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# ETHNOLOGY OF THE KWAKIUTL

BASED ON DATA COLLECTED BY GEORGE MUNT

By FRANZ BOAS  
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# ETHNOLOGY OF THE KWAKIUTL

BY FRANZ BOAS

## VII.—THE SOCIAL DIVISIONS OF THE KWĀG·UL

### DIVISIONS AND NAMES OF CHIEFS

#### I. GWĒTELA (KWĒXĀMŌT)

##### 1. Maāmtag'ila

Name for—	Male.	Female.	
Child:	Wāwalk'inē	Wāwalk'inēga	1
Youth:	L!ēsdaq	Xūsela	
Prince or princess:	Yāqōlas	K'!ēdēlēlak <sup>u</sup>	
Chief or chieftainess:	εmāxūyalidzē	L!āL!aqūli'lak <sup>u</sup>	
Feast:	-----	-----	5
Warrior:	-----	-----	
Ĝwēgūtsa	K'!ānamaxsta	K'!enga	
Ceremonial:	Hāmsbē <sup>ε</sup>	Hāmasewidē	
(Society):	(Hāmshāmts!Es)	(Hāmshāmts!Es)	
House:	εnemsgemsālaLelas		10
Dog:	Wāwadē!a		
Canoe:	L!āqwasgem		
Place of origin:	K'!ōdagala		

##### 2. Lōyalalawa

Child:	Wālaganem	Wālagānemga	15
Youth:	K'!enwis	G'elaxwits!a	
Prince or princess:	L!āqusdēselas	Lāpelasog'i'lak <sup>u</sup>	
Chief or chieftainess:	Ts!ex'ēd	Lelētelas	
Feast:	-----	-----	
Warrior:	-----	-----	20
Ĝwēgūtsa:	Hanāg'ats!ē	K'!ānawēga	
Ceremonial:	εnāwis	Tōgūmālis	
(Society):	(Hāmshāmts!Es)	(Tōx'wid)	
House:	εmemx'āsgem		
Dog:	L!āgegwats!ē		25
Canoe:	L!āqwasgem		
Place of origin:	K'!ōdagala		

		3. G'ĒXSEM	
Name for—		Male.	Female.
1	Child:	Wāgedayō	Wāgedayugwa
	Youth:	Q'ōmas	Ts!EX'ts!ēk <sup>u</sup>
	Prince or princess:	ḠayōLElas	εmāxūlayugwa
5	Chief or chieftainess:	K'īmk'EQEWĪd	Ts!ETS!ālal
	Feast:	-----	-----
	Warrior:	K'īlemālag'īlis	-----
	Gwēgūtsa:	X'āwaatslē	Qwēqūlōyō
	Ceremonial:	Āgēs	εnāwis
10	(Society):	(Hāmshāmts!ES)	(Hāmshāmts!ES)
	House:		X'its!ax'ī'latslē
	Dog:		Gēgexsta
	Canoe:		Ālēwatslē
	Place of origin:		K'!āq!a
		4. Kūkwāk'lum	
	Child:	G'iyāqa	Giyāqaga
	Youth:	Wābidōε	K'EL!ā
	Prince or princess:	TSEXεwīd	K'!ōx <sup>u</sup> sēεstiliεlak <sup>u</sup>
	Chief or chieftainess:	NEqāp!ENK'EM	X'ix'EMg'ilayugwa
20	Feast:	Kwax'īlanōkumεε	MElēdē
	Warrior:	εyāg'is	-----
	Gwēgūtsa:	T!ēt!ESEMx'ts!āna	QEWēgEM
	Ceremonial:	L!āx'Elag'īlis	Hēlik'imeg'īlis
	(Society):	(Hāmats!a)	(K'īnqā!ale!a)
25	House:	Hamanēkwīla	Dzōnoq!wa
	Dog:		T!EXT!āq!ōd
	Canoe:		Ēdemkwāq
	Place of origin:		Wāq!anak <sup>u</sup>
		5. SĒNL'EM	
30	Child:	Wadzid	Wādzidalaga
	Youth:	L!EWELS	Q!EXmēn
	Prince or princess:	Wālēwid	Hāmālak'alemēga
	Chief or chieftainess:	εnemōgwis	L!āqwaq'ilayugwa
	Feast:	Kwax'īlanōkumεε	MENlēdzas
35	Warrior:	-----	-----
	Gwēgūtsa:	Ts!āqa	L!EMaεis
	Ceremonial:	L!ēmELx'!ālag'īlis	Haya!ik'!ēdē
	(Society):	(Hāmshāmts!ES)	(Haya!ik'!ilal)
	House:		T!ōt!ōsgEM
40	Dog:		Sēnl!ē
	Canoe:		MEMxōSEla
	Place of origin:		Yīq!āmen

	6. Lālxax's'endayo		1
Name for—	Male.	Female.	
Child:	Ādaxalis	Ādaxalisga	
Youth:	Hāmdzalats!ē	Tsɛlɔ̄ <sup>u</sup>	
Prince or princess:	Q!ūmx'ōd	Kwākwaɛkwilayugwa	
Chief or chieftainess:	Lāqwalal	Wāyats!ōl!lak <sup>u</sup>	5
Feast:	Kwax'sē'stāla	PōPELElas	
Warrior:	-----	-----	
Gwēgūtsa:	HōLElid	Xūxwanelq!ela	
Ceremonial:	εwālas nānē	εwilenkūlag'ilis	
(Society):	(Bear)	(Tōx'wid wūq!ēs)	10
House:		Q!ōmogwats!ē	
Dog:		Q!ūmx'elayo	
Canoe:		Lāwenukxāla	
Place of origin:		Tayaqōl.	

	7. Elgūnwē <sup>ε</sup>		15
Child:	G'ī <sup>ε</sup> yaxalis	G'ī <sup>ε</sup> yaxalisga	
Youth:	εnemgwanāl	Ts!ats!ayem	
Prince or princess:	Lālxax's'endayo	Ālāk'ilayugwa	
Chief or chieftainess:	G'ēxk'inis	Ālāg'imil	
Feast:	-----	-----	20
Warrior:	-----	-----	
Gwēgūtsa:	Dāmīs	Dālemak <sup>u</sup>	
Ceremonial:	Nōl'īd	L!emɛlxelag'ilis	
(Society):	(Nūlmal)	(Hāmshāmts!es)	
House:		K!waats!ē	25
Dog:		Kwanesawē <sup>ε</sup>	
Canoe:		(no canoe name)	
Place of origin:		TayaqōL	

II. Q!ōMOYĀ<sup>ε</sup>YĒ (KWĒXA)

	1. Kūkwā <sup>ε</sup> k!um		30
Child:	Ādag'ī!lak <sup>u</sup>	Ādaga	
Youth:	Wābidō <sup>ε</sup>	Wina	
Prince or princess:	Hāwilkūlal	L!āqwxax'sā	
Chief or chieftainess:	YāqoLadzē	K'!ēk'!elag'idzemga	
Feast:	MENlēdzadzē	-----	35
Warrior:	K!ilem	-----	
Gwēgūtsa:	LāxLalil	DEX'āla	
Ceremonial:	Sayāk'!a	G'īgāmēq!ōl!ela	
(Society):	(Nūlmal)	(Chief Nūlmal)	
House:		εnemsgemsi <sup>ε</sup> lak <sup>u</sup>	40
Dog:		Qōseyē <sup>ε</sup>	
Canoe:		XEWēqwēdek <sup>u</sup>	
Place of origin:		Wāq!anak <sup>u</sup>	

		2. Haanaḷēnâ	
	Name for—	Male.	Female.
	Child:	Ādag'īlis	Ādag'īlisga
	Youth:	X'imayo	X'imayugwa
	Prince or princess:	TSEX'wīd	LElk'!Elyugwa
5	Chief or chieftainess:	Yāx'LEN	LĒlElk'!āla
	Feast:	-----	-----
	Warrior:	-----	-----
	Ḡwēgūtsa:	Nux <sup>u</sup> nemis	Hēlek'!alaga
	Ceremonial:	°nāx'nEWīSElag'īlis	Nawalakumē
10	(Society):	(Hāmshāmts!ES)	(Tōx'wid)
	House:		Q!aats'ē
	Dog:		HANĒembē°
	Canoe:		SīSEYULEMāla
	Place of origin:		HānaḷēNEWaas
		3. Yaēx'agēmē°	
	Child:	Tsōlasō°	Tsōlasōga
	Youth:	Xwāt'la	Tsak'us
	Prince or princess:	Yāqoḷasēmē°	Q!ēx'Lālaga
	Chief or chieftainess:	L!āqōḷas	Mōk'!ūxwi°lak <sup>u</sup>
20	Feast:	Kwākūx'ālas	Pōḷidē
	Warrior:	-----	-----
	Ḡwēgūtsa:	QāqESBENDāla	Ts!EX'āxtōSElas
	Ceremonial:	°nāx'q!ESElag'īlis	Hēlik'imēg'īlis
	(Society):	(Hāmshāmts!ES)	(Hayalik'īlal)
25	House:		ĀmxSEM g'ōk <sup>u</sup>
	Dog:		G'ōgūndzēs, Q!E'ltSEM
	Canoe:		Wīnaats'ē
	Place of origin:		XūdzEDzālis
		4. Haāyalik'awē	
30	Child:	Wīsadzē	ḠENaga
	Youth:	K'!ēnāx <sup>u</sup>	MENga
	Prince or princess:	L!āL!alawīs	K'!ūsōgwi°lak <sup>u</sup>
	Chief or chieftainess:	HāxūyōSEMē°	Hayalik'awēga
	Feast:	-----	-----
35	Warrior:	ḠwāxūLAYāg'īlis	-----
	Ḡwēgūtsa:	Yālela	P!Elxela
	Ceremonial:	°na°nōgwīs	NENx'NENG'īlis

Name for—	Male.	Female.	
(Society):	(Hāmshāmts!ES)	(Bear)	
House:		Hēleg'atslē	
Dog:		Hēlēg'anō	40
Canoe:		Ĝwēx'semāla	
Place of origin:		LĒ'lād	

5. Lāxsä<sup>1</sup>

Child:	Witalāl	Ĝenagalāl	
Youth:	Bāḡwanē <sup>ε</sup>	Ēk'laxla	45
Prince or princess:	Lālak'otsla	LEX'leg'idzemḡa	
Chief or chieftainess:	εmāxūyalisemē <sup>ε</sup>	εnāx'nag'em	
Feast:	Kwāx'sē <sup>ε</sup> stāla	L!enk'elas	
Warrior:	εyā'g'ēdenōl	-----	
Ĝwēḡūtsa:	X'ix'eqela	Dādoxsemē	50
Ceremonial:	NENōlogemē <sup>ε</sup>	Nōlemē <sup>ε</sup> stalidzemḡa	
(Society):	(Nūlma)	(Nōlem)	
House:		Hōqūlaēlas	
Dog:		Q!eltsem	
Canoe:		(No canoe-name)	55
Place of origin:		LĒ'lād	

## 6. G'igilgam

Child:	Nōlē'lak <sup>u</sup>	Wīnaga	
Youth:	MEMtsāla	Māmana	
Prince or princess:	L!ā <sup>ε</sup> id	εwālaslāla	60
Chief or chieftainess:	K!wāk!wabalasemē <sup>ε</sup>	Lē <sup>ε</sup> lēnox <sup>u</sup>	
Feast:	Pōl'edē <sup>ε</sup> stala	MENlēdaas	
Warrior:	Wālebā <sup>ε</sup> yē	-----	
Ĝwēḡūtsa:	Wābetōls	εnemxsaxlāls	
Ceremonial:	Nenk'as <sup>ε</sup> ō	εnā <sup>ε</sup> naqwayēd	65
(Society):	(Bear)	(Paxālala)	
House:		G'ōkūstālis	
Dog:		Yāselana	
Canoe:		Ālēwatslē	
Place of origin:		K'!āq!a	70

III. εWĀLAS KWĀG'UL (LĀQWĪ<sup>ε</sup>LĀLA)

1

## 1. DZENDZENX'q!ayo

Child:	Dēyadeas g'iyadzē	G'īyaga	
Youth:	Sexūlas	Wābidō <sup>ε</sup>	
Prince or princess:	Hayak'ENGEMē <sup>ε</sup>	εmāxūlayuḡwa	5

<sup>1</sup> All the names of the LĀXSÜ are newly invented.

Name for—	Male.	Female.
6 Chief or chieftainess:	Yāx'LEN	Hāwēpālayugwa
Feast:	Mēlnēdzadzē	Hōgwēqelas
Warrior:	K'ilem	-----
Ḡwēḡtsa:	Hanag'id	Lalk'!u
10 Ceremonial:	Ḡwa <sup>ε</sup> yōkūlag'ilis	L!āqosElag'ilis
	Gēwas	
(Society):	(Hāmats!a)	(Hāmshāmts!ES)
House:		εnawalagwats!ē
Dog:		Yixumlats!ē
15 Canoe:		Kwēkumāla
Place of origin:		L!āl!eq!ūx!a

2. Wāwālibā<sup>ε</sup>yē (and Hēmāxsō)

Child:	Aadōl	Adāgalōl
Youth:	εmek'āla	YāsEK <sup>u</sup>
20 Prince or princess:	Aōmak'EN	L!ā'qwāl
Chief or chieftainess:	Yāqal'ENāla	L!āqwaēl
Feast:	Mēlnēdzas	Māmenlōl
Warrior:	Hēmotelasō <sup>ε</sup>	-----
Ḡwēḡtsa:	XōdzENōd	PēpEXāla
25 Ceremonial:	Hōx <sup>ε</sup> wētasō <sup>ε</sup>	X'its!ānēdē
(Society):	(Hāmshāmts!ES)	(Tōx <sup>ε</sup> wid)
House:		G'ōx <sup>u</sup> g'okūlēg'ē
Dog:		K'alākwa
Canoe:		Wīnē <sup>ε</sup> stū <sup>ε</sup> lats!ē
30 Place of origin:		εnālx!ala

## 3. G'ēxSEM

Child:	G'ī <sup>ε</sup> yaqa	G'ī <sup>ε</sup> yaqaga
Youth:	K!wētē <sup>ε</sup>	Wagalōs
Prince or princess:	YūqōLAS	εmāxūlayugwa
35 Chief or chieftainess:	LāLEL!a	Tēlts!aas
Feast:	Kwax'sē <sup>ε</sup> stāladzē	EL!enk'elas
Warrior:	K'ēk'alelayo	-----
Ḡwēḡtsa:	L!Emstasō <sup>ε</sup>	K'ēk'EXelaga
Ceremonial:	εna <sup>x</sup> <sup>u</sup> dauadzē	G'īgāmēq!ō!ēla
40 (Society):	(Hāmshāmts!ES)	(Nū!EMal)
House:		BEX <sup>u</sup> sē <sup>ε</sup> stālēk <sup>u</sup>
Dog:		T!sōkūyē
Canoe:		Ālēwats!ē
Place of origin:		K!āq!a

IV. Q!ŌMK'UTIES (LŌ<sup>ε</sup>ELQ!WĒNOX<sup>u</sup>)

1

## 1. LĒq!EM

Name for—	Male.	Female.	
Child:	Ādē <sup>ε</sup> stala	Ādē <sup>ε</sup> stālaḡa	
Youth:	Metsa	Masmenga	
Prince or princess:	G'ayosdēdzasemē <sup>ε</sup>	L!āqwaga	5
Chief or chieftainess:	HaēLEKumē <sup>ε</sup>	Qāselas	
Feast:	MENlēd	PŌLElas	
Warrior:	QENkūlag'ilidzem	-----	
Gwēḡūtsa:	Qāselas	XEWēq <sup>u</sup>	
Ceremonial:	NŌlemē <sup>ε</sup> stalis or HĒlēk'adzēl	NŌlemē <sup>ε</sup> stalidzemḡa	10
(Society):	(NŌLEM)	(NŌLEM, or Pāxelalal)	
House:		LĒḡEMats!ē g'ōkwa	
Dog:		Lāqax'sāla	
Canoe		SISEYŪLEMāla	15
Place of origin:		ŌSEQ <sup>u</sup>	

## 2. LĒLEḡēd

Child:	Ō <sup>ε</sup> mag'īlis	Ō <sup>ε</sup> mag'īlisḡa	
Youth:	Māx <sup>ε</sup> ēnox <sup>u</sup>	L!ālaga	
Prince or princess:	Ēk'!awēḡ'ī <sup>ε</sup> lak <sup>u</sup>	LĒlēlayugwa	20
Chief or chieftainess:	Lālep!ālas	Yemḡwas	
Feast:	PŌlīd	HŌq!ūlēlas	
Warrior:	ḡwāxūLEYāḡ'īlis	-----	
Gwēḡūtsa:	L!EM <sup>ε</sup> yāla	L!EMts!ānak <sup>u</sup>	
Ceremonial:	L!āqūselag'īlis	Winē <sup>ε</sup> stalis	25
(Society):	(Hāmshāmts!ES)	(Hawī <sup>ε</sup> nalal)	
House:		G'ōkustāLē	
Dog:		P!ā'LElag'ila	
Canoe:		-----	
Place of origin:		ŌSEQ <sup>u</sup>	30

## ANCESTORS AND PLACES OF ORIGIN OF THE NUMAYMS

## I. GWĒTELA

- 1 Lō<sup>5</sup>yalal, the younger brother of L!āqwag'ila. His father was  
 'māxūyalidzē, that is Mātag'ila. He first built his house at  
 K'!ōdagala. | Āgwilayugwa was a girl among the children of  
 Mātag'ila, that is | 'māxūyalidzē, at K'!ōdagala. Lēnslendzēm  
 5 was the youngest one among the || children of Mātag'ila, that  
 is 'māxūyalidzē, who had three | sons and one daughter. |  
 Kūkwāk!um, the first one came down at the place called | Wāq!a-  
 nak<sup>o</sup>. |
- 10 Sēm!ēm, the first one came down at a place called || Yiq!āmen. |  
 Lā!lax's<sup>5</sup>endayo came down at Tāyagōl in the bay of Tsāxis. |  
 Elgūn<sup>5</sup>wē<sup>5</sup> also came down at Tāyagōl, for he was the younger  
 brother of | Lā!lax's<sup>5</sup>endayo. |

II. Q'!ŌMOYĀ<sup>5</sup>YĒ

- 15 Kūkwāk!um, the first one came down at the place called | Wāq!a-  
 nak<sup>o</sup>, for the Kūkwāk!um first scattered when | 'māxwa,  
 chief of the Maāmtag'ila of the Kwāgul, was | killed. |  
 Hāāna!ēnā, the first one came down at the place called | Hāna-  
 Lēnewaas. |

## I. GWĒTELA

- 1 Lō<sup>5</sup>yalal, yix ts!ā<sup>5</sup>yaas L!āqwag'ila. Wā, lā hēem ōmp<sup>5</sup>sē 'māxūya-  
 lidzē, yix Mātag'ila. Wā, laem hē g'il g'ōx<sup>5</sup>walise K'!ōdagala.  
 Āgwilayugwa; wā, hēem ts!edāq!egēs sāsēma Mātag'ila, yix  
 'māxūyalidsē, lāx K'!ōdagala. Lēnslendzēm: hēem āma<sup>5</sup>yinxēs  
 5 sāsēmas Mātag'ila. yix 'māxūyalidzē, yūdukwē begwānem  
 sāsēms lē<sup>5</sup>wa 'nemōkwē ts!edāqa.  
 Kūkwāk!um, yixs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē lēgades  
 Wāq!anak<sup>o</sup>.  
 Sēm!ēm, yixs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē lēgades Yiq!ā-  
 10 men.  
 Lā!lax's<sup>5</sup>endayo, yixs hāē g'āyaxalisē Tāyagōl lāx ōx!alisas Tsāxis.  
 Elgūn<sup>5</sup>wē<sup>5</sup>, yixs hē<sup>5</sup>maaxat! g'āyaxalisē Tāyagōl, yixs ts!ā<sup>5</sup>yaas  
 Lā!lax's<sup>5</sup>endayo.

II. Q'!ŌMOYĀ<sup>5</sup>YĒ

- Kūkwāk!um, yixs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē lēgades  
 15 Wāq!anak<sup>o</sup>, yixs hē<sup>5</sup>maē g'il gwē<sup>5</sup>īdaatsa Kūkwāk!um, yixs lāē  
 k'!ēlax<sup>5</sup>it<sup>5</sup>sēwē<sup>5</sup> 'māxwa, yix g'īgāma<sup>5</sup>yasa Maāmtag'ilasa Kwā-  
 gul.  
 Hāāna!ēnā, yixs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē lēgades  
 Hāna!ēnewaas.



Yaēx'agemē. He came down at Xūdzedzālis at the lower side of 20  
the river of | LEX'siwē<sup>ε</sup>. |

Haāyalik'awē, the first one came down at a place called | LE<sup>ε</sup>lād. |  
Lāxsā. These also came down at LE<sup>ε</sup>lād, for || Lāxsā was the 25  
younger brother of Hēlik'awē<sup>ε</sup>. |

G'īg'ilgām, the first one came down at the place called | K'!āq!a,  
for this is the real numaym of the <sup>ε</sup>wālas Kwāg'ul, | and they  
scattered when <sup>ε</sup>maḡwa was killed, and they went to the |  
Q!ōmoyâ<sup>ε</sup>yē, though some of the G'īg'ilgām came from the  
Q!ōmoyâ<sup>ε</sup>yē. || And therefore Maēmālp!ENGEM was sent away 30  
by his | numaym the G'īg'ilgām of the <sup>ε</sup>wālas Kwāg'ul to the |  
Q!ōmoyâ<sup>ε</sup>yē. |

### III. <sup>ε</sup>WĀLAS KWĀG'UL

DZENX'q!ayo, the first one came down at a place called | L!ĀL!E-  
q!ūxĻa, inside the bay of Tsāxis. ||

Wālibâ<sup>ε</sup>yē, the first one came down at the place called | <sup>ε</sup>nālaX-  
lāla: half way up Knight Inlet. |

Hēmaxsdō, the first one also came down at <sup>ε</sup>nālaXlāla, for he was |  
the younger brother of wālibâ<sup>ε</sup>yē. |

G'īg'ilgām, the first to come down was <sup>ε</sup>wālas Kwax'īlanokumē,  
the father of || Ōmaxt!lālaLē<sup>ε</sup> at the place named K'!āq!a. | 40

Yaēx'agemē, yixs hāē g'āyaxalisē Xūdzedzālis lāx gwāk'!ōtas <sup>ε</sup>wās 20  
LEX'siwa<sup>ε</sup>yē.

Ha<sup>ε</sup>yalik'awē, yixs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē Lĕgades  
LE<sup>ε</sup>lādē.

Lāxsā, yixs hē<sup>ε</sup>maaxat! g'āyaxalisē LE<sup>ε</sup>lādē, yixs ts!ā<sup>ε</sup>yanukwaē  
Hēlik'awa<sup>ε</sup>yas Lāxsā. 25

G'īg'ilgam, yixs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē Lĕgades  
K'!āq!a, yixs hāē āla <sup>ε</sup>NE<sup>ε</sup>mēmaatsēxa <sup>ε</sup>wālas Kwāg'ul. Wā,  
hē<sup>ε</sup>mis la gwē<sup>ε</sup>idaatsēx laē k'!ēlax<sup>ε</sup>'itsē<sup>ε</sup>wē <sup>ε</sup>māḡwa qa<sup>ε</sup>s lā lāxa  
Q!ōmoyâ<sup>ε</sup>yē, qaxs lāXelaēxa g'āyulē lāxa G'īg'ilgāmāxa Q!ōmo-  
yâ<sup>ε</sup>yē. Wā, hē<sup>ε</sup>mis lāg'īlas k'ayōLEMē Maēmālp!ENGEMdāsēs 30  
<sup>ε</sup>NE<sup>ε</sup>mēmōta G'īg'ilgāmāsa <sup>ε</sup>wālas Kwāg'ul qa<sup>ε</sup>s lā lāxa Q!ōmo-  
yâ<sup>ε</sup>yē.

### III. <sup>ε</sup>WĀLAS KWĀG'UL

DZENX'q!ayo, yixs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē Lĕgades  
L!ĀL!EQ!ūxĻa lāx ōXĻālisas Tsāxis.

Wālibâ<sup>ε</sup>yē, yixs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē Lĕgades 35  
<sup>ε</sup>nālaXlāla lāxa NEGoyâ<sup>ε</sup>yasā wūnākdemsas Dzāwadē.

Hēmaxsdō, yixs hē<sup>ε</sup>maaxat! g'āyaxālisē g'ālāsē <sup>ε</sup>nālaXlāla, qaxs  
ts!ā<sup>ε</sup>yaas Wālibâ<sup>ε</sup>yē.

G'īg'ilgām, yixs hāē g'āyaxalisē <sup>ε</sup>wālas Kwāx'īlanōkumē, yix ōmpas  
Ō<sup>ε</sup>maxt!lālaLēyēxa āwīnagwisē Lĕgades K'!āq!a. 40

41 G'ĒXSEM. 'wālas 'nemōgwis also came down at K'!āq!a, | for he  
 was the younger brother of Ōmaxt!lālalē'. And Ōmaxt!lālalē' |  
 gave the name G'ĒXSEM to his younger brother. When 'māxwa  
 was killed, | some of the G'ĒXSEM went to the Gwētela of the  
 45 Kwāg'uł. Therefore the Gwētela have G'ĒXSEM, and they  
 also went to the Gōsg'imux'. The G'ĒXSEM's'anał are  
 G'ĒXSEM, and there are also | G'ĒXSEM of the Nāqemg'ilisāla,  
 and G'ĒXSEM of the L!al!asiqwāla, and | G'ĒXSEM of the Nā-  
 k!wax'dax'u, and G'ĒXSEM of the DENax'dax'u, and | G'ĒXSEM  
 of the Hāxwāmis, and G'ĒXSEM of the Wiwāqē. And all  
 50 these are || referred to by the G'ĒXSEM of the 'wālas Kwā-  
 gul, as born of these G'ĒXSEM, | all those whom I have  
 named among the different tribes. |

This is referred to by the old people of the Kwāg'uł as  
 "blown away by the | past chief 'maxwa," when he was killed.  
 And also | the same happened to the numaym of the G'ig'il-  
 55 gām, for they || all come from the numaym of Ōmaxt!lālalē'. |  
 They scattered to all the tribes beginning | at the time when  
 'maxwa was killed, for there was only one numaym | G'ig'il-  
 gām of 'wālas Kwāx'ılanokumē, the father of | Ōmaxt!lālalē'. ||

## IV. Q!ŌMK'!UT!ES

60 Lēq!EM, the first one came down at the place called Ōseq'.  
 Lēlēgēd, they also staid at Ōseq', for Lēq!EM was his elder  
 brother. |

41 G'ĒXSEM, yixs hē'maaxat! g'āyaxalisē K'!āq!a, yix 'wālas 'nemōgwis,  
 yixs ts!ā'yaaſ Ō'maxt!lālalā'yē. Wā, hē'misē Ō'maxt!lālalā'yē  
 lēx'ēdes G'ĒXSEM lāxēs ts!ā'yā. Wā, g'il'mēsē k'!ēlax'itse'wē  
 45 'māxwa laē māxt!ēda waōkwē G'ĒXSEM lāxa Gwētēlāsa  
 Kwāg'ułē, lāg'ilas G'ĒXSEMnuakwa Gwētela. Hē'misa lā laxa  
 Gōsg'imux'xa G'ĒXSEM's'anał, hē'misa G'ĒXSEM; hē'misa  
 G'ĒXSEMasa Nāqemg'ilisāla lō' G'ĒXSEMasa L!al!asiqwāla lō'  
 G'ĒXSEMasa Nāk!wax'dax'u lō' G'ĒXSEMasa DENax'dax'u lō'  
 G'ĒXSEMasa Hāxwāmis lō' G'ĒXSEMasa Wiwāqē. Wā, yu-  
 50 wistaEM gwe'yāsa G'ĒXSEMasa 'wālas Kwāg'ułē maemyulema  
 G'ig'ēXSEMmaxsa lāqen lēlēqelasō' ōgūXSEMak' lēlqwālala'yā.  
 Hēem gwe'yāsa q!ūlsq!ūlyaxdāsa Kwāg'ułē yāmē'stanōsa gi-  
 gūmayulāē 'māxwa, yixs laē k'!ēlax'itse'wa. Wā, hēemxaā-  
 wisē gwēx'idēda 'ne'mēmotasā G'ig'ilgām, yixs hēmaaxat!  
 55 'nāxwa g'āyulē 'ne'mēmotas Ō'maxt!lālalā'yā G'ig'ilgāmxwa  
 lāx G'ig'ilgām gwē'fid lāxwa 'nāxwax lēlqwālala'yā g'āg'i-  
 lēla lāx 'māxwa, yixs laē k'!ēlax'itse'wa, yixs 'nem'ēmaē g'il  
 G'ig'ilgāmē 'ne'mēmotas 'wālas Kwāx'ılanōkumē, yix ōmpas  
 Ō'maxt!lālalā'yē.

## IV. Q!ŌMK'!UT!ES

60 Lēq!EM, yixs hāē g'āyaxālisa āwīnagwisē lēgades Ōseq'.  
 Lēlēgēdē, hēemxaa lā Ōseq', yixs nōlanokwaas lēq!EM.

PAINTINGS AND HOUSE DISHES OF THE SOCIAL DIVISIONS OF THE  
KWĀG'UL

I. GWĒTELA

1. Maāmtag'ila. The front board of the house is painted with 1  
coppers, | one on each side of the door of the house. The posts |  
on each side of the rear are grizzly bears, below on the floor,  
and eagles are sitting on the | heads of the grizzly bears, and  
there is a copper on the chest of each eagle.||

And on the grizzly bear also stands a man, | and red cedar bark 5  
is around the heads of the men. | They are speaking-posts and  
therefore | the two posts on each side of the door of the house are  
named "speaking-posts." | These were obtained as supernatural  
treasures by L!āqwag'ila at the river of K!ōdagala. This is the  
great|| house named 'nemsgemsālaelēlas. There are four | house 10  
dishes in the large house, two eagle dishes, | and one grizzly-bear  
dish, and one | wolf dish. They just stay in the house, and the  
people | talk about them. I do not know why the chief of the||  
numaym Maāmtag'ila, 'māxūyalidzē, never gave a feast. That is 15  
all | about this. This is called *q!Elsem* (that is "rotten face," one  
who gives no feast). |

2. Lōyalalawa. On the outside of the front boards of the house  
of | Ts!exēd, their chief, is the double-headed serpent lying across

PAINTINGS AND HOUSE DISHES OF THE SOCIAL DIVISIONS OF THE  
KWĀG'UL

I. GWĒTELA

1. Maāmtag'ila, yixs k!ātemalaē tsāgemasēs g'ōkwaxa L!āqwa 1  
lāx 'wāx'sanēx'stā'yasa t!EX'ilāsa g'ōkwē. Wā, lā lēlāmasa 'wāx'-  
sōtēwalilās nānēda banenxāililē. Wā, lā k!ūdzetā'ya kwēkwē lāx  
ōxlā'yasa nānē. Wā, lā pēpaq!ūpelēda kwēkwēkwaxa L!āl!eqwa.

Wā, lāxāē nānē banenxāililāsa begwānemē la lāxūtewēx ōxlā- 5  
'yasa nanē. Wā, laem L!āgex'bōlē qēqEX'ama'yasa bēbegwāne-  
mē. Wā, la'mēsē yāq!ent!eqa. Wā, hē'mis lāg'ilās lēgadēda mā-  
'lē lēlāmsa 'wāx'sōtstā'ilāsa t!EX'ilāsa g'ōkwas yāq!ent!eqē lāma.  
Wā, hēem lōgwēs L!āqwag'ila lāx wās K!ōdagala, yixa 'wālasē  
g'ōkwaxa lēgadās 'nemsgemsālaelēlas. Wā, lā mewēxlēda lōel- 10  
qwalilē ha'nēl lāxa 'wālasē g'ōkwaxa mā'tEXLA kwēkwa lōqwalila.  
Wā, hē'misa 'nemēXLA nānē lōqwalila. Wā, hē'misa 'nemēXLA  
ālanem lōqwalila. Wā, ā'misē hēgwaēl lāxa g'ōkwē. Wā, lā āem  
g'wāgwēx's'alasa. Wā, la'men k!ēs q!ālelax k!ēsēlas k!wōlats!ē-  
noxwē g'īgāma'yasa 'ne'mēmotasa Maāmtag'ilē 'māxūyalidzē. Wā, 15  
laem lāba laxēq.—Hēem lēgades q!Elsem.

2. Lōyalalawa, yix gwālaasas L!āsanā'yas tsāgemas g'ōkwas  
Ts!exēdē, yix g'īgāma'yas, yixs sīseyulaēs xwālōwa'yas ōgwāxtā-

the top | of the front boards of the house, and the thunder-bird  
 20 sits on the | head of the man in the middle of the double headed  
 serpent. There is no painting on the | front boards of the house.  
 This house was given in marriage by Hōxawid to his princess  
 Lēlēlālas, for Hōxawid was chief of the numaym | G'īg'ēlgām of  
 the Hāxwāmis. There are four house dishes in the | house, one a  
 25 grizzly-bear dish, one a | beaver dish, one a Dzōnoq!wa dish, |  
 and one a wolf dish. And the name given in marriage is | Kwakwa-  
 x'ālas, a feast name of Chief Ts'ex'ēd. | That is all about this.

30 3. G'ēxsem. The way the front of the house of || Chief K'emk'e-  
 qewēd is painted is a grizzly-bear painting on each side of the |  
 front of the house. It is not known where he got it, | or whether  
 he obtained it in war. That is all that is said about this.

4. Kūkwāk'lum. They have no painting on the front of | their  
 house, but they have posts. They are Dzōnoq!was standing on |  
 35 grizzly bears, one on each side of the door, inside house, and |  
 in the rear of the house there are hoq<sup>u</sup>hok<sup>u</sup> sitting on grizzly  
 bears. | This house was given in marriage by Yaqa!enlidzē, a  
 chief who lived long ago and was chief of the numaym | Mēmā-  
 g'ins of the Qwēq<sup>u</sup>sot!ēnox<sup>u</sup>, for | Neqāp!enk'em took for his wife  
 40 Yaqa!enlidzē's princess, whose name was L'ālēlilayugwa, | and  
 therefore the house was given to him in marriage. In the house

‘yasa tsāgemasa g'ōkwē. Wā, lā k'walēda kūnkūnxūlīgē lāx  
 20 ōxlā'yasa x'ōmsasa bāk'awa'yasa siseyūlē. Wā, laem k'leās k'lāte-  
 mēs tsāgemasa g'ōkwē. Wā, hēm g'ōkūlxlēs Hōxawidē qaēs k'lē-  
 dēlē, yix lēlēlālasē; yixs g'īgāma'yāē Hōxawidāsa 'ne'mēmōtasa  
 G'īg'ēlgāmasa Hāxwāmis. Wā, la'mē ha'nēla mewēxla lōlqwalīla  
 ha'nēl lāxa g'ōkwēxa 'nemēxla nānē lōqwalīla. Wā, hē'misa 'ne-  
 25 mēxla ts'lāwa lōqwalīla; wā, hē'misa 'nemēxla dzōnoq!wa lōqwalīla;  
 wā, hē'misa 'nemēxla āla'nem lōqwalīla. Wā, hē'mis lēgemg'elx-  
 lā'yē Kwakwax'ālas qa k'wēladzēxlāyōsa g'īgāma'yē Ts'ex'ēdē.  
 Wā, laem gwāl lāxēq.

3 3. G'ēxsem. yix gwālaasas k'lāta'yasa tsāgema'yasa g'ōkwas g'īgā-  
 30 ma'yasē K'emk'eqewēdē, yixs 'wāx'sōtstālasaēda nānē k'lātemēs  
 tsāgema'yasa g'ōkwē. Wā, la'mē k'lēs q'lālēlē g'ayōlasasēq lō'  
 w'ānēmēmaq. Wā, laem wālē wāldēmē qāē.

4. Kūkwāk'lum, yixs k'leāsa k'lātemēs tsāgemas l'āsana'yasa  
 g'ōkwas, ōgū'la lāxēs lēlāmē, yixs l'ēlxwatāyaēda dzōnoq!wāxa  
 35 nēnānē lāx 'wāx'sōtstālasa āwīlēlāsa g'ōkwē. Wā, lā k'wādzētā-  
 'ya hōq<sup>u</sup>hokwēxa nēnānē lāxa 'wāx'sōtēwalīlas ōgwīwalīlasa g'ōkwē.  
 Wā, hēm g'ōkūlxlēs Yāqa!enlidzē yix g'īgāmayōlasa 'ne'mēmōtasa  
 Mēmāg'insasa Qwēq<sup>u</sup>sot!ēnoxwē yixs geg'adaēda g'īgāmayōlāē  
 Neqāp!enk'emōlas k'lēdēlas Yāqa!enlidzeōlaxa lēgadās L'ālēlila-  
 40 yugwa. Wā, hē'mis g'āxēlas g'ōkūlxlā'ya g'ōkwē. Wā, hē'mis

aro | four house dishes, one of the great house dishes is a Dzō- 41  
noq!wa, | one of them a grizzly bear, and one a | whale, and one  
a | killerwhale. These are the four house dishes given in marriage  
by Chief || Yaqa!enlidzē for his princess L.lälēlilayugwa when she 45  
married | Neqāp!enk'em. That is all I know about the numaym |  
Kūkwāk!nm of the Gwētela, for nothing was obtained as super-  
natural treasure by their ancestors. |

5. Sēn!em. They have painted on the front of their house  
two | suns, one on each side of the front of the outside || of the 50  
house. The house has no carved posts, and there are two |  
house dishes inside, both doubleheaded serpents. | These were also  
obtained in marriage by Chief Tsex'ewēd from the chief | of the nu-  
maym Nōnemaseqālis of the Lawōts!ēs, Lelāk'enēs, | for Tsex'ewēd  
had for his wife the princess of Lelāk'enēs, || L.lāx!l'elēdzemga. 55  
However, they never talk about the house given in marriage by |  
Lelāk'enēs, for the sun painting of the house belongs to the Sēn-  
L!em. | That is all about this. |

6. Laälax's'endayu. Their chief L.lāqwalal has no painting on  
the house, | but seven birds are sitting on || top on the edge of the 60  
outside of the house front. This was obtained as supernatural  
treasure by | L.lälēlila, who was known as a great sea-hunter.

MEXĒL laqēda mewēxla lōelqwalilaxa 'nemēxlēda 'wālasē lōqwalil 41  
dzōnoq!wa; wā, hē'mēsa 'nemēxla lōqwalilē nānē; wā, hē'mēsa  
'nemēxla lōqwalil gwe'yema; wā, hē'mēsa 'nemēxla lōqwalil  
māx'ēnoxwa. Wā, mewēxlēda lōelqwalilē lōqwalilāsa g'igāmayōlē  
Yāqa!enlidzēyo!a qaēs k'!ēdēlwūlē L.lälēlilayugwōlaxs laē lā'wades 45  
Neqāp!enk'emōlē. Wā, hēm wāxen q!älē lāxa 'nemēmōtasa Kū-  
kwāk!ūmasa Gwētela, yixs k'!ēāsāē lōgwalas g'ilg'alēsas.

5. Sēn!em, yixs k'!ātemalaē tsāgemas g'ōkwāsēxa ma!tsemē  
L!ēsela, yixs 'nā!nemaē lāxa 'wāx'sanōlema'yas tsāgemas L!āsanā-  
'yasa g'ōkwē. Wā, la k'!ēās k'!ās lēlāmas g'ōkwās. Wā, lā ma!ex- 50  
lāda lōelq!wa ha'nēl lāqxa 'nāxwa'mē sisēsēyūlaēda ma!exla lōel-  
q!wa. Laemxaē lōqwalilē lāxa g'igāmayōlaē 'Tsex'ewēdōla yis g'igā-  
mayōlasa 'nemēmōtasa Nōnemaseqālisasa Lāwōts!ēsē, yix Lelāk'-  
enēswūla, yixs geg'adaē Tsex'ewidōlas k'!ēdēlas Lelāk'enēswūlas  
L.lāx!l'elēdzemga. Wā, laemlē k'!ēs gwagwēx's'ālasē g'ōkūlxla- 55  
'yas Lelāk'enēswūlē qaxs hās'maaxa Sēn!emē L!ēsela k'!ātemēsēs  
g'ōkwē. Wā, laemxaē gwāl laxēq.

6. Laälax's'endayo. yixs k'!ēāsāē k'!ātemēs g'ōkwās g'igāma-  
'yasē L.lāqwalal, yixs k'!wāsāxtā'yēda ālēbōsgemē ts!ēk!wa lāx  
ōgwāxtā'yas tsāgemas L!āsanā'yas g'ōkwās. Hēm lōgwēs Lāle- 60  
lilaxa ts!ēlwāla 'wālas ālē'winoxwa, yixs ts!ā'yāē L.lälēlil!ās L.lā-

62 LāleliL'a was the younger brother of L'āqwālal. L'āqwālal sent his younger brother LāleliL'a to | hunt seals at Sālots'a, which is called Nomas. He started from | LEX'siwē<sup>ε</sup>, for it is said that the  
 65 ancestors of the numaym Laūlax's<sup>ε</sup>endayu lived there. || The name of the steersman of LāleliL'a is not given. It was | evening when they started for the island Sālots'a. The tide | began to run out, and the canoe was being turned around. Then | LāleliL'a warned his steersman, and told him not to be afraid, because | sea-hunters are not afraid of anything. Then they saw many  
 70 birds | gathering at the place where they were being gathered ahead of the bow of the | small hunting canoe. Then LāleliL'a and his steersman paddled quickly. | Then they nearly arrived at (the place) where there were | many birds gathered. Then the top of the front | of a large house appeared from out of the sea. It was not there  
 75 for a long time. The house came || out of the sea like an island. This was the house of Q'ōmogwa | which was seen by LāleliL'a. Then he ran into the sea into the | door of the great house coming out of the sea. Then LāleliL'a told | his steersman that they would go into the great house that came out of the sea. | The  
 80 steersman said, "Go on. Just paddle." Thus he said. Then they paddled, going with the tide, which ran into the door of the great house that had come up from the sea. | Then he went in with his small hunting canoe. | And it stood at the right-hand side of the

62 qwalal. Wā, lā'laē 'yālaqē L'āqwālalaxēs ts'ā'yē LāleliL'a qa lās ālēxwax mēgwata lāx Sālots'axa gw'ē'yōwē Nōmas g'āg'elis lāx  
 65 LEX'siwē<sup>ε</sup> qaxs hāael g'ōkūlē g'āūsā 'nē'mēmōtasa Laūlax's'endayo. Wā, la'mē k'ēs lēqalase'wē k'waxlā'yas LāleliL'a. Wā, la'em'lāwisē dzāqwxaxs laē LEX'idē lāsgēmēx Sālots'a. Wā, lā'laē ts'lax'idēda demsx'ē. Wā, la'em'laē qedōsa. Wā, gwālela'em'lāwisē LāleliL'a q'lāq'agemlaxēs k'waxlā'yē qa k'ēsēs k'ilelas qaxs k'leāsaē k'ilem ēs'ālēwinōxwē. Wā, la'em'laē dōqwalaxa q'lēnemē ts'lēts'lek'wa lāel pekwxaxēs pekwasē'wa lax neqāgiwa'yas āgiwa'yas  
 70 ālē'waselelā xwāxwaguma. Wā, ā'em'lāwisē 'nēmāla yāyafna sēxwē LāleliL'a lē'wēs k'waxlā'yē. Wā, la'em'lāwisē elāq lāg'aa lāxa q'lēnemē pekwa ts'lēts'lek'wa g'āxaalāsē nē'idē ōgwāxtā'yas tsāgemasa 'wālasē g'ōkustāla'yā. Wā, k'ōdzālaē gālaxs g'āxaē hē'la  
 75 gwēx's 'nek'ālaxa g'ōkustāla'yē. Wā, hēm g'ōx'sa Q'ōmogwa'yē la dōgūlts LāleliL'a. Wā, la'em'laē tsewēlelēda demsx'ē wāp lāx t'lex'ilāsa 'wālasē g'ōkustāla'yā. Wā, la'em'laē LāleliL'a āxk'lālxūs k'waxlā'yē qa's lālag'i laēL lāxa 'wālasē g'ōkustāla'yā. Wā, ā'em'lāwisē k'waxlā'yas 'nēk'a: "Wāg'a, āem sēx'widex." 'nēx'laē.  
 80 Wā, lāx'da'x'laē sē'wēg'endxa ts'laēlela lāx t'lex'ilāsa 'wālasē g'ōkustāla'yā. Wā, la'mē laēL lē'wēs ālēwaselelā xwāxwagūma. Wā, lā'laē hāug'alil lāxa hēlk'ōtēwalilasa 'wālasē g'ōkustāla'yā. Wā,

great house that had come up from the sea. | Then Lālelil!a saw 83  
 four house dishes standing in the rear | of the great house that  
 had come up from the sea, one a whale dish, || and one killer- 85  
 whale dish, and one sealion | dish, and one seal dish. Then | Lā-  
 lelil!a heard what they said. "Now you have obtained as super-  
 natural treasure this house that has come up from the sea, |  
 and these four house dishes. Now go on, and club these sea-otters  
 as your | supernatural treasure." Thus said what was heard by  
 him. Immediately Lālelil!a stepped out || of his little canoe. He 90  
 clubbed the many sea-otters that were crawling about on the  
 floor | of the house. As soon as his small canoe was full, he went  
 aboard. | Then the sea began to flood the house, and the | little  
 canoe of Lālelil!a floated. Then the great house that had come  
 up disappeared, | and the canoe just floated on the open sea. || Lā- 95  
 lelil!a went home to his village at LEX'siwē<sup>ε</sup>, his canoe full of  
 sea-otters. | Then he reported to his elder brother L!āqwalā that a  
 large house coming up from the sea had been seen; | that they  
 had gone in, and that he had heard them | saying. "Now you  
 have obtained as supernatural treasure this house that has come  
 up, and these four | house dishes. Now club some of these sea-  
 otters here, for you obtained them as supernatural treasures.  
 Thus said what I || heard," said Lālelil!a to his elder brother L!ā- 100  
 qwalā as he reported to him. | Now he gave what he had ob-  
 tained by good luck, the sea-otters and the four house dishes, |

laEM<sup>ε</sup>laē dōqūlē Lālelil!āxa lōElqwalilē mewēXLA ha<sup>ε</sup>nēl lāxa ōgwi- 83  
 walilasa <sup>ε</sup>wālasē g'ōkustāla<sup>ε</sup>yaxā <sup>ε</sup>nEMēXLA gwe<sup>ε</sup>yEM lōqwalila,  
 hē<sup>ε</sup>mesa <sup>ε</sup>nEMēXLA māx<sup>ε</sup>ēnox<sup>u</sup> lōqwalila, L<sup>ε</sup>wa <sup>ε</sup>nEMēXLA L!ēx<sup>ε</sup>EN 85  
 lōqwalila; wā, hē<sup>ε</sup>misā <sup>ε</sup>nEMēXLA mēgwat lōqwalila. Wā, lā<sup>ε</sup>laē  
 Lālelil!a wūlālaxa <sup>ε</sup>nēk'a: "Laems Lōgwāxwa g'ōkustāla<sup>ε</sup>yēx  
 L<sup>ε</sup>wa mewēXlax lōqwalila. Wā, wēg'a kwēx<sup>ε</sup>ēd lāxwa q!āsax qa<sup>ε</sup>s  
 Lōgwaōs." <sup>ε</sup>nēx<sup>ε</sup>laē wūlelas. Wā, hēx<sup>ε</sup>idaEM<sup>ε</sup>lāwisē Lālelil!a laltā  
 lāxēs xwāxwagūmē qa<sup>ε</sup>s kwēx<sup>ε</sup>ēdē lāxa q!āsa q!ēnem g'ilemg'ililela 90  
 lāxa g'ōkwē. Wā, g'il<sup>ε</sup>EM<sup>ε</sup>lāwisē qōt!a xwāxwagumaxs laē lāxs lāq.  
 Wā, la<sup>ε</sup>mē paōlelilēda demsx<sup>ε</sup>ē wāpa. Wā, g'il<sup>ε</sup>EM<sup>ε</sup>lāwisē pEX<sup>ε</sup>walilē  
 xwāxwagūmas Lālelil!a lālasē x'is<sup>ε</sup>ēdēda <sup>ε</sup>wālasē g'ōkustāla<sup>ε</sup>ya.  
 Wā, la<sup>ε</sup>mē ām la hānwālx<sup>ε</sup>da<sup>ε</sup>x<sup>u</sup> lāxa aōwak<sup>ε</sup>. Wā, la<sup>ε</sup>mē g'āx  
 nā<sup>ε</sup>nakwē Lālelil!a lāxēs g'ōkwalasē LEX'siwē<sup>ε</sup> qōt!axa q!āsa. Wā, 95  
 lā<sup>ε</sup>laē ts!EK<sup>ε</sup>!ālelasēs dōx<sup>ε</sup>wālela <sup>ε</sup>wālasē g'ōkustālē lāxēs <sup>ε</sup>nōlē L!ā-  
 qwalalē. Wā, hē<sup>ε</sup>mēsēx lē<sup>ε</sup>maē laēl lāq. Wā, hē<sup>ε</sup>mis la wūlela-  
 tsēxa <sup>ε</sup>nēk'a: "Laems Lōgwāxwa g'ōkustāla<sup>ε</sup>yēx L<sup>ε</sup>wa mewēXlax  
 lōqwalila. Wā, wēg'a kwēx<sup>ε</sup>ēd lāxwa q!āsax qa<sup>ε</sup>s Lōgwaōs, <sup>ε</sup>nēk'EN  
 wūlelē," <sup>ε</sup>nēx<sup>ε</sup>laē Lālelil!āxēs <sup>ε</sup>nōlē L!āqwalalē, laē ts!EK<sup>ε</sup>!ālelaq. 100  
 Wā, la<sup>ε</sup>mē lāk!eg'a<sup>ε</sup>!tsēs Lōgwa<sup>ε</sup>ya q!āsa L<sup>ε</sup>wa mewēXLA lōElqwali-

- 2 to his elder brother L!āqwalal, that the house that came up from the sea should be imitated by him with | all the birds sitting on the upper edge of the outer | front of the house that came up.  
 5 Lāleli!a did not wish | to put to shame his elder brother L!āqwalal. Therefore he did this with his house that had come up. | Now Lāleli!a built a house like that house in | Qālogwis. and he imitated all, the whale dish, | the killerwhale dish, the sea lion dish, and the seal dish. Therefore the | numaym Laā!ax's<sup>e</sup>endayū own  
 10 the birds | sitting on the upper edge of the front outside of their house in this manner:

on the outside  
from the sea,  
ting on two  
of the place



They stand in this way:  
of the house coming up  
namely, four cranes | sit-  
crosspieces and | on top  
where the two cross-  
pieces are nailed on an eagle is seated. | That was the style



- of the house coming up from the sea which was first seen by  
 15 Lāleli!a. || There is nothing (carved) on the posts. There is only one thick beam. | Now Q!ūmx'ōd married the | princess of Haē!ekum. He was the chief of the numaym Lēq!em. | The name of his princess was Ō'magasemē<sup>e</sup>, and | Haē!ekum gave  
 20 his house in marriage to his son-in-law Q!ūmx'ōd. The | posts of the house are flat. There are two in front of the house | and two flat posts in the rear of the house. The paintings on the |

- 2 lē lāxēs <sup>e</sup>nōlē L!āqwalal Lō<sup>e</sup> qa nānaxts!ewēsēxa g'ōkustā!a<sup>e</sup>yē lāx  
<sup>e</sup>nāxwa<sup>e</sup>maē ts!ēk!wēda k!ūsāxtā<sup>e</sup>yax ēk!ēnxa<sup>e</sup>yasa tsāgemas L!ā-  
 5 sanā<sup>e</sup>yasa g'ōkustā!a<sup>e</sup>yē. Wā, la<sup>e</sup>mē lāleli!a k!ēs <sup>e</sup>nēk' qas  
 max'tslamasēxēs <sup>e</sup>nōlē L!āqwalal lāg'ilas hē gwēx'<sup>e</sup>itsa g'ōkustā!a<sup>e</sup>yē  
 lāq. Wā, la<sup>e</sup>mēsē L!āqwalalē g'ōkwē!axa hē gwēx's g'ōk' lāx  
 Qālogwis. Wā, lāxāē <sup>e</sup>wī!aem nānaxts!e<sup>e</sup>waxa gwe<sup>e</sup>yemē Lē<sup>e</sup>wa  
 māx<sup>e</sup>no<sup>x</sup> Lē<sup>e</sup>wa L!ēx<sup>e</sup>enē Lē<sup>e</sup>wa mōgwatē lōelqwalila. Wā, hēm  
 lāg'ilas āxnōgwadēda <sup>e</sup>ne<sup>e</sup>mēmotasa Laā!ax's<sup>e</sup>endayāsa ts!ēk!wās  
 10 k!wāsāxtā<sup>e</sup>yax tsāgemas L!āsanā<sup>e</sup>yasēs g'ōkwēxa g'a gwālēg'a (*fig.*).  
 Wā, lā lāsa g'a gwālēg'a (*fig.*) lāx L!āsanā<sup>e</sup>yasa g'okustā!a<sup>e</sup>yē yixs  
 mōsgemaē ādemgūlēyēda k!wāsena<sup>e</sup>yaxa malts!aqē gayāla. Wā, lā  
 k!waxtā<sup>e</sup>yēda kwōkwaxa negetāla lāp!ena<sup>e</sup>yatsa ma!ts!aqē geyāla.  
 Wā, hēm!aē gwālēda g'ōkustā!a<sup>e</sup>yaxs g'ālāē dōx<sup>e</sup>walēlē lāleli!āq.  
 15 Wā, laem k!ēās gwā!aats lē!āmas ōgū<sup>e</sup>lā lāqēs lēkwaēs k'ātēwafyē  
<sup>e</sup>ne<sup>e</sup>nts!aqa. Wā, lā gēg'adē Lēwēlgāma<sup>e</sup>yas L!āqwalal yix Q!ūm-  
 x'ōdē yis k!ēdelas Haē!ekum yixs g'igāma<sup>e</sup>yaasa <sup>e</sup>ne<sup>e</sup>mēmotasa  
 lēq!em. Wā, lā lēg'adēs k!ēdelasēs Ō'magasema<sup>e</sup>yē. Wā, lā g'ō-  
 kūlx!aē Haē!ekuma<sup>e</sup>yaxa g'ōkwē lāxēs negūmpē Q!ūmx'ōdē. Wā,  
 20 la<sup>e</sup>mē āwādzō pēpegēdzowē lē!āmasa g'ōkwēxa mālexsa lāxa ōstā-  
 lilasa g'ōkwē. Wā, hē<sup>e</sup>mēsa mālexsa laxa ōgwiwalilē. Wā, lā k!ā-



posts in the rear are large wolves looking upward, and | grizzly 23  
bears are the paintings of the posts on each side of the door. |  
I think that is all. ||

7. Elgūnwē<sup>ε</sup>. These just kept together from the beginning | with 25  
the numaym Laälax's<sup>ε</sup>Endayo. And therefore they have no | dif-  
ferent house, but Wanuk<sup>u</sup>, who believes that he is now a chief, |  
built a house for himself, but there is nothing in the house. |

## II. Q!ŌMOYÁ<sup>ε</sup>YĒ. THE KWĒXA

1. Kūkwākūm. They sprung from one source with the Kūkwa- 1  
k'lūm of the | Gwētela. They also have no painting on the front  
boards outside of | the house. Their chief Yāqoładzē took for  
his wife Ō<sup>ε</sup>masqwapelag'ilis, | the princess of Amāwa<sup>ε</sup>yus, chief of  
the numaym || Naensx'a. He gave in marriage the house with the 5  
painting | of the whale on the outside front, and inside there are  
four | house dishes, one of them a sea-otter house dish, and one |  
a killerwhale house dish, and one beaver house dish, and | one  
a whale house dish. Then Yāqoładzē married again the princess  
of || Ğwēx'sēselasemē<sup>ε</sup>, Ts!ets!á!á!á, and | Ğwēx'sēselasemē<sup>ε</sup> gave to 10  
his son-in-law in marriage his house. And the painting | on the  
outside of the front of the house is a grizzly bear of the sea split

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dedzálēda lēlāmasa ōgwiwalifaxa ēk!ēgemāla āwā ālanema. Wā, 22  
lā nēnāne k!ādedzāfyaxa lēlāmasa <sup>ε</sup>wāx'sōtstālilasa t!ex'fla. Wā,  
lax'staax<sup>u</sup>mē <sup>ε</sup>wila.

7. Elgūnwē, yixs ā<sup>ε</sup>maē q!aplaēltsā g'ūg'ilela lāxēs āwānāyē 25  
lē<sup>ε</sup>wa <sup>ε</sup>nē<sup>ε</sup>mēmotasa Lāälax's<sup>ε</sup>Endayo. Hē<sup>ε</sup>mis lāg'ilas k!eās g'ōkwa  
ōgū'lá lāx Wanukwē yixs laē ōq!ūs<sup>ε</sup>em la g'ūg'āma<sup>ε</sup>ya. Wā, la<sup>ε</sup>mē  
g'ōkwēla qa<sup>ε</sup>s g'ōkwa. Wā, lā k!eās gwēx'sdem<sup>ε</sup>s g'ōkwas.'

## II. Q!ŌMOYÁ<sup>ε</sup>YĒXA KWĒXA

1. Kūkwākūm, yixs <sup>ε</sup>nē<sup>ε</sup>maē g'āyewasas lē<sup>ε</sup>wa Kūkwākūmasa 1  
Gwētela. Wā, laemxāē k!eās k!ātemēs tsāgemas L!āsanā<sup>ε</sup>yas  
g'ōkwas. Wā, lā g'ūg'āma<sup>ε</sup>yasē Yāqoładzē g'eg'adex<sup>ε</sup>ides Ō<sup>ε</sup>mas-  
qwapelag'ilis, yix k!ēdelas Amāwa<sup>ε</sup>yos, yix g'ūg'āma<sup>ε</sup>yasa <sup>ε</sup>nē<sup>ε</sup>mē-  
motasa Naensx'a. Wā, la<sup>ε</sup>mē g'ōkūlxlālaxa g'ōkwē k!ātamalē 5  
ts!āgemas L!āsanā<sup>ε</sup>yasēxa gwe<sup>ε</sup>yemē. Wā, lā hā'nēla mewēxla  
lōelqwalil lāq, yixs <sup>ε</sup>nēmēxlaēda q!āsa lōqwalila lē<sup>ε</sup>wa <sup>ε</sup>nēmēxla  
max<sup>ε</sup>ēnox<sup>u</sup> lōqwalila lē<sup>ε</sup>wa <sup>ε</sup>nēmēxla ts!āwē lōqwalila; wā, hē<sup>ε</sup>misa  
gwe<sup>ε</sup>yemē lōqwalila. Wā, lā ēt!ēd g'eg'adē Yāqoładzās k!ēdelas  
Ğwēx'sēselasema<sup>ε</sup>yē yix Ts!ets!á!á!á. Wā, laemxāē g'ōkūlxlālaxa 10  
g'ōkwē Ğwēx'sēselasema<sup>ε</sup>ya lāxēs negūmpē. Wā, la<sup>ε</sup>mē k!ātemalē  
tsāgemas L!āsanā<sup>ε</sup>yas g'ōkwasēxa kwaxsaakwē nānēs. La<sup>ε</sup>mē hē

13 in two. | One-half of the grizzly bear of the sea is on the right  
hand side of the door, and the other half | on the left hand side  
15 of the door, and their heads touch at the || door, and the vomiter  
is on top of the house. That is a carved man, | for when Yāqoḷadzē  
gives an oil feast, the oil box | is put on the roof. And when  
they sing the host song of | Yāqoḷadzē, a man goes up to the  
roof of the feast house. | There is a gutter on the back of the  
20 long square cedar beam. The carved vomiting | man is at the  
other end of it in this manner.<sup>1</sup> Then they put the || oil box on  
the other end of it, and the man who | takes care of it pours the  
oil into the gutter on the back of the | vomiting beam, and the oil  
runs along the gutter on the back to the hole | behind the head  
25 and it runs out, being vomited by the vomiter, and it || runs into the  
fire in the middle of the feast house. This is called | by the Indians  
“vomiter-at-smokehole-of-the-feast-house.” There are also two |  
dishes, one a grizzly-bear house dish, and one a wolf | house dish.  
That is all. |

2. Hāñnaḷēnā. The crosspiece on top of the front board out-  
30 side of the house is the double headed serpent. || They did not get  
it from anyone. Not one man | claims to know from whom the

13 lēda āpsōt!ēna<sup>ē</sup>, ē nāñsa hēk!ōtstā<sup>ē</sup>yasa t!ēx!īla. Wā, lā hē lēda  
āpsōx<sup>u</sup>sāsēda gēmxōtstālasasa t!ēx!īla lāxēs k'emk'eqōgamalaē lāxa  
15 t!ēx!īla. Wā, laem hoqwastālēda g'ōkwēxa k'!ēkwē begwānema,  
yixs g'il<sup>ē</sup>maē k'wēlasē Yāqoḷadzāsa L!ē<sup>ē</sup>na laē hāng'āsasa L!ē<sup>ē</sup>nats!āla  
k'!ēmyaxīa. Wā, g'il<sup>ē</sup>mēsē denx<sup>ē</sup>edayowē k'wēla<sup>ē</sup>yālayowē q!em-  
dems Yāqoḷadzē lēda begwānemē lāxa ōgwāsasa k'wēla<sup>ē</sup>yats!ē  
g'ōkwa. Wā, lā xwag'egēda g'ilt!a k'!ēwel<sup>u</sup> k'waxlāwa. Wā,  
20 hēem hōqwa k'!ēk<sup>u</sup> begwānemē āpsba<sup>ē</sup>yaxa ga g'wālēga.<sup>1</sup> Wā, lā  
hāñnālēda L!ē<sup>ē</sup>nats!āla k'!ēmyaxīa lax āpsba<sup>ē</sup>yas. Wā, ā<sup>ē</sup>mēsēda be-  
gwānemēxa naaxsilāq gūxts!ālasa L!ē<sup>ē</sup>na lāx xūg'ēga<sup>ē</sup>yas ōxlā<sup>ē</sup>yasa  
hōqwa. Wā, lā wāg'ilt<sup>ē</sup>s!ālēda L!ē<sup>ē</sup>nāxa xūg'ēga<sup>ē</sup>yas qa<sup>ē</sup>s lē hē<sup>ē</sup>nakūla  
lāx kwāwap!<sup>ē</sup>yas qa<sup>ē</sup>s g'āxē hōx<sup>ē</sup>widayosa hōqwa. Wā, la<sup>ē</sup>mē  
25 hōxlālas lāxa laqawalilasa k'wēladzats!ē g'ōkwa. Wā, hēem gwe-  
<sup>ē</sup>yasa bāk!umē hōqwastāla k'wēladzats!ē g'ōkwē. Wā, lā mālēxla  
lō!q!wāsxa <sup>ē</sup>nēmēxla nāñē lōqwalīla; wā, hē<sup>ē</sup>misa <sup>ē</sup>nēmēxla ālanem  
lōqwalīla. Wā, laemxaē gwāla.

2. Hāñnaḷēnā, yixs sīseyūlaē gōg'āxtā<sup>ē</sup>yax tsāgēmas L!āsana<sup>ē</sup>yas  
30 g'ōkwas. Wā, lā k'!ēās gwāyōlaq. K'!ēās <sup>ē</sup>nēmōkwa begwānem  
q!ēq!ālak!<sup>ē</sup>lāx g'ūyōlasasa <sup>ē</sup>nē<sup>ē</sup>mēmotasa Hāñnaḷēnāq. Wā, lāxaē

<sup>1</sup>A sketch accompanied this description which is not repeated here, because the passage is quite clear. See publications of the Jesup North Pacific Expedition, Vol. V., plate 45, fig. 3.

numaym Hāānalēnā got it, and | the painting on their canoe is the 32  
double headed serpent. Therefore it is called the double headed  
serpent | canoe. I shall not give up to try to learn why | they  
have the double headed serpent. That is the end. ||

3. Yaēx'agemē. The paintings on the front board outside of 35  
the house | are killerwhales facing each other, for this is the house  
given in marriage by the chief | of the numaym Kwēk'āaēnox<sup>u</sup>,  
whose name is LĒK'EMĀXŌD, which came from | the history of  
'nālanokūmg'i'lak<sup>u</sup>. It is said that L!āqŏlas | married L!ālemāxo-  
dālayugwa, the princess of LĒK'EMĀXŌD. Therefore || he gave in 40  
marriage the house painted with the killerwhales facing each  
other | to his son-in-law L!āqŏlas, chief of the numaym | Yaēx'a-  
gēmē<sup>ε</sup>, and he obtained at the same time four house dishes with  
the | house which was given in marriage, one of them is a whale |  
feasting dish, one a killerwhale feasting dish, one || a bullhead 45  
feasting dish, and one a Dzōnoq!wa feasting dish. | That is all  
about this. |

4. Hāāyalik'awē<sup>ε</sup>. The painting on the front outside of the  
house is a | whale. The house was given in marriage by Wāg'i-  
dēs, | chief of the numaym Wīwomasgēm of the Mamalēleqāla,  
whose name was || Wāg'idēs. The princess of Wāg'idēs was Ğwē- 50  
k'i'lak<sup>u</sup>, who | was now the wife of Chief Hāxwayōsemē<sup>ε</sup>, who

hēm k'!ātsemēs xwāk'!ūnāsēda sīseyulē lāg'ilas lēgades sīseyultse- 32  
māla xwāk'!ūnās. Wā, lālalēn k'!ēs yāx'ide! q!aq!ē'staāleq lāg'i-  
las āxnōgwatsa sīseyulē. Wā, laēm lāba.

3. Yaēx'agemē<sup>ε</sup>, yixs k'!ātemalāē tsāgēmas L!āsanā'yas g'ōkwās 35  
yīsa k'emk'eqogamāla māx'ēnoxwa, yixs g'ōkūlxlayaas g'igāma-  
yasa 'nē'mēmōtasa Kwēk'āaēnox<sup>u</sup>xa lēgades LĒK'EMĀXŌDēxa g'ayā  
lāx 'nālanōkūmg'i'la<sup>x</sup>xa nūyāmē. Wā, lā'laē geg'adē L!āqŏlatsas  
L!ālemāxodālayugwa yix k'!ēdēlas LĒK'EMĀXŌDē. Wā, hē'mis lāg'i-  
las g'āx g'ōkūlxlāxaxa g'ōkwē k'!ātemālaxa k'emk'eqogamāla 40  
māx'ēnox<sup>u</sup> lāxēs negūmpē L!āqŏlas, yix g'igāma'yasa 'nē'mēmō-  
tasa Yaēx'agemā'yē. Wā, laemxāē mewēxla lōelqwalila 'nema-  
'nakūla lē'wa g'ōkūlxlā'yē g'ōkwa. Wā, hē'ma 'nemēxla gwe'yem  
lōqwalila lē'wa 'nemēxla māx'ēnox<sup>u</sup> lōqwalila; wā, hē'mēsa 'ne-  
mēxla k'lōma lōqwalila; wā, hē'mēsa 'nemēxla Dzōnoq!wa lōqwa- 45  
lila. Wā, laemxāē 'wī'la lāxēq.

4. Hāāyalik'awē<sup>ε</sup>, yixs k'!ātemalāē tsāgēmas L!āsanā'yas g'ōkwās  
yīsa gwe'yem. Wā, laēm'laē g'ōkūlxlā'yā g'ōkwās Wāg'idēsxa  
g'igāma'yasa 'nē'mēmōtasa Wīwomasgēmasa Mamalēleqālaxa lēga-  
des Wāg'idēs. Wā, hē'mēs k'!ēdēlts Wāg'idēsē Ğwēk'i'lak<sup>u</sup>, yix la 50  
genēmsa g'igāma'yē Hāxwayōsemā'yē, qaxs hē'māē g'igāmēsa

52 was chief of the numaym Hääyalik'awē<sup>e</sup> of the Kwēxa. There are | four house dishes in the house which was given in marriage, one is a Dzōnoq!wa | house dish, and a whale, an eagle, and 55 beaver house dish. | That's all again. |

5. Lāxsä. They just staid with the numaym Hääyalik'awē<sup>e</sup>, | for they have no noble ancestor, and, | therefore the numaym Lāxsä live in a house with the | Hääyalik'awē<sup>e</sup>, 60 and even at the present || day the Lāxsä continue to stay with them. That is all about them. |

6. Grīg'ilgām. They have no painting in front of the house, neither | at the present day nor in olden times. Their chief only has around the floor of the | house—K!wāk!wabalasemē<sup>e</sup> is their chief—carved men | on the boards of the height of the chest 65 when we are || standing up, and the distance between the carved men is one fathom. | The carved men begin at the | end of a pole placed to the right inside of the | door of the house, and going on to the right towards the rear of the house, and around to the | 70 left hand side of the door, and their || distance from the wall boards is one fathom. The carved | men are inside of the boards all around the house, as it is marked here.<sup>1</sup> | Ōmaxt!älalē<sup>e</sup> did this, placing men all around, | because this was the way in which

52 <sup>e</sup>ne<sup>e</sup>mēmōtasa Hääyalik'awa<sup>e</sup>yasa Kwēxa. Wä, lä hä<sup>e</sup>nēlēda me-wēxla löelqwalil läxa g'ōkūlxla<sup>e</sup>yē. Wä, hē<sup>e</sup>maēda dzōnoq!wa löqwalila <sup>e</sup>wa ālanem <sup>e</sup>wa kwēkwē <sup>e</sup>wa ts!ā<sup>e</sup>wē löelqwalila. 55 Wä, laemxāē gwāla.

5. Lāxsä. yixs ā<sup>e</sup>maē k!lūdenōdzē läxa <sup>e</sup>ne<sup>e</sup>mēmōtasa Hääyalik'awē, qaxs gwālela<sup>e</sup>maē k!lēs nēnāxsälēs g'ālemg'alisē. Wä, hē<sup>e</sup>mis lägrilas āem <sup>e</sup>nemaē<sup>e</sup>wadadēda <sup>e</sup>ne<sup>e</sup>mēmōtasa Lāxsä <sup>e</sup>wa g'īgāma<sup>e</sup>yasa <sup>e</sup>ne<sup>e</sup>mēmōtasa Hääyalik'awa<sup>e</sup>ye. Wä, wax<sup>e</sup>mēsēxwa läx 60 <sup>e</sup>nāla lä hēx<sup>e</sup>sāem q!ap!lēxseyōtsa Lāxsä. Wä, laem gwāl läxēx.

6. Grīg'ilgām, yixs k!ēasaē k!lūtema<sup>e</sup>ye tsāgemasēs g'ōkwē läxwa ālēx <sup>e</sup>nāla, lēwēs g'ālemg'alisē. Wä, lēx<sup>e</sup>amēs gwālaats āwēlēlās g'ōkwās K!wāk!wabalasema<sup>e</sup>yē yix g'īgāma<sup>e</sup>yas, yixs bēx<sup>e</sup>sē<sup>e</sup>stalilkwaasa la k!lēk!adzā<sup>e</sup>yaxa saōkēwxa yō āwāsgemēs dzāmaxg'ens 65 lāx<sup>e</sup>walēk'. Wä, lä <sup>e</sup>nā<sup>e</sup>nemp!enk' läxens bālāqē āwālagālasasa bēbegwānemē k!lēkwa. Wä, hē<sup>e</sup>misē g'āg'elila k!lēk!akwē bēbegwānemē seg'edzā<sup>e</sup>yē lapdemās dzōxūm läx hēlk'ōtstāliłasa t!ex-īlāsa g'ōkwē la hä<sup>e</sup>stalilēlaxa āwēlēlāsa g'ōkwē qa<sup>e</sup>s g'āxē läxa g'emxōtstāliłasa t!ex-īla. Wä, lä <sup>e</sup>nemp!enk' läxens bālax yix 70 wālalaasa läx tsaxsē<sup>e</sup>stā āwē<sup>e</sup>stelsasa g'ōkwē. Wä, hēm k!lēdzāyatsa bēbegwānema ōts!āwasa tsagemā āwē<sup>e</sup>stāsa g'ōkwēxa xeldekwē.<sup>1</sup> Wä, hēm lägrilas hē gwēx<sup>e</sup>idē Ōmaxt!älalē<sup>e</sup>yē qa bēx<sup>e</sup>sē<sup>e</sup>stalilkwa yixs hāael gwālēlēs lē<sup>e</sup>lanema g'īg'egāma<sup>e</sup>yasa lēlqwāla-

<sup>1</sup> A sketch accompanied this description which is not repeated here, because the passage is quite clear.

he invited the chiefs of the tribes | to eat seal at K'łāq'a. When ||  
all the men had gone out, he carved the men at the | places where 75  
his guests had been sitting. It is as though he had made fun of |  
the chiefs on account of what he had done when he made carv-  
ings of them. | Therefore it is done this way around the house.  
There are two | house dishes, one a seal house dish, and || the 80  
other one a killerwhale house dish. It also | occurred to Ōmax-  
t!ālal̄ē to imitate the seal which he had killed | in making a  
house dish, and it occurred to him that he would go to the kil-  
lerwhales after his death, | and therefore he imitated the form of  
a killerwhale for his house dish | when he gave a feast of many  
seals at K'łāq'a. That's again all about them. ||

### III. ʼWĀLAS KWĀG'UŁ

1. Dzendzenx'q!ayu. The painting on the front | outside of the 1  
house is the Qōlos, for the Qōlos is the ancestor of the Dzendzenx'-  
q!ayo. | There are four house dishes of their ancestor YāxLEN. | One  
of the house dishes is the Qōlos; and also the elder brother of Qōlos,  
Thunderbird. || That is another feasting-dish. And the | Thunder- 5  
bird, the house dish, is made in the same way as the Qōlos house dish  
is made, and there is a | whale house dish and a beaver. That is  
all again. |

la'yē qa lās q!esaxa mēgwatē lāx K'łāq'a. Wā, g'il'em'lawisē  
lōqūwelsēda ʼnāxwa begwānemxs laē k'łēdzōtsa begwānemē lāx 75  
k!wādzēlasdāsēs lē'lānemē. Wā, laem ʼnemāx'is lō' aemlāsa  
g'ig'egāma'yē lāxēs gwēx'idaasē yixs hē'maē la k'łēdzoyowē. Wā,  
hē'mis lāg'ilas hē gwālē āwē'stalilasa g'ōkwē. Wā, lā māEXLA'ma  
lōqwalilās. Wā, hē'ma ʼnemēXLA mēgwat lōqwalilā. Wā, hē'misa  
ʼnemēXLA max'ēnox<sup>u</sup> lōqwalilā. Wā, laemxāē Ōmaxt!ālalā'yē 80  
āem ʼnēnk'!ēx'ēd qa's nānaxts!ewēxa mēgwatēxēs yānemē qa's  
lōqwalilā. Wā, lā g'ig'aēx'idexs lēl lāxa māx'ēnoxwē qō lē'lō.  
Wā, hē'mis lāg'ilas nānaxts!ewaxa māx'ēnoxwē qa's lōelqwalilēxs  
laē k!wē'latsa q!ēnemē mēgwata lax K'łāq'a. Wā, laemxāē lāba.

### III. ʼWĀLAS KWĀG'UŁ

1. Dzendzenx'q!ayu, yixs qōlosaē k'latema'yas tsūgēmas L'lasa- 1  
nā'yas g'ōkwās, qaxs hē'maē g'ilgalitsa Dzendzenx'q!ayoxa qōlosē.  
Wā, lā mewēXLA lōelqwalilās g'igāma'yasē YāxLEN, yixs hē'maē  
ʼnemēXLA lōqwaliltsēda qōlosē. Wā, hē'mēsē ʼnōlās qōlosa künkūn-  
xūlig'ē. Hēem ʼnemēXLA lōqwalilts yixs hē'maaxat! gwālē yixa kün- 5  
kūnxūlig'a'yē lōqwalilē gwālaasasa qōlosē lōqwalilā; wā, hē'mēsa  
gwe'yemē lōqwalilā; wā, hē'mēsa ts!ā'wē. Wā, laemxāē lāba.

8 2. Wāwālibá'yē. The painting on the front outside of the house  
is | the whale, for the ancestor of their chief was a whale. There-  
10 fore || his name is Yāqal'ēnāla. And he painted his origin on the  
outside | front of his house. There are four house dishes; one is a |  
whale house dish, another one a killer-whale house dish, and | one  
a bullhead house dish, and one a Dzōnoq'!wa-of-the-sea house dish. |  
15 The numaym Hēmasxdō keeps together with the || numaym Wāwāli-  
bá'yē, for the Hēmasxdō have no noble ancestor || like the elgūnwē  
and the numaym Lāxsā, | and they are ashamed to talk about it.  
That is again all about this. |

3. G'ēxsem. The painting on the outside front | of the house  
20 of their chief Lālelil!a, is the same as that of the painting || on the  
outside front of the house of K'ēmk'ēqewēd, who is the chief of the |  
numaym G'ēxsem of the Gwētēla. The only difference is that the |  
G'ēxsem of the 'wālas Kwāg'ul have four house dishes—two | grizzly-  
bear dishes, one wolf house dish, and | one beaver house dish. It is  
25 said, that Chief Lālelil!a || obtained these in marriage from the chief  
of the numaym K'ēk'!aēnox<sup>u</sup> of the Āwālela at Hānwad from the  
chief who had the name K'ēmgēd. | His princess had the name Melē-  
dzas, as she was the wife of Lālelil!a. | Then he obtained in marriage  
the house with the crosspiece on top of the front outside | (represent-  
ing the) double headed serpent, and sitting between the eyes ( of the  
30 double headed serpent) the thunderbird || on the head of the man

8 2. Wāwālibá'yē, yixs k'!ātamalaē tsūgemas L'āsaná'yas g'ōkwa-  
sēxa gwe'yem, yixs gwe'yemaē g'ilg'alísasa g'ig'āma'yas lāg'ilas  
10 lēgades Yāqal'ēnāla. Wā, lā k'!ātemtsēs grayewasē lāx tsūgemas  
L'āsaná'yasēs g'ōkwē. Wā, lā mewēxla lōelqwalilasxa 'nemēxla  
gwe'yem lōqwalila lē'wa 'nemēxla māk'ēnoxwa lōqwalila lē'wa  
'nemēxla k'!ōma lōqwalila lē'wa 'nemēxla Dzōnogwēs lōqwalila.  
Wā, la'mē ā'ma 'ne'mēmōtasa Hēmasxdō la k'!ādenōdzēxa 'ne'mē-  
15 mōtasa Wāwālibá'yē qaxs k'!ēsaē nāxsālē g'ūg'ēlelasasa 'ne'mēmō-  
tasa Hēmasxdō hē gwēx'sa elgūnwá'yē lē'wa 'ne'mēmōtasa Lāxsā  
yixs māk'ts!ōlemaē gwāgwēx's'alasa. Wā, la'emxāē lāba.

3. G'ēxsem, hē'maaxat! āem gwālē k'!ātemas tsūgema'yēs L'āsa-  
nā'yas g'ōkwas g'ig'āma'yasē Lālelil!a, yix gwālasas k'!ātema'yas  
20 tsūgema'yas L'āsanā'yas g'ōkwas K'ēmk'ēqewēdē, yix g'ig'āma'yasa  
'ne'mēmōtasa G'ēxsemasa Gwētēla. Wā, lēx'a'mēs ōgwaqala'yōs  
G'ēxsemasa 'wālas Kwāg'ul yixs mewēxlaēs lōqwalilēxa malēxla  
nenānē lōelqwalila lē'wa 'nemēxla ālanem lōqwalila. Wā, hē'mēsa  
'nemēxla ts!ā'wē lōqwalila. Wā, la'em!aēda g'ig'āma'yē Lālelil!a  
25 geg'adānemaq lāx g'ig'āma'yasa 'ne'mēmōtasa K'ēk'!aēnoxwasa  
Āwālela lāx Hānwadē, yixa g'ig'āma'yē lēgades K'ēmgēdē. Wā,  
lā lēgades Melēdzasē k'!ēdēlas. Wā, hē'mis la gēnems Lālelil!a.  
Wā, hē'mis g'ōkūlxlālaxa g'ōkwē gōg'iwālēs tsūgema'yas L'āsanā-  
'yasa g'ōkwaxa sīsēyulē. Wā, lā k'!wāk'!wagustá'yēda kūnkūnūli-

in the middle of the double-headed serpent; and the four | feasting-dishes which I have just named were also obtained there. That's the end. |

IV. Q!ŌMK'!UT!ES

1. Lēq!EM. The painting on the front outside of the house is 1  
the | killer-whale, which was obtained as supernatural treasure by  
the first chief, HaēLEKŭmē<sup>ε</sup>, who was | a sea-hunter. He went hunt-  
ing seal at night at ŌSEQ<sup>u</sup>. | There he saw a large house at the upper  
side of || ŌSEQ<sup>u</sup>, and he saw sparks coming out of the roof. Then | 5  
HaēLEKŭmē<sup>ε</sup> wished to go ashore to look at it. He | arrived at the  
beach, and he went up the beach. Then he | saw that killer whales  
were the painting on the outside front of the | house. He arrived at  
the door and looked through a || hole. Then he heard many men 10  
talking | about him, that he was always trying to head off the people  
when they were out sea-hunting. | He heard one man say, "I wish |  
our friend HaēLEKŭmē<sup>ε</sup> would come so that we might advise him not |  
to head us off when we are hunting; for he will get more || game if he 15  
keeps behind us." Thus he said. At that | time HaēLEKŭmē<sup>ε</sup> jumped  
through the door of the house, and | stood at the fire in the middle  
of the house. He spoke, | and said, "I am HaēLEKŭmē<sup>ε</sup> whom you

g'a'yē lāx x'ōmsas bāk'awa<sup>ε</sup>yas. Wā, hē<sup>ε</sup>mesen lāx'de lēLEqalase- 30  
<sup>ε</sup>wēda mēwēXLA lōelqwalīla. Wā, hēEM g'āyanematsēx. Laem lāba

IV. Q!ŌMK'!UT!ES

1. Lēq!EM, yixs k'!ātemālaē tsāgemas L!āsanā<sup>ε</sup>yas g'ōkwasēsa 1  
māx<sup>ε</sup>noXwēxa lōgwa<sup>ε</sup>yasā g'ilgalisasa g'igāma<sup>ε</sup>yasē HaēLEKŭmē. yixs  
ālē<sup>ε</sup>winoXwāē. Wā, lālaē ālēXwaxa mēgwataxa gānolē lāx ŌSEQ<sup>u</sup>.  
Wā, lā<sup>ε</sup>laē dōx<sup>ε</sup>walelaxa <sup>ε</sup>nemsgemēsē <sup>ε</sup>wālas g'ōk<sup>u</sup> lax āpsōtas  
ŌSEQ<sup>u</sup>. Wā, lā<sup>ε</sup>laē dōqūlaqēxs ānōbēxsālaē sālās. Wā, laem<sup>ε</sup>lā- 5  
wisē HaēLEKŭmē<sup>ε</sup> <sup>ε</sup>nēk' qa<sup>ε</sup>s lā ālē<sup>ε</sup>sta dōx<sup>ε</sup>wīdeq. Wā, laem<sup>ε</sup>lāwisē  
lāg'alis lāx L!ema<sup>ε</sup>isas laem<sup>ε</sup>lāwīse lāsdēs lāxa L!ema<sup>ε</sup>is. lāa<sup>ε</sup>lasē dōx-  
<sup>ε</sup>walelaqēxs māx<sup>ε</sup>noXwāē k'!ātama<sup>ε</sup>yas tsāgema<sup>ε</sup>yas L!āsanā<sup>ε</sup>yasā  
g'ōkwē. Wā, lā<sup>ε</sup>laē lāg'aa lāx t!EX'ilās. Wā, lā<sup>ε</sup>laē hānxSā lāxa  
kwāX<sup>ε</sup>sā qaxs wūlaaxa q!ēnema bēbegwānem yaēq!ent lāla gwāgwēX- 10  
sāla laqēxs hēmenala<sup>ε</sup>maē g'āg'alagemaxa lēlqwalāla<sup>ε</sup>yaxs ālē-  
Xwāē. Wā, lā<sup>ε</sup>laē wūlālaxa <sup>ε</sup>nemōkwē begwānem <sup>ε</sup>nēk'a: "Wānēslē  
g'āXENS, <sup>ε</sup>nemokwai' HaēLEKŭma<sup>ε</sup>ya qENS lēxs<sup>ε</sup>alēqē, qa k'!ēsēs  
g'āg'alagemā g'āXENS, ying'ins ālēXwēk' qaxs hālē q!EYōlatsēxa  
seyak!wēmasē qō ālxlēlē <sup>ε</sup>nāXwā l g'āXENS." <sup>ε</sup>nēX<sup>ε</sup>laē. Wā, hēEM- 15  
<sup>ε</sup>lāwis la dEWēlats HaēLEKŭma<sup>ε</sup>yē lāx t!EX'ilāsa g'ōkwē qa<sup>ε</sup>s lā  
lax<sup>ε</sup>ūlil lāx ōbēX<sup>ε</sup>lālāsa laqawalīlāsa g'ōkwē. Wā, lā<sup>ε</sup>laē yāq!Eg'a<sup>ε</sup>la.  
Wā, lā<sup>ε</sup>laē <sup>ε</sup>nēk'a: "Nōgwaem HaēLEKŭma<sup>ε</sup>yaxēs wūlagelōs qa

wished to come to be given instructions, friends." Thus he said.  
 20 Then all the men just hung their heads. Then they lifted their  
 heads, and an old man spoke, and said, "What you say is true,  
 friend. We have all been wishing for you to come into this house  
 of our chief Hēlēstalisēla here. Now you have obtained it as  
 25 supernatural treasure, and this harpoon that is in it, and the four  
 house dishes—one a sea-otter house dish, one a bullhead house  
 dish, one a stomach-of-the-sea-lion house dish, and one whole house  
 dish." Thus he said. "Now your name will be L!āqwag'ila, for  
 that is the name of the owner of this house that you obtained by  
 30 good luck. Thus it is said by our friends here. They wish to advise  
 you not to head them off when we are sea-hunting, but just keep  
 close behind us, then you will obtain much game. Now you shall  
 sit for four days in the house that you obtained as supernatural  
 treasure." Thus said the killer-whale man. Then all the men  
 35 went out of the house, and went into the water at the beach, and  
 killer-whales were spouting. Haēlēkūmē just sat in the rear of the  
 house which he had obtained as supernatural treasure, and his  
 steersman went back to his house at Ōseq'. In vain the steersman  
 of Haēlēkūmē was questioned. He just said, "Don't talk about  
 40 him." Thus he said, for he had seen the many men coming out of

g'āx̄ q̄a's l̄ēxs'ūlase'wōs, 'nē'nemōk', 'nēx'laē. Wā, laem'laē āem  
 20 nāx̄wa kwēkumdilēda nāx̄wa bēgwānema. Wā, lā'laē x'it'ledēda  
 nāx̄wa. Wā, lā'laē yāq'ēg'a'ēda q'ūlyakwē bēgwānema. Wā,  
 lā'laē nēk'a: "Āla'mēs wāldemōs. qāstū. qaxg'anu'x̄ āla'mēk' wāla-  
 qēla q̄a's g'āxaōs g'āx̄l. lāxōx g'ōkwāsg'anu'x̄ g'īgāmēk' lāx'g'a  
 Hēlēstalisēlax'xōs lōgwēlaqōs lē'wōx g'ēx'g'aēlēx lāq'x̄wa māstōx  
 25 lē'wa mewēlx̄lax lōlqwalilax̄wa nēmēlx̄lax q'āsa lōqwalila. lē'wa  
 nēmēlx̄lax klōma lōqwalila, lē'wa nēmēlx̄la pōxūntsa l'ōx'ēnē lō-  
 qwalila lē'wa nēmēlx̄lax gwe'yem lōqwalila," nēx'laē. "Wā,  
 la'mēts lēgadelts l!āqwag'ila qaxs hē'maē lēgēms g'ōgwadāsa  
 g'ōkwaqōs lōgwa'ya. Wā, g'a'mēsēg'a wāldemg'asg'ens nē'nemō-  
 30 kwak' yixs nēk'ēk' q̄a's l̄ēxs'alē lāl q̄a's k'lōsaōs la g'ūgalagemā-  
 xenu'x̄ ālēx̄wal'g'iwā'yē q̄a's ā'meōs hēlāxlē g'āx̄enu'x̄ q̄a's q'ēyō-  
 laōsaxa sēyak'wēma. Wā, laem'las mōp'ēn̄x̄wa's lō'ē kl'waēl lāxōs  
 lōgwa'yāqōs g'ōkwa," nēx'laēda māx'ēnoxwē bēbēgwānema. Wā,  
 lā'laē w'ēla hōqūwelsēda bēbēgwānemē lāxa g'ōkwē q̄a's lā hē'stāla  
 35 lāxa l'ēma'isē. Wā, la'mē l!ā'ledēda māx'ēnox'. Wā, āem'lāwisē  
 la k'waēlē Haēlēkūmaē lāxa ōgwiwalilāsēs lōgwa'yē g'ōkwa. Wā,  
 āem'lāwisē la nā'nakwē k'waxlā'yas lāxēs g'ōkwē lāx Ōseq'. Wā,  
 wāx'ēm'lāwisē wūlase'wē k'waxlā'yas Haēlēkūmē. Wā, āem'lā-  
 wisē nēk'a: "Qwāldzās gwāgwēx's'alaqē." nēx'laē. qaxs dōqwa-  
 40 la'maēda q'lēnemē bēbēgwānemxs g'āx̄aē hōqūwels q̄a's lā h̄yēu-



the house, going down | the beach, and going into the sea; and | 41  
 they all spouted, and the men turned into killer-whales; | and he  
 also had heard what was said by the killer-whale | men to HaēLEKŭ-  
 mē<sup>s</sup>. Therefore he did not wish them || to talk about him. When four 45  
 days had passed, | the steersman of HaēLEKŭmō<sup>s</sup> arose and went | to  
 the hunting-canoe of HaēLEKŭmē<sup>s</sup>. Then he paddled | and went to the  
 large house. Before he got near, | he saw the great house; and  
 painted on the outer || front was a killer-whale. And he saw HaēLE- 50  
 kŭmē<sup>s</sup> | walking outside. Then he went ashore, and HaēLEKŭmē<sup>s</sup> |  
 went to meet him. Then HaēLEKŭmē<sup>s</sup> spoke, and | said, "Come,  
 master, and go into this my house which I obtained as supernatural  
 treasure." | Thus he said to him, and immediately the steersman  
 followed him, || and they went in. Then HaēLEKŭmē<sup>s</sup> saw that | all 55  
 the four posts were carved in the form of sea-lions, | and there were  
 sea-lions at the ends of the two beams of the house. | The heads of the  
 sea-lions showed outside at the front boards of the house. | When he  
 had done this, HaēLEKŭmē<sup>s</sup> went out of the house; and || his steers- 60  
 man spoke, and said, | "O Master HaēLEKŭmē<sup>s</sup>! stay here and let me  
 ask | our tribe to come and move here." Thus he said. | Then he  
 was just told by HaēLEKŭmē<sup>s</sup> to go. Immediately | the man went

ts'ēsela lāxa L'ema<sup>s</sup>isō qa<sup>s</sup> lā hōx<sup>u</sup>sta lāxa demsx<sup>ē</sup> wāpa. Wā, lā 41  
 ēnāxwa L'lā<sup>s</sup>ēda; la<sup>s</sup>mē la ēnāxwa la māx<sup>ē</sup>no<sup>x</sup>wēdēda bēbegwānemē.  
 Wā, hē<sup>s</sup>misēxs ēnāxwafmaē wūLELax wāldemi<sup>s</sup>lālāsa māx<sup>ē</sup>no<sup>x</sup>wē  
 bēbegwānem lāx HaēLEKŭma<sup>s</sup>yē. Wā, hē<sup>s</sup>nē lāg'iltis k'<sup>s</sup>lēs ēnēk'  
 qa<sup>s</sup> gwāgwēx<sup>s</sup>falē lāq. Wā, g'il<sup>s</sup>em<sup>s</sup>lāwisē mōp!<sup>s</sup>enxwa<sup>s</sup>a laē 45  
 gāg<sup>s</sup>ustāwēda begwānemē, yix k'<sup>s</sup>waxlā<sup>s</sup>yas HaēLEKŭma<sup>s</sup>yē qa<sup>s</sup> lā  
 lāxēs yā<sup>s</sup>yats'lēda ālō<sup>s</sup>waseLElās HaēLEKŭma<sup>s</sup>yē. Wā, lā<sup>s</sup>lāē sēx<sup>s</sup>wida  
 qa<sup>s</sup> lā lāxa ēwālasē g'ōkwa. Wā, k'<sup>s</sup>lēs<sup>s</sup>em<sup>s</sup>lāwisē ōx<sup>s</sup>agaaLEla  
 lāqēxs laē dōx<sup>s</sup>waleLaxa ēwālasē g'ōkwa k'<sup>s</sup>lātamalaē tsāgemas  
 L'āsanā<sup>s</sup>yasēxa māx<sup>ē</sup>no<sup>x</sup>wē. Wā, lā dōqūlax HaēLEKŭma<sup>s</sup>yaxs 50  
 g'ig'elselaē. Wā, lā<sup>s</sup>lāē lāg'alis lāq. Wā, laem<sup>s</sup>lāwisē HaēLEKŭ-  
 ma<sup>s</sup>yē lālalaq. Wā, lā<sup>s</sup>lāē yāq!<sup>s</sup>ega<sup>s</sup>lā, yix HaēLEKŭma<sup>s</sup>yē. Wā,  
 lā<sup>s</sup>lāē ēnēk'a: "Ĝēlag'a adā, qa<sup>s</sup> laōs laēL lāxg'ēn lōgwēg'ēn  
 g'ōkwa," ēnēx<sup>s</sup>lāēq. Wā, hēx<sup>s</sup>idaem<sup>s</sup>lāwisē k'<sup>s</sup>waxlā<sup>s</sup>yas la lāsge-  
 mēq qa<sup>s</sup> lē hōgwīla. Wā, la<sup>s</sup>mē dōx<sup>s</sup>walelē HaēLEKŭma<sup>s</sup>yaqēxs 55  
 laē la ēnāxwaem la k'<sup>s</sup>lēk'<sup>s</sup>lāk<sup>u</sup> L'lēL'ex<sup>s</sup>ēnēs mōts!<sup>s</sup>laqē lēlāma. Wā,  
 laxaē la L'lēL'exbalaxa malts!<sup>s</sup>laqē k'ōk'<sup>s</sup>atewēsa g'ōkwē. G'āx x'i-  
 x'ēxsāla x'ix'ōmsasa L'lēL'exēnē lāx tsāgemas L'āsanā<sup>s</sup>yasa g'ōkwē.  
 Wā, laem āl<sup>s</sup>em hē gwēx<sup>s</sup>idēxs laē lāwelsē HaēLEKŭma<sup>s</sup>yē.  
 Wā, lā<sup>s</sup>lāē yāq!<sup>s</sup>ega<sup>s</sup>lēda begwānemē, yix k'<sup>s</sup>waxlā<sup>s</sup>yas. Wā, lā<sup>s</sup>lāē ēnēk'a: 60  
 "ēya, q!<sup>s</sup>lāgwīdā, HaēLEKŭma<sup>s</sup>yā', yūlag'aema lāx qen lālag'i āxk'<sup>s</sup>lā-  
 laxens g'ōkūlōta qa g'āxlag<sup>s</sup>ēsē me<sup>s</sup>wa lāq<sup>u</sup>," ēnēx<sup>s</sup>lāē. Wā,  
 āem<sup>s</sup>lāwisē ēnēx<sup>s</sup>sōs HaēLEKŭma<sup>s</sup>yē qa<sup>s</sup> lālag<sup>s</sup>ē. Wā, hēx<sup>s</sup>idaem-  
 lāwisē la lāwelsēda begwānemē qa<sup>s</sup> lā lāxs lāxēs yā<sup>s</sup>yats'lē xwā-

- 65 out and went aboard his small canoe || and paddled. Then he arrived |  
 on the beach of the village at Ōseq<sup>u</sup>. Then he was met by his  
 tribe; | and immediately he reported about Haēlekūmē<sup>ε</sup>, that he had  
 obtained a large house at Aōsayagūm as supernatural treasure:  
 and before he ended his | report, the tribe pushed their canoes into  
 70 the water | and loaded them. They took down their houses and  
 took them | to Aōsayagūm, and they built the houses of the tribe  
 on each side of the | large house. Now the large house was in the  
 middle at | Aōsayagūm. Now Haēlekūmē<sup>ε</sup> was a real chief among  
 his tribe, | the ancestors of the numaym lēq!<sup>EM</sup>. That is the end. ||  
 75 2. lēlēgēd. They have no painting on the outer front of the |  
 house of Chief Lālēplālas. A double headed serpent is across | the  
 top of the house front, and a wolf stands on the | man in the middle  
 of the double headed serpent. A raven stands at the door of the |  
 80 house, and the raven stands with spread legs; and || those who go  
 into the house walk under them, for that is the door of the house  
 between the | feet of the raven. |

#### NAMES OF THE KWĀG'UL EAGLES AND NUMAYMS

- 1 These are the names of the Eagles of the Kwāg'uł: |

1 and 2. l!āqwag'ila (Copper-Maker) is the first of the Eagles. |  
 Next to him is Dōqwāyēs, who is of the numaym Dzēndzēn'q'layo |

- 65 xwagūma. Wā, laEM<sup>ε</sup>lāwisē sēx<sup>ε</sup>wida. Wā, g'il<sup>ε</sup>EM<sup>ε</sup>lāwisē lāg'alis  
 lāx l!EMa<sup>ε</sup>isasēs g'ōkūlasē Ōseq<sup>u</sup> lāa<sup>ε</sup>lasē lālalasōsēs g'ōkūlōtē. Wā,  
 laEM<sup>ε</sup>lāē hēy'idaEM ts!Ek!<sup>ε</sup>lā<sup>ε</sup>ts Haēlekūma<sup>ε</sup>yaxs lōgwalaaxa <sup>ε</sup>wā-  
 lasē g'ōkwa lāx Aōsayagūm. Wā, k'<sup>ε</sup>lēs<sup>ε</sup>EM<sup>ε</sup>lāwisē q'ūlba ts!Ek!<sup>ε</sup>lā-  
 lēlaēna<sup>ε</sup>yas lāa<sup>ε</sup>lasē wī<sup>ε</sup>x<sup>ε</sup>stalēda lēlqwālala<sup>ε</sup>yaxēs xwāxwak'ūna  
 70 qa<sup>ε</sup>s mōxselēq. Wā, la<sup>ε</sup>mē <sup>ε</sup>wilg'elsa l!ēx<sup>ε</sup>axēs g'ig'ōkwē qa<sup>ε</sup>s lās  
 lāx Aōsayagūm. Wā, ā<sup>ε</sup>misē <sup>ε</sup>wāx'sag'elselē g'ig'ōkwas g'ōkūlōtasēxa  
<sup>ε</sup>wālasē g'ōkwa. Wā, la<sup>ε</sup>mē neqētsemalasa <sup>ε</sup>wālasē g'ōkwa lāx  
 Aōsayagūm. Wā, la<sup>ε</sup>mē āla la g'igūma<sup>ε</sup>yē Haēlekūma<sup>ε</sup>yasēs g'ōkū-  
 lōta g'ālāsa <sup>ε</sup>ne<sup>ε</sup>mēmotasa lēq!<sup>EM</sup>. Wā, laEM lāba.  
 75 2. lēlēgēdē, yīxs k'<sup>ε</sup>lāsaē k'<sup>ε</sup>lātemēs tsūgēmas l!āsanā<sup>ε</sup>yas  
 g'ōkwas g'igūma<sup>ε</sup>yasē Lālēplālas. Wā, lā siseyulē gēg'iwā<sup>ε</sup>yas  
 tsūgēmas l!āsanā<sup>ε</sup>yas g'ōkwas. Wā, lā<sup>ε</sup>lāē ālanemē g'ilāla lāx  
 hāk'awa<sup>ε</sup>yas siseyulē. Wā, lā<sup>ε</sup>lāē lāwilēda gwā<sup>ε</sup>wina lāx atēx'flāsa  
 g'ōkwē. Wā, lā<sup>ε</sup>lāē gaxalaxa gwā<sup>ε</sup>wina. Wā, hē<sup>ε</sup>mis la qāyabodā-  
 80 lasōsa lāēlē lāxa g'ōkwē qaxs hē<sup>ε</sup>maē t!exilāsa g'ōkwē āwāgawa<sup>ε</sup>yas  
 g'ōg'ēgū<sup>ε</sup>yāsa gwā<sup>ε</sup>wina.

#### NAMES OF THE KWĀG'UL EAGLES AND NUMAYMS

- 1 GAEM lēlēgēmsa kwēkwēkwasa Kwākūg'ulē:

1 and 2. l!āqwag'ila hēEM xamaēlbōsa kwēkwēkwē. (Wā, hē<sup>ε</sup>mis

of the *ʷwālas Kwāg'ul*, but *Llāqwag'ila* is of the numaym *Maāmta-g'ila* || of the *Gwētela*. | 5

3. Next to him is *K'ĩmk'eqewīd* of the numaym *G'ēxsem* | of the *Gwētela*. |

4. Next to him is *ʷmaχʷmewisagēmēʷ*, next to *K'ĩmk'eqewīd*, | when property is given to the tribes, when he invites all the || four 10 *Kwakiutl* tribes at *Tsāxis*. *ʷmaχʷmewisagēmēʷ* is of the | numaym *Wāwālibāyēʷ* of the *ʷwālas Kwāg'ul*. |

5. Next to *ʷmaχʷmewisagēmēʷ* is *ʷwālas*. | *ʷwālas* is Eagle of the numaym *G'īg'ilgām* of the *Q'ōmoyá'yē*, who were named by the | first people *Kwēxa*. ||

6. Next to him is *Āgwilagēmēʷ*, to *ʷwālas*, for | *Āgwilagēmēʷ* is 15 Eagle of the numaym *Kūkwāk'lum* of the *Q'ōmoyá'yē*. |

7. Next to him is *G'ēxsēʷstālisēmēʷ*, to *Āgwilagēmēʷ*, | for *G'ēxsēʷstālisēmēʷ* is Eagle of the numaym *Yaēx'agēmēʷ* | of the *Q'ōmoyá'yē*. ||

8. Next to him is *Neg'ādzē* (Great-Mountain), to *G'ēxsēʷstā-* 20 *lisēmēʷ*, for | *Neg'ādzē* is Eagle of the numaym *G'ēxsem* of the *ʷwālas Kwāg'ul*. |

These are all the Eagles of the three tribes of the *Gwētela*, | and *Q'ōmoyá'yē*, and *ʷwālas Kwāg'ul*; and there is no Eagle | among the *Q'ōmk'lut'les*. These are the Eagles of the *Kwakiutl* tribes who

*māk'ilaqē Dōqwāyēs*, *yixs ʷnēʷmēmotasā Dzendzenx'q'layosa ʷwālas* 3 *Kwāg'ula*,) *yixs Maāmtag'ilaē ʷnēʷmēmotas Llāqwag'ila yisa Gwē-* 5 *tela*.

3. *Wā, hēʷmis māk'ilē K'ĩmk'eqewīdē*, *yixs ʷnēʷmēmotasā G'ēxse-* *mēsa Gwētela*.

4. *Wā, hēʷmis māk'ilaqē ʷmaχʷmewisagēmaʷyē lāx K'ĩmk'eqe-* *wīdē*, *yixs yāqwaseʷwāē lāx lēlqwālaʷyaxs p'łēkwaē ʷwīʷlaxa Kwā-* *kūg'ulaxs mōsgēmakwaē lāxg'a Tsāxisek'*, *yixs Wāwālibāyaʷē ʷnē-* 10 *mēmotas ʷmaχʷmewisagēmaʷyasa ʷwālasē Kwāg'ula*.

5. *Wā, hēʷmis māk'ilax ʷmaχʷmewisagēmaʷyē ʷwālas*, *yixs kwē-* *kwaē ʷwālasasa ʷnēʷmēmotasā G'īg'ilgāmasā Q'ōmoyá'yēxa gweʷyāsa* *g'ālē begwānem Kwēxa*.

6. *Wā, hēʷmis māk'ila Āgwilagēmaʷyē lax ʷwālasē*, *yixs kwēkwaē* 15 *Āgwilagēmaʷyasa ʷnēʷmēmotasā Kūkwāk'lumasa Q'ōmoyá'yē*.

7. *Wā, hēʷmis māk'ila G'ēxsēʷstālisēmaʷyē lāx Āgwilagēmaʷyē*, *yixs kwēkwaē G'ēxsēʷstālisēmaʷyasa ʷnēʷmēmotasā Yaēx'agēma-* *ʷyēsa Q'ōmoyá'yē*.

8. *Wā, hēʷmis māk'ila Neg'ādzē lāx G'ēxsēʷstālisēmaʷyē*, *yixs* 20 *kwēkwāē Neg'ādzāsa ʷnēʷmēmotasā G'ēxsemasa ʷwālasē Kwāg'ula*.

*Wā, laem ʷwīʷlaxa kwēkwēkwasa yūdūxʷsemakwēxa Gwētela* *lēʷwa Q'ōmoyá'yē lēʷwa ʷwālas Kwāg'ula*. *Wā, la k'leās kwēxʷsa* *Q'ōmk'lut'lesē. G'aem kwēkwēxʷsa Kwākūk'ewakwēxa g'ōkūla*

25 live | at Tsāxis: the Gwētela, Q'ōmoyā'yē, and 'wālas Kwāg'ul; | and the Q'ōmk' lut!es have no Eagle. |

The order of the Eagles of the Kwakiutl is not changed when property is given to the tribes | when they are invited; for when the name-keepers | make a mistake, and place one Eagle over another  
30 one, | the Eagle at once quarrels with the one who had been named before him, and | often he breaks his copper, and often he gives the | broken piece of copper to the name-keeper, who keeps the order of seats of all the | men; for there is one man who is the name-keeper of the Gwētela, | of the Q'ōmoyā'yē, and of the 'wālas  
35 Kwāg'ul, and also of the | Q'ōmk' lut!es. |

And these are never changed; for when a name-keeper gets weak | because he is old, he gives the office of name-keeper to his | eldest son, for the | name-keeper is not a nobleman. ||

40 The name-keeper of the Gwētela is called Wiltsē'stāla, and his seat is | in the numaym Laālx's'endayo. |

And the name-keeper of the Q'ōmoyā'yē is Sēwid, and his seat is in the | numaym Hāānaḷēnā. |

And the name-keeper of the 'wālas Kwāg'ul is Wālālas, and his ||  
45 seat is in the numaym G'ig'lgām. |

And the name-keeper of the Q'ōmk' lut!es is called Lālep'lālas, and his seat | is in the numaym ḷēḷegēd. |

25 lāx Tsāxisēxa Gwētela ḷē'wa Q'ōmoyā'yē ḷē'wa 'wālasē Kwāg'ula. Wā, la k'leās kwē'x'sa Q'ōmk' lut!esē.

Wā, hēem k'lēs layap'lālx yāqwase'waasa lēlqwāhala'yaxs  
lēlēlase'wāxa kwēkwēk'wasa Kwākū'kwakwē, yixs g'il'maē lēx-  
lēqūlila q'laq'lastō lagōtsa 'nemōkwē kwēk' lāxa 'nemōkwē laē  
30 hēx'fidaem xōmal'idēda kwēkwē ḷē'wa la nālagōdeq. Wā, hēt'a q'lūnālatsē q'letap'lex'fidaxēs ḷāqwa.. Wā, lā q'lūnāla yāx'witsa q'eldēkwē ḷāqwa lāxa q'laq'astowaxa ḷāḷexwa'yasa 'nāxwa bē-  
begwānema, yixs 'na'f'nemōkwaē begwānemē q'lāq'astowasa Gwē-  
tela ḷē'wa Q'ōmoyā'yē ḷē'wa 'wālasē Kwāg'ula; wā, hē'misa Q'ōm-  
35 k' lut!esē.

Wā, hēem k'lēs ḷ'āl'layokūlē yixs g'il'maē la wayats'lāla qaxs laē q'ūlyakwa q'lāq'astowaxs laē lāsasēs q'lāq'astōna'yē lāx 'nō-  
last'egema'yasēs begwānemē xūnōkwa, yixs k'lēsāē nāxsāla be-  
gwānema q'lāq'astowē.

40 Wā, hēem q'lāq'astōsa Gwētēlē Wiltsē'stāla, yixs hāē ḷāgwa'ya 'ne'mēmōtasa Laālx's'endayo.

Wā, hē'mis q'lāq'astōsa Q'ōmoyā'yē Sēwidē, yixs hāē ḷāgwa'ya 'ne'mēmōtasa Hāānaḷēnā.

Wā, hē'mis q'lāq'astōsa 'wālas Kwāg'ulē Wālālasē, yixs hāē ḷā-  
45 gwa'ya 'ne'mēmōtasa G'ig'lgāmē.

Wā, hē'mis q'lāq'astōsa Q'ōmk' lut!esē Lālep'lālasē, yixs hāē ḷā-  
gwa'ya 'ne'mēmōtasa ḷēḷegēdē.

And that is the way in which property is given to the Eagles when | 48  
property is given to the Kwakiutl tribes who are invited, for they  
never || allow any change of the order of their seats. | 50

The Eagle gives his seat to his eldest son; and when | the eldest  
child of any Eagle is a girl, then | the girl takes the seat of her  
father the Eagle, although she has a younger brother, | for they  
can not give the place of the Eagle to the younger brother || of the 55  
eldest one of the children. |

The only time when an Eagle gives his seat to the younger brother  
of the eldest child | is when that child dies. Then there is no objec-  
tion on the part of all the people, | when they give property to the  
Eagles. |

For that they do not change their names starts from (the time)  
when long ago || Ō<sup>ε</sup>maxt!äläl<sup>ε</sup>, the ancestor of the numaym 60  
G'ig'ilgäm of the | Q!ömo<sup>ε</sup>yâ<sup>ε</sup>yē, made the seats of the Eagles; and  
those went down to the | numayms. And the name-keeper Wiltsē-  
<sup>ε</sup>stala says, | "Now our chiefs have been given everything, and I will  
go right down (according to the order of rank)." | Thus he says, when  
he gives out the property; for I will just name the names || of one of 65  
the head chiefs of the numayms of the | Kwakiutl tribes. They  
never change their names from the beginning, | when the first human  
beings existed in the world; for names can not go out | of the family  
of the head chiefs of the numayms, only to the eldest one | of the  
children of the head chief. ||

Wä, hēem gwālaats yāq!wina<sup>ε</sup>yaxa kwēkwewaxs yāqwase<sup>ε</sup>wa- 48  
asa lēlqwālaLa<sup>ε</sup>yax lēlēlase<sup>ε</sup>waēxa Kwākük'ewakwē, yixs k'lesāē  
hēlq!älā layap!älā. 50

Wä, lä lēx'aem lädzatsa kwēkwa <sup>ε</sup>nōlast!ēgema<sup>ε</sup>yē xūnōkwa, yixs  
g'il<sup>ε</sup>maē ts!ēdāqē <sup>ε</sup>nōlast!ēgema<sup>ε</sup>ya sāsēmasa <sup>ε</sup>nāxwa kwēkwekwa  
la<sup>ε</sup>mēsa ts!ēdāqē lāxstōdxēs kwēkwē ōmpa, yixs wāx<sup>ε</sup>maē ts!ā<sup>ε</sup>ya-  
nu<sup>ε</sup>sa begwānemē qaxs k'leāsaē gwōx<sup>ε</sup>idaas layō lāxa ts!a<sup>ε</sup>yāsa  
<sup>ε</sup>nōlast!ēgema<sup>ε</sup>yasa sāsēmasa kwēkwē. 55

Wä, lēx'a<sup>ε</sup>mēs lāx'demsa kwēkwē lāx ts!ā<sup>ε</sup>yāsa <sup>ε</sup>nōlast!ēgema-  
<sup>ε</sup>yaxs lē!aē. Wä, laem k'leās wāldemsa <sup>ε</sup>nāxwa begwānem lāxēq.  
Wä, g'il<sup>ε</sup>mēsē <sup>ε</sup>wi!a yax<sup>ε</sup>wit<sup>ε</sup>wēda kwēkwewē.

Yixs k'lesāē lälālayokülē lēlēgemas g'ig'ilela lāx g'alaölē  
Ō<sup>ε</sup>maxt!äläl<sup>ε</sup>yē, yix g'älāsa <sup>ε</sup>ne<sup>ε</sup>mēmotasa G'ig'ilgāmasa Q!ömo- 60  
yâ<sup>ε</sup>yē, lāxwēg'ila qa lālēxwēsa kwēkwewē lē<sup>ε</sup>wa neqaxa lāxa  
<sup>ε</sup>nāl<sup>ε</sup>ne<sup>ε</sup>mēmasē. Wä, la <sup>ε</sup>nek'ēda q!aq!astowē, yix Wiltsē<sup>ε</sup>stala,  
"La<sup>ε</sup>mē wilxtowens g'ig'igāma<sup>ε</sup>yē. Wä, la<sup>ε</sup>mēsen neqāxōdē,"  
<sup>ε</sup>nek'ēxs laē lēx<sup>ε</sup>dēx lāxen lēx'aēnēmle lēqelasōla lēlēge-  
masa <sup>ε</sup>nāl<sup>ε</sup>ne<sup>ε</sup>mōkwē lāx lēlaxuma<sup>ε</sup>yasa <sup>ε</sup>nāl<sup>ε</sup>ne<sup>ε</sup>mēmasasa Kwākū- 65  
k'ewakwēxa k'lesē lälālayoxlālabendalaxes lēlēgemē g'ig'ilela  
lāx g'älāölē bekumgalisa bēbegwānemēx, yixs k'lesāē lāts!āē-  
noxwē lēlēgemas lāxuma<sup>ε</sup>yasa <sup>ε</sup>nāl<sup>ε</sup>ne<sup>ε</sup>mēmasē lāxa <sup>ε</sup>nōlast!ēge-  
ma<sup>ε</sup>yas sāsēmasa lēlaxuma<sup>ε</sup>yē.

70 And the names can not be given to the husband of the daughter, none of the whole number of the names, beginning with the ten-months child's name until he takes the name of his father, the name of the head chief. These are called the "myth names."

75 The only names of the head chief of the numayms that can be given in marriage are the names which he obtains in marriage from his fathers-in-law, and also the privileges, for he can not give his own privileges to his son-in-law.

And when the head chief of a numaym has no son, and his child is a girl, she takes the place of her father as head chief; and when the head chief has no child, and the younger brother of the head chief (among the brothers of the man) has a child, even if she is a girl, then the head chief among the brothers takes the eldest one of the children of his younger brother, and places him or her in his seat as head chief of the numaym.

85 Now that finishes our talk about the Eagles, and the head chiefs of the numayms of the Gwētela, for they never change their order.

Now I shall talk about the number of numayms of the Gwētela and about the number of names of the head chiefs, beginning from the time when they are born until they become head chiefs of the numaym.

70 Wā, laxaē k'leās gwēx'idaas lasēs lēlegemē lāx lāwūnemasēs ts!edāqē xūnōkwa lāx wāxaasasēs lēlegemē g'āg'ilela laqēx g'ā-lāē hēlogwila lāg'aa laqēxs laē lālex lēgemasēs ōmpēxa lāxumēxlāyo lēgema. Wā, hēem lēgades nūyambalis lēlegemē.

Wā, lēx'āmē lēlegemg'lxlēsā lāxuma'yasa nāl'ne'mēmasēs gegadanemē lēlegem lāxēs naengūmpē lē'wa k'lek'les'owē qaxs k'leāsāē gwēx'idaas lasēs k'lek'les'ō lāxēs negūmpē.

Wā, g'il'mēsē k'leās xūnōkwa lāxuma'yasa ne'mēmōtēxa begwānemē xūnōx's, wā, g'il'mēsē ts!edāqē xūnōkwas laē hē l'ā-yōxēs ōmpē lāxa lāxuma'yē. Wā, g'il'mēsē k'leās xūnōx'sa lā-xuma'yē, wā, g'il'mēsē xūngwadē ts!ā'yāsa lāxuma'yasa ne'mēmāsa begwānemē lōxs wāx'amaē ts!edāqa, wā lēda lāxuma'yasa ne'mēmā āx'ōdex nōlast'egema'yas sāsemasēs ts!ā'ya qa's lā lāx'ustōts lāxēs lāxwalaasa lāxuma'yasēs ne'mēmōtē.

Wā, laem gwāla gwāgwēx's'ala lāxa kwēkwēkwē lē'wa lēlaxu-  
85 ma'yasa nāl'ne'mēmasasa Gwētela. yixs k'leāsāē lālagodala lāxēs gwēgwāla'elasē.

Wā, la'mēsen gwāgwēx's'alal lāx wāxax'idadzasa nāl'ne'mē-  
masasa Gwētela lō' wāxaasas lēlegemas lēlaxuma'yas g'āg'ilela  
laqēxs g'ā-lāē māyōleimsēs ābempē lāg'aa laqēxs laē lāxūndxēs  
90 ne'mēmōtē.

## 1. NUMAYMS OF THE GWĒTELA |

91

This is the head of the numayms of the Gwĕtela: |

1. Maămtag'ila. Their head chief is  m x yalidz . This is his name | when he is head chief of his numaym, the Maămtag'ila, and this || is the name when he invites all the tribes. |

95

And his man's name is Y q las (Place-of-Obtaining-Property) before he | becomes head chief of the Maămtag'ila, for then he gives property to his | tribe the Gwĕtela. |

And his young man's name is L' sdaq (White-Goose). And L' sdaq gives away property to the young men || —that is, when the young men give to one another paddles and mats, in the way | the first men used to do, for the sake of the greatness of the young man's name, | but in our recent days it is different; for shirts and kerchiefs | are given away by the young men for the sake of the greatness of the young man's name, | and nothing is given to old men when the young men || give to one another. |

5

And his child's name, when he is ten months old, is W walk'in  (Found-by-Good-Luck); that is, when they singe off the (hair of the) head, and | after they are painted with ocher, and when the thunder-bird straps of | dressed deer-skin are put on. The ocher is for the greatness of the name W walk'in , || when the whole tribe come to paint themselves. |

10

## I.  N L NE M MASA GWĒTELA

91

W , g' m s  mekum lats  n  ne m masasa Gwĕtela g'ada:—

1. Maămtag'ila, yixs l xumalaax  m x yalidz . H em l g em-s xs la  l xuma yas s  ne m mota Maămtag'ila. W , h em l g ems xs la  l l laxa  n xwa l lq lala ya.

95

W , h mis q'wax l yo l g ems  Y q las, yixs k' s ma  l xumdx s  ne m mota Maămtag'ila, qaxs la  t' nsela p' sax s g' k l ta Gwĕtela.

W , la h  axl lax L' sdaq. W , laem gummyadz xl lax L' sdaq xa h  y l  xs gummyasap asa s  wayow  L wa l l wa y xa gw g ilasa g l  begw nema qa   may s s h laxl yow  l g ema. W , l x  g x idxwa  l x  n la, yixs q' sena ya  L wa laelaxw wa y  la gummyadzay sa h  y l na qa   may s s gummyadz xl yo l g ema, yixs k' sa  lasa q'ulsq' lyakw  b begw nem l xa h  y l ag ala gummyasap a.

5

W , h mis g' n xl y  l g ems xs la  h logwila yix W walk'ina y , yixs la  gw l ts' x' ltse tse w  x' msas l xs la  gw l g msas sa g g my m  l xs la   w' la q x'  l l  k n w d mas  elag' ndz . W , h mis   may s l g emas  W walk'ina ya g g my maxs la   n xwa gwag ms n s s s g' k l t .

10

11 And his first name is that of the place where he was borne by his mother. | When the mother gives birth to her son at Tsāxis, | then his name is Tsāxisadzē; and when | she gives birth to a girl at Tsāxis, then her name is Tsāxisga. ||

15 And his sparrow name during the winter dance is K'ānamaxsta. | And he is hāmshāmts!es, and his name is Hāmsbōē; for there are seven | names for the head chiefs of the numaym Maāmtag'ila. |

And all these names do not change. They come from the | family myth; and these are the names of the head chief of the numaym |  
20 Maāmtag'ila. |

2. Lōyalalā<sup>ē</sup>wa. Their head chief is Ts!ex<sup>ē</sup>d. That is his name when | he becomes head chief of the numaym Lōyalalā<sup>ē</sup>wa, and that is his name when | he invites all the tribes. |

25 And his man's name is L!āqusdēselas. That is before || he becomes head chief of the Lōyalalā<sup>ē</sup>wa, for then he gives away property to his | tribe the Gwētela. |

And his young man's name is K'ēnwēs (spider crab), when | K'ēnwēs gives away to the young men, when they give to one another paddles and mats, | in the way the people used to do of  
30 old for the sake of the greatness of the young man's || name. He has that name when he gives to the young men, | namely K'ēnwēs. |

11 Wā, hē<sup>ē</sup>mis g'il lēgēmsē āwīnagwīts!ēnā<sup>ē</sup>yas māyolasasēs ābempas, yixs g'il<sup>ē</sup>maē hē māyolaxa ts!edāqasēs begwānemē xūnōkwē Tsāxisē. Wā, lā, hēx<sup>ē</sup>idaem lēx<sup>ē</sup>ōtsō<sup>ē</sup>s Tsāxisadzē. Wā, g'il<sup>ē</sup>mēsē ts!edaqē māyolēmasa ts!edāqē lāx Tsāxisē, laē lēgades Tsāxisga.

15 Wā, lā gwēdzexlāla K'ānamaxsta lāxa ts!ēts!ēqa.

Wā, la hāmshāmts!esa, wā, lā lēgades Hāmsba<sup>ē</sup>yē, yixs a<sup>ē</sup>lebōsgēmgāex lēlēgemxs lāxuma<sup>ē</sup>yasa <sup>ē</sup>ne<sup>ē</sup>mēmotasa Maāmtag'ila.

Wā, yuwēstaem k'!ēs L!al!ayokūla lēlēgemōx g'ūg'ilela lāx nūyamē. Āem hēx<sup>ē</sup>sū lēgēmsa lāxuma<sup>ē</sup>yasa <sup>ē</sup>ne<sup>ē</sup>mēmotasa Ma-  
20 āmtag'ila.

2. Lōyalalā<sup>ē</sup>wa, yixs lāxumalāax Ts!ex<sup>ē</sup>dō. Hēem lēgēmsēxs laē lāxuma<sup>ē</sup>yasēs <sup>ē</sup>ne<sup>ē</sup>mēmota Lōyalalā<sup>ē</sup>wa. Wā, hēem lēgēmsēxs laē lēlaxa <sup>ē</sup>nāxwa lēlqwālala<sup>ē</sup>ya.

Wā, hē<sup>ē</sup>mis q!wāxexlāyo lēgēmsē L!āqus!ēselasē, yixs k'!ēs<sup>ē</sup>maē  
25 lāxumdxēs <sup>ē</sup>ne<sup>ē</sup>mēmota Lōyalalā<sup>ē</sup>wa, qaxs laē t!ēnsēla p!saxēs g'ōkūlōta Gwētela.

Wā, lā hēlaxlāx K'ēnwis. Wā, laem gūmyadzexlāx K'ēnwisēxa hā<sup>ē</sup>yāl<sup>ē</sup>āxs gūmyasap!aasa sē<sup>ē</sup>way wē lē<sup>ē</sup>wa lēl<sup>ē</sup>wa-<sup>ē</sup>yēxa gwēg'ilasasa g'ālē begwānema qa d<sup>ē</sup>mayosēs hē<sup>ē</sup>laxlāyowē  
30 lēgēma. Wā, hē<sup>ē</sup>em lēgādēda lēgēmas gūmyadzexlāyosa hē<sup>ē</sup>ā, yix K'ēnwisē.



And his child's name when he is ten months old is Wālaganem; | 32 that is, after they singe off (the hair of) the head, and after he is painted with | ocher, and when the thunderbird straps of dressed deer-skin are put on. || That is for the sake of the greatness of the 35 name Wālaganem when he is painted, and | when his tribe pain themselves. |

And his first name when he is borne by his mother is <sup>ε</sup>yilīs | if that is where he is born. Then his name is <sup>ε</sup>yilīs until the time | when he shall be ten months old. ||

And his sparrow name is Hanāg'ats!ē (Advice-Receiptacle), for 40 Hanāg'ats!ē was song-leader in the beginning | in the winter ceremonial, beginning from the time when the myth people first became human beings; | and it is only given to the eldest-born | children of the first Ts!ex<sup>ε</sup>ēd. Therefore he has | the name, Hanāg'ats!ē. ||

And in the hāmshāmts!es his name is <sup>ε</sup>nawīs; | and the name of the 45 head chief of the numaym | Lōyalalā<sup>ε</sup>wa never changes, for he changes his name for a short time only | when he gets a name in marriage. |

3. G'ēxsem. Their head chief is K'īmk'ēqewīd; that is the name when || he is head chief of the numaym G'ēxsem, and that is his 50 name when | he invites all the tribes. |

Wā, hē<sup>ε</sup>mis g'ūlexlāyo lēgēmsēxs laē hēlogwila yix Wālaganem, 32 yix laē gwāl ts!EX'ELTSEMTE<sup>ε</sup>wē x'ōmsas Lōxs laē gwāl gūmsasō<sup>ε</sup>sa gūgūmyimē Lōxs laē <sup>ε</sup>wī<sup>ε</sup>la qEX<sup>ε</sup>āLElē kūnxwēdemaš ēlag'indzā. Wā, hēEM ō<sup>ε</sup>mayōs lēgēmasē Wālaganem gūgūmyimāxs laē 35 <sup>ε</sup>nāxwa gwagūmsēnāsō<sup>ε</sup>sēs g'ōkūlōtē.

Wā, hē<sup>ε</sup>mis g'ūl lēgēmsēxs g'ālaē māyoLEMSēs ābempē <sup>ε</sup>yilīsē qaxs hāē māyoFidayōsēs ābempē, wā, la<sup>ε</sup>mē lēgades <sup>ε</sup>yilīsē lāla lāxēs hēlogwilax'demla.

Wā, lā gwēdzEXLāLax Hanāg'ats!ē qaēs gwasx'ālaē nāgadē Hanā- 40 g'ats!ē lāxa ts!ēts!ēqa g'ūg'ūLEla lāxs g'ālaē g'āx bekung'alisa g'āla nūx<sup>ε</sup>nemisa k'!ēs layō lāxa ōgū<sup>ε</sup>la begwānema ōgū<sup>ε</sup>la lāxa <sup>ε</sup>nōlast!E-gēma<sup>ε</sup>yas sasEM<sup>ε</sup>nakūlāsa g'āla Ts!EX<sup>ε</sup>ēda. Wā, hē<sup>ε</sup>mis lāg'ilas lē-gades Hanāg'ats!ē.

Wā, la lēgades <sup>ε</sup>nāwīs lāxēs hāmshāmts!es. 45

Wā hē<sup>ε</sup>EMxat! k'!ēs L!āL!ayokūla lēgēmsa lāxūma<sup>ε</sup>yasā <sup>ε</sup>NE-<sup>ε</sup>mēmota Lōyalalā<sup>ε</sup>wa yix lēx'a<sup>ε</sup>maē yāwas'īd L!āyewats lēgēma-sēs lēgēmg'īlxlālasaē, yīsēs geg'adaasē.

3. G'ēxsem, yixs lāxūmalāx K'īmk'ēqewīdē. HēEM lēgēmsēxs laē lāxūma<sup>ε</sup>yasēs <sup>ε</sup>NE<sup>ε</sup>mēmota G'ēxsemē. Wā hēEM lēgēmsēxs laē 50 lēlēlaxa <sup>ε</sup>nāxwa lēlqwālalā<sup>ε</sup>ya.

52 And his man's name is Gayōlelas, before he becomes | head chief of his numaym G'ēxsem, for then he gives property to his tribe | the Gwētela. ||

55 And his young man's name is Q'ōmas (crab); and he is named Q'ōmas | when the young men give away to one another shirts and kerchiefs for the sake of the | greatness of the name Q'ōmas. |

And his child's name is Wāgedayo when he is ten months old, and when the | thunderbird straps of dressed skin are put on, and after  
60 he is painted with || ochre, and after the hair has been singed off. |

And when he is born in Ts!amas (Victoria), then his name is Ts!amas. |

His sparrow name is X'āwaats!ē. |

His name as hāmshāmts!es is Āgēs. |

And his warrior name is K'ilemālag'ilis, for he has been a warrior ||  
65 ever since the myth people became human beings. |

4. Kūkwāk!um. Their head chief is Neqāp!enk'ēm. This is his name | as head chief of the numaym Kūkwāk!um; that is | when he invites all the tribes, and he takes the place of his father. |

70 And his man's name is Tsex'wīd before he becomes || head chief of the numaym Kūkwāk!um; for then he gives away property to his | tribe the Gwētela. |

52 Wā, hē'mis q!wāxexlāyo lēgēmsē Gayōlelas, yixs k'!ēs'maē lā-xumdxēs 'ne'mēmota G'ēxsemē, qaxs laē t!ensēla p!esaxēs g'ōkū-lōta Gwētela.

55 Wā, lā hēlaxlāx Q'ōmasē. Wā, laem gūmyadzexlāx Q'ōmasēxa hā'yā'āxs gūmyasap!aasa q!esena'yē lē'wa lālawīwa'yē qa ō'mayōsēs lēgēmsē Q'ōmasē.

Wā, lā g'indexlāx Wāgedayo yixs hēlogwila, yixs laē 'wī'la la qex'ālelē kūnḡwēdemas ēelag'imdzā lōxs laē g'wāl gūmsasō'sa  
60 gūgūmyimē, yixs laē g'wāl ts!ex'eltsemtse'wa.

Wā, lā māyolem lāxa Ts!amasē, wā, hē'mis lēgēmsē Ts!amasē.

Wā, la gwēdzexlāx X'āwaats!ē.

Wā, la lēgades Āgēsē lāxēs hāmshāmts!ets!ēna'yē.

Wā, la bābak!waxlāx K'ilemālagilis qaxs gwas'ālaē baba-  
65 k!waxs g'ūg'ilelaxs g'ālaē bekug'alisa nuḡ'nemisē.

4. Kūkwāk!um, yixs lāxumalaax Neqāp!enk'eme hēm lēgēmsēs laē lāxuma'yasēs 'ne'mēmota Kūkwāk!um. Wā, hēm lēgēmsēs laē lēlelaxa 'nā'wa lēlq'wālala'ya yixs laē l'ayostōdxēs ōmpē.

Wā, hē'mis q!waxexlāyo lēgēmsē Tsex'wīdē, yixs k'!ēs'maē lā-xumdxēs 'ne'mēmota Kūkwāk!um, qaxs laē t!ensēla p!esaxēs  
70 g'ōkūlōta Gwētela.

And his young man's name is Wābidō<sup>ε</sup>; that is, when the young 72  
men give to one another paddles | and mats, in the way the people  
used to do of olden times, for the sake of the greatness of the | young  
man's name. ||

And his warrior name is | Yāg'is. And he only takes the name 75  
Yāg'is when he has killed a man, and when he keeps the | scalp of  
the one whom he has killed in the way it was done by his ancestors,  
for | there is not one of the generations of chiefs NEqāp!enk'EM who  
has not | killed a man; therefore their boxes were filled with ||  
scalps of the men they killed, and | therefore he is called Yāg'is. | 80

And his feast name is Kwāx'īlanōkumē. |

And his child's name is G'īyaqa when he is ten months old. |

And his sparrow name in the winter ceremonial is T!ēt!ESEMX'-  
ts!āna. ||

When he is hāmats!a he has the name L!āx'Elag'īlis. | 85

And when he was borne by his mother in Xūlk<sup>u</sup>, at the mouth of  
the river | Gwānē<sup>ε</sup>, then his name is taken from the place where he  
was borne by his mother until he is ten months old. | Then he has  
the name Xūlk<sup>u</sup>. |

5. SēNL!EM. Their head chief is <sup>ε</sup>NEMōgwis. That is his name  
when || he invites all the tribes, and when he is head chief of his | 90  
numaym SēNL!EM. |

\* \* \* \* \*

Wā la hel<sup>ε</sup>axLāla Wābidō<sup>ε</sup>xa hā<sup>ε</sup>yāl<sup>ε</sup>āxs gūmyasap!aasa sē<sup>ε</sup>wayowē 72  
LE<sup>ε</sup>wa lēElwa<sup>ε</sup>yēxa gōg'īlasasa g'ālē begwānema qaō<sup>ε</sup>mayōsēs hēl<sup>ε</sup>ax-  
lāyowē Lōgema.

Wā, la bābak!waxLāla <sup>ε</sup>yāg'isē. Wā, laEMxaē āl<sup>ε</sup>EM lēx<sup>ε</sup>ēdes 75  
<sup>ε</sup>yāg'isē yīxs laē k'lēlak'axa begwānemē qa<sup>ε</sup>s g'āxē axēlax L!ēsas  
x'ōmsasēs k'lēlāg'īkwē lāx gwēg'īlasas g'īl'galisa wiwōmps, yīxs  
k'lēasaē <sup>ε</sup>NEMōx'sa L!al!ayots!āla g'īgāmē<sup>ε</sup> NEqāp!enk'EM k'lē<sup>ε</sup>s k'lē-  
lax<sup>ε</sup>īdxa begwānemē, lāg'īlas hēmena!aEM qōt!ēs g'īldasaxa  
sābekwē L!ētsōx x'ōmsasēs k'lēlāg'īkwē begwānema. Wā, hē<sup>ε</sup>mis 80  
lāg'īlas Lēgades <sup>ε</sup>yāg'isē.

Wā, la k'wēladZEXLāla Kwāx'īlanōkuma<sup>ε</sup>yē.

Wā, la gīnLEXLāla G'īyaqa, yīxs laē hēlogwīla.

Wā, la gwēdZEXLāla T!ēt!ESEMX'ts!āna lāxa ts!ēts!ēqa.

Wā, la Lēgades L!āx'Elag'īlis laxēs hāmats!aēna<sup>ε</sup>yē. 85

Wā, la māyoLEmsēs ābempē lāx Xūlkwē lāx o<sup>ε</sup>x'siwa<sup>ε</sup>yas wās  
Gwānē<sup>ε</sup>, wā, hē<sup>ε</sup>mē LēgEMSēxa<sup>1</sup> g'āg'īLEla laqēxs g'ālaē māyoLEmsēs  
ābempē lālaa laqēxs, laē hēlosgEMg'īla. Wā, laEM Lēgades Xūlkwē.

5. SēNL!EM, yīxs Lāxumalaax <sup>ε</sup>NEMōgwisē, hēEM LēgEMSēxs laē  
LēLElaxa <sup>ε</sup>nāxwa lēlqwālaLa<sup>ε</sup>ya qaēs laēna<sup>ε</sup>yē Lāxuma<sup>ε</sup>yasēs <sup>ε</sup>NE<sup>ε</sup>mō- 90  
mota SēNL!EMē.

<sup>1</sup> Or hē<sup>ε</sup>mis LēgEMSē.

He is hāmshāmts!ES and has the name L!ēmElxk!lālag!ilis. |

95 (Infant's name, if born in Tsāxis, Tsāxisadzē.)

6. Laālx's'endayo. The head chief is L!āqwalal. That is his name when | he is head chief of the numaym Laālx's'endayo. That is his | name when he invites all the tribes, and when he tells  
100 the chiefs || of all the tribes that he takes the place of his father L!āqwalal, for | that is the head chief; and his father L!āqwalal just changes his name, | and he takes the name P!āsElal. And his seat is at the end, the last one in the | numaym Laālx's'endayo. |

5 \* \* \* \* \*

And his dance is the grizzly bear, and his name is 'wālas nān. |

And when he is borne by his mother in Qālogwis, then | his name is Qālogwidzē. |

10 \* \* \* \* \*

15 These are the seven numayms of the Gwētela who | had the name Kwēxāmōt among the men of olden times; but the new tribal name | of the Kwēxāmōt is Gwētela, since the time of 'māxwa, when he | was killed by the Q!ōmoyā'yē. |

92 (Man's name, Wālewīd; young man's name L!EWELS (elk); feast name Kwax!lanōkumē; child's name, Wadzid; sparrow name, Ts!āqa.)

95 Wā, la hāmshāmts!ESA la LĒgāDES L!ēmElxk!lālag!ilis.

(Infant's name, if born in Tsāxis, Tsāxisadzē.)

6. Laālx's'endayo, yixs Lāxumalaax L!āqwalal; hōEM LĒgEMsēxs laē Lāxumā'yasēs 'ne'mēmōta Laālx's'endayo. Wā, hōEM LĒgEMsēxs lae LĒlElaxa 'nāxwa lēlqwālaLā'ya.qa's nēlēxa g'īg'egāma-  
100 'yasa 'nāxwa lēlqwālaLēxs lē'māē L!āyoxēs ōmpē L!āqwalal yixs laē hēla Lāxuma'yā. Wā, ā'misē ōmpas L!āqwalalē la L!āyoxlā. Wā, laEM LĒgāDES P!āsElalē qa's lā Lāxsdēnd lax māk!EXSDa'yasēs 'ne'mēmōta Laālx's'endayo.

(Man's name, Q!ūmīx'ōd; young man's name, Hāmdzalats!ē; feast name, Kwax'sē'stāla; child's name, Ādaxalis; sparrow name, Hōlelid.)

Wā, lā nānē lādās; wā, la LĒgāDES 'wālas nānē.

Wā, hēlatla māyōLEMSēs ābēmpē Qālogwisē, wā, hō'mis LĒgEMsē Qālogwidzē.

10 7. Elgūnwē (chief's name, G'ōxk'inis; man's name, Lālx's'endayo; young man's name, 'nemgwanā; child's name, G'iyaxalis; sparrow name, Dāmis; nūlmal name, Nōl'id; infant's name, if born at Wadzōlis Wadzōlidzē).

15 Wā, laEM 'wī'laxa āLEBōSGEMak!ūsē 'nāl'ne'mēmōmatsa GwētElaxa LĒgāda Kwēxāmōte lāxa g'ālā bēgwānēma. Wā, lāx alōmas lēgū-xlāyosa Kwēxāmōtōx GwētElax, g'ūg'ūlēla lāx 'māxwa yixs laē k'lēlax'itsōsa Q!ōmoyā'yē.

Now, the names of the head chiefs of the various numayms do not change; | for the head chief can not give his || names to the husband 20 of his princess, | —beginning with the head chief's and mau's name, down to | the young man's name, child's name, sparrow name, and | hāmshāmts!ēs name, fool-dancer's name, and grizzly-bear dancer's name,—to his | sons-in-law; for it was instituted in olden times that the head chiefs || had to keep their names, and that they could give 25 them to no other than the eldest among their | children. |

Now that finishes our talk about the seven numayms | of the Kwēxāmōt who have the new name Gwētēla, and the names | beginning with the time when the child is just born until he becomes || head chief of the numaym. That is all. | 30

## II. NUMAYMS OF THE Q!ŌMOYÁ<sup>É</sup>YĒ |

1

I shall first talk about the name of the tribe Q!ōmoyá<sup>é</sup>yē, for | this is the first name of the tribe Q!ōmoyá<sup>é</sup>yē. Then a warrior | killed 5 'māxwa at Ēg'isbalis, and 'māxwa was the || head chief of the great 5 head numaym of the Gwētēla, the Maāmtag'ila. | When 'māxwa was dead, the Q!ōmoyá<sup>é</sup>yē changed their name; and | now the name of the tribe was Kwēxa, beginning from the time when they killed the past 'māxwa. | And then the Kwāg'ul who have now the

Wā, hāstaem k'!ēs L!āl!ayōkūlē LĒLEGEMASA LĒLAḶUMA<sup>É</sup>YASA 18 alogūq!ēsē 'nāl<sup>É</sup>NE<sup>É</sup>MĒMOTA, yixs k'!ēasaē gwēx<sup>É</sup>idaasa LĶXUMA<sup>É</sup>YĒ la LĒGEMG'ELXĶLASĒS LĶXUMA<sup>É</sup>YĒ LĒLEGEM LĶX LĶWŪNEMASĒS k'!ēdē- 20 lēxa g'āg'ilela lĶX LĒGEMAS LĶXĒS LĶXUMA<sup>É</sup>YĀĒ LĒ<sup>É</sup>WIS q!WAXEXLĶYO LĒ<sup>É</sup>WIS lĒLAXLĶYO LĒ<sup>É</sup>WIS g'INLEXLĶYO LĒ<sup>É</sup>WIS gwēdzEXLĶYO LĒ<sup>É</sup>WIS hāmshāmts!ēs LĒLEGĒMA. LĒ<sup>É</sup>WA NŌLEMALA LĒ<sup>É</sup>WA NĀNĒ LĶDA LĶXĒS NAENGŪPĒ, yixs gwālelamoyōlāel elg'aalelōdayo lāxa LĒLAḶUMA- 25 <sup>É</sup>YĒXA LĒLEGĒMAS qa k'!ēsēs lāsas lāxa ōgū'la lĶX 'nōlast!EGĒMA<sup>É</sup>YASĒS 25 sāsemē.

Wā, laem gwāla gwāgwēx<sup>É</sup>s'āla lāxa āLEBōSGEMAK!ŪSĒ 'nāl<sup>É</sup>NE- 30 'mēmatsa Kwēxāmōtēxa āLEXLĶLĶX Gwētēla LĒ<sup>É</sup>WIS LĒLEGĒMĒ g'ā- g'ilela laqēxs g'ālaē mayōlemsēs āBEMPĒ lāg'aa laqēxs laē LĶXUMD- xēs 'NE<sup>É</sup>MĒMOTĒ. Wā laem lāba. 30

## II. 'NĀL<sup>É</sup>NE<sup>É</sup>MĒMASA Q!ŌMOYÁ<sup>É</sup>YĒ

1

Hēt!alen g'il gwāgwēx<sup>É</sup>s'ālasla legūXLĶYĀSA Q!ōmoyá<sup>é</sup>yē, yixs hē<sup>É</sup>maē g'il legūXLĶYOSĒ Q!ōmayá<sup>é</sup>yē. Wā, lā k'!ēlax<sup>É</sup>idē bāba- k!wāsēx 'māxwa lĶX Ēg'isbalisē, yixs g'ig'āma<sup>É</sup>yaē 'māxwa yisa 5 'mekuma<sup>É</sup>yasa 'wālasē 'NE<sup>É</sup>mēmotsa Gwētēlaxa Maāmtag'ila. Wā, 5 g'il<sup>É</sup>mēsē lē'lē 'māxwa lāa<sup>É</sup>lasē LĶYOXLĶXA Q!ōmoyá<sup>É</sup>yē. Wā, laem- lāē legūXLĶLAX Kwēxa, g'āg'ilelax laē kwēx<sup>É</sup>ēdex 'māxwōl. Wā, laem<sup>É</sup>laxaawisa Kwāg'ulēxa la legūXLĶLAX Gwētēla LĶYOXLĶ. Wā,

9 name Gwētēla also changed their name. | They had no longer the  
tribal name Kwāg'ul, for that was the first tribal name of the ||  
10 Kwāg'ul; but their tribal name was Kwēxāmot, because | their  
chief <sup>ε</sup>māxwa had been killed. And thus you know how it began |  
that the Q'ōmoyā'yē have the tribal name Kwēxa; for the name |  
*kwēxa* means that they strike with their walking-sticks whatever is  
struck by them, and that they | strike with the sword, for it is called  
15 *kwēxa* to strike with a pole, || as <sup>ε</sup>māxwa was struck with when he was  
killed. That is all. |

Now I shall talk about the various numayms of the | Q'ōmoyā'yē.  
The head numaym is: |

1. Kūkwāk'lum.

\* \* \* \* \*

These are the myth names of the head chief of the | numaym  
22 Kūkwāk'lum of the Q'ōmoyā'yē. |

Now I shall begin with the names of the head chief next to this  
one. ||

\* \* \* \* \*

Now these are all the names of the head chief of the numaym |  
Yaēx'agemē<sup>ε</sup>. |

laem<sup>ε</sup>laē gwāl legūxlāx Kwāg'ulē qaxs hō<sup>ε</sup>maē g'īl legūxlāyosa  
10 Kwāg'ulē. Wā, laem legūxlāx Kwēxāmotē, qaxs laē kwēx<sup>ε</sup>ē-  
tse<sup>ε</sup>wēs gīgāmēx'dē <sup>ε</sup>māxwa. Wā, yū<sup>ε</sup>mōk<sup>u</sup> qa<sup>ε</sup>s q'ālaōsax g'āg'īle-  
lasas lāg'īlas legūxlāxax Q'ōmoyā'yax Kwēxa, yīxs hō<sup>ε</sup>maē kwēxa-  
x'lēxa kwēx<sup>ε</sup>īdāxēs sek'laganowē lūxēs kwēxase<sup>ε</sup>wē lōxs kwēx<sup>ε</sup>-  
daasēs kwēxayowē. Wā, hēem lēgades kwēxa yīxs dzōmegalāē  
15 kwēxelāsa kwēx<sup>ε</sup>īdāx <sup>ε</sup>māxwa laē lē<sup>ε</sup>lāmatse<sup>ε</sup>wa. Wā, yū<sup>ε</sup>mōq<sup>u</sup>.

Wā, la<sup>ε</sup>mēsen gwāgwēx's'ūlal lāxa alogūq'lesē <sup>ε</sup>nāl<sup>ε</sup>ne<sup>ε</sup>mēmatsa  
Q'ōmoyā'yē. Wā, hēem <sup>ε</sup>mekumālatsēxa

1. Kūkwāk'lum (chief's name, Yāqoladzē; man's name, Hāwīl-  
kūlal; young man's name, Wābidō<sup>ε</sup>; child's name, Ādag'īlak<sup>u</sup>; feast  
20 name, Menlēdzadzē; sparrow name, Laxlālil; nūmal name, Sa-  
yāk'la; warrior's name, K'īlem).

Wā, hēem nūyumbalis lēlēgemas lāxuma<sup>ε</sup>yasa <sup>ε</sup>mekūma<sup>ε</sup>yē <sup>ε</sup>ne-  
<sup>ε</sup>mēmasa Kūkwāk'lumasa Q'ōmoyā'yē.

Wā, la<sup>ε</sup>mēsen lāsl lāx lēlēgemas lāxuma<sup>ε</sup>yas mā<sup>ε</sup>lāq.

25 2. Haānaēnā (chief's name, Yāx'leH; man's name, Tsex<sup>ε</sup>wīd;  
young man's name, X'imayo; child's name, Ādag'īlis; sparrow name,  
Nux<sup>u</sup>nemis; hāmshāmtsles name, <sup>ε</sup>nax<sup>ε</sup>newīselag'īlis).

3. Yaēx'agemē<sup>ε</sup> (chief's name, l'āqōlas; man's name, Yūqōla-  
semē<sup>ε</sup>; young man's name, Xwāt'la; child's name, Tsōlasō<sup>ε</sup>; feast  
30 name, Kwākūx'ūlas; sparrow name, Qāqesbendāla; hāmshāmtsles  
name, <sup>ε</sup>nāx'q'leselag'īlis).

Wā, hēemxāē <sup>ε</sup>wī<sup>ε</sup>la lēlēgemasa lāxuma<sup>ε</sup>yasa <sup>ε</sup>ne<sup>ε</sup>mēmāsa Yaē-  
x'agemā<sup>ε</sup>yē.

\* \* \* \* \*  
 These are all the names of the head chief of the numaym | 46  
 G'īg'ilgām, for there are seven numayms of the Q!ōmoyâ'yē. | That  
 is all about the Q!ōmoyâ'yē. |

III. NUMAYMS OF THE ʼwĀLAS KWĀG'UL | 1

Now I shall talk about the numayms of the ʼwĀlas Kwāg'ul | and  
 the names of their head chiefs. This is the first, the head | numaym: |

1. DZENDZEN'q!ayo. 5

\* \* \* \* \*

These are all the myth names of the head chief of the || numaym. | 15

\* \* \* \* \*

4. Haāyalik'awēʼ (chief's name, Hāxūyōsemēʼ; man's name, L!āL!a-  
 ławis; young man's name, K'!enaxʼ; child's name, Wīsadzē; spar- 35  
 row name, Yalēla; hāmshāmts!ēs name, ʼnaʼnōgwis; warrior's name,  
 Ğwāxūlayāg'ilis).

5. Lāxsā (chief's name, ʼmāxūyalisemēʼ; man's name, Lālak'ots!a;  
 young man's name, Bāgwanēʼ; child's name, Wītālāl; sparrow name,  
 X'ix'eqēla; nūlmal name, Nenōlogēmōʼ; feast name, K'wax'sōʼstala; 40  
 warrior's name, ʼyāg'ēdenōl).

6. G'īg'ilgām (chief's name, K!wāk!wabalasemēʼ; man's name,  
 L!āl'īd; young man's name, Memtsālāl; child's name, Nōlēlakʼ;  
 sparrow name, Wābetōls; grizzly-bear dance name, Nen'kas'ō; feast  
 name, Pōlēdēstāla; warrior's name, Wālebā'yē). 45

Wā, laem ʼwīʼla lēlēgemasa lāxumaʼyasa ʼneʼmēmāxa G'īg'il-  
 gām, yixs ālēbōsgēmāk!ūsaē ʼnāl'neʼmēmāsasa Q!ōmoyâ'yē. Wā,  
 laem ʼwīʼlaxa Q!ōmoyâ'yē.

III. ʼNĀL'NEʼMĒMASA ʼWĀLAS KWĀG'UL 1

Wā, laʼmēsēn g'wāgwēx's'ālal lāxa ʼnāl'neʼmēmāsasa ʼwālas Kwā-  
 g'ul lōʼ lēlēgemasa lēlāxumaʼyas. Wā, g'aʼmēs xaʼmabē ʼmek'u-  
 mēsēg'a

1. DZENDZEN'q!ayo (chief's name, Yāx'len; man's name, Hayal- 5  
 k'engēmōʼ; young man's name, Seḡūlas; child's name, Dēyadeas  
 g'iyadzē; sparrow name, Hanag'īd; hāmshāmts!ēs name, Ğwayōkū-  
 lag'ilis; deer-dance (gēgēxūlal) name, Ğēwas; feast name, Melnē-  
 dzadzē; warrior's name, K'ilem).

2. Wāwālibā'yē (chief's name, Yāqaʼenāla; man's name, Aōma- 10  
 k'en; young man's name, ʼmek'āla; child's name, Aadōl; sparrow  
 name, Xōdzēnōd; hāmshāmts!ēs name, Hōx'wētasoʼ; feast name,  
 Melnēdzas; warrior's name, Hēmotelasōʼ).

Wā, laemxaē ʼwīʼla nūyambālisē lēlēgemasa lāxumaʼyasa ʼneʼmē-  
 ma. 15

3. G'ēxsem (chief's name, Lālelīl!a; man's name, Yāqōlas; young  
 man's name, K!wēt'ōʼ; child's name, G'īyaqa; sparrow name, L!em  
 sētasoʼ; hāmshāmts!ēs name, ʼnāxʼdanadzē; feast name, Kwāx'sē-  
 ʼstāladzē; warrior's name, K'ēk'alēlayo).

20

## IV. NUMAYMS OF THE Q'ŌMK'UT'ES

Now I shall begin with the Q'Ōmk'ut'Es, for they are a tribe different from the 'wālas Kwāg'ul, and this is the first numaym:—

1. Lēq'Em.

\* \* \* \* \*

And he is Nōlem dancer, and has the name Nōlemēstalis if it is a man; but if it is a woman, she has the name Nōlemēstalīdzemga; his feast name is Menlēd; he is a warrior, and has the name 30 Qenkūlag'ilīdzem; and his name is thus because the head chief of the numaym Lēq'Em never laughs. These are all the names of the head chief. \* \* \*

These are the different numayms of the four Kwakiutl tribes, The Kwāg'ul, who are called Kwēxāmot, of the Q'Ōmoyā'yē, who 40 are called Kwēxa; and of the 'wālas Kwāg'ul, who are called Lāqwi'lāla, because they burn everywhere the houses of all the tribes when they make war upon them, for the ancestors of the 'wālas Kwāg'ul always made war, and therefore their war name is

20

## IV. 'NĀL'NE'MĒMASA Q'ŌMK'UT'ES

Wā, la'mēsen lāsłā lāxa Q'Ōmk'ut'Esē, yīxs ōgū'la'māē lēlqwā-lalē lāxa 'wālas Kwāg'ula. Wā, ga'mēs 'mekumālas 'nāl'ne'mē-masasg'a

1. Lēq'Em (chief's name, Haḷekūmē; man's name, Grayosdēdza- 25 semē; young man's name, Metsa; child's name, Ādēstala; sparrow name, Qāselas).

Wā, lā nōlemē lādās. Wā, lā lēgades Nōlemēstalis, yīxs begwā-nemaē, wāx'ē ts'edāqa lā lēgades Nōlemēstalīdzemga. Wā, lā k'wēladzexlālx Menlēdē. Wā, lā bābak'wa; wā lā lēgades Qen- 30 kūlag'ilīdzem, yīxs hēē lāg'ilas hē gwēx'sg'imāla lēgemasēs k'łesaē dā'lēnoxwa lāxuma'yasa 'ne'mēmāsa lēq'Emē. Wā, laem 'wi'lē lēlēgemasa lāxuma'yas.

2. Lēlēgēd (chief's name, Lalep'lalas; man's name, Īk'lawēg'i- 35 'lak'; young man's name, Māx'ēnox; child's name, Ō'mag'ilis; sparrow name, L'em'yāla; hāms'hānts'Es name, Lāquselag'ilis; feast name, Pōl'id; warrior's name, Ķwāxūleyāg'ilis).

Wā, laem 'wi'la lāxēq yīx alogū'Es 'nāl'ne'mēmatsa mōsgema- kwē Kwākūk'ewakwaxa Kwāg'ulēxa lēqelase'was Kwēxāmotē. Wā, hē'misa Q'Ōmoyā'yēxa lēqelase'was Kwēxa. Wā, hē'misa 40 'wālas Kwāg'ulxa lēqelase'was Lāqwi'lāla qaxs lāqwi'lālxax g'ig'ō-kwasa 'nāywa lēlqwāle'lyā, yīxs wīnaaq qaxs wīnabesa'xa galāsa 'wālas Kwāg'ul. Wā, hēm's wīnaxlāyosē Lāqwi'lāla. Wā, hē'misa



Lāqwī<sup>ē</sup>lāla; and also | the Q!ōmk'!ut!ēs who are called Lōēl- 43  
q!wēnox<sup>u</sup> (halibut-fishers). And so that is all | about this. ||

These names never change. |

45

I think this is all, for these are the names of the | head chiefs of the  
numayms of the tribes, and the houses and the | dogs all have names.  
The reasons why the chiefs of the people of former times | kept dogs  
was to keep watch against attacks of enemies and against attempts  
of witchcraft. ||

Q!ōmk'!ut!ēs<sup>x</sup>a lēqelase<sup>ē</sup>was Lōēlq!wēnoxwē. Wā, lawēs<sup>l</sup>a <sup>ē</sup>wī<sup>ē</sup>la 43  
lāxēq.<sup>1</sup>

Wā, hēem k'!ēs L!āyoōnox<sup>u</sup> lēlēgemē.

45

Wā, lāx'st'aak<sup>u</sup>em <sup>ē</sup>wī<sup>ē</sup>la, yīxs <sup>ē</sup>nāxwa<sup>ē</sup>maē hē gwāla lēlēgemas  
lēlaxuma<sup>ē</sup>yas <sup>ē</sup>nā<sup>ē</sup>ne<sup>ē</sup>māmasa lēlqwāla<sup>ē</sup>yē lē<sup>ē</sup>wa g'ōkwē lē<sup>ē</sup>wa  
waōts!ē; <sup>ē</sup>nāxwaem lēlēgada, yīxs hē<sup>ē</sup>maē lāgilasa g'īg'egema<sup>ē</sup>yasa  
g'ālē axēlaxa <sup>ē</sup>wats!ē qa<sup>ēs</sup> q!āq!alalaxa wīna lē<sup>ē</sup>wa dādaala ēqa.

<sup>1</sup>Here follows a list of the names of houses and dogs of the chiefs which I have omitted. See tabular statement, pp. 795 et seq. See also Addenda, p. 1386.

## VIII. FAMILY HISTORIES

### WAIL OF L'LAL'EQWASILA,<sup>1</sup> A GWA'SELA WOMAN<sup>2</sup>

- 1 Haha hananē! Now I come to think of my forefathers | and of  
my great-grandfathers. Now I will tell the story of my house |  
when we were chiefs in the beginning of this our world. |
- 5 Haha hananē! Yāqale'nāla (II 1) went about spouting. || He was  
my chief in the beginning of the world. He traveled about in his  
canoe, | a whale; for he was a whale, the ancestor of my people the  
Gwa'sela; | and he went into NegōL. He saw that there was a good  
beach, | and he went ashore there; and Yāqale'nāla (II 1) built a  
10 house, | and came out of his whale-body. Now, || the whale-canoe  
of Yāqale'nāla (II 1) lay crosswise on the beach. | Then Yaqale'nlis  
(II 1) gave a name to the village, and called it Gwēqelis. |
- Haha hananē! Then Yāqalenlis (II 1) said that he would go and |  
see the country southward. He went aboard his | traveling-canoe,  
15 "Whale," and came to Padzō. There || Yāqale'nāla (II 1) saw a  
good beach, and | the whale landed in the middle of the beach of  
Padzō. | Yāqalenlis (II 1) went ashore out of his traveling-canoe,

### WAIL OF L'LAL'EQWASILA,<sup>1</sup> A GWA'SELA WOMAN

- 1 Haha hananē; lāk'as'maōg'īn g'īg'aōx'ē'īdxen wīwōmpk'aswūla  
lōkwasen gūgaselak'asa lāk'as'mēsen newēlasg'īn gwāl'falīdzemēk'  
g'īqostālēs lāxō 'nā'f'ax.
- Haha hananē: wā hōk'as'maōxs lāk'asaē L'lātsō'stalīselē Yāqale-  
5 'nālaōsxen g'īqag'īwa'yē gwalesa 'yā'yaselaxēs gwe'yīmē 'yīnūsela  
qāk'asexs gwe'yīmaen āwanāyax Gwa'selēk'. Wā, g'āxk'asē g'ā-  
xē'īd lāk'asex Negōlē. Wā, lāk'asē dōx'walelaxē ēx'ē a'wīnagwisa.  
Wā, lāk'asē lag'alis lāq. Wā, lāk'asē g'ōkwīla Yāqale'nāla laqēxs  
lāk'asaē lāqā lāxē gwe'yīmē. Wā, ākwās'mēsē la gēg'īliselak'asa  
10 gwe'yīmē 'yā'yats'lēs Yāqale'nāla lāxē L'lēma'yāōsē. Wā, lāk'as'mē  
Yāqalenlisē lōx'ēt's Gwēqelisē lāxēs la g'ōkwēlasa.
- Haha hananē; hōk'as'mēs la nēg'ats Yāqalenlisē qa's g'āxk'asē  
dōxdegwōselaxō 'nālenak'ālax. Wā, lāk'as'mē lāxs lāxēs 'yū'yasi-  
ē'lālayōwa gwe'yīmē. Wā, g'āxk'asē lāxō Padzawa. Wā, lāk'asē  
15 Yāqale'nāla dōx'walelaxōxs ēk'aēx āwīnagwisa. Wā, lāk'as'mē  
ts'ex'walīsēda gwe'yīmē lāk'asex 'nēgoyālisas Padzawa. Wā, lāk'as-  
ē'laxāē la Yāqalenlisē lāltā lāxēs 'yā'yasi'ē'lālayuwa gwe'yīmē qa's la

<sup>1</sup> L'al'Eqwasila.

<sup>2</sup> In the following family traditions the individuals are designated by Roman numerals for each generation; by Arabic numerals for each individual. This seemed necessary on account of the constant changes of names.

"Whale," and went | to look at it. He saw that it was a good place 18  
to build a house. | And now Chief Yāqaleiḏis (II 1), my ancestor,  
built a house ten || steps deep. He closed the mouth of the river 20  
at | EMXSDelis, and therefore the river is called EMXSDelis (closed-  
bottom). | Then Yāqaleiḏis's (II 1) name was changed from Yāqale-  
lenis | to TSEXTSEXŭlis (stranded-whale); for that is what the whale  
did when | it went ashore at Padzō. Now, TSEXTSEXŭlis (II 1)  
finished || his house. It was ten steps deep. Then a canoe | came 25  
paddling along, and TSEXTSEXŭlis (II 1) went to meet (the travelers),  
and he | invited them in. A man and his wife | and a pretty young  
woman came ashore. They sat down. | Then TSEXTSEXŭlis gave  
them to eat. And after they had eaten, || TSEXTSEXŭlis questioned 30  
his guests: "O brother! | who are you?" Then the man said, "I |  
am SēNLē<sup>ē</sup> (I 1). My village is in the world above, | and this is my  
princess, SēNLēgas (II 2); and this | is my wife, O brother!" Then  
SēNLē<sup>ē</sup> (I 1) questioned him also: || "And who are you, O brother!" 35  
Then | TSEXTSEXŭlis (II 1) replied, and said, "I am | TSEXTSEXŭlis.  
I come from North-End-of-our-World. | I wish to marry your prin-  
cess, O brother! so | that our names may be really together." Then ||  
SēNLē<sup>ē</sup> (I 1) asked his princess to sit down by the side of | TSEX- 40

dōx<sup>ē</sup>wīdeq. Wā, lāk<sup>as</sup>mē dōx<sup>ē</sup>walelaqēxs ēk<sup>u</sup>āē lāx g<sup>ō</sup>kwēlasē. 18  
Wā, lāk<sup>as</sup>mē Yāqaleiḏisēxen g<sup>ō</sup>iqag<sup>ō</sup>iwa<sup>ē</sup>yē g<sup>ō</sup>kwēlaxē ēneqax<sup>ē</sup>i-  
daxalilē dzōyagek<sup>u</sup> g<sup>ō</sup>kwa. Wā, lāk<sup>as</sup>ma EMX<sup>EMK</sup>amasax wās 20  
EMXSDelisē. Wā, hēk<sup>as</sup>mēs lāg<sup>ō</sup>ilas lēgats EMXSDelisā wa. Wā,  
lāk<sup>as</sup>mē L<sup>l</sup>ā<sup>ē</sup>yoxlā<sup>ē</sup>yē Yāqaleiḏisē; wā, lāk<sup>as</sup>mē lēgadē Yāqaleiḏis-  
sāsas TSEXTSEXŭlisē, qāk<sup>as</sup>ē gwēx<sup>ē</sup>idaasasa gwē<sup>ē</sup>yimaxs lāk<sup>asa</sup>ē  
tsexwalisa gwē<sup>ē</sup>yimē lāk<sup>as</sup>ex Padzawē. Wā, lāk<sup>as</sup>mē g<sup>ō</sup>wālk<sup>as</sup>ē  
g<sup>ō</sup>kwila<sup>ē</sup>yas TSEXTSEXŭlisēxa neqāx<sup>ē</sup>idaxalilē dzōyagek<sup>u</sup> g<sup>ō</sup>kwa 25  
g<sup>ō</sup>āxk<sup>asa</sup>asē sēxwa. Wā, lāk<sup>as</sup>ē TSEXTSEXŭlisē lālalāq qak<sup>ats</sup>  
Lā<sup>ē</sup>lilalēq. Wā, g<sup>ō</sup>āxk<sup>as</sup>ē hōx<sup>ē</sup>wūsdēsēda begwānemē lōkwasēs ge-  
nemē lōkwasā ēx<sup>ō</sup>sokwē alōstāgas ts!edāqa. Wā, lāk<sup>as</sup>ē k<sup>l</sup>ūs<sup>ē</sup>ālila.  
Wā, lāk<sup>as</sup>ē TSEXTSEXŭlisē L<sup>l</sup>ēxwēlaq. Wā, g<sup>ō</sup>l<sup>l</sup>k<sup>as</sup>mēsē gwāl L<sup>l</sup>ē-  
xwaxs lāk<sup>asa</sup>ē TSEXTSEXŭlisē wūlak<sup>as</sup>xēs L<sup>l</sup>ēxwēlag<sup>ō</sup>ilē: "Wā, ēnem- 30  
weyōt; sō<sup>ē</sup>maa engwas." Wā, lāk<sup>as</sup>ē ēnēk<sup>as</sup>ēda begwānemē:  
"Nōgwak<sup>as</sup> SēNL<sup>l</sup>ā<sup>ē</sup>ya g<sup>ō</sup>kūla lāx ēk<sup>l</sup>!adzēlisasens ēnālak<sup>as</sup>ēx. Wā,  
yōkwas<sup>ē</sup>mēsen k<sup>l</sup>ēdēlk<sup>as</sup>a, yik<sup>as</sup>xōx SēNLēgasēx; lōkwasg<sup>ō</sup>in ge-  
nemk<sup>as</sup>ek<sup>l</sup>, ēnemweyōt." Wā, lāk<sup>as</sup>ē SēNL<sup>l</sup>ā<sup>ē</sup>yē ōgwaqak<sup>as</sup>  
wūlak<sup>as</sup>eq: "Wā, sōkwas<sup>ē</sup>maa engwas, ēnemweyōt." Wā, lāk<sup>as</sup>ē 35  
TSEXTSEXŭlisē nā<sup>ē</sup>naxmēk<sup>as</sup>eq. Wā, lāk<sup>as</sup>ē ēnēk<sup>as</sup>a: "Nōgwak<sup>as</sup>  
TSEXTSEXŭlisa, g<sup>ō</sup>āx<sup>ē</sup>id lak<sup>as</sup>xōx gwābalisasens ēnālax. Wā, lāk<sup>as</sup>-  
ēmēsen ēnēx<sup>ō</sup>k<sup>as</sup> qen gāgak<sup>l</sup>ēxs k<sup>l</sup>ēdēlk<sup>as</sup>asaqōs, ēnemweyōt. qa-  
k<sup>as</sup>asens ā<sup>ē</sup>ma ēnemg<sup>ō</sup>lqelaxens lēlēgemk<sup>as</sup>ēx." Wā, ōkwas<sup>ē</sup>mēsē  
SēNL<sup>l</sup>ā<sup>ē</sup>yē ēyālxsigwilaxēs k<sup>l</sup>ēdēlk<sup>as</sup>ē qa lāk<sup>as</sup>sēs k<sup>l</sup>wānōdzelila 40

- 42 (sexūlis, and they were married. Then | Sēnl!ē<sup>c</sup> (I 1) gave as a marriage present the names Sēsaxālas and Sēwid to | Tsextsexūlis (II 1), and this was the first name obtained in marriage by my ancestor the chief. |
- 45 Haha hananē! When Sēnl!ēgas (II 2) had a child, || a boy, Sēnl!ē<sup>c</sup> (I 1) called his grandson Ānx<sup>c</sup>wīd (III 1), | and Sēsaxālas called his child Yāqalenlis (III 1), || and Sēsaxālas gave his house of ten steps to his | son Yāqalenlis. Therefore I am on one side Kwakiutl on account of | the chief, my ancestor. |
- 50 Haha hananē! Now, Sēsaxālas (II 1) said that he would go to | see the regions to the south. Sēnl!ē<sup>c</sup> (I 1) and | his wife, and Sēnl!ēgas (II 2) and her son, Ānx<sup>c</sup>wīd (III 1), stayed at home. Now we shall call him by this name, for the child Yāqalenlis (III 1) | had
- 55 this name on the side of his father Sēsaxālas (II 1). || Sēsaxālas left the whale as food for his father-in-law Sēnl!ē<sup>c</sup> (I 1); | and Sēnl!ē<sup>c</sup> (I 1) gave his flat-bowed canoe to his son-in-law Sēsaxālas (II 1) | to travel in, for he was going to see the southern regions. | As soon as Sēsaxālas (II 1) started, | Sēnl!ē<sup>c</sup> (I 1) cut off the blubber of the
- 60 whale. Now, Sēnl!ē<sup>c</sup> obtained a new name | from this, and his princess was named K'āmaxalas (II 2). And after this she was not named Sēnl!ēgas (II 2); and Sēnl!ē<sup>c</sup> (I 1) obtained | this new

41 Tsextsexūlisē. Wā, lāk'as<sup>m</sup>mē hayasek'ālux'<sup>c</sup>idē. Wā, lāk'as<sup>m</sup>mē Sēnl!ā'yē lēgemg'elxlālux Sēsaxālasē lōkwasē Sēwidē lāk'asex Tsextsexūlisē. Wā, hēk'as<sup>m</sup>em g'il geg'ādanem lēlegemsen g'iqag'iwa'yē.

Haha hananē; wā hēk'as<sup>m</sup>em la xūngwadaats Sēnl!ēgasasa bā-  
45 bagumē. Wā, lāk'asē Sēnl!ā'yē lēx'<sup>c</sup>ts Ānx<sup>c</sup>wīdē lāk'asxēs ts'lōx'<sup>u</sup>-  
lema. Wā, lāk'asē Sēsaxālasē lēx'<sup>c</sup>ts Yāqalenlisē lāk'asxēs xūnōkwē.  
Wā, lāk'as<sup>m</sup>mē Sēsaxālasē ts'lāsēs neqāx'<sup>c</sup>idaxalilē dzōyagek<sup>u</sup> g'ōk<sup>u</sup>  
lāk'asxēs xūnōkwē Yāqalenlisē. Wā, hēk'as<sup>m</sup>em la kwax<sup>u</sup>k'lōt'ē-  
nēsen g'iqag'iwa'yē.

50 Haha hananē; wā, lāk'as<sup>m</sup>mēsē Sēsaxālasē 'nēxk'as qe's lāk'asē  
dōqwaxwa 'nālō'nak'ālux. Wā, lāk'asē āmlēxwē Sēnl!ā'yē lōkwa-  
sēs genemē lōkwasē Sēnl!ēgasē lōkwasēs xūnōkwē Ānx<sup>c</sup>wīdē.  
Wā, lāk'as<sup>m</sup>mens lēqelales lāk'asqēs lāk'asaaxt lēgadk'ats Yāq-  
alenlisā g'inānemk'asē lāk'asxēs ōmpk'asē Sēsaxālasē. Wā, lāk'as<sup>m</sup>mē  
55 g'ōlisa Sēsaxālasasa gwe'yimē lāk'asxēs negūmpē Sēnl!ā'yē. Wā,  
lāk'as<sup>m</sup>mēsē Sēnl!ā'yē lāk'atsēs t'ēgūnē lāk'asxēs negūmp Sēsaxālasē  
qak'as 'yā'yats'īs lāk'asxēs lūnēlē dōxdēgwēsēlak'asxē 'nālō'nak-  
āla. Wā, g'ilk'as<sup>m</sup>mēsē ālēx<sup>c</sup>wīdē Sēsaxālasaxs lāk'asaē k'lā-  
maxelē Sēnl!ā'yaxē gwe'yimē. Wā, lāk'as<sup>m</sup>mē lēgemōlē Sēnl-  
60 l!ā'yē lāk'asxēq. Wā, lāk'as<sup>m</sup>mē lēgadē k'lēdēlasa K'āmaxalasē.  
Wā, lāk'as<sup>m</sup>mē gwāl lēgades Sēnl!ēgasē. Wā, lāk'as<sup>m</sup>emxaē g'ūya-  
nemē Sēnl!ā'yaxa lēgemk'asē lāk'asxēs k'lāmaxelak'atslēnā'yaxa

name from the cutting of the blubber of the | whale. Now, Sēsaxâlas 63  
(II 1) arrived at Ôdzâlas, | for that is where the houses of the ances-  
tors of the Ninkish stood, of || Hêx'hak'in (I 2). Then my ancestor 65  
Chief Sēsaxâlas (II 1) was invited in. | —

Haha hananê! My great-grandfather was taken care of by the  
ancestors of the tribes. |

Haha hananê! Therefore I feel proud in my heart. ||

Haha hananê! Then Sēsaxâlas (II 1) followed Hêx'hak'in (I 2), | 70  
and they went into the house with the carved posts. Then | Sēsa-  
xâlas (II 1) was told to sit down on the bear-skin spread on the floor.  
Then they | broke roasted sockeye-salmon, and Sēsaxâlas (II 1)  
ate. | Sēsaxâlas saw the princess of || Hêx'hak'in (I 2) sitting by the 75  
side of her mother; and | after Sēsaxâlas (II 1) had eaten, he was  
questioned by | Hêx'hak'in (I 2): "Let me ask you, O brother!  
who are you?" | Then Sēsaxâlas said, "I | am Sēsaxâlas (II 1). I  
come from the northern part of our world." Thus he said || to him, 80  
"And who are you?" asked Sēsaxâlas of Hêx'hak'in. | Then he said,  
"I am Hêx'hak'in (I 2). I have always | lived in the village of  
Ôdzâlas; and this is my princess | Gaāxstalas (II 3), and this is her  
mother Hêk'inêdzemga (I 3), | and these are my slaves, and the  
speaking-posts of my || house." Thus said Hêx'hak'in (I 2) to Sēsa- 85

gwe<sup>5</sup>yimê. Wā, lāk'as<sup>5</sup>EM lāg'aē Sēsaxâlasē lāk'asEX Ôdzâlasē 63  
qāk'asEXS hêk'asaē g'ōkūlē g'igāma<sup>5</sup>yasa g'ālāsa <sup>5</sup>NEMgēsē, yik'asEX  
Hêx'hak'inē. Wā, lāk'asē lālō<sup>5</sup>lālasō<sup>5</sup>kwasa yik'asXEN giqag'iwa<sup>5</sup>yē 65  
Sēsaxâlasē.

Haha, hananē; xa gwālelak'as<sup>5</sup>mōla mayax'ilasō<sup>5</sup>kwaseN gāga-  
selāsa g'ālā begwāneimsa lēlqwāla<sup>5</sup>yē.

Haha hananē; hêk'as<sup>5</sup>mēs ōkwas<sup>5</sup>EM LEMGENSG'in nāqêk'asg'in.

Haha hananē; wā, lāk'as<sup>5</sup>mē Sēsaxâlasē lāg'êX Hêx'hak'inē qa- 70  
k'ats lā hōgwēL lāk'asXē g'ōkwē k'lêx'k'adzekwa. Wā, lāk'as<sup>5</sup>mē  
k'wādzōlē<sup>5</sup>EM Sēsaxâlasē lāk'asXē LEBēLē L<sup>5</sup>ya. Wā, lāk'asē  
LEN<sup>5</sup>witsō<sup>5</sup>kwasa L'ōbekwē me<sup>5</sup>k'a. Wā, lāk'as<sup>5</sup>me L'êXwak'asē  
Sēsaxâlasē. Wā, lāk'as<sup>5</sup>mē Sēsaxâlasē dōqūlak'asEX k'lēdēlas  
Hêx'hak'inaxs k'waēlk'asaē lāk'asEX āpsalilasēs ābempk'asē. Wā, 75  
g'ilk'as<sup>5</sup>mēsē gwālk'as L'êXwē Sēs xālasaxs lāk'asaē wūlālē Hêx'-  
hak'inax Sēsaxâlasē: "Wāg'ax'EN wūlāk'asŌL, <sup>5</sup>NEMWEYŌT, sōkwas-  
<sup>5</sup>maa āngwak'ats!" Wā, lāk'asē Sēsaxâlasē <sup>5</sup>nêx'k'asEQ: "Nōgwa-  
k'as Sēsaxâlasa g'āx'<sup>5</sup>idelak'asEX gwābal'sasENS <sup>5</sup>nūlax," <sup>5</sup>nêx'k'as  
laxaēq. "Wā, āngwak'ast'lās!" <sup>5</sup>nêx'k'as'laxaē Sēsaxâlasax Hêx'ha- 80  
k'inē. Wā, lāk'asē <sup>5</sup>nêk'a: "Nōgwak'as Hêx'hak'ina. Hē<sup>5</sup>menčs  
g'ōkūlak'as laxōX ÔdzâlasēX. Wā, yōkwas<sup>5</sup>mēSEN k'lēdelōX Gaāx-  
stālask'asēX LōkwasōX ābempk'asaxs yik'asXōX Hêk'inêdzemgax,  
yōkwas<sup>5</sup>mēSEN q'lāq'ek'ōX, LōkwasEN yaēq'lENT'lālx lēlāmsEN  
g'ōkwasēX," <sup>5</sup>nêk'asē Hêx'hak'inax Sēsaxâlasē. Wā, lāk'asē Sēsa- 85

86 xâlas (II 1). Now, Sēsaxâlas | tried to discover the thoughts of Hēx'hak'in (I 2), and he wooed | his princess. Then Hēx'hak'in told Sēsaxâlas, | the chief, my ancestor, to go ahead (and to marry her), as he had said. | Then Sēsaxâlas (II 1) married her by giving  
 90 him his traveling-canoe. | After they were married, Hēx'hak'in (I 2) spoke, | and said, "Now, listen to me, son-in-law | Sēsaxâlas! You have come to me so that I might be your father-in-law. | Now, these speaking-posts of my house shall go to you, | and this house has a  
 95 name. It is named Q!aäts!ē, and | this is the name. Now, your name shall be 'wâlas 'nemōgwis (II 1); and | also the seal house-dish, and the wolf, and the | dzōnoq'wa, and the beaver, and also two slaves, | to take care of your house-dishes, son-in-law! They belong to this | house; and all this goes to you, son-in-law, 'wâlas  
 100 'nemōgwis; and | also ten sea-otter blankets and twenty-five | marten blankets and twenty black-bear | blankets, which will be the blankets of your wife, | son-in-law, 'wâlas 'nemōgwis (II 1)." Then Hēx'hak'in (I 2) | sent out some of his slaves to hunt | seals at Däg'ulk<sup>u</sup>. As soon as they left, | Hēx'hak'in (I 2) and 'wâlas 'nemōgwis (II 1) also started, | for now he no longer had the name Sēsaxâlas. They were going | to invite the 'nēnēlk'!ēnox<sup>u</sup>, for they were living up the river | at the upper end of the lake of Gwanē<sup>ē</sup>. They had not been

86 xâlasē gwānax nâqēk'asas Hēx'hak'inē. Wā, lāk'asēmē g'āyok!wā-lax k'!ēdēlk'asas. Wā, lāk'asē ōkwas'em wāxē Hēx'hak'inax Sēsaxâlasēxen g'iqag'iwa'yē qa ōkwas'mēs wāg'i lāk'asxēs wāldemē. Wā, lāk'asēmē qādzē!idē Sēsaxâlasasēs t!ēgūnē 'yā'yats!ē lāk'aseq.  
 90 Wā, g'ilk'asēmēsē gwāl qadzē!axs lāk'asē yaq!ēg'a!ē Hēx'hak'inē. Wā, lāk'asē 'nēk'asa: "Wā, hōlōlak'asl g'āxen, nēgūmp Sēsaxâlas; g'āxk'as'em g'āx'alela g'āxen qak'asēn nēgwāyadaōs. Wā, lāk'asēmēsēk' lālgin yaēq!ent!lālag'as lē!ām g'ōk<sup>u</sup> lāk'asōl-xg'ada lēg'adk'asek' g'ōkwa. Hēm lēgemk'atsg'ē Q!aäts!ē, wā,  
 95 hēk'asēmēsē lēgemō lāk'as'emus lēgād!es 'wâlas 'nemōgwisē; wā, hēk'asēmēsa loqūlilē mēgwat; wā, hēk'asēmēsa ālanemē lōkwas dzōnoq'wa lōkwas ts!u'wē. Wā, hēk'asēmēsa ma!lōkwē q!āq!ek'ā qak'as āaxsilaxs lōelqūlilaqōs, nēgūmp. Wā, yōkwas'em 'nami-lūlōtsōs g'ōkwak'asaqōs, nēgūmp 'wâlas 'nemōgwis. Wā, hēk'as-  
 100 'mēsa lastōk<sup>u</sup> q!āsasgem 'naenx'ūna'ya lōkwasg'ada sek'agālak' lē!egex'sem 'naenx'ūna'ya lōkwasg'ada ma!tsōkūk' l!ēn!entsem 'naenx'ūna'ya; wā, hēk'as'em 'naenx'ūnēx'tsg'as genemk'asg'ōs, nēgūmp 'wâlas 'nemōgwis." Wā, lāk'asēmē 'nēx'k'asē Hēx'hak'inē qak'ats 'yālaqak'asēsēs waōkwē q!āq!ek'o qa lās māmēgwat!axa  
 5 mēgwatē lāk'asēx Däg'ulkwē. Wā, g'ilk'asēmēsē ālēx'widēxs lāk'asasē ōgwaqa ālēx'widē Hēx'hak'inē lōkwasēs 'wâlasē 'nemōgwis qak'asēxs lak'as'maē gwāl lēgades Sēsaxâlasē. Wā, lāk'asēmē lāk'asl lē!elalxē 'nēnēlk'!ēnoxwē, yik'ūsexs hāē g'ōkūlē 'nēnēlg'āsē lāk'asēx 'nēldzās dze!lālas Gwanē<sup>ē</sup>. Wā, k'!ēsk'ast!ē gāilaxs g'āx-

away long, || when <sup>ε</sup>wālas <sup>ε</sup>NEMōgwis arrived at the village of the 10  
<sup>ε</sup>nēnēlk'!ēnox<sup>u</sup>, whose chief was | Mā<sup>ε</sup>nakūla. As soon as they  
 arrived at Ōdzālas, | the slaves also came home bringing fifty |  
 seals. Then Hēx'hak'in (I 2) gave these as a wedding-feast to his  
 son-in-law | <sup>ε</sup>wālas <sup>ε</sup>NEMōgwis (II 1), to give them as food to his  
 guests, the <sup>ε</sup>nēnēlk'!ēnox<sup>u</sup>. || Then Hēx'hak'in (I 2) gave him as a 15  
 marriage present the name Kwax'īlanōkum<sup>ε</sup> (II 1) | as the feast  
 name of <sup>ε</sup>wālas <sup>ε</sup>NEMōgwis, for | <sup>ε</sup>wālas <sup>ε</sup>NEMōgwis (II 1) was to  
 be his potlatch (inviting) name. Then the fifty | seals were placed  
 in the four house-dishes, and | they were placed before the <sup>ε</sup>nēnēlk'!ē-  
 nox<sup>u</sup>. When || they had finished, they gave away the ten sea- 20  
 otter blankets, | twenty-five marten blankets, twenty | black-bear  
 blankets, to their guests. This was the first | time that property  
 was given away with a feast of seals in house-dishes, and this was the  
 first time that the | Gwa<sup>ε</sup>sela made a potlatch at the time of a  
 feast. ||

Haha hananē! Therefore I feel like laughing at what | the lower 25  
 chiefs say when they try to claim higher rank than what I have— |  
 I, who had in the beginning an ancestor who was a chief who gave  
 away property at a feast. |

Haha hananē! Now, Gaāxstālas (II 3) had a child, | a girl.  
 When the child was four days old, || Hēx'hak'in (I 2) asked his wife 30

k'asaē seYōgwa<sup>ε</sup>yē <sup>ε</sup>wālas <sup>ε</sup>NEMōgwisaxa <sup>ε</sup>nēnēlk'!ēnoxwēxa g'īgadās 10  
 Mā<sup>ε</sup>nakūla. Wā, g'īlk'as<sup>ε</sup>mēsē g'āx<sup>ε</sup>alēla lāx Ōdzālasē g'āxk'asaasē  
 ōgwaqa g'āx<sup>ε</sup>ālisa q!āq!ēk'owē mālaxa sek'!āsgemg'ustāwē mē-  
 gwata. Wā, lāk'as<sup>ε</sup>mē Hēx'hak'inē wāwalqūlas lāk'asxēs negūmp  
<sup>ε</sup>wālas <sup>ε</sup>NEMōgwis qa hāmgiilitl lāk'asxēs lēlēlačna<sup>ε</sup>yaxa <sup>ε</sup>nēnēlk'!ē-  
 noxwē. Wā, lāk'as<sup>ε</sup>mē lēg'emg'elxlāla Hēx'hak'inax Kwax'īlanō- 15  
 kuma<sup>ε</sup>yē qa k!wēladzEXLāyōs <sup>ε</sup>wālasē <sup>ε</sup>NEMōgwisa qak'asexs lēlēla-  
 yoxLāyāē <sup>ε</sup>wālasē <sup>ε</sup>NEMōgwisa. Wā, lāk'as<sup>ε</sup>mē lex<sup>u</sup>ts!oyowa sek'!as-  
 gemg'ustāwē mēgwat lāk'asxē mewēxla loelqūhila. Wā, hēx'<sup>ε</sup>i-  
 dak'as<sup>ε</sup>mēsē lāk'as k'agenl'ēmxē <sup>ε</sup>nēnēlk'!ēnoxwē. Wā, g'īlk'as-  
<sup>ε</sup>mēsē gwālexs lāk'asaē yax<sup>ε</sup>wītsa lastowē q!ēq!asagem <sup>ε</sup>naenx<sup>ε</sup>ūnē 20  
 lōkwasa sēk'!agāla lēlēgEX<sup>ε</sup>SEM <sup>ε</sup>naenx<sup>ε</sup>ūnē lōkwasa malsokwē  
 l!ēl!entsEM <sup>ε</sup>naenx<sup>ε</sup>ūnē lāk'asxēs lēlēlakwē. Wā, hēk'as<sup>ε</sup>EM g'īl  
 yaqwāgelilaxēs lōx<sup>u</sup>ts!ewakwē mēgwata. Wā, hēk'as<sup>ε</sup>EM g'ālabentsa  
 Gwa<sup>ε</sup>sela <sup>ε</sup>māx<sup>ε</sup>wid yāqwāgelilak'asxēs k!wēlēkwē.

Haha hananē; xEN lāg'īla ōkwas<sup>ε</sup>EM dēdalēqelas wāldEMASEN 25  
 g'īgabā<sup>ε</sup>yaxs lāk'asaē wāx'k'as g'āg'ēqaqlaxg'in g'walēts!ē<sup>ε</sup>mōg'in  
 g'īqag'ī<sup>ε</sup>wāla <sup>ε</sup>māxwag'iwāla k!wēlasag'iwāla.

Haha hananē; wā, lāk'as<sup>ε</sup>mē xūngwadix<sup>ε</sup>idē Gaāxstālasasē ts!ā-  
 ts!adagemē. Wā, g'īlk'as<sup>ε</sup>mēsē mōp!ēnēla g'inānEMk'asaxs lāk'a-  
 saē Hēx'hak'inē āxk'!lāxēs gēnEMē Hēk'inēdzEMga qa<sup>ε</sup>s walqēs<sup>ε</sup>- 30

- 31 Hēk'īnēdzemga (I 3) to give a marriage gift of ten sea-otter blankets, thirty marten blankets, and ten black-bear blankets, and that 'wālas 'nemōgwis (II 1) should invite again the 'nēnēlk'!ēnox" on account of the high rank of 'māxūlayugwa (III 2). Then
- 35 Hēx'hak'in (I 2) gave this name as a marriage gift to 'wālas 'nemōgwis (II 1) for the name of his daughter. As soon as he had finished his speech, Hēx'hak'in (I 2) told (this to) 'wālas 'nemōgwis 'wālas 'nemōgwis (II 1) was very glad. He started at once to invite the
- 40 'nēnēlk'!ēnox". He did not stay away long, before he came back, paddling in his canoe, with his guests, the 'nēnēlk'!ēnox"; and 'wālas 'nemōgwis (II 1) gave away ten sea-otter blankets and thirty marten blankets and ten black-bear blankets to the
- 45 'nēnēlk'!ēnox"; and then he told about giving a high rank to his daughter, who was given two names —'māxūlayugwa (III 2), "this name is given by my father-in-law; and I will give her a name from my side, she shall be called Gündēlemga (III 2)." Thus said 'wālas 'nemōgwis (II 1). Therefore I am Ninkish on one
- 50 side, on account of my ancestor the chief who had married among the Kwakiutl.

Haha hananē! Therefore I am known by all the tribes all over this world, and only the chief my ancestor gave away property in a

- 31 dēsa lastowē q'āsasgemē 'naenx'ūna'ya; Lōkwasa yūdux'sōkwē Lēlegex'sem 'naenx'ūna'ya; hēk'as'mēsē lastowē L'ēnl'entsemē 'naenx'ūna'ya qak'asēs ō't'ēd Lēlax'ēidē 'wālasē 'nemōgwisxē 'nēnēlk'!ēnoxwē qak'as ō'mayōs 'māxūlayugwa. Wā. lāk'as'mē
- 35 Hēx'hak'inē Lēgemg'elx'lālaq lāk'asex 'wālasē 'nemōgwis qak'as Lēgēms xūnōkwās. Wā. g'ilk'as'mēsē gwālk'asē wāldemk'asas lāk'asaē nēlē Hēx'hak'inax 'wālasē 'nemōgwisa. Wā. lāk'asē āla ōk'ē nāqa'yās 'wālasē 'nemōgwisa. Wā. hēx'īdk'as'mēsē lāk'as ālēx'wīdk'asa Lētsayokwasas 'wālasē 'nemōgwisaxē 'nēnēlk'!ēnoxwē. Wā. k'ēsk'asē gālxas g'āxk'asaē aēdaaqa seyōgwa'ya Lētsayāxa 'nēnēlk'!ēnoxwē. Wā. lāk'asē yāx'widē 'wālasē 'nemōgwitsa lastowē q'lēq'āsasgemē 'naenx'ūnē' Lōkwasa yūdux'sōkwē Lēlegex'sem 'naenx'ūnē' Lōkwasa lastowē L'ēnl'entsem 'naenx'ūnē' lāk'asxa 'nēnēlk'!ēnoxwē. Wā. hēk'as'mēs la 'nēg'atsēs ō'mayō-
- 45 gwilaē qa maltsemē Lēlegēmsēs ts'ēdāq'ēdza'f'yē xūnōkwa lāk'asex 'māxūlayugwa. "yix Lēgemg'elx'lā'yāsg'in nēgūmpēk'. Wā. lāk'as'mēsēn ōgwaqak'asl Lēx'ēdēlts Lēgēma g'āg'ilil g'āxen. Lak'as'em-xaak' Lēgadēlts Gündēlemga." 'nēk'asē 'wālas 'nemōgwise. Wā. hēk'as'mēn lāg'ilk'asa 'nemxk'!ōtem qasen g'ēqag'iwa'yāxs gāg'a-
- 50 di'lālaē lāk'asxaaxō Kwāg'ulk'asē.

Haha hananē; hēk'as'mēn lāg'ilk'asa k'ēās k'ēs malt'ēlk'as laxox ā'wī'stāxsens 'nālx. Wā. hēk'as'mēsēxs lēx'ak'as'māē g'f'lg'i-



great feast, and therefore | they only try to imitate me. They try to imitate the chief, my grandfather, || who is the root of my family. | 55

Haha hananē! And it was not long before <sup>ε</sup>wālas <sup>ε</sup>nemōgwis | (II 1) had a son. Then Hēx'hak'in (I 2) gave | as a marriage gift four sea-otter blankets, ten | marten blankets, and seven black-bear || blankets, thirty-five mink blankets, | and fifty deer-skin 60 blankets. Then | <sup>ε</sup>wālas <sup>ε</sup>nemōgwis (II 1) thanked his father-in-law. He also | gave him a name. Now <sup>ε</sup>wālas <sup>ε</sup>nemōgwis (II 1) was going to change his name, for | he was already a real chief, therefore Hēx'hak'in (I 2) wished him || to change his name; and now Hēx'hak'in 65 (I 2) gave to his | son-in-law as a marriage gift the name lālēlil!adzē (II 1), and a name for | the boy. The name <sup>ε</sup>māxūlag'ilis (III 3) was for the | boy. After this was done, lālēlil!adzē (II 1) called | the <sup>ε</sup>nēnēlk'!ēnox". When they all came, the chief, || the root of my 70 family, gave away property to the ancestors of the <sup>ε</sup>nēnēlk'!ēnox". Therefore none | of the lower chiefs has done as my ancestor did. |

Haha hananē! Then lālēlil!adzē (II 1), on his part, gave to | his son the name l'lālik'sas<sup>ε</sup>ō (III 3); and l'lālelil!adzē (II 1) gave him the name | l'lālik'sas<sup>ε</sup>ō (III 3) because he wanted his children || to 75 have names from both sides. Therefore he | also gave a name of

lax<sup>ε</sup>iden g'iqag'iwa<sup>ε</sup>yē yex<sup>ε</sup>semēk'asexs lēlelaē. Wā, yōkwas<sup>ε</sup>mōs 53  
ōkwas<sup>ε</sup>em la hayig'ēsōkwatsa. Wāx'k'asēx la ha<sup>ε</sup>yig'ēxen g'igaa-  
nāyēxen gagaseła. 55

Haha hananē; wā, k'!ēsk'asē gūlāxs lāk'asaē <sup>ε</sup>wālasē <sup>ε</sup>nemōgwisē  
ēt'ēdk'as xūngwadex<sup>ε</sup>tsa bābagumē. Wā, hēx'idk'as<sup>ε</sup>mēsē Hēx'hak-  
k'inē ēt'ēd walqēs<sup>ε</sup>tsē mōwē q'!ūsasgem <sup>ε</sup>naenx<sup>ε</sup>ūnē<sup>ε</sup> lōkwasa lastowē  
l'lēgex<sup>ε</sup>sem <sup>ε</sup>naenx<sup>ε</sup>ūnē<sup>ε</sup> lōkwasa ālēbowē l'enl'entsem <sup>ε</sup>naen-  
x<sup>ε</sup>ūnē<sup>ε</sup> lōkwasa mamōx<sup>ε</sup>sokūlasa sek'la mātsasgem <sup>ε</sup>naenx<sup>ε</sup>ūnē<sup>ε</sup> lō- 60  
kwasa sek'ax'sōkwē tētek'!ōtsem <sup>ε</sup>naenx<sup>ε</sup>ūnā<sup>ε</sup>yē. Wā, lāk'as<sup>ε</sup>mē  
mōlē <sup>ε</sup>wālas <sup>ε</sup>nemōgwisas wāldemasēs negūmp. Wā, hēk'as<sup>ε</sup>mēsa  
lēgemē qak'asexs lak'as<sup>ε</sup>maē l'layoxlālē <sup>ε</sup>wālasē <sup>ε</sup>nemōgwisē qak'a-  
sxs lāk'as<sup>ε</sup>maē ālak'!āla g'igūma<sup>ε</sup>ya, lāg'ilk'asas <sup>ε</sup>nēk'ē Hēx'hak'inē  
qa l'layoxlā<sup>ε</sup>yēs. Wā, lāk'as<sup>ε</sup>mē Hēx'hak'inē lēgemg'elxlāx lā- 65  
lēlil!adzē lāk'asxēs negūmpē. Wā, hēk'as<sup>ε</sup>mēsa lēgemē qak'asē  
bābagumē. Wā, lāk'as<sup>ε</sup>mēsē lēgemē <sup>ε</sup>māxūlag'ilisē qak'asa bāba-  
gumē. Wā, g'ilk'as<sup>ε</sup>mēsē gwālexs lāk'asaē lālēlil!adzē ēt'ēd lēle-  
laxa <sup>ε</sup>nēnēlk'!ēnoxwē. Wā, gāxk'as<sup>ε</sup>emxāē <sup>ε</sup>wi'la p'ēkwa g'ālāsa  
<sup>ε</sup>nēnēlk'!ēnoxwē lāk'asxen g'igaa<sup>ε</sup>nā<sup>ε</sup>yē, k'!ēasg'ilk'asas <sup>ε</sup>nemāx'i- 70  
salēs lōkwase<sup>ε</sup> g'iqag'iwa<sup>ε</sup>yē lāk'asxen g'igabā<sup>ε</sup>yēx.

Haha hananē; wā, lāk'as<sup>ε</sup>mēsē lālēlil!adzē ōgwaqa lāk'atsē lē-  
gemē lāk'asxēs xūnōkwē l'lālik'sas<sup>ε</sup>ō. Wā, lāk'as<sup>ε</sup>mē lēx<sup>ε</sup>ēd'fs  
l'lālik'sas<sup>ε</sup>ō lāk'aseq qak'asexs <sup>ε</sup>nēk'āē lālēlil!adzē qa gwālelak'as-  
<sup>ε</sup>mēsē <sup>ε</sup>nemx<sup>ε</sup>idēs lēlēgemk'asē lōkwasēs gāg'adi'lālasē; lāg'ilk'a- 75

77 his own to his children. Therefore I am the only one who has many names, because the chief, the root of my family, married in different tribes.

80 Haha hananē! Now he gave away the four sea-otter blankets, ten marten blankets, seven black-bear blankets, thirty-five mink blankets, and fifty deer-skin blankets to the 'nēnēlk'!ēnox'. As soon as he had finished his potlatch, he told the 'nēnēlk'!ēnox'

85 that he, 'wālas 'nemōgwis (II 1), had changed his name. "You will call me lāleli!adzē (II 1). Now you will call my prince 'māxūlag'ilis (III 3), that will be his name from his mother's side; and his name will be l!ālik'as'ō (III 3) from his father's side." Thus said lāleli!adzē (II 1) to his guests.

90 Haha hananē! Therefore I am full of names and of privileges. And therefore I have many chiefs as ancestors all over the world; and therefore I feel like laughing at what is said by the lower chiefs, when they claim to belong to the chief, my ancestor.

Haha hananē! Now, lāleli!adzē (II 1) had four daughters and two sons. The eldest girl was called 'māxūlayugwa (III 2) on her mother's side, and Ğündēlemga (III 2) on her father's side. The second one was a boy, who was called 'māxūlag'ilis (III 3) on

76 sas ōgwaqa lēx'ēdesēs hesāq lēgēm lāk'asxēs sāsēmē. Wā, hēk'as-  
'mēsen lāg'ila lēx'ak'as'ēm lēlēgēmts!ā lō' gāg'adi'lālasasen  
g'igaanā'yē.

Haha hananē; wā, lāk'as'mē yāx'widayokwase mōwē q'lāsasgēm  
80 'naenx'unē lōkwasa lastowē lēlēgēx'sēm 'naenx'ūnē lōkwasa  
ālebōwē l'enl'entsem 'naenx'ūnē lōkwasa mamōx'sokūlasa  
sek'la mātsasgēm 'naenx'ūnē lōkwasa sek'ax'sōkwē tōtek'lō-  
tsem 'naenx'ūnē lāk'asxē 'nēnēlk'!ēnoxwē. Wā, g'ilk'as'mēsē g'wāl  
k'as yāq'waxs lāk'asāē nēlaxu 'nēnēlk'!ēnoxwaxs lak'as'māē l!āyoxlā

85 'wālasē 'nemōgwisē. "Wā, lāk'as'emxaas lēqelak'asles lāleli-  
l!adzē g'āxen. Wā, lāk'asles lēqelales 'māxūlag'ilisē lāk'asxen  
lēwelgāma'yēx gwēk'ot!endalē lēgēmē lāxēs ābāsk'ōtē. Wā,  
lāk'asē lēgadk'ats l!ālik'as'ō lāk'asg'in āsk'ōtēk'," 'nēk'asē lāleli-  
l!adzāxēs lēl'akwē.

90 Haha hananē; hēk'as'men lāg'ilk'asa lēlēgēmts!āwē, k'lēk'!es-  
'ōts!ā. Wā, hēk'as'men lāg'ilk'asas q'lēnemk'asen g'ig'iqag'iwa'yē  
laxōx ā'wif'stāxsens 'nālax, ōkwas'mēg'in dēdalēqelas wāldemasen  
g'igabā'yaxs lāk'asāē gōl!ūlaxen g'iqag'iwa'yē.

Haha hananē; wā, lāk'asē mōkwē ts!ēdaq!ēdza'yē sāsēms lālēli-  
95 l!adzē. Wā, lāk'asē ma'lōkwa bēbek!ūdza'yē sāsēms. Hēk'as-  
'emxat! 'nōlast'ēgēma'yā ts!ēdāqē 'māxūlayugwa lāk'as lēgades  
lāk'asxēs ābāsk'ōtē. Wā, lāk'asē lēgadk'ats Ğündēlemga lāk'asxēs  
āsk'ōtē. Wā, hēk'as'mēs māk'ilaqē hēgwānemē lēgades 'māxūla-  
g'ilisē lāk'asxēs ābāsk'ōtē. Wā, lāk'asē lēgadk'ats l!ālik'as'ō

his mother's side, and L!älisk'as<sup>o</sup> (III 3) || on his father's side; and 200  
 the next girl's name was <sup>o</sup>mäx<sup>u</sup>mewidzemga (III 4) | on her mother's  
 side, and L!äx'L!elëdzemga (III 4) on | her father's side. And when  
 he had another daughter, | her name was Lāqūlayugwa (III 5) on  
 her mother's side, | and L!älilēlayugwa (III 5) on her father's side.  
 And when they had another || son, his name was <sup>o</sup>mäxūyälidzē 5  
 (III 6) | on his mother's side, and L!eldzälis (III 6) on his | father's  
 side. Then they had another daughter; and | her name was  
 Lax<sup>u</sup>legwëdzemga (III 7) on her mother's side, and | L!äl!älēsilay-  
 ugwa (III 7) (on her father's side.) Six were the children of Lälē-  
 lil!adzē (II 1) || by his wife Gaāxtstalas (II 3), the princess of Hēx'- 10  
 hak'in (I 2). | Therefore I have many different names. |

Haha hananē! Now I shall tell my house history from the  
 Kwakiutl. | It is known by all the world that Lälēlil!adzē (II 1) was  
 really | a great chief, and that he had || children. Now the chief of 15  
 the numaym | Löyälalä<sup>wa</sup> of the Kwakiutl, L!äqwag'ilagemē<sup>e</sup>  
 (III 8), | asked to marry <sup>o</sup>mäxūlayugwa (III 2), the princess of  
 Lälēlil!adzē. | Now <sup>o</sup>mäxūlayugwa was married to L!äqwag'ilagemē<sup>e</sup>  
 (III 8); | and first he gave as a marriage gift one hundred and fifty  
 cedar-bark blankets, || fifty-four dressed elk-skins, and two | canoes 20  
 to Lälēlil!adzē (II 1); and Hēx'hak'in (I 2) received as a marriage

lāk'asxēs äsk'!ötē. Wä, lāk'asē ts!edāqa lēgadäs <sup>o</sup>mäx<sup>u</sup>mewidzem- 200  
 ga läxēs äbäsk'!ötē. Wä, lāk'asē lēgats L!äx'L!elëdzemga lāk'as-  
 xēs äsk'!ötē. Wä, lāk'asē ët!ëd xūngwädex'fidk'atsē ts!edāqē.  
 Wä, lāk'asē lēgades Lāqūlayugwa lāk'asxēs äbäsk'!ötē; wä,  
 lāk'asē lēgats L!älilēlayugwa lāk'asxēs äsk'!ötē. Wä, lāk'asē ët!ëd  
 xūngwadk'atsē begwānemē. Wä, lāk'asē lēgades <sup>o</sup>mäxūyälidzē 5  
 lāk'asxēs äbäsk'!ötē; wä, lāk'asē lēgats L!eldzälisē lāk'asxēs  
 äsk'!ötē. Wä, lāk'asē ët!ëd xūngwadk'atsē ts!edāqē. Wä, lāk'asē  
 lēgades Lax<sup>u</sup>legwëdzemga lāk'asxēs äbäsk'!ötē. Wä, lāk'asē lēgats  
 L!äl!älēsilayugwa. Wä, q!el!ökwōx säsemk'asaxs Lälēlil!adzē  
 lāk'asxēs genemē Gaāxtstalasē, yik'asēx k'!ëdēlas Hēx'hak'inē. 10  
 Wä, yōkwas<sup>e</sup>men ögū<sup>e</sup>qāla lēlegemk'asōx.

Haha hananē; wä, lāk'as<sup>e</sup>mēsen newil'fidk'atsen läg'ilk'asa Kwä-  
 g'ula. Wä, lāk'as<sup>e</sup>mē q!älēn g'iqag'iwa<sup>e</sup>yē Lälēlil!adzäxs älak'!älä<sup>o</sup>  
 lāk'as g'igāma<sup>e</sup>ya; yik'atsōx ä<sup>e</sup>wifstäxsens <sup>o</sup>nälax. Wä, hēk'as<sup>e</sup>mē-  
 sēxs säsemnōkwaasa ts!edāqē. Wä, lāk'asa g'igāma<sup>e</sup>yasa <sup>e</sup>ne<sup>e</sup>mē- 15  
 mōtasa Löyälalä<sup>wa</sup> Kwäg'ulē. yik'asex L!äqwag'ilagemā<sup>e</sup>yē  
 lāk'as g'äyälax <sup>o</sup>mäxūlayugwa, yik'asex k'!ëdēlas Lälēlil!adzē. Wä,  
 lāk'as läwadex<sup>e</sup>idē <sup>o</sup>mäxūlayugwäs L!äqwag'ilagemā<sup>e</sup>yē. Wä,  
 hēk'as<sup>e</sup>em g'il qadzēlasa k'!öbawasē sek'lax'sögūg'eyowa lökwasä  
 q!aq!al!ex'sökülak'atsa mōwē äläg'ima; wä, hēk'as<sup>e</sup>mēsē malts!aqē 20  
 g'ig'älä lāk'asex Lälēlil!adzē. Wä, hēk'as<sup>e</sup>mē qadzēlem lāk'asex

- 22 gift for his grand daughter (III 2) fifty cedar-bark blankets and fifty elk-skins; and lälēlil!adzē (II 1), and his father-in-law  
 25 Hēx'hak'in (I 2), added eight sea-otter blankets, fifty mink blankets, and seventy deer-skin blankets, which were given by lälēlil!adzē (II 1) to l!āqwag'ilagemē<sup>ε</sup> (III 8). Then he gave back everything that was given as marriage price by l!āqwag'ilagemē<sup>ε</sup> (III 8). And then lälēlil!adzē (II 1) also gave as marriage  
 30 present the name <sup>ε</sup>wālas <sup>ε</sup>nemōgwis to be the name of l!āqwag'ilagemē<sup>ε</sup> (III 8); and Hēx'hak'in (I 2) also gave as a marriage gift ten sea-otter blankets, one hundred deer-skin blankets, fifty marten blankets, and ten bear blankets, and the name Grayōsdēdzas (III 8), which was to be the name of l!āqwag'ilagemē<sup>ε</sup> (III 8).  
 35 Now, l!āqwag'ilagemē<sup>ε</sup> (III 8) no longer bore that name that he had been using before. They gave him as a marriage gift the name Grayōsdēdzas (III 8), which he obtained from the grandfather (I 2) of his wife <sup>ε</sup>māxūlayugwa (III 2); and lälēlil!adzē (II 1) had given as a marriage gift the name <sup>ε</sup>wālas <sup>ε</sup>nemōgwis to l!āqwag'ilagemē<sup>ε</sup>.  
 40 Now, after this I shall call him Grayōsdēdzas (III 8). As soon as they had finished, the ancestors of the numaym lōyālala<sup>ε</sup>wa went aboard their four canoes, and also <sup>ε</sup>māxūlayugwa (III 2) and her marriage gifts, and they went back to their home at Qālogwis.

- 22 Hēx'hak'inē qak'asēs ts!ōx<sup>u</sup>LEMagasa sek!<sup>u</sup>lāx'sokwē k'!ōbawas lōkwasasa sek!<sup>u</sup>lax'sōkwē ālāg'ima. Wā, ōkwas<sup>ε</sup>mēsē lälēlil!adzē lōkwasē negūmp Hēx'hak'inē g'inwak'atse malgūnālē q!āsasgemē <sup>ε</sup>naenx<sup>ε</sup>ūnē<sup>ε</sup>  
 25 lōkwasasa sek!<sup>u</sup>lax'sōkwē mātšasgem <sup>ε</sup>naenx<sup>ε</sup>ūnē<sup>ε</sup> lōkwasasa ālēbōx<sup>u</sup>sokwē tētek!<sup>u</sup>lotsem <sup>ε</sup>naenx<sup>ε</sup>ūnē<sup>ε</sup> layās lälēlil!adzē lāk'asex l!āqwag'ilagemā<sup>ε</sup>yē. Wā, lāk'as<sup>ε</sup>emxaē ōkwas<sup>ε</sup>em <sup>ε</sup>wī!a aēdaaqak'asa qadzē!emk'asas l!āqwag'ilagemē. Wā, lāk'as<sup>ε</sup>emxaē lēgemg'ixlā<sup>ε</sup>yas lälēlil!adzāx <sup>ε</sup>wālasē <sup>ε</sup>nemōgwisa, qa lēgem l!āqwag'ilagemā<sup>ε</sup>yē. Wā, lāk'asē Hēx'hak'inē ōgwaqa wāwalqūlasa lastowē q!ēqlasagem <sup>ε</sup>naenx<sup>ε</sup>ūnē<sup>ε</sup> lōkwasasa lāk'!endē tētek!<sup>u</sup>lotsem <sup>ε</sup>naenx<sup>ε</sup>ūnē<sup>ε</sup> lōkwasasa sek!<sup>u</sup>lāx'sōk<sup>u</sup> lōlegex<sup>u</sup>sem <sup>ε</sup>naenx<sup>ε</sup>ūnē<sup>ε</sup> lōkwasasa lāstowē l!en!entsem <sup>ε</sup>naenx<sup>ε</sup>ūnē<sup>ε</sup>. Wā, hēk'as<sup>ε</sup>mēsa lēgemē Grayōsdēdzasē qak'as lēgēms l!āqwag'ilagemā<sup>ε</sup>yē; wā, lāk'as<sup>ε</sup>mē  
 35 gwālk'as lēgadk'asē l!āqwag'ilagemā<sup>ε</sup>yasēs lēgemk'asdē, qāk'asexs lāk'as'imaē lēgemg'elx!ā<sup>ε</sup>yē Grayōsdēdzasē lāk'asexs g'āyanemk'ats lāk'asex gagempasēs genemē <sup>ε</sup>māxūlayugwa. Wā, lāk'asē lēgemg'elx!ālak'asē lälēlil!adzāx <sup>ε</sup>wālasē <sup>ε</sup>nemōgwise lāk'asex l!āqwag'ilagemā<sup>ε</sup>yē. Wā, lāk'as<sup>ε</sup>mēsēn lēqelak'as!es Grayōsdēdzasē lāk'asēq. Wā, g'ilk'as<sup>ε</sup>mēsē gwālk'asa qadzēlāxs lāk'asaē hōgūxsēda g'ālā <sup>ε</sup>ne<sup>ε</sup>mēmotk'atsa lōyālala<sup>ε</sup>wa lāk'asxēs mōts!aqē <sup>ε</sup>yaē<sup>ε</sup>yats!ē lōkwasē <sup>ε</sup>māxūlayugwa lōkwasēda wāwalqūlayō qāk'ats lāk'asē

And then <sup>ε</sup>wālas <sup>ε</sup>NEMōgwis (III 8) gave away | what he had received 44  
as a marriage gift from Lālēlil!adzē (II 1). ||

Now, Lālēlil!adzē (II 1) knew that there was a tribe living at 45  
Sāgumbāla— | a tribe that was named Nāk!wax!da<sup>xu</sup>—who had for  
their chief, Ts!EX<sup>ε</sup>ēd (II 4): | and he had a princess, Ts!EXts!E-  
gēdzemga (III 9); and Lālēlil!adzē (II 1) | wished to go to get her  
in marriage for his prince <sup>ε</sup>māxūlag!ihs (III 3). | Then Lālēlil!adzē  
(II 1) hired his numaym, || the ancestors of the G<sup>ε</sup>xsem of the 50  
Nimkish; and my ancestor, the chief, | Lālēlil!adzē (II 1), loaded his  
canoe with five sea-otter blankets, ten | black-bear blankets, forty  
marten | blankets, eighty deer-skin blankets: | and, when they were  
all aboard, he started. Then || he arrived at Sāgumbāla, and at 55  
once he was | invited by Chief Ts!EX<sup>ε</sup>ēd (II 4). They ate seal; | and  
after they had eaten seal, | Ts!EX<sup>ε</sup>ēd questioned his visitor, and said,  
“Now, tell me, | where do you come from? Who are you, brother?”  
And || Lālēlil!adzē (II 1) replied at once, and said, “I am | Lālēlil!a- 60  
dzē (II 1), who marries all around our world, brother.” | And then  
Lālēlil!adzē (II 1) questioned Ts!EX<sup>ε</sup>ēd (II 4); and he | said, “Now,  
let me also ask you, O brother! | who are you, brother?” And  
Ts!EX<sup>ε</sup>ēd (II 4) || replied, and said, “It is great what you ask me. | 65

nā<sup>ε</sup>nak<sup>u</sup> lāk<sup>ε</sup>asxēs g<sup>ε</sup>ōkūlasē Qālogwisē. Wā, lāk<sup>ε</sup>as<sup>ε</sup>mē <sup>ε</sup>māx<sup>ε</sup>wīd- 43  
k<sup>ε</sup>asē <sup>ε</sup>wālasē <sup>ε</sup>NEMōgwisas wāwalqūlayōs Lālēlil!adzāq.

Wā, lāk<sup>ε</sup>asē Lālēlil!adzē q<sup>ε</sup>ālaxa g<sup>ε</sup>ōkūlā lēlqwālalē<sup>ε</sup> lāk<sup>ε</sup>asEX 45  
Sāgumbālaxa lēgūxlālax Nāk!wax!da<sup>xwē</sup>xā g<sup>ε</sup>igadās Ts!EX<sup>ε</sup>ēdē.  
Wā, lāk<sup>ε</sup>asē k<sup>ε</sup>ēdadēs Ts!EXts!Egēdzemga. Wā, lāk<sup>ε</sup>as<sup>ε</sup>mēsē Lālēli-  
L!adzē <sup>ε</sup>nex<sup>ε</sup>kas q<sup>ε</sup>s lē gūgak!a<sup>q</sup> qak<sup>ε</sup>asēs LEWELgEMA<sup>ε</sup>yē <sup>ε</sup>māxūla-  
g<sup>ε</sup>īlisē. Wā, lāk<sup>ε</sup>as<sup>ε</sup>mē hēlak<sup>ε</sup>asē Lālēlil!adzāxēs g<sup>ε</sup>ōkūlōtēxa g<sup>ε</sup>ālā  
<sup>ε</sup>NE<sup>ε</sup>mēmotsa G<sup>ε</sup>xSEMasa <sup>ε</sup>NEMgēsē. Wā, lāk<sup>ε</sup>as<sup>ε</sup>men g<sup>ε</sup>iqag<sup>ε</sup>iwa<sup>ε</sup>yē 50  
Lālēlil!adzē mōxsak<sup>ε</sup>atsa sek<sup>ε</sup>!a q<sup>ε</sup>āsasgēmē <sup>ε</sup>naEX<sup>ε</sup>ūnē<sup>ε</sup> Lōkwasa  
lastowē L<sup>ε</sup>EN!ENTSEM <sup>ε</sup>naEX<sup>ε</sup>ūnē<sup>ε</sup> Lōkwasa mōx<sup>u</sup>sōkwē L<sup>ε</sup>LEGEX<sup>u</sup>-  
SEM <sup>ε</sup>naEX<sup>ε</sup>ūnē<sup>ε</sup> hēk<sup>ε</sup>as<sup>ε</sup>mēsa maḡūnāłtsōkwē tētek!ōtSEM <sup>ε</sup>naEX<sup>ε</sup>-  
x<sup>ε</sup>ūnē<sup>ε</sup>. Wā, g<sup>ε</sup>īlk<sup>ε</sup>as<sup>ε</sup>mēsē <sup>ε</sup>wīxsaxs lāk<sup>ε</sup>asaē LEX<sup>ε</sup>īda. Wā, lāk<sup>ε</sup>a-  
sē lāg<sup>ε</sup>na lāk<sup>ε</sup>asEX Sāgumbāla. Wā, hēx<sup>ε</sup>īdk<sup>ε</sup>as<sup>ε</sup>mēsē Lālēlīlālasō- 55  
kwatsa g<sup>ε</sup>igāma<sup>ε</sup>yē Ts!EX<sup>ε</sup>ēdē. Wā, lāk<sup>ε</sup>as<sup>ε</sup>mē L<sup>ε</sup>EXwaxē mēgwatē.  
Wā, g<sup>ε</sup>īlk<sup>ε</sup>as<sup>ε</sup>mēsē g<sup>ε</sup>wālk<sup>ε</sup>as q<sup>ε</sup>ESaxē mēgwataxs lāk<sup>ε</sup>asaē wūlē  
Ts!EX<sup>ε</sup>ēdāxēs bāgūnsē. Wā, lāk<sup>ε</sup>asē <sup>ε</sup>nēk<sup>ε</sup>a: “Wā, wāg<sup>ε</sup>īk<sup>ε</sup>asla g<sup>ε</sup>wās-  
<sup>ε</sup>īDEX. Wā, sōkwas<sup>ε</sup>maa āngwas <sup>ε</sup>NEMWEYōt!” Wā, hēx<sup>ε</sup>īdk<sup>ε</sup>as-  
<sup>ε</sup>mēsē Lālēlil!adzē nā<sup>ε</sup>naxmēk<sup>ε</sup>aseq. Wā, lāk<sup>ε</sup>asē <sup>ε</sup>nēk<sup>ε</sup>a: “Nōgwak<sup>ε</sup>as 60  
Lālēlil!adzā gag<sup>ε</sup>adi<sup>ε</sup>lāla laxōx ā<sup>ε</sup>wī<sup>ε</sup>stāxsENS <sup>ε</sup>nālax, <sup>ε</sup>NEMWEYōt.”  
Wā, lāk<sup>ε</sup>asē ōgwaqa wūlē Lālēlil!adzāx Ts!EX<sup>ε</sup>ēdē. Wā, lāk<sup>ε</sup>as-  
<sup>ε</sup>EMxaē <sup>ε</sup>nēk<sup>ε</sup>a: “Wā, wēg<sup>ε</sup>ax<sup>ε</sup>īn ōgwaqa wūlōl, <sup>ε</sup>NEMWEYōt. Wā,  
sōkwas<sup>ε</sup>maa āngwas, <sup>ε</sup>NEMWEYōt!” Wā, hēx<sup>ε</sup>īdk<sup>ε</sup>as<sup>ε</sup>mēsē Ts!EX<sup>ε</sup>ēdē  
nā<sup>ε</sup>nax<sup>ε</sup>mēk<sup>ε</sup>aseq. Wā, lāk<sup>ε</sup>asē <sup>ε</sup>nēk<sup>ε</sup>a. “Ālak<sup>ε</sup>as<sup>ε</sup>mas wūla g<sup>ε</sup>āXEN. 65

66 Don't you know that I think I am the only | one famous in the world,  
I and my princess, Ts!exts!egēdzemga (III 9)! I am Ts!EX<sup>ē</sup>d (II  
4), head | chief of the Nāk!wax'da<sup>x</sup>." Thus said the chief. Then |  
70 lālēlil!adzē (II 1) said, "O brother! I am Yāqalenlis, I am  
Ānx<sup>ē</sup>wid, I am Sēsaxālas, | and also Sēwid; I am <sup>ē</sup>wālas <sup>ē</sup>nemōgwis,  
and I | am Kwax'ılanōkumē, and I am lālēlil!adzē. These are my  
names which I obtained as marriage gifts | when I married the  
75 daughters of the chiefs of the tribes wherever I | went. Now I come  
to get your name, chief. I wish to get your princess, Ts!exts!E-  
gēdzemga (III 9), brother, | for my prince <sup>ē</sup>māxūlag'ilis (III 3)."  
Ts!EX<sup>ē</sup>d (II 4) at once agreed to what lālēlil!adzē (II 1) said; | and  
80 lālēlil!adzē (II 1) gave as marriage gift five sea-otter | blankets,  
ten black-bear skin blankets, | forty marten blankets, and eighty |  
deer-skin blankets to Ts!EX<sup>ē</sup>d (II 4) for his princess Ts!exts!E-  
gēdzemga (III 9). | As soon as he had finished, Ts!EX<sup>ē</sup>d (II 4) said, |  
"Now your wife shall go to you, son-in-law, <sup>ē</sup>māxūlag'ilis (III 3). ||  
85 Now your name shall be Xōsemdaas (III 3), and my | great dance  
shall go to you. You shall be cannibal-dancer, and your name shall  
be | <sup>ē</sup>na<sup>x</sup>'danadzē; and the rich-woman dance shall go to you, and  
her name shall be | G'ilgemaxēs; and the fire dance, and his | name  
shall be K'īlxela; and the attendant of the cannibal-dancer, his ||

66 K'īsk'asas q'lālxg'in lēx'ax'st!aax<sup>ō</sup>mēg'in ts!ēlwālag'ilis lōkwasen  
k'īdēlk'asōx Ts!exts!egēdzemgax. Wā, nōgwak'as Ts!EX<sup>ē</sup>da laxu-  
mēsēn g'ōkūlota Nāk!wax'da<sup>x</sup>wē," <sup>ē</sup>nēk'asa g'īgāma<sup>ē</sup>yō. Wā, hēx-  
<sup>ē</sup>īdk'as<sup>ē</sup>mēsē lālēlil!adzē <sup>ē</sup>nēk'a: " <sup>ē</sup>yak'asōl <sup>ē</sup>nemweyot; nōgwa-  
70 k'as<sup>ē</sup>em Yāqalenlisa, nōgwak'as<sup>ē</sup>em Ānx<sup>ē</sup>wīda, nōgwak'as<sup>ē</sup>em Sēsaxā-  
lasa lōkwasē Sēwidē. Nōgwak'as<sup>ē</sup>em <sup>ē</sup>wālas <sup>ē</sup>nemōgwisa; wā, nō-  
gwak'as<sup>ē</sup>em Kwax'ılanōkuma<sup>ē</sup>ya. Wā, nōgwak'as<sup>ē</sup>em lālēlil!adzā.  
Wā, yōkwas<sup>ē</sup>em lēlēgemk'asōx. Wā, yōkwas<sup>ē</sup>em lēlēgemg'elxlē-  
sen gāg'adi<sup>ē</sup>lālasē lāk'asxōx g'īg'īgāmāk'asaxsa lēlqwālala<sup>ē</sup>yin lālā-  
75 lask'asa. Wā, g'ūxk'as<sup>ē</sup>mēsēn lālōl!axs lēgemaqōs, g'īgāmō<sup>ē</sup>.  
Lāk'as<sup>ē</sup>mēg'in gāgak'!axs k'īdēlaqōs, <sup>ē</sup>nemweyōt lak'asxōx Ts!exts!  
egēdzemgax, qak'asg'in lēwelgemēk'yik'asg'a <sup>ē</sup>ma<sup>x</sup>ūlag'ilisek'."  
Wā, hēx<sup>ē</sup>īdk'as<sup>ē</sup>mēsē da<sup>ē</sup>lēmē wāldemk'asas lālēlil!adzās Ts!EX-  
<sup>ē</sup>dē. Wā, lāk'as<sup>ē</sup>mē qadzē<sup>ē</sup>īdk'asē lālēlil!adzāsa sek'!a q!āsasgem  
80 naen<sup>x</sup>'ūnē<sup>ē</sup> lōkwasā lastowē l!en!entsem <sup>ē</sup>naen<sup>x</sup>'ūnē<sup>ē</sup> lōkwasā  
mōx<sup>ō</sup>sōkwē lēlēgex<sup>ō</sup>sem <sup>ē</sup>naen<sup>x</sup>'ūnē<sup>ē</sup> lōkwasā malgūnātsōkwē  
tōtek'lotsem <sup>ē</sup>naen<sup>x</sup>'ūnē<sup>ē</sup> lāk'asex Ts!EX<sup>ē</sup>dē qaēs k'īdēlē Ts!exts!  
egēdzemga. Wā, g'īl'mēsē gwalexs lāk'asaasē Ts!EX<sup>ē</sup>dē <sup>ē</sup>nēk'a:  
"Lāk'as<sup>ē</sup>emk' lāk'asg'es genemk'asg'ōs, negūmp <sup>ē</sup>māxūtag'ilis.  
85 Wā, lāk'as<sup>ē</sup>em lēgādles Xōsemdaasē. Wā lāk'as<sup>ē</sup>mēsēk' lālg'in  
<sup>ē</sup>wālasēk' lād lāl. Laems hāmats!ak'aslōl. Wā, lāles lēgādles  
<sup>ē</sup>na<sup>x</sup>'danadzē. Wā, hēk'as<sup>ē</sup>mēsa q'lāmināgasē lāk'aslē lēgād'asles  
G'ilgemaxēsē. Wā, hēk'as<sup>ē</sup>mēsa nōnltsē<sup>ē</sup>stālālē, wā, hēk'as<sup>ē</sup>em  
lēgēmsē K'īlxela. Wā, hēk'as<sup>ē</sup>mēsa k'inqalalela, wā, hēk'as<sup>ē</sup>em

name shall be Hēlik'imēg'ilis; and also this carved box, | which 90  
contains all the red cedar-bark that belongs to the great dances;  
and | one hundred mountain-goat blankets, nine | grizzly-bear blan-  
kets, twenty-four lynx blankets, | and fifty dressed elk-skin blankets,  
and || sixty mats. That is all, son-in-law, Xōsemdaas (III 3). 95  
Now, | you shall see this night, how I show the | cannibal-dancer  
that you obtained and the others, that you may not make a mis-  
take when you | show them." Thus said Chief Ts!ex'ēd (II 4) to  
Xōsemdaas. "And | also this house, which is named K'lawats'lē,  
it shall be yours, || son-in-law; and these house-dishes, | —the 300  
grizzly-bear dish, | the wolf dish, and the eagle dish, and the  
double-headed serpent dish, — | and also the great feast name.  
Now you shall be named | Kwax'sē'stala, and lālēli.ladzē (II 1)  
shall have the name | Yāqok!wālag'ilis to add to the chief's names."  
Thus said || Ts!ex'ēd (II 4). Then he finished with this. | 5

Haha hananē! These are the names that come from the other  
end | of my ancestor the chief; and therefore I feel like laughing at  
what the | lower chiefs say, for they try in vain to down me by  
talking against my | name. ||

Haha hananē! Therefore there is nothing to make me ashamed; 10  
for | I only feel proud of what has been done by the chiefs, my

lēgēmsē Hēlik'imēg'ilisē. Wā, hēk'as'mēsa k'lawats'lē g'ildasaxg'a 90  
g'iyimts!Ewasg'asg'a lāl!ēgēkwālāsōxs 'wālasēx lēlāda. Wā, hē-  
'k'as'mēsa lāk'!endē 'mē'mēlxlōsgēm 'naenx'ūnē' lōkwas'a'nā'nema  
g'īg'ilasgēm 'naenx'ūnē' lōkwas'a hemogāla 'wālasx'āsgēm 'naenx-  
'ūnē'. Wā, hēk'as sek'lax'sōkwē ālāg'imsgēm 'naenx'ūnē' lōkwas-  
g'ada q!el!ex'sōkūk' lēl'ēw'aya. Wā, negūmp Xōsemdaas. Lāk'as- 95  
'ems dōqwalalxwa gānolēx qen 'men'ēlēsōxs lāk'asaqōs lālanema  
hāmats'a lōkwasōs waōkwēx qak'ats k'lesēlōs mēlmēlelila qak'atsō  
nē'fidūmasleq", "nēk'asa g'īgama'yē Ts!ex'ēdāx Xōsemdaasē. "Wā,  
yōkwas'mēsa g'ōkwēxwa lēgadāxs K'lawats'lē. Lāk'as'mōx qōsl,  
negūmp. Wā, yōkwas'mēsa lōelqūlilēxwa g'ilax lōqūlila lōkwas'a 300  
ālanemē lōqūlila lōkwas'a kwēkwē lōqūlila lōkwas'a sisēyūlō lōqūlila.  
Wā, hēk'as'mēsa k'wēladzēxlā'yō lōgēma. Wā, lāk'as'ems lēgad-  
les Kwax'sē'stala. Wā, lāk'as'mēsōx lēgadk'aslōx lālēli.ladzāx.  
Yāqok!wālag'ilisē qa g'imwēsōx lēlēgēmaxsa g'īgāma'yēx," 'nēk'asē  
Ts!ex'ēdē. Wā, lāk'as'mē gwāl lāk'asxēq. 5

Haha hananē; hēk'as'em lēlēgēmēn g'āg'ilela lāk'asxen qwēsba-  
līsaxen g'iqag'iwa'yē; āg'ilk'as'mēn dēdalēqelas wāldemasen g'igā-  
bā'yaxs wūlk'as'māc nēk'lagēwa qatsōs bēbek!wēnā'yē lāk'asxen  
lōgēm.

Haha hananē; k'leāsg'ilēn xenl'ēgēm wawosilqelayokwas'a ōkwas- 10  
'mēg'in lemlemq'lōqelas gwēgwālag'ilidzasasen g'iqag'iwa'yaxs gwū-

12 ancestors, | for in the beginning they were taken care of by the chiefs of the tribes. | Therefore my heart feels proud. |

Haha hananē! When night came, Xōsemdaas (III 3) disappeared, || for now I shall no longer call him 'māxūlag'ilis; | and his sister 'māx'mewidzemga (III 4), and Lāqūlayugwa (III 5), | and also 'māxūyalidzē (III 6), disappeared. They stayed in the woods for four | months. Then the cannibal-dancer was captured by the ancestors of the | Nāk'wax'da'x<sup>o</sup>, and also the rich-woman-dancer, 20 the fire-dancer, || and the attendant of the cannibal-dancer. Now, Ts!EX'ēd (II 4) gave as a marriage gift | two slaves as food for the cannibal-dancer and the rich-woman-dancer. | And the two slaves were killed to be eaten. | And as soon as the cannibal-dancer and the | rich-woman-dancer had finished eating their food, then they put a 25 black-bear blanket | on the cannibal-dancer. And they dressed in the same way the | rich-woman-dancer; and they put around their necks thick cedar-bark rings; and they put on a thick | head-ring, which is called Winter-Dance-Bringing-Cedar-Bark. | The red cedar-bark of the rich-woman-dancer was not so thick as the thick- 30 ness of the | red cedar-bark of the cannibal-dancer. He had a double-headed mask: | in front it was the crooked-nose mask, and in the back a raven-mask. | And the treasure of the rich-woman-dancer was a large rattle. | The red cedar-bark of the other two, the fire-dancer and the | attendant of the cannibal-dancer, was thin.

12 lēlak'as'maē mūmayax'sil:sōkwatsa g'ālā g'ig'egāmēk'atsa lēlqwāla-La'yē. Yōkwas'EM āEM LEMgEMsg'IN nāqēk'.

Haha hananē; wā, lāk'as'mēs g'ānōl'ida lāk'asaasē x'is'ēdē 15 Xōsemdaas, qak'asg'ins la'mēk' g'wālk'as lēqelas 'māxūlag'ilisē. Wā, lāk'asē x'is'ēdē wūq!wāsē 'māx'mewidzemga lōkwasē Lāqūlayugwa lōkwasē 'māxūyalidzē. Wā, ōkwas'mēsē mōsgEMg'ILaxa 'mekūla g'iyak'elaxs lāk'asaē k'inyasōkwasa hāmats!āsa g'alāsa Nāk'wax'da'xwē lōkwasa q'lāmināgasē lōkwasa nōnltsē'stālālē. Wā, 20 hēk'as'mēsa k'inqalalēla. Wā, lāk'as'mē Ts!EX'ēdē wāwātqālasa ma'lōkwē q'lāq!Ek'ō qa ha'māsa hāmats!a lōkwasē q'lāmināgasē. Wā, lāk'as'mē k'elax'itēs'wēda ma'lōkwē q'lāq!Ek'owa qa's lē hām-g'īlayo. Wā, g'ilk'as'mēsē g'wālk'as ha'māpa hāmats!a lōkwasa q'lāmināgāxēs ha'ma'yē lāk'asaē 'nEX'ūndayowēda L!āyē 'nEX'ūnē 25 lāk'asxa hāmats!a. Wā, hēk'as'EMxaāwisē gwēx'sa 'nEX'ūndayāxa q'lāmināgasē. Wā, lāk'asē qENxoyowa lēkwē L!āgēk' Lē'wa lēkwē qEX'imē L!āgēkwa. Wā, hēk'as'EM lēgades k'ōsENxawē L!āgēkwē. Wā, hālsēlak'as'mēsē wāwilalē L!āgēkwasa q'lāmināgasē lāk'asEX L!āgēkwasa hāmats!a. Wā, lāk'asē 'wāx'sgEMō hāmsiwa'yas. Wā, 30 hēk'as'ma g'elōqwiwa'yē āpsgEMs. Wā, lāk'asē g'wāxwiwa'yā āpsgEMmas. Wā, lāk'asē 'wālas yadenē lōgwēk'asasē q'lāmināgasē. Wā,



And they had now the names given as a marriage gift by Ts!EX<sup>é</sup>dē 33 (II 4). |

Haha hananē! This was the first winter dance of my tribe || the 35 Gwa<sup>s</sup>ela, on account of my ancestor, the chief, who married the daughters of the | chiefs all over the world. Now, Ts!EX<sup>é</sup>dē (II 4) became sick; | and before he died he | asked his son-in-law, Xōsem- 36 daas (III 3), to | take his place; and when he stopped speaking, he died. || Now, Xōsemdaas (III 3) took his place; and he remained 40 among the | Nāk!wax<sup>é</sup>da<sup>s</sup>x<sup>u</sup>. Now his name was Ts!EX<sup>é</sup>dē (III 3), and he was | considered as a chief by the ancestors of the Nāk!wax<sup>é</sup>da<sup>s</sup>x<sup>u</sup>. Now, | Yāqok!wālag<sup>é</sup>ilis (II 1), —for I stop calling him lālēlil!adzē 37 now—because he received as a marriage gift the name Yāqok!wālag<sup>é</sup>ilis,—wished || to go and see the regions to the north, and he lef 45 behind | his prince, Ts!EX<sup>é</sup>dē (III 3). |

Now, he arrived at Gwēqelis at his own place, | and he built a house there; and with him were his | other children,—<sup>é</sup>māx<sup>é</sup>mewidzengā (III 4); Lāqūlayugwa (III 5); || and also his youngest 50 prince, <sup>é</sup>māxūyalidzē (III 6); and also Lax<sup>u</sup>legwēdzengā (III 7), | the youngest one of his children; and also his wife | Gaāxstālas (II 3), the princess of Hēx<sup>é</sup>hak<sup>é</sup>in (I 2). That was their number. | Now Yāqok!wālag<sup>é</sup>ilis (II 1) staid at Gwēqelis. |

lāk<sup>é</sup>asē wiswülē lēl!lēgekwasā ma<sup>é</sup>lōkwēxa nōnltsē<sup>é</sup>stālalē lōkwasa 32 k<sup>é</sup>inqalalēla. Wā, lāk<sup>é</sup>as<sup>é</sup>mē lēlēgadeslēlēgem<sup>é</sup>elx<sup>é</sup>lā<sup>é</sup>ya Ts!EX<sup>é</sup>dē.

Haha, hananē; yōkwas<sup>é</sup>em g<sup>é</sup>ilk<sup>é</sup>as ts!<sup>é</sup>ts!<sup>é</sup>lēx<sup>é</sup>idaatsen g<sup>é</sup>ōkūlota 35 Gwa<sup>s</sup>ela qak<sup>é</sup>asen g<sup>é</sup>iqag<sup>é</sup>iwa<sup>é</sup>yaxs lāk<sup>é</sup>asaē g<sup>é</sup>ag<sup>é</sup>adi<sup>é</sup>lāla lāk<sup>é</sup>asxōx 36 g<sup>é</sup>ig<sup>é</sup>igāma<sup>é</sup>yaxsōx āwē<sup>é</sup>stāxsens <sup>é</sup>nā<sup>é</sup>lax. Wā, lāk<sup>é</sup>asē ts!<sup>é</sup>EX<sup>é</sup>q!<sup>é</sup>EX<sup>é</sup>-<sup>é</sup>idēda g<sup>é</sup>igāma<sup>é</sup>yē Ts!EX<sup>é</sup>dē. Wā, k<sup>é</sup>lēs<sup>é</sup>k<sup>é</sup>as<sup>é</sup>mēsē wūyims<sup>é</sup>alilēxs 37 lāk<sup>é</sup>asaē <sup>é</sup>nēx<sup>é</sup>k<sup>é</sup>asxēs nēgūmpē lāk<sup>é</sup>asex Xōsemdaasē qa hēk<sup>é</sup>as<sup>é</sup>mēs 38 lax<sup>u</sup>stōdeq. Wā, g<sup>é</sup>ilk<sup>é</sup>as<sup>é</sup>mēsē q!<sup>é</sup>wēl<sup>é</sup>idēxs lāk<sup>é</sup>asaē <sup>é</sup>wūyims<sup>é</sup>alila. 39 Wā, lāk<sup>é</sup>as<sup>é</sup>mē Xōsemdaasē lax<sup>u</sup>stōdeq. Wā, lāk<sup>é</sup>as<sup>é</sup>mē xek<sup>é</sup>!a laxē 40 Nāk!wax<sup>é</sup>da<sup>s</sup>xwē. Wā, lāk<sup>é</sup>asē lēgades Ts!EX<sup>é</sup>dē. Wā, lāk<sup>é</sup>as<sup>é</sup>mē 41 g<sup>é</sup>ūg<sup>é</sup>ēxsilasōkwatsa g<sup>é</sup>ālā Nāk!wax<sup>é</sup>da<sup>s</sup>xwa. Wā, lāk<sup>é</sup>as<sup>é</sup>mē Yāqok!<sup>é</sup>wālag<sup>é</sup>ilisē, qaxg<sup>é</sup>in la<sup>é</sup>mēk<sup>é</sup> gwāl lēqelales lālēlil!adzē lāk<sup>é</sup>asqēxs 42 lē<sup>é</sup>maē lēgem<sup>é</sup>elx<sup>é</sup>lā<sup>é</sup>yē Yāqok!wālag<sup>é</sup>ilisē lāq. Wā lāk<sup>é</sup>as<sup>é</sup>mē <sup>é</sup>nēx<sup>é</sup> 43 qas lāk<sup>é</sup>asē dōdegūlēxwa gwā<sup>é</sup>nāk<sup>é</sup>ā<sup>é</sup>lax. Wā, lāk<sup>é</sup>as<sup>é</sup>mē lōwalak<sup>é</sup>asex 45 Ts!EX<sup>é</sup>dēxēs lāwēlge<sup>é</sup>ma<sup>é</sup>yē.

Wā, lāk<sup>é</sup>as<sup>é</sup>mē lāg<sup>é</sup>na lāk<sup>é</sup>asex Gwēqelisē lāk<sup>é</sup>asxēs āwīnagwisē. 46 Wā, lāk<sup>é</sup>as<sup>é</sup>mē g<sup>é</sup>ōkwēla qak<sup>é</sup>ats g<sup>é</sup>ōk<sup>u</sup> lāk<sup>é</sup>aseq qaxs hēk<sup>é</sup>as<sup>é</sup>maē 47 waōkwēs sāsēmē yik<sup>é</sup>asex <sup>é</sup>ma<sup>é</sup>xmewidzengā lōkwasē Lāqūlayugwa 48 lōkwasēs āma<sup>é</sup>yē lāwēlge<sup>é</sup>ma<sup>é</sup>yē <sup>é</sup>māxūyalidzē lōkwasē Lax<sup>u</sup>legwē- 49 dzengaxa āmā<sup>é</sup>yīnxa<sup>é</sup>yas sāsēmas. Wā, hēk<sup>é</sup>as<sup>é</sup>mēs<sup>é</sup>lēxs gēnēmē 50 Gaāxstālasē yik<sup>é</sup>asex k<sup>é</sup>lēdēlas Hēx<sup>é</sup>hak<sup>é</sup>inē. Wā, hēk<sup>é</sup>as<sup>é</sup>em <sup>é</sup>wāxa- 51 atse. Wā, lāk<sup>é</sup>as<sup>é</sup>mē xek<sup>é</sup>!ē Yāqok!wālag<sup>é</sup>ilisē lāk<sup>é</sup>asex Gwēqelisē.

Yäqok!wälag'ilis (II 1) had not lived there long, before he died; ||  
 55 and then his youngest prince, 'mäxüyalidzē (III 6), | took the place  
 of his father, the past chief. 'mäxüyalidzē (III 6) had not lived  
 long | in the village at Gwēqelis, before a canoe came paddling, | and  
 stopped at the beach of the house of 'mäxüyalidzē (III 6); and then |  
 'mäxüyalidzē (III 6) went to meet his visitors, and called them.  
 60 And || the many children of the man went into the house of 'mäxü-  
 yalidzē (III 6). | Then he gave them roasted sockeye-salmon, | to-  
 gether with seal-blubber. After they had eaten, | the visitor spoke,  
 and said, "Let me | ask you, O brother! who are you?" Yäqok!wä-  
 65 lag'ilis (III 6) replied at once, || and said, "I am Yäqok!wälag'ilis. |  
 prince of the great chief Yäqok!wälag'ilis | (for from now on  
 'mäxüyalidzē had the name Yäqok!wälag'ilis), | O brother! My  
 mother is Gaäxstälās (II 3), the princess of | Chief Hēx'hak'in (I 2)  
 70 of the Ninkish." Thus he said. "The || first name of my father  
 was Yäqalēnlis, when he first came to | live at Gwēqelis." Thus  
 said Yäqok!wälag'ilis (III 6) to the | man. |

And now Yäqok!wälag'ilis also questioned the man, | and said,  
 75 "And who are you, brother?" Immediately || the man replied, and  
 said, "I am | Änx'wid (III 1) on the side of my mother, Sēnl!ēgas

Wä, k'lesk'asē gāla g'okülē Yäqok!wälag'ilisaxs läk'asāē wüyims-  
 55 'ida. Wä, läk'asē ämafyē läwēlgēmēsē 'mäxüyalidzē hēk'asēm  
 lax'stōdxēs g'igünēx'dē ömpa. Wä, k'lesk'asē älarē gälak'as g'ö-  
 külak'asē 'mäxüyalidzē läk'asēx Gwēqelisax g'äxk'asausa sēyō'na-  
 küla qas g'äxk'asē hängēmlisax g'ökwas 'mäxüyalidzē. Wä, läk'asē  
 60 lälalē 'mäxüyalidzäxēs bāgünsē qak'ats läle'lälēq. Wä, g'äxk'asē  
 högwēlēlak'asa q'lenēmassāsēm begwänēm läk'asēx g'ökwas 'mäxü-  
 yalidzē. Wä, läk'asē L!ēx'wilag'ilaxa L!öbekwē melēk'a masak'atsē  
 xūdzāsē mēgwata. Wä, g'ilk'as'mēsē gwälk'as L!ēxwaxs läk'asāē  
 yūq!ēg'alēda bāgünsē begwänēma. Wä, läk'asē 'nēk'a: "Wēg'ax'in  
 wülöl 'nēmweyöt. ängwas?" Wä, hēx'ädk'as'mēsē nä'naxmäfyē  
 65 Yäqok!wälag'ilisaq. Wä, läk'asē 'nēk'a: "Nögwak'as Yäqok!wäla-  
 g'ilisa läwülgēmēsa 'wälasdä g'igāmafyē Yäqok!wälag'ilisdä  
 (qaxs läk'as'māē gwälk'as lēgadē Yäqok!wälag'ilisas 'mäxüyalidzē),  
 'nēmweyöt. Wä, läk'asēn äbäyatsōx Gaäxstälāsēx k'ledēlaxsa  
 g'igāmafyäē Hēx'hak'inasa 'nēmgēsē," 'nēk'asēq. "Wä, lak'as'läl  
 70 hē g'il lēgēmēn ömpk'asdäē Yäqalēnlisē läk'asēxs g'älāē g'äxk'as  
 g'öküla läk'asxōx Gwēqelis'ēx." 'nēk'asē Yäqok!wälag'ilisaxa be-  
 gwänēmē.

Wä, läk'asē ögwaqa Yäqok!wälag'ilisa wülaxa begwänēmē. Wä,  
 läk'asē 'nēk'a: "Wä, ängwak'ast'as. 'nēmweyöt!" Wä, hēx'äid-  
 75 k'as'mēsa begwänēmē nä'naxmēq. Wä, läk'asē 'nēk'a: "Nögwak'as  
 Änx'wida gwēk'löt'lēndala läk'asēn äbäsk'lötē Sēnl!ēgasē. Wä,

(II 2); | and my name is Sēsaxâlas on the side of my father, Yâqalēnis, | in my village Padzō. Yâqalēnis (II 1) left me his name | Yâqalēnis when he went away from us, and went to a place 80 where he knew || people lived at Ōdzâlas; and I know that he married | the princess of Hēx'hak'in (I 2), Gaāxstalas (II 3)." Thus said Ānx'wīd (III 1) to | Yâqok!wālag'ilis (III 6). Gaāxstalas (II 3) spoke at once, and said, | "Welcome, O child! Now you have seen your brother, | for he talked about your father, child Ānx'wīd (III 1), who has also || the name Sēsaxâlas. This is 'māxūyalidzē 85 (III 6); he is next to the youngest." | Then Ānx'wīd (III 1) said, "These are my | children—three girls, and the eldest one | a boy. His name is Hāxūyōsemē (IV 1), a name given in marriage by | Hāwilkūlal (II 5), chief of the numaym G'ēxsem of the Q!ōmo-yā'yē!" || And Ānx'wīd (III 1) had been given in marriage the name 90 Amāxūlal (III 1), | and he had no longer the name Ānx'wīd, and we have to call him after this | Amāxūlal. Then Yâqok!wālag'ilis (III 6) said that he | would go with his elder brother Amāxūlal (III 1) when he should go home to | Padzō. But Amāxūlal (III 1) said, "No, it is good, for || we are now head chiefs of the tribes. | I 95 shall be head chief of the Sēnl'em of the Kwāg'ul; | and my prince Hāxūyōsemē (IV 1), of the | numaym G'ēxsem of the Q!ōmo-yā'yē. And 'māxūlayugwa (III 2) has for her husband | L!āqwag'ilagemē"

lāk'asen Sēsaxâlasla lāxen āsk'lōtē yik'axen ōmpē Yâqalēnisē 77  
lāk'axen g'ōkūlasē Padzawa. Wā, ōkwas'mēsē lēqosasēs lēgemē  
Yâqalēnisē g'āxk'asenlaxs lāk'asāē bānoḡ" qa's lāk'as lāxēs q'lāla  
g'ōkūlak'as lāx Ōdzâlasē. Wā, lāk'asen q'lālaqēxs lāk'asāē gēg'a- 80  
des k'lēdēlas Hēx'hak'inē, lāk'asex Gaāxstālasē," 'nēk'asē Ānx'wī-  
dāx Yâqok!wālag'ilisē. Wā, hēx'fidk'as'mēsē Gaāxstalasē 'nēk'asa:  
"Wā, gēlak'as'la xūnōk" lāk'as'ems dōx'walelaxōx 'nemweyōt,  
g'wāgwēx's'ālak'as'mē āsā lāl, xūnōk" Ānx'wīd lōkwasēs 'nemōx"  
lēgemē Sēsaxâlasē. Wā, yōkwas'em māk'ilaxwa āma'yīnxa'yōx 85  
'māxūyalidzēx." Wā, lāk'asē 'nēk'ē Ānx'wīdāq: "Yōkwas'mēg'in sā-  
semk'asōx yūdukwēx tsledāxsā lōkwasa 'nemōkwēx 'nōlast!ēgemē  
begwānema lāk'asōx lēgades Hāxūyōsema'yē lēgemg'elxlēs Hā-  
wilkūlal, yik'asex g'igāma'yasa 'ne'mēmotasa G'ēxsemasa Q!ōmo-  
yā'yē. Wā, lāk'asōx lēgemg'elxlālasōx Ānx'wīdāxs Amāxūlalē, 90  
Wā, lāk'as'mēsōx g'wāl lēgadh'ats Ānx'wīdē lāk'as'mēsens lēqelal-  
les Amāxūlalē lāq. Wā, lāk'asē Yâqok!wālag'ilisē 'nēk'as qa's  
lālāg'i lāsgēmēxēs 'nōlē Amāxūlalē qō lāk'asl nā'nak" lāk'asex  
Padzawē. Wā, lāk'asē k'lēs 'nēk'ē Amāxūlalē: "Ēx'k'as'maascs  
laēnēk'asens 'nāxwak'as'em la lāxumē g'ig'egāmēk'atsa lēlq'wālala- 95  
'yēx. Wā, nōgwak'as'maa lāk'as'men lāxum'sa Sēnl'emasa Kwāg'u-  
lē. Wā, lāk'asōx lāxuma'yīn lāwelgāma'yēxōx Hāxūyōsema'yaxsa  
'ne'mēmotasa G'ēxsemasa Q!ōmo-yā'yē. Wā, lāk'asē lā'wadē 'māxū-

- (III 8), the head chief of the *lōyālala<sup>ε</sup>wa*, the numaym of the ||  
 400 *Kwāg'ul*; and *εmāxūlag'ilis* (III 3) has for his wife the princess of  
 Chief || *Ts!εx<sup>ε</sup>ēd* (II 4) of the *Nāk!wax'da<sup>ε</sup>x<sup>u</sup>*. And our | father  
 (II 1) had for his wife the princess of *Hēx'hak'in* (I 2), the head chief  
 of the numaym | *G'εxsem* of the Nimkish, our stepmother, *Gaāx-*  
*stālas* (II 3). | I say this because you stand at the head of the  
 5 *Gwa<sup>ε</sup>sela*. || Now look for a wife, O brother! from the region to the |  
 north of us; and if you do so, we shall be the only | chiefs of the  
 tribes." Thus said *Amāxūlal* (III 1) to his younger brother |  
 | *Yāqok!wālag'ilis* (III 6). Immediately the mother of *Yāqok!wā-*  
*lag'ilis* (III 6), that | is, *Gaāxstata* (II 3), said "Let us try to get a  
 10 wife, *Hāwilkūlal* (III 1?) || and also your prince, for *Yāqok!wālag'ilis*  
 (III 6). | What you say is good, child *Hāwilkūlal*, that all of you may  
 be renowned | chiefs of the first people among the following gene-  
 rations, | O children!" Thus said Chieftainess *εgaāxstālas* (II 3) to  
*Hāwilkūlal* (III 1?). |  
 15 *Haha hananē!* Therefore I am now at the head || of all these  
 tribes, and therefore I feel proud of my | names which came from the  
 other side of the chief, my ancestor, | when he married all over the  
 world. |

*Haha hananē!* Now *Hāwilkūlal* (III 1?) asked *Yāqok!wālag'ilis*  
 (III 6) | to get ready to go and marry the princess (III 10) of *l!āqwa-*

- layugwas l!āqwag'ilagemā<sup>ε</sup>yē lāxuma<sup>ε</sup>yasa lōyālala<sup>ε</sup>wa εne<sup>ε</sup>mēmotsa*  
 400 *Kwāg'ulē. Wā, lāk'asē geg'adē εmāxūlag'ilisas k'lēdēlasa g'igā-*  
*ma<sup>ε</sup>yē Ts!εx<sup>ε</sup>ēdāxa Nāk!wax'da<sup>ε</sup>xwē. Wā, lāk'asē geg'adens*  
*ōmpdāsōx k'lēdelaxs Hēx'hak'inēxa lāxuma<sup>ε</sup>yasa εne<sup>ε</sup>mēmotasa*  
*G'εxsemasa εnemgēsē lāk'asxōx abādzawaqenux<sup>u</sup> Gaāxstālasēx.*  
*Wā, hēk'as<sup>ε</sup>mēsen lāg'ila εnēk'ē lāk'as<sup>ε</sup>maa<sup>ε</sup>qōs lāxumēltsa Gwa<sup>ε</sup>sela<sup>x</sup>.*  
 5 *Wāg'a āem dōqwala qa<sup>ε</sup>s gēnemōs. εnemweyōt lāk'asxō gwā-*  
*nak'ā<sup>ε</sup>ax; wā, qasō hēl gwēx<sup>ε</sup>īdēlē lāk'as<sup>ε</sup>mēsens lēx'āem g'igē-*  
*gāmēltsa lēlqwālala<sup>ε</sup>yax," εnēk'asē Amāxūlalaxēs ts!ā<sup>ε</sup>yē Yāqo-*  
*k!wālag'ilisē. Wā, hēx<sup>ε</sup>īdk'as<sup>ε</sup>mēsē ābempsa Yāqok!wālag'ilisē*  
 10 *yik'asēx Gaāxstālasē, εnēk'a: "Wēg'ax'ins gāgak'!a Hāwilkūlal*  
*lōkwasēs lāwelgāma<sup>ε</sup>yēx qak'asōx Yāqok!wālag'ilisēx. Ex'k'as<sup>ε</sup>maa-*  
*sēs wāldemaqōs xūnōk<sup>u</sup> Hāwilkūlal qa<sup>ε</sup>s εnāxwā<sup>ε</sup>mēlōs ts!ēlwalal*  
*g'igēgāmēsa g'ālā begwūnem lāk'asxa ālk'asla bēbegwabōlisa<sup>ε</sup>lōl*  
*sāsem," εnēk'asē ō<sup>ε</sup>ma Gaāxstālasax Hāwilkūlalē.*

- Haha hananē; wā yōkwasem lāg'ilk'asaen k'leās k'lēs lāxuma-*  
 15 *εyaas lāxwa εnāxwāx lēlqwālala<sup>ε</sup>yaxen ākwasgilmēn yālaq'lēqelasen*  
*lēlēgēmdzēx g'āg'īlela lāk'asxēn qwēsbalisē g'ig'iqag'iwēxs hēlaxāē*  
*lāk'asxōs gāg'adi'lālaō<sup>ε</sup>na<sup>ε</sup>yē.*

*Haha hananē; wā, lāk'as<sup>ε</sup>mē Hāwilkūlalē āxk'lā<sup>ε</sup>ax Yāqok!wālag'i-*  
*lisē qa xwūnal'īdēs qa<sup>ε</sup>s lālag'ī gāgak'!ax k'lēdēlas l!āqwag'ila yī-*

gila (II 6), || chief of the Nōxūnts!idex<sup>u</sup>, of Rivers Inlet. Now, | 20  
 they learned that the name of the princess of L!āqwa'gila (II 6) was  
 Ālāg'imil (III 10). | At once they made ready, and started | to go to  
 Rivers Inlet; and when they arrived there, they were invited | in  
 by Chief L!āqwa'gila (II 6). Now, Amāxūlal (III 1) saw || the 25  
 sacred room of the cannibal-dancer at the right-hand side, | inside  
 the door of the large house; and when they were seated, | Amāxūlal  
 (III 1) and his children, and his younger brother Yāqok!wālag'ilis  
 (III 6), | were given crabapples to eat; but, before they began to  
 eat, | they took one spoonful of crabapples which || were the first to 30  
 be given to the cannibal-dancer, who was seated in his sacred room. |  
 As soon as those came back who had gone to give to eat to him first, |  
 they said, "Now K!wāk'iyils has eaten. Let | the visitors who  
 came to you, L!āqwa'gila (II 6), begin to eat!" Then Amāxūlal  
 (III 1), | and his younger brother Yāqok!wālag'ilis (III 6), and his  
 crew, || ate. After they had eaten, Amāxūlal (III 1) spoke, | and he 35  
 asked for the princess of L!āqwa'gila (II 6), | Ālāk'ilayugwa (III 10),  
 in marriage. L!āqwa'gila (II 6) told him at once to go ahead, | and  
 do quickly what he said. Now he gave as a marriage gift ten |  
 black-bear blankets, four marten blankets, || twenty-five dressed 40  
 elk-skin blankets, four lynx blankets, | and eleven marmot blankets. |  
 That is the number that was given in marriage by Yāqok!wālag'ilis

k'asex g'igāma<sup>5</sup>yasa Nōxūnts!idexwasa Āwik'ēnoxwē. Wā, lāk'as- 20  
 mē q!ālak'asqēxs lēgadaē k'ēdēlas L!āqwa'gilās Ālāg'imilē. Wā,  
 hēx'ēdk'as<sup>5</sup>mēsē xwānal'ida. Wā, lāk'as<sup>5</sup>mē ālēx<sup>5</sup>wida qak'ats  
 lāk'asē lāx Wanukwē. Wā, g'ilk'as<sup>5</sup>mēsē lāg'aaxs lāk'asaē lālē'lā-  
 lasōkwatsa g'igāma<sup>5</sup>yē L!āqwa'gila. Wā, lāk'as<sup>5</sup>mē Amāxūlal dōx-  
 walelaxa mawilasōx hāmats!a āxēl lāk'asex hēlk'ōtstātilasa āwī- 25  
 lelās t!EX'ilāsa wālasē g'ōkwa. Wā, g'ilk'as<sup>5</sup>mēsē wī'ela k'lūs'ālilē  
 Amāxūlal lōkwasēs sāsēmō lōkwasēs ts!ā'yē Yāqok!wālag'ilisē  
 lāk'asaē L!EX'wilayowa tselxwē. Wā, k'ēsk'as<sup>5</sup>mēsē hām<sup>5</sup>'idqēxs  
 lāk'asaē tsēyak'ilēlema nēmēxla k'āts!ēnaq tselxwa. Wā, lāk'as<sup>5</sup>mē  
 g'ilq!ESamatsowa hāmats!a k!wats!āli lāk'asxa lēmēlats!ē. Wā, 30  
 g'ilk'as<sup>5</sup>mēsē g'āxk'as aēdaaqak'asa g'āg'ilq!etsila bēgwānēmxs lāk'a-  
 saē nēk'asa: "Lāk'as<sup>5</sup>mōx hām<sup>5</sup>'idōx K!wāk'iyilsēx. Wēg'ax'ōx  
 hā'mx'ēidōs bāgūnsaqōs, L!āqwa'gil." Wā, hēx'ēdk'as<sup>5</sup>mēsē Amā-  
 xūlalē lōkwasēs ts!ā'yak'asē Yāqok!wālag'ilisē lōkwasēs lēlōtē  
 hām<sup>5</sup>'ēida. Wā, g'ilk'as<sup>5</sup>mēsē gwālk'asēxs lāk'asaē yāq'ēg'a'lē 35  
 Amāxūlal. Wā, lāk'as<sup>5</sup>ēm gāgak'lax k'ēdēlas L!āqwa'gila lāk'asex  
 Ālāk'ilayugwa. Wā, hēx'ēdk'as<sup>5</sup>mēsē L!āqwa'gila wāxaq qa wēg'is  
 āem halilāxēs wāldēmē. Wā, lāk'as<sup>5</sup>mē qādzil'itsa lastowē L!EN-  
 L!Entsemē nāenx'ūnē lōkwasā mōwē lēlegēx<sup>5</sup>semē nāenx'ūnē  
 lōkwasā sek!agāla ēelag'imē nāenx'ūnē lōkwasā mōwē wālasx'ās- 40  
 gemē nāenx'ūnē lōkwasā nēmāg'iyowē kwēkūx'drsgemē nāen-  
 x'ūnē. Wā, hēk'as<sup>5</sup>ēm wāxaats qādzēlem:s Yāqok!wālag'ilisē

(III 6) | to Chief L!āqwag'ila (II 6) for his princess Ālāg'imilē (III 10). |  
 45 As soon as he finished, Chief L!āqwag'ila (II 6) also spoke, | and said,  
 "O son-in-law, Yāqok!wālag'ilis (III 6), come to your wife. Now  
 your name shall be L!āqwag'ila (III 6). And I shall also give you  
 this copper, which has the name Moon; and these two | slaves, a man  
 50 and a | woman; and this great winter dance, | the cannibal-dance,  
 and the name of the dancer K!wū'staak<sup>u</sup>, and | his red cedar-bark;  
 and also the dance of the attendant of the cannibal, and his name |  
 Wāwiyāk'ila; and also the dance of the grizzly bear of the door of  
 the | house of Cannibal-at-North-End-of-World, with whistles, and  
 his name | K'ilemālag'ilis; and also the begging-dance, and its  
 55 name | Q!wēq!waselal; and the carved pole with cedar-bark on top  
 of it | and with cedar-bark around the neck. | That is Cannibal-at-  
 North-End-of-World sitting on top of it, | and under it is the raven.  
 That is Raven-at-the-north-end-of-the-world, | and under it the  
 60 grizzly bear. That is || Grizzly-bear-at-the-door-of-the-house-of-Can-  
 nibal-at-North-End-of-World, and | under it the wolf. He is the  
 scent-taker at the door of the | house of Cannibal-at-North-End-of-  
 World. And | on the head of the man on top of the pole sits the  
 eagle. He is the watchman of Cannibal-at-North-End-of-World,

43 lāk'asxa g'igāma'yē L!āqwag'ila qak'asēs k'!ēdēlē Ālāg'imilē. Wā,  
 g'ilk'as'ēmēsē gwālexs lāk'asāē ōgwaqa yāq!ēg'a'ēlēda g'igāma'yē L!ā-  
 45 qwag'ila. Wā, lāk'asē 'nēk'a: "Gēlag'a negūmp, Yāqok!wālag'ilis  
 lāk'asx'as genemg'ōs. Lāk'as'ems lēgadelts L!āqwag'ila lāk'as-  
 'emxaak' lāl'gada L!āqwak' lēgades Nōsa'yē lōkwas'ada ma'lo-  
 kūk' q!lāq!ek'owa begwānemk'asg'a 'nemōkūk; wā, lāk'asek-  
 ts!ēdāx'asg'a 'nemōkūk'. Wā, hēk'as'ēmēsg'ada 'wālasēk lādax-  
 50 g'ada hāmats!a. Hēk'as'ēm lēgēmsē K!wū'staakwē lōkwasē  
 L!āl!ēgekūla. Wā, hēk'as'ēmēsa k'inqalalela. Hēk'as'ēm lēgēmsē  
 Wāwiyāk'ila. Wā, hēk'as'ēmēsa 'nawalagwadē nenstālilas t!ex'ilās  
 g'ōkwas Bax<sup>u</sup>bakwālanux<sup>u</sup>sīwa'yē. Wā, hēk'as'ēm lēgēmsē K'ilemā-  
 lag'ilisē. Wā, hēk'as'ēmēsa q!wēq!waselalē. Hēk'as'ēm lēgēmsē  
 55 Q!wēq!waselalē. Wā, hēk'as'ēmēsa ts!ax<sup>u</sup>sa'yē k!waxtālaxa L!ā-  
 gekumālāxa L!āgekū. Wā, lāk'asē L!āgek!xālaxa lēkwē  
 L!āgekwa. Hēk'as'ēm Bax<sup>u</sup>bakwālanux<sup>u</sup>sīwa'yā k!waxtā'yē. Wā,  
 hēk'as'ēmēsa mā'kilāq gwa'wina. Wā, hēk'as'ēm Gwāx'gwa'xwālan-  
 ux<sup>u</sup>sīwa'yē. Wā, lāk'asē nanē ba'nēlēlās. Wā, hēk'as'ēm xat!  
 60 nenstālilts t!ex'ilās g'ōkwas Bax<sup>u</sup>bakwālanux<sup>u</sup>sīwa'yē. Wā, hēk'as-  
 'ēmēsē ālanemē ba'nēlēlās. Wā, hēk'as'ēm nēmīts!ēstālilts g'ō-  
 kwas Bax<sup>u</sup>bakwālanux<sup>u</sup>sīwa'yē. Wā, hēk'as'ēmēsa kwēkwē k!wax-  
 tewēx x'ōmsasa begwānemē lāxa ōxtā'yasa ts!ax<sup>u</sup>sa'yē. Wā,  
 hēk'as'ēm dadōq!walēl'g'its Bax<sup>u</sup>bakwālanux<sup>u</sup>sīwa'yax seyak!wē-

who looks out for meat || for his food. That is the cannibal-pole. | 65  
 You shall show it whenever you give a winter dance, O son-in-law  
 (III 6)! | That is all that I have to say about this," said L!āqwag'ila  
 (II 6) to him. | L!āqwag'ila (III 6) (for now his name is no longer |  
 Yāqok!wālag'ilis) staid only one night, and, together with his brother  
 Amāxūlal (III 1), || he went home with his wife Ālāg'imil (III 10) to 70  
 Qiwēqelis; | and Amāxūlal (III 1) staid there with his prince only  
 four days. | Then he went home to Padzō, together with his mother |  
 K'lämaxalas (II 2), who before had had the name Sēnl!ēgas. |

Haha hananē! I am not at all ashamed of the chiefs my ancestors,  
 who married || among the chiefs all around our world. This was | 75  
 not done by the ancestors of the lower chiefs, but my ancestors the  
 chiefs did. | And who approaches what was done by the chiefs my |  
 ancestors? |

Haha hananē! Now I shall talk about the eldest son || of the  
 children of my ancestor my chief Hāxūyōsemē (IV 1), | the eldest 80  
 one of the children of Amāxūlal (III 1) and of his wife | K'!ēx'k'!ē-  
 lag'idzemga (III 11), the princess of Hāwilkūlal (II 5), head chief of  
 the | great tribe Q!ōmoyā'yē, of the numaym G'ēxsem. Now, |  
 Hāxūyōsemē (IV 1) married the princess of Wanuk<sup>u</sup> (III 12), ||  
 Lēlelayugwa (IV 2), chief of the numaym G'ig'ilgām of the 'wālas 85  
 Kwāg'ul, | who lived at Q!abē, and they had a son (V 1). | Then

masē qak'ats ha'mā'ya. Wā, hēk'as'EM hamp!ēq ts!ax<sup>u</sup>sa'yē. Wā, 65  
 lāk'as'EMs nē!ēdāmas!EQ qak'atsō yāwix'ilalō, nēgūmp. Wā,  
 lāk'as'EM 'wī!EN wāldemk'asē lāxēq," 'nēk'asē L!āqwag'ilamot!aq.  
 Wā, ōkwas'mēsē xa'masē L!āqwag'ila, qaxs lāk'as'maē gwāl lēga-  
 d'fs Yāqok!wālag'ilisē, lōkwasēs 'nēmweyotē Amāxūlalaxs g'āx-  
 k'asaē nā'nak<sup>u</sup> lōkwasēs genemē Ālāg'imilē lāk'asEX Qiwēqelisē. 70  
 Wā, ōkwas'mēsē mōp!ENxwats!fSē Amāxūlalē lōkwasēs lāwel-  
 gema'yaxs g'āxk'asaē nā'nakwa lāk'asEX Padzawē lōkwasēs ābempē  
 K'lämaxalasēxā lēgadōlas Sēnl!ēgasē.

Haha hananē; k'!ēsk'asaē ōdzaxaatsen g'iqag'iwa'yaxs gāg'adi-  
 'lālaē lāxōx g'ig'egāma'yaxsōx āwī'stāxsens 'nā!ax. Yōkwas'EM 75  
 wūyō!ānemsEN g'ig'abā'yēx qā's g'iqag'iwa'yEN nōsk'asēx g'iqag'i-  
 wa'ya, qā āngwak'asēs 'ēx'ūlalaxa qā's lālēx gwēg'wālag'ilidzasasen  
 g'iqag'iwa'ya.

Haha hananē; wā, lāk'as'mōg'in g'ig'āgemdālāk'asLEX 'nē'nōlast!E-  
 gemalīlas sāsem'nakūlāsen g'iqag'iwa'yē Hāxūyōsema'yē. Wā, lā- 80  
 k'as'EM 'nōlast!EGEMēs sāsemas Amāxūlalē lē'wis genemē K'!ēx-  
 k'!ēlag'idzemga. yīk'asEX k'!ēdēlas Hāwilkūlalē xāmagēmēk'asē g'i-  
 gāmēsa 'wālatsemāxa Q!ōmoyā'yēxa 'nē'mēmotasa G'ēxsemē. Wā,  
 lāk'as'mē geg'ādEX'īdē Hāxūyōsema'yas k'!ēdēlas Wanukwē, yīk'a-  
 sEX lēlelayugwa, g'ig'āma'yasa 'nē'mēmotasa G'ig'ilgāmāsa 'wālasē 85  
 Kwāg'ulaxs g'ōkūlaē lāk'asEX Q!aba'yē. Wā, lāk'asē xūngwade-

88 Chief Wanuk<sup>u</sup> (III 12) gave him a name, | and he gave to his grand-  
 son the name LĒHLĒLEĒġ'Ē<sup>c</sup> (V 1). | Now, he grew up; and that  
 90 LĒHLĒLEĒġ'Ē<sup>c</sup> || married the princess of <sup>ε</sup>māxwa (IV 3) of the numaym |  
 G'īg'ilgām of the Nāk!wax'da<sup>x</sup><sup>u</sup>, Hāmdzidē (V 2). They were not  
 married a long time, | when they had a son; and <sup>ε</sup>māxwa (IV 3) |  
 gave him a name, and he named him <sup>ε</sup>māxūlag'ilis (VI 1). | Now,  
 95 <sup>ε</sup>māxūlag'ilis (VI 1) married the princess of K'!ādē (V 3), || Hāmisk'ī-  
 nis (VI 2), the daughter of the chief of the numaym | G'ēxsem of the  
 L!al!asiqwāla; and before long they | had a son (VII 1), and Chief  
 K'!ādē (V 3) gave him a name, | and he named him Q'!ōmk'inis  
 (VII 1). And | then Q'!ōmk'inis (VII 1) married the princess of  
 500 <sup>ε</sup>māxwa (VI 3), Melēd (VII 2). || He was the head chief of the numaym  
 Temltemlēs | of the Mamalēleqāla. They had not been married  
 long before | they had a son; and Chief <sup>ε</sup>māxwa (VI 3) named him, |  
 he named his grandson Menlēdzas (VIII 1); | and Menlēdzas grew  
 5 up. He || married the princess of the chief of the numaym Lēlewag'i-  
 la of the | Dzāwadeēnox<sup>u</sup>, Yāk'āyugwa (VIII 2), the princess of  
 K'!ādē (VII 3). And they had not been | married a long time  
 before they had a son; | and K'!ādē (VII 3) gave a name to his  
 grandson, | and named him Q'!ōmx'ilag'ilis (IX 1); and when ||

87 x'itsa begwānemē. Wā, lāk'asē hēk'asa g'īgāma<sup>ε</sup>yē Wanukwē lēqēla  
 qak'as lēgēms. Wā, lāk'asē lēx<sup>ε</sup>ēdes lēhlēlēġ'a<sup>ε</sup>yē lāk'asxēs  
 ts!ōx<sup>u</sup>LEma. Wā, lāk'asē q!wāx<sup>ε</sup>ida. Wā, lāk'asē lēhlēlēġ'ay<sup>ε</sup>  
 90 gēg'adex<sup>ε</sup>its k'!ēdēlas <sup>ε</sup>māxwasa Nāk!wax'da<sup>x</sup><sup>u</sup>asa <sup>ε</sup>ne<sup>ε</sup>mēmotasa  
 G'īg'ilgām, yik'asex Hāmdzidē. Wā, k'!ēsk'asē gāla hayasek'ālaxs  
 lāk'asaē xūngwadex<sup>ε</sup>itsa begwānemē. Wā, hēk'as<sup>ε</sup>emxaē <sup>ε</sup>māxwa  
 lēqēla qak'as lēgēms. Wā, lāk'as<sup>ε</sup>mē lēx<sup>ε</sup>ēts <sup>ε</sup>māxūlag'ilisē lāk'a-  
 seq. Wā, lāk'asē gēg'adex<sup>ε</sup>idē <sup>ε</sup>māxūlag'ilisas k'!ēdēlas K'!ādē,  
 95 yik'asex Hāmisk'inisēxa xūnōkwās g'īgāma<sup>ε</sup>yasa <sup>ε</sup>ne<sup>ε</sup>mēmotasa  
 G'ēxsemasa L!al!asiqwāla. Wā, k'!ēsk'asē gālaxs lāk'asaē xūngwa-  
 dex<sup>ε</sup>itsa begwānemē. Wā, lāk'asa g'īgāma<sup>ε</sup>yē K'!ādē lēqēla  
 qak'as lēgēms. Wā, lāk'asē lēx<sup>ε</sup>ēts Q'!ōmk'inisē lāk'aseq. Wā,  
 500 lāk'asē Q'!ōmk'inisē gēg'adex<sup>ε</sup>its k'!ēdēlas <sup>ε</sup>māxwa lak'asex Melēdē.  
 Wā, hēk'as<sup>ε</sup>em xamagemē g'īgāmē<sup>ε</sup>sa <sup>ε</sup>ne<sup>ε</sup>mēmotasa Temltemlēs-  
 sasa Mamalēleqāla. Wā, k'!ēsk'asē gāla hayasek'ālaxs lāk'asaē  
 xūngwadex<sup>ε</sup>itsa begwānemē. Wā, hēk'as<sup>ε</sup>mēsa g'īgāma<sup>ε</sup>yē <sup>ε</sup>māxwa  
 lēqēla qak'as lēgēms. Wā, lāk'as<sup>ε</sup>mē lēx<sup>ε</sup>ēts Menlēdzasē lāk'as-  
 xēs ts!ōx<sup>u</sup>LEma. Wā, lak'asē q!wax<sup>ε</sup>idē Menlēdzasē lāk'asaē  
 5 gāgak'lax k'!ēdēlas g'īgāma<sup>ε</sup>yasa <sup>ε</sup>ne<sup>ε</sup>mēmotasa Lēlewag'ilisa Dzā-  
 wadeēnoxwē, yik'asex Yāk'āyugwa, k'!ēdēlas K'!ādē. Wā, k'!ēs-  
 k'asē gāla hayasek'ālaxs lāk'asaē xūngwadex<sup>ε</sup>itsa begwānemē.  
 Wā, lāk'asē K'!ādē hēk'as<sup>ε</sup>em lēqēlak'as qa lēgēmsēs ts!ōx<sup>u</sup>LEma.  
 Wā, lāk'as<sup>ε</sup>mē lēx<sup>ε</sup>ēts Q'!ōmx'ilag'ilisē lāk'aseq. Wā, g'ilk'as-



Q!ómx'ilag'ilis grew up, he married the princess of | K!wamaxalas 10  
(VIII 3). Now, her name was <sup>é</sup>nemögwil'lak<sup>u</sup> (IX 2). And they  
had not been married a long time, | when they had a son (X 1); and |  
then the chief of the numaym G'ëxsem of the Häxwāmis—that is, |  
K!wamaxalas (VIII 3)—said that he would give a name to his ||  
grandson (X 1), and he called him K!wamaxelasögwil'lak<sup>u</sup>. | Now, 15  
K!wamaxelasögwil'lak<sup>u</sup> (X 1) married the princess of | Q!ömoqâ  
(IX 3), Q!ëx'lälaga (X 2). And they had not been married long, |  
before they had a son (XI 1); and then the | chief of the ancestors  
of the numaym G'igaanâ of the Gwawaënox<sup>u</sup>—that is || Q!ömoqâ 20  
(IX 3)—said that he would give a name to his grandson, | and he  
named him Q!ömöx<sup>u</sup>s'ala (XI 1). And then Q!ömöx<sup>u</sup>s'ala | mar-  
ried Lë'lënox<sup>u</sup> (XI 2), the princess of K'!ögwik'ëladzë (X 3), the  
head chief | of the numaym Sisenl!ë<sup>é</sup> of the Lawëts'lës, and they had |  
a son (XII 1). Now, Chief K'!ögwik'ëladzë (X 3) was known to be ||  
savage. And he gave him a name, | and he named his grandson 25  
K'!ögwik'ëlagemë<sup>é</sup> (XII 1). | They were living in the village of the  
ancestors of the Lāwëts'lës, Älägemala. Now, | K'!ögwik'ëlagemë<sup>é</sup>  
married the princess of Yāx'LEN (XI 3), | Ts'lälälilanağa (XII 2).  
He was the head chief of the numaym || of the Temtemlels of the 30  
Nāk!wax'da<sup>é</sup>x<sup>u</sup>. They had not | been married long, when they had a

<sup>é</sup>mëse q!wāx'ëdë Q!ómx'ilag'ilisë läk'asaë geg'adex<sup>é</sup>its k'ledëlas 10  
K!wamaxalasë läk'asex <sup>é</sup>nemögwil'lakwë. Wä, k'lesk'asë gäla  
hayasek'älaxs läk'asaë xüngwadex<sup>é</sup>idk'atsë begwänemë. Wä, lä-  
k'asë g'igäma<sup>é</sup>yasa <sup>é</sup>ne<sup>é</sup>mëmotasa G'ëxsemasa Häxwāmisë, yik'asex  
K!wamaxalasë <sup>é</sup>nëk' qafs hëk'as<sup>é</sup>më lëqëla qak'as lëgëmsës ts!öx<sup>u</sup>-  
LEMA. Wä, läk'as<sup>é</sup>më lëx<sup>é</sup>ëts K!wamaxelasögwil'lakwë läk'aseq. 15  
Wä, läk'asë geg'adex<sup>é</sup>idë K!wamaxelasögwil'lakwasa k'ledëlas Q!ö-  
moqâ, yik'asex Q!ëx'lälaga. Wä, k'ësemxaüwisë gäla hayasek'ä-  
laxs läk'asaë xüngwadex<sup>é</sup>itsa begwänemë. Wä, läk'asa g'igä-  
ma<sup>é</sup>yasa g'älä <sup>é</sup>ne<sup>é</sup>mëmotasa G'igaanâ<sup>é</sup>yasa Gwawaënoxwë, yik'asex  
Q!ömoqâ, <sup>é</sup>nëk' qak'as hë<sup>é</sup>më lëqëla qak'as lëgëmsës ts!öx<sup>u</sup>LEMA. 20  
Wä, läk'as<sup>é</sup>më lëx<sup>é</sup>ëts Q!ömöx<sup>u</sup>s'ala. Wä, läk'asë Q!ömöx<sup>u</sup>s'ala  
geg'adex<sup>é</sup>its Lë'lënoxwë k'ledëlas K'!ögwik'ëladzë xamägema<sup>é</sup>yë  
g'igämësa <sup>é</sup>ne<sup>é</sup>mëmotasa Sisenl!a<sup>é</sup>yasa Lāwëts'lësë. Wä, läk'asë  
xüngwadex<sup>é</sup>itsa begwänemë. Wä, läk'asë hek'as<sup>é</sup>ma ts!ëlwalöla  
läwis g'igäma<sup>é</sup>yë K'!ögwik'ëladzë. Hëk'as<sup>é</sup>em lëqëla qa lëgëms. 25  
Wä, läk'as<sup>é</sup>më lëx<sup>é</sup>ëts K'!ögwik'ëlagema<sup>é</sup>yë läk'asxës ts!öx<sup>u</sup>LEMA,  
yik'asexs hëk'asaë g'ökülë g'äläsa Lāwëts'lësë Älägemala. Wä,  
läk'asë geg'adex<sup>é</sup>idë K'!ögwik'ëlagema<sup>é</sup>yas k'ledëlas Yāx'LENë,  
yik'asex Ts'lälälilanağa, yik'asxa xamägema<sup>é</sup>yë g'igämësa <sup>é</sup>ne<sup>é</sup>më-  
motasa Temtemlelsasa Nāk!wax'da<sup>é</sup>xwë. Wä, k'les<sup>é</sup>emxaüwisë 30  
gäla hayasek'älaxs läk'asaë xüngwadex<sup>é</sup>itsa begwänemë. Wä,

32 son (XIII 1). | Then YĀX'LEN gave a name to his grandson, | and he  
called him Hēlamas. Then | Hēlamas (XIII 1) grew up, and he  
35 married the princess (XIII 2) of the chief of the | ancestors of the  
Wik'ūnx'da'x<sup>u</sup>, Wigwilba Wāk'as (XII 3), who had as his princess |  
LEYĀlag'ilayugwa (XIII 2). They had not been married long, before |  
they had a son (XIV 1); and then Chief Wigwilba | Wāk'as (XII 3)  
said that he would give a name to his grandson, and he gave | the  
name Q!aēd (XIV 1) to his grandson. ||

40 Haha hananē! All those whom I named invited the tribes: | and  
all gave great feasts; and almost | all of them gave winter dances,  
which were given to them in marriage by the fathers of their |  
wives, my ancestors, the chiefs. | Haha hananē!

Now I shall stop wailing. ||

1 Now<sup>1</sup> I have finished about Hēlamas (XIII 1), who married  
LEYĀlag'ilayugwa (XIII 2), | the princess of Wigwilba Wāk'as  
(XII 3). Now I shall talk about his | prince Q!aēd (XIV 1). Hēla-  
mas (XIII 1) brought in his canoe | one hundred dressed skin  
5 blankets, four slaves, || also four large canoes, and a copper | named  
Sea-Lion. All this was given as a marriage gift by Chief | Wigwilba  
Wāk'as (XII 3) to Hēlamas (XIII 1), and also the cannibal-dance. |

32 lāk'asē hēk'as<sup>mē</sup> YāxLENē lēqēla qāk'as lēgēmsēs ts!ōx<sup>u</sup>LEMA.  
Wā, lāk'as<sup>mē</sup> lēx<sup>ē</sup>tēs Hēlamasē lāk'asxēs ts!ōx<sup>u</sup>LEMA. Wā, lāk'asē  
q!wax<sup>ē</sup>dē Hēlamasē, lāk'asaē geg'udEX<sup>ē</sup>its k'!ēdēlasa g'igāma<sup>ē</sup>yasa  
35 g'ālāsa Wik'ūnx'da<sup>ē</sup>xwē lāk'asEX Wigwilba Wāk'as, yīk'asEX k'!ē-  
dadaas Lēyālag'ilayugwa. Wā, k'!ēsk'asē gāla hayasek'ālaxs lāk'a-  
saē xūngwadeX<sup>ē</sup>itsa begwānemē. Wā, lāk'asa g'igāma<sup>ē</sup>yē Wigwilba  
Wāk'asē <sup>ē</sup>nēk' qas hēk'asē lēqēla qa lēgēmsēs ts!ōx<sup>u</sup>LEMA. Wā,  
lāk'as<sup>mē</sup> lēx<sup>ē</sup>tēs Q!aēdē lāk'asxēs ts!ōx<sup>u</sup>LEMA.

40 Haha hananē; <sup>ē</sup>nāxwak'as<sup>mōx</sup> lēlElax<sup>ē</sup>iden lēlElElasōkwasēx.  
Wā, lāk'asōx <sup>ē</sup>nāxwaemxat! k!wēlas<sup>ē</sup>ēda. Wā, hāselāemxaāwīsōx  
k'!ēs <sup>ē</sup>nāxwaem yāwix<sup>ē</sup>ida yīka'ts wāwalqālayās wīwōmpas gegē-  
nemaseN g'ig'iqag'iwa<sup>ē</sup>yē. Haha hananē.

Wā, la<sup>ē</sup>mē q!wēl<sup>ē</sup>id q!wāsa.

1 Wā,<sup>1</sup> laemLEu gwūl lāx Hēlamasē laē geg'ades Lēyālag'ilayugwa,  
yix k'!ēdēlas Wigwilba Wāk'asē. Wā, hēt'alen gwāgwōx's'ūlaslē  
lāwūlgema<sup>ē</sup>yasē Q!aēdē. Wā, g'āx<sup>ē</sup>mē mālaLāyē Hēlamasaxa lā-  
k'!ēndē tēlāg'imsgem <sup>ē</sup>naenx<sup>ē</sup>ūnē<sup>ē</sup> lē'wa mōkwē q!āq!ek'owa; wā  
5 hē<sup>ē</sup>mēsa mōts!aqē āwā xwāxwāk'ūna; wā, hēem<sup>ē</sup>lāwīsa l!āqwa lē-  
gades mawak'la. Wā, hēem<sup>ē</sup>el wāwalqālayosa g'igāma<sup>ē</sup>yē Wigwil-  
ba Wāk'asax Hēlamasē. Wā, hē<sup>ē</sup>em<sup>ē</sup>lāwīsa hūmats!a lō<sup>ē</sup>lācda

<sup>1</sup> The following part of the family history was not told as a wail, but in ordinary language.

the rich-woman dance, the attendant of the cannibal, and the frog war-dance, | and also the names of the four dancers. The || name of 10 the cannibal-dancer was XōqumELElag ilisk'as<sup>o</sup> Baḡ<sup>u</sup>bakwālanuḡ<sup>u</sup>-sīwē<sup>s</sup>, | and the name of the rich-woman-dancer was G'ilq'ESelag'ī-lis, | and the name of the attendant of the cannibal-dancer was Hēlik'ilak'as<sup>o</sup>, and | the name of the frog-war-dancer was Tōgūmālis. Now, Hēlomas (XIII 1) had a son; and Wigwilba Wāk'as (XII 3) named || his grandson, and he gave him the name Q!aēd (XIV 1). 15 As soon | as Wigwilba Wāk'as (XII 3), chief of the ancestors of the | Wik'lūnx'<sup>o</sup>da<sup>x</sup><sup>u</sup> of the Bellabella, had spoken, Hēlomas (XIII 1) started in his canoe, || LEyalag'ilayugwa (XIII 2) being placed in the canoe by his father-in-law. Then he went to Qālogwis, for | that is the place where the Kwāg'ul lived. As soon as he arrived, || his prince 20 Q!aēd (XIV 1), and his uncle Mā<sup>n</sup>akūla, and his | two aunts Pāmā-lak'ilalemēga and X'IXEmg'ilayugwa, disappeared. | Now, Hēlomas gave a winter dance to his tribe, the ancestors of the Kwāg'ul. | For four months Q!aēd (XIV 1) staid away. Then he was caught. | Then he was given to eat one of the slaves || as he entered the winter-dance 25 house; and Hēlomas (XIII 1) gave away | one hundred dressed elk-skin blankets, three slaves, | and four large canoes, to his tribe, the ancestors of the | Kwāg'ul; and he broke his copper Sea-Lion for

q'lāmināgas Lō<sup>o</sup>laēda k'inqālaLEla; wā, hē<sup>s</sup>mēsa wūq!āsē ōlala; 8 wā, hē<sup>s</sup>mēsa LēLEgEMasa mōxwidāla lēlēda. Wā, hēEM<sup>o</sup>EL LēgEMsa hāmats'lē XōqumOLElag'ilisk'as<sup>o</sup> Baḡ<sup>u</sup>bakwālanuḡ<sup>u</sup>-sīwē<sup>s</sup>. 10 Wā, hēEM<sup>o</sup>lawis LēgEMsa q'lāmināgasē G'ilq'ESelag'īlisē. Wā, hēEM<sup>o</sup>lāwis LēgEMsa k'inqālaLElē Hēlik'ilak'as<sup>o</sup>; wā, hēEM<sup>o</sup>lāwis LēgEMsa wūq!āsē ōlalē Tōgūmālisē. Wā, hēEM<sup>o</sup>lāwisē Hēlomasaxs lamaa<sup>o</sup>l xūngwatsē hābgūmē. Wā, lā<sup>o</sup>laē Wigwilba Wāk'asē Lēqēla qa LēgEMsēs ts!ō<sup>x</sup>LEma. Wā, lā<sup>o</sup>laē Lēx<sup>o</sup>ēts Q!aēdē. Wā, g'il<sup>o</sup>EM- 15 <sup>o</sup>lāwisē gwalē wāldemas Wigwilba Wāk'asēxa g'igāma<sup>o</sup>yasa g'alāsa Wik'lūnx'<sup>o</sup>da<sup>x</sup>wasa Hēldzaqwē g'āxa<sup>o</sup>lasē Lēx<sup>o</sup>ēdē Hēlomasē k!wax-salasōsēs nēgūmpē LEyalag'ilayugwa. Wā, lā<sup>o</sup>laē lāx Qālogwisē qaxs hēmaa<sup>o</sup>l g'ōkūlatsa Kwāg'ulē. Wā, lā<sup>o</sup>laē lāg'aaxs lāē hēx<sup>o</sup>ē- 20 dūEM x'fs<sup>o</sup>ēdē Lāwelgema<sup>o</sup>yasē Q!aēdē Lō q'lūlēyē Mā<sup>n</sup>akūla Lē<sup>o</sup>wēs 20 mā<sup>o</sup>lōkwē ēānēsē Hāmālak'ilalemēga Lō<sup>o</sup>laē X'IXEmg'ilayugwa Wā laEM<sup>o</sup>laē yāwix'elē Hēlomasē qaēs g'ōkūlota g'alāsa Kwāg'ula. Wā, lā<sup>o</sup>laē mōsgEMg'ilaxa <sup>o</sup>mekūla g'iyak'ilē Q!aēdāxs lāē k'im<sup>o</sup>ya- sē<sup>o</sup>wa. Wā, laEM<sup>o</sup>laē hāmg'ilayuwēda <sup>o</sup>nemōkwē q'lāk'ō lūqēxs g'āxaē 25 lāēL lāx yāwix'ilatslē g'ōkwa. Wā, laEM<sup>o</sup>laē yāx<sup>o</sup>widē Hēlomasasa 25 lāk'<sup>o</sup>Endē ēelag'EMsgEMē <sup>o</sup>naFN<sup>o</sup>ūnē<sup>o</sup> Lō<sup>o</sup>laēda yūdūkwē q'lūq'ēk'ō; wā, hēEM<sup>o</sup>lāwisa mōts!aqē āwā xwāxwāk'lūna lāxēs g'ōkūlōta g'alāsa Kwāg'ulē. Wā, lā<sup>o</sup>laē q!eltaxa L!āqwa yilax Mawak'la qa g'igā-

30 the chief of the numaym Maämtag'ila, Ödzē'stalis. Now, || he was made ashamed by the report of what Hēlamas (XIII 1) had done in the winter dance; and || Ödzē'stalis bewitched Hēlamas, who died. |

Then Q!aēd (XIV 1), the prince of Hēlamas (XIII 1), said that he was | going to put the cannibal-dance of the chief, his father, into his burial-box. | Therefore they stopped using the cannibal-dance, ||  
35 and the rich-woman dance, and the attendant of the cannibal. He kept the frog war-dance. | After this they did not dance the cannibal-dance. |

Then Q!aēd (XIV 1) said that he wanted to marry the princess of | L!āqwag'ila (XIII 3), chief of the numaym G'ig'ilgām of the Gwa'sela, | Hämēlas (XIV 2), the princess of L!āqwag'ila (XIII 3).  
40 Then Q!aēd (XIV 1) asked the ancestors of the || Kwāg'u! to go and woo Hämēlas (XIV 2). They got ready at once, | and they went in four large wooing-canoes. | After one day they arrived at Gwēqelis, the | village in which the Gwa'sela lived. Immediately Q!aēd (XIV 1) was married to | Hämēlas (XIV 2), the princess of L!āqwa-  
45 g'ila (XIII 3). After they were || married, L!āqwag'ila (XIII 3) gave as a marriage gift one hundred mountain-goat skin | blankets, fifty dressed elk-skin blankets, | twenty-four black-bear blankets, six lynx | blankets, and his name L!āqwag'ila. | He gave it to Q!aēd  
50 (XIV 1), and now Q!aēd had the name L!āqwag'ila (XIV 1). || Therefore I shall not call him after this Q!aēd, I shall only | name him

ma'ayasa 'ne'mēmotasa Maämtag'ilē Ödzē'stalisē. Wā, laem'laē  
30 ödžegemyowē gwēx'idaasas Hēlamasaxs yāwix'ilaē. Wā, laem'laē dādaalats Ödzē'stalisē qas ēx'ētse'wē. Wā, laem'laē lē'la.

Wā, lā'laē 'nēk'ō Q!aēdē, yix lāwēlgemēx'dās Hēlamasdē qa  
la'mēs lāts'lāwēs hāmats'lēnēx'dē lāxēs g'igāmēx'dē ōmpa. Wā,  
hēm'lawis lāg'ilasōx x'yōyolisaatsa hāmats!a lō'laē q!āmināgasē  
35 lō'laē k'inqūlā'la. Wā, lā'laē āxēlaxa wūq!āsē ōlala. Wā, laem'  
laē k'leās la hāmats!a laxēq.

Wā, lā'laē 'nēk'ō Q!aēdē qa's geg'adag'ēxēs q!āla k'lēdēlts L!ā-  
qwag'ila g'igāma'ayasa 'ne'mēmotasa G'ig'ilgāmasa Gwa'sela. Hā-  
mēlaslā'laē k'lēdēlas L!āqwag'ila. Wā, lā'laē Q!aēdē hēlaxa g'ālāsa  
40 Kwāg'u!ē qa lēs qadzēla lāx Hämēlasē. Wā, hēx'idaem'lāwisē xwā-  
na'fida. Wā, lā'laē mōts!aqē qādzēlats'lās āwā xwāxwāk'lūna.  
Wā, hēlālaem'lāwisēxs laē lāg'aa lax Gwēqelisē qaxs hēx'sū'maē  
g'ōkūlē g'ālāsa Gwa'sela. Wā, hēx'idaem'lāwisē qadzē'fida lāx  
Hämēlasē yīxa k'lēdēlas L!āqwag'ila. Wā, g'il'em'lāwisē gwāla  
45 qādzēlāsē lāael wāwūqālē L!āqwag'ilāsa lāk'lēndē 'melxlōsgēmē  
'naenx'ūna'ya lō'laē sek'lax'sōkwē ēlag'insgem 'naenx'ūna'ya  
lō'laē hāmōgāla l'ēl'lasgem 'naenx'ūna'ya lō'laē q!ē'la 'wālasx'ūs-  
gem 'naenx'ūna'ya. Wā, hēm'lawisēs lēgēmē L!āqwag'ila. Wā,  
laem'laē lās lax Q!aēdē. Wā, laem lēgādē Q!aēdās L!āqwag'ila.  
50 Wā, lāg'ilēns laem gwūl lēqelas Q!aēdē lūq; lēx'aem'fwisēns lāl

L!āqwag'ila (XIV 1). Then the former L!āqwag'ila (XIII 3) gave | 51  
 his seat to his son-in-law, for he had no son | to take his place: his  
 only daughter was his princess Hāmēlas (XIV 2). | Then L!āqwag'ila  
 (XIV 1) remembered what had been done by the chief of the ||  
 Maämtag'ila, Ōdzēstalis, when he killed his father Hēlamas (XIII 1). | 55  
 Therefore he told his crew, the ancestors of the Kwāg'ul, that he |  
 would give away the marriage gift of his father-in-law,—the one hun-  
 dred mountain-goat | blankets, fifty dressed elk-skin | and twenty-  
 four black-bear blankets, and the six lynx || blankets. As soon as 60  
 he had given them away, | he said, "O Kwāg'ul! now I have given  
 away this marriage gift, (given by) the | chief my father-in-law for  
 you, to my own tribe, the Gwa'sela, | among whom my own fore-  
 fathers began with the first chief in the beginning, | Yāqalēnlis  
 (II 1), who gave to this country the name || Gwēqelis; and now I go 65  
 home, O Kwāg'ul! for am I not | ashamed of what has been done to  
 the chief, my father, Hēlamas (XIII 1), | by the chief who is named  
 Ōdzēstalis? Now, go home! and | I shall stay here with my wife,  
 Hāmēlas (XIV 2)." Thus said | L!āqwag'ila (XIV 1) to his tribe  
 the Kwāg'ul; and the Kwāg'ul started at once || and went home, and 70  
 left L!āqwag'ila behind. |

Lēqelayōlqē L!āqwag'ila. Wā, lā'laē L!āqwag'ilamot!a lāxaasēs 51  
 k!wa'yē lāxēs negūmpē qaxs k!eāsaē begwānem xūnōx"s qa  
 ʔax"stōdēq, qaxs lēx'a'māe xūnōx'witsēs k!ēdēlē Hāmēlasē. Wā,  
 lā'laē L!āqwag'ila g'ig'aēx'ēdex gwēx'idaasas g'ig'āma'yasa Maämta-  
 g'ila, yix Ōdzēstalisē yixs laē lē'lāmasex ōmpdāsē Hēlamasē. Wā, 55  
 hēm'lāwis lāg'ilas 'nēk'a laxēs k!wēmēxa galāsa Kwāg'ula laē  
 yāx'witsa wāwalqālayuwasēs negūmpa lāk!endē 'mēlxlōsgēmē  
 'naenx'ūna'ya lē'wa sek!ax'sōkwē ēelag'imsgem 'naenx'ūna'ya  
 lē'wa hāmōg'āla l'ēl'asgem' 'naenx'ūna'ya lē'wa q!el!a 'wālas-  
 x'āsgem 'naenx'ūna'ya. Wā, g'il'ēm'lāwisē gwāl yāqwaxs lāalas 60  
 'nēk'a: "ya, Kwāg'ul, wā, la'men yāx'witsōx wāwalqālayoxsg'in  
 g'ig'amēk' negūmp lāl g'ayōqā lāxg'inlāk' g'ōkūlōta lāxg'a Gwa'se-  
 lak' yixg'a qelxōlnōx'g'asen wiwōmpwūlaxen g'ilgalisa g'iqag'i-  
 wa'yē Yāqalēnliswūla, yixa lēqēlōla qa lēgēmsa āwīnagwisēx  
 lāxōx Gwēqelisēx. Wā, g'āx'men nā'nakwa, Kwāg'ul, ēs'maēlen 65  
 hāmāx'ts!ax'saa qa gwēx'idaasaxen g'ig'amēx'dā ōmpē Hēlamasdā,  
 yisa lēgwadā g'ig'āma'yē Ōdzēstalisa. Wā, hāg'a nā'nakūx. La'mēs-  
 len yōx'sāeml lōx lōgūn genemk' yixg'a Hāmēlasēk'," 'nēx'laē  
 L!āqwag'ilāxa Kwāg'ulē. Wā, lā'laē hēx'ida'ma Kwāg'ulē ālēx'wida  
 qa's g'āxē nā'nakwa. Wā, laem lōwalax L!āqwag'ila. 70

1 At all other places L'EN!ENTSEM.

71 Then L!āqwag'ila (XIV 1) had a son (XV 1); and then the |  
 father-in-law of L!āqwag'ila A<sup>ε</sup>max'āg'ila (XIII 3) — for that was the  
 other name of the | former L!āqwag'ila — said that he would give a  
 name to his grandson, | and he named his grandson Q!ēq!EX'Lāla  
 75 (XV 1); and then A<sup>ε</sup>max'āg'ila (XIII 3) gave as a marriage gift  
 forty mountain-goat blankets, | twenty-five mink blankets, thirty |  
 marmot blankets, four grizzly-bear blankets, | four lynx blankets,  
 80 and four | marten blankets, and one hundred deer-skin || blankets.  
 And immediately L!āqwag'ila (XIV 1) gave them away to the |  
 ancestors of the Gwa<sup>ε</sup>sela, on account of the highness of the name of  
 his prince Q!ēq!EX'Lāla (XV 1). |

And as soon as Q!ēq!EX'Lāla (XV 1) grew up, he married | the  
 princess of L!āqwalal (XIV 3), chief of the numaym l ālawilēla of the |  
 L!alasiqwāla, for L!āqwalal's princess was named K'!ēdēlemē<sup>ε</sup>  
 85 (XV 2). And it was not || long before Q!ēq!EX'Lāla (XV 1) had a  
 son; | and L!āqwalal (XIV 3) said that he would give a name to his  
 grandson, | and he gave him the name Yāqewid (XVI 1); | and he  
 gave as his marriage gift fifty mink blankets, | one hundred yellow  
 90 cedar-bark blankets, twenty sewed sea-otter || blankets, fifty seals,  
 and the whale | house-dish, the killer-whale house-dish, and the wolf  
 house-dish, and | also the grizzly-bear house-dish, and also the feast

71 Wā, lā'laē xūngwadEX'īdē L!āqwag'ilāsē bābagūmē. Wā, lā'laē  
 nēgūmpas L!āqwag'ila. yix A<sup>ε</sup>max'āg'ila, (hēm 'nem lēgēms  
 L!āqwag'ilamōt!a), 'nēx' qa<sup>ε</sup>s hē'mē lēqēla qa lēgēmsēs ts!ōx'LEMA.  
 Wā, lā'laē lēx'ēts Q!ēq!EX'Lāla lāxēs ts!ōx'LEMA. Wā, laem'laē  
 75 A<sup>ε</sup>max'āg'ila wāwalqālasa mōx<sup>u</sup>sokwē 'mē'mēlxlōsgem 'naenx'ū-  
 na<sup>ε</sup>ya LE<sup>ε</sup>wa sēk'lagāla mātsasgem 'naenx'ūna<sup>ε</sup>ya LE<sup>ε</sup>wa yūdux<sup>ε</sup>sōkwē  
 kwēkūx<sup>u</sup>dēsgem 'naenx'ūna<sup>ε</sup>ya, LE<sup>ε</sup>wa mōwē g'ig'ilasgem 'naenx'ū-  
 na<sup>ε</sup>ya LE<sup>ε</sup>wa mōwē 'wālasx'ūsgem 'naenx'ūna<sup>ε</sup>ya LE<sup>ε</sup>wa mōwē lēlē-  
 gEXSEMē 'naenx'ūna<sup>ε</sup>ya; wā, hēm'lawisa lāk'!endē tētek'!ōtSEMē  
 80 'naenx'ūna<sup>ε</sup>ya. Wā, hēx'ida<sup>ε</sup>mēsē L!āqwag'ila yāx'wits lāxa gā-  
 āsa Gwa<sup>ε</sup>sela qa ōma<sup>ε</sup>yōs lēgēmasēs lāwelgāma<sup>ε</sup>yē Q!ēq!EX'Lāla.

Wā, g'il'Em'lawisē q!ūlyax'widē Q!ēq!EX'Lālāxs laē gegradEX'fīs  
 k'!ēdēlas L!āqwalale, yix g'ig'āma<sup>ε</sup>yasa 'nē'mēmōtasa Lālawilēlasa  
 L!alasiqwāla yī'laxs klēdadaē L!āqwalalas K'!ēdēlema<sup>ε</sup>yē. Wā, k'!cs-  
 85 'lat!a gālaxs la<sup>ε</sup>l xūngwadEX'īdē Q!ēq!EX'Lālāsa bābagūmē.  
 Wā, lā'laē L!āqwalalē 'nēk' qa<sup>ε</sup>s hē'mē lēqēla qa lēgēmsēs ts!ōx'  
 LE<sup>ε</sup>MA. Wā, laem'laē lēx'ēdes Yāqewidē lāxēs ts!ōx'LEMA. Wā,  
 lā'laē wāwalqālasa sēk'lax'sokwē mātsasgem 'naenx'ūna<sup>ε</sup>ya LE<sup>ε</sup>wa  
 lāk'!endē k'!ōbawasa LE<sup>ε</sup>wa malsokwē q!aq'!enōl q!ēq!asasgem  
 90 'naenx'ūna<sup>ε</sup>ya LE<sup>ε</sup>wa sēk'lasgemg'ustā mēgwata LE<sup>ε</sup>wa gwe'yimē  
 lōqūlila LE<sup>ε</sup>wa max'ēnoxwē lōqūlila LE<sup>ε</sup>wa ālanemē lōqūlila; wā,  
 hē'mēsa nānē lōqūlila. Wā, hē'misa k!wēladzEXLāyowē lēgēmē

name | Kwax'sē'stāla; and the name of Q!ēq!EX'Lāla (XV 1) was 93  
 changed, and he | now had the name X'ilx'ēd (XV 1), when the  
 ancestors of the L!al!asiqwāla lived at Newette, || for now I shall 95  
 stop calling him Q!ēq!EX'Lāla (XV 1). Immediately | X'ilx'ēd  
 (XV 1) got ready to go home with his wife K'!ēdē!EMē (XV 2) | and  
 their child Yāqewid (XVI 1). Now he was going to his own country, |  
 Ğwēqelis. As soon as they arrived there, he gave away | the fifty  
 mink blankets, one hundred || yellow cedar-bark blankets, twenty 100  
 sewed sea-otter | blankets, and the food obtained in the marriage  
 feast, fifty seals. | They put the seals in the four house-dishes; and  
 as soon | as these were put before the ancestors of the Gwa'sēla, he  
 gave all the | skin blankets to his guests. That is what is called ||  
 "giving away during a feast." Now, X'ilx'ēd (XV 1) was really a 5  
 chief | among the Gwa'sēla on account of what he had done. When  
 Yāqewid (XVI 1) grew up, | his father X'ilx'ēd (XV 1) wanted him  
 to marry the | princess (XVI 2) of L!āqwadzē (XV 3), chief of the  
 numaym G'ēxsem of the | Gwa'sēla. He married her at once; and  
 after || the marriage, L!āqwadzē (XV 3) gave to his son-in-law 10  
 Yāqewid (XVI 1) | as a marriage gift two slaves, four large canoes, |  
 forty dressed elk-skin blankets, one hundred | deer-skin blankets,  
 forty lynx blankets, | seven marten blankets, and twenty || mink 15

Kwax'sē'stāla. Wā, lāxaē L!āyoxLā'yē Q!ēq!EX'Lāla. Wā, laem 93  
 lēgades X'ilx'ēdē lāxaxs g'ōkūlaē g'ālāsa L!al!as:qwāla lāx NE'wēdē  
 qaxg'in la'mēk' gwāl lēqelas Q!ēq!EX'Lāla lāq. Wā, hēx'idaem'la- 95  
 wisē X'ilx'ēdē xwānal'id qa's lā nā'nakwa lē'wis gēnemē K'!ēdē-  
 ma'yē lē'wis xūnōkwē Yāqewidē; wā, la'mē lāl lāxēs āwīnagwisē  
 Ğwēqelisē. Wā, g'il'em'lāwisē lāg'aaxs laa'l hēx'ida'em yāqwāge-  
 lilasa sek'lax'sokwē mātsasgem 'naenx'ūna'ya lē'wa lāk'lendē dō-  
 dex'sem k'!ēk'lōbawasa lē'wa malsokwē q'lāq'enōl q!ēq!asasgem 100  
 'naenx'ūna'ya lē'wa ha'māyaaxsa'yē sek'lāsgemgustāwē mēgwata.  
 Wā, hēm la āxslāxa mewēxla lōelqūlilxa mēgwatē. Wā, g'il-  
 'mēsē k'āgeml'flemxa g'ālāsa Gwa'selāxs laē yax'wīdayowēda 'nāxwa  
 'naenx'ūna heyap'lōmasgem lāxa k'wēlē. Wā, hēm lēgades  
 yāxsemē'ya yāqwāg'ililaxa k'wēlē. Wā, laem ālak'!āla'l g'īgāma'yē 5  
 X'ilx'ēdāsa Gwa'sēla qaēs gwēx'idaasē. Wā, lā'laē q!wāx'idē  
 Yāqewidē. Wā, lā'laē ōmpasē X'ilx'ēdē 'nēk' qa wāg'is gegadēs  
 k'!ēdēlas L!āqwadzēxa g'īgāma'yasa 'ne'mēmotasa G'ēxsemasa Gwa-  
 'sēla. Wā, hēx'idaem'lāwisē qādzel'ideq. Wā, g'il'em'lāwisē gwāla  
 qādzel'lexs laa'l wāwalqālē'laē L!āqwadzāxs negūmpē Yāqewi- 10  
 dāsa ma'lōkwē q'lāq'ek'ā. Wā, hēm'lāwisa mōts'laqē āwā xwāxwā-  
 k'!ūna lē'wa mōx'sōkwē cēlag'in'sgem 'naenx'ūna'ya lē'wa lāk'lendē  
 tētek'lōtsem 'naenx'ūna'ya lē'wa mōx'sōkwē 'wālasx'āsgem 'naen-  
 x'ūna'ya lē'wa ālēbowē lēlēgēx'sem 'naenx'ūna'ya lē'wa maltso-

16 blankets, and also a name which was to be the name of Yāqewīd (XVI 1). He gave him the name L!āqwasgem (XVI 1), and also, as a name for his granddaughter, Kūnxūlasōgwi<sup>l</sup>ak<sup>u</sup> (XVII 1). As soon as this had been done, L!āqwasgem (XV 3) made ready to give away his marriage presents to the ancestors of the Gwa<sup>s</sup>ela, 20 on account of the highness of his princess Kūnxūlasōgwi<sup>l</sup>ak<sup>u</sup> (XVII 1). Now, I finish calling him Yāqewīd (XVI 1), for his name was now L!āqwasgem (XVI 1). Now, L!āqwasgem was unfortunate, because his child was a girl. It was not long before he had another child, a boy (XVII 2). Then he was really glad 25 on account of the boy. When it was first known by his grandfather, L!āqwadzē (XV 3), that the child was a boy, he made a great effort when he gave the next marriage gift: namely, four slaves, four large canoes, fifty dressed elk-skin blankets, fifty lynx 30 blankets, twenty-five mink blankets, thirty marmot blankets, ten marten blankets, one hundred deer-skin blankets, one hundred mountain-goat blankets, and also the name Sēwid (XVII 2) as the name of his grandson, and also his house. And when he had done so, L!āqwasgem (XVI 1) said that he would invite the ancestors 35 of the Nāk<sup>l</sup>wax<sup>l</sup>da<sup>x</sup> and of the Āwik<sup>l</sup>ēnox<sup>u</sup>. Then he sent his tribe to invite them. One of the canoes of the Gwa<sup>s</sup>ela went

15 kwē mātsasgem <sup>u</sup>naenx<sup>u</sup>ūna<sup>u</sup>ya. Wā, hē<sup>u</sup>misa lēgemē qa lēgemis Yāqewīdē. Wā, laem<sup>l</sup>laē lēgemg<sup>l</sup>elx<sup>l</sup>la<sup>u</sup>yē L!āqwasgem qa lēgemis. Wā, hē<sup>u</sup>misa lēgemē qa lēgemisēs ts<sup>l</sup>ōx<sup>u</sup>LEmagasē Kūnxūlasōgwi<sup>l</sup>akwē. Wā, g<sup>l</sup>il<sup>u</sup>em<sup>l</sup>lāwisē gwālexs laē hēx<sup>l</sup>ida<sup>u</sup>mē L!āqwasgemē xwānal<sup>u</sup>ida qa<sup>s</sup> yāx<sup>u</sup>widēsēs geg<sup>l</sup>adānemē lāxa g<sup>l</sup>ālāsa Gwa<sup>s</sup>ela 20 qa ō<sup>u</sup>mayosēs k<sup>l</sup>ēdēlē Kūnxūlasōgwi<sup>l</sup>akwē. Wā, laem<sup>l</sup>en gwāl lēqelas Yāqewīdē lāq qaxs le<sup>u</sup>maē lēgades L!āqwasgemē. Wā, la<sup>u</sup>mē ōdzaxagemdē L!āqwasgemaxs ts<sup>l</sup>ēdāqaēs xūnōkwē. Wā, la<sup>u</sup>laē k<sup>l</sup>ēs gāxas laael ēt<sup>l</sup>ēd xūngwadex<sup>u</sup>itsa bābagūmē. Wā, la<sup>u</sup>wēs<sup>l</sup>la<sup>u</sup>laē ālak<sup>l</sup>ala mōlōlema bābagūmaxs g<sup>l</sup>ālāē māt<sup>l</sup>ēg<sup>l</sup>aalēlexs begwānemaasēs gāgem<sup>u</sup>pē L!āqwadzē. wā, hēem<sup>l</sup>lāwis lūg<sup>l</sup>ilas wālemx<sup>u</sup>i<sup>u</sup>dexs laael ēt<sup>l</sup>ēd wāwalqūlāsa mōkwē q<sup>l</sup>ūq<sup>l</sup>ēk<sup>l</sup>owa lē<sup>u</sup>wa mōts<sup>l</sup>aqē āwā xwāxwāk<sup>l</sup>ūna lē<sup>u</sup>wa sek<sup>l</sup>ax<sup>u</sup>sokwē ēelag<sup>l</sup>ims<sup>u</sup>gem naenx<sup>u</sup>ūna<sup>u</sup>ya lē<sup>u</sup>wa sek<sup>l</sup>ax<sup>u</sup>sokwē <sup>u</sup>wālasx<sup>u</sup>āsgem <sup>u</sup>naenx<sup>u</sup>ūna<sup>u</sup>ya lē<sup>u</sup>wa sēk<sup>l</sup>agāla mātsasgem <sup>u</sup>naenx<sup>u</sup>ūna<sup>u</sup>ya lē<sup>u</sup>wa yūdux<sup>u</sup>sōkwē kwēkūx<sup>u</sup>desgem 30 <sup>u</sup>naenx<sup>u</sup>ūna<sup>u</sup>ya lē<sup>u</sup>wa lāstowē lēlegex<sup>u</sup>semē <sup>u</sup>naenx<sup>u</sup>ūna<sup>u</sup>ya lē<sup>u</sup>wa lāk<sup>l</sup>endē tētek<sup>l</sup>ōtsemē <sup>u</sup>naenx<sup>u</sup>ūna<sup>u</sup>ya lē<sup>u</sup>wa lāk<sup>l</sup>endē <sup>u</sup>mē<sup>u</sup>mēlx<sup>u</sup>lōsgemē <sup>u</sup>naenx<sup>u</sup>ūna<sup>u</sup>ya. Wā, hēem<sup>l</sup>lāwisā lēgemē Sēwidē qa lēgemisēs ts<sup>l</sup>ōx<sup>u</sup>LEma. Wā, hēem<sup>l</sup>lāwisēs g<sup>l</sup>ōkwē. Wā, g<sup>l</sup>il<sup>u</sup>em<sup>l</sup>lāwisē gwālexs laael <sup>u</sup>nēk<sup>l</sup>ē L!āqwasgemē qa<sup>s</sup> wēg<sup>l</sup>ē lēlēlaxa g<sup>l</sup>ālāsa 35 Nāk<sup>l</sup>wax<sup>l</sup>da<sup>x</sup>wē lē<sup>u</sup>wa Āwik<sup>l</sup>ēnoxwē. Wā, laem<sup>l</sup>laē <sup>u</sup>yālaqasēs g<sup>l</sup>ōkūlōtē qa lās lēltsayā. Wā, g<sup>l</sup>ax<sup>u</sup>em<sup>l</sup>laē <sup>u</sup>nemts<sup>l</sup>aqelāxa xwā-



southward to the village Tēgūxstē<sup>ε</sup> of the Nāk!wax<sup>u</sup>da<sup>ε</sup>x<sup>u</sup>; | another canoe went northward to the village | of the Āwik<sup>u</sup>!ēnox<sup>u</sup> at K<sup>u</sup>!ētēt. After four days || they came back, and the Āwik<sup>u</sup>!ēnox<sup>u</sup> | and Nā- 40 k!wax<sup>u</sup>da<sup>ε</sup>x<sup>u</sup> came paddling with them. Then the LEWELAXA song | was sung by the Āwik<sup>u</sup>!ēnox<sup>u</sup>; and the ancestors of the Gwa<sup>ε</sup>SĒLA did not understand | the kind of song sung by the Āwik<sup>u</sup>!ēnox<sup>u</sup>, the song of the LEWELAXA, | when they arrived in front of the village. The Āwik<sup>u</sup>!ēnox<sup>u</sup> landed, || and also the Nāk!wax<sup>u</sup>da<sup>ε</sup>x<sup>u</sup> landed. 45 They | did not sing when they came. Immediately they were invited in to eat | in the house of L!āqwasgEM (XVI 1); and as soon as they were all inside, | the Āwik<sup>u</sup>!ēnox<sup>u</sup> began to sing the LEWELAXA song; | and the chief of the Āwik<sup>u</sup>!ēnox<sup>u</sup>, L!āqwaḡila (XV 4), danced. || After he had danced, he took off his red-cedar neck-ring 50 and | his head-mask set with ermine-skins, and he called L!āqwasgEM (XVI 1), | and said to him, "Come to me, child L!āqwasgEM (XVI 1)! Let these | new dancing-things go to you, which I obtained in marriage from the | chief of the ŌyalaideX<sup>u</sup>, Hāmdzid (XIV 4). He has for his princess L!āqwāl (XV 5). || Now, your name shall be 55 Hāmdzid (XVI 1), for we are descended from the same | ancestors." Thus said L!āqwaḡila (XV 4) to his grandfather. | Immediately L!āqwasgEM (XVI 1) arose and went to the place where L!āqwaḡila (XV 4) was standing; | and L!āqwasgEM (XVI 1) stood by the side

k!ūna Gwa<sup>ε</sup>SĒLA <sup>ε</sup>nā<sup>ε</sup>nalaaqa lāxa Nāk!wax<sup>u</sup>da<sup>ε</sup>xwaxs g<sup>u</sup>ōkūlaē Tēgūxstē 37 ta<sup>ε</sup>yē. Wā, lā<sup>ε</sup>laē ḡwāḡwaaqaxa <sup>ε</sup>nemts!aqē xwāk!ūna lāx g<sup>u</sup>ōkūlasasa ḡālāsa Āwik<sup>u</sup>!ēnoxwē lāx K<sup>u</sup>!ētēte. Wā, āem<sup>ε</sup>lāwisē mōp!enxwa<sup>ε</sup>sē <sup>ε</sup>nālāsēxs ḡāxaē aēdaaqa. Wā, laem<sup>ε</sup>laē seyōḡwēxa Āwīk<sup>u</sup>!ēnoxwē L<sup>ε</sup>wa Nāk!wax<sup>u</sup>da<sup>ε</sup>xwē. Wā, laem<sup>ε</sup>laē LEWELAXAK<sup>u</sup>!āla 40 denxelayāsa Āwik<sup>u</sup>!ēnoxwē. Wā, laem<sup>ε</sup>laē k<sup>u</sup>!ēs ayōSĒLA<sup>ε</sup>laē ḡālāsa Gwa<sup>ε</sup>SĒLāx ḡwēk<sup>u</sup>!ālasas denxalayāsa Āwik<sup>u</sup>!ēnoxwa LEWELAXAK<sup>u</sup>!ālaē ḡāxaē aLEX<sup>ε</sup>ala lāx L!āsakwas. Wā, ḡāx<sup>ε</sup>laē ḡāx<sup>ε</sup>alisēda Āwik<sup>u</sup>!ēnoxwē. Wā, ḡāx<sup>ε</sup>laē ōḡwaqa ḡāx<sup>ε</sup>alisēda Nāk!wax<sup>u</sup>da<sup>ε</sup>xwē. Laem<sup>ε</sup>laē 45 k<sup>u</sup>!ēās ḡwēk<sup>u</sup>!ālats. Wā, hēx<sup>ε</sup>idaem<sup>ε</sup>lāwisē lē<sup>ε</sup>lālasō<sup>ε</sup> qa<sup>ε</sup>s lā L!ēxwa lāx ḡōkwas L!āqwasgEMa<sup>ε</sup>yē. Wā, ḡil<sup>ε</sup>EM<sup>ε</sup>lāwisē <sup>ε</sup>wilāōLEXS laael hēx<sup>ε</sup>idaem<sup>ε</sup> ēt!ēda denx<sup>ε</sup>idēda Āwik<sup>u</sup>!ēnoxwasa LEWELAXA. Wā, laem<sup>ε</sup>lāwisē yixwē ḡiḡāma<sup>ε</sup>yasa Āwik<sup>u</sup>!ēnoxwē L!āqwaḡila. Wā, 50 ḡil<sup>ε</sup>EM<sup>ε</sup>lāwisē ḡwāl yixwaxs laē āxōdxēs L!āḡEK<sup>u</sup>!ūxawa<sup>ε</sup>yē L<sup>ε</sup>wēs ḡiḡilEMakwē yixwēwā<sup>ε</sup>ya. Wā, lā<sup>ε</sup>laē lē<sup>ε</sup>lālx L!āqwasgEMē. Wā, laem<sup>ε</sup>laē <sup>ε</sup>nēka: "Wā, ḡēlag<sup>u</sup>a xūnōk<sup>u</sup> L!āqwasgEM qa lālag<sup>u</sup>isek. āx<sup>ε</sup>āLElag<sup>u</sup>ada alō<sup>ε</sup>masek<sup>u</sup> yāx<sup>u</sup>LEN lāl, yixḡin ḡeḡadānemk<sup>u</sup> lāxa 55 ḡiḡāma<sup>ε</sup>yasa ŌyalaideXwē lāx Hāmdzidē, yixs k<sup>u</sup>!ēdadaas L!āqwālē. Wā, la<sup>ε</sup>mēts lēḡadēlts Hāmdzidē qaxs <sup>ε</sup>DEM<sup>ε</sup>maūsENS ḡāyowasENS wīwōmpwūlaENS," <sup>ε</sup>nēx<sup>ε</sup>laē L!āqwaḡilāxēs ḡāḡempē. Wā, hēx<sup>ε</sup>idaem<sup>ε</sup>lāwisē L!āqwasgEMē lāx<sup>ε</sup>ūlil qa<sup>ε</sup>s lā lāx lā<sup>ε</sup>wilāsas L!āqwaḡila. Wā, ḡil<sup>ε</sup>EM<sup>ε</sup>lāwisē lā<sup>ε</sup>wENōdzēlilē L!āqwasgEMax L!āqwaḡilāxs laē

- of L!āqwag'ila (XV 4); and L!āqwag'ila took off his grizzly-bear  
 60 blanket and put it on L!āqwasgem; and he took off his dancing-  
 apron and put it on L!āqwasgem; and he put around his neck the  
 red cedar-bark ring mixed with white | for the LEWELAXA dance,  
 which was to be the red cedar-bark ring of L!āqwasgem (XVI 1),  
 and he put on his head the head-mask. And as soon as he had done  
 it all, L!āqwag'ila (XV 4) | told how he had obtained them. He said,  
 65 "I married L!āqwäl (XV 5), the princess of Hämdzid (XIV 4),  
 chief of the ÖyalaideX of the Bellabella; and this is what I obtained  
 by marrying her—the LEWELAXA and the name Hämdzid. Now,  
 Hämdzid shall be your name when you give the LEWELAXA. | And the  
 name L!āqwasgem shall be your name during the secular season."  
 Thus said L!āqwag'ila (XV 4) | to L!āqwasgem (XVI 1). Then the  
 70 Äwik'!ēnox" sang || four LEWELAXA songs, and L!āqwasgem (XVI 1)  
 danced. | And L!āqwag'ila (XV 4) just stood by his side. | L!ā-  
 qwasgem (XVI 1) was shaking the rattle with his one hand as he  
 danced, going around the fire in the middle of the | dancing-house of  
 L!āqwasgem (XVI 1). This was the time when the Gwa'sela saw |  
 the LEWELAXA for the first time. And the LEWELAXA came from  
 75 there. || And the reason why L!āqwag'ila (XV 4) gave it to L!ā-  
 qwasgem (XVI 1) is because he knew that they had the | same  
 descent. As soon as L!āqwasgem (XVI 1) had finished dancing, | he  
 spoke, and said, "O L!āqwag'ila (XV 4)! | thank you for what you

- äxödē L!āqwag'ilaxēs g'ilasgemē 'nēx'unā'ya qa's 'nēx'ündēs lāx  
 60 L!āqwasgemē. Wä, lä'laē äxödxēs tsäpē qa's tsäp'edēs lāx  
 L!āqwasgemē. Wä, lä qenxōtsa 'melmaqela qenxawē LEWELAXA-  
 xawē L!āgek" lāx L!āqwasgemē. Wä, lä'laē yixwiyōtsa yixwī-  
 wa'yē lāq. Wä, g'il'ēm'lāwisē 'wilg'aalelaxs läē L!āqwag'ila  
 ts'ek'lā'itsēs g'ayōlasaq. Wä, lä'laē 'nēk'a: "LEN geg'ades L!ā-  
 65 qwälē, yix k'!ēdēlas Hämdzidē g'igāma'yasa ÖyalaideXwasa Häldza-  
 'qwē. Wä, yō'mēsen geg'adānem laqēxwa LEWELAXA LE'wa Lēgemē  
 Hämdzidē. Wä, lä'mēts lēgadelts Hämdzidē lāxwa LEWELAXAX.  
 Wä, hēx'sä'mēts lēgemē L!āqwasgemē lāxa bāxūsē." 'nēx'laē L!ā-  
 qwag'ilāx L!āqwasgemē. Wä, laem'laē denx'ēdēda Äwik'!ēnoxwasa  
 70 mōsgemē LēLEWELAXAK'lāla q'lemq'ēmdema. Wä, laem'läwisē yixwē  
 L!āqwasgemē. Wä, ä'mēs la lāxwēmēlē L!āqwag'ila. Wä, lä'mē  
 k'lūxetk'lōlts'anē L!āqwasgemaxs läē yix"se'stalilēlaxa laqawalilasa  
 LEWELAXAATS'lē g'ōx"s L!āqwasgemē. Wä, hē'ēm g'älabē dōx'walelatsa  
 Gwa'selāxa LEWELAXA. Wä, hē'mis la gwē'lidaatsa LEWELAXAX lāxēq.  
 75 Wä, hē'mis lag'ilas L!āqwag'ila lās lāx L!āqwasgemaxs q'lālela'maaxs  
 'nemōx"maēs g'ayōwasa LE'wē. Wä, g'il'ēm'lāwisē gwäl yixwē  
 L!āqwasgemaxs läē yāq'eg'a'la. Wä, lä'laē 'nēk'a: "ya, L!āqwa-  
 g'ila. gēlak'aslax'ig'us g'ūxyōg'ōs g'āxen; hē'dēn 'nē'nak'ilē yixs

have brought me. This is the reason why I spoke. | I shall not use  
 this great dance. It shall go to my || prince Sēwid (XVII 2). He 80  
 shall have the name Hāmdzid." | Thus spoke L!āqwasgem (XVI 1)  
 to his tribe, the Gwa'sēla, and to the Nāk!wax'da'x'u, | and also to the  
 Āwik'!ēnox'u, and they all agreed to | what he said. As soon as he  
 had spoken, he gave away the | four slaves to the chiefs of the  
 Nāk!wax'da'x'u and || Āwik'!ēnox'u, and four large canoes | went to 85  
 the chiefs of the two tribes, | and he gave away the one hundred  
 deer-skin blankets to the | two tribes. After this the two tribes |  
 went out. They unloaded their canoes, || and night came. Then 90  
 L!āqwa'ila (XV 4) spoke | to his tribe, and told them to sing four  
 times the | LEWELAXA songs for Sēwid (XVII 2), the prince of  
 L!āqwasgem (XVI 1), who | was to be a hēlik'ilal in the LEWELAXA  
 dance. Then L!āqwa'ila (XV 4) taught the | song of the hēlik'ilal  
 to Sēwid (XVII 1) late at night. And || L!āqwa'ila (XV 4) asked 95  
 his painters to put up the | sacred room with the moon on it and a toad  
 inside the moon. | At once two painters took four | roof-boards,  
 rubbed them with old cedar-bark mats to remove | the soot, and,  
 when all the soot was off, || they put them down in the rear of the 100  
 house of L!āqwasgem in the night. | Before daylight they finished.

k!ēsēl nōgwa aaxsilaxwa 'wālasēx lāda, yixs le'maēx lāl lāxen  
 LEWELgāma'yōx Sēwidēx. Wā, la'mēsōx lēgadēlts Hāmdzidē," 80  
 'nēx'laē L!āqwasgemaxēs g'ōkūlōta Gwa'sēla LE'wa Nāk!wax'da-  
 'xwē, wā, hē'misa Āwik'!ēnoxwē. Wā, lā'laē 'nāxwaem 'ōx'agrayē  
 wāldemas. Wā, gil'ēm'lāwisē gwāl yāq!ent!ālaxs laael yāx'witsa  
 mōkwē q!āq!ek'owa lāx g'ig'igāma'yasa Nāk!wax'da'xwē LE'wa  
 Āwik'!ēnoxwē. Wā, hēem'lāwisa mōts!aqē āwā xwāxwāk'ūna. 85  
 Hēemxaa lā lāxa g'ig'egāma'yasa ma'ltsemakwē lēlqwālala'ya.  
 Wā, lā'laē yāx'witsa lāk!endē tētek!ōtsem 'naenx'ūna'ya lāxa  
 ma'ltsemakwē lēlqwālala'ya. Wā, laem'laē gwāla laa'lasē hōqū-  
 welsēda ma'ltsemakwē lēlqwālala'ya. Wā, laem'laē mōltālxēs  
 memwāla. Wā, lā'laē gānul'ida. Wā, lā'laē L!āqwa'ila yāq!e- 90  
 g'a'lxēs g'ōkūlōtē. Laem'laē nēlaqēxs mōp!enēlē kwēxela qaēda  
 LEWELAXA qa Sēwidē, yil'ax LEWELgāma'yas L!āqwasgemaxs le'maael  
 hēlik'ilal lāxa LEWELAXA. Wā, la'mē L!āqwa'ila q!āq'ol'amatsa  
 yālxēnasēs hēlik'ilalē lāx Sēwidaxa la gāla gānola. Wā, lāxāē  
 L!āqwa'ila āxk!lālxēs k!āk!et!ēnoxwē qa k!ōx'walilēsēxa 95  
 'mekūladzāla māwila. Wā, lā'laē wūq!āsa ōts!āwasa 'mekūla.  
 Wā, hēx'idaem'lāwisa ma'lōkwē k!āk!et!ēnox' āx'ēdxa mōxxa  
 saōkwa qa's yiltseldzāyēsa k!āk!obanē lāxa sēsaōkwē qa lāwāyēsa  
 q!wālobfēsē lāq. Wā, gil'ēm'lāwisē 'wē'lāwa q!walobesaxs laael  
 āx'alifas lāxa naqōLEwalifasa g'ōkwa L!āqwasgemēxa gānolē. 100  
 Wā, k!ēs'ēm'lāwisē 'nāx'idēxs laē gwāla. Wā, laem'laē ts!el-

- 2 At once it was a cause of surprise, | when it was seen by the uninitiated of the Nāk'wax'da<sup>ε</sup>x<sup>u</sup> and Gwa<sup>ε</sup>sela, and also by the other Āwīk'ēnox<sup>u</sup>. As soon as it was | daylight, in the morning, i. lāqwag'ila (XV 4) asked i. lāqwasgem (XVI 1) || to call in the Nāk'wax'da<sup>ε</sup>x<sup>u</sup> and Āwīk'ēnox<sup>u</sup> and all the | Gwa<sup>ε</sup>sela to eat breakfast in the dancing-house for the LEWELAXA. Then the chief of the Āwīk'ēnox<sup>u</sup>, i. lāqwag'ila (XV 4), said | that he would show to Sēwid (XVII 2) how to dance the LEWELAXA and the great | dance hēlik'ilal.
- 10 When the | three tribes came in, i. lāqwag'ila (XV 4) arose, and | said, "I have already told that the LEWELAXA was a marriage gift | from Chief Hāmdzid (XIV 4) of the Ōyalaide<sup>u</sup>, and that | Q'ōmogwa is the supernatural property of the hēlik'ilal, and that the name of the hēlik'ilal is | Yēmask'as<sup>ō</sup> Q'ōmogwa. And now we shall sing for
- 15 four days for || the hēlik'ilal. We shall begin now, so that you may see the | way of dancing of the hēlik'ilal. This is the sacred room of the hēlik'ilal, | what you see standing there, which I obtained in marriage from the chief of the | Ōyalaide<sup>u</sup> of the Bellabella. I am speaking about it emphatically, | because it is always asked of the
- 20 chiefs of the tribes | to say where they obtained the LEWELAXA by those who do not know | what is in the box of real chiefs. This is the | reason for my saying so — that you, Nāk'wax'da<sup>ε</sup>x<sup>u</sup> and Gwa<sup>ε</sup>sela, | shall not speak against Yēmask'as<sup>ō</sup> Q'ōmogwa (XVII 2), which is the name of the hēlik'ilal, Sēwid (XVII 2), for | now in the

- 2 g'imxs laē dōx'waleltsa g'ig'εxsēgrā'yēxa Nāk'wax'da<sup>ε</sup>xwē LE<sup>ε</sup>wa Gwa<sup>ε</sup>sela Lō<sup>ε</sup>ma waōkwe lāxa Āwīk'ēnoxwē qaxs g'il'ma-ae<sup>ε</sup> nāx'ēidxa gaālāxs laa<sup>ε</sup>laē L'lāqwag'ila āk'!lālx L'lāqwasgemē
- 5 qa lēlalēsōxa Nāk'wax'da<sup>ε</sup>xwē LE<sup>ε</sup>wa Āwīk'ēnoxwē Lō<sup>ε</sup>'wī<sup>ε</sup>lēda Gwa<sup>ε</sup>sela qa g'āxēsē gaūxstāla lāxa la lōbekwa g'ōkwē qaēda LEWELAXA. Wā, la<sup>ε</sup>mē<sup>ε</sup> nōk'ē g'igāma<sup>ε</sup>yasa Āwīk'ēnoxwē L'lāqwag'ila qa<sup>ε</sup>s ālak'!ālē nēlasēxs lē<sup>ε</sup>maē ālak'!āla lāsa LEWELAXA LE<sup>ε</sup>wa<sup>ε</sup> wālasē lādēda hēlik'ilalē lāx Sēwidē. Wā, g'il'em<sup>ε</sup>lāwisē<sup>ε</sup> wī<sup>ε</sup>flaēlēda yū-
- 10 dux<sup>ε</sup>semakwē lēlqwālālēxs lāa<sup>ε</sup>lasē Lā<sup>ε</sup>xūlilē L'lāqwag'ila qa<sup>ε</sup>s negeltā<sup>ε</sup>yēxen laemx'dē wāldema yīxs ālak'!ālāē gegadānemaxa LEWELAXA lāx g'igāma<sup>ε</sup>yasa Ōyalaide<sup>u</sup>xwē Hāmdzidē. Wā, hē<sup>ε</sup>misēxs Q'ōmogwayaē Lōgwa<sup>ε</sup>yasa hēlik'ilalē, wā, hē<sup>ε</sup>nis lēgemsa hēlik'ilalē Yēmask'as<sup>ō</sup> Q'ōmogwa. "Wā, la<sup>ε</sup>mēsēns mop<sup>ε</sup>l'ēnxwa<sup>ε</sup>sl kwēxalāl-
- 15 xwa hēlik'ilalēx. Wā, la<sup>ε</sup>mēsēns g'ālabendēlxwa gānolēx qens dōqwalēxōx yīxwālaēnē<sup>ε</sup>laxsa hēlik'ilalēx. Wā, yūem māwīltsa hēlik'ilalōs lāqōs dōgū<sup>ε</sup> k'!ōgwīlaxen gegadānemēx lāx g'igāma<sup>ε</sup>yasa Ōyalaide<sup>u</sup>xwasa Hēldza<sup>ε</sup>qwē. Hēden lāg'ilaen el<sup>ε</sup>elk'!āla gwāgwēx<sup>ε</sup>-sāla lāq<sup>u</sup> qaxs hē<sup>ε</sup>menāla<sup>ε</sup>maē wātap<sup>ε</sup>lōda<sup>ε</sup> nāxwa g'ig'εgāmasa lē-
- 20 qwālala<sup>ε</sup>yē, xa nēk'ē wīdzesdzewīlāōxda LEWELAXAXA k'!ēsē q'!ē<sup>ε</sup>lālx g'iyimts'āwāx g'ilg'ildasasa ālak'!āla g'ig'εgāma<sup>ε</sup>ya. Wā, hē<sup>ε</sup>mēsēn<sup>ε</sup> nē<sup>ε</sup>nak'ilē, laem<sup>ε</sup>s k'!ē<sup>ε</sup>sl lāl wāldēmlos. Nāk'wax'da<sup>ε</sup>x<sup>u</sup> Lōs Gwa<sup>ε</sup>sēl, qaōx Yēmask'as<sup>ō</sup> Q'ōmogwaxōx hēlik'ilalēlxlayōxs Sēwidē, yīxs

LEWELAXA his name shall no longer be Sēwid. Now his name shall be || Hāmdzid (XVII 1). As soon as he finishes the LEWELAXA, in 25 four | days, then his name shall again be Sēwid (XVII 2). Now he himself will | dance to invite you. And therefore his name is | Yēmask'as'ō Q'ōmogwa as a hēlik'ilal; and his name is | Hāmdzid because he takes care of the LEWELAXA. That is it." || Thus said 30 L'lāqwag'ila (XV 4). |

As soon as they had finished breakfast, they went out, and | two painters worked to make the mask of Q'ōmogwa. | And as soon as night came, L'lāqwag'ila (XV 4), chief of the | Āwik'lenox", asked 35 two of his speakers and two of the || speakers of L'lāqwag'ilagemē (XVI 1) to listen to what the people were saying when they | went to call their tribe and the guests to go into the | dancing-house. As soon as the four | speakers had assembled, L'lāqwag'ila instructed them what to say outside | of the doors of all the houses. "This is what you will say, ||

"O LEWELAXA dancers! I call you to restore to his senses Yēmas- 40 k'as'ō Q'ōmogwa, | the hēlik'ilal, Q'ōmogwa. You shall sing for our Yēmask'as'ō | Q'ōmogwa.'" |

As soon as they stopped speaking at the doors of the houses, | the men, women, || and their children arose, and went into the LEWELAXA 45 house, for | all wished to see the new thing that is called LEWELAXA,

le<sup>ε</sup>maēx gwāl lēgades Sēwidē lāxwa LEWELAXAX. Wā, la<sup>ε</sup>mōx lēgades Hāmdzidē. Wā, g'il<sup>ε</sup>emlwisōx gwālla LEWELAXAX lāx mōxsala 25 'nālal lalōx ēt'ēdel lēgadel Sēwidē laxēq. Wā, laemlōx q'lūlēx's'em yixwa<sup>ε</sup>masxōs bek'wēna<sup>ε</sup>yaxs lēlēlāēx. Wā, hē<sup>ε</sup>mis lāg'ilasōx lēgades Yēmask'as'ō Q'ōmogwa lāxēs hēlik'ila<sup>ε</sup>lē<sup>ε</sup>na<sup>ε</sup>yē. Wā, lāx' lēgades Hāmdzidē qaēs aaxsilaēna<sup>ε</sup>yaxa LEWELAXAX. Wā, yū<sup>ε</sup>moq<sup>u</sup>," 30 'nēx'laē L'lāqwag'ila.

Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē gwāl gaāxstalaxs laē hōqūwelsa. Wā, hēx- 35 'idaem<sup>ε</sup>lāwisa ma<sup>ε</sup>lōkwē k'lak!<sup>ε</sup>tēnox" ēax<sup>ε</sup>ēdxa Q'ōmōkūmlē. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē ganol<sup>ε</sup>idexs laa<sup>ε</sup>lasē L'lāqwag'ilaxa g'igāma<sup>ε</sup>yasa Āwik'lenoxwē āxk'<sup>ε</sup>lāxaxa ma<sup>ε</sup>lōkwē lāxēs ā<sup>ε</sup>yilkwē lē<sup>ε</sup>wa ma<sup>ε</sup>lōkwē lāx ā<sup>ε</sup>yilkwās L'lāqwag'ilagemā<sup>ε</sup>yē qa lās hōlēlax gwēk'<sup>ε</sup>lālasasēxs laē 35 qāsaxēs g'ōkūlōtē lē<sup>ε</sup>wa lēlalānemē qa lās 'wī<sup>ε</sup>la hōgwīla lāxa LEWELAXAatslē g'ōkwa. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē q'lap<sup>ε</sup>lēx<sup>ε</sup>idēda mōkwē ā<sup>ε</sup>yilkwa. laa<sup>ε</sup>lasē L'lāqwag'ila lēxs'ūlaq qa gwēk'<sup>ε</sup>lālēt<sup>ε</sup>s lax L'lāsana<sup>ε</sup>yas t'EX'ilāsa 'nāxwa g'ig'ōkwa. "Wā, g'aems wāldemilga:

'lēlēlanōgola ts!ēt<sup>ε</sup>l'cqaō nanāqamalēnsax Yēmask'as'ō Q'ōmo- 40 gwa hēlik'ilalk'as'ō Q'ōmogwa; lāsēlalōsxēnsax Yēmask'as'ō Q'ōmogwa.'" |

Wā, g'ilnāxwa<sup>ε</sup>maalasē q'wēl<sup>ε</sup>id lāx t'ēt'EX'ilāsa g'ig'ōkwaxs laaēl hēx'idaem 'wī<sup>ε</sup>la q'wāg'ililēda hēbegwānemē lē<sup>ε</sup>wis gegēnemē lō<sup>ε</sup>mēs sāsemē, qaēs laēl hōgwēl lāxa LEWELAXAatslē g'ōkwa, qaxs 45 'nāxwa<sup>ε</sup>maē x'āx'ēt<sup>ε</sup>lānaxa alōmasē lēgēmsa LEWELAXA. Wā, lā<sup>ε</sup>laē

47 and | all the three tribes came in. Then L!āqwag'ila arose | and  
called L!āqwasgem. And as soon as L!āqwasgem stood by the side |  
50 of L!āqwag'ila, then L!āqwag'ila said to all the | tribes, |

"Now this chief shall be assistant in the | future LEWELAXA dances  
of future generations." Thus he said. |

And as soon as he stopped speaking, there was a sacred song sung |  
in the sacred room, and this is it: ||

55 "What, oh, what has become of my supernatural power ?

Hōa hōa! What has become of it? |

It has escaped from me, it has escaped from me, my supernatural  
power. | Hōa hōa! It has escaped from me, my supernatural power.  
Hōa hōa!" |

There was another sacred song: |

60 "Come and fly over me, you who flew away from me to the light of  
the world. | Come and fly over me, hō wāya wāya ha haa!" |

As soon as L!āqwag'ila stopped singing, he called L!āqwasgem: |  
"Let us look at the sacred singing behind the front of the | sacred  
65 room!" And they went in. They had not stood long. || before  
L!āqwasgem came back alone. He said, "Take care, | tribes!  
That is the voice of the hēlik'ilal. Now begin to | sing, and I shall

47 wī<sup>l</sup>laēlēda yūdux<sup>u</sup>semakwē lēlqwālaLēxs laaEl lāx<sup>u</sup>lilē L!āqwag'ila  
qa<sup>s</sup> Lē<sup>l</sup>ālēx L!āqwasgemē. Wā, g'il<sup>u</sup>EM<sup>l</sup>āwisē la Lāwēnōdzēlilē  
L!āqwasgemax L!āqwasgilāxs laē <sup>u</sup>nēk'ē L!āqwag'ilāxa <sup>u</sup>nāxwa  
50 lēlqwālaLa<sup>u</sup>ya:

"Laemk' lāxwēmilnaxwalg'ada g'igāmēk' lāxa El<sup>u</sup>nākūlala LE-  
wELAXALasa El<sup>u</sup>nākūlala begwāneml." <sup>u</sup>nēx<sup>u</sup>laē.

Wā, g'il<sup>u</sup>EM<sup>l</sup>āwisē q'wē<sup>l</sup>idēxs laal<sup>u</sup>asa yūlaq'wālā lāx āladza<sup>u</sup>ya  
māwilē yīsg'ada:

55 Wēx<sup>u</sup>idēg'a ha wēx<sup>u</sup>i<sup>h</sup>ēdēg'a wēx<sup>u</sup>idēs qaē <sup>u</sup>nawalahakwasdā  
hōa hōa wēx<sup>u</sup>idēsk'a.

Mādosō o<sup>u</sup>nōgwa, mādosō o<sup>u</sup>nōgwa mādosēs qaē <sup>u</sup>nawalahakwas-  
dā hōa hōa madosōqaē <sup>u</sup>nawalahakwasdā hōa hōa.

Wā, lā lās lāxa <sup>u</sup>nemsgemē yālaXLEna:

60 Gēna q!anāanla k'āē q!anēg'ilis lāx <sup>u</sup>naqūlayaxēa ha aba gēna  
q!anaanla hō wāya wāya ha haa.

Wā, g'il<sup>u</sup>EM<sup>l</sup>āwisē q'wē<sup>l</sup>idēxs laē L!āqwag'ila āxk'<sup>u</sup>lālx L!āqwas-  
gemē: "yā, wēx<sup>u</sup>ins dōqwaxa sayōlaqūla lāxg'a āladzēg'osg'a  
māwilēk'." Wā, lax<sup>u</sup>da<sup>u</sup>laē lāyak'ilila. Wā, k'ēs<sup>u</sup>lat'la gūlaxs  
65 g'ūxaē nēx<sup>u</sup>ālē L!āqwasgemē. Wā, lā<sup>u</sup>laē <sup>u</sup>nēk'a: "Wēg'a yūL!ā-  
LEX g'ōlg'ekūlōt; yūEM q'wūselag'ilila hēlik'ilalēx. Wā, wēg'a den-  
x<sup>u</sup>ēdēx qEN lālag'i gūux<sup>u</sup>id lalōL!qō LE<sup>u</sup>wōx L!āqwag'ilax qa

try to secure him, together with L!āqwag'ila, so that he may | come 68  
and dance." Immediately the Āwik'!ēnox<sup>u</sup> sang, | and L!āqwasgēm  
went back into the room. Before long || the hēlik'ilal came, wearing 70  
the grizzly-bear skin blanket, and around his neck a | thick cedar-  
bark ring. He wore on his head the head-mask with ermines, | and  
he wore a dancing-apron around his waist. He was | shaking his  
rattle with one hand as he was dancing. | He danced around the fire  
in the middle of the house. Then L!āqwag'ila || and L!āqwasgēm 75  
were his attendants. Four songs | were sung by the Āwik'!ēnox<sup>u</sup>.  
Then they finished. As soon | as they had finished, the hēlik'ilal  
went back to his sacred room; and | L!āqwasgēm gave away one  
hundred mountain-goat blankets to the | Nāk!wax'da<sup>ex</sup> and to the  
Āwik'!ēnox<sup>u</sup>; and as soon as he finished || giving away the mountain- 80  
goat blankets, the chief of the | Āwik'!ēnox<sup>u</sup>, L!āqwag'ila said to the  
Nāk!wax'da<sup>ex</sup> and Gwa<sup>s</sup>ela | that they should come back into the  
LEWELAXA house the next | evening. Thus he said. |

As soon as he stopped speaking, the Nāk!wax'da<sup>ex</sup> || and the 85  
Āwik'!ēnox<sup>u</sup> and the Gwa<sup>s</sup>ela went out. And when it was evening |  
on the following day, the four speakers went again to call them, |  
and they said the same as they had said when they called them the  
first time to the dance. | Now they were dancing, and they did the  
same that night | as they had done before. And as soon as the

g'āxēsō yix<sup>ε</sup>wīda." Wā, hēx<sup>ε</sup>idaem<sup>ε</sup>lāwisēda Āwik'!ēnoxwē den- 68  
x<sup>ε</sup>ēda. Wā, lā<sup>ε</sup>lāē L!āqwasgēmē lāyak'ilila. Wā, k'ēs<sup>ε</sup>lat!a gālaxs  
g'āxaasa hēlik'ilalē <sup>ε</sup>NE<sup>ε</sup>X<sup>ε</sup>ūnālaxa g'ilasgēmē <sup>ε</sup>NE<sup>ε</sup>X<sup>ε</sup>ūna<sup>ε</sup>ya qENXālaxa 70  
LEKwē L!āgekwa. Wā, laem<sup>ε</sup>lāē yixwīwālaxa g'ig'ilē<sup>ε</sup>makwē yixwī-  
wa<sup>ε</sup>ya. Wā, laem<sup>ε</sup>lāē tsābEX<sup>u</sup>sa yixūxsdēg'āyē tsāpa. Wā, lā<sup>ε</sup>lā-  
xaē k'lūxetk'!ōlts!ānaxa k'lūxedenāxs laē yixwa. Wā, laem<sup>ε</sup>lāē  
yixsē<sup>ε</sup>stalilēlaxa laqawalilasa g'ōkwē. Wā, laem<sup>ε</sup>lāē L!āqwag'ila  
Lō<sup>ε</sup>lāē L!āqwasgēmē lāxwēmēleq. Wā, mōsgēm<sup>ε</sup>lat!a q!EMq!EM- 75  
demē denx<sup>ε</sup>ēdayuwasa Āwik'!ēnoxwaxs laē gwāla. Wā, g'il<sup>ε</sup>EM<sup>ε</sup>lā-  
wisē gwālEXs laē lāyak'ililēda hēlik'ilalē lāxēs mawilē. Wā, lā<sup>ε</sup>lāē  
L!āqwasgēmē yāx<sup>ε</sup>witsa lāk'!endē <sup>ε</sup>mē<sup>ε</sup>ME<sup>ε</sup>LX<sup>ε</sup>Lōsgēm <sup>ε</sup>naENX<sup>ε</sup>ūnē lāxa  
Nāk!wax'da<sup>ex</sup>wē LE<sup>ε</sup>wa Āwik'!ēnoxwē. Wā, g'il<sup>ε</sup>EM<sup>ε</sup>lāwisē gwāla  
yāqwāsa <sup>ε</sup>mē<sup>ε</sup>ME<sup>ε</sup>LX<sup>ε</sup>Lōsgēmē <sup>ε</sup>naENX<sup>ε</sup>ūnēxs laē nēlē g'igāma<sup>ε</sup>ya 80  
Āwik'!ēnoxwē L!āqwag'ilāxa Nāk!wax'da<sup>ex</sup>wē LE<sup>ε</sup>wa Gwa<sup>s</sup>elāxs  
ēt!lēdēl g'āXL <sup>ε</sup>wilal hōgwēL lāxa LEWELAXAats!ē g'ōx<sup>ε</sup>xa ēt!lēDELA  
ganō<sup>ε</sup>lēl, <sup>ε</sup>nēx<sup>ε</sup>lāē.

Wā, g'il<sup>ε</sup>EM<sup>ε</sup>lāwisē q!wēl<sup>ε</sup>ēDEXs laē <sup>ε</sup>wi<sup>ε</sup>la hōqūwēlsēda Nāk!wax'da-  
<sup>ε</sup>xwē LE<sup>ε</sup>wa Āwik'!ēnoxwē Lō<sup>ε</sup>ma Gwa<sup>s</sup>ela. Wā, g'il<sup>ε</sup>EM<sup>ε</sup>lāwisē dzā- 85  
qwaxa lēdsaxs laael ēt!lēd qās'idēda mōkwē ā'yilkwa. Wā, laemxaē  
āem NEGELTēwēs g'ālē wāldemaxs g'ālaē qāsa qaēda g'ālē kwē-  
xela. Wā, laemxaē kwēXela. Wā, hēemxaāwisē gwēg'ilaxa gano-  
lēs g'ālē gwēg'ilasa. Wā, g'il<sup>ε</sup>mēsē gwāl yix<sup>ε</sup>wīda hēlik'ilalasa mōs-

90 hēlik'ilal finished dancing with the four songs, he went into the sacred room. Then L'lāqwasgem gave away twenty-five mink blankets and fifty lynx blankets to the Nāk'wax'daxw and Āwik'tēnox; and when this was done, they all went out.

In the evening of the following day the four speakers went to  
95 call them again, and said, "This will really be the tuning of the hēlik'ilal." They would say this after they had said the words which they used before, when they were calling them. After they had gone throughout the whole village, the three tribes went in. Then L'lāqwasgila and L'lāqwasgem went behind the front of the sacred  
300 room, and the hēlik'ilal sang his two sacred songs. When he stopped, the Āwik'tēnox sang. the hēlik'ilal came out dancing, and when they were nearly at the end of the last of the four songs, the hēlik'ilal ran out of the door of the dancing-house, and  
5 L'lāqwasgila and L'lāqwasgem ran after him. It was not long before they came back. L'lāqwasgila was carrying the head-mask and the grizzly-bear blanket, and L'lāqwasgem carried the cedar-bark neck-ring and the dancing-apron and the rattle. Then L'lāqwasgila said that he and his friend L'lā-  
10 qwasgem had found them, and they were talking happily about what they pretended to have found. Then a whistle sounded on the beach in front of the dancing-house. L'lāqwasgila

90 gemē q'emq'emdemxs laē āladzelilaxa māwilē. Wā, lāxaē L'lāqwasgemē yāx'witsa sek'lagāla mātsasgem 'naenx'ūna'ya lē'wa sek'ax'sōkwē 'wālasx'ūsgem 'naenx'ūna'ya lāxa Nāk'wax'daxwē lē'wa Āwik'tēnoxwē. Wā, g'il'mēsē gwālexs laē 'wī'la hōqūwelsa.

Wā, lāxaē dzāqwasx laē lensa, laē 'ēt'ēda qās'idēda mōkwē ā'yil-  
95 kwa. Wā, haēm'laē 'nēk'exs lē'maē ālag'alil nānāqamałxa hēlik'ilalē; ālnaxwaēm'laē 'nēk'exs laē 'wī'lāwē wāldemas lāxēs g'āg'ilāē wāldemxs qāsaē. Wā, g'il'ēm'lāwisē lābelsaxa g'ōkūlāxs g'āxaē 'wī'laēlēda yūdux'semakwē lēlqwalala'ya. Wā, hōx'idaēm'lāwise lāyak'ililē L'lāqwasgila lō L'lāqwasgemē lāx āladza'yasa māwilē.  
300 Wā, lā'laē yālaqwēda hēlik'ilalasa maltsemē yālałsena. Wā, g'il'ēm'lāwisē q'wēl'ēdexs laē denx'ēdēda Āwik'tēnoxwē. Wā, g'āx'laē yixūłts'ālēlēlēda hēlik'ilalē. Wā, g'il'mēsē elāq q'ūlbēda elx'la'yasa mōsgemē q'emq'emdemsa hēlik'ilalaxs hael dzelx'wels lax t'ex'ilāsa lēwelaxaats'lē g'ōkwa. Wā, lā'laē L'lāqwasgila lō  
5 L'lāqwasgemē dzelx'semēq. Wā, k'ōst'la gāłaxs g'axaē aēdaaqa dālē L'lāqwasgilaxa yixwīwa'yē lē'wa g'ilasgemē 'nēx'ūna'ya. Wā, lū'laē ōgwaqa dālē L'lāqwasgemaxa l'āgēk'lūxawa'yē lē'wa yixūxs-dēg'a'yē tsāpa lē'wa k'lūxedēnē. Wā, la'mē 'nēx'laē L'lāqwasgila lāxs q'lāq lē'wēs 'nemōkwē L'lāqwasgemē. Wā, hōēm'lāwis ālēs  
10 ōek'leq'lāłax'dax'sēs q'lābōlāxs ha'lasa ts'ēk'ūk'lālā lāxa l'ema'isasa lēwelaxaats'lē g'ōkwa. Wā, lā'laē L'lāqwasgila hēl g'il wūla-



was the first to hear it, | and he said to L!āqwasgem they would go 12  
 at once | to look at it. They just put into the sacred room what they  
 had found, | and went out. Before long L!āqwasg'ila came back ||  
 and stood in the doorway of the | house, and said, "O dancers! now 15  
 I have discovered | our dancer, and he has been transformed. He  
 has become | Q!ōmogwa, and he is going to be well now. Now I will  
 bring him in." | Thus he said, and he went out again. Before long ||  
 he came back, walking backward, with L!āqwasgem walking in front 20  
 of him. | He was wearing the mask of Q!ōmogwa. Then L!āqwasg'ila  
 told the Āwīk'!ēnox" | to go ahead and sing; and as soon as they  
 began to sing, | the mask of Q!ōmogwa began to dance. And as soon  
 as they came to the rear of the house, he went in | behind the front  
 of the sacred room. This is ended. ||

Then L!āqwasgem gave away fifty lynx blankets, ten marten 25  
 blankets, | thirty marmot blankets, to the Nāk!wax'dax" | and  
 Āwīk'!ēnox". That is all about this. This was | the first LEWELAXA  
 in the southern country. || Therefore I am the only one who is first 30  
 called to be the attendant of the LEWELAXA, for | my ancestors were  
 the first to obtain the dance. Now I have finished talking | about  
 L!āqwasg'ila (XV 4), who brought the LEWELAXA to L!āqwasgem  
 (XVI 1). |

x<sup>a</sup>LELAq. Wā, lā<sup>l</sup>laē āxk'!ā<sup>l</sup>ax L!āqwasgemē qa<sup>s</sup> lāx'daxwē 12  
 dōx<sup>w</sup>WIDEq. Wā, āem<sup>l</sup>āwisē la āxts!<sup>l</sup>ā<sup>l</sup>ilāsēs q!<sup>l</sup>ēq!<sup>l</sup>ā lāxa māwilē.  
 Wā, lā<sup>l</sup>laē hōqūwēisa. Wā, k'<sup>l</sup>ēs!<sup>l</sup>at!<sup>l</sup>ā gūlaxs g'āxaē aēdaaqē  
 L!āqwasg'ila. Wā, hēem<sup>l</sup>āwisē lāx<sup>l</sup>ū<sup>l</sup>ililē āwīlēlāsa t!<sup>l</sup>EX!<sup>l</sup>ilāsa 15  
 g'ōkwē. Wā, lā<sup>l</sup>laē ēnēka: "yā ts!<sup>l</sup>ēts!<sup>l</sup>ēqo; lanōgwa māl!<sup>l</sup>ēg'aa-  
 LE<sup>l</sup>axg'ins yīxwagins lāg'asg'a la ōgūx<sup>l</sup>īdaēla. Wā, laēg'as la q!<sup>l</sup>ō-  
 mogwē<sup>l</sup>stalīla. Wā, lāg'a hē!<sup>l</sup>nakūla. Wā, lanōgwa g'āxē<sup>l</sup>amasLE-  
 g'aq", ēnēx<sup>l</sup>laēxs laē xwēlaqa lāwēisa. Wā, k'<sup>l</sup>ēs!<sup>l</sup>at!<sup>l</sup>ā gūlaxs  
 g'āxaē g'axēLEla k'<sup>l</sup>ānēLEla lō<sup>l</sup> L!āqwasgemē k'amēsgemēxa yīxu- 20  
 mā<sup>l</sup>āxa q!<sup>l</sup>ōmōkumlē. Wā, la<sup>l</sup>laē L!āqwasg'ila wāxaxa Āwīk'!ēnoxwē  
 qa dēnx<sup>l</sup>ēdēs. Wā, g'īl<sup>l</sup>em<sup>l</sup>āwisē dēnx<sup>l</sup>ēdēxs laē yīx<sup>l</sup>widēda q!<sup>l</sup>ō-  
 mōkumlē. Wā, g'īl<sup>l</sup>em<sup>l</sup>āwisē lāg'aa lāxa ōgwiwalilaxs laē lats!<sup>l</sup>ā<sup>l</sup>il  
 lāxa āladza<sup>l</sup>yasa māwilē. Wā, la<sup>l</sup>mē gwāl lāxēq.

Wā, la<sup>l</sup>laē L!āqwasgemē ēt!<sup>l</sup>ēd yax<sup>l</sup>witsa sek!<sup>l</sup>ax<sup>l</sup>sōkwē <sup>w</sup>ālax<sup>l</sup>ās- 25  
 gem ēnaenx<sup>l</sup>ūna<sup>l</sup>ya LE<sup>l</sup>wa lastowē LELEGEX<sup>l</sup>SEMē ēnaenx<sup>l</sup>ūna<sup>l</sup>ya  
 LE<sup>l</sup>wa yūdux<sup>l</sup>sokwē kwēkūx<sup>l</sup>DESSEM ēnaenx<sup>l</sup>ūna<sup>l</sup>ya lāxa Nāk!wax-  
 daxwē LE<sup>l</sup>wa Āwīk'!ēnoxwē. Wā, laem gwāl lāxēq. Wā, hēem  
 g'īl g'āx LEWELAXA lāxwa ēnalēnak!<sup>l</sup>ā<sup>l</sup>ax āwīnak!<sup>l</sup>āla. Wā, hē<sup>l</sup>misen  
 lāg'ila lēx<sup>l</sup>aem g'īl lē!<sup>l</sup>ālasō<sup>l</sup> qa lā lāxwēmēl lāx LEWELAXA qaxs 30  
 hē<sup>l</sup>maen g'ālē g'āxatsa LEWELAXA. Wā, laem gwālENS gwāgwēx<sup>l</sup>s'<sup>l</sup>a-  
 laēna<sup>l</sup>yē lāx L!āqwasg'ilāxs g'āxaasa LEWELAXA lāx L!āqwasgemē.

33 Now I shall talk about him when he was looking for a wife for his  
 prince | Sēwid (XVII 2); for he was no longer named Yēmāsk'as'ō  
 35 Q'ōmogwa (XVII 1). || for he had the name Yēmāsk'as'ō Q'ōmogwa  
 only during the LEWELAXA, | and his summer name was Sēwid. Then  
 he learned about | 'nāx'nag'EM (XVII 3) of the L!al!asiqwāla, the  
 princess of Amax'āg'ila (XVI 3), | another one of the chiefs of the  
 G'ēXSEM. Then | he married 'nāx'nag'EM. They lived in the  
 40 village of the ancestors of the L!al!asiqwāla, || GēwasEM. After  
 they were married, Amax'āg'ila (XVI 3) | gave as a marriage gift  
 sixty sea-otter blankets, | four slaves, one hundred and twenty  
 cedar-bark blankets, | six canoes, and forty mink blankets. | And  
 Amax'āg'ila (XVI 3) wanted Sēwid (XVII 2) to give a winter dance.  
 45 And || Amax'āg'ila (XVI 3) gave in marriage as privilege the māma-  
 q'la and its name | Q'ūlād; and the bird-dance, and its name 'nawala-  
 kumēg'īlis; and | the hāmshāmts!ES, and its name 'naX'q'!ESelag'īlis;  
 and the healing-dance, | and its name Ēg'aq'wāla; and also a secular  
 name as the name for | Sēwid (XVII 2), namely, A'māXūlal; and we  
 50 shall call Sēwid A'māXūlal (XVII 2) from now on. || After he had  
 given the marriage gift, A'māXūlal (XVII 2) | invited the L!al!asi-  
 qwāla to go to GwēqELIS, the village of | A'māXūlal (XVII 2) and his  
 tribe the ancestors of the Gwa'SELA; for A'māXūlal (XVII 2) wished |  
 that the ancestors of the L!al!asiqwāla should take care of the winter  
 dance that they were going to give. Then | A'māXūlal (XVII 2) and

33 Wā, la'mēSEN gwāgwēX's'alal lāqēXS laē ālā qa gēNEMSēs LEWEL-  
 gāma'yē Sēwidē, qaxs lē'māc gwāl lēgades Yēmāsk'as'ō Q'ōmo-  
 35 gwa qaxs lēX'a'māc lēgadaats Yēmāsk'as'ō Q'ōmogwāXS LEWELaxāē.  
 Wā, hē'nīs lēgēmsēXa hēENXē Sēwidē. Wā, hē'lat!a q!atsēda  
 L!al!asiqwāla lāX 'nāX'nag'EMē, yīX k'!ēdēlas Amax'āg'ila, yīX 'ne-  
 mōkwē lāX g'īg'EGāma'yasa 'ne'mēmotasa G'ēXSEMē. Wā, lā'laē  
 qādZē'īdEX 'nāX'nag'EMē, yīXS hāē g'ōkūlē g'ūlāsa L!al!asiqwālē  
 40 GēwasE'ma. Wā, g'īl'EM'lāwise gwāla qādZēlāXS laē'laē Amax'ā-  
 g'ila wāwalqālasa q!EL!EX'sokwē q'!ēq'lāsasgEM 'naENX'ūna'ya lē'wa  
 mōkwē q!aq!EK'ā lē'wa ma'!tsōgūg'ōyowē k'!ēk'!ōbawasa lē'wa  
 q!EL!ETS!aqē xwāXwāk'lūna lē'wa mōX'ōsokwē matsasgEM 'naENX'ū-  
 na'ya. Wā, lā'laē Amax'āg'ila 'nēX' qa yāwīX'īlēs Sēwidē. Wā,  
 45 lā'laē Amax'āg'ila k'!ēs'ōgūlXlālalaxa māmaq'la lē'wis lēgEMē  
 Q'ūlādē lē'wa ts!ēk'wēsē lē'wēs lēgEMē 'nawalakumēg'īlisē lē'wa  
 hāmshāmts!ESē lē'wis lēgEMē 'naX'q'!ESelag'īlisē lē'wa hayalik'īlalē  
 LEWIS lēgEMē Ēg'aq'wāla; wā, hē'mīsa bāXūsē lēgEMa qa lēgEMS  
 Sēwidē yīflax A'māXūlalē. Wā, la'mēSENS lēqELALES A'māXūlalē lāX  
 50 Sēwidē. Wā, g'īl'EM'lāwisē gwāla wāwalqālaxs lāē'laē A'māXūlalē  
 lēLELAXA L!al!as!qwāla qa lās lāX GwēqELISē lāX g'ōkūlasa A'māXū-  
 lalē lē'wis g'ōkūlōta g'ūlāsa Gwa'SELA. qaxs 'nēk'āē A'māXūlalē qa  
 hē'mīsa g'ūlāsa L!al!asiqwāla aaxsilax yāwīX'īlāōNēLAS. Wā, lā'laē  
 'wī'la ālēX'widē A'māXūlalē lē'wis lēLElakwaxa gaāla. Wā, k'!ēs-

his guests started in the morning. Before || evening they arrived at 55  
 Ğwēqelis. Then | the L!al!asiqwāla wished the four dancers | to  
 disappear at once that evening, for the L!al!asiqwāla were in a  
 hurry. | They wanted to make a short stay at Ğwēqelis. | The four  
 dancers staid away only four nights. Then they were caught. ||  
 They danced for them four evenings. Then everything was given 60  
 away | that was given as a marriage gift by Amāx'āg'ila (XVI 3)—  
 the sixty sea-otter | blankets; four slaves; six | canoes; forty mink  
 blankets; | one hundred and twenty cedar-bark blankets; and the  
 name of the māmaq!a, || Q!ūlād; and the bird-dance, which had the 65  
 name 'nawalakumēg'ilis; | and the hāmshāmts!ēs, which had the  
 name 'nāx'ūq!ēsēlag'ilis; | and the healing-dance, which had the  
 name Ēg'aq!wāla. At that time | A'māxūlal (XVII 2) obtained  
 first the winter dance of the L!al!asiqwāla. As soon as | A'māxūlal  
 finished giving away, the L!al!asiqwāla went home. || A'māxūlal 70  
 (XVII 2) and his wife | 'nāx'nag'em (XVII 3) had not been married  
 a long time, when they had a son (XVIII 1). Then | A'māxūlal sent  
 his four speakers—Q!ēk'!enala, Hānkwasōgwi'lak', | Hāyaq!entelal,  
 and Yāq!enteyēg'i'lak'—to | tell the chief of the L!al!asiqwāla,  
 Amāx'āg'ila (XVI 3), || that 'nāx'nag'em (XVII 3) had a son. 75  
 They | arrived at the village of Amāx'āg'ila (XVI 3), and at once |

εem<sup>ε</sup>lāwisē dzāqwaxs laael lāg'aa lāx Ğwēqelisē. Wā, hēx'εi- 55  
 daem<sup>ε</sup>lāwisē 'nēk'ēda L!al!asiqwāla qa x'is'ēdēsa mōkwē sēsē-  
 natlesxa la gānof'ida qaxs ālak'!ālaē halabalēda L!al!asi-  
 qwāla 'nēx'εel qa's 'nemāf'idē lax Ğwēqelisē. Wā, āem<sup>ε</sup>lāwisē  
 mōp!enxwa's x'isālēda mōkwaxs laael k'īmyase'wa. Wā, lā'laē  
 mōp!ena kwēxelasō'xa dzēdzaqwa. Wā, lā'laē 'wi'la yāx'wida- 60  
 yōwa wāwalqālayās Amāx'āg'ilaxa q!ēl!ex'sōkwē q!ēq!āsasgem  
 'naenx'ūna'ya lē'wa mōkwē q!āq!ek'owa lē'wa q!ēl!ets!aqē  
 xwāxwāk!ūna lē'wa mōx'sōkwē mātsasgemē 'naenx'ūna'ya lē'wa  
 ma'itsōg'g'eyowē k'lobawasa. Wā, lā'laē lēgādēda māmaq!ās  
 Q!ūlādē. Wā, hēem<sup>ε</sup>lāwisa ts!ēk'wēsē lēgades 'nawalakumēg'ilisē. 65  
 Wā, hēem<sup>ε</sup>lāwisa hāmshāmts!ēsē lēgades 'nāx'ūq!ēsēlag'ilisē. Wā,  
 hēs'mislēda hayālek'ilalē lēgades Ēg'aq!wāla. Wā, laem<sup>ε</sup>lāē g'alōlē  
 A'māxūlalaxa ts!ets!exlenasa L!al!asiqwāla laxēq. Wā, g'il'εm'sē  
 gwāl yaqwē A'māxūlalaxs laē nū'nakwēda L!al!asiqwāla.

Wā, lā'laē k'!ēs gāfa hayasek'ālē A'māxūlalē lē'wis genemē 'nāx'- 70  
 nag'emaxs laael xūngwadex'itsa bābagūmē. Wā, hēx'εidaem<sup>ε</sup>lāwisē  
 'yālaqē A'māxūlalasēs mōkwē ā'yilkwē Q!ēk'!enala lō' Hānkwa-  
 sōgwi'lakwē lō' Hāyaq!entelal lō' Yāq!enteyēg'i'lakwē. Wā, laem-  
 εlāē lāl nēlalxa g'igāma'yasa L!al!asiqwālē Amāx'āg'ilāxs lē-  
 εmaē xūngwadex'ēdē 'nāx'nag'emasa bābagūmē. Wā, lāx'da'x'- 75  
 laē lāg'aa lāxa g'ōkūlasas Amāx'āg'ila. Wā, hēx'εidaem<sup>ε</sup>lāwisē

77 Q!ék'!enala reported to Amāx'āg'ila that 'nāx'nag'EM (XVII 3) |  
 had a son. After he had told the news, | Chief Amāx'āg'ila (XVI 3)  
 80 invited his tribe, | the ancestors of the L!al!asiqwāla, to come into  
 his house. And as soon | as they were all in, Amāx'āg'ila arose,  
 and | reported the news that had been brought by the Gwa'sela  
 visitors, that his | princess 'nāx'nag'EM (XVII 3) had a son. "And  
 therefore I have invited you in, | O tribe! that you may treat me as  
 85 your chief. Give me your property, | people, that I may give a  
 marriage gift to my son-in-law A'māxūlāl (XVII 2)." | Thus said  
 Amāx'āg'ila (XVI 3) to his tribe. As soon as he | stopped speaking,  
 they spread a mat in the rear of the | house of Amāx'āg'ila (XVI 3),  
 and the sea-hunters of the | ancestors of the L!al!asiqwāla went out.  
 90 It was not long before they came back, | some bringing four sea-  
 otter skins, others three, others | two. They spread them on the  
 mat on the floor. | There were forty-two sea-otter skins on the  
 floor. | After they had done so, the chiefs of the | ancestors of the  
 L!al!asiqwāla went out. They were not out long, before they came  
 95 back, || bringing in four slaves and four | large canoes. After they  
 had done so, the common people went out; | and they did not stay  
 away long, before they came back, | bringing one hundred and  
 twenty cedar-bark blankets; and when | they finished, Amāx'āg'ila

77 ts!Ek'!āl'īdē Q!ék'!enālāx Amāx'āg'ilās 'nāx'nag'EMaxs lē'māē  
 xūngwadasa bābagūmē. Wā, g'il'EMflāwise gwāl ts!Ek'!ālelāxs  
 laael hēx'īda'ma g'īgāma'yē Amāx'āg'ila lēlts!ōd laxēs g'ōlg'rikū-  
 80 lōta g'ūlāsa L!al!asiqwāla qa g'āxēs 'wīlāēL lax g'ōkwās. Wā, g'il-  
 'EMflāwisē g'āx 'wīlāēLEXS laael lāx'ūlilē Amāx'āg'ila qa's ts!Ek'!ā-  
 l'īdēs ts!Ek'!ālemasa bāgūnsē Gwa'sela, yāxs lē'māē xūngwades  
 k'!ēdēlē 'nāx'nag'EMasa bābagūmē. "Wā, hē'mēsen lāg'ila lēlts!ōdōl  
 g'ōkūlōt qa's wāg'ilōs g'āg'ēxsēlal g'āxen. Wā, laems p!ēdzēlal  
 85 g'āxen, g'ōkūlōt, qen wāwālqālayōxen negūmpāē A'māxūlāla,"  
 'nēx'!āē Amāx'āg'ilaxēs g'ōlg'Ekūlōtē. Wā, g'il'EMflāwisē q!wē-  
 l'ēd yaq'ent!ālāxs laael lēplālilema lē'waf'yē lāxa naqōlēwalilas  
 g'ōkwās Amāx'āg'ila. Wā, hē'lat!a g'il hōqūwelsē ēs'ālēwinoxwasa  
 g'ālāsa L!al!asiqwāla. Wā, k'!ēs'lat!a gālaxs g'āxaē aēdaaqa dālēda  
 90 wāōkwaxa mōwē q!ēq'lāsa lōxs yūdūxwāē daūkwasā wāōkwē lōxs  
 mā'laē daūkwasā wāōkwē. Wā, laem'laē lēbēdzodālas lāxa lēbēlē  
 lē'waf'ya. Wā, laē sāyak'lax'sokūlasa mā'la q!ēq'lāsa la āxēla. Wā,  
 g'il'EMflāwisē gwālēxs laael ōgwaqa hōqūwelsē g'īgāma'yasa  
 g'ūlāsa L!al!asiqwāla. Wā, k'!ēs'EMflaxaāwisē gālaxs g'āxaē aēda-  
 95 aqa mox'wēlāēda q!āq!Ek'owē g'āxēLEMS. Wā, hē'EMflāwisa mōts!aqē  
 āwā xwāxwāk'lūna. Wā, g'il'EMflāwisē gwālēxs laael 'wīlā hōqū-  
 welsēda bēbēgūlēda'yē. Wā, k'!ēs'EMflaxaāwisē gālaxs g'āxaē aēdaa-  
 qa. Wā, lā'laē mā'tsogūg'iyowa k'!ēk'!obawasē g'āxēLEMS. Wā, g'il-  
 'EMflāwisē gwāl'alilēxs laē 'nēk'ē Amāx'āg'ila qa's la'mō lē'wis

(XVI 3) said he would go with his || tribe to take this to his son-in-law 400  
 A<sup>ε</sup>māxūlal (XVII 2), and also | a name to be the name of his grand-  
 child. His name was to be PENGWID (XVIII 1). | After he had  
 finished speaking, the tribe went out. They were ready to | start  
 the next morning at daylight. As soon as | daylight came, they  
 loaded the marriage gifts on four large || canoes. | 5

When they were all aboard, they started from the beach with the |  
 four speakers of A<sup>ε</sup>māxūlal (XVII 2); and the ancestors of the  
 L!aL!asiqwāla all went. | Towards evening they arrived at the |  
 village of the ancestors of the Gwa<sup>ε</sup>sela, Gwēqelis; and immediately ||  
 Amāx'āg'ila (XVI 3) gave as a marriage gift to his son-in-law 10  
 A<sup>ε</sup>māxūlal (XVII 2) what was given to him by his tribe | before they  
 stepped out of their canoes. As soon as | Amāx'āg'ila (XVI 3) stopped  
 speaking, A<sup>ε</sup>māxūlal (XVII 2) invited | his father-in-law and his  
 tribe to come ashore to eat in his house. | And when the L!aL!asiqwāla  
 were in, they were given || roasted sockeye-salmon; and after that 15  
 they were given dried mountain-goat meat. | After they had eaten,  
 A<sup>ε</sup>māxūlal (XVII 2) gave away | twenty sea-otter skins to the chiefs  
 of the L!aL!asiqwāla, and | two large canoes, and sixty cedar-bark  
 blankets | to the common people, and also two slaves || to the chiefs. 20  
 As soon as he finished giving away to the | L!aL!asiqwāla, he also gave

g'ōkūlotē taōts laxēs negūmpē A<sup>ε</sup>māxūlalē. Wā, hāEM<sup>ε</sup>lawisa LĒGEMē 400  
 qa LĒGEMSēs ts!ōx<sup>u</sup>LEMA. Wā, laEM<sup>ε</sup>laē LĒgadLES PENGwidē. Wā,  
 g'il<sup>ε</sup>EM<sup>ε</sup>lāwisē gwāLEXS laaEL hōqūwelsē g'ōkūlotas qa<sup>ε</sup>s xwāna<sup>ε</sup>fidē  
 qa<sup>ε</sup>s wāg'il gāx'īdelxa gaālax lāla <sup>ε</sup>nāx'īDEL. Wa, g'il<sup>ε</sup>EM<sup>ε</sup>lāwisē  
<sup>ε</sup>na<sup>ε</sup>nakūlaxs laē mōxsalasa wāwalqālayōLē lāxa mōts!aqē āwā  
 xwāxwāk'lūna. 5

Wā, g'il<sup>ε</sup>EM<sup>ε</sup>lāwisē <sup>ε</sup>wī<sup>ε</sup>lXSEXs laē <sup>ε</sup>nEMāx'īdaEM LEX<sup>ε</sup>d LĒ<sup>ε</sup>wa  
 mōkwē ā<sup>ε</sup>yilx<sup>u</sup>s A<sup>ε</sup>māxūlalē. Wā, laEM<sup>ε</sup>lāē <sup>ε</sup>wī<sup>ε</sup>lXsa g'ālūsa L!aL!a-  
 siqwāla. Wā, k'!<sup>ε</sup>s<sup>ε</sup>EM<sup>ε</sup>lāwisē lāla qa<sup>ε</sup>s dzāqwaXS laē lāg'aa lāx  
 g'ōx<sup>u</sup>demsasa g'ālū Gwa<sup>ε</sup>sela lāx Gwēqelisē. Wā, hēx'īdaEM<sup>ε</sup>lāwisē  
 wāwalqālē Amāx'āgilās p!edzēLEmasēs g'ōkūlotē laxēs negūmpē 10  
 A<sup>ε</sup>māxūlalaxs k'!<sup>ε</sup>s<sup>ε</sup>maē hōx'wūltā lāxēs yaēyats'lē. Wā, g'il<sup>ε</sup>EM-  
<sup>ε</sup>lāwisē gwāl yāq!ENT!alē Amāx'āg'ilāXS lāa<sup>ε</sup>laē A<sup>ε</sup>māxūlalē Lēlwūltōd-  
 xēs negūmpē LĒ<sup>ε</sup>wis g'ōkūlotē qa lās L!EXwa lāx g'ōkwas. Wā,  
 g'il<sup>ε</sup>EM<sup>ε</sup>lāwisē g'āx <sup>ε</sup>wī<sup>ε</sup>laēLēda L!aL!asiqwālāXS laē L!EXwīlayuwasa  
 L!ōbekwē mēlĕk'. Wā, lā<sup>ε</sup>laē hēleg'īndayowēda x'ilkwē <sup>ε</sup>mēl<sup>ε</sup>mēlq!EGē 15  
 lāq. Wā, g'il<sup>ε</sup>EM<sup>ε</sup>lāwisē gwāl L!EXwaXS laē A<sup>ε</sup>māxūlalē yax<sup>ε</sup>witsa  
 ma<sup>ε</sup>ltsōkwē q!ēq!āsa lāxa g'ig'EGāma<sup>ε</sup>yasa L!aL!asiqwāla LĒ<sup>ε</sup>wa ma<sup>ε</sup>-  
 lts!aqē āwā xwāxwāk'lūna. Wā, hēEM<sup>ε</sup>lawisa q!EL!EX<sup>ε</sup>sōkwē k'!<sup>ε</sup>k'!<sup>ε</sup>o-  
 bawasa lāxa bēbEGūlīda<sup>ε</sup>yē. Wā, hē<sup>ε</sup>EM<sup>ε</sup>lawisa ma<sup>ε</sup>lōkwē q!āq!EK<sup>ε</sup>ō  
 lāxaaxa g'ig'EGāma<sup>ε</sup>yē. Wā, g'il<sup>ε</sup>EM<sup>ε</sup>lawisē gwāl yāqwaXa L!aL!asi- 20  
 qwālāXS laaEL ōgwaqa yāx<sup>ε</sup>witsa ma<sup>ε</sup>ltsōkwē q!ēq!āsa lā<sup>ε</sup>laxa g'ig'ē-

22 away twenty sea-otter skins to the | chiefs of the Gwa<sup>s</sup>Ela, and sixty  
cedar-bark blankets to the | common people, and two large canoes to  
the chiefs, | and two slaves, since A<sup>m</sup>māxūlal (XVII 2) had planned |  
25 that he wanted to give one-half of what he had received as a marriage  
gift to the L!<sup>l</sup>!<sup>l</sup>!asiqwāla, and one-half to the Gwa<sup>s</sup>Ela— | forty sea-  
otter skins and one hundred and twenty | cedar-bark blankets, four  
large canoes, and four | slaves, on account of the highness of the  
name of his prince PENGWID (XVIII 1). | Now night came, and he had  
30 finished giving away. || At daylight in the morning the L!<sup>l</sup>!<sup>l</sup>!asiqwāla  
went home. |

When PENGWID (XVIII 1) grew up, he married | Lāx<sup>s</sup>SELĒMGA  
(XVIII 2), the princess of the chief (XVII 4) of the numaym Ts!<sup>l</sup>ēts!<sup>l</sup>-  
EMĒLEQĒLA of the | Nāk!<sup>w</sup>!wax<sup>d</sup>a<sup>x</sup>wē, who lived in the village TĒGŪXSTĒ.  
PENGWID (XVIII 1) and Lāx<sup>s</sup>SELĒMGA (XVIII 2) had not been  
35 married long, when || they had a son. And as soon as Hāqelal  
(XVII 4) learned that | his princess had a son, he called his tribe,  
and he | told them that he would give a marriage gift to his son-in-  
law. He did not tell his | tribe the amount that he wanted to give  
as a marriage gift, Hāqelal (XVII 4) said only | that he wanted his  
40 tribe to go with him. As soon as || he finished his speech, they went  
out of the house. They got ready, | and early in the morning they  
loaded their | canoes. When they were loaded, they left, and | in

22 gāma<sup>y</sup>asa Gwa<sup>s</sup>Ela LE<sup>w</sup>a q!<sup>l</sup>ELĒX<sup>s</sup>ōkwē k!<sup>l</sup>ēk!<sup>l</sup>obawasa lāxa bēbē-  
gūlēda<sup>y</sup>ē LE<sup>w</sup>a ma<sup>l</sup>ts!<sup>l</sup>aqē āwā xwāxwāk!<sup>l</sup>ūna lāxa g<sup>r</sup>ig<sup>r</sup>egāma<sup>y</sup>ē  
LE<sup>w</sup>a ma<sup>l</sup>lōkwē q!<sup>l</sup>aq!<sup>l</sup>EK<sup>o</sup>wa lā<sup>l</sup>ax gwālaasas nāqa<sup>y</sup>as A<sup>m</sup>māxūla-  
25 laxs <sup>ē</sup>nēk<sup>a</sup>ē qa<sup>s</sup> ā<sup>m</sup>ēs naxsaap!<sup>l</sup>ēda L!<sup>l</sup>!<sup>l</sup>!asiqwāla LE<sup>w</sup>a Gwa<sup>s</sup>ELĀxa  
wāwalqālayuwa mōx<sup>g</sup>sokwē q!<sup>l</sup>ēq!<sup>l</sup>āsa LE<sup>w</sup>a ma<sup>l</sup>tsōgū<sup>g</sup>eyowē k!<sup>l</sup>ē-  
k!<sup>l</sup>obawasa LE<sup>w</sup>a mōts!<sup>l</sup>aqē āwā xwāxwāk!<sup>l</sup>ūna LE<sup>w</sup>a mōkwē q!<sup>l</sup>-  
q!<sup>l</sup>EK<sup>o</sup>wa qa <sup>ō</sup>mayōs lēgēmasēs lāwelgāma<sup>y</sup>ē PENGWIDĒ. Wā,  
laEM<sup>l</sup>āwisē gānol<sup>i</sup>da laa<sup>l</sup>as gwāl yāqwa. Wā, g<sup>r</sup>il<sup>l</sup>EM<sup>l</sup>āwisē <sup>ē</sup>nāx-  
30 <sup>ē</sup>idxa gaālāxs laē nā<sup>ē</sup>nākwēda L!<sup>l</sup>!<sup>l</sup>!asiqwāla.

Wā, g<sup>r</sup>il<sup>l</sup>EM<sup>l</sup>āwisē q!<sup>l</sup>wax<sup>ē</sup>dē PENGWIDĀXS laael geg<sup>r</sup>adEX<sup>ē</sup>id<sup>s</sup>  
Lāx<sup>s</sup>SELĒMGA k!<sup>l</sup>ēdēlas g<sup>r</sup>ig<sup>r</sup>āma<sup>y</sup>asa <sup>ē</sup>ne<sup>m</sup>mēmotasa Ts!<sup>l</sup>ēts!<sup>l</sup>EMĒLEQE-  
lasa Nāk!<sup>w</sup>!wax<sup>d</sup>a<sup>x</sup>wē, yixs hāael g<sup>ō</sup>kūlē TĒGŪXSTA<sup>y</sup>a Nāk!<sup>w</sup>!wax<sup>d</sup>-  
<sup>ē</sup>xwē. Wā, k!<sup>l</sup>ēs<sup>l</sup>at!<sup>l</sup>a gāla hayasek<sup>ā</sup>laxs PENGWIDĒ L<sup>ō</sup> Lāx<sup>s</sup>SELĒEM-  
35 gāxs laē xūngwadEX<sup>ē</sup>itsa bābagūmē. Wā, g<sup>r</sup>il<sup>l</sup>EM<sup>l</sup>āwisē q!<sup>l</sup>ālē Hāqe-  
lalaxēs k!<sup>l</sup>ēdēlaxs LE<sup>m</sup>āē xūngwada. laael L<sup>ē</sup>lālaxēs g<sup>ō</sup>kūlōtē. Wā,  
lā<sup>l</sup>āē nēlaxs wāwalqālayōlē. Wā, laEM<sup>l</sup>āē k!<sup>l</sup>ēs nēlaxēs  
g<sup>ō</sup>kūlōtas <sup>ē</sup>wāxasasēs wāwalqālayōlē, yixs lēx<sup>a</sup>maē wāhdems Hā-  
qelalēs <sup>ē</sup>nēk!<sup>l</sup>ēna<sup>y</sup>ē qa lās <sup>ē</sup>wil<sup>l</sup>s g<sup>ō</sup>kūlōtē lāxSEQ. Wā, g<sup>r</sup>il<sup>l</sup>EM<sup>l</sup>āwisē  
40 gwālē waldEMASĒXS laē <sup>ē</sup>wil<sup>l</sup>a hōqūwels lāx g<sup>ō</sup>kwās qa<sup>s</sup> xwānal<sup>i</sup>dē.  
Wā, g<sup>r</sup>il<sup>l</sup>EM<sup>l</sup>āwisē <sup>ē</sup>nāx<sup>ē</sup>idxa gaālāxs laael mōxsaxēs yaēyats!<sup>l</sup>ELĒ  
xwāxwāk!<sup>l</sup>ūna. Wā, g<sup>r</sup>il<sup>l</sup>EM<sup>l</sup>āwisē <sup>ē</sup>wil<sup>l</sup>xa laael LEX<sup>ē</sup>ēda. Wā, laEM-

the evening they arrived at Gwēqelis. Immediately the marriage 44  
 gift for his son-in-law Pengwid (XVIII 1) was unloaded. He did  
 not || give away the marriage gift in the evening, but he gave it away 45  
 in the morning— | six slaves, four canoes, | twenty black-bear  
 blankets, forty mink blankets, | two hundred cedar-bark blankets,  
 and | a name for his son-in-law Pengwid (XVIII 1). Now his ||  
 name was T!āt!endzid (XVIII 1); and he also gave as a marriage 50  
 gift the name K'imgēd (XIX 1), | to the child of Pengwid (XVIII 1)  
 and of his wife Lāx'selēemga (XVIII 2). | After they had given the  
 marriage gift, T!āt!endzid (XVIII 1) gave away three slaves and  
 two canoes | and ten black-bear blankets to the chiefs of the ||  
 Nāk!wax'da<sup>x</sup>; and he gave twenty mink blankets | and one hun- 55  
 dred cedar-bark blankets to the common people of the Nāk!wax'-  
 da<sup>x</sup>; | and he gave three slaves and two | canoes and ten black-  
 bear blankets to the | chiefs of the Gwa<sup>s</sup>ela; and he gave twenty  
 mink-skin blankets || and one hundred cedar-bark blankets to the 60  
 common people. | Now the name of the son of T!āt!endzid (XVIII 1)  
 was K'imgēd (XIX 1). | As soon as he had given away the property,  
 the Nāk!wax'da<sup>x</sup> went home. |

When K'imgēd (XIX 1) was grown up, he married L!āqwāl  
 (XIX 2), | the princess of Häyōgwis (XVIII 3), who was chief of

ēlāwisē dzāqwaxs lāael lāgr'aa lāx Gwēqelisē. Wā, hēx'ēidaem<sup>l</sup>āwisē 43  
 mōltāla ēwī<sup>l</sup>asēs wāwalqālayulaxēs negūmpē Pengwidē. Wā, k'les-  
 ēlatla wāwalqālaxa dzāqwa, ā<sup>l</sup>em<sup>l</sup>laē wāwalqālaxa la ēnāx'ēdx 45  
 gaālāsa q!ēl!ākwē q!āq!ēk'owa lē<sup>w</sup>a mōts!aqē xwāxwāk!ūna lē<sup>w</sup>a  
 ma<sup>l</sup>tsōkwē L!ēnl!entsemē ēnaenx<sup>ē</sup>ūna<sup>ē</sup>ya lē<sup>w</sup>a mōx<sup>s</sup>ōkwē matsas-  
 gem ēnaenx<sup>ē</sup>ūna<sup>ē</sup>ya lē<sup>w</sup>a ma<sup>l</sup>lp!enyag'ē k'lēk'lobawasa. Wā, hēem-  
 ēlāwisa lēgemē qa lēgēmsēs negūmpē Pengwidē. Wā, laem<sup>l</sup>laē  
 lēgades T!āt!endzidē. Wā, lā<sup>l</sup>axaē lēgemg'ēlx!āx K'imgēdē qa 50  
 lēgēms xūnōkwās Pengwidē lē<sup>w</sup>is genemē Lāx'selēemga. Wā,  
 g'il<sup>l</sup>em<sup>l</sup>āwisē gwāla wāwalqālaxs laē hēx'ēidaem<sup>l</sup>laē T!āt!endzidē  
 yax<sup>l</sup>witsa yūdukwē q!āq!ēk'ō lē<sup>w</sup>a ma<sup>l</sup>ts!aqē xwāxwāk!ūna  
 lē<sup>w</sup>a lastowē L!ēnl!entsemē ēnaenx<sup>ē</sup>ūnā lāx g'ig'egāma<sup>ē</sup>yasa Nā-  
 k!wax'da<sup>x</sup>wē. Wā, lā<sup>l</sup>laē yax<sup>l</sup>witsa ma<sup>l</sup>tsōkwē mātsasgem ēnaenx<sup>ē</sup>- 55  
 ūnē lē<sup>w</sup>a lāk!endē k'lēk'lobawas lāxa begūlida<sup>ē</sup>yasa Nāk!wax'da-  
 xwē. Wā, lā<sup>l</sup>laē yax<sup>l</sup>witsa yūdukwē q!āq!ēk'ō lē<sup>w</sup>a ma<sup>l</sup>ts!aqē  
 xwāxwāk!ūna lē<sup>w</sup>a lastowē L!ēnl!entsem ēnaenx<sup>ē</sup>ūna<sup>ē</sup>ya lāxa  
 g'ig'egāma<sup>ē</sup>yasa Gwa<sup>s</sup>ela. Wā, lā<sup>l</sup>laē yax<sup>l</sup>witsa ma<sup>l</sup>tsōkwē mātsas-  
 gem ēnaenx<sup>ē</sup>ūna<sup>ē</sup>ya lē<sup>w</sup>a lāk!endē k'lēk'lobawas lāxa begūlida<sup>ē</sup>yē. 60  
 Wā, laem<sup>l</sup>laē lēgadē bābagūmē xūnōx<sup>s</sup> T!āt!endzidās K'imgēdē  
 lāxēq. Wā, g'il<sup>l</sup>mēsē gwāl yāqwaxs laē nā<sup>l</sup>nakwēda Nāk!wax'da<sup>x</sup>wē.

Wā, g'il<sup>l</sup>mēsē q!wāx'idē K'imgēdāxs laē geg'adex<sup>ē</sup>its L!āqwālē  
 yix k'lēdēlas Häyōgwisē yixs g'ig'āma<sup>ē</sup>yaē Häyōgwisasa ēne<sup>l</sup>mēmo-

65 the numaym SĪSEN!Ē of the Nāk!wax'da<sup>x</sup>w. Now, the white men had come to live | at Fort Rupert. That is the reason why ten woolen blankets and | one hundred cedar-bark blankets were given as a marriage gift. | K'imgēd (XIX 1) and his wife l.lāqwāl (XIX 2) had not been married long, when my mother gave birth to twins. |  
 70 One was a boy, the other a girl. | As soon as Hāyōgwis (XVIII 3) knew that his princess had given birth to twins, he | and his numaym, the SĪSEN!Ē, made ready to give a marriage gift to his | son-in-law K'imgēd (XIX 1) at Gēg'āqē, for now the Gwa<sup>s</sup>ela had left Gwē-qelis. | They launched eight canoes, and | loaded them with twenty  
 75 woolen blankets, and forty mountain-goat | blankets, two hundred cedar-bark blankets, and | four slaves; and after they had loaded them, they left | Sāgumbāla—for that is where the SĪSEN!Ē of the Nāk!wax'da<sup>x</sup>w lived | —and it was not yet quite evening when they arrived at | Gēg'āqē. Immediately Chief Hāyōgwis (XVIII 3) gave  
 80 as a marriage gift || twenty woolen blankets, forty mountain-goat | blankets, and two hundred cedar-bark blankets, and the four slaves. | and also the eight canoes, and | a name for K'imgēd (XIX 1). Now his name was Yūx'LEN (XIX 1), | and also K'ladalag'ilis (XX 1) for  
 85 the name of his son, and | l.lāl!eqwāsila (XX 2) for the name of his daughter, the twin-children. | After Hāyōgwis (XVIII 3) had

65 tasa SĪSEN!a<sup>y</sup>asa Nāk!wax'da<sup>x</sup>wē. Wā, g'āx<sup>n</sup>ma māmalā g'ōx-  
 ēwalēs lāx Tsāxisē. Wā, hē<sup>m</sup>is lāg'ilas lastōwa p!Elxelasgēmē lē<sup>w</sup>a  
 lāk'endē k'lek'lobawas qādzēlēma. Wā, k'lest'a gāla hayasek'ālē  
 K'imgēdē lē<sup>w</sup>is gēnemē l.lāqwālx laē yikwēlen ābempwīlā. Wā,  
 la<sup>m</sup>mē bābāgūmē ēnemōkwē. Wā, lā ts'lāts'adagēma ēnemōkwē.  
 70 Wā, g'il<sup>m</sup>mēsē q'ālē Hāyōgwisaxēs k'lēdēlaxs yikwīlā, laē hēx'idaem  
 xwānal'ida lē<sup>w</sup>is ēnē<sup>m</sup>mēmōtaxa SĪSEN!a<sup>y</sup>ē qā<sup>s</sup> lā wāwalqūlaxēs  
 negūmpē K'imgēdē lāx Gēg'āqē qaxs lē<sup>m</sup>maē bāwōda Gwa<sup>s</sup>elās Gwē-  
 qelisē. Wā, lā wīx<sup>n</sup>stēndxa ma'lgūnāts'āqē xwāxwāk'lūna qā<sup>s</sup>  
 mōxsēsa ma'lsokwē p!Elxelasgēmē lē<sup>w</sup>a mōx<sup>n</sup>sokwē ēmēlxlōsgēm  
 75 ēnaenx'ūna<sup>y</sup>a lē<sup>w</sup>a malp'enyag'ē k'lek'lobawasa. Wā, hē<sup>m</sup>isa  
 mōkwē q'lāq'ek'owa. Wā, g'il<sup>m</sup>mēsē gwāl mōxselaxs laē ālēx'wida  
 yixs hāē Sāgumbāla g'ōkūlatsa ēnē<sup>m</sup>mēmōtasa SĪSEN!a<sup>y</sup>asa Nā-  
 k!wax'da<sup>x</sup>wē. Wā, k'les<sup>m</sup>mēsē lāla qā<sup>s</sup> dzāqwēxs laē lāgraa lāx  
 Gēg'āqē. Wā, hēx'ida<sup>m</sup>mēsa g'igāmā<sup>y</sup>ē Hāyōgwisē wāwalqūlasa  
 80 ma'lsokwē p!Elxelasgēm lē<sup>w</sup>a mōx<sup>n</sup>sokwē ēmēlxlōsgēm ēnaenx-  
 ūna<sup>y</sup>a lē<sup>w</sup>a ma'lp'enyag'ē k'lek'lobawasa lē<sup>w</sup>a mōkwē q'lāq'ek-  
 owa; wā, hē<sup>m</sup>islēda ma'lgūnāts'āqē xwāxwāk'lūna: wā, hē<sup>m</sup>isa  
 lēgēmē qa lēgēms K'imgēdē. Wā, laem lēgades YāxLENē. Wā,  
 hē<sup>m</sup>is K'ladalag'ilisē qa lēgēms begwānemē xūnōx<sup>n</sup>s. Wā, hē<sup>m</sup>is  
 85 l.lāl!eqwāsila qa lēgēms ts'ledāqē xūnōx<sup>n</sup>sxa yikwīlēmē. Wā, g'il-  
 mēsē gwāl yāq'ent'lālē Hāyōgwisaxs laē K'imgēdē lēlwūltōdxēs



spoken, K'imgēd (XIX 1) invited his | father-in-law Hāyōgwis 87 (XVIII 3), and his crew, into his house; and when they came in with the | marriage gift, they were given to eat dried mountain-goat meat; | and after they had eaten, they gave away four canoes, || two 90 slaves, and ten woolen blankets, to the | chiefs of the Nāk!wax'da<sup>s</sup>x<sup>u</sup>, and the same number to the | chiefs of the Gwa<sup>s</sup>sela; and he gave one hundred cedar-bark blankets and forty | mountain-goat skin blankets to the common people of the | Nāk!wax'da<sup>s</sup>x<sup>u</sup> and Gwa<sup>s</sup>sela. When daylight came in the morning, || Hāyōgwis (XVIII 3) and his 95 crew went home. |

As soon as K'ladalag'ilis (XX 1), the prince | of Yāx'LEN (XIX 1), grew up to be a man, he married K!wāk!wabalas (XX 3), the princess of | Yāqalēnis (XIX 3), the chief of the numaym Naensx'ā of the Naqemg'ilisela. | They had a son; and Chief || Yāqalēnis (XIX 3) 500 gave the expensive copper Long-Top to his son-in-law | K'ladalag'ilis (XX 1); and he gave him in marriage the name P!ādzesē<sup>s</sup> māxwa (XXI 1) as the name | for his grandson. Then P!ādzesē<sup>s</sup> māxwa (XXI 1) sold Long-Top, | which was bought by Ānḡwēd of the Ławēts!ēs for nine | thousand woolen blankets; and these were given away by P!ādzesē<sup>s</sup> māxwa (XXI 1) || to all the tribes. And 5 when | P!ādzesē<sup>s</sup> māxwa (XXI 1) was a middle-aged man, he married Melnēd (XXI 2), the princess | of Sēwid (XX 4), chief of the

negūmpē Hāyōgwisē ŁE<sup>s</sup>wis k!wēmē. Wā, g'il<sup>s</sup>mēsē<sup>s</sup> wīlōltā ŁE<sup>s</sup>wa 87 wāwalqālayo, laē L!EXwīlayowēda x'īlkwē<sup>s</sup> mel<sup>s</sup>melqegē<sup>s</sup> lāq. Wā, g'il<sup>s</sup>mēsē<sup>s</sup> gwal L!EXwaxs laē yāx<sup>s</sup>wīdayowēda mōts!aqē xwāxwāk!ūna ŁE<sup>s</sup>wa ma<sup>s</sup>lōkwē<sup>s</sup> q!āq!ek'ō ŁE<sup>s</sup>wa lastowē p!ELXelagēm lāxa g'īg'ē- 90 gāma<sup>s</sup>yasa Nāk!wax'da<sup>s</sup>xwē. Wā, hēmxaāwisē<sup>s</sup> wāxa lāx g'īg'ēgāma<sup>s</sup>yasa Gwa<sup>s</sup>sela. Wā, lā lāk!ēndē k'lek'lobawas ŁE<sup>s</sup>wa mōx<sup>u</sup>sokwē<sup>s</sup> mē<sup>s</sup>melxLōsgēm<sup>s</sup> nāenḡ<sup>s</sup>ūnē<sup>s</sup> yāx<sup>s</sup>wīdayōs lāxa bēbegūlida<sup>s</sup>yasa Nāk!wax'da<sup>s</sup>xwē ŁE<sup>s</sup>wa Gwa<sup>s</sup>sela. Wā, g'il<sup>s</sup>mēsē<sup>s</sup> nāx<sup>s</sup>īdxa graālāxs laē nā<sup>s</sup>nakwē Hāyōgwisē ŁE<sup>s</sup>wis k!wēmē. 95

Wā, g'il<sup>s</sup>mēsē<sup>s</sup> nexlāax<sup>s</sup>īd begwānemē K'ladalag'ilisaxs yīx lā- wēlgāma<sup>s</sup>yas YāxLENē laē geg'adEX<sup>s</sup>īts K!wāk!wabalas lāx k'ledēlas Yāqalēnis g'īgāma<sup>s</sup>yasa<sup>s</sup> nē<sup>s</sup>mēmotasa Naensx'āsa Naqemg'ilisāla. Wā, lā xūngwadEX<sup>s</sup>ītsa bābagūmē. Wā, hē<sup>s</sup>misa g'īgāma<sup>s</sup>yē Yāqalēnisē sep!ēts G'ilg'atowēxa q!Eyo<sup>s</sup>xwē L!āqwa lāxēs negūmpē 500 K'ladalag'ilisē. Wā, lā lēgemg'ELXlālah P!ādzesē<sup>s</sup> māxwa qa lēgem- sēs ts!ōx<sup>u</sup>LEma. Wā, la<sup>s</sup>mē P!ādzesē<sup>s</sup> māxwa lāxōDEX G'ilg'atowē. Wā, lā k'īlxwasōs<sup>s</sup> Ānḡwēdāsa Ławēts!ēsasa nā<sup>s</sup>nēmāp!EX<sup>s</sup>īd lōx- semx<sup>s</sup>īd p!ELXelagēma. Wā, hē<sup>s</sup>mis la<sup>s</sup> māx<sup>s</sup>wīdayōs P!ādzesē<sup>s</sup> māxwa lāxwa hamalēlāx lēlqwālala<sup>s</sup>ya. Wā, g'il<sup>s</sup>mēsē<sup>s</sup> nexlāax<sup>s</sup>īd 5 la begwānemē P!ādzesē<sup>s</sup> māxwa laē geg'adEX<sup>s</sup>īts Melnēdē k'ledēlas Sēwidē, g'īgāma<sup>s</sup>yasa<sup>s</sup> nē<sup>s</sup>mēmotē G'īg'īgāma<sup>s</sup>asa Gwa<sup>s</sup>sela. Wā,

5 numaym G'ig'ilgām of the Gwa<sup>s</sup>ela. | P'lādzesē 'māxwa (XXI 1) and his wife Melnēd (XXI 2) were not married long, | when they had  
10 a daughter. Then Sēwid (XX 4) gave as a marriage gift || the valuable copper Sea-Lion, and the name l.lāqwaga (XXII 1) to be the | name of the daughter of his princess MELNĒD (XXI 2). And L.lāqwaga (XXII 1), | although she was a woman, gave away what was paid by the chief of the numaym | Ts!ēts!emēleqala of the Nāk!wax'da<sup>s</sup>x<sup>u</sup>—seven thousand | woolen blankets—for Hāqelal had bought  
15 the copper Sea-Lion. Now, | L.lāqwaga (XXII 1) gave away seven thousand woolen blankets | to the tribes. |

When L.lāqwaga (XXII 1) was old enough, she married | Hēwāk'elis (XXII 2), chief of the numaym Ts!ēts!emēleqala of the | Nā-  
20 k!wax'da<sup>s</sup>x<sup>u</sup>, and L.lāqwaga (XXII 1) had a son. Then || Hēwāk'elis (XXII 2) gave a name to the child, and he named him | Qweyōs-dēdzas (XXIII 1). The reason why P'lādzesē 'māxwa (XXI 1) did not | give a name to his grandson was because he was angry with his princess | because she married Hēwāk'elis (XXII 2), for he was not really a chief from his ancestors. | Therefore Hēwāk'elis (XXII 2)  
25 himself gave a name to the || son of L.lāqwaga (XXII 1). Qweyōs-dēdzas (XXIII 1) is now three years | old. |

Now, I really began at the very | end of our ancestors with the whale, Yāqalenlis (II 1), and came down to Qweyōsdēdzas | —the

s k'lēt!a gāla hayasek'ālē P'lādzesē 'māxwa lē<sup>s</sup>wis genemē Melnēdāxs  
laē xūngwadex<sup>s</sup>itsa ts!āts!adagemē. Wā, lā Sēwidē sep!ēts Mawa-  
10 k'laxa q!eyoxwē L.lāqwa. Wā, lā lēgemg'elxlālx L.lāqwaga qa lē-  
gēms ts!edāqē xūnōx<sup>s</sup>ēs k'lēdēlē Melnēdē. Wā, laēmxaē L.lāqwaga  
wāx<sup>s</sup>maē ts!edāqa 'māx<sup>s</sup>wits k'il<sup>s</sup>wayāsa g'ig'āma<sup>s</sup>yaasa 'ne<sup>s</sup>mēmōtasa  
Ts!ēts!emēleqalāsa Nāk!wax'da<sup>s</sup>x<sup>u</sup> ālēbōp!enx<sup>s</sup>ēid lōxsemx<sup>s</sup>ēid  
15 p!elxelasgema yixs hāē Hāqelalē k'il<sup>s</sup>wax Mawak'la. Wā, la<sup>s</sup>mē  
L.lāqwaga 'māx<sup>s</sup>witsa ālēbōp!enx<sup>s</sup>ēidē lōxsemx<sup>s</sup>ēid p!elxelasgem  
lāxwa hamalelāx lēlqwālata<sup>s</sup>ya.

Wā, g'il<sup>s</sup>mēsē hēlak'lōx<sup>s</sup>widē L.lāqwagāxs laē lāwadex<sup>s</sup>its Hē-  
wāk'elisē, g'ig'āma<sup>s</sup>yaasa 'ne<sup>s</sup>mēmōtasa Ts!ēts!emēleqalāsa Nāk!wax-  
da<sup>s</sup>x<sup>u</sup>. Wā, la xūngwadex<sup>s</sup>ēidē L.lāqwagāsa bābagūme. Wā, hē-  
20 'misē Hēwāk'elisē lēqēla qa lēgēmsēs xūnōkwē. Wā, la<sup>s</sup>mē lēx<sup>s</sup>ē-  
dēs Qweyōsdēdzasē laxēs xūnōkwē. Hē lāg'ilas P'lādzesē 'māxwa k'lēs  
hē lēqēla qa lēgēmsēs ts!ōx<sup>u</sup>lemāxs wanēqaasēs k'lēdēlaxs laē la<sup>s</sup>wa-  
des Hēwāk'elisaxs k'lēsāē ālaem g'ig'āma<sup>s</sup>yēs wiwōmpwūla. Wā,  
hē<sup>s</sup>mis lāg'ilas hē<sup>s</sup>mē Hēwāk'elisē lēqēla qa lēgēmsēs bābagūmē  
25 xūnōk<sup>u</sup> lāx L.lāqwaga, yixs hē<sup>s</sup>maē ālēs yūduxūnxēk'elē Qweyōsdē-  
dzasē.

Wā, la<sup>s</sup>men ālak'lāla g'ābendxen qwōsbalisu g'ālāsenu<sup>s</sup>x<sup>u</sup> āwa-  
nā<sup>s</sup>ya gwe<sup>s</sup>yimē, yix Yāqalenlisē g'āxalela lāx Qweyōsdēdzasē

son of Lāqwaga and there are twenty-three men, beginning with || 30  
Yāqalenlīs, coming down to Gweyōsdēdzas (XXIII 1). I did not  
mention that all of them had two or three | wives, and some had four  
wives, and a great many children, and | the younger brothers and  
sisters of those whom I have named. Now, this great matter is at  
an end. |

WAIL OF LĀL!AQŌL, A NĀK!WAX'DA<sup>u</sup> WOMAN

Hana hana hē! Now I think of my master | LĀL!aqōlī<sup>u</sup>lak<sup>u</sup>, my 1  
dear one, the chief at the beginning of the world. |

Hana hana hē! Now I'll tell the history of my house, beginning,  
with the first | chief of my numaym, <sup>u</sup>wālas, who had for their chief  
my ancestor, who || came from the first Lāqwag'ila. | 5

Hana hana hē! Hēlē<sup>u</sup>stēs went spouting around | our world, and  
he went into Blunden Harbor; and he went ashore | from his travel-  
ing-canoe, Killer-Whale-Mask; and he liked the place because it had  
a good sandy | beach. And now my ancestors had for their chief  
Hēlē<sup>u</sup>stēs. || He built a house with four platforms; and when he had | 10  
finished his house, a canoe came in sight with four persons | aboard.  
Hēlē<sup>u</sup>stēs went to meet them, and he | called the visitors ashore.  
Then my ancestor Hēlē<sup>u</sup>stēs | gave his visitors seal to eat. When  
they had || eaten, Hēlē<sup>u</sup>stēs spoke, and asked for the name of his | 15

xūnōkwas Lāk<sup>u</sup>waga lāx ha<sup>u</sup>yūdex'ālas<sup>u</sup>ēdaēs begwānema g'āg'ELELA  
lāx Yāqalenlīsē g'āxALELA lāx Gweyōsdēdzasē. Wā, lāx<sup>u</sup>en k'fēs 30  
g'wāgwēx's'āla lāx <sup>u</sup>nāxwāēnē<sup>u</sup>mas maēma<sup>u</sup>lēl lōxs yūdukwāē lōxs  
maēmōkwāē g'egēnemāsen g'īgaanā<sup>u</sup>yē lōdzēk'asēs sūsemē yix ts!ā-  
ts!ā<sup>u</sup>yāsen la lēlēqelase<sup>u</sup>wa. Wā, lādžēk'as<sup>u</sup>mōx lāba.

LĀGWĀLEMAS LĀL!AQŌLXA<sup>1</sup> NĀK!WAAXSEMĒ

Hana hana hē: lāk'asq!amaēg'in g'āx g'īg'aēx<sup>u</sup>ēdxen q'āgwidōlāē 1  
LĀL!aqōlī<sup>u</sup>lakwa ādaxen g'īk'axalēdzema lāxō <sup>u</sup>nālax.

Hana hana hē: lāk'as<sup>u</sup>mēsen newēlaltseg'in g'āle ng'alisek' g'īqa-  
g'īwa<sup>u</sup>yāsen <sup>u</sup>ne<sup>u</sup>mēmōtaxa <sup>u</sup>wālasē, yik'asexs g'īgadaāsen ōmpēxa  
g'āyāē laxa g'ālā Lāqwag'ila. 5

Hana hana hē: g'āxk'asaē L'ālt<sup>u</sup>sē<sup>u</sup>stāliselē Hēlē<sup>u</sup>stēs lāxō <sup>u</sup>wīstāx-  
sens <sup>u</sup>nālax. Wā, lāk'asē lāts!ā lāk'asex Baāsē qak'ats lāltāwē  
lāk'asxēs yā'yats'lēs māxemlē. Wā, lāk'asē āwelx<sup>u</sup>ēdqēxs ēk'asē  
āwīnagwisē. Wā, lāk'as<sup>u</sup>men g'īlg'alīsē g'īqag'īwa<sup>u</sup>yē Hēlē<sup>u</sup>stēs  
g'ōkwēlaxa mōxwidaxalilē dzōyagēk<sup>u</sup> g'ōkwa. Wā, g'īlk'as<sup>u</sup>mēsē 10  
g'wāla g'ōkwē g'āxk'asaē tēx<sup>u</sup>widē sēxwa xwāxwāgūma mōkwē  
k'lūdžexsē lāk'aseq. Wā, lāk'asē Hēlē<sup>u</sup>stēsē lālalaq. Wā, lāk'asē  
lēlwūltōdxē bāgūnsē. Wā, lāk'as<sup>u</sup>men g'īqag'īwa<sup>u</sup>yē Hēlē<sup>u</sup>stēsē  
L!ēxwēlasē mēgwatē lāk'asxēs bāgūnsē. Wā, g'īlk'as<sup>u</sup>mēsē g'wāla  
L!ēxwa lāk'asaē yāq'eg'a<sup>u</sup>lē Hēlē<sup>u</sup>stēsē qak'ats wūlēk'asēx lēgēmasēs 15

<sup>1</sup> LĀL!AQŌL.

16 visitor: and the visitor replied, and said, "I am 'yāk'ewas, and my  
tribe are the G'ig'lgām, and I live | in the village Xōqwaēs with my  
tribe: | and this woman Ts!älalilanaga, the princess of Yāx'LEN, is  
20 my wife. || Yāx'LEN is the chief of the Ts!ēts!emēleqala. And this |  
is my prince Ts!älag'ilis, and my princess is | Ts!älalililak<sup>o</sup>." Thus  
said 'yāk'ewas. And then 'yāk'ewas asked | the man where he  
came down from. And then the | man said, "I am Hēlē'stēs. I  
25 go spouting around | our world. I am L!äqwa'ila, the prince of the  
chief | of the Killer-Whales, Hälxsiwalis. Now, I wish to become a |  
real man in this place, and I built my house at Blunden Harbor."  
Thus said Hēlē'stēs. | And L!äqwa'ila is my ancestral chief, | the  
root of the chiefs of the numaym 'wālas, and he is my ancestral  
30 chief. |

Hana hana hē, ahana hana! O Great-One! the great one who  
came down is | my lord L!äqwa'ila, who took for his wife the prin-  
cess of | Lord 'yāk'ewas, Ts!älalililak<sup>o</sup>. And the lord had a child, |  
35 Yäqewē'las, the prince of Lord L!äqwa'ila. And now Lord  
'yāk'ewas gave as a marriage gift six canoes: for, indeed, Lord  
'yāk'ewas had obtained as a supernatural treasure the Grouse, the  
canoe-maker; | and therefore he, the only first one to give away

16 bāgūnsē. Wā, läk'asē nā'naxma'yēda bāgūnsaq. wā läk'asē 'nēk'a:  
"Nōgwak'as'em 'yāk'ewasa. Wā, läk'asē G'ig'lgāmX'LEN g'ōkūlotē,  
yik'asg'in hēk'asēk' g'ōkūlē Xōqwaēsē lōkwasen g'ōkūlotē. Wā,  
yōkwas'mēs k'lēdlēk'ats Yāx'LENōx Ts!älalilanagaxxen GENEMk'asēx,  
20 yik'asēx g'igāma'yāē Yāx'LENasa Tsēts!emēleqāla. Wā, yōkwas-  
'mēsē LEWELgāmayōx Ts!älag'ilisēx. Wā, läk'asen k'lēdadesōx Ts!ä-  
lalililakwēx," 'nēk'asē 'yāk'ewasē. Wā, läk'asē ōgwaqa wūlē 'yā-  
k'ewasaxa BEGWĀNEMē läk'asēx g'āyemamaxasas. Wā, läk'asa  
BEGWĀNEMē 'nēk'asa: "Nōgwak'as Hēlē'stēsa L!ätsē'staliselaxwa  
25 äwī'stäxsens 'nālx. Nōgwaem L!äqwa'ila LEWELgāmēs g'igāma-  
'yasa māx'ēnoxwē Hälxsiwalisa. Wā, läk'asen 'nēk'as qen g'āxk'asē  
bāxūs'id läk'asxen läk'asēx g'ōkūlasaxōx Baūsēx," 'nēk'asē Hēlē'stēs.  
Wā, ōkwas'mōsen g'iqag'iwa'yē L!äqwa'ila yik'asxen g'igānā-  
'yaxg'in 'nē'mēmōtēg'asa 'wālasē, wā, yōkwas'men g'ig'eqag'i-  
30 wa'yōx.

Hana hana hē, ahana hana adzēhēsa 'wālasaxalēdzēx'dēya: wālē  
āda'ya L!äqwa'iladzēyōlaxs läyōla geg'adex'ides k'lēdlēwūlas  
āda'ya 'yāk'ewasē Ts!älalililakwa āda. Wā, läk'asē xūngwudē-  
x'fidē āda'yas Yäqewē'lasēxa LEWÜlgāma'yas āda'yē L!äqwa'ila.  
35 Wā, läk'as'mē āda'ya 'yāk'ewasē qotēx'fīs q'EL!ets!aqē xwāxwā-  
k'lūna qālxaxs lōgwalaē āda'ya 'yāk'ewasaxē māg'ag'u lēqaxē xwā-  
xwāk'lūna. Wā, yōkwas'mēs läg'ilas lēx'aem g'ilk'as sak'axōden  
g'iqag'iwa'yē L!äqwa'ilāxa xwāxwāk'lūna. Wā, k'lēsk'asē ālaem

canoes, | was my ancestral chief. And it was not | long before Lord  
 Yäqewē<sup>1</sup>las was grown up. Then he married || Menlēdaas, the 40  
 princess of Lord Melnasemē<sup>2</sup>, chief of the | numaym Q'ōmk'lut<sup>3</sup>es  
 of the Gwa<sup>4</sup>sela. And the lord did not live | long with his wife,  
 when Lord Yäqewē<sup>1</sup>las had a son; | and Lord Melnasemē<sup>2</sup> gave as a  
 marriage gift four | large canoes, and four slaves, and six || grizzly- 45  
 bear blankets, and twenty mountain-goat | blankets, and one hun-  
 dred cedar-bark blankets. And he gave to | my pride the name  
 Melnēdzas. And he gave in marriage this name | to the prince of  
 Lord Yäqewē<sup>1</sup>las. And now | Lord Yäqewē<sup>1</sup>las gave away the  
 marriage gift of Lord Melnasemē<sup>2</sup> || to the ancestors of the Nā- 50  
 k'wax'da<sup>5</sup>x<sup>u</sup> and Gwa<sup>4</sup>sela, | who lived in a village inside of Negēl. |  
 Hana hana hē! This is my pride, the names of | the root of my  
 family, for all my ancestral chiefs gave away property. |

Hana hana hē, ahana hana! O Great-One who came down, || my 55  
 lord Yäqewē<sup>1</sup>las! my lord Melnēdzas | gave away property to the  
 Nāk'wax'da<sup>5</sup>x<sup>u</sup> and to the Gwa<sup>4</sup>sela. And my lord | Melnēdzas  
 gave away the four canoes, and | four slaves, six grizzly-bear blan-  
 kets, | twenty mountain-goat blankets, and || one hundred cedar- 60  
 bark blankets, which my lord Melnēdzas | obtained from his father-in-

gātaxs lak'asaē nEXLāx'fidō āda<sup>1</sup>ya Yäqewē<sup>1</sup>lasē, lāk'asaē geg'ade- 40  
 x'ides Menlēdaasē k'ledēlas āda<sup>1</sup>ya Melnasema<sup>2</sup>yē g'igāma<sup>3</sup>ya  
 s<sup>4</sup>ne<sup>4</sup>mēmotasa Q'ōmk'lut<sup>3</sup>esasa Gwa<sup>4</sup>sela. Wā, k'lēsk'asē āda<sup>1</sup>ya  
 gāla hayasek'alaxs lāk'asaē āda<sup>1</sup>ya Yäqewē<sup>1</sup>lasē xūngwadEX'itsē  
 bābagūmē. Wā, lāk'asē āda<sup>1</sup>ya Melnasema<sup>2</sup>yē q'ōtēx'itsa mōts!aqē 45  
 āwā xwāxwāk'lūna lōkwasa mōkwē q'lāq'Ek'owa lōkwasa q'EL!a  
 g'ig'ilasgem s<sup>4</sup>naENx'ūna<sup>5</sup>ya lōkwasa ma<sup>5</sup>tsōkwē s<sup>4</sup>mē<sup>5</sup>melXLōsgem  
 s<sup>4</sup>naENx'ūna<sup>5</sup>ya lōkwasa lāk'!endē k'lēk'lobawasa. Wā, yōkwas<sup>5</sup>mē-  
 sen s<sup>4</sup>yālaqalayōx lēgemōx Melnēdzas. Wā, lāk'as<sup>5</sup>mē lēgemg'elxlē  
 qak'as lēgemsa lēwelgāma<sup>3</sup>yas āda<sup>1</sup>ya Yäqewē<sup>1</sup>lasē. Wā, lāk'as-  
 s<sup>4</sup>mē āda<sup>1</sup>ya Yäqewē<sup>1</sup>lasē s<sup>4</sup>māx<sup>5</sup>widk'atsē qōtena<sup>5</sup>yās āda<sup>1</sup>ya Melna- 50  
 sema<sup>2</sup>yē lāk'asEX g'alāsa Nāk'wax'da<sup>5</sup>xwē lōkwasa Gwa<sup>4</sup>sELāxs  
 hēk'asaē g'ōkūlē ōxlālēsk'asas Negēlō.

Hana hana hē, yōkwas<sup>5</sup>mēg'in s<sup>4</sup>yālaqala yūwōx lēlēgemaxsen  
 āwanā<sup>5</sup>yēxa s<sup>4</sup>nāxwak'as<sup>5</sup>mōla s<sup>4</sup>māx<sup>5</sup>widaxen g'ig'eqag'iwa<sup>3</sup>ya.

Hana hana hē, ahana hana adzēhēsa s<sup>4</sup>wālasaxadēdzēx'dēya wālē 55  
 āda<sup>1</sup>ya Yäqewē<sup>1</sup>ladzēyōla wālē āda<sup>1</sup>ya Melnēdzadzēyōlaxēs lāyōla  
 s<sup>4</sup>mēmāx<sup>5</sup>widēaxa Nāk'wax'da<sup>5</sup>x<sup>u</sup>la<sup>5</sup>ya lō<sup>2</sup>Gwa<sup>4</sup>sela layōlē āda<sup>1</sup>ya Mel-  
 nēdzadzēyōla s<sup>4</sup>māx<sup>5</sup>widēāsa mōts!axdzēyōla sēsag'ilmē lōkwasē  
 mōx<sup>5</sup>dzēyōla q'lāq'Ek'ō lōkwasē q'EL!a nensgem s<sup>4</sup>naENx'ūna<sup>5</sup>ya lō-  
 kwasa ma<sup>5</sup>tsōkwē s<sup>4</sup>mē<sup>5</sup>melXLōsgem s<sup>4</sup>naENx'ūna<sup>5</sup>ya lōkwasa lā- 60  
 k'!endē k'lēk'lobawasa. Wā, yōkwas<sup>5</sup>em g'āyanēms āda<sup>1</sup>ya Melnē-  
 dzadzēyōla lāk'asxēs negūmpdzēyōlāē āda<sup>1</sup>ya Melnasemadzēyōlaxs

62 law MELNĀSEMĒ. And my great lord MELNĒDZAS grew | quickly to  
 be called chief. Then my lord MELNĒDZAS grew up | and married  
 65 ʹnĀLASĜEM, the princess of QʹĪMOXʹSALA, chief of the numaym  
 GʹĒXSEM of the ancestors of the LʹALʹLASIQWĀLA. And then my lord  
 MELNĒDZAS, and his wife ʹnĀLASĜEM, had a son. And my lord  
 QʹĪMOXʹSALA gave as a marriage gift twenty sea-otter blankets,  
 70 ten black-bear skin blankets, six slaves, four canoes, and one hun-  
 dred and twenty cedar-bark blankets; and he also gave as a mar-  
 riage gift forty seals as food to go with it, and the sea-otter-house-  
 dish, | the killer house-dish, and the wolf house-dish, and also the |  
 75 seal house-dish, and the name QʹUMXʹELAGʹILIS to be | the name of the  
 child of MELNĒDZAS, for the potlatch to be given at the time of the  
 marriage; and he also gave him the name KwakūxʹĀLAS for a feast  
 name, | when he was to give a feast with the forty seals which were  
 given as a marriage gift | to him by his father-in-law QʹĪMOXʹSALA.  
 And then my lord | QʹUMXʹELAGʹILIS gave away the marriage gift to  
 the ancestors of the | LʹALʹLASIQWĀLA, and also the ancestors of my  
 tribe, the NĀKʹWAXʹDAʹXʹ; | and my lord KwakūxʹĀLAS gave with the  
 property | forty seals in the house-dishes. Now, there were two |  
 names given in marriage—QʹUMXʹELAGʹILIS, and the feast name |  
 KwakūxʹĀLAS.

62 layōla ādaʹya MELNĒDZADZĒYŌLA qʹwaqʹwaxʹtyakʹas lākʹaseq qakʹats  
 halōl.lēxē gʹīgāmēxlā. Wā, lākʹasē ādaʹya MELNĒDZASĒ NEXLAAXʹʹīda  
 lākʹasaē gegʹadexʹʹīdkʹats ʹnĀLASĜEMĒ kʹlēdēlas QʹĪMOXʹSALA yikʹasex  
 65 gʹīgāmaʹyasa ʹNEʹmēmōtasa GʹĒXSEMASA gʹalkʹasasa LʹALʹLASIQWĀLA.  
 Wā, lākʹasē ādaʹya MELNĒDZAS LŌKwasēs GENEMĒ ādaʹya ʹnĀLASĜEMĒ  
 xūngwadexʹʹīdkʹatsē bābagūmkʹasē. Wā, lākʹasē ādaʹya QʹĪMOXʹ-  
 sala wāwalqālasē maʹltsokwē qʹlēqʹlasasĜEM ʹnaENXʹʹūnaʹya LŌKwasē  
 laʹstowe LʹENLʹentSEM ʹnaENXʹʹūnaʹya LŌKwasē qʹlELʹlōkwē qʹlāqʹle-  
 70 kʹowa LŌKwasē mōtsʹlaqē xwāxwākʹlūna LŌKwasē maʹltsogūgʹeyowē  
 kʹlēkʹlobawasa. Wā, hēkʹasʹmēs wāwadzōlemsē mōsĜEMĜustowē  
 mēgwata haʹmāyaaxsaʹya. Wā, hēkʹasʹmēsā qʹlāsa lōqūlila LŌKwasa  
 māxʹēnoxwē lōqūlila LŌKwasa ālanemē lōqūlila; wā, hēkʹasʹmēsa  
 mēgwatē lōqūlila. Wā, hēkʹasʹmēsa lĜEMĒ QʹUMXʹELAGʹILISĒ qa  
 75 lĜEMĒ xūnōkwas MELNĒDZASĒ qakʹasēs pʹlETSʹlōNĒLASA wāwalqālayo.  
 Wā, lākʹasē lĜEMĜELXʹlāLAX KwakūxʹĀLASĒ qakʹas lĜEMs qakʹasō  
 kʹwēlasʹīdkʹatsē mōsĜEMĜustāwē mēgwataxa wāwalqālayuwē lā-  
 kʹaseq, yikʹatsēs NEGŪmpē QʹĪMOXʹSALA. Wā, lākʹasʹmēsē ādaʹya  
 QʹUMXʹELAGʹILIDZĒYŌLA ʹmāxʹwidkʹatsē wāwalqālayo lākʹasxē gʹālāsē  
 80 LʹALʹLASIQWĀLA LŌKwasē gʹalkʹasasen gʹōkūlōta NĀKʹWAXʹDAʹXWĒ. Wā,  
 lākʹasʹmē yāqwgʹilila lākʹasaē ādaʹya KwakūxʹĀLASĒ ādaʹya loxʹtslōd-  
 kʹatsē mōsĜEMĜustāwē mēgwata. Wā, lākʹasʹmē maʹltsEMĜaALE-  
 lē lĜEMĜELXʹlāYē yikʹasex QʹUMXʹELAGʹILISĒ LŌKwasē kʹwēladzEX-  
 lāyōkʹase KwakūxʹĀLASE.

Hana hana hē; ahana hana! O Great-One who came down! my | 85  
lord L!āqwag'ila, my lord Yāqewē'las. | my lord Melnēdzas, and my  
lord Q!umx'elag'ilis, they | all gave away much property, and all  
gave feasts, | and my ancestral chiefs gave dances. ||

Ha ha hana hana hē; ahana hana! Therefore I feel like laughing 90  
at the | words of the people under me, on account of my ancestral  
chiefs, for they stole | the names of my ancestral chiefs, the roots of  
my numaym. Ha a! for who dares to use | my names, the names  
left by my ancestors? |

Hana hana hē; ahana hana! O Great-One who came down! my ||  
lord, whose own name was Q!umx'elag'ilis, he | married L!ā- 95  
qwag'ilayugwa, princess of | Q!EYōkwētelasōgwi'lak<sup>u</sup>, my lord the  
head chief of the great | numaym Qāqewadiliqāla of the Dzāwade-  
ēnox<sup>u</sup>. | Q!EYōkwētelasōgwi'lak<sup>u</sup>, my lord, lived at Gwa'yē. || And 100  
Q!umx'elag'ilis and his | wife had not been married long, when they  
had a son. And immediately || Q!EYōkwētelasōgwi'lak<sup>u</sup>, my lord,  
got ready to | give his marriage gift to his son-in-law Q!umx'elag'ilis,  
my lord. And | he bought the great copper Cause-of-Quarrel for  
the || mast of his canoe; and for the place of his princess L!āqwa- 5  
g'ilayugwa to sit in, | six shovel-nosed canoes, and four slaves | for  
bailing out the canoes; and the blankets to be worn by his | princess

Hana hana hē; ahana hana, adzēhēsa 'wālasaxalēdzēx'dēya wālē 85  
āda'ya L!āqwag'iladzēyōla wālē āda'ya Yāqewē'ladzēyōla wālē  
āda'ya Melnēdzadzēyōla wālē āda'ya Q!umx'elag'iladzēyōlaxēs  
'nāxwa'mayōla 'wālasila 'māx'widēaxēs 'nāxwa'mayōla k'wēlasēdē-  
axē yiyixsema'yaēnoxēd g'ig'iqag'iwa'ya.

Ha ha hana hana hē; ahana hana āgwil'maen la dēdalēqelas wāl- 90  
dēmasen bēbēgwabālētēn g'iqag'iwa'yaxs wāx'k'asaē gōla'yax  
lēlēgēmasen ā'wanā'yē g'ig'eqag'iwa'ya hāa qa āngwak'asēs nāla-  
k'asaxg'in lēlēgēm'k'asg'inx'ga lēlēgēmēsawēsen wīwōmpdzēyōla.

Hana hana hē; ahana hana adzēhēsa 'wālasaxalēdzēya wālē  
āda'yaxa q!ūlēxLē'yadzēyōla Q!umx'elag'ilisa āda'yaxēs lādzēyōla 95  
gēg'adēx'īdē'yas L!āqwag'ilayugwa lāk'asēx k'ōdēlēk'asas Q!EYō-  
kwētelasōgwi'lakwē āda'ya yik'asēx xamagēma'yē g'ig'amēk'atsē 'wā-  
lask'asē 'nē'mēmotsa Qāqewadiliqālasa Dzāwadeēnoxwē yik'asēs  
hēk'asaē g'ōkūlē āda'ya Q!EYōkwētelasōgwi'lakwē āda'yē Gwa'yē.  
Wā, k'ēsk'lasē gāla ha'yasek'ālē Q!umx'elag'ilisē āda'ya lōkwāsēs 100  
gēnēmk'asaxs lāk'asaē xūngwadēx'ē'īdk'atsē bābagūmē. Wā, hēx'-  
'īdk'as'mēsē Q!EYōkwētelasōgwi'lakwē āda'ya xwānal'īdēya qak'ats  
lā qotēx'axēs nēgūmpk'asē Q!umx'elag'ilisē āda'ya. Wā, lāk'as'mē  
k'īlx'widk'asxē 'wālasē L!āqwa lāk'asēx T!ent'lālayo qak'ats lāk'e-  
ya'ya. Wā, hēk'as'mēs k'waxsalats'ēs k'ōdēlasē L!āqwag'ilayu- 5  
gwayē q!EL'ets!aqē t'ēt'ēgūna. Wā, hēk'as'mēs mōkwē q!āq'ēk'o-  
wa qak'as tsālēg'esxē t'ēt'ēgūnē. Wā, hēk'as'mēs 'nēx'ūna'yaxsēs

Llāqwag'ilayugwa were one hundred mountain-goat blankets, 10 twenty lynx blankets, and forty black-bear blankets; and two hundred mountain-goat horn spoons were the anchor-line for the six canoes in which Llāqwag'ilayugwa was seated; and the name given in marriage, K'ladalag'ilis, was to be the name of the prince of my lord Q'umx'elag'ilis. Then the marriage gift was given 15 away to the ancestors of the Qāqewadiliqāla, and to the ancestors of the Nāk'wax'da'xw, by my lord K'ladalag'ilis. Now, my lord K'ladalag'ilis grew up to be a man; and he married Gwēx'sēsēlas, princess of the head chief of the great numyam Haeyalik'awē of 20 the Hāxwāmis, who lived in Al'atxā. K'ladalag'ilis and his wife had not been married long, when they had a son. And then the great chief K'wamaxalas got ready and bought the great copper Crane for the mast of his canoe; and he was going to give the marriage gift to his son-in-law Lord K'ladalag'ilis, and eight shovel-nosed 25 canoes for his princess Gwēx'sēsēlas to sit in, and forty lynx blankets to be worn by his princess Gwēx'sēsēlas, and twenty grizzly-bear blankets, and twenty black-bear blankets, and two hundred mountain-goat blankets; and also this cause of my 30 pride, seven slaves, to bail out the water from the canoes | of

8 k'ledēlasē Llāqwag'ilayugwē lāk'endē 'mē'melxlōsgem 'naenx'ūna-  
 'ya lōkwasē ma'ltsokwē 'wālasx'āsgem 'naenx'ūna'ya. Wā, hēk'as-  
 10 'mēsa mōx'sokwē l'entsem 'naenx'ūna'ya. Wā, hēk'as'mēs  
 ma'lp'enyag'ē ts'tēts'lōlōlaq k'āk'ets'enaq, mōgwanewēsa q'el'ets'laqē  
 t'ēt'egūn k'waxsalats'lēs Llāqwag'ilayugwa. Wā, hēk'as'mēs lēgem-  
 g'elx'la'yē K'ladalag'ilisē qak'as lēgēmsa lēwelgema'yas Q'umx'ela-  
 g'ilisē āda'ya. Wā, lāk'as'nē 'māx'widayowa qōtenayuwē lāxa g'ālāsa  
 15 Qāqewadiliqāla lōkwasē g'ālāsē Nāk'wax'da'xwē yik'ats K'ladala-  
 g'ilisē āda'ya. Wā, lāk'asē nexlāax'id bēgwānemē K'ladalag'ilisē  
 āda'ya lāk'asē geg'adex'idk'ats Gwēx'sēsēlasē k'ledēlk'asas xāma-  
 gema'yē g'igāmēk'atsē 'wālasē 'nē'mēmōt Haeyalik'awēsa Hāxwā-  
 misē, yik'asēx hēk'asaē g'ōkūlē Al'atxā. Wā, k'lēsk'asē gūla ha'ya-  
 20 sek'ālē K'ladalag'ilis āda'ya lōkwasē genemē lāk'asaē xūngwadex-  
 'idk'atsē bābagūmē. Wā, hēx'idk'as'mēsa 'wālasē g'igāma'ya  
 K'wamaxalas xwānal'idk'asa, wā, lāk'as'mē k'ily'widk'asxa 'wālasē  
 Llāqwa Ademgūlē qak'ats lāk'eya'ya lāxēs qōtē'nēlaxēs nēgūmpē  
 K'ladalag'ilisē āda'ya. Wā, hēk'as'mēsa ma'lgūnāts'laqē g'ig'alā  
 25 qak'as k'waxsalats'lēk'atsēs k'ledēlē Gwēx'sēsēlasē. Wā, hēk'as-  
 'mēsa mōx'sokwē 'wālasx'āsgem 'naenx'ūna'yaaxsēs k'ledēlasē  
 Gwēx'sēsēlasē lōkwasa ma'ltsokwē g'ig'ilasgem 'naenx'ūna'ya lō-  
 kwasa ma'ltsokwē l'entsem 'naenx'ūna'ya lōkwasa ma'lp'eny-  
 30 yag'ē 'mē'melxlōsgem 'naenx'ūna'ya. Wā, hēk'as'mēsg'ūn 'yala-  
 qalayōk' yik'asxg'a ālēbōkūk' q'āq'ek'owa qak'as ts'ālēlgesg'a



Gwēx'sēsēlas, the princess of K!wamaxalas, and | two hundred and 32  
fifty goat-horn spoons as an anchor-line for the | eight canoes, and  
the marriage name | Gwē'yimdzē for the name of the prince of  
K!ādālag'ilis. ||

This is what my ancestral chiefs in the story of my origin | were 35  
doing when they grew up to be great chiefs. Therefore I do not feel  
bad, | but I am getting tired telling from beginning to end what was  
done by those | of whom I have just spoken. |

Hana hana hē haē haē! ||

That was the end of the wailing of L!āl!aqōl, the female Nā- 40  
k!wax'da<sup>ε</sup>x<sup>u</sup>. (This is the same | as to say Nāk!wax'da<sup>ε</sup>x<sup>u</sup> woman.)

#### HISTORY OF THE MAĀMTAG'ILA<sup>1</sup>

The ancestors of the Kwakiutl were living at Qālogwis, and the | 1  
chief of the Maāmtag'ila, whose name was Q!ōmogwē<sup>ε</sup> (III 11) =  
called | his numaym to come into his house. When | they were  
all in, his speaker, Dā'lewēk'ēmō<sup>ε</sup>, spoke; || and he told why 5  
he had been called by the chief Q!ō'mogwē<sup>ε</sup> (III 11), because |  
he wished to go and marry Qwaēsogūt (III 12), the princess of  
Chief | Down-Dancer (II 6) of the Comox. His numaym told him  
at once | to go ahead, and they got ready | to start on the following

k!waxsalatslēg'as Gwēx'sēsēlas k!ēdēlasa g'igāma<sup>ε</sup>yē K!wamaxalasē 3;  
lōkwasa sēsax'sok'āla ts!ēts!ōlolaq k'āk'ets!enaq mōgwānewēsa  
ma!lgūnāts!aqē g'ig'ālā. Wā, hēk'as'mēsa lēg'emg'elx!a<sup>ε</sup>yē Gwē-  
<sup>ε</sup>yimdzē qak'as lēg'emS lēwelgāma<sup>ε</sup>yas K!ādālag'ilisē.

Wā, yōkwas<sup>ε</sup>em g'wēgwālag'ilidzatsen g'ig'igaanā<sup>ε</sup>yaxg'en nūyām- 35  
balisēk' g'wasx'āla g'igāma<sup>ε</sup>ya<sup>ε</sup>nakūla. K!eāsg'ilen xenllēgema  
ōkwas<sup>ε</sup>mēg'in la qelx'ēid lālabaaX g'wēgwālag'ilidzatas g'wāgūsagō-  
dāxg'en lāx gwāl wāldema.

Hana hana hē haē haē.

Wā, laem lābē lagwālemas L!āl!aqōlxa Nāk!waxsemē (<sup>ε</sup>nemā- 40  
x'is lō<sup>ε</sup> <sup>ε</sup>nēk'a Nāk!wax'da<sup>ε</sup>x<sup>u</sup> ts!edāqa).

#### HISTORY OF THE MAĀMTAG'ILA<sup>1</sup>

G'ōkūla<sup>ε</sup>lāē g'ālāsa Kwāg'ulē lāx Qālogwisē. Wā, lā<sup>ε</sup>lāē g'iga- 1  
dēda <sup>ε</sup>ne<sup>ε</sup>mēmāsa Maāmtag'ilāsa lēgadās Q!ōmogwa<sup>ε</sup>yēxa lēts!ō-  
dāxēs <sup>ε</sup>ne<sup>ε</sup>mēmōtē qa g'āxōs <sup>ε</sup>wī<sup>ε</sup>lāēL lāx g'ōkwās. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lā-  
wisē g'ax <sup>ε</sup>wīlaLEXS laael yāq!eg'a<sup>ε</sup>lē elkwāsē Dālewēk'ema<sup>ε</sup>yē.  
Wā, laem<sup>ε</sup>lāē nēlas lē<sup>ε</sup>lalilasēs g'igāma<sup>ε</sup>yē Q!ōmogwa<sup>ε</sup>yē yīxs 5  
<sup>ε</sup>nēk'ac qa<sup>ε</sup>s lā gāgak'lax Qwaēsogūtē lāx k!ēdēlasa g'igāma<sup>ε</sup>yē  
Qāmxūlalē, yīsa Q!ōmoX<sup>ε</sup>sē. Wā, lā<sup>ε</sup>lāē hēx'ēida<sup>ε</sup>mē <sup>ε</sup>ne<sup>ε</sup>mēmōtas  
<sup>ε</sup>nāXwa wāxaq qa wēg'ēs. Wā, hēx'ēidaem<sup>ε</sup>lāwisē xwānā<sup>ε</sup>ida  
qa<sup>ε</sup>s lālxā lālē <sup>ε</sup>nāx'ēidelxā gaāla lāxa Q!ōmoX<sup>ε</sup>sē. Wā, lā<sup>ε</sup>lāē

<sup>1</sup> This genealogy follows out the descendants of one of the women (III 2), mentioned in the genealogy of the Dzēndzenx'q'ayo. See p. 10-5.

10 morning to go to the Comox. In the morning, when daylight came, many of the numaym Maämtag'ila started, and they arrived at the beach of the village of the ancestors of the Comox at Puntlatch. Immediately they made the marriage payment out of the two canoes before going on shore; and after they had done so, the  
 15 Maämtag'ila were told to wait in the canoe, for Qwaësoḡüt was getting ready to carry her things into the canoe of her husband, Q'ōmogwē. It was not long before the ancestors of the Comox began to beat on the front boards of the house of Down-Dancer, and there was a thundering noise in the house of Down-Dancer; and all  
 20 the men of the Comox said, "Hum!" and the sound of shell rattles was heard when Qwaësoḡüt (III 12) was led by four men wearing xwëxwë masks. The woman was singing her sacred song. She went straight down the beach into the canoe of Q'ōmogwē (III 11); the xwëxwë went down to the shore and went back up the beach into  
 25 the house of Down-Dancer (II 6). Qwaësoḡüt (III 12) stayed and sat down by the side of Q'ōmogwē (III 11). When all the xwëxwë were inside, Down-Dancer (II 6) came out of his house and invited his son-in-law to eat in his house with his crew. Then Q'ōmogwē (III 11) and his wife Qwaësoḡüt (III 12) went ashore first. They  
 30 were followed by their crew. The shell rattles of the xwëxwë did

10 ʼnaxʼʼidxa gaäläxs laē äläxʼwidëda qlënemolëda Maämtag'ila ʼneʼmëma. Wä, laʼlaē lägrälis läx lʼemaʼisasa gʼökülasasa gʼäläsa Q'ōmoḡʼsë läx Penlatsa, wä, hëxʼʼidaemʼläwisë qädzëlʼidëxs kʼlës-ʼmaë hōxʼwültä laxës mötslaqë yaëʼyats!ä. Wä, gʼilʼemʼläwisë gwälëxs laē äxsëʼwëda Maämtag'ila, qaʼs wägrë ësäla hänäla, qaxs  
 15 lëʼmaë xwänalälë Qwaësoḡütaxës memwalalë, qaʼs gʼäxlägil läxs-lä läx yäʼyats!üsës läʼwünemë Q'ōmogwaʼyë. Wä, kʼlësʼlatla gäläxs laē lëmxëxsëḡʼündëda gʼälä Q'ōmoḡʼsxa gʼökwas Qämḡülälë. Wä, läʼlaē künwat!älëda gʼökwas Qämḡülälë. Wä, läʼlaë ʼnāḡwa hemxalëda hëbegwänemasa Q'ōmoḡʼsë. Wä laemxäë hëkʼläla  
 20 xemsemëkʼʼinasëxs gʼäxaë gʼälabaʼyë Qwaësoḡütasa mökwë yaëxü-mälaxa xwäxwëgenülë. Wä, laemʼlaë yäläqülëda tsʼedäqaxs laë häyintsʼësëla läxa lʼemaʼisë qaʼs lä hëxsëla läx yäʼyats!äs Q'ōmogwaʼyë. Wä, laemʼläwisa mökwë xwäxwë lägraa läx awäxstälisasa demsxäxs gʼäxaë xwëlxäxs-dësa, qaʼs lä xwëlaqa laël läx gʼökwas  
 25 Qämḡülälë. Wä, laemülë xäkʼlë Qwaësoḡütë la kʼwanödëxsëx Q'ōmogwaʼyë. Wä, gʼilʼmësë ʼwilaëlëda xwëxwäxs gʼäxaë Qämḡülälë läwüls läxsë gʼökwë. Wä, laʼmë lëlwültödxës negümpë. qa lüs lʼëḡwa läx gʼökwas lʼëʼwës lëelötë. Wä, hëʼmis gʼälöltäwë Q'ōmogwaʼyë lʼëʼwis genemë Qwaësoḡütë. Wä, läʼlaë läsgëmësö-  
 30 sës lëelötë. Wä, laʼmë hëwäxa qʼwëʼfidë xemsemëkʼʼinasa xwëxwë

not stop | sounding behind the curtain in the rear end of the house. | 31  
 Then Q!omogwē<sup>s</sup> (III 11) and his wife sat down in the rear end of the |  
 house, outside of the curtain in front of the xwēxwē. They | ate  
 steamed camas. This was the first time that the || ancestors of the 35  
 Kwakiutl tasted camas. After they had eaten, | Down-Dancer  
 spoke to his tribe, the ancestors of the Comox. | He wanted them to  
 pacify the xwēxwē. The | ancestors of the Comox assembled at once.  
 Then | Down-Dancer (II 6) told his son-in-law to watch the move-  
 ments of the xwēxwē dancers while they were singing for them, || for 40  
 he was going to give it as a marriage gift to his son-in-law. After |  
 he had spoken, the song-leader of the ancestors of the Comox, whose  
 name was | NEMNEMEM, arose and shouted, "Woo!" Then the  
 ancestors of the Comox shouted "Woo!" | while they were beating  
 on boxes which were turned upside down. | Then four naked dancers  
 came out, || their bodies painted with ochre, and wearing the xwēxwē 45  
 masks on their faces. Four | songs were sung for them; and when  
 the last song | was ended, then the four dancers walked with quick |  
 steps and all the men of the Comox beat time quickly. Then |  
 the speaker of Down-Dancer, named LENōlālāl, arose and || spoke; 50  
 and he said, "Look at this, Chief Down-Dancer! | and bring some-  
 thing to drive the supernatural ones into their room." Thus he  
 said. | Then they cut goat-skins into strips | and put them down;

xem<sup>s</sup>yāla lāx āladzēlilasa yāwapemlilē lāx ōgwiwalilasa g'ōkwē. 31  
 Wā, lā klūs<sup>s</sup>ālilē Q!omogwa<sup>s</sup>yē lē<sup>s</sup>wis genemē lāx ōgwiwalilasa  
 g'ōkwē lāx l'āsadzēlilasa yāwapemalilasa xwēxwē. Wā, la<sup>s</sup>mē lē-  
 xwēlag'ilxa mōt!exsdē neg'ikwa. Wā, hēm g'il p!ex<sup>s</sup>ālelatsa g'ā-  
 lāsa Kwāg'ulaxa mōt!exsdē lāxēq. Wā, g'il<sup>s</sup>mēsē gwāl l'ēxwa, wā, 35  
 lā<sup>s</sup>lāē yāq!ēg'a<sup>s</sup>lē Qāmḡūlalaxēs g'ōlg'ekūlōtaxa g'ālāsa Q!omox<sup>s</sup>sa.  
 Wā, laem<sup>s</sup>lāē <sup>s</sup>nēx' qā yālasōlag'ēsa xwēxwē. Wā, hēs<sup>s</sup>'idaem<sup>s</sup>lā-  
 wisē q!ap!ēg'ilikēda g'ālāsa Q!omox<sup>s</sup>sē. Wā, laem<sup>s</sup>lāē <sup>s</sup>nēk'ē Qāmḡū-  
 lalē qā dōqwalēsēs negūmpax gwāy'ēlālasasēxs laē q!emtaxa xwē-  
 xwē, "qaxs la<sup>s</sup>mēg'as lal lāl.negūmp," <sup>s</sup>nēx'laēq. Wā, g'il<sup>s</sup>em<sup>s</sup>lāwisē 40  
 q!wēl'idexs lāael lāx'ūlila nāgadāsa g'ālā Q!omox<sup>s</sup>sxa lēgadālas  
 NEMNEMEM. Wā, lā<sup>s</sup>lāē woōxa. Wā, lā<sup>s</sup>lāē <sup>s</sup>nemādzaqwa woō-  
 xēda g'ālā Q!omox<sup>s</sup>s, lālxēs t!emtsemayaēna<sup>s</sup>yaxa qōxqegwilē  
 xēxetsema. Wā, hēm<sup>s</sup>lāwis g'āx<sup>s</sup>wūtlalilēlatsa mōkwē xaxenāla  
 gwēgūms<sup>s</sup>idekwē yaēxūmala xwēxwāxs lāael q!emtasōsa mōsgemē 45  
 q!emq!emdema. Wā, g'il<sup>s</sup>em<sup>s</sup>lāwisē q!ūlbēda ālelxsdā<sup>s</sup>yē q!em-  
 demēxs lāael tsex<sup>s</sup>sēsēdēda xwēxwē lāxēs mōk!wēna<sup>s</sup>yē. Wā,  
 lā<sup>s</sup>lāē t!emsālēda <sup>s</sup>nāxwa begwānemsa Q!omox<sup>s</sup>sē. Wā, lā<sup>s</sup>lāē  
 lāx'ūlilē elkwās Qāmḡūlalēxa lēgades LENōlālāl, qā<sup>s</sup> yāq!ē-  
 g'a<sup>s</sup>lēl. Wā, lā<sup>s</sup>lāē <sup>s</sup>nēk'a: "Wēg'a dōqwalax, g'igāmē<sup>s</sup> Qāmḡū- 50  
 lal, g'ax lag'ax'ē k'imēx'saganolaōsaxg'as <sup>s</sup>nawalax<sup>s</sup>g'ōs." <sup>s</sup>nēx-  
 'lāē. Wā, hēs<sup>s</sup>'idaem<sup>s</sup>lāwisē la āx<sup>s</sup>tse<sup>s</sup>wēda xwēxūt<sup>s</sup>lā'yē <sup>s</sup>mēlx-

and after they all had been put down, | LENŏlälal shouted, "Wooo!"  
 55 and all the Comox shouted at the same time, "Wooo!" || while they  
 were beating time fast. They shouted "Wooo!" four times, | and  
 then the four xwëxwë dancers went back behind the curtain. | Now  
 they were pacified. Then LENŏlälal said, | "Now the xwëxwë has  
 been given as a marriage present to Q'ŏmogwë<sup>e</sup>, and the name |  
 60 Hëk!ütēn. Now this will be the name of Q'ŏmogwë<sup>e</sup>, || and also  
 another name, Tëšēl!a, and Häg'äs, and L'EMELxēl, | and also  
 twenty boxes of camas-roots. | That was all he said. Then he finished  
 with this. | Q'ŏmogwë<sup>e</sup> stayed for four days before going home | to  
 65 Crooked-Beach with his Comox wife. Immediately || he gave a feast  
 with the twenty boxes of camas-roots to the | ancestors of the  
 Kwakwiatl. They did not know what the steamed camas-roots were, |  
 for that was the first time they had seen them. It was not long  
 before | Q'ŏmogwë<sup>e</sup> (III 11) and his wife (III 12) had a son. | Then  
 his name was Tëšēl!a (IV 13) and Q'ŏmogwë<sup>e</sup> gave away blankets on  
 70 behalf of his || child. Then he had another son, and | his name was  
 Häg'äs (IV 14); and he had another child, a girl, | and he gave her a  
 name belonging to the Maämtag'ila, | because she was a girl. She  
 was called Calling-Woman (IV 15). | Then Q'ŏmogwë<sup>e</sup> (III 11) changed  
 75 his name, and he named himself || Hëk!ütēn (III 11). When his three

53 Lŏwa, qa's g'ūxē gēmxalēma. Wä, g'il'EM'läwisē 'wilgalēx  
 laē wooxē LENŏlälälē. Wä, lä'laē 'nemädzaqwa wooxwēda  
 55 Q'ŏmogwë<sup>s</sup> läxēs t'EMSäläna'yē. Wä, hē'lat!a la mōp'endzaqwa  
 wooxaxs laē 'wī'la la āladzēdēda mōkwē xwëxwëxa yāwabilē.  
 Wä, la'mē yā'fida. Wä, lä'laē yāq'leg'a'lē LENŏlälälē. Wä, la'mē  
 läk'leg'a'ltsa xwëxwë lax Q'ŏmogwa'yē. Wä, hē'misa lēgēmē,  
 yix Hëk!ütēnē. Wä, laem'laē lēgēmiles Q'ŏmogwa'yē. Wä,  
 60 hēem'läwisē 'nemsgēmē lēgēma Tëšēl!a lō' Häg'äs lō' L'EMEL-  
 xēlē. Wä, hēem'läwisu ma'ltsemāg'eyowē xetsem mōt!exsda.  
 Wä, hēem'laē wāxax'ādalē wāldemas. Wä, laem'laē gwāl laxēq.  
 Wä, mōp'lenxwa's laē 'nālā hēlē Q'ŏmogwa'yaxs g'āxāē nā'nak'  
 läx Qälōgwisē lē'wis Q'ŏmogwë<sup>s</sup>saaxsemē gēnema. Wä, hēx'ida-  
 65 em'läwisē k'wēlas'itsa ma'ltsemāg'eyowē xetsem mōt!exsd läxa  
 g'älā Kwāg'ula. Wä, laem'laē āmlq'lexsa neg'ikwē mōt!exsda,  
 qaxs hē'maē ālēs 'nempl'ena dōx'walelaq. Wä, k'ēs'lat!a g'älaxs  
 laē xūngwadex'fidē Q'ŏmogwa'yasa bābagūmē läxēs lā gēnema.  
 Wä, la'mē lēgades Tëšēl!a. yixs läael pl'es'fidē Q'ŏmogwa'yē qaēs  
 70 xūnōkwē. Wä, läxāē ēt'ēd'el xūngwadex'itsa bābagūmē. Wä,  
 la'mē lēgades Häg'äs. Wä, lä'laē ēt'ēd xūngwatsa tslāts!ada-  
 gēmē. Wä, laem'laē lēx'ētsēs lēx'lēgēmilaxs Maämtag'ilaē  
 läqēxs tslāts!adagemāē. Wä, laem'laē lēgades läqūlayugwa läq.  
 Wä, laem'laxāē l'āyuxlē Q'ŏmogwa'yē. Wä, läem'laē lēgad lās  
 75 Hëk!ütēnē. Wä, g'il'EM'läwisē q'ūlsq'ūlyax'widē yūdukwē sāsem-

children were grown up, | Hēk'lūten (III 11) showed the xwēxwē 76  
 dance. In winter he gave a winter dance, | and he also had the  
 salmon-dance. | TēsēL'a (IV 13), the eldest one of his children, was  
 cannibal-dancer, | and Hāg'ās (IV 14) was dog-dancer, and Calling-  
 Woman (IV 15) was salmon-dancer, || and one of the relatives of 80  
 Hēk'lūten, Hāmdzid, was grizzly-bear dancer. | The name of the  
 cannibal-dancer was L'ax'elag'ilis, and the | name of Hāg'as was  
 Head-Dog, and the name of the girl | was Head-Dancer, and the  
 name of the grizzly bear was Pretty-Grizzly-Bear. | Then Hēk'lūten  
 had another son, and his name was || PENGwēd (IV 16). This is also 85  
 a Kwakiutl name. | Hēk'lūten (III 11) and his wife, Qwaēsogūt  
 (III 12), separated. | She went home to the Comox with Hāg'as (IV 14)  
 and PENGwēd (IV 16), the | youngest one. She took with her to Punt-  
 latch the four dances which she had seen given | by their father Hē-  
 k'lūten when he gave a winter dance. || Now she gave a winter dance 90  
 for the cannibal-dancer, the salmon-dancer, || dog-dancer, and grizzly-  
 bear-dancer, and she | used the same songs and the same names that  
 had been used by the | dancers at Qālogwis. At that time the  
 names | of the Kwakiutl went for the first time to Comox on account  
 of the two children of || Hēk'lūten who went home with their mother. 95  
 It was not very long before | Hēk'lūten (III 11) married K'anēlk' as

-ēxs laē nē'ēdāmasē Hēk'lūtenaxa xwēxwē. Wā, la'mē yāwix'ī- 76  
 laxa lāel ts'āwūnxa; hēEM'elawisa hāmēyalalē. Wā, lā'laē hāma-  
 ts'lē 'nōlast'ēGEMa'yas sāsEMasē TēsēL'a. Wā, lā'laē wawaselalē  
 Hāg'āsē, yixs lā'fala' hāmēyalala ts'lāts'ladaGEMē Lāqūlayugwa.  
 Wā, lā'laē nāna g'ayolē lāx LēLēLā'āsē Hāmdzidē, yis Hēk'lūtenē. 80  
 Wā, yū'mis'lāel LēGEMsa hāmats'lōx L'āx'elag'ilisē. Wā, lā'laē  
 Lēgādē Hāg'āsas Wāwaselig'a'yē. Wā, lā'laē Lēgādēda ts'lāts'lada-  
 GEMas Yāyaxūya'yē. Wā, lā'laē Lēgades NENk'asōxa nānē. Wā,  
 lā'laē ēt'lēd xūngwadē Hēk'lūtenasa bābagūmē. Wā, lā'laē Lēga-  
 des PENGwēdē. Wā, laEM'laxae Kwāg'uldzes LēGEMa. Wā, laEM 85  
 k'āsowē Hēk'lūtenē Lē'wis GENEMē Qwaēsogūtē. Wā, laEM'laē  
 nā'nakwa lālaa lāxa Q'lōmoX'sē Lō'laē Hāg'āsē Lō'laē PENGwēdēxa  
 āmā'yīnxa'yē. Wā, laEM'laē hāyīnkūlaxēs dōgūlē mōX'widāla yāwē-  
 nEMsēs ōmpē Hēk'lūtenaxs laē yāwix'īlalaxa la ts'āwūnxa lāx  
 PENLatsa. Wā, laEM'laē 'wī'la yāwix'īlasa hāmats'la, Lē'wa hāmē- 90  
 yalalē, Lē'wa wawaselalē. Wā, hēEM'elawisa nānē. Wā, hēEM-  
 'elaxaāwis q'EMq'EMdesēda q'EMq'EMdEMas Lē'wa LēLēGEMasa  
 lēlēdēs LēLēGEMē lāx Qālogwisē. Wā, hēEM'el g'il lās LēLēGE-  
 masa Kwāg'ulē lāxa Q'lōmoX'sē qaēda ma'lōkwē sāsEMs Hēk'lūte-  
 naxs lāa'l nā'nak' Lē'wēs ābEMPē. Wā, g'il'mēsē gāgālaxs laē 95  
 gēgādē Hēk'lūtenas K'anēlk'asē. yix k'ēdēlas 'max'mewēsagē-

- 97 (III 2) the princess of <sup>ε</sup>max'mewēsegemē<sup>ε</sup> (II 1), | chief of the numaym  
 Dzendzenx'q layo. | She was half Bellabella, and first she had for her  
 husband for a while the chief of the | Q!ōmōyá'yē. Yāqok'walag'ilis  
 100 (III 6). Yāqok'walag'ilis (III 6) | was killed by the Haida G'edexān.  
 Therefore | K'anēlk'as (III 2) married Hēk'lūten (III 11). They had  
 not been married a long time before | they had a daughter, and | he  
 called her Calling-Woman (IV 17) when he gave away property for the  
 child; | and Hēk'lūten (III 11) changed his name, for he had received  
 5 in marriage from <sup>ε</sup>max'mewēsegemē<sup>ε</sup> (II 1) || the name Yāx'LEN (III 11)  
 for Hēk'lūten. Now | his name was Yāx'LEN (III 11), for Calling-  
 Woman (IV 17) descended | from <sup>ε</sup>max'mewēsegemē<sup>ε</sup> (II 1), chief of  
 the Dzendzenx'q layo, | the numaym of the Walas Kwakiutl—he  
 who had been married among the Bellabella. | It was not very long  
 10 before K'anēlk'as (III 2) had another || daughter (IV 18). Then at  
 once Yāx'LEN (III 11) gave away property to the ancestors of the |  
 Kwakiutl; and he took a name belonging to his numaym, the |  
 Maāmtag'ila, and he named his child Lēlēlēg'awē<sup>ε</sup> (IV 18). | Now,  
 when his two daughters were grown up, | then Calling-Woman (IV 17)  
 15 took for her husband Copper-Dancer (IV 19), head chief || of the  
 numaym Lāalax's'endayo, and the dance xwēxwē | was given to  
 him by Yāx'LEN (III 11), and the name Hēk'lūten (IV 19). Then she  
 also | had a daughter (V 4) and Copper-Dancer (IV 19) called her |

- 97 ma'yē, yix g'igāma'yasa <sup>ε</sup>ne<sup>ε</sup>mēmēda Dzendzenx'q'layowē, yixa  
 Hēldzaq'k'lōtemē, yixs lāx'dē yāwas'id lā'wades g'igāma'yasa  
 Q!ōmōyá'yē lāx Yāqok'walag'ilisē. Wā, lā'laē kwēxekwē Yāqo-  
 100 k'walag'ilisasa Haida, yis G'edexānē. Wā, hēm'lāwis lāg'ila lā  
 hā'wadex'fidē K'anēlk'asas Hēk'lūtenē. Wā, lā'laē k'lēs g'ila lā  
 ha'yasek'ālaxs laē xūngwadex'fisa ts'lāts'ladagemē. Wā, lā'laē  
 lēx'ēdes Lāqūlayugwa lāqēxs laē p'les'id qaēs xūnōkwē. Wā,  
 laem'laxaē l'āyōxlēyē Hēk'lūtenē qa'fāxs lōgemg'elxlālaē <sup>ε</sup>māx'me-  
 5 wēsagemā'yas Yāx'LENē lā lax Hēk'lūtenē. Wā, laem'lāwisē  
 lōg'ādes Yāx'LENē. Wā, hēm'lāwisē Lāqūlayugwa g'āya'nākūla  
 lāx <sup>ε</sup>māx'mewēsagemā'yēxa g'igāma'yasa Dzendzenx'q'layowē  
<sup>ε</sup>ne<sup>ε</sup>mēmāsa <sup>ε</sup>wālasē Kwāg'ulaxa lax'dē gegad lāxa Hēldza'qwē.  
 Wā, k'lēs'ēm'laxa'wisē g'ālaxs laē ēt'fēd māyol'fidē K'anēlk'asasa  
 10 ts'lāts'ladagemē. Wā, lā'laē hēx'fida'mē Yāx'LENē p'les'ēdxa g'āla  
 Kwāg'ula. Wā, laem'lāē āx'fēd lāx lēx'lēgemēlasēs <sup>ε</sup>ne<sup>ε</sup>mēmōtaxa  
 Maāmtag'ila. Wā, laem'lāē lēlēlēg'awēx'lē xūnōkwas. Wā,  
 laem'lāē ma'lōx'mē sāsemas. Wā, g'il'ēm'lāwisē ēēxentaxs laē  
 lā'wadex'fidē Lāqūlayugwās l'āqwalalē, yix xamagemā'yē g'igā-  
 15 mēsa <sup>ε</sup>ne<sup>ε</sup>mēmēda Lāalax's'endayowē. Wā, laem'lāē lāyowēda xwē-  
 xwē laq yis Yāx'LENē, lē'wis lōgemē Hēk'lūtenē. Wā, lā'laē ēt'fēd  
 xūngwadex'fisa ts'lāts'ladagemē. Wā, lā'laē lēx'ēdē l'āqwalalas

Q!ēx'sēselas (V 4); and then she had a son (V 5); | and Yāx'LEN (III 19 11) gave the name Nāp!ELEmē, which he had given in marriage to Copper-Dancer, || and this name he gave to his youngest child. | 20 When the children of Copper-Dancer (IV 19) were grown up, he married | ēnax'nag'EM (IV 20), the eldest daughter of Gwēx'sēselasemē (III 13), the head | of the numaym Nōnemaseqālis of the Lāwēts!ēs. Now | Copper-Dancer (IV 19) had two wives—the Lāwēts!ēs woman ēnax'nag'EM (IV 20), || and the Dzendzen'q!ayo woman K'anēlk'as 25 (IV 17). Now, | ēnax'nag'EM (IV 20) had not been the wife of Copper-Dancer (IV 19) for a long time when she had a son; | and when he was ten months old, the name | Potlatch-Dancer was given as a marriage present by Gwēx'sēselasemē (III 13). Now Copper-Dancer (IV 19) changed | his name after this, and took the name Potlatch-Dancer (IV 19), and || he had another name for his son. | This name was given 30 as a marriage present by Gwēx'sēselasemē (III 13) to his son-in-law, | and his name was to be Overhanging-Mountain (V 6), and he also gave his winter-dance | names, for Gwēx'sēselasemē (III 13) had given his privileges, the | four dances, to his son-in-law Potlatch-Dancer (IV 19)—namely, the great frog war-dance || and the name of the great frog 35 war-dancer was to be | ēwīlenkūlag'īlis, and also the ghost-dancer, and the name of the | ghost-dancer was to be Chief Ghost, and also the war-dance, and the | name of the war-dancer was to be Wīmax'-

Q!ēx'sēselasē lāq. Wā, lā'laē ēt!ēd xūngwadex'ēitsa bābagūmē. 18  
 Wā, lā'laē Yāx'LENē lēgemg'elxlāla lāx Nāp!ELEma'yē lāx L!āqwalalē. Wā, hēem'lāwisē lael lēgēms āmāyīnxa'yas sāsēmas. Wā, 20  
 g'il'EM'elāwisē q!ūlsq!ūlyax'widē sāsēmas L!āqwalalaxs laē geg'ā-dex'ēits ēnāx'ēnagēmē, yix k'lēdēlas Gwēx'sēselasema'yēxa lāxuma'yasa ēnemēmotasa Nōnemaseqālisasa Lāwēts!ēsē. Wā, la'mē ma'īlilē L!āqwalalaxēs gegēnemē lāxa lawēts!ēts!axsemē ēnāx'ēnagēmē lē'wa Dzendzen'q!axsemē K'anēlk'asē. Wā, laem'laē gagāla 25  
 geg'adē L!āqwalalax ēnāx'ēnag'EMaxs laē xūngwadex'ēitsa bābagūmē. Wā, g'il'EM'elāwisē hēlogwilēda bābagūmaxs lāael lēgemg'elxlālē Gwēx'sēselasema'yax P!āselalē. Wā, laem'laē L!āyoxlālē L!āqwalalē, qaxs lē'maē lēgadelts P!āselalē. Wā, hēem'lāwisa ēnemsēmē lēgem qaēda bābagūmē xūnōx'us. Wā laem- 30  
 'laxaē lēgemg'elxlēs Gwēx'sēselasema'yē lāxēs negūmpē. Wā, laem'laē lēgadelts K'lēsoyak'īlisē. Hēem'lāwisa ts!ēts!ēq!āla lēlēgemē, qaxs lē'maa'laē Gwēx'sēselasema'yē k'lēsoğūlxlāxaxa mōx'widāla lēlādē lāxēs negūmp P!āselalē 'wālasē wūq!ēs tōx'ēwida. Wā, hēem'el lēgemltsa 'wālasē wūq!ēs tōx'widē 'wi- 35  
 lenkūlag'īlisē; wā, hēem'lāwisē lēlōlalalē; wā, hēem'l lēgemltsa lēlōlalalē L!ēyalisē. Wā, hēem'lāwisa hāwīnalalē; wā, hēem'lāwis lēgemltsa hāwīnalalē Wīmax'wīnagemē. Wā, hēem'lāwisa hāyā-

wīnagemē<sup>ε</sup>, and the | speaker-dance, and the name of the speaker-  
 40 dancer was to be Made-to-be-Speaker; || and this is the number of  
 privileges given in marriage by | Ġwēx'sēsēlasemē<sup>ε</sup> (III 13) to his son-  
 in-law Potlatch-Dancer (IV 19); and also | the name Potlatch-Dancer  
 (IV 19) was given by his father-in-law | Ġwēx'sēsēlasemē<sup>ε</sup> (III 13), and  
 his winter name was <sup>ε</sup>wīdzēq!wālasō<sup>ε</sup>. | Ġwēx'sēsēlasemē<sup>ε</sup> (III 13)  
 45 and his tribe the Lāwēts!ēs lived at ĀĠegemala; || and Potlatch-  
 Dancer (IV 19) and his tribe, the Kwakiutl, lived at | Qālogwis; and  
 that is where Ġwēx'sēsēlasemē<sup>ε</sup> (III 13) and | his tribe came from,  
 going to Qālogwis, when he took his privileges to his son-in-law, and  
 also | much food. And after they had stayed for four days, | the  
 50 Lāwēts!ēs went home to ĀĠegemala. Immediately || Potlatch-  
 Dancer (IV 19) invited his numaym the Laāḷax's<sup>ε</sup>endayo and | two of  
 the head men of all the numayms—the | Maāmtag'ila, G'ēxsem,  
 Kūkwāk'lūm, and Sēnl!em, | — and the Laāḷax's<sup>ε</sup>endayo were also  
 called in, and | their fellow-numaym, the elgūnwē<sup>ε</sup>. When they  
 55 were all in, || Potlatch-Dancer (IV 19) spoke, and he told them that  
 he was going to give a winter dance | with the food given to him  
 by his father-in-law, and that he would | show the four kinds of  
 winter dances given to him by his father-in-law. | Then all the chiefs  
 of the numayms told him | to go on, and at once his children dis-

40 qlentelalē; wā, hēem<sup>ε</sup>lāwis lēgemitsa hāyāq!entelalē Yūq!ente-  
 yeg'iflakwē. Wā, hēem<sup>ε</sup>laē <sup>ε</sup>wāxax<sup>ε</sup>īdalē k'!ēs<sup>ε</sup>ōgūlxla<sup>ε</sup>yas Ġwēx'-  
 sēsēlasemā<sup>ε</sup>yē lāxēs negūmpē P'lāselalē. Wā, hē<sup>ε</sup>misla<sup>ε</sup>lē la  
 lēgēms P'lāselalē yīflax lēgemg'elxla<sup>ε</sup>yasēs negūmpē Ġwēx'sēsē-  
 lasemā<sup>ε</sup>yē. Wā, laem<sup>ε</sup>laē lēgades <sup>ε</sup>wīdzēq!wālasē<sup>ε</sup>we,<sup>1</sup> yīxs hāael  
 45 g'ōkūlē Ġwēx'sēsēlasemā<sup>ε</sup>yē lō<sup>ε</sup>laēs g'ōkūlōta Lāwēts!ēsē ĀĠegemāla.  
 Wā, lā<sup>ε</sup>laē hēem<sup>ε</sup>l g'ōkūlē P'lāselalē lē<sup>ε</sup>wis g'ōkūlōta Kwāg'ulē  
 Qālogwisē. Wā, hēem<sup>ε</sup>lāwis g'āx<sup>ε</sup>īdē Ġwēx'sēsēlasemā<sup>ε</sup>yē lē<sup>ε</sup>wēs  
 g'ōkūlōtaxs g'āxaael lāx Qālogwisē k'!ēs<sup>ε</sup>ōodxēs negūmpē lē<sup>ε</sup>wa  
 q!ēnemē hē<sup>ε</sup>maōmasa. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē mōp!enxwa<sup>ε</sup>sa <sup>ε</sup>nāla  
 50 hael nū<sup>ε</sup>nakwēda Lāwēts!ēsē lāx ĀĠegemāla. Wā, hēx<sup>ε</sup>īdaem<sup>ε</sup>lāwisē  
 P'lāselalē lēlts!ōdxēs <sup>ε</sup>ne<sup>ε</sup>mēmotaxa Laāḷax's<sup>ε</sup>endayowē lē<sup>ε</sup>wa mā-  
 ma<sup>ε</sup>lōkwē lāx lēlaxumā<sup>ε</sup>yasu <sup>ε</sup>nāl<sup>ε</sup>nemsgemak!ūsē <sup>ε</sup>nāl<sup>ε</sup>nemēmasaxa  
 Maāmtag'ila lē<sup>ε</sup>wa G'ēxsemō lē<sup>ε</sup>wa Kūkwāk'lūmē lē<sup>ε</sup>wa Sēnl!ē-  
 mē. Wā, hēem<sup>ε</sup>lāwisa Laāḷax's<sup>ε</sup>endayāxs <sup>ε</sup>wī<sup>ε</sup>laēlela<sup>ε</sup>ma<sup>ε</sup>l lē<sup>ε</sup>wis  
 55 <sup>ε</sup>nemsgemak!ūsā elgūn<sup>ε</sup>wa<sup>ε</sup>yē. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē <sup>ε</sup>wī<sup>ε</sup>laēlexs laalas  
 yāq!eg<sup>ε</sup>alē P'lāselalē. Wā, laem<sup>ε</sup>laē nōlaxs lē<sup>ε</sup>maael yāwix<sup>ε</sup>ilaltsa  
 g'āxē wāwadzōlemq yīsēs negūmpē. Wā, hēem<sup>ε</sup>lāwis, qa<sup>ε</sup>s wāg'il  
 yāwēnemmoxtsa mōx<sup>ε</sup>wēdāla k'!ēk'!ēs<sup>ε</sup>ō k'!ēs<sup>ε</sup>ōgūlxlēsēs negūmpē  
 lāq. Wā, hēx<sup>ε</sup>īdaem<sup>ε</sup>lāwisa <sup>ε</sup>nāxwa g'ig'egāmēsa <sup>ε</sup>nāl<sup>ε</sup>nemēmasē  
 wāxalaq, qa wūg'ilas. Hēx<sup>ε</sup>īdaem <sup>ε</sup>nāxwa x'is<sup>ε</sup>dē sūsemasēxa

<sup>1</sup> Winter dance name.



appeared that || night. Then many winter-dance whistles sounded; 60  
 and | as soon as those who had been seated had gone out, | Potlatch-  
 Dancer cleared out his house. After they had cleared it out, | they  
 built a fire in the middle; and when the fire in the middle began to  
 burn, | the four speakers of Potlatch-Dancer—who were named || 65  
 Bāwūlē in the secular season, and in winter Wāwanagadzōē; | and  
 another one, ʼnēmōgwēsēmēʼ in the secular season, | and Wren in  
 winter; and one who was called L!esp!ēgaak<sup>u</sup> | in the secular season,  
 and Goose in winter; and | also G'ēxk'ēnis in the secular season,  
 and Ts!āq!ēxsdō in || winter—had red cedar-bark on their heads 70  
 and | red cedar-bark around their necks. They took tallow of  
 mountain-goat | and rubbed it on their faces; and after doing so, |  
 they took charcoal and blackened their faces. | After doing so, they  
 took eagle-down and || put it on their heads; and when this was done, 75  
 they | took cedar-bark rope and cut off part for a belt. | Then they  
 took their Sparrow Society canes | and when they had done so, they  
 started. They went to call all the | men, and the women and chil-  
 dren, to come quickly || into the house of ʼwīdzēq!wālasōē (IV 19), for 80  
 now | Potlatch-Dancer had already his winter-dance name ʼwīdzē-  
 q!wālasōē. One of the speakers, said while | they were going and

gānūlē. Wā, hēx'ēidaem<sup>l</sup>lāwisē hēk'!ēk'!ālēda q!ēnemē lēLEX'EXSEXS 60  
 g'ālaē ʼwīla la hōqūwelsēda k!wālx'dē. Wā, lālaē hēx'ēidaem  
 ēx'wītsēwa g'ōkwas P!āselalē. Wā, g'il<sup>l</sup>em<sup>l</sup>lāwisē gwālel ēkūlila-  
 sōxs laa<sup>l</sup> lāqolilase<sup>l</sup>wa. Wā, g'il<sup>l</sup>em<sup>l</sup>lāwisē x'iqostāwa lāqawali-  
 lāxs lāa<sup>l</sup> q!wālx'ēidēda mōkwē āyelx<sup>u</sup>s P!āselalēxa lēgādās  
 Bāwūlē lāxa bāxūsē; wā, lālaē Wāwanagadzawēx'la lāxa ts!ē- 65  
 ts!ēqa. Wā, hēem<sup>l</sup>lāwisē ʼnēmōgwēsēma<sup>l</sup>yē lā<sup>l</sup>laxa bāxūsē; wā,  
 lālaē Xwāt!ax'la lāxa ts!ēts!ēqa. Wā, hēem<sup>l</sup>lāwisē L!ēsp!ēgaakwē  
 lāxa bāxūsē; wā, lālaē NEXAXLA lā<sup>l</sup>laxa ts!ēts!ēqa. Wā, hēem<sup>l</sup>lā-  
 wisē G'ēxk'ēnisē lāxa bāxūsē; wā, lālaē Ts!āq!ēxsdōx'la lāxa  
 ts!ēts!ēqa. Wā, laem<sup>l</sup>laē qēq'EX'īmālaxa L!āgēkwē. Wā, lā<sup>l</sup>laxaa 70  
 qēqENXāla L!āgēkwē. Wā, lālaē āx'ēdxā yāsekwasa ʼmēlxLOWē  
 qa<sup>s</sup> yāsekwōdēs lāxēs gēgōgūma<sup>l</sup>yē. Wā, g'il<sup>l</sup>em<sup>l</sup>lāwisē gwālexs  
 lāa<sup>l</sup>l āx'ēdxā ts!ōna, qa<sup>s</sup> ts!ōts!ēhemdēs lāxēs gēgōgūma<sup>l</sup>yē.  
 Wā, g'il<sup>l</sup>em<sup>l</sup>lāwisē gwālexs lāa<sup>l</sup>l āx'ēdxā qemxwāsa kwēkwē, qa<sup>s</sup>  
 qemx<sup>l</sup>wīdēs lāxēs x'ix'ōmsē. Wā, g'il<sup>l</sup>em<sup>l</sup>lāwisē gwālexs lāa<sup>l</sup>l 75  
 āx'ēdxā densenē denema, qa<sup>s</sup> t!ōsōdē lāq qā<sup>l</sup>las wiwūsēganowē.  
 Wā, g'il<sup>l</sup>mēsē gwālexs laē āx'ēdxēs gwēgwēsp!ēqē. Wā, g'il<sup>l</sup>em-  
 lāwisē gwālexs lāa<sup>l</sup>l qās'ida. Wā, laem<sup>l</sup>laē lāl lē<sup>l</sup>lālālxā ʼnāxwa  
 bēbegwānem lē<sup>l</sup>wa ts!ēdaqē lō<sup>l</sup>ma g'ing'inānem qa g'āxēs hālaēL  
 lāx g'ōkwas ʼwīdzēq!wālasēwē, qaxs lēmaē ts!āgEXLālē P!āselalē 80  
 lāx ʼwīdzēq!wālasēwē. Wā, gaem<sup>l</sup>l wāltsa ʼnēmōkwē lāxa āyel-  
 kwaxs laē qāsēg'a lā<sup>l</sup>laxs lāa<sup>l</sup>l laēL lāx t!ēt!EX'ilāsa ʼnāxwa

83 stepping into the doors of all the | houses (for that is as far as they  
went), | "We call you, members of the Sparrow Society, and the Spar-  
85 row Society women, and the Sparrow Society children, || to go into the  
house of 'wīdzēq!wālasō'." | This was said by Wāwanagadzō<sup>6</sup>; and  
after he had stopped | speaking, Wren spoke and said, | "The super-  
natural power will come into the house of our chief 'wīdzēq!wālasō'  
90 (IV 19);" | and after Wren had spoken, || Goose also spoke, and said, |  
"Now let us go, shamans, to see what the supernatural power || will  
do with the children of our chief 'wīdzēq!wālasō' (IV 19), | for they  
have been taken by the supernatural power." Thus he said; and  
after he had ended his words, | then Ts!āq!EXSDō also spoke and  
95 said: || "Be quick, shamans, go on, and be quick, and come quickly  
into the house!" | and after he had ended his words, | they went out;  
and they went into the other houses, stood in | the doorway, and  
they said as they had done before when they were calling. When  
200 they came to the end of the village Qālogwis, || they went back into  
all the houses; and | the four speakers did not go out of the house  
until the men, | their wives and children, all came out. Then they  
all | went into the house with the four speakers. This | is called by  
5 the ancestors of the Kwakiutl "single call," for in this way || the first  
appearance of the supernatural power of the winter dance is treated

83 g'ig'ōkwa, yī<sup>6</sup>laxs hē<sup>6</sup>maē q!wastālila āwīlēlāsa t'ēt!EX'ila: "G'āx-  
'MĒNU<sup>6</sup>χ" qasolai', gwēgūdzaī' lōs gwēgūts!axSEMai' lōs gwāgūgwē-  
85 dzEMai', qa<sup>6</sup>s laōs 'wī<sup>6</sup>lts!ā lāx g'ōkwas 'wīdzēq!wālasowai'." Wā,  
hē<sup>6</sup>EM<sup>6</sup>l wāldEMs Wāwanagadzawa<sup>6</sup>yē. Wā, g'il<sup>6</sup>mēsē q!ūlba wāldE-  
masēxs laē ōgwaqa yāq!EG'a<sup>6</sup>lē Xwat!a. Wā, lā<sup>6</sup>laē 'nē<sup>6</sup>k'a:  
"G'āxēlēda 'nawalakwēx lāxōx g'ōkwaxsEMs g'igāma<sup>6</sup>yēx, lāxa  
'wīdzēq!wālasē<sup>6</sup>wēx," 'nēx<sup>6</sup>laē Xwāt!a. Wā, g'il<sup>6</sup>EM<sup>6</sup>lāwisē q!ūlbē  
90 wāldEMasēxs lāu<sup>6</sup>l ōgwaqa yāq!EG'a<sup>6</sup>lē NEXaqē. Wā, laē 'nē<sup>6</sup>ka:  
"La<sup>6</sup>EMs lāl, pēpEXalai', nānaxbaal lax wāldEMas 'nawalakwa, qa  
gwēx<sup>6</sup>īdaasas sāsEMasEMs g'igāma<sup>6</sup>yai' 'wīdzēq!wālasē<sup>6</sup>waxs 'wī<sup>6</sup>lō-  
lānEMaasa 'nawalakwa,' 'nēx<sup>6</sup>laē. Wā, g'il<sup>6</sup>EM<sup>6</sup>lāwisē q!ūlbē wāldE-  
masēxs laē ōgwaqa yāq!EG'a<sup>6</sup>lē Ts!āq!EXSDō. Wā, lā<sup>6</sup>laē 'nē<sup>6</sup>k'a:  
95 "Hālag'ilīLESai' pēpEXalai'. Wā, wā, wā lāx<sup>6</sup>wit, qa<sup>6</sup>s lāōs hāla-  
ēla," 'nēx<sup>6</sup>laē. Wā, g'il<sup>6</sup>EM<sup>6</sup>lāwisē q!ūlbē wāldEMasēxs laē  
hōqūwēsa, qa<sup>6</sup>s lā<sup>6</sup>laxat! lāxa āpsālusē g'ōkwa, qa<sup>6</sup>s lāxat! q!wa-  
stōlīlax t'EX'ilās. Wā, āEM<sup>6</sup>laxaāwisē NEG'eltōdxēs g'īlx<sup>6</sup>dē gwē-  
k'lālasa. Wā, g'il<sup>6</sup>EM<sup>6</sup>lāwisē lābelsaxa g'ōx<sup>6</sup>DEmsē lāx Qālogwisaxs  
200 g'āxaa<sup>6</sup>l aēdaaqa lalaēL!a lāxa 'nāxwa g'ig'ōkwa. Wā, laEM<sup>6</sup>laē  
ā<sup>6</sup>EM hōqūwēlsēda mōkwē āyilkwāxs lāa<sup>6</sup>l 'wī<sup>6</sup>lg'īlila bēbēgwāNEMē  
LE<sup>6</sup>wis gEGENEMē LE<sup>6</sup>wis sāsEMē. Wā, g'il<sup>6</sup>EM<sup>6</sup>laxaāwisē 'wīlx<sup>6</sup>tōl-  
saxa g'ig'ōkwaxs lāa<sup>6</sup>l hōgwīlēda mōkwē ā<sup>6</sup>yilkwa. Wā, hēEM<sup>6</sup>l  
gwē<sup>6</sup>yōsa g'ālē Kwāg'ul 'NEM<sup>6</sup>!ENG'īlts!axstē, yīxs hāa<sup>6</sup>l gwēg'ila-  
5 g'ila 'nawalakwaxs g'ālaē laēL lāx g'ōkwasa g'ālē yāwix'ilasa g'ālā

when it enters the house of the winter-dance giver among the ances- 5  
tors | of the Kwakiutl. Now, the winter-dance whistle was still  
sounding behind | the curtain in the rear of the house. Then all |  
the men, the women, and the children went in; | and they followed  
the rules that you already know about the beginning of the || winter 10  
dance, about which I have talked. |

One year after Potlatch-Dancer (IV 19) had given his winter dance |  
(for his name is <sup>ε</sup>widzēq!wālasō<sup>ε</sup> only during the winter dance) | he  
died; and at once his prince | Q!ōmx'od (V 6) took the place of his  
past father. He gave a potlatch to all || the tribes; and now 15  
Q!ōmx'od (V 6) had the name Copper-Dancer (V 6). | He wished to  
marry the princess of Chief K'!āde (IV 21) of the L!al!asiqwāla. |  
K'!āde (IV 21) was head chief of the numaym | Laälawilēla. Then  
the numaym of Copper-Dancer (V 6) told him to go | ahead and to  
marry her quickly; and all the || numayms of the Kwakiutl launched 20  
their canoes at Qālogwis; | and they all paddled, going to P!ELEMS, |  
for that was where the village of the L!al!asiqwāla was located. When |  
they arrived at P!ELEMS, they made the marriage payment for Head-  
Princess (V 7), | the princess of K'!āde (IV 21); and after they had  
made the marriage payment, || K'!āde (IV 21) came out, carrying a 25  
box which was not very large. It was | called "winter-dance box."

Kwāg'ula. Wā, laem<sup>ε</sup>la<sup>ε</sup>lē hēk'lāla<sup>ε</sup>x'sā<sup>ε</sup>na lēLEX<sup>ε</sup>EXSē lāx āladza- 6  
<sup>ε</sup>yasa yāwape<sup>ε</sup>mlilē lāx ōgwi<sup>ε</sup>walilasa g'ōkwē. Wā, laem<sup>ε</sup>laē <sup>ε</sup>wi<sup>ε</sup>laēLēda  
<sup>ε</sup>nāxwa bēbegwānem lē<sup>ε</sup>wa ts!ēdaqē lē<sup>ε</sup>wa g'ing'inānemē. Wā,  
laem<sup>ε</sup>laē āem la negetowēxēs <sup>ε</sup>nāxwamōs la q!āl qa gwayi<sup>ε</sup>lālatsa  
ts!ēts!ēqa g'āg'ilela lāx lā wālalaatsen wāldemē. 10

Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē <sup>ε</sup>nemxēxē ts!āwūnxas gwāl yāwix'ilē P!āse-  
lalē, qaxs lēx'a<sup>ε</sup>maē lēgadaatsēs <sup>ε</sup>widzēq!wālasē<sup>ε</sup>wa ts!ēts!ēqa; wā,  
laem<sup>ε</sup>laē wik'lex<sup>ε</sup>ēda. Wā, hēx'<sup>ε</sup>idaem<sup>ε</sup>lāwisē lāwelgāma<sup>ε</sup>yasē  
Q!ōmx'odē lāx<sup>ε</sup>stōdxēs ōmpdē. Wā, laem<sup>ε</sup>lāwisē p!es<sup>ε</sup>ēdxa <sup>ε</sup>nāxwa  
lēlqwālala<sup>ε</sup>ya. Wā, laem<sup>ε</sup>laē Q!ōmx'odē la lēgades L!āqwālālē. 15  
Wā, lā<sup>ε</sup>laē <sup>ε</sup>nēx', qa<sup>ε</sup>s gegradēs k'!ēdēlas g'igāma<sup>ε</sup>yasa L!al!asiqwā-  
la<sup>ε</sup>yē K'!ādē, yixs xamāgemayaē g'igāma<sup>ε</sup>yē K'!ādāsa <sup>ε</sup>ne<sup>ε</sup>mēmēda  
Laälawilēla. Wā, hēx'<sup>ε</sup>ida<sup>ε</sup>m<sup>ε</sup>lāwisē <sup>ε</sup>ne<sup>ε</sup>mēmās L!āqwālālē wāxaq,  
qa wūg'ēs hali<sup>ε</sup>lāla gāgak!<sup>ε</sup>EX<sup>ε</sup>ideq. Wā, <sup>ε</sup>wi<sup>ε</sup>lastaem<sup>ε</sup>lāwisa <sup>ε</sup>nāxwa  
<sup>ε</sup>nā<sup>ε</sup>ne<sup>ε</sup>mēmatsa Kwāg'ulē lēlstēdxēs yiyenasēla lāx Qālogwisē. 20  
Wā, g'āx<sup>ε</sup>laē <sup>ε</sup>wi<sup>ε</sup>la sēx<sup>ε</sup>wida. Wā, laem<sup>ε</sup>laē lāl lāx P!ELEMSē,  
qaxs hē<sup>ε</sup>maael g'ōkūlē g'ālāsa L!āl!asiqwālayē. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē  
lāg'aa lāx P!ELEMSaxs lā<sup>ε</sup>l hēx'<sup>ε</sup>idaem<sup>ε</sup> qādzēl<sup>ε</sup>ēdex K'!ēdēlema<sup>ε</sup>yē  
lāx k'!ēdēlas K'!ādē. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē gwāla qādzēlāxs g'āxaa-  
<sup>ε</sup>las g'āxāwūlsē K'!ādē lāxēs dāla<sup>ε</sup>xa g'ildasē k'!ēs <sup>ε</sup>wālasa. Hēem 25  
lēgades k'!āwats!ēxa g'ildasē, qaxs hē<sup>ε</sup>maē g'its!EWatsa <sup>ε</sup>nāxwa

- 27 In it were all the | privileges for the winter dance. Then he stood  
outside | of his house. He turned his face toward his house, and he  
called | his princess Head-Princess. He called her to come and ||  
30 stand also outside of the house, where he stood. As soon as he  
stopped speaking, | Head-Princess (V 7) came, carrying the copper  
named L!esaxelayō, | and she stood by the side of her father; and  
K!lāde (IV 21) | turned his face toward the canoes of the Kwakiutl on  
the water, and || he called Copper-Dancer (V 6) to come out of his  
35 traveling-canoë || and get the winter-dance box and his wife |  
Head-Princess (V 7). Copper-Dancer (V 6) at once took off his |  
blanket, stepped out of his canoe, and shouted, "Haha, haha!" |  
Then he ran up the beach and took the winter-dance box. Then he  
was told by K!lāde (IV 21) that there were four kinds of dances in  
40 the || box—the war-dance with a bird in its belly, which had the name  
Tōgūmalis; | and the throwing-dance, with the name Qwēłtsēs; |  
and the hāmshāmts!es, with the name Nawis; | and also the ghost-  
dance, with the name Supernatural-Power-coming-up. | And after  
45 K!lāde (IV 21) had finished whispering to his son-in-law, he sent || his  
princess, Head-Princess (V 7) to go with her husband. She was |  
still carrying the copper. Then Copper-Dancer (V 6) | and his wife  
(V 7) walked side by side, going down the beach, and went aboard  
the | traveling-canoë; and when Head-Princess (V 7) sat down in the

- 27 k!l'ek!esō lāxa ts!ets!exlenē. Wā, lā!lāē lāxūyōlsax l!āsanā!ya-  
sēs g'ōkwaxs lāa! gwēgemx!id lāxēs g'ōkwē. Wā, lā!lāē lāq!u-  
laxēs k!l'edēlē lāx K!l'edēlema!yē. Wā, laem!lāē lē!lālaq, qa g'āxēs  
30 ōgwaqa lāxūyōlsa lax lādzasas. Wā, g'il'em!lāwisē q!wē!idexs  
g'āxaālas g'āxewelsē K!l'edēlema!yē dālaxa l!āqwa lēgades l!esa-  
xelayō, qa!s g'āxē lāwenōdzelsaxēs ōmpē. Wā, lā!lāē K!lādē  
gwēgemx!id lāx mexālasas ya!yats!asa Kwāg!ulē. Wā, lā!lāē  
lē!lālaq l!āqwalalē, qa lās xamax!idaem lāltā lāxēs ya!yats!ē,  
35 qa!s lā āx!ēdxu k!lāwats!ē g!ldasa. Wā, hēem!lāwisē genemasē  
K!l'edēlema!yē. Wā, hēx!idaem!lawisē l!āqwalal xeng'aalexasēs  
nex!ūna!yē, qa!s lā lāltā lāxēs ya!yats!āxs lāa! xaxalōlaqwa, qa!s  
lāel dzelyūsdēsa, qa!s lāel dāx!idxa k!lāwats!ē g!ldasa. Wā,  
laem!lāē nēlē K!lādasa k!l'ek!esōwē mōx!widāla g!ts!āxa k!lāwats!ē  
40 g!ldasaxa ōlala, yixs ts!ēk!wēsaē: wā, hē!mis lēgēmsē Tōgūmalisē.  
Wā, hēem!lāwisā māmaqla; wā, hē!mis lēgēmsē Qwēłtsēsē. Wā,  
hēem!lāwisā hāmshāmts!esē: wā, hē!mis lēgēmsē Nawisē. Wā,  
hēem!lāwisā lelōlelalē; wā, hē!mis lēgēmsē !nawalak!ūstālisē. Wā,  
g'il'em!lāwisē gwāl ōpa K!lādāxēs negūmpaxs lāa! !yālaqaxēs k!l-  
45 dēlē K!l'edēlema!yē, qa lās lāsgēmēxēs lā!wūnemē. Wā, laem!lāē  
hēx!sāem dālaxa l!āqwa. Wā, laem!lāē !nemāgōlema!lē l!āqwalal  
lē!wis genemasx g'āxaē hōqūnts!ēsela, qa!s lā hōx!walēxs lāxēs  
yā!yats!ē. Wā, g'il'em!lāwisē k!wāg'aalexasē K!l'edēlema!yaxs lāa!lasē

canoe, | K' lāde (IV 21) spoke again, and said, "Son-in-law, || let me 50  
change your name. Your name shall be Yāqeyalīsem (V 6), | and  
your secular name Hāmisk'enis (V 6)." Thus he said. When he  
stopped speaking, Copper-Dancer (V 6) spoke, and | took the copper  
that his wife was carrying and thanked | his father-in-law (IV 21) for  
his word, and after he had thanked him, he || promised to give a 55  
potlatch with the copper to the Kwakiutl. Then he changed his  
name; | and now he was no more Copper-Dancer (V 6), but his name  
was Yāqeyalīsem (V 6); | and when he had stopped speaking, they  
turned back | and went home to Qālogwis. When they arrived at |  
Qālogwis, Yāqeyalīsem (V 6) cleared the floor of his house, for it was  
nearly winter || when he went to marry. When | his house was 60  
cleared out, he sent his four speakers to | call the Kwakiutl. He  
asked all the men to come into his house. | When it was towards  
evening, they came in, and at once | Yāqeyalīsem (V 6) made a pot-  
latch to them. It was still the secular season || when he gave a pot- 65  
latch to his tribe. Then his name was really | Yāqeyalīsem (V 6);  
and he named his younger brother | Nāp'elēmē (V 5) Hāmisk'enis.  
These were their secular names. He did | not make a potlatch to his  
tribe, the Kwakiutl, until late in the evening. | Now Yāqeyalīsem  
(V 6) barred the door against his tribe || so that they could not go out 70

K' lādē ēt'ēd yāq'ēg'a'la. Wā, lā'laē 'nēk'a: "ēya, negūmpā, wē-  
g'ax'iu L'āyōxs lēgemaqōs. Laems lāl lēgadel Yāqeyalīsema; 50  
wā, hē'misē Hāmisk'enisē lāxa bāxūšē," 'nēx'laē. Wā, g'il'ēm-  
'lāwisē q'wēl'īdexs lāa'el yāq'ēg'a'lē L'lāqwalal. Wā, laēm'laē  
dāx'īdxa L'lāqwa, yix dāakwasēs gēnemē. Wā, laēm'laē mōlas  
wāldemasēs negūmpē. Wā, g'il'ēm'�āwisē gwāl mōlaxs lāa'el dzō-  
xwasa L'lāqwa qaēda Kwāg'ulē. Wā, laēm'laē L'lāyoxlās. Wā, 55  
laēm'laē gwāl L'lāqwalala; wā, laēm'laē lēgades Yūqeyalīsema  
lāxēq. Wā, g'il'ēm'lawisē q'wēl'īdexs g'āxāē xwēlaqelēs lēx'ēda,  
qaf's lā nā'nakwa lāx Qālogwisē. Wā, g'il'ēm'lawisē lāg'aa lāx  
Qālogwisē lāa'el hēx'īdaēm ēx'wīdxēs g'ōkwē, qaxs ts'lāwūnxba-  
'nākūlaē lāx'demas gēg'adē Yāqeyalīsema. Wā, g'il'ēm'lawisē la 60  
ēg'īkwē g'ōkwasēxs lāa'el 'yālaqasēs mōkwē ā'yīlkwa, qa lās lē'lā-  
laxa Kwākūg'ulē, qa g'āxēs 'wīlēda bēbegwānemē lāx g'ōkwas.  
Wā, g'il'ēm'lawisē dzāqwas g'āxāa'el 'wī'laēla. Wā, hēx'ī-  
daēm'lawisē Yāqeyalīsema yāx'wīdeq. Wā, laēm'laē bāxūstalē  
p'lēts'lēna'yasēxs g'ōkūlōtē. Wā, laēm'laē ālax'ēid la lēgades 65  
Yāqeyalīsema. Wā, lā'laē lēx'ēdes Hāmisk'enisē lāxēs tsā'yē  
Nāp'elēma'yē. Wā, laēm'laē bēbāxūdZEXLālaq. Wā, ā'ēm'lawisē  
gwāl yāqwaxēs g'ōlg'ūkūlōtēda Kwākūg'ulaxs lāa'el gāla gānula.  
Wā, laēm'laē Yāqeyalīsema lānek'oxēs g'ōlg'ūkūlōtē. Laēm'laē  
k'lē's hēlq'lālaq hōqūwēlsa. Wā, g'il'ēm'lawisē gwāl yāqwaqēxs 70

71 of the house; and after he had finished giving his potlatch, | the house trembled as in an earthquake, | and there was a rumbling sound while the house was shaking. | It did not shake long, then everything was quiet. | Four times the house shook. Then it  
 75 stopped. | The Kwakiutl did not know what they had heard, for no one | knew what caused the sound. After | the rumbling around the house had been heard four times, it sounded as though many | men shouted, "Hamamamama!" and they shouted four times, | "Hamamamama!" (the ghost-cry); and after the cry had been heard  
 80 four times, || Q!ëx'sëselas (V 4) came out of the rear of the house, went around the fire | in the middle of the house, and when she came to the door, | Yāqeyalīsem (V 6) opened the door of the house. Then | Q!ëx'sëselas (V 4) ran out; and when she was out of the door, | it sounded as though many men were shouting, "Hamamamama!" ||  
 85 outside of the house; and when they stopped crying "Hamamamama!" | Yāqeyalīsem (V 6) stood up and spoke. He said, | "O tribe! this is the supernatural power which came from where | I got my wife. Now my princess has been taken away by a supernatural power of the | t!al!asiqwāla. These are the ghosts that have come  
 90 and have taken my princess || Q!ëx'sëselas (V 4). Now wash yourselves with hemlock-branches, tribes, and let us | try to catch Q!ëx'sëselas (V 4) in the morning. You | all shall wash yourselves.

71 laa! demlëx'wīde äwī'stäs grökwas. Lā!laē hē gwëx'sa nenēnā, Wā, laem hëk'lāla neqelga'mäsaqëxs lāa! demlëx'ülē äwī'stelas grökwas. Wā, k'lesnaxwa'lat!a gëg'ilsexs lānaxwaē selt!ēda. Wā, lā!laē möp!endzaqwa demlëx'wīdē äwī'stelas grökwasëxs laē gwāla.  
 75 Wā, äem'lāwisë Kwākūg'ulë q!äq!eyaxstölitsë wūlëlë, qax k'lēasac' nēmōk' q!älax hëg'ilas gwëk'lig'a'lë. Wā, g'il'em'lāwisë möp!endzaqwa demlëx'wīde äwī'stäsa grökwaxs lāa!lasë q!ëk'lāla bēbegwānema nēmādzaqwā hamamamamaxā, lā!laxaē möp!endzaqwa hamamamamama. Wā, g'il'em'lāwisë möp!endzaqwaxs g'āxa-  
 80 a!lasë pēlëlë Q!ëx'sëselasë g'āx'wült!älil, qaxs lä lā'stalilë lax lāqawalilasa grökwë. Wā, g'il'em'lāwisë lā'stalīexs lāa! äxstōdē Yāqeyalīsemāxa t!ex'ilāsë grökwë. Wā, hēem'lāwis la dzely'wūldzats Q!ëx'sëselasë. Wā, g'il'em'lāwisë lāwels lāxa t!ex'ilāxs lāa!lasë nēmādzaqwa hamamamamaxēda q!ëk'lāla bēbegwānem lāxa l!ā-  
 85 sanā'yasa grökwë. Wā, g'il'em'lāwisë q!wë'fidēda hamamamaxāxs lāa! lāx'ülilē Yāqeyalīsemā, qaxs yāq!eg'a'lë. Wā, lā!laē n'ëka: "Wā, g'ölg'ükülöt! Wā, yūem'nawalak' g'āya'nākūla lāxen geg'adaasōx. Wā, la'më lālanemen k'ödēlasa nawalakwasa l!al!asiqwāla. Wā, hēem'leslälēnoxwēda g'āxa äx'ëdxen k'ödēlaē  
 90 Q!ëx'sëselasa. Wā, wëg'illa q!ëqelax'ëdlex'nāx' g'ölg'ükülöt, qens'wā'wildzë'wā'm'lens lälöl!ällex Q!ëx'sëselasax gaälāla. Wā, laems'nāxwāem g'ig'iltalaxwa gānülëx, lë'wis geggenemaōs, lë'wis säse-

this night, and your wives and your children shall wash too." 93  
 Thus he said. "Now I will ask you, 'wün'wünx'es, to help me." |  
 (He meant the cannibal dancers.) "You shall go first when you try  
 to catch our || friend Q!ēx'sēselas (V 4); and also you, ghost-dancers, 95  
 you shall go next to | the 'wün'wünx'es; and you also, war-dancers;  
 and you, | Sparrow Society, shall follow the war-dancers; you shall  
 go behind our | friends, for indeed we are now trying to imitate what  
 my wife told me; | for she was told by her father, and she must give  
 us instruction and show us || what to do when the supernatural power 300  
 shows itself; and this is the beginning of the winter dance | of the  
 L!al.lasiqwāla. My princess Q!ēx'sēselas (V 4) | has now been taken  
 by the ghosts. Now our names will be changed | in the morning. I  
 shall call you | in the morning, and your wives and your children.  
 That || is all," he said; and when his speech was ended | 'māxwa, 5  
 chief of the numaym Maāmtag'ila, arose | and spoke. He said,  
 "You have heard the speech | of our chief Yāqeyalisem (V 6). Now  
 you have | another kind of supernatural power which you did not  
 know before. You are great. You || will act so that no wrong will 10  
 result, for we | are to use it later on. It is different from our super-  
 natural power, | what you received in war-marriage from your  
 father-in-law. Shall we not do, | my tribe, according to what you  
 say to us? | That is all." Thus he said, and then he sat down. ||

maōs," 'nēx'laē. "Wā, la'mēsen hēlalōl 'wün'wünx'esä" (xa 93  
 hāāmats!a gwē'yōs), "laems lāl g'alabū, qensō k'imya!xens 'nemō-  
 kwaē Q!ēx'sēselasa. Wā, sō'mts lēlēlōlēlālā; laems māg'abīxa 95  
 'wun'wünx'esē. Wā, sō'mts tētox'wid. laems lāl elx!ēlesa tētox'-  
 widē. Wā, sō'mēlas gwāts!em; la'ems lāl elx!alēlesens 'nō'nemō-  
 kwē, qālxg'ins la'mēg'ins nānenk!wax wāldemasg'in g'emek'.  
 yixs 'nēx'maālaē ōmpaseq qa ā'mēsēk' l'ēxs'āla g'āxens, qens gwēg'i-  
 las, qō g'āxogwūn ē'fēdox 'nawalakwaxsē. Wā, yūem g'il ts!ēts!ēx- 300  
 ēdaatsa L!al.lasiqwālōx, yix laēna'yasē lālanemen k'!ēdōlaē Q!ēx-  
 sēselasasa lēslānēnoxwē. Wā, la'em'elāwisens 'nāxwal L!āyoxlā-  
 xens lēlēgemax gaālala lāxen ēk'!ēnēmla lē'lālx'da'x'Lōlax  
 gaālala lē'wis ts!ēdaqaōs, lē'wa g'ing'inānemax gaālala. Wā,  
 yū'mōq," 'nēx'laē. Wā, g'il'em'elāwisē q!ūlbē wāldemasēxs lā'el 5  
 lāx'ūlīdēda 'māxwala g'igāmēsa 'ne'mēmēda Maāmtag'ila. Wā,  
 lā'laē yāq'eg'āla. Wā, lā'laē 'nēk'a: "La'mas wulelxg'a wāldem-  
 gasg'ens g'igāmēk' lāxg'a Yāqeyalisemak'. Laems lālxwa ōgū-  
 qālāx 'nawalakwaxwa k'!ēsdāqens q!āla. Hāwādzēk'atsōx. Wēg'a 10  
 hēlālaq' qa k'leāsēs amēlaslesōx lāxōs g'āxēnē'lēx g'āxens, qens 10  
 g'āxēl aāxsilaleq". Wā, la'mōx ōgūqala lāxens nōsēx 'nawalakwa  
 wī'nānemaqōs lāx negūmpa. Wā, ēs'maēlāxens āem wēg'il lōgūns  
 g'ōlg'ūkūlōtek'. Āeml hēem gwayilālalēs wāldemlāōs g'āxenu'x".  
 Wā, yū'mōq," 'nēx'laēxs laē k'!wāg'alila.

15 Then Yāqeyālīsem (V 6) arose and thanked him for his speech; | and when he stopped speaking, the men went out. | When they were outside, Yāqeyālīsem (V 6) | and his wife (V 7) dug a hole in the middle of the rear of their house one fathom | in length, in the direction toward the rear of the door of the house, and || half a fathom wide. Then Head-Princess (V 7) told them | to put all the soil which she dug out of it into boxes, | so that it might not be seen, as is done by the | l!al!asiqwāla when they dig this hole, when they are going to have a ghost-dance. | Generally they put the soil into boxes, and they ||

20 put them down in a corner of the dancing-house, where nobody walks, | and they cover them over with mats, and sometimes they lay roof-boards | over them. Thus was done by Yāqeyālīsem (V 6) with the soil that he dug out. | When it was deep enough for a tall man | to stand in the hole and to be visible for one-half of his body,

30 they stopped digging; | and Head-Princess (V 7) asked Yāqeyālīsem (V 6) to get a pole | not too thick, four finger-widths in diameter. | Then Yāqeyālīsem went to get it | out of the woods, and he brought a stick two fathoms long. | He cut it in two, and put sharp points ||

35 at the ends. After doing so, his wife | took up one of the poles and put it down into the hole that had been dug | at the end toward the

15 Wā, lā'laē lāx'ūlīdē Yāqeyālīsema qa'las mōlēš wāldemas. Wā, grī'ēm'elāwisē q'wē'ēdēxs laē 'wī'la hōqūwēlsēda bēbēgwānemē. Wā, grī'ēm'elāwisē 'wī'ewēsexs lāa'el 'lāp'lidē Yāqeyālīsema lē'wis genemaxa nāqolīwalīlasēs g'ōkwaxa 'nemp'enk'as 'wāsgemasē lāxēns bālaX, gwēbalil lāxa t'ex'ilāsa g'ōkwē. Wā, lā'laē




20 neq'lebōd lāxēns bālaqē 'wādzege'naasa. Wā, laem'laē 'nēk'ē K'ledēlema'yē, qa's k'lats'lā'lesā dzeqwa 'lālp'mōtas lāxa k'lek'!emyaxlā, qa k'lēsēs dōgūlē gwāstaāsāsēs lāx gwēg'ilasasa la'l!asiqwālaXs 'lāpaaxa hē gwēx'sē yīxs lalōltsēlūē, yīxs hēmenā-lā'māē k'lats'lālasa dzeqwa lāxa k'lek'!emyaxlā, qa's lā hā'nem-

25 galīlas lāxa ōnēgwīlasa lōbekwē lāxa k'lēsē qāyatsa bēbēgwānemē, qa's nāxūyīndēsa lē'wa'yē lāq: lōxs pāqeyālīlaasa saōkwē lāq. Wā, hēm'elāwisē gwēx'ūlī Yāqeyālīsemāxēs 'lālp'mōtē dzeqwa. Wā, hēm'elāwisē gwānala qa negoyowēsa g'ildēxs dē bēgwānemxs lūats'lāē lāx 'wālabetalīlalasas 'lāpa'yasēs laē gwā'elāpaq.

30 Wā, lā'laē āxk'lālē K'ledēlema'yax Yāqeyālīsema, qa āx'ēdēsēx k'lēsā lēk' dzōxūmaxa mōdēx'sāwa wāg'idas lāxēns q'wāq'wax'tslān'yēx. Wā, hēx'īdaem'elāwisē Yāqeyālīsema lā āx'ēdeq lāxa āl'ē. Wā, g'āx'laē wīk'elaxa malp'enk'as 'wāsgemasē lāxēns bālaX. Wā, lā'laē t'ex's'ēndēq qa nexsēs. Wā, lā'laē dzōdzoxy'endēx

35 ēpsba'yas, qa ēx'bōs. Wā, grī'ēm'elāwisē gwālēxs lā'laē genemas āx'ēdxa 'nemtslaqa lāxa dzōxūmē, qa's lā lats'lōts lāxēs 'lāpa'yē. Wā, laem'laē gwēbēlts'lā lāxa t'ex'ilāsa g'ōkwē. Wā, lā'laē lānc-



door of the house. She put it in slanting, | in this way: 38  
 Then Head-Princess told her husband | to drive it in with  
 his stone hammer. When it was one || span below the 40  
 floor, he | stopped driving it in. Then she took the other  
 pole | and  put it down into the hole so that it was in  
 this way, and Yāqeyalisem (V 6) | drove it in with his  
 hammer; and when the top was even with the | first one, he  
 stopped.  Then his wife took an || empty oil-bottle and 45  
 split one side the whole length; | and when the kelp  
 bottle had been split along one side, | she tied it to the two poles  
 that were tied together in | the hole that had been dug out. She  
 put the inner side of the kelp outward, because | it was greasy  
 and slippery. She tied it on its || full length, and there was only 50  
 one way of tying it. | She tied it up and down in this way:  
 There was no cross-tying. After | this was done, Head-  
 Princess (V 7) took something that she had kept secretly in   
 a | basket and put it down. Not even her husband knew |  
 what was in it. Then Head-Princess spoke, || and said, "O, mas- 55  
 ter! now call the chiefs | of your numayms, one head chief of  
 each of them, that | they come and watch how we work the hole  
 that we dug. Don't | let any one of those who call them show  
 himself to their wives, that they may not guess what you want, |

xāla, g'a gwāleg'a (*fig.*). Wā, lā'laē K'ledēlema'yē āxk'lālxēs lā'wū- 38  
 nemē, qa dēgūtōdēq yisēs pēlpelqē. Wā, g'il'EM'lāwis 'NEM'lenk'  
 lāxens q'lwāq'wax'ts'lāna'yēx lā banalagawēsa āwīnagwilaxs lāa'l 40  
 gwāl dēqwē Yāqeyalisemāq. Wā, lā'laxaē ēt'led āx'ēdxa 'NEMts'laqē,  
 qa'ēs āxbetalilēs, qa g'ās gwāleg'a (*fig.*). Wā, lā'laxaē Yāqeyalisema  
 dēgūtōdēq yisēs pēlpelqē lāq. Wā, g'il'EM'lāwisē 'NEMaxtāla LE'wa  
 g'ilx'dē dēqwasōs lāa'l gwāla. Wā, lā'laē GENEMas āx'ēdxa lōlap-  
 mōtasōx L'ē'nax 'wā'wadā, qa'ēs LEpsendēq lāxēs 'wāsgEMasē. Wā, 45  
 g'il'EM'lāwisē lābēndēx 'wāsgEMasasa LEpsuakwē 'wā'wadēxs lāa'l  
 yil'ALElōts lāx dzēngēqa'yasa oxtā'yasa dzēdzōxūm lāx ots'lāwas  
 'lāpa'ya. Wā, laem'laē hē ēk'ladzē'ya ots'lāx'dāsa 'wā'wadē, qaxs  
 L'EL'lē'nalaē, qa tsāx'ēs. Wā, g'il'mēsē 'wil'gaalela la yilāla lāxēs  
 'wāsgEMasē lāxēs 'NE'mēnemē yil'lāsasēqōxs aēk'laaqelaaxs lāa'l 50  
 yīlaq, g'a gwāleg'a (*fig.*). K'lēs gagayaaqelēs yīla'yē. Wā, g'il'EM-  
 'lāwisē gwāLEXS lāa'laē K'ledēlema'yē āx'ēd lāxēs q'lwālaltēyawkē  
 L'lābata. Wā, g'āx'laē hāng'alilas. Wā, laem'laē k'lēs q'lāLElē  
 lā'wūnemasēx g'its'lāwaq. Wā, lā'laē yāq'leg'a'lē K'ledēlema'yē.  
 Wā, lā'laē 'nēk'a: "ēya, q'lāgwidā. Hāg'illa L'ē'lālalxōx g'ig'egāma- 55  
 'yaxsōs 'nāl'NE'mēmats'lē'na'yāq'lōsxōx 'nāl'NEMōkūma'yāq'ēs, qa  
 g'āxlāg'iltsō dōqwalalxōx gwēg'ilaslas lāxwa 'lāpa'yāqENS. Gwāla  
 āwūlx'ēs āxk'lālaq, qa gēGENEMas āla k'ōtalaxēs āx'ēlāōsaq. Wā,  
 wāx'mēsēn q'lāLElaqōxs lē'maax 'nāxwa mēxōxda 'nāxwāx bēbē-

- 60 although I know that all the men and their wives have gone to sleep. This is the winter dance that I am now speaking about. And let Q!ēx'sēsēlas (V 4) also come and try what she is to do." Thus she said. Even her husband did not know what was in the basket, and Yāqeyalīsem (V 6) did not wish to ask his wife about it.
- 65 He just went out of his house and went to wake up those to whom she referred, the head chiefs of each numaym of his tribe. Then he went to the head chief of the numaym Maāmtag'ila, Q!ōmogwē. Now he had called one of them. Then he also went to the head chief of the G'ēxsem, Yāqwid; and also the head chief of the Kūkwāk'lūm,
- 70 Tsex'wid; and also the head chief of the Sēnlēm, 'nemōgwis; and also the head chief of the Lāyalalawē, Ts!ēx'ōd; and the Lāyalalawē are mixed with the Maāmtag'ila and the G'ēxsem; and also the head chief of the Elgūnwē, Amax'āg'ila, and these are mixed with the Laālax's'endayo. And when Yāqeyalīsem (V 6) had
- 75 hardly gone into the house, the chiefs entered after him. Now Head-Princess led all of them to their seats at the right-hand side of the rear of the house, so that they could see plainly the hole that had been dug; and when they were all in, Q!ēx'sēsēlas (V 4) came in, and Head-Princess (V 7) led her and made her sit down in the
- 80 rear of the house, at the end of the hole that had been dug, so that she could see distinctly what was to be done by Head-Princess, who

- 60 gwānema lēwas gegēnemax. Wā, yūmēs ts!āts!ēxsilax'lēns lāx wāldema. Wā, hēmisē Q!ēx'sēsēlasa, qa gaxlāg'iltse menēhal," 'nēx'laē. Wā, laem'laē hēwāxamē lāwūnemas q!āl'alelax grits'lā-waxa l!ābatē. Wā, ēts!em'lāwisē Yāqeyalīsema 'nēx', qa's grit'lālē wūlaxēs genemē. Wā, laem'laē āem lāwēls lāxēs g'ōkwē, qa's lā
- 65 gwāxēs gwe'yō, qa g'āxēs 'nāl'nemōkūma'yas 'uāl'ne'mēmats'ēna-  
'yasēs g'ōlg'ūkūlōtē. Wā, g'il'em'lāwisē 'wilx'tōdxa ōguma'yasa 'ne-  
'mēmēda Maāmtag'ilē Q!ōmogwa'yē; wa, laem'laē 'nemōk'ōlēq.  
Wā, hēem'lāwisē ōguma'yasa G'ēxsemē Yāqwidē; wā, hēem'lāwisē  
ōguma'yasa Kūkwāk'lūmē Tsex'widē; wā, hēem'lāwisē ōguma-  
70 'yasa Sēnlēmē 'nemōgwisē; wā, hēem'lāwisē ōguma'yasa Lā-  
yalalawē Ts!ēx'ōdē, yixs hāē hēng'ilga'ya Lāyalalawāxa Maām-  
tag'ila lē'wa G'ēxsemē. Wā, hēem'lāwisē ōguma'yasa Elgūn-  
wa'yē Amax'āg'ila, yixs hēng'ilga'yaē lāxa Laālax's'endayowē.  
Wā, hālselaem'lāwisē g'ālagōwa'yē Yāqeyalīsemasa g'ig'egā-  
75 ma'yaxs g'āxaa'el hōgwīla. Wā, laem'laē K'!ōdētēma'yē  
q!āx'sīdzēq, qa lāx'daxwēs k!ūs'ālil lāx hēk'!ōtewali-  
lasa g'ōkwē, qa hēlp'altālīsōxa la 'lābēgwēlkwa. Wā, g'il'em'lāwisē  
'wī'laēlēns g'āxaa'lasē Q!ēx'sēsēlasē g'āxōla. Wā, lā'laē K'!ōdele-  
ma'yē q!āx'sīdzēq, qa lās k'wāg'alil lāxa nāqolēwalīlasa g'ōkwē lāx  
80 ōba'yasa 'lābēgwēlkwē, qa hēlp'altālēs dōqūlaxa 'nāxwa gwāyē'lālats  
K'!ōdētēma'yē, qō lāl mē'nēlal qaē. Wā, g'il'em'lāwisē 'wī'la selt'ali-

was going to show them. When they were all sitting still, | Head- 82  
Princess arose. She carried her basket, | and she spoke. She said,  
"Thank you, fathers, | for having come quickly. Indeed, I am a  
wise woman, for my father || wishes me alone to do what we are here 85  
for; and this is | the way of working the winter dance for which we  
are assembled here. Now you have come, | fathers, to see the lasso  
which we use for catching the ghost-dancer | Q!ēx'sēselas (V 4).  
This is the lasso of my ancestors for the ghost-dancer, | and you came  
for this reason. Now let us go and catch || Q!ēx'sēselas (V 4). You 90  
will all be invited by Yāqeyalīsem (V 7), | and you shall all sit  
together. The cannibal-dancer shall sit down | in the rear of the  
house when this hole will be covered over, | that nobody may come  
near to it who is not a cannibal-dancer. | And you, ghost-dancers,  
will sit down outside of the || cannibal-dancers, on the board covering 95  
of the hole: | and some will sit on one side of the cannibal-dancers  
and some on the other side; | and the Sparrow Society, and the  
Sparrow Society women, | will sit on each side of the house." Thus  
said Head-Princess; and as she said so, she took the | rope out of the  
basket, coiled it up in her left hand, || and then she spoke again, and 400  
said, "Let me | ask you, chiefs, to do the same as we | L!al!asiqwāla  
do when you catch the ghost-dancer; for when the | L!al!asiqwāla

lēxs lāa'las lāx'ūlītē K'ēdētema'yē. Wā, laem'laē dālxēs Lābatē. 82  
Wā, lā'laē yāq'eg'a'la. Wā, lā'laē 'nēk'a: "Gēlask'as'la wīwōmp-  
qexs ālēlēāēx. Qālxg'in nāgadēk' ts'edāqa lāg'ilasen ōmpa āem  
'nēx' qen nōgwa'mē āem āxsilaxens g'āxēx gwaēlasa. Wā, yūem 85  
ts!āts!exsilax'LENS g'āxēx k'walaēna'ya. Wā, g'a'mēs g'āxēlē  
wīwōmp, qa's dōqwalaōsaxg'a x'imayōlg'insag'ada lēlōlalālēg'a  
Q!ēx'sēselasek', yixg'ada x'imayok<sup>u</sup> denemseu qwēbalisē lāxēs lēlē-  
lēlēlēlē. Wā, hē'mēts g'āxēlōs. Wā, hē'maa, qensō lāl k'imya'lexg'a  
Q!ēx'sēselasek'; wā, laems g'āx'mawēsłā lē'lānemītsōx Yāqeya- 90  
līsemax. Wā, laem gwā'laeml q!ap!ēg'alitēlāla hāāmats!a k'lūs'ā-  
līlēlāl lāxa neqēwalīlaxsa g'ōkwēx, qag'ō lāl pāxstalīlx'LEG'ada  
'lābegwēlkūk', qa k'lēāsēs neḡwabalasa k'lēsē hāāmats!a lāqek'.  
Wā, hē'misōs, qōsaqlōs lēlēlēlēlāla, yixs hē'maē L'āsex'dzamwēłtsa  
hāāmats!a. Wā, laem k'wādzewēlxōx paxsta'yasa 'lābegwēlkwēx. 95  
Wā, lālēda ēōlala k'wak!wanōlemalīlē lāx wāx'sbalīłasa hāāma-  
ts!a. Wā, hē'mis lāl k'lūdžēlasłtsa gwēgūdzā Lē'wa gwēgūts!axsema  
'wāx'sanēgwiłasa g'ōkwēx," 'nēx'laē K'ēdētema'yaxs lāa' l dāłts'lōdxa  
denemē lāxa Lābatē, qa's q!ēlx'walelēlōdēs lāxēs gēmxōłts!āna'yē.  
Wā, lā'laxaē ēdzaqwa yāq'eg'a'la. Wā, lā'laē 'nēk'a: "Wāg'a'mas- 400  
łen wūlāl g'īg'egāmē. Hē'mas gwēg'ilanu'x<sup>u</sup> gwēg'ilasag'anu'x<sup>u</sup>  
L!al!asiqwālēk', yixs lēlōlālāāēs k'imyasōlōs, yixs g'l'f'maē k'imyāla

3 catch the ghost-dancer, the one who gives the winter dance to the  
 tribe calls the people; | and four rattles are taken and are given to the  
 5 one who || takes care of the cedar-bark. There are four of them.  
 Then he takes them, | and he begins to shake one of them, and sings  
 his four | secret songs. He stands still while he is singing three of his  
 secret songs; | and when he sings his fourth secret song, he walks |  
 and goes around the fire in the middle of the house. He pretends to  
 10 look for the war-dancers; || and when he finds one, he gives the rattle  
 that he was using to her; and he | gives the other three rattles to  
 three war-dancers. | When they all have them, the four war-dancers  
 stand up together. | They shake their rattles and sing each her  
 15 secret song, | for they are war-dancers; and when they finish || their  
 secret songs, the man who takes care of the rattles takes the four |  
 rattles and carries them again, walking around the fire in the middle  
 of the house, | and he gives one rattle each to the four frog-war-  
 dancers. | Then they stand up, shake their rattles, and | each sings  
 20 her secret song about the frogs in their bodies. Then || they take  
 their rattles and put them away. | They take red cedar-bark and  
 give it to the cannibal-dancer; | and when each cannibal-dancer has  
 a piece of it, they all get excited. Then they all | run out, and the  
 people who try to catch the ghost-dancer run after them. | Then the  
 war-dancers and the frog-dancers are next to the cannibal-dancers, ||

3 !La!lasiqwālāxa lelōlālāxas laē ēx'EM lēlalēda yāwix'flāxēs g'ōkū-  
 lōtē. Wā, lā āx'ētse'wēda mōsgēmē yīyat!ala, qa's lā ts'ewēs lāxa  
 5 aāxsilāxwa l'āgekwēx lāxēs mōsgē'mēna'yē. Wā, lā dāx'ideq. Wā,  
 hē'mis la yat'lidaatsēsa 'nemsgēmē, qa's yālaqwēsa mōsgēmē lāxēs  
 yiyālaq'LENē. Wā, laem āx'sāem lā'wilexs laē yālaqūlasa yūdux'-  
 semē. Wā, g'il'mēsē q'ūlbaxs laē yālaqwasā mōsgēmōtē, qa's qāsīlīē.  
 Wā, laem lā'stalīlēlaxa lāqwawalīē, qa's ālībōlēxa ēōlala. Wā,  
 10 g'il'mēsē q'laqēxs laē ts'lāsēs yatēlax'dē yat!ala lāq. Wā, lā ēt'lēdē  
 ts'lewanaqēlasa yūdux'semē yēyat!ala lāxa yūdukwē ōgū'la ēōlala.  
 Wā, g'il'mēsē 'wiltōxs laē 'nemāg'ilīl lāx'ūlīlēda mōkwē ēōlala, qa's  
 'nemāx'fidē yat'lētsēs yēyat!ala, qa's 'nemādzāqwē yēyālaqwasēs  
 yēyālaq'LENē lāxēs ēōlalaēna'yē. Wā, g'il'mēsē 'nāxwa q'ūlbē yēyā-  
 15 laqūlaēna'yas, hēda aāxsilāxa yēyat!ala dāx'idxa mōsgēmē yēya-  
 t!ala, qa's lā dalaqēxs lāaxat! lā'stalīlēlōs lāxa lāqwawalīē. Wā,  
 lāxaē ts'lāsa 'nā'femsgēmē yat!ala lāxa mōkwē wīweq'lēs ēōlala.  
 Wā, hēx'fidx'dax'mēsē lāx'ūlīla, qa's yat'lēdēsēsēs yēyat!ala, qa's  
 yiyālaqwēsēs yiyālaq'LENē lāxēs wīweq'lēts'ēna'yē. Wā, g'il'mēsē  
 20 gwāfēxs laē āx'ētse'wēda yēyat!ala, qa's yāwas'fidē g'ēxase'wa. Wā,  
 lā āx'ētse'wēda l'āgekwē, qa's yāx'wīdayowē lāxa hūāmats'la. Wā,  
 g'il'mēsē 'wiltōxs laē 'nemāg'ilīl xwāxūsā. Wā, hē'mis la dzēlx-  
 'wūldzatsē. Wā, ā'mēsē la q'lomx'semēsōsa 'nāxwa k'imyālxā lelō-  
 lālālē. Wā, laem'lalēda ēōlala lē'wa wīweq'lēsē māk'ilālxā hūāmn-

and the other ghost-dancers are the last; and last | of all follow the 25  
Sparrow Society and the Sparrow women. They go right | to the  
place where they hear the cry "Hamamamama!" of the ghosts. |  
Then they pretend to bring back Q!ēx'sēsēlas; and when the | can-  
nibal-dancers approach her, they will fall down like dead; and the ||  
war-dancers and the frog-dancers will go to see why they do so; | there- 30  
fore they go to look; and when they come up to them, | there will be  
again the cry, "Hamamamama!" of the ghosts. They | all drop  
down like dead, and also the | Sparrow Society men and women drop  
down. Only the ghost-dancers do not drop down. || Then they go to 35  
get urine, and sprinkle it | over the cannibal-dancers and the war-  
and frog-dancers, and finally they | sprinkle the urine over the Sparrow  
men and women and | also the Sparrow Society children. When  
they have all been sprinkled with urine, | they come to life again,  
and they all follow the || cannibal-dancers and go back into the 40  
winter-dance house; for, as soon as | they drop down like dead, when  
the cannibal-dancers, | the war-dancers, the frog-dancers, and all the  
others, are struck by the ghost, then the ghost-dancers | catch  
Q!ēx'sēsēlas and bring her in before any of the others get back |  
into the winter-dance house, who were lying there like dead. || She 45  
is put into her secret room in the rear of the middle of the house. |  
Then the cannibal-dancers come in, sounding their whistles, and go

ts!a. Wā, lālōs lēlēlōlālaq!ōs elxleles. Wā, hē'mis lāl elxlaya- 25  
as!tsa gwēgwāts!ēma lē'wa gwēgūts!axsemē. Wā, la'mē hē'nākū-  
lāeml lāxēs wūlelaslaxa hamamamaxaaslasa lēslānēnoxwa, qō  
g'āxbōlal taōdg'ostōde!xōx Q!ēx'sēsēlasēx. Wā, g'ilēmlwisē ēx'a-  
g'aa!elala hāāmats!a laqēxs lēla yāqūmg'aelsle. Wā, lāl 'nāxwa-  
emla ēōlala lē'wa wīweq!ēsē āwēlelqelax hēg'ilas gwēx'ēidē. 30  
Wā, hē'mis lāg'ilas la 'wī'la dōx'wīdeq. Wā, g'il'mēsē lāg'aa lāqēxs  
lūa'l ēdzaqwa hamamamaxēda lēslālēnoxwē. Wā, hēx'ēidaemlwisē  
'nāxwa yāqūmg'aelsa. Wā, la'mē 'nāxwa yāqūmg'aelsēda gwēgwā-  
ts!em lē'wa gwēgūts!axsemē. Wā, la'mē 'nāxwa k'lēs yāqūmg'a-  
elsēda lēlēlōlālālē. Wā, hē'mē lāl āx'ēde!xa kwāts'lē, qa's lā xoselg'rēs 35  
lāxa hāāmats!a lē'wa ēōlala lē'wa wīweq!ēsē. Wā, lā ālxlālaxs lālē  
xōselgentsa kwāts'lē lāxa gwēgwāts!emē lē'wa gwēgūts!axsemē lōla  
gwāgūgwēdzemē. Wā, g'il'ēmlwisē 'wīlxtōde! xewōx'usa kwāts'lē,  
qō lāl 'nāxwaeml q!ūlāx'ēidēl, wā, ā'mis lā 'wī'la la elxlēsa hāāma-  
ts!āxs laē aēdaaq, qa's lā hōgwīl lāxa lōbekwē, qaxs g'il'mēx'dē 40  
'nāxwa yāqūmg'aels laē lēlewalkwa 'nāxwa hāāmats!a lē'wa ēōlala  
lē'wa wīweq!ēsē lō' 'nāxwēs waōkwē, lālasa waōkwē lēlēlōlāl  
k'imyalxōx Q!ēx'sēsēlasēx, qa's g'āxēl g'āgalagemal g'āxēltsōx  
lāxwa lōbekwaxs k'lēās'mēlē q!ūlāx'ēidēltsa la yāxyeq!ūsa. Wā,  
g'il'mēsē laēl lāxēs lēmē'lats'lē lāxwa nāqolēwalilēx g'āxaas xwēxwa- 45  
gwēlelēda hāāmats!a, qa's lēlal hāōlela lāxēs lēmē'lats'lē lāxg'ada

47 straight into their secret room at the | left-hand corner of the house; and when they are all inside, the Sparrow Society men, | women, and children come in. Then | Yāqeyalīsem (V 6) will give away property for the one who has been caught, and he will change his name. ||  
 50 Then his name will be Hōlēlid (V 6), for this is the name of my father; | and after he has given away property, Hōlēlid (V 6) will ask help from | your uninitiated children, chiefs, for he must take hold of the lasso | for the ghost-dancer to-morrow night, when she comes down to the floor of the house. | Hōlēlid (V 6) will put the rope  
 55 around her waist.—Now, come and | take this lasso, Hōlēlid, for what I told you is all that is to be done | about the ghost-dancer." Thus she said. |

Immediately Hōlēlid (V 6) went and took the lasso, which was made of long | cedar rope, and thanked his wife for her speech. When | he  
 60 had thanked his wife, he turned to the || chiefs who were sitting down, and he said, "Indeed, we shall | be chiefs. Now you have heard the speech of my father-in-law. It is not my | wife here who speaks of these instructions which she gave us for my winter dance, which I give with the | marriage gift, that was given to us, chiefs of the Kwakiutl; | it is he who comes and speaks in my house here. Now,  
 65 take good care, || so that we shall not miss any of the instructions given to us, for | it is the first time that this will be shown by you, chiefs of the Kwakiutl!" | Thus he said. |

47 gēm̄xōliwablek'. Wā, g'f̄l̄mēsē 'wī'laēlēda 'nāxwa g'wēgwāts!emē  
 lē'wa g'wēgūts!axsemē lō'ma g'wāgūg'wēdzemē lālasx yāx'wīdlōx  
 Yāqeyalīsemasa k'im'yānemlōx. Wā, la'mōx l'āyōxlāl lāxēq.  
 50 La'mōx lēgadelts Hōlēlidē lāxēq, yīxs lēgemaaxsen ōmpē. Wā,  
 g'f̄l̄em'f̄wisōx g'wāl yāqwa lālasōx Hōlēlidēx hēlalxōx hēbaxūts!e-  
 dzayaq!ōs g'ig'egāmē, qa g'axē dāk!īndelg'ada x'imayok<sup>u</sup> denema  
 jāxa lelōlālax gānolas lensla, qo lāl lālabetalilasla lelōlālāx.  
 Wā, yūem'wīsox Hōlēlidēx qenōyodelts'g'a denem lāq. Wā, gēlag'a  
 55 āx'ēdexg'ada qenāyok<sup>u</sup> denema, Hōlēlid, qaxs lē'māē 'wī'la g'wāyi-  
 lālasaxa lelōlālāē," 'nēx'laē.

Wā, hēx'ēdaem'f̄lāwisē Hōlēlidē la āx'ēdxa qenāyowē g'ilt la  
 densen denema, qaxs mōlēs wāldemasēs genemē. Wā, g'f̄l̄em'f̄lā-  
 wisē g'wāl mōlas wāldemasēs genemāx lā'el g'wāyaxstax'f̄id lāxa  
 60 g'ig'egāmā'yē g'āx k'ūdžā. Wā, lā'laē 'nēk'a: "Qālalens g'ig'ē-  
 gāmē. Laems wūlax wāldemasen nēgūmpa, g'aēl 'nēx'g'īn  
 genemk', yīsēs la lēxs'ā'f̄layō qens g'wayilālasa qāda yāwix'ilaē-  
 nā'yen yīs k'les'ōgūl'f̄lā'yasē g'āxens g'ig'egāmēs Kwākūg'ōl, qaxs  
 hē'maa g'āx 'nēk'elag'f̄il lāxen g'ōkwēx. Wā, wāg'il la yāl'lox'wīd-  
 65 lex, qens k'leāsēl ōgūgelentsōl lāx lēxsalā'yo g'āxens lāxwa  
 hē'mēx alēl 'nemp!ena' g'āx nē'f̄idel lāl g'ig'egāmēs Kwākūg'ōl,"  
 'nēx'laē.

As soon as he ended his speech, then | the chief of the Maämtag'ila, Q'ômogwê<sup>é</sup>, spoke, and said, "Take || care, friends, for we have 70 never done in this manner in our | ghost-dance. It is done differently by the L!al!asiqwäla. Now we | obtained in marriage these privileges. Therefore | I am glad of your speech, Head-Princess (V 7). It is really different from | our way of doing it. I have been trying to understand the different privileges || which I have now, 75 although I am a Kwakiutl, for I never made a mistake in it. | Now, do not let us just sleep, chiefs, for my heart is | happy on account of the treasure which we obtained from the great chief K'läde (IV 21). | That is what I say, Höl.lid (V 6)." Thus he said, and ended his speech. |

Now it was daylight, and at once Q'ômogwê<sup>é</sup> || oh, I forgot, 80 his name is now changed, for he used his winter name, and | his name was Yôx'yagwas,—stood up and asked his friends, | the chiefs of the numayms. He said to them, "Don't | sit there idly! Let us arise and dress ourselves and | let us ourselves wake up our tribe to go into || this winter-dance house of our friend Höl.lid (V 6), for | 85 Head-Princess (V 7) knows that we shall really try to handle rightly | the privileges given in marriage to our friend Höl.lid (V 6). Now take | red cedar-bark to put around our heads and for our neck-

Wä, g'il<sup>é</sup>em<sup>l</sup>äwäwäwä q'ül'bē wäldemasēxs läa<sup>é</sup>l yāq'eg<sup>é</sup>älē g'igāma- 68  
<sup>é</sup>yasa Maämtag'ila, yix Q'ômogwa<sup>é</sup>yē. Wä, lä<sup>é</sup>lä<sup>é</sup> 'nēk'a: "Wäg'a  
 äeml 'näxwa yäl!älēx 'nē<sup>é</sup>nemök" hēnoxwawēsens gwēg'ila qaens 70  
 lēlēlälälälēx, yixōx gwayi<sup>l</sup>äläsaxsaxsa L!la!asiqwäla. Wä, la<sup>é</sup>mēns  
 g'eg'adanemaq<sup>é</sup>xwa 'wälasēx k'lek'<sup>é</sup>es'ä. Wä, hē<sup>é</sup>mēsen läg'ila mō-  
 lasōx wäldemaqōs, K'ledēlemē. Wä, la<sup>é</sup>mōx ālak'lāla ōgūqāla  
 läxen nōsē dälāenōq". Wä, yū<sup>é</sup>mēns alāsowa ōgūqalāx k'lek'<sup>é</sup>es'ä,  
 qen lälōl!älōxgūn Kwāg'ulē, yixg'in k'leāsēk' lents'lāsē<sup>é</sup>wa. Wä 75  
 gwälēlasens wül<sup>é</sup>em mēx<sup>é</sup>ēda, g'ig'egāmē. Laem lōma la ēx<sup>é</sup>q!<sup>é</sup>-  
 selag'in nāqek', qaens lōgwa<sup>é</sup>yē läxa 'wälasa g'igāma<sup>é</sup>yē K'läde.  
 Wä, qen 'nēk'ē, Höl.lidä," 'nēx<sup>é</sup>läēxs läē q'wēl'ida.

Wä, laem<sup>é</sup>läē 'näx<sup>é</sup>ida. Wä, hēx<sup>é</sup>idaem<sup>é</sup>lāwäwä Q'ômogwa<sup>é</sup>yē,—  
 wäq'lünē<sup>é</sup>lā, laem L!āyoxlā qaxs lē<sup>é</sup>maē ts'lētsagēxlāla. Wä, 80  
 laem lēgadelas Yōx'yagwasē,—lāx<sup>é</sup>ūlila, qa<sup>é</sup>s äxk'<sup>é</sup>älēxēs 'nē<sup>é</sup>nemō-  
 kwa g'ig'egāma<sup>é</sup>yasa 'nāl<sup>é</sup>nē<sup>é</sup>mēmasē. Wä, lä<sup>é</sup>läē 'nēk'ēq: "Gwällas  
 k'wälax<sup>é</sup>da<sup>é</sup>xōl. Wēg'a lāx<sup>é</sup>widēx qens wāg'ē q'wälāx<sup>é</sup>ida, qens  
 xami'lälāmē la gwāxens g'ōlg'ūkülōtax, qa g'āxlāg'iltso 'wi<sup>é</sup>läēl  
 läxōx lōbekwaxsens 'nemōkwōx Höl.lidēx, qa q'äl<sup>é</sup>älēlēsōx K'ledē- 85  
 lema<sup>é</sup>yaxg'ins ālak'lälēk' aēk ilāxens g'āxēnēlē aāxsilatōx k'le-  
 k'<sup>é</sup>es<sup>é</sup>ōgūlxlā<sup>é</sup>yaxs läxen 'nemōkwōx Höl.lidēx. Wä, wēg'a äx<sup>é</sup>dēx  
 L!ägēkwa, qenu<sup>é</sup>x<sup>é</sup> qēqex<sup>é</sup>ema<sup>é</sup>ya, lō<sup>é</sup> qenu<sup>é</sup>x<sup>é</sup> qēqēxawa<sup>é</sup>ya.

rings, || and tallow to put on our faces, and rope to be used for belts, || and also our Sparrow Society canes!" Thus he said. |

Immediately all those things that he named were brought, | and they were put down next to Head-Princess (V 7). Now she also changed her name, and she | used her winter-dance name which she used among the L!al!asiqwāla. Now she | told her winter-dance  
95 name to the chiefs. It was Chiton (V 7). || She said, "That is my name which I obtained from my father." Thus she said. Then | all the chiefs dressed up; and after they had done so, Chiton (V 7) was asked | by Yōx<sup>u</sup>yagwas, "What shall we say when we | go about to call the people?" Thus he said. Then Chiton (V 7) said, | "Your word is good, for we must use the way of speaking of the L!al!asi-  
500 qwāla in this winter-dance of Hōlēlid. || These will be your words: 'Now we walk to invite you, shamans, to | wash your eyes in the house of our friend Hōlēlid (V 6),' " she said. | "And after him, the others will also say, 'Now, arise, | and wash your eyes, so that the secular season may come off from your eyes, for | our season has  
5 changed, and you will see the winter-dance || season.'" Thus said Chiton (V 7), giving instructions to them. "And that is | all that you will say," said she to them. Then she called | Yo<sup>u</sup>yagwas, and whispered to him, saying, "Please ask | the song-leaders not to come into the house, for I will | go and teach them the songs of the ghost-  
10 dancers at the || supernatural place when all the tribes are in the

Lō<sup>ē</sup> yāsekwa, qemu<sup>ē</sup>x<sup>u</sup> yāsekūmdē, lō<sup>ē</sup> denema, qemu<sup>ē</sup>x<sup>u</sup> wūsēg'a-  
90 nōwa; wā, hē<sup>ē</sup>mēsenu<sup>ē</sup>x<sup>u</sup> gwēgwasplēqla," ēnēx<sup>ē</sup>-laē.

Wā, hēx<sup>ē</sup>-idaem<sup>ē</sup>lāwisē wī<sup>ē</sup>la āx<sup>ē</sup>tse<sup>ē</sup>wē lēlēqelase<sup>ē</sup>was qa<sup>ē</sup>s g'āxē g'ig'alilema yis K'ēdēlema<sup>ē</sup>yē. Laem<sup>ē</sup>xaē l'āyōxlā. Wā, laem<sup>ē</sup>laē hēxlālaxēs ts!āgēxlāyo lāxēs L!āl!asēq!wēna<sup>ē</sup>yē. Wā, laem<sup>ē</sup>laē ēnēlasēs ts!āgēxlāyo lēgem lāxa g'ig'egāma<sup>ē</sup>yē Q!ānasē. "Wā,  
95 hē<sup>ē</sup>men lēgemē lāxen ōmpa." ēnēx<sup>ē</sup>-laē. Wā, laem<sup>ē</sup>laē q!wālxax<sup>ē</sup>id ēna<sup>ē</sup>xwēda g'ig'egāma<sup>ē</sup>yē. Wā, g'il<sup>ē</sup>em<sup>ē</sup>lāwisē gwālexs lāa<sup>ē</sup>l wūla-  
se<sup>ē</sup>we Q!ānasē yis Yōx<sup>u</sup>yagwasē: "Wēk'!ālalenu<sup>ē</sup>x<sup>u</sup> lāxenu<sup>ē</sup>x<sup>u</sup> qats!axstalaēnēla!" ēnēx<sup>ē</sup>-laē. Wā, lā<sup>ē</sup>laē ēnēk'ē Q!ānasē: "La<sup>ē</sup>mōx ēk'ōs wākdemaqōs, qaxs L!āl!esēq!wālox ts!āq!ēna<sup>ē</sup>yaxs Hōlēlidē.  
500 Wā, g'uems wāldemlga: 'La<sup>ē</sup>menu<sup>ē</sup>x<sup>u</sup> qāsaai' pēpexalai', qa<sup>ē</sup>s laōs ts!ōxstōd lāx g'ōkwāsens ēnemōkwē Hōlēlidē,'" ēnēx<sup>ē</sup>-laē. "Wā, lā<sup>ē</sup>laē ēnēg'ap!a<sup>ē</sup>ya waōkwāsēq. Wā, lā<sup>ē</sup>laē ēnēk'a: 'Wā, lāx<sup>ē</sup>wid, qa<sup>ē</sup>s laōs wī<sup>ē</sup>la ts!ōx<sup>u</sup>stōda qa lāwāyēsōs bābaxustā<sup>ē</sup>yaq!ōs, qaxs lē<sup>ē</sup>maēx ōgūx<sup>ē</sup>idens ēnālx, qa<sup>ē</sup>s dōx<sup>ē</sup>walelaōsaxa ts!āgedzōx  
5 ēnāla,'" ēnēx<sup>ē</sup>-laē Q!ānasaxs lāa<sup>ē</sup>l lēxs<sup>ē</sup>ālaq. "Wā, hēem wāxax<sup>ē</sup>-ī-dālāis wāldemlaōs," ēnēx<sup>ē</sup>-laēq. Wā, hēem<sup>ē</sup>lāwis la lē<sup>ē</sup>lāilatsēx Yōx<sup>u</sup>yagwasē, qa<sup>ē</sup>s ōpalēq. Wā, lā<sup>ē</sup>laē ēnēk'ēq: "Wāx las āxk'!ā-laxa nēnāgadū qa k'ēsēsē g'āx ōgwaqa hōgwēla, qen lālen q!āq!ōl!amatsa q!emq!emdema<sup>ē</sup>xsa lēlōlālala lāx<sup>ē</sup>da<sup>ē</sup>xūqwē lāxa  
10 ēnawalak!ūdza<sup>ē</sup>, yixs g'āxēlasē wī<sup>ē</sup>laēlōs g'ōlg'ūkūlōtaq!ōs," ēnēx<sup>ē</sup>-



house." Thus she said | to him. Then the chiefs went out of the 11  
house | who were going to call for Hōlēlid (V 6); and they followed  
the | instructions given by Chiton (V 7), and they spoke at the doors  
of all the houses. | Then Yoḥ<sup>u</sup>yagwas whispered to the song-leaders,  
telling them what || Chiton (V 7) had said to him. As soon as the 15  
chiefs had gone four times | inviting, all the members of the Sparrow  
Society—men, women, | and children—came in, but none of the  
song-leaders came. | Then Chiton (V 7) went out of the rear door of  
her | house to the Supernatural Place, for there all the song-leaders  
were || sitting down. Then Chiton (V 7) spoke | and said, "Thank 20  
you, friends, for it is just now given | to you to keep these songs. I  
mean I will divulge | the songs of my father which I was given when  
I was his ghost-dancer. | Now, listen! for I will sing them now."  
Thus she said, and || took a cedar-stick, which she used as a baton. 25  
First she sang | with fast beating of time the following song of the  
ghost-dancer: |

1. Yamamaa xamama yamamaha xamamamamamē yamamaha |  
xamahamaē hamamama! I was carried down by the ghost-  
woman, | yamamaha xamama yamamaha xamamamamamē||
2. Yamamaa xamama yamamaha xamamamamamē yamamaha 30  
xamahamaē hamamama! I was made to walk down by the ghost-  
woman, yamamaha xamama yamamaha xamamamamamaē! |

laēq. Wā, hēx<sup>ē</sup>ida<sup>ē</sup>EM<sup>ē</sup>lāwisē lāx<sup>da</sup>x<sup>u</sup> hōqūwelsēda gīg<sup>ig</sup>āma- 11  
yēxa qāselg<sup>is</sup>as Hōlēlidē. Wā, āx<sup>da</sup>x<sup>u</sup>EM<sup>ē</sup>lāwisē la negeltewēx  
lēxs<sup>ē</sup>ūlayās Q!ānasē, qa gwōk<sup>!</sup>lālots lāx t!EX<sup>!</sup>ilāsa <sup>ē</sup>nāxwa gīg<sup>ō</sup>kwa.  
Wā, laEM lāla Yōḥ<sup>u</sup>yagwasē aōlenōLEmaxa nēnāgadē nēlas wāldē-  
mas Q!ānasē lāq. Wā, g<sup>il</sup>EM<sup>ē</sup>lāwisē mōp!EN<sup>ē</sup>stēda gīg<sup>eg</sup>āma<sup>ē</sup>yē 15  
qātsē<sup>ē</sup>staxs g<sup>ā</sup>xāc<sup>ē</sup>wī<sup>!</sup>laēla <sup>ē</sup>nāxwa gwēgwats!<sup>EM</sup> <sup>ē</sup>wa gwēgūts!<sup>ax</sup>-  
semē LE<sup>ē</sup>wa gwāgūgwēdzemē. Wā, laEM<sup>ē</sup>laē k<sup>!</sup>leās g<sup>ā</sup>xsa nēnā-  
gadē. Wā, hē<sup>ē</sup>EM<sup>ē</sup>lāwis la āLEX<sup>!</sup>SE<sup>ē</sup>wats Q!ānasa t!ENX<sup>!</sup>la<sup>ē</sup>yasa  
g<sup>ō</sup>kwē, qa<sup>s</sup> lā lāxa <sup>ē</sup>nawalak!<sup>ū</sup>dzasē, qaxs hē<sup>ē</sup>maē la <sup>ē</sup>wī<sup>!</sup>la k<sup>!</sup>ūts!<sup>ē</sup>-  
dzatsa nēnāgadē. Wā, hēx<sup>ē</sup>idaEM<sup>ē</sup>lāwisē yāq!<sup>ē</sup>gr<sup>!</sup>a<sup>ē</sup>lē Q!ānasē. Wā, 20  
lā<sup>!</sup>laē <sup>ē</sup>nēk<sup>!</sup>a: "Gēlak<sup>!</sup>as la <sup>ē</sup>nē<sup>ē</sup>EM<sup>ō</sup>k<sup>!</sup> ā!<sup>!</sup>mawēsō ts!<sup>ē</sup>wē lax<sup>!</sup>da-  
<sup>ē</sup>xōL<sup>!</sup>xwa dā<sup>!</sup>lāxwa q!<sup>ē</sup>mq!<sup>ē</sup>mdemē; <sup>ē</sup>nē<sup>ē</sup>nak<sup>!</sup>ilē qaxg<sup>!</sup>in ā<sup>!</sup>mēLEK<sup>!</sup>  
ētūlt<sup>ē</sup>ndelg<sup>!</sup>in q!<sup>ē</sup>mq!<sup>ē</sup>mdemk<sup>!</sup> lāxEN ōmpaxg<sup>!</sup>in laōLEK<sup>!</sup> lēlōlālāl  
lāq. Wā, la<sup>ē</sup>mēts hōlēlalqēk, qEN DENX<sup>!</sup>idēsēk," <sup>ē</sup>nēx<sup>!</sup>laēxs laē  
āx<sup>ē</sup>ēdxa k!<sup>!</sup>wa<sup>ē</sup>XLāwē, qa<sup>s</sup> t!<sup>ē</sup>myayā. Wā, hēEM<sup>ē</sup>lāwis g<sup>il</sup> DENX<sup>!</sup>ida- 25  
yosēda tsaxala q!<sup>ē</sup>mdemsa lēlōlālālē. Wā, g<sup>!</sup>a<sup>ē</sup>mēsēga:

1. Yamamaa xamama yamamaha xamamamamamē yamamaha  
xamahamaē hamamama lēlaxaāselayoḥ<sup>u</sup>dōxs lēLEwalanaga-  
x<sup>!</sup>dē, yamamaha xamama yamamaha xamamamamamē.
- 2.<sup>1</sup> ——— tōwaxaāselayoḥ<sup>u</sup>dōxs lēLEwalanagax<sup>!</sup>dē ——— 30

<sup>1</sup> The burden of the first line is repeated in the second and third lines.

- 31 3. Yamama xamama yamamahā xamamamamamē yamamahā  
xamahamaē hamamama! The supernatural watcher walked  
with me underground, yamamahā xamama yamamahā  
xamamamamamē!

Chiton (V 7) sang only three verses of the song with fast time beat-  
ing for the song-leaders. Immediately the song-leaders had  
35 learned the ghost-dancer's song with fast time beating. Then they  
told Chiton (V 7) to go ahead and sing the next song of the ghost-  
dancer, for they thought that there must be another song with  
slow beating of time. Immediately Chiton (V 7) began beating  
slowly. This is her song—

1. Yamama xaxamama yamama xaxamama yamama xaxamama ||  
40 yamahā xaxamama hē hē hē hē! I was carried down by  
the ghost-woman, yamama xaxamama yamama xaxamama  
yamama xaxamama yamahā xaxamama hē hē | hē hē! |
2. Yamama xaxamama yamama xaxamama yamama xaxamama  
yamamahā xaxamama hē hē hē hē I was taken into the house  
45 by the supernatural watcher, yamama xaxamama yamama  
xaxamama yamama xaxamama yamahā xaxamama hē hē  
hē hē! |
3. Yamama xaxamama yamama xaxamama yamama xaxamama  
yamamahā xaxamama hē hē hē hē! The forehead dress of the  
ghost-woman has been put on my forehead, yamama  
xaxamama yamama xaxamama yamama xaxamama yamahā  
xaxamama hē hē hē hē! |

- 31 3. ——— toyowapelayox<sup>u</sup>dōxs q!ōmēsīlax'dē<sup>u</sup> nawalak<sup>u</sup> yamamahā  
xamama yamahā xamamamamamē.

Wā, yūdux<sup>u</sup>semk!<sup>u</sup>enalaem<sup>u</sup>laēda tsaxāla g'ildzagūms Q!ānasē  
qaēda nēnāgadē. Wā, hēx<sup>u</sup>idaem<sup>u</sup>lāwisē q!āl'ēdēda nēnāgadaxa  
35 tsaxāla q!emdemsa lēlōlālē. Wā, lāx<sup>u</sup>da<sup>u</sup>xwē wāxax Q!ānasē, qa  
ēt'ēdēs denx<sup>u</sup>its waōkwas q!emdemasa lēlōlālē qaxs k'ōtax'da-  
x<sup>u</sup>maaqē neqaxela t!em<sup>u</sup>yasas waōkwas. Wā, hēx<sup>u</sup>idaem<sup>u</sup>lāwisē  
ōdzaqwa denx<sup>u</sup>idē Q!ānasasa neqaxelās t!emyasē. Wā, g'a<sup>u</sup>mēsēg'a:

1. Yamama xaxamama yamama xaxamama yamama xaxamama  
40 yamahā xaxamama hē hē hē hē. Lāx'den lēlaxaasela-  
yux<sup>u</sup>des lēlwalanagax'dē yamama xaxamama yamama xa-  
xamama yamama xaxamama yamahā xaxamama hē hē  
hē hē.
2. ———<sup>u</sup>ya lāx'den laēlemaē lāx g'ōkwas Q!ōmēsīlax'dē<sup>u</sup> nawa-  
45 lakwē ———.
3. ——— lāx'den ēsak'eyōtsōs ēsak'ewēx'dēs lēlwalanagax'dē

4. Yamama xaxamama yamama xaxamama yamama xaxamama 48  
yamamahā xaxamama hē hē hē hē! The neek-ring of the ghost-  
woman has been put around my neek, | yamama xaxamama  
yamama xaxamama yamama xaxamama yamamahā xaxamama  
hē hē hē hē! ||

It is said that the number of the songs of the ghost-dancer is only 50  
two; | and when all the song-leaders could sing the two songs, | they  
came out of the woods and entered through the rear door of the  
dancing-house. | Now, Hōlēlid (V 6) and the other chiefs | of the  
numayms did according to the instructions given by Chiton (V 7)  
the || preceeding night. They had nearly done everything that had to 55  
be done | before they went to catch the ghost-dancer. Then Chiton  
and the | song-leaders came in through the rear door of the dancing-  
house. They had not been in a long time before | all the different  
ways were finished. Then the cannibal-dancers were made excited, |  
and they first went out, being excited; and || next to them followed 60  
those who had been told to go by Chiton (V 7) | following the cannibal-  
dancers; and finally the Sparrow Society men, women, and children,  
went out. | When the cannibal-dancers came near to the point of  
land, | the cry, "Hamamama!" was heard on the other side of the  
point; and | all the cannibal-dancers tumbled about and fell down  
on the rocks. || Then the war-dancers went to them to see why they 65  
were | falling down on the rocks; and when they came up to them, |

4. ——— Lāx'den qax'osa<sup>ε</sup>yasōs ēyaḡulax'dēs lēlewalanagax'dē 48

Wā, hēem<sup>ε</sup>wāxaats q!EMq!EMDEMasa lēlōlālālē ma<sup>ε</sup>ltsem<sup>ε</sup>em<sup>ε</sup>laē. 50  
Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē<sup>ε</sup>nāḡwa q!ālēda nēnāgadāxa ma<sup>ε</sup>ltsemē q!EMq!EM-  
dEXs lāa<sup>ε</sup>l hōx<sup>ε</sup>wūlt!a, qa<sup>ε</sup>s lā g'ayEMx'sā lāx t!ENXlā<sup>ε</sup>yasa lōBE-  
kwē. Wā, laEM<sup>ε</sup>laē q!ūlyālag'ilil<sup>ε</sup>mē Hōlēlidē Lē<sup>ε</sup>wa g'ig'egāma-  
<sup>ε</sup>yasa<sup>ε</sup>nāl<sup>ε</sup>NE<sup>ε</sup>mēmasē āEM NEgēlTEwēX LēXs<sup>ε</sup>ālayās Q!ānasaqēxa  
gānULē. Wā, laEM<sup>ε</sup>lāwisē elāq lābendEX<sup>ε</sup>wāxax<sup>ε</sup>idaaasas g'wāyi- 55  
<sup>ε</sup>lālasē qaēda k'īmyalaxa lēlōlālālaxs lāa<sup>ε</sup>l hōxsowē Q!ānasē Lē<sup>ε</sup>wa  
nēnāgadē lālaxa t!ENXlā<sup>ε</sup>yasa lōBEkwē. Wā, k'ēs<sup>ε</sup>lat!a gaēEXs laē  
g'wālāhīlē gwēg'wālag'ililasas. Wā, laEM<sup>ε</sup>laē<sup>ε</sup>nāḡwa ḡwāḡsowēda hāa-  
mats!a. Wā, hē<sup>ε</sup>mis g'il lāwEXs laē ḡwēḡwākwa. Wā, hē<sup>ε</sup>mis la  
māk'ilaqē gwē<sup>ε</sup>yās Q!ānasē, qa mākilaxa hāamats!a. Wā, la<sup>ε</sup>mēs!a 60  
elXlā<sup>ε</sup>ya g'wēg'wāts!EMē Lē<sup>ε</sup>wa g'wēg'gūts!axSEMē Lē<sup>ε</sup>wa g'wāg'ūg'wē-  
dzemē. Wā, g'il<sup>ε</sup>mēsē elāq laēlbendēda hāamats!a lāxa āwīlba<sup>ε</sup>yaxs  
lāa<sup>ε</sup>lasē hāmamamaxē āpsādzā<sup>ε</sup>yasa āwīlba<sup>ε</sup>yē. Wā, hēx<sup>ε</sup>idaEM<sup>ε</sup>la-  
wisē<sup>ε</sup>nāḡwa hē gwēx's wīwūnā<sup>ε</sup>ēdēda hāamats!a, qa<sup>ε</sup>s yāqūmg'aalē.  
Wā, lā<sup>ε</sup>laē gwāstēda tētōx<sup>ε</sup>widē, qa<sup>ε</sup>s lā dōx<sup>ε</sup>widEX sēnat!alās lāg'īlas 65  
yāqūmg'aalē. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē lāg'aax'dax<sup>u</sup> lāqēxs lāulasē ēdza-

- 67 the cry "Hamamamama!" was uttered again on the other side of the point, and they all staggered about and fell down on the rocks.
- 70 Then the Sparrow Society men, women, and children ran up to them to see what caused them to fall down; and when they came up to them, the cry "Hamamamama!" was uttered again on the other side of the point from the place where they were walking, and all of them staggered about and fell down on the rocks. Now only the many ghost-dancers were alive. Then some ghost-dancers took
- 75 Q!ēx'sēselas (V 4) and led her into the winter-dancing house and put her into the sacred room in the rear of the dancing-house, at the place where they had dug the hole. Then other ghost-dancers sprinkled with urine those who were lying on the rocks, struck by the ghosts; and after they had sprinkled the people struck by the ghosts, they uttered the cannibal cry, became excited, and ran
- 80 away from the rocks. They went into their dancing-house, into their sacred room at the left-hand side in the rear of the dancing-house. When they were in, the men, women, and children of the Sparrow Society also went in and sat down at both sides of the ghost-dancers who were sitting in the center of the rear of the dancing-house, because they did not want any of the Sparrow Society
- 85 people to come near the hole that they had dug, for they did not want anyone to see it. When they were all inside, Hōlēlid (V 6) asked the song-leaders to sing the song of the ghost-dancer. Im-

- qwa hamamamaxē āpsadzēyasa āwīlba'yē. Wā, hēx'idaemflaxaā-wiṣē pēpēlela, qa's yāqūmgraalē. Wā, laemflāwisa gwēgwats!emē
- 67 lē'wa gwēgūts!axsemō lē'wa gwagūgwēdzemē 'nāxwa dzely'wīda, qa's lā dōx'wīdex lāgrīlas 'nāxwa āem lā yāxyeq!wē. Wā, g'il'emflā-wiṣē lāgrāa lāqēxs lāaflaxaasē ēdzaqwa hamamamaxēda āpsūdzā-
- 70 'yasa āwīlba'yas g'iyemgrīlālasas. Wā, lāflaē 'nāxwaem pēpēlela qa's yāqūmgraalē. Wā, lēx'aemflāwisē lā q!wēq!ūlēda q!ēnemē lēlēlōlālā. Wā, laemflaēda waōkwē lēlēlōlālāl āx'ēdex Q!ēx'sēselasē, qa's lā laēlas lāxa lōbekwē, qa's lā laēlas lāxa lemēlats!ē lāx
- 75 nāqolēwalīlāsa lōbekwē lāq!ālaemxa 'lābegwēlkwē. Wā, lāflaē xōs'idēda waōkwē lēlēlōlālātsa kwāts!ē lāxa lēlewēlkwē lā yāxyeq!wa, qaxs g'ilnāxwaf'maafl xōs'itlē'wēda lewelkwaxs lānāxwāē hēx'idaem hāmts!ēgrafla, qa's lā xwāk<sup>u</sup> dzelyūla, qa's lā laēl lāxa lōbekwē, qa's lā laēl lāxa lemēlats!ē lāx gemxotēwalīlāsa lōbekwē.
- 80 Wā, g'il'emflāwisē 'wīflaēlexs lāafl ōgwaqa hōgwīla gwēgwats!emē lē'wa gwēgūts!axsemō lē'wa gwagūgwēdzemē, qa's lāel k!ūs'āli lāxa 'wāx'sabalīlāsa lēlēlōlālāxas hē'maalal k!ūdzēla nāqolēwalīlāsa-lōbekwē, qaxs k!ēsaē hēq!ālaq nēxwabalāsa 'lābegwēlkwasa gwēgwats!emē, qaxs k!ēsaē 'nēx qa dōx'wālēlēsēs 'nemōkwa lāq.
- 85 Wā, g'il'emflāwisē 'wīflaēlexs lāaflāsē Hōlēlidē āxk'ālāxa nēnāgādē, qa denx'ēdēsēs q!emdemasa lēlēlālālē. Wā, hēx'idaemflāwisē sek'ō-

mediately they sang | the song with fast beating; and after they 88  
 had finished, they | sang the song with slow beating; and after they  
 had sung it, || the head song-leader, whose name was Hanag'atslê, 90  
 arose and | spoke. He said, "O friends! difficult are | these songs  
 which we have now. | These are the songs of the supernatural power.  
 These two | songs which we have sung were obtained by our friend  
 Q!êx'sêselas (V 4) when she || went to the house of the supernatural 95  
 power. After he had said so, he sat down. | Q!êx'sêselas (V 4) did  
 not come and dance. Now | Hôlêlid (V 6) asked all those chiefs of  
 the numayms whose children had never danced | to come in the  
 evening and to work the lasso; | and he also asked the members of  
 the Sparrow Society—men, women, and || children—to come and 600  
 pacify the ghost-daneer. After he had spoken, | Chiton (V 7) brought  
 out the copper bracelets to the place where Hôlêlid (V 6) | was stand-  
 ing. He gave them away at once to all the | members of the Spar-  
 row Society; and when each had been given one, they went out of  
 the | dancing-house. When it was almost evening || Yôx'yagwas, 5  
 and his friends, the chiefs of the numayms, | and the song-leaders, came  
 in. Then Chiton (V 7) thanked them for coming, | because it was  
 really not the wish of Hôlêlid, because he did not | know the ways  
 of the winter dance of the L!al!asiqwâla, | nor his tribe, because they

dayowa tsaxâla q!emdemâ. Wâ, g'il'EM'elâwisê q!ûlbaxs lâa'el êdza- 88  
 qwasa neqâxelâs t!EM'yasê. Wâ, g'il'EM'elâwisê q!ûlbaxs lâa'elâsê  
 Lâx'ûlila Lâx'ûma'yasa nênâgadêxa Lêgadâs Hanag'atslê. Wâ, la'elâê 90  
 yâq!eg'a'la. Wâ, lâ'elâê 'nêk'a: "'ya, 'nê'nemôk'u. Pâsemâlag'i'la-  
 kwawêsenû'x'u lâx'ganu'x'u dâlasôk'u yîx'g'ada q!EMq!EMdemk'. Wâ,  
 yûem wâldems hâyâhîlagasâoxda lâqenu'x'u seqoyâxwa ma'tsemêx  
 q!EMq!EMdema yânEMaxsens 'nemôkwaê Q!êx'sêselasa lâxês  
 lâasdaê g'ôkwasa hayâhîlagasê," 'nêx'elâêxs lâa'el k!wâg'alila. Wâ, 95  
 laem'elâê hêwâxa g'âx yîx'wîd'elâê Q!êx'sêselasê. Wâ, âem'lâwisê  
 Hôlêlidê la hêlaxa 'nâxwa bêbaxûts!edzêsa g'ig'egâma'yasa 'nâl'ne-  
 'mêmasê, qa g'âxêltsêxa gânuLê dâdenx'silalxa x'imayowê denema  
 L'ô'ê'nâxwê'ma gwêgwats!EMê L'ê'wa gwêgûts!axsemê L'ô'ê'ma gwâgû-  
 gwêdzemê, qaf's temelqwêlxa lelôlâlâlê. Wâ, g'il'EM'elâwisê q!wêf'ê- 600  
 dexs g'âxaê Q!ânasê âx'âlîlêlasa L!L!Eqwak'linê k!ôkûla lâx Lâ'wi-  
 lasas Hôlêlidê. Wâ, hêx'idaem'lâwisê yâx'wîts lâxa 'nâxwa gwê-  
 gûgûdza. Wâ, g'il'EM'elâwisê 'wî'lxtôxs laa'el 'wî'la hôqûwêlsa lâxa  
 lôbekwê. Wâ, g'il'EM'elâwisê elâq dzâqwxas g'âxaa'el hôgwîLê  
 Yôx'yagwasê L'ê'wis 'nê'nemôkwa g'ig'egâma'yasa 'nâl'ne'mêmasê, 5  
 L'ê'wa nênâgadê. Wâ, hêx'idaem'lâwisê Q!ânasê môlas g'âxêL'ê-  
 na'yas, qaxs âla'maa'el k'leâs nâqa'yê Hôlêlidê, qaxs k'lêsâê  
 q!âlêlax gwayî'lâlasasa L!al!asiqwâlâxs ts!âts!êxsilaaxa ts!êts!êqa.  
 Wâ, hê'misês g'ôlg'ûkûlôtê, yîx's k'lêsâê dôqûlaênoux gwayî'lâlasas.

- 10 had never seen its ways; and therefore she thanked the chiefs for coming with the song-leaders; and Chiton (V 7) also said to them, "Now go and call our tribe when it gets dark. You, Yōx<sup>u</sup>yagwas, shall say, when you go and stand in the doorways of the houses of
- 15 the tribesmen, 'Now, shamans, let us try to pacify our friend Supernatural-Power-coming-up (V 4), the ghost-dancer!' [for now her name was changed] and after that your friends shall say: 'Now, I beg you to pacify our friend Supernatural-Power-coming-up (V 4), this great one obtained by magic;' and your friends shall say after
- 20 you, 'Now, Yōx<sup>u</sup>yagwas, I engage your secular child here, to try to capture our friend Supernatural-Power-coming-up, so that she may turn her mind toward us and become secular.' Thus they will say; and then your other friends will say after this, together with you: 'Go ahead, go ahead, go ahead! Hurry up! We shall call only once.'" Thus said Chiton (V 7) as she gave instructions to them. "Now you will only speak the way I told you; and do not forget that one must ask the uninitiated children of the chiefs, because they are the ones who will restore the ghost-dancer, Supernatural-Power-coming-up (V 7)." Thus she said.
- 25 As soon as it grew dark, the chiefs dressed themselves and called in the Whale Society; and when they had dressed themselves, they

- 10 Wä, hē<sup>ε</sup>mis lāgilas mōlasa g'ig'egāma<sup>ε</sup>yaxs g'āxaē hōgwilela lē<sup>ε</sup>wa nēnāgadē. Wä, lā<sup>ε</sup>laxaē 'nēk'ē Q!ānasax: laems lāl qats!axstālalxens g'ōlg'ūkūlōtax, yixs lālē p!edex'īslā. Wä, g'a<sup>ε</sup>mēts wāldemlōsēg'a Yōx<sup>u</sup>yagwas, qasō lāl q!wastālii lāxōx t!ēt!ex'īlaxsōx g'ig'ōkwaxsen g'ōlg'ūkūlōtax: 'La<sup>ε</sup>mēns nānāqamaLai' pēpāxalai' lāxens 'nemōkwē 'nawalak'ustālisai'''' (lāxa lēlōlālālē gwe'yōs, qaxs lē<sup>ε</sup>maē l!āyoxlā.) "Wä, lālōx 'nēg'ābē<sup>ε</sup>wēlōs 'nemōkwaqōs: 'La<sup>ε</sup>ms lāl wāx'īdel nanāqamalxens 'nemōkwai' 'nawalak'ustāliisa 'nē<sup>ε</sup>nemōkwa lāxwa 'wālasēx lōgwala.' Wä, lālōx 'nēg'ābewēlōs 'nemōkwaqōs: 'La<sup>ε</sup>men hēlōlai' bāxuts!edza-
- 15 yaq!osai' Yōx<sup>u</sup>yagwasai'. qā<sup>ε</sup>s lālōs lalol!axens 'nemōkwai' 'nawalak'ustāliisa, qā gwasōs'īdēs bāxūs'īda, 'nēx'lē.' Wä, hē<sup>ε</sup>mis lāl 'nēg'ābā<sup>ε</sup>yaasltōs wāōkwaqōs 'nē<sup>ε</sup>nemōkwa lāxōs 'nemādzakūlaēnēmlēx: 'Wä, wā, wā, hālag'īlītsai' 'nēmp!eng'īlts!axstālaem-leru<sup>ε</sup>x'''' 'nēx'!aē Q!ānasaxs lāa! lēxs'alax'da<sup>ε</sup>xwēq: "Wä, laems
- 25 'nemēml gwēk'lālaslēn lā wāldemx'da<sup>ε</sup>xōl. Wä, hē<sup>ε</sup>mis qā<sup>ε</sup>s k!ēasaōs l!ēlōwēsō, qā<sup>ε</sup>s hēlase<sup>ε</sup>wōs lāx bēbaxūts!edze<sup>ε</sup>yasa g'ig'egāma<sup>ε</sup>yē, qaxs hē<sup>ε</sup>maē nāqemx'īdamaslxwa lēlōlālālēx lāxōx 'nawalak'ustālisēx." 'nēx'!aē.

- Wä, g'īl<sup>ε</sup>em<sup>ε</sup>lāwisē p!edex'īdexs lāa<sup>ε</sup>las 'nāxwa q!wālx'īdōda
- 30 g'ig'igāma<sup>ε</sup>yē, yixs hē<sup>ε</sup>maē legūxlālx gwēgūyīmē. Wä, g'īl<sup>ε</sup>em<sup>ε</sup>lāwisē gwāl q!wālx'axs lāa<sup>ε</sup>l hōqūwēls lāxa lōbēkwē. Wä, gwābel-

went out of the dancing-house to the north end of the village; and when they came to the north end of the houses, they went in, stood in the doorway, and Yōx<sup>u</sup>yagwas followed the instructions of Chiton (V 7) as to what he was to say, and also the others; and when all had said their words, they went out, and they went to the houses of the south side and went into those too; and they did the same as before when they spoke. They went into all the houses, and then they went into the winter-dancing house. There they took a rest. They did not stay there long, then they went back. Some of the Sparrow Society people were coming in already; for those who went inviting said, whenever they went into the houses, "Now we come back to call you," and they spoke together. Thus they went into all the houses of the village. Then they entered the dancing-house and took a short rest there; but before they had been sitting there a long time, they went out again to call; and what they said when they went the third time was when they first entered the doors of the houses of the village, "Now we come back again to call. Get up, get up!" they said. And when they reached the end of the houses of the village, they went back into the dancing-house and took a rest; but they did not sit down there long before they arose and went out again a fourth time. Now they really tried to get all those who were sitting in their houses. Starting at the north end

sa<sup>l</sup>at<sup>l</sup>ēxa g<sup>o</sup>x<sup>u</sup>demsē. Wā, g<sup>i</sup>l<sup>e</sup>m<sup>l</sup>āwisē lābelsa lāxa gūnxa<sup>e</sup>yē 32  
g<sup>o</sup>kūxs lāa<sup>l</sup> hōgwēla, qa<sup>s</sup> lū q<sup>l</sup>wastōlilax t<sup>l</sup>ex<sup>l</sup>ilās. Wā, lā<sup>l</sup>āē  
Yōx<sup>u</sup>yagwasē āem negeltōdex l<sup>e</sup>x<sup>s</sup>ālayās Q<sup>l</sup>ānasē, qa g<sup>w</sup>ēk<sup>l</sup>lāts  
l<sup>e</sup>wis waōkwē. Wā, g<sup>i</sup>l<sup>e</sup>m<sup>l</sup>āwisē <sup>e</sup>wil<sup>g</sup>alilē wāldemx<sup>l</sup>da<sup>x</sup>was 35  
lāa<sup>l</sup> hōqūwelsa, qa<sup>s</sup> lāxat<sup>l</sup> lāxa <sup>e</sup>nālalasē g<sup>o</sup>kwa, qa<sup>s</sup> lāxat<sup>l</sup>  
hōgwīl lāq. Wā, āx<sup>l</sup>da<sup>e</sup>x<sup>u</sup>m<sup>l</sup>laxaāwisē negeltōdx<sup>s</sup> g<sup>i</sup>lx<sup>l</sup>dē  
g<sup>w</sup>ēk<sup>l</sup>lālasa. Wā, g<sup>i</sup>l<sup>e</sup>m<sup>l</sup>āwisē <sup>e</sup>wilxtōlsaxa g<sup>i</sup>g<sup>o</sup>kūlāxs lāa<sup>l</sup>  
hōgwīl lāxa lōbekwē, qa<sup>s</sup> lā x<sup>o</sup>s<sup>l</sup>id lāq. Wā, k<sup>l</sup>ēs<sup>l</sup>at<sup>l</sup>a gaēlexs  
lāa<sup>l</sup> qātsē<sup>s</sup>ta. Wā, g<sup>ā</sup>x<sup>e</sup>m<sup>l</sup>āwisēda waōkwē g<sup>w</sup>ēgūdza hōgwī- 40  
lēla, yīxs hē<sup>m</sup>āē wāldemsa qāselg<sup>l</sup>isaxs lāna<sup>x</sup>waē hōgwīl lāxa  
g<sup>o</sup>kūla: "La<sup>m</sup>enu<sup>x</sup><sup>u</sup> qātsē<sup>s</sup>taī<sup>l</sup> lāxēs <sup>e</sup>nemādzaqwaēna<sup>e</sup>yē."  
Wā, g<sup>i</sup>l<sup>e</sup>m<sup>l</sup>āwisē <sup>e</sup>wilxtōlsaxa g<sup>o</sup>kūlāxs lāē hōgwīl lāxa lōbe-  
kwē, qa<sup>s</sup> lāxat<sup>l</sup> yāwas<sup>l</sup>id x<sup>o</sup>s<sup>l</sup>alil lāq. Wā, k<sup>l</sup>ēs<sup>e</sup>m<sup>l</sup>laxaāwisē  
gaēl k<sup>l</sup>ūdzil lāqēxs lāa<sup>l</sup> ēdelts<sup>l</sup>axsta qātsē<sup>s</sup>ta. Wā, hēem wāldem- 45  
sēxs lāē yūdux<sup>u</sup>p<sup>l</sup>enē<sup>s</sup>ta, yīxs <sup>e</sup>nē<sup>k</sup>aaxs g<sup>ā</sup>lāē hōgwīla lāx t<sup>l</sup>ēt<sup>l</sup>e-  
x<sup>l</sup>lāsa g<sup>o</sup>kūla g<sup>a</sup>mēs wāldemsēga: "La<sup>m</sup>enu<sup>x</sup><sup>u</sup> <sup>e</sup>delts<sup>l</sup>axsta  
qātsē<sup>s</sup>taī<sup>l</sup>. Wā, wā, wā, lā<sup>l</sup>ā<sup>l</sup>ā<sup>l</sup>x<sup>l</sup>wīd," <sup>e</sup>nē<sup>x</sup>lāē. Wā, g<sup>i</sup>l<sup>e</sup>m<sup>l</sup>ēsē  
lābelsaxa g<sup>o</sup>x<sup>u</sup>demsaxs lāē ēt<sup>l</sup>ēd hōgwīl lāxa lōbekwē, qa<sup>s</sup> lāxat<sup>l</sup>  
x<sup>o</sup>s<sup>l</sup>id lāq. Wā, k<sup>l</sup>ēs<sup>l</sup>at<sup>l</sup>a gaēl k<sup>l</sup>ūdžēl<sup>e</sup>xs lāa<sup>l</sup> q<sup>l</sup>wāg<sup>l</sup>alil, qa<sup>s</sup> 50  
lā hōqūwelsa. Wā, laem<sup>l</sup>āē mop<sup>l</sup>enē<sup>s</sup>ta. Wā, laem<sup>l</sup>āē ālax<sup>l</sup>idēl  
wā<sup>e</sup>wīg<sup>l</sup>elilalxa k<sup>l</sup>ūdžēla lāxēs g<sup>i</sup>g<sup>o</sup>kwē. Wā, hēem<sup>l</sup>laxaāwisē

of the village, and going into the | houses, they said at the same time,  
 55 "We are looking for a face, now we are || really looking for a face.  
 Now, get up, get up!" | Thus they said, and they did not leave the  
 house until the | house-owner went out. Then those who were  
 looking for faces followed him, and they | barred the door behind.  
 They continued doing this in | all the houses. After they had been  
 60 to all the houses, they themselves || went in and barred the door of  
 the | dancing-house. Then all the Whale Society men were seated. |  
 Now HÖLĒlid (V 6) arose and spoke. | He said, "Indeed, all my  
 friends, indeed, let us | carry out our plan. I thank you for  
 65 coming into the dancing-house, || because it belongs to us. Therefore  
 I ask you to take good care, friends; | to take care that we make no  
 mistake, | friends. Let us all be careful! That is what I say. |  
 Now get ready, you who hold possession of the breath (songs)!" He  
 meant | the song-leaders. Then he sent all the members of the  
 70 Whale Society to sit next || to the ghost-dancer Supernatural-  
 Power-coming-up (V 4). Then | all the members of the Whale  
 Society went behind the sacred room of the ghost-dancer. | They did  
 not stay there long, then they uttered the sound of healing, and | the  
 song-leaders began the song of the ghost-dancer with fast beating; |  
 the ghost-dancer Supernatural-Power-coming-up (V 4) did not come

53 g'äbetēda gwābalasasa g'ōx<sup>u</sup>demsē. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē laēl lāxa  
 g'ōkwaxs lāx<sup>ε</sup>da<sup>ε</sup>xwaē 'nemādzawa 'nēk'a: "Dādoqūmai', la<sup>ε</sup>me-  
 55 nu<sup>ε</sup>x<sup>u</sup> ālax<sup>ε</sup>fid dādoqūmai'. Wā, wā, wā, lalalalax<sup>ε</sup>wid,"  
 'nēx<sup>ε</sup>laēxs lāa<sup>ε</sup>l k'ēs la lōwalas. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē 'wi<sup>ε</sup>la lāwelsē  
 g'ōgwadāsēxs lāa<sup>ε</sup>l elx<sup>ε</sup>la<sup>ε</sup>ya dādoqūmēl<sup>ε</sup>g'isē, qa<sup>ε</sup>s hē<sup>ε</sup>mō la lēnēx<sup>ε</sup>fi-  
 dex t'lex<sup>ε</sup>ilāsa g'ōkwē. Wā, hēx<sup>ε</sup>sāem<sup>ε</sup>lāwisē gwēg'ilaxs laxtōdā-  
 laaxa g'ig'ōkwē. Wā, g'il<sup>ε</sup>mēsē 'wilxtōlsaxa g'ig'ōkwaxs lāa<sup>ε</sup>l  
 60 hōgwēlexs hāē. Wā, hēx<sup>ε</sup>idaem<sup>ε</sup>lāwisē lēnēx<sup>ε</sup>fidex t'lex<sup>ε</sup>ilāsa  
 lōbekwē. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē gwālexs lāa<sup>ε</sup>l 'nāxwa k'ūs<sup>ε</sup>ālilēda gwē-  
 gūyimē. Wā, hēm<sup>ε</sup>lāwis lā lāx<sup>ε</sup>ūlilats Hōlēlidē, qa<sup>ε</sup>s yāq'eg'a<sup>ε</sup>lē.  
 Wā, lā<sup>ε</sup>laē 'nēk'a: "Qālalens 'nāx<sup>u</sup> 'nē<sup>ε</sup>nemōk<sup>u</sup>"; qālalens lāxens  
 sēnat<sup>ε</sup>lilēx. Wā, gūlak<sup>ε</sup>as<sup>ε</sup>laxs g'ūxaēx 'wi<sup>ε</sup>laēla lāxens lōbekwēx  
 65 enyaēlens āxnōgwatsōx. Wā, hē<sup>ε</sup>mēsen lāg'ila hāyāl'ōlil 'nē<sup>ε</sup>ne-  
 mōk<sup>u</sup>, qa<sup>ε</sup>s yāl'ōx<sup>ε</sup>da<sup>ε</sup>xwaōs laxa yāl'ōx<sup>ε</sup>lā. ālens amēlalax,  
 'nē<sup>ε</sup>nemōkwaī', qens ālag'a<sup>ε</sup>mēl hāyālogōlil. qen 'nēk'ē. Wā,  
 wāg'illa q'lāgemēlex yōlaxs dālaaqosaxwa hasa<sup>ε</sup>yēx.' Hēm gwē-  
 'yōsēda nēnāgadē. Wā, laem<sup>ε</sup>laē 'yālaqasa gwēgūyimē, qa lās 'ne-  
 70 xwālalēlaxa lēlōlālale lāx 'nawalak<sup>ε</sup>ustālisē. Wā, hēx<sup>ε</sup>idaem<sup>ε</sup>lāwisē  
 lāx<sup>ε</sup>da<sup>ε</sup>x<sup>u</sup> 'wi<sup>ε</sup>lēda gwēgūyimē āladzendxa lem<sup>ε</sup>lats<sup>ε</sup>lāsa lēlōlālāē.  
 Wā, k'ēs<sup>ε</sup>lat<sup>ε</sup>la gūlaxs lāa<sup>ε</sup>lasē hēlēk'eg'a<sup>ε</sup>lēda gwēgūyimē. Wā, hēx<sup>ε</sup>-  
 idaem<sup>ε</sup>lāwisē denx<sup>ε</sup>fidēda nēnāgadāsa tsaxāla q'ēmdēmsa lēlōlālāē.  
 Wā, hēwāxat<sup>ε</sup>la g'ūx<sup>ε</sup>wūlt<sup>ε</sup>ālilēda lēlōlālāē, yix 'nawalak<sup>ε</sup>ustālisē,



out, || although they sang the whole song with fast beating. When | 75  
 the song-leaders stopped singing with fast beating of time, Yōx<sup>u</sup>-  
 yagwas came out | of the sacred room, and spoke. He said, "O |  
 shamans! listen to what I am going to say! I am very | uneasy on  
 account of the way the ghost-dancer, our friend Supernatural-Power-  
 coming-up, is acting. || She does not pay attention to us, although we 80  
 are singing for her. | It seems that she wants to go down into the  
 ground. It seems that she is held by something | invisible. Try to  
 sing again, friends!" | He meant the song-leaders. At once they  
 began and | sang the song of the ghost-dancer with slow time beat-  
 ing, || but she did not come out to dance while they were singing. 85  
 When | the song-leaders ended the song, Yōx<sup>u</sup>yagwas spoke with a  
 loud voice. | He said, "The ghost-dancer is already going down into  
 the ground." Then | the front of the sacred room went down, and  
 Supernatural-Power-coming-up (V 4) was seen by the Sparrow  
 Society. | Her legs as far as her loins were in the ground. || Then 90  
 Yōx<sup>u</sup>yagwas and his friends | talked aloud and told Hōlēlid to get a  
 long rope to | put a noose around the waist of Supernatural-Power-  
 coming-up before she had gone too deep into the ground. | Immediately  
 Hōlēlid took the lasso and | put one end around the waist of Super-  
 natural-Power-coming-up (V 4). They passed || one end of it under 95  
 the two poles in the hole that had been dug, in which | Supernatural-

yixs wāx<sup>e</sup>maē lā lābendēs q!emdemē tsaxāla. Wā, g'il<sup>e</sup>EM<sup>e</sup>lāwisē 75  
 g̃wāl denxelēda nēnāgadāsa tsaxālāxs g̃āxaa<sup>e</sup>l g̃āx<sup>e</sup>ūlt!alilē Yōx<sup>u</sup>-  
 yagwasē lāxa hēmē<sup>e</sup>lats!ē, qa<sup>e</sup>s yāq!eg'a<sup>e</sup>lē. Wā, lā<sup>e</sup>lāē<sup>e</sup> nēk'a: "ēya.  
 pēpexalai', wāentsōs hōlēlaxg'in wāldemlek', qaxg'in lōma<sup>e</sup>mēk'  
 nōlasōx gwaēlasaxsōxda lelōlālālēx lāxens<sup>e</sup> nēmōkwōx<sup>e</sup> nawalak'us-  
 tālisēx, yixs k'ēts!emaēx q!āsēlaxens wanēna<sup>e</sup>yē q!emtaq<sup>u</sup>, yixs 80  
 āx<sup>e</sup>st!aax<sup>e</sup>maēx lālabetalila yixs hāēx gwēx<sup>s</sup> nēxelaliltowa yise-  
 nu<sup>e</sup>x<sup>u</sup> k'!ēsa dōgūla. Wā, wēg'a gūnx<sup>e</sup>fid ēdzaq<sup>wax</sup> nē<sup>e</sup>nēmōk<sup>u</sup>  
 denx<sup>e</sup>idex." Hēem gwe<sup>e</sup>yōsēda nēnāgadē. Wā, hex<sup>e</sup>idaEM<sup>e</sup>lāwisē  
 sek'ōd qa<sup>e</sup>s denx<sup>e</sup>idēsa neqāxela q!emdemsa lelōlālālē. Wā, laEM-  
<sup>e</sup>laxaē hēwāxa g̃āx<sup>e</sup>ūlt!alilax wāwasdemas denxela. Wā, g'il<sup>e</sup>EM<sup>e</sup>lā- 85  
 wisē q!ūlbē denxēna<sup>e</sup>yasa nēnāgadāxs lā<sup>e</sup>lāsē hādzexstalē Yōx<sup>u</sup>ya-  
 gwasē, nēx<sup>e</sup>lāqēxs lē<sup>e</sup>maē lābetalilēlēda lelōlālālē. Wā, hē<sup>e</sup>mis la  
 tsaxaxaatsa hēmē<sup>e</sup>lats!ē. Wā, hē<sup>e</sup>mis la<sup>e</sup>l dōx<sup>e</sup>walelatsa gwēgūdzāx  
 nawalak'ustālisaxs lē<sup>e</sup>maa<sup>e</sup>l<sup>e</sup> wilbetālilēs g'ōg'igūyowē lāg'aa lāxēs  
 ēwanōlg'a<sup>e</sup>yē. Wā, laEM<sup>e</sup>lāē Yōx<sup>u</sup>yagwasē lē<sup>e</sup>wis nē<sup>e</sup>nēmōkwē 90  
 hādzexstala āxk'!alax Hōlēlidē, qa āx<sup>e</sup>ēdēsēx g'ilt!ā denema, qa<sup>e</sup>s  
 x'imōyōdēs lāx nawalak'ustālisaxs k'!ēs<sup>e</sup>maē wūngēg'ila. Wā,  
 hēx<sup>e</sup>idaEM<sup>e</sup>lāwisē Hōlēlidē la āx<sup>e</sup>dxa x'imayowē denema, qa<sup>e</sup>s lā  
 qenōyōts āpsba<sup>e</sup>yas lāx nawalak'ustālisē. Wā, laEM<sup>e</sup>lāē ts!ōx<sup>u</sup>sō-  
 yewē ōba<sup>e</sup>yas lāxa dzēngēlē lāx ōts!āwasa lēlabegwēlkwē lāx lā 95

96 Power-coming-up (V 4) was standing, so that it was this way.<sup>1</sup> When everything had been done, the head of Supernatural-Power-coming-up (V 4) remained outside the hole. Then the members of the Whale Society took hold of the lasso as it was going down into the ground; but they were not strong enough to hold it, and the end of the rope nearly went down, for a strong man was sitting at the end of the hole, just behind the cross-poles and the upright in the hole, one of the strongest men of the ghost-dancers of the Kwakiutl. There are two of them in the hole—he and Super-  
5 natural-Power-coming-up (V 4)—and they pull the lasso over the crosspiece inside the hole, where it is tied with the oily split kelp. When the end of the lasso had nearly gone into the hole, Hölēlid (V 6) spoke, and said, "Tie down the end of the magical rope, that I may engage some one!" Thus he said. Then he asked an un-  
10 initiated poor man to come and take hold of the lasso. Immediately the son of one man of the Laälax's'endayo nunaym took hold of the lasso and pulled at it, and he pulled part of it out of the floor. When the rope stopped coming, the boy stood still, and then his  
15 father gave cedar-bark blankets to the Maäntag'ila. He gave one to each. After he had given them away, he called his son to sit down. Then Hölēlid (V 6) named another uninitiated poor man

96 lāxʷts!ēwats ʷnawalakʷustālisēxa g'a gwālēg'a.<sup>1</sup> Wā, g'il'ēm'elāwisē gwālēxs lā'lasē tlebetowē ʷnawalakʷustālisē. Wā, laēm'laē ʷnā-  
xwaēm'el lā dāk'!ena'ya gwēgūyimaxa x'imayowē denemāxs lā'el  
700 ts'ēnxʷbetalilela. Wā, laēm'laē wālēda gwēgūyimē nanēxālaq, qaxs  
le'fmaā'el elāq q!ūlbēda denemē, qaxs ā'fmaē la k'wāts!āwēda lāk!wē-  
masē begwānem lāxa ālebelts!āwasa ʷlābegwēlkwē lāx awāp'a'fya  
dzēnqafyasa dzōxūmē lāx ōts!āwasa ʷlabegwēlkwē. Wā, hēem g'a-  
yōla lāk!wēmasē begwānem lāxa lelōlālāsa Kwāgulē. Wā, laem  
ma'loxʷts!ā lō' ʷnawalakʷustālisē. Wā, hēx'ida'x'mōs nēxsālaxa  
5 x'imayowē denem lāxa dzēngēfēxa la yilēxʷsa q!elēdzāla lebekʷ  
ʷwāwadā. Wā, g'il'mēsē elāq q!ūlbēda x'imayowē denemxs lā'lasē  
Hölēlidē yaq!ēg'a'la. Wā, lā'laē ʷnēk'a: "Wēg'a yil'alilaxōx ōba-  
ʷyaxsa nawalakwēx denema, qen hēlx'ēidagē," ʷnēx'elāēxs laē g'a-  
yaxsdendālx bāxūts!ēdza'fya wīwosilaga begwānem, qā lās g'il dā-  
10 k'!ēndxa x'imayowē denema. Wā, hēx'idaēm'elāwisē lā'laē xū-  
nōkwasa g'ayōlē lāxa ʷnē'mēmāsa Laälax's'endayowē, qā's lā'el dā-  
k'!indxa x'imayowē denema, qā's nēx'ēdēq. Wā, k'wāyōlk'as'lat la  
lāq. Wā, g'il'mēsē wāla ts'ēnkwē denemāxs lā'el lāx'ūlilēda g'inā-  
nemē. Wā, hē'fmis la yāx'wīdaats ōmpasēxa Maäntag'ilāsa k'loba-  
15 wasē. Wā, laēm'laē ʷwiltōdēq. Wā, g'il'ēm'elāwisē gwāl yāqwaxs  
lā'el lē'lālxēs xūnōkwē, qā lās k'wāgalila. Wā, lā'fāxāē lēqe-  
lilē Hölēlidax bāxūts!ēdza'fya wīwoselagasa ʷnē'mēmāsa Sēnl'ēmē.

<sup>1</sup>See third figure on p. 907.

of the numaym SĒNL!EM, | and his father did the same. He also gave  
 away to the Lāyalala<sup>é</sup>wē. | Then HōLēlid (V 6) spoke again, and called ||  
 an uninitiated poor man of the Kūkwāk!ūm to take hold of the lasso, |  
 and his father also gave away property to the | G'ēxSEM; and when  
 that was done, the chief | of the Maāmtag'ila, Yōx<sup>u</sup>yagwas, stood up  
 and spoke, and | said, "O friends! it does not seem to be good that  
 only || HōLēlid takes charge of the magical lasso. Come | and sit  
 down! Let me go and take charge of the magical lasso, | for I truly  
 passed through the magical power of the ghost-dance." Thus he  
 said | as he went and took hold of the rope. Now HōLēlid (V 6) sat  
 down, | and Yōx<sup>u</sup>yagwas called the prince of the chief of the numaym  
 Lāyalala<sup>é</sup>wē, || whose name was Ts!EX<sup>é</sup>d in the secular season, while  
 his | winter name was Hanag'ats!ē. He was called by Yōx<sup>u</sup>-  
 yagwas, | the prince of Lalēp!alas—for he had never been initiated,—|  
 to go and take hold of the lasso. Lalēp!alas at once went | to take  
 hold of the lasso, and || pulled at it. The rope nearly came out; and  
 when it | stopped coming towards him, he stopped pulling. Then |  
 Lalēp!alas stood up, holding the lasso; and | his father, Hānag'ats!  
 !ē, gave away many cedar-bark blankets to the numaym SĒNL!EM; |  
 and after he had given them away, he called his son || Lalēp!alas to  
 come and sit down; and when he had sat down, | Yōx<sup>u</sup>yagwas spoke-

Wā, hēEM<sup>é</sup>laxaāwisē gwēx<sup>é</sup>idē ōmpas, yāx<sup>é</sup>widaEM<sup>é</sup>laxaēxa LĀ 18  
 yalalawa. Wā, lā<sup>é</sup>laē ēdzaqwē HōLēlidē. Wā, laEM<sup>é</sup>laē lēqelilax  
 bāxūts!ēdza<sup>é</sup>yas wīwōselagasa Kūkwāk!ūmē, qa lās dāk!<sup>é</sup>endxa x'i- 20  
 mayowē denema. Wā, laEM<sup>é</sup>lāwisē ōgwaqa yāx<sup>é</sup>widē ōmpasēxa  
 G'ēxSEMē. Wā, g'il<sup>é</sup>EM<sup>é</sup>laxaāwisē gwālexs lāa<sup>é</sup>lasē lāx<sup>é</sup>ūlilē g'igāma-  
<sup>é</sup>ysa Maāmtag'ilē Yōx<sup>u</sup>yagwasē. Wā, lā<sup>é</sup>laē yāq!<sup>é</sup>g'a<sup>é</sup>la. Wā, la<sup>é</sup>laē  
<sup>é</sup>nēk'a: "ēya, <sup>é</sup>nē<sup>é</sup>EMōk<sup>u</sup> k'!ēst!aakwaē ēk<sup>é</sup>ē xēBLElaēna<sup>é</sup>yas lēx'amē  
 HōLēlidē aāxsilaxwa <sup>é</sup>nawalakwēx x'imayo denema. Wā, gēlag'a 25  
 k!wāg'alilēx, qen lālag'amawisLē aāxsilaxwa <sup>é</sup>nawalakwēx x'imayo  
 denema, qaxg'in ālēg'in lāx<sup>é</sup>sā <sup>é</sup>naw<sup>é</sup>lak<sup>u</sup> lāxwa lelōlālalēx," <sup>é</sup>nēx-  
<sup>é</sup>laēxs lāa<sup>é</sup>l dāx<sup>é</sup>idxa denemē. Wā, laemlāla k!wāg'alilē HōLēlidē.  
 Wā, lā<sup>é</sup>laē lēlēlilax lēwēlgāma<sup>é</sup>yas g'igāma<sup>é</sup>ysa <sup>é</sup>nē<sup>é</sup>mēmāxa Lāya-  
 lalawaxa lēgādēda g'igāma<sup>é</sup>yas Ts!EX<sup>é</sup>dē lāxa bāxūsē. Wā, la 30  
 ts!<sup>é</sup>gēxlāx Hanag'ats Wā, hēEM<sup>é</sup>lāwis la lēqelēlēms Yōx<sup>u</sup>ya-  
 gwasē lāwēlgāma<sup>é</sup>yasē Lalēp!alasē, yixs hē<sup>é</sup>maē bāxūdZEXlāyōs, qa  
 lās dāk!<sup>é</sup>ndxa x'imayowē denema. Wā, hēx<sup>é</sup>daEM<sup>é</sup>lāwisē lā<sup>é</sup>laē  
 Lalēp!alasē lāx<sup>é</sup>ūlila, qa<sup>é</sup>s lā<sup>é</sup>l dāk!<sup>é</sup>endxa x'imayowē denema, qa<sup>é</sup>s  
 nēx<sup>é</sup>dē. Wā, k!wayōlqas<sup>é</sup>lat!a lāxa denemē. Wā, g'il<sup>é</sup>EM<sup>é</sup>lāwisē 35  
 wāla ts!enkwēda denemāxs lāa<sup>é</sup>l gwāl nēxaq. Wā, ā<sup>é</sup>mēsē la lāwilē  
 Lalēp!alasē dāk!<sup>é</sup>hnalilxa x'imayowē denema. Wā, la<sup>é</sup>mē yāx<sup>é</sup>widē  
 ōmpasē Hanag'ats!āsa q!ēnēMē k'!ōbawasē lāxa <sup>é</sup>nē<sup>é</sup>mēmēda SĒNL!<sup>é</sup>-  
 mē. Wā, g'il<sup>é</sup>EM<sup>é</sup>lāwisē gwāl yāqwaxs lāa<sup>é</sup>l lē<sup>é</sup>lālxēs xūnōkwē  
 Lalēp!alasē, qa g'āxēs k!wāg'alila. Wā, g'il<sup>é</sup>EM<sup>é</sup>lāwisē k!wāg'alilēxs 40

- 42 again, and said, "Now let the prince of our chief Yāqwid come. I mean Sēwid. He shall come and take hold of the magical lasso. That is the son of the chief of the great numaym G'ēxsem." Thus he said. Immediately the one who had been named arose and took hold of the rope and pulled at it, and he almost got it out when he was pulling at it. Then he stopped. He held it in his hands and stood still. Now the father of Sēwid took many cedar-bark blankets and gave them to the numaym Kūkwāk'ūm, and he gave one to each. When he had finished giving them away, Yāqwid called his prince to come and sit down; and after he had sat down, Yōx'yagwas spoke again, and said, "Have you seen, shamans, our son, I mean the prince of Yāqwid, almost got it out? That makes me glad, for I began to feel uneasy, because this magic lasso was going down into the ground. That is what I say, friends. Now I will call my prince Ts'lāgeyos to come and take hold of the magic lasso." Then he called his son Ts'lāgeyos to go and take hold of the rope for Yōx'yagwas was still holding the rope; and when Ts'lāgeyos took hold of the lasso, Yōx'yagwas told him to pull strongly; "for," he said, "there is nothing that you can not do, my son."

- 41 lāa' ēdzaqwa yūq'ēg'a'lē Yōx'yagwasē. Wā, lā'laē 'nēk'a: "Wā, g'ēlag'ax'ōx lāwelgāma'yaxsens g'īgāma'yaq'lōx Yāqwidāx lāxōx Sēwidāx, qa g'āxēsōx dāk'lindexg'ada 'nawalakūk' x'imayo denema lāxōx lāwelgāma'yasō g'īgāma'yaq'lōs 'wālas 'nē'mēm G'ēxsem." 45 'nēx'laē. Wā, hēx'idaem'lāwisē lāx'ūlilē lēqelilase'was, qa's lā dāk'lindexa denemē, qa's nēx'ēdēq. Wā, hā'selaem'lāwisē k'lēs 'wī'lōlexs laē nēxaqēxs lāa' wāla. Wā, āem'lāwisē lāxat! dāk'li-nēxa denemāxs lāa' āem la lā'wila. Wā, lā'laxaē ōmpasē Sēwidē āx'ēdxa q'lēnemē k'lōbawasa, qa's yāx'widēs lāxa 'nē'mēmēda Kū- 50 kwāk'ūmē. Wā, laem'laxaē 'wīlxtōdeq. Wā, g'il'em'lāwisē gwāl yāqwas lāa' lē'lalē Yāqwidāxēs lāwelgāma'yē, qa g'āxēs k'wā-g'alila. Wā, g'il'em'lāwisē k'wāg'alilēxs lāa'lasē ēdzaqwa yūq'ēg'a'lē Yōx'yagwasē. Wā, lā'laē 'nēk'a: "Lā'mas dōqūlāa 'naḡ' pēpaxal! la'mē hā'selaem k'lēs lā'lens xūnōx'da'xwē lāxōx lāwel- 55 gāmayaq'lōs Yāqwidāxen 'nēnāk'ilē, yixs lē'maē ēx'iden nāqa'yē, qaen nōla, qaxs ā'maēx hēmenālaem ts'ēx'betalilēlōxda 'nawala-kwēx x'imayo denema, qen 'nēk'ē 'naḡ' 'nē'nēmōk'. Wā, la'mē-sen lēlelilāxen lāwelgāma'yaq'lōx Ts'lāgeyosax, qa g'āxlāgr'iltō dāk'lindexg'ada 'nawalakūk' x'imayo denema." Wā, lā'laē lē'lā- 60 laxēs xūnōkwē Ts'lāgeyosē qa lūs lāqēxs hē'maē dāk'limayē Yōx'yagwasaxa denemē. Wā, g'il'em'lāwisē Ts'lāgeyosē dāk'lindexa x'imayowē denemāxs lāa'laē Yōx'yagwasē wāxaq, qa ālax'īdēs nēx'ēdēq, "qaxs k'lēasaaqōs wā'lēma xūnōk'," 'nēx'laēq. Wā, lā'laē hēx'ē-

Thus he said to him. Then | Ts!āgeyos pulled at the rope strongly, and || the rope ran out towards him. The ghost-dancer | Super- 65 natural-Power-coming-up stood on the floor in the rear of the house. She was brought out | by the prince of the chief of the numaym Maāmtag'ila | Yōx'yagwas, for he is the head man of the numayms of the Kwāg'ul. | When the ghost-dancer came out, Ts!āgeyos stood still, || and Yōx'yagwas gave away many cedar-bark blankets | to the Lāālax's'endayo; and after he had | given them away, Hōlēlid arose again and thanked him because | the ghost-dancer had been brought up by the chief of the Maāmtag'ila. Then | he told the members of the Whale Society to carry back Supernatural-Power-coming-up (V 4) || into her sacred room, which had been put up again. 75 When | the members of the Whale Society came out of the sacred room after carrying Supernatural-Power-coming-up (V 4) into it, | they sat down, and Hōlēlid gave away | many copper bracelets. After he had done so, | all the members of the Sparrow Society went out; and when || they had gone out, Chiton told Hōlēlid (V 6) to bar 80 the door | of the dancing-house. After Hōlēlid (V 6) had barred the door, | Chiton (V 7) took off the board covering of the boxes | containing the soil, which they had put into the corner of the dancing-house; and when they had been removed, | she asked Hōlēlid (V 6)

da<sup>ε</sup>mē Ts!āgeyosē ālax'ēid nēx'ēdxa denemē. Wā, āem<sup>ε</sup>lāwisē hāyōlisa denemē ts!enxūqālilēla. Wā, g'āx'laē lāxūqālilēda lēlōlālālē 65 <sup>ε</sup>nawalak'ustālisē lāx ōgwiwalilasa g'ōkwē. Wā, la<sup>ε</sup>mē lāqālilamatsōsa lāwēlgāma<sup>ε</sup>yas g'igāma<sup>ε</sup>yasa <sup>ε</sup>nē<sup>ε</sup>mēmēda Maāmtag'ila, yix Yōx'yagwasē, qaxs mēkuma<sup>ε</sup>yaasa <sup>ε</sup>nāxwa <sup>ε</sup>nāl'ne<sup>ε</sup>mēmatsa Kwākūg'ulē. Wā, hēem<sup>ε</sup>lāwisē lāqālilēda lēlōlālālaxs lāa'īl āem la lā<sup>ε</sup>wilē Ts!āgeyosē. Wā, lā<sup>ε</sup>lāē yāx'widē Yōx'yagwasa q'lenemē k'lek'ō- 70 bawas lāxa <sup>ε</sup>nē<sup>ε</sup>mēmāsa Laālax's'endayowē. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē gwāl yāqwaxs lāa'īl lāx'ūlilē Hōlēlidē, qa<sup>ε</sup>s mōlēs laēna<sup>ε</sup>yas lāqālilamasa g'igāma<sup>ε</sup>yasa Maāmtag'ilāxa lēlōlālālē. Wā, hēem<sup>ε</sup>lāwis la āxk'!ālatsēxa gwēgūyīmē qa dāyak'īl'lemēx <sup>ε</sup>nawalak'ustālisē, qa<sup>ε</sup>s lā laēlem lāxēs lemē'lats!āxs lē<sup>ε</sup>māa'īl hēlkwa. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē g'āx 75 hōx'wūlts lāilēda gwēgūyīmē lāxēs laēnax' dē dāyak'elilax <sup>ε</sup>nawalak'ustālisē. Wā, lā<sup>ε</sup>lāē k'ūs'ālila. Wā, lā<sup>ε</sup>lāē yāx'widē Hōlēlidāsa q'lenemē l!āl!aqwak'!en k'!ōkūla lāq. Wā, g'il<sup>ε</sup>mēsē gwalalilēxs lāa'īl <sup>ε</sup>nāxwa hōqūwēsa gwēgūgūdzā. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē la <sup>ε</sup>wilwūl- 80 seks lāa'īl āxk'!āla'laē Q!ānasax Hōlēlidē qa lenēx'īdēsēxa t!ex'ī- lāsēs lōbekwē. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē gwāl lenēk'ē Hōlēlidāxa t!ex'ī- lāxs lāa'īl āxōdē Q!ānasax pēpaqeya<sup>ε</sup>yasa dzēdēqwats!āla k'lek'!em- yaxlā mēxēl lāxa ōnēgwilasa lōbekwē. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē <sup>ε</sup>wilāxs lāa'īl āxk'!āla lāx Hōlēlidē, qa lās dādanōdeq, qa<sup>ε</sup>s lā xwēlaqa la

85 to help carry it and put it back into the hole. When all the boxes had been emptied out, they put them back into the corner. Then the hole was filled up again. Now the ghost-dance was finished. The dancer was wearing cedar-bark, mixed white and red, as her head  
90 and neck ring, and on the head-ring a tail-feather of the eagle was standing up. That is all about the ghost-dancer.

Now it was one month since the three children (VI) of Hōlēlid (V 6) had disappeared. Then Chiton (V 7) told her husband Hōlēlid (V 6) to call the Whale Society in the evening; namely, the chiefs of the numayms and the song-leaders, and to ask them to come into the  
95 dancing-house. When they were all in, Chiton (V 7) spoke, and said, "Thank you, chiefs, for having come in to listen to what I am going to tell you. Indeed, our winter dance belongs to the L!al!asiqwāla, and therefore I want you to come and listen how the dance for the three who have disappeared is handled by my tribe the  
800 L!al!asiqwāla. I want us to go to-morrow to catch them, for we never dance the whole night before catching them, as is done by the Kwāg'ul. We will just follow the way the ghost-dancer was caught. Hōlēlid (V 6) will call our tribe in the morning; and there will be again four war-dancers and four frog-dancers and four  
5 throwing-dancers. They will have their sacred songs and four

85 gūxts!ōtsa dzeqwa lāxa lābegwēlkwē. Wā, g'il'ēm'elāwisē wī'la la lōpems'lāwēda k'lik'limyaxlaxs lāa'el mex'āililas lāxa ōnēgwilē, yīxs lāalalal qōt'ēda lābegwēlkwē. Wā, laem'laē gwāla lelōlālālē lāxēq. Wā, laem'laē melmaqelē qex'ima'yē l'āgex'us lē'wis qenxawa'yē. Wā, lā'laē laap'alē qex'ima'yē l'āgex'usēxa ts'el-  
90 k'lexsda'yē nems'laxsōx kwēkwēx. Wā, laem gwāl lāxa lelōlālālē.

Wā, hē'lat!a lā nems'gem'ila x'isālēda yūdukwē sāsems Hōlēlidāxs lā'laē Q'ānasē āxk'!alaxēs lā'wīnemē lāx Hōlēlidāxa dzāqwa qa lēlts'lōdēsēxa gwēgūyimē, yīx g'ig'egāma'yasa nāl'ne'mēmasē lē'wa nēnāgadē, qa g'āxēs wī'laēlela lāxa lōbekwē. Wā, g'il'ēm'elā-  
95 wise g'āx wī'laēlexs lāa'lasē Q'ānasē yāq!eg'a'la. Wā, lā'laē nēk'a: "Wā, g'āx'ems g'ig'egāmē. Gēlak'as'la, qa's hōlēlāōsaxg'in wāldem-  
lek', qālaxs L!al!asiqwāladzesaens ts'lāq'ēna'yēx. Wā, yū'mē-  
sen lāg'ila nēx' qaf's g'āxaōs hōlēlaxg'a gwayi'lālasg'asen g'ōkūlō-  
taēda L!al!asiqwāla qāōda yūdukwa x'ix'isāla, qāen laēnē'mē nēx',  
800 qens wāg'il k'imyalex lensla, qānu'x' k'lets'ēna'yē k'fik'īlnāla lāxēs gwēg'ilasōs Kwāg'ul. Āemlxaens negeltewēlxens gwēg'ilasē-  
dāxs lāx k'imyaxa lelōlālālē, yīxs lēlts'lōdāōx Hōlēlidāxens g'ōlg'ū-  
kūlōtax gāalala. Wā, hē'emlxaūwisē wāxōx'lā ēōlālē mōkwē, lē'wa mōx'la wīweq'ēsa lē'wa mōx'la māmemaq'al qaf's yālaqwēl yīya-  
5 taltsa mōsgemē yīyat'lala. Wā, g'il'ēmlwisē wī'la lā yālaqwāl. Wā.

rattles; and when each has sung his sacred song, | then the cannibal- 6  
dancer will get excited. They will go ahead of the twelve | dancers  
who are singing their sacred songs; and we, members of the Sparrow  
Society, shall run after them | to the place where those whom we are  
going to catch will utter their songs. That is all," | said she. "Now I  
shall sing the songs this || night with our friends the song-leaders." 10  
Thus she said. Then | Yōx<sup>u</sup>yagwas thanked her for what she had  
said. "Indeed, I have obtained this by marriage | from the great  
supernatural tribe L!al!asiqwāla. | Therefore your speech, Chiton  
(V 7), is good. Why should I not try | to do everything as it is done  
by the L!al!asiqwāla? Shall I not || follow the words of Chiton 15  
(V 7)?" Thus he said. When they finished their speeches, | it was  
late in the evening. Then Chiton (V 7) took the batons | and gave  
one to each of the song-leaders. | Then Yōx<sup>u</sup>yagwas spoke, and said,  
"O Chiton (V 7)! | do not let us sing in this house, else we shall be  
heard by the tribe. Let us || go to Supernatural Place this night!" 20  
Thus he said. Then | Chiton (V 7) was glad. "Only I did not tell  
you quickly, | for that is the way it is done by my tribe the L!al!a-  
siqwāla." Thus she said. | Then they all arose and went out of the  
dancing-house, and felt their way | going into the woods to Super-  
natural Place. There || they all sat down. Now, Chiton (V 7) | sat 25

hē<sup>ε</sup>mis lāl xwāxūsewasltsa hāāmats!a qa<sup>ε</sup>s lāl gālabiltsa mā<sup>ε</sup>lōgūg<sup>ε</sup>- 6  
yowē yiyālaq!wēnoxwa. Wā, āemlwisens lāl q!ūmx<sup>ε</sup>semilg<sup>ε</sup>in gwē-  
gwats!emēk<sup>ε</sup> lāl lāx hēk<sup>ε</sup>lālaslāsa k<sup>ε</sup>im<sup>ε</sup>yasōlāens. Wā, yū<sup>ε</sup>mōq,"  
<sup>ε</sup>nēx<sup>ε</sup>!aē. "Wā, la<sup>ε</sup>mēsen c̄t!ēdēl denxelaltsa q!emq!emdemaxwa  
gānūlēx lē<sup>ε</sup>wūns nē<sup>ε</sup>nemōkwa nēnāgadēx," <sup>ε</sup>nēx<sup>ε</sup>!aē. Wā, āem- 10  
<sup>ε</sup>lāwisē mōla<sup>ε</sup>!aē Yōx<sup>u</sup>yagwasas wāldemas: "Qālaxg<sup>ε</sup>ins geg<sup>ε</sup>adane-  
mēgaq<sup>u</sup> lāxa <sup>ε</sup>wālasē <sup>ε</sup>nawalak<sup>u</sup> lēlqwāla!a<sup>ε</sup>ya L!al!asiqwāla. Wā,  
hē<sup>ε</sup>mis lāgiltsox ēk<sup>ε</sup>ōs wāldemaqōs Q!ānas. Māsen lāla wāwax-  
ts!ewal lāx gwayi<sup>ε</sup>lālasas L!al!asiqwālaq<sup>u</sup>. Ē<sup>ε</sup>maclens āem wāg<sup>ε</sup>il  
lāxōx wāldemi<sup>ε</sup>lālāxs Q!ānas," <sup>ε</sup>nēx<sup>ε</sup>!aē. Wā, g<sup>ε</sup>il<sup>ε</sup>mēsē gwālē wāl- 15  
demasēxa la gāla gānūla. Wā, laem<sup>ε</sup>lāwisē Q!ānasē āx<sup>ε</sup>ēdxa t!em-  
yayowē, qa<sup>ε</sup>s lā ts!ewanaqasa <sup>ε</sup>nā<sup>ε</sup>nemits!aqē lāxa nēnāgadē. Wā,  
lā<sup>ε</sup>!aē yāq!eg<sup>ε</sup>a<sup>ε</sup>lē Yōx<sup>u</sup>yagwasē. Wā, lā<sup>ε</sup>!aē <sup>ε</sup>nēk<sup>ε</sup>:a: "ēyā, Q!ānas,  
gwāla<sup>ε</sup>x<sup>ε</sup>ins yō denxelōxda g<sup>ε</sup>ōkwēx, ālens wū<sup>ε</sup>lēltsa g<sup>ε</sup>ōkūlax, qens  
la<sup>ε</sup>mē lāxa <sup>ε</sup>nawalak!ūdzasaxwa gānūlēx," <sup>ε</sup>nēx<sup>ε</sup>!aē. Wā, āla<sup>ε</sup>!at!a 20  
neqa lāx nāqayalas Q!ānasē: "Ēsāclen āem halāla <sup>ε</sup>nēx<sup>ε</sup>!da<sup>ε</sup>xōl,  
qaxs hē<sup>ε</sup>maē gwāyayaēlatsen g<sup>ε</sup>ōkūlōta L!al!asiqwāla," <sup>ε</sup>nēx<sup>ε</sup>!aēxs  
lāā<sup>ε</sup>! wī<sup>ε</sup>la q!wāg<sup>ε</sup>īhila, qa<sup>ε</sup>s lā hōqūwēla lāxa lōbēkwē, qa<sup>ε</sup>s lā p!aya-  
k<sup>ε</sup>elaxs lāā<sup>ε</sup>! hōxsak!īla qa<sup>ε</sup>s lā lāxa <sup>ε</sup>nawalak!ūdzasa. Wā, lāx<sup>ε</sup>!da-  
<sup>ε</sup>x<sup>u</sup>!aē <sup>ε</sup>wī<sup>ε</sup>la k!ūs<sup>ε</sup>ēlsa. Wā, laem<sup>ε</sup>!aē neq!eg<sup>ε</sup>ōlasē k!wadzasas Q!āna- 25

27 in the middle of the song-leaders. Chiton spoke. She | said, "I shall sing the songs of my father when he was | cannibal-dancer, for he has four cannibal songs." | Thus she said, and she sang the song 30 with fast beating. || This is it:—

1. No one is now looking for food all around the world, maē hamaē hāma | hamaē! |

No one is now looking for human flesh all around the world; maē hamaē hāma | hamaē! ||

35 2. Hāmāmhāmām hāhāmhāma maē hāmhāmāham hamamaē hamaē | hamaē hē hē! |

No one is now looking for skulls all around the world; maē hamaē hāma | hamaē hāma hamaē! |

3. Hāmāmhāmām hāhāmhāma maē hāmhāmāham hamamaē hamaē || 40 hamaē hē hē! |

No one is now looking for corpses all around the world; maē hamaē hāma | hamaē hama hamaē! |

Hāmāmhāmām hāhāmhāma maē hamaē hamaē! |

45 When the song-leaders were able to sing it, || then she sang with slow beating, and this is the song:— |

1. Where are you going to try to find food for the one who gave you supernatural power? Hama hamaē hama | hama! |

26 sasa nenāgadē. Wā, laēm<sup>l</sup>lāwisē yāq<sup>l</sup>ēg<sup>a</sup>lē Q<sup>l</sup>ānasē. Wā, lā<sup>l</sup>laē<sup>l</sup> ēnēk<sup>a</sup>: "Ilēemlēn denx<sup>l</sup>īdayulē q<sup>l</sup>ēm<sup>q</sup>lēm<sup>d</sup>emasen ōmpaxs lāyulē hāmat<sup>l</sup>sa lāxēs ōmpwūla, yīxs mōsgēmaēda q<sup>l</sup>ēm<sup>q</sup>lēm<sup>d</sup>emas lāxēs hām<sup>t</sup>lēna<sup>l</sup>yē." ēnēx<sup>l</sup>laē. Wā, lā<sup>l</sup>laē<sup>l</sup> denx<sup>l</sup>ītsa tsaxāla q<sup>l</sup>ēm<sup>d</sup>ema.

30 Wā, g<sup>a</sup>l<sup>l</sup>mēsēg<sup>a</sup>:

1. K<sup>l</sup>ēās la hamasahayalas ōwē<sup>l</sup>stahahas ēnāla maē hamaē hāma hamaē.

K<sup>l</sup>ēās la babakwahayalahas ōwē<sup>l</sup>stahas ēnāla maē hamaē hāma hamaē.

35 2. Hāmāmhāmām hāhāmhāma maē hāmhāmāham hamamaē hamaē hamaē hē hē.

K<sup>l</sup>ēās la xaxoq<sup>l</sup>wahayalahas ōwē<sup>l</sup>stahahas ēnāla maē hamaē hāma hamaē hāma hamaē.

3. Hāmāmhāmām hāhāmhāma maē hāmhāmāham hamamaē hamaē 40 hamaē hē hē.

K<sup>l</sup>ēās la lalōlahayalahas ōwē<sup>l</sup>stahahas ēnāla maē hamaē hama hamaē hāma hamaē.

Hāmāmhāmām hāhāmhāma maē hamaē hamaē.

Wā, g<sup>l</sup>lēm<sup>l</sup>lāwisē q<sup>l</sup>āda nēnāgadūq<sup>l</sup> lān<sup>l</sup>l ēdzaqwa denx<sup>l</sup>ītsa t<sup>l</sup>ēm<sup>l</sup> sawiltā<sup>l</sup>yas t<sup>l</sup>ēm<sup>l</sup>yasē. Wā, g<sup>a</sup>l<sup>l</sup>mēsēg<sup>a</sup>:

1. Wihēs qa hāmasayalag<sup>l</sup>lōs lōgwalag<sup>l</sup>ila. Hama hamaē hama hama.



- I went there to find food for Cannibal-at-North-End-of- | World. ||  
 Hamaē hama hamaē âmhāma hamaē âmhamama hamaē | 50  
 hama hamaē hamaē hamaē hamahamaē! |
2. I have almost been brought into trouble by Cannibal-at-North-  
 End-of- | World. Hamaē hama hamaē! |  
 I almost was kept by Cannibal-at-North-End-of-World. || Hamaē 55  
 hama hamaē! |  
 I was taken into the sacred room of Cannibal-at-North-End- | of-  
 World. |  
 Hamaē hama hamaē âmhama hamaē âmhamama hamaē hama |  
 hamaē hamaē hamaē hamhamaē! ||
3. Where are you going to try to find a skull for the one who gave you 60  
 supernatural power? Hamahahama | hamaē! |  
 I went there to get skulls for Cannibal-at-North-End-of- | World.  
 Hamaē hama hamaē | |  
 I went there, and red cedar-bark was put on me by Cannibal-at-  
 North-End- || of-World. Hamaē hama hamaē! | 65  
 I went there and was given the hox<sup>u</sup>hok<sup>u</sup>-cry by Cannibal-at-  
 North-End-of- | World. Hamaē hama hamaē! |  
 I went there and was given the cannibal-cry by Cannibal-at-  
 North-End-of- | World. Hamaē hama hamaē âmhama hama  
 hamaē! ||

- Hē hēx'dōs lanōgwa hāmasayalag'ilts Baḡ<sup>u</sup>bakwālanuḡ<sup>u</sup>sīwāē<sup>ε</sup>- 48  
 k'asdēya.  
 Hamaē hama hamaē âmhāma hamaē âmhamama hamaē hama 50  
 hamaē hamaē hamaē hamahamaē.
2. elahaxk'asdewīsen āyamīlamatsōs Baḡ<sup>u</sup>bakwālanuḡ<sup>u</sup>sīwāē<sup>ε</sup>k'as-  
 dēya. Hamaē hama hamaē.  
 elahaxk'asdewīsen hak'waanēm<sup>x</sup>dēs Baḡ<sup>u</sup>bakwānuḡ<sup>u</sup>sīwāē<sup>ε</sup>k'as-  
 dēya. Hamaē hama hamaē. 55  
 Hē hēx'dōs lanōgwa laēLEMai lāx lēm<sup>x</sup>laēlasdēs Baḡ<sup>u</sup>bakwāla-  
 nuḡ<sup>u</sup>sīwāē<sup>ε</sup>k'asdēya.  
 Hamaē hama hamaē âmhama hamaē âmhamama hamaē hama  
 hamaē hamaē hamaē hamhamaē.
3. Wihēs qaē xaxōkwayalag'ilaōs Lōgwalag'ila. Hamahahama ha- 60  
 maē.  
 Hē hēx'dōs lanōgwa xaxōkwayalag'ilts Baḡ<sup>u</sup>bakwālanuḡ<sup>u</sup>sīwāē<sup>ε</sup>-  
 k'asdēya. Hamaē hama hamaē.  
 Hē hēx'dōs lanōgwa qax'osaḡasōs l'lāl'lāqūlax'dēs Baḡ<sup>u</sup>bakwāla-  
 nuḡ<sup>u</sup>sīwāē<sup>ε</sup>k'asdēya. Hamaē hama hamaē. 65  
 Hē hēx'dōs lanōgwa hōḡ<sup>u</sup>hōk'wāla lāx Baḡ<sup>u</sup>bakwālanuḡ<sup>u</sup>sīwāē<sup>ε</sup>-  
 k'asdēya. Hamaē hama hamaē.  
 Hē hēx'dōs lanōgwa hām<sup>x</sup>hām<sup>x</sup>yag'ilts Baḡ<sup>u</sup>bakwālanuḡ<sup>u</sup>sī-  
 wāē<sup>ε</sup>k'asdēya. Hamaē hama hamaē âmhama hama hamaē.

- 70 And when the song-leaders were able to sing this song, | Chiton  
(V 7) sang another song with slow beating. This is it:—
1. Amaē a hamē hama hamaē hamahamē |  
For food searched for me the real supernatural Cannibal-at-North-  
End-of-World. | Hamaē hamaē hama! ||
- 75 Oh for food searched for me the real Cannibal-at-North-End- | -of  
World! |  
Hama hamaē hē hē hē amaē a hamē hama hamaē hama hamē! |
2. Am hama hamē hama hamē amaē a hamē hama hamaē hama |  
hamē! |
- 80 For human flesh searched for me the real supernatural Cannibal-  
at-North-End-of-World. | Hamaē hamaē hama! |  
Oh, for human flesh searched for me the real Cannibal-at-North-  
End-of-World! | Hama hamaē hē hē hē amaē hama hamaē  
hamahamē! |
3. Am hama hamē hama hamē amaē a hamē hama hamaē hama ||  
85 hamē! |  
He came carrying a body in his arms, the real supernatural  
Cannibal-at-North-End-of-World. | Hamaē hamaē hama! |  
Oh, for me carried a body in his arms the real Cannibal-at-North-  
90 End-of-World. | Hama hamaē hē hē hē amaē a hamē | hama  
hamaē hamahamē! |

- 70 Wā. g'il<sup>ε</sup>EMxaāwisē q!āda nenāgadāxs laē ēdzaqwa denx<sup>ε</sup>idē Q!ā-  
nāsasa tsāg'asilālās t'EM<sup>ε</sup>yasē. G'a<sup>ε</sup>mēsēg'a:
1. Amaē ahamē hama hamaē hamahamē.  
Hamasayalag'ildENōgwahas Bax<sup>u</sup>bakwalanux<sup>u</sup>siwae<sup>ε</sup>k'asde lōgwa-  
lak'as<sup>ε</sup>owa. Hamaē hamaē hama.
- 75 <sup>ε</sup>ya lax'dENōgwa hamasayalag'iltS Bax<sup>u</sup>bakwalanux<sup>u</sup>siwae<sup>ε</sup>k'as-  
dēya.  
Hama hamaē hē hē hē amaē a hamē hama hamaē hama hamē.
2. Am hama hamē hama hamē amaē a hamē hama hamaē hama  
hamē.
- 80 Bābakwayalag'ildENōgwas Bāx<sup>u</sup>bakwālanux<sup>u</sup>siwae<sup>ε</sup>k'asdēya lō-  
gwalak'as<sup>ε</sup>owa. Hamaē hamaē hama.  
<sup>ε</sup>ya lax'dENōgwa bābakwayālag'iltS Bax<sup>u</sup>bakwālanux<sup>u</sup>siwae<sup>ε</sup>k'as-  
dēya. Hama hamaē hē hē hē amaē hama hamaē hamahamē.
3. Am hama hamē hama hamē amaē a hamē hama hamaē hama  
85 hamē.  
G'āx<sup>ε</sup>EMx<sup>ε</sup>dewisē q!āq!alēlak'asaha Bax<sup>u</sup>bakwālanux<sup>u</sup>siwae<sup>ε</sup>k'as-  
dēya lōgwalak'as<sup>ε</sup>owa. Hamaē hamaē hama.  
<sup>ε</sup>ya. g'āx'dENōgwa q!āq!alēlāg'iltS Bax<sup>u</sup>bakwālanux<sup>u</sup>siwae<sup>ε</sup>k'as-  
dēya lōgwalak'as<sup>ε</sup>owa. Hama hamaē hē hē hē amaē a hamē  
90 hama hamaē hama hamē.

4. Am hama hamē hama hamē amaē a hamē hama hamaē hama | 91  
hamē! |

He came carrying a body in each arm, the real supernatural  
Cannibal-at-North-End-of-World. | Hamaē hamaē hama! |

- Oh, he carried a body in each arm, the real supernatural Cannibal- 95  
at-North-End-of-World. | Hama hamaē hē hē hē amaē a hamē  
hama | hamaē hama hamē! |

5. Am hama hamē hama hamē amaē a hamē hama hamaē hama |  
hamē! ||

Oh, I was made to eat corpses from both sides of my mouth 900  
by the real supernatural Cannibal-at-North-End-of-World. |  
Hamaē hamaē hama! |

Oh, I was made to eat corpses from both sides of my mouth  
by the real supernatural Cannibal-at-North-End-of-World. |  
Hamaē hamaē hē hē hē | amaē a hamē hama hamaē hama  
hamē! ||

And when the song-leaders could sing this also, Chiton (V 7) | sang 5  
also this one: |

1. Oh, I try to eat the food left by the real supernatural | Cannibal-  
at-North-End-of-World. |

Maēyē hamamayē hamamayē hamamayē hamamamaē hama-  
mahaē || hamaē hamamaē hamamē! | 10

4. Am hama hamē hama hamē amaē a hamē hama hamaē hama 91  
hamē.

G'āx<sup>ε</sup>EMx'DEWISē 'wāx'SENKŭlak'as<sup>ε</sup>a lōhnekŭlak'as<sup>ε</sup>a Baχ<sup>u</sup>bakwā-  
lanux<sup>u</sup>sīwaē<sup>ε</sup>k'asdēya lōgwalak'as<sup>ε</sup>owa. Hamaē hamaē hama.

'ya, 'wāx'SENKŭla lōhnekŭlak'as<sup>ε</sup>a Baχ<sup>u</sup>bakwālanux<sup>u</sup>sīwaē<sup>ε</sup>k'asdēya 95  
lōgwalak'as<sup>ε</sup>owa. Hama hamaē hē hē hē amaē a hamē hama  
hamaē hama hamē.

5. Am hama hamē hama hamē amaē a hamē hama hamaē hama  
hamē.

'ya, lax'DEN 'wax'SEMēLAMatso lōlamēLAMatsōs Baχ<sup>u</sup>bakwala- 900  
nux<sup>u</sup>sīwaē<sup>ε</sup>k'asdēya lōgwalak'as<sup>ε</sup>owa. Hamaē hamaē hama.

'ya lax'DEN 'wax'SEMēLAMatsō lōlamēLAMatsōs Baχ<sup>u</sup>bakwala-  
nux<sup>u</sup>sīwaē<sup>ε</sup>k'asdēya lōgwalak'as<sup>ε</sup>owa. Hamaē hama hē hē hē  
amaē a hamē hama hamaē hama hamē.

Wā, g'il<sup>ε</sup>EM<sup>ε</sup>laxaāwisē 'nāχwa q!āda nēnāgadāq, lāa<sup>ε</sup>laxaasē Q!ā- 5  
nasē ēdzaqwa denx<sup>ε</sup>īda yisga:

1. Ha, lahax'dōsxa nōgwa hamasayalag'ilaha lax hamagawax'dēs  
Baχ<sup>u</sup>bakwālanux<sup>u</sup>sīwaē<sup>ε</sup>k'asdēyaōl lōgwalak'as<sup>ε</sup>owa.

Maēyē hamamayē hamamayē hamamayē hamamamaē hamamahaē  
hamaē hamamaē hamamē.

- 12 2. Oh, I try to eat the property left by the real supernatural | Cannibal-at-North-End-of-World. |  
 Maëyē hamamayē hamamayē hamamayē hamamamaē hamamabaē | hamaē hamamaē hamamē! ||
- 15 3. Oh, I try to eat the copper left by the real supernatural | Cannibal-at-North-End-of-World. |  
 Maëyē hamamayē hamamayē hamamayē hamamamaē hamamabaē | hamaē hamamaē hamamē! ||
- 20 Now the song-leaders could sing the four songs of | the cannibal-dancer, and Chiton (V 7) wanted them to sing all | the songs of the frog-dancer and of the throwing-dancer; and | Yōx<sup>u</sup>yagwas told her to go ahead and sing them. "Indeed, we shall try to catch all three at one time." | Thus he said, and immediately Chiton (V 7) sang the  
 25 song of the | throwing-dancer. This it is:— |  
 1. Oh, look around for your magic power! | Look for it! Ahā hē ya ahā! |  
 2. Oh, get your magic power! Yā ahā hē yā ahā! |  
 30 3. Oh, look for your magic power that made you like this! || Look for it! | Ahā hē ya ahā! |  
 4. Oh, catch your magic power that throws down every one! Yā ahā | hē yā ahā! |

- 11 2. Ha, lahax<sup>u</sup>dōsxa nōgwa yaqamēla<sup>u</sup>yag<sup>u</sup>ilaha lāx yāhāēqawēx<sup>u</sup>dēs  
 Bax<sup>u</sup>bakwālanux<sup>u</sup>sīwāē<sup>u</sup>k<sup>u</sup>asdēyaōl lōgwalak<sup>u</sup>as<sup>u</sup>owa.  
 Maëyē hamamayē hamamayē hamamayē hamamamaē hamamabaē  
 hamaē hamamaē hamamē.
- 15 3. Ha, lahax<sup>u</sup>dōsxa nōgwa l<sup>u</sup>aqwamēla<sup>u</sup>yag<sup>u</sup>ilaha lāx l<sup>u</sup>āqwaqawax<sup>u</sup>dēs  
 Bax<sup>u</sup>bakwālanux<sup>u</sup>sīwāē<sup>u</sup>k<sup>u</sup>asdēyaōl lōgwalak<sup>u</sup>as<sup>u</sup>owa.  
 Maëyē hamamayē hamamayē hamamayē hamamamaē hamamabaē  
 hamaē hamamaē hamamē.

Wā, la<sup>u</sup>mē<sup>u</sup> wī<sup>u</sup>la la q<sup>u</sup>lalōda nōnāgadāxa mōsgemē q<sup>u</sup>!emq<sup>u</sup>!emdem-  
 20 sa hāmatsla. Wā, lā<sup>u</sup>lāē Q<sup>u</sup>lānasē<sup>u</sup> nēx<sup>u</sup> qa<sup>u</sup>s<sup>u</sup> wī<sup>u</sup>la<sup>u</sup>mē<sup>u</sup> denx<sup>u</sup>ēts  
 q<sup>u</sup>!emq<sup>u</sup>!emdemasa weq<sup>u</sup>lōsē lē<sup>u</sup>wa māmaq<sup>u</sup>la. Wā, hēx<sup>u</sup>ēidaem<sup>u</sup>lā-  
 wisē<sup>u</sup> āem wāxē Yōx<sup>u</sup>yagwasaq, qa wāg<sup>u</sup>is āem ēdzaqwa denx<sup>u</sup>ēda.  
 "Qā<sup>u</sup>laxg<sup>u</sup>ius<sup>u</sup> nā<sup>u</sup>nemp<sup>u</sup>!engila<sup>u</sup>mēlek<sup>u</sup> k<sup>u</sup>īmyalxwa yūdukwēx<sup>u</sup>."  
 ēnēx<sup>u</sup>ēlāē. Wā, hēx<sup>u</sup>ēidaem<sup>u</sup>lāwisē<sup>u</sup> denx<sup>u</sup>ēidē Q<sup>u</sup>lānasas q<sup>u</sup>!emdemasa  
 25 māmaq<sup>u</sup>la. Wā, g<sup>u</sup>a<sup>u</sup>mēsōg<sup>u</sup>a:

1. Wā, hāg<sup>u</sup>adaha dōx<sup>u</sup>semē hēlxōxs<sup>u</sup> nawahalakwāhē yāuhā. Wā,  
 hēg<sup>u</sup>a dōhohoqwalā. Ahā hē ya ahā.
2. Wā, hāxōxs<sup>u</sup> nawahalax<sup>u</sup>dzēyaqōs yā ahā hē yā ahā.
3. Wā, hēg<sup>u</sup>adaha dōx<sup>u</sup>semē hēlxōxs<sup>u</sup> nawahalagumahaqōsa hē yā  
 30 ahā. Wā, hēg<sup>u</sup>a dōhohoqwalā. Ahā hē ya ahā.
4. Wā, hēg<sup>u</sup>axs gēmx<sup>u</sup>gēmk<sup>u</sup>ag<sup>u</sup>ilax<sup>u</sup> nawahalax<sup>u</sup>dzēyahaqōs yā ahā  
 hē yā ahā.

5. Oh, take out your magic power from those who lie there dead! | 33  
Oh, take it out! Ahā hē ya ahā! ||

As soon as all the song-leaders could sing it, | she sang the song 35  
of the frog-dancer. This it is:— |

1. Put to rest your great magic power, that the | magic power of  
your winter dance may keep quiet, ēya | ēya ēyē ēyē ahēya! ||
2. Gather up your great magic power that they wish to take from 40  
you, | else your great magic power will be scattered every-  
where, | ya ēya ēya ēya ēya ēya ēyē ahēya! |

As soon as all the song-leaders could sing these songs, Chiton (V 7)  
stopped singing, and she gave instructions to the || Whale Society 45  
and to the song-leaders to do the same | as they had done when they  
caught the ghost-dancer, when they were going to catch the cannibal-  
dancer, | the throwing-dancer, and the frog-dancer. Thus she said.  
And after she finished speaking, | they felt their way back, when they  
came out of the woods before daylight. | The whole number of them  
did not go to sleep. When daylight came, || Yoꝝ<sup>u</sup>yagwas and his 50  
friends, the Whale Society, dressed up; | and while they were still  
dressing, the sound of the sacred songs of the | throwing-dancer and of  
the frog-war-dancer were heard at the place where those who had  
disappeared and the cannibal-dancers showed themselves. | It was

5. Wā, hēg'a dahamōdalahałxōs gūnx'gūnk'ag'ilahaqōs 'nawahala- 33  
kwā hā yaahā. Wā, hēg'a dahamodala. Ahā hē ya ahā.

Wā, g'il<sup>EM</sup>laxaawisē 'nāxwa q'lasōsa nēnāgadāxs. Lāa<sup>l</sup> ēdza- 35  
qwa denx<sup>ts</sup> q'EMDEMasa weq'lesē. Wā, g'a<sup>m</sup>mēsēg'a:

1. Ōnatała lag'axs 'nawahalaꝝ<sup>u</sup>dzēyahaqōs yeha, qa ēx<sup>m</sup>mełtsō ōma-  
t!<sup>l</sup>LElaahēłōs 'nawahalaꝝ<sup>u</sup>dzēyahaqōs ts!<sup>l</sup>ahačts!<sup>l</sup>agalidēēya ēya  
ēya ēyē ēyē ahēya.
2. Wā, q'lap!<sup>l</sup>ēg'ilisaxs 'nawahalaꝝ<sup>u</sup>dzēyahaha dāhamaxelag'ilis lāx 40  
ālōx gwēlelis lāx gēts!<sup>l</sup>ohowaxelag'ilisaxōxs 'nawahalaꝝ<sup>u</sup>dzē-  
yahaqōs ya ēya ēya ēya ēya ēya ēyē ahēya.

Wā, g'il<sup>EM</sup>lāwisē 'wīla la q'alēda nēnāgadāxa q'EMq'EMDEMmaxs  
lāa<sup>l</sup> g'wāl denxelē Q'ānasē. Wā, āem<sup>l</sup>lāwisē la lēxs<sup>al</sup>axa g'wēgū-  
yīmē LE<sup>wa</sup> nēnāgadē qa ā<sup>m</sup>mē hēemlxat! g'wēgwālag'ililēs g'wēgwā- 45  
lag'ililasaxs laē k'imya xa lēlōlālālē, qō lāl k'imyałxa hā mats!<sup>l</sup>a LE<sup>wa</sup>  
māmaq!<sup>l</sup>a LE<sup>wa</sup> weq'lesē, 'nēx<sup>l</sup>laē. Wā, g'il<sup>EM</sup>lāwisē q'wēl<sup>id</sup>EXS g'ā-  
xaē p!<sup>l</sup>alt!<sup>l</sup>alaxs g'āxaē hōx<sup>u</sup>wūłt!<sup>l</sup>axa k'<sup>l</sup>ēs<sup>EM</sup> 'nāx<sup>id</sup>a. Wā, laem<sup>l</sup>laē  
hewāxa mēx<sup>ē</sup>da lāxēs 'wāxaasē. Wā, g'il<sup>EM</sup>lāwisē 'nāx<sup>id</sup>EXS lāa-  
lāē Yōꝝ<sup>u</sup>yagwasē hēx<sup>id</sup>a q'wāłax<sup>id</sup> LE<sup>wis</sup> 'nē<sup>EM</sup>ōkwa g'wēgū- 50  
yīmē. Wā, hēem<sup>l</sup>lāwis ālēs q'wāłax'axs g'āxaa<sup>l</sup>asē yālaq'walēda mā-  
maq!<sup>l</sup>a LE<sup>wa</sup> weq'lesē ōlala lāxa nē<sup>l</sup>asasa x'ix<sup>es</sup>āla LE<sup>wa</sup> hā mats!<sup>l</sup>a.  
Wā, g'il<sup>EM</sup>lāwisē wūłax<sup>al</sup>ELēda 'nēMōkwē begwānem g'wēgūdzag

heard by one of the men of the Sparrow Society. | Then he ran and  
 55 told Hōlēlid. Immediately Yoꝡ<sup>u</sup>yagwas sent for him to go with  
 his friends to call all the Sparrow people to come quickly into the  
 dancing-house. Then they | only went once to call. When all had  
 come in, | they followed the instructions of Chiton (V 7) as to what  
 they were to do. | After the singers of the secret songs had sung their  
 60 songs, all the cannibal-dancers became excited and ran out, and |  
 the Sparrow people followed them. Now the cannibal-dancers tried  
 to catch the cannibal-dancer, | and the thrower-dancers caught the  
 thrower-dancer, and the frog-war-dancers caught the frog-war-  
 dancer. Then the song-leaders | and the Whale Society sang the  
 65 songs, and the whole number | drove back the many members of the  
 Sparrow Society. They drove them | into the dancing-house. Then  
 they put the dancers into the sacred room in the left-hand corner of  
 the dancing-house. Then they sang for those whom they had  
 caught; and | when all had danced with the songs, they were put  
 back into the sacred room | from which they had come one at a time.  
 70 After this had been done, || the Sparrow people went out, and then  
 the Whale people slept for a while until the evening. When |  
 evening came, the Whale people and the song-leaders were called,  
 and | they came and sat down in the dancing-house. When it got  
 dark, the Whale people dressed themselves: and after they had |

lāa<sup>l</sup> dzely<sup>w</sup>wīda, qa<sup>s</sup> lā<sup>l</sup> nēlax Hōlēlidē. Wā, hēx<sup>id</sup> g'il<sup>mas</sup> <sup>55</sup> yāla-  
 qas Yoꝡ<sup>u</sup>yagwasē qa lās qās<sup>id</sup> lē<sup>wis</sup> <sup>60</sup> nē<sup>nemōkwē</sup> lē<sup>lālaxa</sup> <sup>65</sup> nā<sup>xwa</sup>  
 gwēgūgūdza, qa g'āxēs <sup>70</sup> wī<sup>la</sup> hālaēl lāxa lōbekwē. Wā, laem<sup>laē</sup>  
<sup>75</sup> nēmp<sup>eng</sup>ildzax<sup>talaxs</sup> lāa<sup>l</sup> qās<sup>ida</sup>. Wā, g'il<sup>em</sup>flāwisē <sup>80</sup> wī<sup>la</sup>lēxs  
 lāa<sup>l</sup> āem negeltewēx lēxs<sup>alayox</sup>dās Q'ānasē qa gwēgilats. Wā,  
 g'il<sup>em</sup>flāwisē gwāl yiyālaqūlēda yiyālaq'wēnoxwaxs laa<sup>l</sup> <sup>85</sup> nā<sup>xwa</sup>  
 xwāxū<sup>sowēda</sup> hāāmats!a, qa<sup>s</sup> lā hōqūwelsa. Wā, laem<sup>laē</sup> elxlālēda  
<sup>90</sup> nā<sup>xwa</sup> gwēgūgūdza. Wā, laem<sup>laē</sup> k'imyīda hāāmats!āxa hāmats!a.  
 Wā, lā<sup>laē</sup> k'imyīda mā<sup>māmaq</sup>!āxa mā<sup>maq</sup>!a. Wā, lā<sup>laē</sup> k'imyālēda  
 waōq'wēsē cōlālaxa weq'lē<sup>sē</sup> olala. Wā, lā<sup>laē</sup> nēnāgadē lē<sup>wa</sup>  
 gwēgūyīmē denxelax q'lemq'lemdemas. Wā, ādzēk<sup>as</sup>em<sup>flāwisēk</sup>  
<sup>95</sup> lā k'imyaxsdēg'ada qlēnemk' gwēgūgūdza. Wā, la<sup>mē</sup> k'imyāēl<sup>em</sup>  
 lāxa lōbekwē, qa<sup>s</sup> lā lāēl<sup>em</sup> lāxa lem<sup>c</sup>lats'lē lāx gemxōtēwalilasa  
 lōbekwē. Wā, laem<sup>laē</sup> q'lemt'lētsē<sup>wēda</sup> k'ik'imyanemē. Wā, g'il-  
<sup>100</sup> <sup>105</sup> em<sup>flāwisē</sup> wī<sup>la</sup> q'lemt'lētsōxs lāa<sup>l</sup> alō<sup>stalē</sup>l<sup>em</sup> lāxēs lem<sup>c</sup>lats'lē  
 lāxēs <sup>110</sup> nā<sup>nemok</sup>!ūmk'āēnā<sup>yē</sup>. Wā, g'il<sup>em</sup>flāwisē gwālēxs lāa<sup>l</sup>  
 70 wī<sup>la</sup> hōqūwelsēda nā<sup>xwa</sup> gwēgūgūdza. Wā, la<sup>mē</sup> yāwas<sup>id</sup> mēx<sup>ē</sup>-  
 dēda gwēgūyīmē lāxēq lāla<sup>l</sup> lāxa lāla gānū<sup>fidēl</sup>. Wā, g'il<sup>em</sup>flā-  
 wisē dzāq<sup>waxs</sup> lāa<sup>l</sup> gwēx<sup>itsē</sup>wēda gwēgūyīmē lē<sup>wa</sup> nēnāgadē, qa<sup>s</sup>  
 g'āxda<sup>xwē</sup> k'lū<sup>lil</sup> lāxa lōbekwē. Wā, g'il<sup>em</sup>flāwisē plēdex<sup>ē</sup>-  
 dexs lāa<sup>l</sup> q'wā<sup>lax</sup>idēda gwēgūyīmē. Wā, g'il<sup>em</sup>flāwisē gwāl

dressed, Chiton (V 7) instructed them what to say. | She told them to 75  
say as follows: "Now, shamans, we will pacify Nawis. (She | meant  
the cannibal-dancer). Now we will try to restore to his senses  
Qwēłtsēs! (She | meant the thrower-dancer). Now we will soften  
the rough winter dancers of | <sup>ε</sup>wī<sup>ε</sup>łenkūlag'ilis." ||

This came from the marriage of Copper-Dancer (IV 19) to the daugh- 80  
ter (IV 20) of the chief of the | Lawēts'ēs of Chief Ğwēx'sēsēlasēmē  
(III 13): and when | all the members of the Sparrow Society had gone  
in, they first sang for the cannibal-dancer | his four songs. Next  
came the frog-dancer, | and finally the thrower-dancer; and after all  
the songs had been sung, || Hōlēlid (V 6) gave away many copper 85  
bracelets | and many dishes to the members of the Sparrow Society.  
After he had done so, | they went out. For four days they kept in  
their | sacred room. Then they were purified in the morning. Then  
the | wash-basins of the new dancers were given to the people, and  
also the || many mats on which they had washed. When this was 90  
done, it was daylight. | Then Hōlēlid (V 6) gave away many cedar-  
bark blankets. Now | that was done. It is said that the Kwāg'uł  
used this | winter dance of the L!al!asiqwāla only once. |

After Hōlēlid (V 6) had finished his potlatch, it was || reported that 95  
Ğwēx'sēsēlasēmē<sup>ε</sup> (III 13) was dead. Then they | sent for Nāp!ēle-  
mē<sup>ε</sup> (V 5), the younger brother of Hōlēlid (V 6), to take his seat, | for

q!wāłax'axs lāa'laē Q!ānasē lēxs'ālaq qa gwēk'lalats. Wā, laem'laē 75  
<sup>ε</sup>nēx' qa <sup>ε</sup>nēk'ēs: "La<sup>ε</sup>mēns yāłalal! pēpexalal' lax Nawisai'." (Lāxa  
hāmats!a ğwē<sup>ε</sup>yōs.) "La<sup>ε</sup>mēns nanāqamalal! lāx Qwēłtsēsai'." (Lāxa  
māmaq!a ğwē<sup>ε</sup>yōs.) "La<sup>ε</sup>mēns temelqwalal' pēpexalal' lax <sup>ε</sup>wilēn-  
kūlag'ilisai'."

Wā, laem g'ayōł lāxa geg'adanemas L!āqwalalē lāx g'īgāma<sup>ε</sup>yasa 80  
Lawēts'ēsē lāx g'īgāma<sup>ε</sup>yē Ğwēx'sēsēlasēma<sup>ε</sup>yē. Wā, g'il<sup>ε</sup>em'łāwisē  
<sup>ε</sup>wī<sup>ε</sup>laēlēda <sup>ε</sup>nāxwa ğwēgūgūdzaxs lāa' l hē g'il q!em'tētse<sup>ε</sup>wēda hā-  
mats!āsēs mōsgēmē q!emq!emdema. Wā, lā<sup>ε</sup>laē māk'īlēda weq'lesaq.  
Wā, lā<sup>ε</sup>laē elx!ā<sup>ε</sup>ya māmaq!a. Wā, g'il<sup>ε</sup>em'łāwisē <sup>ε</sup>wī<sup>ε</sup>la gwāl q!emta-  
sōxs lāa' l yāx<sup>ε</sup>widē Hōlēlidāsa q!ēnemē L!āl!eqwak' l'n k'!ōkūla 85  
lē<sup>ε</sup>wa q!ēnemē lēl<sup>ε</sup>wa<sup>ε</sup>ya lāxa ğwēgūgūdzax. Wā, g'il<sup>ε</sup>em'łāwisē  
ğwāłexs lāa' l nāxwa hōqūwēsa. Wā, hē<sup>ε</sup>lat!a la mōp!ēnxwa<sup>ε</sup>sē <sup>ε</sup>nālā  
lā lemēta. Lāa'lasē kwāsase<sup>ε</sup>waxa gaāla. Wā, laem'laē yāx<sup>ε</sup>wida-  
yowēda kwādzats!āxa dzēdzēlā<sup>ε</sup>ya lōelq!wē q!ēxla lē<sup>ε</sup>wa kwādze-  
dzowēda q!ēnem lēl<sup>ε</sup>wa<sup>ε</sup>ya. Wā, g'il<sup>ε</sup>em'łāwisē gwālxa la q!ūlx'<sup>ε</sup>id 90  
la <sup>ε</sup>nālaxs lāa' l yāx<sup>ε</sup>widē Hōlēlidāsa q!ēnemē k'!ēk'!ōbawasa. Wā,  
laem gwāl laxōq. Wā, <sup>ε</sup>nemp!ēnaem'laē ts!āq!ēnenokwa Kwāg'ulas  
ts!āq!ēna<sup>ε</sup>yasa L!al!asiqwāla.

Wā, g'il<sup>ε</sup>em'łāwisē gwāl yāwix'īlē Hōlēlidāxs g'āxaasa ts!ēk'!āłfi-  
das Ğwēx'sēsēlasēma<sup>ε</sup>yaxs lē<sup>ε</sup>maē wīk'!ēx'īda. Wā, la<sup>ε</sup>mē nen- 95  
kwase<sup>ε</sup>wē Nāp!ēlema<sup>ε</sup>yē, yix ts!ā<sup>ε</sup>yās Hōlēlidē, qa<sup>ε</sup>s lā lāx<sup>ε</sup>stōdeq.

97 Gwēx'sēsēlasēmē (III 13) had no other child besides 'nax'ēnagem (IV 20). The father of Hōl'ēlid (V 6) had a younger brother called Wāyats'ēwid (IV 22). Wāyats'ēwid (IV 22) had a son, Overhanging-Mountain (V 8). Not long after Hōl'ēlid (V 6) had given the winter dance he was taken ill, and also his relative | Wāyats'ēwid (IV 22). He had not been sick a long time when both died. | Now Gwēx'sēsēlasēmē—that is, | Nāp'ēlēmē (V 5)—also died, for he had immediately taken the name of | Gwēx'sēsēlasēmē when he arrived. Now only one was living, Overhanging-Mountain (V 8). || He immediately took the seat of Hōl'ēlid (V 6), and he took the name | Hōl'ēlid (V 6) for the winter dance, and his secular name in the | numaym Laälax's'endayo. He also had a seat among the Maämtag'ila, | because he had a wife from Copper-Dancer from them: and he had a seat in the Kūkwak'üm from his mother's side, because the mother of Overhanging-Mountain was a Kūkwak'üm woman. | That is all that I was told. This is the end. Overhanging-Mountain (V 8) had three seats. |

## THE MAÄMTAG'ILA

1 | I shall first talk about Mätag'ila, the | Grey Seagull. It is said that he was flying along inside of Gwadzē. | Then he took a rest at K'ōdagāla. Then he desired to have what was | a pretty beach,

97 qaxs k'loṣaē ogū la xūnōx's Gwēx'sēsēlasēmā'yē lāx 'nax'ēnagemē. Wā, la ts'lā'yanōkwē ōmpas Hōl'ēlidas Wāyats'ēwidē. Wā, la xūngwades K'lesōyak'ilisē, yix Wāyats'ēwidē. Wā, k'les'lat'la gāla  
1000 gwāl yawix ilē Hōl'ēlidas lāa' qēlx'wida lē'wis 'nemwotē Wāyats'ēwidē. Wā, k'les'laē gēgādēxs lāa' wik'lex'ēdax' dā'xwa. Wā, laēm'laxaē ōgwāqa wik'lex'ēdē Gwēx'sēsēlasēmā'yē, yix Nāp'ēlēmā'yē, qaxs hēx'ida'maa' lēx'ēdes Gwēx'sēsēlasēmā'yaxs lāa' līg'aa. Wā, la'mē 'nemōx'ēm la q'ūlē K'lesōyak'ilisē.  
5 Wā, lā hēx'idaēm lā'x'stōdex Hōl'ēlidē. Wā, la'mē lēgades Hōl'ēlidē lāxa ts'ets'ēqa. Wā, lā l'āqwalaha lāxa bāxūsē lāxēs 'nē'mēmota Laälax's'endayowē. Wā, lāxaē lāgwēxa Maämtag'ila qa gēgādāna yas l'āqwalalē lāq. Wā, lāxaē lāgwēxa Kūkwak'ūme qaes ābask'lotē, yixs Kūkwak'ūmaxsēmāē ābempas  
10 K'lesōyak'ilisē. Wā, hēm 'wāxax'īdala wāldēm g'āxen. Wā, laēm laba. Wā, laēm yūdux'salē k'wayas K'lesōyak'ilisē.

## THE MAÄMTAG'ILA

1 | Heimlen g'il gwāgwex's'alase Mätag'ila: yixs yāoxda q'wagwēmax ts'ek'wa. Wā, lā'laē p'ēl'ē'mkūla lāx ōts'lāla'yas Gwadza'yē. Wā, lā'laē x'ōs'id lāx K'ōdagāla. Wā, lā'laē āwūlx'īdqēxs ēk'āē āwmag'wa. Wā, lā'laē lūwūyōdxēs ts'ek'wagemlē. Wā, laēm'lāē



and he took off his bird mask and became a man. Then he built a house, not large. And after he had built his house, it occurred to him that he would walk across to Tsāxis. As soon as he came through, he saw smoke at Mālmano. Immediately Mātag'ila (for some story-tellers say that his name was Mātag'ila, and others say that it was Mātmatelax, but the numaym of the Maāmtag'ila say that those are right who call him Mātag'ila) went there. As soon as he came to the house, he saw a man lying on his back outside of the house. As soon as the man saw Mātag'ila coming towards the house, he sat up on the ground. And as soon as Mātag'ila arrived, the man spoke, and said, "Tell me, friend, where do you come from?" Thus he said. Immediately Mātag'ila replied, and said, "I am Mātag'ila. I come from my house at K'ōdagāla, brother. Now I shall also ask you, brother, who are you?" Thus he said. Immediately the man replied, and said, "I am Māleleqāla, and now my name is Ōdzēstālis, brother." Thus he said. Then Ōdzēstālis arose, and he called Mātag'ila into his house. Then they sat down in the rear of the house; and Mātag'ila saw the wife of Ōdzēstālis Lāqwa'ilayugwa, and a young girl Aōmōl, who was seated at the right-hand side in the rear of the house. Then they gave to eat to

begwānem'ida. Wā, laem'laē g'ōkwēlaxa g'ōkwē k'les 'wālasa. 5  
 Wā, g'il'em'lāwisē gwālē g'ōkwēlax'yas laē 'nēk'lēx'ēd qa's  
 g'āxē ts'lēqwa g'āg'axa lāxga Tsāxis. Wā, g'il'em'lāwisē g'āxsāxs  
 laē dōx'walelaxa kwax'ila lāx Mālmanō. Wā, hēx'idaem'lā-  
 wisē Mātag'ila,—yixs 'nēk'aēda waōkwē nēnewō'lēnoxqēxs Māta-  
 g'ilax'laē, wā, lā 'nēk'ēda waōkwaqēxs Mātmatelax'laē. Wā, lā 10  
 'nēk'ēda 'nē'mēmōtasa Maāmtag'ilāqēxs hē'maē neqaxa lēq'lās  
 Mātag'ila lāq,—Ja qās'ida qa's lā lāq. Wā, g'il'em'lāwisē lāg'au  
 lāxa g'ōkwē lāael dōx'walelaxa begwānemē t'lek'les lāx Lāsānā-  
 'yasēs g'ōkwē. Wā, g'il'em'lāwisēda begwānem dōx'walelax Māta-  
 g'ila g'āx gwas'elēla lāx g'ōkwas, laē k'wāgael'sēda begwānemē. 15  
 Wā, g'il'em'lāwisē lāg'aē Mātag'ila lāqēxs laē yāq'ēg'a'lēda begwā-  
 nemē. Wā, lā'laē 'nēk'a: "Wēga gwas'idēx 'nemweyōt 'wās  
 g'āx'idē," 'nēx'laē. Wā, hēx'idaem'lāwisē Mātag'ila nā'naxmeq.  
 wā, lā'laē 'nēk'a: "Nōgwaem Mātag'ila, g'āx'id lāxen g'ōkūlase  
 K'ōdagāla, 'nemweyōt. Wā, la'mēsen ōgwaqal wūlalōl, 'nemweyōt. 20  
 Wā, sō'maa āngwas," 'nēx'laē. Wā, hēx'idaem'lāwisēda begwa-  
 nem nā'naxmeq. Wā, lā'laē 'nēk'a: "Nōgwaem Māleleqāla. Wa,  
 len la lēg'ades Ōdzēstālisē, 'nemweyōt." 'nēx'laēxs laē lāx'welsē  
 Ōdzēstālisē. Wā, lā'laē lē'lēlax Mātag'ila lāxēs g'ōkwē. Wā,  
 la'laē k'lūs'alil lāx ōgwiwā'ilasa g'ōkwē. Wā, hēem'lāwis la dōx'wa- 25  
 lē'lats Matag'ilāx genemas Ōdzēstālisē, yix lāqwa'ilayugwa  
 lē'wis ts'lēdāq'lēdza'yē xūnōkwē Aōmōl, yixs k'lūd'zēlāē lāxa  
 hēlk'lotē'walilasa g'ōkwē. Wā, lā'laē lē'xwilasēwē Mātag'ila.

40 Mātag'ila and after he had eaten, Mātag'ila spoke, and said, "O  
 brother, let me tell you why I come to your house. I came to marry  
 your princess." Thus he said. Then Ōdzē'stalis replied, and  
 said, "O brother! [go on, brother!] I take you in." Thus he said.  
 Then Mātag'ila married Aōmōl, the princess of Ōdzē'stalis, the  
 45 first chief of the numaym Mamalēleq'ām of the Mamalēleq'āla. Then  
 Ōdzē'stalis gave in marriage the name 'māxūyalidzē to his son-in-  
 law Mātag'ila; and now Mātag'ila had the name 'māxūyalidzē  
 after this. 'māxūyalidzē staid four days with his wife Aōmōl at  
 10 Māmano. Then he got ready in the morning and walked across,  
 going home to his house at K'ōdagāla. 'māxūyalidzē and his wife  
 Aōmōl had not been living as husband and wife for a long time  
 before they had a son. Immediately 'māxūyalidzē said that he  
 would walk across until he came to Māmano, the village of his  
 15 father-in-law Ōdzē'stalis. As soon as 'māxūyalidzē entered the  
 house, he reported that he had a son. And immediately Ōdzē'stalis  
 said to his wife L'āqwaq'ilayugwa, "Let my grandson have the  
 name L'āqwaq'ila." Thus he said. Then Ōdzē'stalis gave this  
 name L'āqwaq'ila in marriage to his son-in-law 'māxūyalidzē as a  
 50 name for his child. Then 'māxūyalidzē went home to his house in

Wā, g'il'em'lawisē gwāl L'ēywa lāa'lasē yāq'ēg'a'lē Mātag'ila. Wā,  
 30 la'laē 'nek'a: "ya, 'nemweyōt, wēg'ax'in nēlasg'in g'ū'xēnēk' lāxōs  
 g'ōkūlasēx. Wā, hē'men g'ū'xēnēxg'in gāgak'lek' lāxs k'ledē-  
 laqōs." 'nēx'laē. Wā, lā'laē Ōdzē'stalisē nā'maximēq. Wā, lā'laē  
 'nek'a: "Wēga 'nemweyōt, la'men da'clōl'" 'nēx'laē. Wā, la'mē  
 Mātag'ila geg'ades Aōmōlē, yix k'ledēlas Ōdzē'stalis, yix g'il'galisē  
 35 g'igāme'sa 'nēmēmōtasa Mamalēleq'āmasa Mamalēleq'āla. Wā,  
 la'mē Ōdzē'stalisē lēgēmg'ilx'lāx 'maxūyalidzē lāxēs negūmpē  
 Mātag'ila. Wā, la'em lēgādē Mātag'ilās 'māxūyalidzē lāxēq.  
 Wā, mōp'ēn'wa's laē 'nālās hēlā 'māxūyalidzē lē'wis gēDEMē  
 Aōmōlē lāx Māmano. Wā, lāx'da'x'laē xwānal'fidaxa gaāla qa's  
 40 la tsēqwa. Lā'laē nā'nakwa lāxēs g'ōkwē lax K'ōdagāla. Wā,  
 k'ōs-la'la gāla hā'yāsek'ālē 'māxūyalidzē lē'wis gēDEMē Aōmōlax  
 laē xūngwadex'fisa bābagumē. Wā, hēx'ida'em'lawisē 'māxūya-  
 lidzē g'āx ts'ēqwa qa's g'āxē lāx Māmano lāx g'ōkūlasasēs ne-  
 gūmpē Ōdzē'stalisē. Wā, g'il'em'lawisē la'lē 'maxūyalidzē lāxa  
 45 g'ōkwē laē hēx'ida'em ts'ek'āl'fidexs lē'maē xūngwadesa bābagumē.  
 Wā, hēx'ida'em'lawisē Ōdzē'stalisē 'nek'a lāxēs gēDEMē L'āqwaq'i-  
 layugwa: "Wēg'illax'i lēgadlen ts'ōx'LEMās L'āqwaq'ila." 'nēx'laē.  
 Wā, la'em'lawisē Ōdzē'stalisē lēgēmg'ilx'lāxōx L'āqwaq'ilax lāxēs  
 nēgūmpē 'māxūyalidzē qa lēgēms xūnōkwās. Wā, la'em'laē nā'na-  
 50 kwe 'māxūyalidzē lāxēs g'ōkwē lāx K'ōdagāla. Wā, la'em'laē

K' lödagāla. Then he | named his child L.lāqwag'ila; and L.lāqwag'ila 5 | grew up quickly. | As soon as he was strong enough, he | asked his father 'māxūyalidzē to make a bow for him and | four arrows. Immediately 'māxūyalidzē || made a bow of yew wood as a bow for 55 his son L.lāqwag'ila. | When the bow and the four arrows were finished, | 'māxūyalidzē gave them to his son L.lāqwag'ila. Then L.lāqwag'ila took the bow and the four arrows and | put them down at the head part of his bed, in the evening. Then | he lay down and 60 slept. Now 'māxūyalidzē never | questioned his son why he lay down early | in his bed. 'māxūyalidzē arose early in the morning, and went straight to the bed of his son L.lāqwag'ila | to look at him. Now he was not lying down with his bow, || and 'māxūyalidzē did 65 not know which way his son L.lāqwag'ila had gone. | Then he told his wife Aōmōl, and | Aōmōl forbade her husband to talk about it. Thus she said to him. | When evening came, 'māxūyalidzē felt uneasy on account of his | son. In the night, when it was dark, || 'māxūyalidzē sat down in vain outside of his house, | waiting in 70 vain for his son to come home. He never came. | Then he just went into his house. |

Now I shall stop talking about 'māxūyalidzē and his wife Aōmōl

Lēx'ēdes L.lāqwag'ila lāxēs xūnōkwē. Wā, lā'laē halag'ōstā q!wa- 51  
 'xēna'yas L.lāqwag'ila. Wā, g'il'EM'elāwisē hēl'ak'lox'ewidexs hē  
 āxk'!ālaxēs ōmpē 'māxūyalidzē qa lek'wilēsēx lek'wisa qāē lō'  
 mōts!aqa hāñnaL'ema. Wā, hēx'idaEM'elāwisē 'māxūyalidzē  
 lek'wilaxa L'EMq!ē qa lek'witsēs xūnōkwē L.lāqwag'ila. Wā, 55  
 g'il'EM'elāwisē g'wāla lek'wisē L'ēwa mōts!aqē hāñnaL'ema laa'lasē  
 ts!āwē 'māxūyalidzās lāxēs xūnōkwē L.lāqwag'ila. Wā, lā'laē  
 L.lāqwag'ila dāx'ēidxa lek'wisē L'ēwa mōts!aqē hāñnaL'ema qa's lā  
 āx'ānilas lāx ōgwāxtānilasēs kwa'lēsasaxa laEM dzāqwa. Wā, lā'laē  
 kūlg'a'lila qa's mēx'ēdē. Wā, laEM'elāē 'māxūyalidzē hēwāxa 60  
 wūlaxēs xūnōkwē lāx lāg'ilas xENLEla gax'staēl la kūlx'ida  
 lāxēs kū'lēlasē. Wā, laEM'elawisē gāg'ustāwē 'māxūyalidzāxa gāda.  
 Wā, lā'laē hē'nakūla'EM lāx kū'lēlasasēs xūnōkwē L.lāqwag'ila  
 qa's dōx'ewidēq. Wā, lā'laē k'!ēās kū'lila L'ēwis lek'wisē. Wā,  
 la'mē 'māxūyalidzē k'!ēs q!āLElax g'wāgwaag'asasēs xūnōkwē 65  
 L.lāqwag'ila. Wā, lā'laē nēlāxēs GENEMē Aōmōlē. Wā, āEM'elawisē  
 Aōmōlē belaxēs la'wūNEMē qa k'!ēsēs g'wāgwēx's'āla lāq. 'nēx'!āēq.  
 Wā, laEM'elawisē dzāqwa's laa'las nānoX'ewidē 'māxūyalidzāsēs  
 xūnōkwē. Wā, laEM'elawisē p'LEDEx'ēidaxa gānolē. Wā, wū'EM-  
 'elawisē 'māxūyalidzē la k'!wās lāx L.lāsanā'yasēs g'ōkwē wū'EM 70  
 ēsela qa g'āxēsēs xūnōkwē nā'nakwa. Wē, hēwāxalEM'elawisē g'āxā.  
 Wā, āEM'elawisē la laēl lāxēs g'ōkwē.

Wā, la'mēsēn g'wāl g'wāgwēx's'āla lāx 'māxūyalidzē L'ēwis GENEMē  
 Aōmōlē qEN wāg'i g'wāgwēx's'āla lāx L.lāqwag'ila. yix nax'ūstae

75 and I shall talk about L'āqwag'ila who walked straight up the river K'ōdagāla when day was not near yet in the morning. He went up the small river, and his body became warm when it was day. Then he sat down on the side of the bank of the small river. Then he took off his blanket, and he sat down in the water. And  
80 he sprinkled his body with water. Four times he sprinkled himself with water on each side of the neck. Then he heard in the distance the cry, "Wip, wip, wip!" Thus said what was heard by him. Then L'āqwag'ila guessed what it was—a bird or a quadruped—that was heard by him crying. L'āqwag'ila just sat in the water.  
85 Then it was as though he was dreaming of the cry, "Wip, wip, wip!" that he had heard at the upper end of the little river. Then he was like waking up from his sleep; and he walked out of the water and sat down where he had left his bear blanket. Then he was a little afraid of what he had heard. He had not been sitting  
90 for a long time, before he made up his mind to go home. Then he arose, and suddenly he heard something saying, not aloud, "L'āqwag'ila go up the river. You will obtain a supernatural treasure. It would be well for you to bathe again in this river that all the human smell may come off your body." Thus said what  
95 was heard by him. Immediately he took off his bear-skin blanket

75 qūyamālx wās K'ōdagālāxa k'ēs'em ēx'ala qa's 'nāx'ēdēxa gaūla. Wā, k'ēs'em'lāwisē 'nelg'ila lāxa 'wābida'wē laē ts'el'x-widē ok'wina'yasēxa hāmē 'nāla. Wā, lā'laē k'wāg'aelsa lāx ōgwā-gu'yasa 'wābida'wē. Wā, lā'laē xēnx'ēdxēs 'nēx'ūnā'yē qa's lā k'wa'sta lāxa 'wāpē qa's xōs'it'ēdēsa 'wāpē lāxēs ōk'wina'yē. Wā,  
80 hēm'lāwis ālēs mōp'ēna xōs'itsa 'wāpē lāxēs 'wāx'sanōlxawa'yē lā'lasē wū'elaxa qwēsaxsdālā wip wip wip. 'nēx'laē wū'elax. Wā, laem'lāwisē L'āqwag'ila sen'yastōtsa lāx gwēx'sdemasē lō' ts'ek'wē lō' g'il'g'aēmasa wū'elax hēk'lāla. Wā, laem āem la k'wastēse L'āqwag'ila lāxa 'wāpē. Laem'laē hē gwēx's āem mēxē-  
85 hasē wūla'laena'yaxa wip wip wipx:lā lāx 'neldzāsa 'wābida'wē. Wā, lā'laē hē gwēx's ts'lāk'ēgē'nakūlasōx mēxax. Wā, lā'laē lā'sta lāxa 'wāpē qa's lā k'wāg'aels lāx x'ilq'edzasasēs 'nēx'ūna'ya L'ā'ya. Wā, laem'laē k'alē'lāla nāqa'yasēs la wū'ela. Wā, hē'at'la la gēs k'wāsa. Wā, laem'laē ālēs'ta nāqa'yas qa's g'āxlag'āem nā'nak'  
90 lāxēs g'ōkwe. Wā, laem'lāwisē lāx'ūlsa lā'lasē wū'āx'alelaxa k'ēsa hāse la 'nēk'a. Hayostaema L'āqwag'ila lāxwa 'wāx lāxgas lōgwēlg'os. Wā, hē'tlas ēg'asē xwēlaqaem lā'stex'ēd lāxwa 'wax qa wilāwēsa bēx'p'lāx lāxēs ōk'wina'yaqōs." 'nēx'laē wū'elax L'āqwag'ila. Wā, hēx'ēdaem'lāwisē xwēlaqa x'elxelsaxēs L'ēn-  
95 tsemē 'nēx'ūna'ya qa's lā k'wa'sta lāxa 'wa. Wā, laem'lāwisē

and sat down in the river. Then he | sprinkled himself with water 96  
 on each side of the neck; and | when he had sprinkled himself 100  
 times, he heard again the voice: "Wip, wip, wip!" | it said. Then  
 he desired to go to try to see it. | He came out of the water, and put  
 on his bear-skin || blanket. Then he walked up the river. And he 100  
 did | not go there before he became warm. He sat down | and put  
 down his bear-skin blanket. Then he arose and went | to sit down  
 in the water, and he sprinkled both sides of his neck with water.  
 As soon as he had sprinkled himself four times, he heard again the  
 voice, || "Wip, wip, wip!" at a place near where he was. Now it 5  
 was evening. Then | he really rubbed his body with his hands, and  
 threw water upon himself. | As soon as he had finished, he came out  
 of the water, and | sat down on the ground where he had left his  
 bear-skin blanket. He had not | been sitting there long before he  
 started, and he had not been going there long along the river | when 10  
 he took off again his bear-skin blanket, and put it down. | Then he  
 sat in the water, and threw water on both sides of his neck. As soon  
 as he had sprinkled himself four times, the sound, "Wip, wip, wip!"  
 was | heard by him, while he turned his back to the upper end of the  
 river. Then L!äqwaḡila | turned around to look for (the sound).  
 What should he see! There was a great house with painted | front 15  
 with a copper on each side of the door. | Then a hämshämts!Es ran

xōsasa ʷwāpē lāxēs ʷwāxʷsanōlxawaʷyē. Wā, ḡilʷemʷlaxaāwisē 96  
 mōp!Ena xōsʷidexs lāaʷlasē ēdzaqwa wūʷlɛlas wip wip wip.  
 ʷnɛxʷɛl. Wā, laēmʷlaē āwūlxʷidēq qaʷs lālagʷi dadoxʷwaʷlɛlaaq.  
 Wā, laʷlaē lāʷsta lāxa ʷwāpē qaʷs ʷnɛxʷūndēsēs L!entsemē  
 ʷnɛxʷūnaʷya. Wā, lāʷlaē qāsʷwūsta lāxa ʷwā. Wā, lāʷlaē 100  
 kʷlēs qwēsḡilaxs laē ts!ɛlxʷwida. Wā, laʷlaē kʷwāḡaels  
 qaʷs xʷɛlxɛlsɛxēs L!entsemē ʷnɛxʷūnaʷya. Wā, lāʷlaē lāxʷūls qaʷs lā  
 kʷwaʷsta lāxa ʷwā. Wā, lā xōsʷɛtsa ʷwāpē lāxēs ʷwaxʷsanōlxawaʷyē.  
 Wā, ḡilʷemʷlāwisē mōp!Ena xōsʷidexs lāa ēdzaqwa wūʷlɛlaxʷwas  
 wip wip wip lāxa ʷnɛxʷwāla lāx āxāsaxsa laem dzāqwa. Wa, laēm- 5  
 ʷlaē ālaxʷid ḡūsāsēs ɛʷyasowē lāxēs ōkʷwinaʷyē lāxēs xōsaēnaʷyasa  
 ʷwāpē. Wā, ḡilʷemʷlāwisē ḡwāla laē lāʷsta lāxa ʷwāpē qaʷs lā kʷwā-  
 ḡaels lāx xʷilqʷedzasasēs L!entsemē ʷnɛxʷūnaʷya. Wā, kʷlēs!lat!a  
 ḡēs kʷwāsa laē qāsʷida. Wā, kʷlēs!lat!a qwēsḡila qāyamālaxa ʷwāxs  
 laē ɛt!ēd xɛnxʷidxēs L!entsemē ʷnɛxʷūnaʷya qaʷs xʷɛlxɛlsēq. Wā, 10  
 laʷlaē kʷwaʷsta lāxa ʷwāpē qaʷs xōsʷidɛxēs ʷwāxʷsanōlxawaʷyē. Wā,  
 ḡilʷemʷlāwisē mōp!Ena xōsʷidexs lāaɛl ēdzaqwa wip wip wipxē wū-  
 ʷlɛlas lāx ḡwēkʷālaasas lax ʷnɛldzāsa ʷwa. Wā, lāʷlaē ʷnɛlsɛdɛ t!ā-  
 qwaḡila qaʷs dōxʷwidēq. ʷmāslɛlāwis, ʷwālasa ḡōkʷ kʷlatemālēs tsa-  
 qemaʷyaxa L!āqwa ʷnālʷnɛmsḡem lāx ʷwāxʷsōtstāʷyasa t!ɛxʷila. Wā, 15  
 hēmʷlāwis ʷyalḡildzatsa hämshämts!ɛsē L!āsanāʷyas. Wā, laʷlaē

17 about outside of the house. Then the hāmshāmts!ēs went back behind the house, starting from the right side of the house. As soon as he had gone back, L!āqwag!ila went out of the water, and sat down where he had left his bear-skin blanket. And it was not long since he had sat down, when four men came wearing red cedar-bark around their necks, and red cedar-bark around their heads: and all carried round poles as sparrow-canes. They came to the place where L!āqwag!ila was seated; and one of them spoke, and said, "We are sent by our friend Ts!ek!exsdē to come and call you to watch us taming Hāmsbē." Thus they said. Immediately L!āqwag!ila arose, put on his bear-skin blanket, and followed the four sparrows. They went into the house, and L!āqwag!ila sat down at the left hand side inside of the door of the house. And as soon as he had sat down, a man, who was standing in the rear of the house, spoke, and said, "Now, take care, shamans! when we tame our friend Hāmsbē, for our friend L!āqwag!ila has come, and he sits down by our side in order to see the gift that he is going to get." Thus he said. Then the hāmshāmts!ēs came in, and cried, "Wip, wip, wip!" And then immediately the song-leaders beat fast time, and they sang a song of the hāmshāmts!ēs with fast beating. And when it was at an end, they sang a song with slow time beating.

17 ālēstēda hāmshāmts!ēsē lāx alanāyasa gōkwē. gūyagē lāx hēl-  
k!ōdenwāyasa gōkwē. Wā, gil'em!āwisē lāyag'ēxs laē L!āqwa-  
g!ila lāsta lāxa wāpē qā's lā k!wūg'āels lāx x'ilq!ēdzasasēs L!ēn-  
20 tsemē nēx'ūna'ya. Wā, k!ēs'lat!a gēs k!wāsa g'āxaasa mōkwē  
hēbegwānem qeqenxālaxa L!āgēkwē. Wā, lāxāē qēqex'emālaxa  
L!āgēk'. Wā, lā nāxwāem sēsēk!āk'elaxa lēlx'enē dzōmēgalaxa  
gwēsp!ēqē. G'āxda'x' lāx k!wādzasas L!āqwag!ila. Wā, lā'laē  
yāq!ēg'a'fēda nēmōkwē lāq. Wā, lā'laē nēk'a: "yālag'emnu'x'  
25 yisens nēmōkwē Ts!ek!exsdē qenu'x' g'axē lē'lālōl qā's layōs  
x'its!ax'ilaxa yālalax Hāmsba'yē," nēx'laē. Wā, hēx'ida'em!ā-  
wisē L!āqwag!ila lāx'ūlsa qā's nēx'ūndēsēs L!entsemē nēx'ūna'ya  
qā's lā lāg'ixa mōkwē gwēgūdzā. Wā, lā'laē hōgwīl lāxa gōkwē.  
Wā, hē'lat!a k!wāg'alilē L!āqwag!ila lāxa gemxōtstālitās āwīlēlāsa  
30 t!ex'ilāsa gōkwē. Wā, gil'em!āwisē k!wāg'alila laa'lasē yāq!ēg'a-  
fēda lā'wīlē begwānem lāxa ōgwiwā'ilāsa gōkwē. Wā, lā'laē  
nēk'a: "Wāg'il la yāl!ālex pēpāxāl lāxens yālaēnēlaxens  
nēmōkwē Hāmsba'ya qāens nēmōkwēx L!āqwag'ilax, yixs  
g'āxaēx k!wanā'il g'āxens qā's dōqwalēxōs lōgwīlēx, nēx'laēxs  
35 g'āxaasē g'āxēlēda hāmshāmts!ēsē wip wip wipxēlaxs g'āxaē g'āxē-  
la. Wā, hēx'ida'em!āwisē nēmāx'īd lēxdzōdēda nēnāgadē qā's  
denx'ēdēsa tsaxāla q!emdemsa hāmshāmts!ēsē. Wā, gil'em!āwisē  
q!ūlba laē denx'ētsa neqaxelās t!emyas q!emdemā. Wā, lā'laē

There were | three songs with slow time beating, besides the one with fast time beating. || There were four songs in all for the hāmshāmts!ēs 40 Hāmsbē. | (I forgot that as soon as the hāmshāmts!ēs came in, he bit four Sparrows.) As soon as he had finished dancing, | he went into his sacred room. The one who told me the story did not know what was painted on the sacred room. As soon as he had finished, an old man arose. He spoke, and | said, "We have tamed him, 45 shamans. Now I shall turn | to our great friend l!āqwag'ila. Now you | have seen the treasure that you obtained, friend l!āqwag'ila, the great dance hāmshāmts!ēs, | Hāmsbē. Now you will have the name Hāmsbē, || and also this great winter-dance house which has 50 the name | <sup>ε</sup>nemsgemselalelas." Eagles were sitting on top of grizzly-bear posts on | each side of the rear of the house; and men who had red cedar-bark on their heads | stood on the heads of the grizzly-bear posts on each side of the | door of the house. Those men had red cedar-bark rings who stood on | the grizzly bears on 55 each side of the door, for they were speaking-posts, | and the name of the post on the right-hand side was Wāwāxēmīl, and the name of the post on the left-hand side was | G'āg'ēqemīl. "Now your name will be | <sup>!</sup>Āwaxelag'ilis in summer; and it will be your chief's name: and | your name will be Dzelk'!exsdē as a member of the Sparrow Society, when your father gives a winter dance." Thus | said the 60

yūdux<sup>ε</sup>sema neqaxela q!EMq!EMdems ōgū'la lāxa ts!axāla. Hāmōsgemgō'laē q!EMq!EMdemas Hāmsba'yēxa hāmshāmts!ēs. 40 (Wā, hēxōLED L!ēlēwēsōxs g'il'maē g'āxēLēda hāmshāmts!ēs laē q!EX<sup>ε</sup>idxa mōkwē gwēgūdza.) Wā, g'il<sup>ε</sup>EM'fāwisē gwāl yEXwāxs laē lāts!ālil lāxēs māwilē. Wā, laEM k'!ēs q!ēq!āL!alēda nōsa qaEN-lāx k'!ādedzā'yaxa māwilē. Wā, g'il<sup>ε</sup>EM'fāwisē gwāla lāa'lasē lāx<sup>ε</sup>ūlilēda q!ūlyakwē begwānema. Wā, lā'laē yāq!eg'ā'la. Wā, 45 lā'laē <sup>ε</sup>nēk'a: La<sup>ε</sup>mENS yālamasaq, pēpāxā. Wā, la<sup>ε</sup>mēSEN gwēgemx<sup>ε</sup>idel lāxENS <sup>ε</sup>nEMōx'dzēx lāxōx l!āqwag'ilax: laEMS dōx-walelaxēs Lōgwayōs, qāst l!āqwag'ilāxa <sup>ε</sup>wālasē lādaxa hāmshāmts!ēsē yix Hāmsba'yē. Wā, laEMS lēgadelts Hāmsba'yē. Wā, yūmēsa <sup>ε</sup>wālasēx ts!āgatslē g'ōkwaxwa lēgades g'ōkwa yis <sup>ε</sup>nEMS- 50 gemselelelas," xwa kwēkwēwāxs k!ūdzetā'yāaxwa nēnānēx lē-lāmsa <sup>ε</sup>wāx'sotiwālilasa g'ōkwēx. Wā, lāx L!ēL!agekumālōx bēbegwānemōx lēlaxūtā'yaxwa nēnānēx lēlāmasa <sup>ε</sup>wāx'sotstālilasa t!EX'ilāsa g'ōkwēx; yEXōxda L!ēL!agekūmālix bēbegwānem lēlaxūtāwēxwa nēnānēx lāxwa <sup>ε</sup>wāx'sotstālilaxsa t!EX'ilax yixs yēya- 55 q!ENT!eqaēx lāx lēgades Wāwāxēmīla hēlk'lotstālilē lāma; wā lāx lēgades G'āg'ēqemīlxwa gemxōtstālilēx lāma. "Wā, la<sup>ε</sup>mēts lēgadelts <sup>ε</sup>Waxelag'ilis lāxa bāxūsē, laEMS g'igEXlāleleq. Wā, lālē lēgades Dzelk'!exsdē lāxa gwēgūdza, yix āsa qō ts!ets!EX'ēdlō."

61 speaker of the house. Then L!āqwag'ila | looked at everything in the house; and after he had seen everything, | the house disappeared.

Then L!āqwag'ila was alone sitting on the ground. | Now it was  
65 morning, and L!āqwag'ila only wished to | remain sitting on the ground for four days. And, when he had finished what he was planning during these four days, while he was sitting there, he arose, | took off his bear-skin blanket, put it down, and | went into the water. Then he sprinkled water on each side of his neck, | as he had done before.  
70 And after he had done so, he came out of the water, || and went to where he had put down his bear-skin blanket; | and he put it on. Then he lay down, and immediately he | went to sleep. At once he dreamed of the old man, || the speaker of the large winter-dance house. Then L!āqwag'ila dreamed that he was sitting down by his side,  
75 and | the old man spoke, and said, "You have done well, friend, | that you did not go home at once, | for they only wished to try you. Therefore your supernatural treasure disappeared, the great | winter-dance house, for you will see it again this evening: | for four  
80 nights we shall tame Hāmsbē<sup>ε</sup>, your || supernatural treasure friend! And when he is tamed, we shall go and take the | house to the village of your father." Thus he said and disappeared. Now |

60 'nēx'laēda yāyaq!ENTEMēlasa g'ōkwē. Wā, laEM'lawisē L!āqwag'ila dōqwalaxa 'nāxwa gwālaatsa g'ōkwē. Wā, g'il'EM'lawisē gwāl dōqwaqēxs laē x'isēlsēda g'ōkwē.

Wā, laEM'lae L!āqwag'ila āem la 'nemōk'ūs'EM la k!wāsa. Wā, laEM 'nax'fidaxa gaūla. Wā, ā'ēmēsē L!āqwag'ila 'nēx' qafs hēx'-  
65 sa'mē k!wasē lāla lāx mōp!enxwasē 'nāla. Wā, g'il'EM'lawisē gwālē k!wēxa'yas lāx mōp!enxwasē hēlās k!wadzasē lān'lasē lāx'ūlsa qafs xēn'x'idēxēs L!ENTSEMē 'nēx'ūna'ya qafs x'ilxēlsēq. Wā, lā'laē lā'sta lāxa 'wāpē. Wā, laEM'laē xōsasa 'wāpē lāxēs 'wāx'sanōlxa-wafyē lāxēs g'ilx'dē gwēg'ilasa. Wā, g'il'EM'lawisē gwāla laē lā'sta  
70 lāxa 'wāpē qafs lā lāx x'elq!edzasasēs L!ENTSEMē 'nēx'ūna'ya. Wā, lā'laē 'nēx'ūndes. Wā, lā'laē kūlg'aēlsa. Wā, lā'laē hēx'fidaEM mēx'ēda. Wā, lā'laē hēx'fidaEM mēxelasa q!ūlyakwē begwānemxa yāyaq!ENTEMēlasa 'wālasē g'ōk<sup>u</sup>, yixu ts!āgats!ē. Wā, laEM'laē L!ā-qwag'ila mēxelas g'āx k!wanULEMelsaq. Wā, lā'laē yāq!eg'a'lēda  
75 q!ūlyakwē begwānema. Wā, lā'laē 'nēk'a: "Laems hēlaxa, qāst, lāxēs gwēx'fidaasōs, yixs k!ēsaaqōs āem hēx'fidaEM la nā'nakwa qaxs ā'maaqōs wā'ēsasōs lāx lāg'ilas x'is'fidēs lōgwa'yaōsxa 'wālasa ts!āgats!ē g'ōkwa, qaxs dōx'walela'ēmēlaqōsasaqēxwa dzāqwalēx yixg'ins mōp!enxwasilg'axa gūgūnōlē yāl'LEX Hāmsba'ya xēs lō-  
80 gwa'yōs, qāst. Wā, g'il'EM'lawisē yāl'fidēl la'ēmēnu'x<sup>u</sup> lāl taōtsa g'ōkwē lāx g'ōkūlasas āsa," 'nēx'laēxs laē x'is'fida. Wā, laEM'laē



L!āqwag'ila awoke and he went again into the water for he wished 83  
to get what the old man had talked about. | And for a long time he  
remained sitting in the water; and | after he had sprinkled himself 85  
with water, he sat down again on the ground where he had left his  
bear-skin blanket. And as soon as evening | came, he arose again  
and sat down in the water, and sprinkled his body. | And as soon as  
he had done so, he went to where he had left his bear-skin blanket,  
and sat down on the ground. And he had just put on his | bear- 90  
skin blanket when he saw the great | winter-dance house standing  
on the ground. Then he saw all the old | men and the other men  
walking about in it. Then | the speaker of the house, the old man of  
whom he had dreamed, spoke, and said, "Now, take care, si-  
mans! || let us tame our friend Hāmsbē." Thus he said, and 95  
turned | to L!āqwag'ila, and he said, "You have done well, friend |  
L!āqwag'ila, that you did not just go home to your house when |  
the great winter-dance house disappeared, when we first came to  
tame our | great friend Hāmsbē. Now wait until the end of four  
nights. When these are finished, your supernatural treasure will go 200  
to the village of | your father." Thus he said. As soon as he  
finished his speech, there was the sound of "Wip, wip, wip!"  
inside of the sacred room. Immediately the song-leaders | began to  
sing the song with fast time beating; and as soon as the last time

ts!EX'īdē L!āqwag'ila. Wā, hēx'īdaEM'lāwisē la ēt'lēdē L!āqwag'ila 82  
la'sta lāxā 'wāpē qaxs lē'maē āwūlx'īdEX wāldemasā q'lūlyakwē  
begwāNEMq. Wā, laEM'lāē gāhaxs laē k!wā'stels lāxa 'wāpē. Wā,  
g'il'EM'lāwisē g'wāl xōsitasā 'wāpaxs laē xwēlaqa la k!wā'g'aels lāx 85  
x'Elq'ēdzāsasēs L'EntSEMē 'nEX'ūna'ya. Wā, g'il'EM'lāwisē dzāxsto-  
'nākūlaxs laē ēt'lēd lāx'ūls qa's lā k!wā'sta lāxa 'wāpē qa's xōset'lē-  
dēs. Wā, g'il'EM'lāwisē g'wālexs laē lāx x'Elq'ēdzāsasēs L'EntSEMē  
'nEX'ūna'ya qa's k!wā'g'aelsē. Wā, hēEM'lāwis ālēs g'wāl 'nEX'ūntsēs 90  
L'EntSEMē 'nEX'ūna'ya laa'lasē dōx'walelaxs k!wā'ēlaē lāxa 'wālasē  
ts!āgats'ē g'ōkwa. Wā, laEM'lāē 'nāxwāEM dōqūlaxa q'lūlyakwē be-  
gwāNEM lē'wa āl'ōgū'la bēbegwāNEM g'iyim'īlilēla lāq. Wā, lā'laē  
yāq'ēg'a'fēda yāyaq'Entemēlē q'lūlyak' begwāNEMA. yix mēxax'dās  
L!āqwag'ila. Wā, lā'laē 'nēk'a: "Wā, wēg'il la yāl'ALEX pēpexāl  
qENS wēg'i yālālxEN 'nEMōkwaē Hāmsba'ya," 'nēx'laēxs laē g'wē- 95  
gEMx'īd lāx L!āqwag'ila. Wā, lā'laē 'nēk'a: "Laems hēlaxa, qāst  
L!āqwag'il, yixs k'ēsaaqōs āEM la nā'nakwa lāxēs g'ōkwaōs, yixs  
laēx x'īselsēda 'wālasēx ts!āgats'ē g'ōkwaxENS g'ilx'dEMē yālxENS  
'nEMōx'dzē, yōx Hāmsba'yēx. Wā, laEMS lālabaauxwa mōxsax  
gāgENōLA. Wā, g'wāl la'mēsōx lāla lōgwa'yaqōs lāx g'ōkūlasas 200  
āsa," 'nēx'laē. Wā, g'il'EM'lāwisē q'lūlbē wāldemas la'ssa wip wip  
wipxā lāx ōts'ālilasa lēMē'lats'ē. Wā, hēx'īdam'lāwisēda nēnāgadē  
dENx'ēdasa tsaxāla q'EMdEMS. Wā, g'il'EM'lāwisē q'lūlbēda tsaxāla

beating was ended, they sang three songs with slow time beating.  
 5 And when they had finished singing the four songs of Hämshbê, he went into the sacred room. Then the house never disappeared. And now L.lâqwa'ila was invited in to go and see the inside of the sacred room. Then he was asked to lie down inside of the sacred  
 10 room that night. For four nights they tamed the hāmshāmts!es. Then Hämshbê was really tamed after this. Then the old man, the speaker of the house, said to his tribe the Spirits (for the hāmshāmts!es was Baḫ<sup>u</sup>bakwālanuk<sup>u</sup>, as he was called by the Kwā'ut; and he is called by the Rivers Inlet people Baḫ<sup>u</sup>bakwā-  
 15 lanux<sup>u</sup>siwê<sup>e</sup>) that L.lâqwa'ila would go home when day came, with his supernatural treasure, the house named 'nemsgemselalelas, and the great dance hāmshāmts!es. "Now you will go home, L.lâqwa'ila, when it is nearly daylight, for your house is not far away." Thus he said. Immediately L.lâqwa'ila arose from the  
 20 place where he was sitting, and went out of the door of the large house, and he walked down the river. And he had not been walking long when he came to the house of his father. When he tried to go into the house of his father, he saw a large house coming to the ground by the side of the house of his father 'māxūyalidzē.  
 25 L.lâqwa'ila immediately went in to his supernatural treasure, the

lāa'lasē denx'ōtsa neqāxela q'emdemaxa yūdux<sup>u</sup>semē. Wā,  
 5 g'il'mōsē gwāl denxelasa mōsgemē q'emq'emdem Hāmshba'yē laē lats'lāil lāxēs l'mē'lats'ē. Wā, laem'laē hēwāxa x'is'idēda g'ōkwē qaxs l'ēmaē L.lâqwa'ila l'ē'lalasō<sup>e</sup> q'as lā l'ēk'!waqa dōqwa x'ōts'lā-  
 lilasa l'emē'lats'ē. Wā, laem'laē āxk'!ālasō<sup>e</sup> q'as hē'mē kül'galila  
 10 ōts'lāwasa l'emē'lats'āxa gānolē. Wā, laem'lāwisē mōp'enxwa'sa  
 gānolas yāxaxa hāmshāmts!esē. Wā, laem'ālak'!āla la yā'ida, yix  
 Hāmshba'yē lāxēq. Wā, laem'lāwisēda q'ūlyakwē bēgwānemxa  
 yāyaq'entemēlasa g'ōkwē nēlaxēs g'ōkūlōta ha'yāyilagāsē (yix  
 hē'māē Baḫ<sup>u</sup>bakwālanuk<sup>u</sup>, yixa hāmshāmts!esē, yēxs hē'māē lēqē-  
 layōsa g'ūlāsa Kwā'gulaq, yix gwe'yāsa Āwik'ēnoxwē Baḫ<sup>u</sup>bakwā-  
 15 lanux<sup>u</sup>siwē<sup>e</sup>), yixs l'ēmaē lāl nā'nax<sup>u</sup>lē L.lâqwa'ilaxa lāla 'nā'na-  
 kūlal l'ē'wis lōgwa'ya g'ōkwē lēgades 'nemsgemselalelasē l'ē'wa  
 'wālasē lādaxa hāmshāmts!esē. "Wā, hā'g'il la nā'nax<sup>u</sup>lōl, L.lâqwa-  
 g'ilaxwa lāx elāq 'nāx'ida qaxs k'!ēsaēx qwēsālōs g'ōkwaqōs,"  
 20 'nēx'laē. Wā, hēx'ida'em'lāwisē L.lâqwa'ila lāx'ūlil lāxēs k'!waē-  
 lasē q'as lā lāwēls lax t'ēx'ilāsa 'wālasē g'ōkwa. Wā, la'laē qāsātō-  
 sēla lāxa 'wa. Wā, 'wila'x'udzē'laē gēg'is qāsaxs g'ūxāē g'ūx'alela  
 lēpaxs g'ōkwasēs ōmpē. Wā, laem'lāwisē wāx lālaēl'ā lāx g'ōkwasēs  
 ōmpaxs laē dōx'wālelaxa 'wālasē g'ōkwaxs g'ūx'māē g'ōx'ūls lāx  
 āpsālasas g'ōkwas ōmpasē 'māxūyalidzē. Wā, āem'lāwisē L.lâqwa-  
 25 g'ila hēx'idaem la qās'ida q'as lā laēl lāxēs lōgwa'ya 'wālasē

great | house, and sat down in the rear. Then L!āqwaḡila 20  
down, and he heard his father ʿmāxūyalidzē speaking outside of the  
great house, for he was surprised, | for the large house had come and  
was sitting on the ground. |

Now (ʿmāxūyalidzē) had forgotten about his prince L!āqwaḡila, 30  
that he had felt uneasy about him. | Then L!āqwaḡila arose and went  
to the door of the house; | and he called his father, and told him  
that the great winter-dance | house was his supernatural treasure  
and also the great dance hāmsbānts!ēs, which has the name  
Hāmsbē, | and also the name for ʿmāxūyalidzē during the winter  
dance, || Ts!elk!exsdē. “Now you will have it for your Sparrow 35  
name.” Thus he said to his father. “And your chief name will be  
Āwaxelag!ilis.” Thus he said. “And | the name of the house is  
ʿnemsḡemselalelas. Now you know why | I walked away.” Thus  
said L!āqwaḡila to his father ʿmāxūyalidzē. | L!āqwaḡila did not  
show at once his hāmsbānts!ēs | and his name Hāmsbē, but he 40  
gave at once the name Āwaxelag!ilis | to his father, ʿmāxūyalidzē.  
From this came the great | house of the numaym Maāmtaḡila that  
has the name ʿnemsḡemselalelas. |

Then ʿmāxūyalidzē had another son, and he named him Lōʿyalāl.  
Therefore the numaym Lōʿyalaləʿwa || are next to the numaym 45  
Maāmtaḡila, who are descended from the elder brother. Then  
ʿmāxūyalidzē had a | daughter, and he named her Āḡwilayugwa. |

g!ōkwa qaʿs lā k!wāḡalil lāxa ḡḡwīwalilē. Wā. hēm!lāwis ālēs 26  
k!wāḡalilē L!āqwaḡilāxs laē wūlelaxēs ḡmpē ʿmāxūyalidzāxs  
yāq!ent!ālaē lāx L!āsanāʿyasa ʿwālasē g!ōkwa. yixs q!āyaxaas  
ḡāxdemas ḡōx!ūlsa ʿwālasē g!ōkwa.

Wā, laʿmē L!elēwēxēs LEwelḡāmaʿyē L!āqwaḡilāxs nānokwaas. 30  
Wā, laʿlaē L!āqwaḡila Lāx!ūlil qaʿs lā lāx t!ex!ilāsēs g!ōkwē. Wā,  
laem!laē Lē!ilaxēs ḡmpē qaʿs nēlēsēs Lōḡwaʿyaxa ʿwālasē ts!āgats!ē  
g!ōkwa LEʿwa ʿwālasē lāda hāmsbānts!ēsēxa Lēḡadās Hāmsbē.  
Wā, hēʿmisa Lēḡemē qa Lēḡems ʿmāxūyalidzē lāxa ts!ōts!ēqa. yix  
Ts!elk!exsdē. “Wā, laem las ḡwēdzEXLālaq.” ʿnēx!lāxēs ḡmpē. 35  
“Wā, lāl las ḡḡEXLālaX Āwaxelag!ilisē.” ʿnēx!laē. “Wā, lox  
Lēḡadōxda g!ōkwaXS ʿnemsḡemselalelas. Wā, laems q!ā!alaxen  
lāḡ!ila qās!ida,” ʿnēx!laē L!āqwaḡilāxēs ḡmpē ʿmāxūyalidzē. Wā,  
laem!laē L!āqwaḡila k!ēs hēx!id nē!ēdāmasxa hāmsbānts!ēsē  
LEʿwis Lēḡemē Hāmsbaʿyē. Wā, lāla hēx!idaem Lēx!ēdes Āwax!- 40  
lag!ilisē lāxēs ḡmpē ʿmāxūyalidzē. Wā, hēm ḡāyolatsa ʿwālasē  
ḡōx!sa ʿnēʿmēmotasa Maāmtaḡilaxa Lēḡadās ʿnemsḡemselalelas.

Wā, lā ēt!ēd xūngwadē ʿmāxūyalidzāsa bābagumē. Wā, lā Lēx!ē-  
des Lōʿyalāl lāq. Wā, hēʿmis lāḡ!ilas māḡ!ila ʿnēʿmēmotasa Lōʿya-  
!ālawa lāx ʿnēʿmēmotasa ʿnōlawālila Maāmtaḡila. Wā, la et!ēl 45  
xūngwadē ʿmāxūyalidzāsa ts!ēdāqē. Wā, lā Lēx!ēdes Āḡwilayugwa.

47 This name was given in marriage by his father-in-law Ōdzēstalis, for the name of his daughter. Then he had a son, and ʼmāxūyalidzē | 50 named his son LENSLENDZEM. Now || ʼmāxūyalidzē and his wife Aōmōl had four children, —three boys | and one girl. |

When the four children of ʼmāxūyalidzē were all grown up, | LENSLENDZEM was made angry by his | eldest brother L!āqwag'ila. 55 Then LENSLENDZEM just went and lay down || in his bed; and he was considering whether it would be best for him to leave his | elder brothers, because they always made him angry. When it was nearly | daylight, he arose from his bed and went out of the door. | He walked and went down to the beach where a | small canoe of his 60 father was. Then he went aboard and paddled, and || he came out of Gwadzē, and he passed Tsāxis when | daylight came. And he went right on that day. And | in the evening he arrived at a good beach in a bay. There | he saw many killer-whales; and when | 65 LENSLENDZEM landed, he stepped out of his canoe; and the || killer-whales went out of the bay. Then LENSLENDZEM named the bay Māxās. He built a house there, | just like the house of his elder brother L!āqwag'ila at K'!ōdagāla. | Then LENSLENDZEM said that his ancestor was Mātmatela. | (LENSLENDZEM) is the ancestor of the

17 laem lēgeng'ilyāx' negūmpasē Ōdzēstalisē qa lēgēms ts'edāqē xūnōx'ᵛs. Wā, lā ēt'led xūngwad'esa begwānemē. Wā, la ʼmāxūyalidzē lēx'ēdes LENSLENDZEM lāq. Wā, laem'laē mōkwē sāsemas 50 ʼmāxūyalidzē lē'wis genemē Aōmōlē. Wā, laem yūdukwa bēbēgwānemē, hē'misa ʼnemōkwē ts'edāqa.

Wā, hē'lat'la la ʼnāxwa q'ūlsq'ūlyax'widē mōkwē sāsems ʼmāxūyalidzē, wā, hem'lawisē l'ōdelayowē LENSLENDZEMasēs ʼnōlast'ēgemā'yē L!āqwag'ila. Wā, lā'laē āem la kül'alilē LENSLENDZEMē 55 lāxēs kū'lēlasē. Wā, laem'laē dōqwāla qa's hē ēg'asē lālag'ī bāsēs ʼnō'nela qaxs hēmenāla'maē l'ōlālasō's. Wā, laem'lawisē gwēmē lāx ʼnāx'fidē lā'lasē lāx'ūlil lāxēs kū'lēlasē qa's lā lāwels lāxa t'lex'ila. Wā, g'ūx'laē qās'ida qa's lā lents'ēs lāxa l'ema'isē lāx ha'ēndzasasa āma'yē t'ēgūnsēs ōmpē. Wā, lā'laē lāxs lāqēxs laē sēx'wida. Wā, 60 laem'laē g'ūx'wūlts'āla lāx Gwadzē. Wā, lā'laē hāyāqax Tsāxisē lā'las ʼnax'ida. Wā, hē'nakūlaem'lawisēxa ʼnāla. Wā, lā'laē dzāqwaxs laē lāg'aa lāxa ēk'ē āwīnagwisa ōts'ālisā. Wā, hēem'lawis dōqūlatsēxa q'lenemē māx'ēnoxwa. Wā, g'il'em'lawisē LENSLENDZEMē lāg'alīs qa's lāltāwē lāxēs yā'yats'ē lā'las ʼwī'la lālts'āwēda māx'ēnoxwē lāxa ōts'ālisē. Wā, laem'laē LENSLENDZEMē lēx'ēdes Māxās lāxa ōts'ālisē. Wā, laem g'ōkwēlaxa g'ōkwē lāqxa hē'mē gwēx'sē g'ōkwās ʼnōlāsē L!āqwag'ila lāx K'!ōdagāla. Wā, hēem ʼnēk'ē LENSLENDZEMAqēxs Mātmatelax'Laēs g'il'galisē begwānemā. Wā, hēem g'il'galitsa Mādilbē. Wā, lōx ʼnēk'ā ālēx

Mādilbē; and therefore nowadays || the Maāmtag'ila say so to the 70  
Mādilbē; and therefore | all the privileges of the Maāmtag'ila  
numaym of the Kwakiutl | and of the Maāmtag'ila of the Mādilbē are  
the same. The | privileges were obtained by LENSLENDZEM by theft  
from his master LĀQWAG'ILA. Therefore | this is a disgrace for the  
Mādilbē [from the Maāmtag'ila of the Kwakiutl], on account of LENS- 75  
LENDZEM, the youngest of the children of 'māxūyalidzē. I have  
never | learned from what tribe the wife of LENSLENDZEM came, nor  
the name of | his wife, by whom he had four children. Therefore  
there are four numayms among the Mādilbē. | I shall try to find  
this out. That is the end. ||

#### MARRIAGE WITH THE COMOX

The ancestors of the Comox lived at Pentlatch, and they had for 1  
their chief | HĒK!ŪTEN (II 1). He married TĒSĒL'LA (II 2), the princess  
of TsĀnanāmex<sup>u</sup> (I 1). | They had not been married long when TĒSĒL'LA  
(II 2) was with child, | and gave birth to a boy. HĒK!ŪTEN (II 1) at  
once || gave away blankets to his tribe, and he named his child 5  
NĒMĒMEM (III 1). | Then HĒK!ŪTEN and his father-in-law TsĀ-  
nanāmex<sup>u</sup> (I 1) | wished the child to get married early. They did |  
not know where to get a wife for NĒMĒMEM (III 1) among his tribe,

begwānema Maāmtag'ila lāxa Mādilbē; wā, hē<sup>is</sup>mis lāg'ilas 'nemā- 70  
x'isē 'nāxwa k'lek'LESŌ'sa 'NE'mēmotasa Maāmtag'ilāsā Kwāg'ulē  
LŌ' 'NE'mēmotasa Maāmtag'ilāsā Mādilbē. Wā, laem g'ilōlanemē  
LENSLENDZEMAX k'lek'LES'āsēs g'iyē LĀQWAG'ILA. Wā, hē<sup>is</sup>mis  
q'EMāsa Mādilba'iyē lāxa Maāmtag'ilāsā Kwāg'ulē, qaxs āmayinxā-  
'yaē LENSLENDZEMAS sāsemas 'māxūyalidzē. Wā, len hēwāxāem 75  
q'lā'ALELAX g'waēnoxwasas GENEMAS LENSLENDZEMĒ LŌ' LĒGENAS  
GENEMAS. yix la g'ū'yanematsēxēs mōkwē sāsem begwānemx'sā,  
yix lāg'ilas mōsgemak'lūsē 'nāl'NE'mēmasas Mādilba'iyē. Wā,  
la'mēSEN q'lāq'lē'staALEQ. Wā, laem lāba.

#### MARRIAGE WITH THE COMOX

G'ōkūla'laē g'alāsa Q'ōmox'sē lāx PENL'atsa. Wā, la g'igades 1  
HĒK!ŪTENĒ. Wā, la g'EG'adEX'ides TĒSĒL'LA yix k'LEDĒlas TsĀnanā-  
mexwē. Wā, k'LESt'la g'āla hayasek'ālas laē bewēx'widē TĒSĒL'LA.  
Wā, lā māyul'itsa bābagūmē. Wā, hēx'idaem'lawisē HĒK!ŪTENĒ  
p'LES'idxēs g'ōkūlōtē. Wā, laem LĒX'ēts NĒMĒMEMĒ lāxēs xū- 5  
nōkwē. Wā, lā'laē HĒK!ŪTENĒ LĒ'wis NEGŪmpē TsĀnanāmexwē  
wālaqela, qa wāx'imēs gax'id g'EG'adēda g'inānemē. Wā, lā'laē  
k'leās dōgwanEMS qa GENEMS NĒMĒMEMĒ lāxēs g'ōkūlōta g'u-  
lāsā Q'ōmox'sē. Wā, lā'laē yāq'EG'a'lē HĒK!ŪTENAX TsĀnanā-

the ancestors of the Comox; and Hĕk!ŭTEN spoke to Ts!ānanā-  
 10 mex<sup>u</sup>. He said to him, "Let us go to the village Ts!eqŭlōTEN | of  
 the Lĕgwildax<sup>u</sup>, for it is said that YāqŏLELAS (II 3) has | Calling-  
 Woman (III 2) as his princess, and YāqŏLELAS is chief of the Wi-  
 wāqĕ<sup>t</sup>, of the numaym G'ig'ilgām. Hĕk!ŭTEN and his | father-in-  
 15 law Ts!ānanāmeX<sup>u</sup> got ready at once, and five of them went || with  
 their wives, and NĕMĕMEM (III 1) also went. When they | arrived,  
 they went into the house of YāqŏLELAS (II 3). | There they stayed over  
 night. Then Hĕk!ŭTEN paid the marriage money for his son | Nĕ-  
 mĕMEM (III 1) for the princess of YāqŏLELAS, Calling-Woman (III 2).  
 Immediately | YāqŏLELAS (II 3) gave the name Yāqalenāla (III 1)  
 20 to his son-in-law. || Then his name was no more NĕMĕMEM; and he  
 also gave him the seat | of his deceased father, whose name had been  
 Yāqalenāla (I 2), which was the third seat from the | head seat among  
 the G'ig'ilgām. Then Yāqalenāla (III 1) gave a potlatch with the |  
 marriage mat of his wife, which consisted of many mountain-goat skins  
 and dressed skins, to the ancestors of the | Wīwāqĕ<sup>t</sup>. Now Yāqalenāla  
 25 (III 1) stayed with the Wīwāqĕ<sup>t</sup>, || and the double-headed serpent was  
 also given to him in marriage by YāqŏLELAS (II 3) for the winter dance,  
 and also the name of the double-headed serpent dancer; and | the name  
 for the Sparrow Society of the double-headed serpent winter dancer  
 is Ts!āq!wa. Then | Hĕk!ŭTEN (II 1) said at once that his son would  
 30 give a winter dance in | winter, for Hĕk!ŭTEN and his || father-in-law

10 mexwē. Wā. lā'laē 'nĕk'eq: "Widzāx'ins lāxa g'ōkŭla lax Ts!eqŭ-  
 lōTENē lāx Lĕgwildaxwē, qaxs 'nĕx'sōwaa k'!ēdadē YāqŏLELASas  
 Lāqwayugwa," yixs g'igāma'yaē YāqŏLELASasa Wīwāqa'yē lāxa 'nĕ-  
 'mĕmotasa G'ig'ilgāmē. Wā. hĕx'idaem'lāwisē xwānal'fidē Hĕk!ŭ-  
 15 TENē Lĕ'wis negŭmpē Ts!ānanāmeXwē. Wā. lax'dax<sup>u</sup>laē sek'!ūla  
 Lĕ'wis gegēnemē. Wā. hĕem'lāwisēla NĕMĕMEMē. Wā. lax'da-  
 'x<sup>u</sup>laē lāg'aa. Wā. hĕem'lāwisē g'aēLElē g'ōkwās YāqŏLELASē. Wā.  
 g'il'em'lāwisē xama'lexs lāa' l qādzēlēda Hĕk!ŭTENē qaēs xŭnōkwē  
 NĕMĕMEMē lāx k'!ēdēlas YāqŏLELASē Lāqwayugwa. Wā. hĕx'ida-  
 20 em'lāwisē YāqŏLELASē Lĕgēmg'elx!ālax Yāqalenāla lāxēs negŭmpē.  
 Wā. laem'lāē gwāl Lĕgadēlas NĕMĕMEMē. Wā. hĕem'lāwisē lāxwa-  
 'yasēs ōmpwŭlēxa Lĕgadōlas Yāqalenāla, yixs māma'lōkwa'g'oyoē lāx  
 lāxūma'yasa G'ig'ilgāmē. Wā. laem'lāē p'ēs'fidē Yāqalenālasa  
 lē'waxsa'yasēs gēnemē q'ŭNEM 'mēlxlō Lĕ'wa elāg'imē lāxa g'ālāsa  
 Wīwāqa'yē. Wā. hĕem'lāē xek'!ē Yāqalenāla lāxa Wīwāqa'yē.  
 25 Wā. hĕem'laxaāwis k'!ēs'ogŭlx!ēs YāqŏLELASa siseyŭlālalē lāxa  
 ts!ēts!ēqa. Wā. hĕ'mis Lĕgēmsa siseyŭlālalē Siseyŭlālalē. Wā,  
 hĕ'mis gwēdzēlx!āyōs siseyŭlālalē Ts!āq!wa. Wā. hĕx'idaem'lā-  
 wisē 'nĕk'ō Hĕk!ŭTENē, qa wāg'ēs yāwix'ilēs xŭnōkwaxa lālē  
 ts!āwŭnx'ida, qaxs k'!ēsāē dōqŭlāēnoxwē Hĕk!ŭTENē Lĕ'wis nĕ-  
 30 gŭmpē Ts!ānanāmeXwaxa ts!ēts!ēqa. Wā hĕ'mis lāg'ilas hĕx'ci-

Ts lānanāmex<sup>u</sup> (I 1) had never seen a winter dance, and therefore he told him to go ahead. Then Yāqōlelas (II 3) asked his carver to go into the woods to make a double-headed serpent, in this way when it is spread | open<sup>1</sup>, and in this way when it is folded. Immediately the carver went into the woods and carved the mask of the double-headed serpent;|| but Hēk lūten (II 1) and his son did not know that he was working at the double-headed serpent mask for him. When winter came, Yāqalenāla (III 4) disappeared, and he | stayed away for a long time. Then the ancestors of the Wīwāqē<sup>e</sup> caught Yāqalenāla, and | he was told what to do. They took him into the dancing-house;|| and when night came, they pacified the double-headed serpent dancer, | for that was his name now. Now he wore on his head the | mask of the double-headed serpent while he was dancing. After he had danced, | Hēk lūten (II 1), his father, stood up and spoke, and said, | "O Wīwāqē<sup>e</sup>! now my prince will always stay here; but I shall go home || with the double-headed serpent mask to my 45 country, that it may be seen | by my tribe the Comox." Thus he said. Immediately | Yāqōlelas (II 3) sent him to go home with the double-headed serpent mask. | This was the first winter dance of the Comox, which came from the | Wīwāqē<sup>e</sup> of the numaym G'ig'igām of the Lēgwilda<sup>e</sup>x<sup>u</sup>. Then || Hēk lūten (II 1) left his prince Yāqalenāla (III 4). 50 Now, his son had not | been left there a long time when his wife, Calling-

daem wāxa. Wā, hēx<sup>e</sup>idaem<sup>e</sup>lāwisē Yāqōlelasē ānk lāla<sup>x</sup>a g'itlō- 31  
noxwē, qa lās lāxa āl<sup>l</sup>ē, qa<sup>s</sup> siseyūlemilēxa g'a gwālēg'a' yixs dāla-  
laē: wā, g'il<sup>e</sup>mēsē k' lōxwalaxs laē g'a gwālēg'a'.<sup>1</sup> Wā, hēx<sup>e</sup>idaem-  
lāwisē la ālēstēda g'itlōnoxwē, qa<sup>s</sup> g'itlōdēxa siseyūlemilē. Wā,  
laem hewāxa g'ayanālē Hēk lūtenē lē<sup>e</sup>wis xūnōkwē Yāqalenāla<sup>x</sup>a 35  
lā ēaxelasō<sup>e</sup> lāxa āl<sup>l</sup>āxa siseyūlemilē qaē. Wā, g'il<sup>e</sup>m<sup>e</sup>lāwisē  
tslāwūx<sup>e</sup>ēdexs lāa<sup>e</sup>las x'is'idē Yāqalenāla. Wā, gūlaem<sup>e</sup>lāwisē  
x'isālaxs lāa<sup>e</sup>lasa g'ālāsa Wīwāqē k'inyax Yāqalenāla. Wā, laem<sup>e</sup>laē  
āem lēxs<sup>e</sup>ālasō<sup>e</sup>, qa<sup>s</sup> gwēg'ilasa. Wā, laem<sup>e</sup>laē laēlem lāxa lōbe-  
kwē. Wā, g'il<sup>e</sup>m<sup>e</sup>lāwisē gānūl'idexs lāa<sup>e</sup>l nanāk'amase<sup>e</sup>wē siseyū 40  
lālatē, qaxs hē<sup>e</sup>maē la lēgem<sup>e</sup>sē. Wā, laem<sup>e</sup>laē āxemalaxes siseyū-  
lem<sup>e</sup>laxs l aē yixwa. Wā, g'il<sup>e</sup>m<sup>e</sup>lāwisē gwāl yixwaxs, lāa<sup>e</sup>las lūx'ūble  
ōmpasē Hēk lūtenē, qa<sup>s</sup> yāq'ēg'a<sup>e</sup>lē. Wā, lā<sup>e</sup>laē 'nēk'a: "'ya. Wi-  
wāqē<sup>e</sup> la<sup>e</sup>mōx yūx<sup>e</sup>sāem len lāwūlgāma<sup>e</sup>yē, qen lālag'ilal nā<sup>e</sup>nak  
lē<sup>e</sup>wōxda siseyūlāla<sup>e</sup>x lāxen āwinagwisa, qa lālag'iltsōx x'itslax' 45  
tsō<sup>e</sup>ltsen g'ōkūlōtaēla Q'lōmox<sup>e</sup>sā," 'nēx<sup>e</sup>laē. Wā, hēx<sup>e</sup>idaem<sup>e</sup>la-  
wisē Yāqōlelasē 'yālaqas, qa lālag'ēs nā<sup>e</sup>nakwa lē<sup>e</sup>wa siseyūlemilē.  
Wā, hēem<sup>e</sup>l g'il la ts'lēts'lēxlen lāxa Q'lōmox<sup>e</sup>sē gāx'id lāxa Wi-  
wāqā<sup>e</sup>yē lāx 'nē<sup>e</sup>mēmasa G'ig'igēmasa Lēgwilda<sup>e</sup>xwē. Wā, laem<sup>e</sup>-  
laē lōwalē Hēk lūtenaxēs lāwūlgāma<sup>e</sup>yē Yāqalenāla. Wā, k'les 50  
em<sup>e</sup>lāwisē gāla lōwalasēs xūnōkwaxs lāa<sup>e</sup>l bewēx<sup>e</sup>widē gememasē lē-

<sup>1</sup> See figures in Publications of the Jesup North Pacific Expedition, Vol. V, Plate 64, 1, 2, and 3, of the U. S. National Museum, 1895, p. 514, 515.

52 Woman, III 2 was with child. She gave birth to a girl. Then Yāqō-  
 LÉlas (II 3) gave a name to his grandchild, and he named her | G'āg'āō-  
 lélagā (IV 1); and it was not a long time before she gave birth to  
 55 another child, a boy, and YāqōLÉlas (II 3) gave him a name. | He  
 named him Ts'Éx'éd (IV 2). Then Yāqalēnāla (III 1) had two  
 children | with his wife. When G'āg'āōlélagā (IV 1) grew up, | Yāqō-  
 LÉlas (II 3) gave his house to his son-in-law as a marriage gift. | The  
 60 house was built with four steps all around, in the middle | of the  
 village of the Wīwāqō<sup>é</sup>, at Ts'ÉqūlōTEN. Now the house belonged to |  
 Yaqalēnāla (III 1), because now he had a son. This is according to  
 the | laws of the Lēgwīlda<sup>é</sup>x<sup>u</sup>. |

Then Yāqalēnāla (III 1) announced that his princess might be mar-  
 ried by one of the sons of the chiefs | of the tribes, that they should  
 65 come and marry her. This was || reported to the Kwakiutl, who  
 lived at Qālogwis.

Immediately G'āyosdās (IV 3), chief of the numaym | SēNL'EMē  
 called his numaym the SēNL'EM to come into | his house. Then he  
 told his numaym that he would go now to marry—the princess of  
 70 Yāqalēnāla (III 1) for he had taken the seat | of his father-in-law Yā-  
 qōLÉlas (II 3). Then his numaym were glad | on account of what he  
 had said. They all prepared that | day and went out of the meeting.  
 In | the morning, when day came, the ancestors of the numaym

52 qwayugwa. Wā, la'lae mayol'itsa ts'lāts'ladagemē. Wā, hēem<sup>é</sup>lāwīsē  
 YāqōLÉlas lēqēla qa lēgēmsēs ts'lōx<sup>u</sup>LEma. Wā, laem<sup>é</sup>laē lēgades  
 G'āg'āōlélagā. Wā, k'les'lat'la gālaxs lāx'da<sup>é</sup>xwāē ēt'lēd xūngwadex<sup>é</sup>i-  
 55 tsa bābagūmē. Wā, hēem<sup>é</sup>laxaāwīsē YāqōLÉlas lēqēla qa lēgēms.  
 Wā, laem<sup>é</sup>lae lēx<sup>é</sup>ēts Ts'Éx<sup>é</sup>ēdē lāq. Wā, ma<sup>é</sup>lōx<sup>u</sup>lae sāsēmas  
 Yāqalēnāla lē<sup>é</sup>wis genēmē. Wā, laem<sup>é</sup>lāwīsē ēxent'lēdē G'āg'āōlé-  
 lāga, yixs lāa<sup>é</sup>l g'ōkūlxalē YāqōLÉlasaxēs gōx<sup>u</sup>dē lāxēs nēgūmpē,  
 yixs hāa<sup>é</sup>l g'ōk'lūsa g'ōkwē mōplenaxalilēs dzōyaqa<sup>é</sup>yasa nēqētsema-  
 60 lasas g'ōx<sup>u</sup>dēmsasa Wīwāqa<sup>é</sup>ye lāx Ts'ÉqūlōTENē. Wā, laem<sup>é</sup>laē hās  
 lāx Yāqalēnāla la g'ōkwa, qaxs lāē xūngwatsa bābagūme lax gwā-  
 yayaēlasasa Lēgwīlda<sup>é</sup>xwē.

Wā, lā'laē g'ālaq'alē Yāqalēnālāsēs k'lēdēle lax sāsēmas g'ig'egā-  
 ma<sup>é</sup>yasa <sup>é</sup>nāxwa lēlqwālala<sup>é</sup>ya, qa lās qadzēLASE<sup>é</sup>wa. Wā, g'āx<sup>é</sup>lāē  
 65 ts'lek'la<sup>é</sup>edayo lāxa Kwāg'ulaxs hāe g'ōkūle Qālogwisē.

Wā, hēx<sup>é</sup>idaem<sup>é</sup>lāwīsē G'āyosdāsē yix g'igāma<sup>é</sup>yasa <sup>é</sup>nē<sup>é</sup>mēmēda  
 SēNL'EMē lēlts'lōdxēs <sup>é</sup>nē<sup>é</sup>mēmōta SēNL'EMē, qa g'āxēs <sup>é</sup>wīflaēL lāx  
 g'ōkwas. Wā, laem<sup>é</sup>laē nēlaxēs <sup>é</sup>nē<sup>é</sup>mēmōtaxs lē<sup>é</sup>maē lāl gagak'la-  
 LEX k'lēdēlas Yāqalēnāla, qaxs lē<sup>é</sup>maē l'āyox g'igēnēx'dāsēs nē-  
 70 gūmpē lāx YāqōLÉlasē. Wā, hēx<sup>é</sup>idaem<sup>é</sup>lāwīsē <sup>é</sup>nāxwa mō'lē <sup>é</sup>nē-  
<sup>é</sup>mēmōtasēs wāldēmas. Wā, laem<sup>é</sup>lāwīsē <sup>é</sup>nāxwa xwānal'idaxa <sup>é</sup>nā-  
 lāxs laē hōqūwēlsa lāxēs lēlts'ewak'wēnēx'dē. Wā, g'il<sup>é</sup>EM<sup>é</sup>lāwīsē  
<sup>é</sup>nāx'idaxa gāulāxs lāa<sup>é</sup>l ālēx<sup>é</sup>widē g'āulāsa <sup>é</sup>nē<sup>é</sup>mēmūsa SēNL'EMē.



Sēnl'em started. They went on for two days southward. Then they arrived at || Gwanēsbē, a cove next to Ts!eqūloten. They 75 went in, and the five canoes of the Sēnl'em which were going to get a wife stayed there. They sent one canoe ahead; and in it four speakers were seated | to tell Yāqalenāla (III 1) that they were sent by their chief G'ayosdās (IV 3), | who wanted to marry the princess G'āg'āōlēlaga (IV 1), and also | that he wanted to pay the marriage 80 price when the messengers had gone back. Then | the speakers paddled away, and it was not long before the speakers came back. | Then one of the speakers was standing in the canoe, singing his sacred song, | while they were approaching the place where the four canoes were staying that went out to get the princess in marriage. When they were approaching, he stopped singing his sacred song. | Then he spoke, 85 and said, "Now, listen to me, G'ayosdās (IV 3)! | Let us go quickly to pay the marriage price, for you have been accepted by the | chief Yāqalenāla (III 1) to come and marry his princess. And, also, | Chief G'ayosdās, and you, numayn Sēnl'em! Let us step into | the winter dance, for the prince of Yāqalenāla (III 1), Ts!exēd (IV 2), || has disappeared!" As soon as he stopped speaking, 90 Chief G'ayosdās (IV 3) spoke, | and thanked him for what he had said; and when he | stopped speaking, they placed the canoes in a row and paddled on. | When they arrived, they stopped in front of the | house of Yāqalenāla (III 1), and immediately they paid the

Wā, laem<sup>l</sup>lāwis ma<sup>l</sup>āxsē <sup>l</sup>nālās <sup>l</sup>nalōlaxs lāa<sup>l</sup> lāgaa lāx Gwa- 75 nēsbayēxa ōts!ālisē mak'āla lāx Ts!eqūlotēnē. Wā, hēem<sup>l</sup>lāwisē la mexāl'īda sek!āts!aqē gāgak!aats!ēsa Sēnl'emē. Wā, lā'laē <sup>l</sup>yālagema <sup>l</sup>nemts!aqē xwāk'lūna la klūdzezdzatsa mōkwē āyilkwa, qa<sup>s</sup> lā nēlax Yāqalenālāxs <sup>l</sup>yālagemaasēs g'īgāma<sup>l</sup>yē G'ayosdāsaxs le<sup>l</sup>maē gāgak!ālex k!ēdēlasē G'āg'āōlēlaga; hē<sup>l</sup>misēxs hēx'īda- 80 <sup>l</sup>mēlē qādzēlal, qō g'āxl hālāla <sup>l</sup>yālagemē. Wā, hēx'īda<sup>l</sup>em<sup>l</sup>lāwisē la sēx'wīdēda ā<sup>l</sup>yilkwē. Wā, k!ēs!at!a gālaxs g'āxaē aōdaaqēda ā<sup>l</sup>yilkwē. Wā, laem<sup>l</sup>lāē lāx'ūxsēda <sup>l</sup>nemōkwē elkwa, qa<sup>s</sup> yālaqūlēxs g'āxaē gwāsōlēla lāx mexālasasa mōts!aqē gāgak!aats!ā. Wā, g'il'em<sup>l</sup>lāwisē g'āx cōx'nakūlaxs lāa<sup>l</sup> q!wē'īd yālaqūlaxs lāa<sup>l</sup> 85 yāq!eg'ā'la. Wā, lā'laē <sup>l</sup>nēka: "Wēgra hōlēlal g'āxen G'ayosdāsā. Wēg'īlāēns āem hali'lāla qadzē'fēda, qaxs sōmaa<sup>l</sup> gwāyōbedzēsa g'īgāma<sup>l</sup>yē Yāqalenāla, qa<sup>s</sup> g'āxaōs gāgak!ax k!ēdēlas. Wā, hē<sup>l</sup>mesa g'īgāmē G'ayosdās lō<sup>s</sup> <sup>l</sup>nē<sup>l</sup>mēmōt Sēnl'em, yixg'īns tōts!ewēk-lāxwa ts!ēts!ēqax, yixs x'isūlaē lēwūlgāma<sup>l</sup>yas Yāqalenāla, yix Ts!e- 90 x'ēdē." Wā, g'il'em<sup>l</sup>lāwisē q!wē'īda, lāa<sup>l</sup>las yāq!eg'ā'lēda g'īgāma<sup>l</sup>yē G'ayosdāsē. Wā, laem<sup>l</sup>lāē mō<sup>l</sup>las wāldemas. Wā, g'il'em<sup>l</sup>lāwisē q!wē'īdexs lāa<sup>l</sup> <sup>l</sup>nemāg'īwalēs sek!āts!aqē gāgak!aats!axs lāa<sup>l</sup> sēx'wīda. Wā, g'il'em<sup>l</sup>lāwisē lāg'aaxs lāa<sup>l</sup> mexālē lāx neqāmalisēs g'ōkwas Yāqalenāla. Wā, hēx'īdaem<sup>l</sup>lāwisē qadzē'fēda. Wā, g'il'

95 marriage price. When this was done, Yāqalenāla (III 1) invited the crew of Grayosdas (IV 3) and him too into his house. | When all had entered the house of Yāqalenāla, | Yāqalenāla spoke. He called | his princess, G'āg'āōlelaga (IV 1), to come and sit down next to her husband, | Grayosdās (IV 3). Then G'āg'āōlelaga came out of her room  
100 at once and sat down by the side of her husband, Grayosdās. | Then Yāqalenāla (III 1) spoke again, and said: "O | son-in-law! now you have my princess, and this house will also go to you, | and the name which I obtained from my father-in-law Yāqōlelas (II 3). | Now your  
5 name will be Yāqok!wālag'ilis (IV 3), and also | the winter dance which I obtained from my father-in-law. Now you | will be a great ghost-dancer, and its name is Supernatural-Power-coming-up." Thus he said. | "O tribe! that is what I tried to say to my son-in-law." Thus he said, | and sat down. Immediately the four | speakers of Grayosdās (IV 3) stood up and thanked him for what he had  
10 said. | The speakers of Grayosdās were just thanking him. Then Yāqalenāla (III 1) arose again, | and he gave four xwēxwē to his son-in-law. | Now this was done; and finally the speakers of Grayosdās thanked Yāqalenāla for what he had given to his son-in-law. | Now the Sēn!em continued to stay at Ts!eqūlōten, for  
15 they had stepped into the winter dance. | Immediately G'āg'āōlelaga (IV 1) was with child. | Therefore Grayosdās (IV 3) said to

95 em'lawisē gwālexs lāa'laē Yāqalenāla lē'wūltōdxa k'wēmas Grayosdāsē lō'mēxs hāē. Wā, g'il'em'lawisē 'wīlaēl lāx g'ōkwās Yāqalenālxs lāa'las yāq'eg'a'lē Yāqalenāla. Wā, la'em'laē lē'wūlt!alilaxēs k'lēdēlē G'ag'āōlelaga, qa g'āxēs k'wāk'lūgolil lē'wis lā'wūnemē Grayosdāsē. Wā, hēx'ida'em'lawisē g'āx'wūlt!alilē G'ag'āō-  
100 lelaga, qa's lā k'wanōdzēlilaxēs hū'wūnemē Grayosdāsē. Wā, lā'laē 'nēk'a: "Wā, negūmp, la'emis lālxen k'lēdēlēx. Wā, la'mēsōx lala g'ōkwēx lāl: hē'mēsa lēgēmōxen g'āyānemē lāxen negūmpōx Yāqōlelasēx. Wā, la'emis lēgadel Yāqok!wālag'ilisē. Wā, hē'mēsa lādē lāxa  
5 ts!ēts!ēqa. Hē'emxāen g'āyānemaqēg'in negūmpēk'. Wā, la'emis 'wālas lēlōlālālōl. Wā, hē'mis lēgēmsē 'nawalak'ustālisē," 'nēx'laē. "Wā, g'ōkūlōt, hē'em wāxen wāldemāxen negūmpēx," 'nēx'laēxs lāē k'wāgalila. Wā, hēx'ida'em'lawisē lāx'ūlilēda mōkwē a'yilx's Grayosdāsē qa's mō'lēs wāldemas. Wā, hē'em'lawis ālēs  
10 nexsemalil mō'lēda ā'yilkwās Grayosdāsāxs lau'lasē lāx'ūlil ēt'lēdē Yāqalenāla. Wā, lā'laē lāk'leg'altsa mōkwē xwēxwē lāxēs negūmpē. Wā, la'em gwāl lāxēq. Wā, lāwisla'laē mō'la'laē ā'yilkwās Grayosdāsās 'na'xwī'lāla g'āxyōs Yāqalenāla lāxēs negūmpē. Wā, la'em'laē hex'sā'em'lēda Sēn!emē Ts!eqūlōtenē, qaxs tōts!āē lāxa  
15 ts!ēts!ēqa. Wā, lā'laē hēx'ida'em bewēx'widē G'ag'āōlelaga. Wā, hē'em'lawis lāg'ilis Grayosdāsē gwālela'em 'nēx' qa's wisgēmayilxs

his numaym that he would not go home with them when they 17  
 returned after the winter dance; and Yāqalenāla (III 1) gave the  
 name Skull to his son-in-law G'ayosdās (IV 3). When he had finished  
 they caught the one who had disappeared. Ts!ex'ēd (IV 2), the 20  
 other child of Yāqalenāla (III 1). Then he was a cannibal-dancer.  
 Now the Sēnl'em took care of him; and after the winter dance  
 was finished, the Sēnl'em went home; but G'ayosdās (IV 3) and  
 his wife did not go home. Then G'āg'āōlelaga (IV 1) gave birth to  
 a boy; and the child was called by its father G'ayosdās, Smoke- 25  
 All-Round (V 1). This name belongs to the Sēnl'em. Now the  
 numaym of G'ayosdās (IV 3) had gone home to Qālogwis. It was  
 not very long before G'āg'āōlelaga (IV 1) had another son, and  
 Yāqalenāla gave him a name. He had the name Yāqōl'ēqelas  
 (V 2). || This was a name of the Wīwāqē. 30

I have forgotten that G'ayosdās (IV 3) had changed his name,  
 for the name was given in marriage to him by his father-in-law  
 Yāqalenāla (III 1). Now his name was Yāqok!wālag'ilis (IV 3.)

Now she had another son, and Yāqok!wālag'ilis (IV 3) gave him a 35  
 name, and called him Hāmēsēlal (V 3). This name belonged to the  
 Sēnl'em. And she gave birth to a girl, and Yāqok!wālag'ilis (IV 3)  
 gave her a name, and called her Hāmālaqalemēga (V 4). This name

ēne'mēmōtē, qō g'āxl nā'nax'ūlō, qō gwālelsla ts!ēts!ēqa lāx laēnō- 17  
 mas lēgemg'elxlalē YāqalenālaX Xēwēqwē lāxēs negūmpē G'ayos-  
 dāsē. Wā, laem'lāwisē gālaxs lāa'l k'īm'yasē'wēda g'iyak'ila, yix  
 Ts!ex'ēdē, yix ēnemōkwē xūnōx'us Yāqalenāla. Wā, laem'laē 20  
 hāmats!a. Wā, laem'laē hēdēda Sēnl'emē aaxsilaq. Wā, g'il'em-  
 lāwisē gwāla ts!ēts!ēqāxs g'āxaa'l nā'nakwēda Sēnl'emē. Wā, laem-  
 laē k'!ēs g'āxē G'ayosdāsē lē'wis genemē lāxseq. Wā, laem'lāwisē  
 māyul'idē G'āg'āōlelagāsa bābagūmē. Wā, hēx'idaem'lāwisē lēx'ē-  
 dayuwē Kwax'sē'stāla lāxa ginānemasēs ōmpē G'ayosdāsē. Wā, 25  
 laem hāsxa Sēnl'emē lēgema. Wā, geyōl'a g'āx nā'nakwē ēne'mō-  
 motas G'ayosdāsē lāx Qālogwisē. Wā, k'!ēs'lat!a gālaxs lāa'l ēt!ēd  
 māyul'idē G'āg'āōlelagāsa bābagūmē. Wā, hē'lat!a Yāqalenāla  
 lēqēla qa lēgēms. Wā, laem'laē lēgades Yāqōl'ēqelas. Wā, laem  
 lēgēmsa Wīwāqayēq. 30

Hēxōlen l!elēwēsē'wē G'ayosdāsaxs lē'maē l!āyoxlāxēs lēgemē.  
 yixs lē'maē lēgades lēgemg'elxla'yasēs negūmpē Yāqalenāla, yixs  
 lē'maē lēgades Yāqok!wālag'ilisē.

Wā, lā'laxaē ēt!ēd xūngwadex'itsa bābagūmē. Wā, hē'lat!a  
 ēt!ēdē Yāqok!wālag'ilisē lēqēla qa lēgēms. Wā, laem'laē lēgades 35  
 Hāmēsēlalē lāq. Wā, laem'laxaē g'ayola lēgemē lāxa Sēnl'emē.  
 Wā, lā'laē ēt!ēd māyul'itsa tsāts!edagemē. Wā, hēem'laxaawis  
 lēqēlē Yāqok!wālag'ilisē qaē. Wā, laem lēgad las Hāmālaqale-  
 mēga. Wā, laem'laxaē g'ayola lēgemē lāxa Sēnl'emē. Mōx'ēlaē

40 came from the numaym Sēnl'em. They had four children,— three boys and one girl.

Now Yāqok!wālag'ilis (IV 3) told his father-in-law that he wished to go home, and his father-in-law prepared food for his princess, 45 G'āg'āōlelaga (IV 1); and when everything was ready, they started early in the morning. He went with his four children, and also with his wife G'āg'āōlelaga, and also the Dzōnoq!wa house-dish. They started, and went northward for three days. Then they arrived 50 at Qālogwis. After they had stayed there one night, he called his numaym, the Sēnl'em, into his house. He told them that he had changed his name, because he had obtained a name from his father-in-law. "My name now is Yāqok!wālag'ilis." Thus he said. "Now I will invite the Kwakiutl, the numaym Maāmtag'ila, the G'ēxsem, | the 55 Kūkwāk'lūm, and also the Laālx's'ēndayo, to come and eat out of the Dzōnoq!wa house-dish." Thus he said, and then he stopped. Then his four speakers arose and thanked him for what he had said; and immediately they cleared out the house of Yāqok!wālag'ilis, (IV 3), and his four speakers went out to invite the Kwakiutl in. Immediately those who had been invited came in. They put dried mountain-goat meat into the Dzōnoq!wa house-dish; and after the guests had finished, they went out. Then winter came, and Yāqok!wā

40 sāsēmas, yūdux'laēda bābagūmē; wā, lā'laē 'nemōkwa ts'lāts'ēdagēmē.

Wā, laēm'lāwisē Yāqok!wālag'ilisē nēlaxēs negūmpaxs lē'māē 'nēx' qas g'āxlag'ī nā'nakwa. Wā, hēx'idaēm'lāwisē negūmpaxs xwānal'ida, qa mēm'wālasēs k'lēdētē G'ag'āōlelagaxa hēma'yē. 45 Wā, gil'ēm'lāwisē 'wī'la gwālalaxs lāa'ēl ālēx'widxa la 'nāx'ēdxa gāāla. Wā, laēm'laē 'wī'la g'āx lē'wis sāsēmaxs mōkwaē. Wā, hē'mislalēs gēnemē G'ag'āōlelaga; wā, hē'misa lōqūlilē dzōnoq!wa. Wā, g'āx'laē lēx'ēda. Wā, yūdux'p!ēnxwa's'laē gwālelaxs g'āxaa'ēl g'āx'ālela lāx Qālogwisē. Wā, gil'ēm'lāwisē xamaēs laqēxs lāa'ēl 50 lēlts'lōdelaxēs 'nē'mēmota Sēnl'emē. Wā, laēm'laē nēlasēs lā-nē'mē l'layuxlāxēs lēgēmē, qaxs lēgēm'g'elx'lalasaē yīsēs negūmp. Wā, hē'men la lēgēmē Yāqok!wālag'ilisē 'nēx'laē: "Wā, la'mēsēn lē'lālalaxwa Kwāg'ulaxwa 'nē'mēmēx Maāmtag'ila, lē'wa G'ēxsemē, lē'wa Kūkwāk'lūmē; wā, yū'mēsa Laālx's'ēndayo, qa g'āxlāg'iltsōx 55 hamaats'ēnu'x'ltsa lōqūlilēx dzōnoq!wa," 'nēx'laxs lāē q'lwē'fida. Wā, lā'laē lāx'ūlila mōkwē ā'yilx's. qas mō'lēs wāldemas. Wā, hēx'idaēm'lāwisē cē'widētse'wē g'ōkwas Yāqok!wālag'ilisē, yfxs la'maalalal hōqūwēlsēda mōkwē ā'yilkwa, qas lā'ēl lē'lālaxa Kwāg'ulē. Wā, hēx'idaēm'lāwisē g'āx'ēl 'wī'la hōx'uts'lāwa lē'lānemē. Wā, 60 laēm'laē lēx'uts'lōdxa x'ilkwē 'mēl'mēlq'lāgē lāxa lōqūlilē dzōnoq!wa. Wā, gil'ēm'lāwisē gwāla k'lēlaxs lāa'ēl hōqūwēlsa. Wā, lā'laē ts'lā-wūnx'ēdēxs lāa'ēl yāwix'ilē Yāqok!wālag'ilisē. Wā, laēm'laē x'is'ēd-

lag'ilis (IV 3) gave a winter dance. Then | his eldest son, Smoke-All-  
 Round (V 1), disappeared, but the Kwakiutl were not yet | near (the  
 time of) their winter dance. However, when the | winter dance be- 63  
 gan, Yāqol!ēqelas (V 2) disappeared, and also his younger brother  
 Hāmēselal (V 3), | and also the girl among them, Hāmālaqalemēga  
 (V 4). They | stayed away for a long time. Then they were caught.  
 Now Smoke-All-Round (V 1) was a cannibal-dancer. | Yāqol!ēqelas  
 (V 2) was a war-dancer, a frog war-dancer, | and Hāmēselal (V 3)  
 was a double-headed serpent dancer, and | Hāmālaqalemēga (V 4)  
 was a ghost-dancer; || and when they pacified them, | Yāqol!wālagilis 70  
 (IV 3) told his tribe what dances he had obtained from his father-in-  
 law | Yāqatenāla (III 1). First he spoke about his prince, | Smoke-All-  
 Round (V 1), and his cannibal dance, for the cannibal belongs to  
 the Sēnl!em; | for the past chief of the Sēnl!em, whose name was  
 Tsex<sup>ε</sup>wēd (III 4) in the || secular season, had been a cannibal- 75  
 dancer, and his name was Nax<sup>ε</sup>newis as a cannibal-dancer. | "And  
 this will be the name of my cannibal-dancer, Smoke-All-Round  
 (V 1)." Thus he said. | "And this frog war-dancer is also mine,  
 Sēnl!em, | that frog war-dancer of my mother, Hōnōsenāga (III 3),  
 which she obtained from her father, Mō<sup>ε</sup>nakūla (II 4), | and therefore  
 he is named <sup>ε</sup>wī<sup>ε</sup>enkūlag'ilis (V 2); and that is the name of my frog  
 war-dancer, <sup>ε</sup>wī<sup>ε</sup>enkūlag'ilis. In the secular season he is called Yā- 80  
 qol!ēqelas (V 2); and the | double-headed serpent dancer, who is called  
 Hāmēselal (V 3) in the secular season, I also obtained from my | father-  
 in-law, Yāqatenāla (III 1), and his name is Double-Headed-Serent-

ēlaē <sup>ε</sup>nōlast!ēgemalilas sāsēmasē Kwax<sup>ε</sup>sēstāla, yixs k'lē<sup>ε</sup>maē 63  
 ēx'āla, qa<sup>ε</sup>s ts'lēts'lēx<sup>ε</sup>ēdaēda g'ālā Kwāgūla. Wā, hē<sup>ε</sup>lat!la ts'lē-  
 ts'lēx<sup>ε</sup>ēdexs lāa<sup>ε</sup>l x'is<sup>ε</sup>ēdē Yāqōl!ēqelasē, lē<sup>ε</sup>wis ts'lā<sup>ε</sup>yē Hāmēselalē: 65  
 wā, hēem<sup>ε</sup>lāwisē ts'edlāq!ēga<sup>ε</sup>yasē Hāmālaqalemēga. Wā, gūlaem-  
 lāwisē x'isālaxs lāa<sup>ε</sup>l k'imyase<sup>ε</sup>wa. Wā, laem<sup>ε</sup>lāē hāmats!a<sup>ε</sup>lāē Kwax-  
 sēstāla. Wā, lā<sup>ε</sup>lāē tōx<sup>ε</sup>wid<sup>ε</sup>lāē Yāqōl!ēqelasēxā wūq!ēsē tōx<sup>ε</sup>wida.  
 Wā, lā<sup>ε</sup>lāē sīseyūlālāl<sup>ε</sup>lāē Hāmēselalē. Wā, lā<sup>ε</sup>lāē lelōlālāl<sup>ε</sup>lāē Hāmā-  
 laqalemēga. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē nanāk'amasōxs lāa<sup>ε</sup>lāē Yāqol!wā- 70  
 lag'ilisē nēlaxēs g'ōkūlotasēs g'āyanemē lēlād lāxēs negūmp Yāqate-  
 nāla. Wā, hēem<sup>ε</sup>lāwis g'il wādem<sup>ε</sup>lasēs lēwūlgāma<sup>ε</sup>yē, yix Kwax-  
 sēstāla lāxēs hāmats!aēna<sup>ε</sup>yē, yixs hās<sup>ε</sup>maaxa Sēnl!emē hāmats!a,  
 yixs hāmats!aēda g'igāmayūlasa Sēnl!emēxa lēgadā Tsex<sup>ε</sup>widē lāxa  
 bāxūsē. Wā, lā lēgades Nāx<sup>ε</sup>newisē lāxēs hāmats!ōna<sup>ε</sup>yē. "Wā, 75  
 yū<sup>ε</sup>mis g'āxl lēgemltsen hāmats!aqōx Kwax<sup>ε</sup>sēstāla<sup>ε</sup>." <sup>ε</sup>nōx<sup>ε</sup>lāē.  
 "Wā, yū<sup>ε</sup>mēsa wūq!ēsēx tōx<sup>ε</sup>wida. Wā, laem<sup>ε</sup>xaōx nōsa Sēnl!em,  
 yixs wūq!ēsaē tōx<sup>ε</sup>widen ābempē Hōnōsenāga lāxēs ōmpē Mā<sup>ε</sup>nakūla.  
 Wā, hē<sup>ε</sup>mis lēgem<sup>ε</sup>sō, <sup>ε</sup>wīenkūlag'ilisē: wā, hē<sup>ε</sup>mis lēgem<sup>ε</sup>g'in wūq!ēsēk- 80  
 tōx<sup>ε</sup>wida <sup>ε</sup>wīenkūlag'ilisē, yix Yāqol!ēqelasē lāxa bāxūsē. Wā, hē-  
<sup>ε</sup>misa sīseyūlālālē, yix Hāmēselalē lāxa bāxūsē. Wā, laem g'ayol  
 lāxen negūmpē Yāqatenāla, wā hē<sup>ε</sup>mis lēgem<sup>ε</sup>sō sīseyūlālālē, qaxs lē-

83 Dancer;" for | Skull (that is, Yāqok!wālag'ilis [IV 3]) was showing the  
 85 double-headed serpent dance | in the way of the double-headed ser-  
 pent mask of Yāqalenāla (III 1), which was also shown by || Ts!EX'ēd  
 (IV 2) the younger brother of Calling-Woman (IV 1), to the Comox; |  
 and HāmālaqaLEMōga (V 4) (that is her | secular name) was a ghost-  
 dancer. This Yāqok!wālag'ilis (IV 3) had also obtained from his |  
 father-in-law, Yāqalenāla, and the name of the ghost-dancer was  
 Supernatural-Power-coming-up. | "And this I obtained from my  
 90 father-in-law, Yāqalenāla (III 1), and also the | house with four steps.  
 That is all," said he, and sat down. | Then his four speakers arose  
 and | thanked him for what the chief had said. It was not very long,  
 then | Yāqok!wālag'ilis (IV 3) and his wife G'ag'āōLElaga (IV 1) sepa-  
 95 rated. | She went home with her second son, YāqōL!ēqELAS (V 2), ||  
 and HāmēSElāl (V 3); but Yāqok!wālag'ilis (IV 3) did not allow |  
 Prince Smoke-All-Round (V 1), the eldest one of his | children, and  
 the youngest one, the girl, HāmālaqaLEMōga (V 4), to go along. |  
 Then G'ag'āōLElaga (IV 1) went home to her place, | Ts!EQūLōTEN,  
 200 and there she imitated what she had seen them doing || in the winter  
 dance of the Kwakiutl at Qālogwis. It was not very | long after  
 G'ag'āōLElaga had gone home when Yāqok!wālag'ilis (IV 3) |  
 wished to marry again. His numaym, the SēNL!EM, | wished that

83 'maē nēf'idamasē XEWēqwa yix Yāqok!wālag'ilisaxa sISEYŪLEmlē  
 lāx gwālaasas sISEYŪLEmlas Yāqalenāla, yixa lāxat! nēf'idamatsōs  
 85 Ts!EX'ēdē, yix ts!ā'yas Laqwayugwa lāxa Q'ōmox'sē. Wā, hē-  
 misa lēlōlālālē, yix HāmālaqaLEMōga, yixs hē'maē LĒGEMsa lāxa  
 bāxūsē. Wā, laEM'laxaē g'āyanEMē Yāqok!wālag'ilisē lāxēs ne-  
 gūmpē Yāqalenāla. Wā, hē'mis LĒGEMsa lēlōlālālē 'nawalak'ustā-  
 lisē. Wā, yū'mēn g'āyanEM lāxen negūmpē Yāqalenāla LĒ'wa  
 90 mōp'lenaxalilas dzōyaqayē g'ōkwa. Wā," 'nēx'laēxs lāa' k!wā-  
 g'alila. Wā, hēx'idaEM'lāwisē Lāx'ūlilē mōkwē ā'yilx's qa's mō-  
 lē las wāldEM'lālasēs g'igāma'yē. Wā, k'lēstla ālaEM'l gālaxs  
 lāa' k'lasowē Yāqok!wālag'ilisē LĒ'wis gENEMē G'ag'āōLElaga. Wā,  
 laEM'lāē nā'nakwa LĒ'wis q!āyā'yē xūnōkwē YāqōL!ēqELASē,  
 95 wā, hē'misla HāmēSElālē. Wā, laEM'lāwisē k'lēs ēx'stosē Yāqo-  
 kwālag'ilisasēs LĒwūlgāma'yē Kwax'sē'stalaxa 'nōlast!ēgema'yas  
 sāSEmas, LĒ'wa āmā'inxā'yē ts!EDāq xūnōx'sē HāmālaqaLEMōga.  
 Wā, lāx'da'x'EM'lāē nā'nakwa, yix G'ag'āōLElaga lāxēs āwīnagwisē  
 Ts!EQūLōTENē. Wā, hēEM'lāwis la nānaxts!ē'waxēs 'nāxwa dōDEgūl  
 200 lāxa ts!āq'lēna'yasa Kwāg'ulē lāx Qālogwisē. Wā, k'lē'slat!ā ālaEM  
 gāla la nā'nakwē G'ag'āōLElagāxs lāa' 'nēx'laē Yāqok!wālag'i-  
 lisē, qa's gEG'ūDEX'īdē. Wā, lā'laē 'nēk'ē 'nē'mēmotasēda SēNL!E-  
 mē, qa hēs gEG'ūDEX'īdēda Lāwēts!ēsē lāx L'LEMlxk'!ālag'ilisē, yix

he should marry Ringing-Copper (IV 4), the | princess of Ōdzē<sup>s</sup>stālis (III 5). Yāqok!wālag'īlis || at once obeyed their wishes. All the 5 SēNL!EM got ready | and went to ĀLEgēmāla, because there the | village of the ancestors of the Lāwēts!ēs was located. In the morning, when day came, | the numerous numaym of the SēNL!EM started; and when | they arrived, they paid the marriage price at once; | and 10 after they had paid the marriage price, they were sitting still in their wooing-canoes. | Then Ōdzē<sup>s</sup>stālis (III 5), the head chief of the | Lāwēts!ēs, came out. He belonged to the numaym SēSENT!ē<sup>s</sup>, the first one | of the numayms; and he said, they said, this: | "Welcome, numaym, SēNL!EM, welcome! Come out of your wooing-canoes | and take 15 the wife of your chief Yāqok!wālag'īlis (IV 3) aboard your canoe!" | Thus he said. Then the crew went ashore out of the canoe, | those who paid the marriage money for Yāqok!wālag'īlis, and also himself; and when | they had gone in, Ōdzē<sup>s</sup>stālis told them to sit down | on a mat that had been spread in the house. When || all the men of the 20 crew were inside, Yāqok!wālag'īlis (IV 3) went in and | sat down in the rear of the house. There he was given food by | his father-in-law, Ōdzē<sup>s</sup>stālis (III 5); and after they had eaten, | Chief Ōdze<sup>s</sup>stālis spoke. He said, | "Now, listen to my speech, son-in-law! She will be your || wife; and her mat are forty dressed skins | and twenty boxes 25

k!ēdēlas Ōdzē<sup>s</sup>stālisē. Wā, hēx'idaEM<sup>s</sup>lāwisē nāuagēg'a<sup>s</sup>yē Yā- 5 qok!wālag'īlisax wāldEMas. Wā, hēx'idaEM<sup>s</sup>lāwisē xwāna<sup>s</sup>īda<sup>s</sup> wī<sup>s</sup>lēda SēNL!EMē. Wā, laEM<sup>s</sup>laē lāl lāx ĀLEgēmālāxs hāa<sup>s</sup>l g'ō-kūlē g'ālāsa Lāwēts!ēsē. Wā, g'il<sup>s</sup>EM<sup>s</sup>lāwisē 'nāx'īdxa gānlāxs lāa<sup>s</sup>l ālēx'widēda 'ne<sup>s</sup>mēmōla q'lēnema SēNL!EMē. Wā, g'il<sup>s</sup>EM<sup>s</sup>lāwisē lāg'aaxs lāa<sup>s</sup>l hēx'idaEM qādzē<sup>s</sup>lēda. Wā, g'il<sup>s</sup>EM<sup>s</sup>lāwisē g'wāl qā- 10 dzēLāxs hēx'sā<sup>s</sup>maa<sup>s</sup>l k'lūdZEXSālalayēs g'agak'laats!ē xwāxwā-k'lūna, g'āxaālasē Ōdzē<sup>s</sup>stālisē, yixa xamagēma<sup>s</sup>yē g'īgāmesa Lāwēts!ēsē, wā, lā hē 'ne<sup>s</sup>mēmōta SēSENLa<sup>s</sup>yē, yix mekūma<sup>s</sup>yas lāxēs 'nā<sup>s</sup>EMēmāts!ēna<sup>s</sup>yē. Wā, hēEM<sup>s</sup>lāwisē g'il wāldEMsē: "Wā, gēlag'a 'ne<sup>s</sup>mēmōt SēNL!EM, gēlag'a lāltā lāxs g'agak'laa- 15 ts!āqōs, qa<sup>s</sup> g'āxlag'aōs dāg'aalEXSax'gas g'ENEMg'ōs, g'īgāmē Yāqok!wālag'īlis," 'nēx'laē. Wā, hēx'idaEM<sup>s</sup>lāwisē la wilōltāwē k!wēmasa qādzēLē Yāqok!wālag'īlisē lō<sup>s</sup>mēxs hāē. Wā, g'il<sup>s</sup>EM<sup>s</sup>lāwisē hōgwILEXS lāa<sup>s</sup>lāē Ōdzē<sup>s</sup>stālisē āxk'ālaq, qa lās k'lūs-ēāli lāxa la LEPSē<sup>s</sup>tālilkwē g'ōkwasēsa lē<sup>s</sup>wa<sup>s</sup>yē. Wā, g'il<sup>s</sup>EM- 20 lāwisē wī<sup>s</sup>lāēlēda k!wēmaxs lāa<sup>s</sup>las laēLē Yāqok!wālag'īlis, qa<sup>s</sup> lāēl k!wāg'alil lāx nāqōLēwalīlasa g'ōkwē. Wā, lā<sup>s</sup>lāē L!EXwilax-ēwa yīsēs NEGŭmpē Ōdzē<sup>s</sup>stālisē. Wā, g'il<sup>s</sup>EM<sup>s</sup>lāwisē g'wāl L!EXwaxs lāa<sup>s</sup>lasē yāq!eg'a<sup>s</sup>lēda g'īgāma<sup>s</sup>yē Ōdzē<sup>s</sup>stālisē. Wā, lā<sup>s</sup>lāē 'nēka: "Wēg'a, hōlēlaLEXg'in wāldEMLEK' lāl, NEGŭmp. LAEMlōx lāLOS 25 g'ENEMAqōs, g'īgāmē<sup>s</sup>. Wā, lōx lē<sup>s</sup>wadESA mox<sup>s</sup>sokwēx ālāg'īma.

27 of oil. Now, | your name will be Aōdzagālas (IV 3), O son-in-law! Now  
 your | prince Smoke-All-Round, (V 1) will be called Awīlgālas (V 1); and  
 your princess Hāmālaqalemēga (V 4), will be named Māmx'âyugwa in  
 30 the secular season. You will be named Head-Winter-Dancer (IV 3);  
 and your | prince Smoke-All-Round will be named K'!enga (V 1); and  
 your | princess Hāmālaqalemēga will be named Tāts!aas (V 1) in wū-  
 ter; | and you shall have those house-dishes, the grizzly-bear house-dish,  
 and the wolf and | beaver and killer-whale house-dishes. Now take  
 35 the four | house-dishes aboard your canoe, so that your tribe may  
 eat out of them, son-in-law | Yāqok!wālag'ilis (IV 3).'' Thus he said.  
 Immediately Yāqok!wālag'ilis arose. | He called his four speakers,  
 and they sang at the same time their | sacred songs, and Yāqo-  
 k!wālag'ilis also sang his | sacred song; and after he had sung, he  
 40 thanked Ōdzē'stālis for what he had said. Then they carried down to  
 the beach the dressed skins and the boxes with | oil, and also the four  
 house-dishes; and when | they had put them aboard the wooing-canoe,  
 Yāqok!wālag'ilis (IV 3) | came out of the house of his father-in-law,  
 walking by the side of his wife, Ringing-Copper (IV 4), | and they  
 45 went aboard the canoe of Yāqok!wālag'ilis. || Now they went home to  
 Qālogwis; and when they arrived, | the four speakers stood up in the  
 canoe, and they reported to the Kwakiutl | that Yāqok!wālag'ilis (IV 3)  
 had married Ringing-Copper (IV 4), | the princess of Ōdzē'stālis (III 5).

26 Wā, yū'mēsa ma'ltsemg'ustāx dengwats!ē L!ē'na. Wā, laems lāl  
 Lēgadels Aōdzagālasē, yūl negūmp. Wā, la'mēsē lāl Lēgadles  
 Lāwūlgāma'yaōsē Kwax'sē'stalās Awīlgālasē. Wā, lāLES k'!ēdēlaōsē  
 Hāmālaqalemēga Lēgadels Māmx'âyugwa lāxwa bāxūsēx wāl-  
 30 dema. Wā, lāLES Lēgadels Ts!āqema'yē. Wā, lālē Lēgadles  
 Lāwūlgāma'yaōsē Kwax'sē'stālas K'!enga. Wā, lālē Lēgadles  
 k'!ēdēlaōsē Hāmālaqalemēgās Tāts!aasē lāxa ts!ēts!eqa wāldema.  
 Wā, g'a'mēsēg'a lōelqūlilēxa nānē lōqūlil Lē'wa ālanemē Lē'wa  
 ts!ā'wē Lē'wa māx'ēnoxwē lōqūlila. Wā, laems lāl daxsalxa me-  
 35 wēxla lōelqūlil, qa hāmaats!ēsēs g'ōkūlōtaōs, negūmp Yāqok!wā-  
 lag'ilis.' 'nēx'!aē. Wā, hēx'idaem'ēlāwisē Lāx'ūlil'!aē Yāqok!wā-  
 lag'ilisē, qa's Lē'lalēxēs mōkwē ā'yilkwa. Wā, lā'laē 'nemādzaqwa  
 yālaqwēda mōkwē ā'yilkwa Lō'mē Yāqok!wālag'ilisē yālaqūlasēs  
 yālaX'LENē. Wā, g'il'ēm'lāwisē q!wē'ēda lāa'las mō'las wāldemi-  
 40 lālās Ōdzē'stālisē. Wā, lā'laē mōxsasa ālāg'imē Lē'wa dōdengwats!ē  
 L!ē'na. Wā, hēm'lāwisē mowēxla lōelqūlila. Wā, g'il'ēm'lāwisē  
 'wilxsa lāxa gagak'laats!āxs g'axaalasē Yāqok!wālag'ilisē g'āxā-  
 wēls lāx g'ōkwasēs negūmpē hemalāla Lē'wis genemē L!ēmēlxk'lā-  
 lag'ilis, qa's lā'l hōx'walexs lāx yā'yats!ās Yāqok!wālag'ilisē. Wā,  
 45 laēm'laē nā'nakwa lāx Qālogwisē. Wā, g'il'ēm'lāwisē lāg'aaxs lāa'l  
 lāx'wūlexsa mōkwē ā'yilkwas. Wā, laēm'laē ts!ēk'!ālelaxa Kwā-  
 g'ulaxs lē'maē geg'adē Yāqok!wālag'ilisas L!ēmēlxk'lālag'ilisē, yāx  
 k'!ēdēlas Ōdzē'stālisē. Wā, laēm'lāwisē dzōxwasa mōx'sokwē ālā-



Then they promised to give away forty dressed skins to the Maämtag'ila and the G'ëxsem, and to the Kükwäk'lüm, and also to the Laälax's'endayo; and they promised twenty boxes of oil to the four numayms. The forty dressed skins were on account of Smoke-Around (V 1); and now he changed his name, and his name, Awilgâlas (V 1) was obtained in marriage from Ödzê'stälis (III 5); and the twenty boxes of oil were on account of Hämäläqalemëga (V 4); and she had also changed her name for the name obtained in marriage from Ödzê'stälis; and she was called Mäm'âyugwa (V 4); and as soon as the speakers stopped speaking, the crew and their chief Yäqok'wälag'ilis (IV 3), with his wife, went ashore into the house. Immediately the four speakers went to invite the four numayms to come to a feast to be given with the forty boxes of oil by Mäm'âyugwa (V 4), the princess of Aödzagâlas (IV 3), for now Yäqok'wälag'ilis had changed his name. As soon as the four speakers had gone to invite them, the young men cleared out the house of Aödzagâlas (IV 3). They took ashore the dressed skins and the boxes of oil, and also the four house-dishes; and when the guests were in, they poured the oil into the four house-dishes, and they put the grizzly-bear dish before the Maämtag'ila, and the wolf dish before the G'ëxsem, and the beaver dish before the Kükwäk'lüm, and the

g'ima qaëda Maämtag'ila L<sup>é</sup>wa G'ëxsemë L<sup>é</sup>wa Kükwäk'lümë; wä, hë'misa Laälax's'endayuwë. Wä, lä'laxaë qasösa ma'tsemg'ustäwë dendak<sup>u</sup> L<sup>é</sup>'na qaxaëda mösgemak'lüsë 'nal'ne'mëma. Wä, laem'laë nexenälë Kwax'së'stala möx'sokwë älag'ima. Wä, laem'laë L'äyoxlaxës lëgëme. Wä, laem'laë lëgades lëgëmg'elxla'yas Ödzê'stälisë Awilgâlasë. Wä, lä'laë nexenälë Hämäläqalemëgäna ma'tsemg'ustä dëdengwatslë L<sup>é</sup>'na. Wä, laem'laxaë L'äyoxlax lëgëmg'elxla'yas Ödzê'stälisë. Wä, laem'laë lëgades Mäm'âyugwa. Wä, g'il'em'läwisë q'wë'ëdëda ä'yilkwäxs läa'l hox'wültä wëda klwëmë L<sup>é</sup>wa g'ig'ima'yë Yäqok'wälag'ilisë L<sup>é</sup>wës genemë. qa's lä högwil läxës g'ökwë. Wä, hëx'idaem'läwisë mökwë ä'yilx's la L<sup>é</sup>'lälaxa mösgemak'lüsë 'nal'ne'mëmasa qa's g'äxë k'wëlxä mösgemg'ustäwë dëdengwatslë L<sup>é</sup>'na läx Mem'âyugwa k'ledëlas Aödzagâlasë, qaxs lë'maaxat! L'äyowë lëgëmas Yäqok'wälag'ilisë. Wä, g'il'em'laë la L<sup>é</sup>'lälaxa mökwë ä'yilkwa läa'lasa hä'yälfa ëx'wïdxa g'ökwäs Aödzagâlasë, yixs läa'l möltälayuwëda äläg'imë. L<sup>é</sup>wa dëdengwatslë L<sup>é</sup>'na, wä, hë'misa mewëxla löelqülila. Wä, g'äx'laë 'w'laëlëda L<sup>é</sup>'lanemë. Wä, hëx'idaem'läwisë lex'ts'oyowëda L<sup>é</sup>'na läxa mewëxla löelqülila. Wäl laem'laë k'ax'dzamölil'emëda nanë läxa Maämtag'ila. Wä, lä'laë k'ax'dzamölil'emëda älanemë läxa G'ëxsemë. Wä, lä'laë k'ax'dzamölil'emëda ts'äwë läxa Kükwäk'lümë. Wä, lä'laë k'ax'dzamölil'emëda mäx'ënoxwë laxa Laälax's'

- 71 killer-whale dish before the Laälax's Endayo. As soon as they had finished, one of the speakers spoke, and said, "This is the weight of the name of Hämälalalemōga (V 4), whose name is now Mäm̄x'ayugwa (V 4) obtained in marriage from Ödzēstalis (III 5);"
- 75 and when he stopped speaking, another speaker spoke, and said "Now let us give away the dressed skins!" and then he gave them away. When they had all been given out, then another speaker spoke, and said, "This is the weight of the name of Smoke-All-Round (V 1). He has changed his name, and now his name is Awilgālas (V 1), for that was received in marriage from
- 80 Ödzēstalis (III 5) by my chief Aōdzāgalas (IV 3), for Yāqok!wālagīlis (IV 3) has changed his name now, and this is also obtained in marriage from Ödzēstalis (III 5) by my chief here." Thus he said. As soon as he stopped speaking, the guests went out; and when winter came, the Lāwēts!ēs came paddling with their chief Ödzēstalis (III 5). He came to pay the marriage debt to his son-
- 85 in-law Aōdzāgalas (IV 3). After they had taken ashore dressed skins and many cedar-bark blankets, and many baskets of clover-roots and boxes of oil and boxes of dried clams and boxes of dried salmon, when all these had been taken ashore out of the ten
- 90 canoes, he also gave the copper named Lēta to his son-in-law, and also the ten canoes in which were seated the princess of Ödzēstalis (III 5). That was the first great return of marriage
- 71 s'endayowē. Wā, g'il'EMflāwisē gwālēxs lāa! yaq!eg'a!lēda 'nemōk' elkwa. Wā, laemflāē nēlasēxs hē'maē o'mayōs la lēgēms Hāmā-laqalemōgā. yāxs laē lēgades Mäm̄x'ayugwa, lēgēmg'elxlēs Ödzēstalisē. Wā, g'il'EMflāwisē q!wēfīdēxs lāa! yāq!eg'a!lēda 'nemō-
- 75 kwē elkwa. Wā, lāflāē 'nek'a. "Wēg'ax'ins yāx'witsa ālag'imēx," 'nēx'laēxs lāa! yāx'wits. Wā, g'il'EMflāwisē 'wīflāxs lāa! yā-q!eg'a!lēda ōgūflamaxat! elkwa. Wā, lāflāē 'nek'a: "Yūem ōmayās Kwax'sēstalaxs laē L!ayuxlā. Wā, laems lēqelalts Awilgālasē lūq, qaxs hē'maē lēgēmg'elxlēs Ödzēstalisē lāxg'in g'īgāmēk', yīxg'a
- 80 Aōdzāgalasē, qaxs la'mēk' L!āyuxlāg'a Yāqok!wālagīlisēk'. Wā, hēemxat! lēgēmg'elxlēs Ödzēstalisē lāxg'in g'īgāmēk', 'nēx'laē. Wā, g'il'EMflāwisē q!wēfīdēxs lāa! hōqūwēlsēda k!wēlē. Wā, g'il'EMflāwisē ts!āwūnx'īdēxs g'āxāūlasa Lāwēts!ēsō 'wīflamōla'ya sēxwaxēs g'īgāma'yē Ödzēstalisē. Wā, g'āx'EMflāē qōtēx'axēs nēgūmpē Aōdza-
- 85 gālasē. Wā, lāflāē gwāl mōltālasa ālāg'imē lē'wa q!ēnemē k!ōbawasa lē'wa q!ēnemē L!ā!ēbat t!egwats!ā lē'wa q!ēnemē dēdēngwats!ē l!ē'na. Wā, hē'misa q!ēnemē xātsem k'lōmats!ā lē'laēda q!ēnemē xemyats!ē nēxetsema. Wā, g'il'EMflāwisē 'wīflōltā lāx qōtēnats!ās neqāts!aq t!ēt!egūna, wā, laemflāwisē sep!itsa l!āqwa lēgades
- 90 Lēta lāxēs nēgūmpē: wā, hē'misa k!waxsūlats!ās k!ōdēlas Ödzēstalisē neqāts!aq t!ēt!egūna. Wā, hēemfl g'il'f'wālas qōtēx'ē Ödzēst-

money by Ōdzēstalis (III 5) | to his son-in-law Aōdzagālas (IV 3) 92  
 on account of his princess Ringing-Copper (IV 4). Then Ōdzē-  
 stalis (III 5) took a carved box and | carried it ashore himself out  
 of his canoe into the || house of his son-in-law Aōdzagālas (IV 3), 95  
 and he put it down in the rear | of the house. It was not long  
 before he came out again and went | into his canoe. Then he  
 spoke to his tribe, and | said "O tribe, Now our supernatural  
 power has gone into the house | of my son-in-law;" and when he  
 said so, he turned towards the Kwāg'ul, and || said, "Now, take 300  
 care, son-in-law! This is the box containing the winter dance |  
 which I have taken into your house. Now purify for its sake!"  
 Thus he said. | Then he was invited by his son-in-law (IV 3) to  
 eat. | When they had all gone ashore out of their canoes, they  
 were given food. | It was evening when they finished eating. They  
 all || went to eat with the Kwāg'ul. Then the chief of the | Ma- 5  
 āmtag'ila called Lāqwadzē spoke, and said, "Go on, | Chief Aōdza-  
 gālas (IV 3) go on, and see what is in the crest- | box, that you  
 may give a winter dance!" Thus he said. | Immediately the chief  
 of the Lāwēts'ēs, Ōdzēstalis, (III 5), arose || and said, "Go on, 10  
 Kwāg'ul, and begin your winter dance this evening! | In this box  
 is the hāmats'a, and his name will be | Ts!axūstāla; and also  
 the thrower-dance, and his name will be | 'nawalax'udzē; and also

talisē lāxēs negūmpē Aōdzagālasē qaēs k'ēdēlē L'ēmēlxk' lālag'ilisē. 92  
 Wā, lā'laē āx'ēdē Ōdzēstalisaxa k'ēsgemala āmē g'ildasa. Wā,  
 lā'laē q'ūlēx'sem lā lāltōs lāxēs yā'yats'ē, qaēs lā'l haēlelas lāx  
 g'ōkwāsēs negūmp Aōdzagālasē, qaēs lā'el hāng'alilas lāx ōgwiwalī- 95  
 lasa g'ōkwē. Wā, k'ēs'lat'la gālaxs g'āxāē xwēlaq'awēsa, qaēs  
 lā'el lāxs lāxēs yā'yats'ē. Wā, lā'laē yāq'ēg'a'la lāxēs g'ōkūlōtē. Wā,  
 lā'laē 'nēk'a: "Wā, g'ōkūlōt. La'mē laēlens 'nawalakwa lāx g'ōkwa-  
 sen negūmpa," 'nēx'laēxs laē gwēgemx'ēd lāxa Kwāg'ulē. Wā, lā- 300  
 'laē 'nēk'a: "Wēg'a, yāl'lōlex negūmp. Yūem k'ēs'owats'ē g'ildasa  
 lāx laēl lāxs g'ōkwaqōs. Wēg'il la q'ēq'elax'ēdlōl qaō'ē," 'nēx'laē.  
 Wā, laēm'laē āem la lēlwūltōtsō'sēs negūmpē, qaēs lā l'ēxwālaq.  
 Wā, g'il'ēm'laēwisē 'wēlōltā lāxēs yaē'yats'lāxs lā'el l'ēxwēlasē'wa.  
 Wā, laēm'laē dzāq'waxs lā'el gwāla l'ēxwa. Wā, lā'laē 'nāxwafm'el  
 g'āx k'lwamēlēda Kwākūg'ulē. Wā, lā'laē yāq'ēg'a'le g'īgāma'yasa 5  
 Maāmtag'ila, yixa lēgades lāq'wadzē. Wā, lā'laē 'nēk'a: "Wēg'a  
 g'īgāmē Aōdzagālas. Wēg'a dōx'widxwa g'its'lāwaxwa k'ēsgemlāx  
 g'ildasa, qa wāg'ē lāxsōx yawix'īlsa g'ōkwēx," 'nēx'laē. Wā, hēx'  
 idaēm'laēwisē g'īgāma'yasa Lāwēts'ēsē lāx'ūlila, yix Ōdzēstalsē.  
 Wā, lā'laē 'nēk'a: "Wēg'a, Kwāg'ul, wēg'a ts'lēts'lēx'ēdrlxwa gānolēx. 10  
 Wā, yūem g'its'lāxwa g'ildasēxxwa hāmats'lēx. Wā, | ē'mis lēgemltsē  
 Ts!axūstāla. Wā, yūēmēsa māmaq'lax. Wā, hē'mis lēgemltsē 'na-  
 walax'udzē yū'misa g'īgāmēq'lōlēlax. Wā, hē'mis lēgemltsē Ōma-

the chief fool-dance, and his name will be | Ōmaq!ōlela: and also  
 15 the grizzly-bear dance, and his name will be Nanēnask!lē. || Now  
 there are four winter dances for my son-in-law, and therefore |  
 I wish you to begin a winter dance this night." Thus he said. |  
 Immediately they began the winter dance. Then Awilgālas (V 1)  
 disappeared, for now I | shall not call him Smoke-All-Round (V 1);  
 and Māmx'âyugwa (V 4) | disappeared, for her name was no more  
 20 Hāmālaqalemōga (V 4); and | also the child of the younger brother  
 (IV 2) of Aōdzagālas, L!āl!ELEwis (V 14), the boy | and his younger  
 brother Yāyaqol!alas (V 15). Now the ancestors of the K̄wāḡul  
 had a winter dance. | After they had disappeared for a long time,  
 they were caught again. | Now Awilgālas was a cannibal-dancer,  
 and his name was Ts!axūxstāla, | and the nephew of Aōdzagālas  
 25 was thrower-dancer. His name was L!āl!ELEwis (V 14), || and now  
 he was named 'nawalax<sup>u</sup>dzē; and Māmx'âyugwa (V 4) was chief  
 fool-dancer, | and her name was Ōmaq!ōlela (V 4); and Yāyaqol!alas  
 (V 15) was grizzly-bear dancer, | and his name was Nanēnask!lē.  
 Now they finished the winter dance. |

Now Ringing-Copper (IV 4) was with child, and she gave birth |  
 to a boy. Then Ōdzēstalis (III 5) came to make another pay-  
 30 ment to his | son-in-law Aōdzagālas (IV 3), bringing forty  
 dressed skins and also a | name; and the name given to the child  
 borne by Ringing-Copper (IV 4) was | Tsex'wid (V 5); and  
 Aōdzagālas (IV 3) gave away the forty | dressed skins to the four

q!ōlela. Yūmēsa nānēx. Wā, hē'mis lēgemltsē Nanēnask!lē.  
 15 Wā, mōx'widalōs k' lēs'ōlānemaqōs, nēgūmp. Wā, lē'mēsēn lāg'ila  
 wālaqēla, qā's wāg'eōs ts!ēts!ēx'ēdxwa gānolēx." 'nēx'laē. Wā, hēx'  
 'idaem'lāwisē ts!ētsēx'ēda. Wā, laem'laē x'is'ēdē Awilgālasē qaxg'in  
 la'mōk' gwāl lēqelas Kwax'sē'stala lāq. Wā, hēem'lāwisē Māmx'â-  
 yugwa; wā, laemxaa gwāl lēgades Hāmālaqalemōga. Wā, hēem-  
 20 'lāwisē xīmōkwas ts!ā'yās Aōdzagālasē, yix L!āl!ELEwisē bābagūma  
 lē'wis ts!ā'yē Yāyaqol!alasē. Wā, laem'laē ts!ēts!ēx'ēdēda gālā  
 Kwāg'ula. Wā, gālaem'lāwisē x'isālaxs lāa' k'īmyase'wa. Wā, la-  
 em'laē hāmats!ē Awilgālasē. Wā, lā lēgades Ts!axūxstāla. Wā,  
 hā'laē māmaq'lā lōlē'yas Aōdzagālasē, yix L!āl!ELEwisē. Wā, lā'laē  
 25 lēgades 'nawalax<sup>u</sup>dzē. Wā, lā'laē g'īgāmōq!ōlelē Māmx'âyugwa.  
 Wā, lā'laē lēgades Ōmaq!ōlela. Wā, lā'laē nānē Yāyaqol!alasē. Wā,  
 lā'laē lēgades Nanēnask!lē'yē. Wā, laem'laē gwāla ts!ēts!ēqā.

Wā, laem'laē bewēx'widē L!ēm!lxk'!ālag'ilisē. Wā, lā'laē māyul-  
 ūda, yisa bābagūmē. Wā, g'ūx'laē Ōdzēstalisē wāwalqalaxēs nē-  
 30 gūmpē Aōdzagālasasa mōx<sup>u</sup>sokwē ālāg'ima. Wā, hēem'lāwisā  
 lēgemē. Wā, laem'laē lēgadla mayōlemas L!ēm!lxk'!ālag'ilisas  
 Tsex'widē. Wā, laem'lāwisē Aōdzagālag'ilisē plēs'ētsa mōx<sup>u</sup>sokwē  
 ālāg'im lāxa mōsgemak'lūsē 'nāl'nē'mēma, qā laēs xūnōkwē Tsex-

numayms on behalf of his child TSEX<sup>5</sup>wid (V 5). | Then she had another boy, and || Ödzē<sup>5</sup>stalis (III 5) gave another name for the child, 35 and his name was | Q!elāpa (V 6). Then she had another boy, and || Ödzē<sup>5</sup>stalis (III 5) gave presents of food to his son-in-law, and he gave a name to the boy. And when | Aōdzagālas (IV 3) gave a feast, with the cinquefoil-roots given by his father-in-law, to the Kwāgul 40 tribes, then he named this new child LĀLĒLĪLĀ (V 7). | As soon as Ödzē<sup>5</sup>stalis (III 5) went home he fainted and | died. Now he had no son, for his only | child was Ringing-Copper (IV 4), the princess of Ödzē<sup>5</sup>stalis (III 5). | When it was reported to Ringing-Copper (IV 4) that her father had died, || she immediately went home with 45 her three children, and | she gave away property to her tribe. Then TSEX<sup>5</sup>wid (V 5) took the seat | of Ödzē<sup>5</sup>stalis (III 5), and now his name was Ödzē<sup>5</sup>stalis (V 5). | Then he had the first seat in the numaym SISENLĒ<sup>5</sup> of the Lāwēts!ēs. | Then Aōdzagālas (IV 3) was sad on account of what his wife Ringing-Copper (IV 4) had done; || and he did not want his children to come back, namely, 50 Q!elāpa (V 6) and his younger brother LĀLĒLĪLĀ (V 7). | Now Ringing-Copper (IV 4) made them give a potlatch and take seats | of their relatives who had died before. | The two children obtained the seats of those who were dead. And for some time

<sup>5</sup>widē. Wā, lā<sup>5</sup>lāē ēt!ēd xūngwatsa bābagūmē. Wā, hēem<sup>5</sup>laxaāwisē Ödzē<sup>5</sup>stalisē ts!ā qa lēgēmsa gīnānemē. Wā, laem<sup>5</sup>lāē lēgades 35 Q!elāpa. Wā, lā<sup>5</sup>laxaa ēt!ēd xūngwatsa bābagūmē. Wā, hēx-<sup>5</sup>idaem<sup>5</sup>lāwisē Ödzē<sup>5</sup>stalisē la wāwalqālxēs negūmpē. Wā, laem<sup>5</sup>lāwisē ēt!ēd lēgēmg<sup>5</sup>elxlāla ga lēgēmsa bābagūmē. Wā, gīl<sup>5</sup>em<sup>5</sup>lāwisē k!wēlas<sup>5</sup>idē Aōdzagālasasa wāwalqālayuwē t!ex<sup>5</sup>sōsa yīsēs negūmp lāxa Kwāgulaxs lāa<sup>5</sup>l lēx<sup>5</sup>ēts lāLĒLĪLĀ lāxēs ālē xūnōkwa. Wā, 40 gīl<sup>5</sup>em<sup>5</sup>lāwisē la nā<sup>5</sup>nakwē Ödzē<sup>5</sup>stalisaxs lāa<sup>5</sup>l heōda. Wā, laem<sup>5</sup>lāē lē<sup>5</sup>la. Wā, laem<sup>5</sup>lāē k!eās begwānem xūnōx<sup>5</sup>s, qaxs <sup>5</sup>nemox<sup>5</sup>ma<sup>5</sup>l xūnōx<sup>5</sup>sē L<sup>5</sup>ēm<sup>5</sup>elxk!ālagīlisē, yīx k!ēdēldās Ödzē<sup>5</sup>stalisdē. Wā, gīl<sup>5</sup>em<sup>5</sup>lāwisē g<sup>5</sup>āx ts!ek!lā<sup>5</sup>it<sup>5</sup>se<sup>5</sup>wē L<sup>5</sup>ēm<sup>5</sup>elxk!ālagīlisasēs ōmpdē, lāa<sup>5</sup>l hēx<sup>5</sup>idaem<sup>5</sup> la nā<sup>5</sup>nakwa lē<sup>5</sup>wis yūdukwē sāsēma. Wā, hēx<sup>5</sup>i- 45 daem<sup>5</sup>lāwisē p!es<sup>5</sup>iūxēs g<sup>5</sup>ōkūlotē. Wā, laem<sup>5</sup>lāē lax<sup>5</sup>stōdē TSEX<sup>5</sup>widāx Ödzē<sup>5</sup>stalisdē. Wā, laem<sup>5</sup>lāē TSEX<sup>5</sup>widē lēgades Ödzē<sup>5</sup>stalisē. Wā, laem<sup>5</sup>lāē lāxūmēsa <sup>5</sup>ne<sup>5</sup>mēmotēxa SISENLĒ<sup>5</sup>sa Lāwēts!ēsē. Wā, laem<sup>5</sup>lāē ts!ix<sup>5</sup>ilē nāqa<sup>5</sup>γas Aōdzagālasē qa gwēx<sup>5</sup>idaasasēs gēnemē L<sup>5</sup>ēm<sup>5</sup>elxk!ālagīlisē. Wā, laem<sup>5</sup>lāē <sup>5</sup>nēx<sup>5</sup>, qa k!ēslāgīs g<sup>5</sup>āx<sup>5</sup>ēno- 50 xwēs waōkwē sāsēma, yīx Q!elāpa lē<sup>5</sup>wis ts!ā<sup>5</sup>yē LĀLĒLĪLĀ. Wā, ā<sup>5</sup>mis la hē<sup>5</sup>mē L<sup>5</sup>ēm<sup>5</sup>elxk!ālagīlisē la p!es<sup>5</sup>ēdamaseq, qa lāxūnstōdēsēxēs waōkwē LĒLĒLĀLAXA gēyōlwūla lē<sup>5</sup>la. Wā, laem<sup>5</sup>lāē k!wānōkwa ma<sup>5</sup>lōkwē g<sup>5</sup>īng<sup>5</sup>īnānēms k!wēk!wayōlas. Wā, laē Aōdzagālasē

55 Aōdzagālas (IV 3) did not wish to marry. Then he asked in marriage the princess of Chief 'māxūyalidzē (IV 5), chief of the numaym, Wiwōmasgēm of the Mamalēleqāla, and there were two seats before that of chief 'māxūyalidzē. He had a princess Melēd (V 8). Now Aōdzagālas (IV 3) wooed her for his prince Awilgālas (V 1), that is Smoke-All-Round (V 1). Then the numayms | the Maāmtag'ila and Gēxsem and Kūkwāk'ūm and Sēn!em | went to pay the marriage money,—and also the Laalax's'endayo. | All the Kwāgul went to pay the marriage money, because their strength  
65 is the same | as that of the Mamalēleqāla; for the Q!ōmoyā'yē and 'wālas Kwāgul are the first of the Kwāgul tribes; and also the Q!ōmk'ut!ēs; | and the Mamalēleqāla stand at the head of the Ninkish, Qwēq'sōt!ēnox' | and Lāwēts!ēs; and the Mamalēleqāla do this | when one of their chiefs goes to marry a princess of the | chiefs of the Kwāgul. They go and ask the help of the Ninkish  
70 and Qwēq'sōt!ēnox' and Lāwēts!ēs; and Aōdzagālas did the same | with the Kwāgul. Then all went to pay the marriage money,—the five | numayms of the Gwētela, and also the Q!ōmoyā'yē, and the 'wālas Kwāgul, and the Q!ōmk'ut!ēs. Now, the villagē of the Mamalēleqāla was Mēmkuḡlis, and in the center of the village  
75 was the house of Chief 'māxūyalidzē (IV 5). As soon as the Kwāgul arrived in Mēmkuḡlis, there was a sham-fight with

55 k'!ēs 'nēx' qaēs geyōlē geg'ada. Wā, lā'laē g'ayox'wīdex k'!ē-dēlasa g'igāma'yē 'māxūyalidzē, yix g'igāma'yasa 'nē'mēmāxa Wiwōmasgēmasa Mamalēleqāla, yixs mama'!ōkwalg'iwalaēs k'!wa'yē, yixa g'igāma'yē 'māxūyalidzē, yixs k'!ēdadaas Melēdē. Wā, laem'laē Aōdzagālasē g'ayālaq qaēs lēwūlgāma'yē Awilgālasē, yix  
60 Kwax'sō'stala. Wā, lā'laxaē 'wī'la la qādzēlēda 'nāl'nē'mēmāxa Maāmtag'ila lē'wa Gēxsemē lē'wa Kūkwāk'ūmē lē'wa Sēn!emē; wā, hēm'lāwisa Laalax's'endayowē, yixs hē'maē lāg'ilas 'wī'la la qādzēlēda Kwāgulaxs 'nemālasaē lōq!wēna'yasa Kwāgulē lē'wa Mamalēleqāla, yixs mekūma'yāeda Kwāgulasa Q!ōmoyā'yē lē'wa 'wālasē Kwāgula; wā, hē'misa Q!ōmk'ut!ēsē. Wā, lā mekūma'yēda Mamalēleqālāsa 'nemgēsē lē'wa Qwēq'sōt!ēnoxwē lē'wa Lāwēts!ēsē. Wā, hēm'laxaāwisē gwēx'idaxa Mamalēleqāla, qō qādzēlanux'lāxē g'igāma'yas lāx k'!ēsk'!ēdēlas g'igēgāma'yasa Kwāgulē, yixs lā lāxē hēlaxa 'nemgēsē lē'wa  
70 Qwēq'sōt!ēnoxwē lē'wa Lāwēts!ēsē. Wā, hē'mis gwēx'idē Aōdzagālasaxa Kwāgulē. Lam'laē 'wī'la la qādzēlēda sek'lāsgemak'ūsē 'nāl'nē'mēma, yisa Gwētela. Wā, hē'misa Q!ōmoyā'yē lē'wa 'wālasē Kwāgula lē'wa Q!ōmk'ut!ēsē. Wā, laem'laē hēm g'ōkūlaxa Mamalēleqālē Mēmkuḡlisē. Wā, lā'laē neqētsema'yē g'ō-  
75 kwasa g'igāma'yē 'māxūyalidzāsa g'ōkūla. Wā, g'il'em'lāwisē lōg'aēda Kwākūgulē lā'lax Mēmkuḡlisaxs laa' amaqasōsa q'!ēne

the many | people of the Mamalēcāla; and many of the Kwā- 77  
 g'ul were hurt, | and also many of the Mamalēcāla were hurt,  
 for indeed they threw stones at one another because they gave a  
 name for the child that || Awilgālas (V 1) and his wife Meled 80  
 (V 8) might have. His name was to be el<sup>el</sup>kūsas (Blood) | or  
 Yāyilkūlas when it was born, until it was | ten months old (I just  
 want to talk about this); and | after the sham-fight, Awilgālas  
 paid the marriage money. | Now, the Kwāg'ul did not wish to  
 go ashore, || for the princess of Chief | <sup>el</sup>māxūyalidzē (IV 5). Melēd 85  
 (V 8) was to come down out of the house of her father to | go  
 into the canoe of her husband Awilgālas (V 1). She came | out of  
 the house of her father with four slaves | and many dressed skins  
 as a marriage mat, and also the copper | Sewa, on which she was 90  
 to walk as she was taken down by | <sup>el</sup>māxūyalidzē (IV 5) to the  
 canoe of his son-in-law Awilgālas (V 1); and when | Melēd (V 8)  
 went aboard the canoe of her husband, <sup>el</sup>māxūyalidzē (IV 5) went  
 up again. | He just told his son-in-law to wait, and | also all the  
 Kwāg'ul. He went up the beach in front of the village || and spoke. 95  
 He said, "Now, listen, son-in-law Awilgālas (V 1). | I let go now  
 this name to you, son-in-law. Now your name shall be | <sup>el</sup>māxwa  
 (V 1), and your father's name shall be <sup>el</sup>māxūlag'ilis (IV 3)." Thus  
 he said. | And immediately he sent his son-in-law to start off

mōla lēlqwālala<sup>el</sup>ya Mamalēcālōla. Wā, laem<sup>el</sup>laē q'lenemē yilkwāsa 77  
 Kwāg'ulē. Wā, lā<sup>el</sup>laxaē q'lenemē ōgwaqa yilkwāsa Mamalēcāla,  
 qālxas napāp!aasa tlēsemē, qaxs lēqēlaē qa lēgemis, qō xūngwadix-  
<sup>el</sup>idē Awilgālasē lē<sup>el</sup>wis genenilē Melēdē; wā, laem lēgādaxs el<sup>el</sup>- 80  
 kūlasē wāx<sup>el</sup>ē Yiyilkūlasalaxs gālaē māyūlema lālaa lāxēs hē-  
 logwilaēna<sup>el</sup>yē. (Wā, ā<sup>el</sup>men <sup>el</sup>nēx' qen gwāgwēx'sex<sup>el</sup>idē lāq.) Wā,  
 g'il<sup>el</sup>em<sup>el</sup>lāwisē gwāla amāqāxs lāa<sup>el</sup> qādzē<sup>el</sup>ida, yix Awilgālasē. Wā,  
 laem<sup>el</sup>laē gwālela <sup>el</sup>nēk'ēda Kwākūg'ulē, qa<sup>el</sup> k' lēsē hōx'wūltā lāxēs  
 ya<sup>el</sup>yats'lē, qa<sup>el</sup>s gwāgwālōlamēx k' lēdēlasa g'igāma<sup>el</sup>yē <sup>el</sup>mā- 85  
 xūyalidzē<sup>el</sup>yē Melēdē, qa gaxēsē lawels lāx g'ōkwasēs ōmpē, qa<sup>el</sup>s  
 g'āxē hēxselā lāx yā<sup>el</sup>yats'lāsēs lā<sup>el</sup>wūnemē Awilgālasē. Wā, g'āx<sup>el</sup>-  
 em<sup>el</sup>lāwisē <sup>el</sup>nemāwels lāx g'ōkwasēs ōmpē lē<sup>el</sup>wa mōkwē q'lāk'ā.  
 Wā, hē<sup>el</sup>misē q'lenemē ālag'im lē<sup>el</sup>waxsēs; wā, hē<sup>el</sup>misa l'lāqwa, yix  
 Sewa, qa qādzewēsōs Melēdāxs g'āxaē taōdaxdzems <sup>el</sup>māxūyali- 90  
 dzāxs lax yā<sup>el</sup>yats'lāsēs negūmpē Awilgālasē. Wā, g'il<sup>el</sup>em<sup>el</sup>lāwisē  
 lāxsē Melēdē lāx yā<sup>el</sup>yats'lāsēs lā<sup>el</sup>wūnemāxs lāa<sup>el</sup> xwelax'ūsdlēsē  
<sup>el</sup>māxūyalidzē. Āem<sup>el</sup>laē āxk'lālxēs negūmpē qa ēsalēs lē<sup>el</sup>wa <sup>el</sup>nā-  
 xwa Kwāg'ula. Wā, lā<sup>el</sup>laē lāx'iyolsax ōxwīwa<sup>el</sup>yasa g'ōx'demsē. Wā,  
 lā<sup>el</sup>laē yāq'leg'a<sup>el</sup>la. Wā, laē <sup>el</sup>nēk'a: "Wōg'a, hōlēlax, negūmp Awil- 95  
 gālas, qa lālag'isg'ada lēgemik' lāl, negūmp. Wā, laems lēgādeltis  
<sup>el</sup>māxwa. Wā, la āsax lēgādeltis <sup>el</sup>māxūlag'ilise," <sup>el</sup>nēx<sup>el</sup>laē. Wā, hēx-  
<sup>el</sup>idaem<sup>el</sup>lāwisē <sup>el</sup>yālaqasēs negūmpē qa lālag'is lex<sup>el</sup>ēda. Wā, hēx<sup>el</sup>ida

- 400 Then the Kwāg'ul went away: and when they arrived at Qālogwis, they went ashore, and the Kwāg'ul took ashore the many dressed skins. When all had been taken out of the canoe, 'māxūlag'ilis (IV 3) for that was now the name of Aōdzagālas (IV 3) called his speakers to clear his house: and as soon as they finished clearing his house, he told his speakers to stand outside of the house and to invite all the Kwāg'ul on behalf of 'māxwa (V 1); for now he was no longer named Awilgālas (V 1). The ancestors of the Kwāg'ul went at once into the house of 'māxūlag'ilis (IV 3) to the potlatch. Then he told his numaym the Sēm!EM that the name of Awilgālas (V 1) was changed to 'māxwa (V 1) and also that this property was given away for his son 'māxwa (V 1), for now Aōdzagālas (IV 3), who had changed his name to 'māxūlag'ilis (IV 3), said this when he gave away the dressed skins, the marriage mat of Melēd (V 8) to all the Kwāg'ul. And he gave one slave to the head man of each of the four numayms,—to Chief L!āqwadzē, chief of the Maāmtag'ila; and to Chief Yūqewid, chief of the G'ēxSEM; and to Chief K!ādē, chief of the Kūkwāk'lūm; and also to Chief Plaselal,—to each of these he gave one slave, and he sold the copper Sewa. The chief of the numaym Maāmtag'ila, L!āqwadzē, bought it for forty elk-skins and a hundred and twenty

- em<sup>l</sup>lāwisē g'āx lEX<sup>l</sup>ēdēda Kwākūg'ulē. Wā, g'il<sup>l</sup>EM<sup>l</sup>lāwisē lāg'na  
400 lāx Qālogwisē, wa, g'il<sup>l</sup>EM<sup>l</sup>lāwisē 'wil<sup>l</sup>ōltāwēda Kwākūg'ulaxs lāa<sup>l</sup>  
mōltodayuwēda q'lēnēmē ālāg'ima. Wā, g'il<sup>l</sup>EM<sup>l</sup>lāwisē 'wī<sup>l</sup>ōltāxs  
lāa<sup>l</sup> hēx<sup>l</sup>idaEM<sup>l</sup>laē 'māxūlag'ilisē, qaxs lE<sup>l</sup>maē gwāl lēgades Aōdzagā-  
lasē, āxk<sup>l</sup>!ālxēs ā'yilkwē, qa ēx<sup>l</sup>widēsēx g'ōkwās. Wā, g'il<sup>l</sup>EM<sup>l</sup>lāwisē  
gwāla ēkwāxa g'ōkwaxs lāa<sup>l</sup> ā'xk<sup>l</sup>!ālxēs ā'yilkwē, qa lās lāx<sup>l</sup>wūls  
5 lāx l!āsanā'yasēs g'ōkwē, qa lēlēlāsēxa 'nāxwa Kwākūg'ula, qa  
'māxwa qaxs lE<sup>l</sup>maē gwāl lēgades Awilgālasē. Wā, hēx<sup>l</sup>idaEM-  
lāwisē g'āx<sup>l</sup>El 'wī<sup>l</sup>laēlēda p!ēkwē q'lēnem lēlqwālala<sup>l</sup>ya, g'ālā Kwā-  
kūg'ul lāx g'ōkwās 'māxūlag'ilisē. Wā, laEM<sup>l</sup>laē nēlaxēs 'nE<sup>l</sup>mē-  
mota Sēm!EMaxs lE<sup>l</sup>maē L!āyuxlē Awilgālasas 'māxwa. Wā, hē-  
10 'misēxs hē<sup>l</sup>maē sēnatsēs xūnōkwē 'māxwa qaxs lE<sup>l</sup>maē L!āyoxlā  
Aōdzagālasas 'māxūlag'ilisē, 'nēx<sup>l</sup>laēxs lāa<sup>l</sup> yāx<sup>l</sup>witsa ālāg'imēxa  
lē'waxs<sup>l</sup>yas Melēdē lāxa 'nāxwa Kwākūg'ula. Wā, lā<sup>l</sup>laē g'ēx<sup>l</sup>ētsa  
'nāl<sup>l</sup>nēmōkwē lāx lēlaxūna<sup>l</sup>ysa mōsgEMakwē 'nāl<sup>l</sup>nēmēmasaxa  
g'igāmayulaē l!āqwadzē, yix g'igāma<sup>l</sup>ysa Maāmtag'ila; wā, hē-  
15 'misa g'igāmayulaē Yūqewidē, g'igāma<sup>l</sup>ysa G'ēxSEMē; wā, hē<sup>l</sup>misa  
g'igāmayulaē K!ādola, g'igāma<sup>l</sup>ysa Kūkwāk'lūmē; wā, hē<sup>l</sup>misa  
g'igāmayulaē Plaselalwūla. Wā, hēEM<sup>l</sup>El g'ēx<sup>l</sup>ēdaatsa 'nāl<sup>l</sup>nēmō-  
kwē q!āk<sup>l</sup>ā. Wā, lā<sup>l</sup>laē laxōdex Sewaxa l!āqwa. Wā, hē<sup>l</sup>lat!a  
g'igāma<sup>l</sup>ysa 'nē<sup>l</sup>mēmaxa Maāmtag'ila, yix l!āqwadzē k'ilx<sup>l</sup>witsa mō-  
20 x<sup>l</sup>sokwē ālāg'im lāq. Wā, hēEM<sup>l</sup>lāwisā ma<sup>l</sup>ltsōgūg'iyowē k'lobawas



cedar-bark blankets. ¶ Then  $\epsilon$ māxwa (V 1) gave it away for the 21 weight of his father's name, |  $\epsilon$ māxūlag'ilis (IV 3), for he was no longer named Aōdzagālas (IV 3). | He gave away forty dressed skins to the chiefs of the Q'ōmoyá'yē | and the  $\epsilon$ wālas Kwāg'ul, and also to the Q'ōmk'lutes, ¶ and he gave away a hundred 25 and twenty blankets to the common people; | and immediately all those who had been called to the potlatch went out when they had received their presents. | Now  $\epsilon$ māxwa (V 1) and his wife Melēd (V 8) were a happy couple; | and they had not been married a long time when she was with child: | and she gave birth to a boy, and his name was ¶  $\epsilon$ l'elkūlas (VI 1) until he 30 was ten months old; and then  $\epsilon$ māxūyalidzē (IV 5) gave as a marriage present forty dressed skins and many cedar-bark blankets to his | son-in-law  $\epsilon$ māxwa (V 1), and also a name for his child. | Now the name of the child was  $\epsilon$ māx'mewis (VI 1); and now he gave away forty | dressed skins and many cedar-bark blankets to the ancestors of the | Kwāg'ul. Then she had again 35 a boy; and |  $\epsilon$ māxūyalidzē (IV 5) brought in his canoe a number of dressed skins and | cedar-bark blankets, and he gave marriage presents to his son-in-law  $\epsilon$ māxwa (V 1), and | also a name for the child. Then it was to be named |  $\epsilon$ māxwaq'ōlela (VI 2). Thus he said. When  $\epsilon$ māxūyalidzē (IV 5) stopped speaking, the 40 father of  $\epsilon$ māxwa (V 1),  $\epsilon$ māxūlag'ilis (IV 3), thanked him for what he had said. | He sent out his speaker to stand outside | of the house

lāq. Wā, laem'laē  $\epsilon$ māxwa ōmayogwilas lāx lēgemasēs ōmpē 21  $\epsilon$ māxūlag'ilisē, qaxs le'maē gwāl lēgades Aōdzagālasē. Wā, laem'laē yāx'witsa mōx'sokwē ālāg'im lāxa g'ig'igāma'yasa Q'ōmoyá'yē lē'wa  $\epsilon$ wālasē Kwāg'ula. Wā, hēm'lāwisa Q'ōmk'lutesē. Wā, lā'laē yāx'witsa ma'lsōgūg'iyowē k'ōlbawas lāxa bēbēkwaxa. 25 Wā, lā'laē hēx'ida hōqūwelsēda p'ōkwaxs lāa' l gwāl yaqwase'wa. Wā, laem'lāwisē ēk'ē hayasek'ālaēna'yas  $\epsilon$ māxwa lē'wis genemē Melēdē. Wā, k'les'em'lāwisē gāla hayasek'ālaxs lāa' l bewēx'widē. Wā, lā'laē māyul'ida yisa bābagūmē. Wā, laem'laē lēgades el'elkūlasē lāla laqēxs lāa' l hēlogwila. Wā, laem'laē  $\epsilon$ māxūyalidzē 30 wālqēsasa mōx'sōkwē ālāg'im lē'wa q'lēnemē k'ōlbawas lāxēs negūmpē  $\epsilon$ māxwa. Hēm'lāwisa lēgemē qa lēgēmsa g'inānemē. Wā, laem lēgadēda g'inānemas  $\epsilon$ māx'mewis, yixs lāa' l p'esēdayuwēda mōx'sokwē ālāg'im lē'wa q'lēnemē k'ōlbawas lāxa g'ulā Kwāg'ula. Wā, lā'laē ēt'ēd xūngwatsa bābagūmē. Wā, hēx'i- 35 daem'lāwisē  $\epsilon$ māxūyalidzē la mālaxa hē'maxat' wāxa ālāg'im lē'wa k'ōlbawasē, qa's lā wālqēsas lāxēs negūmpē  $\epsilon$ māxwa. Wā, hē'mēsa lēgemē qa lēgēmsa g'inānemē. Wā, laem'laē lēgadēlts  $\epsilon$ māxwaq'ōlela,  $\epsilon$ nēx'laē. Wā, g'il'em'lāwisē q'lwē'ēdē  $\epsilon$ māxūyalidzāxs lāa' l lāx'ūlilē ōmpas  $\epsilon$ māxwē, yix  $\epsilon$ māxūlag'ilisē, qa's mō'lēs 40 wāldemas. Wā, hēx'idaem'lāwisē  $\epsilon$ yālaqasēs elkwē qa lās lāx'wūls

43 and to invite the four numayms | on account of 'māxwaq!ōlēla  
 (VI 2), the son of 'māxwa (V 1). He said to his speaker,  
 "You will say so." | Immediately the speaker went out of the  
 45 house of Chief 'māxūlag'ilis (IV 3), and he shouted, | inviting  
 them; and when he stopped, he came again | into the house to  
 clear it out; and after that had been done, | the four numayms  
 came in. Now | 'māxūlag'ilis (IV 3) told them that the name of  
 50 his grandson would be 'māxwaq!ōlēla (VI 2), which was given  
 in marriage by 'māxūyalidzē (IV 5) to his son-in-law 'māxwa  
 (V 1) | Thus he said; and then he gave away dressed skins and  
 many | cedar-bark blankets; and then they had another son, and  
 the same was done by 'māxūyalidzē (IV 5); and he gave him the  
 name | Māmx'á (VI 3) for the child borne by Melēd (V 8). Then ||  
 55 Melēd (V 8) gave birth to another boy, and 'māxūyalidzē (IV 5)  
 gave him another name, | Melēdzas, (VI 4) for the name of the  
 new-born child; and she | gave birth to a daughter, and 'māxū-  
 yalidzē (IV 5) gave her the name | 'māx'mewidzēmgā (VI 5) as  
 a name for the new-born child; and when | Melēd (V 8) was  
 again with child, her father, 'māxūyalidzē, (IV 5) was taken ill. |  
 60 Then 'māxwa (V 1) told his father, 'māxūlag'ilis (IV 3), | to go  
 quickly and see him at Mēmkuḡlis, and also Melēd (V 8) went  
 from | Qālogwis. When they arrived, the people went to meet

42 lāx l'āsanā'yasēs g'ōkwē qa lēlēlāsēxa mōsgemakwē 'nāl'ne'mē-  
 ma, qa 'māxwaq!ōlēlaxa xūnōkwas 'māxwa. "hēx'LES," 'nēx-  
 'lāxēs elkwa. Wā, hēx'idaem'lāwisē la lāwelsēda elkwa lāx  
 45 g'ōkwasēs g'igāmafyē 'māxūlag'ilisē. Wā, laem'lāwisē hāselaxs  
 laē lēlēla. Wā, gil'EM'lāwisē q'wēl'ēdexs g'āxaael xwēlagēla  
 lāxa g'ōkwē, qa's ēx'widēq. Wā, gil'EM'lāwisē g'wāha g'āxa-  
 a'las hōgwīlēda mōsgemakwē 'nāl'ne'mēma. Wā, laem'lāwisē  
 'māxūlag'ilisē nēlaqēxs lē'maē lēgades ts'lōx'LEMas 'māxwaq!ō-  
 50 lēla, yāxs lēgemg'elxlā'yasēs 'māxūyalidzē lāxēs negūmpē 'māxwa,  
 'nēx'laēxs lāa'el yax'witsa ālāg'imē lō'laēda q'lēnemē k'ō-  
 bawasa. Wā, lā'laē ēt'lēd xūngwada yīsa bābagūmē. Wā, hēm-  
 'laxaawisē gwēx'fid'laē 'māxūyalidzē. Wā, laem'laē lēgemg'elxlāla  
 lax Māmx'á qa lēgēms ālē māyōlēms Melēdē. Wā, lā'laē ēt'lēdē  
 55 Melēdē māyōl'itsa bābagūmē lā'laxaē 'māxūyalidzē lēgemg'elx-  
 lālax Melēdzasē qa lēgēmsa ālē māyōlēma. Wā, lā'laē ēt'lēd mā-  
 yōl'itsa ts'lāts'adāgēmē. Wā, lā'laxaē 'māxūyalidzē lēgemg'elxlālax  
 'māx'mewidzēmgā qa lēgēmsa ālē māyōlēma. Wā, hēm'lāwis ālēs  
 bewēx'wid ēt'lēdē Melēdāx lāa'el ts'EX'q'EX'fidēs ōmpē 'māxūyalidze-  
 60 yōla. Wā, hēx'idaem'lāwisē 'māxwa āxk'lālxēs ōmpē 'māxūlag'ilisē,  
 qa's lā āltsemē dōqwaq lāx Mēmkuḡlisē, lō'mē Melēdē g'āx'fid lāx  
 Qālogwisē. Wā, lā'laē lāg'aaxs lāa'el lālalase'wa. Wā, laem'laē

hem, and they told | MELĒD (V 8) that her father, 'māxūyalidzē 63 (IV 5), had died the night before. | Then the father of 'māxwa (V 1), 'māxūlag'ilis (IV 3), when he heard || the report, fainted 65 and he also died. | Then 'māxwa (V 1) spoke to his wife MELĒD (V 8), and | said, "Oh, my dear! let my father be buried | together with your father. | Now I will stay with the Mamalēleqāla." | Thus he said. His wife MELĒD (V 8) agreed with him, || for 'māxwa (V 1) 70 was ashamed of what had happened to his father, and therefore left his numaym | the SĒNLĒM. The Mamalēleqāla came home | after burying 'māxūlag'ilis (IV 3). | Then | MELĒD (V 8) invited the Mamalēleqāla and told her tribe what she thought, | and that she wished her husband, 'māxwa' (V 1), || to take the place of his 75 father-in-law, 'māxūyalidzē (IV 5). Then the | Mamalēleqāla agreed to what she said, for he had been a good chief. | Now 'māxwa (V 1) gave a potlatch to the ancestors of the Mamalēleqāla, | and his name was still 'māxwa (V 1). |

At this time the white people came to build a house at Tsaxis (Fort Rupert) in 1849. Then || 'māxwa (V 1) was really treated 80 as a chief by the ancestors of the Mamalēleqāla, for they | wanted to keep him, that he should not go back to the Kwāg'uł; and he never | went back again, because he was a chief of the numaym Wīwōmasgem. | Now MELĒD (V 8) gave as a marriage

Melēdē ts!EK!lāletsōxs le<sup>s</sup>maa nēx<sup>s</sup>selsēs ōmpē 'māxūyalidzēx'dē. 63 Wā, g'il<sup>s</sup>EM<sup>s</sup>lāwisē ōmpas 'māxwa, yix 'māxūlag'ilisē hēlatōx wāldemasa ts!EK!lālelāxs lāa<sup>s</sup>l hēoda. Wā, laEM<sup>s</sup>laxaē le<sup>s</sup>la. Wā, hē- 65 x<sup>s</sup>'idaEM<sup>s</sup>lāwisē yāq'leg'a<sup>s</sup>lē 'māxwāxēs GENEMē MELĒDē. Wā, lā<sup>s</sup>laē 'nēk'a: "ēya, adā, yūlag'aEMax'ōx wūNEMTEN ōmpdēx qa q!ap!lā-lālela<sup>s</sup>mēsōx lō āsdā. Wā, la<sup>s</sup>mēSEN yUX<sup>s</sup>sāEMl lāxda Mamalēleqā-lax," 'nēx<sup>s</sup>laē. Wā, āla<sup>s</sup>lat!a hēlālela lāx nāqa<sup>s</sup>yas GENEMasē MELĒDē qaxs le<sup>s</sup>maē 'māxwa hāmax'tslaxsa bāsēs 'nē<sup>s</sup>mēmota 70 SĒNLĒMē, qa gwēx<sup>s</sup>'idaasasēs ōmpdē. Wā, lā<sup>s</sup>laē g'āx nā<sup>s</sup>nakwēda Mamalēleqālāxs wūNEMtaux 'māxūlag'ilisdē. Wā, lā<sup>s</sup>laē lēlts!ōdē MELĒDāxa Mamalēleqāla. Wā, laEM<sup>s</sup>laē nēlas gwālaasasēs nāq'yē lāxēs g'ōkūlōtē, yixs le<sup>s</sup>maē 'nēx<sup>s</sup>, qa hē<sup>s</sup>misēs lā<sup>s</sup>wūNEMē 'māxwa l!lāyostōdxēs negūmpdē 'māxūyalidzēx'dē. Wā, lā<sup>s</sup>laē 'nāxwa 75 ēx'aqa Mamalēleqālāx wāldemas, qaxs ālaa<sup>s</sup>l ēx'wūl g'igāma<sup>s</sup>ya. Wā, laEM<sup>s</sup>laē p!ēs'idē 'māxwāxa g'ālā Mamalēleqāla. Wā, hē-x<sup>s</sup>sāEM<sup>s</sup>lāwis lēgēmsē 'māxwa.

Wā, g'āx<sup>s</sup>mē g'ōxwalidzasēs Tsaxisē laxēq 1849. Wā, laEM<sup>s</sup>laē āla aēk'ilasē<sup>s</sup>wē 'māxwā, g'āg'ēxsilasō<sup>s</sup>sa g'ālāsā Mamalēleqāla, qaxs 80 dzādzanaaq, qa k'lesēs g'āx aēdaaqa lāxa Kwāg'ułē. Wā, āla<sup>s</sup>mēsē k'les la g'āx aēdaaqa, qaxs le<sup>s</sup>maē g'igāmēsa 'nē<sup>s</sup>mēmāxa Wīwōmasgemē. Wā, laEM<sup>s</sup>laē MELĒDē lāxwig'elxlālx lāxwa<sup>s</sup>yasēs ōmpdē lāxēs

present the seat of her father to her | husband  $\epsilon^m\dot{a}xwa$  (V 1),  
 and she gave as a marriage present the house called Q!aats!ē ||  
 85 to  $\epsilon^m\dot{a}xwa$  (V 1). Then Melēd (V 8) gave birth to another child  
 (VI 6), | and this youngest child was named Lēbas (VI 6). |  
 Now there were five boys and one girl. | Two winters after  $\epsilon^m\dot{a}$ -  
 $\dot{x}\dot{y}yalidzē$  (IV 5) had died, |  $\epsilon^m\dot{a}xwa$  (V 1) said that he wanted  
 90 to invite his tribe, the Kwāg'ul, || to come to a potlatch at  
 Mēmkuḷis, and he called in his | numaym the Wīwōmasgēm to  
 come into his house | Q!aats!ē. When they were all in, |  $\epsilon^m\dot{a}xwa$   
 (V 1) at once stood up and spoke. | He said, "O numaym Wī-  
 95 wōmasgēm! I call you || that you may know what my desire is.  
 I wish you to | go and invite the Kwāg'ul for me." Thus he  
 said; and when | he stopped speaking, one of his speakers arose, |  
 and said that they would go at once and launch the inviting- |  
 500 canoe; and his numaym said that he should go ahead || quickly.  
 Then they arose at once and | went out of the house of their  
 chief. They prepared themselves; and when | the food was ready  
 that they were going to take, they launched the inviting- | canoe  
 and went aboard. They started off. |  $\epsilon^m\dot{a}xwa$  (V 1) and his wife  
 5 Melēd (V 8) did not go. The messengers arrived || and invited

lā $\epsilon^w\dot{u}n\epsilon m\acute{e}$   $\epsilon^m\dot{a}xwa$ . Wā, lā $\epsilon^l\dot{a}\acute{e}$  g'ōkūlxLāḷaxa g'ōkwē lēgades Q!a $\acute{a}$ -  
 85 ts!ē lāxaax  $\epsilon^m\dot{a}xwa$ . Wā, la $\epsilon m^l\dot{a}x\dot{a}\acute{e}$  xūngwada yix Melēdē. Wā,  
 la $\epsilon m^l\dot{a}\acute{e}$  lēx $\epsilon^d\dot{e}l\dot{a}s$  Lēbasē lāxēs ālē xūnōkwa. Wā, la $\epsilon m^l\dot{a}\acute{e}$  sek'!ō-  
 kwa bēbegwānemē sāsems. Wā, lā $\epsilon^l\dot{a}\acute{e}$   $\epsilon^nem\acute{o}kwa$  ts!āts!adage-  
 ma. Wā, hē $\epsilon^l\dot{a}t!a$  la ma $\epsilon^l\dot{e}ux\acute{e}$  ts!ā $\epsilon^w\dot{u}nxas$  la hē $\epsilon^l\acute{e}$   $\epsilon^m\dot{a}x\dot{y}yalidz\acute{e}$ -  
 x'dāxs lā $\epsilon^l\acute{e}$   $\epsilon^n\acute{e}k'\acute{e}$   $\epsilon^m\dot{a}xwa$ , q $\acute{a}\acute{s}$  lēlēlēxēs g'ōkūlotaxa Kwākūg'ulē,  
 90 q $\acute{a}$  g'āxēs plēkūs lāx Mēmkuḷisē. Wā, lā $\epsilon^l\dot{a}\acute{e}$  lēlts!ōdxēs la  
 $\epsilon^ne^m\acute{e}motaxa$  Wīwōmasgēmē, q $\acute{a}$  g'āxēs  $\epsilon^w\dot{e}l\dot{a}\acute{e}l\acute{e}l\acute{a}$  lāx g'ōkwasē  
 Q!aats!ē. Wā, g'āx $\epsilon^m^l\dot{a}w\dot{e}l\acute{e}$   $\epsilon^w\dot{e}l\dot{a}$  hōgwāna. Wā, g'īl $\epsilon^m^l\dot{a}w\dot{e}l\acute{e}$   
 g'āx  $\epsilon^w\dot{e}l\dot{a}\acute{e}l\acute{e}x$  lā $\epsilon^l\acute{e}$  hēx $\epsilon^i\dot{d}\dot{a}\epsilon m\acute{e}$   $\epsilon^m\dot{a}xwa$  lāx $\epsilon^l\dot{a}$  q $\acute{a}\acute{s}$  yāq!eg $\epsilon^l\acute{e}$ .  
 Wā, lā $\epsilon^l\dot{a}\acute{e}$   $\epsilon^n\acute{e}k'\acute{a}$ : "Hēden lē $\epsilon^l\dot{a}l\dot{e}l\dot{e}l$ ,  $\epsilon^ne^m\acute{e}mot$  Wīwōmasgēm.  
 95 q $\acute{a}\acute{s}$  q!ālaōsaxg'a g'wālaasg'asg'īn nāqēk', qaxg'īn  $\epsilon^n\acute{e}k'\acute{a}$ , q $\acute{a}\acute{s}$   
 lāx $\epsilon^d\dot{a}\epsilon^xwa\acute{o}s$  lēlēlaxa Kwākūg'ula q $\acute{a}en$ ,"  $\epsilon^n\acute{e}x'\acute{e}l\acute{a}\acute{e}$ . Wā, g'īl $\epsilon^m^l\dot{a}w\dot{e}l\acute{e}$   
 $\epsilon^l\dot{a}w\dot{e}l\acute{e}$  q!wē $\epsilon^l\dot{e}d\dot{e}x$  lā $\epsilon^l\acute{e}$  lāx $\epsilon^l\dot{a}$  g'āyulē lāx ā $\epsilon^y\dot{e}lkw\dot{a}is$ . Wā,  
 lā $\epsilon^l\dot{a}\acute{e}$   $\epsilon^n\acute{e}x'$  q $\acute{a}\acute{s}$  hēx $\epsilon^i\dot{d}\dot{a}\epsilon m\acute{e}$  la lēl $\epsilon^st\dot{e}ndx\acute{e}s$  lēltsayuwats!ēlē xwā-  
 k!ūna. Wā, lā $\epsilon^l\dot{a}\acute{e}$   $\epsilon^n\dot{a}xwa\epsilon m$   $\epsilon^n\acute{e}k'\acute{e}$   $\epsilon^ne^m\acute{e}motas$ , q $\acute{a}$  wāg'rēs ā $\epsilon m$   
 500 halē $\epsilon^l\dot{a}l\dot{a}$ . Wā, ā $\epsilon m^l\dot{a}w\dot{e}l\acute{e}$  hēx $\epsilon^i\dot{d}\dot{a}\epsilon m$  q!wāg'īl $\dot{a}$ , q $\acute{a}\acute{s}$  lā $\epsilon^l$  hōq'r-  
 wēlsa lāx g'ōkwasēs g'īgāma $\epsilon^y\acute{e}$ , q $\acute{a}\acute{s}$  lā xwāna $\epsilon^i\dot{d}\dot{a}$ . Wā, g'īl $\epsilon^m^l\dot{a}w\dot{e}l\acute{e}$   
 $\epsilon^l\dot{a}w\dot{e}l\acute{e}$  gwāx $\epsilon^g\dot{u}l\dot{e}l$  g'īwūlkwasēs lā $\epsilon^l\acute{e}$  lēl $\epsilon^st\dot{e}ndx\acute{e}s$  lēltsayowats!ēlē  
 xwāk!ūna, q $\acute{a}\acute{s}$  hōx $\epsilon^w\dot{a}l\epsilon xs\acute{e}$ . Wā, lax $\epsilon^d\dot{a}\epsilon^x\epsilon^m^l\dot{a}\acute{e}$  ālēx $\epsilon^w\dot{e}l\dot{a}$ . Wā,  
 la $\epsilon m^l\dot{a}\acute{e}$  k'!ēs lā  $\epsilon^m\dot{a}xwa$  lē $\epsilon^wis$  gēnemē Melēdē. Wā, lā $\epsilon^l\dot{a}\acute{e}$  lāg'aēda  
 5 lēltsayo, q $\acute{a}\acute{s}$  lēl $\epsilon^l\dot{a}l\dot{a}k!eg\epsilon^l\dot{e}x\dot{a}$  Kwāg'ulē. Wā, hēx $\epsilon^i\dot{d}\dot{a}\epsilon m^l\dot{a}w\dot{e}l\acute{e}$

the Kwāg'ul, and | all of the Kwāg'ul got ready. In the morn- 6  
ing, when day came, | the invited Kwāg'ul started. | The canoe  
of the messengers kept ahead of them. Then the | Kwāg'ul  
arrived in front of the house of ʼmāxwa (V 1), in the center  
of the village of Mēnkumlis. Then ʼmāxwa (V 1) himself 10  
spoke, and invited his guests to eat. When | he stopped speak-  
ing the Kwāg'ul went ashore out of their canoes and | went into  
the house of ʼmāxwa (V 1) who gave them to eat. After they  
had eaten, ʼmāxwa (V 1) wished to give away | many cedar- 15  
bark blankets and dressed skins for his potlatch. |

He was told to go on. Then he sent out his speakers | and  
called the Kwāg'ul and the Mamalēleqāla. | Then those who were  
sent went, and it was not long before they all | came in. When  
they were all in the house, MELēd (V 8), the wife of ʼmāxwa 20  
(V 1) arose and spoke. She said: | "O chiefs of the Mamalēle-  
qāla! I will tell you what I have | in my mind. Hereafter my  
husband, | ʼmāxwa (V 1), will take the place of my father. He  
will take his seat, and | his name will be ʼmāxūyalidze (V 1).  
Now, do not name him ʼmāxwa (V 1), for | he will never leave us 25  
Mamalēleqāla, any more." Thus she said. | After she had spoken  
all the chiefs of the Mamalēleqāla agreed | to what MELēd (V 8)

ʼnāxwa xwānalʼidēda Kwākūg'ulē. Wā, g'ilʼemʼlāwisē ʼnāxʼidxa. 6  
gaālāxs g'āxaaʼl ʼwīʼla ālēxʼwidēda lēlalakwa Kwākūg'ulē. Wā,  
āemʼlaē galag'iwaʼyē yāʼyatsʼāsa lēltsayowē. Wā, lāʼlaē lāg'aēda  
pʼlōkwē Kwākūg'ul lāx neqemāʼlēsā g'ōkwās ʼmāxwa lax neqētsema-  
ʼyasa g'ōkūla lāx Mēnkumlisē, wā, xāmadzaqwaemʼlāwisē ʼmāxwa 10  
yāqʼegʼaʼla, yixs lāaʼl lēʼwūltōdxēs lēʼlānemē. Wā, g'ilʼemʼlāwisē  
qʼwēʼidexs lāaʼl hōxʼwūltāwēda Kwākūg'ulē lāxēs y aēʼyatsʼlē. Wā,  
laemʼlāwisē haēLEla lāx g'ōkwās ʼmāxwa, qʼs lāʼl lēʼxwa lāq.  
Wā, g'ilʼemʼlāwisē gwāl lēʼxwaxs lāaʼlaē ʼmāxwa ʼnēxʼ qʼs yāx-  
ʼwidēsa qʼlēmē k'lobawasa lēʼwa ālāg'imē lāxa pʼlōkwē. 15

Wā, hēxʼidaemʼlāwisē wāxaseʼwa. Wā, lāʼlaē ʼyālaqasēs āʼyilkwē  
qa lās ʼwāʼwīʼlaēla lēʼlālaxa Kwākūg'ulē lēʼwa Mamalēleqāla.  
Wā, hēxʼidaemʼlāwisē lāda ʼyālagemē. Wā, k'lesʼlatʼa gātaxs  
g'āxaaʼl ʼwīʼlaēla. Wā, g'ilʼemʼlāwisē ʼwīʼlaēlexs lāaʼlas lāxʼūlilē  
Melēdē, yix GENEMas ʼmāxwa, qʼs yāqʼegʼaʼlē. Wā, lāʼlaē ʼnēk'a: 20  
"ya, g'ig'egāmēs Mamalēleqāl. Hēden nēlemxʼdaʼxōlegʼa gwāla-  
asgʼasgʼin nāqēk', yixs lēʼmaēxʼ lāyostōdlen lāʼwūnemēx yixōx  
ʼmāxwāx lāxen ōmpdāen. Laʼmōx lāʼlāx k'waʼyas. Wā, laʼmēsōx  
lēgadel ʼmāxūyalidzē. Wā, laems gwāl lēqelas ʼmāxwa lāq", qaxs  
lēʼmaēx k'lesle lāl bālenS Mamalēleqāl." ʼnēxʼlaē. Wā, g'ilʼem- 25  
ʼlāwisē qʼwēʼidexs, lāaʼlas ʼnemālaʼmel ōxʼakē g'ig'igāmaʼyasa  
Mamalēleqālāx wāldemas Melēdē. Wā, hēemʼlāwis la lāxʼūlilatsa

28 had said. Then | one of the chiefs of the Kwāg'ul arose and spoke. He said, "O chiefs of the Mamalēleqāla! do not carry too  
30 far | what you are talking about in regard to our chief 'māxwa (V 1), for | you are not willing to let him come back to us. Let us | Kwāg'ul say to them that he shall let some of the children of our chief | 'māxwa (V 1) be treated by us as chiefs." Thus he said. Immediately | 'māxūyalidzē (V 1) (for we no longer call him 'māxwa  
35 [V 1]) spoke, and said, "What you say is good, chiefs of the | Kwāg'ul. Now 'māxwaq!ōlēla (VI 2) and his younger brother | Māmx'ā (VI 3) shall go. 'māxwaq!ōlēla (VI 2) shall have the name G'āyosdās (VI 2) of the | Sēnl'em, and Māmx'ā (VI 3) shall also change his name. His | name shall be Smoke-all-Around (VI 3). You  
40 know the seats which I had when I was || with you, Sēnl'em. They shall go, because I shall truly stay | with the Mamalēleqāla." Thus he said. Now all the | Sēnl'em were sorry on account of what he had said. Then he gave away dressed skins | and cedar-bark blankets to the invited Kwāg'ul. As soon as | he had finished his pot-  
45 latch, the chief of the numaym Maāmtag'ila, || L'laqwadzē, arose and spoke. He said, "O | Mamalēleqāla!—and you, Kwāg'ul! how do you feel about the | white people who have come and built a house at Tsāxis! Let us go and see them!" Thus he said. | Immediately all agreed to what he said. | Then all the Kwāg'ul and Mamalēle-

28 g'ayōlē lāx g'īg'igāma'yasa Kwākūg'ulē, qa's yāq!eg'a'elē. Wā, lā'laē 'nēk'a: "ya, g'īg'egāmēs Mamalēleqāl; ā'ma k'ōs xēnlēla  
30 sābēnd lāxōs wāldemaqōs qa'nu'x' g'īgāma'yōx 'māxwax, yix lē'maaqōs yāx'stōtsōx g'āx ē'lēqa g'āxenu'x". Wā, hēt!alēns wāldenlō Kwākūg'ul, qa g'āxnokwēsa sāsēmasēns g'īgāma'yē  
'māxwa qēns g'āg'ēxsilāsē'wa," 'nēx'ēlaē. Wā, hēx'idaēm'flāwisē  
'māxūyalidzē, qaxg'ins lā'mēk' gwāl lēqelas 'māxwa lāq; wā. lā'laē  
35 yāq!eg'a'la. Wā, lā'laē 'nēk'a: "Ēx'ēmaēs wāldēmōs g'īg'egāmēs Kwāg'ul. Lā'mēsōx lāl lālōx 'māxwaq!ōlēlax lē'wōs ts'lā'yāq!ōx  
Māmx'āx, qa lālag'iltsox 'māxwaq!ōlēlax lēg'adelts G'āyosdāsē lāl Sēnl'em. Wā, laēmxaawisō L'layoxlālōx Mēmx'āx. Wā, laēm-  
xaāwisō lēg'adelts Kwax'sē'stāla. Wā, las q'lālaēm'xēn lālēxwa-  
40 'yaq!ēn lāl Sēnl'em, qa hēmēltsōx lā qaen laēnē'mē āla x'k'!a lāxg'a Mamalēleqālak." 'nēx'ēlaē. Wā, laēm'flāwisē 'nāxwa'ma Sēnl'emē māyatas wāldemas. Wā, laēm'flāwisē yāx'witsa ālāg'rimē lē'wa k'ōba'wasē lāxēs lēla'lakwa Kwākūg'ulē. Wā, g'il'ēm'flāwisē gwāl yāqwaxs lāa'lasē lāx'ūlilē g'īgāma'yasa 'nē'mēmāsa Maāmta-  
45 g'ila, yix L'laqwadzē, qa's yāq!eg'a'elē. Wā, lā'laē 'nēk'a: "ya, Mamalēleqāla lō's Kwāg'ul. Wālōs nēnāqa'yāq!ōs qaēda gwē'yā māmā'fa g'āx g'ōkwila lāx Tsāxisē, qēns lā dōqwaq!" 'nēx'ēlaē. Wā, hēx'idaēm'flāwisē 'nāxwa ēx'ak'ēx wāldemas. Wā, hēx'idaēm'flāwisē g'āx 'wī'lēda Kwāg'ulē lē'wa Mamalēleqāla lē'wa

qāla and Q'ōmoyâ'yē, and the 'wālas Kwāg'ul, went to | Tsāxis. 50  
 Now they believed what was reported to them at | Qālogwis. The  
 Kwāg'ul and the | Mamalēleqāla went back at once to bring their houses  
 and all their property, | and they came to build houses at Fort Rup-  
 ert. Now the Kwāg'ul really left || their village sites at Qalogwis, 55  
 and the Q'ōmoyâ'yē their village site at Tsāädē, and the | 'wālas  
 Kwāg'ul their village site at Ādap'lē, | and they stayed at Fort Rup-  
 ert; but the Mamalēleqāla did not stay long, | then they went back  
 to Mēmkuḡlis; and the Kwāg'ul | and Q'ōmoyâ'yē and 'wālas  
 Kwāg'ul, and also the || Q'ōmk'!ut!ēs, kept together, and they built 60  
 houses at Fort Rupert; and when | the Kwāg'ul had built their  
 houses, G'āyosdās (VI 2) was a young man. | He had taken the  
 place of his father (V 1), who was now chief of the Mamalēleqāla, |  
 that is, of 'māxūyalidzē (V 1), who had been chief of the numaym  
 Sēnl'em. | Now G'āyosdās (VI 2) was chief of the Sēnl'em. Now  
 his numaym wished him to marry a princess of | some chief of the 65  
 Kwāg'ul, for they did not want him to marry outside; | and also his  
 younger brother, Smoke-All-Round (VI 3), for they disliked what  
 had been done by | their father, whose wife would not let him come  
 back again. As soon as | the houses which the four Kwāg'ul tribes  
 had built were finished, G'āyosdās (VI 2) spoke | to his brother 70  
 Smoke-All-Round (VI 3). He | said to him that he had seen a woman

Q'ōmoyâ'yē LE'wa 'wālasē Kwāg'ula. Wā, g'āx'laē g'āx'alela lāx 50  
 Tsāxisē. Wā, laem'laē oq'ūs'idex wākdemasa ts!ek'!āhēlās lāx  
 Qālogwisē. Wā, hēx'idaem'elāwisē la aēdaaqēda Kwākūg'ulē LE'wa  
 Mamalēleqāla, qa's lā māwaxēs g'ōkwē LE'wis 'nāxwa gwēlgwāla,  
 qa's g'āxē g'ōx'walis lāx Tsāxisē. Wā, laem'laē ālak'lāla bēwōda  
 Kwākūg'ulasēs g'ōx'demsē Qālogwisē Lō' Tsāädē, yix g'ōx'demsasa 55  
 Q'ōmoyâ'yē, Lō' Ādap'lē, yix g'ōx'demsasa 'wālasē Kwāg'ula. Wā,  
 hēem xek'!a lāx Tsāxisē. Wā, lā k'lēs gāla'laēda Mamalēleqālāxs  
 lāa'l nā'nax' lāx Mēmkuḡlisē. Wā, laem'laē q!ap'ēx'sāda Kwā-  
 g'ulē, LE'wa Q'ōmoyâ'yē LE'wa 'wālasē Kwāg'ula; wā, hē'misa  
 Q'ōmk'!ut!ēsē, yixs lāa'l g'ōkwēla lāx Tsāxisē. Wā, g'il'em'elāwisē 60  
 gwālē g'ig'ōkwēla'yasa Kwākūg'ulaxs lāa'l hēlak'lōx'widē G'āyos-  
 dāsē, yixs le'maē L'āyustōdxēs ōmpēxa la g'igāmēsa Mamalēle.  
 qāla, yix 'māxūyalidzē, yixs g'igāmayaōlasa 'nē'mēma Sēnl'emē-  
 Wā, hē'mis la g'igāmā'yē G'āyosdāsē yisa Sēnl'emē. Wā, laem'lās  
 wisē 'nēk'ē 'nē'mēmotas, qa wāg'is geg'ada lāx k'lēs'k'ledēla- 65  
 g'ig'egāmā'yasa Kwākūg'ulē, qaxs k'lēsāē la hēlq'lōlēm la geg'-  
 dext!a LE'wis ts!a'yē Kwax'sē'stala, qaxs anāg'emaē gwēx'idāa-  
 sas ōmpda'xwasēxs laē xek'laasōsēs genemē. Wā, g'il'em'elāwisē  
 gwā'emg'aēlsēda g'ig'ōkwēla'yā mōsg'emakwē Kwākūg'ula, lāa'lasē  
 yāq!eg'a'lē G'āyosdāsē lāxēs 'nemwotē Kwax'sē'stala. Wā, laem 70  
 nēlāxs le'maē dōx'walelaxa ēk'ē lāx nāq'iyas ts!edāqa, yix k'ledelas

that pleased him, the princess of  $\check{A}^{\epsilon}w\check{a}lask'inis$  (V 9),  $K'l\check{a}maxalas$  (VI 7), for he was the head chief of the numaym  $Ha\check{a}yalik'aw\check{e}^{\epsilon}$ , "that I may obtain privileges on account of what was done by our father."

75 Thus he said. Then Smoke-All-Round (VI 3) also spoke. He | told him to go ahead and to call a meeting of their numaym the  $S\check{e}nL'em$ , to tell them of what he had in mind. | Immediately  $G\check{a}yosd\check{a}s$  (VI 2) wished his younger brother Smoke-All-Round (VI 3) to | call his numaym the  $S\check{e}nL'em$ , and Smoke-All-Round (VI 3) went at once

80 to | invite them. It was not long before the numaym  $S\check{e}nL'em$  came in. | Then  $G\check{a}yosd\check{a}s$  (VI 2) spoke, and told them that | he wished to marry the princess of  $\check{A}^{\epsilon}w\check{a}lask'inis$  (V 9),  $K'l\check{a}maxalas$  (VI 7), | the princess of the chief of the numaym  $Ha\check{a}yalik'aw\check{e}^{\epsilon}$ .

85 Thus he said. | The numaym agreed at once to his words, and || he made the marriage payment at once. After they had been married, | chief  $\check{A}^{\epsilon}w\check{a}lask'inis$  (V 9) stood up and spoke. He | said, "Now, listen, son-in-law  $G\check{a}yosd\check{a}s$  (VI 2)!—Come, | chiefs of the  $S\check{e}nL'em$ , and lift your wife, and carry her to the | house of my son-in-law: for

90 she is sitting on her marriage mat, on these || ten blankets. Your name will be  $Y\check{a}qost\check{o}d$  (VI 2), son-in-law: | and when you wish to give a winter dance, your dancer will be |  $Ha\check{a}yalik'ila$ , and his name will be  $Ts\check{a}q\check{a}m\check{e}^{\epsilon}$ ." Thus he said: | and when he stopped speaking,

72  $\check{A}^{\epsilon}w\check{a}lask'inis\check{e}$ ,  $y\check{i}x$   $K'l\check{a}maxalas\check{e}$ ,  $qaxs$   $h\check{e}^{\epsilon}ma\check{e}$   $x\check{a}magem\check{e}$   $g'ig\check{a}ma^{\epsilon}y\check{e}$   $\check{A}^{\epsilon}w\check{a}lask'inisasa$   $\epsilon ne^{\epsilon}m\check{e}motasa$   $Ha\check{a}yalik'awa^{\epsilon}y\check{e}$ , "qen w\check{a}g' \check{e}  $k'l\check{a}k'l\check{e}s^{\epsilon}ol'la$   $l\check{a}q$ ,  $qa$   $gw\check{e}x^{\epsilon}idaasasens$   $\check{o}mpa$   $g'\check{a}xens$ ,"  $\epsilon n\check{e}x^{\epsilon}la\check{e}$ .

75  $W\check{a}$ ,  $h\check{e}x^{\epsilon}idaem^{\epsilon}l\check{a}wis\check{e}$   $\check{o}gwaqa$   $y\check{a}q!eg'a^{\epsilon}l\check{e}$   $Kwax^{\epsilon}s\check{e}stala$ .  $W\check{a}$ ,  $laem^{\epsilon}l\check{a}wis\check{e}$   $\check{a}em$   $w\check{a}xaq$   $qa$   $w\check{a}g'is$   $\check{a}em$   $l\check{e}lts!o\check{d}x\check{e}s$   $\epsilon ne^{\epsilon}m\check{e}motaxa$   $S\check{e}nL'em\check{e}$ ,  $qa^{\epsilon}s$   $n\check{e}l\check{e}s\check{e}q$   $y\check{i}s$   $g'w\check{a}laasas\check{e}s$   $n\check{a}qay\check{e}$   $l\check{a}q$ .  $W\check{a}$ ,  $h\check{e}x^{\epsilon}idaem^{\epsilon}l\check{a}wis\check{e}$   $G\check{a}yosd\check{a}s\check{e}$   $\epsilon n\check{e}x^{\epsilon}$   $qa$   $h\check{e}^{\epsilon}mis\check{e}s$   $ts!a^{\epsilon}y\check{e}$   $Kwax^{\epsilon}s\check{e}stala$   $la$   $l\check{e}^{\epsilon}l\check{a}lax\check{e}s$   $\epsilon ne^{\epsilon}m\check{e}motaxa$   $S\check{e}nL'em\check{e}$ .  $W\check{a}$ ,  $h\check{e}x^{\epsilon}idaem^{\epsilon}l\check{a}wis\check{e}$   $Kwax^{\epsilon}s\check{e}stala$

80  $l\check{e}^{\epsilon}l\check{a}la$ .  $W\check{a}$ ,  $k'l\check{e}s^{\epsilon}lat'la$   $g\check{a}laxs$   $g'\check{a}xaa^{\epsilon}l$   $\epsilon w\check{i}la\check{e}l\check{e}s$   $\epsilon ne^{\epsilon}m\check{e}mota$   $S\check{e}nL'em\check{e}$ .  $W\check{a}$ ,  $l\check{a}^{\epsilon}la\check{e}$   $y\check{a}q!eg'a^{\epsilon}l\check{e}$   $G\check{a}yosd\check{a}s\check{e}$ ,  $qa^{\epsilon}s$   $n\check{e}l\check{e}xs$   $l\check{e}^{\epsilon}ma\check{e}$   $\epsilon n\check{e}x^{\epsilon}$   $qa^{\epsilon}s$   $geg'ad\check{e}s$   $k'l\check{e}d\check{e}las$   $\check{A}^{\epsilon}w\check{a}lask'inis\check{e}$ ,  $l\check{a}x$   $K'l\check{a}maxalas\check{e}$   $l\check{a}x$   $g'ig\check{a}ma^{\epsilon}yasa$   $\epsilon ne^{\epsilon}m\check{e}maxa$   $Ha\check{a}yalik'awa^{\epsilon}y\check{e}$ ,  $\epsilon n\check{e}x^{\epsilon}la\check{e}$ .  $W\check{a}$ ,  $h\check{e}x^{\epsilon}idaem^{\epsilon}l\check{a}wis\check{e}$   $\epsilon n\check{a}xwa$   $\check{e}x'ak\check{e}$   $\epsilon ne^{\epsilon}m\check{e}motas\check{e}x$   $w\check{a}ldemas$ .  $W\check{a}$ ,  $h\check{e}x^{\epsilon}idaem^{\epsilon}l\check{a}wis\check{e}$   $q\check{a}dz\check{e}l^{\epsilon}fideq$ .  $W\check{a}$ ,  $g'il^{\epsilon}em^{\epsilon}l\check{a}wis\check{e}$   $g'w\check{a}la$   $q\check{a}dz\check{e}laxs$   $l\check{a}a^{\epsilon}l$   $l\check{a}x^{\epsilon}lil\check{e}da$   $g'ig\check{a}ma^{\epsilon}y\check{e}$   $\check{A}^{\epsilon}w\check{a}lask'inis\check{e}$ ,  $qa^{\epsilon}s$   $y\check{a}q!eg'a^{\epsilon}l\check{e}$ .  $W\check{a}$ ,  $l\check{a}^{\epsilon}la\check{e}$   $\epsilon n\check{e}k'a$ : "W\check{e}g'a  $h\check{o}l\check{e}lal$   $g'\check{a}xen$ .  $neg\check{u}mp$ ,  $G\check{a}yosd\check{a}s$ .  $G\check{e}lag'a$   $g'ig'eg\check{a}m\check{e}s$   $S\check{e}nL'em$   $d\check{a}g'il\check{i}daxg'as$   $g\check{e}n\check{e}mg'os$   $qa$   $l\check{a}lag'is\check{e}k$   $l\check{a}x\check{e}s$   $g'okwa\check{o}s$ ,  $neg\check{u}mp$ ,  $qaxs$   $l\check{a}^{\epsilon}m\check{e}g'as$   $k'l\check{w}adz\check{a}lilg'as$   $l\check{e}^{\epsilon}waxs\check{e}x'g'a$

90  $last\check{o}k^u$   $p'l\check{e}lxelasgema$ .  $W\check{a}$ ,  $h\check{e}^{\epsilon}m\check{e}ts$   $l\check{e}geml\check{o}s\check{e}$   $Y\check{a}qost\check{o}d\check{e}$ ,  $neg\check{u}mp$ .  $W\check{a}$ ,  $g'il^{\epsilon}emlwits$   $\epsilon n\check{e}x^{\epsilon}le$   $qa^{\epsilon}s$   $ts!\check{e}ts!eq\check{a}os$   $l\check{a}l\check{e}$   $Ha\check{a}yalik'ila$   $l\check{e}s$   $s\check{e}nat\check{a}os$ ;  $w\check{a}$ ,  $h\check{e}^{\epsilon}mis$   $l\check{e}gemlts\check{e}$   $Ts\check{a}q\check{a}ma^{\epsilon}y\check{e}$ ,"  $\epsilon n\check{e}x^{\epsilon}la\check{e}$ .  $W\check{a}$ ,  $g'il^{\epsilon}em^{\epsilon}l\check{a}wis\check{e}$   $q'l\check{w}\check{e}l^{\epsilon}id\check{e}xs$   $l\check{a}a^{\epsilon}l$   $\epsilon n\check{a}xwa$   $q'l\check{w}\check{a}g'ilil\check{e}da$   $\epsilon ne^{\epsilon}m\check{e}ma$ ,  $y\check{i}xa$



the numaym | Sĕn!Em arose and went into a room in which K'lämaxalas (VI 7), || the princess of Chief Ä<sup>s</sup>wälask'inis (V 9), was 95 seated; and when | they had gone into the room, K'lämaxalas (VI 7) arose and told them where | the pile of ten blankets, her marriage mat, was. Then | these were taken by some of the numaym of the Sĕn!Em. They | came out of the room, and among them walked K'lämaxalas (VI 7), and they | went back to the house 600 of G'āyosdäs (VI 2). Immediately | G'āyosdäs (VI 2) sent his speakers to call the Maämtag'ila | and the numaym G'exsem and the Kükwāk'lum and also the | Laälax's'endayo, the four numayms. Immediately | they went and stood outside of the house of G'āyosdäs (VI 2). || Then they invited, and this is what they said 5 when | they were inviting: "Now, Maämtag'ila, G'exsem, | Kükwāk'lum, Laälax's'endayo, you will see the dance of Yāyaqōl.lalas (VI 3), the daughter<sup>1</sup> of | Yāqostōd (VI 2),"—for his name was no longer G'āyosdäs,—and hereafter | his name was Yāqostōd (VI 2), which he obtained in marriage. ||

I have forgotten the name given in marriage by Ä<sup>s</sup>wälask'inis (V 9) 10 to be | the name of Smoke-All-Round (VI 3). It is Yāyaqōl.lalas (VI 3), for the potlatch was given by Yāqostōd (VI 2) for his | younger brother Smoke-All-Round (VI 3). Now his name was no longer Smoke-All-Round (VI 3), | and I shall name him Yāyaqōl.lalas (VI 3). |

Sĕn!Emē, qa<sup>s</sup> lä<sup>l</sup> hōx<sup>u</sup>ts!älil läx k'!waēlasas K'lämaxalasē, yix k'fēdefasa g'igāma<sup>yē</sup> | Ä<sup>s</sup>wälask'inisē. Wä, g'il<sup>s</sup>Em<sup>l</sup>äwisē 95 <sup>s</sup>wilts!älilēxs lä<sup>l</sup> läx<sup>s</sup>ülilē K'lämaxalasē, qa<sup>s</sup> nēlēs k'lēgēlasasa lastowē p!elxelasgēmaxēs lē<sup>s</sup>waxsēlē. Wä, g'il<sup>s</sup>Em<sup>l</sup>äwisē äx<sup>s</sup>älēmsa g'āyulē läxa <sup>s</sup>nē<sup>s</sup>mēmotasa Sĕn!Emaxs g'āxaa<sup>l</sup> hōx<sup>s</sup>wülts!älila. Wä, laem<sup>l</sup>laē qāga<sup>yē</sup> K'lämaxalasaqēxs läx<sup>s</sup>da<sup>s</sup>xwä nā<sup>s</sup>nakwēda qadzēlax<sup>s</sup>dē läx g'ōkwas G'āyosdäsē. Wä, hēx<sup>s</sup>idaem- 600 <sup>l</sup>äwisē G'āyōsdäsē <sup>s</sup>yālaqasa ä<sup>s</sup>yilkwē, qa läs lē<sup>s</sup>lälaxa Maämtag'ila lē<sup>s</sup>wa <sup>s</sup>nē<sup>s</sup>mēmotē G'exsema lē<sup>s</sup>wa Kükwāk'lum; wä, hē<sup>s</sup>misa Laälax's'endayowēxa mōsgēmak!ūsē <sup>s</sup>näl<sup>s</sup>nē<sup>s</sup>mēmasa. Wä, hēx<sup>s</sup>idaem<sup>l</sup>äwisē läx<sup>s</sup>da<sup>s</sup>xwa qa<sup>s</sup> läx<sup>s</sup>ülsē läx l.lāsanā<sup>s</sup>yas g'ōkwas G'āyosdäsē. Wä, lä<sup>l</sup>laē lē<sup>s</sup>elak'lāla. Wä, g'a<sup>s</sup>mēs wāldemsēg'axs lä<sup>l</sup> 5 lēldzaqwa: "Laems x'its!ax'ilalai' Maämtag'ilai', G'exsemai', Kükwak'lūmai', Laälax's'endayowai' läx Yāyaqōl.lalasai' xūnōkwas Yāqostōdai'," qaxs lē<sup>s</sup>maē gwäl lēgades G'āyosdäsē, yixs lē<sup>s</sup>maē lēgadelts lēgēmg'elx<sup>l</sup>ä<sup>s</sup>yasē Yāqostōdē.

Wä, hē<sup>s</sup>men l.lēlēwēsē<sup>s</sup>wē lēgēmg'elx<sup>l</sup>ä<sup>s</sup>yas Ä<sup>s</sup>wälask'inisē qa 10 lēgēms Kwax<sup>s</sup>ē<sup>s</sup>stalē Yāyaqōl.lalasē, qaxs hē<sup>s</sup>maē sēnats Yāqostōdēs ts!<sup>l</sup>a<sup>s</sup>yē Kwax<sup>s</sup>ē<sup>s</sup>stala. Wä, laem<sup>l</sup>laē gwäl Kwax<sup>s</sup>ē<sup>s</sup>stalax<sup>l</sup>a. La<sup>s</sup>mēsēn lēqelales Yāyaqōl.lalasē lāq.

<sup>1</sup> In reality, the younger brother.

15 Then the four numayms came in, and Yāqostōd (VI 2) spoke, and told his numaym what he thought, that he would take the seat of his father, *ᵐmāxūyalidze* (V 1), of his numaym *Sēnl'em*, which was the head seat, and he wanted his younger brother  
 20 Yāyaqōl'allas (VI 3) to stand next to him. Thus he said, and the numaym agreed to what he said. When he finished speaking, Yāqostōd (VI 2) gave away the ten blankets to the Chiefs of the four numayms, and he gave the cedar-bark blankets to the common people. When everything had been given away, they went out. Yāqostōd (VI 2) and his wife *K'āmaxalas* (VI 7) had not been  
 25 married long when she was with child, and she gave birth to a daughter; and *Āwālak'inis* (V 9) at once gave a marriage present of ten blankets to his son-in-law Yāqostōd (VI 2), and he gave him as marriage gift the name for the new-born princess of *K'āmaxalas* (VI 7). He gave away the name *lēlēnox*<sup>u</sup> (VII 1) for the name  
 30 of the child of Yāqostōd (VI 2); and when he had finished his speech he gave away ten blankets to the chiefs of the four numayms. After he had given the blankets, the four tribes went out. When the child of Yāqostōd (VI 2) was ten months old, Yāqostōd  
 35 (VI 2) wished to have two wives, but he did not tell his wife *K'āmaxalas* (VI 7) what he was thinking about. He did as every-

Wā, hēx'idaem'lawisē g'āx w'īfla hōgwilēda mōsgemak'ūsē nāl-  
 15 nēnēmēmasa. Wā, lā'laē yāq'eg'aflē Yāqostōdē. Wā, laem'laē nēlaxēs nēnēmēmotas gwālaasasēs nāqa'yē, yixs hē'mēlē lāxwālālē lāxwaf'asēs ōmpaē *ᵐmāxūyalidzē* lāxēs nēnēmēmotaxa Sēnl'emē, yixs lāxuma'yāē. Wā, lā'laē nēx' qa lāwap'la'yēsēs ts'la'yē Yāyaqōl'allasē laqēxs hāē, nēx'laē. Wā, āem'laxaāwisē nēmā'g'a ēx'ak'ē nē-  
 20 nēmēmotasēx wāldemas. Wā, g'il'em'lawisē w'īfla gwālē wāldemasēxs lāa'fl yāx'widē Yāqostōdāsa lastowē p'elxelasgem lāx g'ig'egūma'yasa mōsgemakwē nāl'nēnēmēmasa. Wā, lā'laē yāx'witsa k'lobawasē lāxa bēb'kwaxa. Wā, g'il'em'lawisē w'ilxtōxs lāa'fl w'īfla hōqūwēlsa. Wā, k'lēs'lat'la gāla hayasek'ālē Yāqostōdē lēwis genemē K'ā-  
 25 maxalasaxs lāa'fl bewēx'wida. Wā, lā'laē māyul'itsa ts'āts'adagemē. Wā, lā'laē hēx'idaemē *Āwālak'inisē* la wāwalqālasa lastowē p'elxelasgemē lāxēs nēgūmpē Yāqostōdē. Wā, lā'laē lēgem'elxlālaxa lēgemē qa lēgēmsa ts'āts'adagemē māyolēmsōx k'lēdēlē K'āmaxalasē. Wā, laem'laē lēgem'elxlālax lēlēnoxwē qa lēgēmsa xūnō-  
 30 kwas Yāqostōdē. Wā, g'il'em'lawisē gwāl'laē wāldemasēxs lāa'fl yāx'wid'lasa lastowē p'elxelasgem lāx g'ig'egūma'yasa mōsgemakwē nāl'nēnēmēmasa. Wā, g'il'em'lawisē gwāl yāq'waxs lāa'fl hōqūwēlsa w'īflēda mōsgemakwē. Wā, g'il'em'lawisē la hēlogwila'laē xūnōkwax Yāqostōdē lāa'lasē senx'idē Yāqostōdē, qa's wāg'rē ma'lila  
 35 lāxēs gēgenemē. Wā, k'lēts'em'lawisē nēlasēs senyastohlts'ewa lāxēs genemē K'āmaxalasē. Wā, laem'laē lāx gwēx'sdemas q'lēne-

body does who is doubtful. | He was down-hearted. Then his wife K:lāmaxalas (VI 7) asked him why he was down-hearted, and he told her. | He said, "I am troubled; I wish to have two wives; 10 and you shall be the chief wife, and the other one shall be second wife, | and it troubles me to think that you may | not let me have two wives." Then his wife K:lāmaxalas (VI 7) replied (and said), "Would it not make me | feel badly if you should take a common wife? What would || please me would be if you should marry the 45 princess of YāqOLELASĒMĒ (V 10), | Ālak'ilayugwa (VI 8), because the numaym | Yāēx'agemōē has many privileges. Go ahead!" she said. Then | Yāqostōd (VI 2) was happy; and he sent out his | younger brother YāyaqōLlalas (VI 3) to call his numaym the SēNLĒM. ||

He called them immediately, and it was not long before 50 they | all came in. Then he told them that he wanted to have two wives, | for he said that he was going to marry Ālak'ilayugwa (VI 8), the princess of YāqOLELASĒMĒ (V 10). | Thus he said; and immediately his whole numaym | the SēNLĒM said, "Indeed, you are a chief! Go on!" Thus he was told. | Then he 55 married her; and after they were married, | the chief YāqOLELASĒMĒ (V 10) arose, and called | his princess Ālak'ilayugwa (VI 8) out of her room with her woman slaves. She | went to her father with her

mas nāqa'yaxs xūlsāē. Wā, hēEMlāwis la wūlās'las GENEMASĒ 37 K:lāmaxalasaq lāx xūlyīmas. Wā, hēEMlāwis la nēlas'lasēq. Wā, lā'laē ēnēk'EXS hāa'l q'leyōs nāqa'yasēxs nēnk'leqelaē qa's ma'lilēxēs GENEMĒ, "qa's sō'maōs gēk'imalīla. Wā, lāLALĒ GENEMQ'lāEMIA 40 ālēLAEN GENEML," ēnēx'laē. "Wā, hē'mēSEN g'ig'aēga'yē qasō k'lēslax hēlq'lālaxEN ma'lī'LEMNOkwōs," ēnēx'laē. Wā, hēx'idaEMlāwisē nānax'ema'yē GENEMASĒ K:lāmaxalasē: "Wā, ēsaēl lēx'aEM ts'lEX'īlalax lāXEN nāqa'yē, qasō gēg'adEX'salaxō, yixs lēx'a'maē hēl'aLElax lāXEN nāqa'yē, qasō gēg'adEX'īdlaxsōx k'lēdēlaxs YāqOLE- 45 lasema'yē lāxōx Ālak'ilayugwax, qaxs k'lēk'LES'ōtslā'x'da ēNE'mē-motasxa Yaēx'agemā'yē. Wēg'aq," ēnēx'laē. Wā, hēx'idaEMlāwisē ēx'īdē nāqa'yas Yāqostōdē. Wā, laEM'laē ēt'lēdē 'yālaqasēs ts'lā'ya, yix YāyaqōLlalasē, qa lās Lē'lālxēs ēNE'mēmotaxa SēNLĒMĒ.

Wā, hēx'idaEMlāwisē la Lē'lāla. Wā, k'lēslat'la gālxax g'āxnaēl 50 ēwī'laēLA. Wā, hēx'idaEMlāwisē nēlasēs ma'lēnēLaxēs gēGENEMĒ, yixs ēnēk'aē qa's gēg'adēs Ālak'ilayugwa, yix k'lēdēlas YāqOLELASĒMA'yē, ēnēx'laē. Wā, hēx'idaEMlāwisē ēnēk'ēda ēnāxwa ēNE'mē-motsēxa SēNLĒMĒ: "QāLAS g'ig'āma'yāēx, wēg'a āEMX," ēnēx'sō'laē. Wā, lā'laē hēx'idaEM la qādzēLAQ. Wā, g'īl'EMlāwisē gwāla qādzē- 55 LAXS lā'ēl Lāx'ūlīlēda g'ig'āma'yē YāqOLELASĒMA'yē, qa's lēl'wūlt'ālī lēxēs k'lēdēlē Ālak'ilayugwa lē'wis q'lāk'owē ts'lēdāqa. Wā, g'āx-da'x'laē ēwāx'sanōdzēlīlē Ālak'ilayugwāxēs ōmpē lē'wis q'lāk'owē.

slaves walking on each side. | Then they put down twenty-five  
 60 blankets in front of them; || and then YāqOLELASēmē (V 10) spoke,  
 and || said, "Let your numaym come, son-in-law, to take your wife,  
 and let your wife go with her slaves to | work under your wife; and  
 this is her marriage mat, these twenty-five | blankets." Thus he  
 65 said. "O son-in-law! the name of my || grandfather (IV 6) will go  
 to you, and your name shall be Kwax'īlanōkumē (VI 2), and | the  
 name of your dancer will be Aōmol. That is the name of my mother  
 (IV 6); and when | you wish to give a winter dance, your dancer will  
 be a cannibal-dancer, and | his name will be Āmyaxelasōē, and (your  
 dancer will be a) war-dancer, and | her name will be Āmyaxēd."  
 70 Thus he said. As soon as he stopped speaking, the numaym  
 SēNL'EM arose, took | twenty-five blankets and went out of the  
 house; and Ālak'īlayugwa (VI 8) | was walking among them with  
 her slaves. |

I forgot the other marriage gift for the name of | Lē'lēnox" (VII 1).  
 Her name was to be ēmāxūlayugwa. ||

75 Now they walked together, and they took her to the house of  
 Yāqostōd (VI 2) | his wife and her slaves. Immediately Yāqostōd  
 (VI 2) | sent out his speakers to stand up outside of his house and |  
 to invite the four numayms—the Maūntag'ila, | G'ēxSEM, Kūkwā-  
 80 k'lum, and the Laālx'SENDAYO,—on account of his || daughter ēmā-

Wā, g'āx'laē k'laxalēlma sak'lagāla p'lēlxelasgema lāx l'āsaliḡas.  
 60 Wā, hēm'elāwis la yāq'leg'a'lats YāqOLELASema'yē. Wā, lā'laē  
 'nēk'a: "Wā, gēlag'ax'ōs 'nē'mēmotaqōs, negūmp, āx'ēd'g'as gēNEM-  
 g'ōs, qa lālag'isek' lāxēs g'ōkwaōs. LAEM'ga q'lāk'ogwas, qa hēlo-  
 balts'anēsōs gēNEMq'lōs. Wā, g'a'mēs lē'waxsēg'ēg'ada sek'lagālak'  
 p'lēlxelasgema," 'nēx'laē, "Wā, negūmp, laEM'lala lēgēMASEN  
 65 gāgempē lōL. Wā, laEMS lēgadelts Kwax'īlanōkuma'yē. Wā, lālē  
 lēgadelts sēnatlaōsas Aōmolē, yix lēgēMASEN ābempē. Wā, qasō  
 'nēx'lax qa's ts'lēts'lēqaōs, wā, lālē hāmats'lalēs sēnatlaōs. Wā,  
 hē'mis lēgēmltsē ĀmyaxELASE'wē. Wā, hē'misa tōx'widē. Wā, lālē  
 lēgadelts Āmyaxēdē." 'nēx'laē. Wā, g'il'EM'elāwisē q'wēl'ēdEXS  
 70 lāa'ēl 'wī'la q'lwāg'īlilē 'nē'mēmotasa SēL'EMA qa's lā āx'ēdxa SE-  
 k'lagāla p'lēlxelasgema qa's g'āxē hōqūwēsa qāqelax Ālak'īlayugwa  
 lē'wis q'lāk'owē.

HēxōLEN l'elēwēSE'wēda ēNEMSGEMē lēgēMG'ELX'la'ya qa lēgēMS  
 lē'lēnoxwē. Wā, laEM'laē lēgadelts 'māxūlayugwa.

75 Wā, lā'laē q'lap'elālxS lāa'ēl taōdaōlas lāx g'ōkwās Yāqostōdē,  
 yix gēNEMAS lē'wa q'lāk'owē. Wā, hēx'īdaEM'elāwisē Yāqostōdē  
 'yūlaqasēs ā'yilkwē, qa lās l'ax'ūls lāx l'āsana'yasa g'ōkwē qa's  
 lē'lalēxa mōsgemak'ūsē 'nāl'nē'mēmasa, yixa Maūntag'ila lē'wa  
 G'ēxSEMē lē'wa Kūkwāk'lūmē lē'wa Laālx'SENDAYOWē qa's  
 80 xūnōkwē 'māxūlayugwa. Wā, hēx'īdaEM'elāwisē lāx'da'x' hōqūwēl-

xūlayugwa. Immediately the four speakers went out, and they 81  
 stood outside of the house of the | chief Kwax'ılanokumē<sup>c</sup> (VI 2),  
 for now he was no longer named | Yāqostōd (VI 2); and one of the  
 speakers invited them in. | He said, "Now, Maāmtag'ila, G'ēxsēm,  
 Kūkūk'um, and Laālx's'ēndayo, come to see the dance of 85  
 ēmāxūlayugwa (VII 1) the child of | Kwax'ılanōkumē<sup>c</sup> (VI 2)," for he  
 was no longer named Yāqostōd (VI 2). | And after the messenger  
 had called, another one of the speakers said, | "Be quick!" and when  
 he stopped speaking, | they came into the house of Chief Kwax'ıla-  
 nōkumē<sup>c</sup> (VI 2) || and cleared it out. After they had cleared it out 90  
 the | four numayms came in. When they were all ' in, Kwax'ılanō-  
 kumē<sup>c</sup> (VI 2) arose, and told where | the twenty-five blankets came  
 from, that they came from | Yāqolelasēmē<sup>c</sup> (V 10). Thus he said;  
 and he told them about his princess lālēl'lak<sup>u</sup> (VII 1), | that she 95  
 had changed her name, and that her name was ēmāxūlayugwa  
 (VII 1). | Then he stopped speaking, and he gave away the  
 twenty-five | blankets, and the guests went out. It was not  
 long before | the second wife of Kwax'ılanōkumē<sup>c</sup> (VI 2) |  
 Ālak'ilayugwa (VI 8), gave birth to a girl; and immedi-  
 ately || Yāqolelasēmē<sup>c</sup> (V 10) invited his numaym the Yaē- 700  
 x'agemē<sup>c</sup> to | come into his house. When they were all in,  
 the | chief Yāqolelasēmē<sup>c</sup> (V 10) arose and spoke. | He told his

sēda mōkwē ā'yilkwa, qa's lā' q!wāg'aels lāx L'āsanā'syas g'ōkwasēs 81  
 g'īgāma'yē Kwax'ılanōkuma'yē, qaxs lē'māē gwāl lēgades Yāqo-  
 stōdē. Wā, lā'laē lēl'elak'lāxaxa ēnemōkwē lāxa ā'yilkwē. Wā,  
 lā'laē ēnēk'a: "Laēms x'its'lax'ilalāi', Maāmtag'ilāi', G'ēxsēmai',  
 Kūkūk'umai', Laālx's'ēndayowai' lāx ēmāxūlayugwai' xīmōkwas 85  
 Kwax'ılanōkumayē," qaxs lē'māē gwāl lēgades Yāqostōdē. Wā,  
 g'il'ēm'elāwisē q!wē'ēdēda lēl'elg'isē, lā'lasē ēnēk'ēda ēnemōkwē  
 elkwa: "Hālx'slesai'," ēnēx'laē. Wā, g'il'ēm'elāwisē q!wē'idexs  
 g'āxaa'el hōgwīla lāx g'okwasēs g'īgāma'yē Kwax'ılanōkuma'yē,  
 qa's ēx'widēq. Wā, g'il'ēm'elāwisē gwāl ēkwaqēxs g'āxaa'lasē hō- 90  
 gwīlēda mōsgemak'lūsē ēnā'ne'mēmasa. Wā, g'il'ēm'elāwisē ēwī-  
 laēlēxs lāē lāx'ūlile Kwax'ılanōkuma'ya. qa's nēlēs g'āya'nakūla-  
 sasa p'elxelasgemaxs sek'lagālaē, yixs hāē g'āya'nakūlaē, lāx  
 Yāqolelasema'yē, ēnēx'laē. Wā, lā'laē nēlaxaasēs k'ēdēlē L'ālēli-  
 lakwaxs' lē'māē L'āyoxlā yixs lē'māē lēgades ēmāxūlayugwa. 95  
 Wā, g'il'ēm'elāwisē q!wē'ēdēxs lāa'el yāx'wida, yīsa sēk'lagāla  
 p'elxelasgemaxs lāa'el hōqūwelsēda lēl'elakwē. Wā, k'ēs'lat'la  
 gūlaxs lāa'el māyul'idē a'ilē genēms Kwax'ılanōkuma'yē, yix  
 Ālak'ilayugwa yīsa ts'lāts'ladagemē. Wā, hēx'idaēm'elāwisē Yā-  
 qolelasema'yē la lē'lālxēs ēnē'mēmōtaxa Yaēx'agemā'yē qa lās 700  
 ēwī'laēlēla lāx g'ōkwas. Wā, g'il'ēm'elāwisē ēwī'laēlēxs hā'laēda  
 g'īgāma'yē Yāqolelasema'yē lāy'ūlila. qa's yāq'eg'a'le: "Wā,

<sup>c</sup>Named Lē'lēnox' on p. 980, line 29.

numaym the Yaēx'agemē<sup>ε</sup> that he would give as a marriage gift  
 5 thirty-five blankets to his son-in-law Kwax'ilanōkumē<sup>ε</sup> (VI 2), and  
 also the house and his other seat; that is, | the seat of his deceased  
 younger brother, L'ĀL'ELĀNEM (V 11); "and also a name for | my  
 granddaughter who was born by my princess Ālak'ilayugwa (VI 8).  
 Her name shall be the name of my dead sister <sup>ε</sup>nemnasālayugwa  
 (V 12). | Now, her name will be <sup>ε</sup>nemnasālayugwa (VII 2). Now,  
 10 my numaym Yaēx'agemē<sup>ε</sup>, let us see the child borne | by Ālak'ilayugwa."  
 Thus he said, and they put the | thirty-five blankets on  
 the shoulders of young men, and | they went out of the house, and  
 they went into the house | of his son-in-law Kwax'ilanōkumē<sup>ε</sup> (VI 2).  
 15 They sat down inside of the || door of the house, and Chief | Yāqole-  
 lasēmē<sup>ε</sup> (V 10) arose and spoke. He said, "Sit up, | son-in-law, and  
 listen to me, what brought here me and my numaym, the | Yaēx'a-  
 gemē<sup>ε</sup>. We came to see our granddaughter. Now | I give you as a  
 20 marriage gift these thirty-five || blankets to wipe off the blood of my  
 granddaughter; | and this name of my deceased sister (V 12) <sup>ε</sup>nem-  
 nasālayugwa shall be hers. | Her name shall be <sup>ε</sup>nemnasālayugwa  
 (VII 2). Now, son-in-law, you will be the owner | of my house, and  
 you shall own the seat | of my deceased younger brother L'ĀL'ELĀ-  
 NEM (V 11). There are three seats ahead of him below the eagle:" |

3 laem<sup>ε</sup>laē nēlaxēs <sup>ε</sup>ne<sup>ε</sup>mēmotaxa Yaēx'agemā<sup>ε</sup>yaxs wāwalqālilasa  
 mamōx<sup>u</sup>sokūlāsa sek<sup>ε</sup>la p<sup>ε</sup>elxelasgem lāxēs negūmpē Kwax'ila-  
 5 nōkuma<sup>ε</sup>yē: wā, hē<sup>ε</sup>mīsēs g'ōkwē lē<sup>ε</sup>wis lāxwā<sup>ε</sup>yē <sup>ε</sup>nema, yī<sup>ε</sup>flax  
 lāxwā<sup>ε</sup>yasēs ts<sup>ε</sup>l'āyōlāē L'ĀL'ELĀNEMē. "Wā, hē<sup>ε</sup>misa lēgemē qa  
 lēgem<sup>ε</sup>sen ts<sup>ε</sup>l'ōx<sup>u</sup>LEMagasā yix māyōlemasen k'ēdēlāē Ālak'ilayu-  
 gwa. Wā, la<sup>ε</sup>mēsē lēgadelts lēgem<sup>ε</sup>sen wūq!wōlāē <sup>ε</sup>nemnasālayu-  
 gōla. Wā, la<sup>ε</sup>mēsē lēgadelts <sup>ε</sup>nemnasālayugwa." <sup>ε</sup>nēx<sup>ε</sup>lāē. "Wā,  
 10 wēgax<sup>ε</sup>ins <sup>ε</sup>ne<sup>ε</sup>mēmot Yaēx'agemē<sup>ε</sup>, qe<sup>ε</sup>s lā dōx<sup>ε</sup>widex māyōle-  
 mas Ālak'ilayugwā," <sup>ε</sup>nēx<sup>ε</sup>lāēxs lāē k'ēxsayap<sup>ε</sup>endālasa sek<sup>ε</sup>lās  
 mamōx<sup>u</sup>sōkūlayo p<sup>ε</sup>elxelasgema lāxa hā<sup>ε</sup>yāl'ā. Wā, gī<sup>ε</sup>em<sup>ε</sup>lāwisē  
<sup>ε</sup>wī<sup>ε</sup>flaxs g'ūxāē hōqūwels lāx g'ōkwās, qā<sup>ε</sup>s lā hōgwīl lāx g'ōkwa-  
 sēs negūmpē Kwax'ilanōkuma<sup>ε</sup>yē, qā<sup>ε</sup>s lā k'lūs<sup>ε</sup>ālil lāx āwīlēlāsa  
 15 t<sup>ε</sup>l'ex<sup>ε</sup>ilāsa g'ōkwē.<sup>1</sup> Wā, xūmax<sup>ε</sup>īdā<sup>ε</sup>mēsa g'īgūmā<sup>ε</sup>yē Yāqolelase-  
 mā<sup>ε</sup>yē lāx'ūlil, qā<sup>ε</sup>s yāq!eg<sup>ε</sup>lē. Wā, lā <sup>ε</sup>nēk<sup>ε</sup>ā: "Kwāgemlilla ne-  
 gūmp, qā<sup>ε</sup>s hōlēlāōsag'īn g'āxēnēk' lō<sup>ε</sup>gūn <sup>ε</sup>ne<sup>ε</sup>mēmotek', yixg'ā  
 Yaēx'agemēk'. G'āxenu<sup>ε</sup>x<sup>u</sup> dōq<sup>ε</sup>waxemu<sup>ε</sup>x<sup>u</sup> ts<sup>ε</sup>l'ōx<sup>u</sup>LEMagasax. La-  
<sup>ε</sup>mēsēn wāwalqālasg'ada sek<sup>ε</sup>lag'as mamōx<sup>u</sup>sōkūlayu p<sup>ε</sup>elxe-  
 20 lasgema, qā<sup>ε</sup>s dēg'īdanōsaxōx elx<sup>ε</sup>ūmā<sup>ε</sup>yaxsen ts<sup>ε</sup>l'ōx<sup>u</sup>LEMagasax.  
 Wā, gā<sup>ε</sup>mēsē g'ada lēgemg'asen wūq!wōlāē <sup>ε</sup>nemnasālayugōla.  
 la<sup>ε</sup>mēsō lēgadelts <sup>ε</sup>nemnasālayugwa. Wā, la<sup>ε</sup>mēsē lālōl negūmp  
 g'ōgwadeltsen g'ōx<sup>ε</sup>dē. Wā, la<sup>ε</sup>mēsē lāl lāxwē<sup>ε</sup>no<sup>ε</sup>x<sup>u</sup>LES lāxwā-  
<sup>ε</sup>yasen tsā<sup>ε</sup>yōlāē L'ĀL'ELĀNEMōla, yixs yāyūdukwalg'iwālāē lāxa

<sup>1</sup> From here on the history is personally known to the narrator, hence the quotative—la—is omitted.

thus he said, for now YäqOLElaseMê<sup>é</sup> (V 10) tried to reveal Ä wälask'inis (V 9). Therefore he did so, for YäqOLElaseMê<sup>é</sup> (V 10) knew what Kwax'ılanökumê<sup>é</sup> (VI 2) had said to his wife K'lämaxalas (VI 7) when he first wished to marry Älak'ilayugwa (VI 8) and when she was told that K'lämaxalas (VI 7) would be the head wife, and that Älak'ilayugwa (VI 8) would be the second wife, at 30 the time when Kwax'ılanökumê<sup>é</sup> (VI 2) spoke to K'lämaxalas (VI 7), therefore YäqOLElaseMê<sup>é</sup> (V 10) had resolved that his princess Älak'ilayugwa (VI 8) should be head wife. Therefore he did this. Then Kwax'ılanökumê<sup>é</sup> (VI 2) thanked YäqOLElaseMê<sup>é</sup> (V 10) for what he had said, and then Kwax'ılanökumê<sup>é</sup> (VI 2) invited his father-in-law to go to the rear of the house; and now 35 Kwax'ılanökumê<sup>é</sup> (VI 2) wished YäqOLElaseMê<sup>é</sup> (V 10) to speak for him when he was going to give away property to the numaym Yaëx'agemê<sup>é</sup> of YäqOLElaseMê<sup>é</sup> (V 10)<sup>1</sup>. Then he promised to give away thirty-five blankets to the Gwêlêla, 'wälas Kwäg'ul, Q'ömklut!es, on behalf of 'nemnasäluyugwa (VII 2), the child of YäqOLElas (VI 2) for now Kwax'ılanökumê<sup>é</sup> (VI 2) received a 40 name from his new numaym the Yaëx'agemê<sup>é</sup>. Now he had two seats, for he still stayed on the side of the numaym, Sênt!em, and he also had a seat with the numaym Yaëx'agemê<sup>é</sup> of the Q'lomoyâ'yê. As soon as he stopped speaking, the speakers of YäqOLEla-

kwëkwê," 'nëx'laë, qaxs le<sup>é</sup>maë döqwalap!ê YäqOLElaseMa<sup>é</sup>yê lō<sup>é</sup> 25  
 Äwälask'inisê. Hê<sup>é</sup>mis läg'ilas hê gwêx'idê, qaxs q'lälamaë YäqOLElaseMa<sup>é</sup>yax wäldemas Kwax'ılanökuma<sup>é</sup>yaxês genemê K'lämaxalasê, yixs g'äläë 'nëx' qas gegadês Älak'ilayugwa, yixs laë 'nëk'a: "Söem gek'amalilê K'lämaxalas. Wä, lä<sup>é</sup> genemq'lal-  
 emlê Älak'ilayugwa," yixs laë 'nëk'ê Kwax'ılanökuma<sup>é</sup>yax K'lä- 30  
 maxalasê. Wä, hê<sup>é</sup>mis läg'ilas äla ts!äsalê YäqOLElaseMa<sup>é</sup>yê. qa hês gek'amalilês k'ledêlê Älak'ilayugwa, läg'ilas hê gwêx'idê. Wä, lä mö<sup>é</sup>lê Kwax'ılanökuma<sup>é</sup>yas wäldemas YäqOLElaseMa<sup>é</sup>yaq. Wä, la Kwax'ılanökuma<sup>é</sup>yê lê<sup>é</sup>lälaxês negümpê, qa läs läxa ögwîwali, lasês g'ökwê. Wä, lä<sup>é</sup>mê 'nëk'ê Kwax'ılanökuma<sup>é</sup>yê qas holäxsta- 35  
 lëx YäqOLElaseMa<sup>é</sup>yê, qaxs le<sup>é</sup>maë g'ayoqâtê Kwax'ılanökuma<sup>é</sup>yê läxa 'ne<sup>é</sup>mêmotas YäqOLElaseMa<sup>é</sup>yaxa Yaëx'agemä<sup>é</sup>yê. Wä, lä<sup>é</sup>mê dzöxwasa sek'läs mamox'sökülayo läxa Gwêlêla le<sup>é</sup>wa 'wälasê Kwäg'ula le<sup>é</sup>wa Q'ömklut!esê, qa 'nemnasäluyugwax xünökwas YäqOLElasê, qaxs lä<sup>é</sup>mê lëgemg'elxlälä qa lëgemus Kwax'ılanö- 40  
 kuma<sup>é</sup>yê läxa ä<sup>é</sup> 'ne<sup>é</sup>mêmot-êxa Yaëx'agemä<sup>é</sup>yê. Wä, lä<sup>é</sup>mê malöxsala, qaxs hëx'sä<sup>é</sup>maë las äpsot!ena<sup>é</sup>vasêda 'nemêmäsa Sênt!emê. Wä, lä läg'ëxa 'ne<sup>é</sup>mêmotasa Yaëx'agemä<sup>é</sup>yasa Q'lomoyâ'yê. Wä, g'il<sup>é</sup>mêsê q!wêl'êdëxs laë höqûwelsê a'yilkwas YäqOLElase-

<sup>1</sup> He belonged to this numaym now

45 semē<sup>ε</sup> went out and stood outside of the house of YäqOLELASEMē<sup>ε</sup>, and they called the Gwētela, <sup>ε</sup>wālas Kwāg'ul, and Q'ōmk'!ut!ES on behalf of | <sup>ε</sup>nEMNASālayugwa (VII 2), the daughter of YäqOLELAS (VI 2). Then they went back into the | house of YäqOLELAS (VI 2), and cleared it out; and after they had cleared it out, | they invited  
50 the numaym of the Yaēx'agemē to the house of | YäqOLELAS (VI 2) [to go into the house of YäqOLELAS] for that had been the house of | YäqOLELASEMē<sup>ε</sup> (V 10). Then YäqOLELAS (VI 2) walked among his new numaym | towards his house; and when they | were inside, the Gwētela came in and sat on the right-hand side | of the house.  
55 Then came the <sup>ε</sup>wālas Kwāg'ul and sat down || on the upper left-hand side of the house. Then came the | Q'ōmk'!ut!ES and sat down near the door on the left-hand side. | Then YäqOLELASEMē<sup>ε</sup> (V 10) spoke to his son-in-law | YäqOLELAS (VI 2), and gave away the thirty-five blankets; | and after he had done so, they all went  
60 out. | Immediately <sup>ε</sup>wālasK'inis (V 9) took away his princess K'āmaxalas (VI 7), the | wife of YäqOLELAS (VI 2) because he could not do what had been done by | YäqOLELASEMē<sup>ε</sup> (V 10) for his son-in-law. (I forgot that the | slaves went with their mistress <sup>ε</sup>lak'ilayugwa [VI 8]). | Now YäqOLELAS (VI 2) had only one wife, the  
65 princess of YäqOLELASEMē<sup>ε</sup> (V 10), || <sup>ε</sup>lak'ilayugwa (VI 8). Now YäqOLELAS (VI 2) became proud and | always beat his wife, and

45 ma<sup>ε</sup>yē, qa<sup>ε</sup>s lā q!wāg'aelsē lāx L'āsanā'yās g'ōkwās YäqOLELASE-  
ma<sup>ε</sup>yē, qa<sup>ε</sup>s L'elēlāxa Gwētela, <sup>ε</sup>wālas Kwāg'ul, Q'ōmk'!ut!ESē qa  
<sup>ε</sup>nEMNASālayugwa xīnōkwās YäqOLELASE, <sup>ε</sup>nēk'EXS laē hōgwīla lāx  
g'ōkwē las YäqOLELASē, qa<sup>ε</sup>s ēx'widē. Wā, g'il<sup>ε</sup>mēsē gwāl ēkwa-  
qēxs laē L'ēlālaxa <sup>ε</sup>nē<sup>ε</sup>mēmotasa Yaēx'agemā<sup>ε</sup>yē lāx g'ōkwās Yä-  
50 qOLELASē, qa g'ūxlag'is lāx g'ōkwās YäqOLELASē, yix g'ōx'dās Yä-  
qOLELASEMA<sup>ε</sup>yē. Wā, g'āx<sup>ε</sup>mē qāgayē YäqOLELASaxēs alē <sup>ε</sup>nē<sup>ε</sup>mē-  
motaxs laē gwe<sup>ε</sup>yōtēla lāxēs g'ōkwās. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wīla hōgwī-  
LEXS g'āxāē hōgwīlēda Gwētela, qa<sup>ε</sup>s lā k'lūs'ālil lāxa hēlk'!ōdo-  
yāllilasa g'ōkwē. Wā, g'āxēda <sup>ε</sup>wālasē Kwāg'ula, qa<sup>ε</sup>s lā k'lūs'ālil  
55 lāxa <sup>ε</sup>nelk'!ōdoyolilasa gEMXANēgwīlasa g'ōkwē. Wā, g'āxēda  
Q'ōmk'!ut!ESē, qa<sup>ε</sup>s lā k'lūs'ālil lāx max'stālilasa gEMXOTSālilasa  
t!EX'ila. Wā, la<sup>ε</sup>mē nēlē YäqOLELASEMA<sup>ε</sup>yasēs wāldEMaxēs ne-  
gūmpē YäqOLELASē. Wā, lā yax<sup>ε</sup>wida, yisa sek'lās mamox<sup>ε</sup>sōkūla-  
<sup>ε</sup>yē p!ELXELASgEMA. Wā, g'il<sup>ε</sup>mēsē gwāLEXS laē hōqūwēlsa. Wā,  
60 hēx'ida<sup>ε</sup>mēsē <sup>ε</sup>wālasK'inisē wātaxōdxēs k'!ēdēlē K'āmaxalasē, yix  
gEMEX'dās YäqOLELASē. Wā, la<sup>ε</sup>mē k'!eās gwēx'idaas lāLEX gwē-  
x'idaasas YäqOLELASEMA<sup>ε</sup>yē lāxēs negūmpē. (HēXOLEN L'elēwēSE-  
<sup>ε</sup>wēda q'lāk'o, yixs lē<sup>ε</sup>maē lūsgEMēxēs q'lāgwidē <sup>ε</sup>lak'ilayugwa.)  
Wā, la<sup>ε</sup>mē <sup>ε</sup>nEMōx<sup>ε</sup>EM la gEMEXS YäqOLELASē k'!ēdelas YäqOLELASE-  
65 ma<sup>ε</sup>yē <sup>ε</sup>lak'ilayugwa. Wā, laEM LEMX<sup>ε</sup>dē nāqa<sup>ε</sup>yas YäqOLELASē,  
qaxs hēMENaf<sup>ε</sup>maē la k'!ēlak'axēs gEMEMē. Wā, hē<sup>ε</sup>mis lāg'ilas



therefore | YäqOLElasemē (V 10) took away his prince= Ana, | 6  
 layugwa (VI 8); and although | Ālak'ilayugwa (VI 8) was no longer  
 his wife, YäqOLElas (VI 2) still owned the house | and the seat, for they  
 had ēnemnasālayugwa (VI 2) for their child. YäqOLElas (VI 2) was 70  
 not very long without a wife. Then he asked | in marriage the princess  
 of Ēwanuḡdzē (V 13), chief of the numaym Laālxax's'endayo.  
 The name of the princess of Ēwanuḡdzē (V 13), was Q'ēx'Lāla  
 (VI 9); | and YäqOLElas (VI 2) called his numaym the SēnLEM into  
 his house and told them | that he wished to marry again. They just  
 told him to go ahead || and to do quickly as he wanted. Then 75  
 he told them that he referred to the princess of | Ēwanuḡdzē (V 13)  
 Q'ēx'Lāla (VI 9), whom he wanted to marry. Thus he said when  
 he was speaking. | One of his speakers replied, and said, "Go on,  
 and | do so quickly, and let us pay the marriage money to-day."  
 Thus he said. Immediately || YäqOLElas (VI 2) took fifty blankets 80  
 out of his room to | give as marriage payment. After he had taken  
 them out, the | numaym SēnLEM went, carrying the blankets on  
 their shoulders, and went into | the house of Ēwanuḡdzē (V 13).  
 They sat down inside of the door of | the house of Chief Ēwanuḡdzē  
 (V 13), and at once they paid the marriage money, the fifty 85  
 blankets. After they had done so, | the speaker of Chief Ēwanuḡdzē  
 (V 13) arose and spoke. He said, | "Remain sitting there. Sēn-

YäqOLElasema'yē wātaxōdxēs k' lēdēlē yix Ālak'ilayugwa. Wā, wax- 67  
 ēmisē la k' lēs geg'adesēs genemē Ālak'ilayugwa, la hetsēmxa gōkwē  
 lē'wa laxwā'yē YäqOLElasē, qaxs lē'māē xīngwades ēnemnasāla-  
 yugwa. Wā, k' lēst!a gāla k' lēās genemē YäqOLElasē laē gayōx- 70  
 wīdex k' lēdēlas Ēwanuḡdzē, yix g'igāma'yasa ēnē'mēmotasa Laā-  
 lax's'endayowē Q'ēx'Lālx'la, yix lēgēmas k' lēdēlas Ēwanuḡdzē.  
 Wā, la lēhts'ōdē YäqOLElasaxēs ēnē'mēmota SēnLEMē, qā's nēlēxs  
 lē'māē ēnēx' qā's geg'adē ēt'ēda. Wā, ā'ēmisē ē'nāxwa wāxasō'sēs  
 ēnē'mēmotē, qa ālag'a'mēs hal'fāla lāx gwālaasasēs nāqā'yē. Wā, 75  
 hē'mis la ēnēg'ātsēxs hāē gwe'yōs, qā's genemē k' lēdēlas Ēwa-  
 nuḡdzē'yē Q'ēx'Lāla, ēnēk'exs laē yāq!ent'lāla. Wā, hēx'ida'mēsē  
 yāq!eg'a'fēda ēnemōkwē lāx ā'yilkwās. Wā, la ēnēk'a: "Wēg'a ām  
 hal'fālx, qens wēg'i qadzē'idxwa ēnālx," ēnēk'. Wā, hēx'ida-  
 mēsē YäqOLElasē āx'wult'lalilaxa sek'lax'sōkwē p'elxelasgema, qā's 80  
 qādzēLEma. Wā, g'il'mēsē w'if'ōlt'lalilexs laē w'if'amālēda ēnē'mē-  
 motasa SēnLEMē k' lēk'EXSEyap'alaxa p'elxelasgēmē, qā's la hō-  
 gwīl lāx gōkwas Ēwanuḡdzē, qā's la k' lēs'ālil lāx āwīlēlās t'ix'ilās  
 gōkwas g'igāma'yē Ēwanuḡdzē. Wā, hēx'ida'mēsē qādzēlasa  
 sek'lax'sōkwē p'elxelasgema. Wā, g'il'mēsē gwālexs laē lāx'ūllē 85  
 elkwāsa g'igāma'yē Ēwanuḡdzē qā's yāq!eg'a'lē. Wā, la ēnēk'a:  
 "Wēg'a k'lwāk!walax SēnLEM, qā's ēselāōsangras gen'fmg'aōs. qaxs

88 L!EM, and wait for your wife. She | is getting ready with her marriage mat, so that she may not sit on the floor without a mat in your house, son-in-law." Thus he said, and went back into the  
 90 room where || Ēwanux<sup>u</sup>dzē's (V 13) princess, Q!ēx:lāla (VI 9) was seated. He did not stay long, then he came back and | stood up. He spoke again, and said, "Now, come, great | numaym Sēn!EM, and carry the princess of | my chief Ēwanux<sup>u</sup>dzē (V 13) away, for she is heavy." Thus he said, | and went back. Then the numaym  
 95 Sēn!EM arose || and followed him into the room; and soon they came | back carrying on their shoulders one hundred blankets | and among them walked Q!ēx:lāla (VI 9), the princess of || Ēwanux<sup>u</sup>dzē (V 13), among the Sēn!EM as they were coming out of the room. When they reached | the door of the house, Ēwanux<sup>u</sup>dzē  
 800 (V 13) stood up and spoke. || He said, "Wait a while, great numaym Sēn!EM, | for the name that will go to my son-in-law YāqOLELAS (VI 2). | His name will be GwE<sup>y</sup>indzē (VI 2), and the name of his dancer will be || MELNĒD, and these hundred blankets are the marriage mat of | your wife. Now, son-in-law, go  
 5 to your house!" Then he || stopped speaking, and immediately those who had paid the marriage money went out, | among them Q!ēx:lāla (VI 9) and they went into the house of YāqOLELAS (VI 2). || YāqOLELAS (VI 2) told his speakers to clear out | his house; and after they had cleared it, they went out | and stood

88 la<sup>m</sup>ēk·xwānalelaxgas lē<sup>w</sup>axsēlek, ālak·wūltalil k!wastalil. lāxēs  
 gōkwaōs, negūmp," ēnēk·exs laē lāyak'ilil lāx k!wats'lālilasas k!ēdē-  
 90 las Ēwanux<sup>u</sup>dzē Q!ēx:lāla. Wā, k!ēst lē gālaxs g'āxaē aēdaaqa, qa<sup>s</sup>  
 lāx'ūlilē, qa<sup>s</sup> ēdzaqwē yāq!eg'a'la. Wā, lū ēnēk'a: "Q!ēlag'a, ēwālas  
 ēnē<sup>m</sup>mēm, Sēn!EM, qa<sup>s</sup> lālag'aōs q!ēl'wūts'lālilax k!ēdēlasen g'i-  
 gūma'yōx Ēwanux<sup>u</sup>dzēx, qaxs g'wāgūntsēlilaqōs lāqg'a," ēnēk·exs  
 laē ēdzak'ilila. Wā, la<sup>m</sup>ē ēwīla q!wag'ililē ēnē<sup>m</sup>mēmotasa Sēn!E-  
 95 mē, qa<sup>s</sup> lū lāsgēmēq lāxa ōts'lālilē. Wā, k!ēst la gālaxs g'āxaē ēwīla  
 k!ēk!ēxseyap'alaxa p!ēlxelasgēmē, lāk!ēndēda p!ēlxelasgēmē  
 hē'yagowa. Wā, g'āx'mē qāgayē Q!ēx:lālaq yix k!ēdēlas Ēwanux<sup>u</sup>-  
 dzāxa Sēn!EMaxs g'āxaē hōx'wūts'lālila. Wā, g'il'mēsē lāg'aa  
 lāxa ōstālilasa gōkwaxs laē Ēwanux<sup>u</sup>dzē lāx'ūlila. qa<sup>s</sup> yāq!eg'a'lē,  
 800 qa<sup>s</sup> ēnēk'ō: "Wēg'aemsl lālōxbalax ēwālas ēnē<sup>m</sup>mēm, yūl Sēn-  
 L!EM, qa la<sup>m</sup>ēsēg'ada lēgēmēk, qa<sup>s</sup> lēgēmōs, negūmp YāqOLELAS.  
 Laemsl lēgadelts GwE<sup>y</sup>indzē. Wā, hē<sup>m</sup>is lēgēmūtsēs sēnatlaōsē  
 MELNĒD. Wā, yū<sup>m</sup>isa lāk!ēndēx p!ēlxelasgēma lē<sup>w</sup>axsēsōs gē-  
 nemaqōs. Wā, hāg'a. negūmp, lāxēs gōkwaōs." Wā, laem q!wē-  
 5 l'id yāq!ent'lāla lāxēq. Wā, hēx'ida<sup>m</sup>ēsē g'ax hōqūwelsēda qā-  
 dzēlax'dē qāqelax Q!ēx:lāla, qa<sup>s</sup> lū hōgwīl lāx gōkwas YāqOLE-  
 lasē. Wā, hēx'ida<sup>m</sup>ēsē YāqOLELAS āxk!ālxēs ā'yilkwē, qa ēx'wi-  
 dēsēxa gōkwē. Wā, g'il'mēsē g'wāl ēkwaqēxs laē hōqūwels lāxa

up outside of the house and called the Q!omoyá'yē, wālas Kwāg'ul, Q!ōmk'lut!es, on behalf of Melnēd (VII 1), the child of Gwē'yimdzē (VI 2). After they had said so, they went in, and it was not long before the three Kwāg'ul tribes came in. Then Chief Gwē'yimdzē (VI 2) arose and spoke. He said, "You have heard my new name. I obtained this in marriage from my father-in-law || Ēwanux<sup>u</sup>dzē (V 13), who gave me the name Gwē'yimdzē (VI 2). Now you shall name me Gwē'yimdzē, and you shall name my princess 'māxūlayugwa Melnēd (VII 1)." Then he stopped speaking, and he gave away the | hundred blankets; and first he gave to the Q!omoyá'yē, | and then to the 'wālas Kwāg'ul, || and finally he gave blankets to the Q!ōmk'lut!es. | 20 When he had given away all, then they went out of the house of | Gwē'yimdzē (VI 2). Gwē'yimdzē and his wife Q!ēx'lāla (VI 9) had not been living together for a long time | when they had a son. He was | named Tsāxis because he was born there. Four days after he had been born, when the navel-string came 25 off, | Ēwanux<sup>u</sup>dzē (VII 3) gave four boxes of oil and | ten baskets of clover-roots to his son-in-law Gwē'yimdzē (VI 2) as a marriage present, | and also the name Wāwalk'inē (VII 3) for the new-born child of his princess | Q!ēx'lāla (VI 9). Then Chief Gwē'yimdzē

g'ōkwē qa's lä q!wāg'aels läx L!āsanā'yasa g'ōkwē, qa's Lēlēlēxa Q!ōmoyá'yē, 'wālasē Kwāg'ul, Q!ōmk'lut!esē qa Melnēdē xūnō-kwas Gwē'yimdzē, 'nēk'exs g'āxaē hōgwīa. Wā, k'lest!a gālaaxs g'āxaē 'wī'laēlēda yūdux'semakwē Kwākūg'ūla. Wā, hēx'ida'mēsē Lāx'ūlilēda g'igāma'yē Gwē'yimdzē, qa's yāq'eg'a'lē. Wā, lä 'nēka: "Laems wūlēlaxen ālē lēgēma, yix lēgēmg'elx!ā'yasen negūmpē Ēwanux<sup>u</sup>dzē g'āxenē Gwē'yimdzē. Wā, la'mēts lēqelales Gwē- 15 'yimdzē g'axen. Wā, la'mēts lēqelales Melnēdē lāxen k'ledēlē 'māxūlayugwa," 'nēk'exs laē q!wē'ōda. Wā, lä yāx'wīda, yīsa lāk'endē p!elxelasgēma, yīxs hāē g'il yāx'witsē'wēda Q!ōmoyá'yasa p!elxelasgēm. Wā, lä mākilasō'sa 'wālasē Kwāg'ula yāx'witsō'sa p!elxelasgēm. Wā, lä alēlxsda'ya Q!ōmk'lut!esē yāx'witsō'sa 20 p!elxelasgēm. Wā, g'il'mēsē 'wiltōxs laē hōqūwēsa läx g'ōkwas Gwē'yimdzē. Wā, k'lest!a gāla hayasek'ālē Gwē'yimdzē lē'wis genēmē Q!ēx'lālaaxs laē xūngwadex'itsa bābagūmē. Wā, la'mē hēx'idaem lēgades Tsāxisē, qaxs hāē māyolēmē. Wā, hēt!a la mōp!enxwa's māyolaagemxs laē lāwāyēs tsleyōx!ā'yē laasē 25 Ēwanux<sup>u</sup>dzē wāwalqālasa mōsgēmē dēdengwats!ē lē'na lē'wa neqasgēmē L!ālebat t!ēgwats!ē lāxēs negūmpē Gwē'yimdzē; wā, hēmīsa lēgēmē Wāwalk'ina'yē qa lēgēmsa ālē māyolēmsk'ledēlasē Q!ēx'lālaaxa bābagūmē. Wā, hēx'ida'mēsa g'igāma'yē Gwē'yimdzē

30 (VI 2) | sent his speakers to go into all the houses and invite on behalf of | Wāwalk'inē (VII 3), the son of GWE'yimdzē (VI 2). "Thus you will say," said GWE'yimdzē (VI 2) | to his speakers. At once they went out of the house and | stood in the doorways of all the houses, inviting all the | men of the Q'ōmoyâ'yē, 'wālas Kwāg'uł, and Q'ōmk'!ut!es; | and this is what the speakers said as they entered the | doors of the houses of the Q'ōmoyâ'yē: "I invite you, Q'ōmoyâ'yē, on behalf of | Wāwalk'inē (VII 3), the child of GWE'yimdzē (VI 2)." And when they stopped speaking, | the others said, "Let us go quickly. | "The fire is now burning low." Thus said another one. And when they had been to all the ||

40 houses of the Q'ōmoyâ'yē, they went to the houses of the 'wālas Kwāg'uł, | and said, "Now I call you, 'wālas Kwāg'uł, on behalf of | Wāwalk'inē (VII 3), the child of GWE'yimdzē (VI 2)!" and they | said as they had done before. Thus they went into all | the houses of the 'wālas Kwāg'uł; and then they went into the

45 houses of the Q'ōmk'!ut!es, || and they said again, "Now I call you, Q'ōmk'!ut!es, on behalf of | Wāwalk'inē (VII 3), the child of GWE'yimdzē (VI 2)." Thus they | went into all the houses, and then they went back into the future feast | house. When the guests came, the Q'ōmoyâ'yē sat down | in the rear of 50 the house, and the 'wālas Kwāg'uł sat down || at the right-hand

30 'yālaqasēs ā'yilkwē, qa lās lāl!esela lāxa g'ōkūla qa lās lē!lāla qa Wāwalk'inā'yē xūnōkwā GWE'yimdzē. "ēnēx!es," 'nēk'ē GWE'yimdzāxēs ā'yilkwē. Wā, hēx'ēida'mēsē la hōqūwels lāxa g'ōkwē, qa's lā lāla'x'stōlts!ax t!ēt!ex'īlāsa 'nāxwa g'īg'ōkwa lē!lāla'x 'nāxwa bēbēgwanēmsa Q'ōmoyâ'yē lē'wa 'wālasē Kwāg'ula, lē'wa Q'ōmk'!ut!esē. Wā, g'aem wāldēmsa ā'yilkwēg'a, yixs laē laēl lāx t!ex'īlāsa g'ōkwasa Q'ōmoyâ'yē: "La'men lē!lālōlai', Q'ōmoyâ'yai' qa Wāwalk'inayai' xūnōkwā GWE'yimdzēyāi'." Wā, g'il'mēsē q!wē-  
 35 fīdēxs laē 'nēk'ēda 'nemōkwē: "Halag'īlilesai'."—"Laem q!ūx'fīd-nux" legwilai'" 'nēk'ēda 'nemōkwē. Wā, g'il'mēsē 'wiltōlsaxa  
 40 g'īg'ōkwasa Q'ōmoyâ'yaxs laē lax g'ōkūlasasa 'wālasē Kwāg'ula. Wā, lāxaē 'nēk'a: "La'men lē!lalolai', 'wālas Kwāg'ulai' qa Wāwalk'inayai' xūnōkwā GWE'yimdzēyāi'." Wā, āemxaāwisē nā-qemg'iltāya 'nemōkwaxēs g'ilx'dē wāldēma. Wā, g'il'mēsē 'wiltōl-saxa g'īg'ōkwasa 'wālasē Kwāg'ulaxs laē lāx g'īg'ōkwasa Q'ōmk'!u-  
 45 t!esē. Wā, lāxaē 'nēk'a: "La'men lē!lalolai', Q'ōmk'!ut!esai' qa Wāwalk'inayai' xūnōkwā GWE'yimdzēyāi'," 'nēk'ē. Wā, g'il'mēsē 'wiltōlsaxa g'īg'ōkwē laē nēdaaqa, qa's lā laēl lāxa k!wēla'yats!ēle g'ōkwa. Wā, g'āx hōgwīlēlēda lē!lānemē. Wā, laem la k!ūs'āli-  
 50 'wālasē Kwāg'ul lāx hēk'!ōtsēgwīlasa k!wēladzats!ē g'ōkwa. Wā,

side of the feasting-house, and the Q'ôm-k'ut!es on the left-hand side of the feasting-house. They sat down there because they had been invited for a feast. When all were in, the numaym Laälax's'endayo came in and sat down at the right-hand side of the door. Then Ēwanux'dzē (V 13) arose and spoke. He said, "Look this way, son-in-law (VI 2), and listen to me! Send out your numaym to get the four house-dishes of my house, so that my guests may eat out of them! They are the killer-whale, whale, seal, and double-headed serpent." Thus he said as he sat down. || Immediately (VI 2) arose and thanked his father-in-law for what he had said. Then he turned his face to his numaym, the Sēn!em, and said, "O numaym Sēn!em, take the four house-dishes and bring them! Let us try to have them emptied by our guests!" Thus he said. Then the young men of the numaym Sēn!em went out and carried in two ladles which are always given with the four house-dishes. It was not long before the young men came back carrying the four house-dishes and the two ladles. They came and put them down inside the door of the feasting-house. Then they took the cinquefoil-root baskets and placed them by the side of the house-dishes. || They took the roots out of the baskets and put the raw cinquefoil-roots into the house-dishes; and when the house-

hēt!a k'lūs'ālilēda Q'ôm-k'ut!esa lax gēmxtsēgwilē, yix hōg'ilas k'lūsālē, qaxs k'lwē'lasaē lē'lānemāq. Wā, g'il'mēsē 'wī'laēlexs g'āxaē hōgwilēda 'ne'mēmotasa Laälax's'endayowē. Wā, lā k'lūs'ālil lāxa hēk'lōtsā'yasa t!ex'ila. Wā, hē'mis lā lax'ūli'lats Ēwanux'dzē, qa's yāq!eg'a'lē. Wā, lā 'nēk'a: 'Gwāsgemalala, negūmp Gwē'yimdzē, qa's hōlelaōs g'āxen. Wēg'a 'yālaqaxs 'ne'mēmotaqōs, qa lāsōx āx'ēdxa mewēxlā lōelqūlil lāxen g'ōkwa, qa ha'maats!ēsōs lē'lānemāqōs. Hē'mēda māx'ēnoxwa lē'wa gwē'yima, lē'wa mēgwata, lē'wa sīseyula," 'nēk'exs laē k'lwāgalila. Wā, hēx'ida'mēsē lāx'ūlilē Gwē'yimdzē, qa's mō'fēs wāldemases negūmpē. Wā, lā gwēgemx'ēd lāxēs 'ne'mēmotaxa Sēn!emē. Wā, lā 'nēk'a: "Hāg'a 'ne'mēmot Sēn!em, āx'ēdxa mewēxlā lōelqūlila, qa g'āxlag'īsēs gūnx'ētsōsens lē'lānemēx," 'nēk'exs laē hōqūwēl-sē ha'yāl'āsa 'ne'mēmotasa Sēn!emē, qa's lā āx'ēdeq lē'wa mā'lēxla tsēxlā, yix 'nami'ālotasa lōelqūlilē mewēxla. Wā, k'lēt!a g'ilaxs g'āxaē aēdaaqēda hū'yū'la dāg'ilqelaxa mewēxla lōelqūlila lē'wa mā'lēxla tsētsēxlā, qa's g'āxē mex'ālilas lāx āwilelasa t!ex'ilāsa k'lwē'lyatslē g'ōkwa. Wā, hēx'ida'mēsē āx'ētse'wēda t!ēt!egwātslē l'lālebata, qa's lā hēhenōdzeli'em lāxa lōelqūlilē. Wā, lā lēx'ūlts!ālayo lāxa l'lālebata t!ex'sōsē qa's lā tēxts!ālayā k'lilx'ē t!ex'sōs lāxa lōelqūlilē. Wā, g'il'mēsē 'wī'la qōqūt!ēda lōelqūlilaxs

72 dishes were full, | they put the double-headed serpent dish in front of the Q!ōmoyâ'yē. Then | the speaker of ĞWE'yimdzē (VI 2) said, "This double-headed serpent dish is for you, Q!ōmoyâ'yē!" and they | put the killer-whale dish in front of the 'wālas

75 Kwāg'ul, and | the speaker said, "This killer-whale dish is for you, 'wālas Kwāg'ul!" | and they put the seal-dish in front of the Q!ōmk'!ut!es, and | the speaker said, "This seal-dish is for you, Q!ōmk'!ut!es!" Then they put | the whale-dish in front of the Maāmtag'ila and Ğ'ēxSEM and Kūkwāk'um, | and the speaker said, "This dish is for you, Maāmtag'ila, Ğ'ēxSEM, ||

80 Kūkwāk'um! You will eat out of it, you who sit there to help us,— and you, Laāilax's'endayo!" | Thus he said. Then he took the large ladles and gave one to the | other speaker of ĞWE'yimdzē (VI 2). Then he told the guests to begin | eating; and he spoke, turning his face towards the numaym SĒNL'EM, | and said, "Now bring out the

85 oil, so that I may give the second course to my || guests." Then he took the boxes with oil and | put them down in front of the fire. The | two speakers dipped the ladles into the oil, and gave | one of them to the chief of the Maāmtag'ila. Then the speaker said, |

90 "Now, sip this, Āwaxelag'ilis!" Then || the other speaker said to the chief of the Ğ'ēxSEM, "Now you | sip this, Chief Yāqewid!" Immediately the chiefs | arose, took the ladles, and drank the oil;

72 laē k'ax'dzamōlilemēda siseyulē lāxa Q!ōmoyâ'yē. Wā, lā 'nēk'ē' elkwās ĞWE'yimdzē: "Lōqūlas, Q!ōmoyâ'yē siseyūL." Wā, lā k'ax'dzamōlilemēda max'ēnoxwē lāxa 'wālasē Kwāg'ula. Wā, lāxaē

75 'nēk'ēda elkwē: "Lōqūlas 'wālas Kwāg'ul māx'ēnox." Wā, lā k'ax'dzamōlilemēda mēgwatē lāxa Q!ōmk'!ut!esē. Wā, lā 'nēk'ēda elkwē: "Lōqūlas Q!ōmk'!ut!esē mēgwat." Wā, la k'ax'dzamōlilemēda ĞWE'yimē lāxa Maāmtag'ila LE'wa Ğ'ēxSEMē LE'wa Kūkwāk'umē. Wā, lā 'nēk'ēda elkwē: "Lōqūlas Maāmtag'ila, Ğ'ēxSEM,

80 Kūkwāk'um. 'wīlastaemLESēx k'wamēlaēx Lō's Laāilax's'endayo," 'nēk'EXS laē āx'ēdxā ma'LEXLA tsēXLA, qaf's ts'EWēsa 'NEMēXLA lāxa 'NEMōX' elkwās ĞWE'yimdzē. Wā, lā wāxaxa k'wēlē, qa wāg'ēs hamx'ida, 'nēk'EXS laē gwēgenix'ēid lāxōs 'ne'mēmōtaxa SĒNL'EMē. Wā, 'nēk'a: "Wēg'a, hānōlt'alilaxwa L'ē'nax, qen hēleg'indēXENS

85 Lē'lānemē," 'nēk'EXS laē āx'ētse'wēda dēdengwats'ē L'ē'na, qaf's g'āxē mex'āli'LEM lāxa ōbēx'lalalilasa legwīlē. Wā, hēx'ida'mēsa ma'lōkwē ā'yilk' tsē'stasa tsētsēXLA lāxa L'ē'na, qaf's lā t'ēqwasa 'NEMēXLA lāx g'īgāma'yasa Maāmtag'ila. Wā, lā 'nēk'ēda elkwa: "LaEMS xūmt'ēdlai' g'īgāma'yai' Āwaxelag'ilisai'." Wā, lā

90 'nēk'ēda 'NEMōkwē elkwa lāx g'īgāma'yasa Ğ'ēxSEMē: "LaEMS xūmt'ēdlai' g'īgāma'yai', Yāqewidai'." Wā, hēx'ida'mēsa g'īg'ēgāma'yē lāx'ūlila. qaf's dādālēxa tsēXLA, qaf's nāx'ēdēxa L'ē'na, la

and | all the head men of the numayms did so,—of the Q!omoyá'yē | and of the numayms of the ʷwālas Kwāg'ul; and after | the 95  
head men had drunk, they gave to drink to the men of lower rank. |  
When they all had drunk oil, they took with their hands the cinque-  
foil-roots out of the | house-dishes, carried them in their blankets, and  
went out. Now this was ended; | and the name of the child of  
Çwēʷyimdzē (VI 2) was Wāwalk'inē (VII 3) until he should be |  
ten months old. ||

When he was ten months old, his father, Çwēʷyimdzē (VI 2), in- 900  
vited all | the young men of the Kwāg'ul (tribes to go into his  
house; and when | they came in, they singed off the hair of Wā-  
walk'inē (VII 3); and | after they had singed it off, they put straps  
around his legs and arms; and when | they had done so, they put  
red ochre on his head and face; | and when the paint had been put 5  
on, the young men | also painted their faces; and when their faces  
were painted, | Çwēʷyimdzē (VI 2) took many handkerchiefs and  
shirts | and gave one to each of the young men. When each had  
one, Çwēʷyimdzē (VI 2) spoke, and said, "Now stop | calling my 10  
child Wāwalk'inē (VII 3). You shall call him | ĀLANEM (Wolf)  
(VII 3)." Thus he said to the young men; and after he had done  
so, | they went out. It was not very long before ĀLANEM (VII 3)  
began to walk, | for that was his name while he was a young man  
for ĀLANEM (VII 3) had the ochre-name | when the young men had

hēx'sā gwēg'ilax lēlaxūmaʷyasa ʷnāl'nēʷmēmasē lēʷwa Q!omoyá'yē 93  
lēʷwa ʷnāl'nēʷmēmasasa ʷwālasē Kwāg'ula. Wā, g'il'mēsē ʷwiltō-  
wēda lēlaxūmaʷyaxs laē tsēx'ēidxa bēbēgūlidaʷyē. Wā, g'il'mēsē 95  
ʷwīla la ʷnāx'ēidxa l'ēnāxs laē ʷwīla āEM lēx'wūltslālaxa t!ēx'ōsōē  
lāxa lōelqūlilē, qa's hanqelēqēxs laē hōqūwēlsa. Wā, laEM gwāla.  
Wā, laEM lēgādē xūnōkwās Çwēʷyimdzās Wāwalk'inaʷyē lālal qō  
lāl hēlogwilalō.

Wā, g'il'mēsē hēlogwilaxs laē ōmpasē Çwēʷyimdzē lēʷlālaxa ʷnaʷxa 900  
hāʷyāl'āsa Kwākūg'ulē, qa lās ʷwīlaēl lāx g'ōkwās. Wā, g'il'mēsē  
g'āx ʷwīlaēla laē ts!ēx'eltsemtseʷwē seʷyās Wāwalk'inaʷyē. Wā,  
g'il'mēsē gwāla ts!ēx'eltsemaʷyaq laē kūnʷwīt!ētseʷwa. Wā, g'il-  
mēsē gwāla kūnʷwītāxs laē qōbeltsemtsowē x'ōmsas, yisa  
gumsē. Wā, g'il'mēsē gwāla qōbeltsemdaq laē ʷnaʷxaʷma haʷyāl'a 5  
ōgwaqa gums'ēidxēs gōgūmaʷyē. Wā, g'il'mēsē ʷwīla la gumēkwa laē  
Çwēʷyimdzē āx'ēidxa q!ēnēMē lāālaʷwīmaʷya lēʷwa q!ēq!ēsenaʷyē,  
qa's yāx'widēsa ʷnaʷnēMē lāxa ʷnaʷxa hāʷyāl'ā. Wā, g'il'mēsē  
ʷwiltāxs laē yāq!ēg'a'lē Çwēʷyimdzē, qa's ʷnōk'ē: "Laems gwāl  
lēqelas Wāwalk'inaʷyē lāxEM xūnōkwēx, Wā, laʷmēts lēqelalēs 10  
ĀLANEMē lāq'ā;" ʷnēk'ēxa hāʷyāl'ā. Wā, g'il'mēsē gwālēxs laē  
hōqūwēlsa. Wā, k'lēst!a ālaEM gālaX, laEMxent qāqayīmāxs yix  
ĀLANEMē, qaxs lēx'aʷmaē lēgadaatsēs hēlaōnaʷyē, yixs gūmyadzēx-  
lāyōē ĀLANEMē, yixs lēx'agālaēda hāʷyāl'a yāqwap!asa lāālaʷwī

15 their own customary small potlatch, in which handkerchiefs, || shirts, paddles, and mats were given away. This | is called by the people of olden times "ochre giving," and they have no | names of high rank for it.—ĀLANEM was the name which he had obtained from his father GWE<sup>é</sup>yimdžē (VI 2), because he had not yet | given away blankets for a name of high rank for his son ĀLANEM (VII 3). Now, | Ēwanux<sup>u</sup>dzē (V 13) felt sorry on account of his grandson,  
 20 because he had no || name of high rank. Therefore Ēwanux<sup>u</sup>dzē (V 13) invited his numaym | the Laälax<sup>s</sup>é<sup>é</sup>ndayo, and told his numaym that he would give as a marriage gift to his | son-in-law sixty blankets and the name | Lalēp<sup>!</sup>!alas (VII 3) to be the name of ĀLANEM (VII 3). Then his numaym agreed | to what he had said;  
 25 and therefore he immediately counted off || sixty blankets, and put them on the shoulders of the young men | of his numaym, who then went out of the house | and into the house of his son-in-law GWE<sup>é</sup>yimdžē (VI 2). They | sat down near the door, and Ēwanux<sup>u</sup>dzē himself spoke, | and said, "Look up, son-in-law, GWE<sup>é</sup>yimdžē  
 30 (VI 2), || and listen to what I have to say to you! I feel sorry | for my grandson (VII 3), because he has no name of high rank yet. Now || I will give him this name, and you shall call him | Lalēp<sup>!</sup>!alas, and I also give these sixty blankets. | Come and take them!" Thus  
 35 he said to his son-in-law; and || GWE<sup>é</sup>yimdžē (VI 2) at once arose

15 wa<sup>é</sup>yē lē<sup>é</sup>wa q<sup>!</sup>lēq<sup>!</sup>!ESEN<sup>é</sup>yē lē<sup>é</sup>wa sē<sup>é</sup>wayuwē lē<sup>é</sup>wa lē<sup>é</sup>wa<sup>é</sup>yē. Hēm gwe<sup>é</sup>yōsa g<sup>!</sup>ālē begwānem gūmyasē. Wā, lā k<sup>!</sup>leās<sup>é</sup>em ālaxlāyo lēgema, yix lēgema lāxēs ōmpē GWE<sup>é</sup>yimdžē, qaxs k<sup>!</sup>tes<sup>é</sup>maē p<sup>!</sup>ES<sup>é</sup>ēda, qa<sup>é</sup>s lēqelē qa lēgemsēs xūnōkwē ĀLANEMē. Wā, lā ts<sup>!</sup>EX<sup>!</sup>ilē nāqa<sup>é</sup>yas Ēwanux<sup>u</sup>dzē qaēs ts<sup>!</sup>ōx<sup>!</sup>LEMāxs k<sup>!</sup>leāsāē ālax-  
 20 lāyo lēgema. Wā, lāgilas lēlts<sup>!</sup>lōdē Ēwanux<sup>u</sup>dzāxēs <sup>é</sup>ne<sup>é</sup>mēmōtaxa Laälax<sup>s</sup>é<sup>é</sup>ndayowē. Wā, nēlaxēs <sup>é</sup>ne<sup>é</sup>mēmōtaxs wāwalqā<sup>!</sup>lilaxēs negūmp yisa q<sup>!</sup>EL<sup>!</sup>EX<sup>!</sup>sokwē p<sup>!</sup>ELXELASgema. Wā, hē<sup>é</sup>misa lēgēmē Lalēp<sup>!</sup>!alasē qa lēgems ĀLANEMē. Wā, ā<sup>!</sup>misē <sup>é</sup>nāxwa ēx<sup>!</sup>akē <sup>é</sup>ne<sup>é</sup>mēmōtasēx wāldēmas. Āg<sup>!</sup>il<sup>!</sup>mas hēx<sup>!</sup>idaem hōs<sup>é</sup>wūltalilaxa q<sup>!</sup>E-  
 25 L<sup>!</sup>EX<sup>!</sup>sokwē p<sup>!</sup>ELXELASgema, qa<sup>é</sup>s k<sup>!</sup>EXSEYap<sup>!</sup>ENDālēs lāxa hā<sup>!</sup>yāl<sup>é</sup>ā-sēs <sup>é</sup>nē<sup>é</sup>mēmōtē. Wā, g<sup>!</sup>il<sup>!</sup>mēsē <sup>é</sup>wilaxs laē hōqūwels lāxēs g<sup>!</sup>ōkwē, qa<sup>é</sup>s lā hōgwilela lāx g<sup>!</sup>ōkwasēs negūmpē GWE<sup>é</sup>yimdžē, qa<sup>é</sup>s k<sup>!</sup>lūs-<sup>é</sup>ālilē lāx max<sup>!</sup>stā<sup>é</sup>yasa t<sup>!</sup>EX<sup>!</sup>ila. Wā, xāmadzaqwa<sup>!</sup>mis yāq<sup>!</sup>EG<sup>!</sup>alē Ēwanux<sup>u</sup>dzē. Wā, lā <sup>é</sup>nēk<sup>!</sup>a: "K<sup>!</sup>wāgēm<sup>!</sup>lil la, negūmp, GWE<sup>é</sup>yim-  
 30 dzē, qa<sup>é</sup>s hōlēlaōsaxg<sup>!</sup>in wāldemlek<sup>!</sup> lāl, yixs ts<sup>!</sup>EX<sup>!</sup>ilaen nāqa<sup>é</sup>yē qaen ts<sup>!</sup>ōx<sup>!</sup>LEMāx, yixs k<sup>!</sup>leās<sup>é</sup>dāx<sup>é</sup>maēx ālaxlāyo lēgema. La<sup>é</sup>mē-<sup>é</sup>sek<sup>!</sup> lālg<sup>!</sup>ada lēgēm<sup>!</sup>k<sup>!</sup> qa lēgemsōx. Wā, laems lēqelales Lalēp<sup>!</sup>!alasē laqō g<sup>!</sup>ā<sup>é</sup>mēsēg<sup>!</sup>ada q<sup>!</sup>EL<sup>!</sup>EX<sup>!</sup>sokūk<sup>!</sup> p<sup>!</sup>ELXELASgema. Wā, gēlag<sup>!</sup>a āx<sup>é</sup>dqēk<sup>!</sup>," <sup>é</sup>nēk<sup>!</sup>ēxēs negūmpē. Wā, hēx<sup>!</sup>ida<sup>é</sup>mēsē GWE<sup>é</sup>-  
 35 <sup>é</sup>yimdžē lāx<sup>é</sup>ūlila, qa<sup>é</sup>s yāq<sup>!</sup>EG<sup>!</sup>alē. Wā, lā <sup>é</sup>nek<sup>!</sup>a: "<sup>é</sup>mādzēxaōs wāl-



and spoke. He said, "What do you say, father-in-law (V 13) 36  
Do you come again and give me a marriage gift of sixty blankets  
and also this name? Thank you, father-in-law (V 13)!" | Thus he  
said, and sent out his wife (VI 9) to call his numaym, the | SĒNL'EM, to  
come into his house. Indeed, there were only three seated in the 40  
house,—himself (VI 2), his wife, and his child (VII 3),—because  
Ēwanux<sup>u</sup>dzē (V 13), tried to | surprise his son-in-law ĞWE<sup>ʕ</sup>yímdzē  
(VI 2), and ĞWE<sup>ʕ</sup>yímdzē (VI 2) did not | know beforehand what his  
father-in-law (V 13) was going to say to him. Then the | SĒNL'EM  
came in, and immediately ĞWE<sup>ʕ</sup>yímdzē (VI 2) | sent out his speak-  
ers to stand in front of his house and | to invite the Maämtag'ila, 45  
G'ĕxSEM, Kŭkwak'lum, | Laälax's<sup>ʕ</sup>endayo, on behalf of Lalēp'alas  
(VII 3), the son of ĞWE<sup>ʕ</sup>yímdzē (VI 2). "That is what you will  
say," said ĞWE<sup>ʕ</sup>yímdzē (VI 2) to his speakers: and when he stopped  
speaking, | the speakers went out. They stood in front of | the  
house of ĞWE<sup>ʕ</sup>yímdzē (VI 2) and said, "Now, | Maämtag'ila, G'ĕx- 50  
SEM, Kŭkwak'lum, Laälax's<sup>ʕ</sup>endayo, now you may witness the  
dance of | Lalēp'alas (VII 3), the child of ĞWE<sup>ʕ</sup>yímdzē (VI 2)."  
The other speakers said, | "Let us be quick!" Now the numaym Laäla-  
x's<sup>ʕ</sup>endayo was sitting still; | and when they stopped speaking they  
went into the house of | ĞWE<sup>ʕ</sup>yímdzē (VI 2), and it was not long  
before the four numayms came in. | Now ĞWE<sup>ʕ</sup>yímdzē (VI 2) told 55  
them that his plan was for ĀLANEM | to have a name of high rank;

demaq'ōs, negŭmp! La<sup>ʕ</sup>masēxat! wāwalqālaa yīsa q'EL'EX'sokwax 36  
p'EL'ELASġEMAA; yu<sup>ʕ</sup>misa lĕġEMAQ'! Wā, ġĕlak'as'la, negŭmp,"  
nĕk'EXS laē <sup>ʕ</sup>yālaqasēs ġENEMĒ, qa lās lĕ<sup>ʕ</sup>lālasēwē <sup>ʕ</sup>NE<sup>ʕ</sup>mĕmotasxa  
SĒNL'EMĒ, qa g'āxēs <sup>ʕ</sup>wī<sup>ʕ</sup>laēlela lāx g'ōkwās. Qā<sup>ʕ</sup>laxs yūdux<sup>u</sup>maē  
k'ūdzēl lāxēs g'ōkwē lĕ<sup>ʕ</sup>wis ġENEMĒ lĕ<sup>ʕ</sup>wis xūnōkwē, qaxs ts'lā- 40  
ts'lak'īwāē Ēwanux<sup>u</sup>dzāxēs negŭmp, ĞWE<sup>ʕ</sup>yímdzē, qaxs k'lēsaē  
q'lāq'lalalg'iyuwē ĞWE<sup>ʕ</sup>yímdzāx wāldEMLASēs negŭmpaq. Wā, g'āxē  
<sup>ʕ</sup>wī<sup>ʕ</sup>la hōġwīlēda SĒNL'EMĒ. Wā, hĕx<sup>ʕ</sup>īda<sup>ʕ</sup>mēsē ĞWE<sup>ʕ</sup>yímdzē <sup>ʕ</sup>yā-  
laqasēs ā<sup>ʕ</sup>yīlkwē, qa lās q'wāg'aels lāx l'āsanā<sup>ʕ</sup>yasēs g'ōkwē, qa  
lĕ<sup>ʕ</sup>lĕlāsēxa Maämtag'ila, lĕ<sup>ʕ</sup>wa G'ĕxSEMĒ, lĕ<sup>ʕ</sup>wa Kŭkwāk'lumē, 45  
lĕ<sup>ʕ</sup>wa Laälax's<sup>ʕ</sup>endayowē qa Lalēp'alasē xūnōkwās ĞWE<sup>ʕ</sup>yímdzē.  
"nĕx'LES," nĕk'ē ĞWE<sup>ʕ</sup>yímdzāxēs ā<sup>ʕ</sup>yīlkwē. Wā, ġil'mēsē q'wēl-  
ēidEXS laē hōġwēlsēda ā<sup>ʕ</sup>yīlkwē, qa<sup>ʕ</sup>s lā q'wāg'aels lāx l'āsanā<sup>ʕ</sup>yas  
g'ōkwās ĞWE<sup>ʕ</sup>yímdzē. Wā, nĕk'a: "LaEMS x'īts'ax'ilalāi' Maām-  
tag'ilai', G'ĕxSEmai', Kŭkwāk'lumai', Laälax's<sup>ʕ</sup>endayowai', qa La- 50  
lēp'alas xūnōkwās ĞWE<sup>ʕ</sup>yímdzē."—"HālasLEnsai'," nĕk'ēda <sup>ʕ</sup>NE<sup>ʕ</sup>mō-  
kwē elkwa. Wā, laEMlā k'ūdzēltsā<sup>ʕ</sup>ma <sup>ʕ</sup>NE<sup>ʕ</sup>mĕmotasa Laälax's<sup>ʕ</sup>-  
endayowē. Wā, ġil'mēsē q'wēl<sup>ʕ</sup>idEXS laē hōġwīla lāx g'ōkwās ĞWE-  
<sup>ʕ</sup>yímdzē. Wā, k'lēst'la ġā<sup>ʕ</sup>laxs g'āxāē <sup>ʕ</sup>wī<sup>ʕ</sup>laēlēda mōsġEMak'lūsē <sup>ʕ</sup>nūl-  
<sup>ʕ</sup>NE<sup>ʕ</sup>mĕmasa. Wā, la<sup>ʕ</sup>mē nĕlē ĞWE<sup>ʕ</sup>yímdzāxs hāē sĕnatē ĀLANEMaxs 55  
lĕ<sup>ʕ</sup>maē ālaxlāla lĕġadLES Lalēp'alasē. Wā, ġil'mēsē q'wēl<sup>ʕ</sup>idEXS

57 namely, Lalēp!alas (VII 3). As soon as he stopped speaking, | he gave away the sixty blankets to the four | numayms; and after he had done so, they went out. | Now his name was Lalēp!alas (VII 3),  
60 although he was only a young child of his father || Gwē'yimdzē (VI 2). Now Lalēp!alas (VII 3) had four names, beginning | with the first when he was born by his mother Q!ēx'lāla (VI 9). Now | Lalēp!alas was grown up. Then Gwē'yimdzē (VI 2) said to his | father-in-law Ēwanux<sup>u</sup>dze (V 13) that he wanted to give a winter dance; and immediately | Ēwanux<sup>u</sup>dzē (V 13) that he would pay  
65 the marriage debt to his son-in-law Gwē'yimdzē (VI 2). || When it was nearly winter Ēwanux<sup>u</sup>dze (V 13) paid the marriage debt,— | two hundred and fifty blankets, ten boxes of oil, | twelve boxes of dried salmon, and twenty baskets with cinquefoil-root. | After he had paid the marriage debt, | Lalēp!alas (VII 3) disappeared, and  
70 Gwē'yimdzē (VI 2) gave a winter dance. He had || disappeared for a long time, then he was caught. Then Lalēp!alas (VII 3) was hāmshāmts!es. | Now his name was Āmyaxelasō<sup>e</sup> (VII 3). Now he had five | names. Then they gave away two hundred and fifty blankets | to the Q!ōmoyá'yē, 'wālas Kwāg'ul, and Q!ōmk'ūt!es. |  
75 Now, he did not give any to the Gwētela. After one || winter he stopped being hāmshāmts!es; and when | winter came again, he became a member of the Sparrow Society. Now he had also a name from his | grandfather Ēwanux<sup>u</sup>dze for the secular season:

57 laē yāx<sup>e</sup>wīsa q!ēlex<sup>e</sup>sokwē p!ēlxelasgem lāxa mōsgemakwē 'nāl-  
'nē<sup>e</sup>mēmasa. Wā, g'il<sup>e</sup>mēsē gwālexs laē 'wīfla hōqūwēsa. Wā,  
la<sup>e</sup>mē lēgēms Lalēp!alasē lāxēs āēnē<sup>e</sup>mē g'inānem xūnōx<sup>e</sup>sēs ōmpē  
60 Gwē'yimdzē. Wā, laem mōsgēmē lēlēgēmas Lalēp!alasē g'āg'ī-  
lēla lāxēs g'ilēna<sup>e</sup>yē māyōlēmsēs ābēmpē Q!ēx'lāla. Wā, la<sup>e</sup>mē  
nēlxēax<sup>e</sup>fid la begwānemē Lalēp!alasē; laasē nēlē Gwē'yimdzāxēs  
negūmpē Ēwanux<sup>u</sup>dzāxs yāwix'ilaēxsdaē. Wā, hēx<sup>e</sup>ida<sup>e</sup>mēsē Ēwa-  
nux<sup>u</sup>dzē 'nēk<sup>e</sup>exs le<sup>e</sup>maē qōtēx'ālxēs negūmpē, yix Gwē'yimdzē. Wā,  
65 g'il<sup>e</sup>mēsē elāq ts!ā<sup>e</sup>wūnx<sup>e</sup>fidēxs laē qōtēx<sup>e</sup>idē Ēwanux<sup>u</sup>dzāsa sek!  
x<sup>e</sup>sok'āla p!ēlxelasgem, hē<sup>e</sup>misa neqasgemē dēdengwats!ē l!ē<sup>e</sup>na;  
g'āg'īwalat!ēda xēmyats!ē xetsema. hē<sup>e</sup>misa g'īg'agāla t!ēt!ēgwats!  
l!ē l!ēl!ēbata. Hōem waxē. Wā, g'il<sup>e</sup>mēsē gwāla qōtēx'āxs laē  
x'is<sup>e</sup>idē Lalēp!alasē. Wā, la<sup>e</sup>mē yāwix'ilē Gwē'yimdzē. Wā, gāla-  
70 mēsē x'isūlaxs laē k'imuyase<sup>e</sup>wa. Hāmshāmts!esē yix Lalēp!alasē.  
Wā, la<sup>e</sup>mē lēgades Āmyaxelase<sup>e</sup>wē. Wā, laem sek'lāsgēmē lēlē-  
gēmas. Wā, laem yāx<sup>e</sup>wīdayowēda sek!  
lax<sup>e</sup>sok'āla p!ēlxelasgem lāxa Q!ōmoyá'yē, lē<sup>e</sup>wa 'wālasē Kwāg'ula, lē<sup>e</sup>wa Q!ōmk'ūt!esē.  
Wā, laem k'lēs lāg'inaxa Gwētela. Wā, 'nemx<sup>e</sup>fxēla<sup>e</sup>mēsēxa ts!ā-  
75 'wūnx<sup>e</sup>fidēxs laē gwāl hāmshāmts!esa. Wā, g'il<sup>e</sup>mēsē ēt!ēd ts!ā-  
'wūnx<sup>e</sup>fidēxs laē gwētsē<sup>e</sup>sta. Wā, laemxāē g'āg'ililē lēgēmas lāxēs  
gagēmpē Ēwanux<sup>u</sup>dzē lāxa bāxūsē. Wā, lā l!asaxdzēg'iflak<sup>u</sup> lāxa

and his name was L!asaxdzēg'is!ak: || as member of the Whale 78  
Society in the winter dance; and the name of | Āmyaxelasō (VII 3)  
was QEWĕgēmē (VII 3) as a member of the Sparrow Society. Now  
he had || six names from the beginning, when he was born by his 80  
mother, Q!ēx:lāla (VI 9). |

Now Lalēp!alas (VI 3) was a full-grown man. Now I will | talk  
about him after he finished the winter dance. That is why I men-  
tioned his | secular name. Now ġwēyīmdzē (VI 2) wished his |  
son Lalēp!alas (VII 3) to give a potlatch to the Kwāgul, to get  
for his name the name of the || past chief, Hāmēsēlal (V 3) for 85  
the name Hāmēsēlal also belongs to the numaym Sēn!ēm,  
because it is the name given by Grayōsdās (IV 3) | to his and  
G'āg'āōlēlaga's (IV 1) son (V 3), who was the younger brother of  
Smoke-All-Round (V 1). | G'āg'āōlēlaga (IV 1), and Yāqōl!ēqelas  
(V 2), and his younger brother | Hāmēsēlal (V 3) had gone home  
to Ts!ēqūlōtēn. Therefore the Lēgwidā'x<sup>u</sup> | have the names 90  
Hāmēsēlal and Smoke-All-Round and the name G'āg'āōlēlaga,  
for they know all the names of the Sēn!ēm. Now I will  
speak again about Lalēp!alas (VII 3), who made a potlatch  
to the Kwāgul. | He was helped by his father ġwēyīmdzē  
(VI 2) and his | grandfather Ēwanux<sup>u</sup>dzē (V 13); two hun-  
dred and twenty blankets went || from his father (VI 2) to 95  
Lalēp!alas (VII 3), and one hundred and eighty blankets from

ts!ēts!ēqa lēgēma yīxs ġwēgūyīmaē. Wā, la'mē lēgadē Āmyaxela- 78  
sē'was QEWĕgēmē lāxēs laēna'yē ġwētsē'sta. Wā, la'mē q!ē!ē!ē-  
gēmē lē!ēgēmas g'āg'āōlēlaxs g'ālaē māyōlēm'sēs ābēmpē Q!ēx:lāla. 80

Wā, la'em ālak:lāla la begwānema yīx Lalēp!alasē, qaxg'in la'mēk.  
ēt!alēlal laqēxs laē ġwāl ts!ēts!ēqa. Lāg'ilāen hē lēx'ēdayowe  
bāxudaxlāyās. Wā, la'mē 'nēk'ē ġwēyīmdzē, qa p!ēs'ēdag'esēs  
xūnōkwē Lalēp!alasaxa Kwākūg'ulē, qa wāg'ēs lēgades lēgēmasa  
g'īgāmāyōlāē Hāmēsēlalē, yīxs hās'maaxa 'nē'mēmōtasa Sēn!ēmē 85  
lē!ēgēmīlē Hāmēsēlalē, qaxs hēs'maē lēx'ēdayōs Grayōsdās-wū-  
laxēs xūnōk<sup>u</sup> lō' G'āg'āōlēlaga, yīxs ts!ā'yanōkwaē Kwax'sē'stalās.  
Wā, lā nā'nakwē G'āg'āōlēlaga lō' Yāqōl!ēqelasē lēwis ts!ā'yē  
Hāmēsēlalē lāx Ts!ēqūlōtēnē. Wā, hēs'mis lāg'ilāsa lēgwidā'xwē  
lēgades Hāmēsēlalē lē'wa Kwax'sē'stala lēgēma qa G'āg'āōlēla- 90  
gāxs 'nāxwa'maē q!ēq!lāx lē!ēgēmasa Sēn!ēmē. Wā, la'mēsēs  
ēdzaqwal ġwāg'wēx'sēx'ēidel lā Lalēp!alasaxs laē p!ēsaxa Kwākū-  
g'ulē. Wā, la'em 'nāxwa g'īwaltsēs ōmpē ġwēyīmdzē lē'wis  
gagēmpē Ēwanux<sup>u</sup>dzē, yīxs hāmāltso'k'ālaēda p!ē!ēlasgēmē g'ā-  
g'īlil lax ōmpas Lalēp!alasē. Wā, lā mā'lgūnāltso'gūg'iyōwa g'āg'īlilē 95  
lax gagēmpasē Ēwanux<sup>u</sup>dzē hāmōp!ēnyag'igawa p!ē!ēlasgēme

97 his grandfather Ēwanux<sup>u</sup>dze (V 13). | Lālēp!alas (VII 3) was helped by the two men with four hundred blankets; and after he had been helped | with the blankets, Gwē<sup>y</sup>imdze (VI 2) sent out Lālēp!alas (VII 3) to | call the speakers who were to be their  
 1000 guests to come quickly. | Lālēp!alas (VII 3) went at once to call them, and they all came immediately. | Then Gwē<sup>y</sup>imdzē (VI 2) instructed them what to say outside of the | house; and after he had instructed them, they went out of the house | and stood there. They said, "Now, | Q!ōmoyâ<sup>y</sup>ē, 'wālas Kwāg'ul, Q!ōmk'!ut!es, you  
 5 will see (the dance of) Q!ēx'lāla (VI 9), the child<sup>1</sup> of || Hāmēsēlal (VII 3)," for Hāmēsēlal (VII 3) had his mother Q!ēx'lāla (VI 9) for his dancer. | It was not long before the three tribes of the Kwāg'ul came in. | When they were all inside, Gwē<sup>y</sup>imdzē (VI 2), arose | and spoke. He said, "Now you will stop naming my prince Lālēp!alas (VII 3) | for his name is changed, and he will now be |  
 10 named Hāmēsēlal (VII 3). Now he will take the seat of the past Hāmēsēlal (V 3), | who held the second seat in my numaym Sēn-  
 L!em." | Thus he said to all the Kwāg'ul. Then they all agreed to what he said. | After he had finished his speech, he gave away the  
 15 four hundred | blankets; and when he had done so, || they went out. Now he had seven names, beginning with the first | name obtained at the time of his birth from his mother, Q!ēx'lāla (VI 9). It was not long before his | grandfather Ēwanux<sup>u</sup>dzē died (V 13), and at once

97 g'īwalayōsa ma<sup>l</sup>ōkwax Lālēp!alasē. Wā, g'īl<sup>m</sup>mēsē gwūlalila g'īwalayowē p!ēlxelasgēmaxs laē 'yālaqē Gwē<sup>y</sup>imdzās Lālēp!alasē, qa  
 1000 lās lē<sup>l</sup>ālaxa ā<sup>y</sup>īlkwaxs lē<sup>l</sup>ānēmaē, qa g'āxēs hūlabala. Wā, hēx'īda<sup>m</sup>mēsē lā Lālēp!alasē lē<sup>l</sup>ālāq. Wā, hēx'īda<sup>m</sup>mēsē g'āxda<sup>x</sup>xwa. Wā, laemxāē lēxs<sup>a</sup>lē Gwē<sup>y</sup>imdzē qa wāldēms lāx L!ūsanā<sup>y</sup>asēs g'ōkwē. Wā, g'īl<sup>m</sup>mēsē gwūl lēxs<sup>a</sup>ālāqēxs laē hōqūwēls lūxa g'ōkwē, qa<sup>s</sup> q!wāg'āelsē. Wā, lā 'nēk'a: "Laems x'īts'ax'īlalōlai' Q!ōmoyâ<sup>y</sup>ai', 'wālas Kwāg'ulai', Q!ōmk'!ut!esai' lāx Q!ēx'lāla xūnōkwas  
 5 Hāmēsēlalē, qaxs hē<sup>m</sup>maē sēnatēs ābempē Q!ēx'lāla, yix Hāmēsēlalē." Wā, k'lēst!a gālaxs g'āxāē 'wī<sup>l</sup>laēlēda yūdux<sup>u</sup>semakwē Kwākūg'ula. Wā, g'īl<sup>m</sup>mēsē 'wī<sup>l</sup>laēlēxs laē hē<sup>m</sup>mē Gwē<sup>y</sup>imdzē lāx<sup>a</sup>ūlila, qa<sup>s</sup> yūq!ēg'a<sup>l</sup>lē. Wā, lā 'nēk'a: "Laems gwāl lēqelāts Lālēp!alasē lāxg'in lēwūlgāmēk', qaxs la<sup>m</sup>mēk' L!āyoxlā, qaxs la<sup>m</sup>mēk'  
 10 lēgādēlts Hāmēsēlalē. Wā, la<sup>m</sup>mēsek' lāi lāx lāxwā<sup>y</sup>a Hāmēsēlalwūla. yixs 'na<sup>n</sup>ēmōkwa<sup>l</sup>g'iwālaē lāxen 'nē<sup>m</sup>mēmota SēnL!emē," 'nēk'ēxa 'nāxwa Kwākūg'ula. Wā, āemxāāwisē 'nāxwa ēx'ak'ax wāldemas. Wā, g'īl<sup>m</sup>mēsē gwūlē wāldemasēxs laē yāx<sup>w</sup>ītsa hāmōp!enyag'igawē p!ēlxelasgēma. Wā, g'īl<sup>m</sup>mēsē gwūl yūq<sup>w</sup>axs laē 'wī<sup>l</sup>la  
 15 hōqūwēlsa. Wā, laem ālēbōsgēmē lēlēgēmas g'āg'īlēla lāxēs g'īlēna<sup>y</sup>ē mayōlēmēsēs ābempē Q!ēx'lāla. Wā, k'lēst!a gālaxs laē lē<sup>l</sup>ēgāgēmpasē Ēwanux<sup>u</sup>dzēx'dē. Wā, hēx'īda<sup>m</sup>mēsē Q!ēx'lāla 'nēx', qa

<sup>1</sup> The dancer is here called the child of the host.

Q!ēx'Lāla (VI 9) wished that | Hāmēselal (VII 3) should take the 18  
 seat of his grandfather Ēwanuḡ<sup>u</sup>dzē (V 13). | Then Q!ēx'Lāla (VI 9)  
 told her son Hāmēselal (VII 3), and || her husband Ġwe<sup>ʼ</sup>yimdzē 20  
 (VI 2), to call in the numaym of his grandfather (V 13), the  
 Laālxax's<sup>ʼ</sup>endayo, to come into the house of Ēwanuḡ<sup>u</sup>dzē (V 13). |  
 Immediately Hāmēselal (VII 3) himself went to call them, and  
 they came in. When they were inside, | Q!ēx'Lāla (VI 9) arose and  
 called her son Hāmēselal (VII 3) || to come and stand by her side: 25  
 and she spoke, and said, | "See how I stand here with my son (VII 3),  
 who is the | grandson of my past father Ēwanuḡ<sup>u</sup>dzē (V 13). His  
 name is Hāmēselal (VII 3). | Now I wish him to take the seat of  
 Ēwanuḡ<sup>u</sup>dzē (V 13), | Laālxax's<sup>ʼ</sup>endayo." Thus said Q!ēx'Lāla  
 (VI 9). Immediately all || the men of the numaym Laālxax's<sup>ʼ</sup>endayo 30  
 agreed to | what Q!ēx'Lāla (VI 9) had said. Now she gave away  
 blankets | to the numaym Laālxax's<sup>ʼ</sup>endayo, and his name was |  
 Ēwanuḡ<sup>u</sup>dzē in the numaym Laālxax's<sup>ʼ</sup>endayo. Now Ēwanuḡ<sup>u</sup>dzē  
 (VII 3) was the head man | of his new numaym, the Laālxax's<sup>ʼ</sup>endayo,  
 and he (VII 3) also || held the seat of Hāmēselal in his numaym 35  
 Sēnl!em. Now he had the | two seats of Hāmēselal and Ēwanuḡ<sup>u</sup>dzē.  
 Now he married | NEG'āga (VII 4), and the chief Hamēdeg'emē<sup>ʼ</sup>  
 (VI 10) of the | numaym Ġ'ēxsem gave to Hāmēselal the name Tsex-

hē<sup>ʼ</sup>misē Hāmēselalē lāx<sup>ʼ</sup>stōdex k!wāx'dāsēs gagempdē Ēwanuḡ<sup>u</sup>dzē. 18  
 Wā, hēx<sup>ʼ</sup>ida<sup>ʼ</sup>mēsē Q!ēx'Lāla āxk'!ālxēs xūnōkwē Hāmēselalē lē<sup>ʼ</sup>wis  
 lā<sup>ʼ</sup>wūnemē Ġwe<sup>ʼ</sup>yimdzē, qa lēlts!ōdēsēxa ēne<sup>ʼ</sup>mēmotasēs gagemp- 20  
 dēxa Laālxax's<sup>ʼ</sup>endayowē, ya lās <sup>ʼ</sup>wīlaēlala lāx g'ōx<sup>ʼ</sup>dās Ēwanuḡ<sup>u</sup>-  
 dzēx'dē. Wā, hēx<sup>ʼ</sup>ida<sup>ʼ</sup>mēsē xamax<sup>ʼ</sup>ida<sup>ʼ</sup>mē Hāmēselalē la lē<sup>ʼ</sup>lāla  
 qa g'āxēs <sup>ʼ</sup>wīlaēla. Wā, k'!ēst!a gālxax g'āxaē <sup>ʼ</sup>wīlaēla. Wā,  
 hēx<sup>ʼ</sup>ida<sup>ʼ</sup>mēsē Q!ēx'Lāla lāx<sup>ʼ</sup>tilila, qa<sup>ʼ</sup>s lē<sup>ʼ</sup>lalēxēs xūnōkwē Hāmēse-  
 lalē, qa lās lāwenōdzēlileq. Wā, lā yāqlēg'āla. Wā, lā <sup>ʼ</sup>nēk'a: 25  
 "Wēg'a dōqwalaxg'in lā<sup>ʼ</sup>wīlēnēk' lō<sup>ʼ</sup>gūn xūnōkwēk'. yixg'ada ts!ōx<sup>ʼ</sup>-  
 lemaga<sup>ʼ</sup>sen ōmpdāē Ēwanuḡ<sup>u</sup>dzēx'dā, yixg'a Hāmēselalēk'. La-  
 ēmēsen <sup>ʼ</sup>nēx' qag'a<sup>ʼ</sup>mēs lāx<sup>ʼ</sup>stōdex k!wa<sup>ʼ</sup>yas Ēwanuḡ<sup>u</sup>dzēx'dā. Laā-  
 lax's<sup>ʼ</sup>endayo," <sup>ʼ</sup>nēk'ē Q!ēx'Lāla. Wā, hēx<sup>ʼ</sup>ida<sup>ʼ</sup>mēsē <sup>ʼ</sup>nāxwa ōx'a-  
 k'ēda <sup>ʼ</sup>nāxwa bēbegwānēmsa <sup>ʼ</sup>ne<sup>ʼ</sup>mēmotasa Laālxax's<sup>ʼ</sup>endayāx 30  
 wāldemas Q!ēx'Lāla. Wā, la<sup>ʼ</sup>mē yāx<sup>ʼ</sup>witsa plēlxelasgemē g'āyalts!ā  
 lāx <sup>ʼ</sup>ne<sup>ʼ</sup>mēmotasa Laālxax's<sup>ʼ</sup>endayowē. Wā, laem lēgades Ēwanuḡ<sup>u</sup>-  
 dzē lāxa <sup>ʼ</sup>ne<sup>ʼ</sup>mēmotasa Laālxax's<sup>ʼ</sup>endayowē. Wā, laem lāxūmēsēs  
 ālē la <sup>ʼ</sup>ne<sup>ʼ</sup>mēmota Laālxax's<sup>ʼ</sup>endayowē Ēwanuḡ<sup>u</sup>dzē. Wā, lāxāc la  
 lāxwalax'sa lāxēs <sup>ʼ</sup>ne<sup>ʼ</sup>mēmota Sēnl!emē Hāmēselalē. Wā, la<sup>ʼ</sup>mē 35  
 ma<sup>ʼ</sup>lōx<sup>ʼ</sup>sala yix Hāmēselal lō<sup>ʼ</sup> Ēwanuḡ<sup>u</sup>dzē. Wā, lā gēg'adēx<sup>ʼ</sup>ides  
 NEG'āga. Wā, la<sup>ʼ</sup>mē lēgēmg'elxlalē g'īgāma<sup>ʼ</sup>yē <sup>ʼ</sup>ne<sup>ʼ</sup>mōx<sup>ʼ</sup>sa <sup>ʼ</sup>ne<sup>ʼ</sup>mē-  
 motasa Ġ'ēxsemē Hamēdeg'ema<sup>ʼ</sup>yax Tsex<sup>ʼ</sup>widē lāx Hāmēselalē  
 lāxēs hēēna<sup>ʼ</sup>yē g'ayōlts!ā gēg'adēs <sup>ʼ</sup>ne<sup>ʼ</sup>mē <sup>ʼ</sup>ne<sup>ʼ</sup>mēmota Sēnl!emē.

- 40 'wīd | when he married out of his numaym Sēnl!em. || He did not keep his wife Neg'āga for a long time when he sent her away, and | Lalēplalas married the princess of the chief of the numaym LĒLEGĒd, | LĒlĒlayugwā (VII 5); and he obtained the name for the secular season T!at!ents!id (VII 3) | and four winter names—for the beggar-dance | the name Q!wēq!waselal, and for the war-dance | the name Māyanid, and for the hāmshāmts!es the | name L!āqose!ag!ilis, and for the fool-dance the name | Nōlemēsta when (his dancer) was a man, and if she was a woman, | the name Nōlemēstalidzemga; and Hāmēselal (VII 3) also did not keep LĒlĒlayugwā (VII 5) as a wife for 50 a long time | before she died. Now he married || Xwanē (VII 6), the princess of Gūndoḡ<sup>u</sup> (VI 11), chief of the numaym | Naensx'ā of the Koskimo; and Hāmēselal (VII 3) obtained in marriage | the name Gūndoḡ<sup>u</sup>, and also the rattle-dance for the winter dance, | with its name, Dōteyig'elax<sup>u</sup>. Now Hāmēselal (VII 3) and Xwanē (VII 6) had no children, | although they had been married for three years. || 55 Then Hāmēselal (VII 3) sent Xwanē (VII 6) away, and he | married Hek'inēdzemga (VII 7), the sister of Kwax'ilanōkumē (VII 8), | chief of the numaym Ts!ets!emēleqāla; and they gave the cannibal-dance as a marriage gift, | and the cannibal-mask called "tooth-mask," and the hōx<sup>u</sup>hōk<sup>u</sup> head-mask, | and the crooked-beak head-mask, and the name of the cannibal dancer was || SEYEMQ!Eselag!ilis, and also the thrower-dance with the name 'nawalax<sup>u</sup>dzē, | and the

- 40 Wā, k'lest!a gāla geg'ades Neg'āgāxs laē k'ayaq. Wā, lā geg'ades k'ledēlas g'igāma'yasa 'ne'mēmōtasa LĒLEGĒdē Lalēplalāsē, yix LĒlĒlayugwā. Wā, laemxāē LĒGEMŌLEX T!at!ents!idē lāxa bāxūsē. Wā, hē'misa ts!ets!eqa lēlēda, yixs mōxwēdalāē yixa q!wēq!waselalē; wā, hē'mis LĒGEMSē Q!wēq!waselalē; wā, hē'misa tōx'widē; wā, hē'mis LĒGEMSē Māyanidē; wā, hē'misa hāmshāmts!esē; wā, hē'mis LĒGEMSē Nōlemēsta yixs begwānemaē. Wā, g'il'mēsē ts!edāqa nōlemē, laē LĒGades Nōlemēstalidzemga. Wā, k'les'emxāē gāla geg'ades LĒlĒlayugwā yix Hāmēselalāxs laē lē'lē LĒlĒlayugwax'dē. Wā, lā geg'ades 50 Xwanē k'ledēla Gūndoḡ<sup>u</sup>, g'igāma'yasa 'ne'mēmōtasa Naensx'āsa Gōsg'imux<sup>u</sup>. Wā, la'mēsē LĒGEMg'elx!ayē Gūndoḡwē qa LĒGEMS Hāmēselalē; hē'misa hāyatelaē lāxa ts!ets!eqa; wā, hē'mis LĒGEMSē Dōteyig'elaxwē. Wā, laemxāē hēwāxa xūngwadex'fīdē Hāmēselalē lāx Xwanā, yixs wāx'imaē yūdux'wūnxēs ts!ē'wūnxē 55 hayasek'āla. Wā, laemxāē k'ayē Hāmēselatax Xwanā. Wā, lā geg'ades Hek'inēdzemga, yix wūq!was Kwax'ilanōkuma'yē, yix g'igāma'yasa 'ne'mēmōtasa Ts!ets!emēleqāla. Wā, lā hāmshāmts!es hāmats!a, hē'misa hāmsiwa'yē g'ik'anagemla, hē'misa hōx<sup>u</sup>hōkwīwa'yē LĒ'wa g'elōqwiwa'yē. Wā, hē'mis LĒGEMsa hāmats!ēyē SEYEM- 60 q!Eselag!ilisē. Wā, hē'misa māmaq!a. Wā, lā LĒGades 'nawalax<sup>u</sup>

rich-woman dance with the name Q!ominâgēsēlal, and the war 62  
 dance with the name Tōp!eq; and when the Nak!wax'dax<sup>u</sup> paid  
 the marriage debt, then the four men disappeared, and he  
 showed the four dances. Now, | these were obtained by the numaym 65  
 Laälax'sēndayo, because he wanted very much | to retain the name  
 of his grandfather L!āsaxdzēg'īlak<sup>u</sup> (V 13), for that was the winter  
 dance name of | Ēwanux<sup>u</sup>dzē (V 13). Hāmēsēlal (VII 3) never had a  
 child, | although he had many wives; and the only one who could | take  
 the place of his grandson was the grandson of || Lē!ēnox<sup>u</sup> (VII 1), 70  
 child of K'!amaxalas (VI 7), the princess of Āwālask'īnis (V 9), |  
 chief of the numaym Haāyalik'awē of the Q!omoyā'yē. Then  
 Lē!ēnox<sup>u</sup> (VII 1) had a daughter (VIII 1); and when | the daughter  
 of (Lē!ēnox<sup>u</sup> and) Wālewīd (VII 9), chief of the numaym | Hāāna-  
 lēno, was grown up, her name was L!ālēlīlak<sup>u</sup> (VIII 1), the daughter  
 of Lē!ēnox<sup>u</sup> (VII 1) || and of her husband Wālewīd (VII 9). Then 75  
 L!ālēlīlak<sup>u</sup> (VIII 1) married | māxūlag'īlis<sup>1</sup> (VIII 2); and to him  
 went the name māxūlag'īlis and also | the cannibal dance and the  
 name Yāgwīs and the fire-dance from the brother of | L!ālēlīlak<sup>u</sup>  
 (VIII 1), who was Nūx<sup>u</sup>nemis (VIII 3) in the winter dance, and  
 Ōmx<sup>u</sup>'īd in the | secular season. Now L!ālēlīlak<sup>u</sup> (VIII 1) had (four  
 sons) a son named ēnemōgwīs (IX 1), and his younger brother 80  
 Ōgwīlagēmē<sup>ē</sup> (IX 2), and his younger brother K!wāk!wabālasēmē<sup>ē</sup>

dzē. Wā, hē<sup>ē</sup>misa q!āminâgāsē lēgades Q!āminâgēsēlalē. Wā, 61  
 hē<sup>ē</sup>misa tōx<sup>ē</sup>widē lēgades Tōp!eqē. Wā, g'il<sup>ē</sup>mēsē gwāla Nūk!wax-  
 da<sup>ē</sup>xwē qōtēx<sup>ē</sup>axs laē x'is<sup>ē</sup>d ēwīlēda mōkwē bēbēgwānemx<sup>ē</sup>sā.  
 Wā, la<sup>ē</sup>mē ēwīla nēl'īdāmasxa mōxwidāla lēlēda. Wā, laem hē  
 grayoqāwa ēnē<sup>ē</sup>mēmotasa Laälax'sēndayowē, yīxs hāē laxūlē lēge- 65  
 masēs gagemp<sup>ē</sup>wūlē L!āsaxdzēg'īlakwē lāxa ts!ēts!eqa, yīx lēgēmas  
 Ēwanux<sup>u</sup>dzēyulē. Wā, laem hewāxa sāsēmno<sup>ē</sup>wīda, yīx Hāmēsē-  
 lalē wāx<sup>ē</sup>maē q!ēnemēs gēgēnemx<sup>ē</sup>'īdē. Wā, lēx<sup>ē</sup>a<sup>ē</sup>mēs la gwālalas,  
 qa<sup>ē</sup>s L!āyolēsēs ts!ōx<sup>u</sup>LEMē ēnemōgwīs, yīx ts!ōx<sup>u</sup>LEMās Lē!ē-  
 noxwēxa xūnōkwas K'!amaxalāsē, yīx k'!ēdēlas Āwālask'īnisēxa 70  
 g'īgāma<sup>ē</sup>yasa ēnē<sup>ē</sup>mēmotasa Haāyalik'awa<sup>ē</sup>yasa Q!omoyā'yē. Wā,  
 lā xūngwadex<sup>ē</sup>'īdē Lē!ēnoxwasa ts!āts!adagemē. Wā, g'il<sup>ē</sup>mēsē  
 nexlaax<sup>ē</sup>'īd la ts!ēdāqē xūnōkwas Wālewīdē, g'īgāma<sup>ē</sup>yasa ēnē<sup>ē</sup>mē-  
 motasa Hāānalēnā laē lēgades L!ālēlīlakwa xūnōkwas Lē!ēnoxwē  
 Lē<sup>ē</sup>wīs hā<sup>ē</sup>wūnemē Wālewīdē. Wā, lā lāwadex<sup>ē</sup>'īdē L!ālēlīlakwas 75  
 ēmāxūlag'īlisē.<sup>1</sup> Wā, lā layōwēda lēgemē ēmāxūlag'īlisē, hē<sup>ē</sup>misa  
 hāmats!a lō<sup>ē</sup> lēgēmasē Yāgwīsē Lē<sup>ē</sup>wa nōnltsō<sup>ē</sup>stalalē yīs wūqlwās  
 L!ālēlīlakwē Nūx<sup>u</sup>nemisē lāxa ts!ēts!eqa. Wā, lā Ōmx<sup>u</sup>'īdex<sup>ē</sup>la lāxa  
 bāxūsē. Wā, lā xūngwadix<sup>ē</sup>'īdē L!ālēlīlakwas ēnemōgwīsē Lē<sup>ē</sup>wīs  
 ts!ā'yē Ōgwīlagēma<sup>ē</sup>yē Lē<sup>ē</sup>wīs ts!ā'yē K!wāk!wabālasēma<sup>ē</sup>yē Lē<sup>ē</sup>wīs 80

<sup>1</sup> The narrator, who by descent is not a member of the tribe; the son of a white father and a Tlingit mother.

- 81 (IX 3), and his younger brother Lēlēlg'imlilas (IX 4). And 'nemōgwis (IX 1) was taken by Hāmēselal (VII 3) to take his place in the numaym Sēnl'em; and he took on the other side K!wāk!wabālasemē (IX 3) to take his place in the numaym Laälax's'endayo; and now the name of 'nemōgwis (IX 1), the son of 'māxūlag'ilis (VIII 2) and L!älēli'lak<sup>u</sup> (VIII 1), was Hāmēselal (IX 1); and the name of K!wāk!wabālasemē (IX 3) was Ewanux<sup>u</sup>-dzē (IX 3) in the numaym Laälax's'endayo; and K!wāk!wabālasemē (IX 3) also had two seats, as he took the seat of the father (VI 2) of his mother<sup>1</sup>, lēlēnox<sup>u</sup> (VII 1), among the 90 Haäyalikawē, and 'nemōgwis (IX 1) also had two seats—the head seat in the numaym Sēnl'em, which was the marriage-gift of Hāmēselal (VII 3) to 'māxūlag'ilis (VIII 2); and he also had the seat of Hāmēselal, which is the fourth in the numaym Sēnl'em. And when Hāmēselal dies, all his property and his names among 95 the Sēnl'em will go to him ('nemōgwis IX 1); and the property of Ewanux<sup>u</sup>-dzē will go to Q!ōmx'ilag'ilis (IX 3) (that is K!wāk!wabālasemē) with his names and all the dances, for Q!ōmx'ilag'ilis is the name of K!wāk!wabālasemē in the numaym Laälax's'endayo; and he will be Ewanux<sup>u</sup>-dzē after the death of Ewanux<sup>u</sup>-dzē; but the name K!wāk!wabālasemē belongs to him in the 100 numaym Haānalēno of the Q!ōmoyâ'yē). That is all about this.

- 81 ts!ā'yē Lēlēlg'imlilasē; wā, hē'mis la äx'ētsōs Hāmēselalē 'nemōgwisē qa lax<sup>u</sup>'stōdlēq lāxa 'ne'mēmōtasa Sēnl'emē. Wā, lāxaē äx'ēdex äpsōt!ena'yas K!wāk!wabālasema'yē qa lax<sup>u</sup>'stōdlēq lāxa 'ne'mēmōtasa Laälax's'endayowē, qaxs lē'maē lēgādē 'nemōgwisās 85 Hāmēselalē, yix xūnōkwas 'māxūlag'ilisē lō' l!älēli'lakwē. Wā, la'emxaāwisē lēgādē K!wāk!wabālasema'yas Ewanux<sup>u</sup>-dzē lāxa 'ne'mēmōtasa Laälax's'endayowē. Wā, la'emxaē K!wāk!wabālasema'yē ma'lōx<sup>u</sup>sala lē'wis la'ena'yē lax<sup>u</sup>'stowēx lāxwa'yas ōmp'wūlasēs ābempē lēlēnoxwē lāxa Haäyalik'awa'yē. Wā, lāxaē 'nemōgwisē 90 mū'lōx<sup>u</sup>sāla yixs laxūma'yaasa 'ne'mēmōtasa Sēnl'emē, yix laxwīg'elxla'yas Hāmēselalē lax 'māxūlag'ilisē. Wā, lāxaē lāxwala lāx lāxwa'yas Hāmēselala yayūdukwal'iwala lāxa 'ne'mēmōtasa Sēnl'emē. Wā, g'il'emlwisē lē'lē Hāmēselalē qō lālē 'nemōgwisē 'wīlg'aalelas lē dādek'asas lē'wis 'nāxwa lēlēgemas lāxēs Sēnl'e- 95 'mēna'yē. Wā, lā 'wīlg'aalelē dādek'asas Ewanux<sup>u</sup>-dzē lāx Q!um-x'ilag'ilisē, yix K!wāk!wabālasema'yē lē'wis lēlēgēmē, lē'wa 'nāxwa lēlēda, qaxs hē'maē lēgēms K!wāk!wabālasema'yē Q!um-x'ilag'ilisē lāxēs 'ne'mēmōta Laälax's'endayowē. Wā, lā ā'eml Ewanux<sup>u</sup>-dzēx'lāl qō lē'lē Ewanux<sup>u</sup>-dzēyē. Wā, hēt!a lēgadaats 100 K!wāk!wabālasema'yēs 'ne'mēmōta Haānalēnāsa Q!ōmayā'yē. Wā, lawisla lāba lāxēq.

<sup>1</sup> Really his mother's mother.



MARRIAGE WITH THE NĀK!WAX'DA'X<sup>U</sup>

Now I will talk about the Nāk!wax'da'x<sup>U</sup>, why they have many | 1 names derived from the Āwik'!ēnox<sup>U</sup> and Bellacoola and also the Gwa'sela and Dzāwadeēnox<sup>U</sup>, and Hāḡwāmīs; for | the chief of the numaym 'wālas, whose name was 'māḡwa, got wives among these 5 tribes; and he also married among the numaym | Tem!tem!els of the Mamalēleqūla, and the numaym Laā!ax's'endayo of the Kwāg'ul, and also the numaym G'ēxsemx's'anāla of the | Koskimo. That is where 'māḡwa, and his children after him, took wives, and also among the | Gwawaēnox<sup>U</sup> from the numaym Kwēkwaēnox<sup>U</sup>. When 'māḡwa (II 1) was a || young man, the father of 'māḡwa, Āmāḡūlal (I 1), called his | numaym the 'wālas, and | told his numaym that he wished to get a wife for his prince 'māḡwa (II 1) among the princesses of the chiefs of the tribes, to get crests | from them; and he told them that he wished him to marry | L!āqwaḡ'ilayugwa (II 2), 15 the princess of L!āqwaḡ'ila (I 2). Thus he said. | Immediately his numaym thanked him for his speech. The | Nāk!wax'da'x<sup>U</sup> lived in the village Tēḡūxstē. They started at once | early in the morning, and they went to Wanuk<sup>U</sup>, | where the village of the Āwik'!ēnox<sup>U</sup> is located when they catch olachen. || When they arrived 20 the speaker of 'māḡwa (II 1), whose | name was Gwemālas, stood up

MARRIAGE WITH THE NĀK!WAX'DA'X<sup>U</sup>

HĒLEN ḡwāḡwēx's'alasla Nāk!wax'da'xwē lāx lāḡ'ilas q'ēnemē 1 Lē!lēḡemas ḡ'aya'nākūla lāxa Āwik'!ēnoxwē Lē'wa Belḡūla; wā, hē'mislēda Gwa'sela Lē'wa Dzāwadeēnoxwē Lē'wa Hāḡwāmīsē, yīxs hē'maē ḡaḡ'adi'lā!ats ḡ'igāma'yasa 'ne'mēmotasa 'wālasēxa Lēḡadās 'māḡwa, yīxs hē'maaxat! la ḡḡ'adaatsēda 'ne'mēmotasa 5 Tem!tem!elsasa Mamalēleqūla Lē'wa 'ne'mēmotasa Laā!ax's'endayowasa Kwāḡ'ulē; wā, hē'mislēda 'ne'mēmotasa G'ēxsemx's'anālasa ḡōsḡ'imoḡwē, yīx ḡaḡ'adi'lālasas 'māḡwa Lē'wis sāsēm'nakūlas lāxa-axa Gwawaēnoxwē lāx 'ne'mēmotasa Kwēkwaēnoxwē. Wā, hēm ā!ēs alostāwē 'māḡwa. Wā, laem'lāwisē lē!ts!ōdē ōmp'wūlas 'mā- 10 ḡwāxēs 'ne'mēmota 'wālasē (xa Lēḡadās Āmāḡūlalē). Wā, lā'laē nē!axēs 'ne'mēmotaxs 'nēk'aē qa ḡaḡak'!ē'staliselēsēs Lēwū!ḡāma'yē 'māḡwa lāx k'!esk'!ēdēlas ḡ'ig'egāma'yasa lē!qwālulā'yē, qa's k'!ā-k'!ēs'ōL!ē lāq. Wā, laem'lāwisē nē!axs Lē'maē 'nēx' qa's lā ḡaḡa-k'!ax L!āqwaḡ'ilayugwa lax k'!ēdēlas L!āqwaḡ'ila, 'nēx'!aē. Wā, 15 hēx'!iadem'lāwisē 'nāḡwa mō'lē 'ne'mēmotasēs wā!dēmas, yīxs hāē ḡ'ōkūlē!aēda Nāk!wax'da'xwē Tēḡūxsta'yē. Wā, hēx'!iadem'lāwisē ā!ēx'wid'laxa la 'nāx'!idxa ḡaūla. Wā, laem'laē lāl lāx Wanukwē. yīxs hāa'l ḡ'ōkūla 'nāxwālama Ēāwik'!ēnoxwē dzāḡwīlaxa dzāḡūnē. Wā, ḡ'il'em'lāwisē lāḡ'aaxs lāa'l Lax'ū!ēxsē elkwās 'māḡwaxa Lē- 20 ḡadās Gwemālasē. Wā, lā'laē yūq!ēḡ'a'la. Wā, lā'laē 'nēk'a:

22 and spoke. He said, "I came to you, great numaym Wiōkwitem, Āwik'ēnox<sup>u</sup>! | My chief, ʼmāxwa (II 1) here, came to marry your princess, | L'āqwag'ila (I 2), L'āqwag'ilayugwa (II 2). Thus he  
 25 said. Then they paid the marriage money || of sewed blankets; and after they had paid the marriage money, | they heard the whistles of the cannibal-dancer in the house of L'āqwag'ila (I 2), | and also the whistles of the fire-dancer and of the rich-woman dancer, and the | sacred song of the shaman-dancer. When each of these had sounded  
 30 four times, | L'āqwag'ila (I 2) came out of his house | carrying a handful of eagle-down. He sang || his sacred song, and he used the eagle-down like a rattle. He | stood in front of his house wearing around his neck a large neck-ring of | red cedar-bark. When he stopped singing, he spoke, and said, "Come, son-in-law ʼmāxwa  
 35 (II 1), come into this house, | which will be your house! The winter dances have already been started for you, | because you have come to marry my princess, L'āqwag'ilayugwa (II 2)." Thus he said. | Then ʼmāxwa arose in his marriage | canoe. There were four of these; and he told his crew to | obey the words of his father-in-law;  
 40 and when he said this, || he jumped into the water with his crew; and they went up the beach, || following his father-in-law L'āqwag'ila (I 2), who was waiting for them. Then | L'āqwag'ila (I 2) entered the house first, and ʼmāxwa (II 1) followed him, | and his whole crew went

22 "G'āx'men g'āx'alēla, ʼwālas ʼnē'mēm Wiōkwitem, yūl Āwik'ēnox<sup>u</sup>, g'axg'in g'igūmēg'ēg'a ʼmāxwak' gagak'laxōx k'ledēlaq'ōs, L'āqwag'il, lāxōx L'āqwag'ilayugwāx," ʼnēx'laēxs lāa' qādžē'fida  
 25 yisa q'laq'lenōtē ʼnarnx'ūna'ya. Wā, g'il'ēm'elāwisē gwāl qādžēlaxs lān'lasē hēk'lek'alē medžēsasa hāmats'la lāx g'ōkwās L'āqwag'ila lō'laēda medžēsasa nōnltsē'stalalē lē'wa q'lāmināgasē. Wā, lā'laē yālaq'wāla'laē pāxālalalas. Wā, g'il'ēm'elāwisē mōp'endzaqwēda ʼnāxwa lāxēs ʼnāl'nēm'elāwalāēna'yaxs g'āxaa' lāwēlsē L'āqwag'ila  
 30 lā'faxēs g'ōkwē, q'wētsemēxa qemxwāsa kwēkwē. Wā, lā'laē yālagūtewē'lasēs yālaq'lenē lāxēs yatēlaēna'yasa qemxwa. Wā, lā'laē lax'ūls lax L'āsanā'yasēs g'ōkwē. Wā, laēm'laē qenxālaxa lēkwē L'āgēkwa. Wā, g'il'ēm'elāwisē q'wē'fidxs lāa' yāq'eg'a'la. Wā, lā'laē ʼnēk'a: "Gēlag'a, negūmp ʼmāxwā, qa's g'āxlag'aōs g'axēl  
 35 lāxg'as g'ox'lg'ōs. Laemk'ʼnāxwa q'āyatēlūg'a ʼnāx'newālagwilg'as qaēs g'ā'xēna'yōs gagak'laxen k'ledēl L'āqwag'ilayugwa," ʼnēx'laē. Wā, hēx'idaēm'elāwisē ʼmāxwa lax'wūlaxs lāxēs gagak'laats'lēyē xwāxwak'ūnaxa mōts'laqē. Wā, lā'laē āxk'lāxēs k'wēmē, qa's nūnagēg'ēmēx wāldemasēs negūmpē. Āēm'laē ʼnēk'ēxs laē  
 40 dēx'sta lāxa ʼwāpē lē'wis k'wēmāxs lāa' hōx'wīsdēsa, qa's lā lāg'ixēs negūmpē L'āqwag'ilāxs ēsela'maaq. Wā, hēēm'elāwisē L'āqwag'ila g'ālaēl lāxēs g'ōkwē. Wā, lā'laē mākilē ʼmāxwāq. Wā, g'āx'laē ʼwī'laēlē k'wēmasēq. Wā, lā'laē L'āqwag'ila āxk'lāx

in. Then L!āqwag'ila (I 2) asked 'māxwa (II 1) to go to his wife L!āqwag'ilayugwa (II 2), who was sitting on a board high up 45 in the rear of the house. He went to her and sat down by her side. His crew sat down in the rear of the house. When they were all seated, then the whistles of the cannibal-dancer sounded again behind the mat-curtain in the left-hand corner inside the house; 50 and the whistles of the fire-dancer and the rich-woman dancer sounded, and the shaman-dancer sang his sacred song. Then L!āqwag'ila (I 2) arose and stepped to the place in front of the fire in the middle of the house. There he stood still. His tribe also did not move from the places where they were seated at the sides of the house. When the sound of the whistles stopped, L!āqwag'ila 55 (I 2) spoke, and said, "Now, listen to the supernatural power of your wife, son-in-law 'māxwa (II 1)! Now you have obtained in marriage the cannibal-dancer whom you have heard, and his name, Hāmtsē'stāselag'ilis, and the hōxhōk<sup>u</sup> cannibal head-mask, and the raven head-mask, and the crooked-beak head-mask, and the 60 g'elōgūdzālis head-mask—there are four different kinds of head-masks for the cannibal-dancer and also the neck-ring of red cedar-bark woven and mixed with white bark. The name of the cedar-bark neck-ring is k'!ōsenxawa; and the head-ring has three rings, one on top of the other; and the wrist-ring goes four times around 65

'māxwa qa lās hēs'nakūla lāxēs GENEMē L!āqwag'ilayugwāxs k'wa-  
dzālilaaxa laēlē saōkwa lāx nāqolēwalilasa g'ōkwē. Wā, lā'laē 45  
hēs'nakūla lāq, qa's lā k'wanōdzēlilaq. Wā, hēem'lāwis 'wīla  
k'lūs'āililē k'wēmasē ōgwiwalilasa g'ōkwē. Wā, g'il'ēm'lāwisē  
'wīla k'lūs'āililexs laa'lasē ēdzaqwa hēk'lig'a'lē medzēsasa hāma-  
ts!a, lāx ālats'lēlilasa yāwapemlilaxa lē'wa'yē lāx gemxotsālilas  
āwīlēlāsa g'ōkwē. Wā, hēem'laxaāwisē hēk'lālē medzēsasa nōn- 50  
tsē'stalalē lē'wa q'lāmināgasē. Wā, lā'laē hēemxat! yālaq'wā-  
latsa pāxālalalē. Wā, āem'lāwisē l'a'wilē L!āqwag'ila lāx ōbēx'lāla-  
lilasa lāqawalilasa g'ōkwē seldēla. Wā, hēem'laxaāwisē gwaclē g'ō-  
kūlōtas k'lēas la yawī'nāla lāxēs k'lūdzelasē 'wax'sanēgwīlāsa g'ōkwē.  
Wā, hē'lat!a lā q'wē'lidēda medzēts'lālaxs laa' l yāq'eg'a'lē L!ā- 55  
qwag'ila. Wā, lā'laē 'nēk'a: "Wēg'a hōlēlax 'nawalakwasōs GENE-  
maqōs, NEGŭmp, 'māx". Laems geg'adanemaxēs liōs wūlax'ālē-  
laxa hāmats!a lē'wis lōgemē Hāmtsē'stāselag'ilis, hē'misēs hōx-  
hokwīwa'yē hāmsiwa'ya lē'wa gwāxwiwa'yē hāmsiwa'ya lē'wa  
g'elōkwīwa'yē hāmsiwa'ya lē'wa g'elōgūdzālisē hāmsiwa'ya. Wā, 60  
mōx'widāla hēhāmsiwa'yasa hāmats!ax. Wā, hē'mis qENXAWē  
L!āgEX'sāda k'lit'lāakwē 'melmaq'ela L!āgēkwa. Wā, hē'mis lē-  
gēmsa qENXAWA'yē L!āgēkwē k'!ōsenxawa. Wā, lāxaē yūdUX'-  
ts!aq lēlX'EN k'wasaxelē qEX'ima'yas L!āgēkwa. Wā, lālē  
maēmōp'enē'stalē qēqEX'ts!anēlas x'īlp!enak<sup>u</sup> L!āgēkwa. Wā, 65

- 66 the arm, and is made of twisted red cedar-bark; | and the anklets go four times around the leg, and are made of twisted red cedar-bark. | That will be the way of your dancer, son-in-law <sup>6</sup>māxwa (II 1). | And this will be the cedar-bark of the fire-dancer. The neck-ring is mixed with white, | and the head-ring is not thick. The | arm-rings go around the wrist twice, and also the anklets. | The name of the fire-dancer will be Gwadzēs. | And this will be the cedar-bark of the shaman-dancer. His neck-ring | and head-ring will be medium-sized, and he will have a small ring of twisted cedar-bark | around the wrist and
- 70 around the legs, and they will go around four times. || The name of the shaman-dancer will be Hayalak'īlalela. And this | is the way of the cedar-bark of the rich-woman dancer. She has a big neck-ring mixed with white, | and at three places there are strips hanging down of cedar-bark mixed white and red, in this way: | Her head-ring will also be red and white—two rings, one on top of the other. | The one below will be
- 80 smaller than the upper one. The || wrist-rings and leg-rings of red cedar-bark will be white in the middle, and they will pass around four times; | and her name will be Q'ōminowasacred room of the cannibal-dancer with a moon painting; and | the box containing the winter-dance objects will be painted in this way: The sacred room will stand at the | left-hand side,



- 66 lūlē maēmop!enē<sup>6</sup>stalē qēqex'sīdzēlas x'īlp!enak<sup>u</sup> L!āgekwa. Wā, hēem gwāhaaslesa hāmats!alāōs, negūmp, <sup>6</sup>māxwā. Wā, g'a<sup>6</sup>mēs gwālaats L!āgekwa nōnltse<sup>6</sup>stalalē, yixs <sup>6</sup>melmaqelaēs qenxawa<sup>6</sup>yē lē<sup>6</sup>wis qex'ema<sup>6</sup>yē k'lēs lēx<sup>u</sup> L!āgekwa. Wā, lā maēmop!enē<sup>6</sup>sta<sup>6</sup>ma x'īlp!enakwē L!āgek<sup>u</sup> qēqex'ts!anēs lē<sup>6</sup>wis qēqex'-sīdza<sup>6</sup>yē. Wā, hē<sup>6</sup>mis lēgēmsa nōnltse<sup>6</sup>stalalē Gwadzēs. Wā, g'a<sup>6</sup>mēs gwālaats L!āgekwa pāxālalalē, yixs hēlag'itaē qenxawa<sup>6</sup>yas lē<sup>6</sup>wis qex'ema<sup>6</sup>yē L!āgekwa. Wā, lā wilen x'īlp!enakwa L!āgekwē qēqex'ts!anēs lē<sup>6</sup>wis qēqex'-sīdza<sup>6</sup>yē. Wā, lā maēmop!enē<sup>6</sup>sta. Wā, g'a<sup>6</sup>mēs lēgēmltsēg'axa pāxālalalē Hayalak'īlalela. Wā, g'a<sup>6</sup>mēs gwāhaasles L!āgex'ūtsa q'āmināgasē, yixs lēkwaē <sup>6</sup>melmaqelēs qenxawa<sup>6</sup>yē. Wā, lā yūduxwidalē qūlenā<sup>6</sup>yas <sup>6</sup>melmoyāga gwālēg'a. (fig.) Wā, laxaē ma'ltsaqē qex'ima<sup>6</sup>yas L!āgekwa <sup>6</sup>melmoyā. Wā, lūlē wilagawa<sup>6</sup>ya banālelāsēs ōk'layē. Wā, lālē <sup>6</sup>melmoyāwē qēqex'-
- 80 ts!ana<sup>6</sup>yē lē<sup>6</sup>wis qēqex'sīdzēla L!āgekwa maēmop!enē<sup>6</sup>stala lēslēkwa. Wā, hē<sup>6</sup>mis lēgēmltsē Q'ōminowagaselalē. Wā, g'a<sup>6</sup>mēs māwillesa hāmats'ēg'ada <sup>6</sup>mekūladzālak'. Wā, lā hāndzāwa k'lāwatslē g'ildas lāq, g'a gwālēg'a (fig.). Wā, lālē hēl k'lōgwēla māwila gēmxotstāllās ūwilelās l'ex'īlāsēs g'ōkwōs, negūmp, <sup>6</sup>māxwa.

law <sup>ε</sup>māxwa; and your name will be K'ānewēsō in the winter dance, 85  
 son-in-law." Thus he said. | Then he turned his face toward his tribe,  
 the Āwīk' lēnox<sup>u</sup>, spoke, | and said, "Now give food to my son-in-  
 law | and to his crew!" Immediately they gave food to them; | and  
 after they had eaten, the cannibal-dancer uttered his cry || behind the 90  
 front of the sacred room at the left-hand side, inside the door | of the  
 house. Then they took their batons and | narrow roof-boards to beat  
 time on, put them down flat outside of the sacred room, | and the  
 song-leaders sat down close to the sacred room. | When the batons  
 had been distributed, || L!āqwag'ila stood up. He spoke, and said, 95  
 "Now | watch us, son-in-law -and you, tribe—to see our ways, |  
 for I wish you to learn the way to handle these | four winter dances  
 that I have given to you." Thus he said; | and after he had spoken,  
 the cannibal-dancer uttered his sound. || Immediately the song- 100  
 leaders beat time and began to sing. | Then the cannibal-dancer  
 came out of his sacred room. He was | squatting as he was dancing  
 about inside the house. When the first song was ended | which was  
 sung by the song-leaders, the cannibal-dancer ran about with his |  
 attendants. They ran around the fire in the middle of the house;  
 and after he had run || around four times, he went back into his 5  
 sacred room. When he was | going in, the snapping of the mouths of  
 the four head-masks was heard. |

Wā, la<sup>ε</sup>mēts lēgadel K'ānewēsō, yūL negūmp lāxa ts!ēts!ēqa." <sup>ε</sup>nēx'- 85  
 ēlaē. Wā, lā<sup>ε</sup>laē gwēgemx<sup>ε</sup>id lāxēs g'ōkūlōta Ēāwīk' lēnoxwē qa<sup>ε</sup>s yā-  
 q!ēg'a!ēq. Wā, lā<sup>ε</sup>laē <sup>ε</sup>nēk'ēq: "Wēg'aemasL L!ēxwīlaxen negūmpēx  
 L<sup>ε</sup>wōs k!wēmēx," <sup>ε</sup>nēx'ēlaē. Wā, hēx'ēidaem<sup>ε</sup>lāwisē L!ēxwilag'ila.  
 Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē gwāla L!ēxwāxs lā<sup>ε</sup>lasē hāmadzelaqwēda hā-  
 mats!ā lāx āladzēlīlāsa māwilē lāx gemxōtstāē<sup>ε</sup>las āwīlēlāsa t!ēx-i- 90  
 lāsa g'ōkwē. Wā, hēx'ēidaem<sup>ε</sup>lāwisē āx<sup>ε</sup>tse<sup>ε</sup>wēda t!ēmyayowē L<sup>ε</sup>wa  
 ts!ēq!adzowē sāok<sup>u</sup> t!ēmedzō, qa<sup>ε</sup>s lā pax<sup>ε</sup>alēlem lāx L!āsahīlāsa mā-  
 wilē. Wā, lā<sup>ε</sup>laē k!ūdexsēgalīlēda nēnāgadāx māg'idzā<sup>ε</sup>yasa mā-  
 wilē. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē <sup>ε</sup>wī<sup>ε</sup>la la yāx<sup>ε</sup>witsōsa t!ēt!ēmyayowāxs lā<sup>ε</sup>l  
 L!āx<sup>ε</sup>wūlīlē L!āqwag'ila, qa<sup>ε</sup>s yāq!ēg'a!ē. Wā, lā<sup>ε</sup>laē <sup>ε</sup>nēk'a: "Wēg'illa 95  
 dōqwalalex negūmp L<sup>ε</sup>wōs g'ōkūlōtaqōs lāxen <sup>ε</sup>nāxwāla gwayī<sup>ε</sup>lā-  
 lasL, qaxg'in la<sup>ε</sup>mēk' <sup>ε</sup>nēx' qa<sup>ε</sup>s gwālelamaōs q!aq!ōL!axēs gwēg'i-  
 lasLāōsaxg'ada mōxwidālak' lēlēd lāyowēn lāl," <sup>ε</sup>nēx'ēlaē. Wā,  
 g'il<sup>ε</sup>em<sup>ε</sup>lāwisē q!wē<sup>ε</sup>idexs lā<sup>ε</sup>lasē hāmadzelaqwēda hāmats!a. Wā,  
 hēx'ēidaem<sup>ε</sup>lāwisē Lēxēdzōdēda nēnāgadē, qa<sup>ε</sup>s denx<sup>ε</sup>idē. Wā, g'āx- 100  
<sup>ε</sup>em<sup>ε</sup>laē lāts!ālīlēda hāmats!a lāxēs māwilē. Wā, laem<sup>ε</sup>laē k!wā-  
 g'ilīlēlaxs yīxwāē lā<sup>ε</sup>stalīlēla lāxa g'ōkwē. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē lābē  
 g'ālē denx<sup>ε</sup>idayāsa nēnāgadāxs lā<sup>ε</sup>l ālt!ēqelīlēda hāmats!a L<sup>ε</sup>wīs  
 hēlik'a, dzēlx<sup>ε</sup>sēstalīlēlaxa laqawalīlāsa g'ōkwē. Wā, hē<sup>ε</sup>lat!a la  
 mōp!ēnēstalīlēlaxē lāts!ālīl lāxēs lēmē<sup>ε</sup>lats!ē. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē 5  
 lats!ālīlēlaxē lāē qemk'tūg'a<sup>ε</sup>lēda mōwē hēhāmsīwā<sup>ε</sup>ya.

7 First the hōx<sup>u</sup>hōk<sup>u</sup> head-mask came out, | next came the crooked-  
 beak head-mask, and next | the raven head-mask came out and  
 10 finally the || gēlogūdzewēš head-mask. Each one went back into the  
 sacred room after having gone || around the fire once. | Then the  
 cannibal-dancer came out naked and ran out of the house: | and it  
 was not long before he came back carrying in his arms || a corpse; and  
 15 when | he came into the door of the house, the shaman-dancer || and  
 the rich-woman dancer sang their sacred songs and came out of the |  
 sacred room—first the woman-shaman dancer came out, and | last  
 the rich-woman dancer. The rich-woman dancer went straight up |  
 to the cannibal-dancer and took the corpse out of his arms. Then |  
 20 she went once around the fire in the middle, and sat down || outside  
 of the sacred room with painted front. She | pinched pieces of flesh  
 off the corpse and tasted them. The cannibal-dancer was still |  
 sitting near the door, and the woman shaman was still | standing in  
 the same place at the door of the sacred room. After | the rich-  
 woman dancer had four times swallowed pieces of the corpse, the  
 25 cannibal-dancer arose || and went around the right-hand side of the  
 fire and went up | to the rich-woman dancer. He took the corpse  
 on his arms and sat down | at the left-hand side of the fire in the  
 middle of the house. Then he began to eat it. | He had not been  
 eating long when the rich-woman dancer arose and | sat down in

7 Wä, hēem<sup>l</sup>lāwis<sup>l</sup> g'alōt<sup>l</sup>lālilēda hōx<sup>u</sup>hokwīwa<sup>ēyē</sup> hāmsiwa<sup>ēya</sup>. Wä,  
 g'āx<sup>l</sup>lāē mākilēda gēlōkwīwa<sup>ēyē</sup> hāmsiwēq. Wä, g'āx<sup>l</sup>lāē cē-  
 10 wūt<sup>l</sup>lālilēda g'waxwīwa<sup>ēyē</sup> hāmsiwēq. Wä, g'āx<sup>l</sup>lāē elx<sup>l</sup>lā<sup>ēyē</sup>da  
 gēlōgūdzewēšē hāmsiwēq. Wä, g'il<sup>l</sup>em<sup>l</sup>lāwisē <sup>ē</sup>nemp<sup>l</sup>enēstalil  
 lāxa laqawalilaxs lāa<sup>l</sup> <sup>ē</sup>wī<sup>l</sup>la lats<sup>l</sup>lālil lāxa lēmē<sup>l</sup>lats<sup>l</sup>ē. Wä, g'āx-  
 15 lāē lā<sup>l</sup>ts<sup>l</sup>lālilēda hāmats<sup>l</sup>lā lāxēs xanālaēna<sup>ēyē</sup>, qa<sup>s</sup> lā dzelx<sup>l</sup>ewelsa.  
 Wä, k'lē<sup>l</sup>lat<sup>l</sup>lā g'alaxs g'āxaē q'elilēlaxa lālēnoxwē. Wä, g'il<sup>l</sup>em-  
 lāwisē g'āxēl lāxa t'ex<sup>l</sup>ilāsa g'ōkwaxs lāa<sup>l</sup> <sup>ēyē</sup>lāqwa<sup>l</sup>lāēda pāxālālē  
 20 lē<sup>l</sup>wa begwānemē q'lāmināgasa, qa<sup>s</sup> g'āxē g'āx<sup>l</sup>wūt<sup>l</sup>lālil lāxa  
 lēmē<sup>l</sup>lats<sup>l</sup>ē, yīxs hē<sup>l</sup>maa<sup>l</sup> g'alō<sup>l</sup>ts<sup>l</sup>lālilēda ts'edāqē pāxālālā. Wä,  
 lā<sup>l</sup>lāē elx<sup>l</sup>lā<sup>ēyē</sup> q'lāmināgasē. Wä, hē<sup>l</sup>nakūlaem<sup>l</sup>lāwisēda q'lāminā-  
 25 gasē lāxa hāmats<sup>l</sup>lā, qa<sup>s</sup> q'elēxleyēxa lālēnoxwē lāq. Wä, hē<sup>l</sup>lat<sup>l</sup>lā  
 la <sup>ē</sup>nemp<sup>l</sup>enēstalil lā<sup>l</sup>stalilēlaxa laqawalilaxs lāa<sup>l</sup> k'wāg'alilēda  
 q'lāmināgasē lāx l'āsā<sup>l</sup>lilasa lēmē<sup>l</sup>lats<sup>l</sup>ē, yīxa māwilē. Wä, lā<sup>l</sup>lāē  
 ēpōd lāxa lālēnoxwē, qa<sup>s</sup> p'ex<sup>l</sup>ēdē lāq. Wä, laem<sup>l</sup>lā<sup>l</sup> hēx<sup>l</sup>sāem  
 k'wā<sup>l</sup>hā hāmats<sup>l</sup>ēda nexwāla lāxa t'ex<sup>l</sup>ilā. Wä, lā hēx<sup>l</sup>sāem  
 lā<sup>l</sup>wilēda pāxālālē ts'edāqē t'ex<sup>l</sup>ilāsa māwilē. Wä, g'il<sup>l</sup>em<sup>l</sup>lāwisē  
 25 mōp<sup>l</sup>enq<sup>l</sup>esēda q'lāmināgasē lāxa lālēnoxwaxs lāa<sup>l</sup> lāx<sup>l</sup>ūlilēda  
 hāmats<sup>l</sup>lā, qa<sup>s</sup> lā hēk<sup>l</sup>ewēt<sup>l</sup>stalilēlaxa laqawalilaxs lāē hē<sup>l</sup>nakūla  
 lāxa q'lāmināgasē, qa<sup>s</sup> q'elēxleyēxa lālēnoxwē, qa<sup>s</sup> lē k'wāg'alil  
 lāx gēuxanā<sup>l</sup>lilasa laqawalilē. Wä, laem<sup>l</sup>lāē hām<sup>l</sup>x<sup>l</sup>īdeq. Wä,  
 k'lē<sup>l</sup>em<sup>l</sup>lāwisē g'g'ililēxs lāa<sup>l</sup>lāsē q'lāmināgasē lāx<sup>l</sup>ūlil, qa<sup>s</sup> lā<sup>l</sup>

front of the cannibal-dancer, who was eating of the corpse, and helped him eat it. || At that time the woman-shaman dancer stood behind 30 the | cannibal-dancer singing her sacred song, and she did not stop singing until | the corpse had been eaten by the cannibal-dancer and the rich-woman dancer. When | it had been eaten entirely, the shaman-dancer took a basket and gathered up | the bones that had not been eaten and put them into a basket, || and gave them to one 35 of the attendants of the cannibal-dancer. | The attendant at once went out of the house with the basket containing the bones. Then | the one who had taken out the bones came back and went || up to the cannibal-dancer. He took hold of his hair over the forehead, | dragged him out, and dragged him down to the bank of the river || Wanuk<sup>u</sup>. Then they walked into the water; and when they were in 40 waist deep, | the attendant of the cannibal-dancer, who held him by the hair, ducked the head of the cannibal-dancer | and turned round toward the right; and when he arose, | he faced the same way as he had been standing before he ducked him, toward the east. Then he lifted | the head of the cannibal-dancer; and when his mouth appeared out of the water, || the cannibal-dancer uttered the 45 cannibal cry. Then | <sup>ε</sup>māxwa was asked to go out of the house to see how | the cannibal-dancer was being purified after eating the corpse. | They ducked him four times in the river; and after he had been ducked | four times, they came back into the dancing-house, ||

k!wāgemlilaxa hāmats!a lōllala, qa<sup>s</sup> ha<sup>m</sup>mēk!lālēq. Wā, hēm<sup>ε</sup>lā-wis la laatsa, pāxālalalē ts!edāqa, qa<sup>s</sup> lā lāwīl lax āwīgānilasa 30 hāmats!a, qa<sup>s</sup> yālaqūlē. Wā, ā<sup>ε</sup>mēsē gwāl yālaqūlaxs laē <sup>ε</sup>wī<sup>ε</sup>lase<sup>ε</sup>wēda lālēnoxwasa hāmats!a L<sup>ε</sup>wa q!lāmināgasē. Wā, g<sup>ε</sup>l<sup>ε</sup>em<sup>ε</sup>lāwisē <sup>ε</sup>wī<sup>ε</sup>laxs laa<sup>ε</sup>l āx<sup>ε</sup>ēdēda pāxālalalaxa lēxa<sup>ε</sup>yē, qa<sup>s</sup> q!ap<sup>ε</sup>lē-g<sup>ε</sup>lilēxa xāqē haāmōta, qa<sup>s</sup> āxts!ālēs lāxa lēxa<sup>ε</sup>yē, qa<sup>s</sup> ts!ēwēs lāxa g<sup>ε</sup>ayolē lāxa hēlik<sup>ε</sup>āsa hāmats!a. Wā, hēx<sup>ε</sup>īdaem- 35 <sup>ε</sup>lāwisē la lawēldzemēda xaqēsawayaa<sup>ε</sup>ts!ē lēxa<sup>ε</sup>ya. Wā, g<sup>ε</sup>l<sup>ε</sup>em<sup>ε</sup>lāwisē g<sup>ε</sup>āx aēdaaqēda lax<sup>ε</sup>dē lāwelsasa xāqēsawayaa<sup>ε</sup>ts!ē lēxāxs laa<sup>ε</sup>l hē<sup>ε</sup>nakūla lāxa hāmats!a, qa<sup>s</sup> nēsēyōdēx se<sup>ε</sup>yās ōgwiwa<sup>ε</sup>yas x<sup>ε</sup>ōmsas, qa<sup>s</sup> lā nēsēwelsaq, qa<sup>s</sup> lā nēsents!ēsēlaq lāxa āwaxstalisasa wās Wanukwē. Wā, lā taxt!a lāxa wā. Wā, g<sup>ε</sup>l<sup>ε</sup>em<sup>ε</sup>lāwisē t!ēbōyowēda 40 hēlik<sup>ε</sup>āsa hāmats!axa nēsēwayaq laa<sup>ε</sup>l hābēnsas x<sup>ε</sup>ōmsasa hāmats!a, qa<sup>s</sup> x<sup>ε</sup>īp<sup>ε</sup>lēdē hēlk!ēwē<sup>ε</sup>stāla. Wā, g<sup>ε</sup>l<sup>ε</sup>em<sup>ε</sup>lāwisē lāg<sup>ε</sup>aa lāxēs gwē-gemalaasē g<sup>ε</sup>alē tēx<sup>ε</sup>wīdaatsa L<sup>ε</sup>ēsēlāxa gaālaxs laē x<sup>ε</sup>ītostāmasēx x<sup>ε</sup>ōmsasa hāmats!a. Wā, g<sup>ε</sup>l<sup>ε</sup>em<sup>ε</sup>lāwisē q!ax<sup>ε</sup>wūxstax<sup>ε</sup>īdēda hāmats!āxs laa<sup>ε</sup>l hēx<sup>ε</sup>īdaem hāmats!ēg<sup>ε</sup>a<sup>ε</sup>la. Wā, laem<sup>ε</sup>lāē āxsowē 45 <sup>ε</sup>māxwa, qa<sup>s</sup> lā lāwels lāxa g<sup>ε</sup>ōkwē, qa<sup>s</sup> lā dōqwa<sup>ε</sup>fax gwēg<sup>ε</sup>ilāsaxa hāpāse<sup>ε</sup>wēda hāmats!āxs laē gwāl lōllalāxa lālēnoxwē. Wā, mōp!ēna<sup>ε</sup>lāē hābēndzemē x<sup>ε</sup>ōmsas lāxa wa. Wā, g<sup>ε</sup>l<sup>ε</sup>em<sup>ε</sup>lāwisē mōp!ēna hābēndzemē x<sup>ε</sup>ōmsasēxs g<sup>ε</sup>āxaē xwēlagēla lāxa lōbekwē.

50 and he went into his sacred room. The | rich-woman dancer and the shaman-dancer also went back into the sacred room. They had not | stayed there a long time before the cannibal-dancer uttered the cannibal cry. Immediately | the song-leaders began to sing, and the cannibal-dancer came out of his | sacred room wearing a bear-skin. He had around his neck a || thick ring of red cedar-bark called k'!ōsenxawē; and | after the song-leaders finished singing four songs, he went | into his sacred room, and the shaman-dancer always kept near him. | When they had gone into the sacred room, the rich-woman dancer uttered her cry. | She cried in this way:

60 "Hahī hai, hai, hai; hahī, hai!" || Thus she cried while the song-leaders were singing her song. She | wore around the neck a ring of cedar-bark mixed white and red, and she | danced, accompanying the four songs. After the last | song, she went into her sacred room; and the fire-dancer cried, "We, we, we!" | Then the song-leaders

65 sang his || song, and he came and danced for a little while. | He danced and put out the fire in the middle of the house, | and the song-leaders just sang two of his songs | in the dark. After his songs | he went back into the sacred room. Then the fire was built

70 up again; || and when it blazed up, L!āqwag'ila (I 2) spoke, | and said, "Have you seen the privileges which I have given to you, | son-in-

50 Wā, lā'laē hēts'lāliēla lāxa māwilē. Wā, laem'lae ōgwaqa lats'lāliēda q'lāmināgasē ʔe'wa pāxālalalē lāxa māwilē. Wā, k'!ēs'lat!a gāxas laa'l hāmts!eg'a'lēda hāmats!a. Wā, hēx'idaem'lāwisē denx'ēdēda nēnāgadē. Wā, g'āx'laē lāts'lāliēda hāmats!a lāxēs ʔemē'lats!ēxa māwilē, 'nēx'ōnālaxa L!ā'yē. Wā, laem'laē qenxālaxa

55 ʔekwē L!āgēx'xa ʔēgadās k'!ōsenxawa L!āgēkwa. Wā, g'il'em'lāwisē gwāl denxelēda nēnāgadāsa mōsgēmē q!emq!emdem'sēxs laē lats'lāliē lāxēs ʔemē'lats!ē ʔe'wa pāxālalalē, qaxs q!ap!ēx'sā'maē ʔe'wē. Wā, g'il'em'lāwisē lats'lāliē lāxēs ʔemē'lats!āxs laa'lasē hēk'!eg'a'lēda q'lāmināgasē lāxēs gwēk'!ālasaxs hahī hai, hai, hai; hahī hai,

60 'nēx'laēxs laa'lasē denx'ēdēda nēnāgadās q!emdemas. Wā, laem'lae qenxālaxa 'melmaqela L!āgēkwa. Wā, g'āx'em'lae yīxwasa mōsgēmē q!emq!emdem's. Wā, g'il'em'lāwisē q!ūlbēda elx'ā'yē q!emdem'sēxs laa'l lats'lāliē lāxa ʔemē'lats!ē. Wā, lā'laē wewewexēda nōntsē'stalalē. Wā, hēx'idaem'laē denx'ēdēda nēnāga-

65 dās q!emdemas. Wā, g'āx'em'laē yāwas'id yīx'wida. Wā, hē'lat!a la yīwēnēsēxs laa'l k'!elx'ēdxa laqawalīasa g'ōkwē. Wā, āem'lāwisē wū'lem la denxelēda nēnāgadāsa ma'!ts'emē q!emq!emdem's lāxa p!edek'ila. Wā, g'il'em'lāwisē q!ūlbē q!emdem'sēxs laa'l lats'lāliē lāxa ʔemē'lats!ē. Wā, lā'laē x'āx'iq!ēx'it'sē'wēda le-

70 gwilē. Wā, g'il'em'lāwisē x'iq'ōstāxs laa'l yāq!eg'a'lē L!āqwag'ila. Wā, lā'laē 'nēk'a: "La'mas 'wī'la dōqūlaxen k'!ēs'ōgūlx'ā'yē lāl,



law <sup>ε</sup>māxwa (II 1) ? Now carry home the box containing the privileges 72  
and | in it take the four dances that you have seen to-night." This  
spoke L!āqwag'ila (I 2) | to <sup>ε</sup>māxwa (II 1). Immediately <sup>ε</sup>māxwa  
(II 1) thanked him for what he had said; || for this is the first cannibal- 75  
dancer with whistles that came to the Nāk!wax'da<sup>ε</sup>x<sup>u</sup>, | and also the  
fire-dance and the rich-woman dance and the | shaman-dance and  
the four head-masks, for they had none | before that; and therefore  
<sup>ε</sup>māxwa (II 1) was really grateful for what L!āqwag'ila (I 2), his |  
father-in-law, had said. Early the following morning || <sup>ε</sup>māxwa 80  
(II 1) and his wife, L!āqwag'ilayugwa (II 2), and | they crew were  
ready. They loaded the four canoes; and when | they were loaded,  
they went aboard. | When they had gone aboard, L!āqwag'ila (I 2)  
came out of his | house and spoke. He said, "Wait a while, || son- 85  
in-law; for I will carry down this box containing the privileges, |  
and these eight baskets of smoked mountain-goat meat and | these  
twenty black-bear skin blankets and | forty lynx-skin blankets and  
forty dressed skins, | so that my princess L!āqwag'ilayugwa (II 2)  
may not be cold." || Thus he said. When he stopped speaking, he 90  
went into his house; and | it was not long before his numaym came  
out carrying the before-mentioned | twenty black-bear skin blankets,  
the forty | lynx-skin blankets, the forty dressed skins, | and the

negūmp, <sup>ε</sup>māx<sup>u</sup>. Laemslāl mālalxa k!āwats!ē g'fldasa, yix g'its!ē- 72  
wasasa mōx<sup>ε</sup>widalāōs la dōxwa!ēlxwa gānōlēx," <sup>ε</sup>nēx<sup>ε</sup>!aē L!āqwa-  
g'ilāx <sup>ε</sup>māxwa. Wā, hēx<sup>ε</sup>!idaem<sup>ε</sup>!āwisē <sup>ε</sup>māxwa mō<sup>ε</sup>las wāldemas,  
qaxs hē<sup>ε</sup>maē g'ālenxē hāmats!a medzēdzad g'āx lāxa Nāk!wax- 75  
da<sup>ε</sup>xwē Lē<sup>ε</sup>wa nōnltsē<sup>ε</sup>stalalē; wā, hē<sup>ε</sup>misa q!āmināgasē Lē<sup>ε</sup>wa pā-  
xālalalē; Wā, hē<sup>ε</sup>mis!ēda mōwē hēhāmsiwa<sup>ε</sup>ya, yixs k'ēasaē g'āla-  
gawa<sup>ε</sup>ya. Wā, hē<sup>ε</sup>mis lāg'ilas ālak!āla mō<sup>ε</sup>lē <sup>ε</sup>māxwās wāldemasēs  
negūmpē L!āqwag'ila. Wā, g'il<sup>ε</sup>em<sup>ε</sup>!āwisē <sup>ε</sup>nāx<sup>ε</sup>!dxa gaālāxs laē 80  
xwānal<sup>ε</sup>!ida yix <sup>ε</sup>māxwa Lē<sup>ε</sup>wis gēnemē L!āqwag'ilayugwa Lē<sup>ε</sup>wis  
k!wēmē, qā<sup>ε</sup>s mōxsēxēs mōts!aqē xwāxwāk!ūna. Wā, g'il<sup>ε</sup>em<sup>ε</sup>!ā-  
wisē <sup>ε</sup>wī<sup>ε</sup>!xsē <sup>ε</sup>memwālāsēxs laa<sup>ε</sup>! <sup>ε</sup>wī<sup>ε</sup>!a hōx<sup>ε</sup>wālexs lāxēs yaē<sup>ε</sup>yats!ē.  
Wā, g'il<sup>ε</sup>em<sup>ε</sup>!āwisē <sup>ε</sup>wī<sup>ε</sup>!xsēxs g'āxaa<sup>ε</sup>!asē L!āqwag'ila g'āxāwēls lāxēs  
g'ōkwē. Wā, lā<sup>ε</sup>!aē yāq!ēg'a!a. Wā, lā<sup>ε</sup>!aē <sup>ε</sup>nēk'a: "Ēselālag'a- 85  
<sup>ε</sup>masl, negūmp, qenu<sup>ε</sup>x<sup>u</sup> lālag'il taōdaxsag'ada k!āwats!ēk' g'fldasa  
Lōgwada x'ix!lgwats!ēk' <sup>ε</sup>melxlowa ma<sup>ε</sup>lgünāltsemk' L!āl!ābata  
g'a<sup>ε</sup>mēs g'ada ma<sup>ε</sup>!tsokük' L!ēL!entsem <sup>ε</sup>naenx<sup>ε</sup>ūna<sup>ε</sup>ya Lōgwada  
mōx<sup>ε</sup>sokwē <sup>ε</sup>wālasx'āsgem <sup>ε</sup>naenx<sup>ε</sup>ūna<sup>ε</sup>ya Lōgwada mōx<sup>ε</sup>sokwē ālā-  
g'ima; ālōx k'!inaēsala<sup>ε</sup>xōx k'!ēdēlaq!ēn, yixōx L!āqwag'ilayugwāx." 90  
<sup>ε</sup>nēx<sup>ε</sup>!aē. Wā, g'il<sup>ε</sup>em<sup>ε</sup>!āwisē q!wē<sup>ε</sup>!dēxs laa<sup>ε</sup>! laēL lāxēs g'ōkwē. Wā, 90  
k!ēs!at!a gāēlelāxs g'āxaalāēs <sup>ε</sup>ne<sup>ε</sup>mēmōtē mowēselaxa la l!ēL-  
qelasōsxa ma<sup>ε</sup>!tsokwē L!ēL!entsem <sup>ε</sup>naenx<sup>ε</sup>ūna<sup>ε</sup>ya Lē<sup>ε</sup>wa mōx<sup>ε</sup>-  
kwē <sup>ε</sup>wālasx'āsgem <sup>ε</sup>naenx<sup>ε</sup>ūna<sup>ε</sup>ya Lē<sup>ε</sup>wa mōx<sup>ε</sup>sokwē ālāg'ima. Wā,

eight baskets of smoked mountain-goat meat which he had mentioned, and || two baskets containing mountain-goat tallow, and | also the box containing the privileges. They brought them and put them into 'māxwa's canoe. | As soon as they were all in, 'māxwa arose | in his canoe and thanked his father-in-law L'lāqwag'ila (I 2) for what he had done. | As soon as he stopped speaking, they started, and he  
 95 came || home with his wife to Tēgūxstē. As soon as he arrived, | 'māxwa (II 1) asked his father, Āmāxūlal, to | call in the five num-  
 200 aymys of the Nāk!wax'da'x<sup>u</sup> in the | evening. Then Āmāxūlal (I 1) went to call them. He did | not call them loud, but he whispered, as  
 5 he || went and sat down by the side of each man. It was not | long before they came in; and when all were inside, | 'māxwa asked his father to bar the door of the house. | Immediately 'māxwa arose and reported what he had obtained | for his tribe; namely, the four  
 10 dances which were in the privilege-box, || and also the other things. "Now, I want you to | consider whether I should not give a winter dance." Thus he said. | Immediately all of them agreed to what he said, and he gave a winter dance. | Then he showed the four dances which he had obtained in marriage | from the Āwik' lēnox<sup>u</sup>. Now the  
 15 name of 'māxwa (II 1) was L'lāqwag'ila. || He gave a feast with the dried goat-meat and the tallow of the | goats. |

hē'misa ma'lgūnāltsemē x'ix'lgwats!ē 'melxlā L'lāl!ābata ʔe'wa  
 95 ma'ltsemē yix'semayaats!ēsō 'melxlāx L'lāl!ābata. Wā, hē'mē-  
 lēda k'!āwats!ē g'ildasē. Wā, g'āx'ēm!laē mōxdzem lāx yā'yats'ūs  
 'māxwa. Wā, g'il'ēm!lāwisē 'wī!xsēxs laa'laē 'māxwa lāx'ūlēxs  
 lāxēs yā'yats!ē, qa's mō'lēs gwēx'idaasasēs nēgūmpē L'lāqwag'ila.  
 Wā, g'il'ēm!lāwis q!wē!fidēxs g'āxaē ʔex'ēda. Wā, g'āx'ēm!laē  
 200 nā'nakwa ʔe'wis gēnemē lāx Tēgūxstē. Wā, g'il'ēm!lāwisē lāg-a-  
 axs laa'laē 'māxwa āxk'!ālxēs ōmpē Āmāxūlalē, qa hēx'ida'mēsē  
 lēlts!ōdxa sek'!asgēmak!ūsē 'nāl'nē'mēmatsa Nāk!wax'da'xwē la  
 dzāqwa. Wā, hēx'idaēm!lāwisē Āmāxūlalē lā lē'lāla. Wā, laēm-  
 5 laē k'!ēs hādēxstalaxs laa' lē'lāla, qaxs ā'maa' l'ōpālaxs lāna-  
 xwaē k'!wanōlēm!lāxa 'nāxwa bēbegwānema. Wā, k'!ēs!lat!a gā-  
 laxs g'āxaē 'wī!laēla. Wā, g'il'ēm!lāwisē g'āx 'wī!laēlēxs laa'laē  
 'māxwa āxk'!ālxēs ōmpē, qa ʔenēx'idēsēxa t!ex'īlāsēs g'ōkwē. Wā,  
 hēx'idaēm!lāwisē 'māxwa lāx'ūlila, qa's ts!ek'!ā!fidēsēs gwānemē  
 lāxēs g'ōkūlōtēxa mōxwidāla lēlēdaxa g'itslāwaxa k'!āwats!ē g'il-  
 10 dasa, hē'misla 'nāxwa ōgū'la lāq. "Wā, la'mēsēn 'nēx' qa's wēg'aōs  
 dōqwalaxēs nēnāqa'yōs, qen wēg'i yāwix'ila," 'nēx'laē. Wā, hēx'ida-  
 eēm!lāwisē 'nāxwa ēx'ak'ex wāldemas. Wā, la'mē yāwix'ila.  
 Wā, hē'mis la nēl'idaatsa mōxwidāla lēlēda, yix' gēg'adānemas  
 lāxa Āwik' lēnoxwē. Wā, laēm!laē lēgadē 'māxwās L'lāqwag'ila.  
 15 Wā, laēm k'!wēlas'itsa x'īlkwē 'melxlōwa ʔe'wa yix'sēmēsā  
 'melxlōwē.

He also gave away the bear-skin blankets, | the lynx-skin blankets, 17  
and the dressed skins, at the winter dance | that he was giving to his  
tribe the Nāk!wax'da<sup>ex</sup>. It was not long before | they had a son. 20  
Immediately the | father-in-law (I 2) of L!āqwag'ila—for I call him  
no longer <sup>ε</sup>māxwa (II 1), | because he had already the name L!āq-  
wag'ila (II 1)—the | former L!āqwag'ila (I 2) (that is, the father-in-  
law of the former <sup>ε</sup>māxwa (II 1)), gave as a marriage gift the name |  
Nānagwas (III 1) for the child. Now his name was Nānagwas  
(III 1), || and it was not long before they had a daughter. | Then her 25  
name was L!āqwag'ilayugwa (III 2). Now | L!āqwag'ila (II 1) had  
two children. | Nānagwas (III 1) and his sister, L!āqwag'ilayugwa  
(III 2), were not yet grown up | when L!āqwag'ila (II 1) wished to  
marry the princess of Goxolanē, (I 3) Belxanaga (II 3) (Haliotis-  
Woman,) || because he was the head chief of the Nuxak'em (I mean the 30  
Bellacoola). | Now L!āqwag'ila (II 1) wished to marry the princess of  
Goxolanē, Belxanaga (II 3), only for her property,<sup>1</sup> | because he  
wanted to get in marriage many names | and various winter dances;  
and therefore he told his numaym | the <sup>ε</sup>wālas, and he was told by  
them to go ahead and do it quickly. || Then L!āqwag'ila (II 1) got 35  
ready to start | on the following morning with his numaym the  
<sup>ε</sup>wālas. | Early in the day they started by canoe. His wife remained

Wā, laemxaāwisē <sup>ε</sup>wīla yāx<sup>ε</sup>witsa L!enL!entsemē <sup>ε</sup>naenx<sup>ε</sup>ūna<sup>ε</sup>ya 17  
L<sup>ε</sup>wa <sup>ε</sup>wālasx<sup>ε</sup>āsgemē <sup>ε</sup>naenx<sup>ε</sup>ūna<sup>ε</sup>ya L<sup>ε</sup>wa ālāg'imē lāxēs yāwix'i-  
laēna<sup>ε</sup>yē qaēs g'ōkūlōta Nāk!wax'da<sup>ex</sup>wē. Wā, k'!ēs<sup>ε</sup>lat!a gālaxs  
laē xūngwadex<sup>ε</sup>ida, yīsa bābagūmē. Wā, la hēx'idaem<sup>ε</sup>laē ne- 20  
gūmpas L!āqwag'ila, —qaxg'in la<sup>ε</sup>mēk' gwal lēqelas <sup>ε</sup>māxwa lāq,  
qa<sup>ε</sup>s L<sup>ε</sup>maē lēgades L!āqwag'ila, yix <sup>ε</sup>māxwa. — Wā, laem<sup>ε</sup>laē  
L!āqwag'ilamōt!a, yix negūmps <sup>ε</sup>māxwamōt!a lēgemg'elxlālx Nā-  
nagwasē, qalēgēmsa g'inānemē. Wā, laem<sup>ε</sup>laē lēgades Nānagwasē.  
Wā, k'!ēs<sup>ε</sup>em<sup>ε</sup>laxaāwisē gālaxs laa<sup>ε</sup>l ēt!ēd xūngwadex<sup>ε</sup>itsa ts!āts!a- 25  
dāgēmē. Wā, laem<sup>ε</sup>laē lēgades L!āqwag'ilayugwa. Wā, laem<sup>ε</sup>laē  
ma<sup>ε</sup>lōkwē sāsēmas L!āqwag'ila. Wā, k'!ēs<sup>ε</sup>em<sup>ε</sup>lāwisē q!ūlsq!ūlyax-  
<sup>ε</sup>widē Nānagwasē L<sup>ε</sup>wis wūqlwē L!āqwag'ilayugwaxs laa<sup>ε</sup>l <sup>ε</sup>nēx'laē  
L!āqwag'ila, qa<sup>ε</sup>s lā gagak'lax k'!ēdēlas Goxolanē lax Belxanaga,  
yixs hē<sup>ε</sup>maē xamagemē g'igūmēsa Nuxak'emxa gwe<sup>ε</sup>yōwē Belxūla. 30  
Wā, laem<sup>ε</sup>laē <sup>ε</sup>nēk'ē L!āqwag'ila, qa<sup>ε</sup>s ā<sup>ε</sup>mē xwēsax<sup>ε</sup> k'!ēdēlas  
Goxolanē lax Belxanaga, qaxs <sup>ε</sup>nēk'aē, qa<sup>ε</sup>s lālēgēmōl!ēx lēgēma  
L<sup>ε</sup>ō <sup>ε</sup>ōgūqalā lēlēd lāq. Wā, hē<sup>ε</sup>mis la nē<sup>ε</sup>lēm<sup>ε</sup>sēxēs <sup>ε</sup>ne<sup>ε</sup>mēmota  
<sup>ε</sup>wālasē. Wā, laem<sup>ε</sup>laē āem wāxasō<sup>ε</sup>, qa<sup>ε</sup>s wēg'i āem hali'lāla. Wā,  
lā<sup>ε</sup>laē hēx'ida<sup>ε</sup>mē L!āqwag'ila xwāna<sup>ε</sup>ida, qa<sup>ε</sup>s wāg'il ālēx<sup>ε</sup>widē! 35  
qo <sup>ε</sup>nāx<sup>ε</sup>idelxa gāalala L<sup>ε</sup>wis <sup>ε</sup>ne<sup>ε</sup>mēmota <sup>ε</sup>wālasē. Wā, gil<sup>ε</sup>em-  
lāwisē <sup>ε</sup>nax<sup>ε</sup>idex lāa<sup>ε</sup>l ālēx<sup>ε</sup>wida. Wā, laem<sup>ε</sup>laē emlēxwē gēnēmas

<sup>1</sup> X wēsa means a mock marriage performed in order to obtain certain prerogatives.

38 at home | with her two children. Then they arrived at the place of  
 the Bellacoola, | and at once he paid the marriage money for the  
 40 princess of Goxolanē (I 3); and || after he had paid the marriage  
 money, the chief, Goxolanē (I 3), came out | of his house with his  
 princess, Belxanaga (II 3), each wearing two | marten-blankets.  
 Four old | men carried each five lynx-skin blankets—twenty | in all.  
 45 Then Goxolanē (I 3) spoke, and || gave the four marten-skin blankets  
 and the twenty lynx-skin | blankets to L!āqwag'ila (II 1), and also  
 the name Q!emsdēxūlēxsdē (II 1), | which was to be the name of  
 L!āqwag'ila (II 1); and also the name of his princess, Belxanaga  
 (II 3), | was given to L!āqwag'ila (II 1) to be the name of his  
 princess L!āqwag'ilayugwa (III 2). | That is all that he obtained  
 50 there. Then they put the || sewed blankets into the canoe of  
 L!āqwag'ila (II 1); and | Goxolanē (I 3) and his princess Belxanaga  
 (II 3) went into the house. | L!āqwag'ila (II 1) was never invited in  
 with his crew. | Therefore L!āqwag'ila (II 1) became angry, and said  
 55 to his crew, | "Let us push off and leave this silly person!" || Thus he  
 said. They left, and in the evening | a warrior of the Nāk!wax'da'x<sup>u</sup>  
 whose name was K'ilem, | said, "Listen to me, Nenōlō | and  
 Nandzē!" naming his fellow-warriors, "I am | ashamed because we  
 60 were not even invited in by the Bellacoola. I || wish you would make

38 ʔe<sup>wis</sup> ma<sup>l</sup>ōkwē sāsema. Wā, laem<sup>l</sup>āwisē lāg'aa lāxa Belxūla. Wā,  
 hēx'idaem<sup>l</sup>āwisē qādzil'ēda lāx k'!ēdēlas Goxolanē. Wā, g'il'em-  
 40 ʔlāwisē gwāl qadzēlaxs g'āxaa'lasa g'igāma'yē Goxolanē g'āxāwūls  
 lāxēs g'ōkwē ʔe<sup>wis</sup> k'!ēdēlē Belxanaga ʔnaenx'ūnālaxa maēma'lē lē-  
 LEGEXSEM ʔnaenx'ūna'yā. Wā, lā'laē dalēda mōkwē q!ūlsq!ūlyak<sup>u</sup>  
 bēbēgwānemxa sēsek'la ʔwālasx'āsgem ʔnaenx'ūna'yā ma'ʔsox<sup>u</sup>laē  
 hāgā. Wā, hēem<sup>l</sup>āwis yāq!eg'a'lē Goxolanē. Wā, laem<sup>l</sup>laē g'ax'-  
 45 k'!ek'!altsa mōwē lēLEGEXSEM ʔe<sup>w</sup>a ma'ʔtsokwē ʔw'wālasx'ā'sgem  
 ʔnaenx'ūnē lāx L!āqwag'ila; wā, hē'misa lēgemē Q!emsdēxūlēxsdē,  
 qa lēgem<sup>s</sup> L!āqwag'ila. Wā, hē'misē lēgemasēs k'!ēdēlē Belxanaga  
 g'axyōs lāx L!āqwag'ila qa lēgem<sup>s</sup> k'!ēdēlasē L!āqwag'ilayugwa.  
 Wā, hēem wāxē gwānem<sup>s</sup> lāq. Wā, g'āx'em<sup>l</sup>laē āx'ālexdzema  
 50 q!āq!enolē ʔnaenx'ūna'yā lāx yā'yats'lās L!āqwag'ila. Wā, lā'laē  
 āem'la hōgwilē Goxolana ʔe<sup>wis</sup> k'!ēdēlē Belxanaga lāxēs g'ōkwē.  
 Wā, hēem<sup>l</sup>laē hēwāxa lēlwūltōtse'wē L!āqwag'ila ʔe<sup>wis</sup> k'!wēmē.  
 Wā, hēem<sup>l</sup>āwis ts!engums L!āqwag'ila, lāg'ilas ʔnēk'a lāxēs k'!wēmē:  
 "Wēg'a āem q!ōtelisax, qens lālag'i āem bāsa ēsēx nēnāxsāla,"  
 55 ʔnēx'laē. Wā, g'āx'em<sup>l</sup>laē āem bās. Wā, hē'lat'la la dzāqwaxs  
 lau<sup>l</sup> yāq!eg'a'lē bābēbak'olasa Nāk!wax'da'xwa lēgadās K'ilemē.  
 Wā, lā'laē ʔnēk'a: "Wāentsōs hōlēla g'āxen, ʔnē'nēmōk<sup>u</sup> Nenōlō,  
 ʔō's Nandzē," ʔnēx'laē lēqi'lālxēs bābēbak'wotē, "yixg'in max-  
 ts!ēg'inlasa k'!ēsē ālat'la lēlwūltōd g'axensxa Belxūla. La'mēsen  
 60 ʔnēx' qa's wāg'aōs gwānalaxs nēnāqayaq!ōs, qens memx'ts!ēsilē lā

up your minds to cover our shame, and to | attack on our way home 61  
 the DālwiidEX<sup>u</sup>." Thus he said. Immediately | L.lāqwag'ila (II 1)  
 agreed to what he said, for the canoes were anchored | near the  
 entrance to the village of the DālwiidEX<sup>u</sup>. When | it got dark, the  
 six canoes paddled along, || intending to fight against the DālwiidEX<sup>u</sup> 65  
 that night. They (people) were not | yet asleep when they arrived,  
 and | the warriors anchored at the other side of the point, near the |  
 village site. When everything was quiet, K'ilem | and his friends,  
 Nandzē and Nenōlō, started, and || L.lāqwag'ila (II 1), with his crew, 70  
 followed them. It was not long before the village | was on fire, and  
 then the warriors began to kill the men. | L.lāqwag'ila (II 1) went into  
 the house of the chief of the | DālwiidEX<sup>u</sup> and took a large carved box  
 and carried it | to his canoe and put it aboard. It was not long  
 before Nandzē came, || carrying three heads which he had cut off: 75  
 and K'ilem came, carrying four | heads; and Nenōlō came, carrying  
 two | heads and also a woman-slave; and all the warriors took much |  
 food, which they carried on their shoulders | into the canoes. Then  
 Nenōlō gave the woman- || slave to L.lāqwag'ila (II 1); and when all 80  
 had gone aboard, they | went away before daylight. They | went  
 along, paddling all night, and they had gone a long way | before  
 day came. They did not rest before evening. Then | they arrived

kwākwxēbalaxwa DālwiidEXwa," ēnēx'ēlaē. Wā, hēx'ēidaem'ēlāwisē 61  
 L.lāqwag'ila ēx'ak'EX wāldemas, qaxs lē'ma'ēl ēnēxwālē mexalaasas  
 yaē'yats'lās lāx āwāxsta'yas g'ōkūlasasa DālwiidEXwē. Wā, g'il'EM-  
 'ēlāwisē p'ēDEX'ēidEXs laa'ēl 'ēwilg'ilē sēx'ēwidēda q'ēL'ēts!aqē xwāxwā-  
 k'lūna. Wā, laem'ēlāē lāl winalxa DālwiidEXwaxa gānULē. Wā, 65  
 k'lēs'EM'ēlāwisē 'ēnāxwa mēx'ēdEXs laa'ēl lāg'aa. Wā, āem'ēlāwisē  
 mexāLa'yā wīna lāx āpsādza'yasa awilba'yē lāxa nēxwāla lāxa  
 g'ōx'demsē. Wā, hē'lat'lē la 'wī'la selt'ēDEXs laa'ēl qās'idē K'ilemē  
 lē'wis 'ēnēnemōkwē Nandzē lō' NENōlowē. Wā, lā'ēlāē ālxLa'yē  
 L.lāqwag'ila lē'wis wax'uts'lāla. Wā, k'lēs'lat!a gālaxs laa'ēl xūmt!i- 70  
 dēda g'ōkūla. Wā, hēem'ēlāwis la k'lēlag'atsa bābebak!wāxa bēbe-  
 gwānemē. Wā, laem'ēlāē L.lāqwag'ila laēL lāx g'ōkwās g'īgāma'yasa  
 DālwiidEXwē, qa's lēnemēxa k'lēs'gēmāla 'ēwālas g'ildasa. qa's lās  
 lāxēs yā'yats'lē, qa's lā hāng'aalEXsas. Wā, k'lēs'lat!a gālaxs g'āxāē  
 Nandzē dālaxa yūdux'semē qāg'ikwa. Wā, g'āx'ēlāē K'ilemē mōs- 75  
 gēm'ēlāē daakwas qāg'ikwa. Wā, g'āx'ēlāē NENōlōwē dālaxa mā'tsē-  
 mē qāg'ikwa, hēem'ēlāwisa ts'ēdāqē q'lāk'owa. Wā, lā'ēlāē q'ēyōla  
 'ēnāxwa wīnaxa hēmaōmasē, yix g'āxē t'lēt'lenx'sēxs g'āxāē hōx'wa-  
 lēxsela lāxēs yaē'yats'lē. Wā, laem'ēlāē NENōlōwē ts'lāsēs ts'ēdaqē  
 q'lāk'o lāx L.lāqwag'ila. Wā, g'il'EM'ēlāwisē 'ēwī'la hōx'walEXs lāxēs 80  
 yaē'yats'lāxs g'āxāē sep'lēdaxa k'lēs'ma'ēl lāla qa's 'ēnāx'idē. Wā,  
 g'āx'EM'ēlāwisē nēkūlaxa gānULē. Wā, k'lwāg'ilaem'ēlāwisē qwēs'g'i-  
 laxs laa'ēl 'ēnāx'ida. Wā, hēwāxā'lat!a x'ōs'idaxs laē dzāqwa. Wā,

85 at the mouth of Bellacoola Inlet that evening. || There they took a rest; and when it was nearly | midnight, they started again. At daybreak they came to a place near the | mouth of Rivers Inlet. They went on, | and took a rest at the mouth of the Gwa'sela Inlet. | Then they felt safe, and thought that they were not being pursued by  
 90 the DälwüDEX<sup>u</sup>. Then || the warriors scalped the heads which they had cut off; and after they had done so, | L!äqwag'ila (II 1) spoke, and said, | "Thank you for what you have done. Now we are not ashamed, although we were not | invited in by Goxolanē (I 3). I mean that I have also cut off a head." | While he was saying so, he  
 95 lifted up by the hair a head. Then || they asked the woman-slave for the name of the man whose head had been cut off by L!äqwag'ila (II 1); | and the slave said, "That is the head of the chief of the | DälwüDEX<sup>u</sup>, and his name was Qāmatsa." Then | he opened the large carved box; and first he | saw a neck-ring of red cedar-bark,  
 300 and a head-ring. He did || not take them out, but he just felt among the red cedar-bark, | and there he felt the whistles of the cannibal-dancer. | He took one and blew it. Then he | uttered the cannibal-cry, because he had obtained it in war. Then | his numaym were glad, because L!äqwag'ila (II 1) himself had cut off the head of the ||  
 5 owner of the large carved box. Then | he put back the whistles into

g'āx'EM'laē lāx āwāxsta'yas wūnāldemsasa Belxūlāxs laē gānul'ida.  
 85 Wā, hēEM'lāwis la x'ōsala'yē yāwas'ida. Wā, g'il'EM'lāwisē Elāq neqēg'ēxs lāa'el ēt'lēd sep'lēda. Wā, g'āx'laē 'nayō lāxa neḡwāla lāx āwāxsta'yas wūnāldemsasa Āwik'!ēnoḡwē. Wā, hē'nūkūl'EM'lāwisē, qa's g'āxē x'ōs'id lāx āwāxsta'yas wūnāldemsasa Gwa'sela. Wā, laEM'laē hēlēx'id k'!ēs sāse'wasōsa DälwüDEXwē. Wā, laEM'laē  
 90 sābeltsemdēda bābebak'wāxēs qēqāg'ikwē. Wā, g'il'EM'lāwisē gwāla laa'lasē yāq!eg'a'fē L!äqwag'ila. Wā, lā'laē 'nēk'a: "Gēla-k'as'lax'ins gwēx'idaasē qaxg'ins k'!ēsēk' la max'ts!axg'ins k'!ēsēk' lē'f'wūltōtsōs Goxolanē, qaxg'in 'nē'nak'ilek' ōgwaqa'men qāx'ē-ida," 'nēx'laēxs laē dzōxōstōd nēdzEXLēxa qāg'ikwē. Wā, lā'laē  
 95 wūlāse'wēda ts!edāqē q!āk'owa lāx lēgEMas qāg'ikwas L!äqwag'ila. Wā, lā'laē 'nēk'ēda q!āk'owaqēxs hē'maē xāmagEMē g'īgāmēx'dēsa DälwüDEXwē. Wā, hēEM'lāwis lēgEMsē Qāmatsa. Wā, lā'laē x'āx'widxa 'wālasē k'!ēsgEMāla g'ildasa. Wā, hēEM'lāwis g'il dō-x'waleltsēda qENxawa'yē L!ūgekwa lē'wa qEX'EMA'yē. Wā, lā'laē  
 300 k'!ēs āx'wūlts!ōdeq. ĀEM'laē p!ēx'widEX āwābā'yasa L!ūgek'wē. Wā, hēEM'lāwis la p!ēx'walelatsēxa medzēsasa hāmats'a. Wā, g'il'EM'lāwisē āx'ēdqēxs laē pōx'widēq qa hēk'leg'a'lēs. Wā, lā'laē hānts!eg'a'la qaxs lē'maē ālak'!āla wīnānemaq. Wā, laEM'laē mō'lē 'nē'mēmotasēxs hēq!ānoḡ<sup>u</sup>maē L!äqwag'ila qāx'ēDEX āxnō-  
 5 gwadāsa 'wālasē k'!ēsgEMāla g'ildasa. Wā, laEM'laē xwēlaqa

the large box, and they started away. | In the evening they arrived 7  
 at Tēgūxstē<sup>ε</sup>, their | village, and immediately L!āqwag'ila (I 1)  
 disappeared in winter. | Then he gave a winter dance, and now  
 L!āqwag'ila (II 1) was a cannibal-dancer; || and the woman-slave 10  
 advised L!āqwag'ila (II 1) what to do, || and told him that the name  
 of the cannibal-dancer was Qāmatsa; and the songs were also sung  
 by the slave to the song-leaders of the Nāk'wax'da<sup>εxu</sup>. | Indeed,  
 why should they not learn the songs of the | cannibal-dancer?  
 because they obtained it by killing in war, for it is more valuable  
 when || obtained in war than when obtained in marriage. When 15  
 L!āqwag'ila (II 1) had learned | the ways in which the cannibal-  
 dance was danced by the DālwiidEX<sup>u</sup>, and the songs, | he got excited  
 in his cannibal-dance. Then | they killed the woman-slave, and he  
 ate her, and | L!āqwag'ila (II 1) himself ate the whole slave. Then  
 he changed || his name, because he had swallowed the whole woman- 20  
 slave; | and after that L!āqwag'ila's (II 1) cannibal name was  
 Ławiōk<sup>u</sup> (II 1). |

After L!āqwag'ila (II 1) had been cannibal-dancer for four winters |  
 (I shall hereafter call him Qāmatsa (II 1), the | name which he  
 obtained in war from the chief of the DālwiidEX<sup>u</sup>, whom he had  
 killed), || Qāmatsa (II 1) still had for his wife L!āqwag'ilayugwa (II 2), 25  
 the Āwik' lēnox<sup>u</sup> | woman. |

āxts!ōtsa medzēsē lāxa 'wālasē g'ildasa. Wā, g'āx<sup>ε</sup>laē LEX<sup>ε</sup>ēda. 6  
 Wā, laEM<sup>ε</sup>lāwisē dzāqwaxs g'āxaē g'āx<sup>ε</sup>alēla lāx Tēgūxsta<sup>ε</sup>yē lāxēs  
 g'ōkūlasē. Wā, lā<sup>ε</sup>laē hēx'idaEM x'is<sup>ε</sup>idē L!āqwag'ilāxa la ts!<sup>ε</sup>wūn-  
 xa. Wā, laEM<sup>ε</sup>laē yāwix'ila. Wā, laEM hāmats!a yix L!āqwag'ila.  
 Wā, hēEM<sup>ε</sup>lawisa ts!ēdāqē q!āk'ō Lēxs<sup>ε</sup>ūlax L!āqwag'ila, qa gwēg'ilats 10  
 L<sup>ε</sup>wa Lēgemas Qāmatsax'dē lāxēs hāmats!aēnēx'dē. Wā, hē<sup>ε</sup>misē  
 q!EMq!EMdemas g'āx dēnxōdzēmsa q!āk'ō lāx nēnāgadāsa Nā-  
 k!wax'da<sup>ε</sup>xwē, qāḷ qa k'lesēs 'wē<sup>ε</sup>la q!āq!ōl!axa q!EMq!EMdēmasa  
 hāmats!āxs lē<sup>ε</sup>maē k'lēlaganēmāq lāxa wina, yixs lāqaēda winā-  
 nēmaxa geg'adānēmē. Wā, g'il<sup>ε</sup>EM<sup>ε</sup>lāwisē 'wē<sup>ε</sup>la la q!ālē L!āqwag'i- 15  
 lāx gwayi<sup>ε</sup>lālasasa DālwiidEXwaxēs hāmats!ax'dē L<sup>ε</sup>wa q!EMq!EM-  
 dēmaxs laa<sup>ε</sup>l xwasē L!āqwag'ila lāxēs hāmats!ēna<sup>ε</sup>yē. Wā, laEM-  
 lāwisē k'lēlax'itse<sup>ε</sup>wēda ts!ēdāqē q!āk'ā, qa ha<sup>ε</sup>mās. Wā, laEM<sup>ε</sup>laē  
 L!āqwag'ila 'naḡūlaxa q!āk'ox'dē ha<sup>ε</sup>māpeq. Wā, laEM<sup>ε</sup>laē L!ayō-  
 sē<sup>ε</sup>wē Lēgēmas lāxēq qaēs Ławēk!wēna<sup>ε</sup>yasa ts!ēdāxdē q!āk'owa. 20  
 Wā, laEM<sup>ε</sup>laē L!āqwag'ila hāmdzEXlālas Ławiōkwē lāxēq.

Wā, g'il<sup>ε</sup>EM<sup>ε</sup>lāwisē mōx<sup>ε</sup>ūnxē tsā<sup>ε</sup>wūnxas la hāmats!a, yix L!āqwa-  
 g'ila. La<sup>ε</sup>mēSEN hēl lāl Lēqelayoqē Qāmatsa yix wināEMas, yix  
 LēgēMX<sup>ε</sup>dāsa k'lēlax'itse<sup>ε</sup>wasē g'igāmēx'dāsa DālwiidEXwē. Wā,  
 laEM<sup>ε</sup>laē hēx'sāEM gēNEMs Qāmatsē L!āqwag'ilayugwaxa Āwik'lax- 25  
 sēmē.

- 27 Then L!āqwag'ilayugwa (II 2) told her husband, Qāmatsa (II 1), |  
to go and marry the princess of Sēwid (I 4), chief of the numaym |  
G'ig'ilgām of the Gwa'sela; and the name of the princess of Sēwid  
30 was 'maχ<sup>u</sup>MEWIDZEMGA (II 4). || Immediately Qāmatsa (II 1), and  
his numaym the | 'wālas, went to pay the marriage money. The  
Gwa'sela lived in Ğwēk'elis. | They arrived there after one day, and  
he paid the marriage money at once; and | after the numaym 'wālas  
had paid the marriage money, the chief | gave to Qāmatsa (II 1) as a  
35 marriage present the name Sēsaxālas (II 1); || and he gave to Qāmatsa  
(II 1) for his daughter | the name 'MEMXĀYUGWA (III 2), and also a  
privilege-box | in which were the cannibal-dance, shaman-dance, and  
the ōlala, | and also the mouse-dance and red cedar-bark, and their  
names. | They stayed one night, and then Qāmatsa (II 1) went back  
40 with his wife to || Tēgūxstē. Now Qāmatsa (II 1) had two wives —  
his | Āwik'!ēnox<sup>u</sup> wife, L!āqwag'ilayugwa (II 2), as head wife; and  
his second wife, | the Gwa'sela woman, 'maχ<sup>u</sup>MEWIDZEMGA (II 4).  
Now | Nānagwas (III 1) and his sister L!āqwag'ilayugwa (III 2),  
were growing up. |
- 45 Then K'!ādē (III 3), the prince of Hāwilkūlal (II 5), || chief of the  
numaym Qawadiliqāla of the Dzāwadeēnox<sup>u</sup>, married | L!āqwag'i-  
layugwa (III 2), the princess of Qāmatsa (II 1); but now he was no  
longer called | Qāmatsa (II 2), but Sēsaxālas (II 1), and I shall no

- 27 Wā, lā<sup>l</sup>laē L!āqwag'ilayugwa 'nēx' qa lāsēs lā<sup>l</sup>wūnemē Qāmatsa  
gagak'!ax k'!ēdēlas Sēwidē, yix g'ig'āma'yasa 'ne<sup>l</sup>mēmota G'ig'ilgē-  
masa Gwa'sela, yixs lēgadaē k'!ēdēlas Sēwidās 'maχ<sup>u</sup>MEWIDZEMGA.  
30 Wā, hēx'idaem<sup>l</sup>lāwisē la qādzēlē Qāmatsa lē<sup>l</sup>wis 'ne<sup>l</sup>mēmota  
'wālasē, yixs haa<sup>l</sup> g'ōkūlatsa Gwa'selē Ğwēk'elisē. Wā, hēlālaem-  
'lawisēxs laē lāg'au. Wā, hēx'idaem<sup>l</sup>lāwisē qādzil'ēda. Wā, g'il-  
'em<sup>l</sup>lawisē g'wāla 'ne<sup>l</sup>mēmotasa 'wālasē qādzēlaxs laa<sup>l</sup>lasa g'ig'ā-  
ma'yē lēgēmg'elxlalax Sēsaxālasē, qa lēgēms Qāmatsa. Wā,  
35 hē<sup>l</sup>nis qa lēgēms ts!edāqē xūnōx<sup>s</sup> Qāmatsa. Wā, laem<sup>l</sup>laē  
lēgadelts 'memx'āyugwa. Wā, hēem<sup>l</sup>lāwisa k'!āwatslē g'ildasa<sup>l</sup>  
yix g'its!<sup>l</sup>wasasa hāmats!a lē<sup>l</sup>wa pāxālalalē lē<sup>l</sup>wa ōlala; wā,  
hē<sup>l</sup>misa k'!āpelalē lē<sup>l</sup>wa l!ēl!agekwas lē<sup>l</sup>wa lēlegemas. Wā,  
lā<sup>l</sup>laē xa<sup>l</sup>māla lāqēxs g'āxāē nā<sup>l</sup>nakwē Qāmatsa lē<sup>l</sup>wis GENEMē lāx  
40 Tēgūxsta'yē. Wā, laem<sup>l</sup>laē ma<sup>l</sup>lilē Qāmatsāxēs gēgenemē lē<sup>l</sup>wa  
Āwik'!axsemē L!āqwag'ilayugwaxa gēk'imalidē; wā, lā<sup>l</sup>laē a<sup>l</sup>lila  
Gwa'selaxsemē GENEMISē 'maχ<sup>u</sup>MEWIDZEMGA. Wā, laem<sup>l</sup>laē q!<sup>l</sup>lyax-  
'widē Nānagwasē lō<sup>l</sup>laēs wūq!<sup>l</sup>wē L!āqwag'ilayugwa.

- Wā, g'āx<sup>l</sup>laē K'!ādē, yix lēwūlg'āma'yasa Hāwilkūlalē, yix g'ig'ā-  
45 ma'yasa 'ne<sup>l</sup>mēmotasa Qāqāwadiliqālasa Dzāwadeēnoxwē qādzēlax  
L!āqwag'ilayugwa, lāx k'!ēdēlas Qāmatsa, yixs lē<sup>l</sup>maa<sup>l</sup> g'wāl lēga-  
des Qāmatsa. Wā, laem<sup>l</sup>laē Sēsaxālaslē Qāmatsa. La<sup>l</sup>mēsen g'wāl



longer | call him Qāmatsa (II 1); and his princess, L!āqwag'i-48  
 layuḡwa (III 2), had also changed her name, and she was called  
 ʼmemx'âyugwa (III 2), which || he had obtained in marriage from the 50  
 chief of the Gwa'sēla, | Sēwid (I 4). As soon as ʼmemx'âyugwa  
 (III 2) was married, Sēsaxâlas (II 1) took the large | carved box  
 which he had obtained in marriage from the chief of the | Āwik'lēnox<sup>u</sup>,  
 L!āqwag'ila (I 2). He gave it to his son-in-law K'ladē (III 3); and |  
 in the box was the cannibal-dance, and its name was Hāmtsē'stā-  
 sēlag'ilis, || and the hōx<sup>u</sup>hōk<sup>u</sup> head-mask, and the crooked-beak 55  
 head-mask, | and the raven head-mask, and the ḡelōḡūdzālis head-  
 mask, | and also the cedar-bark ring k'lo'senxawē and the other |  
 head-rings, and also the rich-woman dancer and her name and her  
 cedar-bark, | and the fire-dancer and his name and cedar-bark, ||  
 and the shaman-dancer and his name and cedar-bark. All of | these 60  
 were in the large carved box. These were | given in marriage by  
 Sēsaxâlas (II 1) to his son-in-law, K'ladē (III 3), and also the |  
 secular name ʼmāxwa (III 3). That was the first winter dance from  
 the | Āwik'lēnox<sup>u</sup> that went to the Dzāwadeēnox<sup>u</sup>. Then K'ladē  
 (III 3) went home || with his wife ʼmemx'âyugwa (III 2). Then 65  
 K'ladē (III 3) at once | gave a winter dance when winter came.  
 Then he opened his large | carved box and gave a winter dance, and  
 showed the four dances in it. | After the winter dance he parted from

Lēqelas Qāmatsa lāq. Wā, laem<sup>l</sup>laxaāwis L!ayoxlā'yē k'ledēlasē 48  
 L!āqwag'ilayugwa, qaxs le<sup>l</sup>maa<sup>l</sup> lēḡades ʼmemx'âyugwa, yix lēḡe-  
 ḡemḡ'elx<sup>l</sup>lā'yas ḡiḡāma'yasa Gwa'sēlē Sēwidē. Wā, ḡil'em<sup>l</sup>lāwisē 50  
 ḡwāla qādzēlāx ʼmemx'âyugwa laa<sup>l</sup>lasē Sēsaxâlasē āx'āhīlaxa ʼwālasē  
 k'lēḡemāla ḡildasaxēs ḡēḡadānemē lāx ḡiḡāma'yasa Āwik'lē-  
 noxwē, yix L!āqwag'ila, qa's lās lāxēs negūmpē K'ladē. Wā, hēm  
 ḡ'its'lāxa ḡildasa hāmatsla lē<sup>l</sup>wa lēḡemasē Hāmtsē'stāselag'ilisē  
 hē'mēsa hōx<sup>u</sup>hokwiwa'yē hāmsiwa'yā lē<sup>l</sup>wa ḡelōqwiwa'yē hāmsi- 55  
 wa'yā lē<sup>l</sup>wa ḡwāxwiwa'yē hāmsiwa'yā, lē<sup>l</sup>wa ḡelōḡūdzālisē hāmsi-  
 wa'yā; wā, hē'misa k'lo'senxawa L!āḡekwa lē<sup>l</sup>wa waōkwaxa  
 qex'ima'yē. Wā, hē'misa Q'lāmināḡas lē<sup>l</sup>wis lēḡemē lē<sup>l</sup>wis l'ēl.lā-  
 ḡekwē, lē<sup>l</sup>wa nōntsē'stalalē lē<sup>l</sup>wis lēḡemē lē<sup>l</sup>wis l'ēl.lāḡekwē,  
 lē<sup>l</sup>wa pāxālālalē lē<sup>l</sup>wis lēḡemē lē<sup>l</sup>wis l'ēl.lāḡekwē. Wā, hē'sta- 60  
 ʼmel ḡ'its'lāxa ʼwālasē k'lēḡemāla ḡildasa. Wā, hē'mis la k'lē'so-  
 ḡūlxlēs Sēsaxâlasē lāxēs negūmpē K'ladē. Wā, hē'misa bāxū-  
 dzexlāyowē lēḡemē ʼmāxwa. Wā, laem<sup>l</sup>lāē ḡil ts!ēts!ēxlenša  
 Āwik'lēnoxwē lā laxa Dzāwadeēnoxwē. Wā, hā'laē nā'nakwē K'ladē  
 lē<sup>l</sup>wa genemē ʼmemx'âyugwa. Wā, laem<sup>l</sup>lāē hēx'ida'mē K'ladē 65  
 yāwix'ilaxa la ts!ā'wūnxa. Wā, laem<sup>l</sup>lāē āxstōdxēs ʼwālasē k'lēḡe-  
 māla ḡildasē, qa's hē'mē yā'wēnema mōxwīdāla lēlēdē ḡ'its'lāq. Wā,  
 ḡil'em<sup>l</sup>lāwisē ḡwāl yāwix'ilaxs laa<sup>l</sup> k'lasō lē<sup>l</sup>wis genemē ʼmem-

- 70 his wife |  $\epsilon$ MEMX'âyugwa (III 2), and she went home to || Têgûxstê. Now K'ladê (III 3) had made a mistake in the way in which he handled the | cannibal-dance of the  $\dot{A}$ wik'ênox<sup>u</sup>, and therefore  $\epsilon$ MEMX'âyugwa (III 2) became angry | with her husband, K'ladê (III 3). Therefore she went home. It was | not long before she married K'wâmaxelasôgwi<sup>l</sup>ak<sup>u</sup> (III 4), | prince of the chief of the
- 75 Hăxwămis, K'wâmaxelas (II 6). || Now Sêsaxâlas (II 1) gave the name L'âqwag'ila to his son-in-law | K'wâmaxelasôgwi<sup>l</sup>ak<sup>u</sup>, (III 4), and the name L'âqwag'ilayugwa to | his sister Hăx'hăk!waêdzemga (III 5). Now, he did not speak about the || winter dance to his son-in-law; and after | they had paid the marriage money, Sêsaxâlas (II 1)
- 80 invited his son-in-law K'wâmaxelasôgwi<sup>l</sup>ak<sup>u</sup> (III 4) || and his crew. They stayed for four days at Têgûxstê. | Then K'wâmaxelasôgwi<sup>l</sup>ak<sup>u</sup> (III 4) returned home with his crew | and his wife  $\epsilon$ MEMX'âyugwa (III 2) (went) to  $\Lambda$ laxâ, for that was the village of | the ancestors of the Hăxwămis; and they were not married long when |  $\epsilon$ MEMX'â-
- 85 yugwa (III 2) had a son. Then || Sêsaxâlas (II 1) gave as a marriage gift many cinquefoil-roots and many seals, | and also a seal house-dish, a killer-whale house-dish, | and a sea-lion house-dish — three house-dishes to his | son-in-law K'wâmaxelasôgwi<sup>l</sup>ak<sup>u</sup> (III 4), and also the name MEN'idaas (IV 1) | for the name of the new-born
- 90 child of  $\epsilon$ MEMX'âyugwa (III 2). Then || K'wâmaxelasôgwi<sup>l</sup>ak<sup>u</sup> (III 4) changed his name when he gave a feast of cinquefoil-roots and

x'âyugwa. Wă, g'ăx $\epsilon$ EM<sup>l</sup>laê nă'nakwa yix  $\epsilon$ MEMX'âyugwa lâx

70 Têgûxsta<sup>l</sup>yê. Wă, laEM<sup>l</sup>laê lĕgûltôdê K'ladă gwayi<sup>l</sup>lălasasa  $\dot{A}$ wi-k'ênoxwê qaêda hamats!a. Wă, hĕEM<sup>l</sup>lăwis ts!engûms  $\epsilon$ MEMX'âyugwa lâxês lăwûnemĕ K'ladê, lăg'ilas g'ăx nă'nakwê. Wă, k'lês<sup>l</sup>lat!a gălaxs laa<sup>l</sup> êt!êd lăwades K'wâmaxelasôgwi<sup>l</sup>akwê, yix lăwûlgăma<sup>l</sup>yas g'igăma<sup>l</sup>yasa Hăxwămisê lax K'wâmaxelasê. Wă,

75 laEM<sup>l</sup>laê Sêsaxâlasê lĕgemg'elxlălax L'âqwag'ila lâxês negûmpĕ K'wâmaxelasôgwi<sup>l</sup>akwê. Wă, hĕEM<sup>l</sup>lăwisê L'âqwag'ilayugwa qa lĕgEMs wûq!wăsê Hăx'hăk!waêdzemga. Wă, laEM<sup>l</sup>laê k'lês las ts!ăxstala wăldEM lâxês negûmpĕ. Wă, g'fl<sup>l</sup>EM<sup>l</sup>lăwisê gwăla qădzêlăxs laa<sup>l</sup> lĕlwûltôdê Sêsaxâlasaxês negûmpĕ K'wâmaxelasô-

80 gwi<sup>l</sup>akwê LE<sup>l</sup>wis k'lwĕmĕ. Wă, mōp!enxwa<sup>l</sup>s<sup>l</sup>laê  $\epsilon$ năla hĕlĕ Têgûxsta<sup>l</sup>yê. Wă, laê nă'nakwê K'wâmaxelasôgwi<sup>l</sup>akwê LE<sup>l</sup>wis k'lwĕmĕ lō<sup>l</sup>mĕs genEMĕ  $\epsilon$ MEMX'âyugwa lax  $\Lambda$ laxâ, qaxs hĕ'maa<sup>l</sup> g'ôkûlatsa g'ălăsa Hăxwămisê. Wă, k'lês<sup>l</sup>lat!a găla hayasek'ălaxs laa<sup>l</sup> xûngwadEX<sup>l</sup>idĕ  $\epsilon$ MEMX'âyugwăsa băbagûmĕ. Wă, hĕx'idaEM<sup>l</sup>lawisê

85 Sêsaxâlasê la wăwa<sup>l</sup>qălasa q!ĕnemĕ t!EX<sup>u</sup>sôs LE<sup>l</sup>wa q!ĕnemĕ mĕgwata; hĕ'misa  $\epsilon$ nemĕ mĕgwat loqûlila LE<sup>l</sup>wa măx'ĕnoxwê loqûlila, LE<sup>l</sup>wa L'ĕXENĕ loqûlila. YûduxăLla<sup>l</sup>ăda loelqûlilĕ layôs lâxês negûmpĕ K'wâmaxelasôgwi<sup>l</sup>akwê, hĕ'misa lĕgemĕ MEN'idaasê qa lĕgEMs măyoLEM<sup>l</sup>s  $\epsilon$ MEMX'âyugwa. Wă, laEM<sup>l</sup>laê L'ăyoXLăyĕ

90 K'wâmaxelasôgwi<sup>l</sup>akwaxs laê k'lwĕlatsa t!EX<sup>u</sup>sôsĕ LE<sup>l</sup>wa mĕgwatĕ,

seals, | for he put the food into the three house-dishes. Now his | 91  
 name was L!āqwag'ila; and his sister Hāx'hāk!waēdzemga (III 5) |  
 changed her name, and her name was L!āqwag'ilayugwa; and | the  
 name of the child of \*MEMX'âyugwa (III 2) was MEN'idaas (IV 1), on  
 account of || the feast given by L!āqwag'ila (II 1) of the many hair- 95  
 seals and | cinquefoil-roots. Now she had another son. | Now, the  
 father of L!āqwag'ila (III 4), K!wāmaxelas (II 6), wished to give a  
 name | to the new child of \*MEMX'âyugwa (III 2). He gave a pot-  
 latch to the | ancestors of the Hāxwāmis, for the numaym of  
 K!wāmaxelas (II 6) were the G'ēxsem of the || Hāxwāmis. Then 400  
 K!wāmaxelas (II 6) gave a potlatch to the G'īg'ilgām | and Haāya-  
 lik'awē, as there are three numayms | among the Hāxwāmis. Then  
 K!wāmaxelas (II 6) gave the name K!wāk!wabalas (IV 2) | to his  
 grandson, for the child was to take the seat of | K!wāmaxelas (II 6)  
 after his death. Therefore he gave him a name. Now || \*MEMX'â- 5  
 yugwa (III 2) had two children by her husband L!āqwag'ila (III 4): |  
 and when MEN'idaas (IV 1) was grown up, he took the head seat in  
 the | numaym G'ēxsem, and his younger brother, K!wāk!wabalas  
 (IV 2) had the | third seat in the numaym of his elder brother, | the  
 G'ēxsem. That is the seat of K!wāmaxelas (II 6), his grandfather.  
 Now || K!wāmaxelas (II 6) had the seat at the end of the numaym 10  
 G'ēxsem. | It was as though K!wāmaxelas (II 6) had died already. |

yixs laa<sup>l</sup> lex<sup>u</sup>ts!e<sup>w</sup>wak<sup>u</sup> lāxa yūdux<sup>u</sup>xlā lōelqūlila. Wā, laem lēga- 91  
 des L!āqwag'ila. Wā, laem<sup>l</sup>laē wūqlwāsē Hāx'hāk!waēdzemga  
 L!āyuxlā. Wā, laem<sup>l</sup>laē lēgades L!āqwag'ilayugwa. Wā, hē<sup>m</sup>isa  
 xūnōkwas \*MEMX'âyugwa, laem<sup>l</sup>laē lēgades MEN'idaasē, qaxs hē-  
 \*maē sēnatsa k!wēladzemas L!āqwag'ilaxa q!ēnemē mēgwata lē<sup>w</sup>wa 95  
 t!ex<sup>u</sup>sōsē. Wā, lā<sup>l</sup>axaē ēt!ēd xūngwadex<sup>l</sup>itsa hābagūmē. Wā,  
 laem<sup>l</sup>laē \*nēk'ē ōmpas L!āqwag'ila, yix K!wāmaxelasē. qa<sup>s</sup> lē lēqēla  
 qa lēgēmsa ālē xūnōxs \*MEMX'âyugwa. Wā, laem<sup>l</sup>laē p!es<sup>l</sup>ēdxa  
 g'ālāsa Hāxwāmisē, yixs hāē \*ne<sup>m</sup>mēmōtē K!wāmaxelasa G'ēxsemasa  
 Hāxwāmisē. Wā, hēem<sup>l</sup>lāwis p!esasōs K!wāmaxelasa G'īg'ilgāmē 400  
 lē<sup>w</sup>wa Haāyalik'awa<sup>y</sup>ē lāx yūdux<sup>u</sup>semak!ūts!ēna<sup>y</sup>asa \*nā<sup>l</sup>ne<sup>m</sup>mē-  
 masasa Hāxwāmisē. Wā, laem<sup>l</sup>laē K!wāmaxelasē lēx<sup>i</sup>ides K!wā-  
 k!wabalasē lāxēs ts!ōx<sup>u</sup>lema, qaxs lē<sup>m</sup>maē L!āyōstōdla ginānemax  
 K!wāmaxelasē qō lē<sup>l</sup>lō, lāg'ilas hē lēqēla qa lēgēms. Wā, laem  
 ma<sup>l</sup>lōkwē sāsēmas \*MEMX'âyugwa lāxēs lā<sup>w</sup>ūnemē L!āqwag'ila. 5  
 Wā, g'il<sup>l</sup>em<sup>l</sup>lāwisē q!ūlsq!ūlyax<sup>w</sup>idē MEN'idaasaxs laē lāxūmēsa  
 \*ne<sup>m</sup>mēmōtasa G'ēxsemē. Wā, lā<sup>l</sup>laē ts!a<sup>y</sup>āsē K!wāk!wabalasē  
 mama<sup>l</sup>lōkwalg'iwāla lāx \*ne<sup>m</sup>mēmōtasēs \*nōla, yix k!wa<sup>y</sup>as lāxa  
 G'ēxsemē, yix k!wāx<sup>d</sup>ās K!wāmaxelasē, yix gagēmpas. Wā,  
 ā<sup>m</sup>isē la K!wāmaxelasē yāqwasō<sup>l</sup> lāx mā<sup>k</sup>!exsda<sup>y</sup>asēs \*ne<sup>m</sup>mēmōta 10  
 G'ēxsemē. Wā, laem gwālelaem \*nemāx<sup>i</sup>s lō laem lē<sup>l</sup>lō K!wāma-

- 12 Now he was glad, because his seat was taken by his grandson | K!wāk!wabalas (IV 2). Now I shall stop talking about | l!āqwag'ila (III 4) and his wife (III 2). ||
- 15 Now I shall go back and talk about the son of | Sēsaxâlas (II 1), Nānagwas (III 1). Now Sēsaxâlas (II 1) wished his prince, Nānagwas (III 1) to | marry the daughter of Kwax'ilanōkūmē<sup>c</sup> (II 7), | head chief of the numaym Temltemlels of the | Mamalēleqāla. The
- 20 Nāk!wax'da<sup>c</sup>x<sup>u</sup> said at once that they would go || to get in marriage Wāwalaxelag'ielak<sup>u</sup> (III 6), for that was the name of the princess of | Kwax'ilanōkūmē<sup>c</sup> (II 7). The Nāk!wax'da<sup>c</sup>x<sup>u</sup> started to pay the marriage money | on behalf of the chief of the numaym 'wālas, Nānagwas; for | Sēsaxâlas (II 1) was not chief any more, because he was weak and old. | Then Nānagwas (III 1) took his seat, and
- 25 Sēsaxâlas (II 1) was given || the last seat in the numaym 'wālas. Now they gave to | Nānagwas (III 1) the seat of Sēsaxâlas (II 1), which was the first seat. | Now they arrived at 'mēmkuḡlis, the village of the Mamalēleqāla; | and when they arrived there, the Nāk!wax'da<sup>c</sup>x<sup>u</sup> were met in sham-battle by the Mamalēleqāla. | The
- 30 Nāk!wax'da<sup>c</sup>x<sup>u</sup> were not frightened. || They all went ashore and | threw stones up the beach at the Mamalēleqāla, and the | Mamalēleqāla threw stones down the beach; and many of the Nāk!wax'da<sup>c</sup>x<sup>u</sup> were hurt, | and also many of the Mamalēleqāla were hurt; | for there
- 
- 12 xelasē. Wā, lālē ēk'ē nāqa'yas, qaxs le<sup>c</sup>maē l!āyonox<sup>u</sup>sēs ts!ōx<sup>u</sup>-lemē K!wāk!wabalasē. Wā, la<sup>c</sup>mēsen ḡwāl ḡwagwēx<sup>u</sup>'s'alal lāx l!āqwag'ila le<sup>c</sup>wis genemē.
- 15 Wā, la<sup>c</sup>mēsen aēdaaqal ḡwāgwēx<sup>u</sup>'sx'idel lāx begwānemē xūnōx<sup>u</sup>s Sēsaxâlasē, yix Nānagwasē. Wā, laem<sup>c</sup>laē Sēsaxâlasē 'nēx' qa lās ḡḡ'adēs lāwūlgāma<sup>c</sup>yē Nānagwasē yis k'ēdēlas Kwax'ilanōkūma<sup>c</sup>yē, yix xamagēma<sup>c</sup>yē ḡ'īgāmēsa 'ne<sup>c</sup>mēmotasa Temltemlelsasa Mamalēleqāla. Wā, hēx'ēidaem<sup>c</sup>lāwis Nāk!wax'da<sup>c</sup>xwē 'nēx' qa<sup>c</sup>s lā 'wī'la
- 20 qadzēlax Wāwalaxalag'ielakwē, qaxs hē<sup>c</sup>maē lēḡems k'ēdēlas Kwax'ilanōkūma<sup>c</sup>yē. Wā, lā<sup>c</sup>laē ālēx'widēda qadzēlala Nāk!wax'da<sup>c</sup>xwē, qa ḡ'īgāma<sup>c</sup>yasa 'nemēmotasa 'wālasē, yix Nānagwasē, qaxs le<sup>c</sup>maē ḡwāl ḡ'īgāma<sup>c</sup>yē Sēsaxâlasaxs le<sup>c</sup>maē wāyats!ōx'wida. Wā, la<sup>c</sup>mēsē l!āyonox<sup>u</sup>s Nānagwasē, yixs laa<sup>c</sup>l yāqwase<sup>c</sup>wē Sēsaxâlasē
- 25 lāx mā<sup>c</sup>k!exsda'yas 'ne<sup>c</sup>mēmotasa 'wālasē. Wā, laem<sup>c</sup>lāwisē yāqwase<sup>c</sup>wē Nānagwasē lāx lāxwa<sup>c</sup>yas Sēsaxâlasē lāxa lāxūma<sup>c</sup>yē. Wā, laem<sup>c</sup>lāwisē lāḡ'aa lāx 'mēmkuḡlisē lā<sup>c</sup>lax ḡōkūlasasa Mamalēleqāla. Wā, ḡ'ī'fem<sup>c</sup>lūwisē lāḡ'aaxs laa<sup>c</sup>l amaqase<sup>c</sup>wēda Nāk!wax'da<sup>c</sup>xwasa Mamalēleqāla. Wā, k'!ēts!em<sup>c</sup>lāwisē k'il'ēdēda Nāk!wax'da<sup>c</sup>xwē.
- 30 'wē. 'āem<sup>c</sup>laē 'wī'la hōx'wūltā lāxēs yaē'yatslē, qa<sup>c</sup>s ōḡwaqē nep<sup>c</sup>'wūsdēsēlasa t!ēsēmē lāxa Mamalēleqāla. Wā, lā<sup>c</sup>laē nepents!ēselasō<sup>c</sup>sa t!ēsēmasa Mamalēleqāla. Wā, lā<sup>c</sup>laē q!ēnemē yilkwāsa Nāk!wax'da<sup>c</sup>xwē. Wā, lā<sup>c</sup>laxaē q!ēnemē yilkwāsa Mamalēleqāla,

was nearly a real fight between the warriors of the || Mamalēleqāla 35  
 and those of the Nāk!wax'da<sup>ε</sup>x<sup>u</sup>, because many | were hurt on each  
 side; and therefore it is said that there was nearly a real fight |  
 between K'ilem, the warrior of the Nāk!wax'da<sup>ε</sup>x<sup>u</sup>, and the | warrior  
 of the Mamalēleqāla, named K'ilemalag'ilis; and | K'ilem was hurt  
 by K'ilemalag'ilis. Then || Chief Kwax'ilanōkūmē (II 7) put on as  
 medicine for the hurt of K'ilem a large canoe, | and therefore it did 40  
 not become a real fight. | Another warrior of the Mamalēleqāla  
 named Nōlid challenged Nandzē, a | warrior of the Nāk!wax'da<sup>ε</sup>x<sup>u</sup>,  
 and neither won. | After they finished fighting, they paid the mar-  
 riage money; and after || the marriage money had been paid, Nāna- 45  
 gwas (III 1) and his crew were invited in by his father-in-law. | When  
 they were all in the house, they were given to eat; and | after eating,  
 Kwax'ilanōkūmē (II 7) arose and | spoke. He said, "Now, listen to  
 me, son-in-law | Nānagwas (III 1)! Your wife, Wāwalaxelag'i<sup>ε</sup>lak<sup>u</sup>  
 (III 6), || will now go to you; and she will carry on her back the 50  
 copper Causing-Quarrels, and | twenty boxes of oil and ten | boxes  
 of choke-cherries as traveling-provisions for your wife, Nānagwas  
 (III 1); | and these four house-dishes will go, | so that your guests  
 may eat out of them, Chief Nānagwas (III 1)—this double-headed  
 serpent || house-dish, and this wolf house-dish, this seal house-dish, 55

yixs hālsela<sup>ε</sup>maa<sup>ε</sup>l k'lēš āx'ālag'ilis dādegāwē bābebak!wāsa Mama-  
 lēleqāla lō<sup>ε</sup> bābebak!wāsa Nāk!wax'da<sup>ε</sup>xwē, qaxs q'lēnema<sup>ε</sup>ā<sup>ε</sup>lāē 35  
 yilkwās lāxēs <sup>ε</sup>wā<sup>ε</sup>wax'sawaē, yixs hē<sup>ε</sup>maa<sup>ε</sup>l lāg'ilas elāq āx'ālag'ilisē  
 qa K'ilemē yix bābak!wāsa Nāk!wax'da<sup>ε</sup>xwaxs dādegāē lō<sup>ε</sup> bāba-  
 k!wāsa Mamalēleqālaxa lēgadās K'ilemalag'ilisē. Wā, lā<sup>ε</sup>lāē yilkwē  
 K'ilemē lāx K'ilemalag'ilisē. Wā, hē<sup>ε</sup>misa g'igāma<sup>ε</sup>yē Kwax'ilanō-  
 kūma<sup>ε</sup>yē petstōtsa <sup>ε</sup>wālasē xwāk'lūna lāx yilkwa<sup>ε</sup>yas K'ilemē. Wā, 40  
 hē<sup>ε</sup>mis k'lēšēlas la āx'ālag'ilis xōma<sup>ε</sup>l'idē. Wā, lā<sup>ε</sup>laxaē lēlōdē bāba-  
 k!wa <sup>ε</sup>nemōx<sup>ε</sup>sa Mamalēleqālaxa lēgadās Nōlidē lāx Nandzē bāba-  
 k!wāsa Nāk!wax'da<sup>ε</sup>xwē. Wā, lael k'lēās yak'ās. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lā-  
 wisē gwāgūlāxs laa<sup>ε</sup>l qādzēl'ida. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē gwāl qādzē-  
 laxs laa<sup>ε</sup>l lēl<sup>ε</sup>wūltōtse<sup>ε</sup>wē Nānagwasasēs negūmpē lē<sup>ε</sup>wis k'lwēmē. 45  
 Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē la <sup>ε</sup>wī<sup>ε</sup>lāēlexs laa<sup>ε</sup>l l'ēxwīlag'ila. Wā, g'il<sup>ε</sup>em-  
 lāwisē gwāl l'ēxwaxs laa<sup>ε</sup>l lāx<sup>ε</sup>ūlilē Kwax'ilanōkūma<sup>ε</sup>yē, qa<sup>ε</sup>s  
 yaq'leg<sup>ε</sup>l'ē. Wā, lā<sup>ε</sup>lāē <sup>ε</sup>nēk'a: "Wēga hōlēlal g'āxēn negūmp  
 Nānagwas. Laemlax' lālg'as genemg'ōs yixg'a Wāwalaxelag'i<sup>ε</sup>la-  
 kūk'. Wā, g'a<sup>ε</sup>mēs ōxlaax<sup>ε</sup>lēsēg'a Dent'alayuk<sup>u</sup> l'āqwa, lōgwada 50  
 ma<sup>ε</sup>l<sup>ε</sup>tsemg<sup>ε</sup>ustōk<sup>u</sup> dengwats<sup>ε</sup> l'ē<sup>ε</sup>na, lōgwada neqāsgem t'ēt'el-  
 yats<sup>ε</sup>lē k'limyaxla qa g'ewūlx<sup>ε</sup>sg'as genemg'ōs, g'igāmē Nānagwas.  
 Wā, la<sup>ε</sup>mēsēk' lālg'ada mowēxlak' lōelqūlila qa ha<sup>ε</sup>maats<sup>ε</sup>l'el-  
 tsēs k'lwēlex<sup>ε</sup>lāōs, g'igāmē Nānagwas, xg'ada siseyulek' lō-  
 qūlila, lōgwada ālanemk', lōgwada mēgwatek' lōqūlila, lōgwada 55

56 and this | Dzōnoq!wa house-dish—and also the Dzōnoq!wa ladle |  
 and the grizzly-bear ladle; and the name of your dancer will be |  
 Mēlnas; and your own name, son-in-law Nānagwas (III 1), will be |  
 'māxūyalidzē (III 1)." Thus said Kwax'īlanōkūmē (II 7). Imme-  
 60 diately || the father of Nānagwas (III 1), Sēsaxālas (II 1), arose and  
 thanked him for | what he had said; and when he stopped speaking,  
 Kwax'īlanōkūmē (II 7) | asked his son-in-law Nānagwas (III 1) to  
 stay in his house for four days, | until the twenty boxes of oil, | and  
 65 the ten boxes of viburnum berries, and the four house-dishes, || and  
 the two lades, and the great copper | Causing-Quarrels, should be  
 ready, for he had to buy the copper from its owner, 'nemōkūlag'ī-  
 lidzē, | chief of the numaym Mamalēleq!ām. Immediately | the  
 Nāk!wax'dax<sup>u</sup> took the load out of their canoes | in order to wait  
 70 until Kwax'īlanōkūmē (II 7) had bought the copper. || After they  
 had stayed there for three days at 'mēmkuḡlis, | the copper Causing-  
 Quarrels was bought from 'nemōkūlag'īlidzē. || Two slaves, and  
 forty | sewed blankets, one hundred and twenty | new cedar-bark  
 75 blankets, and two canoes, were paid. || These were the price of the  
 copper Causing-Quarrels among the people of olden times. | The next  
 day, when day came, the Nāk!wax'dax<sup>u</sup> loaded their canoes | with  
 oil, viburnum-berries, and house-dishes, | and lades; and when

56 dzōnoq!wak loqūlila: wā, hē'misa dzōnoq!ūxiāla tsēxla; wā  
 hē'misa nenxiāla tsēxla; wā. hē'mis lēgēmltsēs sēnatlaōsē  
 Mēlnasē. Wā, hē'mislas lēgēmlōs negūmp, Nānagwasē, 'mā-  
 xūyalidzē," 'nēx'laē Kwax'īlanōkūma'yē. Wā, hēx'idaem'lā-  
 60 wisē ōmpas Nānagwasē, yix Sēsaxālasē lāx'ūlil qa's mō'lēs  
 wāldemas. Wā, g'il'ēm'lāwisē q!wē'l'idexs lau'laē Kwax'īlanōkū-  
 ma'yē āxk'!ālxēs negūmp Nānagwas qa mōp'ēnxwa'sēs 'nālās hēlē  
 g'ōkwas, qa 'wī'lēs gwāx'gūlilē ma'ltsēmg'ustā dēdengwatslē L'ē'na  
 lē'wa neqasgēmē t'lēt'elyatslē k'lik'!emyaxla, lē'wa lōelqūlilē  
 65 mewēxla, lē'wa ma'lēxla tsētsēxla; wā, hē'misa 'wālasē L'lāqwa,  
 yix Dent!ālayuwē, yixs k'il'xwēlaq lāx L'lāgwadāsē 'nemōkūlag'īlidzē  
 yix g'igāma'yasa 'nē'mēmotasa Mamalēleq!ēmē. Wā, hēx'idaem-  
 'lāwisa Nāk!wax'daxwē mōltōdxēs memwālā lāxēs yaē'yatslē. Wā,  
 laem'laē ēsela qa k'il'x'wīdēs Kwax'īlanōkūma'yaxa L'lāqwa. Wā,  
 70 hē'lat!a la yūdux'p'lēnxwasē 'nālās la g'is lā'lax 'mēmkuḡlisa Nā-  
 k!wax'daxwaxs laa'l k'il'x'wītse'wē Dent!ālayuwē lāx 'nemōkūlag'ī-  
 lidzā. Hēem k'ilōma ma'lōkwē q'lāq!ēk'owa; hēem'lāwisa mōx'ūsō-  
 kwē q'lāq!ēnōla 'naenx'unayā. Hēem'lāwisa ma'ltsōgūg'iyowē  
 ts'lēts!ēx'as k'!ēk'lobawasa. Hēem'lāwisa ma'lts!aqē xwūxwāk!ūna.  
 75 Wā, hēem 'wāxā'xwatsa L'lāqwē Dent!ālayo lāxa g'ālē begwānema.  
 Wā, g'il'ēm'lāwisē 'nāx'idxa la lēnsa laa'l mōxselax'idēda Nā-  
 k!wax'daxwaxa L'ē'na lē'wa t!ēlsē lāxēs yaē'yatslē lē'wa lōelqū-  
 lilē lē'wa tsētsēxla. Wā, g'il'ēm'lāwisē 'wīlxsa lāxa xwūxwāk!ūnāxs

everything was aboard the canoes, Nānagwas (III 1) and his wife Wāwalaxelag'ílak<sup>u</sup> (III 6) came. | She was carrying on her back the 80 copper Causing-Quarrels. And behind them came the father (II 1) of Nānagwas (III 1), Sēsaxálas (II 1), singing his sacred song of the secular season. | And they came down to the beach of 'mēmkuṁlīs. Then they | went aboard the canoe of Nānagwas (III 1); and when all were aboard, | the canoe started, going || home to the village 85 Tēgūxstē of the Nāk!wax'da'x<sup>u</sup>. | Then Nānagwas (III 1) said that he would give a feast with the oil and | the viburnum-berries to his tribe the Nāk!wax'da'x<sup>u</sup>. After they had stayed there for one night, | the numaym of Nānagwas (III 1) went out to get fire-wood for the feasting-time; | and after they had gathered fire-wood, in the morning, when day came, || they invited the four numayms — the G'ēxsem, 90 Sīsīnlāē, and the Tsētsemēleqāla and the Temtemlels; for Nānagwas (III 1), chief of the numaym 'wālas, was host. | As soon as the four numayms were in the | house of Nānagwas (III 1), — the name of the house was Wadōltsem, — || they poured the viburnum-berries 95 into the house-dishes, two | boxes into each house-dish. And two of them | were not used. Then one | box of oil was taken and poured on the dishes of viburnum-berries; | and after this was done, they gave the double-headed serpent house-dish to the numaym G'ēxsem, and they gave the wolf house-dish to the | numaym 500

g'āxaa'lasē Nānagwasē lē'wis genemē Wāwalaxelag'ílakwē ōxlā- 80 laxa l'āqwa, yix Dent!alayuwē. Wā, lā'laē elxla'yē ōmpas Nānagwasē yix Sēsaxálasē, yālaqūlasēs bāxūyalayuwē yālas'LENAXS g'āxaē hōqūnts'ēsela lāxa l'EMa'isas 'mēmkuṁlīsē. Wā, lā'laē hōx'walEXS lāx ya'yats'lās Nānagwasē. Wā, g'il'EM'lawisē 'wīlxS lāxēs yā'yats'lāxs g'āxaē 'wī'la sep'lēdē yaē'yats'lās. Wā, la'mē 85 nā'nakwēda Nāk!wax'da'xwē lāxēs g'ōkūlasē Tēgūxsta'yō. Wā, hēx'idaEM'lawisē Nānagwasē 'nēx' qa's k'wēlas'ídēsa l'ē'na l'ē'wa t'lēlsē lāxēs g'ōkūlōta Nāk!wax'da'xwē. Wā, g'il'EM'lawisē xa'masEXS laa'l ānēx'ídē 'nē'mēmotas Nānagwasaxa leqwa qa k'wēlasdemas. Wā, lā'laē gwāla ānēqāxa leqwāxs laa'l 'nāx'ídxā gaūlāxs 90 laa'l lē'lālasē'wēda mōsgemak'lūsē 'nāl'ne'mēmasaxa G'ēxsemē. lē'wa Sīsīnlāē, lē'wa Tsētsemēleqāla lē'wa Temtemlelsē, qaxs hē'maē lē'lalē g'īgāma'yasa 'nē'mēmotasa 'wālasē, yix Nānagwasē. Wā, g'il'EM'lawisē g'ax 'wī'laēlēda mōsgemak'lūsē 'nāl'ne'mēma lāx g'ōkwas Nānagwasē, yixs lēgādaē g'ōkwasēs 'wadōltsemē laa'lasē 95 gūxts'lālayuwēda t'lēlsē lāxa mewēxla lōelqūlila mačma'lelxla'laē k'līnyaxla gūxts'lōyō lāxa 'nāl'nēmēxla lōelqūlila. Wā, ma'ltsemē'laēda k'lēsē l'ābala. Wā, lā'laē āx'ētsē'wēda 'nemsgemē den-gwats'le l'ē'na, qa's lā k'lūnqeyīndalayō lāx lex'utslāla t'lēsa. Wā, g'il'EM'lawisē gwālexs laa'l k'ax'itsa sīsēynūlē loqūlil lāxa 'nē'mē- 500 motasa G'ēxsemē. Wā, lā'laē k'āx'itsa ālanemē loqūlil lāxa 'nē-

1 Sísín!l̥é, and they gave the seal house-dish to the | Tsētsem̥leq̥āla, and they gave the Dzōnoq!wa house-dish to the | numaym̥Tēmtēml̥els; and after the house-dishes had been put down, | they took the small dishes, put into them viburnum-berries from the remaining |  
 5 two boxes of viburnum-berries, and they placed these in front of the | people of low rank. When everything was distributed, they took the | boxes of oil and put them down next to the door. | Then they gave one box of oil to the holder of the first seat | of each numaym; and when this had been given out, they | divided the rest of the oil among the people of low rank. After | everything had been distributed, the numaym of Nānagwas (III 1) sang, | and the sister of Nānagwas (III 1), L!āqwag'ilayugwa (III 2), danced. Now | the name of her who had been i!āqwag'ilayugwa (III 2) was Melnas (III 2); | and Nānagwas (III 1) also changed his name, and his name  
 15 was | māx̥ūyalidzē (III 1). After he had given his feast, he | showed the copper Cansing-Quarrels, and he asked some of the | chiefs of the four numayms to buy it. Then Lēlak̥'ēnx̥'īd, | chief of the numaym Tsētsem̥leq̥āla, bought the copper | Causing-Quarrels  
 20 for four slaves, eighty | skin blankets, two hundred and forty cedar-bark blankets, | and four large canoes. It was | double what had been paid by Kwax̥'īlanōkūmē (II 7) when he bought the copper for

1 ēmēmōtasa Sísín!l̥āē. Wā, lā!l̥āē k'ax̥'ītsa mēgwatē lōq̥ūlil̥ lāxa Tsētsem̥leq̥āla. Wā, lā!l̥āē k'ax̥'ītsa dzōnoq!wa lōq̥ūlil̥ lāxa ēnē-  
 ēmēmōtasa Tēmtēml̥els. Wā, g'il̥ēm̥l̥āwisē ēwil̥gal̥il̥ēda lōel̥q̥ūlil̥-  
 5 lāxa laa!l̥ āx̥'ētse!wēda lōq!wa, qa's tsēt̥s̥l̥ālasē!wēsa t!ēlsē g'ayōl̥  
 lāxa ma!tsem̥ē k'īmyax̥!a t!ēsa, qa's lā k'ax̥'dzamōl̥ēm̥ lāxa be-  
 gūlida!yē. Wā, g'il̥ēm̥l̥āwisē ēwil̥xtōxs̥ laa!l̥ āx̥'ētse!wēda dēden-  
 gwats!ē L!ē!na, qa's g'āx̥ē ēmex̥'āl̥il̥ēm̥ lāx̥ max̥'stāl̥il̥asa t!ēx̥'ila.  
 Wā, lā k'ax̥'īdayōwēda ēnāl̥nēm̥sgem̥ē dengwats!ē L!ē!na lāx̥ l̥ēl̥ax̥ū-  
 ēma!yasa ēnāl̥nēm̥mēmasē. Wā, g'il̥ēm̥l̥āwisē ēwil̥xtōxs̥ laa!l̥ tsēt̥s̥-  
 10 x̥'āl̥asē!wēda waōkwē qa lōq̥ūlasa begūlida!yē. Wā, g'il̥ēm̥l̥āwisē  
 ēwil̥xtōxs̥ laa!l̥ dēnx̥'īdē ēnēm̥mēmōtas Nānagwasē. Wā, hē!m̥l̥āwisē  
 la yix̥!wīdaats wūq!wās. Nānagwasē L!āqwag'ilayugwa. Wā, laem̥  
 L!ayox̥l̥āxēs l̥ēgem̥ē L!āqwag'ilayugwa. Laem̥!l̥āē l̥ēgades Melnasē.  
 Wā, laem̥!l̥axaūwisē L!āyox̥l̥āyē Nānagwasē. Wā, laem̥!l̥āē l̥ēgades  
 15 ēmāx̥ūyalidzē. Wā, laem̥!l̥āē gwāl̥ lāxēs k!wēlats!ēna!yaxs̥ laa!l̥  
 nē!l̥il̥il̥asa L!āqwa, yix̥ Dent!alayo. Wā, laem̥!l̥āē q!ōsas lāx̥ g'īg̥-  
 gāma!yasa mōsgemak!ūsē ēnāl̥nēm̥mēmasa. Wā, hē!lat!a Lēlak̥'ēnx̥-  
 x̥'īdē g'īg̥ūma!yasa ēnēm̥mēmōtasa Tsētsem̥leq̥āla k'īlx̥!wīdxa L!āqwa  
 Dent!ālayuwas mōkwē q!l̥āq!ēk'owa; hē!m̥isa hāmōx̥!sōk!āla ts!ēts!ēx̥!as k!ōba-  
 20 wā; wā, hē!m̥isa mōts!l̥āqē āwā x̥wāx̥wāk!ūna. Wā, laem̥ ēwī!la la  
 pāk!il̥ē k!īlwayās K̥wāx̥'īlanōkūma!yaxa L!āqwa qaēs nēgūmpē



his son-in-law Nānagwāsē (III 1), whose name was now ʔn x̄h̄w̄ adidzē 23 (III 1). He gave | all the four slaves to the holders of the first seat in each of the numayms. He gave one slave to the holder of the 25 first seat of the Gēxsem, another one | to the holder of the first seat of the Sīsīnlāʔē, one slave to the holder of the first seat of the Tsētsemēleqāla, and another | slave to the holder of the first seat of the Temtēmlēls; and || he gave in addition to the slave a large canoe 30 to each, for | he gave the canoe to the same men to whom he had given the slaves. | After he had given away the slaves and canoes | to the holders of the first seats, ʔmāx̄ȳalidzē (III 1) took the eighty sewed blankets and gave them away to the chiefs of second rank and their children; || and after doing so, he took the | two hundred and 35 forty cedar-bark blankets and gave them away to the people of lower rank. | After these had been given away, the guests went out of the house. | This is another kind of great feast, which is called "giving away | at the time of the great feast." This was done by ʔmāx̄ȳalidzē (III 1). Very few give this kind | of feast, although they may 40 be head chiefs of all the tribes.

It was not long before Wāwalaxelagʔlakʔ (III 6) had a | daughter (IV 3); and immediately Kwaxʔilanōkūmēʔ (II 7) went to | give as a marriage gift fifty blankets and a hundred cedar-bark blankets to | ʔmāx̄ȳalidzē (III 1), and also the name l:lāʔyigʔilis (IV 3) for the

Nānagwāsē yīxa la lēgades ʔmāx̄ȳalidzē. Wā, laemʔlāē yāxʔwīd 23 ʔwīʔlasa mōkwē qʔlāqʔlekʔō lāx lēlāxumaʔyasa mōsgemakʔūsē ʔnālʔnē- ʔmēmāsa. Wā, laemʔlāē ʔnālʔnemōkwa qʔlākʔō la yāqʔwēmāsa 25 ʔnālʔnemōkwē lāxūmēsa Gēxsemē. Wā, lāʔlāē ʔnemōxʔ qʔlākʔowē yaqʔwēmās lāxūmaʔyasa Sīsīnlāʔyē. Wā, lāʔlāē ʔnemōxʔ qʔlākʔowē yaqʔwēmās lāxūmaʔyasa Tsētsemēleqāla. Wā, lāʔlāē ʔnemōxʔ qʔlākʔowē yāqʔwēmāsa lāxūmaʔyasa Temtēmlēlsē. Wā, lāʔlāē yāqʔwēgʔindayuwēda ʔnemtsʔlaqē āwā x̄wākʔlūna lāxa qʔlākʔowē. qaxs 30 hēʔmaaʔlaxat! yāqʔwatsa x̄wāx̄wākʔlūnē yāgwadesa qʔlāqʔlekʔowē. Wā, gʔilʔemʔlāwisē gʔwāl yāqwasa qʔlāqʔlekʔowē lēʔwa x̄wāx̄wākʔlūnāxs lāxa lēlāxūmaʔyaxs laaʔl āxʔēdxaē ʔmāx̄ȳalidzāxa maʔgūnāłtsokwē qʔlaqʔlənōl ʔnaenxʔūnaʔya. qaʔs yāxʔwīdēs lāxa gʔigʔigʔlē lēʔwis sāsk- 35 mē. Wā, gʔilʔemʔlāwisē gʔwāl yāqwasēxs laaʔl āxʔēdxa hāmōxʔso- kʔāla kʔlākʔlobawasa, qaʔs yāxʔwīdēs lāxa begūlidaʔyē. Wā, gʔil- ʔemʔlāwisē gʔwāl yāqwaxs laaʔl ʔwīʔla hōqūwēlsēda kʔwēldē. Wā, hēm ōgūqafa ʔwālas kʔwēlasē, yixs hēʔmaē lēgades yāqwagilila ʔwālas kʔwēlasē, gʔwēxʔidaasas ʔmāx̄ȳalidzē. Wā, lā hōlalē hē gʔwē- 40 xʔʔitsa wāxʔmē wūlgemē gʔigʔāmēsa ʔnāx̄wāx lēlqwalalaʔya.

Wā, kʔlētʔla gʔalāxs laaʔl xūngwadexʔidē Wāwalaxelagʔlakwasa tsłātsʔadagēmē. Wā, hēxʔidaenʔlāwisē Kwaxʔilanōkūmaʔya la wāwalqālasa lastowē pʔlēlxelagēm lēʔwa lākʔlëndē kʔlobawas lāx ʔmāx̄ȳalidzē; wā, hēmāsa lēgēmē l:lāʔyigʔilisē: qa lēgēmēsa tsłā

45 name of the daughter of Wāwalaxelag'í'lak<sup>u</sup> (III 6). Then  
 'māxūyalidzē (III 1) gave away the blankets to the four numayms of  
 the Nāk'wax'da'x<sup>u</sup>, and he named his daughter L.lāleyig'ílis (IV 3).  
 It was not long before Wāwalaxelag'í'lak<sup>u</sup> (III 6) gave birth to a boy  
 (IV 4), and Kwax'ílanōkūmē (II 7) again gave a marriage gift of  
 50 fifty blankets to his son-in-law 'māxūyalidzē (III 1), and also  
 fifty cedar-bark blankets; and he gave as a marriage gift the name  
 Wāwalk'inē for the boy, but his true name was Lēlelgeṃlilas  
 (IV 4). Two names were given in marriage by Kwax'ílanōkūmē  
 (II 7) — the child's name Wāwalk'inē, and the true name  
 55 Lēlelgeṃlilas [— Place of dead faces in house] (IV 4.)

I forgot that Kwax'ílanōkūmē (II 7) did the same for the first  
 child of Wāwalaxelag'í'lak<sup>u</sup>, l.lāleyig'ílis (IV 3); for he gave two  
 names as a marriage gift — the child's name Wādemāḡa (IV 3),  
 and the true name L.lāleyig'ílis (IV 3). ||

60 Now 'māxūyalidzē (III 1) gave away the fifty blankets and the  
 fifty cedar-bark blankets to the G'ēxsem, Sīsín.lē, Tsētsemēleqāla,  
 and Temtemlēs; and he let his son, Wāwalk'inē (IV 3) accord-  
 ing to his child name, and whose true name was Lēlelgeṃlilas  
 65 (IV 3), dance. Now Wāwalaxelag'í'lak<sup>u</sup> (III 6) and her husband  
 'māxūyalidzē (III 1) had two children. Then Wāwalaxelag'í'lak<sup>u</sup>  
 (III 6) told her husband 'māxūyalidzē (III 1) to go and marry the

45 ts'ladagemē, xūnōx<sup>u</sup>s Wāwalaxelag'í'lakwē. Wā, laem'laē 'māxūya-  
 lidzē p'les'ēts lāxa mōsgemak'lūsē 'nāl'ne'mēmatsa Nāk'wax'da'xwē.  
 Wā, laem lēqē'layunux<sup>u</sup>s lāxēs ts'edāq'edza'yē L.lāleyig'ílisē. Wā,  
 k'lest'la ḡalaxs laa'ēt'ēd māyō'f'idē Wāwalaxelag'í'lakwasa bābagū-  
 me. Wā, laem'f'axaāwisē Kwax'ílanōkūma'yē wāwalqilasa sek'lā-  
 50 x'sokwē p'elxelasgem lāxēs nēgūmpē 'māxūyalidzē; wā, hē'misa  
 sek'lāx'sokwē k'lōbawasa. Wā, lā'f'axaē lēgemg'elxlalaxa lēgemē  
 Wāwalk'ina'yē, qa lēgemsa bābagūmē. Wā, lā'f'laē ālaxlālx Lē-  
 lelgeṃlilasē. Wā, ma'f'tsemē lēgemg'elxla'yas Kwax'ílanōkū-  
 ma'yē lē'wa ḡ'ínlēx'āyowē Wāwalk'ina'yē lē'wa ālaxlāyowē  
 55 Lēlelgeṃlilasē.

Hēxōlen l.lēwēsōxs hē'maaxat! ḡwēx'f'idē Kwax'ílanōkūma'yē.  
 qa ḡālē xūnōx<sup>u</sup>s Wāwalaxelag'í'lakwē, yix L.lāleyig'ílisē, yixs  
 ma'f'tsemaaxaē lēgemg'elxla'yas qa lēgemsa, yixs ḡ'ínlēx'lālaax  
 Wādzemāḡa, wā, lā ālaxlālx L.lāleyig'ílisē.

60 Wā, laem'f'axaē p'les'f'idē 'māxūyalidzās sek'laxsokwē p'elxelasgem  
 lē'wa sek'lāx'sokwē k'lōbawas lāxa G'ēxsemē lē'wa Sīsín.lā'yē,  
 lē'wa Tsētsemēleqāla, lē'wa Temtemlēsē. Wā, laem'laē sēna-  
 demnoy<sup>u</sup>s Wāwalk'ina'yēxa ḡ'ínlēx'āyē. Wā, lā ālaxlālx Lēlel-  
 geṃlilasē. Wā, laem'laē ma'f'lōkwē sāsēmas Wāwalaxelag'í'lakwē  
 65 lē'wis lā'wūnemē 'māxūyalidzē. Wā, laem'lāwisē Wāwalaxelag'í-  
 'lakwē wāxelaxēs hē'wūnemē 'māxūyalidzē, qa lās ḡāḡak' l'ax k'lēdēlas

princess of Q'ūmx'ōd (II 8), the holder of the head seat of the numaym 67  
 Laälax's'endayo of the Kwāg'uł. The name of the princess of  
 Q'ūmx'ōd was Q'lēx'sēselas (III 7). Immediately 'māxūyalidzē  
 (III 1) told his numaym the 'wālas that he wanted to have two 70  
 wives, and they agreed to what their chief said. In the morning,  
 when day came, they launched four large canoes to pay the mar-  
 riage money, and the whole numaym of the 'wālas went aboard.  
 They arrived at Fort Rupert. It was the time when the first white  
 men had come there and were living in tents. Now they paid the 75  
 marriage money for Q'lēx'sēselas (III 7), the princess of Q'ūmx'ōd  
 (II 8). As soon as they had paid the marriage money, Q'ūmx'ōd  
 (II 8) gave a marriage mat of one hundred blankets, which were to  
 be the mat of his princess, because he did not want her to sit  
 without a mat in the house of 'māxūyalidzē (III 1) when she was  
 going to sit down there; and he gave as a marriage gift the name for  
 his dancer, Qwāx'ilal, and Q'ūmx'ōd, to be the name of 'māxū- 80  
 yalidzē (III 1). In the morning, when day came, 'māxūyalidzē  
 (III 1) and his crew loaded their canoes, and they went home with  
 his second wife, Q'lēx'sēselas (III 7); and when they arrived at  
 Tēgūxstē, he gave away a hundred blankets to the four numayms.  
 Then 'māxūyalidzē (III 1) changed the name of his princess 85  
 L'lāleyig'ilis (IV 3), and now her name was Qwāx'ilal (IV 3); and

Q'ūmx'ōdē lāxūma'yasa 'ne'mēmotasa Laälax's'endayowasa Kwā- 67  
 g'ułē, yix lēgadaa'laē k'lēdēlas Q'ūmx'ōdās Q'lēx'sēselasē. Wā,  
 hēx'ida'EM'lāwisē 'māxūyalidzē nēlaxēs 'ne'mēmota 'wālasaxs  
 ma'lēlexsdaaxēs gēgenēmē. Wā, lā'laē 'nāxwa ēx'ak'ex wāldē- 70  
 masēs g'īgūma'yē. Wā, g'il'EM'lāwisē 'nāx'idxa gaälāxs lāa' wī-  
 'xstendxa mōts'laqē āwā xwāxwāk'lūna, qā's qādzēlats'lā. Wā, lā-  
 'laē wī'la hōgūxsē 'ne'mēmotasa 'wālasē. Wā, g'āx'laē lāx Tsāxisē,  
 yixs hē'maē ālēs yaēwapsemēlsa g'alōł g'ax māmal'a. Wā, laem'laē  
 qadzē'ida lāx Q'lēx'sēselasē lāx k'lēdēlas Q'ūmx'ōdē. Wā, g'il- 75  
 'EM'lāwisē gwāla qādzēlāxs lāa'laē Q'ūmx'ōdē lē'waxslamatsa  
 lāk'lendē p'lēlxelasgēm, qa lē'wēsēs k'lēdēlē, qaxs gwāq'ēlaaq  
 wūltābil lāx g'ōkwas 'māxūyalidzē, qō lāl k'lwāg'alilēs k'lēdēlē lāq.  
 Wā, hē'mēsa lēgēmg'elxla'yas qa lēgēms sēnatlasē Qwāx'ilalē;  
 wā, hē'misē Q'ūmx'ōdē qa lēgēms 'māxūyalidzē. Wā, g'il'EM'lāwisē 80  
 'nāx'idxa gaälāxs lāa' mōxsē 'māxūyalidzāxs yaē'yats'le lē'wis  
 k'lwēmē. Wā, laem'laē nā'nakwa lē'wis ā'ililē genēma, yix Q'lex-  
 sēselasē. Wā, g'il'EM'lāwisē lāg'aa lāx Tēgūxsta'yaxs lāa' ē'tlēd  
 p'lēs'itsa lāk'lendē p'lēlxelasgēm lāxa mōsgemak'lūsē 'nāl'ne'mē-  
 masa. Wā, laem'laē l'lāyoxlā'laē k'lēdēlas 'māxūyalidzē, yix 85  
 L'lāleyig'ilisē. Wā, laem lēgades Qwāx'ilalē. Wā, laem'laxaūwisē

- 87 *é*māxūyalidzē (III 1) also changed his name. Now his name was Q'ūmx'ōd (III 1). | It was not long before Q'ēx'sēsēlas (III 7) had a child, a boy. | They went at once, and it was reported to Q'ūmx'īlag'īlis (II 8) that his | princess Q'ēx'sēsēlas (III 1) had a boy. | Then Q'ūmx'īlag'īlis (II 8) gave a marriage gift of fifty | blankets to his son-in-law Q'ūmx'ōd (III 1), and also the name | for his grandson (IV 5), the child of Q'ēx'sēsēlas (III 7). Now, | he gave as a marriage gift the name *Āmax'āg'ila* (IV 5) for the name of the boy. ||
- 95 Q'ūmx'ōd (III 1) at once gave away the fifty blankets to the | four numayms, and now his dancer was his child | *Āmax'āg'ila* (IV 5). It was not long before | Q'ēx'sēsēlas had another son (IV 6). Then | Q'ūmx'īlag'īlis (II 8) gave as a marriage-gift thirty-five blankets to his | son-in-law Q'ūmx'ōd (III 1), and also a name for his grandson, | and he gave as a marriage-gift the name *Ōmag'īlis* (IV 6). | Q'ūmx'ōd (III 1) gave away the thirty-five blankets | to his numaym the *éwālas*, and his youngest child, | *Ōmag'īlis* (IV 6), danced. Then
- 5 Q'ūmx'īlag'īlis (II 8) was annoyed by || what had been done by his son-in-law Q'ūmx'ōd (III 1), because he had given away the blankets to his own | numaym the *éwālas*, for that implied that | Q'ūmx'ōd (III 1) thought the thirty-five blankets given as a marriage present to his son-in-law | had not been enough. Therefore

- 87 *l'āyoxlāyē é*māxūyalidzē. Wā, laem<sup>flaē</sup> lēgades Q'ūmx'ōdē. Wā, k'<sup>les</sup>lat<sup>la</sup> gāłaxs lāa<sup>l</sup> xūngwadex<sup>é</sup>idē Q'ēx'sēsēlasasa bābagūmē. Wā, hēx'<sup>idaem</sup>lāwisē la q'ālag'īlase<sup>wē</sup> Q'ūmx'īlag'īlisasēs k'<sup>lē</sup>dēlē Q'ēx'sēsēlasaxs lē<sup>maē</sup> xūngwatsa bābagūmē. Wā, hēx'<sup>idaem</sup>lāwisē Q'ūmx'īlag'īlisē la wāwalqālasa sek'<sup>lax</sup>sōkwē p'elxelasgem lāxēs negūmpē Q'ūmx'ōdē; wā, hē<sup>misa</sup> lēgemē qa lēgem<sup>sēs</sup> ts'ōx<sup>lema</sup>, yix xūnōkwās Q'ēx'sēsēlasē. Wā, laem<sup>flaē</sup> lēgemg'elxlāłax *Āmax'āg'ila* qa lēgem<sup>sa</sup> bābagūmē. Wā, hēx'<sup>idaem</sup>lāwisē Q'ūmx'ōdē p'es<sup>ētsa</sup> sek'<sup>lax</sup>sōkwē p'elxelasgem lāxa mōsgemak'ūsē <sup>é</sup>nā<sup>ne</sup>mēmāsa. Wā, laem<sup>flaē</sup> hēem sēnatē *Āmax'āg'īlaxēs* xūnōkwē. Wā, k'<sup>les</sup>lat<sup>la</sup> gāłaxs lāa<sup>l</sup> ēt'ēd xūngwadē Q'ēx'sēsēlasasa bābagūmē. Wā, hēx'<sup>idaem</sup>lāwisē Q'ūmx'īlag'īlisē lā<sup>l</sup> wāwalqālasa mamōx<sup>sōkūlasa</sup> sek'<sup>la</sup> p'elxelasgem lāxēs negūmpē Q'ūmx'ōdē; wā, hē<sup>misa</sup> lēgemē qa lēgem<sup>sēs</sup> ts'ōx<sup>lema</sup>. Wā, laem<sup>flaē</sup> lēgemg'elxlāłax *Ōmag'īlisē*. Wā, hēx'<sup>idaem</sup>laxaāwisē Q'ūmx'ōdē p'es<sup>ētsa</sup> mamōx<sup>sokūlasa</sup> sek'<sup>la</sup> p'elxelasgem lāxēs <sup>é</sup>ne<sup>mēmota</sup> *éwālasē*. Wā, laem hēem sēnatsēs ālē xūnōkwē *Ōmag'īlisē*. Wā, laem<sup>flaē</sup> <sup>é</sup>yax<sup>semē</sup> nāqa<sup>yas</sup> Q'ūmx'īlag'īlisē qa
- 5 gwēx'<sup>idaasasēs</sup> negūmpē Q'ūmx'ōdē, qaxs laē hē p'esase<sup>wēs</sup> <sup>é</sup>ne<sup>mēmota</sup> *éwālasē*, yix <sup>é</sup>ne<sup>māx'isaē</sup> Q'ūmx'ōdē lō<sup>é</sup> k'<sup>lōtāxa</sup> <sup>é</sup>mamōx<sup>sokūlasa</sup> sek'<sup>la</sup> p'elxelasgem wāwalqālayōs lāxēs negūmpē. Wā, hē<sup>mis</sup> max<sup>ts'ōlems</sup> Q'ūmx'īlag'īlisē lāg'īlas wātaxōdxēs

Q!üm̄x'ilag'ilis (II 8) was ashamed, and took away his princess Q!ëx'sēsēlas (III 7), and she went home with her two children, 10  
 Āmax'āg'ila (IV 5) and his younger brother Ōmag'ilis (IV 6). Q!üm̄x'ōd (III 1) did not say anything about the doings of his wife. Then | his head wife, Wāwalaxelag'īlak<sup>u</sup> (III 6), spoke first, and | said, "Don't let your father-in-law Q!üm̄x'ilag'ilis (II 8) make you 15  
 ridiculous by what | he has done with your former wife. Go and marry the princess of the | chief of the great numaym G'ëxsemx'- 15  
 sanal of the Koskimo, | T!agwisilayugwa (III 8), the princess of Qwax'ila (II 9), for he has many privileges | and names." Thus she said. Q!üm̄x'ōd (III 1) | agreed at once to what his wife Wāwalaxelag'īlak<sup>u</sup> (III 6) had said. | Then he said they would call his 20  
 numaym 'wālas. || His wife told him to go ahead, and Q!üm̄x'od 20  
 (III 1) himself | called his numaym the 'wālas. At once they all | came into his house; and when they were in, Q!üm̄x'ōd (III 1) told them what his wife had said, that she wished him to go and | marry 25  
 T!agwisilayugwa (III 8), the princess of Qwax'ila (II 9), the chief of the || great numaym G'ëxsemx'-sanal of the Koskimo. Thus he 25  
 said. | Immediately the whole numaym agreed to what he said. | Then one of his numaym said, "Let us | treat our chief Q!üm̄x'od 30  
 (III 1) like a chief, and let us | help him, and give him property to pay the marriage money!" After he had said so, he went out of the 30

k'ledēlē Q!ëx'sēsēlasē. Wā, g'āx'EM'laē nā'nak<sup>u</sup> LE<sup>u</sup>wis ma'fōkwē 10  
 sāsema, yix Āmax'āg'ila LE<sup>u</sup>wis ts!ā'yē Ōmag'ilisē. Wā, k'leās'el 10  
 wāldems Q!üm̄x'ōdē qa gwëx'idaasasēs GENEMX'dē. Wā, lā'laxāc  
 hēEM gr'il yāq'leg'a'lē gëk'imalilāsē Wāwalaxelag'īlakwē. Wā, lā-  
 'laē 'nëk'a: "Gwāla aemlayōs negūmpaē Q!üm̄x'ilag'ilisa qaēs  
 gwëx'idaasaxēs GENEMX'dāōs qaēs lālag'aōs gāgak'lax k'ledēlas  
 g'igāma'yasa 'wālasē 'nëmēmotaxa G'ëxsemx'-sanalasa (Gōsg'imoqxwē 15  
 lāx T!agwisilayugwa k'ledēlas Qwax'ila. qaxs ōgūqalaēs k'lek'le-  
 s'owē LE<sup>u</sup>wis lēLEGEMē," 'nëx'laē. Wā, hëx'idaem'lāwisē Q!üm̄-  
 x'ōdē ëx'ak'ex wāldemasēs GENEMē Wāwalaxalag'īlakwē. Wā,  
 laem'laē 'nëx' qaēs lēlts'ōdëxēs 'nëmēmota 'wālasē. Wā, hëx'idaem'lāwisē 20  
 GENEMAS wāxaq. Wā, xamag'ilil'EM'lāwisē Q!üm̄x'ōdē 20  
 la lē'lālxēs 'nëmēmota 'wālasē. Wā, hëx'idaem'lāwisē g'āx'wī'la  
 hōgwīla lāx g'ōkwās. Wā, g'il'EM'lāwisē g'āx'wī'laōLëXS lā'la  
 nōgē Q!üm̄x'ōdās wāldemasēs GENEMē lāxēs 'nëk'!ēnā'yē, qa lās  
 gāgak'lax T!agwisilayugwa lāx k'ledēlas Qwax'ila. g'igāma'yasa  
 'wālasē 'nëmēmotasa G'ëxsemx'-sanalasa (Gōsg'imoqxwē, 'nëx'laē. 25  
 Wā, hëx'idaem'lāwisē 'nāxwa ëx'ak'ē 'nëmēmotasëx wāldimas.  
 Wā, lā'laē yāq'leg'a'lē grayōlē lālx 'nëmēmotas: "Wëg'adzāx'ins  
 g'āg'ëxsilaxENS g'igāma'yëx lāxōx Q!üm̄x'ōdëx, qENS wāg'i g'ōx-  
 wideq" qENS p!edzēlalag'iq", qa qadzēlayosōx." 'nëx' lāëXS lā'la  
 lāwēlsa lāx g'ōkwās Q!üm̄x'ōdē. Wilax<sup>u</sup>dze'lae gālxS g'axāc a- 30

- 30 house of Q!üm̄x'ōd (III 1); and he did not stay away long before he came in again, carrying a pair of blankets, which he gave out of kindness to his chief Q!üm̄x'ōd (III 1). Then all the men did the same as had been done by him, for they wanted the father-in-law of Q!üm̄x'ōd (III 1), Q!üm̄x'ilag'ilis (II 8), to know about it and
- 35 to feel sore because he had taken away his princess Q!ēx'sēsēlas (III 7). Then Q!üm̄x'ilag'ilis (II 8) was really ashamed when he knew that his son-in-law Q!üm̄x'ōd (III 1) had said that he did not want to see his children. After they had finished speaking, they went out; and at daylight, in the morning, those who were to pay the marriage money for T!agwisilayugwa (III 8), the princess of Qwax'ila (II 9), started, for the village of the Koskimo was at Nāts!ēnxdem. The Nāk!wax'da<sup>ex</sup> went around Cape Scott, using four large traveling-canoes. It took them two days. Then they arrived at the village of the Koskimo, Nāts!ēnxdem. Immediately when
- 45 they arrived, they paid the marriage money; and after they had paid the marriage money, Qwax'ila (II 9) stood up outside of his long house, carrying ten sea-otter skins. He turned his face toward the house, and called his princess T!agwisilayugwa (III 8) to come and stand by his side; and when she was standing by his
- 50 side, he put down the ten sea-otter skins in front of his princess T!agwisilayugwa (III 8). Then he turned toward the Nāk!wax'da<sup>ex</sup>, who had paid the marriage price, and who were sitting
- 31 daaqa lelqelaxa <sup>ε</sup>nēm̄xsa p!ēlxēlasgema, qa<sup>ε</sup>s ēaxk!ēgra<sup>ε</sup>lēs lāxēs g'igāma<sup>ε</sup>yē Q!üm̄x'ōdē. Wā, lā<sup>ε</sup>lāē <sup>ε</sup>nāxwāem<sup>ε</sup>el hayōg'aya <sup>ε</sup>nāxwā bēbēgwānem̄x gwēx'idaasas, qaxs ts!āts!ēlwaāē, qa lās q!ālē nēgūmpdās Q!üm̄x'ōdē, yix Q!üm̄x'ilag'ilisē, qa ts!ix'ilēs nāqa'yas qaēs
- 35 laēna<sup>ε</sup>yē wātaxōdxēs k'lēdēlē Q!ēx'sēsēlasē. Wā, ālaem<sup>ε</sup>lāwisē māx'ts!ē Q!üm̄x'ilag'ilisē, qaxs lā<sup>ε</sup>l q!ālax wāldemasēs nēgūmplē Q!üm̄x'ōdāxs, <sup>ε</sup>nēk'aaxs k'lēsaē la ētlēd la āx<sup>ε</sup>ēxsdxēs sāsemē. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē gwālē wāldemas, lā<sup>ε</sup>l hōqūwēlsa. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē <sup>ε</sup>nāx'ida xā gāulāxs lā<sup>ε</sup>l ālēx<sup>ε</sup>widēda qadzēlalax T!agwisila-
- 40 yugwa lāx k'lēdēlas Qwax'ila yix hāaēl g'ōkūlatsa Gōsgrimo<sup>ε</sup>wē Nāts!ēnxdemē. Wā, laem<sup>ε</sup>lāē ēwaxsdēx Ts!ēqomafya Nāk!wax'da<sup>ε</sup>xwē yūyaselaxa mōts!aqē āwā xwāxwāk'lūna. Wā, āem<sup>ε</sup>lāwisē xa<sup>ε</sup>mōyoxs lā<sup>ε</sup>l lāg'aa lāx g'ōkūlasasa Gōsgrimo<sup>ε</sup>wē lāx Nāts!ēnxdemē. Wā, hēx'idaem<sup>ε</sup>lāwisē qādzēl'ida, yixs lā<sup>ε</sup>l lāg'aa,
- 45 wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē gwāla qādzēlaxs g'āxaalas Qwax'ila lāx<sup>ε</sup>wēls lāx L!āsanā<sup>ε</sup>yasēs g'ildēl g'ōkwa dālaxa lastowē q!āsa. Wā, lā<sup>ε</sup>lāē gwēgēm̄x'fid lāxēs g'ōkwē, qa<sup>ε</sup>s lē<sup>ε</sup>lalēxēs k'lēdēlē T!agwisilayugwa, qa g'āxēs lā<sup>ε</sup>wenots!ēlaseq. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē g'āxē k'lēdēlas lāwenots!ēlsaqēxs lā<sup>ε</sup>l mōgwaēlsaxa lastowē q!āsa lāx
- 50 nēqemālasasēs k'lēdēlē T!agwisilayugwa. Wā, lā<sup>ε</sup>lāē gwēgēm̄x'fid lāxa qadzēlēlēlaxa Nāk!wax'da<sup>ε</sup>xwaxs hē<sup>ε</sup>maē ālēs k'lūdzexsāla

in their canoes. Then he spoke, and said, | "Now, Chief Q'üm̄x'öd (III 1), look at your wife! | Now she will go to you, son-in-law Q'üm̄x'öd (III 1), and these ten [canoe-mat] | sea-otter skins, and the 55 sea-lion house-dish, and the sea-otter house-dish to eat out of, and the whale house-dish to eat out of, and the sea-monster house-dish to eat out of in your house, | son-in-law Q'üm̄x'öd (III 1); and your princess' name | shall be Döxülkwí'lak" (IV 3); and your name shall be || Walálag'í'lak" (III 1), son-in-law Q'üm̄x'öd (III 1). That 60 is all," | he said. Then he spoke again, and said, | "Now, come and warm yourselves in my house, son-in-law, and your tribe!" | Thus he said. At once the Nāk'wax'da'x" went ashore out of | their canoes, and they went into the house of Qwax'ila (II 9). Immedi- 65 ately he gave them to eat; and after they had finished, | Qwax'ila (II 9) spoke, and said, "O son-in-law Q'üm̄x'öd (III 1), listen to me! Your wife wants this | house to go to you. Its name is L'ēXL'ēxāgem (Aurora-Face). And also what is in it, the | nonlem and the mosquito-dance will go to you, son-in-law; and | its name, 70 G'ixg'aqelag'ilis, and the land-otter dance and | its name Hāwālelalemē, and the scattering-dance and | its name X'its'ax'ilasōgwi'elax", and the grizzly bear and its name Nandzē; and that is all, son-in-law | Q'üm̄x'öd (III 1)." Then Q'üm̄x'öd (III 1) really

lāxēs yaē'yatslē. Wā, lā'laē yāq'ēg'a'la. Wā, lā'laē 'nēk'a: "Wē- 52 g'a, dōqwalax g'īgāmē Q'üm̄x'ōdā lāxg'as genemg'ōs. Wā, laem-xaak' lāl lōl, negūmp Q'üm̄x'ōdā, lōgwa lastok' lē'waxsēsek' q'āsa, lōgwa ha'maats'lāk' L'ēxenk' lōqūlila, lōgwa q'āsak' ha- 55 'maats'lāk' lōqūlila, lōgwa g'we'yimk' ha'maats'lāk' lōqūlila, lōgwa hānaq'tets'lāk' ha'maats'lāk' lōqūlila, qa ha'maats'lē lāxēs g'ōxwāōs, negūmp Q'üm̄x'ōdā. Wā, hē'misa lēgemē qa lēgemitsēs k'ledē-hāōs. La'mē lēgadelts Dōxülkwí'lakwē. Wā, la'mēts lēgadelts Walálag'í'lakwē, negūmp Q'üm̄x'ōdā. Wā, laem 'wí'la lāxēq," 60 'nēx'laē. Wā, lā'laē ēdzaqwa yāq'ēg'a'la. Wā, lā'laē 'nēk'a: "Wā, gēlag'a telt'sla lāxg'in g'ōxwík', negūmp, lē'wōs g'ōkwaōta-qōs," 'nēx'laē. Wā, hēx'idaem'lāwisē 'wí'la hōx'wiltāwēda Nā-k'wax'da'xwē lāxēs yaē'yatslē, qa's lū hōgwil. lāx g'ōkwas Qwax'ila. Wā, hēx'idaem'lāwisē yīnēsase'wa. Wā, g'il'em'lāwisē gwāla lāa'lasē 65 Qwax'ila yāq'ēg'a'la. Wā, lā'laē 'nēk'a: "'ya, negūmp Q'üm̄x'ōdā, wāentsōs hōlēla g'āxen. X'ēxsdaōx genemaqōs, qa hāōs g'ōxwēx laōlxwo lēgadāxs L'ēXL'ēxāgem. Wā, hē'mīsō g'aclēx lāq'xō nōnlemēx, la'mōsōx lāl laōl, negūmpxō q'ēq'lēlālēx; wā, hē'mōs lēgemltsoxwē G'ixg'aqelag'ilisē; hē'mēsō hāwālelalē; wā, hē'mōs 70 lēgemltsoxwē Hāwālelalemā'yē; hē'mēsō gwēlgwēlawatē; wā, hē'mōsa lēgemltsoxwē X'its'ax'ilasōgwi'elaxwē; hē'mēsō nanx; wā, hē'mōs lēgemltsoxwē Nandzē. Wā, lawisla 'wí'la, negūmp Q'üm̄x'ōdā." Wā, laem'laē ālak'lala mō'lē Q'üm̄x'ōdās, qaxs

† The following speeches are in the Koskimo dialect.

75 thanked him. This was the first nōnlem. It is different from the dances of the Nāk!wax'da<sup>ex</sup>, and came from the Koskimo. It was obtained through marriage | by Q!ūmx'ōd (III 1) from Qwax'ila (II 9). Then they spoke seeretly to the | Nāk!wax'da<sup>ex</sup> about the nōnlem and the other dances, for none of them knew | how they were used by  
 80 the Koskimo. Then Q!ūmx'ōd (III 1) told | his wife T!agwisilayugwa (III 8) what his tribe said, | and immediately T!agwisilayugwa (III 8) told her father Qwax'ila (II 9). Therefore | Qwax'ila (II 9) called the Koskimo into his house; and | when they were all inside, Qwax'ila (II 9) arose and | spoke. He said, "Now look, son-in-law  
 85 Q!ūmx'ōd (III 1)! || Now all the Koskimo have come in to take care of the | supernatural power of the nōnlem. Now look at it, Nāk!wax'da<sup>ex</sup>!" | Thus he said. Then the sound of whistling appeared on the roof of the house. He had not | spoken a long time before he stopped. Then | the nephew of Q!ūmx'ōd (III 1) and  
 90 three others disappeared. The name of the nephew of || Q!ūmx'ōd was K'!ēsoyak'ilis<sup>1</sup> (IV 10); and when they had all | disappeared, the Koskimo sang the four songs | of the nōnlem. They stayed away for four days. | Then they caught K'!ēsoyak'ilis (IV 10) and the other three. | K'!ēsoyak'ilis (IV 10) was now Mosquito-Dancer, and ||  
 95 G'ixg'aqelag'ilis was his name now. Another one was Land-Otter-Dancer, and | his name was Hāwālelalem<sup>ε</sup>. He was a substitute

75 hē<sup>ε</sup>maē ālēš g'il lāla nōnlemē, lē<sup>ε</sup>wē ōgūqāfa lēlāēdes lāxa Nāk!wax'da<sup>ex</sup>wē, g'āx'īd lāxa Gōsg'imoḡwē. Wā, laem geg'adānemē Q!ūmx'ōdāq lāx Qwax'ila. Wā, lā<sup>ε</sup>lāē wūnwūnōsa q!ēq!ēyōda Nāk!wax'da<sup>ex</sup>wasa nōnlemē lē<sup>ε</sup>wis lēlaaidē, qaxs k'!ēsaē q!ālelax gwayi<sup>l</sup>lālasasa Gōsg'imoḡwaxs aāxsilaaq. Wā, lā<sup>ε</sup>lāē nēlē Q!ūmx'ō-  
 80 dāxēs genemē T!agwisilayugwās wāldemasēs g'ōkūlotē. Wā, hēx'īdaem<sup>l</sup>lāwisē nēlā T!agwisilayugwāxēs ōmpē Qwax'ila, lāg'ilalās lēltslōdē Qwax'ilāxa Gōsg'imoḡwē qa g'āxēs <sup>ε</sup>wī<sup>l</sup>lāēlela lāx g'ōkwās. Wā, g'il<sup>ε</sup>em<sup>l</sup>lāwisē g'āx <sup>ε</sup>wīlāēlexs lā<sup>l</sup> lāx<sup>ε</sup>ūlilē Qwax'ila, qa<sup>s</sup> yāq!ēg'a<sup>l</sup>lē, qa<sup>s</sup> <sup>ε</sup>nēk'ē: "Wālag'a dōqwalalex, negūmp Q!ūmx'ōdā,  
 85 g'āx<sup>ε</sup>emxaax' <sup>ε</sup>wī<sup>l</sup>lāēlalg'a Gōsg'imoḡwūk' nānawax<sup>u</sup>silalxwō <sup>ε</sup>nawalaxwaxs nōnlemā. Wālag'ila dōqwalalex Nāk!wax'da<sup>ex</sup>wā," <sup>ε</sup>nēx<sup>ε</sup>laexs g'āxaasē tsōkwāsa dzēts!ala lāx ōgwāsasa g'ōkwē. K'!ēs-<sup>ε</sup>latlē ālaem gēdzaqwaxs lā<sup>l</sup> q!wē<sup>ε</sup>ēda. Wā, laem<sup>l</sup>lāē x'īs<sup>ε</sup>dē lōlēyas Q!ūmx'ōdē, hē<sup>ε</sup>misa yūdukwē ōgū<sup>ε</sup>la lāq. Hēn<sup>ε</sup>el lōlēš  
 90 Q!ūmx'ōdēda lēgadās K'!ēsoyak'ilisē. Wā, g'il<sup>ε</sup>em<sup>l</sup>lāwisē <sup>ε</sup>nāxwa x'īs<sup>ε</sup>dexs lā<sup>l</sup> dēnx<sup>ε</sup>īdayuwēda mōsgemē nōnlemk'!āla q!emq!em-<sup>ε</sup>dema, yīsa Gōsg'imoḡwē. Wā, lā<sup>ε</sup>lāē mōp!enxwā<sup>s</sup>ē <sup>ε</sup>nālāsa x'īsālāxs lā<sup>l</sup> k'īmīyase<sup>ε</sup>wa yīx K'!ēsoyak'ilisē lē<sup>ε</sup>wa ōgū<sup>ε</sup>la lāq, xa yūdukwē. Wā, laem<sup>l</sup>lāē q!ēq!ēlelālē K'!ēsoyak'ilisē. Wā, laem<sup>l</sup>lāē lēgades  
 95 G'ixg'aqelag'ilisē. Wā, lā<sup>ε</sup>lāē hāwālelāla <sup>ε</sup>nēmōkwē. Wā, lā<sup>ε</sup>lāē lēgades Hāwālelālema<sup>ε</sup>yē. Wā, laem<sup>l</sup>lāē mēx<sup>u</sup>stālē lēlelgemlilasa-

<sup>1</sup> See p. 1075.



for Lēlēgēmīlas (IV 4), | who was to be Land-Otter-Dancer for 9  
 this is a great dance. The land-otter dance is the same in the nōnem  
 as the | hāmats!a is in the winter dance, and | therefore Q'ūmx'ōd  
 (III 1) wished his son Lēlēgēmīlas (IV 4) | to be Land-Otter 700  
 Dancer, because he had stayed at home with his mother Wāwalaxela'ē-  
 'lak<sup>u</sup> (III 6). | Therefore he had to have a substitute; and a substi-  
 tute also danced the scattering-dance for the | daughter of Q'ūmx'ōd,  
 Qwāx'ilal (IV 3). The name of the dancer was X'its!ax'ilasogwi-  
 'lak<sup>u</sup>. | The scattering-dancer is the same in the nōnem | as the  
 māmaq!a is in the winter dance, for it is taken care of by chiefs of  
 high rank. Therefore || Q'ūmx'ōd (III 1) wished his princess to 5  
 have this dance. Another one was grizzly-bear dancer, and his  
 name was Nandzē; and the name given by Qwax'ila (II 9) in mar-  
 riage to Q'ūmx'ōd (III 1) was L.lālewelsela (III 1) for the nōnem.  
 Qwax'ila (II 9) also gave a second name to Q'ūmx'ōd (III 1) | for the  
 secular season, Walālag'īlak<sup>u</sup> (III 1), and also the nōnem name  
 L.lālewelsela (III 1). The shredded cedar-bark of the head-ring 10  
 and neck-ring of the dancers and of all the Koskimo is white, when  
 they are initiated by the supernatural power of the nōnem. For  
 four | days they wore cedar-bark on their heads; and after four  
 days they put it off. || Qwax'ila (II 9) also gave as a marriage gift 15  
 many dentalia and cedar-bark blankets to his | son-in-law Q'ūmx'ōd  
 (III 1). L.lālewelsela (III 1) gave these away to the | Koskimo.

xa la hāwālelala, qaxs 'wālasaē lāda, yixs 'nemāx'isaē lē'wa 97  
 hāmats!a lāxa ts!ēts!ēqaxa hāwālelalē lāxa nōnemē. Wā, hē'mis  
 lāg'ilas Q'ūmx'ōdē 'nēx' qa hēsēs bēgwānemē xūnōkwē Lēlēgēmīlasē  
 hāwālelala, qaxs āmlēxwāē lē'wis ābēmpē Wāwalaxelag'īlakwē, 700  
 lāg'īlas mēx'stāle. Wā, lāxāē mēx'stā'ya gwēlgwēlawatas!ēdāqē  
 xūnōx's Q'ūmx'ōdē, yix Qwāx'ilalē, yixs lēgadaas X'its!ax'ilasō-  
 gwi'lakwē. Wā, laemxāē 'nemāx'isa gwēlgwēlawatē lāxa nōnemē  
 lē'wa māmaq!a lāxa ts!ēts!ēqa, yixs awilax'silakwāē, lāg'ilas Q'ūm-  
 x'ōdē 'nēx' qa hēsēs k'lēdēlē Qwāx'ilalē lādēnux'. Wā, la nāna 5  
 'nemōkwē; wā, laem'laē lēgades Nandzē. Wā, lā'laē lēgēm'elx!ā-  
 laxāē Qwax'ilāx L.lālewelsela qa lēgēms Q'ūmx'ōdē lāxa nōnemē,  
 yixs lāa'l mā!tsemē lēgēm'elx!ā'yas Qwax'ila lō' Walālag'īlakwē  
 qa lēgēms Q'ūmx'ōdē lāxa bāxūsē. Wā, hē'misēs nōnemx!ayowē,  
 L.lālewelsela. Wā, laem'laē qwāx'sā yixa k'ādzekwē, yix qex'i 10  
 mā'yas lē'wis qēnxawā'ya yaēxwa. lē'wa 'nāxwa Gōsg'imoḡwaxs  
 g'ālaē lāsgēmsa 'nawālakwasa nōnemē. Wā, lā'laē mōp!ēnxwā'sē  
 'nālās qēqēx'imālaxa k'ādzekwē. Wā, hēx'ida'mēsē gwal qēqēx'i-  
 malaxa k'ādzekwaxs lāa'l mōp!ēnxwā'sē 'nālās, wā, laem'laē  
 Qwax'ila wāwalqālasa q'ōnemē ālela lē'wa k'ēk'lobawāsē lāxēs 15  
 nēgūmpē Q'ūmx'ōdē. Wā, hē'mis la p!ēsēdayōwē L.lālewelselaxa  
 Gōsg'imoḡwē.

Now for a while we shall stop calling him Q'ūmx'ōd (III 1),  
 20 because he is using the nōnlem name l.lālewelsela (III 1). || After  
 the nōnlem was over, Q'ūmx'ōd (III 1) for a time stopped having the  
 name l.lālewelsela (III 1); | for only when one of his people showed  
 the nōnlem was he called l.lālewelsela (III 1), | in the same way as is  
 done in the winter dance; for they change their | names when the  
 winter dance begins, and they do the same with the nōnlem. | Then  
 25 they change their names, and take the nōnlem names; and || the  
 names of the men who gave the nōnlem were l.lālewelsela, Q'ēxē-  
 tasōē, Qwā'yōlelas, and Neg'ā, because, that you may know that the  
 names | of the winter dance, of the nōnlem, and of the secular season  
 are quite different. I just wanted | to talk about this. |

Now, in the morning, daylight came; and Q'ūmx'ōd (III 1), and  
 30 his || wife T'lagwisilayugwa (III 8), and the Nāk'wax'da'xw, made  
 ready to go home. | When they arrived at Tēgūxstē in the evening,  
 Q'ūmx'ōd (III 1) asked his wife T'lagwisilayugwa (III 8) for | what  
 he was thinking of. He wished his princess | Qwāx'ilal (IV 3) and  
 35 his prince Lēlēgemlilas (IV 4) to disappear, because || he wanted to  
 give a nōnlem; and his wife T'lagwisilayugwa (III 8) told him to go  
 ahead. | After they had finished talking, they left their canoe | and  
 went into the house of Q'ūmx'ōd (III 1). Immediately | his head  
 wife, Wāwalaxelag'īlak<sup>u</sup> (III 6), gave to eat to her husband

18 Wā, la<sup>m</sup>ens yāwas'īd gwāl lēqelas Q'ūmx'ōdē lāq, qaxs lē<sup>m</sup>maē  
 nōnlemxlāx l.lālewelsela. Wā, laem gwāla nōnlem lāxēq. Wā,  
 20 laemxaāwisē gwāl yāwas'īd lēgadē Q'ūmx'ōdās l.lālewelsela, qaxs  
 g'īl<sup>m</sup>maē nōnlemlē g'ayōlē lāx g'ōkūlotas. Wā, la lēqelasōs l.lāle-  
 welsela hē gwēx'sa ts'lēts'lēqāxs hēx'īda<sup>m</sup>maē l.lāyoxlāxēs lēlēge-  
 mas g'ālaē ts'lēts'lēx'ēda. Wā, hēemxaāwisē gwēg'ilag'ila nōnlemē,  
 hēx'īda<sup>m</sup>maē l.lāyoxlāxēs nōnlemxlāyowē lēlēgema, yixs hē<sup>m</sup>maē  
 25 lēlēgema yāwix'ilasa nōnlemē l.lālewelsela, lōē Q'ēxētase<sup>w</sup>wē, lōē  
 Qwā'yōlelas, lōē Neg'ā, qa<sup>s</sup> q'lālaōsaqēxs k'lēsaē lāwagālē lēlēge-  
 masa ts'lēts'lēqa lē<sup>w</sup>wa nōnlemē lē<sup>w</sup>wa bāxūsē. Ā<sup>m</sup>em<sup>n</sup>ēx' qem  
 gwāgwēx'sex'ēidē lāq.

Wā, laem<sup>l</sup>laē<sup>n</sup> nāx'ēidxa gaālāxs lāa<sup>l</sup> xwāna<sup>l</sup>īdē Q'ūmx'ōdē lē<sup>w</sup>wis  
 30 genemē T'lagwisilayugwa lē<sup>w</sup>wa Nāk'wax'da'xwē, qa<sup>s</sup> g'āxē nā<sup>n</sup>na-  
 kwa. Wā, g'āx'īlaē līg'aa lāx Tēgūxsta<sup>y</sup>yaxa la dzāqwa. Wā, hēx'ēi-  
 daem<sup>l</sup>lāwisē Q'ūmx'ōdē āxk'īlāxēs genemē T'lagwisilayugwa qa  
 gwālaasasēs nāqa'yē, ēyixs ēnēk'āē qa hēx'īdag'āfēmēs x'īs'īdē k'lē-  
 dēlasē Qwāx'ilalē lē<sup>w</sup>wis lāwūlgāma<sup>y</sup>yē Lēlēgemlilasē, qaxs lē<sup>m</sup>maē  
 35 ēnēx' qa<sup>s</sup> nōnlemē. Wā, lā<sup>l</sup>laē āem wāxē genemasē T'lagwisilayugwa.  
 Wā, g'īl<sup>m</sup>em<sup>l</sup>lāwisē gwālē waldemasēxs lāa<sup>l</sup> hōx'wūltā lāxēs yā<sup>y</sup>ya-  
 ts'lē, qa<sup>s</sup> lā hōgwīl lāx g'ōkwās Q'ūmx'ōdē. Wā, hēx'ēidaem<sup>l</sup>lāwisē  
 gēk'īmālilasē Wāwalaxelag'īlakwē l.lēxwila qaēs lā<sup>w</sup>wūnemē Q'ūm-

Q!üm̄x'öd (III 1) | and to his new wife T!agwisilayugwa (III 8) and  
 as soon as || they had eaten, Q!üm̄x'öd (III 1) told Wāwalaxelag'īlak<sup>u</sup> (III 6) his | wish that the supernatural power of the nōnlem  
 should come into his house, and that | their two children, Qwax'īlal  
 (IV 3) and her brother Lēlēgēmlīlas (IV 4), | and also two of his  
 nephews, should disappear. | Wāwalaxelag'īlak<sup>u</sup> (III 6) told him to  
 go ahead, and || Q!üm̄x'öd (III 1) called his numaym, the <sup>ε</sup>wālas, to  
 come into | his house; and when they were in, Q!üm̄x'öd (III 1)  
 spoke, | and said, "This is why I called you, numaym <sup>ε</sup>wālas, that  
 the supernatural power of the nōnlem should come, and that  
 Qwax'īlal (IV 3) and Lēlēgēmlīlas (IV 4), and my nephew  
 K'lesoyak'īlis || (IV 10) here, should disappear, and also his younger  
 brother Hāmdzid (IV 11)." Four were | named by him. When he  
 stopped speaking, the numaym told him to go ahead. | Then the  
 supernatural power of the nōnlem sounded on the | roof of the house;  
 and the four disappeared, | and they did what they had seen done by  
 the Koskimo. Then || he gave away the ten sea-otter skins to the  
 Nāk!wax'da<sup>x</sup><sup>u</sup>, and his | four dancers used the nōnlem names.  
 When he had done, | Qwax'īla (II 9) gave as a marriage gift many  
 seals, and then Q!üm̄x'od (III 1) | put them into the four house-  
 dishes for the Nāk!wax'da<sup>x</sup><sup>u</sup>. Then | he changed the name of  
 Qwax'īlal (IV 3), and her name was Dōxūlkwi'īlak<sup>u</sup> (IV 3); and

x'ōdē LE<sup>ε</sup>wis a<sup>ε</sup>līlē GENEMē T!agwisilayugwa. Wā, g'il<sup>ε</sup>EM<sup>ε</sup>lāwisē  
 g'wāl L!EXWAXS lāa<sup>ε</sup>lāē Q!üm̄x'ōdē nēlax Wāwalaxelag'īlakwasēs  
 40 <sup>ε</sup>nēk'lēna<sup>ε</sup>yē, qa<sup>ε</sup>s g'āxēlāsaēs g'ōkwās <sup>ε</sup>nawālakwasa nōnLEMē. qa  
 x'īs<sup>ε</sup>dēsēs ma<sup>ε</sup>lōkwē sāsema yīx Qwax'īlalē LE<sup>ε</sup>wis wūq!wē Lēlēgē-  
 mlīlasē. Wā, hē<sup>ε</sup>mis ma<sup>ε</sup>lōx<sup>u</sup>lā g'ayōl lāx lōlālē<sup>ε</sup>yas. Wā, ā<sup>ε</sup>misē  
 hēx<sup>ε</sup>idam<sup>ε</sup>el wāxasōs Wāwalaxelag'īlakwē. Wā, hēx<sup>ε</sup>idaem<sup>ε</sup>lāwisē  
 Q!üm̄x'ōdē lēlts!ōdxēs <sup>ε</sup>NE<sup>ε</sup>mēmota <sup>ε</sup>wālasē, qa g'āxēs <sup>ε</sup>wī<sup>ε</sup>lāēLElā lāx  
 45 g'ōkwās. Wā, g'il<sup>ε</sup>EM<sup>ε</sup>lāwisē g'āx <sup>ε</sup>wī<sup>ε</sup>lāēLEXS lāa<sup>ε</sup>l yāq'ēg'a<sup>ε</sup>lē Q!üm-  
 x'ōdē. Wā, lā<sup>ε</sup>lāē <sup>ε</sup>nēk'a: "HēDEN Lē<sup>ε</sup>lālīlōL, <sup>ε</sup>NE<sup>ε</sup>mēmot. yōL  
<sup>ε</sup>wālas, qa wēgēs g'āxēLā <sup>ε</sup>nawālakwasa nōnLEMē, qa x'īs<sup>ε</sup>dēg'a  
 Qwax'īlalēK' lōgwa LēlēgēmlīlasēK' lōgwa lōlēg'īmlēg'a K'lesoya-  
 k'īlisēK'. Wā, hē<sup>ε</sup>misē ts'lā<sup>ε</sup>yasē Hāmdzidē." Wā, mōkwē lēx<sup>ε</sup>-  
 50 tsē<sup>ε</sup>wa. Wā, g'il<sup>ε</sup>EM<sup>ε</sup>lāwisē q!wē<sup>ε</sup>līdEXS lāa<sup>ε</sup>l āEM <sup>ε</sup>na<sup>ε</sup>x<sup>u</sup> wāxē  
<sup>ε</sup>NE<sup>ε</sup>mēmotas, qa wāg'īs. Wā, hēx<sup>ε</sup>idaem<sup>ε</sup>lāwisē hēk'lēg'a<sup>ε</sup>lē ōgwa-  
 sasa g'ōkwē, yīx <sup>ε</sup>nawālakwasa nōnLEMē. Wā, la<sup>ε</sup>mē x'īs<sup>ε</sup>dēda mōkwē.  
 Wā, la<sup>ε</sup>mēsē naqEMg'iltewēx gwēg'īlasasa Gōsg'imoxwē. Wā, laEM  
 p!ES'itsa lastowē q!āsa lāxa Nāk!wax'da<sup>x</sup>wē. Wā, laEM<sup>ε</sup>lāē lēx<sup>ε</sup>dēs  
 55 nōnōnLEMxlāyāsa mōkwē sēsenats. Wā, g'il<sup>ε</sup>mēsē gwālEXS lāa<sup>ε</sup>l wā-  
 walqālē Qwax'īlāsa q!ēNEMē mēgwata. Wā, laEM<sup>ε</sup>lāē Q!üm̄x'ōdē lēx<sup>ε</sup>-  
 ts!ōts lāxa mēwēXLA lōlēqūlīla qaxaēda Nāk!wax'da<sup>x</sup>wē. Wā, hē<sup>ε</sup>mis  
 la L'āyolaats Qwax'īlalē. Wā, laEM lēgades Dōxūlkwi'īlakwē. Wā,

- 60 Q!ūmx'ōd (III 1) changed his own name, and his name was Walālag'ielak' (III 1). | Now we shall stop calling him Q!ūmx'ōd (III 1), for his name was now | Walālag'ielak' (III 1). T!agwisilayugwa (III 8) had no children, | for she did not remain long having Walālag'ielak' (III 1) for her husband. Then she went home. |
- 65 Evidently on account of this Walālag'ielak' (III 1) felt badly, || because his wife had gone home. He became ill; | and he had not been ill a long time before he died. Immediately | Lēlelgemlilas (IV 4), the son of Walālag'ielak', | took the seat of his father, and he gave away property to the Nāk!wax'da<sup>ex</sup>. | He took the name Q!ūmx'ōd (IV 4) for his name, because his mind was sick on account
- 70 of || what Qwax'ila (II 9) had done when he took away quickly his princess T!agwisilayugwa (III 8). | He thought they had killed his father. Therefore | the Nāk!wax'da<sup>ex</sup> did not want the marriage names that | Qwax'ila (II 9) had given to the late Q!ūmx'ōd (III 1) to be used. Only | the four house-dishes and the nōnlem were kept
- 75 by the Nāk!wax'da<sup>ex</sup>. || And now they scattered among the Nāk!wax'da<sup>ex</sup>, and the | relatives of Q!ūmx'ōd (III 1) now all use the nōnlem. Now, | the numaym <sup>ewālas</sup> wished Q!ūmx'ōd (IV 4) to marry, and to forget | his grief on account of the death of his father. They | wanted Q!ūmx'ōd (IV 4) to marry Ōmaēli'elak' (IV 7), the
- 80 princess of the chief of the || numaym K<sup>wēkwaēnox</sup>, L<sup>ek'emaxōd</sup>

- 60 laemxaāwisē L!āyoxlā Q!ūmx'ōdē. Wā, laem lēgades Walālag'ielakwē. Wā, la<sup>em</sup> mens gwāl lēqelas Q!ūmx'ōdē liq, qaxs le<sup>maē</sup> lēgades Walālag'ielakwē. Wā, laem<sup>laē</sup> hēwāxa xūngwadex'īdē T!agwisilayugwa, qaxs k'lesāē gāla lā<sup>wades</sup> Walālag'ielakwaxs lā<sup>el</sup> nā<sup>nakwa</sup>.
- Wā, hēx'st!aak<sup>em</sup> lā<sup>wis</sup> la <sup>eyākogūlūdzems</sup> nāq<sup>ayas</sup> Walālag'ielakwē quēs genemaxs laē nā<sup>nakwa</sup>. Wā, la<sup>mē</sup> yāwas'īd qelxwalila. Wā, k'les'lat!a gaēl qelgwilexs lā<sup>el</sup> wik'!ex'ēda. Wā, hēx'īda<sup>mēsē</sup> Lēlelgemlilasē, yix begwānemē xūnōx<sup>des</sup> Walālagielax<sup>dē</sup> lāx'stōdxēs ōmpdē. Wā, laem p!es'īdxa Nāk!wax'da<sup>xwē</sup>. Wā, hēt!a āx'ētsōsē Q!ūmx'ōdē qa<sup>s</sup> lēgema. qaxs ts!ix'ilaēs nāq<sup>ayē</sup> qa
- 70 gwēx'īdaasas Qwax'ilāxs laē geyōl wātāxōdxēs k'lēdēlē T!agwisilayugwa. Wā, hē<sup>mis</sup> k'ōdēl g<sup>ayalatsēs</sup> ōmpdē. Wā, hē<sup>mis</sup> lāg'ilasa Nāk!wax'da<sup>xwē</sup> ē<sup>nēx</sup> qa ā<sup>mēs</sup> 'wīla k'leyāx'widē Lēlelgemg'elx!a<sup>ayasa</sup> g'igāma<sup>yē</sup> Qwax'ila lāx Q!ūmx'ōdex'dē. Wā, lēx'a<sup>mēs</sup> a<sup>xēlax</sup>'sa Nāk!wax'da<sup>xwa</sup> mowēxla lōlelqūlila lē<sup>wa</sup> nōnlemēxa la gwē<sup>īd</sup> lāxa Nāk!wax'da<sup>xwē</sup>, qaxs laē ē<sup>nāxwaem</sup> la āx<sup>nō</sup>gwadē lēlelā<sup>lās</sup> Q!ūmx'ōdex'dāsa nōnlemē. Wā, la<sup>mēsē</sup> ē<sup>nēk'ē</sup> ē<sup>nē</sup>mēmotasa <sup>ewālasē</sup>, qa geg'adēs Q!ūmx'ōdē, qa<sup>s</sup> layingemayōq<sup>xs</sup> ālāē qlāk'ax gwēx'īdaasasēs ōmpdē. Wā, hēt!a gwe<sup>yōs</sup> qa genems Q!ūmx'ōdē Ōmaēli'elakwē, yix k'lēdēlas g'igāma<sup>ayasa</sup>
- 80 ē<sup>nē</sup>mēmotasa K<sup>wēkwaēnoxwē</sup> lāx L<sup>ek'emaxōdē</sup>, yixs ālak'lalāē

(III 9), for he was the | head chief of the Gwawaēnox'. Then 81  
 Q!ūmx'ōd (IV 4) and his mother Wāwalaxelag'i'lak<sup>u</sup> (III 6), and  
 her | daughter Qwāx'ilal (IV 3) — for they did not let her be named |  
 Dōxülkwī'lak<sup>u</sup> (IV 3) — were told by his numaym 'wālas to go 85  
 ahead and do quickly what they were wishing. Then he was given  
 property by all | the Nāk!wax'da'x<sup>u</sup>, for there were five numaym in  
 all. | Each gave one pair of blankets to the | chief Q!ūmx'ōd (IV 4),  
 every man of the numayms, | as though he would wipe off his tears  
 with the pair of blankets, because he was still crying | for his past 90  
 father. After they had finished giving blankets, the | five numayms  
 of the Nāk!wax'da'x<sup>u</sup> got ready | to pay the marriage money for the  
 princess of LEK'EMAXōd (III 9), who was living in the village of the  
 Gwawaēnox<sup>u</sup> | at Hēgēms. When they arrived at Hēgēms, | they  
 paid the marriage money at once, while the Nāk!wax'da'x<sup>u</sup> remained  
 sitting || in their canoes. They had twenty-two large traveling- 95  
 canoes. | After they had paid the marriage money, LEK'EMAXōd  
 (III 9) | and his younger brother PENQŪLAS (III 10) came, holding in  
 each hand slaves, | each holding two by their hands as they came and  
 stood outside of the | house; and with them came their princess  
 Ōmaēli'lak<sup>u</sup> (IV 7), with || two female slaves. Ōmaēli'lak<sup>u</sup> (IV 7) stood 800  
 between her father, | LEK'EMAXōd (III 9) and her uncle PENQŪLAS

xamagemē g'igāma'yē LEK'EMAXōdāsa Gwawaēnoxwē. Wā, āmēsē 81  
 Q!ūmx'ōdē LE'wē ābempē Wāwalaxelag'i'lakwē LE'wis ts'edāqē  
 xūnōkwē Qwāx'ilalē, qaxs lē'maē k'lēs la hēq'lōlem lēgades Dō-  
 xülkwī'lakwē. Wā, āmēsē wāxaxēs 'nē'mēmota 'wālasē. qa wā-  
 g'ēs āem hali'lālxēs wāldēmē. Wā, la'mē p!Edzēlasō'sa 'nāxwa 85  
 Nāk!wax'da'xwa lāxēs sek!āsgemak!ūts'lēna'yē lāxēs 'nā'nē'mē-  
 mats'lēna'yē. Wā, laem p!Edzēlasa 'nal'nemxs p!Elxelasgem lāxa  
 g'igāma'yē Q!ūmx'ōdē lāxēs 'nā'nēmōk!wēna'yē begwānēna, yixs  
 'nēmāx'isāē lō' dēstōtsa 'nā'nemxsa p!Elxelasgem lāqēxs q!wūsaē  
 qaēs ōmpdē. Wā, g'il'mēsē gwāla p!Edzēlāxs laē hēx'ida'em xwā- 90  
 nal'ida 'wī'lēda sek!āsgemak!ūsē 'nā'nē'mēmatsa Nāk!wax'da'xwē.  
 qa's lā qadzēlax k'lēdēlas LEK'EMAXōdāxs hāē g'ōkūlaxa Gwa-  
 waēnoxwē āxās Hēgēmsē. Wā, g'il'mēsē lāg'aa lāx Hēgēmsaxs laē  
 hēx'idaem qādzēl'ida, yixs hē'maē ālēs k'lūdzexsalēla'yā Nāk!wax-  
 da'xwē lāxēs yaē'yats'lēxa hāma'its'lāqālā āl āwā xwāxwāk'lūna 95  
 yaē'yats'lēs. Wā, g'il'mēsē gwāla qadzēlāxs g'āxaē LEK'EMAXōdē  
 LE'wis ts'lā'yē PENQŪLASē 'wī'wax'sōlts!anālxaxa q'lāq!ek'o moēna'lō-  
 kwēs nēnexbalts!ānēs'waxs g'āxaē q!wūg'aels lāx l!āsanā'yasēs  
 g'ōkwē; wā, hē'misē k'lēdēlasē Ōmaēli'lakwē g'āx qāsemtsōsa ma-  
 lōkwē ts'edāq q'lāq!ek'ā. Wā, la lālexūlsē Ōmaēli'lakwaxēs ōmpē 800  
 LEK'EMAXōdē LE'wis q!lūlē'yē PENQŪLASē. Wā, ā'misla la āxsē-

- 2 (III 10). They | told the six slaves to stand in a row, facing seaward; and | when they all had turned seaward, PENqūlas (III 10), the | younger brother of LEK'EMaxōd (III 9), spoke, and asked
- 5 Q'ūmx'ōd (IV 4) to | take care, "because our princess (mine and my brother's) | has a heavy weight. Now, come, son-in-law Q'ūmx'ōd (IV 4), to your wife!" | Thus he said, and stopped speaking. Then Q'ūmx'ōd (IV 4) arose | in his canoe. PENqūlas (III 10) had told him to stand up | and listen to his words. Then PENqūlas (III 10)
- 10 asked Ōmaēli'lak<sup>u</sup> (IV 7) || to go to her husband with the six slaves. | Immediately three slaves went, one after another. | Ōmaēli'lak<sup>u</sup> (IV 7) followed close behind the three | slaves, and three other slaves followed Ōmaēli'lak<sup>u</sup> (IV 7). | They went down the beach into
- 15 the canoe of Q'ūmx'ōd (IV 4). || There they sat down, and Q'ūmx'ōd (IV 4) sat next | to his wife Ōmaēli'lak<sup>u</sup> (IV 7). Then PENqūlas (III 10) spoke again, | and said, "These six slaves are the marriage mat of our princess, | that the princess of Q'ūmx'ōd (IV 4) may not sit on the floor of your | house, son-in-law, when she goes in. Now,
- 20 this Dzōnoq'wa || house-dish, the wolf house-dish, the grizzly-bear house-dish, and the beaver | house-dish shall go. These are the house-dishes for Ōmaēli'lak<sup>u</sup>'s (IV 7) food, for all the tribes, | which are given by her father, Chief LEK'EMaxōd (III 9); and | you shall have this name, son-in-law. Your name shall be Q'ōmoqâ (IV 4),

- 2 <sup>ε</sup>wēda q'EL'lakwē q'lāq'EK'ō, qa denxūlsē l'lāL'asgemala. Wā, g'il-  
<sup>ε</sup>mēsē <sup>ε</sup>nāxwa la l'lāL'asgemālaxs laē yāq'eg'a'lē PENqūlasē, yix  
 ts'ā'yās LEK'EMaxōdē. Wā, la<sup>ε</sup>mē hāyā'l'ōlax Q'ūmx'ōdē qa yā-
- 5 L'āwēs, "qaxs gwagūntselilaqōs lāxg'a k'lēdēl'g'amū'x<sup>u</sup> l'ōgūn <sup>ε</sup>mem-  
 weyōtek'. Wā, gēlag'a, negūmp, Q'ūmx'ōdā lāxg'as gēnēng'ōs,"  
<sup>ε</sup>nēk'EXs laē q'wēl'ida. Wā, hēx'ida'mēsē Q'ūmx'ōdē lāx'ūLEXsa  
 lāxēs yā'yats'lē. Wā, lā āxsō qa's lāx'wūxsalē yis PENqūlasē,  
 qa's hōl'lēx wāldemas. Wā, la<sup>ε</sup>mē āk'lālē PENqūlasax Ōmaēli-
- 10 'lakwē, qa lālag'is lāxēs lā<sup>ε</sup>wūnemē LE<sup>ε</sup>wa q'EL'lakwē q'lāq'EK'ā.  
 Wā, hēx'ida'mēsē qās'idēda yūdukwē q'lāq'EK'owa denoxl'alaxs  
 laē qās'ida. Wā, lā qās'idē Ōmaēli'lakwē nēxwāXLaxa yūdukwē  
 q'lāq'EK'owa. Wā, lā ELXl'aya yūdukwē q'lāq'EK'ōx Ōmaēli'lakwaxs  
 laē hōqūnts'ēsēla, qa's lā hōx'walexs lāx yā'yats'lās Q'ūmx'ōdē.
- 15 qa's k'ūs'āLEXsē lāq. Wā, g'il'mēsē la k'wāk'lūg'alEXsē Q'ūmx'ōdē  
 LE<sup>ε</sup>wis gēNEMē Ōmaēli'lakwaxs laē ēdzaqwa yāq'eg'a'lē PENqūlasē.  
 Wā, lā <sup>ε</sup>nēk'a: "Yūem lē'waxsēsa k'lēdēl'agenuxwa q'EL'lakwēx  
 q'lāq'EK'ā, ālōx wūtalil'ōx k'lēdēl'axsg'a LEK'EMaxōdek' lāxēs  
 g'ōkwaōs, negūmp, qaxō laēLō. Wā, la<sup>ε</sup>mēsēk' lālg'a dzōnoq'wak'
- 20 lōqūlila, LE<sup>ε</sup>wa ālanemē lōqūlil LE<sup>ε</sup>wa nānē lōqūlil, LE<sup>ε</sup>wa ts'lāwē  
 lōqūlila. Hēem ha<sup>ε</sup>maats'ēsō Ōmaēli'lakwē qag'a <sup>ε</sup>nāxwaga lēlqwā-  
 lala'ya lāxg'as g'igāmēk' ōmpēg'a LEK'EMaxōdek'. Wā, hē'misa  
 lēgēmē qa's lēgēmōs, negūmp, laems lēgadelts Q'ōmoqā. Wā.


and | Qwāx'ilal (IV 3) shall be Ts'endegemg'ilak' (IV 3), and also this || house of my chief, which has a name. Now you shall have 25  
 the | house Wiwax'sem. The ends of the beams are wolves, and  
 the four posts are wolves, and | your dance shall be the great dance  
 from above, son-in-law; and in the winter dance your name shall be  
 G'ilgemalis (IV 4).'' | Thus he said. "That is all, son-in-law.  
 Now, come || warm yourself in the house of Lek'emaxōd (III 9), you 30  
 and your crew, son-in-law!" Thus he said. Then he stopped  
 speaking. Immediately the Nāk'wax'dax'u went ashore out of  
 their canoes; and when all were in the house, | Q'ūmx'ōd (IV 4) and  
 his wife went ashore and went in. Then Lek'emaxōd told Q'ūmx'ōd  
 (IV 4) and his wife Ōmaeli'lak'u (IV 7) to sit down in the rear of the  
 house. || Q'ūmx'ōd (IV 4) and his wife went | right on and sat 35  
 down. The | six slaves were still sitting in the canoe of Q'ūmx'ōd  
 (IV 4), watching it. Now LEK'EMAXŌD (III 9) gave dried salmon to  
 his son-in-law | and his crew, and as a second course he gave them  
 cinquefoil-roots; || and after he had given them to eat, LEK'EMAXŌD 40  
 (III 9) spoke, | and said, "Listen to me, chiefs of the Nāk'wax'dax'u!  
 I shall ask you to stay here for four days at HĒGEMS, | that I may get  
 ready the cargo for Ōmaeli'lak'u (IV 7).'' Thus he said, and stopped  
 speaking. | The Nāk'wax'dax'u agreed to what he said, and 45  
 LEK'EMAXŌD (III 9) sent his hunters to go hunting | many seals.

la'mēsē lēgadlē Qwāx'ilalas Ts'endegemg'ilakwē. Wā, hē'misa  
 g'ōkwē, yixg'a lēgadek' g'ōx'sen g'īgāmēk'. Wā, laems lāl g'ō- 25  
 gwadeltsg'a Wiwax'senk' g'ōkwa'nāxwaenk' ālanemg'a ōbāgrasg'a  
 k'ēk'ātēwēg'a lē'wa mōts!aqē lē'lāma'nāxwaem ēalanema. Wā,  
 laems'wālas'axax'u'lōl, negūmp. Hē'mēts lēgemlosē G'ilgemalisē  
 lāxa ts'lēts'leqa,"'nēk'ē. "Wā, yū'mōq, negūmp. Wā, gēlag'a  
 telts!a lāxg'a g'ōx'g'as LEK'EMAXŌDĒ lē'wōs k'wēmāqōs, negūmp." 30  
 'nēk'exs laē q'wēl'ida. Wā, hēx'ida'mēsē'nāxwa la hōx'wūltāwēda  
 Nāk'wax'daxwē laxēs yāē'yatslē. Wā, g'il'mēsē'wiflāēlens laē  
 Q'ūmx'ōdē lē'wē genemē hōx'wūltā laxēs yā'yatslē, qā's lā hō-  
 gwīla. Wā, la'mē'nēk'ē LEK'EMAXŌDĒ, qā lās k'wāk'lūgolēwalidē  
 Q'ūmx'ōdē lē'wis genemē Ōmaeli'lakwē. Wā, hē'nākūla'mēsē 35  
 Q'ūmx'ōdē lē'wis genemē Ōmaeli'lakwē, qā's lā k'lūs'alil lāq. Wā,  
 laemlē k'lūdzensalalayēda q'el'lōkwē q'lūq'lek'ō lāx yā'yatslas  
 Q'ūmx'ōdē q'lāq'lalālaq. Wā, la'mē yinēsē LEK'EMAXŌDĀXēs negūmp  
 lē'wis k'wēmē yīsa xa'masē. Wā, lā hēlōg'intsā t'lex'sōsē lāq.  
 Wā, g'il'mēsē gwāla yinēsasē'waxs laē yāq'leg'a'lē LEK'EMAXŌDĒ. 40  
 Wā, lā'nēk'a: "Wāentsōs hōlela g'āxen g'īg'īgāmēs Nāk'wax'dax'u.  
 Hēden wāldemla qā's mōp'enxwa'sēsēs'nālaōs yō lōx HĒGEMSx,  
 qen xwānalēlē qā memwālasōx Ōmaeli'lakwēx,"'nēk'exs laē q'wel-  
 'ida. Wā, ā'mēsē'nāxwa'ōx'ak'ēda Nāk'wax'daxwax wāldemas.  
 Wā, la'mē LEK'EMAXŌDĒ'yālaqasa hānhānl'ēnoxwē, qā lās mamē- 45

46 The hunters went out in the evening in eight canoes. They stayed  
away for three days. Then they came back home. They had one  
50 hundred and ten seals in their eight canoes. The hair of the seals  
was already singed off, and they were cut open. Then LEK'EMAXÖD  
(III 9) gave them as a marriage gift to his son-in-law Q'ÜMX'ÖD  
(IV 4), and also the feast name MENDESID (IV 4). "That is all  
now," said LEK'EMAXÖD (III 9) to Q'ÜMX'ÖD (IV 4). "Now, get  
55 ready to go home, son-in-law, with your wife." Thus said Chief  
LEK'EMAXÖD (III 9). Then the NÄK'WAX'DA<sup>EX</sup> got ready in the  
evening; and in the morning, when day came, they loaded their  
canoes, and put aboard the four house-dishes and the hundred and  
60 ten seals; and the NÄK'WAX'DA<sup>EX</sup> went aboard their canoes.  
When they were all aboard, Q'ÜMX'ÖD (IV 4) and his wife, ÖMAËLI-  
LAK (IV 7), and the six slaves walked down the beach and went  
aboard Q'ÜMX'ÖD's canoe; and as soon as they had sat down, the  
NÄK'WAX'DA<sup>EX</sup> started paddling. In the evening they arrived at  
65 their village. There they unloaded the four house-dishes and the  
hundred and ten seals, and carried them into the house of Q'ÜMX'ÖD  
(IV 4). As soon as everything was out of the canoe, Q'ÜMX'ÖD  
(IV 4) called his numaym, the <sup>EX</sup>wälas, into his house to discuss

46 gwat!ax q!ëNEMA mëgwata. Wä, hëx'ida<sup>EX</sup>mësë läx'da<sup>EX</sup>wëda hänhän-  
L'ënoxwaxa lä dzäqwaxa ma!günalts!aqas yaë'yats!ä hänhänL'ë-  
noxwë. Wä, yüdüxp!enxwa<sup>EX</sup>së näläsëxs g'äxaë nä<sup>EX</sup>nakwëda hän-  
hänL'ënoxwë <sup>EX</sup>nemx'sögügyöt!a yänemas hägä mëgwata läxës  
50 ma!günalts!aq!ëna<sup>EX</sup>yës yaë'yats!ë läxës gwäleläë ts!enkwa më-  
gwatë. Wä, läxaë gwäleläem yimelkwa. Wä, la<sup>EX</sup>më Lëk'EMAXÖDë  
wäwalqälas läxës negümpë Q'ÜMX'ÖDë. Wä, hë<sup>EX</sup>misa menlexlä-  
yö lëgëma, yix Menlesidaas. "Wä, laem <sup>EX</sup>wi<sup>EX</sup>la laxëq." <sup>EX</sup>nëk'ë LEK'-  
maxödläx Q'ÜMX'ÖDë. "Wäg'a xwänal<sup>EX</sup>idëx qa<sup>EX</sup>s lälag'aös nä<sup>EX</sup>na-  
55 kwa, negümp, Lë<sup>EX</sup>wös gëNEMAqös;" <sup>EX</sup>nëk'ëda g'igäma<sup>EX</sup>yë LEK'-  
EMAXÖDë. Wä, hëx'ida<sup>EX</sup>mësë <sup>EX</sup>näxwa xwänal<sup>EX</sup>idëda NÄK'WAX'DA<sup>EX</sup>waxa  
dzäqwa. Wä, g'il<sup>EX</sup>mësë <sup>EX</sup>näx'idxa gaäläxs läë <sup>EX</sup>näxwa möxsaxës  
yaë'yats!ë. Wä, g'äx'ma mewëxla löelqülila Lë<sup>EX</sup>wa memx'sögü-  
g'iyuwë mëgwata. Wä, la<sup>EX</sup>më <sup>EX</sup>näxwa hōx'walexsëda NÄK'WAX'-  
60 da<sup>EX</sup>wë läxës yaë'yats!ë. Wä, g'il<sup>EX</sup>mësë <sup>EX</sup>wilxsaxs g'äxaë Q'ÜM-  
x'ÖDë Lë<sup>EX</sup>wis gëNEMë Omaëli<sup>EX</sup>lakwë Lë<sup>EX</sup>wa q!EL'ökwë q!äq!ëk'ö hō-  
qüntsläsala qa<sup>EX</sup>s läx'da<sup>EX</sup>wë hōx'walexs läx yä'yats!äs Q'ÜMX'ÖDë.  
Wä, g'il<sup>EX</sup>mësë k!üs<sup>EX</sup>älëxsëxs läë <sup>EX</sup>nëmā<sup>EX</sup>'id sëx'widëda NÄK'WAX'-  
da<sup>EX</sup>wë. Wä, la<sup>EX</sup>mësë dzäqwa<sup>EX</sup>s läë läg'aa läxës g'ökülasë. Wä,  
65 hëx'ida<sup>EX</sup>mësë möltoyowëda mewëxla löelqülila Lë<sup>EX</sup>wa <sup>EX</sup>nemx'sō-  
gügyowë mëgwata, qa<sup>EX</sup>s lä mewëlelayo läx g'ökwas Q'ÜMX'ÖDë.  
Wä, g'il<sup>EX</sup>mësë <sup>EX</sup>wi<sup>EX</sup>lōltä läx yä'yats!äs läë hëx'ida<sup>EX</sup>më Q'ÜMX'ÖDë  
Lë<sup>EX</sup>läxäxs <sup>EX</sup>në<sup>EX</sup>mëmota <sup>EX</sup>waläsë, qa g'äxës <sup>EX</sup>wi<sup>EX</sup>lälelä läx g'ökwas,



what they would do with the seals and when the feast was to be given. || When all were inside, Q!ümx'öd (IV 4) spoke, and said, 70  
 "O numaym 'wālas! I called you to think about it, when I shall give a feast with these hair-seals." Thus he said to his numaym 'wālas. After he had spoken, one of the men of the numaym said, "Go on! || Just send them to get fire-wood to cook the seals, so that 75  
 our tribe the Nāk!wax'da'x" may eat." Then four young men of the numaym 'wālas were sent out to get much fire-wood. The four young men launched the large canoe to get fire-wood, and started, 80  
 They went to a place where there was much driftwood; and when they had gone, Q!ümx'öd (IV 4) asked the harpooners of his numaym 'wālas to cut up ten large seals, to take off the blubber, and to cut the blubber off spirally, thus:  for he was going to give one of these strips to the chief of each one of the four numayms; that is, of the other numayms, not the 85  
 'wālas; and he had ten seals cut into short strips, in this way:<sup>1</sup> These were to be given to the people of low rank. They give the limbs to the chiefs next to the head chiefs, for the head chiefs receive the brisket of the seal. This is done in lesser seal-feasts. That is not the custom in a 90  
 great feast of more than a hundred seals, for generally a

qa's hāwalilagālē qačda mēgwatē lāx k!wēlasDEMlasēs. Wā, 70  
 g'il'mēsē g'ax 'wīlāēLEXS lae yāq!ēg'a'lē Q!ümx'ödē. Wā, lā 'nēk'a: "HēDEN Lē'lalelōL, 'nē'mēmōt 'wālas, qa's aaxsilaōsaxs nēnāqa'yāqōs lāXEN k!wēlasDEMlasōxda mēgwatēx," 'nēk'ēxēs 'nē'mēmōta 'wālasē. Wā, g'il'mēsē q!wēl'IDEXS laē yāq!ēg'a-  
 'lēda 'nēmōkwē lāx 'nē'mēmōtas. Wā, lā 'nēk'a: "Wēga, 75  
 āEM 'yālaqa qa lās ānēqax lēqwā, qa L'ōpēsa mēgwatēx qa ālā-sōx q!ESENS g'ōkūlōta Nāk!wax'da'xwēx," 'nēk'ē. Wā, hēx'ida-  
 'mēsē 'yālagēma mōkwē hā'yāl'a grayōl lāx 'nē'mēmōtasa 'wālasē, qa lās ānēqax q!ēNEMA lēqwa. Wā, hēx'ida'mēsa mōkwē hā'yāl'a wīx'ustendxa 'wālasē xwāk'lūna, qa's ānēgats'ēx lēqwā. Wā, lā'mē 80  
 lēx'ēda, qa's lā lāxa q!ēq!ādāxa q!ēxalē. Wā, g'il'mēsē lēx'ēdēXS laē Q!ümx'ōdē āxk'lālaXa ēselēwinoxwasēs 'nē'mēmōta 'wālasē; qa SESAX'usENDēsēxa neqasgemē āwā mēgwata qa sapōdēsēx xūsina'yas, qa's t!ōtsēstalēq, qa g'ilsg'ilt!ēsa xūsēflakwē, ga gwālēg'a  
 (fig.) qaxs dōqūlilaxa g'ig'igāma'yasa mōsgemak'lūsē 'nāl'nē'mēmas 85  
 ōgūfla lāx 'nē'mēmōtas Q!ümx'ōdēxa 'wālasē. Wā, lāxaē neqas-  
 gēma mēgwatē ām'āmāyastowē sakwa'yē ga gwālēg'a (fig.). HēEM laē k'alalaxa begūlida'yē. Wā, lālē yāqūlē lāslalās lāxa mēmak'ilaxa xēxamagēma'yē g'ig'igāma'yā, yixs k'aak'omalaēda xamagēma'yē g'ig'igāma'esa 'nāl'nē'mēmasaxa hāq!wayowasa mēgwatē lāxa 90  
 gwasa'yē k!wēlatsa mēgwatē. Wā, lālē k'lēs hē gwāla lāxa 'wālasē k!wēlatsa g'ix'sōgūg'iyowē mēgwata, yixs q'lūnālē senāla mē-

<sup>1</sup> That is, by long parallel cuts crossing at right angle.

- 93 whole seal is given to the head chief of each numaym, for they only cut off the head: that is, when many seals are given at a feast. |
- 95 I just wanted to talk about this. Now, the twenty seals that they had cut up were being cooked, and ninety seals were left raw. It was almost evening when they finished cutting up the twenty seals, and in the evening also those who had gone after fire-wood came home. When they arrived on the beach, the young men of the
- 900 numaym *ʷwālas* went down and carried up the fire-wood into the house of *Q!ūmx'ōd* (IV 4); and when the fire-wood was all inside, they took baskets, went down to the beach, and picked up stones, and they carried up the baskets with stones into the house of *Q!ūmx'ōd* (IV 4). When they thought they had enough, they made
- 5 a cross-pile of fire-wood in the middle of the host's house; and when it was high enough, they piled stones on it, so that they were ready when they wanted to put fire to it. In the morning, when day came, another man of the numaym *ʷwālas* took boxes and placed them
- 10 between the door and the fire. After doing so, he drew water and poured it into the boxes. When (the boxes) were half full, there was enough water in them. After this they took red-pine wood and made tongs, as many as there were boxes. Then they asked

- 92 *gwatē k'āx'idaŷaxa xamagemā'yē g'igāmēsa ʷneʷmēmā, yixs lēx'a-ʷmaē lāwoyiwē xewēqwas lāqēxs q!ēnemaē k!wēladzemasā g'igā-mā'yē mēgwata. ʷmen ʷnēx' qen gwāgwēx'sex'ʷidē lāq. Wā,*
- 95 *hēm L!ōpla maʷtsemg'ustāwē mēgwat la sakwasēwa. Wā, lā k'lix'la nāʷnemsōk!wa mēgwata. Wā, laʷmēsē elāq dzāqwaxs laē gwāla sakwāxa maʷtsemg'ustāwē mēgwata. Wā, laʷmxaāwisē dzāqwaxs g'āxaē nāʷnakwa ānēqāxa leqwa. Wā, g'ilēm g'āx'alisa ānēqāxa leqwāxs laē ʷwīʷents!ēsēda hāʷyāʷasa ʷneʷmēmotasā ʷwālasē,*
- 900 *qāʷs lā wāwig'alaxa q!ēxalē leqwa, qāʷs lā haēLElas lāx g'ōkwas Q!ūmx'ōdē. Wā, g'ilʷmēsē ʷwīʷalēLēda leqwāxs laē āx'ēdxa laʷlxaʷyē, qāʷs lā hōqūnts!ēs lāxa L!emaʷisē, qāʷs lā xeqwaxa t!ēsemē, qāʷs lāxat! k'!ōgwīLElaxa t!ētse!āla laʷlxē lāx g'ōkwas Q!ūmx'ōdē. Wā, g'ilʷmēsē k'ōtaq laem hēlalaxs laē hawanaqostālaxa leqwa lāx*
- 5 *āwāgawalilasa k!wēladzats!ēLē g'ōkwa. Wā, g'ilʷmēsē hēlalaxs laē xeqūyindālasa t!ēsemē lāq. qā gwāllēs qō tsēmabotsōLEX g'adēlas ʷnāx'ēIDLEX gaālala. Wā, lāxaē ōgū!aem begwānem g'ayōl lāxa ʷneʷmēmotasā ʷwālasā āx'ēdxa k'lik!imŷaxlā qāʷs g'āxē mex'ūlilalax lāx āwāgawaʷyasa t!EX'ila Lēʷwa legwīlē. Wā,*
- 10 *g'ilʷmēsē gwāLEXs laē tsēx'ʷitseʷwēda ʷwāpē, qāʷs lā gūxts!ālayo lāxa k'lik!imŷaxlā. Wā, g'ilʷmēsē benk'!ōts!EXs laē hēlats!ewēda ʷwāpē. Wā, g'ilʷmēsē gwāLEXs laē āx'ētseʷwēda wūnāgūlē, qāʷs k'lip!ālag'ilasēʷwē, yixs hēʷmaē wāxa k'lip!ālaē ʷwaxasgema-sasa k'lik!imŷaxlā. Wā, g'ilʷmēsē gwāLEXs laē hēlasēʷwēda nā-*

the song-leaders | to sing the feasting-song, and | the numaym 15  
 'wālas learned to sing the song that night. When | they all knew  
 the feasting-song, they went out of | the host's house. In the morn-  
 ing, when day came, they | lighted the fire in the middle of the house;  
 and when it began to blaze up, they | cleared out the house. After 20  
 they had done so, the stones were red-hot. | Then all the young men  
 of the | numaym 'wālas were asked to help put red-hot | stones into  
 the boxes to cook the seal. They came and took | each a pair of  
 tongs, picked out the red-hot | stones, and placed them in the boxes 25  
 for cooking the | seals; and when the water boiled, they put in the |  
 butchered seal. When (the boxes) were nearly full, they stopped  
 putting in more | butchered seal. They took the tongs and put  
 more stones on top of the | butchered seal. When the water was 30  
 boiling, they | took mats and spread them over them; and when  
 they were all | covered with mats, the young men | took their tongs  
 and went to invite the four | numayms of the Nāk'wax'da<sup>ex</sup> on  
 behalf of MENlesid (IV 4), for | Q'ūmx'ōd (IV 4) was already using 35  
 this name, as he was giving a feast. The young men went into | the  
 houses and called every one by name, | standing inside of the door-  
 way of the house of whomever they were inviting; and when | they

gādē. qa's dēnx'ēdēsa k'wēlayalayowē q'ēmdēma. Wā. laem 15  
 q'ēmdēlaxa la gānūlaxa 'nē'mēmōtasa 'wālasē. Wā. g'il'mēsē  
 'nāxwa la q'ālaxa k'wēlayalayo q'ēmdēmxs laē hōqūwēls lāxa  
 k'wēladzats'lēlē g'ōkwa. Wā. g'il'mēsē 'nāx'īdxa gaālāxs laē tsē-  
 nabōtse<sup>wa</sup> la gwalila laqawalilē. Wā, g'il'mēsē x'īqōstāxs laē ex-  
 'wītse<sup>wēda</sup> g'ōkwē. Wā, g'il'mēsē gwālexs laē mēmēntsemx'<sup>i</sup>-  
 dēda t'ēsemē. Wā, hēx'īda<sup>mēsē</sup> la āxse<sup>wēda</sup> 'nāxwa hā'yāl'asa  
 'nē'mēmōtasa 'wālasē, qa g'āxēs g'iwāla k'lipstālasa x'ix'exsemāla  
 t'ēsem lāxa k'lik'ūmyaxla q'ōlats'lēlxa mēgwatē. Wā, g'āxda<sup>xwē</sup>  
 'wīla ā'misē 'nāl'nemx'<sup>īdxa</sup> k'liplālaa qa's k'lip'ēdēxa x'ix'exse-  
 māla t'ēsem. qa's lā k'lipstālas lāxa k'lik'ūmyaxla q'ōlats'lēlxa 25  
 mēgwatē. Wā, g'il'mēsē medelx'widēda 'wāpaxs laē āxstālayuwēda  
 sāg'ikwē mēgwat lāq. Wā, g'il'mēsē elāq qōt'laxs laē gwāl āxstālasa  
 sāg'ikwē mēgwat lāqēxs laē ēt'lēd āx'ēdxa k'liplālaa. qa's ēt'lēdē  
 k'lip'lēd lāxa x'ix'exsemāla t'ēsema. qa's lāxat | ēt'lēd k'lipēyindālas  
 lāxa sāg'ekwē mēgwata. Wā, g'il'mēsē ālax'īd maēmdēlqūlaxs laē 30  
 āx'ēdxa lē'wa'yē qa's lēpeyindēs lāq. Wā, g'il'mēsē 'nāxwa la  
 lēpeyaax<sup>sa</sup> lē'wa'yaxs laē hēx'īdaem la 'wīlamālēda hā'yāl'fa  
 dālaxēs k'lik'ēplālaa. Wā. laem lāl lē'lālalxa mōsgemak'ūsē 'nāl-  
 'nē'mēmōtasa Nāk'wax'da<sup>xwē</sup> qa MENlesidaasē, qa's lē'māē yāwa-  
 s'īdē Q'ūmx'ōdē lēgadesēxs k'wēlasāē. Wā, la'mē lāl'lēsalaxa 35  
 g'ōkūlaxa hā'yāl'fa lēlēqelax lēlēgemāsēs lē'lālasē<sup>wē</sup> lāxēs q'wa-  
 stālats'lēna'yē lāx t'ēx'ilāsa g'ig'ōkwasēs lē'lālasē<sup>wē</sup>. Wā, g'il-

38 had called out the names of all those who lived in the one house, | one  
 of the young men said, "On behalf of MENLESID (IV 4)." They ||  
 40 continued saying this until they had gone into all the houses of the  
 four || numayms. The guests did not come quickly, | because they  
 were afraid of the many seals that were to be given in the feast, for |  
 often those who are not accustomed to eat seal-blubber vomit. | It  
 45 took the men a long time to call again and to get the || four numayms  
 to go in. | First of all came the head numaym, the G'ĒXSEM. | They  
 went in and sat down in the rear of the house; and when all were  
 inside, | the second numaym, the SĪSEN!Ē<sup>ε</sup>, came in, and they sat  
 down | at the right-hand side of the house; and after they were all  
 50 in, the || TsĕtSEMĕleqāla came in and sat down | towards the rear,  
 on the left-hand side of the house; and finally the | numaym TEM-  
 TEMLELS came and sat down next to the | numaym TsĕtSEMĕleqāla.  
 When the four || numayms of the Nāk!wax'dax<sup>u</sup> were inside, they  
 55 were told to sing their feasting-songs. || Then the first to sing their  
 song were the head | numaym G'ĒXSEM; and after they were through, |  
 the numaym SĪSEN!Ē<sup>ε</sup> sang their song; and when they were through, |  
 the numaym TsĕtSEMĕleqāla sang their song; and | when they had  
 60 ended their song, || the numaym TEMTEMLELS sang their song; | and

38 ʼmēsē ʼwīʼla lĒLEqELax lĒLEgEMasa g'ōkūla lāxa ʼNEMSGEMSē g'ōkwa  
 laē ʼnĕk'ēda ʼNEMōkwē lāxa hā'yāʼfa "qa Menlesidaasā'." Wā, hē-  
 40 xsāʼmēsē gwĕk'lāla ʼwaʼwiltots!axa g'ig'ōkwaša mōsgEMak'lūsē  
 ʼnālʼNEʼmēmāsa. Wā, lā k'Ēs geyōl g'āx hōgwilēda lĒlānemē  
 qaxs ālaē lāk'lēnaʼya q'lĒnemē mōgwata, yixs k'wēladzemaē, qaxs  
 q'lūnālaē hōxsiwaya yāg'ilwatē lāx q'Ēsāxa xūdzāsa mōgwatē. Wā,  
 hē!la lā āla gēg'īlsēda hā'yāʼfa ʼtsĕs'taxs g'āxaē lāl loxmalēda ʼnāl-  
 45 ʼNEʼmēmāxs g'āxaē mōx'widaxs g'āxaē hōgwīLEla. Wā, laem  
 g'ālaēlĒ ʼmekūmaʼyas ʼnālʼNEʼmēmats'lēnaʼyasxa G'ĒXSEMē, qaʼs  
 lā k'lūs'ālil lāxa ōgwiwalilasa g'ōkwē. Wā, g'ilʼmēsē ʼwīʼlaēLEXS  
 g'āxaē hōgwilēda māk'ila ʼNEʼmēmotasa SĪSĪN!a'yō, qaʼs lā k'lūs'ālil  
 lāxa hēk'lōdenēgwīlāsa g'ōkwē. Wā, g'ilʼmēsē ʼwīʼlaēLEXS g'āxaas  
 50 hōgwīLē ʼNEʼmēmotasa TsĕtSEMĕleqāla, qaʼs lā k'lūs'ālil lāxa ʼnel-  
 k'lōdoyālilasa gEMxanēgwīlāsa g'ōkwē. Wā, g'āxō elx!aʼya ʼNE-  
 ʼmēmotasa TEMTEMLELSē, qaʼs lā k'wābalilax k'lūdzelāsa ʼNEʼmē-  
 motasa TsĕtSEMĕleqāla. Wā, g'ilʼmēsē ʼwīʼlaēLĒda mōsgEMak'lūsē  
 ʼnālʼNEʼmēmatsa Nāk!wax'daxwāxs laē wāxasōʼ qaʼs k'wēlalē den-  
 55 xela. Wā, hēEMxaūwis g'il k'wēlg'aʼl denx'ēdēda ʼmĕkumaʼyē  
 ʼNEʼmēmotasa G'ĒXSEMē. Wā, g'ilʼmēsē q'lūlbē denxalayās laē  
 k'wēlg'aʼl denx'ēdēda ʼNEʼmēmotasa SĪSĪN!a'yō. Wā, g'ilʼmēsē  
 q'lūlbē denxalayās laē k'wēlg'aʼl denx'ēdēda ʼNEʼmēmotasa Tsĕ-  
 tSEMĕleqāla. Wā, g'ilʼmēsē q'lūlbē denxalayās laē k'wēlg'aʼl den-  
 60 x'ēdēda ʼNEʼmēmotasa TEMTEMLELSē. Wā, g'ilʼmēsē q'lūlbē den-

when all had sung, they took the drum and put it down | next to the 62  
door. Then they took the | four house-dishes, the marriage gift given  
to the father (III 1) of Q'üm̄x'öd (IV 4) by the chief | of the Kos-  
kimo (II 9)—the sea-otter house-dish, the sea-lion house-dish, the |  
whale house-dish, and the sea-monster house-dish—and they put them 65  
down | at the left-hand side of the house. Then they took four  
other | house-dishes, the marriage gift to Q'üm̄x'öd (IV 4), given by  
the chief of the | Gwawaēnox, Lek'emaxöd (III 9)—the Dzōnoq!wa  
house-dish, the wolf | house-dish, the beaver house-dish, and the  
grizzly-bear house-dish—and they || put them down at the right- 70  
hand side, inside the house. The | eight house-dishes had their  
heads towards the rear of the house; and when they put them down,  
the speaker of Q'üm̄x'öd (IV 4), | whose name was Haēm̄id, told the  
chiefs of the | four numayms about the four house-dishes—the sea-  
otter, || sea-lion, whale and | sea-monster house-dishes—which were 75  
obtained as a marriage gift by the dead father (III 1) of Q'üm̄x'öp  
(IV 4) from Qwax'ila (II 9), the chief of the Koskimo. "And these  
were obtained in marriage by my chief Q'üm̄x'öd (IV 4) the  
Dzōnoq!wa, wolf, beaver, || and grizzly-bear house-dishes—from Chief 80  
Lek'emaxöd (III 9) |—Now take care, G'ēs̄sem, S̄isen̄!ē, and  
Tsētsemēleq̄āla—| and you, Tem̄tem̄els—and really eat, for you  
see what you will have to eat; for these | dishes have been selected

xelayāsēxs laē āx'ētse'wēda menats'ē. qa's gāxē hāngalilem 61  
lāxa max'stālilasa t'lex'ila. Wā, hēx'ēida'mēsē āx'ētse'wēda me-  
wēxla lōelqūlilaxa geg'adānemas ōmpdās Q'üm̄x'ōdē lāx g'igāma-  
'yasa Gōsg'imoxywa, q'āsa lōqūlila, lē'wa l'lēxenē lōqūlila, lē'wa  
gwe'yimē lōqūlila, lē'wa hānagāts'lā lōqūlila, qa's lā mex'alē'em 65  
lāxa gemxotstālilasa g'ōkwē. Wā, lā āx'ētse'wēda mewēxla lōel-  
qūlila, yix geg'adānemas Q'üm̄x'ōdāxs hāē lāx g'igāma'yasa Gwa-  
waēnoxwē Lek'emaxōdēxa Dzōnoq!wa loqūlila, lē'wa ālanemē  
lōqūlila, lē'wa ts'lāwē lōqūlila, lē'wa nānē lōqūlila, qa's lā  
mex'alē'em lāx hēlk'ōtstālilas āwilelāsa g'ōkwē; 'nāxywāma 70  
ma'lgūnālexla lōelqūlil gwēgwēgemāla lāxa ōgwiwalilasa g'ōkwē.  
Wā, g'il'mēsē 'wilgalilexs laē yāq!eg'alē Elkwas Q'üm̄x'ōdēxa  
lēgadās Haēm̄idē. Wā, laem nēlaxa g'igāma'yasa mōsgē-  
mak'ūsē 'nāl'ne'mēmasa, yisa mewēxla lōelqūlilaxa q'āsa  
lōqūlila, lē'wa l'lēxenē lōqūlila, lē'wa gwe'yimē lōqūlila, lē'wa 75  
hānagāts'lā lōqūlila, yixs hē'māē geg'adānemas ōmp'wūlāsa  
la Q'üm̄x'ōda lāx g'igāma'yasa Gōsg'imoxywē Qwax'ila. "Wā,  
g'a'mēs geg'adānemasg'in g'igāmēg'ēg'a Q'üm̄x'ōdek', yixg'ada  
Dzōnoq!wak' lōqūlila, lōgwada ālanemk' lōqūlila, lōgwada ts'lāwēk'  
lōqūlila, lōgwada nānēk' lōqūlila, lāxa g'igāma'yē Lek'emaxōdē. 80  
Wā, la'mēsēn hayāl'lōalōl G'ēs̄sem, lōs S̄isen̄!ē, lōs Tsētsemēle-  
q̄āla; wā, sō'mēs Tem̄tem̄els, qa's ālax'idēlōs hām̄x'idēl, qax-  
dōqūla'maqōs lāxgas hēmaats'ēlgōs, yixs ālēk' senyaax'g'a gwē-

85 from the animals of the woods, and also from the chiefs of the animals of the ocean, so that you may eat from them. Try to eat everything that is in your dishes." Thus said Ha<sup>m</sup>id. Then they took the boiled seal and put them into the eight house-dishes; and when everything was in, Q<sup>u</sup>m<sup>x</sup>'ōd (IV 4) | arose and gave the  
 90 Džōnoq!wa dish and the sea-monster dish | to the head numaym, the G<sup>e</sup>xsem. The young men of the numaym <sup>ε</sup>wālas took up the two house-dishes with | blubber and put them in front of the numaym G<sup>e</sup>xsem; | and after they had done so, Q<sup>u</sup>m<sup>x</sup>'ōd spoke again, and said, | "Sisēnl!<sup>ε</sup>, the whale dish and the wolf dish are for you," and  
 95 the | young men put the whale dish and the wolf dish | in front of the numaym Sisēnl!<sup>ε</sup>. After this was done, Q<sup>u</sup>m<sup>x</sup>'ōd (IV 4) spoke again, and said, "This sea-lion dish and grizzly-bear dish are for you, Tsētsemēleqāla;" | and the young men went and put the  
 1000 two | house-dishes in front of the numaym Tsētsemēleqāla. || And after this had been done, Q<sup>u</sup>m<sup>x</sup>'ōd (IV 4) spoke again, and said, | "This beaver dish and sea-otter dish are for you, Temltemlēs." Then | the young men went and put the two house-dishes in front of the numaym Temltemlēs. And when the eight | house-dishes with  
 5 blubber had been put down, Q<sup>u</sup>m<sup>x</sup>'ōd (IV 4) sat down. || Then his speaker, Ha<sup>m</sup>id, arose, and spoke. He said, | "Now, go ahead, you

gūx<sup>u</sup>sdemgas grīgīgāmēsa āl<sup>l</sup>ēx grīg<sup>u</sup>aōmasa. Wā, laxaak āla  
 85 grīgīgāmēsa aōwak<sup>ō</sup>xgas lēlōqūlal<sup>g</sup>ōs, q<sup>a</sup>ēs ālēlōs ha<sup>m</sup>nāpl. q<sup>a</sup>ēs  
<sup>ε</sup>wā<sup>ε</sup>wilg<sup>il</sup>ts!<sup>ε</sup>wēlō lāxgas lēlōqūlal<sup>g</sup>ōs," <sup>ε</sup>nēk'ē Ha<sup>m</sup>idē. Wā, la<sup>m</sup>ē āx<sup>ε</sup>tse<sup>ε</sup>wa l<sup>l</sup>ōpē sākwēla<sup>x</sup> mēgwata, q<sup>a</sup>ēs lā āxts<sup>l</sup>alayo lāxa ma<sup>l</sup>gūnālexla lōelqūlila. Wā, grīl<sup>l</sup>mēsē <sup>ε</sup>wilts<sup>l</sup>āxs laē Q<sup>u</sup>m<sup>x</sup>'ōdē  
 90 lāx<sup>ε</sup>ūlila, q<sup>a</sup>ēs k'āk<sup>l</sup>eg<sup>al</sup>ēsa Džōnoq!wa lē<sup>ε</sup>wa hānagats!<sup>ε</sup> lōelqūlil  
 lāxa <sup>ε</sup>mēkūmālasē <sup>ε</sup>ne<sup>ε</sup>mēmotsa G<sup>e</sup>xsemē. Wā, lā hēx<sup>ε</sup>ida<sup>ε</sup>mē  
 hā<sup>ε</sup>yā<sup>l</sup>āsa <sup>ε</sup>ne<sup>ε</sup>mēmotasa <sup>ε</sup>wālasē āx<sup>ε</sup>ūlilaxa ma<sup>l</sup>lexla lōelqūlil xwē-  
 xūts<sup>l</sup>āla. q<sup>a</sup>ēs lā k'ax<sup>l</sup>dzamōlilas lāxa <sup>ε</sup>ne<sup>ε</sup>mēmotasa G<sup>e</sup>xsemē.  
 Wā, grīl<sup>l</sup>mēsē gwālexs laē ēdzaqwē Q<sup>u</sup>m<sup>x</sup>'ōdē <sup>ε</sup>nēk'a: "Lōqūlas  
 Sisīml!<sup>ε</sup>yē gwe<sup>ε</sup>yim lē<sup>ε</sup>wa ālanemē lōqūlila." Wā, hēx<sup>ε</sup>idaemxaā-  
 95 wisē hā<sup>ε</sup>yā<sup>l</sup>ā la k'ax<sup>l</sup>dzamōlilasa gwe<sup>ε</sup>yimē lē<sup>ε</sup>wa ālaneme lōqūlil  
 lāxa <sup>ε</sup>ne<sup>ε</sup>mēmotasa Sisīml!<sup>ε</sup>yē. Wā, grīl<sup>l</sup>mēsē gwālexs laē ēdzaqwē  
 Q<sup>u</sup>m<sup>x</sup>'ōdē: <sup>ε</sup>nēk'a: "Lōqūlas Tsētsemēleqāla l<sup>l</sup>ēxen lē<sup>ε</sup>wa nānē  
 lōqūlila." Wā, hēx<sup>ε</sup>idaemxaāwisēda hā<sup>ε</sup>yā<sup>l</sup>ā la āx<sup>ε</sup>ūlilaxa ma<sup>l</sup>lexla  
 lōelqūlila, q<sup>a</sup>ēs lā k'ax<sup>l</sup>dzamōlilas lāxa <sup>ε</sup>ne<sup>ε</sup>mēmotasa Tsētsemēleqāla.  
 1000 Wā, grīl<sup>l</sup>emxaāwisē gwālexs laē ēdzaqwē Q<sup>u</sup>m<sup>x</sup>'ōdē <sup>ε</sup>nēk'a: "Lōqū-  
 las Temltemlēsē ts!<sup>l</sup>wē lē<sup>ε</sup>wa q<sup>l</sup>āsa lōqūlila." Wā, hēx<sup>ε</sup>ida<sup>ε</sup>mēsēda  
 hā<sup>ε</sup>yā<sup>l</sup>ā la āx<sup>ε</sup>ūlilaxa ma<sup>l</sup>lexla lōelqūlila, q<sup>a</sup>ēs lā k'ax<sup>l</sup>dzamōlilas lāxa  
<sup>ε</sup>ne<sup>ε</sup>mēmotasa Temltemlēsē. Wā, grīl<sup>l</sup>mēsē wilg<sup>al</sup>ilēda ma<sup>l</sup>lgūnā-  
 lexla xwēxūts<sup>l</sup>āla lōelqūlila laasē k'wāg<sup>al</sup>ilē Q<sup>u</sup>m<sup>x</sup>'ōdē. Wā, lā  
 5 lāx<sup>ε</sup>ūlilē elkwāsē Ha<sup>m</sup>idē. Wā, lā yāq<sup>l</sup>eg<sup>al</sup>ā. Wā, lā <sup>ε</sup>nēk'a: "Wā,

four great numayms! Now it is well done. Now eat as well as you can, and eat it all." Thus he said and stopped speaking. Then Hēlāmas, the head chief of the numaym G'ēxsem, arose and spoke. He said, "Don't sit in this way, Chief Yāqok!wālag'ilis (he meant the chief of the numaym SISEN!lō<sup>6</sup>); and also Haqēlal (the head chief of the Tsētsemēlqāla); and you, Ts'ēx'ēd (he meant the chief of the numaym Temtemlels)! Stand up, and let us show that we have sweet food to eat!" Thus he said; and when he stopped speaking, the four chiefs arose. They were naked, and they took hold of a long strip of blubber and ate it. Then the men of low rank also arose and took the blubber of the seal and ate it. They all stood while they were eating it. They do not eat the skin of the seal-blubber at a great seal-feast. After they had eaten enough, they sat down. Then the young men of the numaym ēwālas took the house-dishes and carried them out of the house and put them down outside. Afterwards they gave the whole raw seals to the chiefs, and they cut in two pieces the seals which they gave to the people of low rank. When they had finished, the numaym ēwālas assembled in one place in the house, and they sang the new feasting-songs of Q'ūmx'ōd (IV 4), and then his sister, Qwāx'ilal

wāg'illa mōsgemak<sup>u</sup> ēwālas ēne<sup>6</sup>mēm. La<sup>6</sup>mō aēk'aakwa, qa<sup>6</sup>s wāg'i- 6  
 lōs hamx'ēdēlqō, aēk'ales ha<sup>6</sup>mapleqō, qa<sup>6</sup>s w'ēlōlōsaq<sup>u</sup>," ēnēk'ēxs  
 laē q!wēl'ida. Wā, lā lāx'ūlilē Hēlāmasaxa xamagemā'yē g'īgāmēsa  
 ēne<sup>6</sup>mēmotasa G'ēxsemē, qa<sup>6</sup>s yāq!eg'a<sup>6</sup>lē. Wā, lā ēnēk'a: "Gwāllas  
 hē gwaēlē, g'īgāmē Yāqok!wālag'ilis." yix g'īgāmā'yasa ēne<sup>6</sup>mēmō- 10  
 tasa SīsīnLā'yē gwe'yōs; hē'misē Hāqēlal, yix xamagemā'yē g'īgā-  
 mēsa Tsētsemēlqāla, "Lōs g'īgāmē Ts'ēx'ēd." yix g'īgāmā'yasa  
 ēne<sup>6</sup>mēmotasa Temtemlelsē gwe'yōs; "qa<sup>6</sup>s lāx'ūlilāōs ēwīla qens  
 āwūlx'eyamēxg'ins ēx'plasewēlek' lāxens ha<sup>6</sup>maēnēlēx." ēnēk'ēxs  
 laē q!wēl'ida. Wā, hēx'ēda<sup>6</sup>mēsē ēnāxwa q!wāg'ililēda mōkwē g'īg'i- 15  
 gāmā'ya lāxēs xāxēnalaēna'yē. Wā, lā ēnāxwa dāx'ēdex ōbā'yasa  
 g'ilsg'iltla xūdzā, qa<sup>6</sup>s q!ēs'ēdē. Wā, lā ēnāxwā<sup>6</sup>mōda bēbegūlida'yē  
 ōgwaqa lāx'ūlilāla, qa<sup>6</sup>s ōgwaqē la dōlts'lāla lāxa xūdzāsa mēgwatē,  
 qa<sup>6</sup>s q!ēsēq lāxēs ēnāxwā<sup>6</sup>maē lāx'lē<sup>6</sup>wilēxs q!ēsāē. Wā, lā k'les  
 ōgwaqam q!ēsaxa k'lūdžēg'ā'yasa xūdzāsa mēgwatē lāxa ēwālasē 20  
 k!wēlatsa mēgwatē. Wā, g'il<sup>6</sup>mēsē ēnāxwa hēl'ak'les laqēxs laē  
 k'lūs'ālila. Wā, hēx'ēda<sup>6</sup>mēsa g'āyolē lāxa hā'yāl'āsa ēne<sup>6</sup>mēmotasa  
 ēwālasē la āx'ālilaxa lōelqūlilē, qa<sup>6</sup>s lā lāwēlas lāxa g'ōkwē, qa<sup>6</sup>s lā  
 mēx'ēlsas lāx l'āsānā'yas. Wā, g'il<sup>6</sup>mēsē gwālēxs hē k'ax'ēdayo-  
 wēda sēsenāla k'lilx' mēgwat lāxa g'īg'īgāmā'yē. Wā, lā mēma<sup>6</sup>- 25  
 ts!aakwa mēgwatē k'ax'ēdayoxa bēbegūlida'yē. Wā, g'il<sup>6</sup>mēsē gwā-  
 lēxs laē q!ap!ēg'ililē ēne<sup>6</sup>mēmotasa ēwālasē, qa<sup>6</sup>s dēnx'ēdēsa altsemē  
 k!wēlāyā'layo q!ēmdēms Q'ūmx'ōdē. Wā, hē'mis la yix'wīdāts

30 (IV 3), danced. When the song of the numaym was at an end, Ha<sup>é</sup>mid said that Qwāx'ilal (IV 3) had changed her name, for now her name was Ts!endegemg'ielak<sup>u</sup> (IV 3); and Q!ūmx'ōd (IV 4) also had changed his name, and his name was now Menlesid (IV 4). Thus he said, and he stopped speaking. Then all the guests went out.

Now I shall talk about the sister of Q!ūmx'ōd (IV4), Ts!ende-  
 35 gemg'ielak<sup>u</sup> (IV 3). Now, the princes of the chiefs of the various tribes wanted to marry her, for they had seen the eight house-dishes. The chief of the numaym Q!ōmk'lut!es of the Gwa<sup>é</sup>sela, L!āsōtiwalis (III 11), asked her in marriage for his prince Sēsaxâlas  
 40 (IV 8); and the Gwa<sup>é</sup>sela came to woo her at Baās, for all the Nāk!wax'da<sup>x</sup><sup>u</sup> had gone there with their houses, and did not go back to Tēgūxstē. It was evening when they arrived outside of Baās. Then L!āsōtiwalis (III 11) spoke to his tribe, and said, "Listen to me, tribes! I do not wish to pay the marriage money in  
 45 the evening. Let us sleep here, and go in the morning to pay the marriage money, when the Nāk!wax'da<sup>x</sup><sup>u</sup> wake up!" Thus he said. Immediately the speaker Pengwid arose, and also spoke. He said, "What you say is good, chief, for you are going to make really war against Ts!endegemg'ielak<sup>u</sup> (IV 3), the princess of Q!ūmx'ōd

wūq!wāsē Qwāx'ilalē. Wā, gr!émēsē la q!ūlbē denxalayāsa <sup>é</sup>ne<sup>é</sup>mē-  
 30 māxs laē nēlē Ha<sup>é</sup>midās Qwāx'ilalaxs le<sup>é</sup>maē L!āyoxlā yixs le<sup>é</sup>maē lēgades Ts!endegemg'ielakwē. Wā, hē<sup>é</sup>misē Q!ūmx'ōdāxs le<sup>é</sup>maē ōgwaqa L!āyoxlā, yixs le<sup>é</sup>maē lēgades Menlesidaasē, <sup>é</sup>nēk'ēxs laē q!wē<sup>é</sup>īda. Wā, la<sup>é</sup>me hōqūwelsēda k!wēlē lāxēq. Wā, la<sup>é</sup>mēsen gwāgūwēx<sup>é</sup>sex<sup>é</sup>īdel lāx wūq!was Q!ūmx'ōdē lāx Ts!endegemg'ielak-  
 35 kwē. Wā, la<sup>é</sup>mē āwūlqap!esōsa L!āelgāma<sup>é</sup>yas gr!īgūgāma<sup>é</sup>yasa ālogūxsemakwē lēlqwālalā<sup>é</sup>ya, qaxs laē dōgūla ma<sup>é</sup>lgūnalēxla lēlqūlila. Wā, hēt!a gr!īgūgāma<sup>é</sup>yasa <sup>é</sup>ne<sup>é</sup>mēmotasa Q!ōmk'lut!esasa Gwa<sup>é</sup>sela yix L!āsōtiwalisē gāgak!aq qaēs lāwūlgāma<sup>é</sup>yē Sēsaxâlasē. Wā, gr!āx<sup>é</sup>mē gāgak!asōsa Gwa<sup>é</sup>sela lax Baāsē, qaxs gr!āxaē māwa  
 40 <sup>é</sup>nāxwēda Nāk!wax'da<sup>x</sup><sup>wē</sup> lāq. K!ēs la aēdaaqa lāx Tēgūxsta<sup>é</sup>yē. Wā, hē<sup>é</sup>maasēxs gr!āxaē gr!āx<sup>é</sup>alēla lāx āwig<sup>é</sup>a<sup>é</sup>yas Baāsaxa la dzāqwa. Wā, lā yāq!eg<sup>é</sup>a<sup>é</sup>lē L!āsōtiwalisaxēs gr!ōkūlōtē. Lā <sup>é</sup>nēk'a: "Wāentsōs hōlēlax gr!ōgūkūlōt, qaxgin k!ēsēk' <sup>é</sup>nēx' qens qādzōlēxwa dzāqwx, qens yū<sup>é</sup>mē mēx<sup>é</sup>dōx, qens lālensax gāālala.  
 45 qens hā qadzēldēmlē qō lāl <sup>é</sup>nāxwax'st!aax<sup>é</sup>le ts!ex<sup>é</sup>īdla Nāk!wax'da<sup>x</sup><sup>wax</sup>," <sup>é</sup>nēk'ē. Wā, hēx<sup>é</sup>īda<sup>é</sup>mēsē lax<sup>é</sup>ūlilexsē elkwasē Pengwidē, qa<sup>é</sup>s ōgwaqē yāq!eg<sup>é</sup>a<sup>é</sup>la. Wā, lā <sup>é</sup>nēk'a: "Ēx<sup>é</sup>mis wāldēmōs, gr!īgūmē, qaxs ālēlaqōs winal laxōx Ts!endegemg'ielakwax k!ēdē-  
 laq!es Q!ūmx'ōdē. Wā, hē<sup>é</sup>mis ēk'ēltsēs wāldēmōs gr!īgūmē, qens



(IV 4<sup>1</sup>), and therefore your word is good, chief. Let us meet in the 50 daytime and talk with the Nāk'wax'dax<sup>n</sup> about the marriage. I think there will be a sham-light for the princess of Chief Q'ūmx'ōd (IV 4).<sup>1</sup> Thus he said and stopped speaking. His tribe agreed to what he had said.

Now they slept; and in the morning, when day came, the 55 men of the Gwas<sup>2</sup>ela dressed themselves. When they had finished, they started in four large canoes; and when they arrived at the island in front of Baās, the four canoes stopped. Then Lāsōtiwalis (III 11) arose and spoke. He said, "Now, Chief Sēwid, you, chief of the numaym G'īg'ilgām, now go and ask Chief Q'ūmx'ōd 60 (IV 4) for his daughter in marriage; and you, Chief Gwāyōlelasemē<sup>3</sup>—you, chief of this numaym Sisenl'ē<sup>4</sup>, go and ask in marriage the daughter of Chief Q'ūmx'ōd (IV 4); and you, Pengwid, of my numaym Q'ōmk'ut'ēs, go and listen behind our chiefs. Now, you, my young men, paddle for these chiefs." Then he 65 stopped speaking; and they went into one canoe, the fastest traveling canoe; and the young men paddled very fast, and arrived at the beach of the house of Q'ūmx'ōd (IV 4). Then the two chiefs, Sēwid and Gwāyōlelasemē<sup>3</sup>, and the speaker of Q'ūmx'ōd, Pengwid, 70 went ashore, and went into the house of Chief Q'ūmx'ōd (IV 4).

nEngāliḷ lāxENS wāldemla LE<sup>5</sup>wa Nāk'wax'dax<sup>n</sup>wax. qaxg'in k'ōta- 50  
 'mēg'ins amāqasōl qaoxda k'lēdēlaqlēsa g'īgāma'yāē Q'ūmx'ōdē.  
 'nēk'exs laē q'wēf'ida. Wā. ā<sup>5</sup>misē 'nāxwa ēx'ak'ē g'ōkūlōtasēx  
 wāldemas.

Wā, hē<sup>5</sup>misē la mēx'ēdē. Wā, g'il'mēsē 'nāx'idxa gaūlāxs laē  
 'nāxwa q'wāla<sup>5</sup>x'idēda bēbegwānemasa Gwa<sup>5</sup>ēla. Wā, g'il'mēsē 55  
 gwālēxs laē 'nāxwa sep'lēdēda mōts!aqē āwā xwāxwāk'lūna yā'yats-  
 ts'ēs. Wā, g'il'mēsē lāg'aa lāx 'nekūma'yas Baāsaxs laē mexa<sup>5</sup>a'yē-  
 da mōts!aqē yā'yats'ēs. Wā, lā lāx'ūlēxsē Lāsōtiwalisē. qā<sup>5</sup>s yāq'le-  
 g'a<sup>5</sup>lē. Wā, lā 'nēk'a: "Wāg'il la g'īgāmē Sēwidā, g'īgāma'yāqōs  
 'nē<sup>5</sup>mēm G'īg'ilgēm. Laems lāl wālaqag'ililēlal lāxa g'īgāma'yāē 60  
 Q'ūmx'ōdā, sō<sup>5</sup>mēts g'īgāmē Gwāyōlelasemē, g'īgāma'yāqōs 'nē<sup>5</sup>mēm  
 Sisenl'ē<sup>4</sup> laems lāl wālaqag'ililēlal lāxa g'īgāma'yāē Q'ūmx'ōdā.  
 Wā, sō<sup>5</sup>mēts Pengwidā, g'āyōlāēx lāxen 'nē<sup>5</sup>mēmota Q'ōmk'ut'ēsē.  
 laems lāl hōlēlēg'ilxENS g'īg'īgāma'yēx. Wā, la<sup>5</sup>mēts lālōl nōs  
 ha<sup>5</sup>yālfā sēxwalxwa g'īg'īgāma'yēx." 'nēk'exs laē q'wēf'ida. Wā, lā 65  
 hōgūxs lāxa 'nemts!aqē xwāk'lūnaxa yīngā'yas yāē'yats'ās, qā<sup>5</sup>s  
 sēx<sup>5</sup>widaēda ha<sup>5</sup>yālfā yāyana. Wā, g'il'mēsē lag'aa lāx l'ēma<sup>5</sup>isās  
 g'ōkwās Q'ūmx'ōdāxs laē hōx<sup>5</sup>wūltāwēda mā<sup>5</sup>lōkwē g'īgāma'yā. yix  
 Sēwidē lō<sup>5</sup> Gwāyōlelasema'yē. LE<sup>5</sup>wa Elkwas Q'ūmx'ōdē. yix Pen-  
 gwīde, qā<sup>5</sup>s lā hōgwīlēla lāx g'ōkwasa g'īgāma'yē Q'ūmx'ōdē. qā<sup>5</sup>s lā 70

<sup>1</sup> She is really his sister.

71 They went and sat down inside of the door of the house. Then | the chief of the numaym G'īg'īlgām, Sēwid, spoke, and said, || "Now turn your face this way, Chief Q!ūmx'ōd (IV 4), and | listen to what brought us here!" (That is the way they talk in great orations.) ||

75 "Now we have come to ask in marriage your | princess Ts!endegemg'īlak" (IV 3), Chief Q!ūmx'ōd (IV 4), for the prince of our chief | L.āsōtiwālis (III 11), Sēsaxālas (IV 8)." Thus he said, and he stopped speaking. Then | Q!ūmx'ōd (IV 4) replied, and said, "Tell | Chief

80 L.āsōtiwālis (III 11) that I accept his prince || Sēsaxālas (IV 8), because he is of the same rank as my princess." Thus he said, and he stopped speaking. | Then the chief Gwāyōlelasemē<sup>e</sup> arose and | spoke. He said, "Indeed, I never fail to get | what I want and what I try to get. Thank you, Chief Q!ūmx'ōd (IV 4), | that you do not





85 refuse what we offered. Now || I shall turn back and take your good word, great chief, | to my chief L.āsōtiwālis (III 11). Now, come, Chief Sēwid,—and | you, Pengwid,—and let us go now!" Thus he said. When they had | stopped speaking, Chief Q!ūmx'ōd (IV 4)

90 spoke again, and | said, "Please wait a while, chiefs, and || carry along my princess Ts!endegemg'īlak" (IV 3)!" Thus he said, and took | three pairs of blankets, and he gave each | of them one pair.

71 k'lūs'ālił lāx āwīlēlas tlex'ilāsa g'ōkwē. Wā, hē'mis yāq!ēg'a'ē g'īgāma'yasa 'nē'mēmotasa G'īg'īlgāmē, yix Sēwidē. Wā, lā 'nēk'a: "Wāg'īl la hēlgemlihe gwāsgeṃliłōl g'īgāmē Q!ūmx'ōd. qā's hōlēla-ōsaxg'anu'x' g'āxēnēk'." Lāxōx gwōgwasaxsa 'wā'walatsilax wāldema.

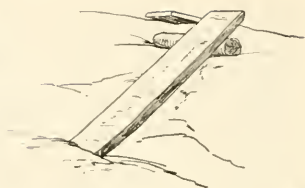
75 "Wā, g'āx'menu'x' wālaqag'ilēla lāl. g'īgāmē Q!ūmx'ōd, qā'ōs k'lēdēlax lāxōx Ts!endegemg'īlakwax, qā lāwūlg'āma'yasa g'īgāma'yē L.āsōtiwālisē, yix Sēsaxālasē," 'nēk'exs laē q!wē'fida. Wā, lā Q!ūmx'ōdē nā'naxmēq. Wā, la 'nēk'a: "Wāga, ā'em āxa g'īgāma'yāē L.āsōtiwālisaxg'in daēla'mēg'ax lāwūlg'āma'yasē, lāx Sēsaxālasa, yixs 'namālasō'maa lōgūn k'lēdēlek'." 'nēk'exs laē q!wē'fida. Wā, hē'mis la lāx'ūliłatsa g'īgāma'yē Gwāyōlelasema'yē, qā's yāq!ēg'a'ē. Wā, lā 'nēk'a: "Qen wālē, qaxg'in k'lēsek' wiyōl.lēnox'xēn gwe'yā qen lālōl'ase'wa. Wā, gēlak'as'la, g'īgāmē Q!ūmx'ōd. qāxs k'lēsaēx ā'em lālagwālxg'in wāldemk'." Wā, la-

85 'mēsēn lāl qwēsgeṃabalsg'as ēx'g'ōs wāldemag'ōs 'wālas g'īgāmē lāxēn nōsa g'īgāma'yē l.āsōtiwāliisa. Wā, g'ōlag'a g'īgāmē Sēwid lō's Pengwid qens lālag'i," nēk'exs laē q!wāg'īliia. Wā, g'īl'mēsē q!wē'fideks laē ēdzaqwa yāq!ēg'a'ē g'īgāma'yē Q!ūmx'ōdē. Wā, lā 'nēk'a: "Wēg'aemsl ēsēlax, g'īg'īgāmē, qā's lē'maōs q!ēlēlqē-laxg'in k'lēdēlek', lāxg'a Ts!endegemg'īlakūk'." 'nēk'exs laē āx'ēd-xa yūduxūxa p!ēlxēlasgēma. qā's lā ts!ewanaqēlasa 'nāl'nēmxxa laqēxs yūdukwaē. Wā, g'īl'mēsē gwālexs laē hōqūwēlsēda yūdu-

After this the three | chiefs went out, singing their sacred songs a- 93  
 they went along. They went aboard | the traveling-canoe. The  
 young men were sitting in the canoe, || waiting for them. Then they 95  
 paddled back to where the other | canoes were left. The three chiefs  
 were still standing, | carrying in their arms the blankets, and singing  
 their sacred songs. When | they arrived, the speaker of Q!üm̄x'öd,  
 Pengwid, spoke and | said, "O Chief L!äsötīwalis (III 11)! || you will 100  
 now see these chiefs coming, carrying in their arms the wife of  
 Sēsaxâlas (IV 8). | They are so great, that they obtain what they  
 want, on account of their greatness. | Now, get ready, and let us pay  
 the marriage-money!" Thus he said, and | he stopped speaking.  
 Then L!äsötīwalis (III 11) thanked him for what he had said, and |  
 all the strong young men were put into two canoes || to be ready for a 5  
 sham-fight. After this had been done, | the bows of the canoes were  
 put in line, and they started. Now on each side of the | canoes (2 and  
 3) with the young men, were the canoes used by the  
 weaker men and by the | chiefs (1 and 4). 1  When they  
 had nearly arrived at the beach of the house 2  of | Q!üm̄x'öd  
 (IV 4), they did not see a single man || walk- ing about, for 10  
 they had all gone into the house of their chief | 3  Q!üm̄x'öd (IV  
 4), and they saw a long roof-board stand- ing on end |  
 at the bank in front of Baäs, in front of 4  the house of

kwē g'īg'īgāma<sup>5</sup>ya yiyālagūtāwēsēs yiyāla<sup>u</sup>LENĒ, qa<sup>s</sup> lā hōxs<sup>fla</sup> 93  
 lāxēs yā<sup>5</sup>yats!ā xwāk!ūna, qaxs k!ūd<sup>z</sup>EXSALAX'sa<sup>5</sup>maēda ha<sup>5</sup>yāl<sup>a</sup>  
 ēSELAQ. Wā, lā sēx<sup>5</sup>wida, qa<sup>s</sup> lā aēdaaqa lāx MEXâLASASĒS waox<sup>u</sup>- 95  
 ts!aQELA xwāxwāk!ūna lāx LAXLEXŪXSALAX'sā<sup>5</sup>maēda yūd<sup>u</sup>kwē  
 gōgēNĀLALEXSXA <sup>5</sup>nāl<sup>5</sup>NEMXSA p!EXELASGEMA yiyālaqūla. Wā, g'il-  
<sup>5</sup>mēsē lāg<sup>5</sup>aaxs laē yāq!EG<sup>a</sup>lē ELKwās Q!üm̄x'ōdē, yix Pengwidē.  
 Wā, lā <sup>5</sup>nēk'a: "Wēg'a dōqwa<sup>5</sup>lax g'īgāmē L!äsötīwalis g'a-  
 XEMg'a g'īg'īgāmēk' gēNĀLALEXSGAS GĒNEMl'g'as Sēsaxâlas. Helo- 100  
 laxaēg'a wiyōl laxg'ims g'īg'īgāmēk' qaōs āwāwasēx. Wā,  
 wēgil la xwānal<sup>5</sup>idEX, qENS lālag'ī qādzi<sup>5</sup>ēda." <sup>5</sup>nek<sup>5</sup>EXS laē  
 q!wēl<sup>5</sup>ida. Wā, la<sup>5</sup>mē mō<sup>5</sup>lē L!äsötīwalisās wāldemas. Wā, la<sup>5</sup>mē  
 q!ap!ēg'aalex<sup>5</sup>dzema lēlākwē ha<sup>5</sup>yāl<sup>a</sup> lāxa ma<sup>5</sup>lts!aqē xwāxwāk!ūna.  
 qa<sup>s</sup> g'wālālē qō amaqasolaxō. Wā, g'il<sup>5</sup>mēsē g'wālEXS laē <sup>5</sup>NEMāg'īwa- 5  
 lēs xwāxwāk!unāxs laē SEP!ēda. Wā, laEM <sup>5</sup>wāx<sup>5</sup>sagawa<sup>5</sup>yē xwāxwā-  
 k!ūnāsa hā<sup>5</sup>yāl<sup>a</sup> lāx yā<sup>5</sup>yats!ā waōyats!āla bēbEGwāNEMA L<sup>5</sup>E<sup>5</sup>wis  
 g'īg'īgāma<sup>5</sup>yē (fig.). Wā, g'il<sup>5</sup>mēsē ELĀQ lāg<sup>5</sup>aa lāx L!EMa<sup>5</sup>isās g'ōkwas  
 Q!üm̄x'ōdāxs laē dōx<sup>5</sup>WALELAQĒXS k!ēāsaē <sup>5</sup>NEMōk<sup>u</sup> bēgwāNEM  
 g'īg'ilSELA, qaxs lE<sup>5</sup>maaxōL <sup>5</sup>wī<sup>5</sup>laēLELA lāx g'ōkwasēs g'īgāmā<sup>5</sup>ye 10  
 Q!üm̄x'ōdē. Wā, laxaē dōx<sup>5</sup>WALELAXA ēk!ēbalisē g'il<sup>5</sup>la wadzo saōkwa  
 lāx ōSGEMDza<sup>5</sup>yas Baūsē lax NEQEMĀLISAS g'ōkwas Q!üm̄x'ōde. g'a g'wā-

- 12 Q!üm̄x'ōd (IV 4), in this manner: |  
 Its name is Climbing-Board.  
 Not all the Gwa'sela knew | what  
 it meant, why the roof-board was  
 15 put up. Only one among the | old  
 men knew what it meant, and then  
 all the Gwa'sela were forbidden |  
 by that one old man to paddle.



- As soon as | they all stopped paddling, the old man, whose  
 name was Hayalk'in, spoke, and said, "Now, take care, | young  
 men, of the roof-board that I see standing on end! It is  
 20 called Climbing-Board, for it means a mountain as it is stand-  
 ing on the beach. | Ts!endegemg'ílak<sup>u</sup> (IV 3) will come and sit  
 on top of what represents a mountain, and you, | young men, will  
 be called upon to go up towards her whom we want to get in  
 marriage; | and if one of you young men succeed in going up to  
 the seat of | Ts!endegemg'ílak<sup>u</sup> (IV 3), you must stand by her  
 25 side || and just stand still, and let our chief speak, for | then we shall  
 claim Ts!endegemg'ílak<sup>u</sup> (IV 3). If you | do not reach the seat of  
 the princess (IV 3) of Chief Q!üm̄x'ōd (IV 4), | then we can not get  
 her whom we came to get in marriage. I mean that | all of you  
 men must take care." Thus he said, and he stopped speaking.  
 30 Immediately || they all paddled, and came to the beach in front of the  
 house of | Q!üm̄x'ōd (IV 4). Now, the bows of the four canoes |

- 13 lēg'a (fig.). Hēem lēgades Naxedzowē. Wā, la<sup>é</sup>mē k'ōs<sup>é</sup> nāxwa q!āLEX  
 lēda Gwa'selāx hēg'ilas gwaēsa saōkwē. Wā, hēt!a q!ālanokwēda  
 15 q!ūlsq!ūlyakwaq. Wā, lā belase<sup>é</sup>wēda<sup>u</sup> nāxwa Gwa'sela, qa's gwāl  
 māwisilē sēxwa, yisa<sup>u</sup> nēmōkwē q!ūlyak<sup>u</sup> begwānema. Wā, g'il-  
 ēmēsē gwāl<sup>u</sup> nāxwa sēxwaxs laē yāq!ēg'a<sup>é</sup>lēda q!ūlyakwē begwāne-  
 ma lēgades Hayalk'inē. Wā, lā<sup>u</sup> nēk'a: "Wēg'a yāl!āLEX hā-  
 ēyāl<sup>é</sup> qa'en dōgūla lācēsēx g'ildedzō saōkwa. Yūem lēgades Na-  
 20 xedzowōx, yīs nek'í<sup>é</sup>lakwaēx lāxōs gwaēdzasēx. Wā, g'āxlē Ts!en-  
 degemg'í<sup>é</sup>lakwa k!waxtewilxwa nek'í<sup>é</sup>lakwēx. Wā, la<sup>é</sup>mēts lē<sup>é</sup>lā-  
 lasōlōl<sup>u</sup> nāxwa hu<sup>é</sup>yā<sup>é</sup>a, qa's laōs nāxa lālōl!ālxens qādžēlasōlax.  
 Wā, hē<sup>é</sup>maasēxs lāg'ustāwēlē<sup>u</sup> nēmōx<sup>u</sup>lā lāl hu<sup>é</sup>yā<sup>é</sup>a lax k!wālaasas  
 Ts!endegemg'í<sup>é</sup>lakwē, qa's laōs lāx<sup>é</sup>walela lāx āpsālēlās. Wā,  
 25 ā<sup>é</sup>mēts selt!āLEX qa g'ūs<sup>é</sup>g'ins g'īgigāmēk' yaēq!ent!āla, qaxg'ins la-  
 ēmēk' lāLEX Ts!endegemg'í<sup>é</sup>lakwē lāxēq. Wā, hē<sup>é</sup>maasō wigu-  
 stālxō lāx k!wālaasas k!lēdēlasa g'īgāma<sup>é</sup>yē Q!üm̄x'ōdē; wā, la-  
 ēmēsēns wiyōllaxxens gūgak'ase<sup>é</sup>wēxēn nēnakilē, qa's ā<sup>é</sup>maōs<sup>u</sup> nā-  
 xwa yūl!āx<sup>é</sup>da<sup>é</sup>xwa yūl hu<sup>é</sup>yā<sup>é</sup>a," nēk'ēxs laē q!wē<sup>é</sup>ida. Wā, hēx<sup>é</sup>i-  
 30 da<sup>é</sup>mēsē<sup>u</sup> nāxwa sēx<sup>é</sup>wida, qa's lā lāg'alis lāx L'ema<sup>é</sup>isas g'ōkwas  
 Q!üm̄x'ōdē. Wā, la<sup>é</sup>mē<sup>u</sup> nēmūg'iwāla<sup>u</sup> mōts!aqē xwāxwāk'lūna

were in line on the beach; and first Chief Sēwid spoke, and told the  
 Nāk!wax'da<sup>ε</sup>x<sup>u</sup> to go and get in marriage the princess of Q!ūmx'ōd  
 (IV 4), Ts!ēndegemg'i<sup>ε</sup>lak<sup>u</sup> (IV 3). As soon as he stopped speak-  
 ing, || the other chief, Gwāyōlelasemē<sup>ε</sup>, | spoke also, and said the 35  
 same as the other one had said to the Nāk!wax'da<sup>ε</sup>x<sup>u</sup> about their  
 coming to get in marriage the princess of Q!ūmx'ōd (IV 4). Ts!ēn-  
 degemg'i<sup>ε</sup>lak<sup>u</sup> (IV 3). Thus he said, and took up a blanket. Then  
 he called | one of his young men to go and stand by his side in the  
 canoe. Then he || counted five pairs of blankets, which he put on 40  
 his shoulders; and after | he had put on the five pairs of blankets, he  
 said, "Now I shall marry you with these five pairs of blankets." |  
 The young man went up the beach and carried them | into the house  
 of Q!ūmx'ōd (IV 4), and put them down in the rear of the house of  
 Q!ūmx'ōd (IV 4). | The Nāk!wax'da<sup>ε</sup>x<sup>u</sup> remained in the houses, and  
 not || one of them showed himself outside. Then he counted five 45  
 more pairs of | blankets on the shoulders of another young man, and  
 Gwāyōlelasemē<sup>ε</sup> | said, "Carry these five blankets." They con-  
 tinued doing this, and did not stop until | two hundred and twenty  
 blankets had been given out of the canoe. | After this had been done,  
 he said, "That is all." Then he turned || towards the Gwa<sup>ε</sup>sela, 50  
 spoke, and said, "Now, Gwa<sup>ε</sup>sela, | we have finished. Now let us  
 see what is coming, how they will turn | my word into war." Thus

k'egēsxa l!emafisē. Wā, hē<sup>ε</sup>mis g'il yāq!eg'a<sup>ε</sup>lē g'igāma<sup>ε</sup>yē Sēwidē. 32  
 Wā, laem nēlaxa Nāk!wax'da<sup>ε</sup>xwasēs gāgak!aēna<sup>ε</sup>yax k'ledēlas  
 Q!ūmx'ōdē lāx Ts!ēndegemg'i<sup>ε</sup>lakwē. Wā, g'il<sup>ε</sup>mēsē q!wē<sup>ε</sup>idexs laē  
 lāx<sup>ε</sup>wūlexsēda <sup>ε</sup>nemōkwē g'igāma<sup>ε</sup>yē Gwāyōlelasema<sup>ε</sup>yē. Wā, la<sup>ε</sup>mē 35  
 yāq!eg'a<sup>ε</sup>l ōgwaqa. Hēmxat! aem wāldemsēs nēlēna<sup>ε</sup>yaxaaxa  
 Nāk!wax'da<sup>ε</sup>xwasēs gāgak!aēna<sup>ε</sup>yax k'ledēlas Q!ūmx'ōdē lax Ts!ēn-  
 degemg'i<sup>ε</sup>lakwē, <sup>ε</sup>nēk'εxs laē dāx<sup>ε</sup>idxa p!elxelasgemē qa<sup>ε</sup>s lē<sup>ε</sup>lalōxa  
 gayōlē lāxa hā<sup>ε</sup>yā<sup>ε</sup>la qa lās laxwaxdzēxa xwāk!ūna. Wā, lā hō-  
 ts!eyap!endālasa sek!āxsa p!elxelasgem lāq. Wā, g'il<sup>ε</sup>mēsē s<sup>ε</sup>k!āx- 40  
 saxs laē <sup>ε</sup>nēk'a: "La<sup>ε</sup>men qādžēlasēq sek!āxsa p!elxelasge-  
 ma<sup>ε</sup>l." Wā, hēx<sup>ε</sup>ida<sup>ε</sup>mēsēda hē<sup>ε</sup>la lā lāsdesas qa<sup>ε</sup>s lā gemxēlas  
 lāx g'ōkwax Q!ūmx'ōdē, qa<sup>ε</sup>s lā gemxalilas lāx ōgwiwalilas g'ōkwax  
 Q!ūmx'ōdē, yixs hēx<sup>ε</sup>sū<sup>ε</sup>maē <sup>ε</sup>wi<sup>ε</sup>laēlēlōda Nāk!wax'da<sup>ε</sup>xwē; k'leās  
<sup>ε</sup>nemōx<sup>u</sup> nēfemalag'ilsa. Wā, lā ēt!ēd hōts!eyap!entsa sek!āxsa 45  
 p!elxelasgem lāxa ōgū<sup>ε</sup>la<sup>ε</sup>maxat! hē<sup>ε</sup>la. Wā, <sup>ε</sup>nēk'ē Gwāyōlelase-  
 ma<sup>ε</sup>yē dālxēq sek!āxsa. Wā, hēx<sup>ε</sup>sū<sup>ε</sup>mēs la gwēk!ālē. Wā, āl-  
<sup>ε</sup>mēsē gwālexs laē <sup>ε</sup>wi<sup>ε</sup>lōltāwēda hāma<sup>ε</sup>ltsok'āla p!elxelasgema. Wā,  
 g'il<sup>ε</sup>mēsē gwāla laē <sup>ε</sup>nēk'a: "Wā, laem <sup>ε</sup>wi<sup>ε</sup>la." Lā gwēgemx'ōd  
 lāxa Gwa<sup>ε</sup>sela, qa<sup>ε</sup>s yāq!eg'a<sup>ε</sup>lēq. Wā, lā <sup>ε</sup>nēk'a: "Wā, Gwa<sup>ε</sup>sela, 50  
 la<sup>ε</sup>mēns gwāla. La<sup>ε</sup>mēsēns ōlastogwaalēxsl, qa gwēbax<sup>ε</sup>ida<sup>ε</sup>slas  
 wāldemlasēn wī<sup>ε</sup>nēdē," <sup>ε</sup>nēk'εxs laē k!wāgaalēxsa. Wā, g'il<sup>ε</sup>mēsē

53 he said, and sat down; and when | he sat down in the canoe, the  
uncle of Ts!endegemg'ílak<sup>u</sup> (IV 3), Qāsnomalas (III 14), came out  
55 and stood in front of the house of Q!ūmx'ōd (IV 4). || He spoke, and  
said, "Is that you, Gwa<sup>s</sup>ela! Have you come to get in marriage the  
princess of my chief | Q!ūmx'ōd (IV 4)! Now, take care, Gwa<sup>s</sup>ela!"  
Thus he said, and | turned towards the door of the house of Q!ūmx'ōd  
(IV 4), and said, | "Sham-light!" As soon as he had said "Sham-  
60 fight!" the || chiefs of the Nāk!wax'da<sup>s</sup>x<sup>u</sup> came out, bent forward and  
carrying short | poles representing spears, and went against the  
Gwa<sup>s</sup>ela, who were still sitting in their | marriage canoes; and when  
the chiefs had come out | of the house, then the young men came.  
They did not carry anything. | They went right down to the beach;  
65 and when they had gone down, || the chief of the Gwa<sup>s</sup>ela, L!āsōtiwalis  
(III 11), arose, and spoke | to his tribe. He said, "Don't sit in  
this way, Gwa<sup>s</sup>ela! | Go and meet the great tribe!" and he said, |  
"Wayá'!" and when he said "Wayá'!", all the young men | stood  
70 up in their canoes, || jumped into the water, and went to meet  
the young men of the Nāk!wax'da<sup>s</sup>x<sup>u</sup>. Then | they took hold of  
one another: and while they were fighting, | Ts!endegemg'ílak<sup>u</sup>  
(IV 3) went up to the top of the climbing-board, and | sat down on a  
platform at the top of the board. They | had not seen when she

53 k!wāg'aalEXSEXs g'āxaas g'āxewelsē q!ūlēyas Ts!endegemg'ílakwē  
yix Qāsnomalasē, qas lāx<sup>s</sup>welsē lāx L!āsanā<sup>s</sup>yasa g'ōkwax Q!ūm-  
55 x'ōdē. Wā, lā yāq!eg'a<sup>s</sup>la. Wā, lā <sup>s</sup>nēk'a: "Sō<sup>s</sup>maa Gwa<sup>s</sup>se-  
lasa gāgak!aswa lāxg'a k!ēdēlg'asg'in g'igāmēk' lāxg'a k!ēdēlg'as  
Q!ūmx'ōdēwa? Wā, wēg'illax'ōs yāl!āLEX. Gwa<sup>s</sup>EL," āmē <sup>s</sup>nēk'EXs  
lāē g'wēgēm<sup>s</sup>'id lāx t!ēx'ilās g'ōkwax Q!ūmx'ōdāxs lāē <sup>s</sup>nēk'a:  
"Amaqayē'." Wā, g'il<sup>s</sup>mēsē q!ūlbē amāqaxaēnā<sup>s</sup>yasēxs g'āxaē  
60 sēsaxēsālē g'ig'igāma<sup>s</sup>yasa Nāk!wax'da<sup>s</sup>xwē dēdālaxa ts!elts!ox<sup>s</sup>stowē  
dzōmeg'ada SESāyak'lālas lāxa Gwa<sup>s</sup>ELāxs k!ūdzEXSūlāē lāxēs gāga-  
k!laats!ē xwāxwāk'lūna. Wā, g'il<sup>s</sup>mēsē <sup>s</sup>wi<sup>s</sup>EWELSēda g'ig'igāma<sup>s</sup>yē  
lāxa g'ōkwaxs g'āxaē g'āxāwELSēda <sup>s</sup>nāxwa hā<sup>s</sup>yāl<sup>s</sup>a k!ēāslal da-  
ax<sup>s</sup>, qas lā hāyints!ēsela lāxa L!ema<sup>s</sup>isē. Wā, g'il<sup>s</sup>mēsē <sup>s</sup>wi<sup>s</sup>ELENTS!ē-  
65 g'a<sup>s</sup>lēxēs g'ōkūlotē. Wā, lā <sup>s</sup>nēk'a: "Gwāllas hē gwālē. Gwa<sup>s</sup>EL,  
wēgradzā tāta<sup>s</sup>wālxwa <sup>s</sup>wālasēx lēlqwāla<sup>s</sup>yē," <sup>s</sup>nēk'EXs lāē <sup>s</sup>nē-  
k'a: "Wayá'!" Wā, g'il<sup>s</sup>mēsē wayāxaxs lāē <sup>s</sup>nemūg'ilexsēda hā-  
<sup>s</sup>yāl<sup>s</sup>a q!wāg'ilexs lāxēs yaē<sup>s</sup>yats!ē xwāxwāk'lūnāxs lāē <sup>s</sup>nāxwaEM  
70 dēxūmsta, qas tāta<sup>s</sup>wālēx hā<sup>s</sup>yāl<sup>s</sup>āsa Nāk!wax'da<sup>s</sup>xwē. Wā, lā<sup>s</sup>mē  
dādegōx<sup>s</sup>wīda. Wā, hē<sup>s</sup>mis ālē<sup>s</sup> yāla dādegālas lāē Ts!endegemg'i-  
lakwē ēk!<sup>s</sup>ēsta lāx ēk!ēba<sup>s</sup>yasa lūēsē naxēdzō suōkwa, qas lā  
k!wadzōdxā LāhūEla lāx ālōtba<sup>s</sup>yasxa g'a gwālēg'a.<sup>1</sup> Wā, lā<sup>s</sup>mē  
hēwāxa g'āyanōlē lāx'demas lāg'ostā lāq, qaxs lē<sup>s</sup>maē ālax<sup>s</sup>'id la

<sup>1</sup> See figure on p. 1054.

went up there, for the Gwa<sup>s</sup>ela and the Nāk!wax'da<sup>x</sup> were really 75 fighting. When she was seated, Qāsnomalas (III 14) stopped his tribe the Nāk!wax'da<sup>x</sup>, saying that there had been enough sham-fighting. Immediately he was obeyed by his tribe the Nāk!wax'da<sup>x</sup>, who went back to the top of the bank of the village Baās, and they all stood behind the top of the climbing-board. The Gwa<sup>s</sup>ela, 80 on their part, went into their canoes. Then Qāsnomalas (III 14) spoke and said, "O Gwa<sup>s</sup>ela! we have finished the sham-fight, for we have made a name for the future child of Ts!endegemg'ielak<sup>u</sup> (IV 3), and our chief Sēsaxālās (IV 8). His name shall be el<sup>ē</sup>elkūlas and Xōma<sup>ē</sup>elas, if by good luck they obtain a child. Now, take care, 85 Gwa<sup>s</sup>ela, on account of Ts!endegemg'ielak<sup>u</sup> (IV 3)! She is sitting now on top of a mountain. —Now you, young men, try to get her! Go ashore from your canoes, and try one at a time to run up to the seat of this princess of Chief Q!ūmx'ōd (IV 4)!" Thus he said, and 90 stopped speaking. Then Chief Q!ūmx'ōd (IV 4) put down forty blankets on one side of the climbing-board, and Chief Sēwid of the Gwa<sup>s</sup>ela stood up and spoke. He said, "Don't stay in this way, young men of the Gwa<sup>s</sup>ela! Try to get the wife for our chief Sēsaxālās (IV 8)!" Thus he said, and he stopped speaking. Immediately the young men of the Gwa<sup>s</sup>ela went ashore out of their

xōma<sup>ē</sup>idēda Gwa<sup>s</sup>ela lē<sup>ē</sup>wa Nāk!wax'da<sup>x</sup>wē. Wā, g'il<sup>ē</sup>mēsē gwā- 75  
l<sup>ē</sup>alēlaxs laē Qāsnomalasē belk'ig'a<sup>ē</sup>lxēs g'ōkūlotaxa Nāk!wax'da-  
<sup>ē</sup>xwē, qa hēlāx'idēs lāxa amaqānā'yē. Wā, hēx'ida<sup>ē</sup>mēsē nānagē-  
g'ēsōsēs g'ōkūlōta Nāk!wax'da<sup>x</sup>wē. Wā, la<sup>ē</sup>mē k'lek'ā, qa<sup>s</sup> lā <sup>ē</sup>wilg'u-  
stā lāx ōxwiwalasas g'ōx'demsas Baāsē, qa<sup>s</sup> lā <sup>ē</sup>wilg'a q!wāg'aels lāx  
ālōtbā'yasa naxēdzowē saōkwa. Wā, g'il<sup>ē</sup>mēsē <sup>ē</sup>nāxwa lāxat! hōx<sup>ē</sup>wa- 80  
l<sup>ē</sup>xsēda Gwa<sup>s</sup>ela lāxēs xwāxwāk'lūnāxs laē yūq!eg'a<sup>ē</sup>lē Qāsnomalasē.  
Wā, lā <sup>ē</sup>nēk'a: "Wā, Gwa<sup>s</sup>el, la<sup>ē</sup>mens gwālālāxa amāqa, qaxg'ins lēqē-  
lēk' qa lēgēms xūnōx<sup>ē</sup>widelaxas Ts!endegemg'ielakwē lē<sup>ē</sup>wa g'igāma-  
<sup>ē</sup>yōx Sēsaxālasax. Wā, la<sup>ē</sup>mē lēgadelaxs el<sup>ē</sup>elkūlasē lō<sup>ē</sup> Xōma<sup>ē</sup>elasē,  
qaxō wāwalk'inala lāx xūngwadex<sup>ē</sup>idō. Wā, wēg'illa yal!lēx, Gwa- 85  
<sup>ē</sup>sel, qag'a Ts!endegemg'ielakwak' g'āxemk' k!waxtewēxg'ada ne-  
g'āk'. La<sup>ē</sup>mēsō g'āxlōs hā<sup>ē</sup>yāl'āq!ōs lalōl!lāqek'. Wā, gēlag'a hōx<sup>ē</sup>-  
wūltā laxōs yaē'yatslāqōs, qa<sup>s</sup> gūnx'idaōs <sup>ē</sup>nāl<sup>ē</sup>nemōk'lunk'a nāxa  
lalōl!laxg'a k!waxte<sup>ē</sup>wēsōgwasg'a k'ēdēlg'asen g'igāma<sup>ē</sup>yē Q!ūmx'-  
ōdē," <sup>ē</sup>nēk'exs laē q!wēl'ida. Wā, g'āxēda g'igāma<sup>ē</sup>yē Q!ūmx'ōdē gem- 90  
xel<sup>ē</sup>selaxa mōx<sup>ē</sup>sōkwē p!elxelasgemē lāx ūpsenxa<sup>ē</sup>yasa naxēdzowē.  
Wā, lā lāx<sup>ē</sup>wūl<sup>ē</sup>xsē g'igāma<sup>ē</sup>yasa Gwa<sup>s</sup>elē Sēwidē, qa<sup>s</sup> yāq!eg'a<sup>ē</sup>lē.  
Wā, lā <sup>ē</sup>nēk'a: "Gwāllas hē gwēx'sē hā<sup>ē</sup>yāl'ās Gwa<sup>s</sup>el, qa<sup>s</sup> lālag'aōs  
wāweldzewa lalōl!lax genēmlasens g'igāma<sup>ē</sup>yōx Sēsaxālasēx," <sup>ē</sup>nē- 95  
k'exs laē qwēl'ida. Wā, hēx'ida<sup>ē</sup>mēsēda hā<sup>ē</sup>yāl'āsa Gwa<sup>s</sup>ela la hōx<sup>ē</sup>-  
<sup>ē</sup>wūltā lāxēs yaē'yatslē, qa<sup>s</sup> lā q!wāg'alīs lāx ōx<sup>ē</sup>sīdzalisasa naxē-

97 traveling-canoes, and stood at the lower end of the | climbing-board; and the chiefs of the Gwa'sela stood | seaward from the young men. Then one young man tried to run up, | but he did not reach the top. 200 Then they gave him one pair of blankets. || They continued doing this. Now, there was one really skillful | young man, who was told by the chiefs to go last, when all the others had given it up. | He was the only one left to run. Then Chief | L!āsōtiwalis (III 11) spoke to him, and said, "Now go and get the name for obtaining the princess of 5 Chief || Q!ūmx'ōd (IV 4)!" Thus he said, and stopped speaking. Immediately | the young man went. He stepped into the water to wet his feet, and then he | came back and ran up the climbing-board; and there he stood by the | side of Ts!endegemg'īlak<sup>u</sup> (IV 3); and while he was standing there, | the chiefs of the Gwa'sela sang their 10 sacred songs. || Now Chief Q!ūmx'ōd (IV 4) gave five pairs of blankets | to the young man. The name of this young man was Gwāyōs-dēdzas. | Gwāyōsdēdzas did not stand there long when he came down with Ts!endegemg'īlak<sup>u</sup> (IV 3), | and they went into the house of Q!ūmx'ōd (IV 4). Now Qāsnomalas (III 14) told the | Gwa'sela to 15 go back into their traveling-canoe for a little while, "for || you have obtained the princess Ts!endegemg'īlak<sup>u</sup> (IV 3) of my chief. | Now listen to what I shall say to you, Chief Sēsaxālas (IV 8), to your | prince, Chief L!āsōtiwalis (III 11)! Now you will receive the

97 dzowē saōkwa. Wā, la<sup>m</sup>ēsa g'īgāma<sup>f</sup>yasa Gwa'sela q!waēs lāx L!ūsalisasa hā<sup>f</sup>yā<sup>f</sup>a. Wā, lū wāx' dzelx'ustāwēda 'nemōkwe hē<sup>f</sup>a. Wā la<sup>m</sup>ēsē wig'ustāxs laē ts!āsōsa 'nemxsa p!elxelasgema. Wā, 200 lā hēx'sā<sup>m</sup>ēsē gwēg'ila. Wā, la 'nemōkwa ālak'lala ēx'sdek'!in hē<sup>f</sup>a 'nēx'sōsēs g'īg'īgāma<sup>f</sup>yē, qa ā<sup>m</sup>mēles lāl, qō lāl 'wīlal yāx'ēidlēs hā<sup>f</sup>yā<sup>f</sup>a. Wā, g'il<sup>m</sup>ēsē 'nemōx'ūm lāxs laē yāq!eg'a<sup>f</sup>lēda g'īgāma<sup>f</sup>yē L!āsōtiwalisē. Wā, lū 'nēk'a: "Wēg'ila xūnōk<sup>u</sup>, sō<sup>m</sup>maas k'leās wiyō- 5 lānema. Hā'g'ul la, qa's lēgadaōsasō lāles lax k'lēdēlasa g'īgā- ma<sup>f</sup>yaē Q!ūmx'oda," 'nēk'exs laē q!wē<sup>f</sup>ida. Wā, hēx'ida<sup>m</sup>ēsa hē<sup>f</sup>a la taxt!a lax demsx'ē 'wāpa, qa's k'lūnk'lūnxsēselēxs g'āxaē aēdaaqa. Wā, lū dzelx'ōstā lāxa naxedzowē, qa's lū lāx'walela lāx āpsūlelās Ts!endegemg'īlakwē. Wā, g'il<sup>m</sup>ēsē la lāxwala laqēxs lūasē 'nāxwa yālaqwē g'īg'īgāma<sup>f</sup>yasa Gwa'selāsēs yēyā<sup>f</sup>lax'LENē. Wā, 10 la<sup>m</sup>ēda g'īgāma<sup>f</sup>yē Q!ūmx'ōdē yāx'witsa sek'laxsē p!elxelasgem lāxa hē<sup>f</sup>a. Hēm lēgēmsa hē<sup>f</sup>ē Gwāyōsdēdzasē. Wā, k'lest!a gāla lāxwalē Gwāyōsdēdzasaxs g'āxaē lāxa lō<sup>f</sup> Ts!endegemg'īlakwē, qa's lē laēl lāx g'ōkwax Q!ūmx'ōdē. Wā, la<sup>m</sup>ē Qāsnomalasē āxk'lā<sup>f</sup>laxa Gwa'sela, qa lās hōx'walexs lāxēs yaē'yats!ē yāwas'ida, "qaxs le- 15 'maaxlaqōs lālex k'lēdēlasg'in g'īgāmēk' lāx Ts!endegemg'īlakwē, qa's hōlēlaōsaxg'in wāldemlek', lōl g'īgāmē, Sēsaxālas, laxōs lā-wūlgāma<sup>f</sup>yaqōs g'īgāmē L!āsōtiwalis. Wā, laem lāla mewē<sup>f</sup>laxa



four | house-dishes—the sea-otter house-dish, the sea-lion house 18  
dish, the whale | house-dish, and the sea-monster house-dish. These  
were given in marriage to the || dead father (III 1) of my chief here 20  
Q!üm̄x'öd (IV 4), by Chief Qwax'ila (II 9) of the | Koskimo. Now,  
Chief Sēsaxâlas's (IV 8) name will be | Kwax'ilanōkūmē (IV 8),  
and the marriage mat of Ts!ēndegem̄g'ielak<sup>u</sup> (IV 3) | will be a hun-  
dred and twenty blankets,—else your wife, | Chief Sēsaxâlas (IV 8),  
would sit down on the bare floor of your house,—and also these ten ||  
boxes of crabapples and five boxes of | oil to be poured on the 25  
crabapples, and also the house | which I obtained in marriage,  
Aurora-Face, from Chief | Qwax'ila (II 9) of the Koskimo, and the  
name for your dancer when you | give a feast. His name shall be  
Melnēd. That is all || now. Now, come, Gwa<sup>s</sup>ela, and warm your- 30  
selves in the house of | Q!üm̄x'öd (IV 4)! The fire is burning.”  
Thus he said, and he stopped speaking. | Immediately the Gwa<sup>s</sup>ela  
went ashore out of their canoes and | went into the house of Q!üm̄x'öd  
(IV 4). When they had all gone in, | they were given dried salmon  
to eat; and after eating, || Q!üm̄x'öd (IV 4) told his brother-in-law 35  
Sēsaxâlas (IV 8) to stop over night at Baās, so that | Ts!ēndegem̄g'  
ielak<sup>u</sup> (IV 3) might get ready what she was going to take along.  
Then | Sēsaxâlas (IV 8) obeyed what his brother-in-law Q!üm̄x'öd  
(IV 4) had said. | In the morning, when day came, the Gwa<sup>s</sup>ela

lōelqūlitaxa q!āsa lōqūlila lē<sup>w</sup>a l!ēxenē lōqūlila lē<sup>w</sup>a gwe<sup>f</sup>yimē 18  
lōqūlila lē<sup>w</sup>a hānagats!ē lōqūlila. Wā, hēem geg'ādanems omp-  
<sup>w</sup>ūlasg'in gr'igāmēk', yixga Q!üm̄x'ōdek' laxa gr'igāma<sup>f</sup>yē Qwax'ilās 20  
Gōsg'imoxwē. Wā, la<sup>m</sup>ēsa gr'igāmayōx Sēsaxâlasēx lēgadelts  
Kwax'ilanōkūma<sup>f</sup>yē. Wā, lāk' lē<sup>w</sup>axselaga Ts!ēndegem̄g'ielak-  
kwaxa ma<sup>f</sup>tsōgūg'iyowē p!elxelasgema ālak' wūltahileg'a genem-  
g'os, gr'igāmē Sēsaxâlas laxēs g'ōkwaōs: ga<sup>f</sup>mēsēg'a neqasgemk'  
lenxstaats!ē k'lik'limyaxla. Wā, hē<sup>m</sup>isa sek'!asgemē dēdengwa- 25  
ts!ē l!ē<sup>n</sup>a, qa k'lūngemaxsēsa lenxē. Wā, hē<sup>m</sup>isa g'ōkwē.  
Hēemxaen geg'ādanema l!ēxl!exāgemē g'ōk<sup>u</sup> lāx gr'igāma<sup>f</sup>yasu  
Gōsg'imoxwē Qwax'ila. Wā, hē<sup>m</sup>isa lēgemē qaēs sēnatlaōs quasō  
k'wē<sup>f</sup>las'idlō. Wā, la<sup>m</sup>ē lēgadelts Melnēdē. Wā, laem <sup>w</sup>īla  
lāxēq. Wā, gēlag'a Gwa<sup>s</sup>el, qa<sup>s</sup> g'āxaōs telts!a lāxga g'ōk'gwas 30  
Q!üm̄x'ōdē. Laemk' leqwēlakwa," <sup>n</sup>ēk'exs laē q!wē<sup>f</sup>ida. Wā,  
hēx'ida<sup>f</sup>mēsēda Gwa<sup>s</sup>ela <sup>n</sup>āxwa hōlwūltā lāxēs yaē<sup>f</sup>yats!ē qa<sup>s</sup> lā  
hōgwēl lax g'ōkwas Q!üm̄x'ōdē. Wā, g'il<sup>f</sup>mēsē <sup>w</sup>īlaēlexs laē  
hāmg'ilasōsa ts!enkwē xamasa. Wā, g'il<sup>f</sup>mēsē gwāl ha<sup>f</sup>māpexs laē  
āxk'!ālē Q!üm̄x'ōdāxēs q!ūlēsē Sēsaxâlasē qa xa<sup>f</sup>māsē lāx Baāsē, qa 35  
k'!eswūlēs Ts!ēndegem̄g'ielakwaxēs memwālatē. Wā, la<sup>m</sup>ē nāna-  
geg'a<sup>f</sup>yē Sēsaxâlasax wāldemasēs q!ūlēsē Q!üm̄x'ōdē. Wā, g'il<sup>f</sup>mēsē  
<sup>n</sup>āx'idxa gaālāxs laē mōxselaxēs yaē<sup>f</sup>yats!ēxa Gwa<sup>s</sup>elāsa lēlenxsta-

loaded their canoes with the crabapple-boxes | and the boxes of oil  
 40 and the four house-dishes; || and when all were aboard, Ts!ENDĒGEMG'İ'lak<sup>u</sup> (IV 3) came out | of the house of her brother Q!ümX'öd  
 (IV 4) with her husband Sēsaxâlas (IV 8), and | she went aboard the  
 canoe of her husband Sēsaxâlas (IV 8). When | they were seated,  
 the Gwa<sup>s</sup>sela paddled away, | going home to their village Ğwēk'İlis.  
 45 As soon as they arrived || there, the father of Sēsaxâlas (IV 8),  
 L!āsōtīwalis (III 11), told the | young men of his numaym to clear  
 out the house, because he wished | a feast to be given at once by his  
 prince Sēsaxâlas (IV 8), for he was proud of | the four house-dishes  
 which he had obtained in marriage. When the young men had |  
 50 cleared out the house, they went to invite the numaym || G'İg'İlgām  
 and the SİSEN!Ē<sup>e</sup> and the young men of the | numaym Q!ōmk'!ut!ĒS.  
 When they were all inside, they took ashore the | ten boxes of crab-  
 apples and the five boxes | with oil, and also the four house-dishes.  
 They | put them down inside the door of the house; and after they  
 55 had || been put down, Chief L!āsōtīwalis (III 11) arose and | spoke.  
 He said, "Now, look at these, you two | numayms, G'İg'İlgām and  
 SİSEN!Ē<sup>e</sup>! I went to marry Ts!ENDĒGEMG'İ'lak<sup>u</sup> (IV 3), | the princess  
 of Chief Q!ümX'öd (IV 4); and | by good luck I obtained these ten  
 60 boxes of crabapples || and these five boxes of oil to be poured | over

ats!ē LE<sup>w</sup>wa dēdengwats!ē L!ē<sup>n</sup>a. Wā, hē<sup>m</sup>isēda mewēXLA lōelqū-  
 40 lila. Wā, g'İl<sup>m</sup>ēsē 'wİlXSEXs g'āxāē Ts!ENDĒGEMG'İ'lakwē hōqūwels  
 lāx g'ōkwāsēs wūq!wē Q!ümX'ōdē LE<sup>w</sup>wis lā<sup>w</sup>ŪNEMĒ Sēsaxâlasē, qa<sup>s</sup>  
 lā hōx<sup>w</sup>walEXs lax xwāk'lūnāsēs lā<sup>w</sup>ŪNEMĒ Sēsaxâlasē. Wā, g'İl-  
 'mēsē klūs<sup>a</sup>lEXSEXs laē 'nemāg'İLē sēx<sup>w</sup>widēda Gwa<sup>s</sup>sela. Wā,  
 la<sup>m</sup>ē lāl nū<sup>n</sup>ax<sup>u</sup>L lāxēs g'ōkūlasē Ğwēk'İlisē. Wā, g'İl<sup>m</sup>ēsē lāg'aa  
 45 lāqēxs laē hēx<sup>e</sup>ida<sup>m</sup>ēsē ōmpas Sēsaxâlasē, yİx L!āsōtīwalisē hēlaxa  
 hā<sup>y</sup>āl<sup>a</sup>sēs 'ne<sup>m</sup>mēmōtē, qa ēx<sup>w</sup>widēsēx g'ōkwās, qaxs 'nēk'aē, qa  
 halī<sup>l</sup>ālēs k!wē<sup>l</sup>asēs lāwūlgāma<sup>y</sup>ē Sēsaxâlasē, qaxs yālaqalaasēs  
 gēg'adānema mewēXLA lōelqūlila. Wā, g'İl<sup>m</sup>ēsē gwālēda hā<sup>y</sup>āl<sup>a</sup>  
 ēkwaxa g'ōkwaxs laē hēx<sup>e</sup>idaem la Lē<sup>l</sup>ālase<sup>w</sup>ēda 'ne<sup>m</sup>mēmōtasa  
 50 G'İg'İlgāmē LE<sup>w</sup>wa 'ne<sup>m</sup>mēmōtasa SİSEN!a<sup>y</sup>ē, yİsa hā<sup>y</sup>āl<sup>a</sup>sa 'ne<sup>m</sup>mē-  
 mōtasa Q!ōmk'!ut!ĒSē. Wā, g'İl<sup>m</sup>ēsē g'āx 'wİ<sup>l</sup>laēLEXs laē mōltoyo-  
 wēda neqāsgemē lēlenxstaats!ē k'İk'İmyaxLA LE<sup>w</sup>wa sek'İāsgemē  
 dēdengwats!ē L!ē<sup>n</sup>a. Wā, hē<sup>m</sup>islēda mewēXLA lōelqūlila, qa<sup>s</sup>  
 g'āxē mex<sup>a</sup>lİlelas lāx āwİlelāsa t!EX'İlāsa g'ōkwē. Wā, g'İl<sup>m</sup>ēsē  
 55 g'āx 'wİ<sup>l</sup>la mex<sup>a</sup>lİEXs laē lāx<sup>e</sup>ūlİlēda g'İgāma<sup>y</sup>ē L!āsōtīwalisē, qa<sup>s</sup>  
 yāq!ēg'a<sup>l</sup>ē. Wā, la 'nēk'a: "Wēg'a dōqwalax ma<sup>l</sup>tsemaX<sup>u</sup> 'ne-  
 'mēni, yūL G'İg'İlgām lōsSİSEN!ē. Lāx'den gūgak'!ax Ts!ENDĒGEM-  
 g'İ'lakūk' lāxg'a k'İdēl<sup>g</sup>asa g'İgāma<sup>y</sup>āē Q!ümX'ōdē. Wā, g'a<sup>m</sup>ē-  
 sen wāwāk'İnēg'as lag'ōs dōgūlaxg'ada neqāsgemk' lēlenxstaats!ē  
 60 k'İk'İmyaxLA lōgwa sek'İāsgemk' dēdengwats!ē L!ē<sup>n</sup>a k'İngēma-

the crabapples. Now sing your feasting-songs, G'ig'ilgām, and you, 61  
 SISENL!ē!" | Thus he said, and stopped speaking; and immediately  
 the G'ig'ilgām sang their feasting-songs. | They sang two feasting-  
 songs, and two | feasting-songs were also sung by the SISENL!ē.  
 After they had sung their || feasting-songs, they poured the crab- 65  
 apples into the four house-dishes; | and when they had poured one  
 box into each one | of the house-dishes, they took one box of oil and |  
 poured it into the four house-dishes. Then they | took many small  
 dishes and put crabapples into them; || and when the crabapples had 70  
 been put in, they poured oil over them. | Then all were wet with oil.  
 Then L!āsōtīwalis (III 11) stood up | and spoke. He said, "Now I  
 will distribute the dishes, | my numaym Q!ōmk'!ut!ES." He said,  
 "This | sea-otter dish and sea-monster dish are for you, G'ig'ilgām."  
 Immediately the young men || put the sea-otter dish in front of 75  
 the chief of the | G'ig'ilgām, Sēwid; and they put the sea-monster  
 house-dish | in front of the prince of Sēwid, K'imgēd. After | this  
 had been done, L!āsōtīwalis (III 11) spoke again, and said, "This |  
 whale dish and sea-lion dish are for you, SISENL!ē!" and immedi-  
 ately || the young men took up the whale house-dish and put it in 80  
 front of | the chief of the numaym SISENL!ē, Gwāyō!ēlasemē; and |  
 they took the sea-lion dish and put it in front of his prince | X'ik'ēd.

xsā'ya. Wā, la'mēts wēg'it k!wē'lalalōt G'ig'ilgām lōs SISENL!ē," 61  
 'nēk'EXS laē q!wē'lida. Wā, hēx'ida'mēsē k!wēlg'a'lēda G'ig'ilgāmē.  
 Wā, ma!tsemē k!wē'lalayās q!EMq!EMdema. Wā, lāxaē ma!tsemē  
 k!wē'lalayās q!EMq!EMdemas SISENL!a'yē. Wā, g'il'mēsē gwāla k!wē-  
 'lalāxs laē gūxts!ālayōwēda lēnxsta lāxa mewēxla lōelqūhila. Wā, 65  
 g'il'mēsē gūxts!ōyowēda 'nāl'nemsgēmē k'lik'!myaxla lāxa 'nāl'ne-  
 mēxla lōelqūlila, laē āx'ētse'wēda 'nemsgēmē dengwatslē L!ē'na,  
 qa's k!ūnq!EQēs lāxa mewēxla lōelqūhila. Wā, g'il'mēsē gwālexs  
 laē āx'ētse'wēda q!lēnemē lōelq!wa, qa's āxts!ālayāēda lēnxsta lāq.  
 Wā, g'il'mēsē 'wi!ts!āwēda lēnxsta lāqēxs laē k!ūnq!EQasōsa L!ē'na. 70  
 Wā, g'il'mēsē 'wi!la k!ūnq!EGEkūxs laē lāx'ūlilēda g'ig'āma'yē L!āsō-  
 tīwalisē. Wā, lā yāq!EG'a'la. Wā, lā 'nēka: "La'men k'ax'ēdel  
 nōs 'ne'mēmōt Q!ōmk'!ut!ES," 'nēk'EXS laē 'nēka: "Lōqūlas, G'ig'il-  
 gām q!āsa lē'wa hānagāts!ē." Wā, hēx'ida'mēsa hā'yāl'a la  
 k'ax'dzamōlilasa q!asa lōqūlil lāxa g'ig'āma'yasa 'ne'mēmōtasa 75  
 G'ig'ilgāmē Sēwidē. Wā, lā k'ax'dzamōlilēma hānagats!ē lōqūlil  
 lāx nēxdzamōhilas lāwūlgāma'yas Sēwidē K'imgēdē. Wā, g'il'mēsē  
 gwālexs laē ēdzaqwa 'nēk'ē L!āsōtīwalisē: "Lōqūlas, SISENL!a'yē  
 gwe'yim lē'wa l!ēxenē lōqūlila." Wā, hēx'idaemxaūwisēda  
 hā'yāl'a āx'alilaxa gwe'yimē lōqūlila, qa's lā k'ax'dzamōlila lāx 80  
 g'ig'āma'yasa 'ne'mēmōtasa SISENL!a'yē Gwāyō!ēlasema'yē. Wā, lā  
 āx'ētse'wēda l!ēxenē lōqūlila, qa's lā k'ax'dzamōlilēm lāx lāwūlgā-

After this had been done, they put | small dishes, one in front of each  
 85 four men (they call it || "Lā<sup>ʼ</sup>staak<sup>u</sup>" when there is one dish for every |  
 man, and one dish for every chief and for | every prince). When  
 they all had been put down, | Lāsōtiwalis (III 11) told them to go  
 ahead and eat, and they all | began to eat; and after they were  
 90 through, || Lāsōtiwalis (III 11) told them that now he had changed  
 the name of his prince Sēsaxâlas (IV S), and that | his name would  
 be Kwax'ılanōkumē<sup>ʼ</sup> (IV S), and that the name of his dancer would  
 be | Melnēd. Thus he said, and turned to his numaym the |  
 Q!ōmk' lut!ēs, and said, "Don't sit in this way, numaym Q!ōmk' lu-  
 t!ēs, | but go and get the marriage mat of Ts!ēndegemg'i'lak<sup>u</sup>  
 95 (IV 3), the || hundred and twenty blankets, so that we may wipe off  
 the mouths of our chiefs; | otherwise their mouths will be oily."  
 Thus he said, and stopped speaking. | Immediately the young men  
 went and took the blankets ashore out of | the canoe. They brought  
 them in, and put them down inside of the door of the house. | Then  
 300 Lāsōtiwalis (III 11) spoke again, and said to his || numaym Q!ōmk' lu-  
 t!ēs, "Now let us wipe off the mouths of our chiefs | with these  
 hundred and twenty blankets, the marriage mat of the princess of |  
 Q!ūmx'ōd (IV 4)." Thus he said, and turned his face to the guests,  
 and | said, holding one pair of blankets, "Now I will wipe off your  
 mouth, | Chief Sēwid." Then a young man belonging to the ||

83 ma<sup>ʼ</sup>yasē X'īlx'ēdē. Wā, g'il<sup>ʼ</sup>mēsē gwālexs laē k'ax'dzamōlī<sup>ʼ</sup>ēma  
 lōelq!wa lāxa <sup>ʼ</sup>nāl<sup>ʼ</sup>nemōkwē bēbegwānema. Hēem lēgades  
 85 Lā<sup>ʼ</sup>staakwē, yixs <sup>ʼ</sup>nāl<sup>ʼ</sup>nexūlase<sup>ʼ</sup>waēda lōelq!wāsa <sup>ʼ</sup>nāl<sup>ʼ</sup>nemōkwē  
 bēbegwānema, lē<sup>ʼ</sup>wa g'ig'igāma<sup>ʼ</sup>yas <sup>ʼ</sup>nāl<sup>ʼ</sup>nexūlaaxa lōelqūlilē  
 lē<sup>ʼ</sup>wis lōlaelgāma<sup>ʼ</sup>yē. Wā, g'il<sup>ʼ</sup>mēsē <sup>ʼ</sup>wilg'alilaxs laē wāxasōs  
 Lāsōtiwalisē, qa hām<sup>ʼ</sup>x'ēdēs. Wā, hēx'ida<sup>ʼ</sup>mēsē <sup>ʼ</sup>nāxwa hām-  
 x'ida. Wā, g'il<sup>ʼ</sup>mēsē gwālexs laē nēlē Lāsōtiwalisaxs  
 90 lē<sup>ʼ</sup>maē L'āyōxlēs lāwūlgāma<sup>ʼ</sup>yē Sēsaxâlasē, qaxs lē<sup>ʼ</sup>maē lēga-  
 des Kwax'ılanōkūma<sup>ʼ</sup>yē. Wa, hē<sup>ʼ</sup>mis lēgemas sēnatasē, yix Melnē-  
 dē, <sup>ʼ</sup>nēk'ēxs laē gwēgemx'ēd lāxēs <sup>ʼ</sup>nē<sup>ʼ</sup>mēmota Q!ōmk' lut!ēsē.  
 Wā, lā <sup>ʼ</sup>nēk'a: "Gwāllas hē gwaēlē, <sup>ʼ</sup>nē<sup>ʼ</sup>mēmot, Q!ōmk' lut!ēs,  
 qa<sup>ʼ</sup>s laōs āx'ēdex lē<sup>ʼ</sup>waxsa<sup>ʼ</sup>yas Ts!ēndegemg'i'lakūk'xa ma<sup>ʼ</sup>tsogū-  
 95 g'iyowa p'elxelasgema, qens dāyaxstendayoxens g'ig'igāma<sup>ʼ</sup>yē,  
 āla xēlxlalax q!ēq!ēldzextalalax," <sup>ʼ</sup>nēk'ēxs laē q!wēl'ida. Wā,  
 hēx'ida<sup>ʼ</sup>mēsēda hāy'āl'ā la āx'wūltōdxa p'elxelasgemē lāxa  
 xwāk'lūna, qa<sup>ʼ</sup>s g'āxē āx'ālilas lāx āwilelāsa t'ex'ilāsa g'ōkwē.  
 Wā, lā Lāsōtiwalisē ēdzaqwa yāq!ēg'a'la. Wā, lā <sup>ʼ</sup>nēk'a lāxēs  
 300 nē<sup>ʼ</sup>mēmota Q!ōmk' lut!ēsē: "La<sup>ʼ</sup>mens dāyaxstendelxens g'ig'igā-  
 ma<sup>ʼ</sup>yē yisga ma<sup>ʼ</sup>tsogūg'iyok<sup>u</sup> p'elxelasgem lē<sup>ʼ</sup>waxsēsa k'lēdēlaxs  
 Q!ūnx'ōdā," <sup>ʼ</sup>nēk'ēxs laē gwēgemx'ēd lāxa k!wēlē. Wā, lā <sup>ʼ</sup>nē-  
 k'a: "Laem dālaxa <sup>ʼ</sup>nemxsa p'elxelasgema. La<sup>ʼ</sup>men dāyaxstend-  
 lōl g'igāmayai Sēwidē." Wā, lā lāx'ūlilēda hēl'ā g'ayōl lāx <sup>ʼ</sup>nē-

numaym of Kwax'ılanōkūmē<sup>ε</sup> (IV 8) took the one pair of blankets | 5  
and gave it to Chief Sēwid; and | L'āsōtīwalis (III 11) took up  
another pair of blankets, and said, | "Now I will wipe off your  
mouth, Chief K'imgēd" (he meant the prince of | Sēwid); and this  
also was given by a young man to K'imgēd; || and L'āsōtīwalis (III 10  
11) continued doing this with the blankets; | and when all had been  
given out to the numaym G'īg'ilgām, then he also | wiped off the oil  
from the mouth of the SISENL'ē<sup>ε</sup>; and after this had been done, | the  
guests went out. Ts!ENDĒGEMg'īlak<sup>u</sup> (IV 3) did not have a child |  
by her husband Kwax'sēstāla (IV 8), for she did not stay long ||  
with her husband. Then they parted. Ts!ENDĒGEMg'īlak<sup>u</sup> (IV 3) 15  
went home | to Baās. For two winters | Ts!ENDĒGEMg'īlak<sup>u</sup> (IV 3)  
had no husband. Then she was asked in marriage by 'māxūlag'īlis  
(IV 9) | of the numaym SēNL'EM of the Kwāg'ul; but her | name  
was no longer Ts!ENDĒGEMg'īlak<sup>u</sup> (IV 3), because her uncle ||  
Qāsnomalas (III 14) made her dance, and her name was LĀL'ĒLE-  
wēdzemga (IV 3), and | I shall call her so after this. When her  
brother Q'ūmx'ōd (IV 4) | (but now the name of Q'ūmx'ōd (IV 4) was  
no longer Q'ūmx'ōd (IV 4), for his name was | K'!ādalag'īlis (IV 4),  
the name of his dead uncle K'!ādalag'īlis<sup>1</sup> (III 12), and | I shall now  
name him thus, by this his new name) . . . || When 'māxūlag'īlis 25  
(IV 9) finished speaking with K'!ādalag'īlis (IV 4), then 'māxūlag'ī-  
lis | called the Kwāg'ul tribes into the house of his son | 'nemōgwis.

'mēmotas Kwax'ılanōkūmā'yē, qa's dāx'idēxa 'nemxsa p!ELXELASGE- 5  
ma qa's lā ts!ās lāxa g'īgāma'yē Sēwidē. Wā, lāxaē ēt!ēdē L'ā-  
sōtīwalisē dāx'idēxa 'nemxsa p!ELXELASGEMA. Wā, lāxaē 'nēk'a:  
"La'mEN dāyaxstENDLōl g'īgāmayai' K'imgēdē," lāx L'awūlgāma'yas  
Sēwidē gwe'yōs. Wā, lāxaē ts!ēwēsa hē'fa lāx K'imgēdē. Wā, lā  
hēx'sā gwēk'!ālaxs yāqwaē L'āsōtīwalisasa p!ELXELASGEMē. Wā, 10  
g'il'mēsē 'wilxtowē 'nē'mēmotasa G'īg'ilgāmāxs laē ōgwaqa dā-  
yaxstENDXA 'nē'mēmotasa SISENL'a'yē. Wā, g'il'mēsē gwāLEXS laē  
'wī'la hōqūwelsēda k'wēldē. Wā, k'!ēst!a xūngwadEX'idē Ts!ENDE-  
gEMg'īlakwē lāxēs lā'wunemē Kwax'sēstāla, qa's k'!ēsaē ālaEM gāla  
lā'wadēsēxs laē k'!asā. Wā, g'āx'EM nā'nakwē Ts!ENDĒGEMg'īla- 15  
kwē lāx Baāsē. Wā, hēt!a la ma'ENXē ts!ūwūnxas k'!ēas la lā-  
'wūnemē Ts!ENDĒGEMg'īlakwāxs laē grayox'witsōs 'māxūlag'īlisē  
g'ayolē lāxa 'nē'mēmotas SēNL'EMasa Kwāg'ulē, yixs lē'maē gwāl  
lēgades Ts!ENDĒGEMg'īlakwē, qaxs lax'dē sēnatsēs q!ūlē'yē Qās-  
nomalasē. Wā, laEM Lēx'ēDES L'āl'ĒLEwēdzemga lāq. Hē'mē- 20  
SEN lāl LēqelayOLEq. Wā, g'il'mēsē wūqlwāsē Q'ūmx'ōdē, yixs  
lē'maaxat! gwāl Lēgadē Q'ūmx'ōdās Q'ūmx'ōdē; yixs laē Lēgades  
K'!ādalag'īlisē LēgEMasēs q!ūlēyōlāē K'!ādalag'īlis'wūla. Wā, hēEM-  
xaāwisEN lāl Lēqēlōyōlqēs ālē LēgEMA. Wā, g'il'mēsē gwālē wāt-  
dEMas 'māxūlag'īlisē Lō' K'!ādalag'īlisaxs laē Lē'lalē 'māxūlag'ī- 25  
lisaxa 'nāxwa Kwākūg'ula, qa lās 'wī'laēLEla lāx g'ōkwāsēs xūnō-

<sup>1</sup> See p. 1079.

27 (V 1), and then 'māxūlag'īlis (IV 9) told the chiefs that he had | asked in marriage L!āl!ELEWĒDZEMGA (IV 3), the princess of K'!ādalag'īlis (IV 4), the chief | of the numaym 'wālas, and also that  
 30 K'!ādalag'īlis (IV 4) had || told him to marry his sister quickly. Thus said 'māxūlag'īlis (IV 9). | After he had told this to his chiefs, the Kwāg'ul agreed, | and told him to marry quickly. Immediately 'māxūlag'īlis (IV 9) counted | twelve hundred blankets with the young men of his numaym, | the SēNL!EM; and when they had all been  
 35 put down, the || chiefs told them to start, if the next day should be fine. After | they had finished talking, they went out and got ready. At | daylight in the morning he put the twelve hundred blankets | into four large canoes; and when they were all aboard, |  
 40 they started. At noon they arrived on the island in front of || Baās; and when the four canoes came together, | the chief of the numaym SēNL!EM, | HāmiseLa!, arose and spoke. He said to the chiefs of the | Kwāg'ul, "Now, let us follow the words of our past old men | in regard to what we have to say when we go paddling to get a wife —  
 45 Now, || Chief P!aseLa!, — and you, Chief Nōlis, — and you, Chief Kwax'sēstāladzē, | — go and speak about the marriage to Chief K'!ādalag'īlis (IV 4). Now | let the young men take you there, for you always succeed in what you want, | chiefs." Then he stopped

27 kwē 'nEMōgwisē. Wā, la 'māxūlag'īlisē nēlaxa g'ig'egāma'yaxs g'a-yālaax L!āl!ELEWĒDZEMGA lax k'!ēdēlas K'!ādalag'īlisē lāx g'ig'āma-yasa 'nE'mēmōtasa 'wālasē. Wā, hē'misē K'!ādalag'īlisaxs lE'maē  
 30 āEM hanak!ūla, qa's lā qādzēLASE'wēs wūq!wa, 'nēk'ē 'māxūlag'īlisaxs laē ētālaxēs g'ig'egāma'yē. Wā, lā 'nāxwaEM ēx'ak'ēda Kwākū-g'ulax hali'lāla gāgak'la. Wā, hēx'ida'mēsē 'māxūlag'īlisē hōs'wūt-t!alilaxa ma'fstsōgūnwāla p!ElxELASGEMA Lō' hā'yāl'āsēs 'nE'mēmōta SēNL!EMē. Wā, g'ilmēsē 'wilg'alilEXS laasē 'nāxwa 'nēk'ēda g'ig'E-  
 35 gāma'yē, qa's ālēx'wida'mēl qō ēx'la 'nālāx lENSLA. Wā, g'il'mēsē gwūlē wāldEMASēXS laē hoqūwēlsa, qa's xwānal'idē. Wā, g'il'mēsē 'nāx'īdxa gāālāXS laē mōXSasa ma'fstsogūnwāla p!ElxELASGEM lāxa mōts!aqē āwā xwāxwāk!ūna. Wā, g'il'mēsē 'wilxSEXS laē SEP'ēda. Wā, k'!ēs'mēsē nEQālaxs laē lāg'aa lāx 'mekūma'yas  
 40 Baāsē. Wā, g'il'mēsē 'wi'la la q!ap!ēwālēda mōts!aqē xwāxwāk!ūnāXS laē LāX'wūfEXSē g'ig'āma'yasa 'nE'mēmōtasa SēNL!EMē HāmiseLa!ē. Wā, la yāq!EG'a'la. Wā, lā 'nēk'alāxa g'ig'egāma'yasa Kwākūg'ulē: "La'mEN dāx'īdLEX wāldEMASENS q!ūlsq!ūlyax'dā lāxwa g'ūxaqENS sē'wēna'yā gāgak'lax wāldEMA, g'ig'egāmē. LaEMS  
 45 lālōl, g'ig'āmē, P!aseLa! LōS g'ig'āmē Nōlis LōS g'ig'āmē Kwax'sē-stāladzē wālaqag'ililēlalaxa g'ig'EMA'yāē K'!ādalag'īlisa. Wā, la'mēts lāl sēxwasōf'tsa hā'yāl'ax, qaxs sō'maē k'!ēās wiyōLANEMS g'ig'egāmē," 'nēk'EXS laē q!wēf'ida. Wā, lā lāsē g'ig'āma'yasa

speaking. And the chief of the | numaym Laälax's'endayo, P!aselal, and the chief of the || numaym Kükwäk'lüm of the Q!ö moyá'yē, 50 Nölis; and the chief of the | numaym Dzendzenx'q!ayo, Kwax'sē'stäladzē, went in one | canoe; and the young men paddled, going to the beach in front of | the house of K'!ádalag'ilis (IV 4). As soon as they arrived, the | three chiefs went ashore and into the house of || K'!ádalag'ilis (IV 4). There they sat down next to the 55 door; and | first Chief P!aselal arose and spoke, | and said, "Now sit up, Chief K'!ádalag'ilis (IV 4), and | listen to what I have to say. I come, sent by my chief | 'mäxülag'ilis (IV 9), to speak about the marriage, for I want to pay the marriage money for || your princess 60 L!äl!ELEWēdzemga (IV 3)." Thus he said, and stopped speaking. | Then he sat down again; and Chief Nölis arose, and he also | spoke, and said, "Now you have heard it, Chief | K'!ádalag'ilis (IV 4). I come to speak about the marriage, sent by my chief | 'mäxülag'ilis (IV 9), who wants to marry your princess, Chief K'!ádalag'ilis (IV 4), || L!äl!ELEWēdzemga (IV 3)." Thus he said, and stopped speaking. | 65 Then he sat down, and | Kwax'sē'stäladzē arose and spoke. He said, | "Indeed, it is necessary to speak in this way when we try to get the princess of a chief. | Listen to me, child, K'!ádalag'ilis (IV 4), for I | came here on account of a great thing. It is really from you that I try to get in marriage your princess, Chief || K'!ádalag'ilis 70 (IV 4). I come, sent by my friend 'mäxülag'ilis (IV 9), | to talk

'ne'mēmotasa Laälax's'endayowē P!aselalē, lō' g'igāma'yasa 'ne-  
'mēmotasa Kükwäk'lūmasa Q!ö moyá'yē Nölisē, lō' g'igāma'yasa 50  
'ne'mēmotasa Dzendzenx'q!ayowē Kwax'sē'stäladzē lāxa 'nēms!aqē  
xwāk'lūna lē'wa hā'yāl'a. Lā sēx'wida. qa's lā lax l'ēma'isas  
g'ōkwas K'!ádalag'ilisē. Wā, g'il'mēsē lāg'aaxs laē hēx'idaem  
hōx'wültāwēda yūdukwē g'ig'egāma'ya, qa's lā hōgwīl lāx g'ōkwas  
K'!ádalag'ilisē, qa's k'lūs'alilē lax āwīlēlāsa t!ex'ila. Wā, hē'mis 55  
g'il lax'ūlilēda g'igāma'yē P!aselalē, qa's yāq!eg'a'lē. Wā, lā  
'nēk'a: "Wēg'a, k!wāgemg'alilēx g'igāmē K'!ádalag'ilis, qa's hō-  
lēlaōsaxg'in wāldemlek'. G'āx'men 'yālagemsen g'igāma'yaē 'mä-  
xülag'ilisa, qen g'āxē wālaqag'ililēla. G'āx'men qādzēlaxs k'lē-  
dēlaq!ōs lāxōx L!äl!ELEWēdzemgāx," 'nēk'exs laē q!wēl'ida. Wā, 60  
la k!wāg'alilaxs laē lax'ūlilēda g'igāma'yē Nölisē. Wā, lāxāē  
yāq!eg'a'lā. Wā, lā 'nēk'a: "Laems hōlēla g'igāmē, yōl K'!á-  
dalag'ilis. G'āx'men wālaqag'ililēla 'yālagemsen g'igāma'yaē 'mä-  
xülag'ilisa laxōs k'lēdēlaq!ōs, g'igāmē K'!ádalag'ilis, laxōx L!äl!ELE-  
wēdzemgāx," 'nēk'exs laē q!wēl'ida. Wā, lāxāē k!wāg'alilaxs laē 65  
lāx'ūlilē Kwax'sē'stäladzē, qa's yāq!eg'a'lē. Wā, lā 'nēk'a:  
"Qālaxs hēq!amaaxs g'wēk!ālag'ilēxwa lalōl.lāx k'lēdēfasa g'igā-  
ma'yē. Wēg'a, hōlēla g'āxen, xūnōk' K'!ádalag'ilis, yixs 'wālasē-  
g'in sē'wēnēk'. Ālax'iden gāgak!a laxs k'lēdēlaq!ōs, g'igāmē K'!á-  
dalag'ilis. G'āx'men 'yālagemsen 'nemōkwaē 'mäxülag'ilisa, qen 70

- 71 about the marriage. I come to pay the marriage-money for your princess, | Chief K'!ádalag'ílis (IV 4), for L!áL!ÉLEWÉDZEMGA (IV 3)." After he had said so, he stopped | and sat down. At once Qāsnomalas (III 14), the | uncle of K'!ádalag'ílis (IV 4), arose. He took one
- 75 pair of blankets, || spoke, and said, "Now you have her, chief. | Now your wife will go with you, chiefs. Now come and pay the marriage-money, | chiefs. Now your wife will go with you; namely, what I carry here." | Thus he said, and gave two pairs of blankets to each of the | three chiefs. Then Qāsnomalas (III 14) gave two pairs of ||
- 80 blankets to the chiefs, and said, "This is your wife, | these blankets." Thus he said, and went out. Then | the three chiefs went out, aboard their | canoe, and they paddled back. When they approached | the place where they had left the three canoes, they stood
- 85 up, || holding the blankets in their arms and singing their sacred songs. When | they arrived, P!aselal spoke. He said, "Now look at me, Chief | 'māxūlag'ílis (IV 9)! Now we come, carrying on our arms your wife, | L!áL!ÉLEWÉDZEMGA (IV 3). Now we have her, Kwāg'ul. We were told to go ahead and pay the marriage money | by Chief K'!ádalag'ílis (IV 4)." Thus he said, and stopped speaking. ||
- 90 Immediately strong young men went aboard one of the canoes, | for it was known that the Nāk!wax'da'x<sup>u</sup> always had a sham-fight

- 71 g'āxē wālaqāg'ílila. G'āx<sup>u</sup>men qādzēla lāxōs k'!édēlaq!ōs, g'īgā-mē K'!ádalag'ílis laxōx L!áL!ÉLEWÉDZEMGĀx," 'nēk'ēxs laē q!wēl'ida, qa's k!wāg'alitē. Wā, hēx'ida'mēsē Qāsnomalasē, yix q!ū-lē'yas K'!ádalag'ílisē lāx'ūlila, dālaxa 'nemxsa p!Elxelasgema.
- 75 Wā, lā yāq!ēg'a'la. Wā, lā 'nēk'a: "Laems lāla, g'īg'ēgāmē. Lā'mēsek' lālg'as genemg'ōs lāxs lōl, g'īg'ēgāmē. Ğēlag'a qādzēl'ī-dex, g'īg'ēgāmē. Wā, la'mēsek' lālg'as genemg'ōs yixg'in daā-kūk," 'nēk'ēxs laē yāx'witsa maēmālexs p!Elxelasgem lāxa yūdukwē g'īg'ēgāma'yā. Hē'misē Qāsnomalasē la ts!āsa maēmālexsa
- 80 p!Elxelasgem lāxa g'īg'ēgāma'yē. Wā, lā 'nēk'a: "Yūems genemōxxwa p!Elxelasgemēx," 'nēk'ēxs laē aēdaaqa. Wā, hēx'ida'mēsē la hōqūwelsēda yūdukwē g'īg'ēgāma'yā, qa's lā hōx'wālexs lāxa xwāk'lūna. Wā, g'āx'mē sēx'wida. Wā, g'il'mēsē elāq lāg'aa lāx mexālasasa yūdux'ts!aqē xwāxwāk'lūnaxs laē lāxūmg'aalēxsa
- 85 gēgenalaxa p!Elxelasgemē yiyālaqūlasēs yiyālux'LENē. Wā, g'il'mēsē lāg'aaxs laē yaq!ēg'a'lē P!aselalē: "Wēg'a dōqwalax g'īgāmē 'māxūlag'ílisē. G'āx'menu'x<sup>u</sup> genālxg'as genemg'ōs lāxg'a L!áL!ÉLEWÉDZEMGAK'. La'mens lāleq, Kwākūg'ul. Wāg'ilaens āem qādzēl'ida," 'nēk'ēda g'īgāma'yē K'!ádalag'ílisē, 'nēk'ēxs laē q!wēl'ida. Wā,
- 90 hēx'ida'mēsē la hōgūxsēda lelākwē hā'yā'la lāxa 'nemts!aqē xwāk'lūna, qaxs q!ala'māēda Nāk!wax'da'xwaxs hēmenala'māē amāqaxs laē



when | any one of another tribe married their princess. After this 92  
 had been done, | they put the bows of the marriage canoes in line  
 and paddled. When they came to the point of the || island in front 95  
 of Baās, they saw the climbing-board standing up | in front of the  
 house of K' lādālag'ilis (IV 4), and there was nobody | walking about  
 outside of the houses. Then the | four canoes arrived in front of the  
 house of K' lādālag'ilis (IV 4). | Then P'asēla! arose, and spoke to  
 the Kwāg'u! . || He said, "Now I will speak, Chief Nōlis, and Kwax'- 400  
 sē'stāla, | the way our ancestors used to speak when they went  
 wooing." | Thus he said, and turned his face towards the village of the  
 Nāk'!wax'da'x'u; | and he spoke aloud, and said, "I come, great tribe, |  
 Nāk'!wax'da'x'u, I come to woo L'lāl'!ēlewēdzemga (IV 3), your ||  
 princess, Chief K' lādālag'ilis (IV 4)." Thus he spoke, and took a 5  
 blanket, | and he said, "I get married with this one pair, two pairs,  
 three pairs, | four pairs, ten blankets." Thus he said when there  
 were five pairs of blankets. | And now the son of 'māxūlag'ilis (IV 9),  
 'nemōgwis (V 1), carried the | blankets up the beach and put them  
 into the house of K' lādālag'ilis (IV 4); || and then P'asēla! counted 10  
 another five pairs of blankets and | put them on the shoulder of  
 'nemōgwis, and he carried them into the house of | K' lādālag'ilis  
 (IV 4); and when there were five hundred blankets, | he spoke again  
 while he was carrying the blankets. "Now I | carry these." Thus

gāgak'!ase'wēs k' lēdēlasa ōgūxsemakwē lēlqwālaLa'ya. Wā, g'il'mēsē 92  
 gwā!exs laē 'nemāgiwalē. āgiwa'yas qādzē!ats!ās xwāxwāk'lūna.  
 Wā, lā sēx'wida. Wā, g'il'mēsē tēx'wid lāx āw!lba'ayasa 'mekūma-  
 'yas Baāsaxs laē dōx'wale!axa naxēdzowaxs lē'maē ēk'!ebalis lax 95  
 L'lāsanā'ayas g'ōkwās K' lādālag'ilisē. Wā, lā k'!ēās 'nemōk'  
 begwānem g'ig'isela lāx L'lāsanā'ayasa g'ōkūla. Wā, lā lāg'alīsēda  
 mōts!aqē xwāxwāk'lūna lāx neqents!ēsas g'ōkwās K' lādālag'ilisē.  
 Wā, lā lāx'ū!exsē P'asēla!ē, qa's yāq!ēg'a!ē lāxa Kwākūg'ulē. Wā,  
 lā 'nēk'a: "La'men yāq!ent!ālāl g'igāmē Nōhs, Kwax'sē'stāladzē 400  
 lāx gwēk'lālasasens q'lūlsq'lūlyax'dā lāxwa gāgak'lax wāldēma,"  
 'nēk'exs laē gwēgemx'id lāx g'ōx'demsasa Nāk'!wax'da'xwē. Wā,  
 lā yāq!ēg'a!ē hasēla. Wā, lā 'nēk'a: "G'āx'men 'wālas lēlqwāla!ē,  
 Nāk'!wax'da'x'u, g'āx'men gāgak'laxōx L'lāl'!ēlewēdzemgāx lāxōs  
 k' lēdēlaq'lōs, g'igāmē K' lādālag'ilis," 'nēk'exs laē dāx'īdxa p'lēlxē- 5  
 lasgemē. Wā, lā 'nēk'a: "Qādzēlasēq nemxsa, mā'!exs, yūduxūxs,  
 mōxsa lastāai'," 'nēk'exs laē sek'laxsēda p'lēlxelasgemē. La'mē-  
 sē xūnōkwās 'māxūlag'ilisē, yix 'nemōgwisē, gemxūsēsaxa p'lēl-  
 xelasgemē, qa's lā gemxēlax lāx g'ōkwās K' lādālag'ilisē. Wā,  
 lāxaē ēt!ēdē P'asēla!ē hōs'īdxa sek'laxsa p'lēlxelasgema. qa's gem- 10  
 xseyap!ēndēs lāx 'nemōgwisē. Wā, lāxaē gemxēlas lāx g'ōkwās  
 K' lādālag'ilisē. Wā, g'il'mēsē sek'lāptenyag'exa p'lēlxelasgemaxs  
 laē ēdzaqwa 'nēk'a, laemxaa dā!axa p'lēlxelasgemē: "La'men

- 15 he said while he was counting another five pairs of blankets; || and when there were another five hundred blankets, then he said, "There | are one thousand blankets!" and he said again, | "Now I carry these blankets. I call her with these blankets." Then he counted | one hundred blankets and put them on the shoulders of ten | young men; 20 and when they went up the beach, P!aselal said, || "Now there are eleven hundred blankets." When the | young men came back, P!aselal said again, holding up a blanket, | "Now with these hundred blankets I lift your | princess, Chief K'!adalag'ilis (IV 4). I wish that | your princess come now into my canoe." Thus he said, || 25 and put five pairs of blankets on the shoulders of each of the ten | young men. They took them into the house of K'!adalag'ilis (IV 4); | and when the young men came back, they went aboard their canoes. | Then Qāsnomalas (III 14), the uncle of K'!adalag'ilis (IV 4), came and stood | in front of the house. He turned towards the door of the 30 house of || K'!adalag'ilis (IV 4), and called out aloud, and said, "Come, now, Chief | K'!adalag'ilis (IV 4), come out with your tribe and | take your princess to her husband, | 'māxūlag'ilis (IV 9)!" Thus he said, and stopped speaking. Then the | Nāk!wax'da<sup>ex</sup> went 35 out of the house of K'!adalag'ilis (IV 4) and stood in a row || in front of the house. Then K'!adalag'ilis (IV 4) followed them with his

- dālaxeq," 'nēk'exs laē hōs'idxa sek'laxsa p!elxelasgemē. Wā, 15 g'il'mēsē sek'lap!enyag'exa p!elxelasgemaxs laē 'nēk'a: "Laem lōxsemx'ida hēyag'owa p!elxelasgemē." Wā, lā ēdzaqwa; lā 'nēk'a dālaxa p!elxelasgemē: "La'men lē'ālasēq," lāxaē hōs'idxa lāk'endē p!elxelasgema, qa's k'exseyap!endālēs lāxa neqākwē hā'yāl'a. Wā, g'il'mēsē la hōx'wūsdēsēda hā'yāl'axs laē 'nēk'ē 20 P!aselalē: "La 'nemx'sōgūnwalai'." Wā, g'il'mēsē g'āxēda hā'yāl'a aēdaaqaxs laē ēdzaqwē P!aselalē dālaxa p!elxelasgemē. Wā, lā 'nēk'a: "La'men lāg'ililasa lāk'endē p!elxelasgemē lāxs k'ēdēlaq'lōs, g'igāmē K'!adalag'ilis, qaxg'in 'nēk'ek', qa g'āx'mesō g'ax'alaxsōs k'ēdēlaq'lōs, g'igāmē, lāxg'in yā'yats'ēk'," 'nēk'exs 25 laē gemxseyap!endālasa sēsēk'laxsa p!elxelasgem lāxa neqākwē hā'yāl'a. Wā, lāxaē gemxēlas lāx g'ōkwās K'!adalag'ilisē. Wā, g'il'mēsē g'āx aēdaaqēda hā'yāl'axs laē hōx'walēxs lāxa xwāk'ūna. Wā, g'āxē Qāsnomalasē, yix q'lūlē'yas K'!adalag'ilisē lāx'wels lāx L'āsanā'yasa g'ōkwē. Wā, lā g'wēgemala lāx t!ex'ilās g'ōkwās 30 K'!adalag'ilisē, qa's lēlōxsā hāsēla. Wā, 'nēk'a: "Gēla, g'igāmē K'!adalag'ilisai'. Gēla hōqūwels lē'was g'ōkūlōtaq'losai', qa's lūlōs taōdaxsasōs k'ēdēlaq'lōs lāxg'a lā'wūnemg'asōx lāxg'a 'māxūlag'ilisa," 'nēk'exs laē q'lwē'ida. Wā, g'āxē 'wī'la hōqūwelsēda Nāk!wax'da<sup>xwē</sup> lāxa g'ōkwās K'!adalag'ilisē, qa's yīpēmg'aelsē 35 lāx L'āsanā'yasa g'ōkwē. Wā, g'āxē K'!adalag'ilisē elx'ālaxēs k'lē-

princess | L!ĀL!ĒLEWĒDZEMGA (IV 3). L!ĀL!ĒLEWĒDZEMGA (IV 3) 36  
 wore on her head a | hat covered with abalone shells, and she wore a  
 blue blanket covered with abalone shell, | and she carried a copper  
 named Looking-Sideways. They stood | in the middle of the line  
 of their tribe. Then Qāsnomalas spoke, || and said, "Look at this. 40  
 chiefs of the Kwāg'ul, at this | wife of 'māxūlag'īlis (IV 9)! This is  
 the dress of my grandfather, | the way L!ĀL!ĒLEWĒDZEMGA (IV 3) is  
 dressed. Now come, chiefs, to this | wife of your chief, and let her go  
 with her marriage mat, | the copper Looking-Sideways, which is  
 worth fourteen hundred blankets; || and her dress has sixty | abalone 45  
 shells, and your name will be Q!Ēxētaso (IV 9), | son-in-law, and the  
 name of your dancer will be | Hēmāsk'as'ō Q!ōmogwa and Hēlē'stēs  
 and P!ēsp!ēdzēdzemga and | Ēx'ts!ēmalalilī'lak' and Hāmāsī'lak'," 50  
 for the chief had many children, and || therefore he received many  
 names as a marriage gift. "Now come, and take | your wife,  
 chiefs!" Thus he said, and he stopped speaking. Immediately |  
 the three chiefs — P!āselal and Nōlis and Kwax'sē'stāladzē — | went  
 ashore. They went to the place where L!ĀL!ĒLEWĒDZEMGA (IV 3) was  
 standing; and when | they reached there, K'!ādalag'īlis (IV 4) gave  
 two pairs of blankets to || each of the three chiefs, and L!ĀL!ĒLEWĒ- 55  
 dzemga (IV 3) | walked back with them. Then she sat down by the

dēlē L!ĀL!ĒLEWĒDZEMGA. LAEM LETEMĀLĒ L!ĀL!ĒLEWĒDZEMGĀXA Ēx' 36  
 ts!EMSGFMĀLA LETEMLA. Wā, lāxāē 'nēx'ūnālaxa Ēx'tsemala qō-  
 tsema. Wā, lā dālaxa L!āqwa lēgades L!ESAXELAYUWĒ. Wā, lā  
 q!wāg'aels lāx neq!ēgēlasasēs g'ōkūlōtē. Wā, lā yāq!ēg'a'lē Qāsnoma-  
 malasē. Wā, lā 'nēk'a: "Wēg'a dōqwalax g'īg'ēgāmēs Kwāg'ul lāxg'a 40  
 gēNEMg'asōx 'māxūlag'īlisēx. Hēem gwālaats!EN gāgēmpē lāxg'a  
 lāx' gwālaatsg'a L!ĀL!ĒLEWĒDZEMGAK'. Wā, gēlag'a g'īg'ēgāmē lāxg'a  
 gēNEMg'asa g'īgāma'yēx, qa lālag'isēk' 'nemāxsela lōgwas lē'waxsēk'  
 lāxg'a L!ESAXELAYŌK', yīxs mōp!ēnyag'anālaxwēk' yīsa p!ĒX-  
 lasgēmē, lōgwas q!wāq!ūlax'LENK', yīxg'a q!ĒL!ESGEMg'ustāk!wē 45  
 mak' ēx'ts!EMA. Wā, hē'misa lēgēmē laems lōgadēlts Q!ēxētase'wē,  
 nēgūmp. Wā, hē'misa lēgēmlasēs sēnatlaōs, la'mē lōgadēlts Hē-  
 mask'as'ō Q!ōmogwa lō' Hēlē'stēs lō' P!ēsp!ēdzēdzemga lō' Ēx'ts!ē-  
 malalilī'lak' lō' Hāmāsī'lakwē," qaxs q!ēnemaē sāSEMasa g'īgāma-  
 'yēx, lāg'īlas q!ēnema lēgēmg'ELXLAYĒ. "Wā, gēlag'a dāxsaxg'as 50  
 gēNEMg'ōs g'īg'ēgāmē," 'nēk'EXS laē q!wē'ida. Wā, lā hēx'ida'mē-  
 da yūdukwē g'īg'ēgāma'yē P!āselalē, lō' Nōlisē, lō' Kwax'sē'stāladzē  
 la hōx'wūltā, qa's lā lāx lādzasas L!ĀL!ĒLEWĒDZEMGA. Wā, g'īl'mēsē  
 lāg'aaxs laē K'!ādalag'īlisē ts!EWANAQASA maēma'EXSA p!ĒXELASGEM  
 lāxa yūdukwē g'īg'ēgāma'yā. Wā, g'āxē qāqELAX L!ĀL!ĒLEWĒDZEMGĀXS 55  
 g'āxāē aēdaaqa, qa's g'āxē k!wāk!ūgogwaalEXSAS L'EWIS lā'wūNEMē

57 side of her husband | 'māxūlag'ilis. They did not run up the climbing-board, which was | just standing there. When L!āL!ELEWēdzemga (IV 3) was seated, | Qāsnomalas spoke, and said, "Now wait a  
60 while, || Kwāg'ul, for the privilege-box of your wife, | 'māxūlag'ilis (IV 9)!" Thus he said, and ran into the house of K'!ādalag'ilis (IV 4). | And when he went in, the cannibal whistle and the | q!āmināgās whistle sounded, and the frog whistle of the frog warden-dancer and the whistle of the | fire-dancer, and it was not long before  
65 they stopped sounding. || Then Qāsnomalas came out of the house, swinging the | rattle of the assistant of the cannibal; and he told his tribe | the Nāk!wax'da'x<sup>u</sup> to beat time fast; and when they were beating time, he caught in his hand the | supernatural power of the winter dance and threw it upon the Kwāg'ul. | Immediately L!āL!ELE-  
70 wēdzemga (IV 3) told her husband's son, || Yāgwis (V 1), to get excited, and then Yāgwis (V 1) uttered the cannibal cry. | He was excited, went ashore, and ran into the house. | Then Qāsnomalas (III 14) spoke, and said, "Now I | invite you in, friends, on behalf of my son-in-law 'māxūlag'ilis (IV 9), that we | may pacify Yāgwis  
75 (V 1)." Then he stopped speaking, and the || Kwāg'ul went ashore and went into the house of K'!ādalag'ilis (IV 4). | When they were all in the house, 'māxūlag'ilis (IV 9) and his wife | L!āL!ELEWēdzemga (IV 3) went in and sat down in the rear of the house; | and when they were seated, Qāsnomalas (III 14) spoke, and said, | "Now,

57 'māxūlag'ilisē. Wā, la'mē hēwāxa la nāx'idaasa naxēdzowē. Wūl-  
'em la laēsa. Wā, g'il'mēsē k'wāg'aalēxs L!āL!ELEWēdzemgāxs  
laē Qāsnomalasē yāq!ēg'a'la. Wā, lā 'nēk'a: "Wēg'aemasl ēselax,  
60 Kwākūg'ul, qa lāsg'a k'lē's'ewats!ēk' g'ildatsōs genemaqōs, 'māxū-  
lag'ilis," 'nēk'exs laē dzelwīla lāx g'ōkwās K'!ādalag'ilisē. Wā,  
g'il'mēsē laēLEXS laasē hēk!ēg'a'lē medzēsasa hāmats!a Lē'wa  
q!āmināgāsē, Lē'wa xwāk!walāsa tōx'widē wūq!ēsa, Lē'wa nōnltsē-  
'stalalē medzēsas hēk!āla. Wā, k'lēst!a gāla hēk!ālāxs laē q!wēl-  
65 'ida. Wā, g'āxē Qāsnomalasē g'āxāwēls lāxa g'ōkwē yatēlaxa  
yadenasōx hēlik'āsa hāmats!a. Wā, lā wāxaxēs g'ōkūlota Nā-  
k!wax'da'xwē qa t!ēmsalēs. Wā, g'il'mēsē t!ēms'āLEXS laē dāsgēmd-  
xa 'nawālakwasa ts!ēts!ēqa, qa's meqents!ēsēs lāxa Kwāg'ulē. Wā,  
hēx'ida'mēsē L!āL!ELEWēdzemga āxk!ālax xūnōkwāsēs lā'wūnemē  
70 Yāgwisē, qa xwasēs. Wā, hēx'ida'mēsē Yāgwisē hamadzēlaqwa.  
Wā, la'mē xwūsa, qa's lōltāwē, qa's lā lāl!ESēla lūxa g'ōkūla. Wā,  
hēx'ida'mēsē Qāsnomalasē yāq!ēg'a'la. Wā, lā 'nēk'a: "La'men  
Lē'lalolai' 'nē'nemokwai' qaen negūmpōx 'māxūlag'ilisēx, qens  
yālēx Yāgwisē," 'nēk'exs laē q!wēl'ida. Wā, lā hēx'ida'ma Kwā-  
75 kūg'ulē hōx'wūltā, qa's lā hōgwīl lāx g'ōkwās K'!ādalag'ilisē. Wā,  
g'il'mēsē 'wī'laēLEXS laē hōgwīlē 'māxūlag'ilisē Lē'wis genemē L!ā-  
L!ELEWēdzemga, qa's lā k!ūs'āli' lāxa ōgwiwalīlāsa g'ōkwē. Wā,  
g'il'mēsē k!ūs'āli'LEXS laē yāq!ēg'a'lē Qāsnomalasē. Wā, lā 'nēk'ā

friends, Nāk!wax'da<sup>ε</sup>x<sup>u</sup>, be ready to pacify || our great friend Yāgwis 80  
(V 1)." When he stopped speaking, | Yāgwis (V 1) uttered the  
cannibal cry at the door, and then | the Nāk!wax'da<sup>ε</sup>x<sup>u</sup> sang four  
songs; and when they had pacified | Yāgwis (V 1), Qāsnomalas  
(III 14) let him sit down at the seat of | <sup>ε</sup>māxūlag'ilis (IV 9). When  
he was seated, Qāsnomalas (III 14) brought the || carved privilege- 85  
box. On top of the box was a neck-ring | of red cedar-bark. Then he  
turned to his | tribe the Nāk!wax'da<sup>ε</sup>x<sup>u</sup>. He did not speak loud, |  
and said, "What shall we say against this, what I carry here, my  
tribe | Nāk!wax'da<sup>ε</sup>x<sup>u</sup>? for this is what the late <sup>ε</sup>māxwā (II 1)  
obtained in marriage || from the Āwik'lenox<sup>u</sup>. Now, this shall go to 90  
my son-in-law | <sup>ε</sup>māxūlag'ilis (IV 9), and also the name for this  
cannibal. His | name shall be Hāmtsē<sup>ε</sup>stāselag'ilis; and after a while  
I shall give | names to the other three dancers when I pay the mar-  
riage debt." Thus he said while he was putting | down in front of  
Yāgwis (V 1) the box containing the carved privileges. After || this 95  
they gave food to the Kwāg'ul; and as soon as the | Kwāg'ul had  
eaten, they went out, and Yāgwis (V 1) | carried the carved box.  
Then he went out of the house and | went aboard the canoe of his  
father <sup>ε</sup>māxūlag'ilis (IV 9). Now | L!ĀL!ĒLEWĒDZEMGA (IV 3), and

"Wēg'il la <sup>ε</sup>nē<sup>ε</sup>NEMōk<sup>u</sup>, Nāk!wax'da<sup>ε</sup>x<sup>u</sup>, q!āgemg'alILEX, qENS yāf'i-  
dēXENS <sup>ε</sup>NEMōx<sup>u</sup>dzēk'asē lāx Yāgwisē." Wā, g'il<sup>ε</sup>mēsē q!wēf'idEXS 80  
g'āxaē hāmts!Eg'a<sup>ε</sup>lē Yāgwisē lāxa t!EX'ila. Wā, la<sup>ε</sup>mē DENX<sup>ε</sup>idēda  
Nāk!wax'da<sup>ε</sup>xwasa mōsgEMē q!EMq!EMDEMA. Wā, g'il<sup>ε</sup>mēsē yāf'idē  
Yāgwisaxs laē k!wāg'alilEMS Qāsnomalasē lax k!waēlasas<sup>ε</sup>māxūlag'il-  
lisē. Wā, g'il<sup>ε</sup>mēsē k!wāg'alilEXS g'āxaasē Qāsnomalasē dālaxa  
k'lāwatslē k'lēsgemala g'ildasa. Wā, lā wūlk'eyalēda lēkwē k'lā- 85  
watslēk'lināla qENXawē L!āgEkwa. Wā, lā gwēgemg'alil lāxēs  
g'ōkūlōtaxa Nāk!wax'da<sup>ε</sup>xwē. Wā, lā k'lēs hāselaxs laē yāq!E-  
g'a<sup>ε</sup>la. Wā, lā <sup>ε</sup>nēk'a: "Qa <sup>ε</sup>masēltsēs wāldEMLAōs, g'ōkūlōt,  
Nāk!wax'da<sup>ε</sup>x<sup>u</sup>; qag'in daākūk' yixs g'a<sup>ε</sup>maē geg'adāHEMS <sup>ε</sup>maxwōla  
lāxa Āwik'lenoxwē. Wā, la<sup>ε</sup>mēsik' lāl lāXEN NEGūmpēX lāXōX 90  
<sup>ε</sup>māxūlag'ilisēX. Wā, hē<sup>ε</sup>misā lēgemē qaēda hāmatsla. •LaEMS  
lēgadelts Hāmtsē<sup>ε</sup>stāselag'ilisē. Wā, āl<sup>ε</sup>emlwiSEN lēX<sup>ε</sup>dLEX lēlēge-  
masa yūduxwidala lēlēd, qENLō qōtEX'alō," <sup>ε</sup>nēk'EXS laē hāngemli-  
lasa k'lāwatslē k'lēsgemala g'ildas lāx Yāgwisē. Wā, g'il<sup>ε</sup>mēsē  
gwāLEXS laē hāmg'ilasē<sup>ε</sup>wēda Kwākūg'ulē. Wā, g'il<sup>ε</sup>mēsē gwālēda 95  
Kwākūg'ulē hā<sup>ε</sup>māPEXS laē hōqūwelsa. Wā, la hē<sup>ε</sup>misē Yāgwisē dā-  
laxa k'lāwatslē k'lēsgemāla g'ildasaxs laē lāwels lāxa g'ōkwē, qas  
lāl lāXS lāX xwāk'lūnāsēs ōmpē <sup>ε</sup>māxūlag'ilisē. Wā, lā ELX!a<sup>ε</sup>γē  
L!ĀL!ĒLEWĒDZEMGA lē<sup>ε</sup>wis hā<sup>ε</sup>wūNEMē <sup>ε</sup>māxūlag'ilisaxs laē hōqūwels

500 her husband <sup>ε</sup>māxūlag'ilis (IV 9), went last || out of the house, and went aboard the canoe in which Yāgwis (V 1) was seated. When | all the Kwāg'uł had gone aboard, they started, and went home to Fort Rupert. | Late at night they arrived at Fort Rupert, and | immediately ał the Kwāg'uł went ashore into their | houses. When  
 5 daylight came, in the morning, <sup>ε</sup>māxūlag'ilis (IV 9) invited || the Kwāg'uł to a feast in the house of his son <sup>ε</sup>nemōgwis (V 1), | for now his name was no longer Yāgwis (V 1), because it was no real | winter dance. When all the Gwētela, Q!ōmoyá'yē, | <sup>ε</sup>wālas Kwāg'uł, and Q!ōmk'!ut!es had come in, they were given breakfast; | and after  
 10 breakfast <sup>ε</sup>nemōgwis (V 1) took the copper || Looking-Sideways and told the four Kwāg'uł tribes that he was going to sell it. | At once the chief of the numaym | G'ig'ilgām of the Q!ōmoyá'yē, whose name was <sup>ε</sup>wālas, arose, and asked <sup>ε</sup>nemōgwis (V 1) for the copper. | Immediately <sup>ε</sup>nemōgwis (V 1) gave the copper | to the chief <sup>ε</sup>wālas.  
 15 He took it, and said that he || would buy it for fourteen hundred blankets. | When he stopped speaking, <sup>ε</sup>nemōgwis (V 1) thanked him for what he had said; | and after they had finished talking, the Kwāg'uł tribes went out | before noon. Then Chief <sup>ε</sup>wālas called to-  
 20 gether the | four Kwāg'uł tribes, to sit in the summer seat outside || of his house; and when all the Kwāg'uł had assembled, | <sup>ε</sup>wālas asked all the men to pay their blanket debts, and | immediately they paid him.

500 lāxa g'ōkwē qa's lā hōx<sup>ε</sup>wāłexs lax lā k!waxdzats Yāgwisē. Wā, g'il-  
<sup>ε</sup>mēsē <sup>ε</sup>wilxsēda Kwākūg'ulaxs laē sep'ēda, qa's lā nā'nak<sup>o</sup> lāx Tsāxisē. Wā, la<sup>ε</sup>mēsē gāla ganolexs laē lāg'aa lāx Tsāxisē. Wā, á<sup>ε</sup>misē hēx'idaem <sup>ε</sup>nāxwa la hōx<sup>ε</sup>wūłtāwēda Kwākūg'ulē, qa's lā lāxēs g'ig'ōkwē. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>nāx'īdxa gaālāxs laē Lēlalē <sup>ε</sup>māxūlag'ilisaxa Kwākūg'ulē, qa, lās k!wēla lāx g'ōkwasēs xūnōkwē <sup>ε</sup>nemōgwisē, qaxs le<sup>ε</sup>maē gwāl lēgades Yāgwisē, qaxs k!ēsāē ālaem ts!ēts!eqa. Wā, g'il<sup>ε</sup>mēsē g'ūx <sup>ε</sup>wi<sup>ε</sup>laēLēda Gwētela Lē'wa Q!ōmoyá'yē Lē'wa <sup>ε</sup>wālasē Kwāg'ula Lē'wa Q!ōmk'!ut!esē, laē gaaxstāla. Wā, g'il<sup>ε</sup>mēsē gwāl gaaxstālaxs laē āx<sup>ε</sup>ēdē <sup>ε</sup>nemōgwisaxa L!āqwa, lāx L!ē-saxelayowē, qa's nēlēxa mōsgemakwē Kwākūg'ulaxs le<sup>ε</sup>maē lāxōd!eq.  
 10 Wā, hēx'ida<sup>ε</sup>mesē Lāx'ūlilē g'igāma'yasa <sup>ε</sup>nē<sup>ε</sup>mēmotasa G'ig'ilgā-masa Q!ōmoyá'yēxa lēgades <sup>ε</sup>wālasē. Wā, lā dāk'!ālaxa L!āqwa lāx <sup>ε</sup>nemōgwisē. Wā, hēx'ida<sup>ε</sup>mesē <sup>ε</sup>nemōgwisē la ts!āsa L!āqwa lāxa g'igāma'yē <sup>ε</sup>wālas. Wā, la<sup>ε</sup>mē dāx'īdeq. Wā, laem <sup>ε</sup>nēk'exs le<sup>ε</sup>maē k'ilxwas mōp!enyaganāla p!elxelasgem lāxa L!āqwa, <sup>ε</sup>nē-k'exs laē q!wēł'ida. Wā, hē<sup>ε</sup>misē <sup>ε</sup>nemōgwisē mō<sup>ε</sup>las wāłdemas. Wā, g'il<sup>ε</sup>mēsē gwālē wāłdemasēxs laē hōqūwelsēda Kwākūg'ulaxa k!ēs<sup>ε</sup>em neqāla. Wā, hēx'ida<sup>ε</sup>mesa g'igāma'yē <sup>ε</sup>wālasē Lēx'Lēlsaxa mōsgemakwē Kwākūg'ula qa lās k!ūts!es lāxa āwāgwāsē lāx L!āsanā-  
 20 <sup>ε</sup>yas g'ōkwās. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wilg'aelsēda Kwākūg'ulaxs laē gūgūnē <sup>ε</sup>wālasaxēs g'ig'ālaxa <sup>ε</sup>nāxwa bēbēgwānemaxa p!elxelasgemē. Wā, lā

The Kwāg'ul did not stay there a long time. | They paid enough for 23  
the price of the copper. Then | they bought it for fourteen hundred  
blankets: and | after they had bought it, Yāgwis (V 1) became excited 25  
again, and in the evening | he was pacified. Then he danced, wearing  
around his neck the thick | cedar-bark ring which carried the winter  
dance, and a thick head-ring of red cedar-bark, and he also | wore the  
bear-skin blanket while he was dancing. After | they had sung four  
songs for him, he was pacified. || Now he had the name given him in 30  
marriage by K'ladalag'ilis (IV 4). Now his name was | Hāmtsē-  
stāselag'ilis (V 1); and after this he was no longer called Yāgwis  
(V 1); | and when he went into the sacred room, they gave away | the  
fourteen hundred blankets to the four Kwāg'ul tribes: | and after the  
blankets had been given away, the Kwāg'ul went out. || This was the 35  
marriage mat given by L!āl!elēwēdzemga (IV 3) to her husband, |  
fourteen hundred blankets. Now | K'ladalag'ilis (IV 4) is going to  
pay the marriage debt to his brother-in-law 'māxūlag'ilis (IV 9) the  
coming winter. | That is all about this. |

Now I shall answer what I have been asked by you about the late 1  
chief | 'māxūyalidzē when he married Q!ēx'sēselas (II 7), the princess of  
Q!ūmx'ōd (II 8). | Q!ūmx'ōd gave in marriage his name Q!ūmx'ōd | to

hōx'idaem gūnase'wa. Wā, k'lest!a gēx'gasa Kwākūg'ulaxs lāe hē- 22  
lalēda gūnā'yē p!elxelasgem lāx laōxwasa L!āqwa. Wā, hōx'ida-  
'mēsē k'ilxwasa mōp!enyaganāla p!elxelasgem lāxa L!āqwa. Wā, g'il-  
'mēsē gwāla k'ilxwaxs laē xwāsa ēt!ēdē Yāgwisē. Wā, lā gūnul'idexs 25  
laē yālasēwē Yāgwisē. Wā, g'il'mēsē yix'widexs laē qenxālaxa lēkwē  
k'!ōsenxawē L!āgēkwa lē'wa lēkwē qex'imē L!āgēkwa. Wā, lāxāē  
'nēx'ūnālaxa L!ents!emē 'nēx'ūnā'yaxs laē yix'wa. Wā, g'il'mēsē  
gwāl q!emtasōsa mōsgemē q!emq!emdemxs laē yā'fida. Wā, la-  
'mē lēgadesa lēgemg'elx!ā'yas K'ladalag'ilisē. Wā, laem lēgades 30  
Hāmtsē'stāselag'ilisē. Wā, laem gwāl lēgades Yāgwisē lāxēq.  
Wā, g'il'mēsē lats!ā!il lāxa lemē'lats!āxs laē yāx'widayowēda p!elxe-  
lasgemē mōp!enyaganāla lāxa mōsgemak!ūsē Kwākūg'ula. Wā,  
g'il'mēsē gwāla yāqwāsa p!elxelasgemaxs laē 'wī'la hōqūwelsēda  
Kwākūg'ulē. Wā, hēem hēwaxsēs L!āl!elēwēdzemga lāxēs lā'wū- 35  
nema mōp!enyaganāla p!elxelasgema. Wā, la'mēsē qōtēx'alē  
K'ladalag'ilisaxēs q!ūlēsē 'māxūlag'ilisaxwa ts!āwūnxlēx. Wā,  
laem lāla lāxēq.

Wā, la'mēsēn nā'naxmēlxēs wūlase'wōs g'axen lāxa g'igāma'yōlāē 1  
'māxūyalidzē yixs laē gēgades Q!ēx'sēselas lāx k'!ēdēlas Q!ūm-  
x'ōdē. Wā, lā'laē Q!ūmx'ōdē lēgemg'elx!ā!āxēs lēgemē Q!ūmx'ōdē

<sup>1</sup> This is the marriage of 'māxūlag'ilis, the narrator, to his second wife

his son-in-law, 'māxūyalidzē (II 1). Then the name of 'māxūyalidzē ||  
 5 was Q!ūmx'ōd after that. Then the father-in-law (II 5) of the one who  
 had now the name Q!ūmx'ōd | gave property to his tribe, and then  
 he had the name Q!ūmx'elag'īlis (II 8). | Now one of the family names  
 of the chief Q!ūmx'ōd (II 8) had been given away in marriage, | for he  
 gave him a name in marriage; for Q!ūmx'ōd had many family names ||  
 before he had given the name Q!ūmx'ōd to his son-in-law 'mā-  
 10 xūyalidzē. || His family names were NEG'ā and NEG'ādzē, and |  
 NEG'āēsī'lak<sup>u</sup>, and NEG'ūg'ī'lak<sup>u</sup>, and the other kind of mountain  
 names | were Q!ūmx'ōd, and Q!ūmx'elag'īlis, and Q!ūmx'āxelag'īlis;  
 and | as soon as he had given away in marriage one of his family  
 names, he took | another one of his family names. When he gave  
 15 away in marriage the name || Q!ūmx'ōd, he gave a potlatch to his  
 tribe, and took the other | name Q!ūmx'elag'īlis; and his numaym  
 had no word against it, | because they were his own family names. |  
 And when the princess of Q!ūmx'elag'īlis married again, he | could  
 20 give away in marriage the name Q!ūmx'elag'īlis. || He gave a pot-  
 latch to his tribe, and took his other family name Q!ūmx'āxelag'īlis; |  
 and when he had given these three family names in marriage | —  
 Q!ūmx'ōd, Q!ūmx'elag'īlis, and Q!ūmx'āxelag'īlis—then | he had  
 the name NEG'ā and the other family names derived from mountain. |  
 Therefore you know that I did not make a mistake when (I said that)  
 25 he who had the name || Q!ūmx'ōd and gave the name Q!ūmx'ōd

lāxēs negūmpē 'māxūyalidzē. Wā, laem lēgādē 'māxūyalidzās  
 5 Q!ūmx'ōdē lāxēq. Wā, lā'laē negūmpasa la lēgades Q!ūmx'ōdē  
 p'ēs'idxēs g'ōkūlōtē. Wā, laem lēgades Q!ūmx'elag'īlisē. Wā,  
 laem 'nemsgemg'elxīālē lēxlēgemēlasa g'īgāma yix Q!ūmx'ōdē,  
 yixs laē lēgemg'elxīālāq, yixs q'ēnemaē lēxlēgemēlasa Q!ūmx'ōdē,  
 yixs k'lē'smaē lēgemg'elxīālax Q!ūmx'ōdē lāxēs negūmpē 'māxū-  
 10 ya'lidzē. Wā, g'a'mēs lēxlēgemēltsēg'a NEG'ā, lō' NEG'ādzē,  
 NEG'āēsī'lak<sup>u</sup>, NEG'ūg'ī'lak<sup>u</sup>. Wā, g'a'mēs 'nemx'sa neg'ā lēlē-  
 gemē Q!ūmx'ōdē lō' Q!ūmx'elag'īlis lō Q!ūmx'āxelag'īlis. Wā,  
 g'il'mēsē lēgemg'elxīālaxa 'nemsgemē lāxēs lēxlēgemīlē laē  
 lēx'ētsa 'nemsgemē lāxēs lēxlēgemīle. Wā, hē'māx's laē lēgem-  
 15 g'elxīālax Q!ūmx'ōde. Wā, lā p'ēs'idxēs g'ōkūlōtē. Wā, lā  
 āx'ēdxēs 'nemsgemē lēgemē Q!ūmx'elag'īlis. Wā, la k'leās wā-  
 dems 'nemēmōtasēq qaxs hās'maaq lēxlēgemīla.

Wā, g'il'mēsē ē'lēd lā'wadē k'lēdēlas Q!ūmx'elag'īlisē, wā, lā  
 gwēx'ēdaasnox'ēm la lēgemg'elxīālax Q!ūmx'elag'īlisē. Wā, la  
 20 p'ēs'idxēs g'ōkūlōtē q'ēs āx'ēdēxēs 'nemē lēxlēgemīlē Q!ūmx'ela-  
 g'īlis. Wā, g'il'mēsē 'wī'la la lēgemg'elxīālaxa yūdux'šemē lēxlē-  
 gemīltsē Q!ūmx'ōdē lō' Q!ūmx'elag'īlisē lō' Q!ūmx'āxelag'īlisē, laē  
 lēx'ēdes NEG'ā lē'wēs waōkwē nānax'bala lēxlēgemīla. Wā,  
 hē'mits lūg'ilaōs q'ālelaxg'īn k'lē'sēk' lēxlēqūllig'īn lēk' nēx'qēxs



away in marriage, had the name Q!üm̄x'elag'ilis. That is all 26  
about this. |

Now I shall talk about the children of Q!üm̄x'öd (III 1), K'ēsoyak'el-  
lis, | and Häm̄dzid, and the two nephews of Q!üm̄x'öd; | for Ägwila  
(III 12) was the younger brother of Q!üm̄x'öd. The name of the elder  
one | of the children of Ägwila was Häqelāx (IV 10), and the name of the 30  
younger one was | Q!ēx'lāla (IV 11); and the marriage of Ägwila and  
his wife was a disgrace, | for Ägwila never performed the marriage  
ceremony with his wife Äläk'ilayugwa (III 13). | Some men say that  
Äläk'ilayugwa was an Äwīk'!ēnox<sup>u</sup> woman, | and others say that she  
was a Gwa<sup>s</sup>ela woman, and they are ashamed || to talk about them. 35  
This is what the Indians call an irregularly married woman, | when she  
just takes her husband without being formally married. | It is like the  
female dog and the male dog sticking together. | These children of the  
chief are not counted, because | their parents acted this way; and the  
numaym of Ägwila was the || numaym of his elder brother Q!üm̄x'öd. 40  
Ägwila was never treated well | by his people, because he had for  
his wife Äläk'ilayugwa, and | they were not formally married;  
therefore his children were not well treated, for | they were a dis-  
grace to his elder brother Q!üm̄x'öd. Then Q!üm̄x'öd pitied his  
two nephews; therefore he took them as his dancers. That || is all 45  
about this. |

lēgem̄g'elxlalāē Q!üm̄x'ödaxēs lēgem̄ Q!üm̄x'öde. Wä, la lēgades 25  
Q!üm̄x'elag'ilise. Wä, laem gwāla lāxēq.

Wä, la<sup>m</sup>ēsēn gwāgwēx's<sup>s</sup>älal lāx sāsemas Q!üm̄x'ödē lāx K'ēsoya-  
k'elisē lōē Häm̄dzide lē<sup>s</sup>wa ma<sup>s</sup>lōkwē lōlālēs Q!üm̄x'öde, yix  
Ägwila yixs ts!<sup>l</sup>ā<sup>s</sup>yaas Q!üm̄x'öde. Wä, lä lēgadē <sup>s</sup>nōlast!ēge-  
ma<sup>s</sup>yas sāsemas Ägwila yis Häqeläl. Wä, lä lēgadē ts!<sup>l</sup>ā<sup>s</sup>yās 30  
Q!ēx'lāla, yixs q!<sup>l</sup>ema<sup>s</sup>yaē ha<sup>s</sup>yasek'älāēna<sup>s</sup>yas Ägwila lē<sup>s</sup>wis ge-  
nemē qaxs hēwāxaē Ägwila qādžēlaxēs genemē Äläk'ilayugwa, yixs  
<sup>s</sup>nēk'aēda waōkwē begwānemqēxs Äwīk'!axsemaē Äläk'ilayugwa.  
Wä, lä <sup>s</sup>nēk'aēda waōkwaqēxs Gwa<sup>s</sup>elaxsemaē. Laem māx'ts'a  
gwāgwēx's<sup>s</sup>älā lāq. Wä, hēem gwe<sup>s</sup>yāsa bāk!umē k!ütexsdaxa ts!<sup>l</sup>e- 35  
dāqē yixs wū<sup>l</sup>maē hā<sup>s</sup>wadex'itsēs lū<sup>w</sup>ünemē k'!ēs qādžēlase<sup>s</sup>wa.  
(Hē gwēx'sa <sup>s</sup>wāts'lāxs k!ütexsdaēda ts!<sup>l</sup>edāqē <sup>s</sup>wāts!ē lē<sup>s</sup>wa begwā-  
nemē <sup>s</sup>wat!<sup>s</sup>ä.) Wä, hēem k'!ēs gēlōkwē sāsemasa g'igūma<sup>s</sup>yaxs hūē  
gwēx'<sup>s</sup>idēs g'ig'aōlnokwē. Wä, hēem <sup>s</sup>ne<sup>s</sup>mēmots Ägwila yix <sup>s</sup>ne-  
<sup>s</sup>mēmotasēs <sup>s</sup>nōlē Q!üm̄x'ödē. Wä, hēem hēwāxaem aēk'ilasō<sup>s</sup>sēs 40  
g'ōkñlotē Ägwila qaxs laē gegratsēs genemē Äläk'ilayugwa yixs  
k'!ēsaē qādžēlāq. Wä, lāxaē k'!ēs aēk'ilasē<sup>w</sup>ē sēsemas qaxs  
lē<sup>s</sup>maē q!<sup>l</sup>emēsēs <sup>s</sup>nōlē Q!üm̄x'ödē. Wä, lä<sup>l</sup>āē Q!üm̄x'ödē wātsēs  
ma<sup>s</sup>lōkwē lōlālēya, läg'ilas äx'ēdeq qa lās lāx sēnatas. Wä, laem  
gwāla lāxēq.

- 46 Now I shall talk about my wife's uncle, Qāsnomālas (III 14);<sup>1</sup> for that is his shaman's name, for it is said that Qāsnomālas was the name among people of olden times for a great shaman; and when he had a son, or even a daughter, the child was at once washed in water to be purified, for they wished that when he grew up he should be a shaman, for they wished the child to have the name Qāsnomālas. Qāsnomālas the shaman never had a child, and the name of Qāsnomālas is past, because he just died this summer while he was fishing at Rivers Inlet.
- 55 Now I shall talk about his name as chief of the numaym Temltemlels of the Nāk!wax'da'x<sup>u</sup> on his father's side which was Yūqōlas (III 14), for Yūqōlas (I 5) was the father of P'āselal. Lāleplalas was an only child, — that is the mother of P'āselal —, and her father was Lēlak'enx'id, head chief of the numaym 'wālas. Then 60 Lāleplalas made a potlatch for her son P'āselal. Then she gave him the name G'ēxsē'stalise'ma'yē. Now he was the head chief of the numaym 'wālas. Now he obtained the name G'ēxsē'stalise'ma'yē from his mother's side; for some chiefs of the tribes and their wives do that way. The chief and his wife both gave a pot- 65 latch, and their son had one name from the father's side and one name from the mother's side. This is done by couples who do not

- 46 Wā, la'mēsen gwāgwēx's'alal lāx q'ūlē'yasen GENEMē Qasnomalās. yixs lēgadaas lāxēs pāxālaēne'yē qaxs lēgadaa'laēs g'ilgalisasa lē-  
genōx Qasnomalāsēxa 'wālasē pāxāla. Wā, g'il'mēsē xūngwa-  
dex'itsa bābagumē LE'wa wāx'EM ts!āts!adūgema laē hēx'idaem  
50 g'ig'iltāla lāxa 'wāpē qa's q'ēqelēxs laē hēlak'ōx'wida qaxs 'nēk'aē  
qa's pāxāla'xidē qaxs 'nēk'aē qa's lālēxa lēgemē lāx Qasnomalāsē.  
Wā, lā'laē hēwāxa wiyōlēda sāsem'nākūlāsa Qasnomalāsaxa pāxāla.  
Wā, g'āxōx lēgēms Qasnomalāsē qaxs āl'maa wik'!EX'idxwa hē-  
enxēx lāxēs k'ēlāsa āwīk'!ēnoxwē.
- 55 Wā, la'mēsen gwāgwēx's'alal lāx lēgēmas lāxēs g'ig'āma'yāasa  
'nē'mēmōtasa Temltemlelsasa Nāk!wax'da'xwē lāxēs āsk'!ōtē Yā-  
qōlasē qaxs hē'maē ōmps P'āselalē Yūqōlasē. Wā, lā'laē 'nemō-  
x'ūm xūnōkwē Lāleplalāsē, yix ābempas P'āselalāsēs ōmpē Lēlā-  
k'enx'idē, yixs lāxuma'yāasa 'nē'mēmōtasa 'wālasē. Wā, lā p'ēs-  
60 s'idē Lāleplalāsē qa's xūnōkwē P'āselalē. Wā, laem'laē lēx'ēdes  
G'ēxsē'stalise'ma'yē lāq. Wā, laem lāxumēsa 'nē'mēmōtasa 'wālasē.  
Wā, laem g'āyānēmaxa lēgemē G'ēxsē'stalise'ma'yē lāxēs ābāsk'!ōtē  
qaxs hē'maē gwēg'ilatsa wāōkwē g'ig'egāmēsa lēlq'wāla'la'yē LE'wis  
genemē; ā'maē 'nemāx'id p'ēsēda g'ig'āma'yē LE'wis genemē qa  
65 'nēmsgemēs lēgēmasēs xūnōkwē lāxēs āsk'!ōtē. Wā, lāxaē lēgad  
lāxēs ābāsk'!ōtē. Wā, hēm hē gwēg'ila la'yasek'āla'xa yāx'stōsāq

<sup>1</sup> See p. 1063, line 20.

want | their names to go out of their family to their relatives 67  
together with the seats and | the privileges. |

Now<sup>1</sup> I shall talk about Sēsaxâlas (IV 8), whose father's name had  
been || Sēsaxâlas (III 15). And Sēsaxâlas had a younger brother L'āsō- 70  
tīwalis (III 11): | and Sēsaxâlas (III 15) had for his wife L'āl!Eqwasila  
(III 16), the princess of | Q'lēq!EX'Lāladzē (II 12), chief of the numayn  
of the G'īg'īgām of the Gwa<sup>s</sup>Ela: | and Q'lēq!EX'Lāladzē had for his  
wife Ēk'!ālālilī<sup>2</sup>lak<sup>u</sup> (II 13), and Ēk'!ālālilī<sup>2</sup>lak<sup>u</sup> was the princess of |  
Yāqōlas (I 5), head chief of the numayn Q'lōmk'!ut!Es. || And Sēs- 75  
xâlas (III 15) had a son | with his wife L'āl!Eqwasila (III 16), and  
before the boy was two | years old his father Sēsaxâlas died. | Then  
the ancestors of the Gwa<sup>s</sup>Ela wished that L'āsōtīwalis (III 11) should  
marry<sup>2</sup> | L'āl!Eqwasila, the widow of his elder brother Sēsaxâlas  
(III 15). And when || he married L'āl!Eqwasila (III 16), he gave the 80  
marriage presents to her son; and | then the son of L'āl!Eqwasila  
gave a potlatch with the marriage gifts paid for his mother.  
Then his name was Sēsaxâlas (IV 8), the name of his dead father,  
and | he gave an oil feast. Now his name was also Kwax'sē<sup>s</sup>tāla  
(IV 8), the | name of his uncle L'āsōtīwalis (III 11); for his feast  
name was || Kwax'sē<sup>s</sup>tāla. Now the name Kwax'sē<sup>s</sup>tāla was 85  
given in marriage by | Q'lēq!EX'Lāladzē (II 12) to his son-in-  
law L'āsōtīwalis. Then | L'āsōtīwalis (III 11) treated his nephew  
Sēsaxâlas (IV 8) like his own son, and he gave him the feast

lāts!āwēs LĒLEGEME laxēs LĒLELĀLA LĒ<sup>s</sup>wis LĒLAXWA<sup>s</sup>yē LEWēs k'!ē- 67  
k'!ES<sup>ō</sup>.

Wā, la<sup>s</sup>mēSEN gwāgwēx<sup>s</sup>ālāl lax Sēsaxâlas, yixs āyadaasa LĒgadō-  
las Sēsaxâlasē. Wā, lā ts!ā<sup>s</sup>yanōkwē Sēsaxâlaswūlas L'āsōtīwalisē. 70  
Wā, lā gEG<sup>s</sup>adē Sēsaxâlaswūlas L'āl!Eqwasila k'!ēdēlas Q'lēq!EX'Lā-  
ladzē, yixs g'īgāma<sup>s</sup>yaasa <sup>s</sup>NE<sup>s</sup>mēmotasa G'īg'īgāmāsa Gwa<sup>s</sup>Ela.  
Wā, lā gEG<sup>s</sup>adē Q'lēq!EX'Lāladzās Ēk'!ālālilī<sup>2</sup>lak<sup>u</sup>, yixs k'!ēdēlaē  
Ēk'!ālālilī<sup>2</sup>lakwas Yāqōlas LAXuma<sup>s</sup>yasa <sup>s</sup>NE<sup>s</sup>mēmotasa Q'lōmk'!u-  
t!Esē. Wā, laEM<sup>s</sup>lāwise xūngwadē Sēsaxâlaswūlasa bābagumē 75  
LĒ<sup>s</sup>wis GENEMē L'āl!Eqwasila. Wā, k'!ēs<sup>s</sup>EM<sup>s</sup>lāwisē ma<sup>s</sup>lENxē ts!ā-  
wūnxasa bābagumaxs laē wik'!EX<sup>s</sup>idēs ōmpdē Sēsaxâlasē. Wā,  
hĒx'īdaEM<sup>s</sup>lāwisa g'ālāsa Gwa<sup>s</sup>Ela <sup>s</sup>nĒx' qa kwalōsēs L'āsōtīwalisax  
L'āl!Eqwasila lāx GENEMasēs <sup>s</sup>nōlax'dē Sēsaxâlasdē. Wā, gil<sup>s</sup>mōsē  
qādzēLAX L'āl!Eqwasila, yixs hē<sup>s</sup>maē ts!EWēdē xūnōkwās. Wā, 80  
hĒx'īda<sup>s</sup>mēsē xūnōkwās L'āl!Eqwasila p!ES<sup>s</sup>itsa qādzōLEMmax āBEM-  
pas. Wā, la<sup>s</sup>mē LĒgades Sēsaxâlas yix LĒGEMasēs ōmpdē. Wā, lā  
k!wē<sup>s</sup>las<sup>s</sup>itsa L'ē<sup>s</sup>na. Wā, laEMxāē LĒgades Kwax'sē<sup>s</sup>tāla, yix  
LĒGEMasēs q!ūlē<sup>s</sup>yē L'āsōtīwalisē qaxs hē<sup>s</sup>maē k!wēladzEXLāyōsē  
Kwax'sē<sup>s</sup>tāla. Wā, laEM LĒGEMg'ELXa<sup>s</sup>yē Kwax'sē<sup>s</sup>tāla, yix 85  
Q'lēq!EX'Lāladzē lāxēs nĒgūmpē L'āsōtīwalisē. Wā, lā xwayEN<sup>s</sup>sila  
L'āsōtīwalisaxēs Lōlē<sup>s</sup>yē Sēsaxâlas qa lās k!wē<sup>s</sup>ladzEXLāx

<sup>1</sup> See p. 1057, line 91.<sup>2</sup> According to the levirate custom.

88 name | Kwax'sē'stāla. Then he was the head chief of the numaym  
 SISENL!ē | in the seat of L!āsōtiwalis (III 11), for L!āsōtiwalis treated  
 90 Sēsaxālas like his own son; || for L!āsōtiwalis (III 11) had no child of  
 his own. | L!āl!eqwasila had only one child. | Now Sēsaxālas was the  
 prince of L!āsōtiwalis. Then Sēsaxālas married my (present) wife,  
 and he was given in marriage the name | Kwax'īlanōkum. Then my  
 95 wife, this | L!āleyig'īlis (IV 3), gave much oil to her husband | Sēsaxā-  
 las as a marriage present, and at the same time the feast name Kwa-  
 x'īlanōkum. | Then Sēsaxālas gave a feast with the oil to his tribe,  
 the | Gwa'sela, to the two numayms, G'īg'īlgām and the | Q'ōmk'!u-  
 100 !es; for the numaym of Sēsaxālas (IV 8) were the SISENL!ē, || and  
 Sēsaxālas was the head chief of the numaym | SISENL!ē. Next to  
 his seat was the seat of L!āsōtiwalis (III 11), | next to the seat of his  
 elder brother Sēsaxālas (III 15). Then Sēsaxālas had also a seat | in  
 the numaym SISENL!ē. Then Sēsaxālas had two | feast names in his  
 5 numaym || SISENL!ē. He had the name Kwax'sē'stāla, when he was  
 made to give a feast | by his uncle L!āsōtiwalis (III 11); and by his  
 wife when his wife gave him | oil at the time of their marriage, he was  
 given the feast name Kwax'īlanōkum. Next L!āsōtiwalis (III 11)  
 died, | and immediately Sēsaxālas gave a potlatch. Then | Sēsaxālas  
 10 had also the name L!āsōtiwalis. Now Sēsaxālas had two seats, || his  
 own and that of L!āsōtiwalis. I think that is all about this. |

88 Kwax'sē'stāla. Wā, laem'laē lāxumēsa 'ne'mēmōtasa SISENL!ē  
 lāx lāxwa'yas L!āsōtiwalisē. qaxs le'māē L!āsōtiwalisē xwā-  
 90 yem'xilax Sēsaxālasē qaxs k'ōsāē tlanawaēs xūnōx'us L!ā-  
 sōtiwalisē. Wā, lāxāē 'nūwabewē xūnōx'us L!āl!eqwasila. Wā,  
 laem lāwelgāmā'yē Sēsaxālasas L!āsōtiwalisē. Wā, lā geg'adex'fidē  
 Sēsaxālasag'īn genemk'. Wā, lāk' lēgem'elxlāx Kwax'ī-  
 lanōkum lāx Sēsaxālasē. Wā, laem lag'īn genemk' yixg'a  
 95 l!āleyig'īlis wāwadzesa q!ēneme L!ē'na lāxēs lā'wūnemē  
 Sēsaxālas qa 'nemā'nakūlōtsa k!wē'ladzexlāyō lēgemē Kwax'īlanō-  
 kumē. Wā, laem'laē Sēsaxālasē k!wē'las'itsa L!ē'na lāxēs g'ōkūlota  
 Gwa'sela lāxa ma'ftsemak!ūsē 'nāl'ne'mēmasaxa G'īg'īlgāmē lē'wa  
 Q'ōmk'!ut!ēsē qaxs hāē 'ne'mēmōts Sēsaxālaswūla SISENL!ā'yē.  
 100 Wā, hē'mēs lāx'ste'wēsōs Sēsaxālasa lāxumā'yē lāxēs 'ne'mēmōta  
 SISENL!ā'yē. Wā, lā māgrap!ā'yē lāxwa'yas L!āsōtiwalisē lāx  
 lāxwa'yasēs 'nōlōlē Sēsaxālaswūlē. Wā, hē'mis la lāxwēs Sēsaxā-  
 lasē lāxaaxēs 'ne'mēmōta SISENL!ā'yē. Wā, laem ma'ftsemē lēge-  
 mas Sēsaxālasē lāxa k!wē'ladzexlāyō lēgem lāxēs 'ne'mēmōta  
 5 SISENL!ā'yē. Wā, laem lēgades Kwax'sē'stāla, yixs laē k!wēlasa-  
 matsōsēs q!ūlēyē L!āsōtiwalisē. Wā, la wāwadzeso'sēs genemas  
 L!ē'na. Wā, lā k!wē'ladzexlāx Kwax'īlanōkumē. Wā, lā wīk'!e-  
 x'fidē L!āsōtiwalisdē. Wā, hēx'ida'mēsē p!ēs'fidē Sēsaxālasē. Wā,  
 laemxāē lēgadē Sēsaxālasas L!āsōtiwalisē. Wā, laem ma'lox'ūsālē  
 10 Sēsaxālasē lō' L!āsōtiwalisē. Wā, lax'st!aax'ū'em 'wīla lāxēq.

Now I shall talk about Q!üm̄x'öd (IV 4) and why he had the name 11  
 K'!ádalag'ílis (IV 4); for Q!üm̄x'öd married the niece of the chief of the  
 numaym G'ëxsem of the Nāk!wax'da'x<sup>u</sup>, whose name was Wāyats'ō-  
 lī'flak<sup>u</sup> (IV 12), | the daughter of L!āqwag'īlayugwqa (III 17) the sister  
 of Sēwid (III 18), || head chief of the numaym G'ëxsem; but the father 15  
 of Wāyats'ōlī'flak<sup>u</sup> was a Gwa'sela | whose name was K!waēlask'in  
 (III 19), head chief of the | numaym Q!ōmk'!ut!es of the Gwa'sela.  
 Therefore | Sēwid had Wāyats'ōlī'flak<sup>u</sup> for his princess, because |  
 K!waēlask'in died early, when Wāyats'ōlī'flak<sup>u</sup> (IV 12) was a young  
 child. || Sēwid took her for his princess, because he had no daughter. | 20  
 When Wāyats'ōlī'flak<sup>u</sup> was grown up, Q!üm̄x'öd | asked her in mar-  
 riage from her uncle Sēwid. Then Q!üm̄x'öd was accepted. | Then  
 Q!üm̄x'öd married Wāyats'ōlī'flak<sup>u</sup> | from her uncle Sēwid. And Sēwid  
 gave a copper as a marriage present to || Q!üm̄x'öd, and Sēwid gave him 25  
 in marriage the name K'!ádalag'ílis. | Q!üm̄x'öd at once sold the cop-  
 per. And when | the copper, whose name was Āngwāla, was sold, three |  
 thousand blankets were the price of the copper. It was bought by  
 Lēlāk'inx'ēid, | chief of the numaym Ts!ēts!ēmēleqela. Then  
 Q!üm̄x'öd || gave a potlatch with the blankets to the five numayms 30  
 of | the Nāk!wax'da'x<sup>u</sup>; that is, besides to the Eagles, to the numayms  
 G'ëxsem, | Sisenl!ē, Tem!tem!els, and Kwākūg'ul. The | num-

Wā, la'mēsēn g'wāgwēx's'ālal lāx Q!üm̄x'ōdē, yix lāg'ilas lēgades 11  
 K'!ádalag'ílis, yix laē g'eg'adex'ēidē Q!üm̄x'ōdā lōlōgasas g'īgāma-  
 'yasa 'ne'mēmōta G'ëxsemasa Nāk!wax'da'x<sup>u</sup>xa lēgadās Wāyats'ōli-  
 'flak<sup>u</sup>, yix ts!edāqē xūnōx<sup>u</sup>s L!āqwag'īlayugwa, yix weql'wās Sēwidē,  
 yix lāxuma'yasa 'ne'mēmōtasa G'ëxsem. Wā, lāLa Gwa'selē ōmpas 15  
 Wāyats'ōlī'flax<sup>u</sup>xa lēgadās K!waēlask'in, yix lāxuma'yasa 'ne'mō-  
 motasa Q!ōmk'!ut!esasa Gwa'sela. Wā, g'a'mēs lāg'ilasa g'īgā-  
 ma'yē Sēwidē g'āx k'!ēdades Wāyats'ōlī'flak<sup>u</sup>, yixs geyōlaē wik'!ex'-  
 ēdē K!waēlask'in'ōlaxs hē'maē ālēs g'inānemē Wāyats'ōlī'flakwē.  
 Wā, laem āx'ēdē Sēwidā qa's k'!ēdēla qaxs k'!ēasaē ts!edāq xūnō- 20  
 kwa. Wā, g'il'mēsē ēxent!ēdē Wāyats'ōlī'flakwaxs laē Q!üm̄x'ōdē  
 grayāla lāx q!lūlē'yasē Sēwidē. Wā, hēx'ēida'mēsē Q!üm̄x'ōdē da'lē-  
 ma. Wā, hēx'ēida'mēsē Q!üm̄x'ōdē qādzēlax Wāyats'ōlī'flakwē  
 lāxēs q!lūlē'yē Sēwidē. Wā, la Sēwidē sāyabalasa L!āqwa lāx Q!üm̄-  
 x'ōdē. Wā, lū lēgemg'elx!āla Sēwidāx K'!ádalag'ílis lāx Q!üm̄- 25  
 x'ōdē. Wā, hēx'ēida'mēsē Q!üm̄x'ōdē lāxōdxa L!āqwa. Wā, g'il'mēsē  
 k'īlxwase'wēda L!āqwaxa lēgadās Āngwāla, yixs yūdux'p!ēnaē lōx-  
 semx'ēid p!ēlxelasgēmē k'īlwa'yāxa L!āqwa, yis Lēlāk'inx'ēidē, yix  
 g'īgāma'yasa 'ne'mēmōtasa Ts!ēts!ēmēleqela. Wā, la'mē Q!üm̄x'ōd  
 p!ēs'ētsa p!ēlxelasgēmē lāxa sek'lāsgemak'lūsē 'nāl'ne'mēmmasasa 30  
 Nāk!wax'da'xwēxa ōgū'ēla lāxa kwēkwēkwēxa 'ne'mēmōtasa G'ëxsem  
 Lē'wa Sisenl!ē Lē'wa Tem!tem!elē Lē'wa Kwākūg'ulē, yixs 'ne'mō-

<sup>1</sup> See p. 1063, line 23.

33 aym of Q'ūm'ōd was <sup>ε</sup>wālas. Then Q'ūm'ōd took at the potlatch the name K'ādālag'īlis. || And these were the family names of  
 35 Sēwid: || K'ādōqā, K'ādē, and K'ādē'stāla, and also the name given in marriage to || Q'ūm'ōd, K'ādālag'īlis. Now Sēwid had given one | of his family names to the husband of his niece Wāyatslō-  
 līlak<sup>u</sup>. | I think that is all about this. |

(Eagle and head chief are those who eat the long cinquefoil roots.)

40 Common people, low people, and speakers are those who | eat short cinquefoil roots.)

#### HISTORY OF THE DZENDZENX'Q'AYO

1 Now, I will talk about the chief of the numaym Dzēndzēnx'-  
 q'ayo, | who was called <sup>ε</sup>max'mewīsagemō<sup>ε</sup> (II 1), when he went  
 to marry | Lēyālag'ilayugwa (II 2), the princess of Q'āēd (I 1),  
 head chief | of the Āwīl'ēdex, the head tribe of the Bellabella. ||  
 5 The ancestors of the numaym Dzēndzēnx'q'ayo went to get her in  
 marriage: | and after they got her in marriage by (paying) fifty  
 dressed elk-skins — | for they were married at once when they  
 arrived at the beach of the house of the | one whose daughter he was  
 to marry — when the elk-skins had been put ashore out of the |

33 madadaē Q'ūm'ōdāsa <sup>ε</sup>wālasē. Wā, laem lēgades K'ādālag'īlis  
 yix Q'ūm'ōdē lāxēs p'esaē. Wā, g'nēmēs lēxlēgemēlts Sēwidōg'a  
 35 K'ādōqā lō<sup>ε</sup> K'ādē lō<sup>ε</sup> K'ādē'stāla: wā, hē'mīsē la lēgemg'elxlēs.  
 yix K'ādālag'īlis lāx Q'ūm'ōdē. Wā, la'mē <sup>ε</sup>nemsg'emg'elxlālē  
 lēxlēgemēlas Sēwidē lāx la'wūnemasēs lōlēgasē Wāyats'ōlīlakwē.  
 Wā, lāx'st'laax'ūm <sup>ε</sup>wīla lāxēq.

(Kwēk<sup>u</sup>, ōgumō<sup>ε</sup>, xāmagēmē, lāxumō<sup>ε</sup>, g'īgāmē<sup>ε</sup> g'āstaem la'māpxa  
 40 lāxabālisē. Begwānemq'lāla, begūl'īdē, begwabā'yē, a'yīlk<sup>u</sup>, g'āstaem  
 ha'māpxa t'ēx'sōs.)

#### HISTORY OF THE DZENDZENX'Q'AYO

1 Wā, la'mēsen gwāgwēx's'ūlāl lāx g'īgāma'yas <sup>ε</sup>ne'mēmāsa Dzen-  
 dzēnx'q'ayowēxa lēgadū <sup>ε</sup>max'mewīsagemā'yē yix laē gāgak'lax'ēi-  
 dex lēyālag'ilayugwa lāx k'ēdēlas Q'āēd, yixs xamagemā'yāē  
 g'īgāmēsa Āwīl'ēdexwē, yisa xamagemā'yasa Hēldza'q'wē. Wā,  
 5 la'mē <sup>ε</sup>wīl'wīlg'īlē lā qādzēlēda g'ālāsa <sup>ε</sup>ne'mēmāsa Dzendzēnx'q'ay-  
 owē. Wā, g'il'mēsē gwāla qādzēlēsa ālāg'imaxs sek'lax'sokwāē yixs  
 hēx'īdāfmaē qādzil'ēdexs g'ūlāē lāg'alis lāx l'ēma'īsas g'ōkwāsēs  
 qādzēlēdē. Wā, g'il'mēsē <sup>ε</sup>wīl'ōltāwēda ālāg'imē qādzēlēm lāxa  
 qādzēlatslē xwāxwāk'lūnaxs laē qlwāg'aelsēda mōkwē lāx āyil-

marriage canoe, four of the speakers of Q'laed (I) arose and 10  
 invited the chief and his crew to come and eat in his house; and he  
 also called his | tribe to come and eat with his son-in-law. When they  
 were all in, | the people who came to get the chief's daughter in  
 marriage began to eat. After they had eaten, the four speakers of  
 Chief Q'laed (I) arose and told || the tribe that Q'laed (I) was 15  
 going to give the box with his privileges to his | son-in-law, namely, the  
 cannibal dance, the tamer of the cannibal-dancer, the rattle, and  
 the | rich-woman, and also the fire dance, all of which were in the box  
 of privileges; | for, indeed, they kept in the privilege-box the | neck-  
 rings of red cedar-bark, the head-rings of red cedar-bark, the leg-  
 rings, || and the wrist-rings of red cedar-bark, and also the rattle of 20  
 the cannibal-tamer. | Then they took the privilege-box out of the bed-  
 room. It was brought out | by the cannibal-dancer of Q'laed (I).  
 He carried it, for it was given in marriage | to 'max'mewisagemē'  
 (II 1), and the names of the four | privileges were also given. The name  
 of the cannibal-dancer was Q'ladanats'lē, || and the name of the rich- 25  
 woman dancer was Q'lāmināwagās, and the name | of the cannibal-  
 tamer was Ts'lāqāxelas, and the name of the fire-dancer was | Xwa-  
 dzēs; and then the privileges-box was given to 'max'mewisagemē'  
 (II 1) by his father-in-law (I 1), and also the secular names | Q'wēl-  
 taak<sup>u</sup> and Dōqūlāsela. That is the number of names | given to 30

kwas Q'laed qa's lē'wūltōdēxa g'igāma'yē lē'wis lēlōtē qa lās 10  
 'wī'lōsdēsa qa's lā l'ēxwa lāx g'ōkwās. Wā, laemxaāwisē āxk'lāxaxēs  
 g'ōkūlōtē qa lās k'wamēla lāxēs negūmpē. Wā, g'il'mēsē la 'wī-  
 'laēlexs laē l'ēxwilag'ila qadzelelela. Wā, g'il'mēsē gwālalēlexs  
 laē lāx'ūlilē mōkwē ayil'usa g'igāma'yē Q'laed. Wā, la'mē nēla  
 xēs g'ōkūlōtaxs lē'maē lālē Q'laedāsēs k'lēs'owats'lē g'ildas lāxēs 15  
 negūmpēxa hāmats'la lē'wa hēlik'ilalela lē'wis yadenē lē'wa  
 q'lāmināwagās. Wā, hē'mislēda nonltsē'stalalē g'its'lāxa k'lēs'owats'lē  
 g'ildasa, yix lēx'a'mē āla g'iyimts'lāxa k'lēs'owats'lē g'ildasa l'ē-  
 l'lagek'lūxawa'yē lē'wa l'ēl'lagekūma'yē lē'wa l'lā'legex'sidza'yē  
 lē'wa l'lāl'legex'ts'lanayē. Wā, hē'misa yadenasa hēlek'ilalela. Wā, 20  
 la'mē ax'ētse'wēda k'lēs'owats'lē g'ildas lāxa ōts'lāililē qa's g'āxē daax'  
 hāmats'lāsa g'igāma'yē Q'laedē. Wā, lā dālax'sāemqēxs laē lāk'l'i-  
 g'iamts lāx 'max'mewisagemā'yē lē'wa l'ēlegemasa mōx'widala  
 k'lēk'lēs'owa. Wā, hē'mis lēgemasa hāmats'lē Q'ladanats'lē. Wā,  
 hē'mis lēgemasa q'lāmināwagās Q'lāmināwagās. Wā, hē'mis lēgemasa 25  
 hēlik'ilalelē Ts'lāqāxelasē. Wā, hē'mis lēgemasa nonltsē'stalalē  
 Xwadzēs. Wā, la'mē lāyowēda k'lēs'owats'lē g'ildas lāx 'max-  
 mewisagemā'yasēs negūmpē. Wā, hē'misa baḡūsē lēgema.  
 yix Q'wēltaak<sup>u</sup> lō' Dōqūlāsela. Wā, hēem 'wāxaatsa lēlegeme  
 g'āxyō lāx 'max'mewisagemā'yē yisēs negūmpē Q'laedē. Wā, 30

- 31 <sup>6</sup>max'mewisagemē<sup>6</sup> (II 1) by his father-in-law, Q!aēd (I 1). | Now  
<sup>6</sup>max'mewisagemē<sup>6</sup> (II 1) had the privilege-box, and the | names for  
the winter dance, and the secular names; and when | the speakers  
stopped speaking, <sup>6</sup>max'mewisagemē<sup>6</sup> (II 1) expressed his thanks |  
35 for the privilege-box and the secular names; || and when he stopped  
speaking, the carved posts of the house were given to him | by his  
father-in-law, Q!aēd (I 1). Now the house was given by Q!aēd (I 1)  
to | <sup>6</sup>max'mewisagemē<sup>6</sup> (II 1); and when the speaker stopped  
speaking, the | Bellabella went out. |
- 40 Now, <sup>6</sup>max'mewisagemē<sup>6</sup> (II 1) lived with his Bellabella || wife.  
<sup>6</sup>max'mewisagemē<sup>6</sup> (II 1) was left by his | numaym the Dzēndzēn'-  
q!ayo when they went home, and | <sup>6</sup>max'mewisagemē<sup>6</sup> (II 1) just  
continued to visit his people with his | Bellabella wife at Ts!āde, for  
that is where the Dzēndzēn'q!ayo lived. | Now <sup>6</sup>max'mewisagemē<sup>6</sup>  
45 (II 1) staid for a long time with the Bellabella. || He had two sons and  
two | daughters. The name of the eldest son was | L!ālēl!a (III 1);  
and the next one was a girl, who was named | K'anēlk'as (III 2);  
and the third one was a girl, whose name was | L!āqwaēl (III 3);  
and the youngest one was a boy, whose name was Gwēnō (III 4). ||
- 50 And when L!ālēl!a (III 1) and K'anēlk'as (III 2) were grown up, |  
<sup>6</sup>max'mewisagemē<sup>6</sup> (II 1) and his two children, | L!ālēl!a (III 1) and  
K'anēlk'as (III 2) went home; and he left behind his wife and | his

31 la<sup>6</sup>mē lālē <sup>6</sup>max'mewisagemā<sup>6</sup>yaxa k'!ēs<sup>6</sup>owats!ē g'ildasa lē<sup>6</sup>wa  
lēlēgemē lāx ts!ēts!ēqa lē<sup>6</sup>wa bāxūšē lēlēgema. Wā, g'il<sup>6</sup>mēsē  
q!wēl<sup>6</sup>idēda ā<sup>6</sup>yilkwaxs laē mōmēlk'!ālē <sup>6</sup>max'mewisagemā<sup>6</sup>yasa  
k'!ēk'!ēs<sup>6</sup>owats!ē g'ildasa lē<sup>6</sup>wa bāxūdzēx!ayōwē lēlēgema. Wā,  
35 g'il<sup>6</sup>mēsē q!wēl<sup>6</sup>idēxs laē <sup>6</sup>wi<sup>6</sup>la lāyowēda k'!ēx'k'!adzēkwē g'ōk'<sup>6</sup>  
lāxaaq yīsēs nēgūmpē Q!aēdē. Wā, la<sup>6</sup>mē g'ōkūklē Q!aēdē lāx  
<sup>6</sup>max'mewisagemā<sup>6</sup>yē. Wā, g'il<sup>6</sup>mēsē q!wēl<sup>6</sup>idēda elkwaxs laē hōqū-  
wēlsēda Hēldza<sup>6</sup>qwē.

- Wā, la<sup>6</sup>mē <sup>6</sup>max'mewisagemā<sup>6</sup>yē ha<sup>6</sup>yasek'āla lē<sup>6</sup>wis Hēldza<sup>6</sup>q!wax-  
40 semē genema. Wā, laem lōwalēmē <sup>6</sup>max'mewisagemā<sup>6</sup>yasēs  
nē<sup>6</sup>mēmotaxs g'āxaē nā<sup>6</sup>nakwēda Dzēndzēn'q!ayowē. Wā, ā<sup>6</sup>mēsē  
<sup>6</sup>max'mewisagemā<sup>6</sup>yē hē<sup>6</sup>menalaem g'ūx bāgūns lē<sup>6</sup>wēs Hēldza-  
<sup>6</sup>q!waxsemē genem lāx Ts!ādē qaxs hē<sup>6</sup>maē g'ōkūlatsa Dzēndzēn'-  
q!ayowē. Wā, lā gāla hēlē <sup>6</sup>max'mewisagemā<sup>6</sup>yā Hēldza<sup>6</sup>qwē.  
45 Wā, la<sup>6</sup>mē sāsemno<sup>6</sup>sa ma<sup>6</sup>lōkwē bābēbaguma hē<sup>6</sup>mēsa ma<sup>6</sup>lōkwē  
ts!āts!ēdagema. Wā, la<sup>6</sup>mē lēgadēda <sup>6</sup>nōlast!ēgema<sup>6</sup>yē bābagums  
l!ālēl!a. Wā, hē<sup>6</sup>mēs mak'ilaqēda ts!āts!ēdagemaqē lēgadās  
K'anēlk'asē. Wā, hē<sup>6</sup>misēda q!āyā<sup>6</sup>yē ts!āts!ēdagema lēgadās L!ā-  
qwaēl. Wā, lā āma<sup>6</sup>inxā<sup>6</sup>yn bābagumē lēgadās Gwēnawē.  
50 Wā, g'il<sup>6</sup>mēsē ha<sup>6</sup>yalak'!ōx<sup>6</sup>widē l!ālēl!a lō<sup>6</sup> K'anēlk'asaxs g'ū-  
xaaē nā<sup>6</sup>nakwē <sup>6</sup>max'mewisagemā<sup>6</sup>yē lē<sup>6</sup>wa ma<sup>6</sup>lōkwē sāsēms, yix  
l!ālēl!a lō<sup>6</sup> K'anēlk'asē. Wā, la<sup>6</sup>mē lōwalasēs genemē lē<sup>6</sup>wa



two children, — Gwēnō (III 4), the third boy; | and the younger girl,  
his daughter, L!āqwaēl (III 3). They || were going to stay with their 55  
mother among the Āwū!ēdex. |

Then 'max'mewisagemē (II 1) went home with his two children,  
taking along his privilege-box, every kind of | food, and two expensive  
coppers. Lēta and Sea-Lion, | for these were the names of the two  
coppers. When || they arrived at Ts!ādē, they were called in by 60  
their tribe in the evening. | It was nearly winter-time when they  
arrived. After having eaten, | they all went out, and then his tribe  
went to eat with him. | When all had gone out, 'max'mewisagemē  
(II 1) sent his two | speakers to ask the chiefs of his numaym |  
Dzendzenx'q!ayo to come into the house of 'max'mewisagemē to a 65  
secret meeting; | and when all the men and the women were asleep, |  
when it was past midnight, the four chiefs | of the Dzendzenx'q!ayo  
came in,—Hāmōtelasōē, Q!ūmlēdnōl. | and Wadzē, and also  
Yāqolas,—and when all were seated, || they were told by 'max'- 70  
mewisagemē (II 1) that he was going to give a winter dance in |  
winter with all the kinds of food that he had brought in his canoe,  
and | the two coppers; and then his prince | L!ālēl!a (III 1) was  
to disappear to be a cannibal-dancer; and his daughter | K'anēlk'as

ma!ōkwē lāxēs sāsēmē yix Gwēnawēxa q!āyāyē bābaguma. wā. 53  
hēmislēs āmayadza'yē ts!āts!edagem xūnōkwē L!āqwaēlē. Wā, la-  
ēmē hēx'sāeml lāda Āwū!ēdexwē LE'wis ābempē. 55

Wā, g'āx'mēs!a 'max'mewisagemā'yē LE'wis ma!ōkwē sāsēm  
mālaxa k'lēs'ōwats!ē g'ildasa LE'wa 'nāxwa qas gwēx'sdema hē-  
maōmasē LE'wa maltsemē lēla'xūla L!āl!eqwa yix Lēta lō Mawa-  
k'!a qaxs hē'maē Lēlēgēmsa ma!tsemē L!āl!eqwa. Wā, g'il'mēsē  
lāg'aa lax Ts!ādāx lae hēx'idaem lālē!lālasōsēs g'ōkūlōtaxa dzā- 60  
qwāsēs lāg'alisdēmēxa la elaq ts!āwūnxa. Wā, g'il'mēsē gwāl ha'mā-  
pexs laē hoqūwelsa LE'wa g'āxē k!wamēleq yix g'ōkūlōtasēq. Wā,  
g'il'mēsē 'wī!wūlsax laē 'max'mewisagemā'yē 'yālaqasa ma!ōkwē  
lāxēs āyilkwē, qa lās āwābenōlemāxa g'ig'igāma'yasēs 'nē'mēmōtēda  
Dzendzenx'q!ayowē, qa g'āxēs 'wī!la lāx g'ōkwās 'max'mewisage- 65  
mā'yē, qō lāl 'wī!la mēx'idla 'nāxwa hēbegwānem LE'wis ts!ēdaqē.  
Wā, g'il'mēsē la gwāl nēgēg'exs g'āxaē hōgwileda mōkwē g'ig'igā-  
mā'yasa Dzendzenx'q!ayowē, yix Hāmōtelasē'wē lō' Q!ūmlēdnōlē  
lō' Wadzē; wā, hē'misē Yāqolasē. Wā, g'il'mēsē 'nāxwa k'lūs'ā-  
lilexs laē nēlē 'max'mewisagemā'yaxs lē'maē yāwix'ilalxa ts!ā- 70  
wūnxē yīsēs māya 'nāxwa ōgūq!ēmas hēmaōmasa. Wā, hē'misa  
ma!tsemē L!āl!eqwa; wā, hē'misēs lē'maē x'is'idlē lāwelgāma-  
'yas, yix L!ālēl!a, yixs hāmats!ēlē; wā, hē'misa ts!āts!edagemē xū-  
nōx'sē K'anēlk'asaxs lē'maē x'is'idēl lāxēs q!āmināwagūsēlē. Wā,

75 (III 2) was to disappear to be a rich-woman dancer; and after he had spoken, LĀLĒLĪLA (III 1) disappeared when it was nearly daylight; and in the evening disappeared the girl K'anēk'as (III 2), who was to be a rich-woman dancer. Then he took two young men from among the nearest relatives, who were to disappear on the following day, to be a fire-dancer and a cannibal-tamer. Now  
 80 'max'mewisagemē (II 1) gave a winter dance to his tribe with what he received in marriage from the Āwīl'ēdex of the Bellabella. Now he had the first cannibal-dancer and rich-woman dancer and fire-dancer and cannibal-tamer. After he had given his winter dance, he changed the name of LĀLĒLĪLA (III 1); and his cannibal name was Q'ādanats'ē; and the rich-woman dancer name of  
 85 K'anēk'as (III 2) was Q'āmināwagās; and the name of the fire-dancer was Xwadzēs; and the name of the cannibal-tamer was Ts'lāqāxelas. Thus the Bellabella dances and names came first to the Kwakiutl. Then he wooed the princess of Lālak'ōts'la (II 3), the head chief of the Temtemels, one of the numays of the Mamalē-  
 90 Jeqāla, for LĀLĒLĪLA (III 1); for now he had changed his name for his secular name, and his name was now Dōqūlāsela (III 1). The name of the princess of Lālak'ōts'la (II 3) was Lēlendzewēk'ē (III 5). Now he had her for his wife; and Dōqūlāsela (III 1) had not been married long to her when they had a boy. They called him  
 95 Pengwēd (IV 1). This name was obtained from his father-in-law

75 g'il'mēsē gwālē wāldemasēxs laē x'is'idē LĀLĒLĪLĀxa la elāx 'nāx'ida. Wā, lā dzāqwaxs laē x'is'idēda ts'lāts'ēdāgemē yix K'anēk'asēxa q'āmināwagāsēlē. Wā, la'mē āx'ēdxa ma'lōkwē hā'yāl'ā grayōl lāxēs māx'meg'ilē lēlēlāla, qa x'is'idaxa lāxat! 'nāx'ida, qa nōnltsē'stālala lē'wa hēlēk'ilalēlāxa hāmats'la. Wā, la'mē yāwix'i-  
 80 lālē 'max'mewisagemā'yē qaēs g'ōkūlōtasēs geg'adānemē lāxa Āwīl'ēdexwasa Hē'ldza'qwē. Wā, la'mē hāmdzadasa g'ālē hāmats'la, lē'wa q'āmināwagāsē, lē'wa nōnltsē'stālala, lē'wa hēlēk'ilalēla. Wā, g'il'mēsē gwālexs yāwix'ilaē, laē L'āyoxlāyē LĀLĒLĪLĀ. Wā, la'mē hāmdzēxlāx Q'ādanats'ē. Wā, lāxāē K'anēk'asē q'āmināwagā-  
 85 dzēxlāx Q'āmināwagāsē. Wā, lāxāē lēgadēda nōnltsē'stālalas Xwadzēsē. Wā, hē'mislal lēgēmsa hēlik'ilalēlē Ts'lāqāxelasē. Wā, hēm g'il g'āx lēlōtsa Hē'ldza'qwē, lē'wa lēlēgemē lāxa Kwāg'ulē. Wā, la'mē g'āyox'witsē'wē k'lēdēlas Lālak'ōts'āxa xamāgemā'yē g'igā-mēsa Temtemelsēxa 'nemsgemākwē 'nē'mēmōt lāxa Mamalēleqāla,  
 90 qa lālēlīlā, yix lē'māē L'āyoxlāxat! lāxa bāxūsē. Wā, laēm lēgades Dōqūlāsela, yix lēgadaē k'lēdela Lālak'ōts'lās Lēlendzewēk'ē. Wā, la'mē geg'adēx'its. Wā, k'lēst'la gāla lā hāyasek'āla Dōqūlāsēlāxs laē xūngwadēx'itsa bābagūmē. Wā, hēx'ida'mēsē lēx'ides Pengwēdē lāxēs xūnōkwē. Wā, la'mē g'āyanēmāxa lē-  
 95 gemē lāxēs negūmpē lāx Mamalēlēk'lōt'ēnā'yāsēs xūnōkwē.

on the Mamalēleqāla side for their son. ¶ Then they had another 90  
child, a girl, and she was called | Melēd (IV 2). Then they had  
another child, a girl, | who had the name Menlēdaas (IV 3); and  
they had another child, | a boy, who was named laq!eyos (IV 4). ¶  
Lālak'ots!a (II 3) gave these names to his son-in-law Dōqūläsela 100  
(III 1) to be the | names of his children. Now the marriage debt was  
paid by Lālak'ots!a (II 3) to Dōqūläsela (III 1); | and he gave as privi-  
leges to his son-in-law the speaker's dance, and the great dance from  
above, | and the war-dance, and the double-headed-serpent dance;  
and the name of the | speaker's dance was Aōmalal; and the name of  
the great dance from above, ¶ Nōng'äxtä'yē; and the name of the 5  
war-dance, 'wilenkülag'ilis; | and the name of the double-headed-  
serpent dance was 'wāx'sgemlis. And the secular | name of Dōqūlä-  
sela (III 1) was now 'wālas Kwax'ilanōkūmē, and (those mentioned  
before) were the names of his children. Then he | went back to his  
tribe at Ts!ädē, and that winter he gave a winter dance. ¶ He used 10  
the names which he had received in marriage from Lālak'ots!a (II 3) |  
for his children; and thus the names of the Mamalēleqāla came to  
the | Dzēndzēn'q!ayo, and the winter dances. This is all about  
the | Bellabella and the Mamalēleqāla.

Now I will talk about K'anēlk'as (III 2). She | married the chief 15  
of the Q'lōmoyā'yē, Yāqok!wālag'ilis (III 6). ¶ He received the house

Wā, laxaē ēt!ēd xūngwadēx'fītsa ts!äts!ēdagēmē. Wā, la'mēsē lēx'ē- 96  
des Melēdē lāq. Wā, laxaē ēt!ēd xūngwadēx'fītsa ts!äts!ēdagēmē.  
Wā, laxaē lēgadēx'fīdēs Menlēdaasē. Wā, laxaē xūngwadēx'fītsa  
bābagūmē. Wā, lā lēx'ēts laq!eyōsē lāq. Wā, la'mē hēx'sāmē  
Lālak'ots!a ts!äsa lēlēgemē lāxēs nēgūmpē Dōqūläsela, qa lēlē- 100  
gemēsēs sāsemē. Wā, la'mē qōtēx'fīdē Lālak'ots!āx Dōqūläsela.  
Wā, la'mē k'lēs'ogūlx!älaxa häyāq!entelalē, lē'wa 'wālas'axaā-  
kwē, lē'wa tōx'widē, lē'wa sīseyūlēlālē; wā, hē'mis lēgemsa  
häyāq!entelalē, Aōmalalē; wā, hē'mis lēgemsa 'wālas'axaākwē  
Nōng'äxtä'yē; wā, hē'mis lēgemsa tōx'widē 'wilenkülag'ilisē; wā, 5  
hē'mis lēgemsa sīseyūlēlālē 'wāx'sgemlisē; wā, hē'mis bāxūs lēlē-  
gemēsē, yix Dōqūläsela. Wā, laēm lēgades 'wālasē Kwax'ilanō-  
kūma'yē. Wā, hē'mis lēgemas sāsemas. Wā, laēmxaē gāx  
nā'nakwa lāxēs g'ōkūlasē lāx Ts!ädē. Wā, la'mē yāwix'ilaxa la  
ts!āwūnxa. Wā, la'mē lēx'ētsa lēlēgemē'elx!a'yas Lālak'ots!a 10  
lāxēs sāsemē. Wā, gāx'mē lēlēgemasa Mamalēleqāla lāxa DZē-  
dzēn'q!ayowē lē'wa lēlēdāsa ts!ēts!ēqa. Wā, laēm gwāl lāxa  
Hē!dza'qwē lē'wa Mamalēleqāla.

Wā, la'mēsen ēdzaqwal gwāgwēx's'alal lāx K'anēlk'asaxs laē  
lā'wadēx'fīd lāxa Q'lōmoyā'yē yīs g'īgāma'yasē Yāqok!wālag'ilisē. 15  
Wā, la'mē lāyowēda g'ōkwē lāq, lē'wa hāmats!a, lē'wa hēlik-i-

- 17 and the cannibal dance, and the cannibal-tamer | dance, and the rich-woman dance, and the fire-dance, and the names; | and therefore the Q'ōmoyâ'yē have Bellabella names. | This is all about the
- 20 Q'ōmoyâ'yē: for Yāqok!wālag'ilis (III 6) had only one || child with K'anēlk'as (III 2), a boy, who was named | Pōlēlas (IV 5). He received the name from Dōqūlāsēla (II 1). | K'anēlk'as (III 2) did not stay long with Yāqok!wālag'ilis (III 6), who | was chief of the numaym Yaēx'āgemē of the Q'ōmoyâ'yē.
- 25 Now I will talk about Dōqūlāsēla (III 1), who next || took for his wife the princess of the chief of the Ts'lēts!ēlwālagāmē, | a numaym of the Nimkish—Lax'lēlidzēmga (III 7), the princess of | L'āqoḷas (II 4). They had a boy, who received the name | Yāqoḷas (IV 6); and they had another child, Pengwēd (IV 7). As soon as | he began
- 30 to grow up, Yāqoḷas (IV 6) married the princess (IV 8) of || Hāmisk'ēnis (III 8), chief of the G'īg'īgām of the Nimkish. Now | Yāqoḷas's (IV 6) name was Dōqwāyis, for he changed his name. Now the marriage debt was paid to | Dōqwāyis (IV 6) by Hāmisk'ēnis (III 8). Then he gave him the names | A'māwiyus and K'ādē for his secular names, and Lānalag'ilis for the | hāmshāmts!ēs-dance, and G'īgāmēq'ōlēla for the great-fool dance, || and 'wīlenkūlag'ilis for the war-dance, and Nenq'ōlēla for the | great-bear dance. These were his four names for the winter dance. | Now they changed the name of

17 lalela, lē'wa q'lāmināwagāsē, lē'wa nōnltsē'stālālē, lē'wis lēlēgemē. Wā, hē'mis lāg'ila Hē'ldza'q!wālē lēlēgemasa Q'ōmoyâ'yē. Wā, laemxāē gwāl lāxa Q'ōmoyâ'yē, qaxs 'nemōx'emaē xūnōx-

20 'widās Yāqok!wālag'ilisē lāx K'anēlk'asēxa bābagūmēxa lēgades Pōlēlasē. Wā, laemxāē hēm grayōla lēgemē Dōqūlāsēla, yixs lōmāē 'nemāl'id hā'wadē K'anēlk'asas Yāqok!wālag'ilisē, yixa g'īgāmā'yasa Yaēx'āgemā'yasa Q'ōmoyâ'yē.

Wā, la'mēsen gwūgwēx's'ēx'īdēl lāx Dōqūlāsēlaxs, laē gaga-

25 k'ēx'īd lāx k'lēdēlasa g'īgāmā'yasa Ts'lēts!ēlwālagāmā'yasa 'nē'nēmōtē lāxa 'nemgēsē, yix lax'lēlidzēmga, yixs k'lēdēlaas L'āqoḷasē. Wā, lā xūngwadēx'itsa bābagūmē, yixa lēgadās Yāqoḷasē. Wā, lāxāē ēt'lēd xūngwadēx'its Pengwēdē. Wā, g'īgāmēsē q'ūlyax'widē Yāqoḷasaxs laē geg'adēx'itsa k'lēdēlas Hāmisk'ē-

30 nisē, g'īgāmā'yasa G'īg'īgēmasa 'nemgēsē. Wā, laem lēgadē Yāqoḷasas Dōqwāyisaxs laē L'āyoxlā. Wā, la'mē qōtēx'itsē'we Dōqwāyisas Hāmisk'ēnisē. Wā, la'mē lēgemg'ēlxīlālasa yisōx A'māwiyusē lō' K'ādē lāxa bāxūsē. Wā, lā lēgades Lānalag'ilisē lāxa hāmshāmts!ēs; wā hē'mis G'īgāmēq'ōlēla lāxa 'wālasē nulemāla.

35 Wā, hē'mis 'wīlenkūlag'ilisē lāxa tōx'widē lō' Nenq'ōlēla lāxa 'wālasē nāna. Wā, laem lēlēgemis lāxa ts'lēts!ēqaxa mōsgemē lēlēgema. Wā, la'mē L'āyoxla'yē lax'lēlidzēmḡs 'nā'nemp!ēn-

Lax'lelidzemga IV 8) to 'nā'nemp!Eng'ilayugwa (IV 8) because 38  
 her father paid the marriage debt. Now they had a | daughter, who  
 was named by Hāmisk'enis (III 8), 'māxūlayugwa (V 1). Then 40  
 Dōqwāyis (IV 6) came to Fort Rupert with his wife, 'nā'nemp-  
 p!Eng'ilayugwa (IV 8), and their princess, 'māxūlayugwa (V 1).  
 Before | 'māxūlayugwa (V 1) had grown up, Dōqwāyis (IV 6)  
 became sick; | and the chief did not lie down long before he died. |  
 Dōqwāyis (IV 6) left a copper, the great expensive copper || Lōbilila, 45  
 which he had obtained from his father-in-law Hāmisk'enis (III 8)  
 when the latter paid his marriage debt; | and when those who had  
 buried Dōqwāyis (IV 6) came home, | Āwadē invited all the men of  
 the Gwētela (that is, the real | Kwāg'ul) and the Q'ōmoyā'yē. He  
 did not invite the | 'wālas Kwāg'ul, for the dead chief, Dōqwāyis  
 (IV 6), belonged to them. | And when all had come into the house of 50  
 Āwadē, he told them | why he had called them in. He said, "Now  
 we will go and comfort | 'māxūlayugwa (V 1), because she was the  
 princess of the past Dōqwāyis (IV 6); for | the girl 'māxūlayugwa  
 (V 1) is the only daughter of Dōqwāyis, | although Dōqwāyis (IV 6)  
 had a younger brother, Pēngwēd (IV 7); but || he could not take the 55  
 place of his elder brother, because Dōqwāyis (IV 6) had | 'māxūla-  
 yugwa (V 1) for his daughter, and she belonged to the elder line of the  
 head family of | 'max'mewisagemē (II 1). The eldest brother and  
 his descendants are always the head family; | and they could not

g'ilayugwaxs laē qōtēx'fidēs ōmpē. Wā, la'mē xūngwade- 38  
 x'itsa ts!āts!edagemē. Wā, lā lēx'edē Hāmisk'enisas 'māxūla-  
 yugwa lāq. Wā, g'āx'mē Dōqwāyisē lāx Tsāxisē lē'wis genemē 40  
 'nā'nemp!Eng'ilayugwa lē'wis k'ledēlē 'māxūlayugwa. Wā, k'les-  
 'mēsē laem ēxent'ledē 'māxūlayugwāxs laē ts!ex'q!ex'fidē Dō-  
 qwāyisē, wā k'lest!a gāel qelgwilēxs laē wik'lex'fidēda g'igāma-  
 yōla. Wā, la'mē L!āqwaēlālē Dōqwāyisaxa 'wālasē lāxūla L!āqwē  
 Lōbilila, yix g'āyānemas lāxēs negūmpē Hāmisk'enisaxs laē qōtē- 45  
 x'aq. Wā, g'il'mēsē g'āx nā'nakwa wunemtāx Dōqwāyisaxs laē  
 lēlts!ōdē Āwadōlaxa 'nāxwa bēbegwānemas Gwētēlaxa ālak'lāla  
 Kwāg'ula, lē'wa Q'ōmoyā'yē. Wā, laem k'les lālēlts!ōtk'inaxa  
 'wālasē Kwāg'ula. qaxs hē'maē g'ixgwaēx Dōqwāyisdē. Wā,  
 g'il'mēsē g'āx 'wī'lāēl lāx g'ōkwas Āwadāxs laē nēfasēs lē'lāle- 50  
 laxa 'nāxwa begwānema. Wā, la'mēs 'nēk'a qa's lū ts!elwaqax  
 'māxūlayugwa lāx k'ledēlas Dōqwāyisdē, qaxs 'nemōx'maē xū-  
 nōx'des Dōqwāyisdēda ts!āts!edagemē, yix 'māxūlayugwa, yixs  
 wāx'maē tsā'yanōkwē Dōqwāyisdās Pēngwēdē. Wā, la k'leās  
 gwēx'idaas hē lax'stōdxēs 'nōlax'dē, qaxs xūngwadaē Dōqwā- 55  
 yisdās 'māxūlayugwa, yixs 'nōlawālilāē, qaxs kwēkwaē 'max-  
 mewisagemayōlē. Wā, hēx'sū'mēs kwēkwa 'nōlawālilēxa g'a-  
 yāwē lāq. Wā, lāxāē k'leās gwēx'idaas lāyowa 'wālasē L!āqwē

give the great copper Lōbilila to Pēngwēd (IV 7). Therefore  
 60 Āwadē wished to go and comfort ʼmāxūlayugwa (V 1) who was to  
 take the place of her past father. When Āwadē stopped speaking,  
 the men went out and entered the house of ʼmāxūlayugwa (V 1)  
 and all the ʼwālas Kwāgʼul were inside and sitting down with  
 ʼmāxūlayugwa (V 1) in the rear of the house. Then the Gwētela  
 65 sat down at the right-hand side inside the house; and the Qʼō-  
 moyāʼyē sat down on the left-hand side of the house; and when  
 they were all in, the head chief of the Maāntagʼila, Āwaxelagʼilis,  
 stood up and comforted her; and when he had ended his speech, he  
 sat down. Then the head chief of the Kūkwākʼūm, Ōdzēʼstālis,  
 70 stood up and comforted her, and when he had ended his speech he  
 sat down; then the head chief of the Gʼigʼilgām of the Qʼōmoyāʼyē,  
 Yāqoladzē, arose and comforted ʼmāxūlayugwa (V 1), and when  
 he had ended his speech he sat down; then the head chief of the  
 Yaēxʼagēmāʼyē, Lālakʼōtsʼla, stood up and comforted her, and when  
 75 he had ended his speech he sat down. Now four chiefs had spoken.  
 Then Hāmasaqa, chief of the Dzendzenxʼqʼlayo, stood up. He  
 carried the great expensive copper, Lōbilila, and he promised to sell  
 it to give property to all the tribes on behalf of ʼmāxūlayugwa (V 1).

Lōbilila lāx Pēngwēdē. Wā, hēʼmis lāgʼilas Āwadē ʼnēxʼ qaʼs lā  
 60 tsʼelwaqax ʼmāxūlayugwa, qaxs lēʼmaē laxʼstōdēlxēs ōmpdē. Wā,  
 gʼilʼmēsē qʼwēʼidē Āwadāxs laē wʼila hōqūwēlsēda bēbegwānemē,  
 qaʼs lāxʼdaʼxwē lāx gʼōkwās ʼmāxūlayugwa. Wā, laʼmē wʼilaēlē-  
 lēda ʼwālasē Kwāgʼul kʼwēsēmēlex ʼmāxūlayugwa lāxa ogwiwāllas  
 gʼōkwās. Wā, āʼmisē kʼūsʼālilēlēda Gwētela lāxa hēkʼlōtsʼlāllas  
 65 āwilelāsa gʼōkwē. Wā, hētʼalāda Qʼōmoyāʼyā gēmoxotsʼlāllas āwile-  
 lelāsa gʼōkwē. Wā, gʼilʼmēsē wʼilaēlēxs laē laxʼūlilē xamāgē-  
 māʼyasa Maāntagʼila, yix Āwaxelagʼilisē; wā, lā tsʼelwaxʼēda.  
 Wā, gʼilʼmēsē lābē wāldemas laē kʼwāgʼalila. Wā, lā laxʼūlilē  
 xamāgēmaʼyasa Kūkwākʼūmē Ōdzēʼstālisē qaʼs tsʼelwaxʼēdē. Wā,  
 70 gʼilʼmēsē lābē wāldemas laē kʼwāgʼalila. Wā, lā laxʼūlilē xamā-  
 gēmaʼyasa Gʼigʼilgēmasa Qʼōmoyāʼyā, yix Yāqoladzē, qaʼs  
 tsʼelwaxʼēdēx ʼmāxūlayugwa. Wā, gʼilʼmēsē lābē wāldemas laē  
 kʼwāgʼalila. Wā, lā laxʼūlilē xamāgēmaʼyasa Yaēxʼagēmāʼyē, yix  
 Lālakʼōtsʼla, qaʼs tsʼelwaxʼēdē. Wā, gʼilʼmēsē lābē wāldemas laē  
 75 kʼwāgʼalila. Wā, laʼmē mōkwa gʼigʼigāmāʼyē yaqʼegʼaʼla. Wā,  
 laʼmēs laxʼūlilē Hāmasaqa, yix gʼigāmāʼyasa Dzendzenxʼqʼlayowē.  
 Wā, laʼmē dālx Lōbililaxa ʼwālasē laxula lāqwa. Wā, laʼmē dzō-  
 xwas qaēda ʼnāxwa lēlqūwālaʼyā qa ʼmāxūlayugwa. Wā, laem

Now | he changed her name to Dōqwāyis (V 1). Then they gave  
blankets || to the head man. That is all about this. 80

Now Dōqwāyis (V 1) was wooed by Wāg'idis (V 2) | head chief of  
the Laā'lax'se'ndayo, soon after Dōqwāyis (V 1) had invited | all  
the tribes.<sup>1</sup> |

Dōqwāyis had not had Wāg'idis for her husband for a long time  
when she had a || son . . . Then his name was Tsāxis (VI 1) | [of that 85  
boy,] | because he was born in Tsāxis. When he was ten months  
old, | the thunder-bird rings were put on him . . .

Not long after this Dōqwāyis (V 1) gave away blankets on behalf  
of her son (VI 1). | Now Dōqwāyis herself spoke, and said to her  
numaym, || the Dzendzen'q'layo, that her son would take the | 90  
head seat, and that she, Dōqwāyis (V 1), would stand at the end of  
the | Dzendzen'q'layo, and that the name of Dēyad (VI 1) would  
be Dōqwāyis (VI 1). | His mother's name was now Yāqoḷas (V 4).  
It was not | long before Wāg'idis (V 2) and his wife (V 1) Yāqoḷas  
had another son (VI 2): || and when he began to grow up, then 95  
Wāg'idis (V 2) gave away blankets | on behalf of his new son (VI 2).  
He was going to place him in the seat | of his own father, of the  
numaym Laā'lax'se'ndayo, who had died, and who was named  
Lelbex'sālag'ilis (IV 9). Now the new child of Wāg'idis (VI 2) had

L'āyoxlā, laem lēgades Dōqwāyisē. Wā, laem yāqwasō' lāxa  
kwēkwē. Wā, laem gwāl laxēq. 80

Wā, la'mē gagak'lex'itse'wē Dōqwāyisas Wāg'idisē, yix xama-  
gema'yasa Laā'lax'se'ndayowē nexwāg'ēqēxs lāx'dē lēlēlē Dōqwā-  
yisaxa 'nāxwa lēlqwālaLa'ya.<sup>1</sup>

Wā, k'lest'la gāla lā'wadē Dōqwāyisa Wāg'idisaxs laē xūngwa-  
dix'itsa bābagūmē . . . Wā, la'mē lēgades Tsāxisē, yixs bābagū- 85  
māē, qaxs hāe māyōleme Tsāxisē. Wā, lā hēlogwilaxs laē  
kūnxwēdekwa . . .

Wā, k'lest'la ālaem gālaxs laē p'les'idē Dōqwāyisē qaēs xūnō  
kwē. Wā, la'mē xamōda'mē Dōqwāyisē nēlaxēs 'ne'mēmōtēda  
Dzendzen'q'layowaxs le'māē lalēs xūnōkwē L'āyostōdleq lāxa 90  
kwēkwē. Wā, ā'misē Dōqwāyisē la lāxwala lāxa gwāxsde'yasa  
Dzendzen'q'layowē. Wā, la'mē lēgadē Dēyadās Dōqwāyisē. Wā,  
ā'misē lā ābempas la lēgades Yāqoḷasē. Wā, k'lest'la ālaem  
gālaxs laē ēt'lēd xūngwadex'idē Wāg'idisē lē'wiās genemē Yāqo-  
ḷasē. Wā, g'il'mēsē q'wāq'lūlyakwālaxs laē p'les'idē Wāg'idisē 95  
qaēs ālē bābagūm xūnōkwa. Wā, la'mē lax'stōts lāx laxwā'ya-  
sēs ōmpwūlē lāxa 'ne'mēmōtē, yixa Laā'lax'se'ndayowēxa lēgadōlas  
Lelbex'sālag'ilisē. Wā, la'mē lēgadēda ālē xūnōx's Wāg'idisas.

<sup>1</sup> Here follows the description of the customs relating to pregnancy and birth, 1049. In regard to this marriage, see also p. 1111.

a name. Then the grandfather (III 8) of Yāqoḷas (V 1) — that is, the  
 200 father (III 5) of the mother (IV 8) of Yāqoḷas (V 1), — || died, for her  
 father was Hāmisk'enis (III 8). He was the chief of the numaym |  
 Ts!ēts!Elwālagāmē of the Ninkish; and the mother of | Yāqoḷas  
 (V 1), 'na'nemp!Eng'ilayugwa (IV 8), had no time to take her  
 father's seat, when | she also was taken ill and died. Now Yāqoḷas  
 (V 1) | was with child, and the chiefs of the Ninkish wished in vain ||  
 5 for Yāqoḷas (V 1) to take the seat of her grandfather, Hāmisk'enis  
 (III 8). | Then Yāqoḷas (V 1) said that she would take it after a  
 while. Then she had another | son (VI 3); and when he began to  
 grow up, | Yāqoḷas (V 1) and Wāg'idis (V 2) gave blankets to the  
 Ninkish, | and then the new child took the seat of Hāmisk'enis  
 10 (III 8) in his numaym the || Ts!ēts!Elwālagāmē; and his name was  
 Hāmisk'enis (VI 3), although he was | a child, and he also  
 took his seat. That is all about this. |

Now I will speak again about Wāg'idis (V 2), when he wooed the  
 princess of | 'māxwa (V 3), head chief of the Māmalēleqāla on behalf  
 of his eldest son | Dōqwāyis (VI 1); for the princess of 'māxwa (V 3)  
 15 was Hāmdzid (VI 4). Now || Dōqwāyis (VI 1) married her. It was  
 not a long time before they had | a son (VII 1). When the son of  
 Dōqwāyis (VI 1) was | ten months old, he was given the name  
 Wāwalk'inē (VII 1), for this is the name of the child | of Dōqwāyis.  
 Now the child got a name from his | mother's side. Then 'māxwa

Wū, la'mē le'lē gagempās Yāqoḷasē, yix ōmpas ābempas Yāqo-  
 200 ḷasē, yixs āyadaas Hāmisk'enisē, yixa g'igāma'yasa 'ne'mēmāsa  
 Ts!ēts!Elwālagāma'yasa 'nemgēsē. Wū, wisomālat!a ābempas  
 Yāqoḷasē, yix 'na'nemp!Eng'ilayugwa la ḷax'stōdxēs ōmpāxs laē  
 ōgwaqa ts!EX'q!EX'ida, wū, lā wik!EX'ēda, yixs la'maaxaa Yāqo-  
 ḷasē bewēkwēkwa. Wū, laem wāx'a g'ig'egāma'yasa 'nemgēsē 'nēx'  
 5 qa hē'misē Yāqoḷasē lā ḷax'stōdxēs gagempdē Hāmisk'enisdē.  
 Wū, lā 'nēk'ē Yāqoḷasē, qa's hayalālēs la. Wū, la'mē ēt!ēd  
 xūngwadEX'ida, yisa bābagūmē. Wū, g'il'mēsē q!wāq!ūlyax'ēwi-  
 dālxas laē Yāqoḷasē lō' Wāg'idisē p!ETS!ELElaxa 'nemgēsē. Wū,  
 la'mē ḷax'stōdēda ālē xūnōx'sēx Hāmisk'enisdē lāxēs 'ne'mēmota  
 10 Ts!ēts!Elwālagāma'yē. Wū, la'mē lēgades Hāmisk'enisā wāx'mē  
 g'inānema. Wū, laemxāē lāLEX k!wa'yas. Wū laemxāē gwā! lāq.

Wū, la'mēsen ōdzaqwales Wāg'idisaxs laē gagak!ax k!lēdēlas  
 'māxwa, yix xūmagema'yē g'igāmēsa Māmalēleqāla qaēs ḷawūl-  
 gāma'yē Dōqwāyisē, yixs k!lēdadaē 'māxwas Hāmdzidē. Wū,  
 15 la'mē gegradē Dōqwāyisas. Wū, k!lēst!a gālxas laē xūngwadEX'ē-  
 tsa bābagūmē. Wū, la'mēs hāyaqēda xūnōkwas Dōqwāyisaxēs  
 hēlogwilaēna'yē, yix Wāwalk'ina'yē, qaxs hē'māē lēgēms xūnō-  
 kwas Dōqwāyisē. Wū, laem gwēk!ōt!ēndalē lēgēmas xūnōkwas  
 lāxēs ābask!ōtē. Wū, la'mē ts!EX'q!EX'idē 'māxwa. Wū, k!lēst!a



(V 3) was taken ill, and after a || short time he died. Before he died, 20  
 but | when he knew that he was not going to recover, because he was  
 getting | weaker all the time, he asked his daughter (VI 4) to call  
 in his numaym, the Mamalēleq lām, for he said he wanted to speak to  
 them. | Immediately Hāmdzid (VI 4) called in her numaym. When 25  
 all came in, Chief ʿmāxwa (V 3) | spoke, and he told his numaym that  
 his mind was getting weak | on account of his sickness. "I wish  
 my grandchild Wāwalk'inē (VII 1) to take my place. His name  
 shall be ʿmāxwa when I die." Thus he said to his tribe. | Now, what 30  
 should his numaym say? for really the child was of his own blood,  
 the child of Dōqwāyis (VI 1) and of his wife Hāmdzid (VI 4). When  
 night came, Chief ʿmāxwa (V 3) died, | and in the morning at day-  
 break the Mamalēleqāla buried | their chief ʿmāxwa (V 3). When  
 the people who had buried him came back, || the chief of the numaym 35  
 Wīwomasgem, | NEG'ā, called his tribe the Mamalēleqāla; and  
 when | they were all in his house, NEG'ā said that he called them | to  
 comfort Hāmdzid (VI 4) and her child Wāwalk'inē (VII 1).  
 Then all who were in the house of NEG'ā went out and | went into the 40  
 house of Wāwalk'inē (VII 1); and the | chiefs of the Mamalēleqāla  
 spoke in turns, comforting Wāwalk'inē (VII 1) | and his mother

gālaxs laē wik'lex'ida. Wā, hēxōlēxs k'les'maē wik'lex'ida. Wā, 20  
 laem q'lālelē ʿmāxwāxs k'lesāē la ēk'lēma, yixs ā'maē hēxtāla  
 wāl'lēmadze'nākūla. Wā, hē'femis la āxk'lātsēxēs k'lēdēlē qa lēl-  
 ts'lōdēsēxēs ʿne'mēmōtēda Mamalēleq'lēmē, qaxs ʿnek'aaxs wāldem-  
 nōk'wēxsdaaq. Wā, hēx'ida'mēsē Hāmdzidē lēlts'lōdex ʿne'mē-  
 motas. Wā, g'il'mēsē g'āx ʿwī'lāēlexs laasa g'īgāma'yē ʿmāxwa 25  
 yāq'eg'a'la. Wā, la'mē nēlaxēs ʿne'mēmōtaxs lē'maē ʿwī'wēl'lē-  
 x'ēdē nāqa'yas lāxēs ts!ex'q'lāēna'yē: "Wā, yu'mēsēn gwe'yō qa  
 l'lāyo g'axēben ts!ōx'LEMāqōx Wāwalk'ina'yē. Wā, lā'mōx l'ēgad-  
 les ʿmāxwa qēllō lāl weyēmsalēlō;" ʿnek'ēxēs g'ōkūlōtē. Wā,  
 qa ʿmāsēs wāldemas ʿne'mēmōtas, qaxs āla'maē hesemq elkwēda 30  
 g'inānemē, yix xūnōkwas Dōqwāyisē lē'wis genēmē Hāmdzidē.  
 Wā, g'il'mēsē gānu'fidexs laē wik'lex'ēdēda g'īgāma'yē ʿmāxwa.  
 Wā, g'il'mēsē ʿnāx'ida gālāxs laē wūnem'tēdēda ʿnāxwa Mama-  
 lēleqālāxēs g'īgāmēx'dē ʿmāxwa. Wā, g'il'mēsē g'āx nā'nakwa  
 w'ne'mtax'daq, laē hēx'ida'mē g'īgāma'yasa ʿne'mēmōtasa Wīwo- 35  
 masgemē NEG'ā lēx'lēlsaxēs g'ōkūlōtēxa Mamalēleqāla. Wā, g'il-  
 'mēsē ʿwī'lāēl lāx g'ōkwasēxs laē nēlē NEG'āxs hē'maē lēlts'lōdeg'il.  
 qa's lā ts!elwaqax Hāmdzidē lē'wis xūnōkwē Wāwalk'ina'yē.  
 Wā, la'mē ʿwī'la lā hōqūwēls lāx g'ōkwas NEG'ā qa's lā hogwīl  
 lāx g'ōkwas Wāwalk'ina'yē. Wā, la'mē l'lālayogūlilela ts!elwa- 40  
 qēda g'ig'egāma'yasa Mamalēleqāla ts!elwaqax Wāwalk'ina'yē. lē-  
 'wis ābempē Hāmdzidē lō'mē Dōqwāyisē. Wā, g'il'mēsē ʿwilxtōd

43 Hāmdzid (VI 4), and Dōqwāyis (VI 1). After all the chiefs had comforted her, Hāwaselal, who was chief under <sup>ε</sup>māxwa, arose and  
45 promised to give away blankets to all the tribes || on behalf of Wāwalk'inē (VII 1); and now his name was to be changed, and his name was <sup>ε</sup>māxwa (VII 1); and he was the highest among all the Mamalēleqāla, although he was a child. That is all about this. |

Now, you know there was one daughter of <sup>ε</sup>māx'mewisagemē<sup>ε</sup>  
50 (II 1), L.lāqwaēl (III 3), and also one son, || Gwēnō (III 4), who were left behind among the Āwīl!ēdex<sup>u</sup>, when he went | home with his prince Lālēhila (II 1) and K'anek'as (II 2) to | Ts!ādē. As soon as Gwēno (III 4) was a young man, he married | the princess of Wāk'as (II 5), chief of the Ōyalaīdex<sup>u</sup>; and the name of | the princess  
55 of Wāk'as (II 5) was Q!ākūyig'ielak<sup>u</sup> (III 9). They had a son, || and the name of this child was Gwāyōtelas (IV 10). | He took this name from the names of <sup>ε</sup>māx'mewisagemē<sup>ε</sup> (II 1). | That is all that I will say about this. |

Now, L.lāqwaēl (III 3) married Chief Ts!esē (III 10) of the  
60 Xaēsela, | and she had a son, and the name of the son || was <sup>ε</sup>māx'mewisagemē<sup>ε</sup> (IV 11). The boy obtained his name | from the Dzendzenx'q!ayo; and | L.lāqwaēl (III 3) was also given in marriage the name L.lāqwaēlax <sup>ε</sup>māxūyalidze (III 3). These names also came from | the Dzendzenx'q!ayo. And she had another child, a girl. |

43 la ts!elwax'ēdēda g'ig'egāma'yaxs laē lāx'ūlilē Hāwaselalēxa g'igabā'yax <sup>ε</sup>māxwa. Wā, la'mē dzōxwa qaēda <sup>ε</sup>nāxwa lēlqwālala'ya  
45 qa Wāwalk'ina'yē, yixs lē'maē L.lāyōxlā. Wā, laem lēgades <sup>ε</sup>māxwa. Wā, laem kwēkwa yīsa <sup>ε</sup>nāxwa Mamalēleqāla, yixs wāx'maē g'inānemas. Wā, la'mē gwāl laxēq.

Wā, laemlas q!ālelaqēxs <sup>ε</sup>nemōkwaēda ts!edāqē xūnōx'us <sup>ε</sup>māx'mewisagemē<sup>ε</sup>, yix L.lāqwaēlē; wā, hē'misa <sup>ε</sup>nemōkwē bābagūm  
50 xūnōx'us, yix Gwēnawē lō'wales lāxa Āwīl!ēdexwaxs g'āxaē nā'nak<sup>u</sup> lē'wis lēwūlgāuna'yē lālēhila; wā hē'misē K'anēk'asē lāx Ts!ādē. Wā, g'il'mēsē hēlak'!ōx'widē Gwēnawaxs laē geg'adex'ēits k'!ēdēlas Wāk'asē, yix g'igāma'yasa Ōyalaīdexwē. Wā, la lēgadē k'!ēdēlas Wāk'asas Q!ākūyig'ielakwē. Wā, la'mē xūngwadex'ēitsa  
55 bābagūmē. Wā, la'mē lēgadēda g'inānemas Gwāyōtelas. Wā, la'mē gwēk'!ōt!ēndāla lāx lēx'lēgemēlas <sup>ε</sup>māx'mewisagemē<sup>ε</sup>yē. Wā, hēmlen walox'walelal lāq.

Wā, lū lā'wadē L.lāqwaēlē lāxa Xaēsela lāx g'igāma'yasē Ts!esē. Wā, laem xūngwadex'ēitsa bābagūmē. Wā, la'mē lēgadē xūnō-  
60 kwas <sup>ε</sup>māx'mewisagemē<sup>ε</sup>yē. Wā, laemxāē gwēk'!ōt!ēnalē lēgemasa bābagūmē lāxa Dzendzenx'q!ayowē. Wā, laemxāē lēgem-g'elxlalē L.lāqwaēlax <sup>ε</sup>māxūyalidzēx. Wā, laemxāē g'āyola lēgemē lāxa Dzendzenx'q!ayowē. Wā, la ēt!ēd xūngwadex'ēitsa ts!āts!ēdagēmē. Wā, la lēgades <sup>ε</sup>wālaslāla. Wā, laemxāē g'āyōla lē-

Her name was *εwālastāla* (IV 12), and she obtained the name from the DZENDZEN'q'layo, and the winter dances which she gave in marriage | to her husband. It is said that L!āqwaēl (III 3) had many children by her | husband; and it is said the children married other women | among the Xaēsela, and therefore the northern tribes have the names Hāmdzid and | L!āqwa'ila. At last this is the end. |

This is the reason why the names of the DZENDZEN'q'layo are scattered. | It is on account of their chief *εmax'mewisagemē* because he went far away to marry, | and on account of his children and grandchildren. That is all. |

### THE LĀXSĀ

I shall begin with L!ōl!otsa, the poor one who helped *Ō'maxt!ālālē*, when they lived in the village K'!āq!a. Nobody knows where L!ōl!otsa came from. He would have been chief on account of his supernatural treasure, the canoe found on the river G'eyōx', but he just gave it to *Ō'maxt!ālālē*, || when he first came home sitting in the hunting- | canoe, which he obtained as a supernatural treasure from Blue-Grouse. Then L!ōl!otsa was foolish, || and he was only the steersman of *Ō'maxt!ālālē*. He | never became rich, for he was made unlucky by the hunting-canoe which he obtained as supernatural treasure. | He only continued skinning sea-otters which were speared by || *Ō'maxt!ālālē*, and only was looking on when 10

*gemē lāxa Dzendzen'q'layowē* *LE'wa ts!ēts!ōxlenē lū lāg'e!xlēs* 65  
*lāxēs lā'wūnemē. Wā, lā'laē q!ēnemē sūsemas l!āqwaēlē LE'wis*  
*lā'wūnemē. Wā, laem'elaxaāwisē laelwadē waōkwē ts!ēdaq sasems*  
*lax gwāyasa Xaēsela, yix lāg'ila lēlēgadēda gwāyasēs Hāmdzid lō'*  
*L!āqwa'ila. Wā, ladzāla'ēmē lāba lāxēq.*

*Wā, hēem lāg'ilas gwēl'idē lēlēgemasa Dzendzen'q'layowē* 70  
*qaēs g'igāma'yē εmāx'mewisagemā'yaxs qwēqūsg'ilaē lāx geg'adē*  
*LE'wis sāsēmē LE'wis ts!ōts!ōx'LEma. Wā, laem gwāla.*

### THE LĀXSĀ

*Hēemlen g'āg'ilelalē L!ōl!otsa, yixa wīwosilaga hēlobalts!anes* 1  
*Ō'maxt!ālālē, yixs g'ōkūlaē lāx K'!āq!a. Wā, hē'mēsēx k'lēsāē*  
*q!ālē g'āyolasas L!ōl!otsa, yixs wāx'ilaxsdē g'igāmē qaēs lōgwa'ya*  
*ḡwāk'lūna lāx wās G'eyōxwē. Wā, ā'mēsē la ts!ās lax Ō'maxt!āla-*  
*la'yaxs g'ālaē g'āx nā'nakwa k!waxsāla lāxēs lōgwa'ya ālē'wats!ē* 5  
*ḡwāk'lūna lāxa māg'agu. Wā, la'mē gwālelaem nenolowē L!ōl!*  
*tsa. Wā, la'mē ā'em la k!waxlēs Ō'maxt!ālāla'yē. Wā, la'mē*  
*hēwāxa q!ōmx'ida qaxs lē'māē amēlamatsōsēs lōgwa'ya ālē'wats!ē*  
*ḡwāk'lūna. Wā, laem'laē ā'em hēmenāla sūpaxa q!āsa ālē'wanēms*  
*Ō'maxt!ālāla'yē. Wā, laem'laē ā'em x'its!ax'ilax Ō'maxt!ālāla'yaxs* 10

12 Ō<sup>s</sup>maxt!ālalē invited all the villages in the bay of Tsāxis. | Many tribes lived there — Lā<sup>s</sup>lax's<sup>s</sup>endayo, and Dzenx'q!ayo, | and the others. L!ōl!otsa was always walking, | and he went to the village  
 15 of Lā<sup>s</sup>lax's<sup>s</sup>endayo at Tāyagōl. He would always come home when it was nearly morning, for | Lā<sup>s</sup>lax's<sup>s</sup>endayo had a pretty woman for a slave. Her name was Tsēlē. It is | not known where she came from. L!ōl!otsa went to her | every day. Now Tsēlē was pregnant. | L!ōl!otsa took Tsēlē for his wife. After some time she  
 20 gave || birth to a child, and L!ōl!otsa did not marry his wife Tsēlē in the formal way. | This is called an illegitimate marriage (sticking together). Now Tsēlē gave birth | to a boy, and Lā<sup>s</sup>lax's<sup>s</sup>endayo was ashamed of what had been done | by his slave Tsēlē. He thought about the name which he was to give | to L!ōl!otsa. Then he gave  
 25 him [the name in marriage] Nenōlogemē<sup>s</sup> as || a marriage-name for L!ōl!otsa, and also L!ēsp!ēgaak<sup>u</sup> for the name of his child. | Lā<sup>s</sup>lax's<sup>s</sup>endayo just invented these two names. | Now Nenōlogemē<sup>s</sup> wished to remain with Lā<sup>s</sup>lax's<sup>s</sup>endayo. Then | Nenōlogemē<sup>s</sup> left Ō<sup>s</sup>maxt!ālalē. Now | his wife Tsēlē was again with child, and she  
 30 gave birth to a boy, || and his children were called illegitimate children. | Then Lā<sup>s</sup>lax's<sup>s</sup>endayo made a name for him [his name], and he named him | Bawelē. Then Tsēlē had another child; and | Lā<sup>s</sup>lax's<sup>s</sup>

11 lēlelaaxa ʿnāxwa g'ōx<sup>u</sup>g'ēgwēs lāxg'a ōts!ālisg'as Tsāxis. Wā, laem-  
 ʿlaē q!ēnem la lēlqwalalaʿya g'ōkūlotas Lā<sup>s</sup>lax's<sup>s</sup>endayo lō<sup>s</sup> Dzenx'q!a-  
 yo lē<sup>s</sup>wis waōkwē. Wā, laem<sup>s</sup>lāwisē hēmenalaʿmē L!ōl!otsa la qāʿsida  
 qaʿs lē lāx g'ōkūlasas Lā<sup>s</sup>lax's<sup>s</sup>endayo lāx Tāyagōlē. Wā, la<sup>s</sup>laē ālna-  
 15 xwaem g'āx nā<sup>s</sup>nax<sup>u</sup>xa la elāq ʿnāx<sup>s</sup>idxa gaāla, yixs q!āgwadaē Lā-  
 lax's<sup>s</sup>endayāsa ēx<sup>s</sup>ōkwē ts!edāqaxa lēgadās Tsēlē. Wā, laemxaē  
 k!ēs q!ālē grayolasas. Wā, hē<sup>s</sup>mis lānaxwa hēlensōs L!ōl!otsaxa  
 ʿnāxwa gāgenola. Wā, laem<sup>s</sup>lāwisē bewēx<sup>s</sup>widē Tsēlē. Wā, āem-  
 ʿlāwisē L!ōl!otsa la geg'adex<sup>s</sup>ides Tsēlē, g'āgalagemaqēxs k!ēs<sup>s</sup>maē  
 20 māyul<sup>s</sup>ida. Wā, la<sup>s</sup>mē hēwāxa qādzēlē L!ōl!otsāxēs genemē  
 Tsēlē. Wā, hēem lēgades klūt!exsdē. Wā, la<sup>s</sup>mē Tsēlē māyul-  
 ʿitsa bābagūmē. Wā, la<sup>s</sup>laē Lā<sup>s</sup>lax's<sup>s</sup>endayo max<sup>s</sup>ts!as gwēx<sup>s</sup>idaa-  
 sasēs q!āk'owē Tsēlē. Wā, la<sup>s</sup>mē senx<sup>s</sup>id qas lēgemg'elx!āyē  
 lax L!ōl!otsa. Wā, laem<sup>s</sup>laē lēgemg'elx!āx Nenōlogema<sup>s</sup>yē qa  
 25 lēgēms L!ōl!otsa; hē<sup>s</sup>misē L!ēsp!ēgaak<sup>u</sup> qa lēgēms xūnōkwās. Wā,  
 laem ā<sup>s</sup>mē Lā<sup>s</sup>lax's<sup>s</sup>endayo senēnōx<sup>u</sup>sa ma<sup>s</sup>tsēmēx lēlēgema. Wā,  
 la<sup>s</sup>mē Nenōlogema<sup>s</sup>yē hēla dzenaasē Lā<sup>s</sup>lax's<sup>s</sup>endayowē. Wā, la<sup>s</sup>mē  
 ālax<sup>s</sup>id bewē Nenōlogema<sup>s</sup>yas Ō<sup>s</sup>maxt!ālalāyaxs laē ēt!ēd bewē-  
 kwēs genemē Tsēlē. Wā, laemxaē māyul<sup>s</sup>idē Tsēlasa bābagūmē.  
 30 Wā, hēem lēgades klūt!exsdānem g'ing'inānemē sāsemas. Wā,  
 la<sup>s</sup>mē Lā<sup>s</sup>lax's<sup>s</sup>endayowē lēqēla qa lēgēms. Wā, la<sup>s</sup>mē lēx<sup>s</sup>ēts  
 Bawelē. Wā, la<sup>s</sup>mē wāx'dzāla māyolē Tsēlē. Wā, laemxaē  
 Lā<sup>s</sup>lax's<sup>s</sup>endayowē L!āyux lēgēmas Tsēlē. Wā, laem lēx<sup>s</sup>ēdes

s<sup>e</sup>endayo changed the name of Tsēlē and he named her Lā-lax-s<sup>e</sup>aq!anak<sup>u</sup>, for he was helped by || Nenōlogemē<sup>e</sup>, his wife and his 30 children, for they all were working. | And therefore Lā-lax's endayo treated Lā-lax's<sup>e</sup>aq!anak<sup>u</sup> as his own daughter. | Now Lā-lax's<sup>e</sup>aq!anak<sup>u</sup> gave birth to a girl | next to the two boys which were first born. | Then Lā-lax's<sup>e</sup>endayo named her Ālāk'ilayugwa, and he also 10 only made up this name. "The name means," | thought Lā-lax-s<sup>e</sup>endayo, "that she will make dressed skins for me." | Thus he thought. Therefore he named the girl Ālāk'ilayugwa. | Then the many children of Nenōlogemē<sup>e</sup> grew up. | Then Lā-lax's<sup>e</sup>endayo saw that || L!ēsp!ēgaak<sup>u</sup>, the eldest one of the children of Nenōlogemē<sup>e</sup>, 45 was wise. He took care of his property. Then || t!ēsp!ēgaak<sup>u</sup> said that he would invite the people living at K'!āq!a "wālas Kwax'ilanōkūmē<sup>e</sup>, and his prince Ō<sup>e</sup>maxt!ālalē, and his younger brother | "wālas <sup>e</sup>nemōgwis — to give a potlatch. As soon as they came into the house of Lā-lax's<sup>e</sup>endayo, "wālas Kwax'ilanōkūmē<sup>e</sup> felt sick at 50 heart | when he saw L!ōl!otsa, who had now the name Nenōlogemē<sup>e</sup>, | who formed now a great tribe with his children; for "wālas Kwax'ilanōkūmē<sup>e</sup> had given Nenōlogemē<sup>e</sup> to Lā-lax's<sup>e</sup>endayo to be his slave. And then Lā-lax's<sup>e</sup>endayo said that | Nenōlogemē<sup>e</sup> 55 and his children should now form another tribe. | And the name of

Lā-lax's<sup>e</sup>aq!anakwē lāq, qaxs ālāē Lā-lax's<sup>e</sup>endayowē la hēlemālas Nenōlogema<sup>e</sup>yē L<sup>e</sup>wis g<sup>e</sup>nemē L<sup>e</sup>wis sāsēmē, qaxs ēaxēlāē "nāxwa: 35 wā hē<sup>e</sup>mis lāg'ilas Lā-lax's<sup>e</sup>endayowē "nemāx'is<sup>e</sup>em lā L<sup>e</sup>wē xūngwad<sup>e</sup>s Lā-lax's<sup>e</sup>aq!anakwē. Wā, laem<sup>e</sup>lāē ts!āts!edagemē māyūlemas Lā-lax's<sup>e</sup>aq!anakwē mākilāxa ma<sup>e</sup>lōkwē bābēbagūmē g'il māyūlems. Wā, laem<sup>e</sup>lāē Lā-lax's<sup>e</sup>endayowē lēx<sup>e</sup>ēdes Ālāk'ilayugwa lāq. Wā, laem<sup>e</sup>lāē āem senānemaxa lēgem, yix "nēnak'ilasa lēgemē, yix 40 "nēnk'!ēqelāē Lā-lax's<sup>e</sup>endayo, "l<sup>e</sup>maas ālāk'ilal qaem," "nēx'!āē nāqa<sup>e</sup>yas. Wā, hē<sup>e</sup>mis lāg'ilas lēx<sup>e</sup>ēdes Ālāk'ilayugwa lāxa ts!āts!edagemē. Wā, lā<sup>e</sup>lāē q!ūlsq!ūlyax<sup>e</sup>widēda q!ēnemē sās<sup>e</sup>ms Nenōlogema<sup>e</sup>yē. Wā, laem<sup>e</sup>lāē Lā-lax's<sup>e</sup>endayowē dōqūlāq<sup>e</sup>xs nāgādaē begwānemē L!ēsp!ēgaakwēxa "nōlast!egema<sup>e</sup>yas sāsēm<sup>e</sup>s Nenō- 45 logema<sup>e</sup>yē. Laem<sup>e</sup>lāē axēlaxēs dādek'asē. Wā, laem<sup>e</sup>lāē "nēk'ē L!ēsp!ēgaakwē qā<sup>e</sup>s lēlēlēxa g'ōkūla lāx K'!āq!a lux "wālas Kwax'ilanōkūma<sup>e</sup>yē L<sup>e</sup>wis lēwelgāma<sup>e</sup>yē Ō<sup>e</sup>maxt!ālalā<sup>e</sup>yē L<sup>e</sup>wis ts!ā<sup>e</sup>yē "wālas <sup>e</sup>nemōgwisē qā<sup>e</sup>s p!esēq. Wā, g'il<sup>e</sup>em<sup>e</sup>lāwise g'āx hogwila lāx g'ōkwās Lā-lax's<sup>e</sup>endayo lā<sup>e</sup>lāsē ts!ex'ila nāqa<sup>e</sup>yas "wālas Kwax'i- 50 lanōkūmē lāē dōx<sup>e</sup>wālelax L!ōl!otsaxa la lēgades Nenōlogema<sup>e</sup>yaxs lāē la q!ēnem lēlqwālā<sup>e</sup>ya L<sup>e</sup>wis sāsēmē. Wā, hē<sup>e</sup>mis lāg'ilas g'ēx<sup>e</sup>ēdē "wālas Kwax'ilanōkūma<sup>e</sup>yas Nenōlogema<sup>e</sup>yē lāx Lā-lax's<sup>e</sup>endayowē qa q!āk'ōs. Wā, hē<sup>e</sup>mis la "nēg'ats Lā-lax's<sup>e</sup>endayowaxs ōgūlā<sup>e</sup>maē la lēlqwālā<sup>e</sup>ya Nenōlogema<sup>e</sup>yē L<sup>e</sup>wis sāsēmē. Wā, 55 la<sup>e</sup>mēsōx lēgūxlālx elgūnwē g'āg'ūlela lāxwa "lālx, "nēx'!āē

- 57 that tribe was *elgūnwē*<sup>ε</sup> beginning that day. Thus said | *Lālxax's<sup>ε</sup>endayo* to *εwālas Kwax'īlanōkūmē<sup>ε</sup>*, and now the name of the tribe of *Nenōlogemē<sup>ε</sup>* and his children was *elgūnwē<sup>ε</sup>*. Now | *L'lēsp'lēgaak<sup>u</sup>* gave away property to his guests. And then *L'lēsp'lēgaak<sup>u</sup>* | said that he would change his name, and he said his name would be | *G'ēxk'enis*. He did not get the name *G'ēxk'enis* from any place. He only thought that he was a chief, because he invited the tribe from | *K'lāq'la*. But they can not wipe off their ancestors: | his father *L'ōl'lotsa* and his mother *Tsēlē* had been slaves. This is  
65 called by the || Indians "not-noble stock," because they are slaves on both sides, those whose tribal name is | *elgūnwē<sup>ε</sup>*. It is a great disgrace to the *numaym elgūnwē<sup>ε</sup>* that | both were slaves — the father of *G'ēxk'enis* and his mother — | and also that *εwālas Kwax'īlanōkūmē<sup>ε</sup>* gave away *Nenōlogemē<sup>ε</sup>* | that is *L'ōl'lotsa*, to *Lālxax's<sup>ε</sup>endayo*. ||
- 70 Now *G'ēxk'enis* and his younger brother *Bawelē* | were grown up, and also their sister *Ālāk'īlayugwa*. Now he tried in vain | to marry the princess of *Dzenx'q'layo*, whose name was *εmāxūlayugwa*. | Now *Dzenx'q'layo* had also changed his name *Dzenx'q'layo*; | and he  
75 had the name *Hayalk'engemē<sup>ε</sup>*. He laughed, and || said, "Don't try too much *G'ēxk'enis*. Evidently you believe | that you are a chief, *G'ēxk'enis*, that you ask for your wife *Dzenx'q'layugwa*." | Thus said *Hayalk'engemē<sup>ε</sup>*, and called him his slave. Then | *G'ēxk'enis*

57 *Lālxax's<sup>ε</sup>endayo lāx εwālas Kwax'īlanōkūma<sup>ε</sup>yē*. Wā, la<sup>ε</sup>mē *lēgūxlā-lax elgūnwa<sup>ε</sup>yē Nenōlogema<sup>ε</sup>yē* *lē<sup>ε</sup>wis sāsemē*. Wā, lā<sup>ε</sup>lāē *yāx-εwidē L'lēsp'lēgaakwaxōs lēlēlakwē*. Wā, la<sup>ε</sup>mē *εnēk'ē L'lēsp'lēgaakwē* *qā<sup>s</sup> l'āyoxlēxōs lēgemē*. Wā, laem<sup>ε</sup>lāē *εnēx' qā<sup>s</sup> lēgādēs G'ēxk'enis*. Wā, laem<sup>ε</sup>k'lēās *g'ayolatsēxōs lēgemē G'ēxk'enisē*, *yīxs ā<sup>ε</sup>maē k'ōta laem g'īgāma<sup>ε</sup>ya qāēs lēlēlāēnā<sup>ε</sup>yaxa g'ōkūla lāx K'lāq'la*. Wā, la *k'lēās g'wēx'ēdaas dēg'īlēlē q'lāq'lek'āēs g'īlg'ālīsēxōs ōmpē L'ōl'lotsa lē<sup>ε</sup>wis ābēmpē Tsēlē*. Wā, hēem *g'wē<sup>ε</sup>yāsa*  
65 *bāk'lūmē k'lēās āwānāya ōgū'la lāx q'lāq'lēgūnōsē*, *yīxa la lēgūxlālx elgūnwa<sup>ε</sup>yē*. Wā, laem *εwālas q'ēmāsa εnē<sup>ε</sup>mēmotasa elgūnwa<sup>ε</sup>ya*, *yīxs malēdāla*, *yīxs q'lāq'lek'āē ōmpas G'ēxk'enis lē<sup>ε</sup>wis ābēmpē*. Wā, hē<sup>ε</sup>nisē *εwālas Kwax'īlanōkūma<sup>ε</sup>yaxs lāē g'ēx'its Nenōlogema<sup>ε</sup>yē*, *yīx L'ōl'lotsa lāx Lālxax's<sup>ε</sup>endayowē*.

70 Wā, laem<sup>ε</sup>lāwisē *q'ūlsq'ūlyakwē G'ēxk'enisē lē<sup>ε</sup>wis ts'lā<sup>ε</sup>yē Bawelē*. Wā, hē<sup>ε</sup>misīēs *wēq'wē Ālāk'īlayugwa*. Wā, laem<sup>ε</sup>lāē *wāx' nēk' qā<sup>s</sup> g'ēg'adēs k'lēdēlas Dzenx'q'layāxa lēgādā las εmāxūlayugwa*. Wā, āem<sup>ε</sup>lāwisē *Dzenx'q'layāxa hē<sup>ε</sup>māxat! L'āyoxlā Dzenx'q'layowē*. Laem<sup>ε</sup>lāē *lēgādēs Hayalk'engemē*, *dā<sup>ε</sup>īda*. Wā, lā<sup>ε</sup>lāē  
75 *εnēk'a*: "G'wāldzās *xēnl'āla G'ēxk'enisā lē<sup>ε</sup>maaxēnqōs ōq'ūs<sup>ε</sup>em la g'īgāma<sup>ε</sup>ya G'ēxk'enisā*, *yūdzāx'ē genēmsē yūx Dzenx'q'layugwax*," *εnēx' lāē Hayalk'engema<sup>ε</sup>yē lēx'ēdxēs q'lāk'owē*. Wā, laem<sup>ε</sup>lāē *G'ēxk'enisē q'lā<sup>ε</sup>lālēlāqōxs q'lāq'lek'āēs g'īg'aōlnuk<sup>u</sup> lāxēq qaxs wē-*

found out that his parents had been slaves; for he did not believe it. 76  
 although he had been told by them that his parents had been slaves. |  
 Now he only had DZENX'q!ayugwa for his sweetheart. He had not 80  
 been long | in the house of Hayalk'engemē, when DZENX'q!ayugwa  
 left | and went into the house of LālaX's'endayo. Now LālaX's'end-  
 dayo changed his name | and his name was Lāqwalal; for NEN-  
 ologemē and his children still remained there. The reason why  
 DZENX'q!ayugwa went away was that she discovered that she was 85  
 with child. Then she | gave birth to a girl. Now Lāqwalal thought  
 up a | name for her, and a name occurred to him, and he called | the  
 child of G'ēXk'enis Ālāg'imil. Then DZENX'q!ayugwa | gave birth  
 to a boy, who was born next to | Ālāg'imil. Then G'ēXk'enis 90  
 invented a name, | and his invention was Ēk'lawig'īlak'. That was  
 the name of the boy. | He named him Ēk'lawig'īlak'. The name  
 was | only an invention. |

Now I stop for a while to talk about G'ēXk'enis, and I | shall talk 95  
 about the sister of G'ēXk'enis, Ālāk'ilayugwa, who became | the  
 sweetheart of Tsāg'īlak', a foolish man, the youngest one | of the  
 five sons of the chief of the numaym Haāyalik'awa', who was  
 named Hāxūyōsemē; for | the youngest one is never taken care  
 of by his father, there being five sons and | he was like a slave and a 100

yōq!ūsaaxs wāx'aē ēnēX'sē'wa, yixs q!āq!ēk'āēs g'īg'aōlmukwē. Wā,  
 laēmē ā'mel wāladEX'ēides DZENX'q!ayugwa. Wā, k'lēs'lat!a gāla 80  
 hēla g'ōkwas Hayalk'ENGEMA yixs g'āxāē BEWē DZENX'q!ayugwa  
 qa's g'āxē lāX g'ōkwas LālaX's'endayo yixs lē'maaxat! L'āyuxlā  
 LālaX's'endayowē. Wā, laem lēgades Lāqwalal qaxs hēX'sā'maē  
 lā NENōlogemē'yē Lē'wis sāsēmē. Hēel lāg'ilas g'āX mā'ēwa lāē  
 DZENX'q!ayugwa, qaxs laē q'lālaXs lē'maē bewēkwa. Wā, lā'laē 85  
 māyul'itsa tsāts!edagemē. Wā, laem'laē Lāqwalal sena qa  
 LēgEMS. Wā, lā'laē g'īg'aēX'ēd qa LēgEMS. Wā, laēmē LēX'ēts  
 Ālāg'imilē lāxa xūnōkwas G'ēXk'ENISē. Wā, laem'laē DZENX'q!a-  
 yugwa yāla māyulasa bābagūm lāē ēt'ēdē māyulēMS mak'ilax  
 Ālāg'imilē. Wā, hē'lat!a G'ēXk'ENISē SENX'ēd qa LēgEMS. Wa, 90  
 laem'laē SENāNEMAX Ēk'lawig'īlak'. Laem'laē LēX'ēts lāXēs bāba-  
 gūmē xūnōkwa. Wā, laēmē Lēgades Ēk'lawig'īlak' lāq. Wā, la-  
 emXāē āem SENāNEMAXA LēgEMS.

Wā, laēmEN gwāl gwāgwEX's'āla lāX G'ēXk'ENISē yāwas'ida qEN  
 gwāgwEX's'alē lāX wūq!wās G'ēXk'ENISē lāX Ālāk'ilayugwa, yixs 95  
 laaxat! wāladEX'ēlax'xa NENōlowē begwāNEMA āmāyinxā'yas  
 sek'lāk'wē bēbegwāNEM sāsEM bagwanEMX'sūs g'īg'ūmā'yasa 'ni-  
 ēmēmotasa Haāyalik'awa'ēyēXa Lēgades HāxūyōSEMā'yē, yixs k'lēs'āē  
 q!ādZayo āmāyinxā'yasēs ōmpax sek'lāk'wāē bagwanEMX'sāyē sāsE-  
 mas, yixs ā'maē ēNEMāX'is Lē'wa q'lāk'ō Lē'wa 'wats'lē. Wā, laem'laē 100

2 dog. Now | *Ālāk'īlayugwa* really loved *Ts!āg'īlak<sup>u</sup>*, and | *Ts!āg'īlak<sup>u</sup>* never left the house of *L!āqwalal*: for | *Ts!āg'īlak<sup>u</sup>* came as a stranger from south of *Tsāxis*. Now | *Ālāk'īlayugwa* really did not  
 5 mind that her brother *G'ēxk'enis* tried to tell her || in vain that she should not make known that *Ts!āg'īlak<sup>u</sup>* was her lover. | *Ālāk'īlayugwa* only said that she was proud | to have for her lover the prince of *Hāxūyōsemē*. Then | *G'ēxk'enis* was silent. Now *Ālak'īlayugwa* was with child. | Then she was driven away by her brother  
 10 *G'ēxk'enis*, when he found out that || *Ālāk'īlayugwa* was with child. Immediately *Ts!āg'īlak<sup>u</sup>* | asked *Ālāk'īlayugwa* to carry their goods to | a cave this side of *K'!āq!a*. Then the lovers carried their goods there. | Then *Ts!āg'īlak<sup>u</sup>* and his beloved *Ālāk'īlayugwa* | staid there a long time. Then she gave birth to a boy in the cave. They |  
 15 lived there a long time in the cave. Then *Ālāk'īlayugwa* | asked her lover *Ts!āg'īlak<sup>u</sup>* to go with their goods to *Wādzolis*. | Immediately *Ts!āg'īlak<sup>u</sup>* loaded his small canoe, and | they went to *Wādzolis*. When they arrived there, | *Ts!āg'īlak<sup>u</sup>* took his slow-match box and  
 20 he took out || his slow-match, which was burning at one end just like a rope of soft cedar bark. | Then he made a fire; and when the fire blazed up, | he put out his slow-match, and put it into the slow-match box. | Now he was already making fires wherever he went

1 *ālak!āla lāxūlanōkwē Ālāk'īlayugwas Ts!āg'īlakwē. Wā, la<sup>m</sup>mē Ts!āg'īlakwē k'!ēs bēx<sup>u</sup>bōkwās g'ōkwās L!āqwalalē, yixs bāgūnsaē Ts!āg'īlakwē g'āx<sup>ē</sup>d lāxa 'nālēnak'ālās Tsāxisē. Wā, la<sup>m</sup>mē ālak!āla k'!ēs āwīlag'ilē Ālāk'īlayugwa lāx wāx'aēs wūq!wa yix G'ēxk'enisaxs*  
 5 *wāx'aē āxk'!āla qa k'!ēsēs xēnlēla nēltsemālax wāladaas Ts!āg'īlakwē. Wā, āem<sup>l</sup>āwisē Ālāk'īlayugwa 'nēk'ēxs lēmqāēs nāq<sup>ē</sup>fyaxs wāladaasa lāwelgāma<sup>ē</sup>yas Hāxūyōsema<sup>ē</sup>yē. Wā, āem<sup>l</sup>āwisē G'ēxk'enisē la q!wē!ēda. Wā, laem<sup>l</sup>āē bewēx<sup>ē</sup>widē Ālāk'īlayugwa. Wā, la<sup>m</sup>mē k'āyōlēmsēs wūq!wē G'ēxk'enisē, yixs laē q!ā'staqēxs laē*  
 10 *bewēkwē Ālāk'īlayugwa. Wā, āmēsē hēx<sup>ē</sup>ida<sup>m</sup>mē Ts!āg'īlakwē āxk'!ālax Ālāk'īlayugwa qaēs lāx'da<sup>x</sup>wē ma<sup>ē</sup>wa lāxa gwāsa<sup>ē</sup>yas K'!āq!a lāxa x'opēsē. Wā, laem<sup>l</sup>āwisē mā<sup>ē</sup>wēda wā!āla. Wā, laem<sup>l</sup>āwisē gālak'as hēlē Ts!āg'īlakwē lē<sup>ē</sup>wis wā!ēlē Ālāk'īlayugwa. Wā, laem<sup>l</sup>āē māyul'itsa bābagūmē laxa x'opēsē. Wā, laem<sup>l</sup>*  
 15 *lāwisē gālak'as<sup>ē</sup>m g'ōkūla lāxa x'opēsē. Wā, lā<sup>ē</sup>lāe Ālāk'īlayugwa āxk'!ālaxēs wā!ēlē Ts!āg'īlak<sup>u</sup> qaēs lā ma<sup>ē</sup>wa lāx Wādzolis. Wā, hēx<sup>ē</sup>idaem<sup>l</sup>āwisē Ts!āg'īlakwē moxsaxēs xwāxwāgūmē. Wā, la<sup>m</sup>mē lāx'da<sup>x</sup> lāx Wādzolis. Wā, g'il<sup>ē</sup>m<sup>l</sup>āwisē lāg'au laē hēx<sup>ē</sup>ida<sup>m</sup>mē Ts!āg'īlakwē āx<sup>ē</sup>ēdxēs penāgats!ē g'ildasa. Wā, lā<sup>ē</sup>lāē āxwūlts!ōd-*  
 20 *xēs penaqēxa x'ixbala g'ilt!a hē gwēx'sa denēma k'ādzekwē. Wā, la<sup>m</sup>mē lex<sup>ē</sup>wālisā. Wā, g'il<sup>ē</sup>mēsē x'ik'ōstāwē lēqwēla<sup>ē</sup>yas laē k'!ilx<sup>ē</sup>ēdxēs penaqē, qaēs g'ēts!ōdēs lāxēs penāgats!ē g'ildasa. Wā, la<sup>m</sup>mē gwālēlāem lāxsā lāxēs lēqwi<sup>ē</sup>lālasē. Wā, la<sup>m</sup>mē 'nēx<sup>ē</sup>xēs*



(Lâxsä). Now he said to his beloved *Ālak'ilayugwa* "Let our child have a name, || and his name is *Mâ'nakūla* (Moving-doug', or 2) we were doing when we went moving our goods to *Wädzolis*." Thus said *Tslâg'ielak* to his beloved *Ālak'ilayugwa*. Now their illegitimate child had the name *Mâ'nakūla*. He also just invented this name for his son. These are the ancestors of the numaym *Lâxsä*. || And therefore the people of the numaym are ashamed of the 30 name *Lâxsä*, | for *Tslâg'ielak* was the youngest of the children of *Häxüyōsemē*, the | head chief of the numaym *Haäyalik'awē* of the *Q'ōmoyâ'yē*. |

And *Ālak'ilayugwa* gave birth to a girl, and *Tslâg'ielak* invented a name for her, || and the name he invented for his daughter was 35 *Ālē'stalidzēmga*. | Then he named her *Ālē'stalidzēmga*. | Now *Tslâg'ielak* and his wife *Ālak'ilayugwa* had two children, the boy *Mâ'nakūla* and *Ālē'stalidzēmga*. | Then *Tslâg'ielak* moved again, and went to *G'eyōx*. || There he lived; and now his two children 40 grew up. | Now *Ālē'stalidzēmga* was grown up, and *Mâ'nakūla* also was a full-grown man. Then | *Tslâg'ielak* saw a canoe coming along towards them | from the south. It arrived at the beach of the house of *Tslâg'ielak*. || Then *Tslâg'ielak* and his two children went to 45 meet them. | And immediately *Tslâg'ielak* asked the stranger why

*wālela, lāx Ālak'ilayugwa*: "Wā, gadzāx'ōx lēgadēns xūnōkwē 25 qa hēmes lēgēmsōqē *Mâ'nakūla* lāxen gwēgilasē graxēg'ins mā'wa laxōx Wädzolisē," ēnēx'laē *Tslâg'ielakwaxēs wālelē Ālak'ilayugwa*. Wā, laem'laē lēgadē klētēxsdānemē xūnōkwa, yis *Mâ'nakūla*. Wā, laemxaē āem senānemaxa la lēgēmsēs bābagūmē xūnōkwa. Wā, hēem g'ilgalitsa ēnē'mēmotasa *Lāxsä*. Wā, hēemis lāg'ilas la max'ts'ōlem lēqelase'wē ēnē'mēmotasa *Lāxsä*, 30 yixs āmāyinxā'yē *Tslâg'ielakwas sāsēmas Häxüyōsemā'yē* yix xāmagēma'yē g'igāmēsa ēnē'mēmotasa *Haäyalik'awa'yasa Q'ōmoyâ'yē*.

Wā, laem'laxaē ēt'led māyul'idē *Ālak'ilayugwa* yisa ts'āts'ēdagēmē. Wā, laem'laxaāwisē *Tslâg'ielakwē sena qa lēgēmsēs*. Wā, lā'laē senānemax *Ālē'stalidzēmga* qa lēgēmsēs ts'āts'ēdagēmē 35 xūnōkwa. Wā, laem'lāwisē lōx'ēdes *Ālē'stalidzēmga lāq*. Wā, laem'laē ma'lōkwē sāsēmas *Tslâg'ielakwē lē'wis genēmē Ālak'ilayugwa*, yixa begwānemē xūnōx'sē *Mâ'nakūla lō' Ālē'stalidzēmga*. Wā, laem'laxaē ma'wa yix *Tslâg'ielakwē qa's lā lax G'eyōxwē*. Wā, hēx'sāem'lāwisē la g'ōkūlē. Wā, laem'laē q'lūlsq'ūlyax'widē ma'lōkwē sāsēms. Wā, laem ēxentē *Ālē'stalidzēmga*. Wā, laem'laxaāwisē la nexlaala begwānemē *Mâ'nakūla*, laa'lasē dōx'wālelē *Tslâg'ielakwaxa siō'nakūla xwāk'lūna gwasx'āla g'āyā'nakūla lāxa* 40 *ēnalenak'āla*. Wā, g'āx'laē g'ax'alis lax l'ēma'isās g'ōkwās *Tslâg'ielakwē*. Wā, laem'lāwisē 'wī'la lūlalē *Tslâg'ielakwē lē'wis ma'lōkwē* 45 *sāsēmq*. Wā, hēx'ēdaem'lāwisē *Tslâg'ielakwē wūlaxa lelakume lax*

48 he came paddling. The man replied to him. Now the visitor saw that *Ālē<sup>ε</sup>stalidzEMga* was a pretty woman, and he guessed that she must be the daughter of *Ts!āg'ielak<sup>u</sup>*: therefore he said, ||  
 50 "I came to marry your princess, chief. I am *εmāxūyalisEMē<sup>ε</sup>*, head chief of the numaym *Haāyalik'awē<sup>ε</sup>*, and my father is *ĪāxūyōSEMē<sup>ε</sup>*." || Thus said the visitor. He did not recognize that this was his younger brother *Ts!āg'ielak<sup>u</sup>*, from whom he asked a wife. *Ts!āg'ielak<sup>u</sup>* just said, "Go, son-in-law, to your wife *Ālē<sup>ε</sup>stalidzEMga*." || Now she had her uncle for her husband. *εmāxūyalisEMē<sup>ε</sup>* and his wife *Ālē<sup>ε</sup>stalidzEMga* had not been married long when she was with child. Then she gave birth to a boy. Now *εmāxūyalisEMē<sup>ε</sup>* was really glad, because he had a son. He felt only badly because  
 60 he did not know the name of his father-in-law; for the children never named him anything but *Dāda*, and *Ālāk'ilayugwa* also called her husband *Dāda*, and *εmāxūyalisEMē<sup>ε</sup>* hesitated to ask for the name of his father-in-law. But *Ts!āg'ielak<sup>u</sup>* knew already that he was his eldest brother *εmāxūyalisEMē<sup>ε</sup>* when he said that his  
 65 father was *ĪāxūyōSEMē<sup>ε</sup>*, head chief of the numaym *Haāyalik'awē<sup>ε</sup>*. Then *Ts!āg'ielak<sup>u</sup>* was glad on account of what his brother had done: for *εmāxūyalisEMē<sup>ε</sup>* had always tormented his youngest brother *Ts!āg'ielak<sup>u</sup>* | — |.

47 *sē<sup>ε</sup>wēna<sup>ε</sup>yas*. *Wā, lā<sup>ε</sup>laē nānaxma<sup>ε</sup>yēda begwānemaq*. *Wā, laEM<sup>ε</sup>laēda lēlakūmē dōqūlax Ālē<sup>ε</sup>stalidzEMgāxs ēx'sōkwaēs ts!ēdāq'ēna<sup>ε</sup>yē*. *Wā, lā<sup>ε</sup>laē k'ōtaq xūnōx<sup>u</sup>s Ts!āg'ielakwē, lāg'ilas ēnēk'ē*: "Gāga-  
 50 k'!ENLaxs k'!ēdēlaqōs, g'īgāmē<sup>ε</sup>. *Wā, nōgwaEM εmāxūyalisEMa<sup>ε</sup>ya ōgūmēsa ēnē<sup>ε</sup>mēmotasa Haāyalik'awayen ōmpē ĪāxūyōSEMa<sup>ε</sup>yē," ēnēx'laēda lēlakūmē. Wā, la<sup>ε</sup>mē k'!ēs malt!ālaqēxs hē<sup>ε</sup>maē ts!ā<sup>ε</sup>yēs la g'āyālasa lāx Ts!āg'ielakwē. Wā, āEM<sup>ε</sup>lāwisē Ts!āg'ielakwē ēnēk'a*: "Gēlag'a, nēgūmp, laxg'as gēnEMg'ōs lāxg'a Ālē<sup>ε</sup>stalidzEMgak'." *Wā, la<sup>ε</sup>mē lāwatsēs q!ūlēyē. Wā, k'!ēst!a gāla hayasek'ālē εmāxūyalisEMa<sup>ε</sup>yē lē<sup>ε</sup>wis gēnEMē Ālē<sup>ε</sup>stalidzEMgāxs laaēl bēwēx'wida. Wā, lā<sup>ε</sup>laē māyul'itsa bābagūmē. Wā, laEM<sup>ε</sup>laē lōma ēk'ē nāqa<sup>ε</sup>yas εmāxūyalisEMa<sup>ε</sup>yē qaxs begwānemaēs xūnōkwa. Wā, lēx'a<sup>ε</sup>mēs εyāg'ēms nāqa<sup>ε</sup>yasēxs k'!ēs<sup>ε</sup>maē q!ā<sup>ε</sup>lē-  
 60 lax lēgēmasēs nēgūmpē, qaxs hēwāxā<sup>ε</sup>maēs sāsEMē lēqelas ōgū<sup>ε</sup>lax Dāda. Wā, lāxāē Ālāk'ilayugwa lēqelas Dāda lāxēs lā<sup>ε</sup>wūnemē. Wā, la εmāxūyalisEMa<sup>ε</sup>yē hālala wūlax lēgēmasēs nēgūmpē, yixs g'wāhela<sup>ε</sup>maē q!ā<sup>ε</sup>lēlē Ts!āg'ielakwaqēxs hē<sup>ε</sup>maē ēnōlast!ēgēma<sup>ε</sup>yē εmāxūyalisEMa<sup>ε</sup>yē, yixs laē ēnēk'ēxs ōgūma<sup>ε</sup>yaēs ōmpasa ēnē<sup>ε</sup>mē-  
 65 motasa Haāyalik'awa<sup>ε</sup>yē, yix HāxūyōSEMa<sup>ε</sup>yē. Wā, la<sup>ε</sup>mē ēk'ē nāqa<sup>ε</sup>yas Ts!āg'ielakwē qa g'wēx'ēidaasasēs ēnōla, qaxs hē<sup>ε</sup>maē εmāxūyalisEMa<sup>ε</sup>yē hēmēnala mōmayalaxēs āmāyēnxa<sup>ε</sup>yē Ts!āg'ielakwē.*

Now  $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{l}\acute{\iota}\text{-}\epsilon\text{m}\acute{\epsilon}$  said that he was very happy | on account of 70  
his son. "Now I | shall give my name to be his name. Now you  
will call him  $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{l}\acute{\iota}\text{sem}\acute{\epsilon}$ ." | Thus he said. Then  $\text{Ts}\acute{\lambda}\acute{\alpha}\text{g}'\acute{\iota}\text{lak}$   
had obtained what he was wishing for (to | be said by his son-in-  
law), and  $\acute{\text{A}}\acute{\lambda}\acute{\alpha}\text{k}'\acute{\iota}\text{layugwa}$  thought in the same way. | Now  $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{-}$   
 $\text{l}\acute{\iota}\text{sem}\acute{\epsilon}$  wished to || go home to his village in  $\text{LEX}'\text{s}\acute{\iota}\text{w}\acute{\epsilon}$  with his wife | 75  
 $\acute{\text{A}}\acute{\lambda}\acute{\epsilon}'\text{stalidz}\acute{\epsilon}\text{mga}$ , and his father-in-law  $\text{Ts}\acute{\lambda}\acute{\alpha}\text{g}'\acute{\iota}\text{lak}$ , and his wife  
 $\acute{\text{A}}\acute{\lambda}\acute{\alpha}\text{k}'\acute{\iota}\text{layugwa}$ , | and also  $\text{M}\acute{\alpha}'\text{n}\acute{\alpha}\text{k}\acute{\upsilon}\text{l}\acute{\alpha}$ , the elder brother of  $\acute{\text{A}}\acute{\lambda}\acute{\epsilon}'\text{-}$   
 $\text{stalidz}\acute{\epsilon}\text{mga}$ . | Then they loaded their traveling-canoe with their  
belongings; | and when all their belongings were in, they paddled. |  
Now  $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{l}\acute{\iota}\text{sem}\acute{\epsilon}$  — for I continue to call him so, | for now 80  
 $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{l}\acute{\iota}\text{sem}\acute{\epsilon}$ , the child of the | former  $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{l}\acute{\iota}\text{sem}\acute{\epsilon}$ , had that  
name — sat in the bow of the canoe of his wife  $\acute{\text{A}}\acute{\lambda}\acute{\epsilon}'\text{stalidz}\acute{\epsilon}\text{mga}$ ,  
who was carrying in her lap her son. | Then they arrived at  $\text{LEX}'\text{s}\acute{\iota}\text{w}\acute{\epsilon}$   
where his village was. Then | his three younger brothers came down 85  
to meet him, and they | unloaded the goods. Then  $\text{Ts}\acute{\lambda}\acute{\alpha}\text{g}'\acute{\iota}\text{lak}$  and  
his wife  $\acute{\text{A}}\acute{\lambda}\acute{\alpha}\text{k}'\acute{\iota}\text{layugwa}$  | and his son  $\text{M}\acute{\alpha}'\text{n}\acute{\alpha}\text{k}\acute{\upsilon}\text{l}\acute{\alpha}$  went into the house  
of his son-in-law. | Now the former  $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{l}\acute{\iota}\text{sem}\acute{\epsilon}$  was asked by  
his father  $\text{H}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\circ}\text{sem}\acute{\epsilon}$ . | He said, "Now tell me where did your  
father-in-law come from. || What is his name, and that of your wife?" 90  
Thus he said. | Then the former  $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{l}\acute{\iota}\text{sem}\acute{\epsilon}$  said, "I don't

Wä,  $\text{la}\epsilon\text{m}'\text{l}\acute{\alpha}\text{w}\acute{\iota}\text{s}\acute{\epsilon}$   $\epsilon\text{n}\acute{\epsilon}\text{k}'\acute{\epsilon}$   $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{l}\acute{\iota}\text{sem}\acute{\alpha}\text{y}\acute{\epsilon}$   $\epsilon\text{n}\acute{\epsilon}\text{k}'\text{exs}$ : "Lömak.  
 $\acute{\epsilon}\text{x}'\text{g}'\text{en}$   $\text{n}\acute{\alpha}\text{q}\acute{\epsilon}\text{k}'$   $\text{q}\acute{\alpha}\text{en}$   $\text{x}\acute{\text{u}}\text{n}\text{okwaxs}$   $\text{begw}\acute{\alpha}\text{n}\epsilon\text{m}\acute{\alpha}\acute{\epsilon}\text{x}$ . Wä,  $\text{la}'\text{m}\acute{\epsilon}\text{sen}$  70  
 $\text{l}\acute{\epsilon}\text{q}\text{osaltsg}'\text{en}$   $\text{l}\acute{\epsilon}\text{g}\acute{\epsilon}\text{mk}'$   $\text{laq}'$ .  $\text{La}\epsilon\text{ms}$   $\text{l}\acute{\epsilon}\text{q}\acute{\epsilon}\text{lales}$   $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{l}\acute{\iota}\text{sem}\acute{\alpha}\text{y}\acute{\epsilon}$   
 $\text{l}\acute{\alpha}\text{q}'$ ,"  $\epsilon\text{n}\acute{\epsilon}\text{x}'\text{la}\acute{\epsilon}$ . Wä,  $\text{la}'\text{m}\acute{\epsilon}$   $\text{l}\acute{\alpha}\text{l}\acute{\epsilon}$   $\text{Ts}\acute{\lambda}\acute{\alpha}\text{g}'\acute{\iota}\text{lakwax}\acute{\epsilon}\text{s}$   $\text{w}\acute{\alpha}\text{lag}\acute{\epsilon}\text{l}\acute{\epsilon}$   $\text{q}\acute{\alpha}$   
 $\text{wald}\acute{\epsilon}\text{ms}\acute{\epsilon}\text{s}$   $\text{neg}\acute{\upsilon}\text{mp}$ . Wä,  $\text{h}\acute{\epsilon}\text{emx}\acute{\alpha}\text{aw}\acute{\iota}\text{s}\acute{\epsilon}$   $\text{g}\acute{\text{w}}\acute{\alpha}\text{l}\acute{\alpha}$   $\text{n}\acute{\alpha}\text{q}\acute{\alpha}\text{y}\acute{\alpha}\text{s}$   $\acute{\text{A}}\acute{\lambda}\acute{\alpha}\text{k}'\acute{\iota}\text{-}$   
 $\text{yugwa}$ . Wä,  $\text{la}\epsilon\text{m}'\text{la}\acute{\epsilon}$   $\epsilon\text{n}\acute{\epsilon}\text{k}'\acute{\epsilon}$   $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{l}\acute{\iota}\text{sem}\acute{\alpha}\text{y}\acute{\epsilon}$   $\text{q}\acute{\alpha}\text{s}$   $\text{l}\acute{\alpha}\text{l}\acute{\alpha}\text{g}'\acute{\iota}$   $\text{n}\acute{\alpha}$ -  
 $\text{nakwa}$   $\text{l}\acute{\alpha}\text{x}\acute{\epsilon}\text{s}$   $\text{g}'\acute{\text{o}}\text{k}\acute{\upsilon}\text{l}\acute{\alpha}\text{s}\acute{\alpha}$   $\text{l}\acute{\alpha}\text{x}$   $\text{LEX}'\text{s}\acute{\iota}\text{w}\acute{\alpha}\text{y}\acute{\epsilon}$   $\text{L}\acute{\epsilon}'\text{wis}$   $\text{g}\acute{\epsilon}\text{NEM}\acute{\epsilon}$   $\acute{\text{A}}\acute{\lambda}\acute{\epsilon}'\text{sta}$  75  
 $\text{l}\acute{\iota}\text{dz}\acute{\epsilon}\text{mga}$   $\text{L}\acute{\epsilon}'\text{wis}$   $\text{neg}\acute{\upsilon}\text{mp}\acute{\epsilon}$   $\text{Ts}\acute{\lambda}\acute{\alpha}\text{g}'\acute{\iota}\text{lakw}\acute{\epsilon}$   $\text{L}\acute{\epsilon}'\text{wis}$   $\text{g}\acute{\epsilon}\text{NEM}\acute{\epsilon}$   $\acute{\text{A}}\acute{\lambda}\acute{\alpha}\text{k}'\acute{\iota}\text{-}$   
 $\text{layugwa}$ ; wä,  $\text{h}\acute{\epsilon}'\text{m}\text{is}\text{l}\acute{\alpha}$   $\text{M}\acute{\alpha}'\text{n}\acute{\alpha}\text{k}\acute{\upsilon}\text{l}\acute{\alpha}$ ,  $\text{y}\acute{\text{x}}$   $\epsilon\text{n}\acute{\text{o}}\text{l}\acute{\alpha}\text{s}$   $\acute{\text{A}}\acute{\lambda}\acute{\epsilon}'\text{stalidz}\acute{\epsilon}\text{mga}$ .  
Wä,  $\text{l}\acute{\alpha}\text{x}'\text{d}\acute{\alpha}\text{x}'\text{u}\acute{\epsilon}\text{l}\acute{\alpha}\acute{\epsilon}$   $\text{m}\acute{\text{o}}\text{x}\text{s}\text{s}\acute{\alpha}\text{s}\acute{\epsilon}\text{s}$   $\text{memw}\acute{\alpha}\text{l}\acute{\alpha}$   $\text{l}\acute{\alpha}\text{x}\acute{\epsilon}\text{s}$   $\text{y}\acute{\alpha}\acute{\epsilon}'\text{y}\acute{\alpha}\text{t}\text{s}'\text{l}\acute{\epsilon}$   $\text{xw}\acute{\alpha}\text{xw}\acute{\alpha}\text{k}'\acute{\upsilon}\text{n}\acute{\alpha}$ .  
Wä,  $\text{g}'\acute{\text{i}}\text{l}'\text{EM}'\text{l}\acute{\alpha}\text{w}\acute{\iota}\text{s}\acute{\epsilon}$   $\epsilon\text{w}\acute{\text{i}}\text{l}\text{x}\acute{\acute{\epsilon}}$   $\text{memw}\acute{\alpha}\text{l}\acute{\alpha}\text{s}$   $\text{l}\acute{\alpha}\text{x}'\text{d}\acute{\alpha}\text{xw}\acute{\alpha}\acute{\epsilon}$   $\text{s}\acute{\epsilon}\text{x}'\text{w}\acute{\text{i}}\text{d}\acute{\alpha}$ . Wä,  
 $\text{la}\epsilon\text{m}'\text{l}\acute{\alpha}\acute{\epsilon}$   $\epsilon\text{n}\acute{\epsilon}\text{k}'\acute{\epsilon}$   $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{l}\acute{\iota}\text{sem}\acute{\alpha}\text{y}\acute{\epsilon}$ ;— $\text{q}\acute{\epsilon}\text{n}$   $\text{h}\acute{\epsilon}\text{x}'\text{s}\acute{\alpha}'\text{m}\acute{\epsilon}$   $\text{l}\acute{\epsilon}\text{q}\acute{\epsilon}\text{layoq}$ , 80  
 $\text{y}\acute{\text{x}}\text{s}$   $\text{h}\acute{\alpha}\text{a}\text{l}\acute{\alpha}\text{l}$   $\text{la}$   $\text{l}\acute{\epsilon}\text{g}\acute{\alpha}\text{d}\acute{\epsilon}\text{s}$   $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{l}\acute{\iota}\text{sem}\acute{\alpha}\text{y}\acute{\alpha}$   $\text{g}'\text{i}\text{n}\acute{\alpha}\text{n}\epsilon\text{m}\acute{\epsilon}$ ,  $\text{y}\acute{\text{x}}$   $\text{x}\acute{\text{u}}\text{n}\acute{\text{o}}\text{-}$   
 $\text{kwas}$   $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{l}\acute{\iota}\text{sem}\acute{\epsilon}\text{m}\acute{\text{o}}\text{t}'\acute{\alpha}$ . Wä,  $\text{la}\epsilon\text{m}'\text{l}\acute{\alpha}\acute{\epsilon}$   $\text{k}'\text{l}\text{w}\acute{\alpha}\text{g}'\acute{\iota}\text{w}\acute{\alpha}\text{l}\acute{\alpha}$ ,  $\text{y}\acute{\text{x}}\acute{\epsilon}\text{s}$   $\text{g}\acute{\epsilon}\text{NEM}\acute{\epsilon}$   
 $\acute{\text{A}}\acute{\lambda}\acute{\epsilon}'\text{stalidz}\acute{\epsilon}\text{mga}$   $\text{q}'\text{Elk}'\text{l}\acute{\epsilon}\text{q}\acute{\epsilon}\text{lax}\acute{\epsilon}\text{s}$   $\text{b}\acute{\alpha}\text{b}\text{ag}\acute{\upsilon}\text{m}\acute{\epsilon}$   $\text{x}\acute{\text{u}}\text{n}\acute{\text{o}}\text{kwa}$ . Wä,  $\text{la}\epsilon\text{m}'\text{-}$   
 $\text{l}\acute{\alpha}\text{w}\acute{\iota}\text{s}\acute{\epsilon}$   $\text{l}\acute{\alpha}\text{g}'\text{aa}$   $\text{l}\acute{\alpha}\text{x}$   $\text{LEX}'\text{s}\acute{\iota}\text{w}\acute{\alpha}\text{y}\acute{\epsilon}$   $\text{l}\acute{\alpha}\text{x}\acute{\epsilon}\text{s}$   $\text{g}'\acute{\text{o}}\text{k}\acute{\upsilon}\text{l}\acute{\alpha}\text{s}\acute{\epsilon}$ . Wä,  $\text{g}'\acute{\alpha}\text{x}'\text{EM}'\text{l}\acute{\alpha}\text{w}\acute{\iota}\text{s}\acute{\epsilon}$   
 $\text{g}'\acute{\alpha}\text{g}'\text{axal}\acute{\alpha}\text{s}\acute{\text{o}}\text{s}\acute{\epsilon}\text{s}$   $\text{y}\acute{\text{u}}\text{d}\text{ukw}\acute{\acute{\epsilon}}$   $\text{t}\acute{\lambda}\acute{\alpha}\text{t}\text{s}'\text{l}\acute{\alpha}\text{y}\acute{\alpha}$ . Wä,  $\text{h}\acute{\epsilon}\text{x}'\text{ida}\text{EM}'\text{l}\acute{\alpha}\text{w}\acute{\iota}\text{s}\acute{\epsilon}$   $\text{m}\acute{\text{o}}\text{l}\text{toy}\acute{\epsilon}$ - 85  
 $\text{w}\acute{\acute{\epsilon}}$   $\text{memw}\acute{\alpha}\text{l}\acute{\alpha}\text{s}$ . Wä,  $\text{la}'\text{m}\acute{\epsilon}$   $\text{Ts}\acute{\lambda}\acute{\alpha}\text{g}'\acute{\iota}\text{lakw}\acute{\epsilon}$   $\text{L}\acute{\epsilon}'\text{wis}$   $\text{g}\acute{\epsilon}\text{NEM}\acute{\epsilon}$   $\acute{\text{A}}\acute{\lambda}\acute{\alpha}\text{k}'\acute{\iota}\text{layu-}$   
 $\text{gwa}$   $\text{L}\acute{\epsilon}'\text{wis}$   $\text{x}\acute{\text{u}}\text{n}\acute{\text{o}}\text{kw}\acute{\acute{\epsilon}}$   $\text{M}\acute{\alpha}'\text{n}\acute{\alpha}\text{k}\acute{\upsilon}\text{l}\acute{\alpha}$ ,  $\text{h}\acute{\epsilon}\text{em}$   $\text{g}'\text{a}\acute{\epsilon}\text{l}\acute{\acute{\epsilon}}\text{l}\acute{\acute{\epsilon}}$   $\text{g}'\acute{\text{o}}\text{kwas}\acute{\acute{\epsilon}\text{s}}$   $\text{neg}\acute{\upsilon}\text{mp}$ .  
Wä,  $\text{la}\epsilon\text{m}'\text{l}\acute{\alpha}\text{w}\acute{\iota}\text{s}\acute{\epsilon}$   $\text{w}\acute{\text{u}}\text{l}\text{as}\acute{\acute{\epsilon}}\text{w}\acute{\acute{\epsilon}}$   $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{l}\acute{\iota}\text{sem}\acute{\epsilon}\text{m}\acute{\text{o}}\text{t}'\acute{\alpha}$   $\text{y}\acute{\text{i}}\text{s}\acute{\acute{\epsilon}\text{s}}$   $\acute{\text{o}}\text{mp}\acute{\acute{\epsilon}}$   $\text{I}\acute{\text{f}}\acute{\alpha}\text{x}\acute{\acute{\upsilon}}\text{-}$   
 $\text{y}\acute{\text{o}}\text{sem}\acute{\alpha}\text{y}\acute{\acute{\epsilon}}$ . Wä,  $\text{l}\acute{\alpha}'\text{l}\acute{\alpha}\acute{\epsilon}$   $\epsilon\text{n}\acute{\epsilon}\text{k}'\acute{\alpha}$ : "Wäg'adzä  $\text{g}\acute{\text{w}}\acute{\alpha}\text{s}'\acute{\acute{\epsilon}}\text{d}\acute{\acute{\epsilon}}$   $\text{g}\acute{\alpha}\text{y}\epsilon\text{max}\acute{\alpha}\text{-}$   
 $\text{sas}\acute{\text{o}}\text{x}$   $\text{neg}\acute{\upsilon}\text{mp}\acute{\acute{\epsilon}}$ .  $\acute{\text{A}}\text{ngwax}'\text{L}\acute{\text{O}}\text{X}$   $\text{L}\acute{\epsilon}'\text{w}\acute{\text{o}}\text{s}$   $\text{g}\acute{\epsilon}\text{NEM}\acute{\alpha}\text{k}'\acute{\text{o}}\text{s}$ ,"  $\epsilon\text{n}\acute{\epsilon}\text{x}'\text{la}\acute{\epsilon}$ . 90  
Wä,  $\acute{\alpha}\text{EM}'\text{l}\acute{\alpha}\text{w}\acute{\iota}\text{s}\acute{\epsilon}$   $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{l}\acute{\iota}\text{sem}\acute{\epsilon}\text{m}\acute{\text{o}}\text{t}'\acute{\alpha}$   $\epsilon\text{n}\acute{\epsilon}\text{k}'\acute{\alpha}$ : "K'édzen  $\text{q}'\acute{\alpha}\text{l}\acute{\alpha}$

- 92 know | any other name of my father-in-law but Dāda, and | my mother-in-law has the name Ālāk'ilayugwa, and my brother-in-law's name is Mā'nakūla, | and my wife's name is ĀLē'stalidzemga." 95 Thus he said. | Then the chief, his father, Hāxūyōsemē, spoke again, | and said, "He must be a great man on account of these | names, for they seem to be very high names. Let me ask | your father-in-law where he came from." Thus he said to his | prince. 200 Now Hāxūyōsemē called his whole || numaym, the Haāyalik'awē, to come into his house | with his children. When they were in, | Ts!āg'ielak<sup>u</sup> with his wife Ālāk'ilayugwa and his son | Mā'nakūla and ĀLē'stalidzemga, the wife of the | former 'māxūyalisemē, sat 5 among them. Chief || Hāxūyōsemē did not stand up, and he was just sitting in the house, when he spoke, and | said, "The reason why I call you, tribe, is that you shall listen to the | answer of the father-in-law of my prince 'māxūyalisemē | to my question." Thus he said. Then he turned | towards Ts!āg'ielak<sup>u</sup> and said, "O chief! do || 10 tell me where you come from, and your name, and the name of | your father." Thus he said. Then Ts!āg'ielak<sup>u</sup> arose and | said, "I will answer your question, chief, indeed, since you really | ask for my name. Evidently this your prince did not recognize | me. I

- 92 xōx lēgēmaxsen negūmpēx ōgū'elā lēgēmsōx la Dāda. Wā, lā'lōx Ālāk'ilayugwax'LEN ts!edāqēx negūmpa. Wā, lōx Mā'nakūlax'LEN q!lēsēx. Wā, lāx ĀLē'stalidzemgax'LEN gēnemēx," 'nēx'elāē. 95 Wā, lā'elāē ēdzaqwa yāq!ēg'ā'elēda g'īgāma'yē, ōmpšē Hāxūyōsaāma'yē. Wā, lā'elāē 'nēk'a: "Āwilaemxentōx bek!wēna'yaxs qaōs lēlēgemēx, yixs lōmaēx calasgem lēlēgema. Wēg'ax'EN wūlaxōx begwānemēx negūmpa lāx g'āyemaxālasasōx," 'nēx'elāēxēs lāwelgāma'yē. Wā, laem'elāwisē lē'lālē Hāxūyōsema'yē 'wī'elaxēs 200 'nē'mēmōta Hāāyalik'awa'yē qa g'āxēs 'wī'elāēlela lāx g'ōkwas lē'wis sāsēmē. Wā, g'ī'em'elāwisē 'wī'elāēla, wā, g'āx'em'elāē Ts!āg'ielakwē lē'wis gēnemē Ālāk'ilayugwa lē'wis begwānemē xūnōkwē Mā'nakūla; wā, hē'misla ĀLē'stalidzemga, yix gēnemas 'māxūyalisemēmōt!a k!wagēlēq. Wā, k!ēs'elatlā lāx'ūlilēda g'īgāma'yē Hāxūyōsema'yē. Āem'elāē k!waēla laē yāq!ēg'ā'elā. Wā, lā'elāē 'nēk'a: "Hēden lāg'ila lēts!ōdōl, g'ōk'ōlot, qaēs hōl'elāōs lāx nānaxma'yayōlasōx negūmpaxsen lāwelgāma'yē 'māxūyalisemā'yē lāxEN wūlāsōla lāq," 'nēx'elāē. Wā, lā'elāē gwēgēmx'ēd lāx Ts!ālag'ielakwē. Wā, lā'elāē 'nēk'a: "Yūl, g'īgāmē: wēg'adzāx'e- 10 nu'x' q!āl'elēlaxēs g'āyemaxaasaōs lē'wis lēgēmaōs lō' lēgēmas āsa," 'nēx'elāē. Wā, lā'elāē lāx'ūlilē Ts!āg'ielakwē. Wā, lā'elāē 'nēk'a: "La'emEN nānax'emōlxēs wūldēmōs, g'īgāmē. Āla'emas wūlaxEN lēgema. Wā, laxentōx lāwelgāma'yāqōs k!ēs malt!āla g'āxEN. Nōgwaem Ts!āg'ielakwa, āmā'yēnxēsōs sāsēmaqōs, ōmp,"



37 ʼmāxūyalisemēʼ for his grandchild. Only once | did the numaym  
Lāxsā obtain a name from their relatives; for | their other names  
40 yalisemēʼ. They have no privileges, because || nobody allowed the  
sons (of the Lāxsā) to marry the princesses of the | chiefs of the  
tribes; for only that way do | the chiefs of the tribes obtain privi-  
leges. The | Lāxsā are called "slaves-born-from-the-youngest-one,"  
and here the one who told me the story stopped. | He said that he was  
15 ashamed to talk || about the clan Lāxsā, because Ts!āg!i!lak<sup>u</sup> just  
made up | the names. The past chief Hāxūyōsemēʼ gave the  
name Ts!āg!i!lak<sup>u</sup> to his youngest son. | Therefore there are two  
names obtained from their relatives, | ʼmāxūyalisemēʼ and the name  
of the wife of Ts!āg!i!lak<sup>u</sup>. ||

## THE ELGŪNWĒʼ

1 Now Lālxʼsʼendayo, he who changed his name | Lālxʼsʼendayo  
to the name L!āqwalal, had a slave. He also changed | the name of  
his slave Tsēlē, and gave her the name Lālxʼsʼaq!anak<sup>u</sup>. | Then he  
5 regretted what he had done with his name || Lālxʼsʼendayo, and  
therefore he changed his name to L!āqwalal. Now he only | invented

36 ʼmāxūyalisemaʼyē qa lēgēmsēs ts!ōx<sup>u</sup>!ema. Wā, ʼnemp!ena-  
em!aē lālē ʼneʼmēmōtasa Lāxsāxa lēlēlādzesē lēgēma, yixs āʼmaē  
ʼwī!a senānemaxēs lēlēgēmē. Wā, hēʼmis lāg!ilas ʼnemsgem āla-  
k!āla lēgēmsē ʼmāxūyalisemaʼyē. Wā, laem k!eās k!ēsʼōs qaxs  
40 k!ēsāē hē!q!ōlem gēg!adēs bēbegwānemē sāsemsa k!ēs!edēlasa  
g!īg!egāmaʼyasa lēlqwālalaʼyē, yixs lēx!aʼmaē āxnōgwatsa a!ʼōgū-  
qāla k!ēk!ēs!āxa g!īg!egāmaʼyasa lēlqwālalaʼyē. Wā, hēem āmā-  
ʼyēnxaʼyawā q!āx<sup>u</sup>k!ōtemx!ēda Lāxsā. Wā, hēem wālafē wāldē-  
masa nōsa qaen. Wā, laem ʼnēk!exs māx!ts!aē ēt!ēd g!wāgwēx-  
45 s!āla lāxa ʼneʼmēmōtasa Lāxsā yix lāg!ilas ʼnēx!sō āem senānemē  
Ts!āg!i!lakwaxēs lēlēgēmē. Wā, laem!aē hās!emxa g!īg!amāyō!aē  
Hāxūyōsemayola lēqē!aē Ts!āg!i!lakwē qaēs āmāʼyēnxaʼyē xūnōkwē  
Ts!āg!i!lakwē. Wā, laʼmē maltsemxōxa lēlēlādzesē lēgēm lōʼ  
ʼmāxūyalisemaʼyē. Wā, hēʼmaē lēgēmas gēnemas Ts!āg!i!lakwē.

## THE ELGŪNWĒʼ

1 Wā, laʼmē q!āgwidāsē Lālxʼsʼendayo, yixa la L!āyoxlā Lālxʼ-  
sʼendayowē, yixs laē lēgades L!āqwalal. Wā, laemxāē L!āyox  
lēgēmasēs q!āk!owē Tsēlē. Wā, laem lēx!ēdes Lālxʼsʼaq!anakwē.  
Wā, laem!aē māyatasēs gwēx!idaasasēs lēgēmē Lālxʼsʼenda-  
5 yowē, lāg!ilas L!āyox!alabents L!āqwalal. Wā, laemxāē āem  
senēnu<sup>x</sup> la lēgēms L!ōl!otsa, yixs laē lēgades Nenōlogēmaʼyē

a name for L'ōL'lotsa when he named him NENōlogemē, | because he 7  
 was a foolish man. Then the latter had a boy, | and L'āqwalal  
 thought about a name. Then he invented the name | L'ēsp!ēgaak<sup>u</sup>.  
 Then (L'ōL'lotsa) had another son, and || L'āqwalal named him 10  
 Bawelē, and he also invented this | name. Then he had a daughter,  
 and it occurred to | L'āqwalal that she should work dressing skins  
 when she was grown up, | and therefore L'āqwalal named her Ālā-  
 k'ilayugwa. | Now the eldest of the children of NENōlogemē, || L'ēsp!ē- 15  
 gaak<sup>u</sup>, invited the tribe living at K'āq'la, ēwālas Kwax'īlanōkūmē |  
 and his children; and L'ēsp!ēgaak<sup>u</sup> planned to change his name. |  
 Then he invented the name G'ēxk'enis for his new name. Then |  
 his name was G'ēxk'enis. All his names were invented, | and these  
 were the ancestors of the munaym elgūnwē of the || Gwētela who 20  
 are now called Kwēxāmōt. | Gēxk'enis was the head chief of the mun-  
 ayam elgūnwē. He had for a | sweetheart the slave of DZENX'q'layu,  
 whose name was DZENX'q'layugwa; | for the house of L'āqwalal and  
 DZENX'q'layu were close together | at Tayagōl. As soon as DZENX'q'la- 25  
 yugwa had found that she was || with child, she loaded her belong-  
 ings, and went to the house of L'āqwalal, | and there she lived with  
 her illegitimate husband. And DZENX'q'layugwa gave birth to a |  
 girl, and L'āqwalal invented a | name for the girl. Then it occurred

qaēs nenōlāē begwānema. Wā, lā xūngwadex'ētsa bābagūmē. 7  
 Wā, lā L'āqwalal senx'ēid qa lēgēms. Wā, lāxaē senānēmax L'ēsp-  
 lēgaakwē. Wā, lāxaē ēt!ēd xūngwatsa bābagūmē. Wā, laemxaē 10  
 L'āqwalal lēxēdes Bawelē lāq. Wā, laemxaē āem senānēmax  
 lēgēmē. Wā, laemxaē ēt!ēd xūngwatsa ts!āts!edagemē. Wā, lā  
 L'āqwalal g'ig'āex'ēdqēxs ēaxelēlaxa ālāg'emē qō q'ūlyax'wīdla  
 ts!āts!edagemē, lāg'ilas L'āqwalal lēxēdes Ālāk'ilayugwa lāq. Wā,  
 g'il'mēsē 'nōlast!egema'yas sāsemas NENōlogema'iyē, yix L'ēsp!ē-  
 gaak<sup>u</sup> lēlēlaxa g'ōkūla lāx K'āq'la, yix ēwālas Kwax'īlanōkūma'iyē, 15  
 lē'wis sāsemē laē senx'ēidē L'ēsp!ēgaak<sup>u</sup> qa's L'āyuxlālabendayā.  
 Wā, lā senānēmax G'ēxk'enisē qa's āl lēgēma. Wā, la'mē  
 lēgades G'ēxk'enisē. Wā, la'mē āem 'nāxwa senānu'xsēs  
 lēlēgēmē. Wā, hēem g'ilgalitsa 'nē'mēmōtasa elgūnwa'iyasa  
 Gwētēlaxa gwe'yo Kwēxāmōta. Wā, laem'laē lāxuma'iyē 20  
 G'ēxk'enisasēs 'nē'mēmōta elgūnwa'iyē. Wā, laem'lāwisē  
 wāladex'ēides q'lāk'ās DZENX'q'layāxa lēgades DZENX'q'layugwa  
 qaxs nenxwag'ālaē g'ōkwas L'āqwalalē lōē g'ōkwas DZENX'q'layo  
 lāx Tayagōl. Wā, g'il'em'lāwisē DZENX'q'layogwa q'lālelaxs lē-  
 maē bewēx'wīda, laē hēx'īdaem lāel mā'wa lāx g'ōkwas L'āqwalal. 25  
 Wā, la'mē k'ūtēxsda. Wā, lā'laē māyuf'idē DZENX'q'layugwāsa  
 ts!āts!edagemē. Wā, hēem'laxaāwisē L'āqwalal senx'ēid qa lē-  
 gēmsa ts!āts!edagemē. Wā, lā'laē g'ig'āex'ēdqēxs ēaxelēlaxa āl-

to him that she would work dressing skins | in his house, and there-  
 30 fore he named her *Ālāg'imīl*; || and it was not long before *Dzenx'q!ayugwa*  
 was again with child, | and she gave birth to a boy. And  
 then *G'ēxk'enis* | thought up a name for the boy, and he invented  
 the name | *Ēk'lawig'īlak<sup>u</sup>* for him. Then the | two children of  
 35 *G'ēxk'enis* and of his illegitimate wife || *Dzenx'q!ayugwa* grew up.  
 When *Ālāg'imīl* was grown up, | *Ts!āg'īlak<sup>u</sup>* was looking for a wife  
 for his son *Mā'nakūla* | of the *Lāxsā* of the *Q!ōmoyā'yē*. None of  
 the chiefs who had | daughters wanted *Mā'nakūla*, for it was known  
 that | his father *Ts!āg'īlak<sup>u</sup>* was the youngest of the children of  
 40 Chief || *Hāxūyōsemē*, who was the head chief of the numaym  
*Haāyalik'awē*, | and also that *Ts!āg'īlak<sup>u</sup>* had contracted an ille-  
 gitimate marriage with the slave *Ālāk'ilayugwa*: | therefore they  
 were unwilling. Then | *Ts!āg'īlak<sup>u</sup>* learned that *G'ēxk'enis* had a  
 daughter who was just | grown up, namely, *Ālāg'imīl*. Then  
 45 *Mā'nakūla* || tried to get *Ālāg'imīl* for his wife, and *G'ēxk'enis*  
 asked | *Mā'nakūla* to marry her at once. Now *Mā'nakūla* did so, |  
 and *Mā'nakūla* at once was married. Now | he had *Ālāg'imīl* for  
 his wife. This was the first time that | those descended from  
 50 *Ts!āg'īlak<sup>u</sup>* bought a wife. They had not been || married for a long  
 time, when *Ālāg'imīl* was with child. Then she gave birth to a  
 girl. | And the father of the girl *Mā'nakūla* | thought of the name of

*g'imē lāx g'ōkwās*. *Wā, hē'mis lāg'ilas lēx'ēdes Ālāg'imīlē lāq*.  
 30 *Wā, k'!ēs!at!a gālaxs laē ēt!lēd bewēx'wida, yix Dzenx'q!ayugwa*.  
*Wā, lā!laē māyul'idxat! yīsa bābagūmē*. *Wā, laem!laē hē'mē G'ēx-*  
*k'enisē sena qa lēgēmsēs bābagūmē xūnōkwa*. *Wā, lā!laē senā-*  
*nemax Ēk'lawig'īlakwē qa lēgēms*. *Wā, laem!lāwisē q!ūlsq!ūl-*  
*yaç'widē ma!ōkwē sāsēms G'ēxk'enisē lē'wis k!ūtēxsdōtē*  
 35 *Dzenx'q!ayugwa*. *Wā, laem!laē ēxentē Ālāg'imīlē*. *Wā, laem-*  
*lāwisē yāla Ts!āg'īlakwē ūlā qa genēmsēs xūnōkwē Mā'nakūla,*  
*yīxa lāxsāsa Q!ōmoyā'yē*. *Wā, lā!laē k'!eās āx'ēxsdesa sāsēmnō-*  
*kwasa ts!ēdaqē g'īg'egūmēx Mā'nakūla qaxs q!ēq!ālagālayāaxs*  
*āmā'yēnxa'yāē ōmpasē Ts!āg'īlakwaxs sāsēmas g'īgāmāyōlāē Hā-*  
 40 *xūyōsemāyōla, yix lāxūmā'yasa 'nē'mēmōtasa Haāyalik'awa'yē*.  
*Wā, hē'mesēxs k!ūtēxsdaē Ts!āg'īlakwē lē'wa q!āk'owē Ālāk'i-*  
*layugwa*. *Wā, hē'mis lāg'ilas k'!ēs nānagēg'ēsē'wē*. *Wā, lā!laē*  
*q!ālē Ts!āg'īlakwē yixs xūngwadaē G'ēxk'enisē yīsa hē'ma ālē*  
*ēxentē xūnōkwāsē Ālāg'imīlē*. *Wā, g'āx'em!laē gagek'!ē Mā'na-*  
 45 *kūla lāx Ālāg'imīlē*. *Wā, āem!lāwisē G'ēxk'enisē āxk'!ūlax Mā'na-*  
*kūla qa hēx'ida'mēsē qādzēla*. *Wā, hēem!lāwisē gwēx'īdē Mā'na-*  
*kūla*. *Wā, la'mē hēx'īdaem qādzēlē Mā'nakūla*. *Wā, la'mē*  
*gēg'ades Ālāg'imīlē*. *Wā, hēem ālēs 'nemp!ēna qādzēlaxēs gē-*  
*nema g'āg'īlela lāx Ts!āg'īlakwē*. *Wā, k'!ēst!a laem gāla hāyase-*  
 50 *k'ālaxs laē bewēx'widē Ālāg'imīlē*. *Wā, lā!laē māyul'itsa ts!āts!ē-*  
*dagemē*. *Wā, lā!laē ōmpasa ts!āts!ēdagēmē, yix Mā'nakūla sen-*



his father Ts!äg'ílak<sup>u</sup>, who had died. | Then he cut in two the name 52  
of Ts!äg'ílak<sup>u</sup>, and he named | the girl Ts!álalíí'ílak<sup>u</sup>. Now Áläg'í-  
mil was a Láxsä woman, || because her husband was Má<sup>é</sup>naküla, 55  
and she turned | to the numaym Láxsä. |

Here the story-teller said to me that he had forgotten the middle  
part of the story which he was telling | me, and he said that he would  
jump a long way to the latter half of the | story of the ancestors of  
two numayms Láxsä and || elgünwē<sup>é</sup>. | 60

Now G'ēxk'enis remained head chief, and his | name was always  
given to the eldest son of G'ēxk'enis, whenever the father died. |  
Now there were many people in the numaym of the | elgünwē<sup>é</sup>, who  
had for their chief G'ēxk'enis, and the || numaym elgünwē<sup>é</sup> still 65  
keeps together with he Lāälax's'endayo, for they | also had for their  
chief L!āqwalal, and he did the same; for when a | L!āqwalal dies,  
then his eldest | son takes the name L!āqwalal; even if the eldest  
child is a woman, she | takes the place of her father. Although she  
may have many || younger brothers, they can not even take it away 70  
from their | eldest sister. |

Now all the seven numayms had gathered | at Qālogwis. G'ēxk'e-  
nis had many children. | The youngest one of his children was a

g'aalelax lēgemasēs ömpdē Ts!äg'ílakwē, yixs le<sup>é</sup>maē le<sup>é</sup>la. Wä, 52  
hē<sup>é</sup>mis la māts!endzōsxa lēgemē Ts!äg'ílak<sup>u</sup>. Wä, la<sup>é</sup>mē lēx<sup>é</sup>ōdes  
Ts!álalíí'ílakwē lāxēs ts!āts!edagemē xūnōk<sup>u</sup>. Wä, la<sup>é</sup>mē Láxsäax-  
semē Áläg'imilē qaxs laē lāwades Má<sup>é</sup>naküla. Wä, laem g'wägwa- 55  
aqa lax <sup>é</sup>ne<sup>é</sup>mēmotasa Láxsä.

Wä, laem <sup>é</sup>nek'ēda nōsa qaenlaxs lenoyox<sup>é</sup>widaaxēs nōyemē  
qaen. Wä, la <sup>é</sup>nek'exs g'wāsg'ililē dex<sup>u</sup>seq!axa negoyá<sup>é</sup>yasa nōye-  
maxs g'ilg'alisasa ma<sup>é</sup>ltsemak!ūsē <sup>é</sup>nāl<sup>é</sup>ne<sup>é</sup>mēmatsa Láxsä lē<sup>é</sup>wa 60  
elgünwa<sup>é</sup>yē.

Laem<sup>é</sup>laē hēx<sup>é</sup>sāem laxúma<sup>é</sup>yē G'ēxk'enisēxa áem hayōsela lē-  
gem lāxa <sup>é</sup>nōlast!egema<sup>é</sup>yas sāsem<sup>é</sup>nākülāsa G'ēxk'enisaxs laē le-  
<sup>é</sup>lēs ömpē. Wä, laem<sup>é</sup>laē q'lēnem<sup>é</sup>el la lēlqwalalā<sup>é</sup>ya <sup>é</sup>ne<sup>é</sup>mēmotasa  
elgünwa<sup>é</sup>yēxa g'igades G'ēxk'enisē. Wä, laem<sup>é</sup>laē q!ap!ēx'sāem-  
<sup>é</sup>laēda <sup>é</sup>ne<sup>é</sup>mēmotasa elgünwa<sup>é</sup>yē lē<sup>é</sup>wa Lāälax's'endayoxa hēx'sä- 65  
<sup>é</sup>maxat! g'igāma<sup>é</sup>yē L!āqwalal, yixs á<sup>é</sup>maaxat! hē g'wēg'ilē g'il<sup>é</sup>maē  
le<sup>é</sup>lē L!āqwalalē laē hēx'<sup>é</sup>idaem L!āyo L!āqwalalē <sup>é</sup>nōlast!egema<sup>é</sup>yas  
sāsemsxa begwānemē xūnōx<sup>u</sup>s. wāx'ē ts!edāqa <sup>é</sup>nōlast!egema<sup>é</sup>yē, lā  
hēem L!āyostōdxēs ömpdē. Wāx'<sup>é</sup>maē q'lēnemē bēbegwānem ts!ā-  
ts!<sup>é</sup>ayas. Wä, lā k'leās g'wēx'<sup>é</sup>idaas dāxle<sup>é</sup>yaq lāxēs ts!edāqē <sup>é</sup>nōla- 70  
st!egema<sup>é</sup>ya.

Wä, laem<sup>é</sup>laē <sup>é</sup>wēla la q!ap!ēx'<sup>é</sup>idēda älebōsgemak!ūsē <sup>é</sup>nāl<sup>é</sup>ne-  
<sup>é</sup>mēmas lax Qālogwisē. Wä, laem<sup>é</sup>lāwisē q'lēnemē sāsemas G'ēxk'e-  
nis. Wä, laem<sup>é</sup>lāwisē lōma ēx'sōk<sup>u</sup> begwānemē ämā<sup>é</sup>yēnxa<sup>é</sup>yas

75 handsome boy, || whose name was Hāwas. And the youngest |  
 daughter of Wāg'ides, the speaker of the house of L!āqwalal, | chief  
 of the numaym Laālax's'endayo, whose name was L!āx'L!elēdzemga,  
 was also very pretty. | Now G'ēxk'enis and his children lived  
 together in a house; | and Wāg'ides and his children lived in the  
 80 house of L!āqwalal. || Then Hāwas was in love with L!ax'L!elē-  
 dzemga, and went to her | every night. They never guessed that  
 Hāwas was the | lover of L!āx'L!elēdzemga. When it was | seen  
 that L!āx'L!elēdzemga was stout, she was called by her father  
 Wāg'ides, | and she was asked by her father: "Why are you ||  
 85 stout and has your face so much | changed?" he said to her. L!āx'-  
 L!elēdzemga did not try to deceive | her father Wāg'ides. She told  
 him at once that | Hāwas lay with her every night and that he was  
 the cause of her | pregnancy. (She said) "I do not love any one  
 90 except Hāwas:" || therefore what could her father Wāg'ides say?  
 What could he do, when he | saw that his youngest daughter was  
 really in love with | Hāwas? Therefore he only said, "Really show  
 yourself with him, | that it may be the same as though Hāwas were  
 your husband." Thus he said. Then | Hāwas and L!āx'L!elēdzem-  
 ga lived together as illegitimate husband and wife. Hāwas belonged ||  
 95 to the numaym elgūnwē and his illegitimate wife | L!āx'L!elēdzemga,  
 whose father was Wag'ides, belonged to the numaym | Lāālax'-

75 sāsemasxa lēgadās Hāwasa. Wā, lā'laxaē lōma ēx'sōkwē āmā-  
 'yēnxa'yē ts!edāq xūnōx's Wāg'idesē ye'lax yāq!endēlas L!āqwalal,  
 yix gīgūma'yasa 'ne'mēmōtasa Lāālax's'endayo, L!ax'L!elēdzem-  
 gax'Lēda ts!edāqē. Wā, la'mē q!āp!aēlē G'ēxk'enisē lē'wis  
 sāsēmē lōē Wāg'idesē lē'wīssāsēmē lāx g'ōkwax L!āqwalal. Wā,  
 80 hēm'elāwis laats Hāwasaxa gāgenōlē qa's lā kū'lil lōē L!āx'L!e-  
 lēdzemga, hēmenalaxa gāgenōlē. Wā, hēwāxam'elāwisē k'ōtasōē  
 wāladē Hāwasās L!āx'L!elēdzemga. Wā, ā'ēm'elāwise dōx'walelē,  
 L!āx'L!elēdzemgaxs laē penla, wā, lā'laē lē'lalāsōsēs ōmpē Wā-  
 g'idesē. Wā, lā'laē wūlasē'wa yīsēs ōmpē: "ēmadzēs xenlelag'i-  
 85 laōs la penla. Wā, yō'mēsōxda gōgūma'yāqōs yīxs laaqōs xenlela  
 ōgūqem la," 'nēx'laēq. Wā, k'ēs'lat!a wū'ēm hāyamē L!āx'L!e-  
 lēdzemga qaēs ōmpē Wāg'idesē. Laem'laē āem hēx'ida nēlax  
 hēmenala'maē kūlkūlk'a lōē Hāwasaxa gāgenōlē; "Wā, hē'mēsen  
 bewēgwasē qaxg'en k'ēāsōk' ōgū'la walela lāx Hāwasa," 'nēx'laē;  
 90 qa 'masēlawīs wāldemas ōmpasē Wāg'idesē qa wēx'fidēs qaxs dō-  
 qūla'maax nāqayāsēs āmā'yēnxēgasaxs ālak'lālaē lāxūlanux's Hā-  
 wasa, lāg'ilas āem 'nēk'eq: "Ālag'aema nēltsemx'fid lē'wē qa's  
 'nemāx'īs'maōs lōē lā'wadās Hāwasa," 'nēx'laē. Wā, laemxāē  
 k'lūtexsdē Hāwasa lōē L!āx'L!elēdzemga. Wā, hēmxaē g'āyolē  
 95 Hāwasa lāxa 'ne'mēmōtasa elgūnwā'yē. Wā, lā k'lūtexsdotasē  
 L!āx'L!elēdzemga g'āyolē ōmpasē, yix Wāg'idesa lāxa 'ne'mēmōtasa

s'endayo. Then L!āx'L!ēlēdzemga gave birth to a boy, and the 98 father of L!āx'L!ēlēdzemga, Wāg'ides, named | the son of Hawas and L!āx'L!ēlēdzemga LELBEX'sālag'ilis. || This was a real name, and 100 was not invented as | a name for the boy who was named LELBEX'sālag'ilis. It was not | long before L!āx'L!ēlēdzemga gave birth to another boy, | and Wāg'ides gave a name to his grandson. | He gave the name K'!āsō<sup>e</sup> as the name for the boy. || He gave him improperly 5 a true name; for it is wrong, because | L!āx'L!ēlēdzemga was not properly married when she became the wife of Hāwas. Now | the father of Hāwas, G'ēxk'enis, died, and at once | Hāwas took the place of his father. Then his name was G'ēxk'enis. | Now LELBEX'sālag'ilis grew up. Then || LELBEX'sālag'ilis saw a girl belonging to 10 the | numaym Hēmasxdō, the daughter of a common man whose name was Q'ōmlēdenol. | His daughter's name was also L!āx'L!ēlēdzemga. | Then LELBEX'sālag'ilis always went with her to Tsāxis; for the Kwāg'uf tribes had followed the || white men, when 15 they first built houses at Fort Rupert. Now | LELBEX'sālag'ilis was the lover of | L!āx'L!ēlēdzemga. Then L!āx'L!ēlēdzemga went at once into the house of her sweetheart | LELBEX'sālag'ilis, and soon L!āx'L!ēlēdzemga was with child, | that is called "to get pregnant outside," when a woman without a husband becomes pregnant. ||

Lāālx's'endayo. Wā, laem<sup>e</sup>laē māyul'idē L!āx'L!ēlēdzemgasa bā- 97 bagūmē. Wā, lā ōmpas L!āx'L!ēlēdzemga, yix Wāg'idesa lēx'ēdes LELBEX'sālag'ilis qa lēgemasa bābagūmē xūnōx<sup>u</sup>s Hāwasa lō<sup>e</sup> L!āx'L!ēlēdzemga. Wā, laem āla lēgema yixs k'!ēsaē āem sena'yaxa 100 lēgemasa bābagūmēxa la lēgades LELBEX'sālag'ilis. Wā, k'!ēst!a gālaxs laē ēt!ēd māyul'idē L!āx'L!ēlēdzemgasa bābagūmē. Wā, lā<sup>e</sup>laxaē hē<sup>e</sup>mē Wāg'idesē lēx'ēd qa lēgem<sup>s</sup>ēs ts!ōx<sup>u</sup>lema. Wā, la<sup>e</sup>mē lēx'ēdes K'!āse<sup>e</sup>wē qa lēgemasa bābagūmē. Wā, laemxāē wāx' ālak'!āla lēgema. Wā, lā lek<sup>w</sup>ālaxs k'!ēsaē qādzēlase<sup>e</sup>wē 5 L!āx'L!ēlēdzemgāsēs k'!ūt<sup>e</sup>xs<sup>d</sup>ōtē Hāwasa. Wā, la<sup>e</sup>mē lē<sup>e</sup>lē ōmpas Hāwasa, yix G'ēxk'enisē. Wā, hēx'ēidaem<sup>e</sup>lāwisē Hāwasa L!āyostōdxēs ōmpdē. Wā, la<sup>e</sup>mē lēgades G'ēxk'enisē. Wā, la<sup>e</sup>mē q!ūlyax<sup>e</sup>widē LELBEX'sālag'ilisē. Wā, laem<sup>e</sup>lāwisē dōqūlē LELBEX'sālag'ilisxa ts!edāqē xūnōx<sup>u</sup>sa g'āyolē lāxa 'ne- 10 'mēmotasa Hēmasxdō, yixa begwānemq!ālamē lēgades Q'ōmlēdenol. Wā, lā<sup>e</sup>laē L!āx'L!ēlēdzemgax'laem laxaē ts!edāqē xūnōx<sup>u</sup>s. Wā, laem<sup>e</sup>laē LELBEX'sālag'ilis hēmenālaem la qlēq!eyōt lē<sup>e</sup>wē lax Tsāxisē, qaxs g'āx<sup>e</sup>maē 'wī<sup>e</sup>la māsgemēxa Kwākūg'ulaxa māma<sup>e</sup>laxs g'ālaē g'āx g'ōxwalēs lāx Tsāxisē. Wā, laem<sup>e</sup>laē LELBEX- 15 salag'ilisē wā<sup>e</sup>lades L!āx'L!ēlēdzemga. Laem<sup>e</sup>lāwisē ā<sup>e</sup>mē L!āx'L!ēlēdzemga āem hēx'ēida la laēl lāx g'ōkwasēs wā<sup>e</sup>lēlē LELBEX'sālag'ilis qaxs hēx'ēida<sup>e</sup>maē bewēx<sup>e</sup>widē L!āx'L!ēlēdzemga. Wā, hēem lēgades bōxūlsxa wū<sup>e</sup>mē bewēx<sup>e</sup>widēxs k'!ēsaē hā<sup>e</sup>wūnema. Wā,

- 20 All the men and all the women made fun of her, because she got pregnant outside: therefore it occurred to L'āx'L'elēdzemga that | she would go into the house of her lover LELBEX'sālag'ilis, and | to live with him as his illegitimate wife. Now this was a new disgrace to the | numaym elgūnwē; for all kinds of disgrace happen to them.
- 25 Then || L'āx'L'elēdzemga gave birth to a boy; and immediately | the father-in-law of LELBEX'sālag'ilis, Q!ōmlēdenōl said that he | would give a name to his grandson, and he named his grandson Wāwūngenōl. | And it was not long before | L'āx'L'elēdzemga gave
- 30 birth to another boy, and he did not live long || before (the boy) died. Then L'āx'L'elēdzemga gave birth to another | boy, and his grandfather Q!ōmlēdenōl gave him the name | Hayalk'in. Then the name of the boy was Hayalk'in. | Hayalk'in was the youngest after his two elder brothers. | When Hayalk'in grew up, his elder
- 35 brother || Wāwūngenōl paddled, hunting at the lower end of LE<sup>l</sup>lād; and | there his canoe upset, and Wāwūngenōl died by the upsetting of his canoe. | Now Hayalk'in was the only son of | L'āx'L'elēdzemga and LELBEX'sālag'ilis. Now | he grew up to be a young man, and
- 40 he always went to the || house of Dōqwāyis; for L'āx'L'elēdzemga, the mother of | Hayalk'in, said that she was a near relative of the past chief Dōqwāyis; | and therefore Hayalk'in always went there.

- 20 lā aemlayowa bōxūlsasa 'nāxwa bēbegwānema ḷē<sup>l</sup>wa 'nāxwa ts'ēdaqa. Wā, hē<sup>l</sup>mis g'ig'āgēs L'āx'L'elēdzemga lāg'ilas hē ēg'asē aem la laēl lāx g'ōkwasēs wālelē LELBEX'sālag'ilisē qa<sup>l</sup>s āla-g'a<sup>l</sup>mē k'lūt!exsd ḷē<sup>l</sup>wē. Wā, la<sup>l</sup>emxaē alēg'ē q!ema<sup>l</sup>yasa 'nē<sup>l</sup>mē-motasa elgūnwa<sup>l</sup>yēxa 'nāxwa<sup>l</sup>mē q!ema<sup>l</sup>yēs gwayi<sup>l</sup>lālasē. Wā, lā
- 25 māyul'idē L'āx'L'elēdzemgāsa bābagūmē. Wā, hēx'idaem<sup>l</sup>lāwisē wūnāla negūmps LELBEX'sālag'ilisē, yix Q!ōmlēdenōlē 'nēx' qa<sup>l</sup>s hē<sup>l</sup>mē ḷēqēla qu ḷēgēmsēs ts'ōx<sup>l</sup>LEMA. Wā, lā ḷēx'ēdes Wāwūngenōlē qa ḷēgēmsēs ts'ōx<sup>l</sup>LEMA. Wā, k'lēst'la gālaxs laē ēt'lēd māyul'idē L'āx'L'elēdzemgāsa bābagūmē. Wā, k'lēst'la gaēl q!ū-
- 30 laxs laē ḷē<sup>l</sup>ēda bābagūmx'dē. Wā, lāxaē ēt'lēd māyul'idē L'āx'L'elēdzemgāsa bābagūmē. Wā, lā gagempasē Q!ōmlēdenōlē ḷēx'ēdes Hayalk'inē lāq. Wā, lā<sup>l</sup>mē ḷēgades Hayalk'inēxa bābagūmē. Wā, la<sup>l</sup>mē āmā'yenxa<sup>l</sup>yē Hayalk'ināsēs ma<sup>l</sup>lōkwē 'nō<sup>l</sup>nēla. Wā, g'il<sup>l</sup>mēsē q!wāq!ūlyax<sup>l</sup>widalē Hayalk'inaxs laē sēx<sup>l</sup>widē 'nōlās, yix
- 35 Wāwūngenōlē qa<sup>l</sup>s lā hanā!la lax gwalaās LE<sup>l</sup>lādē. Wā, hē<sup>l</sup>mis la qebats hāna!laats!ās xwāk!ūna. Wā, la<sup>l</sup>mē qabalisēm Wāwūngenōlē lāxēq. Wā, la<sup>l</sup>mē la 'nemōx<sup>l</sup>em la begwāhem xūnōx<sup>l</sup>s L'āx'L'elēdzemga ḷē<sup>l</sup> LELBEX'sālag'ilisē Hayalk'inē. Wā, la<sup>l</sup>mēsē q!ūlyax<sup>l</sup>wida, laem hē<sup>l</sup>fa begwānema. Wā, la<sup>l</sup>mē hēmenāla lā lax
- 40 g'ōkwas Dōqwāyis qaxs 'nēk'aē L'āx'L'elēdzemga, yix ābempas Hayalk'inaxs māg'ilāē ḷēḷēlāla lāxa g'igāmāyōlae Dōqwāyiswūla. Wā, hē<sup>l</sup>mis lāg'ilas hēmenāla<sup>l</sup>mē Hayalk'inē lā lāq. Wā, laem

Now, the | princess of Dōqwāyis was grown up, and Dōqwāyis was 43  
 the chief of the | numaym Dzendzenx'q'layo; and they never  
 thought || that Hayalk'in was the lover of 'māxūlayugwa. Then | 45  
 Chief Dōqwāyis became sick, and he had not been lying down more  
 than | four days when he died. Then Hayalk'in | never left his  
 sweetheart 'māxūlayugwa. Now, Dōqwāyis left his copper |  
 Lōbelila, a high-priced copper. And when || 'māxūlayugwa had been 50  
 an orphan for almost two months, | all the men and all the women of  
 Fort Rupert began to talk about them secretly. | Now it was known  
 Hayalk'in was going to marry 'māxūlayugwa; | but Hayalk'in was  
 of too low rank to marry the princess of Chief | Dōqwāyis. Then  
 they discovered that the princess 'māxūlayugwa herself | wished 55  
 it: therefore they thought that she was with child, and that there-  
 fore | she had made up her mind to marry Hayalk'in. When | the  
 chief, the father of Dōqwāyis died, | 'māxūlayugwa gave away  
 property at once to the Kwāg'ul; and then she took the name  
 Dōqwāyis. | This was her chief's name, and her princess name was  
 'māxūlayugwa. Now she had || always two names, and she was a 60  
 chief on the | right-hand side, and she owned a princess on her left-  
 hand side; for she was the only | daughter of Dōqwāyis and his  
 wife, whose name was 'nā'nemp'eng'ilayugwa, | the princess of the  
 chief of the numaym | Ts!ētsēlwālagāmē of the 'nempgēs. Then

ēxent!ēdē k'!ēdēlas Dōqwāyisē, yixs g'igāma'yaē Dōqwāyisasa 43  
 'ne'mēmotasa Dzendzenx'q'layo. Wā, la'mē hēwāxa gayōl k'ōt!ē-  
 tse'wē Hayalk'inē wāladēs 'māxūlayugwa. Wā, la'mēs ts!ex'q!ē- 45  
 x'ēidēda g'igāmāyōlāē Dōqwāyiswūla. Wā, k'!ēst!a hāyāqax  
 mōxxsa 'nālās qelgwila laē wik!ex'ida. Wā, la'mē Hayalk'inē  
 hēwāxa bāsēs wālalē 'māxūlayugwa. Wā, la'mē L!āqwaelālē  
 Dōqwāyisdāx Lōbelilaxa q!eyōxwē L!āqwa. Wā, laem elāq mā-  
 tsemg'ila la xamalē 'māxūlayugwa laasē wūnwūnōsa q!ēq!eyodōda 50  
 'nāxwa bēbegwānem lē'wa 'nāxwa ts!ēdāq lāxg'a Tsāxis. Wā,  
 la'mē q!ālē Hayalk'inaxs lē'māē geg'adōlts 'māxūlayugwa. Wā,  
 la'mē k'!ōdemē Hayalk'inē la geg'ades k'!ēdēlasa g'igāmēx'dē, yix  
 Dōqwāyisdē. Wā, lā q!āstasōxs hāsmaaxa k'!ēdēlē 'māxūlayugwa  
 nāqa'ya. Wā, hē'mēs lāg'ilas k'ōtasō laem bōxūlsa, yix lāg'ilas 55  
 xēnlēla ts!āsala qa's lā'wadēs Hayalk'inē. Wā, hē'maaxs laē  
 lē!ēda g'igāmēx'dē ōmpēs Dōqwāyisdē, lā hēx'idaem p!ēsē 'māxū-  
 layugwāxa Kwāg'ulē. Wā, lā'mē lēgades Dōqwāyis. Wā, la'mē  
 g'igēxlālaq. Wā, lā k'!ēdēlēxlālaq 'māxūlayugwa. Wā, la'mē  
 hēmenalaem ma!tsemē lēlēgēmas. Wā, la'mē g'igāma'yē yix 60  
 hēlk'!ōt!ana'yas. Wā, lā k'!ēdādesēs gemxot!ana'yē, yixs 'nemōx'  
 'māē xūnōx' Dōqwāyisdē lē'wēs genēmōlēxa lēgadās 'nā'nemp-  
 p!eng'ilayugwa, yix k'!ēdēlwūlasa g'igāmāyōlasa 'ne'mēmotasa  
 Ts!ētsēlwālagāma'yasa 'nempgēs. Wā, la'mē Hayalk'inē qādžēlax

65 Hayalk'in married || Dōqwāyis, and it was not long before 'māxūlayugwa gave birth | to a boy. Now, 'māxūlayugwa herself caused her name to be disgraced | and to become a bad name, because she had a common man for a husband. | for Hayalk'in had no chiefs among his ancestors. | Now 'māxūlayugwa was called a fool on  
70 account of what she had done; and so || all her children will be bad on their father's side, and | they will be in vain good on their mother's side. Now Dōqwāyis gave away | to Hayalk'in the copper Lōbelila left behind by the chief, her father. | Then she gave in marriage the name Wanuk<sup>u</sup> for the name of Hayalk'in. | Now Hayalk'in had  
75 obtained a chief's name, and || he was no longer called Hayalk'in, because he obtained by good luck the real name | Wanuk<sup>u</sup>. And now he had the name Wanuk<sup>u</sup>; for now he invited all the | tribes with the price of the copper Lōbelila. Now, | it was just as though Wanuk<sup>u</sup> had taken away the copper from the father of his wife, || for the deceased Dōqwāyis was going to sell his copper in order to  
80 invite || all the tribes: therefore all the men were sick at heart | on account of what Wanuk<sup>u</sup> and his | illegitimate wife 'māxūlayugwa had done, she whose name was now Dōqwāyis. |

There was one woman whose name was Q'wālaw'alayugwa, who was always | going to Victoria, for she was a prostitute. When she  
85 came home to || Fort Rupert, she brought many blankets, and she |

65 Dōqwāyisē. Wā, ālak'!ālat!a k'!ēs gālxas laē māyulē 'māxūlayugwāsa bābagūmē. Wā, laem q!ūlēx'sēmē 'māxūlayugwa q!āmāg'ila qa's lēgadēsa 'yāx'sēmē lēgēmē qaxs laē lā'wadasa bēgwānemq!ā-lemēxa k'!ēāsē g'igag'iwa'yē wīwōmpwūlas Hayalk'inē. Wā, la'mē lēqelase'wē 'māxūlayugwās nenōlō qaēs gwēx'idaasē. Wā, hē'mēsēxs lālē 'nāxwaeml lāl 'yāx'k!ōt!enālālē sāsemasēxēs ask'!ōtē. Wā, lā ēx'k!ōt!enālāl wāx'laxēs abāsk'!ōtē. Wā, la'mē sap!ēdē Dōqwāyisasa L'lāqwaēlawayāsēs g'igāmayōla ōmp, yix Lōbelila lāx Hayalk'inē. Wā, lā lēgemg'exlālax Wanuk<sup>u</sup> qa lēgēms Hayalk'inē. Wā, la'mē lālē Hayalk'inaxa g'igāmēdzēsē lēgēma. Wā, la'mē  
75 gwāl lēgades Hayalk'inē, qaxs le'maē lōgwalaxa ālak'!āla lēgēmē Wanukwa. Wā, laem lēgades Wanuk<sup>u</sup>, yixs laē lēlalaxa 'nāxwa lēlqwālala'ya yis k'ilōmax Lōbelilaxa L'lāqwa. Wā, la'mē 'nemāx'isē Wanukwē lō' lēnemānemaxa L'lāqwa lāx ōmpdāsēs genēmē qaxs wāx'ilaxsdē laxōdē Dōqwāyisdāxēs L'lāqwa qa's lēlēlayāxa  
80 'nāxwa lēlqwālala'ya. Wā, hē'mis lāg'ilas ālak'!āla ts!ex'ilē nēnāqayasa 'nāxwa bēbēgwānem qa gwēx'idaasas Wanukwē lē'wis k!ūt!exsdōtē 'māxūlayugwa, yixa la lēgades Dōqwāyisē.

Wā, lā 'nēmōkwa ts!ēdāqē lēgades Q'wālaw'alayugwaxa hēmenala la lāxa Ts'lāmasē qaxs L'lāsgasaē. Wā, g'āxē nā'nakwa lāx  
85 Tsāxisē. Wā, la'mē mālaxa q!ēnemē p!ēlxelasgēma. Wā, lā hē

carried them into the house of Wanuk<sup>u</sup>, but Q!wālx'alayugwa<sup>80</sup> was no | relative of Wanuk<sup>u</sup>, (but) she had no relatives living. | Therefore she went into the house of Wanuk<sup>u</sup>. | Then Malēd intended to sell his copper named Wāx<sup>u</sup>sē<sup>ε</sup>stāla, || and Q!wālx'alayugwa<sup>90</sup> bought it with seven hundred and sixty | blankets (which she paid | for the copper Wāx<sup>u</sup>sē<sup>ε</sup>stāla. Before | long Q!wālx'alayugwa became sick, and she also | died, and Wanuk<sup>u</sup> obtained by luck the copper Wāx<sup>u</sup>sē<sup>ε</sup>stāla. | Now Wanuk<sup>u</sup> sold Wāx<sup>u</sup>sē<sup>ε</sup>stāla, and it was bought || for five thousand one hundred and twenty blankets; | and <sup>95</sup> Wanuk<sup>u</sup> again invited all the tribes; and | he took the name of the father of Q!wālx'alayugwa, | whose name was Wāg'ides. Now they stopped calling Wanuk<sup>u</sup>, Wanuk<sup>u</sup>, | for he had the name Wāg'ides. Now || his child had the name Hāmadzālas, and now <sup>200</sup> Wāg'ides was called | chief because he had invited twice the tribes. Then the heart of Wāg'ides was proud because he was spoken to as a chief by | all the chiefs of all the tribes. And in the feast | his seat was among the real chiefs. ||

Now, you, Chief Dr. Boas, you must have been surprised when I <sup>5</sup> went to | Chicago with Johnny Wanuk<sup>u</sup> and his wife Dōqwāyis' | — that is <sup>ε</sup>māxūlayugwa — when I called <sup>ε</sup>māxūlayugwa a queen, | but Johnny Wanuk<sup>u</sup> was just like a slave of his wife <sup>ε</sup>māxūlayugwa.

māwīlē g'ōkwās Wanukwē, yixs k'lēsaē Q!wālx'alayugwa lēlē- <sup>86</sup> lāla lāx Wanukwē, yixs k'lēsaē la q'ūlas lēlēlālx'dās Q!wālx'alayugwa. Wā, hē<sup>ε</sup>mis lāg'ilas hē laēlē g'ōkwās Wanukwē. Wā, lā lāxoyuwa lāq̄waxa lēgades Wāx<sup>u</sup>sē<sup>ε</sup>stāla, yis Malēdē. Wā, lā k'ilx<sup>ε</sup>widē Q!wālx'alayugwāsa māma<sup>ε</sup>lgūnālp!enyag'alasa q'ēlax'- <sup>90</sup> sōkwē p!ēlxelasgēm laxa lāq̄wa lāx Wāx<sup>u</sup>sē<sup>ε</sup>stāla. Wā, k'lēst'la gālxas laē ts!EX'q!EX'idē Q!wālx'alayugwa. Wā, laēmxaē wīk'!E-x'īda. Wā, laēmxaē Wanukwē lōgwalax Wāx<sup>u</sup>sē<sup>ε</sup>stalaxa lāq̄wa. Wā, la<sup>ε</sup>mē Wanukwē lāxōDEX Wāx<sup>u</sup>sē<sup>ε</sup>stāla. Wā, la<sup>ε</sup>mē k'ilxwa sē<sup>ε</sup>wa yisa q'lāq!al!ep!enyag'anālasa ma<sup>ε</sup>tsōkwē p!ēlxelasgēma. <sup>95</sup> Wā, laēmxaē Wanukwē lēlēlaxa <sup>ε</sup>nāxwa lēlq̄wālala<sup>ε</sup>ya. Wā, la<sup>ε</sup>mē Wanukwē āx<sup>ε</sup>ēDEX lēgēmas ōmpwūlas Q!wālx'alayugwax'dē, yixa lēgades Wāg'ides. Wā, la<sup>ε</sup>mē gwāl lēgadē Wanukwas Wanukwē. Wā, la<sup>ε</sup>mē lēgades Wāg'idesē. Wā, la<sup>ε</sup>mē lēgadē bābagūmē xū- <sup>200</sup> nōx<sup>u</sup>s yis Hāmadzālas. Wā, la<sup>ε</sup>mē lēqalase<sup>ε</sup>wē Wāg'idesas g'īgē- ma<sup>ε</sup>yē qaxs laē mālp!ēna lēlālaxa <sup>ε</sup>nāxwa lēlq̄wālala<sup>ε</sup>ya. Wā, la<sup>ε</sup>mē lēmqa nāqā<sup>ε</sup>yas Wāg'idesē qaxs laē g'āgēgēlaqwalasōsa <sup>ε</sup>nāxwa g'īg'ēgāmēsa <sup>ε</sup>nāxwa lēlq̄wālala<sup>ε</sup>ya. Wā, la<sup>ε</sup>mē k'wāgēlilxa āla<sup>ε</sup>mē g'īg'ēgāmēxs k'wēlaē.

Wā, yūL, g'īgāmē<sup>ε</sup> Dr. Boas, yixs q!ayaxag'anēmaaqōs lāx <sup>5</sup> Chiagoxg'EN lā lō<sup>ε</sup> Johnny Wanuk<sup>u</sup> lē<sup>ε</sup>wis gēNEMē Dōqwāyis, yix <sup>ε</sup>māxūlayugwaxg'in lāk' lēqalax Queen lāx <sup>ε</sup>māxūlayugwa. Wā, ā<sup>ε</sup>mēsē <sup>ε</sup>nEMāx'īsē Johnny Wanukwē lō<sup>ε</sup> q'lāk'ōsēs gēNEMē <sup>ε</sup>māxūla-

<sup>1</sup>They were among the Kwakiutl who visited the World's Fair in 1893.

- And this is what I now talk about, the ancestors of the married couple || Wanuk<sup>u</sup> whose name was Wāg'ides, which name he obtained from || Q!wāla<sup>x</sup>alayugwa, and his illegitimate wife 'māxūlayugwa. | I only wish you to know that Wāg'ides probably thought that you considered him a real | chief. This is called by the Indians "a-newly-made-chief," | like Wāg'ides in the numaym elgūnwē<sup>s</sup>. ||
- 15 When we came back to Fort Rupert Wāg'ides went into his house, | and he said at once that he would buy oil with | the money that he had obtained, paid by you, Dr. F. Boas. Then he gave a grease | feast to all the tribes, and now his wife 'māxūlayugwa | gave him the marriage name Kwākūx'ālas for the feast name of her || husband Wāg'ides. Now, 'māxūlag'ilis, | the chief next to L!āqwalal, chief of the | numaym Lāāla<sup>x</sup>'s'endayo, became sick. Now, he had the copper Lōbelila. | Wāg'ides always took care of him; and when he became very | sick, Wāg'ides took the chief 'māxūlag'ilis || into his house. At once 'māxūlag'ilis said to | Wāg'ides, "You make me glad, because you take pity on me, because you | come and do good to me. If I should die quickly, | only take this my copper Lōbelila, and sell it, and | invite again all the tribes." Thus he said to him in the morning. || And when night came 'māxūlag'ilis died. | Wāg'ides also obtained by good luck the copper Lōbelila. Now, | Wāg'ides

- yugwa. Wā, g'a<sup>s</sup>mēsē la gwāgwēx's'ālasē g'alemg'alisasa hayasek'ālē Wanukwē, yīxa la lēgades Wāg'idesxēs hēlanēmē lēgēm lāx Q!wāla<sup>x</sup>alayugwōlē, lē<sup>s</sup>wis k'ūtēxs'dōte 'māxūlayugwa. Wā, ā<sup>s</sup>mēn 'nēx' q'a<sup>s</sup> q!ālaōsax Wāg'idesē yīxs 'nēg'anemaak'osaq ālaēm g'igāma<sup>s</sup>ya. Wā, hēm g'wē<sup>s</sup>yōsa bāk'lumē ala<sup>s</sup>lēk' g'igāma<sup>s</sup>ya yīx Wāg'idesē lāxēs 'nē<sup>s</sup>mēmota elgūnwā<sup>s</sup>yē.
- 15 Wā, g'āxenu<sup>s</sup>q' nā<sup>s</sup>nak' lāx Tsāxisak'. Wā, lā laēl lāxēs g'ōkwē Wāg'idesē. Wā lāxaē hēx'idaēm 'nēx' q'a<sup>s</sup> k'ilxwēxa L!ē<sup>s</sup>na yīsēs gwānēmē dāla<sup>s</sup>xēs hālāgēmōs Dr. F. Boasaq. Wā, la<sup>s</sup>mē L!ē<sup>s</sup>nag'ila k!wē<sup>s</sup>lasxa 'nā<sup>s</sup>xwa lēlqwāla<sup>s</sup>yē. Wā, la<sup>s</sup>mē genemasē 'māxūlayugwa lēgēm<sup>s</sup>elxlāla<sup>s</sup> Kwākūx'ālas q'a k!wēladzēxlāyōsēs
- 20 lā<sup>s</sup>wūnēmē Wāg'idesē. Wā, la<sup>s</sup>mēsē ts!ēx'q!ēx'idē 'māxūlag'ilisxa g'igāma<sup>s</sup>yē mā<sup>s</sup>k'ilāxa g'igāma<sup>s</sup>yē L!āqwalalēxa g'igāma<sup>s</sup>yasa 'nē<sup>s</sup>mēmotasa Lāāla<sup>s</sup>'s'endayo. Wā, laēm l!āgwades Lōbelila. Wā, la<sup>s</sup>mē Wāg'idesē hēmēnala la āaxēlaq. Wā, g'il<sup>s</sup>mēsē la āla<sup>s</sup>x'id ts!ēx'q!āxs laē Wāg'idesē āx'ēdxā g'igāma<sup>s</sup>yē 'māxūlag'ilisē q'a<sup>s</sup> lās
- 25 lāxēs g'ōkwē. Wā, ā<sup>s</sup>mīsē hēx'ida<sup>s</sup>mē 'māxūlag'ilisē 'nēk'ax Wāg'idesē: "Laems ēk'amasg'en nāqēk' q'aēs laēnayōs wā<sup>s</sup>en q'a<sup>s</sup> g'āxaōs aēk'ila g'āxēn. Wā, hē<sup>s</sup>maak'enlō yīx'elāla<sup>s</sup>wik!ēx'ēdelax las āēm āx'ēdxōx Lōbelilaxēn L!āqwa<sup>s</sup> q'a<sup>s</sup> lāxōdaōsasōx q'a<sup>s</sup> ēt!ēdaōs lēlēla<sup>s</sup>xwa 'nā<sup>s</sup>xwāx lēlqwāla<sup>s</sup>ya," 'nēx'ēlaēqxa g'aīla.
- 30 Wā, g'il<sup>s</sup>mēsē gānul'idēxs laē wik!ēx'ēdē 'māxūlag'ilisdē. Wā, laēmxaē lōgwālē Wāg'idesaxa L!āqwa lāx Lōbelila. Wā, laēmxaē



sold that also. Then he invited all the tribes. | Now Wāg'ides was 33  
really proud, | and said that he was not afraid of any one, even not of  
the true chiefs of || all the tribes. |

Then Wāg'ides sat among all the chiefs of the tribes, | when they 35  
were all invited by the Lāwēts!ēs. This is called | the chief's feast.  
Wāg'ides boasted, saying that he was not | afraid of any one; and  
therefore the chief of the Mamalēqāla, || whose name was 'wālas 40  
Kwāx'īlanōkūmē<sup>ε</sup>, became angry. Then the | chief, 'wālas Kwāx'ī-  
lanōkūmē<sup>ε</sup>, became angry. Then the | chief, 'wālas Kwāx'īlan-  
ōkūmē<sup>ε</sup>, said that he would put him back into the place of || the  
slaves his forefathers. Thus he said. Then he took | the expensive  
copper named Q!ēmts!axsdē and | broke it, and he asked one man  
to throw || the copper into the sea outside the village Qālogwis; and 45  
after | he had finished, T!ēqwap arose and sent a man | to get his  
copper Ts!āgēs; and when that man came | carrying Ts!āgēs, he  
gave it to T!ēqwap. Then he spoke, | and said to his uncle, 'wālas  
Kwāx'īlanōkūmē<sup>ε</sup>, "Now, || chief, you told us to do this to him who 50  
claims that he is not afraid of any one, | this new man Wāg'ides— that  
little slave who comes from his slave ancestors: | Now I'll try him who  
claims to be a | true chief." Thus he said, and broke the copper  
Ts!āgēs. He | said, "Chief Wāg'ides, now you will be a bullhead

Wāg'idesē lāxōdeq. Wā, laēmxaē lēlalas lāxa 'nāxwa lēlqwāla- 32  
la'ya. Wā, la'mē ālax'dela lemqē nāqa'yas Wāg'idesē. Laem  
'nēk'exs k'leāsaē la k'ilems lāxa wāx'mē ālak'lāla la g'igāmāsa  
'nāxwa lēlqwālaLa'ya. 35

Wā, la'mēsē Wāg'idesē k!wāgēlilxa 'nāxwa g'ig'egāmēsa lēlqwā-  
lala'ya'yē, yixs laē 'w'ēla lēla'elax'sa Lāwēts!ēsē. Wā, hēm lēgades  
g'igēlkwa k!wēlē. Wā, lā Wāg'idesē q!ayōdālag'ilil 'nēk'exs k'!ē-  
saē k'ilema. Wā, hē'mis lāg'ilas 'yāk'ililē g'igāmā'yasa Mamalēle-  
qālaxa lēgades 'wālas Kwax'īlanōkūmē. Wā, la'mē 'nēk'ēda g'i- 40  
gāmā'yē 'wālas Kwax'īlanōkūmē qa's aēdaaqēs, "lāx gwēx'sdemasēs  
q!āq!akwag'iwa'yaōs yixēs g'ālemg'alisaōs," 'nēx'elāexs laē dāx'ēid-  
xa q!ayōxwē L!āqwaqa lēgades Q!ēmts!axsdē. Wā, la'mē k'ō-  
qwaq. Wā, lā āxk'lālaxa 'nēmōkwē begwānem qa lēs ts!exsten-  
daxa L!āqwa lāxa L!āsakwasa g'ōkūla lāx Qālogwisē. Wā, g'il'mēsē 45  
gwāla laē lāx'ūlilē T!ēqwapē qa's 'yālaqēsa 'nēmōkwē begwānem  
qa lās āx'ēdex L!āqwās yix Ts!āgēsē. Wā, g'il'mēsē g'āxēda begwā-  
nem dālx Ts!āgēsē lā ts!ās lāx T!ēqwapē. Wā, lā yāq'ēg'a'la.  
Wā, lā 'nēk'a lāxēs q!ūlēyē 'wālas Kwax'īlanōkūmē: "Laq'amaaqōs  
'nēk'a, g'igāmē<sup>ε</sup>, qens hē gwēx'ēdexg'a 'nēk'ēq k'!ēās k'ilem laxg'a- 50  
da ālak' begwānema, yixwa q!āq!agūmēx g'āg'elēla lāxēs wīwōmp-  
wūlasōx Wāg'idesēx. Wā, la'mēsēn gūnx'ēdōlxwa 'nēk'ēx laem  
ālaem g'igāmā'ya," 'nēk'exs laē k'ōx'widex Ts!āgēsē. Wā, lā  
'nēk'a: "Wā, g'igāmāyai', Wāg'idesai'. laems lāl k'ōmasōx Qālo-

55 of Qālogwis." ¶ Thus he said, and gave the rib of the copper to a | man, and told him to throw it into the sea outside | of the village. Thus he said to him. Then K'lwāmaxalas, | chief of the Hāxwāmis, arose, and he sent a man | to get the copper named Kwēxanēm. 60 Now he broke ¶ it on account of Wāg'ides, and he gave him the rib. This was | given to Wāg'ides. Then Wāg'ides became a slave again | after this. He could not get three large | coppers to break to meet the other three; and he thought it best | not to go with his tribe 65 when they were invited by the tribes, ¶ because he was really ashamed. Now 'māxūlayugwa never became a true chieftainness. |

The copper Lōbelila that was broken on account of Wāg'ides, is worth | twelve thousand blankets; and | the copper Ts'lāges, broken by T!ēqwap on account of Wāg'ides, | is worth nine thousand 70 blankets; and ¶ the great copper Kwēxanēm, broken by K'lwāmaxalas on account of Wāg'ides, | is worth eighteen thousand blankets. | Now, Wāg'ides could not get thirty-nine thousand | blankets to buy three coppers | to meet those broken; and all the Kwāg'ut 75 were ashamed ¶ on account of what they had done. That is the end of this. |

I forgot this: that the eldest of the children of | Wāg'ides and his wife 'māxūlayugwa died. She took the one next to (the eldest), | and Dōqwāyis put him into the numaym Dzēndzenx'q!ayo, | and

55 gwisēx," 'nēk'exs laē ts'lāsa galasa'yasēs L'lāqwa'x'dē lāxa 'nemōkwē begwānema. Wā, lā 'nēk'eq: "¶lāg'a ts!exstentsōq" lāxa L'lāsa-kwakwasa g'ōx'demsēx," 'nēk'eq. Wā, la'mē lax'ūlilē K'lwāmaxalaxa g'igāma'yasa Hāxwāmisē. Wā, lā 'yālaqasa begwānēm qa lās āx'ēdex L'lāqwāsēxa Lēgades Kwēxanēmē. Wā, la'emxāē k'ōx'wī- 60 deq qa Wāg'idesē. Wā lā yax'witsa galasa'yē lāq. Wā, la'mē ts!ewē lāx Wāg'idesē. Wā, la'mē ēt!ēd la q!alq!ax'ūsē'sta Wāg'idēsē lāxēq. Wā, la'em k'leās gwe'yōlatsēx yūdūx'sema āwā L'lā-lāqwa qa's k'ak'ogwalayāxa yūdūx'semē. Wā, hēxent!n ēg'atsēxs k'lēsāē la lālasgēmēxēs g'ōkūlōtaxs Lēlalase'waasa lēlqwalalā'yē 65 qaxs ālaē mā'x'ts!a. Wā, la'mē hewāxa mōdzēl'ēidē 'māxūlayugwa.

Hē'māē Lōbelilaxa L'lāqwa la k'ōqwasō' qa Wāg'ides yixs mā'lg'eyop!ēnaē lōxsemx'ēid p!elxelasgēmē lāoxwas. Wā, hē'misē Ts'lāgēsxa L'lāqwa k'ōqwasōs T!ēqwap qa Wāg'ides yixs 'nā'namap!ēnaē lōxsemx'ēid p!elxelasgēmē lāoxwas. Wā, hē'misē Kwēxanēmxa 70 'wālas L'lāqwa k'ōqwasōs K'lwāmaxalas qa Wāg'ides, yixs mā'lg'ūnāleg'eyop!ēnaē lōxsemx'ēid p!elxelasgēmē lāoxwas. Wā, la'mē k'leās gwe'yōlasē Wāg'idesax mamōsgēm'gustālāsa 'nā'namap!ēna lōxsemx'ēid p!elxelasgēmē qa's k'ilōmx yūdūx'sema L'lāLlāqwa qa's k'ak'ogwalayā. Wā, lā 'nāxwāem max'ts!ēda Kwāg'ulas gwēx'ēi- 75 daasaq. Wā, la'em lāba lāxēq.

Hēxolēn L!elēwēsē'wa yixs laē lē'lē 'nōlast!ēgema'yas sāsēmas Wāg'idesē lē'wis gēnemē 'māxūlayugwa. Wā, lā āx'ēdxa mā'flāq qa lās lāx'ustōdex Dōqwāyisē lāxa 'ne'mēmōtasa Dzēndzenx'-

his name was Dōqwāyis. And ʼmāxūlayugwa || put his younger 80  
brother in the numaym Ts!ēts!ēlwālagāmēʼ | of the Nimkish, as  
chief Q!ūmx'alag'ilis; for he was the father of | ʼnāʼnemp!Eng'i-  
layugwa, the mother of ʼmāxūlayugwa. Now | the name of the son  
of Wāg'ides was Q!ūmx'alag'ilis among the Nimkish. | Now ʼmāxū-  
layugwa herself thought little of her husband. |

STORY OF THE LĒLEGĒDĒ, Q!ŌMK'!UT!ES, KŴĀG'UL

This is the tale of the reason why the double-headed serpent is on 1  
the | outer front of the house of Lālep!alās at Q!ēg'ēs, for that is  
where the | ancestors of the numaym LĒLEGĒD live, who have as  
their chief Lālep!alās. | The young men were talking about a salmon  
of bright color || which they were trying to spear in the river of 5  
Q!ēg'ēs, for their house was on the bank of the river. | They could not  
hit it when they were trying to spear it, for there were many | steel-  
head salmon there, and one of them had a very bright color. Then |  
Chief Lālep!alās said that he would try to spear it, for he was a |  
good spearsman, because he was a seal-hunter. They || went and 10  
followed him to the river. Many young men followed | their chief  
Lālep!alās. When they got to what was | referred to by the young

q!ayowē. Wā, laʼmē lēgades Dōqwāyisē. Wā, lāxāe ʼmāxūlayu-  
gwa āxʼēdex ts!āʼyās qaʼs lās lāx ʼneʼmēmotasa Ts!ēts!ēlwālagāma- 80  
ʼyasa ʼnemgesēxa gʼigāmayōlāe Q!ūmx'alag'ilis yixs hēʼmaē ōmps  
ʼnāʼnemp!Eng'ilayugwa yix ābempas ʼmāxūlayugwa. Wā, hēʼmis  
la lēgēms xūnōkwās Wāg'idesē Q!ūmx'alag'ilisē lāxa ʼnemgēsē.  
Wā, lem q!līlēxʼsʼmē ʼmāxūlayugwa k!ōtaxēs lāʼwūnemē.<sup>1</sup>

STORY OF THE LĒLEGĒDĒ, Q!ŌMK'!UT!ES, KŴĀG'UL

Wā, gʼaʼmēs nūyamsa gʼāxēlas āxēwaʼya siseyūlē lāx tsāqema- 1  
ʼyas L!āsanāʼyasa gʼōkwās Lālep!alās lax Q!ēg'ēs. yixs hāa!l gʼōkūlē  
gʼālāsa ʼneʼmēmotasa lēLEGĒDĒxa gʼigadās Lālep!alāsē. Wā, laEM-  
lāwisēda hāʼyālʼa gwāgwēxʼsʼala lāxēs wāxʼa sekʼasōē ēxʼstok!ūn  
k!ōtela lāxa ʼwās Q!ēg'ēsē qaxs hēʼmaē gʼōkwāgēsēwa ʼwa. yixs 5  
k!ēsāē q!āpaqēxs wāxʼaē sekʼaq. yixs q!ēnemaēda k!ōtelaxa  
gʼEXWA. Wā, lāʼlāē lōma ēxʼstok!ūna ʼnemē. Wā, laEMlāwisa  
gʼigāmaʼyē Lālep!alāsē ʼnēkʼ qaʼs lē gūnxʼēd sexʼēdeq qaxsʼālak!a-  
lāē sekʼlēnoxwa qaxs ālēʼwinoxwaaxa mēgwatē. Wā, lāxʼdaʼxʼu!āē  
qāsʼida ʼnāgamālaxa ʼwa. Wā, laEMlāē lāgʼaʼyōda q!ēnemē hāʼyū- 10  
fāxēs gʼigāmaʼyē Lālep!alāsē. Wā, gʼilʼEMlāwise lāgʼaa lāx gwe-  
ʼyāsa hāʼyālʼa māgʼiltālatsa ēxʼstok!ūna k!ōtela lāē āxk!ālaseʼwē

<sup>1</sup> Continued on p. 778, line 1.

13 men as the bright salmon swimming about, | Lālep!alas was asked to stand downstream from the place where the bright | salmon |  
 15 swimming about. He had not been standing there long when || Lālep!alas saw a very bright salmon. Immediately he | threw his spear and hit it. He took it and went home | to his house. Before he got to his house he felt | like giddy, and he just hid the salmon |  
 20 and went to his house, and before long he was very sick. || When he arrived in front of his house, he just | sat down; and there it was seen by his wife, 'nā<sup>ē</sup>nemp!eng'ilayugwa, | that her husband was very sick. Therefore | she built a small hut over him. And when they finished the house for the sick man, the ancestors | of the numaym  
 25 LĕLEGĕd went to see their chief Lālep!alas. || Their chief was hardly alive. Then Lālep!alas heard | a canoe coming to the beach in front of the sick man's hut, and he heard | a man say, "Go to him and let our | friend come." Thus said what was heard by the sick Lālep!alas. Then the one who was sent said, | "I can not go to  
 30 our friend for || many are watching him." Thus he said. Then the man who had | spoken just said, "Just come aboard the canoe. Let me | go and pull him out." Thus he said. Then the man stepped out of the canoe, and | went into the sick man's hut where Lālep!alas was lying down. Then he took the | soul of Lālep!alas,

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13 Lālep!alas qa<sup>s</sup> hā ɬa<sup>w</sup>isa gwābalisasa māg'italasasa ēx<sup>s</sup>tōk!ūnē k'ōtēla. Wā, wīlaxdzē<sup>l</sup>āē gāla lāxēs ɬa<sup>w</sup>idasē lāael dōx<sup>w</sup>alelē  
 15 Lālep!alasaxa āla la ēx<sup>s</sup>tōk!ūn k'ōtēla. Wā, hēx<sup>ē</sup>idaem<sup>l</sup>āwisē sex<sup>ē</sup>ideq. Wā, la<sup>m</sup>ē q!āpaq. Wā, lā<sup>l</sup>āē āx<sup>ē</sup>ēdeq qa<sup>s</sup> lē nā<sup>ē</sup>nak<sup>u</sup> lāxēs g'ōkwa. Wā, k'lē<sup>s</sup>EM<sup>l</sup>āwisē lāg'aa lāxēs g'ōkwaxs lāael hē g<sup>w</sup>ēx<sup>s</sup> k'ēdēlxā<sup>n</sup>akūlē. Wā, āEM<sup>l</sup>āwisē la q!ēla<sup>l</sup>esaxa k'ōtēla qa<sup>s</sup> lā hayāemk'!a lāxēs g'ōkwaxs k'lē<sup>s</sup>maē ālax<sup>ē</sup>id ts!EX<sup>q</sup>!EX<sup>ē</sup>ida.  
 20 Wā, g'il<sup>ē</sup>EM<sup>l</sup>āwisē lāg'aa lāx L'āsanā<sup>ē</sup>yasēs g'ōkwē lāael āEM k!wū-gaelsa. Wā, laEM<sup>l</sup>āē dōgūltsēs GENEMē 'nā<sup>ē</sup>nemp!eng'ilayugwa, yixs ālaē ts!EX<sup>q</sup>!ēs lā<sup>w</sup>ūnemē. Wā, lāg'ilas āEM hēx<sup>ē</sup>idaEM hōgEMelsaq. Wā, g'il<sup>ē</sup>EM<sup>l</sup>āwisē gwālā hōsē lāa<sup>l</sup>asa g'ālāsa 'nē-<sup>ē</sup>mēmotasa LĕLEGĕdē la āwelpaxēs g'igāma<sup>y</sup>ē Lālep!alasē. Wā,  
 25 laEM<sup>l</sup>āē halsēlaEM la sāk!EGĕlsēda g'igāma<sup>y</sup>ē. Wā, lā<sup>l</sup>āē wūle-laxa g'āxalis xwāk!ūna lāxa L!EMa<sup>s</sup>isās hōdzasas. Wā, laē wūle-laxa bēgwānema 'nēk'a: "Hāg'a lāqō qa g'āxlag'isēs 'nēmō-kwax," 'nēx<sup>ē</sup>lāē wūlēlas Lālep!alasēxa ts!EX<sup>q</sup>!a. Wā, lā<sup>l</sup>āē 'nēk'a wāx<sup>ē</sup> 'yālagēma: "'ya, k'leādzen gwayōlasg'ENS 'nēmōkūk' qaxs  
 30 q!ēnemēg'a q!ēsēmsgaqek," 'nēx<sup>ē</sup>lāē. Wā, āEM<sup>l</sup>āwisa g'ilx<sup>d</sup>ē yāq!ent!āla bēgwānem 'nēk'a: " Wā, gēlag'a, āEM g'āx<sup>ē</sup>alexs qen lā nēxawelsaqō," 'nēx<sup>ē</sup>lāē. Wā, g'āx<sup>ē</sup>lāē lāltāwēda bēgānemē qa<sup>s</sup> lā laēl lāxa hōsē qelk!wadzasas Lālep!alasē. Wā, la<sup>m</sup>ē āxōdex bēxū-na<sup>ē</sup>yas Lālep!alasē qa<sup>s</sup> lā lāxas lāxēs yū<sup>ē</sup>yats!ē xwāk!ūna. Wā,

and went aboard his canoe. ¶ Lālep!alas knew that he had gone 35  
 aboard the canoe. | He heard those say in the hut where he had  
 lain, when he was taken | by the man, "Oh! He is dead!" Thus  
 they said, and | all the women began to wail. They had not been  
 paddling long when they arrived at | many houses. There were  
 really many people. Then ¶ they all went ashore out of the canoe, 40  
 and went into the great | house. Then Lālep!alas was asked to sit  
 down | near the door of the large house on the right-hand side.  
 Then Lālep!alas looked at the great raven which was sitting in the  
 middle of the doorway. Its legs were spread apart, and the doorway  
 was between the ¶ legs, and a double-headed serpent was on top of 45  
 the front outside | of the house, and a wolf was standing on the head  
 of the man in the middle of the | double-headed serpent. Then he  
 remembered this. Lālep!alas just sat down. ¶ Then a handsome  
 man spoke | and said, "Stand up, spirits, and let us be happy and  
 dance on account of the game of our friend Dādoxkwēnē." He 50  
 meant the salmon speared by Lālep!alas, for the bright salmon was a  
 double-headed serpent. | Then the spirits arose, and immediately  
 a man came to where Lālep!alas was sitting | and said, "O friend  
 Lālep!alas! run away, else you might ¶ stay away. Just look at 55  
 this house and imitate it." | Thus he said. Then Lālep!alas was glad

laem!laē q!ālela!mē Lālep!alas yixs laē lāxs lāxa xwāk!ūna. Wā, 35  
 lā!laē wūlālaxa 'nek'a lāx hōsē qelk!wādzats yixs g'ālaē āx'ētse'wu  
 yisa begwānemē: "Ā, le'mōx wēk!lex'ida." 'nēx'elaēxs laē q!wāq!ūsā-  
 wēda 'nāxwa ts!ēdaqa. Wā, k!ēs!lat!a gāla sēxwaxs laē lāg'aa lāxa  
 q!ēnemē g'ōkūlaxa lōma q!ēnem lēlqwālala'ya. Wā, laem!lāwisē  
 'wīla hōx'wūltā lāxēs yā'yats!ē xwāk!ūna qā's lā hōgwīl lāxa 'wālasē 40  
 g'ōkwa. Wā, la'mē āxsewē Lālep!alasē qā's hē'mō k!wāg'alilē  
 max'stālilasa t!ex'ilāsa 'wālasē g'ōkwa lāx hēlk!ōtstālilās. Wā,  
 laem!laē Lālep!alas dōqūlaxa 'wālasē gwa'wina k!waēl lāx nexstā-  
 'yasa t!ex'ilē. Wā, lā!laē gaxala hē'mē la t!ex'ilē awāgawa'yas  
 g'ōg'ūgwa'yās. Wā, hē'misa siseyūlē gēg'iwēsa tsūgemas l!āsānā- 45  
 'yasa g'ōkwē. Wā, lā g'ilālēda ālanemē lāx x'ōmsas bāk'awa'yasa  
 siseyūlē. Wā, laem!laē g'īg'aēqelaq. Wā, hēem!lāwis ālēs k!wā-  
 g'alilē Lālep!alas lā!lasē yāq!eg'a!lēda ēx'sokwē begwānem. Wā,  
 lā!laē 'nēka: "Wāg'il la q!wāg'ililēx hāeyalilagas qens ēk!ēq'alē  
 yīxwa qaōx yānemaxsens 'nemōkwaē Dādoxkwēna'ya," hēem gwe- 50  
 'yāsēda k!ōtēla seg'ekwas Lālep!alas yixs siseyūlaēxa ēx'stōk!ūnē  
 k!ōtēla. Wā, lā!laē q!wāg'ililēda hāeyalilagasē. Wā, hēx'idaem-  
 'lāwisā 'nemōkwē begwānem g'āx lāx k!waēlasas Lālep!alas. Wā,  
 lā!laē 'nēk'a: "ya, qāst, Lālep!alas. Hāg'a k!ēxwax ālas g'āxlax  
 xek!a lāq". Ā'ma dōqwalaxōxda g'ōkwēx qā's nānaxts!ewēlō- 55  
 saqu," 'nēx'laē. Wā, āla!lat!a Lālep!alasē mōlas wāldemas qaxs

57 on account of what he had said, | for the one who had told Lālep!alās to run away said also that this was | the gathering-place of the souls of the dead; and when | the spirits began to sing, Lālep!alās ran out  
60 of the door of the | house, and ran along the beach. He went a | long distance, and arrived at a place where eagle-down was thick. He had not | gone far when his breath gave out. Then he died again. | Then he heard the words of another tribe | where he was  
65 staying. He was taken and buried on a tree. || There was no coffin. This was the village of Winālag'īlis. | Before evening a man came and | sat down at the place where he was. Then the man spoke, | and said, "O, friend Lālep!alās! how is your mind? Don't you |  
70 wish to go home to your country?" Thus he said. Then || Lālep!alās replied and said, "Indeed, but I wish in vain, | for I do not know in what direction my house is." Thus said Lālep!alās to the | man. Then the man spoke again, | and said, "I am Bluejay. Arise and | sit on my back that I may take you to your house."  
75 Thus said Bluejay to him. || Lālep!alās went at once and sat on his back; and | Bluejay flew inland over a great mountain. | And when they had passed over the mountain, they arrived. It was nearly | dark in the evening. And Lālep!alās saw that his | hut was still

57 laē nē'ida la āxk'!ālx Lālep!alāsē qa k'lēxwēs, yīxs hē'maē la q!aplē'nakūlats bēx'ūna'yasa la lē'ēla. Wā, g'il'ēm'lāwisē denx-  
60 'idēda hāyāhilagāsē lān'lasē Lālep!alāsē dzēx'wels lāxa t!ēx'īlāsa g'ōkwē qa's dzēlx'wāēsēlē lāxa L'ēma'isē. Wā, laēm'lāwisē qwēs-  
g'ilaxs laē lāg'aa laxa wākwē qēm'xwasa kwēk'. Wā, k'lē'slat!a qwēsg'ilaxs laē wibaliseema. Wā, laēmxaē wēk'ēx'ēda. Wā, la  
lāla 'nāxwāem wūlēlax wāldemasa ōgū'la'mē la lēlqwāla'ayēs la āxāsa. Wā, laēm'laē āx'ētse'wa qa's lā wūnemtasō' lāxa lāsē.  
65 Wā, laem k'leās deg'ats'ēs. Wā, hēēm'el g'ōx'demtsa Winālag'īlisē la āxāts. Wā, k'lē'slat!a laem dzāqwaxs g'āxaasa begwānemē k'wāg'aa'lēla lāx āxāsas. Wā, lā'laēda begwānemē yāq!ēg'a'la. Wā, lā'laē 'nēk'a: "yā, qāst, Lālep!alās. Wā'lē's nāq'yaqōs k'lē'sas 'nēk' qa's laōs nā'nak' lāxēs āwīnagwisaōs," 'nēx'laē. Wā, lā'laē  
70 Lālep!alāsē nā'naxmēq. Wā, lā'laē 'nēk'a: "Qā'len wax'a ā'em-x'st'len k'lē's q!ālēlax gwāqenwa'yaaasasē," 'nēx'laē Lālep!alāsē lāxa begwānemē. Wā, lā'laē ēdzaqwa yāq!ēg'a'lōda begwānemē. Wā, lā'laē 'nēk'a: "Nōgwaem kūskūsa. Wāg'a lāxēlax qa's g'āxaōs k'wāg'ē g'āxen qen lā taōdōs lāxēs g'ōkwaōs," 'nēx'laē kūskūsaq.  
75 Wā, lā'laē Lālep!alāsē hēx'idaem la k'wāg'ēndeq. Wā, lā'laē kūskūs aalaaqaxs laē p!ēl'ida qa's lē p!ēltsēq!axa 'wālasē neg'ā. Wā, g'il'ēm'lāwisē hayaqaxa neg'ā laē lāg'aa. Wā, lā'laē ēlāq p!ēdex'ēdaxa dzāqwa lān'lasē Lālep!alās dōqūlaqēxs hēx'sū'maē lās hosē. Wā, lā'laē luēl lūq. Wā, lā'laē dōx'walelaxēs ōk'wīnā'yaxs

there. He went in, and he saw his body || lying there dead. Then 80  
his soul went into it, | and immediately the body became warm.  
In the | morning when day came many men and women came in ||  
to wail, and they came to bury him. Then one man | went into the  
hut, and the man saw that Lālep!alas || was alive, and at once he 85  
spoke with him. | Then they made a house just like the house where  
he had been; | and therefore the numaym LĒLEGĒD own the house. |  
This is all. |

WĀXAP!ALASŌ<sup>ε</sup> (LĒLEGĒD, Q!ŌMK!UT!ES, KWĀG!UL)

The ancestor of the Yaēx'agemō<sup>ε</sup> Yix'agemō<sup>ε</sup>, lived at Xūdze- 1  
dzālis, | at the village site LEX'siwō<sup>ε</sup>; and | Wāxap!alasō<sup>ε</sup>, and his  
prince Xāxosenāsō<sup>ε</sup>, lived on the east side of Xūdzedzālis; | and it is  
said that Yix'agemō<sup>ε</sup> || and Wāxap!alasō<sup>ε</sup>, claimed Xūdzedzālis 5  
as their property. Finally Wāxap!alasō<sup>ε</sup> began to get tired | of  
Yix'agemō<sup>ε</sup>. He moved away. | and came to Gek!exsdels with  
his prince, Xāxosenāsō<sup>ε</sup>, | and they built a house there; and when the  
house they built was finished, | Wāxap!alasō<sup>ε</sup> lay down on his back,  
thinking what to do. || Then it occurred to him that he had been 10  
told in his former village, Xūdzedzālis, | from a man who lived at  
Xōxop!a, a Qwēq"sōt!ēnox". | He did not name him, for he did not

hē<sup>ε</sup>maē ālēs yāq!ūsē. Wā, lā<sup>ε</sup>laē lālak'axēs bex<sup>ε</sup>ūnāyēdē. Wā, 80  
hēx'idaem<sup>ε</sup>lāwisē ts!elx<sup>ε</sup>widē ōk!wina<sup>ε</sup>yas. Wā, laem<sup>ε</sup>lāwisē  
nax'idxa gaālāxs g'āxaasa qlēmāla bēbegwānem lē<sup>ε</sup>wa ts!ēdaqē  
qlwāq!ūsālaxa wūnemtalaq. Wā, lā<sup>ε</sup>laēda nēmōkwē begwānem  
laēl lāxa hōsē. Wā, lā<sup>ε</sup>laē dōx<sup>ε</sup>walēlēda begwānemax lālep!alasa  
qlūlaē, qaxs ā<sup>ε</sup>maē hēx'idaem yaēq!eg'a<sup>ε</sup>l lē<sup>ε</sup>wē. Wā, la<sup>ε</sup>mē āem 85  
hēx'idaem g'ōkwēlaxa g'ōkwē hē gwēx'sē g'ōkwasēs laasdē. Wā,  
hē<sup>ε</sup>mis g'āxēlts g'ōgwadēda nēmēmotasa lēLEGĒdāsa g'ōkwē. Wā,  
laem lāba.

WĀXAP!ALASŌ<sup>ε</sup> (LĒLEGĒD, Q!ŌMK!UT!ES, KWĀG!UL)

Gōkūla<sup>ε</sup>laē g'alāsa Yaēx'agemā<sup>ε</sup>yē yix Yix'agemā<sup>ε</sup>yē lāx Xūdze- 1  
dzālisē, lāx gwāk!ōtas wās LEX'siwa<sup>ε</sup>yē. Wā, lā<sup>ε</sup>laē g'ōkūlē Wāxap-  
p!alasō<sup>ε</sup> lē<sup>ε</sup>wis lāwelgāma<sup>ε</sup>yē Xāxosenāsō<sup>ε</sup> lāx nālanālisas Xūdze-  
dzālisē. Wā, laem<sup>ε</sup>lāwisē hēmenālaem lēnemap!ē Yix'agemā<sup>ε</sup>yē  
lō<sup>ε</sup> Wāxap!alasō<sup>ε</sup>waxa xūselās Xūdzedzālisē. Wā, lā<sup>ε</sup>laē k'lit!ēdē 5  
Waxap!alasō<sup>ε</sup>was Yix'agemā<sup>ε</sup>yē. Wā, laem<sup>ε</sup>laē māwa Wāxap!alaso<sup>ε</sup>  
qā<sup>ε</sup>s g'āxē lāx Gek!exsdelsē lē<sup>ε</sup>wis lāwūlgāma<sup>ε</sup>yē Xāxosenāsō<sup>ε</sup>.  
Wā, lā<sup>ε</sup>laē g'ōkwēla qā<sup>ε</sup>s g'ōkwa. Wā, lā<sup>ε</sup>laē gwālē g'ōkwēla<sup>ε</sup>yas.  
Laem<sup>ε</sup>lāwisē Wāxap!alasō<sup>ε</sup> tlēg'il sen<sup>ε</sup>yastōlil qā<sup>ε</sup>s gwēg'ilasa. Wā,  
lā<sup>ε</sup>laē g'ig'aēx'ēdxā g'āxē ts!ek!ālem lāxēs g'ālē g'ōkūlasē Xūdze- 10  
dzālisē, yisa g'āx'īdē lāx Xōxop!a Qwēq"sōt!ēnox" begwānemna.  
Wā, la<sup>ε</sup>mē k'lēs lēx'ēdex lēgēmas qaxs k'lēsaē qlālelax lēg'mus.

14 know his name. The visitor had said to Wāxap!alasō<sup>ε</sup>, "Look  
out for the one of our tribesmen who has a great treasure!—I mean  
15 Head-Winter-Dancer— for he will go around our world to play |  
with the people of supernatural power, all around our world." Thus he  
had said. |

This occurred to Wāxap!alasō<sup>ε</sup> while he was lying on his back. |  
When night came, he tried to lie down in his bed; | he did not go to  
20 sleep the whole night, however; but | his prince, Xāxosenāsō<sup>ε</sup>  
slept sweetly. When day came, | in the morning, Wāxap!alasō<sup>ε</sup>  
arose and scolded his | prince. He said to him, "Don't think  
always of sleeping! Don't you think of Head-Winter-Dancer, | the  
great shaman, the great war-dancer, who is famous all over the  
25 world, | and who is looking for a great shaman to play with? I  
mean you ought to rise and wash yourself in this good river |  
Ts!elgwad. Thus he said. Xāxosenāsō<sup>ε</sup> took up the | tongs and  
struck his prince with them. ||

30 Xāxosenāsō<sup>ε</sup> arose at once and went out of | the house. He  
wanted to kill himself. He went up the river | Ts!elgwad; and  
when he came to the cascade of | Ts!elgwad, he saw a hole in the  
rock on the bank of the | river. He wanted to examine it, and he  
35 saw | that the holes were the eyes of a Dzōnoq!wa. They were

13 Wā, lā!laē 'nēk'ēda bāgūnsē begwānem lāx Wāxap!alasō<sup>ε</sup>: "Wā-  
g'il la yāl!lāLEX qāōnda 'wālasē lōgwala lāXENU'x" g'ōkulōtēx, yix  
15 Ts!āqāma'yē qaxs 'nēk'aē qa's lā'stalēSELēXENS 'nālaX qa's āmlē  
Lē'wōx nānāwalakwaxsōx āwī'stāxsENS 'nālaX," 'nēx'laē.

Wā, hēem'lāwis g'āx g'īg'aēgēs Wāxap!alasō<sup>ε</sup> lāxēs t'lēg'j'lēna'yē.  
Wā, lā!laē gānō'fida laē wāx' kūlx'fida lāxēs kū'lēlasē. Wā, lā!laē  
hēwāxaem mēx'ēDEX 'wāsgemasasa gānolē. Wā, lā!laē ēx'p'lāstē-  
20 'wēse'wēs lāwūlgāma'yasē Xāxosenāsō<sup>ε</sup>. Wā, laem'lāwisē na'nakū-  
laxa gāalaxs laē lāx'widē Wāxap!alasō<sup>ε</sup> qa's lā lawits'lālagwāxēs  
lāwūlgāma'yē Xāxosenāsō<sup>ε</sup>. Wā, lā!laē 'nēk'ēq: "Gwāldzās xēnlēl  
lē'xaem nāqa'yōsxēs mēx'ēna'yōs. K'lēsas g'īg'aēqelax Ts!āqāma-  
'yaxa 'wālasa pāxālaaxa 'wālasa tōx'wīda yīxs ts!ēlwāla lā'stalīSE-  
25 lālxENS 'nālaX ālāx 'wālasa pāxāla qa's āml'wūta. Wā, hē'mōSEN  
'nē'nak'ilē qa's lāx'wīdaōs qa's lāōs g'īg'iltāla lāxwa ēk'lēx wāx  
Ts!elgwadēx," 'nēx'laē. Wā, hēem'lāwisē Xāxosenāsō<sup>ε</sup> lēx'elil qa's  
ēt'ēdē mēx'ēda. Wā, hēem'lāwis lāg'ilas Wāxap!alasō<sup>ε</sup> dāx'fidxa  
ts!ēslāla qa's kwēx'fidēs lāxēs lāwūlgāma'yē.

30 Wā, hēx'fidaem'lāwisē lāx'ūlilē Xāxosenāsō<sup>ε</sup> qa's lāel lāwēls  
lāxa g'ōkwē qa's lā nīlā qa's g'āyalasa. Wā, laem'laē qāswūstālaX 'wās  
Ts!elgwadē. Wā, g'il'EM'lāwisē lag'aa lāxa k'lāmadzēnāsa 'wās  
Ts!elgwadē, wā, lā!laē dōx'walelaxa x'ōp!a t'lēsema lāx ōgwāga'yasa  
'wā. Wā, laē 'nēx' qa's max'p'altowēq. Wā, hēem'lāwis dōx'wa-  
35 lēlatsēqēXS geyagesaasa Dzōnoq!wa. Wā, laem'laē qōqūt'lastōsa



both full of water. Then Xāxosenāsō<sup>ē</sup> heard some one who said: "O friend, Xāxosenāsō<sup>ē</sup>! go into these two eyes, for their no-  
 will be too difficult for you." This spoke what was heard by him. Xāxosenāsō<sup>ē</sup> did not see any one. Then Xāxosenāsō<sup>ē</sup> broke off  
 hemlock-branches, tied them together in four bunches, and went  
 towards the eyes. He sat down in the water in the right-hand  
 eye, and rubbed himself with one bunch of the hemlock on the  
 right side of his body; and when all the needles of the hemlock had  
 come off, he put it down on the rock, and took another bunch,  
 dipped it into the water, and rubbed the left side of his body.  
 When all the needles were off, he put it down on the rock and came  
 out of the water. Then he went into the water in the left eye,  
 and he sat down in it. Xāxosenāsō<sup>ē</sup> took another bunch of hem-  
 lock, dipped it into the water, and rubbed the right side of his  
 body. When all the needles had come off, he put it down on the  
 ground; and he took another bunch of hemlock, dipped it into the  
 water, and rubbed himself on the left side of his body; and he  
 only stopped when all the needles had come off. Then he put the  
 hemlock on the ground. After he had put it on the ground, the  
 man who was invisible to Xāxosenāsō<sup>ē</sup> spoke again, and said:  
 "Don't, don't, don't come out of the water in which you are  
 washing! Dive, and stay below water a long time, four times!

ēwāpē. Wā, lā<sup>ē</sup>lāē Xāxosenāsō<sup>ē</sup> wūlelaxa yāq<sup>ē</sup>l'eg<sup>ē</sup>a<sup>ē</sup>laxa 'nēk<sup>ē</sup>: 36  
 "Wēg'a, qūst, Xāxosenāsō<sup>ē</sup>, lā<sup>ē</sup>sta lāxwa mātsēmēx gēgēyagesa qas  
 k'leāsōlōs wāleml." 'nēx<sup>ē</sup>lāē wūlelas. Wā, lā<sup>ē</sup>lāē k'leās dogūlts  
 begwānema yix Xāxosenāsō<sup>ē</sup>. Wā, lā<sup>ē</sup>lāē hēx<sup>ē</sup>īdā<sup>ē</sup>mō Xāxosenāsō<sup>ē</sup>  
 L<sup>ē</sup>EX<sup>ē</sup>wīdxā q<sup>ē</sup>wāxē qā<sup>ē</sup>s yāL<sup>ē</sup>EX<sup>ē</sup>ENDēxa mōxīa. Wā, lā<sup>ē</sup>lāē gwā<sup>ē</sup>sta 40  
 lāxa gēgēyagesē qā<sup>ē</sup>s lāel k'wā<sup>ē</sup>sta lāxa hēlk<sup>ē</sup>lōtstā<sup>ē</sup>yē gēyagesa.  
 Wā, lā<sup>ē</sup>lāē g'inx<sup>ē</sup>wītasā 'NEMX<sup>ē</sup>LA q<sup>ē</sup>wāxa lāxēs hēlk<sup>ē</sup>lōt<sup>ē</sup>lā<sup>ē</sup>yē.  
 Wā, g'il<sup>ē</sup>EM<sup>ē</sup>lāwisē 'wī<sup>ē</sup>lāwē k'lamō<sup>ē</sup>māsa q<sup>ē</sup>wāxē, lāē g'ig<sup>ē</sup>aelsaq qas  
 dāx<sup>ē</sup>īdēxa 'NEMX<sup>ē</sup>LA qā<sup>ē</sup>s hāpstendēs lāxa 'wāpē qā<sup>ē</sup>s g'inx<sup>ē</sup>wī-  
 tasā 'NEMX<sup>ē</sup>LA lāxēs gēmxot<sup>ē</sup>lā<sup>ē</sup>yē. Wā, g'il<sup>ē</sup>EM<sup>ē</sup>lāwisē 'wī<sup>ē</sup>lāwē 55  
 k'lamō<sup>ē</sup>mās lāē g'ig<sup>ē</sup>aelsaq. Wā, lā<sup>ē</sup>lāē lā<sup>ē</sup>sta lāxa 'wāpē qā<sup>ē</sup>s lā  
 lā<sup>ē</sup>sta lāx q<sup>ē</sup>lōstā<sup>ē</sup>yax gēmxōtstā<sup>ē</sup>yē gēyagets. Wā, lā<sup>ē</sup>lāē k'wā-  
 'sta lāq. Wā, lā<sup>ē</sup>lāē dāx<sup>ē</sup>īdēxa 'NEMX<sup>ē</sup>LA q<sup>ē</sup>wāxa qā<sup>ē</sup>s hāpstendēs la-  
 xa 'wāpē. Wā, lā<sup>ē</sup>lāē g'inx<sup>ē</sup>wītas lāxēs hēlk<sup>ē</sup>lōt<sup>ē</sup>lā<sup>ē</sup>yē. Wā,  
 g'il<sup>ē</sup>EM<sup>ē</sup>lāwisē 'wī<sup>ē</sup>lāwē k'lamō<sup>ē</sup>māsēxs lāē g'ig<sup>ē</sup>aelsaq. Wā, lā<sup>ē</sup>lāē 50  
 dāx<sup>ē</sup>īdēxa 'NEMX<sup>ē</sup>LAEM lā qā<sup>ē</sup>s hāpstendēq. Wā, lā<sup>ē</sup>lāē g'inx<sup>ē</sup>wī-  
 tas lāxēs gēmxot<sup>ē</sup>lā<sup>ē</sup>yē. Wā, ā<sup>ē</sup>EM<sup>ē</sup>lāwisē gwā<sup>ē</sup>LEX lāē 'wī<sup>ē</sup>lāwē  
 k'lamō<sup>ē</sup>mās. Wā, lā<sup>ē</sup>lāē g'ig<sup>ē</sup>aelsaxā q<sup>ē</sup>wāxē. Wā g'il<sup>ē</sup>EM<sup>ē</sup>lāwisē  
 g'ig<sup>ē</sup>aelsaqēxs lāē 't<sup>ē</sup>lōd yāq<sup>ē</sup>l'eg<sup>ē</sup>a<sup>ē</sup>lēdā begwānēmē, yix k'le<sup>ē</sup>sē dō-  
 gūlts Xāxosenāsō<sup>ē</sup>. Wā, lā<sup>ē</sup>lāē 'nēk<sup>ē</sup>a: "Gwo, gwo, gwo, gū<sup>ē</sup> 55  
 lā<sup>ē</sup>sta lāxōs g'ig<sup>ē</sup>iltālasēx 'wāpax. Wēg'a g'āg<sup>ē</sup>ildēōs<sup>ē</sup>lā dāsōdix  
 mōp<sup>ē</sup>lENSALES qā<sup>ē</sup>s lā<sup>ē</sup>lāōsaxā lākwēla qā<sup>ē</sup>s k'leāsēlōs wāq<sup>ē</sup>l'EG<sup>ē</sup>lōs."

- 57 Then you will obtain what makes you strong, so that nothing will be too difficult for you." | Thus said the one who was invisible to Nāxosenāsō<sup>ε</sup>. Then Nāxosenāsō<sup>ε</sup> | said, "I will do so;" and he  
 60 sat down and dived under water, and | held on to the bottom in the very cold water. He staid there a very long time, | and then came up. He just wanted to get his breath. | Then he dived again, and he staid down even longer than he had staid | the first time when he dived. He came up again, and | sat down on the rock to get his  
 65 breath; and as soon as he had | recovered his breath, he dived again, and staid below water for really | a long time. Then he came up and sat down on the rock to | get his breath; and as soon as he had recovered his breath, | he arose to dive again. Then spoke again the man | whom he had heard speaking before, and who was invis-  
 70 ble to him. | He said, "O friend! now really do not | come up until your breath gives out. Keep open your eyes | while you are under water, then there will be nothing that you can not see." Thus said the one who was heard. | When the speech of the one who was heard by Nāxosenāsō<sup>ε</sup> was ended, | he replied, and said, "I shall do so." ||  
 75 And he dived into the water in the eyes of the Dzōnoq!wa. | Now he kept his eyes open, and held on to the bottom, while he staid under water; | and he only let go when his breath gave out. | Then he floated up, and he did not know how long a time he had been |

- 55 <sup>ε</sup>nēx<sup>ε</sup>laē k' lēsa dōgūlts Nāxosenāsō<sup>ε</sup>. Wā, laEM<sup>ε</sup>lāwisē nēk'ē Xāxosenāsō<sup>ε</sup>: "HĒLEN gwalalē," <sup>ε</sup>nēx<sup>ε</sup>laēxs laē k'ūnsa lāxa <sup>ε</sup>wāpē qa<sup>ε</sup>s  
 60 gēlbents'lē lāxa ālā wūda<sup>ε</sup>sta <sup>ε</sup>wāpa. Wā, hē<sup>ε</sup>lat!a la gēyENSELAXS g'āxaē q'lāx<sup>ε</sup>wida. Wā, āEM<sup>ε</sup>lāwisē <sup>ε</sup>nēx' qa q'LESMENX<sup>ε</sup>widēsēs hāsa<sup>ε</sup>yaxs laē ēdēnsa. Wā, lā<sup>ε</sup>laē gēgēyINSELagawēsēs <sup>ε</sup>wā<sup>ε</sup>wadzENSELAS lāxēs g'īlaē dās'īda. Wā, g'āx<sup>ε</sup>laē q'lāx<sup>ε</sup>wida. Wā, gālaEM<sup>ε</sup>lāwisē k'lwaa qa q'LESMENX<sup>ε</sup>widēsēs hāsa<sup>ε</sup>yē. Wā, g'īl<sup>ε</sup>EM<sup>ε</sup>lāwis <sup>ε</sup>nEMX<sup>ε</sup>-  
 65 dzEX<sup>ε</sup>widē hāsa<sup>ε</sup>yasōxs laē ēt'lēd dās'īda. Wā, laEM<sup>ε</sup>laē ālax<sup>ε</sup>īd gēyENSELA. Wā, g'āx<sup>ε</sup>laē q'lāx<sup>ε</sup>wida. Wā, lā<sup>ε</sup>laē k'lwāgaala qa q'LESMENX<sup>ε</sup>widēsēs hāsa<sup>ε</sup>yē. Wā, g'īl<sup>ε</sup>EM<sup>ε</sup>lāwisē q'LESMENX<sup>ε</sup>widē hasa<sup>ε</sup>ya laē lāxūla qaxs lē<sup>ε</sup>maē ēt'lēdēl dās'īdēl, lā<sup>ε</sup>lasē ēdzaqwaēl yāq'ēg'a<sup>ε</sup>lē wūLElnaxwās yāq'ēnt'lāla begwānema, yīx k' lēsē dōgūlts.  
 70 Wā, lā<sup>ε</sup>laē <sup>ε</sup>nēka: "ēya, qāst, wāg'il la ālax<sup>ε</sup>īdLEX laEM ā<sup>ε</sup>fēml q'lāx<sup>ε</sup>widēl qaxō lāl lābalōs hāsa<sup>ε</sup>yaqōs. Wā, lāLES dex'ālal qasō lāl gēyENSELal qa<sup>ε</sup>s k'ēāsēLōs k' lēs dōgūllōl," <sup>ε</sup>nēx<sup>ε</sup>laē wūLELAS. Wā, g'īl<sup>ε</sup>EM<sup>ε</sup>lāwisē q'ūlbē wāldēmasa yāq'ēnt'lāla wūLElts Nāxosenāsō<sup>ε</sup> laē nā<sup>ε</sup>naxmēq. Wā, lā<sup>ε</sup>laē <sup>ε</sup>nēk'ēq: "HĒLEN gwalalē," <sup>ε</sup>nēx<sup>ε</sup>laēxs  
 75 laē dās'īda lāxa <sup>ε</sup>wāpē q'ōst<sup>ε</sup>wēs gēgē<sup>ε</sup>yagesasa Dzōnoq!wa. Wā, laEM<sup>ε</sup>laē dex'āla. Wā, āx'sāEM<sup>ε</sup>lāwisē gēlbents'la laē gēyENSELA. Wā, ā<sup>ε</sup>mēs hēEM gēlpāk'ēlaatsēxs laē wīx'lax<sup>ε</sup>īdēs hāsa<sup>ε</sup>yē. Wā, g'āx<sup>ε</sup>EM<sup>ε</sup>laē āEM pEX'ōstā. Wā, laEM<sup>ε</sup>laē k' lēs q'lāLElaxēs <sup>ε</sup>wā<sup>ε</sup>wats'laasē yāq!wa. Wā, lā<sup>ε</sup>laē ts'lek'lEX'īda. Wā, laEM<sup>ε</sup>lāwisē lāxūla-

lying there in a faint. Then he awoke and arose, for he had been 80 dead, and came back to his senses. He had first dived twice into the right eye of the Dzōnoq!wa, and twice into the left eye.

Then again he heard speaking in the woods. (The voice) said, "Come, friend Xāxosenāso<sup>6</sup>! Let us try our strength!" Thus said what he heard. Then Xāxosenāso<sup>6</sup> turned around to see who was 85 coming from the place where some one was talking, and he saw a handsome man standing on the ground. Xāxosenāso<sup>6</sup> went to him at once. When he reached him, the man asked Xāxosenāso<sup>6</sup> to try to twist a spruce-tree, "so that I may see how strong you are." Thus he said. Immediately Xāxosenāso<sup>6</sup> climbed the tree, and, 90 beginning at the top, he came down twisting the spruce-tree. He came to the ground. It is said that Xāxosenāso<sup>6</sup> never found it difficult, because he was exceedingly strong. Then Xāxosenāso<sup>6</sup> was given advice by the man to take good care when traveling about: "and you shall always purify yourself in this river in the 95 morning and in the evening, so that no harm may befall you." Thus he said.

Then Xāxosenāso<sup>6</sup> questioned the man, and said, "O friend! who are you who take pity on me and give me advice?" Thus he said to him. Then the man replied, and said, "O friend! I am Work- 100

yixs la<sup>6</sup>mēx'dē lē<sup>6</sup>la. Wā, la<sup>6</sup>mē nāgēs'ida, yixs hāē g'il mā'p!na 80 dās'idē hēlk'lotstāyē geyagetsa Dzōnoq!wa. Wā, lā<sup>6</sup>laē mā'p!na dās'id lāxa gēmxōtstā<sup>6</sup>yas.

Wā, lā<sup>6</sup>laē t'lēd wūlelaxa yāq!eg'a<sup>6</sup>la lāx āla<sup>6</sup>yasxa ēnēk'a: "Gēlag'a qāst Xāxosenāso<sup>6</sup>, qens lālokwap!ē," ēnēx'laē wūlelas. Wā, lā<sup>6</sup>laē Xāxosenāso<sup>6</sup> mels'id qa<sup>6</sup>s dōx<sup>6</sup>widēx g'aya<sup>6</sup>nakūlasasa yāq!en- 85 t'lālā. Wā, lā<sup>6</sup>laē dōx<sup>6</sup>walelaxa lāsē ēx'sōk<sup>6</sup> begwānema. Wā, hēx'idaem<sup>6</sup>lawisē Xāxosenāso<sup>6</sup> la lāq. Wā, g'il<sup>6</sup>em<sup>6</sup>lāwisē lāg'aa lāq lāa<sup>6</sup>lasē begwānemē āxk'lālx Xāxosenāso<sup>6</sup> qa ēmens'idēs selp'idxa ālēwasē lāsa, "qen dōqwalēxs laxwa<sup>6</sup>yaqōs," ēnēx'laē. Wā, hēx'idaem<sup>6</sup>lāwisē Xāxosenāso<sup>6</sup> la hāx<sup>6</sup>wid lāxa lāsē qa<sup>6</sup>s g'āxtō- 90 dēxs g'āxaē ba<sup>6</sup>nōlela selpaxa ālēwasē. Wā, g'ax'laē g'āx'elsa. Wā, laem<sup>6</sup>laē Xāxosenāso<sup>6</sup> hēwāxaem laxomx'ida qaxs ālaē lāel lāk!wēmas begwānema. Wā, laem<sup>6</sup>lāwisē lēxs'ālasēwē Xāxosenāso<sup>6</sup> yisa begwānem qa āmēs yāl'lāwa lāxēs gwālag'ildzasē. "Wā, hē<sup>6</sup>mis qa<sup>6</sup>s hēmenāla<sup>6</sup>maōs la<sup>6</sup>sta lāxwa ēwāxxa gēgaūla lē<sup>6</sup>wa dzā- 95 dzeqwa qa<sup>6</sup>s k'leāsēlōs amēlaslōl," ēnēx'laē.

Wā, lā<sup>6</sup>laē Xāxosenāso<sup>6</sup> wūlaxa begwānemē. Wā, lā<sup>6</sup>laē ēnēk'a: "ēya, qāst. āngwasēx wāxk'lālx lēxs'āla g'āxen," ēnēx'laēq. Wā, lā<sup>6</sup>laē nā<sup>6</sup>naxmā'yēda begwānemaq. Wā, lā<sup>6</sup>laē ēnēk'a: "ēya, qāst, nōgwaem Ēs'ak'ilēlsa. Hēmenālaem lēxs'ālaxa g'āxē laxōs g'āxu- 100

1 man. I always give advice to those who come the way you have come." And after Workman had said so, he disappeared. —

- Xāxosenāsō<sup>ε</sup> just stood there as though he were out of his mind on account of the actions of the one who had spoken. Then it occurred to him to walk again towards the source of the river. He went, and continued going a long distance up the river. Then he saw a large round thing on the rock, which looked like a stone, a little distance away from the place whence he came. It seemed strange to him. He went to it to examine it. Then he saw that it was the great head of a man staring at Xāxosenāsō<sup>ε</sup> as he stood on the rock. The large head looked angry. It had no body. Then Xāxosenāsō<sup>ε</sup> was angry, and stared at it. Then Xāxosenāsō<sup>ε</sup> remembered that his father had talked about something like this, what he was seeing, and that he had called it Head-without-Body. Thus Xāxosenāsō<sup>ε</sup> was just watching the Head-without-Body, as it was changing the expression of its face. Four times it changed its face, as though it were trying to frighten Xāxosenāsō<sup>ε</sup>. Therefore it did so. And the great thing opened its mouth, and the head of a man appeared in the mouth of the Head-without-Body. It kept its mouth opened, and uttered the cannibal-cry, like the cannibal-cry of the hāmshāmtsles of the ancestors of the Kwakwiltl. Then a pair of hands appeared in the mouth of the Head-without-

1 qōs gwālag'ildzasa. Wā, hē<sup>ε</sup>mēq." 'nēx<sup>ε</sup>laēxs laē x'is'ida, yix  
Ēs<sup>ε</sup>ak'ilelsa.

- Wā, āem<sup>ε</sup>lāwise Xāxosenāsō<sup>ε</sup> la lāsa hē gwēx's nenōlox<sup>uε</sup>widēs nā-  
qā<sup>ε</sup>yē, qa gwēx<sup>ε</sup>'idaassasēs yaq'ent<sup>ε</sup>lalōdāxs laē k'leās la dōqūlaqē.  
5 Wā, lā<sup>ε</sup>laē 'nēnk'lēx'ēd qa<sup>ε</sup>s lālagi ēt'led qās'ida lāx 'neldzāsa 'wa.  
Wā, laem<sup>ε</sup>lāwisē qāsa. Wā, laem<sup>ε</sup>lāwisē 'nelg'ila lāx 'neldzāsa  
'wāxs hē dōx<sup>ε</sup>walelaxa 'wālasē 'mek'wa hē gwēx's lōxsem t'ēsem  
lāxa qwāqwēsāla lax gūyōlelasas. Wā, laem<sup>ε</sup>laē āmlq'iseq. Wā,  
lā<sup>ε</sup>laē qās'ida qa<sup>ε</sup>s lā 'nēxwāx'ēd lāq. Wā, laem<sup>ε</sup>laē āwūp'altōqēxs  
10 'wālasāē x'ōm<sup>ε</sup>tsa begwānemē dōqwalax Xāxosenāsō<sup>ε</sup>xs lāwāē.  
Wā, laem<sup>ε</sup>lāē lāwisemalēda 'wālasē x'ōm<sup>ε</sup>sa, yixs k'leāsāē būx'sōs.  
Wā, āem<sup>ε</sup>lāwisē Xāxosenāsō<sup>ε</sup> ōgwaqa lāwisemāla dōdōxsendeq.  
Wā, laem<sup>ε</sup>laē Xāxosenāsō<sup>ε</sup> g'ig'āēx'ēdxēs ōmpaxs gwāgwēx's'ālaē  
lāxa hē gwēx'sē la dōqwalasō'sxa lēgadās X'ōsalōlē. Wā, laem<sup>ε</sup>laē  
15 āem la lāwā dōqwalē Xāxosenāsōxa X'ōsalōlē, yixs laē l'āyī'lālēs  
gōgūma<sup>ε</sup>yē. Wā, lā<sup>ε</sup>laē mōp'ēna l'āyī'lālē gōgūma<sup>ε</sup>yas hē gwēx's  
k'ak'alemax Xāxosenāsō<sup>ε</sup>, lāg'ilas hē gwōg'ile. Wā, ladzēk'as<sup>ε</sup>laē  
āqpsē semsas. Wā, hēem<sup>ε</sup>lāwis g'āx nēlemx<sup>ε</sup>'idaatsa begwānemē  
āwū<sup>ε</sup>lexwawa<sup>ε</sup>yas X'ōsalōlē. Wā, laem<sup>ε</sup>laē tsokwalē semsas. Wā,  
20 lā<sup>ε</sup>laē hāmts'lālasa hāmts'lalaēna<sup>ε</sup>yas hāmshāmts'ēsasa g'ālā Kwā-  
gūla. Wā, g'āx<sup>ε</sup>laē 'ēyasās nēl'ēd lāx wāx'sanōdzexsta<sup>ε</sup>yas semsas  
X'ōsalōlē xwēxūlēqūla. Wā, g'āx<sup>ε</sup>laē k'wā<sup>ε</sup>nakūlaxs g'āx āōg'āx<sup>ε</sup>-

Body. They were trembling, and (the cannibal-dancer came out in a squatting position out of the mouth of the Head-without-Body. After he had come out, the mouth of the Head-without-Body closed; and the hāms-hāmts!es went right on and took the right arm of Xāxosenāsō<sup>ε</sup>, and bit a wide piece out of it. Xāxosenāsō never moved. And when the piece had been bitten out by the hāms-hāmts!es, the latter went back, uttering his cannibal-cry, "Wip, wip, wip!" as he went back into the mouth of the Head-without-Body. Now the hāms-hāmts!es had gone back into the mouth; and as soon as he had gone in, the Head-without-Body disappeared.

Then Xāxosenāsō<sup>ε</sup> heard some one back of him speaking, and saying, "O friend Xāxosenāsō<sup>ε</sup>! now you have obtained as your treasure what you have seen, the hāms-hāmts!es, and the name One-Man-Eater, whenever you show this; and the front of the sacred room out of which he came is the head of our world, the Head-without-Body; and you will do among your tribe what was done by One-Man-Eater to you when he bit you, for you will eat human flesh. Now spit on your right arm, and press down the place bitten by our friend One-Man-Eater, then it will heal up." said the one whom he heard. Xāxosenāsō<sup>ε</sup> never saw who was speaking. He went at once into the river to wash, and after he had done so, he sat down under the branches of a cedar-tree.

wels lāx SEMSĀS X'ōsalōlē. Wā, g'il<sup>ε</sup>EM<sup>ε</sup>lāwisē lāts!āxs laē qem-23  
k!walē SEMSAS X'ōsalōlē. Wā, hē<sup>ε</sup>nākūlaEM<sup>ε</sup>lāwisā hāms-hāmts!ESē  
qa<sup>ε</sup>s dāx<sup>ε</sup>īdēx hēk'!ōlts!āna<sup>ε</sup>yas Xāxosenāsō<sup>ε</sup> qa<sup>ε</sup>s q'EX<sup>ε</sup>īdēqxa āla  
lēxa. Wā, hēwāxaEM<sup>ε</sup>lāwisē Xāxosenāsō<sup>ε</sup> yāwix<sup>ε</sup>īda. Wā, g'il<sup>ε</sup>EM-  
lāwisē lawāmasēda hāms-hāmts!ESaxēs q'EK<sup>ε</sup>oyō lā<sup>ε</sup>lasē aēdaaqa  
qa<sup>ε</sup>s hāmts!EG<sup>ε</sup>alē wip wip wipxaxs laē āx<sup>ε</sup>ēdei. lāx SEMSAS X'osa-  
lōlē. Wā, laEM<sup>ε</sup>laē laēlēda hāms-hāmts!ESē lāx SEMSAS. Wā, g'il<sup>ε</sup>  
εEM<sup>ε</sup>lāwisē laēLEXS laē x'īsālēda X'ōsalōlē. 30

Wā, lā<sup>ε</sup>laē yāq'EG<sup>ε</sup>alē wūLELAS Xaxosenāsō<sup>ε</sup>wē lāxēs āla<sup>ε</sup>yexa  
ēnēk'ē: "Wā, qāst, Xāxosenāsō<sup>ε</sup>, laEMS lōgwalaxes lāyōs dōx<sup>ε</sup>walē-  
laxa hāms-hāmts!ESE LEWIS LĒGEMĒ Nānogwise, qasō lāl nēl'idāmas-  
LEQ. Wā, hē<sup>ε</sup>mislāl māwiltēs grayōlts!EWASA x'ōmsasENS 'nalax,  
yix X'ōsalōlē. Wā, hēemlwits gwēg'ilalxēs g'ōkūlōtaōsē gwēx<sup>ε</sup>īdaa-  
sas Nānogwise lāl, yixs laē q'LEX<sup>ε</sup>īd lāl, yixs bEX<sup>ε</sup>bakwelaqos.  
Wēg'a kwēs<sup>ε</sup>īdexs hēk'!ōlts!āna<sup>ε</sup>yēx qa<sup>ε</sup>s LE<sup>ε</sup>x<sup>ε</sup>stōdaos laxōx q'EK<sup>ε</sup>a-  
<sup>ε</sup>yasENS ε<sup>ε</sup>MEMōkwaē Nānogwisā lāl qa mETS!<sup>ε</sup>alēsox." nēx<sup>ε</sup>laē  
wūLELAS. Wā, laEM hēwāxa dōx<sup>ε</sup>walēlē Xāxosenāsō<sup>ε</sup>xā yaq'ENT'lāla.  
Wā, hēx<sup>ε</sup>īdaEM<sup>ε</sup>lāwisē Xāxosenāsō<sup>ε</sup> la<sup>ε</sup>STEX<sup>ε</sup>īd lāxa 'wa. Wā, g'il-  
εEM<sup>ε</sup>lāwisē gwūLEXS laē k'waagēlsaxa t'ENyabā<sup>ε</sup>yas wilt<sup>ε</sup>lāna<sup>ε</sup>yasa 35

- 43 There he slept that night, not far from the | house of his father  
Wāxāp!alasō<sup>ε</sup>, at Gēk!exsdels. |
- 45 In the morning, when day came, he arose and went | into the river.  
He carried four bunches of hemlock-branches, and rubbed | the  
right side of his body. When the needles had come off, | he stopped.  
Then he took another bunch and rubbed the | right side of his body;  
and when all the needles had come off, he | stopped and took another  
50 bunch of hemlock-branches, dipped it into the || water, and rubbed  
the left side of his body; and when the | needles had come off, he  
stopped, and took the one bunch left on the rock, | dipped it into  
the water, and rubbed the left side of his body. | When the needles  
had come off, he stopped. Then | he remembered the words of the  
55 one who had spoken to him; that is, || the one who had taken pity  
on him and had given him advice. He dived four times, and staid a  
long time under water each time; | and when he came up the fourth  
time, | he heard a man back of him speaking. He said, | “You have  
done well, friend Xāxosenāsō<sup>ε</sup>, to do what you have done, for you  
have | dived four times. Go, now! Before you go far, you will ||  
60 see your treasure.” Thus he said; and Xāxosenāsō<sup>ε</sup> said, | “I shall  
do so, friend!” He did not try to see | who was speaking to him. |

42 wēlkwē. Wā, hēem<sup>ε</sup>laē mēx<sup>ε</sup>ēdxa gānolēxa k!ēsē qwēsāla lāx  
gōkūlasasēs ompē Wāxap!alasō<sup>ε</sup> lāx Gēk!exsdelsē.

- Wā, gīl<sup>ε</sup>em<sup>ε</sup>lawisē nā<sup>ε</sup>nakūlaxa gaālāxs laē lax<sup>ε</sup>ūlsa qa<sup>ε</sup>s lā la<sup>ε</sup>sta  
45 lāxa <sup>ε</sup>wa. laem<sup>ε</sup>laē dālaxa mōxla q!wāxa. Wā, laem<sup>ε</sup>laē gīnxwi-  
tas lāxēs hēlk!ot!ena<sup>ε</sup>yē. Wā, gīl<sup>ε</sup>em<sup>ε</sup>lāwisē wī<sup>ε</sup>lāwē k!amo<sup>ε</sup>mās  
laē gwāla. Wā, lā<sup>ε</sup>laē dāx<sup>ε</sup>idxa <sup>ε</sup>nemxla qa<sup>ε</sup>s gīnxwītēs lāxaaxēs  
hēlk!ōt!ena<sup>ε</sup>yē. Wā, gīl<sup>ε</sup>em<sup>ε</sup>laxaāwisē wī<sup>ε</sup>lāwē k!amo<sup>ε</sup>mās laē  
gwāla. Wā, lā dāx<sup>ε</sup>idxa <sup>ε</sup>nemxla q!wāxa qa<sup>ε</sup>s hāpstendēs lāxa  
50 <sup>ε</sup>wāpaxs laē gīnxwitas lāxēs gemxōt!ena<sup>ε</sup>yē. Wā, gīl<sup>ε</sup>em<sup>ε</sup>xaāwisē  
wī<sup>ε</sup>lāwē k!amo<sup>ε</sup>mās laē gwāla. Wā, lā dāx<sup>ε</sup>idxa <sup>ε</sup>nem<sup>ε</sup>em la g<sup>ε</sup>ēyā  
qa<sup>ε</sup>s hāpstendēs lāxa <sup>ε</sup>wāpē. Wā, lāxaē gīnxwitas lāxēs gemxō-  
t!ena<sup>ε</sup>yē. Wā, gīl<sup>ε</sup>mēsē wī<sup>ε</sup>lāwē k!amo<sup>ε</sup>mās laē gwāla. Wā, laem-  
<sup>ε</sup>lāwisē gīgaēx<sup>ε</sup>idex wāldemasa yāq!ent!āla begwānema, yāxa  
55 waxk!ālā lēxs<sup>ε</sup>ālāq. Wā, laem<sup>ε</sup>laē mōp!ena gēgēyenselexs laē  
dās<sup>ε</sup>ida. Wā, gīl<sup>ε</sup>em<sup>ε</sup>lāwisē q!āx<sup>ε</sup>widexs laē mōp!ena dās<sup>ε</sup>ida,  
laa<sup>ε</sup>lasē ēt!ēd wūlelaxa yāq!eg<sup>ε</sup>a<sup>ε</sup>la begwānem lāx āla<sup>ε</sup>yasxa <sup>ε</sup>nēk<sup>ε</sup>a:  
“Laems hēlāxa. qāst Xāxosenāsō<sup>ε</sup> lāxōs gwēx<sup>ε</sup>idaasēx, laaqōs  
mōp!ena dās<sup>ε</sup>ida. Hāg<sup>ε</sup>a qās<sup>ε</sup>idex k!ēsles qwēsgrīlal qasō dōx<sup>ε</sup>wa-  
60 lelalxōs lōgwēlaqōs.” <sup>ε</sup>nēx<sup>ε</sup>laē. Wā, lā<sup>ε</sup>laē Xāxosenāsō<sup>ε</sup> <sup>ε</sup>nēk<sup>ε</sup>a:  
“Hēlen gwālalē. qāst.” Wā, laem<sup>ε</sup>laē k!ēs wūl<sup>ε</sup>em dādox<sup>ε</sup>wale-  
laxa yaq!ent!ālāq.

At once Nāxosenāsō<sup>ε</sup> started and went up the river. After he had been going up [some time], he saw a || large bird sitting on the rock. 65 As soon as he saw it, he remembered what the man had said to him when he said to him, "Go! You will not go far before you see your treasure." | Then Nāxosenāsō<sup>ε</sup> started, and stood near the thunderbird that was sitting on the rock. Then the thunderbird first 70 spoke to him, and said, "O friend! why do you come here walking?" And | Nāxosenāsō<sup>ε</sup> said at once, "I came to obtain you, Great-Supernatural-One, as a treasure." | Thus he said. Then the thunderbird called Nāxosenāsō<sup>ε</sup> to come to him. He went there at once; and || the thunderbird said, "Come and sit among the | 75 feathers of my wings, that we may go and see our world!" Thus he said. | Nāxosenāsō<sup>ε</sup> at once went up to the wings and sat among the feathers at the base of the wings: and when Nāxosenāsō<sup>ε</sup> was seated among || the feathers, the thunderbird flew up. Then | 80 Nāxosenāsō<sup>ε</sup> was asked by the thunderbird to look at everything that was going on where they were going. | Nāxosenāsō<sup>ε</sup> did so. He kept in mind the strange things that | he saw everywhere. After four days they came || back. Then the thunderbird sat down on 85 the rock | where he had been seated when Nāxosenāsō<sup>ε</sup> met him.

Wā, hēx<sup>ε</sup>idaEM<sup>ε</sup>lāwisē Nāxosenāso<sup>ε</sup>wē qās<sup>ε</sup>ida qa<sup>ε</sup>s lä <sup>ε</sup>nā<sup>ε</sup>nā<sup>ε</sup>laaqa 63  
lāxa <sup>ε</sup>wā. Wā, laEM<sup>ε</sup>lāwisē <sup>ε</sup>nelgilaxs laē dōx<sup>ε</sup>walelaxa k<sup>ε</sup>waa  
<sup>ε</sup>wālas ts!<sup>ε</sup>ek<sup>ε</sup>wa. Wā, g<sup>ε</sup>il<sup>ε</sup>EM<sup>ε</sup>lāwisē dōx<sup>ε</sup>walelaqēxs laē g<sup>ε</sup>ig<sup>ε</sup>aēx<sup>ε</sup>i- 65  
dex wāldemasa yāq<sup>ε</sup>entlāla bēgwānemqxa <sup>ε</sup>nēk<sup>ε</sup>eq: "Hāga qās<sup>ε</sup>i-  
dex. K<sup>ε</sup>lesles qwēg<sup>ε</sup>ilal qasō dōx<sup>ε</sup>walelaxōs lōgwēlaqōs." Wā,  
laEM<sup>ε</sup>lāwisē Nāxosenāsō<sup>ε</sup> qās<sup>ε</sup>ida qa<sup>ε</sup>s lä lāx<sup>ε</sup>wala lāxa <sup>ε</sup>nexwāla lāx  
k<sup>ε</sup>waaasasa künkünxūlig<sup>ε</sup>a<sup>ε</sup>yē. Wā, hēEM<sup>ε</sup>lāwisē g<sup>ε</sup>il yāq<sup>ε</sup>leg<sup>ε</sup>a<sup>ε</sup>lēda  
künkünxūlig<sup>ε</sup>a<sup>ε</sup>yaq. Wā, lā<sup>ε</sup>laē <sup>ε</sup>nēk<sup>ε</sup>a: "ēya, qāst, <sup>ε</sup>māsōs g<sup>ε</sup>ag<sup>ε</sup>exi- 70  
jaqōs lāxwa g<sup>ε</sup>āxaqōs qāyasa," <sup>ε</sup>nēx<sup>ε</sup>laē. Wā, hēx<sup>ε</sup>idaEM<sup>ε</sup>lāwisē  
Nāxosenāso<sup>ε</sup> <sup>ε</sup>nēk<sup>ε</sup>a: "lālogwasdeyen. qāst. yūl <sup>ε</sup>nawalax<sup>ε</sup>dzēk<sup>ε</sup>as,  
<sup>ε</sup>nēx<sup>ε</sup>laē. Wā, hēx<sup>ε</sup>idaEM<sup>ε</sup>lāwisēda künkünxūlig<sup>ε</sup>a<sup>ε</sup>yē lō<sup>ε</sup>lālaX Nā-  
xosenāsō<sup>ε</sup> qa lās lāq. Wā, hēx<sup>ε</sup>idaEM<sup>ε</sup>laē la lāq. Wā, lā<sup>ε</sup>laē kün-  
künxūlig<sup>ε</sup>a<sup>ε</sup>yē <sup>ε</sup>nēk<sup>ε</sup>a: "Gēlagra qa<sup>ε</sup>s k<sup>ε</sup>wāk<sup>ε</sup>wagayaōs lāx<sup>ε</sup>ga ts!<sup>ε</sup>el- 75  
ts!<sup>ε</sup>elk<sup>ε</sup>g<sup>ε</sup>asg<sup>ε</sup>in p!<sup>ε</sup>elēmk<sup>ε</sup> qens lä dōx<sup>ε</sup>sē<sup>ε</sup>staliselaxens <sup>ε</sup>nālaX," <sup>ε</sup>nēx<sup>ε</sup>-  
laē. Wā, hēx<sup>ε</sup>idaEM<sup>ε</sup>lāwisē Nāxosenāsō<sup>ε</sup> lä lāg<sup>ε</sup>ustā lāx p!<sup>ε</sup>elēmas  
qa<sup>ε</sup>s lē k<sup>ε</sup>wāk<sup>ε</sup>waqax ts!<sup>ε</sup>elts!<sup>ε</sup>elk<sup>ε</sup>as ēk<sup>ε</sup>!<sup>ε</sup>ōt<sup>ε</sup>exla<sup>ε</sup>yas ōxla<sup>ε</sup>yas p!<sup>ε</sup>elē-  
mas. Wā, g<sup>ε</sup>il<sup>ε</sup>EM<sup>ε</sup>lawisē hē<sup>ε</sup>alēla k<sup>ε</sup>wāk<sup>ε</sup>wagayaēna<sup>ε</sup>yas Nāxose-  
nāsō<sup>ε</sup> lāx ts!<sup>ε</sup>elts!<sup>ε</sup>elk<sup>ε</sup>ē lāu<sup>ε</sup>lasē p!<sup>ε</sup>el<sup>ε</sup>idēda künkünxūlig<sup>ε</sup>a<sup>ε</sup>yē. Wā, 80  
hēEM<sup>ε</sup>laē Nāxosenāsō<sup>ε</sup> āxk<sup>ε</sup>!<sup>ε</sup>ālasō<sup>ε</sup>sa künkünxūlig<sup>ε</sup>a<sup>ε</sup>yē qa dōqwalā-  
k<sup>ε</sup>asēsēx <sup>ε</sup>na<sup>ε</sup>xwa gwayi<sup>ε</sup>lālatsēs lālālasla. Wā, hēEM<sup>ε</sup>lāwisē gwēg<sup>ε</sup>ile  
Xōxosenāsō<sup>ε</sup>, <sup>ε</sup>nā<sup>ε</sup>xwaEM<sup>ε</sup>laē āxēla<sup>ε</sup>nākūlaxēs āmlq<sup>ε</sup>edza<sup>ε</sup>yē lāxēs<sup>ε</sup>nā<sup>ε</sup>-  
wa dōdēgūla lāxēs <sup>ε</sup>nā<sup>ε</sup>xwa lālālasa. Wā, lā<sup>ε</sup>laē mōp!<sup>ε</sup>en<sup>ε</sup>xwa<sup>ε</sup>sens g<sup>ε</sup>āxūē  
aēdauqa. Wā, hēEM<sup>ε</sup>lāwisē k<sup>ε</sup>wāg<sup>ε</sup>aalēda künkünxūlig<sup>ε</sup>a<sup>ε</sup>yēs k<sup>ε</sup>wāuu- 85  
saxs g<sup>ε</sup>ālaē bāk<sup>ε</sup>ō lō<sup>ε</sup> Nāxosenāsō<sup>ε</sup>. Wā, g<sup>ε</sup>il<sup>ε</sup>EM<sup>ε</sup>lawisē k<sup>ε</sup>wāg<sup>ε</sup>aalaxs

87 As soon as he sat down on the rock, the thunderbird asked Nāxosenāsō<sup>ε</sup> to go down; and when the thunderbird went down, he gave advice to him to remember all the time, if the great supernatural  
 90 one, Head-Winter-Dancer of the Qwēq<sup>u</sup>sōt<sup>l</sup>ēnox<sup>u</sup>, should come and make war on him, that there was really nobody who could overcome his supernatural power. "And if he discovers that you are not an ordinary man, he will at once come to make war upon you; and as soon as you want me to help you, sing my sacred song. Now, listen to my sacred song! so that you may sing it  
 95 when Head-Winter-Dancer comes to make war on you." Thus he said, and he sang it. These are the words of his sacred song:

"Burn them, burn them, burn them, you who burn the world!  
 Hail, hail, hail, hail, hail-storm is brought by you!"

"This you shall sing when you want those to die who come to play  
 with you, and if you want them to turn into stone or into ice; namely,  
 200 all the men, the crew of Head-Winter-Dancer, if they should come." Thus said the thunderbird to Nāxosenāsō<sup>ε</sup>. Then Nāxosenāsō<sup>ε</sup> turned away from the thunderbird. Then he turned his face back to the place where the thunderbird had been seated on the rock, and the thunderbird had disappeared. Immediately Nāxosenāsō<sup>ε</sup> went into the river.

5 He did not know that he had been away four years from his house in Gek<sup>l</sup>Exsdels. Now he wished to go home to his house

87 laē kūnkūnxūlig<sup>a</sup>ʼyē āxk<sup>l</sup>lāxax Nāxosenāsō<sup>ε</sup> qa lāxalag<sup>i</sup>s. Wā, g<sup>i</sup>l<sup>ε</sup>em<sup>l</sup>āwisē lāxaxs laē kūnkūnxūlig<sup>a</sup>ʼyē lōxs<sup>l</sup>ālaq qa ā<sup>l</sup>mēsē hēmenālaem g<sup>i</sup>g<sup>l</sup>aēqelaqēxs g<sup>l</sup>āxēlē winasōltsa ʼwālasa ʼnawalakwa.  
 90 yix Ts<sup>l</sup>āqāma<sup>ʼ</sup>yasa Qwēq<sup>u</sup>sōt<sup>l</sup>ēnoxwē qaxs āla<sup>ʼ</sup>maē k<sup>l</sup>leās<sup>ʼ</sup>em ēk<sup>l</sup>ā lax ʼnawalak<sup>l</sup>wēna<sup>ʼ</sup>yas. "Wā, qō q<sup>l</sup>ālalexs k<sup>l</sup>ʼōsaaqōs la aōms begwānema lālē hēx<sup>ʼ</sup>idaeml g<sup>l</sup>āxl winalōl. Wā, g<sup>i</sup>l<sup>ε</sup>emlwits ʼnēx<sup>l</sup> qen g<sup>l</sup>ex<sup>ʼ</sup>wīdaōl, wā, lās yālaqwasg<sup>l</sup>in yālux<sup>u</sup>lenk<sup>l</sup>. Wēg<sup>l</sup>a hōlēlax qen yālaqwē qa<sup>ʼ</sup>s ā<sup>l</sup>mēlōs yālaqwaltsek<sup>l</sup> qasō g<sup>l</sup>āxl winasōles Ts<sup>l</sup>ā-  
 95 qāma<sup>ʼ</sup>ya," ʼnēx<sup>ʼ</sup>laēxs laē yālaqwa. G<sup>l</sup>a<sup>ʼ</sup>mēs qāyatsa yālaleng<sup>l</sup>a:

"Tsexwaamt, tsexwaamt, tsexwaamt xūmtxūmtelig<sup>a</sup>ʼyā.

Tsaalx, tsaalx, tsaalx, tsaalx, tselxtselxelīg<sup>a</sup>ʼyā."

"Wā, hēems yālagwatsōxs laaqōs ʼnēx<sup>ʼ</sup> qa lēlē<sup>ʼ</sup>lēs g<sup>l</sup>āxla aeml-  
 qen<sup>ʼ</sup>walōl qa t<sup>ʼ</sup>semx<sup>ʼ</sup>idēs lō<sup>ʼ</sup> qa l<sup>l</sup>ōx<sup>ʼ</sup>widēs ʼnāxwēda bēbegwā-  
 200 nemē lēlēōts Ts<sup>l</sup>āqāma<sup>ʼ</sup>yē qa g<sup>l</sup>āxlō," ʼnēx<sup>ʼ</sup>laē kūnkūnxūlig<sup>a</sup>ʼyē lāx Nāxosenāsō<sup>ε</sup>. Wā, laem<sup>l</sup>āwisē Nāxosenāsō<sup>ε</sup> lōx<sup>ʼ</sup>wits kūnkūnxūlig<sup>a</sup>ʼyē. Wā, lā<sup>ʼ</sup>lāē ēt<sup>l</sup>ēd<sup>ʼ</sup>el gwēgemx<sup>ʼ</sup>id lax k<sup>l</sup>waaasdās. Wā, la<sup>ʼ</sup>mē x<sup>ʼ</sup>is<sup>ʼ</sup>ida yix kūnkūnxūlig<sup>a</sup>ʼyē. Wā, hēx<sup>ʼ</sup>idaem<sup>l</sup>āwisē Nāxosenāsō<sup>ε</sup> la<sup>ʼ</sup>sta lāxa ʼwā.

5 Wā, la<sup>ʼ</sup>mē k<sup>l</sup>ʼēs q<sup>l</sup>ālēlaxs lē<sup>ʼ</sup>maē mōx<sup>ʼ</sup>ūnxēlaxa ts<sup>l</sup>āwūnxē bāsēs gōkwa lāx Gek<sup>l</sup>Exsdelsē. Wā, laem<sup>l</sup>āē ʼnēx<sup>ʼ</sup> qa<sup>ʼ</sup>s lālag<sup>i</sup> nāna-



that evening. He resolved to go home. Then he heard the sound of a sacred song downstream. Immediately Xaxosenâsô<sup>1</sup> sat down on the rock and went into the river; and he repeated the sacred song, which sounded like that of a woman. After Xaxosenâsô<sup>1</sup> had been in the water, a small man came to the place where Xaxosenâsô<sup>1</sup> was seated: and as soon as he came to the place where Xaxosenâsô<sup>1</sup> was seated, the small man spoke, and said, "O friend Xaxosenâsô<sup>1</sup>! I have been sent by our friend Tewâg'in to call you to witness her 15 dance. Come!" Thus said the small man to Xaxosenâsô<sup>1</sup>. Xaxosenâsô<sup>1</sup> immediately arose from the place where he was seated, and followed the one who had invited him, and it was not long before they were inside of a large house. When they reached 20 the door, it opened, and Xaxosenâsô<sup>1</sup> and the one who had invited him went in. Then Xaxosenâsô<sup>1</sup> was asked to sit down at the left side of the door of the large house, so that he should be able to witness well what was being done there, and the speaker of the great winter-dance house spoke to him. Then Xaxosenâsô<sup>1</sup> 25 listened to the sacred song of the woman behind the large winter-dance house, and he secretly repeated her song. When Xaxosenâsô<sup>1</sup> had sat down, the speaker of the large winter-dance house spoke, and said, "Now, take good care, friend Xaxosenâsô<sup>1</sup>! You

kwa lâxēs g'ōkwaxa dzāqwa. Wā, laem<sup>1</sup>lāwīse Elēsta nāq'ayas 7  
 qa's lālag'i nānakwa, lā<sup>1</sup>lasē wūlax<sup>1</sup>alēlaxa yālaq'wālā luxes gwū-  
 laa. Wā, hēx<sup>1</sup>idaem<sup>1</sup>lāwīse Xaxosenâsô<sup>1</sup> k'wāg'aala qa's la ste  
 lāxa ēwā. Wā, lā<sup>1</sup>laē denxīg'ēx yālaqū<sup>1</sup>layāsa ts'edāq'ēxsdā. Wā, 10  
 hēem<sup>1</sup>lāwīse ālēs gwālē Xaxosenâsô<sup>1</sup> la<sup>1</sup>staxs g'āxa:sa āmāsgemāla  
 begwānem gwāsofēla lax k'lwaaasas Xaxosenâsô<sup>1</sup>. Wā, g'il<sup>1</sup>em la-  
 wisē g'āx<sup>1</sup>alēla lāx k'lwaaasas Xaxosenâsô<sup>1</sup> laē yāq'eg'ālēda āmas-  
 gemāla begwānema. Wā, lā<sup>1</sup>laē 'nēk'a: "Yūl qāst Xaxosenâsô<sup>1</sup>,  
 'yālagemēlasens 'nemōkwē Tewāg'in qen g'āxe lē<sup>1</sup>lalol qa's l'ayes 15  
 x'its<sup>1</sup>lax'ilaqēxs kwēxelasēwēlē. Wā, gēlag'a," 'nēx<sup>1</sup>laēda āmāsgemāla  
 begwāmemx Xaxosenâsô<sup>1</sup>. Wā, hēx<sup>1</sup>idaem<sup>1</sup>lāwīse Xaxo-  
 senâsô<sup>1</sup> lāx'ūla lāxēs k'lwaaasē qa's lā lāg'ixa lē-lālaq. Wā, k'les  
 'lat'la qwēsg'ilaxs laē lāg'aa lāx l'āsanā'yasa 'wālasē g'ōkwa. Wā,  
 g'il<sup>1</sup>em<sup>1</sup>lāwīse lāg'aa lāx t'ex'ilas lā<sup>1</sup>lasē āxstoda. Wā, hēhe 20  
 hōgwīlē Xaxosenâsô<sup>1</sup> lē<sup>1</sup>wa lē<sup>1</sup>lālelg'isē. Wā, laem<sup>1</sup>lāwīse Xaxo-  
 senâsô<sup>1</sup>wē āxk'lālasō<sup>1</sup> qa's hē k'wāg'alilē gemxotstāhīlas t'ex'ilasa  
 'wālasē g'ōkwa "qa wāg'iltōx hēlp'ahālalxens gwēgwālag'il'ēstā.  
 'nēx<sup>1</sup>laē yāyaq'entemēlasa 'wālasē ts'lāgats'le g'ōkwa. Wā, laem-  
 'laē Xaxosenâsowē hēnemalāem wūlēlaxa yālaq'wālā ts'edāq' lāxa 25  
 ālāsa 'wālasē ts'lāgats'lē g'ōkwa. Wā, lā<sup>1</sup>laē wūnala denxēgeq  
 Wā, g'il<sup>1</sup>em<sup>1</sup>lāwīse k'wāg'alilē Xaxosenâsowē lā<sup>1</sup>lasē yāq'eg'ālēda  
 yāyaq'entemēlasa 'wālasē ts'lāgats'lē g'ōkwa. Wā, lā<sup>1</sup>laē nēk'a:  
 "Wēga yālēwīllōl, qāst, Xaxosenâsô<sup>1</sup>, g'āx'emx g'axel lāxwā w'āle

- 30 have come into this great || winter-dance house. Now you will see what we are going to do." | And the cannibal-cry was uttered back of the sacred room, which was | the head of a man standing on the floor of the house. It opened its mouth, and the | hāms'hānts!es showed himself from inside of the head. He came | out and danced;
- 35 and when his song ended, he went back || into the mouth of the head; and it was not long before he came, wearing the revolving | mask on his head. Then he went around the fire | of the large winter-dance house; and after he had gone around, he | went back into the mouth of the sacred room, which had the form of a head. It was not long before | he came again, uttering the cannibal-cry in this way, "Wip, wip, wip!" || when he was uttering the cannibal-cry. He had no whistles. He danced, accompanying three | songs, besides the one song with which | he first came out of the mouth of his sacred room, the great head of the Head-without-Body. | When the last song was at an end, he went back into the mouth of the | sacred room of the Head-without-Body. ||
- 45 As soon as he had gone in, the speaker of the great winter-dance house spoke, | and said, "O friend Nāxosenāsō! | now you have seen your treasure: This is One-Man-Eater whom you saw | dancing, and this is your dancing-dress that you will wear on your face, | and this is the sacred room of the Head-without-Body. Now all this
- 50 shall go to you as your || treasure." Thus he said. "Now your

- 30 sēx ts!āgats!ē g'ōkwa. Wā, la<sup>ε</sup>mets dōqwalaxem<sup>ε</sup>x<sup>ε</sup> gwēgwālag'ili-  
 'lasla," <sup>ε</sup>nēx<sup>ε</sup>!aēxs laasa hānts!eg'a'la lāx āladza'yasa mawilēxa  
<sup>ε</sup>mēgwilaxa x'ōmsasa begwānemē. Wā, lā'laē āqelilē sēmsas g'axaasa  
 hāms'hānts!esē nēlem<sup>ε</sup>'id lāx āwīlexawa'yasa x'ōmsē. Wā, g'āxē  
 lāts!ā q'as yēx'widē. Wā, g'il<sup>ε</sup>mēsē lābē q!ēmdemas laē laēl ēt!ēd  
 35 lāx sēmsasa x'ōmsē. Wā, k'!ēsē gālaxs g'āxaē āxāmālaxa x'īp!ē-  
 g'exlāla begwānem hāmsemā. Wā, lā'laē hā'stalilēlaxa lāqawālī-  
 lasa 'wālasē ts!āgats!ē g'ōkwa. Wā, g'il<sup>ε</sup>mēlāwisē lā'stalilēxs laē  
 xwēlaqa laēl lax sēmsasēs mawila x'ōmsē. Wā, k'!ēs'lat!a gālaxs  
 g'āxaē ēt!ēd hānts!eg'a'la lāxēs gwēk'!ālasaxs wip wip wipxēlaaxs  
 40 hānts!alaē. Wā, laem k'!eās mēdzēts. Wā, laem'laē yūdūx<sup>ε</sup>semē  
 yīx'wīdayās q!ēm'ēmdema ōgū'la lāxa nemsgemē q!ēmdēmsēxs  
 g'ālaē g'āx'wūts!ā lāx sēmsasēs mawila 'wālasē x'ōmsa X'ōsalōlē.  
 Wā, g'il<sup>ε</sup>mēlāwisē q!ūlbē alēlilē denx'ēdayoxs laē laēla lax sēmsasēs  
 māwila X'ōsalōlē.
- 45 Wā, g'il<sup>ε</sup>mēlāwisē laēlexs lāa'lasē yāq!egr'a'lē yāyaq!entemēlasa  
 'wālasē tsāgats!ē g'ōkwa. Wā, lā'laē 'nēk'a: "Yūl, qāst Nāxosenā-  
 sō, la<sup>ε</sup>mets dōqūlaxēs lōgwa'yōs. Hēem Nānogwisēxa lāyōs dōgūl  
 yīxwa. Wā, hē'mis hāxlēnsēs la'yōs dōgūl g'āx āxēmēs. Wā,  
 hē'mis māwītsa X'ōsalōlē. Wā, laem 'wī'la la lōl, qāst. Laems  
 50 lōgwalaq," <sup>ε</sup>nēx<sup>ε</sup>!aē. "Laem lēgadelts Nānogwisē," <sup>ε</sup>nēx<sup>ε</sup>!aē.

name shall be One-Man-Eater." Thus he said. | "Now, take good 51  
care, friend Xāxosenāsō<sup>ē</sup>! when our great friend here, | 'wīlenkū-  
lag'īlis, comes in, that you may observe | all she does here." Thus  
he said. |

Then a woman came in, singing her sacred song in the door of the |  
great winter-dance house. She came in. Her clothing was | made 55  
entirely of hemlock-branches, not like the clothing of One-Man-  
Eater, whose | head-ring was made of red cedar-bark, and also his  
neck-ring, his | wristlets, and his anklets; but of hemlock-branches  
was the head-ring | of the war-dancer of 'wīlenkūlag'īlis, and of  
hemlock was her neck-ring, || and of hemlock were her armrings and 60  
anklets. | Her belt was made of hemlock twisted together. The  
ends of the hemlock-belt went down to her knees. | As soon as she  
came into the door of the great dancing-house, | her sacred song was  
sung. Then she danced, || going towards the rear of the house; and 65  
when the song ended, | she turned towards the fire in the middle of  
the great dancing-house. | She spoke, and said, "O friends! | come,  
one of you, to cut off my limbs and my head! | Whoever shall do  
this to me will obtain as his treasure this great dance, || and my treas- 70  
ure, and my name, 'wīlenkūlag'īlis." Thus she said. | After she had  
finished her speech, the speaker | of the great winter-dancing house

Wā, la<sup>ē</sup>mēts yāL<sup>ē</sup>wēlōl, qāst, Xāxosenāsō<sup>ē</sup>, qō g'āxēl<sup>ē</sup>g'īns 'nemōx<sup>u</sup>- 51  
dzēg'a, yīxg'a 'wīlenkūlag'īlisg'a qa<sup>ē</sup>s 'nāxwa<sup>ē</sup>mēlōs q!āg'ēx gwā-  
lag'īlīlaslasg'a," 'nēx<sup>ē</sup>lāē.

Wā, g'āx<sup>ē</sup>em<sup>ē</sup>lāē g'ax<sup>ē</sup>alēlēda yālaq!wāla ts!edāq lāx t!ex'īlāsa  
'wālasē ts!āgats!ē g'ōkwa. Wā, g'āx<sup>ē</sup>lāē gāxēla. Laem<sup>ē</sup>lāē 'nāxwa 55  
q!wāxē gwēl<sup>ē</sup>gwālas, k!ēs hē gwēx<sup>ē</sup>sē gwēl<sup>ē</sup>gwālas Nanōgwisē, yīxs  
'nāxwa<sup>ē</sup>maē L!āgēkwēs qEX<sup>ē</sup>ema<sup>ē</sup>yē L<sup>ē</sup>wis qEX<sup>ē</sup>awa<sup>ē</sup>yē L<sup>ē</sup>wis qē-  
qEX<sup>ē</sup>ts!ana<sup>ē</sup>yē L<sup>ē</sup>wis qēqEX<sup>ē</sup>sīdza<sup>ē</sup>yē. Wā, lā<sup>ē</sup>lāē q!wāxē qEX<sup>ē</sup>ema-  
'yasa tōx<sup>ē</sup>widē, yīx 'wīlenkūlag'īlisē. Wā, lā<sup>ē</sup>lāē q!wāxē qEX<sup>ē</sup>awa-  
'yas. Wā, lā<sup>ē</sup>lāē 'nāxwaem q!wāxē qēqEX<sup>ē</sup>ts!ana<sup>ē</sup>fas L<sup>ē</sup>wis qēqEX<sup>ē</sup>- 60  
sīdza<sup>ē</sup>yē. Wā, lā<sup>ē</sup>lāē yīpēmākwa q!wāxē, yīx la qENōyewēs. Wā,  
lā<sup>ē</sup>lāē g'āx<sup>ē</sup>alēlā<sup>ē</sup>mē ōba<sup>ē</sup>yasa qENōyā<sup>ē</sup>yē q!wāx lāx ōkwāx'a<sup>ē</sup>yas.  
Wā, g'īl<sup>ē</sup>em<sup>ē</sup>lāwisē g'āxēl lāxa t!ex'īlāsa 'wālasē ts!āgats!ē g'ōkwa  
lā<sup>ē</sup>lasē dEX<sup>ē</sup>īdayowē yālaqūlayās. Wā, laem<sup>ē</sup>lāwisē yō<sup>ē</sup>nākūla  
gūyōlēla lāxa ōgwiwalīlāsa g'ōkwē. Wā, g'īl<sup>ē</sup>em<sup>ē</sup>lāwisē q!ūlbē q!em- 65  
dēmas lāē L!āsgēmx'īd lāxa lāqawalīlāsa 'wālasē ts!āgats!ē g'ōkwa.  
Wā, lā<sup>ē</sup>lāē yāq!EG<sup>ē</sup>a<sup>ē</sup>la. Wā, lā<sup>ē</sup>lāē 'nēk'a: "ya, 'nē<sup>ē</sup>nemokwai',  
gēlanōk<sup>u</sup> las qa<sup>ē</sup>s t!ōsemōdaōsax<sup>ē</sup>g'īn lās!alak 'wī<sup>ē</sup>la lōgūn x'ōmsek',  
yīx hēla gwēx'īdēl g'axēn, la<sup>ē</sup>mēsē lāl lōgwalal<sup>ē</sup>g'īn 'wālasēk' lāda  
lōgūn lōgwēg'īn L<sup>ē</sup>wūn lēgē<sup>ē</sup>mē 'wīlenkūlag'īlisē," 'nēx<sup>ē</sup>lāē. Wā, 70  
g'īl<sup>ē</sup>em<sup>ē</sup>lāwisē q!wēl'īdEX<sup>ē</sup>s yāq!ENT!ālaē lā<sup>ē</sup>lasē yāq!EG<sup>ē</sup>a<sup>ē</sup>lē yāyāq!EN-  
temēlasa 'wālasē ts!āgats!ē g'ōkwa. Wā, lā<sup>ē</sup>lāē 'nēk'a: "Yūl, qāst

73 spoke, and said, "O friend Xāxosenāšō<sup>ē</sup>! come and cut off the limbs of our friend here, and cut off her head, so that you may obtain  
 75 her magic power." Thus he said. Then Xāxosenāšō<sup>ē</sup> said at once, "I shall do so, O friend;" and, as he said so, he stood up. He was given a shell knife (the knife of the ancient people); and Xāxosenāšō<sup>ē</sup> walked, and stood in front of the great war-dancer.  
 80 Then wilenkūlag'ilis raised her right hand; and she said, "O friend Xāxosenāšō<sup>ē</sup>! cut it off with my shoulder and throw it towards the door." Xāxosenāšō<sup>ē</sup> cut off her shoulder and her whole right arm; and after he had taken them off, he threw them towards  
 85 the door. Then he cut off the left arm and shoulder and threw them towards the door. Then the great war-dancer sat down on the floor, and he cut off her legs and threw them about on the floor. Then the great war-dancer told him to cut off her head; and  
 90 at once Xāxosenāšō<sup>ē</sup> cut around her neck, and took off her head and threw it down. Now the limbs of the great supernatural one were off, and her body just lay on the floor of the house. After Xāxosenāšō<sup>ē</sup> had done so, he spoke, and said, "O friends! it is not my wish, what I have done to our great friend: it was her own  
 95 wish that I should do this to her." Thus he said. Then he went

73 Xāxosenāšō<sup>ē</sup>, gēhag'il la qa<sup>s</sup> wāg'aōs t'ōsemwālaŋg'a lāslālag'asg in  
 75 <sup>ē</sup>nēmōx<sup>u</sup>dzēk' lō<sup>ē</sup> qa<sup>s</sup> qāx<sup>ē</sup>idaōsaq qa<sup>s</sup> wēg'aōs sōem lōgwalaxg'a  
<sup>ē</sup>nawalak!wēnēg'as," <sup>ē</sup>nēx<sup>ē</sup>laē. Wā, lā<sup>ē</sup>laē hēx<sup>ē</sup>ida<sup>ē</sup>mē Xāxosenāšō<sup>ē</sup>wē  
<sup>ē</sup>nēk'a: "Hēlen gwalalē qāstā," <sup>ē</sup>nēx<sup>ē</sup>laēx̄s laē lāx<sup>ē</sup>ūlila. Wā,  
 laem<sup>ē</sup>lāwisē ts!āšō<sup>ē</sup>sa gēlts!emē, yix k'lāwayāsa gālē be-  
 gwānema. Wā, lā<sup>ē</sup>laē qāš'idē Xāxosenāšō<sup>ē</sup>wē qa<sup>s</sup> lā lāxūmlilaxa  
<sup>ē</sup>wālasē tōx<sup>ē</sup>wida. Wā, ēx<sup>ē</sup>em<sup>ē</sup>lāwisē wilenkūlag'ilisē sag'ostōtsēs  
 80 hēk'!ōts!ānā<sup>ē</sup>yē. Wā, lā<sup>ē</sup>laē <sup>ē</sup>nēk'a: "Wā, qāst, Xāxosenāšō<sup>ē</sup>,  
<sup>ē</sup>wī<sup>ē</sup>lōdā<sup>ē</sup>ma t'ōsōdeq" lē<sup>ē</sup>wūn lāq!ūdenēx qa<sup>s</sup> ts!ex-  
 stōlilaōsasōx lāxa t'ex'ila," <sup>ē</sup>nēx<sup>ē</sup>laē. Wā, hēx<sup>ē</sup>idaem<sup>ē</sup>lāwisē Xāxo-  
 senāšō<sup>ē</sup>wē t'ōs'idex lāq!ūdenās qa<sup>s</sup> wī<sup>ē</sup>lōdēk' lō<sup>ē</sup> hēk'!ōts!ānā<sup>ē</sup>yas.  
 Wā, g'il<sup>ē</sup>em<sup>ē</sup>lāwisē lāwāxs laē ts!exstōlilas lāxa t'ex'ila. Wā, lā<sup>ē</sup>laē  
 85 ētōd t'ōs'idex gemxōlts!ānā<sup>ē</sup>yas lō<sup>ē</sup> lāq!ūdenās qa<sup>s</sup> ts!exstōlilēs  
 lāxa t'ex'ila. Wā, lā<sup>ē</sup>laē k'lwāg'alilēda wālasē tōx<sup>ē</sup>wida. Wā,  
 lā<sup>ē</sup>laē wī<sup>ē</sup>la t'ōsemoyowē g'ōg'egūyās qa<sup>s</sup> gwē<sup>ē</sup>alēlemē. Wā,  
 lā<sup>ē</sup>laēda wālasē tōx<sup>ē</sup>wid <sup>ē</sup>nēx<sup>ē</sup> qa wēg'is qax<sup>ē</sup>ideq. Wā, hēx<sup>ē</sup>ida<sup>ē</sup>  
<sup>ē</sup>em<sup>ē</sup>lāwisē Xāxosenāšō<sup>ē</sup>wē t'ōtsēstendex q!ōq'onās. Wā, lā<sup>ē</sup>laē  
 90 lāweyōdex x'ōmsas qa<sup>s</sup> ts!ex'alilēs. Wā, la<sup>ē</sup>mē wī<sup>ē</sup>lāwē lāslālāsa  
<sup>ē</sup>wālasē <sup>ē</sup>nawalakwa. Wā, aem<sup>ē</sup>lāwisē la <sup>ē</sup>megwilē bex<sup>u</sup>sās. Wā,  
 g'il<sup>ē</sup>em<sup>ē</sup>lāwisē gwālē Xāxosenāšō<sup>ē</sup>wē laē yāq'eg'a'la. Wā, lā<sup>ē</sup>laē  
<sup>ē</sup>nēk'a: "Yūl, hamalel <sup>ē</sup>nē<sup>ē</sup>nēmōk', nōsawēs nāqayaxen gwēx<sup>ē</sup>i-  
 daasē lāxg'ins <sup>ē</sup>nēmōx<sup>u</sup>dzēk' hāsmēg'asēq wātdema qen hē gwēx<sup>ē</sup>i-  
 95 deqeq," <sup>ē</sup>nēx<sup>ē</sup>laē. Wā, g'il<sup>ē</sup>em<sup>ē</sup>lāwisē la k'lwāg'alil lāxēs k'wāēlasē

and sat down at the place where he had been seated before. Then the body began to move. It rolled, and went rolling toward where the head lay on the floor, and the head stuck on the body, and the body rolled to where the two legs lay, and they stuck on the body, and the body rolled to where the arms lay, and they stuck on the body. Then the great supernatural one arose and sang her sacred song; and after she had finished her sacred song, she told the men to beat time on the boards rapidly. Immediately they beat time; and <sup>1</sup>wilēnkūlag'ilis caught her supernatural power in her hands and threw it down on the floor of the great winter-dance house, and the floor of the house began to be flooded. The fire in the middle of the great winter-dance house went out, and therefore it was dark inside. Then the speaker of the great winter-dance house spoke, and said, "O friend Xāxosenāsō! you obtained as your treasure the two things that you have seen—the hāmshāmts'le and his dress, and the name One-Man-Eater and his sacred rooms and also this great magic power, the war-dance; and what you did to her when you cut off her limbs; and the flooding of your house; and also the dress, and the name <sup>2</sup>wilēnkūlag'ilis. And this I tell you: do not be afraid to have your limbs cut off when you are asked to play by the great supernatural one, Head-Winter-Dancer; for she has given to you the magic power of being cut to pieces. You

lāa'lasē q'wēna'elilē bēx'sās. Wā, lā'laē lōxūlil qa's lā lāx 'megwe- 96  
 'lasasēs x'ōmsē. Wā, lā'laē k'lūt'lālelaxa x'ōmsē lāxēs bēx'sāwē.  
 Wā, lā'laē lōxūlilēda bēx'sāwē qa's lā lāx k'atk'edē'lasasa mā'lē  
 g'ōg'egūyā. Wā, lāxaē k'lūt'emg'aalela. Wā, lā'laē lōx'elilēla qa's  
 lē lāx k'atk'edē'lasasēs o'eyasowē. Wā, lālaxāē k'lūt'emg'aalela. 300  
 Wā, lā'laē lāx'ūlilēda 'wālasē 'nawalakwa qa's yālaqwē. Wā,  
 g'il'ēm'lāwisē q'lūlbē yālaq'LENas laē wāxa qa lēx'edzōdēsa 'nāxwa  
 begwānema. Wā, hēx'ida'ēm'lāwisē lēx'edzōda. Wā, la'laē 'wilen-  
 kūlag'ilisē dāsgemdxā 'nawalakwē qa's mēx'alilēs lax āwīmagwīlāsa  
 'wālasē ts'lāgats'lē g'ōkwa. Wā, lā'laē paō'fidēda 'wāpē lax āwīma- 5  
 gwīlāsa g'ōkwē. Wā, la'ēm'laē k'lēlx'idēda lūqawalāsa 'wālasē  
 ts'lāgats'lē g'ōkwa. Wā, la'ēm'laē p'lēdēg'ila. Wā, hē'ēm'lāwis la  
 yāq'leg'a'latsa yāyaq'entem'lasa 'wālasē ts'lāgats'lē g'ōkwa. Wā,  
 la'laē 'nēk'a: "Wā, qāst, Xāxosenāsō! la'ems'ōgwalaxēs mā'edālos  
 dōx'wal'elaxa hāmshāmts'lešē lē'wis gwē'gwāla lē'wis lēgēme 10  
 Nānōgwīsē lē'wis mawilē. Wā, hē'mīsa 'wālasē 'nawalakwa  
 tōx'widē lē'wis layōs gwēx'idaaseq, yixs laaqōs t'ōsemwalax  
 lās'lalās lē'wa paō'laxēs g'ōkwaōs. Wā, hē'mīsa yālaq'LEne. Wā,  
 hē'mīsa lēgēme, yix 'wīlēnkūlag'ilisē. Wā, g'a'mēsēn wāldēmōi.  
 qa's k'lēsaōs k'ilēla t'ōsemwālayōs lās'lalaqōs. qasō g'āx a'ēm'lq'le- 15  
 wasōsa 'wālasa 'nawalakwē Ts'lāqāma'ya, qaxs lē'mā'lasa 'nawala-  
 kwasēs t'lōt'lēts'lālasē'waōs lāl. Wā, ā'ēm'wīs hē'gwāp'lēlē

will do as she did when she began to put on her arms and limbs." Thus he said in the | darkness. Xāxosenāso<sup>6</sup> never saw again the ||  
 20 house and the men. The great | winter-dance house and all the people disappeared, and | Xāxosenāso<sup>6</sup> was just sitting down on the ground. |

Then it occurred to him to go down the river that night. | He  
 25 walked, and came to the || lower end of the cascade, and he wished to try to sing the | sacred song of 'wilenkūlag'ilis, for he wished to know it well before going | to the village Gek'lexsdels. Now he sang it, and | these are the words of the sacred song: |

1. "I was taken to the other side of the world, I was taken to the  
 30 other side of the world, || by the great supernatural power. I was taken to the other side of the world by the great supernatural | power. |
2. "I received everything, I received everything, from the great  
 supernatural power. | I received everything from the great  
 supernatural power. Wē, wē! |
3. "I have everything, I have everything, belonging to his super-  
 35 natural power. || I have everything, I have everything, belonging to his supernatural power. Wē, | wē! |

As soon as the sacred song was at an end, he felt very happy, | because he knew the words of the sacred song, and on account of

18 'gwayi<sup>6</sup>lālasasōxs laē k'lūtemg'aalela lās<sup>6</sup>lālās," 'nēx<sup>6</sup>laē lāxa p'edē-  
 k'ila. Wā, laem<sup>6</sup>laē hēwāxa ēt'led dōx<sup>6</sup>walelē Xāxosenāso<sup>6</sup>waxa  
 20 g'ōkwē lē<sup>6</sup>wa bēbēgwānem. Wā, laem<sup>6</sup>laē x'is<sup>6</sup>ēdēda 'wālasē ts'lā-  
 gats'le g'ōk<sup>6</sup> lē<sup>6</sup>wa 'nāxwa bēbēgwānema. Wā, laem<sup>6</sup>laē Xāxosenā-  
 so<sup>6</sup>wē āem la k'was lāxa āwīnak'lūsq'alā<sup>6</sup>mē.

Wā, laem<sup>6</sup>laē g'ig'aēx'id qa<sup>6</sup>s lālag'i nekwatōselaxa 'wāxa gānolē.  
 Wā, laem<sup>6</sup>lāwisē qās'ida. Wā, g'il<sup>6</sup>em<sup>6</sup>lāwisē g'āx<sup>6</sup>alela lax gwā-  
 25 'yasa k'amadzēna lāael 'nēx<sup>6</sup> qa<sup>6</sup>s wēg'i mens'id den<sup>6</sup>ētsa yāla-  
 qūlayās 'wilenkūlag'ilisē qaxs 'nēk'aē qa<sup>6</sup>s ālak'lālē q'lālelaq qō lāl  
 lāxēs g'ōkūlasē Gek'lexsdelsē. Wā, laem<sup>6</sup>lāwisē yālaqwa. Wā,  
 g'a<sup>6</sup>mēs qūyatsa yālx<sup>6</sup>LENasēg'a:

1. Qwēsenxelēdzemx'den, lāx'den qwēsenxelēdzems hēnōma  
 30 'nawalakwā. Lax'den qwēsenxelēdzemsēya aik'as ai ai 'nawa-  
 lakwā.
2. 'wī<sup>6</sup>lōlēlēsax'den, lāx'den 'wī<sup>6</sup>lōlēlēsax 'nenwalak'wēnaēk'asū,  
 g'āxden 'wī<sup>6</sup>lōlēlēsax'yaqēya ai ai aik'as 'nawalakwā, wē wē.
3. 'naḫōlēlēsax'den, g'āxden 'naḫōlēlēsaxax 'nenwalak'wēnaēk'a-  
 35 sahēyas, g'axden 'naḫōlēlēsaxqēyas ai ai aik'as 'nawalakwā, wē  
 wē.

Wā, g'il<sup>6</sup>em<sup>6</sup>lāwisē q'lūlbē yālaqūlaēna<sup>6</sup>yasēxs lāael ālak'lāla ēk'ēs  
 nāq'ayaxs laē q'lāla 'wī<sup>6</sup>lax qūqeyasusa yālx<sup>6</sup>LENē lē<sup>6</sup>wis 'nāxwāēl

his | different treasure. Then it occurred to him that he would go  
in front of the house of his father and sing his sacred song before  
daylight, | so that his father might hear him. Then he started |  
the house was not far away; and as soon as he came to the beach  
in front of the house, he walked out to the sea and sang his sacred  
song. Immediately | Wāxap!alaso<sup>2</sup> heard him, and he recognized  
the voice || of his prince Nāxosenāso<sup>2</sup>. He was singing his sacred  
song. Then | he arose from his bed and went out of his house.  
Now he really recognized the voice of his prince. He went to the  
houses of his tribe, and called the people to come to his house.  
Daylight had not nearly come yet, when they all came; and  
Wāxap!alaso<sup>2</sup> talked to his | tribe, the ancestors of the LĒLEĠĠĒ of the  
Great-Kwakiutl<sup>1</sup> and | asked them to capture Nāxosenāso<sup>2</sup>. Thus he  
said. | His tribe agreed at once to do what he said. They took  
their | batons and the boards, and the men went out of the house.  
As soon as they were all outside, they started, and went down to  
the beach at low tide. Now it was full daylight, therefore they  
could see Nāxosenāso<sup>2</sup>. He was walking in the water. All the men  
stood in a row, and | they beat rapid time. Nāxosenāso<sup>2</sup> came  
ashore at once || when he heard the beating. When he came, he

ōgūqāla lōgwa<sup>2</sup>ya. Wā, lā<sup>2</sup>laē<sup>2</sup> 'nēnk' lēx<sup>2</sup>id qa's lū qā'sida qa's la lāx  
Lāsagwisas g'ōkwāsēs ōmpaxa k'les<sup>2</sup>EM 'nax<sup>2</sup>ida qa's lū yālaqwa lāq  
qa wūLElās ōmpasēq. Wā, lā<sup>2</sup>laē<sup>2</sup> qā'sida qaxs k'lsāē qwesalē  
g'ōkwās. Wā, g'il<sup>2</sup>EM<sup>2</sup>lāwisē lāg'aa lāx LĒMA<sup>2</sup>isāsēs g'ōkwaxs lae  
qaqasamak' lāxa DEMsx<sup>2</sup>ē. Wā, lā<sup>2</sup>laē<sup>2</sup> yālaqwa. Wā, hēx<sup>2</sup>idaEM-  
lāwisē Wāxap!alaso<sup>2</sup> wūlāx<sup>2</sup>ALElaq. Wā, lā<sup>2</sup>laē<sup>2</sup> 'malt' lēxsdēqēxs  
hē<sup>2</sup>maēs lāwūlgāma<sup>2</sup>yē Nāxosenāso<sup>2</sup>wa yālaqlwāla. Wā, lā<sup>2</sup>laē<sup>2</sup>  
hē<sup>2</sup>x<sup>2</sup>idaEM lāx<sup>2</sup>ūlil lāxēs ku<sup>2</sup>lēlasē qa's lē lāwels lāxēs g'okwē.  
Wā, lawisla laē ālak' lāla 'malt' lēxsdēndqēxs hē<sup>2</sup>maēs lāwūlgāma<sup>2</sup>yē.  
wā, lā<sup>2</sup>laē<sup>2</sup> laLES<sup>2</sup>id lāx g'ig'ōkwāsēs g'ōkūlōtē, qa's 'wīlē gwēx<sup>2</sup>idēq  
qa g'āxēs 'wī<sup>2</sup>la hōgwēL lāx g'ōkwaxa k'les<sup>2</sup>EM ex'ala qa's 'nax<sup>2</sup>ide.  
Wā, g'āx<sup>2</sup>laē<sup>2</sup> 'wī<sup>2</sup>laēla. Wā, laEM<sup>2</sup>lāwisē 'nēk'ē Wāxap!alaso<sup>2</sup> lāxēs  
g'ōkūlōta g'ālāsa 'nē<sup>2</sup>mēmōtē LĒLEĠĠĒsa 'wālas Kwāg'ul' qa's hēx<sup>2</sup>ida-  
da<sup>2</sup>mē k'im yax Nāxosenāso<sup>2</sup>wē, 'nēx<sup>2</sup>laē. Wā, hēx<sup>2</sup>idaEM-lāwisē  
'nax<sup>2</sup>wa ēx<sup>2</sup>ak'ē g'ōkūlōtasēx wāldemas. Wā, lā<sup>2</sup>laē<sup>2</sup> āx'ētsewēda  
t'ēmyayo LĒ<sup>2</sup>wa saōkwē. Wā, lā<sup>2</sup>laē<sup>2</sup> 'wī<sup>2</sup>la hōqūwēlsēda bebgwā-  
nemē lāxa g'ōkwē. Wā, g'il<sup>2</sup>EM<sup>2</sup>lāwisē g'ax 'wī<sup>2</sup>lēwēlsa lae qā's idē  
qa's lā 'wī<sup>2</sup>lents' lēs lāxa LĒMA<sup>2</sup>isēxa x'āts'laēsē, yixs lē<sup>2</sup>maē q'lilx<sup>2</sup> ul  
'nax<sup>2</sup>ida, lāg'ilas dōqūlaEMx Nāxosenāso<sup>2</sup>waxs laē qāqasamak'a.  
Wā, lā<sup>2</sup>laē<sup>2</sup> yipEMg'alisēda 'nax<sup>2</sup>wa bēbgwānkem qa's 'ntemax' idē  
LĒXEDzōda. Wā, hēx<sup>2</sup>idaEM<sup>2</sup>lāwisē g'āxē Nāxosenāso<sup>2</sup>wē ale'staxs  
g'ālāē wūlāx<sup>2</sup>ALElaxa la LĒXEDzoda. Wā, laEM<sup>2</sup>laē<sup>2</sup> k'les<sup>2</sup> 'nā<sup>2</sup>nawa-

<sup>1</sup> This should be Q'ōm'k' lūLES; however, since this division is much reduced in size, I will count the 'wālas Kwāg'ul' they are generally counted with them.

- 61 did not show that he had magic power. Nāxosenāso<sup>ε</sup> and all the men came up the beach. They just beat rapid time as they were coming up the beach: they beat time four times. Then they all went into the house. He never told his father about his treasure.
- 65 And Nāxosenāso<sup>ε</sup> just listened to his tribe when they talked about the great magician Head-Winter-Dancer: for the ancestors of the numayn lēlēgēō were expecting him who would soon come, him who was looking for some one with whom to play in the use of magic power. Nāxosenāso<sup>ε</sup> just listened to what they said. Nāxosenāso<sup>ε</sup> was intending to startle his tribe when they should come to know his treasure, when Head-Winter-Dancer should arrive; therefore he kept quiet, and sat down in the rear of the house.
- Now all the men went out of the house, and many people asked one another why Nāxosenāso<sup>ε</sup> had been singing a sacred song. They were forbidden by some men, who said, "Don't talk that way! Don't make fun of Nāxosenāso<sup>ε</sup>, who was singing a sacred song! For we do not know what treasure he may have obtained." Thus they said.

When it was four days after Nāxosenāso<sup>ε</sup> had come home to 80 GĒK'EXSDĒLS, he went away into the water at the mouth of the river Ts'elgwad mornings and evenings; and the men were afraid of what might be done by the great supernatural Head-Winter-

- 61 la<sup>x</sup>SEMEXS g'āxaē. Wā, g'āx'laē hōx'wūsdēse<sup>la</sup> ēnāxwēda bēbegwānemē lō<sup>ε</sup> Nāxosenāso<sup>wē</sup>. Wā, āem'lāwisē la lēxedzōduaxwaxs g'āxaē alōlīsēla lā'laa qa's mōp'lenē lēxedzōda. Wā, lā'laē laēi. lāxa g'ōkwē w'f'la. Wā, laem'laē hēwāxāem nēlasēs lōgwa'yē lāxēs
- 65 ōmpē. Wā, āem'lāwisē la hōlēlē Nāxosenāso<sup>waxēs</sup> g'ōkūlōtaxs laē gwāgwēx's'āla lāxa w'ālāsa ēnawalakwē Ts'lāqāma'yō, yixs lē'maē nak'lāla<sup>x</sup> g'ālāsa ēnēmēmōtasa lēlēgēdāqē laem elāq nē'īdaxa ālā qa's āml'wūt lāx ēnawalakwa begwānema, ēnēx'laē. Wā, āem'lāwisē Nāxosenāso<sup>wē</sup> hōlēlax wāldemas. Wā, hē'lat'la nāqēs Nāxosenāso<sup>wē</sup> qa ōdax'īdamēltsōs g'ōkūlōtē q'lāl'ALELEX lōgwa'yas qō g'āxlē Ts'lāqāma'yō. Wā, hē'mis lāg'ilas āem q'wēlalē lāxēs k'wāē'lasa ōgwiwalīlasa g'ōkwē.

Wā, laem'lāwisē hoqūwelsēda ēnāxwa bēbegwānem lāxa g'ōkwē. Wā, laem'laē q'lēnema bēbegwānemē wālap'ax lāg'ilas yālaqūlē

75 Nāxosenāso<sup>wē</sup>. Wā, la'laē belasō'sa waōkwē begwānem qa k'lēsēs hē gwēk'lāla la aemlālas yālaqūlaēma'yas Nāxosēnāso<sup>wē</sup>, "qaxg'ins k'lēs'mēk q'lāl'ALELAX lōgwa'yaxs," ēnēx'laē.

Wā, g'ilem'lāwisē mōp'ēn'xwa'sē Nāxosēnāso<sup>wē</sup> la nā'nakwa lāxēs g'ōkwē lāx GĒK'EXSDĒLS. Wā, laem'laē hēmēnāaem la'sta

80 lāx ōx'siwa'yasa wās Ts'elgwadēxa gēgaūla lē'wa dzādēqwa. Wā, laem'laē ēnāxwa k'ik'alēqelēda bēbegwānemmas gwēx'ēidaaslasa w'ālāsa ēnawalakwē Ts'lāqāma'ya qō g'āxlō. Wā, g'ilēm'lāwisē



Dancer, if he should come. When | Nāxosenāso<sup>e</sup> had been in | his 83  
house for four days, in | the evening they saw a canoe coming, being  
moved by paddles. | They came, and told Chief Wāxap!alaso<sup>e</sup>. 85  
Immediately | Nāxosenāso<sup>e</sup> asked Wāxap!alaso<sup>e</sup> to clear the |  
floor of his house, "for this is my friend Head-Winter-Dancer | who  
has been seen coming." Thus said Nāxosenāso<sup>e</sup> to his father  
Wāxap!alaso<sup>e</sup>. | Immediately Wāxap!alaso<sup>e</sup> asked his tribe to |  
clear the floor of his house, and the people | cleared the floor of his 90  
house. Then | Wāxap!alaso<sup>e</sup> and his tribe were very glad; for  
indeed they guessed that | Nāxosenāso<sup>e</sup> had found a treasure, for  
otherwise he would not have asked his father to clear | his house.  
As soon as the house had been cleared, there were people talking |  
standing in the canoe in front of the village; and (one of them) 95  
said, | "I only come to notify you, great tribe, that | our great  
friend the powerful Head-Winter-Dancer has arrived. I have  
come | to ask you to take care. Go and purify yourselves quickly! |  
When you have done so, I shall go and paddle for them, and ask  
them to come to-day; || for the traveling-canoes of our tribe are 100  
at anchor | on the other side of the point Burnt-Point." Thus he  
said. |

Immediately the ancestors of the numaym LĒLEGĒD were asked  
by | Wāxap!alaso<sup>e</sup> to go into the water at the mouth of the river

mōp!enxwa<sup>sē</sup> Nāxosenāso<sup>wē</sup> mēxa lāxēs g'ōkwē, wā, laem<sup>lā</sup>wisē 83  
dzāqwa<sup>s</sup> laē dōx<sup>wā</sup>lĒla g<sup>wax</sup>āla siō<sup>n</sup>ākūla xwāk!ūna. Wā,  
g'āx<sup>lā</sup>ē nēlase<sup>wā</sup> g'īgāma<sup>yē</sup> Wāxap!alaso<sup>e</sup>. Wā, hēx<sup>lā</sup>idaem<sup>lā</sup>- 85  
wise Nāxosenāso<sup>wē</sup> āxk<sup>lā</sup>lax Wāxap!alaso<sup>wē</sup> qa ēx<sup>wit</sup>se<sup>wēs</sup> āwī-  
nagwilasa g'ōkwē, "qaxs yū<sup>mē</sup>g'in <sup>n</sup>emōkwa, yix Ts!āqūma<sup>yā</sup>  
g'āxax dōgūla," <sup>nēx</sup>lāē Nāxosenāso<sup>waxēs</sup> ōmpē Wāxap!alaso<sup>wē</sup>.  
Wā, hēx<sup>lā</sup>idaem<sup>lā</sup>wise Wāxap!alaso<sup>wē</sup> āxk<sup>lā</sup>laxēs g'ōkūlōtē qa  
g'āxēs ēkwax āwīnagwilasēs g'ōkwē. Wā, hēx<sup>lā</sup>idaem<sup>lā</sup>wise g'āx 90  
<sup>wī</sup>lē g'ōkūlōtas ēkwaxa āwīnagwilasa g'ōkwē. Wā, laem<sup>lā</sup>ē ēk<sup>kē</sup>  
nāqa<sup>yas</sup> Wāxap!alaso<sup>wē</sup> lē<sup>wis</sup> g'ōkūlōtē, qāxax lē<sup>maē</sup> k'ōtax  
Nāxosenāso<sup>wē</sup> laem lōgwala, lāxax āxk<sup>lā</sup>laxēs ōmpē qa ēkwa-  
se<sup>wē</sup>sa g'ōkwē. Wā, g'ilem<sup>lā</sup>wise gwāl ēkwaxs lā<sup>lā</sup>sa yāq!ent!lā  
lāxūxs lāxa xwāk!ūna hāngemālisxa g'ōkūla. Wā, lā<sup>lā</sup>ē <sup>nō</sup>k'a: 95  
"Ā<sup>mē</sup>n g'āx hanālg'iwā<sup>yā</sup>, <sup>wā</sup>las lēlqwāla<sup>lē</sup>, yīsa <sup>wā</sup>lasa lōgwā-  
laxens <sup>nē</sup>mōkwadzāē Ts!āqūma<sup>yā</sup>. Wā, la<sup>mēsē</sup>n g'āx qen q'ā-  
q!aq!emlāōl qa<sup>s</sup> <sup>nā</sup>xwā<sup>maōs</sup> g'īg'iltalax<sup>lā</sup>ida hālabala. Wā,  
qasō gwālō la<sup>mēsē</sup>n lāl sēx<sup>bē</sup>ndēlqē qa g'āxlag'iltēxwa <sup>nā</sup>lax  
qaxs hē<sup>ma</sup> mexālē yāē<sup>yats</sup>!āsenū<sup>x</sup> g'ōkūlōtāda āwīlba<sup>yē</sup>xa 400  
LEGĒgwīlala lax qwēsōdīlba<sup>yas</sup>," <sup>nēx</sup>lāē.

Wā, hēx<sup>lā</sup>idaem<sup>lā</sup>wisa g'ālāsa <sup>nē</sup>mēmōtasa lēLEGĒdē āxk<sup>lā</sup>lāsōs  
Wāxap!alaso<sup>wē</sup> qa<sup>s</sup> <sup>wī</sup>lē la la<sup>sta</sup> lāxa ōy<sup>si</sup>wā<sup>yas</sup> <sup>wā</sup>s Ts!ēlgwadē.

Ts!elgwad, | and Nāxosenāso<sup>é</sup> went also into the water. When ||  
 5 the speech of the speaker in the canoe was at an end, he paddled  
 back. After the ancestors of the numaym | LĒLEGĒD had been in  
 the water, they went into the house of Wāxap!alaso<sup>é</sup>: | and Nāxo-  
 senāso<sup>é</sup> sat down in the rear of the house, | listening to what the  
 10 tribe said, for the tribe was really afraid of the | reports about the  
 great supernatural man Head-Winter-Dancer. | Now Nāxosenāso<sup>é</sup>  
 knew that several | men referred to him, because he had been in the  
 woods for four years. | He had come home, and they had never seen  
 his treasure, therefore the foolish ones among his tribe were sick  
 15 at heart, | but many wise men of the tribe of Nāxosenāso<sup>é</sup> | said  
 that they had faith in Nāxosenāso<sup>é</sup>, although he did not talk about |  
 the reason why he had been singing his sacred song when he first  
 came home, | and the wise men knew that he had a great treasure  
 20 and his father Wāxap!alaso<sup>é</sup> guessed that his || prince Nāxosenāso<sup>é</sup>  
 had obtained a great treasure, when he asked his father to | clear  
 out the floor of his house; for he was really glad when they first  
 learned that the | great supernatural man, Head-Winter-Dancer,  
 was coming. As soon | as the talking of his tribe became less, a  
 25 man | who belonged to his tribe came in. He stood in the | door-  
 way of the house of Wāxap!alaso<sup>é</sup>, and spoke. | The great super-

Wā, laem<sup>é</sup>lāwise ōgwaqē Nāxosenāso<sup>é</sup>wē la<sup>é</sup>sta, yixs ā<sup>é</sup>maē q!ūlbē  
 5 wāldemasā yāq!entūltāla lāxa xwāk!ūna begwānemxs laē aēdaaqa  
 sēx<sup>é</sup>wida. Wā, g<sup>é</sup>il<sup>é</sup>em<sup>é</sup>lāwisē gwāl la<sup>é</sup>sta <sup>é</sup>wīlē g<sup>é</sup>ūlāsa <sup>é</sup>ne<sup>é</sup>mēmō-  
 tasa lĒLEGĒDāxs lāa<sup>é</sup> <sup>é</sup>wī<sup>é</sup>la hōgwēl lāx g<sup>é</sup>ōkwās Wāxap!alaso<sup>é</sup>wē.  
 Wā, āem<sup>é</sup>lāwisē Nāxosenāso<sup>é</sup>wē lak!wāgalit lāxa ōgwiwalilasa g<sup>é</sup>ōkwē  
 hōlēlax wāldemasēs g<sup>é</sup>ōkūlōte qaxs ālak!lāaē k<sup>é</sup>ilēlēs g<sup>é</sup>ōkūlōtas  
 10 ts!ēlwex<sup>é</sup>lenasa <sup>é</sup>wālasē <sup>é</sup>nawalak<sup>u</sup> begwānemē Ts!āqāma<sup>é</sup>yē. Wā,  
 laem<sup>é</sup>laē Nāxosenāso<sup>é</sup>wē q!ālelaemxs hē<sup>é</sup>maē <sup>é</sup>nē<sup>é</sup>nak<sup>é</sup>iltsa waōkwē  
 begwānema, yixs lāx<sup>é</sup>dē mōx<sup>é</sup>ūmxēla g<sup>é</sup>iyak<sup>é</sup>ela lāxa āl<sup>é</sup>. Wā,  
 g<sup>é</sup>āxē nā<sup>é</sup>nak<sup>u</sup> lāxēs g<sup>é</sup>ōkwē. Wā, lū hēwāxa laem x<sup>é</sup>its!enlē lōgwa-  
<sup>é</sup>yas. Wā, hē<sup>é</sup>mēs ts!enems nēnāqā<sup>é</sup>yasā nēsnenōlō lāx g<sup>é</sup>ōkūlōtas.  
 15 Wā, lā<sup>é</sup> q!ēnema nēnāgadē bēbegwānemxs g<sup>é</sup>ōkūlōtas Nāxosenā-  
 so<sup>é</sup>wē <sup>é</sup>nēx<sup>é</sup>qēxs hōleqelaas Nāxosenāso<sup>é</sup>waxs k<sup>é</sup>lēsāē gwāgwēx<sup>é</sup>s<sup>é</sup>ala  
 lāxēs lāg<sup>é</sup>ila yālaqūlaxa g<sup>é</sup>ilx<sup>é</sup>demas g<sup>é</sup>āx nā<sup>é</sup>nakwa. Wā, hē<sup>é</sup>mis  
 q!ālag<sup>é</sup>iltsa nēnāgadē bēbegwānemqēxs <sup>é</sup>wālasāēs lōgwa<sup>é</sup>ya. Wā,  
 hē<sup>é</sup>mēs k<sup>é</sup>ōt!ēdaats ōmpasē Wāxap!alaso<sup>é</sup>waq <sup>é</sup>wālasē lōgwa<sup>é</sup>yasēs  
 20 lāwūlgāma<sup>é</sup>yē Nāxosenāso<sup>é</sup>waxs hē<sup>é</sup>x<sup>é</sup>ida<sup>é</sup>maē āxk<sup>é</sup>ūlaxēs ōmpē qa  
 k<sup>é</sup>wasē<sup>é</sup>wēs āwīnagwilasa g<sup>é</sup>ōkwē, yixs ālāē mōlaxs g<sup>é</sup>ūlāē q!ālaxa  
<sup>é</sup>wālasa <sup>é</sup>nawalak<sup>u</sup> begwānemē Ts!āqāma<sup>é</sup>yaxs g<sup>é</sup>āx<sup>é</sup>maē. Wā, g<sup>é</sup>il-  
<sup>é</sup>em<sup>é</sup>lāwisē ts!ēxā<sup>é</sup>nakūlē wāldemas g<sup>é</sup>ōkūlōtas g<sup>é</sup>āxaasa begwānemē  
 g<sup>é</sup>āxēla g<sup>é</sup>ayōl lāx g<sup>é</sup>ōkūlōtas. Wā, lā<sup>é</sup>laē lāx<sup>é</sup>stōlila lāxa āwīlelāsa  
 25 t<sup>é</sup>x<sup>é</sup>ilās g<sup>é</sup>ōkwās Wāxap!alaso<sup>é</sup>wē. Wā, lā<sup>é</sup>laē yāq!eg<sup>é</sup>a<sup>é</sup>la. Wā,  
 la<sup>é</sup>laē <sup>é</sup>nēk<sup>é</sup>ōda <sup>é</sup>wālasē<sup>é</sup>nawalak<sup>u</sup> begwānemē Ēx<sup>é</sup>ag<sup>é</sup>idē, qaxs hē<sup>é</sup>maē

natural man Êx'ag'id -- for that was the name of the supernatural man 25  
 had come and was standing in the door of the house -- "Keep silent, tribe!  
 I may speak about what the supernatural power says; to me about our friend  
 'wilenkûlag'îlis, who has great 30  
 magic power, and whom you call Naxosenâsô. O tribe! I shall be  
 his attendant. Thus said the supernatural power, because I am  
 a cruel man. Just don't move, tribe! I am told by this super-  
 natural power that Head-Winter-Dancer will first use his super-  
 natural power, and we shall just look on. When they have finished,  
 then our great friend 'wilenkûlag'îlis will change places with him, 35  
 and you will use well your batons." Thus he said. When his  
 speech was at an end, all sat down by the side of 'wilenkûlag'îlis,  
 and they whispered together. Then they were all happy Chief  
 Wāxap'alasô and his tribe. The supernatural man and Êx'ag'id, 40  
 and 'wilenkûlag'îlis had not been sitting together for a long time --  
 for now I stop calling him Naxosenâsô when 'wilenkûlag'îlis  
 arose and went out of the house. He went back into the woods,  
 and Êx'ag'id alone sat down at the place where they had been  
 sitting, and he gave instructions to his tribe to take care of all  
 the ways, of what they would do with the great supernatural man, 45  
 Head-Winter-Dancer. Thus he said. When he had just stopped  
 speaking, a man came in, reporting that many cariboes were

lĕgēmsa pāxālaxa g'āxē lāx'stālil lāxa t'ēx'īlāsa g'ōkwēxa 'nēk'ē: 27  
 "Wēg'aemasl tsemōtālah g'ōkūlōt qen yāq'ent lālēsg'a wāldemg'as  
 'nawalakwa g'āxen qaens 'nemōx'dzēx lāxōx 'wilenkūlag'īlisōxxwa  
 'wālasēx 'nawalakwaxōs gwe'yāqōs Nāxosenāso'wa g'ōkūlōt. Wā, 30  
 nōgwāem'el nēxwālalēq", 'nēk'ē 'nawalakwa yin, yixg'in wāyadēk'  
 begwānema. Wā, āemlwits k'leās yawinālālōs g'ōkūlōt. Wā, lēn  
 'nēx'sōs' 'nawalakwa qa hē'mis g'alilālaxa 'wālasa 'nawalakwē Ts'la-  
 qāma'ya. Wā, lālēns āeml x'its'ax'ilālqē wāx'i gwālalil. Wā,  
 lālēns 'nemōx'dzēx l'ayogūlilxōx 'wilenkūlag'īlisōx. Wā, lā'mēts 35  
 āeml aēk' lālēns t'ēmyayāqōs," 'nēx'laē. Wā, g'il'ēm'lāwise q'ūlbe  
 wāldemasēxs laē k'wānōdzēlilax 'wilenkūlag'īlisē qa's āwāpāle.  
 Wā, lāem'laē 'nāxwa ēk'lēx'edēda g'īgāma'yē Wāxap'alasō'wē  
 l'ē'wis g'ōkūlōtē. Wā, k'lē's'lat la gael k'lūdžēfēda 'nawalakwē bi gwā-  
 nemē Êx'ag'idē l'ō' 'wilenkūlag'īlisē (qaxg'in lā'mēk' gwāl'ēq'elas 40  
 Nāxosenāso'wē lāq). Wā, lā'laē lāx'ūlilē 'wilenkūlag'īlisē qa's lā  
 lāwēlsa lāxa g'ōkwē qa's lā ālē'sta lāxa āl'ē. Wā, āem'lāwise lā  
 lēx'aēl'ēm la k'wālēlē Êx'ag'idē lāxēs k'wāē'lāse. Wā, lāem'laē  
 lēxs'ālxēs g'ōkūlōtē qa ā'mēs 'nāxwa yal'ā lāxēs 'nāxwata qa's  
 gwēgwālag'īlilasl l'ē'wa 'wālasa 'nawalak' begwānemē Ts'laqāma'yē. 45  
 'nēx'laē. Wā, hēem'lāwis ālē's q'wēf'ed yāq'ent'ālxas g'āx'st  
 g'āxēlē begwānem ts'lek'lālēlaxs g'āx'māē g'āxawil'ēda q'ē's'lx

coming across. Those were the ancestors of the numaym Mēmogwins of the | Qwēq<sup>s</sup>ōt<sup>l</sup>ēnox<sup>ε</sup>. As soon as they arrived at the beach, 50 Wāxap!alaso<sup>wē</sup> || invited them to come and eat in his house; and at once | all the canoes came ashore, and the [visitors] went up the beach, | walking behind the great supernatural man, Head-Winter-Dancer. | All wore head-rings and neck-rings of red cedar-bark, and | they 55 went into the house of Wāxap!alaso<sup>wē</sup>. The || great supernatural man, Head-Winter-Dancer, did not allow his tribe to sit in the rear | of the house. He wanted his tribe to sit next to the door | of the house, and Wāxap!alaso<sup>wē</sup> and his tribe were sitting in the rear of the house. | Thus he said. And the ancestors of the | numaym 60 Lēlēgēd obeyed his wishes, for || Head-Winter-Dancer meant that they should sit at the door of the house of Wāxap!alaso<sup>wē</sup>, | in order to drive them back if the tribe of | Wāxap!alaso<sup>wē</sup> should try to escape when they were frightened by his playing. That is | why Head-Winter-Dancer wished the ancestors of the | Lēlēgēd to sit in the rear of the house. Then the crew of Head-Winter-Dancer ate. || 65 He himself did not eat. After | the tribes had eaten, the great supernatural head-winter-dancer arose | naked; and at once one | man arose also, and asked for batons from Wāxap!alaso<sup>wē</sup>. | Then he 70 was given many batons, and at once || the man distributed the

48 mōla<sup>ε</sup>yē xwāxwāk!ūna, yixa gālāsa <sup>ε</sup>nē<sup>ε</sup>mēmotasa Mēmogwins yisa Qwēq<sup>s</sup>ōt<sup>l</sup>ēnox<sup>ε</sup>. Wā, gīl<sup>ε</sup>em<sup>ε</sup>lāwisē gūx<sup>ε</sup>alisa laē Wāxap!alaso<sup>wē</sup> 50 Lēlēgēdēq qa gūxēs <sup>ε</sup>wī<sup>ε</sup>la L!ēxwa lāx gōkwās. Wā, lā<sup>ε</sup>laē hēx<sup>ε</sup>idaem <sup>ε</sup>wī<sup>ε</sup>la hōx<sup>ε</sup>wūltā lāxēs yā<sup>ε</sup>yats<sup>l</sup>ē qa<sup>ε</sup> lā hōx<sup>ε</sup>wūsdēsela lāxa L!emā<sup>ε</sup>isē Elxlālēda <sup>ε</sup>wālasē <sup>ε</sup>nawalak<sup>u</sup> begwānemē Ts!āqāma<sup>ε</sup>yē. <sup>ε</sup>nāxwael L!āgek<sup>wēs</sup> qex<sup>ε</sup>ema<sup>ε</sup>yē L<sup>ε</sup>wis qex<sup>ε</sup>awa<sup>ε</sup>yē. Wā, la<sup>ε</sup>laē hōgwīl lāx gōkwās Wāxap!alaso<sup>wē</sup>. Wā, lā<sup>ε</sup>laē k<sup>l</sup>ēs hēlq!alēda 55 <sup>ε</sup>wālasē <sup>ε</sup>nawalak<sup>wē</sup> Ts!āqāma<sup>ε</sup>yaxēs gōkūlōtē hē k!ūs<sup>ε</sup>ālilatsēs gōkūlōta ōstāllasa gōkwē, yixs hāael gwē<sup>ε</sup>yōs qa k!ūs<sup>ε</sup>ālilatsēs gōkūlōta ōstāllasa gōkwē qa hē<sup>ε</sup>mēsias la Wāxap!alaso<sup>wē</sup> ōgwiwalilasēs gōkwē L<sup>ε</sup>wis gōkūlōtē, <sup>ε</sup>nēx<sup>ε</sup>laē. Wā, lā nānagēg<sup>ε</sup>em<sup>ε</sup>lāwisa gūlāsa <sup>ε</sup>nē<sup>ε</sup>mēmotasa Lēlēgēdā wāldems, yixs hāē <sup>ε</sup>nē<sup>ε</sup>nak<sup>l</sup>ilts Ts!āqā- 60 ma<sup>ε</sup>yē qa<sup>ε</sup> hā k!ūs<sup>ε</sup>ālilata ōstāllifasa gōkwās Wāxap!alaso<sup>wē</sup> qa<sup>ε</sup> ā<sup>ε</sup>mēl k<sup>l</sup>āk<sup>l</sup>imyalalex wāx<sup>l</sup>la hēltsālts gōkūlōtas Wāxap!alaso<sup>wē</sup>, qō lāl k<sup>l</sup>īfidelts ām<sup>ε</sup>lēnēlas. Wā, hē<sup>ε</sup>mis lāgilas <sup>ε</sup>nēk<sup>ε</sup>ē Ts!āqāma<sup>ε</sup>yē qa hās <sup>ε</sup>wī<sup>ε</sup>la k!ūd<sup>ε</sup>zēla gūlāsa Lēlēgēdē ōgwiwalilasa gōkwē. Wā, laem<sup>ε</sup>lāwisē L!ēxwēda <sup>ε</sup>wī<sup>ε</sup>la lēlōtas 65 Ts!āqāma<sup>ε</sup>yē. Wā, lālala k<sup>l</sup>ēs L!alawālah hāē. Wā, gīl<sup>ε</sup>em<sup>ε</sup>lāwisē gwāl L!ēxwēda lēlqwālala<sup>ε</sup>yē lā<sup>ε</sup>lasē lāx<sup>ε</sup>ūlilēda <sup>ε</sup>wālasē <sup>ε</sup>nawalak<sup>wē</sup> Ts!āqāma<sup>ε</sup>yē xa<sup>ε</sup>nāla. Wā, hēx<sup>ε</sup>idaem<sup>ε</sup>lāwisa <sup>ε</sup>nemōkwē begwānem Lāx<sup>ε</sup>ūlil ōgwaqa qa<sup>ε</sup> lā dāk<sup>l</sup>alax t<sup>l</sup>emyayā lāx Wāxap!alaso<sup>wē</sup>. Wā, lā<sup>ε</sup>laē ts!āsōsa q<sup>l</sup>ēnemē t<sup>l</sup>ē<sup>l</sup>emyayā. Wā, hēx<sup>ε</sup>idaem<sup>ε</sup>lāwisēda begwānemē la ts!awanaēsasa t<sup>l</sup>ō<sup>l</sup>emyayō lāxēs gōkū-

batons among his tribe. Then at once they beat rapid time, and Head-Winter-Dancer got his supernatural power, and threw it on the floor of the house. At once water welled up from the floor of the house and flooded it. Then the fire in the middle of the house was extinguished, and the water receded, and the floor of the house became dry. Wāxap!alasō<sup>ε</sup> and his tribe never moved, although they were up to the waist in water, and when the floor of the house was dry again, they re-arranged the fire in the middle of the house, and it blazed up. Then the great supernatural man, Head-Winter-Dancer, told them to cut off his head; and immediately one of the tribe of Head-Winter-Dancer—his name is not known—arose, took his shell knife, and went to the place where Head-Winter-Dancer was standing and cut off his head. As soon as it was off, the man went around the fire, carrying the head; and after he had gone around four times, he put it on where it had been before, and Head-Winter-Dancer arose as a whole man. Then he sat down, for he had finished. Then the man who had cut off his head spoke, and said, "O friends of my side! I want these our friends to see this great supernatural Head-Winter-Dancer." Thus he said. And at that time a sacred song was sung in the house of Wāxap!alasō<sup>ε</sup>.

lōtē. Wā, hēx<sup>ε</sup>idaem<sup>ε</sup>lāwisē <sup>ε</sup>hemāx<sup>ε</sup>id lēxēdzōda. Wā, lā<sup>ε</sup>laē 71  
Ts!āqāma<sup>ε</sup>yē dāsgēmdxa <sup>ε</sup>nawalakwē qa<sup>ε</sup>s mēx<sup>ε</sup>alilē lāxa gōkwē.  
Wā, hēx<sup>ε</sup>idaem<sup>ε</sup>lāwisē q!ōlēmg<sup>ε</sup>ustāwēda <sup>ε</sup>wāpē lāx āwīnagwīlasa  
gōkwē. Wā, la<sup>ε</sup>mē paōlēlilēda <sup>ε</sup>wāpē lāx āwīnagwīlasa. Wā,  
g!il<sup>ε</sup>em<sup>ε</sup>lāwisē <sup>ε</sup>wīla k<sup>ε</sup>!l<sup>ε</sup>x<sup>ε</sup>idēda laqawalilē lā<sup>ε</sup>lasē xut<sup>ε</sup>ex<sup>ε</sup>idēda 75  
<sup>ε</sup>wāpē. Wā, la<sup>ε</sup>mē xwēlaqa lēmxwalilē āwīnagwīlasa gōkwē. Wā,  
hēwāxaem<sup>ε</sup>lāwisē yāwix<sup>ε</sup>ililē Wāxap!alaso<sup>ε</sup>wē lē<sup>ε</sup>wis gōkūlōtē wāx-  
<sup>ε</sup>maē la t!ēt!Ebo<sup>ε</sup>yolilxa <sup>ε</sup>wāpē. Wā, g!il<sup>ε</sup>em<sup>ε</sup>lāwisē lēmxwalilē āwī-  
nagwīlasa gōkwaxs laē x<sup>ε</sup>āx<sup>ε</sup>ēq!ex<sup>ε</sup>it<sup>ε</sup>se<sup>ε</sup>wē laqawalilasa gōkwē.  
Wā, g!il<sup>ε</sup>em<sup>ε</sup>lāwisē x<sup>ε</sup>iqostāxs laēda <sup>ε</sup>wālasē <sup>ε</sup>nawalak<sup>ε</sup> begwānemē 80  
Ts!āqāma<sup>ε</sup>yē <sup>ε</sup>nēx<sup>ε</sup> qa<sup>ε</sup>s qax<sup>ε</sup>it<sup>ε</sup>se<sup>ε</sup>wē. Wā, hēx<sup>ε</sup>idaem<sup>ε</sup>lāwisē lax<sup>ε</sup>ū-  
lilēda gāyolē lāx gōkūlōtas Ts!āqāma<sup>ε</sup>yē (la<sup>ε</sup>mē k<sup>ε</sup>lēs q!alē tēgē-  
mas,) dālaxa q!ēlts<sup>ε</sup>emē qa<sup>ε</sup>s lē lāx lāwī<sup>ε</sup>lasēs Ts!āqāma<sup>ε</sup>yē. Wā,  
lā<sup>ε</sup>laē qāx<sup>ε</sup>idqēxs lā<sup>ε</sup>wīlaē. Wā, g!il<sup>ε</sup>em<sup>ε</sup>lāwisē lāwā x<sup>ε</sup>ōmsas laē  
qās<sup>ε</sup>idēda begwānemē dālaxa xēwēqwē lā<sup>ε</sup>stalilēlaxa laqawalilē. 85  
Wā, hē<sup>ε</sup>lat!la la mōp<sup>ε</sup>lenē<sup>ε</sup>stalilēxs laē xwēlaqa āx<sup>ε</sup>alēlōts lāxēs  
āxālaasē. Wā, la<sup>ε</sup>mē xwēlaqa la senālx<sup>ε</sup>id begwānemē Ts!āqā-  
ma<sup>ε</sup>yē laxēq. Wā, laem<sup>ε</sup>laē k<sup>ε</sup>wāgāli<sup>ε</sup> qaxs lē<sup>ε</sup>maē gwāla. Wā,  
lā<sup>ε</sup>laē yāq!ēg<sup>ε</sup>lēda begwānemē, yīxa qāk<sup>ε</sup>ūq. Wā, lā<sup>ε</sup>laē <sup>ε</sup>nēk<sup>ε</sup>a:  
"Wā, nōs, <sup>ε</sup>nē<sup>ε</sup>nē<sup>ε</sup>mōk<sup>ε</sup>, qālxg<sup>ε</sup>ins ā<sup>ε</sup>mēk<sup>ε</sup> <sup>ε</sup>nēx<sup>ε</sup> qa dōx<sup>ε</sup>walēlēsens 90  
<sup>ε</sup>nē<sup>ε</sup>nēmōkwaxg<sup>ε</sup>ada <sup>ε</sup>wālasēk<sup>ε</sup> <sup>ε</sup>nawalakwa lāxg<sup>ε</sup>a Ts!āqāmēk<sup>ε</sup>."  
<sup>ε</sup>nēx<sup>ε</sup>-  
lāēxs lā<sup>ε</sup>lasa yālaq!ūg<sup>ε</sup>ā<sup>ε</sup>la lāxa ālanā<sup>ε</sup>yas gōkwax Wāxap!alaso<sup>ε</sup>.

Immediately Êx'ag'id arose from his seat, and || spoke. He said,  
 95 "Now you have finished, great tribe! || Come to the rear of the house,  
 and let me and my tribe go | to the door, so that you may also  
 witness our supernatural power." | Thus he said. Immediately the an-  
 cestors of the numaym Mēmogwins | went to the rear of the house,  
 and the numaym | lĕlēgēd went to the door of the house, and they  
 500 sat down. || Then they all beat rapid time, and | ʼwilenkūlag'īlis  
 sang his sacred song: "I was taken to the other side of the world, I  
 was taken to the other side of the world, | by the great supernatural  
 power. I was taken to the other side of the world, ai, ai, by the |  
 supernatural power," and the other words. Then he came | into the  
 5 house of his father, Wāxap!alasoʼwē. His dress was made of || hem-  
 lock-branches. His tribe beat rapid time. | And when he had gone  
 around the fire in the middle of the house, he caught his | super-  
 natural power, and threw it on the floor of his house. Immedi-  
 ately | water welled up from the floor of the house, | and it only  
 stopped rising when it had put out the fire in the middle of the ||  
 10 house. Then it went down again, and the | floor of the house was  
 dry. They built up | the fire in the middle of the house; and as  
 soon as it blazed up, | ʼwilenkūlag'īlis spoke, and said, "O friends!  
 15 let | one of you come to cut off my limbs;" thus he said, || and at

93 Wā, hēx'idaem'elāwisē Êx'ag'idē lāx'ūlil lāxēs k'waēlasē qa's  
 yāq'eg'a'elē. Wā, lā'elāē ʼnēk'a: "Wā, laems gwāla. ʼwālas lēlqwā-  
 95 laē. Wā, gēlag'a laxg'ada ōgwiwalilek' qeu lā lōgūn g'ōkūlōtek'  
 lāxwa ōstālilēx qa's ōgwaqaōs x'its'lax'ʼidexg'in nōsek' ʼnawalakwa."  
 ʼnēx'elāē. Wā, hēx'idaem'elāwisa g'ālāsa ʼnē'mēmotasa Mēmogwins  
 la lāg'eyolil lāxa ōgwiwalilē. Wā, lā'elāē lastōlilē ʼnē'mēmotasa  
 lĕlēgēdē lāxa ōstālilasa g'ōkwē. Wā, g'il'em'elāwisē ʼwī'la k'lūs'ālī-  
 500 hēx laē hēx'idaem ʼnāxwa lēxedzōda. Wā, la'mē yālaqūlē ʼwilen-  
 kūlag'īlisisōx: "Qwēsenxelēdzemx'den, lāx'den qwēsenxelēdzemis  
 hēnōma ʼnawalakwā. Lāx'den qwēsenxelēdzemisēa aik'as ai ai  
 ʼnawalakwā," lĕ'wis waōkwa qāqeyasa. Wā, g'āx'em'elāē g'āxēla  
 lāx g'ōkwasēs ōmpē Wāxap!alasoʼwē. Wā, laem'elāē ʼnāxwaem  
 5 q'wāxē gwēlgwālās. Wā, laem'elāē lēxedzā'eyē g'ōkūlōtas. Wā,  
 g'il'em'elāwisē ʼnemp'len'ostalilxa laqawalilaxs laē dāsgemdxā ʼnawa-  
 lakwē qa's mex'alilēs lāx āwinagwilāsēs g'ōkwē. Wā, hēx'idaem-  
 elāwisē q'ōdemgustāwēda ʼwāpē lāx āwinagwilasa g'ōkwē. Wā,  
 āl'em'elāwisē gwāl paō'nakūlaqēxs laē k'elx'īdaxa laqawalilasa  
 10 g'ōkwē. Wā, lā'elāē xwēlaqa xut'lex'īdēda ʼwāpē. Wā, la'mē xwē-  
 laqa lem'xwalilēda āwinagwilasa g'ōkwē. Wā, lā'elāē x'āx'ōq'ē-  
 x'ʼitse'wēda laqawalilē. Wā, g'il'em'elāwisē x'īqōstāxs lāa'lasē yāq'ē-  
 g'a'elē ʼwilenkūlag'īlisē. Wā, lā'elāē ʼnēk'a: "Yū., ʼnē'nēmōk", gēla-  
 g'ax'ī ʼnēmōkwa lax'da'xōl qa t'ōsemwālxg'in lāsīlāk," ʼnēx'elāē.  
 15 Wā, hēx'idaem'elāwisē Êx'ag'idē lā lax lā'wē'elāsas ʼwilenkūlag'īlisē

once Êx'ag'id went to where wîl'enkûlag'îlis was standing, he carried his shell knife, and said, Your words are good, great *friend*. I am cruel. Therefore I shall do according to your wish, Super-natural-One. | Let me do it! Thus he said, and he cut around the shoulder-blade so that it remained attached to the right arm. He cut it off and threw it toward the door; and he took off the left 20 arm and threw it down | in front of the place where Head-Winter-Dancer was seated; and he cut off the right leg at the hip, and threw it down not far from where Head-Winter-Dancer was seated; and he cut off the left leg and threw it down; and finally he cut off his head, | and threw it down not far from where Êx'ag'id 25 was standing. And it was not long before the body moved and rolled toward where the head lay. And when it came to it, the head stuck to the body, | and it rolled toward the place where the right leg lay, and it stuck | on; and it rolled to where the left leg 30 lay, | and it stuck; and it rolled to where the | right arm lay, and it stuck on; and he arose | and walked back to his left arm, and stuck it on. | And after he had done so, Head-Winter-Dancer and | his tribe ran out of the house, and went aboard their canoes, and 35 they escaped from 'wîl'enkûlag'îlis. Now they were all going home. They were | ashamed, because Head-Winter-Dancer had been overcome by 'wîl'enkûlag'îlis. |

dâlaxa q'el'ts'!emē. Wā, lā'laē 'nēk'a: "Êk'ēs wāldemōs, 'nemox<sup>9</sup>- 16 dzēk'as. Nōgwaem wayāda. La'mēsen wēg'il lāx wāldemas, 'nawa-lakwa, qen g'wēg'ilasōL." 'nēx'!aēxs laē t'los'idex pelōts'lās qa āxālēs lāx hēk'!ōltseyap!ayasēxs laē t'losōdeq qa's ts!ex'sōlilē laxa t!ex'ila. Wā, lā'laē ētōdxa g'fmxōltseyap!a'yas qa's ts!ex'āhdeq 20 jāxa l!āsalila k!waē'lasas Ts!āqāma'yē. Wā, lā'laē t'losōdex hēk'!ōl-tsīdza'yā g'g'ilela lāx onōlg'a'yas qa's ts!ex'āhīlē lāxa k'lese qwe-sāla lāxaax k!waē'lasas Ts!āqāma'yē. Wā, lā'laē ētōdex gemxōl-tsīdza'yas qa's ts!ex'āhīlēs. Wā, lā'laē ālelxsdālaxs laē qax'ideq- Wā, lā'laē ts!ex'āhīlasa xewēqwē lāxa k'lesē qwēsālā lāx qaw'lasas 25 Êx'ag'idē. Wā, k'les'lat!a gaēl 'megwila būx'sās laē q!wēnāhīla qa's lā lēn'nakūla lax 'mēgw'lasasa x'ōmsas. Wā, g'il'em'lāwisē lāg'aa laqēxs laē k'lūt!alēlēda x'ōmsē lāxēs būx'sowē. Wā, lā'laē lēn'nakūla lāx k'adē'lasasēs hēk'!ōltsīdza'yē. Wā, lā'laē k'lūt!ā-lela. Wā, lā'laē lēn'nakūla lāx k'adē'lasasēs gemxōl'sēdza'yē. Wā, 30 lā'laē k'lūt!ālela. Wā, lā'laē lēn'nakūla lāx k'adē'lasasēs hēk'!ōl-tseyāp!a'yē. Wā, lā'laē k'lūt!ālela. Wā, lā'laē lax'ūhīla qa's qās'idē la dāg'ililaxēs gemxōltseyap!a'yē qa's k'lūt!alēlēdes. Wā, hēem'lāwis ālē g'wālexs laē q'lūmx'ewelsē Ts!āqāma'yē lē wis-g'ōkūlōtē lāxa g'ōkwē qa's lā hēxsela lāxēs yaē'yats'le x'waxwāk'ūma. 35 qa's lē hēltsās 'wîl'enkûlag'îlisē. Laem lāl nā'nakwa. Wā laru max'tslaxs wālaē Ts!āqāma'yē lāx 'wîl'enkûlag'îlise.

Then *ʷwilenkūlagʷilis* asked his father *Wāxapʷalasōʷ* that his  
 40 tribe should not go out of his house for a while, and || to tell him  
 when Head-Winter-Dancer approached Burnt-Point, | and that all  
 the men should hold their batons | in readiness to beat when he  
 should go up to the roof of the house. | Thus he said. Then *Wāxapʷa-*  
*lasōʷ* sent a | man to sit outside the house, and to announce when ||  
 45 Head-Winter-Dancer should arrive at Burnt-Point. Then | *ʷwilen-*  
*kūlagʷilis* gave instructions to his tribe, and said, "As soon as I | go  
 up on the roof, beat rapid time, and | continue to beat time until I  
 stop singing my sacred song. | And when I stop, you also stop beat-  
 50 ing time; for you will see || what will happen to our world and to  
 my great friend Head-Winter-Dancer." | Thus he said. He just  
 stopped speaking, when the one who was | watching Head-Winter-  
 Dancer came into the house and | said that Head-Winter-Dancer  
 was already near Burnt-Point. | Immediately *ʷwilenkūlagʷilis* went  
 55 up to the roof of the house; || and when he sang his sacred song, his  
 tribe beat time | in the house; and these are the words of his  
 sacred song, which he obtained | from the thunderbird: |

"Burn them, burn them, burn them, you who burn the world! |  
 "Hail, hail, hail, hail, hailstorm is brought by you!" ||

38 *Wā*, *laemʷlāwisē ʷwilenkūlagʷilisē āxkʷlāxēs ōmpē Wāxapʷala-*  
*soʷwē*, *qa kʷlēsʷmawislēs la hōqūwelsē gʷōkūlōtas*. *Wā*, *hēʷmis qa*  
 40 *nēlasēʷwēs qō lāl ʷxʷālālē Ts!āqāmaʷyē lāxa Legegwiłbāla*. "Wā,  
*hēʷmis qa ʷnāxwaʷmēsa bēbegwānemē dālxēs t!ēt!emyayowē gʷwā-*  
*lala qaʷs lēxedzōdēl qemlō lāl lāgʷās lāxwa ōgʷasaxsens gʷōkwēx,"*  
*ʷnēxʷlāē*. *Wā*, *laemʷlāē Wāxapʷalasowē ʷyālaqasa ʷnemōkwē be-*  
*gʷwānem qa lās kʷwas lāx L!āsauʷyases gʷōkwē qa gʷāxl nēlalts Ts!ā-*  
 45 *qāmaʷyē qō lāl lāgʷaa lāxa Legegwiłbāla*. *Wā*, *laemʷlāwisē ʷwilen-*  
*kūlagʷilisē tēxsʷalaxēs gʷōkūlōtē*. *Wā*, *lāʷlāē ʷnēkʷa*: "Gʷilʷmaxʷin  
*lāgʷās lāxwa ōgʷasē laaqōs ʷnemāxʷid lēxedzōda*. *Wā hēʷmōts*  
*wāwaselil lēxedzēʷwēxgʷin kʷlēsʷmēlek qʷwēʷid yālaqūla*. *Wā*,  
*gʷilʷmēsen qʷwēʷidex laēx ōgʷawa qʷwāl lēxedzāʷya qaʷs dōqʷwālēlōs*  
 50 *ʷnāxwax gʷwēxʷidaaslasens ʷnālax lēʷwūn ʷnemōxʷdzaē Ts!āqā-*  
*maʷya," ʷnēxʷlāē*. *Wā*, *hēmʷlāwis ʷlēsē qʷwēʷidexs gʷāxaasa qʷlā-*  
*q!alālelgʷisax Ts!āqāmaʷyē gʷāxēla lāxa gʷōkwē*. *Wā*, *laemʷlāe*  
*nēlasēxs lēʷmaē elāq lāgʷaē Ts!āqāmaʷyē lāxa Legegwiłbāla*. *Wā*,  
*lāʷlāē hēxʷidaʷmē ʷwilenkūlagʷilisē lāgʷustā lāxa sālāsēs gʷōkwē*.  
 55 *Wā*, *gʷilʷemlāwisē yālaqʷaxs lāael lēxedzōda yix gʷōkūlōtas lāx*  
*āwīlelasa gʷōkwē*. *Wā*, *gʷaʷmēs qāyats yālexʷlenasēgʷa yix gʷayā-*  
*nemas lāxa kūnkūnʷlīgʷaʷyē*, *gʷada*:

*Tseḡwaamt, tseḡwaamt. tseḡwaamt xūmtxūmtelēgʷaʷyā.*

*Tsaalx, tsaalx. tsaalx, tsaalx, tselxtselxelēgʷaʷyā.*



When he stopped singing, they also stopped beating time in the house. Immediately our world became dark, and there was lightning and loud thunder. Hail fell, and the hailstones were the size of a head. When the thunder and the hailstorm had passed, they saw the canoes all turned into rock; and these are now the many islands at the east side of the mouth of Hardy Bay, and they are called Spots-at-Mouth-of-Bay. Now Head-Winter-Dancer and his crew were dead.

Then *ʷilenkūlagʷilis* was feared by his tribe, for they discovered that he had obtained a great treasure; and his tribe just wished to be slaves of *ʷilenkūlagʷilis*. He was the only head chief of the *numaym l̄lēgēd*. He did not do any work, for his tribe were working for him; that is, they gathered food of all kinds for him, and brought firewood and water. If he wanted a canoe of a man, he just asked for it, and it was given to him. This is the end.

Later on I shall tell how he disappeared again, and how after that he became a cannibal.

It was when *ʷilenkūlagʷilis* had overcome the great supernatural man Head-Winter-Dancer. He had [not] been treated as a chief for a long time by his *numaym*, the *l̄lēgēd*. Then he said to his father

Wā, gʷilʷemʷilāwisē qʷlʷēʷid yālaqūlaxs laē ōgwaqa qʷlʷēʷidēda  
l̄lēdxāyē lāx āwilelāsa gʷōkwē. Wā, hēxʷidaemʷilāwis pʷlēdxʷi-  
dens ʷnālux. Wā, lāʷlāē lʷl̄nēxʷwida. Wā, lādžēkʷasʷlāē kūnʷwa.  
Wā, lāʷlāē tselxʷitsa yūʷma āʷwāwens xʷōmsēxa tselxmesē. Wā,  
gʷilʷemʷilāwisē hāyāqēda kūnʷwa l̄ʷwa tselxāxs laael dōxʷwale-  
laxa ʷwāxwākʷlūnaxʷdāxs laē ʷnāxwa tʷsemxʷidaxwa lāx qʷl̄nēm  
ʷmaemkʷāla lāxōx ʷnelkʷlōdexstāʷyaxs Gwadzeʷyēxa lāx l̄lēgades  
Dzādžobaltsēwē. Wā, laemʷlāē ālakʷlāla ʷwīʷwūlē Tsʷl̄qāmēye  
l̄ʷwis l̄lēlōtē lāxēq.

Wā, laemʷlāē kʷilemē ʷwilenkūlagʷilisāsēs gʷōkūlōtē, yixs laē  
qʷl̄ʷalēlax ʷwālasē l̄lēgwaʷyas. Wā, laemʷlāē gʷōkūlōtas ʷnēx  
qʷs ālagʷamē qʷl̄qʷlekʷās ʷwilenkūlagʷilisē. Wā, laem ʷnemoxʷem  
la xʷmāgēmē gʷigʷāmēsa ʷnēʷmēmotasa l̄lēgēdē. Wā, laem  
kʷleās ēaxēnēs qaxs ʷnāxwaʷmaē ēaxelēs gʷōkūlōtē qāē, yixa pape-  
wālaxa ʷnāxwa qʷs gwexʷsdēm hēmawāla l̄ʷwa l̄qwa l̄ʷwa tsaxa  
ʷwāpē qāē. Wāxʷē āxʷēxsdax ʷwākʷlūnasa ʷnemōkwē begwānema,  
āʷmēsē dākʷlālaq. Wā, lā hēxʷidaem tsʷlēw lāq. Wā, laem lāba.

Wā, āʷl̄ēmlwisen gwāgwēxʷsʷālal laqēxs laē xʷisʷida ētʷl̄ēda. Wā,  
laem hāmshāmtsʷsl laxēq.

Wā, hēmʷlāēxs laē ʷyāxʷidāmasē ʷwilenkūlagʷilisax ʷwālasē nawa-  
lakʷ begwānemē Tsʷl̄qāmēxʷdē. Wā, kʷl̄sʷemʷilawise ālaem gala  
la gʷāgʷēxsilasōʷsēs ʷnēʷmēmota l̄lēgēdē. Wā, lāʷlāē nclāxs ompe

Wāxapa!alasō<sup>ε</sup>, that he had not yet shown his supernatural treasures: || "for I obtained as supernatural treasure the flooding-waters and the cutting-off of | my limbs and four dances; for I have for my dance the | Āwilo!elal, and my first dance is Haya!ik'elal. | And after I have finished the Haya!ik'elal, I turn into the speaker  
10 dance: and when my song of the speaker dance is ended, | I turn into the chieftainness dance; and when | the song of my chieftainness dance is ended, then I sing my sacred song | of the war dance and I turn into a war dancer: | and therefore my name is 'wilenkūlag'ilis.<sup>1</sup> Now | I wish you would give a winter dance," thus he said to his father  
15 Wāxapa!alasō<sup>ε</sup>, "that | I may also show my other great dance the | hāms-hāmts'!es, that has a sacred room; and the name Nānogwis; and the cannibal mask with | a man with turning top; and his red cedar-bark rings. I mean | that all my supernatural treasures should be seen." Thus said 'wilenkūlag'ilis | to his father Wāxapa!alasō<sup>ε</sup>.  
20 Immediately Wāxapa!alasō<sup>ε</sup> || told his prince to go ahead and to disappear. | Now it was not known among the tribe what Wāxapa!alasō<sup>ε</sup> and his | prince 'wilenkūlag'ilis had said. When | night came 'wilenkūlag'ilis lay down. It was not yet | near daylight when  
25 he arose and went to the river | 'wāg'ela. Then he walked up the river, and he wished to | arrive at its lake. He did not arrive there

Wāxapa!alaso<sup>ε</sup>wē, yixs k'!ēs'maē 'wī!a nē!idāmasxēs lōgwa<sup>ε</sup>yē,  
5 "yixg'in hē'mēk' lōgwa<sup>ε</sup>ya paōlisa 'wāpē lōxgūn lāk' t!ōsemwālayōgūn lās!ālak' lāxen mōx<sup>ε</sup>widā!ax lē!āda yixg'in lādenōkwēg'asa Āwilo!elalē. Wā, hēem g'ālen yex<sup>ε</sup>widayowa Haya!ik'elalē. Wā, g'il'mēsēn gwā! yexwa lāxen Haya!ik'elalēna<sup>ε</sup>yē lāg'en lāsē!ē! lāxen Hayaq!entelalē. Wā, g'il'mēsē q'ū!baxen q!ēmdemē lāxen Hayaq!  
10 q!entelalēna<sup>ε</sup>yē lāg'in lāsē!ē! lāxa Aōmalalē. Wā, g'il'mēsē q'ū!baxen q!ēmdemē lāxen Aōmalalēna<sup>ε</sup>yē lāg'in yālaqwasen yā!ax<sup>u</sup>lenē lāxa tōx<sup>ε</sup>widē. Wā, laemxaen lāsē!ē! lāxen tōx<sup>ε</sup>widāna<sup>ε</sup>yē. Wā, hē'mēsēn lāg'ila lēgades 'wilenkūlag'ilisē. Wā, la<sup>ε</sup>mēsēn 'nēx' qas' yāwix'ilaōs," 'nēx'!aēxēs ōmpē Wāxapa!alaso<sup>ε</sup>wē, "qa  
15 g'āxlag'isē nē!idēda 'nemx'!idāla 'wālas lādaxa ma<sup>ε</sup>wiladē hāms-hāmts'!esa lē<sup>ε</sup>wis lēgemē Nānogwis lē<sup>ε</sup>wis hāmsēmdēxa x'ī!p!ēgex-lāla begwānema lē<sup>ε</sup>wis l'ā!lēgekūla. Wā, yū<sup>ε</sup>mēsēn 'nē<sup>ε</sup>nak'!lōx qa 'wī!a<sup>ε</sup>mēsōx dōx<sup>ε</sup>wā!elāxen lōgwa<sup>ε</sup>yēx," 'nēx'!aē 'wilenkūlag'ilisaxēs ōmpē Wāxapa!alaso<sup>ε</sup>wē. Wā, hēx'!idem<sup>ε</sup>lāwisē Wāxapa!alaso<sup>ε</sup>wē wāxaxēs lāwūlgāma<sup>ε</sup>yē 'wilenkūlag'ilisē qa wāg'is x'is<sup>ε</sup>ēda. Wā, laem<sup>ε</sup>lāē k'!eās q!ā!ax wāldemas Wāxapa!alaso<sup>ε</sup>wē lē<sup>ε</sup>wis lāwūlgāma<sup>ε</sup>yē 'wilenkūlag'ilise lāxēs g'ōkūlōtē. Wā, g'il'em<sup>ε</sup>lāwisē gānol'ida laē kūlx'!ida, yix 'wilenkūlag'ilisē. Wā, k'!ēs<sup>ε</sup>em<sup>ε</sup>lāwisē ēx'ūla qas' nāx'!idēxs laē lāx<sup>ε</sup>wida qas' lā qās'ida qas' lā lāxa 'wās  
25 'wāg'ela. Wā, lā<sup>ε</sup>lāē qas'ūstā!aq. Wā, laem<sup>ε</sup>lāē 'wā!aqēla qas' lāg'āē lāx dze<sup>ε</sup>lālas. Wā, lā<sup>ε</sup>lāē wēg'aaxs laē gānol'ida. Wā, āem-

<sup>1</sup>Carrying everything.

before night came. Then he went into the water of the river and he took four hemlock-branches and rubbed his body on the right-hand side with one hemlock-branch, and he imitated what he had first done with the four hemlock-branches. As soon as he had finished, he lay down in the shelter of a cedar-tree which stood on the bank of the river. As soon as daylight came in the morning, he washed again in the river; and after he had done so, he again walked up the river. Now it was past noon when he came to the lake of the river 'wāg'ela. Immediately, it is said, he built a house of hemlock-branches on the shore of the lake. He always went into the water on the shore of the lake every morning and every evening. Now it was almost four months since he had disappeared. Then he dreamed that he saw the Head-without-Body. Then it opened its mouth and the hāmshāmts'les came out of the mouth. Then he cried, "Wip, wip, wip!" And in his dream he saw how he went right up to 'wilenkūlag'ilis, and bit his left hand; and after the piece bitten by him had come off, he went back into the mouth of the Head-without-Body. Then the Head-without-Body disappeared. Then 'wilenkūlag'ilis awoke, and he saw that it was daylight. He arose at once and went into the water on the shore of the lake; and after he had been in the water, he went down, following the river, while he was walking down river. When evening

'lāwisē la'sta lāxa 'wa, yixs dālaaxa q'wāxē mōxla. Wa, hēm'is la 27  
 g'inx'wēdem's lāxēs hēlk'lot'ēna'ya 'nemxla q'wāxa. Wa, laem'lae  
 āem nāqemg'iltawil'alāxēs g'ālē gwēg'ilasa, yisa mōxla q'waxa.  
 Wā, g'il'EM'lāwisē gwālexs laē kūlx'elsaxa t'enyaga'yasa welkwe 30  
 lag'ūgēxa 'wa. Wā, g'il'EM'lāwisē 'nā'nakūlaxa gaālāxs lae et'led  
 la'sta lāxa 'wā. Wā, g'il'EM'lāwisē gwālexs laē et'led qās-ū'salāxa  
 'wa. Wā, laem'lāwisē gwāk'ōdēxlālōsa l'ōselāxs laē lag'aa lāxa  
 dze'lālas 'wās 'wāg'ela. Wā, hēx'idaem'lāwisē g'ōkwēlaxa q'wāx-  
 semē g'ōkwa lāx ōgwāga'yasa dzē'lālē. Laem'lae hēm'nālar'm 35  
 la'sta lāxa ōgwāga'yasa dze'lālaxa gēgaūla lē'wa dzādzēqwa. Wā,  
 laem'lāwisē elāq mōsgemgilaxa 'mekūla x'isūlāxs lāael mēxlāxs  
 dōqūlaaxa x'ōsalōlē. Wā, laem'lāwisē āqelāxs g'āxaē g'āx'wā'seda  
 hāmshāmts'f'sē lāx semsas. Laem'laē hām'ts'lala, 'wip 'wip wip-  
 xael. Wā, lā'laē hē'nākūlaeng'a lāx 'wilenkūlag'ilise qas'q'ix 40  
 dēx gemxōts'lāna'yas. Wā, g'il'EM'lāwisē lawamasxēs q'ix t-  
 tse'wē lāael xwētagil lāx semsas X'osalōlē. Wā, la'laē x'is'ede  
 X'osalōlē. Wā, hēx'idaem'lāwisē ts'lēx'idē 'wīl'nkūlag'ilise. Wā,  
 laem'laē dōx'walelaqēxs lē'maael 'nax'ida. Wa, hēx'idat'm'lāwisē  
 lāx'wida qās la'stē lāxa ōgwāga'yasa dze'lālē. Wā, g'il'EM'lāwisē 45  
 gwāl la'stāxs g'āxaē nagūmālaxa 'wāxs g'āx'ē qās'wē'ō. Wā,  
 laem wātōs lāx ōx'siwa'yasa 'wāxs lae dzūqwa. Wā, la'laē 50

48 came, he had not arrived at the mouth of the river. Then | he lay  
down under a cedar-tree; and when daylight came in the morning |  
he arose and started. It was not yet noon when he arrived at the ||  
50 mouth of the river 'wäg'ela. Then he just sat down under a tree. |  
They do not know what kind of a tree it was. He waited for even-  
ing. | Therefore he did so. As soon as evening came, he walked |  
along the beach. Now it was dark when he | arrived on the east  
55 side of the river Ts!elgwad. Then he cried, || "Wip, wip, wip!"  
aloud, so that his father should hear him. |

Then his father Wāxap!alaso<sup>ε</sup> heard him. | Immediately it  
occurred to Wāxap!alaso<sup>ε</sup> to | invite in his tribe when it would be  
evening, that they should come and try to surround him that |  
60 night. Thus he thought. Almost all his tribesmen had || heard the  
cry: "Wip, wip, wip!" | Therefore the Sparrow Society at once arose  
and went into the | winter-dance-house of Wāxap!alaso<sup>ε</sup> (for this  
name was given by the | ancestors of the Kwakiutl to a winter-  
dance-house. Only lately it was named | the Emptied-House,  
instead of Winter-dance-House, because recently they became  
65 mixed with the || Rivers Inlet people; and recently the name Winter-  
dance-House is Coming-out-House, | for the Nāk!wax'da<sup>xu</sup> call the  
winter-dance-house | Coming-out-House and Ceremonial-House; and

48 kūlx!elsaxa wēlkwē. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē 'nā<sup>ε</sup>nakūlaxa gaälāxs laē  
lāx<sup>ε</sup>wida qa<sup>ε</sup>s qās'idē. Wā, k'!ēs<sup>ε</sup>em<sup>ε</sup>lāwisē neqālaxs g'āxāē lāx  
50 ōx<sup>u</sup>siwa<sup>ε</sup>yasa 'wās 'wäg'ela. Wā, āem<sup>ε</sup>lāwisē k'!wāxlālēsaxa lā<sup>ε</sup>sē.  
La<sup>ε</sup>mē k'!ēs q ālelax lāts'ēna<sup>ε</sup>yas. Wā, laem<sup>ε</sup>lāwisē lāē qā<sup>ε</sup>sida  
lag'ilas lē gwēx<sup>ε</sup>idē. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē dzāqwa<sup>ε</sup>s laē qās'ida  
g'āg'ānts'ēsela lāxa l'ema<sup>ε</sup>isē. Wā, laem<sup>ε</sup>lāwisē p'edex<sup>ε</sup>idexs laē  
lāg'aa lāx 'nelk'!ōtsewa<sup>ε</sup>yasa 'wās Ts!elgwadē. Wā, lā<sup>ε</sup>laē hāmts!<sup>ε</sup>-  
55 g'a<sup>ε</sup>la 'wip 'wip 'wipxa hāse<sup>ε</sup>la qa wūlelēs ōmpasēq.

Wā, hēem<sup>ε</sup>lāwisē ōmpasē Wāxap!alaso<sup>ε</sup>wē g'il wūlāx<sup>ε</sup>alelaq.  
Wā, hēx<sup>ε</sup>idaem<sup>ε</sup>lāwisē g'ig'aēx<sup>ε</sup>ēdē Wāxap!alaso<sup>ε</sup>wē qa<sup>ε</sup>s hēx<sup>ε</sup>ida<sup>ε</sup>mēl  
lēlts'ōdelexēs g'ōkūlōtē qō lāl dzāqwalō qā<sup>ε</sup>s wāg'il k'ik'īlnālaxa  
gānola 'nēnk'!ēqela<sup>ε</sup>laē. Wā, laem<sup>ε</sup>laē hāse<sup>ε</sup>laem k'!ēs 'naxwaem  
60 wūlelē g'ōkūlōtasēxa hāmts!<sup>ε</sup>lā 'wip 'wip 'wipxelā. Wā, hē<sup>ε</sup>mis  
lāg'īlasa gwōgwāts'emē hēx<sup>ε</sup>idaem 'wī<sup>ε</sup>la lāx<sup>ε</sup>wida qa<sup>ε</sup>s lā lāxa  
yāwix'elats'ē g'ōkwās Wāxap!alaso<sup>ε</sup>wē (yixs hē<sup>ε</sup>maē lēqelāyosa  
g'ālāsa Kwāg'ulaxa g'ōkwē yāwix'elats'ē yixs āl<sup>ε</sup>maē lēqelasō<sup>ε</sup>s  
lobekwē lāxa yāwix'elats'ē g'ōkūxs laē q!ūq!ūlgōx<sup>ε</sup>wid lē<sup>ε</sup>wa āwī-  
65 k'!ēnoxwaxwa āl<sup>ε</sup>mēx. Wā, lāxaōx āl<sup>ε</sup>em lēgemōx<sup>u</sup> g'āg'īlēlats'ē  
lāxaaxa yāwix'elats'ē yixs hāē lēqelasēda Nāk!wax'da<sup>xwē</sup> yis  
g'āg'īlēlats'ē lō<sup>ε</sup> ts!ēts'ēgats'ē g'ōk<sup>u</sup>. Wā, lāxaē 'nēx<sup>ε</sup>ma Kwāg'ulē

the Kwakiutl also call it Ceremonial House. I will say more about this.)

As soon as the members of the Sparrow Society were all present, Wāxap!alaso<sup>s</sup> told them to try to surround him that night, and Wāxap!alaso<sup>s</sup> also told them that he would call his tribe in the afternoon. "Now we all will sit down at the place where you wish that | we sit down, that you may learn all the four songs, the 75 songs of Nānogwis; that is, 'wilenkūlag'ihis; for indeed we shall just now see all the supernatural treasures of my prince, when he comes out of the woods." Thus said Waxap!alaso<sup>s</sup> to the Sparrow Society. | "He has sung his four songs | to me; therefore I know the songs || of the great supernatural one who is a hāms'hants'le. 80 Thus said Wāxap!alaso<sup>s</sup> | to the Sparrow Society. As soon as day came in the morning, | all the members of the Sparrow Society went home to their houses. They were very glad on account of the words of Wāxap!alaso<sup>s</sup>.

As soon as evening came, a man who was sent by Waxap!alaso<sup>s</sup> went || to whisper an invitation to all the men to go to the sitting- 85 place.<sup>1</sup> | (Some men say that the sitting-place has the name Song-Leader-Place. Now all the men are never invited twice | for the meeting; for the men immediately arise | when they are first

yisōx ts!ēts!ēgats!ē g'ōkwa. Wā, a'men 'nēx' qen gwāgwēx's'āle 68  
lāq).

Wā, g'il'Em'elāwisē g'āx 'wīla hōgwēlēda gwēgwāts!emē, lāa'asē 70  
Wāxap!alaso<sup>s</sup>wē nēlaxs lē'maē k'ik'ihnālatxa gānoiē. Wā, la'em-  
xaāwis nēlē Wāxap!alaso<sup>s</sup>waxs lē'maē lēlts!ōdēlxēs g'ōkūlotaxa lala  
gwāl neqālāt: "Wā, la'mēsens lāl 'wīla k'wādāl lāxēs gwīyolao  
qens k'wālaas! q'a's q'lāq'ōl!aōs 'nāxwaxa mōsgemē q'lemq'lem-  
dema, yix q'lemdēmx'sā'yas Nānogwisē lāx 'wilenkūlag'ihse. 75  
qālxag'ins hē'mēk' ālēleus 'wīla dōx'walelalex lōgwa'yasēn lā-  
wūlgāma'ya qō g'āx'wūt!alō," 'nēx'elāē Wāxap!alaso<sup>s</sup>waxa gwēgwā-  
ts!emē. "Wā, la 'nāxwaem denx'ētsa mōsgeme q'lemq'lemdēms  
qen. Wā, hē'mēsen lāg'ila 'nāxwa q'ālelax q'lemq'lemdēms  
yisa 'wūlasa lōgwālxēs luēna'ya hāms'hants'fesa," 'nēx'elāē Waxa 80  
p!alaso<sup>s</sup>waxa gwēgwāts!emē. Wā, g'il'Em'elāwisē 'nāx'idxa gwālx-  
lāē 'wīla nā'nakwēda 'nāxwa gwēgwāts!em lāxēs grig'ōkwē ālak'lala  
ēk'ēs nēnāqayē qa wāldemas Wāxap!alaso<sup>s</sup>wē.

Wā, g'il'Em'elāwisē dzāx'wendēms lāē 'yālagemas Waxap!alaso<sup>s</sup>wē  
qa's lē ōpala lē'lālxaxa 'nāxwa bēbegwānem qa lās lāxa k'walaase. 85  
(Wā, la 'nēk'ēda waōkwē begwānemaqēxs lēgadaēxa k'walaasus  
nāq!āsē. Wā, la k'lē's 'nemplēna māp'lenē'sta lē'lalase wēda  
'nāxwa bēbegwānem qaēda k'wāla, yixs ā'maē hēx'idāyem lōx'ū-

<sup>1</sup> A place in the woods where the songs are secretly taught. See Report of the U. S. National Museum, 1895, Plate 43.

- 90 called to go to the sitting-place. || When a man does not go—no matter whether he is a chief | or one of the common people—nobody talks about him.) | Then Wāxap!alaso<sup>6</sup> at once sang the songs | referred to by <sup>6</sup>wilenkūlag'ilis, the songs of Nānogwis, | the hāmshāmts!es, who has the Head-without-Body for his sacred room. ||
- 95 As<sup>1</sup> soon as the song leaders knew the four songs, | they talked about the one man belonging to the | common people. At once four men were sent to go and || call him to come to the sitting-place. Then
- 100 the four | men started, and before long they came back || walking with the man (the man who told the story to me did not know the name). | Immediately Wāxap!alaso<sup>6</sup> asked the chief of the Sparrows to speak, | and at once the chief of the Sparrows | asked the man to sit down, not very near | the place where all the men were
- 5 seated. Then || the chief of the Sparrows spoke, and said, "Now let us know | what is more important than to go into the woods to sit in our sitting-place; | for you know that no chief is too great that he should not | come here." Thus he said, and took off his head-ring of cedar-bark and | put it on the ground. "Done," he said, "go on
- 10 and consider || whether you wish to remain alive. Then you will take up this red cedar-bark and | give a winter dance next year. If

- lēda begwānemaxs g'ālaē lē<sup>6</sup>lālasē<sup>6</sup>wa qa<sup>6</sup>s lā lāxa k!wālaase. Wā, 90 g'il<sup>6</sup>mēsē k'les lēda <sup>6</sup>nemōkwē begwānemaxa wāx<sup>6</sup>inē g'ig'āma<sup>6</sup>ya lōxs hāē g'a<sup>6</sup>yōla begū<sup>6</sup>l'ida<sup>6</sup>yē. Wā, k'leāst!a gwāgwēx<sup>6</sup>s'āla lāq.) Wā, la<sup>6</sup>mē āem hēx<sup>6</sup>'idaem<sup>6</sup>lāē Wāxap!alaso<sup>6</sup>wē denx<sup>6</sup>'itsa q'emq<sup>6</sup>!emdemō, yix gwe<sup>6</sup>yās <sup>6</sup>wilenkūlag'ilisē q'em<sup>6</sup>!qemdem<sup>6</sup>s Nānogwisē, yixa hāmshāmts!esē māwī<sup>6</sup>ladesa X'ōsalōlē.
- 95 Wā, g'il<sup>6</sup>em<sup>6</sup>lāwisa nēnāgadē <sup>6</sup>wī<sup>6</sup>la q'lā<sup>6</sup>laxa mōsgem q'emq<sup>6</sup>!emdem<sup>6</sup>xs lāē gwāgwēx<sup>6</sup>s'id lāxa <sup>6</sup>nemōkwē begwānem g'a<sup>6</sup>yōl lāxa begū<sup>6</sup>l'ida<sup>6</sup>yē. Wā, laem<sup>6</sup>lāē <sup>6</sup>yālagema mōkwē bēbegwānem qa lās lē<sup>6</sup>lālaq qa g'āxēs lāxa k!wālaasē. Wā, laem<sup>6</sup>lāwisa mōkwē bēbegwānem qās'ida. Wā, k'les<sup>6</sup>lat!a gālaxs g'axaē aēdaaqa
- 100 qūqelaxa begwānemē. (K'les<sup>6</sup> q'lālē lēgēmas, yisa nōsa qaen.) Wā, hēx<sup>6</sup>'idaem<sup>6</sup>lāwisē Wāxap!alaso<sup>6</sup>wē āxk'<sup>6</sup>lā<sup>6</sup>laxa gwēsēma<sup>6</sup>yē qa yāq!ent<sup>6</sup>lālēs. Wā, hēx<sup>6</sup>'idaem<sup>6</sup>lāwisa gwēsēma<sup>6</sup>yē āxk'<sup>6</sup>lā<sup>6</sup>laxa begwānemē qa k!wāg'aelsēs lāxa k'les<sup>6</sup> ālaem lāla lāx k'lūts!edzāsasa <sup>6</sup>nāxwa bēbegwānema. Wā, lā<sup>6</sup>lāē yāq!eg'a
- 5 lēda gwēsēma<sup>6</sup>yē. Wā, lā<sup>6</sup>lāē <sup>6</sup>nēk'a: "Wēg'a<sup>6</sup>x'enu<sup>6</sup>q'x<sup>6</sup>" q'lā<sup>6</sup>lax āwilagawa<sup>6</sup>yasenu<sup>6</sup>" g'āxēx ālālēls k!wāla lāxwa k!wālaasēx, yixs q'lālela<sup>6</sup>maaqōs yixs k'leāsaē gūnt!asa g'ig'ig'āma<sup>6</sup>yē qa<sup>6</sup>s k'lesē g'āx lāq," <sup>6</sup>nēx<sup>6</sup>'lācēxs lāē āxōdxēs qex<sup>6</sup>ema<sup>6</sup>yē l'lāgēkwa qa<sup>6</sup>s āx<sup>6</sup>elsēq. "Wā." Wā, lā<sup>6</sup>lāē <sup>6</sup>nēk'a: "Wēg'a dōqwalaxēs nāqa<sup>6</sup>yōs
- 10 qusō <sup>6</sup>nēx<sup>6</sup>l qa<sup>6</sup>s q'lūlaōs, la<sup>6</sup>mēts dāx<sup>6</sup>'idelēxg'ada l'lāgēkūk' qa<sup>6</sup>s yāwix'ilēlōsax gwēsēyēnxla. Wā, qusō k'les<sup>6</sup>l dāx<sup>6</sup>'idelēqek' la<sup>6</sup>mēts

<sup>1</sup> The following is an intercalation, explaining part of the procedure of the winter ceremonial.

you do not take it up, you will | die where we are sitting here. 12  
 Thus he said. Immediately the | man arose from the place where he  
 was sitting, and took up the red cedar-bark and | hid it in his armpit,  
 and then he had saved his life; for he had || hidden the red cedar-bark 15  
 which he was going to put into his box, which was in | his house.  
 The red cedar-bark was not to be seen again until he would give a  
 winter dance | the next winter, when he was to invite for a winter  
 dance. This is called | Begging-for-One's-Life — the taking up of  
 the red cedar-bark when it is put down on the sitting-place to | be  
 taken up by the one who disobeys the chief of the Sparrow Society;  
 for the || chief of the Sparrow Society is the chief of the winter 20  
 dance. Generally he is | chief, for the chief of the Sparrow Society  
 has no dance. |

(I will talk for a little while about this. When | the chief the  
 father of Q!emtq!ādas gave a winter dance, while | Ts!ōx<sup>u</sup>ts!aēs  
 was still a child — for this was his name in summer — || all those who 25  
 were to disappear were placed in a row to be seen by all the men |  
 who had been taken by the supernatural power of the winter dance.  
 Then | Ts!ōx<sup>u</sup>ts!aēs stood among them on the right-hand side of  
 those who were to disappear; and | after they had been looked at,  
 they went into the woods where the whistles sounded. Then |  
 Ts!ōx<sup>u</sup>ts!aēs went backward; and he was taken by the chief of the  
 Sparrow Society, || not by the father of Ts!ōx<sup>u</sup>ts!aēs. Then the 30  
 chief of the Sparrow Society said, | “You will not go, friend Ts!ōx<sup>u</sup>-

hē! lāxēns k!wālaasēx,” ɛnēx<sup>e</sup>!aē. Wā, āemēlāwisē hēx<sup>e</sup>!ida<sup>e</sup>ma 12  
 begwānemē lāx<sup>e</sup>!ūls lāxēs k!wādzasē qa<sup>e</sup>s lē dāx<sup>e</sup>!idxa L!āgēkwē qa<sup>e</sup>s  
 q!ūlā!ēdēq lāxēs demgūlasē. Wā, la<sup>e</sup>mē q!ūlāxanux<sup>s</sup> qaxs lā<sup>e</sup>mē  
 q!ūlā!idxa L!āgēkwē qa<sup>e</sup>s lāl g!its!ōdēlts lāxēs g!ildasēxa ha<sup>e</sup>nēta lāx 15  
 g<sup>o</sup>kwas. Wā, ā!em!wisē dōx<sup>e</sup>!wale!la L!āgēkwaxs lāl yāwix<sup>e</sup>!laxa  
 lāla ēt!ēdē! ts!āwūnxa qō lāl yāwix<sup>e</sup>!lālō. Wā, hēem lēgades  
 q!ūlāxēxa dāx<sup>e</sup>!idāxa L!āgēkwaxs g!ig<sup>e</sup>!eldzemaē lāxa k!wālaasē qa  
 dāx<sup>e</sup>!itse<sup>e</sup>wēsa hāt!elāx wāldemasa gwēgwēsēma<sup>e</sup>yē qaxs hē<sup>e</sup>maē 20  
 g!igāmēsa ts!ēts!eqaxa gwēgwēsēma<sup>e</sup>yē yixs hēmenala<sup>e</sup>maē g!igāmē 20  
 begwānēma, yixa gwēsēma<sup>e</sup>yē, yixs k!ēusaē laēnēsa gwēsēma<sup>e</sup>yē.

(Wā qens yāwas<sup>e</sup>!idē gwāgwēx<sup>s</sup>!āla lāq. Wā, hē<sup>e</sup>maaxs laē yāwi-  
 x<sup>e</sup>!lē g!igāmē<sup>e</sup>yē ōmps Q!emtq!ādaswūla, yixs hē<sup>e</sup>maē alēs g!inū-  
 nemē Ts!ōx<sup>u</sup>ts!aēsa qaxs hē<sup>e</sup>maē lēgēms lāxa hēenxē. Wā, hē<sup>e</sup>ma-  
 axs laē yipemg<sup>e</sup>!alē!ema x<sup>e</sup>!is<sup>e</sup>!dlē qa dōx<sup>e</sup>!wale!lēsa ɛnaxwa begwā- 25  
 nemx lālanemasa ɛnawalakwasa ts!ēts!ēqa. Wā, la<sup>e</sup>mē lāgēlilē  
 Ts!ōx<sup>u</sup>ts!aēsa lāx hēlk!ōdenōlemalilasa x<sup>e</sup>!is<sup>e</sup>!dlē. Wā, g!il<sup>e</sup>mēsē  
 gwāl dōqwasōxs laē alē<sup>e</sup>sta lāx hēk!ālasasa lēx<sup>e</sup>nsē. Wā, g!il-  
 ɛmēsē la elxla<sup>e</sup>yē Ts!ōx<sup>u</sup>ts!aēsa laē dāx<sup>e</sup>!itse<sup>e</sup>wa yisa gwēsēma<sup>e</sup>yē  
 ōgū<sup>e</sup>!a lāx ōmpas Ts!ōx<sup>u</sup>ts!aēsa. Wā, la ɛnēk<sup>e</sup>!ēda gwēsēma<sup>e</sup>yē: 30  
 “K!ēsles lālōl, qāst, Ts!ōx<sup>u</sup>ts!aēs, g<sup>e</sup>!aem ēx<sup>e</sup>!g!in gwēx<sup>s</sup>!demk.”

32 ts'laēs. My way is the best." | And he still held him while all the men shouted. Then the supernatural spirit and all those who had disappeared were frightened away. | And after they had frightened away the supernatural spirit and all those who had disappeared, then  
 35 the chief of the Sparrow Society, who was holding Ts'lox<sup>ts</sup>'ts'laēs spoke, and said, "Come, give me red cedar-bark to put on the head of my friend here." Thus he said. Then he was given a head-ring of red cedar-bark and a neck-ring | of red cedar-bark spread open. He spoke, and said, "Go on, | look at him, friends. I put on the  
 40 head of my friend | what I took away from the supernatural power." Thus he said, and put around the neck the | red cedar-bark, and put the head-ring of red cedar-bark on his head. | As soon as he had done so, he took a rope and put it around his waist as a belt. | Then he took a thin cane and gave it to Ts'lox<sup>ts</sup>'ts'laēs, | and he said while  
 45 he gave to him his cane, "Friend, this is your Sparrow cane, for you will be a great Sparrow. | that you may not be afraid of anything that happens in this winter-dance | house: for now you have a name, since you have a cedar-bark head-ring: and you are a member of the Sparrow Society." Thus he said. | Then he turned his face toward all the men, and said, "O friends! You will not wish that a  
 50 winter dance be given | to our friend here — the great one who has red cedar-bark rings and who is a member of the Sparrow Society. | Now do not call him Ts'lox<sup>ts</sup>'ts'laēs. You shall call him Q'emt-

32 Wā. la dālax'sāemqēxs laē xāl'idēda 'nāxwa bēbegwānem. Wā. la'mē xālostoyowēda 'nawalakwē lē'wa 'nāxwa la x'is'ida. Wā. g'il'mēsē gwāla xālostōdasa 'nawalakwē lē'wa x'ix'is'idē lāsē ē't'led  
 35 yāq'leg'a'lēda gwēsēma'yē yixa dālax Ts'lox<sup>ts</sup>'ts'laēsa. Wā. la 'nēk'a: "Q'elag'a ts'lās L'āgekwa g'āxen qen qex'emdēxg'in 'nemōkūk." 'nēx'laē. Wā. la ts'āsōsa qex'ema'yē L'āgekwa lē'wa qenxawa'yē L'āgek- lēpāla. Wā. la yāq'leg'a'la. Wā. la 'nēk'a: "Wēg a dōqwałax hamālel 'nē'nemōk", la'men qex'emdelesg'ins 'nemōkūk'  
 40 lāxg'a lē'ne'manemk' lāx 'nawalakwa." 'nēk'exs laē qenxōtsa L'āgek-wē lāq. Wā. la qex'emdeq yisa qex'ema'yē L'āgekwa lāq. Wā, g'il'mēsē gwāla laē āx'ēdxa denemē qas' qenōyōdēs lāq qa wū-sēg'anōs. Wā. la āx'ēdxa wif'enē dzōmēg'ala qas' ts'le'wēs lāx Ts'lox<sup>ts</sup>'ts'laēsa. Wā. la 'nēk'exs laē ts'lāsa sek'aganō dzōmēg'ala  
 45 "Wā. qāst. yōems gwēsp'lēqlōx. yixs 'wālasaaqōs gwēsēlēsa yixs k'leāsēlaqōs k'ilemlōl lāxens gwaēlasēx lāxwa ts'ets'egats'lēx g'ōkwa. yixs laaqōs lēgades qex'emāk' gwēsēlēsa," 'nēx'laē. Wā. la gwēgemx'id lāxa 'nāxwa bēbegwānema. Wā. la 'nēk'a: "Yūl ha'mālel 'nē'nemōk'. k'lesles āwūlqelal qas' lālōs yāwēnemnux-  
 50 lesg'ins 'nemōkūk' lāxg'ada 'wālasēk' qex'emāk' gwēsēlēsa. Wā. laems gwāl lēqelas Ts'lox<sup>ts</sup>'ts'laēsa lāqek'. Wā. laems lēqe-



q'ádas." Thus he said. "And when he is an old man, | he shall be chief of the Sparrow Society." Thus he said.)

As soon as the men took up the red cedar-bark, he spoke, and said, "O friends! this, our master, the red cedar-bark, has come. Now I shall go and put it away into my box, that it may help in my purification, until next winter." Thus he said, as he | went away to hide the red cedar-bark, and put it into his box in his | house. As soon as he had gone away, the chief of the Sparrow Society spoke, | and said, "Now we have acted correctly on behalf of our friend; | for he has taken our master, the red cedar-bark, to make us happy | next winter." Thus he said. "Now let us talk about | our attempt to surround the novice this night. Now these are the ones who will wipe the floor of the house — | the fool dancers, the grizzly-bear dancers, and the hāmaa — and those next | who are brought back (after their initiation), each in his way. And when | they come in, then our beloved ones (the princesses) shall come in, each according to her way. | And then the ghost dancer will come — the supernatural one — when daylight comes in the morning." | Thus he said.

When he had spoken, they all went out of the woods, and staid for a short time in their houses. Then they ate quickly, for | it was evening. As soon as it was getting dark, four men were called

laLES Q'EMtq'ladasē lāq." 'nēx'laē. Wā, g'il'mēsē la nōmas be- gwāNEMA laē gwēsēma'ya, 'nēx'laē.)

Wā, g'il'Em'lāwisē dāx'idēda begwāNEMAXA L'āgēkwē lān'lasē yāq'EG'a'la. Wā, lā'laē 'nēk'a: "Wā, 'nē'NEMōk", g'āx'EMg'a āda- gaENSG'ada L'āgēkūk' qa lālag'iltsek' g'ig'aalts'lāl lāXEN g'ildasa qEN q'ēqelālag'ī lōk' qaōxda āpsEN'IDLēx," 'nēx'laēxs laē qās'ida q'ūlāLElaxa L'āgēkwē qa's lā g'rēts'ōts lāXēs g'ildasē lāXēs g'ōkwē. Wā, g'il'EM'lāwisē la qās'ida lāa'lasē yāq'EG'a'lēda gwēsēma'yē. Wā, lā'laē 'nēk'a: "LaEMlENS hēlaxāmasa qaENS 'NEMō- kwa qaxs lē'māē dāx'idXENS ādaxa L'āgēkwa qa's ēk'lēqelūmasL g'āXENSaxs qwēsYENXLA," 'nēx'laē. "Wā, la'mēsENS gwāgwēx's'lāl lāXENS k'ik'ilnālaēnēNēLAXWA gāNOLēX. Wā, hē'mENS dēg'ilēMLEda nōENEMala Lē'wa nenānē Lē'wa hāmaa. Wā, hē'mis māk'lāla kwēkwēXELakwē lāXēs gwēgūx'sDEMē. Wā, g'il'EMlwisē 'wī'laēL qō g'āXLENS lāELwēna'ya ēx'EMl g'āyaxelal lāXēs gwēgūx'sDEM. Wā, lāLē lāLēlāla Lēlōlālalaxa 'nawalakwē, lāLAS 'nā'nakūLALēX gānā- lāla," 'nēx'laē.

Wā, g'il'mēsē gwālē wāldemas laē 'wī'la hōxwūlt'a qa's lā yāwas'id lāXēs g'ig'ōkwē. Wā, la'mē hāLEMq'ES'ēd hāmx'ida qaxs lō'EMāael dzāqwa. Wā, g'il'EM'lāwisē p'EDEX'stō'nakūlaxs laē Lē'lā-

<sup>1</sup> That is to say, the ghost dancer will finally succeed in bringing back the novice.

72 whose hereditary office is to walk and call those who try to surround the novice; for there is | no way that one should go on calling who does not own the privilege. As soon as the | four members of the Sparrow Society came—who walk to invite—Wāxap'alasō'  
75 took || four good cedar-bark blankets, and gave one to each of the members of the Sparrow Society | who went to call. Then he took new flat red cedar-bark, and | gave it to them, and he put the broad cedar-bark around their necks, | and he put the spread red cedar-bark around their heads. As soon as | they had put on the cedar-  
80 bark rings, they put on eagle down, || and they blackened their faces with charcoal, and they took a | well-made, shaved, round cedar stick. This is the cane of the Sparrows. | And they all went out of the winter-dance house. | They went to the east end of the village and went into | the house, and they stood inside of the door,  
85 and || they spoke. And the one who has the right to speak first began to speak, and said: |

"We shall try to go into the house, shamans. |

"We shall beat time that it may be heard by those who rule the winter dance, shamans. |

"Now sprinkle your body, Ha<sup>s</sup>mase<sup>w</sup>ēd. |

"Now sprinkle your body, Hāmsbē<sup>s</sup>. You shall go to wipe the  
90 floor, || little Sparrows. Go in while it is daylight, shamans." |

When they had gone to all the houses, they went for a short time into | the winter-dance house. Then the heralds walked again, and

72 la<sup>s</sup>e<sup>w</sup>ē mōkwē k'lē<sup>s</sup>ōnōkwasa qāsa qaēda k'ik'īnālālē, yixs k'leā-  
saē gwēx'idaas lā qāsaxa k'lē<sup>s</sup>ē āxnōgwades. Wā, g'il<sup>s</sup>mēsē g'āxēda  
mōkwē gwēgūdzaxa qēqaselg'islē laa<sup>s</sup>lasē Wāxap'alasō<sup>w</sup>ē āx'ēdx  
75 mōwē ēs'ek' k'lōbawas qa<sup>s</sup> ts!ewēsa 'nāl<sup>s</sup>nemē lāxa gwēgūdzaxēs  
qēqaselg'islē. Wā, lā<sup>s</sup>laē āx'ēdx alōmasē lepūla L'lāgēkwa qaxaas  
ts!ewēs lāq. Wā, laem<sup>s</sup>laē qēqenxālaxa āwōdzō L'lāgēkwa. Wā,  
lā<sup>s</sup>laxaē qēqex'emālaxa lepūla L'lāgēkwa. Wā, g'il<sup>s</sup>mēsē gwāla  
āx'ālelōdālasēs qēqex'ila L'lāgēkwa laē qemx<sup>w</sup>itsa qemxwāsa kwē-  
80 kwē. Wā, hēm<sup>s</sup>lāwisa ts!ōlna laē ts!ōts!elemda. Wā, lā<sup>s</sup>laē āx'ēd-  
xa aēk'laakwē k'lāk' lēx'ēn k!waxlā<sup>w</sup>a; wā, hēm gwēsp'lēqsē.  
Wā, lāx<sup>s</sup>da<sup>w</sup>laē 'wīla hōqūwēsa lāxa yāwix'iflatslē g'ōkwa. Wā,  
lā<sup>s</sup>laē hēbelsela lāxa 'nelbālasasa g'ōx<sup>w</sup>demsē. Wā, lā<sup>s</sup>laē hōgwēla  
lāxa g'ōkwē qa<sup>s</sup> lē q!waēl lāx lāx āwīlelāsa t!ex'ila. Wā, la<sup>s</sup>mē  
85 qāg'a<sup>s</sup>lē āxnōgwadāsa g'ildzaqwa qa<sup>s</sup>yāla. Wā, lā<sup>s</sup>laē 'nēk'a:—

"La<sup>s</sup>mens hēnax'alēlai', pēpexalai'.

"La<sup>s</sup>mens wūlāxodlai' hōlaxelālxens q'lālelai', pēpexalai'.

"La<sup>s</sup>ms xōsit'lēdlai' Ha<sup>s</sup>mase<sup>w</sup>ēdai'.

"La<sup>s</sup>ms xōsit'lēdlai' Hāmsbayai', laemles dēg'ilēlemlōl g'wā-  
90 gūgwēdzema 'nā<sup>s</sup>nemts!āemles pēpexalai'."

Wā, g'il<sup>s</sup>mēlūwisē 'wilxtolsaxa g'ōkūlāxs laē yāwas'īd hōgwēl  
lāxa yāwix'iflatslē g'ōkwa. Wā, lā<sup>s</sup>laē ēt'ēd qāsax<sup>s</sup>da<sup>w</sup>xwēda

went into the houses, | and for a short time they went again into the winter-dance house. | When they went back to call, they 95 said, "Now we really go back to call;" | for the first two times they go to call, they only say, | "We go to call." And after they have finished their speeches, they say, | "Now we really go back to call. 'Wo, wo, wo! get ready, | be ready, when we come to haul you away, Sparrows, || and you, Sparrow women.'" Thus they said to 200 them. Then they all staid | thus in all the houses. When they went into all the | houses, they did not go into the winter-dance house. | Then they just went back to the east end of the village, and went into the | house and said, "We have come. Now we really come to call, || 'Wä, wä, wä, arise, arise!'" And at once | the 5 Sparrows and their wives arose, and went into the house in which the novice was to be surrounded. | They went into all the houses, and then they went | into the dance-house. They did not stay long. Then the | four heralds said, "Now we shall go to look for a face." || Thus they said, and went out of the winter dance-house, and 10 they went straight | to the east end of the village. and went into a house. | Then they said, "We come to try to see a face;" and when they found a | man sitting in the house, they asked him to go. They do not ask the | uninitiated to go too. And they use the same

mōkwē qāselg'isa. Wä, g'il'EM'elaxaūwisē 'wilxtolsaxa g'ōkū- 93  
lāxs laē ēt'led yāwas'id hōgwēL lāxa yāwix'īlats'lē g'ōkwa.  
Wä, lā'laē qātsē'sta. La'mē 'nēk'a: "La'mENU'x'ū ālax'ē'id qātsē- 95  
'stai'," yixs ā'maē 'nēk'EXS g'ālaē qāsa mālp'ENē'sta: "La'me-  
nu'x'ū qāsaī'." Wä, g'ilnaḡwaEM q'lūlbē 'nēk'lēna'γas: "La'me-  
nu'x'ū ālax'ē'id qātsē'stai'. Wō, wō, wō, xwāna'īd qa's  
g'wālaaōs qENU'xō g'āXLē ālak' nānēXElilax'da'xōL g'wē-  
g'ūdzā Lō's g'wēg'ūts!axSEMā," 'nēk'EQ. Wä, laEM'laē 'nūḡwa hē 200  
g'wēk'lāla lāxa 'nāḡwa g'ig'ōkwa. Wä, g'il'EM'elāwisē 'wilxtolsaxa  
g'ōkūlāxs laē k'lēs la hōgwīL lāxa yāwix'īlats'lē g'ōkwa. LaEM'laē  
āEM ḡwēlaqa lāxa 'nelbalasasa g'ōx'demsē qa's lē hōgwīL lāxu  
g'ōkwē, qa's 'nēk'ē: "G'āx'mENU'x'ū; la'mENU'x'ū ālax'ē'id qātsē'stai'.  
Wä, wä, wä, Lāḡ'wid, Lāḡ'wid." Wä, āla'mēsē hēx'īdaEM q'lwāg'E- 5  
līlēda g'wēg'ūdzā Lē'wis gEGENEMē, qa's lā hōxts'lā lāxa k'ik'ilnē'lats'lē  
g'ōkwa. Wä, g'il'EMxaūwisē 'wilxtolsaxa g'ig'ōkwaxs laē hōgwīL  
lāxa yāwix'īlats'lē g'ōkwa. Wä, k'lēs'tla gēg'ilil'īd lāqēxs laē 'nēk'ōda  
mōkwē qaseLg'is bēbegwānEMa: "La'mENU'x'ū lāl dādoqūmāl."  
ēnēX'laēxs laē hōqūwēls lāxa yāwix'īlats'lē g'ōkwa. Wä, lā'laē hē- 10  
'nakūla lāxa 'nelbalasasa g'ōx'demsē qa's lē hōgwīL lāxa g'ōkwē.  
Wä, lā 'nēk'a: "G'āx'mENU'x'ū dādoqūmai." Wä, g'il'mēsē q'lāxa  
k'lwaēlē 'nemōkwa laē āxk'lālaq qa lās. Wä, lā k'lēs āxk'lālaxa  
bāḡsē qa lās ōgwaqa. Wä, lā'laē hēx'sāEM wāldEMs yixs laēlaē

- 15 speech as they enter || the houses. After they have been to all the houses, they enter | the winter dance-house. Then they tell them that all have come in | whom they have invited. Immediately the speaker of the | winter dance-house arises. He belongs to the old men, the | head of the chief of the Eaters, for this is their Sparrow name.
- 20 He speaks || and says, "Now come, shamans, come in. Now I shall call | the uninitiated to come and witness what we are doing." Thus he says, and | goes out of the door of the dance-house, and he | stands outside. Then he shouts aloud, "Come, uninitiated, | come and witness what we are doing. Look from the door into the house
- 25 and sit by the door while we are || trying to surround the novice." Thus he says. Then he comes back into the house, and | stands outside of the place where the Sparrows who will sing are seated in the rear of the house | in which the novices are to be surrounded. Then the uninitiated come in | and sit down at the left-hand side inside of the door of the winter dance- | house. Then the Sparrow
- 30 Society and the uninitiated are inside, || only the hāmshāmts!ēs, grizzly-bears, | fool-dancers, wasp-dancers, cruel-dancers have not come in. | Then the speaker of the dance-house speaks again, | and says, "O friends! You are not yet all inside. | Come, now, friends,
- 35 and go to our friends the great dancers, || that they may come and keep watch over what we are going to do here." Thus he says. |

- 15 lāxa g'ig'ōkwē. Wā, g'il'mēsē 'wiltolsaxa g'ig'ōkwaxs laē hōgwīl lāxa yāwix'f'lats!ē g'ōkwa. Wā, laem'laē nēlaqēxs lē'maē 'wī'laēlēs qāsasē'wē. Wā, hēx'idaem'lāwisē lāx'ūlilē yāyaq!entemēlasa yāwix'f'lats!ē g'ōkwa, g'ā'yōl lāxa q!ūlsq!ūlyakwē bēbēgwānēmxa lāxuma'yasa Hēmēlk<sup>u</sup>, yixs hē'maē gwēdzexlāyosē qa's yāq!eg'a'lē.
- 20 Wā, la 'nēk'a: "Wā, gēlag'a, pēpāxāl, g'āx'ēms 'wī'laēla. La'mēsen lāl lē'lālalxa bāxūsa qa g'āxēsē x'īts!ax'ila g'āxens," 'nēx'elaēxs laē qās'ida qa's lā lāwēls lāxa t!ex'īlāsa yāwix'f'lats!ē g'ōkwa qa's lē lāx'ūls lāx L'āsānā'yas. Wā, la hāsela 'nēk'a: "Wā, gēlag'a, bāxū-sai', gēlag'a x'īts!ax'īlax qa's g'āxaōs 'nā'nēlgēmīl k!ūstālil lāxg'ada k'īk'īlnēlāk,'" 'nēx'laē.
- 25 Wā, g'āx'laē xwēlaqa, laēla qa's lā lāx'ūlil lāxa L'āsālīlas k!ūdzē'lasasa dēnxelalē gwēgūdza lāx nēqēwalīlasa k'īk'īlnā'lats!ē g'ōkwa. Wā, g'āx'laē hōgwēlēlēda bēbāxūsē qa's lā k!ūs'ūlil lāxa gēmxtōstālīlas āwīlēlāsa t!ex'īlāsa yāwix'f'lats!ē g'ōkwa. Wā, laem'laē 'wī'laēlēda gwēgūts!emē lē'wa bēbāxūsē.
- 30 Wā, lēx'a'mē k'lē'sēm g'āx g'āxēlēda hāmshāmts!ēsē lē'wa nēnānē lē'wa nōenlemala lē'wa hāmaselalē lē'wa hāwāyadalalē. Wā, lā'laē ēdzaqwa yāq!eg'a'lē yāyaq!entemēlasa yāwix'f'lats!ē g'ōkwa. Wā, lā'laē 'nēk'a: "ēya, 'nē'nēmōk<sup>u</sup>, k'lē'sēmēg'īns 'wī'laēla. Wā, gēlag'a, 'nē'nēmōk<sup>u</sup> qa's laōs lāxens 'nē'nēmōx'dzāxa lēlāēnēnōkwa
- 35 qa g'āxlag'isē q!āq!alālxens gwēgwālag'īl'īlasla," 'nēx'laē. Hēm

Then the four heralds are sent out. The | four heralds go out at 37  
 once, and it is not long before they come back | each singing his own  
 sacred song; and when | they all come into the door, they stand in  
 a row. And as soon as || they have all finished their sacred songs, 40  
 the chief of the Sparrow heralds | speaks and tells the Sparrows that  
 those who have been invited are coming, | and also that the song-  
 keepers shall watch their songs | and their batons so as not to make  
 a mistake, and also the | children that they shall not cry. Thus they  
 say, and they walk together || to the rear of the winter dance-house 45  
 As soon as | they arrive in the rear of the house, the hāmshāmts!ēs  
 come in | and sit down in the rear of the house in the middle. |  
 After them come the grizzly-bears and sit down at the right-hand  
 side of the | hāmshāmts!ēs. Then come the fool-dancers and sit  
 down at the || left-hand side of the hāmshāmts!ēs. Next come | the 50  
 cruel-dancers and sit down next to the fool-dancers. Then the |  
 thunder-bird dancers come and sit down next to the grizzly-bears.  
 Next come thé | hōx<sup>u</sup>hok<sup>u</sup> and sit down next to the thunder-birds. |  
 Next come the war-dancers and sit next to the cruel-dancers. When  
 all the dancers are in — those who are now named the Seals — | the 55  
 chief of the Sparrow Society arises and tells all the Sparrows that |  
 now all the dancers have come in and also the Sparrows. | “Now,  
 shamans, we will do what we came here for, into this winter dance- |

°yālagēsēda mōkwē qēqasēl°ēs. Wā, hēx°idaēm°lāwisē la hōqū- 36  
 welsēda mōkwē qēqasēl°ēsa. Wā, k°lēs°lat!a gālaxs g°āxāē aēda-  
 aqa °nāxwa yēyālaqūlasēs yēyālx<sup>u</sup>LENē. Wā, g°il°ēm°lāwisē g°āx  
 °wī°laēl lāx āwīLElāsa t!EX°ilāxs laē yīpēm°alīla. Wā, g°il°ēm°lāwisē  
 °nāxwa q!ūlbē yālaqūlayās laē yāq!EG°a°lē gwēSEma°yasa qēqasēl- 40  
 g°esē. Wā, laēm°laē nēlaxa gwēgūdzāqēxs g°āx°maēs lax°dē lē°lāla-  
 se°wa. “Wā, hē°mis qa yāl°lāwisa °nāxwa nēnāgādē lāxēs dēnxē-  
 layō lē°wis t!EMyayowē qa k°lēsēs lēlaqobala. Wā, hē°misa g°in-  
 g°inānemē qa k°leāsēs q!wāg°a°la,” °nēx°laēxs laē °nemāg°ilil la 45  
 qās°ida qa°s lā lāxa ōgwiwalilasa ts!āgats!ē g°ōkwa. Wā, g°il°ēm-  
 °lāwisē lāg°aa lāxa ōgwiwalilaxs g°āxāē g°āxēla hēhāmshāmts!ēsē  
 qa°s lā klūs°ālil lāxa ōgwiwalilasa g°ōkwē lāx nēqēwalilasa. Wā,  
 g°āx°laē māk°flēda nēnānē qa°s lā klūs°ālil lāx hēlk°ōdnōlē°malilasa  
 hēhāmshāmts!ēsē. Wā, g°āx°laēda nōēnēmala qa°s lā klūs°ālil lāx  
 g°EMxanōLEma°ililasa hēhāmshāmts!ēsē. Wā, g°āx°laē mak°flēda hā- 50  
 wāyadalaē qa°s lā k!wābalilaxa nōēnēmala. Wā, g°āx°laēda kwē-  
 kūkūnūlalē qa°s lā k!wābalilaxa nēnānē. Wā, g°āx°laē māk°flēda  
 hēhōx°hokwē qa°s lā k!wābalilaxa kwēkūkūnūlalē. Wā, g°āx°laē  
 māk°flēda hāwīnalaf qa°s lā k!wābalilaxa hāwāyadalaē. Wā, g°il-  
 °mēsē °wī°laēlēda °nāxwa lēlaēnokwaxa la lēqēlasō°s mētmgwa! laē 55  
 lāx°ūlilēda gwēSEma°yē. Wā, la°mēs nēlaxa °nāxwa gwēgūdzāqēxs  
 lē°maē °wī°laēlēda °nāxwa lēlaēnokwa lē°wa gwēgūdzā. “Wā, la-  
 °mēsēns q!āgēm°alil, pēpāxāl, lāxēns g°āxēla °wī°laēLEla lūxwa ts!i-

house." Thus he says. Then the fool-dancer cries, "weē!" and ||  
 60 at once the song-dancers begin the song of the fool-dancer. As soon | as the song is at an end, he becomes quiet. Then the | fool-dancers become excited, one after another, and each one has a song; | and this is called by the men of olden times "Wiping-the-Floor-of-the-Dance House;" namely, | the fool-dancers and the grizzly-bear  
 65 dancers. Therefore the fool-dancers go first, || for they belong to the kwēxelak<sup>u</sup>, which is called by the people of olden times | "half-initiated-winter-dancers," who only sit in the house when they disappear in the kwēxelak<sup>u</sup> house, | for they are not taken away by the spirits when they come to take them | into the woods. This is called by the people of olden times "driving away." Those who are  
 70 caught in the | bay of Fort Rupert are the hāmshāmts!es, q!āmināgās, tōx<sup>é</sup>wid, || grizzly-bear, thunder-bird dancer, and the others. This | has the name "Driving-away;" and these really disappear in the woods. And this | is called the "fully-initiated-winter-dance." And those who have the name "half-initiated-winter-dancers," | the kwēxelak<sup>u</sup>, they are the ones who wipe the floor—the fool-dancers and the grizzly-dancer and the | floor-cleaning-woman— for  
 75 when all the fool-dancers come in, they are not || dressed with the red cedar-bark like the hāmats!a, q!āmināgās, tōx<sup>é</sup>wid, and the others | in the half-initiated-winter-dance, for they all belong to the Sparrow Society. As soon as | the fool-dancers come in, the kwēxelak<sup>u</sup> |

gats!ēx g'ōkwa," 'nēx<sup>é</sup>laē, laa<sup>é</sup>lasē weēxāda nōlemala. Wā, hēx-  
 60 'idaem<sup>é</sup>lāwisa nēnāgadē denx<sup>é</sup>its q!ēmdemas nōlemala. Wā, g'il-  
 'mēsē q!ūlbē q!ēmdemas laē yāfīda. Wā, laem 'nāl<sup>é</sup>nemōk!umk'a  
 xwāsēda nōlemala. Wā, lāxaē 'nāl<sup>é</sup>nemsgēinē q!ēmdemas. Wā,  
 hēem g'we<sup>é</sup>yāsa g'ālē begwānem dēg'ilēlemxa ts!āgats!ē g'ōkwaxa nō-  
 enlemala lē<sup>é</sup>wa nenq!ōtēla. Hēd lāg'ilas hē g'ālag'iwa<sup>é</sup>ya nōenema-  
 65 la yīxs hāē āxnōgwatsēxa kwēxelakwēxa g'we<sup>é</sup>yāsa g'ālē begwānem  
 wix<sup>é</sup>sās ts!ēts!ēqaxa āem āwāg'ilīfēla x'īsāla lāxa kwēxālat<sup>é</sup> g'ōkwa,  
 yīxs k'!ēsaē āx<sup>é</sup>ētsō<sup>é</sup>sa hayalilagāsē qa<sup>é</sup>s lā layō lāxa haeyalilagāsasa  
 āl!ēxa g'we<sup>é</sup>yāsa g'ālē begwānem xelkwaxa la k'em<sup>é</sup>yasō<sup>é</sup> lāxa  
 ōxlālisas Tsāxisēxa hāmats!a lē<sup>é</sup>wa q!āmināgās lē<sup>é</sup>wa tōx<sup>é</sup>widē  
 70 (lē<sup>é</sup>wa) nānē lē<sup>é</sup>wa kūkūnūlālē lē<sup>é</sup>wis waōkwē. Wā, hēem  
 lēgades xelkwē, hā<sup>é</sup>staem ālak!āla la x'īsāla lāxa āl!ē. Wā, hēem  
 lēgades lāx<sup>é</sup>sāsē ts!ēts!ēqaxa. Wā, la lēgades wix<sup>é</sup>sās ts!ēts!ēqaxa  
 kwēxelakwēxa la dēg'ilēlemxa nōenlemala lē<sup>é</sup>wa nenq!ōtēla, lē<sup>é</sup>wa  
 ēkūlēlemxa ts!ēdaqaxs laē 'wī<sup>é</sup>laēlēda nōlemala, yīxs k'!ēsaē q!wā-  
 75 lēn<sup>é</sup>x<sup>é</sup>sa hāmats!a lē<sup>é</sup>wa q!āmināgās lē<sup>é</sup>wa tōx<sup>é</sup>widē lē<sup>é</sup>wa waōkwē  
 lāxa wix<sup>é</sup>sāsē ts!ēts!ēqaxs ā<sup>é</sup>maē la 'nāxwa gwēgūdzā. Wā, g'il-  
 'inēsē 'wī<sup>é</sup>laēlēda nōenlemala laas l!āyō yīx<sup>é</sup>widēda kwēxelakwē

women dance in their turn, the nānaqawalil hūmats!a, and the hāyālik'elal. | The words of the song of the || nānaqawalil hūmats!a 80 and of the hāyālik'elal are different from the words of the full-initiated-winter-dance, | for the women who disappear only stay in the rear of the kwēxelak<sup>u</sup> house. | As soon as the floor-cleaning-woman comes in, the speaker | of the ceremonial of the surrounding of the novice — the head speaker, who is like Hōlelid — speaks (that is | what you have seen at Fort Rupert), and says, "Now, || those 85 who wipe the floor have come in, and those who clean the floor. Now let us go to the end, friends. | Now I shall speak as a herald. Come now!" Thus he says, and | calls two Head-Sparrows. As soon as the two | Sparrow men come, the speaker of the winter dance-house says, | "Come to our friend Hāmasewid. Did she not sprinkle herself to || come and dance at her dancing-place here?" 90 Thus he says, and sends the two | old Sparrow men to swing the rattles inside of the door of the | house for surrounding the novice; and when the | two Sparrow men go out, two old men — the two door-keepers — | each holds a round rattle, and || stands on the inside 95 of the door; and it is not | long before the two Sparrow men come in. They stand | inside of the door; and one of them speaks, and says, "The good one, our friend, is coming." Thus they say, and go to | stand in the rear of the house. Then the two men with the

ts!ēdaqaxa nānaqawalilē hāmats!a lē<sup>wa</sup> hāyālik'elal. Wā, lā 78  
 ōgūqāla<sup>mē</sup> qāqē<sup>yāsas</sup> q!ēmdemas lax qāqē<sup>yāsas</sup> q!ēmdemasa  
 nānaqawalilē hāmats!a lē<sup>wa</sup> hāyālik'elalasa lāx<sup>sāsē</sup> ts!ēts!ēqa 80  
 qaxs ā<sup>maē</sup> āwāg'ililēla x'isāla lāxa kwēxelats!ē g'ōkwa ts!ēdāqē.  
 Wā, g'il<sup>mēsē</sup> ēwilaēlēda ēkūlēlemē ts!ēdaqā laas yāq!ēg'a<sup>lē</sup> yāya-  
 q!ēntemēlasa k'ik'ilnālaxa gwēsēma<sup>yēxa</sup> hē gwēx's Hōlelidē (xēs  
 dōgūlōs lāxg'a Tsāxēsēk'). Wā, lā 'nēk'a: "Lā<sup>mē</sup> ēwilaēlēns dē-  
 g'ilēlema lē<sup>wa</sup> ēkūlēlema. Wā, la<sup>mēsēns</sup> nexbāg'alilal', 'nē<sup>de-</sup> 85  
 mokwai'. Wā, la<sup>mēsēns</sup> qāg'al. Wā, gēlag'a," 'nēk'exs laē lēx-  
 ēdxā ma<sup>lōkwē</sup> gwēgwāts!ema. Wā, g'il<sup>mēsē</sup> g'āxēda ma<sup>lōkwē</sup>  
 gwēgwāts!ema. Wā, lā 'nēk'ē yāyaq!ēntemēlasa ts!ēgāts!ē g'ōkwa:  
 "Hāg'a laxēns 'nemōkwa Hāmasewidā. K'īsaē xōs'idēkwa qa  
 g'āxēsē yix<sup>wīda</sup> lāxg'as yī<sup>wē</sup>lasek,'" 'nēk'exs laē 'yālaxsa ma<sup>lō-</sup> 90  
 kwē q!ūlsq!ūl<sup>yak</sup> gwēgūdzā qa yayatemil lāx āwilelās t!ēx'ilāsa  
 k'ik'ilnālats!ē g'ōkwa. Wā, g'il<sup>mēsē</sup> la hōqūwelsēda ma<sup>lōkwē</sup> gwē-  
 gwāts!em laas qās'idēda ma<sup>lōkwē</sup> t!āt!ēx'ilax<sup>sēla</sup> ma<sup>lōk</sup> q!ūlsq!ūl-  
 yak<sup>u</sup> gwēgūdzā q!wāxewūnkūlaxa lōelxsemē yōyādēna qu's lu  
 q!wāg'alil lax 'wāx<sup>sanēxstā</sup>lilasa āwilelāsa t!ēx'ila. Wā, k'īst!a 95  
 gūlaxs g'āxaē hōgwilēda ma<sup>lōkwē</sup> gwāts!em. Wā, lū q!wāg'alil  
 lāx āwilelāsa t!ēx'ila. Wā, la yāq!ēg'a<sup>lēda</sup> 'nemōkwē. Wā, lū  
 'nēk'a: "G'āxk'as'ōemg'ins 'nemōkūk,'" 'nēk'exs laē qās'ida qu's  
 lā q!wāg'alil laxa ōgwiwalilasa g'ōkwē. Wā, lā yat!ēdēda ma<sup>lōkwē</sup>

300 rattles || rattle near the door, and immediately the song-keepers beat time | on their boards. Then Hāmasewid comes in with fast steps, | going to the rear; and when she comes to the dancing-place in the | rear of the house, the song-keepers sing their songs. As soon as her song is | at an end, the song-keepers beat time on their  
5 boards, || and immediately she who has been dancing goes with fast steps out of the | door; and when she has gone out, two | heralds — Sparrow men — are sent again to go and call the next one to | dance. And they do the same that they have done with the next one before; | and when one after another of the dancers has danced, the two ||  
10 heralds are sent to go and call a woman who really dances well. They call her name.<sup>1</sup> The woman had | the name Q!āyaxstālas. She was a good dancer. | This is done by the Gwētela in the ceremonial of surrounding the novice. Now | she was called, because the dance of Q!āyaxstālas was the hāmshāmts!ēs, and it was not |  
15 long before the two heralds came in. They stood || inside of the door, and one of them spoke, and | said, "Our good friend is coming. She is really clean." | Thus he said. Then the other one also spoke, and said, | "O shamans! Don't believe what my friend says. | Q!āyaxstālas does not agree to come and dance, for she is tired.  
20 She has been digging || clams this evening." Thus he said, and went with his friend | to stand in the rear of the house. Then there was

300 yāyatemilē lāxa t!ēx'ila. Wā, hēx'ida'mēsa nēnāgadē lēxedzō-daxēs t!ēmēdzō. Wā, g'āxē g'āxēlē Hāmasewidē qa's lā tsaxāla lālaa lāxa ōgwiwalilē. Wā, g'il'mēsē lāg'aa lāxa yē'wē'lasa ōgwiwalilē laē dēnx'idēda nēnāgadās q!ēmdemas. Wā, g'il'mēsē q!il'bē q!ēmdemas laē lēxdzōdēda nēnāgadāxēs t!ēmēdzō. Wā,  
5 hēx'ida'mēsē la tsaxālaxa yīxwax'dē ts!ēdāqa qa's lā lāwels lāxa t!ēx'ila. Wā, g'il'mēsē lāwelsa laē ēt!ēd 'yālagēmēda ma'lokw' qāselg'is gwēgūdzā qa's lā ēt!ēd lē'lālaxa mak'ilalaxa g'ilx'dē g'āx yīxwa. Wā, ā'mēsē la naqemg'iltewē gwayi'lālasē qaēs mā'k'ilasē. Wā, g'il'mēsē g'ēk'ōlt!ēndaxa yīxwa, laē 'yālagēmēda ma'lokwē  
10 qāselg'isa qa's lā lē'lālaxa ālā la yī'wēnox' ts!ēdāqa, yīxs lēx'lēda- 'maax lēgēmasa ts!ēdāqē yīxs lēgādaas Q!āyaxstālasēxa yī'wēnoxwē ts!ēdāq. Hē gwēg'ilayāsa Gwētela lāxa k'ik'ilnāla. Wā, la'mē lē'lālasē'wa yīxs hāmshāmts!ēsāē lēdā Q!āyaxstālasē. Wā, k'ēst!ē gūlāxs g'āxāē g'āxēlēda ma'lokwē qāselg'isa. Wā, lā q!wāg'a'lila  
15 lāx āwilelāsa t!ēx'ila. Wā, lā yāq!ēg'a'lēda 'nēmōkwē. Wā, lā 'nēk'a: "G'āxk'as'ōemg'ins 'nēmōkūk'. Laemk' ālak'!āla kwākwa," 'nēk'ē. Wā, lā ōgwaqa yāq!ēg'a'lēda 'nēmōkwē. Wā, lā 'nēk'a: "'ya, pēpexālai', gwūla ōq!ūsxg'a wāldemg'asg'ēn 'nēmōkūk' wila- qwē sēx'ts'la g'āx yīxwē Q!āyaxstālasa qaxs qelk'aax dzēk'aaxa  
20 g'āwēq!ānēmaxwa dzāq wax," 'nēx'laēxs laē qās'ida lē'wis 'nēmō- kwē qa's lā q!wāg'alil lāxa ōgwiwalilasa g'ōkwē. Wā, lā 'wip 'wip

<sup>1</sup>The preceding and following passages evidently describe a particular ceremony, hence the change in tense.



the cry, "Wip, wip, | wip!" at the door of the house. And the 22  
two men with the rattles at once rattled at the same time, and at  
once the song-leaders beat time on the | beating-board. Then the  
hämshämsts!es came with fast steps and went to the | dancing- 25  
place in the rear of the house. Four songs were sung | by the song-  
leaders on behalf of Q!äyaxstālas; and as soon as the last song was at  
an end, | Q!äyaxstālas stood still; and the speaker of the house  
spoke, | and said, "O friends! Look | at your minds! Nobody  
can overcome our great friend. || Now I shall look for a shaman who is 30  
really a full-initiate to go and listen | for the one for whom we are  
dancing." Then he called a shaman to be Listener, | for that is the  
name of the one who had been called; and as soon as the speaker of  
the house ended his | speech, the shaman went out of the house. | He  
spoke, and said, "I am Quick-Spark," || (for he pretended to be 35  
Mouse-Woman in the story). "Now I will go around | our world,  
looking for what we came in this winter dance-house." | Thus he  
said, and turned around to the right in the rear of the house and  
went to the door, and there he turned again to the right; and | then  
he went out of the door. Now Q!äyaxstālas was dancing || standing 40  
in the dancing-place in the rear of the house. It was not long |  
before the Listener came in and stood inside of the door | and said,  
"Keep still, keep still, shamans, and listen | to me! I have been

ewipxä läxa t!ex'ila. Wä, hēx'ida'mēsē 'nemāx'dē yat!ēdēda ma'lō- 22  
kwē yāyatēmīl. Wä, lä hēx'ida'mēda nēnāgadē lēxdzōdaxa  
t!ēmēdzō. Wä, g'āxaasa hämshämts!esē tsaxāla qa's lä läxa y'ewē-  
'lasē läxa ögwiwalilē. Wä, läda mösgem q!ēm q!ēm dēmē denx'ida- 25  
yāsa nēnāgadē qa Q!äyaxstālasē. Wä, g'il'mēsē q!ūlbēda elx'a'yē  
q!ēm dēms laē Q!äyaxstālasē lāx'ūlila. Wä, lä yāq!eg'a'lē yāya-  
q!ēm tēmēlasa g'ōkwē. Wä, lä 'nēk'a: "ya, 'nē'nēmōk', wēg'a dō-  
qwalaxēs nēnāqayōs qaxs k'leāsaē la häyāqaxg'ins 'nemōx'dzēk'.  
Wä, la'mēsēn dōx'widlex ālāk'!alā lax'sā pexāla qa lālagiltē hōlē- 30  
laxens sēsēnatelag'ilila." Wä, lä lē'lälaxa pexāla qa's Hölaq'rsa  
qaxs hē'maē lēgēmsa la lēlwült!alēlems. Wä, g'il'mēsē q!ūlbē  
wāldēmasa yāyaq!ēm tēmīl g'āxaas g'āx'wült!alilēda pexāla. Wä, lä  
yāq!eg'a'la. Wä, lä 'nēk'a: "Nōgwaēm Hēlts!ax ānōbex'idē'  
(qaxs hēbōlaē Hälāmāлага läxa nūyamē). "Wä, la'mēsēn läl lä'sta- 35  
liselalxens 'nälax ālāx laasans g'āxēla lāxwa ts!āgats!ēx g'ōkwa,"  
'nēk'exs laē x'īlp!ēd hēlk!ēwē'sta läxa ögwiwalilē. Wä, lä qūs'ida  
qa's lä läxa t!ex'ila qa's ēt!ēdē x'īlp!ēd hēlk!ēwē'sta. Wä, lä  
lāwels läxa t!ex'ila. Wä, āx'sā'mēsa yixwax'dē yix Q!äyaxstālasē  
lā'wīl lāxēs yē'wē'lasa ögwiwalilasa g'ōkwē. Wä, k'lēs'ta galaxs 40  
g'āxaē g'āxēlē Hölaq!ēsē qa's lāx'ūlilē lāx āwilelasa t!ex'ila.  
Wä, lä 'nēk'a: "Wä, ts!ēmōt!ēd ts!ēmōt!ēd, pēpexāl, qa's hōlēlāōs  
g'āxen. Laēm x'den lä'stalēsxens 'nälax. La'mēsēn sābēnatōxā

- all around our world, and I have learned | his different cries.”
- 45 Thus he said, and went to the || rear of the house. Then the speaker of the dancing-house spoke, | and said, “I think that the supernatural power is already | approaching, for the dance of Q!āyaxstālas can not be excelled; | for the supernatural power has come and has been heard by Listener.” Thus he said. | Then the song-leaders
- 50 beat fast time on the beating-board, and || Q!āyaxstālas went out of the door with fast steps. They continued doing this. | And when almost all the women dancers were in the house, then two | listeners brought the supernatural power, the ghost-dancer. | And after she had danced, the supernatural power whistled at the place where those who had disappeared are called. | That place is called Super-
- 55 natural-Power-Place. After || the ghost-dancer finished dancing, the two Listeners were sent out. They | went out of the house and listened for the supernatural power, which was making a sound. | At once they went out; and they just showed their faces outside of the | door, when they heard the supernatural power sounding like
- 60 whistles. | Then they came back and stood inside of the door, || and one of them said, “Now we have obtained it, shamans, for we | have really heard the supernatural power.” Then | all the Sparrows went out, but | the hāmshāmts!ēs, the grizzly-bears, the tōxʷid, | the hāwīnalā, and the thunder-bird, and the hāmaa, did not go out. ||

- ōgūq!ālā lāxēs gwēk!ālasa,” ʼnēkʷexs gʷāxaē qāsʼida qaʼs lā lāxa
- 45 ōgwiwalīlāsa gʷōkwē. Wā, lā yāq!egʷaʼlē yāyaq!entemēlāsa ts!āga-tslē. Wā, lā ʼnēkʷa: “Gwālelaʼmēgʷin ʼnēkʷex ʼnawalakwa laem gʷāx
- ēxʼāla laēlagʷa la hēyaq!emagʷins yīxwakʷ lāxʷgʷa Q!āyaxstālasəkʷ qaxs hēʼmaē ʼnawalakwē gʷāxa wūleltsens Hōlaq!esēx,” ʼnēxʼlaē. Wā, laʼmē lēxdzodēda nēnāgadāxēs t!emēdzō. Wā, laʼmē tsaxālē
- 50 Q!āyaxstālasaxs laē lāwēlsa lāxa t!exʼila. Wā, lā hēxʷsāem gwēgʷila. Wā, gʷilʼmēsē elāqʷ wīʼlaēlēda yīxwa ts!ēdaqa laē maʼlōkwa hōlaq!esē. Wā, hēʼmis la lālelaxa ʼnawalakwa lelōlālalē. Wā, gʷilʼmē gwāl yīxwaxs laē hēkʷ!egʷaʼlēda ʼnawalakwē lāxa kʷimʼyaasaxa xʷixʷesāla. Wā, hēm lēgades ʼnawalakʷwās. Wā, gʷilʼem gwāl
- 55 yīxwēda lelōlālalē laē ʼyālagēmēda maʼlōkwē hōlaq!esa qaʼs lē hōqūwēls lāxa gʷōkwē qaʼs lē hōlēlaxa ʼnawalakwa hēkʷ!āla. Wā, hēxʷidaʼmēsē laxʷdaʼxʷ hōqūwēlsa. Wā, ʼmīsē nēlemxʷeid lāxa t!exʼilāxs laē wūlāxʷalelaxa ʼnawalakwaxs lēʼmaē hēkʷ!ālaxa lēxʷexsē. Wā, gʷāxdaʼxwē xwēlaqa qaʼs q!wūgʷalilē lāx ʼwīlēlāsa t!exʼila. Wā, lā ʼnēkʷēda ʼnemōkwē: “Laʼmens lāla, pēpexl, qaxgʷanuʼxʷ laʼmēkʷ ʼāla wūlāxʷalelax ʼnawalakwa.” Wā, hēxʷidaʼmēsē ʼwīʼla la hōqūwēlsēda gwēgūdzā. Wā, lā kʷlēs ōgwaqaem la hōqūwēlsēda hāmshāmts!esē lēʼwa nēnānē lēʼwa tōxʷwidē lēʼwa hāwīnalālē lēʼwa kūkūnʷūlālē lēʼwa hāmaa. Wā,

But all the fool-dancers went out and the grizzly-bear dancers 65  
together with the Sparrow Society, for they are not allowed to see  
the | painters who paint the sacred room — the Head-without-Body —  
and those who prepare the | supernatural treasure of the tōx'wid.  
Therefore they all went out together with the | fool-dancers, the  
nānaqawalil, and the nōlemē'sta, and also the || grizzly-bear dancer, — 70  
for all these belonged with the half-initiates, the kwēxelak'. Then  
the sacred room was quickly painted before daylight came in the  
morning, | and it was put up; and as soon as it was finished, they  
waited for | daylight; and when it was broad daylight in the morning,  
four members of the Sparrow Society were called; and when they  
came in, || they quickly painted their faces with charcoal and after 75  
this had been done, they | put eagle-down on to them; and they  
always had belts around their waists. | And they kept together  
always with their Sparrow canes. | As soon as this was done, they  
went out of the door of the winter dance- | house. They entered  
all the houses and called || all the hāmshāmts!rs, grizzly-bears, 80  
tōx'wid, | hāwinalal, and thunder-bird dancers, and also the  
hāmaa; | for they all had gone out for a while to eat in their | houses.  
Then the heralds said, "We are walking | to capture the super-  
natural power." Thus they said when they named the various  
dancers of those who owned dances. and also the members of the 85

hē'mislāl la 'wī'la hōqūwelsēda nōenlemala LE'wa nenq'ōlela 65  
'nemāx'fid LE'wa gwēgūdzā, qaxs k'lesāē hēlq'ōlem dōqūlaxa  
k'!āk'!et!ēnoxwaxs laē k'!ātāxa mawilēxa xeqwalōlē LE'wa gr'itāxa  
lōgwa'yasa tōx'widē, yīxs hē'maē la hōqūwels nemāx'fid LE'wa  
nōenlemalaxa nānaqawalilē LE'wa nōlemē'sta; wā, hē'mislēda  
nenq'ōlela, qaxs hā'sta'maē gr'ayōl lāxa wix'sāxa kwēxelakwē. Wā, 70  
laēm hā'nakwēla k'!ātase'wēda mawilaxs k'!ēs'maē 'nāx'idaxa gaūla  
qa's āx'ālēlemē. Wā, gr'il'mēsē gwāla laē āem 'nāxwa ēsela qa  
'nāx'idēs. Wā, gr'il'mēsē q'lūlāla 'nāx'idaxa gaālāxs laē ēt'lēd lē-  
lālasē'wēda mōkwē gwēgwāts!ema. Wā, gr'il'mēsē gāx hōgwīla laē  
hāna'wid ts!ōts!ēlemtsa ts!ōlna. Wā, gr'il'mēsē gwāla laē qemx- 75  
'witsā qemxwāsa kwēkwē laxēs hēmenāla'maē wūsēg'ekwasēs wū-  
sēg'anō. Wā, lā hēmenālaēm q!ap!ēx'sā LE'wis gwēgwesplēqē. Wā.  
gr'il'mēsē gwāla laē qās'ida qa's lā hōqūwels lāxa l'EX'flāsa ts!āgats!ē  
g'ōkwa. Wā, la'mē lāl!esela lāxa 'nāxwa gr'ig'ōkwa qa's lē'lālēxa  
'nāxwa hāmshāmts!esa LE'wa nēnānē LE'wa tōx'wid LE'wa 80  
hāwinalal LE'wa kwēkūkūnūlālē; wā, hē'mislēda hāmaa  
qaxs lē'maē yāwas'fid 'wī'la hōqūwels qa's lā hām'fid lāxēs  
gr'ig'ōkwē. Wā, la'mē 'nēk'ēda qēqasēlg'īsē: "La'menu'x' qūsai'  
qaens k'imyaēnēlaxa 'nawalakwē," 'nēk'ēxs laē lēlēqēlax al'ōgūla  
lēlādesa lēlāēnēnukwē LE'wa gwēgūdzā. "Wā, la'mēts lāl lēxēsē- 85

86 Sparrow Society. "Now you will go and beat | the house-boards, you half-initiates, for those who will be met with dances are our people who are going to be caught, the supernatural ones." | Thus said one of the heralds. As soon as the speech was at an end, | the three others said together, "Arise quickly!" | They entered first the house at the lower end of the village, and they came  
90 toward the || upper end of the village, going toward the winter dance-house. | Immediately all the Sparrows and those who own dances came in, | and entered the winter dance-house. When | they had all come in, the members of the Sparrow Society, of the half-initiates, | the fool-dancers, the bear-dancers, and the nānaqawalil, 95 and the nōlēmēsta came in, || and sat down at the right-hand side inside of the door of the winter-dance | house. As soon as all those who owned dances—the half-initiates and the Sparrow Society—were in, | the speaker of the winter-dance house spoke, and | said to the full-initiates, "Now, shamans, put eagle-down on yourselves. | you full-initiates, for we will go to catch our great friend." Thus he  
400 said. || "Now, you full-initiates, Sparrow women, you will meet him dancing. You | half-initiates, Sparrows and Sparrow women, you shall beat the house-boards," | thus he said, and all the Sparrows, and all the dance owners | arose and went out of the door of the dancing-house. |

5 (They never did as modern people are doing. || The tōx<sup>ε</sup>wid and the thunder-bird dancers each sing one at a time their sacred songs |

86 g'ilōl, wēwix'sā qa yāya<sup>ε</sup>wālalaxens k'inyasōlaxa <sup>ε</sup>nawalakwē,"  
<sup>ε</sup>nēk'ēda <sup>ε</sup>nemōkwē lāxa qaselg'isē. Wā, g'il<sup>ε</sup>mēsē q'ūlbē wāldemas  
 laē <sup>ε</sup>nemādzawa, <sup>ε</sup>nēk'ēda yūdukwē waōx<sup>ε</sup>s: "Hālag'ililesai," yixs  
 hāē g'il laēla gwābalasasa g'ōx<sup>ε</sup>demsē. Wā, lā gwāsōtela lāxa  
 90 <sup>ε</sup>nēlbalasasa g'ōx<sup>ε</sup>demsē lālaa lāxa ts'āgats'lē g'ōkwa. Wā, lā<sup>ε</sup>laē  
 āem hēx'idaem <sup>ε</sup>wī'la g'āxēda gwēgūdzā <sup>ε</sup>wa <sup>ε</sup>nāxwa lēlaēnok<sup>ε</sup>  
 qa<sup>ε</sup>s g'āxē <sup>ε</sup>wī'la hōgwēla lāxa ts'āgats'lē g'ōkwa. Wā, g'il<sup>ε</sup>emlā-  
 wisē g'āx <sup>ε</sup>wī'laēla g'āxaas hōgwēlēda gwēgūdzāsa wix'sā <sup>ε</sup>wa  
 nōnemala <sup>ε</sup>wa nenq'ōtela <sup>ε</sup>wa nānaqawalilē <sup>ε</sup>wa nōlēmēsta  
 95 qa<sup>ε</sup>s lā k'ūs'āilil lāxa hēk'ōtstālilasa āwilelāsa t'ex'ilāsa ts'āgats'lē  
 g'ōkwa. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wī'laēlē lēlaēnokwasa wix'sā <sup>ε</sup>wis gwē-  
 gūdzā laēlasē yūq'eg'a<sup>ε</sup>lē yāyaq'entemilasa ts'āgats'lē g'ōkwa. Wā,  
 lā<sup>ε</sup>laē <sup>ε</sup>nēk'a lāxa lāx'sā: "Laems k'inx<sup>ε</sup>widlōl, pēpexāl, yūlaxs  
 lāx'sācx qens lālag'il k'inyalxens <sup>ε</sup>nemōx<sup>ε</sup>dzā," <sup>ε</sup>nēx'laē. "Wā,  
 400 la<sup>ε</sup>mēsles yāya<sup>ε</sup>wālalōl, lēlax'sā, gwēgūgūts!axsem. Wā, lāles  
 lēxensg'ēlōl, wēwix'sā gwēgūdzā <sup>ε</sup>wōs gwēgūgūts!axsemx,"  
<sup>ε</sup>nēx'laēxs laē <sup>ε</sup>wī'la q'wūg'ililēda gwēgūdzā <sup>ε</sup>wa <sup>ε</sup>nāxwa lēlaēnē-  
 nokwa qa<sup>ε</sup>s lā hōqūwels lāxa t'ex'ilāsa ts'āgats'lē.

(Wā, la<sup>ε</sup>mē hēwāxa hē gwēg'ilōx lax gwēg'ilatsa ālēx begwānemxs  
 5 <sup>ε</sup>nā<sup>ε</sup>nemōk!ūmk'āē yēyālaqwaxa tōx<sup>ε</sup>widē <sup>ε</sup>wa k'ik'inqālaLELA

before all the Sparrows go out of the house, when they are about to catch | those who have disappeared. They did so only lately when they became mixed with the | *Āwīk' lēnox<sup>u</sup>*, for they do that way when they catch those who have disappeared — the *hāmatsla*, | and his *k'inqelalela*, and *q!āmināgās*, and the *nōntsēstālal*, and | grizzly bear of the door of the house of Cannibal-at-North-End-of- 10 World, for at first | they all sing their sacred songs at the same time those whom the *Āwīk' lēnox<sup>u</sup>* call | *ōlala*, and who are called by the *Kwāg'ul tōx<sup>e</sup>wid*, and the shaman dancers and | the *k'inqelalela*. As soon as all have sung each his sacred song, the | *Āwīk' lēnox<sup>u</sup>* all 15 come out of the winter dance-house to catch | those who have disappeared.) |

As soon as all have gone out, they shout at the same time, and say. "Oh, | you shall be made poor by the supernatural power! *Wō, wō, wō*." They say so four times. | Then they walk together to the place where the supernatural power is caught, | at the mouth of the 20 river *Ts!elgwad* for that is where the *hāmshāmts!es* shows himself. As soon as those who are to catch him arrive at the mouth of the river, the *hāmshāmts!es* comes out of the woods, and takes hold of one of the Sparrows, and bites a piece out of his left arm; | and as soon as the piece that he has bitten comes off, he takes another one of the | Sparrows and bites him; and he bites another one; and | still another one, the last one; and as soon as the last one has been 25

*yixs k'!ēs<sup>e</sup>maē hōqūwelsēda ēnāxwa gwēgūdza*, *yixs k'imyōlaxa* 6  
*x'ix'isāla yixs āl<sup>e</sup>maēx hē gwēg'ilaxs laē q!ūq!ūlgox<sup>e</sup>wid lē<sup>e</sup>wa*  
*Āwīk' lēnoxwē*, *yixs hāē gwēg'ilaxs k'imyaaxēs x'ix'esālaxa hāmats!a*  
*lē<sup>e</sup>wis k'inqālalela lē<sup>e</sup>wa q!āmināgās lē<sup>e</sup>wa nōntsēstālal lē<sup>e</sup>wa*  
*nenstālilas t!ex'ilās g'ōkwas Bax<sup>u</sup>bakwālanux<sup>e</sup>sīwē<sup>e</sup>*, *yixs ā<sup>e</sup>mawis-* 10  
*lāē ēnāxwa ēnāl<sup>e</sup>nemōk'lūmk'a yālaqūlaxa gwe<sup>e</sup>yāsa Āwīk' lēnoxwē*  
*ōlala*, *yix gwe<sup>e</sup>yāsa Kwāg'ulē tōx<sup>e</sup>wida lē<sup>e</sup>wa paxālalalē lē<sup>e</sup>wa*  
*k'ik'inqālalela*. *Wā*, *g'il<sup>e</sup>mēsē ēwī<sup>e</sup>la yālaqwaxs laē hōqūwelsēda*  
*Āwīk' lēnoxwē lāxa ts!āgats!ē g'ōkwa qa<sup>s</sup> lā lāxēs k'imyaas!axēs*  
*x'ix'esāla*.) 15

*Wā*, *g'il<sup>e</sup>em<sup>e</sup>lāwisē ēwī<sup>e</sup>lawelsa laē ēnemādzaqwa ēnēk'a*: "Sās wūn-  
*g'il mewēlas ēnawalakwa*. *Wō, wō, wō, wō*." *Wā*, *mōp!endzaqwaxs*  
*laē ēnēk'a*. *Wā*, *lā<sup>e</sup>lāē lōxmālaxs laē qās'ida qa<sup>s</sup> lā lāxa k'imyaasē*  
*ōx<sup>u</sup>siwa<sup>e</sup>yasa ēwās Ts!elgwadē*, *qaxs hē<sup>e</sup>maē nēx<sup>e</sup>nē<sup>e</sup>latsa hāmshāmts-*  
*ts!esē*. *Wā*, *g'il<sup>e</sup>em<sup>e</sup>lāwisē lāg'aa*, *yīxa k'imya lāxa ōx<sup>u</sup>siwa<sup>e</sup>yasa* 20  
*ēwa*, *g'āxaalasa hāmshāmts!esē g'āx<sup>e</sup>wūl!a lāxa āl<sup>e</sup>lē qa<sup>s</sup> dāx<sup>e</sup>fidexa*  
*ēnemōkwē lāxa gwēgūdza qa<sup>s</sup> q!ex<sup>e</sup>fidēx gemxōlts!āna<sup>e</sup>yas*. *Wā*,  
*g'il<sup>e</sup>mēsē lāwāmasxēs q!ek'oyō laē ēt!ēd dāx<sup>e</sup>fidxa ēnemōkwē gwē-*  
*gūdza qa<sup>s</sup> q!ex<sup>e</sup>fidēq*. *Wā*, *lā ēt!ēdxa ēnemōk<sup>u</sup> q!ex<sup>e</sup>fidēq*. *Wā*,  
*lā ēt!ēd q!ex<sup>e</sup>fidxa la elx!ā<sup>e</sup>ya*. *Wā*, *hē<sup>e</sup>misa la elx!ē q!ex<sup>e</sup>fitsōs* 25

26 bitten, | he takes hold of the hāmshāmts!Es; and then the three members of the Sparrow Society, who had first been bitten, | help the one who was bitten last. Now the four members of the Sparrow Society who have been bitten are called | the sālalela of the hāmshāmts!Es. | They just go ahead of those who try to catch the (novice),  
 30 and they go back. And all go to the || beach of the winter-dance house. Then the | half-initiate Sparrows and the Sparrow women first come out. Each | carries a baton, and they are just standing outside near the front boards of the | house, and they beat time on the front boards of the house in | five part rhythm, which is called  
 35 "one beat between." As soon as || the half-initiate Sparrows beat time on the boards, all | the dancers, the full-initiate Sparrow women, come out of the house and stand in a row on the | shore in front of the dancing-house. They just dance with | the time-beating on the front boards of the house. No song is sung. This is | called "meeting with a dance those who have been caught," namely, the dancing  
 40 without || a song, when those who have caught those who have disappeared arrive at the beach. | Some Kwākiutl say "the one taken hold of," for that is another name for | the one caught. Now the hāmshāmts!Es dances with his four | songs, which are sung by the song-leaders on the beach of the winter dance- | house. As soon as  
 45 the last song of the song-leaders is ended, || the full-initiate Sparrow women, who meet the novice with dancing, come into the house, and

26 dāx'idxa hāmshāmts!Esē. Wā, lēda yūdukwē g'ilx'dē q!EX'itsō's gwēgūdzā la g'iwālaxa la elxlē q!EX'itSE'wa. Wā, laEM lēgadēda mōkwē q!lēq!EG'EK' gwēgūdzas sālalelaxa hāmshāmts!Es. Wā, ā'misē la g'alag'iwālitsa k'imyāxs g'āxaē aēdaaqa, qa's lā 'wī'la lāx  
 30 L'ema'isasa ts'āgats!ē g'ōkwa. Wā, hē'mis g'il g'āx hōqūwelsēda wēwix'sā gwēgūdzā L'ēwis gwēgūts!axsemē. Wā, la'mē q!wālxewūnkūlaxa t!EMyayowē. Wā, ā'misē q!wāxseg'ilsaxa tsāqema'yasa g'ōkwē. Wā, lā 'nemāx'id t!EMēdzōdxā tsāqema'yasa g'ōkwasā t!EMsawēltā'fyas t!EMyasxa lēgadās lēxelakwē. Wā, g'il'EMx'de-  
 35 wēsē lēxelx'idēda wix'sā gwēgūdzā g'āxaas hōqūwelsēlēda 'nāxwa yēyixūtā'ya lēlax'sā gwēgūts!axsema qa's lā yipEMg'aels lāx o'xwiwa'yasa L'āsanā'yasa ts'āgats!ē g'ōkwa. Wā, laEM wū'EM yixwasā lēxēdzā'faya tsāgemē, k'leās q!EMDEM denxelayā. Wā, hēEM lēgadēs yāyā'wālāxa k'imyānemē yixa wū'EM yixwasā k'leāsē  
 40 q!EMdema yix g'āxaē g'āx'ALElēda k'imyāxa x'isālx'dē. Wā, la 'nēk'ēda waōkwē Kwāg'ulqēxs dānemaē qaxs hē'maē 'nem lēgēmsa k'imyānemē. Wā, la'mē yixwēda hāmshāmts!Esasa mōsgēmē q!EMq!EMdems laē denxelayāso nēnāgadēlāx L'ema'isasa ts'āgats!ē g'ōkwa. Wā, g'il'mēsē q!ūlbēda elxLā'yē denxelayāsa nēnāgadē laē  
 45 'wī'la hōgwīla yāyā'wāla lēlax'sā gwēgūts!axsema qa's lā k'lūs'alil

sit down | on each side of the rear part of the sides of the house. 40  
 Then the | half-initiates come in and sit down at each corner of the  
 door. | As soon as they are all in, the se who caught the *ogwa* come  
 in, and they stand | in the rear of the house, and when they have all  
 come in, the | *hāmsHāmts!Es* comes into the door and cries "Wip 50  
 wip, wip!" | and the four whom he has bitten are still near him. At  
 once | the song-leaders sing songs with fast time-beating, and as  
 soon as the songs with the fast time-beating are at an end, the song  
 leaders sing again with slow time-beating. There are three songs  
 with slow time-beating, besides the one with fast time-beating. 55  
 Now all the | full-initiate Sparrow women dance near the *hāms-  
 hāmts!Es* when he is dancing; and when the last song of the song-  
 leaders is at an end, the | song-leaders beat fast time on the boards.  
 Then the *hāmsHāmts!Es* runs about quickly, going around the fire  
 in the middle of the house. As soon as he goes toward his | sacred 60  
 room, the Head-without-Body, the mouth of the Head-without-  
 Body, opens, and | the *hāmsHāmts!Es* goes into the mouth. The |  
 four companions of the *hāmsHāmts!Es* have no time to go in also  
 before the mouth of the | sacred room with Head-without-Body  
 shuts. Immediately all the | members of the Sparrow Society and  
 all the Sparrow women go out, and go home to their | houses. Only 65  
 the owners of dances are still sitting in the winter dance-house.  
 When evening comes *Wāxap!alasō* calls his | four heralds, members

*lāxa* <sup>ε</sup>*wāx'sanēgwilasa* <sup>η</sup>*nlk'!ōdoyālilasa* *g'okwe*. *Wā, g'āxe g'āxē-* 46  
*lēda wēwix'sā qa's lā klūs'ūlil lāxa* <sup>ε</sup>*wāx'sotstālilasa t!x'ila*. *Wā,*  
*g'il'mēsē* <sup>ε</sup>*wī'laēla* *g'āxaas hōgwilelēda k'imya'x'dē qa's lā q'wag'u-*  
*lil lāxa ōgwiwalilasa g'ōkwē*. *Wā, g'il'mēsē* <sup>ε</sup>*wī'laēla* *g'āxaasa hāms-*  
*hāmts!Esē* *g'āxēla lāxa t!ēx'ila*. *Wā, la'mē* <sup>ε</sup>*wip* <sup>ε</sup>*wip* <sup>ε</sup>*wipxa*. *Wā,* 50  
*la'mē* *hēx'sā'ma mōkwē q!ēq!ēg'ēx'ns nēxwālalelaq*. *Wā, hēx'ida-*  
<sup>ε</sup>*mēsa nēnāgadē* *denx'its tsaxāla q!ēmdems*. *Wā, g'il'mēsē* *q!ūlba*  
*tsaxāla q!ēmdems laē ēt!ēd* *denx'idēda nēnāgadāsa nēqāxēlās t!ēn-*  
*yas q!ēmdems*. *Wā, yixs yūdux'semaē* *nēqāxēla q!ēmq!ēmdems*  
*ōgū'la lāxa* <sup>ε</sup>*nēmsgēmē* *tsaxāla q!ēmdems*. *Wā, la'mē* <sup>ε</sup>*nāxwa* *yixwe-* 55  
*mēla lēlax'sāwē* *gwēgūts!axsemxa hāmsHāmts!Esaxs laē yixwa*.  
*Wā, g'il'mēsē* *q!ūlbēda elx!a'yē* *denxēlayāsa nēnāgadāxs laē lēx-*  
*dzōdēda nēnāgadāxēs t!ēmēdzō*. *Wā, lā āt!ēqeleda hāmsHāmts!Es-*  
*saxs laē lā'stalilēlaxa laqāwālilē*. *Wā, g'il'mēsē* *la gūyōlēla lāxēs*  
*māwila x'osalōlē, laē āqēlilē* *semsasa x'osalōlē*. *Wā, la laeleda* 60  
*hāmsHāmts!Esē lāx* *semsas*. *Wā, la'mē* *wisomāla la ogwaq* *laeleda*  
*mōkwē sālalelaxa hāmsHāmts!Esaxs laē qēm'wāidēda stmsasa*  
*x'osalōlē māwila*. *Wā, la'mē* *hēx'idāem* <sup>ε</sup>*wī'la* *hōqūwilsēda* <sup>ε</sup>*nāxwa*  
*gwēgūdzā* *lē'wa* <sup>ε</sup>*nāxwa* *gwēgūts!axsema* *qa's lā nā'nak* *lāxēs*  
*g'ig'ōkwē*. *Wā, ā'mēs!a* *hēx'sāem* *klūdžēleda lēlaenēnokwa* *lāxa* 65  
*tsā!gats!ē* *g'ōkwa*. *Wā, g'il'mēsē* *dzāqwaxs* *laē lē'lāle* *Wāxap!alaso-*  
<sup>ε</sup>*waxa* *mōkwē* *qēqasēl'gis* *gwēgūdzā*. *Wā, g'il'mēsē* *g'ax* *hōgwā-*

68 of the Sparrow Society. As soon as they come | into the winter  
dance-house, they dress up in the way in which | heralds always  
70 dress. As soon as they have finished, they come out || of the winter  
dance-house, and go to the other end of the village. | Then they step  
into the door of the house, and stand inside of the door. | Then one of  
them, the speaker, says:

"We will try to restore to his senses Nānogwis, shamans. |

"We will tame Nānogwis, shamans. ||

75 "We will quiet Nānogwis, shamans. |

"We will heal Nānogwis, shamans." ||

It is only one of them who speaks; and as soon as he has finished  
the | four ways of calling, the three companions | of the speaker say  
80 all together, "You will go in before dark, shamans." || And the mem-  
bers of the Sparrow Society, who are invited, always say when the  
speech of the herald is finished, | "We shall go now;" and the heralds  
always | speak this way, going to all the houses. | Some of the mem-  
bers of the Sparrow Society go at once into the winter-dance | house;  
and the boys of the Sparrow Society beat fast time for the members  
85 of the Sparrow Society, | when they go in. When all the members  
of the Sparrow Society come in, going together, | the Sparrow boys  
beat fast time, and say at the same time "Hai hai!" | The Sparrow  
boys only stop beating time when almost all | the members of the  
Sparrow Society are in the house. As soon as the heralds have called

68 lāxa ts!āgats!ē g'ōkwa, laē hēx'idaem q!wālx'ida lāxēs hēmena-  
laem q!wālx'ēxs qēqaselg'isaē. Wā, g'il'mēsē gwāla laē hōqūwēsa  
70 lāxa ts!āgats!ē g'ōkwa qa's lā lāxa āpsbālasasa g'ōx'ēdems. Wā, lā  
hōgwīl lāxa t!ex'ilāsa g'ōkwē qa's q!wāg'alilē lāx āwīlēlāsa t!ex'ila.  
Wā, lā 'nēk'ēda 'nemōkwē yāq!entema'yas:—

"La'mens nanāqemalai', pēpexālai', lāx Nānogwisai'.

La'mens temelqwalai', pēpexālai', lāx Nānogwisai'.

75 La'mens yālālai', pēpexālai', lāx Nānogwisai'.

La'mens hēlik'alai', pēpexālai', lāx Nānogwisai'."

Wā, la'mē 'nemōx'ma yāq!ent'lāla. Wā, g'il'mēsē 'wilxtōdxa  
mōx'widāla qāyalaenēs laē 'nēmādzaqwēda yūdūkwē qāswūtsa  
yāq!entema'yas, 'nēk'a: "Nānemts!āemles, pēpexālai'." Wā, lā  
80 hēmenāla'mēda gwēgūdzaxa qāsase'wē 'nēk'ēxs laē q'lūlbē wāldē-  
masa qēqaselg'isē: "Hēlenu'x" gwālalē." Wā, lā hēx'sā'mēsē  
gwēk'lālēda qēqaselg'isē lāxtolsālaxa 'nāxwa g'ig'ōkwa. Wā,  
la'mē hēx'ida'ma waōkwē gwēgūdzaxa la hōgwēlela lāxa ts!āgats!ē  
g'ōkwa. Wā, la'ma gwāgūgwēdzemē lēxlēxa quēda gwēgūdzāxs  
85 laē hōgwīlela. Wā, g'il'mēsē 'wī'laclēda gwēgūdzaxa lāxēs lāhōxmā-  
laē laē t!emsalodēda gwāgūgwēdzemē qa's 'nemādzaqwē hai haixa.  
Wā, āl'mēsē gwāla gwāgūgwēdzem lēxlēxaxs laē elāq 'wī'laclēda  
'nāxwa gwēgūdzaxa. Wā, g'il'mēsē mōp'enēstēda qēqaselg'isē lāna-



four times, going back, all the members of the Sparrow Society and the || Sparrow women and the Sparrow children come into the house. At once the | four who had been bitten by the hāms'hāmts!es in the morning, who are now his assistants, stand on each side of the sacred room with the Head-without-Body. The assistants do not stand there a long time before the mouth of the sacred room with the Head-without-Body opens; and immediately Nānogwis, for that is the name of the hāms'hāmts!es, shouts, "Wip, wip, wip!" inside of the sacred room with the Head-without-Body, and at once the song-leaders sing with fast beating of time. Then Nānogwis comes out wearing on his head the cannibal-mask with revolving top. He goes around the fire in the middle of the house dancing; and as soon as he has gone around the fire in the middle of the house, the mouth of the Head-without-Body opens, and Nānogwis goes into the mouth of the | Head-without-Body. As soon as he has gone in the mouth shuts, and the four assistant members of the Sparrow Society have no time to go in also. Two of them stand on each side | of the mouth of the Head-without-Body of the sacred room. Then the song with fast beating is at an end, and the mouth of the Head-without-Body opens again. Nānogwis cries "Wip, wip, wip" inside of the | mouth, and immediately the song-leaders sing a song with slow beating of time. Then Nānogwis comes out of the mouth and | dances. He dances around the fire in the middle of the house:

ɣwa qatsēstaxs g'āxaē 'wī'laēlēda 'nāɣwa g'wōgūdzā lē'wa g'wēgūts!axsemē lē'wa g'wāgūg'wēdzemē. Wā, laem āem hēx'ida'fīm la 90 q!wāg'alilēda mōkwē q!q!eg'eg'xa hāms'hāmts!esaxa gaalaxa la sālalelaq lāx 'wāx'sanōlema'yasa māwilē x'osalōla. Wā, k'les'lat'ā gaēl q!waēla sālalelāxs laa'lasē āqelilē semsasa x'osalōlē māwila. Wā, lā'laē hēx'ida'ēmē Nānogwis, qaxs hē'maē lēgēmsa hāms'hāmts!esē hūmts!eg'a'la. 'wip 'wip 'wipxa lax āwī'lexawa'yasa semsasa 95 x'osalōlē māwila. Wā, lā'laē hēx'ida'ma nēnāgadē denx'ids tsaxāla q!emdems. Wā, g'āx'ēm'laē Nānogwisē āxemalaxēs xil'p'g'explāla hāmsēma. Wā, lā'laē lā'stalilēlax laqawalilasa g'ōkwaxs yixwaē. Wā, g'il'ēm'lāwisē lā'stalilxa laqawalilaxs laē āqelile semsasa x'osalōlē. Wā, lā'laē haēlela'mē Nānogwisē lax stūksasa 500 x'osalōlē. Wā, g'il'ēm'lāwisē laēlexs laē qemk'lūg'a'lēda stūksasa. Wā, laem'xaē wisomāla ōgwaqa laēlēda mōkwe g'wōgūdzā sālalelas. Wā, āem'lāwisē la q!waēlēda maēma'lokwē lax 'wax'sanōdzexsta'yas semsasa x'osalōlē māwila. Wā, laem'laē q'ūbe tsaxāla q!emdems. Wā, lā'laē ē't'ēd āqelile semsasa x'osalōlē 5 Wā, lā'laē 'wip 'wip 'wipxa Nānogwisē lax āwī'lexawa'yas semsē. Wā, lā hēx'ida'ma nēnāgadē denx'ids neqax'la q'ūbe dems. Wā, g'āx'ēm'laē Nānogwisē g'āx'wūlts'la laxa stūks q'ūst yix'widē. Wā, laem'laē yix'sē'stālaxa laqawalilasa g'ōkwe. Wā,

10 and when the song with slow time-beating is at an end, Nānogwis | just sits down on the floor of the house. He does not wear the cannibal-mask, for he | has on his head the flat head-ring of red cedar-bark, and his | neck-ring is also of flat cedar-bark. As soon as the song-leaders sing the other song | with slow beating of time, he  
15 dances. When | that is at an end again, Nānogwis sits down on the floor of the house; and when | the song-leaders sing the last song with slow beating of time, | Nānogwis arises and dances again. He dances | as he is going toward the sacred room with the Head-without-Body. As soon as | he reaches it, the mouth opens, and  
20 Nānogwis goes into the | mouth of the sacred room with the Head-without-Body. And as soon as he has gone in, | the mouth shuts. After this Nānogwis has been quieted. |

The tongs and white cedar-bark were never used as | modern people use them for the hāmats!a who has been caught, when they | bring him back to his senses the first time in the evening after he has  
25 been caught, when he still || has on his head-ring of hemlock-branches and his neck-ring of hemlock-branches, and when he | dances to a song with fast beating of time and with one | song with slow beating of time. As soon as the song with slow beating of time is at an end, | the hāmats!a never tries to dance, for he pretends that he is not | in his senses. He has many attendants who try to hold him when he is  
30 running about. | Therefore the speaker of the winter dance-house |

10 laem<sup>l</sup>lāwisē q<sup>l</sup>ūlba neqāxela q<sup>l</sup>emdem̄s. Wā, āem<sup>l</sup>lāwisē Nānogwisē k<sup>l</sup>wāg<sup>l</sup>alīla. Wā, la<sup>m</sup>mē k<sup>l</sup>lēs āxemāluxēs hāmsemlē qaxs ā<sup>l</sup>maē qex<sup>l</sup>emūlaxa lepāla l<sup>l</sup>āgekwa. Wā, lāxaē lepāla l<sup>l</sup>āgekwe qenxawā<sup>l</sup>yas. Wā, g<sup>l</sup>il<sup>l</sup>mēsē ēt<sup>l</sup>léd denx<sup>l</sup>ēdēda nēnāgadās <sup>l</sup>ne<sup>l</sup>msgēmē neqāxela q<sup>l</sup>emdem̄s laē hēx<sup>l</sup>idaem yīx<sup>l</sup>wīda. Wā, g<sup>l</sup>il<sup>l</sup>mēsē  
15 <sup>l</sup>emxaāwisē q<sup>l</sup>ūlbaxs laē Nānogwisē k<sup>l</sup>wāg<sup>l</sup>alīla. Wā, g<sup>l</sup>il<sup>l</sup>mēsē ēt<sup>l</sup>léd denx<sup>l</sup>ēdēda nēnāgadāsa elx<sup>l</sup>ā<sup>l</sup>yē neqāxela q<sup>l</sup>emdem̄s laē hēx<sup>l</sup>ida<sup>m</sup>mē Nānogwisē lāx<sup>l</sup>ūlil qa<sup>s</sup> yīx<sup>l</sup>wīdē. Wā, la<sup>m</sup>mē yō<sup>l</sup>nakūlaxs laē gweyōlela lāxēs māwīla x<sup>l</sup>osalōtē. Wā, g<sup>l</sup>il<sup>l</sup>em<sup>l</sup>lāwisē lūg<sup>l</sup>au lāqēxs laē āqelilē semsas. Wā, lā<sup>l</sup>lāē Nānogwisē laēl lāxa  
20 semsasēs x<sup>l</sup>osalōtē māwīla. Wā, g<sup>l</sup>il<sup>l</sup>em<sup>l</sup>lāwisē laēlexs laē qemk<sup>l</sup>lūg<sup>l</sup>alēda semsē. Wā, la<sup>m</sup>mē yā<sup>l</sup>l<sup>l</sup>idē Nānogwisē lūxēq.

Wā, la<sup>m</sup>mē hēwāxa āx<sup>l</sup>ētse<sup>l</sup>wēda ts<sup>l</sup>ēslālā lē<sup>l</sup>wa k<sup>l</sup>ādzekwē lāx gwēg<sup>l</sup>ilasasa ālēx begwānema qaēda k<sup>l</sup>imyanemē hāmats!a, yīxs g<sup>l</sup>il<sup>l</sup>maē nanāqamasōxa ganōlas k<sup>l</sup>imyanem<sup>l</sup>dem̄s, yīxs hēx<sup>l</sup>sā-  
25 <sup>l</sup>maē qex<sup>l</sup>emūsēs q<sup>l</sup>wāxē lē<sup>l</sup>wis qenxawā<sup>l</sup>yē q<sup>l</sup>wāxa, yīxs laē yīxwasa <sup>l</sup>ne<sup>l</sup>msgēmē tsaxāla q<sup>l</sup>emdem̄s. Wā, hē<sup>l</sup>misa <sup>l</sup>ne<sup>l</sup>msgēmē neqāxela q<sup>l</sup>emdem̄s. Wā, g<sup>l</sup>il<sup>l</sup>mēsē q<sup>l</sup>ūlba neqāxela q<sup>l</sup>emdem̄s lāx hēwāxaē hextemōxwēt yīxwaxa hāmats!a qaēxs k<sup>l</sup>lēsbōlā la nāgēsāla. Wā, laem q<sup>l</sup>enemē hēlēk<sup>l</sup>ūsxa wāx<sup>l</sup>ē dādalaqēxs dzā-  
30 laxw<sup>l</sup>lālāē. Wā, hē<sup>l</sup>mis lūg<sup>l</sup>ilasa yāyaq<sup>l</sup>entemēlasa ts<sup>l</sup>āgats<sup>l</sup>ē

speaks, and says, "Now, keep still, song-leader— that the attendants may place (the white cedar-bark) upon our great friend here that they may burn over his face with the white cedar-bark napkins of our young women, for probably some of them are menstruating. We will really try to secure him, that our great friend may be tamed. Now come, K'wāk'waxsdāla, and perform your office." Thus he says. | Then the speaker of the house sits down, and the attendants assemble | and sit around the hāmats!a at the left-hand side in the rear of the winter dance-house. Then K'wāk'waxsdāla comes carrying long tongs with white cedar-bark tied to the end. This is called "face burner of the newly returned hāmats!a." The name of this one is "hāmats!ayādzewāl," if his ancestors come from the Āwīk'!ēnox<sup>u</sup>; and if his ancestors come from the Bellabella he is called "burner of the newly returned hāmats!a." Then K'wāk'waxsdāla, who is burner of the newly returned hāmats!a, for that is his name, arises. He speaks, and says, "I have come friends, 45 to do what you wish me to do. It is a difficult matter. Now here are also the white cedar-bark napkins of our four beloved ones (the princesses) with which I shall burn the face of this great supernatural one. Now, | song-leaders, beat fast time for me." Thus he says and puts white cedar-bark | tied to the tongs of the fire in the middle of the winter dance-house. || As soon as the white cedar-bark catches fire, he looks at the hāmats!a, and | he goes to him with fast 50

yāq!ēg'a!a. Wā, lā 'nēk'a: "Wāg'aemllas selt!ēdlex nēnāgad 31  
 qa wāg'iltsa hēlik'a hāxsemilaxg'ins 'nemōx'dzek' qens wāg'it  
 newēqumdqek' yis ēdemasens ēalostāgasēx k'!ēsg'anfmaēl ēxenta  
 sōx qaxg'ins la'mēk' ālak'!āla lalō!la qa yā'fīdēsg'ins 'nemōx'dzēk'.  
 Wā, la'mēs g'āxlōl, K'wāk'waxsdāl lāxgas k'!ēs'ōgwōs." 'nēx!he. 35  
 Wā, la'mē k'wag'alilēda yāyaq!entemilē. Wā, ā'mēsē la loxsemilēda  
 hēlik'a k'!ūtsēstālaxa hāmats!a lāxa g'emxōtēwalhisa ts!agats'ō  
 g'ōkwa. Wā, g'āx'mē K'wāk'waxsdāla dālaxa g'ilt!a ts!ōs!āla.  
 Wā, lā k'!ilx'bālaxa k'ādzekwē. Wā, hēm lēgades newegwayoxu  
 ālwūtlāla hāmats!a. Wā, g'a'mēs lēgēmsa hāmats!ayādzewālēxa 40  
 g'āyōlas g'ilg'alisē lāxa Āwīk'!ēnoxwē lōxs hāē g'āyōlō g'ilg'alisē  
 lāxa Hēldza'qwē newēqūlg'isaxa ālwūtlāla hāmats!a. Wā, lā  
 lāx'ūlilē K'wāk'waxsdālaxa newēqūlg'isaxa ālwūtlāla hāmats!a.  
 qaxs hēmaē lēgēmsē. Wā, lā yāq!ēg'a!a; wā, lā 'nēk'a  
 "G'āx'mēn 'nē'nēmōk' lāxgas gwe'yōgwōs qen ēaxēnā yaxg'adu 45  
 laxwālak'. Wā, g'āx'emxaāwisg'ada ēēdemgasens mōkwex  
 laelwina'yens, qen newēqūlaxwa 'wālasēx lōgwala. Wā, la'mēs  
 nēnāgad lēxlexalōl qaen," 'nēk'exs laēxs hē āxlntsa k'ūlzi kwe  
 kūlbēsa ts!ēslāla lāxa laqāwalilasa ts!agats'ō g'ōkwa. Wā, 20  
 'mēsē x'ix'ēqelēda k'ādzekwaxs hē dōqwalaxa hāmats!ans hē 50  
 tsaxāla. Wā, lā hēx'ida'ma nēnāgade lēxedzodxēs t'ēndōs

52 steps. At once the song-leaders beat fast time. | Then the burner jumps up, and the song-leaders strike with their batons, all at the same time. | Four times the burner jumps up. Then he | swings over all of them the face-burner for the hāmats!a. Immediately |  
 55 the hāmats!a cries "Hap!" Four times he swings his | burner over the hāmats!a; and after he has done so four times, | the burner throws into the corner of the house his cedar-bark for burning, and | utters the cannibal cry each time when he turns around and swings the | burning cedar-bark over the hāmats!a. As soon as this  
 60 is done, | the new hāmats!a utters the cannibal-cry, and immediately the song-leaders beat fast time | on the boards. Four times the new hāmats!a goes around the | fire in the middle of the dancing-house, and his | hemlock-branches are dropping off as he is running; and as soon as all the hemlock-branches have dropped off, after | he has gone around four times, he goes into his sacred room, and immedi-  
 65 ately | his cannibal headmask shuts its mouth. Then the song-leaders sing | the one song of all the forehead-masks which come from the Āwīk' lēnox<sup>u</sup>, | or from the Bellabella. Then he comes out of his room wearing his cannibal forehead-mask and dances; | and when the song is at an end, he sits down | outside of the sacred room and shakes himself, while the song-leaders are beating fast time. ||  
 70 Then he turns around four times, wearing his cannibal head-mask, and cries out "Hap, hap, hap!" | and the (jaws of the mask) snap.

52 Wā, g'il'mēsē dex'ustāwēda newēqūlg'isē laē t'ēmsalōdēda nēnā-gadē. Wā, lā mōp!ēna dex'ustāwēda newēqūlg'isaxs laē melē-  
 gēLEYINTSĒS newēgwayowē lāxa hāmats!a. Wā, hēx'ida'mēsēda  
 55 hāmats!a hāmts!eg'a'la. Wā, lā mōp!ēna melēgēLEYINTSĒS newē-  
 gwayowē lāxa hāmats!a. Wā, g'il'ēm mōp!ēnaxs laē ts'EX'ēdēda  
 newēqūlg'isaxēs newēgwayōwē lāxa onēgwilasa gōkwē q'ēs  
 hāmts!eg'a'lē lāxēs q'walxo'māē x'īlp'ēdexs laē melēgēLEYINTSA  
 newēgwayowē lāxa hāmats!a. Wā, g'il'mēsē gwāla laē hāmts!eg'a-  
 60 lēda alōmasē hāmats!a. Wā, hēx'ida'mēsa nēnāgadē LēXEdzōdxēs  
 t'ēmēdzō. Wā, la'mē mōp!ēnē'stalilēda alōmasē hāmats!a lā'sta-  
 lilēlaxa laqawalilasa ts'āgats'lē gōkwa. Wā, la'mē tēqemg'elxlā-  
 laxēs q'lwāq'lūxelax'dē. Wā, g'il'mēsē 'wi'lāwēdā q'lwāq'lūxelāsxēs laē  
 mōp!ēnē'stalila. Wā, la'mē laēl lāxēs māwilē. Wā, hēx'ida'mēsē  
 65 q'emk'lūg'a'lē hāmsiwa'yas. Wā, lā hēx'ida'ma nēnāgadē dēnx'its  
 'nfmngemg'ilg'a'yasa 'nūxwa hēhāmsiwēsa g'ūyōlē lāxa Āwīk' lēno-  
 xwē L'ē'wa Hēldza'qwē. Wā, g'āx'ma hāmsiwāla yīx'wēlt'lālilēla  
 lāxēs māwilē. Wā, g'il'mēsē q'ūlbē q'ēmdemas laē k'lwāgalil lāx  
 L'āsulilasēs māwilē la bakwēg'ilaxs laē Lēxalēda nēnāgadē. Wā,  
 70 g'il'mēsē mōp!ēna x'īlp'lidēda hāmsiwālxēs laē hap hap hap hapxaxs  
 laē q'emk'wāla. Wā, la'mē lāx'ūlilaxs laasē ēt'ēd dēnx'ēdēda nēnā-

Then he arises and the song-leaders sing again the same song, which they sang first, and he goes toward the door and wears his cannibal head-mask. When the song is at an end, he sits down while the song-leaders are beating fast time, and he shakes himself; and when he has turned around four times, he utters the cannibal-cry; and when he rises again, the song-leaders sing again. Then he dances again, going to the rear of the house, and he dances in front of the sacred room. As soon as the song is at an end, the song-leaders beat fast time. Then he goes into his sacred room, and when he has gone into his sacred room, the hāmats!a comes out naked, and goes around the fire in the middle of the house. Then he goes right back into his sacred room. And it is not long before the song-leaders sing a song with slow time-beating. Then the hāmats!a comes out of his sacred room, and dances, and he wears a black bearskin blanket, and he wears a red cedar-bark ring around his neck, and a red cedar-bark ring on his head, and anklets, and arm-rings. The k'inqālaLELA dances near him, going in front of the hāmats!a, who is not wild. Four songs with slow beating are sung with his dance while he is wearing the black bear-skin blanket. When the last song of the song-leaders is nearly ended, he goes into his sacred room. Now he is tamed. For four winters he always dances four times, according to the manner of the Awik'lenox; and after the hāmats!a has danced four times for four winters, he ceases being hāmats!a; and after he has been hāmats!a, he becomes

gadē, yīxaasēs g'ilx'dē DENXELAYĀ. Wā, la'mē gwryōlela yīx stōlilt-  
lēda hāmsiwāla lāxa t'EX'ila. Wā, g'il'EMXAāwisē q'ūlbē q'EMDEMA-  
sēs laē k'wāgalilaxs laē LĒXalēda nēnāgadē qaēxs laē bākwēgīla.  
Wā, g'il'mēsē mōp'ENA x'īlp'ēDEXS laē hāmats!eg'ā'la. Wā, la'EMXāē  
LAX'ūlilaxs laē ēt'ēdēda nēnāgadē DENX'ēda. Wā, la'EMXāē et'ed  
yīx'ūyōlilela qa's lā yīxwalax L'āsulilāsēs māwilē. Wā, g'il'mēsē  
q'ūlbē q'EMDEMAS laē LĒX'ēdēda nēnāgadē. Wā, la'mē lats'lāhl lāxēs  
māwilē. Wā, g'il'mēsē lats'lāhla lāxēs māwilaxs g'āxāasa hāmats!a  
xanāla qa's lā lā'stalilelaxa laqawalilasa g'ōkwē. Wā, la'Xāē  
hēts'lāhilelāEM lāxēs māwilē. Wā, k'ēst'ē gālaxs laē DENX'  
dēda nēnāgadās NEQ'āXELA q'EMDEMS. Wā, g'āx'mēda hāmats!a  
yīx'wūlts'lāhilela lāxēs māwilē. Wā, la'mē 'nEX'ūnalaxa L'ENTSEMē.  
Wā, la'EMXAāwisē QENXĀLAXS L'āgēkwē LĒ'wis QEX'EMAYē L'āgēkwa  
LĒ'wis L'āgēkwē qēQEX'sidza'ya LĒ'wis qēQEX'ts'āna'ya. Wā, la'mē  
yīxwēmēlēda k'inqālaLELA lāx g'ālag'iwā'yasa hāmats!a laxē-k'ēsuē  
la kwēgēkwa. Wā, lā mōsgēmō q'EMQ'EMDEMAS NEQ'āXELA t'EM-  
yats yīx'wīdayōs laē 'nEX'ūnalaxēs L'ENTSEMē. Wā, g'il'mēsē Hāy  
q'ūlbēda la ELXĪē DENXELAYĀsa nēnāgadāxs laē lats'lāhl lāxēs māwīdē  
hēmēlats'ā. Wā, la'mē yā'fida. Wā, la'mē mōxūnxēlaxa ts'āwōxē  
hēmēnālaEM 'nEMP'ENA yīxwa lāx gwēgīlasasa Awik'lenox yīx-  
g'il'māē gwāla mōxūnxē ts'āwūnx mā'mōp'ENA yīxwēda hāmats!axs

ōlala, for not one of the hāmats!a of the Āwik!ēnox<sup>u</sup> and of the 95  
Bellabella does not become ōlala after he has gone to the end of four  
winters being hāmats!a.

But the Kwāg'ul do differently with their hāmshāmts!es, and  
with the hāmats!a who has whistles, for they perform only once in  
winter; for they wish to give up the hāmats!a quickly, and they at  
once become members of the Sparrow Society, those who can not  
stand being away from their wives for a long time. However, when  
600 the mind of a hāmats!a is strong, then he remains a hāmats!a for a  
long time; that is, those who are really of noble descent. And this  
is different among the Kwāg'ul, when they have brought back to  
his senses the recently returned hāmats!a in the evening. Then  
all the members of the Sparrow Society go out of the house, and also  
the Sparrow women and Sparrow children. Only those who own  
5 the office of purifying the newly returned hāmats!a remain sitting  
inside, for toward daylight he will be purified.

And this is also different from the way of the Āwik!ēnox<sup>u</sup> and  
Bellabella, when they wash the newly returned hāmats!a four  
days after he comes out of the woods. He dances four nights 10  
until the time when he is to be washed. The new dancer does not  
take off his red cedar-bark ring for four years, and also he does not  
do any work for four years: and it is never forgotten by all the men

93 laē gwāl hāmats!a. Wā, la<sup>mē</sup> ōlalaxs laē gwāl hāmats!a, yixs  
k!ēāsaē k!ēs ōlalax<sup>ē</sup>tsa hāmats!āsa Āwik!ēnoxwē lē<sup>f</sup>wa Hēldza-  
95 ēqwas laē lābēndxa mōxūnxē ts!āwūnxē hāmats!a.

Wā, lā<sup>l</sup>ā ōgūqūla gwēg'ilasasa Kwāg'ulē lāxēs hāmshāmts!esē  
lō<sup>m</sup>ma medzēdzadē hāmats!a, yixs ā<sup>m</sup>maē nēm<sup>x</sup>em<sup>x</sup>ēlaxa ts!āwūn-  
xēxa ēnēk'ē qa<sup>s</sup> hālabalē gwāl hāmats!a. Wā, ā<sup>m</sup>misē hēx'idaem  
gwētsēstōda wāyats!āla gwēlala lē<sup>w</sup>is gēnemē; wāx'ī lāk!wēmasē  
600 nāqa<sup>y</sup>asasa hāmats!a, wā, gūla<sup>m</sup>ēsē hāmats!a, yixa ālak!lā nāx-  
sāla begwānema. Wā, g<sup>a</sup>mēs ōgūqūlayōsa Kwāg'ulaxs gūl<sup>m</sup>maē  
gwāla nānāqamāxa ā<sup>f</sup>wūlt!āla hāmats!āxa gānolē laē hēx'idaem  
wī<sup>f</sup>la hōqūwēlsēda ēnāxwa gwēgūdza lē<sup>f</sup>wa gwēgūts!axsemē lē<sup>f</sup>wa  
gwāgūgwēdzemē. Wā, lēx<sup>a</sup>mēsē la klūdžēlēda k!ēs'onokwasa  
5 kwāsaxa ā<sup>f</sup>wūlt!āla hāmats!a qaxs hēx'ida<sup>m</sup>maē kwāsaxēwaxa  
la gwēmē lāx ēnāx'ida.

Wā, la ōgūqūla gwēg'ilasasa Āwik!ēnoxwē lē<sup>f</sup>wa Hēldzaxwē,  
yixs ā<sup>f</sup>maē kwāsaxa ā<sup>f</sup>wūlt!āla hāmats!āxs laē mōp!enxwāsēs  
ēnāla gāx'wūlt!a. Wā, lā hēmenala yixwaxa mōxsa gāgēnōla,  
10 lālaa lāxa kwāsax'demaq. Wā, laem dzēlēlāx'sā lālaa lāxa mō-  
xūnxē ts!āwūnxa k!ēs lawāēnoxwēs l!āl!ēgekūla. Wā, lāxāē k!ēās  
ēaxōnāyaxa mōxūnxē ts!āwūnxa. Wā, lāxāē k!ēs l!ēlēwēsē la

that he is to be 20000 (or 21) days in the house. . . . on the summer time. If they do not give time to the new initiations of 40 days, they are excited, and bite those who try to lead to the ground. Therefore the new hāmats!a is really feared. . . . say in summer. I think that is all about this. |

And this is the way in which the heralds among the Kwag do all the half-initiates | who have no hāmats!a in the winter dance.

"Now we will go over its surface, shamans. |

"Now we will go into the house, shamans. |

"Now we will beat time on boxes, shamans. |

"Now we will look on, shamans. |

"Now we will really be in the house, shamans. |

This is what the four heralds of the Sparrow Society say when they | beat time four times, according to the ways of the Kwag, | when the novice first disappears. | After they have been away for four days, they are assembled to be given red cedar. . . . and when this has been done, after four days. . . . beginning from the time when they were assembled, the boards are beaten for those who have disappeared; and | after four days more, time is beaten again for those who have disappeared; and | after four days more, time is beaten again for those who have disappeared; and | after four days more, the heralds say, |

"Now we will really be in the house, shamans." |

g'ilq!ēsā matsōsa 'nāxwa BEGWĀMENIXS ha'māpaē lāxēs g'ig'okwaxa 13  
wāx'ēm hēENXA. Wā, g'il'mēsē k'!ēs la g'ilq!ēs mats!ē wēda dzē-  
la hāmats!a laē hēx'idaEM xwāsa qā's lā q!ēx'ūda hāmg'īlaxēs 17  
hāmg'īlaxēs wē. Wā, hē'mis lāg'īlas āla k'īlēma dzēlela hāmats!axa  
wāx'ēm hēENXA. Wā, lax'st!ak'ēm 'wīla lāxōq.

Wā, g'a'mēs gwēk'!alats qāsāsa Kwāg'ulē queda wix'sāsē ts'ets'ē-  
qaxa k'!eāsē hāmats!a ts'ets'ēqa:—

"La'mENS lāsgēmlilalai' pēpEXālai'. 20

La'mENS lāts!āg'alēlai' pēpEXālai'.

La'mENS kwēxSEMdlai' pēpEXālai'.

La'mENS x'its!ax'ilalai' pēpEXālai'.

La'mENS ālag'alēlai, pēpEXālai'."

G'aEM wāldEMsa mōkwē qēqasēlg'is gwēgūdzā, yixs laē mōp!ē 25  
kwēxēla lāxēs gwēg'īlasa Kwāg'ulaxs yixs g'ālāē x'is alēda x'is edē.  
Wā, lā mōp!ENxwa'sē 'nālā la x'isāla. Wā, lā q!ap!ēkwa la x'iqwa-  
sōsa l'āgēkwē. Wā, g'il'mēsē gwāla, wā lā mōp!ENxwa'sē l'ā-  
g'āg'īlela lāxa q!ap!ēkwaxs laē kwēxēlas!ē wēda x'isāla. Wā, lā  
ēt!ēd mōp!ENxwa'sē 'nālā laē ēt!ēd kwēxēlas!ē wēda x'isāla. Wā, lā  
ēt!ēd mōp!ENxwa'sē 'nālās laē ēt!ēd kwēxēlas!ē wēda x'isāla. Wā,  
lā ēt!ēd mōp!ENxwa'sē 'nālas, wā, la nē 'nēk eda qēqasēlg'is

"La'mENS ālag'alēlai', pēpEXālai'."

Then all the different winter dance-masks are brought into the ||  
 35 winter dance-house, and they are put down behind the curtain, ||  
 which is stretched across the whole width of the rear of the house;  
 namely, the fool-dancer masks | and all the different masks. Now  
 they are doing this and | bringing the masks into the house while the  
 heralds go inviting | and before the Sparrow Society comes in. As  
 40 soon as the four heralds belonging to the Sparrow Society have  
 invited four times, all | the members of the Sparrow Society come in;  
 and for a short time the speaker | of the winter dance-house speaks,  
 and he tells the song-leaders and | all those who have dances and all  
 the members of the Sparrow Society to take care. When his speech  
 is at an end, | the song-leaders sing their song, and the boards are  
 45 beaten for | the women. Then a woman comes in dancing; and  
 when the song is at an end, | she goes back behind the curtain in  
 the rear of the house. | And when all have danced for whom the  
 boards have been beaten, for those who have disappeared in the  
 inside | of the house, then the speaker of the dancing- | house  
 speaks, and he says to the members of the Sparrow Society that this  
 50 is the last dance. And | when he says this, the fool-dancer cries,  
 "WEē!" and also the bear-of-the-house and | all the masks behind  
 the curtain in the | rear of the dancing-house. Immediately the  
 song-leaders | beat fast time on their boards. Then they let down

Wā, la<sup>mē</sup> laēlelayuwēda ʿnāxwa ōgūqala ts!ēts!āqēwē lāxa  
 35 ts!āgats!ē gʻōkwa qaʿs lā āxʿālilēlayu lāx āladzelīlāsa la yāwapem-  
 līl hēkʻ!ōtēyōlīla lāxa ōgwiwalīlāsa gʻōkwē, yīxa nēnōtemalgēmlē  
 lēʿwa ʿnāxwa qaʿs gʻwēxʿsdem yaēxumla. Wā, laem nānaqemkʻla  
 gʻāxēlelayō lāxa kwēxēʿlats!ē gʻōkwa yīxs laē qāʿsīdēda qēqasel-  
 gʻīsē, yīxs kʻ!ēsʿmaē gʻāx hōgwīlēda gʻwēgūdzā. Wā, gʻilʿmēsē mō-  
 40 p!ēnēʿsta qātsʿstēda mōkwē gʻwēgūdzā qēqaselgʻīsa laē ʿwī!aēlēda  
 ʿnāxwa gʻwēgūdzā. Wā, la<sup>mē</sup> yāwasʿīd yāq!egʻaʿlē yāyaq!entemē-  
 lasa kwēxēʿlats!ē gʻōkwa. Wā, la<sup>mē</sup> hāyāl!ōlaxa nēnāgadē lēʿwa  
 ʿnāxwa lēlaēnēnokwa lēʿwa ʿnāxwa gʻwēgūdzā. Wā, gʻilʿmēsē q!ūlbē  
 wāldemas laasē denxʿīdēda nēnāgadās q!emdemasa kwēxēlaseʿwō  
 45 ts!ēdāqa. Wā, gʻāxʿmēsēda ts!ēdāqē yīxwa. Wā, gʻilʿmēsē q!ūlbē  
 q!emdemasa laē alēʿsta lāxa yāwapemlīlē lāxa ōgwiwalīlāsa gʻōkwē.  
 Wā, gʻilʿmēsē ʿwī!a yīxʿwidēda kwēxelakwēxa xʻixʿesāla lāx āwīle-  
 lāsa gʻōkwē. Wā, lā yāq!egʻaʿlē yāyaq!entemēlasa kwēxelagwats!ē  
 gʻōkwa. Wā, la<sup>mē</sup> nēlaxa gʻwēgūdzāxs lēʿmaē yūxla. Wā, hēʿmis  
 50 ālēs ʿnēkʻexs laasē wēxēda nōlemala lēʿwa nēnenq!ōlēla lēʿwa  
 ʿnāxwa qaʿs gʻwēxʿsdem yaēxuml lāx āladzaʿyasa yāwapemlīlē lāxa  
 ōgwiwalīlāsa kwēxēʿlats!ē gʻōkwa. Wā, lā hēxʿīdaʿma nēnāgadē  
 lēxedzōdxēs lēxedzowē. Wā, la<sup>mē</sup> ts!enkwaē yāwapemalīlās.



the curtain, | and all the masks show themselves. Four times the curtain is hauled up, and four times they are seen by the spectators. This is called "many masks lying on the box in the house" when they are | gathered together and shown with the beating of boards. When this is finished, all the members of the Sparrow Society and all the dance owners go out and go home to their houses. Then the winter dance is finished after this. And now they all have secular names when day comes, and they sing secular songs when they give a feast. Now I have finished talking about the winter dance. |

(The *Āwik'lenox*<sup>u</sup> invite after the return of the *hamats'a* as follows:—) ||

"I come to ask you, I come to ask you, winter dancers. We will tame the *damdaxala*, | *ōlala*, you who look out for danger (the Sparrow Society) who obtain as a supernatural treasure the name Four-Man-eater, the good | cannibal." |

#### LEGEND OF THE *G'ĒXSEM*, *NĀK'WAX'DAX'*

The ancestors of the *numaym G'ĒXSEM* of the *Nāk'wax'dax'* lived at *Wāwalē*; and their chief was named *Ts!EX'ēd*, and he had for his prince *K!wāk'wabalas*. *Ts!EX'ēd* was really a bad | man, and therefore his tribe did not like him, || therefore he was hated by his tribe. 5

*Wā*, *la'mē 'nāxwa nēf'ēdēda yačxumlē lāxēq*. *Wā*, *la mōp'ena nexostoyewē yāwapemalilas*. *Wā*, *la'mē mōp'ena dōx'wajeltsa x' ts!ax'ila*. *Wā*, *hēm lēgades hāx'šemlilaxa q'ēnemē yačxuml yix q!ap!ālaē nēf'id lāxa kwēxelakwē*. *Wā*, *g'il'mēsē gwāla laē w'ila hōqūwelsēda 'nāxwa gwēgūda lē'wa 'nāxwa lēlaēnokwa q'a's la nā'nak<sup>u</sup> lāxēs g'ig'ōkwē*. *Wā*, *la'mē gwāl ts!ēts!ēqa lāxēq qaxs hē'māē 'nāxwa bēbaxūdzexlālaxa la 'nāx'ida*. *La'em denxelasu baxūyāla q!emdemxs k!wēlaē*. *Wā*, *la'wēslen gwāl gwāgwexsala lāxa ts!ēts!ēqa lāxēq*.

(The *Āwik'lenox*<sup>u</sup> invite after the return of the *hamats'a* as follows:—)

"*Ōk!ūla*, *ōk!ūlanōgulau ts!ēts!ēqau hēlik'alenš damdamxalau ōwalalau ēk!agamaxstāēl hēk'alenxex lōgwalayax Mōdāna tamsk'as'ō*."

#### LEGEND OF THE *G'ĒXSEM*, *NĀK'WAX'DAX'*

*G'ōkūla'laē g'ālāsa 'nē'mēmotasa G'ĒXSEMasa Nāk'wax'daxwe lāx Wāwalē*. *Wā*, *lā'laē g'igadesa lēgades Ts!EX'ēde*. *Wā*, *lā'laē lāwūlgādes K!wāk'wabalasē*. *Wā*, *la'em'lawisē āla yāx'sētō begwānemē Ts!EX'ēdē*, *lāg'ilas k'leās aēk'ilas g'okūlotaseq*. *Wā*, *hē'mis lāg'ilas lēdzeltsēs g'ōkūlotē*. *Wā*, *la'laē hē'ōnalarū'wisē* 5

6 And Ts!EX<sup>ē</sup>d always struck his prince, K!wāk!wabalas: | there-  
 fore K!wāk!wabalas could not endure the way he was treated by his  
 father. | And K!wāk!wabalas remained lying down, and did not  
 arise in the morning. | Then his father called him, and K!wāk!wabalas  
 10 did not rise. That was the reason why Ts!EX<sup>ē</sup>d became angry at  
 his prince, | and Ts!EX<sup>ē</sup>d took a pair of tongs and struck his |  
 prince. And after he had been struck by his father, | K!wāk!wabalas  
 rose and went out of the house, and he went | into the woods behind  
 15 his father's house. He walked and went || inland. He went to  
 commit suicide in the woods. As soon as | evening came, the tribe  
 of Ts!EX<sup>ē</sup>d searched for him in the woods, and they did | not give  
 up until the next evening. Then the | ancestors of the G<sup>ēs</sup>xEM of  
 the Nāk!wax'dax<sup>u</sup> all came out of the woods. | And in the morning,  
 20 when day came, Ts!EX<sup>ē</sup>d called his || tribe into his house; and when  
 they were | all inside, Ts!EX<sup>ē</sup>d arose, and begged his people | not  
 to give up looking for his prince; for K!wāk!wabalas was his  
 only son, | therefore he wanted him to be looked for. And |  
 25 his tribe said that they would eat breakfast quickly. The || wife  
 of Ts!EX<sup>ē</sup>d, Ts!eqala gave breakfast to them. After | they  
 had eaten their breakfast, they went out, and all | the strong young  
 men went into the woods to look for K!wāk!wabalas. | In the even-

6 Ts!EX<sup>ē</sup>dē k'!lāk'axēs lāwūlgāma<sup>fyē</sup> K!wāk!wabalasē. Wā, hēm-  
 lāwis lāg'ilas <sup>wayats!</sup>ōl K!wāk!wabalasax gwēg'alt!eqelasasēs ōm-  
 paq. Wā, laem<sup>lāwisē</sup> K!wāk!wabalasē gaēl, k'!lēs lāx<sup>wid</sup>xa gaūla.  
 Wā, lā<sup>lāē</sup> ōmpas gwēx<sup>ideq</sup>. Wā, lā<sup>lāē</sup> K!wāk!wabalasē k'!lēs  
 10 ts!EX<sup>ē</sup>ida. Wā, hēm<sup>lāwis</sup> ts!enguns Ts!EX<sup>ē</sup>dē lāxēs lāwūlgā-  
 ma<sup>fyē</sup>, lāg'ilas Ts!EX<sup>ē</sup>dē dāg'ililaxa ts!ēslāla qa<sup>s</sup> lā kwēxas lāxēs  
 lāwūlgāma<sup>fyē</sup>. Wā, g'il<sup>EM</sup>lāwisē gwāl kwēxasō<sup>sēs</sup> ōmpē laa<sup>lasē</sup>  
 lāx<sup>widē</sup> K!wāk!wabalasē qa<sup>s</sup> lā lāwels lāxa g'ōkwē qa<sup>s</sup> lā lāx  
 ālanā<sup>fyas</sup> gōkwasēs ōmpē. Wā, laem<sup>lāwisē</sup> qās<sup>id</sup> qa<sup>s</sup> lā lāxa  
 15 āl'ē. Wā, laem<sup>lāē</sup> tōyag'a lāxa āl'ē. Wā, g'il<sup>EM</sup>lāwisē dzā-  
 qwaxs laē <sup>wi<sup>lā</sup></sup>la g'ōkūlōtas Ts!EX<sup>ē</sup>dē la ālāq lāxa āl'ē. Wā, ā<sup>EM</sup>lā-  
 wisē yāx<sup>idexs</sup> laē dzāqwa. Wā, g'āx<sup>EM</sup>lāē āem <sup>wi<sup>lā</sup></sup>la  
 hōx<sup>wūtlaxa</sup> g'ūlāsa <sup>ne<sup>mēmō</sup>tasa</sup> G<sup>ēs</sup>xEMasa Nāk!wax'dax<sup>xwē</sup>.  
 Wā, g'il<sup>EM</sup>lāwisē <sup>nāx<sup>id</sup>xa</sup> gaūlāxs laaē lē<sup>lālē</sup> Ts!EX<sup>ē</sup>dāxēs  
 20 g'ōkūlōtē qa lās <sup>wi<sup>lāē</sup></sup>lāx lāx g'ōkwas. Wā, g'il<sup>EM</sup>lāwisē g'āx  
<sup>wi<sup>lāē</sup></sup>lāx laē lāx<sup>ūlilē</sup> Ts!EX<sup>ē</sup>dē qa<sup>s</sup> hāwāxelēxēs g'ōkūlōtē qa  
 k'!lēsēs yāx<sup>id</sup> ālāx lāwūlgāma<sup>fyas</sup> qaxs <sup>ne<sup>mō</sup>x<sup>u</sup>maē</sup> xūnōx<sup>sē</sup>  
 K!wāk!wabalasē lāg'ilas <sup>nēx<sup>q</sup></sup> lās ālāse<sup>wa</sup>. Wā, āem<sup>lāwisē</sup>  
<sup>nēk<sup>ē</sup></sup> g'ōkūlōtas qa<sup>s</sup> hālabalē gaaxstāla. Wā, hēm<sup>lāwisē</sup> gen-  
 25 mas Ts!EX<sup>ē</sup>dē yix Ts!eqala gaaxstālūmaseq. Wā, g'il<sup>EM</sup>lāwisē  
 gwāla gaaxstālāxs luē <sup>wi<sup>lā</sup></sup>la lā hōqūwelsa. Wā, lā<sup>lāē</sup> <sup>wi<sup>lā</sup></sup>ma  
 lelākūwē hā<sup>fyā</sup>lā alē<sup>sta</sup> lāxa āl'ē qa<sup>s</sup> lā ālāx K!wāk!wabalasē.  
 Laem<sup>lāwisē</sup> dzāqwaxs g'āxāē <sup>wi<sup>lā</sup></sup>la nā<sup>nakwa</sup>. Wā, la<sup>mē</sup> <sup>nēk<sup>ē</sup></sup>dā

ing they came home and one of the young boys said that he had seen K'wāk'wabalas's tracks—but before he could follow them they ran into the woods he stopped seeing them, and he went on until he could not find them again. Now they all gave up looking for him. It was | midsummer when K'wāk'wabalas went into the woods.

Now I shall talk about K'wāk'wabalas after | he had been struck with the tongs by his father Ts'EX'ed. He | thought he would give up enduring his father's dislike | for him. "I will kill myself in the woods and die." Thus he said as | he arose and went out of his father's house; and he went back | between | his father's house and the next house. As | soon as he came to the rear of the house, he ran up || the river Wāwalē; and he followed it, going up the river of | 10 Wāwalē. In the evening he washed in the river. Then | it occurred to him that he would try to obtain by good luck a magic treasure while he was walking in the woods; for K'wāk'wabalas knew that his mother, Ts'EQāla, | came from the Sōmxolidix of Rivers Inlet, and || K'wāk'wabalas thought of going there. As soon as night 15 came, | he lay down under a cedar-tree at a sheltered place, and in the | morning, when day came, he arose, washed himself in the river, and | after he had finished, he walked up the river. When | evening came, he washed himself in the river; and after he had done so | he lay on his back and went to sleep. In the morning, when | day 20

ēNEMōkwē hēlaxs dōx'wALELA<sup>s</sup>maax qāqesmotas K'wāk'wabalasē. Wā, k'lē<sup>s</sup>lat'la āLEG'ilaxs laē gwāl dōqūlaq. Wā, lā<sup>s</sup>laē yāx'īdixs 30 laa'lālaq. Wā, laEM'laē 'wī'la yāx'īd ālāq yīxs NEGELTSEMEGAYāē hēENXaxs laē toyagē K'wāk'wabalasē.

Wā, la<sup>s</sup>mēSEN gwagwēx's'ūla<sup>s</sup> lāx K'wāk'wabalasē. Wā, hē maax 40 laē gwāl kwēxasō'sa ts'ēslalāsēs ōmpē Ts'EX'edē, wā, lā<sup>s</sup>laē nēnk'lēx'īda, "wāg'illa yāx'īdēl. lālabaa<sup>s</sup> 'yāx'sEME nāqes āse qā<sup>s</sup>, wā la<sup>s</sup>mēSEN lāl tōyag'īl lāxa āl'ē qEN hēl'ēh'ē," nēx'laexs laē lāx'wīda qā<sup>s</sup> lā lāwēls lāx g'ōkwāsēs ōmpē qā<sup>s</sup> lā ālē'sta lāx āwagawa'yas g'ōkwāsēs ōmpē lē<sup>s</sup>wa ōgū-lamē g'ōkwa. Wā, gil'EM'lawisē lāg'aa lāx ālanā'yasa g'ōkwaxs laē dzēly'wīda 'nana- 50 laaqa lax wās Wāwalē. Wā, hayōstalaEM'lawisē nāgama lax wās Wāwalē. Wā, lā<sup>s</sup>laē dzāqwaxs lael la'stax'īd laxa wū. Wā, hēEM'laē g'ig'āEX'ed qā<sup>s</sup> wāg'īl wāwēldzē'wa lā<sup>s</sup>lōgwasdē'ya laxōs gwalag'īldzaslē qaxs q'āLELA<sup>s</sup>maē K'wāk'wabalasaxēs āb'ntp Ts'EQālaxs g'ayōlāē laxa SōmxolidEXwasa āwik'lēnoxwē. Wā, hē mis'neuk'ē- 60 gēs K'wāk'wabalasē qā<sup>s</sup> lālalē. Wā, gil'EM'lawisē gamō'idixs laē t'lēk'EX'ELsaxa wēlkwē lāx t'ENYagayās. Wā, gil'EM'lawisē nā'nākūlaxa gaālāxs laē lāx'ūlsa qā<sup>s</sup> lā la'stax'īd laxa wa. Wā, gil'EM'lawisē gwāLEXs lael qayamalaxa wa. Wā, gil'EM'lawisē dzāqwaxs laē la'stEX'īda lāxa wa. Wā, gil'EM'lawisē gwāIXs laē t'lēk'EX'ELsaxa wēlkwē qā<sup>s</sup> mēx'ēde. Wā, gil'EM'lawisē qā<sup>s</sup> lālalē 70

52 came, he arose and washed in the river; | and after he had done so,  
 he walked up the river Wāwalē; and in | the evening he washed  
 again; and after he had done so, | he lay on his back under a cedar-  
 55 tree and went to sleep. When | daylight came in the morning, he  
 arose and washed himself; and | after he had done so, he walked  
 along; and he had not gone far, before he came | to a lake, and he  
 washed himself in it; and | after he had done so, he walked to the  
 inland side of the wide lake. | Before he had gone half the length of  
 60 the large lake | evening came, and he washed himself; and after he  
 had done so, | he lay down on the shore of the lake and went to sleep.  
 Now, | he had slept four nights since leaving his home in Wāwalē.  
 Then | he dreamed of a handsome stout man, who came and talked  
 65 to him; | and the stout man said to K!wāk!wabalas. || "Let me ask  
 you, why did you come to this supernatural place?" | Thus he said:  
 and immediately K!wāk!wabalas said, | "O friend! I come to get  
 supernatural power from you." | Thus he said to him. Then | the  
 stout man said, "Don't leave this place for | four nights, for you  
 70 have already obtained something good from me." | Thus spoke the  
 stout man in his dream. As soon as he | stopped speaking, the stout  
 man disappeared, | and at once K!wāk!wabalas awoke. It was |  
 getting daylight. Immediately he arose and washed himself; | and

51 kūlaxa gaālāxs laael lax<sup>ε</sup>ūlsa qa<sup>s</sup> lā la<sup>s</sup>tex<sup>ε</sup>īda lāxa wā. Wā,  
 g'il<sup>ε</sup>em<sup>ε</sup>lāwisē gwālexs laē qayamalax wās Wāwalē. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lā-  
 wisē dzāqwaxs laē la<sup>s</sup>tex<sup>ε</sup>īda. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē gwālexs laē  
 t!ēk!exlēlsaxa wēlkwē qa<sup>s</sup> mēx<sup>ε</sup>ēdē. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē <sup>ε</sup>nā<sup>ε</sup>na-  
 55 kūlaxa gaālāxs laē lax<sup>ε</sup>wida qa<sup>s</sup> lā la<sup>s</sup>tax<sup>ε</sup>īda. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lā-  
 wisē gwālexs laē qās<sup>ε</sup>īda. Wā, k!ēs<sup>ε</sup>lat!a qwēs<sup>ε</sup>gilaxs laē lāg<sup>ε</sup>aa  
 lāxa dze<sup>ε</sup>lālē. Wā, hēx<sup>ε</sup>īdaem<sup>ε</sup>lāwisē la<sup>s</sup>tex<sup>ε</sup>īd lāq. Wā, g'il<sup>ε</sup>em<sup>ε</sup>-  
 lāwisē gwālexs laē qās<sup>ε</sup>īda ālanēgwēselaxa lēxē dze<sup>ε</sup>lāla. Wā,  
 k!ēs<sup>ε</sup>lat<sup>ε</sup>a ūlat!a negōyōlisax <sup>ε</sup>wāsgemasasa lēxē dze<sup>ε</sup>lālexs laē  
 60 dzāqwa. Wā, lā<sup>ε</sup>laē la<sup>s</sup>tex<sup>ε</sup>īd lāq. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē gwālexs  
 laē t!ēx<sup>ε</sup>alēs lāx āwenxēlisasa dze<sup>ε</sup>lālē qa<sup>s</sup> mēx<sup>ε</sup>ēdē. Wā, la<sup>ε</sup>mē  
 mōp!ēna mēxa gāx<sup>ε</sup>īd lāxēs gōkwē lāx Wāwalē. Wā, laem<sup>ε</sup>lā-  
 wisē mēxelasā ōk<sup>ε</sup>a <sup>ε</sup>wālotsayōkwē begwānem gāx yāyaq!entemaq.  
 Wā, laem<sup>ε</sup>laē <sup>ε</sup>nēk<sup>ε</sup>ēda <sup>ε</sup>wālotsayōkwē begwānem lāx K!wāk!waba-  
 65 lasē: "Wēg<sup>ε</sup>ax<sup>ε</sup>īn wūlōlmasōs gāxēlaōs lāxwa <sup>ε</sup>nawalakwēx āwīna-  
 k!ūsa," <sup>ε</sup>nēx<sup>ε</sup>laē. Wā, hēx<sup>ε</sup>īdaem<sup>ε</sup>lāwisē K!wāk!wabalasē <sup>ε</sup>nēk<sup>ε</sup>a:  
 "ēya, qāst, lā<sup>ε</sup>lōgwasdeyīn lāl, qāst," <sup>ε</sup>nēx<sup>ε</sup>laēq. Wā, lā<sup>ε</sup>laē  
<sup>ε</sup>nēk<sup>ε</sup>ēda <sup>ε</sup>wālotsayōkwē begwānema: "Gwala bāsōs āxāsaqōs mō-  
 p!ēnxwā<sup>ε</sup>slēs gānolaōs yōl lōx qaxs le<sup>ε</sup>maa<sup>ε</sup>qōs hēlaxa gāxēn,"  
 70 <sup>ε</sup>nēx<sup>ε</sup>laē mēxa<sup>ε</sup>yas <sup>ε</sup>wālotsayōkwē begwānema. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē  
 q!ūlbē wāldemasēxs laē x<sup>ε</sup>īs<sup>ε</sup>īdēda <sup>ε</sup>wālotsayōkwē begwānema.  
 Wā, hēx<sup>ε</sup>īdaem<sup>ε</sup>lāwisē K!wāk!wabalasē ts!ex<sup>ε</sup>īda. La<sup>ε</sup>maālaxōl  
<sup>ε</sup>nā<sup>ε</sup>nakūla. Wā, hēx<sup>ε</sup>īdaem<sup>ε</sup>lāwisē lax<sup>ε</sup>ūls qa<sup>s</sup> lā la<sup>s</sup>tex<sup>ε</sup>īda.

after he had done so, he brot. off hemlock-branches to make a house 74  
of hemlock-branches; and after making his house, he went out to  
eat different kinds of berries of the lake, and after he had eaten  
enough, he went back to his house of hemlock-branches, and he lay  
down on his back. Then he thought about his dream, and what  
the stout man had said to him. When evening came, he washed him- 80  
self in the lake; and after he had done so, he went into the house of  
hemlock-branches and lay down on his back. Soon he went to sleep.  
Then he dreamed of another man who came and stood in the house,  
not like the stout man of whom he had first dreamed. The man of his  
new dream was medium-sized. The man spoke, and said, "Why do 85  
you come to this supernatural place, friend?" This he said.  
And K!wāk!wabalas replied at once, and said to him, "I come to  
this supernatural place because I want to get supernatural power  
from it, friend!" Thus he said to him. Then the man spoke  
again, and said, "Take care! We have been informed by our 90  
friend X'imselilela, who came to see you last night for he is the  
one who first goes to see those who come to this supernatural place.  
I am Hōxhoxūlsele. Now, take care! and go on washing yourself in  
this supernatural lake, so that the human smell will come off, friend. 95

Wā, g'il'EM'elāwisē gwālexs laē l'EX'wēd lāxa q!waxe qas  
g'ōkwēlēxa q!waxsemē g'ōkwa. Wā, g'il'EM'elāwisē gwālē g'ōkwe- 75  
la'yas laē qās'ida qas lā ha'maaxso lāxa L'ŌL'EP'lēmasas ōgwa-  
gēlisasa dZE'lālē. Wā, g'il'EM'elāwisē pō'fidexs g'āxae aedaaqa  
lāxēs q!wāxsemē g'ōkwa qas t'EX'elsē. Wā, la'mē g'igraeqe-  
laxēs mēxa'ya 'wālatsayōkwē begwānema l'ō' wāldemasēq. Wā,  
g'il'EM'elāwisē dzāqwaxs iāē la'stex'ēd lāxa dZE'lālē. Wā, g'il'EM- 80  
'elāwisē gwālexs laē la'EL laxēs q!waxsemē g'ōkwa qas t'EX'else.  
Wā, g'il'EM'elāwisē mēx'ēdexs laē mēxelasa ōgū'lamaxat! begwānem  
g'āx lā'wil lāx g'ōkwas k'ōs'el hē gwēx'sa g'ālē mēxes yixa 'wala-  
tsayōkwē. Wā, lā'laē hē'asgēmsdēda begwānemē al mēxēs. Wā,  
lā'laē yāq'eg'a'fēda begwānemē. Wā, lā'laē 'nēk'a: "'emasōs g'āx- 85  
'ēna'yaqōs lāxwa 'nawalakwē āwinak'lūsa qāst." 'nēx'laē.  
Wā, hēx'idaEM'elāwisē K!wāk!wabalasē nā'naxmēq. Wā, lā'laē 'nēk lq  
"Hēdēn g'āxēnē lāxwa 'nawalakwē āwinak'lūsxg'in lālogwasd'eyek  
lāq' qāst," 'nēx'laēq. Wā, lā'laē ēdzaqwa yaq'eg'a'fēda begwān-  
mē. Wā, lā'laē 'nēk'a: "Wāg'illax'ōs āem ya'lāLEX ts'ek'lāfēla- 90  
'EMENS 'nemōkwaē X'imselilela yixs g'āxae doqwōlax gūmōtē qaxs  
hē'maē g'alilāla la dōqwa'xa g'āxē lāxwa 'nawalakwē āwinak'lūsa.  
Wā, nōgwaEMlāl Hōxhoxūlsele. Wāg'illax'ōs āem ya'lāLEX qas  
wālemk'alaōs la'sta lāxwa 'nawalakwē dZE'lāla qa 'wi'lāwesos b'EX-  
p'lalāqōs qāst, qaxg'in hālsela'mēk' la mēsele laxos b'EX p'lalāqōs 95

96 for I can now hardly notice on you the smell of human beings. And not leave the place where you are now, for there is no greater supernatural power anywhere, except the house of Cannibal-at-North-End-of-World. That is it, friend." Thus said he, and he disappeared. Immediately K'wāk!wabalas awoke, and washed himself in the lake; and after he had done so, day came, and he just went and ate berries. He only came back when it was nearly evening. He had not been lying there long in his house, when evening came. Then he washed himself in the lake; and after he had done so, he went into his house of hemlock-branches and lay down. He went to sleep at once; and he had not been sleeping long, when in his dream he saw a short man coming, who stood in the house. And the short man spoke, and said, "O friend! why did you come to this supernatural place?" Thus he said. Immediately K'wāk!wabalas replied, and said, "O friend! I came to this supernatural place of which I knew, because I wanted to get supernatural power from it." Thus he said to him. After K'wāk!wabalas had spoken, the short man spoke, and said, "O friend! I am Ts'EqomēlElsa'na. Take care that you may obtain what you may want to get here. I know about you, for our friends have talked about you; and they say that you will obtain a great treasure from us. Take care! Keep on washing in the supernatural lake!" Thus he said and disappeared. Immedi-

96 Wā, hē'misa qa's k'łōsaōs bāsōs āxāsaqōs qaxs k'leāsaē 'nawalakwa-gawēsōx ōgū'lā lāx g'ōkwās Baḡ<sup>u</sup>bakwālanuḡ<sup>u</sup>sīwa'ya. Wā, hē'mēq, qāst, 'nēx'laēxs laē x'is'ida. Wā, hēx'idaem'elāwisē ts!ex'cidē K'wāk!wabalasē qa's lā la'stex'cid lāxa dze'lālē. Wā, g'il'em'elāwisē 10 gwālexs laē nūx'ida. Wā, āem'elāwisē la qās'ida qa's lā ha'maaxsō lāxa l'ōl'lep'lēmasē. Wā, ā'em'elāwisē g'āx aēdaaqaxs laē elāq dzāqwa. Wā, k'łōs'lat!a gēs t!ēk'les lāxēs g'ōkwaxs laē dzāqwa. Wā, lā'laē la'stex'ida lāxa dze'lālē. Wā, g'il'em'elāwisē gwāla laē laēl lāxēsq!waxsemē g'ōkwa qa's t!ēx'elsē. Wā, hēx'idaem'elāwisē 5 mēx'ēda. Wā, k'łōs'em'elāwisē gēs mēxaxs laē mēxelasa ts!ēk'lūxsdē begwānem g'āx lā'wila. Wā, lā'laē yāq!eg'a'elēda ts!ēk'lūxsdē begwānema. Wā, lā'laē 'nēk'a: "ēyā, qāst, 'māsēs g'āxē-laōs lāxwa 'nawalakwēx āwīnak'lōsa," 'nēx'laē. Wā, hēx'idaem K'wāk!wabalasē nā'naxmēq. Wā, lā'laē 'nēk'a: "ēyā, qāst, hēden 10 g'āxēla lāxwa q'lālaqen 'nawalak<sup>u</sup> āwīnak'lōsxg'in lālogwas-deyēk' lāq," 'nēx'laēq. Wā, g'il'em'elāwisē gwāl yāq!ent!alē K'wāk!wabalasē laa'las yāq!eg'a'elēda ts!ēk'lūxsdē begwānema. Wā, lā'laē 'nēk'a: "ēya, qāst, nōgwāem Ts'EqomēlElsa'na. Wāg'il la āem yāl'lālex qa's lāl'elōsaxēs gwē'yāōs qa's lāl'elōs. Wā, lā'len 15 q'lālaemxs lē'maaqōs gwāgwēx's'ālatsens 'nē'nemōkwē, yixs 'wālasaēs lōgwilaōs. Wāg'il la āem yāl'lālex ālagaem hēmenalaem la'sta lāxwa 'nawalakwēx dze'lāla," 'nēx'laēxs laē x'is'ida. Wā,

ately K!wāk!wabalas arose and washed himself in the lake, and he only came out of the water at daylight. Then he went and ate berries, and he did not come back until the evening. Then he went right into the lake and washed himself; and after doing so he went into his house and lay on his back. When he fell asleep a woman came in laughing. She came into the house of hemlock branches, laughed, and spoke. She said, "O friend! I am  
 25 Dälēlsa'naga. I have been sent by our friends to call you to come into the great winter-dance house. And now let us go." Immediately K!wāk!wabalas went and followed her. They had not gone far, before the woman lifted the edge of the moss; and they went  
 30 under it into a great house; and K!wāk!wabalas was told to sit down at the right-hand side of the house. As soon as he sat down an old man arose and spoke to his tribe. He said, "O supernatural ones! let us ask our friend why he has come to our super-  
 35 natural place here, whether for good or bad, or to make us secular for he is the only one who came to our winter dancing-place. Now, tell us why you came." Thus he said. Then it occurred to K!wāk!wabalas that he would say that he had come to obtain the winter dance and the great winter-dance house. And at once another  
 40 man spoke in the rear of the dance-house, and said, "This is

hēx'šidaem'läwisiē K!wāk!wabalasē läx'wida qa's lä lä'sta läxa dze-  
 18 'lälē. Wä, ä'lem'läwisiē g'äx'wüstaxs läē 'näx'šida. Wä, ä'em'läwisiē la qäs'šida qa's lä ha'maaxsö läxa l'öl'ep'lēmasē. Wä, ä'em'läwisiē  
 20 g'äx'ädaaqaxs le'mäē dzäqwa. Wä, ä'em'läwisiē hē'stälä läxa dze-  
 'lälē qa's la'stex'šidē. Wä, g'il'em'läwisiē gwälēxs läē läē. läxēs g'ökwē qa's t'lex'šisē. Wä, la'em'läwisiē mämēxemälaxs g'axaasa dälälä ts'edäqwa. Wä, g'äx'läē g'äx'ölä läxa q!waxsemē g'okwa dälē-  
 tewēxs läē yäq!eg'a'la. Wä, lä'läē 'nēk'a: "yā, qäst, nögwäem  
 25 Dälēlsa'naga g'äx' yälagēmsens 'nē'nemökwē qen g'axē le'lälöl. qa's laös läxwa 'wälasēx ts'ägats'lē g'ökwa. Wä, g'elag'a qens lälag'a." Wä, hēx'šidaem'läwisiē K!wāk!wabalasē la läsgemēq. Wä, k'les'lat'la qwēsg'ila qäsaxs läēda ts'edäqē l'elg'rustödēx äwünxa'yasa p'elēmsē  
 qa's lä högwäbōdeq. Wä, lä högwäl läxa 'wälasē g'ökwa. Wä, la  
 30 'nēx'se'wē K!wāk!wabalasē qa's hē k!wax'šidē hök'lōdō'yäläsa g'ökwē. Wä, g'il'em'läwisiē k!wäg'alilēxs läē läx'ülileda q'ül'yakwē begwänēma qa's yäq!eg'a'lēxēs g'ökülötē. Wä, lä'läē 'nēk'a: "Wä g'il' la'x'ins 'nä'nawalak" wülälēx'g'ins 'nemöx'dzēk'läx g'äx'chaxox  
 läxēns 'nawalak!wäsēx lō' ēk'ē lō' 'yāx'semē lō' g'ax bēbaxñylla  
 35 g'äxēns, qaxs hē'mäēx älē 'nemök" g'äx'läxēns ts'laxd'mēsēx. Wä, wäg'il' la qa's yäq!eg'a'ltsös g'äx'ena'yēx," 'nēx'läē. Wä, lä'läē 'nēnk'lēqelä'läē K!wāk!wabalasaxs hē'mäē lälöl. lasosē ts'äq'le-nä'yas lē'wa 'wälasē ts'lēts'lēgats'lē g'ökwa. Wä, hēx'šidar'm'läwisiē yäq!eg'a'lēda ögü'lama begwänem läxa ögwiwähäsa ts'lēts'lēgats'lē

- 41 what he wants to obtain: he wants to obtain as a treasure our | winter dance, and this great dance-house, and our names." | Thus said Qōqwadēstila, who was the listener of the house. | Immediately the speaker of the great dance-house, Gwa<sup>ε</sup>wayela<sup>ε</sup>na (Raven) ||
- 45 said, "Now, dancers, really perform your great | dance ālaq!<sup>ε</sup>em. Begin all the ways, so that | our friend may know how they are used." Thus said Gwa<sup>ε</sup>wayela<sup>ε</sup>na to his | friends. And K!wāk!wabalas saw hemlock-trees standing | at the left-hand side in the rear
- 50 of the great dance-house, and || from them hung narrow strips of split red cedar-bark. | They were covered with eagle-down, so that they were like | a house of red cedar-bark covered with down in the house. This was the sacred room of the great | dance, the dance ālaq!<sup>ε</sup>em. When it was late at night, | many men who were sitting on the floor in the rear of the great dancing-house began to beat time. ||
- 55 They had not been beating long, when they stopped. | Four times they beat time. Then a man wearing a mask | came out of the sacred room of hemlock-branches covered with eagle-down. He went around the | fire in the middle, and stood at the right-hand side of the door, | shaking his round rattle; and he had not been standing
- 60 there long before || those who had been beating time began to sing. He danced around | the fire in the middle of the house. And when

- 41 g'ōkwa. Wā, lā<sup>ε</sup>lā<sup>ε</sup> 'nēk'a: "Yūnem<sup>ε</sup>el lālogwasdeyōsōsōqūns ts!iq!ē-  
na<sup>ε</sup>yēx lē<sup>ε</sup>wa 'wālasēx' ts!ēts!ēgats!ē g'ōkwa lē<sup>ε</sup>wens lē!ēgemēx,"  
'nēx<sup>ε</sup>lā<sup>ε</sup> Qōqwadēsila, yix hōlaq!<sup>ε</sup>esasa g'ōkwē. Wā, lā<sup>ε</sup>lā<sup>ε</sup> hēx<sup>ε</sup>i-  
da<sup>ε</sup>ma yāyaq!<sup>ε</sup>entemilē yix Gwa<sup>ε</sup>wayela<sup>ε</sup>na, yisa 'wālasē ts!ēts!ēgats!ē
- 45 g'ōk<sup>u</sup>, 'nēk'a: "Wāg'illax'ōs ts!ēts!ēk'aō ālax<sup>ε</sup>id lāxēs 'wālasōs  
lādēda ālaq!<sup>ε</sup>em. Laems lāhabaaLEX 'na<sup>ε</sup>xwa gwayi<sup>ε</sup>lālats qa gwale-  
la<sup>ε</sup>mēsens<sup>ε</sup>nēmōx<sup>u</sup>dzēx 'wī<sup>ε</sup>la q!ālaq<sup>u</sup>," 'nēx<sup>ε</sup>lā<sup>ε</sup> Gwa<sup>ε</sup>wayela<sup>ε</sup>na<sup>ε</sup>xēs<sup>ε</sup>nē-  
'nēmōkwē. Wā, la<sup>ε</sup>mē K!wāk!wabalasē dōqūlaxa q!waxē la q!wāēl  
lāx gēmūōtēwalilasa 'wālasē ts!ēts!ēgats!ē g'ōkwa. Wā, hē<sup>ε</sup>mis la
- 50 tētegūxlawayaaatsa ts!ēts!ēq!astowē dzexek<sup>u</sup> L!āgekwa. Wā, la  
qemqemūxlālax qemūwāsa kwēkwē, hē gwēx's qemōk<sup>u</sup> L!āL!ēge-  
kūlak<sup>u</sup> g'ōkwē lāxēs gwaēlasē. Wā, hēem lē<sup>ε</sup>mēlats!ēsa 'wālasē  
lādēda ālaq!<sup>ε</sup>emē. Wā, g'il<sup>ε</sup>mēsē gagāla gānoLEXs hē lēxēdzōdēda  
q!ēnemē hēbegwānem k!ūdzil lāxa ōgwiwalilasa 'wālasē ts!ēts!ēga-
- 55 ts!ē g'ōkwa. Wā, k!ēst!a ālaem gēg'ilil lēxaxs hē q!wēfida. Wā,  
mōp!ēna lēxēdzōdēxs g'āxaas g'ayoqāwa yixumāla begwānem lāxa  
qemqemūla q!waxsem lē<sup>ε</sup>mēlats!ā. Wā, la tsaxsē<sup>ε</sup>stalilēlaxa la-  
qawalilē qa<sup>ε</sup>s lā lāx<sup>ε</sup>ūlil lāx hēlk'!ōtstāhīlaxa t!ēx!ila lāxēs yatelaēna-  
'yasa lōxsemē yadēna. Wā, k!ēs!at!a guēl lā<sup>ε</sup>wilexs hē denx<sup>ε</sup>ē-
- 60 dēda k!ūsālāsa tsaxālās t!ēmyasē. Wā, laem<sup>ε</sup>lāwisē yix<sup>u</sup>sē<sup>ε</sup>stalilā-  
laxa laqawalilē. Wā, g'il<sup>ε</sup>mē<sup>ε</sup>lāwisē q!ūlbē q!ēmdemasēxs g'āxāē



his song was ended, he came and | stood where he had stood first 62  
at the right-hand side of the door of the house. His name was  
X'imSELILELA. He had not been standing there long swinging his  
rattle, while those in the rear of the house were beating time. when 63  
he danced with fast steps to the rear of the house, and stood out-  
side the sacred room of hemlock-branches; and he shouted with a  
loud voice, and said, | "Come, friend, HōxhoxūlseLA!" As soon as  
the one who had been called had said, "Hōho!" | X'imSELILELA said,  
laughing, "Our | friend has come," and he went to stand where he  
had stood before. As soon as | HōxhoxūlseLA had cried "Hōho!" 70  
the song-leaders in the rear of the house began to sing the same  
song they had sung before, for there is only one song for the whole  
number. And when the song was at an end, HōxhoxūlseLA arose |  
near the place where X'imSELILELA was standing, only | HōxhoxūlseLA  
was nearer to the door. ||

And X'imSELILELA swung his rattle again. At once the song- 75  
leaders beat time; and X'imSELILELA danced back with quick steps,  
and | shouted, calling Ts!EQŌMĒLELSA'na. As soon as he named  
him, | Ts!EQŌMĒLELSA'na shouted, "Hōho!" Then X'imSELILELA  
laughed | aloud, and told all the men that the one who had been  
called was coming. || At once the song-leaders began to sing the song 80  
they had first sung, | and now Ts!EQŌMĒLELSA'na came dancing with  
a mask; and X'imSELILELA was still | standing where he was always

lāx'ūlil lāxēs g'īlx'dē lā'wī'lasa lāx hēlk'lotstālilas t'ēx'īlasa g'ōkwē. 62  
Wā, hēem lēgades X'imSELILELA. Wā, k'les'lat'la gael lā'wilexs laē  
yat'ēda yisēs yadenē. Wā, hā'laē lēxedzodēda k'ūdzilē lāxa ōgwi.  
wa'īlilē. Wā, laē tsaxeyolilēlē X'imSELILELA qa's lā lāx'ūlil lāx t'ā- 65  
salīlasa q'lwaxsemē lē'mē'lats'ā qa's lāqūlē hāseLA. Wā, la 'nēk'a.  
'Gēlag'a qāstai' HōxhoxūlseLAi'." Wā, g'il'em'lawisē hōhoxwē lē-  
lālasē'waxs g'āxaē 'nēg'etāyē X'imSELILELA dāletā'ya: "G'āx'mūs  
'nemōkwē," qa's lā lāx'ūlil lāxēs g'īlx'dē lā'wī'lasa. Wā, g'il'emx dē  
hōhoxwē HōxhoxūlseLāxs laē denx'ēdēda nēnāgadē lāxa ōgwiwāhlē, 70  
yisēs g'īlx'dē denx'ēdayowa qaxs 'nemsgemaēs q'ēmdemē lāxēs  
'wāxaasē. Wā, g'il'mēsē q'ūlbē q'ēmdemasēxs laē lāx'ūlilē Hōx-  
hoxūlseLA lāxa 'nēxwāla lāx lā'wī'lasas X'imSELILELA. Lēm'lal he  
nēxwālē HōxhoxūlseLA lāxa t'ēx'īla.

Wā, lā ēt'lēdē X'imSELILELA yat'ētsēs yadenē. Wā, hēx'īda'mese 75  
lēxedzodēda nēnāgadē. Wā, la'mē ēt'lēd tsaxālē X'imSELILELA qa's  
lā hāseLA lē'lālax Ts!EQŌMĒLELSA'na. Wā, g'il'em'lawisē lēx'ēd'qexs  
laael hōhoxwē Ts!EQŌMĒLELSA'na. Wā, g'āx'laē X'imSELILELA dāletāxs  
laē hāseLA nēlaxa 'nāxwa begwānemxs g'āx'maēs lē'lālasē'we. Wā,  
hēx'īdaem'lawisē denx'ēdēda nēnāgadāsēs g'ālē denxelayā. Wā, 80  
g'āx'mē yix'wīdēda yīxumalē Ts!EQŌMĒLELSA'na. Wā, hēx'sā'mese  
lā'wīlē X'imSELILELēs lāx'ūlil'asnūxwa. Wā, g'il'mese q'ūlbe denx-

standing. As soon as the | song-leaders ended their song, Ts!eqômē-  
LELSA<sup>na</sup> stood at the left of | Hôxhoxûlsela. ||

85 Then X'îmselilela swung his rattle again, and || the song-leaders  
beat fast time. And X'îmselilela danced with quick steps, and |  
stood outside of the sacred room of hemlock-branches, and he called  
with a loud voice | Dâelsâ<sup>naga</sup> (Laughing-Woman-of-the-Woods);  
and as soon as X'îmselilela named Dâelsâ<sup>naga</sup> | she began to  
90 laugh. And X'îmselilela said as he was going back, || "Our friend  
is coming." Thus he said and went to the place where he always  
stood. | Immediately the song-leaders began to sing, and Dâel-  
sâ<sup>naga</sup> continued laughing | as she was dancing. And then she  
took her place to the left | of Ts!eqômēLELSA<sup>na</sup>. |

95 Then X'îmselilela swung his rattle again, and || the song-leaders  
beat fast time; and X'îmselilela danced with quick steps, | and stood  
outside of the sacred room of hemlock-branches; and he shouted  
aloud, | "I call you, friend Hamasê<sup>nâ</sup>, to come and dance!" And |  
as soon as he had finished his speech, Hamasê<sup>nâ</sup> shouted, "Hôho!"  
inside of the | sacred room of hemlock-branches; for there is only  
200 one way in which the spirits || shout, namely, "Hôho!" As soon as  
Hamasê<sup>nâ</sup> had said "Hôho!" | X'îmselilela laughed, and told those  
who were sitting down that the one who had been called was com-  
ing. | And when Hamasê<sup>nâ</sup> shouted "Hôho!" the song-leaders  
began to sing the same | song as before, for all the people have only

83 layâsa nenâgadâxs hâe lâx<sup>ûlilê</sup> Ts!eqômēLELSA<sup>na</sup> lax gEMXAGAWA-  
lilas Hôxhoxûlsela.

85 Wâ, lâ<sup>lae</sup> êt'êdê yat'êdê X'îmselilelâxês yadenê. Wâ, lâ<sup>lae</sup>  
LÊXEDZODÊDA nêNÂGADÊ. Wâ, lâ<sup>lae</sup> X'îmselilela tsaxâla qa<sup>s</sup> lâ  
lâx<sup>ûlil</sup> lâx L'âsa<sup>yasa</sup> q'waxSEMÊ lE<sup>mê</sup>lats'â qa<sup>s</sup> hâSELÊ LÊ<sup>lâ</sup>lax  
Dâelsâ<sup>naga</sup> yîxs g'il<sup>mae</sup> LÊX'êdê X'îmselilelax lÊgEMAS Dâelsâ-  
<sup>naga</sup> laa<sup>lasê</sup> dedâlsâ. Wâ, g'âx<sup>lae</sup> X'îmselilela <sup>ne</sup>g'ETÊ<sup>wêxs</sup> g'â-  
90 xaê: "G'âx<sup>mens</sup> <sup>nem</sup>ôkwêx," <sup>nêx</sup>'lae lâlâa lâxês lA<sup>wi</sup>'lasê. Wâ,  
hêx'<sup>idaem</sup>lâwisê DENX'êdêda nêNÂGADÊ. Wâ, lA<sup>mê</sup> senbael dâlelê  
Dâelsâ<sup>nagaxês</sup> <sup>wâ</sup>wasDEMÊ yîxwa lÔXS lae lA<sup>wil</sup> lâx gEMXAGAWA-  
lilas Ts!eqômēLELSA<sup>na</sup>.

Wâ, la êt'êdê X'îmselilela yat'êtsês yadenê. Wâ, hêx'<sup>idaem</sup>x-  
95 âwisa nenâgadê LÊXEDZÔDA. Wâ, laEMXAâwisê X'îmselilela tsaxâla  
qa<sup>s</sup> lâ lâx<sup>ûlil</sup> lâx L'âsa<sup>yasa</sup> q'waxSEMÊ lE<sup>mê</sup>lats'ê. Wâ, hasela  
<sup>nêka</sup>: "LÊ<sup>lâ</sup>lâLÊLÔL qâstai Hamasê<sup>nâ</sup> qa<sup>s</sup> g'âxaôs yîx<sup>wida</sup>." Wâ,  
g'il<sup>mêsê</sup> q'ûlbaxsdê wâdEMAS hâe hôhoxwê Hamasê<sup>nâ</sup> lâx ôts'âwasa  
q'waxSEMÊ lE<sup>mê</sup>lats'â qaxs <sup>nem</sup>'mae hâbagûlagômasa haâyalila-  
200 gasê hôhō lâxês <sup>wâ</sup>xaasê. Wâ, g'il<sup>mêsê</sup> hôhōxwê Hamasê<sup>nâxs</sup> g'âxaê  
X'îmselilela dâlela nêlaxa k'ûdzêlaxs g'âx<sup>maês</sup> LÊ<sup>lâ</sup>lasê<sup>wê</sup>. Wâ,  
g'il<sup>em</sup> hôhoxwê Hamasê<sup>nâxs</sup> lae DENX'êdêda nenâgadâsês g'il<sup>x</sup>'dê  
DENXELAYâ qaxs <sup>nem</sup>sgEMAE q'EMDEMAS laxês <sup>wâ</sup>xaasê. Wâ, g'il-

one song. When the song was ended, Hamasēnā stood at the left-hand side | of Dāēlsānaga. They stood close together and X'imselelela was also still standing there where he first had taken his place. |

Then X'imselelela swung his rattle again and danced with quick steps, | while the song-leaders were beating time. As soon as he arrived outside of the | sacred room of hemlock-branches, he said aloud, "I call you, friend | Yaḡwaxanowil (Dancer-of-the-House" | 10 And when his speech was ended, Yaḡwaxanowil shouted, 'Hoho' | And at once X'imselelela went and | told those who were sitting in the house that the one who had been called, Yaḡwaxanowil, was coming. And | Yaḡwaxanowil came out of the | sacred room of hemlock-branches, and the song-leaders sang. And when | their | 15 song was at an end, Yaḡwaxanowil took his place at the left of | Hamasēnā.<sup>1</sup> |

. . . "I call you, friend Gwa<sup>2</sup>wayela<sup>2</sup>na (Raven-of-the-Woods)!"

. . . "I call you, friend Gilg'eldokwila (Long-Life-Maker)!"

. . . The | song-leaders sang, and Gilg'eldokwila danced, | and 20 they all wore different kinds of masks. |

. . . "I call you, friend L<sup>2</sup>ētsaplēla<sup>2</sup>naga (Heat-of-House-Woman), to come and dance!" |

ēnēsē q!ūlbē q!ēmdemas laē lāx<sup>2</sup>ūlilē Hamasēnā lāx gemxagawalilas Dāēlsānaga lāxēs memk'ālaē<sup>2</sup>na<sup>2</sup>yē. Wā, lāxaa hēx'saem 5 lāx<sup>2</sup>ūlilē X'imseleleles g'ilx'dē lāx<sup>2</sup>ūlilaša.

Wā, lā ēt'ēd yat'ēdē X'imselelelāsēs yadenē gūyōlela tsaxālaxs laē lēxēdzōdēda nenāgadē. Wā, gil<sup>2</sup>mēsē lāg'aa lāx l'āsahlilasa q!waxsemē lē<sup>2</sup>mē<sup>2</sup>lats'ēxs laē hasela ēnēk'a: "lē<sup>2</sup>lāenlōl, qūš'uu, Yaḡwaxanowil. Wā, gil<sup>2</sup>em<sup>2</sup>lāwisē q!ūlbē wāldemas laēlasē hō- 10 hoxwē Yaḡwaxanowil. Wā, hēx'ēdaem<sup>2</sup>lāwisē X'imselelela g'āx nēntelaxa k'ūdzilaxs g'āx'maēs lē<sup>2</sup>lālasē<sup>2</sup>wē Yaḡwaxanowilē. Wā, g'axaalas yixūtā<sup>2</sup>yē Yaḡwaxanowilaxs g'āxaē g'āx'wūlts'lāil lāxā q!waxsemē lē<sup>2</sup>mē<sup>2</sup>lats'ēxs laē denxelēda nenāgadē. Wā, gil<sup>2</sup>mēsē q!ūlbēda q!ēmdemāxs laē lāx<sup>2</sup>ūlilē Yaḡwaxanowilē lāx gemxagawahl- 15 las Hamasēnā.<sup>1</sup>

. . . "Lē<sup>2</sup>lāenlōl qastai Gwa<sup>2</sup>wayela<sup>2</sup>na"

. . . "Lē<sup>2</sup>lāenlōl qastai Gilg'eldokwila." . . . Wā, laēlaē denx'ēdēda nēnāgadē. Wā, laemxaē yixwē Gilg'eldokwila lāxēs ēnāxwaēnemē yixumāla lāxēs gwēgūx<sup>2</sup>sdemē. 20

. . . "Lē<sup>2</sup>lāenlōl qastai L<sup>2</sup>ētsaplēla<sup>2</sup>naga qas<sup>2</sup>g'āxaōs yix'wida."

<sup>1</sup> The following calls are the same as the preceding. For this reason only the names and characteristic remarks are given.

<sup>2</sup> The lark.

- 23 . . . "I call you, friend P!elp!elsk'!ötemels (One-Side-Moss-in-Woods), to come and | dance!"
- 25 . . . The dancer had really moss on one side of the mask || as he came in dancing. |  
 . . . "I call you, friend Xëxeyilsk'!ötem (One-Side-Rock-in-Woods), to come and dance!" | and the song-leaders began to sing. Then Xëxeyilsk'!ötem danced. | There were two of them. And the one side of their masks was really stone. | One was a woman, and one a man. ||
- 30 . . . "I call you, friend Wüqagas (Frog-Woman), to come and dance!" |  
 . . . "I call you, friend Ğelögüdzewēs (Crooked-Beak-of-the-Sky)." Then the | song-leaders began to sing, and Ğelögüdzewēs had on his face a crooked-beak | mask while he was dancing. |  
 . . . "I call you, friend Hōx<sup>u</sup>hogüdzewēs (Hōx<sup>u</sup>hok<sup>u</sup>-of-the-  
 35 Sky), to come and dance!" | . . . Then the song-leaders began to sing; and | Hōx<sup>u</sup>hogüdzewēs began to dance around the fire in the middle of the house, as all those | who had danced first had done. |  
 . . . "I call you, friend Q!āmināgās (Rich-Woman), to come and dance!" | . . . And at once X'imšelilela came and told the ||  
 40 men sitting in the house, the spectators, that the one who had been called was coming, | Q!āmināgās." |

22 . . . "Lē!lālenlōl qastai P!elp!elsk'!ötemels qa's g'āxaōs yix'wīda. . . .

Wā, hē'mis la ye'watsa ālaem p!elemsē āpsanōlema'yas yixumlas. a  
 25 g'āx yixwa.

. . . "Lē!lālenlōl qastai Xëxeyilsk'!ötem qa's g'āxaōs yix'wīda." Wā la denx'ēdēda nēnāgadē. Wā, la yixwē Xëxeyilsk'!ötem lāxēs ma'lokwaē. Ālaem t'lēsemē āpsanōlema'yas yaēxumlas: ts!edāqa 'nemōkwē, wā, lā begwānema 'nemōkwē.

30 . . . "Lē!lālenlōl qastai Wüqagas qa's g'āxaōs yix'wīda."

. . . "Lē!lālenlōl qastai Ğelögüdzewēs." Wā, lā'laē denx'ēdēda nēnāgadē. Wā, la'mē āx'emālē Ğelögüdzewēsaxa ğel'wilba yixūmlaxs lāē yix'wīda.

. . . "Lē!lālenlōl qastai Hōx<sup>u</sup>hogüdzewēs qa's g'āxaōs yix'wīda." . . . Wā, la'mē denx'ēdēda nēnāgadē. Wā, la'mē yix'sē-stalilelē Hōx<sup>u</sup>hogüdzewēsaxa laqwawalilasa g'ōkwē lāx 'nāxwa'mē ğwōg'ilatsēs g'āg'ilagawa'yē.

. . . "Lē!lālenlōl qastai Q!āmināgās qa's g'āxaōs yix'wa."

. . . Wā, hēx'idaem'lāwisē X'imšelilela g'āx nēnlelaxa  
 40 klūdzcēlē bēbegwānemxa x'its'lax'flāns g'āx'maēs lē!lālasēwē Q!āmināgāsē.

. . . "I call you, friend MamayōLEMalaga (Woman-7, mēz- 1, Birth), to come and dance!" | . . . And MamayōLEMalaga came dancing out of the sacred room of hemlock-branches; and she had not yet come half way to the || left of the house, when she sat down, 15 and (pretended to) give birth to a child. Then MamayōLEMalaga arose; and her child arose from the floor | wearing a mask, and danced; and MamayōLEMalaga sat down again on the floor, and there came out of the sacred room with hemlock-branches | a woman wearing a mask. She was named Mamayōltsilagas (Midwife); and 50 she went straight to MamayōLEMalaga, and danced around her, shaking her hands. She had not done so long, before MamayōLEMalaga arose; | and her child that was just born arose and danced, and when the song was at an end, MamayōLEMalaga stood | to the left of Qlāmināgas, and her first child || stood to her left, and the 55 second child stood to the | left of her brother, for the second child of MamayōLEMalaga was a girl, | and Mamayōltsilagas stood at the left of the younger child. |

. . . "I call you, friend Ğōlalegās (Salmon-Berry-Woman), to come and dance!" . . . || And Ğōlalegās came dancing out of the 60 sacred room of hemlock-branches, | a woman wearing a mask. |

. . . "I call you, friend Ğwēdzagas (Sparrow), to come and dance!" |

. . . "Lē<sup>l</sup>ālēNLōl qastai MamayōLEMalaga qa's g'āxaōs yix- 42  
 'wida." . . . Wā, g'āx<sup>l</sup>laē yix<sup>w</sup>ūlts!lilēla lāxa q'waxsemē lē<sup>mē</sup>-  
 lats<sup>l</sup>ē MamayōLEMalaga. Wā, k'lē<sup>s</sup>EM<sup>l</sup>āwisē nēgōyolilaxa gēM-  
 xōdoyālilasa g'ōkwaxs laē k'wāg'alila qa's mayol'idēsa bābagume. 45  
 Wā, g'il<sup>l</sup>EM<sup>l</sup>āwisē lāx<sup>l</sup>ūlilē MamayōLEMalagāxs laē lāx<sup>l</sup>ūlilē xūnō-  
 kwas yixumāla qa's yix<sup>w</sup>widē. Wā, āem<sup>l</sup>āwisē etléd k'wāg'āle  
 MamayōLEMalagāxs: wā, g'āxaē g'āx<sup>w</sup>ūlts!lilē lāxa q'waxsemē  
 lē<sup>mē</sup>lats<sup>l</sup>ē yixumāla ts'edāqa. Hēem lēgades Mamayōltsilagase.  
 Wā, hē<sup>n</sup>akūlaEM<sup>l</sup>āwisē lax MamayōLEMalagāsē qa's yix<sup>s</sup>estalē 50  
 xwēxūlēcūla. Wā, k'lē<sup>s</sup>lat<sup>l</sup>ā gēg'ililēxs laē lāx<sup>l</sup>ūlilē Mamayō-  
 LEMalaga. Wā, lā<sup>l</sup>laē lāx<sup>l</sup>ūlilē ālē mayolēms qa's yix<sup>w</sup>widē. Wā,  
 g'il<sup>l</sup>EM<sup>l</sup>āwisē q'ūlbē q'EMdēmas laē lāx<sup>l</sup>ūlilē MamayōLEMalaga  
 lāx gēMxagawalilas Qlāmināgāsē. Wā, lā<sup>l</sup>laē g'ālē mayolēms lā-  
 x<sup>l</sup>ūlil lāx gēMxagawalilas. Wā, lā<sup>l</sup>laē ālē mayolēms lāx<sup>l</sup>ūlil lāx 55  
 gēMxagawalilasēs wūq'wa qaxs ts'edāqaē ālē mayolēms Mamayō-  
 LEMalaga. Wā, lā<sup>l</sup>laē Mamayōltsilagāsē lāx<sup>l</sup>ūlil lāx gēMxaga-  
 walilasa ālēxsda<sup>yē</sup> mayolēma.

. . . "Lē<sup>l</sup>ālēNLōl qastai Ğōlalegāsai qa's g'āxaōs yix<sup>w</sup>wida." . . .  
 Wā, g'āx<sup>l</sup>laē yix<sup>w</sup>ūlts!lilēlā Ğōlalegās lāxa q'waxsemē lē<sup>mē</sup>lats<sup>l</sup>ē 60  
 yixumāla ts'edāqa.

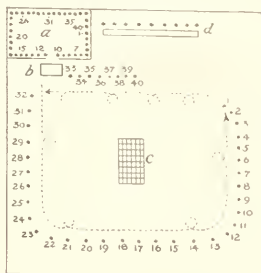
. . . "Lē<sup>l</sup>ālēNLōl qastai Ğwēdzagasai qa's g'āxaōs yix<sup>w</sup>wida."

- 63 . . . "I call you, friend Mēmeyoxwa<sup>na</sup> (Salmon-Spirit), to come and dance!" . . . He wore a mask as he came dancing, as  
 65 all the dancers who had danced before him had done, and their masks were according to their kind. As soon as the song was at an end, he stood to the left of Gwēdzagas. |  
 . . . "I call you, friend Qōqwadēsila (Listener) to come and dance!" |  
 . . . "I call you, friend X'āx'ayapalse<sup>na</sup> (Sprinkler), to  
 70 come and dance!" |  
 . . . "I call you, friend TEWIX'āXT<sup>EWĒ</sup> (Mountain-Goat-Hunter), to come and dance!" |  
 . . . "I call you, T'alt'Emak'wagūs (Tying-Woman<sup>1</sup>), to come and dance!" |  
 . . . "I call you, friend K'ālmōdila<sup>na</sup> (Dust-in-House-Woman), to come and dance!" |  
 . . . "I come to call you, friend Hēleinil (Helper-in-the-House), to come and dance!" ||  
 75 . . . "I come to call you, friend L!āL!apēlag'els (Door-Keeper-of-Woods), to come and dance!" |  
 . . . "I call you, friend Gwag'oma (Partridge-Woman) to come and dance!" |  
 . . . "I call you, friend Ax<sup>axūnē</sup> (Thrush), to come and dance!" |  
 . . . "I call you, friend Günēgūnē (Owl), to come and dance!" ||  
 . . . "I call you, friend Tsātsax<sup>u</sup>Leg'ila (Raindrop-Maker), to come and dance!" ||
- 
- 63 . . . "Lē<sup>lā</sup>lāENLōl qastai Mēmeyoxwa<sup>na</sup> qa<sup>s</sup> g'āxaōs yīx<sup>wīda</sup>."  
 . . . Wā, la<sup>mē</sup> yīxumālaxs g'āxaē yīxwa lāx<sup>na</sup>xwa gwālaatsēx  
 65 yīxwaē L<sup>EWIS</sup> g'āg'ilagawa<sup>yē</sup> yīxs hō<sup>maē</sup> gwālēs yaēxumlēs gwē-gūx<sup>sDEMē</sup>. Wā, g'fl<sup>EM</sup>lāwisē q!ūlbē q!EMDEMAsēxs laē Lāx<sup>ūlil</sup> lāx gEMXagawalīlas Gwēdzagasē.  
 . . . "Lē<sup>lā</sup>lāENLōl qastai Qōqwadēsila qa<sup>s</sup> g'āxaōs yīx<sup>wīda</sup>."  
 . . . "Lē<sup>lā</sup>lāENLōl qastai X'ax'ayapalse<sup>na</sup> qa<sup>s</sup> g'āxaōs yīx-  
 70 <sup>wīda</sup>."  
 . . . "Lē<sup>lā</sup>lāENLōl qastai TEWIX'āXT<sup>EWĒ</sup> qa<sup>s</sup> g'āxaōs yīxwa."  
 . . . "Lē<sup>lā</sup>lāENLōl qastai T'alt'Emak'wagūs qa<sup>s</sup> g'āxaōs yīx<sup>wīda</sup>."  
 . . . "Lē<sup>lā</sup>lāENLōl qastai K'ālmōdila<sup>na</sup> qa<sup>s</sup> g'āxaōs yīx<sup>wīda</sup>."  
 . . . "Lē<sup>lā</sup>lāENLōl qastai Hēleinil qa<sup>s</sup> g'āxaōs yīx<sup>wīda</sup>."  
 75 . . . "Lē<sup>lā</sup>lāENLōl qastai L!āL!apēlag'els qa<sup>s</sup> g'āxaōs yīx<sup>wīda</sup>."  
 . . . "Lē<sup>lā</sup>lāENLōl qastai Gwag'oma qa<sup>s</sup> g'āxaōs yīx<sup>wīda</sup>."  
 . . . "Lē<sup>lā</sup>lāENLōl qastai Ax<sup>axūnē</sup> qa<sup>s</sup> g'āxaōs yīx<sup>wīda</sup>."  
 . . . "Lē<sup>lā</sup>lāENLōl qastai Günēgūnē qa<sup>s</sup> g'āxaōs yīx<sup>wīda</sup>."  
 . . . "Lē<sup>lā</sup>lāENLōl qastai Tsātsax<sup>u</sup>Leg'ila qa<sup>s</sup> g'āxaōs yīx<sup>wīda</sup>."

<sup>1</sup> Blue Jay.

. . . "I come to call you, friend Yáxyáxēsā'naga (Answering-Woman), to come and dance! . . ."

Now there were really many all around the great dancing-house. There are eight whose names have not been given, for I do not know their names. There should be forty to be called out to dance by X'imselilela, as it was shown by the former chief of the Áwik' lēnox, || Ēwült lāla. The great many of them all turned toward the fire of the great dancing-house; and they all shouted "Hōho!" at the same time, their whole number.



HOUSE OF X'IMSELILELA.

- |   |   |
|---|---|
| <p>a. Sacred room of dancers.<br/>         b. Magic mat of K'wāk'wabālas (see p. 1199).<br/>         c. Fire.<br/>         d. Singers.<br/>         . . . . . Line of dance.<br/>         1. X'imselilela.<br/>         2. Hōxhōxūlsele (Caller).<br/>         3. Ts'eqōmēlēsā'na (Stump-of-the-Woods).<br/>         4. Dātelēsā'naga (Laughing-Woman-of-the Woods).<br/>         5. Hamasē'nā (Cannibal).<br/>         6. Yāxwaxanōwīl (Dancer-of-the-House).<br/>         7. Gwā'wayelā'na (Raven).<br/>         8. G'īg'Eldokwīla (Long-Life-Maker).<br/>         9. Lētsaplēlā'naga (Heat-of-House-Woman).<br/>         10. P'ēlp'ēlsk' lōtēmēls (One-Side-Moss-in-Woods).<br/>         11. Nēxyēlisk' lōtēm (man and woman, One-Side-Rock-in-Woods).<br/>         12. Wūqagas (Frog-Woman).<br/>         13. Gēlōgūdzewēs (Crooked-Beak-of-Sky).<br/>         14. Hōx'hogūdzewēs (Hōx'hōkwa-of-Sky).<br/>         15. Q'āmināgās (Rich-Woman).</p> | <p>16. Mamayōlmalaga and her two children (Woman-giving-Birth).<br/>         17. Mamayōlšilagal (Mélwēl).<br/>         18. Gōlalegas (Salmon-Berry-Woman).<br/>         19. Gwēdzagas (Sparrow-Woman).<br/>         20. Mēmēyoxwā'na (Salmon).<br/>         21. Qōqwadēšila (Listener).<br/>         22. X'ax'ayapalsēlā'naga (Sprinkler).<br/>         23. T'wix ā'wēwē (Mountam-ot-Hunter).<br/>         24. T'alt'fmak'wācas (Tying-Woman).<br/>         25. K' lūlmōdila'naga (Dut-in-House-Woman).<br/>         26. Hēt mīl (Helper-in-House).<br/>         27. L'ūl'apēlulag'ēls (Door-Keeper-of-Woods).<br/>         28. Gwagoma (Partridge).<br/>         29. Ax'axūnē (Thru).<br/>         30. Gūnēgūnē (Owl).<br/>         31. Tsūtsax' Leg'ūn (Rumdrop-Maker).<br/>         32. Yāxyāxē'naga (Answering-Woman).<br/>         33. 10. "</p> |
|---|---|

In the sacred room the dancer sang in the following order. On account of lack of space only Nos. 1, 2, 10, 12, 15, 29, 26, 31, 32, 10, have been named.

. . . "Lē'lālenlōl qastai Yāxyāxēsā'naga qā's g'āxāōs yix wida . . .  
 Wā, lādžēk'as'ēmīlāē lā'stalil lāxa 'wālasē ts'lāgatslē g'ōkwa, yix  
 ma'lgūnā'lōkwaēn k'lēsa lēx'ētse'wa qaxg'in k'fēsēk' la q'ūl' lāx  
 Lēlēgēmas, yix mōsgēm'gustāā'lāēda yixwa lēwūlt lāh' lāxēs  
 X'imselilela, yix g'āxē nēf'id lāx g'īgāmuyōlasa Áwik' lēnoxwē  
 Ēwült lāla. Wā, lādžēk'as' lāē 'nemāx'īd l'lāsgēm'x'īd lāxa lēgwīlāsē  
 'wālasē ts'lāgatslē g'ōkwa. Wā, lā'lāē 'nemādzaqwa hōhōxwā lāxēs  
 'wāxaasē (fig.).

As soon as this was at an end, the song-leaders began to sing the |  
 90 first song, the one song for the whole number; | and all of them  
 danced at the same time, wearing their masks, | and dancing around  
 the fire in the middle of the great dancing-house. | And when the  
 song sung by the song-leaders was at an end, they all | turned their  
 faces from the fire in the middle of the great dancing-house, and the  
 whole number shouted at the same time | "Hōho!" The song-lead-  
 95 ers began to sing with slow beating | of time, and the whole number  
 continued to cry "Hōho!" | Then they turned toward the fire, and  
 danced around | it; and when the song with the slow beating was at  
 an end, | they turned their faces away from the fire, and shouted  
 "Hōho!" | And the song-leaders began to sing again a song with  
 300 slower time-beating, || and they all at the same time turned their  
 faces toward the fire and shouted | at the same time "Hōho!" while  
 they were dancing around the fire in the middle of the house. | And  
 when the song was at an end, they turned away from the fire and |  
 shouted "Hōho!" at the same time. Then the song-leaders sang  
 again with | very slow beating of time, and they all shouted  
 5 "Hōho!" || and turned their faces to the fire in the middle of the  
 house and danced around | it. |

Now X'imselilela stood in the door of the sacred room of hemlock-  
 branches; | and while they were dancing along, the one who had

88 Wā, g'il<sup>ε</sup>EM<sup>ε</sup>lāwisē q'wēl<sup>ε</sup>ēdēxs laael DENX<sup>ε</sup>ēdēda nēnāgadē yīsēs  
 g'ilx<sup>ε</sup>dē DENXELAYAXA <sup>ε</sup>NEMSGEMē q'EMDEMS lāxēs <sup>ε</sup>wāxaasē. Wā,  
 90 lādžēk'as<sup>ε</sup>EM<sup>ε</sup>lāē <sup>ε</sup>NEMāg'ililela yīxwa lāxēs <sup>ε</sup>nāxwačnē<sup>ε</sup>mē yačxumā-  
 laxs laē yīx<sup>ε</sup>sē<sup>ε</sup>stalilelax laqawalilasa <sup>ε</sup>wālasē ts'lāgats'lē g'ōkwa. Wā,  
 g'il<sup>ε</sup>EM<sup>ε</sup>lāwisē q'ūlbē DENXELAYASA nēnāgadāxs laael <sup>ε</sup>NEMāx<sup>ε</sup>id lōx-  
<sup>ε</sup>witsa laqawalilasa <sup>ε</sup>wālasē ts'lāgats'lē g'ōkwa lādžēk'as<sup>ε</sup>lāē <sup>ε</sup>NEMā-  
 dzaqwa hōhoxwa. Wā, lā<sup>ε</sup>lāē DENX<sup>ε</sup>idēda nēnāgadāsa neqāxelas  
 95 t'EMyasē q'EMDEMA. Wā, lā<sup>ε</sup>laxaē <sup>ε</sup>NEMādzaqwa hōhoxwaxs lādžē-  
 k'asaē <sup>ε</sup>NEMāx<sup>ε</sup>id L'āsgEMX<sup>ε</sup>id lāxa laqawalilē qa<sup>ε</sup>s yīx<sup>ε</sup>sē<sup>ε</sup>stalilelēxa  
 laqawalilē. Wā, g'il<sup>ε</sup>EMXA<sup>ε</sup>wisē q'ūlbē neqāxela q'EMDEMS lādžē-  
 k'asaē lōx<sup>ε</sup>witsa laqawalilē qa<sup>ε</sup>s <sup>ε</sup>NEMādzaqwē hōhoxwa. Wā, lā<sup>ε</sup>lāē  
 ēdzaqwa DENX<sup>ε</sup>ēdēda nēnāgadāsa āwūk'elās t'EMyas q'EMDEMA.  
 300 Wā, lādžēk'as<sup>ε</sup>lāē <sup>ε</sup>NEMāx<sup>ε</sup>id L'āsgEMX<sup>ε</sup>id lāxa laqawalilē qa<sup>ε</sup>s <sup>ε</sup>NEM-  
 mādzaqwē hōhoxwaxs lāael yīx<sup>ε</sup>sē<sup>ε</sup>stalilelaxa laqawalilē. Wā, g'il-  
<sup>ε</sup>EM<sup>ε</sup>lāwisē q'ūlbē q'EMDEMAS lādžēk'asaasē lōx<sup>ε</sup>witsa laqawalilē qa<sup>ε</sup>s  
<sup>ε</sup>NEMādzaqwē hōhoxwa. Wā, lā<sup>ε</sup>lāē ēdzaqwa DENX<sup>ε</sup>idēda nēnāgadāsa  
 ālael la āwūk'elās t'EMyasē. Wā, lādžēk'as<sup>ε</sup>lāē <sup>ε</sup>NEMāx<sup>ε</sup>id hōho-  
 5 xwaxs laē <sup>ε</sup>NEMāx<sup>ε</sup>id L'āsgEMX<sup>ε</sup>id lāxa laqawalilē qa<sup>ε</sup>s yīx<sup>ε</sup>sē<sup>ε</sup>sta-  
 lilelēq.

Wā, la<sup>ε</sup>mē X'imselilela lāx<sup>ε</sup>ūlil lāx t'EX<sup>ε</sup>ilāsa q'waxsemē le<sup>ε</sup>mē-  
<sup>ε</sup>lats'lē. Wā, hē<sup>ε</sup>nūs g'il la yō<sup>ε</sup>nakūla qa<sup>ε</sup>s lā lats'lā lāxa q'waxsemē



come first dancing out of the sacred room | was the first to go back  
 into it; and when all had gone into | the sacred room of hemlock-  
 branches, X'imsēlilela was the last to go in; | and as soon as all were  
 inside, a woman came out of | the sacred room of hemlock-branches  
 singing her sacred song; and immediately the song-leaders began to  
 sing the | song for rapid steps, which was first sung for all the masks,  
 when they were dancing. | And when this was at an end, the song-  
 leaders sang again the || song with slow beating; and when this was  
 at an end, the | song-leaders sang the song with slower beating - and  
 finally the song-leaders sang the song with the very slow | beating,  
 and the woman continued dancing around the fire | of the great  
 dancing-house. When the song was nearly at an end, | she went  
 back into the sacred room of hemlock-branches. Her name was  
 ALōtēmdālag'īls (Walking-behind-the-Mountains).

Now I shall talk about the head-ring of the woman and her | neck-  
 ring, the armlets and anklets, | for she was naked. Her head-ring  
 was of hemlock and | balsam and red-cedar and salal branches  
 woven together, and | also moss. This was her head-ring, and on  
 top of the head stood | a bunch of fern cut off from the root. Her  
 neck-ring was made in the same way, of hemlock, | balsam, cedar-  
 branches, and salal-branches, and moss plaited together. This was  
 her neck-ring. And around her waist she wore | hemlock, balsam,

lēmē'lats!āxa g'ilx'dē g'ax'wūts!ālaq. Wā, g'il'mēsē 'wī'la la lats!ā  
 lāxa q!waxsemē lēmē'lats!ēxs laē X'imsēlilela lēxlē lats!ā. Wā,  
 g'il'mēsē lats!āxs g'āxāē yālaqūlēda ts!edāqē grayōts!ūlilela lāxa  
 q!waxsemē lēmē'lats!ā. Wā, hēx'īdaēm'lāwisa nēnāgadē denx'ītsa  
 tsaxāla g'il denxelayōs qaēda 'nāxwa yaēxumalaxa g'ilx'dē yīxwa.  
 Wā, g'il'ēm'lāwisē q!ūlbaxs laē ēdzaqwēda nēnāgadē denx'ītsa m-  
 qaxelās t!ēm'yasē. Wā, g'il'ēm'lāwisē q!ūlbaxs laē edzaqwēda nē-  
 nāgadē denx'ētsa āwāk'elās t!ēm'yasē q!ēm'dēna. Wā, g'il'ēm'lā-  
 wisē q!ūlbaxs laē ēdzaqwēda nēnāgadē denx'ētsa ālak'ālē āwāk'elās  
 t!ēm'yasē lāx hēmēnāla'māē yīx'ūsō'stalilelēda ts!edūqaxa laqawa-  
 lāsa 'wālasē ts!āgats!ē g'ōkwa. Wā, g'il'ēm'lāwisē lēlū q!ūlbe  
 q!ēm'dēmaxs laē lats!ā lāxa q!waxsemē lēmē'lats!ā. Wā, hēm  
 lēgēmsa yīxwa ts!edāqē ALōtēmdālag'īls.

Wā, lā'mēsēn gwāgwēx'sālal lāx qex'ema'yasa ts!edāqē lē'wis  
 qenxawa'yē lē'wis qēqex'ts!āna'yē lē'wis qēqex'sīdza'yē lāxēs  
 xanālaē. Wā, hē'māē qex'ema'yas yīxs mālaqelaxa q!waxē lē'wa  
 mōmox'dē lē'wa ts!āp'laxē lē'wa lēnēm'x'dē la q!aq'lēwakwa. Wā,  
 hē'misa p!ēlēm'sē. Wā, hēm qex'emēsē. Wā, hēm'is la lāxlasēda  
 sālaēdana 'nēm'xla āēm t!ōsoyewē l!ōp!ēk'as. Wā, hēm'isē gwāb  
 qenxawa'yasē gwālaasas qex'ema'yas yīxa q!waxē lē'wa mōmox'dē  
 lē'wa ts!āp'laxē lē'wa lēnēm'x'dē lē'wa p!ēlēm'sē la q!aq'lēwakwa.  
 Wā, hēm la qenxawēsē. Wā, la qenoyālaxa q!ūl'ēnakwē mōmox'.

- 32 cedar, and salal, and moss, woven together; | and the various kinds of plants were hanging from | them in the same way as the kinds of plants which I have named | that were attached to her belt. It  
 35 looked like a petticoat. | And the same kinds of plants plaited together were her | armlets and her anklets. That is the dress of | *Ālaq!em*, for that is the name of the great dance. It belongs to the | woman who came out dancing last after the forty masked dancers who had for their chief | *X'imselilela*. This was her dress  
 40 when she first came out of the woods. The | forty mask-wearers were also dressed in the same way: for they | wore around their necks hemlock, balsam, | cedar, salal-berries, and moss mixed, and | armlets and anklets of the same kind; | and fern was hanging down from (the rings). |
- 45 Now I shall talk about it—how | the woman, *Alōtemdālag'īls*, began to sing again her sacred song in the sacred room of hemlock-branches. | When her sacred song was at an end, the song-leaders sang | the same song that they had sung with fast beating of time; and | *Alōtemdālag'īls* came dancing out of the sacred room of  
 50 hemlock-branches. | and went around the fire in the middle of the house. And when she came to the | front of the sacred room of

- 31 *laxa q!waxē ʔéwa mōmoʔdē ʔéwa ts!āp!axē ʔéwa ʔenemx'dē ʔéwa p!eemsē. Wā. hē'misa ōgūq!ēmasē q!wās-q!ūxela. Wā. la tētēx'ūna'ya hē'maaxat! g'wēx'sen la ʔēlēq'elasō' ōgūq!ēmasē q!wās-q!ūxela lāx qenōyá'yas. Wā, hēla g'wēx's la saxsdālaq. Wā,*  
 35 *hēemxaāwisē ʔwāxax'fidāla q!wāsq!ūxela q!āq!ēlewakwē qēqex'ts!āna'yas ʔéwis qēqex'sīdza'yas. Wā. hēem g'wēlaatsa āla-q!em qaxs hē'maē ʔēgēmsa ʔwālasē ʔēda. Wē, hēem ʔōgwīsa ālē g'āx yīxwa ts!edāqa mōsgemg'ustāwē yaēxumalaxa g'īgadās X'imselilela. Wā, hēem g'wēlaatsexs g'ālōt!alāē. Wā, la hēem-*  
 40 *xat! gwālēda mōsgemg'ustāwē yaēxumala, yīxs ʔnāxwa'maē qē-qenxālaxa mālaqēla q!āq!ēlewak' q!wax ʔéwa mōmoʔdē ʔéwa ts!āp!axē ʔéwa ʔenemx'dē ʔéwa p!eemsē. Wā, lā hēemxat! g'wēx'sē qēqex'ts!āna'yas ʔéwis qēqex'sīdza'yē. Wā, la tēkwē-dēx'sa sālaēdāna.*
- 45 *Wā, la'mēsen g'wāgwēx's'ūlal laqēxs laē ēdzaqwa yālaqwēda ts!ē-dāqē, yīx Alōtemdālag'īls lāx ōts!āwasa q!waxsemē ʔé'mē'lats!ā. Wā. g'il'ēm'ēlāwisē q!ūlbē yālaqūlaēna'ya'xs laē denx'ēdēda nēnāga-dāsēs g'ilx'dē denxelayā tsaxālās t!emyasē. Wā, g'āx'laē Alōtem-dālag'īlsē yīx'wūlts!ālilela lāxa q!waxsemē ʔé'mē'lats!ā qa's ʔē*  
 50 *hē'stalilelaxa laqawalilē. Wā, g'il'mēsē lāg'na lāxa ʔāsāsilasa q!waxsemē ʔé'mē'lats!ēxs laē hēx'sūem la yīxwē. Wā, g'il'ēm'ēlā-*

hemlock-branches, she continued to dance; and when the song was at an end, she remained standing there. Then the song-leaders began to sing the song with slow beating of time, and ALÖTENDĀLAG'İLS danced around the fire in the middle of the house; and when she came to the outside of the sacred room of hemlock-branches, she continued to dance there; and when the song was at an end, she stood still, and the song-leaders began to sing again the song with slow time-beating, and ALÖTENDĀLAG'İLS danced again around the fire in the middle of the house; and when she came to the place outside of the sacred room of hemlock-branches, she still danced there. When the song was at an end, she remained standing, and the song-leaders began to sing the song with very slow time-beating, and ALÖTENDĀLAG'İLS danced around the fire in the middle of the house. When she came to the place outside of the sacred room of hemlock-branches, she danced for a little while there. Then she went back into the sacred room of hemlock-branches. Then that was the end of this.

As soon as the song of the song-leaders was at an end, a handsome man came out of the sacred room of hemlock-branches, and K!wāk!wabalas recognized X'imsēlilela. He carried a head-ring of red cedar-bark, and a neck-ring of red cedar-bark; for these were the cedar-bark head-ring and neck-ring of ALÖTENDĀLAG'İLS, when she came to dance the last time; and her armlets and anklets were of red cedar-bark, and what stood on the head-ring of ALÖTENDĀ-

wisē q!ūlbē q!EMDEM̄S laē ɽax'ūlila. Wā, lā'laē ēdzaqwa denx'ēdēda nēnāgadāsa neqax'elās t!emyas q!EMDEM̄S. Wā, la'EM'la'xāē ALÖTENDĀLAG'İLSē yix'sē'stalilelaxa laqawalilē. Wā, g'il'EM'la'wisē lāg'aa lāx L'lāsaliŋasa q!waxSEMē le'mē'lats'lēxs hē hēEM la yixwē. Wā, g'il'EM'la'wisē q!ūlbē q!EMDEM̄S laē ɽax'ūlil. Wā, lā'laē ēdzaqwa denx'ēdēda nēnāgadāsa āwāk'elās t!emyas q!EMDEM̄S. Wā, lā'laē ēt'lēdē ALÖTENDĀLAG'İLSē yix'sē'stalilelaxa laqawalilē. Wā, g'il'EM'la'wisē lāg'aa lāx L'lāsaliŋasa q!waxSEMē le'mē'lats'lēxs laē hēx'sāEM yixwē. Wā, g'il'EM'la'wisē q!ūlbē q!EMDEM̄S laē āEM ɽax'ūlila. Wā, lā'laē edzaqwa denx'ēdēda nēnāgadāsa ālak'lāla āwāk'elās t!emyasē q!EMDEM̄S. Wā, lā'laē ALÖTENDĀLAG'İLSē yix'sē'stalilelaxa laqawalilē. Wā, g'il'EM'la'wisē lāg'aa lāx L'lāsaliŋasa q!waxSEMē le'mē'lats'lēxs laē yāwas'ūd yixwid laqexs laē lats'lā'il lāxa q!waxSEMē le'mē'lats'lā. Wā, laEM gwāl laxēq.

Wā, g'il'EM'la'wisē q!ūlbē denxelayāsa nēnāgadāxs g'axae g'ax-wūlts'lāhilela lāxa q!waxSEMē le'mē'lats'lā ēx'sok' begwānema. Wā, la'mē K!wāk!wabalasē maltalāq hē'mē X'imsēlilela. Wā, la'mē dālaxa L'lāgēkumē'yē lē'wa qenxawa'yē l'laḡekwa yixs hē'māē L'lāḡekumēs ALÖTENDĀLAG'İLS lē'wa qenxawa'yē l'laḡekōxs g'āxāē āl yixwa lē'wa qēqex'ts'lānā'yē l'laḡekwa lē'wa qeqix's-l'dza'yē L'lāḡekwa, hē'misa ɽax'lā'yas ALÖTENDĀLAG'İLS l'laḡekwa.

73 lag'îls was also cedar-bark. | X'îmselîlêla came out carrying the red  
 cedar-bark armlets of | ALÔTÊMDĀLAG'îls when she danced the last  
 75 time accompanying her four songs. || And X'îmselîlêla spoke, and  
 said, "O friend | K!wāk!wabalas! now you have seen what will be  
 your treasure. Now this | great winter-dance house shall go to you,  
 and you shall have everything that you have seen | done by these  
 here. Now, this (dance) ālaq!EM shall go to you; and your | name  
 shall be ALÔTÊMDĀLAG'îls, when you are captured by whomever you  
 80 like, when || you show yourself to the tribes; and your dress shall be  
 the same as the dress of | ALÔTÊMDĀLAG'îls —hemlock-branches, with  
 which she was first caught in the | morning; and when you again  
 dance in the evening, then wear | red cedar-bark mixed with white.  
 Now it is yours, and you shall change your name. || Your name shall  
 85 be no more K!wāk!wabalas, but your name shall be || Gwaēxsdaas;  
 and this is difficult about the great dance. When you first | show  
 the masks of our forty friends, | you must give winter dances for  
 four years in succession and show them; | and after you have given  
 90 winter dances for four winters, then | you must burn the masks || of  
 our friends, that they may all come back; and | if you do not do  
 this, if you do not burn the masks, you | will have misfortune. And  
 when you wish to give a winter dance, after | having burned the

73 Wā, hē<sup>ni</sup>is g'āx 'wī<sup>la</sup> daāx<sup>u</sup>s X'îmselîlêla L!ĀL!Egēkūlās ALÔTÊM-  
 dālag'îlsaxs ālāē g'āx yīxwasa mōsgēmē q!EMq!EMdemas. Wā,  
 75 lā<sup>lā</sup>ē yāq!Eg'a<sup>lē</sup> X'îmselîlêla. Wā, lā<sup>lā</sup>ē 'nēk'a: "Wā, qāst,  
 K!wāk!wabalas, la<sup>mas</sup> dōqūlaxēs lōgwēlōs. Wā, la<sup>mōx</sup> lāla  
 'wālasēx ts!āgats!ē g'ōk<sup>u</sup> lāl LĒ<sup>wis</sup> layōs 'nāxwa dōx<sup>wā</sup>lêla-  
 xēnu<sup>x<sup>u</sup></sup> g'wēgwālag'îlī<sup>lāsa</sup>. Wā, laem lāl lālxa ālaq!EM. Wā, lās  
 lēgadelts ALÔTÊMDĀLAG'îls qasō k'EMyasō<sup>lō</sup> yīsēs gwe<sup>yō</sup>lāōs qā<sup>s</sup>  
 80 nē<sup>lā</sup>slōs lāxwa lēlqwā<sup>lā</sup>lā<sup>yax</sup>. Wā, hēemles gwālalē gwālaasas  
 ALÔTÊMDĀLAG'îlsax q!wāq!ūxelakwaaxs g'ālāē g'āx k'îmyānēmaxa  
 gāūla. Wā, g'il<sup>mēsē</sup> ēt!ēd yīxwaxa gānolaxs lāg'as qEX<sup>ā</sup>lêlag'a  
 L!ĒL!āgēkūk' 'mēlmāqēla lāq. Wā, laem hōsl. Wā, la<sup>mēs</sup> L!ā-  
 yōxlālōl, laems gwāl lēgades K!wāk!wabalasē, laems lēgades  
 85 Gwaēxsdaasē. Wā, g'a<sup>mēs</sup> lāxwālayōsa 'wālasēx lēda yixs g'il-  
 'mēlaqōs nē<sup>fidā</sup>masēx yāxūmlasēn 'nē<sup>nēmō</sup>kwxēna mōsgēm<sup>g</sup>us-  
 tāwē. Wā, mōx<sup>ūn</sup>clat!ā<sup>lēs</sup> 'na<sup>nē</sup>lēla yūwix'īlū qa nē<sup>ē</sup>daats.  
 Wā, g'il<sup>mēsēs</sup> gwā<sup>lā</sup>xa la mōp!ēna yāwix'īlaxa mōx<sup>ūn</sup>xē, wā, g'il-  
 'mēs<sup>s</sup> gwāl kwēxēlaxa gānolaxs lāaqōs 'wī<sup>la</sup> lēqwilax<sup>ē</sup>īdxōx yāē-  
 90 xūmlaxsēns 'nē<sup>nēmō</sup>kwxēn qa g'ūxēsōx 'wī<sup>la</sup> aēdaaqa lāq<sup>u</sup>. Wā,  
 qasō k!lēs hē gwēx<sup>ē</sup>īdēlē lax 'wī<sup>la</sup> lēqwilaxwa yāxūmlēx lā<sup>lēs</sup>  
 nē<sup>lā</sup>snō<sup>lō</sup>. Wā, g'il<sup>mēs</sup> 'nēx' qā<sup>s</sup> yāwix'īlāōs ālāgewēxs  
 lālēx 'wī<sup>la</sup> lēqwilaxōx yāxūmlaxsēns 'nē<sup>nēmō</sup>kwxēn āēmlwits

masks of our friends, imitate the forty masks that you have seen, and which are your treasure; and you shall have this death-bringing 94  
baton, so that you may kill at once those who hate you in your tribe for they will envy you on account of the treasure that you have obtained. This is the first time that it goes to the seaside here, where you came from; for it is not related to my friend Cannibal-at-North-End-of-World, who lives inland. This is what I mean 100  
friend, Gwaëxsdaas. Now you have obtained a great treasure from me on account of your coming to this supernatural place where I live with my friends." Thus said X'imsehilela.

Then he turned his face to the sacred room with hemlock-branches, and said, "Come, friends, let us try to purify our friend Gwaëxs- 5  
daas, so that no harm may come to him on account of the treasure which he has obtained from us!" Thus he said. As soon as he stopped speaking, the forty spirits came out of the sacred room of hemlock-branches, and sat down in the rear of the great dancing-house; and the new dancer, Alōtemdālag'ila, sat down in the rear 10  
of the great dancing-house. And when all had sat down, X'imsehilela spoke again, and said, "Now, look, friends! and show what we do when we disappear for this great dance, ālaq'em. Now, come! Ts!Eqomēlelsa'ina, and take the magical mat, and spread it 15

nānaxts!Ewalxwa mōsgemgustāx yaēxumlōs la dōx'walelaxōs lō-  
gwa'yaqōs. Wā, g'a'mēsēg'a ha'layūk' t!em'yayā qa's hēx'ida- 95  
mēlōs le'lāmasxa lēlak!wālasasēs g'ōkūlōtaōs lāl. qaxs ōdzegem-  
yewēlōs lōgwa'yaqōs qaxs hē'maēx ālētsox 'nemx'idāla lāl  
lāxwa gayolasaq!ōsxwa l!āsakwax 'nāla, yixs k'ōsaēx lāwagāla  
l'ē'wūn 'nemōkwaē Bax'bakwālanux'siwa'ya lāxg'in ālēg'a. Wā,  
hē'mēsen 'nē'nak'ilē, qāst Gwaëxsdaas. Laems 'wālas lōgwala 100  
g'āxen qaēs g'āx'ēnaōs lāxwa 'nawalakwēx āwinak'lūsaxen g'ōkū-  
lasēx lōgūns 'nē'nemōkwēx." 'nēx'laē X'imsehilela.

Wā, lā'laē gwēgemx'ēid laxa q!waxsemē le'mē'lats'lē. Wā, lā'laē  
'nēk'a: "Gēlag'a 'nā'newalak' wī'lax qens wāg'il lālx'sewaxg'ins  
'nemōkūk' lāxg'a Gwaëxsdaasek' qa k'ēāsēs a'mē'latsek' lāxos 5  
lōgwa'yēx g'āxens," 'nēx'laē. Wā, g'il'em'lāwisē q!wēl'idexs  
g'āxaalasē hōx'wūlts'lāwēda mōsgemgustāwē ha'yalilagās lāxa  
q!waxsemē le'mē'lats'lā qa's g'āxē k'lūs'ālil lāxa ōgwiwalilasa 'wālas  
ts'lāgats'lē g'ōkwa. Wā, hēem'lāwisē k!wālēda dzēlēlē Alōtem-  
dālag'ilsa nēqēwalilasa 'wālasē ts'lāgats'lē g'ōkwa. Wā, g'il'em'lā- 10  
wisē 'wilg'alidexs laē ēdzaqwa yāq!ēg'a'lē X'imsehilela. Wā, lā'laē  
'nēk'a: "Wāg'il la dōqwalalex 'nē'nemōk' qa's wāg'aōs 'nūxwālil-  
lasens gwayayaē'lasaxg'ins x'isāfēk' qāōxda 'wālasax lēdaxwa āla-  
q!emēx." Wā, gēlag'a Ts!Eqomēlelsa'ina qa's laōs āx'ēdxa 'nawala  
gūdzō lē'wa'ya qa g'āxēsē lēp!lālil lāxg'ada l!āsālilg'asg'ada lē'me- 15

- 16 out in front of this | sacred room." Thus he said. Immediately  
 Ts!EqomēLElsa<sup>na</sup> arose, | went into the sacred room of hemlock-  
 branches, and it | was not long before he came back carrying the  
 magic mat, which he | spread outside of the sacred room of hemlock-  
 20 branches. When he || had done this, Ts!EqomēLElsa<sup>na</sup> sat down  
 where he had been sitting before, for the | forty men and women  
 wore no masks; | and they sat down in the place where they had been  
 standing before, when they first came out | of the sacred room of  
 hemlock-branches. They did not change their places. |
- 25 Then X'imselilela spoke again, and said, || "Now, arise, friend  
 Hōhxoxūlsela, and you, friend G'ilg'eldōkwila, | and you, friend  
 Gwa<sup>wayela</sup><sup>na</sup>, and you, friend L'letsaplēlanaga, and | carry on  
 your arms our friend Gwaēxsdaas, and | let him sit down on the  
 magic mat that has been spread out." Thus he said. | Then the four  
 30 stood up, and went to || the place where Gwaēxsdaas was sitting.  
 The four persons stood around | Gwaēxsdaas, and carried him on  
 their arms, and put him down on the magic | mat; and when they  
 had done so, the four people sat down | in their seats. |
- 35 Then X'imselilela spoke again, and said, || "Now, come, Yaḡwaxa-  
 nowil, and work over our friend, and | also you, friend Q!āmināgās,  
 you shall be the attendant of our friend. | — and you, friend

16 'lats!ēk'.'nēx'ēlaē. Wā, hēx'ēidaem<sup>lāwisē</sup> lāx'ūlilē Ts!EqomēLEl-  
 sa<sup>na</sup> qa<sup>s</sup> lā laēL lāxa q!waxsemē lē<sup>mē</sup>latslā. Wā, k'!ēs<sup>lat</sup>!a  
 gēx'ēidexs g'ūxaē ḡwēlaqa dālaxa <sup>na</sup>walagūdzowē lē<sup>wa</sup>ya qa<sup>s</sup> LE-  
 p!ā'ilēs lax l'ūsaliḡasa q!waxsemē lē<sup>mē</sup>latslā. Wā, g'il<sup>em</sup>lāwisē  
 20 gwaēxs laē k'wāg'alila, yix Ts!EqomēLElsa<sup>na</sup> lāxēs k'waēlasē, yixs  
 k'!ēasē la yixumālasa mōsgemg'us!āwē bēbegwānem lē<sup>wa</sup> ts!ē-  
 daqē. Wā, hēem<sup>laxa</sup>āwisē gwaēlēs gwaē<sup>lasaxs</sup> g'ālaē g'āx'wūlts!ā-  
 lil lāxa q!waxsemē lē<sup>mē</sup>latslēs la k'walaēna<sup>ya</sup> k'!ēs layap!āla.

Wā, lā'laē ēdzaqwa, yāq!ēg'a<sup>lē</sup> X'imselilela. Wā, lā'laē 'nēk'a:  
 25 "Wāg'il la lāx'ūlilex, qāst Hōhxoxūlsela lō<sup>s</sup> qāst G'ilg'eldōkwila  
 lō<sup>s</sup> qāst Gwa<sup>wayela</sup><sup>na</sup> lō<sup>s</sup> qāst L'letsaplēlanaga qa<sup>s</sup> lāx'da<sup>xwaōs</sup>  
 q!ēlōstā'ilaxens <sup>ne</sup>mōx'dzēxōx Gwaēxsdaasēx qa<sup>s</sup> g'āxaōsasōx  
 qa k'!wadzōlilēsōx lāxg'a lax' lēbēla <sup>na</sup>walagūdzōk' lē<sup>wa</sup>ya." 'nēx'-  
 'ēlaē. Wā, hēx'ēidaem<sup>lāwisē</sup> 'wī'la q!wāg'ūlilēda mōkwē qa<sup>s</sup> lē lāx  
 30 k'waēlasas Gwaēxsdaasē. Wā, ēx'ēem<sup>lāwisē</sup> q!wā'stālēda mōkwax  
 Gwaēxsdaasē, laēl q!ēlēlilaq qa<sup>s</sup> lā k'!wadzōlilas lāxa <sup>na</sup>walagū-  
 dzowē lē<sup>wa</sup>ya. Wā, g'il<sup>em</sup>lāwisē gwaēxs g'āxaē k'ūs'ā'ililēda  
 mōkwē lāxēs k'ūdzē<sup>lasē</sup>.

Wā, lā'laē ēdzaqwa, yāq!ēg'a<sup>lē</sup> X'imselilela. Wā, lā'laē 'nēk'a:  
 35 "Wā, gēlag'a Yaḡwaxanowil qa<sup>s</sup> laōs lāxēs ēaxēna<sup>yōs</sup>, qāst. Wā,  
 sō<sup>mēts</sup>, qāst, Q!āmināgās. Laēms lāl <sup>ne</sup>xwālaelēlaxen <sup>ne</sup>mō-  
 kwēx. Wā, sō<sup>mēts</sup> qāst Gwēdzagās. Laēms lāl lāxēs ēaxēna<sup>yōs</sup>.

Ġwēdzagas, work for him! | —and you, friend Ax'axūnē, you shall 38  
 help our friend | Ġwēdzagas in her work." Thus he said. Immedi-  
 ately || these four arose and went to the place where Gwaēxsdaas was 40  
 sitting; | and at once Yaḡwaxanowil, and his friend Q!āmināgās, |  
 became supernatural, and threw disease into Gwaēxsdaas, so that |  
 he was dead. And as soon as Gwaēxsdaas was dead, Ġwēdzagas |  
 and his friend Ax'axūnē examined his body, | and pecked out the 45  
 secular spots that they saw on his body; | and after they had done  
 so, Yaḡwaxanowil, and his friend | Q!āmināgās, threw into his  
 stomach their shamanistic power; | and after they had done so,  
 Gwaēxsdaas sang his sacred song. Now he was | a great shaman;  
 and as soon as the four had finished, they came || and sat down in 50  
 their places. Gwaēxsdaas kept on singing his | sacred song in the  
 place where he was sitting on the magical mat.

Then X'imselilela spoke again, and said, | "Now, come, friend  
 Mēmeyoxwa'na! and purify the whole body of our | friend, Gwaēxs-  
 daas." Thus he said. Immediately || Mēmeyoxwa'na arose and 55  
 went to Gwaēxsdaas who was sitting on the | magical mat, and Mē-  
 meyoxwa'na took off the | slime from his skin and put it on the body  
 of Gwaēxsdaas. | After he had done so, he sat down in his seat.

Wā, sō'mēts, qāst Ax'axūnē. Laems lāl g'walaxens 'nemōkwē 38  
 Ġwēdzagas laxēs ēaxēna'yōs lē'wē," 'nēx'laē. Wā, hēx'idaem'lā-  
 wisē q!wāg'ililēda mōkwē qa's lā klūtsē'stālilax Gwaēxsdaasē. Wā, 40  
 hēx'idaem'lāwisē Yaḡwaxanowilē lē'wis 'nemōkwē Q!āmināgāsē  
 'nawalagūlela. Wā, la'mē mex'ēdex Gwaēxsdaasē. Wā, la'mē  
 lē'la. Wā, g'il'em'lāwisē lē'lē Gwaēxsdaasē laa'lasē Ġwēdzagasē  
 lē'wis 'nemōkwē Ax'axūnē dōqwēt'lidex ōk!wina'yas Gwaēxsdaasē  
 qa's len'idēxēs dōx'walelē baḡūs tōpelalela lāx ōk!wina'yas. 45  
 Wā, g'il'em'lāwisē g'wālexs laē Yaḡwaxanowilē lē'wis 'nemōkwē  
 Q!āmināgāsē mex'alisasēs pēpexālaēna'yē lāx tek'lās Gwaēxsdaasē.  
 Wā, g'il'em'lāwisē g'wālexs laael yālaqwē Gwaēxsdaasē. Wā, la'mē  
 'wālas pāxāla. Wā, g'il'em'lāwisē g'wālēda mōkwē g'ūxanlasē  
 k'lūs'alila lāxēs g'ālē klūdžē'lasa. Wā, la'mē aem la hūyohlela 50  
 yālaqūlē Gwaēxsdaasē laxēs k!wadžālilasa 'nawalagūdžowē lē'wa'ya.

Wā, lā'laē ēdzaqwa, yāq!eg'a'lē X'imselilila. Wā, lā'laē 'nē'ka:  
 "Wā, gēlag'a qāst, yūl Mēmeyoxwa'na qa's laōs lāx'sāx'ēidamaxens  
 'nemōx'džē Gwaēxsdaasē," 'nēx'laē. Wā, hēx'idaem'lāwisē lāx-  
 'ūlilē Mēmeyoxwa'na qa's lā lāx k!wadžālilāsas Gwaēxsdaasaxa 55  
 'nawalagūdžowē lē'wa'ya. Wā, lā'laē Mēmeyoxwa'na āx'alax'ēidēxēs  
 tsōx'ūna'yē qa's lē āxēt'lēts lāx ōk!wina'yas Gwaēxsdaasē. Wā,  
 g'il'em'lāwisē g'wālexs g'āxaē k!wāg'alila lāxēs k!wā'lasē.

60 Then X'imselilela spoke again, and said, || "O friends! it seems to me that we have done everything we do in our | great winter dance. Now let us take our friend | Gwaëxsdaas out of the woods, with his great dancing-house, which | obtains its own fire-wood for the fire in the middle of the house. Now, | our great friend shall say where he  
65 wants this house to be put, for this will be the only || great dancing-house that goes to the Sea-Dwellers of this world. | Now let us sing for our great friend. Only let | the door be barred, so that no secular people can enter the house of our | great friend Gwaëxsdaas. Now I shall wait for what | he will say." Thus said X'imselilela. Imme-  
70 diately || Gwaëxsdaas thought that he wished the great dancing-house to be placed at | the upper side on the river K'letët, at the village of the Awik'lenox"; and | at once Qôqwadësila spoke, and said. | "We shall place this great dancing-house at the upper side of K'letët, | at the village of the Awik'lenox", K'ëtët." Thus he said.  
75 Then || all the spirits agreed to what he said. |

Then X'imselilela spoke again, and said, | "Now, listen to me, every one of you, friends! Do not take with you | your masks, for we shall only take care of our great friend here, | so that he may know the ways of this great dance which he obtained as a treasure ||  
80 from us. In four days we shall go when | night comes. Then we shall dance for our great friend before | the tribe of our great friend

Wä, lä<sup>l</sup>läë ëdzaqwa yäq!<sup>l</sup>ëg'a<sup>l</sup>lë X'imselilela. Wä, lä<sup>l</sup>läë 'nëk'a:  
60 "Wä, 'në<sup>n</sup>nemök"; lax'st!aax<sup>u</sup>më 'widg'alilens gwayi<sup>l</sup>läläsë qäens 'wälasëx ts!äq!<sup>l</sup>ëna<sup>y</sup>a. Wä, lä<sup>l</sup>mësens lä<sup>l</sup> taödöit!<sup>l</sup>enlexens 'nemöx<sup>u</sup>-dzäx, läxöx Gwaëxsdaasëx, lë<sup>l</sup>wa 'wälasëx ts!ägats!<sup>l</sup>ë g'ökwa<sup>x</sup>wa q!<sup>l</sup>wäq!<sup>l</sup>ülëbag'ilax qa<sup>s</sup> laqawalil g'ökwa. Wä, lä<sup>l</sup>mësox yäq!<sup>l</sup>ëg'a<sup>l</sup>-  
75 lëns 'nemöx<sup>u</sup>dzäx yisës g'wäyöla qa g'öx<sup>u</sup>öldzasltsa 'nemgëem-lëx älak!<sup>l</sup>älä 'wälas ts!ägats!<sup>l</sup>ë g'ök<sup>u</sup> lä<sup>l</sup> läxwa l!<sup>l</sup>äsakwax 'näla. Wä, lä<sup>l</sup>mësens nögwaem!<sup>l</sup>denxeläl qäens 'nemöx<sup>u</sup>dzë. Äemlens lë<sup>n</sup>ëg'ix<sup>u</sup>la t!<sup>l</sup>ex!<sup>l</sup>äläx qa k'<sup>l</sup>ëäsës g'äxëlt<sup>s</sup> baxüsa g'ökülötseus 'nemöx<sup>u</sup>dzäx yixöx Gwaëxsdaasax. Wä, lä<sup>l</sup>mësens ölastogwalillex wä<sup>l</sup>-demlaq!<sup>l</sup>ësö," 'nëx<sup>l</sup>läë X'imselilela. Wä, hëx'<sup>l</sup>idaem!<sup>l</sup>läwisë Gwa-  
80 ëxsdaasë g'ig'aëx<sup>l</sup>ëda qa<sup>s</sup> hës g'öx<sup>u</sup>öldzatsa 'wälasë ts!ägats!<sup>l</sup>ë g'ökwë äpsötasa 'wa, yix K'letëtë, lax g'ökülasasa Awik'lenoxwë. Wä, hëx'<sup>l</sup>idaem!<sup>l</sup>läwisë yäq!<sup>l</sup>ëg'a<sup>l</sup>lë Qôqwadësila. Wä, lä<sup>l</sup>läë 'nëk'a:  
"Hëllaöx g'öx<sup>u</sup>ülsä 'wälasë ts!ägats!<sup>l</sup>ë g'ökwë äpsötasa K'letëtë, yix g'ökülaëxa Awik'lenoxwë läx K'letëtë," 'nëx<sup>l</sup>läë. Wä, lä<sup>l</sup>më  
75 'näxwa ëx'<sup>l</sup>ak'ëda haäyälilagasax wä<sup>l</sup>demas.

Wä, lä<sup>l</sup>läë ëdzaqwa, yäq!<sup>l</sup>ëg'a<sup>l</sup>lë X'imselilela. Wä, lä<sup>l</sup>läë 'nëk'a:  
"Wëg'a 'näxwa hölë<sup>l</sup>älax hamäläl 'në<sup>n</sup>nemök"; k'<sup>l</sup>ëäs k'<sup>l</sup>ës lä<sup>l</sup>tsös yäxlemäqös qaxg'ins ä<sup>l</sup>mëlek'nögwaem aaxsilalg'ins 'nemöx<sup>u</sup>dzëk' qa älak!<sup>l</sup>älësöx q!<sup>l</sup>älë<sup>l</sup>älaxens gwayi<sup>l</sup>läläsaxwa 'wälasë lëdë lögwësöx  
80 g'üxens. Wä, lä<sup>l</sup>lens möp!<sup>l</sup>enxwa<sup>s</sup>slens 'näla qänsö lä<sup>l</sup>älä lälä ganöl!<sup>l</sup>idel qäns hëx'<sup>l</sup>ida<sup>l</sup>mël kwëxelälxens 'nemöx<sup>u</sup>dzëx, yix k'<sup>l</sup>ës-



go to sleep, so that the tribes may be surprised. | Thus he said. |

Then they rested for four days, and || late at night X'imselelela told 85  
the spirits that they would now | move the great dancing-house to  
the place above K'letēt. | Gwaëxsdaas did not know that the great  
dancing-house was already standing | where he wanted it to stand  
on the ground. Now, Gwaëxsdaas | kept his death-bringing baton. ||

Now, the ancestors of the Āwik'lenox<sup>u</sup> saw the great | dancing- 90  
house, and the sparks coming through the roof, and there was sound  
of singing; | and they called "Hōho!" as the | forty spirits were  
being called by X'imselelela. Then the | ancestors of the Āwik'le-  
nox<sup>u</sup> were afraid to go and look at it. | And the song-leaders of the  
ancestors of the Āwik'lenox<sup>u</sup> || sat down outside of the house of their 95  
chief Ēwültlāla, and they | repeated the song that they heard sung  
in the great dancing-house. | Now, X'imselelela wished that the  
song-leaders | of the Āwik'lenox<sup>u</sup> would learn the songs, for they  
heard them distinctly | while they were singing. And X'imselelela  
did || as he had been doing that night when Gwaëxsdaas first 50  
entered the great | dancing-house. And when the forty masked |  
spirits had finished, then Gwaëxsdaas danced, | wearing the cedar-  
bark rings mixed with white. And after he had danced with the |

ēmēla mēx<sup>ē</sup>dēdē g'ōkūlotā ēnemsens ēnemōx<sup>u</sup>dzēx, qens q'ayaxōlē- 82  
mēltsa lēlqwālala<sup>ē</sup>yax," ēnēx<sup>ē</sup>laē.

Wā, g'il<sup>ē</sup>em<sup>ē</sup>lāwisē mōp!enxwa<sup>s</sup> la x'ōsāla. Wā, laem<sup>ē</sup>lāwisē  
gagāla gānola laa<sup>ē</sup>lasē X'imselelela nēlaxa haāyalilagaxs le<sup>ē</sup>maē 85  
lēqūslaxa ēwālasē ts!āgatslē g'ōkwa lāx āpsōtas K'letētē. Wā, la<sup>ē</sup>nē  
k'lēs q'lālelē Gwaëxsdaasaxs g'āx<sup>ē</sup>maaxōl g'ōx<sup>ē</sup>ūlsēda ēwālasē ts!āga-  
tslē g'ōk<sup>u</sup> lāx wālagelas qa g'ōx<sup>ē</sup>ūldzats. Wā, laem<sup>ē</sup>laē Gwaëxs-  
daasē q!ap!ēx<sup>sā</sup> lē<sup>s</sup>wa hālayō t!em<sup>y</sup>yā.

Wā, gwālelaem<sup>ē</sup>lāwisa g'ālāsa Āwik'lenoxwē dōqūlaxa ēwālasē 90  
ts!āgatslē g'ōkūxs ānōbēxsālaēs ōgwāsē; wā, hē<sup>ē</sup>mēsēxs laē denx-  
k'lāla, wā, hē<sup>ē</sup>misēxs laē hōhoxwē lēlwūtlalilāyās X'imselelelaxa  
mōsgemg<sup>u</sup>stāwē haāyalilagasa. Wā, laem<sup>ē</sup>laē k'ilela la dōqwaqxa  
g'ālāsa Āwik'lenoxwaq. Wā, lā<sup>ē</sup>laē nēnāgadāsa g'ālā Āwik'lenox<sup>u</sup>  
k'lūs<sup>ē</sup>els lāx l'āsanā<sup>ē</sup>yas g'ōkwasa g'igāma<sup>ē</sup>yē Ēwültlāla qa<sup>s</sup> denx- 95  
g<sup>a</sup>yēxa denxelayāsa denxk'lāla lāxa ēwālasē ts!āgatslē g'ōkwa.  
Wā, laem<sup>ē</sup>laē hēsēx X'imselelela nāqa<sup>ē</sup>ya laēnā<sup>ē</sup>yas q!aq'olē nēnā-  
gadāsa Āwik'lenoxwaxa q!emq!emdemē qaxs q'lūlaxsdalāē wūlela-  
qēxs denxelaē. Wā, laem<sup>ē</sup>laē X'imselelela āem neqemg<sup>u</sup>ilūwēxs  
gwēg<sup>u</sup>ilasaxa ganolē yixs g'ālāē laēlē Gwaëxsdaasē lāxa ēwālasē 500  
ts!āgatslē g'ōkwa. Wā, g'il<sup>ē</sup>em<sup>ē</sup>lāwisē gwāla mōsgemg<sup>u</sup>stāwē yaē-  
xumala haāyalilagasa laa<sup>ē</sup>lasē yix<sup>ē</sup>widē Gwaëxsdaasē. Wā, la<sup>ē</sup>mē  
qēqex<sup>ē</sup>lax<sup>u</sup>sa mēlmaqela l'āgēkwa. Wā, g'il<sup>ē</sup>mēsē gwāl yixwasa  
mōsgemē q!emq!emdema laē X'imselelela, lē yāq'eg<sup>u</sup>āla. Wā, lā<sup>ē</sup>laē

5 four songs, X'imselilela spoke, and || said, "Now, this is all. Now your name shall be | ALōtemdālag'īls in this great dance ālaq'EM. Now, you have done well, | great friend. Only take care and do not hurt it! Now, | I shall tell our friends that | I know that | he was beaten by his father at Wāwalē: therefore he wanted to commit  
10 suicide || on account of his Nāk'wax'da'x<sup>u</sup> father Ts!EX'ēd, | the chief of the numaym G'ēxsem. And his mother is Ts!eqāla, | the Āwīk'!ēnox<sup>u</sup> woman. And the only mistake our great friend made | was that he did not wish this great winter dancing-house | to be placed in the country of his father, Ts!EX'ēd, Wāwalē. I mean that  
15 we || ennoble his mother's side." Thus he said. "Now for three nights | we shall sing for our great friend, and | the fourth night the song will be sung by his tribe; and we shall | all become invisible, that we may not be seen by this tribe, although | we shall walk about giving instructions secretly, telling them what to do; || and we  
20 shall leave all the masks in the | sacred room." Thus said X'imselilela to his friends. |

As soon as he stopped speaking, and when daylight came in the morning, | the spirits never came out. They remained | sitting around the fire in the middle of the great dancing-house. Now, ||  
25 the ancestors of the Āwīk'!ēnox<sup>u</sup> were really frightened at what they saw, for they did not | know what it was. |

5 'nēk'a: "Wā, la<sup>ε</sup>mōx 'nāxwa gwāla. Wā, la<sup>ε</sup>ms lēgades ALōtemdālag'īls laxōs 'wālasēx lēdaxwa ālaq'EM. Wā, la<sup>ε</sup>ms hētaxa 'nemōx'dzē. Wēg'a āem yāl'āLEX qa's k'!ēsaōs mōmasilaq<sup>u</sup>. Wā, la<sup>ε</sup>mēsen nēlaLEXg'īns 'nē'nemōkūk' yīxg'īn q'lāla'mēg'aqōxs k'!ēlak'ase'waaxsēs ōmpa lax Wāwalē; lāgīlasōx tōyag'ē yīxs  
10 Nāk'wax'da'xwaē ōmpasōx yīxa lēgadās Ts!EX'ēdē, g'īgāma'yasa 'nē'mēmōtasa G'ēxsemē; wā, lōx ābāyades Ts!eqālaxa Āwīk'!ēnoxwaxsemē. Wā, hētōs'mē ōdzaxayōsens 'nemōx'dzāx k'!ēsaēx 'nēx: qens hē'mē g'ōxūldzatsa 'wālasēx ts'lāgats'lē g'ōkwē āwīnagwisāsēs ōmpē Ts!EX'ēdē lax Wāwalē. 'nē'nak'īlxg'īns yewēk'  
15 la wēqwase'wa ābāsk'lōtēx.'" 'nēx'laē. "Wā, la<sup>ε</sup>mēsens yūdux<sup>u</sup>-p!enxwa's kwēxelalxens 'nemōx'dzēxa gāgenolē. Wā, la<sup>ε</sup>mēsōx g'āx kwēxelasōtsēs g'ōkūlotaxa gānolasa mōxsōta 'nāla āemlens 'wīlal k'!ālk'!eyōts'ēnox<sup>u</sup>LE qens k'!ēsē dōgūts g'ōkūlōtasōx, wāx'-mēlg'īns g'eyīmg'ililēlal qens wūnālē lēxs'ālaq qa gwēgwālag'ī-  
20 līfats. Wā, la<sup>ε</sup>lalōx g'ix'g'aē!ēmlens yaēxumlēx 'wīla lāxwa lē-mē'clats'lēx,'" 'nēx'laē X'imselilelāxēs 'nē'nemōkwē.

Wā, g'īl'ēm'lāwisē q'lwēl'ēdexs laē 'nax'ēidxa gaāla. Wē, hē-wāxa'ēm'lāwisē g'āxewūlnōkwa haāyalilagāsē. Āem'laē k'!ūtsē-  
25 'stalilēlaxa laqawalīlaxa 'wālasē ts'lāgats'lē g'ōkwa. Wā, la<sup>ε</sup>em'laē ālak'āla k'īlēla g'ālāsa Āwīk'!ēnoxwē la dōx'wīdeq qa k'!ēts'ēna-yas q'lāLElax gwēx'sdemas.

Then Ts!EX<sup>ē</sup>dē, the father of ALōtēmdālag'īls, visited | the Awik'!ē- 27  
 nox<sup>u</sup> with his wife Ts!Eqāla. And | Ts!EX<sup>ē</sup>dē, and his wife Ts!Eqāla,  
 were seated among the Awik'!ēnox<sup>u</sup> as they all went || into the house 30  
 of their chief Ēwūtlāla, talking about the | great house at one side  
 of the village; and the song-leaders were | talking about the songs,  
 which were very different from | the winter-dance songs of the  
 Awik'!ēnox<sup>u</sup>, which they obtained from NENwaqawē<sup>ē</sup> through the |  
 wife of Cannibal-at-North-End-of-World, for the song-leaders were  
 secretly singing || what they had heard sung in the night by the 35  
 men in the great | house—for there is only one tune, āyē hahoyaxāē  
 thus the song-leaders said, | as they were secretly singing to-  
 gether. Then some | of the Awik'!ēnox<sup>u</sup> guessed that they were  
 ghost-dancers. And Ts!EX<sup>ē</sup>dē spoke, | and said, "O chiefs! listen  
 to what I am going to say! || It occurs to me that this is my son 40  
 K!wāk!wabalas who went to commit suicide. | It may be this is what  
 we talked about, what you say is like a different kind of song. | Only  
 take care, chiefs! It might be he." Thus said he. |

Then all the Awik'!ēnox<sup>u</sup> discovered that it was he; | and all the  
 Awik'!ēnox<sup>u</sup> said that they would come and sit down outside || when 45  
 night would come, so that they might learn the songs well. | And when  
 night came, they heard the sound of the names being called out of the  
 sacred room, | and cries of "Hōho!" And then they would sing the

Wā, lā<sup>ē</sup>lāē Ts!EX<sup>ē</sup>dē. yix ōmpas ALōtēmdālag'īlsē bāgūns lē<sup>ē</sup>wis 27  
 GENEMē Ts!Eqāla lāxa Awik'!ēnoxwē. Wā, laEM<sup>ē</sup>lawis k!wāgelilē  
 Ts!EX<sup>ē</sup>dē lē<sup>ē</sup>wis GENEMē Ts!Eqālaxa Awik'!ēnoxwaxs laē<sup>ē</sup>wilāē-  
 lēla lax g'ōkwāsēs g'īgāma<sup>ē</sup>yē Ēwūtlāla gwāgwēx'sāla laxa 'wā- 30  
 lasē g'ōkwa lax āpsōtasēs g'ōkūlasē. Wā, hē<sup>ē</sup>misa nēnāgadaxs  
 laē gwāgwēx'sāla lāx q!EMq!EMdēmasēxs XENlēlāē ōgūq!āla lāxa  
 ts!āq!alāsa Awik'!ēnox<sup>u</sup>, yix g'āyanemas NENwaqawē lax g'EM-  
 mas Ba<sup>x</sup>u bakwālanux<sup>u</sup> sī<sup>ē</sup>wa<sup>ē</sup>yē, yī<sup>ē</sup>laxs laē wūnāla dēNX<sup>ē</sup>idēda nēnāga-  
 dāsēs wūlēlaxa ganōlē dēNXēlayāsa bēbēgwānēma lāxa 'wālasē 35  
 g'ōkwa, yixs nēmaēs "āyē hahoyaxāē." nēx<sup>ē</sup>lāēda nēnāgadaxs  
 laē nēmadzaqwa wūnwūnōsa dēNXēla. Wā, lā<sup>ē</sup>lāē k'ōtēda wao-  
 kwē Awik'!ēnoxwaq lēlēlēlāla. Wā, lā<sup>ē</sup>lāē yāq!ēg'ā<sup>ē</sup>lē Ts!EX<sup>ē</sup>dē.  
 Wā, lā<sup>ē</sup>lāē nēk'a: "ēya, g'īg'ēgāmē, wāentsōs hōlēlaxg'in wāldēM-  
 Lēk'. Hēdēn g'īg'āēgā<sup>ē</sup>yēn xūnō<sup>ē</sup>kwaē K!wāk!wabalasaxs tōyag'na 40  
 qō hēēmlaxēus gwāgwēx'sālasaxēs gwe<sup>ē</sup>yōs ōgūq!ālas q!EMq!EM-  
 dēM. Wāg'illa āEM yal!āLEX g'īg'ēgāmē qō hēēmlaxō." nēx<sup>ē</sup>lāē.

Wā, la<sup>ē</sup>mē q!ā<sup>ē</sup>lāēla nāxwēda Awik'!ēnoxwaq hē<sup>ē</sup>ma. Wā,  
 la<sup>ē</sup>mē nēk'ēda nāxwa Awik'!ēnoxwē qa<sup>s</sup> 'wī<sup>ē</sup>lālag'ī lāl k!ū<sup>ē</sup>sēsxā  
 lāla gānō<sup>ē</sup>idēl qa<sup>s</sup> ālax<sup>ē</sup>idē q!āq!ol<sup>ē</sup>lax q!EMq!EMdēmas. Wā 45  
 g'ī<sup>ē</sup>mēsē gānō<sup>ē</sup>idēxs laasē lē<sup>ē</sup>wūtlālēlak!ālasē<sup>ē</sup>wa lēlēqlasē<sup>ē</sup>wēs  
 lēlēgēmē. Wā, lānaxwē hōhoxwaxs laē dēNXēts q!EMdēmas.

48 song. | And the *Āwīk'!ēnox<sup>u</sup>* heard the sound they made, and the  
names. | Then the *Āwīk'!ēnox<sup>u</sup>* remained to the end sitting down ||  
50 that night, outside of the house of their chief *Ēwūlt!āla* who was  
listening to the | words that *X'imselilela* was speaking, for he was  
the head | chief of the spirits. And when the | forty masks danced—  
for the song-leaders of the | *Āwīk'!ēnox<sup>u</sup>* counted the number of  
55 times that *X'imselilela* called out the names, || and also how often  
each one | shouted "Hōho!" and also what *X'imselilela* said | when  
he spoke to the men sitting in the house and told them that the one  
whom he had called was coming, | and also when he named the names  
of those who have already been named when they stood | outside of  
60 the sacred room of hemlock-branches; therefore it was || just as  
though the song-leaders were sitting among the spirits, and as though  
they were seeing | what was being done; for they really heard every-  
thing that was said | by *X'imselilela*, for the night was very calm. |

When night came again, all the *Āwīk'!ēnox<sup>u</sup>* | sat down outside  
65 of the house of their chief *Ēwūlt!āla*; || and when they were seated,  
Chief *Ēwūlt!āla* spoke, | and said, "Now, take care, tribe! for I |  
guess this is *K!wāk!wabalas*, the son of my sister | *Ts!eqāla*, the one  
for whom they are singing, for he went to commit suicide at *Wāwalē*;

48 *Wā*, *ᵑnāxwāem wūlelēda* *Āwīk'!ēnoxwax gwēk'!ālasas lōᵑ lēlē-*  
*gēmas*. *Wā*, *laemᵑlāwisēda* *Āwīk'!ēnoxwē senbēem k!ūts!es lāx*  
50 *l!āsanāᵑyas g'ōkwasēs g'īgāmaᵑyē* *Ēwūlt!āla* *xānolē hōlēlax wā-*  
*dēmᵑlālas yaq!ent!ālāsē* *X'imselilela*, *yīxs hēᵑmaē xamāgēmē*  
*g'īgāmē'sa haāyāilagasē*. *Wā*, *g'ilᵑemᵑlāwisē ᵑwīᵑla yīxᵑwidēda*  
*mōsgēmᵑustāwē yaēxumala*, *yīxs gēlwigᵑēᵑmaᵑlāēda nēnāgadāsa*  
*Āwīk'!ēnoxwax ᵑwāxap!enasa* *X'imselilela lēxᵑēdex lēgēmasēs lē-*  
55 *lālasᵑwē*. *Wā*, *hēᵑmisēx ᵑnemp!endzaqwaᵑmaē hōhoxwēda ᵑnāl-*  
*ᵑnemōkwē lāx lēᵑlālasᵑwas*. *Wā*, *hēᵑmis wāldemas* *X'imselilelāxs*  
*laē ᵑnēnlēlaxa k!ūdzēlē bēbegwānemxs g'āxᵑmaēs lēᵑlālasᵑwē ᵑnēk-*  
*ēt!ēd lēxᵑēdex lēgēmasēs laemx'dūlāl lēxᵑētseᵑwaxs laē lāᵑwīl lāx*  
*l!asalīlasa q!wāxsemē lēᵑmēᵑlats!ā*. *Wā*, *hēᵑmis ālag'ūlts ᵑnema-*  
60 *x'isa nēnāgadē lōᵑ laem k!wāg'ūlilax haāyāilagasē qaᵑs dōqwalēx*  
*gwēgwālag'ūlīᵑlasas qaxs ālak!ālaē q!ūlaatāla wūlelax wāldēmᵑlā-*  
*lās* *X'imselilela*, *qaxs ālak!ālaē q!ōqūlaxa gānolē*.

*Wā*, *lāᵑlāē ēt!ēd ganol'ida laemᵑlāxaawisēda* *Āwīk'!ēnoxwē ᵑwīᵑla*  
*k!ūsels lāx l!āsanāᵑyas g'ōkwasēs g'īgāmaᵑyē* *Ēwūlt!āla*. *Wā*,  
65 *g'ilᵑemᵑlāwisē ᵑwilg'āels laē yāq!ēg'āᵑla yīxa g'īgāmaᵑyē* *Ēwūlt!āla*.  
*Wā*, *lāᵑlāē ᵑnēk'a*: "Wēg'a yāl!ālex g'ōkūlot qaxg'in laᵑmēk'  
*k'ōt!ēdeqē hēem* *K!wāk!wabalasa* *yīx xūnōkwasen wūq!wāqōx*  
*Ts!eqālēda* *lā q!ēmtasēᵑwaxa toᵑyag'ā lāx* *Wāwalē*. *Wā*, *lālaxē*

and he may have | obtained as a treasure the great house seen by us,  
and what is heard by us. || I mean, let us take care!" Thus he said. | 70

Now, Ēwült!āla was speaking loud on purpose that he might | be  
heard by those who were sitting in the great house; and he was  
really | heard by X'imselilela, for that was the wish of X'imselilela,  
that | Ēwült!āla might say this while the Āwik'!ēnox<sup>u</sup> were sitting  
outside of the house of Ēwült!āla, and that the song-leaders might 75  
learn the | songs, and that they might know the ways of the dance. |  
As soon as Ēwült!āla had spoken, the | song-leaders of the great  
dancing-house began to beat fast time; and when the fast beating of  
the song-leaders stopped, | then some one said, "I call you, || Hox- 80  
hoxūlsele, to come and dance." And when the | speech of X'imselilela  
was at an end, then some one shouted, "Hōho!" | And X'imselilela  
came, speaking as he walked and telling the spectators, "Now, |  
Hōxhoxūlsele, who has been called by me, is coming." Then the song-  
leaders sang. | And now the song-leaders of the Āwik'!ēnox<sup>u</sup> | heard 85  
really the manner in which X'imselilela called the forty names. |  
and when all the forty who had been called by X'imselilela had  
danced, | then ALōtēmdālag'īls sang his sacred song | inside the  
sacred room of hemlock-branches; and then Ts!ex'ēd, | and his  
wife Ts!eqāla, recognized their son by his voice. || And the song- 90

lōgwalaxens dōgūlē 'wālas g'ōkwa ʔē'wens la wūlela. Wā, hē-  
'mēsen 'nēnak'ilē qa's ā'maōs 'nāxwa yāl'ā," 'nēx'ēlaē. 70

Wā, la'mē hāsela yāq!ent!alē Ēwült!āla hē'nōmaem qa's ogwaqē  
wūlela yīsa k'lūdžēla laxa 'wālasē g'ōkwa. Wā, ālaem'lāwisē  
wūlela yīs X'imselilela yīxs hes'maax nāqa'yē X'imselilela qa  
'nēk'ēs Ēwült!āla ʔē'wa 'nāxwa Āwik'!ēnoxwaxs laē k'lūts'rs lāxa  
L!āsanā'yas g'ōkwas Ēwült!āla ʔē'wa nēnāgadāxs laē q!aq!ol!axa 75  
q!emq!emdemē qa gwālela'mēs 'wīla q!ālax gwayi'lālasas. Wā,  
g'il'em'lāwisē q!ūlbē wāldemas Ēwült!ālāxs laa'lasē lēxdzōdē  
nēnāgadāsa 'wālasē ts!āgats'lē g'ōkwa. Wā, lā'laē q!wē'ēdēda  
lēxdzā'ya nēnāgadē laa'lasa 'nēk'a: "Lē'lalēnlōl qastai Hōx-  
hoxūlsele qa's g'āxaōs yīx'wīda." Wā, g'il'em'lāwisē q!ūlbē 80  
wāldemas X'imselilela laa'lasa hōhoxwāē lē'lālasē'was. Wā, g'ax-  
'ēlaē 'nēk'!ālē X'imselilela nēnēlaxa x'īts'ax'īla: "G'āx'emg'in  
lē'lālasē'wē Hōxhoxūlsele." Wā, laem'lāwisē denx'ēdēda nēnāgadē.  
Wā, laem'lāē ālak'!āla q!ūlaatāla wūlelēda nēnāgadāsa Āwik'!ēno-  
xwax lē'lālaēnā'yas X'imselilelāxa mōsgemg'ustāwē lē'legem lē'lā- 85  
lasō's. Wā, g'il'em'lāwisē 'wīla yīx'wīdēda mōsgemg'ustāwē lē'lā-  
nems X'imselilela, wā, lā'laē yālaq!ūg'u'lē ALōtēmdālag'īlsē lāx  
ōts'lāwasa q!waxsemē ʔē'mē'lats'lā. Wā, lawis'lalāē Ts!ex'ēdē  
ʔē'wis genemē Ts!eqāla malt!ēxs'dendxēs xūnōkwē lāx'q. Wā,  
laem'lāē denx'ēdēda nēnāgadāsa mōsgemē q!emq!emdemē ALō- 90

91 leaders sang the four songs of | *Alōtemdālag'īls*; and when the last  
 song was at an end, | *X'imselilela* spoke, and said, "Now we | have  
 finished, friends. Now our great friend | *Alōtemdālag'īls* will be  
 caused to dance by his tribe to-morrow night!" Thus he said. ||  
 95 "Now I shall tell our great friend that you have been visited by  
 those | who wish for magic power, and who wish for different  
 dances; and this | our great *Hamasē'nā* goes to him who wishes for  
 a | cannibal-song without whistles. His song is about the canni-  
 600 bal, | and his head-mask is *Gelōgūdzewēs*, *Hōx<sup>u</sup>hogūdzewēs*, || and  
*Gwa<sup>ε</sup>wayela<sup>na</sup>*; these three are lent by our friend *Hamasē'nā* | to  
 our friend as head-masks for the *hamdzedzō<sup>ε</sup>* | (this is called by the  
*Kwāg'ul hāmshāmts!ēs*). And he has four | songs. The frog war-  
 5 dance comes from our | friend *Wūqagas*, for when those who belong  
 to you go || to the house of our friend *Wūqagas*, she gives birth at  
 once | to four frogs, which go into the stomach of the woman, or  
 even of a | man who has disappeared and gone to the house of the  
 frog war-dancer. And at once whistles sound | in the stomach of  
 the frog war-dancer (this is called by the *Kwāg'ul bad-inside- | war-*  
 10 dance). And this our friend *Q'lāmināgās*, if she || is visited by a  
 woman, or even by a man, who is loved<sup>1</sup>, when they disappear, |  
 then *Q'lāmināgās* knows that they will be *q'lāmināgās* dancers. |  
 She calls them into her house, and gives them instructions | what

91 *temdālag'īlsē*. *Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē q'ūlbēda ālēlxsdā<sup>ε</sup>yē denx<sup>ε</sup>layos,*  
*laasē X'imselilela yāq!ēg'a<sup>ε</sup>la. Wā, lā<sup>ε</sup>laē<sup>ε</sup> nēk'a:* "Wā, la<sup>ε</sup>mēns  
*gwāla, nē<sup>ε</sup>nēmōk<sup>u</sup>. La<sup>ε</sup>mōx g'āxl yixwāmatsō<sup>ε</sup>lēns nēmōx<sup>u</sup>dzēx*  
*laxōx ALōtemdālag'īlsax ganolas lēns la yīsōs g'ōkūlotax."* nēx<sup>ε</sup>lāē.  
 95 "Wā, la<sup>ε</sup>mēsen nēlaxens nēmōx<sup>u</sup>dzēx yīsōs g'āx<sup>ε</sup>ēdaēna<sup>ε</sup>yōs nā<sup>ε</sup>nā-  
*walak!waatsa nēk'ē qa<sup>ε</sup>s layosasēs ōgū<sup>ε</sup>līlōs lād lāq. Wā, yu<sup>ε</sup>maōx*  
*nēmōkwaq!ēnsōx Hamasē'nā, la<sup>ε</sup>mō g'āx<sup>ε</sup>atsa nēk'ē qa<sup>ε</sup>s hāmdze-*  
*dzewōsē<sup>ε</sup>wēxa k'<sup>ε</sup>lāsē medzēs. Wā, la<sup>ε</sup>m hāmats!ak!<sup>ε</sup>ālē q!ēmdē-*  
*mas. Wā, lā hamsiwālx Gelōgūdzewēsē lō<sup>ε</sup> Hōx<sup>u</sup>hogūdzewēsē*  
 600 *lō<sup>ε</sup> Gwa<sup>ε</sup>wayela<sup>na</sup>. Wā, yūdukwōx lēk'ewasaxs Hamasē'nā*  
*lāxens nē<sup>ε</sup>nēmōkwēx qa hamsiwēsa Hāmdzedzewēsē<sup>ε</sup>wē,*  
*(yix gwe<sup>ε</sup>yāsa Kwāg'ulē hāmshāmts!ēsa). Wā, la mōsgemē q!ēm-*  
*q!ēmdemas. Wā, yūemxat! g'āg'axaatsa olala wūq!f<sup>ε</sup>sa, yixens*  
*nēmōkwēx yixōx Wūqagas, yixs g'il<sup>ε</sup>maē g'āxa g'ayolē lāx<sup>ε</sup>da<sup>ε</sup>xwōl*  
 5 *lāx g'ōkwāsens nēmōkwōx Wūqagasēx, wā, lāx hēx<sup>ε</sup>idaēm mayo-*  
*lāsasa mōwē wīwūqages lāx tek!<sup>ε</sup>āsa ts!ēdāqē lē<sup>ε</sup>wa wāx<sup>ε</sup>ēm be-*  
*gwānem x'is<sup>ε</sup>ēd qa<sup>ε</sup>s wūq!sē<sup>ε</sup> ōlala. Wā, hēx<sup>ε</sup>ida<sup>ε</sup>mēsē xwāk!walē*  
*ōts!<sup>ε</sup>āwas tek!<sup>ε</sup>āsa wūq!sē<sup>ε</sup> ōlala. (Hēem gwe<sup>ε</sup>yāsa Kwāg'ulē<sup>ε</sup> yak!<sup>ε</sup>ēs*  
*tōx<sup>ε</sup>wīd.) Wā, yu<sup>ε</sup>mēsens nēmōkwēx yixōx Q'lāmināgāsēx, yixs*  
 10 *g'āxasaaxsa ts!ēdāqē lē<sup>ε</sup>wa wāx<sup>ε</sup>ēm begwānem laelwinayaxs x'is-*  
*ēdaē, qa<sup>ε</sup>s hēx<sup>ε</sup>ida<sup>ε</sup>maōx Q'lāmināgāsēx q!<sup>ε</sup>ālelaqēxs q!ēq'lāmināgā-*  
*selalēlē. Wā, hēx<sup>ε</sup>ida<sup>ε</sup>mēsōx lē<sup>ε</sup>lilaq laxēs g'ōkwē qa<sup>ε</sup>s lā lēxs-*

<sup>1</sup> That means: a prince or a princess.

to do when they are dancing; and when to call out Hai, hai, hai!' and also when Q'áminágás takes off the scalp of her head. 15 and just shows her skull, | not leaving a single hair on, and how she carries the scalp | while she is dancing, with the blood running down each side of her neck. | This is what they obtain from our friend here, that they may also | pull off their scalps. |

"And this, our friend here, L'letsaplélanaga, whose | seat is here 20 under the fire here in the middle of my house" — thus said X'imselelela — "those who disappear and go to her become | nōnltsēstala. And then L'letsaplélanaga treats them so that they can sit | on the fire without being burned. No whistles belong to our || nōnltsēstala. 25

"And also our friend Mēmeyoxwa'na, for those | who disappear and go to him become salmon-dancers. She also | shows them how to act in their dance. And these are different from the dancers of my | friend Cannibal-at-North-End-of-World; for all his dances have whistles, || and there are no whistles in our dances." Thus said 30 X'imselelela | to Alōtemdālag'is. |

"Now your tribe shall come when day comes, and they shall take care of you, | for we have finished." Thus said X'imselelela and he disappeared | with his friends. ||

ēālaq qa gwēgilatsēxs laē yixwa L'ewis bābagūlakūlaēna'yē hai 13 hai hai: wā, hē'misēxs laē Q'áminágāsē qūdzeltsemē q'lūlēx's'ēmē L'letsema'yasēs x'ōmsē. Wā, á'mēs la 'nāxwa la nēlalē xāqas x'ōmsas 15 k'leās la ālāda 'nemtslaq se'ya āxāla. Wā, la'mē dāla L'letsema'yasēs x'ōmsas laē yixwa 'wāmaxelaxa elkwa lāx 'wānōlxawa'yas. Wā, hē'mis lālanēmsē layāsens 'nemōkwēx lāqēxs laē ōgwaqa qūsōdēx L'letsema'yasēs x'ōmsē.

"Wā, yū'mēsen 'nemōkwēx, yixōx L'letsaplélanagax, yūemlā 20 ālag'ilil laxōx āwābālisaxsōx laqawalixsen g'ōkwa 'nemū," 'nēx'laē X'imselelela, "yixs g'āxasaaxsa x'is'ēdē lax'da'xōl qa's nōnltsēstalalē. Wā, lōx L'letsaplélanax pēspātaq qa wax'mēs k'wāg'ilala lāxa lēgwilē qa k'leāsē lēgūlēs. Wā, la'mē k'leās medzētsa nōnltsēstalalē g'ayōl g'āxenu'x". 25

"Wā, yū'mēsens 'nemōkwēx, yixōx Mēmeyoxwa'nax, yixs g'āxasaaxsa x'is'ēdē lax'da'xōlxa hāmēyalalē. Wā, la'mēxāōx q'āq'ot'lamatsēs yixwalaēna'yē lāq. Wā, yūem ōgū'qāla lūx lēlādāsen 'nemōkwaē Bax'bakwālanux'siwa'yaxa 'nāxwa'na medzēdzadēs lēlade. Wā, la k'leās medzētsen nōsaqenu'x' lēlādē," 'nēx'laē X'imselelela 30 lax Alōtemdālag'isē.

"Wā, la'mē g'āxles g'ōkūlotaōs qō 'nāx'ēdlō qa's aaxsilat'ol qaxg'anux' la'mēq gwāla," 'nēx'laē X'imselelelaxs laē 'w'la x'is'ēda L'ewis 'nē'nemōkwē.

- 35 Behold! it was already getting daylight in the morning; and the masks were left, and the cedar-bark rings mixed with white, of ALÖTEMĐĀLAG'İLS. Then ALÖTEMĐĀLAG'İLS was glad on account of the supernatural treasure that he had obtained, for it was the first one of its kind, and of his death-bringing baton, for now he wished to try it on something. Then he thought of his father and of his
- 40 mother; and he wished to kill them, when they should come to see him, on account of the way in which he had been treated by his father. He had always struck him, which was the reason of his attempted suicide. Thus he thought while he was seated alone in the great dancing-house. Now, we shall stop for a while talking about ALÖTEMĐĀLAG'İLS. ||
- 45 Now we shall talk about the Āwīk'!ēnox<sup>u</sup>, who never left the place where they were sitting outside of the house of their chief Ēwūt!āla; for they heard the speeches of X'İMSĒLİĒLA when he said, "Now your tribe will come in the morning and will take care of you, for we have finished," when X'İMSĒLİĒLA said this. There-
- 50 fore the hearts of the Āwīk'!ēnox<sup>u</sup> were really troubled, and they did not sleep; and when it was near noon, they launched four large shovel-nose canoes. The men were standing in the canoes, and they went across to the great winter dancing-house. Now,
- 55 the Āwīk'!ēnox<sup>u</sup> were singing the winter-dance songs; and they did

- 35 LE<sup>maā</sup>laxOL <sup>ē</sup>nā<sup>nakū</sup>laxa gaāla. Wā, la<sup>mē</sup> <sup>ē</sup>wīla lōwalasēs yaēxumlē LE<sup>wa</sup> melmaqela L<sup>āl</sup>!ēgekūlās ALÖTEMĐĀLAG'İLSē. Wā, laem<sup>laē</sup> ēk<sup>ē</sup> nāq<sup>ayas</sup> ALÖTEMĐĀLAG'İLSē qaēs lōgwa<sup>yaxs</sup> hē<sup>maē</sup> ālēs <sup>ē</sup>nem hē gwēx<sup>sē</sup> LE<sup>wis</sup> halāyo t<sup>emyayā</sup>, yīxs LE<sup>maē</sup> <sup>ē</sup>nēk' qa's gūnx<sup>idaasnōkwēs</sup>. Wā, lā<sup>laē</sup> g'īg<sup>aēx'ēdxēs</sup> ōmpa LE<sup>wis</sup> ābempē.
- 40 LE<sup>maē</sup> <sup>ē</sup>nēx' qa's lē<sup>lāmasda</sup>xwēq qō g'ill dōx<sup>walelaleq</sup> qa gwēg<sup>altleqelasas</sup> ōmpasēq yīxs hē<sup>menala</sup>maē k'<sup>l'elak'aq</sup> lāg'ilas tō<sup>yag'ē</sup>, <sup>ē</sup>nēx<sup>laē</sup> nāq<sup>ayas</sup> lāxēs <sup>ē</sup>nemōgwīlāē k'<sup>l'waēl</sup> lāxa <sup>ē</sup>walasē ts<sup>lāgats'lē</sup> g'ōkwa. Wā, la<sup>mēns</sup> gwūl yāwas<sup>id</sup> gwūgwēx<sup>sāla</sup> lāx ALÖTEMĐĀLAG'İLSē.
- 45 Wā, la<sup>mēsen</sup> gwūgwēx<sup>sex'idel</sup> lāxa Āwīk'!ēnoxwaxs hēwāxaē bāsēs k'ūts<sup>ledzasa</sup> L<sup>āsanā</sup>ayas g'ōkwasēs g'īgāma<sup>yē</sup> Ēwūt!āla, qaxs <sup>ē</sup>nāxwa<sup>maē</sup> wulelax wāldemī<sup>lālās</sup> X'İMSĒLİĒLA lōxs laē <sup>ē</sup>nēk'a: "Wā, la<sup>mē</sup> g'āxles g'ōkūlōtaōs qō <sup>ē</sup>nāx<sup>ēidlō</sup> qa's aaxsilēlōl qax-ganu<sup>x</sup>" la<sup>mēk'</sup> gwāla," laē <sup>ē</sup>nēk'ē X'İMSĒLİĒLA. Wā, hē<sup>mis</sup> āla-
- 50 k'<sup>lāla</sup> xwanelqalayōs nēnāq<sup>ayasa</sup> Āwīk'!ēnoxwē. Wā, hē<sup>mis</sup> k'<sup>l'ēsēl</sup> memxēqelē. Wā, g'il<sup>em'elāwisē</sup> k'<sup>wāyōlts'lā</sup> <sup>ē</sup>nālaēna<sup>yasēs</sup> hē w'x<sup>stēndxa</sup> mōts<sup>laqē</sup> āwā dēdelalasa. Wā, laem<sup>lāwisē</sup> lālawōlēda bēbegwānem lāqēxs laē lawil lax g'ōgwasasa <sup>ē</sup>walasē ts<sup>lāgats'lē</sup> g'ōkwa. Wā, laem<sup>laē</sup> denxelasa ts<sup>lāq'lala</sup> q'<sup>emdema</sup> Āwīk'!ēno-
- 55 xwaxs laē k'<sup>lēs</sup> yāyanaxs laē lawilēlā<sup>laxa</sup> <sup>ē</sup>walasē ts<sup>lāgats'lē</sup> g'ō-



not go fast as they were crossing toward the great dancing-house 56  
 the door of which was closed. When the Āwīk'lēnox' landed at  
 the beach in front of the great dancing-house, then | the door opened;  
 and all the men went ashore, | and went into the great dancing-  
 house, and they sat down at the || right-hand side of the door. Then 60  
 nobody was seen in the house. | After the Āwīk'lēnox' had been  
 sitting there long in vain, | Chief Ēwūlt'lāla spoke, and said, "O,  
 Āwīk'lēnox"! see what I have in my mind! | I wish to go to  
 the room of hemlock-branches, for that may be the | sacred 65  
 room of which we heard at night, for I have passed through the red  
 cedar-bark | four times." Thus he said. Then all the Āwīk'lēnox'  
 told him to go ahead. He went to the | sacred room of hemlock-  
 branches, and went in. Then he | discovered Alōtēmdālag'īls sit-  
 ting among the many masks, || and Ēwūlt'lāla, who was standing 70  
 there, lost his courage at what he saw. | Then Alōtēmdālag'īls  
 spoke, and said, "Come | and sit down at my right-hand side!"  
 Thus he said to his uncle. | Then Ēwūlt'lāla sat down; and Alōtē-  
 mdālag'īls said, | "Thank you for being the first to come into my  
 sacred room. Now, || get forty men and women to | wear the forty 75  
 masks this night. This dance is named | ālaq!ēm, the great dance  
 which I obtained as my treasure." Thus he said. Then Ēwūlt'lāla

kwa lāx lēnēg'ekwaēs t!ex'īla. Wā, g'il'ēm'lāwisē lāg'alīsēda Āwi- 56  
 k'lēnōxwē lāx l'ēmā'īsasa 'wālasē ts!āgats!ē grōkwa lau'lasē āxstō-  
 x'widē t!ex'īlās. Wā, lā'laē hōx'wūltāwēda 'nāxwa bēbegwānēm  
 qa's lā hōgwīla lāxa 'wālasē ts!āgats!ē grōkwa qa's lā k'lūs'alil lāxa  
 hēlk'ōtsālīlāsa t!ex'īla. Wā, laēm k'leās dōgūlts begwānēnsa grō- 60  
 kwē. Wā, laēm'lāwisē gaēl wū'ēm k'lūdžēlēda Āwīk'lēnoxwās lael  
 yāq!eg'a'lēdā g'igāma'yē Ēwūlt'lāla. Wā, lā'laē 'nēk'a: "Wāntsōs  
 dōqwalax'ga gwālaas'g'as'g'en nāqek', yōl grōkūlot, Āwīk'lēnox',  
 yīxg'in 'nēk'ēk' qen lālag'ī laēl lāxa q!waxsemē qō hēm lāx lēmē-  
 'lats!ēsēns wūlēlax ganolē qaxg'in lax'sāwēk' lāxwa l'āg'ekwēx 65  
 mōplēna," 'nēx'laē. Wā, lā'laē 'nāxwa'ma Āwīk'lēnoxwē ārm  
 'yālaq'qa lās. Wā, hā'laē qās'ida qa's lā lāxa āxōlasasa q!wax-  
 semē lē'mē'lats!ā. Wā, lū'laē laēl lāq. Wā, hēx'fidaēm'lāwisē  
 dōx'walelax Alōtēmdālag'īls k!wāg'elīlāaxa q'lēnēmē yaēxumla.  
 Wā, āēm'lāwisē lā'wīlē Ēwūlt'lāla tēx'idēs nāqayāsēs dōx'wā'fē. 70  
 Wā, lā'laē yāq!eg'a'lē Alōtēmdālag'īlsē. Wā, lā'laē 'nēk'a: "Gēla,  
 k!wāg'alil lāxg'in hēlk'ōtagawāhēk'," 'nēx'laēxēs q'lūlē'yē. Wā  
 g'il'ēm'lāwisē k!wāg'alilē Ēwūlt'lālāxs laē 'nēk'ē Alōtēmdālag'īlsaq-  
 "Gēlak'aslaxs sō'maē g'il'g'axts!ālil lāxwa lēmē'lats!ēx. Wā, laēm  
 āx'ēdlex mōsgēm'g'ustāla bēbegwānēm l'ē'wā ts!ēdāqla qa āxi- 75  
 māla'xwa mōsgēm'g'ustāx yaēxumlāxwa gānolēx. Yūēm l'egadis  
 ālaq!ēm yīxen lōgwa'yēx qens 'wālas lēda," 'nēx'laē. Wā, lā'laē

78 asked him, "What do you think? Shall I call the three | chiefs to  
 come and listen to what we are talking about?" Thus he said.  
 80 Then || ALōtēmdālag'īls said, "Go ahead, that we may finish our  
 talk | with them!" Then Ēwūlt'lāla went out of the sacred room  
 of hemlock-branches, | and stood in front of the sacred room;  
 and spoke, | and said, "Now take care, Āwīk'!ēnox<sup>u</sup>, on account  
 of the great things seen by me! | for these are new dances for us,  
 85 who are the head winter-dancers || all around our world. Now,  
 come, chiefs of the Āwīk'!ēnox<sup>u</sup>—you, | P'lāselat—you, ɛ!āqwa-  
 g'ila—and you, Pōlas." Thus he said. And immediately | the  
 three chiefs arose and went into the | sacred room of hemlock-  
 branches, and there they sat down at the right of | ALōtēmdālag'īls.  
 90 And Ēwūlt'lāla spoke first, || and said, "O chiefs! now you have seen  
 the treasure that our | son has obtained. We have all heard the  
 speaking | last night, which said that we shall sing for our son this  
 evening. | Now our son must show us the places | of the masks;  
 95 and he will tell us how many || men must come in, and how many  
 women, to wear these | masks." Thus he said. |

Then ALōtēmdālag'īls spoke, and said, | "This is what is needed,  
 700 twenty-four strong young men, | and sixteen strong young || women,  
 and this boy is to be wise while wearing a mask, | and this girl is to

78 Ēwūlt'lāla wūlāq: "Wālōs nāqa'yaqlōs qen lē'lalēxa yūdukwē  
 g'īg'egāmē<sup>ε</sup> qa g'āxēs hōlēlaxens wāldēmēx," ɛ'nēx'ēlaē. Wā, lā'laē  
 80 ALōtēmdālag'īlsē ɛ'nēk'a: "Wāg'a qa gwāłtsē'staf'mēsens wāldēmē  
 lē'wē." Wā, lā'laē Ēwūlt'lāla lōłts'lālıl lāxa q'waxsemē le'f'mē'lats'lē  
 qa's lāx'ūlılilē lāx l'āsālilasa le'f'mē'lats'lē. Wā, lā'laē yāq'eg'a'la.  
 Wā, lā'laē ɛ'nēk'a: "Wēg'a yāl'lāx, Āwīk'!ēnox<sup>u</sup> āwīlag'īn dōx'wa-  
 lēlek' yix alēg'īlens lēlēdēx yīnsaxg'īns ts'lāqētēma'eyēk' yisōx  
 85 āwē'stāxsens ɛ'nālx. Wā, gēlag'a g'īg'egāmēs Āwīk'!ēnox<sup>u</sup>, yūL  
 P'lāselat, yūL l'āqwa'g'il, sōf'mēts Pōlas," ɛ'nēx'ēlaē. Wā, hēx'ēdaem-  
 ēlāwisa yūdukwē g'īg'egāmē<sup>ε</sup> q'wāg'īlıl qa's lē hōgwīl lāxa q'wax-  
 semē le'f'mē'lats'lā. Wā, hēm'ēlāwisē k'lūs'ālilē hēlk'!ōtagawālılas  
 ALōtēmdālag'īlsē. Wā, hēm'ēlāwisē Ēwūlt'lāla g'īl yāq'eg'a'la. Wā,  
 90 lā'laē ɛ'nēk'a: "Wā, g'īg'egāmē<sup>ε</sup>, laems dōx'wālēlaxōx lōgwa'yasens  
 xūnōkwēx. Wā, lens ɛ'nāxwaem wūlēlax wāldēmāsa yāq'ēnt'lālx  
 gānolēxa ɛ'nēk'axg'īns nōgwēlek' q'ēmtālxens xūnōkwaxwa gāno-  
 lēx. Wā, la'f'mēsōx āēmlens xūnōkwēx nēlatsōx gwēgwāgawayaa-  
 sasa yaēxumlē. Wā, la'f'mēsōx nēlal g'axensas ɛ'wāxaaslāsa bēbē-  
 95 gwānēmēla g'āxıts'lālıl lō ɛ'wāxaaslāsa ts'lēdaqıla qa āxēmālalxwa  
 yaēxumlē." ɛ'nēx'ēlaē.

Wā, lā'laē yāq'eg'a'le ALōtēmdālag'īlsē. Wā, lā'laē ɛ'nēk'a: "Wā,  
 g'a'f'mens āx'ēxstsō'gwa hā'f'mōk'ālak' lēlāk'wēmas ēalostā bēbēgwā-  
 nēma. Wā, g'a'f'mēsēg'a q'el'lāgūg'eyōk' alōstāgas lēlāk'wēmas  
 700 ts'lēdāqa. Wā, g'a'f'mēsa bābagūmēxa nāqelilēla lax yixumāla. Wā,

be wise while wearing the mask." Thus he said. | Then P'aselat 2 spoke, and said, "Come, | chiefs! and let us go to our tribe to get the | twenty-four strong young men to come and try the masks and let some one go across to get sixteen strong young women, | and 5 one boy and one girl." | Thus he said. |

Immediately the chiefs went out of | the sacred room; and they sat down silently among the tribe. || Then L'āqwag'ila told them in a 10 whisper that he wanted twenty-four | strong young men and sixteen strong | young women, and also one boy and | one girl. Then they sent four men | to go to get the women and the two children from their houses in K'letēt. And when he stopped speaking, | four men went 15 out and went aboard the canoe, and they | crossed the river. And the twenty-four young men arose | and followed the four chiefs, and they went back into the | sacred room of hemlock-branches and sat down there. Then || Alōtēmdālag'is told them, "This is the chief 20 of the masks, | the mask of X'imselilēla, which lies at the right-hand side of the sacred room." | And he stood in the front of the room, and he | named the forty masks to his tribe. | And they were put down in the sacred room as they were to stand when they were

g'a<sup>m</sup>mēsa ts'lāts!adagemēxa nāqelilēla lax yixumāla, "nēx'laē. Wa, 1 lā<sup>l</sup>laē P'lāselalē yāq'leg'a'la. Wā, lā<sup>l</sup>laē 'nēk'a: "Wā, gēlag'a 'wī<sup>l</sup>ax g'ig'egāmē qens lālag'i lāxg'ins g'ōkūlōt'raens qens wēg'i āx'ēdex hā<sup>m</sup>mōk'ālā lēlāk<sup>u</sup> ēalostā qa g'āxēs mēnsasōxda yaēxumlēx. Wā, hē<sup>m</sup>is qa lāsē lawilē dāx q'EL'āgūg'eyowa lēlāk<sup>u</sup> ālōstāgas ts'lēdaqa 5 L'ē<sup>w</sup>wa 'nēmōx<sup>u</sup>LA bābagumī L'ē<sup>w</sup>wa 'nēmōx<sup>u</sup>LA ts'lāts!adageml, "nēx'laē.

Wā, hēx'idaem<sup>l</sup>āwisa g'ig'egāma'yē 'wī<sup>l</sup>la g'āx hōx'wūlts'lā lāxa lē<sup>m</sup>mē<sup>l</sup>ats'lē qa's lā em<sup>l</sup>emsgemxs laē k'wāgēlilaxēs g'ōkūlōtē. Wā, lāem<sup>l</sup>āwisē L'āqwag'ila ōpalaxs laē nēnlēlaxs āx'ēxsdaax hā<sup>m</sup>mo- 10 k'ālā lēlāk<sup>u</sup> alōstā bēbegwānema L'ē<sup>w</sup>wa q'EL'āgūg'eyowē lēlāk' ālōstāgas ts'lēdaqa. Wā, hē<sup>m</sup>mēsa 'nēmokwē bābagūna L'ē<sup>w</sup>wa nēmōkwē ts'lāts!adagema. Wā, lā<sup>l</sup>laē 'yālaqasa mōkwē bebegwā- nem qa lēs dāxa ts'lēdaqē L'ē<sup>w</sup>wa ma<sup>l</sup>ōkwē g'ing'inānem lāxēs g'ōkwē lāx K'letētē. Wā, g'il<sup>l</sup>em<sup>l</sup>āwisē q'wē<sup>l</sup>idēxs laē hōqūwē<sup>l</sup> 15 sēda mōkwē bēbegwānem qa's lā hōgūxs lāxa dēlālase qa's lē lawila lāxa 'wā. Wā, lā<sup>l</sup>laē āem q'wāg'ililēda hā<sup>m</sup>mōk'āla hā'yā<sup>l</sup>a qa's lē lāsgēmēxēs mōkwē g'ig'egāmēxs laē xwēlaqa naēl. lāxa q'waxsemē lē<sup>m</sup>mē<sup>l</sup>ats'lā qa's klūs'āli<sup>l</sup>ē 'wī<sup>l</sup>la lāq. Wā, hēx'idaem<sup>l</sup>āwisē Alōtēmdālag'isē nēlaxs hē<sup>m</sup>maē g'igāmēsa yaēxumle, yix 20 yixūmlas X'imselilēlaxwa g'wēbalilēx lāxwa hēk'ōdōyāhāsa lē<sup>m</sup>mē<sup>l</sup>ats'lēx; wā, hē<sup>m</sup>mēsōx L'a<sup>w</sup>il lāxg'a l'āsadzēlilek'. Wā, lā<sup>l</sup>laē 'wī<sup>l</sup>la l'ēlēqelax l'ēlēgemasa mōsgemgustāwē yaēxūmla qa's g'ōkūlōtē, yixs hē<sup>m</sup>maē g'wāēl lāxa lē<sup>m</sup>mē<sup>l</sup>ats'lēs g'wāgawa'yāasaxs laē lē<sup>l</sup>alāsos

- 25 called by || X'imselilela. They were never misplaced; and the  
 Āwīk'!ēnox<sup>u</sup> were instructed also | about MamayoLEMALAGA, who  
 gives birth | to a boy and a girl, and about the children who dance  
 immediately | after they are born. |
- 30 As soon as he stopped speaking, the women came into || the great  
 dancing-house, and L!āqwag'ila | called them into the sacred room  
 of hemlock-branches. Then they were told by Ēwūtl!āla | to sit  
 down outside of the masks which they were going to wear. Now the |  
 men were sitting down on the outer side of the masks, and also the |
- 35 two children in the same way with their masks. Then || ALōTEM-  
 dālag'īls spoke, and said | to the man who was to wear the mask of  
 X'imselilela, "Don't be afraid, | friend, to make a mistake! for you  
 will hear the | owner of these masks, who will come and advise you.  
 I say this, because | otherwise you might be frightened in vain." ||
- 40 Now, it was late in the evening when the | Āwīk'!ēnox<sup>u</sup> came  
 across the river, and all went into the large dancing- | house; and  
 when all were inside, the song-leaders | of the Āwīk'!ēnox<sup>u</sup> sat down  
 in the rear of the great dancing- | house; and when they were ready,  
 45 X'imselilela shouted "Hōho!" || and immediately the song-leaders  
 sang. Then X'imselilela came | dancing out of the sacred room of  
 hemlock-branches, carrying his rattle in one hand; | and at the end

25 X'imselilela. Hēwāxa layap'ēla. Wā, hēEM āEM waxē LĒXSEX'ī-  
 dayāsēxa Āwīk'!ēnoxwē ōgū'ēla lāx MāmayoLEMALAGāxs laē māyo-  
 LAsa bābagumē LĒ'wa ts!āts!adagemē, yixs ā'maē hēx'īd yix'wī-  
 dēda g'īng'īnānEMaxs g'ālaē māyo'īdayā.

Wā, g'īl'EMēlāwisē q!wēl'īdEXS g'āxaasa ts!ēdāqē hōgwīLa lāxa  
 30 'wālasē ts!āgats!ē g'ōkwa. Wā, hēx'īdaEMēlāwisē L!āqwag'ila LĒL-  
 ts!āliLaq lāxa q!waxSEMē hēMē'lats!ā. Wā, la'mē 'nēx'sō's Ēwūtl!āla  
 qa's hē'mē k!ūs'ālīfē L!āsaliLāsēs yaēxūmēLē lāx la gwaēlatsa bēbe-  
 gwānEMē yixs hē'maē la k!ūdzēLē L!āsaliLāsēs yaēxūmlē LĒ'wa  
 ma'lōkwē g'īng'īnānEMa; hēEMxāa la gwaēl'xēs yaēxūmlē. Wā,  
 35 lā'ēlaē ēdzaqwa, yāq!eg'a'lē ALōTEMdālag'īlsē. Wā, lā'ēlaē 'nēk'a  
 lāxa bēgwānEMēxa lālē yixūmāLax yixūnlas X'imselilela: "Gwāla  
 nōLax, qāst, qasō LēXLēqūlillaxō qaxs 'nāxwa'īmēlaqōs wūLElALEX  
 āxnōgwadūsa yaēxūmlēx g'āXL LĒXS'ūLax'da'x'w'Lōl. Hēden 'nē'nak'īl  
 āLas wūl'EMlax k'īl'īdES."

40 Wā, laEM'ēlaē k!wāg'ila dzāqwaxs g'āxaē 'wī'la g'āxa'wīlēda  
 Āwīk'!ēnoxwē lāxa 'wā qa's lē 'wī'laēL hōgwēL lāxa 'wālasē ts!ā-  
 gats!ē g'ōkwa. Wā, g'īl'EMēlāwisē 'wī'laēLExs laē 'wī'lēs nēnāga-  
 dasa Āwīk'!ēnox<sup>u</sup> k!ūs'ālīl lāxa ōgwiwalīLasa 'wālasē ts!āgats!ē  
 g'ōkwa. Wā g'īl'mēsē 'wī'la gwa'īlā laasē hōhoxwē X'imselilela.

45 Wā, hēx'īdaEMēlāwisa nēnāgadē denx'ēda. Wā, g'āx'ēlaē X'īmse-  
 lilela yix'wūlts!āliLEla lāxa q!waxSEMē hēMē'lats!ā yatk'ōlts!ānaxēs  
 yadenē. Wā, g'īl'EMēlāwisē q!ūlbē q!EMdEMas laē lāx'ēūlīl lāx

of his song he stood where | X'imselilela had been standing, at the 4  
right-hand side of the house. | He had not been standing there long,  
when he swung his rattle, and at the same time || the song-leaders 50  
beat fast time. Then X'imselilela danced with quick steps | to the  
sacred room of hemlock-branches. He stood there | in front of the  
sacred room of hemlock-branches and | said aloud, "I call you, friend  
Hōxhoxūlsele, to come and dance." | And as soon as X'imselilela had  
ended his speech, then there was the cry || "Hōho!" inside the sacred 55  
room of hemlock-branches; and X'imselilela | told the men who were  
sitting in the house, "Now he is coming, the one who has been called.  
Hōxhoxūlsele." And when he reached his place, the song-leaders sang,  
and Hōxhoxūlsele came dancing | out of the sacred room of hemlock-  
branches; and they did the same to the others, || down to the last one. 60  
He never made a mistake, as the | forty masks of the spirits and ALō-  
tēmdālag'īls were dancing. | Daylight came when they finished, and  
they danced for ALōtēmdālag'īls for | four nights with the | forty masks:  
and after they had danced for him four times, || ALōtēmdālag'īls 65  
began to feel sick at heart against his parents. The | reason why  
ALōtēmdālag'īls felt thus against his father and his | mother was that  
his father Ts!ex'ēd was angry with him; therefore he showed his great  
treasure | to the Āwik'!ēnox<sup>u</sup>; and therefore he did not show it to  
the Nāk!wax'da<sup>x</sup><sup>u</sup>, | who were living at Tēgūxstē that winter: and

hēmēnālaem lā'wīlats X'imselilelaxa hētk'!ōdoyānilasa g'ōkwē. 48  
Wā, k'!ēs'latla gaēl lā'wēlexs laē yat'!ētsēs yadenē 'nemāx'īd lē'wa  
nēnāgadāxs laē lēxdzōda. Wā, lā'laē X'imselilela tsaxūlaxs laē 50  
lālaa lāxa q!waxsemē lē'mē'lats'lā. Wā, g'il'ēm'elāwisē lā'aa lāx  
L'āsānilasa q!waxsemē lē'mē'lats'lā. Wā, lā'laē lāx'ūlil laqēxs laē  
hāsele 'nēk'a: "Lē'lālenlōl, qāstai Hōxhoxūlsele qa's g'āxas yix-  
'wīda." Wā, g'il'ēm'elāwisē q'lūlbē wādemas X'imselilelāxs lū  
hōhoxwē ōts'lāwasa q!waxsemē lē'mē'lats'lā. Wā, g'āx'laē X'imsē- 55  
lilela nēnelaxa k'lūdzilē bēbegwānemxs g'āx'māēs lē'lālas'wē  
Hōxhoxūlsele. Wā, g'il'ēm'elāwisē lā'aa lāxēs lā'wīlasē lān'lasē  
dēux'ēdēda nēnāgadē. Wā, g'āx'laē yix'wūlts'lālilēlē Hōxhoxūlsele  
lāxa q!waxsemē lē'mē'lats'lā. Wā, āx'sārm'elāwisē la hē gwē'nākūla  
lābendāla. Hēwāxa lēxlēqūlilāxs laē 'wīla yix'wēdēda mōsg'm- 60  
g'ustāwē yaēxūmltsa haāyalilagāsē lō' ALōtēmdālag'īlse. Wā,  
laēm'elāwisē 'nā'nakūlaxa gaālāxs laē gwāla. Wā, lā'laē mōp'lēu-  
xwa'sē gānolas kwēxelase'wē ALōtēmdālag'īlsē lē'wa mōsg'm-  
g'ustāwē yaēxūmla. Wā, hē'latla la mōp'lēnu kwēxelasōxs lū  
ts!ē'nakūlē nāqa'yas ALōtēmdālag'īlsē qaēs g'iga'ōlnokwe. Hēl 65  
hēg'īlts gwēx'īdē nāqa'yas ALōtēmdālag'īlsē qaēs ōmpē lē'wis  
ābēmpaxs ts!ēnkwāalaēs ōmpasē Ts!ex'ēdāx hāē nēl'ētsēs 'wīlasē  
lōgwa'ya Āwik'!ēnoxwē, wābilāla hē g'āx nēl'ēdēda Nāk'wax'da-

- 70 that was the reason why he was || angry. Now, many of the *Āwik'!ēnox<sup>u</sup>* did not | go home to their houses in *K'!ētēt*; and *ALōTEMdālag'īls* | heard them talking about his father *Ts!EX'ēd* and his wife | *Ts!EQāla*, that they came paddling from *K'!ētēt* to the great | house  
75 of their child. Then *ALōTEMdālag'īls* took his || death-bringing baton, and stood in the door of the great house, | waiting for his father and his mother to come ashore in | front of his house; and *L!āqwag'ila* and *Pōlas* stood by his side. | Then *ALōTEMdālag'īls* spoke, and said, | "Now I shall take revenge for the ill will of my  
80 father and of my mother." || Thus he said, and he struck the death-bringing baton | toward them. Immediately they became stone-  
Then he was | feared by the *Āwik'!ēnox<sup>u</sup>*, and nobody dared | to go near the great house of *ALōTEMdālag'īls*; and | he was living alone. ||
- 85 The *Āwik'!ēnox<sup>u</sup>* had not yet discovered that *ALōTEMdālag'īls* was a | great shaman, although they always heard him singing | the sacred shaman-songs. Suddenly | Chief *L!āqwag'ila* of the *Āwik'!ēnox<sup>u</sup>* became sick. He was | about to die that evening. Then one  
90 of the men spoke, || and said, "Don't give him up too soon! Send | four noblemen to call *ALōTEMdālag'īls* to | come and cure my chief, for I

- ēxwaxs g'ōkūlaē lāx Tēgūxsta'yaxa ts!āwūnxē. Wā, hē'mis ts!ē-*  
70 *nems nāqa'yas. Wā, laem'lāwisē q!ēnema Āwik'!ēnoxwē k'!ēs'la nā'nak<sup>u</sup> lāxēs g'ōkwē lāx K'!ētētē. Wā, lā'laē wūLEla'laē ALōTEMdālag'īlsaxa gwagwēx'sāla lāx ōmpasē Ts!EX'ēdē LE'wis genemē Ts!EQālāxs siō'nakūlaē g'āx'īd lāx K'!ētētē g'āg'axa lāxa ēwālasē g'ōx'sēs xūnōkwē. Wā, lā'laē ALōTEMdālag'īlsē dāx'īdxēs hālā-*  
75 *yowē t!emyayo qa's lē lāx'stālas lāx t!EX'īlāsēs ēwālasē g'ōkwa dōqwalaxēs ōmpē LE'wis ābempaxs g'āxaē ēx'ag'alisa lāx L!Ema'isas g'ōkwas. Wā, lā'laē L!āqwag'ila Lō' Pōlasē q!wamēLEq. Wā, lā'laē yāq!eg'a'lē ALōTEMdālag'īlsē. Wā, lā'laē 'nēk'a: "Laemk' qwēsbalg'as ēyax'sem nāqēsēn ōmpē LEwūn ābempē*  
80 *g'āxēn," 'nēx'laēxs laē qwaqwēxamenqasēs hālāyuwē t!emyayo lāq. Wā, hēx'īdaem'lāwisē t!āqemg'alis t!ēsema. Wā, la'mē-k'īl'īdayosa Āwik'!ēnoxwē luxēq. K'!ēāts!EEM'el la nāla g'āx 'nēxwābālax ēwālasē g'ōx's ALōTEMdālag'īlsē yīsēs g'ōkūlōta Āwik'!ēnoxwē yīxs ā'maē la 'nemōgwila.*
- 85 *Wā, k'!ēs'ēm'laē q!ō'alelēda Āwik'!ēnoxwax ALōTEMdālag'īlsaxs ēwālasāē pex'ūla yīxs wāx'maael q!ūnāla wūLELEXS yālaq!wālaē yīsēs yēyūlax'LENē lāxēs pex'ūlaēna'yē. Wā, lā'laē yīx'qenō ts!EX'q!EX'īdē g'īgāma'yasa Āwik'!ēnoxwē L!āqwag'ila. Wā, laem'lāwisē wāwik!EQ!axa la dzāqwa laa'lasē yāq!eg'a'lēda 'nemōkwē begwānema.*  
90 *Wā, lā'laē 'nēk'a: "Gwaldzās xēnLE' yāla. ēyālaqadzōg'ats mōkwa nēnāxsālā bēbegwānem qa lēs hayalēk'lax ALōTEMdālag'īlsa qa g'āxēsē hēlex'īdxēn g'īgāma'yēx qaxg'īn wūLEla'mēg'aqēxs yālaqē-*

have heard him singing sacred shaman-songs. Evidently he had obtained this also as a treasure." Thus he said. Immediately he sent four noblemen to call Alotemdālag'īls into the house. They went; and when the four noblemen entered his house, Alotemdālag'īls was the first to speak. He said, "Wait for me to get ready, for I know why you come to call me. It is because Čuq' Lāqwag'īla is sick." Thus he said. Then the four noblemen were startled on account of this. Alotemdālag'īls went aboard, and he wore a neck-ring of red plaited cedar-bark, and also a head-ring not mixed with white; and when he went into the house of Lāqwag'īla, he saw the Awik'lenox<sup>9</sup>, who were all inside with their women; and as soon as Alotemdālag'īls entered the house, the whole crowd of people beat fast time, all the men and women. Therefore his body was like numb; and he just sat down inside the door, and sang his sacred shaman-song. And he came squatting, going toward Lāqwag'īla, who was lying down on a new mat in the middle of the rear of the house. And when Alotemdālag'īls came up to Lāqwag'īla, he at once took hold of the sickness. He took it out and threw it away, and at once Lāqwag'īla was well. Now, Alotemdālag'īls was paid two slaves; and he was also given the princess of Lāqwag'īla, Ālāg'imil, to be the wife of Alotem-

laasa pEXk'āla yāLAX<sup>9</sup>LEna qaxs Lōgwala-maaxlutsex. <sup>1</sup>noX lac. 94  
 Wā, hēx'idaem'elāwisē 'yālagēmēda mōkwē nēnaxsāla bēbegwānem  
 qa's lē hayālēk'lax ALōtēmdālag'īlsē laxēs g'ōkwe. Wā, lax'dax - 95  
 'laē. Wā, g'il'EM'elāwisē hōgwilēda mōkwē nēnaxsāla bēbegwānem  
 lāx g'ōkwas lāa'lasē hē g'il yāq'eg'a'lē ALōtēmdālag'īse. Wā, l'elē  
 'nēk'a: "Wāg'a'ēm ēselax qen xwānal'idē qaxg'in q'ālela meg'a-  
 xēs g'āxēlāōs hayālēk'la g'āxen qaens g'igūma'yaē Lāqwag'īlax  
 ts'EX'q'āa," 'nēx'laē. Wā, gwālelaem'elāwisē xēnyas'idēda mōkwe 800  
 nēnaxsāla bēbegwānemas laxēq. Wā, g'āx'laē lāxsē ALōtēmdā-  
 lag'īlsaq. Wā, l'a'mē q'lalenakwē qenxawa'ayas L'ag'ikwa; wā,  
 qEX'EMālaem'elaxaāwisēda L'āgekwē; k'loās m'umagēs. Wā, g'il-  
 'EM'elāwisē laēL lāx g'ōkwas Lāqwag'īla lac dōx'wal'lxax Awik'le-  
 noxwaxs laē 'wī'laēLEla L'EWēs ts'ēdaqē. Wā, g'ilg'el'ma'lasē hēlē 5  
 ALōtēmdālag'īlsē lāxa g'ōkwaxs lādze'asaē 'nēmax'i lēxdzōtēda  
 'nāxwa bēbegwānem L'EWis ts'ēdaqē, lāg'ilālas hēx'idal'm'el nē-  
 gwēx'sa l'elēng'it'ēda. Wā, āem'elāwisē k'wag'alil lāx āwūl'asa  
 t'EX'ilāxs laē yālaqwasēs yāLAX<sup>9</sup>LENē lāxēs pEX'ēna'yē. Wā, hēnē-  
 'lāwisē g'āg'ililēxs laē k'wa'nakūla gūyolilēla lāx Lāqwag'īlax 10  
 qelg'ēdzālilaaxa eldzowē lēwa'ya lāx nēqewalilases g'okwe. Wā,  
 g'il'EM'elāwisē lāg'aalela ALōtēmdālag'īlse lāx Lāqwag'īla lac hēnē  
 hēx'idaem'ēm dāsgēmDEX ts'EX'q'olēmas qa's dawōdēqens hēl  
 mEX'ēdes. Wā, hēx'idaem'elāwisē ēx'idē Lāqwag'īla. Wā, l'elē  
 ayasēwē ALōtēmdālag'īlsasa ma'lokwe q'āq'ēk'owa. Wā, hēnē 15  
 k'lēdēlas Lāqwag'īlē Ālāg'imilē qa gēnēms ALōtēmdālag'īlsē. Wā,

17 dālag'īls. And when the speaker of L'āqwag'īla ended his speech, then | Alōtemdālag'īls spoke, and said, "Thank you, O tribe! | that  
 20 you were ready to beat fast time when I entered this house || of our chief. You have done well with this. You | and our women here shall do this when you continue to call me to practice. I am really a great | shaman. Now, let me express thanks for the words of my chief, L'āqwag'īla, | for the two slaves, and for my wife Ālāg'imīl. | —  
 25 Take care, Ālāg'imīl, and don't let your mind become bad! || for I can not lie with you for four years—thus said the | supernatural power to me—else misfortune would happen to us. Now, none of you shall dare to | woo my wife, O tribe! And for four winters | you shall dance my great dance ālaq'EM: and | after the four  
 30 winters, I shall burn the | forty masks, and they will go home to their owners." Thus he said. | After he had ended his speech, he was taken, with his wife Ālāg'imīl | and the two slaves, to his great dancing-house | by four noblemen; and when | ALōtemdālag'īls  
 35 went into his house, he asked his wife, Ālāg'imīl, to || sleep at the right-hand side of the door of the house; and he wanted | the room of the two slaves to be on the left-hand side of the door of the | house. ALōtemdālag'īls was always asked to | go and cure the sick among the Āwīk'!ēnox<sup>u</sup>, and they paid him | much for it: therefore he

17 g'il'EM'elāwis q'ūlbē wāldemasā Elkwas L'āqwag'īlāxs laa'lasē yāq'!E-  
 gra'elē ALōtemdālag'īlsē. Wā, lā'laē 'nēk'a: "Gēlak'as'ēla g'ōkūlōt-  
 20 yīxs gwālilaqōs qa'ēs lēxdzōdaōs g'ālēgin g'āxēla laxōx g'ōkwax-  
 sēns g'īgāma'yōx. Wā, laems hēlaxa laxēq. HēEM'LES gwōg'ilal  
 LE'wūns ts'lēdaqēx qasō hānal ha'yālēk'!āl g'āxEN. Āla'mEN 'wālas  
 pEX'āla. Wā, ha'mēsEN mōlas wāldemasēns g'īgāma'yōx L'āqwag'i-  
 lax. m' lōkwē q'lāq'!Ek'owa. Wā, yu'mēsEN gēNEMaxōx Ālāg'imī-  
 lēx. Weg'a, āEM yāl'!āLEX, Ālāg'imīl, qa'ēs k'!ēsāōs 'yak'āmasxēs  
 25 nāqa'yōs qaxg'ins mōx'wūnxēlēLEK' k'!ēs kūlx'kūlk'al, 'nēk'ōda 'na-  
 walakwē g'āxEN, āLENS a'mēlanōx'lax. Wā, laems k'!ēās nālal qa'ēs  
 g'ayālaōs laxg'in gēNEMk', g'ōkūlōt laxēq. Wā, hē'mēsa mōx'ūn-  
 xēlal'LES kwēxēlāl g'āxEN lāxEN 'wālasē lēdēda ālaq'EM. Wā, g'il-  
 'ENfwišē gwāla mōx'ūnxē, wā, lāLEN lEQwēlax'!idēlaxa mōs-  
 30 gēng'ustāwē yāx'LEna qa lās nā'nak<sup>u</sup> lāx ēxnogwadās," 'nēx'!aē.  
 Wā, g'il'mēsē q'ūlbē wāldemasā lē taōdayō LE'wis gēNEMē Ālāg'i-  
 mīlē LE'wa ma'lōkwē q'lāq'!Ek'owa lāxēs 'wālasē ts'lāgats'ē g'ōkwa  
 yisa mōkwē nēnāxsāla hēbegwānema. Wā, g'il'EM'elāwisē laēL laxēs  
 g'ōkwē ALōtemdālag'īlsē laē āxk'!āxēs gēNEMē Ālāg'imīlē qa hās  
 35 kū'fīla hēlk'!ōtstālilas t'EX'īlāsēs g'ōkwē. Wā, hē'lat!a gwe'yōs  
 qa kū'lē'latsa ma'lōkwē q'lāq'!Ek'owa gēmxōtstālilas t'EX'īlāsēs  
 g'ōkwē. Wā, hēmenālaEM'elāwisē g'āx hā'yālēk'!asēwē ALōtem-  
 dālag'īlsē qa'ēs lē hēlik'axa ts'lēts'!EX'q'!āsa Āwīk'!ēnoxwē. Wā, lā'laē  
 q'lēq'!ENEMē ayaq, lāg'īlas hēmenāla p'ESaxēs g'ōkūlōtē. Wā, la'mē



always gave away property to his tribe. And the dancing-house burned every winter, each time four nights with his *ōmōks* and after four winters, after they had danced for three nights, and after the *Āwik'lenox*<sup>4</sup> went in the fourth night, then *Atotemdalag* and his forty masks danced: and after they had done so when it was nearly daylight, *Atotemdalag* came out of his sacred room of hemlock-branches. He spoke, and said: "Now, song-leaders, dance time fast for a long time, so that I may put into the fire my *ōmōks*!" Thus he said. Then the song-leaders beat first time, and immediately the men and the women and the two children came out, each wearing his or her mask, and they put them on the fire in the middle of the great dancing-house. And when they were all on the fire they took down the hemlock of the sacred room, and put it on the fire in the middle of the house; and when everything was burnt up, the fire went out, which had never gone out in the middle of the great dancing-house during the four winters. And as soon as the fire in the middle of the house had gone out, and when daylight appeared in the morning, *Atōtemdalag*'s and his wife *Ālag* met, came together and he always lay down with her.

That is why the *Āwik'lenox*<sup>4</sup> always burn up the forty masks after they have used them four times for four winters. And when they finish the last dance | the last night, they put them on the fire

q!wālxōem mōp!ena yīxwaxa 'nemx'ēnxē ts!āwūnxaxa moxa 10  
 gāgenola 'wīla yīxwēs yaēxūmlē. Wā, g'il'em'lāwisē mox'ūnxē  
 ts!āwūnxas laē yūdux'p!ēnxwā'sa gānole yīxwax'dems. Wā, lā'lae  
 gaaēla Āwik'lenoxwaxa gānolasa mōx'sotē gānola. Wā, lā'lae  
 'wīla yīx'widē Alōtemdalag'īlsē lē'wis mōsg'emgustāwē yaēxūmlē.  
 wā, g'il'em'lāwisē gwālxaxa la'ēlāq 'nāx'īda, g'āxas lā'ls'lāhle Ato- 15  
 temdalag'īlsē lāxa q!waxsemē hē'mē'lats!ā. Wā, lā'lae yaē'ēgēda.  
 Wā, lā'laē 'nēk'a: "Wēg'a lēxdzōdex nenāgafis g'ildesa q!lax'  
 lālalag'isg'in yāx'lenk,'" 'nēx'laē. Wā, lā'lae lēxdzōdex nenā-  
 gadē. Wā, hēx'īdaem'lāwisa hēbrgwānemē l!-wa ts!edaqē l!wa  
 mā'lōkwē g'ing'inānem g'āx q!wālxō'nakūlaxēs ēxēmēx dē yīxūml 20  
 qā's āxlālēs lāxa laqawalilasa 'wālasē ts!āgats!ē g'okwa. Wā, g'il-  
 'em'lāwisē 'wīlx'lalaxs laē āx'āhlāxa q!waxsemē hē'mē'lats!ē qā's  
 āxlēndēs lāxa laqawalilē. Wā, g'il'em'lāwisē 'wīla q'īlx'ēlāxs lae  
 k'īlx'ēdēda k'īlēsde k'īlx'ēnox' laqawaliltsa 'wālasē ts!āgats!ē  
 g'ōx'xa mōx'ūnxē ts!āwūnxaxa. Wā, g'il'em'lāwisē k'īlx'ēdēda lae 25  
 walilaxs laē 'nāx'īdaxa gāāla. Wā, lā' q!ap'ēgāhle Atōtemdalag'  
 g'īlsē lē'wis gēnemē Ālāg'imilē, lāwis!a kūlx'kūlk a l!-we

Wā, hē'nīs lāg'ilasa Āwik'lenoxwē hōmējāla laqwalil'āxa mōsg'emgustāwē yaēxūmlēxs laē mōx'ūnxēs ts!āwūnxē mox'ōmōks  
 yīxyēxwaxa 'nemx'ēnxē ts!āwūnxaxa. Wā, g'il'mese gwā'l'ēl'ēl'ēl'ēl'ēl'ēl'  
 elxlā'yē gānolāxs laē 'wīla l'fx'lents lāxa laqawalilasa ts!āgats!ē

62 in the middle of the dancing-house. The ones who used them put them on the fire. Therefore the white people can not get them. That is the end of this.

I forgot this. The many spectators who were sitting on the floor of the great dancing-house, to whom X'imselelela told that those who were called were coming—these people sitting on the floor of the great winter dancing-house were the souls of the trees and bushes, and the souls of all the birds and of the small creeping animals, for they are all human beings. Thus said Alōtemdālag'īls, according to what he had seen in the woods. Alōtemdālag'īls was his name in the dance ālaq'em, and his shaman-name was G'ilg'ildokwīla, and his secular name was Gwaēxsdaas.

75 I will give one stanza of the song of Alōtemdālag'īls in his great dance:

“Oh, I have been led farther along into the woods by the magic power, ai haia a hau yaxaye yaxaye a ahau yaxaye, to the place where the magic power walks about.”

And this is the sacred song which he sings before he dances, and 80 after finishing dancing. There are no words in this song.

“Wa yaxa xa xa xa xa xawip wip wip!”

“Wa yaxa xa xa xa xa xawip wip wip!”

Now, I think you know all the ways of the great winter dance.

62 g'ōkwa. Wā, lā hēm lāx'lālas lāxa lēgwīlē āxāmāla-x'dāq. Wā, hē'mis k'eyāsēlts gwe'yōlats māmālaq. Wā, lādžēk'as'em lāba.

Hēden l'elēwīse'wa q'ēnemē x'īts'lax'ilaxa k'ūdžēlē bēbēgwānem  
65 lāxa ēwālasē ts'lāgats'lē g'ōkwa, yix la nēnēlasōs X'imx'elēlāxs  
g'āx'maēs l'ē'lālasē'wē, yūem'el k'ūdžēlē bēbēgwānem lāxa ēwālasē  
ts'lāgats'lē g'ōkwōx bēx'ūna'yaxsa ēnāxwax ōgūqāla lāx'lāsa lē'wa  
ēnāxwax q'ēs'q'ūxēla lēwa ēnāxwa bēx'ūnēsa ēnāxwax ts'lēts'ek'lwa  
lē'wa ōgū'qāla-x em'ēmē g'ilsg'ilg'itsa qaxs ēnāxwa'maaxel bēbē-  
70 gwānema, ēnēx'laē Alōtemdālag'īlsēxēs dōgūlē lāxa āl'lē. Hēm  
lēgēmsē ālōtemdālag'īlsē lāxa ālaq'em. Wā, hē'mis lēgēms lāxēs  
pēx'ēna'yē G'ilg'ildokwīla. Wā, hē'mis lēgēms lāxa bāxūsē Gwa-  
ēxs'laasē.

Wā, lālen ēnemk'ēnlxa ēnemsgēmē lāxa q'ēmdemas Alōtem-  
75 dālag'īlsē lāxēs ēwālasē lōda:

“Ha, lax'denohogwa tayōx'wēda lag'īlsdzems ēna'ēnewalax'ōdēx'g'a  
ai haia a hau yaxaye yaxaye a ahau yaxaye lax tōx'dema la-  
g'īlsdēs ēna'ēnewalak'.”

Wā, g'a'mēs yīlaqūlayōs yīxs k'lēs'maē yīx'wīda lōxs laē gwāl  
80 yīxwa, yīxs k'lēāsāē qūyats.

“Wa yaxa xa xa xa xa xawip wip wip.”

“Wa yaxa xa xa xa xa xawip wip wip.”

Wā, lax't'laax'ēm ēwī'lōlex gwayī'lālasasa ēwālasē ts'lēts'ēxlēna.

## KWĒXAG'ILA

I have not quite found out about Kwēxag'ila and from whom he escaped, for you | said that he escaped from Q'āneqē'lā' (the son of | Ts!EX'ēd, the story-teller of the Newetee. Yaqotas said that Kwēxag'ila ran away when L!ā!laxwas (that is, T!ēsngitē) 5 came back when he had gone to Feather-Mountain, the place where he went to get feathers. At that time Kwēxag'ila was paddling along the place Ōgūmla. He came from his fort at the east end of Ōgūmla; and when he came to the end of Ōgūmla, he heard the dzōnoq!wa-cry "Oh!" at the place Gwāgeml's. The sound "Oh!" 10 came nearer, and Kwēxag'ila remained on the water in his self-paddling canoe. He was scared, and he did not stay there long, when he saw first much eagle-down coming. Then he saw L!ā!laxwas, who stood in the middle of his self-paddling canoe, shouting "Oh!" 15 was covered with eagle-down, and from the back of his head rose feathers. His face was blackened. Then Kwēxag'ila knew that it was L!ā!laxwas. When | L!ā!laxwas caught sight of Kwēxag'ila, he shouted "Oh!" and went towards him. Then Kwēxag'ila went ashore at the foot of 'melayōsem. || Then Kwēxag'ila wished that 20 L!ā!laxwas might know | that he was not a common man. When

## KWĒXAG'ILA

Hē'mEN k!ēs'EM āla q!āstase'wē Kwēxag'ila, yix hēltsāyas, yix 1 'nēk'aaqōsaq hē hēltsāyōsē Q'ānēqē'lakwē. Wa, la 'nek'e ximokwas Ts!EX'ēdēxa nē'wēlēnoxwasa L!ā!lasiqwāla, yix Yaqōlasē, yix hāē hēltsāyōs Kwēxag'ilakwē, yix g'āxaē nā'nakwē l!at!axwasdē yix T!ēsEMgītē, yix lāx'dē lāxēs lāx'lagas ts!ats!rlk'la laxa 5 āwinagwisa l'ēgades Ts!Elk'imbē'. Wā, laem'lāwisē Kwēxag'ila sēx'wīl!āla lāx āxās Ōgūmla, g'āx'ēd lāxēs xūsela lax nēlba yas Ōgūmla. Wā, g'il'EM'lāwisē lāg'aa lāx gwāba'yas Ōgūmlaxs laē wū!āx'alelaxa dzōnoq!wa oōoxwala lax āxās Gwāgeml'se. Wa, lā'laē 'nēx'ū'nakūlēda oōoxwala. Wā, lā'laē Kwēxag'ila āEM la 10 hānwālasēs sēsexwāqē xwāk'lūna. Laem'laē k'ēk'aleqilas. Wā, k!ēs'lat!a gāla hānwālas laē dōx'walelaxa q'ēm'mē qem'ya g'āx g'ālag'iwēs. Wā, laem'laē dōxwalelā'laē Kwēxag'ila lāx l'at!axwasdē, yix lāwoyāyaaxēs sēsexwāqē xwāk'lūna oōoxwala. Wā, laem'laē āEM 'mēgūs qem'xwē L!ā!laxwasdē. Wa, lā'laē lāp'u- 15 lēda ts!elst!Elk'ō laxēs ts!ōts!elemakwae. Wa, lā'laē q'āla me Kwēxag'ilaqēxs hē'maē L!ā!laxwasdē. Wā, g'il'EM'lāwisē dōxwalelē L!ā!laxwasdāx Kwēxag'ilāxs laē oōoxwa qas gwexteywē. Wā, hēx'idaem'lāwisē Kwēxag'ila ālē's'a lāx ōy sidza yas 'melayōsemē. Wā, laem'laē Kwēxag'ila 'nēx' q'ā!-al'flēs l'at!axwasdē 20 qēxs k!ēsāē aōmsē begwānē'mēna'yas. Wa, g'il'EM'lāwisē la

- 22 he arrived at the rocks at the foot of <sup>5</sup>melayōsem, he went ashore out of his self-paddling canoe. He folded up his self-paddling canoe, squeezed it in his hands, and went into the rock at the foot  
25 of <sup>5</sup>melayōsem; and he came out at the top, and, standing on the top of the rock, he laughed at L<sup>1</sup>lā<sup>1</sup>la<sup>1</sup>xwas while he was standing on the rock. The self-paddling canoe of L<sup>1</sup>lā<sup>1</sup>la<sup>1</sup>xwas came nearer, and Kwēxag'ila went to his fort at the east end of Ōgūmla.  
30 That is the end. Kwēxag'ila belongs to the numaym Lālawilela of the L<sup>1</sup>lā<sup>1</sup>lasiqwāla.

BAX<sup>u</sup>BAKWĀLANUX<sup>u</sup>SĪWĒ<sup>ε</sup>

- 1 The Sōmxolidex<sup>u</sup> were living at a place called Sōmxol, and their chief was P<sup>1</sup>āselal. They were always happy, because their number was great. And they used only the <sup>1</sup>lewelaxa ceremonial; they had  
5 no winter ceremonial. Suddenly those who went inland from their houses disappeared; and it was not long before the daughter of Nenwaqawa, a maturing girl, was taken away. Now, Chief P<sup>1</sup>āselal was the last one of his tribe; therefore Chief P<sup>1</sup>āselal walked, not  
10 being afraid of anything, being a warrior; and his name as warrior was Yāg'is. He carried his bone-edged club to kill what was taking away his people. He never came home, even when night came, and therefore the three sons of Nenwaqawa said they would go  
22 g'aala lāx ōx<sup>u</sup>sidza<sup>1</sup>yas <sup>5</sup>melayōsemaxs laē lāltā lāxēs sēsexwāqē xwāk'lūna. Wā, lā<sup>1</sup>laē k'loxsemixēs sēsexwāqē xwāk'lūna. Wā, āem<sup>1</sup>lāwisē la q<sup>1</sup>wētsemēqēxs laē lābeta lāxa ōx<sup>u</sup>sidza<sup>1</sup>yas <sup>5</sup>melayō-  
25 semē. Wā, lā<sup>1</sup>laē nē<sup>1</sup>fid lāxa ōgwāxtā<sup>1</sup>yas. Wā, āem<sup>1</sup>lāwisē la dās<sup>1</sup>dalas L<sup>1</sup>lā<sup>1</sup>la<sup>1</sup>xwaslāxs laē lā<sup>1</sup>wa lāxa ēk'lē. Wā, g'āx<sup>1</sup>laē āem sēx<sup>1</sup>widē sēsexwāqē xwāk'lūnas L<sup>1</sup>lā<sup>1</sup>la<sup>1</sup>xwas lē. Wā, g'āx<sup>1</sup>laē Kwēxag'ila qās'ida ōgwaqa qa<sup>1</sup>s lā lāxēs xūselā lāx <sup>5</sup>nēlba<sup>1</sup>yas Ōgūmla. Wā, laem lāba lāxēq, yixs hē<sup>1</sup>maē g'ilgalitsa <sup>5</sup>nē<sup>1</sup>mēmōtasi Lālawilela, yix Kwēxag'ila yisa L<sup>1</sup>lā<sup>1</sup>lasiqwāla.

BAX<sup>u</sup>BAKWĀLANUX<sup>u</sup>SĪWĒ<sup>ε</sup>

- 1 Hē<sup>1</sup>maa<sup>1</sup>laxs g'ōkūlaē g'ālāsa Sōmxolidexwē lāxa āwīnagwisē lē-gadrs Sōmxōl. Wā, lā<sup>1</sup>laē g'igādes P<sup>1</sup>āselalē. Wā, lā<sup>1</sup>laē hēmēnalaem ēk'lēqela qaēs <sup>5</sup>wāxaasaxs q<sup>1</sup>lēmēmaē lēlqwālala<sup>1</sup>ya, yixs hē<sup>1</sup>maōl ālēs lēx'aem ts<sup>1</sup>lāq<sup>1</sup>lēmēsēxa <sup>1</sup>lewelaxa yixs k'lē<sup>1</sup>maē lā<sup>1</sup>xa  
5 ts<sup>1</sup>lētslēqa. Wā, lā<sup>1</sup>laē ōdax<sup>1</sup>fidixs laē x<sup>1</sup>fnakūlēda wāx'ē la lax ālanā<sup>1</sup>yasēs g'igōkwē. Wā, k'lē<sup>1</sup>lat<sup>1</sup>la gālaxs laē lātanēmē ts<sup>1</sup>ēdaqē xūnōy<sup>1</sup>s Nenwaqawa<sup>1</sup>yēxa k'lyāla laemlāl ēxentlēnoxwa. Wā, laem<sup>1</sup>laē elxla<sup>1</sup>ya g'igūma<sup>1</sup>yē P<sup>1</sup>āselalaxs k'lēasaē k'lēmxs  
10 bābak<sup>1</sup>waē, yixs lēgadaas Yāg'isē lāxēs bābak<sup>1</sup>waēna<sup>1</sup>yē. Wā, laem<sup>1</sup>laē dālxēs xāxx'a kwēxayō qaēs kwex<sup>1</sup>idayōx yālāx g'ōkūlōtdās. Wā, hē<sup>1</sup>wāxalat<sup>1</sup>la g'āx nā<sup>1</sup>nax<sup>1</sup>xa la gānol'ida. Wā, hē<sup>1</sup>mis lāg'ilas yūdukwē bēbegwānem sāsems Nenwaqawa<sup>1</sup>yē<sup>ε</sup> nēx<sup>1</sup> qaēs

to find their chief P'āselalē on the next morning for Nēnwaqawa's wife and his three sons were the only ones who were left alive. In vain Nēnwaqawa advised his three children not to go. They only disobeyed him, and said, "We shall go when day comes. They sharpened their arrows, and repaired their bow-strings, and when day came in the morning, the three brothers started. The eldest one, Powēdzid, was their leader. He was followed by Ack'loqā; and the last was Wāk'as, after his elder brothers. They kept their bows ready, and they found the tracks of P'āselalē, so that they followed on a good trail. They went a long way into the woods, and saw a woman sitting on the ground on the right-hand side of the trail. She was an elderly woman. The three brothers were called by the woman; and the youngest one, Wāk'as, on the request of his elder brothers, "Let us go to her, and let us listen to what she may say to us!" Thus he said. The elder brothers were not willing to go, because they were walking fast, trying to discover the one whose footprints they were following. Thus said the elder brothers. Wāk'as said to his elder brothers, "Don't say that! for we do not know what the woman wishes to say, whether it is good or bad. Let us go and listen to her!" Thus he said. Then they went to the place where she was sitting on the ground; and the woman spoke.

lālagil ālāxēs grīgāma'yē P'āselalē qō 'nāx'idēlxā hōse qaxs bō-  
 'maē la 'wāxa q'lūlē Nēnwaqawa'yē lē'wis gent mē lē'wis yūdukwē 15  
 bēbēgwānem sāsēma. Wā, wāx'ēm'lāwisē Nēnwaqawa'yē ts'el-  
 gwa'lxēs yūdukwē sāsēm qa k'lesēs lāx'da'xwa. Wā, āem'lawisē  
 hāt'ela 'nēx'da'xūxs lālē qō 'nāx'idlō. Wā, lām'lāē hēlbaxēs  
 haānālēmē lō' lek'wēdzemsēs lēlek'wisē. Wā, gil'ēm'lawisē  
 'nāx'idxa gaālāxs laē qās'idēda yūdukwē nēmema. Lām'lāē 20  
 g'alaba'ya 'nōlast'egēma'yē Powēdzide. Wā, lā'laē mak'ile Ack'lo-  
 qāxēs 'nōla. Wā, lā'laē elxā'yē Wāk'asē yises 'nō'ntla. Wā,  
 laēm'lāē hēmenala gwālalasēs lēlek'wisē. Wā, lām'lāē q'lax qaxs-  
 mōtas P'āselalē nēg'el'ewēxa ēk'afl' t'lx'ila. Wā, lām'lawisē  
 a'leg'laxs lāael dōx'walelxā ts'edāqē k'wās lāx hēk'lot'sā'yasa 25  
 t'lex'ila; q'lūlyakwa ts'edāqē. Wā, lā'laē lē lālasē'wēda yūdukwē  
 'nē'mēmāsa ts'edāqē. Wā, hēx'idat'm'lawisē āmāy'uxa'yē Wā-  
 k'asē āxk'lālxēs 'nō'nēla; 'nēk'a lāxēs 'nō'ntla; "Widzāx hūs laq  
 qens hōlō'lēx wāldēmēxsdas grāxens," nēx'laē. Wā, lā'laē q'lūse  
 'nō'nēlās la lāq qāēs yāyā'māēna'yē qāsa layalts'ax'ax qō p'stō- 30  
 dadāsa qāq'smōtōtē; 'nēx'laē 'nō'ntlās. "Ēya," nēx'la'la Wā'la-  
 saxēs 'nō'nēla, "gwala 'nēx'idā xol q'lā'la'nsax wāwāld'mas ts'el-  
 dāqē lō' ēk'ē lō' 'yax'sēmē. Ēx'mōsēs lāx la hōlō'lēq. 'nēx'laē  
 Wā, lāx'da'x'laē gwā'sta lāx k'wadzasēs. Wā, lā'laē yāq'ā'ga hōlō-

35 and said, "Where are you going, children?" Thus she said. Immediately the youngest one, Wāk'as, replied, and said, "We are going goat-hunting." The three brothers were afraid that she might be the wife of the one who had killed their tribesmen: therefore Wāk'as  
40 said they were going goat-hunting. Then the woman spoke, and said, "Just take care, children, on account of what is killing your tribesmen! I shall advise you, children. Don't go towards the house with the smoke looking like blood, that looks like the rainbow, for it is bad. It is the house of Cannibal-at-North-End-of-  
15 World. And do not go to the house with the smoke of black color, for it is the house of Grizzly-Bear. If you go, you will be hurt by him. Go to the house with the smoke of white color, for that is the smoke of the house of Mountain-Goat. Now, I shall give you this,"  
said the woman, holding a comb, "and this stone, and this piece of  
50 cedar-wood; and also this last one, this hair-oil. If you make a mistake, and go by mistake into the house of Cannibal-at-North-End-of-World, then go out of the house again, and run home quickly to your house. And when Cannibal-at-North-End-of-World pursues you and nearly overtakes you, then throw down the comb  
55 behind you, and it will turn into tangled bushes between yourselves and Cannibal-at-North-End-of-World, and he will be far behind you. And when he again comes near you, throw down the stone between

35 ts!edāqē. Wā, lā'laē 'nēk'a: "wīlas lā sāsem?" 'nēx'laō. Wā, hēx'fidaēm'lāwisa āmayīnxa'yōxa Wāk'asē nā'naxmēq. Wā, lā'laē 'nēk'a: "Tewīx'alenux", 'nēx'laē qaxs k'fīl'ēlēqala'maēda yūdukwē 'nē'mēma qō hēm lāx genems la 'wīwēlamasex g'ōkūlōtdās. lāg'ilas 'nēk'ē Wāk'asaxs tewīx'ōlaxa 'mēlxlowē. Wā, lā'laē yā-  
40 q'ēg'a'lēda ts!edāqē. Wā, lā'laē 'nēk'a: "Ā'max'ōs yāl'āx'da'xōl, sāsem, qaōxda yalāxēs g'ōkūlōtdāōs. Wā, la'mēsen lēxs'ālalōl, sāsem. Qwāla gwā'sta lāxa ālx'stonōselās kwax'ilās g'ōkwaxxa hē gwē'sa wagalōsas kwax'ila. Hēm 'yax'semē, yixs hē'maē g'ōx's Baχ'bakwālanux'siwa'yē. Wā, hēmxaas k'ēs gwā'staasa ts!ōlto-  
45 was kwax'ila qaxs hē'maē kwax'ilās g'ōkwasa g'ila, ālas yilkwālx lāq. Wā, hē'mislas laasa qūxstōwas kwax'ila qaxs hē'maē kwax'ilās g'ōkwasa 'mēlxlowē. Wā, la'mēsen ts!āltsg'a, 'nēx'laēda ts!edāqē dālaxa xegēmē, "lōgwada t'ēsemk' lōgwada k'wāxlōk"; wā g'a'mēsēg'a hēmēnalaēm k' elx'ā'yā yīxg'a l'ādēm k'. Wā, hē'maasēxs  
50 lēxlēqūlsaaqōs lālaēk'enāla lāx g'ōkwax Baχ'bakwālanux'siwa'yē lās āem xwēlaq hōqūwēls lāx g'ōkwax qa's hēltsāōs yāyā'na dzēlxūla nā'nakwa lāxēs g'ōkwaōs. Wā, g'il'mēsē qāq'a'yā Baχ'bakwālanux'siwa'yē lāx'da'xōl, wā, g'il'mēsē elāq hēlts'axlāx lāqōs ts!ēxēlsasa xegēmēx lāxs elx'ā'yōs. Wā, lālē ts!ētslasōlēs āwāgawayōs lō's Baχ'bakwālanux'siwa'yē. Wā, lālē qwēsaxlālabēndlōl  
55 laxēq. Wā, g'il'mēsē g'āx ētlēd ēx'axlālabēndōl las ts!ēx'ētsa

yourselves and him. It will stand up as a great mountain before you and him. And do the same with the piece of *medaš-wagōl* and the | hair-oil." Then Wāk'as, the youngest of the brothers, *gōwōl* and said, "Nōw, come, go with us to where we are going." Powēdzid said Wāk'as to the woman. Then the woman said, "I want I could; but I can not move, because I am rooted to the floor." Jūgō go, children!" said the one rooted to the floor to the three brothers. Then they || went on; and they had not gone far, before they saw the rainbow-colored | smoke; and immediately Powēdzid, the eldest of the brothers, spoke, and said, "O Brothers! | let us go there for we have been looking for the one who killed our tribesmen." Then he said, Wāk'as and his | brother Aek'loqā were unwilling, but Powēdzid did not give in to them. Then they went on, and saw the house | at the foot of a great mountain, and Powēdzid, the eldest brother, always went ahead as they were going into the house. Then they saw their sister Qūx'elal sitting there, and next to her sat her son; and the boy cried, | pointing his finger to the knee of Wāk'as, for Wāk'as had hurt his knee, and the blood was running down from it. Therefore the little boy cried, for he was greedy for it. And Qūx'elal asked her brother | Wāk'as to scrape off some of the

tʰesēmēx lāxēs āwāgawayōs ʔeʷwē. Wā, lālē k'łok'ak'odna walaš 57  
 ʔnegā lōl ʔeʷwē. Wā, ā'mēts hē gwēg'ilasa k'waxlāwex ʔi wa  
 ʔlādēʔmēx," ʔnēx'laē. Wā, lā'laē yāq'leg'a'le Wāk'asaxa āna yin-  
 xaʔyasa ʔneʔmēma. Wā, lā'laē ʔnēk'a: "Gelaga qens hais qas id 60  
 lāxens lāasla," ʔnēx'laē Wāk'asaxa ts'edāqē. Wā, lā'laē ʔnēk'edu  
 ts'edāqē. "Wēxenl, āemx'st'en k'leās gwēx'idaasa qang'in ʔ'op'  
 ek'lexsdelilēk," ʔnēx'laē. "Wā, hāga āemx sāsilm," ʔnēx'laē  
 ʔ'op'ek'lexsdelilē' lāxa yūdūk'wē ʔneʔmēma. Wā, lax'da x'he  
 qās'ida. Wā, ʔwīloxdzē'laē qwēsg'ilaxs lae dōx'walelaxa wagaō- 65  
 stās kwax'ila. Wā, hēx'idaem'lawisē Powēdzidexa nolax'igoma  
 ʔyasa ʔneʔmēma yāq'leg'a'la. Wā, lā'laē ʔnēk'a: "ya. nal nāwū  
 yōt: wēx'ins lāq qaxg'ins hēʔmēk' ālāsēʔwē la lēle lānasxets g'okū  
 lotdāens," ʔnēx'laē. Wā, wāx'iem'lawisē q'emse Wāk'ase ʔ'wes  
 ʔnemwūyōtē Aek'loqā. Wā, k'les'lat'la yāx'ide Powēdzide qas le 70  
 lāq. Wā, lax'da x'laē qās'ida. Wā, la'ime dōx'walelaxa g'okwaxs  
 g'ōx'sidzayaaxa ʔwālasē negā. Wā, hēx'sāem'laē Powēdzidexa  
 ʔnōlast'legemaʔyē g'ālag'iwaʔyaxs laē hogwila laxa g'okwē. Wā  
 la'ime dōx'walelaxēs wūq'wax'da x'wē Qūx'elalaxs k'waelē. Wā  
 lē k'wanodzēlilēda bābagūmaq. Wā, lā'laē q'wag'ab'da babagūma 75  
 ts'emālax op'leg'a'yas Wāk'asē qaxs yilx'p'le'gae Wak'ase. Wā  
 lā'laē wāxelēda elkwa lāx op'leg'a'yas. Wā, hēmis q'was g'ōs  
 bābagūmaxs mešelaq. Wā, lā'laē Qūx'elāle āk'elalaxs wūq'we  
 Wāk'asē qa k'exōdēs lāxa elkwa. Wā, lā'laē Wak'ase k'waelē

1 The name indicates that this mesheut (and the rest of them)

80 blood; and Wāk'as took a piece of cedar-wood from the floor of the house, and scraped off the blood from his knee, and gave it to the boy. Then the boy stopped crying, and licked off the blood from the cedar-stick. Now, the three brothers saw dried bodies hanging over the fire of the great house; and Wāk'as spoke to his elder  
85 brothers, and said, "Let us try to shoot through the hole at the doorside!" Thus he said. Then his elder brothers guessed what he meant, and they shot their arrows through the hole; and when they had shot their arrows through it, then Wāk'as said to his elder  
90 brothers, "Let us go and get our arrows!" Thus he said, and they went out of the house; and when they had all gone out, they just picked up their arrows and ran away. And then they heard Qūx'elal coming out, and standing outside of the house; she shouted aloud, and said, "Cannibal-at-North-End-of-World! meat came to you! Cannibal-at-North-End-of-World! In vain meat  
95 came to you, Cannibal-at-North-End-of-World!" Thus she said. And at the same time when Qūx'elal shouted, Raven-at-North-End-of-World shouted, "Gaō gaō!" and the Hōx'hok<sup>u</sup>-of-the-Sky shouted "Hoē hoē hoē!" and Crooked-Beak-of-the-Sky shouted "Hō bō bō bō!" and the Grizzly-Bear-of-the-Door of the house blew his whistles, and shouted "NEN NEN NEN!" and the  
100 Rich-Woman shouted "Hai hai hai hai!" and the Fire-Dancer

80 k'waxlāwē g'aēl lāxa g'ōkwē qa's k'ēxōdēs lāxēs Ely<sup>u</sup>p'ēg'a'yē qa's tse<sup>w</sup>ēs lāxa bābagūmē. Wā, lā<sup>l</sup>āē L'EX'ēdēda bābagūmaxs lāē k'ilqaxa Ely<sup>u</sup>mā'yasa k'waxlā<sup>w</sup>ē. Wā, lā<sup>l</sup>mē dōx'walelēda yūdūk<sup>w</sup>ē 'nē<sup>m</sup>mēmaxa bakwasdē x'ilelālela lāxaēk'ā'yasa legwīlāsa 'wālasē g'ōkwa. Wā, lā<sup>l</sup>āē yāq'ēg'aēlē Wāk'asē laxēs 'nō<sup>n</sup>ēla. Wā, lā<sup>l</sup>āē  
85 'nēk'a: "Wāentsōsens q'lāq'ap'laxa kwāx'sā lāxa L'āsbalilē," 'nēx'āē. Wā, gwālelaem<sup>l</sup>āwisē 'nō<sup>n</sup>ēlās k'ōtax 'nē<sup>n</sup>ak'ēlas. Wā, lāx'āēx'āē 'wī<sup>l</sup>ā hānlts'ālasēs haānal'emē lāxa kwāx'sā. Wā, g'il'em<sup>l</sup>āwisē 'wī<sup>l</sup>ā hānltsōtsēs haānal'emē lāxa kwāx'sōxs lāē 'nēk'ē Wāk'asaxēs 'nō<sup>n</sup>ēla: "Wēx'ins āx'ēdxens haānal'ema," 'nēx'āēxs  
90 lāē hōqūwēla lāxa g'ōkwē. Wā, g'il'em<sup>l</sup>āwisē 'wī<sup>l</sup>wēlēsxs lāē āem dāg'ēlxlāxēs haānal'emaxs g'āxaē dzēly<sup>w</sup>īda. Wā, hē<sup>m</sup>is lā wūlelatsēx Qūx'elalaxs g'āxaē lās lax l'āsanā'yasēs g'ōkwē qa's hāselē lēlax'sā lā 'nēk'a: "Baḡ<sup>u</sup>bakwālanux<sup>u</sup>sīwa'yā sagūnsas Baḡ<sup>u</sup>bakwālanux<sup>u</sup>sīwa'yā, wāx'des sāgūnsāōl. Baḡ<sup>u</sup>bakwālanux<sup>u</sup>sī-  
95 wa'yā," 'nēx'āē 'nemadzaqwaem<sup>l</sup>āē Qūx'elalaxs g'ālaē hāsele lāq'lūg'aēlōē Q'wax<sup>u</sup>gwāxwālanux<sup>u</sup>sīwa'yāxs lāēgaō gaōxwa lōē Hōx'-hogwāxtewēxs lāē hōchochoēxa lōē Q'elōgūdzāyāxs lāē hōbōbōxwa; wā, hē<sup>m</sup>isa Naustālīlāsa g'ōk' lāē medzēts'lāla. Wā, lā xwāk'wāla nen nen nen. Wā, hē<sup>m</sup>isa Q'āmināgūsē lāē xwāk'wāla hai hai  
100 hai hai. Wā, hē<sup>m</sup>isa Nōnltsē<sup>l</sup>stālāē lāē medzēts'lāxax lāē hehe-



blew his whistles and shouted: "He lo lo!" and the Dancer blew his whistles and shouted: "He lo lo!" and the begging-dance!" and the Tamer and the Old-Woman-Dancer (-Sickness) sang their sacred songs. And after QUX'EL had finished his shouting, then Cannibal-at-North-End-of-World cried: "Hap hap hap hap!" and his many whistle-son-dancers round the great mountain. It was as though he came (to go) to the side of the mountain. His wife, QUX'ELAL, stood at the door of the house, waiting for him; and when her husband, Cannibal-at-North-End-of-World came, QUX'ELAL said to him, "Go right (to go)!" They went (to go) when they left." Thus she said. Then Cannibal-at-North-End-of-World began to run; and when he was coming near the three brothers, and nearly overtook WAKAS, then WAKAS threw the comb backwards, and immediately it turned into a great dense and mass of underbrush behind the three brothers; and Cannibal-at-North-End-of-World looked for a way to go through to the other side of the dense underbrush. Meanwhile the three brothers had gone far; but the call of Cannibal-at-North-End-of-World, "Hap hap hap hap!" came up again just behind them, and when he nearly took hold of the youngest brother, WAKAS, the latter took down the stone between himself and Cannibal-at-North-End-of-World, and immediately a great mountain stood up between the

hexa. Wā, hē<sup>s</sup>misa Q!wēq!waselal laē mrdzēts'laxs hē nēk'ē 1  
 haha Q!wēq!waselala'yē, Q!wēq!waselala-ye-xi'ā. Wā, hē<sup>s</sup>misa 2  
 yālaq!wālaṭs Hayalik'ila lō' lālxwīla. Wā, gil'em'elāē q'ōlbe 3  
 'lāq!walaēna'yas QUX'ELALē lā'lasē haphaphāp hāphāphāpē Bax 4  
 bakwālanuy'siwa'yē la q'ēk'lālēs mrdzēsē lāx ōlxūyas'wīla 5  
 nēg'ā. Hēel gwēx's p'EL'ēnakūlaxs gāxāē lāx ōy sūdzā'yas'ō 6  
 Wā, lā'laē genemasē QUX'ELALē lāx s'lāxex t'lex ilasēs 7  
 ēselaq. Wā, gil'em'elāwisē gāxē lā'wūnemase Bax bakwālanuy'si- 8  
 wa'yaxs laē 'nēk'ē QUX'ELALaq: "Hāg'a hē nakūlax hē hē 9  
 la qā's'ida," 'nēx'laē. Wā, lā'laē Bax bakwālanuy'siwa'yē 10  
 'wīda. Wā, laem'laē L'asg'ileda yūdukwē 'n'ēmēnaxs hē 11  
 lāse'wa. Wā, laem'laēwisē elāq dāx'ūdx'wē Wakasaxs hē 12  
 xēlsasa xegēmē lāxēs elxā'ya. Wā, hēx'ida'elawise hē 13  
 la ts'lēts'lās'wa 'nāywa'yay sem q!wāsq'ūx'elē lāx t'lxūyas' 14  
 kwē 'nē'mēma. Wā, laem'laē Bax bakwālanuy'siwa'yē 15  
 g'ayagas lāx qwēsēnax'yas' ts'lēts'lās'wē q!wāsq'ūx'elē. Wā, 16  
 gil'em'elāwisē yūdukwē 'n'ēmēnaxs gāxāse t'lēl' 17  
 haphaphāpē Bax bakwālanuy'siwa'yē lāx t'lxūyas' 18  
 Wā, gil'em'elāwisē elāq dāx'ūdx'āma'yūxa ye Wakasaxs 19  
 t'lēsemē lāxēs āwāgawa'yē lō' Bax bakwālanuy'siwa'yē 20  
 'laē hēx'idaem k'lōk'lak'odeda 'wā'ase nēg'āxā yūduwē 21

22 three brothers | and Cannibal-at-North-End-of-World. Now, they  
 were on opposite sides of the great mountain, | and they were really  
 far ahead,—the three | brothers who were being pursued. They had  
 gone far, when the cannibal cry of Cannibal-at-North-End-of-World ||  
 25 was heard again behind them. When he | nearly took hold of  
 Wāk'as, the latter threw down the cedar-stick between | himself  
 and Cannibal-at-North-End-of-World, and immediately the cedar-  
 stick | became a large, thick cedar-log, which moved backward and  
 forward as | Cannibal-at-North-End-of-World tried to reach its end.  
 30 It was always across his way. | Now, the three brothers had gone far  
 ahead, when the cannibal cry | of Cannibal-at-North-End-of-World  
 came up behind them. When | he nearly took hold of Wāk'as, they  
 poured the hair-oil between | themselves and Cannibal-at-North-  
 End-of-World, and immediately it became a wide, long | lake; and the  
 35 three brothers were on one side | and Cannibal-at-North-End-of-  
 World, who was pursuing them, was on the other side. When they |  
 came near their house, Powēdzid, the eldest brother, called loud | to  
 his father, Nenwaqawa, and said, "Nenwaqawa, | tie up our house,  
 Nenwaqawa!" | Thus he said. Nenwaqawa heard plainly the call-  
 40 ing. Therefore || he went into his house, and took a long cedar-  
 bark rope, | and put it around his house; and he just continued |  
 tying the rope around, when his three children came in sight. They |

22 lō<sup>f</sup> Bax<sup>u</sup>bakwālanux<sup>u</sup>siwa<sup>ʼ</sup>yē. Wā, la<sup>f</sup>mē<sup>ʼ</sup> wāx<sup>ʼ</sup>sadzēxa wālasē nfg<sup>ʼ</sup>ā.  
 Wā, la<sup>f</sup>mē<sup>ʼ</sup> ālak<sup>ʼ</sup>lāla la qwēsaxlālabentsōs qaqa<sup>ʼ</sup>yāxa yūdukwē  
 ʼnē<sup>f</sup>mēma. Wā, la<sup>f</sup>mē<sup>ʼ</sup>lāwisē qwēs<sup>ʼ</sup>gilaxs gāxaasē ēt<sup>ʼ</sup>lēd hamadze-  
 25 laqwē Bax<sup>u</sup>bakwālanux<sup>u</sup>siwa<sup>ʼ</sup>yē lāx elx<sup>ʼ</sup>lā<sup>ʼ</sup>yas. Wā, la<sup>f</sup>mē<sup>ʼ</sup>lāwisē  
 elāq dāx<sup>ʼ</sup>idex Wāk<sup>ʼ</sup>asaxs lāē ts<sup>ʼ</sup>lex<sup>ʼ</sup>elsasa k<sup>ʼ</sup>waxlā<sup>ʼ</sup>wē lāxēs āwāga-  
 wa<sup>ʼ</sup>yē lō<sup>f</sup> Bax<sup>u</sup>bakwālanux<sup>u</sup>siwa<sup>ʼ</sup>yē. Wā, hēx<sup>ʼ</sup>ida<sup>f</sup>mē<sup>ʼ</sup>lāwisa k<sup>ʼ</sup>wax-  
 lā<sup>ʼ</sup>wē la lex<sup>ʼ</sup>dzēl la wilkwa sapi<sup>ʼ</sup>lālag<sup>ʼ</sup>ilsaxs wāx<sup>ʼ</sup>aē lālabendalē  
 Bax<sup>u</sup>bakwālanux<sup>u</sup>siwa<sup>ʼ</sup>yaq lāxēs geyālaēna<sup>ʼ</sup>ya lex<sup>ʼ</sup>wē wilkwa. Wā,  
 30 la<sup>f</sup>mē<sup>ʼ</sup>laxaē qwēs<sup>ʼ</sup>gilēda yūdukwē ʼnē<sup>f</sup>mēmaxs gāxaasē ēt<sup>ʼ</sup>lēd hamā-  
 dzelaqwē Bax<sup>u</sup>bakwālanux<sup>u</sup>siwa<sup>ʼ</sup>yē lāx elx<sup>ʼ</sup>lā<sup>ʼ</sup>yas. Wā, la<sup>f</sup>mē<sup>ʼ</sup>lāē  
 elāq dāx<sup>ʼ</sup>idex Wāk<sup>ʼ</sup>asaxs lāē k<sup>ʼ</sup>lūnxelsasa l<sup>ʼ</sup>āde<sup>f</sup>mē lāxēs āwāgawa-  
 ʼyē lō<sup>f</sup> Bax<sup>u</sup>bakwālanux<sup>u</sup>siwa<sup>ʼ</sup>yē. Wā, hēx<sup>ʼ</sup>ida<sup>f</sup>mē<sup>ʼ</sup>lāwisē la lēx<sup>ʼ</sup>ēd  
 la giltsta dze<sup>ʼ</sup>lāla. Wā, la<sup>f</sup>mē<sup>ʼ</sup> wāx<sup>ʼ</sup>sōdēsa yūdukwē ʼnē<sup>f</sup>mēma  
 35 lē<sup>ʼ</sup>wa qaqa<sup>ʼ</sup>yāqē Bax<sup>u</sup>bakwālanux<sup>u</sup>siwa<sup>ʼ</sup>yē. Wā, la<sup>f</sup>mē<sup>ʼ</sup>lāwisē ēx<sup>ʼ</sup>-  
 ʼag<sup>ʼ</sup>aalela lāxēs gōkwaxs lāē Powēdzidēxa ʼnōlast<sup>ʼ</sup>legema<sup>ʼ</sup>yē hāselā  
 ʼlāq<sup>ʼ</sup>wālxēs ōmpē Nenwaqawa<sup>ʼ</sup>yē. Wā, lā<sup>f</sup>lāē ʼnē<sup>k</sup>ʼa: "Nenwaqa-  
 wa<sup>ʼ</sup>ya, qex<sup>ʼ</sup>sem<sup>ʼ</sup>dats denema lāxēs gōkwax, Nenwaqawa<sup>ʼ</sup>ya,"  
 ʼnēx<sup>ʼ</sup>lāē. Wā, hēlatōem<sup>ʼ</sup>lāwisē Nenwaqawa<sup>ʼ</sup>yaxa ʼlāq<sup>ʼ</sup>wāla lāg<sup>ʼ</sup>ilas  
 40 hēx<sup>ʼ</sup>ida<sup>f</sup>mē<sup>ʼ</sup>lāē lāxēs gōkwē qa<sup>ʼ</sup>s āx<sup>ʼ</sup>ēdēxa gilt<sup>ʼ</sup>la densen denema  
 qa<sup>ʼ</sup>s qex<sup>ʼ</sup>sem<sup>ʼ</sup>dēs lāxēs gōkwē. Wā, hēem<sup>ʼ</sup>lāwis ā<sup>ʼ</sup>lēs yāla qex<sup>ʼ</sup>s-  
 dālasa denem<sup>ʼ</sup>axs gāxaēs yūdukwē sāsem nē<sup>ʼ</sup>ida. Wā, lāx<sup>ʼ</sup>da<sup>f</sup>x<sup>ʼ</sup>lāē

helped their father; and when they had finished, they had barred the house and barred the door; and after they had barred the house, the youngest of the children, Wāk'as, reported to his father that they had seen their sister, Qūx'elal, sitting in front of her house with her son, in the house of him who was named the Cannibal-at-North-End-of-World. "Then the child of Qūx'elal cried for the blood on my knee; and when I gave him the blood which I scraped off, he stopped crying and licked it off, and then we saw the bodies of our tribesmen drying right over the fire of the house." When Wāk'as had said this, Cannibal-at-North-End-of-World came to the roof of the house of Nūwaqawa, uttering the cannibal-cry. He opened the roof and showed his head. Then Nūwaqawa spoke, and said, "O son-in-law, Cannibal-at-North-End-of-World, don't be in a hurry! Come in the morning with my wife and my grandson, and to-morrow morning you will eat my three sons. Now go for a while!" Thus he said. Immediately Cannibal-at-North-End-of-World uttered the cannibal-cry and went home to his house. Immediately Nūwaqawa asked K'anēlk'as to give something to eat to their three sons, so that they may sit down in the corner and devise what to do, for I have invited Cannibal-at-North-End-of-World to a feast. Thus he said as he went and sat down in the corner of the house. He had out-

g'ōx'ewīdxēs ōmpē. Wā, g'il'ēm'lāwisē gwālexs lae hōgwū. Dōx'as  
g'ōkwē qas L'ēnēx'īdēq. Wā, g'il'ēm'lāwisē gwā L'ēnēk'as  
L'ēx'īlāsēs g'ōkwaxs laē āmā'yīnxa'yas sāsēmasē Wāk'asē ts'ōy'ō  
l'elaxēs ōmpaxs dōx'wālelaxēs wūq'wē Qūx'elālxas k'wāle  
L'ē'wis bābagūmē xūnōk'ū lāx g'ōkwax gwē'yās Qūx'elāle Bax'ō  
kwālanux'siwa'yā. "Wā, la q'wāse xūnōkwax Qūx'elāle qān'ē  
p'lēg'a'yē. Wā, g'il'mēsēn ts'lāsēn k'ōxoyowe l'kwa laqēs la  
L'ēx'ēd lāxēs q'wats'lēnā'yē qas k'elx'īdēxa l'kwa. Wā hāmasē  
nūx'ū dōx'wālela yīxēs g'ōkūlōtdāxs laē x'īllāla lāx h'ōs  
wasa lēgwīlasa g'ōkwē." Wā, h'ēm'lāwisē 'wāla wadd'as Wāk'as  
saxs g'āxaasē Bax'ōbakwālanux'siwa'yē hāmadzēlaqwa lāx gwā  
g'ōkwax Nūwaqawa'yē. Wā, lā'lāē āx'ēx'īda q'as x'īxō  
x'ōmsē. Wā, lā'lāē yāq'ēg'a'lē Nūwaqawa'yāq. Wā, lā'lāē  
"yā, nēgūmp, yūl Bax'ōbakwālanux'siwē'. Gwā l'ēlāx  
g'āxlex gāalā L'ē'wis gēnēmās L'ē'wēd ts'lōx l'ēlā q'as  
lāg'ilōs gāxstalalxg'in yūdukwē' sāsēmā. Wā, h'ēg'ēmō  
ēnēx'ēlāē. Wā, lā'lāē hāmadzēlaqwē Bax'ōbakwālanux'siwē'  
lā nā'nak'ū lāxēs g'ōkwē. Wā, h'ēx'īdāem'lāwisē Nūwaqawa'yā  
āx'k'lālxēs gēnēmē K'anēlk'asō, qā hālabāls āx'ōl q'as  
yūdukwē sāsēmā, "qen lā k'wanegwīl lāxa g'ōkwe  
gwēx'īdāslaxēn L'ē'lālasē'wāē Bax'ōbakwālanux'siwa'yā  
ēlāēxs laē qās'īda qas lā k'wanegwīlā lāxēs g'ōkwe. Wā, lā'lāē

65 been sitting in the corner for a long time before he came and sat down among his sons: and NENWAQAWA spoke, and said, "Now, take care, children! else we shall be overcome by the one whom you call Cannibal-at-North-End-of-World, for now I have thought out what we shall do to him when he comes. Now eat quickly, for we  
70 have much work to do!" Thus he said to his sons. And after his sons had eaten, NENWAQAWA asked POWĒDZID, the eldest one of his sons, to dig a hole in the middle of the rear of the house, and to make it deep, and one fathom across at the opening of the hole in the floor: and he told Aek'loqâ to go and get fire-wood: and he told  
75 Wâk'as, the youngest of his sons, to go and get stones. Immediately they all did what their father had told them to do, and it was not long before they finished their work. Now, it was late in the evening, and they put fire into the hole on the floor: and when  
80 the fire blazed up, they put many stones on it. Then NENWAQAWA took short boards, and placed them on the floor near the hole in which the fire was burning. Then he asked his three sons to kill three dogs, and to take out the intestines. He continued, "And when you take out the intestines, hide the bodies of the dogs in the  
85 corner, so that they may not be seen by Cannibal-at-North-End-of-World. When he comes in the morning, you must lie down on

65 ʕat!a gaēl k!wānegwilexs gāxāē k!wāgelilaxēs sāsemē. Wā, lāʕlāē yāʕ!egraʕlē NENWAQAWAʕyē. Wā, lāʕlāē ʕnēk'a: "Wāg'illa āem yāl.lāLEX, sāSEM, āLENS ʕyak'ālux lāxēs gweʕyāōs Baxʔbakwālanuxʔ-siwaʕya qaxs laʕmēk' gwāl qen k!wōxēk' qENS gwēxʕidaaseq qō g'āXLō. Wēga, hālabala haʕmāpEX qaxs qlēNEMAENS ʕaxelasōLA,"  
70 ʕnēx'ʕlāxēs sāsemē. Wā, g'ilʕemʕlāwisē gwāl haʕmāpē sāsemasēs laē NENWAQAWAʕyē āxk'lālux POWĒDZIDēxa ʕnōlast!egemaʕyas sāsemas qa ʕlap!ēdēsēxa neqēwalifasēs g'ōkwē qa wūnqelēs k'ilx'ts!ā ʕnemp!enk' lāxENS bālāqē ʕwādzEQawīʕlasas āwaxstaʕyasa kwāʕwīlē. Wā, lā āxk'lālux Aēk'loqâ qa lās ānēqax lEQwā. Wā, lā āxk'lālux  
75 Wāk'asēxa āmaʕyinxāʕyas sāsemas qa lās t!āqax t!ēsema. Wā, lē ʕwīʕla hēxʕidaEM ʕaxʕidEX gweʕyāsēs ōmpē qa ʕaxʕēnēx'daʕxʔs. Wā, wīʕlōxʔdzēʕlāē gōxʕidEX laē ʕwīʕla gwālē āxseʕwas. LaEMʕlāē gāla gāNOLEX laē lEXts!ōdxā ʕlābekwē kwaʕwīla. Wā, g'ilʕemʕlāwisē x'ik'ōstāxs laē t!āqeyindālasa t!ēsemē qlēNEM lāq. Wā, laEMʕlāē  
80 NENWAQAWAʕyē āxʕēdxā ʕwadzowē ts!EXʔSEM saōkwa qaʕs lā paxʕālifas lāxa ʕnEXwāla lāxa la lEXts!EWakʔ kwaʕwīla. Wā, laEMʕlāwisē āxk'lāluxēs yūdukwē sāSEM qa k'lēlaxʕidēsēxa yūdukwē ʕwāōts!a, ʕqaʕs āxāloāsax yax'yeg'īlas. Wā, g'ilʕmēts'wīʕlāmasxa yax'yeg'īlas las qlūlāʕidEX ōk!winaʕyasa ʕwāōts!EX'dē lāxa ōnēgwīlē qa  
85 k'lēsēs dōxʕwāʕlts Baxʔbakwālanuxʔsiwaʕyē. Wā, g'ilʕemlāwisē g'āXLEX gāulala qasō lāx'daʕxʔL. neHElēl lāxa hēlk'ōtstālifasa

your backs at the right-hand side of the door, and when I see you I shall have on his stomach the dog-intestines. Then he said he had some short boards, and Wāk'as took three short boards, and put three pieces of his right-hand side of the door for him, and then he took them to his wife when they pretended to be dead. In the morning Nēnwaqawa put down the broad short boards, and covered up the fire in the hole on the floor, and he put the settie down outside of the house (near to the fire). Then he spread two new mats out. Then he asked his three sons to lie down on the three short boards. They went down, and lay down on their backs. Nēnwaqawa took the intestines of the dogs and spread them over the stomachs of his sons, and he told his sons not to show any sign of breathing. He concluded, "You are dead." And after Nēnwaqawa had given advice to his children, the cannibal-cry of Cannibal-at-North-End-of-World was heard back of the house, and he came to the house and the Cannibal-at-North-End-of-World came in, and next came his son, and last his wife, Qūx'elal. As soon as Cannibal-at-North-End-of-World came in, he saw the three naked sons of Nēnwaqawa lying down on the short boards, and he wanted to go at once to eat them; but Nēnwaqawa spoke, and said, "Don't, son-in-law! We

t!ex'ila. Wā, lāles q'wālxōeml laelysemdzi lixa yax'yt'ōsō q'wālxōeml s7  
ts!ex'dā," nēx'ēlāēxēs sāsēmō. Wā, lā'laē āx'ēde Wakas'xō q'wālxōeml  
duxūxa ts!āts!ex'sema qā's lā pāqemgalilas lāxa helk'ēstādlas  
t!ex'ila qā's nēnēledzēwēsō lē'wis nō'nfla qō lāl lē'holāto  
Wā, g'ilēm'lāwisē nāx'ēdxa gāālāxs lāē Nēnwaqawā'ye p'g'zē-  
stentsa wādzwē ts!āts!ex'sema laxa lē'q'ūx'ā'fīle kwā'w'ha. Wā  
lā'laē āx'ā'fīlāsa k'wāts!ē'wasē lāx l'āsā'fīlāsa qā's lē'p'ōdesa nō'w'zē  
ts!ēts!ex'as lē'ē'wē lāq. Wā, lā'laē āx'k'ā'fīlāxēs yndakwē sō'st'ō'p'ē  
lālag'īs nēnēledzō'ilāxa yūduxūxa ts!āts!ex'sēmō. Wā, lā'laē āx'k'ā'fīlāxēs  
lāē nēnēledzā'lilāxa nāl'nēm'xsa ts!āts!ex'sema. Wā, lā'laē āx'k'ā'fīlāxēs  
lāxēs sāsēmō. Wā, lā'laē āx'k'ā'fīlāxēs sāsēmō qā'k'ā'fīlāxēs sāsēmō  
x'ēs hāsDEX'ila qā ālak'ā'fīlēs ō'q'lūsē Bax'bakwālanux'siwā'yaxs  
em lē'ē'la. Wā, g'ilēm'lāwisē gwālē Nēnwaqawā'ye p'g'zēstentsa  
sāsēmāxs g'āxāsē hamadzēlāqwē Bax'bakwālanux'siwā'yaxs  
ālanā'yasa g'ōkwās. Wā, g'āx'ēlāē g'āxō'la laxa g'ōkwē. Wā, lā'laē āx'k'ā'fīlāxēs  
lāē g'ā'ā'fīlāē Bax'bakwālanux'siwā'yaxs. Wā, lā'laē āx'k'ā'fīlāxēs  
kwāsēq. Wā, lā'laē elx'ā'yō gēnēmōsē Qūx'elal. Wā, lā'laē āx'k'ā'fīlāxēs  
lāē g'āx'ēlē Bax'bakwālanux'siwā'yaxs lāē dox'wāt'ō'p'ē  
yūduk' sāsēmōs Nēnwaqawā'yaxs nēnēledzā'yōx'ā' sāsēmōs  
māxs lāē nēx' qā's hēx'īdā'fīme lā g'wā'stā lāq qā's kōw'w'ō'p'ē. Wā  
lā'laē yāq'ēg'ā'fīlē Nēnwaqawā'yāq. Wā, lā'laē āx'k'ā'fīlāxēs

10 do not do that when we are invited. Come || to the place where you  
 will sit down!" Thus he said. And immediately Cannibal-at-  
 North-End-of-World came and sat down on the mats spread out in  
 the settee. At his left side was his son; and || his wife, Qūx'elal, sat  
 down on the other mat. Now, || Cannibal-at-North-End-of-World  
 15 lay back; and NENwaqawa spoke, || and said, "Now I shall talk ||  
 the way we do whenever we have guests. We always tell a story  
 first || for our guests. Now, listen, son-in-law!" Thus he said, ||  
 and NENwaqawa began to tell a story to Cannibal-at-North-End-of-  
 20 World.<sup>1</sup> He had not been telling his story long, before || Cannibal-at-  
 North-End-of-World became sleepy, and also his wife and his son, ||  
 and NENwaqawa continued telling his story. Now, NENwaqawa ||  
 purposely pressed his knee against the knee of the one to whom he  
 told the story—namely, Cannibal-at-North-End-of-World—and he  
 never moved. || Then he began to snore. Then NENwaqawa called  
 25 his sons. || They came and took off the boards covering the hole  
 with the fire in the bottom; and the three sons took hold each of a  
 corner of the mat on which he lay with his || son, and threw them into  
 the fire in the bottom of the pit. || And NENwaqawa, and his wife,  
 K'anēlk'as, took the || short boards and covered up the pit. Now, ||  
 30 Cannibal-at-North-End-of-World continued uttering the cannibal-

gūmp, k'lēsenu'x<sup>u</sup> hē gwēg'ilaxg'anu'x<sup>u</sup> lē<sup>l</sup>lānemēk'. Qēlag'a hē-  
 10 'nakūla lāxg'as k'wālg'ōs," 'nēx'ēlaē. Wā, hēx'ēidaem<sup>l</sup>lāwisē Baḡ<sup>u</sup>-  
 bakwālanux<sup>u</sup>sīwa'ēyē g'āx qa'ēs k'wādzolilēxa lēpts'lāwē lē<sup>wē</sup>lāxa  
 k'wāts'ēwasē. Wā, lā<sup>l</sup>laē gēmxañōdzēlilē xūnōkwās lūq. Wā, lā-  
 'laē genemasē Qūx'elalē k'wādzolilaxa 'nemē lē<sup>wā</sup>ēya. Wā, laem-  
 'laē i'lēg'ilē Baḡ<sup>u</sup>bakwālanux<sup>u</sup>sīwa'ēyē. Wā, lā<sup>l</sup>laē yāq'ēg'a<sup>l</sup>lē NEN-  
 15 waqawa'ēyē. Wā, lā<sup>l</sup>laē 'nōk'a: "Yixg'in dāx'īda'mēlg'āx gwē-  
 k'lālasanu'x<sup>u</sup> qaen lē<sup>l</sup>lānemē, yixg'anu'x<sup>u</sup> nānosālg'riwālēk'  
 qanū'x<sup>u</sup> lē<sup>l</sup>lānemē. Wā, la<sup>m</sup>ēts hōlēlalōl, negūmp," 'nēx'ēlaēxs  
 laē nōs'īdē NENwaqawa'ēyē qa Baḡ<sup>u</sup>bakwālanux<sup>u</sup>sīwa'ēyē.<sup>1</sup> Wā, wī-  
 lōx<sup>u</sup>dzē<sup>l</sup>laē gēk'lālag'ilil nōsaxs laē mamēxemx'ēidē Baḡ<sup>u</sup>bakwā-  
 20 lanux<sup>u</sup>sīwa'ēyē 'nemāx'ēid lē<sup>w</sup>is genemē lē<sup>w</sup>is xūnōkwē. Wā,  
 lā<sup>l</sup>laē hanālē NENwaqawa'ēyē nōsa. Wā, laem<sup>l</sup>laē NENwaqawa'ēyē  
 henōmaem testesasēs ōkwāx'a'ēyē lāx ōkwāx'a'ēyasēs nōsag'ilē Baḡ<sup>u</sup>-  
 bakwālanux<sup>u</sup>sīwa'ēyē. Wā, lā<sup>l</sup>laē k'lēts'lem<sup>l</sup>el qūnx'wīda. Wā, lā-  
 laē xent'ēg'a<sup>l</sup>la. Wā, hē<sup>m</sup>is la lē<sup>l</sup>lālats NENwaqawa'ēyaxēs sāsemē.  
 25 Wā, g'āxda'x<sup>u</sup>laē āxōdex pagexsta'ēyasa kwa<sup>w</sup>ilē lēq'lūxlāla. Wā,  
 lā<sup>l</sup>laē yūdukwē sāsems dādenxendxa lēwā'ēyē küldzē<sup>w</sup>ēsōs lē<sup>w</sup>is  
 xūnōkwē. Wā, lāx'da'x<sup>u</sup>laē ts'texts'lōts lāxa lēq'lūxlāla kwa<sup>w</sup>īla.  
 Wā, lā<sup>l</sup>laē NENwaqawa'ēyē lē<sup>w</sup>is genemē K'anēlk'asē āx'ēdxa  
 'wādzowē ts'lēx'sem saōk<sup>u</sup> qa'ēs pagexstendēs lūq. Wā, laem<sup>l</sup>laē  
 30 Baḡ<sup>u</sup>bakwālanux<sup>u</sup>sīwa'ēyē āem la hāyōlēs ha<sup>m</sup>adzelaqlāla lē<sup>w</sup>is

<sup>1</sup>See p. 1246, lines 57-58.

cry and | whistling, and for a long time his son and daughter and his wife, Qūx'elal, did not wake up until her husband, Cannibal-at-North-End-of-World, and her child, were dead. And NENWAQAWA stopped crying, then NENWAQAWA asked his three sons to take off the short boards that were covering the dead Cannibal-at-North-End-of-World, whom he had killed. They | took them off and put them down. Then NENWAQAWA took his | spruce-root hat and waved it inside the hole, and then the ashes of Cannibal-at-North-End-of-World turned into mosquitoes. And NENWAQAWA said, "You shall be mosquitoes and pest on later generations." Thus he said. Then they really turned into mosquitoes, what had been the ashes of Cannibal-at-North-End-of-World. |

After this had been done, Qūx'elal awoke, and in vain she asked NENWAQAWA which way her husband had gone, and NENWAQAWA did not deceive her about what he had done, | he told her all about what he had done; and Qūx'elal got really | angry on account of what NENWAQAWA and his three | sons had done. And Qūx'elal said to her father NENWAQAWA, | "You made a great mistake on account of what you have done to my husband, for | he wished to pay you the 50 marriage price for me by giving to you many dressed skins, | and also the great cannibal-dance, and his great name Cannibal-at-North-End-of-World. | These would have gone to you if you had not done

medzēsē k'lē's'el geyōl q'wē'fida. Wā, la'm'laē hēwaxa ts'ex'ide 31  
 GENEMX'dāsē Qūx'elalax le'maē h'eles la'wūn'mx'dē Bax'bakwa-  
 lanux'siwāx'dē l'e'wis xūnōy'dē. Wā, g'il'ēm'lāwisē q'wē'īd lu-  
 'mādzelaqūlē Bax'bakwālanux'siwāx'dē lān'laē Ninwaqawa'yē āx-  
 k'lālaxēs yūdukwē sāsema qa āxōdēsēxa ts'ex'simē saokwa, yix 35  
 pagEXsta'fyas g'a'yalasas Bax'bakwālanux'siwāx'dē. Wā, lāx'dax  
 'lāē āxōdeq qa's pax'āhīlēs. Wā, lā'laē NENWAQAWA'yē āx'elax  
 L'ōp'EX'sEMē LETEMla qa's yax'wīdēs lāx ōts'āwasa kwa'wīdē. Wā,  
 lā'laē q'EX'wūlts'āwē q'walōbsas Bax'bakwālanux'siwāx'dē. Wā,  
 laEM'lāwisē 'nēk'ē NENWAQAWA'yē: "Wā, la'ms l'ēst'natol q'as 40  
 bEX'bakwēlōs lāxa ālla bekumēl." 'nēx'laē. Wā, la'm'laē ālān  
 la L'ēSL'ēnax'fīdēda q'walōbesdās Bax'bakwālanux'siwāx'dē.

Wā, g'il'ēm'lāwisē gwā'f'alilēxs laē ts'ex'ide Qūx'elal. Wūl  
 'ēm'lāwisē hēx'fīdaEM wūlax NENWAQAWA'yē lāx gwa's'āasas lā  
 'wūnema. Wā, k'lē's'at'la NENWAQAWA'yē hā'yamasēs gwēx'āasē 45  
 'āEM'laē hēx'fīdaEM nēlasēs gwēx'fīdaasq. Wā, lā'laē ālān  
 ts'enkwē Qūx'elalax gwēx'fīdaasas NENWAQAWA'yē lā'wis yūdukwē  
 sāsema. Wā, lā'laē 'nēk'ē Qūx'elalaxēs ōmpē NENWAQAWA'yē  
 "LaEMs 'wālas ōdzaxa qa's gwēx'fīdaasōs lāx'n la'wūn'mx'dē  
 la'mēx'dā 'nēx' qa's qādzēlē g'āxēn lā'l yīsa q'ēm'ne ālān wā  
 hē'mīsa 'wālasē lādēsxa hāmats'lē lā'wis 'wālasē lēg'ne Bax'  
 kwālanux'siwā'yē. H'ē'staEM g'āxlaxsdē qaso k'lē's hē gwēx'āalq

so. | The reason why this happened is, that, when he was getting  
 55 ready last night | to come, he quarreled with his brothers, || and he  
 killed Ho<sup>x</sup>hok<sup>u</sup>-of-the-Sky and Crooked-Beak-of-the-Sky | and  
 Grizzly-Bear-of-the-Door and Rich-Woman and Fire-Dancer and |  
 Begging-Dancer. These six were killed by Cannibal-at-North-End-  
 of-World; | but the others went out of our house in time — | Raven-  
 at-North-End-of-World and Tamer and the One-Who-Presses-Down  
 60 and Copper-Sound-Woman || and Thrower. Now, we were just  
 three of us — | I myself, my husband, and my treasure, my child. |  
 Now I alone am alive. It is on your account that my | husband  
 got into trouble, for my husband said that we alone were invited by  
 you; | and that was the reason why they became angry, because they  
 65 said that you should have invited || all of us, fifteen of us who  
 were in our | house; but my husband did not get angry until they  
 said | that they had not been invited by you. Now, all of them | were  
 following us; and they wanted to kill you and these three | young  
 70 men, and they wanted to eat you. Therefore my || husband killed  
 them; and the others went out alive, | but left their masks and their  
 red cedar-bark, which my | husband said would go to you." Thus  
 said Qūx'elal to her father | Nenwaqawa. |

53 Hāaxōl hēg'iltš gwēx'fidexs lāgranu<sup>ε</sup>x<sup>u</sup> xwānalelax gānolē qenu<sup>ε</sup>x<sup>u</sup>  
 g'āxēxa nāilax, laē aōdzagogūlil lē<sup>ε</sup>wis nāil<sup>ε</sup>nemweyōdaē. Wā, hē-  
 55 'mis la k'!ēlax'fidaatsēx Ho<sup>x</sup>hōgwāxtewēx'dē lō<sup>ε</sup> Qelōgūdžayēx'dā  
 lō<sup>ε</sup> Nenstāildā lō<sup>ε</sup> Q'āmināgāsdā lō<sup>ε</sup> Nōnltsē'stāildā lō<sup>ε</sup> Q'wē-  
 q'waelaldā. Wā, q'lā!ōkwōx lē<sup>ε</sup>lāmatse<sup>ε</sup>waxs Bax<sup>u</sup>bakwālanux<sup>u</sup>sī-  
 wāx'dā. Wā, hē'mis hēlō<sup>ε</sup>mala lāwels laxenu<sup>ε</sup>x<sup>u</sup> g'ōkwē Qwāx<sup>u</sup>-  
 gwaxwālanux<sup>u</sup>sīwā<sup>ε</sup>yē lō<sup>ε</sup> Hayalik'ila lō<sup>ε</sup> Lālxwila lō<sup>ε</sup> L'lāqwa-  
 60 k'!ālaga lō<sup>ε</sup> Māmaq'la. Wā, ā<sup>ε</sup>mēsēnu<sup>ε</sup>x<sup>u</sup> la wāx' yūdukwa  
 lē<sup>ε</sup>wūn lā<sup>ε</sup>wūnemx'dā lē<sup>ε</sup>wun lōgwēx'denlen xūnōx<sup>u</sup>dā. Wā,  
 ā<sup>ε</sup>mēsen la nēmōx<sup>u</sup> la q'lūla, yixs sō<sup>ε</sup>maē g'āg'āmalatsen lā<sup>ε</sup>wū-  
 nemx'dē, yixs laē nēlen lā<sup>ε</sup>wūnemx'dāxs lē<sup>ε</sup>lalaqōs g'āxenu<sup>ε</sup>x<sup>u</sup>  
 lēx'ama. Wā, hē'mis ts'engumx'dox<sup>u</sup>sē <sup>ε</sup>wālasilal <sup>ε</sup>wī<sup>ε</sup>laem lē<sup>ε</sup>lālaq  
 65 lāxenu<sup>ε</sup>x<sup>u</sup> <sup>ε</sup>wāxaasāxgranu<sup>ε</sup>x<sup>u</sup> sek'logūg'eyowēk' hāgā laxenu<sup>ε</sup>x<sup>u</sup>  
 g'ōkwa. Wā, ā<sup>ε</sup>mēsē <sup>ε</sup>yāk'elilen lā<sup>ε</sup>wūnemx'dās, yixs laē <sup>ε</sup>nēx'dā<sup>ε</sup>x<sup>u</sup>  
 qā<sup>ε</sup>s wax<sup>ε</sup>mē k'!ēs lā<sup>ε</sup>lēlkenōs. Wā, laem<sup>ε</sup>lāwisē <sup>ε</sup>wī<sup>ε</sup>lāl g'āxl  
 hōgwīg'ē g'āxenu<sup>ε</sup>x<sup>u</sup> qā<sup>ε</sup>s k'!ēlax'fidē <sup>ε</sup>wī<sup>ε</sup>la lāl lē<sup>ε</sup>wa yūdukwēx  
 hā<sup>ε</sup>yāl<sup>ε</sup>a qā<sup>ε</sup>s hā<sup>ε</sup>mx'fidex'dā<sup>ε</sup>xwāōl. Wā, hē'mis lāgilāsen lā<sup>ε</sup>wū-  
 70 nemx'dē k'!ēlax'fidex'dā<sup>ε</sup>xwūq. Wā, lā q'lūlāwisēda waōkwa āēl  
 lōwalasē yāx<sup>u</sup>lenē lē<sup>ε</sup>wis l'āgēkwē. Wā, hā<sup>ε</sup>sta<sup>ε</sup>mēs gwē<sup>ε</sup>yāsen  
 lā<sup>ε</sup>wūnemx'dā qā g'āx lālē," nēx'laē Qūx'elalaxēs ompē Neuwa-  
 qawa<sup>ε</sup>yē.



Then the wife of NENWAQAWA K'anel'wē spoke, and said, "My child, Qūx'elal! don't feel badly if you are sad, and if you have been done by your father to your husband. For he did this because he was afraid of what he would do to your brothers! Look at your brothers! They almost did not escape when they were hunted by your husband. I mean this, what was found near one side of the place where your husband was seated. Then she took out and showed Qūx'elal what she had found. When Qūx'elal saw what she was holding in her hand, she said, "That is one of the whistles of my husband." Thus she said, and went to her father, NENWAQAWA; and Qūx'elal said to him, "Hide it for who would own it except you? Now, let us go in the morning to our house to carry out everything that is in it, and also all the masks of my husband and his brothers for they are all in their sacred rooms. Thus she said. Then NENWAQAWA also spoke, and said, "Flee from you for what you have said, child! Let us go in the morning so that my treasure may come to me!" Thus he said. And after they had spoken, Qūx'elal did not get downhearted in the evening, and she did not talk any more about her husband and her child. This made her father, NENWAQAWA, and his wife and his three sons very glad. In the evening, when it was dark, they went to bed, and

Wā, lā'laē GENEMAS NENWAQAWA'yē, yix K'anel'kase yaq'ig a la  
 Wā, lā'laē 'nēk'a: "YŪL, xūnōk" Qūx'elal, gwālx'ɪ wūl'ɪm xɪn- 75  
 LEla ts'EX'ílēs náq'a'yōs qa gwēx'ídaxsaxsōx áxaxēs la wūl'mx dāos  
 Hēnax'ídawesō qaxs á'maēx k'ēk'altēla laxōs gwēx'ídaxsax ɪō'  
 wīwūq'lwā. Dāx wīwūq'wāxs hālsela'maē hēld'k'axs gaxaē q'q'a-  
 'yasōsēs lā'wūNEMX'dāōs. 'nē'nak'íg'ada gaēl'k' lax'ɪ ts'ald'is  
 k'lwāē'lasdāsēs lā'wūNEMX'dāōs," 'nēx'laēxs laē doqwanmatses q'a sō  
 lax Qūx'elalē. Wā, g'il'em'lawisē Qūx'elalē dox'wat'ɪax dāa-  
 kwās laaēl 'nēk'a: "YūEM gayōl lāx medzēsasɪn la'wūNEMX'-  
 dāōx," 'nēx'laēxs laē ts'lās lāxēs ōmpē NENWAQAWA'yē. Wā, lā'laē  
 'nēk'a yix Qūx'elalē: "Wēg'a q'ūl'af'ideq', qa āngwes āx'olax  
 ōgū'lā lāl. Wā, la'mēsEN 'nēx' qENS lalag'ix gaalata DIXEMX 85  
 g'ōx'dā, qaENS g'āxlag'ɪ mōl'talaxa naɣwa g'ex'gaēl lāq' lōmō  
 'nāɣwa yāx'LENSEN la'wūNEMX'dā lē'wis 'lal'mw'ɪyōdā, q'os  
 'wī'la'maa g'ēx'gaēl laxōs lēlēm'ō'lats'ēx'de," 'nēx'laē. Wā, lā'laē  
 ōgwaqa yāq'leg'a'lē NENWAQAWA'yē. Wā, lā'laē 'nēk'a. Gela ts'-  
 'lax'ōs wāldemaqōs, xūnōk". E'smaē'ENS lal'EX gaalata qa g'w'la 90  
 g'ISEN lōgwēla," 'nēx'laē. Wā, g'il'em'lawisē gw'de wāld'em'laē  
 hēwāxa'mē Qūx'elalē xūls'ídaxa dzaqwa. Wā, hēwax'ōl' g'wā-  
 gwēx'SEX'íd lāxēs lā'wūNEMX'de lē'wis xūnōy'de. Wā, lē'm'ō-  
 wis XENLEla la ēg'EMS nēnāq'a'yas NENWAQAWA'yē. Wā, lā'laē  
 lē'wis yūdukwē bēbēgwāNEM sasema. Wā, g'il'em'lawisē g'w'la 95  
 stowídxa dzāqwāxs laē 'wī'la k'ūlx'ida. Wā, g'il'em'lawisē g'w'la

97 when daylight came in the morning, Nenwaqawa called his four  
 children | and his wife, K'anēlk'as, and they ate quickly; | and  
 300 after they has eaten, they started. || And Qūx'elal went ahead, for she  
 knew the good trail; | therefore they told her to lead the way. And  
 here there was a good trail where they were walking. It was not  
 yet noon when they arrived at the house of Cannibal-at-North-End-  
 of-World. Then Nenwaqawa sat down at the right-hand side of  
 5 the door of the || great house; and it made him feel senseless | to see  
 a great number of his tribesmen drying over | the fire of the great  
 house. He was really downhearted | on account of what he saw.  
 Then Qūx'elal noticed that her father was downhearted; | and she  
 10 went to the place where Nenwaqawa was seated, and | spoke, and  
 said to her father, "Why are you downhearted?" | And Nenwaqawa  
 replied, and | said to her, "The reason why I am sick at heart are  
 my tribesmen here." | Thus he said. Then Qūx'elal asked her  
 15 father, Nenwaqawa, | to tell his three sons to || take down the bodies  
 and to lay them out on their backs. Thus she said. | Immediately  
 Nenwaqawa asked his three sons; | and the three sons took down the  
 dried bodies, | and placed them in a row on their backs. And when  
 they all had been laid down, Qūx'elal came, carrying a bladder of a  
 20 mountain-goat, which was filled with something. || She gave this to

97 kūlaxa gaālāxs laē Nenwaqawa'ŷyē 'wī'la gwēx'ēdxēs mōkwē sāsema  
 lē'wis genemē K'anēlk'asē. Wā, āem'elāwisē hālemq'ēsēd hāmx'-  
 'īda. Wā, g'il'em'elāwisē gwāl ha'māpexs lāx'da'xwāē 'wī'la qās'īda.  
 300 Wā, hē'mis lāg'ilas 'nēx'sō' qas hā t'lex'bayē. Wā, ālaem'elāwisē  
 ēk'a t'lex'īla la qūvasda'x". Wā, k'lēs'em'elāwisē lāla qas neqālēxs  
 laē lāg'aa lāxa g'ōx'dās Bax'bakwālanux'siwāx'dē. Wā, laem'elā-  
 wisē Nenwaqawa'ŷyē k'wūgalil lāxa hēk'lōtstālilasa t'lex'īlāsa  
 5 'wālasē g'ōkwa. Wā, hēem'elāwis nenōlox'widayōs nāq'ŷasēxs laē  
 dōx'wālilaxēs g'ōkūlotdāxs lādzek'asaē x'īlelalela lax neqōstāwasa  
 legwilasa 'wālasē g'ōkwa. Wā, la'mē ālak'lala la ts'lex'īlēs nāq'ŷyē  
 qas dōgūlē. Wā, lā'laē Qūx'elalē q'amx'ts'lēxēs ōmpaxs xūlsaē.  
 Wā, g'āx'laē Qūx'elalē lāx k'waēlasa Nenwaqawa'ŷyē. Wā, lā'laē  
 10 yāq'leg'ā'la. Wā, lā'laē 'nēk'a lāxēs ōmpē: "ēmadzōs xūlyīma-  
 q'lōs," 'nēx'laē. Wā, lā'laē Nenwaqawa'ŷyē nā'naxmēq. Wā,  
 lā'laē 'nēk'ēq: "Ēsaēlen yōem ts'lenemsg'īn nāq'ŷixens g'ōkū-  
 lōtdēx," 'nēx'laē. Wā, lā'laē āxk'lālē Qūx'elalaxēs ōmpē Nenwa-  
 qawa'ŷyē qa āxk'lālēsēxēs yūdukwē bēbegwānem sāsem qa  
 15 āx'axelīsōxa bākwasdē qa yīpēmlilē nehmel'ōla, 'nēx'laē. Wā,  
 hēx'īdaem'elāwisē Nenwaqawa'ŷyē āxk'lālxēs yūdukwē sāsema.  
 Wā, hēx'īdaem'elāwisē yūdukwē sāsems āxaxelax'ēdxā bākwasdē  
 qas nel'alēlēlēs yīpēmlīla. Wā, g'il'em'elāwisē 'wilgalilēxs g'āxaas  
 Qūx'elalē dālaxa ellex'semē tēxats'ēsa 'melxlowē. Wā, lā'laē  
 20 ts'lās lāxēs ōmpē. Wā, la'laē 'nēka: "Wēg'a xoselq'entsg'a

her father, and said, "Now, spiritual-| the water of life, and I will give it to 21  
men!" Immediately NENWAQAWA sprinkled the water of life on the  
the water of life; and when the water of life entered the bodies, they sat up, | and rubbed their eyes with their hands, saying  
bodies, they sat up, | and rubbed their eyes with their hands, saying  
that they had been asleep for a long time. Now, the water of life 25  
of NENWAQAWA had come back to life. NENWAQAWA felt glad after  
this. Now, he took all the masks and the red elat-lake that were  
in the various sacred rooms, eleven of them; for each one had a  
sacred room except Rich-Woman, who had a sacred room together  
with Cannibal-at-North-End-of-World. Now, NENWAQAWA showed 30  
everything in the various sacred rooms, and NENWAQAWA showed  
his | tribesmen whom he had brought back to life to carry on their  
backs the dressed elk-skins, | the masks, and the large-skins of  
dried goat-meat; | and they all went home, and QUX'ELAL told 35  
father and his tribe. It was not yet night when they came to the  
house. Immediately | QUX'ELAL told her father NENWAQAWA to  
give a winter dance, and that | her three elder brothers should dis-  
appear. POWEDZID was to be Cannibal; and his younger brother,  
AËK'LOQA, was to be Grizzly-Bear-of-the-Door; and the youngest  
son, || WAK'AS, was to be Fire-Dancer; and I shall be Rich- 40  
Woman; and you shall take the Healer-Dance and the One Who  
Presses-Down, for the place of those I named is always with the

q'ülä'stak' läxENS g'ökülötëx." 'nëx'älä. Wa, hëx'idatim-law 21  
NENWAQAWA'yë k'lüNGELEyINTSA q'ülä'sta läxa bükwäsdë. Wa,  
g'il'maaEL lag'aaleLAXA q'ülä'sta läx bükwasläxs lael k'wag'älä.  
qa's dzEDZEX'stowësës a'yasö 'nëk'ëxs graäläc mEXA. Wa, hëx'idä  
'w'fla q'üläläx'äida, yäxa g'ökülötäs NENWAQAWA'yë. Wa 25  
ëx'äidë näqa'yas NENWAQAWA'yë läxëq. Wa, hë'më äx'ed 'w'flax-  
yäx'LENë Lë'wa L'äl'agëkwë g'ëx'gaël läxa 'näxwa'ögüq'äl'äch-  
'më'lats'lësa 'NEMÖGÜg'uwax 'näxwa'mäc lë'l'më'lats'ä'akwä'g'älä  
läx Q'äminägäsaxs 'NEMAës hë'më'lats'lë l'ä' Bax bükwäla'ax s'  
wa'yë. Wä, hë'më NENWAQAWA'yë döqwalax gwëx'wääl'as 30  
ögüqala lë'l'më'lats'lä. Wä, hë'më'sta äxk'lälë NENWAQAWA'yax s'  
q'üläläx'äidämatsë'wës g'ökülötë qa 'näxwa'mëse öxläläx'ä'äg'älä  
Lë'wa yäx'LENë L'ö'dzëk'asa q'lëNEMë x'ilk' 'më'l'ä'q'ä'g'ä'wä. Wa,  
g'äxdzëk'as'EM'äläc 'w'fla nä'nakwa. Wa, hë'më'xäc l'ä'g'älä'g'  
wa'yë QUX'ELALASës ömpë Lë'wis g'ökülötë. Wa, k'ës'w'flax'ä'ä'  
gänol'idëxs g'äxäc läxës g'ökwë. Wä, hëx'idatim-law 35  
QUX'ELALASës ömpë NENWAQAWA'yë qa yawix'ä'ä'ä' x'sä'ä'  
'nöläst lëgema'yas yäx POWEDZIDë qa wäg'ës hättä's'ä'. Wä, hë'më'  
ts'lä'yasë Aëk'loqä qa wëg'ës NENSTÄ'ILA: wä hë'l'ä'së'ä'ä'ä'ä'ä'  
säsEMASë Wäk'asë qa wäg'ës Nönltsë'stälä. Wä, hë'w'flax'ä'ä'  
wä'g'i Q'äminägäsa. Wä, hë'më'sis l'ä'ä'ës äx'ä'ä'ä'ä'ä'ä'  
Lë'wa Lälaxwëla qaxs hë'mäc 'näm'ä'ä'lotsä hättä's'ä'ä'ä'ä'ä'ä'ä'

cannibal-dance." Thus said Qūx'elal to her father, NENwaqawa.  
 45 Then NENwaqawa accepted the advice of Qūx'elal, and NENwaqawa called the chiefs to go into his house late in the night. When all were in the house, NENwaqawa spoke to the chiefs, and said, "Thank you, chiefs! The reason why I called you is that you may know what has been said by our daughter. She says that these  
 50 four — she and her brothers, and two others, six in all, shall disappear; that always those go together in the cannibal-dance. That is the way of her former husband, Cannibal-at-North-End-of-World." Thus he said. Then P'āselal spoke, for he had come to life again: "What do you mean by your words, NENwaqawa? Who is Cannibal-at-North-End-of-World, and what killed him, and what is this your speech that you should change the LEWELaxa?" Thus he said. Then NENwaqawa spoke again, and said, "O chiefs! this pit back of you killed Cannibal-at-North-End-of-World. Now,  
 55 our four children shall disappear this night, and two of our nieces." Thus he said. Then the first winter dance of the Sōmxōlīdex<sup>u</sup> began that night, and the six persons disappeared that night. Now, Qūx'elal secretly advised her father, NENwaqawa, about the ways of the dance. After (the six persons) had been away for four  
 65 months, they were captured. And now Qūx'elal, the Rich-Woman,

13 lase<sup>wa</sup>, "nēx'elalē Qūx'elalaxēs ōmpē NENwaqawa<sup>ŷ</sup>yē. Wā, lā<sup>la</sup>lāē ālael neqa lāx nāqa<sup>ŷ</sup>yas NENwaqawa<sup>ŷ</sup>yē wāldemas Qūx'elalē. Wā,  
 45 lā<sup>la</sup>lāē lē<sup>la</sup>lāē NENwaqawa<sup>ŷ</sup>yaxa g'ig'egūma<sup>ŷ</sup>yē qa g'āxēs wī<sup>la</sup>lāx g'ōkwāsēxa la gāla gānola. Wā, g'ilēm<sup>la</sup>wisē g'āx wī<sup>la</sup>lāē lē<sup>la</sup>lāē yāq'eg<sup>a</sup>lē NENwaqawa<sup>ŷ</sup>yaxa g'ig'egūma<sup>ŷ</sup>yē. Wā, lā<sup>la</sup>lāē nēk'a: "Gēlak'as<sup>la</sup> g'ig'egūmē; hēden lē<sup>la</sup>lā<sup>l</sup>ōl qa<sup>s</sup> q'lalaōsaxga wāldem-  
 50 g'asg'in ts!edāqek' xūnōkwa, yīxs nēk'ēk' qa x'is'ēdēsōx wī<sup>la</sup>lāx mōkwaēx lē<sup>wa</sup>wōs wīwūq!wax lō<sup>s</sup> ma<sup>l</sup>ōkwa ōgū<sup>la</sup> laq<sup>u</sup>, yīxs q'lā<sup>l</sup>lōx<sup>u</sup>-ts!ēmasāē nāmi<sup>la</sup>lōtasa hāmats!ax<sup>lā</sup> lāx gwēx<sup>sd</sup>emas lā-wūnem<sup>x</sup>dāsōx. yīx Ba<sup>x</sup>u<sup>b</sup>akwālanux<sup>u</sup>siwēx'dē," nēx'elalē. Wā, lā<sup>la</sup>lāē yaq'eg<sup>a</sup>lā yīx P'āselalē qaxs lē<sup>ma</sup>ē q'lū<sup>lā</sup>x'ida: "wāladzēs wāldemas NENwaqawē yīx Ba<sup>x</sup>u<sup>b</sup>akwālanux<sup>u</sup>siwēx'dē nēk'aaqōs;  
 55 wā, māsē g'ayalāsasē lāg'ilaōsx'dēxa. Wā, yōkwāsō<sup>m</sup>mōs wāldemēx. Wēg'a qens ōgūx'īdēsōx lāxwa LEWELaxax." nēx'elalē. Wā, lā<sup>la</sup>lāē ēdzaqwa yāq'eg<sup>a</sup>lē NENwaqawa<sup>ŷ</sup>yē. Wā, lā<sup>la</sup>lāē nēk'a: "Yōl. g'ig'egūmē, yō<sup>ma</sup> kwa<sup>ŷ</sup>wīlē lāxōs ālālīlē g'āyalats Ba<sup>x</sup>u<sup>b</sup>akwālanux<sup>u</sup>siwēx'dā. Wā, lā<sup>m</sup>ēsōx x'is'ēdlēns sāsemēx mōkwaxwa  
 60 gānolēx lē<sup>wa</sup> ma<sup>l</sup>ōkwa lāxens lō<sup>l</sup>alēgasa," nēx'elalē. Wā, lāem<sup>la</sup>wisē g'ālabend ts!ēts!ēx'ēdē g'ā<sup>lā</sup>sa Sōmxōlīdexwaxa gānolē. yīxs lāē x'is'īdēda q'lā<sup>l</sup>lōkwaxa gānolē. Wā, lā<sup>m</sup>ē āem wunūla lēxs<sup>al</sup>ē Qūx'elalaxēs ōmpē NENwaqawa<sup>ŷ</sup>yē qa gwēg'ī<sup>l</sup>ats. Wā, mōsgem<sup>g</sup>īlā<sup>l</sup>ēxa mēkūla x'is<sup>lā</sup>x lāē k'im<sup>ŷ</sup>yasē<sup>wa</sup>. Wā,  
 65 lāem<sup>la</sup>ē Qūx'elalēxa Q'āmināgāsē q'ē<sup>l</sup>elaxa lā<sup>l</sup>ēno<sup>xw</sup>ē g'ālag'ī-

carried in her arms a wolf, leading the Cannibal and the Grizzly-Bear of the Door, who went on the right-hand side of the Cannibal, and the One-Who-Presses-Down went on the left-hand side of the Cannibal, following the Rich-Woman, who was carrying the body in her arms, and the same was done by the Fire-Dancer and the Grizzly-Bear of the Door, who were following the Rich-Woman, for each of them took his part of the corpse, that is, the Cannibal and the Rich-Woman, and the Fire-Dancer and the Grizzly-Bear of the Door. But the Tamer and the One-Who-Presses-Down do not eat of the corpse, singing their sacred songs. And the Rich-Woman first comes out of the house; and she is followed by the Cannibal and the two who follow the One-Who-Presses-Down; then follows the Grizzly-Bear of the Door, and, last of all, the Fire-Dancer. Then the Rich-Woman takes off the head of the corpse and gives it to the Cannibal, and the Rich-Woman takes off the limbs of the corpse, and gives one leg each to the Grizzly-Bear of the Door and the Fire-Dancer, and she takes off one arm and eats it. The Cannibal eats the whole trunk. Then she takes the trunk of the corpse with one arm on it, and the Cannibal eats this. And while they are eating, their songs are sung; and when all their songs have been sung, they go each to his sacred room. Only the Rich-Woman keeps with the Cannibal-Dancer in the rear of the house. The whole number danced for ten

wēsa hāmats!a. Wā, lā'laēda Hayalik'ila hēlk'lotagodalaxa kahtā- 66  
ts!a. Wā, lā'laē lālxwila gēm̄xagodalaxa hāmats!axs lālasgē-  
ma<sup>s</sup>yaax Q!āmināgāsaxs q'elēlaaxa lālēnoxwē. Wā, hēm̄lāwīsē  
gwēg'ilēda Nōntse<sup>s</sup>stālālē Lē<sup>s</sup>wa Nēnstālilē lālasgēm̄xa Q!āminā- 70  
gāsē qaxs <sup>s</sup>nāxwa<sup>s</sup>maē lōllala mōkwē, yixa hāmats!a Lē<sup>s</sup>wa Q!āmi-  
nāgāsē Lē<sup>s</sup>wa Nēnstālilē Lē<sup>s</sup>wa Nōntse<sup>s</sup>stālālē. Wā, la k'les lōllalē  
Hayalik'ila lō<sup>s</sup> lālxwila, yixs ā<sup>s</sup>maē hēm̄endzaqūla yiyalaqūbes-  
yiyālx<sup>s</sup>LENē. Wā, hēm̄isē Q!āmināgāsē gālaēt laxa g'okwe. Wā,  
lā lāsēm̄a<sup>s</sup>ya hāmats!āq Lē<sup>s</sup>wa ma<sup>s</sup>lōkwē yix Hayalik'ila lō<sup>s</sup> lālx- 75  
wila. Wā, lā laēLē Nēnstālilē. Wā, lā elxla<sup>s</sup>ya Nōntse<sup>s</sup>stālālē  
Wā, la<sup>s</sup>mē Q!āmināgāsē āxōdex xewēqwasa lālēnoxwē qas ts!wes  
lāxa hāmats!a. Wā, la āxāla Q!āmināgāsaxa lāstālasa lālēnoxwē  
qas ts!awanaqēxa Nēnstālilē Lē<sup>s</sup>wa Nōntse<sup>s</sup>stālālāsa g'ōz'g'iywē. 80  
Wā, lā'laē āxōdxa āpsōltseyap!a<sup>s</sup>yē qas hām̄x'ideq. Wā, la lō  
<sup>s</sup>wilēda hāmats!axa xewēqwaxs lae ēt'ēd āx'edxa būsāsā hē-  
noxwē āxālaatsa āpsōlts!āna<sup>s</sup>yē qas hām̄x'ideq. Wā, g'it'elāwīsē  
<sup>s</sup>wilax'da<sup>s</sup>x<sup>s</sup>xēs ha<sup>s</sup>mā<sup>s</sup>yaxs laē q'ēm̄lōdayowē q'ēm̄q'ēm̄m̄mas  
Wā, g'ilē<sup>s</sup>em̄lāwīsē <sup>s</sup>wilā q'ēm̄lōdayowē q'ēm̄q'ēm̄m̄mas hōl  
hōx'ts!ā lāxēs ālogūgēlē lēlē<sup>s</sup>mē<sup>s</sup>lats!a. Lex'atē Q!āmināgāsē  
q'ap!aēl Lē<sup>s</sup>wa hāmats!a lāxa neqewalāsa g'okwe. Wā, la<sup>s</sup>hō 85  
mōxxa gānolē yix'demas lāxēs <sup>s</sup>waxausē. Wā, g'it'elāwīsē xūg'ē

87 nights: and after they had danced for | three nights, and when night  
 came again, then | the Cannibal danced first; and after they had  
 90 sung three of | his songs, he went into his sacred room, and | immedi-  
 ately the beak of the head-mask of Raven-at-North-End-of-World was  
 snapping. And while the beak was snapping, the Tamer and | the  
 One-Who-Presses-Down sang their sacred songs inside of the sacred  
 room at each side | of the house. Now they sang for the dance (of the  
 Raven). | And when he came to the door of the house, the Hoꝝ<sup>u</sup>hok<sup>u</sup>-  
 95 of-the-Sky || came out of his sacred room, and danced with the same  
 song that was used by Raven-at-North-End-of-World. When  
 Raven-at-North-End-of-World | came to the rear of the house,  
 Hoꝝ<sup>u</sup>hok<sup>u</sup>-of-the-Sky went to the door, | and Crooked-Beak-of-the-  
 Sky came out of the sacred room and danced; | and Raven-at-North-  
 400 End-of-World went into the sacred room, || and Hoꝝ<sup>u</sup>hok<sup>u</sup>-of-the-Sky  
 went to the rear. And then Crooked-Beak-of-the-Sky went to  
 the door and danced, and then Hoꝝ<sup>u</sup>hok<sup>u</sup>-of-the-Sky went into | the  
 sacred room. And then Crooked-Beak-of-the-Sky went to the rear of  
 the house | and danced, and went into the sacred room. Then | the  
 Cannibal came, danced around the fire in the middle of the house, and  
 5 went back into his || sacred room naked. The song-leaders had not  
 been singing his songs for a long time, | when he came dancing out of  
 his room. Now he | wore a blanket of black-bear skin, and plaited

87 p<sup>l</sup>enxwafsa gānolē yix<sup>u</sup>dms, wā, la tē<sup>t</sup>ēd gānolē<sup>s</sup>ida laē hē gīl  
 yix<sup>u</sup>wīdēda hāmats<sup>l</sup>a. Wā, gīl<sup>ē</sup>mēsē yūdux<sup>u</sup>sēmē q<sup>l</sup>em<sup>t</sup>lēdayāq  
 lāxēs q<sup>l</sup>emq<sup>l</sup>emdemaxs laē lats<sup>l</sup>ālil lāxēs lē<sup>ē</sup>mē<sup>l</sup>ats<sup>l</sup>ē. Wā, hēx<sup>u</sup>-  
 90 daem<sup>l</sup>āwīsē qemk<sup>l</sup>ūg<sup>l</sup>alēda hamsiwa<sup>u</sup>fyēxa Gwāx<sup>u</sup>gwaḡwālanux<sup>u</sup>sī-  
 wa<sup>u</sup>fyē. Wā, lā <sup>ē</sup>nemx<sup>u</sup>ē<sup>s</sup>idaem qemk<sup>l</sup>ūg<sup>l</sup>al lē<sup>ē</sup>wa Hayalik<sup>u</sup>ila lō<sup>ē</sup>  
 lā<sup>l</sup>axwīlāxs laē yēyalaqūla lāx ēōts<sup>l</sup>āwasēs lē<sup>ē</sup>mē<sup>l</sup>ats<sup>l</sup>ē lāx <sup>ē</sup>wāx<sup>u</sup>sē-  
 gwīlasa gōkwē. Wā, la<sup>ē</sup>mē q<sup>l</sup>em<sup>t</sup>lētsōs q<sup>l</sup>emdemas. Wā, gīl-  
 95 tē<sup>ē</sup>wē lāx<sup>u</sup> lē<sup>ē</sup>mē<sup>l</sup>ats<sup>l</sup>ē. Wā, la<sup>ē</sup>mē yixwas yū<sup>ē</sup>masa galōlts<sup>l</sup>ālilē  
 Gwāx<sup>u</sup>gwaḡwālanux<sup>u</sup>sīwa<sup>u</sup>fyē. Wā, gīl<sup>ē</sup>mēsē la Gwāx<sup>u</sup>gwaḡwālanux<sup>u</sup>-  
 sīwa<sup>u</sup>fyē lāx<sup>u</sup> ōgwiwalilē haasē Hōꝝ<sup>u</sup>hogwāxte<sup>ē</sup>wē lāx<sup>u</sup> t<sup>l</sup>ex<sup>u</sup>ila. Wā,  
 gāxē gāx<sup>u</sup>wūlts<sup>l</sup>ālilē Qelōgūdzā<sup>ē</sup>fyē lāx<sup>u</sup> lē<sup>ē</sup>mē<sup>l</sup>ats<sup>l</sup>ē q<sup>l</sup>as<sup>u</sup> yix<sup>u</sup>wīdē.  
 Wā, lā lats<sup>l</sup>ālilē Gwāx<sup>u</sup>gwaḡwālanux<sup>u</sup>sīwa<sup>u</sup>fyē lāx<sup>u</sup> lē<sup>ē</sup>mē<sup>l</sup>ats<sup>l</sup>ē. Wā,  
 400 lāg<sup>u</sup>eyolilē Hōꝝ<sup>u</sup>hogwāxte<sup>ē</sup>wē lāx<sup>u</sup> ōgwiwalilē. Wā, la lastolilē Qelō-  
 gūdzā lāx<sup>u</sup> t<sup>l</sup>ex<sup>u</sup>ila q<sup>l</sup>as<sup>u</sup> yix<sup>u</sup>wīdē. Wā, la lats<sup>l</sup>ālilē Hōꝝ<sup>u</sup>hogwāxte<sup>ē</sup>wē  
 lāx<sup>u</sup> lē<sup>ē</sup>mē<sup>l</sup>ats<sup>l</sup>ē. Wā, lā lāg<sup>u</sup>eyolilē Qelōgūdzā<sup>ē</sup>fyē lāx<sup>u</sup> ōgwiwalilē  
 q<sup>l</sup>as<sup>u</sup> yix<sup>u</sup>wīdē. Wā, lā lats<sup>l</sup>ālilē lāx<sup>u</sup> lē<sup>ē</sup>mē<sup>l</sup>ats<sup>l</sup>ē. Wā, gāxēda  
 hāmats<sup>l</sup>a lā<sup>ē</sup>stalilelaxa laqawalilē q<sup>l</sup>as<sup>u</sup> lē xwēlaxts<sup>l</sup>ā lāxēs lēmē-  
 5 <sup>ē</sup>lats<sup>l</sup>ē lāxēs xa<sup>ē</sup>nalaē. Wā, k<sup>l</sup>ēsē gā<sup>l</sup>axs laē denx<sup>u</sup>īdēda nōnāgadās  
 q<sup>l</sup>emdemas. Wā, gāxē yix<sup>u</sup>wūlts<sup>l</sup>ālilēlaxēs lē<sup>ē</sup>mē<sup>l</sup>ats<sup>l</sup>ē. Wā, la<sup>ē</sup>mē  
<sup>ē</sup>nex<sup>u</sup>mā<sup>l</sup>axa lā<sup>ē</sup>fyē la k<sup>l</sup>ēdedzewak<sup>u</sup> lāgēkwē āwē<sup>ē</sup>stās. Wā, lā

cedar-bark around it | and he wore a neck-ring of red cedar-bark | and his head-ring consisted of three parts, one on top of the other | and he wore a mask named Tooth-Mask | it has an open mouth like the head of a dog, with large teeth = | and this is in front of the head-ring. Under (the dog-head) is the face of a man, which is the lower jaw of what looks like the head of a dog. | and on each side is a man's skull; and behind, in the nape of the neck, there is a skull. And the Cannibal dances around the fire once, | and goes into his sacred room of red cedar-bark; | and when he goes into his sacred room, the Rich-Woman shouts, "Hai hai!" Then the song-leaders sing her song, and she comes dancing out of the sacred room of red cedar-bark. Her head-ring is red and white mixed, | and also her neck-ring, and she wears a blanket of black-bear skin | while she is dancing around the fire in the middle of the house. And after she has finished | dancing with two songs, she cries, "Hai hai hai!" looking upward. | Then a great round rattle comes through the roof of the house; | and when it falls to the floor, Rich-Woman takes hold of it and swings it, | and sings her sacred song, which she sings to quiet herself; and || when her sacred song is at an end, she puts down her great rattle, which immediately goes up through the roof of the house. Then | the song-leaders sing her other song; and when the song is at an end, she goes into the sacred room of red cedar-bark. |

qEXxáLaxa LÉkwē qEXxawē L'āgEkwa. Wā, la qEX'EMáLaxa háyux-  
 dux<sup>ts</sup>!aqála lÉLX'EN L'āgEkwa. HEM lÉgades g'ík'anagémle,  
 yíxs áxálaēda áqálas SEMs hē gwēx's x'ómstōx 'wats'le áwāwēs g'ig | 10  
 lāx neqēwafyasa qEX'EMafyē. Wā, la áxabāya gogūmafyasa bē-  
 gwāNEMē lāx ōxLAS'āfyasa hē gwēx's x'ómstōx 'wats'lēx. Wā, la  
 'wāx'sanōLEMáLaxa xEWēqwasa bēgwāNEMē. Wā, lā áxapáLaxa  
 'NEMē xEWēqwa. Wā, á'mēsēda hāmats'la 'nemp'lēn'ē'stalilaxa hōq-  
 walilaxs yíxwaaxs laē lats'láil lāxēs lēmō'lats'lē L'āL'āgEkwa. Wā | 15  
 g'il'mēsē lats'láil lāxēs lēmō'lats'lāxs laē hāihāixeda Q'ámmāgāsē.  
 Wā, lā dEX'ēdēda nēnāgadás q'EMdEMas. Wā, g'āxē yíx'wáht's'á-  
 lilela laxa L'āgEkumē lēmō'lats'lē. Wā, hā'mē L'EK' mēlōs'qelē  
 qEX'EMafyas LÉwēs qEXxawafyas. Wā, hā'fMxāē L'layē nEX'ūm-  
 'yas laē yíxwa lā'stalilēlaxa laqawalilē. Wā, g'il'mēsē gwál yí | 20  
 xwasa ma'lTSEMē q'EMq'EMdEMxs laē hāihāilaxa ek' l'g'EMáL  
 Wā, g'āxēda 'wálasē lōxSEM yaden tEX'sá lāx salasa g'okwe.  
 G'il'mēsē g'āx'alilēxs laē Q'ámmāgāsē dāx'ndeq q'as' va'edōsēxs  
 laē yālaqwasēs q'lūlēx's'EM yāhāyo yáLax'LEma. Wā, g'il'mēsē  
 q'lūlbē yālaqūlayás laē g'ig'ahlasa 'wálasē yadēma. Wā, tEX' | 25  
 da'mēsa yadenē la ek' l'ē'sta q'as' lā lax'sá laxa salasa g'okwe. Wā,  
 la'mē ē'lēd dEX'ēdēda nēnāgadás waokwe q'EMd'EMs. Wā,  
 g'il'mēsē q'lūlba q'EMdEMas laē lats'láil laxa L'āgEkumē l'EMō'lats'lē.

And then Grizzly-Bear-of-the-Door cries "Nān nān nān ha ha ha!"  
 30 inside of the sacred room at the right-hand side of the door, and his  
 two whistles sound. Then the song-leaders sing his song, and he  
 comes dancing out of the sacred room. The palms of his hands are  
 held downward as he dances, going around the fire in the middle of  
 the house. And he stretches out his hands and his feet in the way the  
 Cannibal-Dancer does, and he does everything in the way of the  
 35 Cannibal-Dancer, also with his mouth. And he has tied to his  
 head red cedar-bark mixed with white. His neck-ring is not thick,  
 red mixed with white. And after four songs have been sung, he  
 goes into his sacred room. Then the Fire-Dancer shouts, "Wai wai  
 wai!" inside the sacred room, half way back to the rear of the left-  
 40 hand side of the house. Immediately the song-leaders sing his song,  
 and he comes in a squatting position backward out of the sacred  
 room, and goes around the fire in the middle of the house. Then he  
 turns his face towards the fire, stretches out his hands, trembling as  
 though he wanted to take fire. When the song is at an end, he  
 45 cries, "Wai wai wai!" and at the same time his two whistles sound.  
 Then he takes fire-brands and throws them about, and he does not  
 stop until the fire of the house is extinguished. He does this, being  
 naked, and his cedar-bark head-ring and neck-ring are not thick. ||  
 50 Then he goes back into his sacred room. Then they build up the

Wā, lā nān nān nān hahahaxēda Nenstālilē lāx ōts:lāwasēs lē<sup>ε</sup>mē-  
 30 ʔats:lē lāx hēk:lōtstālilasa t!ex:lā hēk:lālēs maʔtsemō medzōsa.  
 Wā, lā denx<sup>ε</sup>idēda nenāgadās q!emdemas. Wā, gāxē yix<sup>ε</sup>wūlts:lā-  
 lilela lāxēs lemēʔats:lē haēqwalēs ē<sup>ε</sup>eyasowaxs yixwāē li<sup>ε</sup>stālilelaxa  
 laqawalilē. Wā, sālasēs n<sup>ε</sup>yasowē hē gwālēda hāmats:lā lē<sup>ε</sup>wis  
 gōgūyūwē. Hēm gwōgūlē gwēgūlasasa hāmats:lāx yixwāē lō<sup>ε</sup>  
 35 semsas. Wā, lā mōgūxlāxaxa ēmelmaqela l!āgekwa. Wā, lā k!ēs  
 lēkwē qenxāwā<sup>ε</sup>yas ēmelmaqela l!āgekwa. Wā, gil<sup>ε</sup>mēsē wī<sup>ε</sup>la  
 denx<sup>ε</sup>edayowē mōsgēmē q!emq!emdemas laē lats:lālil lāxēs lē<sup>ε</sup>mēʔats-  
 lē. Wā, lā waiwaiwaxēda Non<sup>ε</sup>tsē<sup>ε</sup>stālilē lax ōts:lāwasēs  
 lemēʔats:lē laxa nēgōyā<sup>ε</sup>lilasa gemxodoyā<sup>ε</sup>lilasa gōkwē. Wā, lā  
 10 hēx<sup>ε</sup>ida<sup>ε</sup>ma nēnāgadē denx<sup>ε</sup>its q!emdemas. Wā, gāxē k!wa-  
 ʔakūlaxs gāxāē k!ax<sup>ε</sup>wūlts:lālilela laxēs lē<sup>ε</sup>mēʔats:lē. Wā, lā lā-  
 ʔstālilelaxa laqawalilaxs laē l!āsgēm<sup>ε</sup>id lāxaxa laqawalilē  
 sālasēs wāx<sup>ε</sup>sōlts:lānāyē ē<sup>ε</sup>eyasā xūlēqūla dādaalaxa lēgwīlē. Wā,  
 gil<sup>ε</sup>mēsē q!ūba q!emdemas laē waiwaiwaixa ēnemāk:lāla  
 45 lē<sup>ε</sup>wis maʔtsemō medzēsēxs hēk:lālaē. Wā, la<sup>ε</sup>mē dāx<sup>ε</sup>idxa  
 xix<sup>ε</sup>enāla lēqwa qas ts!ēqēmē<sup>ε</sup>stālēq. Wā, al<sup>ε</sup>mēsē gwālēxs  
 laē ālax<sup>ε</sup>id k!ēlx<sup>ε</sup>idēda laqawalilasa gōkwē. Wā, gil-  
 ʔmēsē gwāl lāxēs gwālagūlilāsē lāxēs xanālaē. Wā, la<sup>ε</sup>mē  
 ʔnāxwa l!āgekwa k!ēsē lēk<sup>u</sup> qex<sup>ε</sup>imēs lē<sup>ε</sup>wis qenxāwā<sup>ε</sup>yē.  
 50 Wā, la<sup>ε</sup>me xwēlaxts:lālil lāxēs lē<sup>ε</sup>mēʔats:lē. Wā, lā lelqōx<sup>ε</sup>wī-



fire in the middle of the house. And after this has been done, the Fire-Dancer | cries again, "Wai wai wai!" inside the sacred room and | the song-leaders sing his song. Now he comes dancing out of his sacred room, standing upright, and wearing a blue-sash robe, and after || they have sung his four songs, he goes into his sacred room. Then the Tamer sings his sacred song inside of the sacred room back of the middle of the house, on the left-hand side, and immediately the song-leaders sing her songs. Then she comes dancing out of her sacred room. She dances around the fire in the middle of the house. Her neck-ring is of red cedar-bark, of medium size; | and her head-ring is of broad and thin red cedar-bark. After her | two songs have been sung, she goes back into her sacred room. Then the One-Who-Presses-Down sings her sacred song in her sacred room, which is back from the middle of the door, | on the right-hand side of the house. Immediately the song-leaders sing her sacred song, and she comes out. Her left hand is held flat over her eyes, and with her right hand she feels of the | floor of the house. Now she dances around the fire in the middle of the house, and continues singing aloud her sacred song as she is dancing. After they have sung her two songs, she goes back into her sacred room. Her red cedar-bark head-ring and | neck-ring are very thin. |

tse<sup>5</sup>wēda laqawalilē. Wā, g'il<sup>5</sup>mēsē gwālexs laē Nōnd<sup>5</sup>sēstalalē 51  
ēdzaqwa waiwaiwaixa lāx ōts!<sup>5</sup>āwasēs lē<sup>5</sup>mē<sup>5</sup>lats!<sup>5</sup>ē. Wā, la<sup>5</sup>denx-  
ēdēda nenāgadās q!<sup>5</sup>ēm<sup>5</sup>dēmas. Wā, la<sup>5</sup>mē lāx<sup>5</sup>wālexs grāxāē yix-  
wūlts!<sup>5</sup>lālilela lāxēs lē<sup>5</sup>mē<sup>5</sup>lats!<sup>5</sup>ē hēx<sup>5</sup>ūnālaxa lāyē. Wā, g'il<sup>5</sup>mēsē  
wī<sup>5</sup>la denx<sup>5</sup>ēdayowē mōsgēmē q!<sup>5</sup>ēm<sup>5</sup>q!<sup>5</sup>ēm<sup>5</sup>dēms laē la<sup>5</sup>s'ā<sup>5</sup>l lāxēs 55  
lē<sup>5</sup>mē<sup>5</sup>lats!<sup>5</sup>ē. Wā, la<sup>5</sup>mē yālaqwē Hayalik<sup>5</sup>ilasēs yalax lē<sup>5</sup>nē lāx  
ōts!<sup>5</sup>āwasēs lē<sup>5</sup>mē<sup>5</sup>lats!<sup>5</sup>ē lāxa nelk<sup>5</sup>'lodoyā<sup>5</sup>lilasa gemxōtēwah<sup>5</sup>lōsa gō-  
kwē. Wā, hēx<sup>5</sup>īda<sup>5</sup>mēsa nēnāgadē denx<sup>5</sup>īts q!<sup>5</sup>ēm<sup>5</sup>dēmas. Wā, grāxē  
yix<sup>5</sup>wūlts!<sup>5</sup>lālilela lāxēs lē<sup>5</sup>mē<sup>5</sup>lats!<sup>5</sup>ē. Wā, la<sup>5</sup>mē yix<sup>5</sup>sē<sup>5</sup>stāh<sup>5</sup>lilaxa laq-  
walilē. Wā, laēm hēlagitē qēnxāwā<sup>5</sup>yas lāgēkwa. Wā, la<sup>5</sup>wādzō 60  
peldzowē qēx<sup>5</sup>ema<sup>5</sup>ya lāgēkwa. Wā, g'il<sup>5</sup>mēsē wī<sup>5</sup>la denx<sup>5</sup>ēdayowē  
ma<sup>5</sup>h<sup>5</sup>tsemē q!<sup>5</sup>ēm<sup>5</sup>q!<sup>5</sup>ēm<sup>5</sup>dēms laē xwēlaqa lats!<sup>5</sup>āxēs lē<sup>5</sup>mē<sup>5</sup>lats!<sup>5</sup>ē. Wā,  
lā yālaqwē lalaxwīla lāx ōts!<sup>5</sup>āwasēs lē<sup>5</sup>mē<sup>5</sup>lats!<sup>5</sup>ē lāx nelk<sup>5</sup>'lodoyā<sup>5</sup>lōsa  
hēlk<sup>5</sup>'lōtēwalilasa gōkwē. Wā, hēx<sup>5</sup>īda<sup>5</sup>mēsa nenāgade denx<sup>5</sup>ōts  
yālaqūlayās lālalwīla. Wā, grāxē lōxstuwēxes gēgēyagisēs gem- 65  
xōlts!<sup>5</sup>ānā<sup>5</sup>yē a<sup>5</sup>yasō. Wā, lā p<sup>5</sup>lēxwasēs hēlk<sup>5</sup>'lōts!<sup>5</sup>ānā<sup>5</sup>yē lāxa wī-  
nagwīlasa gōkwē. Wā, la<sup>5</sup>mē yix<sup>5</sup>sē<sup>5</sup>stāh<sup>5</sup>lililaxa laqawalilās gōkwē  
lāxēs hēmenalā<sup>5</sup>maē hāsēla yālaqūlaxs yixwāē. Wā, g'il<sup>5</sup>mēsē  
wī<sup>5</sup>la denx<sup>5</sup>ēdayowēda ma<sup>5</sup>h<sup>5</sup>tsemē q!<sup>5</sup>ēm<sup>5</sup>q!<sup>5</sup>ēm<sup>5</sup>dēms laē lā<sup>5</sup>wāxēs  
lē<sup>5</sup>mē<sup>5</sup>lats!<sup>5</sup>ē. Wā, laēm lōmax<sup>5</sup>īd wīlō qēnxāwā<sup>5</sup>yas lāgēkwa 70  
lē<sup>5</sup>wis qēx<sup>5</sup>ema<sup>5</sup>yē lāgēkwa.

73 For four winters they danced four times | each winter; and after the four winters were over, | they burnt the masks, and the sacred  
75 rooms, || and the cannibal-pole, and the black-bear skin blankets. | They kept the head-rings and neck-rings of red cedar-bark. | That is the end of the story. |

1 The front of the sacred room of Cannibal-at-North-End-of-World and Rich-Woman is covered over its whole width with red cedar-bark. | It stands in the middle of the rear of the house. The cannibal-pole reaches through the roof of the | house, and stands in front of the  
5 sacred room of || Cannibal-at-North-End-of-World and Rich-Woman. |

The front of the sacred room of Raven-at-North-End-of-World is made | of broad, short boards; and it is painted with the whole body of a raven. | It stands at the left-hand side<sup>1</sup> of the door of the house; for it is said that | Raven-at-North-End-of-World first picks out the  
10 eyes of the food obtained by || Cannibal-at-North-End-of-World when he comes in carrying in his arms the food he obtained, for | Raven-at-North-End-of-World eats only the eyes of || all animals and men caught by Cannibal-at-North-End-of-World. | Therefore his sacred room is near | the door. ||

15 The front of the room of Hōx<sup>u</sup>hok<sup>u</sup>-of-the-Sky is made of | broad, short boards; and the painting on the front is the body of the

72 Wā, lā<sup>l</sup>āē mōx<sup>u</sup>ūnxēlaxa ts<sup>l</sup>āwūnxē maēmōp<sup>l</sup>ēna kwēxēlaxē-  
waxa nā<sup>l</sup>nēm<sup>l</sup>xēnxē ts<sup>l</sup>āwūnxā. Wā, g<sup>l</sup>l<sup>l</sup>mēsē gwāla mōx<sup>u</sup>ūnxē  
75 ts<sup>l</sup>āwūnxāxs lāē w<sup>l</sup>lā lēq<sup>l</sup>wēlaxēwēda hēhāmsiwa<sup>l</sup>yē lē<sup>l</sup>wa lēlēmē-  
lats<sup>l</sup>ē lē<sup>l</sup>wa hāmsp<sup>l</sup>ēqē lē<sup>l</sup>wa l<sup>l</sup>l<sup>l</sup>l<sup>l</sup>entsemē nānēx<sup>l</sup>ūna<sup>l</sup>ya. Wā,  
lāla axēlaxēs qēqex<sup>l</sup>ēma<sup>l</sup>yē l<sup>l</sup>l<sup>l</sup>lāgēkwa lē<sup>l</sup>wis qēqenxāwa<sup>l</sup>yē l<sup>l</sup>l<sup>l</sup>-  
lāgēkwa. Wā, laem lābaxa nūyāmē.

1 Wā, hē<sup>l</sup>maē māwilas lē<sup>l</sup>mē<sup>l</sup>lats<sup>l</sup>ās Bax<sup>u</sup>bakwālanux<sup>u</sup>sīwa<sup>l</sup>yē lō<sup>l</sup>  
Q<sup>l</sup>āmināgāsēxs ā<sup>l</sup>maē nāxwāem l<sup>l</sup>āgēkwa, yix wādzeqemasas yix  
hāē āxēla naqōlōwalilē. Wā, la lax<sup>l</sup>sālē hāmsp<sup>l</sup>ēqes lāxa sūlāsa  
gōkwē, yixs lāēlāē lāx l<sup>l</sup>āsulilasa māwilasa lē<sup>l</sup>mē<sup>l</sup>lats<sup>l</sup>ās Bax<sup>u</sup>ba-  
5 kwālanux<sup>u</sup>sīwa<sup>l</sup>yē lō<sup>l</sup> Q<sup>l</sup>āmināgāsē.

Wā, hē<sup>l</sup>mis māwilas lē<sup>l</sup>mē<sup>l</sup>lats<sup>l</sup>ās Gwāx<sup>u</sup>gwa<sup>l</sup>wālanux<sup>u</sup>sīwa<sup>l</sup>yē, yixs  
wadzāē ts<sup>l</sup>āts<sup>l</sup>ax<sup>l</sup>sama. Wā, la k<sup>l</sup>adedzālaxa senāla gwa<sup>l</sup>w<sup>l</sup>na  
lāx gēm<sup>l</sup>xōtsālilā t<sup>l</sup>ex<sup>l</sup>lāsa gōkwē qaxs hē<sup>l</sup>maālaē Gwāx<sup>u</sup>gwa<sup>l</sup>wā-  
lanux<sup>u</sup>sīwa<sup>l</sup>yē g<sup>l</sup>l<sup>l</sup> lēntōdex gēgēyagesasa hā<sup>l</sup>mōlānemas Bax<sup>u</sup>ba-  
10 kwālanux<sup>u</sup>sīwa<sup>l</sup>yaxs gāxāē q<sup>l</sup>lēlaxēs hā<sup>l</sup>mōlānēmē qaxs lēx<sup>l</sup>a-  
maael hā<sup>l</sup>mas Gwāx<sup>u</sup>gwa<sup>l</sup>wālanux<sup>u</sup>sīwa<sup>l</sup>ya gēgēbēlōxstā<sup>l</sup>ya nā-  
xwax g<sup>l</sup>l<sup>l</sup>g<sup>l</sup>aōmas lē<sup>l</sup>wa bēgwānēmē hā<sup>l</sup>mēk<sup>l</sup>eyalānems Bax<sup>u</sup>bakwā-  
lanux<sup>u</sup>sīwa<sup>l</sup>yē. Wā, hē<sup>l</sup>mis lāg<sup>l</sup>ilās hē la lē<sup>l</sup>mē<sup>l</sup>lats<sup>l</sup>āsēxa max<sup>l</sup>stā-  
yasa t<sup>l</sup>ex<sup>l</sup>lā.

15 Wā, hē<sup>l</sup>misē māwilas lē<sup>l</sup>mē<sup>l</sup>lats<sup>l</sup>ās Hōx<sup>u</sup>hogwāxtē<sup>l</sup>wē, yixs ā<sup>l</sup>maē  
wadzō ts<sup>l</sup>āts<sup>l</sup>ax<sup>l</sup>sēma. Wā, lā k<sup>l</sup>adedzālaxa senāla hōx<sup>u</sup>hokwa, yixs

<sup>1</sup> Right and left in these descriptions are determined by one standing in the doorway and looking toward the rear of the house. The water of life is in the right rear corner.

Hōx<sup>u</sup>hok<sup>u</sup>. | The sacred room of the Ho<sup>x</sup>hok<sup>u</sup> of the Sacred Room of the right-hand side | of the sacred room of Cannibal-at-North-End-of-World, for he uses the cannibal head-mask.

The sacred room of Crooked-Beak-of-Heaven is made of broad short boards; and the painting on it is the body of Crooked-Beak-of-Heaven. | The sacred room of Crooked-Beak-of-Heaven is placed at the left-hand side | of the sacred room of Cannibal-at-North-End-of-World, for he uses the cannibal head-mask.

The front of the sacred room of Grizzly-Bear-of-the-Door is made of broad, short boards; and the painting on it is a man with grizzly-bear paws for hands. The claws are very long. The sacred room of Grizzly-Bear-of-the-Door is at the right-hand side of the door of the house. |

The sacred room of Fire-Dancer is just made of short, broad boards; and the painting on it is the kingfisher. | The sacred room of the Fire-Dancer is in the middle of the left-hand side of the house. |

The sacred room of the Beggar-Dancer is made of broad, short boards; and the painting on it is a man with a raven on each side. The sacred room of the Begging-Dancer is placed in the middle of the right-hand side of the house. |

hāē āxēlē māwilas hēmē<sup>l</sup>ats!ās Hōx<sup>u</sup>hogwāxtewa<sup>ya</sup> hēlk'!ōdēnōllē- 17  
malilas mawilas hēmē<sup>l</sup>ats!ās Bax<sup>u</sup>bakwālanux<sup>u</sup>siwa<sup>ya</sup>qaxs hēmaē  
hāmsiwēsē.

Wā, hēmīsē māwilas hēmē<sup>l</sup>ats!ās Gēlōgūdžā<sup>ya</sup>, yixs ā<sup>l</sup>maē<sup>l</sup>wadzā 20  
ts!āts!ax<sup>u</sup>sema. Wā, la k'!adedžālaxa sēnāla Gēlōgūdžā<sup>ya</sup>, yixs  
hāē āxēla māwilē hēmē<sup>l</sup>ats!ās Gēlōgūdžā<sup>ya</sup> gēm<sup>l</sup>xanōlēmālilas mā-  
wilas hēmē<sup>l</sup>ats!ās Bax<sup>u</sup>bakwālanux<sup>u</sup>siwa<sup>ya</sup>qaxs hēmaē hāmsiwēsē.

Wā, hēmīsē māwilas hēmē<sup>l</sup>ats!ās Nēnstāhīlē. Wā, la hēmāē 25  
wadzō ts!āts!ax<sup>u</sup>sema. Wā, la k'!adedžālaxa begwanēmē. Wā, la  
LEGAYOSA nanēs e<sup>l</sup>eyasōwē. Wā, la āla g'ūlsgilt'ēs gegats!ēmē, yixs  
hāē āxēlē māwilas hēmē<sup>l</sup>ats!ās Nēnstāhīla hēlk'!ōtstāhīlasa t'f<sup>l</sup>xīlasa  
g'ōkwē.

Wā, hēmīsē māwilas hēmē<sup>l</sup>ats!ās Nōnltsē<sup>l</sup>stāhīlē, yixs ā<sup>l</sup>maē<sup>l</sup>wa- 30  
dzō ts!āts!ax<sup>u</sup>sema. Wā, la k'!adedžālaxa k'!ēdīlāwē, yixs hāē  
āxēlē māwilas hēmē<sup>l</sup>ats!ās Nōnltsē<sup>l</sup>stāhīla nēgōyāhīlasa g'ēm<sup>l</sup>xōdōyā-  
hīlasa g'ōkwē.

Wā, hēmīsē māwilas hēmē<sup>l</sup>ats!ās Q!wēq!waselalē, yixs wadzē 35  
ts!āts!ax<sup>u</sup>sema. Wā, la k'!adedžālaxa begwanēmē. Wā, la wax-  
sanōLEMālaxa gwāgū<sup>l</sup>wī<sup>l</sup>na yixs hāē āxēlē māwilas hēmē<sup>l</sup>ats!ās  
Q!wēq!waselala nēgōyāhīlasa hēlk'!ōdōyāhīlasa g'ōkwē.

37 The sacred room of the Tamer is made of pure | hemlock-branches, and nothing else. The sacred room of the Tamer | is placed back of the middle of the left-hand side of the house. ||

40 The sacred room of the One-Who-Presses-Down is made of short, broad boards; | and on it hangs a great neck-ring of red cedar-bark, | one fathom across, and four | spans thick. The | sacred room of One-Who-Presses-Down is placed back of the middle of the right-  
45 hand side of the || house. |

The sacred room of Copper-Sound-Woman is made of broad, | short boards; and the painting on it is the moon, with a great | frog inside. It is placed in front of the left-hand side of the | house. ||

50 The sacred room of the Māmaq'la is made of short, broad boards; | red cedar-bark is spread over it, and a human figure | of hemlock-branches stands on it. It is placed in | front of the middle of the right-hand side of the house. | That is all about this. ||

55 The song sung by Nenwaqawē before he told the story to make | Cannibal-at-North-End-of-World sleep: |—

“I wonder what story should I tell you, my grandchildren! Maybe it will be this, | about the one who walked about under the trees of the mountain with a cloud hanging half way up on it.” |

37 Wā, hē<sup>ε</sup>misē māwilas hē<sup>ε</sup>mē<sup>ε</sup>lats'lās Hayalik'ila, yixs ā<sup>ε</sup>maē sayōq<sup>u</sup> q'lwāxa, k'leās ōgū'la lāq, yixs hāē āxēlē māwilas hē<sup>ε</sup>mē<sup>ε</sup>lats'lās Haya-  
lik'ilē <sup>ε</sup>nelk'!ōdōyā'ililasa gēm<sup>ε</sup>xōdōyā'ililasa g'ōkwē.

40 Wā, hē<sup>ε</sup>misē māwilas hē<sup>ε</sup>mē<sup>ε</sup>lats'lās lālaxwila, yixs wadzâē ts'lā-  
ts'lax<sup>u</sup>sema. Wā, la tēgūdzāya <sup>ε</sup>wālasē qenxawē l'lāgek<sup>u</sup> laq. <sup>ε</sup>nem-  
p'enk' lāxens bālax yix <sup>ε</sup>wādzeqawilasas. Wā, lā<sup>ε</sup>lāē mōp'enx<sup>u</sup>sē<sup>ε</sup>sta  
lāxens q'lwāq'wax<sup>u</sup>ts'lānā<sup>ε</sup>yē yix <sup>ε</sup>wāg'idasas. Wā, lā hāē āxēlē mā-  
wilas hē<sup>ε</sup>mē<sup>ε</sup>lats'lās lālaxwila <sup>ε</sup>nelk'!ōdōyā'ililasa hēlk'!ōdōyā'ililasa g'ō-  
45 kwē.

Wā, hē<sup>ε</sup>misē māwilas hē<sup>ε</sup>mē<sup>ε</sup>lats'lās l'lāqwak'!ālaga, yixs <sup>ε</sup>wadzâē  
ts'lats'lax<sup>u</sup>sema. Wā, lā k'lādedzālaxa <sup>ε</sup>mekūla. Wā, lā <sup>ε</sup>wālas  
wūq'lāsē ōts'lāwas, yixs hāē āxēla gwak'!ōdōyā'ililasa gēm<sup>ε</sup>xanēg<sup>u</sup>wilasa  
g'ōkwē.

50 Wā, hē<sup>ε</sup>misē māwilas hē<sup>ε</sup>mē<sup>ε</sup>lats'lāsa Māmaq'la, yixs wadzâē ts'lā-  
ts'lax<sup>u</sup>sema. Wā, la lebedzōya l'lāgek<sup>u</sup>wē lāq. Wā, lā bekwē<sup>ε</sup>lakwa  
q'lwāxē la lādzewēq, yixs hāē āxēla māwilē hē<sup>ε</sup>mē<sup>ε</sup>lats'lās gwak'!ōdō-  
yā'ililasa hēlk'!ōtstā'ililasa g'ōkwē.

Wā, laem <sup>ε</sup>wī'la lāxēq.

55 Nenwaqa<sup>ε</sup>wē q'!emdemxs k'!ēs<sup>ε</sup>maē nōs<sup>ε</sup>id qa mēx<sup>ε</sup>dēs Bax<sup>u</sup>ba-  
kwālanux<sup>u</sup>sīwō<sup>ε</sup>:—

“<sup>ε</sup>mālexanōsxs nōyaml qantsō ts'lōx<sup>u</sup>lemaō. Hēemlētšxanōs  
aaēyōkūšlaxē laōts q'lōq'wasax engwāla lāx q'lōyewa<sup>ε</sup>yasēa.”

What the *Āwīk'!ēnox*<sup>6</sup> people say. Any one could have proved this by telling the same thing about the progeny of *NENWAQAWA*, but I did not. I claim that he belongs to their ancestors. Some of the names of the *Āwīk'!ēnox*<sup>6</sup> claim that he belongs to the *Ts!eyōgwimoḡwāē*. And other chiefs say that he belongs to the name of *SŌMXŌLIDEX*. Some of them, who I think speaks the truth, said that he belonged to the *SŌMXŌLIDEX*<sup>6</sup>, and he said that the name of the mother of the wife of *NENWAQAWA* were the *Ts!eyōgwimoḡwāē*. I think it is true what he said. The first name of the wife of *NENWAQAWA* was *T!ENĒG'a*. This means "the door in the rear of the dance-house." Later on she was called *K'anelk'as*. And the name of the eldest of the sons of *NENWAQAWA* was *TĒWIX'EMĒ* before he met *Cannibal-at-North-End-of-World*; and when *Cannibal* was dead his name was *Q!ōmoyūlē*; and afterwards his name was *Powēdzidē*, and when *Powēdzidē* came to be a chief, his chief name was *Q!ōmoyūlē*. The first name of the younger brother of *TĒWIX'EMĒ*<sup>7</sup> is not known: he was called *Aēk'loqā*. The name of the youngest brother of the three is known: his first name was *Gūna* before he met *Cannibal-at-North-End-of-World*, and afterwards his name was *Wāk'as*. When the two elder brothers became chiefs, his name

*G'aEM laḡwāla wāldemsa Āwīk'!ēnoxwē, yixs k'!ēsasē utqālas wāldemas qa ʔnēʔmēmōtas NENWAQAWAʔyē, qaxs ʔnāḡwāʔmae lenē- 60 map!a qaʔs g'ilmōkwēs. Wā, hēʔmīs lāg'ilas ʔnēk'ēda waōkwē g'igēgā-mēsa Āwīk'!ēnoxwaqēxs Ts!eyōgwimoḡwāē. Wā, la ʔnēk'ēda ʔnemo-kwē g'igāmēqēxs SŌMXŌLIDEXwāē ʔnēʔmēmōtas NENWAQAWAʔyē. Wā, ʔNEMŌXʔmēsēn k'ōdelē ālēs wāldem g'āxēnlasa bēgwāʔma, yixs ʔnēk'aaqēxs SŌMXŌLIDEXwāē ʔnēʔmēmōtas NENWAQAWAʔyē. Wā, la 65 ʔlāē Ts!eyōgwimoḡwē ʔnēʔmēmōtas ōmpas gēʔfmas NENWAQAWē Wā, lēn ʔnēk'EX āla wāldemas. Wā, g'aʔmēs lēgēm g'īls g'ūnēs NENWAQAWAʔyē T!ENĒG'a, yixs hāē gwēbalaatsa lēgēmē t!ēnē-g'aʔyasa ts!āgats!ē g'ōkwa. Wā, āʔmēsē lēgādēʔits K'anelk'asē Wā, lāʔlāē lēgādē ʔnōlast!ēgēmaʔyas sāsēmas NENWAQAWAʔyas TĒWIX'EMĒ, yixs k'!ēsʔmaē bāk'ō lōʔ Baxʔbakwālanux siwāʔyē. Wā, la 70 lēʔlē Baxʔbakwālanuxʔsiwāʔyē lā lēgādes Q!ōmoyūlē. Wā, la ālagod lēgādes Powēdzidē. Wā, hāEMxaāwisē gwalaxs lāe g'igē-mēx'īdē Powēdzidē, wā laʔmē g'igēxlālx Q!ōmoyūlē. Wā, hēt!a k'!ēs q!ālē g'ālā lēgēms ts!āʔyās TĒWIX'EMĒ, yix Aēk'loqā. Wā, 75 hēt!a q!ālē lēgēmas āmāʔinxāʔyasa yūdukwe ʔnēʔmēmōtas yixs hēʔmaē g'īl lēgēmsē Gūna, yixs k'!ēsʔmae bāk'ō lōʔ Baxʔbakwālanuxʔsiwāʔyē. Wā, la āʔEM lēgādēʔits Wāk'asē. Wā, la g'igē-gāmēx'īdē māʔlōkwē ʔnōʔnelasēxs lāē lēgādēʔits lōʔya lūx gwēg'ī-*

80 was Lō<sup>é</sup>yā, for according to the ways || of the Indians, they change their names when they give away property. | Now Q!ōmoyūlē was chief of the Sōmxōlīdex<sup>u</sup>, and | Aēk' loqā was chief of the Ts!eyōgwīmoḡwē, and | Lō<sup>é</sup>yā was chief of the Ts!eyōēdex<sup>u</sup>, who are living at the head of the lake of | Wanuk<sup>u</sup>, the river of the Āwīk' !ēnox<sup>u</sup>.

85 Now I think I have answered what you have || asked about, friend. |

This is what the wife of Cannibal-at-North-End-of-World said when she called her | husband, when the three brothers went into the house of | Cannibal-at-North-End-of-World: — |

"Come back, Cannibal-at-North-End-of-World, |

"Come back, Cannibal-at-North-End-of-World! the game that came  
90 to your house went home, || Cannibal-at-North-End-of-World." |

Now, at last, this is finished. |

80 lasasa bāk!umaxs hōmenāla<sup>é</sup>maē L!āyōxēs lēlēgemaxs p!ēsēdaē. Wā, laēm<sup>é</sup>laē g'īgāma<sup>é</sup>yē Q!ōmoyūlēsa Sōmxōlīdex<sup>u</sup>. Wā, lā<sup>é</sup>laē g'īgāma<sup>é</sup>yē Aēk' loqāsa Ts!eyōgwīmoḡ<sup>u</sup>. Wā, lā<sup>é</sup>laē g'īgāma<sup>é</sup>yē Lō<sup>é</sup>yasa Ts!eyōēdex<sup>u</sup>, yīxs hāē g'ōkūlē ōxlālēsasa dze<sup>é</sup>lālas wās Wanukwē, yīx wāsa Āwīk' !ēnox<sup>u</sup>. Wā, lax'st!aax<sup>é</sup>men <sup>é</sup>wī<sup>é</sup>la  
85 nā<sup>é</sup>nax<sup>é</sup>mōxēs <sup>é</sup>nāxwī<sup>é</sup>lālōs q!āq!ē<sup>é</sup>staase<sup>é</sup>wa g'āxen, qāst.

G'aem wāldems genemas Baḡ<sup>u</sup>bakwālanux<sup>u</sup>sīwa<sup>é</sup>yē laē Lē<sup>é</sup>lāxēs hā<sup>é</sup>wūnemaxs laē hōqūwelsē yūdukwē wīwūq!was lāx g'ōkwas Baḡ<sup>u</sup>bakwālanux<sup>u</sup>sīwa<sup>é</sup>yēg'a:

"X'alāx's Baḡ<sup>u</sup>bakwālanux<sup>u</sup>sīwa<sup>é</sup>ya,

90 "X'alāx's Baḡ<sup>u</sup>bakwālanux<sup>u</sup>sīwa<sup>é</sup>ya lānaḡwīlas wax<sup>é</sup>deōs sāgūnsa, Baḡ<sup>u</sup>bakwālanux<sup>u</sup>sīwa<sup>é</sup>ya."

Wā, lawēs!a g'wāl lāxēq.

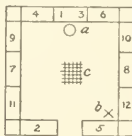


Fig. 1. House of Baḡ<sup>u</sup>bakwālanux<sup>u</sup>sīwē<sup>é</sup>  
 a. Cannibal-pole.  
 b. Place of visitor.  
 c. Fireplace.  
 1. 3 Baḡ<sup>u</sup>bakwālanux<sup>u</sup>sīwē<sup>é</sup> and Q!āminā-gās.  
 2. G'wax<sup>é</sup>g'wax<sup>é</sup>wālanux<sup>u</sup>sīwē<sup>é</sup>.  
 4. G'elōgūdzā<sup>é</sup>yē.  
 5. Nen-tāll.  
 6. Ilōx<sup>é</sup>hogwāxtē<sup>é</sup>wē.  
 7. Nōltsēstūl.  
 8. Q'iwōq!wasēlat.  
 9. Hayalik'ila.  
 10. Lālxwīla.  
 11. L'āq'wak'ālagā.  
 12. Mānuq'a.

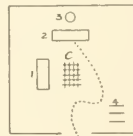


Fig. 2. House of Nenwaqawē<sup>é</sup>.  
 1. 2. Settees.  
 3. Pit.  
 4. Sons of Nenwaqawē<sup>é</sup>.  
 c. Fireplace.

## LEGEND OF THE NAXNAXU'LA, QWĒQ'SŌT'ENOX

ONCE upon a time, during a famine in Hāda, many people died. Among the survivors was a young virgin who had a sister married in a distant village. One day she thought, "I will go to my sister she may have food to spare." So she started off, carrying her clothes in a bundle on her back. She walked day and night. Every morning she arose early, and before continuing her journey she bathed, in order to purify herself. She expected to meet on the way some kind of supernatural being. One night, after she had gone to sleep, she dreamed that a handsome man came to her and addressed her with kindly words. She could not sleep on account of her dream, and very early in the morning she washed her body with hemlock-branches. She went on the whole day until night fell. Then she stopped by a small stream. Again she rubbed her body with hemlock-branches.

In the evening of that day she saw her elder sister coming towards her. The elder sister asked at once for some food, for she had nothing but a few dry salal-berries to eat. The younger sister replied, "We have nothing to eat at home, and all our people have starved to death: therefore I left and came to see you, for I hoped to get something to eat from you. I have just one small piece of salmon-spawn to sustain me on my journey." With these words she took out of her bag a piece of dried salmon-spawn as long as her forefinger, and broke it in two. She gave one-half to her elder sister, and they ate it with the dry salal-berries. After they had eaten, the elder one told how all the people of her village had also died of starvation.

They lay down to sleep. After a short while the younger sister saw a handsome man coming towards her. She did not stir, and the man walked straight on to her and lay down by her side. He said, "Is it true that your people have starved to death for lack of food?" The virgin did not hesitate to answer. She said, "It is true. Therefore I went to see my sister, hoping to get food from her; but I see that she is just as much in need as I am, for she told me that there is no food in her village." Then the handsome man seemed to be very sorry for her. He said, "To-morrow morning I shall make a salmon-weir for you. Then you will have plenty of food." He became the husband of the virgin. Early in the morning he gathered small sticks and spruce-roots. With these he tied the sticks together, making a salmon-trap. Before long it was finished, and he put it into the stream. Then the salmon rushed into it and filled it. He took them out of the weir, and the two sisters cut them open and roasted them. They ate some, and now they were well supplied with food.

The handsome man stayed with the two sisters. One morning he went out into the woods, and ere long came home with four black bears. The next morning he went out and ere long came home with four mountain-goats. He made a box of cedar-boards to steam the goat's meat, and the sisters made baskets of spruce-roots to carry meat and salmon. One day the handsome man went into the woods, and before long he came home with a large black bear. Oh, they say its fat was four fingers thick. Now they were busy; for they had much meat to dry, and the fat of the bear to try out. The man went to sleep early in the evening, and before daylight he arose and went out of the house. Before noon he came home with four large mountain-goats. He told his wife to slice the meat and to dry it with the skin. He asked her to take the wool off, to-spin it, and to make a blanket. Then he built a house and a storeroom, which soon was full of dry salmon and of smoked and dried meat. After some time the young woman gave birth to a boy. The man washed the child. Then he stepped on the boy's toes, and, holding his little hands, he pulled him up four finger-widths. Therefore the child grew four finger-widths on the first day. On the following day the man washed the boy again. Then he put the child's feet on the floor, he stepped on his toes, and pulled him another four finger-widths. Now the child had grown eight finger-widths in two days. On the third day he washed the boy in cold spring-water and then pulled him up one span. Now the boy was able to walk. On the fourth day he bathed the boy again, and pulled him up by two spans. Now the boy had become a young man.

In winter, when the snow was deep, the man made snowshoes for his son. He told him to put them on and hunt bears on the mountains. The young man went out that morning, but he came home without having seen any game. Then his father looked at the snowshoes. He discovered that he had made a mistake in making them. Therefore he made a new pair, and sent his son to go again. Before he had gone far, the young man saw a bear, which he killed with his arrows. He skinned it, and carried home the skin and one leg. He sent his father to bring the rest.

Now the mother of the young man spoke, and said, "I think it is time for us to give a name to our son. His name shall be *Ēx'sokwi-<sup>u</sup>laḡ<sup>u</sup>sa* *ḡnaxwa han!ēnox<sup>u</sup>* (Prettiest-Hunter)." On the following day the man went hunting. After a short time he returned with four mountain-goats which he had killed. He told his son that he had seen many mountain-goats on the other side of the mountain, and he sent the young man to hunt them. The new snowshoes enabled the youth to climb steep mountains and slippery ice. The man also opened a cedar-bark basket which he kept under his arm, and took out of it two objects that looked like snails. One was red



and the other one was black. He put them on the snow, and said "Red, red, red, red!" and the red one grew up to be a large dog. Then he said, "Black, black, black, black!" and the black one grew to be a large dog. Then he slapped them, and at once they became as small as snails; and he put them back into the cedar-bark basket, which he gave to his son. He said to him, "Whenever you see a mountain-goat, take out the red dog, put it on the ground, and say 'Red!' four times, then it will grow to full size and will kill the goats for you. When it comes back, slap it, and it will get small again. If you see a bear, take out the black dog and do the same to it. If there are many goats, take out both dogs. The red one will go to the right, and the black one to the left, and they will drive the goats into the water." He also gave a pole to his son, and said, "With this pole you will climb the mountains." A piece of quartz was attached to the point of the pole. The man said, "If you come to a place where you can not set your foot, just strike the rock with the crystal. Then there will be a hole."

After the young man had received all these things from his father, he left. He went to the mountains; and as he was going up, he saw a great man, Grouse, who seemed to be friendly, and who asked the youth what he was doing there. The young man replied, "I am hunting mountain-goats and bears." The Grouse said that he also was hunting mountain-goats. Then the youth asked Grouse what he used for killing the goats. Grouse replied that he caught the goats by running after them, and Grouse also inquired of the youth regarding the way he did when hunting goats. The young man replied, "I also run and catch them." Then they walked together until they saw many goats feeding on the mountain at Sudege Canal; and the young man said to Grouse, "Now, kill them! I shall have the next herd we see." Then Grouse took a root from a little basket hanging on his side. He chewed it and spat on the palms of his hands. Then he clapped them together four times, and all the goats rolled down the side of the mountain, dead. They went on, and soon they saw many goats on a steep cliff. "Now," said Grouse to the young man, "let me see how you kill goats!" The young man took out his two dogs, put them on the ground, and called four times "Red!" and four times "Black!" Then the dogs grew up to full size, ran up the mountain, drove all the goats into the river, and killed them all. Then the young man put on his snowshoes and walked up the cliff. When Grouse saw this, he was frightened and left him. *Ēx'sokwiłak*<sup>a</sup> returned to his father, *Q!ōmg'ilaxya<sup>6</sup>ō*, who inquired of him whether he had seen anything. He knew already that his son had met Grouse. Then the youth told his father what had happened, and his father praised him for his bravery.

After some time Q'ōmg'ilaxya<sup>4</sup>ō said to his wife and to her sister, "Your brothers are coming to look for you, therefore I must hide in the woods," for he could see everything from far away. He went into hiding, and before long the four brothers of his wife arrived. They were surprised when they saw the house full of meat. The young woman asked her four brothers to sit down, for she wanted to feed them, because she knew that they were hungry, and she gave them mountain-goat meat. And after they had eaten, they rested that day. In the morning of the next day they went home, each taking a load of smoked meat with them. As soon as they had left the house, Q'ōmg'ilaxya<sup>4</sup>ō came in, and his wife told him that her brothers wanted her and her sister to return home, and that they were coming back the next day to fetch her. Then he laughed, and said, "Then we shall have to part. Go to your home, and I shall return to my home." He staid with his wife that night, and told her to take care of herself; for, if she broke one of the rules he gave her, great trouble would come to her. Early in the morning he disappeared, and very soon the four brothers of his wife and many other people came. While they were packing up all the meat, the son of the young woman came in. He seemed to be very glad to see his uncles, and he was willing to go with them. The people took up their loads and went home to XEKWĒK'ĒN. The people were still without food: therefore they brought dressed elk-skin blankets, slaves, and canoes, to buy mountain-goat meat. The chiefs even sold their daughters for food.

The young man kept on hunting bears and mountain-goats, and he was getting rich very fast. Very soon he gave away property to his people. Thus he became a head chief of the tribe.

A supernatural being in heaven saw that Ēx'sokwi<sup>4</sup>lak<sup>u</sup> was a great hunter. The supernatural being tried to capture the hunter: therefore he called one of his slaves and threw ashes over him. Then the slave was transformed into a grizzly bear. His master sent him up the river of XEKWĒK'ĒN. When he was going up, he came out on the beach near the house of Ēx'sokwi<sup>4</sup>lak<sup>u</sup>, because he wanted to be seen by the great hunter. As soon as Ēx'sokwi<sup>4</sup>lak<sup>u</sup> saw the bear, he gave chase. The bear went up a steep mountain; and the hunter put on his snowshoes, took his dogs and his long pole, and ran after him. The bear climbed up to a point called Frog Point (Wūxēt<sup>4</sup>bē<sup>4</sup>). There is a very steep and slippery cliff without a footing. Nevertheless the hunter passed the dangerous place, and saw the great bear ahead of him going into a large house. Then the hunter went to the outside of the house and listened. He heard many people singing inside. They sang: "Prettiest-Hunter is picking the bone of my neck (Ēx'sokwi<sup>4</sup>la<sup>4</sup>x<sup>4</sup>sa ēnāxwa hanl!ēnox<sup>4</sup> ēBELElālang<sup>4</sup>in xāq!E-xawēk<sup>4</sup>)." He could not enter the house, and had to go home. He

lost the bear, because he had transgressed the rules laid down by his father. He felt very sorry for having lost the bear.

Then he thought that he had once seen a very pretty girl, a daughter of the chief of the Dzāwadēno<sup>x</sup>, whose name was Leader-of-all Warriors (Walebâ<sup>ŷ</sup>ē). Ĕx'sokwi<sup>l</sup>lak<sup>u</sup> wished to marry her. Therefore he asked her father's consent. When the chief saw that he seemed to be a good-natured young man, he let him marry his daughter.

Ĕx'sokwi<sup>l</sup>lak<sup>u</sup> had a brother-in-law, Born-to-be-a-Spearsman (Alē<sup>w</sup>inoxwi<sup>l</sup>lak<sup>u</sup>), who was a sea-otter hunter. He used to go out early every morning to spear sea-otters, and sometimes he would kill many, sometimes he would not get any. So one day Ĕx'sokwi<sup>l</sup>lak<sup>u</sup> asked his wife if he might accompany her brother. When she had given her consent, he got ready and went aboard the spearsman's canoe. Then they started for Moving-Island (εmakwi<sup>l</sup>ala εnek<sup>l</sup>āla). Ĕx'sokwi<sup>l</sup>lak<sup>u</sup> saw many sea-otters on the island, and asked his brother-in-law to put him ashore, for he wanted to kill them with his club. When his brother-in-law had put him ashore, he found a fine club which his father had put there. He ran towards the sleeping-place of the sea-otters, and killed every one of them. His brother-in-law, who had not killed any, became angry. Therefore he deserted Ĕx'sokwi<sup>l</sup>lak<sup>u</sup>, who had to stay on the island without food and water. On the fourth day, while he was sleeping, some one came and said, "I have been sent by the chief to call you into his house;" and when he woke up to see who was speaking to him, he did not see anyone. Then he covered his head with his cedar-bark cape; and he was just about to go to sleep again, when he heard the same voice saying to him, "I have been sent by the chief to call you into his house." Then he looked about again to see who was calling. Since he did not see anyone, he thought, "I am going to die, for I am only thinking of what I am wishing to see." Then he lay down to sleep the third time: and as soon as he began to doze, the same voice spoke, and said, "I have been sent by the chief of this island to call you into his house." He tried to open his eyes while this soft voice was speaking, but he could not do it until it stopped. Then he said to himself, "I will bite a hole through my cedar-bark cape and look through it, I will not go to sleep this time." He bit a piece out of his cedar-bark cape, through which he could look. Before long he saw the top of the island open. A small man came out towards him, pushed him, and said, "I have been sent by the chief, Q'omozwe, to call you into his house;" and before he disappeared. Ĕx'sokwi<sup>l</sup>lak<sup>u</sup> spoke to him, and said, "Ah, friend! I saw you long before you spoke. Now, wait, and let me follow you into the good chief's house!" And then he got up and followed him into the house. He

saw the great chief of the sea sitting in the rear of the house, and there were many seals and sea-lions crawling about inside. These were the servants of the great chief. The hair-seals were the dogs of the house. The great chief asked the food-keeper of the house to feed Ĕx'sōkwi'lak<sup>u</sup>, and they asked him what he would like to eat. The listener of the house said, "He wants to eat a piece of your dog;" for the listener can hear your thoughts, and Ĕx'sōkwi'lak<sup>u</sup> wished to eat a piece of seal. So they killed a small seal, cut it up, and cooked it. Then they gave some of it to him; and he began to eat it, for he was very hungry. After he had eaten, the speaker of the chief asked him whether he was a shaman and could cure the head slave of the chief, who had been taken ill when he went out to get food for the great chief. Ĕx'sōkwi'lak<sup>u</sup> thought, "I will say that I am a shaman;" and the listener of the house said, "He thinks he will say that he is a shaman." Then he was asked to look at the sick one. He saw the bone point of a spear in the man's side. Then he thought, "I wish they would give me that canoe and spear for healing this sick man!" At once the listener said, "He wishes our great chief to give him that canoe and the spear after he has healed this sick man." Then the great chief spoke, and said, "I value my hunter more highly than canoe and spear. He shall have them, and more than that, if he cures my hunter." Then Ĕx'sōkwi'lak<sup>u</sup> sat down by the side of the Sea-Lion, and pretended to feel for the sickness. Now and then he would push in the spear-point, and the sea-lion would groan from pain, and then he would pretend to suck the side in which the spear stuck. The fourth time he bit the spear-point, pushed it in, and then pulled it out. Then the Sea-Lion said, "This is a true shaman, for I felt the sickness leave my body. Now my chief will give him the canoe." When the chief heard that Ĕx'sōkwi'lak<sup>u</sup> had cured his servant, he gave him the hunting-canoe with the serpent-spear, the paddle, and the food-box that is never empty, and the death-club, the point of which burns hostile villages, and the water of life. The great chief also gave him his house and his name, Chief-of-the-Open-Sea (G'ag'eqeyak'). Then the young man, Ĕx'sōkwi'lak<sup>u</sup>, became homesick, and thought, "How shall I let them know that I am homesick?" Then the listener of the house said, "The great shaman is homesick." Thereupon the great chief of the house spoke to his slaves, and said, "Take down the hunting-canoe, and put aboard all that I promised to the great shaman, including this house. Let it become as small as a young woman's berrying-basket, and put it aboard. Then let the great shaman go aboard. Cover his face before you let him go to the upper world. One of you shall take him up." The Sea-Lion that he had cured said to him, "Ah, Great-Shaman! go aboard your self-

paddling canoe, and cover your face, that you may not see the trail that leads to the upper world." Then Ēx'sōkwiłak<sup>u</sup> pulled his blanket over his face. The Sea-Lion jumped into the canoe, and said, "Paddle!" At once Ēx'sōkwiłak<sup>u</sup> heard the sound of paddling on the sides of his canoe. Soon the noise stopped. Then the Sea-Lion said, "Shaman, look up!" for that was now the name of Ēx'sōkwiłak<sup>u</sup>. Then he looked up to see where he was, and he found himself close to the village of his enemy. He resolved to try his baton to see if it would set fire to the village. He extended it towards the village, and in a short time all the houses were on fire. When the people tried to run away, he extended the death-bringer baton towards them, and they were transformed into rocks. After all had been killed, he asked the Sea-Lion to show him how to use his canoe. The Sea-Lion said, "Just say 'Go ahead!' Then all the paddles will obey you. When you want to stop, only say, 'Stop!' then they will stop." After the Sea-Lion had spoken, he jumped overboard and went home. Ēx'sōkwiłak<sup>u</sup> went to the village. Then he saw some of his friends and his wife turned into rocks. This made him feel sorry. Therefore he tried his water of life. He took it out of the bladder of hair-seal in which it was, and sprinkled it on his wife, who rubbed her eyes and said that she had been sleeping. Afterwards she saw that her husband was bringing his friends back to life. Then she knew that she had been dead and had been resuscitated. Her husband brought most of her friends back to life, except those that had left him on the island. After he had done so, he took the house out of the canoe and put it down in the middle of the village, where it grew up to its full size. Now he was the head chief of the tribe. On the fourth day after his return he went aboard his self-paddling canoe. He told the great canoe to go ahead towards an island where hair-seals go to take a rest. As soon as he approached the island, his spear went overboard, turned into a serpent, and swam ashore to where the hair-seals lay. The serpent went from seal to seal, killing them. After it had killed all the seals, it swam back towards the great canoe. The owner took it aboard and put it down in the bow of the canoe. Then Ēx'sōkwiłak<sup>u</sup> went ashore and took all the seals aboard his canoe, and they were enough to fill it. He went home and gave a seal feast to his people. Now his people treated him as a chief, and he went hunting sea-otters, which he gave to his people. Therefore he was well liked.

## STORY OF THE NAENSX'Ä OF THE KOSKIMO

- 1 The ancestors of the Naensx'ä were living at Meläd. | They were catching sockeye-salmon. Their chief was LELBEYÖS. | He had a son Wanäd. Wanäd | owned a large dog, and the name of the dog was
- 5 NESÄ. || There were many dogs of the ancestors of the numaym | Naensx'ä of the Koskimo. Wanäd was glad | because all the dogs were yelping on account of | what was done to them by the dog of Wanäd, for he always set him | to fight the others. Now the heads ||
- 10 of the dogs of the ancestors of the Naensx'ä were very sore. Then Wanäd was glad | on account of what his dog, NESÄ, did to all of them, | when he was biting them. Now Wanäd lay down, and did not arise | in the morning, and in vain he was called by his parents. |
- 15 Wanäd did not pay any attention to them. In the || afternoon a man came into the | door of the house of LELBEYÖS, the father of Wanäd, | and the man just went to the bedroom of Wanäd, and | of the dog, and the man said, "I call you, Wanäd, | with your dog, on
- 20 account of our friends." Thus he said. || Immediately Wanäd arose and followed the one | who was sent to call him. They went to the

STORY OF THE NAENSX'Ä OF THE GÖSG'IMUX<sup>u</sup>*(Koskimo dialect)*

- 1 G'öküla'laē g'äläsa 'ne'mēmōtasa Naensx'ä läx Melädē. Laem-  
'laxē wīwamēsxā melēk'. Wä, lä'laxē g'igades LELBEYÖS. Wä,  
läk'as'laxē xūngwadk'ats Wanädē. Wä, läk'as'laxē Wanädē  
'wāyatsē ōma'yaōf 'wāts!a. Wä, läk'as'laē lēgadm'asē 'wāts!as NESÄ.
- 5 Wä, läk'as'laxaē ql'ēnēmk'asē 'waōts!äs g'ilk'asasē 'ne'mēmōtasē  
Naensx'äk'asasē Gōsg'imuxwē. Wä, läk'as'laē Wanädē äyāq!Es-  
k'asqōxs hēmenälak'asmasēnē gwāgūlälak'asē 'näxwa 'waōts!k'as  
g'ayälak'as lak'asex 'wāts!äs Wanädäx hēmenälak'as'maasēnē wā'xa-  
k'as qak'as hanēqōk'asēs. Wä, läk'as'EM'laxaē 'näxwak'as lälä-
- 10 lē'lgēmäläk'asē 'waōts!äs g'älä Naensx'ä. Wä, läk'as'laxaē ēx'ē  
näq'ayas Wanädē qak'asēs 'wāts!ē NESÄxs läk'asaē 'näx'wid lak'as  
yēyalx<sup>u</sup>q'lala. Wä, läk'as'laxaē gāelk'asē Wanädē k'lē'yas lāx'wid-  
xē gāula qak'asexs wāx'k'asaē gwäsōk'atsēs g'āōlg'ūx<sup>u</sup>. Wä,  
k'lē'yask'as'laxaē Wanädē qlāq!aaq. Wä, läk'as'laxaē gwāk'lō-
- 15 dexläläsa 'nälaänēk'asas, g'āxk'asaasē bekümälä g'āxēlk'asa laxē  
t!ex'asē g'ōxwas LELBEYÖS, yik'asex ömpk'asas Wanädē. Wä,  
ōkwas'EM'laē lä bekümälä läk'asex kwaēlask'asas Wanädē lō'kwa-  
sēs 'wāts!a. Wä, läk'as la 'nēx'a bekümälä: "Lō'xaxaenlöl, Wanädä  
lō'kwasōs 'wāts!ex qāk'asens 'nē'nēmōxwē," 'nēx'k'as'laxaē. Wä,
- 20 hēx'fidk'as'EM'laxaē Wanädē lāx'widk'asa qak'ats laē läg'ēx  
lēlēlg'isk'asē. Wä, läk'as lä hēx'dzegēsēlak'as läxē äpdzegēs-

beach at the other side | of the point of the village. They went | to  
 the thicket, | and there he saw many men sitting in a circle. Then  
 Wanēd was told by them to sit down behind them | with his great 25  
 dog. When Wanēd sat down | close to his dog, then he saw that  
 the men were groaning on account of wounds in their throats and |  
 in their ears. For a long time the men did not speak. Then Wanēd  
 was a little afraid, for his dog just continued to stare at his 30  
 master. Then an old man arose | and spoke. He said, "Now, come, Wanēd,  
 and look at my tribe, | and their wounds here, which you and your  
 dog have made. || Look at them! We are men | as you are. And 35  
 now, Wanēd, you shall learn." Thus he said, | and went towards the  
 place where Wanēd was sitting. He took off | his human body, and  
 he took off the | dog's body from the dog of Wanēd, and put it on  
 Wanēd, and Wanēd became a dog. Then he | put the man's body 40  
 of Wanēd on his dog | Nesā. And after he had done so, the new  
 Wanēd arose | — the one who had been a dog — and went home to  
 his house, | and his dog, who had been the real Wanēd before, followed  
 him. Before Wanēd || came near to his house, the many dogs ran 45  
 up to the large dog, and they took revenge by biting him. Then the

k'asasē g'ōkwa. Wā, lāk'as lā lāqa lak'asxē q'wāxulk'wask'ase. 22  
 Wā, lāk'as'elaxaē dōx'ewalaxē q'lenemk'ase bēbekūmaxelōs k'wāla.  
 Wā, lāk'as'elaxaē Wanēdē āxk'ālasōkwas qak'as hē k'watē ūlēq'ūs  
 lō'kwasē ōmas 'wāts'las. Wā, g'ilk'as'em'elaxaē k'wāg'at'el-sk'asē 25  
 Wanēd māmk'els lō'kwasē 'wāts', wā, lāk'as'em'elaxaē Wanēdē  
 dōqwxē bēbekūma gwālasē lēlax'alala lak'asax q'lōq'lūnas lō-  
 'kwase p'ep'eyōkwasas. Wā, lak'as k'leōkwas geōl dōt'leg'at'isē  
 bēbekūma. Wā, lāk'as'em'elaxaē Wanēdē k'ēk'alēqak'asa qak'ase  
 'wāts'lak'asas, yik'asexs ōkwas'maasēnē hēmenalaem dōqūmālusxēs 30  
 'wādzēd. Wā, lāk'as'elaxaē lāx'ewelsēda q'lūlyaxwē bekūmāla. Wa,  
 Wā, lāk'as'elaxaē dōt'leg'at'la. Wā, lāk'as'elaxaē 'nēx'a: "Wa, gela-  
 g'ak'as'la Wanēd, g'āxk'asaaqōs. Wāk'asla dōqwx'g'en g'ōkwaō-  
 tak' yik'asg'a lēlax'as'alak'asg'as qak'ats hāyaōs lō'kwasōs 'wāts'la- 35  
 qōs. Wāk'asla dōqwalax; sōkwas'emxan gwēx'sk'ats bekūmaem-  
 xan sōkwas gēx'asas. Wā, lāk'as'mots Wanēd q'āl'alāl. 'nek'as  
 lāxēxs lāk'asaē gwāē'sta lak'asax k'wadzad Wanēdē qak'ats dawa-  
 yōdk'asēx begwānemk'linafyasē. Wā, lāk'as'elaxaē dāwayōdk'asax  
 'wāts'lak'linafyas 'wāts'lās Wanēdē qak'ats āx'ālōdk'ases lāk'asax  
 Wanēdē. Wā, lāk'as'mēnē 'wāts'ex'īdē Wanēdē. Wa, lāk'asē 40  
 āx'ālāsa begwānemk'linak'asas Wanēdē lāk'asax 'wāts'lak'asasē  
 Nesā. Wā, g'il'em'elaxē gwālk'asa, lāk'asē adōlxwē Wanēdē tēx-  
 'welsk'asaxē 'wāts'lak'asdē, qas lak'asē nā'nax' lāk'asxēs g'ōx'  
 lāk'axēs 'wāts'lāxē ālak'asulāl Wanēda. Wā, k'le'yask'as'em'elaxaē  
 ēx'ak'asē Wanēdē lāk'asxēs g'ōx', g'āxk'asasē q'lenem 'wāts'ā 45  
 qāqaaxē ōmas 'wāts'lak'as. Wā, lāk'as'em'elaxaē yink'a q'ak'a-

48 dog ran away from them, and went into his former bedroom, | which  
 he had when he was still a man. Then | Wanēd, who had been a  
 50 dog, came in and never || took notice of his dog, who lay down on the  
 bed. | His ears and his throat were lacerated. | Then the new Wanēd  
 said | to his mother, "I am hungry, mother." And his mother |  
 55 stared at him, because the real || Wanēd had never said to his mother  
 that he was hungry. Therefore | LELBEYŌS and his wife T!EK'AYIG'İ-  
 'LAK<sup>u</sup> thought this strange. | When T!EK'AYIG'İ'LAK<sup>u</sup> put a dish in front  
 of him | containing scorched dried spring-salmon, then the great dog  
 sat down | beside of T!EK'AYIG'İ'LAK<sup>u</sup>, and looked into her face. ||  
 60 In vain he opened his mouth. Then T!EK'AYIG'İ'LAK<sup>u</sup> spoke, | and  
 said, "Oh! what is the matter with NESÄ? It is as | though he were  
 trying to talk to me," thus she said. But | Wanēd did not pay any  
 attention to her, for he was eating; and after he had | eaten all the  
 65 dried spring-salmon, he arose and lay down || in his bedroom; but the  
 great dog went | to the place where LELBEYŌS was sitting, and looked  
 into his face. | In vain he opened his mouth as though he wanted to  
 speak. When | night came, the dog lay down in the bedroom of |  
 70 LELBEYŌS. Wanēd continued to be hungry, and || for a long time it  
 was this way. Then | T!EK'AYIG'İ'LAK<sup>u</sup> guessed that the dog was her

47 p!ak'ē. Wā, lāk'asē 'wāts!E BEY'wīd qak'ats laē lāk'asaxēs kwaē'las-  
 k'asdē yik'asexs hēk'as'fmaēx'dē ūlē bekūma. Wā, g'āxk'as'f'laxaē  
 g'āxē'īdē Wanēdē, yik'asxē 'wāts!EK'asdē. Wā, hēhēk'aEM'f'laxaē  
 50 q'ās'īdaxēs 'wāts!EXē lāk'as hagūdzwālił lāk'asEX kū'fēlask'a-  
 saxsxē 'nāx'wīdk'as'EM lāx'sax'īdk'asē p!ep!EYōkwāsas Lō'kwāsē  
 ōxawak'asas. Wā, ōkwās'EM'f'laxaē 'nēx'a alōx'kwāsē Wanēdē  
 lāk'asxēs abempk'asē: "Pōyan; ad;" wā, ōkwās'EM'laxaē abempk'a-  
 sas dōdōxs'ENDk'asax qak'asaxs k'!ē'f'asāē powēk'lālaēnox'k'asē āla-  
 55 k'lāla Wanēdē lāk'asxēs abempē. Wā, hēk'as'EM'f'laxat! lak'EMq'f'a-  
 s'īdayōs LELBEYŌS Lō'kwāsēs GENEMē T!EK'AYIG'İ'f'lax<sup>u</sup>. Wā, g'īlk'as-  
 'EM'f'laxaē T!EK'AYIG'İ'f'laxwē k'āg'īlīlasē hā'f'maats!E g'its!Ewax'ūsē  
 ts!ENxwē sāsasda, g'āxk'asasāē ōmasē 'wāts!E qak'ats laē k'wāg'f-  
 līlk'as lax L'asalīlk'asas T!EK'AYIG'İ'f'laxwē qak'ats dōqūmalīlāēq.  
 60 Wālk'as'EM āqa. Wā, lak'as'f'laxaē T!EK'AYIG'İ'f'lax<sup>u</sup> dōt!EG'a'f'a.  
 Wā, lāk'as'f'laxaē 'nēx'a: "'ya, 'māsk'adzēga NESāk, hēk'asaēk'  
 gwēx'asē dādōt!EG'a'f'a g'āxk'asEN," 'nēx'k'as'f'laxaē. Wā, hēhēk'a-  
 EM'f'laxaē Wanēdē q!aq!aax qak'asēs hā'f'maēnē. Wā, g'īlk'as'EM-  
 'f'laxaē 'wī'f'lak'asxē sāsasdē lāk'asaē lāx'ūlił qak'ats laē kūlg'a-  
 65 līlk'as lāxēs kwaēlasē. Wā, ōkwās'EM'f'laxaē ōmas 'wāts!E lāk'as  
 lāx k'wāē'f'lask'asas LELBEYŌS qa's lāk'asaē dōqūmalīlāēq. Wā,  
 lāk'as'EM'f'laxaē āqa wāx'st!aax' dādōt!a. Wā, g'īl'EM'f'laxaē lāk'as  
 nēg'ax'wīda lāk'asaē hēk'as'EM kwaēlk'asē 'wāts!E kwaē'f'lask'asas  
 LELBEYŌS. Wā, lāk'as'f'laxaē hēmenalak'as'EM pōyē Wanēda. Wā,  
 70 lāk'as'EM'f'laxaē gayal'EM hēk'as gwayalak'asē, wā, lāk'as'EM'f'laxaē  
 T!EK'AYIG'İ'f'laxwē k'ōt!ēdk'asxē 'wāts!ā hēk'as'f'maēs xūnōxwē. Wā,



son, and she spoke to her husband, LELBEYŌS, and said, "O LELBEYŌS! call in the shamans to come this night and look at our master there." Thus she said to him. Immediately LELBEYŌS said that he would clear his house; and after he had finished clearing his house, he went and gave notice to his tribe that the shamans would feel of Wanēd (in order to find out what ailed him). Then LELBEYŌS went back home, and told his wife, saying that the shamans would come in, and those who were to beat time. Then T'EK'AYIG'I'LAK' called Wanēd, and told him about the shamans who would come and feel of him. Then Wanēd became really angry on account of what was said by her, and he went out of the house. Then the great dog was happy, and LELBEYŌS and his wife, T'EK'AYIG'I'LAK', observed him. Now night came, and the shamans and those who were to beat time came, but Wanēd never came into the house. The large dog sat down in front of the shamans. Then a great shaman saw that the great dog was Wanēd who wore the dog's body. Then the shaman spoke to the wise men (song-leaders) to think about it, what they should do to the dog who wore the body of a man, namely, of Wanēd. Thus he said. Then the great dog was

lāk'as'elaxaē dōt!eg'a'lk'asxēs la'wūnemk'asē LELBEYŌSK'ASĒ. Wū, 72  
 lāk'as'elaxaē 'nēx'a: "ēya, LELBEYŌSAI'. Wūlak'adzā lēlak'asxo  
 pēpāxa qa g'āxk'asēsōnōxō nēg'a'x'k'aslēx qak'as dōqwasēxens  
 g'ik'asēx," 'nēk'as lāxaē. Wā, hēx'ēdk'as'EM'laxaē LELBEYŌS 'nēx' 75  
 qak'ats ēkwaēxēs g'ōxwē. Wā, g'ilk'as'EM'laxaē g'wālk'as ēkwaēxēs  
 g'ōx'k'asaxs lāk'asasēne qās'īd qak'ats laē q'āq'ag'EM'lāk'asxēs  
 g'ōkwaōt yek'asexs plēxwak'atsawaē Wanēd yik'atsē pēpāxa. Wū,  
 g'āxk'as'EM'laxaē nā'na'x' lāk'asxēs g'ōxwē LELBEYŌS. Wū, lak'as-  
 'EM'laxaē nēlalak'asxēs GENEM, 'nēx'k'asqēxs lāk'as'maalasē 80  
 'wī'lak'ūs g'āxk'asla hōx'uts'lāk'aslē pēpāxa lō'kwasa lēxastēk'aslaq  
 Wā, lāk'as'elaxaē T'EK'AYIG'I'LAX' Lē'lālak'asex Wanēdē qas nēla-  
 laēsē pēpāxaxs g'āxk'asaēla plēxwak'aslaq. Wā, lāk'as'EM'laxaē  
 Wanēd ēlak'lāla ts!en'x' dōt!alayokwasas. Wā, lāk'as'EM'laxaē  
 ōkwas'EM lāk'as qās'īd qak'ats laē lāwels lak'asxē g'ōx'. Wū, 85  
 lāk'asē ēk'ēqak'asē ōmasē 'wāts!E. Wā, lāk'as'EM'laxaē LELBEYŌS  
 Lō'kwasēs GENEMk'asē T'EK'AYIG'I'LAXwē q'lāmx'uts'ōk'asuq. Wā,  
 lāk'as'EM'laxaēnē nēg'EX'wīdk'asa. Wā, g'āxk'as'EM'laxaē hox-  
 ts'lāk'asē pēpāxa lō'kwasē lēxaxsaē. Wā, lāk'as'EM'laxaē hēwa'EM  
 g'āxk'as hōx'uts'lāk'asē Wanēda. Wā, lāk'as'EM'laxaē ōmasē 'wāts!E 90  
 k'lāwk'wagemak'asxē pēpāxa. Wā, lāk'as'EM'laxaē ōmask'asē  
 pāxa dōx'walak'asxē ōmasē 'wāts!EXS hēk'as'maē Wanēdē. Lāk'as  
 q'lōx'uts!EWax'us 'wāts!EK'lnak'asasēs 'wāts!E. Wā, lāk'as'EM'laxaē  
 pēpāxa dōt'lālak'asxē wēwasdala qak'as dōdaxstōlilk'asēs qak'ats  
 gwēx'ēidaasxē 'wāts!EXē lāk'asē q'lōx'wēnālak'asax bekūmālak' 95  
 nak'asas Wanēdē, 'nēk'as'elaxaē. Wā, lāk'as'EM'laxaē ek'ēqak'as

95 happy on account of what the shaman had said, | and he was just  
going around the fire in the middle of the house trying to play | with  
100 the shamans. But Wanēd || never came to the house. Then the  
shamans went out | with those who beat time for them. Now it was  
late in the | night, and no dogs were walking about | that night.  
The whole tribe was asleep. | When daylight came in the morning, ||  
5 Wanēd was the first to arise from his bedroom, and he | wakened his  
parents, and spoke. | He said, "Don't continue to sleep! I have  
been | pitied by the supernatural power. I am Wanēd again," thus  
10 he said. | Immediately LELBEYŌS and his wife, || T!EK'ayig'i'lak'<sup>u</sup>  
arose and called their tribe | to come and eat breakfast in the house.  
Then all | the ancestors of the numaym NÆNSX'ā went in; and  
when | the guests were all in, LELBEYŌS | told his tribe about Wanēd,  
15 that he had been pitied by || the supernatural power. Thus he said.  
Then Wanēd spoke | and told them that he had tried in vain to talk, |  
but that he had been unable to speak. | Thus Wanēd came back.  
But they never | learned which way the great dog, NÆSā, had gone. ||  
20 From that time on the Koskimo began to treat their dogs carefully, |  
for they knew that they are men like | ourselves. That is the end  
of this. |

97 qak'asē dōt!lālayokwasasē pāxa qak'asē ōmas 'wāts!EXS lāk'asaē  
wūlk'as x'imsa laē'stalil lāk'asxē laqwawalik'asasē g'ōx<sup>u</sup>, āūmlE-  
mak'asxē pēpāxa. Wā, lāk'as'EM'laxaē hēhēk'a g'āxk'asē Wanēdē.  
100 g'āxēl lāk'asxē g'ōx<sup>u</sup>. Wā, lāk'as'EM'laxaē ōkwas'EM la hōqwalilē  
pēpāxa LŌ'kwasē lexēmēlk'asas. Wā, lāk'as'EM'laxaē gayālak'as  
la nēg'ekwa, wā, lāk'as'EM'laxaē k'!ēyōkwas 'nem 'wats! g'ig'elsaxē  
nēg'ek<sup>u</sup>. Wā, lāk'as'laxaē 'nāx'wid lak'as k'!axālak'asē lēlqwalā.  
Wā, lāk'as'EM'laxaē 'nāx'īdk'asxē gaalak'asē; wā, hēk'as'EM'laxaē  
5 Wanēdē g'ilk'as lāx'wid lāk'asxēs kwaē'lask'asē qak'ats laē gwā-  
k'asxēs g'aōlg'ūxwē. Wā, lāk'as'EM'laxaē dōt!eg'a'la. Wā, lāk'as-  
'EM'laxaē 'nēx'a: "Gwālk'as las k'!axālak'asaōl lāk'as'EMg'in  
wīwaxsē'stanōs 'nawālaḡwa. Nōgwak'as'EMxat! Wanēda," 'nēk'as-  
laxaē. Wā, hēx'īdk'as'EM'laxaē LELBEYŌS LŌ'kwasēs gēnemk'asē  
10 T!EK'ayig'i'lax<sup>u</sup> lāx'widk'as, qak'ats laē lēlaxēs g'ōkwaōtē qak'as  
g'āxk'asē gōgagalil lāx g'ōxwas. Wā, g'āxk'as'EM'laxaē 'wī'lak'as  
hōx'utslāwē g'ilk'asasē 'nē'mēmaōtk'asasē NÆNSX'ā. Wā, g'ilk'as-  
'EM'laxaē 'wī'lāēlk'asē Lē'lānem, wā, lāk'as'EM'laxaē LELBEYŌS  
nēlālaxēs g'ōkwaōtas Wanēdaxs lāk'as'mēlasē wīwaxsē'stanōs 'na-  
15 wālaḡwa, 'nēx'k'as'laxaē. Wā, lāk'as'EM'laxaē dōt!eg'a'lk'asē  
Wanēdē, nēlālak'atsēxs lāk'as 'nāxwaasēnē wāx'k'as dādōt!a. Wā,  
lāk'as'EM'laxaē k'!eyōkwas gwēx'īdaask'as dōt!eg'a'lk'asa. Wā,  
lāk'as'EM'laxaē naqē'stē Wanēda lāk'asxēq. Wā, lāk'asē hēhēk'a  
qlaē'stasō'kwasē gwūgwaūgask'asasē ōmasē 'wāts!ek'asē NÆSā. Wā,  
20 hēk'as'EMxat! g'ūg'ilaats Gōsg'imux<sup>u</sup> lak'as aēk'ilaxō 'wāts'lax  
qak'asaxs lāk'as'maasē qlaōlk'asqēxs bēbēkūmalak'as'maasē nōgwa-  
k'asENS gwēx'asē. Wā, lāk'as'EMxaē q!ūmbak'as lāk'asxē.

## ORIGIN OF THE ABALONE NAMES OF THE ĀWIK'ĒNOX

I will also answer what you inquire about how the abalone names came. There is really one reason why the Āwik'ēnox have abalone names. And I will only follow what was told me by my wife, who told me that story why the Āwik'ēnox women have the name Abalone-Woman. Now, listen, friend! I shall imitate the way of all the story-tellers who tell the story to some one. This is the beginning.

LEG'ēx, the chief of the Hālx'aix't'ēnox of the Ōyalaidex, lived at Yālalē. Chief LEG'ēx had two wives, and it is said that LEG'ēx loved his second wife more; and Chief LEG'ēx also did not treat carefully his children by his first wife, but he took very good care of his son by his second wife. Therefore his first wife was very angry, and she planned what to do to her husband, whether she should kill him, or whether she should kill his second wife. Then it occurred to her to do harm to the son of her husband and his second wife. And after the head wife of Chief LEG'ēx finished planning, she treated the child well, and she called her stepson, the child of her husband and his second wife, and the head wife would sit in the bow of the canoe of her stepson when she went out pad-

## ORIGIN OF THE ABALONE NAMES OF THE ĀWIK'ĒNOX

Wā, laemxaāwisen nānaxmēlxēs wūlāsewōs lāx gāxčlasōx lēgema ēx'ts'ēmē. Ālaem'ēnemx'ādalē lāg'ilas lēgādēda Āwik'ēnoxwasā ēx'ts'ēmē. Wā, la'mēsen āem negeldōlga wāldemgasg'tu genemk', lāgas nōsa qaenlas lāg'ilas lēgādēda ts'ēdaqasa Āwik'ēnoxwasā ēx'ts'ēmga. Wāga hōlēlax, qāst, qen nānaxts'ēwa'mēx gwēk'lālasasa 'nāxwa nēnōts'ēnox qaēs nōsag'ilē. Wā, la'mes g'ālabēsēga:

G'ōkūla'laē LEG'ēx, yex g'igāma'yasa Hālx'aix't'ēnoxwasā Ōyalaidex lax Yālalē. Wā, lā'laē ma'lēla g'igāma'yē LEG'ēx qa's g'genema. Wā, lā'laē LEG'ēxē hē la lāxūlēs ā'lēlē genema. Wā, k'lēs'ēm'elaxaāwisa g'igāma'yē LEG'ēx la aaxp'ēltālxēs sas'ēmē laxēs gek'emā'ilē. Wā, lā'laē lōmax'āid aēk'ilaxēs begwānēmē xūnok' lāxēs ā'lēlē genema. Wā, hēm'elāwis xēnēla ts'ēnōms nāqa'yas gek'emā'ilās. Wā, lā'laē sena qa's gwēx'ādaaxēs la wūnemē lō' k'lēlax'āideq, lō' hē k'lēlax'āitse'wē ā'lēlē genems. Wā, lā'laē g'ig'āx'ēd qa's hēlag'i mōmas'itse'wa begwānēmē xūnox'ses lā'wūnemē lē'wis ā'lēlē genema. Wā, g'il'ēm'elāwisē gwālē s'ēmē'yasa gek'emā'ilē genems LEG'ēx, lā'lasē hēmēnada ēk'leq'lāq. Wā, la'em'laē lē'lālxēs xūngwawē, yix xūnōkwāsēs lā'wūnē lē'wēs ā'lēlē genema. Wā, lānaxwa'laēda gek'emā'ilē k'wag'iwā-laxēs xūngwawaxs laē sēx'wida hēmēnalaxa 'nē'nāla. Wā, lā'laē

22 dling every day. One fine day, Chief LEG'ĒX asked his second wife  
to go out paddling with him, and they went paddling. Then  
LEG'ĒX was asked by his head wife how far he would go. And  
25 LEG'ĒX mentioned a place far off || where he was going. In vain  
LEG'ĒX called his | son to come aboard, but the child did not want  
to go, for | he really thought that his stepmother loved him. LEG'ĒX  
went away, and | left him. As soon as LEG'ĒX was a long ways off,  
30 his | head wife got ready and took a large box, which || she placed  
aboard her canoe. She carried a bundle and | a long rope. And  
when everything was aboard her canoe, | she called her eldest son  
and her stepson | to go aboard the canoe. As soon as they had gone  
35 aboard | the canoe, they paddled off and went to an island out || at  
sea back of YĀLALĒ. Then they went ashore on the island. The  
woman put ashore the box, which she took out of the canoe, and put  
it down on the beach, | and she called her son to help her, and also  
her stepson. | Then the bad woman asked her stepson to take off  
the | cover of the box. And when he had taken off the cover, the |  
40 son of the bad woman took his younger brother | and pushed him  
into the box. Then his mother put on | the cover, and the bad  
woman took a | dressed skin blanket covered with large | abalone  
45 shells, and wrapped it around the box. Then || she tied a rope

22 ək'a ɛnāla laaʼlasa gīgānaʼyē LEG'ĒX hēlaxēs aʼlēlē ɢENEM qaʼs lā  
sēxʼwīd ʼLEʼwē. Wā, lāxʼdaʼxʼlāē sēxʼwīda. Wā, wūlaEMʼlawisa  
gēkʼEMāliʼlax LEG'ĒXē lāx ʼwālagʼilaslas. Wā, lāʼlāē qwēsala ɢWE-  
25 ʼyās LEG'ĒXē lāaslas. Wā, wāxʼEMʼlawisē LEG'ĒXē lēʼlāxēs be-  
gwanEMē xūnōkʼ qā lās lāxseq. Wā, lāʼlāē qʼEMsē xūnōkwas qaxs  
lāē āla la oqʼlūs la lāxūlasēs ābadzewē. Wā, āEMʼlawisē LEG'ĒXē la  
lōwalaq. Wā, gʼilʼEMʼlawisē qwesgʼilē LEG'ĒXaxs lāē xwānalʼidēda  
gēkʼEMāliʼlē. Wā, laEMʼlāē āxʼēdxa ʼwālasē gʼildasa, qaʼs lā āxʼā-  
30 lēxsas lāxēs xwākʼlūna. Wā, lāʼlāē qʼENēpsemālē daakwas, wā, hē-  
ʼmēsa gʼiltʼla denema. Wā, gʼilʼEMʼlawisē ʼwēlxs lāx xwākʼlūnās lāē  
lēʼlāx ɛnōlastʼegemaʼyas begwanEMē xūnōxʼs ʼLEʼwis xūngwawē  
qā lās hōgūxs lāx xwākʼlūnās. Wā, gʼilʼEMʼlawisē la hōxʼwalēxs  
lāxa xwākʼlūna lāē sēxʼwīdEXʼdaʼxʼ qāʼs lā lāxa ɛmekʼāla lāx Lʼā-  
35 sēgʼaʼyas Yālalē. Wā, lāʼlāē ālēʼsta lāxa ɛmekʼāla. Wā, lāʼlāēda  
tsʼEdāqē hānōltōdxa gʼildasē lāxēs xwākʼlūna qaʼs hāngʼalīsēq. Wā,  
lāʼlāē lēʼlāxēs xūnōkwē qā lās gʼiwālaq ʼLEʼwis xūngwawē. Wā,  
laEMʼlawisa ʼyāxʼsemē tsʼEdāq āxkʼlāxēs xūngwawē qā āxōdēsēxa  
yekwāyaʼyasa gʼildasē. Wā, gʼilʼEMʼlawisē lawāya yekwāyaʼyaxs  
40 lāē begwanEMē xūnōkwasa ʼyāxʼsemē tsʼEdāq dāxʼīdxēs tsʼlāʼya  
qaʼs laxtsʼōdēs lāxa gʼildasē. Wā, lāʼlāē ābempas yekū-  
yentsa yekwāyaʼyasa gʼildasē. Wā, lāʼlāēda ʼyāxʼsemē tsʼEdāq  
āxʼēdxa ālāgʼEMsgemē ɛnEXʼūnāʼyaxa la hāMELXSEMālaxa āwāwē  
ēxʼtsʼema. Wā, lāʼlāē qʼENēpsemts lāxa gʼildasē. Wā, lāʼlāē

around it. As soon as she had done this, she put it aboard the canoe. And it is said that the bad woman asked her son to take aboard a large stone. | Then her son looked for an elongated large stone. | When he found one, that was good for an anchor, so | large 50 that a man could hardly lift it, he put it aboard the canoe. | Then he went aboard, and the bad | woman with her son paddled out to sea. The large box was in the middle of the canoe. It was just like shining on account of the abalone-shells that covered the box, with the brightness | of the sun. Then they went out to sea, and the bad || woman said to her son, "Tie the rope to the | stone, and after 55 you have done so, tie the other end | around the box." Thus she said. Immediately the boy did this. | And after he had finished, he threw the abalone-covered | box into the sea. When it drifted about, he took up | the elongated stone and threw it into the water. 60 and after he had | thrown it into the water, they paddled away from it. They never turned around to see | what became of the box that had been thrown into the water, for they felt that they had done something bad. | When they nearly arrived at the house, the bad | woman spoke to her son and said, || "Oh, son, listen! Let me tell you 65 what I have in mind, for we | are going to be asked what became of

qEX'sEMtsa DEEMē lāq. Wā, g'il'EM'elāwisē gwāla laē hāng'an- 15  
 tEXsaq lāxa xwāk!ūna. Wā, lā'elāēda 'yāx'sEMē ts!Edāq āxk'lā-  
 laxēs xūnōkwē qa t'lāxā'tEXsēsēx 'wālasa t'lēSEM lāxa xwāk!ūna.  
 Wā, laEM'elāwisē xūnōkwas ālāx sūxSEMA 'wālas t'lēSEMA.  
 Wā, lā'elāē q'lāxa ālā la ēx' lax q'eltSEM. Wā, hāst'el'EM-  
 'elāwisā begwāNEMē lāx's g'āxaē t'lāgEXsaq lāxa xwāk!ūna. Wā, 50  
 lā'elāē lāxs lāxa xwāk!ūna. Wā, lā'elāē sēxwat'lūlēda 'yāx'sEMē  
 ts!Edāq L'EWIS xūnōkwē hānōyālaxa 'wālasē g'ildasxa hē gwēx'sē  
 q!Eqālaēna'yasa ēx'ts!EMē la 'MEGESg'EMēxa g'ildasē q!Eqālaēna-  
 'yasa L'ēsEla. Wā, laEM'elāwisē lāxa L'āsakwaxs laē 'nēk'ēda 'yāx'-  
 sEMē ts!Edāqa lāxēs xūnōkwē. "Wēg'a yiltseMtsa DEN'EMēx laxw 55  
 t'lēSEMēx. Wā, g'il'EM'lwits gwāl qasō lāl yiltseMtsa āpsba'yaxs  
 lāxwa g'ildasēx," 'nēx'elāē. Wā, hēx'idaEM'elāwisē hē gwēx'idēda  
 begwāNEMē. Wā, g'il'EM'elāwisē gwāla laē hān'stEMtsa ēx'ts!EMē  
 g'ildas lāxa aōwak'ē. Wā, g'il'EM'elāwisē hānwalaxs lāar' t'lāg'el-  
 tsaxa g'iltSEMē t'lēSEM qas t'lāx'stENDēs. Wā, g'il'EM'elāwisē 60  
 lā'stāxs g'āxda'xwāē sēxās. Wā, laEM'elāē hēwāxa m'el'ELAXS  
 lā'stanowē g'ildasa, qaxs laē q'lāk'aqēxs 'yāx'sEMāēs gwēx'idānsē.  
 Wā, lā'elāē elāq lāg'aa laxēs g'ōkwaxs laē yāq'eg'a'lēda 'yāx'sEMē  
 ts!Edāqa lāxēs xūnōkwē. Wā, lā'elāē 'nēk'a: "'ya, xūnōk', wā-  
 entsōs hōl'elax qEN nēlēs'ga gwālaas'gras'g'EN nāqēk'. qax'g'ildas 65  
 wūlāsō'mēLEK' lāx x'eyāsas ts!ā'yax'dā. Wā, lEN 'nēk'leq'lāē

67 your younger brother. I think | that we'll say that our canoe upset,  
and let us say that your younger brother | did not come up again.  
The reason why I say so is that we may | wet ourselves before we go  
70 ashore at the beach of our house." Thus she said. || Immediately  
they sprinkled their clothing with water, | so that it was all wet.  
And after they had done so, they paddled | and went ashore on the  
beach of their house. Immediately | they were met by their rela-  
tives, and the relatives of the one who had been thrown into the sea.  
Then the | bad woman was asked, "Where is your stepson?" Thus  
75 was said to her. || Immediately the bad woman replied, and | said,  
"Our canoe upset, and I do not | know what became of my stepson,  
for we just tried to save ourselves." | Thus she said. Then she was  
asked what had become of the | carved box, for this was the only box  
80 among the Bellabella that had a name. || Therefore the Bellabella were  
very much troubled about the | carved box. The bad woman said that |  
the carved box had just drifted away. Then the Bellabella guessed |  
that the bad woman had done harm to her stepson. | In the evening  
85 Chief LEG'ĒX and his second wife came back. || Immediately LEG'ĒX  
was told what | they thought had been done by the bad woman to  
her stepson. | Then Chief LEG'ĒX spoke, and said, "Let | my son  
keep together with his crest, the carved box. | Let the chiefs of the

67 qENS 'nĕk'ĕXg'ENS qEPaENS yā'yats'ĕX. Wā, lāLENS 'nĕX'LEqĕXS  
hĕwāxaĕ q'laX'widĕ ts'lā'yax'dā. Wā, hĕ'mĕSEN lāg'ila 'nĕk' qENS  
k'lūnk'lūnqelĕ qENSō lāl lāg'alisl lāX L'EMa'isasENS g'ōkwa," 'nĕX-  
70 'laĕ. Wā, hĕX'idaEM'lāwisĕ xōs'itsa DEMSx'ĕ 'wāp lāXĕS g'wĕl-  
g'wāla qa 'nāXwĕS k'lūnqa. Wā, g'il'EMĕlāwisĕ g'wāla lāĕ sĕX'wida  
qa's lā lāg'alĕS lāX L'EMa'isasĕS g'ōkwĕ. Wā, hĕX'idaEM'lāwisĕ  
lālalasō'sĕS lĒLElāla lō' lĒLElālasa lā ts'EX'stanos. Wā, lā'laĕ  
wūLASE'wĕda 'yāX'sEMĕ ts'Edāqa: "wīnĕlā xūngwawā," 'nĕX'sō'laĕ.  
75 Wā, hĕX'idaEM'lāwisĕ nā'naxma'yĕda 'yāX'sEMĕ ts'Edāqa. Wā, lā-  
'laĕ 'nĕk'a: "QEPanu'x' yā'yats'ĕX. Wā, g'wāLElā'mĕSEN k'lĕS  
q'lā'staxEN xūngux'dā qaxg'ENU'x' ā'mĕk' la q'lūlĕX's'EM la q'wā-  
q'lūla," 'nĕX'laĕ. Wā, lā'laĕ wūLASE'wa lax g'wāg'waagasasa  
k'lāwats'lĕ g'ildasa, qaxS 'NEMSGE'maĕ g'il lĒgad g'ildasa lāXa  
80 Hĕldza'q". Wā, hĕ'mis lāg'ilas XENLEla āwĕLEqelĕda Hĕldza-  
'q'waxa k'lāwats'lĕ g'ildas. Wā, lā'laĕda 'yāX'sEMĕ ts'Edāq 'nĕX'qĕXS  
ā'maa la ts'lāX'idĕda k'lāwats'lĕ g'ildasa. Wā, laEM'laĕ k'ōt'ĕdĕda  
Hĕldza'q'waq laEM mōmas'idĕda 'yāX'sEMĕ ts'EdāqXĕS xūngux'dā.  
Wā, lu'mĕSĕ dzāq'waxS g'āxaĕ nā'nakwa g'igāmā'yĕ LEG'ĒX lĒ'wis  
85 a'lĕlĕ GENEMA. Wā, hĕX'ida'mĕSĕ ts'Ēk'al'itSE'wĕ LEG'ĒXĕ yīsĕS  
k'ōdĕlĕ g'wĕX'idaatsa 'yāX'sEMĕ ts'Edāq lāXES xūngux'dā. Wā,  
lā'laĕ yāq'EG'a'lĕda g'igāmā'yĕ LEG'ĒXĕ. Wā, la'laĕ 'nĕk'a: "Hāg'a-  
X'EN xūnōkwa 'NEMālag'ilĒ lĒ'wis k'lĕS'āĕda k'lāwats'lĕ g'ildasa.

tribes try to find my son." Thus he said. Then it was known everywhere that the son of LEG'ĒX, the chief of the Oyalandex, was sitting in the abalone-covered box, and therefore all the tribes searched for it.

ĀNEKWALA lived with his wife and two daughters in a house full of ĀWIK'LEDZA'YĒ. The elder one of the children was grown up and her younger sister was nearly grown-up. Then, it is said they always stayed in bed late in the morning, sleeping. In vain their mother called them in the morning. They did not wake up, therefore their mother took the tongs and struck her children, saying as she struck them, "Don't sleep, but purify yourselves and try to find what is known by the tribes, the abalones-covered carved box in which LEG'ĒX's son sits." Thus she said. Immediately the two girls arose crying, and went out of the house. They went along the long beach, a pretty beach. Then they went a long distance, and the younger one saw something like the sun floating about. And at once the younger one spoke and said, "Look at that thing floating about at sea. It is like the sun really shining on the water out at sea." Thus she said. But the elder one did not take notice of her. She just walked fast. Then the younger one went to after her, for the younger daughter in vain thought of what their

Wāg'ax'a grīg'egāma'yaxsa lēlqwālala'yax tātlogwalax'ed xūnōs-kwa," ēnēx'laē. Wā, la'mē q'lāq'alagayuwēda ēx'ts'ēm̄sgēma'gō gildas k'wāts'ewats xūnokwas LEG'ĒX, yix grīg'gāma'yasa Oyalandex'. Wā, hē'mis lāg'ilas ēnāxwa'mē lēlqwālala'yē ālāq.

Wā, g'ōkūla'laē ĀNEKWALA LĒ'wis GENEMĒ LĒ'wis ma'lokwe ts'lēdāq sāsem lāx āwig'a'yas ĀWIK'LEDZA'YĒ. LAEM'laē ēxentēda ēnōlast'egēma'yas sāsemas. Wā, laem'lāwisē elaq ēxentēda ts'la'gēs'yās. Wā, laem'lāwisē hēmenalaem gēx'g'aelexs mexaxa gaūla. Wā, lā'laē wāx'gwāsō'xa gaālāsēs ābempō. Wā, la'lae k'les ts'EX'ida. Wā, hē'mis lāg'ilas dāx'idē ābempasēxa ts'lēstāda qa's kwēxēs lāxēs sāsemē ēnēg'etewēxs kwēxaaq: "Gwal'dzā mēxax qa's wāwēldzewaōs q'lēq'ela la'sta qāda q'lāq'alag'āla-100 yāsa lēlqwālala'yax ēx'ts'ēm̄sgemalā k'āwats'lē gildas k'wāts'ewats xūnōkwas LEG'ĒX," ēnēx'laē. Wā, hēx'idaem'lāwisa ma'lokwe ts'lēdāq sāsems lāx'wida q'wādzetewēxs laē hōqūwēls lāxa gōkwē qa's lā qāsaēsela lāxa gr'ilt'edzōlisē ēk' āwīmagwisa. Wā, laem'lāwisē qwēsgilaxs laēda ts'lā'yāsa ēnōla dōx'walelaxa ma'lokwe gwēx'sa l'lēsela pEX'āla. Wā, hēx'idaem'lāwisa ts'la'ya vaq't'g'a'la. Wā, lā'laē ēnēk'a: "ēya, dōx'widesxa pEX'ālaxa t'ūsē kwēxa hē gwēx'sa l'lēsela, yixs ālāē q'wāx'emlā'ya lāxa t'ūsēk' ēnēx'laē. Wā, k'lets'em'lāwisē ēnōlās q'lāst'laq, ām'lae yāq' naxs qāsaē. Wā, āem'lāwisē ts'lā'yās la qāqayaq, qaxs

12 mother had said when she talked about the abalone-covered carved  
 box in which Leg'ēx's son was sitting. They had gone a long ways  
 when they sat down. Then the younger one spoke again to her elder  
 15 sister, and said, "I can not think of anything but what I have seen  
 out at sea, which was floating about like the sun: (I wonder) if it is not  
 what mother talked about." Thus she said. Then her elder sister  
 only said that she was getting hungry. "Let us go home." Thus  
 she said. Then they walked back. When they passed halfway the  
 20 distance they had gone, the younger one saw the great box lying  
 on the beach. Then the younger sister spoke. "You are really  
 foolish that you do not remember what our mother told us to look  
 out for. This is the carved box lying on the beach." Thus she said,  
 25 pointing to the box. Then the elder sister saw what was seen by  
 her younger sister. Then they ran to see who would get there first  
 where it lay on the beach, the box that looked like the sun. Then  
 they arrived there. Immediately the younger sister untied the  
 rope tied around it; and when she had taken off the rope with which  
 30 it was tied, she took off the dressed skin with abalone shells and  
 put it down. Then she pulled at one side of the box, and then she  
 heard something moving inside the box. Then she ran away,  
 because she was afraid; but her elder sister was sitting on the  
 beach watching her younger sister working hard. Then the

11 g'ig'aēqela wāx'a ts'lā'yāx wāldemasēs ābempē, yīxs laē gwā-  
 gwēx's'āla lāxa ēx'ts!emsgemālā k'lāwats'lē g'ildas k'lwāts!ewats  
 xūnōkwās Leg'ēx. Wā, laem'lāwisē qwēsg'ila qāsaxs lāael k'l'ā'sū-  
 lisa. Wā, lā'laē ēdzaqwa yāq!eg'a'fēda ts'lā'yāxēs 'nōla. Wā, lā'laē  
 15 'nēk'a: "K'lēts!mēk' lēl'māēx'ēdxen dōgūla lāxa l'lāsakwēxa  
 hē gwēx's pex'āla l'ēselā qō hēemlaxē gwē'syāsens ābempa,"  
 'nēx'laē. Wā, lā'laē āem 'nēk'ē 'nōlāsēxs lē'māē pōsq'lēx'āda:  
 "Wā, la'mēsens lāl nā'nax'ūL," 'nēx'laē. Wā, g'āx'laē aēdaaqa  
 qās'āda, wā, g'āx'ēm'lāwisē hāyaxk' lēl'ts!ēdxēs qāx'ūLē. Wā, hēem-  
 20 'laxaā wisa ts'lā'ya g'il dōx'walelaxa 'wālasē g'ildas laē ha'nēs lāxa  
 l'ēma'isē. Wā, laem'laē yāq!eg'a'fēda ts'lā'ya, "ya lōmaa qōs  
 nenōlā, yīxs k'lēts!ēmaāxentqōs g'ig'aēqelax wāldemasens ābempa  
 g'āxens qaens dōgūlēq hēem k'lāwats'lē g'ildasa ha'nēsax l'ēma'ī-  
 sasa," 'nēx'laē ts'ēmālaxa g'ildasē. Wā, laem'laē 'nōlās dōx'wa-  
 25 lēlax dōgūlasēs ts'lā'ya. Wā, lax'dax'laē dzely'wida qa's lā  
 g'āg'alap'ā lālaa lāx ha'nēdzasasa hāel gwēx's l'ētsēm'lisa g'ildasē.  
 Wā, lā'laē lāg'aa lāq. Wā, hēx'ādaem'lāwisa ts'lā'ya qwē'ēdex  
 yiltsemā'yas denema. Wā, g'il'ēm'lāwisē 'wī'lāwa yiltsemā'yas  
 denema lān'lasē āxāg'iltsem'dxa ālāg'imē āxedzāyaatsa ēx'ts!ēmē  
 30 qa's x'ilxalisēq. Wā, lā'laē g'elqalisaxa g'ildasē. Wā, hēem'lāwis  
 la wūlālatsēxa yāweng'a'la lāx ōts'lāwasa g'ildasē. Wā, laem'laē  
 hēltsū lāxēq qa'xs k'il'ēdaas, qa'xs ā'māē 'nōlās k'lwāēs x'īts'lax'ī-  
 laxēs ts'lā'yāxs laxūmālaē ēax'ela. Wā, lā'laē lāx'ūlēsōda ts'lā'yāxs



younger sister stood still, and she heard some one sitting inside of the box, and saying, "Don't be afraid, come near the box. You have found me by good luck." Thus said what was inside of the younger sister. At once the younger sister went back and opened the box. She took off the cover and put it on the side of the box. Then the younger sister saw a really handsome young man sitting inside the box, wearing on his ears abalone shells. Then the man spoke to the younger sister and said, "Nā your name shall be Qwēx'agas (Box-Opening-Woman) in Bellisbella, X'āwagas in the way the Kwāg'ul speak, for now you have opened this box, which has the name Carved-Box. And now I'll marry you, my dear Qwēx'agas, for this is your name now, and also the Ëx'ts'emga (Abalone-Woman) beginning with this day. I am the son of LEG'ēx." Thus said he as he came out of the carved box. Then the man took the abalone-covered dressed skin and threw it into the carved box, and he took up the box and folded it up, and as soon as it had become small, he tucked it into his armpit. The man wore as a blanket the dressed-skin blanket covered with abalone shells, and he also had a head-ring of hide. Then the wife of the man, the one who had now the name Qwēx'agas, asked her husband and her elder sister to go home to their house. They

laē wūlelaxa yāq'entlāla lax ōts'lāwasa gīldasēxa ſnek'a "Qwal-las k'ilelax. Qēlag'a, x'ōx'widexg'ada gīldasēk'. Laēms togwāla g'āxen," ēnēx'laē wūlelasa ts'lā'ya. Wā, hēx'idaem lawisa ts'ā'ya la xwēlaqa lāq qa's x'ōx'widēxa gīldasē. Wā, lā'laē āxodex yikwaya'yas qa's k'ōx'walisēs lāx ōnā'yasa gīldasē. Wā, lā'laē ſlaēda ts'lā'ya dōx'walelaxa āla la ēx'sōk' hē'fa begwānem k'wāts'lāxa gīldasē xōgēx'sa ēx'ts'em. Wā, lā'laē yāq'ēg'aleda begwānem lāxa ts'lā'ya. Wā, lā'laē ēnēk'a: "Laēms lāl togades Qwēx'agas,—lāxa Hēldza'qwa, lā X'āwagas lāxa Kwāg'ule yāq'entlāsa—qaēs laēnā'yōs x'ōx'widxwa lēgādēx gīldasa lāxwa lēgādax k'lāwats'lē gīldasa. Wā, la'ēmēsen gegādōs, ādā, Qwēx'agas qa's hē'maaqōs lēgēmē lō'ēx'ts'emga g'āg'elēlaxwa ſnalax. Wā, togwāla lā xūnōx's LEG'ēxa," ēnēx'laēxs laē lāts'lā lāxa k'lāwats'lē gīldasa. Wā, lā'laēda begwānemō dāx'idxa ēx'ts'emsgēmāla ālāg'itō qa's lēxts'lōdēs lāxa k'lāwats'lē gīldasa. Wā, lā'laē dāx'olxa gīldasē qa's k'ōx'semdēq. Wā, g'il'em'lāwisē la āmasgēmānax lāc g'ipōts'lōdēs lāxēs demgwālasē lax ēnēx'ūnālaēda begwānemāxa ālāg'itō ēnēx'ūnē megūs'gēmxa ēx'ts'emē. Wā, lā'faxaē hē'itū gwāle q'ix'tma'yas k'lūts'ladzō. Wā, laēm'lāwisa la gēnemisa begwānemōxa la lēgades Qwēx'agas āxk'lāxēs lā'wūnemō lē'wis'holā qa's lānag'ē nā'nak' lāxēs g'ōkwē. Wā, lax'dat'x'laē qa's idē. Wā, k'lōs'itōs

55 walked along, and they were not far from their house when the father of the two sisters, Ānekwala, saw his two daughters, and walking between them a man like the brightness of the sun. Then he thought that his daughter had found by good luck what was known by all the tribes, the son of Leg'ēx, who was inside the abalone-  
60 covered carved box: therefore Ānekwala went to meet his children. As soon as he arrived, the younger daughter spoke, and said, "Now I have a husband, father: this one who was wished for by mother for my husband." Thus she said to her father. Then  
65 Ānekwala was glad of what his daughter said. He came to his house: and when the married couple, Qwēx'agas and her husband, went in, the husband of Qwēx'agas spoke, and said, "Thank you, father-in-law Ānekwala, that I come to you. I am Yāmadzalas, the son of my father Leg'ēx. Now we shall have one name, and  
70 all kinds of privileges. Now I have married your younger daughter, Qwēx'agas and Ēx'ts!emga, for she is the only one who enabled me to get out of the carved box. As soon as I came out, I gave the name Qwēx'agas and Ēx'ts!emga to my wife. Now I will show  
75 this box, which has the name Carved-Box." Thus he said, and took the flat thing from under his arms. Then Yāmadzalas arose and went to the rear of the house of his father-in-law Ānekwala,

55 ēlāwisē laem lāla qa's lāg'āē lāxēs g'ōkwaxs laē ōmpasa ts!āts!a-  
ēyasāla yix Ānekwāla dōx'walelaxēs ma'ōkwē ts!ēdaq sāsemxs  
qāqesālaaxa hē gwēx's l'ēnēqwala l'ēsela begwānem. Wā, lā'laē  
k'ōtaxēs ts!ēdaqē sāsem laem lōgwalaxa q!āq!alagālayāsa ēnāxwa  
lēlqwālaLa'yē xūnōkwax Leg'ēxxa k!wats!āwa lāxa ēx'ts!emsgemalā  
60 k!āwats!ē gildasa. Wā, hē'mis lāg'ilas Ānekwala la qāqayūlaxēs  
sāsemē. Wā, g'il'ēm'ēlāwisē lāg'aa lāqēxs laē yāq!eg'a'ēda āmā-  
yinxayē ts!ēdaq xūnōx's. Wā, lā'laē ēnēk'a: "La'men lā'wada, dāts,  
yisg'a wālagelgas ādā qen lā'wūnema." ēnēx'ēlāxēs ōmpē. Wā,  
laem'ēlāwisē mōla Ānekwalas wāldemasēs xūnōkwē. Wā, lā'laē  
65 lāg'aa lāxēs g'ōkwē. Wā, g'il'ēm'ēlāwisē la'ēlēda la ha'yasek'āla, yix  
Qwēx'agas l'ē'wis lā'wūnem, wā, la'laē yāq!eg'a'ēdā lā'wūnemas  
Qwēx'agas. Wā, lā'laē ēnēk'a: "Gēlak'as'la, negūmp, Ānekwala,  
qen sōēna'yē g'āxats. Nōgwaem Yāmadzalasa, xūnōx'sen ōmpāē  
Leg'ēx. Wā, g'āx'mēsen qa ēnemx'ēdēsens lēgem l'ē'wens ēnāxwa  
70 k!ēk!ēs'ā. Wā, g'āx'mēsen gegradesg'a āmā'yinxōg'asēs sāsema-  
qōs lāxg'a Qwēx'agas lāxg'a Ēx'ts!emga yixg'ada ēnemōx'ēm-  
k!ālolā gūxen, qen gāxē lāts!ā lāxa k!āwats!ē gildasa. Wā, g'il-  
mēsen lāts!ā lāq lāgen lēx'ēdes Qwēx'agas l'ē' ēx'ts!emga lāxg'en  
genemk'. Wā, la'mēsēk' nē'ēdelg'ada lēgadek' gildasaxg'a k!ā-  
75 wats!ē gildas." ēnēx'ēlāxēs laē āx'ēdxa pexsemē lāxēs demgelasē.  
Wā, lā'laē lāx'ūlilē Yāmadzalas qa's lā lāx ōgwiwalilasa g'ōkwasēs  
negūmpē Ānekwala, dālaxa pexsemē. Wā, lā'laē āx'ūlilaq. Wā,

holding in his hand the flat object. Then he put it down, and as soon as he had put it down, the thing that he had put down became again the large carved box. Then he spread the dressed skin covered with abalone shell over it. And Yämadzalas spoke and said, "Now look at it, father-in-law, at this my privilege this carved box. Now we shall hold on to it, for there is nothing that is lost of this carved box — all the winter dances." Thus he said. Then Yämadzalas sat down by the side of his wife, and his father-in-law. Ānekwala thanked him for what he had said. And then he took the names of the wife of Yämadzalas, Qwex'agas and Èx'ts'enga. And Yämadzalas stayed at Rivers Inlet and that is the beginning of the names Èx'ts'enga and Qwex'agas. That is all.

#### ORIGIN OF THE ABALONE NAMES OF THE GWA'SELA

Ẃwēlagēlas lived at Tag'os — a man of the numaym Qlōmk'ut'les of the Gwa'sela. Ẃwēlagēlas was not a noble man for he was only a hunter and a salmon-fisher; therefore he was said not to be a chief, for he was a common man; but the chief of the numaym Qlōmk'ut'les was Hayalk'en. They say that Ẃwēlagēlas paddled inside of Lake, and he was just going in through the place Tlōxsē when he saw (water) squirting upward. And at

g'il'em'elāwisē āx'āililē āx'ālilemas laasē wālas'idēda k'lāwats'ē g'il'7s  
dasa. Wā, la'em'ē lepsemilixa ālāg'imē megēsemālaya ex'ts'enga.  
Wā, lā'elāē Yämadzalas yāql'eg'a'la. Wā, lā'elāē nōk'a. Weg'as  
dōqwalax negūmp lāxg'en k'les'ōk', lāxg'ada k'lāwats'lek g'il'dasa.  
La'mēsens dādaneuwēlqek', yixs k'elāsae k'les g'āx g'its'āxg'ada  
k'lāwats'lek' g'il'dasa lāxwa nūxwax ts'ets'elxen k'lek'is'ā, nōx-  
'elāē. Wā, g'āx'elāē Yämadzalas k'wanōdzēlilaxes genime. Wā,  
lā'elāē mōlā'elāē negūmpas, yix Ānekwala yis wāldimas. Wā,  
hē'mis la lēlēgēms genemas Yämadzalasē Qwex'agas lō' Èx'ts'enga.  
Wā, la'em'elāē xik'la'mē Yämadzalas āx'āw'k'lenox. Wā,  
hē'mis g'āg'elēlatsa lēgēmē Èx'ts'enga lō' Qwex'agas. Wā, lā'em'  
lāba.

#### ORIGIN OF THE ABALONE NAMES OF THE GWA'SELA

G'ōkūla'elāē Ẃwēlagēlasē lāx Tag'osxa begwānemē g'ayol'ōk'  
nemēmotasa Qlōmk'ut'lesē, yisa Gwa'sela, yixs k'les'elē rāx'el'  
begwānemē Ẃwēlagēlasē, qaxs ā'māē hān'lēnoxwa. Wā, āx'el'  
lālawayox'sila. Hē'mis lāg'ilas nōx'sō' k'les g'igāms'ax'el'  
ā'māē begwānemq'lālama, yixs hāē g'igāms'a nēmēmotasa. Q'ōk'  
k'ut'lesē Hayalk'en. Wā, la'em'elāwisē Ẃwēlagēlasē sex'wō'elā'  
lāts'lā lāx Dze'lāl. Wā, hē'em'elāwis'elēs lāx'sūla lāx'el'ōm'el'  
lā'elāsē dōx'walelaxa ts'elx'eg'ostāwa wāpa. Wā, lōx'el'ōm'el'

- 10 once Xwēlagēlas went ashore to see where the squirting came from. He stepped out of his small canoe and walked, and he went to the place where the squirting came from at low tide. The squirting was half way between the high water mark and low water mark. When he came nearly up to it, it squirted again. Then  
 15 Xwēlagēlas ran up to it, and saw where the squirting came from. He found a hole on the beach, and it occurred to him that there might be horse-clams, for the hole was like those the horse-clams make when they squirt water through a hole on the beach. But it occurred to him that there were no horse-clams at Tag'os. Then  
 20 what troubled his mind squirted again, and the water squirted up high. Then Xwēlagēlas resolved to dig for it. He began to dig. It was evening when he reached four pearl shells. When he got these, which he only knew from hearsay, which were in the shape  
 25 of pearl shells,—those he had dug up,—he carried them along and put them aboard his canoe. Then he went home to his house in Tag'os; and when he went ashore on the beach of his house, he was met by his tribe, for they were surprised that he came back in the evening, because Xwēlagēlas always stayed out every night when he went.  
 30 They questioned him why he had come back in the evening, and he said, "Have I not found by good luck these pearl shells?" Thus he

- wisē Xwēlagēlas la ālēsta qas lā dōxwīdex g'āyoqālidzasasa  
 10 ts!etx'ex'fidē. Wā, lāflaē lāltā lāxēs yāfyats'ē xwāxwagūma. Wā, lāflaē qās'ida qas lā lāx g'āyoqālē dzāsasa ts!etx'ex'fidē lāx x'ats'lāsaē. Wā, lāflaē neguyālisē ts!etx'ex'fidaasasa ts!etx'a lāxa yāxmotē lē'wa x'ats'lāyē. Wā, laem'lawisē elāq lāg'aa lāqēxs lāē ēt'ēd ts!etx'ex'fida. Wā, laem'laē Xwēlagēlasē dzelx'wīda qas  
 15 lā dōxwīdex g'āyoqālēdzāsasa ts!etx'eg'ostālisē. Wā, lāflaē q'lāxa kwawisē. Wā, lāflaē 'nēnk'lēqelaq met'lāna'ya qaxs hēq'lāla'māē gwēx'sē kwāwēts'lēna'yas g'āyoqālasasa ts!etx'eg'ostā 'wāpē kwāwēts'lēna'yas ts!etx'āasasa met'lāna'yē. Wā, lāflaē melx'walela-qēxs k'lēsaē met'lānēs Tag'os. Wā, lāflaē ēt'ēd ts!etx'ex'fidēda  
 20 q'lēq'lāēqelayās. Wā, laem'laē ālak'lāla ēk'lēg'ila ts!etx'ex'fidayās. Wā, laem'laē ts!as'ēdē Xwēlagēlasē qas 'lāp'lēdēq. Wā, lāflaē 'lāp'lāda. Wā, laem'lawisē dzāqwaxs lāē lāg'aa lāx āxāsasa mōsgem k'ōgwesa. Wā, g'il'em'lawisē lālaq lāxēs ānē'mē q'lāq'lalastāla-qēxs hēē gwēx'sasa k'ōgwisaēs la 'lābānēma. Wā, g'āx'laē dālaq  
 25 qas g'ig'ualēxsēq lāxēs xwāk'lūna. Wā, laem'laē āem la nā'nak' lāxēs g'ōkwē lāx Tag'os. Wā, g'il'em'lawisē lāg'alis lāx l'ēma'isasēs g'ōkwē lāa'lasē lālalāsōsēs g'ōkūlōtē qaxs q'lāyaxaasēs g'āxaē xwēlaqaxa dzāqwa qaxs hēmenala'māē xamālas laasnōkwaē Xwēlagēlasē. Wā, lāflaē wūlase'wa lāx lūg'ila g'āx xwēlaqaxa dzāqwa.  
 30 Wā, lāflaē 'nēk'a: "Ēsaēlēn lōgwalaxwa k'ōgwēs-ēx," 'nēx'laē.

said. Immediately they told me another thing. Next morning I found by good luck the pearl shells and at once Chief Hayak'EN | questioned Xwēlagēlas: "Is it true that you found the good luck pearl shells?" Thus he said: Xwēlagēlas at once took those four pearl shells and showed them to Chief Hayak'EN. Chief Hayak'EN at once said that he would buy the four pearl shells. Then Xwēlagēlas said, "You will buy them later on, after they have been | in the house four days." Then Chief Hayak'EN ordered him not to sell them to another person. When Hayak'EN went home, Xwēlagēlas arose and hid his pearl shells. After he had hidden them, he went out of his house, and went into the water on the | beach; and after he had done so, he went out of the seawater and went into his house, and he lay down on his bed. Then he slept, and he dreamed of a well-dressed man with large abalone shells hanging all over his blanket, and abalone shells hanging from his ears, and abalone shells hanging from his nose. Then in his dream the man spoke to Xwēlagēlas, and in his dream he said: "Oh, friend! I am Pearl-Shell-Maker (K'ogwesila), I am Abalone-Maker-of-the-World (Ēx'ts'imalag'ilis), and I come to see you. You have found me by good luck to-day. Now go and paddle again, and come to my other house at Geyaxste, so that you may obtain my dress." Thus he said, and changed his blanket. Then the

Wā, hēx'idaem'lāwisē ts'lak'!ālap'lōlemē Xwēlagēlas yixs' tōgwā-  
laaxa k'ōgwēsē. Wā, hēx'idaem'lāwisā grigāma'yē Hayak'ēne g'ax  
wūlāx Xwēlagēlasē āla'maē tōgwalaxa k'ōgwēsē. 'nēx'laē Wā,  
hēx'idaem'lāwisē Xwēlagēlas āx'ēdxa mōsgeme k'ogwes qā's  
dōqwamasēs lāxa grigāma'yē Hayak'ēnē. Wā, lā'laēda grigāma'yē  
Hayak'ēnē hēx'idaem 'nēx' qā's k'ēlywēxa mōsgeme k'ēk'ogwesa.  
Wā, lā'laē 'nēk'ē Xwēlagēlasē 'nēx' qā' āl'mēlēs k'ēlywā'eq qō'ūl  
mōp'ēn'xwā's āxēl lāxa grōkwas. Wā, lā'em'laēda grigāma'yē  
Hayak'ēn āem hāwāxēlaq qā k'ōsēs lāxōdeq lāx ogū'la bi'gwa-  
nema. Wā, gr'il'em'lāwisē lā nā'nakwē Hayak'ēne lā lase Xwēlagē-  
las lāx'ūlil qā's q'ūlā'ūdēxēs k'ēk'ogwēsē. Wā, gr'il'em'lāwisē  
gwā' q'ūlā'laqēxs laē lāwēlēs lāxēs grōkwe qā's lā lā'sta lāxa t'ē-  
ma'isē. Wā, gr'il'em'lāwisē gwā'ēxs laē lā'sta lāxa dem's'ē wāp'  
qā's lā lā'el lāxēs grōkwē qā's lā kūl'g'āh lāxēs kū'le lase. Wā, lā'ō-  
mēx'ōda. Wā, lā'laē mōxelāsa ālā'el lā'wā'le'k bi'gwanem'xē  
'nā'xwā'ma āwā ēx'ts'lemē tē'tēx'sema'yax 'nēx'ū'ā'yax. Wā, tō-  
gēx'sa ēx'ts'lemē. Wā, lāxāē k'ēdzēlbalaxa ex'ts'ēme. Wā, tōmō-  
yāq'ēg'ā'ēng'ēda begwānemē lāx Xwēlagēlasē. Wā, lā'laē tōmō-  
ēng'a: "'yā, qāst, nōgwaem K'ogwesila. Nōgwaem Ēx'ts'imalag'ilis  
sāx'ēn g'ax'ēk' dōqwōl. Nōgwa'em tōgwēxwā' mōlax. Wā, tō-  
hāg'illa ēt'ōd sēx'wīdēx qā's lāōs lāxēn nēma grōk' lāx Geyaxstē  
qā's lā'laōsax'ēn gwā'laasēk.'" 'nēx'laēxs laē g'ānōg'ōd' tōgwē-

abalone shells on the blanket disappeared and changed to pearl  
 55 shells, and pearl shells were his ear-ornaments and his nose-  
 ornament. Then that man, Pearl-Shell-Maker, said, "Now you  
 have seen what kind of blanket you will have. And I tell you not  
 to sell what you obtain by good luck from me, but you may give it  
 as a privilege in marriage to the husband of your daughter." Thus  
 he said. Then he disappeared. Immediately Xwēlagēlas arose and  
 60 got ready. He took with him his pearl shells, and he went down to  
 the beach where he had left his small canoe. Then he launched it,  
 and he went aboard his small canoe, when it was not yet near day-  
 light. Then he paddled. He went to Geyaxstē, and he arrived there  
 65 late in the day when it was low water. He went ashore at a hunting-  
 camp, and he stepped out of his small canoe and went through  
 between the islands, and he went outside back of it. It was as  
 though he heard some one speaking and telling him to go where he  
 was going. Then he went right to a large stone that lay on the beach  
 70 at low water mark. As soon as he reached it, he saw four large  
 abalone shells lying on their backs. Immediately Xwēlagēlas dug  
 them and carried them up the beach on his shoulders. He was just  
 strong enough to carry them. Then he arrived at the camp, and  
 he put down the four large abalone shells. Then he saw the remains  
 75 of a fire and coals still aglow. Immediately he gathered the char-

53 na<sup>5</sup>yas. Wā, laem<sup>1</sup>laē x<sup>1</sup>is<sup>5</sup>ēdēda ēx<sup>1</sup>ts<sup>1</sup>!ema<sup>5</sup>yas <sup>5</sup>nex<sup>5</sup>ūna<sup>5</sup>yas qa<sup>5</sup>s lā  
 L<sup>1</sup>āyugwaaLēlēda k<sup>1</sup>ōgwesē lāxa ēx<sup>1</sup>ts<sup>1</sup>!em lē<sup>5</sup>wis xōgemē k<sup>1</sup>ōgwēsa  
 55 lē<sup>5</sup>wis k<sup>1</sup>ēdzēlba<sup>5</sup>yē. Wā, <sup>5</sup>nēx<sup>5</sup>laēda begwānem, yix K<sup>1</sup>ōgwēsila:  
 "Laems dōx<sup>5</sup>walēlax gwālaaslasēs <sup>5</sup>nex<sup>5</sup>ūnēlaōs. Wā, g<sup>1</sup>a<sup>5</sup>mēsen  
 wāldemlōl qa<sup>5</sup>s k<sup>1</sup>lēsāōs lāxōtsēs lōgwayōs g<sup>1</sup>āxen, lālas k<sup>1</sup>lēs<sup>5</sup>o-  
 gūlx<sup>1</sup>laq lāx lā<sup>5</sup>wūnemasēs ts<sup>1</sup>ēdāqōs xūnōkwa," <sup>5</sup>nēx<sup>5</sup>laēxs laē  
 60 x<sup>1</sup>is<sup>5</sup>ida. Wā, hēx<sup>5</sup>idaem<sup>1</sup>lāwisē Xwēlagēlasē lāx<sup>5</sup>ūlila qa<sup>5</sup>s xwānal-  
 idē. Wā, lā<sup>1</sup>laē dāg<sup>1</sup>elxlāxēs k<sup>1</sup>ōgwēsē qa<sup>5</sup>s lā lents<sup>1</sup>ōs lāxa  
 L<sup>1</sup>ema<sup>5</sup>isē lāx ha<sup>5</sup>nēdzasasēs xwāxwagūmē. Wā, lā<sup>1</sup>laē wī<sup>5</sup>x<sup>5</sup>stēndeq.  
 Wā, lā<sup>1</sup>laē lāxs lāxēs xwāxwagūmaxa k<sup>1</sup>lēs<sup>5</sup>em lāla qa<sup>5</sup>s <sup>5</sup>nāx<sup>5</sup>idē.  
 Wā, lā<sup>1</sup>laē sēx<sup>5</sup>wida. Wā, laem<sup>1</sup>laē lāl lāx Geyaxstē. Wā, laem-  
 65 lāwisē gāla <sup>5</sup>nālaxs laē lāg<sup>1</sup>aala lāqēxa la x<sup>1</sup>ts<sup>1</sup>!aēsa. Wā, lā<sup>1</sup>laē  
 lāg<sup>1</sup>alis lāxa g<sup>1</sup>g<sup>1</sup>ōk<sup>1</sup>walē. Wā, lā<sup>1</sup>laē lāltā lāxēs yā<sup>5</sup>yats<sup>1</sup>lō xwāxwa-  
 gūm, qa<sup>5</sup>s lā qatsā lāx āwāgawa<sup>5</sup>yas qa<sup>5</sup>s lā lāx L<sup>1</sup>āsōg<sup>1</sup>a<sup>5</sup>yas hē  
 gwēx<sup>5</sup>s wūlēlaxa yāq<sup>1</sup>ent<sup>1</sup>lālaxa <sup>5</sup>nēk<sup>1</sup>a qa lās lāxēs la gwē<sup>5</sup>yōlēlaxa.  
 Wā, lā<sup>1</sup>laē hē<sup>5</sup>nākūla lāxa <sup>5</sup>wālasē <sup>5</sup>megwēs t<sup>1</sup>lēm lāx wūl-  
 70 x<sup>1</sup>iwa<sup>5</sup>yasa x<sup>1</sup>āts<sup>1</sup>!a<sup>5</sup>yē. Wā, g<sup>1</sup>il<sup>5</sup>em<sup>1</sup>lāwisē lāg<sup>1</sup>aa lāqēxs laē dōx<sup>5</sup>wa-  
 lēlaxa nēlēla mōsgem āwā gwalōts<sup>1</sup>!a. Wā, hēx<sup>5</sup>ida<sup>5</sup>em<sup>1</sup>lāwisē  
 Xwēlagēlas āx<sup>5</sup>ēdeq qa<sup>5</sup>s g<sup>1</sup>āxē t<sup>1</sup>lōx<sup>5</sup>ūs<sup>5</sup>dōsēlaq lāxa L<sup>1</sup>ema<sup>5</sup>isē lāxēs  
 hālsēlānō<sup>5</sup>mē lāx<sup>5</sup>s. Wā, lā<sup>1</sup>laē lāg<sup>1</sup>aa lāxa g<sup>1</sup>g<sup>1</sup>ōk<sup>1</sup>walē la<sup>5</sup>lasē  
 ax<sup>5</sup>ēlsaxa mōsgem āwā gwalōts<sup>1</sup>!a. Wā, lā<sup>1</sup>laē dōx<sup>5</sup>walēlaxa lāq<sup>1</sup>ūs-  
 mōtaxs x<sup>1</sup>ix<sup>5</sup>ēq<sup>1</sup>lēgelsaēda ts<sup>1</sup>ōlna. Wā, hēx<sup>5</sup>idaem<sup>1</sup>lāwisē q<sup>1</sup>ap<sup>1</sup>lōg<sup>1</sup>el-

coal and blew up the fire in it. He did not know it was long time when the fire blazed up. Then he put stones on the fire which he had made, and he gathered dead eel-grass and put it about the fire; and when the stones were white hot, he pulled away the stones and when the stones were all out of the fire, he gathered the eel-grass and threw on the dead eelgrass. Then he took the abalones and placed them with the open side on the layer of eelgrass. Then he took more dead eelgrass, and put it into the water in a hole in the rock. Then he covered it over the four large abalones which were steaming. Then he sat down waiting for them to be done. When they were cooked, he took out the meat of the four large abalone shells; and after he had taken out the meat, he put them aboard his canoe. Then he went home running before the northwest wind. It was nearly evening when he arrived at Tag'os. Then Xwēlagēlas was proud on account of the four large abalone shells which he had found by good luck; and he carried them on each side as he went up the beach of his house. He did not try to hide them. Then what was carried by him was seen by the men who were walking about, and it was reported to the Chief Hayalk'en. Immediately Hayalk'en questioned Xwēlagēlas about where he had been, and Xwēlagēlas said that he had been on the inner side of Tag'os. He

saxa ts'lōna qa's pōx'iwidēxa x'ix'iq'leg'a'yē. Wa, wilaxdze hie ge- 75  
g'is pōx'waqēxs laē x'iqōstā. Wā, lā'laē x'x'leutsa t'lesime laxes  
leqwēla'yē. Wā, lā'laē q'lap'ēx'ix'dxa ts'lāts'lesmōte qa's la lex'als-  
lās lāxa māg'inwalisāsēs legwisē. Wā, g'il'em'lāwisē m'ammēht'sim  
x'ix'dēda t'lesemāxs laē k'el'ts'lālaxa gūlta. Wā, g'il'em'lāwisē wix-  
sēda gūltāxs laē q'lap'ēsgemlisaxa x'ix'exsemāla t'lesema. Wa 80  
lā'laē lex'alōdālasa ts'lāts'lesmōtē lāq. Wā, lā'laē āx'ēdxa g'walēts'  
qa's qēqepālamasēqēxs laē āxeyints lāxa ts'lak'la ts'lāts'lesmōta  
Wā, lā'laē āx'ēdxa waōkwē ts'lāts'lesmōta qa's lēx'tundes lāxa  
q'ewa 'wāpa. Wā, lā'laē lex'ēg'ints lāxēs nek'as'wa mōsgemē āwā  
g'walēts'la. Wā, la'em'lāwisē k'wāg'alis ēsela qa l'ōpēs. Wā, g'il' 85  
em'lāwisē l'ōpa laē āx'ix'dxa mōsgemē āwā g'walēts'le. Wā, g'il'  
em'lāwisē gwāl elk'aqēxs laē āx'ālexsas lāxēs xwak'ūna. Wa  
g'āx'em'laē nā'nak' neq'elxlābaxa dzāq'wa yāla. Wa, k'les'em'la-  
wisē ēx'āla qa's dzāqwēxs laē lāg'aa lax Tag'os. Wa, la'em'lāwisē  
Xwēlagēlasē lemqēs nāqa'yē qa's loqwa'ya mōsgemē āwā g'walē 90  
ts'la. Wā, la'mē āem dādanewēqēxs hē lās-dēsela lāxa t'ima'sasēs  
g'ōkwē; k'les q'lulālelaq. Wā, hē'mis la dōx'walēlatsa bebūgwa-  
nemē g'eyem'g'is-elax daakwas. Wā, lā'laē ts'lak'alit'se weda g'g'ā  
mā'yē Hayalk'enē. Wā, hēx'ida'em'lāwisē Hayalk'enē g'āx'āx  
g'ōkwas Xwēlagēlasē. Wā, la'em'lāwisē Hayalk'enē wātax Xwē- 95  
lagēlas lāx laasdlās. Wā, lā'laē Xwēlagēlasē nek'ēxs lāx'ē lāda

98 lied about the place where he had been. Then Hayalk'EN spoke again, and said, "But what is it the young men refer to that you  
100 have got?" Thus he said. Then Xwēlagēlas took up one large abalone shell and showed it to him. Then he said, "Evidently this which I obtained by good luck is what they talk about." Thus he said, holding up the really beautiful abalone shell, which was blue on the inside. At once Chief Hayalk'EN tried to take hold of them, but Xwēlagēlas said, "Don't, Chief! They are not yet secular.  
5 Later on come and look at them; after they have been four days in this house." Thus he said. Then Chief Hayalk'EN just went out of the house of Xwēlagēlas, and went home to his house. He really felt bad on account of Xwēlagēlas, because he had not given up the abalone shells to him; but he had tried in vain to look at  
10 them. And Hayalk'EN never looked at Xwēlagēlas again. But now his name was no longer Xwēlagēlas, for he had the name Pearl-Shell-Maker, and so I shall call him Pearl-Shell-Maker. Then Pearl-Shell-Maker gave to his son the name Abalone-Shell-of-the-World. Now this made the mind of Hayalk'EN really sore, and  
15 Hayalk'EN thought how to obtain the pearl shells and the abalone shells, for the pearl shells and the abalone shells were now cut up. Then Hayalk'EN started and went into the house of Pearl-Shell-Maker, and Chief Hayalk'EN went right to the place where Pearl-

97 āwēla<sup>5</sup>yas Tag'os. Wā, laem<sup>5</sup>laē lēlgwēk'axēs laasdē. Wā, lā<sup>5</sup>laē Hayalk'EN ēdzaqwa yāq'ēgr<sup>5</sup>la. Wā, lā<sup>5</sup>laē ēnēk'a: "Wā, ēmā-dzāt'la gwe<sup>5</sup>yāsa ha'yā<sup>5</sup>l'ā yānemōs," ēnēx'laē. Wā, lā<sup>5</sup>laē Xwēla-  
100 gēlas dāx'ēdxa ēnemēxla ēwālas gwalēts'la qā<sup>5</sup>s dōqwamasēs lāq. Wā, lā<sup>5</sup>laē ēnēk'a: "Graxent gwe<sup>5</sup>yōsēgr<sup>5</sup>ada lōgwōg'in," ēnēx'laē dzōxwalasa āla la ēx'tō dzāsas ōts'la gwalēts'la. Wā, hēx'ēidaem-  
ēlāwisa grīgāma<sup>5</sup>yē Hayalk'EN wax' dādaaq. Wā, lā<sup>5</sup>laē Xwēlagē-  
15 lasē ēnēk'a: "Ūwala, grīgāmō<sup>5</sup>, qaxs k'lē<sup>5</sup>smaēx baχū<sup>5</sup>s'ida. Ā<sup>5</sup>em-LES gāx dōqwaleq" qaxō lāl mōp'ENxwa<sup>5</sup>dzōl lāxwa grōkwēx," ēnēx'laē. Wā, āem<sup>5</sup>lāwisa grīgāma<sup>5</sup>yē Hayalk'EN la lāwels lax grōkwās Xwēlagēlas, qā<sup>5</sup>s lā nā<sup>5</sup>nak" laxēs grōkwē. Āla ēyax<sup>5</sup>semēs nāqa<sup>5</sup>yē qa Xwēlagēlasē, qaxs laē yāx<sup>5</sup>stotsa gwalēts'la laqēxs laē wāx' dāk'lālaq qā<sup>5</sup>s dōx<sup>5</sup>widōq. Wā, hēwāxa<sup>5</sup>lat lā ēt'ēdē Hayal-  
10 k'EN dōqwax Xwēlagēlas, yixs la<sup>5</sup>mē gwāl lōgades Xwēlagēlas, qaxs la<sup>5</sup>mē lōgades K'ōgwēsila. Wā, hēmēs<sup>5</sup>EN lāl lēqelayōlēqē K'ōgwēsila. Wā, lā<sup>5</sup>laē lēx'ēdē K'ōgwēsila yis ēx'ts'ēmalag'ilis laxēs bābagūmē xūnōkwa. Wā, hēm<sup>5</sup>lāwis la āla ts'EX'īlamasex nāqa-  
5 yas Hayalk'EN. Wā, laem<sup>5</sup>laē Hayalk'EN sena qā<sup>5</sup>s grāyōlasxu  
15 k'ōgwesē lē<sup>5</sup>wa ēx'ts'ē<sup>5</sup>mē qaxs lē<sup>5</sup>maē ēEX<sup>5</sup>s'aukwa k'ōgwesē lē<sup>5</sup>wa ēx'ts'ē<sup>5</sup>mē. Wā, lā<sup>5</sup>laē qā<sup>5</sup>s'ida yix Hayalk'ENē. Wā, lā<sup>5</sup>laē laēl. lāx grōkwās K'ōgwēsila. Wā, hē<sup>5</sup>nakūlaem<sup>5</sup>lāwisa grīgāma<sup>5</sup>yē Hayal-



Shell-Maker was seated. Then Chief Hayalk'en arose and said, "Let me look at your pearl-shell and your abalone-shell." Then he said, "At once Pearl-Shell-Maker arose and took them out of the box in which they were. Then he put them down in the place where Chief Hayalk'en was seated. He was sitting at the left hand side of Chief Hayalk'en. Then Chief Hayalk'en looked at the pearl shells; and after he had looked at the pearl shell, he looked at the really beautiful blue, large abalone shells, and after he had looked at them, he spoke, and said, "Now let me buy them all." Then he said, "Then Pearl-Shell-Maker turned his head and looked at that moment Hayalk'en struck him with his club on the back of the head — with a round yew-wood club which he had hidden." Then Pearl-Shell-Maker was dead, and Hayalk'en took all the abalone shells and pearl shells. When he had almost come out of the door of the house, Abalone-Shell-of-the-World came in the way of Pearl-Shell-Maker. Then Hayalk'en clubbed him also, and he also was dead. Then Hayalk'en had obtained by killing the abalone shells and the pearl shells — and the name Pearl-Shell-of-the-World (the name of a man; but a woman would have the name Abalone-Woman (Éx'ts'lemga) and Abalone-in-House (Éx'ts'emil) — and Hayalk'en also had the name Pearl-Shell-Maker; and for a woman he had the name Pearl-Shell-Maker-Woman (K'ogwesi-

k'EN lāx k'wāelasas K'ogwēsila. Wā, laem'lawisa g'igāma'ye Hayalk'EN, hēm gil yāq'legā'la. Wā, lā'laē 'nēk'a: "Wag'adzāx p'dōx'walelaxōs k'ogwēsax lē'wōs ēx'ts'lemax," 'nēx'laē. Wā, hēx'ēdaem'lāwisē K'ogwēsila lāx'ūl qā's lā āx'wūlts'odeq laxes-g'īts'ewasē g'ildasa. Wā, grāx'laē āx'ā'ililas lax k'waelasasa g'igāma'ye Hayalk'EN. Wā, lā'laē k'wāg'ahl lāx gemxagawablasa g'igāma'ye Hayalk'EN. Wā, laem'lāwisā g'igāma'ye Hayalk'EN dōqwaxa k'ogwēsē. Wā, g'il'em'lāwisē gwāl dōqwaxa k'ogwēsē laē dōqwaxa ālā la ēx'tō dzāsa āwā ēx'ts'ema. Wā, g'il'em'lāwisē gwāl dōqwaxa qēxs laē yāq'legā'la. Wā, lā'laē 'nēk'a: "Wag'adzāx'EN k'el'waxa 'wi'laq'," 'nēx'laē. Wā, āem'lāwisē K'ogwēsila lox-wida qā dāl'idē. Wā, hēm'is la kwēx'ēdaats Hayalk'ENasa q'ūl'ā'kwas lēx'EN l'emq'la lāx āwāplā'yas. Wā, laem'lae hēle K'ogwēsila lāx'dē. Wā, āem'lāwisē Hayalk'EN 'wi-la āx'edxa ēx'ts'em'li wa k'ogwēsē. Wā, hēm'lāwis ālēs elāq lāgua lāxa t'ēx'ālasa gwākwē g'āxaas g'āx'elēlē Éx'ts'emālag'ilis, yix xūnōy'das K'ogwēsila dē. Wā, laemxaa Hayalk'EN kwēx'odeq. Wā, laemxaa h'ā'ā. Wā, la'mē Hayalk'EN kwēx'ānemaxa ēx'ts'em'li wa k'ogwēsē. Wā, hēm'isa lē'legēmē Éx'ts'emālag'ilis. Wā, laem'legēmsa hēgwānem. Wā, g'il'mēsē ts'edāqa laē lēgades Éx'ts'emgalo Éx'ts'emil. Wā, laemxaāwisē lēgades K'ogwēsila, yix Hayalk'EN. Wā, g'il'mēsē ts'edāqa laē lēgades K'ogwēsila yugwa. Wā, laem'k'el'waxa

40 layugwa. And nothing was said against him by all the men, because he had clubbed Pearl-Shell-Maker, because he was a common man.

Then the chief of the numaym, Ts!ets!emēleqūla of the Nā-k!wax!da<sup>ex</sup>, whose name was Kwāx!ilanōkūmē, who had many younger brothers nine of them, all men — learned about this. 45 Immediately Chief Kwāx!ilanōkūmē asked his younger brothers to paddle with him, and at once they launched the large canoe of the chief. Then he requested his younger brothers to take along their weapons, and his younger brothers did so. The brothers were living at the place Çōx<sup>u</sup>gula. Then the nine brothers went aboard 50 their war canoe, and the chief was asked by his younger brothers where they were going. Then the chief said, "We will go and see Chief Hayalk'en at Tag'os." Thus he said. Then they paddled, and it was not nearly evening when they hauled up their canoe outside of the point of Tag'os. Immediately two of the younger 55 brothers of the chief went, being sent by the chief their eldest brother to go scouting to the house of Chief Hayalk'en. They started, and it was not long before the scouts returned, and they said that there were only two, and they named Hayalk'en and 60 his wife. Then they said that they would go right away, for it

40 wāldemsa nāywa begwānemx Hayalk'enaxs laē kwēx<sup>idex</sup> K'ōgwesilax!dē. qaxs begwānemq!ālamaē.

Wā, lā!laē q!ālōda g'igāma<sup>yasa</sup> nē<sup>mēm</sup>otasa Ts!ets!emēleqūlasa. Nā-k!wax!da<sup>ex</sup>xa lēgades Kwāx!ilanōkūmē, yixa q!ēnemas ts!āts!a-  
 45 <sup>eyasa</sup> nā<sup>nem</sup>ōk!wa begwānemx!sā. Wā, hēx<sup>idaem</sup>!lāwīsa g'igāma-  
<sup>eyē</sup> Kwāx!ilanōkūmē āxk!lāxēs ts!āts!a<sup>ya</sup> qa<sup>s</sup> lā sēx<sup>wid</sup> lē<sup>wē</sup>.  
 Wā, hēx<sup>idaem</sup>!lāwisē wīx<sup>stanowē</sup> wālas xwāk!ūnasa g'igāma<sup>eyē</sup>  
 Wā, lā!laē āxk!lāxēs ts!āts!a<sup>ya</sup> qa dāxselēsēxēs dādaak!wēma. Wā,  
 hē<sup>em</sup>!lāwisē gwēx<sup>idē</sup> ts!āts!a<sup>yās</sup> lāx hena<sup>yas</sup> g'ōkūlōda nē<sup>mēm</sup>  
 āxās Çōx<sup>u</sup>gula. Wā, lā!laē hōgūxsēda nā<sup>nem</sup>ōk!wa nē<sup>mēm</sup>a lāxēs  
 50 wīnats!ē xwāk!ūna. Wā, lā!laē wūlase<sup>wēda</sup> g'igāma<sup>eyasēs</sup> ts!āts!a-  
<sup>ya</sup> lāxēs gwēgemla<sup>yaasla</sup>. Wā, lā!laē nēk!ōda g'igāma<sup>eyē</sup>. "La-  
 lens dōqwalxa g'igāma<sup>yaē</sup> Hayalk'ena lāx Tag'os." nēx<sup>laē</sup>. Wā,  
 lā!laē sēx<sup>wida</sup>. Wā, k!ēs<sup>em</sup>!lāwisē lāla qa<sup>s</sup> dzāqwēxs laē lēl-  
 x<sup>ida</sup> lāx lāsadzā<sup>yas</sup> āwīlba<sup>yas</sup> Tag'os. Wā, hēx<sup>idaem</sup>!lāwisē la  
 55 qās!idēda ma!lōkwē lāx ts!āts!a<sup>yasa</sup> g'igāma<sup>eyē</sup>xa yālagemasēs  
 g'igāma<sup>eyē</sup> nōlās!egema<sup>ya</sup> qa lās dāsdoqwax g'ōkwasā g'igāma-  
<sup>yaē</sup> Hayalk'en. Wā, lāx!da<sup>ex</sup>!lāē qās!ida. Wā, k!ēs!at!a gālaxs  
 gāxaē nēdaaqēda dāsdoqwa. Wā, laem!lāē nēk!ēxs ma!lōk!ūs-  
 60 maēda lēx<sup>ōtse</sup>was Hayalk'enasēs gēnemē. Wā, lā!laē nēk! qa<sup>s</sup>  
 lōlag!i āem<sup>wēla</sup> qās!ida qa<sup>s</sup> hē ōg<sup>asē</sup> ha!lilālā k!ēlax<sup>idēq</sup>. Wā,

would be best to haul them *quō'kly*. Then they all carried pebbles out of the woods from behind and pulled the stones one by one. Then Chief Kwāx'ilanōkūmē went into the house and he took all the pearl shells and the abalone shells. Then they were gone. He had obtained them in war, together with the name *Abalone-Shell-of-the-World* and *Pearl-Shell-Maker*, and the names were went back to the Gwa'sela, for they were obtained in war by late Chief Kwāx'ilanōkūmē of the numayn *Ts'lets'lemālag'ilis* of the *Nāk!wax'da'sx'*. Nothing was said against the *Nāk!wax'da'sx'*, because they really had obtained them in war. That is the end.

*lax'da'sx'laē* *swēla* *qās'ida*. Wā, *laēm'laē* *gāyolt'ēndras* *laē* *lō'ē*. *lax'fidxa* *g'igāmēx'dē* *lē'wis* *genēm'x'dē*. Wā, *la'laē* *laerē'dā* *g'igāmā'yē* *Kwāx'ilanōkūma'yē* *lāxa* *g'ōkwē*. Wā, *laēm'laē* *āx'el'wē* *lāxa* *k'ōgwesē* *lē'wa* *ēx'ts'ēmē*. Wā, *g'āx'mē* *na'nakwa*. Wā, *laēm'wīnānēmaq* *lē'wis* *lē'legēmē* *ēx'ts'ēmālag'ilis* *lō'ē* *K'ōgwes'ō*. Wā, *laēm'laē* *hēwāxa* *la* *āēdaaqaxa* *lē'legēmē* *lāxa* *Gwa's'la* *qaxs* *g'āx's'wēla* *wīnānēma* *g'igāmāyōlaē* *Kwāx'ilanōkūma'yasa* *lō'ē* *mēmētasa* *Ts'lets'ēmēleqālāsa* *Nāk!wax'da'sx'*. Wā, *laēm'k'ēās* *waldmōxa* *Nāk!wax'da'sx'* *qaxs* *ālaē* *wīnānēmaq*. Wā, *lō'ē* *lō'ē*



## IX. SONGS

## SONG OF A SPEAKER

1. Is our chief going to give a great potlatch again? Is he the one who is going to give a great potlatch to all the great chiefs, your inviter, chief?

Ah, this is our name, tribes! Ah, this is the great name of our famous one, tribes! It speaks, the great name, your great name, one, tribes! Like hunger sounds this great name, your name, on the hand the tribes all around the world! It sounds like hunger to those at the far end of the world, tribes! Go on, then, invite them to come to make a turmoil, and to harden the floor of the house of our chief, tribes! Now he is going to show his great name, the one who calls the many tribes to meet. Now, you good men busy yourself again, and invite the tribes all around the world to come to a potlatch to the tribes all along the world. Never mind, chief! Never mind them, chief of the tribes! You give presents to them. You give again double amount, the same amount of property on top of the first amount, to those invited from all over the world by our chief, tribes! O chief! don't look ahead, but go right on in the

## SONG OF A SPEAKER

1. La<sup>6</sup>maxat'ōx 'mē'mx'āhā'dzēLENS g'īgāma'yē. He'mā'ā'ax 1  
'mē'mx'ōwa 'nē'mts'agēdzē g'īgāma'ya lē'laltwax'gōos g'īgā-  
ma'ya.

Ā'dzēyasENS lē'gemaxg'ins lē'lqwālala'ya. Ā'dzēyas g'ō'x'  
dzēyasENS lā'x'elgwilg'ins lē'lqwālala'ya. Yā'q'kūt'āōō g'ō'x'ōōō  
ya ts'lē'lwux'LENDzēyag'ōō lē'lqwālala'ya. Pō'wēk'āōō g'ō'x'  
dzēya g'ō'yulālisāx hē'hē'stālisa lē'lqwālala'ya. Pō'wēk'āōō  
qwē'sēixē'lisas lē'lqwālala'ya. Wē'g'ax'ōō g'īgāma'ya tē'le'le'le'  
g'ā'x'lagrāēltsē lōmōtelala plā'plēdzēlā'yā'āx g'ō'x' dzēyas g'ō'x'  
gāma'ya, lē'lqwālala'ya. Lā'dzēmxāk' lē'q'yalgā q'ē'q'ē'ōōōōō  
g'as lē'lqwālala'yē. Lā'dzēmxās ē'telēs ya wix'iles lē'ōōōōō  
lē'ltsē'stā'liselag'a 'max'sē'stā'lisela g'ax lē'lqwālala'yē. Wē'  
'max'ōx g'īgāma'ya. wā'x'lagrā'max'ox g'īgāma'yas wē'yōō-  
lala'! Ts'ō'ō's'ēk'ā'yala ē'tk'ēwesi'lā'āla gwa'māqā'yōōōōō  
k'a'yā'ax lē'laltwax' 'nā'ywayasENS g'īgāma'ya. lē'lqwālala' 1

<sup>1</sup> Song belonging to a carved figure of chief Q'ānk'ū. Cf. I. N. S. *Journal of the American Museum of Natural History*, New York, Cit. No. 188, p. 80. *Journal of the American Expedition*, Vol. V, pl. 45, fig. 4.

17 world; for my ancestor obtained a supernatural treasure,—the power to increase his property. This great one called himself | The-Great-Past-Increaser-of-Property. Therefore I am covered with property. Therefore I am rich. Therefore I am a counter of property, your chief, tribes! Therefore, I am famous, the chief of ||  
20 those who have our chief for their chief, tribes! | Is he again going to give a great potlatch? | Hawa!

2. Is he again going to give a great potlatch, our chief? | Is he the one who is going to give a potlatch, the great tall chief?—your inviter | chief! Go on, chief! Give them more than they can carry,  
25 so that || my chief under me must give up (his attempts to do as you do), for now is wide open, | broad and open, far all around, the potlatch of our chief, tribes! Don't | let them make a noise and let me wait, those tribes all around! | Is he not going to give property to the tribes at the far edge of the world, | who are invited by our chief?  
30 Don't let the chiefs || of the tribes look, else they may die, watching | the incomparable feast, the invited tribes! If you were invited here, you would be proud, | you would talk proudly, chief under our chief, | tribes! Don't run about, whispering, talking through your noses, |  
35 talking against my chief! Let us wish for more, || and go nearer and ask our chief to give us more, tribes! | Now I am afraid of our head man who goes all around among the | tribes; therefore I praise

16 Gwā'lx'ōs g'ī'gāma<sup>ε</sup>ya gwā'nalayala qā'sax'sā'lag'ilisa ā'naxlen  
g'ī'qag'ō'wayen lō'gwalax bā'xūlā'lila. Wū'lēda q'ūlēxlē'yadzē  
bā'xūlāhildzēyōla a'nyadālag'ilen; q'lē'yadālag'ilen; ha'waselal-  
g'ilen g'ī'gāma<sup>ε</sup>yōs, lē'lwālalai! Ts'lē'lwālahag'ilen g'ī'gāma<sup>ε</sup>yaisa  
20 g'īgēdasens g'ī'gāma<sup>ε</sup>yas lē'lwālalai! La<sup>ε</sup>maxat'lō <sup>ε</sup>me'mx'awa:  
hawa.

2. Lā<sup>ε</sup>maxat'lax <sup>ε</sup>me'mx'ōwahadzēlens g'ī'gāma<sup>ε</sup>yē. Hē<sup>ε</sup>maxat'lōx  
<sup>ε</sup>me'mx'ōwa <sup>ε</sup>ne'mts'agēdzēx g'ī'gāma<sup>ε</sup>ya lē'lalēwaōx'g'aōs g'ī'gā-  
ma<sup>ε</sup>ya. Wē'gax'ōs g'īgāma<sup>ε</sup>ya yū'yaūyala lā'lap'ayala yū'x'īd-  
25 g'ilaxen g'īgabē'wa<sup>ε</sup>ya, lā'dzēyae'mx' <sup>ε</sup>yū'selēlxwa lē'qelēlxwa qwē'-  
sē'stalēlxwa <sup>ε</sup>mā<sup>ε</sup>max<sup>u</sup>demēsgrasens g'ī'gāma<sup>ε</sup>ya lē'lwālalai'. Gwā'-  
lax'ī wul<sup>ε</sup>mla qā'pelala ē'selaxēlaxg'a la'ē'stalēsg'a lē'elqwālalai'.  
La<sup>ε</sup>maxat'lō mā'k'enxēlisa qwē'senxēlisa lē'lwālalai' lē'elalē-  
wāx<sup>u</sup>sens g'ī'gāma<sup>ε</sup>yēx, lē'lwālalai'. Gwā'lax'ī dō'qwalayalē g'ī'g'ī-  
30 gāma<sup>ε</sup>yas lē'lwālalai ā'lalaxlē dō'gwalēsemlāxg'a lēnā'lag'aōs  
lē'lalēwax<sup>u</sup>g'aōs, lē'lwālalai', qōsnē'slai lē'elalēwaxwa, <sup>ε</sup>yū'laqai-  
ganēmlaxas, yū'q'lēndasg'anēmlaxas g'īgabēwēsens g'īgāma<sup>ε</sup>yēx  
lē'lwālalai'. Gwā'lax'ī yā'x'ī'lalala ō'pī'lalala x'ī'ndzasālala  
hē'mōtayalxen g'ī'gāma<sup>ε</sup>yai. Â'lag'a<sup>ε</sup>max'ins awe'lqalā'yala hū'm-  
35 xwalayala q'lā'q'lēgē<sup>ε</sup>mā'yai lā'xens g'ī'gāma<sup>ε</sup>yēx, lē'lwālalai'.  
Lae'mxat'len ts'lē'ndk'ayaxg'in <sup>ε</sup>nā'mokwagēs<sup>ε</sup>mēx' la'ē'stālisel lūx

the chief of the subjects. | chiefs of the tribes' Is he going to give a great potlatch? Howē! |

3. Is he going to give a great potlatch, our chief? Is he the one who is going to give a great potlatch, the great tall chief, your inviter, chief? | I am the first of the tribes, the only one of the tribes, | I am the great one who invited at the beginning the tribes all around, | I am the only one among the tribes. | The chiefs of the tribes are only their own chiefs. I am the only one among the tribes | I search for one who equals my highness among the chiefs who are invited among all the chiefs of the tribes. Evidently there is no chief among the guests, among all the chiefs of the tribes. The chiefs of the tribes never return (feasts). | They are added to the speaker of this great house of the one who is already | chief of the speakers, the orphans, the poor people, chiefs of the tribes! | for they disgrace themselves, and you rise as head chief over those | who have disgraced themselves, tribes! I am the one who is giving these sea-otters to the chiefs, the guests, the chiefs of the tribes, | I am the one who is giving coppers to the chiefs, the guests, || all the chiefs of the tribes, I am the one who is giving canoes | to the chiefs, the guests, the chiefs of the tribes. Does he hear the chief under our chief, | tribes? Go on, chief, let him be behind you, | chief of the tribes! Go on, chief, give away

lē'lwālalai. Ts'le'f'wālahag'ilen g'igāma'yasa g'igodasens g'igāma'yas lē'lwālalai'. Lā'maxat'ō 'ne'mx'ōwa, howē'.

3. Lā'maxat'ōx 'ne'mx'ō hēts'ēlens g'igāmē'. Hē'maxat'ōx 'ne'mx'ōwa 'ne'mts'agēdzē g'igāma'ya lē'lalewaōx'g'aos g'igāma'ya. Nō'gwaemxa leqwē'temai 'ne'msgemg'itemēsa lē'lwālalai'. Nō'gwaemxa g'ā'g'alaq'ayadzē lē'lalaxa hē'yistālisa lē'lwālalai'; 'ne'msgemg'itemai'ēmxen lē'lwālalai'; ā'ēinxaa ō'x'wasila g'ig'egāma'yas lē'lwālalai'; 'ne'msgemg'itemēs lē'lwālalai, yā'laēg'in dō'q'lūqā'ya qen g'ig'aqōlēswut lūx g'ig'egāma'yas lē'lalewa'na'xwa'yasen g'igāyamā'yēx, lē'lwālalai'. K'ē'ā'sx'ent ya g'igāma'ēsa lē'lalewa'na'xwa'yasa g'igāma'yēx, lē'lwālalai. A'mēgas hek'wa'na'kūlag'a g'ig'egāmēx'dās lē'lwālalai' g'ig'wayaxa e'lkulina'xwa'yasga g'ō'x'dzēyasga gwā'lēsdze e'lgwēdea xā'mēdēya q'ā'mēdēya g'igāma'yas lē'lwālalai. F'u'ēya'wēslai q'ā'mq'lāmg'ilai hē'tōts'laqōlisē g'ig'eqag'iwēgas q'ā'mēdēy'ōs, lē'lwālalai'. Nō'gwaemxa q'ā'q'ēsagemāna g'ig'egāma'yas lē'lalewa'na'xwa'yasens g'igāma'yēx lē'lwālalai'. Nō'gwaemxa l'ā'l'ēqwāgemax g'ig'egāma'yas lē'lalewa'na'xwa'yasens g'ig'egāma'yēx lē'lwālalai'. Nō'gwaemxa suk'a xelax g'ig'egāma'yas lē'lalewa'na'xwa'yasens g'igāma'yēx, lē'lwālalai'. Wulelā'mai ha'ya'xwē'mēsas g'igabowa'yaxens g'igāma'yēx, lē'lwālalai'. Wē'g'ax'ōs g'igāma'ya ē'x'ā'ēla ā'lagāwa'yē g'igāma'yaslē, lē'lwālalai'. Wē'g'ax'ōs g'igāma'ya

- 61 much property, so that the chiefs may also give much, | the invited ones, the chiefs of the tribes! They do not give potlatches | in their quality of being chiefs to all the tribes, | when they give away, as compared to your giving away all around the world, chief of the tribes! | for you wish to give away property that is not to be returned, | our chief! tribes! Go on, now! let me try to imitate the
- 65 cry of the || bluejay of the tribes, those who speak first to our chief, | who strike first at this chief. Thus | the names of these four tribes are famous. O chief! don't | try in vain to vanquish me and to throw behind you your guests, | you who know how to throw, chiefs!
- 70 Therefore I am known by all the chiefs of the || people of our chief of the tribes. Is he the one who is going to give a great potlatch? Howä!

LĀ'QŌLAS' SONG<sup>1</sup>

- 1 1. However, our great real chief will again utter the Dzōnoq!wa sound, Ho | howä, ôhawē, hawä! |  
The great one, however, will cry, "Oh!" will utter the Dzōnoq!wa sound. They will be frightened, they will be full of terror, | the whole number of those who have been invited to the potlatch
- 5 to be given to them || all at once by our chief, tribes! |  
He invited all the tribes. |

- 60 q!ē'q!esē'lala wūl'mē'ldzē q!ē'q!esē'del g'ī'g'egāma<sup>5</sup>yas lē'elale-wax<sup>u</sup>naxwa<sup>5</sup>asens g'ī'gāma<sup>5</sup>ya, lē'lqwālalai'. Wē'laxwē 'mā'xwag'ilē g'ī'qelaēna<sup>5</sup>asg'a g'ī'qelaēnēs<sup>5</sup>g'a la'ē'stalise<sup>5</sup>la g'āx lē'lqwālalai': gwā'ēnālak'as hē'βeta hek'lwā'g'ila<sup>5</sup>yōwasens g'ī'gāma<sup>5</sup>yēx, lē'lqwālalai'. Wē'g'ax'ī owā'emla hā'g'ūlē kwā'skwasa
- 65 kwā'yūlagasa lē'lqwālalai' g'ā'g'alaq!ā'yadzilg'ins g'ī'gāma<sup>5</sup>ya, g'ā'laqax<sup>5</sup>lē'elag'aqō g'ī'gāma<sup>5</sup>ya. Hē'k'as<sup>5</sup>em ts!ē'lwālag'iltsg'a lē'qa<sup>5</sup>asg'a mō'sgū<sup>5</sup>mā'kwē lē'lqwālalai. Gwā'lax'ōs g'ī'gāma<sup>5</sup>ya hē'nak'ilala lā'lage<sup>5</sup>wa ts!ā'ts!aq!EXLā'la g'axōx lē'elalewaxōs; ts!ē-xē'daēnoxdzē g'ī'gāma<sup>5</sup>ya; ts!ē'lwālahag'ilen g'ī'gāma<sup>5</sup>yaēsa g'ī'gē-
- 70 dasens g'ī'gāma<sup>5</sup>yas lē'lqwālalai'. Lā'ēmaxat!ō 'mē'mx'ōwa howä'.

LĀ'QŌLAS' SONG<sup>1</sup>

- 1 1. La<sup>5</sup>mē'laxaōx dzō'noqwādzēLENS g'ī'gāma<sup>5</sup>yēxk'asōwā. Ho howä', ôhawē, hawä'.  
Ladzē'mēlaōx ō'xwayala dzō'noqwayala k'ī'k'ē'elalala ts!ē'ndē-k'ilalala 'wā'xax'demaxsōx lē'lalōwakwēx 'mē'mx'a'wakwēx
- 5 'mē'mp!eng'ilēx<sup>u</sup>laxsens g'ī'gāma<sup>5</sup>yēx, lē'lqwālalē.  
Lā'yōlēx lē'lalō'wōlxa w'iwūlsgāmakwa lē'lqwālalai'.

<sup>1</sup> Collected by F. Boas 1900.



He gave everything [to their faces], he loved along all the tribes;  
 He allowed small pieces, he allowed pieces chiseled off for all the  
 tribes. |

He made satiated all the tribes. |

Therefore my name, the great name by which I name myself —  
 Great-One-from-Whom-Everything-Comes, | Great-Giver,  
 Great-Copper-Giver, Great-One-from-Whom-Few-Coppers  
 are-obtained, chiefs!

2. However, our great real chief will again utter the Dzonoq'wa  
 sound. ||

That it is only the cause why I laugh, the cause why I always  
 laugh at the one who is hard up, | the one who looks around here  
 and there, the silencer, the one who points about for his ances-  
 tors who were | chiefs. |

The little ones who have no ancestors who were chiefs, the little  
 ones who have no names coming from their grandfathers, | the  
 little ones who do many kinds of work, the little ones who work  
 hard, who made mistakes || coming from insignificant places in the  
 world (and who try now to go to high places — they are the  
 cause why I laugh, | for they speak in vain to my chief, tribes.)

But he does not work and plan at all, the great real one, the great  
 one whose voice is true; | he continues from one generation to  
 the other in this world, he continues as one who is made to be  
 the highest in rank with his great real father, the one who named  
 himself Having-Food, chief.

Lā'yōlēx ā'm'amgamō'la wī'oqumōla wī'wūlsgāmakwa lē'lqwā- 7  
 lalāi.

Lā'yōlēx tsō'tselēxēsāla q!ē'lq!atisālōlxa wī'wūlsgāmakwa lē'l 1  
 qwālalāi'.

Lā'yōlēx mē'mmenlilōla wī'wūlsgāmakwē lē'lqwālalāi'.

Lē'g'emg'iltSEN lē'g'emdzēaxg'in q!ū'lēxiē'a'mācx g'āyōlē lādze  
 āwōlē'ladzē L!āqōlē'ladzē L!ā'qōlasemāidzē g'ig'egāma'ye

2. Lā'mē'laxaōx dzō'noqwādzēLENS g'ig'āma'yēxk'as'owa.

Ā'g'il'a'māLEN dā'ē'lemnōkwa dā'sdā'ē'lemno'xa lū'laxwāxwā 1  
 mē'lmelelaxwa sē'n'ias'owāxwa ts.lā'mē'lala qā's g'iqag't-  
 wa'ya.

K'leō'smenēxwē g'ig'āma'yēya; k'leō'smenēxwē gā'gastlalekwa  
 yāwix'ts!ōwamenēxwa mā'melxts!ōwamenē'xwē lē'qūnsto-  
 lisaxēs g'a'yimg'ilidzāsmenē'x'sen dā'sdā'ē'men lāx he na 20  
 k'lālxen g'ig'āma'yēx, lē'lqwālalāi'.

Wā'ē'lālēx yā'wix'āyōxda ā'ladzēx ā'lak'lāladzēx hē'yag'owisax  
 mē'matowisē kwā'kwēx'silax' lē-wis'ō'mpkas'owaxa q!ū'ūx  
 lēōla hā'mdzidēōla g'ig'āma'ya.

- 25 That it is only the cause why I laugh, the cause why I always laugh at those who always rush up to my face, | the little ones who rush against(?) (pieces of copper) thrown against my chief here, | tribes. |
3. However, our great real chief will again utter the Dzōnoq!wa sound. |
- Therefore it is only the cause why I laugh, the cause why I always  
30 laugh at the talk of these little ones, || the chiefs who are (in rank) under our chief, tribes. |
- In vain they try to be the only ones, to be chiefs, while they are but (those who receive) leavings, | echoing the names of our chief, | tribes. |
- I mean those who are going toward the head of the house, who  
35 move about in the house, || desiring to equal my great crest, when I was given first, when (presents) were handed down to me first, when I always received first, | all tribes. |
- Great is their sound of swallowing in the throat, their sound of gulping in the throat, their ruffled feathers, | trying to steal, trying to bite pieces off the great crest of our chief, | tribes. ||
- 40 Don't fear the great one like to a great overhanging | mountain, who should be this way, the chief, tribes! |

- 25 A'g'il<sup>ε</sup>amaLEN dā'εLEMNōkwa dā'sda<sup>ε</sup>LEMNōx<sup>ε</sup>sa hǎ'mhǎmxa'mā-xwa hǎ'xwasmE'nēxwa k'lū'g'ita<sup>ε</sup>yaxEN g'ī'gǎma<sup>ε</sup>yēx lē'lqwǎ-lalai'.
3. La<sup>ε</sup>mē'laxaōx dzō'noqwǎdzēLENS g'ī'gǎmak'as<sup>ε</sup>owē.  
A'g'il<sup>ε</sup>a'masLEN dā'εLEMNōkwa dā'sda<sup>ε</sup>LEMNōkwas wō'ldEME-  
30 nē'xwa g'īgabōcēsENS g'ī'gǎma<sup>ε</sup>yēx lē'lqwǎlai'.
- Wu'l<sup>ε</sup>maēx ā'awalag'ilislē g'ī'g'egǎmēxōxs ā'εmayaxla ha'yamōta, k'īntk'īnk'ītsō lē'lēgama<sup>ε</sup>sENS g'ī'g'egǎma<sup>ε</sup>yēx lē'lqwǎ-lalai.
- Qwe<sup>ε</sup>yuō'xda εnā'lōlilelaēxwa xē<sup>ε</sup>mōlilelaēxwa mē'maselaxEN  
35 k'lē's<sup>ε</sup>ōdzē'axg'īn xā'maxelakwēk' g'ā'laxelakwē g'ā'g'ilgēm-x:silakwa wī'wūlsgemakwa lē'lqwǎlalai'.
- Ai'k'aaix mek'wā'lēlxō neq!wā'lēlxō tsē'x'sbEX'sE'mala wā'-xaii g'ā'g'ilōL!ayaak'a q'lū'q!ak'ālxō k'lē's<sup>ε</sup>ōdzēaxsENS g'ī'gǎma<sup>ε</sup>yē lē'lqwǎlalai.
- 40 K'lē'dzowasya k'ilē'lasa εnemā'gēmli dzē k'lō'xk'lēgwīdzē naE'n-g'adzē εnā'qogūmlidzē g'ī'gǎma<sup>ε</sup>yē lē'lqwǎlalai.

SONG OF ĒWANUX<sup>1</sup>DZĒ, CHIEF OF THE MAĀMTAG'ILA

1. Let our property remain alive (under the attacks) of the reckless chief! | Let our copper remain unbroken by the reckless chief! |  
Ye, yaa, hā.
2. Do not let our chief do so! He himself made disappear those who owned the names of our property, of the great copper made expensive by him, the great surpassing one, the great one farthest ahead, the great copper-breaker dancer, the great copper-cutter, the great one who throws coppers into the sea this reckless chief. | Ye, yaa, hā!
3. I thought in vain that another one was making coppers for you, tribe! Behold, | he is the one who brought it forth by giving birth in the house, the maker of coppers with unbroken backs all around this great house, the rich chief. Ye, yaa, hā.
4. The great one sat up above in the house built in the middle of this great house, this rich chief! Ye, ya, ha, hā! Oh, if our chief would out of envy return the great copper made to be expensive; the great surpassing one, the great one farthest ahead, | for you are getting to be great, O tribe! because you continually pick up | and gather in the coppers brought by the rich | chief. Ye, yaa, hā! |

SONG OF ĒWANUX<sup>1</sup>DZĒ, CHIEF OF THE MAĀMTAG'ILA

1. Ha, qūlanuxdzē<sup>2</sup>wa lax'ens yaēxlena lāxwa nenōlōx g'igāma<sup>2</sup>ya | senx'sālanux<sup>2</sup>dze<sup>2</sup>wa lax'ens l'āl'lāqwa<sup>2</sup> lāxwa nenōlōx g'igāma<sup>2</sup>ya; ye, yaa, hā.
2. Gwaq'ana<sup>2</sup>dze<sup>2</sup>wax'ens g'igāma<sup>2</sup>yēx hē q'alo<sup>2</sup>semas x'ayfina<sup>2</sup>idamas lēlegenu<sup>2</sup>sēs yaēxlenasēs āwāgwilase<sup>2</sup>wa l'āqwa<sup>2</sup> | lasō<sup>2</sup>dze<sup>2</sup>ya hēwēyak'ilidzē k'les'oyak'ilidzē l'elāx'sēndalaldzē q'elq'eltalaldzē sāpstendalaldzēxwa nenōlodzēx g'igāma<sup>2</sup>ya | ye, yaa, hā.
3. Wū<sup>2</sup>mēg'in ēnēx'qē ōgū'la l'āqwa<sup>2</sup>g'ila qa's lēlq'wālatai', yōma<sup>2</sup>xōl qelēla memyōlēlag'ililas hēāk'ela em'āk'elaxōx āwa<sup>2</sup> | staliltsa g'ōxdzeg'a q'lōmogwēhāx g'igāma<sup>2</sup>ya; ye, yaa, hā.
4. Ladzēm<sup>2</sup>lāē k'wāk'wag'ustālisla ēmo<sup>2</sup>yolēsai. g'ōg'oyolisaltses g'ōx<sup>2</sup>dzēyaxwa q'lōmogwēhēx g'igāma<sup>2</sup>ya; ye, yaa, hā. | M'em<sup>2</sup>nēs<sup>2</sup>lag'anu<sup>2</sup>x<sup>2</sup> g'igāmēk' yāx'stōs'alisasēs āwāgwilase<sup>2</sup> t'āqwa<sup>2</sup>g'ilasō<sup>2</sup>dze<sup>2</sup>ya hēwēyak'ilidzē k'les'oyak'ilidzēxōx hēmaēx lag'ila<sup>2</sup> | lōs la ēwālat's'emax<sup>2</sup>idaxōx ā'maēx la ha<sup>2</sup>yālālag'ilis mām<sup>2</sup>malag'ilis q'wāq'wap'elag'ilis lax l'āqwa<sup>2</sup>g'ostewa<sup>2</sup>yos q'lōmogwē g'igāma<sup>2</sup>ya; ye, yaa, hā.

<sup>2</sup> That means, that he gave only whole unbroken pieces.

SONG OF TSEX<sup>ε</sup>WĪD, CHIEF OF THE SĒNL'EM (TRADITIONAL SONG)

- 1 1. Go on! Great cause of fear, great means of causing fear, great  
cause of terror, | great terror of the chiefs. Yâ, helâ, hâ! |
2. Go on! Shout, oh, great Dzōnoq!wa! Try to terrorize the |  
chiefs under my own great name, Great-One-causing-Collapse,  
5 Great-One-causing-Weakness, | Great-Surpassing-One, Great-  
One-Farthest-Ahead, Great-Only-Face, Great-Highest Dzō-  
noq!wa | among the chiefs. Helâ, hâ! Where is the one who  
is continually | tormented by me, who is made a speaker by me?  
Helâ, hâ! |
3. Do go on! Great LElaxt!odalal, great Āmāxūlal, my own great  
name | <sup>ε</sup>maḡwālayilis, Going-up-from-the-beach, great Q!ūmx'-  
10 elag'ilis, great Mā<sup>ε</sup>nakūla, || great Ğwēyōltsela, great Kwax'i-  
lanōkumē<sup>ε</sup>, great Tsex<sup>t</sup>sexwālis, great Tsex<sup>ε</sup>wīd. | Where is  
the one who is continually tormented by me, | who is made a  
speaker by me? Helâ, hâ! |
4. Go on! Give away property at one time, that is given away in  
many parts, that is not given to everybody. | He tried first to  
15 invite the great one who is invited by me. Helâ || hehe helâ! |

SONG OF TSEX<sup>ε</sup>WĪD, CHIEF OF THE SĒNL'EM (TRADITIONAL SONG)

- 1 1. Wāg'adzâ k'ilemdzē k'āk'ale<sup>ε</sup>ma<sup>ε</sup>yodzē ts!āts!endek'!ayodzē ts!e-  
deg'emgēlēdzēs g'īg'egāmāyâ helâ hâ.
2. Wāg'adzâ ōxwadzēya Dzōnoq!wadzēya ts!endek'!elalxēs g'īgā-  
bewa<sup>ε</sup>yōs q!ūlēxleyadzē wāl<sup>ε</sup>ēdg'iladzē <sup>ε</sup>yāk'āx'<sup>ε</sup>idg'iladzē hē-  
5 <sup>ε</sup>wēyak'ilidzē k'!ēs<sup>ε</sup>ōyāk'ilidzē <sup>ε</sup>nā<sup>ε</sup>nemsgēmēdzē dzōnoq!wa-  
gilidzēk'ats g'īg'egām'as<sup>ε</sup>ō helâ hâ. <sup>ε</sup>wē<sup>ε</sup>stadzen <sup>ε</sup>yālase<sup>ε</sup>wa  
mōmasase<sup>ε</sup>wa ēyelkwilase<sup>ε</sup>wa helâ hâ.
3. Wāg'adzâ LElaxt!odalaldzē Āmāxūlaldzē q!ūlēxleyadzē <sup>ε</sup>maḡwā-  
lag'ilidzē Grayōsdeyadzē Q!ūmx'elag'ilidzē Mā<sup>ε</sup>nakūladzē Ğwe-  
10 <sup>ε</sup>yōltseladzē Kwāx'ilanōkūmēdzē Tsex<sup>t</sup>sexwāledzē Tsex<sup>ε</sup>wīdē-  
yadzē. <sup>ε</sup>wē<sup>ε</sup>stadzen <sup>ε</sup>yālase<sup>ε</sup>waxen mōmasase<sup>ε</sup>waxen mōmasase-  
<sup>ε</sup>waxen ēyelkwilase<sup>ε</sup>wa, helâ hâ.
4. Wāg'adze<sup>ε</sup>wa <sup>ε</sup>nā<sup>ε</sup>namge<sup>ε</sup>wala q!wēq!wase<sup>ε</sup>wa q!wānag'ilayo we-  
yōbag'ilayo wāx'dē g'ilg'ilis lēlēlaxg'en lēlālewaḡ'dzēg'a, helâ  
15 he he helâ.

## SONG OF Q'UMX'OD, CHIEF OF THE LAALAX'SENDU

1. I greatly fear our chief, O tribes! I tremble of this (great cause) of causing fear, of his means of causing terror, of the great cause of terror. Let us try to calm down our chief. O tribes, else we shall be the object of our chief's anger, O tribes! Wā, hā, hā!
2. Now it is finished, it is finished already what is to be given away to be thrown away by the prince of our chief from whom we always pick (property) and who feeds us. O tribes, he who has his own great name, great Amāxūlal, great P'ēp'adzēyo, great P'lāselal, great L'lāqwag'ila, great One-Farthest-ahead, chief.
3. Behold it is nicely finished, O tribes! what you are doing, O tribes! You little ones who try to imitate below what is done in this world at the great height of the chiefs. Don't try in vain to say this, chiefs, just keep on walking along, walking ahead of the little ones who deliberate, the little hard-struggling ones, the little ones whom you have vanquished, who promise to give away canoes, the little ones to whom property is given, the little ones who call property, the little ones who work secretly for property, the little traitors, chiefs of the tribes.

## SONG OF Q'UMX'OD, CHIEF OF THE LAALAX'SENDU

1. K'ihelēg'in ēwalēpelasens g'igāma'iyēx, lēlqwālalai. Lāpeleg'in ēwalēpelasōx k'ak'ale'mayodzeya ts'ats'endek'layodzē ts'endē-g'emgēlēdzē. Wanōlax'ens yōlala yole'mēlxens g'igāma'iyēx, lēlqwālalai, ālalax'ens ālaemlax ts'engūm lāxsens g'igāma'iyēx, lēlqwālalai', wā, hā, hā.
2. Lādzēm lā gwāl alēsa gwālēx'ēalisa weyōqumayō q'umx'ōdayosa lāwelgāmēsens ha'yālālasa māmanalasa papēwalasag'ens lēlqwālalai. Wā, lēda q'ūlēxlē'yadzē Amāxūlaldzē, P'ēp'adzēyodzē, P'lāselaldzē, L'lāqwag'iladzē, K'ēs'oyak'ilidzē g'ig'egāma'ya.
3. Wākūnaldaxōl lēlqwālalai, ēw'ēwāqelēdzās lēlqwālalai, wāx-menēxwāēx k'wēxabe'wēg'ilis gwēgwālag'ilisdēmsa nāqogemlōdzēs g'ig'egāma'ya. Gwāllas wūlēm ēnēx'dzē yōlai g'ig'igāma'ya ālag'a'max'ōs hāyolīsēla qā'nakūlala g'ig'elagēndalalaxa gēx'gaēsMENēxwa lēlxūmlēsMENēxwa 'yāqomē-MENēxwa sak axōdēsgēmlēs. Amālal āwelgā'yomenēx goḷa'yomenēx māmelx'ts'ēwamenēx gwa'nāq'ēnox'menēx, g'ig'egāma'yas lēlqwālalai.

SONG OF LĀSOTI<sup>é</sup>WALIS, CHIEF OF THE YAĒX'AGEMĒ<sup>é</sup> OF THE  
Q'ĪMOYĀ<sup>é</sup>YĒ

- 1 1. Wā, out of the way! wā hā hewā! Wā, out of the way! Turn  
your faces that I | may give way to my anger by striking my  
fellow-chiefs. Wā, hā, yā! |
2. Wā, great potlatch! wā hā hewā! Wā, great potlatch, greatest  
potlatch! | The little supernatural ones only pretend, the little  
stubborn ones. They only || sell one copper again and again  
5 and give it away to the little chiefs of the | tribes. Wā, hā,  
hewā! |
3. Ah, do not in vain ask for mercy, wā, hā hewā! Ah, do not in  
vain | ask for mercy and raise your hands, you with lolling  
tongues! I shall not be | foolish, I shall break, I shall let dis-  
10 appear the great (copper) that has the name || K'ents!ēgum,  
the property of the great foolish one, the great extravagant  
one, | the great surpassing one, the one farthest ahead, the  
greatest Dzōnoq!wa among the | chiefs. Wā hā hewā! |

SONG OF LĀSOTI<sup>é</sup>WALIS, CHIEF OF THE YAĒX'AGEMĒ<sup>é</sup> OF THE  
Q'ĪMOYĀ<sup>é</sup>YĒ

- 1 1. Wā, g<sup>o</sup>éwala, wā hā hewā. Wā, g<sup>o</sup>éwala. Wā, ēqwala qen lās-  
t!ēq<sup>é</sup>ya qen k'lāk'lelak'!alēxen g'īg'egāma<sup>é</sup>yōta. Wā, hā, yā.
2. Wā, <sup>é</sup>wālasila, wā, hā, hewā. Wā, <sup>é</sup>wālasila, wā <sup>é</sup>nōlag'ila, ha,  
<sup>é</sup>wāmlā <sup>é</sup>nawalax<sup>u</sup>menēxwa ōnēqwamenēxwa. Wā, <sup>é</sup>nemsgē-  
5 mē L!āqwās hēbēlālayos q<sup>é</sup>s āmaxodayāsa g'āg'igēmnenēxwas  
lēlqwālalai. Wā, hā, hewā.
3. Ā gwala wūl<sup>é</sup>em gāgēk'lala, wā hā, hewā. Ā, gwala wūl<sup>é</sup>em  
gāgēk'lalak'a<sup>é</sup>s Lālaq!wālak'a<sup>é</sup>s el<sup>é</sup>elqūla. Wa k'lēs<sup>é</sup>maēlen  
nōnl<sup>é</sup>ēdeak'as tsōlexa<sup>é</sup>yalā x'a<sup>é</sup>yemg'ilaLaxa lēgēm<sup>x</sup>dzēyalax  
10 K'ents!ēgumdzēyasēs yaēxīensa nenōlogelidzē wayadagēlidzē  
hēweyak'ilidzē k'lēs<sup>é</sup>oyak'ilidzē dzōnoq!wagēlidzēs g'īg'egā-  
mēk'as<sup>é</sup>owa. Wā, hā, hewā.

SONG OF L!ĀQWADZĒ, CHIEF OF THE HAĀYALIK'AWĒ OF THE  
Q!ŌMOYĀ'YĒ

1. Oh, great is our chief, tribes! Only let us praise and praise the  
one who spreads terror, who tries to spread terror, the chief of  
the great tribe, O tribes! Wā, ā hewa!
2. Shame is caused by the large amount of this great potlatch of  
our chief, || tribes! Jealousy is caused by the large amount of  
this great potlatch | of our chief, tribes! He is the great one who  
has the names | Great-One-looking-for Property, Great-Elder-  
Potlatch of the greatest chief. | Evidently the great potlatch is  
made four times, ten times by the | chiefs of the tribes. Do try  
it, tribes! || Try to rival, try to jump up to the number of count- 10  
ing (property in the potlatch) | of our chief, tribes! Indeed the  
great Q!Ōmoyā'yē | try to make you rich, tribes! Wā, ā hewa!
3. Shame is caused by the name of our chief, tribes! The great names,  
his own names, Great-Right-Size-Face, Great-Four-Fathom-  
Face, || Great-Copper, our chief, tribes! He the great one had 15  
from the | beginning a chief's name, tribes! Wā, ā | hewa, ha'yē!  
the greatness of our chief! Ha, wā, hewa!

SONG OF L!ĀQWADZĒ, CHIEF OF THE HAĀYALIK'AWĒ OF THE  
Q!ŌMOYĀ'YĒ

1. 'ya adzēyasens g'igāma'yēx, lēlqwālalai. Ālag'aemax'ens x'ila- 1  
'yala x'asx'elā'yala ts!endek'a'yala ts!ats!endek'ayola g'igā-  
mēsa 'wālatsemadzē, lēlqwālalai. Wā, ā hewa.
2. Max'ts!ag'ilalai 'wālasdemasōx 'wālasilayowaxsens g'igāma-  
'yēx, lēlqwālalai ōdzegemg'ilalē 'wālasdemasōx 'wālasilayo- 5  
waxsens g'igāma'yēx, lēlqwālalai. Hēdzēk'as'maē lēgem-  
nokwa Lētax'ladzē 'nōlag'ila'yodzēyaxsa wūlgūmēdzēx g'i-  
gāma'ya lālxentlāi mōp!enayo neqāp!enayo 'wālasilayowa  
g'ig'egāmaxsa lēlqwālalai. Gūnx'īdadzās lēlqwālalai. Hām-  
hām xwayala dēx'dēxwa'yala lāx 'waxax'demasōx hōsadzē- 10  
yaxsens g'igāma'yēx, lēlqwālalai. Ālaem Q!Ōmoyā'yēdzē q'a-  
q!Ōmg'ināsogwōs, lēlqwālalai. Wā, ā hewa.
3. Max'ts!ag'ila lā lēgemasens g'igāma'yēx, lēlqwālalai lēgēndze-  
yosax q!lōlēxle'ya'māx Hēlop!enk'emlēdzē Mōp!enk'emlēdzē 15  
L!āqwadzē'yaxsens g'igāma'yēx, lēlqwālalai. Hēdzēk'as'em  
gwālexlāyo g'igāxlāyōsens g'igāma'yēx, lēlqwālalai. Wā, ā,  
hewa, ha'yē, adzēyasens g'igāma'yēx. Ha, wā, hewa.

SONG OF QWAX'ILA, CHIEF OF THE G'EXSEM'S'ANAL OF THE  
GÖSG'IMOX<sup>u</sup>

- 1 1. I am the only great tree, I the chief! I am the only great tree,  
I the chief! | You here are right under me, tribes! You are my  
younger brothers under me, | tribes! You sit in the middle in  
the rear of the house, tribes! You surround me like a fence, |  
5 tribes! I am the first to give you property, tribes! || I am your  
Eagle, tribes! Ya, ye, ā, ā, ye, ya! |
2. I wish you would bring your counter of property, tribes! | that he  
may in vain try to count what is going to be given away by the  
great copper-maker, | the chief. Ya, ye, ā, ā! |
- 10 3. Go on! raise the unattainable potlatch-pole, || for this is the only  
thick tree, the only thick root | of the tribes. Ya, ye, ā, ā! |
4. Now our chief will become angry in the house, he will perform  
the dance of anger. | Our chief will perform the dance of fury.  
I shall suffer from | the short-life maker of our chief. Ya, ye,  
ā, ā! ||
- 15 5. I only laugh at him, I sneer at him | who empties (the boxes) in  
his house, his potlatch-house, and the inviting-house that is the  
cause of hunger. | All the house-dishes are in the greatest house  
of our | chief. Ya, ye, ā, ā! |

SONG OF QWAX'ILA, CHIEF OF THE G'EXSEM'S'ANAL

- 1 1. <sup>ε</sup>nemts!agōs<sup>ε</sup>men g'īgāmahā<sup>ε</sup>ya. <sup>ε</sup>wa, <sup>ε</sup>nemts!agōs<sup>ε</sup>men g'īgāma-  
<sup>ε</sup>ya<sup>ε</sup>yē. Gas hē<sup>ε</sup>axelasg'ōs lēelqwālalai'; gas ts!ā<sup>ε</sup>yaxelasg'ōs  
lēelqwālalai'; gas naqōlēwalēsg'ōs lēelqwālalai'; gas L!ānō-  
gumnogwōs lēelqwālalai'; gas galaxa<sup>ε</sup>lagwōs lēelqwālalai';  
5 gas kwakwēx'sē<sup>ε</sup>lax<sup>u</sup>g'ōs lēelqwālalai'; Ya, ye, ā, ā, ye, ya.
2. Wā<sup>ε</sup>nēs<sup>ε</sup>las g'āxaqelanox<sup>u</sup>q<sup>ε</sup>yēxēs q!āp!altolesōs lēelqwālalai':  
qa wūllag<sup>ε</sup>amiltē hō<sup>ε</sup>yēg'īg'ēla lāx gēyaxō.layola L!āqwag'i-  
ladzē g'īgāma<sup>ε</sup>ya. Ya, ye, ā, ā.
3. Wāentsōs lāx<sup>ε</sup>idē<sup>ε</sup>ya wāwē<sup>ε</sup>stalakwōs <sup>ε</sup>max<sup>u</sup>p!ēqelaōdzēxōxs  
10 <sup>ε</sup>nemts!ax<sup>u</sup>q!amaēx lēk!ūgēlōdzē<sup>ε</sup>ya: gas lēgwānewē, gas lē-  
elqwālalai. Ya, ye, ā, ā.
4. Laemxōlens yāk'fildzemltē<sup>ε</sup>ya. <sup>ε</sup>wa, <sup>ε</sup>yāk'fēqelal lens g'īgāma;  
Wā, lāwiselal lens g'īgāma. Wā, ā<sup>ε</sup>em<sup>ε</sup>mēs<sup>ε</sup>len <sup>ε</sup>yag'oyālē-  
dzē<sup>ε</sup>ya<sup>ε</sup>lax wānemg'iladzē<sup>ε</sup>yasens g'īgāma. Ya, ye, ā, ā.
- 15 5. Ōq!amēg'in dālemnox<sup>u</sup>sē<sup>ε</sup>yag'in ōdzēq!amēg'in dāsdalemnox<sup>u</sup>sē-  
<sup>ε</sup>ya<sup>ε</sup>lax lōpemts!ālilas <sup>ε</sup>māwasilā<sup>ε</sup>lax pōpoēs<sup>ε</sup>gem lēlasila<sup>ε</sup>ya.  
Wā, <sup>ε</sup>nāxwalaemxa lōqū<sup>ε</sup>lildzē<sup>ε</sup>yaga g'ōx<sup>u</sup>g'ōkwalōg'ihēsens  
g'īgāma. Ya, ye, ā, ā.



6. I am only followed by them as by young sawbill-birds. I am only one who breeds their chiefs who try to equal me, who only walk about in my house like speakers. Ya, ye, a, a' I am the only great tree, I the chief! Ya, ye, a, a'

FEAST SONG OF NEG'ÄDZĒ, CHIEF OF THE HAANALENÄ OF THE Q'ÖMOYÄ'YĒ OF THE KWÄG'UL.

1. I am the great chief who makes people ashamed. I am the great chief who makes people ashamed. | Our chief brings shame to the faces. | Our chief brings jealousy to the faces. Our chief makes people cover their faces | by what he is doing in this world || all the time, from the beginning to the end of the year. 5 giving again and again oil feasts | to all the tribes, āwā, ā wā'
2. I am the great chief who vanquishes, ha, ha! I am the great chief who vanquishes, | for this true chief tried to go around the world giving feasts, to raise the rank of this prince. Oh, go on! as you have done before! Only at those who continue to turn 10 around in this world, working hard, losing their tails (like salmon) I sneer, at the chiefs under the true chief. Have mercy on them! Put oil on their dry heads with brittle hair.

6. Ōq!amēg'in qūnbēqēlaqē'yag'in ōdzēq!amēg'in qūnbēqēlalaqē-  
 'yaLāx nōgwaq!amaē qEXĕk'Eluqē'yaxēs g'ig'egā'mayotas g-1-20  
 gāmaxēs hōqwalilōsxēs Elkwalilōs g'igāma. Ya, ye, ā, ā, 'nem-  
 ts!agēs'men g'igāma. Ya, ye, ā, ā.

FEAST SONG OF NEG'ÄDZĒ, CHIEF OF THE HAANALENÄ OF THE Q'ÖMOYÄ'YĒ, OF THE KWÄG'UL.

1. Nōx<sup>u</sup> max'tslag'iladzē g'igāma'ya. Ā, nox<sup>u</sup> max'tslag'iladzē g-1  
 gāma'ya. 'ya, max'ts!egemg'iladzēns g'igāma'ya hēk'as-ā  
 'ya, ōdzēgēmg'iladzē g'igāma'ya hēk'as'ā. 'ya 'nāxūmx'idg-  
 ladzēns g'igāma'ya hēk'as'ā, qe's gwālag'ilisdēmdzē'yasa  
 hālag'ilidzē 'wāx'sbēndaladzē xwāxwē'ililadzē mēnmenhlaxa 'wi-5  
 'wēlsgēmakwa lēlqlwālaLā', ā wā, ā wā.
2. Nōx<sup>u</sup> yāx'idg'iladzē g'igāma'ya, ha, ha. Nōx<sup>u</sup> 'yāx'idg'iladzē  
 g'igāma'yaxōxs lādzēyaēlēx lalē'stalēts!a k'wē'lat'sē'salēsēlā q'  
 ōmax'LENasōx lāwēlgāmōsa ālax g'igāma'ya. Ha, hēlag'at-  
 max'ōs gwālag'ilisa. Ālag'atmax'ōs wāwax'sāx-dālagilisa m-10  
 mēl'alag'ilisa xwāk'laxsdalag'ilisasēn dāsda'lēma lax g'igābē-  
 'wēsā ālax g'igāma'ya wāg'axlēlax'ōs wāx'idēyalō 1'ā'fēfōs-

- 15 those who do not comb their hair! I sneer | at the chiefs under  
the true, real chief, ya wâ! I am || the great chief who makes  
people ashamed. |

MOURNING SONG FOR MŌDA<sup>é</sup>NA

- 1 1. Ye he he ya! It deprived me of my mind, when the moon went  
down | at the edge of the waters. Ye he he ya! |  
5 2. Ye he he ya! It deprived me of my breath, when the | mouse-  
dancer began to gnaw on the water. Ye he he ya! |  
10 3. Ye he he ya! It deprived me of my mind when Mōda<sup>é</sup>na began  
to utter the cannibal-cry | on the water. Ye he he ya! |

Mōda<sup>é</sup>na, a hāmatsla of the Āwīk<sup>!</sup>!EM of the Āwīk<sup>!</sup>!ēnox<sup>u</sup>, and his sister were drowned on Virgin Rock. This mourning song (L!aq<sup>!</sup>walayo copper sound) is sung by all the men and women assembled in the house of the deceased. The song is given with Mr. Hunt's interlinear translation into Kwakiutl.

- 13 yaLōxa lēmχūtōlis tsōdzētōlis L!EL!anōlxōlīsχEN dāsda<sup>é</sup>!EMā lāx  
g<sup>!</sup>īgabē<sup>é</sup>wāsa āla g<sup>!</sup>īgāmē, hēk<sup>!</sup>as<sup>é</sup>ā, ya wā. Hā, nōχ<sup>u</sup> max<sup>!</sup>ts!<sup>!</sup>la-  
15 g<sup>!</sup>īladzē hē g<sup>!</sup>īgāma<sup>é</sup>ya.

MOURNING SONG FOR MŌDA<sup>é</sup>NA

- 1 1. Ye he he ya la yax<sup>!</sup>ts!<sup>!</sup>ēgilax<sup>!</sup>dēx ōwaxsdē lāx<sup>!</sup>dāyasē k<sup>!</sup>!ōqunsa  
Yē he he ya la. wā<sup>é</sup>masilax<sup>!</sup>dēxa nāqa<sup>é</sup>yē lāx<sup>!</sup>dāsē la k<sup>!</sup>!ōgūnsā-  
la Laēlaqā nō<sup>é</sup>sāk<sup>!</sup>as<sup>é</sup>ōχ<sup>u</sup>dē<sup>é</sup>ya. Ye he he ya.  
lag<sup>!</sup>īLa<sup>é</sup>yaxa <sup>é</sup>mēkūlak<sup>!</sup>as<sup>é</sup>ōχ<sup>u</sup>dā. Ye he he ya.  
5 2. Ye he he ya la yax<sup>!</sup>ts!<sup>!</sup>lēgilax<sup>!</sup>dēx hē<sup>é</sup>yasbēs lāx<sup>!</sup>dāyasē k<sup>!</sup>!āk<sup>!</sup>!apa-  
Ye he he ya la wā<sup>é</sup>masilax<sup>!</sup>dēxa hasa<sup>é</sup>yē yixs lāx<sup>!</sup>dāsē k<sup>!</sup>!āk<sup>!</sup>!apā-  
lag<sup>!</sup>alē qaē k<sup>!</sup>!āpalālk<sup>!</sup>as<sup>é</sup>ōχ<sup>u</sup>dē<sup>é</sup>ya. Ye he he ya  
g<sup>!</sup>īLēxa g<sup>!</sup>īgēlayatsagalalk<sup>!</sup>as<sup>é</sup>ōχ<sup>u</sup>dā. Ye he he ya.  
10 3. Ye he he ya la yax<sup>!</sup>ts!<sup>!</sup>lēgilax<sup>!</sup>dēx ōwaxsdē lāx<sup>!</sup>dāyasē hamadzela-  
Yē he he ya la wā<sup>é</sup>masilax<sup>!</sup>dēxa nāqa<sup>é</sup>yē lāx<sup>!</sup>dāsē hāmsham-  
qwalag<sup>!</sup>īLaē qa Mōda<sup>é</sup>nak<sup>!</sup>as<sup>é</sup>ōχ<sup>u</sup>dē<sup>é</sup>ya. Ye he he ya  
ts!<sup>!</sup>ālāg<sup>!</sup>īLaē yix Mōda<sup>é</sup>nak<sup>!</sup>as<sup>é</sup>ōχ<sup>u</sup>dā. Ye he he ya.

## FEAST SONG

Traditional feast song of the Yaex'ageme, a Kwexu clan ascribed to their ancestor Yix'ageme<sup>1</sup>, who sang it at Lix'awe after his house at Ft. Rupert had been flooded by Q'aneq'lak.

The poor dear ones are coming in, the children.<sup>1</sup>  
 They say he will speak.  
 They say he will get angry in his house.  
 They say he will not kill.  
 They say he will not kill at once. 5  
 They say he will not kill outright.  
 It is only said he gave enough to eat.  
 It is only said he satisfied their hunger.  
 It is only said he made them vomit.  
 It is just said he made up his mind to do it. 10  
 It is just said he told them to eat.  
 It is just said he put them across his back.<sup>2</sup>  
 Always doing mischief to him who does not finish the food given to him, ya ye ya ha, ya ye ya ha!  
 Let your servants, 15  
 Let those who have you for their chief.  
 Burn in your great house, chief!  
 So that those who have you for their chief burn up, true chief!  
 Ya ye ya ha, ya ye ya ha!

## FEAST SONG

Āwalilelak'asōwa g'ig'iyā. Āwalilelak'asōwa g'ig'iyā. 1  
 Laxleem'laē wāldemnōkwa. Laxleem'laē wāldemnōkwa.  
 Laxleem'laē 'yāk'ilila. Laxleem'laē 'yāk'ilila.  
 K'les'laē wī'yālag'ila. K'les'laē wī'yālag'ila.  
 K'les'la'laē hēx'idēg'ila. K'les'la'laē hēx'idēg'ila. 5  
 K'les'la'laē hēbeg'ila. K'les'la'laē hēbeg'ila.  
 Âma'laē men'idg'ila. Âma'laē men'idg'ila.  
 Âma'laē pōf'idg'ila. Âma'laē pōf'idg'ila.  
 Âma'laē hōx'widg'ila. Âma'laē hōx'widg'ila.  
 Ālema'laē āwelx'idqēya. Ālema'laē āwelx'idqēya. 10  
 Ālema'laē hagwēg'indqēya. Ālema'laē hagwēg'indqēya.  
 Ālema'laē xwēlēg'indqēya. Ālema'laē xwēlēg'indqēya.  
 'yā'yak'ilak<sup>3</sup> 'naxwaya xa wāx'ilil' 'naxwaya.  
 Ya ye ya ha. Ya ye ya ha.  
 Wēg'axlē lax'ōs ōmēdēyaqōsa. Wēg'axlē lax'ōs ōmēdēyaqōsa. 15  
 Wēg'axlē lax'ōs g'ig'edēyaqōsa. Wēg'axlē lax'ōs g'ig'edēyaqōsa.  
 Xumxwatâq laxs g'ōx'dzēyaqōs g'ig'āma'yē.  
 Qa wēg'ēsōx q'ilūlx'idēsōx g'ig'edēyaqōs āl g'ig'āma'yā.  
 Ya ye ya ha. Ya ye ya ha.

<sup>1</sup>Repetitions omitted.<sup>2</sup>As wolves do with their quarry

- 20 Let your guests die of vomiting, chief!  
 Let your guests die of overfeeding, true chief!  
 Ya ye ya ha. Ya ye ye á!

## SHAMAN'S SONGS

## 1.

(Introductory, telling how he acquired power from the Killer Whale.)

1. Wä, a ya a ha, I was carried under the sea by the supernatural power, the supernatural power. Wä a ya.
2. Wä, a ya a ha. I was taken under the sea by paddling by the supernatural power, the supernatural power. Wä a ya.
3. Wä, a ya a ha, and I was taken into the house of Hole-in-Middle-of-Sea the supernatural power, the supernatural power. Wä a ya.
4. Wä, a ya a ha, and I put on my neck the life-bringer neck-ring of Hole-in-Middle-of-Sea, the supernatural power. Wä a ya.
5. Wä, a ya a ha, I have had thrown into my stomach the life-bringer of Hole-in-Middle-of-Sea, the supernatural power. Wä a ya.
6. Wä, a ya a ha, the real life-bringer, the healer of this supernatural power. Wä a ya.
7. Wä a ya a ha, the real long life giver, the healer of this supernatural power. Wä a ya.

- 20 Wēg'axlē lax'ōx hōgwalēsemōs lē'lānemaqōs g'igāma'ya.  
 Wēg'axlē lax'ōx pōl'alēsemōs lē'lānemaqōs āl g'igāma'ya.  
 Ya ye ya ha. Ya ye ya á.

## SHAMAN'S SONGS

## 1.

1. Wä, a ya a ha g'ag'ayapelayux<sup>u</sup>dōxs 'nawalakwaäēāēxwa 'nawalakwaäē wä aya.
2. Wä, a ya a ha sēsē'wapelayux<sup>u</sup>dōxs 'nawalakwaäēāēxwa 'nawalakwaäē wä a ya.
3. Wä, a ya a ha lāx'laōlēma lāx g'ōkwas Lagoyewēlēs 'nawalakwaäēāēxwa 'nawalakwaäē wä aya.
4. Wä, a ya a ha lan qax'ōsa'yasōs q!wēq!ūlag'ī'layo qānāyōs Lagoyewēlēs 'nawalakwaäē wä aya.
5. Wä, a ya a ha lan megēsasōs q!wēq!ūlag'ī'layōs Lagoyewēlēs 'nawalakwaū wä aya.
6. Wä, a ya a ha q!wēq!ūlag'ilak'as'ōx hēlig'ayowaxsa 'nawalakwēx wä a ya.
7. Wä, a ya a ha g'ilg'ildokwilak'as'ōx hēlig'ayowaxsa 'nawalakwēx wä aya.

*Prayer to the Kite. What's before (100) and we (100) (100)*

1. I beg you Supernatural Power that you take pity and make well this our friend.
2. I implore you, Supernatural Power that you take pity and take out this sickness of this our friend, Supernatural Power.
3. Oh, take pity that I may make alive this our friend. O Supernatural Power, that I may cure this our friend you go through (= passed through), Supernatural Power.
4. That I may obtain easily this sickness of this our friend, O Great Real Supernatural Power, you Great Life-Bringer, Supernatural Power.

## 3.

*(Sung after the sickness has been taken out, while the Shaman is walking around the fire holding the sickness in his right hand.)*

1. Wāē, wāē life-bringer to this supernatural power ha wa hae.
2. Wāē, wāē he will make him walk again, this supernatural power ha wa haē.
3. Wāē, wāē, he will take out the sickness, this supernatural power ha wa haē.
4. Wāē, wāē, I was taken around the world by this supernatural power, the long-life giver, the supernatural power ha wa hae.
5. Wāē, wāē. I was made to walk around the world by this supernatural power of Hole-in-Middle-of-Sea, the supernatural power ha wa haē.

## 2.

1. Yāesayewūnlōl 'nawalakwāqōs wāx'idaōs hēlēx'aLElēxg'ins 'nemōkwik'.
2. Hōwaxelēnlōl 'nawalakwāqōs wāx'idaōs damōdak'axg'a yag'olemg'asg'ins 'nemōkwik', 'nawalakwā.
3. Wēg'a wax'ēdeā q'ūlāx'idamasēxg'ins 'nemokwik', 'nawalakwā, q'ē hēlēx'aLElēxg'ins 'nemōkwik' yūl lāx'sē'wa 'nawalakwā.
4. Q'ēn wāōlēlilasēg'a ts'lēts'lax'q'ōlēmg'asg'ins 'nemōkwik', 'nawalax'dzēk'as yūL q'wēq'ūlag'iladzēs 'nawalakwā.

## 3.

1. Wāē, wāē q'wēq'ūlahag'ilayahalōx 'nawalahakwā ha wa hae.
2. Wāē, wāē qasēlēlēhēlēlayahālōx 'nawalahakwā ha wa hae.
3. Wāē, wāē damohadalayahalōx 'nawalahakwā ha wa haē.
4. Wāē, wāē, lāē'stalīselayux'dōx 'nawalahakwas g'ilg'ildokwīas 'nawalahakwā ha wa haē.
5. Wāē wāē, tewē'stalīselayux'dōx 'nawalahakwas Lag'oyewīlēs 'nawalahakwā ha wa haē.

## 4.

1. Try to make him go through (the whole ceremonial), giver of the power of going through, Supernatural One.
2. Try to make him pure all through, giver of purity, Supernatural One.
3. I shall not do harm to you. I shall restore you to life, Supernatural One.
4. Pray, bring life to our friend, you supernatural life-bringer, who has gone through, Supernatural One.

## SHAMAN'S SONGS

## 1.

(Sung when the Shaman enters carrying the Hemlock Ring for purifying the Patient.)

1. I have been told to continue to heal him, by the good supernatural power.
2. I have been told to keep on putting the hemlock ring over him, by the Shaman-of-the-Sea, the good supernatural power.
3. I have been told to put back into our friend his soul, by the good supernatural power.
4. I have been told to give him long life, by the Long-Life-Giver-of-the-Sea, the Chief-of-High-Water, the good supernatural power.

## 4.

1. Łalax'sE'wamatsōhōx'denōx'us lax'sE'wahahahag'ila lax'sE'wahag'ihehe lawa wā wā he a wā he ahe Łogwala.
2. Gwāgūlse'wamatsōhōx'denōx'us gūlse'wahahahag'ila gūlse'wahag'ihehe lawo wā wā he a wā he ahe Łogwala.
3. Ya k'leyohosholela hoosonok<sup>u</sup>, ya āyamēelalaha q'ūlahayohoho lawa wā wā he a wā he ahe Łogwala.
4. Wēg'a wax'ēd q'ūlāx'ēidamasg'ins 'nemōkūk', yūL q'wēq'ūlag'ilas 'nawalak<sup>u</sup>hahahahag'ila lax'sE'wa wā wā wā he a wā he ahe Łogwala.

## SHAMAN'S SONGS

## 1.

1. 'nēx'sE'waheēx' qen hayahahafilahahahaqēyahaiLas 'nawahalakwawaō.
2. 'nēx'sE'waheēx' qen qaqahahahax'ilahahahahaqēyahaiLas wāweyahak'ilas 'nawahahakwawaō.
3. 'nēx'sE'waheēx' qen lahag'ahahalelahahahasēyahaiLas bekwayasens 'nemōxōs 'nawahalakwawaō.
4. 'nēx'sE'waheēx' qen g'ilg'ildokwilahahahahaqeyahaiLas g'ilg'ildokwilalēs yayahaxwiyōgwales 'nawahalakwawaō.

## 2.

(Sung while the Shaman, carrying the hemlock ring, walks up to the Patient.)

1. "Put our friend through the ring." Thus I was told by the supernatural power.
2. "Spray our friend!" Thus I was told by the supernatural power.
3. "Heal our friend!" Thus I was told by the supernatural power.
4. "Take out (the weakness) of our friend!" Thus I was told by the supernatural power.

## 3.

(Sung while the Ring is put over the Patient.)

1. I come and bring back this means of bringing to life our friend: Supernatural Power.
2. Come now means-of-bringing-to-life of our Shaman-of-the-Sea of our friend, Supernatural Power.
3. Make well all over our friend, that no ill may befall our poor friend, Supernatural Power.
4. Now you will protect our poor friend, that he may walk safely, Supernatural Power.

## 2.

1. Qāqax'īlALENS 'nemōkwa hao aha. 'nēx'se'wag'asa 'nawahalakwa ha āhao.
2. X'eyoqa'yalENS 'nemōkwa hao aha. 'nēx'se'wag'asa 'nawahalakwa ha āhao,
3. Hēlik'a'yalENS 'nemōkwa hao aha 'nēx'se'wag'asa 'nawahalakwa ha āhao.
4. DamodālaLENS 'nemōkwa hao aha. 'nēx'se'wag'asa 'nawahalakwa ha āhao.

## 3.

1. G'āx'alelodenlasg'as q'ūlalāyē'wag'asENS 'nemōkwēx 'nawahalakwa wāwā āhe.
2. G'āx'emg'a q'lwēq'ūlag'ūlayōgwas hēlik'elalēSENS 'nemōkwēx 'nawahalakwa wāwā āhe.
3. Wāg'īlla hēi'ēlālaxENS 'nemōx' qa k'leāsēs a'mēlaslēSENS 'nemōkwēx 'nawahalakwa wāwā āhe.
4. Wā, laems dadamewilxENS 'nemōxōx qa hēlmālag'ilisiltSENS 'nemōkwēx, 'nawahalakwa wāwā āhe.

## 4.

(Sung while the Shaman walks around the fire with the Ring.)

After this song the ring is thrown into the fire while the people beat fast time.)

1. Now, Supernatural Power, cure our poor friend and make him well again, O Great Real Supernatural Power, Supernatural Power.
2. Now, Supernatural Power, turn him the right way and make well our friend here, You, Great Real Supernatural Power, Healer-of-the-Sea.
3. Now take this Supernatural Power, Spirit-of-the-Fire, this which will cure our friend here, You, Great Real Supernatural Power, Fire Spirit Woman.
4. And do protect our friend, you, Fire-Spirit-Woman, Great Supernatural Power of Q'omesila.  
Now this give to your friend.

LOVE SONG<sup>1</sup>

1. Oh, how, my lady-love, can my thoughts be conveyed to you, my lady-love, on account of your deed, my lady-love?
2. In vain, my lady-love, did I wish to advise you, my lady-love, on account of your deed, my lady-love.
3. It is the object of laughter, my lady-love, it is the object of laughter, your deed, my lady-love.

## 4.

1. Wäg'illa 'nawahalak' hēli'lālalg'ENS 'nemōḫōx qa's hēitsē'stēndaōsaqek', yūl 'nawahalaḫ'dzēk'ats 'na'nawalak'amak'.
2. Wäg'illa 'nawahalak' naqē'stēndēxg'ENS hēli'lālasō'gūnsxg'ENS 'nemōḫōx, yūl 'nawahalaḫ'dzēk'ats hayalik'ilalē.
3. Wäg'illa dādālalga 'nawahalaḫ's k!wax'lālalaxg'EN hēli'lā'layogwaxENS 'nemōḫōx, yūl 'nawahalaḫ'dzēk'ats k!wax'lālalilānaga
4. Qu's wäg'ilōs dādamewēlg'ENS 'nemōḫōx, yūl k!wax'lālalilānagas 'nawahalaḫ'dzēs q'ōmēsila.  
Wā la'mō lāl qāstaya.

## LOVE SONG

1. Wā'wiyamēnqaya'nēsila ha ha g'ī'yayayīawāg'in wā'ldēmēgēk'ī-nālg'ōl g'ī'yayēya qa's gwaē'yaōs g'ī'yayayīaha yī'yaayīya.
2. Wā'x'ax'dek' g'ī'yaya ha ha ha nēk'ayayīyaha qahan lē'xs'ālayōl g'ī'yayayīya qa's gwaēnayōs g'ī'yaya.
3. Dē'dalemsilālahahai g'ī'yayayēa dēdalemsila hās gwaē'nayayīahōs g'ī'yayīya.

<sup>1</sup> Song made by a man who was jilted by a young woman.



4. It is the object of contempt, my lady-love, it is the object of contempt, your deed, my lady-love.
5. Oh, if poor me could go, my lady-love! How can I go to you, my lady-love, on account of your deed, my lady-love!
6. Oh, if poor me could go, my lady-love, to make you happy, my lady-love, on account of your deed, my lady-love!
7. Now, I will go, my lady-love, go to make you happy, my lady-love, on account of your deed, my lady-love.
8. Farewell to you, my lady-love! Farewell, mistress on account of your deed, my lady-love!

RETORT TO THE PRECEDING LOVE SONG

1. O friends! I will now ask you about my love.
2. Where has my love gone, my love who is singing against me!
3. I ask you, who walks with my love.
4. Oh, where is my love, where is the love that I had for my love!
5. For I feel, really feel, foolish, because I acted foolishly against my love.

4. K·li'lk·lildemsilalahai g'i'yayayē k·li'lk·lildemsila hē gwaē'nayiyahōs g'i'yayīya.
5. Lā'naxwaō'nēslanhahen g'i'yayayiyak'as wā'wiyame'nqa laō'l g'i'yayayīya qa's gwaē'nayōs g'i'yayayē.
6. Lā'naxwaō'nēslenhahen g'i'yayayē qen hā'yatelq'elaēxen g'i'yayayīya qa's gwaē'nayōs g'i'yayayē.
7. Lae'mlen g'i'yayahaik'as lā'la'eyayīya qen hā'lelq'elēlōl g'i'yayayē qa's gwaē'nayōs g'i'yayayē.
8. Hālā'k'aslelax'ōos g'i'yayayē yaa. hālā'k'aslela adā'yayīya qa's gwaē'nayōs g'i'yayē.

RETORT TO THE PRECEDING LOVE SONG

1. 'ya, 'nē'nemō'kwaayas nō'gwawa la'men wula'yalōlawa. g'i'yayayē.
2. 'widzewē lē g'i'yayaāxa yaha sa'lā'laāē lāx nō'gwawaēxen g'i'yayayē.
3. La'men wulā'yalōl 'nā'max'siselōtas ayahē, nō'gwawa hē g'i'yayayē.
4. 'ya, 'wi'stadzewē] g'i'habēla aya gwēmalahatsen ā'lāhen lā'xulaxen g'i'yayayē.
5. Xg'in ā'la'māhēg'in nān ō'telqelasg'in nenō'lōx'widēyak' g'i'yayayē.

6. For what I did caused people to laugh at me on account of what I did to you, my love.
7. For I am despised on account of my love for you, my true love, for you, my love.
8. For you have said that you will live in Knight Inlet.
9. Oh, Knight Inlet is far away, for that is the name of the place where my love is going.
10. Oh, Rivers Inlet is far away, for that is the name of the place where my love is going.
11. For he forgot of my love, my true love.
12. For in vain he goes about trying to find some one who will love him as I did, my love.
13. Don't try to leave me without turning back to my love, my love.
14. Oh, my love, turn back to your slave, who preserved your life.
15. I am downcast, and I cry for the love of my love.
16. But my life is killed by the words of my love.
17. Good-by, my love, my past true-love!

6. Xg'in á'la<sup>é</sup>mēhēg'in dēdalemsilaxengwē'x'dask'inālaēg'ī'yayayē.
7. Xg'in k'lik'k'ildemsilaēk' qaēs g'wēmalasaōsxen á'la lāxulaxen g'ī'yayayē.
8. Xōhōs lē'qelaēlax Dzā'wadex'laya qa's lā'halaē'yōs g'ī'yayayē.
9. <sup>é</sup>ya, qwē'saladzā<sup>é</sup>mēlax Dzā'wadex'la<sup>é</sup>ya, hē'em lē'qelasō<sup>é</sup>sen g'ī'yayayē.
10. <sup>é</sup>ya, qwē'saladzā<sup>é</sup>mēlax Wa'nux<sup>u</sup>laya, hē'em lē'qelasō<sup>é</sup>sen g'ī'yayayē.
11. Qa's layi'nē<sup>é</sup>staa'slaxen g'wē'malasa lāxen lā'xulaxen g'ī'yayayē.
12. Xēhēs wā'x'<sup>é</sup>mahēk'as alē<sup>é</sup>stālayaxen <sup>é</sup>nā'max'st'alō'ten g'ī'yayayē.
13. Gwā'lelas xē'nlelahaēk'as hēgē'mlisōl qaēs g'wē'malasaōs g'ī'yayayē.
14. <sup>é</sup>ya, <sup>é</sup>melē'xlag'ilis<sup>é</sup>emxg'as q'la'k'og'ōs g'ī'yayayēxg'as q'lūlā'layiwagaōs g'ī'yayayē.
15. Halen xu'lsaya, halen q'lwā'saya hē qa ayahē g'wē'mālat<sup>é</sup>sen g'ī'yayayē.
16. Lē'le'ng'itilawēst'la aya wā'ldemasen á'lahen lā'xulaēlen g'ī'yayayē.
17. Hālā'k'aslelax'ōsahē g'ī'yaya xehen lā'xulax'dē g'ī'yayayē.

LOVE-SONG OF TSĀK'ĒDEK<sup>u</sup>, WHOSE LOVER HAD GONE TO JAPAN  
AS A SAILOR TO HUNT FUR-SEALS

1. Ye ya aye ya! You are hard-hearted, you who say that you love me, you are hard-hearted, my dear!
2. Ye ya aye ya! You are cruel, you who say that you are love-sick for me, my dear!
3. Ye ya aye ya! Where are they going to take my love, my dear!
4. Ye ya aye ya! Where are they going to take my dear, that causes me to lie down sick, me, the slave of my dear!
5. Ye ya aye ya! They will take my dear far away, yaa ho! I shall be left behind, my true-love, for whom I pine, who keeps me alive, my dear!
6. Ye ya aye ya! They will take my dear out to sea far away haa! There the one is going for whom I pine, my master, for whom I am lovesick, my dear!

LOVE-SONG OF TSĀK'ĒDEK<sup>u</sup>, WHOSE LOVER HAD GONE TO JAPAN  
AS A SAILOR TO HUNT FUR-SEALS

1. Ye ya aye ya lams wāyadeyasg'as gwāyōemg'ōs āla lāxūlag'as  
Ya ya aye ya. You are hard against me to whom you refer as really your true-love  
wā'yadayog'ōs, g'iyā<sup>ε</sup>ya.  
of the hard-hearted one my dear.
2. Ye ya aye ya lams āladēyasg'as gwāyōemg'ōs āla ts!EX'ilag'in  
Ye ya aye ya. You are cruel to me to whom you refer as really sick for  
gwēmālasg'in lōl, g'iyā<sup>ε</sup>ya.  
your love to me you my dear.
3. Ye ya aye ya <sup>ε</sup>ya <sup>ε</sup>wiyōdze<sup>ε</sup>walē lān g'iyā<sup>ε</sup>yaxen āla yin  
Ye ya aye ya. Oh, where will he be taken my dear who really my  
lāxūlayanLEN, g'iyā<sup>ε</sup>ya.  
love my dear.
4. Ye ya aye ya <sup>ε</sup>ya <sup>ε</sup>wiyōdze<sup>ε</sup>walē lān g'iyā<sup>ε</sup>yaxen qelgwēlema-  
Ya ya aye ya. Oh where will he be taken my dear who is the cause of my  
ENLEN q!agwēdeyaxen g'iyā<sup>ε</sup>ya.  
lying sick I his slave my dear.  
abad
5. Ye ya aye ya <sup>ε</sup>ya ha qwēsgilayōl lān g'iyā<sup>ε</sup>ya lāxa qwēsala yaa  
Ye ya aye ya. Oh he will be taken far my dear to far off oh  
ho boyōno<sup>x</sup>ULENKEN āla lāxūlaxen āla ts!EX'īlaxen q'ūlāla-  
I shall be left really my love really my sickness means of  
yōwaxen, g'iyā<sup>ε</sup>ya.  
keeping me alive my dear.
6. Ye ya aye ya <sup>ε</sup>ya L!āsedayōl lān g'iyā<sup>ε</sup>ya lāxa qwēsala haa  
Ye ya aye ya. Oh he will be taken my dear to far off ha  
seaward  
hēm lālaasen āla ts!EX'īlaxen <sup>ε</sup>wādzēdeyaxen āla ya ts!EX'ī-  
that is where is going real my sickness my dog-owner really my  
laxen g'iyā<sup>ε</sup>ya.  
sickness my dear.

7. Ye ya aye ya! I wish I could go to you, my master, that I might make you happy, my dear, for I think you long for me, for my love, my dear.
8. Ye ya aye ya! I wish I could go to you, my dear! I wish I could make you dream that you embrace this one whom you love, my dear, the one for whom I pine, my dear!
9. Ye ya aye ya! I wish I could go to you to be your pillow, my dear! I wish I could go to you to be your feather bed, my dear! the one for whom I pine, who keeps me alive, my dear!
10. Ye ya aye ya! My lord, don't stay away too long! else I shall die of lonesomeness, my true-love; for already I long for you, my dear.
11. Ye ya aye ya! Now, farewell, my true-love, for whom I pine, who keeps me alive, my master, my dear!

7. Ye ya aye ya lānaḡwaō<sup>ē</sup>nēhēsLEN wāwūyāMEN qa lōl q!āgwi-  
 Ye ya aye ya. To go to you I wish in some way that to you slave-  
 deya qEN hāyaleiq!ēlaōL g'iyā<sup>ē</sup>ya qaxs lāg'anemaēx xū!sōL  
 owner that I make you happy my dear for perhaps you long  
 qaEN g'wēmālasē lāl g'iyā<sup>ē</sup>ya.  
 for me for your love my dear.
8. Ye ya aye ya lānaḡwaō<sup>ē</sup>nēhesLEN lōL g'iyā<sup>ē</sup>ya qEN mēm<sup>xē</sup>g'ila  
 Ye ya aye ya. To go to you I wish to you my dear that I make a dream  
 qa<sup>ē</sup>s mēxelaōs g'euālālūg'as g'wē<sup>ē</sup>yōemg'ōs lāxūla, g'iyā<sup>ē</sup>ya-  
 for you to dream to embrace me whom you call your love my dear  
 xEN ālā ts!EX'ilaxEN g'iyā<sup>ē</sup>ya.  
 my real sickness my dear.
9. Ye ya aye ya lānaḡwaō<sup>ē</sup>nēhesLEN qēnoLōs g'iyā<sup>ē</sup>ya, lānaḡwa-  
 Ye ya aye ya. To go to you I wish to be your pillow my dear to go to you  
<sup>ē</sup>nēhēsLEN ts!āg'ilōs g'iyā<sup>ē</sup>yaxEN ālaya ts!EX'ilaxEN q!ūlālayō-  
 I wish to be your feather bed my dear real sickness my means of  
 waxEN g'iyā<sup>ē</sup>ya.  
 living my dear.
10. Ye ya aye ya wa gwala nūdayak'as gayēstalōl g'iyā<sup>ē</sup>ya āLEK'  
 Ye ya aye ya. Oh don't my love stay away long my dear else  
 xūlyalisem lāxg'as g'wē<sup>ē</sup>yōg'ōs āla lāxūlaxg'in la<sup>mēk'</sup> xūlsa  
 I die of longing this whom you call really (your) love for I already long  
 qa<sup>ē</sup>s, g'iyā<sup>ē</sup>ya.  
 for you my dear.
11. Ye ya aye ya wa hālā'k'as lax'in ālaya lāxūlaxEN ālaya  
 Ye ya aye ya. Oh good-by my true love my true  
 ts!EX'q!ō'LEMENLEN q!ūlālayuwaxEN q!āgwidēyaxEN g'iyā<sup>ē</sup>ya.  
 sickness who will be my life-bringer my master my dear.

## SONG OF MENMENĒQELAS, IN ANSWER TO THE PRECEDING SONG.

1. Ye yaa ha ye ya! Stop, friends, and let us listen to the song that my dear sings for me, the one whom I am leaving so cruelly.
2. Ye yaa ha ye ya! Stop, friends, and let us listen to the weeping of my dear, my true-love, my dear!
3. Ye yaa ha ye ya! Whence, O friends! comes the sound of the one who is crying for me, my dear, my true-love, my dear!
4. Ye yaa ha ye ya! O friends! she whom I left behind is crying for me, my true-love, my true-love, my dear.
5. Ye yaa ha ye ya! Don't long for me! For you I am working, my true-love, for whom I pine, my dear, my true-love, my dear

## SONG OF MENMENĒQELAS, IN ANSWER TO THE PRECEDING SONG

1. Ye yaa ha ye ya. Gwahas ʼnēʼnemōxʷ qahans hōlēlēxa  
 Ye yaa ha ye ya. Stop friends that we listen  
 sāyagʼimlēlā qaha nōgwa ahan gʼiyahaxen wayadayowa  
 to the singing for me my dear left cruelly  
 xēhen gʼiyaha.  
 by me my dear.
2. Ye yaa ha ye ya. Gwahas ʼnēʼnemōxʷ qahans hōlēlēxayn  
 Ya yaa ha ya ya. Stop friends that we listen to the  
 q!waʼyāla qaha nōgwa ahan gʼiyahaxen ālan lāxūlaxēhen  
 sound of cry- for me my dear my true- love  
 ing  
 gʼiyaha.  
 my dear.
3. Ye yaa ha ye ya. ʼya ʼwihəyaqenwēdzē ʼnēʼnemōxʷxaha  
 Ye yaa ha ye ha. Oh whence great friends  
 q!waʼyalā qaha nōgwa ahan gʼiyahaxen ālan lāxūlaxēhen  
 the sound of for me my dear my true- love  
 crying  
 gʼiyaha.  
 my dear.
4. Ye yaa ha ye ya. ʼya, həkʼasxōl ʼnēʼnemōxʷkʼahas yaha  
 Ye yaa ha ye ya. Oh indeed it is she friends  
 q!waʼyāla xēhen hōdemaenlen ālan lāxūlaxēhen gʼiyaha.  
 who is crying whom I leave behind my true- love my dear.
5. Ye yaa ha ye ya. Gwāllahas xūlsayaxgʼin; sōmēxʷ ʼēaxēlagʼi-  
 Ye yaa ha ye ya. Do not long for me you are the reason for  
 hēltsxen ālan lāxūlaxēhen, ts!exʼilaxēhen gʼiyaxen ālan  
 my working true my love my sickness my dear true my  
 lāxūlaxēhen gʼiyaha.  
 love my dear.

6. Ye yaa ha ye ya! Don't cry for me! I am working for you, my true mistress, my lady, my true-love, my dear.
7. Ye yaa ha ye ya! Don't long for me! I am coming back, my dear, my true-love, my dear.
8. Ye yaa ha ye ha! Don't cry for me! I am paddling toward you, my dear, my true-love, my dear.

SONG OF THE SAME AFTER HIS RETURN, WHEN TSĀK'ĒDEK<sup>u</sup> HAD DESERTED HIM

1. Ye yaa ye ya ha! You are cruel to me, you are cruel to me, my dear!
2. Ye yaa ye ya ha! You are hard-hearted against me, you are hard-hearted against me, my love!
3. Ye yaa ye ya ha! You are surpassingly cruel, you are surpassingly cruel against me, for whom you pined.

6. Ye yaa ha ye ya. Ġwāllahas q!wāsaya<sup>xg</sup>'in; sōmēx' laḡūmāla-  
 Ye yaa ha ye ya. Don't cry for me you are the reason  
 g'ihēltsxEN ālan ʼwādzēdēyaxEHEN q!āgwidēyaxEN ālan  
 for my hard work true my dog-owner my slave-owner my true  
 lāḡūlaxEHEN g'iyaha.  
 my love my dear.

7. Ye yaa ha ye ya. Ġwāllahas ḡūlsaya g'āx<sup>ε</sup>men ēx'a<sup>ε</sup>nakūla lōl  
 Ye yaa ha ye ya. Do not long for I am nearing you  
 g'iyā<sup>ε</sup>yaxEN ālan lāḡūlaxEHEN g'iyaha.  
 my dear my true love my dear.

8. Ye yaa ha ye ya. Ġwāllahas q!wāsaya g'āx<sup>ε</sup>men sēḡwalālaLē  
 Ye yaa ha ye ya. Don't cry for I come paddling  
 lāhōl g'iyā<sup>ε</sup>yaxEN ālan lāḡūlaxEHEN g'iyaha.  
 to you my dear true my love my dear.

SONG OF THE SAME AFTER<sup>u</sup> HIS RETURN, WHEN TSĀK'ĒDEK<sup>u</sup> HAD DESERTED HIM

1. Ye yaa ye ya ha. Lams wāyadeyahas<sup>g</sup>'as wāyadayewahēg'ōsa-  
 Ye yaa ye ya ha. Now you are cruel to me you are cruel to me  
 hē g'iyā<sup>ε</sup>ya haa yiya.  
 my dear.
2. Ye yaa ye ya ha. Lams āladeyahas<sup>g</sup>'as ālada<sup>ε</sup>yewahag'ōsahē  
 Ye yaa ye ya ha. Now you are strong-minded to me you are strong-minded to me  
 laḡūla ha a ye ya.  
 my love.
3. Ye yaa ye ya ha. Lams hāyagadēyahas<sup>g</sup>'as hāyagada-  
 Ye yaa ye ya ha. Now you are too cruel to me you are too cruel to me  
 ʼyahōg'ōsahē<sup>ts</sup>!EX'ila'ha a ye ya.  
 my sickness.

4. Ye yaa ye ya ha! She pretends to be indifferent, not to love me, my true-love, my dear.
5. Ye yaa ye ya ha! Don't pretend too much that you are indifferent of the love that I hold for you, my dear!
6. Ye yaa ye ya ha! Else you may be too indifferent of the love that I hold for you, my dear!
7. Ye yaa ye ya ha! My dear, you are too indifferent of the love I hold for you, my dear!
8. Ye yaa ye ya ha! My dear, you go too far, your good name is going down, my dear!
9. Ye yaa ye ya ha! Don't try hereafter to follow me, my dear!
10. Ye yaa ye ya ha! Don't hereafter cry for me, my dear!

4. Ye yaa ye ya ha. Waḷesi'ḷālahasoḫ<sup>u</sup>deḷa nōgwawahasēn āḷa  
 Ye yaa ye ya ha. She acts as though she did not me my true  
 care for  
 ḷaxūlahaaaxen g'iyā'ya.  
 love my dear.

5. Ye yaa ye ya ha. Gwālelas xēnleḷahāk'as waḷesi'ḷālahāē laxs  
 Ye yaa ye ya ha. Do not too much act as though you far  
 did not care  
 gwēmalasōsahā g'iyā'ya.  
 (my) love to you my dear.

6. Ye yaa ye ya ha. Ālas g'iyā'yahaēk'as wāḷesk'ēnlax ḷāxōs  
 Ye yaa ye ya ha. Else my dear might overdo your to  
 you indifference  
 gwēmalasōsahā g'iyā'ya.  
 (my) love to you my dear.

7. Ye yaa ye ya ha. Laems g'iyā'yahaēk'as yawaḷesk'fnōle  
 Ye yaa ye ya ha. Now you my dear have overdone it  
 lahaxs gwēmalahasōsahāē g'iyā'ya.  
 to (my) love to you my dear.

8. Ye yaa ye ya ha. Laems g'iyā'yahaēk'as yaētaxayahaē lax  
 Ye yaa ye ya ha. Now you my dear have lowered (to)  
 ḷēgemk'inahalōs g'iyahayēya.  
 your good name my dear.

9. Ye yaa ye ya ha. K'!ēsles wūl'ēmahaēk'as yaḷālasgemahēk'as  
 Ye yaa ye ya ha. Not you in vain follow  
 will  
 lahax nōgwawa haē yōḷ g'iyā'ya.  
 (to) me you my dear.

10. Ye yaa ye ya ha. Gwālelas wūl'ēmahaēk'asya q'wāq'watsemē-  
 Ye yaa ye ya ha. Do not in vain cry for  
 hēk'as lahax nōgwawa haē yohōḷ g'iyā'ya.  
 me you my dear.

11. Ye yaa ye ya ha! Does not this make sick your heart, my dear?
12. Ye yaa ye ya ha! Friends, do not let us listen any longer to love-songs that are sung by those far away!
13. Ye yaa ye ya ha! Friends, it might be well if I took a new true-love, a dear one.
14. Ye yaa ye ya ha! Friends, it might be well if I had a new one for whom to pine, a dear one.
15. Ye yaa ye ya ha! I wish she would hear my love-song when I cry to my new love, my dear one!

LOVE-SONG OF THE DEAD, HEARD ON SHELL ISLAND

1. You are hard-hearted against me, you are hard-hearted against me, my dear, ha ha ye ya ha ha!
2. You are cruel against me, you are cruel against me, my dear, ha ha ye ya ha ha!

11. Ye yaa ye ya ha. LE<sup>ε</sup>maē ts!EX'ilahāēlaxs newaqēdzewahaqōsa-  
Ye yaa ye ya ha. For It is sick your heart  
hē g'iyayahaha.  
my dear.
12. Ye yaa ye ya ha. Gwāhas εnē<sup>ε</sup>nemohōk<sup>u</sup> qāhens hōlēlāhaēxaya  
Ye yaa ye ya ha. Stop friends that we listen to the  
sula'lālahaha lāxa qwēsāla.  
love-song at far away.
13. Ye yaa ye ya ha. Īx'dzā εuē<sup>ε</sup>nemohōx<sup>u</sup> qōho hēem lāxen  
Ye yaa ye ya ha. It would friends if that I should  
be good  
āloḷānemaxen āla lāxūlaxen g'iyā<sup>ε</sup>ya.  
take a new true-love my dear.
14. Ye yaa ye ya ha. Īx'dzā εnē<sup>ε</sup>nemohōx<sup>u</sup> qohohēem lāhaxen  
Ye yaa ye ya ha. It would friends if that I should  
be good  
āloḷānemaxen āla ts!EX'īlaxen g'iyā<sup>ε</sup>ya.  
take a new one real sickness my dear.
15. Ye yaa ye ya ha. Īx'εem<sup>ε</sup>nēsīa hac aya wūlēlahak'as qen  
Ye yaa ye ya ha. I wish she would hear  
q!wūg'atēlīsēxen ātōḷānemaxen g'iyā<sup>ε</sup>ya.  
my love song (crying) for my newly obtained my dear.

LOVE-SONG OF THE DEAD, HEARD ON SHELL ISLAND

1. Lams wayadēyahag'as wayahadayewahag'ōsahē haē g'iyā<sup>ε</sup>ya  
You are hard-hearted against me hard-hearted against me my dear  
ha ha ye ya ha ha.  
ha ha ye ya ha ha.
2. Lams āladeyahag'as ālahadayewahag'ōsahē haē g'iyā<sup>ε</sup>ya ha ha  
You are really cruel against me really cruel against me my dear ha ha  
ye ya ha ha.  
ye ya ha ha.



3. For I am tired waiting for you to come here, my dear, ha ha ye ya  
ha ha!
4. Now I shall cry differently on your account, my dear, ha ha ye ya  
ha ha!
5. Ah, I shall go down to the lower world, there I shall cry for you,  
my dear, ha ha ye ya ha ha!

PARTING SONG, SUNG BY TS!ESQWANĒ<sup>ε</sup> ON HIS DEATH-BED ONE DAY  
BEFORE HE DIED

1. Farewell, O friends! for I am leaving you, O friends! a ye ya ha a  
a ye ya ha, aye ya ä!
2. Farewell, O brothers! for I am leaving you, O brothers! a ye ya  
ha a, a ye ya ha, aye ya ä!

3. Xg'in yayaēx'alēsēk'g'in nahenk'!agemlchesōlawa haō g'iyatya  
For I get tired of waiting for you my dear  
ha ha ye ya ha ha.  
ha ha ye ya ha ha.
4. εya ōgūxsālēhēsLEhahen q!wats!ēnēhēLA qahahas g'iyatya ha  
Oh differently I shall cry for you my dear a  
ha ye ya ha ha.  
ha ye ya ha ha.
5. εya babanaxsālēhehēsLahahen q!wats!ēnēhēLA qahahas g'iyatya  
Oh going downward I shall shall cry for you my dear  
ha ha ye ya ha ha.  
ha ha ye ya ha ha.

PARTING SONG, SUNG BY TS!ESQWANĒ<sup>ε</sup> ON HIS DEATH-BED ONE DAY  
BEFORE HE DIED

1. Halāk'asLElahaha εnē<sup>ε</sup>nēmōhōx<sup>us</sup> nōgwawahāē xg'in  
Farewell friends mine for I  
lowālēhehede yahaēg'ōs εnē<sup>ε</sup>nēmōkwa a ye ya haa, a ye ya ha, a  
am leaving you friends a ye ya haa, a ye ya ha, a  
ye ya ä.  
ye ya ä.
2. Halāk'asLElahaha εnāl<sup>ε</sup>nēmwūheyōhots nogwawahāē xg'in  
Farewell brothers mine for I  
lowālēhehede yahaēg'ōs εnāl<sup>ε</sup>nēmwūheyōhots a ye ya haa,  
am leaving you brothers a ye ya haa,  
a ye ya ha, a ye ya ä.  
a ye ya ha, a ye ya ä.

3. O friends! do not take it too much to heart that I am leaving you,  
O friends! a ye ya ya a, a ye ya ha a, aye ya ä!
4. O brothers! do not take it too much to heart that I am leaving you,  
O brothers! a ye ya ha a, a ye ya ha a, aye ya ä!
5. O sisters! do not feel sorrowful because I am leaving you. O sis-  
ters! a ye ya ha a, a ye ya ha a, a ye ya ä!
6. I was told by the one who takes care of me that I shall not stay  
away long, that I shall come back to you, O friends! a ye ya  
ha a, a ye ya ha a, ye ya ä!
7. I mean, O friends! that you shall not feel too sorrowful when I  
leave you, O friends! a ye ya ya a, a ye ya ha a, ye ya ä!

3.  $\text{\AA}emlax's$   $\epsilon n\acute{e}\epsilon nEM\acute{o}h\acute{o}x^u s$   $n\acute{o}gwawaha\acute{e}$   $k'! \acute{e}s$   $XENLElaha\acute{e}k'as$   
Only friends mine not too much  
 $XENL! \acute{e}qElaxg'in$   $l\acute{o}wal\acute{e}h\acute{e}h\acute{e}d\acute{e}yaha\acute{e}g' \acute{o}s$   $\epsilon n\acute{e}\epsilon nEM\acute{o}kwa$   
feel too much that I leave you friends  
a ye ya haa, a ye ya haa, a ye ya ä.  
a ye ya haa, a ye ya haa, a ye ya ä.
4.  $\text{\AA}emlax's$   $\epsilon n\acute{a}l\epsilon nEMw\acute{u}hey\acute{o}hots$   $nogwawaha\acute{e}$   $k'! \acute{e}s$   $XENLElaha\acute{e}-$   
Only brothers mine not too  
 $k'as$   $XENL! \acute{e}qElaxg'in$   $l\acute{o}wal\acute{e}h\acute{e}h\acute{e}d\acute{e}yaha\acute{e}g' \acute{o}s$   $\epsilon n\acute{a}l\epsilon nEMw\acute{e}y\acute{o}t$   
much feel too much that I leave you brothers  
a ye ya haa, a ye ya haa, a ye ya ä.  
a ye ya haa, a ye ya haa, a ye ya ä.
5.  $K'! \acute{e}sLES$   $w\acute{e}hawaq! waha\acute{e}k'as$   $w\acute{a}haw\acute{o}S\acute{e}lqElaha\acute{e}$   $qaha$   $n\acute{o}gwawa$   
Do not sisters feel sad for me  
 $ha\acute{e}xg'in$   $lowal\acute{e}h\acute{e}h\acute{e}d\acute{e}yaha\acute{e}g' \acute{o}s$   $w\acute{e}w\acute{a}q! wa$   $a ye ya haa,$   
that I leave you sisters a ye ya haa,  
a ye ya haa, a ye ya ä.  
a ye ya haa, a ye ya ä.
6.  $\epsilon n\acute{e}x\acute{e}w\acute{e}h\acute{e}g'inLas$   $ax\acute{e}!al\acute{a}h\acute{a}$   $g'ahaxENLax$   $k'! \acute{e}s\acute{e}h\acute{e}LEX$   
I was told by who does as he likes to me not I shall  
 $g\acute{a}y\acute{e}stalal$   $q\acute{e}HENL\acute{o}$   $g'ahaxL$   $l\acute{a}h\acute{o}l$   $\epsilon n\acute{e}\epsilon nEM\acute{o}h\acute{o}x^u s$   
stay away long if I come to you friends  
 $n\acute{o}gwawa$   $a ye ya haa,$   $a ye ya haa,$   $a ye ya ä.$   
mine a ye ya haa, a ye ya haa, a ye ya ä.
7.  $H\acute{e}\epsilon m\acute{e}SEHEN$   $\epsilon n\acute{e}\epsilon nak'eh\acute{e}l\acute{e}$   $\epsilon n\acute{e}\epsilon nEM\acute{o}h\acute{o}x^u s$   $n\acute{o}gwawa$   $qahas$   
That is my reason of saying friends mine that you  
 $k'! \acute{e}sah\acute{o}s$   $XENLElah\acute{e}k'as$   $w\acute{a}\epsilon w\acute{o}h\acute{o}S\acute{e}lqElaxg'in$   $l\acute{o}wal\acute{e}h\acute{e}h\acute{e}d\acute{e}-$   
not you too much feel sad that I leave you  
 $yag' \acute{o}s$   $\epsilon n\acute{e}\epsilon nEM\acute{o}h\acute{o}x^u s$   $n\acute{o}gwawa$   $a ye ya haa,$   $a ye ya haa,$   
friends mine a ye ya haa, a ye ya haa,  
a ye ya ä.  
a ye ya ä.

## PARTING SONG

1. You are strong-minded to leave your lover here, your lover here,  
my dear!
2. You are true-minded to leave your pain here, your pain, my  
dear!
3. Where is he going, the one of surpassing strength of mind, my  
dear?
4. Oh, he is going far away. He will be taken to the pretty place  
named New York, my dear!
5. I shall ask all of you who walk the ground with me, my dear.
6. Is New York far away, where he will be taken, my love!
7. Oh, could I fly like a poor little raven by his side, my love!
8. Oh, could I, like a poor little raven, carry home news from him,  
my dear!
9. Oh, could I fly down by the side of my dear, my love!
10. Oh, could I lie down by the side of my dear, my pain!
11. The love for my dear kills my body, my master!
12. The words of him who keeps me alive kill my body, my dear!
13. For he said that he will not turn his face this way for two years,  
my love!

## PARTING SONG

1. Wā'yadēyasg'as āya lā'xūlag'as āya lā'xūlag'aōs g'ihēyaya.
2. Ālaaddēyasg'as āya ts!EX'f'lag'as āya ts!EX'f'lag'aōs g'ihēyaya.
3. Wi'yohodzowalēxa hayā'gadēyasg'as lōmadahayewag'aōs g'ihē-  
yaya.
4. 'ya, qwēs'gilalē lāhayūdzwalē lāx yōyōx<sup>u</sup>laya ēk'as wāwitsen  
g'ihēyaya.
5. La'men wūlāyalōlai nāmax'sihesēlōtas ayai nōhogwawahai  
g'ihēyaya.
6. ya, qwēs'aladzā'maē yōyox<sup>u</sup>layaa lālahāā'yas āya āla lāha'xūla-  
yiya.
7. LānahaxwaaonēsLEN gwa'winaōwa p!ELElēhēnewahilxen āla  
lāha'xūlayiya.
8. LānahaxwaaonēsLEN gwa'winaōwak'asa gwāgwaxwalg'iwēsEN  
g'ihēyaya.
9. LānahaxwaaonēsLEN nE'lamaxalīsalxen g'ihēyayaIXEN āla lāha-  
xūlayiya.
10. LānahaxwaaonēsLEN kūlāmaxalīsalxen g'ihēyayaēIXEN ts'EX'f'-  
layiya.
11. LE'lemg'itilalāi āya gwēmālatSEN g'ihēyayaēIXEN q'ā'gwīdea.
12. LE'lemg'itilalāi āya wāldemasEN q'ūlā'laha'yowalxen g'ihēyaya
13. Xēs 'nē'k'aēxs māmal'ENxēlēlai k'ēs gwāsgemg'al'sLEN āla  
lāha'xūlayiya.

14. O my lord! O my dear! My master! My dear!  
 15. Oh, could I be the featherbed for you to lie down on it, my dear!  
 16. Oh, could I be the pillow, for your head to rest on, my dear!  
 17. Good by! Now I am downcast! Now I weep for my love.

WORKINGMAN'S SONG OF THE LĒLEĒĒ OF THE Q!ŌMK'UT!ES FOR  
 HIS FIRST-BORN SON

1. When I am a man, I shall be a hunter, O father! ya ha ha ha!  
 2. When I am a man, I shall be a harpooneer, O father! ya ha ha ha!  
 3. When I am a man, I shall be a canoe-builder, O father! ya ha ha ha!  
 4. When I am a man, I shall be a board-maker, O father! ya ha ha ha!  
 5. When I am a man, I shall be a workman, O father! ya ha ha ha!  
 6. That there may be nothing of which you will be in want, O father!  
 ya ha ha ha!

14. Āsehen adāyaa āsehen g'īyaaxen q!āgwīdeaxen g'īheyaya.  
 15. Lānahaxwaaonēsīlen ts!āg'ilk'īnal qa kūlsgēmēsō'sen g'īheyaya.  
 16. Lanahaxwaaonēsīlen qēnok'īnal qa āya qēheltsemahītsōsen  
 g'īheyaya.  
 17. Hālā'k'aslelax'en la'men xūlsayawa, la'men q!waū'sayal qaen  
 lāxūlayaya.

WORKINGMAN'S SONG OF THE LĒLEĒĒ OF THE Q!ŌMK'UT!ES FOR  
 HIS FIRST-BORN SON

1. Hants!ēnoqwi<sup>ē</sup>lakwēk' lāqen g'āq!ēna<sup>ē</sup>yē begwānemts!ēda das-  
 Born to be a hunter at my becoming a man,  
 k!wā, ya ha ha ha.  
 Father ya ha ha ha.
2. Ālēwinoqwi<sup>ē</sup>lakwēk' lāqen g'āq!ēna<sup>ē</sup>yē begwānemts!ēda dask!wā,  
 Born to be a spearsman at my becoming a man, Father.  
 ya ha ha ha.
3. Lēq!ēnoqwi<sup>ē</sup>lakwēk' lāqen g'āq!ēna<sup>ē</sup>yē begwānemts!ēda dask!wā,  
 Born to be a canoe-builder at my becoming a man, Father,  
 ya ha ha ha.
4. Lats!ēnoqwi<sup>ē</sup>lakwēk' lāqen g'āq!ēna<sup>ē</sup>yē begwānemts!ēda das-  
 Born to be a board-splitter at my becoming a man,  
 k!wā, ya ha ha ha.  
 Father ya ha ha ha.
5. Ēaq!ēlāēnoqwi<sup>ē</sup>lek' lāqen g'āq!ēna<sup>ē</sup>yē begwānemts!ēda dask!wā,  
 Will be a worker at my becoming a man, Father,  
 ya ha ha ha.
6. Qats k!ēātsētsōs tsāyakwēyatsōs yaqēs ēnākwatsaōs āqēqs  
 That you you will nothing need of all you  
 desōtsōs dask!wā, ya ha ha ha.  
 wanted by you, Father ya ha ha ha.

SONG OF THE WARRIOR K'ILEM OF THE NĀK'WAX DA'X FOR HIS  
FIRST-BORN SON

1. You were given by good fortune to your slave, you were given by good fortune to your slave, to come and take the place of your slave, wa ya ha ha!
2. O tribes! hide yourselves. I have come to be a man, and my name is Hellebore, wa ya ha ha!
3. Already are twisted the cedar-withes which I shall pass through the mouths of the heads that I obtain in war, for I am true Hellebore.
4. For I shall take in war the heads of the princes of the tribes, when I come to be a man,
5. That I may have your names, as was done by my father, who has your names for his names, wa ya ha ha!

The preceding is sung in the pronunciation of children. The regular form would be as follows:

1. Han!ēnoxwi'lakwēk' lāxen g'āx'ēna'yē begwānemx'ida datsa,  
ya ha ha ha.
2. Ālēwinowwi'lakwēk' etc.
3. Lēq!ēnoxwi'lakwēk' etc.
4. Lat!āēnoxwi'lakwēk' etc.
5. Ēaxelaēnoxwīlek' etc.
6. Qas k.lāsēlōs lālaḡwēlasōlōs lāxēs 'nāḡwalaōs āx'exsdesō-  
lōs dātsā, ya ha ha ha.

SONG OF THE WARRIOR K'ILEM OF THE NĀK'WAX DA'X FOR HIS  
FIRST-BORN SON

1. Wāwaitsenētsēs q'lātso; wāwaitsenētsēs q'lātso qa'fs dzāqētsōs  
Obtained-by-good-luck by your slave; ob tained-by-good-luck by your slave that you come  
hēyaboyetsaxdzas q'latsos, wa ya ha ha.  
to take the place of your slave wa ya ha ha
2. Wātselya yēyqwayatsē wūnwūngemyēstsōl dzaq'mēts begwa-  
Go on tribes hide yourselves for I have come to be a  
nemts'lēda qen dzēgadēs āxtsoyē, wa ya ha.  
man that I have name of hellebore (i.e. a cruel one), wa ya ha
3. Dzāq'ēmts gwalēts tselbek'dzā dewēk' qn nayaqstsētsēn  
Come already twisted cedar withes that you put through the  
wīyānemtsa qēqadzak'tsaxdzem āyētsek' āxtsoyē.  
obtained in war heads my really hellebore (i.e. cruel)
4. Yīxdzen dzēdzāgemdzalēdzaq dzōdzāelgemayatsa yēyqwaya-  
For I shall take the first ones the princes of the tribes  
tsa'yē qen wīnatsōldzen dzāqēk' begwānemts'lēda.  
that I make war against when I come to be a man
5. Qen dzaqētsen dzēdzegadzēsēs dzēdzegemats yaq gwēt'slēdan-  
That I come I have your names for my names (i.e. was done by  
tsaxs āsk'wats dzāqaēq dzēdzegadzēs dzēdzegemos  
my father he obtained for his names your names)

SONG OF THE SON OF CHIEF HĒLĀMAS OF THE NĀK!WAX'DA'X<sup>U</sup>

1. By good luck was given to us our master, he who will be chief of the Nāk!wax'da'x<sup>u</sup>, ya hō wa ha!
2. Our master will take the princesses of the tribes to be his wives, ya hō wa ha!
3. So that the high-named coppers of the chiefs of the tribes will assemble around him, ya hō wa ha!
4. And I shall get the names and privileges of the chiefs of the tribes by marrying their princesses, ya hō wa ha!

The preceding is sung in the pronunciation of children. The regular form would be as follows:

1. Wāwalk'inēsēs q!āk'ō; wāwalk'inēsēs q!āk'ō qa's g'āxēlōs hēlabolisāl'gas q!āk'ōg'ōs, wa ya ha ha.
2. Wāg'il la lēlqwālālē wūnwūngēmlelōl g'āx'mēk' begwānemx'īda qen lēgādēs āxsōlē, wa ya ha ha.
3. G'āx'mēk' g'wālil selbex'ga dewēxek' qa nayax'stēltsen win'ānēmla qēqag'ix'LEXg'in ālēlek' āxsōlēl.
4. Yīxg'in g'ig'āgemdālil qaxōx lōlāelgāma'yasa lēlqwālālā'ya qen winasōlg'in g'āx'ek' begwānemx'īda,
5. Qen g'āxēLEN lēlēgadeltsōx lēlēgemaxs lāx gwēx'īdaasaxs ātsāxs g'āxaē lēlēgatsēs lēlēgemōs, wa ya ha ha.

SONG OF THE SON OF CHIEF HĒLĀMAS OF THE NĀK!WAX'DA'X<sup>U</sup>

1. Wāwaltsenētsōq wātsalaatsēxqwa dzēqayatsasa naenk!wakda.  
Ohtalned-by-good-luck Dog Owner will be chief of the Nāk!wax'da'x<sup>u</sup>  
'qwē ya hōwa ha.  
ya hōwa ha.
2. Dzēdzāgemdzā'yatsōq watsalaatsax ts!ēsts!edēlas g'ig'igāma-  
Daughters of head chiefs Dog Owner princesses of the chiefs of  
'yatsa yēyqūyatsa'yē qats genemts!ēda ya hōwa ha.  
the tribes for to become his wives ya hōwa ha.
3. Qats ā'mēl tsemqō'nakūyasōltsa dzēdzegadzē ts!āts!eqwas  
That just come from all sides the great named coppers of  
dzēdzegema'yats yeyqūyatsa'yē ya hōwa ha.  
the chiefs of the tribes ya hōwa ha.
4. Wā, hē'mētsen gedzādzemtsa lāq ts!ēsts!edēlas dzēdzegema-  
Oh, and that I shall get by marriage from the princesses of the chiefs of the  
'yatsa yeyqūyatsa'ya dzēdzegemē dze'wa k'lēk'lowē ya  
tribes names and crests ya  
hōwa ha.  
hōwa ha.

The preceding is sung in the pronunciation of children. The regular form would be as follows:

1. Wāwalk'inē yōx Wāsałaasēxxwa g'iqalasaxsa Naenk!wax'da-  
'xwēx, ya hōwa ha.
2. G'ig'āgemdalālōx Wāsałaasax k'lēsk!edēlas g'ig'igāma'yasa  
lēlqwālālā'yē qas genemx'īda, ya hōwa ha.
3. Qa's ā'mēl k'imqelasōltsa lēlēgādē l'āl!eqwas g'ig'igāma'yasa  
lēlqwālālā'yē, ya hōwa ha.
4. Wā, hē'mēsen geg'ādanēml lāx k'lēsk!edēlas g'ig'igāma'yasa  
lēlqwālālā'yēs lēlēgemē lē'wēs k'lēk!es'owē, ya hōwa ha.

## SONG OF THE DAUGHTER OF A WORKINGMAN

1. Our Treasure came here to dig clams for her mother and her old slave, ahē ahē ya!
2. Our Treasure came here to dig clover for her mother and her old slave, ahē ahē ya!
3. Our Treasure came here to dig cinquefoil for her mother and her old slave, ahē ahē ya!
4. O mother! make me a basket, that I may pick salmon-berries, salal-berries, and huckleberries for my old slave, ahē ahē ha!
5. Let him get ready who is to be my husband, that he may be ready to help my mother and my old slave, ahē ahē ya!

## SONG OF THE DAUGHTER OF A WORKINGMAN

1. Wāwałtsinēgadzada dzāqek' qats yalēlqa dzawegayime qa-  
Obtained-by-good-luck-woman came to dig clam ter  
dzās ābāyaak' dzōgwats wayōlek', ahē ahē ya.  
her mother here and this old dog ahē ahē ya.
2. Wāwałtsinēgadzada dzāqek' qats ts!ōtsēqa t!ex' tsōsē qadzas  
Obtained-by-good-luck-woman came to dig clover for her  
ābāyaak' dzōgwats wayōlek', ahē ahē ya.  
mother here and this old dog ahē ahē ya.
3. Wāwałtsinēgadzada dzāqek' qats ts!ōtsēqa lek'tsemē qadzas  
Obtained-by-good-luck-woman came to dig cinquefoil for her  
ābāyaak' dzōgwats wayōlek', ahē ahē ya.  
mother here and this old dog ahē ahē ya.
4. Wādzel ya ābāyaa yeqēya qen hāmyatsēqa q!emdze-  
Go on now mother make a for me to pick berries salmon berries  
basket  
kwē dze<sup>wa</sup> negūtsē dze<sup>wa</sup> gwādemē qatsōx wayōlek',  
and salal-berries and huckleberries for this old dog  
ahē ahē ya.
5. Wādzel yaqē gwālalatsen la<sup>wa</sup>wūyemtsa qa ts!ēstša gemtsex-  
Go on now be ready for my future husband that not he be lazy  
tsats qa dzēwayats qo ābāyaak' dzewōk' wāyōlek', ahē  
to help me my mother here and this old dog ahē  
ahē ya.  
ahē ya.

The preceding is sung in the pronunciation of children. The regular form would be as follows:

1. Wāwalk'inēgag'ada g'āxek' qas yalēlxa g'āwēq!ānemē qag'as  
ābāyaak' lōgwats wayōlek', ahē ahē ya.
2. Wāwalk'inēgag'ada g'āxek' qas ts!ōsēxa t!ex' sōsē qag'as ābā-  
yaak' lōgwats wayōlek', ahē ahē ya.
3. Wāwalk'inēgag'ada g'āxek' qas ts!ōsēxa lēx'semē qag'as ābā-  
yaak' lōgwats wayōlek', ahē ahē ya.
4. Wāg'il la ābāyaa lēxēla qen hāmyatslēxa q!emdzekwē lēwa  
nek!ūlē lē<sup>wa</sup> gwādemē qasōx wayōlex, ahē ahē ya.
5. Wāg'il lax'i gwālalalēn lāwūnemlaxa k'!ēs!a q!emts!px!al qa  
g'iwālalga ābāyaak' lōgwa wayōlek', ahē ahē ya.

## SONG OF CHIEF'S DAUGHTER

1. Be ready, O chiefs' sons of the tribes! to be my husbands; for I come to make my husband a great chief through my father, for I am mistress, ha ha aya ha ha aya!
2. I, mistress, come to be your wife, O princes of the chiefs of the tribes! I am seated on coppers, and have many names and privileges that will be given by my father to my future husband, ha ha aya ha ha aya!
3. For my belt has been woven by my mother, which I use when I look after the dishes that will be given as a marriage present by my father to him who shall be my husband, when many kinds of food shall be given in the marriage-feast by my father to him who shall be my husband, ha ha aya ha ha aya!

## SONG OF CHIEF'S DAUGHTER

1. Wädzei ya gwälalaleq dzödzaeygemëts dzëdzeg'imëts yëyqū-  
Now go on be ready princes of chiefs of the tribes  
 yatsë qaen tsā'wünemts!ëts qadzen hë'nëdzë dzädzeqëlë  
for my future husbands for therefore I come  
 qaen dzëdzëqëyë qen tsā'wünemtsa dzögwa adätsaxdzen  
that I make a chief my husband with this my father who I  
 waöts!aatsëk', ha ha aya ha ha aya.  
his master ha ha aya ha ha aya.
2. Waöts!aatsentsaxdzen dzaqëk' qats genemöts dzödzaeygemëts  
Master I shall come to be your wife princes of the  
 dzëdzëgämëts yëyqüyatsë. ts!aqwadzen k!watsáyëtsök<sup>u</sup>  
chiefs of the tribes. Coppers my seat  
 gënemdzä ts!ëts!esö dzögwa dzëdzëgemts qa yayötsdza  
many privileges and names for given by  
 adätsats yaqen tsā'wünemtsa, ha ha aya, ha ha aya.  
my father to my husband ha ha aya ha ha aya.
3. Qaxts ya'mëts gwaldza yipëdzas äda qaen wütsëdzanötse qentsö  
For now it is finished plated by my mother for my belt when I  
 läyoqtsëyax lëlöqüyilalxdzëtsäsdsza adätsats yaqen tsā-  
take care of the future house dishes of my father to my future  
 'wünemtsa qö wäwadzëtsës gënemtsa hëmaömnatsöq ädatsaq  
husband when he gives in the many kinds of food my father  
 yaqen tsā'wünemtsa, ha ha aya ha ha aya.  
to my future husband ha ha aya ha ha aya.

The preceding is sung in the pronunciation of children. The regular form would be as follows:



## SONG OF PARENTS WHO WANT TO WAKE UP THEIR SON

Don't sleep! for your paddle fell into the water, and your spear.  
Don't sleep! for the ravens and crows are flying about.

## SONG OF PARENTS WHO WANT TO WAKE UP THEIR DAUGHTER

Don't sleep too much! Your digging-stick fell into the water, and  
your basket. Wake up! It is nearly low water. You will be  
late down on the beach.

1. Wäg'il la gwälalalex lölaelgämēs g'ig'igämēs lēlqwälale qen  
lä'wüneml qaxg'in liēmēk' g'äg'exel qen g'ig'aglexen  
lä'wünemla lögwa ädatsaxg'in waöts'uašek', ha ha aya  
ha ha aya.
2. Waöts'laasenlaxg'in g'äxēk' qa's genemos lölaelgämēs g'ig'igämēs  
lēlqwälalē l'äqwag'in k'wadzälitsök' q'ēm nōg a k'k'  
k'les'ō lögwa lēlēgemk' qa layöltsg'a ädatsa läxen lä'wünemla, ha ha aya  
ha ha aya.
3. Qaxs la'mēk' gwälg'a yipēg'as äda qen wüsēg anōl qenlo lalox-  
silalex lēlōqūlilelxlēlasg'a ädatsak' läxen lä'wünemla qo  
wāwadzeles q'lēnemla hēmaōmasōx ädatsax läxen lä'wünemla, ha ha aya  
ha ha aya.

## SONG OF PARENTS WHO WANT TO WAKE UP THEIR SON

εya gwäl'yats mēqax ya'mē tsēxtsēs tsēwayok'däöts dze'wēt's  
Oh do not sleep now it fell into your paddle and your

mästōx'däöts. εya gwäl'yats mēqax ya'emk' enākwa belemē'staya-  
harpoon. Oh do not sleep now all are flying  
qēda gwā'winaq dze'wa tsāqeyagak'.  
ravens and crows.

The preceding is sung in the pronunciation of children. The regular form would be as follows:

εya gwällas mēxax, la'mē tēxtsēs sē'wayox'däös lē'wis mastōx'-  
däös. εya gwällas mēxax, la'emk' enāxwa p'elemē'stälaxa gwā'-  
winak' lē'wa k'äxelagak'.

## SONG OF PARENTS WHO WANT TO WAKE UP THEIR DAUGHTER

εya, gwäl'yats xentseya mēqax, ya'mē tsēxtsēs ts'eyak'däöts dze-  
Oh do not too much sleep, now it fell into your digging-stick and

εwēt's yeqeyak'däöts. εya, ts'lēts'ēdadzädza, ya'mōq äyāq wūydzā-  
your basket. Oh wake up now nearly a ebb-tide  
yītsa x'īts'laqeyaq ālats a'lents'lētsōts.  
ebb-tide else you will be late on the beach.

The preceding is sung in the pronunciation of children. The regular form would be as follows:

εya, gwällas xenlela mēxax la'mē tēxtsēs k'lilax'däös lē'wis lē-  
xelāx'däös. εya, ts'lēx'ēdadzāqa la'mōx elāq wūlg'alisa x'äts'axf-  
ax ālas a'lents'lēsōl.



## X. ADDENDA

### DOG HAIR (to p. 134)

You asked me about the dog wool of the early Kwakwaka'wakw people (I saw one dog of a chief whose name was NĒg'ādze (Great Mountain), and NĒg'ādzē was chief of the numaym G'īg'ilgām, of the 'wālas Kwāg'ul, and the name of the great short legged dog was Qālākwa. The hair of the dog was long | like wool, and it hung down to the ground as he was walking about, | and the hair was not very curly. The hair was very | fine. His eyes did not show on account of | the hair that covered them. It looked as though he had no feet, || as he was walking about. |

(The reason why Qālākwa was the name of the dog of the chief NĒg'ādzē, of the numaym G'īg'ilgām, of the 'wālas Kwāg'ul, was, because Ōmax'lalalē met Qawadiliqūla paddling at Yaēxūg'iwano. Then their minds were just like oil | and water when they are poured together and stirred. This was called by | people of olden times, Qālākwa, for the oil turns white | when it is mixed with the water. That is the meaning of the name of the dog | Qālākwa. I just wish to talk about the meaning of the name | of the dog.) †

### DOG HAIR

Wā, hēemxas wūlāse'wa p'alemdzā 'wāts'lēsa gālē begwānemsa Kwāg'ul, yixs 'nema'en dōxwalel 'wāts'lēsa g'īgāma'yōl yixa lēgādōlas NĒg'ādzē, yixs g'īgāma'yaē NĒg'ādzāsa 'ne'mēmotasa G'īg'ilgāmasa 'wālas Kwāg'ul. Wā, la lēgādēda 'wālas ts'rits'ox'ses 'wāts'lēs Qalākwa. Wā, la g'ilsg'ilt'lēna'yē hābesasa 'wāts'lē hē gwēx's p'alem, yixs dōkūng'ilselaē hābesasa lāx āwīnak'ūsaxs g'il'nakūlaē, yixs k'lēsaē ālaem t'ēmkwē hābesasa. Wā, lā lōmax'id wīwūltowē hābesasa. Wā, lā k'lēs nēenlalēs g'igēyagesē qas hābesaxs laē xesemālaq lax k'leyāts'lēnēx'st'laakwas g'ōg'egūyōsēxs g'il'nakūlaē.

(Wā, hēem lāg'ilas lēgades Qālakwaxa 'wāts'lēsa gwasx'ālag'ihē NĒg'ādzēxa g'īgāma'yasa 'ne'mēmota G'īg'ilgāmasa 'wālas Kwāg'ul qaxs laē sēsaxōla'yē Ōmax'lalalē Lō' Qawadiliqūla lāx Yaēxūg'iwano, wā, lā hēx'idaem'el 'nemx'idē nēnāqafyas hē gwēx'sa lē'na lē'wa 'wāpaxs laē gūqāsō' qas xwet'lētse'wē. Wā, hēem gwē'yāsa gālē begwānem qālākwe, yixs laē 'melxstox'widēda l'ē'na, yixs laē lālaqēda l'ē'na lāq. Wā, hē'mis 'nēnak'iltsa lēgēmasa 'wāts'lē Qālākwa. Ā'men 'nēx' qen gwāgwēx's'alē lāx 'nē'nak'ilasa lēgēmasa 'wāts'lē.)

- 20 At the end of the winter, the hair of the dog was cut | and when this was done, the woman, the wife of | NĒg'ädzē, whose name was K'lämaxalas, took the dog hair and | washed it in running water. After she had done so, she hung it up for the | water to drip off, and
- 25 after all the water had dripped off, when it was || not dry yet, she pulled it apart and pulled out the hairs singly | and put them down lengthwise at the place where she was sitting. When | all the hair had been pulled apart, the woman took her spindle and | her spinning box, and she put together three | hairs of different lengths. The ends were even and | she wound them around the spindle and she
- 30 spun them. Now the || hairs were twisted in the same way as is done with nettle bark. When they were all twisted, | they were woven into the yellow cedar bark blanket. | If a man wears on his body a blanket with a hair braid, it is a sign that he is a chief, | and when the braid is of mountain goat wool, then he is a common man. ||
- 35 Now, all braidings of the cedar bark blankets are entirely of cedar bark, | for I saw only one dog of this kind, when I was a little | boy. That is the end.

PRAYER OF THE SALMON-FISHER (to p. 618)

- 1 When the salmon-fisher gets home, | and when he has caught many salmon, he goes into the river house | and immediately prays to his
- 
- 20 Wä, g'il<sup>ε</sup>m<sup>ε</sup>lāwīšē gwāl ts!āwūnxa laē t!ōsālayowē häbesas ök!wi-na<sup>ε</sup>yasa <sup>ε</sup>wāts!ē. Wä, g'il<sup>ε</sup>m<sup>ε</sup>sē gwāla laēda ts!edāqē GENEMAS NĒg'ädzēxa lĒgades K'lämaxa<sup>ε</sup>las äx<sup>ε</sup>ēdxā häbesasa <sup>ε</sup>wāts!ē qa<sup>ε</sup>s ts!öx<sup>ε</sup>wīdēq lāxa ts!aēšē wa. Wä, g'il<sup>ε</sup>m<sup>ε</sup>sē gwāla laē gēx<sup>ε</sup>wīdēq qa ts!āōqālēsa <sup>ε</sup>wāpē lāq. Wä, g'il<sup>ε</sup>m<sup>ε</sup>sē gwāl ts!aōqūlēda <sup>ε</sup>wāpē laqēxs
- 25 k<sup>ε</sup>s<sup>ε</sup>maē lem<sup>ε</sup>wīda. Wä, lä bē<sup>ε</sup>īdēq qa<sup>ε</sup>s lēkwē <sup>ε</sup>nā<sup>ε</sup>nemts!u-q!<sup>ε</sup>mqaxa häbesē qa<sup>ε</sup>s l!ax<sup>ε</sup>alilēlēs lāxēs k!waēlasē. Wä, g'il<sup>ε</sup>m<sup>ε</sup>sē <sup>ε</sup>wīla lēgekwa häbesē laē äx<sup>ε</sup>ēdēda ts!edāqaxēs x'īlp!<sup>ε</sup>exsdō lĒ<sup>ε</sup>wis q!<sup>ε</sup>mgats!ē. Wä, lä q!<sup>ε</sup>mx<sup>ε</sup>ēdēq. Wä, la<sup>ε</sup>mē äxōdālaxa yūdux<sup>u</sup>-ts!aqē häbesxa ts!elts!ekwāmenkūla. Wä, lä <sup>ε</sup>nemābal<sup>ε</sup>īda la qEX-
- 30 <sup>ε</sup>alēlōdāyos lāxēs x'īlp!<sup>ε</sup>exsdō. Wä, lä x'īlp!<sup>ε</sup>ēda. Wä, la<sup>ε</sup>mē mēt!<sup>ε</sup>-dēq lax gwōg'<sup>ε</sup>īlasaxa gūn. Wä, g'il<sup>ε</sup>m<sup>ε</sup>sē <sup>ε</sup>wīla mēdekwa laē yībemmuk<sup>u</sup>sa häbes<sup>ε</sup>enē mēdek<sup>u</sup> lāxēs dēx<sup>u</sup>semē k'ōbawasa. Wä, hēem māmalt!<sup>ε</sup>k'lēsa <sup>ε</sup>nēx<sup>ε</sup>ūnālāxa häbāsas yībemas g'īgāma<sup>ε</sup>yaē lōxs p!ālemaasa <sup>ε</sup>mēlxlowē yībemas <sup>ε</sup>nēx<sup>ε</sup>ūna<sup>ε</sup>yas wāx<sup>ε</sup>ēda begwā-
- 35 nemq!āla<sup>ε</sup>mē. Lā <sup>ε</sup>nāxwāem mēdek<sup>u</sup> dēxwē yībemas <sup>ε</sup>nēx<sup>ε</sup>ūna<sup>ε</sup>yas yīxs <sup>ε</sup>nemaen dōx<sup>ε</sup>wa<sup>ε</sup>lēlē hē gwēx<sup>ε</sup>s <sup>ε</sup>wāts!ēxg'īn hē<sup>ε</sup>maōlg'īn ālē g'īnānemē. Wä, laem läba.

PRAYER OF THE SALMON-FISHER

- 1 Wä, hē<sup>ε</sup>maaxs g'ūxaē nā<sup>ε</sup>nakwēda yānek!wēnoxwaxa k'ōtēla. yīxs q!<sup>ε</sup>yōlāaxa k'ōtēla, wä, lä laēl. lāxēs wiwamēdzats!ē g'ōkwa.

house to be good when he dries | his salmon. He only prays to it  
when he has many salmon. He does not pray when he does not get 5  
any salmon. |

This is the prayer of the salmon-fisher, when he catches the first  
salmon with a hook: "Welcome, Swimmer. I thank you, because I  
am still alive at this season when you come back to our | good place  
for the reason why you come is that we may play together | with my 10  
fishing tackle, Swimmer. Now, go home and | tell your friends that  
you had good luck on account of your coming here | and that they  
shall come with their wealth bringer, that I may get some of your  
wealth, | Swimmer; and also take away my sickness, | friend, super-  
natural one, Swimmer." Thus he says, while he is | praying. 15

This is only the prayer for the first salmon caught by trolling | or  
the first one caught with the hook in the river. All the | wise  
salmon-fishermen have different prayers, and there are salmon-  
fishermen who are not | wise, who do not care about | the salmon 20  
that they have caught. The numayms are not owners of the prayers |  
of the salmon-fishermen, for the prayers belong | to those who work  
on the salmon. |

Wā, lā hēx<sup>5</sup>ida ts!elwaqaxēs g'ōkwē qa ēk'ēs lēm<sup>5</sup>widūmas!exa 3  
xā<sup>5</sup>masē. Wā, lēx<sup>5</sup>aem ts!elwaqax<sup>5</sup>dēm<sup>5</sup>sēxs q!ēyōlaaxa k'ōtela.  
Wā, lā k'lēs ts!elwaqaxs k'leāsāē k'lōtōlānemē. 5

Wā, g'a<sup>5</sup>mēs ts!el<sup>5</sup>wax<sup>5</sup>idayosa yālnek!wēnoxwaxa k'ōtela laxēs  
g'ālē <sup>5</sup>nem gāl<sup>5</sup>ekwa lāxa k'ōtela: "Wā, gēlak<sup>5</sup>as!a meyoxwan  
qaxg'in g'āxēk' g'āx<sup>5</sup>alēla lāxwa g'āx<sup>5</sup>dēmaqōs aōdaaqa lāxēs  
aēx<sup>5</sup>dēm<sup>5</sup>sēx qaxs hē<sup>5</sup>maa<sup>5</sup>qōs g'āx<sup>5</sup>ēlē qenu<sup>5</sup>x<sup>5</sup> aemlq!ēnwēsgrada  
wīwak<sup>5</sup>ayogūn lāl, meyoxwan. Wā, hāg'il la nū<sup>5</sup>nak<sup>5</sup>lex qa<sup>5</sup> 10  
ts!ek<sup>5</sup>lālelaōsaxēs <sup>5</sup>nē<sup>5</sup>nēmōkwaxs hēlaxaaqōs lāxēs g'āx<sup>5</sup>ēna<sup>5</sup>yōs  
qa g'āx<sup>5</sup>ēsē g'āx<sup>5</sup>alīsēs q!ēq'lōmg'ilayâ qen hūyālālē lāxēs q'ē-  
q'lōmx<sup>5</sup>lēnōs meyoxwan. Wā, hē<sup>5</sup>mis qa<sup>5</sup> dāg'ilxlālaōsaxg'in ts!ē-  
ts!ex<sup>5</sup>q'ōlēm<sup>5</sup>k', qāst, yūl <sup>5</sup>nawālx<sup>5</sup>s, meyoxwan," <sup>5</sup>nēk<sup>5</sup>exs lāē  
ts!elwaqa. 15

Wā, lēx<sup>5</sup>aem ts!elwaqasēwa g'ālē lālanem k'ōtēlaxa dōgwanem  
lōxs g'ālāē gāl<sup>5</sup>ek<sup>5</sup> lāxa wa. Wā, lā <sup>5</sup>nāx<sup>5</sup>waem ōgū<sup>5</sup>la<sup>5</sup>mē ts!elwe-  
qayāsa nē<sup>5</sup>nāgādē yālnek!wēnoxwaxa k'ōtela. Wā, g'il<sup>5</sup>mēsē k'leās  
nāqōsa waōkwē yālnek!wēnoxwaxa k'ōtela lā k'lēs <sup>5</sup>māg'ilaxēs lā-  
lanem k'ōtela. Wā, lā k'lēs āxnōgwadēda <sup>5</sup>nāl<sup>5</sup>nēmēmasasa ts!el- 20  
wagayāsa yēyālnek!wēnoxwaxa k'ōtela, yāxs hesq!ālemaa<sup>5</sup>q ts!el-  
wagayo lāxēs ēaxsē<sup>5</sup>wēda k'ōtela.

PRAYER OF THE HALIBUT-FISHER (to p. 618)<sup>1</sup>

- 24 When the halibut-fisher of the Nāk!wax'dax<sup>u</sup>, | or of the L!aL!asi-  
 qwāla, goes out fishing, and when he arrives on the fishing ground, ||  
 25 he takes his hooks and his bait,—that is the skinned tentacles of the  
 octopus, | and he cuts off a piece one span | long. He cuts open one  
 side and spreads it out. | Then he takes his paddle and lays it across  
 both sides of his | fishing canoe in front of the place where the halibut-  
 30 fisher sits. || Then he takes his club and the spread | split tentacles  
 of the octopus, which he puts on the paddle on which the bait is to  
 be prepared, and he | pounds it with his club. He does not strike it  
 hard. | Therefore, the split bait, the tentacle of the octopus, becomes  
 thin. | As soon as he has made two of these, he takes his "younger  
 35 brother," || the halibut hook, —for thus the halibut hook is called by  
 the halibut-fisher, —and | he puts the bait on his "younger brother,"  
 the hook, and ties it on with string. | After he has done so, he takes  
 the crosspiece and hangs | the ends of his "younger brothers" (he  
 means the hooks) to both ends of it. They are put on with a half  
 hitch. | After he has done so, he takes the sinker and attaches it  
 40 between the hooks to the || crosspiece. After he has done so, he holds  
 the crosspiece in the middle and | speaks while he is praying to his  
 "younger brothers." He says to them: |

## PRAYER OF THE HALIBUT-FISHER

- 23 Wā, hē<sup>u</sup>maaxs haē lōqwēda lōq!wēnoxwaxa p!ā<sup>u</sup>yē yisa Nāk!wax-  
 da<sup>u</sup>x<sup>u</sup> L<sup>u</sup>wa L!aL!asiqwāla, wā g'il<sup>u</sup>mēsē lāgrāu lāxēs lōqwa<sup>u</sup>yē laē  
 25 dāx<sup>u</sup>idxēs g'amōla L<sup>u</sup>wa tēlēxa sābekwē g'ōgūyōsa teq!wa. Wā, lā  
 tōt!ets!endēq pa <sup>u</sup>nā!nemp!enk<sup>u</sup>ēs lāxēs q!wāq!wax<sup>u</sup>ts!āna<sup>u</sup>yēx,  
 yix āwāsgemasas. Wā, lā t!ōs<sup>u</sup>idēx āpsōt!ena<sup>u</sup>yas qa<sup>u</sup>s Lep!idēq.  
 Wā, lā āx<sup>u</sup>ēdxēs sēwayo qa<sup>u</sup>s pagūgendēs lāx <sup>u</sup>wāx<sup>u</sup>sōtāga<sup>u</sup>yasēs  
 bākwa<sup>u</sup>lats!ē xwāk!ūna lāx nalēlxsas k!wāxdzasasa bakwa<sup>u</sup>lēno-  
 30 xwaxa p!ā<sup>u</sup>yē. Wā, lā āx<sup>u</sup>ēdxēs ha<sup>u</sup>yanō. Wā, lā LEBEDzōtsa <sup>u</sup>yi-  
 melkwē g'ōgūyōsa teq!wa lāxa tēlēladzo sēwayo. Wā, lā t!Elxūl-  
 dzewēsa ha<sup>u</sup>yanō lāq lāqēs k!ēsaē ēālsilaxs laē t!Elxūldzēwēq.  
 Wā, hē<sup>u</sup>mis lāg'ilas la āla la peldzewēda <sup>u</sup>yimelkwē tēl g'ōgūyosa  
 teq!wa. Wā, g'il<sup>u</sup>mēsē gwāla ma<sup>u</sup>lē āxās laē dāx<sup>u</sup>idxēs ts!ā<sup>u</sup>yaxa  
 35 g'amola gwe<sup>u</sup>yōsa bakwa<sup>u</sup>lēnoxwaxa p!ā<sup>u</sup>yēs g'amola. Wā, lā  
 āx<sup>u</sup>alēlōtsa tēlē lāxēs ts!ā<sup>u</sup>yēda g'amola qa<sup>u</sup>s k!Elg'il<sup>u</sup>endēsa k!il-  
 k<sup>u</sup>ema. Wā, g'il<sup>u</sup>mēsē gwāla laē āx<sup>u</sup>ēdxēs L!āk<sup>u</sup>!osē. Wā, lā gaxben-  
 dālasēs ts!āts!a<sup>u</sup>ya lax <sup>u</sup>wāx<sup>u</sup>sba<sup>u</sup>yas. Wā, lā ma<sup>u</sup>xwalelōts. Wā,  
 g'il<sup>u</sup>mēsē gwāla laē āx<sup>u</sup>ēdxā qelyaga<sup>u</sup>yē qa<sup>u</sup>s tegwāgendēs lāxa  
 40 L!āk<sup>u</sup>!osē. Wā, g'il<sup>u</sup>mēsē gwāla laē dāyewēxa L!āk<sup>u</sup>!osē. Wā, la<sup>u</sup>mē  
 yāq!eg<sup>u</sup>a<sup>u</sup>la laē ts!Elwaqaxēs ts!āts!a<sup>u</sup>ya. Wā, lā <sup>u</sup>nēk<sup>u</sup>aq:

<sup>1</sup> See also Jesup North Pacific Expedition, vol V, pp. 476, lines 18-22; 478, lines 1-7, 18-22, 28-32.

"Oh, younger brothers, now you are dressed with your good food. 42  
Now you will go and call | the Old-Woman, Smelling Woman, Born-  
to-be-Giver-of-the-House, Flabby-Skin-in-Mouth, | and invite those 45  
whom I have named." Thus says the halibut-fisher and | puts into  
the water the crosspiece.

He says so, and pays out the halibut fishing line. While | he is  
paying out the fishing line, the halibut-fisher | says, praying down  
into the water: ||

"Now get ready for it, Smelling-Woman: do not watch | it for a 50  
long time, but give it to | every corner of your house, Born-to-be-  
Giver-of-the-House." |

As soon as the fishing line touches the bottom, he says: |

"Now, go for it, Smelling-Woman, do not play looking at your  
sweet-tasting | food, Born-to-be-Giver-of-the-House, but take it at  
once, go ahead, Old-Woman, || go ahead and take your sweet-tasting 55  
food, go ahead, go ahead, Flabby-Skin-in-Mouth. | Do not let me  
wait very long on the water, Old-Woman. Go ahead, go ahead, |  
my younger brothers are dressed with your sweet-tasting food, Old-  
Woman, | Flabby-Skin-in-Mouth." Thus he says. |

As soon as he gets a bite, he says, "Hold on, hold on, younger  
brother." || Thus he says, while he is hauling up the fishing line. As 60  
soon as he sees the | halibut, he takes his club and when the head

"Wā, ts'lāts!a'ya laem sq!wālenkwa yīsōs ēk'ēx q!wālx'LE'naxōs 42  
lāqōs q!wālx'LE'na ts!ā'yak'as. Wā, laems lāl qa's lē'lālaōsaxa  
lek!wana'yēxa mēsagaxa ts!ālālililakwēxa lenbēl'EXō. qa's laōs  
'wī'la lē'lālxen la lē'lēqālasē'wa," ēnēk'ēda bakwa'lēnoxwaxa p'lā'- 45  
yaxs laē āxstēdxēs l'lāk'osē.

Wā, lā ēnēk'axs laē ts!ēngūnselēs bakwalaanā'yē. Wā, g'il'mēsē  
ts!ēngūnselēda bakwa'laanā'yexs laēda lōq!wēnoxwaxa p'lā'yē  
ēnēk'exs laē ts!elwagēnsēla:

"Wā, gwālalax, mēsagā. Gwāla gēp'laitoliseq' qa's ts'ewana- 50  
gēlēlōsasōx ts!ālālililakwā."

Wā, g'il'mēsē lāgr'alē lōgwayās laē ēnēk'a:

"Wāg'illaqō mēsagā. Gwāla āem dādogumaxs ēx'p!aq'ōsa ts'a-  
lalililakwā, qa's hēx'ēdaēmōs dābēndqwā. Wādzo lek!wana. Wā-  
dzāg'aq' lāxōs ēx'p!aq'ōsā. Wādzo, wādzo lenbēl'EXowā'. Gwā- 55  
dzosen xēlēla gewāla ēsēla. lek!wanā'. Wādzo, wādzo. la'mō  
q!wālenkūn ts'lāts!a'yāx yīsōs ēx'p!aq'ōsā', lek!wanā' yūi. hūbē-  
l'EXowā'," ēnēk'ē.

Wā, g'il'mēsē q!EX'ētsē'wa laē ēnēk'a: "Dāfa, dālālaqō ts!ā'ya.  
ēnēk'exs laē dēng'otālxēs lōgwayowē. Wā, g'il'mēsē dōx'wal'ā'xaxa 60  
p'lā'yē lāē dāx'ēdxēs hā'yanō. Wā, g'il'mēsē q!axūmx'ēdēda p'lā'yē

62 comes out of the water, | he strikes it on the nose. Then the halibut-fisher says, | when he strikes the halibut: |

"Indeed, this does not sound bad on your head, Old-Woman, you  
65 Flabby-Skin-in-Mouth, you Born-to-be-Giver-in-House, || for, indeed, I came to do so to you with my club, | Old-Woman. Go now and tell your father, your mother, your uncle, | your aunt, your elder brothers, and your younger brothers, that you had good luck, because you came | into this, my fishing canoe." Thus he says, sending away | the soul of the halibut to go and tell the news to his relatives,  
70 telling them that the place to which he came || where he lay dead in the fishing canoe was good. |

Now he takes off the hook from the halibut and four times he puts the hook into the eyes of the halibut, saying: |

"Now, Old-Woman, look well at this sweet-smelling dress of our | younger brother, and tell your tribe, Old-Woman." Thus he says to it. ||

75 Then he washes his hooks so that all the blood comes off, and when | it has all been washed off, he holds them up and prays to them, saying: |

"Oh, you good younger brother, now your dress has been washed. | Now you will go down again to call Old-Woman, Smelling-Woman, | Flabby-Skin-in-Mouth and Born-to-be-Giver-of-House, that they also  
80 come here || where Old-Woman has already come. Now, go, good younger brother." Thus he says, as he | puts it into the water. |

62 laē kwēx'ēdex x'indzasas. Wā. lā 'nēk'ēda bakwa'lēnoxwaxa p'lā-  
ēyaxs laē kwēx'ēdxa p'lā'yē:

"Āt!as 'yāk'lāla!ēma lek!wanē, yūl lenbēl!exō, yūl ts'lālalili-  
65 'lak'. Qā!axs hē'naēx g'āxēlē qen hē gwēg'ilasg'īn hūyanōk' lāl,  
lek!wanē. Wā, hāg'illa ts!ek'lā!elax āsa lō' ābāsa lō' q'ūlē'ya  
lō' ānēsa lō' nō'nēlā lō' ts!āts!a'yāsēxs laaqōs hē!axaxs g'āxaēx  
g'āxēxs lāxg'īn bakwa'lats!ēk' xwāk'lūna," 'nēk'ēxs laē 'yālaqas  
bēx'ūna'yasa p'lā'yē qa lās ts!ek'lā!elaxēs lē!lālā!āxs ēk'aēs g'āxē  
70 yāgū!dxasa bakwa'lats!ē xwāk'lūna.

Wā, la'mē āxōdxēs g'amola lāxa p'lā'yē. Wā, lā mōp!ēna āx'a-  
lēlōtsēs g'amola lāx gēgayagesasa p'lā'yē. Wā, lā 'nēk'a:

"Wēg'a, lek!wanē, hē!p!altā!axwa ēx'p!ax q!walax!ēnsen ts!ā-  
ts!a'yax qa'ēs layōs ts!ek'lā!elaxēs g'ōkūlōtaōs, lek!wanē," 'nēk'ēq.  
75 Wā, lā ts!ōx'ēwīdxēs g'amola qa 'wī'lēs lawāyēda Elkwa. Wā, g'fl'mēsē  
'wīla lā ts!ōkwa, laē dzōxwalaq qa'ēs ts!elwaqēq. Wā, lā 'nēk'a:

"Wā, ts!ā'yak'as, la'ems kwāk'waxōs q!wāq!walax!ē'naqōs. Wā,  
hāg'illa ēdensalex qa'ēs lē'lā!ā!ōsax lek!wanē lō' mēsagā lō' lenbē-  
l!ēxā lō' ts!ā!alililēlakwa qa g'āxlag!isē ōgwaqa laxōx g'āxēx g'āxa-  
80 tsōx lek!wāna'yēx. Wā, la'ems lālōi, ts!ā'yak'as," 'nēk'ēxs laē  
ts!ēnx'stēndēq.



Then he just repeats the words which he first said when he put the halibut fishing line into the water. 82

After he has finished fishing, he comes home to his house and soon as he arrives on the beach of his house, the first thing done by him is to untie the bait from the halibut hooks and to hang them on the side of his fishing canoe. After this has been done, he coils up the fishing line, and after this has been done, he steps out of his canoe carrying his fishing line which he hangs up at the place made for hanging up the line. After this has been done, he goes back to his canoe and puts the hooks into his hook box. After this has been done, he hauls the halibut out of his fishing canoe and puts them all belly up as he hauls them out. He does not allow the head of the halibut to go down into the water at the side of the fishing canoe when he first hauls them out, for the first Indians said that if the head of a halibut should be covered by water when it is first hauled out of the fishing canoe, it would immediately be bad weather and rain, and, therefore, they take care not to let the head be covered by water, when the halibut is hauled out of the fishing canoe by the fisherman. After the fisherman has done so, he takes his hook box, and comes into the house. Then he puts down his fishing box in the place where nobody walks, and his wife gives 85 90 95 100

Wā, lāxaē āem ʔnegeltōdxēs gālē wāldemx̄s gālaē tsemx̄- 82  
stendxēs lōgwayowē.

Wā, gʔl̄mēsē gwāl bākwalaxs gāxaē nāʔnakwa lāxēs gōkwē.  
Wā, gʔl̄mēsē lāgraa lāx l̄emaʔisasēs gōkwē, wā hēm̄is gʔl̄ āxʔētsō- 85  
ʔsēxs laē qwēlōdxa tēlasēs gʔgʔamola qʔs gēxwāgedalēs lāxēs ba-  
kwaʔlatslē xwākūna. Wā, gʔl̄mēsē gwāla laē aēkʔla qesʔōdxēs  
bakwalaānāʔyē denema. Wā, gʔl̄mēsē gwāla laē lāltā lāxēs ba-  
kwalaatslē xwākūna dālxēs bakwalaānāʔyē denema qʔs lū gēx-  
ʔwits lāxa hēkwēlayē qʔ gēʔwatsēs denemē. Wā, gʔl̄mēsē gwāla 90  
lā aēdaaqa lāxēs xwākūna qʔs latsʔōdēsēs gʔgʔamola lāxēs gʔm-  
ʔlatslē gʔildase. Wā, gʔl̄mēsē gwāla laē gaxʔōltōdxa pʔl̄pʔāyē  
lāxēs bakwalaatslē xwākūna laqēxs ʔnāxwaʔmaē nelālōda pʔāyaxs  
laē gaxʔōltālaq. Wā, lā kʔlēs hēl̄lālaq lensa maʔl̄gamanāsa- 95  
pʔāʔyē lāx ōgwāgaʔyasēs bakwalaatslē xwākūna yʔxs gālaē gaxʔōl-  
tōdeq, qaxs ʔnēkaēda gālē bākʔūmqēxs gʔl̄maē tʔep̄ma pʔāyaxs  
gālaē gāxʔōltāyā lāxa bakwalaatslē xwākūna, laē hēxūda ʔyax-  
semx̄ʔidēda ʔnāla la ʔyeyōgūsa. Wā, hēm̄is lāgʔilas aēkʔl̄lasōt qʔ  
kʔlēsēs tʔep̄em lāxa ʔwāpaxs laē gaxʔōltālayā pʔāʔyasa bakwale-  
noxwaxa pʔāʔyē. Wā, gʔl̄mēsē gwāla, laē āxʔōdxēs gʔmʔlatslē 100  
gʔildas qʔs lā lāxēs gōkwē. Wā, gʔl̄mēsē hāngʔalilaxēs gʔmʔl-  
tslē gʔildas lāxa kʔlēsē qayatsa hēbēgwānem laē gʔenemas āxʔōl  
qʔ l̄ēxwas. Wā, gʔl̄mēsē l̄ēxwaxs laē xwānal̄idēda tsʔdaqē

him to eat. After he has eaten, the woman gets ready | to cut open  
 5 the halibut to take out the intestines on the beach; || and when the  
 intestines of the halibut have been taken out, the woman | turns  
 inside out the stomach so that everything inside comes out, and she  
 looks for | cedar or hemlock sticks or a stone that might be in the  
 stomach, for | these bring good luck to the fisherman, these that were  
 named by me. | After the woman has finished, she calls her husband ||  
 10 to haul up the halibut. and the woman draws | salt water and pours it  
 over the blood on the beach, so that | the blood may go down into  
 the gravel of the beach, for | the first Indians said that if a dog should  
 lick up the blood of the | halibut, the halibut would stop biting the  
 15 hook of the fisherman. || After the woman had done so, she goes to  
 where she has put the halibut. . . . |

Prayer to the newly made halibut hook of the halibut-fisher. |

When he first puts in the bone tooth into the halibut hook and |  
 the attachment for the line, the bait string, the bark of devil's club  
 which is | wrapped around the lower end near the bone tooth at the  
 20 lower end of the halibut hook which is called || bait holder; when all  
 this has been done, the halibut-fisher | holds up his newly made hook  
 and prays to it. | He says: |

"Oh, younger brother, now take care of what I am doing to you,  
 good younger brother, | now your dress has been put on, and you

qa's lä PELōdälaxa p'lâ'yē lō' qa lāwāyēs 'yax'yīg'ilas lāxa l'ema-  
 5 isē. Wā, g'il'mēsē lāwā 'yax'yīg'ilasa p'lâ'yē laēda ts!Edāq l'E-  
 p!EXSEMdxā mōqūla qa 'wī'lēs lāts!āwē g'ēts!Ewaq qa's dōqwēx  
 k!waxLō'laxa lō' q!wāxa lō' tlēsemalaxa g'its!āxa mōqūla, qaxs  
 hē'maē lālōgwalasō'sa bakwa'lēnoxwaxa p'lâ'yēxen la lēlEqā-  
 lasē'wa. Wā, g'il'mēsē gwāla ts!Edāqē laē lē'lālxēs lā'wūnemē  
 10 qa lās nexūsdēsēlaxa p'lâ'yē. Wā, lēda ts!Edāqē tsēx'ēid lāxa  
 dēmsx'ē 'wāpa qa's lä gūqās lāxa elx'ēl'gwisē lāxa l'ema'isē qa  
 'wī'lēs lābetalisa elkwa lāxa t!at!ēdzemasa l'ema'isē qaxs  
 'nēk'aēda galē bāk'lūmqēxs g'il'mēlaxa 'watslē la k'ilqaxa elkwāsa  
 p'lâ'yē lālxē gwal q!Ek'asō'sa p'lâ'ya bakwa'lēnoxwaxa p'lâ'yē. Wā,  
 15 g'il'mēsē gwāla ts!Edāq laē lāx la āxātsa p'lâ'yē. . . .

Ts!elwagayoxa altsemē 'yek'ō yīsa lōq!wēnoxwaxa p'lâ'yē.  
 Yīxs g'ālaē gwāl 'wī'la āx'alēlōtsa x'āxx'ā'yē lāxa yek'ō lē'wa  
 hēg'iwa'yē, wā hē'mēsa tēlem lē'wa xēk'lūmasa ēx'mē la q!enē-  
 p!enēxa ōxlā'yasa x'āxx'ā'yē lē'wa ōxlā'yasa yek'ōxa lēgades  
 20 tēldema; wā, g'il'mēsē 'wī'la gwāla laēda lōq!wēnoxwaxa p'lâ'yē  
 dzōxwālaxēs āltsemē 'yek'ō. Wā, la'mē ts!elwāqāq. Wā, lā  
 'nēk'a:

"Wā, ts!ā'ya laems yāl'lox'widlex lāxen sēnataōl. ts!āts!a-  
 'yak'as, la'mōx gwāl'alēlōs gwēlgwālāqōs. La'mēsen lālōs lāx

will go to the village of Smelling-Woman, Born-to-be-Giver-in-the-House, Old-Woman, Flabby-Skin-in-Mouth. Now you will punish yourselves, good younger brothers. Do not let go of your hold of Smelling-Woman, Born-to-be-Giver-in-the-House, Old-Woman, Flabby-Skin-in-Mouth, when they take hold of you, good younger brothers. I shall blacken you, good younger brothers, with these spruce branches, that you may smell good, that you may soon be smelled by Smelling-Woman, when I first put you into the water, good younger brothers." Thus he says and takes spruce branches which he puts into the fire of his house, and when they are burning, he beats with them the halibut hook which he calls his younger brothers, and while he is beating them with the spruce branches, he says:

"Now, good younger brothers, I am putting on you this sweet smell, good younger brothers, that you may at once be smelled by Smelling-Woman, Old-Woman, Flabby-Skin-in-Mouth, Born-to-be-Giver-in-House, when you first fall on the roof of their house, and then take hold of Smelling-Woman, Old-Woman, Flabby-Skin-in-Mouth, Born-to-be-Giver-in-House, when they come near you, good younger brothers and do not let go of your hold when you take hold of them." Thus he says.

When his halibut hooks which he calls his younger brothers are all black, he hangs them up in the corner of his house. He goes into the woods and looks for a small spruce tree. When he finds it,

g'ōkūlasas mēsagā, ts!ālalihi!akwa, lek!wana lenbēl!exā. Wā, la'mēts q!ēqelalōl, ts!āts!a'yak'as, gwāk'asnō dāwaqē lax mēsagā, ts!ālalihi!akwa, lek!wana lenbēl!exā qō dāg'aalēlalōl, ts!āts!a'yak'as. Wā, la'mēsen ts!ōl'ēdlōl ts!āts!a'yak'as y!sg'ada ālēwasēk' q'as ēx'plālēlōs q'as geyōlēlōs mēdzēles mēsagā qēnlō g'il āxstēnd-lōl ts!āts!a'yak'as," ēnēk' exs laē dāx'ēdxa ālēwasē q'as āxlēndēs lāx legwīlasēs g'ōkwē. Wā, g'il'mēsē x'ix'ēdexs laē xwāsas lāxēs ēy'ēyēk'ōxēs gwe'yō ts!āts!a'ya. Wā, g'il'mēsē xwās'ēts lāq lā ēnēk'a:

"Wā, ts!āts!a'yak'as, la'mēn āx'ālēlōts'grada ēx'plāk' lā. ts!āts!a'yak'as, q'as hēx'ēda'mēlōs mēs'alēlēs mēsagā, lek!wanā, lenbēl!exā, ts!ālalihi!akwa, qasō g'il tēx'alās lāx sālūs g'ōkwasē. Wā, hē'mēts dādalaslōsax mēsagā, lek!wanā lenbēl!exā, ts!ālalihi!akwa, qō g'ax ēx'abālalōl, ts!āts!a'yak'as. Wā, las k'lēs dawaqēxs laaqōs dāx'ēdeq," ēnēk'ē.

Wā, g'il'mēsē la āla ts!ōts!ētsēmē ēy'ēyēk'ās y!x gwe'yās ts!āts!a'ya, laē tēx'walīlas lāxa onēg'wīlasēs g'ōkwē. Wā, lā a'ē'stu lāxa āl'ē q'as lā ālāx wīswūl'ēna ālēwadzema. Wā, g'il'mēsē q!āqēxs laē āx'ēdxēs k'lāwayo q'as k'līm't!ēxlēndēqxa ālā nēqēlā. Wā

43 he takes his knife and cuts off at the bottom those that are really straight, and | when he has cut off four, the halibut-fisher speaks ||  
45 and says, praying to those which he will use for making the crosspiece for the hooks: |

“Go on, take care, friends, for you yourselves have called me | that I may come to get you to take care of my younger brothers; | and also try hard to spread your sweet smell that you may be | desired by Smelling-Woman, Flabby-Skin-in-Mouth, Old-Woman, Born-to-be-Giver-in-House, and call || them to come and take hold of my  
50 younger brothers | of whom you will take care and that you may not break apart when my younger brothers are taken hold of, | those of whom you will take care, friends, for you, yourselves, say that you are | unbreakable.” Thus he says to them. |  
55 Then he looks for good spruce roots, and he digs || around the bottom of large trees, and when he finds a thin, | long, straight root of a spruce tree, he pulls it out. | Sometimes the good root will be two fathoms long. | Then he cuts it off and when he has it, he speaks | and says, praying to the root: ||

60 “Oh, friend, come, for you, yourself, have called me to come and | get you, friend, now keep together with your uncommon | supernatural power, I mean that you will hold together our friends, the | crosspieces. Do not break apart when my younger brothers are

gʷilʷmēsē mōts!aqē kʷimtaʷyas laē yāqʷegʷaʷlēda lōqʷwēnoxwaxa  
45 pʷlʷyē. Wā, la ʷnēkʷaxs laē tsʷelweqaxa lʷlākʷlōsalasē ālēwadzema:

“Wāgʷil la yālʷloxʷwīdLEX, ʷnēʷnemōkʷ, qaxs lemaaḡōs lēʷlāla gʷā-  
xēn qēn gʷāxē āxʷēdexʷdaʷxōl qaxs āaxsilēlōsaxēn tsʷlātsʷaʷyā. Wā,  
hēʷmis qaxs wālemkʷaʷmēlōs kʷexwasōs exʷpʷlālāqōs qaxs mēdze-  
laōsas mēsagā, lenbēl!exā lekʷwanaʷya, tsʷlālālililēlakwa qaxs lēʷla-  
50 laōsaq qa gʷāxēs dāgʷaalelaxēs aaxsilākʷlaōsēn tsʷlātsʷaʷya. Wā,  
hēʷmis qaxs kʷlēsaōs kʷōxʷwīda qō dāgʷaalelasōʷlēn tsʷlātsʷaʷyāxēs  
aaxsilakʷlaōs, ʷnēʷnemōkʷ, qaxs qʷwālēkʷlālaʷmāaḡōs ʷnēkʷexs  
tsʷlexaēx, ʷnēʷnemōkʷ,” ʷnēkʷeq.

Wā, lā alēxʷīdex ēkʷa lōpʷlekʷsa ālēwasē. Wā, laʷmē ʷlāpax  
55 cōxlʷaʷyasa ʷleslekʷwē ʷaxʷlāsa. Wā, gʷilʷmēsē qʷlāxa wīswūʷlēnē  
gʷilʷgʷiltʷla naenqala lʷlōpʷlekʷsa ālēwasē, laē nexʷwāqolselaq. Wā,  
lā ʷnālʷnempʷlēna mālpʷlēnkʷ lāxēns bālāqē āwāsgemasasa ēkʷē  
lʷlōpʷlekʷa, laē tʷlōtsʷlēndeq. Wā, gʷilʷmēsē lāleq laē yāqʷegʷaʷla.  
Wā, lā ʷnēkʷexs laē tsʷelwaqaxa lʷlōpʷlekʷē:

60 “Wā, qāst, gēlakʷasʷla qaxs laaḡōs lēʷlāla gʷāxēn qēn sōʷmē āxʷō-  
tsōw, qāst. Wā, laʷmōts qʷlapʷlēxʷsāeml ʷlēʷwōs kʷlēsēx aōms ʷnawā-  
lakwaxēn ʷnēʷnakʷilē laēms dādegālaLEXgʷins ʷnēʷnemōkʷkʷ lāx-  
gada lʷlākʷlōsekʷ. Qwākʷasnō kʷlāqoxʷwīdlō qō dāgʷaalela mē-

taken hold of | by Smelling-Woman, Flabby-Skin-in-Mouth, Old-Woman, Born-to-be-Giver-in-House." Thus he says to the man: 64

After he has prayed to the two young spruce trees and the captured roots, he carries them home. |

PRAYER OF A MAN WHO HAS BEEN BEWITCHED (to p. 618)

When a man thinks that he has been bewitched by another man | his enemy, | then the man who is getting sick goes into the woods where different kinds of trees grow, and when he comes | to the middle of a patch of different trees, he sits down on the ground and speaks; and the man says: "Oh, friends, turn your faces to me | 5 look through me, Supernatural-Ones, because | I have been bewitched that I may die. I have come, Supernatural-Ones, to beg you | to take pity on me and to try to save my life, that I may live. Listen to me. | I beg your help, Supernatural-Ones, O Life-Bringers, | Super- 10 natural-Ones, and this is what I ask of you, Supernatural-Ones, that you | may take away the power of witchcraft against me. Supernatural-Ones, you to whom | nothing is impossible, Supernatural-Ones. I mean that you | will let me dream a good dream this night."<sup>1</sup> | Thus says the man. ||

sag'ā, lenbēl'exā, lek'wana'ya, ts'lālalih'lakwaxin ts'lāts'āya, 65  
 'nēk'ēxa l'ōp'lek'ē.

Wā, g'il'mēsē gwāl ts'elwaqaxa ma'ēdāḥaxa ālēwadzemē l'ēwa  
 l'ōp'lek'asa ālēwasē l'ā'sa laē dālaq qa's nā'nak'ū lāxēs g'ōkwa.

PRAYER OF A MAN WHO HAS BEEN BEWITCHED

Wā, hē'mexs k'ōtēda begwānem laem ēqasōsēs hāyōtē ogūḥa | 1  
 begwānema, wā lēda la ts'ēx'q'ā'nakūla begwānem lūxa āl'ē  
 lāxēs q'lāḥē q'ā'yatsa 'wī'welmasē ḥax'ḥōsa. Wā, g'il'mēsē lā'g'au  
 lāx neq'egē'lasasa 'wī'welmasē ḥax'ḥōsa laē k'wā'g'ā'elsa. Wā, la  
 yāq'eg'ā'ēla. Wā, lā 'nēk'a: "Wēg'illa 'nē'nemōk'ū 'nemēgemx' | 5  
 deḥ qa's dōqumx'sendex'da'xwaōs g'āxēn; yūl. 'nā'nāwalak' qax-  
 g'in la'mē ēqasō qen le'ḥē. Wā, g'āx'mēsen aēsayōl. 'nā'nāwalak'  
 qa 'wāx'ēdaōs q'lwāq'ūla g'āxēn qen q'ḥl'ē. Wā, hōl'ēla g'axēn.  
 yōlaxs aēsayowēdaēx 'nā'nāwalak', yix'da'xōl q'wēq'ūlag'ilas  
 'nā'nāwalakwa. Wā, g'a'mēsen hawāxelasō lāl 'nā'nāwalak' qa's 10  
 wāg'ilōs bāxūs ēdamasxa ēgā'yā g'āxēn 'nā'nāwalak' yōraxs  
 k'leāsaēx 'wēyōlānema 'nā'nāwalak'dzēk'as, 'nē'nak'īl'ē qa's  
 wāg'ex'da'x'ū lāg'ilāōs mēm'xēgilal qen ēx'le mēx'elxwa g'ān'elēx."  
 'nēk'ēda begwānemē.

<sup>1</sup>This prayer was used by Neqāp'Enk'em

- 15 As soon as his prayer is at an end, he comes out of the woods, | goes into his house and lies down on his bed. | He does not eat, because he does not wish to dream another kind of dream, | but he wishes to dream of what was told him by the supernatural spirits of the | trees.
- 20 Now the sick man does not think of anything but the || supernatural spirits of the trees. Many men say | that the dream comes from the spirits of the trees who give instruction to the bewitched | man how to cure himself and generally, the man gets well | after that. That is the end. |
- 25 The Kwakiutl say this. Now you can see || that the Indians really believe in witchcraft, and therefore the men really | get sick and they also believe that a good dream comes | when they find a good saying of the supernatural spirits of the woods, and the faith | of the man makes him get well. |

PRAYER TO THE LARK (to p. 618)

- 30 When the lark is first seen by a man || or a woman, and if he is a wise man or she is a wise | woman, when they see the bird lark sitting on a bush, | the man at once prays to him, | and says, praying to the lark: "Welcome, | friend, we come to meet again. Now come
- 35 and protect || me, Supernatural-One, that nothing evil may happen to

- 15 Wā, g'il'mēsē q!ūlbē ts!elwagemas g'āxaē g'āxwūlt!a. Wā, lā laēL lāxēs g'ōkwē qa's qelx'walilē lāxēs qelgwi'lasē. Wā, la'mē k'les hām'ida, qaxs gwāq!elaē g'āx mēxalas ōgū'la mēxē lāxēs wālage'la qa's mēxa'ya g'āxla wāldem 'nā'nāwalakwasa lāx'lāsē. Wā, la'mēda ts!ex'q!a begwānem k'leās ōgū'la g'ig'aēgē lāxa
- 20 'nā'nāwalakwasa lāx'lāsē. Wā, lā q!ēnemt!ēda begwānem 'nē-k'exs g'āx'maē mēxelasa 'nāwalakwasa lāsē g'āx l'exs'ālaxa ēgēkwē begwānem qa ēs'aqaēnēs. Wā, lā q!ūnāla hēldek'ēda begwānemē lāxēq. Wā, laem lāba.

- Wā, laem Kwāg'uldzes wāldema. Wā, laems dōqūlaqēxs lō-
- 25 'maē ōq!ūsēda bāk'lūmaxa ēqa. Wā, hē'mis lāg'ilas ālaem ts!ex'-q!ex'īdēda begwānem. Wā, lāxaē ōq!ūsxēs g'āxē ēk' mēxa'ya qa ēk' wāldemsa 'nā'nāwalakwasa lāx'lāsasa āl!ē. Wā, la ōq!udzalat!āsa begwānem hēm ēx'īdamaseq.

PRAYER TO THE LARK

- Wā, hēmaaxs g'ālaē dōx'walelēda wāx'waxolē yīsa begwānem
- 30 lō'ma wāx'mē ts!edāqa yīxs nāgadaē begwānemē lō'xs nāgadaē ts!edāqaēna'yasa ts!edāqē, wā, g'il'mēsē dōx'walelaqēxs k'wāxila-wayaēda wāx'waxolēxa ts!ēk!wa laē hēx'īda'ma begwānem ts!el-waqaq. Wā, lā 'nē-k'exs laē ts!elwaqaxa wāx'waxolē: "Gēlak'as'la, qāst, g'āx'emxāens q!ālagā. Wā, gēlag'a qa's wāg'ilōs dādame-

me, that I may not be sick, and | that I may not be |  
of my fellowmen who plan to kill me, and | have mercy on me, and |  
that I may obtain everything easily. | whatever I want |, and that  
property may come of its own accord | into my house. Superstitious  
One. (Bring it about by your ways | friend, | and also | take care |  
of the berries, make them bear much this year. | Superstitious One  
friend." Thus says the man.

This is also a prayer of the ancestors of the Kwakiutl. That is  
the end. |

#### DISPOSAL OF PROPERTY OF A DECEASED PERSON (to p. 710)

When the salmon-fisher gets sick | after he has finished |  
the bundles of dried salmon, | he just stays one night in his house  
before he dies. Then they do as | was done by the Indians of former  
times. They immediately bury the man | who has died, and when  
those who have buried him come home, | the wife of the deceased  
one at once tells all of the men | who belong to his *nimaya* to carry  
out the bundles of | dried salmon, to load them on the canoe of her  
deceased husband, and to | put them on the beach outside of the  
grave of her deceased husband, to be | burned up as traveling-pro-  
visions of her deceased husband; and also the oil and | all the fish-  
hooks and the clothing and his canoe. |

wēl g'āxEN 'nāwalak<sup>u</sup> qEN k'leāsē 'yāg'asi. lāxa ts'EX'q'ohem Lō 35  
qEN k'leāsē lālanemsa k'wēx'ālasen bexūtē qEN lē'lē. Wā, hēm-  
qas wāxaōs g'āxosāsōs hōlemā'lats'lāq'lōs g'āxEN qEN holamalēxa  
'nāxwalaen qEN ēaxēnēl. Wā, hēmis qa wūlēlelisa 'nāywa  
dādek'as lāxEN g'ōkwē, 'nāwalak<sup>u</sup> lāxēs gwēx'sdemos. qāst. Wā,  
yōmēsōs aaxsilasēwa Lōl'ep'lēmasēx qa wēg'nōs hēlāmasleq, 10  
'nāwalak<sup>u</sup>, yōl, qāst," 'nēk'ēda begwānem.

Wā, hās'EMxaa ts'elwaga'yōsa g'ālās'gāda Kwāg'ulik. Wā, laem  
lāba.

#### DISPOSAL OF PROPERTY OF A DECEASED PERSON

Wā, laem hēx'idaem ts'EX'q'EX'idēda yānek'wēnoxwaxa k'ō-  
tela, yīxs g'ālāē gwāl mewēlelaxēs mēmats'labekwē xa'masa. Wā,  
āsmisē xamaēl lāxēs g'ōkwaxs lāē wīk'EX'ēda. Wā, la lax gwē-  
lasasa g'ālē bāk'luma, yīxs lāē hēx'idaem wūnemtaxa begwān-  
maxs g'ālāē wēk'EX'ēda. Wā, g'ūmēsē g'āx 'wīla na'nakwa wū-  
nemtāq lāē hēx'idaēmē GENEMX'dās āxk'lālaxa 'nāywa hēbēgwā-  
nemxa g'ayōlē lāx 'nē'mēmōtdās qa lās mowelsaxa mēmats'labekwē  
xa'mas qa lās mōxsas lāx xwāk'lūmax'dāsēs lā'wūnemx'dē qa lās  
'mōgwalisas lāx l'āsa'yas dek'alaasasēs lā'wūnemx'dē qa's wōl  
leqwēlaq qa g'EWŪlk'sēs lā'wūnemx'dē. Wā, hēmisa l'ēna, 10  
'wīlē wīwak'ayox'dās Lōē gwēlgwā'lax'dās Lōē xwāk'lūmax'dās.

- 12 When L!ālbē had died,—for that was the name of the salmon-  
fisher, | and his wife's name was L!ālamēg'īlak<sup>u</sup>, | and the name of  
15 his son was L!ā!ēlānem, and the name of his || daughter was  
K'!ēdēlō'īlak<sup>u</sup>—then not one dried salmon was taken by | L!ālamēg'ī-  
lak<sup>u</sup> for her food for her two children, for | the Indians of former  
times said that for a long time there is no soul of the salmon-fisher, |  
and, therefore, they call belonging to the dead the salmon | caught  
20 by L!ālbē. It brings bad luck to those who eat anything || caught  
by one who died before he became sick; and the | Indians of olden  
times said that only the own work of a man who dies | is put on the  
fire; and the canoe that is made by the canoe builder before | he  
dies is broken | and put on the fire; but if the canoe of a dead man  
25 has been bought, | after his death it is taken by his child; | and it is  
the same with dried salmon when the dried salmon has been bought  
by a woman | from another man. They do not burn it, if it had not  
been put | into the house of her husband who died; but if | the dried  
30 salmon was in the house when he died (it is burnt, for) || they burn  
everything that was in the house. |

As soon as a man, or woman, or a | little child, die, even when there  
are | many people in the village, they all pour out the water in their  
buckets, and | they draw fresh water from the spring or from the  
river. ||

- 12 Wā, la<sup>mē</sup> le<sup>lē</sup> L!ālbēx'dē qaxs hē<sup>naē</sup> lēgēmsa yālnēk!wēno-  
xwaxa k'!ōtēla. Wā, la lēgādē gēnēmx'dāsēs L!ālamēg'īlak<sup>u</sup>. Wā,  
lā lēgādē begwānēmx xūnōx'sēs L!ā!ēlānēmx. Wā, lā lēgādē ts!ē-  
15 dāqē xūnōx'sēs K'!ēdēlō'īlak<sup>u</sup>. Wā, lā k'!ēās ēnēmx xa<sup>mas</sup> āx'ētsōs  
L!ālamēg'īlak<sup>u</sup> qa ha<sup>mas</sup> lē<sup>wis</sup> ma<sup>lōkwē</sup> sāsema, qaxs ēnēk'aēda  
g'ālē bāk!umqēxs geyōlāē k'!ēāsē bēx'ūnā'yasa yālnēk!wēnoxwaxa  
k'!ōtēla. Wā, hē<sup>mis</sup> lāg'ilas lēgādes ēyāgēnōta xa<sup>masē</sup> yālnē-  
gwanēms L!ālbēx'dē. Wā, la<sup>laē</sup> aēmsēda ha<sup>māpaxa</sup> ēnāxwa āxā-  
20 nēmsa la le<sup>la</sup>, yāxs k'!ēs<sup>maē</sup> ts!ēx'q!ēx'īda. Wā, lā ēnēk'ēda g'ālē  
bāk!umqēxs lēx'a<sup>maē</sup> laatsa ēaxanēmasa begwānēmxē laē le<sup>lxs</sup>  
leqwēlase<sup>waē</sup> lē<sup>wa</sup> xwāk!ūna lēqēsa lēq!ēnoxwē, yāxs g'il<sup>maē</sup>  
wik'!ēx'ēdēda lēq!ēnoxwaxa xwāk!ūna laē hēx'īda tsōtsox'sēn-  
tse<sup>wēda</sup> alōlaq xwāk!ūna qa<sup>s</sup> leqwēlayuwē. Wāx'i k'il<sup>wānē</sup>-  
25 mēda la le<sup>l</sup> begwānēmx xwāk!ūna la hē<sup>lanēms</sup> xūnōx'dās. Wā,  
lā hēm<sup>xat</sup>! g'wēx'sa xa<sup>masē</sup> yāxs g'il<sup>maē</sup> k'il<sup>wānēma</sup> ts!ēdāqaxa  
xa<sup>masē</sup> lāxa ōgū<sup>la</sup> begwānēma lā k'!ēs leqwēlaqēxs k'!ēsāē g'āx  
g'aēl lāxa g'ōkwē lāx wik'!ēx'ēdaasēs lā<sup>wūnēmx'dē</sup>; wāx'i g'aēla  
xa<sup>masē</sup> lāxa g'ōkwaxs laē wik'!ēx'ēdāde begwānēmx'dē lā le-  
30 qwēla ēwī<sup>laxa</sup> g'ix'g'aēlē lāxa g'ōx'dās.

Wā, g'il<sup>mēsē</sup> ēwik'!ēx'īdēda begwānēmx lōxs ts!ēdāqāē lōxs  
wāx'<sup>maē</sup> weyōgōmāla g'inānēma laē ēnāxwa<sup>ma</sup> wāx'<sup>ēm</sup> q!ē-  
nēmx g'ōkūla ēwī<sup>la</sup> gūqōdā<sup>laxa</sup> ēwābets!āwasēs nēnagats'ē qa<sup>s</sup> lā  
tsāx āltā ēwāpa lāxēs q!ōlostāla lōxs hāē tseyēda wa.



Those who belong to the numaym of the deceased one (p. 748), house of the chief of the numaym of the dead man, and they break one side of the house and carry out the dry salmon that was given to the chief and burn it on the sea side of the grave of the one who died. Then they finish, and give to the widow of the dead man and to his children, food and clothing.

Many a time, when I was a young man, I have seen what I am talking about, but now the ways of the Indians are different. They do not do now what was done by the men of olden times. That is the end.

#### THE SPIRITS OF THE FIRE (to p. 749)

Now about The-One-Sitting-on-the-Fire. He is a man according to the saying of the Indians, when they talk about him in their feasts, for when they put down in front of the feasters the dishes, then the man who puts down the dishes takes some of the dried salmon, breaks it into four pieces, dips it into oil, and throws it on the fire of the feasting house. He says, praying to The-One-Sitting-on-the-Fire:

"Now, The-One-Sitting-on-the-Fire, eat first of the breakfast of our friends. Please protect us so that no harm may come to us."

Wā, á'mēsa é'nāxwa g'ayōl lāx é'nemēmotas lā lax g'ōkwasa g'igū-  
ma'eyas é'ne'mēmōtasa la hē! begwānem qa's k'lexsodexa āpsanū-  
eyas g'ōkwas qa's mōwēselēxa L'awendēmē xa'masa lāxa g'igū-  
ma'eyē qa's lā leqwēlaq lāx L'lāsa'eyas dek'la'eyasasa la hē! la. Wa-  
laem g'wāla, qaxs á'maē la L'awentase'wē genem'x'dasa la hē! le be-  
gwānem'x'dē L'ewis sāsēm'x'dāsēs é'ne'mēmōtē qa hā'mas lo' qa  
g'wēlg'wālas.

Wā, la'men dōqūla q'lūnālxg'in gwāgwēx's'ālasēk' yixg'in hē-  
maōlēk' ālē ālostā begwānemō. Wā, lōx ōgūx'id loxda alēx  
bāk'luma yixs k'lēsaē la hē gwēg'ilē lāx g'wēg'ilasasa g'āle begwa-  
nema. Wā, laem lāba.

#### THE SPIRITS OF THE FIRE

Wā, hē'maēda k'wax'lāla yixs begwāmemaē lāx wāldēmasa ba-  
k'lumaxs gwāgwēx's'ālaē lāqēxs k'wēlaē qaxs g'il'maē k'agem'āla-  
se'wa k'wēlasa lōelq'wa laēda k'elg'isē begwānem dāx'ndā g'ā-  
yōlē lāxa xa'masē qa's k'lōk'ops'alēxa mōwē. Wa, la ts'ip'idis  
lāxa L'lēna qa's āxlendēs lāxa legwīlasa k'wē'la'yats'le g'ōkwa  
Wā, lā é'nēk'axs laē ts'elwaqax k'wax'lāla:

"Wā, k'wax'lāla, laems g'ilq'ēs lāxga gaaxstōg'usg'us hē'mi-  
mōkūk'. Wāg'illa dādamewēl g'āxenu'x' qa k'lēāsēs yag'as'ēsōx  
wā, hē'mis qa's g'iwālaōs g'axenu'x' qanu'x' hōl'malex'x'x'

10 and help us to get easily || all we are working for, you, The-One-Sitting-on-the-Fire." Thus he said, and the man himself | answers, and he says, "Yes, I will do so." | The man replies to what he said, for The-One-Sitting-on-the-Fire. | Then after the man has finished throwing on the fire the four pieces of dried salmon, | he tells the feasters to go ahead to eat the dried salmon. One man, I think, #  
15 was annoyed at that person because | they gave first to eat to The-One-Sitting-on-the-Fire. Therefore, the man was asked by the | guest what The-One-Sitting-on-the-Fire was, a man or a | bird. |

Then the man who had fed The-One-Sitting-on-the-Fire answered  
20 and || said that The-One-Sitting-on-the-Fire was in their minds the | man of the fire of our house, and that the heat is a woman, | the wife of The-One-Sitting-on-the-Fire. The woman, the heat, is named | L!ëtsaplilānaga (Heat-Under-the-Fire-Woman), for all the fires in the house and | the fires on the ground have heat, for the firewood  
25 can not burn if there is | not The-One-Sitting-on-the-Fire and his wife, L!ëtsaplilānaga, near it, | for they are the life of the fire of the house, namely, The-One-Sitting-on-the-Fire and his | wife, L!ëtsaplilānaga. He is a real man, and | his wife, L!ëtsaplilānaga, is a real woman. Thus said the man to the | guests. Some Indians say  
30 that || The-One-Sitting-on-the-Fire and L!ëtsaplilānaga are helping spirits and others say that | The-One-Sitting-on-the-Fire is the soul

10 ɛnāxwa ɛaxēnaɣya, qāstā k!wax'Lālā," ɛnēk'ɛxs laē q!l̄l̄ɛx'sɛm nā-naxɛmaɣya. Wā lā ɛnēk'ɛda begwānemē. "Wā, hēlen gwalālē." Wā laɛmēda begwānem nāɛnaxɛmē qa k!wax'Lālā lāxēs wāldem. Wā, g'il̄mēsē gwālēda begwānem āxl̄l̄axa mōx'widal̄ xaɛmasa laē wāxaxa k!wēlē qā wāg'is xemixas'idxa xaɛmasē. Wā, laemxana-  
15 wisē waɛnēqēda waōkwē begwānēmsa begwānemaxs laē hē g'il̄ hāmg'il̄asewē k!wax'Lālā. Wā, hēɛmis lāg'il̄as wūl̄asewēda begwānēmasa k!wēlē lāx gwēx'sdemasa k!wax'Lālā lōɛ begwānem lōɛ ts!lēk!wa.

Wā, lā nāɛnaxmaɣyēda begwānemxa hāmg'il̄āx k!wax'Lālā. Wā,  
20 lā ɛnēk'a yixs "ɛmāsaē k!wax'Lālā lāxēs nēɛnāqaɣyaqōs ɛsaēla begwānēma legwilasens g'ig'ōkwē. Wā, lālā ts!edāqa l!ēs'ala. Wā, hēm genems k!wax'Lālaxa ts!edāqē l!ēs'alaxa lēgadēda ts!edāqas L!ëts!aplilānaga, yixs ɛnāxwaɛmaēda legwilasa g'ig'ōk' l!ēɛwa leq!ūs lāxa āwīnak!ūsē, yixs k!leasaē gwēx'idaas x'ix'idaēda leqwāxs  
25 k!leasaē la k!wax'Lālā l!ēɛwis genemē L!ëtsaplilānaga la nēxwāla, qaxs hēɛmaē q!l̄l̄ayosa legwilasa g'ōkwē yix k!wax'Lālā l!ēɛwis genemē L!ëtsaplilānagaxa ālak'lāla begwānēma. Wā, lāxaxē ālak'lāla ts!edāqē genemasē L!ëtsaplilānaga, ɛnēk'ɛda begwānemaxa k!wēlē. Wā, lālā ɛnēk'ɛda waōkwē bāk!umqēxs hayalilagasaēda  
30 k!wax'Lālā lōɛ L!ëtsaplilānaga. Wā, lā ɛnēk'ɛda waōkwēqēxs hēɛmaē beɣ'ūnēsa lēlē begwānemē k!wax'Lālā. Wā, laɛlaē beɣ'ūnēsa

of a dead person and that L'etsaplilānaga is the soul of a dead woman. Many Indians say that The One-Sitting-on-the-Fire is a man and L'etsaplilānaga is a woman, and the flowers say that The-One-Sitting-on-the-Fire is a soul and that L'etsaplilānaga, the heat of the fire, is also a soul.

No numaym of the tribes owns them. That is all.

#### TRIBUTE TO THE CHIEF (to p. 776)

This was also asked by you about the early Indians. Indeed, they work for the head chiefs of the numaym. When the hunter goes out hunting, and he gets many seals, the hunter takes one of the seals and gives the seals as a present to the head chief of the numaym; for he can not give one-half of them to the chief, if the hunter has obtained many seals, and give a feast with the other half left from what he had given to the chief. Therefore the hunter takes one seal for food for his children and his wife. The hunter, who does so, is treated well by the chief. If a stingy hunter gives half of his seals to the chief because he prefers the price offered by another chief of another numaym, then the chief of the hunter's numaym tries to kill the hunter, and often the chief strikes the hunter so that he dies, if the chief is a bad man; and, therefore,

le<sup>s</sup>lē ts!edāqē L'etsaplilānaga. Wā, hēt!a q'ēnema bāk'lumxa t'ēk'wē qēxs begwānemaē k'wax'lāla, wā, lā'laē ts!edāqē L'etsaplilānaga. Wā, lā'la ēnēk'ēda pāxālaqēxs bēx'ūna'yaē k'wax'lālasa lēgwile. Wā, lā'laē bēx'ūna'yaē L'etsaplilānaga yisa lō'salasa lēgwile. 72

Wā, laem k'leās āxnōgwades lāxa ēnēmēmotasa lēq'wālataya. Wā, laem lāba. 73

#### TRIBUTE TO THE CHIEF

Hēmxaas wūlāsē'waōs gwēg'ilasasa g'ālē begwānēmxs āb'ēmōs ēaxela qaēs xāmagema'yaē g'īgāmē lāxēs ēnāl'nēmēmōsē. Wā, hē'maaxs hānal'āēda hānl'ēnoxwē. Wā, g'il'mēsē q'ēvōxa mēgwatē. wā, ā'misa hānl'ēnoxwē āx'ēdxa ēnēmsgemē mēgwatē. Wā, lā'wī'la L'ēwentasa mēgwatē laxēs xāmagema'yaē g'īgāmē lāxēs ēnēmēmōtē, qaxs k'leāsāē gwēx'ēidaa nēx'tēndxa wāx'mē q'ēntū mēgwatsa hānl'ēnoxwē qa's k'wēlasōsa āpsēx'sasa la lāxa g'igāma'yas. Wā, hē'mis lāg'ilas ēnāl'nēmplēna āx'ēdēda hānl'ēnoxwaxa ēnēmsgemē mēgwat qa hamūsēs sāsēmē lē'wis g'ineō. Wā, hē'n aēk'ilasōsa g'īgāma'ya hānl'ēnoxwē hē gwēg'ile. Wā, g'il'mēs lē'ya'x'ts!eqēda hānl'ēnoxwasēs mēgwatē qa nēx'sēsa lē'wax'g'ēma'yaē yīxs lēlwēqalaas k'ilōmasa ogū'la g'igāmasa ogūx'tonakwē ēnēmēmōta lāē sēnx'ēdēda g'īgāma'yas nēmēmōtasa hānl'ēnoxwē qa g'a'yalatsa hānl'ēnoxwē. Wā, la hē q'ūnāh'tsēx k'leax'āēmaēda g'īgāma'ya'xēs hānl'ēnox'ēdē qa lē'lēs, yīxs yāx'sē 74

- 17 the chiefs of the various numayms own hunters. The seals are all given to the chiefs by the hunters, for the meat of the seal is not dried. ||
- 20 Mountain goat hunters, when they get ten goats by hunting, give five goats to the chief of the numaym, and the goat hunter keeps the other five goats and dries the meat. Sometimes the chief cuts up the goat meat for his numaym, when he wishes to do so. If he wishes to dry it, he does that way. When the chief is a good man, he does not take the goat away from the hunter by force, and the good chief never thinks that one-half given to him by the hunter is not enough. If a chief is bad, he wishes more than half to be given to him by the goat hunter, and if the goat hunter does not wish to give more than half of the goats, then the bad chief will take them away by force. Then the bad chief may kill the goat hunter, but generally the goat hunter kills the bad chief, if he overdoes what he says to the hunter. ||

Now I have finished talking about the goats and I will talk about dry salmon obtained by the salmon-fisher. If one hundred are caught by the salmon-fisher, he gives twenty salmon to the

- 16 begwānema g'īgāma<sup>é</sup>yē. Wā, hēm lāg'ilas <sup>é</sup>nāxwā<sup>é</sup>ma g'īg'ēgāma-<sup>é</sup>yasa ālogwaq<sup>!és</sup> <sup>é</sup>nā<sup>é</sup>nē<sup>é</sup>mēmas āxūōgwadesa hānl<sup>!é</sup>noxwē. Wā, lēx<sup>!é</sup>mē mēgwatē <sup>é</sup>wī<sup>!é</sup>la la L<sup>!é</sup>wendēma g'īgāma<sup>é</sup>yasa hānl<sup>!é</sup>noxwē, qaxs k'<sup>!és</sup>saē x'ilasē<sup>wē</sup> eldzāsa mēgwatē.
- 20 Wā, hēm<sup>!é</sup>da tē<sup>wī</sup>nēnoxwaxa <sup>é</sup>mēlxlō, yixs g'il<sup>é</sup>maē lāstowa <sup>é</sup>mēlxlōwē tē<sup>wī</sup>nēnānēmsa tē<sup>wī</sup>nēnox<sup>!é</sup> laē ts'āsa sek<sup>!é</sup>la <sup>é</sup>mē<sup>é</sup>mēlxlō lāx g'īgāma<sup>é</sup>yasēs <sup>é</sup>nē<sup>é</sup>mēmotē. Wā, lēda tē<sup>wī</sup>nēnoxwē axēlaxa sek<sup>!é</sup>la <sup>é</sup>mē<sup>é</sup>mēlxlō qa<sup>é</sup>s x'ilēq qa x'ilx'ēldēs. Wā, lā <sup>é</sup>nā<sup>é</sup>nēmp<sup>!é</sup>na sakwēlēda g'īgāma<sup>é</sup>yaxa <sup>é</sup>mē<sup>é</sup>mēlxlō<sup>!é</sup>yē qaēs <sup>é</sup>nē<sup>é</sup>mēmotē, yixs <sup>é</sup>nē-  
25 k'<sup>!é</sup>aē qa<sup>é</sup>s hē gwēx<sup>!é</sup>idē. Wā, lā g'il<sup>é</sup>mē <sup>é</sup>nēx<sup>!é</sup> qa<sup>é</sup>s x'ilēq la hēm gwēx<sup>!é</sup>idēq. Wā, lā<sup>!é</sup>da g'īgāma<sup>é</sup>yē yixs ēk'<sup>!é</sup>aē begwānema k'<sup>!és</sup> lēnēmaxa <sup>é</sup>mēlxlō lāxa tē<sup>wī</sup>nēnoxwē. Wā, lāxāē k'<sup>!és</sup> k'<sup>!ót</sup>ēda ēk'<sup>!é</sup> g'īgāmēxa nexsaakwē L<sup>!é</sup>wendēmsa tē<sup>wī</sup>nēnoxwaq. Wā, g'il<sup>é</sup>-<sup>é</sup>mēsē LEMqēda g'īgāma<sup>é</sup>yē laē <sup>é</sup>nēx<sup>!é</sup> qa q'ēk'<sup>!é</sup>olts<sup>!é</sup>yēs L<sup>!é</sup>wendē-  
30 masa tē<sup>wī</sup>nēnoxwaq <sup>é</sup>mēlxlō. Wā, g'il<sup>é</sup>mēsē yāx<sup>!é</sup>stosa tē<sup>wī</sup>nēnoxwasa q'ēk'<sup>!é</sup>olts<sup>!é</sup>yē <sup>é</sup>mēlxlōxs laē lēnēmaxa <sup>é</sup>mē<sup>é</sup>mēlxlōwēda <sup>é</sup>yāx<sup>!é</sup>se<sup>é</sup>mē g'īgāma<sup>é</sup>ya. Wā, hē<sup>é</sup>mē la k'<sup>!é</sup>lax<sup>!é</sup>ida<sup>!é</sup>tsa <sup>é</sup>yāx<sup>!é</sup>se<sup>é</sup>mē g'īgāmēxa tē<sup>wī</sup>nēnox<sup>!é</sup>dē. Wā, lā q'ūnāla hēdēda tē<sup>wī</sup>nēnoxwē k'<sup>!é</sup>lax<sup>!é</sup>idaxa <sup>é</sup>yāx<sup>!é</sup>se<sup>é</sup>mē g'īgāmēxs sābēndaēs wāldēmaxēs tē<sup>wī</sup>nē-  
35 noxwē.

Wā, laemlē gwāfaxg'in gwāgwēx<sup>!é</sup>alēq lāxa <sup>é</sup>mēlxlō. Wā, tē<sup>wī</sup>nēnēmsa gwāgwēx<sup>!é</sup>idē lāxa xamsilāxa xa<sup>!é</sup>masēxā yā<sup>!é</sup>lek<sup>!é</sup>wēnoxwaxa k'<sup>!ót</sup>ēla. Wā, g'il<sup>é</sup>mēsē lāk<sup>!é</sup>lēndē yā<sup>!é</sup>ngwānēmsa yā<sup>!é</sup>lek<sup>!é</sup>wēnoxwē laē ts'āsa maltsemg'ustā k'<sup>!ót</sup>ēla lāxēs g'īgāma<sup>é</sup>yē lāxēs

chief of his | numayut, and sometimes more than | 40  
the chief and the salmon-fisher are both good-hearted, but when  
the chief and the salmon-fisher are bad, then the salmon given to  
the chief is less, for there are only ten salmon given by the | chief to  
man to the chief. Sometimes, the salmon-fisher has more than one  
thousand dry salmon caught in the river. Then generally the  
chief | and the fisherman quarrel and often fight, and one of them  
is killed, when the chief thinks that he has not been given enough,  
and this is done when both the chief and the fisherman are bad | 50  
people. | This is the end.

Now I will talk about those who dig cinquefoil. | When the woman  
and her husband | go to dig cinquefoil roots in their garden-bed, | 55  
when they arrive there, | the woman who digs the cinquefoil roots  
takes her digging stick and her two baskets and | goes to her garden-  
bed and she sits down at the edge of the garden-bed and begins to  
dig. | She throws the short roots into the larger basket and | she  
throws the longer roots into the smaller basket. That is the way in  
which the women who dig cinquefoil roots do when they dig up their  
garden beds. | When the whole garden bed has been dug over, | 60  
she  
throws the short roots into a small cedar-bark basket, and when the  
short roots have been put into one cedar-bark basket, she takes the

ʔNEʔmēmōtē. Wā, lā ʔnālʔnempʔrna hāyāqax māłtsi mgʔstāwa 40  
kʔłōtela yixs ʔnemālaō ʔsʔkʔelēda gʔgāmaʔyē ʔEʔwa yañłkʔwē-  
noxwaxa kʔłōtela. Wā, gʔilʔmēsē ʔnimāla ʔyaōxʔsēma gʔgāmaʔyē  
ʔEʔwa yāłnekʔwēnoxwaxa kʔłōtela laō hēmēnalāem hōlala kʔłōtela  
LʔEʔwɛndemsā gʔgāmaʔyē yixs laštōʔmaōda kʔłōtela LʔEʔwɛndemsa  
yāłnekʔwēnoxwē kʔłōtela lāxēs gʔgāmaʔyē; yixs ʔnālʔnempʔnaō 45  
hāyāqax lōxsemxʔidē xaʔmāsasa yāłnekʔwēnoxwaxa kʔłōtela lāxēs  
wamēdzasē wā. Wā, hēʔmis qʔłūnala xomāłdāntsa gʔgāmaʔyē  
ʔEʔwa yāłnekʔwēnoxwaxa kʔłōtela yixs qʔłūnālaō dādego. wa. hē  
ʔEʔłmōkwa lāxēq yixs kʔłōtaōda gʔgāmaʔyax LʔEʔwɛndemāq. Wā,  
hēm hē gwēgʔilāxs ʔnemālaō ʔyaōxʔsēm bēbēgwānema gʔgāmaʔyē 50  
ʔEʔwa yāłnekʔwēnoxwaxa kʔłōtela. Wā, laʔm lāba.

Wā, laʔmēsēn ēdzaqwa gwāgwēxʔsālālāxa tsʔłōtsʔlōnoxwaxa tʔEX-  
sōsē yixs gʔilʔmaō la tsʔEwēsā tsʔłōtsʔlōnoxwē tsʔEdāq ʔEʔwis lā wō-  
nemē lāxēs tʔEkʔēʔlakwē. Wā, gʔilʔmēsē lāgʔa lāqōxs laed tʔsʔōsʔ-  
noxwē tsʔEdāq āxʔēdxēs tsʔōyaʔyo ʔEʔwis māłtsi mē lałxaʔya qʔs 55  
lā lāxēs tʔEkʔēʔlakwē. Wā, lā kʔłūxēlesaxēs tʔEkʔē lakwe qʔs tsʔō-  
sʔidē. Wā, lā tsʔEXTsʔlāsa tʔEXʔsōsē lāxa ʔwalasagawaʔyē lʔEXʔyā. Wā,  
lā tsʔEXTsʔlāsa lāxābāłs lāxa āmāyagawaʔyē lʔEXʔyā. Wā, hēm  
gwēgʔilātsa tsʔłōtsʔlōnoxwē tsʔEdāqxs tsʔōsē lāxēs tʔEkʔē lakwe.  
Wā, gʔilʔmēsē ʔwēla la tsʔEwēkwē tʔEkʔē lakwas hē lʔtsʔlāłsa tʔEX- 60  
sōsē lāx āmʔāmaʔyē Lʔā.lābata. Wā, gʔilʔmēsē ʔwēla lāx lʔEXTsʔ-  
wakwa tʔetʔEgwatsʔlē Lʔā.lābata hē āxʔēdxa lāxēłhēsē qʔs lʔkwē

- 63 long roots and pulls them out, | one at a time, and spreads them out on a mat. Then she may count the long roots, that is, one hundred.
- 65 She ties them in the middle with a strip of narrow | cedar bark. That is called by the woman who digs cinquefoil roots "one | bundle of long roots," if it is put up in this way. When they are well tied in the middle, | the woman who digs cinquefoil roots puts them into a medium-sized basket, and | when the cedar-bark basket is full, she puts it away, for sometimes | there are many cedar-bark baskets with
- 70 long cinquefoil roots and also many | cedar-bark baskets with short cinquefoil roots. As soon as this has been done, she goes home to her winter | house. The cedar-bark baskets which are to be given to the | chief are put in a canoe in a separate place. As soon as the | woman who has taken the cinquefoil roots and her husband arrive on the beach of their house, | the man shouts to the chief and asks him
- 75 to come to meet him, and || the chief usually comes down at once to meet the woman who has dug the cinquefoil roots, | and when she arrives at the beach, the husband of the | woman who has taken the cinquefoil roots, shows the cedar-bark baskets with long roots to the chief. || He says to him, "These are given to you by my wife, chief," |
- 80 and the chief thanks him for his word. Then || the chief calls the young men to carry up from the beach the baskets with long cinquefoil roots. | He does not give any of the baskets with short cinquefoil

- 63 ʔnālʔnems!q!emkʔaq qaʔs kʔādēdzōdalēs lāxa lēbilē lēʔwaʔya. Wā, lāxentē hōsaemxa lāxabālisē qa lākʔ!endēs lā yilōyōtsa ts!ēq!a-
- 65 dzō denas lāq. Wā, hēem gweʔyōsa ts!ōts!ēnoxwē ts!edāq ʔnemxʔsa-yokʔ lāxabālisā hē gwālē. Wā, gilʔmēsē ʔwīʔla la yaēlōyāʔlaxs laē aēkʔ!ēda t!ōts!ēnoxwē ts!edāq āxts!ālas lāxa hēʔa l!ābata. Wā, gilʔmēsē qōt!ēda lāxabats!ē l!ābata laē gēxaq, yixs ʔnālʔnemp!e-naē q!ēnema lēlaxabats!ē l!āl!ēbata. Wā, lāxaē q!ēnema t!ēt!e-
- 70 gwats!ē l!āl!ēbata. Wā, gilʔmēsē gwala, laē nāʔnakʔ lāxēs ts!āwūn-xasē gōkwa. Wā, laem gwālelaem ōgōgexsa lālē l!ēʔwendemxa g!īgāmaʔyē lēlaxabats!ē l!āl!ēbata. Wā, gilʔmēsē lāgʔalisēda ts!ōts!ēnoxwē ts!edāq lēʔwis lāʔwūnemē lāx l!ēmaʔisasēs gōkwē, laasa begwānemē lāqūlaxa g!īgāmaʔyē qaʔs lēʔlālaq qa gʔaxēs lālalaq. Wā,
- 75 hēxʔ!dats!ēmasʔmōsa g!īgāmaʔyē gʔāx gʔūgʔaxalaxa ts!ōts!ēnoxwē ts!edāq. Wā, gilʔmēsē lāgʔaa lāxa gʔāxʔalisē laēda laʔwūnemasa ts!ōts!ēnoxwē ts!edāq nēlasa lēlaxabats!ē l!āl!ēbat lāxa g!īgāmaʔyē. "Wā, laʔmōx l!ēʔwendemsgʔin gēnemkʔ lāl, g!īgāmē," ʔnēkʔeq. Wā, āʔmisē moʔlēda g!īgāmaʔyas wāldemas. Wā, la-
- 80 ʔmōda g!īgāmaʔyē lēʔlālaxa hāʔyālʔa qa lās ʔmōsdēsaxa lēlaxabats!ē l!āl!ēbata. Wā, laem kʔ!ēās l!ēʔwendems lāxa t!ēt!ēgwats!ē l!ā-l!ēbata lāxa g!īgāmaʔyē, qaxs lēxʔaʔmaēda g!īgēgāmaʔyē lēlaxap-

roots | to the chief, for these [100] are [100] the king's property. . . . and the common men eat the [100] property roots. That is all.

And this is the way with all [100] berry cakes. When [100] there are five bundles of berry cakes [100] obtained by [100] means of the [100] berries, she gives one bundle of berry cakes to the [100] chief. There are five cakes in one bundle of berry cakes. . . . When the [100] chief thinks that one bundle of berry cakes [100] is [100] enough. That is if the wife of the chief is a bad woman [100] and [100] the two women [100] quarrel. That is all.

I have forgotten that there are sometimes forty [100] bundles of berry cakes; that is, more than two hundred berry cakes made by the [100] woman who picked the berries; if the woman is strong when picking salal berries or currents or elderberries or [100] berries. . . . When [100] the berry picker has two hundred bundles of dried berry cakes, she gives forty bundles | to the wife of the chief. That is the way, for there are many berry-picking [100] women who get more than two hundred bundles of dried berries of | the different kinds of berries. . . .

Of all the different kinds of food, a little is given to the [100] chief by those who belong to his numaym: clams, mussels, small mussels, and horse clams. . . . Of all of these, a little is given to the [100] wife of the [100] chief.

g'EXA lĀxabālisē. Wā, hēt'ēda begwān'mq'ālamē t'ēt'laq sō t'Ē'ē sĀ 'sōs. Wā, laem lāba.

Wā, hē'mēsa 'nāxwa qaxs gwēx'sdemaxa t'ēqa, yixs gr'īmōs sĀ sek' lax'sayōkwē t'ēqāsa hāmts'ēnoxwē ts'ēdaqa, lā t'Ē'wēntasa 'nēm'x'sayōkwē t'ēqa lāx genemasa gr'igāma'yē lāxs sōsrk'āxs. gālaēda 'nēm'x'sayōkwē t'ēqa. Wā, lāxāc' q'ūnāla k'ōtē gr'īmōsa gr'igāma'yaxa 'nēm'x'sayōkwē t'ēqa, yixs 'yax'samāc' ts'ēdāpa genemasa gr'igāma'yē. Wā, lā q'ūnāla xomā'idēda mā'lōkwe ts'ē' dāqa. Wā, laem lāba.

Ā, hēxōl'ēn l'ēl'ēwisēnx's 'nā'p'ēm'p'fnaē sek' l'asg'ing'ustāx'sayōkwa t'ēqa lōxs hāyāqa mā'lp'ēnyāg'EX'sayōkwa t'ēqa āxānō nōsa hāmts'ēnoxwē ts'ēdāqa yixs lāk'wēmasāc' hāmsēda ts'ēdāqaxs nek'ūl' l'ē'wa q'lēšēna l'ē'wa ts'ēx'ina l'ē'wa gwādim. Wā, lā hē' mōs 'maaxs mā'lp'ēnyāg'EX'sayōkwaē āxā'yasa hāmts'ēnoxwē ts'ēdāqaxa t'ēqa. Wā, lā l'ē'wēntasa mōsg'ing'ustāx'sayōkwa t'ēqa lāx genemasa gr'igāma'yē. Wā, hē'mēq' qaxs q'ūnānōda hāmts'ēnoxwē ts'ēdāq' lālxā hāyāqāxa mā'lp'ēnyāg'EX'sayōkwa t'ēqa hāmsaaxa l'ōl'ēp'ēmasē.

Wā, 'nāxwaem'ēda ōgūq'ēmas hēslātr'ēyā t'ē'x'ō' t'Ē'wēnt'ē demaxa gr'igāmasa grayōl' lax 'n'ēm'mōs' sĀ g'wēq'ē' t'ē'wēnt'ē k'ōmats'ē l'ē'wa xō'lē l'ē'wa lāc'sē l'ē'wa m'ā'lnāyē. Wā, hē'ntaem xāl'ā l'ē'wēndemsa lāwēnoxwē ts'ēdāqaxa ts'ē't's'ēk'wēnt'ē

chief by the woman who digs shell fish,—enough to be eaten by the wife of the | chief. I think this is all about this. |

This is another thing asked by you on the 22d of the | month of May: namely, about the hunter. When he has shot | three bears, he gives  
10 one to the chief of his numaym || and he keeps two bears: and when a sea hunter has killed three sea otters, | he gives one to the chief of his numaym. This is done with | everything that is obtained by hunters and sea hunters and | canoe builders. The canoe is generally given to the chief. || That is all about this. ||

15 This is another matter asked by you regarding the carvers of the chief | in his numaym. It is true what you say. Generally, | the chief and his carvers live together in one house. When the chief | wishes to change his house and to have carved | posts, then the chief just tells  
20 his carver that he wishes for || carved posts for his house. The carver knows | all the carvings that belong to his chief, and, therefore, | the chief never tells the carver what he is to carve on the posts of the | house, for the wood carver knows what he will carve, because | he knows all the carvings that belong to the chief. ||

25 Another man, belonging to the numaym of the chief, | has to get cedar trees to be carved by the wood carver. As soon as | the cedar trees lie on their backs on the beach of the house of the chief, the |

5 GENEMASA g'igāma<sup>é</sup>yē qa âEM hēlk'!esalasō<sup>é</sup> ts!ēkwāsōsa GENEMASA g'igāma<sup>é</sup>yē. Wā, lax'st!aak<sup>u</sup>EM 'wī<sup>é</sup>la laxēq.

Wā, g'a<sup>é</sup>mēts 'NEMX'īdāla wūlasō<sup>é</sup>xa malēxsag'eyō 'nāla lāxa 'mekūlāsa melēlasgēmaxa hānl'ēnoxwaxs g'il<sup>é</sup>maē hānlēkwālaxa yūduxwē l.lā<sup>é</sup>ya laē ts!āsa 'nemē lāxa g'igāma<sup>é</sup>yasēs 'ne<sup>é</sup>mēmōtē.

10 Wā, lā āxēlaxa ma<sup>é</sup>lē l.lā<sup>é</sup>ya. Wāx'ī yūduxwa q!āsa ālēwanēmsa ālēwinoxwē lāxāē ts!āsa 'nemē lāxa g'igāma<sup>é</sup>yasēs 'ne<sup>é</sup>mēmōtēxa 'nāxwa 'yānēmsa hān<sup>é</sup>ENL'ēnoxwē lē<sup>é</sup>wa 'sē<sup>é</sup>lēnoxwē lō<sup>é</sup>ma lō<sup>é</sup>l-q'ēnoxwaxa xwāk!ūna, hēemlāl âEM q!ūnāla ts!ē<sup>é</sup>wēxa g'igāma<sup>é</sup>ya xwāk!ūna. Wā, laem lāba laxēq.

15 Wā, g'a<sup>é</sup>mēts 'NEMX'īdāla wūlasōwa g'it'ēnoxwasa g'igāma<sup>é</sup>yē lāxēs 'ne<sup>é</sup>mēmōtē. Wā, ālaem lāxēs wāldēmōs, yixs q!ūnālaē 'nemaēlē g'igāma<sup>é</sup>yē lē<sup>é</sup>wis g'it'ēnoxwē. Wā, g'il<sup>é</sup>mēsēda g'igāma<sup>é</sup>yē wālaqēla qaxs l.lāyōgūlsēxēs g'ōkwē qa k'lēx'k'ladzekwēs lēlāmas, wā, â<sup>é</sup>mēsa g'igāma<sup>é</sup>yē nēlaxēs g'it'ēnoxwaxs 'nēk'āē qa  
20 k'lēx'k'ladzekwēsa lēlāmasēs g'ōkwē. Wā, lēda g'it'ēnoxwē 'nāxwaem q!ālēlax k'lēk'!esāsēs g'igāma<sup>é</sup>yē. Wā, hē<sup>é</sup>mis lāg'ilas g'igāma<sup>é</sup>yē hēwāxa nēlaxēs g'it'ēnoxwas gwēx'sdemlas k'lālasa lēlāmasa g'ōkwē, qaxs hūs 'mēlaxa g'it'ēnoxwē nāqēlēs k'lāla, qaxs 'nāxwu-<sup>é</sup>maē q!ālēlax k'lēk'!esāsēs g'igāma<sup>é</sup>yē.

25 Wā, lālē ōgū<sup>é</sup>laem begwānem g'ayōl lāx 'ne<sup>é</sup>mēmōtasa g'igāma<sup>é</sup>ya la 'wawī<sup>é</sup>laxa wilkwē qa k'lāsōsa g'it'ēnoxwē. Wā, g'il<sup>é</sup>mēsē g'āx k'atēmgālisā wēlkwē lāx l.lēmā<sup>é</sup>sisas g'ōkwasa g'igāma<sup>é</sup>yē, laēda



chief sends his speaker to roll the four cedars (numaym) to be used to roll up the four cedar trees. When they are all in front of the chief's house, the chief's speaker tells the common men to roll up the four cedar trees. Then the chiefs just sit down outside watching the tribe who are working hard, rolling up the four cedar trees. The carver shows them where to place the four cedar trees on the ground. When the four cedars are all up on the beach, the speaker of the chief tells all the men to sit down, and when they are seated, the common men of the chief's numaym go into the chief's house and come out carrying blankets which they put down at the place where the chief's speaker is standing, and he gives one pair to each chief of the numayms, and to each group of two common men one pair of blankets. This is called by the Indians, "obtained by rolling up the cedar trees." After the speaker has given away the blankets, the chief's speaker asks the carver to carve the four cedars for posts of the chief's house, and he promises to pay fifty blankets for each post; that is, one hundred blankets for the four posts, and the carver thanks him for what he has said. Then the carver carves the four posts, and when he has finished them, the chief asks his speaker to go and invite the

g'igāma'yē 'yālaqasēs ā'yilkwē qa lās lēx'lelsa 'wulaxa ālōgūq' 25  
 'nāl'nēmēmāsa qa g'āxēs 'wi'la lēx'usdesaxa mōts'laqē wilkwa. Wā,  
 g'il'mēsē g'ax 'wi'la lāx lāsānā'yas g'ōkwasa g'igāma'yē laēda 30  
 kwāsa g'igāma'yē āxk'lāxaxa bēbegwānemq'lālamē qa lēx'usdesaxa  
 mōts'laqē wilkwa. Wā, lax'da'xwa g'ig'igāma'yas ā'em k'ūs'is-  
 x'its'lax'flaxēs g'ōkūlōtaxs laē lāxūmāla lēx'usdesaxaxa mōts'laqē  
 wilkwa. Wā, lā hē'ma g'it'ēnoxwē ts'āts'ēm'x'sila qa k'at'k'it'ātsē  
 mōts'laqē wilkwa. Wā, g'il'mēsē 'wi'losdēsa mōts'laqē wilkwa laēda 35  
 elkwāsa g'igāma'yē āxk'lāxaxa 'nāxwa bēbegwānem qa k'ūs'ēls-  
 Wā, g'il'mēsē 'wi'la k'ūs'ēlsa laēda hā'yā'ās 'nēm'ēmētōsa g'igā-  
 ma'yē hōgwāla lāx g'ōkwāsēs g'igāma'yē, qā's g'axē mow'isaxa  
 p'lēlxelāsgēmē, qā's g'āxē 'mōgwarēlsaq lāx lād'zāsasē lkwāsē g'igā-  
 ma'yē. Wā, lā yāx'wītsa 'nāl'nēm'xsa lāxa 'nāl'nēm'okwe g'ig'igā- 40  
 mēsā ālōgūq'ēsē 'nāl'nēm'ēmāsa. Wā, lā mā'mā'lōkwā, bēbē g'wā-  
 nemq'lālamē lāxa 'nāl'nēm'xsa p'lēlxelāsgēma. Wā, hē'm g'wā'yē  
 bāk'lumē lēx'usdēdzanēmxa wilkwē. Wā, g'il'mēsē g'wā'yē qwāsē  
 p'lēlxelāsgēmē laēda elkwāsa g'igāma'yē hēlaxa g'it'ēnoxwē qā  
 k'lēx'īdēsēxa mōts'laqē wilkwa qa lēlām'ēs g'ōx'āsa g'igāma'yē 45  
 Wā, lā g'wā'elāem hālaq'eg'ā'itsa sēsēk'ax'sōkwe p'lēlxelāsgēmē  
 lāxa 'nāl'nēm'ts'laqē lāma. Wā, lā'mē mā'p'ēnyag r p'lēlxelāsgēmē  
 lāxa mōts'laqē lēlāma. Wā, ā'misēda g'it'ēnoxwē mō'las wā'di-  
 mas. Wā, lā'mēda g'it'ēnoxwē k'lēx'īd'xa mōts'laqē lēlāma. Wā,  
 g'il'mēsēsē g'wāla laēda g'igāma'yē āxk'lāxaxēs. Elkwe qā lās lēx'lelsa 50

52 various numayms to come and sit down outside | of the house. When  
they have all come, the chief tells | his speaker that he will pay two  
hundred blankets to the carver, | and after he has done so, the chief asks  
55 the speaker to give to each man one blanket. | This is paid to them  
by the chief for coming to watch him, as he pays the | carver. If the  
chief should not pay the carver well, | then the chief would bring dis-  
grace upon himself: for it is a disgrace | to him and his children and  
60 their children, if he should || not pay much to the carver and to the  
painter | of the front of his house and of the posts: for the | carver and  
the painter are different men; | and the board maker is also another  
man. All this is paid for | by the chief with many blankets. That is  
the end. ||

1 The ways of the various numayms, when | the chief desires to give  
a potlatch to the tribes, are different. This is called by the Indians  
“to give property into the house of the chief.” When | the chief of  
5 numaym says that he intends to invite the tribes, and if || the chief  
has five hundred blankets in his house, then the chief | sends his two  
speakers to go and call his numaym | to come into the house of the  
chief; and when | the speakers go, they enter the doors of the houses

51 saxa ālōgūq!esē ʿnālʿenēmāsa qa gʿāxēs ʿwīʿla k!ūsʿelsa lax l!āsanā-  
ʿyasēs gʿōkwē. Wā, gʿilʿmēsē gʿāx ʿwīʿla laēda gʿigāmaʿyē āxk!ū-  
laxēs elkwa qa hālāqāsēs māʿlp!enyagʿā p!elxelasgema lāxl gʿitʿl-  
noxwē. Wā, gʿilʿmēsē gwāla laēda gʿigāmaʿyē āxk!ūlaxēs elkwa qa  
55 yāxʿwitsēxa ʿnāxwa bēbegwānēmsa ʿnālʿnēmē p!elxelasgema. Wā,  
laem hālāgēmsa gʿigāmaʿyē qaxs gʿāxaē dōqwalaqēxs laē hālāqaxa  
gʿitʿlnoxwē. Wā, hēʿmaa qō k!ēslaxa gʿigāmaʿyē āēk!ūla hālāqaxa  
gʿitʿlnoxwē lālxāē q!ūlēxʿsʿemlaxa gʿigāmaʿyē q!emāgʿila qʿs  
q!emā ʿlēsʿwis sāsēmē ʿlōʿ sāsēmlas qaxs ʿwālasaē q!emāsa gʿigāma-  
60 ʿyaxs k!ēsaē q!ēnēmē hālāgēmasēxa gʿitʿlnoxwē ʿlēsʿwa k!atʿlno-  
xwaxa tsāqemaʿyasa gʿōkwē ʿlēsʿwa lēlāmē yixs ōgūʿlaemaē begwā-  
nema gʿitʿlnoxwē. Wā, lāxaē ōgūʿlaem begwānema k!atʿlnoxwē.  
Wā, lāxaē ōgūʿlaem begwānema lat!aēnoxwē. Wā, hēʿstaem hālā-  
qasōsa gʿigāmaʿyasa q!ēq!ēnēmē p!elxelasgema. Wā, laem lāba.

1 Wā, la ōgūqālaʿmē gwēgʿilasasa alōgūq!esē ʿneʿmēmota, yixs  
p!ets!ēxsdaēs gʿigāmaʿyaxa lēlqwālalaʿyē, yix gwēʿyāsa bāk!ūmē  
p!edzēlasēs dādākʿasē laxēs gʿigāmaʿyē. Wā, hēʿmaaxs laē ʿnēkʿēda  
gʿigāmaʿyasa ʿneʿnēma qʿs lēlēlēxa lēlqwālalaʿyē, yixs āxēlaēda  
5 gʿigāmaʿyaxa sek!āp!enyagʿē p!elxelasgema. Wā, lāda gʿigāmaʿyē  
ʿyālaqasēs māʿlōkwē āʿyilkʿ qa lās lēx!ēlsa ʿwīʿlaxēs ʿneʿmēmōtē qa  
gʿāxēs ʿwīʿla gʿāxēl lāx gʿōkwāsēs gʿigāmaʿyē. Wā, gʿilʿmēsē la

of those who are being called. They stand in the house in the house and say:

"We call for our children. They are here. They are here. They are here. They will say to us, numaym, wā, wō, wō. Come quickly, we are going to call only once." This is the way in the house.

Then all the men guess that the chief is going to be called (and) by his numaym in his potlatch. Therefore, they go to the chief's house. The men and their wives talk together before the chief's house. When what is to be contributed to the potlatch is ready they go into the chief's house. They do not take their blankets which are ready in the houses to be given to the chief. Then they all enter the house. When all the men are in the house, the chief, himself, speaks and says:

"Thank you, numaym, that you have come to this our house here, great numaym. Indeed, this is the way of my mind, great numaym. I depend on it that you will stand behind me in every thing, when I contend with the chiefs of the tribes. Now, great numaym, I will tell you about what I have in mind. I want to give a potlatch to the tribes. I have five hundred blankets in my house. Now you will see whether that is enough to give to the tribes with. You will think that five hundred blankets are not

qās'idēda ā'yilk<sup>u</sup> laē laēL lax t'lex'ilāsa g'ōkwāsēs lēx'el'sas' wē. s  
Wā, lā q'wastōlila lāx āwilelāsa t'lex'ilāsa g'ōkwē. Wā, la nek'w.

"Lēx'el'sanu'x<sup>u</sup> qaens g'igāma'yēx qens lā hōl'elaxōx wāldi  
mēx'sdāxs g'āxENS, ēNE'mēmot. Wā, wō, wō. Halag'ila la 'nūp'le  
nats'laxstaemLEnu'x<sup>u</sup>' nēk'EXS laē hōqūwilsa.

Wā, gwālela'mēsa ēnāxwa bēbegwānem k'ōtaxēs g'igāma'yē larō  
p'ledzēl'ālalxēs ēNE'mēmotē. Wā, hō'mis lāgrilas gwāli'laēm q'ē  
q'ēyōdēda ēnāxwa bēbegwānem lē'wis gegēnemaxs k'ēs'mae l  
hōgwīla lāx g'ōkwāsēs g'igāma'yē. Wā, g'il'mēsē gwālele p'le  
dzēLEMLAS laē hōgwīla lāx g'ōkwāsēs g'igāma'yē. Wā, hō'me k'ēs  
dālaxa p'elx'el'sagēmēxēs la gwāli'la qā's p'ledzēLEMA laxēs g'igāma-  
'yaxs laē 'wī'la hōgwīla lāx g'ōkwē. Wā, g'il'mēsē 'wī'laēlēda hōgwā-  
NEMX'sā lausē q'ūlēdzaqwa yāq'ēga'leda g'igāma'yē. Wā, lā nē-  
k'a:

"Gēlag'a, ēNE'mēmot, gēlag'axs g'āxaēx g'āxēL hāwā g'ōkwax  
lāxENS g'ōkwēs, 'wālas ēNE'mēmot. Qalaga gwālas'asg'ū nē-  
qēk' qā's, 'wālas ēNE'mēmot, yīxg'in hēl'qelēg'ūlōs tawō'ē g'āxEN  
qā ēnāxwa lōxgūn yālok'wāg'alēk' lō' g'ig'igāma'yasa lēl'wāla'yē.  
Wā, la'ēnēsEN nēlalōL, 'wālas ēNE'mēmot, yīg'a gwēgale'asg'ū  
nāqēk', yīxg'in p'lets'lēx'sdēg'axa lēl'wāla'yē. Wā, hō'me k'ēs  
p'ēnyag'ōxda p'elx'el'sagēmēx g'aēl laxEN g'ōkwēs. Wā, hō'me k'ēs  
qwālaLEQ hē'l'ala'maōx lāx lēla'layoxa lēl'wāla'yē. Wā, g'wē  
'emlwīts k'lōtALEXA sek'lāp'ēnyag'ēx p'elx'el'sagēma l' nēts'wā'ad

31 enough, and you will treat me as your chief, and you will give me  
your property for the potlatch, | great numaym, for it will not be in  
my name. It will be in your name, | and you will become famous  
among the tribes, when it is said that you have given your property  
for a potlatch, | that I may invite the tribes. Now look at your ||  
35 minds." Thus he says, and sits down. |

He waits in the house to hear what will be replied to his speech by  
the numaym. | All the men of his numaym only keep silent. | They  
all wait for the chief to speak who is next in rank under the head  
40 chief | who is going to invite the tribes. The one || next to the chief  
should begin to contribute property for the potlatch: for they begin  
at the head of the numaym, | according to rank [the seats] down to  
the one lowest in rank [last seat]. Therefore, they wait | for the  
one next to the chief to speak. When he arises | from his seat, he  
speaks and says: |

45 "Now rise, numaym, let us open our || boxes to give property for  
the potlatch to our chief; | for will it be in our chief's name what we  
shall do? It will be in our | name what we shall do. Now, chief,  
just | spread out a mat that we may pile on it what we are going to  
give you for the potlatch." Thus he says, | and they all come out  
of the house of their chief. ||

50 The man who is next to the chief goes out first. When | all the  
men are out, they | ask the man who is next to the chief how many |

31 gūg'ēxsilal g'āxen qa's wāg'ilōs p'edzēlasēs dādak'asōs g'āxen,  
'wūlas 'ne'mēmōt, qaxs k'ēsēla nōsl lēgeml, yīns hōs'mēla lēgeml  
qasō hal ts'elwālal lāxwa lēlwālalāyax 'nēx'sōl p'edzēlasēs dāda-  
k'asōs qen lēlā'layōxa lēlwālalāyax. Wā, laems dōqwalālxēs  
35 nēnāqayōs," 'nēk'ēxs laē k'wāg'alila.

Wā, la'mē olastōlil hawalēlaax nā'naxma'yayōlas 'ne'mēmōtasēx  
wāldemas. Wā, ā'misē la 'nāxwa tsemōtālēda 'ne'mēmōtas. Wā,  
la'mē 'nāxwa olala qa yāq'eg'a'fēsa g'īgabā'yaxa g'īgāma'yēxa lēla-  
'lalaxa lēlwālalā'yē, qaxs hēts'ēmasaē g'ālabend p'edzēlēda mā-  
40 k'ilāxa g'īgāma'yē qaxs g'āgemdalaēda 'ne'mēma lāxēs lālexwa'yē  
g'wāyōl lāxa māk'!exsda'yē lāxwā'yā. Wā, hē'mis lāg'ilas hē olala-  
sē'wēda māk'ilāxa g'īgāma'yē qa yāq'eg'a'fēs. Wā, g'il'mēsē lāx-  
'walil lāxēs k'wāclāsē laē yāq'eg'a'la. Wā, lā 'nēk'a:

"Wāg'il la 'wīla q'wāg'ilēlōl, 'ne'mēmōt, qens lā x'āwaxens g'il-  
45 g'ildasa qens g'ūxlag'i p'edzēlasens dādak'asa lāxens g'īgāma'yēx.  
Heslaclēxens g'īgāma'yēx lēgemlens g'wēx'idaaslēx, nōsmēl-  
g'insax lēgemlxens g'wēx'idaaslēx. Wāg'illa g'īgāmē' āem lā-  
p'lālas lē'wa'yā qa 'mōdzōdālasltsenu'x' p'edzēlēmāōl," 'nēk'ēxs  
laē 'wīla hōqūwēla lāxa g'ōkwāsēs g'īgāma'yē.

50 Wā, laem g'ālabā'yā begwānemxa mak'ilāxa g'īgāma'yē. Wā, g'il-  
'mēsē 'wīla hāqūwēlēda bēbegwānemē laē 'nāxwa'mēda bēbegwā-  
nemē la wūlaxa begwānemēxa māk'ilāxa g'īgāma'yē lāx 'wāxaus-

of his blankets he is going to give to the chief for the potlatch, and when | that man is angry, he says :

"I am annoyed by our chief, because he takes the best of our property for his potlatch. I shall try to make him ashamed. Therefore, | I shall give him one hundred blankets that we are bury his name under our property. I wish that you, who are the potlatch fifty, or forty, or ten pairs of blankets, and if you are poor, shall come five pairs of blankets." This is said by the chief to the chief.

After he had finished his speech, they all carry on their shoulders the blankets, and the blankets owned by each man are piled up. When the blankets have all been brought in, they are laid out alongside of the blankets which they are going to contribute for the potlatch; | only the one who is next to the chief stands next to the one hundred blankets which he is going to give for the potlatch. He speaks, and says :

"Now come, you numaym, let us treat our chief as we should. And then he turns to the chief and says to him, "Now let us give to the chief, and listen to what we | came here for to your house, chief. We came here with good hearts | to you, chief. We give to you our property for your potlatch, | that we may help you with what you are doing all the time in behalf of my | name, for I am the body of

lasa p'Elxelasgemē p'Edzēlemlasēxa grīgāma'yē. Wā, g'il'mēsē 50  
lāwisēda begwānemē lāē 'nēk'a:

"Wanēqadzenlasens grīgāma'yaxs xenlelāē 'nūywaakūla p'Edzēlela grāxens. Wā, la'nēsēn hamax'tsalalēq. Wā, hēmū lāg'ilasōx lāk'endē p'Elxelasgemēn p'Edzēlemlaqō, q'ūs wāē dzemasōx lēgemaxs yisens dādak'asēx. Wā, lēn 'nēx' q'us nō xwa'mēlōs p'Edzēlas sek'lax'sōk" lō' mōx'sōk' lō' nēqax'sē: wā lālē sek'lāxa p'Elxelasgemē grīg'ilēla p'Edzēlemla wāyānāla." 60  
'nēk'ēda begwānemēxa mākilāxa grīgāma'yē.

Wā, g'il'mēsē gwālē wāldemas lāē 'wīla gemx'ēlaxa p'Elxelasgemē. Wā, la'mē al'owīla p'Elxelasgemē, yix āxasa 'nalnēmōkwē begwānema. Wā, g'il'mēsē 'wīlaclēda p'Elxelasgime hē 'axwē-  
'mēda begwānemē k'lūdzēnwalilxēs p'Edzēlemla p'Elxelasgime. Wā, 70  
lēx'a'mēsē lā'wīlēda mākilāxa grīgāma'yē lēwīnwalilxēs p'Edzēlemlē lāk'endē p'Elxelasgema. Wā, lā yāq'ēg'āla. Wā, lā 'nēk'a:

"Gēlag'a, gēlag'a yōl 'nē'mēmōt q'ūs gāxe grāg'ēdax'itō 25  
gāma'yēx." Wā, lā gwēgemx'id lāxa grīgāma'yē. Wā, lā 'nēk'a:  
"Wāg'il la gwāsgemx'idlōl, grīgāmē' q'ūs hōlēlosang amū x'grāg'ē 70  
nēk' grāxēl lāxōs grōkwaqōs, grīgāmē'. Grāx'itō xwas'gōlō' ēk'ē  
nāqu'ya lāl, grīgāmē' grāxenu'x' p'Edzēlas'gāda dādak'asē. Lē  
gāmē' q'enu'x' grōx'widaōl lāxōs hēmēnala nēqos gwēg'ōsax' 30  
lēgemax'g'in ōgwida'yēg'asēs 'nē'mēmōtos, grīgāmē' lāxēs dādak'asē.

75 your numaym, chief." Thus he says, holding one pair of blankets in his hand while he is speaking. Then he says, "This will be the rank of the new name of my child, according to my kindly feeling towards you, chief. | Now count, counter of the house." |

Then he counts one hundred blankets and after he has done so, the one who is next to the chief is asked to go and count what is  
80 contributed for the potlatch, | by the one next in rank, and the one next to the chief | speaks for his numaym. |

When all the blankets contributed for the potlatch have been put down, | the chief asks his numaym to bring out of his room the five hundred | blankets to be piled on top of the blankets given for the  
85 potlatch. | Sometimes more than a | thousand blankets are given by the tribe to their chief for his potlatch. |—|

All the numaym fellows do not expect the chief to | return what is  
90 given for the potlatch. Then the chief | gives away in the potlatch the blankets given to him. That is | all about this. |

#### MARRIAGE LAWS (to p. 782)

And this is the last, what you refer to, for me to answer. | You ask about a woman who is the daughter of a first husband. | When the  
95 first husband dies, and (a woman) marries another | man, and she gives

75 *ʼnemxsa pʼelxelasgemxs yāqʼentʼlālaē. Wā, lā ʼnēkʼa: "Laem ʼōʼmayōles ālē lēgemsen xūnōkwaxgʼada ēgʼin nāqē qaʼs gʼīgāmēʼ. Wā, wāgʼa hōselalex hawāsēmil."*

Wā, lā hōsʼidxa lākʼendē pʼelxelasgema. Wā, gʼilʼmēsē gwāla laē āxseʼwa, yīxa mākʼilāxa gʼīgāmaʼyē qaʼs lā hōsʼēdex pʼedzēle-  
80 masa mākʼilāq lāxēs lāxwaʼyē. Wā, hēxʼsāʼmēsa mākʼilāxa gʼīgāmaʼyē yāqʼentʼlāla qaʼs ʼneʼmēmote.

Wā, gʼilʼmēsē ʼwīʼla āxʼālilēda pʼedzēlemē pʼelxelasgema laēda gʼīgāmaʼyē āxkʼlāxēs ʼneʼmēmotē qa āxʼwūltsʼālilēsēxa sekʼlāpʼen-  
85 pʼelxelasgema. Wā, laʼmē ʼnālʼnempʼena lāgʼaa lāx hāyāqax lōxsemxʼidēda pʼedzēlemē pʼelxelasgēmsa ʼneʼmēmotaxēs gʼīgāmaʼyē.

Wā, laʼmē kʼlēs ʼnakʼlalēda ʼnāxwa ʼneʼmēmotsa gʼīgāmaʼyē qa lāyowēsa gʼīgāmaʼyaxēs pʼedzēlemaq. Wā, leʼma gʼīgāmaʼyē  
90 pʼesʼitsa pʼedzēlemē pʼelxelasgem lāxa lēlqwālaʼyē. Wā, laem lāba laxēq.

#### MARRIAGE LAWS

Wā, gʼaʼmēs la elxlē gweʼyōs qen nāʼnaxʼmēsōgwada, yīxs wūlaāqōs lāxa tsʼedāqaxs tsʼedāqaēs xūnōkwē lāxēs gʼālē lāʼwūnē-  
95 ma. Wā, gʼilʼmēsē leʼlē lāʼwūnemxʼdās lāxāē lāʼwadesa ōgūʼlaʼmē begwānēma. Wā, lā māyōlʼitsa bābagūmē. Wā, gʼilʼmēsē ʼneʼmala

birth to a boy: when both | he and his sister are full grown, the man |  
can not marry | his sister, because they have one mother, although |  
their fathers are different men. I have never seen any one | do this,  
and also nobody told me that this was done by any tribe. | That is |  
the end. |

#### PROPERTY RIGHTS (to p. 787)

I have been asked by you about another thing, namely, the hun- |  
ters | of the numayms of the tribes. The hunters | of the different  
numayms can not go hunting on the hunting grounds of the hunters  
of another numaym; for all the hunters | own their hunting grounds, 5  
and when a hunter sees | that another hunter goes to hunt on his |  
hunting ground, then they fight, and generally one or | both are  
killed. |

And the mountain-goat hunters do the same, | when the goat  
hunter of a numaym, and the goat hunter of | another numaym meet, 10  
they fight immediately. And when one of them | is beaten, | he is pushed  
down the mountain. When he does not come | home for a long time, it  
is said that he has fallen off from the mountain. Then they look in  
vain for him | on his goat-hunting ground, and when his relatives do  
not find him, | they guess that he has been pushed down from the  
mountain by another goat hunter. | For this was done recently to a 15

lāx nEXLAAX<sup>ē</sup>ida LE<sup>ē</sup>wis wūq!wa, wā, lā k'leās gwēx<sup>ē</sup>idaas geg'adēda 96  
begwānemasēs wūq!wa qaxs <sup>ē</sup>nEMōX<sup>uē</sup>maē abempas. Wā, lā ōgū-  
ēlaem bēbegwānemē ōmpda<sup>x</sup>was. Wā, laem k'leāsēn dōgūl hē  
gwēx<sup>ē</sup>idē. Wā, lāxaa k'leās q'layōl hē gwēx<sup>ē</sup>itsa <sup>ē</sup>nāxwa lēlqwa-  
laL<sup>ē</sup>ya. Wā, laem lāba. 100

#### PROPERTY RIGHTS

Wā, g'a<sup>ē</sup>mēts <sup>ē</sup>nEMX<sup>ē</sup>idāla wūL<sup>ē</sup>sogwadaxa hānenL<sup>ē</sup>noxwasa 1  
<sup>ē</sup>nā<sup>ē</sup>nEMēmasasa lēlqwalal<sup>ē</sup>yē, yixs k'leāsāē gwēx<sup>ē</sup>idaasa hāniL<sup>ē</sup>-  
noxwasa ōgū<sup>ē</sup>la <sup>ē</sup>NE<sup>ē</sup>mēmōt la hānāl!a lāx hānenL<sup>ē</sup>adāsa hāniL<sup>ē</sup>no-  
xwasa ōgū<sup>ē</sup>la <sup>ē</sup>NE<sup>ē</sup>mēmota, yixs <sup>ē</sup>nāxwa<sup>ē</sup>maē hānenL<sup>ē</sup>noxwē āxnā-  
gwadesēs hānenL<sup>ē</sup>adē. Wā, g'il<sup>ē</sup>mēsē dōxwalelēda hāniL<sup>ē</sup>noxwasa 5  
ōgū<sup>ē</sup>lādzes hāniL<sup>ē</sup>nox<sup>u</sup> g'āx hānāl!a lāx hānenL<sup>ē</sup>adās. laē xomal'ida.  
Wā, lā q'lūnāla hēlnokwa lōxs <sup>ē</sup>nEMāla<sup>ē</sup>maē lēlēla.

Wā, hēEMxaāwisē gwēg'ilēda tēTE<sup>ē</sup>wi<sup>ē</sup>nēnoxwaxa <sup>ē</sup>MElXLō, yixs  
g'il<sup>ē</sup>maē qāqasōlē tē<sup>ē</sup>wi<sup>ē</sup>nēnoxwasa <sup>ē</sup>NE<sup>ē</sup>mēmōtē lō<sup>ē</sup> tē<sup>ē</sup>wi<sup>ē</sup>nēnoxwasa  
ōgū<sup>ē</sup>la <sup>ē</sup>NE<sup>ē</sup>mēmota laē hēx<sup>ē</sup>ida xomal'ida. Wā, g'il<sup>ē</sup>mēsē wāla 10  
<sup>ē</sup>nEMōkwē lāq laē L'elg'iltōdzema. Wā, g'il<sup>ē</sup>mēsē la gala k'les g'āx  
nā<sup>ē</sup>nakwa laē <sup>ē</sup>nēx<sup>ē</sup>sō<sup>ē</sup> kūk'ā lāxa neg'ū. Wā, wūl<sup>ē</sup>mēsē la ālas<sup>ē</sup>  
lāxēs tēTE<sup>ē</sup>wi<sup>ē</sup>nadāxa <sup>ē</sup>MElXLōwē. Wā, g'il<sup>ē</sup>mēsē k'les q'as<sup>ē</sup>wa laē  
lēlēlālās k'ōtaqē laem L'elg'iltōdzemsa ōgū<sup>ē</sup>lā tē<sup>ē</sup>wi<sup>ē</sup>nēnox<sup>u</sup> 15  
<sup>ē</sup>MElXLō, yixs āl<sup>ē</sup>maē hē gwēx<sup>ē</sup>itsē<sup>ē</sup>wa Mādilbē begwānem lāx

16 Madilbē<sup>e</sup> man at | Dzāwadē at the place Qaqēten not more than  
thirty years | ago; for the Madilbē<sup>e</sup> have no hunting ground at  
Dzāwadē. | It is said that a Madilbē<sup>e</sup> man whose name was  
Q!ēq!ax'īlāla | saw two mountain goats walking about, not very high  
20 up. || He told his wife to look after his canoe. He | stepped out of his  
canoe and went up to where he had seen the two | mountaingoats. It  
was not long before his wife heard a sound | like the quarrelling of men.  
Then it occurred to his wife that | her husband had gone goat hunt-  
25 ing on the goat hunting ground of the numaym || G'īg'īgām, of the  
Āwailela, and she thought that her husband had been met | by them.  
She never heard a shot fired by her husband, | and he never came back.  
They looked for him, and | they found him below. There was only a  
lump of blood on the rocks, and they never | discovered who had  
30 done it. Often this is done by the goat hunters || at Dzāwadē and  
Gwa'yē, and in the inlet of the | Nāk'wax'da'x<sup>u</sup>; and up to the present  
day, it is very often done by the Āwīk'ēnox<sup>u</sup>. | That is the end.

And it is also the same with the grounds for picking viburnum  
35 berries of the various | numayms, for each numaym owns || berry-  
picking grounds for all kinds of berries:—crab apples, viburnum, | and  
salal berries, for they make berry cakes out of salal berries. They eat  
berry cakes when | winter comes, and also cranberries, elderberries,

16 Dzāwadē, lāx āxās Qaqētenxa k'lē'sma hāyāqax yūdux<sup>u</sup>semg'ustā-  
xenxēlaxa ts'āwūnxē, yix k'lē'saē te'wī'natsa Mādilba'yē lāx Dzā-  
wadē. Wā, lā'laēda Mādilba'yē begwānemxa lēgades Q!ēq!ax'īlāla  
dōx'walelaxa mā'lē 'mēlxlō g'ilemg'ilāla lāxa k'lē's ēk'īlāla. Wā,  
20 lā'laē āxk'īlāxēs genēmē qa sāk'ēmēsexa xwāk'lūna. Wā, lā'laē  
lāltā lāxa xwāk'lūna qa's lē ēk'lē'sta lāxēs dōqūlasaxa mā'lē  
'mēlxlowa. Wā, k'lē'slat!a gūlaxs laē wūlēlē genemasēxa hē  
gwēx's qatap!a bēbegwānema. Wā, lā'laē genemas g'īg'aēx'īdqēxs  
laēs lā'wūnemē te'wēx'axa 'mēlxlō lāx tetē'wī'nadāsa 'nē'mēmo-  
25 tasa G'īg'elgemasa Āwailela. Wā, la'mē k'ōtaq laem qāqesōlēs  
lā'wūnemē lē'wē. Wā, la'mē hēwāxa hānl'eg'a'lē lā'wūnemx'dās.  
Wā, la'mē hēwāx'a g'āx nēdaaqa. Wā, lā ālāse'wa. Wā, lā  
q'āso'ma lāxa bā'nē. Āem la 'mek!wa elkwa. Wā, lā k'lē's  
q'ā'stase'wē hēx'īdeq. Wā, lā q'ēp'ēna hē gwēx'īdēda tēte'wi-  
30 'nēnoxwaxa 'mēlxlō lāx Dzāwadē lō' Gwa'yē lē'wa wūnāldemsasa  
Nāk'wax'da'x<sup>u</sup>; wā, hēt!a lō'sma q'lūnālēda Āwīk'ēnox<sup>u</sup> hē gwē-  
g'ilaxwa āl'mēx 'nāla. Wā, laem lāba.

Wā, hēemxaāwisē gwēx'sa hēhemyađaxa t!ēlsēsa al'ōgūq!ēsē  
'nāl'nē'mēmota, qaxs 'nāxwa'maē āxnōgwadēda 'nāl'nē'mēmasasa  
35 hēhemyađaxa 'nāxwa l'ōl'lep'lēmasa, yīxa tsēlxwē lē'wa t!ēls  
lē'wa nek'lūlē qaxs t!ēqag'ilaaxa nek'lūlē qa's t!ext!aqxa lāla ts'ā-  
wūnx'īdēl. Wā, hē'mēsa qēx'qalēs lē'wa ts'lēx'ina lē'wa q'lēsēna



currants, salmon berries, huckleberries, sea milkwort which are 38  
called by the Denax'dax<sup>u</sup>, | Llak'lum. These are nine kinds of  
berries || which are watched by the owners of the berry-picking 40  
grounds against other | numayms, for these are counted in great  
feasts; | those which were named by me. When it is seen that some-  
body, from another numaym, comes to steal berries from the berry-  
picking grounds, they fight at once, | and often one of them, or both  
of them, || are killed. That is the end. | 45

The numayms of all the tribes also | all own rivers. They do not  
allow | the men of other numayms to come and use their river to  
catch | salmon. When a man disobeys and continues to catch  
salmon, || they fight and often both, or sometimes one of them, | 50  
is dead. |

The owners of salmon traps or | olachen traps fight frequently  
when another man drives | into the ground poles for a trap at the  
trapping place of the owner of that place. Then, || at once, they club 55  
each other with poles. Generally, | the one who drives the poles of  
the fish trap into the ground is killed, and generally the real | owner  
of the fish trap remains alive, because the real owner of the | fish  
trap creeps up to the one who steals the place for the fish trap. He  
just strikes him with a pole, | standing behind him: or when the

LE<sup>s</sup>wa q!emdzekwē; wā, hē<sup>s</sup>mēsa gwāDEM LE<sup>s</sup>wa qōt!exōlē yixa 38  
gwe<sup>s</sup>yōwasa DENax'dax<sup>u</sup> Llak'lum. Wā <sup>s</sup>nā<sup>s</sup>NEmax<sup>s</sup>idalēda L'ōl'E-  
plēmasē āla q!āq!alālasōs ēxnōgwadāsa hēhemyadē lāxa al'ogūq!ESē 40  
<sup>s</sup>nāl<sup>s</sup>NEmēmēmasa; qaxs hā<sup>s</sup>sta<sup>s</sup>maē gelōgwē lāxa <sup>s</sup>wālas k'wēlasaxen  
la lēLEqalase<sup>s</sup>wa. Wā, g'il<sup>s</sup>mēsē dōx<sup>s</sup>walela g'āx g'ilōla hāmsa lāx  
hāmyadāsa g'ayōlē lāxa ōgū<sup>s</sup>la <sup>s</sup>NE<sup>s</sup>mēmōta laē hēx<sup>s</sup>idaem xōma-  
lēida. Wā, lāxaē q!ūnāla lē<sup>s</sup>lēda <sup>s</sup>NE<sup>s</sup>mōkwē lāq lōxs <sup>s</sup>NE<sup>s</sup>māla<sup>s</sup>maē  
lē<sup>s</sup>ēla. Wā, laem lāba. 45

Wā, hē<sup>s</sup>mēsa <sup>s</sup>nāl<sup>s</sup>NEmēmēmasasa <sup>s</sup>nāxwa lēlqwāla<sup>s</sup>ya, yixs <sup>s</sup>na-  
xwa<sup>s</sup>maē āxnōgwadesa wē<sup>s</sup>wa. Wā, lāxaē k'ēs hēlq!alēda begwā-  
nemē g'ayōl lāxa ōgū<sup>s</sup>la <sup>s</sup>NE<sup>s</sup>mēmōt g'ax wūla lāxēs wa qats galēxu  
k'lotēla. Wā, g'il<sup>s</sup>mēsē hat!elēda begwānem galaxa k'lotēla laē  
xōmalēida. Wā, laemxaē q!ūnāla lē<sup>s</sup>lē<sup>s</sup> <sup>s</sup>NE<sup>s</sup>māla lōxs <sup>s</sup>NE<sup>s</sup>mōx<sup>s</sup>maē 50  
lē<sup>s</sup>las.

Wā, hēem lōma q!ūnāla xōmalēidēda āxnōgwēdisa lāwayāxa  
k'lotēla LE<sup>s</sup>wa dzaxūn, yixs laēda ōgū<sup>s</sup>la begwānem dēx<sup>s</sup>wēdes  
dzōxūmasēs lāwayo lāx lāwayowasasa āxnōgwadās. Wā, haem  
āem hēx<sup>s</sup>idaem kwēxap!EX<sup>s</sup>tsa dzōxum. Wā, lā hē q!ūnāla lē<sup>s</sup>la 55  
dēqwāxa dzōxumasa lāwayo. Wā, lā q!ūnāla q!ūlēda hēnoma  
āxnōgwadāsa lāwayo, qaxs wūnwanēk'aēda hēnoma āxnōgwadāsa  
lāwayo lāxa g'ilōlāx lāwayowasas. Wā, ā<sup>s</sup>mēsē kwēx<sup>s</sup>tsa dzo-  
xum lāx begwānemaxs laē lāwap!lēseq. Wā, g'il<sup>s</sup>mēsē <sup>s</sup>nek'ēda

- 60 real owner of the fish trap wishes || to spear with a spear the one who steals his fish-trap place, | then he spears him. Therefore, generally, the thief is killed, | because he does not hear, on account of the noise of the river. That is | the end. |

INHERITANCE (to p. 787)

- 1 I will talk, for example, about LĀLĒLĪ!a, the one next to the | head chief of the numaym G'ĒXSEM. LĀLĒLĪ!a had for his wife | Ts!ālalililak<sup>u</sup>, the princess of Gwēx'sēsēlasēmē. | LĀLĒLĪ!a and Ts!ālalililak<sup>u</sup> had not been living as husband and wife for a long  
5 time before || Ts!ālalililak<sup>u</sup> was with child, and Ts!ālalililak<sup>u</sup> had for her lover Āwaxālag'īlis. | When Ts!ālalililak<sup>u</sup> had been with child for five months, she left her | husband, LĀLĒLĪ!a, for Gwēx'sēsēlasēmē had already paid the marriage debt to | LĀLĒLĪ!a. Therefore Ts!ālalililak<sup>u</sup> left her husband, | although she knew that she  
10 was with child, and it was not long after Ts!ālalililak<sup>u</sup> || had left her husband LĀLĒLĪ!a, when Āwaxālag'īlis married Ts!ālalililak<sup>u</sup>. | Now Ts!ālalililak<sup>u</sup> was with child when she went into the house of her new | husband Āwaxālag'īlis. Then Ts!ālalililak<sup>u</sup> gave birth to | a boy, and Āwaxālag'īlis gave the name Wāwalk'inē to the | child borne by his wife. ||

- 60 hēnoma āxnōgwadāsa lāwayo qa's sek'āsēs wūlba lāxa g'ilōlāx lāwayowasas, laē SEX'īdeq. Wā, hē'mis lāg'īlas hē q'ūnāla lē'lēda g'ilōl.lēkwē, qaxs k'īsaē wūlela qaēda wāk'!ālaēda wa. Wā, laem lāba.

INHERITANCE

- 1 La'mEN 'nēx'demanox<sup>u</sup> LAS LĀLĒLĪ!a, yīxs mak'alaē lax xāmage-maē g'īgāmēsa 'nē'mēmotasa G'ĒXSEM. Wā, la LĀLĒLĪ!a geg'ades Ts!ālalililak<sup>u</sup> yix k'īdēlas Gwēx'sēsēlasēmē. Wā, lā gāla la hā'ya-sek'ālē LĀLĒLĪ!a lō' Ts!ālalililak<sup>u</sup>. Wā, lā bewēx'widē Ts!ālalililak<sup>u</sup>.  
5 Wā, lā waładex'īdē Ts!ālalililakwas Āwaxālag'īlis. Wā, g'ilēmēsē la sek'!asgēmg'ila bewēkwē Ts!ālalililakwas laē bāsēs la'wūnemē LĀLĒLĪ!a qaxs lē'maē qotēx'a Gwēx'sēsēlasēmē'nyax LĀLĒLĪ!a. Wā, hē'mis lāg'īlas Ts!ālalililakwē bāsēs la'wūnemaxs wāx'maē q'ālalaxs bewēkwaē. Wā, k'īst'la gāla Ts!ālalililak<sup>u</sup>  
10 bāsēs la'wūnemx'dē LĀLĒLĪ!axs laē qadzēlē Āwaxālag'īlis lax Ts!ālalililak<sup>u</sup>. Wā, la'mē Ts!ālalililakwē bewēgwēlela lūx g'ōkwāsēs āl la'wūnemē Āwaxālag'īlis. Wā, lā māyul'īdē Ts!ālalililakwasa bābagūmē. Wā, lā hē'mē Āwaxālag'īlis lēx'ēdes Wāwalk'inē lax māyōlemasēs genē'mē.

Then LĀLĒLĪ!a took for his wife LĀLAGA, the princess of YĀXĪEN, 15  
 chief of the numaym G'ĪG'ĪLGĀM of the Nak'wax'dax'. | It must  
 have been five years after LĀLĒLĪ!a and his wife LĀLAGA had been  
 married, when LĀLĒLĪ!a thought that his wife LĀLAGA would not have  
 a child. | Then LĀLĒLĪ!a invited all the tribes to come to Fort 20  
 Rupert. As soon as all the tribes had come, LĀLĒLĪ!a gave away  
 seven thousand blankets | to the tribes.

Then LĀLĒLĪ!a spoke and said to all the chiefs of the tribes, "Now  
 you shall call Hayosdēsēlas the son of TsĀlālih'lak'. You shall 25  
 give property for my son Hayosdēsēlas in my place in my numaym  
 the G'ĒXSEM, | for not I myself invited you, tribes, for I turn over  
 my property to my prince. Then LĀLĒLĪ!a received property in the  
 the last seat of his numaym, the G'ĒXSEM, and Hayosdēsēlas |  
 received all the property that was returned for what was given by 30  
 LĀLĒLĪ!a to the tribes. | Now LĀLĒLĪ!a gave to him his property, and  
 his privileges, and his names, and his house with the double-headed  
 serpent front, and a grizzly bear house dish, a beaver house dish, a  
 killer whale house dish, and a seal house dish. All these were in the  
 feast house of LĀLĒLĪ!a; and he also gave him the feast name 35  
 Kwax'sēstala. | All these were given by LĀLĒLĪ!a to his prince

Wā, la'mē LĀLĒLĪ!a gēg'ades LĀLAGA yix k'ēdelas YĀXĪEN, yix 15  
 g'īgāma'yasa 'ne'mēmōtasa G'īg'īlgamasa Nāk'wax'dax'wē. Wā,  
 lāxen'tē sek'lāxenxē k'wēsās hā'yasek'ālē LĀLĒLĪ!a lē'wis genēmē  
 LĀLAGA; wā, g'īl'mēsē k'ōt'ēdē LĀLĒLĪ!a k'ēs xūngwadix'ēd lāxes  
 genēmē LĀLAGA laē LĀLĒLĪ!a lēlāxaxa 'nāxwa lēlqwālalā'yā qa  
 g'āxēs lāx Tsāxis. Wā, g'īl'mēsē g'āx 'wīlg'alisēda lēlqwālalā'yāns 20  
 laē LĀLĒLĪ!a yāx'witsa ālēbōp'ēnx'ēidē p'ēlxēlasgēm lāxa lēlqwā-  
 lalā'yē.

Wā, la'mē LĀLĒLĪ!a yāq'leg'ela. Wā, lā 'nēk'a lāxa 'nāxwa  
 g'īg'ēgāmēsa lēlqwālalā'yā. "Lāems lēqelales Hayosdēsēlas lāxen  
 xūnōkwē lāx TsĀlālih'lak'wē. Wā, la'mēts hīl yaqwalxen xūnōkwē 25  
 Hayosdēsēlas lāxen lāxwa'yē lāxen 'ne'mēmōta G'ĒXSEM, qaxs  
 k'ēsaē nōgwa lēlēlōl, lēlqwālalē qaxg'in xuyinx'sēleg'axen lā-  
 wūlgāma'yaxsen dādek'asēx." Wā, ā'misē LĀLĒLĪ!a lā yāqwasō'  
 lāx māk'laxsda'yasēs 'ne'mēmōta G'ĒXSEM. Wā, la'mē Hayosdēsē-  
 las dāg'ēx yāyagwa'layā yāx'widayās LĀLĒLĪ!a lāxa lēlqwālalā'yē. 30  
 Wā, la'mē 'wī'la lā LĀLĒLĪ!āsēs dādek'asē lē'wis k'ēk'hes'tō lē'wis  
 lēlēgēmē lē'wis siseyūlewāla g'ōk' lē'wa nen lōqūlil lē'wa 'nēmē  
 ts'lā'wē loqūlil lē'wa 'nemē māx'ēnox' lōqūlil lē'wa 'nēmē megwat  
 lōqūlil, wā hā'staem mexēl lāxa k'wēlā'yats'ē g'ōx's lālēlĪ!a. Wā,  
 hē'misē k'wēladzēlxāyās LĀLĒLĪ!a yix Kwax'sēstala. Wā, yūwe- 35  
 'staem lā lādzems LĀLĒLĪ!a lāxēs lāwēlgāma'yē Hayosdēsēlas, yix-

37 Hayosdēsēlas; | for Lālēlil!a was the eldest son of the children of his father N'āx'ēlq!ayōgwīlak<sup>u</sup> | and therefore Lālēlil!a owned all the privileges | of his father; and Lālēlil!a also gave away his name when  
40 he had invited the people, || as I have already told, that is, to Hayosdēsēlas. Now | Hayosdēsēlas owned them in his numaym G'ēxsem, and also | the former seat of Lālēlil!a, and nobody objected to what | Lālēlil!a had done, for Hayosdēsēlas was his only son. |

45 Hayosdēsēlas put away all the house dishes, and the feast || name Kwax'sēstala, and all that was given to him by his father | Lālēlil!a, until the time when he would give a feast. That is called | by the Indians "putting away the privileges," when a feast is not immediately given and | a copper is not immediately given away by the father for his son.

Now they were going to give property to Hayosdēsēlas in the seat  
50 of his father || Lālēlil!a and they gave property to Lālēlil!a in the last seat of the | numaym G'ēxsem, for he had now no seat, because he had given over his seat | to his son Hayosdēsēlas. |

Wāwalk'inē, that is Hayosdēsēlas, was always staying with his | mother, Ts!ālalililak<sup>u</sup>, who had now for her husband Āwaxālag'ilis, ||  
55 and Āwaxālag'ilis believed that Wāwalk'inē,—that is, | Hayosdēsēlas,—was his own son; and when Wāwalk'inē was grown up, | Āwaxālag'ilis invited the different tribes on behalf of his | son

37 ʼnōlast!ēgemaʼyaē Lālēlil!as sāsēmasēs ōmpwūlē N'āx'ēlq!ayōgwīlak<sup>u</sup>. Wā, hēʼmīs lāg'ilis ʼwīʼla Lālēlil!a āxnōgwades k'ēk'ēʼsāsēs ōmpwūlē. Wā, lāxaē Lālēlil!a lāsa lēgēmē qaxs lēlēlāē  
40 yixen laemx'dē wāldema yix Hayosdēsēlas. Wā, laem la ʼwīʼlē Hayosdēsēlas āxnōgwades laxēs ʼnēʼmēmota G'ēxsem lēʼwa k'wāx'dās Lālēlil!a. Wā, la k'lēās ʼyāx'ʼyēk'ēx gwēx'ēidaasas Lālēlil!a qaxs ʼnēmōx<sup>u</sup>maē xūnōx<sup>u</sup>sē Hayosdēsēlasē.

Wā, āʼmīsē Hayosdēsēlas ʼwīʼla g'ēxaxa lōelqūlilē lēʼwa k'wē-  
45 ladzēxlāyo lēgēmē Kwax'sēstala lēʼwa ʼnāxwa layōs ōmpasē, yix Lālēlil!a lālaa lāxēs k'wēʼlats'ēxsdex'ēidex'demla. Wā, hēem gweʼyāsa bāk'lum g'ēxaxēs k'lēʼso. xa k'lēšē hēx'ēid k'wēlas'ēida lēʼwa k'lēšē hēx'ēid p'les'ēitsa l.lāqwa layōsa ōmpē lāxēs xūnōkwē.

Wā, laʼlē laʼmē Hayosdēsēlas yāqwasōʼ lāx lāxwaʼyasēs ōmpē  
50 Lālēlil!a. Wā, la yāqwaseʼwē Lālēlil!a lāx māk'ēxsdaʼyasēs ʼnēʼmēmota G'ēxsem, qaxs k'lēāsāē la lāxwaʼya, qaxs laasēs lāxwēx'dē lāxēs xūnōkwē Hayosdēsēlas.

Wā, laʼmē hēx'sāem la Wāwalk'inē, yix Hayosdēsēlas q!ap!ēx'seyotēs ābēmpē Ts!ālalililakwaxs hāē la lāʼwūnemisē Āwaxālag'ilis. Wā, laʼmē ōq'lūsimē Āwaxālag'ilisē hēem xūngwades Wāwalk'inaʼyē, yix  
55 Hayosdēsēlas. Wā, g'il'mēsē la nēxlaax'ēid begwānemē Wāwalk'inaʼyē laē Āwaxālag'ilis lēlēlaxa ʼwīʼwēlsḡāmakwē lēlqwālalāʼya quēs

Wāwalk'inē, and when all the different tribes had come. Awaxālag'ilis told all the chiefs of the || tribes that not he, himself, had invited them, but his prince, L'āqwag'ila, (that was he who had the name Hayosdēselas from his other father lālēli.la, ' and also my seat at the head of all the eagles, as I | stand at the head of the tribes. Now it will go to my prince, L'āqwag'ila, | and this house, and what is in it, the red cedar bark (he meant the cannibal dance | and the other dances; therefore he named the red cedar bark, and my chief's position. All these will go to L'āqwag'ila, and this copper about which all of you know, chiefs, this L'ēsaxē'hayo which is worth nine thousand blankets, and fifty canoes, and six thousand button blankets, || and two hundred and sixty silver bracelets, and twenty | gold-backed bracelets, and more than seventy gold earrings, | and forty sewing machines, and twenty-five phonographs, and fifty masks. These will go | to my prince L'āqwag'ila. Now he will give these poor things to you, || tribes. You will give property to me in the last seat of | my numaym, the Maāmtag'ila.' Thus said Āwaxālag'ilis. | Then he told them that he gave his position to him whom he considered his own son, L'āqwag'ila. L'āqwag'ila could | not give these away in marriage, the eagle position, and the name L'āqwag'ila, and the house, | and the name which belongs to

xūnōkwē Wāwalk'ina'yē. Wā, g'ilēmēsē g'āx 'wiłgalisa 'wiwēlgā- makwē lēlqwāla'ya laē Āwaxālag'ilisē nēlaxa 'nāxwa g'ig'egāmesa lēlqwālalēxs k'lēsāē hē lēlalaq yixs hāē lāwēlgāmatyasē L'āqwag'ila, yixa lēgadās Hayosdēselas lāxēs 'nemōkwē ōmpē lālēli.la. 'Wā hē'ēmēsē Lāxwa'ya xāmaba'ya 'nāxwax kwēkwēkwa: laxen gwa-laasdē lēlqwālalē. Laem lāl laxen lāwēlgāma'yē L'āqwag'ila. Wā, yu'mēsa g'ōkwēx Lē'wa g'ēxg'aēlēx lāq'xa L'āgēkwēx (xa hūmat'sa Lē'wa al'ōgūqāla lēlād 'nē'nak'īts lāg'ilas lēx'ōdxa L'āgēkwē) L'ē'wa g'iq'lēna'ya qen laem lāl 'wilāl lāl L'āqwag'ila. Wā, yu'mēsa L'āqwax yixēs 'nāxwa'maqōs q'lālela, g'ig'egāmēxōx L'ēsaxē'hayo yixs 'nā'nemp'lenx'ida'xwaēx p'lēlxelagēma, yu'mēsa sek'las-gemg'ostāx xwāxwāk'lūna, yu'mēsa q'el'ēp'enyag'ēx q'engax'ila, yu'mēsa q'al'ēx'sok'alax dālēg'a k'lōkūla, yu'mēsa māltsemg'ustāx kwālēg'ax k'lōkūla, yu'mēsa mā'malgūnāltsemg'ustālx kwa-kwāla, yu'mēsa mōsgemg'ustāx masēna, yu'mēsa sek'lagālah denx'sē-wakwa, yu'mēsa sek'lasgemg'ustāx yixwīwa'ya. Yu'wēstāem lāl laxen lāwēlgāmaōx L'āqwag'ilax. La'mōx 'yāg'ilēlxadlēsōx lūt lēlqwālalai'. Wā, āem'wits lāl yāqwal g'āxen lāxa mak'ēxs da'yasen 'nē'mēmota Maāmtag'ila, 'nēk'ē Āwaxālag'ilis. Wā, la'mē nēlaxs lē'maē lāsasēs g'ēq'lēnēx'dē lāxēs ōq'udza'yē hēs'mq xūnōkwē L'āqwag'ila. Wā, la k'lēās g'wēx'idānse L'āqwag'ila k'lēs'ogūlxalaxa kwēkwē Lē'wa lēgemē L'āqwag'ila L'ē'wa g'ōkwē Wā, hē'mēsa nūyambalisē lēgemē Āwaxālag'ilis lāx g'ē'adēx'ālx

- 80 the beginning of the family history, *Āwaxālag'ilis*,—to him who might marry | his princess; for this is the beginning of the name among the *Maāmtag'ila*; and | also the name *L!āqwag'ila*; and also the carved house posts of the house | whose name is *‘nemsǧemselalelas*. Now *Āwaxālag'ilis* gave all his | privileges and his names to his
- 85 prince *L!āqwag'ila*, || after this, and *Āwaxālag'ilis* was now a common man, or,—as it is called | by the Indians,—*Āwaxālag'ilis* was the speaker of the house of *L!āqwag'ila*; for he was now | chief; for the chief position was put into *L!āqwag'ila* by his father *Āwaxālag'ilis*. | Now, after this, *L!āqwag'ila*, himself, was a prince on the | one side. ||
- 90 Then *L!āqwag'ila* married *Hāmentsag'ilayugwa*, the | princess of *K'!ādē*, for *K'!ādē* was head chief of the numaym | *Lēlewag'ila* of the *Dzāwadeēnox*<sup>u</sup>. *L!āqwag'ila* had not long been married | with his wife, *Hāmentsag'ilayugwa*, when they had a | son, and then
- 95 *L!āqwag'ila* gave his own child's || name, *Wāwālk'inē*, to his child, and when the | length of time that *L!āqwag'ila* had his child *Wāwālk'inē* was four winters, | then his father-in-law, *K'!ādē*, paid the marriage debt, and the canoe mast was the | copper which has the name “whale body,” and the privileges given in marriage were the *ḷewelaxa* | masks: the *Q'ōmogwa* mask, and the war dance, and
- 100 four chieftain || dance masks which are all women's faces, the *Dōgwēdeno* mask, | and also the names. Now *L!āqwag'ila* changed his

- 81 *k'!edēlas qaxs ǧwālelaē ḷegemsā ǧalǧalisasa Maāmtag'ila ḷō<sup>e</sup> L!āqwag'ila*. *Wā, hē'mēsa k'!ēxk'!adzēkwās ḷēḷāmēsa ǧōkwaxa ḷēǧades 'nemsǧemselalelas*. *Wā, la'mē 'wī'la lā Āwaxālag'ilisāsēs 'nāxwa k'!ēk'!es'ō ḷē'wis ḷēḷegēmē lāxēs ḷāwelǧāmaē L!āqwag'ila*
- 85 *laxēq*. *Wā, ā'mēsē la begwānemq!āla'mē Āwaxālag'ilisēxa ǧwe'yāsa ǧālē bāk'lum elǧwīlē Āwaxālag'ilisās L!āqwag'ila, yīxs hāē la ǧ'igāma'ya qaxs laē ǧ'iqōdzek<sup>u</sup> lā L!āqwag'ilisāsēs ōmpē Āwaxālag'ilise*. *Wā, la'mē q!ūlēx's'em la ḷāwelǧadē L!āqwag'ilisāsēs āpsōt!ena'yē lāxēq*.
- 90 *Wā, lā ǧēǧ'adex'ēidē L!āqwag'ila yīs Hāmentsag'ilayugwa yīx k'!edēlas K'!ādē, yīxs xamāǧāma'yaē ǧ'igāma'yē K'!ādāsa 'nē'mēmotasa Lēlewag'ilāsa Dzāwadeēnox<sup>u</sup>*. *Wā, lā k'!ēs ǧāla hāyasek'ālē L!āqwag'ila ḷē'wis ǧenēmē Hāmentsag'ilayugwa, wā lā xūngwadedx'itsa bābagumē*. *Wā, la'mē L!āqwag'ila ḷēx'ētsēs ǧ'inlexlāyo*
- 95 *ḷegēmē Wāwālk'inā'yē lāxēs xūnōkwē*. *Wā, ǧ'il'mēsē mōxūnxē ts!ūwūnxas la 'wā'wasdems la xūngwadē L!āqwag'ilās Wāwālk'inā'yē laē qōtex'asō'sēs negūmpē K'!ādē*. *Wā, la'em lāk'eya'ya L!aqwaxa ḷēǧades ǧwe'yimk'en*. *Wā, lā k'!ēs'ogūlxlālaxa ḷewelaxa yāxlenaxa q'ōmogwēgenilē ḷē'wa hawīnalal ḷē'wa ō'malālalenlē mō*
- 100 *'yaēxūmltsa ts!ēdaqas ǧōǧūma'yē ḷē'wa dōgwēdenolenlē*. *Wā, hē'mēsē ḷēḷegemus*. *Wā, la'mē L!āqwag'ila et!ēd l!āyoxlāxēs*

name again | to the name which he had obtained in marriage from his father-in-law K'ladē. Now his name obtained in marriage from K'ladē was 'MEMX'ō 'māxwa, and now L'āqwag'ila had the name 'MEMX'ō 'māxwa after this, and 'MEMX'ō 'māxwa put away his name L'āqwag'ila and his cannibal dance and all | the names for 'MEMX'ō 'māxwa could not give away his name L'āqwag'ila and the name from his other father, Lālēlila, Hayosdēsēlas, and the houses and everything in them, and the | privileges, to his younger brother; and he could not || give away the privileges obtained in marriage and the houses of his two fathers, because they were privileges belonging to the beginning of the family of L'āqwag'ila, namely, of the first 'māxūyalidzē, the ancestor | of the numaym Maāmtag'ila. It was the same with | the name Hayosdēsēlas from the numaym G'ēxsem. That is a name from the beginning of the family, | and also the privileges, and the house. He could not | give away in marriage the house and all I have named, that was 15 given by | Lālēlila to his prince Hayosdēsēlas to the one who would marry his princess | or his sister, for that is the power of the chiefs, the family history, | the privileges, and their names, and the house, and what is in it. | L'āqwag'ila, that is 'MEMX'ō 'māxwa, can not give away || to his younger brother the privileges, and names, and 20 the house, and what is in it, which is the family history.

LĒGEMASA LĒGEMG'ILXLA<sup>s</sup>YASĒS NEGŪMPĒ K'ladē. Wā, lā'mē 1  
gēmg'ILXLĀLĒ K'ladāx 'MEMX'ō 'māxwa. Wā, lā'mē LĒGADĒ L'āqwa-  
g'ILĀS 'MEMX'ō 'māxwa lāxēq. Wā, ā'mēse 'MEMX'ō 'māxwa  
g'ĒXAXĒS LĒGEMĒ L'āqwag'ila LĒ<sup>s</sup>WIS hamats'āc LĒ<sup>s</sup>WIS māxwa 5  
LĒLEGĒMA QAXS k'leāsāc g'wēx'idaasē 'MEMX'ō 'māxwa lāsē  
LĒGEMĒ L'āqwag'ila LĒ<sup>s</sup>WIS LĒGEMĒ lāxēs 'nemōkwē ompē lālēlila,  
yix Hayosdēsēlas LĒ<sup>s</sup>WA g'ig'ōkwē LĒ<sup>s</sup>WA 'nāxwa g'ēx'g'ael lāq LĒ<sup>s</sup>WA  
k'lek'LESō lāxēs ts!ēya. Wā, lāxaē k'leās g'wēx'idaas lā k'lesto-  
gūlxLalaq LĒ<sup>s</sup>WA g'ig'ōx'dāsēs ma'lōkwē wiwōmpa qaxs nūyambal- 10  
lisaēda k'lek'LESās L'āqwag'ila yixa g'ūlā 'māxūyalidzē, yix g'ūlā  
lisasa 'NE'mēmotasa Maāmtag'ila. Wā, lāxaē hēm g'wēx'e  
Hayosdēsēlas lāxēs 'NE'mēmota G'ēxSEM, yixs nūyambalises  
LĒGĒMA LĒ<sup>s</sup>WA k'lek'LESō LĒ<sup>s</sup>WA g'ōkwē. LāEMXĀc k'leās g'wēx'  
daas LĒGEMG'ILXLĀLAQ LĒ<sup>s</sup>WA g'ōkwē LĒ<sup>s</sup>WA 'nāxūm LĒLEQALASō hāyōs 15  
LĀLĒLILA lāxēs LĀWELGĀMA<sup>s</sup>YĒ Hayosdēsēlasē lux g'ēg'adēs k'lelilas  
Lō<sup>s</sup> wūq!wās, qaxs hē'māc lāxwēsa g'ig'ēgāma<sup>s</sup>YĒS nūyambalāc  
k'lek'LESā LĒ<sup>s</sup>WIS LĒGEMĒ LĒ<sup>s</sup>WIS g'ōkwē Lō<sup>s</sup> g'ēx'g'aelaq. Wā lā  
k'leās g'wēx'idaas lā L'āqwag'ila, yix 'MEMX'ō 'māxwa, yix  
nūyambalis k'lek'LESō LĒ<sup>s</sup>WA LĒLEGĒMĒ LĒ<sup>s</sup>WA g'ōkwē Lō<sup>s</sup> g'ēx'g'ael 20  
lāq lāxēs ts!ēya.

- 22 As soon as 'MEMX'ō 'māxwa showed the LEWELAXA dance, which was given to him in marriage by his father-in-law | K'ladē, then 'MEMX'ō 'māxwa, that is L!aqwag'ila, put away | everything, his name L!aqwag'ila, and his cannibal name Kūn'watelag'ilidzEM, ||
- 25 and all his privileges, and what was in his house, all that he | obtained from Awaxālag'ilis and what he obtained from his other father, lālēlil!a. He put away everything. Then the other | chiefs said that he put them into another crest box, for they do not | inter-
- 30 mingle the family privileges: the house, and what is in it, || with the privileges obtained in marriage; the names, and the house, and every-  
thing in it; | and they do not allow the LEWELAXA dance to enter the | winter ceremonial house. Therefore, they always give in marriage a house, when they pay the marriage debt to the | son-in-law, in the way as was done by K'ladē to his son-in-law 'MEMX'ō 'māxwa. |
- 35 Now 'MEMX'ō 'māxwa was LEWELAXA dancer for the tribes, || and after he had danced four times, four nights, he finished. After he had done so four times, then he put away his LEWELAXA dance. Then he gave away | to the tribes the amount paid by his father-in-law K'ladē, his marriage debt. Now | 'MEMX'ō 'māxwa continued to sing the LEWELAXA song four | nights, one winter, and he did so for
- 40 four || winters. Then he finished with it. Then | 'MEMX'ō 'māxwa put it away, and now 'MEMX'ō 'māxwa was called "La'welqo," (that is, a prince who has married the princess of a head chief), for he had

- 22 Wā, g'ilēmēsē 'MEMX'ō 'māxwa LEWELAXA g'ilxlātsēs negūmpē K'ladē laē wifla'mē 'MEMX'ō 'māxwa, yix L!aqwag'ila g'exaxēs lēgēmē L!aqwag'ila LE'wis lēgēmāxs hāmats!aē Kūn'watelag'ili-
- 25 dzEM lōē nāxwēs k'ēk'!esō LE'wa g'ēx'g'aēlax g'ōkwās 'nāxwaxa g'āyōlē lāx Awaxālag'ilis LE'wa g'āyōlē lāx 'nemōkwē ōmps, yix lālēlil!a. Wā, la'mē wifla g'ēxa. Wā, la 'nēk'ēda waōkwē g'ig'egāma'yaxs g'its!ōdaas lāxēs k'lēs'owats!ē g'ildasa, qaxs k'lēsāē layap!alēda nūyambalisē k'lēk'!esō LE'wa g'ōkwē lōē g'ēx'g'aēlax
- 30 LE'wa k'lēs'ogūlx!a'yē lēgēm LE'wa g'ōkwē LE'wa 'nāxwa g'ēx'g'aēlax. Wā, lāxāē k'lēs hēlq!olem lāda LEWELAXA laēl lāxa ts!agats!ē g'ōkwa, lāg'ilas hēmenāla g'ōkūlx!alēda qotēx'axēs negūmpē lax la gwēx'ēdaats K'ladāxēs negūmpē 'MEMX'ā 'māxwa.

- Wā, la'mē LEWELAXE 'MEMX'ā 'māxwa qaēda lēlqwālala'yē. Wā,
- 35 g'ilēmēsē gwāl mōp!ēna yixwaxa mōxsa gūgēnola laē gwālexs laē mōp!ēna. Wā, la'mē g'ēxaxa LEWELAXA. Wā, la'mē yāx'ēwitsa qōtēnanāsēs negūmpē K'ladē lāxa lēlqwālala'yē. Wā, la'mē 'MEMX'ā 'māxwa hēmenālaem mōp!ēnxwa'sa 'nūla lāselaxa LEWELAXAXA gūgēnōlēxa 'MEMX'ēnxē ts!āwūnxā. Wā, lā mōx'ēūnxē
- 40 ts!āwūnxas hē gwēg'ilē. Wā, la'mē gwāl lāxēq. Wā, lawis!a 'MEMX'ā 'māxwa g'ēxaq lāxēq. Wā, hēem lēgades La'welqo, yix 'MEMX'ā 'māxwa, yixs lāwelgāma'yāē la gēg'adesa k'lēdēlēsa xama-



for his wife the princess of the head chief of the numaym Lēwaxāgilē K'!ādē. | Āwaxālag'īlis was head chief of the numaym Maāmtag'īla | he was the father of 'MEMX'ō 'māxwa, and Lāleh'īla was next to 40  
K'īmk'īqewid, | head chief of the numaym G'ēxsem of the Gwētēla.

Therefore 'MEMX'ō 'māxwa was called "chief all around," for his mother Ts!ālah'īlak<sup>u</sup> was the princess of the chief of the Lāwēt's!ēs, | Gwēx'sēsēlāsemē<sup>ē</sup>. Therefore 'MEMX'ō 'māxwa was given two names, | "chief all around" and "prince all around," when 50  
he was a man, | and when he was just a child, he was called "Lord all around." |

When 'MEMX'ō 'māxwa finished his LEWELAXA dance, | his younger brother might also wish to show the LEWELAXA which 'MEMX'ō 'māxwa had obtained in marriage, | if his younger brother had a strong heart and could obtain || as much property as his elder brother, 'MEMX'ō 55  
'māxwa, had given away to the tribes. | If his younger brother can not get as much as was given away to the tribes | by his elder brother, 'MEMX'ō 'māxwa would not give to his younger brother the LEWELAXA which he had obtained in marriage. | If he allows the LEWELAXA to his younger brother, then the | name obtained in marriage by 'MEMX'ō 'māxwa does not go with it to his younger brother, for the name 'MEMX'ō 'māxwa is not the name || for a younger brother, for only 60  
the first | children of chiefs have this name. |

As soon as the younger brother of 'MEMX'ō 'māxwa finishes giving away property to the tribes, | he gives back the LEWELAXA dance to

gāma<sup>ē</sup>yāē g'īgāmēsa 'NE'mēmōtasa Lēwaxāgilē K'!ādē. Wā, lāxwē 43  
xamagemā g'īgāmēsa 'NE'mēmōtasa Maāmtag'īla, yix Āwaxālag'īlis,  
yix ōmpas 'MEMX'ā 'māxwa. Wā, lā mākilāx K'īmk'īqewidexa 45  
xamagemā<sup>ē</sup>yē g'īgāmēsa 'NE'mēmōtasa G'ēxsemasa Gwētēla.

Wā, hē'mis lāg'īlas lēqelasē<sup>ē</sup>wē 'MEMX'ā 'māxwās g'ēx'sētālā  
qaēs ābempē Ts!ālah'īlak<sup>u</sup> yixs k'!ēdēlas g'īgāmāsa Lāwēt's!ēsē  
Gwēx'sēsēlāsemā<sup>ē</sup>yē. Wā, hē'mis lāg'īlas mā'ltsemē lēqalayāx  
'MEMX'ā 'māxwa yixs g'ēx'sētāla lō<sup>ē</sup> LEWEXS'ētāla lāxs hē h'igwa- 50  
nema. Wā, lā lēqelasōs adē<sup>ē</sup>stalāxs hē'māē ālēs g'īnānēmē.

Wā, g'il'mēsē gwāl LEWELAXA yix 'MEMX'ā 'māxwa lāē ōgwaqā-  
lāxē ts'lā'yās nē'īdamasxa LEWELAXAXA k'!ēs'ogūlxlā'yax 'MEMX'ā  
'māxwa, yixs lāk'wēmasāē nāqā'yas ts'lā'yas qā's lālēx hā waxē  
yāx<sup>ē</sup>widayāsēs 'nōlē 'MEMX'ā 'māxwaxa lēlqwālā<sup>ē</sup>yē. Wā, g'il- 55  
'mēsē wiyōlē ts'lā'yāsēx yāx<sup>ē</sup>widayāsēxa lēlqwālā<sup>ē</sup>yaxs hā yāx-  
stōsē 'MEMX'ā 'māxwāsēs k'!ēs'olānema LEWELAXA lāxs ts'lā'ya  
Wā, g'il'mēsē ēx'stōtsa LEWELAXA lāxs ts'lā'ya hā k'!ēs lādā legi m-  
g'ilxlā<sup>ē</sup>yē yix 'MEMX'ā 'māxwa lāx ts'lā'yās qaxs k'!ēsāē lēgēmā  
ts'lā'yē yix 'MEMX'ā 'māxwa qaxs lēx<sup>ā</sup>'māēda 'nōlas't'ēg'līmā'yas 60  
sāsemāsa g'īg'ēgāma<sup>ē</sup>yē lēgādes.

Wā, g'il'mēsē gwāl yāqwēda ts'lā'yas 'MEMX'ā 'māxwaxa lēlqwa-  
lā<sup>ē</sup>yaxs lāē āēdaaqasa LEWELAXA lāxs 'nōla qaxs k'!ēsāē gwēx

his elder brother, for he can not | keep it. The younger brother only  
65 borrows the LEWELAXA from his || elder brother 'MEMX'Ō 'MĀXWA. |

The only time when the LEWELAXA, and the family history, | and  
the house, and what is in it, and the privileges, and names, | can be  
given to the younger brother, is when 'MEMX'Ō 'MĀXWA says so when  
he is dying, | for then the younger brother takes the privileges, and  
70 the names, || and the family history of the house, and everything in  
it. | His tribe can not object to the last word of 'MEMX'Ō | 'MĀXWA,  
if he says so before he dies. |

But 'MEMX'Ō 'MĀXWA can not give it to his younger brother, | if  
75 he has a child WAWALK'INĒ; but if WAWALK'INĒ should die, || and  
'MEMX'Ō 'MĀXWA has no other child from his wife | HĀMENTSAG'I-  
LAYUGWA, then 'MEMX'Ō 'MĀXWA will send away | his wife HĀMEN-  
TSAG'ILAYUGWA, as the former Indians used to do after | the marriage  
debt had been paid, and if the child | WAWALK'INĒ had died. ||

80 Then 'MEMX'Ō 'MĀXWA married Ō'MAG'ILIS, the princess of |  
NEG'ÄDZĒ, head chief of the numaym G'IG'ELGĀM | of the 'WĀLAS  
KWĀGUL. 'MEMX'Ō 'MĀXWA wished to | have a child with his wife  
Ō'MAG'ILIS; but after | 'MEMX'Ō 'MĀXWA and his wife Ō'MAG'ILIS had  
85 been married for seven || winters, they never had a child. Then

'IDAAS XEK'!AAQ QAXS Â'MAĒDA TSLĀ'YA LĒK'ĀNEMAXA LEWELAXA LĀXĒS  
65 'NŌLĒ 'MEMX'Ā 'MĀXWA.

Wā, lĕx'a'mĕs lax'dem lāxs xek'!a lāxa LEWELAXA LE'wa nūyam-  
balisĕ g'ŏk' LE'wa g'ĕx'g'aĕlĕ lāq LE'wa k'!ĕk'!ES'Ō LE'wa LĒLE-  
gemĕ lāxa tsĕlā'ya qŏ nĕk'!EXLA lāxĕ 'MEMX'Ā 'MĀXWĀXS lāĕ wawĭ-  
k'!EQ!a qa hĕ'mĕsĕs tsĕlā'ya hĕlax k'!ĕk'!ES'ĀS LE'wis LĒLEGEMĕ  
70 LE'wis nūyambalisĕ g'ŏk'wa LE'wa 'nāxwa g'ĕx'g'aĕlEQ. Wā, la  
k'!ĕĀS g'wĕx'ĕidaasĕ g'ŏk'ŭlŏtas qaquadālax wāldĕmXĒS 'MEMX'Ā  
'MĀXWĀXS lāĕ 'nĕk'!EXLAXS lāĕ wawĭk'!EQ!a.

Wā, lāĒa k'!ĕĀS g'wĕx'ĕidaas la 'MEMX'Ā 'MĀXWĀS lāxĕs tsĕlā'yāxs  
lĕ'māĕ xūngwada yĭs Wāwalk'ina'yĕ. Wā, qŏ lĕ'llaxĕ Wāwalk'ina-  
75 'yĕ, wā lā k'!ĕS ĕt'lĕd xūngwadEX'ĕidĕ 'MEMX'Ā 'MĀX'WA lāxĕs gĕNE-  
mĕ HĀMENTSAG'ILAYUGWA, wā lā k'ayawĕlsa 'MEMX'Ā 'MĀXWĀXS  
gĕNEMĕ HĀMENTSAG'ILAYUGWA lāx g'wĕg'ilasasa g'ālĕ bāk'ŭma qaxs  
la'mĕ g'wāl qŏtĕx'asĕ'wa. Wā, hĕ'mĕsĕxs lāĕ lĕ'lĕs xūnŏx'dĕ, yĭx  
Wāwalk'inĕx'dĕ.

80 Wā, lā gĕg'adEX'ĕidĕ 'MEMX'Ā 'MĀXWĀS Ō'MAG'ILIS, yĭx k'!ĕdĕlas  
NEG'ÄDZĒ, yĭxs xamagāma'yaĕ g'ig'āmĕsa 'NE'mĕmotasa G'ig'ig'ā-  
masa 'wĀLAS KWĀGUL. Wā, la'mĕ 'MEMX'Ā 'MĀXWA wālaqĕla qa's  
xūngwadEX'ĕidĕ lāxĕs gĕNEMĕ Ō'MAG'ILIS. Wā, lā āĒĒbŏx'ĕnXĕ  
tsĕlāwūnxas hāyasek'ālĕ 'MEMX'Ā 'MĀXWA LE'wis gĕNEMĕ Ō'MAG'ILIS.

85 Wā, lā hĕwāxam lāEM xūngwadEX'ĕida. Wā, la'mĕ yax'ĕidĕ

‘MEMX’ō ‘māxwa gave up | expecting to have a child with his wife 80  
Ō‘mag’ilis. | — |

As soon as ‘MEMX’ō ‘māxwa died, his younger brother took all his privileges, and his house, and what was in it; the carved posts 90 of the house, and all the house dishes, and the carved settee of the first L.lāqwag’ila (which has a copper carving in the middle of the seat and a carved eagle at each end | of the back support of the seat, that is the family history seat of | L.lāqwag’ila, the prince of ‘maxō-yalidzē), and the || crest box which is carved all over. All this is in 95 the house. These | were all taken by the younger brother, for that was the last word of his elder brother, | ‘MEMX’ō ‘māxwa, when he died, and his numaym could not | disobey the wish of what the dead chief said | to his younger brother. ||

Sometimes the younger brother marries the widow of his elder 200 brother, | if the father-in-law has not paid the marriage debt to the elder brother of the younger brother | before (the elder brother dies. The younger brother marries the widow of the | elder brother only when she is a sensible woman. If the widow of the elder brother is a foolish | woman, the younger brother is not allowed by his || numaym to marry the woman. | 5

The younger brother just puts away all the privileges until he gets married to somebody else. |

‘MEMX’ā ‘māxwa ‘nāk’lāla qa’s xūngwadex’idē lāxēs GENEMē 80  
Ō‘mag’ilis.

Wā, g’il‘mēsē le‘lē ‘MEMX’ā ‘māxwa laē hēmē ts!ā‘yas la ‘wī‘lō-  
LEX k’lĕk’!es’ōx’dās LE‘wis grōkwē LE‘wa g’ix’g’uēlaqxa k’lĕk’!akwē  
LĕLāmsa grōkwē Lō‘ē wī‘lēda lōlqūlilē LE‘wa k’lĕdzewakwas t!ēg’as 90  
k!waats!ēsa g’ālā L.lāqwag’ila, yix L.lāqwaē k’lĕdzāyax negēdzā-  
yasa k!waats!ē. Wā, lā ‘nāl‘nemsgema k’lĕdzā‘yē kwēk’ū lāx  
‘wāx’sba‘yasa t!ēx’demāsa k!waats!ē. Wā, hēm nūyambalis  
k!waats!ēs L.lāqwag’ilaxa lāwēlgāma‘yas ‘māxūyālidzē. Wā,  
hēmisa k’lĕsgemala k’lĕs’owats!ē g’ildasa, hēm hatnēl lāxa 95  
grōkwē. Wā, hēm ‘wī‘la la āx’ētsō’s ts!ā‘yas qaxs lē‘mae  
‘nĕk’!EX!a‘yōs ‘nōlās yix ‘MEMX’ā ‘māxwāxs laē wāwīk’!eq!a.  
Wā, lā k’lĕās gwēx’idaasē ‘NE‘mēmotas L.lēgwēg’ēx wāldemasa  
g’ig’āmaōlē ‘MEMX’ā ‘māxwa qaēs ts!ā‘yax’dē.

Wā, lā ‘nāl‘nemp!ena kwalōsa ts!ā‘yāx GENEMX’dāsēs ‘nōlax’dē. 200  
yix wīsōmalaē qōtēx’idē negūmpdāsa ‘nōlax’dāsa ts!ā‘yaxs laē  
wīk’!EX’ida, yix lēx’amaē kwalōdzatsa ts!ā‘yāx GENEMX’dāsēs  
‘nōlax’dē yix nāgadaēda ts!ēdāqē. Wā, g’il‘mēsē nenōlowa ts!ē-  
dāqē yix GENEMX’dāsa ‘nōlax’dē laē k’lĕs hēlq!olema ts!ā‘yāsēs  
‘NE‘mēmotē geg’adesa ts!ēdāqē.

Wā, ā‘mēsa ts!ā‘yax’dē ‘wī‘la g’ēxaxa ‘māxwa k’lĕk’!es’ō lāla  
lāxēs geg’adex’idēx’dem!a.

8 I will say again that all these are not given away in marriage to the |  
son-in-law of the chief, namely, the family history, privileges, and  
10 the names, || and the house, and what is in it. The only privileges  
which are given away in marriage are | those obtained in marriage,  
and the names, and the house obtained in marriage, | and what is  
in | it, and it goes to him who marries the daughter of the owner of  
what I | talked about; for the privileges given | in marriage are those  
obtained by marriage; | the privileges, and the house, and what is in  
15 it; and they go to him who marries the princess. || They only con-  
tinually let go from one to the other what is obtained in marriage,  
and | a man who has married shows once what he obtains in marriage,  
when he | gives away the marriage debt paid by his father-in-law;  
and after he has finished dancing, | he puts it away and waits for  
his daughter to have a husband, | and when his daughter has a  
20 husband, then he gives away the dances || which I have named.  
That is the end of this. |

This is the reason why it is said that the younger brother often  
bewitches his elder brother, | that he may die quickly, because the  
younger brother wishes to take the seat of his elder brother | after  
he dies. That is the end. |

#### DOMESTIC QUARRELS (to p. 787)

It was seen by me how the deceased Nōlis, chief of the numaym ||  
25 Kūkwāk'lum, of the Q'ōmoyâ'yē, quarreled with his wife Gaax-

8 Wā, laemixaen ēdzaqwa 'nēk'a g'ā'staem k'lēs k'lēs'ogūlxlē lāxa  
negūmpasa g'īg'egāma'yā nūyambalisē k'lek'les'ā lē'wa lēlegemē  
10 lē'wa g'ōkwē lō' g'ēx'g'aēlaq. Wā, lēx'a'mēsa k'lēs'ogūlxlā'yaxa  
geg'adanemē k'lēs'o lē'wa lēgemas lē'wa g'ōkūlxlā'yē lō' g'ēx'-  
g'aēlaq lāxa la geg'ades ts'edāqē xūnōx'usa la āxnōgwadāsa ālen  
wāldema, qaxs laē k'lēs'ogūlxlē 'wī'laxa ālēmē geg'adanem k'lē-  
k'lēs'o lē'wa g'ōkwē lō' g'ēx'g'aēlaq lāxa la geg'ades k'lēdēlas.  
15 Wā, āx'sāem hē gwēg'ila lolōselēda geg'adanemē. Wā, lā 'nemp!e-  
na'ma geg'adē begwānem nē'idāmasxēs geg'adanemē yixs laē yāx-  
'witsa qotēna'yās negūmpasēq. Wā, g'il'mēsē gwūl 'yixwaxs laē  
g'ēxaq. Wā, la'mē ēsela qa lā'wadēsēs ts'edāqē xūnōkwa. Wā,  
g'il'mēsē lā'wadex'idē ts'edāqē xūnōx'us laē 'wī'la la k'lēk'les'o-  
20 gūlxlaxen lāx'dē lēlaqelase'wa. Wā, laem lāba laxēq.

Wā, hēm lāg'ilas q'lūnāla 'nēx'sō' ēqēda ts'lā'yāxēs 'nōla qa  
hālabalis lē'la, qaxs 'nēk'aēda ts'lā'yā qas hēmē lāx'stōdxēs 'nōla  
qō lē'lō. Wā, laem lāba.

#### DOMESTIC QUARRELS

Wā, g'u'mēsēn dōgūlē Nōlisōlē, yix g'īgāma'yasa 'nē'mēmōtasa  
25 Kūkwāk'lūmasa Q'ōmoyâ'yē, yixs ēēnāē lē'wis gēnemē Gaaxstalas.

stālas. | As soon as it was learned that they quarreled, all the Kwakiutl went to look at them, | and when the deceased Chief Nōlis saw the many | men who came to see them, he stopped quarreling with his wife, and then | Nōlis spoke and said, "Thank you, Kwakiutl, that you have come || to see how we are quarreling. Now take away || everything in this house and all the roof boards of my house. Thus he said, and immediately all the men took everything || inside the house and the roof boards, and boxes, the bedding || and pillows and bed covers, and Nōlis and his wife || had only the blankets on || their bodies. They went to live in || another house. Therefore a man and his wife among the Indians are afraid to quarrel. | I have seen that what I am talking about. | That is the end. |

#### BLOOD REVENGE (to p. 787)

Now I will answer what has been asked by you, when you wrote | to me | on the 25th of December. It is difficult what you refer to that I | am to answer, for, indeed, the new Kwakiutl speaking people | have changed the ways in which they are doing things from the ways of the early Indians. ||

For the early Indians had no courthouse, | they had no judges | and they had no witnesses. | If one who belongs to another numaym

Wā, g'il'mēsē q'lāk'asōxs ēenaē laē 'wī'lēda Kwākūg'ulē ho'māq. 26  
 Wā, g'il'mēsē g'īgūmayōlē, yix Nōlisōlē dōx'walelaxa q'lēnemē bē-  
 begwānem la hō'māq laē gwāl ēena lē'wis genēmē. Wā, lā yūq'ye-  
 g'a'elē Nōlisōlē, wā, lā 'nēk'a: "Gēlak'as'la Kwākūg'ul g'āxuaqōs-  
 hōmā g'āxenu'xwax'ganu'x' ēenēk'. Wēg'a, 'wī'la āx'ēdxa 'nā- 30  
 xwax g'ix'g'a'el lāxwa g'ōkwēx lōē 'wī'lōxda sālaxsen g'ōkwēx."  
 'nēk'ē. Wā, hēx'ida'mēsa 'nāxwa bēbegwānem la āx'ēdxa 'nāxwa  
 g'ix'g'a'el lāxwa g'ōx'dē lē'wis sālax'dē lē'wa g'ilg'ildasē lōē ts'āg'ilas  
 lē'wa qēqēnōlē lōē mēmamas. Wā, ā'misē la hē'ēnālē Nōlisōlaxēs  
 'nēx'ūna'yē lē'wis genēmē. Wā, ā'misē lax'dax' kwākūls lāxwa 35  
 ōgū'la g'ōkwa. Wā, hē'mis lāg'ilasa bāk'lumē k'ilela ēena begwā-  
 nem lē'wis genēmē. Wā, laemxan dōqūlxg'in g'wāgwēx's'āla-  
 sek'. Wā, laem lāba.

#### BLOOD REVENGE

La'men ēt'ēdēl nā'naxmēxēs wūlase'wōsaxs laēx k'it'ēd g'āxen- |  
 laxa sek'laxsagāla 'nālasa q'lāxela, yixs lāxwalaēs g'wē'yōs qen  
 nā'naxmēsē'wa qaxs āla'mēk' la ōgwax'ēd'g'ada ālek' Kwāk'wak'f-  
 wak' gwayi'lālas lāx gwayi'lāsasa g'ilx'dē bāk'luma.

Wā, hē'maēda g'ālē bāk'luma yixs k'leāsāē dādelēt'ats'ā. Wā 5  
 lāxaē k'leās dādelēt'laēnoxwa. Wā, lāxaē k'leās q'leq'ulak'lāla  
 Wā, g'il'maēda g'āyōlē lāxa ōgū'la 'nē'mēmōt k'lelax'ēdxa wāx'ēm

- 8 kills even | a common man belonging to another numaym, then after a short time, | they have a meeting. ||
- 10 Let me say, for example, that there was YāqOLELASem, chief of the | numaym G'ēxSEM of the Q'ōmoyā'yē. MELēd killed him | and MELēd belonged to the numaym Yaēx'agemē of the | Q'ōmoyā'yē. YāqOLELASem had for his mother, Ğwēk'ielak<sup>u</sup>. | Nobody knew
- 15 where MELēd had gone. Then || it occurred to Ğwēk'ielak<sup>u</sup> to invite the G'ēxSEM, the numaym of her | dead son, and as soon as the whole numaym G'ēxSEM had come in, | Ğwēk'ielak<sup>u</sup> spoke and said, "Come | numaym, G'ēxSEM, you who have no chief, for | your head
- 20 has been taken off, G'ēxSEM, and your numaym is disgraced || by the numaym Yaēx'agemē, and the disgrace will not be ended | for the coming generations of the G'ēxSEM. Now, is it well in your minds | that you do not kill in return, that the other one may die who killed | your chief?" Thus she said to the numaym G'ēxSEM. Then | Chief ĞWEYEMDZē,—for he was the second chief after YāqOLELASem ||
- 25 in the numaym G'ēxSEM,—spoke and said: | "Listen to the word of my aunt, about what has been done to our head chief | YāqOLELASem. Now we are disgraced, for we have disgraced | the future generations of the numaym G'ēxSEM. Now all of you act, | you, numaym G'ēxSEM. I mean all you warriors and young men. || You

S âEM BEGWĀNEMQĪLĀAEMSA ōġŭladzas ēNE<sup>m</sup>mēmota, wā lā yāwas'īd k'iwāx'ēidēda.

- 10 Wēg'ax'in ēnēx'demanux<sup>s</sup> YāqOLALASEMAŌLAXA g'īgāma'yasa ēNE<sup>m</sup>mēmotasa G'ēxSEMASA Q'ōmoyā'yē, wā, la k'ielax'ēidē MELēdŌLA, yixs ēNE<sup>m</sup>mēmodadaē MELēdŌLASA ēNE<sup>m</sup>mēmotasa Yaēx'agemā'yasa Q'ōmoyā'yē. Wā, lā ābāyadē YāqOLELASEMAŌLAS Ğwēk'ielakwŌLē. Wā, laem k'leās q'īlelax ġwāgwaagasas MELēdŌLē. Wā, la<sup>m</sup>ē
- 15 Ğwēk'ielakwŌLē g'īg'ax'ēd qa<sup>s</sup> Lē'lālēXA G'ēxSEM, yix ēNE<sup>m</sup>mēmotasēs xūnōx<sup>u</sup>dē. Wā, g'il'mēsē g'āx wī'lāēlē ēNE<sup>m</sup>mēmotasa G'ēxSEM laē hē<sup>m</sup>mē Ğwēk'ielakwŌLē yāq'eg'a'ēla. Wā, lā ēnēk'a: "Wā, ġēlag'a ēNE<sup>m</sup>mēmot G'ēxSEM, yŌLAXS laēx q'lek'oma qaēs ōġumēx'dāōs la<sup>m</sup>mē lāwāyēs x'ōmsdāōs G'ēxSEM. LAEMS q'īama'elaxēs ēNE<sup>m</sup>mēmaēnaōs
- 20 lāXA ēNE<sup>m</sup>mēmotasa Yaēx'agemā'yēXA k'lēsla labāōnoxL q'īmāsēs el-ēnakūlalaōs ēNE<sup>m</sup>mēmots G'ēxSEM. Wā, lē<sup>m</sup>maē ēk' lāxēs nē<sup>nā</sup>-qayōs, la<sup>m</sup>mas k'lēS kwākwxalala qa ōġwaqēs lē<sup>la</sup> kwēx'ēidāxēs g'īgāmx'dāōs," ēnēk'ēXA ēNE<sup>m</sup>mēmotasa G'ēxSEM. Wā, lā yāq'eg'a'ēlēda g'īgāmaŌlāē ĞWEYEMDZēŌLē, qaxs hē<sup>m</sup>maē māK'īlax YāqOLE-
- 25 lasemaŌLA lāXA ēNE<sup>m</sup>mēmotasa G'ēxSEM. Wā, lā ēnēk'a: "Wēg'a hŌLēLAX wāldemasens ānēsē qa ġwēx'ēidaasaxENS ōġūmēx'dāē YāqŌLELASEMēx'dā. LA<sup>m</sup>ENS q'īmāġīlasōē qENS q'īama'ya lē<sup>wa</sup> ēl'ēnakūlala ēNE<sup>m</sup>mēmotsa G'ēxSEM. Wā, wāġ'il la ēnāxwa emlqē, yūL, ēNE<sup>m</sup>mēmots G'ēxSEM, ēnāxwa<sup>m</sup>EN ēnēk'ŌL bābakwa lē<sup>w</sup>ūns ēalos-

shall hide (under your clothing). Every day I take Melēd to the mountain; you see him, that way you will not fight him. In the night he brought on us, and it was dark for us. Then I saw my brother Lālep!ālas." Then he said: "After he had finished his speech, they went out of the fort at Yāqōllesēm and from that time on, the G'ēxsem all kept their knives ready and hid their axes. Melēd always kept the door of his house locked."

Now they knew that Yāqōllesēm had been killed, and all the tribes knew that he had been killed by Melēd. Then the chiefs of the tribes all pitied Gwēk'īlak<sup>u</sup>, and therefore the warriors of the tribes watched for Melēd to kill him, when they should see him.

However, he was seen at Dzāwādē, and immediately Gwašwina shot him. Then Melēd was dead. Gwašwina was a warrior of the Q'ām q'āmtelal, a numaym of the DENAX'DAX'. Then Gwēk'īlak<sup>u</sup> paid Gwašwina a slave for shooting Melēd.

It was wrong what was done by Gwēk'īlak<sup>u</sup>, when she paid a slave to Gwašwina, when he had shot Melēd: and it is a disgrace to the numaym G'ēxsem, for the one who shot Melēd did not belong to the numaym | G'ēxsem. The numaym G'ēxsem was beaten by

tāx. Lāems 'nāxwaeml q'wālalalaxa k'lāwayo qas'hēx'ida'naos ts!ex'widex MELēdāxs g'ālaē dōx'walelaq qens ts!oxōdes elkwas lāxens q'lāma'yē lāq. Wā, g'il'emlwisens k'lēs dōx'wal:lalqe la'nēsens hēl k'lēlax'itsōlē 'nōlāsēxōx Lālep!ālasēx.' 'nēx'laē. Wā, g'il'mēsē g'wālē wāldemas laē 'wīla la hoqūwels lāxa g'ōkwas Yaqōllesēmē. Wā, hē'mis g'ā'ilelatsa G'ēxsemē 'wīla la gwagwalalasa k'lāwa'yo lēšwa q'wālalalaxa sāyōbemē. Wā, la'me āem la hēminalaem la lēnēg'ekwē t!ex'ilās g'ōkwas MELēdōlē.

Wā, la'mē q'lāla la k'lēlāg'ekwē Yāqōllesēmaōlē. Wā, la'na 'nāxwa q'lālēda lēlq'wālalā'yaqēxs k'lēlāg'ekwas MELēdole. Wā, la'em 'nāxwa wāsē g'ig'egāma'yasa lēlq'wālalā'yas Gwēk'īlak'we. Wā, hē'mis lāg'ilas 'nāxwa'ma bābabak'wasa lēlq'wālalā'ye lēlex MELēdōlē qas'hēx'ida k'lēlax'ideq qō dōx'walelaleq.

Wā, hē'lat la dōx'walelē Dzāwādē. Wā, hēx'ida'mese Gwašwina hānl'ideq. Wā, la'mē lē'lē MELēdex'dē laxēq yixs bābak'wā Gwašwina yisa Q'ām q'āmtelalasa 'nē'mēmotasa DENAX'DAX'. Wā, la'mē xūnkwē Gwēk'īlak'wasa q'lāk'ō lāx Gwašwina qas'la'na'ye hānl'ideq MELēdex'dē.

Wā, la'mē ōdzaxa g'wēx'idaasas Gwēk'īlak'wolaxs laē xūnk'wasa q'lāk'ō lāx Gwašwina qaxs laē hānl'ideq MELēdole. Wā, la'mē q'ā'mēsāemsa 'nē'mēmotasa G'ēxsem qaxs k'lēsāē hē g'ayōda 'nē'mēmotasa G'ēxsemē hānl'idāx MELēdōlē. Wā, la'mē yak'āwe 'nē'mēmō-

52 the numaym | Yaēx'agemē<sup>e</sup>, and it is a disgrace | to the name of the numaym G'ēxsem, after that. |

55 Now if MELēd had paid a copper, or if he had paid his || daughter to marry the elder brother of the one whom he had shot, then the | numaym Yaēx'agemē<sup>e</sup> would have been disgraced, because he paid in order | not to be killed in return and so as not to die also. |

Therefore, when a man | kills his fellowman, he does not often pay  
60 for it, for he thinks that when he gets a child, || the child will be disgraced, if he had paid off in order not to be killed, | and only those pay off who are weak minded. |

If another man of the | numaym G'ēxsem had killed MELēd, then there would be no | disgrace to the numaym G'ēxsem, and all the  
65 men would have stopped talking || about it, because only MELēd | of the numaym Yaēx'agemē<sup>e</sup> would have died. |

MELēd was a common man, and Yāqolelasem was the head chief | of the numaym G'ēxsem, and they paid | a slave to Gwa<sup>e</sup>wina for  
70 shooting MELēd; so || there were two, Yāqolelasem and a slave out of the numaym | G'ēxsem, and therefore the numaym | G'ēxsem was disgraced. |

52 motasa G'ēxsemē lāx 'ne<sup>e</sup>mēmotasa Yaēx'agemā<sup>e</sup>ye. Wā, la<sup>e</sup>mē q!āmēs lēgemas 'ne<sup>e</sup>mēmotasa G'ēxsem lāxēq.

Wā, hē<sup>e</sup>maa qō xūnkwa MELēdōlasa lāqwa lōxs xūnkwaasēs  
55 ts!ēdāqē xūnōk<sup>u</sup> qa lās lā<sup>e</sup>wades 'nōlāsēs hānl<sup>e</sup>ētse<sup>e</sup>wē, lālaxa 'ne<sup>e</sup>mēmotasa Yaēx'agemā<sup>e</sup>yē hēlax q!āma<sup>e</sup>lax qaxs laē xūnkwa qa<sup>e</sup>s k'!ēsē kwākwēxālasō<sup>e</sup> qa<sup>e</sup>s lē<sup>e</sup>lē ōgwaqa.

Wā, hē<sup>e</sup>mis lāg'ilas k'!ēs q!ūnāla xūnkwēda begwānemaxs k'!ē-  
lax<sup>e</sup>idaaxēs be<sup>e</sup>xūtē qaxs g'īg<sup>e</sup>uēqelaē qō xūngwadex<sup>e</sup>idaxō lālaxē  
60 q!āmālaxē xūnōkwasēxs xūnkwaē qa<sup>e</sup>s k'!ēsē k'!ēlax<sup>e</sup>itse<sup>e</sup>wa. Wā, lēx<sup>e</sup>amēs xūnkwēda wā!emasas nāqa<sup>e</sup>yē.

Wā, hē<sup>e</sup>maa qō wāx<sup>e</sup>em lāxsdēda ōgū<sup>e</sup>la begwānem g<sup>e</sup>a<sup>e</sup>yōl lāxa  
'ne<sup>e</sup>mēmotasa G'ēxsem k'!ēlax<sup>e</sup>idex MELēdē lālaxsdē k'!ēās q!ā-  
mēsa 'ne<sup>e</sup>mēmotasa G'ēxsem. Wā, laem āemlaxsd q!wē<sup>e</sup>ida<sup>e</sup>yo  
65 laxēq yīsa 'nāxwa begwānema, qaxs 'nemōx<sup>e</sup>maē lē<sup>e</sup>lē MELēdōlē  
lāxa 'ne<sup>e</sup>mēmotasa Yaēx'agemā<sup>e</sup>yē.

Wā, lāxaē begwānemq!āhemē MELēdōlē, wā, lā xamagemē g'ī-  
gūmāē Yāqōlelasemaōlasēs 'ne<sup>e</sup>mēmota G'ēxsem. Wā, lā xūngu-  
ma q!āk'ō lāx Gwa<sup>e</sup>wina qaxs laē hānl<sup>e</sup>idex MELēdōlē. Wā, laem  
70 ma<sup>e</sup>lōkwē Yāqōlelasemaōlē lē<sup>e</sup>wa q!āk'ō g'ūg'ilil lāxa 'ne<sup>e</sup>mēmota-  
tasa G'ēxsem. Wā, hē<sup>e</sup>misē lāg'ilas hēem q!āmalēda 'ne<sup>e</sup>mēmotasa  
G'ēxsem. Wā, laem lāba.



## WAR AGAINST THE SANITCH (p. 187)

Neqāp!enk'ēm decided that his tribe should follow because of the death of his relatives.]

I will first talk about the time when the news came to Neqāp!enk'ēm about his sister Lēlēlgawē, and her daughter K'sē'stīl'ak<sup>u</sup>, and her father Q'ōmox's'āla, brought by the Kwāg'ul when they arrived on the beach, coming from Victoria.

Then the one who told the story said that they did not know how Q'ōmox's'āla and his wife and his princess had died. They might have been killed by capsizing, or they might have died of drink for they had much whiskey which had been bought by Q'ōmox's'āla at Victoria, the night when they started. Thus said the one who brought the news.]

And when the one who brought the news stopped speaking Neqāp!enk'ēm at once went out of the house of the one who had told the news, and went in to his own house and told his nephew Hāmdzid to clear the house; and after Hāmdzid had cleared the house, Neqāp!enk'ēm spoke again to Hāmdzid and asked him to go into the woods and break off the best kind of hemlock branches many of them. As soon as Hāmdzid had gone out, Neqāp!enk'ēm sent his brother | Ts'lāgēyōs to go quickly and call the ancestors of the Kwāg'ul to come into his house. The one who had been sent went

## WAR AGAINST THE SANITCH

Dādālēt la Neqāp!enk'ēm xēs g'ōkūlōt qa nedzapēlē. 1

Wā, hē'men g'il gwāgwēx's'ālaslaxs g'āxāē ts'lek'lāfetsē'wē Nīqāp!enk'ēmōlasēs wūq'ōlāē Lēl'ēlgā'wē Lē'wis ts'ledāqē xūnokwē K'ōx'sē'stēl'ēlakwūlē Lē'wis ōmpwūlē Q'ōmox's'ālaōlē yisa g'ax'ālisē Kwāg'ul g'āx'ēid lāxa Ts'lā'masē. 5

Wā, la'mē 'nēk'ēda ts'lek'lālēlāqēxs k'lesae q'ale g'āyā'ēlasas Q'ōmox's'ālaōlē Lē'wis genēmōlē Lē'wis k'ledēlē lō'k'ēla g'ek<sup>u</sup> lō'ē qābalisēm lō'ē 'nāgalisēm qaxs q'ēnēmāōda nēnq'ēma k' l'ē'wānēms Q'ōmox's'ālaōlē lāxa Ts'lā'masē, yix gānorasēs lātax'ax'dēmē, 'nēx'ēlāēda ts'lek'lālēla. 10

Wā, g'il'mēsē q'wēl'ēdēda ts'lek'lālēla laasē āem hēx'ida'mē Nēqāp!enk'ēmōlē la'wels lāxa g'okwasa ts'lek'lālēlāq qas la lō' lāxō' g'ōkwē qas āxk'lālēxēs lōlē'yē Hāmdzidōlē qa ēkwāh'sēx g'okwās. Wā, g'il'mēsē gwāl ēkwa Hāmdzidōlaxa g'ōkwē laē ēdāqwa yōq'ē' g'ālē Neqāp!enk'ēmōlax Hāmdzidōlē. Wā, la'mē āxk'lāq qa lō' lāxa āl'ē qa l'ēqwāsēx ēk'la q'wāx qa q'ēnēmēsē. Wā, g'il'mēsē lāwelsē Hāmdzidōlaxs laē Neqāp!enk'ēmōl' yālaqasēs ōm'wēyō' wūlāē Ts'lāgēyōswūlē qa lās hā'labala lēx't'ēlaxa g'āla Kwāg'ul qe g'āxēs 'wī'la hōgwīl lāxg'ōkwas. Wā, hēx'ida'mēsē lad' y' lō' lāxō' 17

<sup>1</sup> This happened in 1865.

<sup>2</sup> Literally, "the ancestors."

20 at once and called all the full-grown men, the ancestors of the | Kwāg'ul. |

At once all the full-grown men came into the house, | for, indeed, NEqāp!enk'EM was really feared by his tribe. | As soon as all those  
25 who had been called had come in, Hāmdzid || came into the house, carrying many hemlock branches | which he put down in front of the place where NEqāp!enk'EM was sitting. Then | NEqāp!enk'EM arose and spoke to his tribe, the Kwāg'ul, | and said, "Do I not wish you to come and listen to the way | my mind is on account of the news that arrived at our beach in regard to what has been done by my ||  
30 brother-in-law, Q!ōmoxs'ala, and my sister, LELē!elgawē, | and my niece, K!ōx'sē'stili'lak'. Now I | will ask you tribes who shall wail. Shall I do it or some one else?" | Thus he said, as he tried to take hold of the body<sup>1</sup> of his tribe. |

35 Immediately, a warrior, whose name was Hōx<sup>u</sup>hōx<sup>u</sup>dzē, || replied to the speech of NEqāp!enk'EM. He said, "Do not you | wail, Chief, let someone else wail among the tribes. | Now put up the cedar pole." Thus he said. |

Then Hāmdzid took a cedar pole that had already been sharpened  
10 at the end, | one fathom in length, and four fingers in || thickness. He drove it into the floor as a holder for the hemlock wreath which

20 qa's lä LĒX'LĒLSAXA 'nāxwa ēalak!en bēbegwānēmsa g'lāsa Kwāg'ul.

Wā, ā'misē hēx'idaem g'āx 'wī'la hōgwēla ēalak!en bēbegwānēma qālaxs ālak!ālaē k'ilemē NEqāp!enk'EMōlasēs g'ōkūlōtē. Wā, g'ī'ēmēsē g'āx 'wī'laēlēda LĒX'LĒLDZANEMē g'āxaasē Hāmdzi-  
25 dōlē g'āxēla lāxa g'ōkwē gēmxalaxa q!ēnēmē q!wāxa qa's gēmx'alilēs lāx Lās'afītas k!waē'lasas NEqāp!enk'EMōlē. Wā, la'mē Lāx-  
'walilē NEqāp!enk'EMōlē qa's 'yāq!eg'a'ēlēxēs g'ōkūlota Kwāg'ulē. Wā, lä 'nēk'a: "ĒsaēLEN āEM 'nēk' qa's g'āxaōs hōlēlax gwālaasasg'en nāqēk' qaōx ts!ek!āLEMAsa g'āx'alisēx qa gwēx'idaasasēn  
30 q!ūlēsdāē Q!ōmox's'ālax'dā LĒ'wēn wūq!wax'dāē LELī'ēlga'wēx'ēdā. Wā, hē'mēsēn Lō'lēgasdāē K!ōx'sē'stili'lak'dā. Wā, la'mēsēn wūlālōt, g'ōlg'ūkūlōt, āngwēda q!wāsala Lō' nōgwāeml Lō' ōgūlaeml," 'nēx'ēlāxēs laē dādālēt!axēs g'ōkūlōtē.

Wā, hēx'ida'mēsa bābak!waxa Lēgades Hōx<sup>u</sup>hōx<sup>u</sup>dzē nā'nax-  
35 'mēx wāldemas NEqāp!enk'EMōlē. Wā, lä 'nēk'a: "Qwāla sō q!wāsax g'īgāmōē, ōgū'la'max'ī q!wāsā lāxwa lāllaqālax. Wā, wēg'a Lāg'alilas k!waxlāwa," 'nēk'ē.

Wā, lä Hāmdzidōlē āx'ēdxa gwa'ilē dzōdzo<sup>u</sup>baak<sup>u</sup> k!waxlā'waxa  
'nēmp!enk'as 'wāsgēmasē lāxēs bālax; wā, lä mōdenx'sāwē 'wā-  
40 g'idasas. Wā, lä dēx'walīlusa qex'p'ēqlasa q!wāxē wūlk'ēlaltsa

<sup>1</sup> In modern usage this word means "to judge."

was to be used by the warriors. As soon as he had finished his speech, the two warriors of the *ʕwālas Kwāgʷulx* came out, the one was named *Qwāxwaleŷyǵilis*, the other one was named *Kʷilem*. They took their warrior names, and each carried a wreath of hemlock branches. Then *Qwāxwaleŷyǵilis* spoke and said, "O' *Qwāgʷulx* *Yāgʷis*, that was the warrior name of *Neqāpʷinkʷem*. You are welcome here, I and our friend *Kʷilem*, to ask you to go to our boat, one else may wait on account of our past sister. This is one of my promise." Thus he said and put it on the post on the floor.

As soon as he had finished, he said, "Very hungry for men is this great raven," and as soon as his speech was at an end, *Kʷilem* spoke and said, "I will sit in front of the steersman of your war canoe, friend *Yāgʷis*. I am not at all afraid of this new world. Thus he said and put the wreath of hemlock on the post on the floor. "This I obtained in war, one skull, which I put upon the post on the floor, that keeps my promise." Thus said *Kʷilem*.

As soon as his speech was at an end, *ʕāxʷelagʷilis* spoke. This was the name of a warrior of the *numayn Maāntagʷā*. He said, "I want to eat men, real hungry for men is this great cannibal." Thus he said and took the hemlock branch and hung it on top of

*bābabakʷa*. *Wā*, *hēʕmīs ālēs gwāl dēqwaseʷa gʷaxas hōgʷā*, *ʕmaʕokwē bābabakʷasa ʕwālas Kwāgʷulxa lēgādēda ʕnemōkwās Qwāxwaleŷyǵilis*; *wā*, *lā*, *lēgādēda ʕnemōkwās Kʷilem qaxs* *hē ma bābabakʷaxlāyōsē*. *Wā*, *laʕmē qʷālxewenkūlaxa ʕnal n nū weŷgʷekʷ qʷāxa*. *Wā*, *lā yāqʷegʷalē Qwāxwaleŷyǵilis*. *Wā*, *la ʕnēkʷa*: "ʕyā, qāst, *Yāgʷis*,"—*hēem bābakʷaxlāyōs Neqapʷinkʷemē Yāgʷis*,—*gʷaxenuʕx*," *lōgūns ʕnemōkūkʷ*, *yixgʷa Kʷilem kʷhawīnalōl qa ōgūʕlaʕmēlēs qʷāsala qaens wūqʷaxda*. *Wā*, *gʷaʕmē qāgʷekʷgwa ʕnemsgemkʷ*. *Wā*, *laʕmēsəkʷ ōl qax ʕlāx lāxwā laēlēxwa āʕlatslāxsa wāldem*," *ʕnēkʷexs lae qʷexʕtōts lāxsa laēlē*.

*Wā*, *gʷilʕmēsē gwāla la ʕnēkʷa*, "lōmakʷ la pōsqʷax hēgʷāwēma ēgʷada ʕwālasəkʷ gʷaʕwina." *Wā*, *gʷilʕmēsē lae wāldemas lae yāqʷegʷalē Kʷilem*, *wā*, *lā ʕnēkʷa*. "Lālen kʷast, wēkʷaxs lāxwā wīnatslāōs qāst, *Yāgʷis*. *Xenlēladzen kʷlēs kʷilōxwa abe ʕnāla*," *ʕnēkʷexs lae qʷexʕtōtsa wūlgʷekwē qʷāx lāxsa lae*. "Wō, *hēmen wīnānēma ʕnemsgem qāgʷekʷwa len qʷax alā lāxwā laēlēxwa āʕlatslāxsa wāldem*," *ʕnēkʷē Kʷilem*.

*Wā*, *gʷilʕmēsē qʷilbē wāldemas lae yāqʷegʷalē ʕaxʷelagʷis qax hēmaē bābakʷaxlāyas bābakʷasa ʕnemēmōtasa Mōmōgʷā*. *Wā*, *lā ʕnēkʷa*: "Bāxʷbakʷəxsaiʷ laemkʷ āla pōsqʷax hēgʷāwēma ēgʷada ʕwālasəkʷ hāmatsla," *ʕnēkʷexs lae ʕxʷedxwē qʷāx lāxsa lae*.

63 the post on the floor which held the wreath of hemlock branches, and he said, | "This is one skull which I shall get when we go to war."  
65 Thus he said and || sat down. |

Then NEqāp!enk'EM arose and thanked | the warriors for what they had said: "I mean you shall go and put the | wreath of hemlock branches on this post on the floor, the one that keeps our promises," |  
70 and he requested Hāmdzid to make two wreaths || of hemlock branches. Hāmdzid quickly made the | two wreaths and as soon as he had done so, he gave them to | Yāg'is, for that was the warrior name of NEqāp!enk'EM. He took | them and cried out "Wēchē!" for Yāg'is's dance was the fool dance, | and he said: "These two are  
75 my skulls which I || pull under my sister and my niece." Thus he said and | put them on the cedar post which stood on the floor. Then Yāg'is stopped speaking after this. |

Then all the common men arose in turn | and said, "We shall be the crew of Yāg'is and your | friends." Thus said the men, one by one. ||

80 As soon as they had finished, Chief Q!ōmogwa | arose and spoke. He said: "Thank you | for what you have said, tribe, go now and call the warrior women | to come also, in order that they may know what they themselves have to do | when we go away to make war,"

63 gēxwatōts lāxa laēlē qep!ēqsa wūlg'ekwē q!wāxa. Wā, lā ēnēk'a: "NEMSGEMg'in qag'ekūk' lāxENS wīnaēnēlē," ēnēk'EXS laē k!wā-  
65 g'a'ēlila.

Wā, laēmē lāx'ulilē NEqāp!enk'EMōlē qa's mō'lēs wāldemasa bābabak!wa "qag'in ēnēnak'ilek' qaxs laaqōs qEX'ēLELōdālasg'ada wūlg'ekūk' q!wāx lāxgrada laēlēk', yixgrada ā'elats'lāxsa wāldem. Wā, la āxk'lālx Hāmdzidōlē qa wūlg'ekwēlēsēx ma'ēla wūlg'ek'  
70 q!wāxa. Wā, la Hāmdzidōlē ha'nakwēlaxs' laē wūlg'ekwēlaxa ma'ēlē wūlg'ek' q!wāxa. Wā, g'il'mēsē gwālē āxa'yas laē ts'lās lāx Yāg'is qaxs hē'maē bābak!waxlāyōs NEqāp!enk'EMōlē. Wā, lā dāx'ēdqēxs laē xwāk'lūg'a'ēl wēchēxa qa's lādenōkwaē Yāg'isasa nōlemala. Wā, lā ēnēk'a: "G'a'EMEN qāg'EX'LEG'ada ma'ITSEM qa  
75 nēdzabEMSEN wūq!wax'dā LE'wūn lō'lōgasdā," ēnēk'EXS laē qEX'ē-  
LELōts lāxa laēlē k!waxlā'ēwa. Wā, laEM q!wēl'ēdē Yāg'is laxēq.

Wā, laēmē l!l!layōgwa'ēlēla lāx'ulilēlēda ēnāxwa bēbēgwā-  
NEMq!ālama qa's ēnēk'ē, "LāLEN k!wēmlōs Yāg'is LE'wōs ēnēNE-  
mōkwaqōs," ēnēk'ēda bēbēgwānemē lāxōs ēnā'EMōk'lūnk'aēna'yē.  
80 Wā, g'il'mēsē gwāla laase lāx'ulilēda g'igūmaōlā'yē Q!ōmo-  
gwaōlē. Wā, lā yūq!leg'a'ēla; wā, lā ēnēk'a, "Wā, gēlak'as'elax'ōs wāldemēx, g'ōkūlōt. Wā, hāg'ax'i lē'lālasēwēda wīwīnaxsēma ts'lēdaqa qa g'āx'lag'isē ōgwaqa qa q!lēsēsēxs qESLAQ gwēg'ēlaslē qENSō lāl g'ālāl lāxENS wīnasōla," ēnēk'ē. "Wā, hē'mis qa gwālē-

(thus he said) "and that they may be ready to give their husbands a receptacle kelp." Thus he said, and sent out Hisnōkwa. Hisnōkwa did not stay away long when the wives of the warriors and the wives of the crew of those who were going to war came in. As soon as the women came in, Q'ômogwa said "Do not forget. And keep in mind the breath of your husbands, when they get off the mountain of the men whom they get in war." Thus he said. "In that way the women came into the house in which they were talking about the war. | They sat down at the right-hand side and | the men were seated in the rear end. Not one | of the women laughed or they came into the house, and while they were sitting down | Each carried in with one hand a dried kelp stem. | As soon as all were sitting down, Chief | Q'ômogwa spoke again and said, "Thank you, warrior-women. | You have done well to come at once, for this is the custom followed in war that | nobody is called twice. Come, now, and give the kelp stems to your | husbands, that they may blow into them." Thus he said, and sat down. |

Then all the warrior women arose and gave each her stem of kelp to her husband, and when their husbands had taken the kelp stems, they went back again and sat down at the place where they had been sitting. | Then, at the same time, all the men blew into the kelp stems, || and when they stopped blowing, the stems were really

la<sup>m</sup>ēsē dā<sup>l</sup>axa hāsayaatslē 'wā<sup>w</sup>adā." ē<sup>n</sup>ēk'ēxs laē 'yalaqas Hān-s-dzidōlē. Wā, k'lēstla gāla Hāmdzidōlaxs gāxaē hōgwek'ēlaxa gēgēnemasa bābabak'wa lō<sup>s</sup> gēgēnemasa k'wemlasa winatē. Wā, g'il<sup>m</sup>ēsē gāx hōgwēlēlēda ts'lēdaqē laē Q'ômogwaolē nek'wa "Q'wa<sup>n</sup>ō dāl'ēdnōkwō; ā<sup>m</sup>a g'ig'wēqelax lawits'ēnē<sup>s</sup>asēs lēlā<sup>w</sup>ēmēmōs qō lāl qek'ālxēs wī<sup>n</sup>ānēm<sup>l</sup>a begwānēm<sup>l</sup>." ē<sup>n</sup>ēk'ē. Wā, lā hē<sup>m</sup>isē gwālēda ts'lēdaqaxs gāxaē hōgwēlēlā laxa wawinaxaxs'ē g'ōkwa, qā<sup>s</sup> k'was'ūlilēlē lāxa hēk'ōdenēgwilas qaxs qax'ūl k'ūdzēlēda bēbegwānēma ōgwiwā<sup>l</sup>ilē. Wā, la<sup>m</sup>ē k'lēās nēmōk dāl'itsa ts'lēdaqaxs gāxaē hōgwēlēlā lōxs laē k'ūs'ālila. Wā, la<sup>m</sup>ē ēnāxwāem dāk'ōtalaxa ēnāl'ēmē lē<sup>m</sup>ōk'ō 'wā<sup>w</sup>adā. Wā, g'il<sup>m</sup>ēsē ēw'ēlā k'ūs'ālila laasē ēdzaqwa yaq'ēg'wēlēda g'ig'wānēmōs Q'ômogwaolē. Wā, lā ē<sup>n</sup>ēk'a: "Gēlak'as'la wēwmaxsēm. Wā, la<sup>m</sup>ēs hēlaxaxs hēg'ūlilāēx gāxa qaxs yū<sup>m</sup>āē nek'ūlasōs-winā qē k'lē<sup>s</sup>ēs mā<sup>l</sup>p'ēna lē<sup>l</sup>ilā<sup>s</sup>ē<sup>w</sup>a. Wā, gōluga, ts'ūsā 'wā<sup>w</sup>adēy lē<sup>l</sup>ā<sup>w</sup>ūnēmaqōs qā pōx<sup>u</sup>ts'ōdēsōxwāq<sup>u</sup>." ē<sup>n</sup>ēk'ēxs laē k'wā<sup>l</sup>ilā. [107]

Wā, lā lax'ūlil ēnāxwēda wī<sup>n</sup>āxsemē qes la ts'ūsā nē<sup>l</sup>ā<sup>w</sup>ēmē ēwā<sup>w</sup>adē lāxēs lēlā<sup>w</sup>ūnēmē. Wā, g'il<sup>m</sup>ēsē dāx'ādē lē<sup>l</sup>ā<sup>w</sup>ūnēmāsēxa ēwā<sup>w</sup>adāxs gāxaē ēt'ēd k'ūs'ālil luxēs g'ix'ōdē k'ūs'ālilā. Wā, la<sup>m</sup>ē ēnēmāg'ililēda bēbegwānēmō pōx<sup>u</sup>ts'ūlilāxs wā<sup>w</sup>adē. Wā, ā<sup>m</sup>ēsē gwāl pōx<sup>u</sup>ts'ūlāqēxs laē ālak'ūlā la n'ēk'ē. Wā, lā

- 6 tight. They | tied the mouths of the kelp stems, all at the same time, so that the breath should not leak through. | After they had done so, they all at the same time took the round head of the kelp stem, | squeezed it so that the breath inside should be pressed to one end at the mouth of the kelp, | and when the round end of the kelp stem was flat, they twisted it || going towards the mouth of the kelp stem, and when the twisting reached | the middle of the length of the kelp stem, they tied it firmly so that | the air should not leak through. And after they had done so, they turned to the || thin end of the kelp stem and they twisted it so as to bring the air together in the | middle of the kelp stem, and when it was five spans long || where the air was brought together, they took a strap of raw hide and tied it where | they stopped twisting, and after tying it, they cut it off | from the place where it was tied, four finger widths long. | After they had cut off the ends, they bent it into a ring | and tied the ends together.
- 20 Now it was a neck ring, and after they had finished the || breath-holding kelp neck ring, the warriors and their | crew put them on their necks. |

Then Q!ômogwa arose and spoke. He spoke and | said: "Now take care, warrior women. When you stay at home, | rub your bodies all the time with hemlock branches, in the morning and in the evening, || as long as we are away, and take care of this which is | the breath of your husbands. It will be put round your necks |

- 6 <sup>6</sup> nēmāgīlēx laē mōgūxstēdex āwāxsta<sup>6</sup>yas qa k'ēsēsē hatsāla. Wā, g'il<sup>6</sup>mēsē gwāla laē <sup>6</sup> nēmāx'īd dāx'īdex pōgūxlā<sup>6</sup>yasa <sup>6</sup> wā<sup>6</sup>wadē qa<sup>6</sup>s q'wēs'īdēq qa lās <sup>6</sup> enxbēdēda hasēts'lāwas lāxa āwāxsta<sup>6</sup>yas. Wā, g'il<sup>6</sup>mēsē la pexsema pōgūxlā<sup>6</sup>yasa <sup>6</sup> wā<sup>6</sup>wadāxs laē selplōdeq
- 10 <sup>6</sup> gwa<sup>6</sup>yōtēla lax āwāxsta<sup>6</sup>yasa <sup>6</sup> wā<sup>6</sup>wadē. Wā, g'il<sup>6</sup>mēsē lāg'aē selpa<sup>6</sup>yas lāxa negōyā<sup>6</sup>yas <sup>6</sup> wāsgemasasa <sup>6</sup> wa<sup>6</sup>wadē laē ālaxs laē yīl'īdēq qa k'ēsēs hatsāla. Wā, g'il<sup>6</sup>mēsē gwāla laē xwēl'īdxa <sup>6</sup> wā<sup>6</sup>wadē lāxēs <sup>6</sup> wilba<sup>6</sup>yē. Wā, lāxaē selplōdeq qa lāsa hāsa<sup>6</sup>yē q!ap!ē'nakūla lāxa negōyā<sup>6</sup>yasa <sup>6</sup> wā<sup>6</sup>wadē. Wā, g'il<sup>6</sup>mēsē sek!āp!enk'ē <sup>6</sup> wāsgē-
- 15 masasa lā q!āp!ēyatsa hāsa<sup>6</sup>yaxs laē āx'ēdxa k'!elx'iwakwē qa<sup>6</sup>s yīl'īdēs lax <sup>6</sup> wāla<sup>6</sup>asasēs selpa<sup>6</sup>yē. Wā, g'il<sup>6</sup>mēsē gwāl yīlaq laē t!ōsōdxa mōdenē lāxēns q!wāqlwax'ts!āna<sup>6</sup>yēx g'ūg'īlela lāxa yīla<sup>6</sup>yē. Wā, g'il<sup>6</sup>mēsē t!ōsewakwē ōba<sup>6</sup>yasē laē wāx'ts!āg'īlaq. Wā, lāxaē yalōdex ōba<sup>6</sup>yas. Wā, la<sup>6</sup>mē qenxawa<sup>6</sup>ya. Wā, g'il-
- 20 <sup>6</sup> mēsē gwāla hāsayaats!ē <sup>6</sup> wā<sup>6</sup>wadēk'!en qenxawa<sup>6</sup>ya laē <sup>6</sup> nāxwa<sup>6</sup>ma bābabak!wa lē<sup>6</sup>wis klwēmē qenxōts.

Wā, lā lāx'ūlilē Q!ômogwaōlē. Wā, lā yāq!ēg'a<sup>6</sup>la. Wā, lā <sup>6</sup> nek'a: "Wā, g'illa yīl!ālex yōl wī<sup>6</sup>wīnaxsem, qasō āmlēx<sup>6</sup>lō qaxs hēmenūla<sup>6</sup>mēla qōs q!wāxētasa q!wāxaxa gēgaāla lē<sup>6</sup>wa dzādzeqwa

25 lāx wāwasālaasla<sup>6</sup>nux<sup>6</sup> qag'ada lālg'ōs aaxs'lax<sup>6</sup>lēg'ada lāk g'īts!ē<sup>6</sup> watsg'a hasēg'asg'as lēlā<sup>6</sup>wūnemg'ōs qag'ō lāl qex'ōdzeml lax-

when we go and sit down to our war council. Then you shall come down to the beach wearing your belts. You shall go to the place where the war canoes are, and there you shall take off the breast-holding kelp neck-rings of your girlfriends, and put them round your necks. Then you shall wear them round your heads going up to the beach and do not look back at us, when we paddle away, and when you go into your houses, take off the breast-holding kelp neck-rings and hang them up at the head ends of your beds, and return to us from again while we are away, and as soon as one of them bursts, you will know that one of us is killed, he to whom the kelp belt round his breast is, and which burst; and also I say that we will go away for I wish to start to-morrow morning, so that the tribes you know that we are going to war." Thus he said and told the two of our warriors to go ahead and to lift two canoes from the beach, they put crosspieces under them; to burn the bottoms and to put off the charcoal. "And after rubbing it off with old tufts, take a little and rub it on to the height of the water line at the bottom of the canoe. Now go out of the house!" said he, and they all went out of the house in which the secret meeting about the war was being held.

Then the crew did what they had been told to do to the canoes, and it was not yet evening when they finished. Then they put their

da<sup>x</sup>ōL qenu<sup>x</sup> lāl wīlāl k'wādzaxsalāl laxrnu<sup>x</sup> wīnats'etex xwāk'lūna. Wā, g'āxLES wīlamālal yaeltsemālal hoqūnts'ēs LEX L'EMA'isē qa's laōs hē'nakūla lāxenu<sup>x</sup> hā'nēdzasarnu<sup>x</sup> wīnats'etex xwāk'lūna. Wā, hē'mis lāl āxō'daatsōs lēlā'wūnt'maqōs xwāk'lūna. Wā, hē'mis lāl āxō'daatsōs lēlā'wūnt'maqōs xwāk'lūna. Wā, g'il'mēts wīlā la qēqENXEWakwa g'āxaaqōs dzely'ūsdsēsa k'ēs ml'LEX lā g'āx'nu<sup>x</sup> xwaxg'anu<sup>x</sup> lāx sēx'wida. Wā, g'il'mēts hogwī lāxēs g'āx'kōs laaqōs qEX'ōdxwa hāsayaats'ēx wā'wadā qa's gēx'wālbēx lāx ōgwāxtā'yasēs ku'lē'lasōs. Wā, hēwaxa-mets et'el tābā'laq xenu<sup>x</sup> wā'wāsālaasē. Wā, g'il'mēsōx kwax'ida la's q'ūlaxg'ōl'ē'la'mēk lē'luk' yīs hasēmukwasa g'its'āwaxa kwax'ide wā'wā. Wā, hē'mēq lāxENS yasyaxwamōlt'ācna'yē qaxg'in nēk'k' g'āx'LEXa'mLEX lENSLA qa wīsomalēsō' q'ūlōxda lelqwalat'ē'x g'āx'wīnēLEK," nēk'ENS laē wāxELaxa k'wēmlasa bababak'wa q'ūl'ē'wīg'a'lisaxa ma'its'laqē xwāxwāk'lūna qa gēgēbalēs q'ūts'ēnā'wā, hē'mis qa xūlx'sEMdēsēq. "Wā, g'il'mēts gwāl xwāk'lūna k'lāk'obanē lāx ōsgēma'yas las āx'ēdxa yās'rkwe qa's yās'ēdaōsaxa wā'lalaasa t'ēpāla lāx āwābā'yasa xwāxwāk'lūna. Wā, wēg'a hoqūwELEx." nēk'ē. Wā, la'mē wīlā hoqūwī lā k'wā'wā wīnaēnēLē.

Wā, la'mē ānu negeltā'yēda k'wēmax gwi'yo qa gwi'yo xwāxwāk'lūna. Wā, k'ōs'mēsē dzāqwaxs laē gwā'la. Wā, g'il'mēsōx

50 short, bottom boards into them, not many, for || war canoes are not leaky. Now they were ready on the beach, | and when they finished the work, they went back into the woods and | rubbed their bodies with hemlock branches. They purified themselves for a little while; and as soon as | it was late in the night, they all, with their wives, went to bathe in the river; | and after they had done so, they went  
55 home to their houses. Then || the men and their wives lay down to sleep in different beds. |

In the morning, as soon as day came, Q!ômogwa arose. He | stood outside of the house and said aloud: "Do not | sleep, Kwäg'ul. Let us start this fine day." Thus he said and | went into his house. ||  
60 He did not stay there long, before he came back carrying his gun, and | paddle, and ammunition box, and also his mat | and two blankets; and he went to where the war canoes were | and put aboard what he was carrying, at the place where he was going to sit. | Then  
65 all the warriors came out of the houses and || went down to the place where the war canoes were, and | put aboard their guns and paddles, ammunition | boxes, mats, and two blankets, at the places where they were going to sit. | They kept their traveling provisions in their ammunition boxes, and each one carried | his own traveling provisions when he went to war. ||

alexasasa pelspelē ts!āts!ax<sup>u</sup>sēma qa pāxtsxa k'!ēsē q!ōnema qaxs  
50 k'!ēts!ēnoxwāē g'īlx'ōda wī'nats!ē xwāk!ūna. Wā, la<sup>m</sup>mē la gwāliša. Wā, g'īl<sup>m</sup>mēsē gwāla ēaxelax'dē laē al<sup>ē</sup>sta lāxa āl<sup>l</sup>ē qa<sup>s</sup> lē q!wāxētasa q!wāxē. Wā, la<sup>m</sup>mē yāwas'īd q!ēqala. Wā, g'īl<sup>m</sup>mēsē la gagāla gānola laē ēt!ēd ēwīla la la<sup>ē</sup>sta lāxa wū lē<sup>wis</sup> gēgēnemē. Wā, g'īl<sup>m</sup>mēsē gwāla laē nā<sup>n</sup>ak<sup>u</sup> lāxēs g'īg'ōkwē. Wā, la<sup>m</sup>mē alō-  
55 gwax<sup>ē</sup>alilēda bēbēgwānemē lē<sup>wis</sup> gēgēnemaxs laē kūlx'ēida.

Wā, g'īl<sup>m</sup>mēsē ēnāx'ēīdxa gaala laē lāx<sup>ē</sup>wīdē Q!ômogwaōlē qa<sup>s</sup> lā lāx<sup>ē</sup>wēls lāx l!āsanā<sup>y</sup>asēs g'ōkwē. Wā, lā ēnēk'a hāsēla: "Gwāllas mēxax Kwäg'ul, qens ālēx<sup>ē</sup>wīdag'ī ēk'ōxda ēnālx," ēnēk'ēxs laē laēl lāxēs g'ōkwē.  
60 Wā, k'!ēst!a gālaxs g'āxaē xwēlaqewēls dālxēs hānlem lē<sup>w</sup>wa sē<sup>w</sup>wayo lē<sup>w</sup>wa hānhānlk'ēdzats!ē g'īldasa; wā, hē<sup>m</sup>isa lē<sup>w</sup>wa<sup>y</sup>ē lē<sup>wis</sup> ma<sup>l</sup>ē ēnaēn<sup>x</sup>ūnā<sup>y</sup>a qa<sup>s</sup> lā lāx hā<sup>n</sup>ēdzasasēs wī'nats!ēlē xwāk!ūna qa<sup>s</sup> lē āx<sup>ē</sup>ālexsasēs daakwē lāxēs k'!wāxdzaslē. Wā, g'āxē ēwī<sup>l</sup>amāla hōqūwēlsēda bābabak!wa lāxēs g'īg'ōkwē qa<sup>s</sup> lā  
65 hōqūnts!ēs lāx hā<sup>n</sup>ēdzasasēs wī'nats!ēlē xwāk!ūna, qa<sup>s</sup> lāxat! āx<sup>ē</sup>ālexsasēs hānlemē lē<sup>wis</sup> sē<sup>w</sup>wayō lē<sup>w</sup>wa hānhānlk'ēdzats!ē g'īldas lē<sup>w</sup>wa lē<sup>w</sup>wa<sup>y</sup>ē lē<sup>w</sup>wa ma<sup>l</sup>ē ēnaēn<sup>x</sup>ūnē lāxēs k'!wāxdzaslē, yīxs hāē g'īts!ēwē g'īwelkwasēs hānhānlk'ēdzats!ē g'īldasa lāxēs ālowaē qa<sup>s</sup> g'īwelkwa wīna.



Then all the men stood on each side of the entrance of the house where they were going to sit. When all the men had entered, they took up the canoe on each side and carried it over the rocks so that it did not touch the beach, and then they got down into the water. Then they went aboard and sat down. They were not going to change their seats as long as they were sitting aboard.

When all were seated aboard, one man who was not going to war stood up outside of the house of Q!ômogwa carrying a baton and when he saw that all the men who were going to war were seated aboard, wearing around their necks the kelp containing their breath, then he shouted aloud, "Wä ä ä," beating time on the front boards of the house. Then the wives of the warriors came out of their houses with blackened faces, and all wearing their belts. They ran down to the beach and went to the place where the two war canoes were staying. As soon as they were nearly there, the man shouted again, "Wä ä ä," beating at the same time on the front boards of the house. Then the wives of the crew came out of their houses wearing belts, but their faces were not blackened. They ran down to the beach, and when they were just running down to the beach, the warriors threw the breath-carrying kelp neck rings to their wives, and the wives of the warriors just met the wives

Wä, á'misē la q!waxdzēlēšēda ʔnāxwa bēbēgwānem lāx nēq!lāsēs 70  
k!ūdzēdxzāsē. Wä, g!l'mēsē ʔwīla g!āxēda bēbēgwānimāxs la  
ʔwīla dāg!āgēndxa xwāk!ūnāxs laē dag!lqālaq qa k!ēsēs tāg!lāla  
lāxa l!emāʔisē. Wä, lā tax!las lāxa wūngēsaxs laē hānšimōq  
Wä, lē hōgūxsa qaʔs k!ūs!ālexsē lāxa k!ēsēlē l!āl!ayokwala k wā-  
dzasēx ʔwāʔwadzēlayālalas lāxēs wīnālē. 75

Wä, g!l'mēsē ʔwīla k!ūs!ālexsa, wā, lāsa ʔnemōkwē bēgwānimō  
k!ēsē g!ayōl lāxa wīna lās lāx l!āsanāʔyas g!ōkwas Q!ômogwa  
dālaxa t!emʔayō. Wä, g!l'mēsē doqūlaxa wīna bēbēgwānimō  
ʔwīla la k!ūs!ālexsa qēqēxālaxa hēhasēts!āla ʔwāʔwada, laēda bē-  
gwānemē ʔnēk! hāsēla, "Wä ä ä," ʔnemāx!id lōxs laē lēxēsēg!ēx  
tsāgēmasa g!ōkwē. Wä, g!āxēda gēgēnemasa bābābak wā g!āxē  
wēls lāxēs g!g!ōkwē lāxēs ts!ōts!ēlēmakwāē. Wā, ʔnāxwānē wē-  
wūsēg!ēkwā. Wä, laʔmē dzēly!ūnts!ēsēla lāxa l!emāʔisē tōts!ē  
mēx!lāsasa māʔts!aqē wīnats!ē xwāxwāk!ūna. Wä, g!l'mēsē tōq  
lāg!aaxs laē ēdzaqwa ʔnēk!ēda bēgwānemē. "Wä ä ä," tōqōōōōōōōō  
lōxs laē lēxēsēg!ēx tsāgēmasa g!ōkwē. Wä, g!āxēda gēgēnemō  
k!wēmē g!āx!wēls lāxēs g!g!ōkwē wīwūsēg!ēkwā. Wā, lā nāx  
ts!ōts!ēlēmakwā. Wä, lā dzēly!ūnts!ēsēla lāxa l!emāʔisēs laē  
hēʔmis ālēs dzēly!ūnts!ēsēla lāxa l!emāʔisāxs laē tōqōōōōōōōō  
bābābak!wāsēs hēhasēts!āla ʔwāʔwadēk!ēn qēq!lāwē tōqōōōōōōōō  
nemē. Wä, á'misē la naqōʔnakūlaxa bābābak wāxšēl!ē tōqōōōōōōōō

93 of the crew | who were running down to the beach. As soon as they  
 came to the place where the | two war canoes were floating, and  
 95 where || their husbands were sitting aboard, then the husbands of  
 these women | took off the breath-containing kelp neck rings and  
 threw them over the necks of | their wives. As soon as all the women  
 had the breath-containing | kelp neck rings round their necks, they  
 came running up | the beach and went into their houses and hung up  
 200 the || neck rings at the head ends of their beds. Then the mer  
 started away | to make war. |

They did not ask other tribes to join in the war, as they were going  
 south, | for Yāg'is made war upon the people to the south | from  
 5 Comox down to the Indians of Victoria. || None of them was to live,  
 if the warriors who paddled should happen to see them. |

Four days after they had left Fort Rupert, they arrived | at the  
 coast of the Sanetch. Now, the warriors felt badly, | for they had  
 not seen any canoe paddling about. Late at | night, the warriors  
 10 crossed the mouth of a bay, and they saw || a fire on the beach at the  
 head of the bay, and | the warriors saw them walking about outside  
 from the fire. Then, | when they were talking to one another, the  
 warriors recognized that they belonged to the southern people. |  
 The warriors went back to the other side of the | point. They

92 gāxāē dzēlx'ūsdsēsla lāxa l!ēma'is lē'wa k!wēmāxsem ts!ēdaqexs  
 laē dzēlx'ūnts!ēsela lāxa l!ēma'isē. Wā, g'il'mēsē lāg'aa lax mexā-  
 'lasasa ma'!ts!aqē wīwī'nats!ē xwāxwāk!ūna, wā, g'il'mēsē lāg'aa lāx  
 95 k!wādzexdzasasēs lēlā'wūnemē, laasē lēlā'wūnemasasa ts!ēdaqē  
 āxōdxa hasēts!āla 'wā'wadēk'!ēn qēqēnxawē qa's ts!ēq!ēxodālēs  
 lāxēs gēgenemē. Wā, g'il'mēsē la 'wī'la qēqēnxālēda ts!ēdaqaxa  
 hasēts!āla 'wā'wadēk'!ēn qēqēnxawa'yā, wā g'āxē dzēlx'ūsdsēsla  
 lāxa l!ēma'isē qa's lē hōgwīl lāxēs g'ig'ōkwē qa's lē gēx'ēwalitelasēs  
 200 qēqēnxawa'yē lāx ōxtālīlasēs g'āclāsē. Wā, laemlē lēx'ēdēda  
 wīna.

Wā, la'mē k'!ēās qēlatsa wīna lāxa lēlqwālaa'yaxs laē 'nālōtēla,  
 qaxs hāē wīnasōs Yāg'is, yīx Nēqāp!ēnk'emōla, 'nā'nēldzēxa g'āg'ī-  
 lēla lāxa Q!ōmōx'sē lāg'aa lāxa bāk!umasa Ts!āmasē. Wā, hēem  
 5 k'!ēās q!ūlas qō dōx'walelala wīnāq siō'nakūlal.

Wā, lā mōp!ēnxwā'sē 'nālās bāsg'a Tsāxisēk'. Wā, laem lāg'aa  
 lāx āwīnak'ālāsa Sānētsa. Wā, la'mē 'yāx'sēmē nē'nāqa'yasa bāba-  
 bak!wa qa'ēxs k'!ēāsāē dōgūl siō'nakūla. Wā, laem'lāwis gūla la  
 gānōla laasa wīna wā gēk'!ōdēxstēxa ōts!ālisē. Wā, lā'laē dōx'wale-  
 10 'laxa legwisē lāx ōxlālisasa ōts!ālisē. Wā, lē dōqūlaem'lāwisa wī-  
 nāxa bēbegwānemē g'īyīng'īlisēla lāx l!āsa'yasa legwisē. Wā, lā-  
 'laēda wīna wūlēlaqēxs 'nānēldzēdzēs'māē qa'ēs yāq!ēndasē. Wā,  
 āem'lāwisa wīna k'!ax'ēla'yā qa'ēs lē aēdaaqa lāx āpsādē'yasa  
 āwīlba'yē. Wā, laem'lāē 'nēk' qa'ēs āl'mēl lāl k'ēlak'alxa 'nū'nēldzē

intended to go | out to kill the | natives | I had a | large | canoe | with me. Then | Ġwāxwē | said | that | some of the | natives | were | going | because | some one | ought | to | kill | those | who | had | done | those | whom | we | are | going | to | kill | we | now | all | agree | I | mean | that | we | will | only | stab | them. Thus | he | said. Then | all | the | warriors | agreed | to | what | he | had | said. | Ġwāxwē | had | a | small | knife | which | was | the | weapon | with | which | he | was | going | to | kill. | another | man | had | a | small | knife; | and | all | his | friends | had | knives | with | which | to | kill.

Then Q'ōmogwa spoke and said: Now | take | some | weapons. | Do | not | let | us | hesitate | to | kill, | for | now | we | have | ready | our | weapons. | Let | us | go | now | and | handle | them, | for | the | sleep | is | ready | under | their | eyes." | Thus | he | said. | Immediately, | the | warriors | took | their | paddles | and | paddled | stealthily. | Then | they | arrived | at | the | beach. | It | was | a | really | sandy, | fine | beach. | The | warriors | stepped | out | of | the | canoe | carrying | their | daggers | in | their | mouths, | and | went | up | the | beach. | Then | the | warriors | saw | that | those | whom | they | were | going | to | kill | were | sleeping | under | the | sail | of | a | canoe. | A | post | stood | on | the | ground | at | one | end | of | the | mast, | a | post | with | a | forked | top. | Then | they | all | opened | the | front, | and | those | whom | they | were | going | to | kill | were | fast | asleep. || The | warriors | saw | that | there | were | seven | of | them | and | two | children. | Then | the | warriors | made | ready. | They | took | hold | of

bāk'tum qō lāl gālal gwāl negōg'ēxa gānolē. Wā, laem'lae 'nēk'e Ġwaxwale'yig'iliswülē qa k'leāsēs hāmasēs 'nē'nemokwē. wā'ēn yīlkwānu'ax qaxs p'edek'ilaēx. Wā, hēmēsēx 'nāywa'maax mēxaxēs k'lelak'asōlax; 'nē'nak'ilē qens ā'mē ts'ēx'di'qa. 'nēx'laē. Wā, laem'laē 'nāywa ēx'ak'ēda 'nāywa bābak'wax wā'dimas. Wā, laem'laē sāyōbēmē 'nem k'lelak'elales Ġwāxwale'yig' i'lis ōgū'la lāxa 'wālasē k'āwā'yō. Wā, laem'lāwisa 'nāywarim k'lāk'ēwā'yō ts'ēxwālalas 'nē'nemōkwas.

Wā, lā'laē yāq'eg'a'le Q'ōmogwaōlē. Wā, lā'laē 'nēk'ā' Wēgā yāl'lālex bābak'. Ġwālx'ens wayōst'ēqa k'lelak'ida qax'is la'mēk' q'lāxwa k'lōtelāqens. Wā, wēgax'ens qens lah'g' d'ō'ax silax'ēidqō qaxs lē'maax ālak'lāla la ēx'p'aste'wēsōx nēx'ax. 'nēx'laē. Wā, hēx'idaem'lāwisa bābak'wa dāx'ēidxes sēsēwāyo qens 'nāywē ālēx'stālaxs laē sēx'wīda. Wā, lā'laē lāg'ahs lax l'ēmō' sasxa ālael ēg'fīmēngwis ēg'fdzēgwis. Wā, lā'laē hōx'wūltāwa lā'ba bābak'wa q'leq'lag'ēxstālxēs ts'lēts'lāyo k'lek'awā'yōxs lae hōx'wōs dēsēla. Wā, laem'laēda bābābak'wa dōqūlaqens k'libāy'ēs k'lelak'asōlaxa yawabemasēs kūmtsāla, yixs ā'mē lā'p'ibēlā yā'wāp'lēqaxa 'nāl'nemts'laqē qaxetō lāms: wā, la'mē 'nāywa lā'lel l'āsgēmas. Wā, hā'laē ālak'lāla mēxa k'lelak'asōns. Wā, lā'laē 'laē dōqūlēda bābābak'wāqēxs ālēhōkwaē. Wā, la'mē p'ōk' nēmē mā'ōkwa. Wā, laem'laē gwāx'gūlsēda bābābak'wa. Wā,

38 one end of the mast and they let it down, and therefore the sail was  
 spread over those who were lying under it. Then the warriors sat  
 40 down on the sail, and stabbed through it those whom they were  
 killing. Then they took off the sail cover, and Ġwāxwaleŷig'ilis  
 saw that the girl was alive and unhurt. He took her as a slave. Then  
 he cut off the heads of two who had been killed by him. As  
 soon as he had cut off the heads, he cried "Go go go." He became  
 45 excited in his raven dance. Then Yāg'is cut off the heads of two  
 whom he had killed, and as soon as he had cut off their heads, he  
 shouted "Wēē," for his dance was the fool dance. Then Hōx'hox'  
 dzē cut off the head of one who had been killed by him, and after  
 he had cut off the head, he cried like the hōx'hok', for his dance was  
 the hōx'hok'. Then L!āx'elag'ilis cut off the head of one whom he  
 50 had killed, and as soon as he cut off the head, he shouted "Hap hap  
 hap," for his dance was the cannibal dance, and K'ilem cut off the  
 head of one who was killed by him. And as soon as he had cut off  
 the head, he cried "Wohē," for his dance was the grizzly bear  
 dance; and after all had cut off the heads, they heard the sound of a  
 gun fired. Then G'ēxk'enis was shot in the shoulder, and it was  
 55 not known who had fired the shot. Some of the warriors said that  
 the sound of the firing came from one of the warriors' canoes. G'  
 G'ēxk'enis did not feel a pain in the wound. Now the crew of the  
 warriors carried aboard their canoes the property of those whom they

37 laem'laē dāx'idēda 'nā'nemōkwē g'ayōl lāxa wināx 'wāx'sba'ya  
 yāwap'ēqē qa's k'at'elsēq. Wā, hē'nīs lāg'ilas la lepsem'dēda yā-  
 wabemax k'n'lābālasaq. Wā, āem'lāwisa bābabak'wa la k'wadze-  
 40 dzōdxā yawabemē qa's ts'ēx'sālēxēs k'lēlak'asē'wē. Wā, la'mē lēt'lē-  
 tse'wēda yāwabem. Wā, la'mē dōx'walelē Ġwāxwaleŷig'ilisaxa  
 ts'lāts'adagemē q'lūla, k'!ēās yīlkwēs. Wā, la'mē q'lāk'olānemaq.  
 Wā, lā qax'idxa ma'lōkwē k'lēlag'ēx's. G'il'mēsē gwāl qāk'axs laē  
 gōgogoxa, laem xwāsa lāxēs gwāgwaxwalalāē Ġwāxwaleŷig'ilis.  
 45 Wā, la Yāg'is k'ax'idxa ma'lōkwē k'lēlag'ēx's. Wā, g'il'mēsē gwāl  
 qāk'axs laē wēxa qaxs lādenōkwaasa nō'emala. Wā, lā Hōx'hox'  
 dzē qax'idxa 'nemōkwē k'lēlag'ēx's. Wā, g'il'mēsē gwāl qāk'axs  
 laē hōx'hōk'xa qaxs lādenokwaasa hōx'hok'. Wā, lā L!āx'alag'alis  
 qax'idxa 'nemōkwē k'lēlag'ēx's. Wā, g'il'mēsē gwāl qāk'axs laē  
 50 hāphaphapxa qaxs lādanokwaasa hāmats'la. Wā, la K'ilem qax'-  
 idxa 'nemōkwē k'lēlag'ēx's. Wā, g'il'mēsē gwāl qāk'axs laē  
 wohēxa qaxs lādanokwaasa nānē. Wā, g'il'mēsē gwāl 'wī'la qa-  
 k'axs laasa hānl'eg'a'la. Wā, la'mē hānltsayap'laakwē G'ēxk'enis-  
 wūla. Wā, la'mē k'lēs q'lālēda hānl'idā. Wā, la 'nēk'ēda waōkwē  
 55 bābabak'waqēxs hē'maē g'āk'eg'a'la hānl'eg'a'laēs wī'nats'lē xwā-  
 klūna. Wā, lā k'lēs getelē G'ēxk'eniswūlaxēs hānl'ayē. Wā, la-  
 'mēda k'lwēmasa bābabak'wa 'mōxsēlax 'nem'wālx'dāsa la k'lēla-

had killed. They never went to hide the bodies of those who had been killed in war.

They started back and went back before daylight, so that when they had gone a long way, daylight came in the morning and immediately | the warriors scalped the bodies | for a while and then came blowing, | and they carried two scalps each | and came on looking they do when they go to war, for they never sleep when the weather is favorable, for they change off, one-half of the crew goes to sleep. When the day is bad, | they carry the war | for the life of a | pack | down away | back in the woods. They do not all sleep at the same time, but some keep watch | for canoes which | go paddling by | even if they should be relatives. | they do not take mercy of their war. They would kill whomever they might | see paddling by in a canoe. Therefore, no | member of the tribes goes out paddling when they know that warriors are traveling about.

When the warriors had been out eleven days, they came back | to Fort Rupert in the morning, singing the war song as they were coming in. | When they reached the beach of the house of Yagis, the bows || of the two war canoes | heading in shore, Q'ômogwa | stood up | and spoke. He said: "Now show yourselves, | Gwê'tela, Q'ômoyâ'yê, 'wâlas Kwâg'ul, Q'ômok'lut'les, and | listen to me. I have come back after going about to search for | those who were to die together with

g'ekwa. Wâ, la'mê hêwâxa q'wâlal'idex hêbex'soy'dâsês k'êlag'it's kwa wî'na.

Wâ, g'âx'laê LEX'ida. Wâ, g'âx'mê nâ'nakwâxa k'ê's'em ê'mex'ida. Wâ, lâ qwêsg'ilâem'êlâwîsêxs laê 'nâx'ida gaûla. Wa, hêx'ôla-em'êlâwîsa bâbabak'wa sap'êdxês qêqâg'ekwê qaxs melasâê. Wa, laem'laê maêmals!aqeyâlaxês yôyawâbema 'nal'nemts!aqe wî'nats'lê xwâk'lûna lâx gwêg'ilasasa wîna, yîxs hêwaxâê mêxa, yîxs êk'aêda ênâla qaxs l!âl!ayôstâlaê mêxa. Wâ, g'il'mêsê yax'simêl'ê 'nâla laê LELX'êdxês wî'nats'lê xwâk'lûna qa las hûmag'ilas laxa âlala'êlsê lâxa âl'lê. Wâ, lâxaê k'ê's 'nâxwa mexa qaxs q'ôq'ôla-êlaêda waôkwax sio'nakûlaxa xwâk'lûnaxa wâx'em lâxa q'êl'êlâdax yîxs k'ê'êsaê mâyaen'tsa wîna, yîxs 'nâxwa'mâê k'ê'lax 'idexs g'âdê dôx'wâ'el'el sio'nakûla xwâk'lûna. Wâ, hê'mês lûg'ilas k'ê's sê xwamê'stâlâsa lêlqwâlata'yaxs q'lâlâxa wîna laem se'wat'ayal.

Wâ, hêltewê'tla ênemxsag'ewê 'nâlasa wînaxs g'axâê zedâq'ê-lâx'ga Tsâxisek'xa gaûla lâxês nelâlâenâ'yaxs g'axâê ulaxal. Wâ, g'il'mêsê g'âxalis lâx l!êmâ'îsas g'ôkwas Yâg'is l'ixes arar'wa-lâêda malts!aqê wî'nats'lê xwâxwâk'lûna, wâ, lâ lax'wâd'ixs Q'ômogwa wâolê. Wâ, lâ yâq!êg'â'êlâ. Wâ, lâ 'nêk'a: 'Wêg'a nêl'mêl'ê yôl Gwê'tel, Q'ômoyâ'yê, 'wâlas Kwâg'ul, Q'ômok'lut'les q'êl'êlâhêlâo's g'âxen. G'âx'men, g'âx'men hula lâx'u laen'ye sê'q'â

80 LĒlēlgawē and K' lox<sup>u</sup>sē<sup>ε</sup>stīlī<sup>ε</sup>lak<sup>u</sup> and || Chief Q' lōmox' s<sup>ε</sup>ala. This I have obtained in war." | Thus he said and shouted "Ye e e," and at the same time the warriors cried "Ye e e." Then | all the warriors became excited and held up the heads | which were now only scalps taken off, that they should be seen by those who had stayed at home. |

As soon as they had done so, they all stepped out of the war ||  
S5 canoes, and all the warriors carried in their hands | the heads, and the girl slave followed her | master Qwāxwaleg'ig'ilis. As soon as they had gone into the houses, | they were called together in the house of the Chief | Ts' lēx<sup>u</sup>ts' lāēs. ||

90 I do not know what they said for I was not allowed | by my father to listen to their speeches, because G' ēxk' enis had been shot, | and the warriors almost had a fight when they came home to | Fort Rupert, for they found out that Ts' lāgayōs, the younger brother of | Yāg' is,—that is, Nēqap' enk' em,—had shot G' ēxk' enis, because ||  
95 G' ēxk' enis wanted to marry L' lāqwax' sū, the princess of Pēl' nakūlag' ilis, | chief of the numaym Kūkwāk' lūm of the Q' lōmoyā' yē. | First Ts' lāgayōs had asked for L' lāqwax' sū, | but she had refused Ts' lāgayōs, because he was a mischievous | man. G' ēxk' enis was wanted by  
300 L' lāqwax' sū, || because he was not mischievous, and also because she

yāqolēs wūts LĒlēlgawēx' dā Lō<sup>ε</sup> K' lox<sup>u</sup>sē<sup>ε</sup>stīlī<sup>ε</sup>lak<sup>u</sup> dā Lē<sup>ε</sup>wa g' īgā-  
80 mēx' dāē Q' lōmōx' salax' dā. Wā, g' a<sup>ε</sup>mēsen wīnānemax' g' adā,"  
ēnk' exs lāē yēēēxa. Wā, lā ēnemādzaqwēda wīma yēēēxa. Wā, lā,  
ēnāxwa xwāxūsōwēda bābabak' wāxs lāē dzōx' ostōtsēs qēqag' ekwēxa  
ā<sup>ε</sup>mē la sūbek<sup>u</sup> sē<sup>ε</sup>ya qa dōx' walelē<sup>ε</sup> yīsa āmlēx' dē.

Wā, g' il' mēsē gwāla laasē <sup>ε</sup>wī<sup>ε</sup>la hōxwūltā lāxēs wī<sup>ε</sup>nats' lēx' dē  
85 xwāxwak' lūna. Wā, la<sup>ε</sup>mē ēnāxwā<sup>ε</sup>ma bābabak' wa dāk' lōtelaxēs  
qēqag' ekwē. Wā, hē<sup>ε</sup>mīsa ts' lūts' ladagemē q' lāk' ā laem lūg' ēxēs  
q' lāgwīdē Qwāxwaleg' ig' ilis. Wā, g' il' mēsē la hōgwūl lāxēs g' īg' ō-  
kwē laasē Lē<sup>ε</sup>lālasē<sup>ε</sup>wa qa<sup>ε</sup> lē L' lēxwa lāx g' ōk' wasa g' īgāmaōlāē  
Ts' lēx<sup>u</sup>ts' lāēsōlē.

90 Wā, la<sup>ε</sup>mēn k' lēs q' lālelax wāldemas qaxg' im k' lēsēk' hēlq' lōlem-  
sen ōmpwūla la hōlēlax wāldemas qaēda hān<sup>ε</sup>lakwē G' ēxk' enisōlē  
yīxs hālsēla<sup>ε</sup>maē k' lēs xōmal' idēda wīnax' dāxs q' āxāē nā<sup>ε</sup>nak<sup>u</sup> lāxg' a  
Tsāxisek' qaxs lāē q' lāstasōxs hāē Ts' lāga<sup>ε</sup>yōsōlē yīx ts' lāyās  
Yāg' ise, yīx Nēqap' enk' emōlē, hān<sup>ε</sup>l' idex G' ēxk' enisōlē g' āg' āg' ilēla  
95 lax G' ēxk' enisōlaxs g' ayālaax L' lāqwax' sū k' lēdēlas Pēl' nakūla-  
g' ilisōlē, yīx g' īgāmaōlasa <sup>ε</sup>nē<sup>ε</sup>mēmōtusa Kūkwāk' lūmasa Q' lōmo-  
yāyē. Wā, la hē g' ālagawē g' āyālō Ts' lāga<sup>ε</sup>yōsōlax L' lāqwax' sū.  
Wā, lā<sup>ε</sup>lāē L' lāqwax' sūōlē <sup>ε</sup>yax' yek' ex Ts' lāgēyōlāxs ālētaēs bēgwānē-  
<sup>ε</sup>mēna<sup>ε</sup>yōl. Wā, hē<sup>ε</sup>mīs lūg' ilas hē āx' ēxstsōs L' lāqwax' sūōlē G' ēx-  
300 k' enisōlē qaxs k' lēsē ālēta. Wā, lāxāē k' lēs LEMqa. Wā, hē<sup>ε</sup>mīs

was not proud: and for this reason | G'ëxk'ënis was going to marry 1  
L!äqwax'sä, when he would come home after going to the war, 2  
and, therefore, it was known by all the men that Ts!ägayôs had  
shot him, because | Ts!ägayôs had always threatened G'ëxk'ënis, 3  
if he should get L!äqwax'sä to be his || wife, and therefore all the men 5  
knew | that he had shot him. |

G'ëxk'ënis never said a word about it. He | called the Gwëtela 6  
to come to a feast in | his house, for G'ëxk'ënis was the head chief of 7  
the || numaym Elgünwë of the Gwëtela. When all the guests had 10  
come in, | only Ts!ägayôs had not come to the feast. Then G'ëxk'ënis  
sent two men to | call Ts!ägayôs, and it was not long before  
they came back | followed by Ts!ägayôs. Ts!ägayôs went right on 15  
to the || rear of the house and sat down there, and immediately  
they put dried salmon into the dishes for the guests. They | began 17  
to eat, and after they had eaten they were given crab apples as a  
second course. | After they had finished eating the crab apples  
G'ëxk'ënis arose | and spoke. He said: "Welcome, Gwëtela. In- 19  
deed, || I called you to eat here, for the reason why I invited you is,  
that you | chiefs may consider what you want to say on account of 20  
the | great thing that has been done when I was shot, for there is

gwe'yôs G'ëxk'ënisölë qä's qädzëLax'dëmx L!äqwax'sa qö g'äx 1  
nä'nak<sup>u</sup> läxës läena'yë wina. Wä, hë'mis läg'ilas q'aleda näywa  
bëbegwänëmqëxs hë'maë Ts!äge'yôsölë häñ'ideq qaxs gwälëhämä  
gënalë Ts!äge'yôsölax G'ëxk'ënisölë qö hë läLEX L!äqwax'saölë qä's  
gëNEMA. Wä, hë'mis läg'il 'näywa'ma bëbegwänëm q'älëhämä 5  
hë'maë Ts!äge'yôsölë häñ'ideq.

Wä, läEM hëwäxa'më G'ëxk'ënis wäldëmnökwa. Wä, g'il'me e  
aëx'idälë häm.läyas läë Lë'lälaxa Gwëtela qa läs 'wila k'wëLax  
g'ökwas läxës hëëñë'më xämugämë g'igäma'yë G'ëxk'ënisölë 10  
'në'mëmotasa Elgünwësa Gwëtela. Wä, g'iem'läwisë 'wila 11  
Lë'länemas, wä, lä'më lëx'a'më Ts!äge'yôsölë k'ës g'äxa läxa k'wëL.  
Wä, lä'eläë G'ëxk'ënisölë 'yäläqasa mä'lökwë bëbegwänëm qa läs  
ëtsë'stax Ts!äge'yôsölë. Wä, k'ës'lat'ä gälaxs g'äxä wëdäqä  
läk'elax Ts!äge'yôsölë. Wä, lä'më hë'nakülë Ts!äge'yôsölë läxa  
ögwiwa'fë'läsa g'ökwë, qä's lä k'wäg'alil läq. Wä, hëx'dä'nö 15  
k'ax'ëidayowa xëmts'ag'ala löelq'wa läxa k'wëL. Wä, läx'däxwë  
häm'ëida. Wä, lä gwälä hä'mäpaxs läë hëleg'äntsa tsëlywë. Wä,  
g'il'mësë gwäl tsëly'tsax'xa tsëlywë häsë läx'wäLë G'ëxk'ënisölë  
Wä, lä yäq'eg'ä'fä; wä, lä 'nëk'ä: "Gëlag'n Gwëtel, älämawësn lä  
Lë'lälag'il qä's hä'mäpäös qaxs hëg'in läg'ula Lë'lälöl qä's wëg' 20  
döqwäla g'ig'ëgämë qä's döqwälaös qa gwäläantsës wäldëmnäcs qa  
'wälasë g'ëwëx'ëidaastsöxda häñ'ëdëx g'äxEN. qaxs k'ëasäe 'yax'ëim

23 nothing bad | in my heart. It is for you to say what we shall do with him." Thus he said, and sat down. ||

25 Then NEQĀP!ENK'EM arose and spoke. | He said: "Now listen to me, tribe. If really my younger brother has | done this to that chief, I wish this Chief | G'ĕxk'ENIS to accept my good word. I will buy him off | with my war canoe which I will give to you, Chief. I  
30 paid sixty blankets || for it; and also forty blankets | besides the canoe." Thus he said, and sat down. |

Then all the chiefs were grateful [for his words,] that he | bought him off, and that his younger brother should not be shot, for they had seen that | G'ĕxk'ENIS was hiding a pistol. Now, after this, the  
35 matter was straightened out || for Ts!āgayōs, who would have been shot by G'ĕxk'ENIS, if | the wise NEQĀP!ENK'EM had not bought off Ts!āgayōs, so that he should not be shot. | Then all the men were happy and | went out of the feasting house. Now | G'ĕxk'ENIS and Ts!āgayōs had one heart after this. ||

40 Now another man married L!āqwaX'sā. | His name was Lĕ!lēnox<sup>u</sup> of the numaym DZENDZENX'q!ayo of the 'wālas | Kwāg'u!l. He was the husband of L!āqwaX'sā. After | the warriors had been in Fort Rupert for four days, beginning from the time | when they

23 lāXEN nāqayē lāX gwēyōlasōxs qenu<sup>x</sup> gwēX'ēdaas Lē'wōX,"  
ēnēk'ē. Wā, lā k!wag'alīla.

25 Wā, hē'misē NEQĀP!ENK'EMōlē LāX'wālīla qa's yāq!eg'a'ēlē. Wā, lā ēnēk'a: "Wēg'a hōlēlax g'ōkūlōt qō ālaEM lāXEN ts!ā'ya hē gwēX'ēdxwa g'īgāma'yēX, wa, lāLEN āEM wālaqēlaxwa g'īgāmaōX G'ĕxk'ENISēX dādālxg'īn ēk'īk' wāldema. Wā, la'mēsēN xūnkwas-g'īn wē'nats!ēk' xwāk!ūna lāl, g'īgāmē, yīxs q!EL!EX'sōkwaē p!ELX-  
30 lasgēmaxEN k'īlōmaq. Wā, hē'misa mōX'sōkwē p!ELXelaxgēma oğū'la lāxa xwāk!ūna," ēnēk'EXS laē k!wāg'alīla.

Wā, la'mē 'nāXwa'ma g'īg'egāma'yē mō'las wāldemas yīxs laē xūnkwa qa k'lē'sēs hān!tse'wēs ts!ā'ya qaxs dōgū!maē G'ĕxk'ENISōlas q!wālaLElaaxa āpsōdegekē. Wā, la'mē naqē'sta wāldemas  
35 laxēq qaxs lē'maē hān!tēsō laxsdē Ts!āgē'yōs yīs G'ĕxk'ENIS qō k'lē's nāqemalē NEQĀP!ENK'EMōlē xūnkwa qa k'lē'sēs hān!tse'wē Ts!āgē'yōsōlē. Wā, ā'misē la ēk'!ēqēlēda 'nāXwa bēbēgwāNEMXS laē hōqūwēls lāxa k!wē!afayats!ēX'dē g'ōkwa. Wā, la'mē 'NEMX'ēidē nāqayās G'ĕxk'ENIS Lō' Ts!āgē'yōs lāXēq.

40 Wā, lā, oğū'la'mēsē la bēgwāNEMē qādzēlax L!āqwaX'sāxa Lē-gadā Lĕ!lēnox<sup>u</sup> g'a'yōl lāxa 'Nē'mēmōtasa DZENDZENX'q!ayosa 'wālas Kwāg'u!, yīX lā'wūNEMAS L!āqwaX'sā. Wā, g'īlēmē ē mōp!ENXwa'sē 'nālāsa wīna g'aēs lāXg'a TsāXISEK' g'āg'ūLEla lāXēs g'īX'demē g'āX nā'nakwaxs wīnēX'dē, lā 'yālagēmēda mōkwē ha'yāl'a sāSEMsa



came back from war, four young men, sons of the warriors, were sent out into the woods to cut seven poles, two fathoms long, and two with forked tops, a little shorter than the first ones, and also a young cedar tree, four fathoms long, and also a long, twisted cedar to tie up the heads which had been cut off by the warriors. The young men were told to put them down northeast of the fort near to the houses of the white men at Fort Rupert.

Then the four young men went into the woods behind the fort and chopped down what they had been told to get, and when they had them all chopped down, they carried what they had chopped down and put it northeast of the fort; and when they had brought them all out, the warriors went to the fort and made a frame to hang on the heads which had been cut off. After they had made it, the warriors took the heads and put them on top of the sharpened poles. When all the heads had been put on, after the scalps had been taken off to be dried by the owner in his house, then they took an eagle-down and put it on the heads and after they had done so, it was called "cut off heads hung up." Now they remained there until they would fall down, and they were seen by visitors from the various tribes who came to Fort Rupert.

bābabak!wa qa lās lāxa āl'ē qa sōp!ēdēsēx ā'ēbōts!aqa maemā 45  
p!enk' lāxens bālāqē āwāsgemasas. Wā, hē'misē māts'aqa  
qēqEXāla hālselaem tsāts!akwālagawēs. Wā, hē'misē 'nemts'aqa  
dzēs'EQWaxa mōp!enk'ē lāxens bālāqē 'wāsgemasas. Wa, hē'misa  
g'īlsg'ilt!a selbek' dēwēx qa yīl'ēmsa yīl'x'dēmalaxa qēqāg'ekwasu  
bābabak!wa. Wā, lā 'nēx'sē'wēda hā'yāl'a qā's lā wīx'ēlselas lāxa 50  
'nālanā'yasa xūsela lāxanēxwāla lāx g'ōk!wasasa g'ōkwasa māmal'a  
lāxg'a Tsāxesek'.

Wā, la'mēsa mōkwē hā'yāl'a lāx āl'a'yasa xūsela qā's sōp'ēdēxa  
gwe'yō qa āxsōs. Wā, g'īl'mēsē 'wī'la sōbekwa g'āxūē wīx'wōl-  
t!alaxēs sōbānemē qā's lā wīx'ēlselas lāxa āxūsa xūsela. Wa, 55  
g'īl'mēsē 'wīlg'aelsa laasa bābabak!wa 'wī'la lāxa xūsela qā's lā  
k'lōmos'elsaxa yīl'x'dēmalasa qēqāg'ekwas. Wā, g'īl'mēsē gwāle  
āxa'yas laē 'wī'la āx'ēdēda bābabak!wāxēs qēqāg'ekwē qā's lā  
k'lūdzetodālas lāxa ēx'ba dzōxūma. Wā, g'īl'mēsē 'wīlg'aatlēda  
qēqāg'ekwēxa xewēkwē, qaxs le'maalal sāpō'yewē sē'yax'dus qā's 60  
lēm'xwase'waēs ēxnōgwadās lāxēs g'īg'ōk'wē. Wā, lā āx'ets'ēwe  
qem'xwāsa kwēkwē qā's qem'x'widayowē lāxa qēqāg'ekwē. Wā  
g'īl'mēsē gwāla, wā, la'mē lēgades yīl'x'wālaxa qēqāg'ekwē lāxēs  
lagwēdzasaxa. Wā, lā hēx'sāem gwēsē lālaa lāxēs tēqamāxax  
dēmla. Wā, la'mē dādōgūlbēsa g'āxē bāgūns lāxg'a Tsāxēs!k' g'a- 65  
yōl lāxa lēlqwālala'yē.

67 This is called "pulling under." Some Indians call | this "kill to die with the dead chief," the way this was done by NEQĀP!ENK'EM, when he went to war | and killed the chief WÄXELDEK<sup>u</sup>, his wife, and 70 his || two children, for the slave whom ĠWÄXWALEYİĠİLİS brought along was the | daughter of WÄXELDEK<sup>u</sup>. |

He only had as his crew the others who had been in war, those who did not | know what killed Q!ŌMOX's<sup>ala</sup>, his wife, and his princess; | and WÄXELDEK<sup>u</sup> and his crew were killed without cause. ||

75 The Sanetch never made war on the Kwāg'ul, although the Kwāg'ul expected | that they would come to make war, and therefore the warriors always kept ready | and did not sleep nights. They also did not | kill any of the Kwāg'ul who stayed in Victoria. |

80 I forgot one thing about L!ĀQWAMĀGA, the || wife of G'ĒXK'ENIS who was wounded. Three days | after the warriors had left to go to war, her breath-holding neck ring of seaweed became flabby. | Therefore. L!ĀQWAX'sū cried all the time. I have never | seen the neck ring. This is the end of the story about the war waged by | NEQĀP!ENK'EM. ||

#### NEQĀP!ENK'EM'S WAR SONG AGAINST THE SANETCH

1. I began at the upper end of the tribes. | Serves them right! Serves them right! |

67 Wä, hēem lēgades nēdzapēla. Wä, lä 'nēk'ēda waōkwē bāk!ūm-qēxs haguḡ'ila yix gwēx'ēdaasas NEQĀP!ENK'EMŌLAXS laē wīnaxēs 70 la k'ēlak'ase'wēda g'igāmaōlē WÄXELDEK<sup>u</sup> LE'wis ĠENEMŌLĒ LE'wis ma'ŏkwē sūsema, yixs g'āxaē q!āk'ōs ĠWÄXWALEYİĠİLİSA ts!āts!adagemē xūnōx's WÄXELDEKwōlē.

Wä, ā'misē lēlōdadesa waōkwē wī'nānēmsa wīnaxa k'lē'sē q!āLE-lax g'a'yālasas Q!ŌMOX's<sup>ala</sup>ōl LE'wis ĠENEMŌL LE'wis k'lēdēlōlē. Wä, la'mē wūletse'wē WÄXELDEX<sup>u</sup>dē LE'wis lēlōtdē.

75 Wä, lä hē'wāxa'ima Sūnatsa g'āx wīnaxa Kwāg'ulē qaxs nāk'lāla-ēmaēda Kwāg'ulaq g'āx wīna lāg'ilas hēmenālaem gwāg'wālē bā-babak!wās. Laem k'lē's mēxaxa ġaganōlē. Wä, lāxaē k'lē's k'lē-lax'ēdaasa ts!āmasilāsa Kwāg'ul.

80 Wä, lāx' ēmēx'ēdālag'in L!ēlēwēsōk<sup>u</sup>, yix L!āqwamāga yix ĠE-nemas G'ēxk'enisxa hān!ēkwē, yixs k'lē's'maael yūdux'p!ēnḡwāsē 'nāla bāwēda wīnāxs laael p!elat!ēdē hasēt's!āla qēnxawēs 'wā'wadē-k'īm lāg'ilas L!āqwamāga āem hā'yōlis q!wāsa. Wä, len hēwāxa dōx'walelaxa qēnxawa'yē. Wä, laem lāba lāxa wāwīnx's'āla lāx NEQĀP!ENK'EMAXS wīnāē.

#### NEQĀP!ENK'EM'S WAR SONG AGAINST THE SANETCH

1. Lāx'den g'ūg'a'yaxtoliselax q!ēnem lēlqwālala yā hā hā, yī-lāla lai, yā hā hā, yīlāla lai, yā hā hā, wō wō.

2. I came downstream setting fire to the (tribe) everywhere with my fire bringer. Serves them right! Serves them right!
3. My name, just my name, killed them, I, the great Warrior of the World. | Serves them right! Serves them right!

MURDER AFTER THE DEATH OF A GWATS'ĒNOX CHILD (to p. 787)

There is another one who did the same as was done by Neqap'enk'emolax 1  
enk'EM, | when he went to war against the Sanetch, about which I  
talked before, on pp. 1363-1381. It was when the child of Qāselas  
Chief of the Gwats'ēnox<sup>u</sup>, was sick. That was the name of the chief  
and his new name was Wahēnox<sup>u</sup>, which name came recently from  
the Ts'lēgēlēs'ādēx<sup>u</sup>. His son died. | Then his brother 9māxwa came  
in, for | Qāselas and 'māxwa had one father, but two mothers, and  
when 'māxwa sat down at the place where the boy lay dead,  
L'āqwag'idek<sup>u</sup> came in. He was the uncle of Qāselas and he also 10  
sat down. They were the only ones of the Gwats'ēnox who came  
in, for they were afraid of Qāselas and of his brother, because they  
were warriors. They put the boy into a coffin and | after they had  
done so, they buried him immediately. Qāselas never spoke to his  
brother 'māxwa and to his uncle L'āqwag'idek<sup>u</sup>. After they had 15

2. G'āx'mēsēn gwālēsēlag'in xūmtxūmdēsēlag'in xūmtxūmtg'ilax  
lēlqwālala yā hā hā, yilāla lai, yā hā hā, yilāla lai, yā hā hā,  
wō wō.
3. Ā'mx'dē lēgēmsdānaxēn lēgēmdzēyaxg'in yālag'ihšēg'āx 9māla,  
yā hā hā, yilāla lai, yā hā hā, yilāla lai, yā hā hā, wō wō.

MURDER AFTER THE DEATH OF A GWATS'ĒNOX CHILD

Wā, g'a'mēs 'nemx'idāla hē gwēx'idaasas Neqap'enk'emolax 1  
laē winaxa Sānatsaxēn g'ilx'dē gwāgwēx's'alasa lāx 1363-1381.  
yixs ts'lex'qaē xūnōkwas g'igāma'yasa Gwats'ēnox<sup>u</sup> yix Qāselas  
hēm 'nem lēgēmsa g'igāma'yē. Wā, lā āl'em lēgādēs Wahēnox<sup>u</sup>  
g'ayōlaxa lēgēmē ālts lāxa Ts'lēgēlēs'ādēx<sup>u</sup>. Wā, lā wik'lex'ē lēda 5  
bābagumē xūnōxs. Wā, g'āxē g'āxēlē 'nemweyōtasē 9māxwa, yixs  
'nemōkwaē ōmpas Qāselas lō' 'māxwa. Wā, lā mat'lokwe elēta-  
pas. Wā, g'il'mēsē k'lwāg'alilē 'māxwa lāx lā yagw'ēltsa wī-  
k'lex'idē bābagumē. Wā, g'āxē g'āxēlē L'āqwag'idek<sup>u</sup> yix q'ūle-  
'yas Qāselas qa's k'lwāg'alilē ōgwaqa. Wā, lā mē lēx'aim g'axsa 10  
Gwats'ēnox<sup>u</sup> g'āxēla qaxs k'ēlemaē Qāselas lē'wes 'nemweyōtas  
bābabak'waē. Wā, lā lāts'ōtsa bābagūmx'dē lāxa dīg'ats'ē. Wā,  
g'il'mēsē gwāla laē hēx'idaem wūnemtaq. Wā, lā'ne l'waxa  
yāq'lēg'a'lē Qāselasaxēs 'nemweyōtē 'māxwa lē'wis q'ūl'ye L'ā-  
qwag'idekwē. Wā, g'il'mēsē gwāl wūnemta laē nat'okwe Qāselas 15

16 buried them, Qāselas went home | to his house, and ʿmāxwa and  
 L.lāqwagʿidek<sup>u</sup> followed him and | sat down where Qāselas was  
 seated. They had not been sitting there | a long time when Qāselas  
 rose and went to the place where his two guns were standing. | He  
 20 took out one of them and spoke. || He said, "Now I shall follow the  
 ways of my thoughts. | You will be the ones whom I pull under my  
 prince, both of you." Thus said | Qāselas to ʿmāxwa and L.lāqwagʿi-  
 dek<sup>u</sup>. |

Then ʿmāxwa answered at once and said, "Do not | say that,  
 25 brother. There is smoke at Ōmanis and there are || people to whom  
 it belongs. Let us go there." Thus said ʿmāxwa to | his brother  
 and then Qāselas agreed to what he said. |

Immediately they got ready, for it was morning, and the | three  
 of them started in a small canoe and paddled, each | carrying a gun,  
 30 and they carried their spears. ʿmāxwa was || sitting in the bow,  
 Qāselas in the middle, and | L.lāqwagʿidek<sup>u</sup> was steersman. They  
 told their people that they were going hunting sea otters | at Kʿawaq  
 and Ayaaxsiwē<sup>ε</sup>. They steered for it and the | Gwatsʿēnox<sup>u</sup> guessed  
 that they were going to kill some one to die with the | child, for they  
 35 started at once after they had buried || the child. |

Then they steered for Kʿawaq, and as soon as they arrived there,  
 they tore off a | narrow strip of their blankets and tied it on firmly

16 lāxēs gʿōkwē. Wā, lā lāsgemaʿyē ʿmāxwa lō<sup>ε</sup> L.lāqwagʿidekwaq qaʿs  
 lā klūsʿālil lāx kʿwaēlasas Qāselas. Wā, kʿlēstla gaēl kʿūdžēla  
 laas lāxʿūlilē Qāselasē qaʿs lā lāx qʿwaēlasasēs maʿltsʿemē hānhān-  
 lēna. Wā, lā dāxʿēidxa ʿnemsgemē lāq. Wā, lā yāqʿegʿaʿla. Wā,  
 20 lā ʿnēkʿa: "Lākʿasʿmaōgʿin dāxʿēidlexʿgʿa gwālaasgʿasgʿin nāqēkʿ,  
 sōkwasʿemxat! nēdzemsen lāwelgāmaxʿdā, yōkʿasdaʿxōL," ʿnēkʿasē  
 Qāselasax ʿmāxwa lō<sup>ε</sup> L.lāqwagʿidek<sup>u</sup>.

Wā, hētla ʿmāxwa nāqemūla nūʿnaxmēq. Wā, lā ʿnēkʿa: Ğwā-  
 kʿasla ʿnēxʿōL, ʿnemwōt. Kwāxʿaxaē Ōmaʿnisxē kwāxʿa lākʿasē  
 25 bēgwānemseʿwa. Wēkʿas lāgʿaxʿens laqēnē," ʿnēkʿē ʿmāxwāxēs  
 ʿnemweyotē. Wā, laʿmē ēxʿakʿē Qāselasax wāldemas.

Wā, hēxʿēidaʿmēsē xwānaʿīda qaxs gaālaē. Wā, laʿmē ālēxʿwida  
 yūduxʿtsʿālaxa xwāxwagūnaxs laē sēxʿwida lāxēs qʿwālxōʿmaē  
 hānlatsu hānhānlēmē. Wā, lā māstowaqelaxēs māstowē. Wā,  
 30 laʿmē kʿwāgʿiwaʿyē ʿmāxwa. Wā, lā kʿwāyaʿyē Qāselas. Wā, lā  
 lēnxiʿaʿyē L.lāqwagʿidekwē. Wā, laʿmē ʿnēkʿxēs gʿōkūlōtaxs qʿlā-  
 qʿasaēl lāx Kʿāwaq lō<sup>ε</sup> Ayaaxsiwē. Wā, lāxʿdaʿxwē lēxʿēda. Wā,  
 laʿmē kʿōtēda Ğwatsʿēnoxwaq laem lāl kʿʿelakʿasōnukʿl qa  
 haguṣēs xūnōxʿdē qaxs xenlelaē hēxʿēidaem lēxʿēdexs laē gʿwāl  
 35 wūnemtaxēs xūnōxʿdē.

Wā, lā lāxsgemēx Kʿāwaq. Wā, gʿlʿmēsē lāgʿaa lāqēxs laē xwā-  
 sōdxa tsʿlēqʿladzō lāxēs ʿnaenxʿūnaʿyē qaʿs yilātōdēs lalakʿwatlas

on the locks of their guns so that the powder should not get wet. The three death-bringing guns were loaded. Now a strong east-west wind was springing up. Therefore they at once hoisted their sail and they went before the wind steering for the village of Ōmanis. They arrived at a shelter by the side of the island in front of the house. They took down their sail and paddled ashore.

Then NENGEMĀLIS came to meet them, and NENGEMĀLIS said and said, "It is a great thing that you paddle about, friends. Why did you travel thus on the water?" Thus he said. Then 'māxwa replied and said, "O Wonder, we were traveling about on the water because we were trying in vain to hunt for sea otters at Kawaq. Then a north wind sprang up and we came to save ourselves here at Ōmanis." Thus he said to him.

Then NENGEMĀLIS took the three guns and said, "Come now and eat in my house." Thus he said as he was carrying the three guns, and he went up the beach and went into his small house. Then 'māxwa, Qāselas and l'āqwag'idek<sup>u</sup> went up the beach and they went into the house. They sat down and 'māxwa saw in the house Hānkwasō'gwi'lak<sup>u</sup> and his wife, and also the wife of NENGEMĀLIS and his boy. Hānkwasō'gwi'lak<sup>u</sup> was lying on his back in the other

lāx SEX'SEKWĀSĒS hānhānLEMĒ qa k'lēsē k'ūnx'ēdēdā t'sōlā'yowē Wā, laēmē 'māxwa la k'lāts'EWAK'sa l'ē'g'ila, yixs yūdux s'umōdā hānhānLEMĒ. Wā, laem lōk'wēmasa yālēdā dzāq'wa l'ig'as hōx' daem yāwap'lēsēs yāwabEMĒ. Wā, lāēmē neq'EXILĀLAXS lō' lālx Ōma'nis lāxa g'ōkūla lāq. Wā, g'ilēmēsē lā'g'aa lāxa q'ō'gūwā'vas 'mekūma'yasa g'ōkwē laē yāwapaxōdxēs yāwabEMĒ. Wā, la SEX-wida qa's lā'g'alīsē.

Wā, g'āxē NENGEMĀLISōlē lālalaq. Wā, lā yāq'EG'ADĒ NINGEMĀLISōlaq. Wā, lā 'nēk'a: "Sak'atsōs sēx'widaasēx' āadats, mā'as hēg'ilk'asaōs g'wēg'wālag'ELA'yō," 'nēk'ō. Wā, hō'misē 'māxwa nē-naxmēq. Wā, lā 'nēk'a: "Ālemsilak'asg'anū'y g'wēg'wālag'ELA'yāas wāx'k'as'EMIXAANū'y<sup>u</sup> q'lāq'asaax q'lāsāk'asa lāxox k'awā'k'asēx. Wā, lāk'asōx dzāq'wax'ē'ik'asa. Wā, ōkwas 'māxwa'ax g'āxk'as q'wāq'lūla lāk'asxō Ōma'nisk'asēx." 'nēk'ōq.

Wā, laēmē NENGEMĀLIS dāx'ēd' wī'laxa yūdux s'umē hānhānLEMĒ. Wā, lā 'nēk'a: "Gēlak'asla qa's layōs l'EXWAXSTAKIAS lIXI'EG'OXWĒ 'nēk'EXS laē dālaxa yūdux'sEMĒ hānhānLEMĀXS laē lās'ō'sē lā' lā' l'EMASISē qa's lā lā'EL lāxēs āma'yē g'ōkwa. Wā, lāx'd'axwē 'māxwa lō' Qāselas lō' l'āqwag'idekwē hōx'wūs'dēs lāxa l'EMASISē qa's lā hōg'wIL lāxa g'ōkwē. Wā, lā k'lūs'ālila. Wā, laēmē dōx'wā' lō' 'māxwax Hānkwasō'gwi'lak<sup>u</sup> l'EWIS GENEMĒ, wā, hō'misē g'ō'gūwā'vas NENGEMĀLIS l'EWIS xūnōkwē bābagum lāxa g'ōkwē lāx' s'umōdā t'ēg'ilē Hānkwasō'gwi'lak<sup>u</sup> lāx āpsanēg'wīlaxa g'ōkwāsēs hōx' l'EMĀSISē

62 corner in the house of his | grandson NENGEMĀlis, whose wife gave  
to eat to the visitors. | After she had given food to the visitors, the  
woman sat down and | NENGEMĀlis sat down where his wife was  
65 seated and | lay on his back by the knees of his wife. || Then 'māxwa  
spoke and said, "Now let us | look at our guns for they are all wet. |  
We will start in the morning when it gets daylight." Thus he said. |  
He rose and took the three guns and gave | one to Qāselas and one  
70 to L'āqwag'idek<sup>u</sup>. Then 'māxwa sat down || and they untied the  
strips around the locks of the | guns and when they had untied them,  
they were | ready. Then Qāselas spoke and said, "Now I | will tell  
you the news, Chief. My prince died | to-day and you will go with  
75 him." Thus he said, and shot at || Hānkwasō'gwi'lak<sup>u</sup>, and L'āq-  
wag'idek<sup>u</sup> shot at his | wife and 'māxwa shot at NENGEMĀlis, and  
NENGEMĀlis was killed, for the ball went through the back of |  
NENGEMĀlis and through the left side of his wife, | but she was not  
80 dead. Then the woman rose and sang her sacred song, || and the  
wife of Hānkwasō'gwi'lak<sup>u</sup> did the same. | Then Hānkwasō'gwi'lak<sup>u</sup>  
jumped through the corner of the house | and hid in the woods. He  
and his wife were missed by those who shot at them. | They did not  
shoot the son of | NENGEMĀlis. The name of his child was 'nemō-

61 NENGEMĀlis. Wā, la'mē hāmg'ilē GENEMASĒXA bāgūnsē. Wā, g'il-  
'mēsē gwāl hāmg'ilaxa bāgūnsaxs laē k'wāg'alilēda ts'edāqē. Wā,  
lē NENGEMĀlisē la k'wāg'alil lāx k'wāelasasēs GENEMē qa t'lek'alē  
lāx ōkwāx'a'yasēs GENEMĒ.

65 Wā, lā yāq'eg'a'lē 'māxwa; wā, lā 'nēk'a: Wālag'ax'ENS dōqwa-  
xENS hānhānLEMk'asax lak'as'maaxsōnō k'lūnx'ēda qak'asansō LEX-  
'ēdk'asLAX g'ilk'asēLASō nānos'IDLAX gāalala," 'nēk'EXS laē LĀX'ūlil  
qa's lā āx'ēdxa yūdux'sEMē hānhānLEM qa's ts'EWANAQĒSA 'nāi-  
'NEMē lāx Qāselas LŌ' L'āqwag'idek<sup>u</sup>. Wā, lā k'wāg'alilē 'māxwa.

70 Wā, lā 'NEMX'IDEXS laē qwēlālax yīLEMAS SEX'sakwāsa hānhān-  
LEM. Wā, g'il'mēsē 'wi'la qwēlkwa, wā, la'mē 'nāxwa la gwālala.  
Wā, lā yāq'eg'alē Qāsalas; wā, lā 'nēk'a: "Wālag'ax'EN ts'Ek'lā-  
l'ēdk'asōl g'igāma. Wēk'laqak'asxāEN Lāwēlgāmax'dāxō 'nālak'a-  
sēX. Wā, lāk'asLAXaas laqēnē," 'nēk'EXS laē hān'ida wāX'EX

75 Hānkwasō'gwi'lak<sup>u</sup>. Wā, la L'āqwag'idek<sup>u</sup> wāX' hān'ida wāX'EX  
GENEMAS. Wā, la 'māxwa hān'ideX NENGEMALISĒ. Wā, la'mē  
hēbayē NENGEMALISĒ. Wā lēda lē'lgila hēx'sala lāx āwig'a'yas  
NENGEMALISĒ qa's lā hēx'sāla lāx GENXANŌDA'YAS GENEMAS. Wā,  
la k'LES lē'la. Wā, lēda ts'edāqē LĀX'ūlil qa's yālaqwēsēs yālaX'  
80 LENē. Wā, hēEMXaāwisē gwēX'ide GENEMAS Hānkwasō'gwi'lak<sup>u</sup>  
yixs lāalal dex'sāwē Hānkwasō'gwi'lakwē lāxa ōnēgwīlasa g'ōkwē  
qa's lā 'wūna lāxa ūl'ē. Wā, laEM Lēqwasōsa hān'ideq Lē'wis GE-  
NEMĒ. Wā, lā k'LES hān'ētse'wēda bābagūmē xūnōkwās NENGEMALISĒ  
Lēgādēda g'ināNEMAS 'NEMōkwātāfyē. Wā, g'il'mēsē

kwâtâfyē. After <sup>1</sup>māxwa had shot, they went out of the forest and after they had loaded their guns, they went home to their houses.

Now they went down to the beach and landed their canoes. It was not long after they had gone aboard their canoe when the wife of NENGEMĀLIS came out and took hold of the bow of the canoe and the woman spoke and said, "māxwa do not start just yet, but shoot me also, that I may go to where my husband went." Then <sup>1</sup>māxwa shot her also and she died. After that, Qāselas went home. Two were killed by <sup>1</sup>māxwa, whom he paid to Qāselas that he might live. Hānkwasō<sup>6</sup>gwi<sup>1</sup>lak<sup>u</sup>, his wife, and the boy were not hurt.

Then Qāselas and his crew felt good when they arrived at Seloa in the evening. <sup>1</sup>māxwa had redeemed himself with two whom he had shot for Qāselas, that he might live.

It is not called war, if some one does as was done by Qāselas, but it is called by the Indians "to die with those who are dead." These two who were shot by <sup>1</sup>māxwa on account of the child of Qāselas. They did not cut their heads off, and there is no war song for Qāselas when he came home after they had killed two NENGEMĀLIS and his wife, on the same day when the child of Qāselas died. There would have been four, if Qāselas and LĀqwa<sup>1</sup>idek had hit Hānkwasō<sup>6</sup>gwi<sup>1</sup>lak<sup>u</sup> and his wife, whom they tried to shoot. That is the end.

gwāl hānla <sup>1</sup>māxwa laē hōqūwels lāxa gōkwaxs laē gwāl k'atsal xēs hānhānlemē. Wā, la<sup>1</sup>mē lāl nā<sup>1</sup>nax<sup>u</sup>. lāxēs gōkwē.

Wā, la<sup>1</sup>mē hōqūnts'les lāxa LĒma<sup>1</sup>isē qa<sup>1</sup>s wĪx<sup>1</sup>stendēxes xwak'ūna Wā, k'les<sup>1</sup>mēsē laem hōqūxs lāxa xwāk'ūnaxs g'āxāē g'axawi<sup>1</sup>lē gĪNEMĀ<sup>1</sup>da<sup>1</sup>s NENGEMĀLIS qa<sup>1</sup>s g'āxē dāg'eyōdxu xwāk'ūna. Wā, li yāq'ēg'a<sup>1</sup>lēda ts'ēdāqē. Wā, li <sup>1</sup>nēk'a: "Q'wāllag'aamas lā<sup>1</sup>laxax, <sup>1</sup>māxwa, qa<sup>1</sup>s ēt'lēdaōs hānl'īd g'āxen qen hē<sup>1</sup>mē lāx lalaatsēn hē<sup>1</sup>wn NEMX'dā. Wā, la<sup>1</sup>mē hē<sup>1</sup>emxāē <sup>1</sup>māxwa hānl'īdeq. Wā, lā<sup>1</sup>mē h'la Wā, g'āx<sup>1</sup>mē nā<sup>1</sup>nakwē Qāselas lāxēq. Wā, mā<sup>1</sup>lokwe h'lamats'ewas <sup>1</sup>māxwa, yix hālagemasēx Qāselas qa<sup>1</sup>s q'ūlē. Wā, li k'ōw yilkwēs Hānkwasō<sup>6</sup>gwi<sup>1</sup>lakwē LĒ<sup>1</sup>wis GENEMĒ LĒ<sup>1</sup>wa bābagumē.

Wā, la<sup>1</sup>mē ēk'lēqelē Qāselas LĒ<sup>1</sup>wis lēlōtaxs laē la<sup>1</sup>galis lax Selbaaxa la dzāqwā. Wā, laem xūnkwē <sup>1</sup>māxwasa mā<sup>1</sup>lokwe hān LĒX<sup>1</sup>s lāx Qāselasē qa<sup>1</sup>s q'ūlēxs hāē.

Wā, k'les lēgades winēda hē gwēx'īda, yix gwēx'īduasas Qāselas, yix hē<sup>1</sup>maē gwe<sup>1</sup>yo<sup>1</sup>sa bāk'lumē hāgung'īlasa mā<sup>1</sup>lokwe hā<sup>1</sup>lax <sup>1</sup>māxwa lāx xūnōx'dās Qāselas. Wā, li k'les qax'īdīq. Wā, li xā k'leās nelā<sup>1</sup>layōs Qāselasaxs laē nā<sup>1</sup>nak<sup>u</sup> lāxēs gōkwe qaxs hēlā<sup>1</sup>lā<sup>1</sup>maē k'lēlax'īdxu mā<sup>1</sup>lōkwē yix NENGEMĀHSDĒ LĒ<sup>1</sup>wis GENEMĀ<sup>1</sup>da<sup>1</sup>wik'LEX'IDEX'DEMAS xūnōx'dās Qāselas, yix mōkwēlxsdē q'q'q'q' Qāselas LĒ<sup>1</sup> LĀqwa<sup>1</sup>idek waxēs wāx'i hānl'īts'ēwē Hānkwasō<sup>6</sup>gwi<sup>1</sup>lakwē LĒ<sup>1</sup>wis GENEMĒ. Wā, laem lāba.

## THE KWAKIUTL SETTLE AT QĀLOGWIS (to p. 835)

1 Now I will answer what is asked by you, why the Kwakiutl | lived  
at Qālogwis. It was when the myth people were scattered, | when  
they discovered that the princes of the village had been | killed by  
5 Mink. Their village site was really good; || for K'lwēk'waxāwē<sup>ε</sup> had  
made the village site of the myth people. |

Now for a long time there was no village there. Then | the Chief  
of the numaym Maāmtag'ila, <sup>ε</sup>maxūyalidzē | came from where his  
house stood at K'ōdagala, with his wife Aōmōl and his | three sons  
10 and their wives and many children, || and also with two daughters  
and their husbands | and their many children. They travelled in  
four canoes, | for indeed they moved away from K'ōdagala to look  
for a good | place for a village. They passed Fort Rupert, and |  
<sup>ε</sup>maxūyalidzē wished to go to <sup>ε</sup>wīwex<sup>u</sup>dzeq. He arrived || at  
15 <sup>ε</sup>nōx<sup>u</sup>dem and in vain he looked for water. He | did not find any.  
Then they paddled and went eastward and | he saw Qālogwis which  
was a very good village site. Then | <sup>ε</sup>maxūyalidzē and his sons-in-  
law unloaded their cargo at that place | and immediately they built  
houses there. ||

As soon as the houses were finished, Chief | <sup>ε</sup>maxūyalidzē said that  
20 they would invite the tribes. Then he came | to Fort Rupert, for

## THE KWAKIUTL SETTLE AT QĀLOGWIS

1 Wā, laemxāen nā<sup>ε</sup>naximēlxēs wūlāse<sup>ε</sup>wōs lāx lāg'ilasa Kwāg'u<sup>l</sup> hē  
g'ōkūlē Qālogwisē. Wā, hē<sup>ε</sup>ma<sup>ε</sup>laxs laē <sup>ε</sup>wī<sup>ε</sup>la gwēgwal<sup>ε</sup>dēdēda nūx<sup>u</sup>-  
nemis yixs laē q'lāsta alōlēnoxwaxēs lōlāelgāma<sup>ε</sup>yaxs laē k'ōl-  
lax<sup>ε</sup>itsōs l'ēsēlag'ī<sup>ε</sup>la. Wā, laem<sup>ε</sup>lāwisē āla ēk'a g'ōx<sup>u</sup>demsē qaxs  
5 hāsaax K'lwēk'waxāwa<sup>ε</sup>yē āxa<sup>ε</sup>ya g'ōx<sup>u</sup>demsasa nūx<sup>u</sup>nemisē.

Wā, laem<sup>ε</sup>lāwisē gāla la k'leās g'ōkūla lāq. Wā, lā<sup>ε</sup>laē se<sup>ε</sup>widē  
g'īgāma<sup>ε</sup>yasa <sup>ε</sup>ne<sup>ε</sup>mēmōtasa la Maāmtag'ila, yix <sup>ε</sup>maxūyalidzē,  
g'āx<sup>ε</sup>id lāxēs g'ōkwē lāx K'ōdagala lē<sup>ε</sup>wis gēnemē Aōmōl lē<sup>ε</sup>wis  
yūduk<sup>u</sup> bēbēgwanēm sāsema lē<sup>ε</sup>wis gēgēnemē lē<sup>ε</sup>wis q'lēnemē sē-  
10 sāsemā, hē<sup>ε</sup>mēsēs ma<sup>ε</sup>lōkwē ts'ēdaq sēsāsēma lē<sup>ε</sup>wis lēla<sup>ε</sup>wūnemē  
lō<sup>ε</sup>xāēs q'lēnemē sēsāsēma. Wā, laem<sup>ε</sup>laē mōts'laq xwāxwāk'lūnē  
yā<sup>ε</sup>yatslās, qālxaxs lē<sup>ε</sup>maael <sup>ε</sup>māwa bās K'ōdagāla qa<sup>ε</sup>s lā ālā ēk'a  
lāx g'ōkūlasē. Wā, lā<sup>ε</sup>laē hayāqalaxg'a Tsāxisek'. Wā, laem<sup>ε</sup>laē  
<sup>ε</sup>maxūyalidzē <sup>ε</sup>nēx' qa<sup>ε</sup>s lā lāxa <sup>ε</sup>wī<sup>ε</sup>wex<sup>u</sup>dzeqē. Wā, lā<sup>ε</sup>laē lāg'aa  
15 lāx <sup>ε</sup>nōx<sup>u</sup>dema. Wā, laem<sup>ε</sup>lāwis wāx' ālāx <sup>ε</sup>wāpas. Wā, lā<sup>ε</sup>laē  
k'leās q'lāsōs. Wā, lā<sup>ε</sup>laē sēx<sup>ε</sup>wida qa<sup>ε</sup>s lā <sup>ε</sup>nāloLa<sup>ε</sup>yala. Wā, lā<sup>ε</sup>laē  
dōx<sup>ε</sup>walēlax Qālogwisaxs ālaē ēk' g'ōx<sup>u</sup>demsā. Wā, laem<sup>ε</sup>laē  
<sup>ε</sup>maxūyalidzē <sup>ε</sup>mōltōdxēs <sup>ε</sup>memwāla lāq lē<sup>ε</sup>wis naengūmpē lāq.  
Wā, lā<sup>ε</sup>laē hēx<sup>ε</sup>idax<sup>u</sup>da<sup>ε</sup>x<sup>u</sup>em g'ōkwēla lāq.

20 Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē gwālē g'ig'ōkwēla<sup>ε</sup>yas laalasa g'īgāma<sup>ε</sup>yē <sup>ε</sup>mā-  
xūyalidzē <sup>ε</sup>nēx' qa<sup>ε</sup>s wāg'i lēlēlaxa lēlqwālala<sup>ε</sup>yē. Wā, g'āx<sup>ε</sup>em-



that is where Ōmaxt!älalē and his younger brother ʕnemōgwis and his father, ʕwālas Kwax ilanokumē lived.

And before ʕmāxūyalidzē invited them, the younger brother of Ōmaxt!älalē ʕwālas ʕnemōgwis dressed himself with his abalone ear ornaments | and his abalone nose ornaments. Then Ōmaxt!älalē said, | "This (my) younger brother looks very much like a chief. Now his name is G'ēxsem (chief's face) and that of the generations following him." Thus he said. That is the beginning of the | numaym G'ēxsem, for the numaym of Ōmaxt!älalē were the G'ig'ilgām, || and therefore it is said that the numaym G'ig'ilgām was nursed on the right breast of their mother, and that the numaym G'ēxsem was nursed on the left breast of their mother. Therefore they say that the numaym G'ēxsem are descendants from the younger brother, | and that the numaym G'ig'ilgām are descendants from the elder brother. I only wish | to talk about this. Their village was at K'läq'a.

Now I will talk about ʕmāxūyalidzē. He came up to Xūdzedzälis, the village of Yix'ägämē. | Then he invited him to come to Qālogwis. Next ʕmāxūyalidzē came | to Tāyagöl and he invited Lälax'sʕendayō and he went to Läl!eqwaxla and he invited Dzenx'q'layō and he went to Lēladē | and invited Hayalik'awaē, and ʕmāxūyalidzē did not go beyond | Lēladē, but came back

ʕlaē läxg'a Tsäxisek' qaxs g'a'maē g'ökülē Ōmaxt!älalē ʕwālas ts'lä'yē ʕwālas ʕnemōgwis ʕʕwis ömpē ʕwālas Kwax ilanokumē yē

Wä, g'älagawa'yēsa lēlē ʕmāxūyalidzäs q'wäla'ax'dimōs ts'la'yas Ōmaxt!älalä'yē, yix ʕwālas ʕnemōgwisē yixs xōgix sa ʕx'ts'ēm. Wä, lä'laē k'ēdzēlbalaxa ʕx'ts'ēm. Wä, lä'laē ʕnēk'ē Ōmaxt!älalē yē: "Lō'mak'asōx g'ēxsemōx wisax. Wä, lä'mesox lēgād'ēs G'ēxsem ʕʕwis ʕnēnakülälä," ʕnēx'laē. Wä, hē'mis g'äg'ilgām ʕnē'mēmōtasa G'ēxsem yixs ʕnē'mēmōtas Ōmaxt!älalä'ya G'ig'ilgām. Wä, hē'mis läg'ilas ʕnēx'sowa dza'mēda ʕnē'mēmōtasa G'ig'ilgāmax hēlk'öt!ēbā'yē dzamsēs ābempē. Wä, lä'laē dza'mēda ʕnē'mēmōtasa G'ēxsemāx gemxot!ēbā'yē dzamsēs ābempē. Wä, hē'mis läg'ilas ʕnēx'sō āmayenxayawāda ʕnē'mēmōtasa G'ēxsem Wä, lä ʕnōlawälila ʕnē'mēmōtasa G'ig'ilgām. Wä, ʕ'men'ax'is g'wägwēx'sex'ädē läq, yixs häē g'ökülē K'läq'a.

Wä, lä'mēsēn g'wägwēx'sälal läx ʕmāxūyalidzē. Wä, g'ax'ax'laē ʕlaē g'ax'älälä läx Xūdzedzälis läx g'ökūlasas Yix'ägämē yē. Wä, lä'm'laē lēlēlaq qa läs läx Qālogwis. Wä, g'ax'laē māxūyalidzē läx Tāyagöl. Wä, lä lēlēlax Lälax'sʕendä'yō. Wä, lä läx lēlēlax lēlēlax qwaxla. Wä, lä lēlēlax Dzenx'q'la'yō. Wä, lä läx lēladē. Wä, lä lä lēlēlax Hayalik'awaē'yē. Wä, hē'm'laē wälē ʕmāxūyalidzē lä lēladē, g'ax'āē aēdaaq'a.

And Hayalik'awē<sup>c</sup> came paddling after him, and, it is said, | the  
45 five tribes traveled after him. Then || they arrived at Qālogwis,  
and 'māxūyalidzē gave away blankets | and lynx skins and dressed  
deer skins and mink skin blankets and yellow-cedar blankets | to  
those whom he had invited. |

After 'māxūyalidzē had given a potlatch to his guests, | then  
50 'walas Kwāx'īlanōkūmē<sup>c</sup>, the father of Ō'maxt'lālalē<sup>c</sup> || and of his  
younger brother 'wālas 'nemōgwis, and Yix'āgāmē<sup>c</sup>, and | Haya-  
lik'awē<sup>c</sup> said that they would build houses at Q!ābē<sup>c</sup>, and Dzenx'-  
q!ayo | built a house at Ādap! and Lālx's'endayō built a house at  
Qālogwis, | and after Lālx's'endayō had finished building his  
house, | the ancestor of the numaym Kūkwāk'ūm came from  
55 Wāq!anak<sup>u</sup> || and they at once built a house at Qālogwis, and then  
came Sēnl!ē | and he also built a house at Qālogwis, and | Walibā'yē  
did the same, for he just came paddling along and saw | the smoke of  
Ādap!. Then he paddled and went there, and | at once he built a  
60 house; and Walibā'yē came from || Gwaxlāla, when he first became  
a man. The ancestors of the | numayms lēlēgēd and lēq!em built  
houses at Ādap! They | came from Ōs'eq<sup>u</sup>. That is how it hap-  
pened that they came together. | Now they invited one another in  
the villages Qālogwis and | Q!ābē<sup>c</sup> and Ādap! for they were ready in  
65 the villages they had built. || That is all now. |

43 Wā, g'āx'ēm'laē Hayalik'awa'yē sē'wig'ēq. Wā, laem'laē sē-  
'wik'elē 'māxūyalidzāxa sek'lasgē'makwē lēlqwālala'ya. Wā, lā-  
45 'laē lāg'aa lāx Qālogwisē. Wā, laem'laē 'māxūyalidzē p!esasa  
'wālasx'ū lē'wa ālāg'im lē'wa metsasgem 'nēx'ūnē lē'wa k'lōba-  
wasē lāxēs lēlē'lakwē.

Wā, g'il'ēm'lāwisē g'wāl yāqwa 'māxūyalidzāxēs lēlē'lakwē laē  
'nē'māla 'nēk'ē 'wālas Kwax'īlanokūma'yē yix ōmpas Ō'maxt'lāla-  
50 la'yē, lē'wis ts!ū'yē 'wālas 'nemōgwis lō' Yix'āgēma'yē lō' Haya-  
lik'awa'yē qa's lā g'ōkwila lāx Q!āba'yē. Wā, lā Dzenx'q!a'yo  
g'ōkwila lāx Ādap!. Wā, lā Lālx's'endayō g'ōkwila lāx Qālo-  
gwisē. Wā, g'il'ēm'lāwisē g'wālē g'ōkwila'yas Lālx's'endayō g'ā-  
xaas g'ālāsa 'nē'mēmōtasa Kūkwāk'ūm g'āx'ēid lāx Wāq!anak<sup>u</sup>.  
55 Wā, lā'laē hēx'idaem g'ōkwila lāx Qālogwisē. Wā, g'āx'laē Sēnl!ē.  
Wā, lā'laē ōgwaqa g'ōkwila lāx Qālogwisē. Wā, hēem'laxaāwisē  
gwēx'ēidē Wālibā'yē, yixs ā'maē siō'nakūla. Wā, lā'laē dōx'wale-  
laxa kwax'ila lāx Ādap!. Wā, lā'laē sēx'wid qa's lā lāq. Wā, lā-  
'laē hēx'idaem g'ōkwila lāq. Wā, laem'laē Wālibā'yē g'āx'ēid lāx  
60 Gwaxlāla, yixs hāē g'il begwānemx'ēidē. Wā, g'āx'laēda g'ālāsa  
'nē'mēmōtasa lēlēgēdē lē'wa lēq!em lāx Ādap! g'ōkwila lāq: yixs  
hāē g'āx'ēidē Ōs'eq<sup>u</sup>. Wā, hēem gwēx'ēidaatsēxs laē q!ap'ēx'ēida.  
Wā, laem lēlē'lap'ēda g'ōkūla lāx Qālogwisē lē'wa g'ōkūlā lāx  
Q!āba'yē lē'wa g'ōkūla lāx Ādap!ē, yixs laē gwēgwalēs g'ig'ōkwila-  
65 'yē. Wā, laem lāba lāqēx.

## XI. VOCABULARY

### ABBREVIATIONS

M. Annual Report of the U. S. National Museum for 1875, Washington, D. C.

III. Publications of the Jesup North Pacific Expedition, Vol. III  
Leyden, F. F. Brill.

V. *Ibid.*, Vol. V.

X. *Ibid.*, Vol. X.

C. Kwakiutl Tales, Columbia University Contributions to Anthropology, Vol. II.

R. Thirty-fifth Annual Report, Bureau of American Ethnology

BAV. Boas Anniversary Volume, New York, G. E. Stechert, 1908.

(New) Newetsee.

(Kos) Koskimo.

(Gwa) Gwasila.

The order of the Indian alphabet is as follows:

e, a, ä, e (i), y, â, o (u), w.

h

b, p, p!

m

d, t, t!

s

dz, ts, ts!

n

g, k, k!

g<sup>w</sup> (gw), k<sup>w</sup> (kw), k!<sup>w</sup> (k!w)

g, q, q!

l, l, l, l, l!

Words beginning with a glottal stop (ʔ) are placed with the following sound, because the occurrence or non-occurrence of the stop is not sufficiently certain.

Since y and e (i); w and o (u) are closely related, each of these groups is treated as a unit, so that y and w followed by vowels precede e and o followed by consonants.

KWAKIUTL-ENGLISH

E. a

- e<sup>n</sup> exclamation indicating distress. III 305.14.
- ā exclamation indicating pain. C 52.26.
- āams bad luck, defiled. R 709.99.
- a<sup>n</sup>mēla to spoil, to make mistake, to bring ill luck. III 28.12; C 350.19 (Kos).
- aat!ālag'ila to cause constipation. R 576.94.
- aānt eyebrows. III 87.23.
- aāgala *Moneses reticulata*, Nutt.
- ay(a) to payshaman. ēs<sup>n</sup>aya *pl.* C 350.4 (Kos).
- ayābages happy. C 296.9 (Kos); ayaq!ēs. R 1256.6 (Kos).
- aēdzē great. C 206.16.
- a<sup>n</sup>yasō hand. R 114.77, e<sup>n</sup>yasō *pl.* R 132.39.
- āyag'ek<sup>u</sup> fine adzing.
- a<sup>n</sup>yōs(ēla) to understand. III 238.30.
- a<sup>n</sup>ayōtsla to try to understand.
- aw- father.
- ōmp father. III 22.6; wī<sup>n</sup>wōmp *pl.* father and uncles, ancestors. C 28.25.
- ās your—III 19.1, ēās *pl.* C 30.9.
- a<sup>n</sup>wāsāla in company with father. III 277.34.
- a<sup>n</sup>watsō<sup>n</sup> step-father, mother's or father's sister's husband. C 86.24.
- āsk'lot father's side; *i. e.*, the num-aym to which the father belongs. R 1076.56.
- awel- plain, distinct.
- awelx'iya to shout (?) C 306.25 (Kos).
- awelx's plainly discernible. R 63.72.
- awelp!altō to become plainly discernible to eye. C 48.3; to convince oneself. III 154.16.
- awelq- to desire, to wait for something. C 246.12 (New).
- awelqlas stingy, avaricious.
- awelx'iya to shout (?) C 306.25 (Kos).
- āwāk'ēla slowly. R 701.32.
- āwīnagēmāla slow. R 626.64.
- āwaqw(a) to sit on summer-seat. III 265.15.
- awaqwē<sup>n</sup> summer-seat. R 310.7.
- awa- see wa.
- awāqlas liberal. III 118.93.
- a<sup>n</sup>wal(īlāla) to walk about searching for something. R 705.3.
- awēqw(a) a dying person leaves his relatives. R 714.34.
- awīla important. R 63.64.
- āwō great, *pl.* III 22.10, R 95.32.
- āwōdzēm great tribes.
- āwōwaxek'ūs coarse gravel on ground.
- āwāxats!ō to put inside. R 396.77.
- aōwak' big sheet of water, ocean. III 103.93.
- aōms man of ordinary power (probably only with k'!ēs). III 33.35, C 52.14.
- aōk'lūna (?) to pick for oneself. R 212.31.
- ab- mother.
- abemp mother; ēbemp *pl.* mother and aunts.
- abāyad having a mother (from a stem abas-). III 25.16.
- abēn<sup>n</sup> mother!
- abatsō<sup>n</sup> step-mother; wife of father's or mother's brother.
- abāsema end (?) R 111.9.
- ābanē maggots.
- āps- one side.
- āpsadzō<sup>n</sup> one side. C 66.31; R 62.42.
- āpsōt one side. R 71.329.
- āpsyīnx next year. R 352.31.
- āpsēk'lis adherents of one chief.
- ām- closed up, tight.
- āmxa water-tight. R 92.37.
- āmts!ō filled up entirely so that it forms a solid mass. R 95.36.
- āmxiā a hand width. R 81.56, 147.22.
- āmxtōx'wid to close door. III 77.23; a hole. III 168.22.
- amk'eyē<sup>n</sup> cover of bucket.
- amelk<sup>u</sup> a ceremony III 231.20.

- āma small *pl.* III 18.10.  
 amēx<sup>2</sup>id to become small. III 10.8.  
 amē<sup>2</sup>inxō<sup>2</sup> youngest child. III 174.23.  
 amē<sup>2</sup>yatsē fifth child.  
 amāēla to notice. III 12.7. C 218.1 (New). amāēla (?) to notice a danger signal.  
 āmaōf mother!  
 āmāk! excrements, a mess. 224.23 (New).  
 āmāx<sup>2</sup>id to soil. C 224.17 (New).  
 amaqa shani-fight at time of marriage. R 968.76.  
 āmaxō brant goose.  
 amyax- to praise, pray. X 195.26. C 336.1.  
 amōs to decorate. M 670.1.  
 āmit- to fish sea-eggs.  
 āamtla to fish sea-eggs. R 163.10.  
 āmdem sea-egg. C 130.20.  
 āmtē<sup>2</sup> boil, carbuncle.  
 amlēx<sup>2</sup>- to stay at home. III 325.37; X 165.28.  
 āml- to play. C 4.18.  
 aml<sup>1</sup>es remarkable. X 229.27.  
 ademgūlē crane. C 360.4.  
 āda my dear! III 74.4; lord. C 334.16 (Kos); a person in the line of primogeniture.  
 — mother!  
 ādāts father! III 29.26; my dear (woman)! C 314.23 (Kos).  
 ādaqwa to call to an assembly. C 345.10 (Kos).  
 ādaxenēselai to perform a Tongas dance. M 730.12.  
 at- sinew.  
 ātlēm sinew. III 9.93.  
 adēg<sup>2</sup>ē<sup>2</sup> back sinew. R 158.40.  
 āsama red, long crab.  
 āsx<sup>2</sup>i- to sneeze. III 470.29.  
 atsō grandfather!  
 a<sup>2</sup>nāk<sup>2</sup> enough. III 101.93.  
 an<sup>2</sup>anēg<sup>2</sup>ila to do mischief. C 6.7; III 14.93.  
 ānēwas spruce (Kos): see alēx<sup>2</sup>-  
 anēs father's, mother's sister. C 88.18; ēanēs *pl.* III 58.39.  
 anēqa to fetch firewood. III 45.35; (see a<sup>2</sup>nā, ānkwe<sup>2</sup>, ānqa).  
 anēx<sup>2</sup>saē what is left over. III 406.7; R 312.23.  
 alōx to (be) *br.* (see ānqwa, ānqwa-  
 ānqwa) *br.*  
 anōbexa speak P 222.  
 anōwa who? G. and ānōwa-  
 ant to utter (interjection).  
 an<sup>2</sup>l<sup>2</sup> honours, *pl.* R 114.4.  
 āns<sup>2</sup>alil<sup>2</sup> 1. *br.* (see X 177.22).  
 āngwa who? III C 16.  
 āukwē<sup>2</sup> fire drill. III 118.8; ānqwa-  
 a<sup>2</sup>ōā, ānq<sup>2</sup>  
 ānga to light. C 140.23 (see ānqwa-  
 a<sup>2</sup>ōā, ānkwe<sup>2</sup>  
 ānqūla cloudy. M 681.2.  
 ānwē<sup>2</sup> cloud. III 128.2 X 66.11.  
 āk<sup>2</sup> firmly. R 580.1.  
 āgano master? C 162.16.  
 āk<sup>2</sup>la salmon jumps. C 140.17. 162.1.  
 āq- wide open. III 109.26.  
 āqāla open. R 90.83. 230.10.  
 āxek work. R 688.2. 14.  
 āqen omen. III 316.1.  
 ax<sup>2</sup>- to skim off. R 278.66.  
 aawa foam. III 103.60.  
 āx<sup>2</sup>pālaēs ? ex pālaēs. *Hebe* *br.*  
 crantha, Dougl., alum root.  
 āx<sup>2</sup>ēlkūs a fabulous being carrying  
 skull and thigh bones.  
 āx- to do, to be, to take.  
 āxa C 144.2.  
 āxē<sup>2</sup> work. III 28.1.  
 āxāla to be. III 22.2.  
 āxstōd to open door. III 112.  
 āxōla to keep. R 194.30. 230.27.  
 ēaxēla to work. R 115.1.  
 āxās place. R 131.16.  
 āx<sup>2</sup>-xsd to desire. R 123.20.1.  
 āaxsila to prepare. R 292.1.  
 āxmōt tracks. C 74.18.  
 ela fast, firm, tight. III 173.18.  
 elgra ballast. R 183.9.  
 eldzō a new flat (see R 1000.1).  
 ālāg<sup>2</sup>im dress 1 k'n. III 51.29.  
 elāq almost. R 73.90.  
 ālaxwa lehas game. III 112.90.  
 ālā to search. R 60.5.  
 ālēx<sup>2</sup>- to go sea hunting. R 222.24.  
 ālē<sup>2</sup>was spruce. R 114.2.  
 ālē<sup>2</sup>wātsē hunt *br.* (see R 114.2).  
 ālē<sup>2</sup>wadzēx<sup>2</sup>kula spruce *br.* (see  
 III 4.  
 ālē<sup>2</sup>winōx<sup>2</sup> see ānqwa- R 114.2.  
 ē<sup>2</sup>āl<sup>2</sup>ē<sup>2</sup>wihōx<sup>2</sup> *pl.* R 188.1.  
 āx<sup>2</sup>ālē<sup>2</sup>wat<sup>2</sup>ts *br.* (see R 114.2).  
 Burgsler!

Elwat a<sup>1</sup> to scratch. III 107.24.  
 Elmal- to bury. C 94.18; 412.34.  
 Els- sea-slug, holothuria. R 475.1.  
   a<sup>1</sup>las R 475.1.  
   Els<sup>a</sup>aldza a small holothuria.  
 Els- meat.  
   eldzē<sup>s</sup> meat. III 21.9.  
 Elk<sup>(a)</sup> to open clams. R 179.21.  
 Elk<sup>u</sup> attendant. III 26.19; a<sup>1</sup>yilk<sup>u</sup> pl.  
   III 23.5.  
   Elgūnwē<sup>c</sup> attendant side, name of a  
   numaym.  
 elkw(a) blood. III 197.22.  
   Elk<sup>ōd</sup> to bleed. III 197.22.  
 elqala to arrive. X 64.29.  
 elqw(a) to put out tongue. C 214.17.  
   elq<sup>1</sup>wēnox<sup>u</sup> a person who takes dust  
   out of eye with tongue.  
 elx<sup>1</sup>a last, after. III 210.14.  
   ELX<sup>1</sup>ala to follow. III 54.26; to  
   do last. R 99.37.  
 āl- just. R 213.11.  
   ālelxsdē last. R 161.41.  
   ālōmas fresh, new. R 236.5.  
   ālōlaq new (canoe). R 125.4.  
   ālexsem fresh (stone). R 264.15.  
   alta fresh. R 308.75.  
   alēg<sup>a</sup> to add new ones (=new on  
   back). C 298.7 (Kos).  
 ālewil different places in house. R  
 193.6.  
 āl else. III 19.4.  
 āl- inland, shoreward.  
   āl<sup>1</sup>c inland. R 57.2.  
   āla<sup>s</sup>nem wolf. X 57.20; ēala<sup>s</sup>nem  
   pl. X 57.18.  
   ālōlēnox<sup>u</sup> wolf. C 160.25.  
   ā<sup>1</sup>lasemk<sup>a</sup> a fabulous inland people.  
   ā<sup>1</sup>leqlanem land food (berries, roots,  
   etc.). C 324.34; land birds. C  
   232.16.  
 ālla(nux<sup>u</sup>) (having as) servants. M  
 667.10.  
 al(ela) to break (a rope). C 38.8.  
   al<sup>1</sup>id to tear, break (rope). R 323.4.  
   al<sup>1</sup>alit death (=breath breaks). III  
   202.93.  
 ālela dentalia. III 89.14.  
 ālaels secret meeting in house.  
 a<sup>1</sup>ēbalaa cooked black seaweed.  
 a<sup>1</sup>ēbō seven. R 61.25.  
 ā<sup>1</sup>lek- pregnant. C 274.17. (New)

## ä

äsa to urinate (woman). X 173.25.  
 ädzas urethra of woman.  
 äxwa to enjoy. III 25.1.  
 äxūla to desire.  
 ēyōl desired.

## y

yī- that. R 57.20; 63.61.  
 yīx that (object).  
 yīs with that (instrumental).  
 yīpa to join together in a row long par-  
 allel objects. III 28.2.  
 yībelō twined weaving of cedar-  
 bark in food mats. III 178.21.  
 yīmxa to burst. R 536.40.  
 yīmla to cut, split game, to burst. R  
 248.35.  
 yīs<sup>x</sup>en plant, stem. R 190.39; 208.11.  
 yīnt- to gnaw (beaver, rat, squirrel; not  
 used for mouse). III 130.17.  
 yīnāsēla to be in canoe on water. C  
 380.12 (Gwas); war-canoe. III 469.34.  
 yīnēsa to give food. C 346.1.  
 yīnk<sup>a</sup> to recompense. X 231.27; to  
 take revenge. X 207.25.  
 yāyeng<sup>a</sup>yoxawē<sup>s</sup> neck-ring of war-  
 rior. III 214.36.  
 yīnk<sup>1</sup>la to throw with sling-stones. C  
 192.4.  
 yūyīnk<sup>1</sup>lālayu ? R 202.8.  
 yīk<sup>a</sup> bent halibut-hook. V 472.6.  
 yīkwē<sup>s</sup> cover. R 81.68.  
 yīkwil parents of twins. III 67.14.  
 yīqa to knit a net. R 163.10.  
   yayaqet<sup>1</sup>ēnēga spider (= net-mak-  
   ing woman).  
 yīx<sup>a</sup> fast. III 467.27.  
 yāyāna to try to be fast. III  
 231.39.  
 yīx<sup>1</sup>st<sup>1</sup>ōl as you say! III 70.42.  
 yēxwa flood tide. R 72.66.  
 yīxūla high-water. R 181.61.  
 ya<sup>1</sup>x<sup>u</sup>mōt high-water mark. R  
 72.66.  
 yōixoxsōl deluge. C 82.10.  
 ēyēxwa to dauce. III 72.31.  
 yēx<sup>u</sup>semē<sup>s</sup> tallow. R 104.5 (see yāsek<sup>u</sup>).  
 yēxwa land looms up.  
 yilāla serves him right! III 97.34.  
 yils(a) to rub on. III 64.25.

- yilkwō- to hurt. III 29.35.  
yilk' ŋaʔhēla to scold, to blame.  
C 14.24.
- yilkw(a)- to carry long staff ŋakōz on  
shoulder. R 166.11.
- yilq(a) sore eyes.  
yāyilqama Symphoricarpus race-  
mosus.
- yilxw(a)- to hang skulls of enemies on  
poles. 3.19.  
yilxōla to hang over pole. III  
157.5.
- yilxʷs-  
yilxʷdzayn dancing-boards. C  
100.26.
- ɣyil(a) to spread legs. C 160.11.
- yil(a) to tie in bundles. III 28.22.  
yilēm band for tying. R 112.26
- yā- to decline. C 52.5; to give up. C  
344.8.
- yā- to hang down loose. V 486.30
- ɣya oh! (called from near by). III 11.11.  
ɣyā oh! (called from a distance.)
- ya- to work, to do, to use.  
yānem game. III 22.13.  
yāla to continue. C 54.21.  
yāɣyatsē canoe. R 129.11.  
ɣyāa mother! C 256.33 (New).  
yāwap(a) to set sail. III 256.2.  
yāwapʷēq mast. R 100.10.  
yāwabem sail. R 100.10.
- yāwas- to do for a short while. R 110.39.  
yāwix'- to move, to shake. C 186.17.  
yām(g'iltāla) to drag along on water. C  
208.1 (New).
- yat- to rattle. III 459.33.  
yaden rattle. III 459.31.  
yātʷēq rattle. III 224.3.
- yāsekʷ fat. R 108.82 (see YEXʷSEMʷ).  
ɣyāk'- bad. C 18.21.  
ɣyāk'alil to get excited. M 670.8  
ɣyax'sem bad. C 160.25.  
ɣyax'plaxsta to scold. C 362.10  
ɣyak'ā to vanquish. C 6.13  
ɣyāg'im sea-monster. C 34.27. ?  
ɣyax'yeg'il intestines. R 174.25.  
ɣyeyāg'is bad weather. R 253.11.  
ɣyāg'ilwat inexperienced. R 177.60
- yaqʷ- to lie dead. C 10.13.  
yaqʷ- to distribute, to give a potlatch  
III 59.3.
- yaqʷwē woodworm. C 198.24.
- ɣyāq' ʷs-said. M 218. ?  
ɣyāq' ʷs-said. C 220.10 (see also YEX' III  
107.)  
ɣyāq' ʷs-said. C 220.10 (see also YEX' III  
107.)  
ɣyāq' ʷs-said. C 220.10 (see also YEX' III  
107.)  
yax ʷs-said. P. 160.10.  
yax' ʷs-said. C 220.10 (see also YEX' III  
107.)  
yal. ʷs-said. III 107.20 (see also  
YEX' III 107.)  
yāhəpa ʷs-said. III 107.20  
yalaq' ʷs-said. III 107.20  
yāl ʷs-said. III 107.20 (see also YEX' III  
107.)  
yalk' ʷs-said. III 107.20 (see also  
Kwag' al yalk' )  
yal'ā take care. III 29.16.  
yal'pela to feed the fish. III 107.20  
ɣya ʷs-said. III 107.20 (see also YEX' III  
107.)  
yan. C 10.24  
yawix'la ʷs-said. III 107.20 (see also  
YEX' III 107.)  
yax- property.  
yaqala pr. per. III 108. ?  
yax'leŋ paraphernalia. C 107.1  
yagw'ik'ila ʷs-said. C 216.20 (see New)  
yalaq' ʷs-said. III 107.20  
yex' ʷs-said. III 107.20 (see also YEX' III  
107.)  
yānekūla ʷs-said. III 107.20  
ɣyāl' ʷs-said. C 121.18-19 (121.18)  
ɣyā call from a distance. III 107.20  
yōx'- wind  
yāla wind. III 107.20  
yēwō- to blow over. III 107.20  
(see yāwapa ʷs-said)  
yā(a) to appease, to satisfy. III 107.20  
59.39.  
yā that near thee. R 204.10  
ɣyōɣya cold wind. R 93.46  
yūis to catch fish in an ŋōsōt (weir)  
of weir  
yūduxʷ three. R 204.10  
ɣyōsa ʷs-said with ɣyōsōt. R 93.46  
ɣyōyats' ʷs-said. III 107.20 (see also YEX' III  
107.)  
ɣyewok' ʷs-said. III 107.20 (see also YEX' III  
107.)  
ɣyōgwa ʷs-said. R 204.10  
ɣyōgūx' ʷs-said. III 107.20 (see also  
203.51)

ʔyūk'wa slate  
 yúlaga to stay. III 466.18.  
 yól- to drift. III 149.15.  
   yólala to drift down.  
 ʔyá'fár to warn. C 14.1.  
 yúl. thou. R 675.44.

## ĕ

ĕaw- plural of words in aw-. R 99.28.  
 ĕen to quarrel (referring only to husband and wife). R 742.8.  
 ĕwaqa to round a point. C 220.12 (New).  
 ĕp(a) to pinch. R 208.11.  
   ĕbayu dice.  
 ĕps- pl. of ăps-. R 157.7.  
 ĕd- to harpoon (Kos). III 375.14.  
 ĕdem menstrual fluid. C 440.23.

ĕt- again.  
   ĕtĕtâĕĕ great grandchild. C 312.22 (Kos).  
   ĕt'ĕd again. III 8.10.  
   ĕdzaqwa to speak again. III 234.42;  
   aĕdaaqa to go back. R 68.81.  
 ĕs- not. C 148.25.  
 ĕs- to wait.  
   ĕsĕla to wait. III 42.18.  
   ĕs'ĕsa to wait from time to time. C 174.19.

aĕsain to beg. III 173.21; C 63.20.  
 ĕsĕts'aak<sup>u</sup> wearing abalone shells in ears. III 104.37.  
 ĕseg'iwĕĕ added. R 65.19.  
 aĭtsik'asól oh wonder! M 707.1.  
 ĕk' good. R 122.48; es'ĕk' pl. R 200.41.  
 ĕx'p'a sweet. C 142.13 Amelanchier florida. Lindley.  
 ĕx'ak'aĕqĕla to like. C 146.20.  
 ĕk'ĕqĕla to be glad. X 3.31.  
 ĕg'ídzála good weather. R 202.29.  
 ĕg'ílwat expert. R 116.17.  
 ĕk'ó to be victorious. C 104.32.  
 ĕx'ba sharp. R 69.11.  
 ĕg'is sand. R 190.31.  
 aĕg'is fine weather. R 203.50.  
 aĕk'a well. R 58.34.

ĕk'! above. M 681.3.  
 ĕk'ĕĕsta to go up. C 386.21.  
 ĕk'ĕbála slanting rafters of house (Kos); see pûx'bála (Kwâg'uł).  
 ĕk'ĕixĕĕ upper edge. R 99.40.  
 ĕkw(a) to clear house. C 256.14.  
 ĕgulend to cut off branches. R 151.25.

ĕq(a) to bewitch. III 426.30.  
   ĕs'faqa to put disease into tree for witchcraft or cure (=pĕspata).  
 ĕx'(ála) to come near. R 216.21; C 222.16. ĕx'ag'aalela to approach. C 380.19.  
 ĕx'ak'a to agree. C 386.28.  
 ĕxdzô left on a flat thing. R 228.24. (see ax-).  
 ĕxenta to menstruate. C 440.25.  
 ĕx'mĕ devil's club (Fatŝia horrida). V 473.21.  
 ĕxsem semen. III 285.9.  
 ĕl'exsdĕĕ precipice. R 173.11.  
 âg'iwĕĕ bow of canoe. R 96.59.  
 (â-) father, see aw-.  
 â- only. R 58.36, 195.9.

## â

âĕ- only. C 18.14.  
 âĕĕ innocent, not having had sexual intercourse.  
 âya burden of song.  
 âtsao, âts! father! (addressed). III 90.34.  
 âx- C 18.25?  
 âxa foot of mountain. III 165.27 (aw-axa).  
 âxsölĕ Veratrum Eschbolzianum (R. & S. Gray). R 175.8; a person of evil temper.  
 âla real. R 140.19.  
 âl- quickly.  
 âlt!ĕqĕla to run quickly. III 413.29; to handle roughly.  
 ĕâłtsila quickly. R 190.43; to treat roughly. R 187.24.  
 âlbala quickly. R 302.42.  
 âłta to do mischief. III 285.2, X 81.37.  
 âłis greedy, desirous to get wealth quickly.  
 âlat'a but later. III 146.8.

## ô, w

ô (exclamation).  
 ôxwa to cry "oh". M 668.6.  
 ô- noun of locality; before vowels aw-.  
 ôbĕĕ point. R 197.13.  
 âwĭlbĕĕ point of land. R 254.2.  
 wûĕyĭms(ĕĭd) to die. X 208.2 (New).  
 wûyôq'wa to shove into. V 332.11.  
 wûyôq'łux'ax'âyĕĕ jawbone.  
 wûd(ála) cold. R 194.16.  
 wûdasĕĕ cooled. R 198.21.





- wāwedzelaqwa to cry "ho" while lifting copper. III 449.26.
- °wap water. R 74.5.  
 °wāpagē juice. R 115.89.  
 °wāpala liquid. R 247.28.  
 °wē°wāp!ēm fresh water. R 88.53.
- wamag'i goose. C 375, note.
- °wat-  
 °wā°wadē kelp. R 192.18.  
 °wādolk'āla kelp-patch. R 177.50.
- wat(ēla) to lead. C 36.5; to pull (up a canoe). R 97.81.  
 wādenōts!exsdē sheets of sail. R 100.8.  
 wādek<sup>u</sup> dressed deerskin. R 296.80.
- was(a) to spawn (herring). R 255.23.
- °was- dog.  
 °wats!ē dog. III 18.10; °waōts!ē *pl.* C 394.10.  
 °wāyayuk<sup>u</sup> hunting dog. III 18.7.  
 °wāts! grandfather!  
 °wādzēga grandmother!  
 °wādzid master! (=dog owner).  
 °wayad brave.
- wās-  
 wās°ēlaḡwa to be hungry. C 234.20 (New).  
 wāsdēma pit of stomach. C 234.23 (New).
- wās-  
 wāwats!a to give a marriage present. R 432.8.  
 wāwadzōlem to please. III 152.1.  
 wīwūsila to desire sympathy. C 467.
- wāwas°īd to take a short time. C 222.7 (New).
- wānem dead. III 97.30.
- wān(a) to exchange places. C 224.11 (New).
- wa°nē herring. R 184.1.  
 wān(ala) poor. C 254.24 (New).  
 wānex°īd to get impatient. III 327.30; X 14.11.  
 wa°nēxsila to maltreat. M 670.6.  
 wānola to cure. C 328.5 (Kos).  
 wāk'(ala) ring shaped. R 165.60.  
 wāx bē bent at end. R 134.10.  
 wīwakūyō° leaves of eel-grass. R 513.60.  
 wāgālos rainbow. III 110.21; C 384.15.  
 waq<sup>u</sup>- cape.  
 wāxsā cape. III 29.42.  
 wāqūmd to wear cape. III 30.1.
- (wī)waqōd° joints. R 79.13.
- wāwaq!aayu to beg for remains of feast; to eat with wife. R 308.74, 78.  
 wāq!onē°s!a oh! I forgot! III 115.23.  
 wāx although. R 82.8.  
 wāx's- on both sides. R 248.38.  
 °wāxaas number. III 30.43.  
 wāx- to have mercy.  
 wāx°ēd to have mercy. III 54.8.  
 wāxlas please! C 388.11.  
 hawāx°ēla to beg, to pray. III 41.28.
- °wāx°waxūlē thrush. III 298.40.  
 wāxola°wē water hemlock.
- wālemk'(a) to endeavor to do a thing well. III 64.11.
- °wāl(a) to stop. R 76.46 (*see* wūl-).
- °wālas large *sing.* III 26.1 (āwō *pl.*).  
 °wālaas distance. R 110.26.  
 °wālasgēm size. R 135.20.  
 °wāla°yas size. R 59.46.  
 °wālenselas depth of water. R 182.22.  
 °wālaēdzas depth in water. R 180.34.  
 °wālag'ustowē height. R 140.23.  
 °wālas°axaak<sup>u</sup> a ceremonial (great one made to come from above).  
 °wālasx'ē lynx (=big tooth). M 679.16).  
 °wālasila to distribute blankets after sale of copper (=to do a great thing).  
 °wālara snow reaches to a certain height. C 14.3.  
 °wālibāō° feared one, warrior. III 60.40, 217.27.
- wālā(la) being in a condition, state. III 231.33; V 357.17.
- wālaq- to desire. III 410.6.
- wāłtsāx'īd to be impressed. C 382.8. (Gwas).  
 wāldēm word. R 248.46; wish. III 25.3. wāldēm *pl.*
- wāl- love.  
 wā°lāla to talk lovingly, to joke.  
 wā!ēla) lover. C 208.4.  
 wāwat!ex'īd to pity. III 33.6.  
 wālaqāla to listen to each other. III 362.21 (*see* wūl-, hōl-)  
 wāwa!aq!a to inquire. C 160.1.  
 wā go on! well! III 7.6.  
 wāla to lift. R 96.64.  
 °wē- how. C 22.5, where; III 44.24.

- wī- not  
 wiyot. nol to obtain III 233.12  
 wēx ʕid cannot. M 683.1, C 148.19  
 wēk lexʕid to die  
 wibaliseṃ to be at end. R 17.71  
 wīqʕūs not to believe C 366.12  
 wāla weak. C 58.30
- wiyālal to fear to die. C 320.21 (Kos)  
 wiyōqūngō<sup>2</sup> inside. R 102.10  
 wīwa<sup>ʕ</sup>qʷ wolf. M 666.13.  
 wīs male, male infant. III 296.1.  
 win(a) to go to war. III 241.40.  
 ʕwēk(a) to carry long, stiff thing (fire-wood, pole) on shoulder. III 252.43 (not used for canoe).  
 wēq(a) to lift. III 75.12.  
 wēqwa to shove a long thing. III 464.1  
 wēx<sup>u</sup>stend to launch a canoe. R 192.85.  
 wēqw(a) brave. III 303.19.  
 ʕwīʕ(a) all. R 180.40.  
 ʕwilenkūla to carry all. R 210.7.  
 wīlēm smooth side of tree. R 60.12.  
 wēl- cedar.  
 wēlk<sup>u</sup> cedar. R 60.5.  
 wīlʕēm consisting of cedar. R 141.32.  
 wīl child (for wīs in pronunciation of deer). C 160.20.  
 wīl(a) thin. R 186.16; wīs wūla pl. R 191.69.  
 wās to feel sorry. C 320.19.  
 wāsala to have pity. III 206.37.  
 wāwadzōlēm to please. III 152.1.  
 wīwasilaga to be poor. III 330.15.  
 wākw(a) thick (layer). R 249.57.  
 wālenxō<sup>2</sup> edges. R 70.24.  
 wo go ahead! R 97.66; yes C 142.17.  
 woi call of Winalagilis. C 30.16.  
 wōkw(a) to bark. III 423.2.  
 ōy(a) slow. R 46.93 (?)  
 ōp(a) to whisper. III 80.34.  
 ō<sup>2</sup>m(a) chieftainess. III 354.15.  
 ō<sup>2</sup>mayo greatness (high rank).  
 ōmat(a) pain ceases.  
 ō<sup>2</sup>mas great. C 192.1 (New).  
 ō<sup>2</sup>mīs unusual. III 196.20; funny. C 150.11.  
 ōt(a) to perforate. C 118.18  
 ōda(xʕid) suddenly. III 412.21.  
 ō<sup>2</sup>ʕdē stone hammer. III 332.35 (Kos. New).  
 aōtslaqāla lengthwise (?). R 84.61
- aok ʕitna R 229.20.  
 ʕdz ala wrong. C 148.19.  
 ʕdz l b q la to look (miss). C 148.19 (Kos).  
 aōtsʕaw to die. R 229.20.  
 ʕdz l ʕa to have no business. C 16.15.  
 oqū-la other different. I C 12.  
 ʕgwaqa also. III 8.30.  
 ʕgnqala different. III 16.10.  
 ʕqwa l gra hair. C 312.20.  
 ʕqwane redbreasted hawk. M 680.17.  
 ʕqwala many claws, rasting (over eye).  
 ʕqʕusa to believe. III 277.6.  
 ʕxsaak single. III 164.14.  
 ʕxwala to carry on back (under neck roots, cedar bark).  
 ʕxlaak load. III 27.10.  
 ʕxlex ʕid to carry on back. R 7.62.  
 ʕxlōlēm pack strap. R 102.10.  
 aōxtaas pack strap. R 100.20.  
 ōlala to wait. III 34.8.  
 ōlalalahe (exclamation) C 296.16 (New).  
 olegin wolf  
 ōlala slanting. R 69.92
- ### h
- helkʕa to protect. III 46.14.  
 hēlxʕid to pay. C 246.27 (New).  
 ha (exclamation). M 693.12.  
 hā gra go on! III 61.9.  
 hai hamatsʕa's cry. M 691.3.  
 hayimbend straight to end. R 100.14.  
 haya haya ha fool dancer's cry. M 696.7.  
 haya<sup>2</sup>māla to desire. C 78.3.  
 haiamōt sign mark. C 22.25.  
 hāyasek āla married couple. R 100.10.  
 hayāseka to eat before going out. III 403.26; R 201.3. see hayasaka.  
 hāyas-elalar-elalis cutting. M 695.9.  
 hayāōxa roundheaded (scuba). V 476.35.  
 hayāqa to pass. R 121.28. 2.2.2.  
 hayōg 1 to imitate. III 270.10.  
 hayōsela to go across. R 8.37.  
 hayōt rival. III 218.12.  
 hayōt lala to bring out (scuba). C 24.23.  
 hayalilagas invisible (bird). III 327.10. C 322.5.

- havaltsama to keep secret. C 24.29.  
 hayāñ told. M 683.15.  
 hayāñōla to warn. III 29.39. (See yāñ.)  
 hayemamamai cry of k'inqalalela. M 694.10.  
 haiōā bear dancer's cry. M 705.15.  
 hayūñ exclamation used when salmon is seen. C 142.2.  
 hayōyiyi salmon dancer's cry. M 709.8.  
 hayō hai hō Dzōnoq'wa's cry. M 711.2.  
 hayū hūya wolf's cry. C 144.18.  
 hayūñela to make noise. M 669.6.  
 hayōqōd to select. C 58.12.  
 haiñai cannibal's cry. M 692.9.  
 hāwanaq'qelōtōl with matted pubic hair. C 134.8.  
 hawāk'as great, dreadful. M 706.8.  
 hawāñela to beg. R 104.7. (See wax'.)  
 hañwinalēla to frighten away. C 352.25; R 176.41.  
 hahāñē Clarengula byemalis.  
 habē burden of song. M 694.14.  
 hahogwala to meet. C 340.19 (Kos).  
 hap- to dip  
   hapstēnd to dip into fluid. R 58.42.  
   habayo brush. R 58.42.  
 hap- hair on body.  
   hapōñma skins of animals. III 140.1.  
   habesñanē goatskin. C 12.9.  
   habōldzem pubic hair.  
   habaxsolē Ribes echinatum Lindl.  
 hap- cannibal cry.  
 hañm- to eat.  
   hañmap to eat. R 233.42.  
   hañmaēs edible parts. R 278.67.  
   hañmōt remains of food. R 246.93.  
   hamēx'sila to cook. R 217.17.  
   hamēx'silēg'is cook. C 356.23.  
   hēñmaōmas kinds of food. R 196.16.  
   hañmawāla food. R 226.29.  
   hañmayo fork. R 375.54.  
   hāmshāmts'ēs a member of a cannibal society.  
   hāmats'la a member of a cannibal society. M 685.19.  
   hāmats'ēlaqwa to utter cannibal cry. M 689.1.  
   hāmšiwēñ cannibal head mask. M 687.1.  
   hāmšp'ēq pole erected in house of cannibal. M 691.5.  
 hañm-Continued.  
   hāmāla to keep in mouth.  
   hāmšgēnd to swallow. III 152.10.  
   hañmaats'ēlē pōxūns stomach. R 406.28.  
 hamamamē cry of salmon weir dancer M 710.3.  
 hāmāa a monster. M 708.7.  
 hāmālela close together (?) III 452.36.  
 hāmāšēlal wasp dancer (?) M 710.7.  
   hamdzats'ēlē wasp nest. M 710.7.  
 hāmēlālela to spread over, to cover (a fluid). R 144.31.  
 hamēlq'ūla to admonish. C 386.15.  
 hamāšēlalis grebe.  
   hāmāxsta grebe, name in myth.  
 hamāñkwa to be dazed. R 199.42.  
 hamāñxūlal laughing dance. M 667.2. (?)  
 hamē' monstrous! III 147.18.  
 hamō' pidgeon (Columba fasciata).  
 hāmōmō backbone. R 243.30.  
 hamōtsēna a plant.  
 hamt(ēla) to carry a person or child on back. III 70.19; C 20.13.  
 hāmš(a) to pick salmon berries. R 211.1.  
 hāmkw(a) to put head down sideways.  
 hāmš-hāmš'la buzz; block for hoisting.  
 hāmšw(a) to rush forward. X 82.6.  
 hāda pet. C 308.23 (Kos).  
 hādanē a fish (Anoplopoma fimbria).  
 hādōñ grandmother! C 142.7.  
 hāt'ēla) to disobey. III 45.19; to urge; C 344.7 (New).  
 hās he. C 66.11.  
 hās(a) to breathe. III 33.14; to leak R 299.57.  
   hāñyala noise of breathing.  
   hasēñ breath, keepsake (from sweet-heart).  
   hāsk'aēdzēñ stomach piece of salmon (=giving short breath).  
   hādžek<sup>9</sup> washed in wolf's dung as protection against disease.  
   hatsāla leaks through. R 299.57.  
 hās(ēla) aloud. R 97.66.  
   hāts'ēxsdē wolf's tail. C 232.4 (New).  
 hashēna to prepare. R 302.6.  
 hāsēxw(a) loose (moss). R 196.22.  
 hādžapama Achillea asplenifolia.  
   hadžapanaxlawēñ Matricaria matricarioides (Len.) Porter.  
 hatsawē dolphin. III 99.27.

- hän- an open vessel is some here - *g*  
 hānx<sup>2</sup>id canoe stops III 79.2  
 hān<sup>2</sup>wala canoe is on water C  
 354.9.  
 hanx<sup>2</sup>tāla kettle open vessel on  
 fire.  
 ha<sup>2</sup>nem small kettle. R 37.12.  
 hanagwōs Lumpenus Lampeteraeiformis  
 hanbēnd to put end into mouth (for  
 hāmbēnd?). C 170.6.  
 ha<sup>2</sup>n(āla) to continue. III 21.14.  
 hānasxawēs collarbone of porpoise.  
 hānak'a to request, to ask leave. R  
 319.3.  
 ha<sup>2</sup>uakw(ēla) to do quickly. R 75.27  
 hanēax<sup>1</sup> to desire to go. III 403.20  
 hanēq<sup>1</sup>(āla) to growl. R 35.24  
 hānō a small fish. III 349.17.  
 hānkw(a) to curse.  
 hānq(ēla) to carry in one corner of  
 blanket. C 42.25.  
 hānqwalačnēs bent. R 196.19.  
 hanx<sup>2</sup>- humpback salmon.  
 ha<sup>2</sup>nōn humpback salmon. III 102.8  
 hānx(a) to look into a hole. III 110.24.  
 hānt(a) to shoot.  
 hānal'em arrow. C 46.18.  
 hak<sup>1</sup>wa(a) to remain in a certain state.  
 C 204.22.  
 hāgw(āla) to watch. III 30.8.  
 haq(a) (face) swells. C 196.30.  
 haqw(āla) to lie face down. III 120.42;  
 R 273.98.  
 haq<sup>1</sup>wāyu chest of seal, sea lion  
 (=means of lying on rock).  
 haqwēnēk'ala to lie on top of one  
 another. C 164.10; R 245.84.  
 hax it'ēd to open mask. C 82.25.  
 hax<sup>2</sup>ō (dog) howls. C 16.30. C 256.32.  
 haxhāqwamas to eat whole C 154.11  
 hē<sup>2</sup>x<sup>2</sup>'ts'legemāla canoe goes stern first.  
 R 213.21 (hē<sup>2</sup>x<sup>2</sup>'dzegemāla?)  
 hāxw(a) to climb a tree. III 354.29;  
 C 212.14.  
 (hāl- to kill).  
 halāyu means of killing, death  
 bringer. III 14.3.  
 hala to come back. III 213.10.  
 ha<sup>2</sup>la(bala) quickly. R 124.99  
 halāg'a go away! C 160.3  
 hājak'āla to tell to hurry C 18.3  
 halāxwa to eat quickly C 382.21  
 (Gwas).

- halakawēnē *L. acuminatus*.  
 halā<sup>2</sup>l' to bring up (small) vessel  
 (to wash something).  
 halānawōk'ala *Mytilus*. C 16.10.  
 (New)  
 halānawōk'ala *Mytilus* *gigas*.  
 halān' to measure. III 100.10; III 3  
 K 20.  
 hax<sup>2</sup>id to hang (over). C 100.4.  
 halē insultingly, *etc.*  
 l' idēl' *Mytilus* *gigas*.  
 exēl' *idēl'*.  
 hidy'qwa *Mytilus* *L. acuminatus*.  
 hile *Mytilus* *S. leucophaea* *Mytilus*.  
 hālsela *Mytilus*. R 77.30.  
 halēx'ēnd to spread over. R 22.3  
 halāqa to peel. III 84.10.  
 halaxsa *Mytilus* *gigas*. III 177.3; III  
 260.15.  
 haqa to pass. See hax<sup>2</sup>.  
 hax'q'p'a to be (more) or less than  
 much? R 284.10.  
 hax<sup>2</sup> to rock cradle. III 280.10.  
 hē that.  
 hayinsela to sing. C 102.10.  
 haxela to get w.g. R 900.4.  
 hēbrndāla straight to end (as  
 whole). R 110.10.  
 hēmenala always. R 61.10.  
 hēfnakūla no more *Mytilus* *gigas*.  
 C 28.26.  
 heg axsa still to continue. C 41.10.  
 heg'ustāla straight *Mytilus*.  
 hēx'ēnd to split. R 122.20.  
 hēnēl' R 299.7.  
 hamensela to sink. R 12.10.  
 heyadzō strip of berry (skin). R 297.10.  
 rough surface? R 90.10.  
 hiyadzēwatsē hēx'ēnd *Mytilus* *gigas*.  
 ryeakes. R 274.17.  
 heyāsela to eat breakfast (not) *Mytilus*.  
 out. III 105.26. See hax<sup>2</sup>.  
 hēwagemx ts'aw fingers (point) *Mytilus*.  
 towards points.  
 hēwaxa never. R 62.10.  
 hēwiyod R 242.25.  
 hēōd *Mytilus* *gigas*. M 68.10. C 368.10.  
 hēēx summer. R 210.10.  
 hē hē hē l' *Mytilus* *gigas*. C 100.10.  
 (New)  
 hēhek'a *Mytilus* *gigas*. C 100.10.  
 hēnēf'ēl' *Mytilus* *gigas*.  
 hān'ōla *Mytilus* *gigas*.

- heseküla woman goes to live with husband. III 466.32.  
 häyasek'äla married couple. III 67.9. R 59.53.  
 hēnak'lāla to speak badly of some one. M 669.18.  
 hēnak'(ila) to resort to some act as a last means. M 727.10.  
 hēg'usōla to cause an accident. C 146.14.  
 hēk'fid to kill. C 104.12.  
     hēyakula C 182.31.  
 hekwēla to make on purpose. R 250.87.  
 hēgulēm to follow a root in digging. R 195.20.  
 haiq'ənḡūlag'ilis reaching in front of him. M 694.6.  
 hēx'(lō) fish head. R 223.3.  
     hex'hax' to eat fish head. R 338.39  
 hexhak'' (?) hexhaq'' to eat salmon. R 307.51.  
 hēxwa to deny having done something.  
 haixwanōma to come to dance. (?) M 709.4.  
 hel(a) right.  
     hayalig'ila to make right, to tame a dancer. M 724.4.  
     hāyāl'a right size. pl. R 184.19.  
     hāyālag'it right size. R 119.11.  
     hāailak'emōš shamans.  
     hēlala to arrive in one day.  
     hēlēg'ind to serve a second course in meal. R 323.19.  
     hēlik'asō sacred. C 100.16.  
     hēlomagem medium size. R 140.14.  
     hēlg'aa' to arrive in one day (Kos).  
     hēlala enough. R 72.56.  
     hēla'elāla to put up right. R 206.27.  
     hēlo'mala to be in time. III 15.10.  
     hēlogwila period of ten months.  
     hēlk'ōlts'lāna right hand R 69.93.  
     hēlq'lāla to allow. C 54.S; R 171.79  
     hēlōl. to get enough. R 84.43.  
 hēla (hēla?) to hire. R 211.3, 216.72.  
 hēš'los great-grandparent.  
     hēš'lokwinē great-grandson. C 386.2.  
     hēš'lokwinēgas great-granddaughter.  
 hōxwa to whistle (like steamer) to say "hō."  
 hō-  
     hōš small shed for mourners and sick people. III 53.39.  
     hōgwaēlsag'ila to make shed in woods III 87.3.  
 hōi cry of Winālag'ilis C 30.15.  
 hoip cry of shamans, intended to calm excited dancers. III 419.15.  
 hōwag'ila to warn X 186.16; to notify C 164.26.  
 hōmāla to look on. C 146.15.  
 hōmhōm blue grouse (Dendragopus obscurus fuliginosus).  
 hōt(a) to pass. X 196.4 (New); to leave. C 370.31 (Gwas).  
 hōš(a) to count. III 463.35; R 463.35.  
     hewēk'' counted. R 435.70.  
     hōdzats'ē small shed for widow or sick people (counting-house?; see hō-).  
 hōš thine. III 107.37.  
 hōštalag'imo mythical name of ghosts. C 158.12.  
 hōšaxwatāla buzzing in ears.  
 (hōk'').  
     hōx''hōk'' a mythical cannibal bird. III 16.2.  
     hox'hokwayak' petican (= hōx''-hōk'' of sea).  
 hōqw(a) to vomit. III 449.16; to go, pl. R 307.56.  
 hōq'walē Glauz maritima var. obtusifolia (Fernald). R 194.1.  
 hōxw(a) to split v. w. III 256.23.  
 hōlala a little. R 237.27.  
 hōlēm(ala) to acquire easily. III 139.43.  
     hōlē'matsē nest of humming bird, a charm for obtaining property easily.  
 hōlē(la) to listen.

## b

- bedē panther.  
 ben(a) underneath, below. R 176.37.  
 ben(a) to fit. R 98.7.  
 bens(a) bashful. III 458.4.  
 bek'ō to loan canoe. III 341.38.  
 (bek'')  
     begwānem man. R 77.78.  
     begwānemq'lāla common man. V 441.15.  
     begwis merman.  
     begwil common man. R 275.36.  
     begulelēk'ila to have a secret husband. X 7.1.  
     hekwē owl (Nyctala acadica).  
     bekumāla man. C 312.6 (Kos).  
     bek'ūs woodman (a fabulous being that takes drowned people). III 258.28.

(bek<sup>u</sup>) Continued

## P

- bexñs part of a corpse.  
 bex<sup>u</sup>sô to appear. X 6.29 (Sô = bñxsâ)  
 bñxsâ) )  
 bexñmê soul.  
 bâbagum boy.  
 bâbakwa warrior. C 338.5 Ke.  
 bâguns. visitor. III 116.16  
 bâkawê body. R 185.6  
 bâkñm. Indian (=real man).  
 bâxus secular. C 206.15.  
 beqñl(ela) to be sleepy. III 37.14,  
 139.17; R 199.39.  
 baqñlñwê ba. III 308.41.  
 bex(a) to cut. R 299.69.  
 bexôt torch. III 422.17. (Heldzâq<sup>u</sup>)  
 bel(a) to forbid. C 246.21.  
 Belxñla Bellacoola. III 466.34.  
 belx(a) to spread out roots.  
 bāsamas to wear off, to chafe through.  
 bāsbelê fins of fish, porpoise. III 304.3.  
 bāk'â to meet. III 131.7 (bēk'â C 6.25)  
 bāgwanê skate. III 266.36.  
 bākwa(a) to fish halibut. C 308.16 (Kos).  
 bākwa(la) R 382.63.  
 bākwnok<sup>u</sup> (?) potlatch. III 426.21.  
 bēbak'wimê to endure. III 67.25.  
 baqñla to smack lips.  
 bāxus secular. III 17.13.  
 bâbax<sup>u</sup>sila to paint face (?) (plēplaq<sup>u</sup>-  
 ūgend?).  
 bax<sup>u</sup>wid to swell. C 26.15.  
 bewêk<sup>u</sup> pregnant. III 67.11.  
 bōtsê womb. X 172.41.  
 bōlagê ring of womb.  
 bōbogwê white pine. C 172.8.  
 bābala jealous. III 68.31.  
 bāl(a) to stretch arms, fathom. R 57.8,  
 229.15.  
 — albatross. C 64.7.  
 bē<sup>u</sup>nakūlas place of binding up. R  
 90.87.  
 bēx a phosphorescence. R 176.45.  
 bendzāla to be phosphorescent on  
 surface. R 176.44.  
 benk<sup>u</sup> (bēnk<sup>u</sup>) made to be phospho-  
 rescent. R 305.6.  
 bēfñd to pull apart (moss). R 197.27  
 bā to leave. R 173.17.  
 bñxsô to appear. III 58.12.  
 bōfñd to swell. C 40.20.  
 bolxsdê musk-bag (of mink) =swell-  
 ing behind). C 142.22.  
 bolēx<sup>u</sup>wid to bud. R 198.2  
 pēla M treat with medicine. C 466.16  
 case into tree (porpoise). M 201.1  
 pēspēpōla to lose (at 2000) good  
 charms (tooth of porpoise) and  
 make  
 pos flannel  
 pa. flannel. R 181.1  
 pēpāyēn a fish flannel (tooth of  
 porpoise)  
 paspos to cut flannel. R 41.16  
 pēpāyēn a fish flannel. R 100.1  
 pēsmafa to get away. III 96.26  
 pēsne. skin. R 110.12. See pēsne  
 pēsñla to put in. R 26.9  
 pēnpēsh bladder (stand). A  
 476.13  
 pēngwid<sup>u</sup> pēnkwa (?)  
 pēngwa to glare. M 79.10  
 pēnca' stool. III 19.16  
 pēkñla to talk wearily. III 139.30  
 pēk'ê coded unbrided hawk  
 pēqwa phable. R 90.87 (pēkwē)  
 pēx(a) to heat  
 pēk<sup>u</sup> heated bilatered. R 382.16  
 pēx it kēlp fish. Pleon (=pēx)  
 (=heat on body). R 182.14  
 pēng a to warm back. C 166.16  
 pēñyo hook for kēlp fish. R 167.2  
 pēxwa to float. R 68.20  
 pōsnakūla to float along  
 pawaas place of floating. C 6.30  
 pel(a) thin. R 161.25  
 pēlpēla pl. R 131.5  
 pēk ala to be spread out. III  
 461.29. pēk<sup>u</sup> to throw something  
 flat. III 143.42  
 pēk iñlala to dig over (ring ground).  
 C 292.15; to hook water. R 116.8  
 pēlq-  
 pēlpēlq hammer. R 60.4  
 pēlgetōd v hammer. p. III 51.8  
 pēlqalas material for hammer.  
 pēl a) fin of fish. R 242.24  
 pēlāgê and fish. R 200.7  
 pēl'exawê peen (fin). R 51.14  
 pēlpa to eat fish. R 131.1  
 pa to split cedar (to make for  
 making). III 138.4  
 pāk'ñd to spit. C 133.26  
 pawal. to peel. R 121.38  
 pacl floor of house. C 110.4. R 79.1

paōla [pa'ŋ] water rises. III 144.11.  
 papex'sala to break to pieces (flat pieces). R 296.76.  
 papesa<sup>2</sup>ma a plant  
 pāpoq'wamē a kind of kelp. C 470.  
 pāsk'en skin of mountain goat with hair. (See *pešenē<sup>2</sup>*)  
 pāq'a to put down a flat thing, to catch ducks in flat net.  
 paqōd to put down a flat thing. R 183.10.  
 pagōl to put down a flat thing in house. R 273.89.  
 paq'laxsdē<sup>2</sup> bottom of box. V 472.12; R 77.86.  
 pāqwa to strike tail flat on water. III 321.25.  
 paḡwa heart of porpoise.  
 pāx(āla) shaman. C 50.17.  
 pāxasō<sup>2</sup> to be treated by a shaman. C 100.16.  
 pālpalābolas dish keeps full. C 264.11. note.  
 pālpālaabōkwālas dish keeps full. C 264.11. (New).  
 pēk'la marmot (*Denax'dax<sup>u</sup>*).  
 pēs(ela) to go astray. III 158.17.  
 pēts'exawē<sup>2</sup> windpipe of porpoise. (pēsa?)  
 pēqwa to be soaked. V 440.26; R 155.17.  
 pē'a to whistle?  
 pēgilbē whistling of nose. C 160.21.  
 petax<sup>2</sup>wid (pēraqwa) split by which board removed from tree runs outward. R 61.37.  
 pāla hungry. R 196.15.  
 pōya hungry. C 296.14 (Kos).  
 pōsq'a hungry. III 36.38.  
 pōs(a) to be fleshy. III 57.28; to swell. R 176.28.  
 pōḡwa to blow.  
 pōḡūns bladder. R 176.31.  
 pōḡutā<sup>2</sup>c bladder on top of fish line. V 478.2.  
 pōḡwas stomach. C 222.3 (New). (*Menziesia ferruginea* Smith.)  
 pūḡ'bala slanting rafters of house. X 62.17.  
 pōḡpōq'wa elder wood or kelp plugs, used for shooting, as t'ys.  
 pō'a satiated. III 21.13.

## p!

p'ep'ās blind. III 95.26 (or p'āp'as. III 304.41).  
 p'emx'sōd to put arms through straps of load. R 123.78.  
 p'edek'(ila) dark. R 162.85.  
 p'es(a) to flatten a basket, to give a potlatch to one's own tribe. III 93.1.  
 p'eyayu blankets for potlatch.  
 p'esp'eyā ear. III 46.38.  
 p'enq'ala large bullhead, fish that lives on rocks.  
 p'eq(a) to taste. III 39.21.  
 p'exū(ā) to spawn. R 184.1.  
 p'el(a) to pluck (feathers, hair). R 102.10.  
 p'elōs dried salmon heads (=plucked cheeks). R 231.1.  
 p'elēm wool. III 361.22.  
 (p'els-)  
 p'elēms moss. R 196.22.  
 p'eldzēk'ila moss on back. R 82.6.  
 p'elēnāla moss covered. R 98.3.  
 p'elwūmp husband's sister and *vice versa*.  
 p'elwadzōl husband's sister and *vice versa*, if intermediate relative dead.  
 p'elx(ela) fog. III 255.57.  
 p'elxelasgēm woolen (white man's) blanket.  
 p'elēm(āla) to shut eyes. III 91.31.  
 p'el(a) to fly. III 102.28.  
 p'ēplalōmas birds. C 30.13.  
 p'āḡkwē k'atslā charge of gun (=little things put into and made to fly).  
 p'ā to feel for something. III 137.4.  
 p'ēḡwa to feel of. III 360.13.  
 p'layōl to feel grateful.  
 p'ēwayasdē tips of fluke of porpoise (=feelers on tail).  
 p'ēwaxsdē flukes of porpoise. R 450.85.  
 p'ā(g'ustā) to raise. III 94.13.  
 p'ēp'laq'ugēm d to paint face. III 116.38. (See *bābaḡ'sila*.)  
 p'layōl giving away copper. III 448.18.  
 p'es(a) hard. R 185.6.  
 p'ēkw(a) to invite. III 112.28.  
 p'ēq(a) rotten (rope, mat, cloth).



- płā'ya (muh) R 229.10.  
 płā'ya (muh) 2pā'yā' C 314.31.  
 płōk'ūn white (pādā) body.  
 płōq'wa to pick off break-off leaves of  
 break dog salmon. R 325.31.  
 płōq'ūs an edible plant.

## M

- mēdēlq'wa to boil. R 108.87. mēdēl  
 qūla.  
 mē- metlanōē horseclam. R 91.8.  
 met(a) to twitch.  
 mēdēs to push spear under water. R  
 414.13.  
 mētlōs kidney fat. C 12.8; R 429.11.  
 mēs-, mēsela greedy for food. C 146.20.  
 mēdzēs cannibal's whistle = greedy  
 inside. III 421.24.  
 mēskwa greedy one. C 212.16  
 (New).  
 mēshōs k'šilemasa gwašwina greedy  
 pointed tongue of raven, used as  
 charm on halibut hook.  
 mēsē mēčk<sup>u</sup> cry of hawk. C 154.9.  
 mēsēq<sup>u</sup> sea egg. R 154.11.  
 mēsleq'luna insect. X 13.35.  
 mēts(ə) mink. C 176.10.  
 mēn one (Hēš'dzašq<sup>u</sup>).  
 mēnts'aqēšyo one-horn-on-fore-head  
 (a fabulous mountain goat). C  
 8.15.  
 mēn(a) to pick up. R 218.7; a small pot  
 latch at which girl's clothing is thrown  
 away to be picked up by the people.  
 mēnāla fish jumps. III 167.11; R  
 350.45.  
 mēnēqw(a).  
 mēnēx'wid to return a favor. C 54.22.  
 mēns(a) to measure. R 63.63.  
 mēnēk<sup>u</sup> measured. R 121.36.  
 mēnyayo measure. R 64.85.  
 mēndzēx'šid to split. C 290.10.  
 mang'axstalšela. M 682.2.  
 mēnk'- excrement.  
 mēnāx' excrement. C 221.12 (New).  
 mēng'edēq slime. III 147.4; clotted  
 blood. III 198.19.  
 mēng'as anus. C 144.1; R 133.23.  
 mēnk'āšela to throw excrements.  
 X 67.8.  
 mēngā war canoe. C 340.14 (Kos).  
 (mēng'a?).

mēngāla (muh) C 340.14.  
 mēngāla (muh) C 340.14.

mēngānāla (muh) C 340.14.  
 mēngānāla (muh) C 340.14.

mēngānāla (muh) C 340.14.  
 mēngānāla (muh) C 340.14.

R 94.4.

mēngā (muh) C 340.14.  
 mēngā (muh) C 340.14.

mēngānāla (muh) C 340.14.  
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R 314.8.

mēngānāla (muh) C 340.14.

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 mēngānāla (muh) C 340.14.

- mel- to light a fire  
   melx leid to light end. III 145.31.  
   ma<sup>l</sup>l<sup>o</sup> torch. III.145.30.  
 melôgayu stone club (stone in hide with short handle).  
 melôxela to travel in canoe. R 96.58.  
   melâwêla to start across. C 16.2.  
 mels- to turn head.  
   melmelsela to turn head back. III 150.19.  
   malôgemano halibut-head. R 243.41.  
   melôk<sup>o</sup> turned. R 358.39.  
<sup>o</sup>melqû(la) to remember. III 197.19 (melq'ûxâla ? R 396.84).  
 melx(a) to drift. X 87.35.  
 melx<sup>o</sup>wid to moisten. R 92.24; to paint with rings. C 202.13.  
 mela southeast wind. III 350.4.  
 melôk sockeye salmon. R 354.33.  
 mâ to crawl, to swim. III 304.24; R 373.7.  
   mamaômas R 382.3; mamaômas. R 407.56 fish.  
   masemagilis fish. C 232.12 (New).  
 ma- to put down on stomach.  
   manôlis to put down on stomach at side. R 408.2.  
   maôdzek<sup>o</sup> roasted. R 408.10.  
 mâyâ- to regret an act, to have mercy.  
   mâyata X 57.22 (mâyat'la).  
   mâyax'ila to have mercy. III 471.17.  
   mâyayas surpassing. M 709.5.  
 mâyukwâla a game.  
 mâyôl(a) to give birth. III 67.12.  
   mâyôl<sup>em</sup> newborn child. III 77.18.  
 maôlbend to mark line with wedge. R 61.31.  
   maôlbano marking wedge. R 81.58.  
 mawak'la sea lion (Hêldza<sup>o</sup>q<sup>o</sup>). name of a copper.  
<sup>o</sup>maôs(a) to work. C 256.18 (Kos, New)  
 mâpta to pluck. R 208.20.  
   mâpêlala to pluck off (moss). R 196.24.  
 mamê bedcover. X 172.28; C 412.6.  
   mamôk'as property in house. III 109.20.  
 māmadas piece for tying on cross straps of basket. R 135.31  
   māmama hawk (various kinds) (=trying to strike from mix'a ?).  
   māmala white man. R 99.38.  
   mamâ<sup>o</sup>ma leaves. III 299.3; R 186.2.  
<sup>o</sup>mās what? III 44.9.  
   <sup>o</sup>maôcnox<sup>o</sup> what tribe? C 158.9.  
   <sup>o</sup>mâyênx what season? X 166.29.  
 mās(a) to eat food consisting of several ingredients. R 342.9.  
 mas(a) stripe.  
   māyos raccoon (=striped face). III 285.14; C 176.10.  
   mas'lek'ala slant. R 804.50.  
 (māsta) mustard (English.)  
 mastô harpoon. R 176.41.  
 mats'apa to make a bundle. R 126.25.  
 māt's'ena harlequin duck. C 222.4; (matsin?).  
 māg'aanâ hair line for trolling hook.  
 māg'ag'u grouse (in myth. and Nak'wax'da<sup>o</sup>q<sup>o</sup>); III 308.30.  
 māk'(ala) being near by. R 61.23.  
 max'bê next to end. R 75.38.  
 mēmkt'ala close together. R 245.84.  
 māg'il<sup>em</sup> weqwa half brother, said by sister and vice versa, not of same mother.  
<sup>o</sup>mamagwa<sup>o</sup>las hurt. III 451.24.  
 māmālêk'a swallow (Tachezoineta thalassina)  
 māmôma warbler; hawk(?). III 308.40.  
 maku(la) to feel fish nibble at line.  
<sup>o</sup>maxw(a) potlatch. III 451.9; to carry property; C 324.20 (Kos).  
   māwil sacred room of dancer. III 109.33.  
 māk<sup>o</sup>- to tie.  
   māk<sup>o</sup>bend to tie knot in end R 173.9.  
 max<sup>o</sup>stend to push into water. R 127.41.  
 max<sup>o</sup>(ts'la) to be ashamed. III 266.1.  
 max-  
   max<sup>o</sup>ôcnox<sup>o</sup> killer whale. M 665.12; pl. maâm<sup>o</sup>ôcnox<sup>o</sup>. M 666.4  
   maxstâla raccoon (=striped eyes?)  
   malats'les wash tub. M 729.1.  
 malaq(a) to make selvedge, braid at edge of basket. R 142.21.  
   malaq'êla mixed. R 298.48.  
 malê exclamation enabling person to stay under water.  
 mâlîs a kind of salmon-weir. III 83.10; C 94.1.



- drns cedar bark.  
 denem rope. III 53.1.  
 denas bark of red cedar. R 89.76.  
 denyas cedar bark (Kos).  
 denasmis red cedar. III 78.11.  
 densen cedar bark rope. R 75.26.  
 dentssem (hat) of cedar bark. R 139.19  
 denx'ñd to haul in rope. V 478.14.  
 dents'čk<sup>9</sup> dancing board. C 28.16.  
 (dents'čq?)  
 denx<sup>9</sup> to stand in a row. III 296.19.  
 denwayá anchor line. R 125.8.  
 denx'ela) to sing. III 69.39.  
 dek(a) to bury.  
 dex'p'čq grave-tree. III 279.4.  
 deg'e'ya grave. III 57.11.  
 dex(a) to open eyes. III 95.40.  
 dex'ála to keep eyes open. R 199.38  
 dex'dex'ilil owl. III 308.40.  
 dex'dex'iné owl. C 338.15.  
 dex(a) to soak. R 108.89, 425.20.  
 dex'dax to eat soaked herring  
 spawn. R 424.1.  
 denk<sup>9</sup> greased. C 356.17; R 425.20.  
 dengwats'č grease box. R 82.7.  
 dexw(a) to jump. C 212.27.  
 dewil to jump into house. M 679.12.  
 dex(a)  
 dexayu round pole and wedges with  
 round point for splitting trees.  
 dex'etōx'šwid to spread tongs. R  
 370.15.  
 dex'(a) damp. R 125.13.  
 dełdaemk'ila to make tools, utensils.  
 III 189.17.  
 dā(la) to take, carry in hand. R 130.20.  
 daas handle. R 133.21; grip. R  
 109.15.  
 dāyud to take in middle. R 119.15.  
 dādaek'is person who takes enemy's  
 clothing for witchcraft.  
 dāg'ilčlem blankets given in ad-  
 vance in purchase of copper, to be  
 returned later with interest (=put  
 in hand in house).  
 dāx'dasa to commit rape (=to take  
 and put on ground)  
 dabendg'ala to put an equal amount  
 of blankets on a pile offered by a  
 rival, thus accepting them.  
 dadego to fight.  
 dapa) to tow. C 326.33.  
 dādek'ās property. C 104.30.  
 dādek'á to be jealous of each other.  
 III 123.22.  
 dāda father!  
 (dād'elēg'a silver bracelet =dollar [sil-  
 ver] on back.) III 449.5.  
 dādaōma property. C 256.26 (New).  
 dēda'f'mala to move things. III 408  
 32.  
 dādēqam white moss.  
 dāsa) to dive. C 66.28.  
 dāts father! III 135.3.  
 dāg'isnol fellow wife. III 142.18.  
 dāk'int's'ēsela fish jumps down beach.  
 III 302.42.  
 dāl'ela) to laugh. III 97.16.  
 dāl'a) to unfold. III 338.41; R 228.21.  
 dēlk<sup>9</sup> unfolded. R 454.74.  
 dā to wipe. III. 469.12.  
 dēg'idano towel for body.  
 degemyo towel for face. V 443.12.  
 dēxsdano toilet sticks.  
 dēida loan at 100 per cent interest.  
 dewāna liver. R 245.79 (t'ewāna?).  
 dēd'emala property, provisions stored  
 in house. C 101.31.  
 dēstōflax dolphin. (New).  
 dēstawūlk<sup>9</sup>. (New).  
 dek'(a) seal, salmon dives. III 302.42.  
 dēqw(a) to punch. III 27.40; R 76.65;  
 133.5.  
 dēgwayu pile-driver. C 382.21.  
 dēx<sup>9</sup> yellow cedar. R 129.1.  
 dēwal yellow cedar (Kos).  
 dēxūmano'ēs Dōqwa'is hafted stone  
 hammer (of Dōqwa'is), not used by  
 Kwāg'ul.  
 dēlak'ila) fish jumps. R 183.6; III  
 326.5.  
 dāp'ēu(dzō) squid bones on surface. C  
 172.15; R 471.41.  
 dāqāla. V 441.20.  
 dōmaq heart of wood. R 57.11.  
 dōdegwig'ōē Ulna barbata.  
 dōt-, dōt'āla) to speak. C 314.2 (Kos).  
 dōdas words of song. C 318.26  
 (Kos).  
 dādodala to reply. C 254.19 (New)  
 dōs(a) to be poisoned by clams.  
 dōyad having poisonous clams. C  
 376.3.  
 dōstend R 91.11.  
 dōsdek'wa Rubus macropetalus Dougl.,  
 -ursinus. C & S.



téq(a) to drop. X 153.14.  
 téx'íd to jump. C 144.26.  
 tex tex owl *Bubo virginianus*.  
 texa hemlock leaves (Kos).  
 téxats'e bladder of porpoise. R 450.89.  
 téla) bait. III 293.2; R 162.82.  
   tatóla to go to get bait. R 475.51.  
 télx eg'eleyind to sprinkle. R 258.65.  
 tóxs bilgewater. R 371.3.  
 tópa) speck. R 202.22 (t'ópa?)  
 t' (exclamation of mink). C 142.25.  
 tóx'<sup>2</sup>  
   t'é'wa to attack. III 468.24.  
   t'óx'wíd war dance. C 28.16.  
   t'ó'yag'a to commit suicide. III  
     122.8.  
   t'óxwa to make trail by walking. C  
     14.16.  
 tóx'wíd to spin.  
 tólas'els to break up. C 170.18.

## t

t'ep(éla) to be covered by some sub-  
 stance. R 154.36.  
 t'epsem to be covered by water.  
 R 288.62.  
 t'ebóg'a to drive in. R 93.16.  
 t'em(a) to sew with cedar twigs. III  
 302.29.  
 t'em(a) to lash up. III 303.9.  
 t'emag'im lashing. R 140.7.  
 t'ems(a) to beat time. III 86.6.  
   t'em'yayo baton. III 57.36.  
   t'emédzo board for beating time.  
     III 86.5.  
 t'emsacé wart.  
 t'emts! *Unifolium dilatatum* (Woods,  
 Rydb.).  
 t'emkw(a) to cardle, to shrink, to shrivel.  
 BAV 120.15; R 57.8.  
 t'emk<sup>u</sup> chopped in short pieces. R  
 189.10. (Correct temk<sup>u</sup>)  
 t'emq(a) to pin. III 347.21.  
 t'emxw(a) to pick gooseberries. R 221.1.  
   t'emxwalé gooseberry. R 221.1.  
   t'emx<sup>u</sup>mís gooseberry bush.  
 t'enaxtól weaving frame for cedar bark  
 blanket.  
 t'ent'egó to marry in one's own family.  
 t'ens(a) to shelter against rain; shade.  
 III 121.22; X 161.9.  
 t'ensclayo.  
 t'emx' knot in wood. (t'enx'?). V  
 332.12.

t'enx(a) to walk with jerky motions.  
 t'enx a bird.  
 t-enx-  
   t'ent'enxedzō veins of leaf, ridges  
     between grooves. R 275.25.  
 t'ek(a) soil. R 73.79.  
   t'ek'ílak<sup>u</sup> garden bed. R 189.14.  
 t'egun a kind of canoe. III 287.16.  
 t'ekw(a) to butcher game, fish. R  
 411.30.  
 t'ekw(a) to poke with finger. C 66.4.  
 — to take down. III 361.33.  
 t'eq(a) berry cake. R 269.9.  
 t'eq<sup>u</sup>.  
   t'eq<sup>u</sup>sōs cinquefoil root. R 188.1.  
   t'eq'wanō cinquefoil plant. R  
     190.40.  
   t'egūdzo cinquefoil garden. R  
     189.14.  
   t'ex<sup>u</sup>laq<sup>u</sup> to eat cinquefoil roots.  
     R 191.27.  
   t'ex<sup>u</sup>t'eq'ús a plant.  
 t'ex'-  
   t'ex'íla door, trail. III 47.26; law.  
     M 677.14.  
   t'ex'a door, trail. C 310.11 (Kos).  
   t'ex'íla to make trail. M 677.14.  
   t'ex'lč ladder. C 104.25.  
   t'ennâyé side door. C 412.6.  
 t'els(a) to split halibut, salmon. R  
 249.75.  
   t'elyayo knife for cutting halibut,  
     salmon. R 245.56.  
   t'elék<sup>u</sup> sliced. R 251.200.  
 t'els *Viburnum Pauciflorum*, Pylaine,  
 berries. R 92.39.  
   t'elsmís *Viburnum* bush. R 216.16.  
 t'elk<sup>u</sup> soft (t'elq<sup>u</sup>?). III 54.10.  
 t'elq'aa female (fish).  
 t'elxw(a) to soften by beating with  
 wedge. R 296.83.  
   t'elōk<sup>u</sup> pounded. R 130.32.  
   t'elwayo cedar bark beaten. R  
     129.17.  
   t'elwagayo III 197.14; t'elwagano.  
     V 476.1; club.  
 t'el- to gather blanket over shoulder R  
 118.6.  
 t'ā-  
   t'āx'íd tree falls. R 57.7.  
   t'ā's tree lies on ground. R 82.6.  
 t'ā'yala invisible, hidden. X 55.24.  
   t'āyolem sun protector. R 125.21.  
   t'āx'íd to become invisible. C  
     176.17.



- sēx'āla to pick roots out of sand. R 190.44.  
 sēx'ṡts'ā industrious. R 272.74; to agree. III 351.10.  
 sēx'ṡts'ā measure from angle of thumb and first finger to tip of first finger.  
 sēx'ṡSEM elongated. R 180.35 (sēx'ṡSEM?).  
 sēx'sēk'čē long hair of goat. R 444.23.  
 sēl(a) to drill. R 64.92.  
 sēLEM *Vaccinium ovalifolium*. R 300.78.  
 sēlp(a) to twist. R 120.9.  
 sēlt(āla) to be quiet. C 64.25.  
 sēlt!(ax'ts'lānčē) little finger. R 68.82.  
 sēls- to pick out. III 237.27.  
     sēlgaak<sup>o</sup> picked out.  
 sēlqw(a) to twist. R 57.13.  
     sēlxSEMāla twisted (=k!wēx'ṡSEMāla).  
     sēlqwē(sa) squint-eyed. V 478.5.  
 sēlBEXw(a) to squirt out of mouth. R 363.12.  
 sēants'ō (sēantsō) harpoon shaft. R 157.2.  
 sāt(x<sup>u</sup>)- to stretch out, to wrap.  
     sāx'čid to stretch out. III 16.1.  
     sāx'ts'lanāla to wrap around hand. R 106.37.  
     sāčl diaphragm of porpoise. R 453.62.  
     sāōk<sup>u</sup> board (=stretched?). III 8.7; R 96.57.  
 sāk'ṡqāla alive (?). C 24.11.  
 sāyena whole. R 190.43.  
 sāyopālg'iwala to send ahead (canoe). III 149.22.  
 sābend to overdo. III 18.1, 149.22 (=stretch to end?).  
 sāaq sap. R 114.63.  
 sāyōq<sup>u</sup> pure, unmixed. R 269.5.  
 sāōltala noise of falling objects. III 465.2.  
 sēBEX'āLEla to hear. C 394.20.  
 sapt(a) to skin. C 10.26; R 441.3; to flense. R 447.16.  
 sēčēkwax'čid horsefly. C 396.27.  
 sās(EM) children of one couple. III 45.6.  
 sas- spring salmon.  
     sāts'EM spring salmon (*Salvalinus fontinalis*). III 102.7.  
     sāsasē dry spring salmon. III 225.32.  
 sāk'āya to watch canoe. X 9.32.  
 sāk'(a) to give away canoe. M 670.2.  
 sak'ōdčē joint of box. R 69.1.  
 sakw(a) to dig fern (*Pteridium aquilinum*). R 195.12.  
     sāgum fern root. R 195.12.  
 sakwa to carve meat. III 20.5; R 448.45.  
     sax'ṡ'ā butcher knife. M 666.8; R 446.8.  
     sax'ṡdzō butcher board. C 174.11.  
 sakwila to give a seal feast. R 458.58.  
     sāk'wis seal-oil. III 192.19.  
 saq'w(a) to peel off bark. R 131.13.  
     sāq'wāems maple tree. V 387.31.  
     sāq'ōd to peel off bark. V 473.27.  
     sēsāq'wāmōt bark dish. III 254.36.  
 sax'ṡsto R 109.14.  
 sāl(a) blind. C 266.3 (New).  
 sālāčdana fern (*Polystichum munitum*). C 292.12.  
 sāl(a) love song, mourning song. X 6.12; C 120.9.  
 sāl to put up roof. III 137.30.  
     sāla roof. III 45.24.  
 sē to put meat down. R 462.26.  
 sēp(a) to shine (sēpa?)  
 sētk'lot'EN to split in falling. III 184.5.  
 sēsiuL fabulous double-headed serpent. III 60.37.  
 sēsok'wa widgeon duck.  
 sēnat plan. R 81.63; dancer. (See sēna.)  
     sēnātala purpose. R 121.32.  
 sēnoqw(a) oblique. R 59.70.  
     sēnogūdzōd to bevel. R 64.97.  
 sēk'ṡāqa cane (in use).  
     sēk'ṡāganō cane. M 675.4.  
 sēq(a) to spear (devil fish). R 470.6.  
 sēx'(a) to peel sprouts. R 343.32; to eat sprouts.  
 sēxw(a) to paddle. III 255.38.  
     sēšwayo paddle. R 127.49.  
 sēx(a)  
     sēx'čid mouth gets dry and sore. III 451.36.  
 sēlan grandchild's mate *versus* mate's grandparent.  
 sēLEM snake.  
     sēlis snake in belly. M 685.18.  
 sō thou. III 110.32.



- sōp(a) to chop. R 57.11.  
 sōbayu adze. R 57.2.  
 sāyobem small adze. R 111.  
 sōx<sup>h</sup>sōx<sup>h</sup> a cry of raven presaging rain  
 (=dripping).  
 sōx<sup>h</sup>ts'ēs R 131.8.

## dz

- dzebeq(ela) to fit loosely. R 139.13.  
 dzem(a) to cover with soil, ashes. C  
 248.18 (New).  
 dzemxw(a) bluish.  
 dzemx<sup>h</sup>stō milky color. R 339.17.  
 dzem'wa bluish stone for chisels.  
 dzemōk<sup>h</sup> milky. R 339.14.  
 dzet(a) to split roots. R 115.13 (ts'eta?).  
 dzetaxōd to pull off cedar twigs. R  
 120.18.  
 dzes'ēd to get warm. R 339.19.  
 dzeseq<sup>h</sup> young cedar. R 166.4 (dzes'ek?).  
 dzendzedzō R 118.2.  
 dzendzengētxsela smell of canoe. C  
 262.4.  
 dzendzenk'āla to deride. X 67.6.  
 dzendzenx'lem nettles.  
 dzek'(a) to rub. R 95.27.  
 dzegwat dried sockeye salmon (Gwas).  
 dzeqw(a) mud, soil. III 283.10; R  
 88.36.  
 dzegut coal. R 58.40.  
 dzex'ina iron. V 491.16.  
 dzex'ina Adiantum pedatum L.  
 dzex(a) to split or crack (wood). R  
 141.29.  
 dzexeq<sup>h</sup> poles. R 184.9.  
 dzex'(ila) to make war. III 350.23.  
 dzēdzax'len weapons.  
 dzem tentacle of squid. V 475.33; R  
 471.32.  
 dzelāk<sup>h</sup> mutilated (fish).  
 dze<sup>h</sup>lāl lake. III 62.11; C 30.2.  
 dzelts'aak<sup>h</sup> split. R 115.14.  
 dzelxw(ala) to run. III 103.2.  
 dzelt(a) to spread out herring spawn.  
 dzēdzelts'ādzē anklets. III 205.22.  
 dzelts'eno cat's cradle (game).  
 dzaanxa to nod head in pity. III  
 122.19.  
 dza<sup>h</sup>wūn Oncorhynchus nerka.  
 dzā<sup>h</sup>m breast. III 87.13.  
 dzāma child sucks.  
 dzamēsp'ā taste of milk. V 478.4.  
 dzemdzemxūlas nipples of por-  
 poise. R 450.87.  
 dzās(a) dark blue.

- dzad<sup>h</sup>xi xūllā<sup>h</sup> x'āllā<sup>h</sup> (Oxycorymbus  
 superciliosus)  
 dzas(a) to love (love). R 21.9.  
 dzā<sup>h</sup>axpāna Oporosia tenuicaulis  
 Kuntze. III 100.20 (pānax).  
 diak inv. pistol of rambler among por-  
 non spear. Koo.  
 dzak'ol R 267.60.  
 dzakw'ala opened (eye) rimming ac-  
 cusing strands of hair. R 106.6,  
 165.60.  
 dzaqwa<sup>h</sup> eyebrow. R 160.13.  
 dzeqwa'x'ala upper.  
 dzaq'wa north-west wind. III 114.16.  
 dza-wūn silver (metal). R 44.8.  
 dzādzōm small silver (metal). III  
 363.32.  
 dzaxwasde dried silver (metal).  
 dzēdzax'len weapons.  
 dzāxūn olachen. R 293.8.  
 dzāwadala to fish for bottom. R  
 198.7.  
 dzaxs'ēnd to tear to pieces. X 101.2.  
 dzaba<sup>h</sup> heavy swell.  
 dzēg'rdzem inner rounding of canoe  
 bottom. V 363.4.  
 dzēg'ēnd to rub on palm. V 49.8.  
 dzēk'(a) to dig clams. III 62.14.  
 dzēg'ayo digging stick for clams. R  
 72.73.  
 dzēk'ā<sup>h</sup> to cook huckleberries. R 297.21.  
 dzeg'as place of spirit. R 106.6.  
 dzēkw'a<sup>h</sup> to stretch out leg.  
 dzēguns to spear halibut.  
 dzēk'wayo hind flipper of porpoise  
 (=means of stretching out foot).  
 M 677.5, R 452.28.  
 dzek'wis catfish oil. R 91.16.  
 dzēzum prong of salmon spear. R 76.  
 14.  
 dzēl(a) fresh (fish). R 50.24.  
 dzālē cockle. R 179.5.  
 dzoyaqē<sup>h</sup> house with seven (rooms).  
 X 62.23.  
 dzōp(a) to stuff into a hole. R 277.22.  
 dzōl'ē'ala to dip up and drink. X,  
 75.27.  
 dzomēg'ā<sup>h</sup> pole. R 127.44.  
 dzōnoq'wa a monster. III 87.14.  
 dzōnoqwa<sup>h</sup> utter cry of distress.  
 dzōnoq'wēs dzōnoq'wa.  
 dzōqwa<sup>h</sup> to bend. R 122.38.  
 dzōxwa<sup>h</sup> to lift. III 47.18 (to be  
 potlatch). III 151.28.

dzōx<sup>u</sup>- pole.

dzōxūm pole. III 27.25.

dzōdzexūla to stiffen. III 27.25.

dzōdzōx<sup>u</sup>bend to sharpen ends. R 166.10.

dzādze<sup>u</sup>wa to fetch poles. III 78.7.

### ts

tseyōsa to dip up. R 375.47.

tsebā<sup>u</sup>ma old cedar bark blanket.

tsemōla stream runs against rocks (Āwī-k'ēnox<sup>u</sup>).

tsemōt(āla) to be quiet, not to be allowed to speak. III 467.34.

tsemk<sup>u</sup>-

tsemgwig'a broken back. III 319.40 (New = quzwēg'a Kwag).

tse(a) to take refuge. C 84.21.

tse(āla) to press against (?). R 114.80.

tsexwa fat. R 248.32.

tsek(a) to cut out bushes, to cut out trail. III 142.42; R 159.10.

tsāyō ax. III 27.28.

tsāk'a to eat (split) sea eggs.

tsek(a) to spin cedar bark into a single thread (Āwīk'ēnox<sup>u</sup>).

tsik'emin stone adz.

tsekw(a) to roll together stones for salmon trap.

tse<sup>u</sup>gel berries of *Rubus Nutkanus* (Rubacer villosus Rydb.).

tseq'lūs soil. C 222.25.

tseq'tūs diabase. III 154.13 (ts'eq'tūs?).

tsex<sup>u</sup>wid to gather mussels. C 262.16.

tsexw(a) tide runs.

tsexwalōdala tide runs against rock.

tsexūla cascade, to overflow.

tsāxwa to drip. R 235.32.

tsāx<sup>u</sup>mis raindrop.

tsāōqwa liquid drips.

tsex<sup>u</sup>tsāngwis long prairie. III 323.7.

tsex<sup>u</sup>tsālas inclosure into which salmon go. C 370.19 (Gwas).

tselxw(a) crab apple (*Malus diversiflora* [Bong] Roemer).

tse<sup>u</sup>tselē a berry. R 300.78.

tse<sup>u</sup>lx(a) hail. III 103.1.

tsās(a) to pour water on hot stones. R 74.14.

tsāsels to stretch a rope. V 492.22

tsāsē<sup>u</sup>id to stretch a rope. V 494.1.

tsāsayap'lāla to pass each other. C 100.22.

tsātsēk'ina to find by chance. R 358.23.

tsāk'(a) to split sea eggs. X 115.15. (See tsek'a.)

tsak' = tsāg'ano *Dryopteris spinulosa*.

tsak'os root of—. R 195.1.

tsāq- board on edge.

tsāgem side board of house. III 50.2.

tsāqemē<sup>u</sup> house front. R 343.18.

tsāx'(a) slippery. R 290.18.

tsāx'ens a kind of tough wood. R 182.7 (ts'āx'ens?).

tsāxenē<sup>u</sup> bark. R 126.22.

tsāxāla to walk with fast short steps.

tsāx(a)

tsāxis riverside beach.

tsā to draw water. III 43.18.

tsālayo bailer. R 74.4; milt of porpoise.

tsēxta ladle. R 292.25.

tseyil'g's water carrier. III 408.16.

tsāp! apron. III 108.21 (tsāp?).

tsāp'lēdzē<sup>u</sup> spawn of halibut. R 243.40.

tsāp'lē<sup>u</sup>ela female fish.

tsāma R 408.7.

tsēt(ēla) to tilt. III 384.5; steep side hill, raft of driftwood.

tsēts'ēxsdala weir has long basket. III 302.12.

tsēna<sup>u</sup>ūla trouble. (?) M 705.17.

tsēnōma perch. C 206.14.

tsēkums to pick up ashes. X 83.8.

tsēk'(a) to pour in among.

tsēkw(a) to pry up with lever. R 182.11.

tsēgwayobē<sup>u</sup> tip of paddle. R 182.11.

tsēq(a) to dip with feasting ladle.

tsēx'-

tsēnabōd to light fire underneath. R 287.40.

tsēx'(a) to trickle down. R 435.73.

tsēx(a) to melt (tallow). R 432.80 (or tsēx'a?).

tsēx(a) to kill wounded game. V 485.

tsētaxahala water sprinkles down.

tsētsāngwis prairie (New).

tsōp(ēla) to paddle against tide.

tsōp(a) black spot.

tsōpamala jingo (= black-headed).

tsōp'ēpela female sandpiper (= black chested).

tsōtsepts'ā golden plover (= black spots in armpits).

tsōplalē thrush. III 138.23.

- tsómōs to break out teeth III 96.19.  
 tsós(a) brittle. R 127.53.  
   tsēwék<sup>n</sup> powdered. R 279.74.  
 tsókwa(a) canoe, box breaks. III 467.6.  
 tsókwāla round mouth of cannibal dancer. III 199.29.  
 tsóxw(a) to adze off fine chips. III 199.29.  
   tsók<sup>n</sup> fine chipping.  
   tsáyō adz for fine chipping.  
 tsōlexa brittle.
- ts!**
- ts!es-  
 ts!ēyīm guts. III 344.5.  
 ts!ēsgūwē stomach of porpoise.  
 ts!ēyōxla navel cord.  
 ts!ēp(a) to dip food in oil or sirup. X 33.9.  
   ts!ēbats<sup>ē</sup> oil dish. III 192.19.  
 ts!ēm(āla) to point with finger. III 208.33.  
   ts!ēmālx/ts!anō<sup>ē</sup> first finger. R 128.57.  
 ts!ēm(a) to melt away. X 229.15; R 430.49.  
 ts!ēm<sup>ak</sup> graphite.  
 ts!ēmēg'ind to cover over. R 237.44.  
 ts!ēm<sup>k</sup>(a) careful with food, saving  
 ts!ēmqw(a) to crawl through a small hole; to bolt long strips of meat. C 38.5.  
   ts!ēmq!wa a fish (Asternopteryx gunnelliformis).  
 ts!ēt(a) a board, canoe, cracks on account of sun. III 65.36.  
   dzet!ēd(?) to split roots. III 27.41.  
 ts!ēdāq woman. R 59.57. ts!ēdāq *pl.*  
 ts!ētx'āla to squirt out. X 151.3.  
   ts!ētx'ēnoē<sup>ē</sup> clitoris.
- ts!es-  
 ts!āts!āyīm eelgrass. R 181.21.  
 ts!āts!ēsmot dead eelgrass. R 72.66.  
 ts!ēskw(a) golden-crowned sparrow. (Nak).  
 ts!ēsts!ēs golden-crowned sparrow. (Kos).  
 ts!ēsqwanē golden-crowned sparrow (Kwag). III 138.23.  
 ts!ēsaxawēq<sup>n</sup> sandpiper.  
 ts!ēts!ēn rapids.  
 ts!ēnāas R 224.25.
- ts!ēxex<sup>n</sup> *ts!ēxex* (Kos). C 126.33.  
 ts!ēnēwa *ts!ēnēwa* (Kos). C 148.4.  
 ts!ēndēk a *ts!ēndēk* (Kos). III 191.1.  
 ts!ēnk<sup>n</sup>  
   ts!ēnt!ēnk<sup>n</sup> *ts!ēnt!ēnk* (Kos). III 308.7.  
 ts!ēnkwa *ts!ēnkwa* (Kos). III 308.7.  
 ts!ēnx a *ts!ēnx* (Kos). III 308.7.  
 ts!ēnkwa *ts!ēnkwa* (Kos). III 308.7.  
 ts!ēnkwa *ts!ēnkwa* (Kos). III 308.7.  
 ts!ēngōm *ts!ēngōm* (Kos). III 308.7.  
 ts!ēnxwa *ts!ēnxwa* (Kos). III 308.7.  
 dzēndz!nk *dzēndz!nk* (Kos). III 308.7.  
 ts!ēk āla to be awake. III 187.13.  
 ts!ēts!ēk āla *ts!ēts!ēk āla* (Kos). III 187.13.  
 ts!ēk'ād ēla to tell news. III 41.14.  
 ts!ēkwa<sup>n</sup> short. R 87.18. *pl.* *ts!ēkwa*. R 228.24.  
 ts!ēkum<sup>n</sup> tree stump.  
 ts!ēq a to throw away *ts!ēq* (Kos). R 121.14.  
 ts!ēqwa<sup>n</sup> dust (on clothes).  
   ts!ēxts!ēq!s dust on ground.  
 ts!ēq'ōls diabase. R 130.25. *ts!ēq'ōls*  
 ts!ēx a to singe. R 499.22.  
 ts!ēx'āla<sup>n</sup> sick. III 423.1.  
   ts!ēx'q'ōlem *ts!ēx'q'ōlem* (Kos). III 64.15.  
 ts!ēx'ās new mat or break<sup>n</sup>. III 64.15.  
 ts!ēxw a to stab. III 270.29.  
   ts!ēxwayō bone dagger.  
 ts!ēx'wālil to dig up floor. R 200.16.  
 ts!ēx a to tough. R 122.51. *ts!ēx* = bend. R 82.8.  
   ts!ēts!ēx'ē *ts!ēts!ēx'ē* (Kos). III 112.37.  
 ts!ēxō line ad.  
 ts!ēlāyō spruce root (Kos). C 100.14.  
 ts!ēlak a old *ts!ēlak* (Kos). III 223.14.  
 ts!ēlwaq<sup>n</sup> to praise. III 199.21. *ts!ēlwaq* = supplicate. R 199.21.  
 ts!ēlk<sup>n</sup>  
   ts!ēlts!ēlk *ts!ēlts!ēlk* (Kos). III 199.21.  
 ts!ēlgwālal *ts!ēlgwālal* (Kos). III 223.14.  
 ts!ēlgwā<sup>n</sup> to be hard. C 242.27. *ts!ēlgwā*  
 ts!ēlqwa<sup>n</sup> hot. R 100.14.  
 ts!ēlx'ā a fish (cup reed). III 191.1.

- ts!elk'(a) startled. X 189.42; scared. III 46.31.  
 ts!äx'älis. to drift ashore. C 364.22.  
 ts!ä(la) tide, current. III 227.10.  
 ts!ä'ya younger brother. III 46.23.  
 ts!äwé beaver. III 130.17.  
 ts!äwüx winter. III 378.7.  
 ts!äplax leaves of red cedar. R 95.40.  
 ts!äs(a) to be taut. R 158.37. (See ts!äsa?).  
 ts!ämč fish bait. R 223.5.  
 ts!anananā' exclamation of Mink, for anananā'. C 158.15.  
 ts!änösa to catch seals, deer in net. X 14.36.  
 ts!äs(a) whale blows. III 313.21.  
 ts!äts!ak'owa snipe.  
 ts!äs(ala) to resolve. III 467.39.  
 ts!änöq'wala to urge, ask. X 4.19.  
 ts!äg'öl old canoe. III 318.7.  
 ts!äts!ax'sila to caulk. C 278.22 (New).  
 ts!äk'(a) bird makes nest of soft material.  
 ts!äg'il bed. III 65.35.  
 ts!äk'iyend to cover with soft material. R 185.50.  
 ts!äg'idzem first course in meal. R 384.38.  
 ts!äg(a) mountain goat (Äwik'!énox<sup>u</sup>). III 403.11.  
 ts!aq-  
 ts!äqöd to peel off cedar bark. R 122.55.  
 ts!äqems outer cedar bark. R 121.25.  
 ts!äts!äqela to run out. R 302.42 (ts!äx'ela?).  
 ts!äqw(a) lean salmon. R 354.36.  
 ts!äx'ens *Holodiscus arifolius* Sweet., *Sericotheca discolor* (Pursh) Rydb. R 157.3.  
 ts!äx'wid to open. R 309.27.  
 ts!äläs(iäläla) to divide. R 369.25.  
 ts!äg'a to run with tide.  
 ts!äts!äx'sem short board. R 186.20.  
 ts!äxsač carved pole in front of house. III 221.3 (=stretched).  
 ts!ä'leq'la mica. III 138.42 (dza'leq'la?).  
 ts!äts!äx'it pain in body.  
 ts!äwalagek<sup>u</sup> gutted, cleaned. R 416.47.  
 ts!äs(a) to roast clams. M 682.5.  
 ts!öts!äoqūla to drip (melting). R 436.91.
- ts!äq-  
 ts!öts!eqa winter ceremonial. III 15.12; R 342.11.  
 ts!ägats!é house in which winter ceremonial is held. III 11.13.  
 ts!öts!äläla tongs. R 70.18.  
 ts!öts!esg'in name of grizzly bear. III 30.37.  
 ts!öts!exsdala blanket wrapped behind a man. III 302.12.  
 ts!öts!asö tangled. C 386.10.  
 ts!ö'nč? R 175.14.  
 ts!ön(a) lean. R 313.31.  
 ts!ög'olas crosswise (ts!ög'olas, short way). R 420.48.  
 ts!ög'inaga gull. C 232.10 (New).  
 ts!ök'w(a) to eat clams. C 376.2 (Gwas).  
 ts!öts!ek!wčmas shellfish. III 157.11.  
 ts!öts!ax'fmöt clamshells. C 248.20 (New).  
 ts!ök'wayo hind flippers of seal (dzö-kwayo?).  
 ts!ök'w(a) bird. III 60.28; gull.  
 ts!éq!(a) narrow. R 128.57.  
 ts!éqw(a) to travel over land.  
 ts!éx'(a) to pick elderberries. R 167.3.  
 ts!éx'ina elderberries. R 167.3.  
 ts!énano stems of—. R 255.7.  
 ts!éx'mis *Sambucus melanocarpa* A. Gray.  
 ts!éndzö elderberry cake. R 260.99.  
 ts!éx'ewak<sup>u</sup> cut. R 391.27.  
 ts!éx'ts!ök<sup>u</sup> fish hawk. III 296.16.  
 ts!éx'bč prong. R 154.8.  
 ts!é'wa(la) to be famous. M 718.1.  
 ts!á to give. R 158.31.  
 ts!éwana to distribute. R 410.14.  
 ts!éwék<sup>u</sup> net measure. R 163.3.  
 ts!öp'lax mittens.  
 ts!äts!östöč to stop up holes. C 160.4.  
 ts!ömax barnacle. III 281.21 (Äwik'!énox<sup>u</sup>).  
 ts!äts!äma a barnacle (ts!öts!ömax C 64.11).  
 ts!ös(a) to dig fern roots. R 143.30.  
 ts!öyayu digging stick. R 115.1.  
 ts!öts!esbes scaup duck. C 64.12.  
 ts!ötsaga chickadee.  
 ts!ön(a) thunderbird (Awä'lela).  
 ts!öqw(a) to ring like metal. III 215.9.  
 ts!öq'lüs(ela) to put into mouth. R 412.51.

- tslōxw(a) to wash R 228.26  
 tslōk<sup>u</sup> washed R 406.35  
 tslāwūux winter III 48.4  
 tslōx<sup>u</sup>betalis to push into ground R 194.6.  
 tslōx<sup>u</sup>LEma grandson III 51.20  
 tslōx<sup>u</sup>LEMagas granddaughter  
 tslōl- black.  
 tslōlto black. R 58.42.  
 tslōlna coal. R 91.7.  
 tslōlōd it gets black. R 91.15.  
 tslōlōqa blackish, dark red.  
 tslōtslalmōt charcoal. R 94.20.  
 tslōlōlaq horn spoon. R 102.2.  
 tslōlayu powder. R 296.82.

## H

- neyīm<sup>x</sup>so lashed. R 165.63.  
 nep(a) to throw a round thing. III 104.18.  
 nebayu stone club.  
 n<sup>u</sup>EM one. R 61.35.  
 n<sup>u</sup>EMābē square around. R 62.48.  
 n<sup>u</sup>EMās<sup>g</sup>EM equal length. R 78.1.  
 n<sup>u</sup>EMādzō level. R 78.88.  
 n<sup>u</sup>EMāx<sup>is</sup> the same. R 126.15.  
 n<sup>u</sup>EMaēlut house fellows. C 58.7.  
 n<sup>u</sup>EMāts two men who marry two sisters.  
 n<sup>u</sup>EMāla together. C 256.17; equal. R 78.3.  
 n<sup>u</sup>EMē<sup>m</sup>ēma. pl. n<sup>u</sup>EMē<sup>m</sup>ēma family group (numaym). M 617.9; brothers. M 682.14.  
 n<sup>u</sup>EMē<sup>m</sup>ēmot fellows of family group, (numaym). R 59.50.  
 n<sup>u</sup>EMē<sup>g</sup>a to agree. C 22.16.  
 n<sup>u</sup>EMwōt friend, brother's brother, cousin of same sex. C 148.26.  
 n<sup>u</sup>EMōk<sup>u</sup> friend. M 706.8; one person.  
 n<sup>u</sup>EMēma nine. R 168.8.  
 n<sup>u</sup>EMsalēs to land. R 215.52.  
 n<sup>u</sup>EMsawil canoe goes across river.  
 nenāmuxēula to go to see. III 46.22.  
 nenkw(a) to send with message.  
 nenwaqens to foretell. III 32.7.  
 neg<sup>ā</sup> mountain. R 173.2, pl. naeng<sup>a</sup> C 174.21.  
 nek<sup>(a)</sup> to steam. R 334.2.  
 negūmp parent-in-law, child-in-law, nephew's wife, niece's husband and vice versa. III 51.17.

- ne<sup>u</sup>200q. *Numaym*  
 n<sup>u</sup>EMabēd *square* (around) (around)  
 law nephew's wife, niece's husband  
 betel anj *horn spoon* (black)  
 intermediate *relations*  
 nemawayad *powder* (black) (powder)  
 law R 49.7.  
 nek<sup>(a)</sup>  
 nekūla to trayed (tray)  
 negwis to catch salmon (at) (rod). R 305.2  
 nekwa(a) to pick salad berries. II 208.2  
 nek'ul salad berry. R 60.6  
 negōdzā salad berries. C 346.9  
 nek klāla to walk on rock  
 neqa(?) to find by chance  
 neqels to find on ground. M 600.7.  
 neqes not moving?  
 neq- middle, straight  
 negfdzō middle of flat (base). P. 64.86.  
 neqenōs straight edge. R 69.7.  
 neqextala to bend over  
 neqeltod to do the same. R 200.1  
 negēc midnight. III 88.25  
 negoyātyē middle. R 60.13  
 pl. naengoyātyē III 6.20  
 negōyoxsala half mill. R 180.4  
 neqengustā straight up. P. 64.6  
 neqa to go right on. C 118.10  
 neqa ton R 82.19  
 neqag'iwala to start box (box). P. 97.75.  
 neqala noon. R 358.40  
 neqalaxstāla dinner  
 neqō to meet to take revenge. III 469.28; C 346.19 (naq<sup>u</sup>)  
 neq'kbod half fathom. R 60.2  
 nexsōs half. R 160.38  
 nexstātya to touch. R 80.40  
 nānaqasila to steer to (steer). III 79.32, 312.15. R 177.6  
 nānaxtō<sup>z</sup> flush. R 84.62  
 nāqem'ka just in time  
 naqelx'id to feel (nose). N 11.1  
 nāxsaup'a mixed half. R 200.1  
 nāx'itila to feel to  
 neqwa to swallow. R 342.35  
 n<sup>u</sup>EM<sup>(a)</sup> to cover with (blanket)  
 n<sup>u</sup>EMawem cover. R 200.1  
 n<sup>u</sup>EMax'wel to cover. R 124.80  
 n<sup>u</sup>EMax'ōnē blanket. R 200.1  
 n<sup>u</sup>EMōk covered. R 240.7  
 n<sup>u</sup>EMākūyalya to be covered. P. 27.15

- nexw(ála) near. R 88.44.  
   nō<sup>yo</sup> medicine put near back of  
   pregnant woman.  
 nex<sup>sok</sup> spoiled child.  
 nexāq goose. C 64.2.  
   nānaxagem brant goose. C 362.26.  
   nāxaqlem goose. C 362.25.  
 nexelil to paddle against wind. III  
   351.21.  
 nexusta to walk up river. III 70.23.  
 nexlāx<sup>eid</sup> to become fullgrown. III  
   180.7.  
 nela to sing. C 320.26 (Kos).  
   nel<sup>yo</sup> song. C 320.15 (Kos).  
 nel(x<sup>eid</sup>) to fly. C 260.1 (New).  
<sup>ε</sup>nela laughing goose. III 84.10.  
 nel(ela) to shake. X 85.7.  
 NELA to lie on back. R 168.13.  
<sup>ε</sup>nā(la) day, light, south. R 77.80.  
   <sup>ε</sup>naqūla light. R 123.82.  
   <sup>ε</sup>nāxwats<sup>le</sup> window.  
   <sup>ε</sup>nalōlela to go south. X 3.11.  
 nā(la) to dare. III 144.38.  
 na<sup>ε</sup> snow (on ground). C 14.4.  
 naōnax<sup>u</sup> to go home. (New.)  
<sup>ε</sup>nawalak<sup>u</sup> supernatural power. III  
   59.40.  
   <sup>ε</sup>nawalakutāwē tips of hemlock.  
   <sup>ε</sup>nanwalagux<sup>awē</sup> little bunches  
   growing on hemlock.  
 nam<sup>ε</sup>yastōd all go to one place.  
 nāsa to cover. R 336.34.  
   na<sup>yo</sup>im cover. R 165.52.  
 nāu grizzly bear III 33.24.  
 nengeml grizzly bear mask. III  
   33.24.  
 nānag-  
   nānagēg'a to obey. C 440.2.  
   nānax<sup>emē</sup> to reply. III 52.15.  
   nānaxts<sup>lō</sup> to imitate. III 85.13;  
   nā<sup>nō</sup>lelelela to repeat. C 12.24.  
   nūnōx<sup>swid</sup> to become uneasy. C 78.33.  
   nēnasa unavailable. III 449.31.  
 nak<sup>l</sup>(ala) to expect. III 151.21.  
   nānuk<sup>u</sup> expected. III 124.10.  
   <sup>ε</sup>nē<sup>snak</sup>il to look in house. III  
   163.33.  
<sup>ε</sup>nakw<sup>ε</sup>sta thorough. III 185.13.  
 nāqa to drink. R 199.35.  
   nagats<sup>lō</sup> bucket. R 88.53.  
   nenq<sup>lē</sup>ma whisky. R 199.35.  
   nagayu drinking tube.  
 nax<sup>ela</sup> swamp.  
 naq<sup>ε</sup>sta to be covered. III 177.8  
   <sup>ε</sup>nāxw(a) all. R 73.97.  
   <sup>ε</sup>nānaxwēmas all kinds of things. C  
   120.22.  
 na<sup>ε</sup>x<sup>u</sup> vulva. III 46.36.  
<sup>ε</sup>nāla south, up river. III 7.1. (See  
   <sup>ε</sup>nāla day )  
   <sup>ε</sup>nelbend to go up river. M 676.14.  
   <sup>ε</sup>neldzē up river. R 223.12.  
<sup>ε</sup>nālenx the most valued. III 178.37.  
 nālem<sup>l</sup> black cod. III 359.2.  
 nālamē R 207.40.  
 nāl<sup>le</sup> wolverene. III 44.39.  
 nā<sup>ε</sup>nak<sup>u</sup> to go home. R 58.34.  
 nāg<sup>ē</sup> large basket of berry picker. R  
   208.13.  
   nānaagem small front basket of  
   berry picker. R 208.13.  
<sup>ε</sup>nāla to carry a string of fish. III 184.20  
   to haul a string of fish down river.  
 nēsa to pull out. R 195.1.  
   nēts<sup>lē</sup>nox<sup>u</sup> one who catches devil-  
   fish. R 151.22.  
 nēts<sup>lē</sup>ε red cod. R 253.2.  
<sup>ε</sup>nēg<sup>(a)</sup> night. III 394.33 (Kos);  
   nēkūla to travel at night. III  
   115.19.  
<sup>ε</sup>nēk<sup>u</sup> to say. R 203.59; to wish. III  
   261.8.  
   <sup>ε</sup>nēnk<sup>l</sup>lōqela to think. C 20.10.  
 nēqw(a) foetus dies before birth. III  
   184.28.  
 nēqw(a) dirty water. R 283.53.  
 nēx(a) to pull. III 23.1; R 116.6.  
 nēl(a) to show. R 160.38; to tell. III  
   17.10; R 425.27.  
 nāq<sup>ε</sup> mind. R 244.55.  
   nāqamala without sense. C 148.4.  
   nāxsāla without sense. C 150.14.  
   nāxsāla nobleman. V 441.16.  
   nāq<sup>l</sup>eg<sup>ε</sup> song leader. V 441.19  
   nāqadē song leader.  
 nāla to threaten. C 94.12.  
 nōgwa III 17.1.  
 nōmas old man. III 61.42; grand-  
   father!; place at which sea monsters  
   are believed to live.  
   nōmadzil old man who has given  
   up his rank.  
 nōs mine. III 53.24.  
 nūsnēlaa Aruncus sylvestris Kost.  
 nōs(a) to tell a myth, story. C 376.7.  
   nūyam a myth. X 3.1.  
   newēlem house story. C 308.9.

- nu<sup>s</sup>ē moon (name of a copper) III 113.  
 dza<sup>s</sup>q<sup>u</sup> wolf. III 278,34.  
 nō<sup>x</sup>wa small blueberries. R 306,78.  
 nō<sup>x</sup>wē<sup>s</sup>emid to cover. R 190,38 (?).  
 nō<sup>x</sup>wa to aim. III 139,24 n̄la<sup>s</sup>am.  
 III 127,10.  
 nō<sup>x</sup>nokwaxla little thing! C 154,14.  
 nō<sup>x</sup>wid to heat (?). R 148,44.  
 nu<sup>x</sup>nē<sup>s</sup>mis animals of mythical times.  
 III 223,11.  
 ēnōl(a) elder brother, sister. III 131,9.  
 ēnōlast<sup>s</sup>egēmō<sup>s</sup> eldest brother. III  
 45,18.  
 ēnōlawilil the line of first-born in-  
 dividuals of a family (= g'il).  
 ēnōlax<sup>s</sup>tslané<sup>s</sup> second finger. R  
 106,55.  
 nūl- foolish.  
 nenōlō foolish. III 73,20.  
 nenōlemis to be out of mind. C  
 362,28.  
 nōla scared.  
 nōlēqalata troubled. M 717,3.
- g\***
- giyē ? R 165,51.  
 giwēs frost. R 186,3.  
 gīpa to tuck in between. C 18,23.  
 gīm̄xwa a hump hangs on something (?).  
 gīm̄xwalil to lie on face in house.  
 C 296,14.  
 gīm̄x<sup>s</sup>sēsta to hang head. III  
 329,26.  
 gīm̄wūlba hump on nose.  
 g'iml- fishhook.  
 g'imflatslē fish-hook box. V 472,4  
 (New) (=wiwak<sup>s</sup>ayewats<sup>s</sup> Kwag).  
 g'āmo<sup>s</sup>la fishhook. III 292,30 (New).  
 g'eta to work in wood, to carve (errone-  
 ously k'fita). III 422,32.  
 g'inwa to add. R 70,27.  
 g'ins how many? III 457,4.  
 g'inōx<sup>u</sup> how many people? C  
 374,31.  
 g'inl- child.  
 g'inānem child. III 59,42.  
 g'inlaxlē child's name.  
 g'inlid having children. C 104,11.  
 g'ig'āōlnuk<sup>s</sup> parents. III 54,18.  
 g'āōlg'ix<sup>u</sup> parents. C 276,11 (New).  
 g'exw(a) canoe drifts away.  
 g'ixw(a) steelhead salmon. III 303,25.  
 g'ioo<sup>s</sup> nest. III 113,14.  
 g'ōlōm̄<sup>s</sup> amōlōm̄<sup>s</sup> C 300,31 (New).  
 1850<sup>s</sup>.  
 g'ōlōm̄<sup>s</sup> mō<sup>s</sup> III 53,1. amōlōm̄<sup>s</sup> g'  
 279,30.  
 g'ōx<sup>s</sup>ōm̄<sup>s</sup> amōlōm̄<sup>s</sup> C 42,20.  
 g'ōlōm̄<sup>s</sup> tōlōm̄<sup>s</sup> C 300,31.  
 g'ōg'ōm̄<sup>s</sup> amōlōm̄<sup>s</sup> III 53.  
 g'ōm̄<sup>s</sup>ōm̄<sup>s</sup> g'ōm̄<sup>s</sup> amōlōm̄<sup>s</sup> C 43,31.  
 2 iō(a) to walk on land (see also g'ōm̄<sup>s</sup> M  
 666,9).  
 g'ōyim̄<sup>s</sup>ōm̄<sup>s</sup> g'ōyim̄<sup>s</sup> P 300,30.  
 g'ilōl'ōnō to set apart (= amōlōm̄<sup>s</sup>)  
 like wolfen. C 243,9.  
 g'ida grizzly bear. C 304,36 (New).  
 naxōā<sup>s</sup> .  
 g'ilg'āēm̄<sup>s</sup> antelope. III 118,8.  
 g'ilg'āōm̄<sup>s</sup> antelope.  
 g'ilg'ēm̄<sup>s</sup> ermine.  
 g'ilshāla to try <sup>g'ōm̄<sup>s</sup> amōlōm̄<sup>s</sup> tōlōm̄<sup>s</sup></sup>  
 poles.  
 g'ilxwāla water ouzel.  
 g'ilōta to steal. R 224,16.  
 g'ilpwa canoe. C 300,9 (New) (also  
 g'āflā).  
 g'ilxwāla to make a canoe.  
 g'ilpa to court. R 443,9.  
 g'ilp'a long. III 78,7.  
 gildas long bladed box, box for  
 ceremonial objects. R 366,9.  
 g'ilfextala long handle of paddle.  
 R 258,56.  
 g'iltsāne laka to set apart (tip of  
 thumb to tip of second finger).  
 g'ilx la leaky. R 91,16.  
 g'ilxas (ōfēthra<sup>s</sup> C 300,31 (New)).  
 ga this. R 88,24.  
 g'āyānāla to know. C 9,1 (New).  
 g'āya-  
 g'āyā<sup>s</sup>nakala to come from. C 304,4  
 g'āyōl'ōm̄<sup>s</sup>ōm̄<sup>s</sup> from. III 28,16.  
 g'āyā<sup>s</sup> place that wood has  
 cones. III 150,27.  
 g'ax<sup>s</sup>ōl'ōm̄<sup>s</sup> to come from. R 106,3.  
 g'āg'ārla from. R 63,13.  
 g'āyanim̄<sup>s</sup>ōm̄<sup>s</sup>ōm̄<sup>s</sup> from. R 200,4.  
 g'āyā<sup>s</sup>ōm̄<sup>s</sup> cause. C 108,11 (New).  
 409,32.  
 g'āyāla to ask in question. C 320,4  
 Kos.  
 g'āwēq'ānem̄<sup>s</sup> small chains. III 54,11.  
 R 72,7.  
 g'āg'im̄<sup>s</sup> small nest. III 126,9.

- g'āg'ōmas shadow on ground. III 354.20.
- g'āg'ōna to request somebody to do a thing for one. V 494.6.
- g'āx to come. R 88.52.
- g'āxēmōdala to give marriage presents. C 306.26 (Kos).
- galala birds expect danger and raise their heads (g'ōlāla?).
- g'ālā canoe. III 127.6. (See g'flēwa).
- g'alēwala g'omaga a fish. (Hydrolagus collicii).
- g'ag'iwāla twelve days. R 129.19.
- g'axēla selfish.
- g'ala loan at 100 per cent interest; to owe. R 432.10.
- g'ī- to be, to put.
- g'ēs to be on ground.
- g'ītslōd to put in. R 205.9.
- g'aēyas place where something is. R 225.43.
- g'aēyasīla to make room. R 226.15.
- g'aēl to be on floor. R 75.31.
- g'aēlas bedroom. III 22.5.
- g'iyemtsā to be in. *pl.* R 126.12.
- g'ixsā stern seat in canoe. R 395.23.
- g'īg'a(ēqa) to resolve. C 20.6; R 111.2.
- g'īwāla to help. III 166.3 (see g'ōx-ēwid, g'ōxwala).
- g'ī lord. III 101.22; line of eldest children. C 16.29.
- g'īya my dear! C 70.3.
- g'īs-
- g'īnp man's brother's wife, wife's sister. III 207.21; X 201.27.
- g'ēdzōl man's brother's wife, wife's sister, intermediate relative dead.
- g'ēsgras to make love to sister-in-law.
- g'īg'ēyatsaga mouse. III 38.15.
- g'īg'iltāla to purify. C 326.19 (Kos, Gwas).
- g'īg'ā tooth. III 96.19.
- g'īg-
- g'īgāmēč chief. III 25.13.
- g'īqamēnēč chief's families. R 396.65.
- g'īgabāyē lower chief. M 671.13.
- g'āg'ēxsīla to treat like a chief. C 106.2.
- g'īgad subjects, those who have a chief. III 7.2.
- g'āg'el second chief. C 384.3.
- g'ēx'sō to cross land. C 104.13.
- g'ēx'sōg'ug'eyōx'sayōk one hundred bundles. R 192.76.
- g'īxa to sharpen knife, saw; to grind. III 96.19; to polish with gritstone. R 103.31; to rub. R 103.28.
- g'ēxa to put away. R 58.45.
- g'īlayo wrinkle.
- g'ōmaga liver (?). R 94.17.
- g'ōt!ala loon. (Kos)
- g'ōgūyo foot. R 114.76.
- g'ōx'ēwid to help. R 242.7. (See g'ī-wāla.)
- g'āwālap!a to help each other. R 285.90.
- g'ōk<sup>u</sup> house. R 58.31.
- g'ōkūla to dwell. III 7.1; village. C 24.19 (g'ōxwa C 376.10 [Gwas]).
- g'ōkūlōt tribe. III 30.31, *pl.* g'ōl-g'ōkūlōt. R 319.2.
- g'ōkwaōt tribe. C 308.15 (Kos).
- g'ōx'dēms village site. R 204.66.
- g'ōgwad house owner. R 241.41.
- g'ōkuns woman married outside of her own tribe goes to get property from her father for feast.
- g'ōlāla to expect unseen danger; to be uneasy. X 170.38
- g'ōl- provisions.
- g'iwūlk<sup>u</sup> traveling provisions. V 480.9. *pl.* g'ōlg'iwēč. C 162.3.
- g'āg'ōēla to try to get provisions. X 193.28.
- g'ōltāla supper.

## k.

- k'īp(ēla) to carry wood in arms. III 334.7.
- k'āpa; k'āpa(la) to embrace. C 220.9.
- k'īmts!ālil to keep. R 396.71.
- k'īmēya to catch hamats!a. III 232.24; ends of circle meet. C 36.19.
- k'īmta to pluck off, clean berries. R 264.9.
- k'īmtāla to clean crabapples. R 216.73.
- k'īt!alēlōd to fit in. R 152.33.
- k'īt!elax!a cranky (canoe). C 64.9.
- k'ēsp!olē Ribes laxiflorus Pursh.
- k'īts!ēxsdē tail of porpoise.
- k'īna to scoop up. X 168.35.
- k'ēnqalalēla attendant of cannibal. III 414.27.
- k'ēnqōx'ēwid to meet. C 172.16.



- k'inx<sup>9</sup> to roll. III 301.26.  
 k'ânô<sup>2</sup> hoop or game. III 296.37.  
 k'inxstala to have mouth in water. C 166.24.  
 k'inqa to apply mouth; k'inx  
 ²alēla. C 54.25.  
 k'îq(a) canoes meet, people strike heads  
 together.  
 k'âqô canoes meet.  
 k'îqâlôd to nudge. C 18.2.  
 k'îqêta to raise head (dog). C 10.12.  
 k'êgêzô to put down fish. R 229.3.  
 k'âk'ewa to wait (?). R 318.17.  
 k'êxw(a) whale blows. III 312.14; steam  
 blows off. V 473.6.  
 k'êwas blow hole of whale, por-  
 poise, etc.  
 k'îx(êlâga) crow. III 47.30.  
 k'êxpâlâ smell of crow.  
 k'lâna crow. (New.)  
 k'îx(âla) stench. III 319.14. (Seek'il-)  
 k'êlâk<sup>9</sup> muskrat.  
 k'êlqelêg'înd to lick off inside (?).  
 k'îlx'(a) circle, round, to turn a grind-  
 stone.  
 k'îlx'sta a round pond with steep  
 sides. III 143.3.  
 k'îlx'êid to revolve.  
 k'îlx'sto round. C 392.32.  
 k'îk'îlnala, trying to encircle (nov-  
 ice). III 59.24.  
 kak'îlx'ala to bulge. R 57.17.  
 k'îlxw(a) to buy. R 289.86.  
 k'îlôm price. C 86.2.  
 k'îlx(a) to strike face (?).  
 k'îl(wustala) to lift. R 430.49.  
 k'îl(êla) afraid. III 46.7.  
 k'îlēm dreaded. M 717.2.  
 k'â- to put down a dish. III 81.32.  
 k'ax'dzamôlil V 442.16.  
 k'ax'ya to drive away. C 340.4.  
 k'âm(a) wing (cut off). III 313.17.  
 k'âmaxk'amaq'astô snapping door. C  
 272.6 (k'amak'amaq'astô?).  
 kat(a) to put down a long thing. R  
 175.13.  
 k'adêzôd to put down a long  
 thing on a flat thing. R 62.56.  
 k'laâdēm sticks that hold salmon  
 flat in tongs.  
 k'âk'êtenx<sup>6</sup> side pieces of drying-  
 frame. R 271.51.  
 k'âdayôl ruler. R 260.98.
- k'ats'ama<sup>1</sup> canoe. R 67.1.  
 k'at'at'at' canoe basket. C 22.1.  
 k'at'at'êka canoe basket. C 22.1.  
 k'as'ad<sup>1</sup> to restrain, restrain. R  
 407.51.  
 k'as'êl' to pull, squeeze. R 102.28.  
 k'as'ax' to shrivel, dry up.  
 k'at'êlêk' almost frozen fish. III  
 58.35.  
 k'as'êl' cover bark of canoe with  
 R 134.32.  
 k'âyay. R 109.16. k'âyaya. R  
 109.3, instrument for striking.  
 k'ats'êne<sup>1</sup> (?). R 218.29.  
 k'ânô punk, fungus on tree.  
 k'înk'înk'ês fungus on ground  
 (creech).  
 k'ânô<sup>1</sup> hoop game. (Seek'îlx'â)  
 k'âk'îltsem<sup>1</sup> to try to bring back fish,  
 pole a round thing floating in water.  
 III 102.26.  
 k'axelzêd canoe passes through  
 coal. C 268.7.  
 k'âqelâtêmd to slip canoe into. R  
 348.5.  
 k'ax'êlêlôd to put stick backward. R  
 76.51(?).  
 k'âx cry of crow. C 246.32.  
 k'âlta to carry clamshells. V 436.2.  
 k'êsa to light matches. R 50.32.  
 k'in(a) to scoop up alach near herrings.  
 X 168.35.  
 k'ax' story name of Mink. M 74.8.  
 k'îxw(a) hair is brown.  
 k'êx(a) to scrape. R 115.85.  
 k'êxayo cockleshell for scraping  
 skins.  
 k'êxâla to scrape off. R 263.30.  
 k'êltsâlâ to pile up. R 526.3.  
 k'êlta to fish with net. C 102.29.  
 k'êlēm net. C 104.9.  
 k'ât- ?  
 k'êk'âtâlâ to warn. C 34.8. 266.2.  
 (Kos).  
 k'ât'ala talker (?).  
 k'êd(a) to guess. R 72.36.  
 k'ês'êla to scrape off scales. R 35.1.  
 k'êgwis pearl shell.  
 k'êkwêxâlâ butter (Hanko). III  
 449.3.  
 k'êqwia to break stick (cupper). III  
 448.34. R 49.13.

- k'ôqw(a) to bend.  
 k'ôzwayo instrument for bending  
 R 71.42.  
 k'ôxw(a) to cool off, lukewarm. R  
 144.34.  
 k'ôlēs thin, lean. III 345.20.  
 k'ôl(a) water sinks. III 143.33 (river  
 is nearly dry, Kwag).  
 k'ôlēs low water in stream (Nim-  
 kish).

**k'!**

- k'!EWELk<sup>u</sup> cut in thick pieces. R  
 250.92; square; R 147.17.  
 k'!EP(a) twisted. V 496.7 (k'!Elpa?).  
 k'!ip(āla) to hold with tongs. R 348.53.  
 k'!ipāla tongs. R 74.9, 434.35.  
 k'!im<sup>a</sup> to surround. C 26.3 (k'!im<sup>a</sup>ya?).  
 k'!EMāqELA calm. R 413.1.  
 k'!āmlax calm (New).  
 k'!im<sup>a</sup>YAXLA joint where side of box is  
 nailed together. R 276.17.  
 k'!im<sup>a</sup>y(a) to lock door, to bar behind  
 oneself.  
 k'!EMt(a) to notch, to cut across. R  
 106.46, 152.6.  
 k'!EMs(a) to rough out canoe. V 344.32.  
 k'!EMnē a fish (*Clupea Pallasii*).  
 k'!imL(a) to adz. R 58.34; 103.24.  
 k'!imtōd to adz top. R 65.19  
 (? k'!im<sup>t</sup>ōd?).  
 k'!eyimsāla to adz holes through.  
 R 170.53.  
 k'!ēk'EX'sEWAK<sup>u</sup> holes cut out. R  
 170.52.  
 k'!idELāwē kingfisher. III 296.16.  
 k'!EDāwē kingfisher (New).  
 k'!idELx(ELA) dizzy. III 247.34.  
 k'!idēg'ōs to cut neck (?). R 223.4 (k'!i-  
 lēg'ōs?).  
 — dorsal fin, X 192.20; R 227.4.  
 k'!it(a) to weave wickerwork. R 100.1;  
 to make a fence, a drying frame; to  
 weave cedar bark. R 137.26.  
 k'!itELA wattling. III 189.5.  
 k'!itk'!EDēs fence. III 28.2; frame  
 for drying berries. R 231.10.  
 k'!idEM woof. R 138.48.  
 k'!idEMil weaving frame. R  
 142.22.  
 k'!ESk'!ESA holding slack. R 131.15.  
 k'!ESWŪLA to keep secret. C 380.3  
 (Gwas).
- k'!ETSlē fungus growing on trees (burnt).  
 k'!EN(āla) (hair, horns) are loose. R  
 102.11.  
 k'!ENG'alil to go to get. R 88.51.  
 k'!ENEM'galil to look over. R  
 191.59.  
 k'!ENāesa to feel cold. III 45.29.  
 k'!ENwis spider crab.  
 k'!ENōt Chiton. III 344.37.  
 k'!ENx'ēid to select. V 440.40.  
 k'!ENxw(a) (hair is) matted.  
 k'!in<sup>x</sup>w(a) (?) shaky, unsteady. III  
 312.6.  
 k'!ENwala cranky on water (canoe).  
 k'!ik(a) to pull (backward); to pull,  
 stretch skins. III 139.40.  
 k'!a<sup>n</sup>akūla (?) III 352.25.  
 k'!ik'!ENakūla to go ashore back-  
 ward. R 414.10.  
 k'!ik'!aōk<sup>u</sup> skunk cabbage.  
 gwēx's k'!ik'!aōk<sup>u</sup> plantain (=like  
 skunk cabbage).  
 k'!EQ(a) to pay in advance, to throw  
 salmon on blanket on ground, to pile  
 up blankets. III 453.19, to count  
 blankets or mats.  
 k'!EQw(a) to pull out (something easily).  
 V 387.20.  
 k'!iq'ūs poles C 24.13.  
 k'!iq'ūs young spruce  
 k'!ēk'!aguxstalil to hold in mouth.  
 C 184.21.  
 k'!ix<sup>w</sup>ELSELa to put sticks in  
 ground. C 148.9.  
 k'!iqūxstEND arrow strikes notch.  
 C 122.24.  
 k'!EXw(a) to blow out. R 389.29.  
 k'!ix(a) to defecate (dog salmon or hali-  
 but). III 293.29.  
 k'!ixEMx'ēid to keep eyes shut. C  
 208.14.  
 k'!ileM tongue. III 197.10.  
 k'!ELk'!Eix<sup>EN</sup> to lick off. C 388.17.  
 k'!ilka<sup>s</sup> a plant (=tongue of  
 ground).  
 k'!ilāk<sup>u</sup> digging stick. R 72.73.  
 k'!ilēg'ōs dorsal fin (?) R 227.4.  
 k'!ilp(a) to twist. R 37.4.  
 k'!Elpāla copper smell. III 64.8.  
 k'!ilt(a) mouthful. R 290.13.  
 k'!iltama to despise. III 437.5. R  
 409.29.

- k'lik(a) to tie string on? R 105, 17  
 k'lik'p'w' handle of digging stick.  
 R 147, 28.  
 k'lik'ik<sup>u</sup> stitch in open work-bag  
 ket (tying)
- k'liq(a) man urinates. III 264, 25.  
 k'lix(a) raw. R 368, 34. uripe R  
 282, 14.  
 k'lix(a) fire is extinguished (k'liq'a?)  
 k'lix'id to extinguish. R 127, 39
- k'li(x)ela a thorny plant with milky  
 juice.  
 k'li(a) to shake off. R 209, 2.  
 k'li(z)ō to shake off on flat thing.  
 R 221, 2.  
 k'li(ō)nakūla it gets dark (?). R 190, 47
- k'liak'ledēxlā wax wing (= flat knot on  
 head).
- k'lā to take sand, berries in hand. R  
 203, 58.  
 k'laḡ<sup>u</sup>sā to draw (head) back through  
 something. C 392, 29.  
 k'lā to go backward. III 352, 15;  
 R 131, 15.  
 k'lex<sup>u</sup>alis to back canoe. R  
 193, 98 (k'lax<sup>u</sup>alis?).
- k'lāyaxw(a) to be half dry (salmon). R  
 316, 4.  
 k'laōk<sup>u</sup> skunk cabbage. R 335, 21; only  
 reduplicated k'lik'laōk<sup>u</sup>.
- k'lāwas dry halibut. R 130, 33.  
 k'lāwadzagēs mantle of mussel. V  
 487, 35.  
 k'lāwaqla Heldza<sup>u</sup>q<sup>u</sup> name for Džono-  
 q'wa; name of a copper.
- k'lāp(a) to gnaw (mouse). III 370, 41.  
 k'lāp'k'lapas shrew.
- k'lāma Salmo Clarkii.  
 k'lāmaēm Salmo Clarkii stomas.  
 k'lāmadz(ēna) cascade.  
 k'lāmḡ<sup>u</sup>.  
 k'lāmōma hemlock needles. R  
 184, 3, 423, 25.  
 k'lāk'emwa to try to get hemlock  
 needles.
- k'lād(a) a fish (Platichthys stellatus).  
 k'lādā<sup>u</sup>ya being on a flat thing. III  
 307, 26. (k'lādā<sup>u</sup>ya?)
- k'lāt(a) to paint. R 236, 15 (k'lāt'a?)  
 k'lātaas paint dish. R 58, 40.  
 k'lāt'lenox<sup>u</sup> painter. R 236, 15.  
 k'lasaxa white owl.
- k'lēk'lādžēg'ēš hand tied behind. III  
 158, 38.
- k'lasa *lastra* (of *lastra*) *separatus*. *lastra*  
 band divorced on a tree.
- k'ladzad'iste *int* *separatus* on level on  
 ground. see k'la'ō' *separatus* *lastra*.
- k'lina *craw* (New). *lastra* of *lastra*  
 (H/Id/seq).
- k'lak'lapwama *Clavaria* *separatus*.  
 Lam D 1 (6r).
- k'lak'vama *Scirpus* *separatus*.  
 Presl.
- k'lak'vama *Stralia* *separatus*.  
 S. Wenz.
- k'liq(a) foundation of house. M 679, 10.  
 k'lax<sup>u</sup>stend to place *lastra* on  
 III 277, 19.  
 k'lāg'il staying in house. R 67, 41
- k'li(z)dzō (?) to put fish on flat thing.  
 R 403, 4. k'li(z)dzō
- k'li(xw)ā to shave. *lastra*. III  
 253, 11.  
 k'lāwayu *shaving*. k'li'ō. III  
 266, 34.  
 k'lāk shaved, whittled. R 70, 10.  
 k'lāwatslē carved box. C 304, 2.
- k'laxdēm beam, long pole. R 67, 30.
- k'lā(ē)la to steam. R 74, 41.  
 k'lāla to menstruate. C 360, 20  
 (Kos).  
 k'lēlalāmas to be out of breath.  
 k'lālmis womb. III 46, 34
- k'lāta) to throw a flat thing  
 k'lād(a) third finger  
 k'lā to cut blubber. C 258, 16 to cut  
 wood. III 99, 20.  
 k'lēyol whale blubber. III 481, 29.  
 k'lēk<sup>u</sup> carved figure. III 122, 34.
- k'lēyala virgin. III 219, 14.  
 k'lēō<sup>u</sup>wid to disappear. C 80, 12.  
 k'lē(ā)la to sit still (?)  
 k'lēdēl chief's eldest daughter. III  
 220, 7, *pl.* k'lēk'lēdēl. R 129, 11.  
 k'lēdad having a princess. C 10, 4
- k'lē(ā)la to gather grass  
 k'lē(ēm) grass. R 188, 99.  
 k'lēs not. R 57, 4.  
 k'lēs nothing, none. R 5, 4
- k'lēsāla to hang down. R 211, 51.  
 k'lēsō crest, privilege. III 121, 32.  
 k'lēk'lēslen dreadna only. *lastra*. III  
 369, 30.  
 k'lēk'lēsneqalā *lastra* to *lastra* on  
 III 483, 26.
- k'lēq(a) to have head on *lastra* *lastra*  
 paddles stop.  
 k'lēqēm water *lastra* *lastra*. II  
 176, 49

- k'łēx'sōd to cut (?) R 169.46.  
 k'łēxw(a) slave runs away, escapes. III  
 34.31  
 k'łēxk'łēxēs a diver  
 k'łēl(a) slime. R 245.79.  
 k'łēlak(a) to strike with weapon. III  
 98.28.  
 k'łēl(a) to cut grass or seaweed with  
 sharp edge.  
 k'łēlēnx knife (?). III 270.21  
 (Kos).  
 k'łēk'łēlēmak<sup>u</sup> scarred (name of a  
 mountain in Knight Inlet).  
 k'łōp(a) to tear a flat thing. R 319.21.  
 k'łāk'łōbanē old mat. III 178.10.  
 k'łōbawas cedar bark blanket. III  
 92.35.  
 k'łāt to throw away. X 115.32. (to  
 throw sweepings out of house.)  
 k'łōma bullhead. C 210.33. (k'łōma?)  
 k'łōmats'ē dried clams. III 134.2.  
 k'łōmēs boiled gills. R 407.43.  
 k'łōmstag'iflak<sup>u</sup> gill soup. R 407.59.  
 k'łōden half a finger width, from palm  
 to back. R 62.43.  
 k'łōdagē clitoris.  
 k'łōt(ala) to put on edge. R 387.16.  
 k'łōtēla salmon. R 223.6.  
 k'łōs(a) to bend edge of box; corner of  
 walls of house. R 75.43.  
 k'łōdzōd to tear off. R 163.24.  
 k'łōk<sup>u</sup> to stand on edge.  
 k'łōgwizēs edge. III 68.22.  
 k'łōkumlil board front. X 4.40.  
 k'łōkula bracelet. III 449.6.  
 k'łōk'łulnōs triangular. R 147.21.  
 k'łōqū(ala) to carry a basket in one hand.  
 R 264.19.  
 k'łōgwas handle. R 139.8.  
 k'łōxw(a) shaman sucks out disease.  
 (See k'łōxwa?).  
 k'łāts'ē dish into which shaman  
 spits sickness.  
 k'łōxw(a) to fold. III 338.39.  
 k'łōxug'al to cut. (?) R 103.33.  
 k'łālag'ilēē to open shells on water C  
 224.3.  
 k'łōlōt! porpoise. III 207.29; R 174.2.  
 k'łōlōx<sup>u</sup> dried salmon with three sticks  
 across, hanging from tail. R 236.17.  
 k'łōl'la rough. R 103.26.

## gw

- gwa- down river.  
 gwaēē down river, north. III 7.2.  
 gwāsem tears. III 470.1.  
 gwasōd to place side by side. R 93.2.  
 gwats'(a) to chafe through.  
 gwanap! to try each other (gwenap! ?).  
 gwāna(x'fid) to bend over, to double  
 up. R 110.28.  
 gwanāla bent over. R 138.45.  
 gwānagēk<sup>u</sup> bent over. R 135.24.  
 gwānuala to consider. III 473.38; R 69.7.  
 gwanāla to expect. C 34.20.  
 gwāgwatala (?) III 286.23.  
 gwāgōlēmx'sila to make salmon trap  
 (Āwik'łēnox<sup>u</sup>) C 374.21.  
 gwāgūltama (from gūlta) fireweed, *Cha-*  
*maenerium augustifolium*.  
 gwāq'ēla to wish, to prevent (?) R  
 187.24.  
 gwax<sup>u</sup>gugwis seaweed. C 354.2.  
 gwālēxs to go away in canoe. R 99.45.  
 gwēx'fid to awaken (k'łōx'fid?) III  
 251.4.  
 gwēgwēgwē oyster catcher.  
 gwēla to scatter (sticks, clothes, blan-  
 kets). R 261.30.  
 gūlēna golden-eye duck.  
 gut(a) to untie. R 369.9.  
 gus(a) to wash. X 197.26 (New).  
 gun(a) to try. R 102.10.  
 gunēp alder wood. C 68.9.  
 gūnt!(a) heavy. R 195.27.  
 gungōlālīs making fall before him.  
 gunxats'ē basket for hykwa.  
 gūq(a) to pour. R 47.7.  
 gūl(a) fire flames. III 45.31.  
 gūldēm flicker. C 132.16.  
 gulkwit to rub body (with hemlock  
 branches?). C 30.2.  
 gūul(ēla) to walk down river. C 24.9.  
 gūl'ESA to keep, to leave standing. R  
 269.12.

## kw

- kwapōd to tear off. R 95.25.  
 kwas(a) to kick. X 60.13; R 176.49.  
 kwaskwas bluejay. III 361.29. (kwes-  
 kwēs?) III 49.28.  
 (kwak<sup>u</sup>) Kwāg'ul name of tribe.  
 kwax'ē(id) to smoke. R 150.25.

- kwaɣw(a) h. w. III 72.00.  
 kwaɣw(a) lungs of porpoise.  
 kwālatkēm making sleepy. R 390.2.  
 kwāl'fid) to decrease, to be used up. C 360.34.  
 kwas(a) to wash with urine. III 62.18.  
   kwāsa (New). C 194.9.  
   kwāts'ē chamber vessel. M 684.7.  
 kwēg'aēl) call of bluejay (?). III 49.33.  
   or to cry (?), k'wēg'aēl.  
 kwēs(a) to spit. R 58.39.  
 kwēk' eagle. III 92.29.  
 kwēkux'd marmot. R 422.6.  
 kwēq(a) to rave. III 224.26.  
 kwēx'elis C 10.5.  
 kwēx(a) to club. III 242.5.  
 kumb(a) to stoop.  
 kwīlk'ā wren. C 226.23 (New).  
 kūt(āla), or kutēla low-sided, shallow basket. R 140.12.  
 kūtāla log sinks in deep water.  
 kūsāla to pluck off leaves. R 259.78.  
 kusx'(ēsgēmlis) splashing. R 183.5.  
   kūs'āla streak of spray, fluid runs out. III 345.35; C 44.15.  
 ku'n(a) mink. III 362.1 (New).  
 kūns(a) to steam in oven underground. R 90.78.  
   kūnyas oven. R 164.46.  
 kūns(a) clouds roll along. III 112.2.  
   kūnsēmāla clouds roll down. C 12.10.  
 kūnɣw(a) to thunder. M 685.12.  
 kūk'(a) a person falls. III 407.13.  
 kūk'(a) berries burst. R 270.27 (qūk'a?).  
 kūq(a) to split. R 57.5, 82.16.  
   kūxs'end to split. R 57.10.  
 kūx(a) blow. R 341.61.  
 kūkūmx'a ruffed grouse.  
 kuxālas a berry, *Vaccinium globulare* Rydb.  
 kul(a) to lie, several persons. III 25.5.  
 kwēlēlits'ēnox' able to reach. R 129.9.  
 kul'yēē reed mat. R 94.15.  
 kulɣw(a) grayish. R 296.78.  
 kultsēmāla sunken rock, awash.
- k!w**
- klwēyīm crew of warriors. III 212.14.  
 k!wā(āla) to sit, one person. III 8.1.  
   k!waxtāla steersman. C 352.13.  
 k!wāpa man gives property to wife's father, to get back wife who left him.  
 k!wawāyē) water boat, boat carrying one horse. M 60.  
 k!wāw(a) to strike grounding. C 430.0 (New).  
 k!wēs' roomful. C 248.6 (New).  
 k!wāst, cup.  
 k!wak'wāyānk' frame for measuring tape, or k!w'k!w' (ak?) R 140.25.  
 k!wak'wāhāa a fr. *Pterodroma* sp., *sauflora* I.  
 k!wak'ūnway) cattails pressing out against sun.  
 k!wāq-  
   k!waxtawāē cedar wood. R 300.9.  
   k!wak'wāq'ū) to fry in hot cedar wood.  
 k!wāōēs to marry, brother's widow.  
 k!was sleeping place of some. R 178.80.  
 k!wats'ē canoe. C 296.10 (kōw).  
 k!wag'āla quite (?). III 22.9.  
 k!wēig'aē) child cries. III 90.31.  
 k!wēt(a) to pry open. C 266.7.  
 k!wēt(a) to make a groove. R 30.35.  
 k!wētāa a burrhead. *gwētāa* ? *k!wētāa* ?  
 k!wēs(a) to snow. III 392.20.  
   k!wēs'nus snow. C 12.20.  
 k!wēnāfid) to move. III 57.60.  
 k!wēx'sēmāla twisted. R 78.99 (*swarlx* *semāla*).  
 k!wēx'ēal) to plan. III 502.5.  
 k!wē(ā) feaster. III 235.41.  
 k!wāx'mōt slew match. C 248.18.  
   sucked. R 358.33.  
 k!wēyāsk' steamed. R 394.1.  
 k!uyōq' proud. C 244.15 (New).  
 k!tupa) to break with hands dry and mon. branches. III 411.4.  
 k!ōēma bullhead. III 149.17 (*k!ōēma* ?).  
   k!ōmēs R 382.76.  
 k!mal) battledore and shuttlecock.  
 k!ōmōs a) to be a model, pattern of something. C 86.28.  
 k!ūmt a) to suck. III 126.29.  
 k!ūmsi a) a fish (*Hemilepidosteus* sp.).  
 k!ūml-  
   k!ūmlēlx lid) to burn. R 109.9.  
   k!ūmlā to burn.  
 k!ūm(a) to shrink back. C 10.22.  
 k!ūt(ā) to stick on. R 290.60.  
   k!wēk'ūts'm sticking on. R 420.99.  
 k!ūtāl) blanket. C 100.17 (New).

- klūs āla | to sit, several persons. R 246.88.  
 klūdzelēnē to take off fish from hook  
 (or klūdzelēnē?). R 181.51.  
 klūtsem light of weight. R 140.21.  
 klūsē light clay. R 190.34.  
 klūtstlēs leather, hide, skin. III 89.29.  
 klunaxw(a) to split boards. C 196.1.  
 (New.)  
 klūnq(a) wet. R 314.26.  
 klūk'elīs to budge, can be moved. III  
 372.19.  
 klūk'leg'ašl noise of bursting. III 186.8.  
 klūxw(a) sunburnt. R 431.71.  
 klūq-? klux-? to tow. (Kos.)  
 kluxsdelē to tow. C 332.6 (Kos).  
 klūba) to pull out hair, to pluck off.  
 III 87.22.  
 klūlp(a) to pick off berries. R 206.29.  
 klūk'ūlp'sāla to tear a bird to  
 pieces. C 190.3 (New).  
 klūs(a) to take fish out of trap. R 183.1.  
 klūlx'ēd to sight. V 360.9.
- or
- gaūgas eye (New); heart of wood (New).  
 C 218.24.  
 geŷages eye.  
 gatsētseŷya bunion.  
 geŷōl long ago. R 77.82.  
 gebelalilēla R 113.51.  
 gelōq'w(āla) raven's cry. M 689.10.  
 gelēlōxstāŷyē eye. R 395.43.  
 gap'leqa to tuck in. III 128.20.  
 gemōt(a) wolf howls. M 711.15.  
 gems dead fern leaves, moss. R 257.48.  
 gemx(a) to carry blankets, branches,  
 etc., on arms. III 453.3; R 343.30.  
 gemx(axdzō) left side (of canoe). R  
 97.69.  
 gemxw(āla) to hold head bent down. R  
 272.77.  
 gedelōq'witsōēs navel.  
 gena baby girl. III 207.40.  
 genk(a) thick, pasty, thick fog. III  
 255.38.  
 genla beware! III 394.22 (Kos).  
 genem wife (stem geg-). R 72.73.  
 geg'ad having a wife. R 65.30.  
 gāgak'āla to woo. C 64.18.  
 gāgak'ālayu wooing song. C  
 298.17.  
 gegelāl red-breasted robin.  
 gegōq" swan. III 61.32.
- geŷ'seq'end to spread, throw some-  
 thing over a rope or a log. III 79.11.  
 gel(ēm) rib. III 43.38.  
 gelaōl bone club. C 310.18.  
 gelemx'ā strainer made of ribs. R  
 411.44.  
 gelx'ēd to scold. III 320.21.  
 gelēs(ēla) to screech. III 295.34.  
 gelē wave. III 256.20.  
 gelēx'ēwid to bend down. R 210.25.  
 gelōgwa to be bent? III 295.33.  
 gālek" hooked.  
 gelp(a) to grasp with hands. III 126.26.  
 gels(a) to smear on. R 299.64. (q'els?)  
 gelyayo paint. R 58.43.  
 gelts'ēm mussel shell knife. R 242.16.  
 gelq(a) to lift. III 127.28; to swim. III  
 375.4 (Kos).  
 gelx'ēd to spin two threads of bark to-  
 gether. V 486.29.  
 gelxw(a) to count on fingers. III 149.12.  
 gelx(mes) rosebush.  
 gegelx rose fruit.  
 ga(āla) morning. R 95.39.  
 gaaxstōēs breakfast. R 253.20.  
 gay- across. R 374.26.  
 geŷala crosswise. R 412.48.  
 gēbēs crosspiece at end. R 272.66.  
 gaya- to come from. III 39.31.  
 gait hat. C 236.2 (qait?). (New, Kos).  
 gatō grandfather!  
 gasx'ex'ēd to carry (see gaŷ"sāla, gas-  
 sex'ēd?). R 236.21.  
 gādzeq starfish. III 312.14.  
 gadzeq(āla) woven in broad strips. R  
 137.34.  
 gān" mother!  
 gānaōēs mother!  
 gānadzē grandmother!  
 ganōl night. R 120.12.  
 gāgemp grandfather.  
 gāgas grandmother.  
 gāge(k'ig'ašl) to apologize for something  
 that has been said.  
 gāgelwāems fir tree. III 309.1.  
 gāgēsāmak jellyfish.  
 gāgex'aēmē Galium Aporine L.  
 gāx'ēn to straddle. R 133.22.  
 gāxsq'end to step over a log or a  
 rope.  
 gaxayu adz. V 347.8.  
 gāxwūtōd to hang down. C 156.3.  
 gaŷ"sāla to carry on fingers. III 306.37.

gāI(a) reproach. III 451.27.  
 galōpala crosswise, a line *gōsōm* v. r.  
 R 134.7.  
 galōdayu trolling hook. R 138.13.  
 galōlēm objection. III 451.27.  
 gālela go! (Kos).  
 gal(a) to fish with hook. III 329.21.  
 gē(s) long (on ground). R 86.6.  
 gāla long time. III 39.37; R 82.8.  
 gēla come! III 261.10.  
 gēmas old salmon. R 315.3. old mat.  
 R 519.42.  
 gāg iwāla twelve. R 276.13.  
 gēt(a) fresh (fish). R 245.86.  
 gēsēm *Heracleum lanatum* Michx.  
 gātēm claw. III 313.43.  
 gētsā to beg. III 105.15.  
 gēnāl(a) to threaten. X 8.3.  
 gēn louse. III 293.40.  
 gēnē salmon roe. R 58.39.  
 gēxw(a) to hang. R 225.9.  
 gēwas deer. III 94.17; hanging  
 place.  
 gwa. stop! C 160.18.  
 gwāla finished. III 18.12.  
 gwaēxsd to desire. C 328.19 (Kos).  
 gwayak:lāla to stop. R 294.52.  
 gwāyuk<sup>u</sup> heavy. III 455.2.  
 gwādēm huckleberry. R 296.1.  
 gwāta to pick huckleberries (?).  
 gwasēd to mention, to refer to. III  
 16.10.  
 gwešyō referred to. R 131.8.  
 gwās(a) this side of something, less.  
 gwas(ōlela) to approach. III 8.3.  
 gwa(g'ustāla) to raise head. III 293.18.  
 gūyōlela direction?  
 gwāgwaxmes. big alder tree.  
 gwax<sup>u</sup>.  
 gwašwina raven. III 110.1.  
 gwāgwēx'sāla to talk. R 60.1.  
 gwāx<sup>u</sup>gūwa a fish (*Calamus penna*).  
 gwax(a) streaks on body.  
 gwaxšnēs dog salmon. R 58.39.  
 gwāl(a) finished, ready. R 57.14.  
 gwalas lizard. III 261.33.  
 gwāl(ēla) to groan (q'walela?). C 54.10.  
 gwāmag'iw(āla) to go stern first. R  
 212.12.  
 gwē(g'ila) to do thus. III 369.25.  
 gwēx's like. R 59.67.  
 gwēx'sdēm kind. R 140.18.  
 gwāla thus. R 58.26.

gwāle(s) narrow. III 10.11.  
 gwēk-  
 gwēkyōo whale. III 10.11.  
 gwēw'k'k' *Myricastrum* Mart?  
 gwēw'w'alela pre-petals *gōmōm*. R 100.14.  
 gwōyōx' bright color. P 67.7.  
 gwōyōas place of excellent harvest. P  
 253.2.  
 gōbeta scales. R 409.9.  
 gōms'ohre. III 100.34.  
 gōmvasōpō to rise 199. gwāla  
 (from gūmōš'k'k'e)  
 gōm' to pinch with foot.  
 gōlāla cry of loon. III 27.16.  
 gōs dew. R 240.18.  
 gōsēmāla to perpetrate. P 407.10.  
 Gōs' mōx' name of tribe. K 100.10.  
 gōzōs sawbill duck. III 361.30.  
 gūn nettle-nettle fiber. R 10.1.  
 qūn a) to pay debt. III 461.14. (q'wōs-  
 gūna?)  
 gūnōš ashes. R 159.45.  
 gōgūmēš face. R 129.77.  
 gōgūlg'ōš core. R 96.47.  
 gōgūletōš blossoms. R 291.8.  
 gwēgux iselas ragged locks. C 24.8.  
 gōxw(a) to scoop up *gōp'w'a*. R 17.10.  
 gōxyūnd to scoop up.  
 gōl(a) to stir, to draw inward. R 423.24.  
 to skim off; R 423.28.  
 gōl(a) trout. III 102.9.  
 gōlālē salmon berry. C 196.43 (New).  
 gūš'ōk' gum. X 231.3, a fish *Selache-  
 todes alatus*.  
 gōgūlbēs "tallow eater". C 429.4.  
 gōlōl to scoop out guts. R 242.21.

## q

qep(a) to upset, to empty out. R 52.68.  
 qēb'kwēl ghost dance. Awaš'abē.  
 C 414.15.  
 qēm(a) to netch. R 9.92.  
 qēm'q'fmdenō'dērd' to stretch at  
 each side. R 103.24.  
 qēm'kw(a) to snapt together *gōmōm*. R 10.  
 eagle. M 679.12.  
 qēm'x'ā) to strip off with fingers.  
 qēm'xāla to strip off *herring* spines  
 with fingers. R 254.9.  
 qrt(a) to spread to string *hōy*. C  
 48.10; R 337.31.  
 qadēm spreading-sticks for drying  
 salmon.

qet(a)—Continued.

- qēqēDENŌLEmtōē side support. R 95.33.  
 qettsō to insert needle for knitting net. R 163.2.  
 qatētōē to cut crosswise. R 387.23, to cut blocks out of tree.  
 qes(a) to coil up. R 176.30.  
 qes his.  
 qesmāq his own. R 433.13.  
 qens(a) to adz. V 362.35.  
 qenq(a) to snap. C 420.5.  
 qenq'lāla cry of eagle (DENax'daēx<sup>u</sup>).  
 qek'(a) to pick *Cornus Canadensis* (qek'laālē). R 220.1.  
 qek'laālē *Cornus Canadensis* L.  
 qekw(a) to collapse (house).  
 qex'(a) to wind around. R 306.30.  
 qenas waist. R 221.9.  
 qex'estōē hoop at mouth of net. R 164.36.  
 qex'imōē heading. III 18.6.  
 qix'ōd to take off what is wound around. III 18.10.  
 qanāyu ring for purification.  
 qenxāla to tie around neck. R 208.10.  
 qexw(a) to cohabit. C 204.11 (New, Kos).  
 qex(ēla) R 254.3 pole with forked top.  
 qexēENōē R 175.14, fork of a tree (=forked body).  
 qex(a) pole on rock.  
 qekw(a) to notch. R 227.14.  
 qel'ya plover, *Aegialites semipalmata*.  
 qeldem post. III 401.6.  
 qelk'(a) to be tired after work. III 24.10.  
 qelkw(a) to lie down. R 391.27.  
 qelgwil to lie down in house, *i. e.*, to be sick abed. III 282.39.  
 qelxw(a) to mix. R 301.34.  
 qelx(a) to lay eggs.  
 qāqelxēa to go after eggs; to spear salmon (Dzaw).  
 qelxōd to give birth. X 201.26 (New).  
 qelxk'laēsīd to conceive. X 201.22 (New).  
 qelxatslē nest. III 92.29.  
 qelxēla to nest. C 376.13 (Gwas).  
 qelxamōē egg. C 376.15 (Gwas).  
 qa that, and R 57.4.  
 qaāqōxsidzēē ankle. X 150.37.

- qābix'(a) heat of fire on body. III 116.42.  
 qabēēnad having heat.  
 qāqabiēNEM burnt by heat.  
 qamxw(a) down of bird. III 153.35.  
 qamx<sup>u</sup>qamwis fruits of k'āk'ax-qwaēmō.  
 qat(a) to disagree.  
 qatap'la to disagree with each other.  
 qeqapālōl double. R 126.11.  
 qās(a) to walk. R 60.4.  
 qasō to promise a feast. R 438.30.  
 qāst friend! C 54.23.  
 qak'(a) to cut off head. R 243.41, 332.31.  
 qagutāla overhanging. C 18.8.  
 qāqak'EN to tie mat to back. R 200.10.  
 qāqadala to disobey. III 104.13.  
 qāqōk'laāla to ask for mercy  
 qāqek'lig'āēl to ask for mercy. C 32.3.  
 qāqōtEN gulches, grooves in stone.  
 qāqetēmd to cut crosswise. 353.9.  
 qāqomxwama *Eryophorum gracile* Koch.  
 qaqlā frame for drying herring spawn. R 254.4.  
 qa'las T-shaped piece of copper.  
 qā(ā) indeed. III 16.11.  
 qēs(a) to shine, smooth. R 60.76.  
 qēnōl pillow. III 283.32.  
 qēxāgēms bare ground where a village has been burnt. C 248.25 (New, Kwag).  
 qēl(a) to visit. III 78.12.  
 qō if. R 75.29.  
 qwāp(a) (mat, calico, etc.) tears. R 406.17.  
 qwāsamak'a to bloom. III 299.6.  
 qwāk'ENōē twigs on body (of tree). R 112.27.  
 qwaqēē. R 174.31.  
 qwāq(a) to split fish lengthwise (q'wāqa? k'wāqa?). C 208.20; R 174.25.  
 qwāqayo butcher knife. V 493.22.  
 qwaqōē belly cut open. R 174.31.  
 qwāgwilbē lance. III 471.34.  
 qwāqē scratch (Nak).  
 qwaēnās(k'as) friends! (Āwik'lēnox<sup>u</sup>).  
 qwāq'wanē heron. III 296.15.  
 qwāq<sup>u</sup> heron (New).  
 qwāxw(a) to appear, to show oneself. C 36.1.  
 qwaūlis olachen run. R 92.36.  
 qwēda go away! III 461.33; C 70.20.  
 qwēs(a) far. R 91.2.  
 qwēēsāla distance in time. R 144.38.



- qwēs(ala) -Contiuma  
 qwēsila to go far. R 61.17.  
 qwēsILIS gāgēmp great-great-grand  
 father.  
 qwēsEXELIS gāgēmp father of great-  
 great-grandfather.  
 qwēsAAxSEM woman married far  
 away.  
 qwēl(a) to untie. R 185.23.  
 qōm(a) thumb. R 57.20.  
 qōt(a) to pick (qōt'xolē). R 218.1.  
 qōt'xolē choke cherry (?). R 218.1.  
 qotēx'(a) to pay marriage debt III  
 462.11.  
 qōt!(a) full. R 72.61.  
 qus(a) to peel off. R 121.38.  
 qōs thine. III 102.4.  
 qōsnē<sup>e</sup> gills. R 223.2.  
 qūnq'ūg'ašl to groan in sleep. X 96.28.  
 kūk'(a) to burst. R 236.9 (or kūk'a).  
 qoqw(a) lump.  
 ququnapa young saw-bill ducks. C  
 380.6 (Gwas).  
 quq'lūg'ašl to stir in sleep. C 412.3.  
 qōqw(a) to put hollow thing on side.  
 R 239.33.  
 qūx(a) gray, dusty, flour. R 95.22.  
 qūxstā lime colored. C 386.16.  
 qwex clay. C 232.10 (New).  
 qūxalas a berry (=nōxwa). R 300.82.  
 qōx<sup>e</sup>wid to lift. R 431.60.  
 qūl(ba) end (of rope, story). C 160.15.  
 qōšla to wish. C 318.5 (Kos).  
 qōloqw(a) knob. R 436.87.  
 qologwa'u bird arrow. C 122.26.  
 qaušlōmā beaver face (name of copper)  
 (Hēldza<sup>e</sup>q<sup>o</sup>).  
 qōlōs mythical bird. M 711.11.  
 qu(a) waves strike. III 256.22.  
 quLEM drifted ashore. R 335.15.  
 kultSEMala (qultSEMala?). sunken  
 rock.  
 qu(a) tassel, to tear in strips. III 89.8;  
 R 121.26.  
 qol(ēla) crooked (wedge, trail, line).  
 V 345.37.
- q!**
- q!EBEGwis sand. C 270.2 (New).  
 q!EM(a) disgrace. C 38.6.  
 q!EM(a) to splice.  
 q!EMBēndayu splice.  
 q!EMt(a) to sing. III 69.19.  
 q!EMOKA tany, redstone. III 100.10.  
 q!AM(a) to pass before (jerry).  
 q!EMAK<sup>e</sup> tōbōmō pōmō. I 100.10.  
 q!EMKwō' t. I 100.10. (q!EMAK<sup>e</sup> tōbōmō  
 to grow. III 100.10. q!EMAK<sup>e</sup> tōbōmō  
 q!EM tōbōmō. I 100.10. q!EMAK<sup>e</sup> tōbōmō. III  
 101.24.)  
 q!AMAX heron. III 710.17. I 186.2.  
 (Kos, New).  
 q!EMQ' q!EM q'EMQ' q'EM q'EMQ' q'EM  
 twine.  
 q!EMl  
 q!EMlala nest. R 186.10.  
 q!EMqal to cut nose. R 186.10.  
 q!EM(a) to mend (a piece, canoe). III  
 29.18.  
 q!ES(a) to eat meat. III 21.11.  
 q!ES'ēd to take revenge. III 166.3.  
 q!ESULla to fit, occurred to, to press on.  
 R 91.14.  
 q!ES'ENē shirt (with holes). I  
 42.19.  
 q!ESHEN<sup>e</sup> settled down to draw  
 breath. R 261.32. C 122.10.  
 q!EM(a) to sew. R 119.44.  
 q!ENyo thread. R 188.11.  
 q!aq'anul blanket of skins sewed  
 together. C 90.12.  
 q!anq'aq'awalis milky way (road  
 of heaven). M 691.5.  
 q!āq'amayux'ts'anē thimble.  
 q!ENēp'ēndē to wrap up. R 261.12.  
 q!ENS(a) to gather (cryptochiton). R  
 293.24.  
 q!ENas (cryptochiton). R 10.8.  
 q!ENS(a) to mend cloth, net, basket,  
 mat). C 162.19.  
 q!ENK<sup>e</sup> sticky (spawn). R 260.3.  
 q!ANqa sticky. R 95.14.  
 q!EK'(a) to bite. R 247.18.  
 q!āq'ag'ETEWA (try, sternly per-  
 sea) =trying to bite food.  
 q!EG'ēs steel trap (=bite or break).  
 q!EK'ēlša entangled rope.  
 q!EK<sup>e</sup> broken (paddle). R 268.10.  
 q!EQ'ENē (Crataegus rivularis). P. red.  
 C 390.28.  
 q!EK'ola to pull out (fishbone).  
 q!EX'wūtsā tashes (lynet). C 396.26.  
 q!EX'SEMa'ēl' shaw nu'ch. C 248.38.  
 q!EXEMEN Pene'danum (scurvy). R  
 175.8.

- q!elēx'sem self. R 308.67.  
 q!elt(a) to cut with chisel, to break copper. V 344.5.  
 q!eldayu chisel. V 344.3.  
 q!els oil, grease. R 331.10. (gels?)  
 q!elēk<sup>u</sup> smeared. R 148.52.  
 q!els(a) to throw (anchor) into water. C 138.20.  
 q!eldzem anchor. V 487.31.  
 q!elxū(la) to coil up. R 111.13.  
 q!elk<sup>u</sup> harpoon line. R 175.7;  
 plaited line (q!āla to plait a rope).  
 q!ālawē worm. III 101.32.  
 q!elēwad having worms.  
 q!elx(a) to wrinkle.  
 q!el(a) to carry in arms. III 464.32; to put sling over hanging horizontal pole.  
 q!elēl hanging pole, scaffolding. R 125.8.  
 q!eldema horizontal pole from which other horizontal pole is suspended.  
 q!elem sling for suspending horizontal pole from other horizontal pole.  
 q!elāla to carry child in arms, cannibal carries body in arms.  
 q!elLa six. III 60.1; R 182.27.  
 q!ā to find. R 57.5.  
 q!āx'sid to lead. V 441.14.  
 q!āqēg'ila to know. C 6.14.  
 q!āq'el'lega to be tangled up in bushes. C 390.29.  
 q!āq'ēx'sila to have much work to do. R 252.22.  
 q!āl(a) to know, to learn. M 684.16; C 28.17.  
 q!ālédē famous.  
 q!āq!ala to watch. R 177.58.  
 q!āq!a to notice. C 296.24 (Kos).  
 q!ālela to know. R 200.7.  
 q!āēyānas woman who hates her husband, or *vice versa*. C 76.31.  
 q!āyaxa to be surprised. (*Sec* q!ē-much.)  
 q!ayāx<sup>u</sup>'ts!āla hand adz (=kicker?)  
 q!ayax<sup>u</sup>'stana handle of hand adz.  
 q!ayōk<sup>u</sup> ripe. R 269.13. q!ayōq<sup>u</sup> (?).  
 q!ābōq<sup>u</sup> putrid remains of olachen. R 299.58.  
 q!āp(a) to hit a mark. C 390.2; R 176.48.  
 q!āpla(la) to gather. R 112.38.  
 q!āmalela uncle. C 314.4 (Kos).
- q!am-  
 q!amq'amk'lāla to change the subject after a discussion. III 448.30.  
 q!ates frog. C 108.9.  
 q!ās(a) sea otter. C 350.5.  
 q!as(a) to notch. R 167.27.  
 q!ās(ela) to mind, to take notice. C 176.25.  
 q!āsewē<sup>ē</sup> known. R 195.15.  
 q!ēsox<sup>ē</sup>wid to fit well (a patch); to put together (poles, canoes, boards). R 110.29.  
 q!ātsō grandfather! (child's pronunciation for q!āk'ō SLAVE).  
 q!ānāx(ela) to soar down. C 74.10.  
 q!āk'ults!ālis crowded in house. M 693.15.  
 q!ā(k'!eg'a<sup>ē</sup>l) sound of snapping jaws. C 338.24 (Kos).  
 q!āk<sup>u</sup> slave.  
 q!āk'ō slave. C 62.22.  
 q!āq'waxo loaning with high interest (=selling slave).  
 q!āgwid master (=slave owner). III 24.10.  
 q!āēla to watch, know.  
 q!āq!emala to watch. III 34.27.  
 q!āgēmlil to wait. X 187.32.  
 q!āqa<sup>ē</sup>wa a fish (Scorpaena Brasiliensis) (Āwik'lēnox<sup>u</sup>, =t'lēx'a Kwāg'uł).  
 q!āq!aq<sup>ē</sup>wa to fish for—.  
 q!āq!aq!ē<sup>ē</sup> middle piece of salmon. R 226.14.  
 q!āx'q!ēlis kelp of beach. R 177.51.  
 q!āxq!ālis (New) (?). C 8.6.  
 q!āēlad having kelp.  
 q!āxw(a) to emerge. III 230.41.  
 q!āxstēnd to feed visitors, to retort. R 207.37.  
 q!ālaLElē spirit of LEWELaxa. III 450.7. (=renowned, known?).  
 q!āil(ēid) to stink (meat). R 340.39.  
 q!ālk<sup>u</sup> rotten meat, rotten salmon spawn.  
 q!ā(la) to plait a rope. V 486.38.  
 q!āleyo pack strap. R 141.31.  
 q!āk'(a) to feel pain; to regret a loss. III 341.1; C 48.20, 328.1.  
 q!ē(nem) mauy. III 257.15.  
 q!āyaxa to be surprised X 200.37.  
 q!āēyōx expensive. C 84.28.  
 q!ēyōl to get much. C 12.25.



- q!udādẏq snail. III 231.34 (Áwík'í-  
nox<sup>u</sup>).
- q!ódaq horned grebe (*Colymbus auritus*).
- q!nt(a) scar. III 360.40.
- q!ót(a) to push off canoe, to poke. III  
396.12; R 367.1.
- q!ós-
- q!ómas crab. C 382.28.
- q!aq!óts!a to try to catch crabs.
- q!usa to tie on. R 378.22 (?).
- q!udzemk'ind to tie with knot. R  
176.33.
- q!ósné<sup>c</sup> gills. R 242.20.
- q!ós(a) to offer for sale. C 84.16.
- q!unám(é<sup>c</sup>stala) to walk about. C 100.22.
- q!unāla often. R 177.56.
- q!úns(a) to dig lupines. R 198.1.
- q!wasné lupine. R 198.1.
- q!ukw(a) dull. III 332.43.
- q!óqw(a) calm. R 99.45.
- q!óq!óyu fish bones. R 237.28.
- q!weqāla bright light. C 66.33.
- q!óq!waqó flood stops rising. V 478.8.
- q!óq!ó<sup>c</sup>na neck. R 174.22.
- q!íxtó to reach point. R 230.26.
- q!óxsawané *Rumex occidentalis*. S.  
Wats.
- q!óxts!ód to dress. III 15.10.
- q!óxód to undress. X 3.17.
- q!óx<sup>u</sup>q!ólis holes on sandy beach into  
which water runs (= xwāk!waēs).
- q!ulplaltāla spearsman sees salmon dis-  
tinctly in clear water. R 182.24.
- q!úl(a) to live. III 67.15.
- q!ulal(ēla) to hide. III 145.35.
- q!ulēx's self. R 180.39.
- q!úlyaxa tree falls by itself. III  
252.39.
- q!ulé<sup>c</sup> uncle. III 140.32.
- q!ulēk'íót father's, mother's cousin.
- q!ulēs wife's brother. C 412.7.
- q!ülédzō R 240.16.
- q!ülg'ila to finish (?). III 141.1.
- q!úls(a) to rot, decay (wood). R 77.82.
- q!ulyak<sup>u</sup> old man. R 334.69.
- q!ól(a) to boil with stones. R 172.15.
- q!áxlēla to know. III 300.36; R 102.11.
- q!úl(x<sup>c</sup>íd) to burn to ashes. III 92.7.
- q!wālōbes soot. R 256.20.
- q!ul(a) to scratch. R 352.27.
- X\***
- x'ím(a) to set a snare. C 36.19; to be-  
come entangled. R 177.63.
- x'í<sup>c</sup>mayu snare. III 71.10.
- x'ít(a) to raise head. III 17.6; to re-  
move pressure; to attract. C 270.5.
- x'ís(a) to disappear. R 224.20.
- x'ís<sup>c</sup>ēlil to disappear in house III  
449.3.
- x'ísāxód to take off roof. R 183.9.
- x'ídzex'a mouldy. R 225.44.
- x'ínt(a) to buzz, whirr.
- x'índayu bull-roarer.
- x'íns(a) to grunt, breathe heavily  
through nose. C 180.4.
- x'índzas nose. R 102.14.
- x'ínk'(a) to repent. X 207.25.
- x'ík'!(a) to take out of tongs. R 371.22  
(x'ík'a ?).
- x'íqw(a) to stretch head out. III 306.22.
- x'íl(a) ribs of halibut. R 243.32.
- x'ílp(a) to turn around. III 65.8.
- x'ílt(a) to saw. R 109.8.
- x'ílk<sup>u</sup>-
- x'ílx'ílk'ut!ēqa to wriggle through.  
R 177.55.
- x'íl(a) to dry in wind, smoke, or sun. R  
129.2.
- x'áax'ent'ē *Erythronium giganteum*  
Lindl. R 197.1.
- x'āts!a ebbtide. R 183.4.
- x'ākwayasdē dried clams. III 157.10.
- x'álx'engēs *Dodecantheon pauciflorum*  
(Durand).
- x'áxa (x'áqa?) to blow on C 192.14  
(New).
- x'í<sup>c</sup>yólag'itēla (?). III 286.28.
- x'ítēmg'ílela to rub off (?). R 386.9.
- x'ít'éd to split (?). R 122.60.
- xis(āla) to show teeth. C 28.13.
- x'ísiwē<sup>c</sup> wolf-head mask (= showing  
teeth on forehead).
- x'íts!ax'íla to examine, look on.
- x'ík'(a) to strip off. R 256.17.
- x'íkw(a) belt (?). III 231.29.
- x'íq(ēla) to be on fire. R 127.40.
- x'íxēmala red-hot stones. R  
105.31.
- x'óbē *Charitonetta albicola* female. C  
66.1.
- x'óx'úpstala female of *Oidemia De-  
glandi*.
- x'ópx'op owl, *Megascops ario Kenni-  
cottii*.
- x'óms head. C 366.17.
- x'ót(a) head of seal, porpoise.
- x'ós(āla) to be at rest III 7.4.

x'ókw(a) to die like bulbs. R 204.14.  
x'ókum *Fritillaria linnii* [?]  
Kar. R 201.8.

x'óxw(a) to be open. R 153.20

x'ox'psta'x' Charitonetta [?]  
224.2.

## YW

ywās(a) to get excited. III 253.11

ywayenk'wa to be attacked. X 18.6  
ywak'- canoe.

ywāk'lūna canoe. R 95.37.

ywāyagūm little canoe. R 94.2

ywāk(w)a to croak. III 171.13.

ywāl- to put crosswise.

ywālayīnd to put crosswise on top  
III 336.31.

ywēxwala to wrestle. X 82.6.

ywālaqē interlocking logs in front  
of house.

yxlū' placed crosswise (name of  
place).

ywēm horizontal wool of fish basket (?),  
twining. R 135.14.

ywēt(a) a long thing sticks out. III  
143.26; to lift by the knees a person who  
lies down and turn him back overhead  
(a game); lifting a mast at the end (a  
game).

ywēs(a) to receive a marriage present.  
R 432.10.

ywēkw(a) to utter cannibal cry. III  
181.34.

ywēgaxstē top binding of cedar twig  
fish basket (yweqa?).

ywēq(a) to swing. III 19.11.

ywēl(a) backward, again, to turn over.  
III 472.13.

ywēlaqa to pass back. R 62.55.

ywāywēlēk'la wolf (=trying to turn  
[throw] over on back [namely, a  
deer])

yūp(a) hole, hollow. R 167.26.

yumt(a) to catch fire. III 228.4.

yut(a) water sinks. X 61.30.

yus(a) to whip, to strike with sticks  
III 279.10; R 366.14.

yūšela fort. III 166.39.

yōxūsdē dried roasted salmon heads.  
R 331.1.

yūlp- hollow.

yūlboyāla hollow in middle. R  
70.15; 148.35.

yūls(a) to wither, shrivel up, to be  
downcast. III 43.41; R 187.43.

## X

xawā' wood of *Juniperus* [?]  
102.2; skid. III 10.18.

xawō' *Juniperus*. R 200.6

xaxō' to look. *Juniperus*  
208.26.

xaxō'wak' *Juniperus* [?]  
269.12.

xaxō'waxō' *Juniperus* [?]  
R 77.80.

xaxō'xid to have [?]  
xaxō'xid' to have [?]

xaxō'xid' *Juniperus*

xaxō'xid' *Juniperus* [?]  
xaxō'xid' *Juniperus* [?]

xaxō'-

xaxō'xid' *Juniperus* [?]

xaxō'xid' *Juniperus* [?]

xaxō'xid' *Juniperus* [?]

xaxō'xid' *Juniperus* [?]  
xaxō'xid' *Juniperus* [?]

xaxō'-

xaxō'xid' *Juniperus* [?]

xaxō'xid' *Juniperus* [?]  
xaxō'xid' *Juniperus* [?]

xaxō'xid' *Juniperus* [?]

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xaxō'xid' *Juniperus* [?]

xaxō'-

xaxō'xid' *Juniperus* [?]

xaxō'xid' *Juniperus* [?]

xaxō'xid' *Juniperus* [?]  
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xaxō'xid' *Juniperus* [?]

xaxō'xid' *Juniperus* [?]  
xaxō'xid' *Juniperus* [?]

xaxō'xid' *Juniperus* [?]  
xaxō'xid' *Juniperus* [?]

- xačl wife leaves husband and stays in other house.  
 xaäp! cradle. III 53.42.  
   xaäbək<sup>u</sup> cradled, *i. e.*, with flattened head.  
 xačyölisčxtäčyē east wind. III 112.24  
 xačwa fur seal.  
 xačwē loon. III 221.1.  
 xāp(a) to grasp. III 61.15.  
 xāma- alone, orphan.  
   xāxamāla orphans, common people. C 86.16, 354.2.  
   xāmax<sup>č</sup>čid to be alone. III 35.43.  
   xamagēmč head chief. III 449.19.  
 xamax<sup>č</sup>čid self. III 469.2; R 281.9.  
   xāmax<sup>č</sup>tslāna to eat with hands. R 238.34.  
 xāmak<sup>č</sup>čing<sup>č</sup>čilil to cover over in house. III 57.25.  
 xēms- dry salmon.  
   xačmas dry salmon. III 54.10; R 315.1.  
   xamsxas to eat dry salmon.  
 xačmā(la) to stay overnight. III 195.16.  
 xamag<sup>č</sup>čalēla not to go near (?).  
   xamačstalis to be awake overnight. R 158.32.  
 xām(ala) two things in close contact.  
 xās(a) rotten (blanket, mat), boiled. R 293.8.  
   xats!ēs fungus growing on trees.  
 xāsbečū(la) to make noise. III 360.30.  
 xak<sup>č</sup>čadzā backbone of fish. R 226.18.  
 xāq bone. R 308.79.  
 xaxtsla boiled to pieces (?). (*See* xāsa.)  
 xālaēs shell of shellfish. R 91.7.  
 xālčid to laugh aloud.  
 xāl!(aak<sup>u</sup>) a little. R 67.64.  
   xatčk<sup>č</sup>!ēs to eat a little. C 224.17.  
 xatāla to touch each other. III 215.13.  
 xeyāp<sup>č</sup>č twig in neck (?). III 362.31.  
 xčm(a) to creep sitting (like an infant).  
   xčmčils to move, stir. X 4.21.  
 xčtōd to take off blanket. III 186.14.  
 xčkw(a) to sweep. V 440.38.  
   xčgwayo broom (eagle's wing). V 440 35.  
 xčxčxč talkative geese. C 356.22.  
 xčl(a) fish nibbles.  
 xčlēla to shout "O!"  
   xčlxčta C 178.26, 32.  
 xā to split wood. III 365.17.  
 xwāčmagčgēs to put mouth to corner of bucket. R 401.31.  
 xwat(a) testicles.  
 xwat!(a) wren. III 96.22.  
 xwāsōd to tear off. R 249.165.  
 xwānal(ēla) ready. R 143.13.  
 (hačnōn) xwāk<sup>č</sup>člano female salmon.  
 xwakw(a) to pour into. III 284.28.  
   xwāk!wačs holes in quicksand into which water runs.  
 xwāu(a) to cut fish. III 198.2.  
   xwāčayo fish knife. C 142.6.  
 xwāxwč a dance. III 152.26.  
 xwčt(a) to stir. R 91.8.  
 xwčsl(a) quartz. III 111.20.  
 xwčlō to spawn. R 223.11.  
 xewčlēč legs of tongs. R 230.31.  
 xōmal(ēla) to quarrel. R 223.18.  
 xūmdē land otter. III 264.22.  
 xūt(a) to cut. III 377.6.  
   xūdāyo knife. M 666.8.  
   xūdčgč groove.  
 xōt(a) to fish sea eggs with net.  
 xōs(ēla) to sprinkle. M 684.5.  
 xūts seal blubber.  
   xūdžgča sap. V 345.20.  
 xun(āka) to tremble. III 152.33.  
 xunk<sup>u</sup>-  
   xunōk<sup>u</sup> child. III 29.40.  
   xūngōč stepchild.  
   xūngum daughter paid for service to shaman; to settle a feud by a payment.  
   xūnkčwāla to promise daughter in marriage. X 10.21.  
 xūk<sup>č</sup>!(a) crack in rock.  
 xōkw(a) to split. III 145.31.  
   xāla to split. V 345.7.  
   xōk<sup>u</sup> split. R 63.80.  
 xōgum ear ornament. X 11.14.  
 xōčla mussels. R 181.2.  
 xwčxūlčxšmak<sup>u</sup> rolled up. R 361.17.  
 xolčgwač name of ring in game k<sup>č</sup>anč.  
 xōlōs a mythical bird (=qōlōs kwāg<sup>č</sup>ul). C 370.12 (Gwas).  
 xōčlōs a kind of salmon weir. R 161.61.  
 xūlt(a) to mark. R 65.10.  
 xūldžōs a fish (*Hexagrammus octogrammus*).  
 xūlkč groove V 369.26.

- xūlqwa (cough) III 359.11  
 xūlgwa shark  
 xūlgūm dogfish  
 xūlqūmax'sa Lama cornplūsa  
 xōla entangled.  
 xōlēxwala confused, muddled III  
 107.24.  
 xōxulk'limōt xōlk'(-) clamsheals R  
 148.41.
- I
- lE<sup>s</sup>wa sky.  
 lEwūlxw(a) to be contorted C 330.14  
 (Kos).  
 lEmxw(a) dry. R 181.59.  
 lEmx<sup>o</sup>dema drying rack. R 296.77  
 lEmxēqēnd to clap gunwale. C 4.23.  
 lEs(a) to strike with a round thing, with  
 a stone. R 299.60; to crush. R 94.21.  
 lEg'ōl visitor (New).  
 lEk'(a) to hammer, to throw stones.  
 III 161.3; R 271.54; to put stones (a  
 game). X 170.32; to batter stone.  
 lEk'laa stone. C 382.21 (Kos, New)  
 lEkw(a) weak.  
 lek'wāla to speak with faint voice.  
 C 150.5.  
 lekūmq'Es to wonder. X 10.6.  
 lEgōsa k'EXelāga (crow's strawberry)  
 Gonnania oregana (Nutt.) Britton.  
 lEq(a) to put down soft things. III  
 354.16; R 429.19; to make berry cakes.  
 R 279.87.  
 lEgapāla coot, male (= splash on  
 nape of neck) Oidemia perspicil-  
 lata.  
 lEGEM a plant placed as a poultice  
 on swellings.  
 lEx(ēd) to batter a stone. C 382.21  
 (Gwas.) lExa.  
 lEqw(a) fire. III 459.12; fuel. R 357.5.  
 leqūla to camp.  
 lEx<sup>o</sup>dems camp site. III 448.17  
 lēlqwalalē<sup>s</sup> tribe. III 12.10.  
 lEq'(a) to stick on (as crystal on rock).  
 lEx<sup>s</sup>wid to be tired. C 236.6 (New).  
 lExōē basket made of spruce root. R  
 72.61.  
 lExō to cough. III 352.26.  
 la to go.  
 lEga to mix. R 279.77.  
 laēl to enter *sing.* R 241.1  
 lawā to come off. R 57.8.  
 lawāmas to remove. R 223.9.

- lEg'ōl (cough) III 359.11  
 lEg'ōl shark III 359.11  
 lEg'ōl dogfish III 359.11  
 lEg'ōl Lama cornplūsa III 359.11  
 lEg'ōl entangled III 359.11  
 lEg'ōl confused, muddled III 359.11  
 lEg'ōl xōxulk'limōt xōlk'(-) clamsheals R 148.41  
 lEg'ōl sky.  
 lEg'ōl contorted C 330.14 (Kos)  
 lEg'ōl dry R 181.59  
 lEg'ōl drying rack R 296.77  
 lEg'ōl clap gunwale C 4.23  
 lEg'ōl strike with a round thing, with a stone R 299.60; to crush R 94.21  
 lEg'ōl visitor (New)  
 lEg'ōl hammer, to throw stones III 161.3; R 271.54; to put stones (a game) X 170.32; to batter stone  
 lEg'ōl stone C 382.21 (Kos, New)  
 lEg'ōl weak  
 lEg'ōl speak with faint voice C 150.5  
 lEg'ōl wonder X 10.6  
 lEg'ōl crow's strawberry Gonnania oregana (Nutt.) Britton  
 lEg'ōl put down soft things III 354.16; R 429.19; to make berry cakes R 279.87  
 lEg'ōl coot, male (= splash on nape of neck) Oidemia perspicillata  
 lEg'ōl plant placed as a poultice on swellings  
 lEg'ōl batter a stone C 382.21 (Gwas.) lExa  
 lEg'ōl fire III 459.12; fuel R 357.5  
 lEg'ōl camp  
 lEg'ōl camp site III 448.17  
 lEg'ōl tribe III 12.10  
 lEg'ōl stick on (as crystal on rock)  
 lEg'ōl tired C 236.6 (New)  
 lEg'ōl basket made of spruce root R 72.61  
 lEg'ōl cough III 352.26  
 lEg'ōl go  
 lEg'ōl mix R 279.77  
 lEg'ōl enter sing R 241.1  
 lEg'ōl come off R 57.8  
 lEg'ōl remove R 223.9  
 lEg'ōl Contorted  
 lEg'ōl dry R 181.59  
 lEg'ōl drying rack R 296.77  
 lEg'ōl clap gunwale C 4.23  
 lEg'ōl strike with a round thing, with a stone R 299.60; to crush R 94.21  
 lEg'ōl visitor (New)  
 lEg'ōl hammer, to throw stones III 161.3; R 271.54; to put stones (a game) X 170.32; to batter stone  
 lEg'ōl stone C 382.21 (Kos, New)  
 lEg'ōl weak  
 lEg'ōl speak with faint voice C 150.5  
 lEg'ōl wonder X 10.6  
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 lEg'ōl batter a stone C 382.21 (Gwas.) lExa  
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 lEg'ōl cough III 352.26  
 lEg'ōl go  
 lEg'ōl mix R 279.77  
 lEg'ōl enter sing R 241.1  
 lEg'ōl come off R 57.8  
 lEg'ōl remove R 223.9

## I

- lewúms to rise in throat. R 290.21.  
 lem(āla) canoe at anchor, sea otter asleep on water.  
 lemyo rope. C 332.4 (=DENEM Kwag) (Kos).  
 lemp'lex'fid to overcome bitter taste.  
 lemyāla noise of sipping.  
 lemde'la slippery. R 355.18.  
 le'mēflatslê sacred room of novice. III 86.20.  
 let(a) to catch herrings with rake. V 324.27.  
 let'irdēs branch of river. X 32.30.  
 len- to miss.  
   lenēsta to forget. III 25.3.  
   leng'ils to lose way. III 163.22.  
   lenzōd to scatter roots on flat (mat). R 187.39.  
 lenem salal bushes. R 206.22.  
   lēnokūla salal bushes. R 210.21.  
 len'wūm bird cherry bark. R 157.5.  
 lenBEL'EXōs wrinkled mouth. V 478.4.  
 lent(a) to blow nose. III 354.16.  
   lendeqwē mucus of nose.  
 lent(a) pliable, soft and tough. R 355.13, 260.6.  
 lens(a) to-morrow. III 21.14; next day. R 246.87.  
   lens'wūl yesterday.  
 leng'aa to long. III 23.12.  
 lenx(a) green. R 285.81.  
   lenlenx'EN brass. III 449.6.  
 lek'leq'ETEN a small sea animal.  
 lekw(a) to gather Polypodium glycorrhiza. D. Eaton.  
   lekwaē Polypodium glycorrhiza. D. C. Eaton; —*hesperium* Mason.  
 lekw(a) to pull off (branch), to lift. R 264.4, 314.13.  
   lek'wisō bow. C 384.25.  
   lek'wits'EM bowstring. III 138.19.  
 lek'fūtāla tight. R 361.11. (See lāk<sup>u</sup>.)  
 lek<sup>u</sup>—  
   legūdžōwē meat board. III 43.32.  
 lek'wanēs old woman. C 386.5; lael-k'wanēs. *pl.* R 195.28.  
 leq(a) to gather seaweed. R 185.14.  
   leq'ESTEN seaweed. R 185.15.  
 leqw(a) brains. III 48.27; R 248.41.  
 le'xw(a) to eat sea eggs. C 246.5 (New).  
   le'swa sea egg. C 244.28.  
 le'x'ūlx'fid to feel about. R 224.26.  
 lex(a) to put down (roots, grass). R 74.17, 73.94.  
   lexāla bundle.  
 le'f(a) dead. R 174.21.  
   le'lemg'it'fēd to get numb. R 199.39.  
   le'le'k'fina to faint. C 52.2.  
   le'fwiqela to be anxious. C 134.12; X 57.5.  
 laaq(a) to shake off from a mat or blanket. R 264.13.  
 lēlaanx'fid to become mysterious. C 467.  
 lawis angry, fearless. X 57.11.  
 la'maxdēnd to become inaudible. C 268.4 (New).  
   la'magōk'ila fourth ring in hoop game.  
 lat!(a) to split boards. III 182.8; R 96.57.  
 laaq(a) to overturn. M 669.8.  
   lāqanuk overhanging.  
 lax'ts'le'mala to be not near enough to see distinctly.  
 lāx<sup>u</sup> to love.  
   lāxūla to love. III 120.21; C 58.12; valuable. R 370.35.  
   lā'wūnem husband.  
   lāxumala difficult. C 36.19.  
   lāla'xwila to be in trouble, need C 68.5; III 259.39.  
 lāx(a) to itch.  
 lāk'tu mallard duck, *Anas boschas* III 95.38.  
 lāk'(a) canoe breaks.  
 lē'elx'EN round. R 88.46.  
 lēs(a) fair (light complexion). X 197.24.  
 lēsela to find (?). X 87.37.  
 lēnem to rob, take away. III 299.29.  
   lēnemap'la to quarrel. X 113.5 (=to take away from one another).  
 lē'noqwa rough. R 63.79.  
 lēnoqwāla beating (?). R 134.31.  
 lalē'swata to play with dolls. III 45.11.  
 lēx<sup>u</sup> mat.  
   lē'wēs mat. III 24.3, lē'elwēs *pl.* R 191.53.  
 lē'xwila to make a mat. R 126.16.  
 lē'wafyasa tsa'wē water lily (*Nymphaea polysepala*) (=beavers' mat).  
 lē'legwēg'ēs outer layer of bark. (lēk<sup>u</sup>-ēg'-a strong back (?). R 124.93.  
 lāyēnx autumn. R 216.2.



- (fák'wémas strength. R 285.89)  
 lówar(a) to leave. III 101.20.  
 lót(a) to cohabit. C 180.2  
 lókw(a) strong. R 168.15  
 lóq'wé dish. R 57.2.  
     lôqûlîl house dish. C 300.15.  
 lóq'ûbâno brisket. R 428.2  
 lóxw(a) to turn head away. III 174.22  
 lóx(tsâla) to be in—. R 424.48

## L

- lep(a) to spread. R 94.2; second pot-  
 latch.  
     LEBEM spreader; tongs for holding  
     board.  
     LEP'fetsâ hide armor.  
 LEMX<sup>u</sup>. perch.  
     LEMÔ, LEMWÊS perch. R 183.1.  
     LEMX<sup>u</sup>lax<sup>u</sup> to eat perch. R 412.56.  
 LEMS(a) to turn away for shame. III  
 448.2.  
 LEMK'(a) to split wood. III 263.8.  
     LEMg'ayu wedge. R 61.20.  
 LEMq(a) proud. C 416.13.  
 LEMl(a) to break by pressure from in-  
 side. III 197.17.  
 LET(a) to flop, to be stretched out. III  
 347.20.  
     LETEMl hat. R 206.17 (=stretch-  
     ing over face).  
     LETêwêS eye shade (=stretching on  
     forehead).  
 LESâla to skip on water. III 348.27.  
 LETSâ hole drilled in slanting direc-  
 tion.  
 LENâk'asdê never blunted. C 218.13  
 (New.)  
 LEN<sup>ty</sup>(a) to split wood through center of  
 tree.  
 LENQW(a) to break up (fish). R 400.60.  
 LENqâla to stand on. R 145.24.  
 LENq'w(a) rotten (wood). III 99.19  
 LENlx ô to push boards together end to  
 end. C 24.16.  
 LEG'ik<sup>u</sup> harpoon point. R 175.21. (S &  
 LEG'ik<sup>u</sup>.)  
 LEGEk<sup>u</sup> marten. III 70.12.  
 LEGELDZÉS oily beach.  
 LEQ(a) to fish with fish basket. R  
 409.26.  
     LEGEM round fish basket. R 403.2  
 LEQ(a) to slap. R 432.75.  
 LEQ'ê. soldier. III 221.10.  
 LEQ'êla to be something, something or  
 will.  
 LEQ'êna to be someone or something, to be  
 dropping off. R 45.21.  
 LEQ'êxôle. Duwâni (Dawâni) (name of  
 a fish). Richards & C. 190.11.  
 LEQ'êxôx. fish (name of). III 157.4.  
 LEXWÔL to apply hand to work. C  
 254.18.  
 LEX'ôôôl to put in. R 200.10. (S  
 LEX' ?)  
 LELEYA to expose. M 70.4.  
 LEg'ila to bother.  
 LEX'ôd to accompany. C 300.27.  
 LEh'ala to carry things up at shoreline  
 beach. III 466.30. R 13.4.  
 LEZwa'ôôd to wall. C 300.5.  
 LABIT<sup>ô</sup> small white rat. (name of).  
 336.22. K 8.  
 Lâwayâla to survive. C 224.  
 Lâp a. to be late on account of (anger);  
 LâS a. to push a boat or fish (name). III  
 195. R 306.40.  
     Lâôôd to drive in a pole. R 306.40.  
 LâS'EXôôS tough. R 192.7.  
 LAQ a. rancid.  
 LAQ a. wet through.  
 LâQWA, LâXDEN wild (fish) (name). V  
 287.24.  
 LAQW a. to press, to push away. III 208.  
 X 171.30.  
 Lâx'aj to house. III 127.27.  
 Lâx'abalis long roots (or) (name of fish)  
 lie under short roots. R 780.7.  
 Lâxumala (name of).  
 LâXDZEM taken aback. C 302.30. (Lâx-  
 Lâ'ledzas place where (name of). (name of).  
 K 8.  
 Lâôôzwiz a. to release. III 114.42.  
     Lâôôwâ disagreement. C 182.20.  
 LâôdzînwêS aptly. III 100.27.  
 Lâôx'ala slanting. R 30.25.  
 Lêwanâla to make (name of). M 70.1.  
 Lêw'ala to find dead (name of). III 100.  
 26.17.  
 LÊS a. to be (name of). III 24.10. R 100.10.  
 LÊK'astôd a piece of (name of) for  
 for do (name of).  
 LÊQ a. to chop (name of) (name of). III  
 24.2.  
 LÊQ'êLâX (name of) (name of). R 321.1.  
 R 94.2.

lêgulêla stiff. V 478.6.  
 lêqw(a) to miss (not to hit). III 71.23;  
 to move (village). C 322.24 (Kos).  
 lêgültôd to make mistake, to dis-  
 obey. C 66.30.  
 lêqwaxa to split down (a salmon).  
 R 227.1.  
 lêx<sup>ê</sup>d to beat time. III 106.21.  
 lêxem bəton. C 318.10 (Kos).  
 lêlx<sup>ê</sup>id to land. III 466.34.  
 lêl(ê)la to invite. C 26.23.  
 lêlkwāla to tell a lie. III 37.28.  
 lâyâêlil shelf in house. X 55.37.  
 lôma very. R 61.37.  
 lôx<sup>u</sup>(ê)stend to put roots (into water).  
 R 109.29 (LEX<sup>u</sup>-?).  
 lôlaxôd to put between. R 287.31.

### L

lôê and. R 59.56; III 29.42.  
 lēwa III 15.9.  
 LEWŭlgāmê prince, chief's eldest son.  
 III 7.2; Sebastodes serrieps (=prince  
 of red cod).  
 LEWELaxa a ceremonial. III 226.28,  
 448.11.  
 lēma scab. C 38.16.  
 lēms(ê)id to scratch. C 54.4.  
 lētālalai head ashore! C 64.4.  
 LENêx<sup>ê</sup>id to bar (door). III 35.31.  
 lēnl(a) to peck. III 158.36.  
 lālanail woodpecker. C 190.8.  
 lēgek<sup>u</sup> barbed harpoon point. V 501.13  
 (or lēgek<sup>u</sup>?).  
 lēk(a) to gather cinquefoil.  
 LEX<sup>SEM</sup> Argentina occidentalis.  
 Rydb.  
 lēg<sup>ê</sup>edzō cinquefoil garden. R  
 186.8.  
 lēk<sup>u</sup> thick. R 250.183. lēs<sup>l</sup>ēk<sup>u</sup> pl. III  
 27.15.  
 LEX<sup>ENS</sup> canoe thwart. V 501.22.  
 lēxīxsa to whistle. III 471.21.  
 lēx(a) to start in canoe. III 112.32.  
 lēx(a) to have pungent smell.  
 lēx<sup>ê</sup>w(ê)id to insert finger into vagina.  
 III 97.1.  
 lāwik<sup>u</sup> eaten entirely. III 217.7.  
 lāp(a) to peg. R 77.84.  
 lābēm peg. III 79.13.  
 lām post of house. R 167.18.  
 lām<sup>ê</sup>esta to hang head. III 16.3.  
 lātlexlêc stern seat of canoe. V 349.

lāten a plant. (See also meg'is.)  
 lānut wedge. X 202.24.  
 lāx<sup>u</sup> to stand sing.  
 lāwayu salmon weir. III 26.40;  
 R 183.1. lōyū (Kos).  
 lāwatslê box. R 283.36.  
 lāp<sup>l</sup>êq mast. R 99.39.  
 lāsgēmd to steer. C 352.18.  
 lāxwa steep.  
 lāx<sup>ê</sup>waēla to kneel. III 8.5.  
 lāx<sup>ê</sup>wid to rise. III 27.34.  
 lāxwê rank (=standing).  
 lāx<sup>u</sup>edala stone ax. C 310.5. (Kos);  
 tomcod (Microgadus).  
 lāla to stand upright. R 173.12.  
 lās R 153.20; pl. lāx<sup>u</sup>lōs tree.  
 C 142.17; pl. lāx<sup>u</sup>lās. C 324.28  
 (Kos).  
 lāg<sup>ê</sup>ayê dorsal fin (=standing on  
 back).  
 lāxwatla to go clam digging. X 87.32.  
 lēwula oil tried out. R 94.16.  
 lēs<sup>l</sup>ēna mosquito. R 206.14.  
 lēk<sup>o</sup> to borrow at low rate of interest.  
 III 53.1.  
 lēk<sup>o</sup>mas to lend. III 208.38.  
 lēq(ê)la to name. R 149.23.  
 lēgem name. R 60.78.  
 lēxs(ē)la to advise. C 8.14.  
 lēq<sup>ê</sup>sê III 151.22.  
 lāyāla battle-ax.  
 lābala to touch. R 261.36.  
 lāla sweetheart. III 23.13.  
 lēlēlāla relatives. R 269.10.  
 lōê and.  
 lēwa (before definite nouns).  
 lōgw(êc) treasure, supernatural power.  
 lōgwala to acquire supernatural  
 power. III 78.2.  
 lōêlêc nephew. III 474.30.  
 lōêlēga niece. III 85.21.

### L!

LEWels elk. III 31.16.  
 LEWā beautiful! C 70.14; III 449.23.  
 LEp(a) to climb a smooth pole. III  
 386.24.  
 LEbas implement for moulding. R  
 103.40.  
 LEmaēis beach. R 72.60.  
 LE māklūbêc breastbone. III 175.18.  
 LE maxūla.  
 LEms(a) to emit sparks. III 288.22.

- L!EMKW(a)** to play with throwing sticks. III 105.1.  
**L!Emgwayu** sticks for game. III 105.2.  
**L!Eng in** saw-bill duck, female. Mer ganser serrator. C 380.9.  
**L!Emq!a** yew tree. V 324.2.  
**L!EMX(a)** stiff, hard, brittle. III 449.32; R 153.19.  
**L!EMl(a)** to lose voice. R 342.17.  
**L!Edá** oh, how nice! III 450.6.  
**L!ET(a)** to make love, seduce. III 325.11.  
     **L!ÄENĒ** to make love. C 216.18, X 3.7.  
**L!Eta<sup>s</sup>yas** *Limnorchis stricta* Lindl. Rydb. — *borealis* (Cham.) Rydb.  
**L!äqwa** **L!Eta<sup>s</sup>yas** *Conallorhiza Mertensiana* Boug.  
**L!Esäla** spearsman cannot see salmon distinctly.  
**L!ENX<sup>s</sup>id** to stick on. III 37.7.  
**L!ENK<sup>r</sup>-** branch.  
     **L!ENX<sup>s</sup>ENĒ<sup>s</sup>** having branches. R 120.18.  
     **L!ENÄK<sup>r</sup>** branch. R 151.25.  
**L!ENĒqw(a)** lightning. III 112.10.  
**L!ENK<sup>r</sup>(a)** tight, tense; after-taste.  
**L!ENq(a)** to punch. R 375.52; to prick, to push. R 177.51.  
     **L!ENqala** to support. R 102.18.  
**L!ENXad** owner of crab apples. C 212.14 (New).  
**L!EKw(a)** to gather seaweeds. R 88.41.  
     **L!ESL!EK<sup>r</sup>** seaweed. III 282.1.  
     **L!ESL!EK<sup>r</sup>lūs** *Peltigera canina* membranacea, love charm (=seaweed of ground).  
**L!EKumäla** *hēlāmas* *Scorpaena grandicornis*.  
**L!EQw(a)** to break off branches. R 439.6.  
**L!EX<sup>r</sup>** semen. X 177.16.  
**L!EX<sup>r</sup>-** to char. R 524.11.  
**L!EX(a)** to roast fern root. III 138.2; R 343.38.  
**L!EXw(a)** to eat after a journey. R 166.1.  
**L!EX<sup>s</sup>äla** to stop crying. C 16.31.  
**L!ÄLEXĒDWĒ<sup>s</sup>** side stick. R 169.50.  
**L!EXBETEND** (L!ENX-?) to push into. R 121.24.  
**L!EXw<sup>s</sup>ya** *Umodia* *sericea*.  
**L!EXatōto** to make basket *Umodia*. III 200.19.  
**L!ÖÖn** *Kōka* *schubmanniana* (Schreb.) New.  
**L!Elw<sup>s</sup>ÖÖ** *Umodia* *sericea*. III 166.15.  
**L!Elw<sup>s</sup>ÖÖ** *Umodia* *sericea*. III 166.15.  
**L!ela** *Umodia*. R 122.34.  
**L!Elö** *Umodia*.  
**L!Eas<sup>r</sup>** person seen *Umodia* *sericea*. III 166.15.  
**L!Eak<sup>r</sup>** handle head made (Carr) *Umodia* *sericea*. C 174.4.  
**L!ä** black bear. R 124.8.  
**L!äya** mountains.  
**L!äya** side. C III 208.28.  
**L!ä<sup>s</sup>ä<sup>s</sup>ä<sup>s</sup>** twins. III 22.14.  
**L!äyak** a thin.  
**L!äyo** to exchange. III 73.4.  
**L!ä<sup>s</sup>wenta** to give. C 200.1.  
**L!äbat** basket made (Carr) *Umodia*. III 114.35; R 136.17.  
**L!apsta** to dip into water. C 166.24 (New).  
**L!ädem** harud. C 392.5.  
**L!äs** outside, seaward direction in house towards fire.  
     **L!äsak<sup>r</sup>** seaside. R 136.29.  
     **L!äsänä<sup>s</sup>ä<sup>s</sup>** place in front of house. R 124.98.  
     **L!äsagwis** beach. C 26.6. Kōka.  
**L!äsĉ** whale blubber. C 268.28 (New).  
**L!ädzäs** *urethra* New.  
**L!äk<sup>r</sup>emila** heaping (III) R 272.28 (L!ak *emila*).  
**L!äk<sup>r</sup>lōs** crosspiece of set of *Umodia* hooks. V 479.14.  
**L!ägwats!a** R 292.29.  
**L!äkwa** measure from thumb to *Umodia* bent first finger from *Umodia* (Carr) to tip of fingers of other.  
**L!äk<sup>r</sup>wa** *Gaultheria* *leucocarpa*.  
**L!äq!a** to stretch a line, to fish black cod. III 359.2.  
**L!äqawastabams** to make *Umodia*. III 97.26.  
**L!äqwa** red. R 422.9.  
     **L!äqwa** copper.  
**L!äk<sup>r</sup>** red (Carr) *Umodia*.  
**L!ä<sup>r</sup>eq!ä<sup>s</sup>ä<sup>s</sup>** *Umodia* *sericea*. III 166.15.  
     Michx.

- L!āx'ēm spoon. III 347.8 (Kos).  
 L!āx'wāfla to kneel on rock. III 8.5.  
 L!āx'(a) stiff (twigs, etc.). R 355.13.  
 L!āl!axam a small bag. C 142.10.  
 L!āl'(a) to spout. III 125.24.  
 L!asmēs alder tree. R 273.81.  
 L!āk<sup>u</sup> mixed with oil. R 291.1.  
 L!ōkw(a) to pick chokecherries. R 218.6.  
 L!āk!ūm chokecherry. R 218.6.  
 L!ōp!ēqala to be turned inside out. R 406.32.  
 L!ēs(a) skin. III 261.26.  
 L!ēs(a) to shine. III 112.27; to heat. R 94.11.  
     L!ēsâla hot. M 671.5.  
     L!ēsela sun. M 665.4; R 94.11.  
 L!ēsila to hate. III 425.40.  
 L!ēsila blind in one eye.  
 L!ēsdaq snow goose (Chen hyperborea). III 356.22.  
 L!ēsna olachen oil. III 101.35; R 92.37.  
 L!ēq- never blunted. III 333.23.  
 L!ēq!(a) clay. R 190.35.  
 L!ēx'(a) to break up. X 163.23; (a house, a hill).  
 L!ēx'sta to tumble into water (seals). R 178.86.  
 L!ēx(a) yellow.  
     L!ēx'ēn sea lion (=yellow body). III 81.16.  
     L!ēxâ morning sky. III 385.30.  
 L!ēx's(a) to scatter (fire). III 336.41.  
 L!āsela to make love, seduce. III 287.34; C 160.14.  
 L!āxmēs large alder tree.  
 L!ōbanē cormorant (Phalacrocorax pelagicus robustus). III 291.24.  
 L!ōbēlxa dead cedar.  
 L!ōpdē mucus of vagina. X 177.16.  
 L!ōpa to roast. III 21.7; ripe III 298.41; R 218.2.  
     L!ōL!ēp!ēmas berries. C 384.9 (Gwas).  
     L!ōpsayo tongs. C 380.30.  
     L!ōL!ōp!ēnx season when berries are ripe. R 211.2.  
 L!ōpaēs low water. C 244.20 (New).  
 L!ōL!ēbas'ēd to cut holes. R 440.19.  
 L!ōp!ēk' root. III 78.10.  
 L!ōt(a) to bend outward. R 406.17.  
     L!ōt!ēm war canoe (Dzawadēno<sup>x</sup>).  
 L!ōs'nak'ēlis to turn up ends. III 266.35.  
 L!ōkw(a) to tear up, scrape hides. C 102.4.  
     L!ōk!ūla to peel bark. R 126.22.  
 L!ōqw(a) bare.  
 L!ōxsem red cod (Sebastodes caurinus).  
 L!ōx<sup>u</sup> ice; to freeze (congeal). C 16.1; R 431.61.  
 L!ōxl!ox oyster.  
 L!ōlēla to scold. III 105.23.

## ENGLISH KWAKWĪL

### a

abalone gwalets'a.  
 abalone ear ornament q'wets'aak  
 above ək!  
 acquire easily, to hōl-  
 add, to g'ina, g'inwa  
 added on to a measure ɔsɔg'iwōt  
 adherents of one chief ɔpsək'is (S.,  
 ɔps-.)  
 admonish, to hamelq'ila  
 advise, to lɔxs'ala.  
 adze, to k'imi-  
 — sōp-.  
 — with long-handled adz q'ns'id  
 adz, hand q'layax'ɔslāla.  
 adz for fine chiseling ɔslayō (Kos)  
 adzing, fine ɔyag'ek'  
 afraid, to be k'il-  
 after taste l'enk'a.  
 again ət-.  
 — xwēl.  
 agree, to seɔ'ɔslā. (See industrious), to  
 be willing, inclined.  
 — hanēnax' (?)  
 — ɔx'ak'a.  
 aim, to nōx'<sup>u</sup>, nā.  
 albatross bāla.  
 alder gunēp.  
 alder, big l'āxmes.  
 — big gwāgwaxmes.  
 — young l'āsmes  
 all ɔnaxwa.  
 — ɔwēl-.  
 almost halsēla.  
 — elaq.  
 aloud hāsēla.  
 although wāx'.  
 always hēmēnala.  
 ancestors wīwōmp. (See aw-)  
 anchor q'eldzem.  
 anchor, to q'els-, q'elstend.  
 anchored q'elsāla.  
 canoe at anchor hēmwāla  
 anchor line dēmwayā.  
 — q'eldzaanā.  
 and lɔs'.  
 — qa.

anet, to wōw-  
 ankle ɔwēlɔx'wāla.  
 ankle (of foot) ɔwēl-  
 ankle, to wōw-  
 appear, to q'waxwōp-  
 appearance, to ɔk'  
 apply, to ɔwēlɔx'wāla  
 apply, to ɔwēlɔx'wāla  
 approach, to ɔwēl-  
 approach, to ɔwēl-  
 arrow, hand q'wēlɔx'wāla  
 arrow, to ɔwēlɔx'wāla  
 as yet (say) ɔwēl-  
 ascend, to ɔwēlɔx'wāla  
 ashamed, to ɔwēl-  
 ashes gana.  
 ask, to (to question) ɔwēl-  
 — someone (to ask) ɔwēl-  
 — in marriage, to ɔwēl-  
 assemble, to ɔwēlɔx'wāla  
 asthma yar'pōl  
 astray, to go pōwā  
 attack, to, to be attacked ɔwēlɔx'wāla  
 attend (nt) ɔk'  
 aunt anēs.  
 — mother and aunt ɔwēlɔx'wāla  
 autumn ɔwēlɔx'wāla  
 avaricious awēlq'is  
 await, to ɔwēl-  
 awake, to ɔwēl-  
 awaken, to gwēl-  
 — by crying ɔwēl-  
 away in canoe ɔwēl-  
 awry k'wōx'sēnā  
 ax battle ɔwēl-

### b

back xwēl-  
 back canoe, to k'elɔx'wāla  
 backbone of fish ɔwēl-  
 — xak'edzā  
 — salmon q'wōwōp'  
 back rest ɔwēl-  
 backward, to k'  
 bad yak-  
 bad luck ɔwēl-  
 bad taste q'wōp'

lait tēl-.  
 bake, to kūnsa.  
 ball lālox<sup>ε</sup>em.  
 balsam fir mōt-.  
 bar, to lēnēx<sup>ε</sup>id.  
 bark tsaxenū<sup>ε</sup>.  
 — ts'āq.  
 — of pine xek'um.  
 — of red pine mawa<sup>ε</sup>.  
 — of bird cherry. lēn<sup>ε</sup>wum.  
 bark, to (dog) wōkwa.  
 bark box ɪa<sup>ε</sup>watsa.  
 barnacle q'ānes (Chiton).  
 — ts'ōmax (Awik'tēnox<sup>u</sup>).  
 — small ts'ōts'ōma.  
 — wasālē.  
 — k'wōtaa.  
 bashful bēnsa.  
 basin, dish xelq'wa.  
 basket of cedar bark. Lābat.  
 — cedar twigs and spruce roots.  
 lex<sup>ε</sup>.  
 — for dentalia gunxats'ē.  
 — large one for berrying, carried on  
 back nāg'ē.  
 — small one for berrying, carried on  
 chest nānaagēmē.  
 — low sided kūtala.  
 — coiled pek'ō.  
 bat baq'ūlawē. (See bēq!<sup>u</sup>.)  
 batter a stone, to lek'a, lēxa.  
 battle xōmal-.  
 battledoor and shuttlecock k'umāla.  
 be, to ax-  
 — ya-.  
 — g'i-, g'a-.  
 — a hollow thing upright hān-.  
 — a round thing <sup>ε</sup>mek<sup>u</sup>.  
 — hollow things upright mex-.  
 — round things t'āq.  
 — k'a.  
 — pl. meq<sup>u</sup>.  
 — on water t'ewāla.  
 — long thing k'at-.  
 beach l'ēmā<sup>ε</sup>is.  
 — of broken shells q'ēbēlēts'ēgwis.  
 beam k'axdēm.  
 bear (black) l'āē<sup>ε</sup>.  
 — (grizzly) nān.  
 — g'ila.  
 beat time, to lēxa.  
 — t'ēmsa.  
 beating? k'noqwala. (See rough.)  
 beautiful l'ēwā, l'ēdā.

beaver ts'ā<sup>ε</sup>wē.  
 — face q'au<sup>ε</sup>lōma. name of a cop-  
 per, (Heildza<sup>ε</sup>q<sup>u</sup>).  
 bedcover mēma, mamē.  
 beg, to ēs-  
 — gets'ā.  
 — for remains of food wāwaq'aaāya.  
 — hawāxela.  
 begging dance hāxūlal.  
 Bellacoola Bēlxula.  
 believe, to ōq'us-.  
 belly tek'ā.  
 below bēn-.  
 belt x'ik<sup>u</sup>.  
 — wusōg'anō.  
 bent wak-.  
 — to bend head sideways bank<sup>u</sup>.  
 bent hānqwalaēn<sup>ε</sup>.  
 bend, to tō<sup>ε</sup>(nakūla).  
 — back t'ēqala.  
 — dzōxwa, dzōx<sup>ε</sup>wid.  
 — ts'ēxa (tough?).  
 — k'ōqwa.  
 — head gēm<sup>ε</sup>xwa.  
 — gēlēxwa.  
 — gwānaqa.  
 — outward l'ōta.  
 berry, a l'ēgwa.  
 — qot'xolē.  
 — qek'laalē.  
 — -cake t'ēqa.  
 — — leqa.  
 — — in long strips hēyadzō.  
 — — to make leqa.  
 best <sup>ε</sup>nālēnx (?).  
 beware! gēnla (Kos).  
 bewitch, to ōq-.  
 bile tēx<sup>u</sup>mas.  
 binding, top - of fish basket xwēgaxstē.  
 bird ts'ēk'wa.  
 — a teg'ēk'ila.  
 — t'ēnx.  
 — a mythical qōlōs.  
 birth, to give- qelxōd (Kos, New).  
 — māyula.  
 bite, to mux<sup>ε</sup>wid (New).  
 — temkwa.  
 — q'ēk'a.  
 bitter māla.  
 black tsōpa.  
 — ts'ōla.  
 blackish ts'ōlēqa.  
 blackened qlwaxō<sup>ε</sup>.  
 bladder pōxuns.

bladder at end of kelp ʔwəpəntəw	at night ʔəwə ʔəwə
— of porpoise ʔəxatʔ	ʔəwə ʔəpəw
blanket ʔnəxʔm	ʔəpəw
— wool p'əlp'əlasɔn	ʔəpəw
— k'utaal Newc.	ʔəwəwəbətʔəwə ʔəwəwəwə
blind p'əp'ās.	blindly ʔəwəwə ʔəwəwəwə
— on one eye ʔ'ōsila.	break ʔəpəw ʔə
block for hoisting hamx hamk'as	— off beam ʔəwəwə
blood əkwa.	— disarranging beam ʔəwə
to bloom qwāsamak'a.	— without ʔəwəwə
blossom gēgūletō.	— to bloom ʔəwəwəwəwə ʔəwəwə
blow, to k'ux'.	— see ʔəwə ʔəwəwəwəwə
— pōxwa.	— copper or metal k'əw'ə
— off by steam tek'ōyō.	— with hands k'əw'ə
— on x'āx'ōt.	— off beam k'əw'ə
— (whale) ʔ'əʔ.	— basket ʔ'əw'ə
— — k'ixwa.	— paddle x'əw'ə
blow, to yāla.	— by weight of body ʔəw'ə
— nose lenta.	— salmon ʔ'əw'əwə
blubber of whale ʔ'āsō.	— off branches ʔ'əw'ə
— — k'ōyōt.	— walls of house ʔ'əw'ə
blubber xnt.	— wind waqwa'ala Newc.
blue jay kūsūs, kwaskuas.	xw'əʔəw'ə
blunted, never ʔ'əq.	break fast, to
board lat.	— before going out ʔəwəwəwə
— short ts'āts'ax'əsem.	breastbone ʔ'əmak'āwə
— dancing yilx'dzayū.	breathe, to haska
body of man bāk'aw'ə.	breathe through nose, to x'əwə
boil, a amt'ə.	bring, to təd
boil, to mēdēlqwa.	brittle tsōsa.
— with stones q'ōl.	— tsōlexa.
— elderberries dzēk'a.	— xemōk.
bone xāq.	LEMxwa
borrow, to ʔək'ō.	ʔ'əla ʔ'əla ʔ'əw'ə
both sides wax's.	broad (see size) ʔ'əw'əwə
bother, to ʔəlg'ila. 29 D.	broken (paddle) ʔ'ək'ūwə
bother! O wunwun'isa.	brother wəq'wa
bow ʔək'wisō.	— elder ʔ'nola.
bowstring lak'wits'em.	— younger ʔ'ə'ya
box xes-, xəsem.	— wife's brother ʔ'āwə
— to make wēl.	brown (hair) k'ixwa
— bark ʔāwats'ē.	browned by fire k'āw'ə
— high k'āmyax'a	bud, to bōlex'wōl
— g'ildas.	ʔEMX-
bracelet, silver dādēl'ēga.	bullhead ʔ'əw'əwə
braid, to (hair) gāgēlx'ala.	k'əw'ə
braid, selvedge of basketry malaq.	bull-rearer x'ūlay
brains ʔəqwa.	bundle, to make a ʔ'əw'əwə
branch ʔ'ənx'-. ʔ'ənək'.	— ʔ'əw'əw'ək
— largest ʔ'əmax'ila.	— ʔ'əxala
— of river ʔ'ətlēdēs.	burn ʔ'əw'əw'ə
branching ʔ'əts'axba (= many long ends).	x'əp-
	— to ash ʔ'əw'əw'ə

- burst, to (berries) k'wúk'a.  
 — yímta.  
 — quk'a.  
 bury, to dek'a.  
 — wunemta.  
 — elmal<sup>é</sup>d.  
 bush, a l'eq'EXÓLÉMS.  
 butcher goat, to qwax<sup>é</sup>d.  
 buy, to k'ilxwa.  
 buzz hamx'hamk'la.  
 buzz, whirr, to x'inda.
- C**
- call, to élaq'úg'a<sup>é</sup>.  
 calm, to yála.  
 calm q'lóq, q'lox<sup>u</sup>.  
 — k'éma.  
 camas mó'tEXsdé.  
 camp, to lax<sup>u</sup>.  
 cane sék'aganó.  
 — sék'laqela.  
 cannibal tánis (Heildza<sup>é</sup>q<sup>u</sup>).  
 — hámats'la.  
 canoe xwák<sup>u</sup>.  
 — t'égun.  
 — g'a<sup>é</sup>lá.  
   war- yínás'ela.  
   war- mēng'a.  
   war- l'ót'EM (DzawadÉ<sup>é</sup>nox<sup>u</sup>).  
 — goes without paddling k'lcqa.  
 cape wáx<sup>u</sup>só, wáx<sup>u</sup>.  
 capsize, to LELÉyiya.  
 carbuncle, boil ámt<sup>é</sup>.  
 careful wusdála (Kos).  
 — ék'aék'ila.  
 carry on shoulder, to—a stiff, long object yilk<sup>u</sup>.  
 — a stiff, long object, excepting canoes wék'.  
 — on back, basket, meat, roots, cedar bark, bundles óxl-.  
 — a child or an adult person hamtela.  
 — in fold or corner of blanket hānq-(Ela).  
 — property maóx<sup>é</sup>wid.  
 — food home from feast mó'tela.  
 — many things on shoulder mála.  
 — da  
 — a basket hanging on back, another one on chest, for berrying t'Ék-wasela.  
 — round thing on shoulder t'Éx'.  
 — fish strung on a line ná.
- carry an empty dish, a clamshell k'āla.  
 — wood in arms pressed against chest k'ípela.  
 — in hands k'loq<sup>u</sup>.  
 — wood or blanket in arms pressed against chest gEMXA.  
 — fish on fingers gax'EX<sup>é</sup>d.  
 — gax<sup>u</sup>sāla.  
 — a line around something galóp-.  
 — a child in arms; cannibal dancer carrying corpse in arms q'Élāla.  
 — canoe LELX<sup>é</sup>d, LELÉLBEND, lāla-LELOD.  
 carve wood, to k'lé.  
 — meat sakwa.  
 cascade k'lāmadzēna.  
 catch halibut, to gūyól-.  
 — herrings lETA, lETA (?).  
 — squid nēsa (=to pull out).  
 catch olachen in dip net, to yúis.  
 catfish dzēnomaga.  
 — oil dzék'wis.  
 caulk, to mēg'a.  
 cease, to, pain ómata.  
 cedar wélk<sup>u</sup>.  
 — young dzESEK<sup>u</sup>.  
 — dead l'óBELXA.  
 — yellow dēwēx.  
 cedar-bark dens-.  
 — twigs q'wák'EN<sup>é</sup>?  
 — leaves ts!ap!ax.  
 — withes TEXEM.  
 — wood k'waxlawé.  
 — basket, embroidered dEMXSEM.  
 — twigs dēwēx.  
 — -bark, yellow dēx<sup>u</sup>.  
 — wood, yellow dēyó.  
 — -bark blanket, yellow k'lobax<sup>u</sup>.  
 ceremony, a l'EWólaxa.  
 — kwéxala.  
 — xwāxwē.  
 — ts!óts!eqa.  
 — amelk<sup>u</sup>.  
 chafe through, to, (rope) gwatsa.  
 change, to LóX<sup>é</sup>wid.  
 — éMEX<sup>u</sup>.  
 — in size quickly halāk'a.  
 charcoal dzEGuté.  
 charge of gun k'lats'la.  
 charm, a q'lcqal<sup>é</sup>.  
 chest of seal, sealion haq'wāyu. (See haqwāla.)  
 chew, to XEMX<sup>é</sup>wid.



- chew, to malekwa.  
 chickadee tslotsaga.  
 chief g'igāmōt.  
 — xamāgemō.  
 — adherents of one āpsēk lis. (See  
   āps.)  
 chieftainness ošma.  
 — mōdzil.  
 child (young individual) g'inl  
 — youngest āma'inxe<sup>l</sup>. (See āma.)  
 — fifth āmā'yatsē. (See āma.)  
 — of a person xunnōk<sup>o</sup>.  
 children of one couple sāsēm.  
 chisel q'ēldayu.  
 Chiton k'ēnōt.  
 choke, to mekwa.  
 chokecherry l'aklūm.  
 — qotlalē.  
 chop with adz, to sōpa.  
 — temkwa, tlemkwa.  
 cinquefoil LĒk<sup>o</sup>.  
 — roots laxabālis.  
 circle k'ilx'a.  
 clam g'āwēq'ānēm.  
 — dried x'ākwayasē.  
 — k'ōmats'ā.  
 — shell xōxuk'limōt.  
 clap together, to q'emkwa, q'ēnkwa.  
 claws of bear, cat gāt'sēm.  
 clay l'ēq'ā.  
 clean berries, to k'imta.  
 cliff k'ēk'ēšlēn.  
 climb, a tree, to hāxwa.  
 climb a smooth pole, to l'ēpa.  
 clitoris k'ōldagē.  
 close door, to āmxstōx'wid. (See ām.)  
 closed up ām-.  
 clothing g'wēl'g'wāla.  
 cloud anwē<sup>ē</sup>.  
 cloudy anqūla.  
 clover t'ēq<sup>o</sup>.  
 cloyed lā<sup>ē</sup>lāsa.  
 club, to kwēxa.  
 — t'ēlxwa.  
 club, round-headed hayano.  
 — stone melēgayu.  
 coal tsōlma.  
 cockles dzālē.  
 cod, black nāfēm.  
 — red l'ōxsem.  
 — laxstala.  
 — nēts'ē.  
 cohabit, to q'ōpa.  
 — lēta.  
 cohabit to — (See —)  
 — cl'ēlō  
 q'ēx<sup>o</sup> l'āyō  
 — to q'ōpa  
 q'ōpa  
 odd word—  
 colapsē<sup>ē</sup> t'āp'ōp'ō  
 collarbone p'ōp'ōp'ō  
 combage, to x'p'ōp'ō  
 comb x'p'ōp'ō  
 come to q'ōx  
 come q'ōla  
 come back, to t'ōpa  
   in sight t'ēk'ōl'ōx  
 common people tek  
 concave side of forehead t'ōxōp'ō  
 condition t'wāllas  
 confused x'ōl'x'ōl'ā  
 consider to g'wānāla  
 contact two things t'ōxōp'ō  
 continue, to l'āna  
 convince one's self to q'wēl'ōp'ō  
   awēl'  
 cook to l'ēp  
   huckleberris d'ēk  
   fern roots t'ōp'ō  
 cool off to k'ēx  
 cool (?) x'ox'p'stāle  
 coat, male l'ēq'p'āla  
 copper t'āq'ā  
   smell k'ēl'p'āla  
 core g'ōg'ōz'  
 cormorant t'ōp'ōp'ō  
   yellow beaked t'ōx'ōx  
 corn on the — tsotsōp'ō (See —)  
 cough, to l'ēx'  
 count on fingers t'ōp'ō  
   hēsa  
   mats or blankets k'ēp'ō  
 cover yikūyē<sup>ē</sup> ānk'ēyē<sup>ē</sup> s'ōp'ō  
 cover to mēz  
   humelq-  
   modz-dāla  
   with water, etc. t'ōp'ō  
   tlak'ēv'nd with grass  
   tsēmōp'ō ind  
   nas'ōd  
   q'ēx  
   'nak'  
   nāq'ōst  
   with hands t'ōp'ō  
   head with hand on q'ōp'ō  
 era) q'ōmās

crab, to catch- q!q!ôtsa.  
 crab apple 1.ÉBX (Kos).  
 — tsélxwa.  
 crack in rock xûk'la.  
 crack, to hóxwamas.  
 cradle xaáp!.  
 crane adémgûlê.  
 crawl, to m̄a.  
 creep sitting, to (infant) xê<sup>2</sup>ma.  
 crew l̄lôt.  
 — of warriors k!weyîm.  
 croak, to xwak<sup>u</sup>.  
 crooked gélôg<sup>u</sup>.  
 — (wedge) qôLEla.  
 cross, to gadzEXêdaas.  
 crossing (?) k'fik'.  
 crosspiece of halibut hook 1.âk'ôs.  
 crosspiece xwâlbê.  
 crosswise gê, gag-, gal-.  
 crow k'elâ<sup>2</sup>a.  
 — k'âna (Heldza<sup>2</sup>q<sup>u</sup>).  
 crush, to l̄sa.  
 — in mortar q!wêl-.  
 cry of shaman hôip.  
 — hâmatsla hap.  
 — ghost ham.  
 cry, to utter cannibal xwôkwa.  
 — cry, loon got'âla.  
 — raven qâloqwala.  
 — indicating rain (drip) sôx<sup>u</sup>sôx<sup>u</sup>.  
 cry, to (infant) q!wêg'al, k!wêg'a<sup>2</sup>?  
 Cryptochiton q'ENS-.  
 cup k!wafsta.  
 curdled blood on water t!ât!êkwamak'a.  
 curly hair, thick bushes k'ENxwa.  
 — t!emkwa.  
 currant q!êsêna.  
 cut fish, to xwâla.  
 — open game qwâqa.  
 — off head qak'a.  
 — to pieces qat-.  
 — with chisel q!êls-.  
 — xûta.  
 — t'ôsa.  
 — off branches êgulênd.  
 — meat, left on skin wûs-, wûs-.  
 — veins hâyasêlalelêlêlis.  
 — to BEX-.  
 — fish t!êg-.  
 — out intestines t!ôxwa-.  
 — tsék'a.  
 — off naxsaap!  
 — k'ê.  
 — k'êmt-.

cut, neck k'filêg'ê<sup>2</sup>, k'fidêg'ê<sup>2</sup>?  
 — — k'fêx'sôd.  
 — grass seaweed k'!êla.  
 — k'fôxug'a<sup>2</sup>l (?).  
 cutter of canoe, water- k'!êgem.

## d

dagger ts!éwayo.  
 dance l̄êda.  
 dance, to yEXwa.  
 dance, a t!ênqwa.  
 — amêk<sup>u</sup>.  
 dare, to nâla.  
 dark color tsôpa.  
 — red ts!ôlêqa.  
 — p!êdek'.  
 — to get k'filto<sup>2</sup>nakula?  
 daub, to q!upa.  
 day <sup>2</sup>nâla.  
 dazed wunâla.  
 — hamanêk<sup>u</sup>.  
 dead l̄ê<sup>2</sup>la.  
 dear, my- ! âda.  
 death wânEM.  
 — cause of g'âyas<sup>2</sup>las.  
 death bringer halâyu. (See Lal-.)  
 debts, small g'âgima.  
 decay, to q!ulsa.  
 decorate, to amôs-.  
 decoy for dogfish, salmon as- l̄êk'ustôd.  
 deep (see size) <sup>2</sup>wa, awa.  
 — in water wûnqela.  
 deer tEK'ôs (New).  
 — gêwas.  
 — skin, dressed wâdek<sup>u</sup>.  
 defecate dried salmon or halibut, to  
 k'fix'a.  
 defiled ââms-.  
 DENax'da<sup>2</sup>x<sup>u</sup> name of tribe.  
 dentalia âLEla.  
 deny, to yêx'stô.  
 — haya<sup>2</sup>mâla.  
 — having done something hêxwa.  
 depth (see size) <sup>2</sup>wa, awa.  
 desire, to mEX<sup>u</sup>-.  
 — gwâq'êla.  
 — âxûla.  
 — wâl-.  
 — to go hanêmax<sup>u</sup>.  
 — awêlq.  
 destroy, to q!wâ<sup>2</sup>id.  
 devilfish tEQ'wa.  
 devil's-club êx<sup>u</sup>mê.  
 devise, to k!wêxa.

- dew gōsa  
 diabase ts!kq'uls (ts!k'p'ōs?)  
 diaphragm of porpoise sačl. (Sassa)  
 die, to t!kšl-  
 — wuʔyimsʔid (New)  
 — foetus dies nēqwa  
 different ōguʔla  
 — plans in house ālkwil.  
 difficult lāxumāla.  
 dig, to t!lap-  
 — roots ts!ōsa  
 — clams dzēk'a.  
 — up ts!exʔwalil.  
 — to go to dig clams laxwatʔa.  
 digging stick k'filākʷ.  
 dip, to t!lapa (New).  
 — lap-  
 — dzōpa-  
 — with feasting spoon tsēq.  
 — water tsa.  
 dirty mōxula.  
 — water nēqwa.  
 disappear, to x'isa.  
 — hāk'wa.  
 — t!ēxʔʔid  
 — dēmāxʔʔid.  
 discover, to q!ōl!alēla.  
 fish lōq'wē.  
 — xelq'wa.  
 — into which shaman spits sickness  
 k'!āts!ē.  
 disobey, to hat!ēla.  
 — qāqadala.  
 distance (see size) ʔwa. awa.  
 distinct, plain awēl-  
 distinctly q!ūl-  
 distressed, to be q!wālʔid pl.  
 distribute, to yāqwa.  
 dive, to dāsa.  
 diver (bird), a k'!ōxk'!exēs.  
 — wūlga.  
 dizzy k'!ēdēlqa.  
 do, to ax-  
 — for a while yāw:s-  
 — well wālēm xʔʔid.  
 dog ʔwās-  
 dogfish xūlgūm.  
 dogwood (Cornus stolonifera) t!ōk'  
 q!ūxla.  
 dolphin hatsawē.  
 — dōstoʔlax (New).  
 done, roasted, ripe l!ōbēkʷ  
 don't! gwa.  
 door t!ēxʔ-  
 double papax'aw.  
 dance to t!al-  
 dawn of bird q!ax'ax.  
 dawn of sun gw.  
 diarrhoea xōlla.  
 draw water to sū.  
 drowsed, sick t!ū.  
 drowsed, to wākw-  
 — k'k'k'ū.  
 dress, to q'wālx'ax.  
 — q'x-  
 drift to q!ax'ax.  
 — x'ala.  
 — away from q!ax'ax.  
 ash tree q!ūlēm.  
 driftwood to q!ax'ax.  
 drill, to m!-  
 — sēl-  
 — wuna.  
 drink to nāqa.  
 drip, to from a leak t!ax'ax.  
 drive in pests etc. t! dēpw.  
 — wōmōs q'wōl'ēl'ēl.  
 — ? m'el.  
 — away k'!x-  
 drop to tēx.  
 — tēq-  
 — a small object to dance q!ax'ax.  
 — cherries etc. k'!lp.  
 drunk wunāla.  
 dry, to lēm xwa.  
 — to hang up to x'el.  
 — clams yala (New).  
 dry, half salmon k'ax'ax'ax.  
 — quarter fish dzōl'ēk.  
 — mouth gets ʔx'el.  
 duck, saw-bill (female) t!ēw'q'wō.  
 — gōgōs.  
 — bufflehead x'ōllē.  
 — — male t!ūllē.  
 — mallard ldk'ō.  
 — sculp t!s'ōs'ō-sh-s' t!ēw'ēk.  
 — eater.  
 — widgown s'ōk'wō.  
 — Lark-quinn mat'ōwō.  
 — long-tailed see. hōgōwō.  
 dull q'ukwa.  
 dus qux-  
 eagle kwēk.  
 ear p'!ēsp'ēy'ō.  
 — ornament x'ōmō.  
 east wind x'ēl'ōx'ēy'ō.

easy wulēlē<sup>ē</sup>las<sup>ē</sup> (70)  
 eat, to ha<sup>ē</sup>m-  
 — with spoon yōsa-  
 — after journey l'ēxwa.  
 before going out hayāseła.  
 — entirely tāwik<sup>u</sup>.  
 — whole haxhāqwamas.  
 — roasted olachen wulōpa.  
 — sprouts sēx'a.  
 — clams ts'ēkwa.  
 — meat q'esa.  
 — mixed food māsa.  
 — quickly halāxwa.  
 ebb tide x'atsla.  
 echo lēk'-.  
 edge wālenxō<sup>ē</sup>.  
 — of box k'lōsa.  
 eel grass ts'āts!ayīm.  
 eggs, to go after- qāqelx<sup>ē</sup>a.  
 eight malgunal.  
 elastic tōsa.  
 elderberries, to gather ts'ēx'-.  
 elk l'ēwels.  
 elongated sēx<sup>u</sup>sem.  
 else al-.  
 embrace, to k'āpa.  
 emerge, to q'āxula.  
 employ, to lōpa.  
 end abāsema.  
 — from to hayīmbend  
 endeavor, to walemx<sup>ē</sup>id.  
 endogamy t'ent'aqō.  
 endure, to hēbak'wimē.  
 enough anāk'.  
 equal ēnema.  
 escape, to k'lēxwa.  
 even, though wax'.  
 evening dzāqwa.  
 exceed to hayāqa.  
 exchange, to l'ayō.  
 excited, to get yāk'-.  
 — xwāsa.  
 exclamation of distress ē<sup>n</sup>.  
 — indicating pain ā.  
 excrement menk'a.  
 expect, to gwānala.  
 — nāk'a.  
 — tēk<sup>u</sup>.  
 — birds - danger and raise heads.  
 galala.  
 expected nāmētsōxd (?).  
 expert ōg'ilwat.  
 extinguish fire, to k'ilqā, k'ilixa.

eye gaāga (New).  
 — geyages.  
 — gābelōxstā<sup>ē</sup>yē.  
 eyebrows aān.

## f

fabulous being EX<sup>ē</sup>elk'lus.  
 face gōgūmē<sup>ē</sup>.  
 faint, to hēōd.  
 fair, light complexion lōsa.  
 fall, to, tree t'la-.  
 — tēx-.  
 — person kūk'a.  
 — making all — before him gungol-  
 latisk'asa.  
 famous q'ālaēdē.  
 fan fire, to yax<sup>ē</sup>wid.  
 far qwōsa.  
 =go away! qwēda.  
 fasten, to tēx<sup>u</sup>.  
 fat, tallow yāsek<sup>u</sup>.  
 — tsexnwa.  
 — kidney — metlōs.  
 — of intestines yax<sup>u</sup>semē.  
 father ōmp (See aw-.)  
 — ādats.  
 — dāda.  
 — datsas.  
 — āts.  
 — said by girl ātsāō.  
 — dāts.  
 father and uncles wī<sup>ē</sup>wōmp. (See aw-.)  
 fathom bāla.  
 fawn t'ōbōwa (=spots).  
 fear, to ha<sup>ē</sup>lala.  
 — nōl.  
 fearless lāwis.  
 feast k'wēl-.  
 feel, to p'lēx<sup>u</sup>.  
 — a fish bite mākula.  
 — cold k'ēnāōsa.  
 — heat q'āk'-.  
 — about lēx<sup>ē</sup>lūx<sup>ē</sup>id.  
 fern (Polystichum munitum) sālaō-  
 dana.  
 — — root tsāk'ōs.  
 — — sāk<sup>u</sup>.  
 — dead fronds gems.  
 fight, to xōmal-.  
 filled up entirely, so that it forms a solid  
 mass āmts'ō. (See ām-.)  
 fin of fish bāsbelē<sup>ē</sup>.  
 — pel-.

- fin, dorsal k'f'f'f'f'e  
 finch, gold- mamāma  
 find, to q'fā.  
 — lēsēla.  
 — by chance neq  
 fingers q'waq'wax'tslane'  
 — little seltā.  
 — third k'lāda.  
 — half a finger thickness k'tōden.  
 — one-and-a-half- widths sēgino-  
 dzē.  
 finished gwāl.  
 fir gāgelwaems.  
 fire gūlta.  
 — leqwa.  
 — to catch xumta.  
 — — x'iq'.  
 — to fetch anā.  
 — to start mēx'.  
 fire drill angwē.  
 firewood, to get anēq'.  
 firm el-.  
 firmly lēk'.  
 first g'il.  
 fish mā.  
 fish, old, with white skin tselāk'a  
 — a small- hānō.  
 — *Stolephorus Pertheatus* halo.  
 — *Myxocephalus mēx'xwēmalis*.  
 — *Sebastodes pinniger* t'ōtloplā.  
 — *Anarhichos lupus* t'ēx'a.  
 — *Atheruthes stomias* t'ōmēlē.  
 — *Hydrolagus collici* g'ale wala  
 g'omaga.  
 — *Clupea Pallasii* k'lēmñē.  
 — *Salmo Clarkii* k'lama.  
 — *Platycthis stellatus* k'lāda.  
 — *Petromyzon marinus* k'waāk'um-  
 tā.  
 — *Hemilepidotus klumstā*.  
*Kyphosus sectatrix* gwāxōdek'  
 lāmō.  
 — *Calamus penna* gwaxgūwa.  
 — *Sebastodes mystinus* q'wāk'ēla.  
 — — Hopkinsi gwaagūlx'ēsta.  
 — *Scorpaena* q'ūqawa.  
 — *Cathorichthys sordidus* xā'nala.  
 — *Hexagrammus xūldzōs*. pex'it.  
 — *Otorrhinus* xūlgwēs.  
 — *Kyphosus, Cymatogaster* lamō.  
 — *Scorpaena grandicornis* l'ēkomāla  
 hēlāmas.  
 — *Gasilurus aculeatus* lāk'wa.  
 fish with head *one* q'wa  
 net k'ōlā.  
 fish trap t'ōq'.  
 black cod t'ōq'wama.  
 — salmon t'ōq'k'.  
 — halibut lak  
 — loqwa.  
 fish basket l'axōt.  
 fishbone q'f'q'lyu.  
 fish hawk t'ēlx'ēx'k'.  
 fish head hax't'.  
 fish line t'ōq'wa.  
 fish trap t'ēq'a.  
 — entrance to xōlō.  
 fit, to bēnā.  
 fit in, to k'it'ōmēl'.  
 fit close, to q'f'ēstā'ēla.  
 — loosely, to dzēkwāda.  
 five sēk'a.  
 fix hooks and spears for *hunting* s'  
 hashōnaqa.  
 flat paq'.  
 flat-bottomed t'ēq'ēxōd'.  
 flatten, to p'ēstā'.  
 fence, to sap'a.  
 fleshy, to become pōwōd'.  
 flicker, red-winged gūldmō.  
 flipper gelq'ayū.  
 float, to pēxwa, pō.  
 float pēwaxōt'.  
 — head out of water, to gēp'axōt'.  
 flood tide yf'xwa.  
 flop, to lēta.  
 flounder pāēs.  
 flour qūxēx'.  
 flukes of porpoise p'ē'axōd'.  
 fly, to p'ēta.  
 — net for New  
 — out catches q'ēx'.  
 foam, froth a'awa.  
 fog p'ēlx'.  
 fold, to k'ōx'wa.  
 — dzōqwa.  
 — q'aso-  
 follow, to tēpa.  
 — lines of roots hōgōtō'.  
 foolish nūl-.  
 — one! ōmīs.  
 foot g'ōg'ēyo g'ōgwēx'.  
 — of mountain xax'.  
 forbid, to hēla.  
 forget, to t'ē'ē'wa.  
 forgot, I t' wōq'ōx'ōmō.

foretell, to nenwaqems.  
 forty mōsgeng'ustā.  
 foundation of crossed logs. k'läqa  
 four mō.  
 frame for drying berries. k'litk'ledēs.  
 fresh (fish) gēta.  
 — dzēla.  
 friend ēnemōk<sup>u</sup>.  
 friend! qāst.  
 frightened, to be hawinalal.  
 frog wōq'ūs.  
 — q'ates.  
 from g'ā, g'aya.  
 frost g'iwēs.  
 froth, foam a<sup>ē</sup>awā.  
 full qōt'a.  
 full, heaping l'āk'emalis, l'āk'emala.  
 fun, to make, of xā<sup>ē</sup>id.  
 fungus on trees k'anē, k'ink'-.  
 — alder k'lēt!  
 fur seal xa<sup>ē</sup>wa.  
 — young ēmōkwa.

## G

gamble, to lūpa.  
 game, a māyukwāla.  
 — hiding a feather in a gambling  
 dance mōqwa.  
 garden t'ek'elak<sup>u</sup>.  
 gather, to q'ap'ō.  
 — berries, sand in hand, to k'lā.  
 — blanket over shoulder, to t'el-.  
 generally q'unāla.  
 get easily, to pešemāla.  
 — to go to k'lēng'alil(?).  
 ghost lā<sup>ē</sup>lōnox<sup>u</sup> (lōl-).  
 ghost dance qēbekwōl, lōlōlalal.  
 gills q'ōsnē<sup>ē</sup>.  
 girl, ts'āts'edagēm.  
 —, infant gēna.  
 give, to ts'lā.  
 — away copper, to p'āyōl.  
 — — canoe, to sag'ēl'exāla.  
 — food, to yinēsēla.  
 — seats in house, to q'āg'alōlēm.  
 — up, to yāyāēq-, yāx'ēid.  
 — — yāx'tsō.  
 glare penq-.  
 gnaw (mouse), to k'lāp-.  
 — (beaver) ēyenta, ēyīn<sup>ē</sup>yat-.  
 go, to sing. la.  
 go, to pl. hoq<sup>u</sup>-.  
 go ahead! wo.  
 go away! halāg'a

go to and fro through kelp, to ts'lāts'elx-  
 sālax'ēid.  
 — out of sight t'lāyala, t'lēx'ēid.  
 — to see nenāmun<sup>ē</sup>ūla.  
 golden eye gūdōna.  
 good ēk'.  
 goose ēnela.  
 — nexāq.  
 — brant nanaxagēm, āmaxō.  
 gooseberry t'ēm<sup>x</sup>wa.  
 grandchild ts'lōx<sup>u</sup>lēmā.  
 grandchild's mate sēlan.  
 grandfather gagēm<sup>p</sup>.  
 — atsō.  
 — gatsō.  
 — gatō.  
 — q'atsō.  
 — ēwāts!  
 — ēwayōl.  
 — nōmas.  
 grandmother gāgas.  
 — ganadzē.  
 grandmother! hadō.  
 grandparent, mate's sēlan.  
 grasp with talons, to xāpa.  
 — — hands gēlpa.  
 grass k'lētēm, k'lēta.  
 grateful p'āyōl.  
 gravel, coarse, on ground āwōwaxek'lūs.  
 (See āwō.)  
 grease, to q'ēlsa (gēlsa?).  
 — smell denkw-.  
 great sing. ēwālas.  
 — — ō<sup>ē</sup>mas (New).  
 — — aēdzē.  
 — pl. āwō.  
 great-grandparent hē<sup>ē</sup>lō.  
 — grandchild hē<sup>ē</sup>lokwinē.  
 grebe hamasēlalal.  
 — horned q'lōdaq.  
 greedy ālis.  
 — mesēla.  
 green lenx.  
 greet, to awēlp-.  
 grey qux-, q'waxō?.  
 — kūlxwa.  
 — hair ōqwa.  
 grindstone, to turn a - k'īlxa.  
 grip daas.  
 groan, to gwalela.  
 ground t'ek'a.  
 grouse, ruffed kūkūmx'a.  
 — blue hōnhom.  
 — — māg'agō.

grooves, to make- q'wē.  
 grooves- qāqēten.  
 grooved all over (veined)- LEXX  
 grow, to- q'wāxa.  
 grown, to become full- NEXLEXX<sup>pl</sup>.  
 growl, to- hanēq.  
 grumble, to- dentela.  
 grunt, to- x'ix'iq'wālextat'yō.  
 guess, to- k'ōta.  
 guide, to- nānaqā'sila.  
 gulches- qāqēten.  
 gull, a small- q'āq'āq' FLEWA (tries to bite tops).  
 gum- gwē's'ēk'. gulx-  
 guts- ts'eyim.

**h.**

hair of head- se'sya.  
 — of body- hap.  
 — long, of goat- SEXSEK'et.  
 hair oil- L'ādēm.  
 half- neq-, NEXS-.  
 halibut- p'lā'ē.  
 — dried- k'lāwas.  
 — head- malēgEMano.  
 hammer- pēlpēlq.  
 — — — — — ō'sdō (Kos).  
 — hafted- dēxumanos Dōq'wais.  
 hammer, to- lesa.  
 hand- a'syasō.  
 a hand width- āmxla. (See ām-.)  
 hang, to- tek<sup>u</sup>.  
 — k'fēsila (?).  
 — up to dry- x'ila.  
 hang, to- gēxwa.  
 — mat, cloth over a log or a rope, to- gēx<sup>u</sup>SEQ'ēnd.  
 — on top, to- q'ēxōtōd.  
 — over, to- lata.  
 — head, to- g'īm<sup>u</sup>'sa. tāmē'sta.  
 — loose, to- yā.  
 happy- ayābagēs (Kos).  
 hard- p'ēs-.  
 — LEMxwa.  
 harpoon, to- ēd- (Kos).  
 harpoon, salmon- mā's, mā'stō.  
 — — — — — -line- q'ēlk<sup>u</sup>, q'olk<sup>u</sup>.  
 — — — — — -point, barbed- Lēg'ik<sup>u</sup>, Lēg'ik<sup>u</sup>.  
 — — — — — -shaft- saents'ō, s'ēents'ō.  
 hat- LETEMl.  
 — to wear- LETEMāla.  
 hate, to- l'ēsila.  
 man hates his wife, or vice versa- q'lā'yāmas.

head (not of human)- LEXX<sup>u</sup> (small).  
 — — — — — of (human) head- LEXX<sup>u</sup> (big).  
 head of head- LEXX<sup>u</sup>.  
 head, real (brother's) eyes-  
 — — — — — t'ūkōw' t'ūmōw'.  
 — — — — — -sprinkled- t'ūkōd.  
 head, hair-  
 head- x'ōmō.  
 — — — — — of head- x'ōtē.  
 — — — — — of head- t'ōx'ōtē.  
 — — — — — of head (not of human) -  
 — — — — — t'ōt'ōt' x'ōtē.  
 head of fish (not of animal)- x'ōmōw'.  
 head ash (not of animal)- t'ūkōw'.  
 headway- case makes after paddling.  
 — — — — — -step paddling- s'ōp'.  
 heap up, to- mē'.  
 hear, to- wū'ēla.  
 heart of wood- dāniq.  
 — — — — — of porpoise- paxwa.  
 heat- t'ō'sala.  
 heat, to- p'ēx.  
 — — — — — nōx'wōd.  
 — — — — — tallow and lard (not of animal)-  
 — — — — — x'ēla.  
 heavy- q'ūta.  
 — — — — — g'wāyuk<sup>u</sup>.  
 hellebore, blue- āxōd.  
 help, to- g'ōk- g'x'wōd.  
 — — — — — g'ōwāla.  
 hemlock water- wax'ōl'wō.  
 hemlock tree- q'wax.  
 — — — — — branches for herring- t'ō'pōmōw'.  
 — — — — — t'ō'syō.  
 — — — — — leaves- tēxa- Kos.  
 — — — — — k'āmānō' k'ōmōw'.  
 — — — — — sap- liq.  
 heron- qūq'wānē, qwāq'wānē.  
 herring- wā'nō'.  
 — — — — — q'āmā (New Kos).  
 hesitate, to- t'apa.  
 — — — — — ha'stāy.  
 hidden from view- t'ō'ō'ō'.  
 hide, to- q'ūlūt.  
 — — — — — t'wōnā.  
 high- ek'.  
 high water- v'ēxwō.  
 hill- tēnk.  
 hire, to- hēla.  
 hit, to- q'l'pē.  
 hold, to- dā.  
 — — — — — up to- dzaxō.  
 — — — — — in (denture) to- hōmō.  
 hole- kwax<sup>u</sup>.

hole xup!éd.  
 holes on beach in sand into which  
 water runs. q!óx<sup>u</sup>q!olis, xwá-  
 k!waés.  
 — under tree qwaq!ús.  
 hollow xulp.  
 — xup.  
 — lópa.  
 — in middle xúilboyálé.  
 hollow out wood with adz, to Lóqa.  
 holothuria, a small élséaltsa.  
 hook gal.  
 — hooked galék<sup>u</sup>.  
 — halibut. yek<sup>u</sup>.  
 — — g'amóla (g'iml-).  
 hop on one foot, to yáxk'la.  
 — — — yálk'la (Kos).  
 horn wulláx.  
 horse clam met.  
 horsefly saédékwx<sup>é</sup>id.  
 hot ts!élqwa.  
 house g'ók<sup>u</sup>.  
 — woman married out of tribe goes  
 to get property from father's  
 house g'ókúné.  
 — with several platforms dzóyaq.  
 how many g'íns.  
 howl, to qámotala.  
 — (dog) hax'ó.  
 huckleberry gwádem.  
 humming bird k!waák!umt!a.  
 hundred g'éx'sög'ug'eyóx<sup>é</sup>sayók<sup>u</sup>.  
 hungry pós, pála.  
 — wáselaxwa.  
 hunt, to, mountain goats tewix'a.  
 — sea mammals aléxwa.  
 hurry, to tell to- halak'lála. (See haéla-)  
 hurt, to mómasíla.  
 — yílkwa.  
 husband láéwünem. (See láx<sup>u</sup>-.)

## i

I nógwa.  
 — yín.  
 ice l!óx<sup>u</sup>.  
 if qó.  
 imitate, to nánageg'a, uanaxsto.  
 — hayé'í.  
 impatient, to be wániq-.  
 important awíla.  
 indeed qá(á).  
 Indian bák!um.  
 indistinctly visible in water l!ésála.  
 — on account of distance lax<sup>u</sup>  
 ts!é<sup>é</sup>mala.

industrious (?) sEx<sup>u</sup>ts!a. (See to agree.)  
 inexperienced yág'ilwaat.  
 inland al!  
 inlet wunáldém.  
 innocent, (not having had sexual inter-  
 course) a<sup>é</sup>.  
 insects mes!eq'luna.  
 inside wíyoq!ugó<sup>é</sup>.  
 insist, to hat!éla.  
 intestines yax'yig'il.  
 invite, to l!é<sup>é</sup>lála.  
 — plékwa.  
 island émek'ála.  
 itch, to lāxa.

## j

jaw, lower q!wayóés.  
 jealous bábaéla.  
 — two wives are — of each other  
 dádek'á.  
 jellyfish góg'ésamak'.  
 jerky walk t!énx-.  
 jingo, black-headed tsópamala.  
 joint waq'ód<sup>é</sup>.  
 — of box sák'ódé<sup>é</sup>.  
 joke, to ték<sup>u</sup>.  
 jokingly, to talk — wáslála.  
 juice sāaq.  
 jump, to dex<sup>u</sup>.  
 — téx'éid.  
 — salmon ák'a'.  
 — fish out of water dé!ax<sup>é</sup>id, éme-  
 nála.  
 — wedge — out tems'íd.  
 jumping sea animal, a q!étayats'é.  
 just al.  
 — wāx'a.

## k

keep full, to pūpalaābohas (?).  
 kelp leq!éstén.  
 — l!ést!ék<sup>u</sup>.  
 — bottle, éwá éwādé.  
 kelp fish pex'it.  
 kelp patch qlaxq!élés.  
 kick, to kwās'íd.  
 (bow of canoe kwats!éx!ax<sup>é</sup>á.)  
 kidney galg'óné<sup>é</sup>.  
 — fat met'ós.  
 kill, to le<sup>é</sup>lāmas.  
 — (hal-).  
 — hēx'éid.  
 — wounded game tséxa.  
 — means of killing, death bringer  
 halāyu.



killer whale max<sup>2</sup>oax  
kingalafela (a dance) k'ingalafela  
kingfisher k'ifedäwē.  
— k'ifedäwē (Kos.).  
kneel down, to l'äx<sup>2</sup>wäfla.  
knife, mussel shell g'elst'm  
— crooked xelxwala.  
knit, to -net yeq.  
knot in wood t'emx' (?), t'f'nx' (?)  
know, to q'äl-.  
— q'älēla.  
Kwakiutl Kwag'uł.

## I

ladder t'EXI<sup>2</sup>ē.  
lance qwāgwilbē.  
land, to l'ēlx<sup>2</sup>ēid.  
— ēnemsa.  
— stern first al-  
land otter xumdē.  
large ēwālas (Kwag), ēmas (New) *pl. g.*,  
*pl. äwä*.  
lash, to malaq-.  
— t'ema-.  
lashing neyenxsālas  
last al, elxälāla.  
laugh, to dāš'ēid.  
— aloud xāš'ēid.  
laughing dance hamanxōal.  
lay down, to l'ā-.  
— before guests t'äqemlikla.  
layer, outer — of bark l'ēlgwēg'ē.  
lazy q'amsa.  
Leader K'lösx'ä'elis (name).  
leaf mamāma.  
leaky lEXa.  
— g'ilx'a  
lean tš'ēna.  
— (stomach) k'ōš'ēlēs.  
lean on, to haqwa.  
— against sek'āla.  
— — tes-.  
leather k'lots'ēē.  
leave, to bō.  
— löwala.  
— off l'ēlgEMX<sup>2</sup>ēid.  
— standing gū!ēsa.  
— husband xāēl.  
left (side) gEMX-.  
legs of tongs xewēlēē.  
lehal ālaxwa.  
length. *see* size ēwa, äwa.  
lengthwise, close together aōdzaqāla

less - wawē.  
let go, to max  
let out (for fire) x'eq.  
level, to ma-  
levitate - kwēl-  
liberal - ompe-  
lick to - t'EXI<sup>2</sup>ē.  
lie (on ground, trees, etc.) t'EXI<sup>2</sup>ē.  
— on back t'EXI<sup>2</sup>ē.  
— — t'EXI<sup>2</sup>ē.  
— — t'EXI<sup>2</sup>ē.  
— across water, g'el'äwāfla.  
stick t'EXI<sup>2</sup>ē.  
— see down t'EXI<sup>2</sup>ē.  
— lie down t'EXI<sup>2</sup>ē.  
— (by water) t'EXI<sup>2</sup>ē.  
— dead xāpwa.  
lie to *pl.* k'ū.  
lie, to tell a t'EXI<sup>2</sup>wala.  
lie q'ūla.  
lift a copper to swim t'EXI<sup>2</sup>ē.  
hit, to wla.  
— stuck on shoulder t'EXI<sup>2</sup>ē.  
— clothes with t'EXI<sup>2</sup>ē.  
— stones t'EXI<sup>2</sup>ē.  
— t'EXI<sup>2</sup>ē.  
— t'EXI<sup>2</sup>ē.  
hiter, bark- t'EXI<sup>2</sup>ē.  
light of weight k'ōš'ēlēs.  
light (of day) t'EXI<sup>2</sup>ē.  
light fire, to ānoē.  
— mela-  
— mēx'a  
— tsēx'a  
— also bright light t'EXI<sup>2</sup>ē.  
lightning t'EXI<sup>2</sup>ē.  
like gwex's  
lily bulb (Frühling) x'EXI<sup>2</sup>ē.  
lump (soft) lent.  
line is taken out by hair seal t'EXI<sup>2</sup>ē.  
listen, to h'EXI<sup>2</sup>ē.  
— wataqāla.  
little a xā'!, xā'!  
— hōl'la.  
live, to q'ūla.  
liver tš'wana dewanē.  
— g'ōmaga.  
lizard gwales.  
load, to m  
— — t'EXI<sup>2</sup>ē.  
loan, to t'EXI<sup>2</sup>ē.  
loan at 100 per cent t'EXI<sup>2</sup>ē.  
— — t'EXI<sup>2</sup>ē.  
— — t'EXI<sup>2</sup>ē.

lock door, to k'limya  
 long (*see size*) ʔwa, áwa.  
 long (of space) g'ilt'a.  
 long, to ʔeng'aa.  
 long time gē. g'eyól-.  
 look, to dōqwa.  
 — into hole hānx(a).  
 — on hōmlāla.  
 loon xaʔwē.  
 — g'ot'āla (Kes).  
 loop x'fima.  
 — on basket for carrying-strap mā-  
 madas.  
 loose; hair, horn gets -- k'lena.  
 lord g'i.  
 lose, to k'lināla.  
 — moss hāsdexwa.  
 louse, to lāx'a.  
 love wūlxwa.  
 — lax'-.  
 — to make i.lāsa.  
 — — l'eta.  
 — — l.lātenōʔ.  
 lover wālas  
 low bena.  
 — stream is k'ólēs.  
 luck, bad āāms, āʔmēla.  
 lump tenk'a.  
 — qōqwa.  
 lungs kwaḡwa.  
 lupine q'waʔnē, q'ūns-.

### m

mad kwēgek'-.  
 maggots ābanē.  
 make tools, to deldaemk'ila.  
 male wīsem.  
 maltreat, to wāʔnēxsila.  
 man bek'-.  
 mantle of mussel k'āwadzōgas.  
 many q'ē-.  
 mark a line, to xūlta.  
 — trail t'ōxwa.  
 marmot pēk'la (Dēnax'daʔx'-.).  
 — kwōkux'-.  
 married couple hēs-, hayasek'ūla.  
 marten legēk'-.  
 mast ʔap'ōq.  
 — yāwap'ōq.  
 master āg'anō.  
 mat lēx'-. (l'ēʔwōʔ).  
 — old k'lak'lobanē.

matted xolōxwa.  
 — hair k'lenxwa.  
 — pubic hair hāwanaqaelālōl.  
 measure, to mens-.  
 — by spanning with hand or arms  
 bāl-.  
 meat, flesh els-.  
 — q'ēmlala, q'ēml-.  
 meat-board ʔega-.  
 medicine pet-.  
 meet, to bak'ō.  
 — ends of circle k'imfya.  
 meet, to k'inqōx'wid.  
 meeting, in house ālalēls.  
 melt, to yaxa.  
 mend, to q'ēnsa.  
 — q'eta.  
 menstrual blood ōdem.  
 — k'ālmēs=steam.  
 menstruate, to ʔxend.  
 mention, to gwas'ēd.  
 mercy, to have maya-.  
 — wāx'-.  
 merey, not to have halyōqula.  
 mess, a (excrements) ānāk'-.  
 message, to send a nenkwa.  
 metallic noise sebelxa, sepelexa (?).  
 middle neq-.  
 — q'āyāyē.  
 — part of salmon q'āq'āq'ō.  
 milk dzaʔm.  
 milt of porpoise tsālayo.  
 mine nōs.  
 mink metsa.  
 — kuʔnaʔ (Ne).  
 — myth name k'ēx'-.  
 mischief, to do anʔanōg'ila.  
 mischievous ālētē.  
 miss, to ʔenʔsta.  
 — lēqwa, lēqwa.  
 mistake, to make lēqw(a) aʔmēl(a).  
 mittens ts'ōp'ax'-.  
 mixed g'i(q'ē).  
 — qelxwa.  
 — malaqēla.  
 — with oil i.lāk'wō.  
 model k'lomōs'ē.  
 moisten, to melx'fūd.  
 monster, a dzōnoq'wa.  
 — k'āwāq'la (the same, Hēldzaʔq'-.).  
 — also name of copper.  
 monstrous! hamē.  
 — l'āya.



oil, seal- sāk'wis.  
 — q'els.  
 oil, tried out lēwula.  
 — mixed with- l!āk'wē.  
 oily stones on beach lēg'eldzēs.  
 olachen dzaxum.  
 old q'ūlyak'.  
 — to get— and tired out wafyats!ōq'.  
 — man nōmas.  
 — woman lək!wanē.  
 omen āqen.  
 one side āps-.  
 one ēnem.  
 only ā-.  
 — lēx'a.  
 opeu āq-.  
 — to x'ōx'wid. x'āux'ēid (Ne).  
 — eyes, to dīx'.  
 — mask hax'it!ōd.  
 — clams elk'a.  
 opening, small t!ōq', t!ōt!ax'.  
 ordinary, man of— powers aōms  
 orphan xāmax'ēid.  
 ostentatious yālaq-.  
 other waōk'.  
 — ēnem.  
 out of sight t!ēp-,—underground t!ēbetō.  
 outside, seaward l!āsa.  
 ouzel, water g'ilēxwits'a.  
 overcome (taste), to lēmp!ēx'ēid.  
 overdo, to sābend.  
 overhanging qagūtāla.  
 overturn, to laūqa.  
 owl x'ōpx'ōp.  
 — white k'lasaxa.  
 — — ōqwanē (?).  
 — — dex'dex'elil.  
 — small bēkwayē.  
 own qesmā'eq.  
 oyster-catcher gwēgwegwē.

## P

pack-strap q!aleyō.  
 paddle, to sēxwa.  
 — edgewise k'ōkwalamas.  
 — against wind nexelēl.  
 — — tide tsōpela.  
 paint, to g'els-.  
 — k'āta.  
 — face bābax'sila (?) p!ēp!aq!u-  
 g'emd (?).  
 — to protect face against sun k'wā-  
 k'lunwayo.  
 paint of whites g'elyayu.

panther bedē.  
 parent-in-law negūmp.  
 pass, to hōta.  
 — hāyāqa.  
 patch hole in canoe, to q!asa.  
 patches lōlasāla.  
 pay, to halāqa.  
 — in advance k'leqa.  
 pay shaman, to aya.  
 — debt (?) quna.  
 — marriage-debt qotēx'a.  
 pearl shell k'ōgwis.  
 peck, to lēnla.  
 peel bark, to senqa.  
 — — ts!āqa.  
 — — qusa.  
 — — sāq!ōd.  
 peg, to lapa.  
 pelican hōx'hokwayak'.  
 penis mēs-.  
 perch lēmwa.  
 perch-oil dzék!wēs.  
 perforate, to ōda.  
 perish, to xek'la.  
 petrel q!wēq!wēq!wē.  
 phosphorescence bēx'a.  
 pick berries, to hāmsa.  
 — off berries k!ūlpa.  
 — out mena.  
 — — selsa.  
 — up stone t!āqelis.  
 — — roots lēx'ēd.  
 — up k!ūl-  
 — roots out of sand sēx'āla.  
 — for oneself aōk'lūna.  
 picked out 'wīg'iltse'wē.  
 pidgeon hamō.  
 pile up, to k'liqa.  
 — mō-.  
 piled up on ground lāx'mos.  
 — flat things mōk'.  
 pillow gēmulas.  
 pin, a lāledzenwē.  
 — t!emqa.  
 pinch, to ēpa.  
 pine bark mawē (Kos).  
 pine mōx'p!ēq. mōmux'dē.  
 — mot-  
 — red wūnāgūl.  
 pity wāsala, waōx'ēd (Ne).  
 place side by side, to gwasōd.  
 place, to da.  
 place g'a'yoš.

plain, distinct *q'el'ei*  
 plait, to *gelex'id, q'el'ei*  
 — rope *q'ila*.  
 plan *sénat, sen-*  
 plant *yix'en*.  
 plants:  
*Moneses reticulata* Nutt. *mon-*  
*flora* (L.) A. Gray *aägala*  
*Hencheria micrantha* Dougl. *ex*  
*p'äläälé*.  
*Symphoricarpos racemosus* Michx.  
*yäyilqama*.  
*Amelanchier florida* Lindley *ex pla*  
*Ligusticum* sp. (Canby, C. & R.)  
*wexalalayuga*.  
*Drosera rotundifolia* *welxkwés*.  
*Oenanthe sarmentosa* Presl. (?) *wä-*  
*xüläwé*.  
*Ribes echinatum* *häbaxsol'*  
 ? *hamötsena*.  
*Achillea asplenifolia*. — *borealis*  
 Bong., *Chamomilla swaveolens*  
 (Pursh.), Rydb. = *Matricaria dis-*  
*coidea* D. C. *hädzapama*.  
*Matricaria matricarioides* *hadza-*  
*pamxléé*.  
*Glaux maritima* *höq'walé*.  
 ? *pä'pesaémé*.  
*Menziesia ferruginea* Smith. *pöxwas*.  
*Allium recurvatum* Rydb. *mé-*  
*q'wats'é*.  
*Rubus macropetalus* *hösdék'wa*  
*Ményanthes trifoliata* *döxdégwés*  
*Unifolium dilatatum* *t'émnts!*  
 ? *t'ext!équs*.  
*Pteris aquilina pubescens* Kuntze  
*Pteridium*. *sägum*  
*Vaccinium ovalifolium* *selem*.  
*Adiantum pedatum* L. *dzex'ina*  
*Opulaster capitatus* (Pursh.) Kuntze  
*dzädzégwam*.  
*Rubacer tormentosum* Rydb. *tsé*  
*gel*.  
*Aruncus sylvestris* *nünélaa*.  
*Gaultheria Shallon* Pursh. *berry* (*nek'ülé*).  
*Ribes laxiflorus* *k'esp'ulé*  
*Elymus aronarius* L. *k'et'ém*  
 (?) *k'ilxéla* (thorny, with milky  
 juice).  
*Chamaenerium spicatum* (Lam.) S.  
 F. Gray *k'lák'laqwama*  
*Scirpus microcarpus* Presl. *k'lák'le-*  
*laémé*.

plants, *cerise* *éé*  
*Strachio (dwarf) species* (?) *Omara*.  
*k'ak'wéqus*  
*k'lák'wáts'us*  
*Athyrium* (*reticulata*?) *had-*  
*gates* (*elliptical*?) *mit'ey'émé*  
*Gaultheria* *Arsonia* L. *g'wax'g'wax*  
*Hieracium* (*truncatum*) *mit'ey'*  
*Chamaerium* (*spicatum*) *g'wax'*  
*lama*  
*Populus* (*borealis*) *Q'el'ei* *kwéts'us*  
 " *g'wax'wax'wax*  
*Chamaerium* (*spicatum*) *g'wax'wax'wax*  
 " *g'wax'wax'wax*  
*Eriophorum* (*truncatum*) *kwéts'us*  
*xwamé*  
*Crataegus rivularis* *g'wax'wax'wax*  
*qlané*  
*Penedinum* (*boreale*) *g'wax'wax'*  
*Rufex* (*occidentalis*) *S'wax'wax'wax'*  
*sawané*  
*Cienta* sp. (*occidentalis*) *g'wax'wax'*  
*vagens* Green. *xéx'wax'wax'*  
*xé'la*  
*Fritillaria* *x'ok'wax'*  
*Erythronium* (*occidentale*) *mit'ey'*  
*x'wax'wax'*  
 " *xéx'wax'wax'* (*occidentalis*) *g'wax'*  
*strawberry* *legé*  
*Gonnamia* (*oreana*) Nutt. *g'wax'*  
*legé* *k'ex'wax'*  
*Sericotheca* (*Hololepis*) *g'wax'*  
 Pursh. Rydb. *g'wax'*  
*Polypodium* (*glycyrrhiza*) D. C.  
*hesperium* Mas. n. Fat. *g'wax'*  
*Argentina* (*occidentalis*) Rydb. *g'wax'*  
*sem*  
*Gaultheria* (*Shallon*) Pursh. *g'wax'*  
*dé* *plant*  
 ? *taten*.  
*Limonchis* (*stricta*) (*occidentalis*)  
*Ch'as*  
*Peltigera* (*canina*) (*occidentalis*) A. C.  
*Ch'esp'ek'wé*  
*Distigma* (*occidentalis*) (*occidentalis*)  
*Ch'eq'wax'*  
 ply *to* *and*  
 — with dolls *lab'wax'*  
 — throwing sticks *Ch'wax'*  
 phable *héé*  
 — *q'wax'*  
 player with white wings *and* *and* *and*

- plover, golden tsōtsepts!ā (=black in  
 armpits).  
 pluck, to. — out māpa (moss).  
 — off bushes k!up-  
 — berries k imta.  
 — out (hair) p!el-  
 plug a hole, to dzōpa, ts!āts!ōstō.  
 — for popgun pōx<sup>u</sup>poq!wa.  
 point, to ts!ēmāla.  
 poisoned by clams, to be dōsa.  
 poke with finger, to t!ekwa.  
 — into ground q!ūmta.  
 pole dzōxum.  
 — dzexeq<sup>u</sup> (young cedar).  
 — punting dzomēgal.  
 policeman ts!ēts!ēk!ila (=keeping  
 awake).  
 polish, to grēxa.  
 — xūlxsemēd.  
 pond q!ō.  
 poor wānala.  
 porcupine mēx!idē.  
 porpoise k!ōlōt!  
 post lām.  
 — qelēm.  
 potlatch p!esa.  
 — first of a person gōmiasap!a, ba-  
 kwēnok<sup>u</sup> (?).  
 — great fmaxwa.  
 pound with wedge or beater, to t!elx<sup>u</sup>.  
 pound, to lesa, leg'a.  
 pour out, to dzāsa.  
 — in among tsēk'a, guq-.  
 — out qep-.  
 — into xwak<sup>u</sup>.  
 — (afterward) xā!ax!āla.  
 — into, from a mat haats!ōd.  
 — on tsūdze!ēnēf.  
 — in q!wālots!ēfwak<sup>u</sup>.  
 powder ts!ōlayo.  
 praise, pray, to amyax!ala)  
 — pray, to ts!elwaqa.  
 precipice ē!EXsdalaa.  
 pregnant bewēk<sup>u</sup>.  
 — qelxk!āesa (Ne).  
 preserved salmon xamas.  
 — clams k!ōmats!ē.  
 — halibut k!āwas.  
 press, to tes-.  
 — laqwa.  
 — on q!ēsālela.  
 — against tsesāla  
 prevent, to gwanala.
- prince lāwelgamēf.  
 princess k!ēdēl.  
 privilege k!ēsō.  
 promise daughter in marriage, to xun-  
 k!wāla.  
 — potlatch dzōxwa.  
 — feast qāsō.  
 prong of harpoon dzēgum.  
 — ts!ex<sup>u</sup>bēf.  
 proper, right hēl-.  
 property yāq-.  
 — dādek'as.  
 — dādaōma (Ne).  
 — dēdamāla (Ne).  
 — in house māfēmēk'as.  
 — dāldānax<sup>u</sup> (Ne).  
 — gwōlgwāla.  
 protect, to hēlk'la.  
 protect against sun, to t!aya-.  
 proud lemqa.  
 provisos lēlak!ēdzē.  
 — dēdamala.  
 — traveling — grīwōlk<sup>u</sup>.  
 pry open, to k!wēta.  
 — off with point tsēk<sup>u</sup>.  
 puff, to, breathe heavily selpeḡēwid.  
 pull up canoe, to wāt-.  
 — apart (moss) bēfēd.  
 — out of canoe tegulexs.  
 pull off cedar-twigs, to dzeta.  
 — through neyīmsālas.  
 — out nēsa.  
 pull, to nēxala.  
 — backward k'ax!alelōd.  
 — k!ik'a.  
 — out of hole k!ēqa.  
 — sticks, plants out of ground, dis-  
 ease out of body k!ēqwa.  
 — out hair k!ula.  
 — up gelqa.  
 — out (guts) golōl.  
 (fish-bones) q!ek'ōla.  
 — off qus-.  
 — up finger after pressing x'ita.  
 — through x'ix-.  
 — out of hole lēxwa.  
 pull, to leta.  
 — lekwa.  
 — out branch lēkūmwāla.  
 — out lēk'ōk'ōd.  
 punch with fist, to got!a, l!ēnqa.  
 pungent, to have—smell lēx!ēd.

punk k'ac  
 punt, to tēn  
 pure, unmixed xax'iq  
 purify, to q'icqela  
 — g'ig'iltāla.  
 purpose sēnat.  
 purpose, made on — h-k-  
 push, to wiq'.  
 — into water mo<sup>s</sup>x'stend.  
 — — ground ts'ōx'.  
 — point q'lumt.  
 — canoe offshore q'lōt.  
 — long or flat thing lāsa, t'ēnq-  
 — stick out, to l'lex-, l'lel-  
 put, to ax-.  
 — into mouth hanbend ?  
 — arms through carrying-strap p'um-  
 — in pants'lāla.  
 — into water mōx'stend.  
 — corner of blanket over shoulder  
 t'lel-  
 — right side up t'āx'alis.  
 — up sā.  
 — berry cakes into box ts'lenk'.  
 — down branches ts'āk'-  
 — (meat) sē.  
 — away g'i, g'ēx'fid, g'a-.  
 — — g'ēxa.  
 — down k'a.  
 — — fish k'igedzōd.  
 — head on pole k'liq'uxsdend.  
 — — of enemy on pole yilxwa.  
 — k'la.  
 — down long thing k'at-.  
 — on edge k'lōt-.  
 — point on harpoon k'lōxbend.  
 — up poles or staging, to qax-.  
 — between q'axstend.  
 — ends together q'lōp'.  
 — head out x'iqwa.  
 — crosswise xwāla, (x'ūlk' put)  
 — down xēmsa.  
 — — branches xes-.  
 — — stones xeq-.  
 — — soft things lēqa.  
 — into vagina l'EX<sup>s</sup>wid.  
 — down stones l'EX- (?), l'OX- (?)  
 — up la.  
 — away lāqwa.  
 — — over fire lēsa  
 — between lōlaxōd  
 — upon fire l'EX'LEND

pointed (blow) x'ax'iq'ax'iq  
 (put) x'ax'iq'ax'iq

## q

quarrel (to) x'ax'iq'ax'iq  
 — fighting qax'ax'iq  
 quiet x'ax'iq'ax'iq  
 quiet (to) x'ax'iq'ax'iq  
 — hax'iq'  
 — hax'  
 quiet (to) x'ax'iq'ax'iq  
 quit x'ax'iq'ax'iq

## r

raccoon mōx'iq'ax'iq  
 rack k'ak'ax'iq  
 raft of driftwood x'ax'iq'ax'iq  
 rafter p'ux'ax'iq  
 — ek'ēlax' kax'  
 rain yōgw  
 rainbow w'ax'iq'ax'iq  
 randr p'ux'ax'iq  
 rare to pole ax'iq  
 — w'ax'  
 — head gwa'ax'iq  
 — — x'ita (x'iq'ax'iq)  
 rancid taqa'  
 rattle yat  
 rave, to kwax'aya  
 raven gwax' gwa'wax'  
 raw k'lix a  
 real āla.  
 reach end, to q'axtō  
 reach, able to kwel'ōx'ax'iq  
 — snow reaches up t'ax'iq'ax'iq  
 — water — up t'ax'iq'ax'iq  
 reaching in front l'ax'iq'ax'iq  
 ready gwal  
 — in house pax'ax'iq  
 ready, to be xwāmsa  
 — q'ax'iq'ax'iq  
 recognize, to x'ax'iq'  
 red lāqwa  
 red-hot x'ax'iq  
 reed mat k'ōx'ax'iq  
 referred to x'ax'iq'ax'iq  
 refuse, to x'ax'iq'ax'iq  
 regret and/or t'ōx'iq'  
 — a loss q'ax'iq'  
 relatives tal'ōx'ax'iq  
 relating q'ax'iq'ax'iq

reluctantly, to do *leqēla*.  
 remain, to, in a certain state *hak!w(a)*.  
 remains, left over *anēx<sup>u</sup>sācē*.  
 remember a thing, to *ʼmelqūla*.  
 remove, to *leqwa*.  
 repent, to *x'ix'ink'ōlō*.  
 reproach, to *q'lem-*.  
 — *gaʼla*.  
 repurchase a wife, to *k!waājxa*.  
 request, to *hanāk'a*.  
 resolve, to *g'ig'aēx<sup>ē</sup>cēd*.  
 resort to, to, as a last means *lēnak'a*.  
 rest, to *x'ōsa*.  
 — *negōs*.  
 return home, to *nāʼnak'*.  
 revenge, to take *q'les'fid*.  
 — *yīnk'a*.  
 rib *gelem*.  
 — of halibut *x'ila*.  
 rich *q'ōmala*.  
 ridge on board made by adzing, *t'ēnx-*.  
 (See vein of leaf.)  
 ridicule, to *q'lem-*.  
 right *lel-*.  
 ring *wūlx-, welk', welg- (?)*.  
 — shaped *wāk'*.  
 — game *k'anēc'*.  
 — — *xolēgwaqē* (=shaking hands  
 between legs).  
 — fourth ring in game *lāʼmagēk'ila*.  
 — to paint—on *melx<sup>ē</sup>wid*.  
 ring like metal, to *tslōqwa*.  
 ringing noise in ear *hōsaxwatāla*.  
 ripe *q'layōk<sup>u</sup>, q'layōqwa*.  
 — *lōpa*.  
 rise, to, waves *q'lenēpōstā*.  
 — water *paōl-*.  
 — in throat *lewāms*.  
 rival *hayōt*.  
 river *wa*.  
 road *t'ex'ila, t'ex'a (Ne)*.  
 roast, to *lōpa*.  
 — clams *ts'ēsa*.  
 — many on fire *ōqwala*.  
 rob, to *lēnem-*.  
 robin, red-breasted *gegēlal*.  
 rock cradle, to *hāxūla*.  
 rock, awash *kultsemāla*.  
 rockslide *q'ūmx'ōd*.  
 roe, salmon *gēʼnē*.  
 roll, to *lōxwa*.  
 — turn over *lōx'a*.  
 — clouds *kūnsa*.

roll down, to *q'ūmx'axa*.  
 roll (like hoop?), to *k'inx'a*.  
 — noise of —ing rocks *wuk'āla*.  
 roof *sāla*.  
 roof-board *saōk<sup>u</sup>*.  
 room, to make (=to stretch out) *sa-*.  
 room *g'aʼyas*.  
 root *l'ōp'lek'*.  
 rope, tangled *q'ek'ēlsa*.  
 rose *gegēlx, gēlx*.  
 rot, to *q'āʼf'id*.  
 — wood *l'ēnqwa*.  
 — rope *p'ēqa*.  
 — mat, blanket *xasa, q'ūlsa*.  
 rough out canoe, to *k'lims-*.  
 rough surface *hēyadzā, mōl-, k'ōla-*  
*xūlqwa, lēnoqwa*.  
 round *k'ēlk'ēla*.  
 — *lōxsem*.  
 — *lēlx'ēn*.  
 — mouth of hamatsla *tsōkwāla*.  
 — inner rounding of canoe bottom  
*dzēg'ēxdzem*.  
 row, to get into a *xōmal-*.  
 rub, to *yils-*.  
 — through *bāsamas, dēg'a*.  
 rub, to *dzek'a*.  
 — on *dzēg'ilemd*.  
 — body *gūlkwit*.  
 — to soften *q'ōya, q'wax<sup>u</sup>semd*.  
 rubbed with wolf's dung, person, blind  
 for everything *meqem*.  
 run, to *dzelxwa*.  
 — *q'ūl-*.  
 — out *kusx'āla*.  
 — water *q'ō*.  
 — — *wa*.  
 — line out, to *ts'ēnkwa*.  
 — before wind *neq'ex'āla*.  
 — olachen— *qwaʼxulis*.  
 — seal runs out with line *mēx'ēid*.  
 rush forward, to *hamx<sup>u</sup>*.  
 rush mat *kul'ēyēc'*. (See reed mat.)

## S

sacred room of novice *lemk<sup>u</sup>*.  
 sail *yāwap-*.  
 salal-berries, to pick *nekwa*.  
 — berry *nek'ule*.  
 — — bush *lēnem, lēnem'dē*.  
 — — — *lēnokūla*.  
 salmon *k'ōtēla*.





- sham-fight amaqa.  
 shaman pāxāla.  
 shark xulqómax'a.  
 sharpen, to g'ēxa.  
 — knife t'lek'a, t'lik'a.  
 — pole dzōx'w.  
 shattered gwélaḡwa.  
 shave with knife, to k'āx'u; xelḡwa.  
 shed for sick people or mourners hō.  
 sheets wat.  
 shelf in house lāyā'ilil.  
 shell of shellfish xālaēs.  
 — — — mussel xōxulk'limōt.  
 shellfish ts'ek'u; ts'ētst'ek'iwēmas.  
 shelter t'ēns.  
 shift, to xēm̄x'ēid.  
 shine, to qēsa.  
 — sēpa, sēpa.  
 shirt q'ēs'ēnēē.  
 shoot, to hām(a).  
 short ts'ekwa.  
 shout, to t'laq.  
 — xēlela.  
 — q'wēg'a'el.  
 — awelx'iya.  
 shove apart, to k'iq'edzō.  
 — in wuyōq'luq.  
 — together tāsāl.  
 show, to nēla.  
 — oneself būsā.  
 — teeth x'isala.  
 shred cedar-bark, to k'asa.  
 shrink back, to klūmla.  
 — skin t'ēm̄k'w.  
 shrivel up, to xūlsa.  
 shut eyes, to p'āleḡg'alil, p'āleḡmāta.  
 shut, to keep eyes k'f'ixēm̄x'ēid.  
 side (?) llayā.  
 — sticks of frame l'lūl'ēxēux.  
 — of tree without knots wilem.  
 — side hill, steep tsēta.  
 sight, to k'f'lx'ēd.  
 sinew at'ēm.  
 sing, to q'ēm̄ta.  
 — denxela.  
 — sacred song yūlaqwa.  
 single ōxsak'w.  
 singly ēnem.  
 sink, to, water x'uta, xut'ēd.  
 — k'ōla (Nimkish).  
 — wūnsela.  
 — log, deep in water kūtāla.  
 sinker of hook q'ēlyayayō.  
 sip, to tlēqwa.  
 — with noise lem̄yāla.  
 sister, said by man waq'wa.  
 — -in-law of woman p'ēlwūmp.  
 — -in-law of man g'īnp.  
 sit, to *sing*. klwa.  
 — *pl.* k'ūs-.  
 — on summer-seat āwaqw(a).  
 six q'EL!-.  
 size ēwa, āwa-, ēwālas.  
 skate bāḡwanē.  
 skim off, to āx'wid.  
 skin L'ēs.  
 — k'ūt̄sa.  
 — of fish pēsēnēē.  
 — of goat without hair pāsk'čū.  
 — dressed ālāḡ'im.  
 skin, to sūpōd.  
 skip on water, to lēsāla.  
 skirt wūwiyak'ila.  
 skull xawēq'w.  
 skunk-cabbage k'laōk'w.  
 sky lē'wa.  
 slack k'lesk'lesā.  
 slant mas'lēk'āta.  
 — , to ḡelāx'u (?), q'elēx'wēnakūla.  
 — hole lētsā.  
 slanting ōlala (?).  
 — lānexāla.  
 slap, to lēqa.  
 slate yūklwa.  
 slave q'lāk'w, q'lāk'ō.  
 sleep, to mēxa.  
 sleeping-place of seal k'wāsa.  
 sleepy beq'lūlela.  
 slice fish, to t'ēlsa.  
 slime mēḡ'edēq.  
 — of fish k'f'ēla.  
 sling yūnk'layo.  
 slippery tsāx'a.  
 slow ōya, aōyaa.  
 smack lips, to baq'lāla (p'laq ?).  
 small, *pl.* āma.  
 — to become — holāk'a, āmō-  
 x'ēid.  
 smear, to ḡelsa, q'ēlsa (?).  
 smell, to mēsela.  
 smile, to mēnx'ēwid.  
 smoke kwax'ila.  
 smooth q'ēsa.  
 — mēkwa.  
 — ēnem.  
 — side of tree wilem.



- squeeze, to q'wësa  
 — in, to qeta.  
 — out, to x'ix'ts'öd (x'ik' to strip off).  
 squid bones dáp!endzō.  
 squirrel tāmīnas  
 squirt out of mouth, to selbex'ū.  
 — to ts'etx'ū.  
 stab with knife, to ts'ēxwa.  
 staging q'el-, qaqlā-, k'laqil.  
 stake, to xenyas  
 stand, to sīng, tǎx'ū.  
 — pl. q'wa-  
 — apart tsaq.  
 — on (?) lenqāla.  
 — on edge k'ōx'wid.  
 — in row denx'ū.  
 — — haqowēnēk'ala.  
 standing water q'ō-  
 star t'ōt'ō.  
 starfish gādzeq. (See cross.)  
 start (canoe), to sup-, sepa, lex'ēd.  
 starve, to pōx'ēd.  
 stay, to lelāl'a.  
 — with gwāgwatala.  
 — at home āmlēx'ū.  
 — away xek'la.  
 — over night xa'ema.  
 — in form xak'lāla.  
 steal, to g'ilōl.  
 steam, to nek'a, q'ōla, k'lāla.  
 steelhead-salmon g'exwa.  
 steep tsēta.  
 stem of plant yisx'en.  
 stench k'ixūla.  
 step on, to t'ēpa.  
 — over a log, to gāx'seq!end.  
 step-father a'watsōē. (See aw-.)  
 step-mother abatsōē. (See ab-.)  
 stern-seat of canoe lat!exl'ē.  
 stern first, to go he'x'ūdzegemāla.  
 gwama-  
 stick on, to l'enx'ēd, k'lūta.  
 — out xwēta.  
 sticky q'enkwa, q'anqa.  
 stiff l'āxa, l'ēgul'ōla, lem'xwa.  
 — (to set) lenqā.  
 stingy awelq'as.  
 stir, to qu'ing'ala.  
 —, move xēmg'is.  
 — ripple gol.  
 — a fluid xwēta.  
 stomach of halibut moqūla.  
 — pit of wasdē'ema.  
 stone t'ēsēm.  
 — lek'aa (No).  
 — and wood, pile of t'ōqwap.  
 — dagger nebayu, tǎxstala.  
 stop, to gwa-, wula, wāla, gwayak'lāla.  
 — crying l'ex'āla.  
 — flood stops rising q'ōq'waqō.  
 — speaking q'wēla.  
 storm yōgwa.  
 stout penla.  
 straddle, to gax'en.  
 straight neqa.  
 straighten out a bend, to, an elastic object dzakwa.  
 streak kūsx'āla.  
 — red —s on body gwaxa.  
 — — when washing body wēpa.  
 stretch out, to leta, l'āq-  
 stretch rope, to dōxwa.  
 — out, make room sa, dzēk'a.  
 — log dzēkwa.  
 — skins k'lik'a.  
 strew on, to q'ūpa.  
 strike with fist, to mīx'a.  
 strike something on water, canoe k'iqā  
 strike together, to k'leqaxsdendālap'la  
 — with weapon k'ōlak'a.  
 — — fist got'la.  
 — waves qūl.  
 — with sticks xūsa.  
 — with round thing lesa.  
 — branches with hands leqelgās.  
 string qūla.  
 string tēgwōlem.  
 string up, to tētēx'bala.  
 — bow qata.  
 strip off, to x'ik'āla, qemxāla.  
 striped mas-  
 strips, in wiwelx's.  
 strong lōk'ū.  
 stye l'elō.  
 suck, to k'lūmta.  
 — shaman sucks disease k'ōxwa  
 suddenly ōdax'ēd.  
 suffer, to lāla'wila.  
 suicide, to commit q'ūlōg'ila.  
 summer hē'ENx.  
 summer-seat awaqwē.  
 sun l'ēsela.  
 supernatural power ēnāwalak'ū.  
 supper g'ōltāla.  
 surpass, to (?) māyalas.



tight, closed up ám-  
tight, tense L'enk'a.  
— covered entirely ámxa.  
tilt hollow vessel, to qóqwa, qóqwalá-  
mas, q'óxwa, qóqwa, tséta.  
tired qelk'a.  
toilet-sticks dô'x'sdanó.  
to-morrow lensa, lensta.  
Tongas ádaxenésela.  
tongs ts'és'tála, k'lipiálaa.  
tongue k'ilém.  
— to put out elqwa.  
tooth g'ig'á.  
torch bexót.  
touch, to íábala, nexstá'ya.  
— each other xálála.  
tough las!exdzó, ts!exa, t!emk'ú.  
tow, to dápa.  
towards gwa, gwagw-, g'nyinx-  
towel dédeg'eyó.  
trail t'ex'íla.  
travel by canoe, to meléxela.  
— over land ts!éqwa.  
treasure, to find a Lógwé.  
tree lós.  
tremble, to xunála.  
triangular k'ók'ulnós.  
tribe g'ók'úlót, l'ékwála'és.  
trickle down, to tséx'axéla.  
troll, to dókwa.  
trolling hook galódeyu (Kos).  
— line of hair mágaanowé.  
trouble tséna'xula.  
trouble oneself, to q'ayaqéla (q'ó-  
many).  
trout góla.  
try, to guna.  
— one's strength gwani-  
— one's luck wáwuldzówa.  
— out oil semk'a.  
tub, wash— málats!es.  
tuck in, to dzópa, gap!éqa.  
— between g'ípa.  
tumble into water (seal), to L'éx'sta.  
turmoil leaanálag'ilitsum.  
turn, to mel-  
— head mélsela.  
— right side up taxa-, gwé'sta.  
— back q'wáqwala.  
— around x'ípa.  
— over xwéla.  
— — l'ex'a.  
— head away lóxwa.

turn, inside out L'épa.  
— up ends L'ósnak'élis.  
— away face in shame lemsa.  
twelve gág'iwála, g'ág'iwala (?)  
twenty maltsemg'ustá.  
twice malp!én.  
twilled sewelk'ú.  
twining xwémé-  
twins Lál!a'f'yats'ó.  
— mother of — yikwil.  
— name of yá'yáwé.  
twist, to met-, mel-, selpa-, selqwa,  
k'ilpéla.  
— off q'wap, q'wéqula.  
— to pieces p'óqwa.  
twisted box k'wéx'usémala, selxsemala.  
twitch, to meta.  
two máf.

## U

ulna barbata dódégwig'és.  
unassailable nénas'íd.  
uncle q'ulé.  
uncles w'éwómp. (See aw-.)  
uncoil, to dzakwa.  
uncover, to lós'íd, lét!éd. xámak'ín-  
g'élil.  
under ben.  
understand, to a'yó'séla.  
undress, to xenx'íd, lóta.  
uneasy, to be nánox'wid, g'óflala.  
unfinished (paddle) xets!a.  
unfold, to dál'íd.  
unmixed, pure sayóqwa.  
unripe, raw k'lelx'a.  
unsteady (canoe) k'lenwála.  
untie, to max'-, gata, gudésgémd, qwéla.  
unusual ó'smis.  
up ék'!  
— river énal-, énel-  
upset, to qep-, qapa.  
urethra g'ílxas, L'adzáxs (Ne).  
urinate, to, man k'ililqa.  
— woman ása.  
urine kwáts'é,

## V

vain, in wul-  
vaccinium globulosum kuxálas.  
vagina éna'x'ú.  
vanish, to hák!wa.  
vanquished yálas'ó.  
vein of leaf, ridge t!enx-

very *Uma*, *xoranda*  
 vetches *k'lak*, *kaqama*  
 viburnum *tōs*  
 virgin *k'ōyāfā*  
 visible, salmon is — in clear water  
*q'ulbaltāla*.  
 visit, to *q'ēla*.  
 vomit, to *hōqwa*  
 vulva *ēnaēx'*.

## W

wade, to *ta*.  
 wail, to *q'wasa*, *ēlaq'*, *q'ōmala*, *tēl*,  
*gwaēf'id*.  
 waist *qenas*. (See *qex'*.)  
 wait, to *ōlala*, *ēsēla*.  
 — for something *awēlq'*.  
 walk, to *qāsa*, *tōx'*.  
 — on four feet *g'ila*.  
 — up river *nex'usta*.  
 — on rock *nek'elāla*.  
 — about *q'unāmēstala*.  
 walking-place *g'āyagas*.  
 want, to be in *laluxwila*.  
 war *wina*.  
 warm oneself, to *tēlts*.  
 warn, to *hayōlāla*.  
 warning cry, birds utter — *āmalela*  
 wart *t'emsēē*.  
 wash, to *ts'ōx'*, *gus'id* (*Ne*).  
 — hands *ts'enkwa*.  
 — with urine *kwāsa*.  
 — washed in wolf's dung as protec-  
 tion *hādzek'*.  
 wasp nest *hamdzats'ō*.  
 watch, to *q'āfla*, *q'āqlala*, *q'āgēmala*  
*dōqwa*, *hāgw(ala)*.  
 water *ēwāp*.  
 water lily *lēwāyasa ts'āwē* = beaver's  
 mat).  
 water-logged (canoe) *lak'āla*.  
 water-tight *āmaxa*. (See *ām*.)  
 wave *gelēē*.  
 waxwing *k'laak'lēdexlā* (= flat knot on  
 head).  
 weak *lēkwāla*, *waōyats'āla*, *halē*.  
 weary, to grow *pek'āla*.  
 weave mat, to *k'ēta*, *yāpa*  
 — in broad strips *gadzeqala*  
 weaving-frame for blanket, cape *t'rmax*  
*tōl*.  
 wedge *lānut*, *lēmka*.  
 — -bag *q'waats'ō*, *ladats'ō*.

wear *r'adama*, *ōmama*, *ōmōq'*.  
 wheel *ōs*.  
 well *ōmōq'*.  
 west *ex'ed*, *xōmōq'*.  
 — through *ōmōq'*.  
 wet *ōs*, *mōx'ōmō*.  
 wheel *ōs*.  
 where *ōs*.  
 whisker *ōs*.  
 whistle, to *ex'ed*, *ōmōq'*.  
 — steam *ōmōq'*, *ōmōq'*.  
 white *ōmōq'*.  
 — bone *ōmōq'*.  
 — spotted *ōmōq'*, *ōmōq'*.  
 — hat *ōmōq'*.  
 — man *ōmōq'*.  
 who *āngwa*.  
 whole *ōmōq'*, *ōmōq'*.  
 wide and broad *ōmōq'*.  
 wide and round *ōmōq'*.  
 width of door *ōmōq'*.  
 wife *ōmōq'*.  
 — follow *ōmōq'*.  
 wild *ōmōq'*.  
 wind, cold *ōmōq'*.  
 wind around *ōmōq'*.  
 — up, to *ōmōq'*.  
 windpipe *ōmōq'*.  
 wing *kām*.  
 wrinkle *ōmōq'*.  
 winter *ts'āwanx*.  
 wipe, to *ōmōq'*.  
 wise *wōsālala*, *kōmōq'*.  
 wish *ōmōq'*.  
 — some one *ōmōq'*, *ōmōq'*.  
 witchcraft *ōmōq'*.  
 with *ōmōq'*.  
 wither, to *xōlō*.  
 withered leaves *ōmōq'*, *ōmōq'*.  
 withes *ōmōq'*.  
 wolf *arānē*.  
 — *xwaxwōk'ā* (young wolf howling  
 back — *ōmōq'*, *ōmōq'*, *ōmōq'*).  
*arānē* *x'*.  
 wolverine *ōmōq'*.  
 woman *ōmōq'*.  
 wonder, to *ōmōq'*, *ōmōq'*.  
 wood a *ōmōq'*, *ōmōq'*.  
 wood fire *ōmōq'*.  
 — drift *ōmōq'*, *ōmōq'*.

woodpecker (Gardner's) lālanail.  
 woods q!waxolkwala.  
 woodworm yāqwē.  
 woof of basket xwēm.  
 wool plalem.  
 word wāldem. *pl.* wāldem.  
 work, to ya. maōs'id (Ne).  
 — in wood g'eta.  
 worm q!əlawē.  
 wrap, to q!ənēp-.  
 — around sā (?).  
 — around in hand sax'tslanala,  
 q!wēqula.  
 wrapped behind a man, blanket t!ēts!  
 exsdala.  
 wrecked (canoe) lāk'la.

wren xwāt'la, kwilk'ā (New).  
 wriggle through, to x'ilk'ilk!ut!eyu (?).  
 wrinkle, to q!elxa.  
 wrinkled mouth lēnbEL!exōē.

## y

year, next āpseyinx. (*See* āps-.)  
 yellow L!ōxa.  
 yellowish mōqwa.  
 yew-tree L!emq'la.  
 yield, to lē'laēx'ēd.  
 youngest child āma'inx'ōē. (*See* āma-.)  
 youth hē'la.

## z

zigzag waileqayala.



## XII. CRITICAL REMARKS

While a full critical discussion of the material contained in the present volume must be reserved for another occasion, it is not desirable to add a few remarks which indicate its character and value from the points of view of contents and form. The method of collection and the evidence for the reliability of the material are sufficiently briefly set forth in the introduction. On the whole, discrepancies are so few in number and the period of recording is so long that the information as such evidently deserves full confidence. Furthermore, wherever I have been able to check it with my own inquiries among various individuals belonging to various tribes, I find the agreement quite satisfactory.

The phonetic rendering of the material is not quite what it should be. The writer is so inconsistent in the use of accents and quantities that for all the records made in later years I have dispensed entirely with accents. All the material recorded before 1901 was read to me and corrected according to the reading. For some time after this year I added accents according to my knowledge of the language, but since the clear memory of the pronunciation gradually weakened, I preferred to omit accents altogether rather than trust to my judgment.

In the reproduction of sounds there are a few difficulties. The difference between voiced sounds and fortis is not always recognized by Mr. Hunt. The sounds *b* and *p*!, *d* and *t*!, *g* and *k*!, *g* and *q*!, *z* and *z*!, *dz* and *ts*! are often confused, particularly the two last-named pairs. Whenever I call Mr. Hunt's attention to these sounds he distinguishes them clearly, and I have sent him long vocabularies with doubtful sounds which he has corrected, and these corrections are undoubtedly valid. It is not necessary to quote examples from his texts to illustrate this point, because these errors appear throughout the whole period, although they are much more frequent in the early years than in the later ones. During the first few years voiceless and voiced sounds were also sometimes confused.

The distinction between *x*!, *x*<sup>u</sup>, and *x* is also uncertain. The transition of *x*! into *ε**n*, of *x*<sup>u</sup> into *ε**v*, and of *x* into *ε**r* before certain suffixes makes the distinction of these sounds possible wherever appropriate forms are found. I have tried to correct these sounds wherever possible. In a few cases the discovery of such changes was made after the first part of the book was in print, so that there are a number of inconsistencies of this kind in the text.

Mr. Hunt found it most difficult to write the combination  $\epsilon x^u$ , which is found in his texts generally in the form  $aox$ , because the  $u$  position of the labalized  $x$  is synchronous with the  $x$ . Since the combination  $aox$  occurs also in a number of words, there is a doubt sometimes what is meant.

The vowels  $e$  and  $i$ , and  $o$  and  $u$ , are equivalent and must be considered each pair as the same sound, the character of which is determined by the accompanying consonants. On the other hand,  $\ddot{e}$  and  $\ddot{a}$  are undoubtedly distinct from  $e$  and  $o$ . This distinction appears clearly in a number of grammatical forms. I do not believe that the distinction has been consistently made by Mr. Hunt.

Much uncertainty prevails in regard to  $e$  and  $a$ . Particularly in the composition of  $wE$  and  $wa$  I am always uncertain whether we should read  $\ddot{u}$  or  $va$ . Individually and dialectically there is much variation in regard to the pronunciation of these sounds. Nevertheless, the two are undoubtedly distinct, but I have not been able to determine in every case which is the right sound.

In all cases where a labalized  $k$  sound precedes a vowel Mr. Hunt prefers  $wE$  to  $\ddot{u}$ . He writes, for instance,  $gwE$  rather than  $g\ddot{u}$ . I find that in my own records collected in 1900 I used both methods of writing, apparently differing according to the individual informant. In Mr. Hunt's writings the same is true in the case of the diphthong  $au$ , for which he prefers  $Ev$  as in  $\epsilon nEwalak^u$  or  $\epsilon nawalak^u$  rather than  $\epsilon uanalak^u$ .

Certain grammatical mannerisms appear in the texts, sometimes continued over a fairly long period of time and changing from year to year. In the texts which I collected myself from other informants and which were published in the Columbia University Contributions to Anthropology, Volume II (Kwakiutl Tales), the subject, when a definite common noun without possessive pronoun, is almost always introduced by  $-ida$ . Mr. Hunt uses in certain periods of his writing almost always the form  $-a$  instead of  $-ida$ . In my text this form is very rare. At still other times he uses  $-xa$ , which is the pronominal element for the object and for the apposition. In many cases this form is evidently wrong, while in others it may be explained and accepted in the sense that the subject is conceived as an apposition. I am under the impression that in the dialects north of Fort Rupert this usage occurs rather frequently, although I am not certain that this explains Mr. Hunt's temporary mannerism.

From time to time other errors appear, as, for instance, the use of verbal forms in  $-a$  after the conjunctive  $qa$ , which should always be followed by an  $-i$  in the verbal suffix. Uncertainties regarding the final vowels  $-a$ ,  $-i$ ,  $-i^\epsilon$ ,  $-a^\epsilon ya$  and  $-a$ ,  $-o$ ,  $-o^\epsilon w\ddot{e}$ ,  $-o^\epsilon y\ddot{e}$ ,  $\ddot{o}y\ddot{e}^\epsilon$  appear in almost all parts of the text.

A few definite examples in regard to these matters are given in the following lines.

In answer to specific inquiries Mr. Hunt had given the following forms as correct:

1. Wá, la'la'  $ya'q'iz a'la'ka$  (q'ayagáka)  
begwánema

Wá, la'la'  $ya'q'iz a'la'ka$  (q'ayagáka)  
begwánema

Then, it is said (I speak the old (ancient invisible) man. The second form points out the subject more emphatically.

2. Laem  $\epsilon'ne'x^{\epsilon} \acute{u}nt\acute{s}\acute{s}\acute{s}$  l'entsemé  
 $\epsilon'ne'x^{\epsilon} \acute{u}na^{\epsilon} \acute{y}a$ .

Laem  $\epsilon'ne'x^{\epsilon} \acute{u}nd\acute{s}\acute{s}\acute{s}$  l'entsemé  
 $\epsilon'ne'x^{\epsilon} \acute{u}na^{\epsilon} \acute{y}a$ .

Now he put on his bearskin blanket. The second form is more emphatic in regard to time sequence(?).

3. Wá, g'il $\epsilon'$ em $\epsilon'$ lāwī $\acute{s}\acute{s}$  q'úlbaxa tsaxá.  
laa'la $\acute{s}\acute{s}$   $\acute{d}enx^{\epsilon} \acute{d}\acute{e}sa$  q'únd $\acute{m}\acute{o}$

Wá, g'il $\epsilon'$ em $\epsilon'$ lāwī $\acute{s}\acute{s}$  q'úlbōda tsaxá.  
laa'la $\acute{s}\acute{s}$   $\acute{d}enx^{\epsilon} \acute{t}sa$  q'únd $\acute{e}me$ .

4.  $\acute{d}enx^{\epsilon} \acute{d}\acute{e}sa$  (q'únd $\acute{m}\acute{o}$ )  $\acute{d}enx^{\epsilon} \acute{d}\acute{e}sa$  (q'únd $\acute{m}\acute{o}$ )  
 $\acute{d}enx^{\epsilon} \acute{d}\acute{e}sa$  (q'únd $\acute{m}\acute{o}$ )  $\acute{d}enx^{\epsilon} \acute{d}\acute{e}sa$  (q'únd $\acute{m}\acute{o}$ )  
The (ancient) man (ancient) man (ancient) man (ancient) man  
The (ancient) man (ancient) man (ancient) man (ancient) man

5.  $\acute{d}enx^{\epsilon} \acute{d}\acute{e}sa$  (q'únd $\acute{m}\acute{o}$ )  $\acute{d}enx^{\epsilon} \acute{d}\acute{e}sa$  (q'únd $\acute{m}\acute{o}$ )  
 $\acute{d}enx^{\epsilon} \acute{d}\acute{e}sa$  (q'únd $\acute{m}\acute{o}$ )  $\acute{d}enx^{\epsilon} \acute{d}\acute{e}sa$  (q'únd $\acute{m}\acute{o}$ )  
The (ancient) man (ancient) man (ancient) man (ancient) man

6.  $\acute{d}enx^{\epsilon} \acute{d}\acute{e}sa$  (q'únd $\acute{m}\acute{o}$ )  $\acute{d}enx^{\epsilon} \acute{d}\acute{e}sa$  (q'únd $\acute{m}\acute{o}$ )

The (ancient) man (ancient) man

7.  $\acute{d}enx^{\epsilon} \acute{d}\acute{e}sa$  (q'únd $\acute{m}\acute{o}$ )  $\acute{d}enx^{\epsilon} \acute{d}\acute{e}sa$  (q'únd $\acute{m}\acute{o}$ )  
 $\acute{d}enx^{\epsilon} \acute{d}\acute{e}sa$  (q'únd $\acute{m}\acute{o}$ )  $\acute{d}enx^{\epsilon} \acute{d}\acute{e}sa$  (q'únd $\acute{m}\acute{o}$ )  
The (ancient) man (ancient) man (ancient) man (ancient) man

8.  $\acute{d}enx^{\epsilon} \acute{d}\acute{e}sa$  (q'únd $\acute{m}\acute{o}$ )  $\acute{d}enx^{\epsilon} \acute{d}\acute{e}sa$  (q'únd $\acute{m}\acute{o}$ )

The (ancient) man (ancient) man

9.  $\acute{d}enx^{\epsilon} \acute{d}\acute{e}sa$  (q'únd $\acute{m}\acute{o}$ )  $\acute{d}enx^{\epsilon} \acute{d}\acute{e}sa$  (q'únd $\acute{m}\acute{o}$ )

The (ancient) man (ancient) man

10. Wá, la'la'  $ya'q'iz a'la'ka$  (q'ayagáka)  
g'k'ev

Wá, la'la'  $ya'q'iz a'la'ka$  (q'ayagáka)  
g'k'ev

Then the (ancient) man (ancient) man.

The original manuscripts of the data published here and in Volumes III, V, and X of the Publication of the Jesup North Pacific Expedition and in the Kwakiutl Tales, Columbia University, Contributions to Anthropology, have been deposited in the Library of Columbia University.

On account of the variation in phonetic writing and in transliterated form which occur from time to time, it seems necessary to give a chronological table of the order in which the manuscripts were received.

The following abbreviations have been used C for Columbia University Contributions to Anthropology, Volume II, Kwakiutl Tales; III, V, X, for Volumes III, V, X, of the Publications of the Jesup North Pacific Expedition. All other references refer to page and line of the present volume: 620.1, for instance, means page 620, line 1.

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(1-622).....	(Published in III)	663-693	(220-252)

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719'-721'	309.19-310.35	925'-927'	238.15-239.40
722'-726'	315.1-316.34	927'-933'	350.1-353.52
727'-728'	V 429	933'-934'	612.79-613.88
728'-731'	316.1-317.21	934'-937'	239.1-240.27
731'-732'	V 429	937'-943'	346.1-348.57
732'-733'	317.22-318.32	943'-945'	234.1-235.20
734'-735'	308.1-309.18	945'-953'	331.1-334.72
736'-737'	309.15-309.18	953'-955'	237.1-238.14
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778'-779'	223.1-223.10	982'-985'	336.1-338.42
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862'-868'	319.1-322.56	1134'-1137'	391.25-393.62
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870'-874'	310.1-311.36	1139'-1141'	292.1-293.22
875'-876'	302.1-302.13	1141'-1142'	483.1-484.18
876'-877'	609.1-609.8	1142'-1147'	293.23-295.67
877'-880'	303.14-304.47	1148'-1152'	Not published
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896'-902'	610.21-612.78	1181'-1182'	195.1-196.13
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563.....	Not published	1176-1177	Not published
564-566.....	785.21-786.50	1178-1179	Not published
567-569.....	Not published	1180-1181	Not published
570-600.....	938.1-951.79	1182-1189	Not published
600'-606.....	802.1-804.56	1190-1197	Not published
607-681.....	1147.1-1179.67	1198-1205	1197-1199
682-739.....	1093.1-1117.84	1206-1213	Not published
739-742.....	779.1-780.26	1214-1216	Not published
743-749.....	699.1-702.56	1217-1220	Not published
749-757.....	776.1-779.64	1221-1227	Not published
758-760.....	Not published	1228-1230	Not published
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832-841.....	1117.1-1121.88	1371-1382	Not published
842-847.....	784.1-787.35	1383-1392	Not published
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