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III.—Kwakiutl Texts.

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XVI. TRADITIONS OF THE AWĪ'K·!ĒNOX^{U}.

1. K·!ā'la^{s}min.

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

As soon as they arrived at the foot of the mountain, K·!ā'la^{s}win grew tired

G·ō'kula^{s}laēda g·ā'läsa Nō'ẋunts!ēdExwasa Awī'k·!ēnoxwē lā'xa ɬ.ē'gadês Nō'ẋuns. Wä, lā'^{s}laē q!ē'ẋ^{u}s^{s}āla^{s}l pō'^{s}sdana. Wä, hë'Em^{s}lāwisēda läs^{l} Elā'q łē'łE^{s}la. Wä, lā'^{s}laē g·ī'gadEs L!ā'qwag·ila. Wä, lā'^{s}laē tEwī'x·îlg·ī'adē L!ā'qwag·iläs K·!ā'la^{s}min. Wä, lā'^{s}laē xu'ngwadē K·!ā'la^{s}mina^{s}yas K·!ā'la^{s}wina. Wä, lā'^{s}laē abā'yadês L!ā'qwīłq!a^{s}na'kwē. Wä, lā'^{s}laē ^{s}nE'mxsa ^{s}nā'laxs la'ē ^{s}yā'laqē L!ā'qwag·iläs K·!ā'la^{s}min qa läs tEwī'x·axa ts!ā'ga, "qaxg·în â'lēk· la pō'sq!a," ^{s}nē'x·^{s}laē L!ā'qwag·iläq. Wä, lā'^{s}laē K·!ā'la^{s}min ^{s}nē'k·a lā'xa g·ī'gama^{s}ē: "Hë'LE gaā'laLaEn lā'x·dEmL," ^{s}nē'x·^{s}laē K·!ā'la^{s}min. Wä, lā'^{s}laē qā's^{s}īd qa^{s}s lē nē'łē K·!ā'la^{s}min lā'xēs gEnE'mē. Wä, hë'x·^{s}idaEm^{s}lā'wisē ^{s}nē'k·ē L!ā'qwīłq!a^{s}nakwē qa^{s}s lēL lē'g·iłxēs łā'^{s}wunEmē. Wä, hë'x·^{s}idaEm^{s}lā'wisē K·!ā'la^{s}wina hanē'naxwa. Wä, lā'^{s}laē ëg·ī'ł^{s}mē g·ī'g·aōłnukwasēq. Wä, lā'^{s}laē ga^{s}xstaē'ł qaēs gag·ū'stoēnēLa. Wä, hë'Em^{s}lāwis ā'łē^{s}s łE'nx^{s}ēdEns ^{s}nā'laxs la'ē ɬ.ā'x^{s}wīdē K·!ā'la^{s}min ɬ.E^{s}wis gEnE'mē, wä, hë'^{s}misē K·!ā'la^{s}wina qa^{s}s lē qā's^{s}īda. LaEm hë'wēxa hë'yasElaxs la'ē qā'qa^{s}ya qa ^{s}mā'sēs ha^{s}mā'^{s}yas qaxs k·!eō'saē ha^{s}mā'^{s}ya. Wä, lē'x·aEm daā'ẋ^{u}s K·!ā'la^{s}mina^{s}ēs L!E'k!wisē' ɬ.E^{s}wis mō'ts!aqē hā'naL!Ema. Wä, lā'^{s}laē ō'xLalē L!ā'qwīłq!a^{s}na'kwaxa L!ā'batē g·ē'ts!E^{s}wa'tsēda xwā'ɬ.ayuwē. Wä, lā'^{s}laē qā's^{s}īda.

Wä, g·ī'l^{s}Em^{s}lā'wisē lā'g·aa lāx ō'xsēdza^{s}yasa nEg·ä'xs la'ē wa'yats!ōx^{s}wīdē

and begged his father to leave him. Then K·!ā′la^{s}min went to the bank of a small river. He took his fire-drill and turned it, and then the fire that he was making began to burn. Then he called K·!ā′la^{s}win to sit down there, and his mother gave him her basket to keep. Then K·!ā′la^{s}min and his wife started. Now K·!ā′la^{s}win was alone on the ground, on the bank of the river. The boy K·!ā′la^{s}win was really hungry. Then he arose and dug some fern-root. Then he came (back) carrying one. While returning, he broke a branch of hemlock and put the fern-root on the hemlock-branch. Then he picked up some ochre and covered the outside of the fern-root with it. Then he put it down by the fire and roasted it. Then he lay down again on his back. (Soon) he heard the sound of some one walking behind him. Then K·!ā′la^{s}win turned back, and saw a handsome man standing behind him. The man spoke at once, and said, "O K·!ā′la^{s}win! what are you roasting there?" Thus he said. K·!ā′la^{s}win replied at once, and said, "This is the heart of a mountain-goat." Thus he said. Then the man spoke again, and said, "Take what you are roasting and throw it into the fire." Then K·!ā′la^{s}win at once took what had been roasting and threw it into the fire. The fern-root burned at once, for it was really dry. Then the man laughed, and said, "It really burns well, what you are roasting, for it is dry.

K·!ā′la^{s}wina. Wä, lā′^{s}laē hawā′x^{s}ala^{s}laē K·!ā′la^{s}wina lā′xēs ō′mpē qa wë′g·is łō′-waLaq. Wä, lā′^{s}laē qā′s^{s}īdē K·!ā′la^{s}min qa^{s}s lä lāx ō′gwäga^{s}yasa amā′bida^{s}wē wā. Wä, lā′^{s}laē ax^{s}ē′dxēs a′nkwē qa^{s}s sELō′dē. Wä, lā′^{s}laē x·ī′x^{s}īdē lEqwē′la-^{s}yas. Wä, lā′^{s}laē LE′^{s}lalax K·!ā′la^{s}wina qa lä^{s}s k!was lāq. Wä, hë′x·^{s}idaEm-^{s}lāwisē abE′mpas ts!â′sēs L!ā′batē lāq qa ā′xEläsēq. Wä, lā′^{s}laē K·!ā′la^{s}min qā′s^{s}īd ḷE^{s}wis gEnE′mē. Wä, laE′m lāL ^{s}nEmō′k!us^{s}mē K·!ā′la^{s}wina lā′xa ō′gwä-ga^{s}yasa wa. Wä, lā′^{s}laē â′laEl p!ō′sq!ē-da bā′bagumē, yîx K·!ā′la^{s}wina. Wä, lā′^{s}laē ḷā′xuls qa^{s}s lē lā′p!ēd lā′xa tsā′k·usē. Wä, g·ā′x^{s}laē dā′laxa ^{s}nE′ms-gEmē. Wä, lā′^{s}laē k·ā′k·ōxbālaEl lā′xa q!wā′xē qa^{s}s L!E′nq!ExsdEndēsa q!wā′xē lā′xa tsā′k·usē. Wä, lā′^{s}laē gā′gōxbala lā′xa gwôgu′m^{s}yîmē qa^{s}s qup!ē′dē^{s}s lā′xa ō′sgEma^{s}yasa tsā′k·usē. Wä, lā′^{s}laē ḷā′-nulīsaq lā′xēs lE′q!usē′. LaE′m L!ō′p!ēd-LEq. Wä, lā′^{s}laē ē′t!ēd t!ē′x·^{s}Elsa. Wä, lā′^{s}laē wuLE′laxa qā′^{s}yalä lāx ā′La-^{s}yas. Wä, lā′^{s}laē K·!ā′la^{s}wina mE′ls^{s}ēda. Wä, lā′^{s}laē dō′x^{s}waLElaxa ë′x·sōkwē bEgwā′nEm ḷâ^{s}s lāx ā′La^{s}yas. Wä, hë′x·^{s}idaEm^{s}lāwisē yā′q!eg·ałēda bEgwā′-nEmē. Wä, lā′^{s}laē ^{s}nē′k·a: "^{s}ya, K·!ā′la-^{s}wina, ^{s}mā′dzâ^{s}s L!ō′pasE^{s}waqōs?" ^{s}nē′x·-^{s}laē. Wä, hë′x·^{s}idaEm^{s}lāwisē K·!ā′la^{s}wina nā′nax^{s}mēq. Lā′^{s}laē ^{s}nē′k·a: "Nâ′qē-g·asa ts!ā′ga," ^{s}nē′x·^{s}laē. Wä, lā′^{s}laē ē′dzaqwēda bEgwā′nEm. Wä, lā′^{s}laē ^{s}nē′k·a: "Wä′Entsōs ax^{s}ē′dExs L!ō′pax qas lā′x·LEndaō′saq." Wä, hë′x·^{s}idaEm-^{s}lāwisē K·!ā′la^{s}wina ax^{s}ē′dxēs L!ō′pax·dē qa^{s}s ts!ExLE′ndēq. Wä, hë′x·^{s}idaEm^{s}lā′-wisē x·ī′x^{s}ēdēda tsā′k·usē qaxs â′laē la lE′mxwa. Wä, hë′x·^{s}idaEm^{s}lāwisē dā′ł-^{s}īdēda bEgwā′nEmē. Wä, lā′^{s}laē ^{s}nē′k·a: "A′laēx x·ī′q!ōs L!ōpäqōs qaxs lE′m-

There is no fat on it. Take your mother's knife." Thus said the man to K·!ā'la^{g}win. K·!ā'la^{g}win at once opened the basket of his mother and took out the knife and gave it to the man. Immediately the man stretched out his leg and cut a piece from his thigh, and gave the meat to K·!ā'la^{g}win. Then he cut a piece of meat from his other thigh and also gave it to him. Then he said, "Now roast this and eat it. I am the merciful Bear. I will continue to come and feed you." Thus he said to him as he disappeared. K·!ā'la^{g}win at once roasted the meat. It was very fat. Now it was done. K·!ā'la^{g}win at once ate the meat. He did not eat (even) all the meat of the one thigh. Then he put some of it into his mother's basket and he rubbed some of the fat on his face. Then he lay down on his back and sang for joy.

It was not long before his father and mother arrived. His mother spoke at once, and said, "O son! why are you so very happy, and why does your face look as if you had enough to eat?" K·!ā'la^{g}win replied at once to his mother, and said, "Are you hungry? Sit down, and you shall eat." Immediately they sat down on the ground, and K·!ā'la^{g}win opened his mother's basket and took out the roasted bear-meat. Then he gave it to his parents, and they ate the meat. His parents did not eat all the bear-meat. Then K·!ā'la^{g}win quesxwaēx. K·!eâ'tsEmaēx tsE'nxwa^{g}ya. Wä'Entsōs ax^{g}ē'dEx gEłts!Emā'xs abā'sa," ^{g}nē'x·^{g}laēda bEgwā'nEmē lāx K·!ā'la^{g}wina. Wä, hë'x·^{g}idaEm^{g}lāwisē K·!ā'la^{g}wina x·ō'x^{g}wīdEx L!ā'batasēs abE'mpē qa^{g}s ax^{g}wułts!ō'dēxa gEłts!E'mē qa^{g}s ts!âwē's lā'xa bEgwā'nEmē. Wä, hë'x·^{g}idaEm^{g}lāwisēda bEgwā'nEmē dzē'xwuls qa^{g}s t!ō'sōdē lā'xēs awā'bōts!Exsda^{g}ē qa^{g}s ts!â'wäsa E'ldzē lāx K·!ā'la^{g}wina. Wä, lā'^{g}laē ē't!ēd t!ō'sōda, lā'xēs apsā'nōts!Exsda^{g}yaxa E'ldzē qa^{g}s ē't!ēdē ts!âs. Wä, lā'^{g}laē ^{g}nē'k·a: "Wë'g·a L!ō'p!ēdEq qa^{g}s ha^{g}mā'^{g}yōs. Nō'gwaEm wī'wōts!Es L!ā'^{g}ya. Hë'mEnałaEmLEn g·āxL ha^{g}mg·ī'laLōL," ^{g}nē'x·^{g}laēxs la'ē x·îs^{g}ī'da. Wä, hë'x·^{g}idaEm^{g}lā'wisē K·!ā'la^{g}wina L!ō'p!ēdxa E'ldzē. Wä, laE'm^{g}laē â'laEl tsE'nxwa. Wä, lā'^{g}laē L!ō'p!a. Wä, hë'x·^{g}idaEm^{g}lāwisē K·!ā'la^{g}wina q!Es^{g}ē'd lāq. Wä, k·!ēs^{g}lat!a ^{g}wī'^{g}laxa apsā'nots!Exsdēdzesē. Wä, lā'^{g}laē g·ē^{g}xā'xa waō'kwē lāx L!ā'batasēs abE'mpē. Wä, lā'^{g}laē q!E'lq!ElsE'mtsa tsE'nxwa^{g}yas. Wä, lā'^{g}laē t!ē'x·^{g}Els qa^{g}s ë'ëk·!ēq!ālē dE'nxEla.

Wä, k·!ē's^{g}lat!a gä'łaxs g·ā'xaē ō'mpas ŗE^{g}wis abE'mpē. Wä, hë'x·^{g}idaEm^{g}lā'wisē yā'q!eg·a^{g}łē abE'mpas. Wä, lā'^{g}laē ^{g}nē'k·a: "^{g}ya xunō'k^{u}. ^{g}mā'dzēs xE'nLElag·iłaq!ōs ë'k·!ēqE'la? Wä, yū'^{g}mēsōs gō'guma^{g}yaqōs mE'nmEnłE^{g}mā'kwaēx." Wä, hë'x·^{g}idaEm^{g}lā'wisē K·!ā'la^{g}wina nā'nax^{g}mē^{g}xēs abE'mpē. Wä, lā'^{g}laē ^{g}nē'k·a: "K·ō'sŗas pō'sq!aa? Wë'g·a k!wā'x·^{g}īdEx qa^{g}s L!Exwa'ōs." Wä, hë'x·^{g}idaEm^{g}lā'wisē k!us^{g}E'lsa. Wä, lā'^{g}laē K·!ā'la^{g}wina x·â'x^{g}wīdEx L!ā'batasēs abE'mpē. Wä, lā'^{g}laē ax^{g}wułts!ō'dxa L!ō'bEkwē E'ldzäsa L!ā'^{g}ē. Wä, lā'^{g}laē yā'x^{g}wīdEs lā'xēs g·ī'g·aōłnōkwē. Wä, lā'^{g}laē q!Es^{g}ē'dEx·da^{g}xwa. Wä, k·!ē's^{g}lat!a ^{g}wī'^{g}lē g·ī'g·aōłnōkwasēxa L!E'nL!Enē'-

tioned his father, and said, "O K·!ā'-la^{s}min! have you had enough?" Then his father replied, and said, "We have had enough, child." Then K·!ā'la^{s}win asked for the rest of the meat left by his father. His father and mother gave him at once what was left. Then he related to his father how he got the bear-meat. K·!ā'la^{s}min at once forbade his child to speak again. He said, "Don't wish me to know what the one said who had mercy on you, child." And K·!ā'la^{s}min said to his son, "O son! don't go home, but stay here at this supernatural place, that he who had mercy on you may come again." Thus said K·!ā'la^{s}min to his son. K·!ā'-la^{s}win obeyed his father. Then he was warned by his mother, but K·!ā'la^{s}win forbade his mother to speak again.

K·!ā'la^{s}min and his wife at once got ready and started. They had obtained no mountain-goat. Then K·!ā'la^{s}min arrived at his house. (His arrival) was at once reported to Chief Copper-Maker. The chief at once sent his four attendants to look at the goats obtained by him. Then they entered the house of K·!ā'la^{s}min; and one attendant at once spoke, and said, "O K·!ā'la-^{s}min! we were sent by Copper-Maker to count the goats that you have obtained." K·!ā'la^{s}min at once turned ga^{s}ē. Wä, lā'^{s}laē wuLē' K·!ā'la^{s}wina-^{s}yaxēs ō'mpē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, K·!ā'la^{s}min, lE^{s}mas pō'ł^{s}īdaa?" Wä, lā'-^{s}laē nā'nax^{s}ma^{s}ē ō'mpas. Wä, lā'^{s}laē ^{s}nē'k·a: "La^{s}mEnu^{s}ẋ^{u} pō'ł^{s}īda, xunō'k^{u}." Wä, lā'^{s}laē dā'k·!ālē K·!ā'la^{s}winaxa anē'^{s}ẋ^{u}s^{s}â^{s}yasēs ō'mpē, lā'xa E'ldzē. Wä, hë'x·^{s}idaEm^{s}lā'wisē ts!â'x·da^{s}xwē abE'mpasēs anē'^{s}ẋ^{u}s^{s}â^{s}ē lāq. Wä, lā'^{s}laē ts!Ek·!ā'ł^{s}īdxēs ō'mpasēs g·ā'yuḷasaxa L!E'nL!Enē'ga^{s}ē. Wä, hë'x·^{s}idaEm^{s}lāwisē K·!ā'la^{s}mina bEla'xēs xunō'kwē qa k·!ē'-sē ē'dzaqwa yā'q!eg·a^{s}ła. Wä, lā'^{s}laē ^{s}nē'k·a: "Ġwa'la ^{s}nēx· qEn q!ā'lēxēs wā'ł^{s}dEmōs, ḶE^{s}wa wax^{s}ē'dä lōL, xunō'k^{u}." Wä, lā'^{s}laē ^{s}nē'k·ē K·!ā'la^{s}min lā'xēs xunō'kwē: "^{s}ya, xunō'k^{u}, ġwāł las la nä'^{s}nakux qa^{s}s yū'lag·a^{s}maōs lâxda nau'alakwēx awī'^{s}nak!usa qa ē't!ēdē^{s}ł^{s}tsē g·ā'xLēda wī'waxbEsa," ^{s}nē'x·^{s}laē K·!ā'-la^{s}min, lā'xēs xunō'kwē. Wä, hë'x·^{s}i-daEm^{s}lā'wisē K·!ā'la^{s}wina nā'nagēg·ēxēs ō'mpē. Wä, lā'^{s}laē hayā'L!ōlasōsēs abE'mpē. Wä, lā'^{s}laē â'Em bE'la^{s}laē K·!ā'la^{s}winaxēs abE'mpē qa k·!ē'sēs ē'dzaqwa yā'q!eg·a^{s}ła.

Wä, hë'x·^{s}idaEm^{s}lā'wisē xwā'nał^{s}īdē K·!ā'la^{s}min ḶE^{s}wis ġEnE'mē. Wä, g·ā'x-^{s}laē qā's^{s}īda. Wä, laE'm k·!eâ's yā'nEms ^{s}mE'lxLâ. Wä, lā'^{s}laē lā'g·aē K·!ā'la-^{s}min lā'xēs g·ō'kwē. Wä, hë'x·^{s}idaEm-^{s}lāwisē la ts!Ek·!ā'ł^{s}ītsE^{s}wē L!ā'qwag·ila-xa g·ī'ġama^{s}ē. Wä, hë'x·^{s}idaEm^{s}lā'wisē ^{s}yā'laqēda g·ī'ġama^{s}yasa mō'kwē lā'xēs a^{s}yî'lkwē qa läs dō'qwax yā'nEmas ^{s}mE'lxLâ. Lā'^{s}laē hō'ġwīL lāx g·ō'kwas K·!ā'la^{s}min. Wä, lā'^{s}laē hë'x·^{s}ida^{s}mēda ^{s}nEmō'kwē Elk^{u} yā'q!eg·a^{s}ła. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}yâ, K·!ā'la^{s}min, ^{s}yā'laġEmnō-ẋwas L!ā'qwag·ila qanu^{s}ẋ^{u} g·ā'xē hō's^{s}ī-dExs yā'nEmaq!ōs ^{s}mE'lxLowa." Wä, hë'x·^{s}idaEm^{s}lā'wisē K·!ā'la^{s}min mE'lmEl-

his eyes away, and said, "Oh, my dear ones! go and tell Copper-Maker about my son, that he fell down from a mountain. I tried to search for him, but I could not find him." The attendants immediately believed what he said, and they cried when they left the house. Then they entered the house of Chief Copper-Maker, and one of them spoke, and reported (the news). He said, "O chief! the son of K·!ā'la^{s}min had a mishap. He fell down the mountain; and (K·!ā'la^{s}min) tried to search for him, but he did not find him." Then Copper-Maker spoke, and said, "Go and call K·!ā'la^{s}min to come into my house, that I may comfort him." The attendant went at once to the house of K·!ā'la^{s}min, and invited K·!ā'la^{s}min in on behalf of Copper-Maker. He said, "I invite you in, K·!ā'la^{s}min, on behalf of Copper-Maker, that you may go and be comforted by him." K·!ā'la^{s}min and his wife at once got ready to go to the house of Copper-Maker. As soon as the chief saw K·!ā'la^{s}min entering his house, the chief led him to a seat. He said, "Welcome, K·!ā'la^{s}min! A mat is spread for you to sit down on." Thus said the chief to K·!ā'la^{s}min and his wife; and husband and wife went at once to the place where they were told to sit down; and K·!ā'la^{s}min felt glad, for he was afraid that his chief might have been angry because he had no game. Then Copper-Maker cooked dried mountain-goat meat for the husband and his wife. When it was done, he took it out and put it on a mat

xstōda. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}yâ, aadä', hā'g·a nē'ɬax L!ā'qwag·ilä, yîsEn xunō'x̣^{u}däEn, yîxs kwEk·â'a lā'xa nEg·ä! Wä, lEn wāx· ā'läqē; lEn hë'wäxa q!ā'qē." Wä, hë'x·^{s}idaEm^{s}lāwisē ō'q!usēda a^{s}yî'lkwäx wā'ɬdEmas. Wä, lā'^{s}laē q!wā'q!wasâlaxs la'ē hō'qawEls lā'xa g·ō'kwē. Wä, lā'^{s}laē hō'g̣wīLa, lāx g·ō'kwas L!ā'qwag·ila. Wä, lā'^{s}laē yā'q!eg·a^{s}ɬēda ^{s}nEmō'kwē. Wä, lā'^{s}laē ts!Ek·!ā'ɬ^{s}īd, wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, g·ī'g̣amē^{s}, lā'^{s}laē ō'dzEx̣^{u}dEk·a xunō'x̣^{u}däs K·!ā'la^{s}min. KwEk·â'^{s}laē lā'xa nEg·ä'. Wä, lā'^{s}laē wāx· ā'läqē. Wä, lā'^{s}laē hë'wäxa q!ā'qē." Wä, hë'x·^{s}idaEm^{s}lā'wisē L!ā'qwag·ila yā'q!eg·a^{s}ɬa. Lā'^{s}laē ^{s}nē'k·a: "^{s}ya, hā'g·a LE'^{s}lālax K·!ā'la^{s}min qa g·ā'xēsē laxEn g·ō'kwēx qEn g·ā'xē ë'k·!ēq!ālaqē." Wä, lā'^{s}laē hë'x·^{s}ida^{s}mēda E'lkwē la qā's^{s}īd qa^{s}s lä lāx g·ō'kwas K·!ā'la^{s}min. Wä, lā'^{s}laē LE'^{s}lālax K·!ā'la^{s}min qa L!ā'qwag·ila. Wä, lā'^{s}laē ^{s}nē'k·a: "LE'^{s}lalEn K·!ā'la^{s}min qa L!ā'qwag·ila, qa la'ōs ë'k·!ēq!ālasōsē." Wä, hë'x·^{s}idaEm^{s}lā'wisē K·!ā'la^{s}min xwā'naɬ^{s}īda, Ł^{s}wis gEnE'mē qa^{s}s lē lāx g·ō'kwas L!ā'qwag·ila. Wä, g·î'l^{s}Em^{s}lāwisēda g·ī'g̣ama^{s}ē dō'x^{s}waLElax K·!ā'la^{s}mina^{s}yaxs la'ē laE'LEla lāx g·ō'kwasēxs la'ē hë'x·^{s}idaEm q!ā'x̣^{u}sīdza^{s}ēda g·ī'g̣ama^{s}yaq. Wä, lā'^{s}laē ^{s}nē'k·a: "Ģē'lak·as^{s}la K·!ā'la^{s}min, la^{s}mōx LE'bEgwîlkwa ɬē'wa^{s}ēx qa k!wa^{s}lē'ɬda^{s}xōs," ^{s}nē'x·^{s}laēda g·ī'g̣ama^{s}yax K·!ā'la^{s}min Ł^{s}wis gEnE'mē. Wä, hë'^{s}nakulaEm^{s}lā'wisēda hā'yasEk·âla lāx gwô^{s}yâ's qa lā k!waē'lats. Wä, lā'^{s}laē ë'x·^{s}īdē nâ'qa^{s}yas K·!ā'la^{s}min qa^{s}s k·ā'k·alī'sEla^{s}mēx·däsa g·ī'g̣ama^{s}ē qō ts!E'nx̣^{u}sēxs k·!eâ'saē yā'nEma. Wä, lā'laē L!ā'qwag·ila q!ō'ɬaxa lEmō'kwē ^{s}mE'l^{s}mElq!E'g̣a^{s}ē qaē'da hā'yasEk·âla. Wä, lā'^{s}laē L!ō'pa, lā'alas ɬEx̣^{s}wī'dEq qa^{s}s ax^{s}ā'ɬts!ōdā'lēs lā'xa

of cedar-bark from which chiefs eat, and he put it before the husband and wife. Then the chief told husband and wife to eat. K·!ā′la^{s}min and his wife ate at once.

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

Now we will stop talking about K·!ā′la^{s}min and his wife, and we will talk about K·!ā′la^{s}win, the son of K·!ā′-yîbEtsE^{s}wā′kwē dE′ndzEdzâ, ha^{s}madzō′sa g·ī′ga̱ma^{s}ē qa^{s}s lä k·ā′x·^{s}īdEs lā′xa hā′-yasEk·âla. Wä, hë′x·^{s}idaEm^{s}lā′wisē wä′-xa^{s}laēda g·ī′ga̱ma^{s}ē qa hamx·^{s}ī′dēsēda hā′yasEk·âla. Wä, lā′^{s}laē hë′x·^{s}ida^{s}mē K·!ā′la^{s}min hamx·^{s}ī′da, ḷE^{s}wis gEnE′mē.

Wä, lā′^{s}laē gwāł ha^{s}mā′pa. Wä, lā′-^{s}laē yā′q!eg·a^{s}łēda g·ī′ga̱ma^{s}ē. Wä, lā′-^{s}laē ^{s}nē′k·a: "^{s}ya, K·!ā′la^{s}min, la^{s}mEn ^{s}nēx· qa^{s}s g·ā′xaōs ^{s}mā′^{s}wa lā′xEn g·ō′-kwēx, ā′Las xE′nLElalax ẋu′lsa^{s}lax lā′xēs g·ō′kwaōs," ^{s}nē′x·^{s}laē L!ā′qwag·ila lāx K·!ā′la^{s}min. Wä, hë′x·^{s}idaEm^{s}lā′wisē K·!ā′la^{s}min ^{s}nē′k·a: "Ē′smasōs ^{s}nē′k·a, g·ī′ga̱mē^{s}, ē′smaēḷEn g·āxL, g·ī′ga̱mē^{s}, qEn g·ā′xēLEn tsEyî′lg·îsL, g·ī′ga̱mē^{s}," ^{s}nē′x·^{s}laē K·!ā′la^{s}min, lāx L!ā′qwag·ila. Wä, lā′^{s}laē g·ī′g·aēx^{s}īdē K·!ā′la^{s}mina-^{s}yaxs â′^{s}maē LēLk!wā′laxs ^{s}nē′k·aāq ł^{s}lēs xunō′kwē. Wä, lā′^{s}laē mā′yataxs la′ē hë′x·^{s}idaEm ^{s}nēx· qa^{s}s g·ā′xē lāx g·ō′-kwas L!ā′qwag·ila. Wä, lā′^{s}laē hō′qa-wElsē K·!ā′la^{s}min ḷE^{s}wis gEnE′mē. Wä, lā′^{s}laē yā′q!eg·a^{s}łē L!ā′qwiłq!a^{s}na′kwē, yîx gEnE′mas K·!ā′la^{s}min. Wä, lā′^{s}laē ^{s}nē′k·a: "Wë′g·ax·îns ^{s}mā′^{s}wa, ā′Lē k·ō′-talaxēda g·ī′ga̱ma^{s}yaEns â′Em LēLk!wā′la qaE′ns xunō′kwa qō g·āxł nä′^{s}naẋ^{u}Lō qa hë′^{s}mi^{s}łtsē nEgē′Lēda g·ō′kwas L!ā′-qwag·ila." Wä, hë′x·^{s}idaEm^{s}lā′wisē xwā′nał^{s}īd qa^{s}s lä ^{s}mā′^{s}wa. Wä, lā′^{s}laē ^{s}wī′^{s}la dē′da^{s}mäläs. La′ē t!ē′x·^{s}alēłē K·!ā′la^{s}min. LaE′m ^{s}ya′x·sEmbōłē nâ′-qa^{s}yas. LaE′m^{s}laxaē gEnE′mas ō′gwaqa q!wā′sa. Wä, laE′m^{s}laē gwā′q!Eła′q k·ō′tē L!ā′qwag·iläqē q!ulā′^{s}mēda bā′ba-guma, qaxs k·îłE′laē K·!ā′la^{s}mina^{s}yasa g·ī′ga̱ma^{s}ē. Wä, lā′^{s}laē ga̱′nuł^{s}īda. Wä, laE′m mē′x^{s}ēdēda hā′yasEk·âla.

Wä, la^{s}mE′ns gwāł lāx K·!ā′la^{s}min ḷE^{s}wis gEnE′mē qEns gwā′gwīẋ^{u}sEx·^{s}ī′dē lāx K·!ā′la^{s}wina, yîx xunō′kwas K·!ā′-

la^{s}min. As soon as K·!ā′la^{s}min had left his son, (the latter) again saw the man coming towards the place where he was sitting. The man was laughing while he was coming to him. Then he, the Bear, came near, and said, "O friend K·!ā′la^{s}win! you have done right not to go home. If you had gone, and followed your parents, you would have spoiled (everything). Come to my house." Thus said the Bear man. K·!ā′la^{s}win arose at once and followed him. They had not gone long before they arrived at an overhanging rock. Then (the Bear) pulled at a flat stone, and the stone (which formed the door) opened. Then he entered. He called K·!ā′la^{s}win to enter also. K·!ā′la^{s}win at once entered also. As soon as he had gone in, the door of the house of the Bear man shut. It was not dark under the stone, for he had gone to another world (different from) ours. Then the Bear spoke, and said, "This is my house. Look and see what you want here!" Thus he said. Then they went to the centre of the house, and K·!ā′la^{s}win saw that the posts were birds sitting on sea-lions, and the birds sitting on top of the sea-lions in the rear of the house were cranes, while the posts at the sides of the doors were Dzō′noq!was.

Then the Bear man said, "Now look at this my house! If you desire it, it shall be yours." Then K·!ā′la^{s}win said that he wished for it. The Black Bear spoke again, and said, "Look at the la^{s}min. Wä, hë′^{s}maaxs g·ā′laē bâ′wē K·!ā′la^{s}minasēs xuⁿō′kwē, la′ē ē′t!ēd dō′x^{s}waLElaxa bEgwā′nEmē g·āx ǥwā′-sōɬEla lāx k!wadzā′sas. LaE′m^{s}laē dā′-^{s}ɬEtâ′^{s}ēda bEgwā′nEmaxs g·ā′xaē lāq. Wä, lā′^{s}laē nE.xwā′x·^{s}idExs la′ē ^{s}nē′k·a, yîxē′da L!ā′^{s}ē: "^{s}ya, qāst, K·!ā′la^{s}wina, laE′ms hë′ɬaxaxs k·!ē′s.aqōs la nä′^{s}nakwa. Wä, hë′^{s}maa qasō lā′laxsd lā′s-ǥEmēxēs g·ī′g·aōɬnō′kwaōs, la^{s}mēts a^{s}mē′ɬalaxsdōL. Wä, gē′lag·a qEns lē lā′-xEn g·ō′kwa," ^{s}nē′x·^{s}laēda L!ā′^{s}ē bEgwā′-nEma. Wä, hë′x·^{s}idaEm^{s}lā′wisē K·!ā′la-^{s}wina Ļā′xuls qa^{s}s lē lā′sǥEmēq. Wä, k·!ē′s^{s}lat!a gē′g·îls qā′saxs la′ē lā′g·aa lā′xa qagwEtā′ɬa t!ē′sEma. Wä, lā′^{s}laē ǥE′lx·^{s}îdxa pā′q!a t!ē′sEma, wä, lā′^{s}laē axstō′ẋ^{s}wīda, yîxē′da t!ē′sEmē. Wä, lā′-^{s}laē laē′La. Wä, lā′^{s}laē LE′^{s}lālax K·!ā′-la^{s}wina qa lē^{s}s ō′gwaqa laē′La. Wä, hë′x·^{s}idaEm^{s}lā′wisē K·!ā′la^{s}wina la ō′gwa-qa laē′La. Wä, g·î′l^{s}Em^{s}lā′wis^{s}ē laē′La, la′ē amxstō′ẋ^{s}wīdēda t!êx·î′läsa g·ō′kwasa L!ā′^{s}ē bEgwā′nEma. Wä, lā′^{s}laē k·!ē′s^{s}El p!EdEk·î′lēda ba^{s}nā′^{s}yasa t!ē′sEmē qaxs lE^{s}ma′ē lā′xEns ^{s}nE′mxsä ^{s}nā′la. Wä, lā′-^{s}laē yā′q!eg·a^{s}ɬēda L!ā′^{s}ē. Wä, lā′^{s}laē ^{s}nē′-k·a: "Wä, yū′^{s}mEn g·ō′kwōx. Wë′g·a dō′qwałaxs ax^{s}ē′xsdEsōLaōs lāq^{u}," ^{s}nē′x·-^{s}laē. Wä, lā′^{s}laē qā′s^{s}īd qa^{s}s lē lā′xa ā′^{s}wagawa^{s}lîɬasa g·ō′kwē. Wä, lā′^{s}laē dō′x^{s}waLElaxa Ļē^{s}Ļā′maxs ts!ē′k!waēda k!utsEtâ′^{s}yaxa L!ē′x^{s}Enē. Hë′Em^{s}l adE′m-gulē^{s}ēda ts!ē′k!wa k!utsEtō′wēxa L!ēL!ē′-x^{s}Enē lā′xa ō′gwiwa^{s}lī′ɬē. Wä, lā′^{s}laLa dzēdzō′noq!wē Ļē^{s}Ļā′masa ō^{s}stâ′^{s}lîɬē.

Wä, lā′^{s}laē ^{s}nē′k·ēda L!ā′^{s}ē bEgwā′nE-ma. "Wë′g·a dō′qwałaxwa g·ō′kwaqEn, qasō ax^{s}ē′xsdElaxEq^{u}, la^{s}mē′sōx qōsL." Wä, hë′x·^{s}idaEm^{s}lā′wisē K·!ā′la^{s}wina ^{s}nē′k·Exs lE^{s}ma′ē ax^{s}ē′xsdEq. Wä, lā′-^{s}laē ē′dzaqwēda L!ā′^{s}ē. Yā′q!eg·a^{s}ła. Wä,

thing up there! It is the death-bringer. There is nothing that is not destroyed by it. You only need to turn it around when you wish to burn a village. It will catch fire at once." Immediately K·!ā′la^{s}win wished to have it. The Bear knew at once that he wished to have it. Then they went to the right-hand side of the house, and he saw a water-hole in the corner of the house; and the Bear said, "This is the water of life. If you should wish to have it, take some of it." Thus said the Bear to K·!ā′la^{s}win. K·!ā′la^{s}win said at once, "O friend! give me some of it for my brothers who died long ago. On their account I thank you very much for what you said." Thus said K·!ā′la^{s}win to the Bear. Then the Bear spoke again, and said, "O friend K·!ā′la^{s}win! my tribe will have a winter dance this night. Now you shall witness it. If you should want to know my name, I will tell you. I am Skin-Dresser, and I am Ḳwa^{s}yoku′lag·ilîs during the winter dance when I am cannibal, and you may take it if you wish for it."

When it was evening, Skin-Dresser said, "Let us go and (get something to) eat from my wife." Then they went to the rear end of Skin-Dresser's house. As soon as they had entered, the wife of Skin-Dresser arose and spread a dressed skin on the floor for her husband to sit on. The woman did not see K·!ā′la^{s}win. She was a very pretty woman. Then Skin-Dresser asked his wife to roast some dried salmon for lā^{s}laē ^{s}nē′k·a: "Dō′qwaxa k·ā′taɬäxa ë′k·!ē. Hë′Em halā′yuwē. K·!eâ′s k·!ēs a^{s}mē′ɬamatsōs, wä, â′^{s}mēts ẋwē′ɬ^{s}īdEq^{u}. Wä, lās ^{s}nēx· qa ẋu′mt!ēdēsa g·ō′kula, wä, hë′x·^{s}ida^{s}mēs x·ī′x^{s}ēda." Wä, hë′x·^{s}idaEm^{s}lā′wisē K·!ā′la^{s}wina wâ′ɬaq!ēqE′la qa^{s}s wë′g·iL ax^{s}ē′dLEq. Wä, hë′x·^{s}idaEm^{s}lā′wisēda L!ā′^{s}ē dō′qwalax nâ′qa^{s}yasēx, lE^{s}ma′ē ^{s}nēx· qa^{s}s ax^{s}ē′dēq. Wä, lā′^{s}laē ē′t!ēd qā′s^{s}īd qa^{s}s lä lā′xa hëɬk·!ōdEnēgwīɬasa g·ō′kwē. Wä, lā′^{s}laē dō′x^{s}waLElaxa q!ō′nēgwīɬē lā′xa g·ō′kwē. Wä, lā′^{s}laē ^{s}nē′k·ēda L!ā′^{s}ē: "Yū′Em q!ulā′^{s}sta ^{s}wā′pōx, qasō ax^{s}ē′xsdElax lāq^{u}, la^{s}mēts ax^{s}ē′dEɬ lāq^{u}," ^{s}nē′x·^{s}laēda L!ā′^{s}ē lāx K·!ā′la^{s}wina. Wä, hë′x·^{s}idaEm^{s}lā′wisē K·!ā′la^{s}wina ^{s}nē′k·a: "^{s}ya, qāst, wë′g·a ts!âɬ g·ā′xEn lāq^{u} qaE′n ts!ā′ts!ayuɬaxs geyō′ɬaōɬa ɬē′ɬE^{s}la′. Wä, hë′^{s}mēsEn lā′g·iɬa xE′nLEla ^{s}mō′^{s}lasēs wā′ɬdEmōs," ^{s}nē′x·laē K·!ā′la^{s}wina^{s}ē lā′xa L!ā′^{s}ē. Wä, lā′^{s}laē ē′dzaqwēda L!ā′^{s}ē, yā′q!eg·a^{s}ɬa. Wä, lā′^{s}laē ^{s}nē′k·a: "^{s}ya, qāst, K·!ā′la^{s}wina, kwē′xElaLEn g·ō′kulōtaxwa gā′nuLēx. Wä, la^{s}mēts x·ī′ts!ax·îlaLōL. Wä, qasō ^{s}nē′x·^{s}lax qa^{s}s q!ā′la^{s}ōsaxEn Ḷē′ḡEmē, wä, la^{s}mē′sEn nē′ɬaLōL. Nō′gwaEm Alā′k·ila. Wä, lEn Ḳwa^{s}yōku′lag·ilîsLa lā′xa ts!ē′ts!ēqa lā′xEn hā′mats!aēna^{s}ē. Wä, la^{s}mēts axLE′q^{u}, qasō ax^{s}ē′xsdELEq^{u}."

Wä, laE′m^{s}laē dzā′qwa; wä, lā′^{s}laē ^{s}nē′k·ē Alā′k·ila: "Wë′x·îns L!Eẋwa′ lā′xEn ḡEnE′maqEn." Wä, lā′^{s}laē qā′s^{s}īd qa^{s}s lē lā′xa hē′^{s}loẋ^{s}wīdē ō′xLälīɬtsa g·ō′kwas Alā′k·ila. Wä, g·î′l^{s}Em^{s}lā′wisē laē′La, la′ē hë′x·^{s}ida^{s}mē ḡEnE′mas Alā′k·ila Ḷā′x^{s}wīd qa^{s}s LEp!ā′līɬēsa alā′g·îmē qa k!wā′līɬtsēs ɬā′^{s}wunEmē. Wä, laE′m^{s}laēda ts!Edā′qē k·!ēs dō′qwalax K·!ā′la^{s}winē. Â′laEl ë′x·sōkwēda ts!Edā′qē. Wä, lā′^{s}laē axk·!ā′la^{s}laē Alā′k·iläxēs ḡEnE′mē qa ts!Ex·^{s}ī′dēs lā′xa xa^{s}mā′sē

him to eat. The woman at once took the dried salmon and roasted it. After she had roasted it, she broke the dried salmon into pieces, and put it on a flat piece of cedar-bark. Then she placed it in front of her husband. Then K·!ā′la^{s}win was first discovered by the woman. The woman really screamed. Then the woman spoke to her husband, and said, "O master! why did you not tell me that this man of the upper world came in following you? See! I am nearly frightened to death." Thus said the woman to Skin-Dresser. Then Skin-Dresser replied, and said, "Oh, my dear! this is K·!ā′la^{s}win, about whom I have been talking." Then they stopped speaking. Then the wife of Skin-Dresser was glad. Skin-Dresser and K·!ā′la^{s}win ate at once. After they had eaten the dried salmon, Skin-Dresser called his wife by name, and said, "Oh, my dear Dressed-Skin-in-House! let us eat crab-apples as a second course." Thus said Skin-Dresser to his wife. Dressed-Skin-in-House at once opened a box in the corner of the house. She took a long feast-dish and dipped out some crab-apples and put them into the long feast-dish. Then Dressed-Skin-in-House brought it and placed it in front of her husband and of K·!ā′la^{s}win. Skin-Dresser at once asked K·!ā′la^{s}win to go on and eat it quickly. K·!ā′la^{s}win had just begun to eat it when he heard many people talking to each other outside of the place where he was sitting; and Skin-Dresser said, "O friend K·!ā′la^{s}win! do you hear the talking? Those are the winter qa ha^{s}mē′s. Wä, hë′x·^{s}idaEm^{s}lā′wisēda ts!Edā′qē ax^{s}ē′d lā′xa xa^{s}mā′sē qa^{s}s ts!Ex·^{s}ī′dēq. Wä, lā′^{s}laē gwāł ts!Ex·a′xs la′ē k!ō′k!ups^{s}E′ndxa xa^{s}mā′sē. Wä, lā′^{s}laē axadzō′dEs lā′xa ts!ā′qEmdzEdzō′wē. Wä, lā′^{s}laē k·ā′gEmlīłas lā′xēs łā′^{s}wunEmē. Wä, hë′^{s}mis la dō′x^{s}waLE^{s}latsa ts!Edā′qax K·!ā′la^{s}wina. Wä, lā′^{s}laē â′laEl q!wā′L!ExḶā′lēda ts!Edā′qē. Wä, lā′^{s}laē yā′q!eg·a′ła, yîxē′da ts!Edā′qē, lā′xēs łā′^{s}wunEmē. Lā′^{s}laē ^{s}nē′k·a: "^{s}ya, q!ā′gwidä, wä′lax·dasōs nē′łaxs g·ā′xēLēx lē′k·ilāłxwa bEgwa′nEmāxsa ë′k·!atsE′^{s}ya ^{s}nā′la. Dâ′xg·în la^{s}mē′g·în Elā′q ts!Eł-g·ā′lisEma," ^{s}nē′x·^{s}laēda ts!Edā′qē, lāx Alā′k·ila. Wä, lā′^{s}laē Alā′k·ila nā′nax-^{s}mēq. Wä, lā′^{s}laē ^{s}nē′k·a: "^{s}ya, adä′, g·a′dzâ^{s}mEn gwā′gwix·sa^{s}las qa^{s}sēk· yî′x-g·a K·!ā′la^{s}winēk·." Wä, lā′^{s}laē q!wē′^{s}łīd q!ē′q!eyōda. Lā′ē ë′x·^{s}īdē nâ′qa^{s}yas gEnE′mas Alā′k·ila. Wä, hë′x·^{s}idaEm-^{s}lā′wisē Alā′k·ila hamx·^{s}ī′da, Ḷō K·!ā′-la^{s}wina. Wä, lā′^{s}laē gwāł ha^{s}mā′pxa xa^{s}mā′sē, lā′ē Ḷē′x^{s}ēdē Alā′k·ila, lā′xēs gEnE′mē. Lā′^{s}laē ^{s}nē′k·a: "^{s}yâ, adä′, Alā′g·î^{s}mīł. Wë′g·a ax^{s}ē′d qEnu^{s}x^{u} hë′-lig·anō lā′xwa tsE′lxwax," ^{s}nē′x·^{s}laē Alā′-k·iläxēs gEnE′mē. Wä, hë′x·^{s}idaEm^{s}lā′-wisē Alā′g·îmīłē la x·ō′x^{s}wīd lā′xa k·!ik·!î′myaxLa lā′xa ō′negwīłasa g·ō′kwē dā′laxa sā′x^{u}sak·a. Wä, lā′^{s}laē tsē′x·^{s}īd lā′xa tsE′lxwē qa^{s}s axts!ō′dēs lā′xa sā′x^{u}-sak·a. Wä, g·ā′x^{s}laē Alā′g·î^{s}mīłē k·ā′-gEmlīłas lā′xēs łā′^{s}wunEmē Ḷō K·!ā′la^{s}wina. Wä, hë′x·^{s}idaEm^{s}lā′wisē wä′xa^{s}laē Alā′k·iläx K·!ā′la^{s}wina qa hā′^{s}labā′lis hamx·^{s}ī′da. Wä, hë′Em^{s}lāwis ā′łēs ham-x·^{s}ī′dExs la′ē wuLE′lē K·!ā′la^{s}winaxa q!ē′nEmē bē′bEgwanEm yaē′q!Entlāla lāx L!ā′salasasa k!waē′lasas. Wä, laEm^{s}lā′-wisē ^{s}nē′k·ē Alā′k·ila: "^{s}ya, qāst, K·!ā′-la^{s}wina, lE^{s}mas wuLE′laxwa dE′ntElēx?

dancers. They go to make the dancers come into this my house." Thus said Skin-Dresser to K·!ā'la^{s}win. It was not long before they finished eating. Then K·!ā'la^{s}win heard many people in the village. Skin-Dresser spoke to his wife, and said, "O mistress! I will go and dance my cannibal dance, that K·!ā'la^{s}win may see me, and that he may become a cannibal when he returns." Thus said Skin-Dresser to his wife. His wife agreed, and Skin-Dresser and his wife got ready.

Then K·!ā'la^{s}win was told that afterwards he should follow the attendants (of the cannibal) as soon as (Skin-Dresser) should get excited as a cannibal. Then he forbade his wife to tell any one about K·!ā'la^{s}win, so that he should be seen suddenly by the winter dancers. [Thus said Skin-Dresser to his wife.] Then he also sent his wife out of the room, and she obeyed the word of her husband. She was going to the winter dancers. She was going to clear the house for the shamans (winter dancers) to sit down. Then K·!ā'la^{s}win heard them go and invite in all the men, women, and children. He heard those who invited for the winter dance say, "Let us arise, shamans, and go and take care of the winter dance for our friend Ġwā^{s}yoku'lag·ilîs." Skin-Dresser at once began to utter the cannibal cry. Then Skin-Dresser spoke to K·!ā'la^{s}win, and said, "Come and hold me. Let us enter the houses." Then Skin-Dresser put his neck-ring and head-ring on K·!ā'la^{s}win, and Yū'Em kwē'xElaLōx, la^{s}mōx lāł qā'sałxwa gwē'gudzäx qa g·āx lā'g·iłtsō hō'gwīL lā'xEn g·ō'kwēx," ^{s}nē'x·^{s}laē Alā'k·ila, lāx K·!ā'la^{s}wina. Wä, k·!ē's^{s}latla gä'łaxs la'ē gwāł ha^{s}mā'pa. Wä, laE'm^{s}laē wuLE'lē K·!ā'la^{s}wina^{s}yaxs la'ē q!ē'nEmēda bē'bEgwanEmē lā'xa g·ō'ẋ^{u}dEmsē. Wä, lā'^{s}laē yā'q!eg·ałē Alā'k·ila, lā'xēs gEnE'mē. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, q!ā'gwidä, lā'LEn ^{s}yîxwā'ł lā'xEn hā'mats!aēna^{s}ē qa dō'qwaLēsōx K·!ā'la^{s}wina^{s}ēx g·ā'xEn, qa wë'g·iłtsōx hā'mats!aL, qaxō lāł nä'^{s}naẋ^{u}Lō," ^{s}nē'x·^{s}laē Alā'k·ila, lā'xēs gEnE'mē. Wä, hë'x·^{s}idaEm^{s}lā'wisē ë'x·^{s}ak·ē gEnE'mas. Wä, lā'^{s}laē xwā'nał^{s}īda yîx Alā'k·ila ḷE^{s}wis gEnE'mē.

Wä, lā'^{s}laē axk·!ā'lasE^{s}wē K·!ā'la^{s}wina qa^{s}s ā'ł^{s}mēł lāł lē'g·iłxa hë^{s}lē'k·aLas qō lāł ẋwā'saLō lā'xēs hā'mats!aē'na^{s}ē. Wä, lā'^{s}laē bEla'xēs gEnE'mē qa k·!ē'sēs nē'lasnuẋ^{u}s K·!ā'la^{s}wina qa ō'dax·^{s}īda^{s}mēLes dō'x^{s}waḷEłtsa kwē'xalała, ^{s}nē'x·^{s}laē Alā'k·iläxēs gEnE'mē. Wä, lā'^{s}laxaa ^{s}yā'laqaxēs gEnE'mē qa lā'lag·is lâłts!â'līła. Wä, hë'x·^{s}idaEm^{s}lā'wis nā'nagēg·ēx wā'łdEmasēs łā'^{s}wunEmē. Wä, la^{s}mē lāł lā'xa kwē'xalałē. Wä, laE'm^{s}laē lāł ë'kwāł qa k!wā'łaā'tsēda pē'paxala. Wä, lā'^{s}laē wuLE'lē K·!ā'la^{s}winaxa lä Lē'^{s}lalaxa ^{s}nā'ẋwa bē'bEgwanEm ḷE^{s}wa ^{s}nā'ẋwa ts!ē'daqa ḷE^{s}wa g·î'ng·înānEmē. Wä, lā'naẋwa^{s}laē ^{s}nē'k·ēda qā'sElg·îsē qaē'da kwē'xElałē: "La^{s}mE'ns q!wā'x·^{s}īdLä', pēpaxalä' qEns lä'Ens ts!ā'ts!ēxsīla lā'xEns ^{s}nEmō'kwē Ġwā'^{s}yokulag·ilîsē." Wä, hë'x·^{s}idaEm^{s}lā'wisē Alā'k·ila ha'mts!Eg·a^{s}ła. Wä, lā'^{s}laē Alā'k·ila yā'q!eg·a^{s}ła, lāx K·!ā'la^{s}wina. Wä, lā'^{s}laē ^{s}nē'k·a: "Ġē'lag·a qa^{s}s dā'Laōs g·ā'xEn qEns lä lä'L!Esa lā'xwa g·ō'kuläx." Wä, laE'm^{s}laē qEnxō'dē Alā'k·iläsēs qEnxā'wa^{s}ē lāx K·!ā'la^{s}wina, ḷE^{s}wa qEx·Ema'^{s}ē.

they started. Then K·!ā'la^{s}win was the attendant of the Bear cannibal. They entered the next house. Then all the men asked each other, "Who is the one nearest our chief?" Thus all the men said to each other. After they had been to all the houses, they went back into the woods and sat down at the foot of a hemlock-tree. Then Skin-Dresser broke hemlock-branches for his neck-ring and for his head-ring; and he spoke, and said, "O friend! now take care, when we enter the house, that you do not fail to keep up with me; and also when we enter the house we will go round four times. Then we will go to the rear, into the sacred room. Then I shall put on my crane head-mask. Then take care when we come out again, and always keep close to me." Thus said the cannibal to K·!ā'la^{s}win. Then he heard the tribes beating time in the winter-dance house. Ḳwā^{s}yoku'lag·ilîs said at once, "O friend! let us go. Now they are beating time in the dance-house."

They arose and ran fast, going to the outside of the dance-house. Ḳwā^{s}yoku'lag·ilîs looked after his whistles himself. Then he uttered the cannibal cry in the doorway of the dance-house, and all the dancers beat time. Then the cannibal ran about in the house. He did not squat down, but he always stood up while going around the fire in the middle of the house. He did not do as the cannibal of Na'noaqawē^{s} does, who squats down on the floor, going around the fire in the middle of the house. He went around the fire Lā'^{s}laē qā's^{s}īd. Wä, laE'm^{s}laē hë^{s}lī'k·ē K·!ā'la^{s}wīna, yîsa hā'mats!äsa L!ā'^{s}ē. Wä, lā'^{s}laē laē'L, lā'xa mā'k·îlE'lsē g·ō'kwa. Wä, hë'x·^{s}idaEm^{s}lā'wisēda ^{s}nā'ẋwa bEgwā'nEm wā'Lap!a: "A'ngwadzēda nEẋwā'laLEläxEns g·ī'ḡama^{s}ē?" ^{s}nēk·ā'p!a^{s}laēda ^{s}nā'ẋwa bē'bEgwanEmq. Wä, lā'^{s}laē lā'bElsxa g·ō'kula. Wä, lā'^{s}laē ā'LE^{s}sta lā'xa ā'L!ē qa^{s}s lä k!uts!EXḶE'lsa, lā'xa ō'xḶa^{s}yasa q!wāx^{s}a'sē. Wä, lā'^{s}laē L!Ex^{s}wī'dē Alā'k·iläxa q!wā'xē qa^{s}s qEnxā'wa^{s}ya, Ḷō qa^{s}s qEx·Emā'^{s}ya. Wä, lā'^{s}laē yā'q!eg·a^{s}ła, yîx Alā'k·ila. Wä, lā'^{s}laē ^{s}nē'k·a: "^{s}ya, qāst; wä, laE'ms yā'L!âLōL, qEnsō lāł laē'Lō, qa^{s}s k·!ē'sēLōs wī'ts!axLēł g·ā'xEn. Wä, hë'^{s}misēda, qEnsō lāł laē'Lō, lā'LEns mō'p!Enał lä^{s}stā'līł, qEnsō lāł lā'^{s}yak·îlīLō lā'xa łE'mkwē. Wä, lā'LEn axE'młtsEn adE'mkumła ha'msiwa^{s}ya. Wä, hë'^{s}mēts yā'L!EwasLōs, qEnsō g·āxL ē'dułts!â'līłLEs qa^{s}s hë'mEnała^{s}mēLōs nEẋwā'łał g·ā'xEn," ^{s}nē'x·^{s}laēda hā'mats!a, lāx K·!ā'la^{s}wina. Wä, lā'^{s}laē wuLE'laqēxs la'ē t!amē'g·a^{s}łēda lē'lqwalaLa^{s}ē lā'xa kwē'xa^{s}lats!ēLē. Wä, hë'x·idaEm^{s}lā'wisē Ḳwā'^{s}yokulag·ilîsē ^{s}nē'k·a: "^{s}ya, qāst, wë'x·îns la^{s}mē t!amē'g·a^{s}łēda lō'bEkwa."

Wä, lā'^{s}laē q!wā'g·îls qa^{s}s lä â'łt!EqE'la. Lā'^{s}lalaa lā'xa L!ā'sanâ^{s}yasa lō'bEkwē. Wä, laE'm^{s}laē q!ulē'ẋ^{u}s^{s}Em aā'xsilē Ḳwā'^{s}yokulag·i'lîsaxēs mEdzē'sē. Wä, lā'^{s}laē ha'mts!aqał lā'xa t!êx·î'läsa lō'bEkwē. Wä, hë'x·^{s}idaEm^{s}lā'wisē t!ams^{s}ī'dēda ^{s}nā'ẋwa gwē'gudza. Wä, lā'^{s}laē dzE'lwīłēda hā'mats!a. Wä, laE'm^{s}laē häwē'xa k!wā'x·^{s}īda. Wä, laE'm^{s}laē hë'mEnałaEm Ḷā'xwałaxs la'ē lē'^{s}stalīłE'la lā'xa lāqā'walīłasa g·ō'kwē. K·!ē's^{s}laē hë ḡwē'g·ilē hā'mats!äs Na'noaqawa^{s}ē, yîxs k!wē^{s}stā'līłElaē lā'xa lāqā'walīłasa g·ō'kwē. Wä, lā'^{s}laē mō'p!Enē^{s}stalīła,

four times, and then went into the sacred room at the right-hand side of the door of the dance-house. As soon as he had gone in, the crane-faced cannibal head-mask began to chatter. Again he came out of the room standing up, and went around the fire. He went around the fire four times and went back. Then he at once took off the crane mask and came out again. Now they had sung for him two songs. One was sung when he first came in, and again one was sung when he had on his forehead the crane mask. Then they sang again one song when he came out again. As soon as the song was ended, the cannibal again ran around the house, and went into the sacred room. At once he uttered the cannibal cry. He cried, "Hap, hap, hap! Ōh, ōh, ōh! Ġau, gau!" When he came out again, he had on his forehead the mouth-mask (of Cannibal-at-North-End-of-World), made of red cedar-bark. Then his tribe sang for him. He was followed by the mask of Warrior-of-the-World. He was his k·î'nqalałEla.[1] Then the cannibal danced, going around the fire in the house. Then he again went into the sacred room. It was not long before he came out wearing a bear-skin blanket. Then he again went around the fire in the middle of the house, and he again went into the sacred room. Now he had had four songs, and it was finished.

Then one of the attendants of Ġwā-ˢyoku'lag·ilîs spoke to K·!ā'laˢwin, and said, "O K·!ā'laˢwin! now it will be yours, what you have seen; also this la'ē lā'ˢyak·îlił lā'xa łE'mkwē, lāx hël-k·!ōtstâlîłasa t!êx·î'läsa lō'bEkwē. Wä, hë'EmˢlāwisāłēsLā'ts!âlîła, lā'alas qE'mk!ug·aˢłēda adE'mkumłē ha'msiwaˢya. Wä, g·ā'xˢlaē lâłts!â'lîła; laE'mˢlaxaa ḷā'xwałExs la'ē lē'ˢstalîłEla. Wä, laE'mˢlaxaa mō'p!Enēˢstālîła, la'ē ā'LēˢstaWä, laE'mˢlā'wisē hë'x·ˢidaEm axō'dxa adE'mkumłē. Wä, g·ā'xˢlaē ē't!ēd lâłts!â'lîła. Wä, laE'm laḷā'x·dē q!E'mt!ētsōx·dEsa maˢłtsEmē' q!E'mdEma. ˢnE'msġEmˢlaēda dE'nxˢidayu qaē'xs g·ā'laē laē'La. Wä, lā'ˢlaē ē't!ēd dE'nxˢîdayuwēda ˢnE'msġEmaxs la'ē axē'walaxa adE'mkumłē. Wä, lā'ˢlaē ē't!ēd dE'nxˢidayuwēda ˢnE'msġEmē q!E'mdEma qaē'xs g·ā'xaē ē'dułts!âlîła. Wä, g·î'lˢEmˢlā'wisē q!ulbē'da q!E'mdEma, la'ē ē't!ēd dzE'lx̣ᵘsēˢstā'lîłēda hā'mats!a qaˢs lē lā'ts!âlił lā'xa łE'mkwē. Wä, hë'x·ˢidaEmˢlāwisē ha'mts!Eg·aˢła. Lā'ˢlaē ˢnē'k·a: "Hap, hap, hap; ō, ō, ō; gau, gau." Wä, g·ā'xˢlaē lâ'łts!â'liła. LaE'mˢlaē axē'walaxa sE'msiwaˢē L!ā'ġEkwa. Wä, laE'mˢlaē q!E'mt!ītsōsēs g·ō'kulōtē. Wä, g·ā'xˢlaē E'lx̣ᵘḷaˢēda axE'maläxa wā'winalak·Emłē. LaE'mˢlaē k·î'nqalałElaq. Wä, laE'mˢlaē ˢyîxwē'da hā'mats!ē lēˢsta'lîłE'laxa lEgwī'łē. Wä, lā'ˢlaē ē't!ēd lā'ˢyak·î'lîła. Wä, k·!ēsˢlat!a gä'łaxs g·ā'xaē ē'dułts!âlîła; wä, laE'mˢlaē ˢnEx̣ˢunā'laxa L!ā'ˢē. Wä, lā'ˢlaē ē't!ēd lēˢstalī'łElaxa lā'qawalîłē. Wä, laE'mˢlawis ē't!ēd lâ'ts!âlił lā'xa łE'mkwē. Wä, laE'mˢlaē mō'sgEmē q!E'mdEmas, Wä, laE'mˢlaē gwā'ła.

Wä, lā'ˢlaē yā'q!eg·aˢłēda ˢnEmō'kwē lāx aˢyî'lkwäs Ġwā'ˢyokulag·ilîsax K·!ā'laˢwinē. Lā'ˢlaē ˢnē'k·a: "Wa, K·!ā'laˢwina, laE'mˢlaē qō'sLēda lä'ˢōs dō'xˢwa-

[1] Boas, The Social Organization and the Secret Societies of the Kwakiutl Indians (Report of U. S. National Museum for 1895, p. 395).

house, and the water of life, and the head-ring of red cedar-bark, and this death-bringer on the forehead, and the seam of our heaven (Milky Way) placed on top (of the head-ring), and this neck-ring of red cedar-bark, and this bear-skin blanket; and your name will be Ḳwā^{s}yoku'lag·ilîs, and the name of your k·î'nqalałEla will be Q!ulâ'łtâ-Woman if she is a woman, and his name will be Q!ulâ'łtâyu if he is a man. That is all. And this house will go this night." Thus said the attendant to K·!ā'la^{s}win. K·!ā'la^{s}win at once thanked the attendant for what he had said. Then K·!ā'la^{s}win looked at the posts of the house. There were thunder-birds sitting on the heads of men on the two posts in the rear of the house. Then he turned to the front of the house: there was a Dzō'noq!wa sitting on a grisly bear on each side of the door of the house. Then K·!ā'la^{s}win spoke, and begged (of) the attendant of Ḳwā^{s}yoku'lag·ilîs that the house should not come at once to the place of his father, (he continued,) "not for four days, so that I may arrive (first)." Then the attendant sent him (home). Then the attendant came and took K·!ā'la^{s}win out of the house of the Bear, and K·!ā'la^{s}win came out of it.

K·!ā'la^{s}win at once went home to his house. As soon as he entered, he went straight to his bed. His father and his mother never tried to speak to him, for indeed they guessed that their child had succeeded. Then night came. His father went to the bed of his child and asked him at once why he staid in the house as he did. Ḷe'ła. Wä, yū'^{s}mēsa g·ō'kwēx. Wä, yū'^{s}mēsa q!ulā'^{s}stax ^{s}wā'pa. G·a^{s}mē'sē-g·ada L!ā'gEkwEk· qEx·Emā'^{s}ya Ḷōgwa'da halā'yuk^{u} ḡēg·ī'wēsîk·, lāk· k·ādExLä'lax q!Enā'yaxsEns ^{s}nā'lax. Wä, g·a^{s}mē^{s}sē-g·ada qEnxā'wik· L!ā'gEkwa, Ḷōgwa'da ^{s}nEx^{s}unē'k· L!ā'^{s}ya. Wä, la^{s}mēts Ḷē'gadLEs Ḳwā'^{s}yokulag·ilîsē. Wä, lā'LE Ḷē'-gadLEs k·î'nqalaLElaLa lâ'Las Q!ulâ'łtâ-ga, yîxs ts!Edā'qēLa. Wä, bEgwā'nEmł lā'LE Ḷē'gadLEs Q!ulâ'łtâyu. Wä, hë'-^{s}mēq. Wä, laE'm^{s} laō'x lā'La g·ō'kwaxwa ḡā'nuLēx," ^{s}nē'x·^{s}laēda E'lkwē, lāx K·!ā'-la^{s}wina. Wä, hë'x·^{s}idaEm^{s}lā'wisē K·!ā'-la^{s}wina^{s}ē ^{s}mō'^{s}las wā'łdEmasa E'lkwē. Wä, lā'^{s}laē dō'x^{s}wīdē K·!ā'la^{s}wina^{s}yaxa Ḷēḷā'masa g·ō'kwē. Wä, lā'^{s}laē Ku'n-kunxulī'g·a^{s}ēda k!utsEtâ'yaxa x·ēx·ō'm-sasa bē'bEgwanEmē lā'xa ma^{s}łts!ā'qē Ḷē-Ḷā'msa ā'ḶEbayasa g·ō'kwē. Wä, lā'^{s}laē mE'ls^{s}īdxa L!ā'sbalīłē. Wä, lā'^{s}laē dzē-dzō'noq!wēda k!udzEtâ'^{s}yaxa nē^{s}nā'nē lāx wā'x^{u}sōstâ'līłasa t!êx·î'läsa g·ō'kwē. Wä, lā'^{s}laē yā'q!eg·a^{s}łē K·!ā'la^{s}wina qa^{s}s hawā'x^{s}Eläxa E'lkwäs Ḳwā'^{s}yokulag·ilîsē qa k·!ē'sēs hë'x·^{s}īd lē'da g·ō'kwē ax^{s}E'ls lāx awī'nak!usas ō'mpas, "qa mō'p!En-xwasēs k·!ēs la qEn lā'lag·iLEn." Wä, hë'x·^{s}idaEm^{s}lā'wisēda E'lkwē ^{s}yā'laqaq qa g·ā'x lag·ī's. Wä, g·ā'x^{s}laēda E'lkwē taō'dEs K·!ā'la^{s}wina qa g·ā'xēs g·ā'xwuqâ lā'xa g·ōkwasa L!ā'^{s}ē. Wä, g·ā'x^{s}laē K·!ā'la^{s}wina lâ'qâ.

Wä, hë'x·^{s}idaEm^{s}lā'wisē la nä'^{s}nakwa, lā'xēs g·ō'kwē. Wä, g·î'l^{s}Em^{s}lā'wisē laē'La, la'ē qā's^{s}īd qa^{s}s lē hëts!âlīłE'la lā'xēs g·aē'lasē. Wä, laE'm^{s}laē hëwä'xa yā'yaq!EntEmasōsēs ō'mpē Ḷe^{s}wis abE'm-pē. Qä'Ḷaxs lE^{s}ma'ē k·ō'taq, łaE'm hë'łaxēs xunō'kwē. Wä, lā'^{s}laē ḡā'nuł-^{s}īda, la'ē ō'mpas lā'ts!âlīł lāx ku^{s}lē'la-sasēs xunō'kwē. Wä, hë'x·^{s}idaEm^{s}lā'-

Then K·!ā′la^{s}win told him of what he had obtained. He told his father that for four days the winter-dance house would not come, nor the various things inside it. Thus said K·!ā′la^{s}win to his father. Then the man warned his son. After he had spoken to him, he left him. Then he just waited for what his son had said (to come to pass). After four days, in the morning his father arose. Immediately he saw that his house was different. Then he went and told K·!ā′la^{s}win. K·!ā′la^{s}win arose at once, and said that he would give a winter dance. His father told him to go on (with it). Then they invited the tribe in, for he was going to tell about what he had obtained, and also that he was going to give a winter dance; for the large carved box had come, and in it the red cedar-bark with the death-bringer over the forehead, and the crane-faced cannibal forehead-mask, and the mouth-mask (of Cannibal-of-North-End-of-World), and the mask of Warrior-of-the-World, the k·î′nqalałela.

Then K·!ā′la^{s}win sent his father to invite his tribe in. His father went at once to invite them in. His tribe wondered, therefore. They arose at once to go into the house. His tribe were all startled when they discovered that the house was different. When they were all in, K·!ā′la^{s}win told his tribe that he was going to give a winter dance, and also that he had obtained the house and the carved box. He tried to speak again, but he disappeared. He was taken away by the Bear. Then

wisē wuLa′xēs xunō′kwē lāx hë′g·iłas gwô^{s}ē′łē. Wä, hë′x·^{s}idaEm^{s}lā′wisē nē′-ła^{s}laē K·!ā′la^{s}winasēs gwä′nEmē. LaE′m-^{s}laē nē′łaxēs ō′mpaxs mō′p!Enẋwas^{s}mē-La k·!ēs g·āxL ax^{s}E′lsLēda ts!ä′gats!ä g·ō′kwa; hë′^{s}misēda waō′kwa g·ī′x·g·aēł lā′qē, ^{s}nē′x·^{s}laē K·!ā′la^{s}wina^{s}yaxēs ō′mpē. Wä, lā′^{s}laē hayā′L!ō^{s}lēda bEgwā′-nEmaxēs xunō′kwē. Wä, hë′Em^{s}laē wā′-xē wā′łdEmas la′e bâs. Wä, laE′m^{s}laē â′Em ō′lāłax wā′łdEmasēs xunō′kwē. Wä, lā′^{s}laē mō′ẋ^{u}sēda ^{s}nā′la, wä, lā′^{s}laē gaā′laxs la′ē Ļā′x^{s}widē ō′mpas. Wä, hë′x·^{s}idaEm^{s}lā′wisē dō′x^{s}waLE′laxēs g·ō′-kwaxs la′ē ō′gu^{s}la. Wä, lā′^{s}laē qā′s^{s}īd qa^{s}s lä nē′łax K·!ā′la^{s}wina^{s}ē. Wä, hë′x·^{s}idaEm^{s}lā′wisē Ļā′ẋ^{s}widē K·!ā′la^{s}wi-na^{s}ē. Wä, lā′^{s}laē ^{s}nēx· qa^{s}s yä′wix·Elē. Wä, â′Em^{s}lāwisē wä′xasōsēs ō′mpē. Wä, lā′^{s}laē LE′^{s}lalaxēs g·ō′kulōt qa^{s}s wä′g·ił nē′łasēs gwä′nEmē lāq. Wä, hë′^{s}misēxs lE^{s}ma′ē yä′wix·ElaL, qaxs g·ā′x^{s}maēda ^{s}wā′lasē k·!ē′sgEmāla g·î′ldasa g·ē′dzE-watsē′da L!eL!ā′gEkwēxa axē′waläxa halā′yuwē, ĻE^{s}wa adE′mkwīwa^{s}ē ha′msi-wa^{s}ya ĻE^{s}wa sE′msēwa^{s}ē ha′msiwa^{s}ya, ĻE^{s}wa wā′winalak·îmłē k·î′nqalaLela-gEmłē.

Wä, lā′^{s}laē ^{s}yā′laqē K·!ā′la^{s}wina^{s}yasēs ō′mpē qa lä^{s}s LE′^{s}lālaxēs g·ō′kulōt. Wä, hë′x·^{s}idaEm^{s}lā′wisē qā′s^{s}īdē ō′mpas la LE′^{s}lala. Wä, lā′^{s}laē xE′nyasē g·ō′-kulōtas. Lā′g·iłas hë′x·^{s}idaEm Ļā′x^{s}wīd qa^{s}s lē hō′gwīLa. Wä, lā′^{s}laē ^{s}nā′ẋwaEm ts!ałkē′da g·ō′kulōtas g·ā′laē dō′x^{s}waLE′-laxa g·ō′kwaxs la′ē ō′gu^{s}la. Wä, lā′^{s}laē ^{s}wī′^{s}laēLaxs la′ē nē′łē K·!ā′la^{s}winaxēs g·ō′kulōtaxs lE^{s}ma′ē yä′^{s}wix·ElaL. Wä, hë′^{s}misēxs hë′^{s}maē gwä′nEmēda g·ō′kwē, ĻE^{s}wa k·!ē′sgEmala g·î′ldasa. Wä, lā′^{s}laē wāx· ē′t!ēd yā′q!eg·a^{s}ła. Wä, lā′^{s}laē x·îs^{s}ē′da. Wä, laE′m^{s}laē ax^{s}ē′tsōsa L!ā′^{s}ē.

all the men said that he had spoiled (everything). After he had been away from the Bear's house for four days, he came back. Now he was a cannibal. He was surrounded by his tribe, and he was caught. Then they entered his house. K·!ā′la^{s}win did not know that the sacred room had come to be on the right-hand side of the door of the house. It was made entirely of cedar-bark. The Bear had brought the sacred room when the village had been emptied of people. Therefore they do this way in the winter dance. They wish everybody — men, women, and children — to go when they surround the cannibal.

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

Wä, lā′^{s}laē ^{s}nā′ẋwa ^{s}nē′k·ēda bē′bEgwanEmaq laE′m a^{s}mē′ła. Wä, laE′m^{s}lāwis mō′p!Enẋwasē ^{s}nā′läs lā′xa g·ō′kwasa L!ā′^{s}ē, g·ā′xaē aē′daaqa. Wä, laE′m^{s}laē hā′matsla. Wä, lā′^{s}laē k·ī′myasōsēs g·ō′kulōtē. Wä, laE′m^{s}laē lâ′ḷanEma. Wä, lā′^{s}laē laēL, lā′xēs g·ō′kwē. Wä, laE′m^{s}laē k·!ēs q!â′LElē K·!ā′la^{s}winaxa mā′wiłē g·āx axē′ł lāx hëłk·!utstâ′līłasa t!êx·ī′läsa g·ō′kwē. ^{s}nā′ẋwa^{s}Em^{s}laē L!ā′gEkwa. Wä, laE′m^{s}laē hë′^{s}mēda L!ā′^{s}ē g·ā′xsēda mā′wiłē lē′x·däs lō^{s}p!Esē′da g·ō′ẋ^{u}dEmsē. Hë′^{s}mis lā′g·iłtsōx hë gwē′g·ilōxda lax ts!ē′ts!ēqa, ^{s}nēx· qa ^{s}wī′^{s}lēs lē′da bē′bEgwanEmē, ḷE^{s}wa ts!ē′daqē, ḷE^{s}wa g·ī′n-g·înanEmē lā lā′xa k·ī′myäxa hā′matsla.

Wä, lā′^{s}laē q!E′mt!ētsōsa k·!ałk·!eō′ts!ē′noxwē. Wä, laE′m^{s}laē k·!ēs dō′qulēda g·ō′kulōtas K·!ā′la^{s}winaxa dE′nxElä. LaE′m^{s}laē â′Em wuLE′laqē. Wä, laE′m^{s}laē â′Em la nEgEłtā′wēxēs dō′gułdä. Wä, hë′Em ^{s}nE′mx·^{s}īdāła hā′matsla. Wä, laE′m^{s}laē gwā′łeda dE′nxaläsa mō′sgEmē q!E′mdEma, la′ē lā′ts!ālīł lā′xa mā′wiłē. Wä, laE′m^{s}laē k·!ēs nē′ł^{s}īdēda hēha′msiwa^{s}ē, qaxs ^{s}nā′laē, qaxs ā′ł^{s}mēLē nē′ł^{s}īdEłxa lā′Lē gā′nuł^{s}īdEL, ḷE^{s}wa L!ā′gEkwē. La â′Em q!wā′xē qE′nxawa^{s}yas, ḷE^{s}wēs qEx·imā′^{s}ē. Wä, lā′^{s}laē gā′nuł^{s}īda, la′ē â′Em la nā′naxtsE^{s}wax gwē′g·i^{s}lasdäsa L!ā′^{s}ē. Wä, laE′m^{s}laē nē′ł^{s}īdēda adE′mkwēwa^{s}ē, ḷE^{s}wa sE′msiwa^{s}ē, ḷE′wa L!ā′gEkwē, ḷE^{s}wa wā′wina′lak·Emłē k·ī′nqalaLEla. Wä, laE′m^{s}laē k·!ēs ē′t!ēd g·āx dE′nxalēda k·!ałk·!eō′ts!ēnoxwē, qaxs lE^{s}ma′ē q!ā′lēda nē^{s}nâ′gadäs K·!ā′la^{s}winēxa mō′sgEmē q!Emq!E′mdEms. Wä, lā′g·iłas k·!ēs la g·ā′xēda k·!ałk·!eō′ts!ēnoxwē. Wä, mae′mōp!E′nẋwas^{s}lat!ēxs la′ē ē′t!ēd ẋwā′sa. Mō′p!Ena^{s}laē hë gwē′g·ilaxs, la′ē gwā′ła. Wä, laE′m lā′ba.

2. Nā'noaqaua^{s}ē.[1]

G·ō'kula^{s}laēda g·ā'läsa Awī'k·!ēnoxwē läx Wā'wała. Lā'^{s}laē g·ē'gadês Nā'noaqaua^{s}ē. Lā'^{s}laē mō'kwēda bē'bEgwanEmē sā'sEms Nā'noaqaua^{s}ē. Tē'tawi^{s}nēnox^{us}laēda ha^{s}yā'ł^{s}axa ^{s}mE'lxLowē. Lā'^{s}laē k·!ēs q!å'LElax x·ī'^{s}nākulasasēs g·ō'kulōdē. LaE'm^{s}lāwis gä'ła, laE'm ^{s}wī'^{s}la x·îs^{s}ē'dē g·ō'kulōdäs Nā'noaqaua^{s}ē. Lā'^{s}laē Nā'noaqaua^{s}ē q!ats!ē'xsdEx ^{s}mE'l^{s}mEłq!aga^{s}ya. Hë'x·^{s}idaEm^{s}lāwisē sā'sEmas ^{s}nēx· qa^{s}s lē tEwē'x·axa ^{s}mE'lxLō. Hë'Em Ļē'gEms sā'sEmas Nā'noaqaua^{s}ē, TEwī'x·Ema^{s}ē Ļō K!wā'k!wasi^{s}lä'lag·ilîs Ļō ^{s}yā'g·isē. Hë'^{s}mesa ama'^{s}yînxa^{s}ē, yîx Nū'łē^{s}lakwē. Lā'^{s}laē xwā'nał^{s}īda, yîxa ha^{s}yā'ł^{s}a. Lā'^{s}laē Ļē'xs^{s}āla^{s}laē Nā'noaqaua^{s}ē, lā'xēs sā'sEm. Lā'^{s}laē ^{s}nē'k·a: "Ģwa'la gwē'^{s}sta lā'xa Elx^{u}stōnō'^{s}sEläs kwā'x·ila. Hë'Em g·ō'x^{u}sa Bā'x^{u}bakwalanux^{u}sī'wa^{s}ē, ā'Las xEk·!ā'x·da^{s}x^{us}laxōL. Hë'^{s}mis kwā'x·ilasa ^{s}mE'lxLōwēda ^{s}mE'lstōnō'^{s}sEläs kwā'x·ila. LaE'ms gwē'^{s}sta lāq, qaxs hë'^{s}maē g·ō'x^{u}sa ^{s}mE'lxLō. Lās k·!ēs gwē'^{s}sta lā'xa q!wā'xstōnō^{s}sEläs kwā'x·ila. Hë'Em g·ō'x^{u}sa g·î'la, ā'Las yî'lkwalax lāq. Wä, halā'g·a sā'sEm. Yā'L!å^{s}nō qaEn wā'łdEm lax·da^{s}xōL." Lā'^{s}laē yā'q!eg·a^{s}łē TEwī'x·Ema^{s}ē: "Qä'ļaLEnu^{s}x^{u}, k·!ē'sēLg·anu^{s}x^{u} a^{s}mē'^{s}lēnoxL." Lā'^{s}laē qā's^{s}īdēda ha^{s}yā'ł^{s}axa gaā'la. Lā'^{s}laē nEqä'la, la'ē dō'x^{s}waLElaxa kwā'x·ila; q!wā'xstōnō^{s}sEla^{s}laē. "^{s}ya," ^{s}nē'x·^{s}laē TEwī'x·Ema^{s}ē, "dō'qwaładzâg·axs nâ'qa^{s}ēx qEns lā'lag·i aō'q!uyax wā'łdEmasEns ō'mpa. Â'Ema[2] yā'L!âx, aadä'," ^{s}nē'x·^{s}laēxēs ts!ā'ts!a^{s}ya. Lā'^{s}laē qā's^{s}īda. Hë'x·^{s}idaEm^{s}lā'wisē tō'x^{s}wīdēda g·î'la. Lā'^{s}laē dā'dEgōx^{s}wīd ĻE^{s}wa g·î'la. Ha'lsElaEm^{s}lāwis ë'k·owēda ^{s}nE^{s}mē'ma lā'xa g·î'la, lā'^{s}laē ^{s}wī'^{s}la łE^{s}lā'masxa g·î'la. Lā'^{s}laē qā's^{s}īdēda ^{s}nE^{s}mē'ma. Lā'^{s}laē gā'nuł^{s}īda. Lā'^{s}laē mē'x^{s}īdEx·da^{s}xwa. Lā'^{s}laē ^{s}nā'x·^{s}īda, lā'as gwē'x·^{s}īdē ^{s}yā'g·isaxēs ^{s}nā'ł^{s}nEmwōtē. Lā'x·da^{s}x^{us}laē qā's^{s}īda. LaE'm^{s}lāwis gē'g·îls qā'sa. Lā'^{s}laē yā'q!eg·a^{s}łē TEwī'x·Ema^{s}ē: "^{s}ya, aadä', dō'x^{s}wīdasxa kwā'x·ila lā'xada. Hë'Em gwô^{s}yō'sEns ō'mpa E'lx^{u}stōnō'^{s}sEla kwā'x·ilasa g·ō'kwasa Bā'x^{u}bakwalanux^{u}sī'wa^{s}ē. Lā'lag·ax·îns lāq." Lā'^{s}laē qā's^{s}īda. Lā'x·da^{s}x^{us}laē lā'g·aa lā'xa t!êx·î'läsa g·ō'kwē. Axstō'ls^{s}Em^{s}lāwis. Lā'x·da^{s}x^{us}laē hō'gwīLēda ^{s}nE^{s}mē'ma. Hë'x·^{s}idaEm^{s}lā'wisēda ts!Edā'qē LE'^{s}lālaxa ^{s}nE^{s}mē'ma g·ā'laē hō'gwīLa. Lā'^{s}laē TEwī'x·Ema^{s}ē lāq. Lā'^{s}laē nē'łēda ts!Edā'qē: "L!ō'p!Ek·!ExsdElił En. Nō'gwaEms wāx· Ļē'LEļâ'lōs. Yū'Em g·ōx^{us} Bā'x^{u}bakwalanux^{u}sī'wa^{s}yaōxs g·ā'xēLE^{s}lasaqōs. Â'Ema nā'nagēg·ēłxEn wā'łdEmLaōL. ^{s}nā'x^{u}waEmLEs q!ā'q!aLałxēs dō'gułLaōs. Wë'g·a lā'p!ēdxwa ō'nē^{s}gwiłēx wu'nqElālē. Lā'LEs k·!îpts!ō'LEsa x·ī'x·îxsEmala t!ē'sEm lāq. Lā'LEs pā'gExstEndLEsa ts!u'x^{us}Emē lā'xōs lā'pa^{s}ēx. G·î'l^{s}EmLē Bā'x^{u}bakwalanux^{u}sīwa^{s}ē g·āx nä'^{s}naxL, lē'La ^{s}nēx·ł qa^{s}s ^{s}yîxwā'masēxōs hē'hamsīwa^{s}ēx." G·î'l^{s}Emłwisē gwā'łamās'LēdaE ^{s}nE^{s}mē'maxēs a'xsa^{s}wē, g·ā'xaaxsa mEdzē'ts!ālax. Lā'^{s}laē yā'q!eg·ałēda ts!Edā'qē: "Wë'g·a k!us^{s}ā'lił ōL, aadä', â'EmLEn ^{s}nēx·LExg·în ha^{s}mō'LēG·ōL qa^{s} k·!ē'sēLEs k·ō'tałxEns k!wē'xa^{s}ē." G·ā'x^{s}laē laē'LE Bā'x^{u}bakwalanux^{u}sīwa^{s}ē. Lā'^{s}laē hā'madzElaqwa. Lā'^{s}laē hë'k·!alēda gwa'^{s}wina Ļē^{s}wa hō'x^{u}hokwē Ļē^{s}wa

[1] See Translation in Report of the U. S. National Museum for 1895, p. 396.

[2] L. c., p. 397.

Ġwā'gwaẋwalanuẋ^{u}sīwa^{s}ē. Â'Em^{s}lāwisē Bā'ẋ^{u}bakwalanuẋ^{u}sīwa^{s}ē tɬē'x·^{s}alīɬ; ^{s}nā'-ẋwa sE'msēs ō'kɬwina^{s}ē. Lā'^{s}laē ḷā'xoliɬē Bā'ẋ^{u}bakwalanuẋ^{u}sīwa^{s}ē qa^{s}s ẋwē'kwē. Lä'^{s}stalīɬE'la ha'mtsɬāla mō'pɬēnē^{s}stalīɬa, lā'xa g·ō'kwē. Lā'^{s}laē laē'L lā'xēs ła^{s}mē'latsɬē. G·ī'l^{s}Em^{s}lāwis laē'LE Bā'ẋ^{u}bakwalanuẋ^{u}sīwa^{s}ē, g·ā'xaēda gwa'^{s}wina tsɬE'lk·E^{s}lakwīs x·ōms, lā'g·aa lā'xēs qEnā's. Lā'^{s}laē ^{s}yîx^{s}wē'da lä'^{s}stalīɬE'laxa lEgwī'ɬē. Lā'^{s}laē laē'L lā'xa ła^{s}mē'latsɬē. G·ā'x^{s}laē Bā'ẋ^{u}bakwalanuẋ^{u}sīwa^{s}ē hā'madzElaqwa qa^{s}s lä'^{s}stalī'ɬElēxa lEgwī'ɬē. Lā'^{s}laē laē'LE Bā'ẋ^{u}bakwalanuẋ^{u}sīwa^{s}ē lā'xēs ła^{s}mē'latsɬē. G·ā'x^{s}laēda Ġwā'gwaẋwalanuẋ^{u}sīwa^{s}ē. "Hāp, hāp, gā'o, gā'o," ^{s}nē'x·^{s}laē ^{s}yîx^{s}wī'da, lä'^{s}stalīɬE'laxa lEgwī'ɬē. Lā'^{s}laē laē'L lā'xa ła^{s}mē'latsɬē. G·ā'x^{s}laē Bā'ẋ^{u}bakwalanuẋ^{u}sīwa^{s}ē hā'madzElaqwa qa^{s}s lä'^{s}stalīɬE'-lēxa lEgwī'ɬē. Lā'^{s}laē laē'L lā'xēs ła^{s}mē'latsɬē. G·ā'x^{s}laē Hō'ẋ^{u}hōkwäxtâ^{s}ē. "Hāp, hāp, hau, hau," ^{s}nē'x·^{s}laē. ^{s}yîx^{s}wē'dē hō'ẋ^{u}hokwē, lä'^{s}stalīɬE'laxa lEgwī'ɬē. Lā'^{s}laē laē'L lā'xa ła^{s}mē'latsɬē. Hë'x·^{s}idaEm^{s}lā'wisē Bā'ẋ^{u}bakwalanuẋ^{u}sīwa^{s}ē ḷE^{s}wa mō'kwē bē'bEgwanEm K·ī'nqalaLEla ḷE^{s}wa mō'kwē Q!ō'minōwaġa g·ā'xa. Hāphā'pxalē Bā'ẋ^{u}bakwalanuẋ^{u}sīwa^{s}ē; yä'laqolēda K·ī'nqalaLEla qa^{s}s hôī'pxa-naẋwē. La haihai'haihaixalēda Q!ō'minōwaga. LaE'm ^{s}yîxwē' Bā'ẋ^{u}bakwalanuẋ^{u}sīwa^{s}ē. G·ī'l^{s}Em^{s}lāwis lā'g·aa lā'xa ẋubī'ɬē la'ē TEwī'x·Ema^{s}ē ax^{s}ē'dxa pā'xstēx·däsa ẋubī'ɬē. Ë'k·!igEmała^{s}laē Bā'ẋ^{u}bakwalanuẋ^{u}sīwa^{s}ē lā'xēs ^{s}yîxwaē'-na^{s}ē. Lā'^{s}laē kuẋ^{u}tsɬâ' lā'xa tɬē'qwapaxLā'la. Lā'^{s}laē pā'xstEntEntsE^{s}wēda ẋubī'ɬē. La^{s}mē ɬE^{s}lē' Bā'ẋ^{u}bakwalanuẋ^{u}sī'wēx·dē. G·ī'l^{s}Em^{s}lāwis ɬE^{s}lē' Bā'ẋ^{u}ba-kwalanuẋ^{u}sīwa^{s}ē la'ē ^{s}nā'ẋwaEm lā ɬE^{s}lē'da K·ī'nqalaLEla ḷE^{s}wa Q!ō'minōwaġax·dē. LaE'm k·!ēs dō'qulaxa dE'nxElax·dē. G·ā'x^{s}Em ^{s}wī'^{s}la axa' L!ā'gEkwē ḷE^{s}wa ha'msiwa^{s}ē ḷE^{s}wa ha'mspɬēqē ḷō mEdzē'sdäs. Hë'Em la ḷē'xs^{s}alēda L!ō'pɬEk·!Exs-dāla qa gwē'g·i^{s}lasēs TEwī'x·Ema^{s}ē. Hë'Em qlā'qlōL!amatsōs qlE'mdEmas Bā'ẋ^{u}ba-kwalanuẋ^{u}sīwa^{s}ē lāx TEwī'x·Ema^{s}ē.

G·ā'x^{s}Em[1] nä'^{s}nakwē TEwī'x·Ema^{s}ē. LaE'm tsɬEk·!ā'LElaxēs ō'mpē, lāx Nā'noaqaua^{s}ē. Hë'x·^{s}idaEm^{s}lā'wisē Nā'noaqaua^{s}ē la dō'qwax g·ō'ẋ^{u}däs Bā'ẋ^{u}ba-kwalanuẋ^{u}sīwa^{s}ē. Hë'Em^{s}lawis lä'g·isōsēs sā'sEmē. Lā'^{s}laē lā'g·aa lā'xa g·ō'kwē. Hë'x·^{s}idaEm^{s}lā'wisēda L!ōp!Ek·!Exsdalīɬē hamg·ī'lax Nā'noaqaua^{s}ē ḷE^{s}wis sā'sEmē. Lā'^{s}laēda tsɬEdā'qē yā'qleg·a^{s}ła: "^{s}ya, adä', Nā'noaqaua^{s}ē. LaE'ms lē'danoẋ^{u}LEsa hā'matsla. Yū'Em hēha'msiwēx·dōxda gwā'xwiwa^{s}ēx ḷE^{s}wa hō'ẋ^{u}hōkwīwa^{s}ēx ḷE^{s}wa galō'qwīwa^{s}ēx ḷE^{s}wa ^{s}nā'ẋwax qa^{s}s gwē'x·sdEm L!ā'ġîkwa ḷE^{s}wa Q!ō'mi-nōwaġax ^{s}mE'l^{s}maqElas L!ā'gEk^{u}, ḷE^{s}wa Nā'nstâlīɬasa g·ō'kwēx. MEdzē'dzadēda nā'nē ḷE^{s}wa q!wē'q!wasElałē mEdzē'dzada ḷE^{s}wa nō'nɬtsē^{s}stālał ma'^{s}ɬtsEmē mEdzē'-sas; la ^{s}mE'l^{s}maqElē L!ā'gEkwas. Lā'ḷas dō'qulałxōx gwä'ɬaasaxsa mā'wiɬēx ḷE^{s}wa ha'msplēqēx. Yū'^{s}ma ḷā'ẋ^{u}sâlaxwa sä'lax. Da, ā'xēlaxg·ada mEdzē'sig·. Yū'Em mEdzē'sdEs Bā'ẋ^{u}bakwalanuẋ^{u}sīwa^{s}ē," ^{s}nē'x·^{s}laēda tsɬEdā'qē lāx Nā'noa-qaua^{s}ē. "LaE'm ^{s}wī'^{s}la." LaE'mḷōx q!ā'laxa q!E'mdEmasa ha'msiwa^{s}ē. Lā'^{s}laē dE'nx^{s}īdēda tsɬEdā'qē, yîsa q!E'mdEmasa hēha'msiwa^{s}ē. G·a^{s}mē'sēg·a'da:

"Haha'msiwalag·ilîsk·as^{s}owē lāx Bā'ẋ^{u}bakwalanuẋ^{u}sīwak·asdē. Ha'msiwalag·ilîsk·as^{s}owa ha'mamamē hamē.

[1] L. c., p. 398.

Hau'χ"haukwēwala, hau'χ"haukwēwalag·ilîsk·as^{g}owēɫōx Haō'gwēxtâ^{g}ēk·asdē hau'χ"haukwēwalag·ilîsk·as^{g}owa hāmamamē hamē.
Ġwē'gwaxwēwala, gwā'gwaxwēwalag·ilîsk·as^{g}owēɫōx Ġwā'gwaχwalanuχ"sīwa^{g}ēk·asdē, gwē'gwaxwēwala gwā'gwaxwēwalag·ilîsk·as^{g}owa hāmamamē hamē.
Ġā'loqwēwala, gā'loqwēwalag·ilîsk·as^{g}owēɫox Bā'χ"bakwalanuχ"sīwa^{g}ēk·asdē, Ġā'lōgwēwala, gā'loqwēwalag·ilîsk·as^{g}owa hā'mamamē hamē."

Lā'^{g}laē yā'q!eg·a^{g}łēda ts!Edā'qē: "Yū'Em q!E'mq!Emdems hēhamsī'wēx·dês Bā'χ^{u}bakwalanuχ^{u}sīwa^{g}ē. La^{g}mē'sEn dE'nx^{g}īdaLEs q!E'mdEmasa Q!ō'minōwaga. Wë'g·a hō'LElax qa^{g}s q!ā'lax·da^{g}x^{u} lā'g·aōsaq. Hë'Em ha'^{g}mēk·î^{g}yāla qa ha^{g}mē'^{g}s Bāχ^{u}bakwalanuχ^{u}sīwa^{g}yaxa Q!ō'minōwaga." Yū'^{g}mis q!E'mdEmsēg·ada:

"Laistai'sElayuχ"dEnōχ"s qai Q!ō'minōwagax·dēa lāx ōwē'^{g}stas ^{g}nā'laē, hai, ai. Toē'staisElayuχ"dēχ"sqai Q!ō'minōwagax·dēa lāx ōwē'^{g}stas ^{g}nā'laē, hai, ai.
K·ī'k·a^{g}liqElayuχ"dōχ"s El^{g}Elku'lak·asdēasqai Q!ō'minōwagax·dē hai, ai. Wîlwulq!ē'qalayuχ"dōχ"s ^{g}yax·k·!ōtē'nēk·asdēasqa Q!ō'minōwagax·dē, hai, ai.
Qwē'łaxElask·asdēaɫax L!ā'L!Equlak·asqa Q!ō'minōwagax·dē. Mē'masElasōkwasdēs L!ā'L!Equlak·asdēayEs ōwē'^{g}stas ^{g}nā'la, hai ai, hai ai."

Lā'^{g}laē yā'q!eg·a^{g}łēda ts!Edā'qē ē't!ēda: "Hë'Em q!E'mdEmsa Q!ō'minōwagē. ^{g}nEmā'x·îs^{g}Em ɫE^{g}wa hā'mats!a. G·î'l^{g}EmLEs hā'mats!anōχ^{u}LōL, lā'lēda Q!ō'minōwaga q!ałE'ałxa lâ'lēnox^{u}La qa^{g}s hamg·ī'lēs lā'xa hā'mats!a." Lā'^{g}laē yā'q!eg·a^{g}łē Nā'noaqaua^{g}ē: "^{g}ya, adä', hā'^{g}nał^{g}lag·a q!ā'q!oL!ā'mas g·ā'xEnu^{g}x^{u} lāx ^{g}nā'χwa qa gwē'g·i^{g}lasdEsa Bā'χ^{u}bakwalanuχ^{u}sīwa^{g}ē ɫō Lē'ɫEgEmas." Lā'^{g}laē yā'q!eg·a^{g}łēda ts!Edā'qē ē't!ēda. "LaE'ms hō'LēlaLōL. Hë'Em ɫē'gEmsē Q!u'lEmq!asElā'g·ilîs, ɫo Tā'nis, ɫo Nā'wik^{u}, ɫō ɫā'wik^{u}, ɫō ɫā'xɫowik^{u}, ɫō Hō'χwitas^{g}wē, ɫō Xō'gumL!E'sElag·ilîs, ɫō Xō'gu^{g}mēLElag·lîsk·as^{g}ō Bā'χ^{u}bakwalanuχ^{u}sīwa^{g}ē, ɫō[1] Q!ē'dana. Lā'ɫa hë'Em ɫē'gEmsa Q!ō'minōwagē ^{g}nā'wis ɫō ɫā'wisk·as^{g}ō Bā'χ^{u}bakwalanuχ^{u}sīwa^{g}ē. La ^{g}nā'χwa L!ā'qwē L!ā'gEkwasa hā'mats!a. La ^{g}mE'l^{g}maqElē L!a'gEkwasa Q!ō'minōwaga. Hë'^{g}mis q!E'mdEmsa K·î'nqalaLElēda," ^{g}nē'x·^{g}laēda ts!Edā'qē, yîxa L!ō'p!Ek·!Exsdalīł. Lā'^{g}laē dE'nx^{g}īdēda ts!Edā'q:

"Hawēk·atsēyūLa hai'alik·ilaqula ahaisLila hë'lik·ilaqula^{g}yuLaus ɫō'gwalak·as^{g}owa mamē, hamē.
Hawēk·atsēyūLa mā'motsēk·ilaqula ahaisLila mōtsēk·ilaLEla^{g}yuLaus ɫō'gwalak·ahas^{g}owa mamē.
Hawēk·atsēyūLa ts!ā'ts!aēgElaqula ahaisLila ts!aēqElaLEla^{g}yuLaus ɫō'gwalak·as^{g}owa."

Lā'^{g}laē q!wē'ł^{g}īdēda ts!Edā'qē dE'nxEla. La'ē yā'q!eg·a^{g}ła: "Yū'Em q!E'mdEmsa K·î'nqalaLEla." Lā'^{g}laē yā'q!eg·a^{g}łē Nā'noaqaua^{g}ē wuLā'xa ts!Edā'qē: "^{g}ya, adä', a'ngwadzâs?" Lā'^{g}lae dał^{g}ē'dēda ts!Edā'qē: "K·lē'sas ^{g}mā'łt!äla g·ā'xEn? Nō'gwaEms xunō'kwōs. Hë'^{g}mēg·în lā'g·iłEn ^{g}nēx· qa^{g}s ^{g}nā'χwa^{g}maōs q!â'LElaxa gwā'yi^{g}lä^{g}lasasa ts!ē'ts!ēq!ēnēx·dēsa Bā'χ^{u}bakwalanuχ^{u}sīwa^{g}ē." Lā'^{g}laē yā'q!ēg·a^{g}łē Nā'noaqaua^{g}ē. Hë'Em^{g}lawis g·îl wā'łdEmsē: "A'k·asōL, adä'. Ġē'lak·as^{g}la lē'g·în dō'x^{g}waLElōL. La^{g}mEns lāł nä'^{g}naχ^{u}ł lā'xEns g·ō'kwa." Lā'^{g}laē yā'q!eg·a·^{g}łēda ts!Edā'qē: "K·!eâ'sēg·în gwē'x·^{g}īdaas la nä'^{g}nakwa qaxg·în L!ō'p!Ek·!ExsdElīłēg·în. LEn q!â'LElaxg·în k·!eâ'sēg· gwē'x·^{g}īdaas lā'wäk·îlīła. ÂEmLEs

[1] L. c., p. 399.

g·ā′xnaχwał dō′qwał g·ā′xEn." Lā′ᵍlaē yā′q!eg·aᵍłē Nā′noaqauaᵍē: "Ǧwa′la ᵍnē′k·ōL, xunō′kᵘ, qaxg·în k·!eâ′sēk· gwē′x·ᵍidaas łō′ᵍwaLōL." Lā′ᵍlaē gu′nx·ᵍīdē Nā′noaqauaᵍē lā′p!ēdxa tsEqwa′ lā′laxḷaaxa L!ō′p!êk·ē. Â′Emᵍlawis ḷEguᵍna′-kulēda L!ō′p!êk·axs la′ē ᵍwu′nqēg·ila. Lā′ᵍlaē yā′x·ᵍīdē Nā′noaqauaᵍē lā′pa. Lā′ᵍlaē wāx· ᵍnēx· qaᵍs ts!Exsᵍe′ndēxa L!ō′p!êk·ē. Lā′ᵍlaē yā′q!eg·aᵍłēda ts!Edā′qē: "Ǧwa′la ᵍnē′k·ōL, adä′, ā′LEn łEᵍlᵍlā′x. Hë′das ë′g·asē â′Em g·ā′xnaχwa dō′qwa g·ā′xEn." Hë′x·ᵍidaEmᵍlāwisē Nā′noaqauaᵍē yā′x·ᵍīda. Lā′ᵍlaē yā′q!eg·aᵍłēda ts!Edā′qē: "Dē′nxᵍīdadzâg·ax·înLasa q!E′mdEmasa Nō′nłtsēᵍstalałē." Lā′ᵍlaēda ts!Edā′qē dE′nxᵍīdasa q!E′mdEmasa Nō′nłtsēᵍstalałē:

"Ya, k·ī′k·ałElag·ilak·asᵍowaiLax g·ā′xᵍaLElōdayūkwasᵍowai lāx Nō′nłtsēᵍstag·ilak·asᵍowaiLax ḷaō′gwa-lak·asᵍowai, haia, haia, haiai.

Ya, wî′lwulqElag·ilak·asᵍowaiLax bā′baqulaǧumLas Nō′nłtsēᵍstag·ilak·asᵍowaiLax ḷaō′gwalak·asᵍowai, haia, haia, haiai.

Ya, toēᵍstaē′sElaᵍyūχᵘdōχᵘs Nō′nłtsēstag·ilak·asᵍowaiLax ḷō′gwalak·asᵍowa, haiaia, haiaia. Ya, qwē′-qwapElēhilak·asᵍowaiLax g·ā′xᵍaLElōdayūk·asᵍowai lāx Nō′nłtsēᵍstag·ilak·asᵍowaiLax ḷō′gwalak·asᵍo-wai, haiaia, haiaia."

Lā′ᵍlaē q!wē′łīdēda ts!Edā′qē dE′nxEla. La′ē yā′q!eg·aᵍła: "ᵍya, Nā′noa-qauaᵍē. Hë′x·ᵍidaEmLEs yä′wix·ilaLōL qasō lāł ā′xēs g·ō′kwaōs. Wë′g·ax·ōχ x·îsᵍē′dōx TEwī′x·Emaᵍēx qa wë′g·isōx hā′mats!a. Lā′ᵍLōx mō′p!Enēg·iLōx K!wā′-k!wasilälag·ilîsēx qō x·îsᵍē′dLōx qa wë′g·isōx K·ī′nqalaLElaxa hā′mats!a. Lā′Lōx mō′p!Enēg·iLōx ᵍyā′g·isēx x·îsᵍē′da qa wë′g·isōx Q!ō′minōwaga qa haᵍmēk·iyā′-lał qaē′da hā′mats!a. Lā′Lōx mō′p!Enēg·iLōx Nō′łEᵍlakwēx x·îsᵍē′da qa wë′g·iłtsōx Nō′nłtsēᵍstalaL. Lā′LEs nā′nstâlīłLōL Nā′noaqauaᵍē, yîsa g·ō′kwaōs. Maᵍ′ᵍłtsEmēs mEdzē′sLaōs. Lā′LEs mō′p!Enał kwä′sałxēs sē′natLaōs lāx maē′mōp!Enχwas ᵍnā′la. Lās ē′t!ēd lāx mō′p!Ena kwä′sa lāx q!ē′q!ałap!Enχwas ᵍnā′la. Lās ē′t!ēd lāx mō′p!Ena kwä′sa lāx maē′maᵍłguᵍnał p!Enχwas ᵍnā′la. Lās ē′t!ēd lāx mō′p!Ena kwä′sa lāx maᵍłExsāg·ī′ū ᵍnā′la. Lās mō′χᵍunxēla k·!ēs ē′axᵍēdxwa hā′mats!ax, ā′La nEmā′łᵍlax. LaE′mḷas[1] ᵍnā′χwa q!â′LElax ḷE′LEgamasēs sē′nat-LaōS. Hā′g·anä′ ᵍnakwax. LaE′ms axᵍē′dLEx ḷē′ǦEmx·dēsa g·ō′kwaxs Bā′χᵘba-kwalanuχᵘsīwaᵍē. Hë′Em ḷē′ǦEmx·dēsōqwē L!ā′ǧEgwa′ts!ē. LaᵍmE′sē ḷē′gadLEs g·ō′kwaōsasōx." Lā′ᵍlaē qā′sᵍīdē Nā′noaqauaᵍē ḷEᵍwis sā′sEm, la nä′ᵍnakwa. Lā′ᵍlaē lā′g·aa lā′xēs g·ō′kwē. Hë′x·ᵍidaEmᵍlawis LE′ᵍlālasōsēs g·ō′kulōtē. G·î′lᵍEmᵍlāwis gwāł haᵍmā′p, la′ē x·isᵍē′dē TEwī′x·Emaᵍē. Lā′ᵍlaē ā′läᵍlaē g·ō′kulōtas Nā′noaqauaᵍyaxa hā′mats!aLas. LaE′m â′ᵍmē la nEqałtEwē′xᵍlax ḷē′xsᵍalayâsa ts!Edā′qē, yîxa L!ō′p!Ek·!Exsdalä. Hë′Em g·îl ts!ē′ts!eqē Nā′noa-qauaᵍē ḷEᵍwis sā′sEmē. Hë′ᵍmis q!ā′lag·iłxa lēᵍlē′dē ḷEᵍwa ᵍnā′χwa L!ā′ǧEkwa. LaE′m lā′ba.

[1] L. c., p. 400.

XVII. TRADITIONS OF THE HË'ŁTSA^{s}Q^{u}.

1. Ts!E'mqolagas.[1]

G·ä'x·^{s}īda^{s}laēda ts!Edā'qē lā'xa Yîxstek!ī'n ḷē'gadês Ts!E'mqolagas. Lā'^{s}laē mā'^{s}yuł^{s}ītsa bā'bagumē. Hë'x·^{s}idaEm^{s}lāwis t!ē'sEmx·^{s}īdēda g·înā'nEmx·dēxa la ^{s}wā'las nEg·ä' lāx Yîstek!ī'n. Wā'x^{s}Em ḷē'gada lEn k·!ēs q!â'lElax ḷē'gEmasa nEg·ä'. Lā'^{s}laē wī'waoq!wanōkwē Ts!E'mqolagasas Wā'k·as ḷō Dō'qu^{s}la'isEla. G·ō'kula^{s}laē lāx Yā'laLa^{s}ē. Lā'^{s}laē Ts!E'mqolagas ^{s}nēx· qa^{s}s g·ā'xē dō'qwaxēs wī'waq!wa. G·ā'x^{s}laē ḷEx^{s}ē'da. LaE'm bEwē'kwē Ts!E'mqolagas. G·ā'x^{s}laē lāx Ts!îx·ī'na. Lā'^{s}laē mā'^{s}yuł^{s}ītsa bā'bagum. Hë'x·^{s}idaEm^{s}la^{s}xaā'wis t!ē'sEmx·^{s}īdēda g·înā'nEmx·dēxa la ^{s}wā'las nEg·ä' lāx Ts!îx·ī'na ḷē'gadês Qō'qwa. Ẋwē'laqa-Em^{s}lāwis bEwē'ẋ^{s}wīda. G·ā'x^{s}laē lāx Xē'xaēs. Lā'^{s}laxaa mā'^{s}yuł^{s}ītsa bā'bagum. Hë'x·^{s}idaEm^{s}laxaā'wis t!ē'sEmx·^{s}īdēda g·înā'nEmx·dēxa lā ^{s}wā'las ^{s}nEg·ä' lāx Xē'xaēs ḷē'gadês G·ō'gasbētsa^{s}wē. Ẋwē'lagaEm^{s}lā'wis bEwē'ẋ^{s}wīda. G·ā'x^{s}laē lāx Dā'yasiwē^{s}. Lā'^{s}laē g·ō'kwēlaxa ts!ā'qEmsē g·ō'kwa. Lā'^{s}laē mā'^{s}yuł^{s}īda. Mō'^{s}lat!a ^{s}waō'ts!ē mā'^{s}yōḷEmasa ts!Edā'qē.

Lā'^{s}laē lā'naẋwē Ts!E'mqolagasē dzē'k·axa g·ā'weq!anEmē lā'xa L!Emā'isasēs g·ō'kwē[2] qa ha^{s}mē'sēs sā'sEm. Ġä'łaEm^{s}lawis hë gwē'g·ilē Ts!E'mqolagas. LaE'm q!u'lsq!ul^{s}yakwē sā'sEmas ^{s}waō'ts!a. Lā'^{s}laē x·ā'ts!aēsxa gā'nuLē, la'ē lE'nts!ēsē Ts!E'mqolagas mE^{s}lā'laxa bExō'tē. Lā'^{s}laē dzē'x·īdxa g·ā'wēq!anEmē. Lā'^{s}laē wuLE'laxa dE'nxk·!älä hë gwēx·s q!ā'q!ēlaqola g·î'ng·înānEm a'mła. Lā'^{s}laē Ts!E'mqolagasē lā'wiyōdxēs wâ'xsâ qa^{s}s ḷā'g·alisēxēs k·!êlā'kwē. Lā'^{s}laē q!ē'xō-tōtsēs wâ'xsâ lāq. LaE'm bEgwā'nEmbōła. Lā'^{s}laē qā's^{s}īd qa^{s}s lē dō'x^{s}wīdxa dE'nxElä. Lā'^{s}laē ha'nxsâ lā'xa kwâ'ẋ^{u}sâ. Lā'^{s}laē dō'qulaxēs sā'sEm la ^{s}nā'ẋwa bā'bEbagum la. Â'Em^{s}lāwisē Ts!E'mqolagas la dō'qwała, laE'm q!ā'q!ōL!axa q!E'mdEmasa ġā'gak·!a, yîxa ^{s}nē'k·ē, la q!E'mdEmsa Hë'łtsa^{s}qwē:

"Lā'palilaiya ahai ha Lā'palilaiya ahai ha
Ġwā'mał gwā'mała lō'wa ahai ha gwā'mał gwā'mała lō'wa."

Lā'^{s}laē Ts!E'mqolagas dowē'L, lā'xa g·ō'kwē. "^{s}ya, xā'xEmala," ^{s}nē'x·^{s}laēq, "wā'ẋ^{u}masēḷ bē'bEgwanEmaa? Hë'mEnała^{s}mēg·în łā'xumāla qa^{s}s, ē'axala qa^{s}s ha^{s}mē'x·da^{s}xōs." Lē'x·aEm^{s}lā'wisēda ama'^{s}înxa^{s}ē hē'łōmala q!ō'xts!ōtsēs ^{s}wā'-sEmłē. Lā'^{s}laēda ts!Edā'qē dā'x·^{s}īd ^{s}wē^{s}wā'sEmłdäsa yū'dokwē qa^{s}s ts!ExLE'ndēq. Lā'^{s}laē yā'q!eg·a^{s}łēda ^{s}nō'last!EgEma^{s}ē: "Ġwā'łdzâsEns nā'nōlEmaē'ła. Wë'g·ax·îns ē'axElax·^{s}īd qEns q·i^{s}wā'lēxEns abE'mpēx." Lā'^{s}laē ^{s}nē'k·a: "^{s}mā'ts!ēnox^{u}Laā'na-wēsEn qaō'x ā'dax? K·!it!ē'nox^{u}LEn qaō'x ā'dax." Lā'^{s}laē yā'q!eg·a^{s}łēda q!â'^{s}-yoē^{s}: "^{s}mā'ts!ēnox^{u}Laā'nawēsEn qaō'x ā'dax? LE'q!ēnox^{u}LEn qaō'x ā'dax." Lā'^{s}laē yā'q!eg·a^{s}łēda ama'^{s}înxa^{s}ē: "^{s}ma'ts!ēnox^{u}Laā'nawisEn qaō'x ā'dax? ^{s}yā'-^{s}yag·î^{s}maēnox^{u}LEn qaō'x ā'dax." Lā'^{s}laē yā'q!ē'g·a^{s}łēda ^{s}wa'ts!ē: "Â'Em^{s}ḷaLEn

[1] See Translation in Report of the U. S. National Museum for 1895, p. 401. [2] L. c., p. 402.

ˢwa′tsɬEɬtsōx ā′dax, qɬā′qaˢlāla qa k·ɬē′sēɬtsōx na′ɬtsa tsɬē′tsɬax·qɬōlEmē qan wō′kwanaχwēxa hā′yaɬilaqasē g·ā′xaē." Lā′ˢlaē gā′nuɬˢīda. Lā′ˢlaē ˢnā′x·ˢīda. La′ē k·ɬē′x·ˢīdēde k·ɬitɬē′noxwē. Bē′bEgwanEmbōɬē axā′ˢyas qɬē′nEma. Lā′ˢlaē gwā′ɬamasxa k·ɬē′k·ɬakwē. Lā′ˢlaē k·ɬē′x·ˢīdxa ɫēɫā′ˢmē, a′nˢanēg·ilaq ˢnā′χwa qaˢs gwē′x·sdEma. Yū′Emˢlaē awō′ˢsgEmEns tsɬEmā′laxtsɬānaˢēxa ɫēɫā′ˢmsa g·ō′kwīlaˢyasa k·ɬitɬē′noxwē. Lā′ˢlaē maˢɬgunā′ɬtsEms g·ō′kwē axā′ˢyas. Lā′ˢlaē aē′k·ɬaxa ˢnE′msgEmē g·ō′kwa. K·ɬē′gEmala qɬwā′gEmaˢyasēxa gwa′winax·ˢdaˢxᵘ. Lā′ˢlaē wē′g·înx·daˢxwē k·ɬē′gEmaˢyasa ˢnE′msgEmē g·ō′kwēlîs. Lā′ˢlaē ē′tɬēdxa ˢnE′msgEmē g·ō′kwa. ˢnE′msgEmag·iūˢlaē g·ō′kuēlaˢyasa k·ɬitɬē′noxwē. Lā′ˢlaē hā′nēg·ilēda LE′qɬēnoxwē qɬē′nEmˢlaēs axā′ˢē. Lā′ˢlaē gā′nuɬˢīda. Laē′da k·ɬitɬē′noχwē axˢē′dxa g·ō′kwē qaˢs axˢE′lsElēˢs lāx wā′χᵘsaˢyas g·ō′kwasēs abE′mpē. Lā′ˢlaē axˢE′lsasa ˢwā′lasē g·ōkᵘ, lāx nā′qɬagē′lasasa g·ig·ō′kwē lā′xa g·ō′xᵘdEmsē. Lā′ˢlaē axˢE′lsElēda LE′qɬēnox, yîsēs hā′nēg·îmē lā′xa Lɬā′Lɬasa′nâˢyasa g·ig·ō′kwē. Lā′ˢlaē ˢnā′x·ˢīda. Lā′ˢlaē Tsɬe′mqolagas lā′wEls. ˢmā′sLēˢlā′wisēs? qɬē′nEma g·ig·ō′kula ɫEˢwa qɬē′nEmē bē′bEgwanEma ɫEˢwīs awā′wē χwīχwē′tɬExɫa.

LaE′m qɬā′qɬak·ōs Tsɬe′mqologas. Lā′ˢlaēda k·ɬitɬē′noxwē qā′sˢīd lā′xa amā′bidaˢwē wā. Lā′ˢlaē ɫā′wayōgwīla lāq. Lā′ˢlaē k·ɬō′tēlaxa Lɬâ′xmEs. Lā′g·iɬas Lɬā′Lɬaqɬwôqēda k·ɬō′tEla qaē′da Lɬâ′xmEsaxs Lɬā′qwaˢē. Lɬā′ˢlaē ɬEns, la′ē dō′qwaxēs ɫā′wayō. Mō′ˢlatlēda k·ɬō′tEla mä′tsɬōsa ɫā′wayō. Lā′ˢlaē tsɬâs lā′xēs abE′mpē. Hë′x·ˢidaEmˢlā′wisē Tsɬe′mqologas xwā′ɬˢīdxa k·ɬō′tEla qaˢs lE′mχˢwīdēq. Lā′ˢlaē ɬEns la′ē ē′tlēd dō′qwaxēs ɫā′wayō. Maˢɬguˢnā′ɬˢlaēda k·ɬō′tEla mä′tsɬâsa ɫā′wayu. G·ā′xˢlaē nä′ˢnakwa qā′χᵘsālaxa maˢɬguˢnā′Lē k·ɬō′tEla. Lā′ˢlaē tsɬâs lā′xēs abE′mpē. Lā′ˢlaē axk·ɬā′laxēs abE′mpē qa lēs dō′qwanaχwaxa ɫā′wayō. LaE′m lā′Lēda ˢyā′ˢyag·îˢmaēnoxᵘ ɬEˢlā′mas ˢwī′ˢlaxa ˢyā′g·îmx·dēsa awī′nak·âla.

Lā′ˢlaēda ˢnEˢmē′ma ˢnēx· qāˢs lē qā′sa lā′xa ā′Lɬē. Lā′ˢlaē gaā′laxs la′ē qā′sˢīda. Hë′Emˢlāwis g·ā′labaˢēda k·ɬitɬē′noxwē. Lā′ˢlaē gā′nuɬˢīda. Â′Emˢlawis kɬudzExLawE′lsaxa[1] wē′lkwē. K·ɬē′sˢlaē gä′ɬa gā′nuLa la′ē wuLE′laxa qwē′saˢxsdāla hë′k·ɬāla, yîxs ˢnē′k·aēs wuɫE′lē: "Wā′momomomo′." Lā′ˢlaē k·îɬE′laˢlaēda yū′dukwē ˢnEˢmē′masa hë′k·ɬāla. G·ā′xˢlaē nEχwa′ˢxsdaˢna′kula. Mō′pɬEndzaqwaˢlaē ˢnē′k·ē wuɫE′ɬdaˢxwas. LaE′m k·ɬēs qɬâ′LElēda ˢnEˢmē′mēx gwē′x·sdEmasēs wuɫEɬda′ˢxwē. Lā′ˢlaē ē′tlēd wu′ɫEɬaxa gwē′saˢxsdāla hë′k·ɬāla, yîxs ˢnē′k·aē: "Hā, hē hai hai a hai ha hai hai." G·ā′xˢlaē nEχwa′ˢxsdaˢna′kula. Mō′pɬEndzaqwaˢlaē ˢnē′k·ē wuɫEɬa′s. Lā′ˢlaē yā′qɬeg·aˢɬēda k·ɬitɬē′noxwē: "Aˢmā′dzâā′nawēsEns wuɫEɬa′?" Lā′ˢlaē yā′qɬeg·aˢɬeda LE′qɬēnoxwē: "Ġwā′ɬdzâs qɬayō′dEx. K·ɬē′sas k·îɬEla′s?" ˢnē′x·ˢlaēxēs ˢnō′la. Lā′ˢlaē ē′tlēd wuLE′laxa qwē′saˢxsdalē hë′k·ɬāla, yîxs ˢnē′k·aē: "Hāp hāp." G·ā′xˢlaē nEχwa′ˢxsdaˢna′kula. Mō′pɬEndzaqwaEmˢlaxaa ˢnē′k·a, la′ē qɬwē′ɬˢīd lā′xā nEχwā′ɬa lāx kɬwadzā′sasa yū′dukwē ˢnEˢmē′ma. Lā′ˢlaē yā′qɬeg·aˢɬēda ˢyā′ˢyag·îˢmaēnoxᵘ: "ˢwē′dzâx·îns dō′xˢwīdExwa hë′k·ɬāläx." Lā′x·daˢᵘˢlaē qā′sˢīda. K·ɬē′sˢlatɬa gä′ɬa qā′saxs la′ē dō′xˢwaLE′laxa ˢwā′lasē g·ō′kwa anō′bēxsâlis ō′gwäsē. Lā′ˢlaē laē′ɬdaˢxᵘ lā′xa g·ō′kwē. G·ā′x-

[1] L. c., p. 403.

ˢlaēda bEgwā′nEmē axk·!ā′laq qa k!usˢā′liłisa ˢnEˢmē′ma lāx hë′łk·!ōdanegwiłasa g·ō′kwē. Lā′ˢlaē yā′q!eg·aˢłēda yā′yaq!antēmēłasa ts!ē′ts!ēqa: "Wë′g·a dō′qwaLax, yūL, ˢnEˢmē′m. LaE′ms ḷō′gwalaLōL," ˢnē′x·sōˢlaēda ˢnEˢmē′masa yā′ya-q!Entēmēłasa ts!ē′ts!eqa. G·ā′xˢlaē Nō′łEmg·ila g·ā′xēLa. Lā′ˢlaē ˢyîxˢwī′da. G·î′l-ˢEmˢlāwis gwāł ˢyîxwa′. Hë′Em ˢnē′k·ē: "Wā′momo′." Lā′ˢlaē yā′q!eg·aˢłēda yā′yaq!Entemēłasa ts!ē′ts!ēqa: "Dō′qwalaxa ˢyîxwa′. Hë′Em Nō′łEmg·ilax·Lē. LaE′m qōsL lē′dEL. Hë′Em ḷē′gEmsē Nō′łEmgila lā′xa ts!ē′ts!ēqa." G·ā′xˢlaēda Q!ā′minōwaga. Lā′ˢlaē ˢnē′k·a: "Hahai ai a ai." Lā′ˢlāē ˢyîxˢwē′da. Lā′ˢlaē gwāł ˢyîxˢwē′da Q!ā′minōwaga. Lā′ˢlaē yā′q!eg·aˢłēda yā′yaq!Entemēłasa ts!ē′ts!ēqa: "LaE′m qōsL lē′dEL. Hë′Em ḷē′gEmsē K·!ā′łk·!eōts!ēnoxᵘ. LaE′ms yā′L!āLExa lē′dē," ˢnē′x·ˢlaēda yā′yaq!EntEmēłasa ts!ē′ts!ēqa lā′xa ˢnEˢmē′ma. "ˢmE′lˢmaqElaLē L!ā′gEẋᵘLasō." Lā′ˢlaēda ˢnEˢmē′ma wuLE′laxa ˢnē′k·a: "Hāp hāp," lā′xa qwē′sala. G·ā′xˢlaē hë′k·!ig·aˢła ē′t!ēd lā′xa t!êx·î′läsa ts!ä′gats!ē. G·ā′xˢlaē Bā′ẋᵘbakwālanuẋᵘsīwaˢē hā′pxa lā′xa awī′LEläsa t!êx·î′läsa g·ō′kwē. Lā′ˢlaē q!E′mt!ētsaˢwēda hā′mats!a. G·aˢm q!E′mdEmsēg·ada, yîx Bā′ẋᵘbakwa-lanuẋᵘsīwaˢē.

"Yā′q!eg·aˢłElis mē′x·dēaḷas sE′msk·asˢōs Bā′ẋᵘbakwālanuẋᵘsī′waˢē, hamai′.
K·ī′k·ałElag·ilaēLas sE′msk·asˢōs Bā′ẋᵘbakwalanuẋᵘsīwaˢē, hamai′.
Bā′bakwaˢyala mē′x·dēaḷas sE′msk·asˢōs Bā′ẋᵘbakwalanuẋᵘsīwaˢē, hamai′."

LEn k·!ēs q!ā′LElaxa waō′kwa q!E′mq!EmdEmasa Nō′łEmg·ila ḷEˢwa Q!ā′minōwaga. G·ā′xˢlaē nä′ˢnakwēda ˢnEˢmē′ma. Hë′x·ˢidaEmˢlāwis x·îsˢē′dēda k·!it!ē′noxwē. LaE′m axˢē′tsasa Bā′ẋᵘbakwalanuẋᵘsīwaˢē. Lā′ˢlaē mō′p!Enẋwaˢsa, la′ē x·îsˢē′dēda LE′q!ēnoxwē. LaE′m axˢē′tsōsa Q!ā′minōwaga. Lā′ˢlaē mō′p!Enẋwaˢsa la′ē x·îsˢē′dēda ˢyā′ˢyag·îmaēnoxwē. LaE′m axˢē′tsōsa Nō′łEmg·ila. Hë′Em g·îl ts!ē′ts!ēqasa Ō′yalaidExᵘ. LaE′m lā′ba.

2. The Origin of the Haida Dance.

The ancestors of the Bella Bella lived at Yā′laLē. They had for their chief the prince of Eagle-Beak-Great-River. The son of Great-River already had a name. Now the boy was grown up, and exchanged (places) with his father. Now he was really a chief of his tribe, the Ō′yala tribe. The chief of the Haida, Q!aē′dē, came to visit the chief of the Bella Bella. Great-River invited him in at once, and gave him to eat. Great-River fell in love with the princess of the chief of the Haida. He sent one of his attendants to the princess of Q!aē′dē. The attendant went at

G·ōkulaˢlaēda g·ā′lē Hë′łtsaqᵘ lāx Yā′laLē. Lā′ˢlaē g·ī′gadês ḷEwE′lgamaˢyas Wī′gwiłba Wā′k·as. LaE′mˢlaē ḷē′gadēda g·înā′nEmas Wā′k·asē. Wä, lā′ˢlaē q!u′lyaẋˢwīdēda g·înā′nEmx·dē, qaxs lEˢma′ē L!ā′yōxēs ō′mpē. LaE′mˢlaē ā′laEm la g·ī′gamaˢyasēs g·ō′kulōtē, yîxa Ō′yalaidExwē. Wä, g·ā′xˢlaēda g·ī′gamaˢyasa Hë′da, yîx Q!aē′dē bā′gunsa lā′xa g·ī′gamaˢyasa Hë′łtsaqwē. Hë′x·idaEmˢlā′wisē Wā′k·asē LE′ˢlālaq qaˢs hamg·ī′lēq. Lā′ˢlaē L!ē′L!atē′qalaxa k·!ē′dēłasa g·ī′gamāˢyasa Hë′da. Lā′ˢlaē ˢyā′laqasa ˢnEmō′kwē lā′xēs aˢyî′lkwē lā′xa k·!ē′dēłas Q!aē′dē. Hë′xˢidaEm-

once, and sat down at the place where the princess of Q!aē'dē was sitting. Then he told her what Great-River had said to him. The princess of Q!aē'dē spoke at once: "Go and tell Chief Great-River that I also fell in love with him." Thus said the princess of Q!aē'dē to the one who was sent. The attendant started at once to call his chief. Then he told him all that the woman had said. Great-River dressed up at once; and after he had dressed up, he started and went to the woman. The woman directed him (where to go). Then the woman said that Great-River should sit down at the right side of the princess of Q!aē'dē.

Great-River at once sat down at the place referred to by the woman [for him to sit down]. As soon as Great-River had sat down, the woman put her arm around the waist of Great-River, and Great-River did the same to her. Then the woman would not allow Great-River to go. Then night came, and they lay down, for indeed Great-River and the princess of Q!aē'dē were lovers. Then the princess of Q!aē'dē, after nine months, gave birth (to a child). What she had given birth to was a boy. Then Great-River said that the name of the child should be Yē'madzEˢlas. Then the tribe of Great-River felt badly on account of the woman, for Great-River had not married her in the way chiefs marry their wives. Therefore the princess of Q!aē'dē was hated. Then Q!aē'dē left his princess, for indeed it was as though she had Great-River for

ˢlā'wisēda E'lkwa qā'sˢīd qaˢs lē k!wā'-g·alīł lāx k!waē'lasasa k·!ē'dēłas Q!aē'dē. Wä, lā'ˢlaē nē'łas wā'łdEmas Wā'k·asē lāq. Hë'x·ˢidaEmˢlā'wisēda k·!ē'dēłas Q!aē'dē ˢnē'k·a: "Hā'g·a nē'łaxa g·ī'ga-maˢyaē Wā'k·asaxg·în ō'gwaqaˢmēg·în L!â'sElaq," ˢnē'x·ˢlaēda k·!ē'dēłas Q!aē'-dēq, lā'xa ˢyā'lagamē. Wä, hë'x·ˢida-Emˢlāˢwisēda E'lkwa la qā'sˢīd qaˢs lē LE'ˢlālaxēs g·ī'gamaˢē. Wä, laEmˢlaē ˢwī'ˢla nē'łas wā'łdEmasa ts!Edā'qē. Hë'x·ˢidaEmˢlā'wisē Wā'k·asē q!wā'-lax·ˢīda. Wä, lā'ˢlaē gwā'ł q!wā'lax·axs la'ē qā'sˢīd qaˢs lē lā'xa ts!Edā'qē. Hë'x·ˢidaEmˢlā'wisēda ts!Edā'qē q!ā'ẋu-sīdzēq. LaE'm ˢnē'k·ēda ts!Edā'qē qa hë'ˢmis k!wax·ˢī'dē Wā'k·asē hë'łk·!ō-dEnōdzēlīłasa k·!ē'dēłas Q!aē'dē.

Wä, hë'x·ˢidaEmˢlā'wisē Wā'k·asē la k!wā'x·ˢīd lāx gwaˢyâ'sa ts!Edā'qē qa k!wax·ˢīdaats. Wä, g·î'lˢEmˢlā'wisē k!wā'g·aˢlīłē Wā'k·asē, la'ē hë'x·ˢida-ˢmēda ts!Edā'qē k·îbō'yōdex Wā'k·asē. Wä, lā'ˢlaē ō'gwaqē Wā'k·asē hë gwē'x·-ˢīdEq. Wä, laE'mˢlaēda ts!Edā'qē k·!ēs hë'ł·q!ālax Wā'k·asē qā'sˢīda. Wä, lā'-ˢlaē gā'nułˢīda. La'ē â'Em la ku'lx·ˢīda; qä'ḷaxs â'ˢma la wâLâ'laLē Wā'k·asē ḷEˢwa k·!ē'dēłas Q!aē'dē. Wä, lā'ˢlaē bEwē'ẋˢwīdēda k·!ē'dēłas Q!aē'dē. Wä, lā'ˢlaē hē'łōsgEmg·ilaxa ˢmEku'la la'ē mā'ˢyułˢīdēda ts!Edā'qē. Lā'ˢlaē bā'ba-gumē mā'ˢyuḷEmas. Wä, lā'ˢlaē ˢnē'-k·ē Wā'k·asē qa ḷē'gadēsa g·înā'nEmas Yē'madzEˢlas. Wä, laE'mˢlaē ˢnā'ẋwa ˢyā'x·sEmē nâ'qaˢyas g·ō'kulōtas Wā'-k·asē qaē'da ts!Edā'qē qaxs k·!ē'saē Wā'k·asē qā'dzēL̓aq lāx gwē'g·ilasasa g·ī'gamaˢyaxēs gEgEnE'mē. Lā'g·iłas L!ē'dzełē'da k·!ē'dēłas Q!aē'dē. Wä, laE'mˢlaē Q!aē'dē łō'waLaxēs k·!ē'dēłē. Qä'ḷaxs lEˢma'ē ˢnEmā'xîs ḷō łā'wadês

her husband. The woman could not go home on account of her father, who was ashamed of his daughter. Then the woman said, "O master! go on and make a figure like my father, so that you may really dance the Haida dance, and that I may give you the name of my father. Now your name will be Q!aē'dē. That is all." Then Great-River cleared his house. Great-River was going to dance the sacred dance before his people, for (he had) one carved figure for the Haida dance, and also four carved figures of attendants. That is the way the sacred dance came. That is the end.

Wā'k·asē. Wä, lā'ˢlaē k·!eâ's gwē'x·ˢīdaas la nä'ˢnakwēda ts!Edā'qē qaē's ō'mpaxs.lEˢma'ē mā'ẋᵘts!asēs xunō'kwē. Wä, lā'ˢlaēda ts!Edā'qē ˢnē'k·a: "ˢya, q!ā'gwidä, wē'dzâEntsōs k·!ē'kwēlax hë gwē'gEmEn ō'mpē qaˢs â'lag·aˢmaōs GwEgwē'tElalała qaE'n wë'g·iłEn ts!âs ẓē'gEmasEn ō'mpē lōL. Wä, laE'ms ẓē'gadLES Q!aē'dē. Wä, hë'ˢmēq." Wä, hë'x·ˢidaEmˢlā'wisē Wā'k·asē lō'plīdxēs g·ō'kwē. Wä, laEm ẓEwō'laxē Wā'k·asē qaē's g·ō'kulōtē qaē'da ˢnE'mē k·!ē'kwa GwEgwē'tElalałē; hë'ˢmisēda mō'kwē aˢyî'lkwa ō'gwaqa k·!ē'k·!akwa. Wä, hë'ˢmis g·ā'xēłtsa ẓEwō'laxax. LaE'm lā'ba.

3. Wā'k·as (Great-River).

The ancestors of the Bella Bella lived at Yā'laLē. Their chief was Great-River. He had two sons. Great-River gave away property too often to let his two children dance. Then he was envied by his people. The ancestors of the Bella Bella deliberated and searched for a way to kill their chief. Then several of the Bella Bella said that they would first kill the two boys, the children of Great-River. Then the sorcerer said that they would secretly take (something that belonged) to the two children of Great-River (to bewitch them). Then a shaman newly initiated spoke, and said that they would throw (disease) into the two children of Great-River. Night came, and the newly initiated shaman went to the house of Great-River. Then he tried to throw it at the children of Great-River. Then he threw the disease; and when day came, the two children of Great-River were dead. That is the

G·ō'kulaˢlaēda g·ā'läsa Hë'łtsaqwē lāx Yā'laLē. Hë'EmˢlāwisEs g·ī'gamēsē Wā'k·asē. Wä, lā'ˢlaē sā'sEmnōẋᵘsa maˢlō'kwē bē'bEgwanEma. Lā'ˢlaē Wā'k·asē xE'nLElaˢl hë'mEnała bā'kwēˢnō'kwa qa ˢyū'watsēs maˢlō'kwē sā'sEma. Wä, lā'ˢlaē ō'dzEgEmˢyusēs g·ō'kulōtē. Wä, lā'ˢlaē k!wē'xˢīdēda g·ā'läsa Hë'łtsaqwa qaˢs wë'g·ī ā'lä qaˢs gwē'xˢīdaasxēs g·ī'gamaˢē qa łEˢl lā'g·iˢs. Wä, lā'ˢlaē ˢnē'k·ēda waō'kwē Hë'łtsaqwa qa hës g·îl łEˢlē'da maˢlō'kwē bē'bEgwanEm, sā'sEms Wā'k·asē. Wä, laEmˢlā'wisē ˢnē'k·ēda ēq!ē'noxwē qaˢs wë'g·i dā'daāla lā'xa maˢlō'kwē sā'sEms Wā'k·asē. Wä, lā'ˢlaē yā'q!eg·ałēda ā'lōmasē paxa'la qaˢs wë'g·ił mExˢē'dEłxa maˢlō'kwē sā'sEms Wā'k·asē. Wä, lā'ˢlaē gā'nułˢīda, la'ēda ā'lomasē paxala qā'sˢīd qaˢs lē lāx g·ō'kwas Wā'k·asē. Wä, lā'ˢlaē ˢmE'nsˢīda, yîsēs mEgā'yu lā'xa sā'sEmasa g·ī'gamaˢē Wā'k·asē. Wä, laE'mˢlaē hëłā'mōs

first (time) it was known that shamans throw disease. The two children of the chief had been dead one day. Then Great-River felt very badly. He made a request of one of his attendants, and said, "Let us walk into the woods." They got ready at once and started, two together, Great-River and his attendant. Then they walked. They continued to walk even when night came on, and the attendant never asked him a question. They walked a very long time, and it was evening.

Then Great-River heard a whistle sounding. At once he asked his attendant to be careful, and also not to be afraid of the sound. Then Great-River walked and went off by himself. Then the sound of the whistle came nearer to the place where he was sitting. Then the sound of the whistle was farther away again. The whistle sounded four times. Then Great-River saw it. Behold! it was a ghost. It was Chief Wealth-Maker who was sounding the whistles. A large house came to be on the ground at the place where Great-River was sitting. It was the house of Wealth-Maker. Then a man with holes all over his face appeared in the rear of the house. Many people were singing, but Great-River did not see them. He only heard them singing. Now the person with the holes all over his face danced, going around the fire of the house. They had sung four times; then the person with the holes all over his face, namely, Wealth-Maker, went into the ground in the middle of the rear of the house. As soon

t!Eqa′ qaxs lE^{g}ma′ē łē′łE^{g}lē′da ma^{g}lō′kwē sā′sEmx·däs Wā′k·asaxa la ^{g}nā′x·^{g}īda. Wä, hë′Em g·îl q!å′ł^{g}aLElasxa mEqä′sa pExa′la. Wä, ^{g}nE′mxsaEm^{g}lā′wis ^{g}nā′läxs la′ē łēłE^{g}lē′da ma^{g}lō′kwē sā′sEmasa g·ī′ga ma^{g}ē. Wä, lā′^{g}laē LŌ′ma ^{g}yā′x·sE^{g}mē nå′qa^{g}yas Wā′k·asē. Lā′^{g}laē axk·!ā′laxa ^{g}nEmō′kwē lā′xēs a^{g}yî′lkwē. Lā′^{g}laē ^{g}nē′k·a: "Wī′dzåsEns qā′sa lā′xa ā′L!ē." Hë′x·^{g}idaEm^{g}lāwisē xwā′nał^{g}īda. Wä, lā′^{g}laē qā′s^{g}īda. Hama^{g}łåla Wā′k·asē Ł^{g}wis E′lkwē. Wä, lā′^{g}laē qā′sa. Lā′naẋwa^{g}laē gā′nuł^{g}īdnaẋwa, lā′^{g}laē hëwä′xa wuLElē′da E′lkwäq. Wä, lā′^{g}laē gäłak·as la qā′saxs lā′ē dzā′qwa.

Lā′^{g}laē Wā′k·asē wuLE′laxa nau′alak!walä. Wä, hë′x·^{g}idaEm^{g}lā′wis axk·!ā′laxēs E′lkwē qa yā′L!awēs; hë′^{g}mis qa k·!ē′sēs k·îłE′lasa hëk·!ā′lē. Wä, lā′^{g}laē qā′s^{g}īdē Wā′k·asē qa^{g}s lä lē′x·ag·aE′lsa. Wä, g·ā′x^{g}laēda nau′alak!walä nEẋwā′x·^{g}īd lā′x k!wadzā′sas. Wä, lā′^{g}laē ē′t!ēd qwē′saxsdEx·^{g}īdē hë′k·!ala′sasa nau′alak^{u}. Wä lā′^{g}laē mō′p!Endzaqwēda nau′alakwē hëk·!ā′laxs, la′ē dō′x^{g}waLE′lē Wā′k·asaq. Hë′alaxōḷēda lå′lēnoxwē, yîx g·ī′ga ma^{g}yasē Q!ō′^{g}mēsīla, yî′xa hëk·!ā′läs nau′alakwē. LaE′m^{g}laē ^{g}wā′las g·ō′kwēda g·ā′ẋē ax^{g}E′ls lāx k!wadzā′sas Wā′k·asē, yîx g·ō′kwas Q!ō′^{g}mēsīla. Wä, la^{g}mē′ nē′ł^{g}īdēda ẋwā′łẋwapE′lagEmē bEgwā′nEm lāx nā′qōłēwa^{g}yasa g·ō′kwē. Wä, lā′^{g}laē dE′nx^{g}īdēda q!ē′nEma bē′bEgwanEma, la k·!ēs dō′qulē Wā′k·asaq. La å′Em wuLE′lax·da^{g}x^{u}qē dE′nxk·!āla. Wä, laE′mḷa ^{g}yîxwē′da ẋwā′łẋwapE′lagEmē bEgwā′nEma lē^{g}stā′līła, lāx lEgwī′łasa g·ō′kwē. Wä, lā′^{g}laē mō′sgEmēda la dE′nx^{g}idayo. La′as ē′t!ēd lā′bEtā′līłēda ẋwā′łẋwaqE′bagEmē bEgwā′nEm, yîx Q!ō′^{g}mēsīla lax nā′qōłēwa^{g}yasa g·ō′kwē.

as Wealth-Maker had disappeared, Great-River saw many people sitting around the house. The speaker of the house arose at once, and said, to Great-River, "O friend! why did you come to the house of my chief, Wealth-Maker?" Great-River replied to him at once, and said, "I want to get this dance." Then the man said, "You have it, Great-River. Only take care, you and your tribe, for this dance of my chief Wealth-Maker is terrible. If you want to use it for the winter dance, you may show it. He will always eat first, before the cannibal, for the cannibal is afraid of the ghost dance; and if you wish to show it in the sacred dance, you may do so also, for there is nothing bad in it; and this is the red cedar-bark of of the ghost dancer of Wealth-Maker in the sacred dance. Now go home, and we will bring this your dance."

Then Great-River went home. He had not yet arrived at his house when he was like one dizzy. Then he sent his attendant to go and tell his tribe. Then Great-River disappeared, and this was caused by the ghosts. For four days Great-River was in the house of the ghosts. Then his house was cleaned by his tribe, and the people of the chief were all the time in the dance [emptied] house of Great-River, for the one who had accompanied Great-River to the house of Wealth-Maker had reported (to the people). Therefore his tribe knew that he had disappeared.

G·î′l^{s}Em^{s}lā′wisē x·îs^{s}ā′līła, yîx Q!ō′^{s}mēsīla, la′ē hë′x·^{s}ida^{s}mē Wā′k·asē dō′x^{s}waLE′laxa q!ē′nEmē bē′bEgwanEm k!wutsē′-^{s}stalīlEła, lā′xa g·ō′kwē. Hë′x·^{s}idaEm-lā′wisēda yā′yaq!Entēmēłē ḷā′ẋulīła. Lā′^{s}laē ^{s}nē′k·a, lāx Wā′k·asē: "^{s}ya, qāst, ^{s}mā′sōs g·ā′xēłaq!ōs lā′xwa g·ō′-kwaxsEn g·ī′ga ma^{s}ē Q!ō′^{s}mēsila?" Lā′-^{s}laē Wā′k·asē hë′x·^{s}idaEm nā′nax^{s}mēq. Lā′^{s}laē ^{s}nē′k·a: "Yū′^{s}mEn ax^{s}ē′xstsE-^{s}wōxda lē′dēx." Wä, hë′x·^{s}idaEm^{s}lā′-wisēda bEgwā′nEmē ^{s}nē′k·a: "LaE′ms lâ′La, Wā′k·as, â′EmLEs yā′L!âLōL, ḷE^{s}wis g·ō′kulōtaōs qaxs k·!ē′saēx nē′-nēda, yîxwa lē′däxsEn g·ī′ga ma^{s}yaē Q!ō′^{s}mēsila. Wä, hë′^{s}maa qasō ts!ē′-ts!ēqaLō, lā^{s}mē′ts lāL nē′ł^{s}īdāmasLEqE′k·. Wä, lā′L g·îl k·!E′snaẋwał lā′xa hā′ma-ts!a qaē′da hā′mats!exs k·îłE′laasa lElō′ła-łalałē; qasō ^{s}nēx·ł qa^{s}s hë′ōs nē′ł^{s}īdā-masLEqEg·ē′da ḷEwō′laxa, lā′LEs hë′Emł gwē′x·īdLē qaxs k·!eâ′saē ^{s}yā′x·sEm lā′qEk·. Wä, g·a^{s}mēs L!ā′gEx^{u}sa lElō′-łalałas Q!ō′^{s}mēsīla lā′xa ḷEwō′laxa. Wä, hā′g·a nä′^{s}nakwEx qEnu^{s}ẋ^{u} lā′lag·ił taō′-dLExg·as lē′dELg·ōs."

Wä, hë′x·^{s}idaEm^{s}lā′wisē Wā′k·asē g·āx nä′^{s}nakwa. Wä, k·!ē′s^{s}Em^{s}lāwis lā′g·aa lā′xēs g·ō′kwē, la′ē hë gwēx·s k·!idE′lx^{s}ēda. Wä, lā′^{s}laē ^{s}yā′laqaxēs a^{s}yî′lkwē qa lē^{s}s nē′łax g·ō′kulōtas. Wä, la^{s}mē x·îs^{s}ē′dē Wā′k·asē qa hë′sa lēlâ′lēnoxwē. Wä, lā′^{s}laē mō′p!Enẋwa-^{s}sē ^{s}nā′läs Wā′k·asē lāx g·ō′kwasa lâ′lēnoxwē. Wä, la^{s}mē ē′kwasa^{s}wē g·ō′kwas, yîsēs g·ō′kulōtē. Wä, lā′^{s}lae hë′mEnałaEm la ^{s}wī′^{s}laēLElē g·ō′kulōtasa g·ī′ga ma^{s}ē lā′xa la lō′bEk^{u} g·ō′kwas Wā′k·asē, qaxs lE^{s}ma′ē ts!Ek·!ā′łElēda nEnx·â′läsēxs lē′x·dē Wā′k·asē lā′xa g·ō′kwas Q!ō′^{s}mēsila. Wä, lā′g·iłas q!ā′lē g·ō′kulōtasēxs lE^{s}ma′ē x·is^{s}ē′da.

After four days his whistles sounded all round the house. Then the man with the holes all over his face showed himself. That was the face of Wealth-Maker which Great-River wore on his face. Then the invisible ones sang. I refer to the ghosts. Therefore the four songs of the ghosts were known, for the singing-master sang them at once after the ghosts (had sung them). As soon as the ghosts had finished singing, Great-River showed himself in the middle of the rear of his house, which had been the house of Wealth-Maker. Then he was in the right shape, like our shape. He did not wear the face of Wealth-Maker. Then he said, "Go on, sing, that I may hear you!" Then the singing-masters sang, and Great-River danced to the same songs that the ghosts had sung before. Then Great-River finished dancing, and he reported why he had the ghost dance, and that the ghost dance can be shown in the winter dance and in the sacred dance, and therefore it is now shown in the winter dance and in the sacred dance. It was given in marriage to Ō'mx^{s}id of the Wealthy-in-Middle. That is the end.

Wä, lā'^{s}laē mō'xsē ^{s}nā'läs g·ā'xaē hë'-k·!alē nau'alakwas lā'xa awī^{s}stā'liłas g·ō'kwas. Wä, g·ā'x^{s}laē nē'ł^{s}ēdēda ẋwā'łẋwapE'lagEmē bEgwā'nEma. Wä, hë'Em gō'gomē^{s}s Q!ō'^{s}mēsilēda la a'xa-mē^{s}s Wā'k·asē. Wä, laE'm hë dE'nxE-lēda ha'ayałłagasē, hë'dEn gwô^{s}yuwē'da lēlâ'lēnoxwē. Wä, lā'g·iłas q!ałē'da mō'sgEmē q!E'mq!EmdEmasa lâ'lēnoxwē qaē'da nē'nâgadäxs la'ē hë'x·^{s}idaEm la dE'nxēg·ixa lēlâ'lēnoxwē. Wä, g·î'l-^{s}Em^{s}lā'wisē gwāł dE'nxElēda lēlâ'lēnox^{u}, la'ē Wā'k·asē nē'ł^{s}īd lā'xa nā'qołē'wa-^{s}liłasēs g·ō'kwē, yîxa g·ō'ẋ^{u}däs Q!ō'-^{s}mēsila. LaE'm^{s}laē nā'gEmts!â la yū gwē'x·sEns gwē'x·sdEmēx. LaE'm k·!ēs a'xEmālax gō'goma^{s}yas Q!ō'^{s}mēsila. Lā'^{s}laē ^{s}nē'k·a: "Wë'g·a dE'nx^{s}ēdEx qEn hō'LēlaōL." Wä, hë'x·^{s}idaEm^{s}lā'-wisē dE'nx^{s}īdēda nē'nâgadē. Wä, lā'-^{s}laē ^{s}yîx^{s}wī'dē Wā'k·asē, yîsa hë'^{s}ma-xat! dE'nxalayuẋ^{u}dEsa lēlâ'lēnoxwē. Wä, lā'^{s}laē gwāł ^{s}yîxwē' Wā'k·asē, la'as ts!Ek·!ā'łElasēs lā'g·iłas la lElō'łalała, yîx Wā'k·asē Ḷō'xs ^{s}naẋwa^{s}maē nē'łēda lE-lō'łalałē lā'xwa ts!ē'ts!ēqax ḶE^{s}wa ḶEwō'-laxa. Wä, hë'^{s}mis lā'g·iłasōx lā ^{s}nā'-ẋwaEm nē'ła lā'xa ts!ē'ts!ēqa Ḷ^{s}wa ḶEwō'laxa. Wä, g·ā'xōx k·!ē'sōgulxḶē lāx Ō'mx·^{s}īdēsa Q!ō'moyâ^{s}ē. LaE'm lā'ba.

4. BEk!u's (The Woodman).

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

G·ō'kula^{s}laēda g·ā'läsa ^{s}nE'msgEma-kwē Hë'łtsaqwē lEguxLä'lax Hë'staē-dExwē lāx T!ā'yasiwē. Lā'^{s}laē g·ī'gadês Yë'madzā'lasē. Wä, lā'^{s}laē ẋu'lsaxa ^{s}nE'mxsa ^{s}nā'la. Wä, lā'^{s}laē gā'nuł^{s}īda. Lā'^{s}laē wāx· la ku'lg·a^{s}lēła lā'xēs g·a-^{s}ē'lasē. Wä, lā'^{s}laē k·!eâ's gwē'x·^{s}īdaas mē'x^{s}ēda. Wä, lā'^{s}laē â'Em Ḷā'ẋ^{s}wīd

himself in the woods. Then he went. He had not been going long when daylight came. Then he continued walking, and night came again. Then he became tired. He lay down on the ground on his back to sleep. Daylight came again, and he arose again and started. Then night came again, and he at once lay down on his back and slept. Then daylight came again, and he started again, and he went until the end of the day. Then daylight came again, and he started again. He had not gone far when he took a rest. Then his eyes began to feel heavy, and he began to sleep. He did not know that night came again. Then he awoke in the morning. He tried to pull up his blanket of lynx-skin, and its edge was heavy. He looked at it, and he saw a woodman child sitting on the edge of his blanket.

Yë'madzālas bit the end of his tongue, and spit the blood on the body of the woodman child. Then the woodman child lost its power. Yë'madzālas at once carried the woodman on his back and went home. After one day he came out of the woods; and as soon as he arrived at the rear of his house, the woodman child began to cry just like a whistle. As soon as the ancestors of the Hë'sta tribe heard the sound, they remembered their chief, Yë'madzālas. Then four of his attendants went to look for him, and they saw their chief [standing] carrying

qa^{s}s lä lā'wEls lā'xēs g·ō'kwē. Wä, lā'^{s}laē qā's^{s}īd, qaxs lE^{s}ma'ē ^{s}nēx· qa^{s}s lā'lag·i q!ulē'g·ila lā'xa ā'L!ē. Wä, laE'm qā's^{s}īda. Wä, k·!ē's^{s}lat!a gä'ła qā'saxs la'ē ^{s}nā'x·^{s}īda. Wä, lā'^{s}laē hā't!Ela qā'sa. Wä, lā'^{s}laē ē't!ēd gā'nuł^{s}īda. Wä, laE'm^{s}laē qE'lx·^{s}īda. Wä, lā'^{s}laē t!ē'x·^{s}Els qa^{s}s mē'x^{s}ēde. Wä, lā'^{s}laē ē't!ēd ^{s}nā'x·^{s}īda. Lā'^{s}laē ē't!ēd ḷā'x̣^{s}wīd qa^{s}s qā's^{s}īdē. Wä, lā'^{s}laē ē't!ēd gā'nuł^{s}īda. Hë'x·^{s}idaEm^{s}la^{s}xaā'wisē t!ēx·^{s}E'ls qa^{s}s mē'x^{s}ēdē. Wä, lā'^{s}laē ē't!ēd ^{s}nā'x·^{s}īda, la'ē ē't!ēd qā's^{s}īda. Lā'^{s}laē sE'nbē qā'saxa la ^{s}nā'la. Wä, lā'^{s}laē ē't!ēd ^{s}nā'x·^{s}īda. Lā'^{s}laē ē't!ēd qā's^{s}īda. Wä, k·!ē's^{s}lat!a la qwē'sg·ilaxs la'ē x·ō's^{s}īda. Wä, lā'^{s}laē g̱u'nt!ax·^{s}īdē ga^{s}yā'gEsas. Lā'^{s}laē mē'x^{s}ēda. Wä, laE'm k·!ēs q!â'LElaqēxs lE^{s}ma'ē ē't!ēd gā'nuł^{s}īda. Wä, lā'^{s}laē ts!Ex·^{s}ī'dxa la gaā'la. Wä, lā'^{s}laē wāx· nē'x^{s}ēdxēs ^{s}nēx̣^{s}unā^{s}ē ^{s}wā'lasx·äsgEma. Wä, lā'^{s}laē g̱u'nt!ē a^{s}wu'nxa^{s}yas. Wä, lā'^{s}laē dō'x·^{s}wīdEq. Lā'^{s}laē dō'x^{s}waLElaxa g·înā'nEmē bEk!u's k!wu'nx^{s}ēx ^{s}nEx̣^{s}unā'^{s}yas.

Hë'x·^{s}idaEm^{s}lā'wisē Yë'madzā'lasē q!ExbE'ndxēs k·!îlE'm qa^{s}s kwē's^{s}īdēsa E'lkwē lāx ō'k!wina^{s}yasa g·înā'nEmē bEk!u'sa. Hë'x·^{s}idaEm^{s}lā'wisē nē'naqax·^{s}īdēda g·înā'nEmē bEk!u'sa. Wä, hë'x·^{s}idaEm^{s}lā'wisē Yë'madzā'lasē ha'mt!īdxa bEk!usē' qa^{s}s g·ā'xē nē'nakwa. Lā'^{s}laē hë'lalaEm L!ā'sōłEla. Wä, g·î'l-^{s}Em^{s}lāwisē g·āx lāx ā'Lanâ^{s}yasēs g·ō'kwē, la'ē hë'x·^{s}ida^{s}mēda g·înā'nEmē bEk!u's g̱wā'L!āla hë'El g̱wēx·s nau'alak!walē. Wä, g·î'lEm^{s}lā'wisē wuḷā'x^{s}aLElēda g·ā'lä Hë'staēdExwaxa hë'k·!ālaxs, la'ē hë'x·^{s}idaEm g·ī'g·aēx^{s}ēdxēs g·ī'g̱ama^{s}ē lāx Yë'madzā'lasē. Wä, lā'^{s}laē qā's^{s}īdēda mō'kwē lāx a^{s}yî'lkwäs qa^{s}s lē dō'x^{s}wīdEq. Wä, lā'^{s}laē dō'x^{s}waLElaxēs g·ī'g̱ama^{s}yaxs

on his back the woodman child with a hooked nose. The four attendants at once sang their sacred songs, and they called the ancestors of the Hë'sta tribe. As soon as all the men, women, and children were in the house, Yë'madzālas began to sing back of the house a song that he had made himself. Then the singing-masters of the Bella Bella sang after him. After two songs he started and entered. Yë'madzālas was carrying the woodman child on his back. Then the Hë'sta tribe danced the sacred dance. Then they finished the sacred dance, and Yë'madzālas just had the woodman child for his child. He grew up. Then he became wild. Then Yë'madzālas asked his attendant to rub the woodman's body with the menstrual fluid of a menstruating virgin. As soon as this was done, the woodman disappeared. That is the end.

la'ē ḷâ'sa ha'mtElaxa g·înā'nEmē bEk!usa' gE'lwiłba. Hë'x·ᵍidaEmᵍlā'wisēda mō'kwē aᵍyî'lkᵘ yiyä'laqwa qaᵍs lä lE'ᵍlālaxa g·ā'lä Hë'staēdExwa. Wä, hë'x·ᵍidaEmᵍlā'wisē la ᵍwī'ᵍla la hō'gwīlEda ᵍnā'ẋwa bē'bEgwanEm ḷEᵍwa ts!ēdā'qē ḷEᵍwa g·î'ng·înānEmē. Wä, lā'ᵍlaē dE'nxᵍīdē Yë'madzā'lasē lā'xa ā'Lanâᵍyasēs g·ō'kwē, yîsa qEsmā'xEntEq axā'ya. Wä, hë'x·ᵍidaEmᵍlā'wisēda nēᵍnâ'gadäsa Hë'łtsaqwē dE'nxᵍēg·înda. Wä, lā'ᵍlaē maᵍłdzE'mē dE'nxᵍēdayâsēxs la'ē qā'sᵍīd qaᵍs lē laē'La ha'mtElē Yë'madzā'lasaxa g·înā'nEmē bEk!usa'. Wä, laE'm ḷEwō'laxēda Hë'staēdExwē. Wä, lā'ᵍlae gwā'łēda ḷEwō'laxa, la'ē â'ᵍmē Yë'madzā'lasē la xu'ngwatsa g·înā'nEmē bEk!usa'. Wä, lā'ᵍlaē q!u'lyaẋᵍwīda, la'ē łā'wisᵍīda. Wä, lā'ᵍlaē axk·!ā'lē Yë'madzālasaxa ëxE'nta k·!ēᵍyā'la qa tsEk·ī'tlēdēsēs g·ā'yuła lā'xēs ë'xEntmēsē Elkᵘ lā'xa bEk!usē'. G·î'lᵍEmᵍlāwis hë gwē'x·ᵍīdēda ts!Edā'qē, hë'x·ᵍidaEmᵍlāwisē x·îsᵍē'dēda bEk!usē'. Wä, laE'm lā'ba.

5. The Dzō'noq!wa.

There was the village of the ancestors of a tribe of the Bella Bella named Aᵍwī'L!ēdExᵘ. The name of their chief was Food-Giver, and Food-Giver's wife was Copper-in-House. Food-Giver had a daughter, and Food-Giver's mother was an old woman. The girl cried every evening at Xunē's (that is the name of their place). The mother of Food-Giver lived in another house. One night the girl was crying very much. Then Copper-in-House gave up trying to quiet her. Food-Giver heard his nother speaking outside of

G·ō'kulaᵍlaēda g·ā'läsa ᵍnE'msgEmakwē Hë'łtsaqᵘ lEguxLä'lax Aᵍwī'L!ēdExwē. Wä, lā'ᵍlaē ḷē'gadē g·ī'gamaᵍyasēs Ha'mdzīdē. Wä, lā'ᵍlaē gEg·a'dē Ha'mdzīdäs L!ā'gwiłē. Lā'ᵍlaē xu'ngwadē Ha'mdzīdäsa ts!ā'ts!adagEmē. Lā'ᵍlaē abā'yadē Ha'mdzīdäsa q!u'lyakwē ts!Edā'qē. Lā'ᵍlaēda ts!ā'ts!adagEmē hë'mEnałaEm q!wā'saxa dzēdzā'qwa lax Xunē'sē. Wä, lā'ᵍlaē ō'guᵍlaEm g·ō'kwē axᵍā'sas abE'mpas Ha'mdzīdē. Wä, lā'ᵍlaē ᵍnE'mxsa gā'nuLa, la'ē q!wā'sa Lō'mēda ts!ā'ts!adagEmē. Wä, lā'ᵍlaē yā'x·ᵍīdē L!ā'gwiłē wāx· L!ā'xᵍElaq. Wä,

his house. Food-Giver's mother said, "Bring me my grand-daughter, that I may quiet her." Copper-in-House at once gave the girl to the old woman.

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

Now we will stop for a while (talking about) the Dzō'noq!wa, and we will talk about the parents of the girl. The girl had not been gone long from the house of her father, being carried by her grandmother, when Food-Giver sent his slave to look for the girl, (to see) if she had quieted down. The slave went at once. Before long he

lā'ᵍlaē wuLE'lē Ha'mdzīdäxēs abE'mpaxs la'ē yā'q!EntlāLa lāx L!ā'sanâˢyas g·ō'kwas. Wä, lā'ᵍlaē ˢnē'k·ē abE'mpas Ha'mdzīdē: "Ç̣ē'ladzEn dzō'x̣ᵘLEmax qEn L!ā'xˢalēqō." Wä, hë'x·ˢīdaEmᵍlā'wisē L!ā'gwīłē la ts!â'sa ts!ā'ts!adag̣Emē lā'xa q!u'lyakwē.

Wä, laE'mᵍlaē q!u'lyakwāsēda ts!ā'ts!adag̣Emē qaxs lEˢma'ē nâ'qēnōkwa qaxs lEˢma'ē axā'łē tsä'pasxa p!ā'lEmasa ˢmE'lxLō. Wä, g·ī'lᵍEmᵍlāwisē q!Ełᵍē'dēda q!u'lyakwē ts!Edā'qē, wä, lā'ᵍlaē lā'ᵍyō lāx ā'Lanâˢyasa g·ō'kwē. La'ē hë'x·ˢidaEm ałᵍī'dxa g·ā'yułē lā'xēs tsä'pē qaˢs g̣ē'x̣uxLōdā'lēs lā'xa g̣wā'łᵍmEsē, la'ē ā'LâłElaˢyū, yîsa ts!Edā'qē. Wä, laE'mᵍlā'wisē Elā'q ˢwī'ᵍlamās ELâ'laxēs tsä'pdē, la'ē lā'g·aa'yuwēda ts!ā'ts!adag̣Emē lā'xa ë'k·!āla g·ō'kwasa ts!Edā'qē lā'xa nEg·ä'. Wä, g·ī'lᵍEmᵍlā'wisē laē'ḷEmēda ts!ā'ts!adag̣Emēsa ts!Edā'qē lā'xēs g·ō'kwē, wä, lā'ᵍlaēda ts!ā'ts!adag̣Emē ˢmałt!ä'g·aaLElaqēxs hë'ᵍmaē Dzō'noq!wē. Wä, lā'ᵍlaḷa xE'nLElaᵍl aë'k·ilēda Dzō'noq!wäxa ts!ā'ts!adag̣Emē. Lāe'mᵍlaē ˢnē'k·ēda Dzō'noq!wäxs qa k·!ē'sēs k·łłEla's, qaxs lEˢma'ē xu'ngwadLEs. La hë'mEnałaEm q!ałE'laq. Wä, lā'ᵍlaē ˢnā'x·ˢīda, la'ē qā'sˢīdēda Dzō'noq!wa. LaE'm ˢnēx· qaˢs lē ha'msax q!a'mdzEkwa qaē'da ts!ā'ts!adag̣Emaxa gaā'la. Wä, lā'ᵍlaē qā'sˢīd lā'xa ā'Laˢyasa ˢwā'lasē nEg·ä'.

Wä, laˢmEns g̣wā'łᵍmaˢwī'sḷa lā'xa Dzō'noq!wa qEns g̣wä'g̣wix·sˢEx·ˢī'dē lax g·ī'g·aōłnōkwasa ts!ā'ts!adag̣Emē. Wä, k·!ē'sˢEmᵍlaē g̣ä'ła lā'wElsēda ts!ā'ts!adag̣Emē lāx g·ō'kwasēs ō'mpē, laE'm q!Ełᵍētsōsēs gā'g̣Empē, la'as Ha'mdzīdē ˢyā'laqaxēs q!ā'k·ō qa lēˢs dō'xˢwīdxa ts!ā'ts!adag̣Emē qō laE'mlax L!axˢē'dElax. Wä, hë'x·ˢidaEmᵍlāwisē qā'sˢīdēda q!ā'-

came back with the grandmother of the girl. They were crying as they walked. Then the slave said to his master, "O master! your mother never came to our house." Then Food-Giver sent several of his slaves and of his attendants to go and search in the other houses. They [tried to] looked (for her). Before long they came back and told Food-Giver that they did not find the girl in the village. Then Food-Giver split boards for torches for his slaves (to be used) in the rear of the village. When the torches for the slaves were finished, Food-Giver lighted them in the fire and gave them to his slaves. Then he sent them to go and search at the back of the village. They went at once to the place he had referred to. As soon as the slaves arrived at the salmon-berry bushes, one slave found the (strings) of the apron of the girl hanging on the bushes. Then the slave told the others, and a wise man among the slaves said they should tell Food-Giver. The others agreed to what he said. Then they went and told their master.

Food-Giver at once invited his tribe to come into his house. As soon as the tribe were all in, he begged them to look for his child, "because (he said) the wool from the apron of my princess has been found hanging on the salmon-berry bushes back of my house." Then the first of the A^{s}wī-

k·ō. Wä, k.!ē′s^{s}lat!a ġä′ɬaxs g·ā′xaē aē′daāqa ɫE^{s}wa ġā′ġEmpasa ts!ā′ts!adagEmē. LaE′m^{s}laē q!wēq!wā′ts!Etâ′^{s}ya. Lā′^{s}laē ^{s}nē′k·ēda q!ā′k·ō, lā′xēs q!ā′gwidē: "^{s}ya, q!ā′gwidä, hëwä′xa lak· g·ā′xg·a abā′sik· lā′xEns g·ō′kwēx." Wä, hë′x·^{s}idaEm^{s}lā′wisē Ha′mdzīdē ^{s}yā′laqasēs waō′kwē q!ā′q!Ek·ō ɫE^{s}wis a^{s}yE′lkwē qa lē^{s}s ā′lä lā′xa waō′kwē g·ig·ō′kwa. Wä, laEm^{s}lā′wisē wā′x·da^{s}xwa; lā′^{s}laē k·!ēs gä′ɬaxs g·ā′xaē aē′daā′qa. Wä, laE′m nē′ɬax Ha′mdzīdäxs k·!eâ′saēda ts!ā′ts!adagEmē lā′xa g·ō′kula. Wä, lā′^{s}laē Ha′mdzīdē mE′ndzîx·^{s}īdxa saō′kwē qa ma^{s}lē′sēs q!ā′q!Ek·ō, lā′xa ēā′Lanâ^{s}yasa g·ō′kula. Wä, lā′^{s}laē ġwā′ɬēda ma^{s}lē′Lasa q!ā′q!Ek·ō, la′ē Ha′mdzīdē mElx̣^{u}LE′ndEs qa^{s}s ts!âwē′s lā′xēs q!ā′q!Ek·ō. Wä, lā′^{s}laē ^{s}yā′laqaq qa lē^{s}s ā′lä lā′xa ā′Lanâ^{s}yasa g·ō′kula. Wä, hë′x·^{s}idaEm^{s}lā′wisē lā′x·da^{s}x^{u} lāx ġwô^{s}yâ′s qa laā′ts. Wä, g·ī′l^{s}Em^{s}lā′wisē lā′g·aax·da^{s}xwēda q!ā′q!Ek·ō lā′xa q!wā′xulk!usē ġwā′ɬmEsa′, la′ēda ^{s}nEmō′kwē q!ā′k·ō q!ā′xa gē′x̣uxLā′wa^{s}ē lā′xa gwā′ɬmEsē′ g·ā′yūɬ lā′xa tsä′pasa ts!ā′ts!adagEmē. Wä, lā′^{s}laēda q!ā′k·ō nē′ɬaxēs waō′kwē. Wä, lā′^{s}laē ^{s}nē′k·ēda nâ′q!Ega^{s}yasa q!ā′q!Ek·ō qa^{s}s lē nē′ɬax Ha′mdzīdē. Wä, lā′^{s}laē da waō′kwē ë′x·^{s}ak·îx wā′ɬdEmas. Wä, lā′^{s}laē qā′s^{s}īd qa^{s}s lē nē^{s}ɬax·da^{s}x^{u}xēs q!ā′gwidē.

Wä, lā′^{s}laē hë′x·^{s}ida^{s}mēda g·ī′ġama^{s}ē, yîx Ha′mdzīdē Lē′^{s}lālaxēs g·ō′kulōtē qa g·ā′xēs ^{s}wī′^{s}la lāx g·ō′kwas. Wä, g·ī′l^{s}Em^{s}lā′wisē g·āx ^{s}wī′^{s}laēLē g·ō′kulōtasēxs la′ē hawā′x^{s}Elaq qa lē^{s}s ā′läx xunō′kwas, "qaxs lE^{s}ma′ē q!ā′sE^{s}wēda g·ā′yuɬē lāx p!ā′lEmē tsä′pasEn k·!ē′dēɬa gē′x̣uxLā′wē lā′xwa ġwā′ɬmEsē′x, lā′xwa ā′Lanâ^{s}yasEn g·ō′kwēx." Wä, hë′x·^{s}idaēm^{s}lā′wisēda g·ā′läsa A^{s}wī′L!ēdExwē

L!ēdEx^{u} put on their belts, split boards, and they all started, following the (strings) from the apron of the princess of Food-Giver that were hanging (on the bushes). Then day came. Then the [many] people arrived at the foot of a large mountain. The trail led right up. Then they arrived at the middle of the mountain, and saw the house of the Dzō'noq!wa. Those who were strong of heart, the warriors of the ancestors of the A^{s}wī'L!ēdEx^{u}, went right into the house of the Dzō'noq!wa. Then they saw the princess of Food-Giver alone in the house of the Dzō'noq!wa. The girl arose at once, and ran to the people. She was carried out of the house by one of the men and those who had searched for the princess of Food-Giver went back.

All the people arrived at the rear of the village. Then one of the men turned back and saw the Dzō'noq!wa pursuing the people. As soon as the Dzō'noq!wa saw the great number of people, she grew to the size of a medium-sized spruce-tree. Then the warriors of the ancestors of the Bella Bella did not leave her, but they bit the ends of their tongues, and spit the blood on the Dzō'noq!wa. Immediately the Dzō'noq!wa resumed her size. Four times the Dzō'noq!wa tried to grow, and every time the warriors spit [with] blood at her. Then the Dzō'noq!wa would become of natural (size) on account of the blood of our tongues, yîłtsE'mtsēs wusē'g·anō qa^{s}s mEndzEx·^{s}ī'dēxa saō'kwē. Wä, lā'^{s}laē ^{s}wī'^{s}la qā's^{s}īda, nEgEłtawē'xa la gē'ẋwałaatsa g·ā'yułē lax tsä'pasa k·!ē'dēłas Ha'mdzīdē. Wä, lā'^{s}laē ^{s}nā'x·^{s}īda, la'ēda q!ē'nEmē bē'bEgwanEm lā'g·aa lā'x ō'sgEmtsa^{s}yasa ^{s}wā'lasē nEg·ä'. Wä, lā'^{s}laē hë'g·ustâla^{s}mēda t!êx·î'la lāq. Wä, lā'^{s}laē lā'g·aa lā'xa nE^{s}gō'yâ^{s}yasa nEg·ä', la'ē dō'x^{s}waLElax g·ō'kwasa Dzō'noq!wa. Wä, lā'^{s}laē haē'LEla^{s}mēda ē'awī'läs nâ'qa^{s}yaxa bā'bak!wäsa g·ā'lä A^{s}wī'L!ēdExwa lā'xa g·ō'kwasa Dzō'noq!wa. Wä, laE'm dō'x^{s}waLElaqēxs lē'x·aēl^{s}maēda k·!ē'dēłas Ha'mdzīdē lā'xa g·ō'kwasa Dzō'noq!wa. Wä, hë'x·^{s}idaEm^{s}lā'wisēda ts!ā'ts!adagEmē ḷā'ẋolīł qa^{s}s lē dzE'lẋ^{s}wīd lā'xa bē'bEgwanEmē. Hë'x·^{s}idaEm^{s}lā'wisē q!Eł^{s}ē'tsōsa ^{s}nEmō'kwē lā'xa bē'bEgwanEmē qa^{s}s lē ẋwē'laqa lā'wElsa. Wä, g·ā'x^{s}Em aē'daaqēda lā'x·dē ā'läxa k·!ē'dēłas Ha'mdzīdē.

Wä, g·ā'x^{s}Em^{s}lā'wisēda ^{s}nā'ẋwa bē'bEgwanEm lāx ā'Lanâ^{s}yasa g·ō'kula, la'as mE'ls^{s}īdēda ^{s}nEmō'kwē lā'xa bē'bEgwanEmē. Wä, lā'^{s}laē dō'x^{s}waLElaxa Dzō'noq!wäx g·ā'xaē qā'qa^{s}yaxa bē'bEgwanEmē. Wä, g·î'l^{s}Em^{s}lā'wisēda Dzō'noq!wa dō'x^{s}waLElaxa q!ē'nEmē bē'bEgwanEma, la'ē hë'x·^{s}idaEm q!wā'x·^{s}īda; lā'^{s}l yū wā'sgEmōxda hē'ł^{s}ax ḷâ'saxwa alē'^{s}wasē. Wä, lā'^{s}laēda bā'bEbak!wäsa g·ā'läsa Hë'łtsaqwē k·!ēs bâs. Â'Em^{s}laē hë'x·^{s}idaEm q!Eẋ^{u}bE'ndxēs k·!îlE'mē qa^{s}s kwē'sēsa E'lkwē lā'xa Dzō'noq!wa. Wä, hë'x·^{s}idanaẋwaEm^{s}lā'wisēda Dzō'noq!wa la nā'qEmts!â lā'xēs ^{s}wā'la^{s}yasē. Wä, mō'p!Ena^{s}laē wā'x·ēda Dzō'noq!wa q!wā'x^{s}ēda. Wä, hë'x·^{s}idanaẋwaEm^{s}lā'wisēda bā'bEbak!wa kwē'sap!Ex·^{s}ī'tsa E'lkwa lāq. Wä,

which is the same as menstrual fluid, and is a means of making natural even sea-monsters upon which it is spit. Then the Dzō'noq!wa gave it up, and she became a small woman.

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

As soon as the ancestors of the A^{s}wī'-L!ēdEx^{u} were in, the whistle sounded. Then the singing-masters of the tribe sang. As soon as the Dzō'noq!wa heard them singing, she arose and danced, going around the fire of the hë'x·^{s}idanaxwaEm^{s}lā'wisē bā'xus^{s}īda, yîxa Dzō'noq!wa qaē'da E'lkwäsEns k·!îlE'maxs ^{s}nEmā'x·îs^{s}maē ŁE^{s}wa ē'xEntats!Esē E'lkwas bā'xus^{s}īda, yâ'asēda ^{s}yā'g·imaxs kwē's^{s}īdayâ^{s}ē lāq. Wä, lā'^{s}laē yā'x·^{s}īdēda Dzō'noq!wa. Wä, lā'^{s}laē amā'bidō^{s} la ts!Edā'qa.

LaE'm^{s}laē yā'q!eg·a^{s}ła, yîxa Dzō'noq!wa, lāx k·!ē'dēłas Ha'mdzīdē. Lā'^{s}laē ^{s}nē'k·a: "^{s}ya, xunō'k^{u}, lā'lax·în q!ā'k·ōsōx â'sax. K·!ē'sēg·în ^{s}nēx· qEn mō'masīlē lōL. Â'^{s}mēk· ^{s}nēx· qEn xu'ngwadaōs." Wä, hë'x·^{s}idaEm^{s}lā'wisēda k·!ē'dēłas Ha'mdzīdē ^{s}nē'k·a lā'xēs g·ō'kulōtē: "^{s}ya, g·ō'kulōt, wë'g·ax·îns LE'^{s}lālaxwa Dzō'noq!wax, xE'nLElaaxs ë'k·îla g·ā'xEn." Wä, lā'^{s}laē wä'xasōsēs g·ō'kulōtē qa wë'g·isē LE'^{s}lālaq. Hë'x·^{s}idaEm^{s}lā'wisē g·ā'xēda Dzō'noq!wa ^{s}yîxutâ'^{s}ya g·ā'xaē lāx k!wā'łaā'sasa k·!ē'dēłas Ha'mdzīdē qa^{s}s k!wā'g·aElsē lāx apsa^{s}lā'sas. Lā'^{s}laē ^{s}nē'k·a: "^{s}ya, q!ā'gwidä, gwā'lax·ōx k·îłE'lōs ō'mpaqōsEn. Â'^{s}mēx·dEg·în ^{s}nēx· qEn xu'ngwadaōs. Wä, la^{s}mē'sEn g·āxł qEn abE'mpēLōs." Wä, lā'^{s}laē ë'k·ē nâ'qa^{s}yas Ha'mdzīdē. Lā'^{s}laē yā'q!eg·a^{s}ła. Wä, laE'm ^{s}nēx· qa^{s}s ŁEwō'laxa lā'g·ixa gā'nuLē. Wä, laE'm nē'łaxēs g·ō'kulōtē qaxs lE^{s}ma'ē hałā'qaLEq. Wä, lā'^{s}laē hō'xwułt!a qa^{s}s lē laē'L, lāx g·ō'kwas Ha'mdzīdēxa dzā'qwa. Wä, lā'^{s}laē hë'x·^{s}ida^{s}mē Ha'mdzīdē ^{s}yā'laqaxa mō'kwē lā'xēs a^{s}yî'lkwē qa lē^{s}s LE'^{s}lalaxa ts!Edā'qē ŁE^{s}wa g·î'ng·înānEmē qa g·ā'xēs ^{s}wī^{s}la lāx g·ō'kwas.

Wä, g·î'l^{s}Em^{s}lā'wisē g·āx ^{s}wī'^{s}laēLēda g·ā'läsa A^{s}wī'L!ēdExwē, la'as hë'k·!ig·a^{s}łēda nau'alakwē. Wä, hë'x·^{s}idaEm^{s}la'wisē dE'nx^{s}īdēda nē'nâgadēsa lē'lqwalaLa^{s}ē. Wä, g·î'l^{s}Em^{s}lā'wisēda Dzō'noq!wa wuLE'laxa dE'nxEla, la'ē hë'x·^{s}īdaEm

house of Food-Giver. After the Dzō'noq!wa had danced, accompanied by the four songs, Food-Giver spoke to his tribe, and told them that he would keep the dance of the Dzō'noq!wa for the sacred dance. Then he finished. Then the Dzō'noq!wa remained long in the house of Chief Food-Giver. The Dzō'noq!wa always danced. Then Food-Giver was glad on account of the Dzō'noq!wa, because she was very kind to his princess. Then the attendants of Food-Giver were envious. They tried to [search for] find a way (of getting rid of) the Dzō'noq!wa. Then one of them said that they would try to drive her away. He told the Dzō'noq!wa that she was not liked by Food-Giver. He tried to tell her. The Dzō'noq!wa at once told Food-Giver what the attendant had said, and Food-Giver was really angry with them. Then Food-Giver scolded his attendants. Therefore the attendants took urine and sprinkled it on the Dzō'noq!wa. Then the Dzō'noq!wa went at once into the woods. That is the end.

Ḷā'x̣ᵍwīd qaᵍs ᵍyîxᵍwī'dē lēᵍstā'liłE'lē lā'xa lEgwī'łas g·ō'kwas Ha'mdzīdē. Wä, lā'ᵍlaē gwāł ᵍyîxwē'da Dzō'noq!wäsa mō'sgEmē q!E'mdEma, la'ē yā'q!eg·aᵍłē Ha'mdzīdē, lā'xēs g·ō'kulōtē. LaE'mᵍlaē nē'łaxs lEᵍma'ē axē'lałxa lē'däsa Dzō'noq!wa lā'xa ḶEwō'laxa. Wä, laE'm gwā'ła. Wä, lā'ᵍlaē gä'ła hē'lēda Dzō'noq!wēda g·ō'kwasa g·ī'gamaᵍē, yîx Ha'mdzīdē; laE'mᵍlaē hë'mEnałaEm ᵍyîxwē'da Dzō'noq!wa. Wä, lā'ᵍlaē ë'k·ē nâ'qaᵍyas Ha'mdzīdē qaē'da Dzō'noq!wa qaē'xs xE'nLElaē aë'k·īlax k·!ē'dēłas. Wä, lā'ᵍlaē ō'dzEgEmē aᵍyî'lkwäs Ha'mdzīdē. Wä, lā'ᵍlaē wäx· ā'lä qaᵍs gwē'x·ᵍidaasEq lā'xa Dzō'noq!wa. Wä, lā'ᵍlaēda ᵍnEmō'kwē ᵍnēx· qaᵍs gu'nx·ᵍidē k·ā'yaq. LaE'mᵍlaē nē'łałxa Dzō'noq!wäxs k·!ē'saē la axᵍē'xstsōs Ha'mdzīdē. Wä, lā'ᵍlaē wāx· nē'łaq. Wä, hë'x·ᵍidaEmᵍlā'wisēda Dzō'noq!wa la nē'łax Ha'mdzīdē yîs wā'łdEmasa E'lkwē. Wä, lā'ᵍlaē Ha'mdzīdē â'la la ts!Enx̣ᵘs. Wä, lā'ᵍlaē ᵍyā'k·!ālē Ha'mdzīdäxēs aᵍyE'lkwē. Wä, hë'ᵍmēs lā'g·iłas axᵍē'dēda aᵍyî'lkwäxa kwä'ts!ē qaᵍs qapE'mdēᵍs lā'xa Dzō'noq!wa. Wä, hë'x·ᵍidaEmᵍlā'wisē la ā'LēᵍstēdaDzō'noq!wa lā'xa ā'L!ē. Wä, laE'm lā'ba.

6. BEgwē's (The Merman).

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

G·ō'kulaᵍlaēda g·ā'läsa Nō'lowidExwē, ᵍnE'msgEmakwē lā'xa Hë'łdzaqwē lāx Nō'lō. Wä, lā'ᵍlaē g·ī'gadês Q!ē'xētasaᵍwē. Wä, lā'ᵍlaē alē'ᵍwīnoxwēda g·ī'gamaᵍē. Wä, lā'ᵍlaē hë'mEnałaEm la alē'x̣waxa q!ā'saxa ᵍnā'la ḶEᵍwa gā'nuLē. Wä, lā'ᵍlaē ō'dzax·ᵍīd la łā'x̣umālaᵍl lā'xa mē'gwatē ḶEᵍwa q!ā'sa. Wä, laE'mᵍlaē k·!eâ's gwē'x·ᵍidaas la q!ā'paxs wā'x·aē sEk·ā'q, qaᵍxs wāx·ᵍmaē

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

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

Q!ē'xētasa^{s}wē at once asked his slave to keep ready, and to wake him before daylight came. Then Q!ē'xētasa^{s}wē went to bed early in the evening. It was not yet day when the slave woke his master. Q!ē'xētasa^{s}wē arose at once, and called his slave to go also and bathe in the sea. Then they went into the sea. The two men — Q!ē'xētasa^{s}wē and his slave — dived four times. Then they finished, and walked up from the beach, and lay down again in their beds. After it had been day for a long time, Q!ē'xētasa^{s}wē and his slave arose and washed the inside of their hunting-canoe with water. Then they struck it with spruce-branches. Then they finished. qē'nEmēda mē'gwatē ḷE^{s}wa q!ā'sa. Wä, lā'^{s}laē gē'g·îłtsēla hë gwē'g·ilē. K·!eâ's gwē'x·^{s}idaas q!ā'paxa mē'gwatē ḷE^{s}wa q!ā'sa. Wä, lā'^{s}laē wułnā'ẋwaEm lā'lalasōsēs g·ō'kulōtē. Wä, lā'^{s}laē k·!îlt!ēdā'yō, yîsēs g·ō'kulōtē.

Â'Em^{s}lāwisē Q!ē'xētasa^{s}wē ^{s}nē'k·ēxēs lē'lōtē qa k·!ē'sēs gwē'gEm lāx wā'łdEmas g·ō'kulōtas, qa^{s}xs hë'^{s}maē lē'lōtēs q!ā'k·uwē. Wä, lā'^{s}laē yā'q!eg·a^{s}łēda q!ā'k·âs. Lā'^{s}laē ^{s}nē'k·a: "^{s}ya, q!ā'gwidä, awī'lax·LäEn mē'xa^{s}ē qa^{s}xg·în mē'xalē g·ā'xa ë'k·a bEgwā'nEm g·āx ḷā'ẋolił lā'xEn ku^{s}lē'lasē. Wä, lē ^{s}nē'k·a: "^{s}ya, adä', axk·!ā'ladzâxēs q!ā'gwidäōs qa la^{s}stē'sē lā'xwa dE'msx·ēxxa gē'gaāla, k·!ē's^{s}maas ts!Ex·^{s}ī'dēda gwa'^{s}wina. Wä, laE'młwīts ō'gwaqaLōL. Wä, g·î'l^{s}Emłwīts mō'p!EnẋwasL hël gwē'g·ilaLē qasō lāL sē'ẋ^{s}wīdLōL ḷE^{s}wōs q!ā'gwidäq!ōs,'" ^{s}nē'x·^{s}laēda q!ā'k·uwē.

Wä, hë'x·^{s}idaEm^{s}lā'wisē Q!ē'xētasa^{s}wē axk·!ā'laxēs q!ā'k·uwē qa wë'g·iLEs gwā'łałał qa hë'x·^{s}ida^{s}mēs ts!Ex·^{s}ī'dExs g·ā'laē hē'łhēła qa^{s}s ^{s}nā'x·^{s}īdē. Wä, lā'^{s}laē ga^{s}ẋ^{u}staē'łē Q!ē'xētasa^{s}waxa dzā'qwa. Wä, k·!ē's^{s}Em^{s}lāwis ^{s}nā'x·^{s}īdExs la'ēda q!ā'k·ō gwē'x·īdxēs q!ā'gwidē. Wä, hë'x·^{s}idaEm^{s}lā'wisē ḷā'ẋ^{s}wīdē Q!ē'xētasa^{s}wē qa^{s}s LE'^{s}lalēxēs q!ā'k·ō qa lē^{s}s ō'gwaqa la^{s}sta' lā'xa dE'msx·ē. Wä, lā'^{s}laē hō'xsta lā'xa dE'msx·ē. Wä, lā'^{s}laē mō'p!Ena dā's^{s}īda, yîxa ma^{s}lō'kwē, yîx Q!ē'xētasa^{s}wē ḷE^{s}wis q!ā'k·ō. Wä, lā'^{s}laē gwā'ła. Wä, lā'^{s}laē hō'xwusdēs qa^{s}s lē ē't!ēd kulsg·a^{s}lī'ł lā'xēs g·ig·aē'lasē. Wä, lā'^{s}laē g·ä'ła ^{s}nā'laxs la'ē ḷā'ẋ^{s}wīda, yîx Q!ē'xētasa^{s}wē ḷE^{s}wis q!ā'k·uwē qa^{s}s lē ts!ō'xug·întsa ^{s}wā'pē lā'xēs alē'^{s}wats!ē ẋwā'ẋwaguma. Wä, lā'^{s}laē ẋutsEłtsE'mtsa alē'^{s}wasē lāq. Wä, lā'^{s}laē gwā'ła. Wä, lā'^{s}laē ^{s}wī'g·a-

Then they lifted the small canoe from the beach to dry it. When it was evening,. he and his slave went to bed early. It was not yet daylight when the slave woke his master. Q!ē'xētasā^{s}wē arose at once, and called his slave to go also. Q!ē'xētasa^{s}wē and his slave started, and went into the sea. They dived at the same time. They dived four times. Then they finished and went home. At once they lay down again in their beds.

When it had been day a long time, Q!ē'xētasa^{s}wē and his slave awoke, and they started together, and the slave took some boards. He carried them on his shoulder to the place where the hunting-canoe was on the beach. Then he put them down on the beach, and the slave split the boards. After the slave had split the boards, he tied them together. He was going to burn the bottom of the hunting-canoe. Then the slave lighted the end of the (torch) for burning the bottom of the canoe. As soon as it had caught fire, he started and burned the bottom of the hunting-canoe of Q!ē'xētasa^{s}wē. After the slave had burned the bottom, they turned the canoe upside down. Then they took old mats and rubbed the bottom of the canoe to remove the roughness [from the bottom]. Then they finished, and the slave and Q!ē'xētasa^{s}wē took the canoe by its ends and turned it right-side up. Then they finished. Then they took their hunting-paddles and sharpened the ends with gritstone

līsaxa ẋwā'ẋwagumē qa lE'mẋ^{s}wīdēs. Wä, lā'^{s}laē dzā'qwaxs la'ē ē'tlēd gaxstaē'ła ḷE^{s}wis q!ā'k·ō. Wä, k·!ē's^{s}Em-^{s}lā'wisē ^{s}nā'x·^{s}īda, la'ē gwē'x·^{s}īdēda q!ā'k·âxēs q!ā'gwidē. Wä, hë'x·^{s}idaEm-^{s}lā'wisē Q!ē'xētasa^{s}wē ḷā'ẋ^{s}wīd qa^{s}s lē LE'^{s}lalaxēs q!ā'k·uwē qa ō'gwaqē la. Wä, lā'^{s}laē qā's^{s}īda, yîx Q!ē'xētasa^{s}wē ḷE^{s}wis q!ā'k·uwē. Wä, lā'^{s}laē hō'x^{s}sta lā'xa dE'msx·ē. Wä, lā'^{s}laē hë'x·^{s}idaEm ^{s}nEmā'x·^{s}īd dā's^{s}īda. Wä, lā'^{s}laē mō'p!Ena dā's^{s}īda. Wä, la'ē gwā'ła. La'ē nä'^{s}nakwa. Wä, hë'x·^{s}idaEm^{s}laxaā'wisē lā'x·da^{s}x^{u} ku'lx·^{s}īd lā'xēs ku^{s}lē'lasē.

Lā'^{s}laē gä'ła ^{s}nā'laxs, la'ē ē'tlēd ts!Ex·^{s}ē Q!ē'xētasa^{s}wē ḷE^{s}wis q!ā'k·uwē. Wä, lā'^{s}laē ^{s}nEmā'x·^{s}īd qā's^{s}īd qa^{s}s lē ax^{s}ē'dxa ts!ā'ts!aẋ^{u}sE^{s}mē, yîxa q!ā'k·ō. Wä, lā'^{s}laē ^{s}wī'k·îlaq qa^{s}s lēs lāx ha^{s}nē'dzasasa alē'^{s}wats!ē ẋwā'ẋwaguma. Wä, lā'^{s}laē ^{s}wī'x·^{s}ā'lēsaq lāx ha^{s}nē'dzasasa alē'^{s}wats!ē. Lā'^{s}laē ^{s}wīx·^{s}ā'līsaq. Lā'^{s}laēda q!ā'k·uwē mE'nmEndzîẋ^{u}s^{s}E'ndxa ts!ā'ts!aẋ^{u}sE^{s}mē. Wä, lā'^{s}laē ^{s}wī'^{s}wulxs^{s}āmasēda q!ā'k·âxa ts!ā'ts!aẋ^{u}-sE^{s}mē, la'ē yaē'Lo^{s}yudEq. Wä, laE'm-^{s}laē tsē'napāłxēs alē'^{s}wats!ē ẋwā'ẋwaguma. Wä, lā'^{s}laē mē'x·bEndēda q!ā'k·âxa tsē'nabayuLē. Wä, g·î'l^{s}Em^{s}lā'wisē x·ī'x^{s}ēda, la'ē qā's^{s}īd qa^{s}s lē tsē'nap!ēdxa alē'^{s}wats!ē ẋwā'ẋwagums Q!ē'xētasa^{s}wē. Wä, lā'^{s}laē gwāł tsē'napēda q!ā'k·owē, la'ē qap!ā'lēsaxa alē'^{s}wats!ē ẋwā'ẋwaguma. Wä, lā'^{s}laē ax^{s}ē'dxa k·!ā'k·!ōbanē qa^{s}s yî'ldzełtsE-ma^{s}ēs lā'xa ẋwā'ẋwagumē qa lā'wälēsa tsē'sa lāx awā'bâ^{s}yas. Wä, lā'^{s}laē gwā'ła, la'ēda q!ā'k·uwē ḷō Q!ē'xētasa^{s}wē LE'lLElbEndxa ẋwā'ẋwagumē qa^{s}s t!ax^{s}ī'dēq. Wä, lā'^{s}laē gwā'ła, la'ē ax^{s}ē'dxa alē'ẋsa^{s}yasē sē'wayâ qa^{s}s g·ē'xbEndēsa dE^{s}nē' t!ē'sEm lāq qa ë'x·bē^{s}s.

[so that they were sharp]. After they had sharpened them, they burned the ends. When they had finished, Q!ē'xētasa^{s}wē and his slave went home. It was evening, and they just ate quickly. When they had eaten, they lay down in their beds.

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

It was not long before they came back into the house, for he did not know what was troubling his mind. He and the slave went right to their beds, for indeed he felt like one giddy. Then he went to sleep, for it was evening.

Wä, lā'^{s}laē gwāł g·ē'xaq, la'ē k!umE'lbEndEq. Wä, lā'^{s}laē gwā'ła, la'ē nä'^{s}nakwa, yîx Q!ē'xētēsa^{s}wē Ļe^{s}wa q!ā'k·uwē. Wä, lā'^{s}laē dzā'qwa, â'Em^{s}lāwisē hā'^{s}labala hamx·^{s}ī'da. Wä, lā'^{s}laē gwāł ha^{s}mā'pa. Hë'x·^{s}īdaEm^{s}lā'wisē la ku'lx·^{s}īdEx·da^{s}xwa lā'xēs kwē'ku^{s}lē'lasē.

Wä, lā'^{s}laē ts!Ex·^{s}ī'dēda q!ā^{s}k·âxa k·!ē's^{s}Em laE'm ^{s}nā'x·^{s}īda. Wä, hë'x·^{s}idaEm^{s}lā'wisē gwē^{s}x·^{s}īdxēs q!ā'gwidä. Wä, lā'^{s}laē Ļā'x^{s}wīdē Q!ē'xētasa^{s}wē. Wä, hë'x·^{s}idaEm^{s}lā'wisē Lē'^{s}lalaxēs q!ā'k·uwē. Wä, lā'^{s}laē ^{s}nEmā'x·^{s}īd la qā's^{s}īd qa^{s}s lē lE'nts!ēs lā'xa L!Emā'isē. Wä, lā'^{s}laē hō'x^{s}stax·da^{s}xwa. Wä, lā'^{s}laē ^{s}nEmā'x·^{s}īd dā's^{s}īda. Mō'p!En^{s}laē dā's^{s}īda. Wä, lā'^{s}laē gwā'ła. Wä, hë'x·^{s}idaEm^{s}lā'wisē la ku'lx·^{s}īd lā'xa kwē'ku^{s}lē'lasē. Wä, lā'^{s}laē gä'ła ^{s}nā'laxs la'ē Ļā'ẋ^{s}wīda. Hë'x·^{s}idaEm^{s}lā'wisē la'x·da^{s}x^{u} lāx ha^{s}nē'dzasasa alē'^{s}wats!ē ẋwā'ẋwaguma. Wä, laE'm^{s}laē dā'lēda q!ā'k·âwaxa mā'stâwē Ļe^{s}wa q!E'lkwē, hë'^{s}misēda mē^{s}mä'sē. Wä, lā'^{s}laē hā'shēnaqā'q. Wä, lā'^{s}laē gwā'ła. Wä, lā'^{s}laē ax^{s}ā'łExsas lā'xa alē'^{s}wats!ē ẋwā'ẋwagumē. Wä, lā'^{s}lāē nä'^{s}nakwa. Wä, lā'^{s}laē hā'^{s}mēx·sīlax·^{s}īdēda q!ā'k·uwē qa ha^{s}mē's q!ā'gwidäs. Wä, lā'^{s}laē L!ō'pēda hā'^{s}mēx·sila^{s}yas la'ē Lē'^{s}lalaxēs q!ā'gwidē qa g·ā'xēs hamx·^{s}ī'da. Wä, hë'x·^{s}idaEm^{s}lā'wisē g·ā'xē Q!ē'xētasa^{s}wē k!wā'g·alił qa^{s}s hamx·^{s}īdē. Wä, lā'^{s}lae gwā'ła, la'ē axk·!ā'laxēs q!ā'k·uwē qa^{s}s lē qā'sa lā'xa ā'L!ē. Hë'x·^{s}idaEm^{s}lā'wisē xwā'nał^{s}īda. Wä, lā'^{s}laē qā's^{s}īda.

Wä, k·!ē's^{s}lat!a gä'łaxs g·ā'xaē aē'daaqa lā'xēs g·ō'kwē, qaxs k·!ē'saē q!â'LElaxa k·!ē'sēłas nā'qElx^{s}ēda. Wä, lā'^{s}laē hë^{s}nā'^{s}kula lā'xēs ku^{s}lē'lasē Ļe^{s}wis q!ā'k·uwē. Qä'Ļaxs hë'ē gwē'x·sēda k·!îdE'lxEla. Wä, lā'^{s}laē mē'x^{s}ēd qaxs

Then the slave awoke, and the slave at once woke his master. It was just past midnight. Then Q!ē'xētasa^{s}wē arose and asked his slave to take his blanket, for they were going to start in their canoe after having bathed in the sea. They at once dived together. They dived four times. As soon as they had finished bathing, Q!ē'xētasa^{s}wē and his slave carried the hunting-canoe by the ends and put it into the sea. Then they went aboard the hunting-canoe.

Then they paddled, and went right to the place where there were many seals. Soon, when day had not yet come, they arrived near the island. The sea was just phosphorescent, for it was still dark. Then Q!ē'xētasa^{s}wē saw something like a man, whose body was phosphorescent. Then the spearsman shook the canoe, that his steersman should know. Then Q!ē'xētasa^{s}wē discovered that it was really a man that he had seen swimming along. Then Q!ē'xētasa^{s}wē said to his slave, "Boy, take care! we have purified (ourselves) for this that I have seen. Now I will spear it." Thus he said to his slave. Then Q!ē'xētasa^{s}wē bit the edge of his tongue; and as soon as blood came, he spit it on his harpoon-shaft, and on the harpoon-point, and on his hands, and on his harpooneer's paddle. Then they paddled after it. The man with the phosphorescent body had nearly arrived at the island. Then

lE^{s}ma'ē dzā'qwa. Wä, lā'^{s}laē ts!Ex·^{s}ī'dē, yîxa q!ā'k·uwē. Wä, hë'x·^{s}idaEm^{s}lā'wisē gwē'x·^{s}īdēda q!ā'k·âxēs q!ā'gwidē. Wä, hë'Em^{s}l ā'łē^{s}las gwāł nEgē'g·a^{s}ē. Wä, hë'x·^{s}idaEm^{s}lā'wisē Q!ē'xētasa^{s}wē ḷāx̣'^{s}wīda. Wä, lā'^{s}laē axk·!ā'laxēs q!ā'k·uwē qa dā'g·îlxḷā'lēsēxēs ^{s}nEx̣-^{s}una'^{s}ē qaxs lE^{s}ma'ē hë'x·^{s}idaEmł lāł LEx^{s}ī'dEł qō lāł gwāł la^{s}sta'ł lā'xa dE'msx·ē. Wä, hë'x·^{s}idaEm^{s}lā'wisē ^{s}nEmā'x·^{s}īd dā's^{s}īda. Wä, lā'^{s}laē mō'p!ena^{s}l dā's^{s}īda. Wä, g·î'lEm^{s}lā'wisē gwā'ła la^{s}sta', wä, hë'x·^{s}idaEm^{s}lā'wisē la LE'l-LElbE'ndē Q!ē'xētasa^{s}wē ḷE^{s}wis q!ā'k·âxa alē'^{s}wats!ē x̣wā'x̣waguma, qa^{s}s lē hansTE'nts lā'xa dE'msx·ē. Wä, hë'x·^{s}idaEm^{s}lā'wisē hō'x^{s}wułExsa lā'xa alē'^{s}wats!ē x̣wā'x̣waguma.

Wä, lā'^{s}laē sē'x̣^{s}wīda. LaE'm^{s}laē hë^{s}nā'kulaEm lā'xa q!ēq!ädä'xa mē'gwatē. Wä, g·î'l^{s}Em^{s}lā'wisē lā'g·aa lā'xa la ē'x·ā̆laxa ^{s}mEk·â'laxa k·!ē's^{s}Em laE'm ^{s}nā'x·^{s}īda. Hë'Em ā'łēs bē'x·axa dE'msx·ē, qaxs hë'^{s}maē ā'łēs p!EdEk·î'lē. Wä, lā'^{s}laē dō'x^{s}waLElē Q!ē'xētasa^{s}waxa bē'x·^{s}Enā'lä hë gwēx·s bEgwā'nEmē. Hë'x·^{s}idaEm^{s}lā'wisēda alē'^{s}wēnoxwē nEł-^{s}ī'dxēs yā'^{s}yats!ē qa q!ā'lēsēs k!waxḷā'^{s}ē. Wä, laE'm^{s}laē Q!ē'xētasa^{s}wē dō'x^{s}waLE'laqēxs â'la^{s}maē la bEgwā'nEmē dō'gułas gE'lgE^{s}nā'kula. Wä, lā'^{s}laē ^{s}nē'k·a, yîx Q!ē'xētasa^{s}wē, lā'xēs q!ā'k·uwē: "^{s}ya, wīs, wë'g·a yā'L!âLExg·a^{s}mEns q!ē'qalag·iłg·ada lā'g·in dō'guła. La-^{s}mē'sEn sEx·^{s}ī'dEłqEk·," ^{s}nē'x·^{s}laē, lā'xēs q!ā'k·uwē. Wä, lā'^{s}laē Q!ē'xētasa^{s}wē q!Ek·î'nxEndxēs k·!îlE'mE. G·î'l^{s}Em^{s}lā'wisē E'lx̣^{s}wīda, la'ē kwē's^{s}ēdEs lā'xēs mā'stō, ḷE^{s}wis LE'g·îkwē, ḷE^{s}wis a^{s}ya^{s}sō'wē, ḷE^{s}wis alē'x̣^{u}sa'^{s}yasē sē'wayō. Wä, lā'^{s}laē sē'x̣^{s}wīd qa^{s}s sā'sē^{s}wēq. Wä, laE'm^{s}lawis Elā'qēda bē'x·^{s}Enāla bEgwā'-

Q!ē'xētasa^{s}wē arose in the canoe, holding his harpoon-shaft. Three times he pointed it forward, and the fourth time he threw it. Then the harpoon-shaft hit the man. He lived a short while and swam about, but it was not long before he became quiet. Then he sank. Q!ē'xētasa^{s}wē did not pull him up, for he was going to wait for daylight.

He had not waited long when daylight came. When it was full day, Q!ē'xētasa^{s}wē pulled up the man. Then he made a request of the slave: "Boy, paddle, and let us tow him ashore to that island," for he had now discovered that it was a merman. Then they arrived at the island, and Q!ē'xētasa^{s}wē went ashore.

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

nEm lā'g·aā'la, lā'xa ^{s}mEk·â'la, la'ē ɬā'χuɬExsē Q!ē'xētasa^{s}wē dā'laxēs mā'stowē. Wä, lā'^{s}laē yū'duχ^{u}p!Ena nō'χ^{s}wīdEq. Wä, hë'Em^{s}lāwis mō'p!Enōtēda la sEx·^{s}ī'dayus. Wä, hë'x·^{s}idaEm^{s}lā'wisē q!ā'pēda mā'stōwē lā'xa bEgwā'nEmē. Wä, yā'was^{s}īdaEm^{s}lā'wisē mā'x·^{s}īda. K·!ē's^{s}lat!a gē'x·^{s}ida, la'ē sE'lt!ēda. Wä, â'Em^{s}lāwisē ^{s}wu'ns^{s}īda. K·!ē's^{s}lat!a Q!ē'xētasa^{s}wē dE'nx·^{s}īd qaxs lE^{s}ma'ē ē'sElāɬ qa ^{s}nā'x·^{s}īdēs.

Wä, k·!ē's^{s}lat!a gē'wäla ha'nwälaxs la'ē ^{s}nā'x·^{s}īda. Wä, lā'^{s}laē nā'q!alaxs la'ē dE'nx·^{s}īdē Q!ē'xētasa^{s}waxa bEgwā'nEmē. Wä, hë'x·^{s}idaEm^{s}lā'wisē Q!ē'xētasa^{s}wē axk·!ā'laxēs q!ā'k·uwē. Lā'^{s}laē ^{s}nē'k·a: "^{s}yâ, wīs, wë'g·a sē'χ^{s}wīdEx qEns dā'pElēqEk·, qEns lē ā'LE^{s}sta lā'xa ^{s}mEk·â'la, qaxs lE^{s}ma'ē ^{s}maɬt!ä'laqēxs bEgwī'saē." Lā'^{s}laē lā'g·aala lā'xa ^{s}mEk·â'la. Lā'^{s}laē lō^{s}ɬtâ'wē Q!ē'xētasa^{s}wē.

Wä, lā'^{s}laē yā'q!eg·a^{s}ɬa. Lā'^{s}laē ^{s}nē'k·a: "La^{s}mEns hē'ɬaxa. Yū'Em ɬē'gadEs bEgwī'sōx. Dâ'xwa g·î'lsg·îlt!ax sa^{s}yā'sEns ^{s}nEmō'χ^{u}dēx. Wä, gē'lag·a, wīs, qEns qā'x·^{s}īdēqEk·." Wä, hë'x·^{s}idaEm^{s}lā'wisēda q!ā'k·uwē lō'^{s}ɬtâ lā'xa χwā'k!una qa^{s}s lē g·e^{s}wā'laxēs q!ā'gwidä. Wä, laE'm^{s}laē x·î'ts!ax·ilē Q!ē'xētasa^{s}wax gwä'ɬaāsas ō'k!wina^{s}yā'sa bEgwē'sē. Wä, lā^{s}laē qā'x·^{s}īdēq. Wä, g·î'l^{s}Em^{s}lā'wisē lawä'masEx xawē'qwasa bEgwī'sē, la'ē hë'x·^{s}idaEm la q!wô^{s}lā'ɬ^{s}īdEq lā'xēs g·ō'lats!ē. Wä, lā'^{s}laē gwāɬ q!wô^{s}lā'Laxa xawē'qwasa bEgwī'sē, lā'^{s}laē ē't!ēd lā'xa buχ^{u}s^{s}ō'χ^{u}däsa bEgwī'sē qa^{s}s lē axk·!ā'laxēs q!ā'k·uwē qa^{s}s wë'g·iɬ q!wô^{s}lā'ɬ^{s}īdEq lā'xa awī'^{s}nak!usē. Wä, hë'x·^{s}idaEm^{s}lā'wisē dā'dabEndEx·da^{s}xwēda q!ā'k·âxa buχ^{u}s^{s}ō'χ^{u}däsa bEgwī'sē ɬE^{s}wis q!ā'gwidē qa^{s}s lē q!wô^{s}lā'ɬ^{s}īdEq lā'xa ā'LalE'lsē

had done so, Q!ē'xētasa^{s}wē at once went aboard his hunting-canoe. He called his slave to come aboard also, and they went home. He sat in the stern of the hunting-canoe. Then Q!ē'xētasa^{s}wē spoke, and said, "O boy! don't tell about our game before our tribe, for I feel thankful on account of it, and I will have it for my dance, and I will now easily get everything for which I am working." After he had finished speaking, he said to his slave, "Let us paddle, boy, to the island behind this large island." Then they paddled to it, and Q!ē'xētasa^{s}wē saw that the island was all covered with seals.

Then he said, "O boy! let us go ashore, and I will take a branch for my sealing-club." Then he got out of the canoe, and at once found (a branch) lying on the beach, that looked as though it were just made for him.

Then he went aboard his little hunting-canoe and paddled. He arrived at the island, and the seals did not wake from their sleep. Then the hunter got out of his canoe and at once began to club the seals. He finished, and loaded his canoe with seals. Then there were too many seals for the canoe; and he hid some of the seals, for his canoe was full of seals.

Then they paddled. Then he had

lā'xa ā'Lē. Wä, lā'^{s}laē gwā'ła. Wä, hë'x·^{s}idaEm^{s}lā'wisē Q!ē'xētasa^{s}wē lā lā'xsa, lā'xēs alē'^{s}wats!ē ẋwā'ẋwagumē. Wä, lā'^{s}laē LĒ'^{s}lalaxēs q!ā'k·uwē qa ō'gwaqēs g·āx lā'xsa lā'xa ẋwā'k!una. Wä, hë'x·^{s}idaEm^{s}lā'wisē g·ā'xa. Wä, lā'^{s}laē k!wā'xḶEnd lā'xa alē'^{s}wats!ē ẋwāẋwaguma. Wä, hë'x·^{s}idaEm^{s}lā'wisē yā'q!eg·a^{s}łē Q!ē'xētasa^{s}wē. Lā'^{s}laē ^{s}nē'k·a: "^{s}ya, wīs, gwa'la gwā'gwix·s^{s}āla lā'xEns yā'nEmēx, qaEns g·ō'kulōta qaxg·în la^{s}mē'k· ^{s}mō'^{s}lasōx, qaxg·în lamē'k· hē'^{s}x^{u}LEnōẋ^{u}łtsōx. Wä, hë'^{s}mēsEn laē'nēLē lāł hō'łEmalałxa ^{s}nā'ẋwaLaEn qEn ē'axElasōL." Wä, lā'^{s}laē gwāł q!ayō'da, la'ē ^{s}nē'k·a, lā'xēs q!ā'k·uwē: "Wë'x·îns sē'ẋ^{s}wīda, wīs, lāxg·a'da ^{s}mEgwē'g·ēg·asō'xda ^{s}wā'lasēx ^{s}mEk·â'la." Wä, hë'x·^{s}idaEm^{s}lā'wisē la sē'ẋ^{s}wīd lāq. Wä, lā'^{s}laē Q!ē'xētasa^{s}wē dō'x^{s}waLElaxa ^{s}mEk·â'lēxs ^{s}mEgusgE'ma^{s}ēxa mē'gwatē.

Hē'x·^{s}idaEm^{s}lā'wisē ^{s}nē'k·a: "^{s}ya, wīs, wë'x·îns ā'Lē^{s}sta qEn lē ax^{s}ē'd lā'xa wī'łts!āna qEn tE'lwaganō lā'xwa mē'gwatēx." Lā'^{s}laē lâ'^{s}łtō. Hë'x·^{s}idaEm^{s}lā'wisē q!ā'xa k·ā'dēsē lā'xa L!Emā'isē, hë'El gwē'x·sē ā'ł^{s}Em axē' qaē'.

Wä, lā'^{s}laē lā'xsa, lā'xēs alē'^{s}wats!ē ẋwā'ẋwaguma qa^{s}s sē'ẋ^{s}wīdē. Wä, lā'^{s}laē lā'g·aa lā'xa ^{s}mEk·â'la. Lā'^{s}laē hä'wēxa^{s}mēda mē'gwatē ts!Ek·î'la lā'xēs mē'x^{s}ēna^{s}ē. Wä, lā'^{s}laēda alē'^{s}winoxwē lâ'^{s}łtâ lā'xēs yā'^{s}yats!ē. Wä, hë'x·^{s}idaEm^{s}lā'wisē t!E'lwax^{s}ēda, lā'xa mē'gwatē. Wä, lā'^{s}laē gwā'ła, lā'a^{s}las ^{s}mō'xsasa mē'gwatē lā'xēs yā'^{s}yats!ē. Wä, laE'm^{s}laē q!ē'g·aēda mē'gwatē lāx yā'^{s}yats!äs. Wä, â'Em^{s}lawisē la q!wô^{s}lā'ł^{s}îdxa waō'kwē mē'gwata qaxṣ lE^{s}ma'ē qō't!ē yā'^{s}yats!äsēxa mē'gwatē.

Wä, lā'^{s}laē sē'ẋ^{s}wīda. LaE'm^{s}laē

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

As soon as Q!ē'xētasa^{g}wē saw them coming in sight at the point, he at once sounded the whistle of the sacred dance. As soon as the crew of the four large canoes heard it, they were startled, and they just drifted about. Then the attendant of Q!ē'xētasa^{g}wē went out and called them. Then the tribe at once came to their senses, and they paddled. They arrived at the beach of the house of Q!ē'xētasa^{g}wē. Then the attendant spoke to them.

ā'xēlaxēs t!ɛlwagā'nuwē. Laɛ'm^{g}laē lɛ'mqē nâ'qa^{g}yas qaē's yā'nɛmē. Wä, lā'^{g}laē lā'g·aa lā'xa ^{g}nɛ'mē ^{g}mɛk·â'la. Wä, lā'^{g}laē dō'x^{g}walɛlaxa q!ē'nɛmē q!ā'sa k!uts!ā' lā'xa ^{g}mɛk·â'la, â'laɛl mē'xa. Wä, hë'x·^{g}idaɛm^{g}lā'wisē lâ'^{g}ɬtâ lāq. Wä, lā'^{g}laē t!ɛ'lwax^{g}ēd lāq. Wä, lā'^{g}laē gwāɬ t!ɛ'lwaqa lāq. Wä, lā'^{g}laē sē'x^{g}wīda bâs qa^{g}s lē ^{g}mō'ɬtōdxa mē'gwatē lā'xa ^{g}wā'lasē ^{g}mɛk·â'la. Wä, g·ā'x^{g}laē aē'daaqa lā'xa g·ī'^{g}yaā'sasa q!ā'sa qa^{g}s ^{g}mō'xsēq. Wä, lā'^{g}laē nä'^{g}nakwa lā'xēs g·ō'kwē. Wä, hë'x·^{g}idaɛm^{g}lā'wisē axk·!ā'laxēs g·ō'kulōtē qa lē^{g}s dā'xa mē'gwatē, yîs mō'ts!aqa a^{g}wō' ẋwā'ẋwak!una. Wä, hë'x·^{g}idaɛm^{g}lā'wisē g·ō'kulōtas wī^{g}x^{u}stɛ'ndxa mō'ts!aqē a^{g}wō' ẋwā'ẋwak!una, wä, lā'^{g}laē lā'xs^{g}mēda q!ā'k·âxa ^{g}nɛ'mts!aqē ẋwā'k!una qa nē'ɬēsēs ax^{g}ā'sasa mē'gwatē lā'xa lē'lqwalaLā^{g}ē. Wä, lā'^{g}laē ^{g}nā'ẋwa sē'ẋ^{g}wīdēda bē'bɛgwanɛmē qaxs yā'ya^{g}naē. Wä, lā'^{g}laē lā'g·aa lā'xa ax^{g}ā'sasa mē'gwatē. Wä, lā'^{g}laē ^{g}mō'xsaq. Wä, lā'^{g}laē ^{g}wī'^{g}la ^{g}mō'xsaqēxs la'ē lā'xa ^{g}nɛ'mē ^{g}mɛk·â'la lax ax^{g}ā'sasa waō'kwē mē'gwata. Wä, lā'^{g}laē hë'x·^{g}idaɛm ^{g}mō'xsēda lē'lqwalaLa^{g}yaxa mē'gwatē. Wä, g·î'l^{g}ɛm^{g}lā'wisē ^{g}wī'^{g}lēda mē'gwatē, la'ē hë'x·^{g}idaɛm la nä'^{g}nakwa.

Wä, g·î'l^{g}ɛm^{g}lā'wisē dō'x^{g}walɛlē Q!ē'xētasa^{g}waqēxs g·ā'laē tē'ẋ^{g}wīd lā'xa a^{g}wī'ɬba^{g}ē, la'ē hë'x·^{g}idaɛm hë'k·!ig·aɬtsa nau'alakwasa ḷɛwō'laxa. Wä, g·il^{g}ɛm^{g}lā'wisē wuḷā'x^{g}aLɛlēda yā'yasɛläxa mō'ts!aqē a^{g}wō' ẋwā'ẋwak!una, la'ē q!ā'yaxas. Wä, â'ɛm^{g}lā'wisē la gā'^{g}yɛmē^{g}stāla. Wä, lā'^{g}laē lā'wɛlsē ɛ'lkwäs Q!ē'xētēsa^{g}wē qa^{g}s lē'^{g}lalēq. Wä, lā^{g}'laē hë'x·^{g}idaɛm nā'nwaqɛmēda lē'lqwalaLa^{g}ē qa^{g}s sē'ẋ^{g}wīdē. Wä, g·ā'x^{g}laē lāx l!ɛmā'isas g·ō'kwas Q!ē'xētasa^{g}wē. Wä,

He said that a strange kind of supernatural power had come to the house of Chief Q!ē'xētasa^{s}wē. Thus he said. Then the singing-masters of the crew of the canoes sang, and many people also went out of the house of Q!ē'xētasa^{s}wē and crowded around the outside of his house. They also sang. As soon as they began to sing, Q!ē'xētasa^{s}wē came out, wearing a mask on his forehead. Then he stood seaward from all the people and danced. He danced accompanied by four songs of the people standing outside of Q!ē'xētasa^{s}wē's house. Then he took the supernatural power and let it go to those who were also dancing near the canoes. At once those who had danced caught the supernatural power and threw it back to him. Then Q!ē'xētasa^{s}wē caught the supernatural power and let it go again to the crew of the canoes. Then the dancers in the canoes again caught the supernatural power and threw it out of the canoes to him, and Q!ē'xētasa^{s}wē caught it at once and turned landward towards the house. Then he threw the supernatural power into the house. At once the whistles of the raven and of the merman sounded in the house of the chief, for the ancestor of Q!ē'xētasa^{s}wē had been a raven. Then Q!ē'xētasa^{s}wē started and entered his house.

Then an attendant spoke, and said, "Come, tribe, let us beat time for our chief." Then those who had fetched the seals got out of the canoes and lā'^{s}laē nē'łēda E'lkwäq. LaE'm^{s}lae ^{s}nē'-k·îxs ō'gu^{s}qā'łaē nau'alak!wēna^{s}yasa g·ā'xē lāx g·ō'kwasa g·ī'ga ma^{s}ē, yîx Q!ē'xētasa^{s}wē, ^{s}nē'x·^{s}laē. Wä, hë'x·-idaEm^{s}lā'wisē dE'nx^{s}īdēda nâ'gadäsa yā'^{s}yasEläxa ẋwā'ẋwak!una. Wä, lā'^{s}laē ō'gwaqa la hō'qawElsēda q!ē'nEmē bē'-bEgwanEm lāx g·ō'ḳwas Q!ē'xētasa^{s}wē qa^{s}s g·ā'xē lō'x^{s}wEls lāx L!ā'sanâ^{s}yasa g·ō'kwē. Wä, lā'^{s}laē ō'gwaqa dE'nx^{s}ēda. Wä, g·î'l^{s}Em^{s}lā'wisē dE'nx^{s}ēda, g·ā'xaasē Q!ē'xētasa^{s}wē axē'walaxa ^{s}yîxwē'wa^{s}ē. Wä, lā^{s}laē Ḷā'ẋ^{s}wEls lāx L!ā'sanâ^{s}yasa ^{s}nā'ẋwa bē'bEgwanem qa^{s}s ^{s}yîx^{s}wī'dē. Wä, lā'^{s}laē mō'sgEmēda q!E'mdEmē dE^{s}nx^{s}ida^{s}yusa hē'lēda L!ā'sanâ^{s}yas g·ō'-kwas Q!ē'xētasa^{s}wē. La'ē dā'x·^{s}īdxa nau'alakwē qa^{s}s ^{s}mEx^{s}ē'dēs lā'xa la ō'gwaqa ^{s}yîxwa' lā'xa ẋwā^{s}ẋwak!una. Wä, hë'x·^{s}idaEm^{s}lā'wisēda ^{s}yîxwa'x·dē dā'dalaxa nau'alakwē qa^{s}s ē't!ēdē mEx-^{s}wu'łtōdEq. Wä, lā'^{s}laē Q!ē'xētasa^{s}wē dā'dalaxa nau'alakwē qa^{s}s ē't!ēdē ^{s}mEx-^{s}ē'dEs lā'xa yā'^{s}yasEläxa ẋwā'ẋwak!una. Wä, lā'^{s}laē dā'dala ē't!ēdēda ^{s}yîxwä'sa ẋwā'ẋwak!unäxa nau'alakwē qa^{s}s ē't!ēdē ^{s}mEx^{s}wułtō'dEq. Wä, hë'x·^{s}idaEm^{s}lā'wisē Q!ē'xētasa^{s}wē dā'dalaxa nau'alakwē qa^{s}s ā'ḶEgEmx·^{s}īdē lā'xēs g·ō'kwē. Wä, lā'-^{s}laē mEgē'Lasa nau'alakwē lāq. Wä, hë'x·^{s}idaEm^{s}lā'wisē hë'k·!Eg·a^{s}łēda nau'a-lakwasa gwa'^{s}wina Ḷe^{s}wa bEgwī'sē lāx g·ō'kwasa g·ī'ga ma^{s}ē, qaxs gwa'^{s}winaē-da g·î'lg·alisas Q!ē'xētasa^{s}wē. Wä, laE'm^{s}laē hë'x·^{s}ida^{s}mē Q!ē'xētasa^{s}wē qā's^{s}īd qa^{s}s lē laē'L lā'xēs g·ō'kwē.

Wä, lā'^{s}laē yā'q!eg·a^{s}łē E'lkwäs. Lā'-^{s}laē ^{s}nē'k·a: "Gē'lag·a g·ō'kulōt qa^{s}s g·āx lā'g·aōs t!E'msalaxg·îns g·ī'gamēk·." Wä, hë'x·^{s}idaEm^{s}lā'wisē la hō'x^{s}wEłtâ-wēda lā'x·dä ^{s}mâ'xa mē'gwatē qa^{s}s lē hō'x^{s}wusdē'sEla lāx L!Emā'isas g·ō'kwas

went up to the beach of the house of Q!ē'xētasa^{s}wē. Then they entered the house of Chief Q!ē'xētasa^{s}wē. At once seats were pointed out to all the guests. They all sat down, and they were at once given a drum. Then the feasting tribe sang. After they had sung four songs, they stopped singing and began to eat. After they had eaten, the whistle of the Raven sounded. Then the attendants of the chief sang the Raven songs, and the Raven mask appeared behind the curtain. Then he danced and went around the fire of the chief's house, and went back behind the curtain in the sacred room of the sacred dance. Then the princess of Q!ē'xētasa^{s}wē showed herself behind the curtain. She had on her forehead a dancing-mask, and danced with the songs that were sung for the Raven mask. After she had danced, she went behind the curtain in the sacred room of the sacred dance. Then the attendants also at once stopped singing. As soon as they stopped their song, the whistle of the merman sounded at once. Then Q!ē'xētasa^{s}wē sang his sacred song. As soon as he stopped, the attendants began to sing; and Q!ē'xētasa^{s}wē came, wearing on his face the head of the merman. Then he tried to imitate the ways of the merman when he had first seen him. Q!ē'xētasa^{s}wē went around the fire of the dance-house, and then he again went back of the curtain in the sacred room of the sacred dance. The attendants continued to sing. Chief Q!ē'xētasa^{s}wē came again, wearing the dancing-mask on his forehead. He showed himself behind the curtain, and danced with Q!ē'xētasa^{s}wē. Wä, lā'^{s}laē hō'gwīL, lāx g·ō'kwasēs g·ī'ga ma^{s}ē lāx Q!ē'xētasa^{s}wē. Wä, hë'x·^{s}idaEm^{s}lā'wisē ts!Emā'sa^{s}wē k!waē'lasLasa ^{s}nā'ẋwēda k!wē'łē. Wä, lā'^{s}laē ^{s}nā'ẋwa k!us^{s}ā'līła. La hë'x·^{s}ida^{s}Em xE'msasōsa mEnā'ts!ē. Wä, lā'^{s}laē dE'nx^{s}īdēda k!wē'łē lē'lqwalaLa^{s}ya. Wä, laE'm^{s}laē mō'sgEmē dE'nx^{s}īdayâs, wä, laE'm^{s}laē gwāł dE'nxala. Wä, lā'^{s}laē hamx·^{s}ī'da. Wä, lā'^{s}laē gwāł ha^{s}mā'pa, lā'as hë'k·!Eg·a^{s}łē nau'alakwasa gwa'^{s}wina. Wä, hë'x·^{s}idaEm^{s}lā'wisē dE'nx^{s}idēda a^{s}yî'lkwäsa g·ī'gama^{s}ē, yîsa q!E'mdEmasa gwa'^{s}wina. Wä, g·ā'x^{s}laēda gwā'xumłē nē'ł^{s}īd lā'xa yā'wapEmlīłē. Wä, lā'^{s}laē ^{s}yîxwa'^{s}l lē'^{s}stalīLE'laxa lEgwī'łasa g·ō'kwasa g·ī'gama^{s}ē. Wä, lā'^{s}laē ē't!ēd ā'LadzEndxa yā'wapEmlīłē ła^{s}mē'lats!ēsa ŁEwō'laxa. Wä, g·ā'x^{s}laēda k·!ē'dēłas Q!ē'xētasa^{s}wē nē'ł^{s}ēd lā'xa yā'wapEmlīłē. LaE'm^{s}laē axē'walaxa ^{s}yîxwē'wa^{s}ē. LaE'm ^{s}yîxwa'sa dE'nxEla^{s}yuwē qaē'da gwā'xumłē. Wä, lā'^{s}laē gwāł ^{s}yîxwa', la'ē ā'LadzEndxa yā'wapEmlīłē ła^{s}mē'lats!ēsa ŁEwō'laxa. Wä, hë'x·^{s}idaEm^{s}lā'wisē ō'gwaqa q!wē'ł^{s}īdēda a^{s}yî'lkwē dE'nxala. Wä, g·î'l^{s}Em^{s}lā'wisē q!wē'ł^{s}īdēda dE'nxalaxs la'ē hë'x·^{s}idaEm hë'k·!Eg·a^{s}łēda nau'alakwasa bEgwī'sē. Lā'^{s}laē yä'laqwē Q!ē'xētasa^{s}wē. G·î'l^{s}Em^{s}lā'wisē q!wē'ł^{s}īda, la'ē hë'x·^{s}idaEm dE'nx^{s}ēdēda a^{s}yî'lkwē. Wä, g·ā'x^{s}laē Q!ē'xētasa^{s}wē axamā'laxa x·ō'msasa bEgwī'sē.. LaE'm^{s}laē nā'naxts!Ewax gwē'g·i^{s}lasasa bEgwī' saxs g·ā'laē dō'x^{s}waLE'laq. Wä, lā'^{s}laē lē^{s}stā'līłE'laxa lEgwī'łasa kwē'xa^{s}lats!äs Q!ē'xētasa^{s}wē. Wä, lā'^{s}laē ē't!ēd āLadzE'ndxa yā'wapEmlīłē ła^{s}mē'lats!ēsa ŁEwō'laxa. Wä, hā't!ELaEm^{s}lā'wisē dE'nxalēda a^{s}yî'lkwē. Wä, g·ā'x^{s}laē ē't!ēdēda g·ī'gama^{s}ē, yîx Q!ē'xētasa^{s}wē

the songs he sung for the merman. Then he went around the fire of the house, dancing, and went behind the curtain into the sacred room of the sacred dance. The attendants at once stopped singing. That was the end. This was obtained in marriage by Great-One from Made-to-kill.

axē′walaxa ˢyîxwē′waˢē, nē′ɬˢēd lā′xa yā′wapEmlīɬē. Wä, laE′mˢlaē ˢyîxwa′sa dE′nxalaˢyuwē qaē′da bEgwī′sē. Wä, lā′ˢlaē lēˢstā′liɬEla ˢyîxwa′ lā′xa lEgwī′-ɬasa g·ō′kwē. Wä, lā′ˢlaē ā′ʟadzEndxa yā′wapEmlīɬē ɬaˢmē′latsɬēsa ʟEwō′laxa. Wä, hë′x·ˢidaEmˢlā′wisē qɬwē′ɬˢīdēda aˢyî′lkwa dE′nxala. Wä, laE′m gwā′ɬa. Wä, g·ā′xē gEg·ā′danEms ˢwā′lasē lāx K!wē′xalag·iˢlakwē.

XVIII. MISCELLANEOUS TEXTS.[1]

1. Meeting before a Winter Dance.[2]

"Wä, gē'lag·a g·ō'kulōt, qä'ɬEn Nū'xᵉnēmis, qä'ɬEn Hō'LēlīD. Wä, gē'lag·a, LE'mk·!al, X·ī'x·iqEl, ᵉnē'ᵉnalalakwīla, qä'ɬEn laxg·în gwē'k·!ālag·îltsasg·în ᵉnēᵉnEmō'kᵘ. Ë'k·awēsEnlāx k·!ēs q!ā'lamatsg·în nâ'qēg·în lōL, ᵉnēᵉnEmō'kᵘ, lā'xEns laē'nēᵉmEns kwē'xalałxwa gā'nuLēx. LaE'ms wë'g·iLōL, Dē'ᵉmis, ɬEᵉwōx Wā'xsgEmlīsaq, ɬEᵉwōx Nā'ɣulisaq. LaE'ms dE'nxᵉēdLax, nēᵉnâ'gadē. Hë'ᵉmEns wā'łdEmē, Ts!ē'qamē, G·ō'koᵉyo, lā'xEns ᵉnēᵉnEmō'kwēx."

Lā ɬā'xulsē ᵉnE'msgEmutē qaᵉs yā'q!eg·aᵉłē. Nā'naxᵉmēq: "Nō'gwa sEbā'sLEsa wā'łdEmalag·îlsasEns ᵉnEmō'kwē." ᵉnā'ɣwaᵉmēs wë'g·axēda gwē'gudza k!usā'ła. LaE'm ᵉyā'q!Ent!ālē ᵉnE'msgEmutē: "Wä, gē'lag·ax·ōs wā'łdEmalag·îlsaqōs ᵉnēᵉnEmō'kᵘ. Wä, yā'L!âx·ᵉīdLōL, ᵉnēᵉnEmō'kᵘ, ā'LEns bā'ɣusᵉīdElax, yū'ᵉmēsLEns nēᵉnâ'gadēx, qEns ᵉnē'k·ē Nū'xnēᵉmis, qEns ᵉnē'k·ē Hō'LēlīD. Yā'L!âla ɬEᵉwōs ᵉnēᵉnEmō'kwēx, qans ᵉnē'k·ē LE'mk·!al, qans ᵉnē'k·ē X·ī'x·ēqEl."

La dE'nxᵉēdēda nâ'qadē. Hë'ᵉmis la qā'yasēlatsa q!u'lsq!ulyakᵘ. La gwā'łēda nâ'gadē dE'nxEla. LaE'mx·dē nē'łēda yä'wix·ilas wā'xaasLasēs sē'natē; hë'ᵉmis wā'xēda q!E'mq!EmdEmē. La gwā'ła, la'ēda nâ'gadē axᵉē'dxa hë'Em wā'xē wā'xaasasa sē'natē k!waxLā'ᵉwa qaᵉs ts!ō'wēs lā'xa yä'wix·ila. La ɬē'xᵉēdEx ɬē'gEmasēs sē'natē. "LaE'm q!E'mdīłē Q!ā'yaxstalasasēq," ᵉnē'k·ē qaᵉs ts!EɣwE'lsēxa k!waxLā'ᵉwē. Laē't!ēda ɬē'xᵉēdxa ᵉnEmō'kwē, lā'xaa ts!EɣwE'lsxa k!waxLā'ᵉwa. Hë'Em wā'xᵉēda k!waxLā'ᵉwē wā'xaasa sē'natē x·îsā'ła. La gwā'łēda yä'wix·ila yā'q!ant!āla, lā'as ɬā'xulsē LE'mk·!āla. LaE'm wuLā'xēs g·ō'kulōtē: "ᵉwä'łaLēs q!wā'lax·ālałaēnēLaēs?"

La yā'q!eg·ałēda g·ī'gama'yasa maE'mxᵉēnôx, yîx K·ā'qōLae, ᵉnēx· qaᵉs lā'lag·ił ɬEᵉwis ᵉnēᵉnEmō'kwē. Lē'da g·ī'gamaᵉyasa ts!ē'ts!ēk·ila ɬā'xulsē G·ō'koᵉyō, ᵉnēx· qaᵉs laᵉmē lāL ō'gwaqał q!wā'lax·aL, lax ɬā'xwałaxsäē'nemas LE'mk·!āla, lāx wā'ᵉwasdEmas q!ē'q!eyōtēda gwē'gudza. La gwāł yā'q!ant!ālēda gwē'gudza, la'as yā'q!eg·aᵉłē LE'mk·!āla. ᵉnē'k·a: "Las, las, K·ā'qōLē, las

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

[2] See Translation in Report of the U. S. National Museum for 1895, p. 547.

G·ō′ko^{s}yō. LaE′ms. La^{s}mē ǥwā′łēs wā′łdEmaōs. Ǥē′lak·as^{s}la. ^{s}mā′sēs lā′g·iłaōs[1] LE′msaLōL, ^{s}nē^{s}nEmō′k^{u}? Hë′łōlāxaōx LE′myîm lā′xEns wā′łdEmalag·îlsēx."

La ē′dzaqwē LE′mk·!āla: "LaE′ms yā′L!âLōL, mē′Emgwat. LaE′ms lāł lā′xēs qō′saōs ǥu′msa^{s}yaxa ts!ō′łnä. LaE′ms q!ē′mēLExEns ǥwa^{s}ē′^{s}lasLa qaE′ns a^{s}mE′łElaslā′xaEns, yîxa ^{s}yē′x^{u}LEn. LaE′ms ẋwā′nēqalēłlax lā′xeq. Wa, wa." LaE′m ǥwā′ła.

2. Meeting before a ḶEwō′laxa Dance.[2]

"Wä, g·ā′x^{s}Ems, g·ō′kulōt. Ǥē′lag·a Ha′mdzīd, ǥē′lag·a Yä′qawē. Wä, ǥē′lag·a K·!ē′sōyag·ilîs. Ǥē′lak·as^{s}la L!ā′qwag·il, Tsō′pa^{s}lā′s. G·ā′x^{s}Ems qa^{s}s g·ā′xaōs hō′LēlaxG·a wā′łdEmg·asg·ā′nu^{s}ẋ^{u} g·ī′ǥamēg·ā′nu^{s}ẋ^{u}. Qä′ḷas Gwē′tEl, qä′ḷas Q!ō′mo^{s}yuē, ^{s}wā′las Kwā′g·uł, Q!ō′mk·ūtis. Qä′ḷEn lā′xg·in wā′łdEmłg·in. Ǥē′lak·as^{s}la g·ō′kulōt. Ë′k·a^{s}wēsEnlax k·!ēs q!â′LElā′masōL, yîsg·a ǥwa^{s}ē′dzasg·asg·în nâ′qēg·în lā′x·da^{s}xōL. La^{s}mEn g·ā′yaxa^{s}laxL, lā′xa ḶEwō′laxaxwa ǥā′nuł^{s}ēdLēx. La^{s}mē′sEn haiā′L!ōlaLōL, g·ō′kulōt. LaE′ms yā′L!ōxwīdEx·da^{s}x^{u}LōłxwA ǥwā′ǥwa^{s}yaxsEns g·ī′g·iǥama^{s}ēx, yîxō′xda ō′gu^{s}lēx lōL, g·ī′ǥamē^{s}, Ha′mdzīd. Yū′dEn ǥwa^{s}yō′wux ^{s}mā′ẋwēx, Ḷ^{s}wōx Wā′nukwēx, Ḷ^{s}wōx Ō′dzē^{s}stālîs, Ḷ^{s}wōx ME′mx·âx, Ḷ^{s}wōx Lā′lak·ōtsēEx. Yū′misLōxda ē′dELElē^{s}xwa ā′łax g·ī′g·iǥama^{s}ya. LaE′ms yā′L!ōLōL, lā′xEns laē′nēLē g·ā′xsEmdEłtsa nau′alakwē, qaō′xda g·ā′xēx g·aē′sōxda lē′lqwalaLa^{s}ēx lā′xEns lax^{u}dEmsē′x, ^{s}wā′ladzEm, yūL Kwā′g·uł. La^{s}mē′sEn nē′łaLEsg·în daa′ẋ^{u}LEg·în lōL, g·ō′kulōt. Hë′^{s}mEn p!ä′yōLEn L!ā′qwa, yîx Wā′nEmg·ila lā′xwa Nā′k!wax·da^{s}xwēx, Ḷ^{s}wa Ǥō′sg·imuxwēx, Ḷ^{s}wa Ǥâ′p!ē′noxwēx Ḷ^{s}wa[3] L!ā′sq!ēnoxwēx lā′qēxs ma^{s}łgu^{s}nā′łp!Enyag·a ō′xwaās p!E′lxElasǥEm. Lā′x·st!aak^{u}^{s}Em hē′łā^{s}la lā′xwa mō′sǥEmakwēx lē′lqwalaLa^{s}ya. Hë′^{s}mēsEm ^{s}nE′msǥEmē L!ā′qwa, yîx Mā′mokulē^{s}la nEqa^{s}ē′LEsa Ma′malēleqala Ḷ^{s}wa Q!wē′q^{u}sōt!ēnox^{u}, Ḷ^{s}wa ^{s}nE′mǥēsē, Ḷ^{s}wa łā′witsisē, Ḷ^{s}wa Mā′dił ba^{s}ē, Ḷ^{s}wa DEna′x·da^{s}xwe, Ḷ^{s}wa Awī′ł^{s}ēda^{s}xwē, Ḷ^{s}wa Dzā′wadEēnoxwē, Ḷ^{s}wa Haẋwā′^{s}misē. ^{s}nē′k·înLax laE′m hē′ł^{s}ala^{s}mē Mā′mokulē^{s}la, yîxs q!aLā′ē lō′xsEmx·^{s}īd p!E′lxElasǥEma, lā′xwa ^{s}nā′^{s}nEmsǥEmakwē′x lē′lqwalaLa^{s}ya. Hë′^{s}mēsEn ha^{s}mä′xaLEn L!ā′qwa, yîx Mā′wak·!a, yî′xg·în hamō′p!Enyayaǥâ′layōk^{u} p!E′lxElasǥEma lā′qēxs lā′xoyâas Lā′lak·ōtsa lāx ^{s}mē′mgumlîs, la′ē hā′laxâ^{s}yōsa g·ī′ǥama^{s}ē, ā′La ^{s}nē′x·laxēda lē′lqwalaLa^{s}ē pâ′lalax lā′xwa ^{s}wā′lasēx awī′^{s}nagwisa qa k·!eō′sēLEs q!a′mq!amk·!ā′layuLEs qō g·ā′xLō." Â′naẋwa^{s}mēs ä, ä, ä′xēda ^{s}nā′ł^{s}nEmō′kwē lā′xa q!u′lsq!ulyakwē. "G·ā′dzē^{s}mēsḶag·în yā′laxsEmyūgun, yî′xg·în yā′ǥunwa^{s}lisLEg·în, yî′xg·ada lā′g·a ǥwāLE′lag·ilīł lā′xg·în g·ō′kwa, yî′xg·în L!ā′qwag·aEn DE′nt!ālayuǥwa. Q!â′LEla^{s}mEa′qōs lā′xEn k·î′lx^{u}^{s}wīdayū′wołaqîk·xa mō′p!Enx·^{s}īdoła lō′xsEmx·^{s}īd p!E′lxElasǥEm. La^{s}mE′n k·ō′qwaLEqEk· lā′xg·a DE′nt!ālayuǥwa qaE′ns hayō′tē. La^{s}mE′n ẋusE′lag·ila qa^{s}s q!ō′ǥwadōs, g·ō′kulōt. Wa, la^{s}mE′ns q!â′ł^{s}aLE′la, g·ō′kulōt. Wë′g·a ëk·!ē′qala lā′g·a g·ī′g·iǥamē^{s}, qa

[1] See Translation in Report of the U. S. National Museum for 1895, p. 548.
[2] L. c., p. 621.
[3] L. c., p. 622.

hë'^{g}ēnē^{g}maxs ā'łē ^{g}nE'mp!Enał ^{g}wā'lasł LĒ'^{g}lālayuxda ^{g}nā'^{g}nEmax lō'xsEmx·^{g}īd ḷE^{g}wa ma^{g}łp!E'nyag·ēx p!E'lxElasgEm. Ō'gu^{g}la lā'xwa mō'p!Enx·^{g}īdēx lō'xsEmx·^{g}īd p!E'lxElasgEmxEn k·ō'qwaLĒxEn L!ā'qwa. LEn hā'wasōxEns x·îsE'lił lā'xEn LĒ'łElaēnēLē. Lā'x·da^{g}x^{u} la yū'duẋ^{u}g·i'yup!Ena lō'xsEmx·^{g}īda, ḷE^{g}wa ma^{g}łp!E'nyog·ē p!E'lxElasgEm. Yū'^{g}mēsōxda k·ō'kwēxtâlax sē'k·!ax·sōk·â'la ḷE^{g}wa dā'dElē'g·ax ā'ḷEbōxsōk·âla. Yū'^{g}mēsa ā'ḷEbō'p!Enax lō'xsEmx·^{g}īd łE'nłEnx^{g}En k·!ōku'la. Yū'^{g}mēsa xE'lq!wax ts!ō'ts!oxu^{g}mats!â, yîxs hamō'xsōk·âlaēda xE'lq!wa. K·!ē'sLEn hō'sałxa k·ā'tsEnaq ḷE^{g}wa ë'x·ts!Emē, ḷE^{g}wa ma^{g}łguna'łdzEmē ^{g}yîxwē'wa^{g}ya, ḷE^{g}wa q!ē'nEmē ha'nx·Lanâ. Yū'^{g}mEn dā'doqwałasō lā'xEn gEnE'mē, g·ō'kulōt. Yū'dzēk·as^{g}mEn wā'łdEmLEnLaxa lē'lqwalaLa^{g}ya. Wa, wa, g·ō'kulōt. LaE'ms ^{g}nā'ẋwa q!ā'laxg·în nâ'qēg·în."

Lā' ḷā'xolīłē Wā'k·as: "Wa, g·ō'kulōt, la^{g}mas wuLE'laxa gE'lxwasa^{g}wē, yîsEns g·ī'ga ma^{g}ē? Ē'dzâs ts!E'ndEk·as hō'sasE^{g}was, lāx wā'xax·^{g}īdaLEā'sas dā'łdanaẋwē, la nā'k·!aLasōsEns g·ī'gama^{g}ē? Wä, hë'līsōL, Ō'dzē^{g}stalis. Wä, g·ā'x^{g}Ems axē's ē'âs^{g}wuła. Yā'L!â la'g·a g·ō'kulōt, qaE'ns g·ī'gamēLēx, Gwē'tEl, Q!ō'moyuē, ^{g}wā'las Kwā'g·uł, Q!ō'mk·!ūtis. LE^{g}mā'axs hō'qwasōs ^{g}nā'ẋwax nē'nk·!ēqa^{g}ya qaE'ns. ^{g}ya, g·ō'kulōt, k·!ē'tsōs ō'gwaqa ëk·!ē'qalasg·îns g·ī'gamē^{g}łg·îns. Â'g·anEmsōx LEmqä'xsōs nâ'qa^{g}ēx. Ḡē'lak·as^{g}la Ō'dzē^{g}stalis, gē'laq!anak^{u} la g·ī'gamē^{g}. Wä, hē'lislāg·a, laE'ms xā'maggamēLōL, g·ī'gamē^{g}, lā'xEn lē'lqwalaLa^{g}ya, qEns ^{g}nē'k·ē Tsō'p!alās, qEns ^{g}nē'k·ē Hä'masaq, K·!ē'sōyag·ilīs, ^{g}mā'xwayalisEmē, T!ā't!Ents!ēd, LElā'k·Enx·^{g}īd. Wa, wa, qans ^{g}nē'k·ē, g·ō'kulōt."

La ḷā'xolīłē Ma'mx·ō qa^{g}s ^{g}nē'k·ē: "Yū'Em, yū'^{g}mōs wā'łdEmēx, g·ī'gamē^{g}, Ō'dzē^{g}stalis. Yū'^{g}mōs wā'łdEmēx, Wā'k·as. Wä, ḡē'lag·a, g·ī'ggamē^{g}. L!awâ', ë'x·sōkwēst!a g·ī'gama^{g}ya. Ḡē'lak·as^{g}la, qāst. LaE'mk· q!ulā'sgEmg·alîsg·En nâ'qē, qaEn lā'lapElax·dä EnLasa ts!ē'łwuxLEng·asg·îns hayō'tg·aEns. Â â â â. La^{g}mEn wā'wētsîlaqwał qaō'x gwa^{g}yō'kwas^{g}âxsōxs wā'łdEmLaqōs, g·ī'gamē^{g}. Ḡē'lak·as^{g}la ^{g}nE'mwōt. Wa, qEn ^{g}nē'k·ē, g·ō'kulōt." La ḷā'xolīłē Ō'mx·^{g}īd qa^{g}s yā'q!eg·a^{g}łē: Wä, gē'lag·atsōs wā'łdEmaqōs, Ōdzē^{g}stalis. Wä, hē'lisōL, g·ī'gamē^{g}, lā'xēs ḷā'wits!ēnēLaōs, g·ī'gamē^{g}. LaE'ms ^{g}nE'mts!aqēsL, lā'xwa ^{g}nā'lax, yūL qE'ldEmłtsEns ^{g}nā'lax, yūL ō'dzEgamēd yîs g·ī'g·îgama^{g}yasa lē'lqwalaLa^{g}ē, yūL k·!ē'k·!êsLEn, yūL wē'ts!eg·usta^{g}waẋ^{u}dzē, g·ī'gamē^{g}. La^{g}mEn nē'nas^{g}ēdEł qa^{g}s, g·ī'gamē^{g}.[1] Hawā'k·asōL, g·ī'gamē^{g}. Wä, gē'lag·a qEn LE'mwig·a^{g}ē, g·ī'gamē. G·ā'x^{g}Ems Ō'dzē^{g}stalis. Yā'L!ânō, g·ō'kulōt qa hē'lisē'łtsg·îns g·ī'gamēk." La ^{g}nē'k·ēda ^{g}nā'ł^{g}nEmōkwē: "nē'x·^{g}la Ō'mx·^{g}īd, ^{g}nē'x·^{g}la g·ī'gamē^{g}." La k!wa'x·^{g}īdē Ō'mx·^{g}idē.

La ḷā'xolīłē Hâ'misk·inîsē qa^{g}s yā'q!eg·a^{g}łē ō'gwaqa. La ^{g}nē'k·a: "^{g}ya, g·ō'kulōt, k·!ë'sas bE'nsasg·ada g·înā'nEmk· g·ī'gama^{g}ya? yîxg·a'da g·ī'gamēłg·ōs Kwā'kwEg·uł qaxg·în bE'ntsēqałēg·înLaxg·în nō'gwîx· qaō'xda lāx hō'sasōsōx. Wë'g·a xunō'k^{u}, yē'laq!ālalag·atsōs LĒ'łElā'yuLaqōs." La Hâ'misk·inîsē ë'k·!ēstaxēs hë'łk·!ōłts!āna qa^{g}s ^{g}lā'qôlē. ^{g}nē'k·a: "^{g}wunā'la, lē'lqwalaLē^{g}. K·!ē'sîk· dō'qo^{g}lē'nox^{u}gwa wā'xaasg·asg·a LĒ'łElāyułg·asg·anu^{g}ẋ^{u} g·ī'gamē^{g}g·anu^{g}x^{u}. ^{g}ya,

[1] L. c., p. 623.

ᵉya, g·ō′kulōt, k·!ē′tsōs k·!ē′k·!ēsnēqalasg·a wā′xaasg·asg·a yä′qalag·as Ō′dzē-ᵉstalis, qag·a g·înā′nEmēnēg·as wā′x·a. Yā′L!ânō sā′sEm qa maᵉlō′kwēlaxs ᵉmaxᵘsēᵉstā′lisaLa lā′xōx awī′ᵉstä′xsa ᵉnā′lax qan ᵉnē′k·ē, ᵉnā′ẋwa g·ī′g·igamēᵉs Kwā′kwEg·uł, wa, wa."

LaE′m gā′nułᵉīda. La Ḷā′xolīłē O′dzēᵉstalis qaᵉs ᵉnē′k·ē: "Dō′xᵉwīdaᵉs g·ā′xEn, g·ō′kulōt, L!Edâ′wēst!a g·înā′nEmk·asᵉō. L!Edâ′wēst!a q!wā′xᵉēnaᵉyasg·ada bā′bagum. Wa, laᵉmEn yä′laqwaL, Lē′ᵉlalałxEn q!ā′laLElē."

ᵉnā′ẋwaᵉmēsēda bē′bEgwanEmē wä′xalaq. La yä′laqwē Ō′dzēᵉstalis. Yū′ᵉmēs yä′lax ᵉwīdayusēyōx:

ᵉnEmō′ẋᵘᵉmEn nau′alahakwēx, wäi, hīī, hīī, nau′alahakwawē.
ᵉnEmō′ẋᵘᵉmEn lā′x·sōwa nau′alahakwēx, wäi, hīī, hīī, nau′alahakwawē.
ᵉnEmō′ẋᵘᵉmEn ts!ē′łts!akwēhēg·ilaukᵘ nau′alahakwēx, nau′alahakwaō.
ᵉnEmō′ẋᵘᵉmEn Lē′łElaēnox lāx nau′alahakwawō, nau′alahakwaō. Ǥē′lahag·a nau′alahakwēx wäi, hīī, ai, hīī, ai, nau′alahakwawē.

G·î′lᵉmēs q!wē′łᵉīda, g·ā′xaasa nau′alakwē g·ā′xēs lā′xa g·ō′kwē. Hë′x·idaᵉmēs, la Lē′ᵉlālasEᵉwēda ts!ē′dāq ḶEᵉwa g·îng·înā′nEmē. G·ā′xēda ts!ē′dāqē ḶEᵉwa g·îng·înā′nEmē. Hō′gwēLEla lā′xa kwē′xalats!ē lā′xa ḶEwō′laxa. Lā Ḷā′xolīłē Ō′dzēᵉstālisē qaᵉs ᵉmō′ᵉmElk·!ālēsēs[1] g·ō′kulōtax hë′g·ilīłaē. La ᵉnē′k·a: "Ǥē′lag·a, g·ō′kulōt, g·ā′xᵉEms. LaE′ms nEqā′xs g·ā′xaēx lā′wa ᵉwā′lasēx g·ō′kwa. Hë′lēłLEs lāqᵘ. K·!ē′sLEs pEk·!ā′laLōL, g·ō′kulōt, qaᵉs lā′ōs nä′ᵉnakwa lāxs g·ō′ẋᵘdaᵉxwaōs, qans ᵉnē′k·ē Wā′k·as, qans ᵉnē′k·ē, Ō′mx·ᵉīd. Wa, wa."

Hë′x·ᵉidamēs dE′nxᵉīdēda nēᵉnâ′gadē ḶEᵉwa k!wā′nuLEmaᵉēxa nēᵉnâ′gadē, q!ā′q!ōLaxa q!E′mdEmLasa ḶEwō′laxa. La ᵉnā′ẋwa q!â′łᵉaLE′laxa q!Emq!E′mdEmē. La′ē Ḷā′xolīłē Ō′dzēᵉstālisē qaᵉs yä′laqwē:

ᵉyamEnēxōxgwä′i, ᵉya ha, ᵉyamEnēxōxgwä′i, ᵉya ha.
Hë′laqwamEnēxōxgwä′i ᵉyē, ᵉya ha; hë′laqwamEnēxōxgwä′i, ᵉya ha.

La q!wē′łᵉīda. La′ē: "Hô hô hô hô hô, qä′ḶEn, g·ō′kulōt, lā′xg·în gwē′k·!ālasg·în wā′witsōlaqolēg·în. LaᵉmEns lāł Lē′łElałxg·a q!ē′nEmg·a lē′lqwalaLaᵉya, lāx gaā′laLa, g·ō′kulōt. Wë′g·a, mē′xᵉēdEx·daᵉxᵘLōL. Hë′ᵉmēq, aadä!" LaE′m hō′qawElsēda bē′bEgwanEmē ḶEᵉwa ts!ē′daqē ḶEᵉwa g·îng·înā′nEmē. LaE′m lā′ba. LaE′m alē′ẋᵉwīdēda Kwā′g·ułē mō′ts!aqēs Lē′łaᵉlats!ē yînā′sElaxa la ᵉnā′x·ᵉīda la Lē′łElałxa lē′ElqwalaLaᵉya.

3. Sale of a Copper.[2]

Lē′ᵉlaᵉlaē ᵉmā′ẋwēx g·ī′gamaᵉyasa Maa′mtag·iᵉla ᵉnE′mē′ma. La ᵉwī′ᵉlaēłēda ᵉnā′ẋwa lē′lqwalaLaᵉya, la′as ᵉmā′ẋwa yā′q!eg·aᵉła qaᵉs ᵉnē′k·ē:

"Ǥē′lag·a, lē′lqwalaLēᵉ, wä, gē′lag·a lā′xEn g·ō′kwēx. Yū′Em g·ō′ẋᵘsa g·ā′lä ᵉmā′ẋwa lāx K·!ā′qaxstEls.

"Yū′Em k!wē′ladzats!ēs ᵉmā′ẋwa.

[1] See Translation in Report of the U. S. National Museum for 1895, p. 624.
[2] L. c., p. 346.

"Yū'EM LĒ'ŁE^{s}lats!es ^{s}mā'ẋwa lāx Ë'g·îsbalîs.
"Yū'EM LĒ'ŁE^{s}lats!ēs ^{s}mā'ẋwa lāx Qā'lōgwisōx.
"Yū'EM k!wē'ladzats!ēs ^{s}mā'ẋwa lāx K·!ā'qēsē.
"Yū'EM LĒ'ŁE^{s}lats!ēsg·în ō'mpg·în lā'xōx Tsā'xisēx.
"La^{s}mē'sEN L!ā'yuxg·în ō'mpg·în.
"LEN LĒ'^{s}laneMŌL, lē'lqwalaLē, qa^{s}s g·ā'xaōs dō'x^{s}waLElaxEN g·ō'kwēx.
"Â'^{s}mEN ^{s}nēx· qEN LE'mlEm q!ā'lag·ilîsēsEN gā'gEmpēxa gwā'lisē g·ī'gamē^{s}, yîx ^{s}mā'ẋwa."

La ^{s}mā'ẋwa gwē'gEmx·^{s}īd lā'xēs g·ō'kulōtē qa^{s}s ^{s}nē'k·ē: "Qä'ẹEN K·!ē'soyak·îlîs, qä'ẹEN ^{s}mā'ẋwag·il, wë'g·ax·în ^{s}nē'x·sEN la gwē'k·!ālag·ililasa la, wa, wa, qEN ^{s}nē'k·ē, g·ō'kulōt." La ē't!ēd gwē'gEmx·^{s}īd lā'xa lē'lqwalaLa^{s}ē qa^{s}s wē'xēq qa dE'nx^{s}īdēs. La ^{s}nē'k·a: "Wë'g·a, nē'łaxEns ^{s}nā'lēx, lē'lqwalaLē. Wë'g·a, dE'nx^{s}īdExwa gwā'łEla ^{s}mawu'łēx yā'q!wēmasEns g·ā'lEmg·a^{s}lisa, qEns gwē'g·i^{s}lasa, yîsa nu'xnē^{s}misē K!wē'k!waxā'wē^{s}."

La q!wē'ł^{s}īda, yîx ^{s}mā'ẋwa, la'as yā'q!eg·a^{s}łē Gwôyō'łE^{s}lasē g·ī'gama^{s}yasa Ma'malēleqala, yîxa ^{s}nE^{s}mē'manōkwasa ^{s}wā'las. La ^{s}nē'k·a: "Qä'ẹas, g·ī'gamē^{s}, qä'ẹaxs laxs wā'łdEmaqōs. Gē'lak·as^{s}lax·ōs wā'łdEmaqōs g·īgamē^{s}. Â'la, â'lasēs wā'łdEmōs g·ī'gamē^{s}. K·!ē'saaxs ā'ł^{s}Em axa'^{s}yîns gwā'yilälasēx. Gwā'LEla^{s}maāsEN g·ī'gama^{s}ya k·!ā'ta qEns gwē'g·ilasEns lā'yoła bEkwē'laxEns gā'gEmpē. Hë'^{s}mēsEns la nā'naxtsE^{s}wasEwē wā'łdEmaq, yîs bEkwē'lēnōkwasEns g·ā'lEng·a^{s}lēsEns wīō'mpa. NExstâ'^{s}lislāg·a Kwā'g·uł. NExstâ'^{s}lislag·a lāx t!êx·î'lag·asEns gā'gEmpwuła. Hë'lag·a lē Kwā'kwEg·uł." La gwē'gEmx·^{s}īd lā'xēs g·ō'kulōtē qa^{s}s ^{s}nē'k·ē "qans ^{s}nē'k·ē Wā'k·as, qans ^{s}nē'k·ē NEg·ä'. Ë'x·laxawē'sEN qE'nLō k·!ē'slax ^{s}mā'^{s}magwa^{s}laslāxs wā'łdEmasa g·ī'gamē^{s}." La dā'x·^{s}īdxa L!ā'qwa: "Wë'g·a, dE'nx^{s}ītsEN q!E'mdEma." La g·ō'kulōtas dE'nx^{s}īda. G·î'l^{s}mēs gwāł dE'nxEla, lē q!wē'ł^{s}īda dE'nxEla la'as ē't!ēd yā'q!eg·a^{s}łē Gwôyō'łE^{s}lasē: "Qä'ẹEN, g·ō'kulōt, qä'ẹEN dā'daē^{s}mawēsEN lā'xg·în nâ'qek· qa^{s}s Kwā'g·uł. K·!eō'sēg·în gā'^{s}lōlEm lā'xēs gwā'gwēx·sēlasōs g·ā'xEn ẹō'gun g·ō'kulōtg·în. La^{s}mē'sEN dzō'ẋwał qa^{s}s, Kwā'g·uł; p!E'lxElasgEmLa qa^{s}s, Gwē'tEl; p!E'lxElasgEmLa qa^{s}s, Q!ō'mo^{s}yuē; p!E'łxElasgEmLa qa^{s}s, Q!ō'mk·!ūtîs; p!E'lxElasgEmLa qa^{s}s, ^{s}wā'las Kwā'g·uł; qasēx Ts!Exts!Egē'dzEmga, xunō'kwas ^{s}wā'las ^{s}nEmō'gwis. Wë'g·a yā'L!âx ^{s}wā'latsEm; sō'Em gwā'sx·älag·ilîs ts!ē'łwalaxa qwē'salä. A^{s}wā'wōLElaxa L!ā'qwa, g·ad Mā'xts!ōlEmk·, la^{s}mē'sîk· lāL p!ā'q!agElîłał lōL, Kwā'kwEg·uł. Gwa'lax·în xā'max·^{s}id lā'sîk·. Gē'lag·a Lā'bid, hā'g·atsik· lā'xEns g·ī'g·igama^{s}ē."

La[1] ẹā'xolîłē LA'bidē qa^{s}s yā'q!eg·a^{s}łē: "nē'x·^{s}EmLasēẹaxat, g·ī'gamē^{s}. Wë'g·a yā'L!âx, g·ī'g·igamē^{s}s Kwā'kwEg·uł. G·a^{s}m Sē'x^{s}ēg·ila Mā'xts!ōlEmg·în daā'kwek·. La^{s}mē'sEN lā'łtsîk· lōL."

La qā's^{s}id qa^{s}s ax^{s}ā'lîłēq lāx k!waē'lasasa Kwā'g·uł. La ẹā'xolîłē Awâ'^{s}waxalag·ilîsē qa^{s}s dā'x·^{s}idēxa L!ā'qwa. La yā'q!eg·a^{s}ła: "Gē'lak·as^{s}la ^{s}wā'las ^{s}nEmō'gwis. G·ā'x^{s}Emg·în nā'mētsōxdîk· k·!ō'tElag·asEns wī'wōmpdäEns. G·a^{s}m Mā'xts!ōlEmk·. La^{s}mEN k·î'lxwaLEqEk· lā'xg·a Mā'xts!ōlEmk·. Wë'g·a gunā'ł

[1] L. c., p. 347.

g·ā′xEn lā′xen g·ā′g·imāx·dāEn lōL, Kwā′g·uł, qans hā′labalē qans ḷaḷē′gEmx·sElaEns lā′xEns ḷē′gamEns. Ġwa′lax·aEns k·îłE′lasg·a laō′xgwas Mā′xts!ōlEmk·, g·ō′kulōt, wa, wa. Wë′g·a, k·ā′x·ˢīdEx qa ha′mx·ˢīdēsEns lē′lqwalaLaˢēx."

La k!wā′g·alīłē Awâ′ˢwaxalag·ilîs. La k·ā′x·ˢīdēda haˢyā′łˢa. La ha′mx·ˢidēda lē′lqwalaLaˢē. La ḷā′xolīłē ˢmā′ẋwa qaˢs ts!E′lwaqēxa k!wē′łē. LaE′m wä′xaq. La ˢnē′k·a: "Wë′k·as, wë′k·as, ˢwā′las ˢnEmō′gwis; wë′k·as Hë′łamas, wë′k·as NEg·ä′, yūL Ma′maleleqal; wë′k·as L!ā′ġoLas, wë′k·as K·!ō′tē, yūL ˢnE′mgēs; wë′k·as Sī′wid, wë′k·as Ē′wanukᵘ, yūL ła′witsis; wë′k·as Wā′k·as, wë′k·as Pō′łˢīd, yūL Mā′dîłbē; wë′k·as Wā′dzē, wë′k·as Hä′ˢwas, yūL DEna′x·daˢxᵘ. Wë′k·as hā′małEL, lē′lqwalaLē. Laˢmō aë′k·!aakwa. Laˢmē′x·dg·în ˢnē′k·ōL, yîsEn ġā′gEmpē. Yū′Em ëx· nâ′qēsEn wī′wōmpxwa hamg·ī′laxwa x·îsˢē′dēx. Wë′g·a yā′L!âLEx Kwā′g·ułxEns g·ī′g·igamaˢēx qō k·î′lẋwałxwa L!ā′qwä qEns. G·îwā′lēLEns ō′gwaqaL, wa, wa." La yā′q!eg·aˢłē Hâ′ˢmēsk·inîs. La ˢnē′k·ē: "Â′lasēs wā′łdEmōs, g·ī′ġamēˢ. Ā, âl′awīst!ēs wā′łdEmōs. Nō′gwaEm q!â′LElax k·î′lẋwäxa L!ā′L!Eqwa. Nō′gwaEm q!ē′q!älaxa L!ā′qwa, ë′x·LEn k·î′lẋwałg·a. Wä, yā′L!âlag·a Kwā′g·uł, ā′Las q!Emā′lalāx, yūL g·ō′kulōt, qan ˢnē′k·ē Ō′dzēˢstalis, qan ˢnē′k·ē Wa′nukᵘ, yūL āł g·ī′g·igamēˢs Kwā′g·uł, qEn ˢnē′k·ē Tsōpaˢla′s, qEn ˢnē′k·ē Ō′gwil, qEn ˢnē′k·ē Ō′mx·ˢīd, yūL āł g·ī′g·igamēˢs Q!ō′moˢyuē, qEn ˢnē′k·ē Qwē′mâˢladzē, qEn ˢnē′k·ē Yē′qawid, yūL āł g·ī′g·igamēˢs Q!ō′mk·!utEs, qEn ˢnēk·ē Ġwayō′łEˢlas, qEn ˢnē′k·ē Wa′dzē, yūL āł g·ī′g·igamēˢs ˢwā′las Kwā′g·uł. Qä′ḷEn lā′xg·în wā′łdEmg·în lā′xEns sā′sEmēx, ˢmā′ẋwag·il, qa yā′L!âk·asēsōx, wa, wa." La ē′t!ēdē Ġwayō′łEˢlas ḷā′xolīł qaˢs ˢnē′k·ē: "L!Edâ′, L!Edâ′. LEˢmas wuLE′laa Lā′bid hâhâhâhâhâ, ū, ū, ū. Wë′g·ax·ōsEn Lē′łElax·ˢīda, Ma′maleleqal, qaEn laē′nēmEn ō′q!usˢīdEq k·î′lẋwaxEn L!ā′qwa qEn g·ō′kulōt. Laˢmē′sEn Lē′łELaL." ˢnā′ẋwaˢmēs g·ō′kulōtas wä′xElaq. La ˢnē′k·a: "LaE′ms x·ī′ts!ax·îlaLōL, Gwē′tEl, lāx L!ā′qwag·ilayūgwa xunō′kwas ˢwā′las ˢnEmō′gwisē. LaE′ms x·ī′ts!ax·îlaLōL Q!ō′moˢyuē lāx Ā′ōmōł, xunō′kwas ˢwā′las ˢnEmō′gwisē. LaE′ms x·ī′ts!ax·îlaLōL Q!ō′mk·!ūtEs lāx Ma′mx·â′yugwa xunō′kwas ˢwā′las ˢnEmō′gwisē. LaE′ms x·ī′ts!ax·îlaLōL ˢwā′las Kwā′g·uł lāx ˢmā′ẋulag·ilîsē xunō′kwas ˢwā′las ˢnEmō′gwisē. Laˢmē lā′g·alīłEn wā′łdEma, wa, wa." LaE′m hâ′qawElsēda k!wē′łdē. LaE′m lā′ba.

4. Sale of a Copper.[1]

Lē′x·LElsē Â′ˢwaxElag·ilîsē lā′xēs g·ō′kulōtē, lā′xa Kwā′g·uł, ḷEˢwa Ma′malēleqala, ḷEˢwa ˢnE′mgēsē, ḷEˢwa łā′witsîsē, ḷEˢwa DEna′x·daˢxᵘ, ḷEˢwa Mā′dîłbaē, qaēs k·î′lwēnēLaxa L!ā′qwa, yîx Mā′xts!ōlEmēxa gaā′la[2] lā′xa L!Emā′isē. La ˢwī′ˢlēda lē′Elqwalaˢē g·āx q!ap!ē′x·ˢīda. La ḷā′xulsē Â′ˢwaxElag·ilîsē qaˢs yā′q!eg·aˢłē. La ˢnē′k·a:

"Wa, gē′lag·a g·ī′g·igamēˢs hā′małEl lē′Elqwalaē. G·ā′xˢEms qä′ḷaxg·îns ˢwā′ˢwalatsēlīłg·îns lā′xEns, L!ā′qwäqEns, ˢwā′las ˢnEmō′gwis. LaˢmEn k·î′lx·wał

[1] See Translation in Report of the U. S. National Museum for 1895, p. 347.

[2] L. c., p. 348.

lāx Mā'xtsl!ōlem. Â'emles k·!ēs xe'nlelał q!ē'k·!ālalōl, g·ī'gamē^{s}. Wä, â'lag·ae'ma yā'l!âx, āł g·ī'g·igamē^{s}s Kwā'kweg·uł qa^{s}sō g·ōxwī'deł g·ā'xen. Hā'g·a, gē'mxaxa p!e'lxelasgema lā'xen g·ō'kwa, ha^{s}yā'ł^{s}a."

La ^{s}wī'^{s}la lē'da ha^{s}yā'ł^{s}a. G·ā'xē mō'gwa^{s}lēselayuwēda p!e'lxelasgemē. Lē hō'sasōs ^{s}mā'xwa ļō Ō'dzē^{s}stalîsē. G·ī'lnaxwa^{s}mēs lā'stowēda p!e'lxelasgemē la'ē hā'sela lastō'xēda ^{s}nemō'kwē hō'selg·îsasa Ma'malēleqala, ^{s}nemō'kwē hō'selg·îsasa ^{s}ne'mgesē, ^{s}nemō'kwē hō'selg·îsasa łā'witsîsē. (^{s}nā'xwaem ^{s}nemō'kwē hō'ts!ēnoxwasa ^{s}nā'xwa lē'elqwalala^{s}ya. K·!ēs k·!ē's^{s}ōnux^{u}s, hë'dēda nâ'gadē hō'saxa l!ā'l!aqwayu p!e'lxelasgema).

l!elē'wayîn lāx ^{s}mā'xwa. G·ā'laē dā'x·^{s}īdxa p!e^{s}lxelasgemē, la ^{s}nē'k·a: "Ē'saēļak· ë'x·^{s}maa lē'g·în dā'g·îxtowēxg·ada yē'qelak·, yîse'ns g·ī'gama^{s}ēx. Qä'ļaxs hë'^{s}maē wë'g·ilen wīō'mpwuła. La^{s}mē'sen wë'g·il." La hō's^{s}īda, ^{s}ne'mxsa, mā'^{s}łexsa, yū'dexuxsa, mō'xsa, sek·!ā'xsa, q!elā'xsa, aļebō'xsa, ma^{s}łgu^{s}nā'lexsa, ^{s}nā'^{s}nemxsa, neqāxsaai'. Hë'x·^{s}ida^{s}mēs hā'sela ^{s}nē'k·ēda hēhō'ts!ēnox^{u} "ma^{s}łtsōkwaai'." La mex^{s}wī'tsa ma^{s}łtse'mē t!ē'sema. Lē ē't!ēdē ^{s}mā'xwa neqā'xsaxa. Lē'da hō'ts!ēnoxwē ē't!ēd ^{s}nē'k·a: "mōxsokwaai'." Lē'da hō'ts!ēnoxwē mex^{s}wī'tsa ma^{s}łtse'mē t!ē'sema, la mō'sgema. Hë'x·sä^{s}mēs gwē'g·ilasa t!ē'semē. G·ī'lnaxwaem ^{s}nē'k·ē ^{s}mā'xwa: "neqā'xsaai'," la'ēda hō'ts!ēnoxwē mex^{s}wī'tsa ma^{s}łłtse'mē t!ē'sema. Wā'x^{u}dzâla k·!îqē'da ma^{s}lō'kwē bē'begwānemxa p!e'lxelasgemē. La lā'g·aa lāx lō'xsemx·^{s}īdēda p!e'lxelasgemē. La gwā'ła. La hā'selē ^{s}mā'xwa ^{s}nē'k·a: "Lō'xsemx·^{s}īdaai'."

Lē ļā'xulsē Â'^{s}waxelag·ilîsē qa^{s}s yā'q!eg·a^{s}łē. La ^{s}nē'k·a hā'sela: "^{s}ya, lē'lqwalala^{s}ē, g·a^{s}men k·îlō'mg·a'da lō'xsemx·^{s}īdek· lāx Mā'xts!ōlem. K·!ē'sen g·i'na, ā'las g·ig·inā'lax, yūl, g·ī'g·igamē^{s}s lē'elqwalalē. Wä, qan ^{s}nē'k·ē, nōs g·ī'g·igamē^{s}s Kwā'g·uł." La k!wā'x·^{s}īda. Lē ļā'qulsē ^{s}wā'las ^{s}nemō'gwis qa^{s}s yā'q!eg·a^{s}łē. "^{s}ya, Â'^{s}waxelag·ilîs. Â'la^{s}maēs wā'łdemōs? ^{s}nē'k·aex, lae'm gwā'ła?" Lē gwē'gemx·^{s}īd lā'xēs g·ō'kulōt: "^{s}ya, Âl Sē'wid, wë'g·a ļā'x^{s}wilex, g·ī'gamē^{s} qa^{s}s yā'q!entlāla, lā'g·ilōs, qen ^{s}nē'k·ē lā'bid."

Hë'x·^{s}ida^{s}mēs Âl Sē'wid ļā'x^{s}wīd qa^{s}s ^{s}nē'k·ē. "Las, las, Kwā'g·uł, qä'ļas lā'xēs wā'łdemōs ^{s}nē'k·aaqōs, lae'm gwā'ła lā'xēs k·î'lwēna^{s}ōs, laōx lō'xsemx·^{s}īdō'xda p!e'lxelasgemēx?" ^{s}nā'xwa^{s}mēs nā'nax^{s}ma^{s}ēda hēhō'ts!ēnoxwē, ^{s}nē'k·a: "Ä, la^{s}mō'x lō'xsemx·^{s}īda." Lē ē'dzaqwa yîx Âl Sē'wida. "Gē'lak·as^{s}la Â'^{s}waxelag·ilîs, qä'ļas, g·ī'gamē^{s}, ^{s}nē'x·^{s}emļas lae'm gwā'ła. Wë'g·a, yā'l!âx Kwā'kweg·uł. Lae'ms g·inā'lōl, g·ī'gamē^{s}. Ma^{s}łtsō'k^{u}^{s}emlē, g·ī'gamē^{s}, ma^{s}łp!eniā'g·alēs g·înē'laōs." La gwē'gemx·^{s}īd lā'xēs g·ō'kulōtē qa^{s}s ^{s}nē'k·ē: "Qen ^{s}nē'k·ē, g·ī'g·igamē^{s}s Ma'malēleqal. La^{s}mē lā'wēyîn wā'łdema, g·ī'gamē^{s} ^{s}wā'las ^{s}nemō'gwis. Wa, wa!"

La ļā'x^{s}wīdē Â'^{s}waxelag·ilîs, la ^{s}nē'k·a: "Ë'x·^{s}maēs wā'łdemōs, Âl Sē'wid; ë'x·^{s}maēs wā'łdemōs, g·ī'gamē^{s} lā'xen nâ'qa^{s}ē." La ^{s}nē'k·a lā'xa ha^{s}yā'ł^{s}a: "Hā'g·a ax^{s}ē'd lā'xen g·ō'kwa lāx ma^{s}łp!eniag·ä' p!e'lxelasgema." Hë'x·^{s}ida^{s}mēs lē'da ha^{s}yā'ł^{s}a. G·ā'xē ax^{s}ā'lisxa p!e'lxelasgemē.

La ^{s}mā'xwa ļā'x^{s}wīd qa^{s}s hō's^{s}ēdēxa p!e'lxelasgemē. La ^{s}wī'^{s}la. Lē

Ḷē′x^{s}ēdEx wā′xaāsas:[1] "Lōx ma^{s}ɬp!E′niag·anâ′la p!E′lxElasgEmaai′ g·ada lāx·mō-^{s}sa′, g·ī′g·igamēs lē′Elqwalalē. Wa, wa."

Lē ḷā′x^{s}wīdē Âl Sē′wid qa^{s}s ^{s}nē′k·ē: "Ǧē′lak·as^{s}la, Kwā′g·uɬ, k·!ē′sēg·în wiō′ɬxEn wā′ɬdEmē qEns ^{s}mō′^{s}lē^{s}s Ma′malēleqal, wa, wa."

La ḷā′x^{s}wīdē ē′t!ēdē ^{s}wā′las ^{s}nEmō′gwisē qa^{s}s yā′q!eg·a^{s}ɬē. La ^{s}nē′k·a: "Ǧē′lak·as^{s}la Â′^{s}waxElag·ilîs, gē′lak·as^{s}la g·ī′gamē^{s}, k·!ē′sēLasē nōsɬ nâ′qēlē wā′xap!Enx·^{s}īdaasLasîk· g·ig·înā′lEg·ada g·ī′g·igamēg·îns. LaE′mx·sḷōx hë′ɬ^{s}a lā′xEn nō′sē nâ′qa^{s}ya." La gwē′gEmx·^{s}īd lā′xēs g·ō′kulōtē qa^{s}s ^{s}nē′k·ē: "qan ^{s}nē′k·ē, nōs g·ō′kulōt. Wë′g·a ḷā′x^{s}wīdEx K·!ē′k·!EsLEn qa^{s}s yā′q!eg·aLaōs, g·ī′gamē^{s}. LaE′ms yā′yaq!Ent!ēdālaLōL, g·ī′gamē^{s}, wa, wa."

Lē ḷā′x^{s}wīdē K·!ē′k·!EsLEn qa^{s}s yā′q!eg·a^{s}ɬē. La ^{s}nē′k·a: "Â′laḷōs lē′l-qwalalē L!Edâ′wīst!ōx wā′ɬdEmaqōs Â′^{s}waxElag·ilîs. Qä′ḷas, g·ī′gamē^{s}, hë′moLē gwē′g·îlEns lē L!ā′ye^{s}wasa. K·!ē′swułē dā′doqwałg·iwala qō k·î′lxwa lā′xa ^{s}wā′-lasē L!ā′qwa. LaE′m ë′x·^{s}īdEn nâ′qa^{s}ē qa^{s}s, g·ī′gamē^{s}. Lā′k·asL^{s}Ems gwā′LōL. Wë′g·iɬ la g·înā′LōL, g·ī′gamē^{s}. Nā′malasōEmɬ lax·în ḷE^{s}wu′n wā′ɬdemēLōL, g·ī′gamē^{s}. Mō′x^{u}sōx^{u}Lē p!E′lxElasgEma. Wë′g·a, g·ī′gamē^{s}, g·înā′s mō′p!Enyag·i p!E′lxElasgEma, g·ī′gamē^{s}. Hë′^{s}mEn gwa^{s}yâ′ mō′x^{u}sokwē. Wa, g·ī′gamē^{s}. K·!ē′sLEn ē′dzaqwaL, lē′LEk·LōLxEn ḷE′qa^{s}ēLōL, g·ī′gamē^{s}." Lē gwē′gEmx·^{s}īd lā′xēs g·ō′kulōtē, la ^{s}nē′k·a: "^{s}ya, g·ī′gamē, ^{s}wā′las ^{s}nEmō′gwis. La^{s}mEn lā′xēs wā′ɬdEmōs, ^{s}nē′k·îx·dēqōs qEn yā′yaq!Ent!ēdalē qa^{s}s, g·ī′gamē^{s}. Wa, wa. Qan ^{s}nē′k·ē."

La ḷā′x^{s}wīdē Â′^{s}waxElag·ilîs qa^{s}s yā′q!eg·a^{s}ɬē. La ^{s}nē′k·a: "Qä′Las, g·ī′-gamē^{s}, ē′saēḷa ë′x·^{s}mēs wā′ɬdEmōs. K·!ē′laẋ^{u}sEma^{s}ya^{u}qōsā′xēs wā′ɬdEmōs. Lā′k·as^{s}mas gwāɬ g·ig·înā′LōL, qEnLō lāɬ ts!â^{s}s mō′p!Enyag·i p!E′lxElasgEm lōL, g·ī′gamē? Wë′g·a, nā′nax^{s}mē^{s} g·ā′xEn." La yā′q!eg·a^{s}ɬē K·!ē′k·!EsLEn: "K·!eō′-sEn gwē′x·^{s}idaas ē′dzaqwa." La ^{s}yā′laqē Â′^{s}waxElag·ilîsē lā′xa ha^{s}yā′ɬ^{s}a. G·ā′-xēda ha^{s}yā′ɬ^{s}a ax^{s}E′lsElaxa p!E′lxElasgEmē. La ^{s}mā′ẋwa ē′t!ēd dā′x·^{s}īdxa p!E′lxElasgEmē qa^{s}s yā′q!eg·a^{s}ɬē. La ^{s}nē′k·a:

"^{s}ya, lē′Elqwalala^{s}ē. La^{s}mas dō′qulaxEnu^{s}x^{u} k·î′lwē^{s}na^{s}ē. Nō′gwaEm Kwā′g·uła łō′k!wēmas lāx k·î′lxwaxa L!ā′qwa. K·!ē′sō gwē′xsas lāx k·î′lxwa. Hë′x·^{s}ida^{s}maaqōs g·ā′xsa ẋwā′k!una ḷE^{s}wa k·ō′kwäxtâla. Lōx q!EL!ap!E′nyag·anâla lāx lō′xsEmx·^{s}īdē p!E′lxElasgEmēg·ada lax·^{s}mō′^{s}sa ḷō′gun daā′x^{u}g·în." Lē gwē′gEmx·^{s}īd lā′xa Kwā′g·uɬē qa^{s}s ^{s}nē′k·ē: "Qä′ḷEn, g·ī′g·igamē^{s}s Kwā′kwEg·uɬ, qan ^{s}nē′k·ē lā′xwa yä′g·îl^{s}watēx lāx k·î′lxwaxa L!ā′qwa. La^{s}mē′sEn wë′g·iɬ ē′tElsL." Lē hō′s^{s}īda; ē′t!ēdxa p!E′lxElasgEmē. Hë′x·sa^{s}mēs gwē′k·!alēs g·î′lx·dē gwē′k·!alāsa. G·î′l^{s}Em nEqā′xsēda p!E′lxElasgEmē, la′ē ^{s}mā′ẋwa ^{s}nēx· hā′sEla: "NEqaxsaä′i." La ^{s}nā′ẋwēda hō′ts!ēnoxwē ḷē′x^{s}ēdEx la wā′xaātsa p!E′lxElasgEmē. La ^{s}wī′lēda p!E′lxElasgEmē, la′as yā′q!eg·a^{s}ɬē ^{s}mā′ẋwa: Wa, wa. La^{s}mEn wā′xaLōL, g·ī′g·igamē^{s}s lē′Elqwalalē′^{s}. Lā′k·as^{s}mEn gwā′ła. La^{s}mEn wō′s^{s}īdEs-g·în g·ī′gamēg·în. Wa, wa; qEn ^{s}nē′k·ē, nōs g·ī′g·igamē^{s}."

La ḷā′x^{s}wīdē Â′^{s}waxElag·ilîs qa^{s}s yā′q!eg·a^{s}ɬē. La ^{s}nē′k·a: "Wa, wa, la^{s}mEn

[1] See Translation in Report of the U. S. National Museum for 1895, p. 349.

wā'xōL, Ma'malēleqal. LaE'ms dō'qulaxg·în ḷē'gEmk·. G·a^{s}mEn ḷē'gEmk·. Hë'Em gwā'yugwatsEn ḷē'gEmēg·ada lāk· ḷā'x^{u}sâlis lā'xEns ^{s}nā'lag·ada nEg·ä'k· pl!E'lxElasgEma. Nō'gwaEm Kwā'g·uła. G·aE'ms łE'nłîk· lē'lqwalaLē^{s}. Â'^{s}maaqōs hë'x·^{s}idaEm gwāł, la'aqōs lā'g·aa lāx lō'xsEmx·^{s}īdē pl!E'lxElasgEma. Wë'g·a yā'L!âL!Ex qanLō ō'gwaqał k·î'l^{s}wulał lōL, lē'lqwalaLē^{s}. K·!ē'sLEn ō'gwaqał dā'doqwałg·iwālał qa^{s}sō k·î'lxwał lā'xg·în nō'sîk· g·ī'g·igama^{s}ya; qEn ^{s}nē'k·ē Ō'dzē^{s}stalîs, qEn ^{s}nē'k·ē[1] Wā'g·idēs, qEn ^{s}nē'k·ē ^{s}mā'xulag·ilîs, qEn ^{s}nē'k·ē ^{s}mā'xuyalisEmē, qEns ^{s}nē'k·ē, yū'Laxs k·î'lwasēLaxsa g·ī'g·igama^{s}yaxsEns ha^{s}yō'tēxwa Ma'malēleqalax. Wa, wa."

La ḷā'x^{s}wīdē, yîx ^{s}wā'las ^{s}nEmō'gwis qa^{s}s yā'q!eg·a^{s}łē. La ^{s}nē'k·a: "Qä'ḷas, qä'ḷas, g·ī'gamē^{s}. Qä'ḷas lā'xēs wā'łdEmōs. Â'la, â'la, g·ī'gamē^{s}, â'la^{s}mēs wā'łdEmōs. A'ngwēsē sâ gwē'x·sas Kwā'g·uł lāx k·î'lxwäx L!ā'qwa ḷE^{s}wa pl!Etsā'yasē, Kwā'g·uł. Wë'g·a hë'lisōL, g·ī'g·igamē^{s}s Kwā'kwEg·uł qEn ^{s}wī'g·usta^{s}wē lā'xēs ḷē'gEmdzēyōs, ^{s}wā'latsEm." La gwē'gEmx·^{s}īd lā'xēs g·ō'kulōtē qa^{s}s ^{s}nē'k·ē: "Qans ^{s}nē'k·ē, yūL g·ī'g·igamē^{s}s Ma^{s}malēleqal, qans ^{s}wi^{s}ō'LExg·ada Kwā'g·ułek·, g·ada ^{s}nEmā'x·isEk· ḷō ë'k·!agEm ^{s}wā'las nEg·ä'xg·a Kwā'g·ułEk·. Wë'g·a ḷā'x^{s}wīdEx Yā'qał^{s}E'nlîs qa^{s}s yā'q!eg·a^{s}łaōs, g·ī'gamē^{s}. Wä'Entsōs qEn x·ī'ts!ax·^{s}īdaōL, g·ī'gamē^{s}. Wë'g·a ḷē'qaxs ḷē'gEmōs dzō'nōq!wa, g·ī'gamē^{s}, sō'^{s}maas q!â'LElax k·î'lxwäxa ^{s}wā'lasē L!ā'qwa. Sō'Em ^{s}wī'ts!Eg·usta^{s}wak^{u} q!u'mxilag·ilîs ^{s}wā'las nEg·ä's. Wa, wa; qEn ^{s}nē'k·ē, g·ō'kulōt."

La ḷā'x^{s}wīdē Yā'qał^{s}E'nlîs qa^{s}s dzō'noqwē: "Hâ hâ hâ hâ hâ. ^{s}małtlä'lag·anEmaōs g·ā'xEn Kwā'kwEg·uł. Nō'gwaEm Yā'qał^{s}Enlîs. G·î'lg·īla lā'xa g·a'layułēx axā'yîns ^{s}nā'lax. Nō'gwaEm gwasx·ä'lag·ilîs nū'yambalis g·ī'gama^{s}ya. G·ā'xaēda hō'x^{u}hōkwē lāx Xō'xopla. La lā'wiyōdxēs ts!ē'kumłē. LaE'm bā'x^{u}s^{s}īd lāq. Hë'x·^{s}ida^{s}mēs ḷē'gadês Yā'qał^{s}E'nlîsxEn gā'gEmpēxa g·ā'lä Qwē'q^{u}sōt!ēnoxwa. La gEg·a'dEs L!ā'qwag·ilayūgwa, k·!ē'dēłas ^{s}wā'lasē ^{s}nEmō'gwisa, g·ī'gama^{s}yasa g·ā'läsa ^{s}wā'lasē ^{s}nE^{s}mē'mēda ^{s}wī'^{s}wō^{s}masgEm, yîs Ma'malēleqal. Hë'^{s}mēsEn g·ā'xēłEn yā'q!Ent!ālē. Nō'gwaEm q!â'LElax k·î'lxwēx ^{s}wā'lasē L!ā'qwa. Nō'gwaEm k·î'lxwas mō'plEnx·^{s}īdē lō'xsEmx·^{s}īd plE'lxElasgEm lā'xōx Mā'xts!ōlEmēx. ^{s}mā'dzâ^{s}s g·ī'gamē^{s}? ^{s}mā'dzâ^{s}s Â'^{s}waxElag·ilîs? Wë'g·adzâ, gwā'łdzâs dā'doqwałg·iwalōL qaE'n L!ā'qwa. ^{s}nē'x·^{s}maaqōs q!ō'mała g·ī'gama^{s}ya. LaE'ms g·înā'LōL, ^{s}nEmā'las^{s}EmLEn ḷE^{s}wEn wā'łdEmē. La^{s}stōLēs g·înē'LaōS g·ī'gamē^{s}, yūL Â'^{s}waxElag·ilîs. Wë'g·a g·ī'gamē^{s}, k·!ē'sLē q!ē'nEmLēs g·înē'LaōS. Lō'xsEmx·^{s}īdaEmLē, g·ī'gamē^{s}. Wa, wa; qEns ^{s}nē'k·ē Hā'wasEłał, qEns ^{s}nē'k·ē, Hä'xweōs, qEns ^{s}nē'k·ē Wā'wilapElasō, qEns ^{s}nē'k·ē, yūL āł g·ī'g·igamēs Ma'malēleqal. Wa, wa."

La ḷā'x^{s}wīdēda g·ī'gama^{s}ē qa^{s}s yā'q!eg·a^{s}łē, yîx Â'^{s}waxElag·ilîs. La ^{s}nē'k·a: "Qä'ḷas, yūL ts!E'ndEg·îmdzē g·ī'gamē^{s}. Ë'x·^{s}Ems laaqōs k·!ē'laxu^{s}sEmēxēs wā'łdEmōs. La^{s}mē'sEn wuLā'LōL, g·ī'g·igamēs Ma'malēleqala. Lā'k·as^{s}mas q!wē'ł^{s}īdLōL qanḷō g·înā's lō'xsEmx·^{s}īdē plE'lxElasgEm? LāḷOx q!EL!aplE'nya-

[1] L. c., p. 350.

g·anâla p!E'lxElasgEmxwa lāx ˢmō'ˢsa. G·î'lˢEmłwēsEs k·!ēs dā'xaLōL g·ā'xēLas lō'xsEmx·ˢīdē, laˢmē'sEn k·!ēs hā't!Elał k·î'lxwaxōs L!ā'qwēqōs, g·ī'gamēˢ.

"LaE'ms nā'naxˢmēLōL, ˢwā'las ˢnEmō'gwîs. K·!ē'sēg·în dō'qulaēnoxᵘxa g·î'nasa lō'xsEmx·ˢīdē p!E'lxElasgEma. K·!ē'ō. A'Emlaxens Lē'lk!walālax qEnLō ˢnē'x·ˢlax dō'qulaēnoxᵘxēs wā'łdEmōs. Wa, qEn ˢnē'k·ē, g·ī'g·igamēs Kwā'kwEg·uł. Wa, wa."

La ḷā'xˢwīdē ˢwā'las ˢnEmō'gwis qaˢs yā'q!eg·aˢłē. La ˢnē'k·a: "ˢya, g·ī'gamēˢ. K·!ē'saaxs nōs nâ'qaˢya. Hasmō'x nâ'qaˢyaxwa g·ī'g·igamaˢēxōs g·ig·îna'ēnaˢēx lōL, g·ī'gamēˢ. LaˢmEn gwā'ła yîn. G·ā'xlax·īda [1] lō'xsEmx·ˢīdē axk·!ā'lasōsa g·ī'gamaˢē Yā'qałˢEnlîs. Wa, wa, qEn ˢnē'k·ē, Ma'malēleqal, Wa, wa."

La ˢyā'laqē Â'ˢwaxElag·ilîsē lā'xa haˢyā'łˢa qa lēs axˢē'dxa lō'xsEmx·ˢīdē p!E'lxElasgEma. G·ā'xēda haˢyā'łˢa. La ḷā'xˢwīdē ˢmā'xwa qaˢs hō'sˢīdēxa p!E'lxElasgEmē. Hë'x·säEm gwē'k·!ālēs hā'sEla, nEqā'xsasa. La wī'ˢlēda p!E'lxElasgEm, lā'as yā'g!eg·aˢłē ˢmā'xwa. La ˢnē'k·a: "ˢya, lē'Elqwalaˢē, hō'sElaˢmasēxg·ada p!E'lxElasgEmk· lāk· wā'xaatsEk·?" ˢnā'xwaˢmēs ää'xĒlēda ˢnā'xwa bē'bEgwanEma. "Gwā'łElas wułˢE'm ˢnē'k·ōL, g·ī'gamēˢ, laˢmEnuˢxᵘ łE'np!Ełtâxōx lä wā'xaastsa p!E'lxElasgEmēx," ˢnē'k·ēda bē'bEgwanEmē. La ē'dzaqwē ˢmā'xwa: "Lāk· q!EL!ap!Enyag·anâla lāx ma'ˢłp!Ena lō'xsEmx·ˢīd p!E'lxElasgEma. Nō'gwaEm Maa'mtag·ila łō'k!wēmas lāx k·î'lxwaxa L!ā'qwa. Yā'L!ānō, g·ī'gamēˢ Â'ˢwaxElag·ilîs. Yā'L!ānō, ā'Lens q!Emā'lalax. Gwanō' ts!ā'xˢēdElaxa, k·!ēs wä'L!ēmasa, g·ī'gamaˢya, ā'Las wiō'L lā'xa L!ā'qwa."

La ḷā'xˢwīdē Â'ˢwaxElag·ilîs qaˢs yā'q!eg·aˢłē. La ˢnē'k·a: "Ë'x·ˢmēs wā'łdEmōs ˢmāxᵘ, yîxs łEˢlō'k!ulaā'xg·în nâ'qēg·în. Wë'g·a yā'q!eg·aˢłEx ˢwā'las ˢnEmō'gwis. LaE'ms yā'q!eg·aˢLōL, g·ī'gamēˢ. Nē'łasōs nâ'qaˢyaq!ōs g·ā'xEn, ā'LEn xE'nLElalax ła'laxwīlalax. Wë'g·adzâ dā'xax, g·ī'gamēˢ. Dā'xadzâg·a, qEn ˢnē'k·ē Wā'g·idês, qEn ˢnē'k·ē Tsō'paˢla's. Wa, wa."

La k!wā'x·ˢīdē Â'ˢwaxElag·ilîsē. Â'ˢmēsEla q!wē'Łałēda ˢnā'xwa lē'lqwalaLēˢ. K·!eō's yā'q!Ent!āla. Â'ˢmēs ˢwā'lasē ˢnEmō'gwis t!ē'x·ˢEls qaˢs ˢnā'xumdēsēs ˢnExˢuna'ˢē. La gä'ła k·!eō's wā'łdEmēda ˢnā'xwa bē'bEgwanEma, lā'as ḷā'xˢwīdē Yē'qōk!wālag·ilîsē, yîx ts!ā'ˢyäs ˢwā'las ˢnEmō'gwis qaˢs yā'q!eg·aˢłē. La ˢnē'k·a: "ˢya, g·ī'g·igamēˢs Kwā'g·uł. K·!ē'sEn q!â'LElaxg·a ˢyā'g·îmg·asg·a nâ'qēg·asg·în ˢnE'mwōtEk·. Wë'g·a dō'qwałax, g·ī'gamēˢ, qaˢs wā'łdEmōs qa ë'x·ˢidayūsg·a nâ'qēg·asg·în g·ī'gamēk·, qEn ˢnē'k·ē, g·ī'g·igamēˢs Ma'malēleqal. Wa, wa."

La ḷā'xˢwīdē Ha'mdzīd qaˢs yā'q!eg·aˢłē. La ˢnē'k·a: "ˢya, Kwā'kwEg·uł, k·iłE'laˢmEnLasg·a gwē'tsasg·asg·în g·ī'gamēg·în, g·ada hā'manēkwīlak· g·ī'gamaˢya. LaˢmEns hā'manēkwa lē'Elqwalaˢē. Hë'Em gwēg·ilag·iłēda ˢwā'lasē g·ī'gamaˢya. Wë'g·a Â'ˢwaxElag·ilîs, ë'k·!îlax·ˢīdExg·a nâ'qēg·asg·în g·ī'gamēk·."

La ḷā'xˢwīdē Â'ˢwaxElag·ilîs qaˢs yā'q!ēg·aˢłē. La ˢnē'k·a: "Gwā'łlas Ha'mdzid. LaE'ms hē'łˢâdzaqwa, xE'nLEla q!ē'nEmēs wā'łdEmōs. Lē'x·adzâamax·ī' yā'q!Ent!alēda k·î'lˢwēnoxᵘ lā'xa L!ā'qwa. Gwā'łlas ˢwā'las ˢnEmō'gwis, gwā'łdzâˢsōx yā'q!Ent!ālōxda g·îng·înā'nEmēx, qEn ˢnē'k·ē Kwā'g·uł. Wa, wa.

[1] See Translation in Report of the U. S. National Museum for 1895, p. 351.

Wä, hā'g·a, p!ā'p!ag·ilîłɛla lā'xɛn g·ō'kwa qa ë'x·ˢidayusōx nâ'qaˢyaxsa g·ī'gamaˢēx. Hā'g·a, haˢyā'łˢ." Lē'da haˢyā'łˢa. K·!ē'st!a gä'łaxs g·ā'xaē dā'laxa p!ɛ'lxɛlasgɛmē. La axˢɛ'lsēda haˢyā'łˢäxa p!ɛ'lxɛlasgɛmē. Hë'x·ˢidaˢmēsē Â'ˢwaxɛlag·ilîsē ḷā'ẋˢwīda. La wuLā'xa haˢyā'łˢa: "G·î'nsōxda p!ɛ'lxɛlasgɛmēx?" La nā'naxmaˢēda haˢyā'łˢa: "Q!ɛL!ap!ɛ'nyag·ōx p!ɛ'lxsē." — "Â'laˢmas ˢnē'k·a? āł g·ī'g·igamēˢs Kwā'g·uł. Ǧē'lak·asˢlax·ōx wā'łdɛmaqōs, Kwā'g·uł. Wë'g·a, ˢmāẋᵘ, ē't!ēd hō'sˢēdɛx, g·ī'gamēˢ." La ˢmā'ẋwa ḷā'ẋˢwīd qaˢs hō'sˢīdēxa p!ɛ'lxɛlasgɛmē. La ˢwī'ˢla, la'as yā'q!eg·aˢłē ˢmā'ẋwa: "ˢya, lē'ɛlqwalaLēˢ, hō'saˢmasa lāxg·a'da p!ɛ'lxɛlasgɛmk·? Lak· maˢłp!ɛnyag·ag·a mā'mōp!ɛnx·ˢīdalaˢyugwas lō'xsɛmx·ˢīd p!ɛ'lxɛlasgɛma. Dō'qwałala g·ī'g·igamēˢs lē'ɛlqwalaLēˢ. Wa, wa, qɛn ˢnē'k·ē, Â'wat, qɛn ˢnē'k·ē Nɛg·ä', qɛn ˢnē'k·ē Ē'wanuẋᵘdzē, qɛns ˢnē'k·ē gī'g·igamēˢs Kwā'kwɛg·uł. Wa, wa."

La ḷā'ẋˢwīdē ˢwā'las ˢnɛmō'gwis qaˢs yā'q!eg·aˢłē. La ˢnē'k·a: "Wë'g·a, yā'L!âx, Ma'malēleqal, laˢmɛn dā'xa k·îlō'maxɛns L!ā'qwa. Wë'g·a g·î'ldasˢēdɛx qa g·ī'tsɛˢwatsa p!ɛ'lxɛlasgɛmēx. Sɛk·!ā'sgɛmag·iūɛmLēda g·î'ldasLa. Sē'-sɛk·!axsaōxLē."

La ḷā'ẋˢwīdē Â'ˢwaxɛlag·ilîsē qaˢs yā'q!eg·aˢłē. La ˢnē'k·a: "Qä'ḷas, ˢwā'las ˢnɛmō'gwis. Ǧē'lak·asˢlax·ēs wā'łdɛmōs,[1] yîxs ˢnē'k·aēx, 'ˢlaɛ'm dā?' Hā'g·a, āł g·ī'g·igamēˢs Kwā'g·uł, axˢē'dɛxa g·î'ldasa. Sɛk·!ā'p!ɛnyag·aLē p!ɛ'lxstowīł ẋwā'k!unaL." Hë'x·ˢidaˢmēsēda haˢyā'łˢa la axˢē'dxa k!waxLā'ˢwē. G·ā'xēda haˢyā'łˢa dā'laxa sɛk·!ā'ts!aqē k!waxLā'ˢwē. La dā'x·ˢīdē ˢmā'ẋwäxa k!waxLā'ˢwē qaˢs yā'q!eg·aˢłē: "ˢya, lē'ɛlqwalaLēˢ, â'laaqōs pɛsɛmā'laxēs wā'łdɛmōs lā'xg·a Â'ˢwaxɛlag·ilîsîk·. Â'las hō'łɛmāla g·ī'g·igamēˢs Ma'malēleqala. Laɛ'm g·î'ldasēqä'i ẋwā'k!una sɛk·!ā'ẋᵘsōgug·ō p!ɛ'lxɛlasgɛma. Laɛ'm g·î'ldasēqäi' ẋwā'k!una sɛk·!ā'ẋᵘsōgug·ō p!ɛ'lxɛlasgɛma. Laɛ'm g·î'ldasēqäi' ẋwā'k!una lā'k·îndē p!ɛ'lxɛlasgɛma. Laɛ'm g·î'ldasēqäi' ẋwā'k!una q!ɛL!ɛxsōkwaē' p!ɛ'lxɛlasgɛma. Laɛ'm g·î'ldasēqäi' ẋwā'k!una mō'ẋᵘsōkwaē p!ɛ'lxɛlasgɛma. Wa, wa. Wë'g·a gwā'łɛx g·ī'gamēˢs Ma'malēleqal. Wë'g·a wō'sˢīdɛsg·anuˢẋᵘ g·ī'gamēk·, qɛn ˢnē'k·ē Kwā'kwɛg·uł. Wa, wa." La ḷā'ẋˢwīdē A'ˢwaxɛlag·ilisē qaˢs yā'q!eg·aˢłē. La ˢnē'k·a: "ˢya, xunō'kᵘ, ˢwā'las ˢnɛmō'gwis. Ë'k·asēs nâ'qaˢōs. Lāx yū'duẋᵘ-ˢp!ɛna lō'xsɛmx·ˢīd ḷɛˢwa a'ḷɛbōp!ɛnyag·i, la mā'mōp!ɛnx·ˢīdalasa ā'ḷɛbōp!ɛnyag·i p!ɛ'lxɛlasgɛm. Ǧē'lag·a ˢwā'las ˢnɛmō'gwîs, ḷɛˢwōs g·ī'xwutaq!ōs qaˢs q!wā'g·aɛlsaōs qɛn axˢē'dēq qaˢs q!wā'laxdɛmk·!înōs." Hë'x·ˢidaˢmēsē ˢwā'las ˢnɛmō'gwis ḷā'ẋˢwīd qaˢs yā'q!eg·aˢłē. La ˢnē'k·a: "ˢya, Mā'xmoēsagɛmē. Ǧē'lag·a g·ī'gamēˢ. Ǧē'lag·a Lā'bid, gē'lag·a Kwā'x·ilanōkumē, gē'lag·a ˢnɛmō'kulag·ilîs, gē'lag·a Hā'wasɛlał, gē'lag·a Kwā'xsēˢstala, gē'lag·a Âl Sē'wid, gē'lag·a K·!ē'k·!ɛsLɛn, gē'lag·a Yā'qałˢɛnlis, gē'lag·a Wā'k·adzē, gē'lag·a Hâ'ˢmisɛlał, gē'lag·a Ts!ō'xts!aēs, qɛns dō'xˢwītsō lag·ī'sɛns L!ɛL!ā'qwagâlōtē. Ǧē'lax·daˢxᵘ lā'g·a g·ī'g·igamēˢs Ma'malēleqal." G·āx dɛ'nẋulsēda yū'dukug·i'ū g·ī'g·igɛmēˢ. La yā'q!eg·aˢłē ˢwā'las ˢnɛmō'gwîs. La ˢnē'k·a: "ˢya, Kwā'kwɛg·ułē. G·aɛ'm łā'ẋwēsa Ma'malēlēqalēg·ada la'g·ōs dō'quła. G·aɛ'ms hayō'tōs

[1] L. c., p. 352.

Kwā'g·uł. G·aE'm lō'LElaxa a^{s}wā'wē L!ā'L!Eqwaxa ḷē'ḷEgadē L!ā'L!Eqwa. Hë'-^{s}mis lā'g·iłōs łā'ẋumalaqEk·. Wë'g·a yā'L!âx g·ī'g·igamē^{s}s Ma'malēleqala. Yā'L!â lag·a qō g·ā'x^{s}yulaxē Mā'xts!ōlEmaxEns lä lā'xô^{s}yâ g·ā'xEns qa^{s}s hë'x·^{s}ida^{s}mēLōs dā'x·^{s}īdnōkwêq, g·ī'gamē^{s}, ā'LEns bE'nsalax, g·ō'kulōt, qEn ^{s}nē'k·ē, g·ī'g·igamē^{s}s Ma'malēleqal. Wa, wa. Wë'g·a g·ī'gamē^{s} Â'^{s}waxEla-g·ilis." La ḷā'ẋ^{s}wīd qa^{s}s yā'q!eg·a^{s}łē. La ^{s}nē'k·a: "Qä'ḷas, qä'ḷas, ^{s}wā'las ^{s}nEmō'gwis ḷE^{s}wōs g·ī'gēdäqōs. La^{s}mōx ë'k·a, laē'x q!wa^{s}sa'. Wë'g·a, āł g·ī'g·igamē^{s}s Kwā'kwEg·uł, gē'lag·a qa^{s}s la'ōs xE'lxElpElīłEla, lā'xEn g·ō'kwa qa q!wā'laẋ^{u}dE'mk·!Ensa g·ī'g·igama^{s}ē." La qā's^{s}īdēda ha^{s}yā'ł^{s}a. K·!ēs gä'łaxs g·ā'xaē gE'mxElaxa ma^{s}łp!E'nyig·i p!E'lxElasgEma. Hë'^{s}mēsa ma^{s}łts!ā'qē k!wax-LĀ'^{s}wa, k·!ā'k·!êt!Enālaxa sEk·!ā'ts!aqē ts!ō'łna.

La ḷā'ẋ^{s}wīdē ^{s}mā'ẋwa qa^{s}s dā'x·^{s}īdēxa k!waxLā'^{s}wē. La ^{s}nē'k·a: "^{s}ya, g·ī'g·igamē^{s}s Ma'malēleqal. Ģē'lak·as^{s}lax·ōs gwē^{s}dzā'sēx. Â'lag·aE'max·i ë'k·ēs nē^{s}nâ'qa^{s}yōs qag·a gwä'lag·îldzasg·asg·Enu^{s}ẋ^{u} g·ī'gamēk·. Wë'g·a, hō'LElax, g·ī'g·igamē^{s}. LaE'ms q!wā'laẋ^{u}dEmk·!Enōẋ^{u}sg·ada ẋwā'k!unak· sEk·!ā'x·sōk·!ōx ḷE^{s}wē'q ẋwā'k!una hë'Emxaa lē sEk·!ā'x·sōk·!ōx ḷōgwa'da mō'p!En^{s}ya'g·Ek· p!E'l-xElasgEma. LE^{s}mōx mō'p!Enx·^{s}īd lō'xsEmx·^{s}īda p!E'lxElasgEma hägâ'. Wa, wa, Wë'g·ax·în waxa'."

Hë'x·^{s}ida^{s}mēsē ^{s}wā'lasē ^{s}nEmō'gwis yā'q!eg·a^{s}ła. La ^{s}nē'k·a: "La^{s}mEns dā, Ma'malēleqal. La^{s}mEn dā, lē'lqwalaLē^{s}. Ģē'lak·as^{s}la g·ī'gamē^{s} Â'^{s}waxElag·ilîs. Ģē'lak·as^{s}la, gē'lak·as^{s}la, g·ī'gamē^{s}. Ģē'lak·as^{s}la Kwā'kwEg·uł."

La ḷā'ẋ^{s}wīdē Â'^{s}waxElag·ilîsē qa^{s}s yā'q!eg·a^{s}łē. La ^{s}nē'k·a: "^{s}ya, ^{s}wā'las ^{s}nEmō'gwis, la^{s}mas dā'a, g·ī'gamē^{s}?" La nā'nax^{s}ma^{s}ē ^{s}wā'las ^{s}nEmō'gwis. "Ä, la^{s}mEn dā, g·ī'gamē^{s}." La[1] ē'dzaqwa yā'q!eg·a^{s}łē Â'^{s}waxElag·ilîs: "^{s}mā'dzâs, ^{s}wā'las ^{s}nEmō'gwis? gax·^{s}ī'dEs dā'xa^{s}yîxs wā'waL!aaxE'ntqōs g·ā'xEn, g·ī'gamē^{s}. Nō'gwaEm ḷē'gadês Kwā'g·uł. Nō'gwaEm ḷē'gaxalasō^{s}s lē'Elqwalalē^{s}s awī'^{s}stas ^{s}nā'la. Nō'gwaEms ḷā'ḷēgE^{s}ma^{s}lasōsaxg·în Kwā'g·ułēk·, lē'Elqwalalē^{s}. LaE'ms wäL, lā'xEn k·î'lwēna^{s}ē lōL, Ma'malēleqal. Hë'x·säEma lēs gwä'gawa^{s}yaasōs lāx ba^{s}nē'. Wa, wa. Hā'g·a, ha^{s}yā'ł^{s}a, Lē'^{s}lalaxEns g·ī'gEma^{s}ya qa g·ā'xēsē dō'x^{s}wīdxwa lē'lqwalaLa^{s}ēx, yîx L!ā'qwag·ilä g·ā'xlax·ī." La qā's^{s}īdēda ha^{s}yā'ł^{s}a. K·!ēs gä'łaxs g·ā'xaē wuq!wä's Â'^{s}waxElag·ilîs lē'g·ixa ha^{s}yā'ł^{s}a dā'laxa ma^{s}ł-p!E'nyag·i p!E'lxElasgEma. La yā'q!eg·a^{s}łē Â'^{s}waxElag·ilîs. La ^{s}nē'k·a: "^{s}ya, lē'lqwalaLē^{s}, g·ā'x^{s}Emg·a L!ā'qwag·īlak·, yîxg·ada nū'yambalisEk· L!ā'qwag·ila. Wë'g·a ax^{s}ē'dxōx ^{s}neẋ^{s}unē'x·däxs qa^{s}s g·îna'ōsasōx ^{s}māẋ^{u}." Hë'x·^{s}ida^{s}mēsē ^{s}mā'ẋwa hō's^{s}ēdxa p!E'lxElasgEmē. La ma^{s}łp!E'nyag·īda p!E'lxElasgEmē. "Lōx sā'yak·!ap!E'nx·^{s}īdalasa ma^{s}łp!E'nyag·i p!E'lxElasgEma. Yū'^{s}ma mō'p!Enax lō'x-sEmx·^{s}īd ḷE^{s}wa ma^{s}łp!E'nyag·ix p!E'lxElasgEma. Wa, wa, g·ī'g·igamē^{s}s Ma'ma-lēleqal." La yā'q!eg·a^{s}łē ^{s}wā'las ^{s}nEmō'gwis: "Ģē'lak·as^{s}la g·īgamē^{s}. La^{s}mE'ns yā'yaxsīlax łē'nsLa, Ma'malēleqal. Wa, wa."

[1] See Translation in Report of the U. S. National Museum for 1895, p. 353.

5. End of the Winter Ceremonial.[1]

P!Es^{s}ē′dē g·ī′gama^{s}yasa Dena′x·da^{s}x^{u}xa ḷē′gadês Pexa′ladzē lā′xa ts!ē′ts!ēqaxa gā′nuLē. La lē′L!eseLēda ma^{s}lō′kwē bē′bEgwanEma. La ^{s}nē′k·a lax t!êx·î′läsa ^{s}nā′ł^{s}nEmsgEmsē g·ō′kwa: "La^{s}mEns yâłaLäi′, pēpExaläi′, lāx Ts!Emq!og·aLäi′. La^{s}mEns[2] yâłaLäi′, pēpExaläi′, lāx Ne′ndzē. La^{s}mEns x·ī′ts!ax·ilaLäi′, ^{s}nē^{s}nEmōkwäi′, lāx L!āqosElag·ilisäi′. La^{s}mEns x·îts!ax·ilaLäi′, ^{s}nē^{s}nEmokwäi′, lāx Yā′qa^{s}mEnsElag·ilisäi′."

La ^{s}nē′k·ēda ^{s}nEmō′kwē: "Hā′^{s}lag·îlī′LElaLens pēpExaläi′, ^{s}nā′^{s}nEnts!â′Emlens, ^{s}nē^{s}nEmōkwäi′." La nä′^{s}nak^{u}, lā′xa lō′bEkwē.

La ē′t!ēd qā′s^{s}īdēda ma^{s}lō′kwē bē′bEgwanEm. LaE′m lāł qā′tsē^{s}stałxa ^{s}nā′ẋwa bē′bEgwanEma. La ^{s}nē′k·ēda ^{s}nEmō′kwē bEgwā′nEma: "Qātsē^{s}staäi′." La ^{s}nē′k·ēda ^{s}nEmō′kwē: "Qasaäi′. Wë′g·ax·îns hā^{s}lag·îlīLElaäi′, pēpExaläi′. LaEm sEpg·ī′lalē gā′nuł^{s}ēna^{s}yas. K·!eō′snu^{s}ẋ^{u} lEqwaäi′, ^{s}nē^{s}nEmōkwäi′. ^{s}nE′mp!ēnāts!axsta^{s}E′mLEnu^{s}ẋ^{u}." La ^{s}wī′^{s}la hë gwē′k·!āla lā′xa g·ig·ō′kwē, la′as nä′^{s}nakwa, lā′xa lō′bEkwē.

La ē′t!ēdēda ma^{s}lō′kwē bē′bEgwanEm qā′s^{s}īda. La ^{s}nē′k·a: "Dadōqwe^{s}maäi′. LaE′mk· ^{s}wī′^{s}laēłg·îns ^{s}nē^{s}nEmōkwig·äi′. Ḳē, ḳē, ḳē." G·î′l^{s}Em dō′qulaxa ^{s}nEmō′kwē bEgwā′nEm, la′ē ^{s}nē′k·a: "Ḳē, ḳē, ḳē; lā′x·dEs ^{s}nEmō′k^{u}^{s}Em la k·!ēs laē′La."

La ^{s}wī′^{s}laēLēda bē′bEgwanEmē, lā′xa ts!ä′ḡats!ē, la′as ḷā′xolił̄ē Pexa′ladzē qa^{s}s yā′q!eg·a^{s}ł̄ē. La ^{s}nē′k·a: "Ḳē′lag·a, ^{s}nē^{s}nEmō′k^{u}, gē′lag·a. Wa, gē′lak·as^{s}la ^{s}nē^{s}nEmō′ẋ^{u}dzēk·as, lā′xEns ts!ä′ḡats!äqens. Hë′lī̆ŁōL ^{s}nē^{s}nEmō′k^{u}, lā′xwa ts!ä′ḡats!äxs Q!a′mtElałxa ^{s}wā′lasē pExa′la, ^{s}yā′k·âmasēx ā′da Q!ā′nēqē^{s}lak^{u} lāx Dzā′wadē; ts!ä′ḡats!äxs Nau′alagumgaxa ^{s}wā′lasē pExa′la lāx Dzā′wadē; ts!ä′ḡats!äxs P!āLE′lag·i^{s}lak^{u}xa ^{s}yā′k·Ewasōs Wä′qa^{s}yasa Lē′lqwēłda^{s}x^{u}. Hë′Em ^{s}wā′lasē L!eL!ā′ḡEkwasxEn la ḷē′ḷEgalase^{s}waxEn ^{s}nē′x·^{s}anēse^{s}wē LE′mk·!alxEn ^{s}nē′x·^{s}anēse^{s}wē Nū′x^{s}nē′mis. Hë′mEn lā′g·iła ^{s}yā′k·E^{s}watsa ^{s}nā′ẋwa g·ī′g·iḡama^{s}yasa lē′lqwalaLa^{s}ēx qaxs gwā′ŁEla^{s}maē ^{s}yā′k·E^{s}wasē Q!a′mtalał ḷō Nau′alagumga ḷō P!āLE′lag·i^{s}lak^{u}. Wë′g·a yā′L!âLEx, ^{s}nē^{s}nEmō′k^{u}, yā′L!âLEs lā′xa yā′L!âxLä." Lē gwē′gEmx·^{s}īd lā′xēs g·ō′kulōtē qa^{s}s ^{s}nē′k·ēq: "QEn ^{s}nē′k·ē Te′mẋwak·as, qEn ^{s}nē′k·ē Xō′ḡumsil, qEn ^{s}nē′k·ē P!E′lxElasgEm, qEn ^{s}nē′k·ē L!ē′na, qEn ^{s}nē′k·ē ^{s}nā′ẋwa ^{s}nē^{s}nEmō′k^{u}. Wë′g·a yā′L!âx, wë′g·a yā′L!âLEx ^{s}nē^{s}nEmō′dzēk·as. Wë′g·a ts!âs yā′dEna g·ā′xEn qEn LE′lēLa^{s}lēxEn q!ā′laLElä. Hë′^{s}mEn lā′g·iła q!aq!ā′ḡEmlōL, nōs ^{s}nē^{s}nEmō′k^{u}." La ts!â′^{s}ēda yā′dEnē lāq. Hë′x·^{s}ida^{s}mēs yā′t!ēda; la ^{s}nē′k·a: "Hoî′p, ōp, ōp, ōp." La ḡwā′ła. La dō′dEqwē^{s}läla lā′xa ë′k·!ē. ^{s}nā′ẋwa^{s}mēs ^{s}nē′k·ēda g·ī′g·iḡama^{s}ē: "Yā′L!ânō, qāst, ā′Las wiō′łxEns q!ā′laLElä." La ē′t!ēda yā′t!ēd. La yä′laqwa. G·a^{s}mēs yä′laqulayosīg·a:

"LaE′ms hō′LElag·ilîsLōL, ya aya aya, xwa ts!a′ēqētmaēs pa′xala, hawō.
LaE′ms lō′laqolēisLōL, ya aya aya, xwa ts!a′ēqētmaēs pa′xala, hawō.
LaE′ms sā′yabatalēisLōL, ya aya aya, xwa ts!a′ēqētmaēs pa′xala, hawō.
LaE′ms g·ā′x^{s}aLE′laLōL, ya aya aya, xwa ts!a′ēqētmaēs pa′xala, hawō."

[1] L. c., p. 616.

[2] L. c., p. 617.

La q!wē'ɬ^{g}īdē Pᴇ'xaladzē yä'laqula, la'as q!ā'q!ēlaqula ha'mts!āla lāx awī'g·a-^{g}yasa ɻā'xɻōsēxa ^{g}nē'k·ē: "Wip, wip, wip, wip." Hë gwē'k·!alēda ha'mshamts!ᴇsē.

G·î'l^{g}mēs q!wē'ɬ^{g}īdēda hë'k·!alä, la'as yā'q!eg·a^{g}ɬē Tᴇ'mxwak·as. La ^{g}nē'k·a: "^{g}ya, qwē'sēgwił ^{g}nē^{g}nᴇmō'k^{u}. Lᴇ^{g}mas wuLᴇ'laxᴇn gā'gᴇmpē. Hë'ᴇm nū'yambalisēxa lä'ōs wuɻᴇła'. Wä, yā'L!âLōL ^{g}nē^{g}nᴇmō'k^{u} lā'xa yā'L!âxLä. Wë'g·a, nōs ^{g}nē^{g}nᴇmō'k^{u}. Yā'L!âx. Hë'^{g}mᴇns k·!eâ'sg·iłᴇns ha^{g}laLa'xa lä'ōs wuɻᴇła'. Lē'x·aᴇm ^{g}wā'lasᴇn L!ā'gᴇkwaxᴇns g·ā'gᴇmpē." La ē't!ēdē Pᴇxa'ladzē yā't!ēd qa^{g}s yä'laqwē,[1] yîsēs g·î'lx·dē yä'laxwidayu. G·î'l^{g}mēs q!wē'ɬ^{g}īda, yîx Pᴇxa'ladzē, la'as ē't!ēdēda ha'mshamts!ᴇsē wip, wip, wipxa^{g} lā'xa nᴇẋwā'ła lā'xa lō'bᴇkwē.

La ē't!ēdē Pᴇxa'ladzē yā't!ēda. Lā'xaa ē't!ēda yä'laqwa. Hë'ᴇmxaa yä'lâx^{u}Lᴇnas, qä'ɻaxs gā'gᴇmpdzᴇsaē. G·î'l^{g}ᴇmxaā'wis q!wē'ɬ^{g}īda, la'as ē't!ēda wip, wip, wipxa^{g} lāx ā'Lanâ^{g}yasa lō'bᴇkwē. La ēt!ēdē Pᴇxa'ladzē yä'laqwa. Hë'ᴇmxa yä'lâx^{u}Lᴇnas. G·î'l^{g}mēs q!wē'ɬ^{g}īda, g·ā'xaas wip, wip, wipxa^{g} lā'xa t!êx·î'läsa lō'bᴇkwē. La yä'laqwēda g·ā'laba^{g}yasa nau'alakwē. ^{g}nā'ẋwa^{g}ᴇm q!wā'xē qᴇx·imā'^{g}yas ɻᴇ^{g}wēs qᴇnxa'wa^{g}ē. G·a^{g}mēs yä'laqula^{g}yusa g·ā'laba^{g}yasa bē'bᴇgwanᴇm g·ā'xēL, lā'xa g·ō'kwē:

"Laᴇ'ms hō'lēlaLōL āna āna lō'laqula ë'x·^{g}ak·!ālet, yūL hō'lelēł pa'xala āna āna hā'mamama hā'mamama.
Laᴇ'ms hō'lēlaLōL hā'matsᴇlaqola, lᴇn bā'baɻulaqwa, lᴇn pa'xala āna āna hā'mamama hā'mamama."

La q!wē'ɬ^{g}īdēda g·ā'laba^{g}ē lā'xa nᴇẋwā'ła lā'xa lā'qawa^{g}līłasa g·ō'kwē. La x·î'lp!alīłē Ts!ä'qwa. Hë'ᴇm ɻᴇ'gᴇmsa g·ā'laba^{g}yasa q!wēq!wē'xa^{g}lakwē. La ^{g}nā'ẋwa ^{g}nē'k·a: "Wip, wip, wip, wip." G·ā'xē hō'gwīLᴇla lā'xa g·ō'kwē k!wē'^{g}stalīłᴇla mō'sgᴇmg·ustâ bē'bᴇgwanᴇma. La ^{g}wī'^{g}laēLēda bē'bᴇgwanᴇm. Lē'xᴇlax·sä^{g}mēda q!u'lsq!ulyakwē lā'xa ō'gwiwa^{g}līłasa g·ō'kwē. G·ā'xēda ts!Edā'qē ɻē'gadês Yā'qō^{g}sᴇlag·ilîs qᴇx·imā'laxa q!wā'xē qᴇnxâ'laxa q!wā'xē. La yä'laqulasg·ada:

"Hā'maya nau'alakwēlayînLas ts!a'ēqētmēs nau'alak^{u}.
Hā'maya no'gwa^{g}m q!u'lxso^{g}wa lā'xa ts!a'ēqētmaēs nau'alak^{u}."

G·î'l^{g}mēs q!wē'ɬ^{g}īda yä'laqula, la'ē x·î'lp!ēdē Yā'qō^{g}sᴇlag·ilîsē. La ^{g}nā'ẋwa ^{g}nē'k·a, wip, wi'pxa^{g} mō'sgᴇmg·ustâ bē'bᴇgwanᴇma. ^{g}nā'ẋwaᴇm ɻā'xolīłēda bē'bᴇgwanᴇm. La ^{g}wī'^{g}laēLa. La q!ᴇ'mt!ēdēda q!ulsq!u'lyakwē bē'bᴇgwanᴇma, yî'sa q!ᴇ'mdᴇmas Q!a'mtalał, yî'xa q!ᴇ'mt!ēdayâsēx Q!ā'nēqē^{g}lakwē lāx Dzā'wadēxa nū'yamē, qa^{g}xs ^{g}yā'k·âmasaax Q!ā'nēqē^{g}lakwē. Lā'^{g}laē a'mła ɻō Q!a'mtalał. Hë'^{g}mis lā'g·iłas q!ᴇ'mt!ēdᴇx Q!ā'nēqē^{g}lakwē, yîsg·ada:

"Wuł^{g}ᴇ'mx·dᴇn ^{g}wā'lepᴇlag·ī'lamᴇnē'x^{u}sa nā'naualak^{u}.
Wuł^{g}ᴇ'mx·dᴇn k·ē'k·ałᴇlak·!ālamᴇnēx^{u}sa nā'naualak^{u}.
Lē'x·deasē ɻē'xɻēgālag·îlsmᴇnēx^{u}xwa nā'naualak^{u}.
Lē'x·deasōx yō'łyōłā'lag·ilīłōx ts!a'ēqētmēs nau'alak^{u}."

La q!wē'ɬ^{g}īdēda dᴇ'nxᴇla, la'as yä'laqwē Ts!ä'qwa ē't!ēda. G·î'l^{g}mēs q!wē'ɬ^{g}ēda, la'as ^{g}nā'ẋwa^{g}mēda bē'bᴇgwanᴇmē ɻᴇ^{g}wa ts!ē'daqē x·î'lp!ēda. La ^{g}nā'ẋwa

[1] See Translation in Report of the U. S. National Museum for 1895, p. 618.

ˢnē'k·a: "wip, wip." La ē'tl!ēdēda q!ulsq!u'lyakwē dE'nxˢītsēs g·î'lx·dē dE'nxElaˢyu, yîxa ˢnē'k·ē q!E'mdEmas Q!a'mtalałē. La q!wē'łˢīdēda q!ulsq!u'lyakwē dE'nxEla, lā'asē Ts!ä'qwa yä'laqwa, ē'tl!ētsēs g·î'lx·dē yä'laqulaˢyōsēs g·ā'laē g·ā'xēL lā'xa g·ō'kwē. G·î'lˢmēs q!wē'łˢīdē Ts!ä'qwa, la'as ˢnā'ẋwa x·î'lp!ēdēda bē'bEgwanEmē. La ˢnē'k·a: "wip, wip." La ē'tl!ēdēda q!ulsq!u'lyakwē dE'nxˢīda, yîsa q!E'mdEmas Q!a'mtalałē. La q!wē'łˢīdēda q!ulsq!u'lyakwē dE'nxEla, la'as Ts!ä'qwē ē'tl!ēda yä'laqwasēs yä'laqolaˢya. G·î'lˢmēs q!wē'łˢīdē Ts!ä'qwa, la'as ˢnā'ẋwa x·î'lp!ēdēda bē'bEgwanEmē. La ē'tl!ēdēda q!ulsq!u'lyakwē dE'nxˢēda. Hëx·sä'Em dE'nxˢēdaˢyosē.

LaE'm ˢwī'ˢla hō'qawElsēda bē'bEgwanEm ḷEˢwa ts!ē'daqēxa ˢyîxwā'x·dē. La yā'q!eg·aˢłē TE'mẋwak·as: "Wa, wa, ˢnēˢnEmō'kᵘ, laˢmas dō'qulaq hë'ˢmEns k·îlE'mō, hë'ˢmEn nEma'łēłē. Hë'ˢmEn adē, hë'ˢmEn [1] gā'gEmpē, hë'ˢmEn nū'yamē, hë'ˢmEn ˢwā'las pExa'lēxa lä'ōs dō'xˢwaḷEłōs, qwē'sēgwīł ˢnēˢnEmō'kᵘ. Hë'Em Q!a'mtalałēxa ˢwā'lasē pExa'la, hë'ˢmis Nau'alagumga, yîxa ts!Edā'qē, hë'Em P!aLE'lag·iˢlakwēxa ˢwā'lasē pExa'la. Hë'Em ˢyā'k·Eˢwases Q!ā'nēqēˢlakwē, yîx Q!a'mtalał lāx Dzā'wadē. Hë'ˢmēsEn lā'g·îł ˢyā'k·âxalā'sEs, lē'Elqwalaˢlēˢ. Wa, wa; qEn ˢnē'k·ēxEns ˢnē'ˢnEmōkwē, PExa'ladzē. Hë'Em q!E'mdEm Q!a'mtalałē lä'ōs wuḷā'xˢaḷEła ˢyîxwī'dayōsEns ˢnēˢnEmō'kwē. Hë'ˢmis yä'laqulayōs P!ā'lElag·iˢlakwē, yîx yä'laqulayōsa g·ā'labaˢē, hë'ˢmis yä'laqulayōs Nau'alagumgēda yä'laqulayōsa ts!Edā'qē. K·!ē'sEn sE'na lāx gwē'g·ilasasa lē'lqwalaLaˢē. Â'ˢmaē sEna' qāˢs gwē'g·iˢlasa. Wa, wa."

G·ā'xē ẋudzExsē'g·îndēxa ō'xsēg·aˢyasa tl!êx·î'läsa g·ō'kwē. La ˢnē'k·a: "Dā'sałg·a L!ō'L!Ebanadzēk·." G·ā'xē Xō'gumsīla, g·ā'xēLa qaˢs ˢnē'k·ē: "Wë'g·a, k·ā'tałax ˢnēˢnEmōkwäi'." Lē tlE'msˢēdēda q!ulsq!u'lyakwē. G·ā'xēda ā'łē g·ī'g·igamēˢs, g·ā'xēLa. G·î'lˢmis ˢwī'ˢlaēLa, la'as yā'q!eg·aˢłē Xō'gumsīla. La ˢnē'k·a: "Yū'Em L!ō'banēs Dza'wadē. Lē'x·aEm haˢma'ˢēda dzā'ẋunē. Yū'Em tsE'nxōx." Hë'Em ˢnē'ˢnak·iłtsēx tsE'nẋwa qaē'xs ˢnā'ẋwaˢmaē la L!ē'ˢnag·ila. La ē'tl!ēdē Xō'gumsīla yā'q!eg·aˢła. La ˢnē'k·a: "Wä, k·ā'tałax, ˢnēˢnEmō'kᵘ." Hë'x·ˢidaˢmēs tlE'msˢēdēda q!ulsq!u'lyakwē. G·ā'xēda ts!ē'daqē pE'lk·ałasēs ˢnaE'nẋˢunaˢē L!ēL!ā'gEkumāla. Hë'Em gwä'łēda bē'bEgwanEmē. La ˢwī'ˢlaēLa, la'as yā'q!eg·aˢłē Xō'gumsīla. La ˢnē'k·a: "Yū'Em gwē'gogō'sōx. Yū'Em dā'saxa yä'qēg·ī'lax·Lä. Wa, wa." La yā'q!eg·aˢłē TE'mẋwak·as. La ˢnē'k·a: "ˢya, ˢnēˢnEmō'kᵘ, ˢmā'dzâs, ˢmā'dzēs ˢnē'ˢmak·îłaōs ˢnē'k·aaqōs qa qwē'dag·isa L!ā'gEkwēx? ˢmā'sē ëk·!ē'qalamāsLa g·ā'xEns? Â'ˢmēłg·îns lāł ẋu'lsał lē'Laxs qwē'dEL. Â'ˢmēłg·îns lāł mē'xaL, ˢnēˢnEmō'kᵘ. Wä, laˢmE'ns gwā'łxwa gā'nulēx, nōs ˢnēˢnEmō'kᵘ. LaˢmE'ns ˢyîxwā'xâLEq, PExa'ladzē, qEns L!ā'L!ayōx·Lä lāg·i'xwa gā'nuLēx, qEn ˢnē'k·ē, P!E'lxElasgEm."

La ḷā'xolîłē Hō'LElīdē qaˢs yā'q!eg·aˢłē. La ˢnē'k·a: "Yū'ˢmōs wā'łdEmaqōs, TE'mẋwak·as. ˢnē'k·asqōs, laE'm gwā'łxwa gā'nuLēx. LaˢmasHō'Lēlaxwā'łdEmasEns ˢnEmō'kwē LE'mk·!āl lāx wā'łdEmas? LaE'mˢlaōx qwē'dēLa L!ā'gEkwix. Wë'g·a, ˢnēˢnEmō'kᵘ. K·!ē'sLaLEn ō'gwaqał lā'wiōdEq, qEns ˢnē'k·ē

[1] L. c., p. 619.

KuLE'm, qEns ˢnē'k·ē Ts!E'lk·!îxst. Ë'x·laxaˢwīsEnlax k·!ēs dā'dalax wā'łdEmasEns ˢnēˢnEmō'kwē. Wa, wa."

La ḷā'xolīłē Yū'ẋᵘyukwamas, g·ī'gamaˢyasa ˢnE'mgēsē: "Hë'ˢmis wā'łdEmōs, ˢnēˢnEmō'kᵘ. Â'laˢmas laE'm qwē'damāsxwa L!ā'gEkwēx? Wë'g·a, nā'naxˢmēˢxE'n wā'łdEmē, TE'mẋwak·as."

La'as nā'naxˢmaˢē TE'mẋwak·as: "Â'laˢmEn ˢnē'k·a qä'ḷaxs k·!ē'saēx aē'k·ilEns ˢnēˢnEmō'kwēx lā'xEn k·îlE'mēxwa L!ā'gEkwaxsEns gā'gEmpēxEns ā'daxEns k·îlE'mēxwa nEmā'łēlax. Â'laˢmEn laa'm gwāłxwa gā'nuLēx. Wa, wa."

La nā'naxˢmaˢē Yū'ẋᵘyukwamas ē't!ēda: "LaˢmasWuLE'laa, nōs ˢnēˢnEmō'kᵘ? ˢya, L!ā'qwasgEm, wë'g·ax·ik· gwā'ła, laE'mḷas gwā'łxwa gā'nuLēx. Hë'ˢmEn ā'łē tā'tēk!wałaxa qō'tēx·aLa g·ā'xEns, nōs ˢnēˢnEmō'kᵘ. Hë'ˢmēsEn k·!ē'sēLEn ō'gwaqał ts!Exˢē'dxwa L!ā'gEkwēx. Wë'g·ax·ī'ḷał L!ā'yōxLäłxwa gā'nuLēx. Wa, wa; qEn ˢnē'k·ē Nū'xnēˢmis, qEn ˢnē'k·ē Hō'LēlId, qEn ˢnē'k·ē, qāst, LE'mk·!āl. Wa. Amā'ˢyawēsEns wā'łdEmēx,[1] g·ō'kulōt." La ḷā'ẋˢwīdē Nū'xnēˢmis qaˢs yā'q!eg·aˢłē. La ˢnē'k·a: "Yū'ˢmōs wā'łdEmēx, TE'mẋwak·as. Hawā'k·asōs wā'łdEmaqōs, ˢwā'latsEm lē'lqwalaLēˢ. Ë'x·lag·aE'malax gwāł. Qä'ḷaxs nExstâ'ˢlēsq!amaa'qōs lā'xEns gā'gEmpē, yūL, gē'lak·asˢla ˢwā'las lē'lqwalaLēˢ. Hë'lag·a lē sā'sEm, gwaˢnō ō'gwaqalāx mō'masilaxEns gā'gEmpēx. Â'lasēs wā'łdEmōsxwa L!ā'gEkwēx. Â'laˢmaēx nEmā'łēlaxs mō'masilasEˢwaēx. Wë'g·a, yā'L!â lā'xa yā'L!âxLä, ˢnēˢnEmō'kᵘ, qEn ˢnē'k·ē Kwā'g·uł, qEn ˢnē'k·ē Ma'malēleqal, qEn ˢnē'k·ē ˢnE'mgēs, qEn ˢnē'k·ē Ła'witsis, qEn ˢnē'k·ē g·ī'g·igamēˢs lē'Elqwalaˢ. Wa, wa."

La ḷā'ẋˢwidē TE'mẋwak·as qaˢs yā'q!eg·aˢłē. La ˢnē'k·a: "Ge'lak·asˢla ˢnā'ẋwa ˢnēˢnEmō'kᵘ. Ge'lak·asˢlax·ēs wā'łdEmōs g·ā'xEn. LaˢmEn ˢyîxō'dLEXg·în L!ā'gEkwîk·xwa gā'nuLēx. Wä, gē'lag·a, yūL, nōs ˢnēˢnEmō'kᵘ, ḷEˢwa ts!ē'daqēx, qEns ˢyîxwä'lag·i, qa hō'LēlēˢsG·ada lē'lqwalaLēˢ g·ā'xEns, nō'sēx gwē'k·!alasa." G·ā'xēda ˢnā'ẋwa bē'bEgwanEma q!ap!ē'x·ˢīda, ḷEˢwa ts!ē'daqē. La dE'nxˢēda ˢwī'ˢla, ḷEˢwa ts!ē'daqē, ḷEˢwa g·î'ng·înanEmēxa q!E'mdEmasa g·ā'lä. LaE'm dā'lē Xō'gumsilaxa qaxEto' dzō'meg·ała. G·aˢmēs q!E'mdEmsg·ada:

"Ha, wë'g·ax·ōs ˢyîxwā'ya, yîxwa'xōdeaxēs ˢwā'lasEmaˢē, ē'yaẋumaˢya, k·!ē'sˢōgumaˢya, ts!ā'egamłElaˢya wo, aiya, aiyaa, wo.

Ha, wë'g·ax·ōs g·ixā'ya ā'Lēˢstāyaxēs ˢwā'lasEmaˢē, ē'yaẋumaˢya, k·!ē'sˢōgumaˢya ts!ā'egamłElaˢya wo, aiya, aiyaa, wo.

Ha, wë'g·ax·ōs lā'xōdea qā'x·ōdeaxēs ˢwā'lasEmaˢē, ē'yaẋumaˢya, k·!ē'sˢōgumaˢya, ts!ā'egamłElaˢya wo, aiya, aiyaa, wo.

Ha, wë'g·ax·ōs ˢyîxwā'ya dā'x·ˢīdeag·în ˢwā'lasEmēg·în, ē'yaẋumēk·, k·!ē'sˢōgumēk·, ts!ā'ēgamłElēk· wo, aiya, aiyaa. wo."

G·î'lˢmēs q!wē'łˢīdēda dE'nxEla la'as ˢnā'ẋwaˢmēda bē'bEgwanEmē gē'ẋutōdalasēs L!ā'gEkwē lā'xa qaxEtō' dzō'ẋuma, yîxs dā'łaē Xō'gumsīlēq. LaE'm ˢnā'ẋwa L!ā'yuwē ḷē'ḷEgEmas. LaE'm Ha'mdzidEx·Lē Xō'gumsila. La yā'q!eg·aˢłē NEg·ä', yî'xa ḷē'gadêx·däs PExa'ladzē lā'xa ts!ē'ts!ēqa. La ˢnē'k·a: "ˢya, nōs g·ō'kulōt; wë'g·a ḷā'ẋˢwīdanuẋˢs axˢē'xsda lāxg·a'da L!ā'gEkwîk· qa qwē'saˢyînxLa."

[1] See Translation in Report of the U. S. National Museum for 1895, p. 620.

Hë'x·ˢidaˢmēsē Yā'qōḷas ḷā'ẋˢwīda. La yā'q!eg·aˢła. La ˢnē'k·a: "G·ā'xˢmEn, NEg·ä', qä'ḷas g·ī'gamēˢ, lā'xēs wā'łdEmōs. Nō'gwaEm dā'x·ˢidLExwa L!ā'gEkwēx." La ha'nxˢīdē Yā'qoḷas, yîsēs ˢnEẋˢuna'ˢē lā'xa L!ā'gEkwē qaˢs q!olā'łˢēdēq lā'xa g·aē'lasē. Hë'x·ˢidaˢmēs qEx·i'mdēda ˢnā'ẋwa DEnā'x·daˢxᵘ, yîsa lā'laxwēwaˢē. LaE'm gwāł ts!ē'ts!ēqa. LaE'm ˢnā'ẋwa L!ā'ˢyowē ḷē'gEmas. La yā'xˢwidē ˢwā'las NEg·ä'sa p!E'lxElasgEmē. K·!ēs la hë yā'qwasōˢwēda hā'mats!a. LaE'm yā'xˢwīdxa g·ālaxōdaxa kwē'kwē. LaE'm lā'ba.

6. Marriage.[1]

Lē'ˢlalē ˢnEmō'kulag·ilîdzēxa ˢnā'ẋwa haˢyā'łˢasa lē'lqwalaLaˢē qa lā'x·daˢxwēs lāx g·ō'kwas. La ē'tsēˢstaq. G·āx ˢwī'ˢlēda haˢyā'łaˢ lāx g·ō'kwas. La ˢnEmō'kulag·ilîdzē ḷā'ẋˢwīd qaˢs yā'q!eg·aˢłē. La ˢnē'k·a: "Ge'lak·asˢla ˢnā'łˢnEmwōt, gˢ·āˢxˢEms lā'xEn g·ō'kwēx qaˢs wë'g·aōs q!ā'laxg·a gwaˢē'dzasg·asg·în nâ'qēk·. LaˢmEn gEg·a'dEłxwa ˢnā'lax. Laˢmē'sEn hë'lanEmōL, ˢnā'łˢnEmwōt, qaˢs lā'lag·iLōs hē'laLaxwa ˢnā'ẋwäx bē'bEgwā'nEma qa g·ā'xlag·ītsō lā'xEn g·ō'kwēx. Hë'ˢmēq, ˢnā'łˢnEmwōt. Laˢmē'sEs q!wā'lax·ax·daˢxᵘLōL. G·aE'm gu'msg·ada ḷōgwa'da qa'mẋwak·."

La ḷā'ẋulītē Lā'g·us qaˢs yā'q!eg·aˢłē ō'gwaqa. La ˢnē'k·a: "Qä'ḷas, qä'ḷas, ˢnEmō'kulag·ilîdzē. LaE'ms ˢnē'k·asēs wā'łdEmōs. Ē'sˢmaēḷEn lā'La, ḷō'gun ˢnēˢnEmō'kwîk·. Nō'gwaEm q!â'LElax wī'nax k·!ē'sk·!ēdēłasa g·ī'g·igamaˢyasa ō'wēˢstālisa ˢnā'la. Wä, yā'L!ânō lā'xa yā'ḷ!âxLê, ˢnēˢnEmō'kᵘ, yūL,[2] āł g·ī'g·igamēˢs lē'lqwalaLēˢ. Wë'g·a gu'msˢīdEx·daˢxōL qa'mẋˢwidaōs." Hë'x·ˢidaˢmēsēda ā'Lostâ gu'msˢīda. G·î'lˢmis gwā'ła, la'ē qa'mẋˢwīda. La hō'qawEls lā'xa g·ō'kwē qaˢs lē lā'xa gwa'baˢlasasa g·ō'kula. La hō'gwiL lax g·ō'kwas Hä'masaqa. G·î'lˢmis laē'lēda ā'lōstō lā'xa g·ō'kwē, la'ē ˢnē'k·a ˢnEmā'dzaqwa: "Hē'laäi', hēlaäi'." La q!wē'łˢīda, la'as yā'q!eg·aˢłē Lā'g·usē: "LaˢmEn hēlōLäi' lēlqwalaLaˢäi' qaˢs lā'ōs waˢxElē'La g·ā'xEn, lā'xEn gEnE'mLa." La q!wē'łˢīda, la'as ˢnē'k·ēda ˢnEmō'kwē g·ō'kwadēsa g·ō'kwē: "Hë'dEns gwä'laLē." La hō'qawEls lā'xa g·ō'kwē. Hä'x·säˢmēs gwē'k·!āla lā'xa ˢnā'ẋwa g·ō'kwa. Hë'x·säˢmēs gwē'k·!alîs g·î'lx·dē gwē'k·!ālasa. La ˢwī'ˢla laē'L lā'xa g·ig·ō'kwē, g·ā'xaas ē'dēL, lāx g·ō'kwas ˢnEmō'kulag·ilîdzē. Hë'x·ˢidaˢmēs la Lē'ˢlalaseˢwēda ˢnā'ẋwa lē'lqwalaLaˢya. Hë'x·ˢidaˢmēs g·ā'xēda ˢnā'ẋwa lē'lqwalaLaˢya. La yā'q!eg·aˢłē ˢwā'las ˢnEmō'gwis. La ˢnē'k·a: "Wä, gē'lag·a, g·ī'g·igamēˢs lē'lqwalaLēˢ. G·ā'xˢEms qaˢs hō'LēlaōsaxG·a wā'łdEmg·asg·anuˢẋᵘ g·ī'gamēˢg·anuˢẋᵘ. Lā'Lēns wī'naL, lē'lqwalaLēˢ. Yā'L!âL!Es, aˢwī'lalag·ada tlêx·î'lag·asg·a g·ō'kwasEns gEnE'mLa. Hë'ˢmēq." La ˢwā'lasē ˢnEmō'gwis hō'sˢīdxa p!E'lxElasgEmē. LaE'm hō'sēda hō'ts!ēnoxwē. G·î'lˢmis maˢłp!E'nyag·ida p!E'lxElasgEmē, la'ē yā'q!eg·aˢłē ˢwā'las ˢnEmō'gwîs: "LaˢmEns qā'tsēLasg·ada maˢłp!E'nyag·ik· p!E'lxElasgEma." La ē'tlēd hō'sˢēdxa lā'k·!îndē p!E'lxElasgEma. La ē'tlēdē ˢwā'las

[1] L. c., p. 359.

[2] L. c., p. 360.

ˢnEmō'gwis yā'q!eg·aˢła. La ˢnē'k·a: "LaˢmEns wē'xElēłaLEs lā'xEns ǥEnE'maēq lā'k·!îndEk· p!E'lxElasǥEma." La ˢnē'k·a: "Ǫä'ḷaxg·îns ǥwā'ǥuntsēliLEk·, lē'lqwalaLēˢ lāx k·!ē'dēłas L!ā'lwik·īla." ˢnā'ẋwaˢmēs ˢnē'k·ēda bEgwā'nEmē: "Â'la, â'lasēs wā'łdEmōs, g·ī'ǥamēˢ." La ē't!ēdē ˢwā'las ˢnEmō'gwis hō'sˢīdxa lā'k·!îndē p!E'lxElasǥEma. G·î'lˢmis ˢwī'lēda lā'k·!îndē p!E'lxElasǥEma, la'ē ˢwā'las ˢnEmō'gwis yā'q!eg·aˢła. La ˢnē'k·a: "G·aˢmEns LēˢlalaˢyuxEns ǥEnE'maēg·ada, lā'k·!îndEk· p!E'lxElasǥEma. Wa, yūL, g·ī'g·igamēˢs lē'Elqwalalēˢ. Mō'p!Enyig·ōx p!E'lxElasǥEmaxEns LēˢlalaˢyâxEns lāx k·!ē'dēłasEns g·ī'ǥamaˢē L!ā'lwīk·īla. Wa, wa."

La ḷā'xolīłē Hē'łamasē qaˢs yā'q!eg·aˢłē. La ˢnē'k·a: "Qä'ḷas, xunō'kᵘ, ē'saēḷa ë'x·ˢmis wā'łdEmōs, la'aqōs ˢnēx· qaˢs hē'laōsaxg·îns g·ō'łg·okulōtEk·. Wë'g·a, yā'L!âxsa. Yā'L!âˢnō, ā'Las ō'dzaxalaxōL. Wa, qEn ˢnē'k·ē, g·ī'g·igamēˢs lē'Elqwalalēˢ. Wë'g·a ḷā'ẋˢwīdEx, L!ā'qōḷas, ḷōs ˢmā'ẋᵘmoēsaǥamē, ḷōs Yā'qałˢEnlîs, ḷōs ˢmā'ẋuˢyalidzē, qaˢs lā'lag·aōs lā'xEns wī'nasōLa. LaE'ms lāł wā'Laqag·ilīLElaLōL." La ts!â'sōsa ˢnā'łˢnEmē ō'xsaˢakwa p!E'lxElasǥEma qa ˢnEẋˢunē'ˢsa mō'kwē bē'bEgwanEma. La ḷā'ẋˢwīdEx·daˢxwaxa mō'kwē be'bEgwanEma, la qā'sˢid qaˢs lē lāx g·ō'kwas L!ā'lwīk·īla qaˢs k!usˢā'lîłē lā'xa t!êx·î'lâsa g·ō'kwē. La yā'q!eg·aˢłē L!ā'qōḷas hā'sEla. La ˢnē'k·a: "G·ā'xˢmEnuˢẋᵘ, g·ī'ǥamēˢ, wā'Laqag·îlīLaLōL. LaE'mk· ǥwā'lēłg·ada mō'p!Enyag·Ek· p!E'lxElasǥEma. Lanuˢẋᵘ ǥwā'ǥwałōL!axEnuˢẋᵘ ǥEnE'maq!. Hë'ˢmēq."

La yā'q!eg·aˢłē L!ā'lwīk·īla: "Hā'g·a, LE'ˢlāla qa g·āxlag·īsEn nEgu'mpLa. Â'ˢmax·ī yū lō'xda L!Emā'isēx. Yū'EmLEs ˢwī'ˢla lōx, lē'x·aEmLē g·ā'xēLēda p!E'lxElasǥEmē hë'LElaL, lā'xEn g·ō'kwēx." La yā'q!eg·aˢłē Yā'qałˢEnlîs. La ˢnē'k·a: "Ǫē'lak·asˢla, g·ī'ǥamēˢ. Ǫē'lak·asˢlax·ēs wā'łdEmōs. Wa, ǥē'lag·a qEns lā'lag·i nē'łaxEns g·ī'ǥamaˢya." La hō'qawEls lā'xa g·ō'kwē. Hëˢna'kulax·daˢxᵘˢmēs lāx g·ō'kwas ˢnEmō'kulag·ilîdzē. La laē'La, lā'xa g·ō'kwē. Hë'x·ˢidaˢmēsē L!ā'qōḷasē tsEk·!ā'łElas wā'łdEmas L!ā'lwīk·ila lā'xa ˢnā'ẋwa g·ī'g·igamēˢsa lē'Elqwalalaˢē. Â'Em ˢnēk·: "qEns hā'ˢlabalē la. LaE'm laE'ns lō'La lā'xEns ǥEnE'mē," ˢnē'k·ē. Hë'x·ˢidaˢmēsēda ˢnā'ẋwa ā'łōstâ axˢē'dxa p!E'lxElasǥEmē qaˢs k·!îxsEyā'p!Endālēs lā'xa waō'kwē haˢyā'ła. La ˢwī'ˢla, qā'sˢīdēda bē'bEgwanEmē. La axˢā'lisaxa p!E'lxElasǥEmē lā'xa L!Emā'isē. Hë'x·ˢidaˢmēsē Hē'łamasē yā'q!eg·aˢła. La ˢnē'k·a: "G·ā'xˢmEns lē'Elqwalalēˢ, g·ā'xˢmEns. G·ā'xˢmEn, L!ālwīk·il, qEn q!E'LExLaˢēxs k·!ē'dēłaqōs lā'xEn ǥEnE'mLēx. Wa. Wë'g·a, hō'sˢīdxEns daā'kwēx p!E'lxElasǥEma."

La ḷā'ẋˢwīdē ˢwā'las ˢnEmō'gwis qaˢs dā'x·ˢīdēxa p!E'lxElasǥEmē. La yā'q!eg·aˢła. La ˢnē'k·a: "Qä'ḷEn, qä'ḷEns, g·ī'g·igamēˢs lē'Elqwalalēˢ. K·!ē'sēg·în bE'nsasg·în aā'xsilaˢēnaˢyaxg·ada p!E'lxElasǥEmk·. Qä'ḷa qaEn ǥā'ǥEmpaxs nâ'xsâlaē bEgwā'nEma. Hë'ˢmasEn k·!ē'sēLEn bE'nbEnts!Exḷāsxˈäˈ [1] yā'q!Ent!ālē." ˢnā'ẋwaˢmēsēda bē'bEgwanEmē ˢnē'k·a: "Â'la, â'lasēs wā'łdEmōs, g·ī'ǥamēˢ, qa a'ngwēs ˢnē'x·laxaōL, g·ī'ǥamēˢ." La hō'sˢīdē ˢwā'las ˢnEmō'gwisxa p!E'lxElasǥEmē. G·î'lˢmēs sEk·!ā'xsēda p!E'lxElasǥEmē, la'ē ˢnē'k·a: "Dā'laxeqäi'." LaE'm ḷā'wisēda ˢnEmō'kwē bEgwā'nEma. G·î'lˢmēs hō'sˢētsaˢwēda p!E'lxElas-

[1] See Translation in Report of the U. S. National Museum for 1895, p. 361.

gEmē, la'ē k·!îxsE^{s}yā'p!Endalayu lā'xa bEgwā'nEmē. G·î'l^{s}mēs sEk·!ā'xsēda p!E'l-xElasgEmē, laē'da bEgwā'nEmē ḷā'xuls qa^{s}s lē laē'Las lāx g·ō'kwas L!ā'lwīk·ila. G·î'lnaxwa^{s}mēs ^{s}wā'las ^{s}nEmō'gwis dā'x·^{s}īdxa p!E'lxElasgEmē, la'ē ^{s}nē'k·a: "Dālaxēqäi'." La hō's^{s}īda: "^{s}nE'mxsa, mā'^{s}łExsa, yū'dExuxsa, mō'xsa, sEk·!ā'xsē." La ^{s}nē'k·a hā'sEla, "la^{s}stoai'," gwā'łxōEm ^{s}nē'k·a la'ē sEk·!ā'xsēda p!E'lxElasgEmē. Hë'x·^{s}ida^{s}mēs qā's^{s}īdēda bEgwā'nEmē ga'mxaxa p!E'lxElasgEmē. La ma^{s}łp!E'n-yag·ida p!E'lxElasgEmē, la'as ^{s}nē'k·a: "Qā'dzēLasēqäi'. La^{s}mē'sEns wā'we^{s}xE-lē^{s}łałxEns gEnE'ma." La ē't!ēd dā'x·^{s}īdxa p!E'lxElasgEmē qa^{s}s ^{s}nē'k·ē: "Wē'^{s}xElē-łasēqäi'." Hë'Emxaā'wis gwē'k·la^{s}lasdEsēxa g·î'lx·dē, g·î'lnaxwa^{s}mēs sEk·!ā'xsēda p!E'lxElasgEmē, la'ēda bEgwā'nEmē qā's^{s}īda, k·!îxsEyā'p!alaxa p!E'lxElasgEmē. La laē'L, lāx g·ō'kwas L!ā'lwīk·ila. La ^{s}wī'^{s}lēda lā'k·!îndē p!E'lxElasgEma, la'ē ^{s}wā'las ^{s}nEmō'gwis ^{s}nē'k·a: "Lāk·!îndaäi'." La yā'q!eg·a^{s}ła: "Lāq!amē'g·îns ^{s}nē'k·a, yūL, g·î'g·igamē^{s}s lē'Elqwalalē^{s}. La^{s}mEns lē'^{s}lālałxEns gEnE'ma." La dā'x·^{s}īdē ^{s}wā'las ^{s}nEmo'gwisxa p!E'lxElasgEmē qa^{s}s ^{s}nē'k·ē: "Lē'^{s}lālasēqäi'." La hō's^{s}īda. Hë'Emxaā'wis gwē'k·lālē la ^{s}wī'^{s}lēda lā'k·!îndē p!E'lxElasgEma. La'ē ^{s}nē'k·a: "Lā'k·!îndōx p!E'lxElasgEmē." G·î'l^{s}mēs ^{s}wī'^{s}laēLē lā'xa g·ō'kwēda p!E'lxElasgEmē, g·ā'xaas L!ā'lwīk·ila g·ā'xawEls lā'xēs g·ō'kwē. La yā'q!eg·a^{s}ła qa^{s}s ^{s}nē'k·a: "Hë'^{s}mEn gwa^{s}yō'x^{u}dē qa ^{s}wī'^{s}la^{s}mē^{s}s g·āx lālōLēda lē'Elqwalala^{s}ē lā'xg·în k·!ē'dełg·în. Wë'g·ax·în nEgō'mpax, hē'lax mō'kwa łō'k!wēmasēs nâ'qē^{s} qa g·ā'ḷaēł lā'xg·în g·ō'kwik·. Wa, wa." G·î'l^{s}mēsē L!ā'lwīk·ila gwāł yā'q!En-t!āla, g·ā'xaēda ma^{s}łgu^{s}nā'lōkwē bē'bEgwanEma dā'laxa xō'kwē k!waxLā'^{s}wa. La x·î'x·îxbala la mō'kwēda bEgwā'nEmē da'laxa x·î'x·îxbala, lā'xa hë'łk·!ōts-tâ^{s}yasa t!êx·î'la. Lē'da mō'kwē lā'xa qamxōtstâ'^{s}ya dā'laxa x·î'x·îxbala. La nE'nxwaqâLēda x·î'qala ō'bē^{s}sa k!waxLā'^{s}wē. Â'Em ^{s}mE'nsała qa hë'łdzEqalēsa bEgwā'nEmē lāq.

La ḷā'x^{s}wīdē ^{s}mā'xwa. LaE'm ^{s}nēx· qa^{s}s lā'lag·i lā'xsâ lā'xa x·î'qala. La dzE'lx^{s}wīda. G·î'l^{s}mēs nExwā'x·^{s}īd lā'xa x·î'qala, la'ē k·îł^{s}ē'dês. G·āx â'Em xwē'laqa lā'xēs g·ä'x·^{s}idaas, la yā'q!eg·a^{s}ła. La ^{s}nē'k·a: "^{s}ya, ^{s}nEmō'gwîs, wë'g·a hë'lax awī'läs nâ'qa^{s}ē qa lā'lag·îłtsē gu'nx·īd lā'xEn wā'x·dē laā'sa." La ḷā'x-^{s}wīdē ^{s}nEmō'kulag·ilîdzē qa^{s}s yā'q!eg·a^{s}łē. La ^{s}nē'k·a: "Qä'ḷas, ^{s}māx^{u}, qä'ḷas lā'xēs wā'łdEmōs. Wë'g·a yā'L!âx, g·î'g·igamē^{s}sa lē'Elqwalalē^{s}, ā'LEns wī'ōłlax lā'xEns gEnE'ma, ā'LEn mā'x^{u}ts!ālax lē'lqwalalē^{s}. Hë'Em nū'yam, ^{s}nē'g·îmsEn ō'mpa g·ā'xEn gwā'gwîx·s^{s}ālaxs, la'ē łā'wadē k·!ē'dēlas Nō'nEmasEqâlîs, lāx Qak·!ExstE'lsxwa x·î'qalēxs t!êx·î'läs g·ō'kwas. Wë'g·a ḷā'x^{s}wīdEx lā'lēlīL!a qa^{s}s la'ōs ax^{s}ē'dxa ma^{s}łExsä' p!E'lxElasgEma qans hała'qEma lāx łâ'k!wēmasas nâ'qa^{s}ē, ā'LōX wū'łElag·îls lā'xEns ^{s}nē^{s}nEmō'kwēx." La ḷā'x^{s}wīdē lā'lēlīL!a qa^{s}s ax^{s}ē'dxa p!E'lxElasgEmē. K·!ēs gä'łaxs g·ā'xaē dā'laxa ma^{s}łExsa p!E'lxElasgEma. La ts!âs lāx ^{s}wā'las ^{s}nEmō'gwis. La yā'q!eg·a^{s}ła. La ^{s}nē'k·a: "^{s}ya, lē'lqwalalē^{s}. Wë'g·ax·i ḷā'x^{s}wīdē łōk!wē'mas^{s}as nâ'qa^{s}ē qa lā'lag·isē laēL, lā'xa g·ō'kwē qag·a'da ma^{s}łxsā'k· p!E'lxElasgEma." Hë'x·^{s}ida^{s}mēs ḷā'x^{s}wīdē ^{s}mā'xwag·ilaxa Qō'sg·imux^{u} qa^{s}s yā'q!eg·a^{s}łē. La ^{s}nē'k·a: "Nō'gwaEm k·!eō's k·îlE'ma. Nō'-gwaEm LE'lpēla nū'yambalîs ḷē'gEma. Hë'Em q!â'LElax dEx^{u}Lā'la lāx gu'lta.

La^{s}mē′sEn lāL. Wë′g·a lē′xālax." G·î′l^{s}mēs lē′x^{s}ēdēda ^{s}nā′ẋwa bē′bEgwanEma, la′ē dzE′lẋ^{s}wīdē ^{s}mā′ẋwag·ila. Wā′x^{s}mēs la nE′nẋwagâłēda x·ī′qala, lē dzE′lẋ^{s}wīdē ^{s}mā′ẋwag·ila qa^{s}s lē laē′L lā′xa g·ō′kwē. K·!ēs yî′lkwa. G·î′l^{s}mēsē ^{s}mā′ẋwag·ila laē′L lā′xa g·ō′kwē, la′ē ^{s}nEmō′kulag·ilîdzē xā′xalolaqwa. La ^{s}nē′k·a: "La^{s}mEns lō′La, lē′lqwalalē^{s}. Ģē′lak·as^{s}la, nōs g·ō′kulōt." Hë′x·^{s}idaEm k·!î′lx^{s}ēdē x·ī′qala, la′ē ^{s}mā′ẋwag·ila laē′L lā′xa g·ō′kwē. G·ā′xē L!ā′lwēk·ila g·ā′xawEls lā′xa g·ō′kwē qa^{s}s yā′q!eg·a^{s}łē. La ^{s}nē′k·a: "Ģē′lag·a, ax^{s}ē^{s}dExg·as ģEnE′mg·ōs, nEgu′mp. G·ā′xē lā′wElsEmēda p!E′lxElasģEmē. La ^{s}nē′k·ē L!ā′lwēk·ila: "La^{s}mEn wā′wałqälas lōL, nEgu′mp. LaE′ms pā′yaxulaLEs qaō′s hē′lanEmēx[1] ma^{s}łp!E′nyag·ik· p!E′lxElasģEma." Hë′x·^{s}ida^{s}mēsē ^{s}wā′las ^{s}nEmō′gwis Ļā′ẋ^{s}wīd qa^{s}s ^{s}nē′k·ē: "Ģwā′łlas k!wāł lōL, lē′lqwalalē^{s}, qEns ^{s}mō′^{s}lē. Wë′g·a, yā′L!âx, g·ī′g·iģamē^{s}s Mā′maleleqal. La^{s}mEn ē′t!ēdEL a′mł^{s}īdLEsa Kwā′g·ułēx. LaEmxaa′k· p!Esā′łg·în g·ī′ģamēk·, lōL, Kwā′g·uł. Nō′gwaEm Ma′malēleqalax·La. ^{s}yā′k·âmasxa ^{s}nā′ẋwa lē′Elqwalala^{s}ya. Nō′gwaEm k·îlE′ma. Nō′gwaEm wē′ĻEma. Nō′gwaEm q!â′LElax k·î′lẋwäx ^{s}wā′las L!ā′qwa. Nō′gwaEm g·ī′ģamēx·^{s}īdāmasxa wī′wosēlaģa bEgwā′nEmxg·în p!Esē′dēk·. Nō′s^{s}mōx awī′nagwisōx Tsā′xisēx, qaē′da nū′yamē, yîx Mā′lēleqala. Yâ′ē g·îl bEgwā′nEmx·^{s}īdōxda awī′nagwisēx," ^{s}nē′k·ē ^{s}wā′las ^{s}nEmō′gwis. La ^{s}nā′ẋwa Ļā′ẋ^{s}wīdēda bē′bEgwanEmē, la dE′nx^{s}ēd yîsg·a′da:

"Wā′x·^{s}ē^{s}ō′las wā′x·ix·dē wī′nahaō′qwēyai wī′saō gē′x·ustâla ō, yaā aaiya.
Yā′x·^{s}īdaō′las wā′x·ix·dē wī′nahaō′qwēyai ts!ā′^{s}yai K!wēk!waxā′wa ō, yaā aaiya,
Q!eō′kwaiĻEn hē′qoyala ^{s}nEmō′ẋdzēamaē′ĻEn hē′qoyala xwā′yînguxĻayu, yîx k·!ē′sk·!ēdēłas g·ī′g·iģama^{s}ya hē′labowēsōsEn a′lxLēg·ilîsk·as^{s}ō ha wī′saōwa K!wēk!waxā′wa ō, yaā aaiya."

G·î′l^{s}mēs q!wē′ł^{s}īdēda dE′nxEla, la′ē ^{s}nEmō′kulag·ilîdzē xā′xalolaqula. Hë′x·^{s}īda^{s}mēs ^{s}nEmō′kulag·ilîdzē dzō′ẋwa p!E′lxElasģEma qaē′da Gwē′tEla, "P!E′lxElasģEma qa^{s}s Q!ō′moyuē, p!E′lxElasģEma qa^{s}s ^{s}wā′las Kwā′g·uł, p!E′lxElasģEma qa^{s}s Q!ō′mk·utîs, qasē′x L!ā′qwaģa xunō′kwas ^{s}nEmō′kulag·ilîdzē." La ^{s}nē′k·a: "Wä, hā′g·a, ax^{s}ē′dxEn ģEnE′ma ĻE^{s}wa p!E′lxElasģEmē."

Hë′x·^{s}ida^{s}mēs ^{s}wī′^{s}la lē′da bē′bEgwanEmē lāx g·ō′kwas L!ā′lwēk·ila. K·!ēs ģä′łaxs g·ā′xaē qā′sElqElax Ts!ā′ts!Elqwa^{s}las. Hë′Em Ļē′ģEmsa xunō′kwas L!ā′lwēk·ila. G·ā′x^{s}Em nä′^{s}nakwēda ^{s}nā′ẋwa bEgwā′nEma. K·!ē′sLē ģeyō′L yā′x^{s}widayuLēda p!E′lxElasģEmē, g·ā′x^{s}Em hë′sEkulē Ts!ā′ts!Elqwa^{s}las lā′xēs łā′^{s}wunEm. LaE′m lā′ba.

7. The Bella Coola War.[2]

Wī′nasE^{s}wēda Q!wē′q^{u}sōt!ēnoxwē, yîsa BE′lxulaxa Lâ′înxē. Hē′^{s}lat!a LE′lx·^{s}īdēda BE′lxulē apsō′tasa g·ō′kula lāx Ģwā′^{s}yasdEmsē. Mō′p!Enẋwa^{s}s^{s}laē LElā′ł^{s}ēda BE′lxula lāq, qaxs g·î′lnaẋwa^{s}maē dzā′qwaxs la′ē dā′doqulg·îsē dō′qwaxa g·ō′kula Ļōxs la′ē mē′x^{s}ēdēda ^{s}nā′ẋwa bē′bEgwanEmsa Q!wē′q^{u}sōt!ēnoxwē. Lā′^{s}laē gwāł nEgē′g·a^{s}ya, la′asēda BE′lxula LElstE′ndxēs yaē′^{s}yats!ē. Lā′^{s}laē wā′ẋsē^{s}sta

[1] See Translation in Report of the U. S. National Museum for 1895, p. 382.

[2] L. c., p. 427.

qa^{s}s la′ēda waō′k^{u}, lā′xa ^{s}nE′lba^{s}yasa g·ō′kula. Lā′^{s}laēda waō′k^{u}, lā′xa gwā′-ba^{s}yasa g·ō′kula lāx Ḳwā′^{s}yasdEms qa^{s}s lē mExā′ła lāx L!Emā′isas k·!ēs qwē′sala lā′xa g·ō′kula qa^{s}s ^{s}nā′^{s}naē lāq. La p!E′lxElaxa la Elā′q ^{s}nā′x·^{s}ida. G·ī′l^{s}mēs ^{s}nā′x·^{s}īda, la′as hō′x^{s}wułtowēda BE′lxula qa^{s}s la′ēda q!ē′nEmē bē′bEgwanEm lāx ā′La^{s}nâ^{s}yasa g·ō′kula. G·ī′l^{s}mēs gwā′ł^{s}Elsa, la′asa k·!ēâ′sē k·îlE′m bā′bak!wäsa BE′lxula tsō′kulsaxa tl!ē′tl!êx·îläsa g·ig·ō′kwē. Hë′^{s}mis la sEg·ā′tsēxa bē′bEgwā-nEmx·dē ḶE^{s}wa ts!ē′daxdē, ḶE^{s}wa g·ī′ng·înā′nEmx·dē. G·ī′lnaxwa^{s}mēsēda bē′bE-gwanEmē ḶE^{s}wis ts!ē′daqē ḶE^{s}wa g·ī′ng·înānEmē wāx· lā′xsâ lā′xa tl!E′nxLa^{s}ē, la′ē sîx·^{s}ī′tsōsa bā′bak!wäsa BE′lxula.

Â′^{s}misḶaḶēda waō′kwē bā′bak!wäsa BE′lxula ā′läxa łā′xula dałdā′naxwa qa^{s}s ^{s}mōxsElēq, lā′xēs yaē′^{s}yats!ē. Wä, lā^{s}mē ^{s}wī′^{s}wô′lēda Qwē′q^{u}sōt!ēnox^{u}dē, łē′łE^{s}la. Â′Em aḶEbō′kwēda bē′bEgwanEmē q!ula′ ḶE^{s}wa sEk·!â′kwē ts!ē′dāqa. Wä, hë′Em wā′xēda q!ūla′. Lē′da BE′lxula xu′mt!ēdExa g·ō′x^{u}dē. LaE′m hanā′^{s}mEnsElēda BE′lxuläsa qā′g·îkwē, la′ē nä′^{s}nakwēda wī′nax·dē. Q!ē′nEmēda ō′guxsEmakwē lē′lqwalaLēdzEs g·ē^{s}sa′ lāx Ḳwā′^{s}yasdEmsē g·ā′xaasa wīna, Ma′ma-lēleqala, ḶE^{s}wa Ła′witsisē, ḶE^{s}wa ^{s}nE′mgēsē, ḶE^{s}wa Nā′k!wax·da^{s}xwē; ^{s}nā′x̣waEm bā′guns lā′xa Qwē′q^{u}sōt!ēnoxwē. ^{s}nā′x̣wa^{s}mēs k·!ē′lak·asōsa BE′lxula Ḷo^{s}mē′da g·ā′yułē lā′xa Kwā′g·ułē g·ē^{s}sa lāx Ḳwā′^{s}yasdEmsē. Hë′^{s}mis lā′g·iłas g·ā′xēda ma^{s}lō′kwē bē′bEgwanEm ts!Ek·!ā′łElax NEqā′p!Enk·îmōłē, yîx g·ī′ḲEma^{s}yasa Kwā′g·ułē.

Hēd lā′g·iłas ts!Ek·!ā′łElasE^{s}wē NEqā′p!Enk·îmōłē, yîxs nExs^{s}ā′yaē Ḷō Qwē′q^{u}sōt!ēnoxwē qaē′s ō′mpwułaxs Qwē′q^{u}sōt!ēnoxwaē. Hë′x^{s}ida^{s}mēsē NE-qā′p!Enk·îmōłē LE′^{s}lalaxa Kwā′kwEg·ułē qa^{s}s hawī′na^{s}lēq. Hë′x^{s}ida^{s}mēs ^{s}nā′x̣wa ë′x·^{s}ak·îq wā′łdEmas NEqā′p!Enk·îmōłē. La ^{s}nē′k·a: "Lā′lag·ax·ī q!aL!ō′kwa bē′bEgwanEm hawī′na^{s}lax Ma′malēleqala Ḷō ^{s}nE′mgēsē Ḷō Łā′witsîsē. Lā′LEns axk·!ā′łaxa L!a′L!asiqula ḶE^{s}wa Nā′k!wax·da^{s}xwē qaxs nō′s^{s}maē g·ō′kulōta. Wä, hā′g·a, â′Ema yā′x·ilälax, gwa′la mē′xax g·ī′g·igēdäi!" La q!wē′ł^{s}idēda NEqā′-p!Enk·îmōłē. La sē′x̣^{s}wīdēda mō′kwē sE′l^{s}yaakwa łē^{s}lō′k^{u} bē′bEgwanEma. Q!aL!ap!E′nx̣wasāła^{s}mē′sēxs g·ā′xaē nä′^{s}nakwa.

G·ī′l^{s}mēs lā′g·alēsēda mō′kwē bē′bEgwanEm lāx Tsā′xîsē, la′ē L!ē′^{s}lalasE^{s}wa, yîs NEqā′p!Enk·îmōłē. G·ī′l^{s}mēs k!us^{s}ā′lītēda mō′kwē bē′bEgwanEma, lā′xaa LE′^{s}lalasE^{s}wēda ^{s}nā′x̣wa Kwā′kwEg·ułа qa^{s}s lē hō′LElax ts!Ek·!ā′lEmasa ^{s}yā′la-ḲEmx·dē. La ^{s}wī′^{s}laēLēda Kwā′kwEg·ułē, la′as yā′q!eg·a^{s}łē NEqā′p!Enk·îmōłē qa^{s}s ^{s}nē′k·ē: "Wë′g·a, sā′sEm, yūL Kwā′kwEg·uł. Tsa^{s}mōtā′łax qa^{s}s ^{s}nā′x̣wa-^{s}maōs hō′LElaxg·a ts!Ek·!ā′lEmłg·asg·îns ^{s}yā′laḲEmx·dîk·. Wë′g·a, wë′g·a," la ^{s}nē′k·ē NEqā′p!Enk·îmōłē qa^{s}s q!wē′ł^{s}idē. La yā′q!eg·a^{s}łēda ^{s}nEmō′kwē bEgwā-nEma qa^{s}s ts!Ek·!ā′łElēsa wā′łdEmasa lē′lqwalaLa^{s}ē. La ^{s}nē′k·a: "Mō′p!Enx̣was-La^{s}laē aē′k·ilaLēda ts!ē′daqē ḶE^{s}wa bē′bEgwanEmē. Hë′x·^{s}idaEmł^{s}wīsē ^{s}wī′^{s}łał g·āxL." ^{s}nā′x̣waEm ts!ā′sałēda lē′lqwalaLa^{s}ē qa^{s}s lē wī′nax BE′lxula. La yā′q!e-g·a^{s}łē Yā′xLEnōłē. La ^{s}nē′k·a: "Wë′g·a, Kwā′kwEg·uł, xwā′nał^{s}īdag·a qans k·!ē′sēLens xa^{s}maē′sāmasLExa lē′lqwalaLa^{s}ē qō g·ā′xLō. Yū′^{s}mēsens ḲEḲEnE′max qa wë′g·ītsō aë′k·ilax·^{s}īdEł mō′p!Enx̣wa^{s}sL, ā′LEns a^{s}mē′łālax." La ḳwā′ḷa, lā′as

l!exwī'lag·iłēda mō'kwē bē'bEgwanEma. La gwāł ha^{s}mā'pēda bē'bEgwanEmē la'as hō'qawElsda^{s}xwa. Hë'x·^{s}ida^{s}mēsēda ^{s}nā'ẋwa bē'bEgwanEmxa lā'lē lā'xa wī'naLē ax^{s}ē'dxa wā'wadē qa^{s}s pō'ẋ^{u}ts!ōdēq. Ā'ł^{s}mēs gwāł pō'ẋ^{u}ts!âlaqēxs la'ē Elā'q yî'mł^{s}īdēda wā'wadē. LaE'm qEmxawē'g·i^{s}lak^{u}. La gwāł ^{s}nā'ẋwa, lā'as LĒ'^{s}lāla ē't!ēdē NEqā'p!Enk·îmōłaxa ^{s}nā'ẋwa bē'bEgwanEm Ļe^{s}wa ts!ē'daq lā'xēs g·ō'kwē. LaE'm Ļe'xs^{s}ālałxa ^{s}nā'ẋwa bē'bEgwanEm Ļe^{s}wa ts!ē'daqē qa gwē'g·i^{s}lasLEsēxa lā'LĒ ^{s}nā'x·^{s}īdEL, Ļō gwē'g·i^{s}lasLEsēda ts!Edā'qasa wā'wadē, qaxs ^{s}nā'ẋwa^{s}maē q!ā'lē NEqā'p!Enk·îmāx gwā'yi^{s}lä^{s}lasasa g·ā'lä bEgwā'nEm. G·ā'xē ^{s}wī'^{s}laēLēda ^{s}nā'ẋwa bEgwā'nEma Ļe^{s}wis gEnE'mē, la'as Ļā'ẋolīłē NEqā'p!Enk·îmōł qa^{s}s yā'q!eg·a^{s}łē. La ^{s}nē'k·a: "Ģē'lag·a Kwā'g·uł, gē'lak·as^{s}la Ļe^{s}wuns g·ī'g·î^{s}ēx. Ē's^{s}maēĻEns lā'La, Kwā'g·uł, q!ā'nēx·^{s}īdEL, qEns lē'LEns xā'p!ēdEł lax BE'lẋulax·dē, Kwā'g·uł. Yî'nsaxg·îns ^{s}wā'lasēk· Ku'nkunẋulig·a^{s}ya, qEns q!Es^{s}ē'dē qaE'ns wī'wōmpdäEns, Ļe^{s}wEns ēbE'mpdäEns, Ļe^{s}wEns q!wē'q!ulēx·däEns, Ļe^{s}wEns ē'anēsdäEns, Ļe^{s}wEns wī'waq!wax·däEns, Ļe^{s}wEns ts!ā'ts!a^{s}yax·däEns; hë'^{s}mîsĻēda[1] g·ī'g·igamēx·däEns g·ā'gEmpa^{s}ē Yā'qał^{s}E'nlīdzēx·dä, Ļō LEk·Emā'xōdEx·dä. Hë'^{s}mēsEn lā'g·iłEn hawī'nalōL, Kwā'kwEg·uł, qaE'ns Ļē'ĻEgEmx·däEns, la^{s}mē lō'ĻanEms BE'lẋula Ļe^{s}wEns L!ā'gEẋ^{u}dē. Wä, yā'L!ânōsa, ā'LĒ xEk·!ā'laxEns yä'x^{u}LEna. La^{s}mEns lāL ē'toxōlisāłxEns Ļē'ĻEgEmaEns Ļe^{s}wEns yä'x^{u}LEnaEns. Yū'^{s}mEns dā'dEgōgwīłLens Ļe^{s}wa BE'lẋula qans ē'toxōlisēq g·ī'g·igamē^{s}s Kwā'kwEg·uł. Wa, wa. Wä, laE'mĻas ^{s}nā'ẋwał q!wā'xētaLEx łE'nsLa lāx gaā'lak·asLa ^{s}nā'ẋwa bEgwā'nEms Kwā'g·uł. ^{s}nā'ẋwaEmLEs lō'xwałaLEs bē'bEgwanEmaēx. K·!ē'sLEs Ļā'łaLōL ts!ē'daqs Kwā'g·uł g·ā'xEnu^{s}ẋ^{u}, la'as ō'gwaqał q!wā'xētaLōL wīwīnaā'xsEm, qaE'ns tā'wap!aēnēLē hë gwē'g·itēda wī'näxs la'ē tā'wap!asa. K·!ē'sLEs dā'łElaLōL, ts!ē'daq; ^{s}nā'ẋwaEmLEs dā'laxēs wā'wadēōsxa lä g·ī'ts!E^{s}wats hā'sa^{s}yasēs łē'la^{s}wunEmōs. Hë'^{s}mis ts!EqE'laLōsēda wā'wadē lā'xēs łē'la^{s}wunE'mōs, lē^{s}łg·îns gwāł la^{s}stā'L, lā'xa ^{s}wā'pē. G·î'l^{s}Emłwīsē yî'mł^{s}īdanōẋ^{u}LēdaWā'wadē, lē'LĒ k·!ēs lāł g·ā'xEnu^{s}ẋ^{u}, yîx axnō'gwadäsa lā yî'mł^{s}īdē wā'wadä qa^{s}xs hë'^{s}maē xEk·!ē'da axnō'gwadäsa la yî'mła wā'wadäxs hā't!Elaē lā'laxa wī'na. Hë'^{s}mis k·!ē'sēLas la."

Wä, laE'm gwā'łē NEqā'p!Enk·îmōłē yā'q!ant!āla, lā'as, Ļā'ẋolīłē Yä'qoLElasEma^{s}ē qa^{s}s yā'q!eg·a^{s}łē. La ^{s}nē'k·a: "Ā, g·ō'kulōt, ë'x·Läg·în nâ'qîk·, qaō's wā'łdEmēx, Kwā'g·uł. ^{s}nē'k·!alaēx qans lē wī'na? ^{s}maē'noxtsEns wī'nasōLa?" la ^{s}nē'k·a wā'waĻEmaxa Kwā'g·ułē. La nā'nax^{s}ma^{s}ē Yā'xLEnōłē: "Hë'dēda BE'lẋula wī'nasōLEns g·ī'gamē^{s}." Hë'x·^{s}ida^{s}mēsēda bā'bak!ōłē hā'matsElaqwa. "Hë'^{s}mEn gwa^{s}yō'ẋ^{u}dē qEns wī'nasE^{s}wē, lā'x·dē ^{s}nE'msgEmak^{u}^{s}Em la k·!ē's^{s}mEn pla^{s}sta'sawē a'lkwäs. LaE'mĻEn p!ā'^{s}staxōx a'lkwäxsa ^{s}nā'ẋwa lē'lqwalaLa^{s}ya. Ģē'lak·as^{s}la, Kwā'g·uł. Wa. Â'lag·a^{s}E'max·ōs yā'L!âx, g·ō'kulōt. Hë'Ems ts!îx·^{s}ī'dEx·dEmLōsaxs k·!ē's^{s}mēLē ts!îx·^{s}ī'dLēda gwā'^{s}wina, g·ō'kulōt," ^{s}nē'k·ēda g·ī'gama^{s}yōła bā'bak!wa Yē'qōLElasEmayōła. "K·!ē'sLEs ^{s}nEẋ^{s}unā'LōL. Â'EmLEs lē'x·aEmł dā'aẋ^{u}lēs wā'wadäōs, yūL, ts!ē'daq. Hë'Em wā'xEn wā'łdEmē, g·ō'kulōt. Wa, wa." LaE'm gwāł. Hë'x·^{s}ida^{s}mēs hō'qawElsēda ^{s}nā'ẋwa bē'bE-

[1] See Translation in Report of the U. S. National Museum for 1895, p. 428.

gwanEm qa^{s}s lē mē′x^{s}ēda. La ^{s}nā′x·^{s}īdxa gaā′la. K·!ē′s^{s}maē ts!Ex·^{s}ī′dēda gwa′^{s}wina xā′max·^{s}īda^{s}mēsēda bā′bak!ōłē Yē′qōLElasEmayōłē. La gwā′yēL!Esxa ^{s}nā′ẋwa bEgwā′nEma ḷE^{s}wa ts!ē′daqē. Hë′x·^{s}ida^{s}mēs ^{s}wī′^{s}la ts!Ex·^{s}ī′dēda ^{s}nā′ẋwa bē′bEgwanEmē ḷE^{s}wa ^{s}nā′ẋwa ts!ē′daq, la k·!ēs hē′łq!ō^{s}lEm lē′da ts!ē′daqāxs ē′xEnta^{s}ē. Hë′t!a g·îl axsō′sa ^{s}nā′ẋwa bEgwā′nEmēda q!wā′xē. Hë′Emxaā′wis gwē′x·^{s}īdēda ^{s}nā′ẋwa ts!ē′dāq. G·î′l^{s}mēs g·ā′xēda bEgwā′nEmē ḷE^{s}wa ts!ē′dāqē ax^{s}E′lsaxa q!wā′xē. Hë′x·^{s}ida^{s}mēs hō′xstēda ^{s}nā′ẋwa bē′bEgwanEma ḷE^{s}wa ^{s}nā′ẋwa ts!ē′daqa. ^{s}nā′ẋwaEm dā′laxa q!wā′xē. G·î′l^{s}mēsēda ^{s}nā′ẋwa bē′bEgwanEm ḷE^{s}wa ts!ē′daqē k!wa^{s}sta′ la′xa ^{s}wā′pē, la′ē ^{s}nā′ẋwa ^{s}nē′k·a, hō, hō, hōxa bē′bEgwanEmē ḷE^{s}wa ts!ē′daqē. LaE′m yî′lsētsa q!wā′xē. Ā′l^{s}Em gwā′łExs, la′ē L!ā′x^{s}widēs ō′k!wina^{s}ēxa bē′bEgwanEmē ḷE^{s}wa ts!ē′daqē, la hō′x^{s}ustax·da^{s}xwa. G·î′l^{s}mēs gwāł dē′g·itaxēs ō′k!wina^{s}ē, la′ē tā′wap!aēsēda bē′bEgwanEmē ḷE^{s}wa ts!ē′daqē. LaE′m ^{s}nā′ẋwa ẋwā′sēda hā′mats!a, ḷE^{s}wa nā′ne, ḷE^{s}wa nū′łEmała; la ^{s}nā′ẋwēda lēlē′dEnōkwē. Hë′Emxaāwis gwē′g·ilēda ts!ē′daqē, laE′m kwā′-kwēxap!alōłēda bē′bEgwanEmē ḷE^{s}wis gEgEnE′mē. Hë′^{s}mis la ts!Egā′tsa ts!ē′daqasa wā′wadē lā′xēs łā′^{s}wunEmē qa dā′dalīsēq. G·î′l^{s}mēs LE′qwēda bEgwā′nEmē dā′dalaxa wā′wadē, la′ē yî′mł^{s}īda. La k·!ēs hē′łq!ō^{s}lEm lā lā′xa wī′naLē. Mō′p!Enẋwa^{s}sēda ^{s}nā′ẋwa bē′bEgwanEm ḷE^{s}wa ts!ē′daqē hë gwē′g·ilē. G·î′l^{s}mēs gwā′ła, la′ē xwā′nał^{s}īdxa ^{s}nā′ẋwa dzē′dzax·LE′na qaē′da wī′naLē. La sEk·!ā′-p!Enẋwa^{s}sa g·ā′xaēda Mā′malēleqala, mō′ts!aqē ẋwā′k!unäs, ḷE^{s}wa q!aLEts!ā′qē ẋwā′k!unäsa ^{s}nE′mgēsē. Hë′^{s}mēsa ma′^{s}łts!āqē ẋwā′k!unäsa Łā′witsîsē. Hë′^{s}misēda ma^{s}łgu^{s}nā′ts!aqē ẋwā′k!unäsa Dzā′wadEēnoxwē. Hë′x·^{s}ida^{s}mēsē NEqā′p!Enk·îmōłē LE′^{s}lālaxa lē′ElqwalaLa^{s}ē. G·î′l^{s}mēs ^{s}wī′^{s}laēLēda lē′ElqwalaLa^{s}ē, la hamg·ī′lasōsa xa^{s}mā′sē. La gwāł ha^{s}mā′pxa xa^{s}mā′sē, la′ē hë′lig·întsōsa t!Ex^{u}sō′sē. K·!ē′s^{s}mēs gwāł ha^{s}mā′pxa t!Ex^{u}sō′sē, lā′as ḷā′ẋolīłē NEqā′p!Enk·îmōłē qa^{s}s yā′q!eg·a^{s}łē. La ^{s}nē′k·a: "Wä, gē′lag·a, gē′lag·a, wī′wōmp ḷE^{s}wōs q!wē′q!ulē^{s}ēx, ḷE^{s}wun ^{s}nā′l^{s}nEmwōtāx, ḷE^{s}wun sā′sEmax, lōL, ^{s}nā′ẋwa lē′ElqwalaLē^{s}. Ḡē′lak·as^{s}la, aadä′, gē′lak·as^{s}laxs g·ā′xaēx qans lā′lag·i ā′lä qa nEqō′sEns g·ō′łg·îkulōdäEnsēda Qwē′q^{u}sōt!ēnox^{u}dē. La ha′mk·!aētsēs BE′lẋula. La^{s}mē′sEns lāL, hō′q!ulāLEx BE′lẋula qa hō′x^{s}widēsēsEns g·ō′kulōdäEns." La ^{s}nā′ẋwaEm sEbā′bâ^{s}ē wā′łdEmasa g·ī′g·igama^{s}yasa lē′ElqwalaLē^{s}, ^{s}nē′k·a: "LaE′ms ^{s}nē′k·a, g·ī′ḡamē^{s}. Hē′LEns gwä′laLē, g·ī′ḡamē^{s}." K·!ē′ts!E^{s}mēsē NEqā′p!Enk·îmōłē q!wē′l^{s}īda,[1] yā′q!ant!āla: "Hë′^{s}mēsEn lā′g·iłEn hawī′nalōL, ^{s}nā′ẋwa lē′ElqwalaLē^{s}, qans wī′nēx BE′lẋula. Ma^{s}łgu^{s}nā′łts!aqLEn wī′nats!ēLaxg·îns Kwā′g·ułēk·. Mō′ts!aqLē yînā′-sELaLasa Q!ō′moyu^{s}ē. Ma′^{s}łts!aqLē yînā′sELaLasa ^{s}wā′lasē Kwā′g·uła. ^{s}nE′mts!aqLē yînā′sELaLasa Q!ō′mk·utis. Yū′duẋ^{u}ts!aqEg·ōLEnu^{s}ẋ^{u} yînā′sElaxg·anu^{s}ẋ^{u} Kwā′kwEg·ułēk·. K·!eō′sł q!ula′LEsEn nā′qōtLa, wā′x·^{s}EmLa ḷâ′laL. Hë′^{s}mēq, lē′Elqwalalē^{s}. Wa, wa." La ḷā′ẋolīłē g·ī′ḡama^{s}yasa Ma′malēleqala, yîx ^{s}mā′ẋōłē qa^{s}s yā′q!eg·a^{s}łē. La ^{s}nē′k·a: "Ā′k·asōL, hawā′k·asōL, Kwā′kwEg·uł. ^{s}mā′dzōs wā′łdEmēx? Wī′naLEns ^{s}nē′x·dzâ^{s}masa Kwā′kwEg·uł?" La ^{s}nē′k·ē NEqā′p!Enk·îmōłē: "Ä, wī′naLEns, qāst." Hë′x·^{s}ida^{s}mēsē ^{s}mā′ẋōłē ^{s}nē′k·a: "Ḡē′lak·as^{s}la,

[1] L. c., p. 429.

qāst. Ḳē'lak·as^{g}la Kwā'kwEg·uł. Dâ'xg·în gwā'sEmēk· qaEn g·ō'kulōdäēda Ḳwē'q^{u}sōt!ēnox^{u}däxEns ḷē'ḳaxalasdä ^{g}nā'ẋwa lē'lqwalaLē^{g}. Wë'g·a, yā'L!âx, bā'bEk!was Ma'malēleqala, ḷōs ^{g}nE'mgēs, ḷōs Łā'witsēs, ḷōs MaE'mtag·i^{g}la; sō'^{g}mēsLaL Dzā'wadEēnox^{u}, ā'Lens k·!ēs ^{g}nE'msgEmg·îlax qā'g·uẋ^{u}La. Hë'^{g}mēsEn lā'g·iła hayā'L!ōlōL, ^{g}nā'xwa. Wë'g·a, sE'lp!ēdLex dEwē'xLa, ^{g}nā'ẋwa bā'bEk!was hā'maLEla lē'lqwalaLē^{g}. Wī'nałxōḷEn lā'xa BE'lẋula, ^{g}nē'k·îns ^{g}mEkumā'^{g}ēxwa Kwā'g·ułēx. Wë'g·ax·îns alē'ẋwax ḡaā'laLa. Nō'gwaEm a^{g}lē'ẋwałg·iwēLaxg·în ^{g}nE'msgEmakwēk· Ma'malēleqalēk· qaxg·în g·î'lnokwēg·asa mā'x^{g}ēnoxwē. Nō'gwaEm k·!eō's k·îlE'ma lā'xa wī'na, ḷE^{g}wa ^{g}wā'lasdEmē. Wa, wa." LaEm hō'qawEls lā'xa g·ō'kwēxa la ḡā'nuLa.

La ^{g}nā'x·^{g}īdxa ḡaā'lak·asē, la'ē alē'ẋwīda, ^{g}nā'ẋwa. G·î'l^{g}mēsēda ^{g}nā'ẋwa lē'lqwalaLē^{g}xa la wī'na, lā'g·aa lā'xa ^{g}maE'mkuma^{g}yas Gwa'tsa^{g}ē, la'ē ḷā'x^{g}waLExsē NEqa'p!Enk·îmōł ḷō Yē'qōLEsamayōłē qa^{g}s yā'q!eg·a^{g}łē. La ^{g}nē'k·a: "ya, ^{g}nē^{g}nEmō'kwē, laE'm lē'x·^{g}īdEns ^{g}nā'la. La^{g}mEns ts!ē'ts!ēqa. G·î'l^{g}mēłg·îns qā'k·ałxa bEgwā'nEmē qEnsō lāł ẋwā'saLōxwa hā'mats!ax, ḷE^{g}wa nā'nēx, ḷE^{g}wa nō'łEmałēx, ḷE^{g}wa hawī'nalałēx, ḷE^{g}wa ^{g}nā'ẋwax lē'lēdEnōk^{u}. Hë'dEn lā'g·iła yā'q!eg·a^{g}łēda. La lā'g·ax·īda a^{g}lē'ẋwałg·iwēLa mō'ts!axLē yînā'sElaL, qaE'nsaxg·îns k·!ē'sēk· la bEgwā'nEma. LEns la maE'mx^{g}ēnox^{u} la. Hë'^{g}maēx dō'qulaā'qosaxa ^{g}nE'mts!aqē ẋwā'k!unaa lās ha'nł^{g}ītsa ^{g}nE'msgEmē ha'nḷEma, qanu^{g}ẋ^{u} q!ā'lag·îłExs la'aqōs dō'qulaxa sīo^{g}nā'kulalaxa, â'^{g}mēts dā'x·^{g}īdEx yā'^{g}yats!äs ē'sEla g·ā'xEnu^{g}ẋ^{u}. Ḳwa'la mō'masīlaq. Hë'^{g}mēq," ^{g}nē'k·ē NEqā'p!Enk·îmōłē. G·î'l^{g}mēsē q!wē'ł^{g}īd yā'q!Entālaxs la'ē k!wā'g·êā'łEsa.

La ^{g}nE'mts!aqē yînā'sEläsa Kwā'g·ułē, ḷE^{g}wa ^{g}nE'mts!ạqē yînā'sEläsa Ma'malēleqala, ḷE^{g}wa ^{g}nE'mts!aqē yînā'sEläsa ^{g}nE'mgēsē, ḷE^{g}wa ^{g}nE'mts!aqē yînā'sEläsa Łā'witsîsē, mō'ts!aqēda yînā'sEla lāł hā'nałg·iwēL. Hë'x·^{g}ida^{g}mēs ḷā'x·^{g}īdExa ^{g}mEk·â'la ḷē'ḳadîs G·î'lsg·îldEm. G·î'l^{g}mēs ḷEx^{g}ē'dōda lāł hā'nałg·iwēł lāx G·î'lsg·îldEm, la'ē ^{g}nā'ẋwa sē'ẋ^{g}wīdēda ^{g}nā'ẋwa wī'naLē. La k·!eō's dō'gułts sīo^{g}nā'kulaxa' ^{g}nā'la. Hë't!a wā'^{g}lēda wī'naLē axa's Nu'ẋ^{u}sEgwīL. LaE'm gā'nuLa, la Elā'q ^{g}nā'x·^{g}ida, la'asē Yē'qōLElasEmayōła asx·îx·^{g}ī'da. Hë'x·^{g}ida^{g}mēs gwē'x·^{g}īdxa ^{g}nā'ẋwa bē'bEgwanEma qa^{g}s nē'łēq. La ^{g}nē'k·a: "^{g}ya, q!ā'q!Ek·ō, asx·îx·^{g}ī'dEn lEn hë'łk·!ōdēłbala. La^{g}mEn al^{g}a'lkwaxsēlałxwa ^{g}nā'lax. Wë'g·a, yā'L!âx ^{g}nē^{g}nEmokwäi'." Hë'x·^{g}ida^{g}mēsē ḷEx^{g}ē'dēda mō'ts!aqē, lāł hā'nałg·iwa^{g}ya yînā'sEla. K·!ē'st!a ḡä'łaxs la'ē ^{g}nā'ẋwa ḷEx^{g}ē'dēda wī'naLē. K·!eō's dō'gułts sīo^{g}nā'kula ḷō kwā'x·ilalā'xa. La ^{g}nā'ẋwa ^{g}yā'x·sE^{g}mē nē^{g}nâ'qa^{g}yasa wī'naLē. LaE'm lā'g·aa lā'xa ā'waxsta^{g}yas wunā'łdEmsasa Awī'k·!ēnoxwē. La yā'q!eg·a^{g}łēda g·ī'ḡama^{g}yōłasa Ma'malēleqala, yîx ^{g}mā'ẋōła. La ^{g}nē'k·a: "Wä'Entsōs hō'Lēla g·ā'xEn, ^{g}nē^{g}nEmōkwä'i, laE'mk· ^{g}yā'x·^{g}sEmg·în nâ'qēk· qaEns k·!eâ'ts!ēnē^{g}mEns dō'guła qEns sEkwa'sa^{g}wa lā'xa sē'yak!wēma^{g}ēda bEgwā'nEmē. Wë'x·îns a'mł^{g}īd ḷōgwa'da Awī'k·!ēnox^{u}gwa qa ë'x·^{g}idayōsg·în nâ'qeg·în." La ^{g}nā'ẋwa k·!ēs laē'xsdēda wī'naLē. Hë'^{g}mis ā'łēs q!ē'q!eyōdēda ^{g}nā'ẋwa bē'bEgwanEm, lā'asa ma^{g}łp!ē'nōst!Eqä' ha'nL!eg·ała. "Wä, q!ā'q!Ek·ō, wë'g·a sē'ẋ^{g}wīdEx. Hë'^{g}mEns hā'nałg·iwa^{g}ya yînā'sEläxEns lä wuḷEła'." LaE'm ^{g}nā'ẋwa sē'ẋ^{g}wīdēda

bē'bEgwanEmē. La lā'g·aēda Kwā'g·ułē lax ha'nwä^{s}lasasa q!aLEts!ā'qē yînā'sEla. Ma^{s}łts!ā'qēda Hëłtsaqwē, hë'^{s}misēda mō'ts!aqē yînā'sElasa hā'nałg·iwa^{s}ē. G·ā'xēda ^{s}nE'mgēsē, la mā'k·alēda Łā'witsîsē. Qwē'saxḷä^{s}ēda Ma'malēleqala. Â'^{s}mes ts!Ek·!ā'łElēda Hë'łtsaqwasēs sē'wina^{s}ē. Hë'^{s}mis waō'k^{u} ts!Ek·!ā'lEmsa Hë'łtsaqwēda BE'lxuläxs la'ē łō'k!wēmasēs gā'łbEta^{s}yas g·ō'kwas. La yā'q!eg·a^{s}łēda bā'bak!ōłē Yē'qōLElasEmayōłē. "^{s}yā'x·da^{s}x^{u} nōs ^{s}nē^{s}nEmō'k^{u}, wë'g·adzâ wuLā'xwa Hë'łtsaqwoēx, a'ngwatsōx g·ī'ga ma^{s}yaxs." Hë'x·^{s}ida^{s}mēs yā'q!eg·a^{s}łēda K·îlE'mx·LōłĒ, lā'xa [1] Hë'łtsaqwē. LaE'm wuLā'x g·ī'gama^{s}yas, la ^{s}nē'k·ē K·îlE'mōłē: "A'ngwas g·ī'gama^{s}yax?" La nā'naxma^{s}ēda ^{s}nEmō'kwē bEgwā'nEmsa Hë'łtsaqwaq, yîxa ḷE'gadês Hë'madza^{s}las. La ^{s}nē'k·a: "Ā'g·iq!ā'LEnk· [2] hē^{s}mā'ts Ō'^{s}yala-itx. Hē'lîts qwayā'la Hë'łtsaq^{u}, lā'yaLē LE'aLēts hē^{s}mā's, ā'gîxsaq!ā'la-^{s}mēts hē^{s}mā's la ḷēnxgōłdēas Kwā'kōłdē. La nō'gwa^{s}mLēla ḷE'galaLēla, hë'lîts Ō'mx·^{s}īdaō, hë'lîts Wā'k·askaō, hë'lîts Ha'mdzīdeak·aō, dō Q!a'nxsEm^{s}nakula, dō L!ā'qwag·ila, dō Wā'xwaxāmîs, dō Dō'qwaēsEla, dō Hä'^{s}masī^{s}lak^{u}, dō Yā'qałnala, dō Xā^{s}nē'us, dō Gunxwō't, dō Lo'ēłda^{s}q^{u}, dō Q!asī'd, dō L!ā'lēLīL!a, dō Qā'laqo^{s}yuwîs. Hë^{s}mā'tsēstamlîts." Hë'x·^{s}ida^{s}mēsē yā'q!eg·a^{s}łē L!ā'L!EłânEmōłē, la ^{s}nē'k·a: "^{s}mā'sōs lä'q!ōs nē^{s}nâ'qa^{s}ya? ^{s}nē'k·ēx·däqōs k·!ēs mā'yax·ilax wā'x^{s}EmLa ḷâ'laL. ^{s}mā'sē lä nā'laqawēsa ^{s}nā'xwa^{s}mēx g·ī'g·igama^{s}yasa Hë'łtsaqwē?" Hë'x·^{s}ida^{s}mēsē Ō'mx·^{s}īdē x·ō'x^{s}wīdxēs g·ī'ldasē qa^{s}s axwułts!ō'dēxa mEdzē'sē qa^{s}s ts!owē'^{s}s lā'xēs xunō'kwē Wā'k·as. La dā'x·^{s}īdē Ō'mx·^{s}īdäxa ḷEx·îxsē' qa^{s}s mō'p!Enē pō'x^{s}wīdEq. Hë'Emxaā'wis gwē'x·^{s}īdē Wā'k·as lā'xa mEdzē'sasa hā'mats!a. Hë'x·^{s}ida^{s}mēs Yā'xLEnōłē yā'q!eg·a^{s}ła. La ^{s}nē'k·a. K·!ēs â'laEm hā'sEla lāx gwē'k·!alāsasa ts!ē'ts!ēqa. La ^{s}nē'k·a: "Wa, wa, ^{s}nē^{s}nEmō'k^{u}. LaE'ms wuḷā'x^{s}aLElaxEns ā'da. Hë'^{s}mEns mā'yaEnLēxa lē'yōs wuḷā'x^{s}âḷE'ła. Hë'^{s}mEns L!ā'gEkwēxa hë'k·!iga^{s}łē ^{s}nā'xwax·da^{s}xōL, lē'lqwalaLē^{s}, p!ELE^{s}yā'LōxwA ts!ē'k!wēx. La^{s}mEns ts!ē'ts!ēqa ḷa^{s}wōx. Yū'^{s}mēsōx ^{s}nE'mwōtaxsEn g·ī'gama^{s}yaEnsē Ō'dzē^{s}stālisa, yî'xg·a Ō'mx·^{s}īdEk·, ḷō'gwa Wā'k·asîk·, ḷō'gwa Gu'nxwōdik·. K·!eō'sEns gwē'x·^{s}idaas kwē'x^{s}ēdxg·îns g·ō'kulōtg·ada Hë'łtsaqwîk·. Wë'g·a, dō'qwałax, yūL, hā'małEl lē'lqwalaLē^{s} qans lā'lag·i â'Em wī'na ḷE^{s}wō'x lā'xa BE'lxula." Hë'^{s}mis ā'łēs ^{s}nē'k·ē Yā'xLEnōłē, g·ā'xaasa Ma'malēleqala tē'x^{s}wīda, lā'xa a^{s}wī'łba^{s}yasa ō'ts!âlisē, yîx mExâ'^{s}lasasa yînā'sElāsa wī'na. Hë'x·^{s}ida^{s}mēsē ^{s}mā'xōłē ḷā'xołExs qa^{s}s yā'q!eg·a^{s}łē. La ^{s}nē'k·a: "^{s}mā'sas, ^{s}mā'sēxaēs ha'mwälamasēLaōsaq^{u}?" Hë'x·^{s}ida^{s}mēsē Yiyā'g·adalałwułē sîx·^{s}ī'dēsēs qwā'qwiłba^{s}ē, lā'xa ḷE'nxḷa^{s}yasa ^{s}nE'mts!aqē xwā'k!unasa Hë'łtsaqwē. G·î'l^{s}Emx·dē sîx·^{s}ī'da, lā'xa bEgwā'nEmx·dē, la'ē ^{s}nē'k·a: "Hop, hop, hop." Hë'x·^{s}ida^{s}mēs ^{s}nā'xwēda lē'lqwalaLa^{s}ē k·!ē'lax·^{s}īdxa Hë'łtsax^{u}dē. ^{s}nEmō'x^{u}^{s}mē Ō'mx·^{s}īd q!ula'. G·î'lnaxwaEm łE^{s}lā'masxa bEgwā'nEmēda bā'bak!wäsa wī'naxs la'ē ha'mts!Eg·a^{s}łēda hā'mats!a. La'ē dō'xwałasēs qā'g·îkwē. G·î'l^{s}mēs nā'nēxa łE^{s}lā'masaxa bEgwā'nEmē, la'ē hanē'qa lāx gwē'k·!a^{s}lasasa nā'nēxs łā'wisaē. ^{s}nā'xwa xwā'sēda lē'lēdEnōkwē, g·ā'laē łE^{s}lā'masxa bEgwā'nEmē. G·î'l^{s}mēs

[1] See Translation in Report of the U. S. National Museum for 1895, p. 430.

[2] This speech is in the Hëłtsaq^{u} dialect.

ˢwī′ˢla ɬEˢlē′da Hë′ɬsaxᵘdē, la′ēda lē′lqwaLaˢē ɬē′nEmax ˢmE′mˢwālax·däs. La gwī′ɬˢīdEq. Lē′x·aEm la′ˢyō lā′xa g·ī′g·iganasyasa wī′nēda L!ā′gEkwē ɬEˢwa mEdzē′sasa hā′mats!a, ɬEˢwa ɬEx·ī′xsasa ɬEwō′laxa qaxs ˢnā′ẋwaˢmaē hā′mats!ēda g·ī′g·iganasyasa Hë′ɬsaqᵘ. LaE′m q!ā′k·owē Ō′mx·ˢidäs Mā′ẋołē, yîx g·ī′ganasyōłasa Ma′malēleqala. LaE′m gwā′łēda wī′na, lā′as yā′q!eg·aˢłēda ˢwā′lēbâ′ˢyōła NEqā′p!Enk·îmōłē. La ˢnē′k·a: "ˢya, ˢnēˢnEmōkwä′i, ˢwä′łōs nâ′qaēx? Hë′ˢnākulaEmLaEnsa lā lā′xa BE′lẋula? Wë′g·a ˢnā′ẋwa nōs ˢnēˢnEmō′kᵘ, gwā′ˢnałax qaxs awī′laEns gwē′x·ˢidaasē qaEns g·ī′gEmaˢyaē Ō′dzēˢstalisa, ɬō P!ā′sElała, ɬō Wī′xwEqâ′gEmaˢya, ɬō Wā′yatsōła. Hë′Ems k·îlE′mLōsēq qaxs k·!ē′saa g·āx g·ā′xEns a′mlExwaa. Hë′Em mā′g·iɬ ɬâ′la lā′xwa lāx ɬEˢlā′matsEˢwaqans. Yū′wistaEm sā′sEms Ō′dzēˢstalîsōxda g·ī′g·iganēx·däxsa Hë′ɬsaqwē. Hë′ˢmisEm ˢnē′ˢnak·iłē qans lā′lag·i nä′ˢnakwa." Hë′x·ˢidaˢmēsēda ˢnā′ẋwa lē′lqwalaLEˢ g·āx ẋwī′ła. LaE′m ˢwī′ˢlōLEx ɬē′ɬEgEmx·däsa g·ī′g·iganēx·dēsa Hë′ɬsaqwē, ɬEˢwa ˢnā′ẋwa lē′lēdasa Hë′ɬsaqwē. Hë′ˢmis lā′g·iɬtsōx ˢnā′ẋwax lē′lqwalaLEˢ axnō′gwadēsa L!ā′gEkwasa Hë′ɬsaqwē, ɬEˢwa ɬē′ɬEgEmx·däs, qaxs lEˢma′ē g·ā′yanEmaq lā′xa E′lkwax·dēsa bEgwā′nEmē la wī′nanEmaq. LaE′m lā′ba.

8. Fight with the Haida.[1]

Qē′ˢnākulēg·în lāx L!ā′sanâˢyasa g·ō′kwasa ˢnE′mgēsē, lEn dō′qulax Hë′x·hak·înaxs ā′waqwaLaē lā′xa ā′wagwas. La LE′ˢlāla g·ā′xEn la ˢnē′k·a: "ˢya, adē′, ëē′x·Läōs ˢnā′lēqōsaxs ā′LaEx bEgwā′nEma qaˢnuˢẋᵘ ˢyā′x·sEmx·dä gwē′g·iˢlasaxa wī′nap!ax·dä. ˢnē′ˢnak·ilEnLaxs lā′ēx nā′qElqElax·daˢxōL. Hë′dEn ˢnē′nak·iłdaˢxᵘg·în yū′duẋᵘp!Enēk· siō′ẋᵘsdEntsōsa Gwē′tEla, ā′LaˢyōLEnuˢẋᵘ xāxanā′lē, k·!ē′os q!ōxts!â′ˢya." LEn wuLā′x Hë′x·hak·în ˢwiō′Las, siō′ẋᵘsdEntsaˢwē. La ˢnē′k·a: "Lāx K·!owē′dē, yîxg·anuˢẋᵘ hamā′ˢłts!aqâlik· alē′ẋwa ɬEˢwun ˢnEmō′ẋᵘˢuła. Nē′gut!ēg·anuˢẋᵘ sEk·a′xa k·!ō′lōt!ē. LEn maˢłtsE′mg·ila, lā′as ˢnā′xˢīda. LEn dō′xˢwaLElaxa maˢłts!ā′qē ẋwā′k!una. LEn nē′łaxEn ˢnEmō′ẋˢuła, yîx ˢnEmō′ẋᵘtsaqâlag·ilîswuła. La ˢnē′k·En ˢnEmō′ẋˢuła g·ā′xEn: 'Lā′LEn lāx K·!owē′dē.' LEn ˢnē′k·a: 'Hë′LEn lē ō′gumālîs. Â′ˢma yā′L!âx, qāst. Halā′k·asˢla.' LEn sē′ẋˢwīda. Hë′ˢs gwēx·s p!EɬEˢnā′kulEn ẋwā′k!una. MaˢłtsE′qēda ẋwā′k!una g·āx siō′ẋᵘsdEnd g·ā′xEn. La wē′ts!axLä g·ā′xEn. LEn mE′lsˢīd qEn dō′xˢwīdēxEn ˢnEmō′kwē. Ha′lsElaˢmēs k·!ēs hë′ɬts!axLäsEˢwa, lā′as lā′g·aala lāx K·!owē′dē. Â′ˢmēsEn la dō′qwaLaq. Hë′x·säˢmēs lē′da wī′na ā′läxEn ˢnEmō′ẋwułaxa ˢnā′la. La gā′nułˢīda. LaE′m ts!ix·ī′lEn nâ′qaˢē qaEn dō′qulaēnaˢyaxa wī′na la lEgwē′sa. LEn wu′LaxEn k!waxLa′ēˢ: 'ˢmā′sōs nâ′qaˢyaqōs qEns lā′Ens dō′xˢwīdxEn ˢnEmō′kwa qō laE′mlax q!ā′k·ōlaxsa wī′na?' Hë′x·ˢidaˢmēs ˢnēx·qanuˢẋᵘ lē. Lanuˢẋᵘsēˢẋˢwīda. Ā′lawīsEnuˢẋᵘ lā′g·aa lāq. LEn dā′x·ˢīdxEn ha′nLEmē qEn lō′łtoˢwē lā′xEn yā′ˢyats!ē. LEn qā′sˢīda, lā′laa lāx lEgwē′dzasasa wī′na. LEn dō′xˢwaLElaqēxs ˢmō′łtaˢwakwaˢē ˢmE′mwāläs. LEn nē′łaxEn ˢnā′łnuẋᵘts!âla: 'Wë′g·a yā′L!âLEx, adē′, laˢmEn ha′nłˢīdEɬqEk·.' Lanuˢẋᵘwā′t!ēd-

[1] See Translation in Report of the U. S. National Museum for 1895, p. 425.

xenu^{s}x^{u} yā$'^{s}$yats!ē qenu^{s}x^{u} q!ulā$'$ł^{s}īdēq. G·î$'$l^{s}mēsēnu^{s}x^{u} gwāł, lē$'$g·anu^{s}x^{u} qā$'$s^{s}īda. Lanu^{s}x^{u} k!wā$'$x·^{s}īd lā$'$xa ^{s}neẋwā$'$ła lāq. La ^{s}nā$'$xwaem ha^{s}mā$'$pa. La sek·!ā$'$kwēda bē$'$begwānemē nā$'$qâła. Lā$'^{s}$laē yū$'$dukwēda bē$'$begwānemē nā$'$qâłā lāx k!wadzā$'$sasen ^{s}nemō$'$kwē. ^{s}nā$'$ẋwaem yū$'$dux^{u}s^{s}emg·ustowēda p!alekwē$'$k·!ats!âxenu^{s}x^{u} hanha$'$nlemē. Lanu^{s}x^{u} ^{s}nemā$'$x·^{s}īd ha$'$nł^{s}īda. La yū$'$dukwēda łe$'^{s}$lasen ha$'$nł^{s}ētsa^{s}wē. La q!wā$'$q!ulā$'$masēda ma^{s}lō$'$kwē bē$'$begwānema. Len dō$'$qulaxs ma^{s}lō$'$kwaē łe$'^{s}$lasa bē$'$begwānemē há$'$nlexu^{s}en ^{s}nemō$'$kwē. Ha$'$lsela^{s}mēs k·!ēs łe^{s}lē$'$da ^{s}nemō$'$kwē begwā$'$nema. Len dō$'$qulaxa ō$'$gu^{s}la ma^{s}lō$'$kwē bē$'$begwānemaxs la$'$ē hë$'$łtsâ wā$'$x·a. La^{s}mē$'$senu^{s}x^{u} dze$'$lx^{s}wīd lā$'$xa q!wā$'$q!ulāmasē bē$'$begwānema qanu^{s}x^{u} łe^{s}lā$'$masēxa yū$'$dukwē. Lanu^{s}x^{u} q!wā$'$q!u^{s}laxa ^{s}nemō$'$kwē le^{s}wa mō$'$kwē ts!ēdā$'$qa qenu^{s}x^{u} q!ā$'$k·â. Lanu^{s}x^{u} ax^{s}ē$'$dex dā$'$dek·asdäsa Gwē$'$tela. Len dō$'$x^{s}wīdxa ^{s}wā$'$lasē g·î$'$ldasa. G·î$'$l^{s}mēsen axstō$'$dxa qapama$'^{s}$ē, lē$'$g·în dō$'$x^{s}walelaxa q!ē$'$nemē l!ā$'$gekwa le^{s}wa ë$'$x·ts!ema axā$'$ła lā$'$xa l!ā$'$gekwē le^{s}wa medzē$'$sa hā$'$mats!a. Len wula$'$xa ^{s}nemō$'$kwē ts!edā$'$qa. Len ^{s}nē$'$k·a: '^{s}mā$'$sēg·ada g·its!â$'$g·axg·ada g·î$'$ldasîk·?' ^{s}nē$'$k·enlaxa q!ā$'$k·ō ts!edā$'$qa. Â$'^{s}$misēda ts!edā$'$qē ^{s}nē$'$k·a: 'Hâm, hâm, hâm, ham, ham, hō,' qa^{s}s q!îx·^{s}ī$'$dē q!ulē$'$x·s^{s}emxēs ā^{s}yasō$'$. La^{s}men q!â$'$l^{s}ale$'$laxs hā$'$mats!aēda ^{s}nemō$'$kwē begwā$'$nemaxenu^{s}x^{u} ha$'$nlekwē. Hë$'$x·^{s}ida^{s}mēsen hā$'$pxa. Hë$'^{s}$misa ma^{s}łtse$'$mē l!ā$'$qwa g·ī$'$xlēxa g·î$'$ldasē. G·ā$'$xenu^{s}x^{u} yā$'$yasilaxa ẋwā$'$k!una, yî$'$xa yā$'^{s}$yats!ēx·dēsa la łē$'$łe^{s}la. G·ā$'$xenu^{s}x^{u} lā$'$xōx Yī$'$lîsēx. G·ā$'$xenu^{s}x^{u} la lā$'$lasō^{s}senu^{s}x^{u} g·ō$'$kulōtdäēda ^{s}ne$'$mgēsē. Hë$'$x·^{s}ida^{s}mēsenu^{s}x^{u} lē$'^{s}$lālasō^{s}sa g·ī$'$gama^{s}yūłaē Kwā$'$x·ilanōkuma^{s}yūła le^{s}wanu^{s}x^{u} q!ā$'$q!ak·ō. Lanu^{s}x^{u} hamg·ī$'$lase^{s}wasa k·ā$'$wase. G·î$'$l^{s}mēsenu^{s}x^{u} gwāł lā$'$asa g·ī$'$gama^{s}yūłaē Kwā$'$x·ilanōkuma^{s}yūła yā$'$q!eg·a^{s}ła. La ^{s}nē$'$k·a: 'Adē', wë$'$g·a gwā$'$s^{s}ītsēs g·ā$'$yust!aqā$'$saōsaxwa ts!ē$'$daqēx.' Len yā$'$q!ēg·a^{s}ł qen ts!ek·!ā$'$ł^{s}ēdēq.[1] Len hë g·îl wulā$'$se^{s}wun ^{s}nemō$'$ẋwuła, yîx ^{s}nemō$'$x^{u}tsaqâlag·ilîs: 'G·ā$'$x^{s}maea?' ^{s}nē$'$k·enlaxa ^{s}ne$'$mgesē. 'Hë$'$em siō$'$x^{u}stēsō^{s}sōxda Gwē$'$tela, le^{s}wīs waō$'$x^{u}dä. Lā$'$tlē lāx K·!owē$'$dē dō$'$qula^{s}mēsenlaxwa Gwē$'$teläxs la$'$ēx hō$'$x^{s}wułtâ lāq. Lanu^{s}x^{u} k·!ēs q!â$'$lelaqē le^{s}ō laē$'$m lō$'$le^{s}anema le^{s}ō k·!ēs. G·ā$'$xenu^{s}x^{u} lāx l!ā$'$sēg·a^{s}lis qenu^{s}x^{u} dō$'$qwalēq. Lanu^{s}x^{u} dō$'$qulaqēxs lā$'$ē lex^{s}wā$'$lis lāq. G·î$'$l^{s}mēs gā$'$nuł^{s}īda lē$'$g·în l!ā$'$sta lāx K·!owē$'$dē qaxs xe$'$nlelaē q!ē$'$nemen nâ$'$qa^{s}ē qaen ^{s}nemō$'$kwâxs hë$'$ē lē$'$da ^{s}mek·â$'$la, yîx ^{s}nemō$'$x^{u}tsaqâlag·ilîswuła. Lanu^{s}x^{u} sē$'$x^{s}wīda. Hë$'$t!anu^{s}x^{u} lē$'$da ^{s}nā$'$lanâ^{s}yasa K·!owē$'$dē qaxs hë$'$ē lē$'$da Gwē$'$telēda gwā$'$nâ^{s}yas K·!owē$'$dē. Len lō$'$łtâ qen qā$'$s^{s}īdē. La dā$'$sdōqwaxa Gwē$'$tela. Len lā$'$g·aa lāx ax^{s}ā$'$sasa Gwē$'$tela. Hë$'^{s}$mis ā$'$lēs xwā$'$nalelaxs lē$'$lē hamx·^{s}ī$'$del. Len qā$'$s^{s}īda, aē$'$daāqa lā$'$xen yā$'^{s}$yats!ē qen nē$'$łēxen ^{s}nemō$'$kwē. Len ^{s}nē$'$x·xen ^{s}nemō$'$kwē: "Hë$'$em ā$'$łēxsōx q!us^{s}ā$'$lisē. La^{s}mōx k·ā$'$k·aasōs ha^{s}mē$'$lēx. Xwā$'$nał^{s}ēdadzâ$'$g·a qens wë$'$g·i k·!ē$'$lak·aq. Â$'^{s}$mełg·îns gwā$'^{s}$nalal, qens wā$'^{s}$lawadasleq, k·ē$'$saaxs g·ō$'^{s}$lāla," ^{s}nē$'$k·înlaxen ^{s}nemō$'$kwēx. Hë$'$x·^{s}ida^{s}mēsōx wä$'$xa. Lānu^{s}x^{u} qā$'$s^{s}īda. Hë$'$x·^{s}ida^{s}mēsenu^{s}x^{u} ha$'$nł^{s}īda. Ẓwā$'$łela^{s}mēs q!ē$'$g·îlxlālaxa łe^{s}lē'. Len hē$'$laxa, g·ō$'$kulōt,' ^{s}nē$'$k·înlaxa ^{s}ne$'$mgēsē. 'Lae$'$mxaōx ā$'$łēg·îns l!ā$'$gekwēx qag·a$'$da

[1] L. c., p. 426.

g·î′ldasîk· qō′t!aEmg·axg·a′da L!ā′g̣Ekwîk· ō′guqāła,' ᵍnē′k·înLaxa ᵍnE′mg̣ēsē. LEn dā′x·ᵍīdxa maᵍłtsE′mē L!ā′qwa. Lā′xaEn ᵍnē′k·a: 'G·aᵍmEn yā′nEmg·ada L!ā′qwak· maᵍłtsE′ma. LaE′mk· ḷē′g̣adLEs Kwē′xanEmēg·ada ᵍnE′msg̣Emk·. Lāk· ᵍnE′lg̣Emālax·Lag·ada ᵍnE′msg̣Emk·. Wë′g·a dō′xᵍwīdqEk·.' La dā′x·ᵍīdē Q!ō′mx·ilag·ilîswuła′q qaᵍs yā′q!eg·aᵍłē. La ᵍnē′k·a: 'Ġē′lak·asᵍla ᵍnE′mwōt, laE′ms kwē′xānEmxg·ada L!ā′g̣Ek· ḷEᵍwō′xda g·its!â′xwa g·î′ldasēx. Wë′g·a yā′L!âx, g·ī′g̣amēᵍ qaᵍs ë′k·!ēqElāmasēLōsxwa ts!awu′nxLēx. Hë′ᵍmEnuᵍx̣ᵘ g̣wē′x·ᵍidaāsē, g·ō′kulōt. Wa. LaE′ms q!ā′laxEnuᵍx̣ᵘ g̣wē′x·ᵍīdaā′sē qaē′da wā′łdEmasa bEgwā′nEmēxa wuLa′ "ᵍwī′dzEstsōx lē′dēxsa yä′wix·ila?" Wä, wë′g·ax·ōx hō′qawElsōxda bEguLē′daēx qaᵍs wë′g·aōs dō′xᵍwīdExg·ada L!ā′g̣Ekwêk·, ā′Las ᵍnē′x·laxEn ā′łᵍEm sEnē′nux̣ⁿsōx; yūL, g·ī′g·ig̣amēᵍs ᵍnE′mg̣ēs, wa. LaE′ms q!ā′la āł bEgwā′nEms ᵍnE′mg̣ēs.'

"La yā′q!eg·aᵍłē Lā′g·esāwaᵍyūła. La ᵍnē′k·a: 'LaᵍmEn ō′qusᵍīda, g·ō′kulōt; â′laEmxōḷōx hë′LaxEn g·ī′g̣amaᵍēx. Wë′g·a, yā′L!âx, g·ī′g·ig̣amēᵍs ᵍnE′mg̣ēs ḷōs ᵍnā′x̣wa bEgwā′nEms ᵍnE′mg̣ēs. Wä, halā′g·a hō′qawElsax āł bEgwā′nEm. Lē′x·aEmLōx k·!ēs lā′wElsLEns g·ī′g·ig̣amaᵍēx.' Hë′x·ᵍidaᵍmēs hō′qawElsēda bē′bEgwānEmē. Â′ᵍmēs q!aL!ō′kwēda g·ī′g·ig̣amaᵍyuła k!udzē′ła. La LEnē′x·tsaᵍwēda t!êx·î′läsEn g·ō′kwē. LEn x·ō′xᵍwīdxa g·î′ldasē qEn qE′nxaudēsa qEnxā′waᵍē L!ā′g̣Ekwa. LEn ē′t!ēd axᵍē′dxa qEx·imā′ᵍē qEn qEx·î′mdēs. Lā′xaEn axᵍē′dxa mEdzē′sē qEn dō′qwamāsēs lā′xa g·ī′g·ig̣amaᵍē. LEn hā′pxa lā′xōx lāx g̣wē′k·!alatsa hā′mats!ax lā. LEn yā′q!eg·aᵍła, lEn ᵍnē′k·a: 'Wë′g·a dō′qwała g·ā′xEn, g·ī′g·ig̣amēᵍs ᵍnE′mg̣ēs. LaᵍmEn kwē′xānEmaxg·ada L!ā′g̣Ekwîk·. K·!eō′sLEs lāL wā′łdēmLōs g·ā′xEn, g·ī′g·ig̣amēᵍs ᵍnE′mg̣ēs. Dō′qwała lā′xg·ada g̣wē′łg̣wäla, ā′Las ᵍnē′x·laxEn ā′łᵍEm axē′nōxᵘsîk· qEnLō yē′wix·ᵍīdLō. Wa, wa, nōs g·ī′g·ig̣amēᵍ.' La yā′q!eg·aᵍłē L!ā′g̣ōḷasē, la ᵍnē′k·a: 'ᵍya, g·ī′g̣amēᵍ qa ᵍmā′sēsnuᵍx̣ᵘ wā′łdEma lōL, lEᵍmā′aqōs łEᵍlā′masx̣a bē′bEgwānEmx·dē g·āxs lōłxō′xda L!ā′g̣Ex̣ᵘdēxsēda lē′ōs kwē′xᵍētsEᵍwa. Hë′ᵍmis lā′g·īłtsōx ḷē′g̣adês kwē′xānEmē L!ā′g̣Ekwa. Hë′dōx g̣wē′x·sēda g̣Eg·a′dānEmēda hā′mats!a. Wë′g·a yä′wix·ilax, g·īg̣amēᵍ, qa ᵍmā′sēsEns LE′myasLa, g·ī′g·ig̣amēᵍs ᵍnE′mg̣ēs.' Hë′x·ᵍidaᵍmēs x·isᵍē′dEn Lōᵍlē′yūła. Wä, laᵍmEn ᵍwā′las yä′wix·ilaxa tsawu′nxē. ᵍnā′x̣wa ëk·!ē′qalalEn g·ō′kulōtē. Hë′ᵍmEn g̣wē′x·ᵍidaaswułē′q qaᵍs q!ā′laōsaq·."

XIX. SONGS.

1. Sacred Song of Q!a'lwił (p. 569).[1]

1. Yë, qā'sta, wā'x·dEn hā'yalik·!ayasōs hë'lik·oliswut, yë, qāstā'ē.
   O friend, I tried to be healed by the healing companion, O friend.
2. Yë, qā'sta, wā'x·dEn sō'waqamatsōs sō'waqayōsEns ˢnEmō'kᵘ, yë qāstā'ē.
   O friend, I tried to be blown upon with water with the means of blowing of our friend, O friend.

2. Sacred Song of Maa' (p. 570).

1. Yë, g·ā'xk·asˢmEn ˢwī'ˢlōLElīsa ˢnā'ẋōLElīsa nE'naualak!wēnēˢs Winā'lag·ilîs.
   Oh, indeed I come and obtain every obtain all the supernatural qualities of Warrior-of-the-World.
2. Yë, g·ā'xk·asˢamasēL ˢwī'ˢlōLElīsax qā'minatsēasg·a Winā'lag·ilîsa.
   Oh, you indeed come unexpectedly obtain every death-bringer of this Warrior-of-the-World.

3. Dancing Song (p. 571).[2]

Hë'a yā'qwana, hë'ia yōẋwana, hë'ia yā'qwana, hë'ia Ḷō'gwana.

4. Cannibal Song (p. 573).

1. Hā'lasōLēx·dzwalEnLau Ḷō'gwalag·iłaōs Ḷō'gwalak·asˢōwa, hāmai.
   You almost dance like myself (?) your reason of being supernatural great real supernatural one hāmai.
2. Lā'x·dEn laē'ḶEma lāx Ḷe'mx·LaēˢlasdēsBā'ẋᵘbakwālanuẋᵘsiwaˢē Ḷō'gwalag·ī-
   I was taken into in the past sacred room of Cannibal-at-North-End-of-World your reason of being supernatural
   łaōs; Ḷō'gwalak·asˢōwa, hāmai.
   great real supernatural one hāmai.
3. K·!ē'sLē q!aē'stak·ayaL Bā'ẋᵘbakwālanuẋᵘsīwaˢē Ḷō'gwalag·īłaōs Ḷō'gwalak·as-
   Not will be in right mind (?) Cannibal-at-North-End-of-World your reason of being supernatural great real super-
   ˢōwa, hā'mai. Â'ˢmx·dwē'sEn lā'laaya qEn hā'madzElā'qwēs hā'madzEla-
   natural one hāmai. And so I only approached and I cried hap for him with the hap
   gums Bā'ẋᵘbakwālanuẋᵘsīwaˢē Ḷō'gwalag·īłaōs Ḷō'gwalak·asˢōwa, hāmai.
   cry of Cannibal-at-North-End-of-World your reason of being supernatural great real supernatural one, hāmai.

5. Cannibal Song (p. 573).

1. Q!ā'lagwalag·ilahai'tsEn lāx Ḷā'wiyask·asōs Ḷō'gwalaˢmē.
   I am known everywhere at the real standing place of the supernatural one.

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[1] Page references in this chapter refer to the Report of the U. S. National Museum for 1895.

[2] This song is probably in Nootka. Ḷō'gwana is Nootka for Ḷō'gwala.

2. Ḷā′Ḷēgeyālag·ilahai′tsEn lāx Ḷā′wiyask·asōs Ḷō′gwala^{s}mē.
I come to get my name at the real standing place of the supernatural one.

3. L!ā′qōsElahag·īlahë′dzē yā′qōsElahag·īlahë′isk·asōs Ḷō′gwala^{s}mē.
Great copper-giver, real great property-giver of the supernatural one.

6. Cannibal Song (p. 573).

1. Hā′^{s}masa^{s}yalEmxs Ḷō′gwalak·as^{s}ōwa, bā′bakwa^{s}yalamxs Ḷō′gwalak·as^{s}ōwa,
You are looking for food real supernatural one, you are looking for men real supernatural one,
ma ha.
ma ha.

2. Q!ā′q!ēk·!ats!ā′yamxs Ḷō′gwalak·as^{s}ōwa, LEnāxōdēamxs Ḷō′gwalak·as^{s}ōwa,
You try to eat much real supernatural one, you tear off the skin real supernatural one,
ma ha.
ma ha.

3. Tā′yōẋwīdalamxs Ḷō′gwalak·as^{s}ōwa, qwē′satsEndayōs gwē′sg·īlîsk·as^{s}owa ma ha.
You go near him real supernatural one, you are taken to the far side having been to the far side ma ha.

7. Cannibal Song (p. 573).

1. Ha′mts!alaLē g·ī′xg·aqālag·īlîs lāx owē′^{s}stalītsōs lō′wa më hā′ma.
He cried hap the chief eater of the world at the rim of the world më hā′ma.

2. Ha′msayamxs yōL g·ī′xg·aqālag·ilîs lāx wā′xsEnxēlitsēs lō′wa më hā′ma.
You are eating you chief eater of the world at both sides of the world më hā′ma.

3. Ḡwā′ɬlas wā′ɬ^{s}ma ^{s}wuna^{s}mē^{s}stā′lōL owē′^{s}stas lō′wa ma hā′ma më hā′ma.
Don't try to hide around the rim of the world ma hā′ma më hā′ma.

8. Ha′mshamtsEs Song (p. 575).

1. Lā′LEn L!ā′L!aqoyahaaik·as lāx L!ā′L!aqoyak·asōs L!ā′qulahaya L!ā′qulahayōs
I shall go to get red cedar-bark (at) get red cedar-bark red cedar-bark (?) red cedar-bark (?) of
Ḷō′gwalak·as^{s}ōwa.
the supernatural one.

2. Lā′LwīsLē pE′nqalahaig·îlahësk·asLē, yEwislē′na^{s}yahaisk·asLōs lāx ts!ē′xdE^{s}mā-
And so it will be will be really shining on earth, will be your way of dancing at your winter-
lahaig·îlahaisk·asLōs, pa′nqayasLōs pa′nqēEms ^{s}nā′la më hā′ma.
dance place, will be your shining your shine of the world më hā′ma.

9. Song of the Killer-Whale Society (p. 576).

1. ^{s}ya, ^{s}mā′tsE^{s}mē laōx ^{s}nā′^{s}naẋ^{s}una′^{s}yaxsōx wī′nalag·ilîsk·asēx wēēē?
Oh, what is this on the blankets of these warriors wēēē?

2. Xō′małtsEma laōx ^{s}nā′^{s}naẋ^{s}unā′^{s}yaxsōx wī′nalag·ilîsk·asēx wēēē.
Fighting is this on the blankets of these warriors wēēē.

10. Cannibal Song (p. 578).

1. Hā′madzɛlaqwag·īłdoxs haës qai ˢnā′wisk·asˢō′wasēs lō′wa.
   You are the reason of the hap cry for the only real one of the world.
2. Bā′baqulaqwag·īłdōxs haës qa Bā′x̣ᵘbakwālanux̣ᵘsīwaˢēk·asˢō′wasēs lō′wa.
   You are the reason of the cannibal cry for the real Cannibal-at-North-End-of-World of the world.
3. Q!u′lamɛnsayag·īłdōxs haës qa Bā′x̣ᵘbakwālanux̣ᵘsīwaˢēk·asˢō′wasēs lō′wa.
   You are the reason for eating alive for the real Cannibal-at-North-End-of-World of the world.

11. Cannibal Song (p. 578).

1. Hā′hamsīyayī′ya hā′hamsī′yax·dɛnlōl, Tā′nisk·asˢōwa.
   Eating all, I ate you entirely, real cannibal.
2. Tɛ′lg̣wisayīya tɛ′lg̣wisayax·dɛnlōl, Tā′nisk·asˢōwa.
   Soft inside, I made you soft inside, real cannibal.
3. Wī′qwaˢmēlayayīya wīqwaˢmēlayax·dɛnlōl Tā′nisk·asˢōwa.
   Pushing down I pushed you down, real cannibal.
4. Q!u′laˢmɛnsayayīya q!u′laˢmɛnsayax·dɛnlōl Tā′nisk·asˢōwa.
   Eating alive I ate you alive, real cannibal.

12. Cannibal Song (p. 579).

1. Ġwā′łɛlaɛmx·dē lā′lɛnxēlīsa l!ā′l!aqulak·asōs l!ā′l!aqwaai′dē.
   Already has been going around the world the real red cedar-bark of the red cedar-bark owner.
2. Ġwā′łɛlaɛmx·dē wâ′lɛnxēlīsa qɛ′mqɛmx̣ulak·asōs qō′qosēaai′dē.
   Already has been all around the world the real down of the down owner.
3. Ġwā′łɛlaɛmx·dē wē′laxɛlask·aslēs ts!ā′ts!aēqɛlag̣umlaōs ts!ā′eqaxɛlai′dē.
   Already has been impossible to surpass the future winter-dance song of you winter-dance owner.
4. Ġwā′łɛlaɛmx·dɛn hā′madzɛlaqwag·īłts Bā′x̣ᵘbakwālanux̣ᵘsīwaˢēk·asdē ḷō′gwala.
   Already has been the reason of crying hap the real Cannibal-at-North-End-of-World the supernatural one.

13. Cannibal Song (p. 579).

1. K·!eō′sq!ā′tsowak·as lāx hā′ˢmasaˢyalag̣ɛmłdēs Bā′x̣ᵘbakwālanux̣ᵘsīwaˢēhai-
   Nobody at all does like at the past going-for-food-mask of Cannibal-at-North-End-of-World real
   k·asdē ḷō′gwalak·asˢōwamë hā′ma ma hā′ma.
   past real good supernatural one hā′ma ma hā′ma.
2. K·!eō′snɛxtsɛˢwahak·as lāx ˢyîwīlē′nēˢk·asdēs Bā′x̣ᵘbakwālanux̣ᵘsīwaˢēhaik·asdē
   Nobody really can imitate at the real past dance of Cannibal-at-North-End-of-World real past
   ḷō′gwalak·asˢōwamë hā′ma ma hā′ma.
   real good supernatural one hā′ma ma hā′ma.
3. Lā′x·dɛn qā′x·ōsayahasōˢkwats l!ā′l!ɛqulahak·asdês Bā′x̣ᵘbakwālanux̣ᵘsī′waˢē-
   I had put on really the real past red cedar-bark of Cannibal-at-North-End-of-World
   haik·asdē ḷō′gwalak·asˢōwamë hā′ma ma hā′ma.
   real past real good supernatural one hā′ma ma hā′ma.

4. Lā′x·dEn ˢmā′qēsāyahasōˢkwats nE′nwālak!wēnaēhaik·asdês Bā′x̣ᵘbakwālanux̣ᵘ-
I had thrown into my belly really of the real past supernatural quality of Cannibal-at-North-End-of-
sīwaˢē, qwā′nētElag·îlahaisk·asdē ha′msp!ēqElaLElax̣ᵘk·asdês Bā′x̣ᵘbakwā′-
World, the real past what shakes on the ground the way of the real past cannibal-pole of Cannibal-at-North-
lanux̣ᵘsīwaˢēhaik·asdē Ḷō′gwalak·asˢōwamë hā′ma ma hā′ma.
End-of-World real past real good supernatural one hā′ma ma hā′ma.

14. Sacred Song (p. 584).

1. Yë qastā′ya, g·ā′xk·asdEn hë′lik·amatsōs Hā′yalik·!ānEmāłdē g·ā′xEn.
O friend, indeed I came made to be a shaman by the past one who desired to cure me.
2. Yë qastā′ya, g·ā′xdEn wī′lEnkulax nē′nawalak!wēnēs nE′naualak·ōliswutdEn, 5
O friend, I came carrying in hand the supernatural objects of my fellow supernatural ones
yë qastā′ya.
O friend.
3. Yë qastā′ya, wā′x·dEn nā′naˢwalasōs wiyā′lag·ilax·dēsēa yë qastā′ya.
O friend, I tried to be struck with the past death-bringer, O friend.
4. Yë qastā′ya, qEn g·ā′xē tslōbE′nkwayasōs xu′mtxumtag·ila, yë qastā′ya.
O friend, and mine came placed in my hands the fire-maker, O friend.

15. Song of Cannibal (p. 588).

1. Hā′ˢmasaˢyalamxs Ḷō′gwalag·iłaōs Ḷō′gwalak·asˢōwa ma mai hamē.
Looking for food your reason for being supernatural real good supernatural one ma mai hamē.
2. Hë′Emx·sḶaL ë′x·p!aya ha′msayasōLaōs Tā′nîsk·asˢowa ma mai hamē. 10
But that will be sweet what is eaten by you real good Cannibal ma mai hamē.
3. Hë′Emx·sḶaL ha′msayasōLīla q!u′lamEnsayahaLīlasōLōs Tā′nîsk·asˢowa ma
But that will be eaten by you swallowed alive by you real good Cannibal ma
mai hamē.
mai hamē.

16. Song of Cannibal (p. 588).

1. Hā′ˢmasaˢyalag·iłdEnōgwas Bā′x̣ᵘbakwālanux̣ᵘsīwaˢē, Ḷō′gwalag·īła Ḷō′gwala-
Having the reason of looking for food [of] Cannibal-at-North-End-of-World, reason of being supernatural real good
k·asˢōwa mai.
supernatural one mai.
2. Bā′bakwaˢyalag·iłdEnōgwas Ba′x̣ᵘbakwālanux̣ᵘsīwaˢē, Ḷō′gwalag·īła Ḷō′gwala- 15
Having the reason of looking for men [of] Cannibal-at-North-End-of-World, reason of being supernatural real good
k·asˢōwa mai.
supernatural one mai.

3. Lā′lōłaˢyalag·īłdEnōgwas Bā′x̣ᵘbakwālanux̣ᵘsīwaˢē ḷō′gwalag·īła ḷō′gwalak·as-
Having the reason of looking for corpses [of] Cannibal-at-North-End-of-World, reason of being supernatural real good supernatural one,
ˢōwa, ë, qaˢs hë′ˢmēłxaōs wE′lwElq!ālaˢōs ha′msayasōLaōs, ḷō′gwala-
yes, for you are also reason of being feared your future food, real good
k·asˢōwa.
supernatural one.

4. Ë, qaˢs hë′ˢmēłxaōs wE′lwElq!ālaˢōs ˢnō′lag̣EmaˢlītsEmōshamlisk·asˢōwa, lō′pEm-
Yes, for you are also reason of being feared real good eldest in the world going to
ts!ōwElsīlaEmLē ḷō′gwalag·īłōs ḷō′gwalak·asˢōwa mai hamai.
empty the inside of the house reason of being supernatural real good supernatural one mai hamai.

17. Song of Cannibal (p. 588).

1. Ā′ya ha′mts!ēxsdnōguLa ḷō′gwalag·īłaōs ḷō′gwalak·asˢōwa, mai.
Ah, having desire to eat you the reason of being supernatural real good supernatural one, mai.

2. Ā′ya â′EmLē ˢwā′lasˢwā′lasayak·asLēs ts!ā′ēqēsk·asLaōs ts!ā′ēqayadzēk·as,
Ah, only will be yours will be growing greater your future real winter dance the great real winter dance,
ḷō′gwalak·asˢōwa mai, ham hamamai.
real good supernatural one mai, ham hamamai.

3. Ā′ya, â′EmLē tō′x̣ᵘtōkwalag·īlıtsēLēs ts!ā′eqēsk·asLōs ts!ā′eqayadzēk·as, ḷō′-
Ah, only will be yours will be getting meanwhile greater your future real winter dance the real great winter dance real
gwalak·asˢōwa mai, ham hamamai.
good supernatural one mai, ham hamamai.

18. Song of Cannibal (p. 588).

1. Hā′mats!Elahaqulaahaik·asdēnōkwai lax nE′nwalak!wīnēk·asōs, ḷō′gwalak·as-
Having really the cannibal cry at your supernatural quality, real good supernatural
ˢōwa, mā′mai hā′ma.
one, mā′mai hā′ma.

2. Ts!ā′ts!aēqElahaqulaahaisk·asdēnōkwai lāx nE′nwalak!wīnēk·asōs, ḷō′gwalak·as-
Having really winter dance songs at your supernatural quality, real good supernatural
ˢōwa, mā′mai hā′ma.
one, mā′mai hā′ma.

3. Tō′ˢyuqwalag·îlaahaisk·atsēLa nau′alak!wēnē, qwē′sg·ilîs lāx ōwē′ˢstas ˢnā′la;
Will be made to go between in world the supernatural quality going to far end at the rim of the world;
mE′sElasōgwōs wā′xsEnxēlis ˢnā′la; nā′nEnk!wasōs ōwē′ˢstas ˢnā′la, mā′-
liked by both ends of the world; tried to be imitated by the rim of the world, mā′-
mai hā′ma.
mai hā′ma.

19. Song of Cannibal.

1. Hā′ˢmasaˢyalamxs Tā′nisdzē Bā′x̣ᵘbakwālanux̣ᵘsīwaˢē ḷō′gwalak·asˢōwa.
You look for food Great-Cannibal Cannibal-at-North-End-of-World real good supernatural one.

2. Bā′bakwaˢyalamxs Tā′nisdzē Bā′x̣ᵘbakwālanux̣ᵘsīwaˢē ḷō′gwalak·asˢōwa.
You look for men Great-Cannibal Cannibal-at-North-End-of-World real good supernatural one.

3. Yā′yaqaˢyulamxs Tā′nisdzē Yā′qosɛlag·ilisk·asˢowa ḷō′gwala.
You look for property Great-Cannibal Destroyer-of-Property, supernatural one.

20. Song of Cannibal.

1. Hayai′ʟ g·ā′xstowë hë′g·ilitsōs, hayai′ʟ g·ā′xstowë hë′g·ilitsōs, ts!ā′ts!aēqēyasʟēs
Is that the reason of his coming, is that the reason of his coming, to join in the winter dance

hā′ˢmatsɛlaqumʟōs hā′ˢmɛlqē′yɛms lō′wa, ma.
with his cannibal cry spreading over the world, ma.

2. Hayai′ʟ ts!aē′xˢanēg·ilitsōs, hayai′ʟ ts!aē′xˢanēg·ilitsōs, ts!ā′ts!aēqēyasʟēs
Is that the reason of his being winter dancer, is that the reason of his being winter dancer, to join in the winter dance

ts!ā′ts!aēqɛlaqumʟōs p!ā′ʟp!aʟlɛms lō′wa, ma.
with his winter dance song spreading over the its wings world, ma.

3. Hayai′ʟ tōk!unē′ hëg·ilitsō′s, hayai′ʟ tōk!unē hë′g·ilitsōs bā′bakulaqumʟōs
Is that the reason of his going, is that the reason of his going, your man-eater cry of

qɛ′ldōyuēˢs lō′wa mamai ā am ha ma mai.
the post in middle of heaven mamai ā am ha ma mai.

21. Song of Cannibal.

1. Hā′ˢmaswut!ēɬtsōx·dɛnʟas hā′maswut!ēɬk·asdē yū′ʟai ḷō′gwalai′.
I was asked to eat with him by the past real one who asked to eat with him you supernatural one.

2. Ts!ā′ts!aēxwut!ēɬtsōx·dɛnʟas wā′wix·sīwalak·asdē lō′ʟai ḷō′gwalai′.
I was asked to dance the winter dance with him by the real past one who did not go through to you supernatural one.

3. Hā′ˢmasax·dɛnʟōʟ ḷō′gwala mai ha′msama mamai ām hā′mai.
I ate you supernatural one mai eat mamai ām hā′mai.

22. Song of Cannibal.

1. ˢwī′ˢlāyaɛmɬtsēq ha′msayasōʟōs Tā′nisdzēk·asa ḷō′gwalak·asōs.
All of it will be eaten by you great real Cannibal you real supernatural one.

2. ˢwī′ˢlāyaɛmɬtsēxs xō′qwamōtk·asʟōs hāˢmē′k·asōs Tā′nisdzēk·as ḷō′gwala.
All of it will be really your bones left over your real food great real Cannibal supernatura one.

3. ˢwī′ˢlāyaEmtsēqē ë′x·p!ayak·asa ts!ē′ẋwamōtk·asōs haˢmē′k·asōs Tā′nisdzēk·asa
All of it really sweet really your guts left over your real food great real Cannibal

Ḷō′gwalak·asˢō.
real good supernatural one.

23. Song of K·î′nqalaLEla.

Qaˢs lē′x·dēa hā′yalē k·î′maxalēsā′yasōxdōxs hā′yalē k·î′malēsā′yasōxdōxs Ḷō′·
For he has succeeded taming down the power succeeded taming the power of the

gwalag·iLā′wa hā′ma mā′yē hā′ma.
one who makes supernatural hā′ma mā′yē hā′ma.

24. Song of Cannibal.

1. Hā′lasōLēxtsōˢwalEnLaō Ḷō′gwalag·īła mamai hāmamai.
I cannot be imitated by this one (I) the reason of supernatural power mamai hāmamai.

2. Lā′x·dEn laē′ḶEmak·as lāx ɬE′mxLaēlasdēs Bā′ẋᵘbakwālanuẋᵘsīwaˢē Ḷō′gwala-
I was really taken in in the past sacred room of Cannibal-at-North-End-of World real past super-

k·asdē qan lē′x·dEn laē′ḶEm lāx ɬE′mxLaēlasdēs Bā′ẋᵘbakwālanuẋᵘsīwaˢē
natural one and I was taken in in the past sacred room of Cannibal-at-North-End-of-World

Ḷō′gwalak·asˢōwa mamai hāmamai.
real good supernatural one mamai hāmamai.

3. K·!eō′sLē q!ē′staẋᵘq!ēstak·ayaLē Ḷō′gwalag·īła mamai hāmamai.
He will not be always out of his senses the reason of supernatural power mamai hāmamai.

25. Song of Cannibal.

1. Ha, k·!eō′s q!ā′tsowax hā′sElaēnēˢx·däs Bā′ẋᵘbakwālanuẋᵘsīwaˢēx·dē.
Ha, not at all can be imitated the past breath of the past Cannibal-at North-End-of-World.

Lā′x·dEnō′gwa lēˢstalī′sElayōs Bā′ẋᵘbakwālanuẋᵘsīwaˢēx·dē.
I have been taken around the world by the past Cannibal-at-North-End-of-World.

2. Ha, k·!eō′s q!ā′tsowax bā′bakulaq!wēnaˢēs Bā′ẋᵘbakwalanuẋᵘsīwaˢēx·dē.
Ha, not at all can be imitated the cannibal cry of the past Cannibal-at-North-End-of-World.

26. Song of Cannibal.

1. Hë′lix·sē hā′matsElaqumk·asLē hā′matsElaqumx·dēs qaē Ḷā′wisk·asˢowai lāx
Still he will utter the cannibal cry his past cannibal cry for the real good one standing at

gwā′balisk·atsēs lō′waˢyak·asōs, Ḷō′gwalak·asˢōwa.
the real north end of the real world, real good supernatural one.

2. Hë′lix·sē bā′bakulaqumk·asLē bā′bakulaqumx·dēs qaē Ḷā′wisk·asˢowai lāx
Still he will utter the man-eater cry his past man-eater cry for the real good one standing at

gwā′balisk·atsēs lō′waˢyak·asōs, Ḷō′gwalak·asˢōwa.
the real north end of the real world, real good supernatural one.

3. Hë'lix·sē ǥā'lōq!ulaēnē^{s}k·asLē qaē ǥā'lōq!ulaēnē^{s}k·asdēs qaē ḷā'wisk·as^{s}owai
Still he will utter the crooked-beak cry for his real past crooked-beak cry for the real good one standing
lāx gwā'balisk·atsēs lō'wa^{s}yak·asōs, ḷō'gwalak·as^{s}ōwa.
at the real north end of the real world, real good supernatural one.

4. Hë'lîx·sē hau'x̣^{u}hōk!wālaēnē^{s}k·asLē qaē hau'x̣^{u}hōk!wālaēnē^{s}k·asdēs qaē ḷā'wis-
Still he will utter the hō'x̣^{u}hōk^{u} cry for his real past hō'x̣^{u}hōk^{u} cry for the real
k·as^{s}owai lāx gwā'balisk·atsēs lō'wa^{s}yak·asōs, ḷō'gwalak·as^{s}ōwa.
good one standing at the real north end of the real world, real good supernatural one.

5. Hë'lîx·sē ǥwē'ǥwaxulaēnē^{s}k·asLē qaē ǥwē'ǥwaxulaēnē^{s}k·asdēs qaē ḷā'wis- 5
Still he will utter the raven cry for his real past raven cry for the real
k·as^{s}owai lāx gwā'balisk·atsēs lō'wa^{s}yak·asōs, ḷō'gwalak·as^{s}owa.
good one standing at the real north end of the real world, real good supernatural one.

27. Song of Cannibal.

1. Ha'msamxs ḷō'gwala,[1] la nō'gwa hā'yi^{s}lälag·iLEla lāx ha'msp!ēxdēs qwē'sEn-
Eat, supernatural one,[1] and I go about on the past cannibal pole of the far
xēlisdēs Bā'x̣^{u}bakwālanux^{u}sīwa^{s}ēk·asdēya.
edge of the world of the past Cannibal-at-North-End-of-World.

2. Ha'msamxs ḷō'gwala,[1] la nō'gwa hëłk·!awē^{s}stālag·iLEla lāx ha'msp!ēxdēs
Eat, supernatural one,[1] and I turn around to the right side on the past cannibal pole of
qwē'sEnxēlisdēs Bā'x̣^{u}bakwālanux̣^{u}sīwa^{s}ēk·asdēya. 10
the far edge of the world of the past Cannibal-at-North-End-of-World.

3. Ha'msamxs ḷō'gwala,[1] la nō'gwa dō'x^{s}waLElak·as^{s}ēlax sE'mdzō^{s}yâ^{s}lisdēs
Eat, supernatural one,[1] and I really see the mouth in the middle of
ɬE'mxLaēlasdēs Bā'x̣^{u}bakwālanux̣^{u}sīwa^{s}ēk·asdēya.
the past sacred room of the past Cannibal-at-North-End-of-World.

4. Hā'msamxs ḷō'gwala.[1] ^{s}wī'^{s}laêmxs ḷō'gwala.[1]
Eat, supernatural one.[1] Finish all, supernatural one.

28. NEqā'pEnk·Em's Song (p. 667).

Ts!ē'ɬwux̣^{u}LEndzēasEns q!ā'lasō^{s}wa lāx L!ā'sōtēwalēts ^{s}nā'la. A^{s}wä'lēda g·ī'-
ǥama^{s}ya wu'lǥamē^{s}laē g·ī'ǥama^{s}ya ō'kugē's^{s}laē lāx g·ī'g·iǥama^{s}yas lē'lqwalaLē. 15
"Nō'gwaEm^{s}laē ā'ɬanōkwas g·ī'g·iǥama^{s}yas lē'lqwalaLaē. Nō'gwaEm^{s}laē a^{s}yî'l-
gwats g·ī'g·iǥama^{s}yas lē'lqwalaLaē. Nō'gwaEm^{s}laē lElaxs^{s}ā'mōtax q!E'lq!atēsâ
lāx g·ī'g·iǥama^{s}yas lē'lqwalaLaē." Ǥwā'ɬdzâlasEns g·ī'ǥama^{s}ēx xE'nLElag·ilîs
Lō'malag·ilîs mō'masīlax yā'ēxLEnaxsEns g·ī'ǥama^{s}ēx, lēlqwalaLai, ā'La^{s}laēLEns
xE'nLElak·as lē'x·aEm lā'xa L!ā'L!aqwa lā'xa lE'laxs^{s}amōta q!E'lq!atēsa^{s}wē[2] lāxs^{s}En- 20
dā'lałdzē q!aq!EltE'lałdzē sapstEndā'lałdzē, hëwiyak·i'lidzē, k·!ē'sōyak·i'lidzēs g·ī'-

[1] Repeated four times.

[2] See Translation in Report of the U. S. National Museum for 1895, p. 668.

g·igama^{s}yaxōxs ladzē'yayūłēx q!wā'lō^{s}sōmasxa ^{s}nE'msgEmaxwuł lē'lqwalaLaēxōxs ladzē'yayūłēx g·ī'gama^{s}ya lē'lqwalaLaē, q!u'mx·^{s}īdāmasxa lā'laxsâlōła q!wā'q!umx-sâlamas yā'g·iłExtsEmōłg·îns ^{s}mō'gumēg·îns lē'lqwalaLaēxōxs ladzē'yayūłēx hōx-wā'ya dzō'nōgumnōx^{u}sōs ts!ē'ts!ēłwā'laōła gwā'balîs lē'lqwalaLaēxōxs ladzē'yayūłēx g·ī'gama^{s}ya ^{s}mā'x̣wag·ilayūłēx g·ī'gama^{s}yas lē'lqwalaLaē. Wōōō, ya.

Gwā'łdzâsens ē'wagamē^{s}xens q!ā'lasō^{s}wa lāx L!ā'sōtēwalīts ^{s}nā'la. Ā, k·!ē's-La^{s}lalens lē'lqwalaLaē bā'xswalaLa, g·ī'lōLayaLaxens ^{s}mō'guma^{s}ēg·îns lē'lqwalaLaē, ā'La^{s}lalens ts!E'ngumlāxa wu'lasōlāxa mō'kwasōlāxa ^{s}mō'gumaēx, lē'lqwalaLaē. K·!ē's^{s}laxā'wisḶens wax^{s}E'mlāxa wāxdzē'Emlāxa, ^{s}nEmō'x̣^{s}Emlāxag·în ^{s}nEmā'x·^{s}ī-dzēyak· Ḷō ^{s}nE'msgEmak^{u} lē'lqwalaLaē. ^{s}nEmā'x·^{s}īdzēyag·în Ḷō mō'sgEmak^{u} lē'lqwalaLaē. Nō'gwaq!ā'maas g·ē'xtowēsō^{s} x̣usE'la, g·ē'xtowēsō^{s}sens g·ī'gamaēx, lē'lqwalaLaē. Nō'gwaq!ā'maas L!ā'qwagEmlis, NEg·ä'adzē, K·!ō'gwig·alis, Wā'-^{s}wa^{s}la^{s}lasg·în g·ī'gēdēyadzēg·în lē'lqwalaLaē. Wōa, wâ.

29. NEqā'pEnk·Em's Song (p. 668).

Gwa'la mE'lmElsElax·da^{s}xōL, lē'lqwalaLaē. Gwa'lasā mE'lmElsElax·da^{s}xōL, lē'lqwalaLaē, ā'La^{s}lalens dā'doxkwīnālalāx lā'xōx g·ō'x̣^{u}dzēaxsa â'lax g·ī'gama^{s}ya.

Gwā'la [1] dō'doxsē^{s}stālax·da^{s}xōL, lē'lqwalaLaē. Gwa'lasā dō'doxsē^{s}stālax·da-^{s}xōL, lē'lqwalaLaē, ā'La^{s}lalens dā'doxkwīnālalāx lā'xōx g·ō'x̣^{u}dzēaxsa â'lax g·ī'ga-ma^{s}ya. Dzō'noq!wanux^{u}dzē^{s}lalōx g·ō'x̣^{u}dzēaxsa â'lax g·ī'gama^{s}ya, lā'g·ītdzēasōx ha'manēkwīladzēax dō'lEmx·^{s}īdīladzēa, k·!ēs q!ulā'xḶag·ila, k·!ēs pE'nL!Ex̣Lag·ilaai-xōx g·ō'x^{u}dzēaxsa wā'waxsgEmg·ī^{s}laxudzēa â'lax g·ī'gama^{s}ya.

Gwa'la hayū'tElax·da^{s}xōL, lē'lqwalaLaē. Gwa'lasā hā'yutElax·da^{s}xōL, lē'l-qwalaLaē, ā'La^{s}lalens łaā'qalayudzēasa łā'qanux^{u}dzēa g·ī'gama^{s}ya. Nō'gwaq!ā'-mas g·ā'yaxa'lasa qwē'łaxa'lasa g·ī'g·igama^{s}yas lē'lqwalaLaē.

Gwa'la dEndē'lix·ilax·da^{s}xōL, lē'lqwalaLaē. Gwa'lasā dEndē'lix·ilax·da^{s}xōL, lē'lqwalaLaē, lā'xōx g·ō'x̣^{u}dzēaxsa wā'waxsgEmg·i^{s}laxudzēa g·ī'gama^{s}ya, wā'wa-nE'mēqElag·īla k·ī'k·ênsēqElag·īla^{s}laē a^{s}lā'kwisāwēsa wā'xwuła g·ā'xēLā'lisEm mā'mEnłē^{s}ya lā'xōx g·ō'x̣^{u}dzēaxsa wā'wāxsgEmg·i^{s}laxudzēa â'lax g·ī'gama^{s}ya, hë'q!amēg·în ts!E'ngumnax̣wa ha'lstālag·ilīła g·ī'xstālag·ilīła lā'xōx mā'mEnla-^{s}yūdzēaxsa wā'waxsgEmg·i^{s}laxudzēa â'lax g·ī'gama^{s}ya.

30. Hē'nak·alasō^{s}'s Song (p. 669).

Wuł^{s}mē'g·în ^{s}nē'x·qē ō'gu^{s}la kwä'nēsElāmasxa ^{s}nā'la. K·!ē'saēḶen ^{s}nEmō-ku'lag·ilîs^{s}Em hë'g·alag·ilîs^{s}Em kwa'kux·âladzēa wō'xsbEndāladzēa Lē'lanEmaxa wī'wulsgE^{s}mak^{u} lē'lqwalaLaē; wo ho ho.

Wā'łdEmg·ānEmLas yā'q!EndEmg·ānEmLas yā'yaqēt!ēnēga. K·!ē'sLaēt!ē [2] ā'mōsayaLa wa'ēlēqayaLa wā'łdEms yā'yaqēt!ēnēga. K·!ē'sLaēt!ē ā'mōsayaLa sEg·ēL!Exâ'laLa x̣wā'kwīL!Exâlāla q!E'ltabułāyaLa k·ō'qwabułāyaLa k!wē'lasbuła'-

[1] L. c., p. 669.

[2] L. c., p. 670.

yaLa L!ē'nag·ilabuła'yaLa; wā'łdEms yā'yaqēt!ēnēga ōwag·iłamasē la lE'mlEmxumlisa qwē'quxaLEmlisa hē'nak!aēdzē ḷā'ḷawīdzēsens g·ī'g·igama^{s}ya.

K·!ē'ōsk·as^{s}owaēx ē'anag·alas. Lā'naxwa^{s}mēk· wāx· wā'^{s}nēxsīla ā'^{s}nak·îla laE'mx·st!as hë gwēx·s ^{s}mā'sLa wā'yōłLa yā'^{s}yałałg·iwē^{s} qa'nLō yā'k·îlił̣Lō, hë'^{s}mōłxaas gwē'x·^{s}īdē layō'łg·în lā'xs^{s}Endēyōłxa ḷē'gEmnux^{u}dzēa A'ngwaladzēa ḷō Mā'x·ts!ōlEmdzēasens yaē'xLEn; ḷē'gEmnux^{u}dzēa Hë'masdzēa ḷō Mā'x^{s}ēnox^{u}dzēa, ḷō ḷē'gEmnux^{u}dzēa Ō'bala^{s}adzēa, ḷō ḷē'gEmnux^{u}dzēa K·î'nts!ēgumdzēa, ḷō ḷē'gEmnux^{u}dzēa Qau'lōmadzēa. Hë'^{s}mEn nE'ngEmx·^{s}idayūg·în yā'lasō^{s}wa mō'masasō^{s}waxa të'stōs, pē'Lpax·sēwa xa'daak^{u}mEnēx wā'^{s}wi^{s}lālaxwa g·ī'gama^{s}ēx.

Wë'g·axwa g·ā'xēLElaōx mā'mEnłēya laxō ḷawE'lgEma^{s}yax, q!walē'x·Lēyadzē Kwā'xsē^{s}stāladzē Kwā'x·ilanōkumēdzē g·ī'gama^{s}ya. Wā'x·^{s}EmLa wā'^{s}lEmx·^{s}īda q!ē'k·!îsāmas nā'x^{s}ēdāmasLa yē'xts!ōseladzōx hō'q!waLEladzōx wī'^{s}laqō lō'^{s}yEwēnōx^{u}xwa g·ī'gama^{s}ēx.

31. Feast Song (p. 671).

Halyū'qwag·anEmLa(na) L!ē'sālag·anEmLa g·ī'gama^{s}ya, lē'lqwalaLaē.

Lā'dzēk·asg·anEmLē halyō'qula L!ē'sālag·anEmLa t!ē'qwapēdzēasens g·ī'gama^{s}ē, lē'lqwalaLaē.

Mō'tma^{s}nōs^{s}a q!ē'q!ak·îs mōtmadēg·ē'xwa k!wē'lasîlałdzēx t!ē'qwapalāłdzēx g·ī'gama^{s}ya, lē'lqwalaLaē.

Lō'malag·ilidzēwīst!Ens g·ī'gama^{s}ēx, lē'lqwalaLaē. ^{s}wī'q!anakwëi, hë^{s}stālaEm k!wē'latsē^{s}stālaxens g·ī'gama^{s}ēx, lē'lqwalaLaē.

Yū'EmxEnt ē's^{s}aqEmōł hëwä'xaLē ^{s}nE'mp!ānaLa k!wā'k!wēladzEmāLa g·ē'gaboēsens g·ī'gama^{s}ē, lē'lqwalaLaē.

32. Song of Aik·aa'yōlisāna (p. 673).

Nū'yambālisaLaēḷōx, g·ā'xōstōaḷaēḷau q!ō'mōk·ustâaLâōL q!ō'ma^{s}nākulak·as q!ō'mōx^{u}s^{s}ā'lak·as^{s}ō q!ō'mq!ōmg·īli'g·ē nEg·ä'sīlask·as^{s}ō nē'g·ēyadzēk·as^{s}ō. Nū'yambālisaLaēḷōx.

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

On Nov. 24, about 2 P.M., the people came to fetch blankets which were to be given away in honor of Yā'gwis in payment of his last ecstasy. While blankets were being brought into the house, the tally-keeper of the G·ōp!ēnox^{u}, LEmā'ła (Sleeping Sea-Otter), came in to see that they were properly distributed. Eighty blankets were to be given to the Koskimo, and forty to the G·ōp!ēnox^{u}. These were to be given by Nō'łq!ōLEla. Each man among the Koskimo was

to receive one blanket and one double blanket, the latter valued at three single blankets each. After the G·ōp!ēnoxᵘ had received their blankets, the tally-keeper of the Koskimo, Q!a'lwił, took his place, and took charge of the distribution of blankets among his tribe.

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

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

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

[1] That means four times a year.

their heads. Then they went out of the house and invited the Koskimo in, first the thrower (mā′maq!a), then the cannibal, third the women, and last the men and children. After they had been to all the houses, they assembled, and, striking the boards with their canes, they shouted (hëligaxstig·alisä′ï) calling the people to the feast. Then they returned to the feast-house, prepared for the feast, and after a while went for the second call of the guests.

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

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

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

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

"1. You are looking for food, Great-Cannibal, Cannibal-at-North-End-of-World, real good supernatural one.
2. You are looking for men, Great-Cannibal, Cannibal-at-North-End-of-World, real good supernatural one.
3. You are looking for property, Great-Cannibal, great real destroyer of property, supernatural one."

After a short time they commenced the second song of the cannibal (Song No. 20): —

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

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

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

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

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

After the Koskimo had sung these four songs, they threw their batons down; and one of the Kwakiutl gathered them, put them into the drum, and took them to the right-hand side of the door of the house. Then they filled the dishes with rice, and counted one dish to each three of the guests. After this was done, Hō'ʟēlid arose. He took one dish in his hands, and said, "This was given to me to keep the laws of our grandfathers. The first dish must always be given to the cannibal, the next one to the bear, and the next to the members of the Seal Society. I am going to keep on in the right way." Some of the people said, "Do keep to the old laws;" while others shouted, "Let me have the first dish! I am as good as the cannibal." Then all the people asked Hō'ʟēlid to give the first dish to Yā'gwis. Holding up the dish, Hō'ʟēlid shouted, "This is the dish of our great friend Yā'gwis." Then he took another dish, and said, "And this is for you, Black-inside (meaning the bear)." Then he took up a third dish, and said, "This is for our friends of the Seal Society." He took up a fourth one, and said, "This is for Pō'ēk·!ā^{g}las, this for Nā'^{g}nōgwis." The former of these two is the thrower (mā'maq!a), and the second one the cannibal of the Koskimo. Then all the members of the Sparrow Society (Ġwē'gudza) took the other dishes and put them down, one for every three guests. After all the dishes had been put down, Hō'ʟēlid took up his speaker's staff, and said, "This is done. Why should I keep quiet? It was given to me to make speeches at potlatches

and feasts. Therefore I will ask you to eat the food that I have given you. I made it sweet for you. I want you to eat it all, for during the winter dance nothing must be taken out of the feast-house."

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

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

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

Now, Hō'ʟēlid arose and addressed the song-makers. He called them by name, and said, "O friends! take care when you beat time and sing! — Take care, Ma^{s}ɬp!ɛ'nχwaas; — and you, ^{s}nā'xulis! It was given to you to be the leaders of the song-makers and of their assistants." Then he turned to the Koskimo, and said, "Thank you, Q!ā'sa; — and you, T!ō'gwīɬ; — and you, Maa'; — and you, Q!a'lwīɬ; — and you, Tō'quma^{s}lis; — and you, K!wā'k!waxstāla; — and you, A'ʟabāla; — and you, Lō'χwaxstaak^{u}. —

Thank you for staying in my dance-house, for it was ordained that you and we should obey the commands of the red cedar-bark. It is not my own self that is speaking. It is the supernatural power that speaks in me. I am to let you know what I say, for it was given to our ancestors by the creator of men and of all things to have a set speech at the beginning of the Cannibal dance, and set speeches for the various feasts. There are always two speeches, — one for the beginning and another for the end of it. This is according to the tradition that was handed down to us by our grandfathers from the beginning of the world. Before men were created, Great-Inventor (K!wē-k!waxā'wē^{s}) invited all the animals and fishes to a winter dance which was given at Crooked-Beach, a place familiar to all of you. It was at the time when Mink killed the children of the Wolves. According to this story, all the animals and birds took their skins off, hung them up, and became men and women. They had speakers for the various dances; and when they had finished the winter dance, some of the myth people put their blankets on, while others staid behind and retained the shape of men. Our house here is the house of the myth people at the time of Great-Inventor, and our speeches and some of our old sacred songs come from it. I explained this to you because you, Koskimo, have said that our winter dance is a recent invention. Now I have shown you that we have a leader who gave us our ways. Our winter dance, our red cedar-bark, and our names were taken from us by all the various tribes; for we are the Kwakiutl, the leaders in everything." Then he turned towards his own tribe, and said, "Let me tell all the strangers how we obtained our customs, — Tsɛ'lk·!îxsda; and you, Nū'xnē^{s}mis; — and you, L!ā'qwasgɛm; — and you, Tō'quma^{s}lis; — and you, Lɛ'mk·!āla; and you, young men."

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

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

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

Then she cried "Hwip!" and the cannibal came in crying "Hāp, hāp, hāp!"

At once the song-makers began to beat time fast. One of them started a song, while the other one shouted the words, and all the people began to sing the first of the cannibal songs of Yā′gwis, which is as follows (No. 24): —

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

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

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

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

"1. You continue to utter the cannibal cry, the cannibal cry of him who was standing at the north end of your world, real good supernatural one.
2. You continue to utter the man-eating cry of Cannibal-at-North-End-of-World who was standing at the north end of your world, real good supernatural one.
3. You continue to utter the cannibal bird's cry, the cannibal bird's cry of him who was standing at the north end of your world, real good supernatural one.
4. You continue to utter the hō′x̣ᵘhōkᵘ cry, the hō′x̣ᵘhokᵘ cry of the one who stands at the north end of your world, real good supernatural one.
5. You continue to utter the raven cry, the raven cry of the one who stands at the nørth end of your world, real good supernatural one."

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

"1. Eat now, supernatural one! eat now, supernatural one! eat now, supernatural one! eat now, supernatural one! while I go about to the cannibal-pole of the end of the world of Cannibal-at-North-End-of-World.

2. Eat now, supernatural one! eat now, supernatural one! eat now, supernatural one! eat now, supernatural one! while I turn to the right on the cannibal-pole of the end of the world of Cannibal-at-North-End-of-World.
3. Eat now, supernatural one! eat now, supernatural one! eat now, supernatural one! eat now, supernatural one! while I see the mouth in the middle of the sacred room of Cannibal-at-North-End-of-World.
4. Eat now, supernatural one! eat now, supernatural one! eat now, supernatural one! eat now, supernatural one! Eat all, supernatural one! eat all, supernatural one! eat all, supernatural one! eat all, supernatural one!"

When the fourth song began, the cannibal came out again and danced. When he had again disappeared in his sacred room, the speaker of the Kwakiutl addressed the guests, and said that he would give away the blankets on behalf of the cannibal who had just danced. First he gave blankets to the thrower (mā′maq!a), and then to the cannibal (hāmats!a), and afterwards to the other people.

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

APPENDIX I. — ABSTRACTS.

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

TRADITION OF THE LĒ'KWIŁDA^{g}XU.

318-321 ### The-Frog-Woman (Waō'xuts!axsEmalaga).

318 The young Frog women go digging roots on an island in the river. They hear various animals
319 shouting, asking to be taken over. The Raccoon, the Mink, the Marten, the Wolverene,
320 the Ermine, the Elk, the Porcupine, the Beaver, ask to be taken over. They ridicule each according to his peculiarities, — the Raccoon as having small eyes, long nose, long tail; the Mink, on account of his long face, small eyes, and bad smell; the Wolverene, on account of his broken back, small face, short tail, and long hair; the Elk, on account of his antlers; the Porcupine, because he is like a toy ball, and his body like sea-eggs; the Beaver, on account of his big belly, 321
short legs, ugly face, and small eyes. The Marten and the Ermine are liked by them, and they take them over. The Beaver, when ridiculed by the women, calls down the rain, the waters begin to rise, and the women are drowned. Therefore there are no frogs at that village.

7-93 ## TRADITIONS OF THE DZĀ'WADEĒNOXU.

7-25 ### 1. The Mountain-Goat Hunter (TEwī'x·i^{g}lak^{u}).

7 The mountain-goat hunter of the chief is resting,
8 and the people are hungry. He is sent out, and sees four mountain-goats lifting a flat stone and going into a cave. The same thing happens
9-10 four times. He follows them, finds a long pas-
11 sage, and reaches a house in which the people are singing. Their supernatural power does not
12-14 work, because he is looking. The Mouse woman is sent to find out the reason of their failure. She finds the hunter, and advises him what to do. Then she returns and says that she cannot find anything. The people try again and sing. The
15 same happens four times. The fourth time the hunter jumps into the house and takes hold of the feather by means of which the goats perform their magic feats. The people try to put on their skins, and those who succeed become goats.
16 They put the right arm first into their dresses. For this reason the people, during the winter dance, do the same. The speaker asks the hunter what he wants. He says that in their song they 17
have called him, and asks for the feather. He is advised not to use the feather too much, and to keep away from women. He is asked for 18
the hunting-dog that he carries in the cross-piece of his head-ring of hemlock-branches. He 19
is told that by swinging the feather he can kill all his enemies. He returns home and sees four mountain-goats. He swings his feather, and the goats roll down dead to the foot of the mountain. He carves them and prepares to cook the meat. 20
He invites the people in, and they have a feast. 21
The chiefs ask the hunter to go out again the next day. He kills four mountain-goats in the 22
same manner. The chief exchanges names with 23
him. After some time he disobeys the orders 24
of the chief of the mountain-goats and visits his sweetheart. At once he is transformed into a 25
grisly bear.

25-26 ### 2. E'lxabâ^{g}ē.

26 The people are starving, and ask their chief
27 for help. He sends his son to get salmon. The youth makes a salmon-trap and lies down to sleep. The next morning he finds the trap broken and 28

the jaw of a dog-salmon near by. He mends it
29 and goes home. The next day the same thing happens. He tells his father that he is going to take his spear to watch, and is warned by his
30 father. He goes to his trap in the evening, sees a large grisly bear coming, and tries to kill it. The Bear takes him and carries him to his house, and tells him that he is going to invite his whole
31 tribe to a feast on the following day. The Grisly Bear invites the animals, calls the chief's son,
32 and kills him. The animals eat him, but the chief of the Wolves requests them to vomit the
33 meat up again, and he is revived. The Wolf advises the chief's son what to do. The chief's son enters the house of the Grisly Bear, who is glad to see him. The Grisly Bear goes to bathe, takes off his grisly-bear mask, and asks the boy 34 to see how long he will stay under water. When he comes up again, the boy says that he did not stay under water long. This is repeated four 35 times, until the Grisly Bear gets angry and dives for a very long time. Then the boy takes the mask and runs away home. The Grisly Bears pursue him, but he reaches his father's house. The Grisly Bear begs for the return of the mask, and gives him in exchange the Grisly Bear winter dance.

36-45 3. K·!ā'la^{g}minē^{g}.

36 The people are starving, and the mountain-goat hunter is sent out. He takes his lasso,
37 but does not see any goats. He takes some fern-roots, covers them with ochre, and roasts them at a fire. A man steps up to him from behind, and asks him what he is roasting. He says that it is the heart of a mountain-goat. The man tastes it, and cuts off a piece of flesh from
38 his thigh. He gives it to the hunter to eat. The man, who is the protector of the mountain-goat hunters, asks for the hunter's dog which he carries in his head-ring, and exchanges it for his own. He tells him that his dog always kills
39 forty mountain-goats at a time. The small dog is put into the cedar-bark head-ring of the hunter. The hunter is forbidden to tell the tribe that he has seen the spirit, who also gives him his own name. The hunter goes back and tries the dog, who kills forty mountain-goats. When the dog comes 40 back, he squeezes it, so that it becomes small again, and puts it back into the cedar-bark ring. He reaches home. The tribe is invited to a feast. The mountain-goats are brought in, and 41 the meat is roasted. After four days the hunter goes out again, and kills more goats. Another 42-43 feast takes place, and in this feast he sings a 44 song in which he mentions that he has seen the protector of the mountain-goat hunters. The next morning he goes out with a friend, meets the spirit, who is angry, and transforms him into a male wolverene, his dog into a female wolverene. The friend goes home, and since that time has owned the Dog dance.

45-60 4. Hēłā'mas.

45 The oldest of four daughters of a chief is nearly mature. The girls are sent by their father into the woods. They build a small house. They have no fire, and discover another house near
46 by. The youngest girl is sent to get some fire. She returns and says that the house looks strange and that she is afraid to go back. The eldest sister insists. The girl goes, and does not return. The next younger sister is sent, who also does not return. Finally the oldest girl sends her next younger sister, whom she protects by magic.
47 The girl enters the house, sees the bodies of her sisters drying over the fire, and cries. A young man tells her that he will resuscitate them, and
48 sends her for the eldest sister. He calls a woman seated near the doorway, and asks her to vomit up the brains of the girls. She does so. They are put back through the ears. The girls are sprinkled with the water of life and revived. The eldest 49 girl marries the man, who belongs to heaven. They all go to visit the man's father in heaven. Brain-eating Woman, who goes along, assumes the form of a bluejay, who is sent ahead as messenger. They reach the house, which has 50 the painting of sun and moon and thunder-bird outside. The chief in heaven at once promises his house and his names to the child that is to be born to them. The house, the property, and 51 the dances that are given to the child are described in detail. The wife of the young man longs for 52 her mother. Her husband sends Bluejay to borrow the rope of the Spider. The sisters are 53

wrapped in a large blanket and are let down. Here the eldest one gives birth to a girl. A small house, cradle, and kettle come down from the
54 sky. Food also appears. The sisters go to look for their parents. Their father promises to build a house near them, but is told that four days
55 hence a new house will appear. On the fourth day the house called Overhanging-Cliff appears, and in it are baskets and boxes filled with treasures. The girls open the boxes and show the blankets, 56 food, and dances contained in them. The chief 57 is told to bring the body of his dead father, who is revived. The young woman's husband 58 appears, invisible to other people, and tells her how to perform the winter dance. The young child and the three sisters of the woman disappear. They are taken to the upper world, and are sent 59 back to perform their dances.

60-86 5. Wealthy (Q!ō'mx·q!ōmg·î^{g}la).

60 A long time ago a chief killed a double-headed
61 serpent. The thunder-bird sat down on its body and was transformed into a stone.

Chief Wealthy sees a white bird sitting on the beak of this stone bird. He and his attendants think it is a supernatural bird, and purify them-
62-63 selves in a lake. On the next morning they see the bird again, the chief catches it, and takes it home. He is told by his attendants to place it
64 on a new mat. The attendants notice that the bird smells like copper. Wealthy purifies himself
65 again. In the evening he goes home and sees the white bird still sitting on the mat. Next morning when he wakes up, a pretty woman is
66 sitting in its place. He marries her. The attendants discover the woman, and their leader invites the people in, and tells them that their chief is married. The woman declines to tell
67 her name. After some time the woman gives birth to twins, a boy and a girl. The girl dies. When the father tries to carry the boy in his arms, he cannot endure his strong copper smell.
68 Again the woman declines to tell her name. The next morning they wail for their dead child. Then the woman asks her husband to marry the daughter of Skin-Dresser, who lives at the edge
69 of the world. He tells his people about his plans, his attendants make marriage-songs, and
70 they get ready to start. They walk for several days, and come to a place where, according to the instructions of the woman, they leave their
71 child. Before leaving, they catch salmon for the child, and the attendants practise their marriage-
72 songs. The next morning they walk on, and every day the attendants practise their songs. They reach the hole in the sky at the edge of
73 the world. The woman asks her husband to shout, and to call the people on the other side. Nobody answers, but after four calls Skin-Dress-
74 er appears. Chief Wealthy says that he wants to marry his princess. The attendants sing the marriage-songs, and he offers sea-otter blankets as a price for the girl. He also offers marten, 75 lynx, and bear blankets and abelone-shells. Skin-Dresser gives in return dressed caribou-skins. Then he passes a cradle through the hole, and 76 gives the chief masks for the winter dance. Wealthy is disappointed because the princess is an infant, and declines to accept her. Skin- 77 Dresser takes her back and spills some urine over her, which transforms her into a woman. Chief Wealthy, who wishes to have her now, is told that this is impossible, because the hole is too small. This is given as the reason why children are born small. The dressed caribou-skins are taken, and the people return. They 78 reach their son, who meanwhile has acquired a self-paddling canoe as a supernatural gift. The woman asks the attendants to load the canoe with hemlock-poles, spruce-roots, and cedar-twigs, which she is going to take to her father. Then she pulls a stout rope from bow to stern of the canoe, and covers it with caribou-skins, which 79 are fastened to the gunwale of the canoe. They start with the outgoing tide, enter a cave, and go down with the rushing waters. Bones of the drowned people are seen on both sides. They come out of the cave and hear people 80 shouting, "Copper-Woman is coming!" Thus the man learns his wife's name. Everything in this country is made of copper; and the poles, roots, and twigs are given to the chief as marriage-presents. Seals are crawling about in the 81 house, which are clubbed and given to the visitors to eat. The crab-apples which the people in this world eat are the eyes of people. Wealthy dances. His attendants sing the mar- 82 riage-songs; and he gives the poles, roots and twigs, and caribou-skins to his father-in-law. He is asked to make a salmon-trap of the poles. The next day the traps are full of salmon, 83 which are taken by the people. The chief asks his tribe to make a copper canoe for his son-in-law. He is given the name of the chief, and 84

a number of dances. The canoe is launched. Wealthy, his wife, and his attendants go aboard,
85 and they return to our world. Chief Wealthy at once distributes coppers, builds a house in imitation of the copper house, and gives a winter dance, in which his sister, his brother, his son, and his niece disappear. Soon they come back 86 and perform the dances that he received from his wife's father.

6. The Dzō'noq!wa. 86-93

87 A young daughter of a chief stays in the woods to observe the taboos. After she finishes, her eyebrows are pulled out. She goes out into the woods every day, and is forbidden to do so by
88 her father. She disobeys, and meets a Dzō'noq!wa, who asks her what she has done to her eyebrows. The Dzō'noq!wa repeats each syllable with an initial *ḥ*. The girl says that her eyebrows have been cut; and the Dzō'noq!wa wishes to be treated
89 in the same way, and offers to give her mountain-goat-wool ornaments to her. The girl agrees,
90 and the Dzō'noq!wa gives her the ornaments. She tells her that this will make her strong. The girl asks the Dzō'noq!wa to go along to the village. The girl enters her father's house, and tells her father. A warrior is sent with her, who asks 91 the Dzō'noq!wa to lie down. Then he strikes her eyebrows with a chisel and a hammer, and kills her. Her body is burned. The people go 92 to the Dzō'noq!wa's house, where they find a large accumulation of wealth and a number of masks. Since that time the mountain-goat orna- 93 ments of the Dzō'noq!wa are worn by maturing girls.

TRADITIONS OF THE DENA'X·DA^{G}XU. 94-121

1. Always-living-at-Olachen-Place (Dzā'wadalîs).[1] 94-99

94 The Transformer (Q!ā'nēqē^{G}lak^{u}) wishes to marry the daughter of Chief Always-living-at-Olachen-Place (Dzā'wadalalîs), the mythical ancestor of the Dena'x·da^{G}x^{u}. While going there, he is ridiculed by some people, whom he transforms into birds; while others warn him, and in return are
95 given mussels and salmon. He meets Goose women steaming roots, which he takes away. The women are blind, and he restores their eyesight by spitting into their eyes. The same
96 happens to the Duck women. He finds a woman making a canoe, pinches the feet of her child, which cries. The Transformer finds that the woman is blind, and restores her eyesight. In return she gives him her stone chisel, and tells him what to do with it. She also rubs his back with stone, thus making it impenetrable, and gives him the masks of several animals. The Transformer reaches the chief's house, and sits down by the river in the shape of an old man. The chief's daughters find him, and the youngest one takes him for her slave. Her vagina is set with teeth. The girls take him home. At night 97 the Transformer takes off the old-man mask and marries the chief's daughter. He breaks out the teeth with his stone chisel. When the chief hears a man's voice, he calls him to come from his daughter's room. He puts on the deer mask and jumps on the death-bringing settee. The deer is killed and thrown out of the house. The 98 Transformer assumes the shape of an ermine, and re-enters. Next morning the same happens, and the Transformer takes the shape of a mountain-goat; on the following day, that of a grisly bear. Next the chief asks his assistance in splitting a cedar-tree; drops his hammer into the crack of 99 the spread tree; and when Transformer jumps in to get the hammer, he knocks out the spreading-sticks. The Transformer escapes in the shape of a wren, and carries the cedar home. The Transformer, while going home with his father-in-law, carves dolphins out of rotten wood, throws them into the water, and they frighten the chief to death.

2. Song-Dance (Q!a'mtalał). 100-103

100 The Transformer sees Chief Song-Dance (Q!a'mtalał) driving piles into the river for a salmon-weir. As soon as he looks at him, the chief's pile-driver falls into the water. The chief, by his

[1] See Boas, Indianische Sagen von der Nord-Pacifischen Küste Amerikas, pp. 135, 197.

magical power, causes it to come up again. The chief's wife knows that the Transformer is going
101 to cause a deluge. The chief's children caulk the house. Transformer asks for some of the chief's red cedar-bark, then calls the tide to rise. The chief dies, but his house is not filled with water, and his children survive the flood. After the waters subside, the chief's son discovers
102 olachen in the river. Chief Unrivalled of the Lē'kwiłda^{g}x^{u} arrives, and claims the river as his property. His claim, however, is disproved, because he does not know that there are olachen in the river. He takes the son of Song-Dance as a slave, who soon assumes the shape of a bird, and thus makes his escape. Unrivalled 103
makes light of the Thunder-Bird, who hears what he says, is offended, and blows his canoe up Knight Inlet. For that reason the Lē'kwiłda^{g}x^{u} claim Knight Inlet as their property.

103-104 3. Abelone-Ear-Ornament-Woman (Xō'gumga).

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

104-106 4. Good-One (Ë'x·bats!a).

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

107-111 5. Ḷā'wagēs.

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

111-121 6. Great-Liberal-One (Hamā'lag·iyō'dzē).

111 One of the ancestors of the tribe invites the
112 people into his house. After he has distributed blankets, a cloud comes rolling down the mountains, and darkens the house. The chief's attendant purifies himself and sings the chief's songs, and then it clears up again. When the guests leave, the chief's younger brother throws his harpoon at their canoes and makes them

113 capsize. The young man is scolded by the chief, and is told that he should marry a princess. 114 At once the young man makes love to the chief's 115 wife, and they elope. He settles at a new place and builds a house. He tells the woman with whom he has eloped that he is going to marry 116-119 the princesses of other chiefs. He receives names and marriage-gifts from his various fathers-in-law. 120 He has six wives in all. The woman with whom he had first eloped is jealous of the other wives, and plots with her former husband the young man's death. She invites him to sit with her 121 on the summer seat. He puts his head in her lap, and she louses him. He falls asleep, and his elder brother kills him. The chief takes his former wife back to his own home. The remaining wives quarrel over the body. One of them takes it, and is going to bury it. While she is taking the body along, a thunder-storm arises. The body is transformed into a thunder-bird and flies up.

TRADITIONS OF THE A^{g}WAĒ'LELA. 122-132

1. The Two Slave Girls. 122-123

122 Two slave girls are sent bathing; and when they dry themselves near the fire, one of them falls into the fire and is burned. The other one tries to commit suicide, goes into the woods and finds a house. Looking through a chink, she sees two images sitting near piles of wool. Mountain-Goat-Hunter, to whom the house belongs, enters and begs the figures to speak to him. When he goes out, the woman enters, roasts some food, and places it before the images. When the man returns, he thinks that the images are beginning to come to life. The next day 123 the woman splits and roasts salmon and spins. Again the man thinks that the images are coming to life. The following day she throws the images into the fire, and the man thinks they have killed each other from jealousy. Then she enters and claims to be one of the images come to life. The man marries her. Their children were the ancestors of the tribe.

2. Xa'nä^{g}ts!Emg·i^{g}lak". 123-132

124 The tribe is attacked, and only the chief and his two sons survive. The younger one goes to purify himself in order to obtain supernatural powers. He goes up the river, reaches a lake, and a loon gives him its name and power. He reaches another lake, and a seal gives him its 125 name and power. The same happens with a sea-lion and a whale. He is not satisfied with 126 these gifts, and wishes to kill himself. He climbs several mountains, and discovers a small lake surrounded by steep cliffs. He lets himself down to the water by means of a cedar rope, goes into the water, and the humming-birds of the 127 water suck the blood out of his body. The fourth time when he is about to go down to the lake, a cloud comes down to the water; and when it lifts, he sees a canoe with fifteen men in it. They go around the lake three times. The fourth time the young man lifts the canoe from underneath. Thus he frightens the people in the canoe, who give him their water of life and their death-bringer. They also give him 128 the canoe and the winter dance. They were the stars of the Orion. After giving the young man the presents, they disappear. When going 129 home, the young man tries the death-bringer, swings it towards the mountain, which at once begins to burn. Then he goes out with his brother to take revenge on their enemies. He 130 unfolds the canoe that was given to him by the stars, and they start. He is warned by a 131 man whom he meets to beware of the monster herrings. In order to show his power, he transforms his elder brother's hand into stone by touching it with the death-bringer. When he 132 reaches a lake, the monster herrings swamp his canoe, and the men are drowned.

TRADITION OF THE ^{g}NE'MQ̄ES. 133-164

Hamā'lak·aua^{g}ē.[1] 133-164

133 The daughter of Hamā'lak·aua^{g}ē, the chief of the Nimkish, is married in another tribe. She visits her father with her young son. The Nimkish 134 children make fun of the boy because he is

[1] See Boas, Indianische Sagen, pp. 138 et seq.

eating mussels while they have an ample supply
135 of salmon. She tells her father that when her husband hears of the insult to his son, he will certainly make war on the Nimkish. She returns, tells her husband, who calls the neighboring
136 tribes. They attack the Nimkish, and only Hamā'lak·aua^{g}ē and his attendants are saved. One of his wives is made the slave of Chief Unrivalled, while the other one escapes to her relatives up the river. The enslaved woman gives
137 birth to a boy. Unrivalled orders the child to be killed if it is a boy. She makes him believe that it is a girl. By pinching the infant she makes it cry, and keeps the people awake until they are completely tired out. Then she runs
138 away with the infant. She washes the child in cold water to make it strong. One day she strikes the scales of a double-headed serpent when
139 digging roots with her digging-stick. By applying the scales to her son's arrows she gives them magical power, so that anything struck by the arrows is transformed into stone. The boy
140 becomes a successful hunter. The other wife of Hamā'lak·aua^{g}ē stays with her relatives, and also has a son. His uncles wash him in cold water, and he is in the habit of sitting in cold water
141 all day long. He tries his strength by twisting yew-trees until he can twist them down to the but. He asks his mother why she is wailing.
142 She tells him of the fate of her tribe. He goes
143 to a lake to get supernatural power. The water rises, and in succession the ghost dance, a hunting-canoe with a harpoon, a potlatch-pole, and a
144 copper come up. He does not accept them. Finally a bow and four arrows come, which he takes. He puts the copper that has come up on the ground face down. On returning, he asks where his father's village is, and is told that it is down the river, but that the river is
145 full of monsters. It remains dark for several days, until it is discovered that the reason of the darkness is the hidden copper. The people take torches. He finds the copper, and puts it
146 back in the water. Then it is day again. The young man, whose name is Splitter, before starting down the river, is told by his mother that he will probably find his brother, who is just as old as he is. He takes along one of his friends, who, when looking for supernatural power, had
147 found the double-headed serpent. He had washed his hands in its slime, and they had become stone. While going down the river, Splitter meets one man who belongs to the Nimkish tribe,
148 and takes him along. He finds another man, who cannot speak. Then he sees a bear, and, when about to shoot it, hears some one shouting, "Don't touch my game!" This man tells his 149 name, and Splitter discovers that he is his brother. They go down the river together, sending a drift-log ahead of their canoe. The water-monsters swallow the drift-log, are shot by the brothers, and thus transformed into stones. They reach the old chief's house. The attend- 150 ants discover them, and the father recognizes his sons. The old man tells the boys that 151 Stone-Body, the warrior of the tribe in which his daughter was married, has gone north to get feathers for a dance, and that he will soon come back. He tells them where they can find him. They go to this place, and soon find that the 152 air is full of eagle-down. The canoe of Stone-Body is coming in sight. Then the brothers 153 shoot at it, one at the stern, one at the bow, and it capsizes. Splitter's friend Stone-Hand strikes the people swimming about in the water. They cannot find the warrior Stone-Body. Splitter is angry, and leaves one of the crew on a small island, because he thinks that Stone-Body has escaped through his fault. When they are 154 some distance away, they hear this man shouting that he has caught Stone-Body. They return, cut off his head and load their canoe with the heads of all the enemies, and return to their father. There they put the heads on stakes and cover them with down. Meanwhile their sister 155 has arrived on a visit to her father. They catch seal for her; and she returns home, asking her slaves not to tell immediately about what has happened. She arrives home, and her father 156 invites the people to a feast, at wich the seals are distributed. During the feast her child says, "Father, down came down the river of grandfather." She checks her child, but he repeats 157 what he had said, and then she explains what has happened. The tribe make themselves ready to take revenge. They go in their canoes to the village of the old chief of the Nimkish, and call for his sons, who climb the house, and first 158 shoot at the canoes with cedar arrows. The people then come near, and the brothers take their magic arrows and upset all the canoes. They capture the people alive, and tie them to stakes. Two very strong men succeed in breaking the 159 bands with which they are tied, and liberate their friends. They are discovered, and Stone-Hand kills many of them. Splitter falls in love with a woman at a foreign village, who tells him that at a certain time a man will come who

will bring a box full of coppers, which nobody
160 is able to lift. Splitter and his brother practise lifting large stones, and thus gain great strength.
161 They go to the girl's village; and when the man who brings the coppers arrives, Splitter disguises himself, runs down to the beach, lifts the box, and
162 runs away with it. When he gets tired, he gives it to his brother, and thus they succeed in carrying the box away. The brothers make a dark
163 house. They invite the people in, and smear the rocks on the beach with tallow. When the guests arrive, they make them come ashore over these stones, and all of them except one man fall into the water. Finally the guests get ashore; and when they enter the dark house, they cannot find their seats. The brothers say that the guests are foolish, and tell Stone-Hand to drive them out of the house. He kills them with his fist, except the one man who had not fallen 164 into the water, and who succeeds in getting away by pretending to have taken a slave whom he wants to kill outside. Splitter marries the girl through whose help he obtained the coppers.

TRADITIONS OF THE QWĒ'QᵘSŌT!ĒNOXᵘ. 165-270

1. Head-Winter-Dancer (Ts!ä'qamē[g]). [1] 165-247

165 Thunder-Bird and his wife live in heaven, and come down to the top of a mountain. They see a man named Only-One-on-Beach at the mouth
166 of a river, and join him. Asked to become men, they take off their masks. Thunder-Bird takes the name Head-Winter-Dancer, and his wife the name Winter-Dance-Woman. He builds a
167 house and a salmon-trap. The Transformer comes
168 to meet him, and they try their powers. Transformer points at him with his finger, and a hole appears under the eyes of Head-Winter-Dancer. He heals himself, and performs the same trick on Transformer. Transformer asks his companions to cut off the head of Head-Winter-Dancer.
169 They do so, but he comes back to life. Transformer has his companions cut open the belly of Head-Winter-Dancer and take out his intestines, but he revives. He is thrown into the fire, but they cannot kill him. Then they tie a stone to
170 his neck and throw him overboard into the sea, but he comes up again and walks back to his house. Head-Winter-Dancer tells Transformer that he will not be able to kill him. Transformer takes part of the large neck-ring of cedar-bark
171 that Head-Winter-Dancer is wearing and takes it to the house of the Salmon. This has the effect that frogs come to be in Head-Winter-Dancer's stomach. He takes them out and puts them on a rock. He asks Only-One-on-Beach not to go near this rock. Head-Winter-Dancer takes the Frog dance for his winter ceremonial.
172 Only-One-on-Beach has four sons, who, notwithstanding the warnings of their father, go to the rock where the frogs were deposited, and these at once enter their stomachs. The boys feel
173 ill. Head-Winter-Dancer is requested to cure them. He puts on his cedar-bark ornaments, feels of the bellies of the boys, and finds the 174 frogs inside. His wife is ordered to beat time 175 on a drum while Only-One-on-Beach beats time on a board. Head-Winter-Dancer takes the frogs with his hands out of the stomach of the eldest boy, and puts them into a box containing water. In this way he takes the frogs out of the bodies 176 of the four boys. He takes the frogs back to 177 the rock, and Only-One-on-Beach gives him in payment the self-paddling serpent canoe, which, however, he is to receive four years from date. Winter-Dance-Woman shows Only-One-on-Beach 178 how to cook cinquefoil-roots, which were their food while they lived in heaven. After the feast 179 Head-Winter-Dancer and his wife go home. Winter-Dance-Woman gives birth to a boy, who 180 is called Upper-End, and grows up in four months. His father selects a village site for him and builds a house for him. A second child is born to them, who is called Cannibal. He grows up 181 in four months. His father selects a village site for him, and they go there. As soon as they arrive, Cannibal utters the Cannibal cry. His 182 father makes boards for a house by magic, and gives him the thunder-bird house, in which four self-beating drums hang in the corners. In front of the house is the Cannibal pole with the raven on top. Head-Winter-Dancer tells Cannibal how 183 to purify, and how to change his cedar-bark rings after each ecstasy. These cedar-bark rings are also described. Head-Winter-Dancer makes 184 a salmon-trap to catch salmon that are seen in front of his house. Another child is born, who is called Real-Chief. He also grows up within four months. The father selects a village site, 185

[1] See a fragmentary account in Boas's Indianische Sagen, pp. 153 et seq.

and promises to build a house with ten platforms
186 for him. Real-Chief covers his face, and his father calls down the house which he had owned in heaven. They enter the house, the paintings and carvings on which are described. When they enter, the speaking-post near the door wel-
87 comes them. The name of Real-Chief is changed to Great-Inviter. He receives a number of dances
188 and masks. Head-Winter-Dancer goes home and
189 finds his salmon-trap full of fish. He makes a ladder for his house like the pole from which the thunder-bird watches for whales. He invites
190 his children to a feast. He finds Upper-End
191 married. The gifts which Upper-End had received from his wife are described in detail. Head-
192 Winter-Dancer goes on to Cannibal, and finds him also married and many people at his village. Cannibal is performing the winter dance, which at that time was performed all the year round.
193 Head-Winter-Dancer is given to eat. His son tells him whom he has married, and the marriage-
194 gifts are described. Then Head-Winter-Dancer invites his son to visit him. Before the father
195 leaves, Cannibal performs a dance. Cannibal and his people accompany Head-Winter-Dancer at once. Winter-Dance-Woman gives birth to
196 another child, who is named Day-on-Body. He also grows up quickly. A sound like a rock-slide is heard in the salmon-trap, and a monster
197 is discovered in it. Head-Winter-Dancer bites his tongue, and spits the blood on his club and on the monster, and kills it. He finds that it is the double-headed serpent. The serpent is taken
198 to the house, placed on a new mat, and the boy's hands are washed with the blood of the
199 serpent. They turn into stone. Then the whole body of the boy is rubbed with the blood, and the whole body becomes stone. The boy begins to look like a Dzō'noq!wa, and his mother declares that he is probably the son of the
200 Dzō'noq!wa who overpowered her. The boy is called Food-Giver-Stone-Body. He asks for a canoe. His father gives him one, but he is so
201 heavy that the canoe sinks under him. Head-Winter-Dancer remembers the promise of Only-One-on-Beach, and goes to get his canoe. Only-One-on-Beach goes aboard, shouts "Wo!" and
202 the canoe starts of itself. The canoe has the shape of the double-headed serpent. Head-Winter-Dancer is shown how to use the canoe. He gives it to his son, and tells him to become a
203 warrior. Stone-Body steps into the middle of the canoe, shouts "Wo!" and the canoe starts. First he takes Only-One-on-Beach back to his house. Then he goes to visit his brothers. He arrives 204
at the village of his eldest brother, shouts like the Dzō'noq!wa, and the people faint. He marries his eldest brother's daughter. Head-Winter-Dancer tells his eldest son that the visitor is his youngest son. He goes to his brother Cannibal, 205
and the same thing happens. He goes to his 206
third brother, Real-Chief, and the same happens again. When Real-Chief recognizes them, 207
he invites them all in. His youngest child cries, and is rocked to sleep by its forty attendants. Stone-Body asks if there are other tribes in the 208
world, and starts to make war on them. He 209
takes forty companions, and attacks the Nimkish. Their chief, Hamā'lak·aua^{g}ē, gives him his daughter and several dances. He takes the masks and other presents along, and says that he will come back for his wife. Then he goes back to Real- 210
Chief and gives him the presents received from the chief of the Nimkish. He takes his father 211
back to his own village. Before departing he receives from his father the woodworm blanket of the Thunder-Bird, which produces lightning. Then he goes off to the village of the Gwā'-^{g}waēnox^{u}. He shouts like the Dzō'noq!wa, jumps 212
into the house with a snapping door, and is given the chief's daughter in marriage. He also 213
receives other presents, and says that he will come later on to get his wife. He promises the house to his brother Cannibal. They go to Blunden Harbor. They find two people asleep 214
dressed in lynx blankets. They take them along. When the people wake up, they tell where they belong, and Stone-Body goes to their village. On his way he meets a man of supernatural powers, who shakes his neck-ring, standing in a 215
self-paddling canoe, the paddles of which are made of yew-wood. The canoe of this strong man cuts off the paddles from one side of Stone-Body's canoe. Stone-Body shakes his blanket, and lightning strikes the other canoe, without, however, damaging it. The other man shakes his neck-ring, and the same happens. Stone-Body goes on, reaches another village, shouts like the Dzō'noq!wa, and is given more presents. This 216
village belongs to the two persons whom he had captured, and who are now released. Stone-Body takes all his spoils home to his brother Cannibal, who at once kills one of the slaves that are given to him, and devours him. The 217
crew of Stone-Body is invited to a feast, and Stone-Body enumerates what he gives to his brother. He starts again, and goes to Bella 218
Coola. He sees a copper canoe in which three 219

children are sitting. They go on together to the
220 village. He is invited in, and is given a princess
in marriage. Everything in the village is made
of copper. He receives many marriage-gifts,
221 among other things a self-paddling copper canoe
and a house, which he intends to give to his
222 brother, Real-Chief. He starts on his way back
with two canoes. At the mouth of Bella Coola
Inlet he meets a large canoe, in which Great-
223 Inventor is sitting. On asking who the chief
in the canoe is, he is told that Great-Inventor
is the greatest chief in the world. This enrages
Stone-Body, who shouts, so that flashes of light-
ning strike Great-Inventor's canoe. He takes
Great-Inventor as a slave, and takes his canoe
along. They come to another Bella Coola village,
224 and receive more presents. On their way back
they enter Rivers Inlet. At the head of the
inlet they find a village; and when Stone-Body
225 shouts like the Dzō'noq!wa, he is invited in. He
is given food and the daughter of the chief.
226 He also receives masks, boxes, and carved dishes,
and whistles for the dances. He starts with the
227 chief's daughter. They are, however, unable to
get out of the inlet against the strong tide made
by the chief of Rivers Inlet, and he is not able
to get away until he returns the young woman
228 and the feast-dishes which he had taken. He
reaches the house of his brother Real-Chief, and
229 gives him the spoils of his expedition. All these
230 are enumerated in detail. Head-Winter-Dancer
arrives, and is shown all the spoils obtained by
Stone-Body. Head-Winter-Dancer shows his
power by making the serpent canoe enter the
ground at one end of the village and come out
231 at the other. He also makes the carved bird
that is sitting over the door of the copper house
fly around, and gives his son a new dance. He
232 himself shows his Frog dance. The children of
Real-Chief are at the same time initiated in the
dances which were obtained for their father by
Stone-Body. One of them becomes a cannibal.
233 Stone-Body goes back to the Nimkish to get the
princess of Hamā'lak·aua^{g}ē for his brother Real-
Chief, whose name has been changed to Copper-
234 Maker. While on the way, he shows his brother
how he kills his enemies by lightning and by
his shouts. When they arrive at the village of the
Nimkish, Stone-Body is given the princess. She is
235 married to Copper-Maker. Her father gives a
wedding-feast to his son-in-law, who receives
236 forty seals. Then they return. After some time
the princess has a child, and Hamā'lak·aua^{g}ē
sends forty seals as a present. At the same
time he tells Copper-Maker about the xwē'xwē
dance of the Comox. Copper-Maker sends his 237
brother Stone-Body to get the dance. He goes 238
to Comox, and from a point of land sees the
performance of the dance. Stone-Body shouts
like the Dzō'noq!wa. The people speak to him,
but he does not understand them. He is invited 239
in by the chief, and after the feast the dance is
continued. He is given the dance and returns.
When he returns, he is told by Copper-Maker 240
that the Nimkish have insulted his child, and
that he has made war upon them. Stone-Body 241
goes with his attendants northward to obtain
feathers for the xwē'xwē dance. The young
Nimkish woman on account of whose child the
war had broken out tells her father of this journey.
She obtains seals from her father, which she 242
takes home for a feast to be given to Stone-Body
upon his return from the north. Stone-Body does
not return for a long time, and the seals spoil.
The woman is told by her husband to go again 243
to get another load of seals from her father.
When she reaches Nimkish River, she sees down
drifting down the river, and discovers the heads
of Stone-Body and his party put up in front of
her father's house. Her father tells her that his 244
two sons, who were unborn at the time of the
attack of the enemies, have grown up, that
they have attained supernatural power and killed
their enemies. She warns her father, saying
that her husband's people will certainly come
to take revenge. On her way back she cries
with her companions on account of the death of
their relatives. On their arrival home they are 245
questioned as to why they cry, but they prevaricate.
Her father gives a feast, and during the feast
the woman's child says that down was drifting
down the river. Upon being asked, the woman
tells what she has seen. The people at once 246
set out to verify the report and to attack the
Nimkish. Their canoes are shot by the two
young men, first with cedar arrows, then with 247
the supernatural death-bringing arrows, which
upset the canoes.

(This story from p. 240 on gives the events of the Nimkish legend of Hamā'lak·aua^{g}ē, told on pp. 133-164, so far as they concern the Qwē'-qsōt!ēnox^{u}. The events told on p. 240 correspond to those recorded on pp. 133-135; those told on pp. 241 et seq. correspond to pp. 151 et seq.)

247-249

2. Inviter (LĀ'LĒLĪL!a).[1]

R 414 Inviter goes up the river to get salmon. He sees a supernatural bird sitting on a stone, approaches it from behind, and sees that it is the thunder-bird. He receives Thunder-Bird's house
R 415 and carvings as a magic gift. He receives also the water of life, the death-bringer, the fire-bringer, the property-bringer, and a new name. The bird disappears. Then Inviter goes home and invites the people to a feast in his new house. The post of his house has the form of a thunder-bird, the door being between the spread legs of the bird. He shows the dances given to him by the thunder-bird, and distributes presents. His supernatural gifts are given to his son-in-law.

429-270

3. The Wood-Man (BEK!u's).

249 A chief's daughter has a lover. One day the lover says that he intends to stay at home that
250 day. At night she hears a man knocking at her house, and believes she recognizes her lover. The man says he wants to take her home. She
251 goes aboard the canoe and falls asleep. After some time the man calls her. They land and go ashore into the man's house. As soon as day comes, the house disappears, and the womann learns that the person who has taken her away is the chief of the Wood-Men, to whose country
252 drowned people go. He offers her food, and she asks for halibut. The man takes some ropes, goes into the sea, and comes back carrying halibut. On the next day the woman makes a 253 house of bark, and cuts the halibut and dries it over the fire. At night the house of the Wood-Man re-appears, covering her little bark shelter. She offers the Wood-Man roasted halibut, but 254 he declines it. Two young men come in, bringing roasted salmon. The woman eats of it, and 255 thus it becomes impossible for her to leave the man's country again. The roasted salmon is really rotten wood.

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256 A hunter loses his way in the fog. He finally succeeds in reaching a beach, where his canoe is broken by the surf. He makes a shelter from the pieces of his canoe. A man comes in and
257 offers to feed him. As soon as the man goes out, the hunter hears a woman's voice, who warns him not to accept the food. Two young men
258 come in, bringing roasted salmon. He pretends to eat it. The woman then informs him that this is the Wood-Men's country, and that if he eats of their food he will not be able to return.
259 Next morning the Wood-Man comes again, and stares at the hunter, who stares back at him, according to the advice of the woman. The Wood-Man again sends his men to feed the
260 hunter. Again the woman warns him, and he
261 does not eat. The hunter thinks that the woman may fool him. She at once knows his thoughts, and advises him to throw the skin of the salmon into the fire. He does so, and discovers that it
262 is rotten wood. He promises to obey her. The Man-of-the-Woods and his messengers come and try to feed him again. He throws the roasted 263 salmon into the fire, and it is transformed into frogs and lizards. He asks to see her, but she tells him that her face has been changed because she has eaten of the Wood-Man's food. The 264 woman tells him that on the following day the Wood-Man will send land-otters who will have the shape of the hunter's relatives. She tells him what to do. On the following day a canoe 265 comes, and the people call him. He asks for their paddles, puts them over his fire, and they 266 are transformed into minks, which he clubs. He sprinkles the people with urine, and they become land-otters. He stabs their canoe with his knife, and it becomes a skate. The woman 267 advises him again, and the next day the same happens. This time the canoe becomes a sea- 268 lion. The woman tells him that on the fol- 269 lowing day his friends will really come. He treats their canoe in the same way, but the people 270 are not transformed, and take him home. When he gets home, he dances the Wood-Man dance.

[1] The page references given refer to the Translation in the Report of the United States National Museum for 1895.

TRADITIONS OF THE KWĀ'G·UŁ. 271-294

1. The Hō'ẋ"hok". [1] 271

R 336 A chief goes hunting bear, and meets the Hō'ẋ"hok". He hides, and the Hō'ẋ"hok" tries to peck him with its beak. He jumps behind a tree. He makes good his escape; and when he comes home, he carves an image of the Hō'ẋ"hok", which he puts on a pole in front of his house. Later on the Hō'ẋ"hok" is acquired R 337 by marriage by the chiefs of the various other tribes.

2. Who-became-Chief-by-hunting-on-Sea (Ō[g]maxtlā'lałē). [2] 271-278

R 384 Only-One-on-Beach ([g]nEmō'gwis) comes down from heaven wearing the sun mask. He travels
R 385 along the beach, and meets the chiefs of various gentes. He sends his son to hunt sea-otters and seals on Shell Island, near Fort Rupert. Since the boy has no canoe, he uses a drift-log. Only-One-on-Beach invites the chiefs of the various gentes to a seal-feast, and distributes the cuts of the seal in a certain order. For this reason the seal is still distributed among men of different rank in the same order. At this feast he names his son Who-became-Chief-by-hunting-on-Sea.
R 386 Only-One-on-Beach and his brother build a canoe for the young man. He goes out in it and hears the sound of adzes in the woods. After bathing four times, he finds a canoe, two paddles, and a harpoon. He takes them and goes hunting sea-otters in the canoe. The young man starts across Queen Charlotte Sound. He meets Qa'- R 387 wadiliqala. They take hold of each other's canoes, and exchange the canoes and their contents. Qa'wadiliqala invites the young man to his house. They jump through the snapping door, and are welcomed by the carved images in the house. The young man wishes to marry the chief's daughter. He receives as a marriage- R 388 present the house and the Wolf dance. The speaker of the house calls the Wolves to perform the Wolf dance, and the young man is taught the songs. The young man returns and builds R 389 a house on a foundation of drift-logs. Qa'wadiliqala's tribe accompany him, and receive many presents of sea-otter skins and other valuable skins.

3. Great-Inventor (K!wēk!waxā'[g]wē). 278-294

278 Great-Inventor is the chief of the myth people at Crooked-Beach, Head-Wolf the chief of the Wolves at Ebb-Tide Beach. Great-Inventor pretends to die, and is laid away up in a tree.
279 The Wolves try to get the body, one climbing on the back of another. Head-Wolf climbs up to the top and tries to pull out the body. Then Great-Inventor cuts off Head-Wolf's tail. Head-Wolf sends the Mouse to find out Great-Inventor's plans. The Mink tells him that Great-Inventor wants to have the ebb-tide, and that he will return the Wolf's tail which is hanging over the fire as soon as the tide ebbs. Head-Wolf, on 280 hearing this, offers to let the ebb-tide fall so low that the sea will run dry inside of the islands. Great-Inventor says that that is not what he wants. Head-Wolf offers to let the tops of the 281 barnacles on the beach show. Great-Inventor says that this is not enough. Then Head-Wolf 282 offers to let the tide fall to the seaweed on the beach. This is accepted, and the tail is returned.

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282 Great-Inventor suspects that his wife, Sawbill-Duck, is not true to him. She goes out digging
283 clams. He sends the Raven to watch her, who discovers that Young-Raccoon and Raccoon are her lovers. Great-Inventor pretends to be sick. His wife gives him some of the clams, finds 284

[1] The page references in the margin in Traditions 1 and 2 refer to the translation in the Report of the United States National Museum for 1895.

[2] See also F. Boas, Indianische Sagen, p. 166.

that the juice looks like semen, and says that he can see by this that his wife is not true to
286 him. She disclaims this, but Raven overhears her conversation with her lovers, which he reports
286 to Great-Inventor. Great-Inventor pretends to die, and is buried. After a few days, Sawbill-Duck passes the grave, and Great-Inventor asks her with whom she lives. She says that she is staying with Raccoon. Thereupon Great-Inventor 287 revives. He has become a great shaman.

Great-Inventor's wife has a pretty daughter, and Great-Inventor falls in love with her. He says to his wife that he has dreamed that the
288 daughter should bathe in the river. While she does so, he goes to various trees and asks them whose sparks fly farthest. Finally he finds the
289 yellow-cedar, whose wood he takes. He tells the cedar to burn the girl when she goes to dry herself after her bath. When the girl returns, he makes a fire, and the sparks burn her groins. The girl is in great pain, and he advises her to 290 go into the woods and call for Echo-of-Woods, who will cure her. She goes, finds it. In terra stat, tam longus quam digitus. Statim super eum consedit. Ille autem, facie mutata, subito surrexit, cum diceret, "En! Ego sum." Sic illius amica facta est.

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291 Great-Inventor gambles with Cormorant, and
292 loses. He is angry, and invites Cormorant to go
293 with him to fish halibut. Cormorant is successful, while Great-Inventor does not catch anything. Great-Inventor offers to louse Cormorant, and asks him to put out his tongue, on which he is going to place the louse. As soon as Cormorant does so, Great-Inventor tears out his tongue, 294 and takes all the fish. Since that time Cormorant cannot speak.

295-317 TRADITION OF THE MA'MALĒLEQALA.

295-317 The Thunder-Bird (Ku'nkunχulig·a).[1]

295 There are two villages, — one the village of the quadrupeds and birds, the other that of the birds of the upper world. Thunder-Bird, who is chief of the latter, wishes to play hoop with the
296 animals. His men throw magic hoops, but the
297 birds catch them. Then the birds take the same hoops, throw them back, and the birds of the
298 upper world are unable to catch them. They all go into the house. Woodpecker has salmonberry-bushes put up; and his wife, Russet-backed Thrush, by her song, produces ripe salmonberries
299 on the bushes. Thunder-Bird becomes jealous, sends forth lightning and wind, which blows away all the birds, and carries away the woman.
300-301 Woodpecker calls a council, and the animals
302 resolve to make war on Thunder-Bird. Wren invites them to borrow the salmon-masks, and to enter the salmon-weir of Thunder-Bird. Mink goes to Spring-Salmon to borrow the basket containing the salmon-masks; but Mink unties it,
303 and all the salmon jump out. Spring-Salmon puts them back, and Mink takes the basket to Woodpecker, who is advised to put on the mask of a
304 little silver-salmon, and is told what to do. The animals all go in the form of salmon, enter Thunder-Bird's salmon-weir, and are caught. Thrush-Woman goes down with her husband, 305 who clubs the salmon. Mink grunts when being struck. Thrush-Woman takes the little silver-salmon, who makes himself known to her. He asks her to throw the intestines and the blood of the salmon into the sea. Thrush-Woman asks 306 the salmon to let her see his true face, that she may believe him, and he lifts his mask. The 307 woman does as she is asked, and takes the bones, intestines, and blood to the water. The salmon return to life and take her along. The animals 308 have another council, and decide to make war on Thunder-Bird. Woodpecker, Woodworm, and Ant are asked to carve a cedar; while Owl, Hawk, Bat, and Raven go out to borrow gum. After some time these animals come back, and 309-310 the cedar-tree and the gum which they have obtained are taken up the beach. They carve 311 the cedar-tree in the form of a whale, and cover it with gum. Mink and Deer are sent to borrow the ballast of Sea-Lion for ballasting the whale. When the whale is completed, all the 312 animals go in. The whale is launched, and goes to the village of Thunder-Bird. When Thunder- 313-31

[1] See F. Boas, Indianische Sagen, pp. 82, 103, 206.

Bird sees the whale, he sends his children one after another to catch it. Their wings stick on the gum. The Mink cuts their talons, and
315 the whale dives and they are drowned. When all his children are drowned, Thunder-Bird and his wife dress. Before flying out he puts his straps on his youngest child, which is still in the cradle, and says that future generations of men shall do the same to their children when they are ten months old. He also says that there shall be thunder-storms only in spring and in autumn. Then Thunder-Bird and his wife 316
try to catch the whale, but they are drowned. On account of this story the children's straps are used, the hoop-game is played, and one of the clans of the Ma'malēleqala use the whale-mask. On account of this story also the Indians 317
throw bones, heads, fins, and blood of the salmon into the water.

TRADITION OF THE NĀ'K!WAX·DA^{G}XU (TEN-CLAN-TRIBE). 322-349

Chief-of-the-Ancients (Ō'^{G}meăł).[1] 322-349

322 Chief-of-the-Ancients is the chief of the myth people. He asks his brothers to dig a ditch for
323 a river. The chief drinks some water and lets it run out on a prairie. It runs down into the ditch, thus forming a lake and a river. He asks his aunt, Star-Woman, how to make salmon. She tells him to look for a grave of one of twins.
324 He questions the Graves until he finds the grave of one of twins. He revives the bones, and
325 marries the twin woman. He asks his wife to cause the salmon to come. The chief asks his brothers to make a salmon-weir. While the chief is away, the woman asks Deer to fetch
326 some water. He does so, and she puts her little finger into the water. At once there is a spring-salmon in the bucket, which they roast and eat. When the chief comes back, he notices that his brothers look well content. He asks his wife
327 again to cause salmon to come. When Deer, who had eaten of the salmon, laughs, he notices a piece of salmon-meat in his teeth, and thus he learns how the salmon was obtained. He begs his wife again to make salmon. He sends for a bucket of water, and she puts two fingers into it. 328
At once two spring-salmon are in the bucket. The chief eats the greater part of both the salmon. He asks his wife to step into the river. She complies; and as soon as she steps into the water, salmon begin to jump. The salmon-traps 329
are full of salmon. The chief becomes proud because he has such an ample supply of salmon. He scolds his brothers. One day when he goes out of the house, his hair catches in the salmon that are drying over the fire. He says to them, "You come from the ghosts." This annoys his wife. The same happens a second time. Then 330
his wife goes out of the house. All the salmon follow her and disappear.

Chief-of-the-Ancients[2] goes aboard his Folding-Canoe to marry the daughter of Killer-Whale. Before starting he takes aboard some ochre,
331 stones, lime, and charcoal. He goes with his brothers to the house of Killer-Whale. When near by, he runs ashore and hides the stones,
332 the lime, the ochre, and the charcoal. He goes on alone, and sees a slave in a canoe. He wishes him to come his way, and the canoe comes to the place where the chief is. The slave starts to chop down an alder-tree for fire-wood. The chief hides in the alder-tree and
333 bites off the points of the wedges. The slave is afraid that his master will strike him, and Chief-of-the-Ancients obliges him by mending
334 the wedges. The slave says that he is Sea-Lion, a messenger of Killer-Whale. The chief requests his assistance in his attempt to marry the daughter of Killer-Whale. The chief pushes the alder-tree over, which falls down and breaks into 335
pieces of the right length. The chief hides in one fagot, and asks the slave to tell the girl to carry this particular fagot to the house. He also asks the slave to put this particular fagot on top of the fire, and tells him what he is going to do. When the slave arrives at Killer-Whale's house, the girl takes the log in which the chief is hidden, and while she is carrying it he embraces 336
her. She feels the embrace, but cannot see the man; throws down the log; and when she does not find anything, she goes on. When the fire is lighted, the log with the chief in it is placed on top. The chief scatters the whole fire, and without being seen enters the room of the chief's

[1] See F. Boas, Indianische Sagen, p. 174.

[2] L. c., p. 175.

337 daughter. The girl asks him who he is, and upon learning his name she says that her father, who is absent, wants her to marry him. After four days the Killer chief comes back. He finds Chief-of-the-Ancients with his daughter, and calls him to come out to the centre of the house.
338 Upon being questioned, Chief-of-the-Ancients says that his friends are waiting beyond the point.
339 His friends launch the Folding-Canoe, and go to the village. The chief asks his attendants to drive a stake into the floor of the house, to which Chief-of-the-Ancients is tied. Then a fire is made near to the stake in order to burn him; but Chief-of-the-Ancients enters the stake and
340 comes out unharmed. Next day Chief-of-the-Ancients and his tribe are again invited in by Killer-Whale. The chief is tied to two stakes,
341 but escapes unharmed. Killer-Whale sends his attendants to kill seals for a feast. After the seals have been brought in, he tells his son-in-law that they will get stones for boiling the seals. These stones are found only in Knight Inlet and
342 Skeena River. Killer-Whale is to go north, while Chief-of-the-Ancients is to go south. Killer-Whale wishes to see who will be back first. Chief-of-the-Ancients takes the ochre, lime, and charcoal, goes aboard the canoe, and becomes a killer-whale. He spouts alternately red, white, black, and white and red mixed. He only goes to his canoe and gets the stones which he has brought along. The people see that the stones 343 really come from Knight Inlet. In the evening Killer-Whale comes back. Killer-Whale, who is very stout, inquires how it is that the visitors are all slender people. Chief-of-the-Ancients says that their bellies have been cut open and the intestines taken out. Killer-Whale wishes to be 344 treated in the same way. He is placed on a board, but becomes frightened. In order to encourage him, Chief-of-the-Ancients pretends to cut open Buffle-Head Duck. Secretly he takes out chiton, which looks like intestines. Then 345 the duck is covered with a mat, and the Harlequin Duck is produced, which is much thinner. Chief-of-the-Ancients thus pretends to have improved the shape of the Buffle-Head Duck. Thus Killer-Whale is made to believe them. He is cut open and killed. Chief-of-the-Ancients takes the princess aboard the canoe, and they depart. They are pursued by dolphins: the chief becomes frightened, and throws his wife overboard.

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346 Chief-of-the-Ancients with his brothers make war on Salmon-Maker. They go aboard the Folding-Canoe and go westward. They reach the house of the Salmon, and are invited in.
347 The Salmon clubs four boys, who are at once transformed into salmon. They are given to the guests, who, however, are requested to gather the bones and throw them into the water. When they do so, the boys revive. Deer hides a single bone from the chest in his head-ring. Therefore one of the boys has no blanket-pin. The Salmon children are playing outside. The visitors take the children aboard and carry them away. The 348 Salmon pursue them, but Chief-of-the-Ancients with his magic paddle leaves them far behind. When they are near the coast, the Deer, who is a fool-dancer, jumps from one canoe of the 349 pursuers into the other. The salmon jump into the water, and, according to the orders of Chief-of-the-Ancients, go up the various rivers.

350-353 TRADITION OF THE LA'LASIQWALA [1] (SEAWARD-DWELLERS).

350-353 Southeast-Wind [2] (MeLā'lanuk").

350 The myth people cannot go out fishing because the southeast wind is blowing all the time. Chief-of-the-Ancients, at the request of his brothers,
351 resolves to make war on Southeast-Wind. Devil-Fish and Halibut are placed in the stern of the Folding-Canoe, and they go to the house of Southeast-Wind. Devil-Fish is told to hide on one side of the door to suck out Southeast-Wind. Halibut is told to lie down in front of the door, so that Southeast-Wind may slip when stepping on his back. Deer is unable to enter the house 352 on account of the strong wind. Golden-Eye succeeds in entering, and jumps into the body of the Wind, where he starts a fire with his fire-drill. He puts his cape on the fire, which causes Southeast-Wind to cough. When going out of the house, the Wind slips on the back of Halibut, and is pulled into the canoe, where

[1] La'Lasiqwala. [2] See F. Boas, Indianische Sagen, p. 186.

353 Deer threatens to kill him. In order to free himself, he offers to have one day good weather, one day bad weather. This is not acceptable, and he offers two good days in succession. Then he offers summer all the year round. Finally they accept his. offer of good weather four days in succession.

TRADITIONS OF THE L!Ā'SQ!ĒNOXU.[1] 354-374

1. Dzō'noq!wa.[2] 354-355

R 372 Children are playing on one side of the river.
R 373 A giantess appears chewing red gum. She offers to show the children where to get this gum, and carries them away in her basket, after having glued up their eyes with gum. The mother of some of the children who have been lost cries; and from the mucus of her nose a boy originates, who grows up quickly. He is warned not to cross the river, but disobeys. He follows a trail, and reaches the house of the giantess. There he finds children sitting on the floor and a woman rooted to the floor. The latter warns him of the cannibal giantess. He tries to escape; but before he can go far, he hears the giantess following him, and climbs a tree. The giantess sees his image in the water at the foot of the tree, and discovers him. Upon being asked what has made him so pretty, the boy says that the reason is that his head was placed between two stones. The giantess asks to be treated in the same manner, and is killed by the boy, who crushes her head. He goes back to the house, but the giantess revives. The woman rooted to the floor tells him that she cannot be killed except by shooting her life, which is kept in a knot-hole in the house. As soon as she enters, the boy shoots at her life and kills her. He takes the children home, and returns to heaven.

2. Harpooneer (Sō'dem). 355-358

355 Two girls bathe in the lake. A man comes
356 and sits down on the blanket of one of them, and carries her away into the woods. He tells her not to try to escape, because he would kill her. He has a death-bringer attached to his fingers, which he points at animals, and thus kills them. The relatives of the woman search for her, and two men reach the house. The woman, however, asks them to flee. They do so, but they are killed by the man. This hap- 357
pens several times, until finally Mouse and Squirrel are sent. When the man has almost overtaken 358
them, they go under ground, and he is unable to find them. They tell in the village what they have seen, and the warriors set out to kill the abductor. Two halibuts are placed in front of his house; and when the man steps out, he falls, and is speared by the woman's relatives.

3. Weight-on-Floor (Kwô'teat). 358-361

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

[1] L!ā'sq!ēnoxu.

[2] The page references in the margin refer to the translation in the Report of the United States National Museum for 1895. — See F. Boas, Indianische Sagen, pp. 114, 116.

361-362 4. Sitting-on-Earth (K!wadzâ'ᵍē).

361 Sitting-on-Earth carves out of alderwood a woman, whom he takes for his wife. Bear invites him to accompany him to his house, which stands beyond ten mountains. On their way they meet several people, who invite them in. The man is given various kinds of roots and mountain-goat wool. For this reason people use roots and wool. Finally he meets an old woman, 362 who warns him not to enter the house of the chief of one of the villages that they are passing. He disobeys, is eaten by the Wolves, who, however, restore him to life.

362-365 5. Heat-Giver (Ts!ᴇ'lqwaᵍlōɬᴇla).

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

365-374 6. Counsellor-of-the-World (K!wēxalā'lag·ilîs).

365 Counsellor-of-the-World has four wives. He is jealous of his brothers. He goes with them to split a cedar, throws his hammer into the crack, lets his brother go into the crack to get the hammer, knocks out the props, and thus
366 kills him. This happens with all his brothers
367 except the youngest one. Before going, the youngest, whose name is Dreaded-One, borrows the wren-mask and jumps out of the tree before it closes. He kicks the two halves apart and
368 carries them home. He revives his elder brothers by sprinkling them with the water of life, and asks them to keep in hiding. Counsellor-of-the-World sets fire to the roof of the house, and asks his youngest brother to extinguish it, intending to have him killed by the dogs which he keeps on the roof of his house. Dreaded-One kills the dogs. Then the eldest brother tries to have
369 him killed by the giant cockle. Dreaded-One takes a fire-drill, is swallowed by the cockle, then starts a fire inside, and comes out unharmed. Next Counsellor-of-the-World asks Dreaded-One
370 to go with him to the Cormorant Rock. He lets his brother down by a rope, and then cuts it. Dreaded-One transforms himself into an ermine and escapes. Next Counsellor-of-the-World puts his brother into a box covered with abelone-shell. Dreaded-One takes a mouse along, and 371 some tallow, which he uses for calking the inside of the box. Counsellor-of-the-World ties a stone to the box, and throws it into the sea. The mouse gnaws a hole through the box, gnaws through the anchor-line, and the box floats. Thunder-Bird's daughters find the box drifting 372 on the sea. It is taken ashore. While the elder girls are unable to lift it, the youngest one takes it along easily. The box is opened, Dreaded-One comes out and marries the youngest girl. He is taught to fly. Then the old Thunder-Bird 373 advises him to take revenge on his eldest brother. Dreaded-One and his Thunder-Bird wife catch two whales, and take them to the beach in front of the village of Counsellor-of-the-World. While 374 Counsellor-of-the-World and his tribe are carving the whales, Dreaded-One clutches his elder brother, takes him out to sea, and drowns him.

TRADITIONS OF THE KOSKIMO. 375-392

1. The Salmon-Boy. 375

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

2. The Herrings.[1] 375-376

375 A man, his wife, and his three sons are starving. One of the boys eats some salmon-spawn that is 376 left, and is punished by his parents. At night a handsome man appears to the boy, who makes himself known as the Moon. The boy prays to him, and receives herrings from the Moon, which he catches and places in four holes. He shows the herring to his father, who at first does not believe him.

3. The Ghosts. 377-378

377 A chief, an ancestor of the Koskimo, comes up from the lower world and builds a village. His village site consists of rock, and he asks the Ghosts to cover the rock with soil. The faces of the living people become contorted when they see the ghosts, but the people are cured by being sprinkled with urine. At last the Ghost chief is transformed by Q!ā'nēqē^{g}lak^{u} the Transformer.

4. The Seal-Hunters.[2] 378-382

378 Three brothers go out hunting seal. They spear a seal, which drags the canoe out seaward. They try to cut the harpoon-line, but the line 379 sticks to the outside of the canoe. The canoe goes so fast that the water rises above the gunwales. They come to a place where driftwood covers the water. Then they reach the charcoal place and the feather place. Finally they pass the place where all the sand gathers on the water. One of the men jumps out of the canoe, 380 and is drowned falling through the sand. They pass the houses of Sea-Lion and of Killer-Whale. Finally they come to a village. The seal that they have speared is transformed into a sea-monster. The brothers are invited in, and they receive as magic gifts the house and what is seen in it. They also receive as magic gifts the carvings of Sea-Lion and Killer-Whale, whom they have passed. In the house of the monster they obtain feast-dishes of various forms and names. One of the men goes walking along 381 the beach and kills the mother of all the Sea-Otters, who gives him wealth. Then they return. On reaching their house, they find that their 382 father believes them to be dead. He kicks the boy who tells him that his children have arrived, because he does not believe him. Finally he recognizes the young men, and through their magic gifts he becomes a powerful chief.

5. Chief-Destroyer (^{g}yā'k·âxa^{g}la's). 382-390

382 Chief-Destroyer, the ancestor of a clan of the Koskimo, lives in the upper world. He meets the Sun, who gives him his abelone ornaments. He 383 meets the canoe of the constellation Orion. Four men are in the canoe. They invite Chief-Destroyer to come into their house. They give him a name 384 and the canoe. They tell him that if he wants to go down to the lower world, he has to follow a lake, which will tilt down; and that if he wishes to return, the lake will tilt in the other direction. He meets Evening-Sky, who invites him in, and who shows him his masks, the 385 Evening-Sky and the Sweepers of the Evening-Sky. He also shows him the cannibal dance. All these are given to Chief-Destroyer. He goes 386 back to the house of Orion, takes the canoe,

[1] See F. Boas, Indianische Sagen, p. 115.

[2] L. c., p. 191.

387 and is given a peculiar style of face-painting. He comes down to our world and builds a village. He visits the Troubled-Ones, a tribe that live near by, and marries the chief's daughter.
388 He receives a new name and presents from the chief. Then he wishes for the masks which he 389 received from the Sun and the Evening-Sky to come down. He invites the people in, and performs his dances.

390-392 6. The Origin of the Salmon.

390 A chief has three sons. He throws bark of the red pine into the water to make salmon: the bark turns into cod-fish. He throws alder-bark into the water: it becomes red cod. He throws cedar-bark into the water: it becomes halibut. He goes with his sons to visit the Sal-
391 mon chief. When they get there, they find that the chief uses instead of stones, for boiling food, pure copper. The clover-roots which he boils are really snakes, which the visitors decline to eat. Then salmon are taken out of the salmon-weir, and are roasted. The visitors are asked not to hide any bone. After they have eaten, the chief counts the bones, finds that one has been stolen, and searches his guests. He is 392 unable to find it. Then he asks his guests not to ill-use the salmon. The guests receive a basket in which snow is kept. Then they return, and when near their house the stolen bone is thrown into the water. At once the rivers are full of salmon. They open the basket, and a snowfall sets in. This is the origin of salmon and of snow.

393-400 TRADITIONS OF THE G·Ā′P!ĒNOX^{U}.

393-396 1. Counsellor-of-the-World (K!wēxalā′lag·ilîs).

393 In the beginning there is no sun. The animals hold a council, and learn that Day-Receptacle-
394 Woman keeps the sun in a box. Counsellor-of-the-World offers to get it. He sets out with a
395 companion, and meets Squirrel. Squirrel advises him to transform himself into a baby and to be born by Day-Receptacle-Woman. Counsellor-of-the-World goes on alone, enters the body of Day-Receptacle-Woman, is born by her, and grows up quickly. He cries for the sun-box and plays with it. He continues crying until 396 he is allowed to take the sun-box in his canoe. Then he makes good his escape. He opens the box, finds the double-headed serpent mask of the Sun in it, and, upon the request of the Sun, allows him to go up to the sky. He receives 397 the daybreak-mask from the Sun.

397-400 2. Born-to-be-River-of-Wealth (Wā′nōkumēg·i^{g}lak^{u}).

397 Born-to-be-River-of-Wealth is worsted by his rival. Then he gives away his river at a feast. His father scolds him, and then goes into the
398 woods. He finds the "whale of the woods" there, and harpoons it. He falls asleep, and in his dream sees the whale, who advises him what
399 to do. He goes home, and, according to the advice of the whale, asks his son to make a harpoon-line of cedar-twigs. He goes with the boy to an island, and dives for mussels, from the shells of which he makes harpoon-points. On the following day they go whaling and catch a whale. They give feasts, and thus Born-to-be-River-of-Wealth gets even with his rival. Born-to- 400 be-River-of-Wealth spears a whale. He becomes entangled in the harpoon-line and is killed. His father puts the "whale of the woods" in the body and buries it. Various tribes try to steal the body in order to get possession of the "whale of the woods."

401 TRADITION OF THE XŌ′YALAS (THE-TROUBLED-ONES).

401 Post-of-Heaven (Qᴇ′ldēdzᴇm).

Post-of-Heaven tells his tribe the Stars that he will come down to our world. He comes down the copper pole and lands on the west coast. He strikes the ground with his raven mask, and thus opens the trail from Koskimo to Fort Rupert. He shouts in various directions, and the chiefs of various tribes reply.

TRADITION OF THE GWA'TS!ĒNOX^{U} (HEAD-OF-INLET-TRIBE). 402

The Halibut.

A man sleeps on the beach. He is called by a person who bids him follow. The person lifts the edge of the sea, and they walk in. There they find the village of the red cod. While in the house, something falls down upon the roof of the house. The Halibut who live in the house go out, bring in the bait that has fallen down, and hang it over the fire where it is blackened by the smoke. Therefore halibut-bait always turns black.

TRADITIONS OF THE AWĪ'K·!ĒNOX^{U}. 403-421

1. K·!ā'la^{g}min. 403-417

403 The people are starving, and the chief sends his mountain-goat hunter to go hunting. He
404 starts with his wife and his son. The boy gets tired, is left behind, digs some fern-root, paints it with ochre, and roasts it. He sees a man standing behind him, who asks him what he is roasting. He replies that it is the heart of a mountain-goat. The man throws it into the fire.
405 Then the man asks for a knife, and cuts off a piece of meat from his leg, which he gives to the boy. He says that he is the bear, and that he will continue to feed the boy. When the boy's parents return, they are surprised to find him contented, and he gives them of the bear-
406 meat. His father asks him not to tell about the supernatural being that came to help him.
407 The parents go home, leaving their son behind. They tell the chief that their son fell down a mountain and was killed. They are invited by
408 the chief to move to his house. The hunter worries, fearing that the chief may find out that
409 he lied to him. The boy, after being left alone, sees the Bear coming back, who invites him to his house. They enter a cave, and the boy sees the carvings on the house-posts. He receives this house as a gift from the Bear. He sees 410 also the death-bringer and the water of life, which are given to him. The Bear asks his wife to prepare food; and when they sit down, the boy becomes visible to the Bear woman. They 411 are first given salmon, then crab-apples. In the 412 evening the winter dance is celebrated, the boy sees the Cannibal dance of the Bear and acts 413 as attendant of the Cannibal. The Bear-Cannibal dances with hemlock-rings. He dances standing, not squatting like other Cannibals. The various masks of the Cannibal appear, and 414 finally the Bear dances wearing a bear-skin blanket. This dance is also given to the boy, 415 together with the names of the Bear. Before leaving, the boy asks that the house, which he has also received, should not be sent at once. He returns to his parents, and says that in four 416 days the house will appear. As soon as it is there, the tribe is invited in. The boy is taken away by the Bear, and after four days comes 417 back and performs his dance. Invisible spirits sing for him until the singing-masters learn the songs.

2. Chief Wisest-One (Nā'noaqaua^{g}ē). [1] 418-421

R 396 Chief Wisest-One (Nā'noaqaua^{g}ē) sends his four sons to hunt mountain-goats. He warns them not to enter the house the smoke of which looks like blood, because it is the house of Cannibal-at-North-End-of-World. He also warns them not to enter the house with gray smoke, which belongs to the Grisly-Bear. He tells them that the house with white smoke belongs to the Mountain-Goat. They find the house of Cannibal-at-North-End- R 397 of-World, disobey their father, and enter it. In the house they find a woman rooted to the floor, who promises to help them. She bids them dig a hole in one corner of the house, throw red-hot stones into it, and cover it with planks. Soon Cannibal-at-North-End-of-World arrives. His body is all covered with mouths. He begins to

[1] The page references in the margin refer to the translation in the Report of the United States National Museum for 1895. — See also F. Boas, Indianische Sagen, pp. 223, 224.

dance. The Hō'χ"hōk" and Raven, who are his attendants, also dance. Other assistants of the Cannibal, such as appear in the winter dance, also perform their dances. When he steps on the planks covering the hole, the boys pull them away, he drops in, and is burned. Then all the Cannibal's assistants die. The woman teaches them the Cannibal songs. The boys go home and call their father; when they return to the
R 398 house, the woman tells them to take the dances that they have seen, and she gives them the songs of all the various dances. She also tells them the dance-names. She tells Chief Wisest- R 399 One that she is his daughter who had been lost. The chief wishes to release her, but finds it impossible because the root by which she is fixed to the ground becomes thicker the deeper he digs. She instructs the boys to perform the dance as soon as they get home, and tells them how to purify after the performance.

422-446 TRADITIONS OF THE HĒ'ŁTSA^{g}Q^{u}.

422-424 1. Ts!E'mqolagas.[1]

R 401 A woman who comes south from Stikine River gives birth to children, who are transformed into
R 402 mountains. Near Bella Bella she gives birth to dogs. When she goes to the beach to dig clams for her children, she hears a sound like singing. She puts her digging-stick into the ground, hangs her cape over it, making it look like a person, and then unseen she goes to the house. She sees that her children have taken off their dog-blankets, which she throws into the fire. Only the youngest one succeeds in putting on his dog-skin. The children are ashamed, but finally agree to work for their mother. The eldest one carves small houses, the second one makes toy canoes. Over night all of these assume the size of real houses and canoes. Then the eldest one carves salmon of alder-wood, which become real salmon. The children go into the woods, and R 403 are taken away by the spirits of the winter dance. They are taken to the house of the spirits, where they see the dance performed, and where they learn the songs. This is the beginning of the winter dance of the Bella Bella.

424-426 2. The Origin of the Haida Dance.

424 A chief, who is visited by a chief of the Haida,
425 falls in love with the daughter of the visitor. He marries the girl without any particular ceremony, and the woman has a child. The woman is disliked by the tribe because she did not give any ceremonies to her husband at the time of her marriage. Finally she gives him her father's 426 name, and causes him to dance the Haida dance.

426-429 3. Great-River (Wā'k·as).

426 A chief with his two children is envied on account of his wealth. The shamans kill his
427 children. The chief goes into the woods accompanied by his attendant. He sits down, hears a whistle, and soon sees a house appearing on the ground, in which the Ghosts are singing. A person with holes all over his face dances.
428 He is the chief of the Ghosts. At the end of the dance this person disappears under ground, and at once Chief Great-River sees people sitting there. He is given the dance that he has seen, and is told that the Ghost dance precedes in rank the Cannibal dance. Chief Great-River returns. He feels like one dizzy, has his house prepared, and after four days the dance which 429 has been given to him is performed.

429-431 4. The Woodman (BEk!u's).

429 A chief feels downcast and wishes to kill him-
430 self. He goes into the woods and falls asleep. When he awakes, he sees a Woodman child sitting on the edge of his blanket. He bites his tongue, spits the blood on the child, and the child loses its power. He carries it home. When 431 he reaches his village, he sings a sacred song that he has composed. The chief keeps the child until finally it is bewitched and disappears.

[1] The page references in the margin refer to the translation in the Report of the United States National Museum for 1895.

5. The Dzō'noq!wa. 431-436

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

6. The Merman (Bɛgwē's). 436-446

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

APPENDIX II. — VOCABULARY.

List of Stems.

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

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

E	m	g· k· k·!
a	d t t!	g k k! ǥ q q!
ä e i y	n	x· ẋ x
â o u w	s	l
h	dz ts ts!	ł Ļ L L!
b p p!		

Eⁿ, exclamation indicating distress, 305. 14.
El-, tight, fast, firm, 63. 38, 311. 25.
Elā′q, almost, 222. 16.
E′lwad-, to scratch, 107. 24.
Eldz-, meat, 21. 9.
Elkⁿ-, attendant, 66. 4.
Elkⁿ-, blood, 197. 22.
Elqⁿ-, to put out the tongue, 202. 10.
ElxĻ-, after, 210. 14.
aā′wä, foam, 106. 29.
āy-, to pay a shaman, 177. 30.
aˢyasō′, hand, 8. 7.
aˢyos-, to understand, 238. 30.
ā′waqⁿ-, to sit on summer seat, 265. 16.
awā′q!as, liberal.
awī′l-, important, valuable, 243. 37.
awō′, great, *plural*, 22. 10.
awE′l-, to desire, 61. 31, 116. 7.
awE′lp!ałtōq, to convince one's self (-p!ał, with eyes), 154. 16.
awE′lp-, to greet.
aō′waak·, ocean.
aō′ms, man of ordinary power, 33. 35.
aba-, mother, 25. 16.
ā′banē, maggots.
aps-, one side, 29. 13.
am-, filled, closed, 77. 23, 312. 41.
amE′lkⁿ, a dance, 231. 20.
ama-, small, 42. 7.
amaE′lła, to notice, 12. 7.
aˢmē′ł-, to spoil, 13. 4.
ā′mōs-, to decorate, R 670. 1.
a′mlēx̣ⁿ-, to stay at home, 325. 37, 472. 10.
amł-, to play, 94. 12.
ād, my dear! 74. 4.
adE′mguli, crane, 297. 17.
ā′dEts, father! (addressed), 29. 26.
aa′ms, defiling.
aˢt-, sinew.
aEn-, eyebrows, 87. 23.
aa′nt, herring-roe.
aˢnā′k·, enough, R 670. 6.
anˢanēg·īla, to make mischief, 423. 4.
anē′s, aunt, 58. 39.
anē′x̣ⁿsˢâēˢ, what is left over, 406. 7.
anē′q-, to get firewood, 45. 35.
anō′bē, spark, 105. 34.
anq-, cloudy.
a′nwēˢ, cloud, 127. 3.
angⁿ-, who? 67. 31, 455. 12.
ankⁿ-, fire-drill, 352. 8, 404. 5.
asx·i-, to sneeze, 470. 29.
ak·-, salmon jumps, 304. 29.
aq-, wide open, 109. 32, 212. 19.
ā′qEn, omen, 316. 1.
ax-, to do, to be, to take, 7. 5, 128. 17.
alā′g·-, dressed skin, 51. 24, 93. 2.
ā′lă, to search, 13. 4, 27. 18.
ā′lēbōł, seven, 264. 19.
alē′x̣ⁿ-, to hunt seal, porpoise, 147. 14.

āł-, soon, recently, 197. 39 (?), 244. 41.
āL-, else, 19. 4.
āL-, landward, 45. 12.
ā'LEla, dentalia, 89. 14.
āL- (āł-?), to crack, to break, 159. 2, R 665. 16.
äx̣"-, to desire, 25. 1.
ēp-, to pinch, 96. 3.
ēd-, to harpoon (Koskimo), 375. 14.
ēt-, again, 128. 26.
ēs-, not, 24. 10.
ēs-, to wait, 42. 18.
aē'sa^{g}yu, to beg, 173. 21.
ē's^{g}atsaak", worn in ears, 104. 37.
ëk·-, good, 129. 4.
ëk·!-, above, 165. 1.
ëx·ag·aa^{g}la, to approach, 244. 37.
ēk"-, to sweep, 42. 39.
ēq-, to bewitch, 171. 5, 426. 30.
ē'xEnt-, to menstruate, 221. 15.
ē'xsEm semen, 285. 9.
yîp-, to tie, to weave, 28. 2, 178. 21.
yîmł-, to split, burst, 468. 4.
yînā'sEla, war canoe (see yîx·-), 469. 34.
yînē'sa, to give food, 177. 11.
yî'nyat-, to gnaw, 130. 17.
yî'ng·-, to throw with sling.
yā'yEng·ayo(xawē^{g}), neck-ring of warrior, 214. 36.
yîkwī'ł, twins, 67. 14.
yîk"yā'ē, cover, 372. 26.
yîq-, to knit net.
yîx·-, fast, 202. 29, 467. 27.
^{g}yîx̣"-, flood-tide.
^{g}yEx"-, to dance, 72. 31.
yîlā'la, serves him right! 97. 34.
yîls-, to rub, 64. 23.
yîlk"-, to hurt, 29. 35.
yîlx̣"-, to hang over pole, 157. 5.
^{g}yîł-, to spread legs.
yîL-, to tie, 28. 22.
ya-, to work, to do, to use, 40. 27.
yā-, to hang down.
yā'wap!(ēd), to set sail, 256. 2.
yā'wix̣"-(?), to move, 102. 25, 225. 40.
yat-, to rattle, 373. 39.
yā'sEk", tallow, 92. 41.
yā'k·-(?), to get excited, R 670. 8.
yāq"-, to lie dead, 22. 12.
yāq"-, to distribute, 111. 38, 273. 8.
yā'qwē, woodworm, 211. 21.
yāq!-(?), to speak, 43. 43.
yax̣"-, to fan fire.
yā'x̣"^{g}ig·ił, intestines, 42. 30, 304. 2.
^{g}yā'laq-, to send, 102. 36.
yā'laq-, ostentatious, 448. 31.
yā'ła, to dig clams, 353. 33.
yā'ya^{g}lEm, clams, 350. 17.
yā'L!â, take care! 29. 34.
yä'wix·ila, to give a winter dance, 58. 5.
yä'g·îl^{g}wata, ignorant, 454. 34.
yä'qala, property, 108. 3.
yä'laq-, to sing sacred song, 150. 31.
yē'x·stō, to deny, 224. 29.
yē'łnEk"-, to fish salmon, 122. 26, 305. 4.
yō-, wind, 131. 3.
yâ'ła, to calm, to tame, 59. 39.
yū-, this, near thee, 50. 34.
yū'is, to catch olachen in dip-net at end of weir.
yū'duk", three, 8. 9.
yōs-, to eat with spoon, 133. 34.
yōg"-, rain, 112. 5.
yōl-, to drift down with current, 78. 39.
yū'lag·a, to stay, 406. 18.
â-, father, 45. 15.
â-, just, only, 261. 5.
â^{g}ē, innocent, having had no sexual intercourse.
ō^{g}sdē', hammer (Koskimo), 332. 35.
ōdz-, wrong, 30. 34, 77. 7.
ō'gwaq-, also, 10. 7.
ō'guq-, different, 251. 19.
ō'q!us-, to believe, 261. 25.
ō'xsa^{g}ak", single, 464. 14.
ōxL-, to carry on back, 77. 35.
ōl-, to wait, 344. 8.
wa, river, 70. 24.
waileqayaLa, zigzag, R 670. 1.
wā'yats!ōx^{g}wīd, to get tired, 403. 35.
wa(ō'k"), several, 203. 42.
wā'wadē, kelp, 192. 18.
wā'wētsîlaqwa, to lift, 449. 26.
wā'wi^{g}la, to search, 308. 29.
wā'wuldzō, to try one's luck, 124. 13.
wā'^{g}wulgEmił, high water (see wulq-), 312. 25.
^{g}wap, water, 43. 18.
^{g}wā'^{g}mis, provisions obtained from water, 189. 29.
wat-, to lead, 109. 6; to haul up, 472. 38.
wā'^{g}nē^{g}, herring, 131. 18.
wā'nix^{g}īd, to get impatient, 327. 30.
wā'nEm-, death, 97. 30.
wā'^{g}nēxsīla, to maltreat, R 670. 6.
wās-, to spawn.
was-, size, 33. 14.
^{g}was-, dog, 191. 6.
wāgā'lōs, rainbow, 110. 21.
waq!"-, brother's sister, sister's brother, 85. 19.
wā'q!onēx̣"sẓa, I forgot! 115. 23.
waq-, to put cape on, 30. 1.
wax·, to try, 45. 16.

wāx-, although, 194. 20.
ᵍwā′x-, number, 30. 43, 447. 15.
waxᵍ-, to have mercy, 173. 21, 463. 25.
wā′xolawē, a poisonous umbelliferous plant.
wā′xᵍwaxulīya(ga), a bird, 298. 40.
waxs-, on both sides, 51. 5.
wā′lEmx·ᵍīd, to do a thing well, 64. 11.
ᵍwā′ᵍla, to cease, 101. 14.
ᵍwā′las, large, *singular*, 38. 14.
wā′lâwa, the same as, 231. 33.
wāł-, to desire, 221. 13, 389. 1.
wāłd-, desire, word, 43. 41.
wāḷ-, lover, 249. 16, 425. 28.
wā′Laqâla, to listen to each other (see wuL-, hōL-), 362. 21.
wē-, not, 25. 2.
ᵍwī-, where, 44. 24.
ᵍwī-, all, 66. 14.
wī′waᵍqᵘ, wolf, R 666. 13.
wīs-, male, 96. 7, 296. 1.
ᵍwēk·-, to carry long thing on shoulder, 252. 43.
wēq-, to shove a long thing, 127. 5, 464. 1.
wēqᵘ-, brave, 303. 19.
wīn-, war, 241. 40.
ᵍwîlg·îltsoᵍwē, picked out.
wēlkᵘ-, cedar, 98. 34.
wił-, thin, 183. 24.
wâs-, pity, 206. 37, 330. 15.
wâł-, to desire (see wał-), 410. 6.
wud-, cold, 45. 29.
ᵍwun-, to hide, 144. 6.
wun-, to drill.
ᵍwunE′mt-, to bury, 67. 20.
wunā′guł, red pine, 26. 37.
wunā′ł-, to be dazed, 158. 27.
wunā′łdEms, inlet, 155. 27.
wunq-, deep, 11. 1.
wusē′g·-, to put on belt, 137. 23.
wusdā′la, to be careful, wise (Koskimo), 397. 4.
wu(k·!ā′la), noise of rolling rocks, 196. 25.
wōkᵘ-, to bark, 423. 2.
ᵍwokᵘ-, thick, 311. 9.
woq!-, frog, 226. 29.
wul-, to stop (see ᵍwā′ᵍla), R 668. 11.
wulē′LEᵍlas, easy (?), 108. 2.
wulg-, thick, 310. 22.
wulq-, to tie a ring around something, 27. 17, 184. 12, 286. 10.
wułᵍ-, in vain, 54. 38.
wuL-, to ask, 67. 30.
wuL-, to hear.
wuL!ā′x, antlers, 17. 9.
â′tsaō, father! (addressed); said by girl.
â′xa, foot of mountain, 165. 27.
âxsō′lē, hellebore.
â′lîs, greedy.
âł-, quickly, 308. 16.
âḷ-, later, 146. 8, 259. 40.
â′łita, to do mischief, 285. 2.
ō-, something.
ō′p-, to whisper, 80. 34.
ō′ᵍma, chieftainess, 354. 15.
ō′ᵍmis, unusual, 196. 20.
ōd-, to perforate.
ō′da, suddenly, 412. 21.
hE′lk·!a, to protect, 46. 34.
ha, go! 64. 9.
hā′yasEkᵘ-, married (see hës-), 67. 9.
hayā′qa, to exceed, 18. 1.
ha′yałilaqas, pestilence, invisible spirit, 423. 2.
hayō′t, rival, 448. 35.
hawā′xᵍ-, to beg (see waxᵍ-), 312. 2, 404. 1.
(ha)wī′nałᵍīd, to become afraid, 63. 17.
hap-, hair on body, 140. 1.
haë′p!ōma, skins, animals.
haᵍm-, to eat, 98. 30; to hold in mouth, 323. 8.
hā′małEla, every, 452. 36, 471. 29.
ha′manekᵘ-, to get dazed, 199. 42, 456. 35.
hamē′, monstrous, 147. 18.
hamt-, to carry, 70. 19.
hams-, to pick berries, 107. 5.
hamkᵘ-, to put head down sideways.
hamχᵘ-, to rush forward.
hat!-, to disobey, to insist, 45. 19.
han-, open object is somewhere, *singular*, 79. 2, 256. 21.
haᵍna, to continue, 21. 14, 263. 22, 305. 39, 420. 20.
hā′nak·-, to request, 199. 8.
haᵍna′kᵘ-, hurriedly, 23. 5, 91. 26.
hanē′naxᵘ, to agree, 403. 20.
hanēq-, to growl, 35. 24.
hā′nō, a small fish, 349. 17.
haᵍnō′n, hump-back salmon, 303. 27.
hanq-, to carry in a fold of the blanket.
hanx-, to look into a hole, 110. 24, 463. 3.
hanL-, to shoot, 103. 32.
hās-, to breathe, 33. 14.
hās-, aloud, 203. 11.
hatsā′wē, dolphin, 99. 27.
hagᵘ-, to watch, 10. 10, 30. 8.
haq -, to lean on something, 120. 42.
haxᵘ-, to climb, 354. 29.
hala′, to come back, 213. 10.
hal-, to kill, 14. 3.
haᵍlała′, to fear (?), 460. 6.
halē′, weak, insufficient.
haᵍla, quickly, 179. 11, 448. 28.
hals-, almost, 101. 3.

hałā'q-, to pay, 44. 33, 465. 35.
hałā'xsa, to send word, 171. 15.
häwē'xa, never, 11. 4.
hä^{g}ẋ^{u}-, to rock cradle, 207. 35.
hë, that, near him, 46. 4.
hë'yasɛla, to breakfast before going out, 403. 26.
hë's(ɛkula), woman goes to live with her husband, 466. 32.
hë'x·t!â^{g}ē, fish-head, 317. 4.
hēl-, to hire, to ask for assistance, 44. 18.
hël-, right, 47. 28, 168. 7, 190. 18.
hël^{g}-, youth, 44. 18.
hôîp, cry of shaman, intended to calm excited dancers, 419. 15.
hōs, thine, 107. 37.
hōs-, to count, 53. 39, 391. 38.
hōk^{u}-, a mythical cannibal bird, 16. 2.
hōq^{u}-, to lie down on belly.
hōq^{u}-, to go, *plural*, 270. 27.
hōx^{u}-, to split, *v. n.*, 256. 23.
hō'łał-, little, 292. 17.
hōł-, to acquire easily, 41. 35.
hō'ʟē-, to listen, 68. 17.
bɛwē'k^{u}-, see bowē'k^{u}-.
p!ɛp!ā's, blind, 95. 26.
pɛt-, to treat with medicine, 290. 9.
p!ɛdɛk·-, dark, 145. 1.
bɛns-, bashful, 17. 6, 449. 37.
pɛnʟ-, stout, 49. 15.
p!ɛs-, to flatten, to give a potlatch (to flatten [name of rival]), 93. 1.
p!ɛsp!ɛ^{g}yâ', ear, 46. 38.
pɛsɛmā'la, to get easily, 457. 22.
bɛk·ō', to loan (bɛk^{u}-[?]), 341. 38.
pɛk·!ā'la, to grow weary, 450. 20.
bɛk^{u}-, man, 256. 41.
bɛq!uł-, sleepy, 37. 14, 308. 40.
bā'k!ulawē, bat, 308. 41.
pɛẋ^{u}-, to drift, 100. 11.
bɛx-, to cut.
bɛxō't, torch, 422. 17.
bɛl-, to forbid, 263. 39.
bā'sbɛlē, fins of fish, 304. 3.
pɛl-, flat, 9. 4.
p!ɛl-, wool, 56. 2, 361. 22.
pɛlk-, to throw down, spread a flat thing out, 461. 29.
pɛlq, hammer, 91. 38.
Bɛ'lẋula, Bella Coola, 466. 34.
p!ɛlx-, fog, 255. 37.
p!ɛł-, to shut eyes, 91. 31.
p!ɛl-, to fly, 102. 28.
pā, to split cedar-boughs for baskets, 138. 17.
p!ā, to feel of something, 137. 4, 468. 36.
paō'ł-, water rises, 144. 11.
p!ā'(g·ustâ), to raise, 94. 13.
ba^{g}n-, below, 11. 1.
bā'k·ō, to meet (bɛk^{u}-[?]), 225. 5.
bā'gwanē, skate, 266. 36.
bāk^{u}-, to fish halibut, 353. 34.
bā'kwē(nōk^{u}), potlatch (?), 426. 21.
pāq^{u}-, to put down a flat thing, 321. 25.
pāq!-, flat, 409. 17, 451. 33.
p!aq-, to taste, 39. 21.
baẋ^{u}-, secular, not supernatural, 17. 13.
pax·ī't, kelp-fish, 350. 7.
bā'baẋ^{u}sīla, to paint face (see p!ē'p!aq!ugɛmd).
pax-, shaman, 51. 33.
bā'ba^{g}la, jealous, 68. 31.
p!aʟɛkwē'k·!ats!â, buckshot, 473. 4.
bē'bak!wimē, to endure, 67. 25.
p!ē'p!aq!ugɛmd, to paint face, 116. 38 (see bā'baẋ^{u}sīla).
pēs-, to go astray, 158. 17.
p!ēs-, hard.
p!ēk^{u}-, to invite (?), 112. 28, 163. 40.
bēx·-, phosphorescence, 25. 13.
p!ēẋ^{u}-, to feel of something (see p!ā), 360. 13.
bâ, to leave, 66. 8.
pâ-, to starve, 26. 1.
pâ'^{g}ē, halibut (see p!â'^{g}ē), 252. 7.
p!â'^{g}ē, halibut (see pâ'^{g}ē), 350. 6.
bowē'k^{u}-, pregnant, 67. 11, 422. 6.
pōs-, hungry, 252. 2.
pōs-, body becomes fleshy, 57. 28.
pōẋ^{u}-, to blow, 253. 21.
buxsâ', to show one's self, 58. 12.
pōʟ-, satiated, 255. 7.
mɛdɛ'lq-, to boil, *v. n.*, 43. 28.
mɛt-, large clams, 134. 22.
mɛn-, to pick up (fish, etc.), 83. 18.
^{g}mɛnā'la, fish jumps, 167. 11.
^{g}mɛns-, to try, to measure, 129. 2.
mɛng·ɛdē'q, slime, 147. 4.
mɛ'ng·a, war canoe.
mɛ'ng·as, anus, 352. 13.
mɛnł-, satiated, 381. 2.
^{g}mɛs-, greedy for food, 354. 7.
^{g}mɛdzē's, cannibal's whistle (greedy inside), 421. 24.
mɛsē'q^{u}, sea-egg, 320. 39.
mɛts-, mink, 187. 31.
^{g}mɛk^{u}-, a round thing is somewhere, 242. 2.
^{g}mɛẋ^{g}wī'd, round thing begins to be somewhere (is put down), 293. 42, 453. 17.
^{g}mɛk^{u}-, smooth.
mɛg^{u}-, to put on, *plural object*, 126. 29.
^{g}mɛq-, to let go from hand, 127. 33.

ˢmEx̣ᵘ-, to change (?), 106. 29.
mEx̣ᵘ-, to desire.
mEx-, open vessels are somewhere, 163. 9.
ˢmEl-, white, 65. 17.
mEl-, to light end of a stick, 145. 31.
ˢmEl-, to twist a rope, 78. 31.
mElē'gayu, stone club.
mEls-, to turn the head, 150. 19.
ˢmElq-, to remember, 197. 19.
mEł-, to turn away (?), 406. 42.
mEła', southeast wind, 350. 4.
mEłē'kˑ, steel-head salmon, 247. 32.
mā, to crawl, to swim, 60. 37, 304. 24.
mā'ya-, to regret an act, to have mercy, 471. 24.
mā'yatˑla, to regret.
mā'yaxˑila, to have mercy, 471. 17.
mā'yus, raccoon, 285. 14.
ˢmā'ˢyuL-, to give birth, 67. 12.
√ mā'maˢna, hawk, 308. 40.
mā'mäˢma, leaves, 299. 3.
ˢmā'ˢmē(kˑas), everything, 109. 20.
ˢmas-, what? 44. 9.
mā'stō, harpoon-shaft, 112. 35.
mā'gˑagˑu, heron, 308. 30.
makˑ-, next, 46. 21.
ˢmax̣ᵘ-, great potlatch, 451. 9.
mā'wił, sacred room of cannibal, 109. 33.
max̣ᵘ-, to be ashamed.
mäx-, to pursue (?), 343. 15.
mā'lEkᵘ-, to chew, 262. 8.
mā'lis, a kind of salmon-weir, 83. 10.
maˢł, two, 47. 14.
ˢmałtˑlē-, to recognize, 55. 14, 420. 34.
mä, fish (see mā), 83. 18.
mē'ˢmēs, penis, 136. 40.
mēs-, to smell, 375. 20.
mēgˑ-, to caulk, 100. 29.
mē'gwat, seal, 81. 13.
mēxˑ-, to light a fire, 158. 15.
mē'xˑīd, porcupine, 320. 35.
mēx-, to sleep, 145. 9.
ˢmēL-, to tease, to do mischief, 51. 35.
mixˑ-, to strike with fist, 250. 5.
ˢmEˢwē, salmon-weir, 184. 11.
mō, four, 45. 7.
ˢmō, to load, to move with goods, 55. 2.
mō'mas-, to hurt, 32. 4.
mō'ˢmux̣ᵘdē, fir-tree, 288. 25.
mōs-, to lift the clothing one has on.
mōgᵘ-, flat things piled up (?), 453. 4.
mōkᵘ-, to tie, 89. 15.
mōqᵘ-, yellowish, R 680. 2.
moxᵘpˑlēq, pine, 390. 11.
ˢmōˢlˑ, to thank, to be grateful, 66. 30.
tEwī'xˑ-, tōx̣ᵘ, to walk, 7. 3.
tEp-, to break, *v. n.*, 284. 22.
tˑlEp-, out of sight, 356. 9.
tˑlEm-, to sew with cedar-twigs, 302. 29.
dEma-, to disappear, 9. 4.
tˑlEms-, to beat time, 86. 6.
dEmsxˑ, sea, 79. 35.
tEmkᵘ-, to bite, 197. 21.
tˑlEmq-, pin, 347. 21.
tˑlEmxˑ-, knot in wood.
dE'mlēxula, to make noise, 376. 20.
tEmł-, to throb.
dEn-, cedar-bark, rope to haul in, 53. 1, 293. 14.
dEnt-, to talk, 112. 12.
tˑlā'tˑlEntsa, to take shelter, 121. 22.
dEnkᵘ-, smell of grease.
dEnx̣ᵘ-, to stand in a row, 296. 19, 457. 39.
dEnx-, to sing, 69. 39.
tˑlEnx-, to walk like one who is strong.
tEs-, to press, 87. 12.
dig·-, grave, 57. 11, 279. 2.
dā'dEkˑas, property, 473. 11.
tˑlEkˑ-, ground.
tEkˑlē', belly, 171. 12.
tˑlEkᵘ-, to poke with finger.
tˑlEkᵘ-, to take (down), 361. 33.
tEqˑlᵘ-, octopus, 104. 21.
tˑlEgu'n, a kind of canoe.
dā'dEkˑâ (dEkᵘ-), jealous of each other, 123. 22.
tEx̣ᵘ-, to fasten, 89. 43.
dîxˑ-, to open eyes, 95. 40.
dEx̣ᵘ-, to jump, 34. 28.
√ dExˑdExˑilī'ł, owl, 308. 40.
tˑlEx̣ᵘsō's, root of *Potentilla*, 177. 38.
tExE'm, branches, 138. 16.
tˑlE'lwaq, to club, 197. 16.
tElp-, to follow, 107. 6.
tˑlEls, crab-apple, 50. 42.
tˑlElkᵘ, soft (see tElqᵘ), 54. 10.
tElqᵘ-, weak, R 665. 17.
dElxˑ-, damp.
dEłdaE'mkˑila, to make a ladder, 189. 17.
tEłtsˑ-, to warm one's self, 212. 7.
da, to take in hand, 127. 20.
ta-, to wade, 64. 41, 356. 5.
tˑlā, tree lies on ground.
taō'd, to bring, 282. 27.
dāp-, to tow, 377. 41.
tˑlap-, water reaches up to, 144. 13.
tamī'nas, squirrel, 357. 29.
dās-, to dive, 127. 15.
dāts, father! (addressed), 135. 3.
dakˑ-, salmon jumps into water, 302. 42.
takˑ-, to let drop, 215. 10, 334. 39.

dā'g·in(ōt), fellow-wife, said by woman to second wife of her husband, 142. 18.
dāł-, to laugh, 146. 16.
dāł-, to unfold, 229. 33, 338. 41.
dā'łdanaχwa, clothing, 93. 9, 467. 10.
dä, to wipe, 469. 12.
t!ēp-, to step, 198. 27.
tē'nox"-, to pole canoe, 104. 17.
t!ēs-, stone, 43. 22.
t!ēk·-, to lie on back, 256. 38.
t!îk·-, to sharpen knife, 91. 4.
tēk"-, to expect, 24. 6, 462. 11.
tēk"-, to hang, 182. 19.
dēq"-, to punch, to drive in, 27. 40.
tēq-, to drop, 253. 20.
t!äq-, round things lie on ground, 355. 2.
dēχ"-, yellow cedar, 270. 11.
tēχ"-, to come in sight, 204. 2.
t!êx·-, road, door, 47. 26.
t!ēx·-, to carry round thing on shoulder, 27. 36.
t!ē'x·ᵍīd, to go out of sight, 342. 30.
dē'lax·ᵍīd, fish jumps out of water, 326. 5.
tēł-, to bait, 293. 2.
dEwē'x, cedar-twigs, 27. 15.
dōt-, to speak (Koskimo), 388. 37.
t!ō't!ō, star, 323. 15.
t!ōs-, to cut, 38. 2.
dōk"-, to troll.
dōq"-, to see, 127. 25.
t!ōq-, gap, narrow opening, 215. 1.
tōχ"-, to walk, 43. 40.
tEᵍwa', to attack, 468. 24.
t!ōχ"-, swell, 363. 26.
tōx"-, to spin, 123. 7.
tōl-, to split, 335. 3.
dō'lEmx·ᵍīd, to get numb, R 669. 4.
t!ō'łt!uχ", small, round opening (see t!ōq-), 318. 27.
nEp-, to throw a round thing, 104. 18.
nEbā'yu, stone club.
ᵍnEm, one, 10. 4.
nEnā'muχᵍula, to go to see, 46. 22.
nE'nwaqEms, to forestall, 32. 7.
ᵍnEk·-, to steam, 95. 16.
nEg·ä', mountain, 44. 21.
nEg"-, parent-in-law, child-in-law, 51. 17.
nEg-, middle, 19. 9, 421. 34.
nEq-, to find by chance.
nā'qō, to meet, 362. 1.
nEqō', to meet, revenge, 469. 28, 37.
nEqa', ten, 185. 20.
ᵍnEχ"-, to cover with blanket, 65. 1.
nEχ"-, near, 128. 42.
nExā'q, goose, 95. 16.
nExElē'ł, to paddle against wind, 351. 21.
ᵍnEx(ᵍusta'), to walk (up river), 70. 23.
nExs-, half, 9. 6, 328. 14.
ᵍnExLaā'x·ᵍīd, to become full grown, 180. 7.
ᵍnEl-, goose, 84. 10.
nEl- (ᵍnEł-?), to lay on back, 354. 17, 391. 32.
nEłElī'ł, unable to move in house, 311. 34.
nEłā'łdzōd, to take down, 48. 24.
ᵍnā-, day, light, 127. 1.
nā-, to dare, 144. 38, 449. 31.
nau'alak", supernatural power, 59. 40.
nā'ᵍya, snow, 392. 20.
nā'mētsōxd (?), expected, 451. 40.
nān, grisly bear, 33. 24.
nā'naqaᵍsīla, to guide, 312. 15.
nā'nag-, to imitate (stem nag-?), 44. 34, 52. 15.
nās-, to cover.
nā'k·a-, to expect, 151. 21, 449. 14.
ᵍnā'k!w(ēᵍsta), thorough, 185. 13.
nāq-, to drink.
naq(ē'ᵍsta), to be covered, 177. 8.
ᵍnaχ"-, all, 249. 31.
ᵍnaᵍχ", vagina, 46. 36.
ᵍnāl-, up river (ᵍnEl-), 7. 1.
ᵍnā'l(Enx), the best, 178. 37.
nā'L!ē, wolverine, 44. 39.
nä'ᵍnak", to go home, 44. 43.
ᵍnä-, to carry fish, 184. 20.
nēs-, to catch cuttlefish, 226. 8.
nē'ts!aēᵍ, red cod, 350. 6.
nēg·-, night (Koskimo), 394. 33.
ᵍnēk·, to say, 261. 2.
nēk"-, to travel at night (see nēg·-), 115. 19.
nēq"-, foetus dies before being born (?), 184. 28.
nēx-, to pull, 23. 1.
ᵍnēᵍxōł, to string up, 101. 35.
nēł-, to tell, to show, 149. 17.
nâq-, mind, thought, 45. 10.
nō-, I, 14. 9.
nō'mas, old man, 61. 42.
nūn, wolf, 278. 34.
nōs, mine, 53. 24.
nōs-, to tell a myth.
nōχ"-, to aim, 139. 24, 398. 9.
nū'xnēᵍmis, animal of mythical age, 223. 11.
ᵍnōl-, elder brother, 131. 9.
nūł-, foolish, 172. 8.
nōł-, doubt, fear, 369. 3.
sEᵍya', hair, 89. 34.
sEwu'lk", twilled, 24. 3.
sEp-, to throw long thing, also: rays of light strike, to answer, 447. 7; to be late (?) 459. 12.
sEbE'lxa, metallic noise, 152. 34.
sEms, mouth, 97. 32, 424. 17.
sEn-, to think, to plan, 40. 36.

sē'nat, dancer, 84. 6.
sEn-, to be (?), 36. 35, 253. 35.
sEnx-, to take (?), 78. 27.
sEk·-, to harpoon, 30. 15.
sEk·!-, five, 238. 32.
sEx̣"ts-, to agree, 209. 7.
sEl-, to drill, 253. 19.
sElp-, to twist (see x·îlp-), 104. 31.
sElt-, to be calm, 144. 12.
sElt!-, little finger.
sEls-, to pick out, 237. 27, 467. 28.
sElq"-, to twist body.
sEɬbEx̣"-, to sputter, 197. 22.
sa- (sax̣"-?), to stretch out, 16. 1, 336. 2.
saō·k", board, 8. 7.
sā-, to wrap, 53. 11.
sā'yapāɬ(g·iwala), to send (ahead) of canoe, 149. 22.
sā'(bEnd), to overdo, 18. 1.
sāp-, to skin, 138. 26.
sap-, to start, 202. 28.
sās-, children of one couple, 45. 6.
sās-, spring salmon, 29. 11.
sāg"-, fern-root, 137. 38.
sag·ē'L!Exâla, to give away canoe, R 670. 2.
sak"-, to carve meat, 20. 5.
sā'k!wis, seal-oil, 192. 19.
se'saq!wamōt, bark dish, 254. 36.
sā'laēdāna, fern, 37. 1.
sāɬ-, love-song.
sä, to put up.
sä'la, roof, 419. 36.
sēp-, to shine (see sEp-).
sēt-, to split in falling, 184. 5.
sī'siuL, double-headed serpent, 60. 37.
sēx·-, to eat sprouts.
sēx̣"-, to paddle, 127. 8.
sē'xᵍīd, mouth gets dry and sore, 451. 36.
sē'ɬ-, snake.
sō, thou, 110. 32.
ts!Eᵍyî'm, intestines, 344. 5.
dzEb-, to dip, 192. 19.
dzEm-, to cover with sand, ashes, 358. 23.
ts!Em-, to show, 208. 33.
tsEmg"-, broken, 319. 40.
dzEmx̣"stâ, milky (see dzām), 284. 33.
dzE'mwa, sandstone, 91. 4.
dzEt-, to split roots, 27. 41.
ts!Et-, slit, crack, 65. 36.
ts!E'ndEk·-, to shudder, 71. 36, 449. 13.
ts!Enk"-, furious, 223. 13.
ts!Enk"-, to let down, pay out, 370. 15.
ts!Enx̣"-, to smear on, 147. 5.
tsEnx"-, fat, 101. 33.
dzEsᵍE'q", young cedar-tree, 189. 16.
ts!Esqwa'n, golden-crowned sparrow, 138. 23.
ts!Ek·-, to awake, 137. 13.
ts!Ek·!-, to report, 49. 34.
tsEg·-, to cut out a trail, 142. 42.
ts!Ek"-, short, 319. 40, 450. 12.
dzEq-, muddy, 283. 10.
ts!Eq-, to throw, 97. 34.
tsEq"-, 421. 3.
tsEq!u'ls, diorite, 154. 13.
ts!Ex·-, to singe, 81. 20.
ts!Ex·-, sick, 423. 1.
ts!Ex·ā's, new, 64. 15.
ts!Ex̣"-, to stab, 270. 20, 447. 18.
dzEx-, to tear, 101. 8.
dzîx·ī'la, to attack, make war, 350. 23.
ts!Exō', codfish, 390. 15.
tsEx·tsaa'ng"-, prairie, 323. 7.
dzEᵍlā'ɬ, lake, 62. 11.
ts!E'lwaq-, to praise, 42. 21.
ts!Elk·, feather, 14. 9.
tsE'lq"-, warm, 266. 13.
√ts!E'lgwaᵍla (eagle screeches), 363. 22.
dzElx̣"-, to run, 103. 2.
ts!Elx·-, fish ascend river, 71. 3, 322. 17
tsElx-, hail, 103. 1.
tsElx"-, crab-apple (?), 411. 27.
dzEɬ-, to wrap around (?), 205. 22.
ts!Eɬk·-, to be surprised, 41. 3.
tsa-, to slip, 352. 25.
dzaa'nx-, to nod head, 122. 19.
ts!aᵍē, younger brother of male, younger sister of female, 46. 23.
tsā'wi-, to spill, 76. 8.
ts!ā'wē, beaver, 130. 17.
dzaᵍwu'n, silver salmon, 27. 5.
ts!awu'nx, winter, 378. 7.
dzām, breast of woman, 87. 13.
tsaᵍmōtā'ła, to be silent, 467. 34.
dzās-, blue.
tsās-, to throw into fire.
ts!ās-, to dive (whale), 313. 21.
ts!ā'sała, to resolve, 467. 39.
tsā'tsayamēᵍ, sea-grass, used as food, 282. 14.
ts!āk·-, to lie down (?), 65. 35.
tsā'k·us, fern-root, 404. 16.
tsāg̣-, board, 83. 29.
ts!āg̣-, mountain-goat (Awī'k·!ēnox"), 403. 11
dzāq"-, evening, 256. 36.
ts!ā'qEms, cedar-bark, 137. 30.
ts!āg·uɬ, old canoe, 318. 7.
dzā'q!wāla, northwest wind, 112. 23.
ts!āx-, to drift on water, 227. 12.
tsā'xᵍēd, to drift down, 456. 20.
dzā'x̣un, olachen, 101. 27.

ts!āxsa^{g}ē, carved pole in front of house, 221. 3.
dzā'x·LEn, weapon, 469. 19.
ts!ā'la, tide current, 227. 10.
ts!a^{g}lē'q!a, mica, 138. 42.
tsä, to draw water, 43. 18.
tsäp, apron, 108. 21.
tsēd-, to tilt, 384. 5.
ts!ē's(Lāla), tongs (for fire), 20. 12.
ts!ē'ts!ēk·ila, watchmen, 447. 23.
ts!ē'ts!Exsdāla, large fish-basket, 302. 12.
dzēk·-, to dig clams, 422. 14.
ts!ēk-, shell-fish, 157. 9.
dzēk^{u}-, to stretch out leg, 148. 9.
√ ts!ēk!^{u}-, bird, 60. 28.
ts!ē'q!-, narrow, 11. 3.
ts!ē'gēs, a sea-monster, 212. 17.
ts!äq-, winter ceremonial, 198. 17.
√ ts!ē'x·ts!ēkwē, fish-hawk, 296. 16.
dzēł-, fresh (fish), 133. 34.
ts!â, to give, 70. 10.
dzō'yaq-, house with several platforms, 51. 11.
dzōb-, to pull, 290. 1.
ts!ō'p!ax·, mitten.
tsō'p!alē, thrush, 138. 23.
ts!ō'max, barnacle, 281. 21.
tsō'mos, to break out teeth, 96. 19.
dzō'noq!^{u}-, a fabulous monster, 87. 34.
ts!ōs-, to dry fern-roots, 138. 8.
tsōk^{u}-, to break wood, 467. 6.
ts!ōq^{u}-, to ring (like metal), 215. 9.
tsokwā'ła, with large mouth, 199. 29.
dzōx^{u}-, to lift, 471. 38; to promise to give away blankets, 451. 28.
dzōx^{u}-, pole, 27. 25, 462. 29.
ts!ōx^{u}-, to wash, 178. 27, 449. 7.
ts!ō'x^{u}LEma, grandchild, 51. 29.
dzâl- (dzōs-[?]), mussel, 283. 9.
tsō'lexa, brittle.
ts!ōł-, black, coal, 154. 13.
g·îp!-, to put between two things.
k·!îp-, to embrace, 198. 13.
k·î'm^{g}ya, to meet (ends of circle meet), 232. 24.
k·!î'mya-, box(?), 411. 30.
k·îmq-, to clap together, 367. 21.
g·îmx^{u}s-, to hang head, 329. 26.
k·!îmL-, to adze (also k·îmL-), 96. 8.
g·ît-, to work in wood (also k·!it-), 422. 32.
k·it-, to weave mat.
k·!îdElā'wē, kingfisher, 296. 16.
k·!îdE'lxEla, dizzy, 247. 34.
k·!îtE'la, ladder, 189. 5.
g·în-, to add, 453. 24.
g·în-, how many? 457. 4.
k·!Enā'ēs, to feel cold, 45. 29.
k·!înā'ła, to lose.
k·!Enū't, chiton, 344. 37.
g·înp, sister-in-law, 114. 5.
k·î'nqalałEla, the dancer who obtains corpses for the cannibal, 414. 27.
k·înx·-, to roll, 301. 26.
k·ā'na^{g}ē, hoop for a game, 296. 37.
k·!înx^{u}-, shaky, unsteady, 312. 6.
g·înł-, child, 59. 42.
k·!îk·-, to go backward (see k·!ā-).
k·!îk·-, to stretch skins, 139. 40.
k·!îg-, to pile up, 197. 40, 453. 19.
k·îq-, canoe strikes something on water, 246. 30.
k·!îq-, to pull out, 22. 10.
k·!êx·-, to defecate, 293. 29.
k·Ex^{u}-, whale blows (see k·îx-), 312. 14.
g·îx^{u}-, steel-head salmon, 303. 25.
k·îx^{u}-, whale blows (see k·Ex^{u}-), 342. 23.
k·îxElā'-, crow, 47. 30.
k·îxu'l-, stench (see k·îl-), 319. 14.
g·îl-, first, 13. 14.
g·āl, 7. 1.
k·!îl-, copper-smell (also k·îl-), 64. 8.
k·!îlE'm, tongue, 197. 10.
k·!îlā'k^{u}, digging-stick, 138. 40, 422. 19.
k·!îlq^{u}-, man urinates, 264. 25.
g·ilō'L-, to steal, 103. 22.
g·îlt!-, long, 78. 7.
k·!î'l(g·iwa^{g}ē), hair-ribbon, 89. 16.
g·îlx·-, water-tight, 79. 17, 371. 20.
k·îlx·-, circle, 143. 3.
k·ik·î'lnala, trying to encircle, ceremonial for bringing back novices.
k·!îlx·-, raw, 245. 23.
k·îlx^{u}-, to buy, 376. 36.
k·!îlx-, to extinguish fire, 368. 15.
k·îł-, afraid, 127. 21.
g·a-, to be somewhere, 22. 5.
k·ā-, to set before, 81. 23, 347. 9, 473. 37.
(k·ā')k·abāla, to carry, 335. 9.
k·!ā, to gather in hand.
k·!ā, to walk backward (see k·!îk·-), 352. 25.
k·!ā'^{g}ya, to drive away, 163. 39.
k·ā'was, dry halibut, 253. 6.
g·ā'wēq!ānEm, small clams, 134. 23.
k·!āp-, to gnaw, 370. 41.
√ k·ā'ma, wing, 313. 17.
k·!ā'mōma, hemlock-needles.
g·ā'mō^{g}la, hook, 292. 30.
k·āt-, to put down a long thing, 310. 39.
k·ā'nē, fungus on trees.
k·!at-, to paint, 110. 17, 360. 20.
k·as-, to shred cedar-bark, 58. 35.
k·ā'tsEnaq, spoon, 449. 8.

k·!ā′dzâ^{g}ya, being on a flat thing, 307. 26.
g·ā′g·ima, debts, 452. 1.
k·ā′k·iłtsEm, to try to bring back, 102. 26.
g·ā′g·ōmas, reflection, 354. 30.
k·!ax^{u}-, to shave, 253. 11.
g·āx, to come, 250. 12.
k·!ał-, to steam, to put on spit (?), 307. 4.
k·!ā′łmēs, womb, 46. 34.
g·ā′^{g}lâ, canoe, 127. 6.
g·ē-, to come from, 127. 3.
g·i-, to put into (see g·a-), 55. 32.
g·ī-, lord, 101. 22.
g·i-, to walk on all-fours, 22. 10.
k·!ē-, to carve, 99. 20, 122. 14.
k·!e^{g}yā′la, virgin, 219. 14.
k·!êyū′ł, whale-blubber, 383. 29.
g·i^{g}wā′la (g·ōk^{u}-?), to help, 166. 3.
g·iwu′lk^{u}, travelling-provisions, 69. 42.
k·!ēd-, third finger.
k·!ēd-, chief's daughter, 249. 15.
k·!ēd-, grass, 251. 28.
k·!ēs-, not, 43. 30.
k·!ē′s^{g}ō, crest, 121. 32.
g·ī′g·Eyatsa(ga), mouse, 38. 15.
k·!ē′k·!Ewu′lx^{g}un, bar, 80. 11.
k·!ēk·!ā′ts!ēg·a^{g}ē, tied behind, 158. 38.
g·ī′g·ä, tooth, 96. 19.
k·!ē′k·!ēs-, dreadful, 450. 1.
k·!ē′k·!ēsLEn, dreadful body (= cliff), 369. 30.
g·īx-, to sharpen saw, knife; to grind, 96. 19.
k·!ēx^{u}-, to escape, 34. 31.
k·!ē′lak·-, to strike with weapon, 98. 28.
k·!ē′L(Enx), knife, 270. 21.
k·!ō′baq̣^{u}-, cedar-bark blanket, 92. 35.
k·!ō′mats!a, dried roasted clams, 134. 2.
k·ōt-, to guess, 146. 19.
k·ât-, to be talkative.
k·!ōt-, salmon, 94. 33.
g·ōk^{u}-, to help (see g·i^{g}wā′la), 26. 21.
g·ōk^{u}, house, 261. 1.
k·!ōk^{u}-, to stand on edge, 9. 12.
k·!ōku′la, bracelet, 449. 6.
k·ōq^{u}-, to break, 138. 16, 448. 34.
k·ō′gwis, pearl shell.
k·ō′kwēxtâla, button blanket, 449. 5.
g·ō′gwô^{g}yâ, foot, 143. 38.
k·ōx^{u}-, luke-warm, 54. 1.
k·!ōx^{u}-, to pick up, 20. 10.
k·!ōx^{u}-, to fold, 338. 39.
g·ō′^{g}lāla, dangerous, 473. 38.
k·ō′^{g}lēs, thin, lean stomach, 345. 20.
k·!ō′lōt!, porpoise, 207. 29.
k·ōł-, water sinks, 143. 33.
q!Em-, to reproach (see q!am-), 452. 16.
qEmt-, to notch, 253. 12.
q!Emk^{u}-, to graze, 10. 3; to bite, 332. 38 (also qEmk^{u}-, 97. 32).
ǥEmx-, to carry in arms, 453. 3.
ǥEmx-, left, 50. 5.
qEd-, to spread, 99. 3.
q!Et-, to mend, 29. 18.
ǥEna′, infant girl, 207. 40.
q!Enē′p-, to wrap, 57. 13.
ǥEnk·-, thick fog, 255. 38.
ǥEnł·, beware! (Koskimo), 394. 22.
qEs-(?), 223. 43.
q!Es-, to eat meat, 21. 9.
q!Es-, to take revenge, 136. 33.
qEsmā′q, own, 226. 9, 281. 7.
gEg·-, wife, 65. 30.
q!Ek·-, to bite (fish), 293. 11.
qEk^{u}-, to collapse.
ǥEgō′q, swan, 61. 32.
qEx·-, to tie around, 143. 40.
ǥEx^{u}sEq!E′nd, to spread, throw over, 79. 11.
gEl-, rib, 43. 38.
ǥEl-, wave, 256. 20.
ǥElē′s-, to screech, 295. 34.
ǥElō′g^{u}-, crooked (?), 295. 33.
ǥElp-, to grasp with hands, 126. 26.
qEld-, post, support, 401. 6.
q!Els-, to cut with chisel, 91. 39.
gElts-, knife, 37. 40.
gEls-, to smear, 371. 19 (also q!Els-, 405. 24).
q!Els-, to throw into water, 370. 33.
qElk·-, tired, 24. 10.
qElk^{u}-, (qElx^{u}-?), to lie down, 282. 39.
ǥElq-, to lift, 127. 28; to swim (Koskimo), 375. 4.
ǥElx^{u}-, to count on fingers, 449. 12.
q!Elx-, to wrinkle.
gE′lx·^{g}īd, to scold, 320. 21.
q!Eł-, to carry in arms, 53. 4, 464. 32.
ǥa-, early morning, 197. 43.
q!ā, to find, 27. 7.
ǥaya-, to come from, 39. 31.
qap-, to upset (also q!ap-).
q!ap-, to hit, 296. 31.
gabElō′xstâ^{g}ya, eye, 81. 37.
q!ap!ē-, to gather, 270. 1.
qā′bix·a, shadow, 116. 42.
q!am-, no food (?), 448. 30.
q!ā′max (Koskimo), herring, 376. 21.
q!amt-, to sing, 69. 19.
q!ams-, salmon-berry, 298. 41.
q!ams-, lazy, 76. 28.
qamq̣^{u}-, down of bird, 153. 35.
q!a′mlalēg·as, salmon-meat, 327. 14.
qat-, to string bow, 8. 4.

qāt-, to cut to pieces, 347. 4.
q!an-, to sew, 415. 5.
q!ā^{g}nē-, to soar, 313. 15.
ǥā'nuL, night, 127. 1.
qās-, to walk, 11. 4.
q!ās-, sea-otter, 70. 9.
qāst, friend! 139. 28.
ǥasx·Ex·^{g}ī'd, to carry (see gaχ^{u}-), 197. 33.
ǥā'dzEq, starfish, 312. 14.
qak·-, to cut off head, 91. 42.
q!āk^{u}-, slave, 208. 21.
q!ak^{u}-, notched, 279. 18.
ǥag-, grandfather, 54. 40.
q!āǥ-, to watch, 29. 28.
ǥā'ǥElwaEms, fir, 309. 1.
qā'qadala, to disobey, 104. 13.
qā'qēdEn, gulches.
qagwEtā'ła, overhanging, 409. 16.
gaχ^{u}-, to carry, 306. 37.
qā'χ^{u}sāla, to carry hanging from finger, 423. 22.
q!āχ^{u}-, shallow, to emerge, 230. 41.
qaxEtō', notched top (see q!ak^{u}-), 462. 29.
ǥāxs-, to haul (?), 294. 22.
ǥa'^{g}la, to reproach, 451. 27.
q!a'^{g}la, to watch, 300. 20.
q!a^{g}lā'wē, worm, 101. 32.
gāł-, to hit, to strike, 297. 30.
q!āł-, to rot, 242. 22.
q!ā'ła, to plait a rope.
q!ā'L!a, six, 60. 1, 421. 25.
ǥē-, long time, 39. 37.
ǥē, come! 261. 10, 459. 16.
q!ē-, many, 257. 13.
gēn-, to threaten.
gēn-, louse, 293. 40.
ǥē'^{g}nē, salmon-roe, 375. 20.
qē'nulas, pillow, 283. 32.
qēs-, to shine.
ǥä'ts!Em, talon, 313. 43.
ǥē'ts!ō, to beg, 26. 19, 105. 15.
q!äk·-, to feel, 341. 3.
q!ēk·-, to regret a loss.
q!ē'qEla, to purify, 105. 28.
ǥēχ^{u}-, to hang up fish, 253. 5.
q!ē'xōtōd, to hang on top, 422. 19.
q!ē'xa^{g}ła, driftwood, 101. 34.
qēł-, to visit, 78. 12, 135. 41.
qäḷ-, indeed, 16. 11.
q!ō-, running water, 62. 34.
q!ō-, to rub, to soften, 253. 9.
q!wEā'ts!ē, snail (q!wôā'ts!ē), 364. 35.
k!wEyî'm, crew of warriors, 212. 14.
kwEk·â', to fall off from mountain, 407. 13.
wga-, down river, 30. 11, 448. 13.
kwa-, cedar-wood, 37. 8.
k!wa-, to sit, *singular*, 65. 18.
ǥwa-, don't, stop! 44. 13.
ǥwa^{g}-, raven, 295. 33.
q!wa-, to stand, *plural*, 68. 40.
q!wā'q!wax·ts!anē^{g}, fingers (standing on hand?), 148. 10.
q!wāx-, to grow, 77. 11.
q!wā'yōsa, lower jaw, 28. 19.
ǥwā'yuk^{u}, the same in weight, 455. 2.
ǥwā'dEm, huckleberry, 298. 13.
gwā'nała, to consider (?), 350. 11, 473. 38.
gwā'gwa^{g}nōmis, counsellor, 295. 16.
q!wa^{g}nē', lupine, 178. 26.
kwās-, to kick, 99. 12, 376. 30.
ǥwas-, to mention, to refer to, 16. 10.
ǥwās-, to approach, 24. 7.
q!wās-, to wail, 68. 13, 231. 23.
gwā'sEm, tears, 470. 1.
qwā'samak·a, to bloom, 299. 6.
kwā'skwas, bluejay, 361. 29.
k!wāq-, to split, 141. 15.
qwāq-, to cut open, 47. 3.
ǥwā'g·ustâla, to raise head, 293. 18.
gwā'q!Ela, to desire, 77. 29.
gwā'gwatala, to stay with (?), 286. 23.
qwā'q!wanē, heron, 296. 15.
q!wā'qwala, to turn black, 280. 10.
ǥwā'gwēx·s^{g}āla, to talk (see gwas-), 140. 6.
qwā'gwīłbē, lance, 471. 34.
kwax·-, smoke, 54. 19.
kwāχ^{u}-, hole, 72. 39.
q!wāx-, hemlock-branches, 18. 4, 468. 20.
q!wāx^{u}-, blackened (see q!wā'qwala), 402. 13.
q!wā'x·^{g}īd, to cover with hands, 148. 10.
ǥwā'x^{g}nēs, dog-salmon, 27. 5.
ǥwā'x·ǥwolīł, ready in house, 20. 12.
ǥwā'las, lizard, 261. 33.
q!wā'lax·-, to dress (see q!ōx-), 62. 8.
ǥwāL-, to groan, 284. 8.
q!wāL-, to scream, 411. 9.
q!wāł-, to become distressed, *plural*.
ǥwā'łmis, salmonberry-bush, 138. 20.
gwē-, to wake, *v. a.*, 251. 4 (k!wē-, 292. 34).
kwē-, call of bluejay, 49. 33.
k!wē-, infant cries, 207. 31.
k!wē-, feast, 235. 41.
ǥwē-, thus, 98. 7.
qwēd-, far, 461. 33.
q!wē'(g·a^{g}ł), to shout, 285. 11.
k!wēt-, to pry open.
k!wē'nał^{g}īd, to move, 57. 30.
kwäs-, to wash with urine, 270. 19, 421. 25.
kwēs-, to spit, 99. 5.

k!wēs-, to snow, 392. 20.
qwēs-, far (see qwēd-), 45. 20.
q!wēs-, to squeeze, 40. 7.
gwē'dza, sparrow, 13. 14, 312. 12.
gwēg-, to turn, 47. 25.
gwēk·-, whale, 310. 31.
√ kwēkᵘ, eagle, 92. 29.
kwē'gEkᵘ, to rave, 224. 26.
k!wä'g·īla, quite, 22. 9.
kwē'kuχᵘdEsgEm, marmot-blanket, 223. 42.
kwēx-, to club, 242. 5; to swing, 128. 27.
k!wēx-, to devise, 302. 5.
kwē'xala, winter dance, 59. 18.
qwē'laxwa, shattered, 252. 39.
gwēł-, to part, 292. 28; to divide, 472. 2; to scatter, 59. 5 (also kwēł-).
qwēł-, to untie, 159. 6.
q!wēł-, to break, 28. 18.
q!wēł-, to stop speaking, 257. 37.
gwē'lgwäla, property, 93. 10.
q!â'ˢyâˢē, middle, 174. 16.
k!up-, to break with hands, 411. 4.
qup!-, to strew on, 112. 19.
q!up-, to drop a small object.
q!ōp-, to cohabit, 283. 32.
gō'bEta, scales, 138. 43.
qōm-, thumb.
q!ōm-, rich, 36. 8.
k!ōma', bull-head (*Cottus gobio*), 149. 17.
q!ō'mala, to wail, 141. 38.
k!umā'ł-, battledore and shuttlecock.
q!ō'ˢmäs, crab, 391. 14.
k!umt-, to suck, 126. 29.
k!waā'k!umt!a, humming-bird (trying to suck), 38. 29.
gums-, ochre, 330. 41.
q!umx·-, rock-slide, 196. 37.
k!uml-, to burn, 223. 16.
k!umL-, to shrink back.
k!ut-, to stick on, 316. 19.
gōt-, cry of loon, 228. 16.
gōt!-, to punch with fist.
qōt!-, full, 244. 15.
q!ut-, scar, 360. 40.
q!ōt-, to push off canoe, 396. 12.
q!udā'dzEq, snail, 231. 34.
qō'tēx·-, to pay marriage debt, 462. 11.
gun-, to try, 137. 40.
gun- (qun-), to pay debt, 451. 41.
q!un-, always, 315. 41.
kuˢna', mink, 362. 1.
gunē'p, alder-wood.
gunt!-, heavy, 200. 40.
kuns-, to bake.
kuns-, to roll, 112. 2.
√ kunχᵘ-, thunder, 103. 8.
k!unx-, to pour, 192. 19.
qōs, thine, 102. 4.
ku'skus (see kwa'skwas), bluejay, 49. 28.
kusx·ā'la, streak, 345. 35.
k!utsl̄ē', leather, 89. 29.
kuk·-, a person falls, 122. 7.
k!wuk·-, to burst, 186. 8, 372. 19.
guq-, to pour, 198. 12.
qōqᵘ-, lump.
q!ukᵘ-, dull, 332. 43.
q!ōq-, calm, 377. 28, 448. 35.
q!wuq-, lighted fire, 45. 33.
gō'gumēˢ, face, 107. 25.
gogō's, sawbill duck, 461. 31.
qux-, gray, dusty.
qōxᵘ-, to put hollow thing on its side, 174. 40.
q!ōx-, to dress, 15. 10.
gō'xsEm, to have in hand (?), 175. 26.
kul-, to lie, *plural*, 145. 2.
k!ul-, to pull out hair, 87. 22.
q!ul-, to live, 67. 15.
q!ul-, to run, 414. 18.
gō'la, trout, 102. 9.
q!ulā'yu, scratcher, 87. 9.
q!ulā'L-, to hide, 262. 31.
q!ulē', self, 105. 18.
q!ulg·ī'la, (?), 141. 1.
q!ulē'ˢ, uncle, 140. 32.
kulē'ˢē, reed mat, 238. 35.
√ qō'lōs, a mythical bird, 165. 1.
gult-, fire, 45. 31.
k!uls-, to take fish out of water, 83. 21.
q!uls-, to grow old; to decay, 172. 2.
kulχᵘ-, gray.
gulx·-, gum, 354. 6.
q!u'lx·ˢīd, to burn, 92. 7.
quł-, wave strikes, 256. 22.
q!âł-, to know, 300. 36.
q!ōł- (also k!ōł-), to boil with hot stones, 156. 19.
quL-, string, 89. 8.
gâ'łēs (?), 162. 43.
xEmō'mō, backbone.
xEmsEmē'k·în, scallop-shell rattles, 239. 12.
xEn-, to undress, 64. 14, 472. 21.
xE'nyas, to startle, 207. 14.
xEnL-, very, 198. 4.
xEk·-, to stay away, to perish, 46. 28.
xE'χᵘmEs, pine, 120. 15.
xExᵘLE'nd, to put stones on fire, 177. 15.
xElō's-, to scoop up sea-eggs.
xElp-, to scratch, 458. 8.
xE'lq!wa, basin, dish, 449. 7.

xîlt- (also x·îld-), to saw.
xɛł-, to break, 215. 18.
xaā′p!, cradle, 76. 4.
xa^{s}yō′lisēxtâ^{s}ē, east wind, 112. 24.
xā·wē, loon, 221. 1.
xawē′q^{u}, skull, 168. 28.
xāp-, to grasp in talons, 186. 29.
xā′ma-, alone, orphan, 35. 43, 325. 2, 449. 19.
xa^{s}ma-, to stay over night, 195. 17.
xa^{s}ma′s, dry salmon; *i. e.*, last season's salmon, 329. 10.
xā′mała, two things in close contact.
xā′ma(k·!îng·a^{s}lił), to be uncovered, 57. 25.
xɛms-, dry salmon (see xa^{s}ma-), 217. 31.
xās-, rotten.
xāsbɛx̣^{s}wīd, to make noise, 191. 40, 360. 30.
x·ats!-, ebb-tide, 79. 20.
xatsɛ′m, box, 174. 37.
xaq^{u}-, to fetch (stones), 341. 34.
xaq-, bone, 79. 38.
xɛk!u′m, bark, 390. 11.
x·ā′kway(asdē), dried clams, 157. 10.
x·âx̣^{u}-, to open, 55. 31.
x·ōms, head, 104. 3.
x·ōs-, to rest, 249. 36.
xā′laēs, clam-shell, 331. 10.
xāł-, to laugh aloud, 158. 18.
xaL!-, to partake of a little, 31. 39.
xā′L!(axɩ̣ā′la), to pour into (afterwards), 192. 34.
xā′Lâla, to touch each other, 215. 13.
xeyā′p!ē (from xes-?), sprig in neck (?), 362. 31.
xē′^{s}ma, to creep like an infant.
xē′tōd, to take off blanket, 186. 14.
xēk^{u}-, to sweep, 226. 12.
xēL-, to nibble (fish).
x·î^{s}m-, to catch in snare, 71. 10.
x·it-, to raise head, 17. 6.
x·ī′ts!ax·îla, to examine, to look at, 51. 2.
x·î′nd-, to whirr, to buzz.
x·î′ndzas, nose, 47. 30.
x·îs-, to disappear, 128. 40.
x·īs-, to show teeth.
x·īk^{u}-, belt (?), 231. 29.
x·īq-, to burn, 129. 3.
x·îq-, to put head out, 306. 22.
x·îlp-, to turn round (see sɛlp-), 65. 8.
x·îł-, to hang up to dry, 47. 3.
xâ, to split (wood), 365. 17.
xwā′t!a, wren, 96. 22.
xwā′naL-, to get ready, 129. 39.
x̣was-, to get excited, 205. 11.
x̣wak^{u}-, canoe, 201. 11.
x̣wāk^{u}-, to croak, 171. 13.
xwak^{u}-, to pour into, 284. 28.
x̣wāł-, to put on crosswise, 336. 31.
xwāL-, to cut fish, 198. 2.
x̣wēt-, long thing stands out from round thing, 143. 26.
xwēt-, to stir.
x̣wēk^{u}-, to utter cannibal cry, 181. 34.
x̣wēx-, to swing, 22. 11.
xwä′xwē^{s}, a dance, 152. 26.
x̣wēl-, back, again, 28. 23.
xwē^{s}l-, quartz, 111. 20.
xwē′la^{s}wa, fish jumps, 138. 34.
x̣wēł-(?), to turn over, 410. 3.
x̣up!-, hole, 11. 1, 364. 22.
x̣umt-, to catch fire, 228. 4.
xu′mdē, land-otter, 264. 22 (also xu′mtē, 303. 21).
x̣ut-, water sinks.
xut-, to cut, 377. 6.
xun-, to tremble.
xunk^{u}-, child, 111. 27.
x̣us-, to strike with sticks, 279. 10.
xōs-, to sprinkle, 265. 1.
xuts, seal-blubber.
x̣usɛ′la, fortress; hill on which village is built, 166. 39.
xōk^{u}-, to break, 145. 31.
xōg-, ear-ornament, 74. 19.
xō′xułk·îmōt, shell, 369. 21.
xō′^{s}la, mussel, 252. 32.
xolē′x̣^{u}-, confused, matted, 107. 24, 341. 9.
xō′^{s}los, a kind of salmon-weir, 83. 10.
xult-, to draw a line, 91. 30.
x̣uls-, downcast, 43. 41.
xulq^{u}-, rough, 359. 11.
xu′lgwis, shark.
lɛmx̣^{u}-, dry, 253. 6.
lɛk·-, to throw stones, 161. 3; to hammer.
lɛk^{u}-, weak.
lɛq-, to put down soft things, 354. 16.
lɛq^{u}-, fire, 459. 12.
lɛx-, clam-basket, 283. 8.
lɛxō′, to cough, 352. 26.
la, to go.
lastō, ten (goes to round opening), 453. 6.
^{s}laē′s, mussel, 94. 32.
^{s}lap-, to dig, 27. 21.
lā′x·mō^{s}s, piled up on ground, 454. 1.
^{s}lag^{u}-, to shout, to wail, 47. 6.
lā′q!wadɛk^{u}, bundle, 54. 10.
lax^{u}-, to camp, 448. 17.
lēp-, to gamble, 291. 27.
lēd-, dance, 84. 5.
lēt-, to undress, 109. 11.
lēk·-, echo, 290. 21.
lēx·-, to roll, to turn over, 10. 14.

lēx·-, only, 45. 10.
lē'x·sēt, fish-basket, 27. 16.
lēx-, wide and round, 125. 8.
lēxᵘ-, to pull out, 360. 17.
lē'lak·!Edzē, provisions, 191. 19.
lōp-, to empty, 311. 3.
lâq, hemlock-sap, 217. 32.
lōqᵘ-, to fish halibut, 292. 24.
lōx-, to roll, 19. 12.
lā'loxᵍEm, ball, 320. 38.
lō'xwała, together, 468. 21.
lō'xsEmx·ᵍīd, thousand, 448. 25.
lōL-, ghost, 106. 1.
ḷEᵍwu'lg-, prince, 7. 2.
L!EwE'ls, elk, 31. 16.
LEp!-, to spread, 252. 40.
L!Ep-, to climb, 386. 24.
ḷEm-, scab, 105. 1.
L!Emā'k(!ubâᵍē), breast-bone, 175. 18.
ḷEms-, to scratch.
LEms-, to turn away for shame, 448. 2.
L!Ems-, spark, 288. 22.
łEmkᵘ-, sacred room of novice, 86. 20.
łaᵍmē'lats!ē, dancing-house, 109. 33.
LEmk·-, to split fuel, 98. 7.
LEmq-, proud, 329. 10.
L!Emkᵘ-, to play with throwing-sticks, 105. 2.
L!Emq!-, yew-tree, 79. 13.
LEmx̱ᵘ-, stiff, hard, 449. 32.
LEmł-, to break, 197. 17.
LEt-, to flop, 347. 20.
L!Et-, to make love, to seduce, 325. 11, 424. 37.
L!Edâ', oh, how nice! 450. 6.
łEn-, to miss, 25. 3, 455. 3.
L!En-, to stick on, 37. 7.
L!En-, to cook fern-roots, 138 1.
łEnE'm, sallal-berry bush.
ḷEnē'-, to bar (ḷEx·-?), 35. 31.
L!Enē'gᵘ-, lightning, 299. 34.
łEnt-, to blow nose, 354. 16.
łEns-, one day distant, 21. 14.
łEng·-, to long, 23. 12.
L!Enk·-, after-taste.
LEnq!ᵘ-, rotten wood, 99. 19.
L!Enq-, to punch with fist, 109. 1.
łEnx-, green, 72. 37, 403. 23.
L!Enx- (Koskimo), crab-apple, 394. 41.
LE'nxᵍwīd, to break salmon, 192. 16.
ḷEnL-, to peck, 158. 36.
LEs(â'la), to skip (over water), 348. 27.
L!E'sL!Ekᵘ, seaweed, 282. 1.
łEgᵘ-, carving-board for meat.
łEkᵘ-, to pull, 79. 8.
łEk!wisē', bow, 7. 9.
łEqᵘ-, brains, 48. 27.
ḷEk·-, clover-root, 95. 16, 271. 2.
ḷEkᵘ-, thick, 27. 15.
LEg-, to slap, 149. 32.
LEqᵘ-, to miss (not to hit), 469. 16.
L!Eqᵘ-, to break off, 45. 23.
łEq!EstE'n, kelp on stones of beach.
LEgE'kᵘ, marten, 70. 12.
łEk!wā'nē, old woman, 95. 19.
łEx-, to spread out, 178. 21, 407. 42.
ḷEx-, to start in canoe, 112. 32.
ḷExᵘ-, to put into vagina, 97. 1.
LEx-, leaky, 121. 19, 311. 11.
L!Ex-, to stop crying, 68. 13.
L!Ex̱ᵘ-, to eat after a journey, 405. 35.
łExā'ła, bundle.
ḷEx·îxsa', whistle, 471. 21.
łEᵍl-, dead, 110. 6.
LEl-, to carry canoe, 80. 18, 466. 34.
L!El-, to push, 217. 1.
LElā'łᵍa, to stay, 466. 35.
L!Elē'w-, to forget, 110. 15, 453. 10.
L!E'lgEmx·ᵍīd, to leave off, 173. 36.
ḷa- (see ḷax̱ᵘ-), to place in an upright position, 55. 23.
Lā-, to lay down (?), 145. 38.
L!ā'ᵍē, black bear, 31. 12.
L!ayā', side (?), 208. 28.
L!ā'yō, to change, 77. 41.
ḷaō'laxa, a ceremony, 226. 28.
łaᵍw-, husband, 258. 35.
ḷā'ᵍwatsa, bark box, 224. 4.
łā'wis-, angry.
ḷā'wikᵘ, eaten entirely, 217. 7.
L!awâ', oh, how nice! 449. 23.
ḷap-, to peg, 79. 13.
Lāp-, to hesitate (on account of danger).
L!ā'bat, basket, 114. 35.
ḷām-, to hang head, 16. 3.
ḷād-, wedge, 332. 31.
Lat- (see LEt-), to hang over, 87. 6.
łā't!a, to split, 182. 8, 365. 11.
Lās-, to push long or flat thing, 19. 5.
L!ās-, seaward, 423. 13.
łākᵘ-, strong, difficult, 67. 27, 457. 41.
łā'laxwīla, to be in trouble, 259. 39, 456. 25.
łāq-, overhanging.
Lāq-, rancid.
Lāqᵘ-, to push away, 336. 19.
L!āq-, to fish black cod, 359. 2.
L!āqᵘ-, red, 144. 19.
L!ā'qawas (?), a pyre, 97. 26.
Lāx·-, to louse, 121. 1.

Ḷaẋ^{u}-, to stand, 147. 38.
ḶEnxḶē^{g}, steersman, 471. 34.
L!ā'ẋ^{g}wā^{g}la, to kneel down, 8. 6.
L!āx-, stiff.
L!ā'x·ēm, spoon, 347. 8.
Lā'xumāla, much.
łā'xul-, to love, 120. 21.
łalē'^{g}wata, to play with dolls, 45. 11.
Lā'lēg̣wīg·a, to refuse, 114. 12.
L!āł-, to spout, 125. 24, 342. 18.
L!ā'L!ayats!ē, twins, 322. 13.
łā'łk·!ū, duck, 95. 38.
łē^{g}w-, mat, 24. 3.
łē'nEm-, to rob, to take away, 120. 11, 299. 29.
L!ē'^{g}na, olachen-oil, 101. 36.
Lēs-, to put up, 264. 33.
L!ēs-, skin, 261. 26.
L!ēs-, sun, 112. 27.
L!ē's-, to hate, 425. 40.
L!ēg^{u}-, a kind of berry, 107. 2.
Ḷēk^{u}-, to borrow, 53. 1.
Ḷēg̣-, name, 252. 3.
Ḷē'g̣Eg·ōł, mythical name of deer, 322. 19.
Lēq-, to hollow out, 96. 8.
Lēq^{u}-, to move (?), 143. 23.
Lēq^{u}-, to miss, 71. 23.
L!ēq-, never blunted, 333. 23.
L!ēx·-, to break, 157. 7.
Lēx-, to beat time, 158. 12.
L!ēx-, sea-lion, 81. 16.
L!ē'xâ, morning sky, 385. 30.
L!ēx·s-, to scatter, 336. 41.
Ḷēxs-, to advise, 202. 5.
Lēlk^{u}-, to tell a lie, 157. 20.
Lēł-, to invite in, 226. 2.
Lâ'înx, autumn, 466. 34.
łō'waL-, to leave, 101. 20.
L!ōp-, to roast, to be done, 253. 29.
L!ō'p!El, ripe (?), 298. 41.
L!ō'banē, cormorant, 291. 24.
L!ō'p!Ek·, root, 78. 10.
Lōm-, very, 165. 4.
łōt-, to cohabit.
L!ō't!Em, (Dzā'wadEēnox^{u}), war canoe.
L!âs-, to make love, 287. 34.
L!ō'snak·Elîs, to turn up ends, 266. 35.
Ḷōg^{u}-, supernatural power, 78. 2.
L!ōq^{u}-, bare.
L!ōk^{u}-, to tear up.
łō'k!wē, dish, 81. 30.
łōẋ^{u}-, to turn head away, 254. 22.
L!ōx^{u}, ice, 252. 24.
Ḷō'^{g}lē^{g}, nephew, 85. 21 (also Lō^{g}lē', 474. 30).
L!ō'ł-, to scold, 105. 23.

List of Etymological Suffixes.

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

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

-Em (stem s., ind.; for -g̣Em after *p*, *t*, *s*, *k* sounds, *ł*, *L*), face, 271. 24.
-Em (stem s. and word s., h., lengthens vowel of stem), genuine.
-Em (stem s., w.), instrument.
ḶabE'm, peg, 79. 13.
-Em, nominal suffix.
t!ē'sEm, stone.
-Em-, plural of suffixes denoting space limitations.
k!wā'ẋumxsâ (-xsâ, through), holes, 100. 29.
-Em^{g}ya (stem s., h.), cheek.
-Emsk^{u} (word s.), as I told you before.
-Emł (stem s., ind., for -g̣Emł after *p*, *t*, *s*, *k* sounds, *ł*, *L*), mask.
-En (stem s., ind., also word s., for -k·!în after *k* sounds and *s*), body.
^{g}nEẋ^{g}u'nd, to put on blanket, 65. 1.
-Eng·a (word s.), in a dream.
laE'ng·a, in a dream it was seen that he went.
-^{g}Enx, season.
mō'ẋ^{g}unx, four years, 18. 3.
-Es (stem s., h., generally used with reduplication), *nomen actoris*.
-Elk^{u} (stem s., w.), doing repeatedly.
-Elg·îs (stem s., ind.), one who does an act for others, 228. 12.
-Ełtus (stem s., w.), down river.
-a (stem s., ind.), verbal suffix.

-a (stem s., h.), on rocks.
yā'q!wa, to lie dead on rock, 154. 12.
-a (stem s., h., always with reduplication with vowel *a*), to endeavor.
ts!ā'ts!Elk·!a, to try to get feathers, 157. 3.
-a^{g}ya (for -ē^{g} with terminal demonstrative -*a*), nominal suffix.
-ayu (stem s., w.), instrument; passive, 100. 9.
-a^{g}wīł (stem s., ind.), across, 131. 23, 148. 18.
-āp! (stem s., ind.), neck, 19. 6, 99. 27.
-ap! (stem s., ind.), with reduplication or lengthening of vowel), each other, 162. 6.
-abō (stem s., w.), under, 80. 13.
-āmas (word s.), to cause, 13. 4, 39. 1, 48. 14.
-ad (stem s., w.), having.
ḷ.ē'gad, having a name, 19. 1.
-atō (stem s., w.), ear.
g·î'ldatō, long-eared.
-atus (stem s., ind.), down river, 274. 5.
-ānEm (stem s., w. and word s., w.), obtained by.
ha'nḷ.ānEm, obtained by shooting, 138. 25.
-ānEm (stem s., irregular), nominal suffix designating animate beings.
-āna (word s.), perhaps, 11. 12.
-anō (stem s., ind.), instrument; passive, 317. 6.
-ās (stem s., w.), place of, 8. 12, 129, 32.
-asdē (stem s., ind.), meat of, 32. 1.
-ats!ē (stem s., w.), receptacle, 20. 10, 129. 25.
-aq (stem s., w.), crotch, 96. 17.
-aq(a) (stem s., ind.), going past
-āx(a) (stem s., ind.), down, 165. 29, 185. 36.
-axaa (word s.), also, 8. 13.
-agō (stem s., ind.), extreme, 218. 9.
-āla (stem s., h., for -k·!āla after *t*, *ts*, *k* stops, ʟ, and *ł*), continued noise, 23. 2, 24. 6.
-āla (with reduplication), to persuade to.
-alas (stem s., w.?), material for-
-ālisEm (stem s., w.), to die of, 367. 35.
-^{g}aLEla (stem s., for -g·a^{g}aLEla after *k* and ʟ sounds), suddenly, 19. 10, 135. 4.
-āła (stem s., ind.), continued position, 161. 2, 274. 7.
-ē^{g} (word s.), nominal suffix.
xâ'ē^{g}, what has been split, 27. 13.
axa'ē^{g}, work, 28. 1.
-^{g}yāla (stem s., ind., always with reduplication with vowel *a*), to go to look for.
-iu (stem s., ind., for -g·iu after *w*, *s*, *t*, *k*, and ʟ sounds), forehead, 167. 27.
-îp! (stem s., ind., for -āp! when followed by accent), neck.
-ēmas (stem s., ind.), classes of animals (?).
ts!ē'ts!ēk!wēmas, shell fish.
-ēm^{g}s (stem s., ind.), near by.
-īd (stem s., ind., for -x·^{g}īd after *p*, *t*, *s*, *l*, and ʟ and *k* sounds, *p* and *t* are at the same time hardened; ʟ and *k* stops are aspirated), to begin, 98. 5.
-īd (stem s., ind. for -x·^{g}id after *p*, *t*, *s*, *l*, and ʟ and *k* sounds; *p* and *t* are at the same time hardened; ʟ and *k* stops are aspirated), recent past, 42. 4.
-id (stem s., w.), having, 180. 38.
-it (stem s., ind.; for -g·it, after *p*, *s*, *ł*, and *k* sounds), body.
-ēn(ē^{g}) (stem s., h.), suffix forming abstract nouns, 29. 41, 256. 30.
-ēnox^{u} (stem s., h.), a person who does an action habitually, 32. 1; also used to designate tribal names.
-ēs (stem s., w.), in body.
-ēs (stem s., w.), bottom of water, beach, 34. 4, 102. 18.
-ē^{g}st(a) (stem s., ind., only after *w*, *m*, and *n*), around, 85. 9, 153. 22.
-ēg(a) (stem s., ind.), side, bank of river, 180. 23.
-ēq (stem s., h., generally with reduplication), in body, 54. 38, 184. 3.
-ēg·ē (stem s., w.), back, 85. 27.
-ēxst (stem s., ind.), to desire, 17. 3.
-ila (for -g·ila after *s*, *k*, and ʟ sounds), to make.
-i^{g}lä(la) (stem s.. ind.), about, 40. 7.
-ił (stem s., w.), in house, on floor of house.
-ił (for -g·ił after *s*, *k*, and ʟ sounds), reason.
-ēḷ (word s.), astonishing! R 725. 11.
-ēL (stem s., w.), into house, 21. 1.
-ił!b(a) (stem s., w., compound of -b[a], point), nose, 61. 26.
-īL!xō (stem s., w., compound of -xō, neck), in mouth.
-â (stem s., after *p*, *t*, and *k* sounds, otherwise -wä), in a wrong manner, to fail, 8. 6.
-ō (word s.), small, R 670. 14.
-ō- (stem s., ind., always with other terminal suffixes), off, away from.
axō'd, to take off (see -d).
lā'wEls, to go out (see -g·îls).
^{g}wī'^{g}lō^{g}sta, all out of water (see -^{g}sta).
lā'wiōd, to take off from forehead (see -iu).
ax^{g}wułts!ō'd, to take out (see -ts!ō).
-wułt!a (derived from -ō-), out of an enclosed place, 42. 34, 97. 29.
-wułtâ (derived from -ō-), out of canoe, 217. 20.
-wułtōs (derived from -ō-), down out of, 279. 15.
-wä (after *n* and vowels, otherwise -â), in a wrong manner, to fail.
-wäla (after *n* and vowels, otherwise -âla), stationary on water, 127. 6.

-wis (always compounded with -ˢm, and, if not divided by other suffixes, contracted to -ˢmēs). See -ˢmēs.
-wīst!a (perhaps a compound of -wis and -t!a), very.
-ōˢyō (stem s., w.), middle, 370. 13.
-ōmas (stem s., ind.), classes of animals (?).
-ōd (stem s., ind.), inchoative.
-ōd (stem s., ind.), see under -ō-, off.
-ōt (stem s., ind., for -k·!ōt after *s*), opposite, 96. 28.
-ōt (stem s., and word s., ind.), fellow, 31. 2, 113. 12.
-ōs (stem s., h.), cheek.
-ˢusta (stem s., ind.), up river, 62. 31.
-ˢusdēs (stem s., ind.), up from beach.
-ustâ (stem s., ind.), up, 184. 37.
-ōstq!a (only with numeral adverbs), to use.
-ōkᵘ (stem s., ind.?), person, 48. 21, 48. 29.
-ōlEm (stem s., ind.), nominal suffix, 244. 22, 284. 18, 285. 23, 311. 25.
-âla (stem s., after *p*, *t*, and *k* sounds, otherwise -wäla), stationary on water.
-âla (stem s., ind., with reduplication or change of vowel), each other, 157. 8.
-ōˢł (stem s., w.), ugly, 99. 31.
-uł (stem s., ind., and word s.), remote past, 12. 4, 113. 16.
-ōL (stem s., ind.), to obtain, 139. 36.
-ōł(Ela) (stem s., ind.), continued motion, 126. 40.
-bEt(a) (stem s., ind.), into hole, 99. 1.
-p!En (word s.), times, 12. 5.
-b(a) (stem s., ind.), end of a long horizontal thing, 91. 32, 162. 42.
-p!a (stem s., ind.), to taste.
-p!āla (stem s., ind.), to smell, 95. 21.
-p!ałtō (stem s., ind.), with the eyes, 63. 9.
-bidōˢ (word s.), small, *singular*, 18. 10.
-bîs (stem s., ind., and word s.), fond of, devoted to.
-p!ēg·a (for -x·p!ēg·a after *p*, *s*, *k*, and *L* sounds), thigh.
-p!ēq (stem s., ind., and word s.), stick, tree, 158. 32.
-bō (stem s., h.), chest.
-bōł(a) (word s.), to pretend to, 155. 34.
-ˢm (word s.) indicates that the subject has been referred to or thought of before, 155. 33.
-mEnēxᵘ (word s.), small, *plural*, 135. 34.
-mis (stem s., ind.), useless part, 121. 24.
-ˢmēs (word s., contracted from -ˢm and -wis), and so.
-mâ (word s.), at once, without hesitation.
-mūt (stem s., ind., with reduplication), refuse, 146. 8.
-mp (stem s., ind.), relationship, 146. 6.
-d (stem s., ind.), inchoative.
-dEm (stem s., ind., for -x·dEm after *s*, *k*, and *L* sounds), time of.
-dEms (word s.), place where something is done habitually, 51. 22.
-t!(a) (word s.), but, 100. 22.
-daˢxᵘ (word s., for -x·daˢxᵘ after *s*, *k*, and *L* sounds), pronominal plural second and third persons.
-dē (word s., for -x·dē after *p*, *s*, *t*, and *L* and *k* sounds), transition from present to past, 22. 4.
-tâˢ (stem s., ind.), to do a thing at the same time as when doing something else, while in motion, 284. 5, 355. 15.
-tō (stem s., ind., for -ˢstō after *L*), eye, door, round opening, 95 30.
-nEm (stem s., irregular), nominal suffix.
-ˢnāku(la) (stem s., w.), gradual motion, one after another, 49. 14, 115. 3.
-naχw(a) (word s.), sometimes, 11. 3, 28. 8.
-nēˢsL (word s.), oh, if!
-nēqᵘ (stem s., ind., w.?), corner, 56. 15, 81. 2.
-nō (word s.), side, 20. 1, 272. 3.
(stem s., w.), 37. 9, 177. 39.
-nus (word s.), side, 152. 5.
(stem s., w.), 175. 14.
-nukᵘ (stem s., ind., and word s.), having, 45. 7.
-nuLEm (stem s., compound of -nō and -sgEm, suggesting secondary form -nuL for the former suffix), temples, 186. 32.
-nułg·a (stem s., compound of -nuL [see last entry] and -g·a, inside), groins.
-nd (stem s., ind.), inchoative, 214. 5.
-nt (stem s., ind.?), edge of a round thing.
-ns (stem s., w., and lengthens vowel of stem), obtained unexpectedly.
bā'guns, visitor, 154. 32.
-ns(a) (stem s., w.), under water, 143. 19.
-ndzEm (stem s., w., perhaps related to the preceding), throat.
-nts!ēs (stem s., ind.), down to beach, 80. 21.
-nx (stem s., ind.), edge of a flat or long object, 10. 14, 279. 8.
-s (stem s., h.), on ground outside of house, 45. 32.
-sˢ (stem s., ind.; for -x·sˢ after *p*, *k*, and *L* sounds), across, 31. 43.
-saqō (stem s., ind.), penis, 138. 11.
-siāp! (stem s., ind.; for -x·siā'p! after *p*, *s*, *k* and *L* sounds; compound of -āp!, nape of neck), shoulder, 57. 16.
-siū (stem s., ind.; for -x·siū after *p*, *s*, *k* and *L* sounds), mouth of river, 29. 3.
-sēˢst(a) (stem s., after *p*, *k* and *L* sounds; otherwise -ēˢsta), around, 154. 11.
-sīdz(ēˢ) (stem s., ind., for -x·sīdzēˢ after *p*, *s*, *k*, and *L* sounds), foot, 96. 3.

-sī(la) (stem s., used with reduplication; for -x·sīla after *k* and *ʟ* sounds), to take care of, 16. 12.
-sâ (stem s., ind.; for -xsâ after *p*, *s*, *k* and *ʟ* sounds), through, 165. 22.
-sō^{g} (word s.), passive, 28. 37, 100. 23.
-sōk^{u} (stem s., with doubtful influence upon stem), person, 48. 29.
-sâ(la) (word s., with reduplication; for -âla after vowels), each other, one another, together, 47. 42.
-^{g}st(a) (stem s., ind.), water, 100. 10.
-sdana (word s.), to die of, 21. 1, 251. 42.
-^{g}stō (stem s., ind., after *ʟ*, -tō), eye, 95. 30.
-sgEm (stem s., ind., and word s.), round surface, 61. 26.
-sqwap (stem s., ind.), fire.
-ts!E (stem s., ind.), with hands.
-dzEs, ts!Es (?) (word s.), piece of.
-ts!āna (stem s., ind., and word s.; for -x·ts!āna after *p*, *s*, *k* and *ʟ* sounds), hand, 131. 32, 198. 19.
-ts!aq (stem s., ind.), long, 17. 9.
-dzē (word s.), large, 84. 16.
-dzâ (word s.), emphatic, 11. 12, 13. 3.
-dzō (stem s., ind. and w.), on flat thing, 230. 30.
-ts!ō (stem s., ind.), in, 184. 18.
-dzaqw(a) (stem s., ind. [?]), to speak, 18. 13, 73. 31.
-g·(a) (stem s., w.), inside of a hollow object.
-k·(a) (stem s., ind. [?]), to happen, 407. 12.
-g·aaLEla (stem s., ind.; after *k* and *ʟ* sounds, -^{g}aLEla), suddenly, 19. 10, 407. 27.
-k·au (possibly this suffix is -â, which, with terminal -k^{u}, according to phonetic rules, forms -k·ō), between, 121. 39.
-g·anEm (word s.), perhaps, 146. 28.
-k·as (word s.), really, 7. 4.
-k·as^{g}ō (word s.), fine and beautiful, 111. 1.
-k·!āla (stem s., h.; after *t*, *ts*, *k* stops, *ʟ*, *ł*, -āla; after *s*, -^{g}āla), continued noise, 7. 5.
-g·a^{g}ł (generally stem s., h.), to begin to make noise, 12. 3, 49. 33.
-g·iū (stem s., ind.; after *w*, *t*, *s*, *k* and *ʟ* sounds, -iū), forehead, 8. 6.
-g·it (stem s., ind.; after *p*, *s*, *l*, and *k* sounds, except those with *u* tinge, -it), body, 199. 11.
-k·!în (stem s., ind.; also word s.; after *s* and *k* sounds, -^{g}En), surface of body, consisting of, 65. 1, 80. 12.
-k·in(a) (stem s., with reduplication), accidentally.
-k·inał (word s.), nicely.
-k·!ēs (stem s., h.; probably -ēs after *k* and *ʟ* sounds), in body, 50. 15.
-k·ä'x·ē (stem s, ind. [?]), knee, 154. 11.
-g·il(a) (word s.; after *s*, *k* and *ʟ* sounds, -ila), to make, 37. 5.
-k·!îlg(a) (stem s., ind.), front of body, 258. 2.
-g·ił (word s.; after *s*, *k* and *ʟ* sounds, -ił), reason, 14. 3.
-k·!ōt (stem s., ind.; after *s*, -ōt), opposite, 271. 8.
-k^{u} (stem s., w.), passive participle, 155. 22.
-gEm (stem s., ind.; after *p*, *s*, *t*, *ł*, *k* and *ʟ* sounds, -Em), face, 173. 36.
-gEmł (stem s., ind., also word s.; after *p*, *s*, *t*, *ł*, *k* and *ʟ* sounds, -Emł), mask, 98. 12.
-q!Es (stem s., irregular), to eat, 193. 4.
-q!Eg(ē^{g}) (stem s., probably compounded with -ga, among), meat, 43. 29.
-g(a) (stem s., h.), among.
-g(a) (word s.), woman, 48. 23.
-q!(a) (stem s., ind.), to feel, 36. 38.
-q!āmas (word s.), reason, R 669. 9.
-gamē^{g} (word s.), among others, excellent, 25. 14.
-q!anā'k^{u} (word s.), quite unexpectedly.
-q!ālam(a) (word s.), to no purpose.
-kwô^{g} (stem s., ind.), top of a box.
-gâla (word s., ind.; compounded of -ga [among] and -âla [one another]), among themselves, 27. 7.
-x·- (word s.), likely he would, exhortative, 181. 43, 269. 4.
-xEnt (word s.), evidently, 73. 18.
-xa (word s.), to say, 34. 27, 35. 40.
-x·ä (stem s., ind.), tooth, 96. 18.
-x·^{g}īd (stem s., ind.; after *p*, *t*, *s*, *l*, and *ʟ* and *k* sounds, -īd; *p* and *t* are at the same time strengthened, *ʟ* and *k* stops are aspirated), recent past, 190. 29.
-x·^{g}īd (stem s., treated like the preceding one), inchoative, 95. 8.
-xō (stem s., h.), neck, 90. 2.
-ẋwa^{g}s (only with numeral adverbs), day, 311. 4.
-xōl (word s.), astonishing, 17. 7, 138. 43.
-x·p!ēg·(a) (stem s., ind.; probably compounded of -x·p!ē and -g·a, inside), thigh, 89. 37.
-x·dEm (stem s., ind., also word s.; after *s*, *k* and *ʟ* sounds, -dEm), time of, 146. 41.
-x·da^{g}x^{u} (word s.), pronominal plural of second and third persons, 123. 14, 378. 17.
-x·dē (stem s., ind., also word s.; after *p*, *s*, *ł*, *k* and *ʟ* sounds, -dē), transition from present to past, 256. 24.
-xtâ (stem s., ind.), on top of a long standing object, 182. 32.
-x·s^{g} (stem s., ind.; after *p*, *k* and *ʟ* sounds, -s^{g}), across, 158. 30.
-xs (stem s., w.), in canoe, 224. 9.
-x·s(a) (stem s., w.), away from, 316. 32.
-xs(a) (stem s., ind.), flat, 18. 2.
-x·sa(la) (word s.), carelessly.

-x·sä (word s.), still, entirely, 24. 5, 86. 24.
-x·siāp! (stem s., ind.; after *p*, *s*, *t*, *k* and *L* sounds, -siāp!; derived from -āp!, nape of neck), shoulder, 57. 16.
-x·siū (stem s., ind.; after *p*, *s*, *k* and *L* sounds, -siū), mouth of river, 29. 3.
-x·sīdzē (stem s., ind.; after *p*, *s*, *k* and *L* sounds, -sīdzē), foot, 19. 12.
-xsēg·(a) (stem s., w.), in front of house, 186. 27.
-x·sī(la) (stem s., with reduplication; after *k* and *L* sounds, -sīla), to take care of, 16. 12.
-xsâ (stem s., ind.; after *s*, *k* and *L* sounds, -sâ), through, 165. 22.
-xsd (stem s., h.), behind, tail-end, 279. 16.
-xst(a) (stem s., w.), mouth, outward opening, 304. 11.
-x·st!aak^{u} (word s.), apparently, seemingly, it seems like, 50. 25, 238. 15.
-x·ts!ān(a) (stem s., ind., and word s.; after *p*, *s*, *k* and *L* sounds, -ts!āna), hand, 198. 19.
-x·L(a) (stem s., ind.; after *p*, *s*, *k* and *L* sounds, -La), top of a round thing, 20. 8.
-xḷ(a) (stem s., h.), behind, bottom, stern, 378. 23.
-x·Lä (word s.), very.
-xḷē (word s.; after *s*, -ḷē), miserable, pitiful, too bad that.
-xLä (stem s., ind.), top of head, 143. 10.
-xLō (stem s., ind.), top of tree, 278. 31.
-xLō (stem s., w.), hair on body, 7. 3.
-l(a) (stem s., ind.), verbal ending, nominal ending, 281. 1, 281. 17.
-l(a) (stem s., ind.), continuative, 11. 10, 24. 2.
-^{g}l(a) (word s.), it is said, 7. 3.
-lag·iL (word s.), in the mean time.
-lax (word s.), uncertainty in conditional and potential sentences, 131. 17.
-laɬ (word s., generally with reduplication), to be occupied with, 84. 5.
-ɬ (stem s., w.), passive of verbs denoting sense-impressions, 8. 10.
-L (word s.), future, 19. 1, 83. 33.
-LEn (stem s., ind.), cause of, what induces.
-ḷa word s.), but, 14. 10.
-ḷē (word s., for -xḷē after *s*), miserable.
-Lē^{g} (stem s., w.), moving on water, 378. 25.

List of Pronominal Suffixes.

The following abbreviations have been used.

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

-En(L), *I*, pron.; *my*, pren. 3 p. dem. vis.; *my*, postn. 3 p. dem. vis.
-Enu^{g}x^{u}, *we*, excl. pron.; *our*, excl. pren. 3 p. dem. vis.; *our*, excl. postn. 3 p. dem. vis.
-Ents, *we*, incl. pron.; *our*, incl. pren. 3 p. dem. vis.; *our*, incl. postn. 3 p. dem. vis.
-Es, *thou*, pron.
-a, postn. 3 p. dem. inv.; pren. 3 p. dem. inv.; postn. ind.
-aEn, *my*, postn. 3 p. dem. inv.
-aōs, *thy*, postn. 3 p. dem. inv.
-aq!, postn. 2 p. dem. inv.
-ax, postn. 2 p. dem. inv.
-as, *his*, postn. 3 p. dem. inv.

-ē, pren. 3 p. dem. vis. and inv. ind.
-ē^{g}, *he*, pron. 3 p. dem. inv.
-ēda, pren. 3 p. dem. vis. and inv. def.
-ēs, *his*, pren. 3 p. dem. vis. and inv.; *thy*, pren. 3 p. dem. vis. and inv.
-ēx, postn. 2 p. dem. vis.
-ēq, *he*, pron. 3 p. dem. vis.
-ō^{g}, *he*, pron. 2 p. dem. inv.
-ōs, *with thee*, *by thee*, instr.; *thy*, postn. 3 p. dem. vis.; *thy*, pren. 2 p. dem. vis. and inv.; *his*, pren. 2 p. dem. vis. and inv.
-ōx, *he*, pron. 2 p. dem. vis.; pren. 2 p. dem. vis. and inv. ind.
-ōxda, pren. 2 p. dem. vis. and inv. def.
-ōL, *thee*, obj.
-s, *with him*, *by him*, pron. instr. 3 p. dem. vis.; pren. instr. 2 p. and 3 p. dem. vis. and inv. ind.; *his*, postn. 3 p. dem. vis.
-sEn, *with my*, *by my*, pren. poss. instr. 3 p. dem. vis. and inv.
-sEnu^{g}x^{u}, *with our*, *by our*, excl. pren. poss. instr. 3 p. dem. vis. and inv.
-sEnts, *with our*, *by our*, incl. pren. poss. instr. 3 p. dem. vis. and inv.
-sEk', *with him*, *by him*, pron. instr. 1 p. dem. vis.
-sa, pren. instr. 2 p. and 3 p. dem. vis. and inv. def.
-sē, *with him*, *by him*, pron. instr. 3 p. dem. inv.
-sēda, pren. instr. 3 p. dem. vis. and. inv. def. Dzā'wadEēnox^{u} dialect.
-sēs, *with thy*, *by thy*, *with his*, *by his*, pren. poss. instr. 3 p. dem. vis. and inv.
-sō^{g}, *with him*, *by him*, pron. instr. 2 p. dem. inv.
-sōs, *with thy*, *by thy*, *with his*, *by his*, pren. poss. instr. 2 p. dem. vis. and inv.
-sōx, *with him*, *by him*, pron. instr. 2 p. dem. vis.; pren. instr. 2 p. dem. vis. and inv. ind.
-sōxda, pren. instr. 2 p. dem. vis. and inv. def.
-sg'în, *with my*, pren. poss. instr. 1 p. dem. vis. and inv.
-sg'înu^{g}x^{u}, *with our*, excl. pren. poss. instr. 1 p. dem. vis. and inv.
-sg'înts, *with our*, incl. pren. poss. instr. 1 p. dem. vis. and inv.
-sg'a, *with him*, *by him*, pron. instr. 1 p. dem. inv.; pren. instr. 1 p. dem. vis. and inv. ind.
-sg'ada, pren. instr. 1 p. dem. vis. and inv. def.
-sg'as, *with thy*, *by thy*, *with his*, *by his*, pren. poss. instr. 1 p. dem. vis. and inv.
-k', *he* pron. 1 p. dem. vis.; postn. 1 p. dem. vis.
-g'în, *my*, pren. poss. 1 p. dem. vis. and inv.; *my*, postn. poss. 1 p. dem. vis.
-g'înu^{g}x^{u}, *our*, excl. pren. poss. 1 p. dem. vis. and inv.; *our*, excl. postn. poss. 1 p. dem. vis.
-g'înts, *our*, incl. pren. poss. 1 p. dem. vis. and inv.; *our*, incl. postn. poss. 1 p. dem. vis.
-g'a, *he*, pron. 1 p. dem. inv.; postn. 1 p. dem. inv.; pren. 1 p. dem. vis. and inv. ind.
-g'aEn, *my*, postn. poss. 1 p. dem. inv.
-g'aEnu^{g}x^{u}, *our*, excl. postn. poss. 1 p. dem. inv.
-g'aEnts, *our*, incl. postn. poss. 1 p. dem. inv.
-g'aEs, *his*, postn. poss. 1 p. dem. inv.
-g'ada, pren. 1 p. dem. vis. and inv. def.
-g'aōs, *thy*, postn. poss. 1 p. dem. inv.
-g'as, *his*, postn. poss. 1 p. dem. vis.; *thy*, *his*, pren. poss. 1 p. dem. vis. and inv.
-g'ōs, *thy*, postn. poss. 1 p. dem. vis.
-q, *him*, pron. obj. 3 p. dem. vis.
-q^{u}, *him*, pron. obj. 2 p. dem. inv.
-q!^{u}, *him*, pron. obj. 2 p. dem. inv.
-qEn, *my*, postn. poss. 2 p. dem. vis.
-q!En, *my*, postn. poss. 2 p. dem. vis.
-qEnu^{g}x^{u}, *our*, excl. postn. poss. 2 p. dem. vis.
-q!Enu^{g}x^{u}, *our*, excl. postn. poss. 2 p. dem. inv.
-qEnts, *our*, incl. postn. poss. 2 p. dem. vis.
-q!Ents, *our*, incl. postn. poss. 2 p. dem. inv.
-qEs, *his*, postn. 2 p. dem. vis.
-q!Es, *his*, postn. 2 p. dem. inv.
-qEk', *him*, pron. obj. 1 p. dem. vis.
-qē, *him*, pron. obj. 3 p. dem. inv.
-qōs, *thy*, postn. 2 p. dem. vis.
-q!ōs, *thy*, postn. 2 p. dem. inv.
-x, pren. obj. 3 p. dem. vis. and inv. ind.
-x^{u}, pren. obj. 2 p. dem. vis. and inv. ind.
-xEn, *my*, pren. poss. obj. 3 p. dem. vis. and inv.
-xEnu^{g}x^{u}, *our*, excl. pren. poss. obj. 3 p. dem. vis. and inv.
-xEnts, *our*, incl. pren. poss. obj. 3 p. dem. vis. and inv.
-xa, pren. obj. 3 p. dem. vis. and inv. def.
-xēda, pren. obj. 3 p. dem. vis. and inv. def. Dzā'wadEēnox^{u} dialect.
-xēs, *thy*, *his*, pren. poss. obj. 3 p. dem. vis. and inv.
-xwa, pren. obj. 2 p. dem. vis. and inv. def.
-xōs, *thy*, *his*, pren. poss. obj. 2 p. dem. vis. and inv.
-xōx, pren. obj. 2 p. dem. vis. and inv. ind.
-xōxda, pren. obj. 2 p. dem. vis. and inv. def.
-xg'în, *my*, pren. poss. obj. 1 p. dem. vis. and inv.
-xg'înu^{g}x^{u}, *our*, excl. pren. poss. obj. 1 p. dem. vis. and inv.
-xg'înts, *our*, incl. pren. poss. obj. 1 p. dem. vis. and inv.
-xg'a, *him*, pron. obj. 1 p. dem. inv.; pren. obj. 1 p. dem. vis. and inv. ind.
-xg'ada, pren. obj. 1 p. dem. vis. and inv. def.
-xg'as, *thy*, *his*, pren. poss. obj. 1 p. dem. vis. and inv.
-xs, *thy*, pren. poss. subj. 2 p. dem. vis. and inv.