, lā′k·as^{s}Emxaē q!ē′nEmē k!wā′sas. Wä, lā′k·as^{s}Em^{s}laxaē ^{s}nēx· lā′k·asxē mä ḷōkwā′sa k!wā′sē: "LaE′mxaas g·ō′ẖī^{s}lälałts ā′ẖLa bEkō′^{s}mał," ^{s}nē′x·k·as^{s}laē.

Wä, lā′k·as^{s}Em^{s}laxaē sē′x̣^{s}wīdk·asa. Wä, hë′x·säEm^{s}laē lā′laē Dzā′wadē. Wä, lā′k·as^{s}laē lā′g·aak·as lāx L!ā′qwaxsdElīsē. Wä, lā′k·as^{s}laē ā′da dō′x^{s}waLE′laxē kwā′x·îla lā′k·asEx axā′s Ā′snaā′k·!ē. Wä, hë′x·^{s}īdk·as^{s}Em^{s}lā′wisē ^{s}nē′x·ē ā′da qak·ā′ts lä lā′^{s}wīł lā′k·asEx Ā′snaā′k·!ē. Wä, lā′k·as^{s}laē ha′ng·a^{s}līsē ^{s}yā′^{s}yats!äs lā′k·asEx L!Emā′isasē g·ō′kula. Wä, lā′k·as^{s}laē q!ā′yaxē ā′däsēxs k·!ē′saē dō′gułē ^{s}yā′^{s}yats!äsēs lā′k·asē ha′ngEmā^{s}lētsE^{s}wa. Wä, hë′Em ā′łēk·asLES ^{s}nE′mp!Enał lō′łtâł lā′k·asxēs ^{s}yā′-^{s}yats!ē. Wä, lā′k·as^{s}laē qā′s^{s}īd qak·ā′ts lä lā′k·asxē g·ō′kula. Wä, lā′k·as^{s}laē dō′x^{s}waLElaqēxs wā′mag·aē nEk·ā′xē ḷEx·sE′mē. Wä, hë′x·^{s}īdk·as^{s}Em^{s}lā′wisa ^{s}nEmō′x̣wē łEk!wanē′ dō′t!Eg·a^{s}ła. Wä, lā′k·as^{s}laē ^{s}nē′x·a: "HEm, q!a′nxp!ālEn mē′dzEła, qa ^{s}mā′sElag·ilîsē lāxs ā′däē Q!ā′nēqē^{s}laxwa qō g·ā′xk·aslā′xō," ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}īdk·as^{s}Em^{s}lā′wisē ā′da ax^{s}ē′dxē qEnō′^{s}yâla ḷEx·sE′ma. Wä, lā′k·as^{s}laē łE′k!wanē′ p!ēx̣wak·āsEx qak·ā′sExs p!Ep!ā′saē. Wä, lā′k·as^{s}laē ā′da ^{s}mā′łt!ēg·aā′LElaqēxs p!Ep!ā′saē qak·ā′sē dō′dEmasē łEk!wanē′, yîk·ā′sExs la′ē ^{s}nē′x·a: "^{s}wī′^{s}stā′dzEn qā′sqa^{s}nax·däEn?"

Wä, hë′x·^{s}īdk·as^{s}Em^{s}lā′wisē ā′da dō′-t!ēg·a^{s}ła. Wä, lā′k·as^{s}laē ^{s}nē′x·a: "^{s}ya′x·da^{s}x^{u}, ^{s}mā′sas p!Ep!ā′sasa," ^{s}nē′x·k·as^{s}laēx. Wä, hë′x·^{s}īdk·as^{s}Em^{s}lā′wisa ^{s}nEmō′x̣wē nā′nax^{s}mēk·āsEx. Wä, lā′-k·as^{s}laē ^{s}nē′x·a: "^{s}ya, adä′, Q!ā′nēqē-

are we not all blind?" Thus she said to him. The lord was always chewing gum. Then he went to (one of) the old women and spat into her eyes. Immediately she saw our world. The lord kept on spitting into the eyes of the others. They were Geese.

As soon as the lord had finished setting the Geese right, one of the women spoke, and said, "O Lord Q!ā'nēqē^{s}lak^{u}! why did you come here on the water?" Thus she said. The lord replied to her, and said, "We go to marry the princess of Always-living-at-Olachen-Place." Thus he said. The woman spoke at once, and said, "O Lord Q!ā'nēqē^{s}lak^{u}! only take care! None of those who try from time to time to marry the princess of Always-living-at-Olachen-Place can live before him." Thus said the Geese.

Then he went aboard his canoe and paddled on. Then he saw a village at the mouth of Ochre-Place. Immediately he went ashore there. As soon as he arrived at the beach of the village, he got out of his canoe. The lord saw that there were blind women there, the Mallard-Ducks. Immediately one of the Mallard-Ducks said, "Hm! I smell Q!ā'nēqē^{s}lak^{u}." Thus she said. They were digging roots, and the lord took the cinquefoil-roots belonging to one of the Duck women. In vain the Duck searched for her roots. Then she also said the same words as the words of the Geese women: "Where is my bundle?" Thus she said. Immediately the lord questioned them. He ^{s}laẋ^{u}, ē'saēḷanu^{s}ẋ^{u} ^{s}nā'ẋwak·as^{s}Em p!ēp!Ep!ā'saa?" ^{s}nē'x·k·as^{s}laēx. Wä, lā'k·as^{s}laē ā'da hë'mEnāłak·as^{s}Em gwā'gulx·īlaxē gwE^{s}lē'x·ī. Wä, lā'k·as^{s}laē lā'xē łEk!wanē' qak·ā'ts kwē'kustōdēx. Hë'x·^{s}īdk·as^{s}Em^{s}lā'wisē dō'x^{s}waLElaxEns ^{s}nā'lax. Lā'k·as^{s}laē ā'da hā'^{s}nał kwē'kustōxē waō'ẋwē. Hë'Em wā'mag·ī.

Wä, g·î'lk·as^{s}Em^{s}lā'wisē gwā'łk·asē ā'da hë'łī^{s}lälaxē wā'mag·ī lā'k·asaē dō't!eg·a^{s}łē ^{s}nEmō'ẋwē ts!Edā'xa. Wä, lā'k·as^{s}laē ^{s}nē'x·a: "^{s}ya, adä', Q!ā'nēqē^{s}laẋwä, ^{s}mā'sk·asōs ^{s}yā'lag·īLa^{s}yax?" ^{s}nē'x·k·as^{s}laē. Wä, hë'x·^{s}īdk·as^{s}Em^{s}lā'wisē ā'da nā'nax^{s}mēk·ā'sEx. Wä, lā'k·as^{s}laē ^{s}nē'x·a: "Lā'Lenu^{s}ẋ^{u} gā'gak·!āLEx k·!ē'dēłas Dzāwadā'lalisē," ^{s}nē'x·k·as^{s}laēx. Wä, hë'x·^{s}īdk·as^{s}Em^{s}lā'wisē ē'dzaxwa dō't!eg·a^{s}łē ts!Edā'xa. Wä, lā'k·as^{s}laē ^{s}nē'x·a: "^{s}ya, ā'dä, Q!ā'nēqē^{s}laẋwä. Wë'g·ītlax·ōs â'Em yā'L!ōLōL k·!eâ'sk·asō q!wā'^{s}lask·asōx Dzāwadā'lalisax yîsa wā'x·naẋwä gEg·ā'dEx·^{s}ītsōx k·!ē'dēłaq!Esō," ^{s}nē'x·k·as^{s}laē wā'mag·ī.

Wä, lā'k·as^{s}laē lāxs lā'k·asxēs ^{s}yā'^{s}yats!ē qas ē't!ēdk·asē sē'ẋ^{s}wīdk·asa. Wä, lā'k·as^{s}laē dō'x^{s}waLE'laxē g·ō'kula lā'k·asEx ō'x·siwa^{s}yas Ġu'myadē. Wä, hë'x·^{s}īdk·as^{s}Em^{s}lā'wisē la ā'Lē^{s}stak·as lāq. Wä, g·î'lk·as^{s}Em^{s}lā'wisē lā'g·a^{s}lis lā'k·asEx L!Emā'isasē g·ō'kula lā'k·asaē lō'łtâ lā'k·asxēs ^{s}yā'^{s}yats!ē. Wä, lā'k·as^{s}Em^{s}laxaē ā'da dō'qulaqēxs p!ēp!Ep!ā'saē ts!ēts!Edā'xsē ^{s}nē'nxōstâ. Wä, hë'x·^{s}īdk·as^{s}Em^{s}lā'wisē ^{s}nēmō'ẋwē ^{s}nē'x·sa nē'nxōstâ: "HEm, q!a'nxp!ālEn mē'dzEła," ^{s}nē'x·k·as^{s}laē. Wä, lā'k·as^{s}Em^{s}laē ts!ō'saxē t!Ex^{u}sō'sē. Wä, lā'k·as^{s}laē ā'da ax^{s}ē'dxē t!Ex^{u}sō'sē axsa' ^{s}nEmō'ẋwē lā'k·asxē nēnxōstâ^{s}wa'xsEmē. Wä, lā'k·as^{s}laē wāx· ā'läk·asē nē'nxōstâwaxēs t!Ex^{u}sō'sē. Wä, hë'k·as^{s}Emxaā'wis dō'-

said, "Why! Are you blind?" Thus he said to them. The Mallard-Ducks replied, and said, "Yes, we little ones are blind." Thus they said; and the lord spat into their eyes; and as soon as they could see our world, the Mallard-Ducks said, "Is that the way the world is?" Thus they said. Then the lord spat into the eyes of all of them, and all of them were set right by the lord.

Then the lord started and looked behind the houses. There he heard something just like the sound of canoe-making. He said that he would go and look for it. He had not gone far when he saw a woman sitting in a canoe that she was making; and a child was in its cradle on the ground, on the right-hand side of the canoe. Then the lord went quietly up to the child lying in the cradle on the ground and pinched its feet. Then the child began to cry. Immediately the woman said, "Don't go and make my infant son cry, who never cries!" Thus she said. Then the lord looked up, and looked at the inside of the canoe; and the lord saw that the woman had cut through with her adze what she was adzing.

Then the lord started and looked at her from near by, and he saw that she was blind. Then the lord spoke, and said, "Oh, but why is this? Can you not see?" Thus he said to her. dEms dō'dEmasē wā'mag·ia'xsEmē: "ˢwīˢstak·atsEn qanā'x·däEn?" ˢnē'x·k·asˢlaē. Wä, hë'x·ˢīdk·asˢEmˢlā'wisē ā'da wuLā'k·asEx. Wä, lā'k·asˢlaē ˢnē'x·a: "ˢmā'sas p!Ep!ā'sasa?" ˢnē'x·k·asˢlaēx. Wä, lā'k·asˢlaē nā'naxˢmēk·asē nē'nxostâqē. Wä, lā'k·asˢlaē ˢnē'x·a: "Ä, p!ēp!Ep!ā'sk·as ˢmEnēxunuˢx̣ᵘ," ˢnē'x·k·asˢlaē. Wä, lā'k·asˢEmˢlaxaē ā'da kwē'stōdEx. Wä, g·ī'lk·asˢEmˢlā'wisē dō'xˢwaLE'lak·asxEns ˢnā'läxs, la'ē ˢnē'x·ē nē'nxōstâ: "Hë'k·asaēḷōx gwē'xsEns ˢnā'lax," ˢnē'x·k·asˢlaē. Wä, lā'k·asˢmē ˢnā'x̣wa kwē'kustōsōˢs ā'da. Wä, lā'k·asˢmē ˢnā'x̣wa la hë'łasōˢs ā'da.

Wä, lā'k·asˢlaē ā'da qā'sˢīd qaˢs lā'k·asē dō'xˢwīdxē ā'LanâˢyasE g·ō'kula. Wä, lā'k·asˢlaē wuLE'lak·asxē hë'k·asa gwēx·s Lē'q!ālax x̣wā'k!unä. Wä, lā'k·asˢlaē ˢnē'x·k·as qaˢs lä dō'xˢwīdk·asxē. Wä, k·!ē'sk·asˢlaē qwē'sg·īlaxs la'ē dō'xˢwaLE'laxē ts!Edā'xē k!wā'xsāla lā'k·asxēs Lē'qasEˢwē x̣wā'k!una. Wä, lā'k·asˢlaxaē ha'nsk·asē xaā'pts!ōlsē g·înā'nEm lāx hëłk·!ōdEnō'dzaˢyasa x̣wā'k!una. Wä, lā'k·asˢlaē ā'da tłEłˢwulā'ła lā'laak·as lā'xē xaā'pts!ōlsē g·înā'nEma qak·ā'ts ē'pEmx·sīdzEndēx. Wä, lā'k·asˢlaē g̣ug̣wā'łtsäya g·înā'nEmē. Wä, hë'x·ˢīdk·asˢEmˢlā'wisē ˢnē'x·ē ts!Edā'xē: "G̣wā'k·asla q!uq!wā'ˢyElax wī'ˢsäx k·!ē'sk·asō q!wā'ts!ēnoxwa," ˢnē'x·k·asˢlaē. Wä, lā'k·asˢlaē x·îxˢwī'dk·asē ā'da qak·ā'ts dō'xˢwīdk·asēxē ō'xsasē x̣wā'k!una. Wä, lā'k·asˢlaē ā'da dō'xˢwaLElak·asqēxs lEˢma'ē k·!ī'młtsâmasa ts!Edā'xaxē lē'xē lā'xēs k·!ī'mLasEˢwē.

Wä, lā'k·asˢlaē ā'da qā'sˢīd qaˢs lā'k·asē ˢnEx̣wā'p!ałtōx. Wä, lā'k·asˢlaē dō'xˢwaLE'laqēxs p!Ep!ā'saē. Wä, lā'k·asˢlaē ā'da dō't!eg·aˢła. Wä, lā'k·asˢlaē ˢnē'x·a: "ˢyâ, ˢmā'dzâsk·ā'wēsḷas,

The woman answered him, and said, "O lord! I am blind." Thus she said. Then the lord said, "Turn your face this way, that I may set your eyes right." Thus he said. Immediately the lord spat with his spittle into her eyes. Immediately the lord questioned the woman. "Can you not see our world?" Thus he said; and the woman at once replied, "O lord! thank you, supernatural one. Now I can see our world." Then the woman could see our world; and the woman was glad on account of being set right by the lord.

Then the woman questioned the lord. She said, "O lord! what are you going to do?" Thus she said to him. Immediately the lord spoke. "I am going to Always-living-at-Olachen-Place. I want to marry his princess." Thus he said to her. Immediately the woman said, "Oh, take care! for Always-living-at-Olachen-Place does not wish the husband of his princess to live for four days. Now come, that I may treat you (with magic), that you may not be vanquished by him, even though he may try to vanquish you in his way!" Thus she said, while she took her whetstone and rubbed it on his backside. Then the woman said to the lord, "Now the death-bringing squid bones spread over the seat of Always-living-at-Olachen-Place will not enter you," for the small of the lord's back had become stone. Then the woman said, "Go on, take my whetstone, for Death-bringing-Woman has teeth in

k·!ē′ˢyas dō′qulaa?" ˢnē′x·k·asˢlaēx. Wä, hë′x·ˢīdk·asˢEmˢlā′wisē nā′naxˢmaˢē ts!Edā′xax. Wä, lā′k·asˢlaē ˢnē′x·a: "Ä adä′, p!Epā′sk·asEn," ˢnē′x·k·asˢlaē. Wä, lā′k·asˢlaē ā′da ˢnē′x·a: "Ġwā′sġEmx·ˢīdas qak·ā′sEn nā′qēˢstEnk·asēxs gEˢyā′gasēx," ˢnē′x·k·asˢlaē. Wä, hë′x·ˢīdk·asˢEmˢlā′wisē ā′da kwē′kustōtsēs kwē′sdEx̣wē. Wä, lā′k·asˢlaē ā′da wuLā′xē ts!Edā′xē: "K·!ē′sˢmas dō′gudzōdxEns ˢnā′laxa?" ˢnē′x·k·asˢlaē. Wä, hë′x·ˢīdk·asˢEmˢlā′wisē ts!Edā′xē ˢnē′x·a: "ˢya, adä′, gē′lak·asˢla nau′alax̣ᵘ, laˢmEn dō′xˢwaLE′laxEns ˢnā′lax." Wä, lā′k·asˢEmˢlaē dō′xˢwaLE′lē ts!Edā′xaxEns ˢnā′lax. Wä, lā′k·asˢEmˢlaē ë′x·ē nâ′qaˢyasē ts!Edā′xē qak·ā′sēs lā′k·ats!ē′naˢē hë′ɬˢītsōs ā′da.

Wä, lā′k·asˢlaē ts!Edā′xē wuLā′x ā′da. Wä, lā′k·asˢlaē ˢnē′x·a: "ˢya, adä′, ˢmā′ˢmēLas?" ˢnē′x·k·asˢlaēx. Wä, hë′x·ˢīdk·asˢEmˢlā′wisē ā′da ˢnē′x·a: "Hë′k·asEn lā′laē Dzāwadā′lalisa gā′gak·!aLEnLax k·!ē′dēłasē," ˢnē′x·k·asˢlaēx. Wä, hë′x·ˢīdk·asˢEmˢlā′wisē ts!Edā′xē ˢnē′x·a: "Wä, wä′x·sālałlax·ōs yā′L!ōx̣ˢwīdk·ā′sLEx qak·ā′sExs k·!ēsk·ā′saē Dzāwadā′lalisē ˢnē′x·k·as qa mō′p!Enx̣waˢsēs q!ulē′ɬā′ˢwunEmasēs k·!ē′dēłē. Wä, gē′lag·a qak·ā′sEn ē′sˢax̣ˢē′daˢyōL qas k·!ēˢsēLōs q!E′mgEmālak·asLEx wāx·La q!ā′nEmłtsē qak·ā′ts g·ā′yaˢlasLōs," ˢnē′x·ˢlaēxs lā′k·asaē axˢē′dk·asxēs t!eg·ā′yowē lEk·!aa′ qak·ā′ts dzā′k·ōxḶE′ndēs lā′qē. Wä, lā′k·asˢlaē ˢnē′x·ē ts!Edā′xē, lā′k·asEx ā′da: "Lā′k·asˢmē k·ēsL lā′bEtāLē dâ′p!Endzâyaˢs wā′nEmdzâ LEpts!â′s t!ē′x·tsEˢwasLaōs lā′k·asEx t!ē′g·ats!äs Dzāwadā′lalisa," qak·ā′sExs lā′k·asˢmaā′sē lEk·!aā′x·ˢīdē aˢwā′gōxḶaˢyas ā′da. Wä, lā′k·asˢlaxaē ˢnē′x̣·ē ts!Edā′xē: "Wä′ēk·ā′sLEla dā′laLExg·în t!ē′g·ayōgun

her crotch, which are her means of killing those who try from time to time to marry her. You shall first insert the whetstone into her vagina, grind down her teeth, and then, after having ground down the teeth of her vagina, you may cohabit with her. And this is the wren mask. You will keep it with you; and that is the deer mask; and this also the grisly-bear mask, and that the ermine mask." Thus she said. Immediately the lord thanked her for what she had said. Then he took what the woman had given him out of pity, and carried it into his canoe.

Then the lord paddled, and went to Olachen-Place. Then he arrived at Rolling-Down, and saw an old man sitting on the beach. The lord said to him at once, "O old man! do lend me your old-man mask!" Thus he said (and the story of the ancestors says rightly that nothing which he who was not an ordinary man said was wrong). Immediately the old man took off his old-man mask and gave it to the lord. Then he who had been an old man questioned the lord, and said, "O lord! where are you going?" Thus he said to him. The lord replied at once, and said, "I am going to marry the princess of Always-living-at-Olachen-Place." Thus he said to him. Then he who had been an old man said, "O lord! do take care of Always-living-at-Olachen-Place; for as soon as he sees his princess's husband, he tries to find a way to kill him." Thus he said. "Now

lEk·!aa′ qak·ā′sEx q!Eg·î^{s}mā′qala Wā′wanEmg·îlaga, yîk·ā′sEx g·ā′g·ä^{s}lask·asas wāx· ^{s}naẋwä lā′k·as gā′gak·!ak·asxē. Wä, lā′k·as^{s}Emxaās g·î′lx·^{s}îdEL ḷEqwā′ł-tsō lEk·!aā′x t!ē′g·ayō qak·ā′ts g·ē′xEłExsī′łtsōx lā′xē q!Eg·î′mas na^{s}ẋwa′sē. Wä, lā′k·asLEs ā′łk·as^{s}Emł gEẋ^{s}wī′dEłqē qak·ā′tsō lāł ^{s}wī^{s}lâ′mask·asL g·ē′xEłExsāx q!Eg·î′mas na^{s}ẋwa′sē. Wä, g·ā′k·as^{s}mēs xwā′t!aẹEmłîx·. LaE′ms lā′k·asL ax^{s}ē′-lałqEx·. Wä, hë′k·as^{s}mēsē tEku′młē. Wä, hë′k·as^{s}mēsg·a nE′nk·!E^{s}nax·. Wä, hë′k·as^{s}mēsg·a g·ig·î′lEmx·," ^{s}nē′x·k·as-^{s}laē. Wä, hë′x·^{s}îdk·as^{s}Em^{s}lā′wisē ā′da mō′^{s}las dō′dEmas. Wä, lā′k·as^{s}laē ax^{s}ē′dk·asEx waxs^{s}ē′dayâsē ts!Edā′xē qak·ā′ts lä lā′xēs ^{s}yā′^{s}yats!ē.

Wä, lā′k·as^{s}laē ā′da sē′ẋ^{s}wīdk·asa qak·ā′ts la′ē lā′k·asEx Dzā′wadē. Wä, lā′k·as^{s}laē lā′g·aak·as lāx Q!umE′ngwisē, lā′k·asē dō′x^{s}waLElaxē k!waē′sē lā′k·asEq q!u′l^{s}yaẋ^{u} bEgwā′nEma. Wä, hë′x·^{s}îdk·as^{s}Em^{s}lā′wisē ā′da ^{s}nē′x·k·asEx: "^{s}ya, q!ul^{s}yaẋwä′, wa^{s}xk·ā′sla^{s}s ḷē′k·ōmatsōs q!u′l^{s}yakumłaqōs g·ā′xEn," ^{s}nē′xk·as^{s}laē. (Hë′łâ^{s}wēs nū′yamas g·ā′lē k·!ē′saē ^{s}yā′g·atsē dō′dEmas k·!ē′sē aō′msa bEkumā′la.) Wä, hë′x·^{s}îdk·as^{s}Em^{s}lā′wisē q!u′l^{s}yaẋwē q!ō′x^{s}wułts!ōdk·asxēs q!u′l-^{s}yakumłē qak·ā′ts ts!â′wēs lā′k·asEx ā′da. Wä, lā′k·as^{s}laē q!u′l^{s}yaẋ^{u}dē wuLā′x ā′da. Wä, lā′k·as^{s}laē ^{s}nē′x·a: "^{s}ya, adä′, wë′g·î′laLas?" ^{s}nE′x·k·as^{s}laēx. Wä, hë′x·^{s}îdk·as^{s}Em^{s}lā′wisē ā′da nā′nax-^{s}mēk·ā′sEx. Wä, lā′k·as^{s}laē ^{s}nē′x·a: "Ḳā′gak·!aLEnLax k·!ē′dēłas Dzāwadā′-lalisē," ^{s}nē′x·k·as^{s}laēx. Wä, lā′k·as^{s}laē q!u′l^{s}yaẋ^{u}dē ^{s}nē′x·a: "^{s}ya, adä′, wä′g·iłla yā′L!âLEx qak·ā′sē Dzāwadā′lalisaxs g·î′l-k·as^{s}maē dō′x^{s}waLElax łā′^{s}wunEmasēs k·!ē′dēłaxs lā′k·asaē hë′x·^{s}îdaEm ā′lä qak·ā′s g·ā′ya^{s}lats," ^{s}nē′x·k·as^{s}laē. Wä,

ḍo listen to me. Go to this river which is named Eagle-Receptacle, for the princess of Always-living-at-Olachen-Place goes there regularly to bathe in the small river. Go on, for it is nearly the time when she goes to bathe." Thus he said to him.

The lord went at once, for he was quite near to the place Eagle-Receptacle. He arrived at the clear river and sat down. He had not been sitting there long when he heard the noise of women who were approaching. Immediately the lord put on the old-man mask and sat down at the point. He had not been sitting on the ground a long time when the canoe of the princess of Always-living-at-Olachen-Place came in sight at the point. Immediately she saw the old man sitting on the ground. Then the princess of Always-living-at-Olachen-Place said at once to her crew, "Go ashore to this runaway slave." Thus she said. Then they immediately went to the place where he was sitting, and the eldest daughter of Always-living-at-Olachen-Place carried the old man aboard the canoe. As soon as the pretty woman walked out into the water, the old man inserted the whetstone into her vagina, and the teeth of her vagina were broken. Then the pretty woman screamed.

Immediately the lord spoke, and said, "Don't make a noise like that! I am Q!ā'nēqē^{s}lak^{u}." Thus said the old man. "I came to marry you, my dear!" Thus he said. Then one of the women, a wä'ʟela hō'ʟēla hā'^{s}nałk·asʟ g·ā'xen. Wä, hā'g·ak·as la lā'xō wäx ḷē'ǥadᴇs Kwē'gwats!ē qak·ā'sᴇxs hë'mᴇnała^{s}maē k·!ē'dēłas Dzāwadā'lalisē g·ā'xk·as g·ī'g·îłtāla ḷā'xē wā'k·asbī'ts!a^{s}wē. Ǥā'g·a qak·ā'sᴇxs lᴇ^{s}ma'ē ᴇ'lax la^{s}stō'dk·as lāx g·ī'g·îłtālax·dᴇmʟasē," ^{s}nē'x·k·as^{s}laēx.

Wä, hë'x·^{s}îdk·as^{s}ᴇm^{s}lā'wisē ā'da qā's-^{s}îdk·asa qak·ā'sēxs ^{s}nᴇ.ẋwā'łabits!a^{s}waē lāx la ax^{s}ā'tsē Kwē'gwats!ē. Wä, lā'k·as^{s}laē lā'g·aa lā'xē lā'xstō wāxs la'ē k!wā'x·^{s}îda. Wä, k·!ē'sk·as^{s}lat! gä'ła k!wā'sᴇxs lā'k·asaē wuḷā'x^{s}aʟᴇ'laxē hā'-dzᴇxstālak·!ā'lä ts!ē'ts!ᴇdā'x ǥwā'sōłᴇla. Wä, hë'x·^{s}îdk·as^{s}ᴇm^{s}lā'wisē ā'da q!ō'x-ts!ōtsē q!u'l^{s}yakumłē bᴇkumā'la, qak·ā'ts lē k!wā'g·aᴇls lā'xē a^{s}wī'łba^{s}la'sē. Wä, k·!ē'sk·as^{s}ᴇm^{s}lā'wisē gē^{s}s k!wā'sᴇxs g·ā'xk·asaē tē'ẋ^{s}wîdk·asē ^{s}yā'^{s}yats!äs k·!ē'dēłas Dzāwadā'lalisē lā'k·asxē a^{s}wī'l-ba^{s}ē. Wä, hë'x·^{s}îdk·adzâᴇm^{s}laē dō'x-^{s}waʟᴇlaxē q!u'l^{s}yaẋwē bᴇkumā'laxs k!wa^{s}sa'ē, wä, hë'x·^{s}îdk·as^{s}ᴇm^{s}lā'wisē ^{s}nē'x·ē k·!ē'dēłas Dzāwadā'lalisē, lā'xēs lē'ᴇlōtē: "^{s}ya'x·da^{s}x^{u} ā'ʟē^{s}stālas lā'k·asxē q!ā'k·owē k·!ē'wunsᴇnʟaqᴇx·," ^{s}nē'x·k·as-^{s}laē. Wä, hë'x·^{s}îdk·as^{s}ᴇm^{s}lā'wisē la ǥwä'^{s}stak·as lāx k!wa^{s}dzā'sas. Wä, hë'k·as^{s}laē ^{s}nō'last!ēdza^{s}yas Dzāwadā'-lalisē lā'k·as q!ᴇłᴇxsa'xē q!u'l^{s}yaẋwē. Wä, g·î'lk·as^{s}ᴇm^{s}lā'wisē t!ā'xt!ālē ë'x·-sōẋwē ts!ᴇdā'xsē q!u'l^{s}yaẋwē bᴇkumā'-laxs lā'k·asaē ḷᴇx^{s}wī'tsē lᴇk·!aa' lā'k·a-sᴇx na^{s}ẋwa's. Wä, ō'kwadzâᴇm^{s}laxaē q!upsē^{s}stē' q!ᴇg·î'mx·däs na^{s}ẋ^{u}kwasdä's. Wä, hë'x·^{s}îdk·adzâ'ᴇm^{s}laē ǥwā'ʟ!ᴇxḷālē ë'x·sōẋwē ts!ᴇdā'xa.

Wä, lā'k·as^{s}laē dō't!eg·a^{s}łē ā'da. Wä, lā'k·as^{s}laē ^{s}nē'x·a: "Ǥwā'łk·asla hë ǥwē'k·!ālak·asē. Nō'gwak·as Q!ā'-nēqē^{s}laẋwa," ^{s}nē'x·k·as^{s}laē q!u'l^{s}yaẋwē. "Wä, g·ā'xk·as^{s}ᴇmxaᴇn ǥā'ǥak·!ōʟ,

daughter of Always-living-at-Olachen-Place, spoke, and she questioned her sister. "Why did you scream?" She replied, and said, "I hurt my foot. Let us go home." Thus she said. As soon as they had gone aboard, they turned back and went home. When they arrived at the beach of their house, the princess of Always-living-at-Olachen-Place stepped out of the canoe and led her slave by one hand. She went straight to her room, which was boarded up in front.

As soon as they were inside, the woman said, "O Q!ā'nēqē^{s}lak^{u}! is this really you?" Then Q!ā'nēqē^{s}lak^{u} took off his old-man mask, and the woman saw now that he was really a handsome man. Then the woman loved her husband. As soon as night came, Q!ā'nēqē^{s}lak^{u} and his wife began to laugh and talk together, and Always-living-at-Olachen-Place heard them. Immediately Always-living-at-Olachen-Place took cedar-wood and split it. He lighted it in the fire and went to see his princess. As soon as he saw the man there, he questioned his princess, and said, "Oh, my dear! who is that who is lying down with you here?" Thus he said. The princess replied to him at once, and said, "O father! this is the one for whom you were wishing, that he should be my husband. This ā'dai," ^{s}nē'x·k·as^{s}laē. Wä, lā'k·as^{s}Em-^{s}laxaē dō't!eg·a^{s}łē ^{s}nEmō'ẋwē ts!Edā'x, xunō'ẋwas Dzāwadā'lalisē. Wä, lā'k·as-^{s}laē wuLā'k·asxēs ^{s}nE^{s}mē'magaswutē: "^{s}yā'k·asḷōL, ^{s}mā'sk·asōs gwā'L!Eg·ā^{s}ł̄'-łaōs?" ^{s}nē'x·k·as^{s}laē. Wä, lā'k·as^{s}laē nā'nax^{s}mēk·asa. Wä, lā'k·as^{s}laē ^{s}nē'x·k·asa: "T!E'nłtsēsk·adzEn. Wä, wë'-k·aslā'x·îns nä'^{s}naẋwa," ^{s}nē'x·k·as^{s}laē. Wä, g·î'lk·as^{s}Em^{s}lā'wisē lā'xsa, lā'k·asaē ẋwē'lax^{s}īd qas nä'^{s}naẋwē. Wä, g·î'l-k·as^{s}Em^{s}lā'wisē lā'g·a^{s}līsk·as lā'x L!ā'sa-gwisasēs g·ō'ẋwē, lā'k·asaē lō'łtâk·asē k·!ē'dēłas Dzāwadā'lalisē. Wä, lā'k·as-^{s}Em^{s}laē wā'tk·!ōtElaxēs q!ā'k·ōkwasē. Wä, hëts!â'līłElak·as^{s}Em^{s}laēs lā'k·asxēs k·!ō'kumlīłē ō'poḷēła.

Wä, g·î'lk·as^{s}Em^{s}lā'wisē g·ī'pōḷēłExs lā'k·asaē ^{s}nē'x·ē ts!Edā'xē: "^{s}ya, Q!ā'-nēqē^{s}laẋ^{u}, â'lak·as^{s}maē sō'^{s}maa?" Wä, hë'x·^{s}īdk·as^{s}Em^{s}lā'wisē q!ō'xōdē Q!ā'nē-qē^{s}laẋwaxē q!u'l^{s}yakumłē. Wä, lā'k·as-^{s}Em^{s}laē dō'x^{s}waLElak·asē ts!Edā'xaxē â'lä ë'x·sōẋ^{u} bEkumā'la. Wä, hë'x·^{s}īdk·ās^{s}Em^{s}lā'wisē ts!Edā'xē la łā'ẋulanōẋ^{u}-sēs łā'^{s}wunEmē. Wä, g·î'lk·as^{s}Em^{s}lā'-wisē nē'g·Eẋ^{s}wīdk·asExs lā'k·asaē a^{s}mā'-łōẋ^{s}wīdk·asē Q!ā'nēqē^{s}laẋwē ḶE^{s}wīs gEnE'mē. Wä, lā'k·as^{s}laē wuḶā'x^{s}aLElē Dzāwadā'lalīsaq. Wä, hë'x·^{s}îdk·as^{s}Em-^{s}lā'wisē Dzāwadā'lalīsē ax^{s}ē'dk·asxē k!waxLā'^{s}wē qak·ā'ts xō'ẋ^{u}^{s}wīdēx. Wä, lā'k·as^{s}laē mElxLE'ndEs qak·ā'ts la'ē mE'lg·ilīłas lā'k·asxēs k·!ē'dēłē. Wä, g·î'lk·as^{s}Em^{s}lā'wisē dō'x^{s}waLElaxē bE-kumā'la, wä, lā'k·as^{s}laē wuL!ā'laxēs k·!ē'dēłē. Wä, lā'k·as^{s}laē ^{s}nē'x·a: "^{s}ya, ā'dats anō'gwak·asōs kulō'tēx?" ^{s}nē'x·-k·as^{s}laē. Wä, hë'x·^{s}īdk·as^{s}Em^{s}lā'wisē nā'nax^{s}ma^{s}ē k·!ē'dēłasēx. Wä, lā'k·as-^{s}laē ^{s}nē'x·a: "^{s}ya, ā'dats, g·ā'k·as^{s}Ems wā'łaq!ālasōẋ^{u}dōs qEn łā'^{s}wunEmk·,

is Lord Q!ā′nēqē^{s}lak^{u}." Thus she said to her father.

Immediately Always-living-at-Olachen-Place was glad on account of what his princess had said. He went back to his bedroom. Then Q!ā′nēqē^{s}lak^{u} was warned by his wife; and she told him about her father, that every time he [immediately] tried to find a way to kill those who tried to marry her. In the morning, when day came, Always-living-at-Olachen-Place called his son-in-law to come out of the room. Q!ā′nēqē-^{s}lak^{u} at once put on his deer mask and went out of the room. Then Always-living-at-Olachen-Place directed him to go straight to the sharp squid points[1] on the mat spread on the settee. The deer went straight there and sat down on the settee. Immediately the quartz came to life and jumped through the body of the deer, and the deer was dead. Always-living-at-Olachen-Place at once threw it out of the house when it was dead. Then Q!ā′nēqē^{s}lak^{u} took off the deer mask and put on the ermine mask and went into the house of his wife.

Night came again, and Q!ā′nēqē^{s}lak^{u} and his wife again played together. Immediately Always-living-at-Olachen-Place took split cedar-wood and lighted it in the fire. Then he went to see her. He questioned his princess, and said, "O child! who is this with whom you are playing?" Thus he said. Immediately his child said, "O father! this is my husband." Thus she said. yî′xg·a ā′dax· Q!ā′nēqē^{s}laẋwa," ^{s}nē′x·k·as^{s}laēxēs ō′mpē.

Wä, hë′x·^{s}īdk·as^{s}Em^{s}lā′wisē mō′lē Dzāwadā′lalisas dō′dEmasēs k·!ē′dēłē. Wä, lā′k·as^{s}laē aē′daax^{s}īd lā′k·asxēs kwa^{s}lē′lasē. Wä, lā′k·as^{s}laē Q!ā′nēqē-^{s}laẋwē hayā′L!ō^{s}lasōsēs ǥEnE′mē. Wä, laE′m^{s}laē nē′łasēs ō′mpaxs hë′x·^{s}īdk·as-naẋwa^{s}maē ā′lä qa g·ā′ya^{s}lats wā′x·naẋwä łā′^{s}wEmx·^{s}īdēs. Wä, g·î′l^{s}Em-^{s}lā′wisē ^{s}nā′x·^{s}īdxē ǥaā′läxs la′ē LE′^{s}lālē Dzāwadā′lalisaxēs nEgu′mpē qa g·ā′x-k·asēs lå′łts!ålīła. Wä, hë′x·^{s}īdk·as^{s}Em-^{s}lā′wisē Q!ā′nēqē^{s}laẋwē q!ō′xts!ōtsēs tEku′młē. Wä, lā′k·as^{s}laē lå′łts!ålīłk·asa. Wä, lā′k·as^{s}laē Dzāwadā′lalisē ts!E′mx·sīdzēx qa lā′k·asēs hë^{s}nā′kula lā′xē dâ′p!Endzō LEpts!å′sa k!waā′ts!ē. Wä, hë^{s}nā′kulak·as^{s}Em^{s}lā′wisē tEk·!ō′sē qa-k·ā′ts la′ē k!wā′ts!å′līłax. Wä, hë′x·^{s}īdk·adzå′Em^{s}laē q!ulā′x·^{s}īdē xwē′^{s}lē qa-k·ā′ts la′ē dā′da^{s}x^{u}såla lāx ō′k!winēx·däs tEk·!ō′sdē. Wä, lā′k·as^{s}mē łElx·^{s}ī′dē tEk·!ō′sdē. Wä, hë′x·^{s}īdk·as^{s}Em^{s}lā′wisē Dzāwadā′lalisē la ts!EqEwE′lsaxē la łElx·^{s}ī′dk·asa. Wä, lā′k·as^{s}laē Q!ā′nēqē-^{s}laẋwē lō′łts!âk·as lā′xē tEku′młē qak·ā′ts q!ō′xts!ōdk·asēsē g·ig·î′lEmǥEmłē qas lā′k·asē laē′l^{s}ēd lā′k·asEx g·ō′ẋwasēs ǥEnE′mē.

Wä, lā′k·as^{s}laē ē′t!ēd nē′g·Eẋ^{s}wīda, lā′k·asaē ē′t!ēd a^{s}mā′łâlē Q!ā′nēqē^{s}laẋwē ḷōkwā′sēs ǥEnE′mē. Wä, hë′x·^{s}īdk·ās-^{s}Em^{s}lā′wisē lā′k·asē Dzāwadā′lalisē ax-^{s}ē′dxē xōẋwē′ k!wa^{s}xLā′^{s}wa qak·ā′ts mE′lxLEndēs. Wä, lā′k·as^{s}laē mE′lg·î-līłax. Wä, lā′k·as^{s}laē wuLā′k·asxēs k·!ē′dēłē. Wä, lā′k·as^{s}laē ^{s}nē′x·a: "^{s}ya, xunō′ẋ^{u}, anō′gwadzōs a^{s}mā′łâlōtk·asa-q!ōs?" ^{s}nē′x·^{s}laē. Wä, hë′x·^{s}īdk·as^{s}Em-

[1] These points with which the mat in the settee was set were quartz, which was intended to enter his body.

He went back again at once, and lay down. In the morning, when day came, Always-living-at-Olachen-Place got up and made a fire. As soon as the fire that he had made was burning, he called his son-in-law to come out of the room. Immediately Q!ā′nēqē^{s}lak^{u} put on his ermine mask and went out of the room. Then Always-living-at-Olachen-Place said he should go right to the (mat) spread on the floor. Thus he said, directing him to the mat with the squid-points spread on the settee. As soon as he was on it, the quartz on the mat tried to kill him. The ermine just went under the flat board. Then Always-living-at-Olachen-Place had lost the ermine.

As soon as Always-living-at-Olachen-Place forgot it, Q!ā′nēqē^{s}lak^{u} went into the room of his wife. When night came, Q!ā′nēqē^{s}lak^{u} and his wife played together again. Immediately Always-living-at-Olachen-Place questioned his princess. "With whom are you playing there, child?" Thus he said to her. The woman answered him at once, and said, "Oh, who do you think it is? This is my husband." Thus she said. Then Always-living-at-Olachen-Place lay down again.

In the morning, as soon as day came, Always-living-at-Olachen-Place got up early and built a fire in the house. As soon as he had finished building the fire, he drove poles into the floor at the end of the fire in the house. When his princess heard the sound of pounding, she warned her husband at ^{s}lā′wisē ^{s}nē′x·ē xunō′ẋwas: "^{s}ya, ā′dats, g·ā′k·as^{s}mēg·în łā′^{s}wunEmx·," ^{s}nē′x·k·as^{s}laē. Wä, hë′x·^{s}īdk·as^{s}Em^{s}laxaā′wisē la ku′lx·^{s}īdk·asa. Wä, g·î′l^{s}Em^{s}lā′wisē ^{s}nāx·^{s}īdxē ga̱ā′läxs la′ē ḷā′ẋ^{s}wīdē Dzāwadā′lalisē qak·ā′ts lEga̱wē′łē. Wä, g·î′lk·as^{s}Em^{s}lā′wisē x·ī′x^{s}ēdk·asē lEqwē′la^{s}yasēxs lā′k·asaē LĒ′^{s}lālak·asxēs nEgu′mpē qa g·ā′xēs lå!t!ā′lîła. Wä, hë′x·^{s}īdk·as^{s}Em^{s}lā′wisē q!ō′xts!ōtsēs g·ig·îlE′mgEmłē. Wä, lā′k·as^{s}laē lōłts!å′lîła. Wä, hë′x·^{s}īdk·as^{s}Em^{s}lā′wisē Dzāwadā′lalisē ^{s}nē′x·a hë^{s}nā′kula^{s}ma lā′xē LEbEgwī′łē, ^{s}nē′x·k·as^{s}laē ts!Emā′łaxē då′p!Endzō LEpts!å′sa k!waā′ts!ē. Wä, g·î′lk·as^{s}Em^{s}lā′wisē ladzō′dk·asqēxs la′ē wāx· k·!ē′lak·ap!ē xwē′^{s}ladzå^{s}yasē łē′^{s}wa^{s}yax. Wä, ō′kwas^{s}Em^{s}lā′wisē g·ig·î′lEmē la laā′bōdxē paē′łē. Wä, lā′k·as^{s}mē łEnē′^{s}stē Dzāwadā′lalīsax g·ig·î′lEmē.

Wä, g·î′lk·as^{s}Em^{s}lā′wisē L!E′lgEmg·ilīłē Dzāwadā′lalisaxs la′ē Q!ā′nēqē^{s}laẋwē lā′pōḷił lāx kwa^{s}lē′lasasēs gEnE′mē. Wä, lā′k·as^{s}laē nē′g·Exẋ^{s}wīdk·asa lā′k·asaē ē′t!ēd a^{s}mā′łålē Q!ā′nēqē^{s}laẋwē ḷE^{s}wīs gEnE′mē. Wä, hë′x·^{s}īdk·as^{s}Em^{s}lā′wisē Dzāwadā′lalisē la wuLā′xēs k·!ē′dēłē: "Anō′gwadzōs a^{s}mā′łålotaq!ōs xunō′ẋ^{u}," ^{s}nē′x·k·as^{s}laēx. Wä, hë′x·^{s}īdk·as^{s}Em^{s}lā′wisē nā′nax^{s}ma^{s}ē ts!Edā′xax. Wä, lā′k·as^{s}laē ^{s}nē′x·a: "Wä, ^{s}nē′x·dzâs qa anō′gwēsē^{s}? G·ā′k·as^{s}maā′sēg·în łā′^{s}wunEmx·," ^{s}nē′x·k·as^{s}laē. Wä, lā′k·as^{s}laē ē′t!ēd ku′lx·^{s}īdk·asē Dzāwadā′lalisē.

Wä, g·î′lk·as^{s}Em^{s}lā′wisē ^{s}nā′x·^{s}īdxē ga̱ā′läxs lā′k·asaē gag·ō′stâwē Dzāwadā′lalisē qak·ā′ts lEgwī′łē. Wä, lā′k·as^{s}laē ga̱wā′łē lEqwē′la^{s}yas lā′k·asaē dēx^{s}wa′lîłaxē dzō′ẋumē lā′xē ō′bēx·LĀ′lalīłasē lEgwī′łē. Wä, g·î′lk·as^{s}Em^{s}lā′wisē k·!ē′dēłas wuLE′laxē dē′q!wāläxs la′ē hë′x·^{s}īdk·as^{s}Em hayā′L!ō^{s}laxēs łā′^{s}wunE-

once, (and said,) "for evidently you will be tied to the poles." Thus she said. The lord said at once to his wife, "Don't be afraid, my dear! Just remember that I am not an ordinary man." Thus he said. Immediately the lord again chewed his gum and rubbed his spittle over his body. As soon as he had finished, Always-living-at-Olachen-Place called him. The lord at once went out of the room, and went to the place to which Always-living-at-Olachen-Place referred (as the place to which) he should go, — to the poles standing on the floor. Immediately he was taken by the fool (and told) to sit down close to the poles driven into the floor. The lord obeyed at once. Then Always-living-at-Olachen-Place stepped behind him and tied him to the poles. Then Always-living-at-Olachen-Place built up the fire; and as soon as the lord was made very hot, he went inside the [body of the] poles driven into the floor; and this is what he did first: he began to spit his spittle against the poles.

As soon as Always-living-at-Olachen-Place had forgotten about him in the house, Q!ā'nēqē^{s}lak^{u} put on the ermine mask and went into the room of his wife. Then his wife also began to feel at ease, because he was really not an ordinary man. Night came again. Then they played together again, and immediately Always-living-at-Olachen-Place split cedar-wood, and lighted it in the fire. Then he questioned his princess again, and said, "Oh, my dear! with whom are you playing there?"

mē "qaxs lE^{s}mā'axEnt qas yîłp!ē'gEn-
dayōł lā'xwa dzō'ẋumēx," ^{s}nē'x·k·as^{s}laēx.
Wä, hë'x·^{s}īdk·as^{s}Em^{s}lā'wisē ā'da ^{s}nēx·
lā'k·asxēs gEnE'mē: "Gwā'la k·îłElō'L,
adä'. Ō'kwas^{s}Em lāx·s g·î'g·aēqElaxg·în
k·!ē'sēx· aō'msa," ^{s}nē'x·k·as^{s}laē. Wä,
hë'x·^{s}īdk·as^{s}Em^{s}lā'wisē ā'da gwā'gulx·ī-
lax·^{s}īdxēs gwô^{s}lē'x·ē. Wä, lā'k·as^{s}laē
dzEk·ē't!ētsēs kwē'sdExwē. Wä, g·î'l-
k·as^{s}Em^{s}lā'wisē gwā'k·ā'sa lā'k·asaē
Dzāwadā'lalisē LE'^{s}lālak·ā'sEx. Wä,
hë'x·^{s}īdk·as^{s}Em^{s}lā'wisē ā'da lā'k·as lō'ł-
ts!ā'lēła, qak·ā'ts la'ē lā'xē gwô^{s}yō'-
kwasas Dzāwadā'lalisē qak·ā's laā'tsē
ḷaē'łē dzō'ẋuma. Wä, hë'x·^{s}īdk·as^{s}Em-
^{s}lā'wisē a'xsōkwatsē lē'lak·înē qak·ā'ts
la'ē k!wā'p!ēgā'lîłxē dē'gwîłē dzō'ẋuma.
Wä, hë'x·^{s}īdk·as^{s}Em^{s}lā'wisē ā'da nā'na-
gēg·ēx. Wä, hë'x·^{s}īdk·as^{s}Em^{s}lā'wisē la
Dzāwadā'lalisē g·ā'yeg·E'ndEx qak·ā'ts
yîłp!ē'gEndēs lā'k·asxē dzō'ẋumē. Wä,
lā'k·as^{s}laē lEqwē'lax·^{s}īdk·asē Dzāwadā'-
lalisē. Wä, g·î'lk·as^{s}Em^{s}lā'wisē la xE'nLa
L!ē's^{s}ālasE^{s}wē ā'däxs lā'k·asaē lā'bEta
lā'k·asEx ō'k!wî^{s}näsē dē'gwîłē dzō'ẋuma.
Wä, hë'k·as^{s}Em lā'ḷał g·î'lk·as gwē'x·-
^{s}īdaask·atsēxs lā'k·asaē sEłbEẋ^{s}wî'dk·a-
tsēs kwē'sdExwē lā'k·asxē dzō'ẋumē.

Ģî'lk·as^{s}Em^{s}laxaē łE'ngEmg·ilîłk·asē
Dzāwadā'lalisaxs lā'k·asaē q!ō'xts!ōd-
k·atsē g·ig·î'lEmgEmłē qak·ā'ts la'ē
lā'poḷîł lak·ā'sEx kwa^{s}lē'lask·asasēs gE-
nE'mē. Wä, lā'k·as^{s}Em^{s}laxaē hë'^{s}lēx-
^{s}ēdk·asē gEnE'masēx â'lak·as^{s}Em k·!ē'-
^{s}yas aō'msa. Lā'k·as^{s}Em^{s}laxaē ē't!ēd
nē'gEẋ^{s}wîdk·asa. Lā'k·as^{s}laxaē ē't!ēd
a^{s}mā'łoẋ^{s}wîdk·asa. Hë'x·^{s}īdk·as^{s}Em^{s}la-
xaē Dzāwadā'lalisē lā'k·as xō'ẋ^{s}wîdk·asxē
k!wa^{s}xLā'^{s}wē qak·ā'ts la'ē mElx·LE'ndEs.
Wä, lā'k·as^{s}laxaē ē't!ēd wuL!ā'laxēs
k·!ē'dēłē. Wä, lā'k·as^{s}laxaē ^{s}nē'x·a:
"^{s}ya, ā'dats, anō'gwadzōs a^{s}mā'łâlōta-

Thus he said to her. His princess raised her head at once, and spoke. She said, "This is again the one with whom I am playing. This is my husband. With whom do you think I am playing?" Thus she said to her father. Then Always-living-at-Olachen-Place went out again from the room of his princess.

In the morning, when daylight came, Always-living-at-Olachen-Place got up again early and split cedar-wood, and built a fire in the middle of the house. As soon as the fire that he had built blazed up, he spoke again, and said, "Come and jump out of the room, son-in-law." Thus he said. Immediately the lord put on his grisly-bear mask and jumped out of the room. Then Always-living-at-Olachen-Place stood on the floor of the house, and directed the grisly-bear. Then the grisly-bear went right on the death-bringing mat, and he struck the quartz on the mat. Now he had killed all the quartz on the mat. As soon as all the quartz on the mat was dead, the lord, Q!ā'-nēqē^{s}lak^{u}, went into the room and took off the grisly-bear body. Then he called his wife to go with him out of her bedroom with the board front, and to sit down on the settee. Then Always-living-at-Olachen-Place gave them to eat, and the lord and his wife were a married couple. Then the mind of Always-living-at-Olachen-Place was really sore. As soon as the lord and

q!ōs?" ^{s}nē'x·k·as^{s}laēx. Wä, hë'x·^{s}īdk·as-^{s}Em^{s}laxaē k·!ē'dēłas x·ī't!ēdk·asxēs x·ō'msē qak·ā'ts dō't!eg·a^{s}łē. Wä, lā'-k·as^{s}laxaē ^{s}nē'x·a: "Hë'k·as^{s}EmxaEn a^{s}mā'łâlōtk·āsg·în łā'^{s}wunEmk·asEx·. ^{s}nē'x·k·adzâs qa anō'gwisEn a^{s}mā'łâlōta," ^{s}nē'x·k·as^{s}laxaēxēs ō'mpē. Wä, lā'k·as-^{s}laxaē ē't^{s}wułts!â'līłē Dzāwadā'lalisē lā'k·asxē kwa^{s}lē'lasasēs k·!ē'dēłē.

Wä, lā'k·as^{s}laxaē ē't!ēd ^{s}nā'x·^{s}īdk·asxē ga̧ā'läxs lā'k·asaē ga̧g·ō'stâk·asē Dzā-wadā'lalisē qak·ā'ts mE'ndzEx·^{s}īdk·asēxē k!wa^{s}xLā'^{s}wē, qak·ā'ts lā'qōlīłak·asēxēs g·ō'ẋwē. Wä, g·î'lk·as^{s}Em^{s}laxaē x·ī'qō-stâk·asē lEqwē'la^{s}yasēxs lā'k·asaē ē'dzax-^{s}wīd dō't!eg·a^{s}ła. Wä, lā'k·as^{s}laxaē ^{s}nē'x·a: "Wä, gē'lak·as^{s}la dā'sdaẋ^{s}wuł-t!ā'līłEx nā'snEgump," ^{s}nē'x·k·as^{s}laē. Wä, hë'x·^{s}īdk·as^{s}Em^{s}laxaē ā'da q!ō'x-ts!ōdk·atsē nE'nk·!E^{s}na qak·ā'ts dEx^{s}wuł-t!ā'līłē. Wä, lā'k·as^{s}laxaē Dzāwadā'la-lisē ḷā'wīłk·as qak·ā'ts q!ā'x·sīdza^{s}yēxē nā'nk·asē. Wä, lā'k·as^{s}laxaē hēdzō'-dālak·asē nā'nk·asaxē wāwanEmdzōwē qas lā'k·asē k·!ē'lak·axē xwē'^{s}ladzâ^{s}yas. Wä, lā'k·as^{s}Em^{s}laxaē ^{s}wī'^{s}lak·as la łē'^{s}łE-^{s}lx·^{s}īdk·asē xwēxwE^{s}ladzâ'^{s}yasē łē'^{s}wa^{s}ē. Wä, g·î'lk·as^{s}Em^{s}laxaē lā'k·as ^{s}wī'^{s}lak·as la łE^{s}lx·^{s}ī'dk·asē xwē'^{s}lasē łē'^{s}wa^{s}yaxs lā'k·asaē lā'poḷīłē ā'da Q!ā'nēqē^{s}laẋ^{u} lā'k·asxē ō'pōḷīłē qak·ā'ts q!ō'xōdēxē na'nk·!E^{s}na. Wä, lā'k·as^{s}laē LE'^{s}lāla-k·asxēs gEnE'm qas g·ā'xk·asē hō'x^{s}wuł-ts!âlīłk·as lā'xēs k·!ō'kumlīłē kwa^{s}lē'lasa qas lā'k·asē k!us^{s}ā'līł lā'xē t!ē'g·ats!ē. Wä, lā'k·as^{s}Em^{s}laxaē Dzāwadā'lalisē ha^{s}mg·ī'lax·^{s}īdk·asEx. Wä, lā'k·as^{s}Em-^{s}laxaē hā'yasEk·ōlīłk·asē ā'da ḷōkwā'sēs gEnE'mē. Wä, hë'k·as^{s}Em^{s}laxaē LŌ'-mak·as la ts!Ex·î'la lak·ā'sEx nâ'qa^{s}yas Dzāwadā'lalisē. Wä, g·î'lk·as^{s}Em^{s}laxaē gwā'łk·as ha^{s}mā'pk·asē ā'da ḷōkwā'sēs

his wife finished eating, they went back into the room, and Always-living-at-Olachen-Place just lay down in the house. He was deliberating how to vanquish his son-in-law.

Then it occurred to him that he would split a large cedar. Night came. In the morning, when daylight came, Always-living-at-Olachen-Place shouted to his son-in-law, and asked him to go and help him split a cedar. Q!ā′nēqē-ˢlakᵘ got ready at once. Then his wife begged him not to comply with her father's (request); but the lord just said to his wife, "Don't worry unnecessarily about me, for this is nothing that your father refers to (that he will do) to me." Thus he said. Then he went and hid his wren mask. He went out of the house and took some alder-bark. Then he went aboard his father-in-law's canoe. Always-living-at-Olachen-Place also went aboard the canoe, carrying on his back his wedge-basket [into his canoe].

Then they paddled. When they arrived at the pretty beach called Rolling-down, they stepped out of the canoe and went into the woods. They had not gone far into the woods when they arrived at a thick cedar-tree lying on the ground. Immediately Always-living-at-Olachen-Place put his wedges into the end and struck them with his hammer. The lord just watched what he was doing. He was just sitting on the ground, waiting for his father-in-law to speak. The lord had not been sitting there long when the cedar began to

gᴇnᴇ′maxs lā′k·asaē ē′t!ēd lā′poɬīɬ lā′-k·asxē ō′poɬīɬē. Wä, ō′kwasˢᴇmˢlaxaē Dzāwadā′lalisē la t!ē′xˑˢalīɬk·asa- Wä, lā′k·asˢᴇmˢlaxaē k!wē′xᴇlā′lag·îlīɬ qa-k·ā′ts gwôyō′lkwīˢlasxēs nᴇgu′mpē.

Wä, lā′k·asˢlaxaē gˑī′gˑaēxˢēdk·asxēs łā′t!asōkwasē ɺᴇẋᵘ wē′lẋwa. Wä, lā′-k·asˢlaxaē nē′gᴇẋˢwīdk·asa. Wä, lā′-k·asˢlaxaē ˢnā′xˑˢīdxē gaā′läxs lā′k·asaē Dzāwadā′lalisē lā′q!wālak·asxēs nᴇgu′m-pē. Wä, lā′k·asˢᴇmˢlaxaē hë′lax qa lā′k·asēs gˑiˢwā′lak·asqēxs łā′t!ᴇLaxēs wē′lẋwē. Wä, hë′xˑˢīdk·āsˢᴇmˢlaxaē Q!ā′nēqēˢlaẋwē xwā′naɬˢīdk·asa. Wä, lā′k·asˢlaē gᴇnᴇ′mas hawā′xˢᴇlāx qa k·!ē′ˢyask·asēs sᴇẋᵘts!ā′lak·asᴇx ō′mpas. Wä, ō′kwasˢᴇmˢlaxaē ā′da ˢnē′xˑa, lā′-k·asxēs gᴇnᴇ′mē: "Ġwā′k·as la wuɬˢᴇ′m nō′nlēqᴇlᴇn qak·ā′sᴇxs k·!ᴇyâ′kwāsaēx gwôyō′ɺask·ātsōx â′sēx gˑā′xk·asᴇn," ˢnē′xˑk·asˢlaē. Wä, lā′k·asˢᴇmˢlaxaē q!uˢlā′ʟᴇlak·asxē xwā′tᴇmɬē. Wä, lā′-k·asˢlaxaē lā′wᴇlsk·as lā′xēs gˑō′ẋwē qak·ā′ts la′ē axˢē′dk·as lā′xē ʟ!ā′q!utē. Wä, lā′k·asˢlaxaē lāxs lā′k·asᴇx ˢyā′ˢyats!ēLasēs nᴇgu′mpē. Wä, lā′k·asˢlaxaē ō′gwaqak·as lā′xsē Dzāwadā′lalisē ōxLā′-lak·asxē ɺā′dats!ē lā′k·asxē ˢyā′ˢyats!ē.

Wä, lā′k·asˢlaxaē sē′ẋˢwīdk·asa. Wä, lā′k·asˢlaē lā′gˑaa lā′xē ë′xˑē awī′ˢnagwis ɺē′ġadäs Q!umᴇ′ngwisē. Wä, hë′xˑˢīd-k·asˢᴇmˢlā′xaē hō′xˢwułtâ lā′k·asxēs ˢyā′ˢyats!ē qak·ā′ts la′ē hō′xˢyagˑa. Wä, k·!ē′ˢyask·asˢlaxaē ā′ɺᴇgˑīlak·asᴇx lā′k·asaē lā′gˑaa lā′xē k·ā′t!ᴇsē ʟᴇẋᵘ wē′lẋwa. Wä, hë′xˑˢīdk·asˢᴇmˢlaxaē Dzāwadā′lalisē q!waē′ɬbᴇndk·atsēs ɺēɺā′-nōtē lā′k·asᴇx qak·ā′ts lᴇbᴇtō′dk·asētsēs ōˢsdē′ lā′k·asᴇx. Wä, ō′kwasˢᴇmˢlaxaē ā′da xˑī′ts!ᴇnsᴇx gwä′lagˑîldzā′sas. Lā′-k·asˢᴇmˢlaxaē ō′kwasˢᴇm k!waˢsa′ ō′la-łak·as qas dō′t!egˑaˢɬtsōkwā′sēsēs nᴇ-

crack. Then (the crack) was wide enough for a man (to go into it). Then Always-living-at-Olachen-Place threw his hammer into the crack of (the tree) he was wedging. Immediately he spoke, and said, "Oh! my hammer has dropped in! Come, go and get it!" Thus he said.

Immediately the lord took off his blanket, for he thought that it would be inconvenient, and he tucked the wren mask in his arm-pit, and also the alder-bark. He was just naked when he jumped into the crack of the thick cedar-tree. There was a spreading-stick in the crack. Then he took out all the wedges, and the lord jumped into the crack of the cedar-tree. As soon as the lord had jumped in, Always-living-at-Olachen-Place knocked out the spreading-stick from the crack of the cedar-tree. (The lord) just spit out the alder-bark and put on the wren mask. Then he jumped out, and wren hopped about. Then Always-living-at-Olachen-Płace spoke, and said, "Now you will stop making me ashamed. Serves you right." Thus he said, while he put his wedge-basket on his back and went away.

He had not gone far when the lord took off the wren mask and went on, carrying the stone hammer. Then the lord called his father-in-law, and said, "Oh, my dear! why did you leave me? gu'mpē. Wä, k·!ē'ˢyask·asˢlaxaē gēs k!waˢsē' ā'däxs lā'k·asaē k!wä'g·īla xō'ẋˢwīdk·asē wē'lẋwē. Wä, lā'k·asˢEmˢlaxaē hë'łˢadzEqaˢlask·atsē bEkumā'la lā'k·asaē lEbEtE'ndk·asē Dzāwadā'lalisasēs ōˢsdē'x·dē lā'xē xEˢwī'łaˢyasēs LE'mk·asōkwasē. Wä, hë'x·ˢīdk·asˢEmˢlaxaē dō't!eg·aˢła. Wä, lā'k·asˢlaxaē ˢnē'x·a: "ˢya, lā'k·asˢmaā'sē tē'xpōLEn ōˢsdē'x·däEn. Wä, gē'lak·as lā'g·îł la qak·ā'ts la'ōs axˢē'dk·asqē," ˢnē'x·k·as la'xaē.

Wä, hë'x·ˢīdk·asˢEmˢlā'xaē ā'da xa'nx·ˢīdk·asxēs k!ut!â'łē' gwā'qEłaē aō'dzak·!âlax. Wä, lā'k·asˢEmˢlaxaē g·îpts!ō'dk·atsē xwā'tEmłē lā'k·asxēs dE'mgulasē ḷōkwā'sē L!ā'q!utē. Wä, ō'kwasˢEmˢlaxaē la xa'nsgEmālaxs lā'k·asaē dEẋupō'łk·asa, lā'xē xEˢwē'łaˢyasē ḷEẋwē' wē'lẋwa. Lā'k·asˢEmˢlaxaē la qEdExstaā'ẋwa xEˢwī'łēk·asas. Wä, lā'k·asˢlaxaē axō'dk·asxē ḷēḷā'nutē. Lā'k·aswēsḷaˢlaxaē ā'da dEẋupō'La lā'k·asxē xEˢwē'laˢyasē wē'lẋwē. Wä, g·î'lk·asˢEmˢlaxaē ā'da lā'pōLa, lā'k·asaē Dzāwadā'lalisē ẋudzELE'lōdk·asxē qEdExstē'x·däsē xEˢwē'łaˢyasē wē'lẋwē. Wä, ō'kwasˢEmˢlaxaē kwē'selxḷālasē L!ā'q!utaxs lā'k·asaē q!ō'xts!ōdk·atsē xwā'tEmłē. Wä, lā'k·asˢEmˢlaxaē dEẋwā'xałts!â qak·ā'ts lā'k·asē dā'ẋwaq!Esē xwā't!a. Wä, lā'k·asˢlaxaē Dzā'wadālalisē dō't!eg·aˢła. Wä, lā'k·asˢlaxaē ˢnē'x·a: "Wä, lā'k·asˢEmxaas gwā'łk·asL g·āx bEbE'nˢyalak·as g·ā'xk·asEn. ˢyîlā'lak·asōL," ˢnē'x·k·asˢlaxaēxs lā'k·asaē ō'xLEg·îlsak·asxēs ḷā'dats!ē qas g·ā'xk·asē qā'sˢīdk·asa.

Wä, k·!ē'ˢyask·adzâ'laxaē qwē'sg·īlaxs lā'k·asaē ā'da q!ō'xōdxē xwā'tEmłē. Wä, lā'k·asˢEmˢlaxaē dā'lak·asxē ōˢsdē'. Wä, lā'k·asˢEmˢlaxaē ā'daqwē ā'däxēs nEgu'mpē. Wä, lā'k·asˢlaxaē ˢnē'x·a:

Here is your stone hammer." Thus he said. Immediately Always-living-at-Olachen-Place put some spittle into his eyes, and said, "Oh, my dear! I nearly cried myself to death on account of you, lord." Thus he said, while he went back to the cedar-tree.

Then he tried again. Always-living-at-Olachen-Place put his wedges at the same place where he had put them first. Then he struck them with his hammer, and the crack of the thick cedar-tree opened again. Again he threw in his hammer; and that Always-living-at-Olachen-Place spoke again, and said, "O lord! I let my hammer drop again." Thus he said. "Let me put in the spreading-stick of yew-wood across this crack of the cedar-tree and go in again and get my hammer." Thus he said, while he put in the spreading-stick of yew-wood. As soon as he had finished what he was doing, he called his son-in-law to go in.

Immediately the lord took off his blanket and went in again. As soon as the lord was well in, Always-living-at-Olachen-Place knocked out the spreading-stick from the crack of the cedar-tree. Immediately the crack of the cedar-tree closed. Then the lord spit out the alder-bark. When Always-living-at-Olachen-Place saw this, which was like blood, he said, "Now you are really dead — you, who said you were

"ˢya, adai', ˢmā'sk·asēs hō'tag·īłaōsEn? G·ā'k·asˢEmxaās ō'ˢsdēg·ada," ˢnē'x·ˢk·asˢlaxaē. Wä, hë'x·ˢīdk·asˢEmˢlaxaē Dzāwadā'lalisē mE'lmElxᵘstōtsēs kwē'sdExwē. Wä, lā'k·asˢlaxaē ˢnē'xa: "Ā, ā, ā'dats, lā'k·asˢEmxaEn Elā'xk·as q!wā'yalīsEmk·as qaˢs ā'dai," ˢnē'x·k·asˢlaēxs g·ā'xk·asaē aē'daāxˢīdk·as lā'xē wē'lx̣wē.

Wä, lā'k·asˢEmˢlaxaē hā'shīłˢīdk·asL. Wä, lā'k·asˢlaxaē ē't!ēdk·asē Dzāwadā'lalisē qwaē'łbEndk·atsēs ɬ.ēɬ.ā'nutē lā'xaa'xēs g·î'lk·asdē ɬ.ā'x·ˢīdaa'tsēs ɬ.ēɬ.ā'nutē. Wä, lā'k·asˢEmˢlaxaē lEbEtō'dk·atsēs ō'ˢsdē lā'k·asEx. Wä, lā'k·asˢlaxaē ē't!ēd k!wä'g·īlak·asē xEˢwē'łaˢyasē ɬ.Ex̣wē' wē'lx̣wa, lā'k·asaē ē't!ēd lEpō'Lasēs ō'ˢsdēx·dē lā'k·asEx. Wä, lā'k·asˢlaxaē ē'dzaxˢwīd dō't!eg·aˢła, yîk·ā'sEx Dzāwadā'lalisē. Wä, lā'k·asˢlaxaē ˢnē'x·a: "ˢya'k·asōL, ā'dai, lā'k·asˢEmxaEn dā'g·îłˢnaku'lak·asxEn ōˢsdē'k·asdäEn," ˢnē'x·k·asˢlaxaē. "Wä, wä'ilā'x·în ē't!ēd qEdExstE'ndk·asg·a L!E'mq!Ex·lā'k·asxō xEˢwē'łaˢyaxsō wē'lx̣wēx qas lā'k·as lā'g·iLōs ē't!ēdEL lā'pōL axˢē'dk·asLExg·în ō'ˢsdēg·aEn," ˢnē'x·k·asˢlaxaēxs lā'k·asaē qEdExstE'ndk·atsē L!E'mq!ē lā'k·asEx. Wä, g·î'lˢEmˢlā'xaē gwā'łk·asē axā'ˢyas, lā'k·asaē LE'ˢlālaxēs nEgu'mpē qa lā'k·as lā'g·îˢs lā'pōLa.

Wä, hë'x·ˢīdk·asˢEmˢlaxaē ā'da xa'nx·ˢīdk·asxēs k!utˢałē'. Wä, lā'k·asˢlaxaē lā'pōLk·asa. Wä, g·î'lk·asˢEmˢlaxaē k!wā'ˢyaēLē ā'däxs lā'k·asē Dzāwadā'lalisē x̣udzELE'lōdk·asxē qEdExstē'x·däsē xEˢwē'łaˢyasē wē'lx̣wē. Wä, g·î'lk·asˢEmˢlaxaē k·î'mx·ˢīdk·asē xEˢwē'łaˢyasē wē'lx̣waxs lā'k·asaē ā'da kwē'sˢēdk·atsē L!ā'q!utē. Wä, lā'k·asˢlaxaē Dzāwadā'lalisē dō'xˢwaLElaxē hë'k·as g̣wēx·s E'lkwē, lā'k·asaē ˢnē'x·a: "Wä, lā'k·asˢEmxaē â'lax·ˢīdk·as łEˢlx·ˢī'dk·āsa ˢnē'x·-

a supernatural man. Serves you right. Now you will stop making me ashamed." Thus he said, while he gathered up his wedges and put them into his basket. Then he put it on his back and went out of the woods. He did not know that the lord had kicked open the cedar-tree, and that he was carrying one-half of the cedar on his shoulder, and came running after his father-in-law. He had not gone far when (the lord) caught up with him. He again carried in one hand the hammer. Then the lord spoke, and said, "Why did you leave me? I have just kicked open this cedar-tree for you." Thus he said, while he threw down one side of the cedar.

Then Always-living-at-Olachen-Place began to be afraid; and he said, "Oh, oh, oh, my dear! I only thought that I had better hurry and call my people to come and help me to get you out." Thus he said. As soon as Always-living-at-Olachen-Place stopped speaking, he arose, and said, "Let us just go home." Thus he said.

Q!ā'nēqē^{s}lak^{u} had secretly picked up from the ground some rotten wood, and he hid it. Then he went aboard his canoe, and he went to the bow of the high-bowed canoe of his father-in-law and lay down on his back. Then he began to carve the four pieces of dä k·!ē'^{s}yas aō'ms bEkumā'la. Wä, yîlā'lak·asōL, lā'k·as^{s}Emxaā's gwā'łk·asL g·āx bEbE'n^{s}yElak·asL g·ā'xEn," ^{s}nē'x·k·as^{s}laēxs lā'k·asaē q!āp!ē'x·^{s}īdk·asxēs ɫ.ēɫ.ā'nutē qak·ā'ts q!wā'ts!ōdk·ā'sēs lā'xēs q!waā'ts!ē. Wä, lā'k·as^{s}laxaē ō'xLEx·^{s}īdk·āsEx. Wä, g·ā'xk·as^{s}Em^{s}laxaē lō'łt!a. Wä, lā'k·as^{s}Em^{s}laxaē k·!ē'^{s}yask·as q!ā'laxs lā'k·asaē ā'da kwā'ts!Elsaxē wē'lx̣wē. Lā'k·as^{s}laxaē wē'x·^{s}īdk·asxē apsō'dēłē wē'lx̣wa qa^{s}s lā'k·asē qā'qa^{s}yak·ats lā'k·asxēs nEgu'mpē. Wä, k·!ē'^{s}yask·as^{s}lā'xaē qwē'sg·īlaxs lā'k·asaē hë'łts!āxLäx. Wä, lā'k·as^{s}Em^{s}laxaē dak·!ō'tElak·asxē ō^{s}sdē'. Wä, lā'k·as^{s}laxaē ā'da dō't!eg·a^{s}ła. Wä, lā'k·as^{s}laxaē ^{s}nē'x·a: "Wä, ^{s}mā'sk·asēs hō'tag·iłaōsEn qak·ā'sg·în ō'kwas^{s}maēx· lā'k·as kwā'ts!Elsaxg·a wē'lx̣ux^{u} qak·ā'ts," ^{s}nē'x·k·as^{s}laēxs lā'k·asaē ^{s}yî'lx̣^{s}wulsxē apsō'dēłē wē'lx̣wa.

Wä, lā'k·as^{s}Em^{s}laxaē k·ē'k·a^{s}lēx^{s}īdk·asē Dzāwadā'lalisas. Wä, lā'k·as^{s}laxaē ^{s}nē'x·a: "Ā, ā, ā, ā'dats, ō'kwas^{s}mēg·în hë'k·as ë'g·asē hā'lag·īla lā'k·as axk·!ā'lak·asxEn g·ō'kulōta qa g·ā'xk·asēsēs g·i^{s}wā'la g·ā'xk·asEn qā'k·āsEnu^{s}x^{u} lā'lōL!aē lōL," ^{s}nē'x·k·as^{s}laxaē. Wä, g·î'lk·as^{s}Em^{s}laxaē q!wē'Lak·asē Dzāwadā'lalisaxs lā'k·asaē ɫ.ā'x̣^{s}ulsk·asa. Wä, lā'k·as^{s}Em^{s}laxaē ^{s}nē'x·a: "Wë'x·îns ō'kwas^{s}Em nä'^{s}ēnax̣^{u}kwas ō'^{s}ma," ^{s}nē'x·k·as^{s}laxaē.

Wä, hë'x·^{s}īdk·as^{s}Em^{s}laxaē Q!ā'nēqē^{s}lax̣wē ^{s}wunā'łak·as dā'dEg·îls^{s}īdxē LE'nq!wa. Wä, lā'k·as^{s}Em^{s}laxaē q!wE^{s}lā'LElak·asEx. Wä, lā'k·as^{s}laxaē 'lāxs lā'k·asxēs ^{s}yā'^{s}yats!ē. Wä, lā'k·as^{s}Em^{s}laxaē lā'k·asEx â'g·iwa^{s}yasē L!ō'tEmē x̣wā'k!unas nEgu'mpas qak·ā'ts t!ēx·^{s}ałE'xsē. Wä, lā'k·as^{s}laxaē k·!ē'x·^{s}īdk·asxē mō'sgEmē LE'nq!wa. Wä, lā'k·as^{s}Em-

rotten wood. He was carving dolphins. Then Always-living-at-Olachen-Place went aboard also. He went to the stern of the canoe and paddled. They had not gone far out to sea when the lord threw the four carved dolphins made of rotten wood into the water. Then he spoke, and said, "You will be the dolphins of later generations. Now jump on the one who sits in the stern of my canoe." Thus he said. Then the lord made the four pieces of rotten wood into dolphins. As soon as the pieces of rotten wood were in the water, the four dolphins were jumping, and they began to go far away. They went far away; and it was not long before they came straight back to Always-living-at-Olachen-Place, and they jumped at him; and they had not been jumping long when he died. Then the dolphins jumped overboard with the dead Always-living-at-Olachen-Place.

Then the lord came home in his canoe alone. As soon as he arrived at the beach of the house of his father-in-law, he went up and entered the house. His wife questioned him at once, and said, "O lord! where is father-in-law?" Thus she said to him. The lord replied at once, and said, "Don't inquire in vain about that bad man, for he is dead." Thus said the lord to his wife. Then his wife spoke again,

ˢlaxaē dEsdō'lx̣wēlak·āsEx. Wä, g·ā'x-k·asˢlaxaē Dzāwadā'lalisē lā'xsk·asa lā'k·asxē ōxḶā'ˢyasēs ˢyā'ˢyats!ē, qak·ā'ts sē'x̣ˢwidē. Wä, k·!ē'ˢyask·asˢlaxaē L!ō's-g·īlaxs lā'k·asaē ā'da ts!ExstE'ndk·atsēs mō'sgEmē dEsdō'lx̣wēlē LēLE'nq!wa. Wä, lā'k·asˢlaxaē dō't!eg·aˢła. Wä, lā'k·asˢlaxaē ˢnē'x·a: "Lā'k·asˢEmxaas lā'k·asL dEsdō'lx̣ᵘk·asLEs ā'łk·asLa bE-kō'ˢmał. Wä'k·as la dā'x̣wap!Ełg·în k!waˢxḶē'k·asg·în," ˢnē'x·k·asˢlaxaē. Wä, lā'k·asˢEmˢlaxaē ā'da dEsdō'lx̣ˢwīdā'mas-xē mō'sgEmk·asdē LēLE'nq!wa. Wä, g·î'lk·asˢEmˢlaxaē laˢsta'k·asē LēLE'n-q!wäxs lā'k·asaē dEx̣ˢwī'dk·asē mō's-gEmē dEsdō'lx̣wa. Qwā'qwēsaā'xˢīd-k·ā'sa. Wä, lā'k·asˢlaxaē lā'k·asxē qwē'sēˢnax̣wē. Wä, k·!ē'ˢyask·ȧdzȧ'ˢla-xaē gä'łak·asExs g·ā'xk·asaē aē'daaxˢīd ȧ'lak·asˢEl nā'naq!ax k!waxdzā'sas Dzā-wadā'lalisdē qak·ā'ts dā'x̣wap!Ex·ˢīdk·a-sēx. Wä, wī'ˢlaˢxᵘk·adzēˢlaxaē gē'x·ˢīd dā'x̣wap!k·asqēxs lā'k·asaē łEˢlx·ˢī'dk·asa. Wä, lā'k·asˢEmˢlaxaē dEx̣ᵘstā'nōkwasē Dzāwadā'lalisdäsē dēdEsdō'lx̣wē.

Wä, g·ā'xk·asˢlaxaē ā'da ˢnā'łˢnōx̣ᵘ-ts!ȧlak·asxēs ˢyā'ˢyats!äxs g·ā'xk·asaē näeˊˢnax̣wa. Wä, g·î'lk·asˢEmˢlaxaē lā'-g·aˢlis lā'k·asEx L!ā'sagwisk·āsas g·ō'-x̣wasēs nEgu'mpdäxs lā'k·asaē lō'sdēsa, qak·ā'ts la'ē laē'ł lā'xē g·ō'x̣wē. Wä, hë'x·ˢīdk·asˢEmˢlaxaē gEnE'mk·asas wu-L!ā'lak·asEx. Wä, lā'k·asˢlaxaē ˢnē'x·a: "ˢya, adai', ˢwë'k·asēlē nEgu'mpa?" ˢnē'x·ˢlaxaēx. Wä, hë'x·ˢīdk·asˢEmˢlaxaē ā'da nā'naxˢmäx. Wä, lā'k·asˢlaxaē ˢnē'x·a: "ˢya, gwā'k·as la wułk·ā'sˢEm wā'waḶaq!axē ˢyā'x·sEmk·asdä bEkomā'-la, qak·ā'sExs lā'k·asˢmaāsē ˢyā'x·ˢīd-k·āsa," ˢnē'x·k·asˢlaxaē ā'däxēs gEnE'm-k·asē. Wä, lā'k·asˢlaxaē gEnE'mas ē'dzaxˢwīd dō't!eg·aˢła. Wä, lā'k·as-

and said, "You must have had a wonderful time of it while you were splitting boards." Thus she said. Then the woman and the lord were husband and wife. The lord just picked up his infant boy and thus went home. That is the end.

ˢlaxaē ˢnē′x·a: "Lā′k·asˢEmxōḷas waō′-ˢlEmx·ˢīdk·asōL lā′k·asxēs łā′t!aēnēx·-däōs," ˢnē′x·k·asˢlaxaē. Wä, lā′k·as-ˢEmˢlaxaē ē′Enx·ˢīdk·asē ts!Edā′xē ḷō-kwa′sē ā′da. Wä, ō′kwasg·īłˢmas ā′da q!EłElxḷā′lak·asxēs g·ī′ˢē bā′bagumk·as lā′xaē. Wä, g·ā′xk·asˢEmˢlaxaē nä′ˢna-ẋwa lā′k·asxēx. Wä, lā′k·asˢEmxaē q!ulba′.

27. Q!ā′nēqēˢlakᵘ meets Mouth-Body.

I will tell you a legend about Q!ā′-nēqēˢlakᵘ, how he came to the Ġā′ˢyō-k!wadx, whose village was at Open-Beach. (I mean) the ancestors of the Ġā′ˢyōk!wadx. It was at the time when he was coming home from the south. Then he saw a man who had mouths all over his body. It is said that his name was Mouth-Body. Then the lord went to him, and he tried to speak to him; and the lord saw also a pretty woman. As soon as Mouth-Body saw the lord, he spoke to him also, but nobody knows what their words were.

As soon as they stopped talking [their words], when Mouth-Body was set right by the lord, he put on him one mouth at the place where our mouth is now. As soon as the lord finished, he went and left him.

Then he arrived in a different country, and he saw one person. I have forgotten the name of the place. The

Hë′k·asLaxaEn nō′sˢīdayōkwasLaxaē Q!ā′nēqēˢlaẋwaxs g·ā′xk·asaē g·ā′xˢaLEla lā′k·asEx Ġā′ˢyōk!wadExwē, yîk·ā′sExs g·ō′kwaē lā′k·asEx EgEdē′sē yîk·ā′sEx g·î′lk·āsasa Ġā′ˢyōk!wadExwē. Wai, hë′k·asˢEmˢlaxaēnēxs g·ā′xk·asaāsēnē nä′ˢnaẋwa g·ä′x·ˢīdk·ās lā′xē ˢnā′lēˢna-ẋwē. Wai, lā′k·asˢlaxaēnē dō′xˢwaLE-lak·asxē bEkumā′la, ˢnā′ẋwak·asˢEmˢla-xaēnē sE′msk·asēs ō′k!wiˢna. Wai, hë′k·asˢEmˢlaxaēnē Ḷē′ġadk·atsSE′msEm-sētē. Wai, lā′k·asˢlaxaēnē qā′sˢīdk·asē ā′da lā′k·asEx qak·ā′ts la′ē dā′dōtq!En-ˢwak·āsEx. Wai, lā′k·asˢlaxaēnē dō′x-ˢwaLak·asē ā′däxē ë′x·sōẋwē ts!Edā′xa. Wai, g·î′lk·asˢEmˢlaxaēnē dō′xˢwaLa-k·asē SE′msEmsētax ā′da, lā′k·asaē dō′-t!eg·aˢł ō′gwàxˢīdk·asa. Wai, lā′k·asˢEm-ˢlaxaē k·!ē′ˢyas q!ā′łk·asē dō′dEmas.

Wai, g·î′lk·asˢEmˢlaxaēnē q!wē′Lak·as lā′k·asxēs dō′dEmk·āsaxs, lā′k·asaāsēnē hë′łˢīdk·asē ā′däxē SE′msEmsētē. Wai, lā′k·asˢEmˢlaxaē′nē axˢā′LElōdk·atsē ˢnE′-mē sEms lā′k·asxō lā′k·asēx axā′łaātsEns sE′msēx. Wai, g·î′lk·asˢEmˢlaxaēnē gwā′łk·asē ā′däxs lā′k·asaā′sēnē hō′tˢēd-k·asē ā′däs.

Wai, lā′k·asˢEmˢlaxaēnē lā′g·aak·ās lā′xē ō′guˢlak·asē awī′ˢnagwīsa. Wai, lā′k·asˢEmˢlaxaēnē dō′xˢwaLaxē ˢnEmō′-

lord went up to him, and tried to speak to that really handsome man. The lord questioned him, and said, "Oh, my dear! how many of you are in this place?" Thus he said to him.

The man replied to the lord at once, and said, "O lord! I am alone in this country." Thus he said to him. Then the lord spoke to him again, and asked the name of the man. He named his name at once, and said, "This is my name, Speaker-in-the-Beginning-of-the-World." Thus he said to him. Then the lord spoke to him again, and said, "Oh, my dear! go on, and listen to me. I will advise you. Better try to get a woman to be your wife, my dear!" Thus said the lord to him.

Then Speaker-in-the-Beginning-of-the-World spoke, and said, "O lord! who shall be my wife?" Thus he said. Then the lord spoke again, and said, "Oh, my dear! don't you know about the pretty woman, the princess of Mouth-Body, the man in that pretty country? I will give you advice. Go and marry her. As soon as you are married to her, borrow the canoe of your future

ẋwē bɛkumā'la. Wai, lā'k·as^{s}ɛmxaɛnL L!ɛlē'^{s}wax ɫē'gɛmasē awī'^{s}nagwisk·asē. Wai, lā'k·as^{s}laxaēnē ā'da qā's^{s}īd qak·ā'ts la'ē dā'dotq!ɛn^{s}waxē â'lak·asa ë'x·sōẋ^{u} bɛkumā'la. Wai, lā'k·as^{s}ɛm^{s}laxaēnē wuL!ā'lak·asē ā'däx. Wai, lā'k·as^{s}ɛm^{s}laxaēnē ^{s}nē'x·a: "^{s}ya, qāst, g·înō'ẋwas lā'xō awī'^{s}nagwisk·āsēx?" ^{s}nē'x·k·as^{s}laxaēx. Wai, hë'x·^{s}īdk·as^{s}ɛm^{s}laxaēnē nā'nax^{s}mäk·asē bɛkumā'läx ā'da.

Lā'k·as^{s}laxaēnē ^{s}nē'x·aē bɛkumā'la: "^{s}yā'k·asōL, adai', ^{s}nɛmō'ẋ^{u}kwas^{s}ɛmxaɛn lā'k·asxō awī'^{s}nagwisk·āsēx," ^{s}nē'x·k·as^{s}laxaēx. Wai, lā'k·as^{s}laxaēnē ē'dzax^{s}wīd dō't!eg·a^{s}ɬē ā'däx. Wai, lā'k·as^{s}ɛm^{s}laxaēne wuL!ā'lax ɫē'gɛmk·asasē bɛkumā'la. Wai, hë'x·^{s}īdk·as^{s}ɛm^{s}laxaēnē ɫē'x^{s}ēdk·atsēs ɫē'gɛmk·asē. Wai, lā'k·as^{s}ɛm^{s}laxaēnē ^{s}nē'x·a: "Wai, hë'k·as^{s}ɛmxaɛnL ɫē'gɛmk·asē Dō'daā'^{s}nowisē," ^{s}nē'x·k·as^{s}laēnē. Wai, lā'k·as^{s}laxaēnē ē'dzax^{s}wīd dō't!ɛg·a^{s}ɬk·asē ā'däx. Wai, lā'k·as^{s}laxaēnē ^{s}nē'x·a: "^{s}yā'k·asōL, ā'dai, wailaɛ'ntsōs hō'lɛla g·ā'xk·asɛnL qak·ā'sɛn k·â't!ɛlak·asaɛnLaōL. Wai'k·adzâ lā'g·a gā'gak·!ax qak·ā'ts gɛnɛ'mk·asaōs ā'dai," ^{s}nē'x·k·as^{s}laxaē ā'däx.

Hë'x·^{s}īdk·ās^{s}ɛm^{s}laxaēnē dō't!eg·a^{s}ɬk·asē Dō'daā'^{s}nowisē. Wai, lā'k·as^{s}laxaēnē ^{s}nē'x·k·asa: "^{s}ya, ā'dai, ^{s}nē'x·k·adzâs qa anō'gwēsɛnL gɛnɛ'mx·^{s}īdk·āsa," ^{s}nē'x·k·as^{s}laxaēnē. Wai, hë'x·^{s}īdk·as^{s}ɛm^{s}laxaēnē ē'dzax^{s}wīd dō't!eg·a^{s}ɬk·asē ā'da. Wai, lā'k·as^{s}laxaēnē ^{s}nē'x·a: "^{s}yā'k·asōL, ā'dai, k·!ē'^{s}yask·āsas q!ā'lak·asxō ë'x·soẋwēx ts!ɛdā'x k·!ē'dēɬk·atsōx Sɛ'msɛmsētk·asēx bɛkumā'la lā'xō ë'x·k·āsēx awī'^{s}nagwisa. Wai, lā'k·as^{s}ɛmxaɛnL k·îk·â't!ɛlak·asōL. Wai, gā'g·iLɛla gā'gak·!āɬqōnō. Wai, g·î'lk·as^{s}ɛmɬxaās gɛg·ā'dɛx·^{s}īdk·asLɛsōnō lā'k·as-

father-in-law. Then let your wife sit in the bow of your canoe, and paddle out, steering towards the open sea. After you have paddled four days, you will see what I am talking about." Thus the lord said to him.

As soon as the lord stopped talking with Speaker-in-the-Beginning-of-the-World, then Speaker-in-the-Beginning-of-the-World got ready and started. He went to Open-Beach, the village of Mouth-Body. He did not walk long before he saw the house of Mouth-Body. Then he went on until he was quite near it; and, as soon as he was near the house, he saw a pretty woman sitting on the ground just in front of the house. Then Speaker-in-the-Beginning-of-the-World stood still outside, and the pretty woman also saw Speaker-in-the-Beginning-of-the-World where he was standing outside. She arose and went up to Speaker-in-the-Beginning-of-the-World. Then Speaker-in-the-Beginning-of-the-World also went to her.

As soon as they met, the woman, on her part, spoke first, and said, "Oh, my dear! I will have you for my husband." Thus she said to him. Then Speaker-in-the-Beginning-of-the-World also spoke: "Oh, that is just what I came for, for I want to have you for my wife." Thus he said. Immediately the woman invited her husband in.

Laxaas bEk·ō′kwāsLEx g·î′l^{s}wak·asasēs nEgu′mpk·asLaōs. Wai, lā′k·asLaxaās k!wā′g·iwālak·asLExs gEnE′mk·asLaōs. Wai, lā′k·asLaxaās sē′ẋut!ak·asL Ḷā′x·siō′lisałxō L!ā′saẋwēx. Wai, hë′k·asLāxaē mō′xsak·asLēs ^{s}nā′lak·asLaōs sē′ẋwał qak·ā′tsō lā′k·asL dō′x^{s}waLałg·în dō′dEmk·asg·în," ^{s}nē′x·k·as^{s}laxaē ā′däx.

Wai, g·î′l^{s}Em^{s}laxaēnē q!wē′ł^{s}īdk·asē ā′da Ḷō′kwasē Dō′daā′^{s}nowisē lā′k·asaāsēnē xwā′nał^{s}īdk·asē Dō′daā′^{s}nowisē qak·ā′ts la′ē qā′s^{s}īd. Wai, lā′k·as^{s}Emlaxaēnē lā′k·asL lāx AgEdē′sē g·ōkwaā′sasē SE′msEmsētdä. Wai, k·!ē′^{s}yask·adzā′^{s}laxaēnē gē′g·îłtsēla qā′saxs lā′k·asaāsēnē dō′x^{s}waLax gō′ẋwas SE′msEmsētē. Wai, lā′k·as^{s}Em^{s}laxaēnē qā′s^{s}īdk·asa qak·ā′ts la′ē lā′xē ^{s}nEẋwā′łak·asbits!a^{s}wē lā′k·asEx. Wai, g·î′l^{s}Em^{s}laxaēnē ^{s}nEẋwā′x·^{s}īdk·ās lā′xē g·ō′ẋwē lā′k·asaāsēnē dō′x^{s}waLaxē ë′x·sōẋwē ts!Edā′xa k!wa^{s}s lā′k·asEx L!ā′sak!usasēs g·ō′ẋwē. Wai, ō′kwas^{s}Em^{s}laxaēnē lā′k·as nē′nāq!Esk·asē Dō′daā′^{s}nowisē. Wai, lā′k·as^{s}Em^{s}laxaēnē ō′gwax^{s}īd dō′x^{s}waLaxaē ë′x·sōẋwē ts!Edā′xē lā′k·asEx Dōdaā′^{s}nowisaxs Ḷa′ōsaē. Wai, hë′x·^{s}īdk·ās^{s}Em^{s}laxaēnē lā′k·as Ḷā′ẋulsk·asa qa^{s}s lā′k·asaē lā′laa lā′k·asEx Dōdaā′^{s}nowisē. Wai, lā′k·as^{s}laxaēnē ō′gwax·^{s}īdk·as lā′^{s}laē Dō′daā′^{s}nowisē lā′k·asEx.

G·î′lk·as^{s}Em^{s}laxaēnē lā′g·aaLElap!Exs lā′k·asaē hë g·î′ldzax^{s}wīd dō′t!eg·a^{s}łē ts!Edā′xaga^{s}wa. Wai, lā′k·as^{s}Em^{s}laxaēnē ^{s}nē′x·a: "^{s}ya, ā′dai, lā′k·as^{s}EmxaEnL łā′la^{s}wōL qak·ā′sEnL łā′wadaōs," ^{s}nē′x·k·as^{s}laxaēnē. Wai, lā′k·as^{s}laxaēnē ō′gwax^{s}īd dō′t!eg·a^{s}łk·asē Dō′daā′^{s}nowisē: "^{s}yā′k·asōL, hë′k·asq!a^{s}maēx· g·ā′xk·asił qak·ā′sEn gEg·ā′dk·asaōs," ^{s}nē′x·k·as^{s}laxaēnē. Wai, hë′x·^{s}īdk·as^{s}Em^{s}laxaēnē Lē′łak·asē ts!Edā′xaxēs

When they had gone into the house of her father, the woman told her father how she had got a husband, and the father was also just glad because his princess was now married.

Then it occurred to Speaker-in-the-Beginning-of-the-World what Q!ā′nēqē-ˢlakᵘ had said. He borrowed the canoe of his father-in-law, and after four days he asked his wife to go and paddle. They launched the canoe of his father-in-law, and they went aboard the canoe. Then he steered out to the open sea. Night came while they were on the open sea. Daylight came in the morning. The pretty woman never questioned her husband as to where they were going. When they had been out four days, they saw something really thick standing on the water. They could not see its top above. Then Speaker-in-the-Beginning-of-the-World heard some one speaking, — a man who could not be seen, — and saying, "Go to the right side there!" Thus he said to them. Speaker-in-the-Beginning-of-the-World immediately obeyed the word that had been heard. As soon as he went near the butt-end of what had been seen, he heard many whistles. Then Speaker-in-the-Beginning-of-the-World looked, and saw many Fool-Makers. Then the person who could not be seen spoke again, and said, ł!ā′ˢwunEmk·asē. Wai, g·î′lk·asˢEmˢlāxaēnē hō′xts!âlak·asEx g·ō′ẋwasēs ō′mpk·asē lā′k·asaāsēnē ts!Ek·!ā′łˢīdk·asē ts!Edā′xaxēs ō′mpk·asē, yîk·ā′tsēs laē′naē ł!ā′wadk·asa. Wai, ō′kwasˢEmˢlaxaēnē ë′x·q!aˢyālak·asē ō′mpas qak·ā′sēs k·!ē′dēłk·asaxs lā′k·asaē łE′lx·âla.

Wai, lā′k·asˢEmˢlaxaēnē g·ī′g·aēxˢēdk·asē Dōdaā′ˢnowisax dō′t!eg·aˢlEmas Q!ā′nēqēˢlaẋwē. Wai, lā′k·asˢEmˢlaxaēnē bEk·ō′k!wālax g·î′lˢwak·āsasēs nEgu′mpē. Wai, hë′k·asˢlaxaē lā′k·as mō′xsa ˢnā′läs lā′k·asaāsēnē axk·!ā′lak·asxēs ǥEnE′mk·asē qa lā′k·asaēsē sē′ẋˢwīdk·asa. Wai, hë′x·ˢīdk·asˢEmˢlaxaēnē wīˢxstE′ndk·asEx g·î′lˢwä′sēs nEgu′mpē. Wai, lā′k·asˢEmˢlaxaēnē hō′xˢwałExs lā′xē g·î′lˢwa. Wai, lā′k·asˢlaxaēnē ḷā′xt!ak·as lā′xē L!ā′saẋwē. Wai, lā′k·asˢlaxaēnē nē′guẋˢwītsōkwas lā′xē L!ā′saẋwē. Wai, lā′k·asˢlaxaēnē ˢnā′x·ˢīdxē gaā′la. Wai, lā′k·asˢEmˢlaxaēnē hë′hek·aEm wuL!ā′lak·asē ë′x·sōẋwē ts!Edā′xaxēs ł!ā′ˢwunEmk·asē lā′k·asxēs lā′laä. Wai, hë′k·asˢlaxaēnē lā′k·as mō′xsē ˢnā′läs lā′k·asaē dō′xˢwaLaxē ḷaˢstā′LaˢyaÂ′lak·!ālak·ās ḶEẋᵘ. Lā′k·asˢlaxaē k·!ē′ˢyas dō′qwax ō′xtÂˢwäs lā′xē ëk·!. Wai, lā′k·asˢlaxaēnē wuLā′lak·asē Dō′daā′ˢnowisaxē dō′t!ālak·asaxē ˢnē′x·a k·!ē′ˢyas dō′gułk·āts bEkumā′la: "Wai, hë′ł!k·!ōtp!ē′gEndāla laqwai′," ˢnē′x·k·asˢlaxaēnē. Wai, hë′x·ˢīdk·asˢEmˢlaxaēnē nā′nagēg·ix dō′dEmk·āsasēs wuḶE′ł!k·asē. Wai, g·î′lk·adzaEmˢlaxaē′nē laxḶE′ndk·asxēs dō′gułk·asē. Lā′k·asˢlaxaē wuḷā′xˢaLaxē dzē′ts!älä q!ē′k·!ālak·as. Wä, lā′k·asˢlaxaēnē dō′xˢwīdk·asē Dō′daā′ˢnowisax. Wai, lā′k·asˢlaxaēnē dō′xwaLaxē Nō′łEmg·iladzēk·asē. Wai, lā′k·asˢlaxaē′nē ē′t!eg·aˢł dō′t!eg·aˢł!k·asē k·!ē′ˢyasa dō′gułts. Wai, lā′k·asˢEmˢlaxaēnē ˢnē′x·-

"Speaker-in-the-Beginning-of-the-World, look at this! You shall dance the Nō'nłEm. You will have the name Da'ēsEm." That means the post of heaven, for this was the post of our world at the butt-end of which they were. Then they heard again some one speaking, and saying, "Now go around to the left side of the butt-end." Thus it said. Speaker-in-the-Beginning-of-the-World went at once to the place that was mentioned. As soon as he arrived there, he heard the sound of Cannibals, the same sound as our cannibals — of us, the Koskimo — utter. "Wo, wo!" Thus it said. And there were also many head-rings of red cedar-bark. Then the speaker spoke again, and said, "Look at this! Your name will also be Swallowing-Strips and Gulper." Thus he said. "And you will have for your cannibal pole the post of our world." Thus he said.

As soon as Speaker-in-the-Beginning-of-the-World had gone around what was standing on the water, he went home. He went right into the inlet of the Troubled-Ones, and he built a house at a place named Amā'g·i^{s}na. As soon as the house was finished, whistles sounded in the right-hand corner of the house, and many Fool-Makers appeared. After the house had been there four days, the cannibal uttered the cannibal cry in the left-hand corner of the house; and therefore it is thus that first the Nō'nłEm is made to appear; and after we have danced

k·asa: "Wai, dō'qwāłak·aslax^{u} Dō'daā'-^{s}nowisai'! Lā'k·as^{s}Emxaas nō'nłEmk·as-LŌL. Wai, lā'k·as^{s}Emxaas Ḷē'gadLEs Da'ēsEm." Lā'k·as^{s}Emxaē gwī'bāła lā'k·ā'sEx qE'ldēdzEm qak·ā'sExs hë'-k·as^{s}maā'las qE'ldEmsEns ^{s}nā'lak·asaqē la'k·asē ha'nxḶaēsōkwats. Wai, lā'k·as-^{s}laxaēnē ē'tlēd wuLE'laxē dō'tlälä. Lā'k·as^{s}laxaēnē ^{s}nē'x·k·asa: "Wai, gwa'ē^{s}sta lā'k·asxē gEm^{s}xō'tlEẋLa'ē^{s}," ^{s}nē'x·k·as^{s}laxaē. Wai, hë'x·^{s}īdk·as^{s}Em-^{s}laxaēnē lā'k·asē Dō'daā'^{s}nowisē lā'-k·asEx gwô^{s}yō'kwasas qa laā'ts. Wai, g·î'lk·as^{s}Em^{s}laxaēnē lā'g·aak·ā'sExs lā'-k·asaē wuḶā'x^{s}aLElak·asxē ha'mts!āla-k·asaxEnu^{s}ẋ^{u} gwē'k·!ālā'sēxg·anu^{s}ẋ^{u} Ḳō'sg·imuẋwēx hā'mats!a. "Wo, wo," ^{s}nē'x·k·as^{s}laxaēnē; wai, Ḷō'kwasē q!ē'-nEmk·asē aā'^{s}wuma. Wai, lā'k·as^{s}Em-^{s}laxaēnē ē'tlēd dō'tleg·a^{s}łk·asē dā'do-tēmLElak·āsas. Wai, lā'k·as^{s}Em^{s}laxaēnē ^{s}nē'x·k·asa. "Wa, dō'qwāła lā'k·as^{s}Emł-xaas Ḷē'gadk·asLEs Ts!Eqwā'na Ḷōkwā'sē Ts!Eqwā'gīsē," ^{s}nē'x·k·as^{s}laxaēnē. "Wä, lā'k·asLaxaas ha'msp!ēxnōẋ^{u}k·asLEsō qE'ldEmaxsEnłts ^{s}nā'lax," ^{s}nē'x·k·as^{s}la-xaēnē.

Wai, g·î'lk·as^{s}Em^{s}laxaēnē la'ē^{s}stak·asē Dō'daā'^{s}nowisaxē Ḷā'wälaxs g·ā'xk·asa-āsēnē näē'^{s}naẋwa. Wai, hë'k·as^{s}laxaēnē ^{s}nEgē'łk·asō wunā'łdEmsk·asaxsō Xō'ya-laswuła. Wai, hë'x·^{s}īdk·as^{s}Em^{s}laxaēnē g·ō'kwēlak·as lā'xō Amā'g·i^{s}nax·Lax. Wai, g·î'lk·as^{s}Em^{s}laxaēnē gwā'łk·asē g·ō'ẋwas lā'k·asaāsēnē dzē'ts!Eg·a^{s}łk·asē hë'łk·!ōtē'wa^{s}lîłk·asasē g·ō'ẋwas. Wai, g·ā'xk·as^{s}Em^{s}laxaēnē nē'ł^{s}īdk·asē q!ē'-nEmk·asē Nō'łEmg·ila lā'k·asEx. Wai, hë'k·as^{s}laxaēnē la mō'xsa ^{s}nā'lak·asasē g·ō'ẋwaxs lā'k·asaē ha'mts!ālak·asē hā'-mats!a lak·ā'sxē gE'm^{s}xōtēwa^{s}lîłk·asē. Wai, hë'k·as^{s}EmxaE'nu^{s}ẋ^{u} hë'g·îłk·as

the Nō′nłEm for four days, we begin the winter dance, for that was the word of the speaker of the post of our world; and therefore we treat the Nō′nłEm as the elder brother, for it was made first by Speaker-in-the-Beginning-of-the-World; and the winter dance is the younger brother of it. This is the end.

g·îl nē′ɬ^{s}īdā′matsōkwasē nō′nłEmē. Wai, hë′k·astlanux̣^{u} lā′k·as mō′xsak·asEnu^{s}x̣^{u} ^{s}nā′la nō′nłEmxg·anu^{s}x̣^{u} lā′k·asaēx· tslē′-tslēx^{s}ēdk·asa, qak·ā′sExs hë′k·as^{s}maā′-^{s}laxatl dō′dEms dā′dotēmLalā′k·asas qE′ldEmk·asasEns ^{s}nā′la. Wai, hë′k·as-^{s}EmxaE′nu^{s}x̣^{u} hë′k·asg·īła ^{s}nā′^{s}nōlax·sī-lasōkwasē nō′nłEm qak·ā′sExs hë′k·āsaē g·î′lg·aāLE^{s}lats Dō′daā′^{s}nowisē. Wai, lā′k·as tslā′^{s}yak·asē tslē′tslaēxqa lā′k·a-sEx. Wä, lā′k·as^{s}Emxaōx qlEmba′.

APPENDIX. — ABSTRACTS.

The numbers printed in the margin refer to pages of the present volume.

3-27 ## TRADITIONS OF THE LĒ′GWIŁDA^{G}X^{U}.

3-14 ### 1. Most-Beautiful-One (Ëx·^{G}Eqâ′lagEmē^{G}).[1]

3 Q!ā′nēqē^{G}lak^{u} goes to PENL!ats to marry the daughters of Down-Dancer. He borrows the old-man mask of the Devil-Fish, puts it on his face, and sits down at the place where the girls are
4 accustomed to walk every evening. They think he is a runaway slave, and try to take him home; but with the sucking-cups of the Devil-Fish mask he holds on to the ground, and only the youngest of the four girls is able to take him along. She takes him home, and he sits down in front of her
5 bedroom. At night he takes off his mask, enters her room, and reveals himself. He marries the girl. In the morning he puts on the mask and
6 sits down outside. According to another version he goes to PENL!ats because he knows that the daughters of Down-Dancer are in love with him. When the girls discover him, the older daughters throw stones at him. The youngest one speaks kindly to the old man. Then she is left by her sisters, and Q!ā′nēqē^{G}lak^{u} reveals himself. He stays in the woods, and the youngest daughter
7 goes to see him every night. After two months have passed, the three elder sisters follow her
8 secretly, and discover Q!ā′nēqē^{G}lak^{u}. They all fall in love with him. The sisters quarrel as to who is to have him for a husband; and for this reason Q!ā′nēqē^{G}lak^{u} tells the youngest one that he is going away, and that he will be found again as an old man sitting at the place where the girls take a walk every evening. (Here the first version
9 continues). The elder sisters do not suspect that that the old man is Q!ā′nēqē^{G}lak^{u}, and they search for him in vain in the woods. One day Down-Dancer takes the old man along in his canoe. He goes ashore, and leaves the canoe in the care of the old man. When he returns, he sees 10
a handsome man in the canoe, and the canoe goes out to sea. He calls the man; but every time he calls, the man shakes his body, and the canoe goes farther out to sea. This continues until he offers him his youngest daughter. The 11
canoe goes back to the island; and Q!ā′nēqē^{G}lak^{u}, by shaking his body, makes the canoe go home at once. When the elder daughters see Q!ā′nēqē^{G}lak^{u} in thc canoe, they try to attract his attention, but he takes no notice of them. He follows the youngest one, his wife. Down-Dancer 12
dislikes his son-in-law, and complains that he has no fire-wood. Q!ā′nēqē^{G}lak^{u} pushes a pine-tree over, carries the bark home, and throws it down outside of the house. Then Down-Dancer asks his son-in-law to pick salmon-berries, although it is winter. Q!ā′nāqē^{G}lak^{u} brings back a small 13
basket full of salmon-berries, which always remain the same in quantity, so that the people are unable to eat them up. Down-Dancer asks him to bring two woodpeckers to peck off the insects from the house. Q!ā′nēqē^{G}lak^{u} orders them to continue pecking day and night. The wood- 14
peckers continue to peck, and finally Q!ā′nēqē^{G}lak^{u} orders them to kill Down-Dancer. He leaves his wife. He throws the devil-fish mask into the water near Denman Island, and for this reason there are many devil-fish at that place.

15-22 ### 2. Black-Bear-Woman and Grisly-Bear-Woman (L!ā′gasē Ḷ.ō NE′ngasē).[2]

15 Woodpecker has two wives, — Grisly-Bear-Woman and Black-Bear-Woman. Each has four sons. Black-Bear-Woman is industrious, and is loved by her husband. For this reason Grisly-Bear-Woman is jealous of her. One day when the women are out root-digging, Grisly-Bear-

[1] The Q!ā′nēqē^{G}lak^{u} tradition of which the present tale forms a part is told in Chapter VI, p. 185, et seq. of this volume, although incidents of the Q!ā′nēqē^{G}lak^{u} tradition will be found in Vol. III, p. 94, p. 100, and p. 167 (cf. the version of this tradition in F. Boas, Indianische Sagen von der Nord-Pacifischen Küste Amerikas, p. 199, No. 22).

[2] See F. Boas, Indianische Sagen, p. 81; p. 168, No. 14.

16 Woman kills Black-Bear-Woman. In the evening she boils her meat and gives it to the children to eat. The youngest one recognizes by the taste that it is his mother's breast. They decide among themselves to kill the sons of Grisly-Bear-Woman.
17 They bathe in the river. They play with the children of Grisly-Bear-Woman in the water and drown them. Then they put the bodies up in the house as though they were taking roots out of boxes, while the youngest one is placed near
18 the fire, the tongs in his hands. Then they run away up the river, and ask the trees whether their roots grow straight down. They are directed farther inland. They come to the Heron, who is asked to stretch his leg across the river for them to cross. They ask him to detain Grisly-
19 Bear-Woman if she should pursue them. They come to Water-Ousel, who ferries them across the river, and they ask him also to detain Grisly-Bear. Finally they reach the yew-tree, who says that its roots grow straight down. Then they climb up the tree. Soon Grisly-Bear-Woman 20
comes in sight, and stops under the yew-tree, where there is a small pond in which she sees the reflection of the children. She pretends to be friendly, and invites them to go home to their mother. The children pretend that they will throw down the youngest one, whose cape they throw down, which is torn to pieces by the Grisly-Bear. Grisly-Bear-Woman tries to dig up the 21
tree, but is prevented by the water. The Wren begins to tease her, is swallowed by the Grisly-Bear, but flies right through her. When Wren is swallowed again, he starts a fire in her stomach, which kills the Grisly Bear. From her ashes 22
originate mosquitoes and horse-flies.

22-27 ## 3. Qā'te^{c}nats and Qā'te^{c}mo.[1]

22 Qā'te^{c}nats is jealous of his elder brother Qā'te-^{c}mo, who is a great shaman. They go to purify
23 themselves in a river. They sit on a rock in the river on which there is a piece of bark. They hear something moving in the bushes, and Qā'-te^{c}nats throws a piece of bark at it. The noise ceases. On the following day they go out in
24 their canoe and come to a head of kelp. Qā'te-^{c}nats climbs down and reaches the roof of a house. He is invited in, and sees people assemble, trying
25 to cure a sick person. He is requested to find the cause of the sickness, and discovers a piece of bark in the side of the patient. He pulls it out. The sick man is the double-headed serpent. The serpent man recovers, and tells Qā'te^{c}nats that he will be a great shaman. He gives him as supernatural gifts a pond, reed matting, and a petrel. Qā'te^{c}nats is sent home, and is found 26
lying dead at high-water mark. He awakes and tries his supernatural power. At once the pond, the reed matting, and the petrel appear in the house. Qā'te^{c}mo is jealous, pretends to be sick, and when Qā'te^{c}nats discovers this, he tears his inner organs and thus kills him.

28-59 # TRADITIONS OF THE DZĀ'WADEĒ'NOX^{U}.

28-36 ## 1. Listened-to (Qa'wadiliqala).[2]

28 Three male wolves and one female wolf live before the Deluge. When the waters subside, they take off their masks and become human beings. The name of the largest one is Listened-
29 to. He tries his supernatural powers in a contest with his sister Healing-Woman. He vomits a piece of quartz, which he throws at his sister, who throws it back. Then he throws it at a large mountain, which therefore is called Quartz.
30 He does so because he begins to fear the power of his sister, who is not hurt by the quartz. He shouts in different directions, and is answered by the ancestor of the Koskimo. Thus they discover that he is the only person besides themselves who is not killed by the Deluge. He kills 31
one of his younger brothers by biting his throat, cuts his body to pieces, gathers the flesh into a round ball, which he throws upward. It turns into eagle-down, scatters over the world, and from it originate the people of the different tribes. He states that the different tribes shall speak different languages. The sister and the surviving 32
brothers build houses at separate places. Listened-to catches fish in snares. He lets his dog try the fish, and he finds that it is good food. The 33
fish is the olachen. Listened-to hates his younger brother, and does not give him any of the fish. His younger brother starts in his canoe and

[1] See F. Boas, Indianische Sagen, p. 94.

settles at another place. Listened-to dreams of an old man who makes a fish-basket. Thus he
34 learns how to catch fish in fish-baskets. In the morning he finds a fish-weir in his river, the same as he has dreamed of. The next night he sees the same old man in his dream, who teaches
35 him how to make a box for cooking the fish, tongs for lifting red-hot stones, and the whole method of cooking. When he wakes, he finds a box and tongs in his house, and sees the box full of fish-oil. His younger brother comes to 36
visit him, and upon his question Listened-to tells him that the birds at his place sing "Dzā'wadzɛlē!" For this reason his tribe are called Dzā'wadɛēnox". The younger brother says that the birds at his place whistle (ha^{g}wā'la). For this reason his tribe are called the Haẋwā'^{g}mis.

36-43 2. Listened-to and He-who-became-Chief-by-hunting-on-Sea (Qā'wadiliqala ḷō Ō^{g}maxt!ā'laʟē).[1]

37 Listened-to bathes to get supernatural power. He hears the howling of wolves, and discovers a large house in which the wolves are dancing. When they try to walk on hands and feet, they cannot do so because Listened-to is looking on. Mouse-Woman is sent to discover the cause of
38 their failure. She finds Listened-to, and invites him in. The men are ashamed and look down. He sees that the house has wolf carvings and paintings. He is invited to see the dance. A number of ghost masks, an eagle-tail, and a war-
39 axe appear, and disappear again under ground.
40 These various objects are explained. He is told that the war-axe serves to drive away the profane. The Mā'dɛm[2] is shown. Listened-to is told that the Wolves will give him this house after his 41
return home. He also sees a harpoon-shaft in the house, which is given to him. He finds himself at home, and discovers the large house of the Wolves and their hunting-canoe. The house has a snapping-door. On the following morning he goes out hunting. In the evening the dance 42
is performed in the house. After four days he goes out in his canoe and meets He-who-became-Chief-by-hunting-on-Sea.

43-52 3. Feeder (Pō'ḷas).

43 Chief Feeder has an attendant, Tucked-in. He is overbearing. One day when his father-in-law brings a box of crab-apples as a present, his attendant throws a ladle full of crab-apples into the face of a man named Fool, who does not dare to take revenge because the chief is feared.
44 The people are invited in, and the attendant dips his hair into the crab-apples and tosses it into the faces of the guests. When the attendant goes out getting fuel, he cuts with his canoe the
45 salmon-traps of the people. Feeder's younger brother conspires with Fool to kill the chief.
46 One day Feeder takes his younger brother's canoe without asking permission. He gives a feast and again maltreats his guests. Later on Feeder's younger brother borrows Feeder's canoe, and when his young men carry the canoe, they are tripped by Feeder's attendant. Thus the canoe is broken and a new canoe is demanded in exchange. The younger brother invites the tribe,
47 and when the attendant again tosses his hair into the faces of the guests, the younger brother ducks him into a grease-box. Then Fool enters, carrying his war-axe, and kills the chief. Feeder's 48
two sons do not live with their father, but are being brought up by Fool, who is a warrior. They pretend to make light of their father's death; but when they get older, the older brother steals Fool's war-axe. The two children train to get supernatural power, and bathe in cold water. The elder brother meets Strength-of-Bank-of- 49
River, with whom he wrestles to get supernatural 50
strength. After wrestling with this spirit several times, and after having blown water on his face, he is so strong that he can twist a yew-tree. One day while the tribe go picking cherries, they are attacked by a grisly bear, and the young man 51
takes hold of it and breaks off its lower jaw. This is the first time he shows his strength. One year when Fool has caught many olachen the young man throws Fool's dog on the fire. Fool's wife says, "Do you do this because your father 52
was killed by my husband?" Then the young man and his younger brother take the war-axe from its hiding-place and kill Fool and his wife.

[1] See Vol. III, pp. 271 et seq.; also F. Boas, Indianische Sagen, p. 166.
[2] See Report of the U. S. National Museum, for 1895, p. 411.

53-59

4. Sitting-on-Earth (K!wadzâ'ᵍēˉ).[1]

53 Sitting-on-Earth has for his wife a figure carved out of alder-wood, with hair of yellow cedar-bark. One day while he is cutting wood, a supernatural
54 being invites him to go along, saying that his house is just beyond ten large mountains. After having passed four large mountains, they find a house and are invited in. The chief, Seer, is lying in the rear of the house, and they are fed with tallow of mountain-goat and roots. He
55 receives mountain-goat wool as a present. After crossing some more mountains, they discover smoke. Sitting-on-Earth is tired, and they are invited in by Bluejay, and are fed with berries.
56 They go on, and reach Mink's house. Sitting-on-Earth is told that in order to reach the house of his companion he has to cross four more mountains. After they cross the next mountain they discover houses. An old woman warns them not to enter the chief's house, in front of which a pole stands with an eagle sitting on top of it. Sitting-on-Earth disobeys and is devoured 57
by the Wolves, the inhabitants of the house, who, however, vomit up his flesh, which is sprinkled with water of life, and he is revived. He tells the Wolves that he desires to have a supernatural treasure. They give him the water of life, the 58
death-bringer, and a harpoon. These are folded up so that they are only a small bundle. When he leaves the house, the old woman tells him not to go on with the supernatural being, because if he does he will not return home. He reaches 59
his village.

60-79

TRADITION OF THE GWA'WAĒNOXᵁ.

First-Beaver (Ts!ō'gulis).[2]

60 First-Beaver is so strong that he is able to twist yew-trees. His younger brother, Paddled-to, does not exert himself to obtain supernatural power. On being kicked by his father, he decides
61 to commit suicide, and goes into the woods. He reaches a large lake, and sits down on the shore. The water rises up to his feet, and then up to his knees, and a small devil-fish rises in the lake. The water goes down again and rises up to his
62 breast. The devil-fish re-appears. The water sinks, and rises again up to his neck. The devil-fish re-appears, covers Paddled-to, and takes him down to the bottom of the lake. There he finds a house, enters, and sees the chief sitting in the rear of the house. The house is carved with representations of sea-lions. He is welcomed by the Speaking-Posts, and is told that he is to re-
63 ceive supernatural power. He is told to go with the Killer-Whale all round the world, and is placed in a small canoe, thus assuming the shape of a killer-whale. They visit all the sea-monsters.
64 They visit the village of the Bella Coola. There they take away the soul of a man who pleases them. Then they return to the house of the
65 chief of the lake. He is given the chief's house, and receives a new name and supernatural power. He and his house drift down the river, and are
66 discovered by his younger brother. As soon as he is seen, he and his house disappear again. The people get ready to receive him, and when the house re-appears launch four large canoes to meet it, but the house disappears again. One day his younger brother goes along the beach and sees a bull-head with a man's face, in which he recognizes his brother. When he tells what he has seen, he is struck by his parents. The 67
father of the young man is driven away and maltreated by his tribe, because he was the cause of the supposed death of the young man. His young son, who had been struck by him, goes out again, and again sees the bull-head. He calls his parents, who discover that what he says 68
is true. The people try in vain to catch the fish. While the people are looking on, the bull-head becomes a whale; an eagle comes down and alights on the fin of the whale; and at last he becomes a sea-otter, over which many gulls are flying. Finally the man who has obtained super- 69
natural power is caught, and his house appears in the village. He himself is in the house, singing his sacred song; and the people come and exa- 70
mine the house, and see the carvings and masks. 71
The returned youth invites the tribe in, and the people jump in through the snapping-door. The 72
people are welcomed in the same way as the young man was welcomed at the bottom of the

[1] See Vol. III, p. 361.

[2] The same man is mentioned Vol. III, p. 158.

pond. Whistles are heard, and the two brothers of the youth who had obtained supernatural power
73 disappear. The youth announces that he will
74 give a winter dance, and red cedar-bark appears. Then the brothers re-appear in the form of a
75 supernatural whale and of a sea-otter. The people re-assemble in the house, and are addressed by
76 the Posts. The dances of the whale and of the
77 sea-otter are described. The youth distributes coppers among his tribes. The youngest brother is lost while hunting mountain-goat. The following winter he is seen on the mountains, wearing pieces of quartz on his head. The people begin the 78
winter dance, but the boy does not return. One day a person enters the house of the young man's father, and says that he is his youngest son returned; but since he has no hair and no nose, and since his eyes are red, the old man does not recognize him, and drives him away. The 79
boy turns, and then the father recognized him by a scar on the thigh; but the boy leaves never to return.

80-164

THE MINK TRADITION.[1]

80-88

1. Mink and the Sun.

80 A woman loses her husband and her son. One day while she is making mats, the sun shines on
81 her back, and thus she becomes pregnant. She gives birth to a boy, who is called Born-to-be-the-Sun (the Mink). Mink grows up quickly, and asks his mother to make him a bow and four arrows. He kills small birds, and his mother makes a blanket from their skins. The children,
82 particularly Land-Otter, tease him, and finally say that he has no father. Mink runs to his mother, who tells him that the Sun is his father. He says that he will wrestle with Land-Otter, and asks his mother to throw hot ashes on Land-
83 Otter's face. When he wrestles with Land-Otter, he himself is vanquished, and by mistake his mother throws the ashes on her son's face. Then he tells his mother that he proposes to visit his
84 father. He shoots his arrows against the sky, making a chain of arrows, which stretches down to the ground. He shakes them, and they become a rope. Then he climbs up through the 85
door of the upper world, and sits down in front of a house. He tells a woman who discovers him that he has come to see his father. He is invited in, and his father requests him to take 86
his place. He is dressed in the ornaments of his father, and is warned not to go too fast and not to sweep away the clouds. In the beginning he walks slowly, but soon he gets impatient and 87
sweeps away the clouds. Then the world becomes hot, and the mountains begin to burn. He is pursued, his ornaments are taken off, and he is thrown out of the door of the upper world. He is found floating on the sea, and comes to life again.

88-94

2. Mink's War with the Wolf.[2]

88 Wolf and Deer devise a plan according to
89 which Deer pretends to be dead. Mink asks his tribe to make a grave-box for his friend. They do not know where to bury Deer, because they are afraid that the Wolves will take away his body. The grave-box is placed on a spruce-tree
90 behind Mink's house, but it is not put up very high. The Wolves come, trying to get the body.
91 They climb on one another's backs, and their fourth attempt is successful. The chief of the Wolves feels about in the box with his tail, and Deer cuts it off. The Wolves tumble down and run home, and Deer also goes home. The tail 92
is hung up over the fire of Mink's house. The Wolf sends his attendant, and is told that in return for the tail Mink wants the tide to go out. The chief of the Wolves offers to let the tide fall a little. When this is not acceptable, 93
he offers to let the water run out entirely; and when this is not accepted, the tide as it is now is offered. Then the tail is returned. The people 94
learn from the Wolves how to roast clams.

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[1] See Boas, Indianische Sagen, p. 157.

[2] See Boas, Indische Sagen, p. 158, No. 3; cf. Vol. III, pp. 278-294.

94-98 3. Mink carries away the Child of the Wolf.[1]

94 The tide, which is in possession of the Wolves,
95 does not fall: therefore Mink goes to steal the child of the chief of the Wolves. He sits down outside of the Wolves' house, and is believed to be a runaway slave. He is taken into the house
96 and ordered to rock the child's cradle. During
97 the night he carries away the child. When the Wolves discover what has happened, they ask for the return of the child. They are offered in exchange that the tide shall fall a little. After 98
several attempts, they offer that the tide shall fall as much as it does now. This is accepted, and the child is returned.

98-103 4. Mink's War with Southeast-Wind.[2]

99 The southeast wind is blowing hard, so that the people cannot obtain any food: therefore Mink invites the people to make war on the winds. First they try to attack the Northwest-
100 Wind, but they are driven back. Then they attack the Southeast-Wind. They start in their
101 canoe, and go southward. Halibut is told to lie down in front of the house, so that Southeast-Wind shall slip when he steps out of the door. Devil-Fish and Merman are ordered to take hold of him, and Sea-Bear and Deer shall pretend to kill him. First they are unable to make any headway against the wind, which comes out of the anus of Southeast-Wind. At night it becomes 102
calmer. When Southeast-Wind steps out of the house, he slips, is caught, and they threaten to kill him unless he promises to make good weather. First he offers that it shall always be calm; but since this is considered too much, he promises to let gales blow not longer than four days at a time.

103-113 5. Mink kills the Sons of the Wolf.[3]

103 The Wolf gives a winter dance, and his four sons disappear. At this time Mink is engaged in making a salmon-weir, and every morning when he goes to look after it he finds that it has been tampered with. He mends the weir, but
104 every night it is tampered with. One night he takes his spear and watches his weir, and he sees the sons of Head-Wolf come and break it and take out the salmon. Mink kills them with his
105 spear. He cuts off their heads and hides them is his mother's basket. He gets his head-ring of red cedar-bark ready for the winter ceremonial, expecting to be invited in. He makes a new salmon-weir, which catches one after another
106 various kinds of fish. Finally it catches the double-headed serpent, and he puts it on a stone at that place. Therefore it brings bad luck to touch that
107 stone. He tells his mother to fetch his fish. His mother takes a basket, and, when she touches the double-headed serpent, her body is distorted. He straightens her out, fills her basket with mussels, and pushes her out to sea. She becomes a fish. He carries the double-headed serpent to his house and skins it. Then he is invited to the winter ceremonial. The sons of the Wolf do 108
not return when the people assemble to meet them. Mink attaches the heads of the young Wolves to his cedar-bark head-ring, and he asks four of his friends to pull out a board on the right-hand side of the dance-house, and to sit in front of it, and four others to do the same on the left-hand side. He explains that he expects 109
a fight with the Wolves, and that he has sent his mother out to sea, that she might not be killed by the Wolves. When all the people are in the dance-house, Mink enters, covering his face with his blanket, and, after dancing around the fire, 110
he uncovers his head-ring. The Wolves see the heads of their princes and try to kill him, but Mink escapes throug the hole made by his friends. Then a secret song is heard in the woods. The people believe that the song is that of the young Wolves; but Mink enters, again covering his head with his blanket. After walking around the fire, he uncovers his head, and the double-headed serpent is seen on his head, the sight of which stuns some people and kills others. He escapes to a point of land, kicks it out seaward,

[1] Compare Boas, Indianische Sagen, p. 158, No. 2.

[2] See Vol. III, pp. 350-353; F. Boas, Indianische Sagen, p. 186, No. 4.

[3] See Boas, The Social Organisation and the Secret Societies of the Kwakiutl Indians; Report U. S. National Museum for 1895, pp. 538-539.

111 so that it becomes an island, and sits down on it. At night he goes into the woods and finds a dzō'noqᵘwa making a canoe. Her child is in a cradle near by, and he pinches it and takes it
112 away. When the mother notices that the child has been taken away, she gives in exchange her self-moving canoe. The canoe goes by itself down to the beach. Mink stands in it; and when the Wolves see him, he is pursued. As soon as the Wolves come near, he shows his head-ring with the skin of the double-headed serpent. Then all the Wolves are transformed into rocks. The versions of this legend vary 113 somewhat.

113-116 6. Mink marries the Princess of the Spirits.[1]

113 Mink tells his mother that he wants to marry
114 the daughter of the Spirits. He dresses up, puts a feather in his hair, and goes to their village. When he says that he wishes to marry the chief's
115 daughter, she is given to him. His wife goes digging clams and spearing sea-eggs. He claims that he does not like sea-eggs. When the people eat, he tells them not to throw the refuse down at a dirty place, because that will bring bad luck. Then he goes out, and it is discovered that he 116 is eating the refuse of the sea-eggs. His father-in-law becomes ashamed, and kills him with stones. Mink is found, and revives.

117-119 7. Mink marries the Kelp.[2]

117 Mink tells his mother that he wants to marry
118 the Kelp. When the tide turns, the Kelp goes down under water. Mink clings to it. The Kelp does not let him go, and he is drowned. When he is dead, Kelp releases him, and he is found 119 on the beach, where he revives.

119-122 8. Mink marries Frog-Woman.[3]

119 Mink tells his mother that he wants to marry
120 the Frog-Woman. He goes to the village of the
121 Frogs and marries one of them. He asks his wife to croak, but she says that the chief Frog must begin. Then Mink himself begins to croak. All the Frogs and also his wife follow suit, until he cannot endure it any longer, and leaves 122 his wife.

122-124 9. Mink marries Diorite-Woman.[4]

122 Mink tells his mother that he wants to marry
123 Diorite-Woman, who does not talk. He marries her, and gets angry because his wife does not answer him. He punches her face, and he hurts 124 his fingers so that they bleed.

124-127 10. Mink and Sawbill-Duck.[5]

124 Mink desires to marry Sawbill-Duck-Woman.
125 He goes to her house and pretends to be sick. The women go out to dig clams, and he stays in the house. They take off their private parts
126 and put them into a box. As soon as the women are gone, he takes out the private parts of Sawbill-Duck-Woman and cohabits with them. He washes them and places them on the roof to dry. An eagle carries them away, but drops them because his talons are made numb by an incantation of Mink. They drop into bushes 127 and he has only time to throw them back into the box. When the women discover what he has done they trample on him.

127-135 11. Mink kills his Friend Otter.[6]

127 Mink covets Sawbill-Duck-Woman, the wife of
128 Land-Otter. He makes friends with Land-Otter, and engages him to join in a war expedition. They set out to make war on the Ghosts. In 129 the morning, while it is foggy, Mink lets his nose-ornament drop into the water. Then he 130

[1] See Boas, Indianische Sagen, p. 159, No. 8. [2] Ibid., p. 158, No. 5.
[3] Ibid., No. 4. [4] Ibid., No. 6. [5] Ibid. p. 72, No. 9. [6] Ibid., p. 158, No. 7.

jumps into the water, and comes up bringing sea-eggs. When Land-Otter asks him for some,
131 he tells him to get them for himself. When he comes up again, Mink spears him and buries him. He takes out his own musk-bag and transforms it into a man, whom he tells to say that he is the son of the chief of the Ghosts. When he tries to ask him, the boy at first replies that he is Mink's musk-bag, but afterwards replies as
132 requested. When Mink approaches his village, he wails, pretending that his friend has been killed in war. He is questioned by Land-Otter's widow as to how her husband was killed. He 133
tells her to go into her house and to spread a curtain of mats around her seat. Then he follows her, and, instead of telling her who has killed Land-Otter, he makes love to her touching various 134
parts of her body and finally her privates under the pretense of telling where otter was wounded. When the people ask the slave who he is, he says that he is Mink's musk-bag, which then 135
resumes its real form.

135-140 ### 12. Deer and Sawbill-Duck-Woman.

135 Deer is jealous of Mink, who is the lover of Sawbill-Duck-Woman. One day when the women go out to dig clams, Deer puts on his deer mask
136 and hides in the woods. When he sees the canoe of the women, he jumps into the water. The women pursue, him, and, according to his wish, Sawbill-Duck-Woman takes hold of him, stepping with one leg over the gunwale of the canoe. Deer with his antlers takes away her private parts 137
and throws them ashore. He goes home and pretends that he will make new private parts for 138
the woman. He first makes them of wood and 139
when they are found not to be good, he replaces her own and cohabits with her.

140-144 ### 13. How Mink gets Sea-Eggs.

140 Mink pretends to be sick and to be near death.
141 He is questioned as to where he wishes to be buried. The people want to place him in the branches of a tree, but he says that is not what he wishes. They want to place him on the ground,
142 but he does not wish this either. Then they propose to place his coffin on an island, and he agrees. He asks them not to tie on the cover. After he has been dead for four days, the people go to bathe. Then two women see him walking 143
about carrying sea-eggs. Deer and Raccoon are sent to look after the grave, and he pretends to have become a ghost-dancer; but the people know that they have been tricked, and they do 144
not allow him to dance.

144-147 ### 14. Mink and the Starfish-Women.

144 Mink is in the habit of going to the Starfish-Women, who are digging clams. At night he swims out to the canoe in which the clams are kept, and his hand is bitten by one of the clams.
145 He is released by the women, and he pretends that he put his hand into the basket by mistake. When he goes home, he is seen by the Wolves. who are going to make war on the sea-gulls. They enslave him; and when the women hear of this, they say that it serves him right, because he is a thief. Asked by the Wolves to sing his 146
sacred song, he waits until he is in front of a precipice, and then conjures the wind, which upsets the canoes and kills the Wolves. He swims back to the place where the Starfish-Women are, pulls off their arms and legs and throws 147
them away, and transforms them into starfish.

147-160 ### 15. Mink imitates his Hosts.[1]

147 The myth people live at Crooked-Beach, divided
148 into various families. At the request of Great-Inventor, they invite one another to feasts. Thrush calls the people, gets four salmonberry-bushes, puts on her mask; and when she sings, the bushes begin to sprout and blossom, and soon the berries are ripe. The guests go home, and Mink tries 149
to imitate what Thrush has done, but he is un- 150
successful.

Next Water-Ousel invites the animals, knocks

[1] See F. Boas, Indianische Sagen, p. 177, No. 17.

his ankle with a stone, and salmon-roe squirts out.
161 Four boxes are filled, the salmon-roe is cooked,
162 and the guests eat. Mink tries to imitate what Water-Ousel has done, but is unsuccessful.
163 Next Fish-Hawk calls the people. He puts on his mask, flies down, and catches four spring
164 salmon. Before Mink has time to call the people, Eagle invites them to a feast. Mink first declines to come, because he has been forestalled by Eagle,
165 who then offers him his eagle mask. Then Mink goes to the feast. Eagle puts on his mask and
166 catches the porpoise. Then Mink asks Raven to call the people to a feast. He borrows the eagle
167 mask; but when he tries to fly, he falls. Finally he succeeds in catching a very small porpoise.

Next Crane calls the people. He puts on his crane mask and spears a silver salmon, which is boiled and given to the guests.

Next Kingfisher calls the tribe, puts on his 168
mask, and catches four sockeye salmon, which are roasted and given to the guests.

Then Seal calls the people. He holds the 169
backs of his hands up to the fire, and fat drips into the boxes. Then Raven tries to imitate 170
him, but his hands shrivel up and turn black. Mink, Raven, and Raccoon are always unable to imitate their hosts.

161-163 ## 16. Mink tries to make a Mountain on Malcolm Island.

161 Mink travels, and lands at Malcolm Island. He walks along the beach around the island.
162 He is troubled because there is no hill on the island. He makes a basket of spruce-roots, and begins to carry gravel from the beach to the middle of the island, pours it out, and continues until he has formed quite a large hill. Then he wishes various kinds of berries to grow on the hill, and before finishing the mountain he tries to get the berry-bushes to grow there. When, 163
after four days, he resumes his work of carrying gravel, the gravel all rolls down again, until he becomes impatient and kicks down the hill he has made. He continues to live there, and therefore there are many minks on Malcolm Island.

163-164 ## 17. Different Versions of the Mink Story.

Remarks on the versions current among various | tribes.

165-184 # TRADITIONS OF THE KWĀ'G·UŁ.

165-170 ## 1. The Herrings.[1]

165 The people are starving, and the children of a chief have only a salmon-roe, of which they smell from time to time. While their parents
166 are away, a person enters and tells them to eat the salmon-roe, and asks them, in case they should be scolded, to call on him for assistance. The
167 parents come back; and when they learn that the children have eaten the salmon-roe they strike their children. The brothers go out and call the man. They call four times, and then herrings 168
are heard splashing on the beach. The children make holes in the sand, which are filled with herring. They call their parents, who disbelieve 169
them and strike them again. They try once more to call their parents, who then come and carry up the herrings. Their father becomes 170
very rich.

170-184 ## 2. Great-Inventor and Scraped-off.[2]

170 Great-Inventor is in love with his step-daughter, Sawbill-Duck-Woman, while Deer is in love with Great-Inventor's wife. One day when Great-Inventor is out gambling, Deer visits Great-In-
171 ventor's wife, and is surprised by Great-Inventor, who returns sooner than expected. Deer is hidden by the woman in her vagina but Great-Inventor 172
finds him, jumps in and a fight ensues. After 173
this, Great-Inventor wishes to make love to Sawbill-Duck-Woman. He pretends to have dreamed

[1] See Boas, Indianische Sagen, p. 131.

[2] Compare Vol. III, pp. 287-290; Boas, Indianische Sagen, p. 211, Nos. 7 and 8.

174 that she should go bathing. He goes to get fire-
wood, and inquires of the Trees for the one that
sends its sparks farthest. Finally he finds the
Yellow-Cedar, which states that it sends its sparks
farthest. He takes the wood home; and, as soon
175 as he arrives Sawbill-Duck-Woman goes to the
river and returns to the house. When she sits
down near the fire, the fire emits sparks and
burns her vulva. She is told by Great-Inventor
that the best remedy for her burns is a plant
176 growing in the woods, and that she will hear the
plant shouting. As soon as the woman leaves
the house, Great-Inventor runs into the woods,
hides, and answers the shouts of the woman.
When she finds him, she sits down on the plant
as she has been told to do, he embraces her and
177 reveals himself. He scrapes off the excretion
from his penis, and puts it into a clam-shell,
which he hides under the stump of a tree. When
he returns he finds a small child in it. After
four days, he finds that it has grown considerably.
178 He makes a cradle for it. After four days more
the child begins to walk. He makes a small house
for it; and after four days more the child is so
much grown that it follows him to the village.
He tells the people where it came from and the
179 child is called Scraped-off. One day the children
have a jumping-contest, and Scraped-off jumps
higher than the tops of the tallest trees. The 180
last time he jumps, he jumps so high that he is
almost lost sight of; and while he is still in the
air, the Thunder-Bird comes and carries him
away. Then Great-Inventor proposes to the
people to make a whale of wood and to attack
the Thunder-Bird. Great-Inventor sends the
Raven to go with Gum to catch halibut. Raven 181
stays on the water until Gum has melted, and
returns with his canoe full of gum. Meanwhile 182
the other people return with wood. They make
the framework of the whale, which is covered
over with the melted gum. Then the animals
go into the wooden whale. Great-Inventor causes
the tide to turn and to carry the whale to the
village of Thunder-Bird. When the Thunder-
Bird sees the whale, he sends out one of his sons
to catch it. The young Thunder-Bird is drowned
by the whale. Four young Thunder-Birds are 183
thus killed by the whale. Finally the Thunder-
Bird himself and his wife try to catch the whale, 184
but they also are drowned. Only the youngest
Thunder-Bird survives, who goes up to heaven,
and who is told to thunder at the beginning of
summer and at the beginning of winter, and to
give omens of the death of members of the
Thunder-Bird clan.

185-254 THE Q!Ā′NĒQĒ^{G}LAK^{U} TRADITION.[1]

185-192 1. Q!ā′nēqē^{g}lak^{u} and his Brother Only-One.[2]

185 Heron, and his wife Woodpecker-Woman, have
adopted Q!ā′nēqē^{g}lak^{u} and his brother Only-One.
Every day Heron goes to look after his salmon-
trap, but he does not wish the children to know
186 about it. Every time he returns home he shouts
that enemies are coming, and in accordance with
his instructions the children run back into the
187 woods, while he and his wife eat salmon. On
the next day Heron and his wife catch two salmon,
188 and the same thing happens. The following day
they catch three salmon. In the house is Heron's
mother, Olachen-Woman, who is rooted to the
floor. Heron gives her a piece of salmon, and
she hides some of it on the nape of her neck. 189
Next day Heron and his wife find four salmon.
Heron's mother calls the two children and asks
them to louse her. Thus they discover the
salmon-meat. The woman tells them that Heron 190
and his wife always catch salmon. In the even-
ing, when Heron comes back, Q!ā′nēqē^{g}lak^{u}
watches him. While they are eating, Q!ā′nēqē- 191
^{g}lak^{u} takes his bow and arrows and shoots Heron
and his wife. He throws their bodies into the
air and transforms them into a heron and a
woodpecker. He tries to dig up the woman 192
rooted to the floor, but is unsuccessful.

192 2. Q!ā′nēqē^{g}lak^{u} kills the Double-headed Serpent.[3]

He sees a fish, which he kills with his arrows.
When it is shot, the fish unfolds itself, and
Q!ā′nēqē^{g}lak^{u} sees that it is the double-headed
serpent.

[1] See p. 255, Note 1.
[2] See F. Boas, Indianische Sagen, p. 194, No. 2.
[3] Ibid., p. 195, No. 3.

192-195 3. Q!ā′nēqē^{g}lak^{u} makes a House for his Brother.[1]

193 Q!ā′nēqē^{g}lak^{u} makes a small house of cedar-
sticks, and transforms it into a large house. He
tells his brother that he intends to marry the
daughter of Gwā′^{g}nalālis. Then he kills whales
194 with the eyes of the double-headed serpent, which
he uses as sling-stones. When he hits a whale,
he shouts, "Come to life, snake!" Then the
eyes of the double-headed serpent kill the whales.
He leaves four large whales for his brother.

195 4. Q!ā′nēqē^{g}lak^{u} meets Shaman.[2]

Q!ā′nēqē^{g}lak^{u} sees a man and his sister, both
wearing large head-rings of cedar-bark. He is
afraid of them, and avoids meeting them.

195-196 5. Q!ā′nēqē^{g}lak^{u} meets Oldest-One-in-the-World.[3]

195 He meets the children of Oldest-One-in-the-
Word, who are throwing woodworms at each
other. He is afraid of them, and avoids meeting
them.

196 6. Q!ā′nēqē^{g}lak^{u} meets Greatest-Shaman.

He meets Greatest-Shaman, who wears a very
large head-ring of cedar-bark. He is afraid of
it, and avoids meeting him.

196-207 7. Q!ā′nēqē^{g}lak^{u} visits Gwā′^{g}nalālis.[4]

196 Q!ā′nēqē^{g}lak^{u} transforms himself into an old
man and waits for the daughters of Gwā′^{g}nalālis.
197 They believe he is a run-away slave. The oldest
198 daughter asks him to wash her back. In doing
so he pushes some gum into her vagina. The
second and third sister do the same, and the
same thing happens to them, while the youngest
199 one refuses to be washed. They take him home and
give him to their father. At night Q!ā′nēqē^{g}lak^{u}
resumes his shape and enters the room of the
200 youngest daughter, whom he marries. She informs
him that their father had told them he would
come to marry them. On the following morning
the young woman is asked by her father who
201 has been with her, and she tells him that Q!ā′-
nēqē^{g}lak^{u} has married her. Her child is called
G·ī′ī. Gwā′^{g}nalālis tries to kill his son-in-law,
202 and asks him to accompany him to split a cedar-
tree. Q!ā′nēqē^{g}lak^{u} borrows the blood-bag of the
wren. When Gwā′^{g}nalālis splits the cedar-tree,
he drops his hammer into the crack and requests
Q!ā′nēqē^{g}lak^{u} to get it. Q!ā′nēqē^{g}lak^{u} goes in' 203
and Gwā′^{g}nalālis knocks out the spreading-stick,
so that the tree closes. Q!ā′nēqē^{g}lak^{u} spits out
the blood from the blood-bag of the wren, and
his father-in-law believes him to be dead. Gwā′-
^{g}nalālis returns home; but Q!ā′nēqē^{g}lak^{u} follows
him, carrying the hammer. Gwā′^{g}nalālis excuses
himself. On the following day the same thing 204
happens. Q!ānēqē^{g}lak^{u} picks salmon-berries and 205
instructs them to sprout as soon as Gwā′^{g}nalālis
shall eat them. He also takes some rotten wood;
and while they are in the canoe he transforms
the wood into dolphins, whom he tells to jump
at his father-in-law. Gwā′^{g}nalālis almost dies 206
when the dolphins jump at him, but Q!ā′nēqē-
^{g}lak^{u} cures him. He gives the salmon-berries to
his wife, and requests her to give them to his
father-in-law. As soon as he eats them, salmon- 207
berry bushes grow out of his body. Q!ā′nēqē^{g}lak^{u},
however, sets him right again.

207-210 8. Q!ā′nēqē^{g}lak^{u} returns to K!wā′nē^{g}.[5]

208 Q!ā′nēqē^{g}lak^{u} longs for his brother, whom he
knows to be dead. Gwā′^{g}nalālis allows him and
209 his daughter to go home. They arrive at K!wā′nē^{g},
and find the moss-grown bones of Only-One.
They clean them, sprinkle them with urine, and
Only-One revives. After some time Q!ā′nēqē^{g}lak^{u} 210
asks his brother to go northward to set the world
right, while he himself goes southward.

[1] See Boas, Indianische Sagen, Nos. 4 and 5. [2] Ibid., p. 196, No. 7.
[3] Ibid., No. 8. [4] Ibid., p. 197, No. 17. [5] Ibid., p. 198.

210-211 9. Q!ā′nēqē^{g}lak^{u} meets Shaman.[1]

210-211 He meets Shaman and his sister, who are throwing woodworms at each other, and who wear head-rings of cedar-bark. He is afraid of them, and avoids meeting them.

211-212 10. The Origin of the Deer.[2]

211 He sees a man who is sharpening mussel-shells. Upon being questioned, the man says that he intends to use them to fight Q!ā′nēqē^{g}lak^{u}. Q!ā′nēqē^{g}lak^{u} puts the mussels on his head and transforms him into a deer.

212-213 11. The Origin of the Raccoon.[3]

212 He goes on, and finds a man who is sharpening
213 a spear. He pushes the spear into his backside, and paints his face with the dust rubbed off from the stone point of the spear, and transforms him into the raccoon.

213-214 12. The Origin of the Land-Otter.

213 He finds another man who is making a spear.
214 He pushes the spear into his backside and transforms him into a land-otter.

214-215 13. The Origin of the Mink.

He also meets a small person who is sharpening a spear. The same thing happens as before, and the person is transformed into a mink.

215-216 14. The Origin of the Mallard Ducks.[4]

215 He finds four blind women who are roasting clover-roots. He takes away their roots, and while they are feeling about for them they say
216 that they smell Q!ā′nēqē^{g}lak^{u}. They tell him that they are blind, and he restores their sight by spitting on their eyes. Then he throws them upward and transforms them into mallard ducks.

216-217 15. Q!ā′nēqē^{g}lak^{u} gives to Man and Woman their Present Form.[5]

216 He meets a man and a woman who have their private parts on the forehead between the eyes. He gives them their proper form. 217

217-220 16. Q!ā′nēqē^{g}lak^{u} revives the Ancestors of the Koskimo.[6]

217 He comes to a village, and sees smoke rising
218 from only one of the houses. He learns that all the people have been killed by a sea-monster, which devoured them when they went to draw water from a pond. He finds only a boy alive,
219 to whom he gives his serpent belt, and then sends him down to the lake. The boy is devoured by the sea-monster, and Q!ā′nēqē^{g}lak^{u} says, "Come to life, snake!" Then the serpent kills the monster, which vomits the bones of all the people. Q!ā′nēqē^{g}lak^{u} first revives the boy, and then also 220
all the other people, the ancestors of the Koskimo.

220-221 17. Transformation of the Man with Many Mouths.[7]

220 He hears the sound of many men laughing, and finds two men, whose bodies are covered with mouths, rolling about and laughing. He lays his hands on their bodies, and all the mouths 221
except one close up.

[1] Repetition of No. 4. [2] See Boas, Indianische Sagen, p. 200, No. 23.
[3] Ibid., No. 24. [4] Ibid., p. 202, No. 28. [5] Ibid., No. 26.
[6] Ibid., p. 196, No. 6. [7] Ibid., p. 202, No. 27.

221-222 18. Q!ā'nēqē^{g}lak^{u} meets Oldest-One-in-the-World.[1]

221 Q!ā'nēqē^{g}lak^{u} meets the tribe of Oldest-One-in-the-World, and transforms them into stones.
222 Oldest-One-in-the-World wishes to be transformed into a rock. Q!ā'nēqē^{g}lak^{u} is afraid of the children of Oldest-One-in-the-World, and avoids meeting them.

222 19. Q!ā'nēqē^{g}lak^{u} meets Ō'^{g}meäł.[2]

He meets Ō'^{g}meäł, who points at him with his fourth finger, and a hole is made between the eyes of Q!ā'nēqē^{g}lak^{u}. He does the same to Ō'^{g}meäł. He avoids meeting him.

223 20. Q!ā'nēqē^{g}lak^{u} meets Greatest-Shaman.[3]

He sees Greatest-Shaman, and avoids meeting him. Then he finds a shaman sitting in the stern of a canoe and singing his sacred song. He takes hold of him, draws out his hind end and transforms him into a perch.

224 21. End of the Naqᴇ'mg·ilisala Tradition.

The Naqᴇ'mg·ilisala say that he did not go beyond Fort Rupert.

224 22. Q!ā'nēqē^{g}lak^{u} meets Greatest-Shaman.[3]

When Greatest-Shaman sees Q!ā'nēqē^{g}lak^{u} coming, he pushes a small branch under his skin, rubs his hand over it, and thus heals the wound. When Q!ā'nēqē^{g}lak^{u} arrives, he is asked to find the sickness in Greatest-Shaman's body, which he is unable to do. Then Greatest-Shaman himself pulls out the branch, and thus proves his superiority.

225-227 23. Qlā'nēqē^{g}lak^{u} meets Mā'leleqala.

225 Q!ā'nēqē^{g}lak^{u} meets a blind man searching in vain for something to eat. Q!ā'nēqē^{g}lak^{u} asks him to dive as long as possible. While he is under water, Q!ā'nēqē^{g}lak^{u} shouts "Ma'le!" to enable him to stay under water a long time. When the man comes up, he is asked whether he is able to see. This is repeated four times. 226 Every time he stays under water longer, and pretends not to be able to see, although after each diving his eyesight improves. Finally he is able to see all the monsters in the sea. He is given the name Mā'leleqala.

227-228 24. Q!ā'nēqē^{g}lak^{u} meets Fastest-One.[4]

227 Q!ā'nēqē^{g}lak^{u} meets Fastest-One and transforms him into a young sawbill duck. Then he retransforms him into a man. Fastest-One does the same to Q!ā'nēqē^{g}lak^{u}. Fastest-One calks his house with gum, while Q!ā'nēqē^{g}lak^{u} makes a deluge, which does no harm to the house, the smoke of which comes out of the water. According to another 228 version, Fastest-One also makes a deluge.

228-229 25. Q!ā'nēqē^{g}lak^{u} and Gwā'^{g}nalālis.[5]

228 He revisits his father-in-law, Gwā'^{g}nalālis, who
229 asks to be transformed into a river. He is transformed into a river which is to be full of salmon for all time to come.

[1] Repetition of No. 5.
[2] See Boas, Indianische Sagen, p. 196, No. 9.
[3] Repetition of No. 6.
[4] Compare Boas, Indianische Sagen, p. 197, No. 13.
[5] See Indianische Sagen, p. 135, first paragraph.

229-249 26. Q!ā′nēqē^{g}lak^{u} marries at Olachen-Place.[1]

229 Q!ā′nēqē^{g}lak^{u} goes to marry Death-bringing-Woman, the daughter of Always-living-at-Olachen-
230 Place. While going up the inlet, he is asked what he is going to do; and when he tells the people, they scold him. As punishment the people are transformed first into gulls, and then into
231 deer. At another place the people speak kindly to him and warn him, and in return are given mussels, which from that time on are plentiful at that place. At another place the same happens,
232 and he gives the people salmon. In a third place the same happens, and the people are given
233 salmon and mussels. He goes on, and comes to some blind women who are steaming clover-roots. He takes away one of the bundles of roots, and the women say that they smell him. He restores
234 their eyesight by spitting into their eyes. They are the Geese, who warn him. The same happens with the Mallard-Ducks, who are cooking cinque-
235 foil-roots. He finds a blind woman behind the houses, making a canoe. He pinches the feet of her child, which is in a cradle near by. This frightens the woman, who cuts a hole through
236 her canoe. He restores her eyesight in the same way, and in return she rubs his back with her whetstone, transforming it into stone; she also
237 gives him her whetstone to break the teeth in the vagina of Death-bringing-Woman. She gives him the masks of Wren, Deer, Grisly Bear, and Ermine. On going on, he meets an old man, whose mask he borrows. The old man warns him, saying that Always-living-at-Olachen-Place
238 will try to kill him. Finally he reaches the river in which Death-bringing-Woman is in the habit of bathing. He puts on the old-man mask, and is taken home by the girl, who believes him to be a runaway slave. While she is bathing he
239 breaks her teeth. She screams, and, when asked by her sisters what has happened, pretends to have hurt her foot. She takes Q!ā′nēqē^{g}lak^{u} home, who at night enters her room. There he is found by her father, whom Death-bringing-Woman tells that Q!ā′nēqē^{g}lak^{u}, whom he had wished for his
240 son-in-law, has married her. In the morning he is asked to come out, puts on his deer mask, and jumps upon the death-bringing mat which is spread for him, and which is set with spikes that apparently kill the deer. He puts on the ermine mask and runs back into the young woman's room. There he is found again by her father. Next morning the same thing happens. 241
He puts on the ermine mask and escapes the death-bringing mat. At night he is heard again in the young woman's room, and Always-living-at-Olachen-Place has poles driven into the floor. The next morning Q!ā′nēqē^{g}lak^{u} is tied to the 242
poles, a large fire is started near by; and when it gets very hot, he hides in the poles, and then puts on the ermine mask and runs back into the young woman's room, where he is found again by his father-in-law. On the following morning 243
he is called out again, and directed to sit on the death-bringing mat. He puts on the grisly-bear mask and destroys the quartz on the mat. Then he brings out his wife, and they sit down in the middle of the house. Always-living-at-Olachen- 244
Place asks his son-in-law to assist him in splitting a cedar. He takes the wren mask and alder-bark along. The father-in-law throws his hammer 245
into the crack of the cedar and asks Q!ā′nēqē-^{g}lak^{u} to bring it back. As soon as he is inside, the old man knocks out the spreading-stick. Q!ā′nēqē^{g}lak^{u} spits out the juice of the alder-bark, which looks like blood, puts on the wren mask, and escapes. Then he follows his father-in-law, who believes him dead, and gives him the hammer. The same thing is repeated. This time Q!ā′nēqē- 146, 247
^{g}lak^{u} kicks the cedar apart, and carries home one-half of it. His father-in-law pretends that he has been going to get help to get him out of the tree. Q!ā′nēqē^{g}lak^{u} carves figures of dolphins out of rotten wood, throws them into the water, 248
and orders them to jump at the old man and to kill him. The dolphins obey, and take him along. Q!ā′nēqē^{g}lak^{u} comes home alone, and, on being asked by his wife where her father is, he tells 249
her that he has killed him. Q!ā′nēqē^{g}lak^{u} goes home, taking his child along.

249-254 27. Q!ā′nēqē^{g}lak^{u} meets Mouth-Body.

249 Q!ā′nēqē^{g}lak^{u} meets a person whose body is covered with mouths. He closes up all the mouths
250 except one. He meets another man, and advises him to marry the daughter of Mouth-Body, a person whom he had set right before. He also advises him to ask for Mouth-Body's canoe and

[1] See Vol. III, pp. 94-99; Boas, Indische Sagen, pp. 135-137.

251 to steer out to sea. The man obeys. He meets
252 the young woman and marries her. He borrows his father-in-law's canoe, and with his wife starts seaward. After four days he comes to the Post-of-Heaven, and is directed to turn to the right. There he finds the Foolish-Maker and his whistles. Thus he receives the Nō'nłEm dance and the names belonging to it. Then he is instructed 253
to turn to the left. There he obtains the Cannibal dance and winter-dance names. He returns home, builds a house, and performs the dances that were given to him. Since the Nō'nłEm was 254
given to him first, it is called the "elder brother" of the ceremonials.

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