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(Continued)

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 ^u	
Chief or chieftainess:	ē māxūyalidzē	L!āL!aqūli'lak ^u	
Feast:	-----	-----	5
Warrior:	-----	-----	
Ĝwēgūtsa	K'!ānamaxsta	K'!enga	
Ceremonial:	Hāmsbē ^ε	Hāmasewidē	
(Society):	(Hāmshāmts!Es)	(Hāmshāmts!Es)	
House:	ēnemsġemsālaLelas		10
Dog:	Wāwadē!a		
Canoe:	L!āqwasġem		
Place of origin:	K'!ōdagala		

2. Lōyalalawa

Child:	Wālagānem	Wālagānemga	15
Youth:	K'!enwis	Ĝelexwits!a	
Prince or princess:	L!āqusdēselas	Lāpelasog'i'lak ^u	
Chief or chieftainess:	Ts!ex'ēd	Lelētelas	
Feast:	-----	-----	
Warrior:	-----	-----	20
Ĝwēgūtsa:	Hanāġ'ats!ē	K'!ānawēga	
Ceremonial:	ēnāwis	Tōġūmālis	
(Society):	(Hāmshāmts!Es)	(Tōx'wid)	
House:	ēmemx'āġem		
Dog:	L!āġegwats!ē		25
Canoe:	L!āqwasġem		
Place of origin:	K'!ōdagala		

		3. G'ĒXSEM	
Name for—		Male.	Female.
1	Child:	Wāgedayō	Wāgedayugwa
	Youth:	Q'ōmas	Ts!EX'ts!ēk ^u
	Prince or princess:	G'ayōLElas	ē māxūlayugwa
5	Chief or chieftainess:	K'īmk'EQEWĪd	Ts!ETS!ālal
	Feast:	-----	-----
	Warrior:	K'īlemālag'īlis	-----
	Gwēgūtsa:	X'āwaatslē	Qwēqūlōyō
	Ceremonial:	Āgēs	ēnāwis
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	G'iyāqaga
	Youth:	Wābidō ^ē	K'EL!ā
	Prince or princess:	TSEX ^ē wīd	K'!ōx ^u sē ^ē stili ^ē lak ^u
	Chief or chieftainess:	NEqāp!ENK'EM	X'ix'EMg'ilayugwa
20	Feast:	Kwax'īlanōkumē ^ē	MElēdē
	Warrior:	ēyāg'is	-----
	Gwēgūtsa:	T!ēt!ESEMx'ts!āna	QEWēgEM
	Ceremonial:	L!āx'Elag'īlis	Hēlik'imeg'īlis
	(Society):	(Hāmats!a)	(K'īnqālaLEla)
25	House:	Hamanēkwīla	Dzōnoq!wa
	Dog:		T!EXT!āq!ōd
	Canoe:		Ēdemkwāq
	Place of origin:		Wāq!anak ^u
		5. SĒNL'EM	
30	Child:	Wadzid	Wādzidalaga
	Youth:	L!EWELS	Q!EXmēn
	Prince or princess:	Wālēwid	Hāmālak'āLEMēga
	Chief or chieftainess:	ēnemōgwis	L!āqwg'ilayugwa
	Feast:	Kwax'īlanōkumē ^ē	MENlēdzas
35	Warrior:	-----	-----
	Gwēgūtsa:	Ts!āqa	L!EMa ^ē is
	Ceremonial:	L!ēmELx'!ālag'īlis	Hayaalik'!ēdē
	(Society):	(Hāmshāmts!ES)	(Hayaalik'!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	Tselx ^u	
Prince or princess:	Q!ūmx'ōd	Kwākwadekwilayugwa	
Chief or chieftainness:	Lāqwalal	Wāyats!ōlī'lak ^u	5
Feast:	Kwax'sē'stāla	PōPELElas	
Warrior:	-----	-----	
Gwēgūtsa:	HōLElid	Xūxwanelq!ēla	
Ceremonial:	εwālas nānē	εwilenkūlag'īlis	
(Society):	(Bear)	(Tōx'wid wūq!ēs)	10
House:		Q!ōmogwats!ē	
Dog:		Q!ūmx'elayo	
Canoe:		Lāwenukxāla	
Place of origin:		Tayaqōl	

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

II. Q!ōMOYĀ'YĒ (KWĒXA)

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

		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	LĒElk'!āla
	Feast:	-----	-----
	Warrior:	-----	-----
	Ḡwēgūtsa:	Nux ^u nemis	Hēlek'!alaga
	Ceremonial:	°nāx'NEWISElag'īlis	Nawalakumē
10	(Society):	(Hāmshāmts!ES)	(Tōx'wid)
	House:		Q!aats'ē
	Dog:		HANĒembē°
	Canoe:		SISEYULEMāla
	Place of origin:		HānaḷēNEWaas
		3. Yaēx'agēmē°	
	Child:	Tsōlasō°	Tsōlasōga
	Youth:	Xwāt'la	Tsak'us
	Prince or princess:	Yāqoḷasēmē°	Q!ēx'!ālaga
	Chief or chieftainess:	L!āqōḷas	Mōk'!ūxwi°lak ^u
20	Feast:	Kwākūx'ālas	Pōḷidē
	Warrior:	-----	-----
	Ḡwēgūtsa:	Qāq'ESBENDāla	Ts!EX'āxtōSELas
	Ceremonial:	°nāx'q!ESElag'īlis	Hēlik'imēg'īlis
	(Society):	(Hāmshāmts!ES)	(Hayalik'!al)
25	House:		ĀmxSEM g'ōk ^u
	Dog:		G'ōgūndzēs, Q!E'ltSEM
	Canoe:		Winaats'ē
	Place of origin:		XūdzEDzālis
		4. Haāyalik'awē	
30	Child:	Wīsadzē	ḠENaga
	Youth:	K'!ēnāx ^u	MENga
	Prince or princess:	L!āL!alawīs	K'!ūsōgwi°lak ^u
	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 ^ε lād	

5. Lāxsä ¹

Child:	Witalāl	Ĝenagalāl	
Youth:	Bāḡwanē ^ε	Ēk'!axlā	45
Prince or princess:	Lālak'ots!a	LĒX'!EG'!dzemḡa	
Chief or chieftainess:	^ε māxūyalisemē ^ε	^ε nāx'nag'EM	
Feast:	Kwāx'sē ^ε stāla	L!ENK'Elas	
Warrior:	^ε yā'g'ēdenōl	-----	
Ĝwēḡūtsa:	X'ix'eqela	Dādoxsemē	50
Ceremonial:	NENōlogemē ^ε	NōlEMē ^ε stalidzemḡa	
(Society):	(Nūlma!)	(NōlEM)	
House:		Hōqūlaēlas	
Dog:		Q!eltsem	
Canoe:		(No canoe-name)	55
Place of origin:		LĒ ^ε lād	

6. G'īgīlgam

Child:	Nōlē ^ε lak ^u	Wīnaga	
Youth:	MEMtsālā!	Māmana	
Prince or princess:	L!ā ^ε !id	^ε wālasLāla	60
Chief or chieftainess:	K!wāk!wabalasemē ^ε	LĒ ^ε lēnox ^u	
Feast:	Pōl'edē ^ε stala	MENlēdaas	
Warrior:	Wālebā ^ε yē	-----	
Ĝwēḡūtsa:	Wābetōls	^ε nEMxsaxLāls	
Ceremonial:	NENk'as ^ε ō	^ε nā ^ε naqwayēd	65
(Society):	(Bear)	(Paxālālā!)	
House:		G'ōkūstālis	
Dog:		Yāselana	
Canoe:		Ālēwats!ē	
Place of origin:		K'!āq!a	70

III. ^εWĀLAS KWĀG'UL (LĀQWĪ^εLĀLA)

1

1. Dzendzenx'q!ayo

Child:	Dēyadeas g'iyadzē	G'īyaga	
Youth:	Sexūlas	Wābidō ^ε	
Prince or princess:	Haya!k'ENGEMē ^ε	^ε māxūlayuḡwa	5

¹ All the names of the LĀXSŪ 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'yōkūlag'ilis	L!āqosElag'ilis
	Gēwas	
(Society):	(Hāmats!a)	(Hāmshāmts!ES)
House:		ēnawalagwats!ē
Dog:		Yixumlats!ē
15 Canoe:		Kwēkumāla
Place of origin:		L!āl!eq!ūx!a

2. Wāwālibā'yē (and Hēmāxsdō)

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

3. G'ēxSEM

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

IV. Q!ŌMK'UTIES (LŌ^εELQ!WĒNOX^u)

1

1. LĒq!EM

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

2. LĒLEḡēd

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

ANCESTORS AND PLACES OF ORIGIN OF THE NUMAYMS

I. GWĒTELA

- 1 Lō^ʔyalal, the younger brother of L^ʔāqwag^ʔila. His father was
 ʔmāxūyalidzē, that is Mātag^ʔila. He first built his house at
 K^ʔlōdagala. | Āgwilayugwa was a girl among the children of
 Mātag^ʔila, that is | ʔmāxūyalidzē, at K^ʔlōdagala. LĒNSLĒNZEM
 5 was the youngest one among the || children of Mātag^ʔila, that
 is ʔmāxūyalidzē, who had three | sons and one daughter. |
 Kūkwāk^ʔum, the first one came down at the place called | Wāq^ʔla-
 nak^ʔ. |
- 10 Sēnl^ʔem, the first one came down at a place called || Yīq^ʔlāmen. |
 Lā^ʔlax^ʔs^ʔendayo came down at Tāyagōl in the bay of Tsāxis. |
 Elgūn^ʔwē^ʔ also came down at Tāyagōl, for he was the younger
 brother of | Lā^ʔlax^ʔs^ʔendayo. |

II. Q^ʔlōMOYĀ^ʔYĒ

- 15 Kūkwāk^ʔum, the first one came down at the place called | Wāq^ʔla-
 nak^ʔ, for the Kūkwāk^ʔum first scattered when | ʔmāxwa,
 chief of the Maāmtag^ʔila of the Kwāg^ʔul, was | killed. |
 Hāāna^ʔēnā, the first one came down at the place called | Hāna-
 LĒNEWAAS. |

I. GWĒTELA

- 1 Lō^ʔyalal, yix ts^ʔlā^ʔyaas L^ʔāqwag^ʔila. Wā, lā hēem ōmp^ʔsē ʔmāxūya-
 lidzē, yix Mātag^ʔila. Wā, laem hē g^ʔil g^ʔōx^ʔwalise K^ʔlōdagala.
 Āgwilayugwa; wā, hēem ts^ʔ!edāq^ʔ!egēs sāsēma Mātag^ʔila, yix
 ʔmāxūyalidsē, lāx K^ʔlōdagala. LĒNSLĒNZEM: hēem āma^ʔyinxēs
 5 sāsēmas Mātag^ʔila. yix ʔmāxūyalidzē, yūdukwē begwānem
 sāsēms lē^ʔwa ʔnemōkwē ts^ʔ!edāqa.
 Kūkwāk^ʔum, yixs hāē g^ʔāyaxalisē g^ʔālāsēxa āwīnagwisē lēgades
 Wāq^ʔlanak^ʔ.
 Sēnl^ʔem, yixs hāē g^ʔāyaxalisē g^ʔālāsēxa āwīnagwisē lēgades Yīq^ʔlā-
 10 men.
 Lā^ʔlax^ʔs^ʔendayo, yixs hāē g^ʔāyaxalisē Tāyagōl lāx ōx^ʔlalisas Tsāxis.
 Elgūn^ʔwē^ʔ, yixs hē^ʔmaaxat! g^ʔāyaxalisē Tāyagōl, yixs ts^ʔlā^ʔyaas
 Lā^ʔlax^ʔs^ʔendayo.

II. Q^ʔlōMOYĀ^ʔYĒ

- Kūkwāk^ʔum, yixs hāē g^ʔāyaxalisē g^ʔālāsēxa āwīnagwisē lēgades
 15 Wāq^ʔlanak^ʔ, yixs hē^ʔmaē g^ʔil gwē^ʔīdaatsa Kūkwāk^ʔum, yixs lāē
 k^ʔlēlax^ʔʔitse^ʔwē ʔmāxwa, yix g^ʔīgāma^ʔyasa Maāmtag^ʔilasa Kwā-
 g^ʔul.
 Hāāna^ʔēnā, yixs hāē g^ʔāyaxalisē g^ʔālāsēxa āwīnagwisē lēgades
 Hāna^ʔēNEWAAS.

Yaēx'agemē. He came down at Xūdzedzālis at the lower side of 20
the river of | LEX'siwē. |

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

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

III. 'WĀLAS KWĀG'UL

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

Wālibâ'yē, the first one came down at the place called | 'nā!ax-
lāla: half way up Knight Inlet. |

Hēmaxsdō, the first one also came down at 'nā!ax!āla, for he was |
the younger brother of wālibâ'yē. |

G'īg'ilgām, the first to come down was 'wālas Kwax'ılanokumē,
the father of || Ōmaxt!ā!āLē^l at the place named K'!āq!a. | 40

Yaēx'agemē, yixs hāē g'āyaxalisē Xūdzedzālis lāx gwāk'!ōtas 'wās 20
LEX'siwa'yē.

Ha'yalik'awē, yixs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē Lĕgades
LE^lādē.

Lāxsā, yixs hē'maaxat! g'āyaxalisē LE^lādē, yixs ts!ā'yānukwaē
Hēlik'awa'yas Lāxsā. 25

G'īg'ilgām, yixs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē Lĕgades
K'!āq!a, yixs hāē ā!a 'nE^mmēmaatsēxa 'wālas Kwāg'ul. Wā,
hē'mis la gwē!idaatsēx laē k'!ē!ax'itsE^{wē} 'māḡwa qa's lā lāxa
Q!ōmoyâ'yē, qaxs lāxelaēxa g'āyulē lāxa G'īg'ilgāmāxa Q!ōmo-
yâ'yē. Wā, hē'mis lāg'īlas k'ayō!ēmē Maēmālp!ENGEMdāsēs 30
'nE^mmēmōta G'īg'ilgāmāsa 'wālas Kwāg'ul qa's lā lāxa Q!ōmo-
yâ'yē.

III. 'WĀLAS KWĀG'UL

DZENX'q!ayo, yixs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē Lĕgades
L!ĀL!EQ!ūx!ā lāx ōx!ā!isās Tsāxis.

Wālibâ'yē, yixs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē Lĕgades 35
'nā!ax!āla lāxa NEGoyâ'yasa wūnākdemsas Dzāwadē.

Hēmaxsdō, yixs hē'maaxat! g'āyaxālisē g'ālāsē 'nā!ax!āla, qaxs
ts!ā'yāas Wālibâ'yē.

G'īg'ilgām, yixs hāē g'āyaxalisē 'wālas Kwāx'ılanōkumē, yix ōmpas
Ōmaxt!ā!āLē'yēxa 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', and G'ĒXSEM of the DENax'dax', 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'yāas 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' lō' G'ĒXSEMasa DENax'dax' lō'
 G'ĒXSEMasa Hāxwāmis lō' G'ĒXSEMasa Wiwāqē. Wā, yu-
 50 wistaEM gwe'yāsa G'ĒXSEMasa 'wālas Kwāg'ułē maemyūEMA
 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!ā!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'ilas lēgadēda mā-
'lē lēlāmsa 'wāx'sōtstā'ililāsa 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!EXLA 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!EX'ēdē, 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 hox^uhok^u 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^usot!ēnox^u, 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'yaē 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'sōtstālīlasa āwīlēlāsa g'ōkwē. Wā, lā k'wādzētā-
 'ya hōx^uhokwēxa nēnanē lāxa 'wāx'sōtēwalīlas ōgwīwalīlasa g'ōkwē.
 Wā, hēm g'ōkūlxlēs Yāqa!enlidzē yix g'īgāmayōlasa 'ne'mēmōtasa
 Mēmāg'insasa Qwēq^usot!ēnoxwē yixs geg'adaēda g'īgāmayōlāē
 Neqāp!enk'emōlas k'lēdēlas Yāqa!enlidzeōlaxa lēgadās l'ālēlīla-
 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^ε, for it is said that the
 65 ancestors of the numaym Laūlax's^εendayu 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

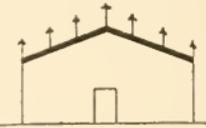
62 qwalal. Wā, lā'laē 'yālaqē L'āqwālalaxēs ts'ā'yē LāleliL'a qa lās ālēxwax mēgwata lāx Sālots'axa gw'ē'yōwē Nōmas g'āg'elis lāx
 65 LEX'siwē^ε qaxs hāael g'ōkūlē g'āūsā 'nē'mēmōtasa Laūlax's'endayo. Wā, la'mē k'lē's lēqalase'wē k'waxlā'yas LāleliL'a. Wā, la'em'lāwisē dzāqwaxs laē LEX'idē lās'gemēx 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'lē'sēs k'ilelas qaxs k'leāsaē k'ilem ēs'ālēwinōxwē. Wā, la'em'laē dōqwalaxa q'lēnemē ts'lēts'lek'wa lāel pekwxaxēs pekwase'wa lax neq'āgiwa'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'lēdzālāē 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^ε, 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^εlaē dōqūlē Lālelil!āxa lōElqwalilē mewēXLA ha^εnēl lāxa ōgwi- 83
 walilasa ^εwālasē g'ōkustāla^εyaxā ^εnEMēXLA gwe^εyEM lōqwalila,
 hē^εmesa ^εnEMēXLA māx^εēnox^u lōqwalila, L^εwa ^εnEMēXLA L!ēx^εEN 85
 lōqwalila; wā, hē^εmisā ^εnEMēXLA mēgwat lōqwalila. Wā, lā^εlaē
 Lālelil!a wūlāxaxa ^εnēk'a: "Laems Lōgwalaxwa g'ōkustāla^εyēx
 L^εwa mewēXlax lōqwalila. Wā, wēg'a kwēx^εēd lāxwa q!āsax qa^εs
 Lōgwaōs." ^εnēx^εlaē wūlelas. Wā, hēx^εidaEM^εlāwisē Lālelil!a laltā
 lāxēs xwāxwagūmē qa^εs kwēx^εēdē lāxa q!āsa q!ēnem g'ilemg'ililela 90
 lāxa g'ōkwē. Wā, g'il^εEM^εlāwisē qōt!a xwāxwagumaxs laē lāxs lāq.
 Wā, la^εmē paōlelilēda demsx^εē ^εwāpa. Wā, g'il^εEM^εlāwisē pEX^εwalilē
 xwāxwagūmas Lālelil!a lālasē x'is^εēdēda ^εwālasē g'ōkustāla^εya.
 Wā, la^εmē ārm la hānwālx^εda^εx^u lāxa aōwak^ε. Wā, la^εmē g'āx
 nā^εnakwē Lālelil!a lāxēs g'ōkwalasē LEX'siwē^ε qōt!axa q!āsa. Wā, 95
 lā^εlaē ts!EK^ε!ālelasēs dōx^εwālela ^εwālasē g'ōkustālē lāxēs ^εnōlē L!ā-
 qwalalē. Wā, hē^εmēsēx lē^εmaē laēl lāq. Wā, hē^εmis la wūlela-
 tsēxa ^εnēk'a: "Laems Lōgwalaxwa g'ōkustāla^εyēx L^εwa mewēXlax
 lōqwalila. Wā, wēg'a kwēx^εēd lāxwa q!āsax qa^εs Lōgwaōs, ^εnēk'EN
 wūlelē." ^εnēx^εlaē Lālelil!āxēs ^εnōlē L!āqwalalē, laē ts!EK^ε!ālelaq. 100
 Wā, la^εmē lāk!eg'a^ε!tsēs Lōgwa^εya q!āsa L^εwa 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^eendayū 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,
sitting 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^e, 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 ^enōlē L!āqwalal Lō^e qa nānaxts!ewēsēxa g'ōkustā!a^eyē lāx
^enāxwa^emaē ts!ēk!wēda k!ūsāxtā^eyax ēk!ēnxa^eyasa tsāgemas L!ā-
 5 sanā^eyasa g'ōkustā!a^eyē. Wā, la^emē lāleli!a k!ēs ^enēk' qas
 max'tslamasēxēs ^enōlē L!āqwalal lāg'ilas hē gwēx'^eitsa g'ōkustā!a^eyē
 lāq. Wā, la^emēsē L!āqwalalē g'ōkwē!axa hē gwēx's g'ōk' lāx
 Qālogwis. Wā, lāxāē ^ewī!aem nānaxts!e^ewaxa gwe^eyemē Lē^ewa
 māx^eno^x Lē^ewa L!ēx^eenē Lē^ewa mōgwatē lōelqwalila. Wā, hēm
 lāg'ilas āxnōgwadēda ^ene^emēmotasa Laā!ax's^eendayāsa ts!ēk!wās
 10 k!wāsāxtā^eyax tsāgemas L!āsanā^eyasēs g'ōkwēxa g'a gwālēg'a (fig.).
 Wā, lā lāsa g'a gwālēg'a (fig.) lāx L!āsanā^eyasa g'okustā!a^eyē yixs
 mōsgemaē ādemgūlēyēda k!wāsena^eyaxa malts!aqē gayāla. Wā, lā
 k!waxtā^eyēda kwōkwaxa negetāla lāp!ena^eyatsa ma!ts!aqē geyāla.
 Wā, hēm!laē gwālēda g'ōkustā!a^eyaxs g'ālāē dōx^ewalēlē lāleli!lāq.
 15 Wā, laem k!ēās gwā!aats lē!āmas ōgū^elā lāqēxs lēkwaēs k'ātēwafyē
^ene^ents!aqa. Wā, lā gēg'adē Lēwēlgāma^eyas L!āqwalal yix Q!ūm-
 x'ōdē yis k!ēdelas Haē!ekum yixs g'igāma^eyaasa ^ene^emēmotasa
 lēq!em. Wā, lā lēg'adēs k!ēdelasēs Ō'magasema^eyē. Wā, lā g'ō-
 kūlx!aē Haē!ekuma^eyaxa g'ōkwē lāxēs negūmpē Q!ūmx'ōdē. Wā,
 20 la^emē āwādzō pēpegēdzowē lē!āmasa g'ōkwēxa mālexsa lāxa ōstā-
 lilasa g'ōkwē. Wā, hē^emēsa 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^ε. These just kept together from the beginning | with 25
the numaym Laälax's^εEndayo. And therefore they have no | dif-
ferent house, but Wanuk^u, who believes that he is now a chief, |
built a house for himself, but there is nothing in the house. |

II. Q!ŌMOYÁ^εYĒ. 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^εmasqwapelag'ilis, | the princess of Amāwa^εyus, 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^ε, Ts!ets!á!á!á, and | Ğwēx'sēselasemē^ε 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

dedzálēda lēlāmasa ōgwiwalifaxa ēk!ēgemāla āwā ālanema. Wā, 22
lā nēnāne k!ādedzāfyaxa lēlāmasa ^εwāx'sōtstá!ilasa t!EX'íla. Wā,
lax'staax^umē ^εwíla.

7. Elgūnwē, yixs á^εmaē q!ap!aēltsā g'ūg'ílela lāxēs āwānā^εyē 25
LÉ^εwa ^εNE^εmēmotasa Lāälax's^εEndayo. Hē^εmis lāg'ilas k!eās g'ōkwa
ōgū'í!ā lāx Wanukwē yixs laē ōq!ūs^εEM la g'ūg'āma^εya. Wā, la^εmē
g'ōkwēla qa^εs g'ōkwa. Wā, lā k!eās gwēx'sdems g'ōkwas.'

II. Q!ŌMOYÁ^εYĒXA KWĒXA

1. Kūkwākūm, yixs ^εNE^εmāē g'āyewasas LÉ^εwa Kūkwākūmasa 1
Gwētela. Wā, laEMXaē k!eās k!ātemēs tsāgemas L!āsanā^εyas
g'ōkwas. Wā, lā g'ūg'āma^εya sē Yāqoładzē g'g'adEX^εides Ō^εmas-
qwapelag'ilis, yix k!ēdelas Amāwa^εyos, yix g'ūg'āma^εyasa ^εNE^εmē-
motasa Naensx'a. Wā, la^εmē g'ōkūlx!ā!axa g'ōkwē k!ātamalē 5
ts!āgemas L!āsanā^εyasēxa gwe^εyemē. Wā, lā hā'nēla mewēxla
lōelqwalí lāq, yixs ^εNE^εmēxlaēda q!āsa lōqwalíla LÉ^εwa ^εNE^εmēxla
max^εēnox^u lōqwalíla LÉ^εwa ^εNE^εmēxla ts!ā^εwē lōqwalíla; wā, hē^εmis
gwe^εyemē lōqwalíla. Wā, lā ēt!ēd g'g'adē Yāqoładzās k!ēdelas
Ğwēx'sēselasema^εyē yix Ts!ets!á!á!á. Wā, laEMXaē g'ōkūlx!ā!axa 10
g'ōkwē Ğwēx'sēselasema^εya lāxēs negūmpē. Wā, la^εmē k!ātemalē
tsāgemas L!āsanā^εyas g'ōkwasēxa kwaxsaakwē nānēs. La^εmē 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.¹ 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^ε, ē nāñsa hēk!ōtstā^εyasa t!ēx!la. Wā, lā hē lēda
āpsōx^usāsēda gēuxōtstālasasa t!ēx!la lāxēs k'emk'ēqōgamalaē lāxa
15 t!ēx!la. Wā, laem hoqwastālēda g'ōkwēxa k'!ēkwē begwānema,
yixs g'il^εmaē k'wēlasē Yāqoḷadzāsa L!ē^εna laē hāng'āsasa L!ē^εnats!āla
k'!ēmyaxla. Wā, g'il^εmēsē denx^εedayowē k'wēla^εyālayowē q!em-
dems Yāqoḷadzē lēda begwānemē lāxa ōgwāsasa k'wēla^εyats!ē
g'ōkwa. Wā, lā xwag'egēda g'ilt!a k'!ēwel^u k'waxlāwa. Wā,
20 hēem hōqwa k'!ēk^u begwānemē āpsba^εyaxa ga g'wālēga.¹ Wā, lā
hāñnālēda L!ē^εnats!āla k'!ēmyaxla lax āpsba^εyas. Wā, ā^εmēsēda be-
gwānemēxa naaxsilāq gūxts!ālasa L!ē^εna lāx xūg'ēga^εyas ōxlā^εyasa
hōqwa. Wā, lā wāg'ilt^εs!ālēda L!ē^εnāxa xūg'ēga^εyas qa^εs lē hē^εnakūla
lāx kwāwap!a^εyas qa^εs g'āxē hōx^εwidayosa hōqwa. Wā, la^εmē
25 hōxlālas lāxa laqawalilasa k'wēladzats!ē g'ōkwa. Wā, hēem gwe-
^εyasa bāk!umē hōqwastāla k'wēladzats!ē g'ōkwē. Wā, lā mālēxla
lō!q!wāsxa ^εnēmēxla nāñē lōqwalila; wā, hē^εmisa ^εnēmēxla ālanem
lōqwalila. Wā, laemxaē gwāla.

2. Hāñnaḷēnā, yixs sīseyūlaē gēg'āxtā^εyax tsāgēmas L!āsana^εyas
30 g'ōkwas. Wā, lā k'!ēās gwāyōlaq. K'!ēās ^εnēmōkwa begwānem
q!ēq!ālak!āla^ε g'wāyōlasasa ^εnē^εmēmotasa Hāñnaḷēnāq. Wā, lāxaē

¹A 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^u,
whose name is LĒK'EMĀXŌD, which came from | the history of
'nālanokūmg'i'lak^u. It is said that L!āqoḷas | 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!āqoḷas, chief of the numaym | Yaēx'a-
gēmē^ε, 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. Haāyalik'awē^ε. 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^u, who | was now the wife of Chief Hāxwayōsemē^ε, who

hēm k'!ātsemēs xwāk'!ūnāsēda sīseyulē lāg'ilas lēgades sīseyultse- 32
māla xwāk'!ūnās. Wā, lāḷalen k'!ēs yāx'ideḷ q!aq!lēstaaleq lāg'i-
las āxnōgwatsa sīseyulē. Wā, laem lāba.

3. Yaēx'agemē^ε, yixs k'!ātemalāē tsāgemas L!āsanā'yas g'ōkwās 35
yīsa k'emk'eqogamāla māx'ēnoxwa, yixs g'ōkūlxlayaas g'igāma-
yasa 'nē'mēmotasa Kwēk'āaēnox^uxa lēgades LĒK'EMĀXŌDēxa g'ayā
lāx 'nālanōkūmg'i'laḷ^uxa nūyāmē. Wā, lā'laē geg'adē L!āqōḷatsas
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^u lāxēs negūmpē L!āqōḷas, yix g'igāma'yasa 'nē'mēmo-
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^u lōqwalila; wā, hē'mēsa 'ne-
mēxla k'lōma lōqwalila; wā, hē'mēsa 'nemēxla Dzōnoq!wa lōqwa- 45
lila. Wā, laemxāē 'wī'la lāxēq.

4. Haāyalik'awē^ε, yixs k'!ātemalāē tsāgemas L!āsanā'yas g'ōkwās
yīsa gwe'yem. Wā, laem'laē g'ōkūlxlā'yā g'ōkwās Wāg'idēsxa
g'igāma'yasa 'nē'mēmotasa Wīwomasgemasā Mamalēleqālaxa lēga-
des Wāg'idēs. Wā, hē'mēs k'!ēdēlts Wāg'idēsē Ğwēk'i'lak^u, yix la 50
genemsa g'igāma'yē Hāxwayōsemā'yē, qaxs hē'māē g'igāmēsa

52 was chief of the numaym Hääyalik'awē^e 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^e, | for they have no noble ancestor, and, | therefore the numaym Lāxsä live in a house with the | Hääyalik'awē^e, 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^e 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.¹ | Ōmaxt!älalē^e did this, placing men all around, | because this was the way in which

52 ^ene^emēmōtasa Hääyalik'awa^eyasa Kwēxa. Wä, lä hä^enēlēda me-wēxla löelqwalil läxa g'ökülxlā^eyē. Wä, hē^emaēda dzōnoq!wa löqwalila ^ewa ālanem ^ewa kwēkwē ^ewa ts!ā^ewē löelqwalila. 55 Wä, laemxāē gwāla.

5. Lāxsä. yixs ā^emaē k!lūdenōdzē läxa ^ene^emēmōtasa Hääyalik'awē, qaxs gwālela^emaē k!lēs nēnāxsälēs g'alemg'alisē. Wä, hē^emis lägrilas āem ^enemaē^ewadadēda ^ene^emēmōtasa Lāxsä ^ewa g'īgāma^eyasa ^ene^emēmōtasa Hääyalik'awa^eye. Wä, wax^emēsēxwa läx 60 ^enāla lä hēx^esāem q!ap!lēxseyōtsa Lāxsä. Wä, laem gwāl läxēx.

6. Grīg'ilgām, yixs k!ēasaē k!lūtema^eye tsāgemasēs g'ōkwē läxwa ālēx ^enāla, lēwēs g'ālemg'alisē. Wä, lēx^eamēs gwālaats āwēlēlās g'ōkwas K!wāk!wabalasema^eyē yix g'īgāma^eyas, yixs bēx^esē^estalilkwaasa la k!lēk!adzā^eyaxa saōkēwxa yō āwāsgemēs dzāmaxg'ens 65 lāx^ewalēk'. Wä, lä ^enā^enemp!enk' läxens bālāqē āwālagālasasa bēbegwānemē k!lēkwa. Wä, hē^emisē g'āg'elila k!lēk!akwē bēbegwānemē seg'edzā^eyē lapdemās dzōxūm läx hēlk'ōtstāliłasa t!ex'īlāsa g'ōkwē la hä^estalilēlaxa āwēlēlāsa g'ōkwē qa^es g'āxē läxa g'emxōtstāliłasa t!ex'īla. Wä, lä ^enemp!enk' läxens bālax yix 70 wālalaasa läx tsaxsē^estā āwē^estelsasa g'ōkwē. Wä, hēm k!lēdzāyatsa bēbegwānema ōts!āwasa tsagemā āwē^estāsa g'ōkwēxa xeldekwē.¹ Wä, hēm lägrilas hē gwēx^eidē Ōmaxt!älalā^eyē qa bēx^esē^estalilkwa yixs hāael gwālēlēs lē^elanema g'īg'egāma^eyasa lölqwāla-

¹ 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^u 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'īdēxs 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!āsa- 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 kūnkūn-
xūlig'ē. Hēem ʼnemēXLA lōqwalilts yixs hē'maaxat! gwālē yixa kūn- 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-
 bā'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'u! 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^u 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 māx'ēnoxwa lōqwalila lē'wa
 'nemēxla k'!ōma lōqwalila lē'wa 'nemēxla Dzōnogwēs lōqwalila.
 Wā, la'mē ā'ma 'ne'mēmotasa Hēmasxdō la k'!ādenōdzēxa 'ne'mē-
 15 motasa Wāwālibá'yē qaxs k'!ēsaē nāxsālē g'ūg'ēlelasasa 'ne'mēmo-
 tasa Hēmasxdō hē gwēx'sa elgūnwā'yē lē'wa 'ne'mēmotasa Lāxsā
 yixs māx'ts!ōlemaē gwāgwēx's'alasa. Wā, la'emxaē 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'mēmotasa G'ēxsemasa Gwētēla. Wā, lēx'a'mēs ōgwaqala'yōs
 G'ēxsemasa 'wālas Kwāg'u! 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'mēmotasa 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'ōkūlx!lāxaxa g'ōkwē gōg'iwālēs tsūgema'yas L'āsanā-
 'yasa g'ōkwaxa sīsēyulē. Wā, lā k'!wāk'!wagustā'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^ε, who was | a sea-hunter. He went hunt-
ing seal at night at ŌSEQ^u. | There he saw a large house at the upper
side of || ŌSEQ^u, and he saw sparks coming out of the roof. Then | 5
HaēLEKŭmē^ε 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^ε 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^ε 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^ε whom you

g'a'yē lāx x'ōmsas bāk'awa^εyas. Wā, hē^εmesen lāx'de lēLEqalase- 30
^εwēda mēwēXLA lōelqwalīla. Wā, hēEM g'āyanematsēx. Laem lāba

IV. Q!ŌMK'!UT!ES

1. Lēq!EM, yixs k'!ātemālaē tsāgemas L!āsanā^εyas g'ōkwāsēsa 1
māx^εēnoxwēxa lōgwa^εyasā g'īlgalisasa g'īgāma^εyasē HaēLEKŭmē. yixs
ālē^εwinoxwāē. Wā, lālaē ālēxwaxa mēgwataxa gānolē lāx ŌSEQ^u.
Wā, lā^εlaē dōx^εwalelaxa ^εnemsgemēsē ^εwālas g'ōk^u lax āpsōtas
ŌSEQ^u. Wā, lā^εlaē dōqūlaqēxs ānōbēxsālaē sālās. Wā, laem^εlā- 5
wisē HaēLEKŭmē^ε ^εnēk' qa^εs lā ālē^εsta dōx^εwīdeq. Wā, laem^εlāwisē
lāg'alis lāx L!ema^εisas laem^εlāwīse lāsde^εs lāxa L!ema^εis. lāa^εlasē dōx-
^εwalelaqēxs māx^εēnoxwāē k'!ātama^εyas tsāgema^εyas L!āsanā^εyasā
g'ōkwē. Wā, lā^εlaē lāg'aa lāx t!ex'īlās. Wā, lā^εlaē hānx^εsā lāxa
kwāx^εsā qaxs wūlaaxa q!ēnema bēbegwānem yaēq!ent lāla gwāgwēx'- 10
sāla laqēxs hēmenala^εmaē g'āg'alagemaxa lēlqwalāla^εyaxs ālē-
xwāē. Wā, lā^εlaē wūlālaxa ^εnemōkwē begwānem ^εnēk'a: "Wānēsīlē
g'āxens, ^εnemokwai' HaēLEKŭma^εya qens lēxs^εalēqē, qa k'!ēsēs
g'āg'alagemā g'āxens, ying'ins ālēxwēk' qaxs hālē q!eyōlatsēxa
seyak!wēmasē qō ālxlēlē ^εnāxwā lā g'āxens." ^εnēx'laē. Wā, hēEM- 15
^εlāwis la dewēlats HaēLEKŭma^εyē lāx t!ex'īlāsa g'ōkwē qa^εs lā
lax^εūlil lāx ōbēx'lalāsa laqawalīlāsa g'ōkwē. Wā, lā^εlaē yāq!eg'a^εla.
Wā, lā^εlaē ^εnēk'a: "Nōgwaem HaēLEKŭma^εyaxēs 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'āx̄ēl. 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 mewēlx̄ax lōelqwalilax̄wa 'nemēlx̄ax q'lāsa lōqwalila. lē'wa
 'nemēlx̄ax klōma lōqwalila, lē'wa 'nemēlx̄a pōx̄ūntsa l'ōx'ēnē lō-
 qwalila lē'wa 'nemēlx̄ax 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 'wēla 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'ēmlāwisē 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 lū 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^s. Therefore he did not wish them || to talk about him. When four 45
 days had passed, | the steersman of HaēLEKŭmō^s arose and went | to
 the hunting-canoe of HaēLEKŭmē^s. 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^s | walking outside. Then he went ashore, and HaēLEKŭmē^s |
 went to meet him. Then HaēLEKŭmē^s 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^s 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^s went out of the house; and || his steers- 60
 man spoke, and said, | "O Master HaēLEKŭmē^s! stay here and let me
 ask | our tribe to come and move here." Thus he said. | Then he
 was just told by HaēLEKŭmē^s to go. Immediately | the man went

ts'ēsela lāxa L'ema^sisō qa^s lā hōx^usta lāxa demsx^ē wāpa. Wā, lā 41
 ēnāxwa L'lā^sēda; la^smē la ēnāxwa la māx^ēno^xwēdēda bēbegwānemē.
 Wā, hē^smisēxs ēnāxwafmaē wūLELax wāldemi^slālāsa māx^ēno^xwē
 bēbegwānem lāx HaēLEKŭma^syē. Wā, hē^snē lāg'iltis k'^slēs ēnēk'
 qa^s gwāgwēx^ssalē lāq. Wā, g'il^sem^slāwisē mōp!^senxwa^sa laē 45
 gāg^sustāwēda begwānemē, yix k'^swaxlā^syas HaēLEKŭma^syē qa^s lā
 lāxēs yā^syats'lēda ālō^swaseLElās HaēLEKŭma^syē. Wā, lā^slāē sēx^swida
 qa^s lā lāxa ēwālasē g'ōkwa. Wā, k'^slēs^sem^slāwisē ōx^sagaaLEla
 lāqēxs laē dōx^swaleLaxa ēwālasē g'ōkwa k'^slātamalaē tsāgemas
 L'āsanā^syasēxa māx^ēno^xwē. Wā, lā dōqūlax HaēLEKŭma^syaxs 50
 g'ig'elselaē. Wā, lā^slāē lāg'alīs lāq. Wā, laem^slāwisē HaēLEKŭ-
 ma^syē lālalaq. Wā, lā^slāē yāq!^seg'a^slā, yix HaēLEKŭma^syē. Wā,
 lā^slāē ēnēk'a: "Ĝēlag'a adā, qa^s laōs laēL lāxg'ēn lōgwēg'ēn
 g'ōkwa," ēnēx^slāēq. Wā, hēx^sidaem^slāwisē k'^swaxlā^syas la lāsge-
 mēq qa^s lē hōgwīla. Wā, la^smē dōx^swaleLē HaēLEKŭma^syāqēxs 55
 laē la ēnāxwaem la k'^slēk'^slāk^u L'lēL'ex^senēs mōts!^slaqē lēLāma. Wā,
 laxaē la L'lēL'exbalaxa malts!^slaqē k'ōk'^satewēsa g'ōkwē. G'āx x'i-
 x'ēxsāla x'ix'ōmsasa L'lēL'exēnē lāx tsāgemas L'āsanā^syasa g'ōkwē.
 Wā, laem āl^sem hē gwēx^sidēxs laē lāwelsē HaēLEKŭma^syē. Wā,
 lā^slāē yāq!^seg'a^slēda begwānemē, yix k'^swaxlā^syas. Wā, lā^slāē ēnēk'a: 60
 "ēya, q'lāgwīdā, HaēLEKŭma^syā', yūlag'aema lāx qen lālag'i āxk'^slā-
 laxens g'ōkūlōta qa g'āxlag^sēsē me^swa lāq^u," ēnēx^slāē. Wā,
 āem^slāwisē ēnēx^ssōs HaēLEKŭma^syē qa^s lālag^sē. Wā, hēx^sidaem-
 lāwisē la lāwelsēda begwānemē qa^s lā lāxs lāxēs yā^syats'lē xwā-

- 65 out and went aboard his small canoe || and paddled. Then he arrived |
 on the beach of the village at Ōseq^u. Then he was met by his
 tribe; | and immediately he reported about Haēlekūmē^ε, 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^ε was a real chief among
 his tribe, | the ancestors of the numaym lēq!^{EM}. 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'ul: |

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^εlāwisē sēx^εwida. Wā, g'il^εEM^εlāwisē lāg'alis
 lāx l!EMa^εisasēs g'ōkūlasē Ōseq^u lāa^εlasē lālalasōsēs g'ōkūlōtē. Wā,
 laEM^εlāē hēy^εidaEM ts!Ek!^εlā^εēts Haēlekūma^εyaxs lōgwalaaxa ^εwā-
 lasē g'ōkwa lāx Aōsayagūm. Wā, k'^εlēs^εEM^εlāwisē q'ūlba ts!Ek!^εlā-
 lēlaēna^εyas lāa^εlasē wī^εx^εstalēda lēlqwālala^εyaxēs xwāxwak'ūna
 70 qa^εs mōxselēq. Wā, la^εmē ^εwilg'elsa l!ēx^εaxēs g'ig'ōkwē qa^εs lās
 lāx Aōsayagūm. Wā, ā^εmisē ^εwāx^εsag'elselē g'ig'ōkwas g'ōkūlōtasēxa
^εwālasē g'ōkwa. Wā, la^εmē neqētsemalasa ^εwālasē g'ōkwa lāx
 Aōsayagūm. Wā, la^εmē āla la g'ig'āma^εyē Haēlekūma^εyasēs g'ōkū-
 lōta g'ālāsa ^εne^εmēmotasa lēq!^{EM}. Wā, laEM lāba.
 75 2. lēlēgēdē, yīxs k'^εlāsaē k'^εlātemēs tsāgēmas l!āsanā^εyas
 g'ōkwas g'ig'āma^εyasē Lālēplālas. Wā, lā siseyulē gēg'iwā^εyas
 tsāgēmas l!āsanā^εyas g'ōkwas. Wā, lā^εlāē ālanemē g'ilāla lāx
 hāk'awa^εyas siseyulē. Wā, lā^εlāē lāwilēda gwā^εwina lāx atēx^εflāsa
 g'ōkwē. Wā, lā^εlāē gaxalaxa gwā^εwina. Wā, hē^εmis la qāyabodā-
 80 lasōsa lāēlē lāxa g'ōkwē qaxs hē^εmaē t!exilāsa g'ōkwē āwāgawa^εyas
 g'ōg'ēg'ū^εyāsa gwā^εwina.

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^εmis

of the ^εwālas Kwāg'ul, but L!āqwag'ila is of the numaym Maāmta-
g'ila || of the Gwētela. | 5

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

4. Next to him is ^εmaḡ^umewisagemē^ε, next to K'īmk'eqewīd, |
when property is given to the tribes, when he invites all the || four 10
Kwakiutl tribes at Tsāxis. ^εmaḡ^umewisagemē^ε is of the | numaym
Wāwālibāyē^ε of the ^εwālas Kwāg'ul. |

5. Next to ^εmaḡ^umewisagemē^ε is ^εwālas. | ^εwālas is Eagle of the
numaym G'īg'ilgām of the Q!ōmoyā'yē, who were named by the |
first people Kwēxa. ||

6. Next to him is Āgwilagemē^ε, to ^εwālas, for | Āgwilagemē^ε is 15
Eagle of the numaym Kūkwāk'lum of the Q!ōmoyā'yē. |

7. Next to him is G'ēxsē^εstālisemē, to Āgwilagemē^ε, | for G'ēxsē-
^εstālisemē is Eagle of the numaym Yaēx'agemē^ε | of the Q!ōmo-
yā'yē. ||

8. Next to him is Nēg'ādzē (Great-Mountain), to G'ēxsē^εstā- 20
lisemē^ε, for | Nēg'ādzē is Eagle of the numaym G'ēxsem of the
^εwālas Kwāg'ul. |

These are all the Eagles of the three tribes of the Gwētela, | and
Q!ōmoyā'yē, and ^εwālas Kwāg'ul; and there is no Eagle | among the
Q!ōmk'lut!es. These are the Eagles of the Kwakiutl tribes who

māk'ilaqē Dōqwāyēs, yixs ^εne^εmēmotasā Dzēndzēnx'q!ayosa ^εwālas 3
Kwāg'ula,) yixs Maāmtag'ilaē ^εne^εmēmotas L!āqwag'ila yisa Gwē-
tela. 5

3. Wā, hē^εmis māk'ilē K'īmk'eqewīdē, yixs ^εne^εmēmotasā G'ēxsē-
mēsa Gwētela.

4. Wā, hē^εmis māk'ilaqē ^εmaḡ^umewisagemā'yē lāx K'īmk'eqe-
wīdē, yixs yāqwase^εwaē lāx lēlqwāla^εyaxs p!ēkwaē ^εwī^εlaxa Kwā-
kūg'ulaxs mōsgemakwaē lāxg'a Tsāxisēk', yixs Wāwālibāyā^ε ^εne- 10
^εmēmotas ^εmaḡ^umewisagemā'yasa ^εwālasē Kwāg'ula.

5. Wā, hē^εmis māk'ilax ^εmaḡ^umewisagemā'yē ^εwālas, yixs kwē-
kwaē ^εwālasasa ^εne^εmēmotasā G'īg'ilgāmāsa Q!ōmoyā'yēxa gwe'yāsa
g'ālē begwānem Kwēxa.

6. Wā, hē^εmis māk'ila Āgwilagemā'yē lāx ^εwālasē, yixs kwēkwaē 15
Āgwilagemā'yasa ^εne^εmēmotasā Kūkwāk'lumasa Q!ōmoyā'yē.

7. Wā, hē^εmis māk'ila G'ēxsē^εstālisemā'yē lāx Āgwilagemā'yē,
yixs kwēkwaē G'ēxsē^εstālisemā'yasa ^εne^εmēmotasā Yaēx'agemā-
^εyēsa Q!ōmoyā'yē.

8. Wā, hē^εmis māk'ila Nēg'ādzē lāx G'ēxsē^εstālisemā'yē, yixs 20
kwēkwāē Nēg'ādzāsa ^εne^εmēmotasā G'ēxsemāsa ^εwālasē Kwāg'ula.

Wā, laem ^εwī^εlaxa kwēkwēkwasā yūdux^εsemakwēxa Gwētela
lē^εwa Q!ōmoyā'yē lē^εwa ^εwālas Kwāg'ula. Wā, la k'leās kwēx^εsa
Q!ōmk'lut!ese. G'aem kwēkwēx^εsa Kwākūk'ewakwēxa g'ōkūla

25 live | at Tsāxis: the Gwētela, Q'ōmoyâ'yē, and 'wālas Kwāg'ul; | and the Q'ōmk' lut!ēs 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'ōmoyâ'yē, and of the 'wālas
35 Kwāg'ul, and also of the | Q'ōmk' lut!ēs. |

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'ēndayo. |

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

25 lāx Tsāxisēxa Gwētela ḷē'wa Q'ōmoyâ'yē ḷē'wa 'wālasē Kwāg'ula. Wā, la k'lēas kwē'x'sa Q'ōmk' lut!ēsē.

Wā, hēem k'lēas layap'lālxas yāqwase'waasa lēlqwāhala'yaxs
lēlēlase'waēxa kwēkwekwasa Kwākūk'ewakwē, 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'ūnālatsē q'letap'lex'fidaxēs ḷāqwa.. Wā, lā q'ūnāla yāx'witsa q'ēldēkwē ḷāqwa lāxa q'laq'astowaxa ḷāḷexwa'yasa 'nāxwa bē-
begwānema, yixs 'na'f'nemōkwaē begwānemē q'laq'astowasa Gwē-
tela ḷē'wa Q'ōmoyâ'yē ḷē'wa 'wālasē Kwāg'ula; wā, hē'misa Q'ōm-
35 k' lut!ēsē.

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

40 Wā, hēem q'laq'astōsa Gwētēlē Wiltsē'stāla, yixs hāē ḷāgwa'ya 'ne'mēmātsa Laālx's'ēndayo.

Wā, hē'mis q'laq'astōsa Q'ōmoyâ'yē Sēwidē, yixs hāē ḷāgwa'ya 'ne'mēmotasa Hāānaḷēnā.

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

Wā, hē'mis q'laq'astōsa Q'ōmk' lut!ēsē Lālep'lālasē, yixs hāē ḷā-
gwa'ya 'ne'mēmotasa 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^εmaxt!ālalā^ε, the ancestor of the numaym 60
G'īg'ilgām of the | Q!ōmo-yā^εyē, made the seats of the Eagles; and
those went down to the | numayms. And the name-keeper Wiltsē-
^εstala 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. ||

Wā, hēm gwālaats yāq!wina^εyaxa kwēkwewaxs yāqwase^εwa- 48
asa lēlqwālaLa^εyax lēlēlase^εwaēxa Kwākūk'ewakwē, yixs k'lesāē
hēlq!āla layap!āla. 50

Wā, lā lēx'aem lādzatsa kwēkwa ^εnōlast!ēgema^εyē xūnōkwa, yixs
g'il^εmaē ts!ēdāqē ^εnōlast!ēgema^εya sāsēmasa ^εnāxwa kwēkwekwa
la^εmēsa ts!ēdāqē lāxstōdxēs kwēkwē ōmpa, yixs wāx^εmaē ts!ā^εya-
nu^εsa begwānemē qaxs k'leāsaē gwōx^εidaas layō lāxa ts!a^εyāsa
^εnōlast!ēgema^εyasa sāsēmasa kwēkwē. 55

Wā, lēx'a^εmēs lāx'demsa kwēkwē lāx ts!ā^εyāsa ^εnōlast!ēgema-
^εyaxs lē!aē. Wā, laem k'leās wāldemsa ^εnāxwa begwānem lāxēq.
Wā, g'il^εmēsē ^εwī!a yax^εwit^εwēda kwēkwekwē.

Yixs k'lesāē lālayokūlē lēlēgemas g'īg'ilela lāx g'alaōlē
Ō^εmaxt!ālalā^εyē, yix g'ālāsa ^εne^εmēmotasa G'īg'ilgāmasa Q!ōmo-
yā^εyē, lāxwēg'ila qa lālēxwēsa kwēkwekwē lē^εwa neqaxa lāxa
^εnāl^εne^εmēmāsē. Wā, la ^εnek'ēda q!aq!astowē, yix Wiltsē^εstala,
"La^εmē wilxtowens g'īg'igāma^εyē. Wā, la^εmēsen neqāxōde!"
^εnek'ēxs laē lēx^εdēx lāxen lēx'aēnēmle lēqelasōla lēlēge-
masa ^εnāl^εne^εmēmōkwē lāx lēlaxuma^εyasa ^εnāl^εne^εmēmāsasa Kwākū- 65
k'ewakwēxa k'lesē lālayoxlālabendalaxes lēlēgemē g'īg'ilela
lāx g'alaōlē bekumgalisa bēbegwānemēx, yixs k'lesāē lāts!āē-
noxwē lēlēgemas lāxuma^εyasa ^εnāl^εne^εmēmāsē lāxa ^εnōlast!ēge-
ma^εyas sāsēmasa lēlaxuma^εyē.

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 lōgemasēs ōmpēxa lāxumēxlāyo lēgema. Wā, hēem lēgades nūyambalis lēlegemē.

Wā, lēx'āmē lēlegemg'ilxlēsa lāxuma'yasa nāl'ne'mēmasēs
75 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 be-gwānemē 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-
80 xuma'yē, wā, g'il'mēsē xūngwadē ts!ā'yāsa lāxuma'yasa ne'mē-māsa begwānemē lōxs wāx'amaē ts!edāqa, wā lēda lāxuma'yasa ne'mēma 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'lēsaē lālagodala lāxēs gwēgwāla lēlasē.

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 māyōlēm'sēs ābempē lāg'aa laqēxs laē lāxūndxēs
90 ne'mēmōtē.

1. NUMAYMS OF THE GWĒTELA |

91

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

1. Maāmtag'ila. Their head chief is 'māxūyalidzē. This is his name | when he is head chief of his numaym, the Maāmtag'ila, and this || is the name when he invites all the tribes. |

95

And his man's name is Yāqōlas (Place-of-Obtaining-Property) before he | becomes head chief of the Maāmtag'ila, for then he gives property to his | tribe the Gwēteła. |

And his young man's name is L'ēsdaq (White-Goose). And L'ēsdaq 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 Wāwalk'inē^ε | (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 Wāwalk'inē^ε, || when the whole tribe come to paint themselves. |

10

I. 'NĀL^εNE^εMĒMASA GWĒTELA

91

Wā, g'a'mēs 'mekumālats 'nāl^εne^εmēmasasa Gwēteła g'ada:—

1. Maāmtag'ila, yixs lāxumalaax 'māxūyalidzē. Hēem lēgēm-sēxs laē lāxuma^εyasēs 'ne^εmēmota Maāmtag'ila. Wā, hēem lēgēmsēxs laē lēlaxa 'nāxwa lēlqālala^εya.

95

Wā, hē^εmis q!waxEXLāyo lēgēmsē Yāqōlas, yixs k'ēs^εmaē lā-xumdxēs 'ne^εmēmota Maāmtag'ila, qaxs laē t!ensela p!Esaxēs g'ōkū-lōta Gwēteła.

Wā, la hē^εaxlālx L'ēsdaq. Wā, laem gumyadzEXLālx L'ēsdaqēxa hā'yāl^εāxs gumyasap!aasa sē^εwayowē Lē^εwa lēl^εwa^εyēxa gwē-g'ilasa g'ālē begwānema qa ō^εmayōsēs hēlaxLāyowē lēgēma. Wā, lōx ōgūx^εidxwa ālēx 'nāla, yixs q!Esena^εyaē Lē^εwa laelaxwēwa^εyē la gūmyadzayōsa hā'yāl^εa qa ō^εmayōsēs gūmyadzEXLāyo lēgēma, yixs k!ēasaē lasa q!ulsq!ūlyakwē bēbegwānem lāxa hā'yāl^εagāla gūmyasap!a.

5

Wā, hē^εmis g'inEXLāyō lēgēmsēxs laē hēlogwila yix Wā-walk'ina^εyē, yixs laē gwāl ts!EX'eltSEmtSEwē x'ōmsas lōxs laē gwāl gūmsasō^εsa gūgūmyimē lōxs laē 'wī^εla qEX^εāLElē kūnxwē-demas ēElag'indzā. Wā, hē^εmis ō^εmayōs lēgēmasē Wāwalk'ina^εya gūgūmyimāxs laē 'nāxwa gwagūmsēnāsō^εsēs g'ōkūlōtē.

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^ēwa. Their head chief is Ts!ex^ēd. That is his name when | he becomes head chief of the numaym Lōyalalā^ēwa, and that is his name when | he invites all the tribes. |

25 And his man's name is L!āqusdōselas. That is before || he becomes head chief of the Lōyalalā^ēwa, 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^ēmis g'il lēgēmsē āwīnagwīts!ēnā^ēyas māyolāsasēs ābempas, yixs g'il^ēmaē hē māyolaxa ts!edāqasēs begwānemē xūnōkwē Tsāxisē. Wā, lā, hēx^ēidaem lēx^ēōtsō's Tsāxisadzē. Wā, g'il^ēmēsē 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^ēyē, yixs a!ēbō-sgēmgāex lēlēgemxs lāxuma^ēyasa ^ēne^ēmēmotasa Maāmtag'ila.

Wā, yuwēstaem k'!ēs L!al!ayokūla lēlēgemōx g'ūg'ilela lāx nūyamē. Āem hēx^ēsū lēgēmsa lāxuma^ēyasa ^ēne^ēmēmotasa Ma-
20 āmtag'ila.

2. Lōyalalā^ēwa, yixs lāxumalāax Ts!ex^ēdō. Hēem lēgēmsēxs laē lāxuma^ēyasēs ^ēne^ēmēmota Lōyalalā^ēwa. Wā, hēem lēgēmsēxs laē lēlēlaxa ^ēnāxwa lēlqwālalā^ēya.

Wā, hē^ēmis q!wāxexlāyo lēgēmsē L!āqus!ōselasē, yixs k'!ēs^ēmaē
25 lāxumdxēs ^ēne^ēmēmota Lōyalalā^ēwa, qaxs laē t!ēnsēla p!saxēs g'ōkūlōta Gwētela.

Wā, lā hēlaxlāx K'ēnwis. Wā, laem gūmyadzexlālax K'ēnwisēxa hā'yāl^ēāxs gūmyasap!aasa sē^ēway wē lē^ēwa lēl^ēwa-^ēyēxa gwēg'ilasasa g'ālē begwānema qa d^ēmayosēs hē^ēlaxlāyowē
30 lēgēma. Wā, hē^ēem lēgādēda lēgēmas gūmyadzexlāyosa hē^ēā, 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 ^εyilīs | if
that is where he is born. Then his name is ^εyilīs 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 cere-
monial, 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^εēd. Therefore he has | the name, Hanāg'ats!ē. ||

And in the hāmshāmts!es his name is ^εnawīs; | and the name of the 45
head chief of the numaym | Lōyalalā^εwa 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'ēqēwīd; 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^εmis g'īulexlāyo lēgēmsēxs laē hēlogwila yix Wālaganem, 32
yix laē gwāl ts!EX'eltsemtse^εwē x'ōmsas lōxs laē gwāl gūmsasō^εsa
gūgūmyimē lōxs laē ^εwī^εla qEX^εāLElē kūnxwēdemaš ēlag'indzā.
Wā, hēem ō^εmayōs lēgēmasē Wālaganem gūgūmyimāxs laē 35
^εnāxwa gwagūmsēnāsō^εsēs g'ōkūlōtē.

Wā, hē^εmis g'īl lēgēmsēxs g'ālaē māyo^εlemsēs ābempē ^εyilīsē
qaxs hāē māyo^εfidayōsēs ābempē, wā, la^εmē lēgades ^εyilīsē lāla
lāxēs hēlogwilax'demla.

Wā, lā gwēdzexlālx Hanāg'ats!ē qaēs gwasx'ālaē nāgadē Hanā- 40
g'ats!ē lāxa ts!ēts!ēqa g'āg'īlela lāxs g'ālaē g'āx bekung'alisa g'āla
nūx^εnemisa k'!ēs layō lāxa ōgū^εla begwānema ōgū^εla lāxa ^εnōlast!E-
gēma^εyas sasem^εnakūlāsa g'āla Ts!EX^εēda. Wā, hē^εmis lāg'īlas lē-
gades Hanāg'ats!ē.

Wā, la lēgades ^εnawīs lāxēs hāmshāmts!es. 45

Wā hē^εemxat! k'!ēs L!āl!ayokūla lēgēmsa lāxūma^εyasā ^εne-
^εmēmota lōyalalā^εwa yix lēx'a^εmaē yāwas'īd L!āyewats lēgēma-
sēxs lēgēmg'īlxlālasāē, yīsēs geg'adaasē.

3. G'ēxsem, yixs lāxūmalāx K'īmk'ēqēwīdē. Hēem lēgēmsēxs
laē lāxūma^εyasēs ^εne^εmēmota G'ēxsemē. Wā hēem lēgēmsēxs laē 50
lēlēlaxa ^εnāxwa lēlqwālalā^εya.

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 hēlaxlālx Q'ōmasē. Wā, laem gūmyadzexlālx Q'ōmasēxa hā'yā'āxs gūmyasap!aasa q!esena'yē lē'wa lālxwīwa'yē qa ō'mayōsēs lēgēmsē Q'ōmasē.

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

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

Wā, la gwēdzexlālx X'āwaats!ē.

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

Wā, la bābak!waxlālx K'ilemālagilis qaxs gwas'ālaē baba-
65 k!waxs g'ūg'ilelaxs g'ālaē bekug'alisa nu'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^ε; 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^u, at the mouth of
the river | Gwānē^ε, 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^u. |

5. SēNL!EM. Their head chief is ^εNEMōgwis. 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^εaxLāla Wābidō^εxa hā^εyāl^εāxs gūmyasap!aasa sē^εwayowē 72
LE^εwa lēElwa^εyēxa gōg'īlasasa g'ālē begwānema qaō^εmayōsēs hēl^εax-
lāyowē Lōgema.

Wā, la bābak!waxLāla ^εyāg'isē. Wā, laEMxaē āl^εEM lēx^εēdes 75
^εyāg'isē yīxs laē k'lēlak'axa begwānemē qa^εs g'āxē axēlax L!ēsas
x'ōmsasēs k'lēlāg'īkwē lāx gwēg'īlasas g'īl'galisa wiwōmps, yīxs
k'lēasaē ^εNEMōx'sa L!al!ayots!āla g'īgāmē^ε NEqāp!enk'EM k'lē^εs k'lē-
lax^εīdxa begwānemē, lāg'īlas hēmena!aEM qōt!ēs g'īldasaxa
sābekwē L!ētsōx x'ōmsasēs k'lēlāg'īkwē begwānema. Wā, hē^εmis 80
lāg'īlas Lēgades ^εyāg'isē.

Wā, la k'wēladZEXLāla Kwāx'īlanōkuma^εyē.

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^εyē. 85

Wā, la māyoLEmsēs ābempē lāx Xūlkwē lāx o^εx'siwa^εyas wās
Gwānē^ε, wā, hē^εmē LēgEMSēxa¹ g'āg'īLEla laqēxs g'ālaē māyoLEmsēs
ābempē lālaa laqēxs, laē hēlosgEMg'īla. Wā, laEM Lēgades Xūlkwē.

5. SēNL!EM, yīxs Lāxumalaax ^εNEMōgwisē, hēEM LēgEMSēxs laē
LēLElaxa ^εnāxwa lēlqwālaLa^εya qaēs laēna^εyē Lāxuma^εyasēs ^εNE^εmō- 90
mota SēNL!EMē.

¹ Or hē^εmis LēgEMSē.

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

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

6. Laälax's'endayo. The head chief is L!āqwalal. That is his name when | he is head chief of the numaym Laälax'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 Laälax'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!ōmoyá'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. Laälax's'endayo, yixs Lāxumalaax L!āqwalal; hōEM LĒgEMsēxs laē Lāxumā'yasēs 'ne'mēmōta Laälax'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 Laälax'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, LāLax'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 bēgwāNEMA. Wā, lāx alōmas lēgū-xlāyosa Kwēxāmōtōx GwētElax, g'ūg'ūlēla lāx 'māxwa yixs laē k'lēlax'itsōsa Q!ōmoyá'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 man'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^éYĒ |

1

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

Wā, hāstaem k'!ēs L!āl!ayōkūlē LĒLEGEMASA LĒLAḶUMA^éYASA 18 alogūq!ēsē ^énāl^éNE^émēmōta, yixs k'!ēasaē gwēx^éidaasa LĶXUMA^éYĒ la LĒGEMG'ELXĶLASĒS LĶXUMA^éYĒ LĒLEGEM LĶX lā^éwūNEMASĒS k'!ēdē- 20 lēxa g'āg'ILELA lĶX LĒGEMAS lĶXĒS LĶXUMA^éYĀĒ LĒ^éWIS q!WAXEXLĶYO LĒ^éWIS hĒLAXLĶYO LĒ^éWIS g'INLEXLĶYO LĒ^éWIS gwĒDZEXLĶYO LĒ^éWIS hāmshāmts!ēs LĒLEGĒMA. LĒ^éWA nŌLEMALA LĒ^éWA nĀNĒ lĶDA lĶXĒS NAENGŪPĒ, yixs gwĀLELAMŌYŌLĀEL ELG'AALELŌDAYO lĶXA LĒLAḶUMA- 25 ^éYĒXA LĒLEGĒMAS qa k'!ēsēs lĶSAS lĶXA ōgū^éLA lĶX ^énŌLAST!EGĒMA^éYASĒS 25 sāsemē.

Wā, laem gwāla gwāgwēx^ésēāla lĶXA āLEBŌSGEMAK!ŪSĒ ^énāl^éNE- 30 ^émēmatsa Kwēxāmōtēxa āLEXLĶLĶX Gwētēla LĒ^éWIS LĒLEGĒMĒ g'ā- g'ILELA laqĒXS g'ālaē mayŌLEMSĒS āBĒMPĒ lĶg'aa laqĒXS laē LĶXUMD- xĒS ^éNE^émēmōtē. Wā laem lĶBA. 30

II. ^éNĀL^éNE^éMĒMASA Q!ŌMOYÁ^éYĒ

1

Hēt!alen g'il gwāgwēx^ésēālasla legūXLĶYĶSA Q!ōmoyá^éyē, yixs hē^émaē g'il legūXLĶYŌSĒ Q!ōmayá^éyē. Wā, lā k'!ēlax^éidē bĶBA- k!wāsēx ^émāxwa lĶX Ēg'isbalisē, yixs g'īgāma^éYĀĒ ^émāxwa yĶSA ^éMEKUMA^éYASA ^éwĶlasē ^éNE^émēmōtsa Gwētēlaxa Maāmtag'ila. Wā, 5 g'il^émēsē lē^élē ^émāxwa lĶa^élasē LĶAYOXLĶXA Q!ōmoyá^éyē. Wā, laem- lĶaē legūXLĶLAX Kwēxa, g'āg'ILELAX laē kwēx^éēDEX ^émāxwŌL. Wā, laem^élaxaawisa Kwāg'ulēxa la legūXLĶLAX Gwētēla LĶAYOXLĶ. 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 ^εmāxwa 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 ^εmāxwa 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!um.

* * * * *

These are the myth names of the head chief of the | numaym
22 Kūkwāk!um 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^ε. |

laem^εlaē gwāl legūxlāx Kwāg'ulē qaxs hē^εmaē g'īl legūxlāyosa
10 Kwāg'ulē. Wā, laem legūxlāx Kwēxāmotē, qaxs laē kwēx^εē-
tse^εwēs gīgāmēx'dē ^εmāxwa. Wā, yū^εmōk^u qa^εs q'ālaōsax g'āg'īle-
lasas lāg'īlas legūxlāxax Q'ōmoyā'yax Kwēxa, yīxs hē^εmaē kwēxa-
x'lēxa kwēx^εīdāxēs sek'laganowē lūxēs kwēxase^εwē lōxs kwēx^ε-
daasēs kwēxayowē. Wā, hēem lēgades kwēxa yīxs dzōmegalāē
15 kwēxelāsa kwēx^εīdāx ^εmāxwa laē lē^εlāmatse^εwa. Wā, yū^εmōq^u.

Wā, la^εmēsen gwāgwēx's'āla lāxa alogūq'lesē ^εnāl^εne^εmēmatsa
Q'ōmoyā'yē. Wā, hēem ^εmekumālatsēxa

1. Kūkwāk!um (chief's name, Yāqoladzē; man's name, Hāwīl-
kūla; young man's name, Wābidō^ε; child's name, Ādag'īlak^u; feast
20 name, Menlēdzadzē; sparrow name, Laxlālil; nūmal name, Sa-
yāk'la; warrior's name, K'īlem).

Wā, hēem nūyumbalis lēlēgemas lāxuma'yasa ^εmekūma'yē ^εne-
^εmēmasa Kūkwāk!umasa Q'ōmoyā'yē.

Wā, la^εmēsen lāsi lāx lēlēgemas lāxuma'yas mā^εlāq.

25 2. Haānaēnā (chief's name, Yāx'leh; man's name, Tsex^εwīd;
young man's name, X'imayo; child's name, Ādag'īlis; sparrow name,
Nux^unemis; hāmshāmtsles name, ^εnax^εnewīselag'īlis).

3. Yaēx'agemē^ε (chief's name, l'āqōlas; man's name, Yūqōla-
semē^ε; young man's name, Xwāt'la; child's name, Tsōlasō^ε; feast
30 name, Kwākūx'ālas; sparrow name, Qāqesbendāla; hāmshāmtsles
name, ^εnāx'q'leselag'īlis).

Wā, hēmixāē ^εwī^εla lēlēgemasa lāxuma'yasa ^εne^εmēmāsa Yaē-
x'agemayē.

* * * * *
 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 ^εWĀLAS KWĀG'UL | 1

Now I shall talk about the numayms of the ^εwālas 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'awē^ε (chief's name, Hāxūyōsemō^ε; man's name, L!āL!a-
 lawis; young man's name, K'!enax^u; child's name, Wīsadzē; spar- 35
 row name, Yalēla; hāmshāmts!ēs name, ^εna^εnōgwis; warrior's name,
 Ğwāxūlayāg'ilis).

5. Lāxsā (chief's name, ^εmāxūyalisēmō^ε; man's name, Lālak'ots!a;
 young man's name, Bāgwanō^ε; child's name, Wītālāl; sparrow name,
 X'ix'eqēla; nūmal name, Nēnōlogēmō^ε; feast name, K'wax'sō^εstala; 40
 warrior's name, ^εyāg'cēdenōl).

6. G'īg'ilgām (chief's name, K!wāk!wabalasēmē^ε; man's name,
 L!āl'id; young man's name, MEMtsālal; child's name, Nōlēlak^u;
 sparrow name, Wābetōls; grizzly-bear dance name, Nēn'kas'ō; feast
 name, Pōlēdēstāla; warrior's name, Wālebā'yē). 45

Wā, laEM ^εwī'la LĒLEgEMasa Laxuma^εyasa ^εNE^εmēmaxa G'īg'il-
 gām, yixs ālēbōsgēmāk!ūsaē ^εnāl'NE^εmēmasasa Q!ōmoyâ'yē. Wā,
 laEM ^εwī'elaxa Q!ōmoyâ'yē.

III. ^εNĀL'NE^εMĒMASA ^εWĀLAS KWĀG'UL 1

Wā, la^εmēSEN g'wāgwēx's'ālal lāxa ^εnāl'NE^εmēmasasa ^εwālas Kwā-
 g'ul Lōē LĒLEgEMas LēLaxuma^εyas. Wā, g'a^εmēs xa^εmbē ^εMEK'u-
 mēsēg'a

1. DZENDZEN'q!ayo (chief's name, Yāx'LEN; man's name, Hayal- 5
 k'ENGēmō^ε; young man's name, Seḡūlas; child's name, Dēyadeas
 g'iyadzē; sparrow name, Hanag'id; 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, Yāqal'ēnāla; man's name, Aōma- 10
 k'EN; young man's name, ^εMEK'āla; child's name, Aadōl; sparrow
 name, Xōdzēnōd; hāmshāmts!ēs name, Hōx'wētaso^ε; feast name,
 MELnēdzas; warrior's name, Hēmotelasō^ε).

Wā, laEMxaē ^εwī'la nūyambālisē LĒLEgEMs Laxuma^εyasa ^εNE^εmē-
 ma. 15

3. G'ēxSEM (chief's name, Lālelīl!a; man's name, Yāqōlas; young
 man's name, K!wēt'lō^ε; child's name, G'ī'yāqa; sparrow name, L!EM
 sētaso^ε; hāmshāmts!ēs name, ^εnāx^udanadzē; feast name, Kwāx'sē-
^εstāladzē; 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 Nōlemē^εstalis if it is a man; but if it is a woman, she has the name Nōlemē^εstalīdzemga; | his feast name is Menlēd; he is a warrior, and has the name ||
30 Qenkūlag'īlīdzem; 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^εmēsēn lāsłā lāxa Q'Ōmk'ut'Esē, yīxs ōgū^εla^εmaē lēlqwā-lalē^ε lāxa 'wālas Kwāg'ula. Wā, g'a^εmēs 'mekumālas 'nāl'ne^εmē-masasēg'a

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

Wā, lā nōlemē lādās. Wā, lā lēgades Nōlemē^εstalis, yīxs begwā-nemaē, wāx'ē ts'edāqa lā lēgades Nōlemē^εstalīdzemga. Wā, lā k'wēladzēxlāx Menlēdē. Wā, lā bābak'wa; wā lā lēgades Qen-
30 kūlag'īlīdzem, yīxs hēē lāg'ilas hē gwēx'sg'imāla lēgemasēs k'lēsaē dā^εlēnoxwa lāxuma^εyasa 'ne^εmēmāsa lēq'Emē. Wā, laem 'wi^εlē lēlēgemasa lāxuma^εyas.

2. Lēlēgēd (chief's name, Lalep'lalas; man's name, lēk'lawēg'i-
'lak^u; young man's name, Māx'ēnox^u; child's name, Ō'mag'ilis; spar-
35 row name, l'lemyāla; hāmsbāmits'Es name, l'āquselag'ilis; feast name, Pōlīd; warrior's name, Ōwāxūleyāg'ilis).

Wā, laem 'wi^εla lāxēq yīx alogūq'Es 'nāl'ne^εmēmatsa mōsgema-
kwē Kwākūk'ewakwaxa Kwāg'ulēxa lēqelase^εwas Kwēxāmotē. Wā, hē^εmisa Q'Ōmoyā'yēxa lēqelase^εwas Kwēxa. Wā, hē^εmisa
40 'wālas Kwāg'ulxa lēqelase^εwas Lāqwi'lāla qaxs lāqwi'lālaux g'ig'ō-kwasa 'nāywa lēlqwāle^εlā'ya, yīxs wīnaaq qaxs wīnabesaēxa galāsa 'wālas Kwāg'ul. Wā, hē^εm's wīnaxlāyosē Lāqwi'lāla. Wā, hē^εmisa

Lāqwī^ēlāla; and also | the Q!ōmk'!ut!ēs who are called Lōēl- 43
q!wēnox^u (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^xa lēqelase^ēwas Lōēlq!wēnoxwē. Wā, lawēs^la ^ēwī^ēla 43
lāxēq.¹

Wā, hēem k'!ēs L!āyoōnox^u lēlēgemē.

45

Wā, lāx'st'aak^uem ^ēwī^ēla, yīxs ^ēnāxwa^ēmaē hē gwāla lēlēgemas
lēlaxuma^ēyas ^ēnā^ēne^ēmāmasa lēlqwāla^ēyē lē^ēwa g'ōkwē lē^ēwa
waōts!ē; ^ēnāxwaem lēlēgada, yīxs hē^ēmaē lāgilasa g'īg'egema^ēyasa
g'ālē axēlaxa ^ēwats!ē qa^{ēs} q!āq!alalaxa wīna lē^ēwa dādaala ēqa.

¹Here 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,¹ A GWA'SELA WOMAN²

- 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,¹ 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 lēx'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
tsēx'walīsēda gwe'yīmē lāk'asex 'nēgoyālisas Padzawa. Wā, lāk'as-
ēlaxāē la Yāqalenlisē lāltā lāxēs 'yā'yasi'ē'lālayuwa gwe'yīmē qa's la

¹ L'al'Eqwasila.

² 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 Yāqaleñdis (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 Yāqaleñdis's (II 1) name was changed from Yāqaleñ-
dis | 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^ē (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^ē (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^ē (I 1) asked his princess to sit down by the side of | TSEX- 40

dōx^ēwīdeq. Wā, lāk^{as}mē dōx^ēwalelaqēxs ēk^āē lāx g^ōkwēlasē. 18
Wā, lāk^{as}mē Yāqaleñdisēxen g^īqag^īwa^ēyē g^ōkwēlaxē ēneqax^ēi-
daxalilē dzōyagek^ū g^ōkwa. Wā, lāk^{as}ma EMX^{EMK}amasax wās 20
EMXSDelisē. Wā, hēk^{as}mēs lāg^īlas lēgats EMXSDelisā wa. Wā,
lāk^{as}mē L^{lā}ēyoxlā^ēyē Yāqaleñdisē; wā, lāk^{as}mē lēgadē Yāqaleñ-
disās TSEXTSEXŭlisē, qāk^{as}ē gwēx^ēidaasasa gwē^ēyimaxs lāk^{as}aē
tsexwalisa gwē^ēyimē lāk^{as}ex Padzawē. Wā, lāk^{as}mē g^wālk^{as}ē
g^ōkwila^ēyas TSEXTSEXŭlisēxa neqāx^ēidaxalilē dzōyagek^ū g^ōkwa 25
g^ūxk^{as}asaasē sēxwa. Wā, lāk^{as}ē TSEXTSEXŭlisē lālalāq qak^{ats}
Lā^ēlilalēq. Wā, g^ūxk^{as}ē hōx^ēwūsdēsēda begwānemē lōkwasēs ge-
nemē lōkwasā ēx^{sokwē} alōstāgas ts^ēdāqa. Wā, lāk^{as}ē k^īs^ēālila.
Wā, lāk^{as}ē TSEXTSEXŭlisē L^{lē}xwēlaq. Wā, g^īlk^{as}mēsē gwāl L^{lē}-
xwaxs lāk^{as}aē TSEXTSEXŭlisē wūlak^{as}xēs L^{lē}xwēlag^īlē: "Wā, ēnem- 30
weyōt; sō^ēmaa engwas." Wā, lāk^{as}ē ēnēk^{as}ēda begwānemē:
"Nōgwak^{as} SēNL^āēya g^ōkūla lāx ēk^īlādzēlisasens ēnālak^{as}ēx. Wā,
yōkwas^ēmēsen k^īlēdēlk^{as}asa, yik^{as}xōx SēNLēgasēx; lōkwasg^īn ge-
nemk^{as}ek^ī, ēnemweyōt." Wā, lāk^{as}ē SēNL^āēyē ōgwaqak^{as}
wūlak^{as}seq: "Wā, sōkwas^ēmaa engwas, ēnemweyōt." Wā, lāk^{as}ē 35
TSEXTSEXŭlisē nā^ēnaxmēk^{as}seq. Wā, lāk^{as}ē ēnēk^{as}asa: "Nōgwak^{as}
TSEXTSEXŭlisa, g^āx^ēid lak^{as}xōx gwābalisasens ēnālax. Wā, lāk^{as}-
ēmēsen ēnēx^ēk^{as} qen gāgak^īlēxs k^īlēdēlk^{as}asaqōs, ēnemweyōt. qa-
k^{as}asens ā^ēma ēnemg^īlqelaxens lēlēgemk^{as}ēx." Wā, ōkwas^ēmēsē
SēNL^āēyē ēyālxsigwilaxēs k^īlēdēlk^{as}ē qa lāk^{as}sēs k^īwānōdzēlila 40

- 42 (sexūlis, and they were married. Then | Sēnl!ē^c (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^c (I 1) called his grandson Ānx^cwīd (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^c (I 1) and | his wife, and Sēnl!ēgas (II 2) and her son, Ānx^cwīd (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^c (I 1); | and Sēnl!ē^c (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^c (I 1) cut off the blubber of the
- 60 whale. Now, Sēnl!ē^c obtained a new name | from this, and his princess was named K'āmāxalas (II 2). And after this she was not named Sēnl!ēgas (II 2); and Sēnl!ē^c (I 1) obtained | this new

41 Tsextsexūlisē. Wā, lāk'as^mmē hayasek'ālux'ēidē. Wā, lāk'as^mmē Sēnl!ā'yē lēgemg'elxlālux Sēsaxālasē lōkwasē Sēwidē lāk'asex Tsextsexūlisē. Wā, hēk'as^mem g'il geg'ādanem lēlegemsen g'iqag'iwa'yē.

Haha hananē; wā hēk'as^mem la xūngwadaats Sēnl!ēgasasa bā-
45 bagumē. Wā, lāk'asē Sēnl!ā'yē lēx^cēts Ānx^cwīdē lāk'asxēs ts'lōx^u-
lema. Wā, lāk'asē Sēsaxālasē lēx^cēts Yāqalenlisē lāk'asxēs xūnōkwē.
Wā, lāk'as^mmē Sēsaxālasē ts'lāsēs neqāx'ēidaxalilē dzōyagek^u g'ōk^u
lāk'asxēs xūnōkwē Yāqalenlisē. Wā, hēk'as^mem la kwax^uk'lōt!ē-
nēsen g'iqag'iwa'yē.

50 Haha hananē; wā, lāk'as^mmēsē Sēsaxālasē ēnēxk'as q^ēs lāk'asē
dōqwaxwa ēnālē^cnak'ālux. Wā, lāk'asē āmlēxwē Sēnl!ā'yē lōkwa-
sēs genemē lōkwasē Sēnl!ēgasē lōkwasēs xūnōkwē Ānx^cwīdē.
Wā, lāk'as^mmens lēqelales lāk'asqēxs lāk'asaaxt lēgadk'ats Yāq-
alenlisā g'inānemk'asē lāk'asxēs ōmpk'asē Sēsaxālasē. Wā, lāk'as^mmē
55 g'ōlisa Sēsaxālasasa gwe'yimē lāk'asxēs negūmpē Sēnl!ā'yē. Wā,
lāk'as^mmēsē Sēnl!ā'yē lāk'atsēs t!ēgūnē lāk'asxēs negūmp Sēsaxālasē
qak'as ēyā'yats!ēs lāk'asxēs laēnēlē dōxdēgwēsēlak'asxē ēnālē^cna-
k'āla. Wā, g'ilk'as^mmēsē ālēx^cwīdē Sēsaxālasaxs lāk'asaē k'lā-
maxelē Sēnl!ā'yaxē gwe'yimē. Wā, lāk'as^mmē lēgemōlē Sēnl-
60 l!ā'yē lāk'asxēq. Wā, lāk'as^mmē lēgadē k'lēdēlasa K'āmāxalasē.
Wā, lāk'as^mmē gwāl lēgades Sēnl!ēgasē. Wā, lāk'as^memxaē g'ūya-
nemē Sēnl!ā'yaxa lēgemk'asē lāk'asxēs k'lāmaxelak'ats!ēnā'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 | Sêsa-
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 Sêsa- 85

gwe⁵yimê. Wā, lāk'as⁵EM lāg'aē Sēsaxâlasē lāk'asEX Ôdzâlase 63
qāk'asEX lēk'asaē g'ōkūlē g'igāma⁵yasa g'ālāsa ⁵nemgēsē, yik'asEX
Hêx'hak'inē. Wā, lāk'asē lālō⁵lālasō⁵kwasa yik'asXEN giqag'iwa⁵yē 65
Sēsaxâlasē.

Haha, hananē; xa gwālelak'as⁵mōla mayax'ilasō⁵kwaseN gāga-
selāsa g'ālā begwānēmsa lēlqwāla⁵yē.

Haha hananē; hēk'as⁵mēs ōkwas⁵EM LEMGENSG'in nāqēk'asg'in.

Haha hananē; wā, lāk'as⁵mē Sēsaxâlasē lāg'ēX Hêx'hak'inē qa- 70
k'ats lā hōgwēL lāk'asXē g'ōkwē k'lēx'k'adzekwa. Wā, lāk'as⁵mē
k'wādzōlē⁵EM Sēsaxâlasē lāk'asXē LEBēLē L⁵ya. Wā, lāk'asē
LEN⁵witsō⁵kwasa L'ōbekwē me⁵k'a. Wā, lāk'as⁵me L'ēXwak'asē
Sēsaxâlasē. Wā, lāk'as⁵mē Sēsaxâlasē dōqūlak'asEX k'lēdēlas
Hêx'hak'inaxs k'waēlk'asaē lāk'asEX āpsalilasēs ābēmpk'asē. Wā, 75
g'ilk'as⁵mēsē gwālk'as L'ēXwē Sēs xālasaxs lāk'asaē wūlālē Hêx'-
hak'inax Sēsaxâlasē: "Wāg'ax'EN wūlāk'asōL, ⁵nemweyōt, sōkwas-
⁵maa āngwak'ats!" Wā, lāk'asē Sēsaxâlasē ⁵nēx'k'aseq: "Nōgwa-
k'as Sēsaxâlasa g'āx'⁵idelak'asEX gwābal'saseus ⁵nūlax," ⁵nēx'k'as
laxaēq. "Wā, āngwak'ast'lās!" ⁵nēx'k'as'laxaē Sēsaxâlasax Hêx'ha- 80
k'inē. Wā, lāk'asē ⁵nēk'a: "Nōgwak'as Hêx'hak'ina. Hē⁵menčs
g'ōkūlak'as laxōX ÔdzâlāsēX. Wā, yōkwas⁵mēSEN k'lēdelōX Gaāx-
stālask'asēX LōkwasōX ābēmpk'asaxs yik'asXōX Hēk'inēdzemgax,
yōkwas⁵mēSEN q'lāq'ek'ōX, LōkwasEN yaēq'ENT'lālx lēlāmsEN
g'ōkwasēX," ⁵nēk'asē Hêx'hak'inax Sēsaxâlasē. Wā, lāk'asē Sēsa- 85

86 xálas (II 1). Now, Sēsaxálas | tried to discover the thoughts of Hēx'hak'in (I 2), and he wooed | his princess. Then Hēx'hak'in told Sēsaxálas, | the chief, my ancestor, to go ahead (and to marry her), as he had said. | Then Sēsaxálas (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 | Sēsaxálas! 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!aats!ē, and | this is the name. Now, your name shall be 'wálas '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, 'wálas
 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, 'wálas 'nemōgwis (II 1)." Then Hēx'hak'in (I 2) | sent out some of his slaves to hunt | seals at Dāg'ulk'. As soon as they left, | Hēx'hak'in (I 2) and 'wálas 'nemōgwis (II 1) also started, | for now he no longer had the name Sēsaxálas. They were going | to invite the 'nēnēlk'!ēnox', for they were living up the river | at the upper end of the lake of Gwanē'. They had not been

86 xálasē gwānax nāqēk'asas Hēx'hak'inē. Wā, lāk'asēmē g'āyok'wā-lax k'ōdēlk'asas. Wā, lāk'asē ōkwas'em wāxē Hēx'hak'inax Sēsaxálasēxen g'īqag'īwa'yē qa ōkwas'mēs wāg'i lāk'asxēs wāldemē. Wā, lāk'asēmē qādžē'īdē Sēsaxálasasēs t!ēgūnē 'yā'yats!ē lāk'aseq.
 90 Wā, g'īlk'asēmēsē gwāl qadzēlaxs lāk'asē yaq!ēg'a'ēlē Hēx'hak'inē. Wā, lāk'asē 'nēk'asa: "Wā, hōlōlak'asl g'āxen, nēgūmp Sēsaxálas; g'āxk'as'em g'āx'alela g'āxen qak'asēn nēgwāyadaōs. Wā, lāk'asēmēsēk' lālg'in yaēq!ent!lālag'as lēlām g'ōk' lāk'asōl-xg'ada lēgadk'asek' g'ōkwa. Hēm lēgemk'atsg'ē Q!aats!ē, wā,
 95 hēk'asēmēsē lēgemō lāk'as'emus lēgādles 'wálas '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 'wálas 'nemōgwis. Wā, hēk'as-
 100 'mēsa lastōk' q!āsasgem 'naenx'ūna'ya lōkwasg'ada sek'agālak' lēlēgex'sem 'naenx'ūna'ya lōkwasg'ada małtsōkūk' lēnl'entsem 'naenx'ūna'ya; wā, hēk'as'em 'naenx'ūnēx'tsg'as genemk'asg'ōs, nēgūmp 'wálas '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 Dāg'ulkwē. Wā, g'īlk'asēmēsē ālēx'wīdēxs lāk'asasē ōgwaqa ālēx'wīdē Hēx'hak'inē lōkwasēs 'wálasē 'nemōgwis qak'asēxs lak'as'maē gwāl lēgadēs Sēsaxálasē. Wā, lāk'asēmē lāk'asl lēlēlalxē 'nēnēlk'!ēnoxwē, yik'ūsexs hāē g'ōkūlē 'nēnēlg'āsē lāk'asēx 'nēldzās dze'lālas Gwanē'. Wā, k'!esk'ast!ē gālxas g'āx-

away long, || when ^εwālas ^εNEMōgwis arrived at the village of the 10
^εnēnēlk'!ēnox^u, whose chief was | Mā^εnakūla. 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 | ^εwālas ^εNEMōgwis (II 1), to give them as food to his
 guests, the ^εnēnēlk'!ēnox^u. || Then Hēx'hak'in (I 2) gave him as a 15
 marriage present the name Kwax'īlanōkum^ε (II 1) | as the feast
 name of ^εwālas ^εNEMōgwis, for | ^εwālas ^εNEMōgwis (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 ^εnēnēlk'!ē-
 nox^u. 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^εsela 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^εyē ^εwālas ^εNEMōgwisaxa ^εnēnēlk'!ēnoxwēxa g'īgadās 10
 Mā^εnakūla. Wā, g'īlk'as^εmēsē g'āx^εalela lāx Ōdzālasē g'āxk'asaasē
 ōgwaqa g'āx^εālisa q!āq!ēk'owē mālaxa sek'!āsgemg'ustāwē mē-
 gwata. Wā, lāk'as^εmē Hēx'hak'inē wāwalqūlas lāk'asxēs negūmp
^εwālas ^εNEMōgwis qa hāmgiilits lāk'asxēs lēlelačna^εyaxa ^εnēnēlk'!ē-
 noxwē. Wā, lāk'as^εmē lēgemg'elxlāla Hēx'hak'inax Kwax'īlanō- 15
 kuma^εyē qa k!wēladzEXLāyōs ^εwālasē ^εNEMōgwisa qak'asexs lēlela-
 yoxlāyāē ^εwālasē ^εNEMōgwisa. Wā, lāk'as^εmē lex^uts!oyowa sek'!as-
 gemg'ustāwē mēgwat lāk'asxē mewēxla loelqūhila. Wā, hēx'^εi-
 dak'as^εmēsē lāk'as k'agenl'ēm^εxē ^εnēnēlk'!ēnoxwē. Wā, g'īlk'as-
^εmēsē g'wālexs lāk'asaē yax^εwītsa lastowē q!ēq!asagem ^εnaenx^εūnē 20
 lōkwasa sēk'!agāla lēlegex^εsem ^εnaenx^εūnē lōkwasa malsokwē
 l!ēl!entssem ^εnaenx^εūnē lāk'asxēs lēlelakwē. Wā, hēk'as^εem g'īl
 yaqwāgelilaxēs lōx^uts!ewakwē mēgwata. Wā, hēk'as^εem g'ālabentsa
 Gwa^εsela ^εmāx^εwid yāqwāgelilak'asxēs k!wēlōkwē.

Haha hananē; xen lāg'īla ōkwas^εem dēdalēqelas wāldemasen 25
 g'īgabā^εyaxs lāk'asaē wāx'k'as g'āg'ēqaqlaxg'in g'walēts!ē^εmōg'in
 g'īqag'ī^εwāla ^εmāxwag'iwāla k!wēlasag'iwala.

Haha hananē; wā, lāk'as^εmē xūngwadix^εidē Gaāxstālasasē ts!ā-
 ts!adagemē. Wā, g'īlk'as^εmēsē mōp!ēnēla g'inānemk'asaxs lāk'a-
 saē Hēx'hak'inē āxk'!lāxēs genemē Hēk'inēdzemga qa^εs walqēs^ε- 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.
- 40 Wā. k'lēsk'asē gūlaxs 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'lēas k'lēs 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 ^εwālas ^εnemōgwis | (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 | ^εwālas ^εnemōgwis (II 1) thanked his father-in-law. He also | gave him a name. Now ^εwālas ^εnemōgwis (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 ^εmāxūlag'ilis (III 3) was for the | boy. After this was done, lālēlil!adzē (II 1) called | the ^εnēnēlk'!ēnox^ε. When they all came, the chief, || the root of my 70 family, gave away property to the ancestors of the ^εnēnēlk'!ēnox^ε. 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^εō (III 3); and l'lālelil!adzē (II 1) gave him the name | l'lālik'sas^εō (III 3) because he wanted his children || to 75 have names from both sides. Therefore he | also gave a name of

lax^εiden g'iqag'iwa^εyē yex^εsemēk'asexs lēlelaē. Wā, yōkwas^εmōs 53
ōkwas^εem la hayig'ēsōkwatsa. Wāx'k'asēx la ha^εyig'ēxen g'igaa- 55
nāyēxen gagaseła.

Haha hananē; wā, k'!ēsk'asē gūlāxs lāk'asaē ^εwālas^ε ^εnemōgwisē ēt'ēdk'as xūngwadex^εtsa bābagumē. Wā, hēx'idk'as^εmēsē Hēx'hak'inē ēt'ēd walqēs^εtsē mōwē q'!ūsasgem ^εnaenx^εūnē^ε lōkwasa lastowē lēlēgex^εsem ^εnaenx^εūnē^ε lōkwasa ālēbowē l'enl'entsem ^εnaenx^εūnē^ε lōkwasa mamōx^εsokūlasa sek'la mātsasgem ^εnaenx^εūnē^ε lōkwasa sek'ax'sōkwē tētek'!ōtsem ^εnaenx^εūnā^εyē. Wā, lāk'as^εmē mōlē ^εwālas ^εnemōgwisas wāldemasēs negūmp. Wā, hēk'as^εmēsa lēgēmē qak'asexs lak'as^εmaē l'layoxlālē ^εwālasē ^εnemōgwisē qak'asexs lāk'as^εmaē ālak'!āla g'igūma^εya, lāg'ilk'asas ^εnēk'ē Hēx'hak'inē qa l'layoxlā^εyēs. Wā, lāk'as^εmē Hēx'hak'inē lēgēmg'elxlāx lā- 65
lēlil!adzē lāk'asxēs negūmpē. Wā, hēk'as^εmēsa lēgēmē qak'asē bābagumē. Wā, lāk'as^εmēsē lēgēmē ^εmāxūlag'ilisē qak'asa bābagumē. Wā, g'ilk'as^εmēsē gwālexs lāk'asaē lālēlil!adzē ēt'ēd lēlēlaxa ^εnēnēlk'!ēnoxwē. Wā, gāxk'as^εemxaē ^εwi'la p'ēkwa g'ālāsa ^εnēnēlk'!ēnoxwē lāk'asxen g'igaa^εnā^εyē, k'!ēasg'ilk'asas ^εnemāx'i- 70
salēs lōkwase^ε g'iqag'iwa^εyē lāk'asxen g'igabā^εyēx.

Haha hananē; wā, lāk'as^εmēsē lālēlil!adzē ōgwaqa lāk'atsē lēgēmē lāk'asxēs xūnōkwē l'lālik'sas^εō. Wā, lāk'as^εmē lēx^εēd'fs l'lālik'sas^εō lāk'aseq qak'asexs ^εnēk'āē lālēlil!adzē qa gwālelak'as^εmēsē ^εnemx^ε'idēs lēlēgēm^εasē lōkwasēs gāg'adi^εlālasē; 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'ēnl'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 nēlaxa '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'lek'!es-
'ōts!ā. Wā, hēk'as'men lāg'ilk'asas q'lēnēm'asēn g'ig'iqag'iwa'yē
laxōx ā'wif'stāxsens 'nālx, 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 hēgwānēmē 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^o (III 3) || on his father's side; and 200
 the next girl's name was ^omäx^umewidzemga (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 ^omäxūyälidzē 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^ulegwëdzemga (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^{wa} of the Kwakiutl, L!äqwag'ilagemē^e
 (III 8), | asked to marry ^omäxūlayugwa (III 2), the princess of
 Lälēlil!adzē. | Now ^omäxūlayugwa was married to L!äqwag'ilagemē^e
 (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 āsk'!ōtē. Wā, lāk'asē ts!edāqa lēgadās ^omäx^umewidzem- 200
 ga läxēs ābāsk'!ōtē. Wā, lāk'asē lēgats L!äx'L!elëdzemga lāk'as-
 xēs āsk'!ōtē. Wā, lāk'asē ēt!ēd xūngwādex'fidk'atsē ts!edāqē.
 Wā, lāk'asē lēgades Lāqūlayugwa lāk'asxēs ābāsk'!ōtē; wā,
 lāk'asē lēgats L!älilēlayugwa lāk'asxēs āsk'!ōtē. Wā, lāk'asē ēt!ēd
 xūngwadk'atsē begwānemē. Wā, lāk'asē lēgades ^omäxūyälidzē 5
 lāk'asxēs ābāsk'!ōtē; wā, lāk'asē lēgats L!eldzälisē lāk'asxēs
 āsk'!ōtē. Wā, lāk'asē ēt!ēd xūngwadk'atsē ts!edāqē. Wā, lāk'asē
 lēgades Lax^ulegwëdzemga lāk'asxēs ābāsk'!ōtē. Wā, lāk'asē lēgats
 L!äl!älēsilayugwa. Wā, q!el!ōkwōx sāsemk'asaxs Lälēlil!adzē
 lāk'asxēs genemē Gaāxtstalasē, yik'asēx k'!ēdēlas Hēx'hak'inē. 10
 Wā, yōkwas^{em}mēn oğū^eqāla lēlegemk'asōx.

Haha hananē; wā, lāk'as^{em}mēsen newil'fidk'atsen lāg'ilk'asa Kwā-
 g'ula. Wā, lāk'as^{em}mē q!älēn g'iqag'iwa^eyē Lälēlil!adzāxs ālak'!āhē
 lāk'as g'igāma^eya; yik'atsōx ā^ewifstāxsens ^{em}nālux. Wā, hēk'as^{em}mē-
 sēxs sāsemnōkwaasa ts!edāqē. Wā, lāk'asa g'igāma^eyasa ^{em}ne^{mē}- 15
 mōtasa Löyälalä^{wa} Kwāg'ulē. yik'asēx L!äqwag'ilagemā^eyē
 lāk'as g'āyālux ^omäxūlayugwa, yik'asēx k'!ēdēlas Lälēlil!adzē. Wā,
 lāk'as lāwadex^eidē ^omäxūlayugwās L!äqwag'ilagemā^eyē. Wā,
 hēk'as^{em}mē g'il qadzēlasa k'!ōbawasē sek'lax'sōgūg'eyowa lōkwasa
 q!aq!al!ex'sōkūlak'atsa mōwē ālāg'ima; wā, hēk'as^{em}mēsē malts!aqē 20
 g'ig'ulā lāk'asēx Lälēlil!adzē. Wā, hēk'as^{em}mē qadzēlem lāk'asēx

- 22 gift for his grand daughter (II 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^ε (III 8). Then he gave back everything that was given as marriage price by l!āqwag'ilagemē^ε (III 8). And then lälēlil!adzē (II 1) also gave as marriage
 30 present the name ^εwālas ^εnemōgwis to be the name of l!āqwag'ilagemē^ε (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^ε (III 8).
 35 Now, l!āqwag'ilagemē^ε (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 ^εmāxūlayugwa (III 2); and lälēlil!adzē (II 1) had given as a marriage gift the name ^εwālas ^εnemōgwis to l!āqwag'ilagemē^ε.
 40 Now, after this I shall call him Grayōsdēdzas (III 8). As soon as they had finished, the ancestors of the numaym lōyālala^εwa went aboard their four canoes, and also ^εmāxūlayugwa (III 2) and her marriage gifts, and they went back to their home at Qālogwis.

- 22 Hēx'hak'inē qak'asēs ts!ōx^uLEMagasa sek!^ulāx'sokwē k'!ōbawas Lōkwasasa sek!^uax'sōkwē ālāg'ima. Wā, ōkwas^εmēsē lälēlil!adzē Lōkwasē negūmp Hēx'hak'inē g'inwak'atse malgūnālē q!āsasgemē ^εnaenx^εūnē^ε
 25 Lōkwasasa sek!^uax'sōkwē mātšasgem ^εnaenx^εūnē^ε Lōkwasasa ālēbōx^uso-kwē tētek!^uōtsem ^εnaenx^εūnē^ε layās lälēlil!adzē lāk'asex l!āqwag'ilagemā^εyē. Wā, lāk'as^εemxaē ōkwas^εem ^εwī!a aēdaaqak'asa qadzēLEMk'asas l!āqwag'ilagemē. Wā, lāk'as^εemxaē lēgemg'ixlā^εyas lälēlil!adzāx ^εwālasē ^εnemōgwisa, qa lēgem l!āqwag'ilagemā^εyē. Wā, lāk'asē Hēx'hak'inē ōgwaqa wāwalqūlasa lastowē q!ēqlasagem ^εnaenx^εūnē^ε Lōkwasasa lāk'!endē tētek!^uōtsem ^εnaenx^εūnē^ε Lōkwasasa sek!^ulāx'sōk^u lōlegex^usem ^εnaenx^εūnē^ε Lōkwasasa lāstowē l!en!entsem ^εnaenx^εūnē^ε. Wā, hēk'as^εmēsa lēgemē Grayōsdēdzasē qak'as lēgēms l!āqwag'ilagemā^εyē; wā, lāk'as^εmē
 35 gwālk'as lēgadk'asē l!āqwag'ilagemā^εyasēs lēgemk'asdē, qāk'asexs lāk'as'imaē lēgemg'elx!ā^εyē Grayōsdēdzasē lāk'asexs g'āyanemk'ats lāk'asex gagempasēs genemē ^εmāxūlayugwa. Wā, lāk'asē lēgemg'elx!ālak'asē lälēlil!adzāx ^εwālasē ^εnemōgwise lāk'asex l!āqwag'ilagemā^εyē. Wā, lāk'as^εmēsēn lēqelak'as!es Grayōsdēdzasē lāk'a-
 40 seq. Wā, g'ilk'as^εmēsē gwālk'asa qadzēlāxs lāk'asaē hōgūxsēda g'ālā ^εne^εmēmotk'atsa lōyālala^εwa lāk'asxēs mōts!aqē ^εyaē^εyats!ē Lōkwasē ^εmāxūlayugwa Lōkwasēda wāwalqūlayō qāk'ats lāk'asē

And then ^εwālas ^εNEMōgwis (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^εx^u—who had for
their chief, Ts!EX^εēd (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 ^εmāxūlag!ihs (III 3). | Then Lālēlil!adzē
(II 1) hired his numaym, || the ancestors of the G'ēxsem 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^εēd (II 4). They ate seal; | and
after they had eaten seal, | Ts!EX^εēd 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^εēd (II 4); and he | said, “Now,
let me also ask you, O brother! | who are you, brother?” And
Ts!EX^εēd (II 4) || replied, and said, “It is great what you ask me. | 65

nā^εnak^u lāk'asxēs g'ōkūlasē Qālogwisē. Wā, lāk'as^εmē ^εmāx^εwīd- 43
k'asē ^εwālasē ^εNEMōgwisas wāwalqūlayōs Lālēlil!adzāq.

Wā, lāk'asē Lālēlil!adzē q'lāxaxa g'ōkūlā lēlqwālalē^ε lāk'asEX 45
Sāgumbālxaxa lēgūxlālxax Nāk!wax!da^εxwēxa g'igadās Ts!EX^εēdē.
Wā, lāk'asē k'ēdadēs Ts!EXts!Egēdzemga. Wā, lāk'as^εmēsē Lālēli-
L!adzē ^εnex'k'as q^εs lē gūgak!aq qak'asēs LEWELgEMA^εyē ^εmāxūla-
g'īlisē. Wā, lāk'as^εmē hēlak'asē Lālēlil!adzāxēs g'ōkūlōtēxa g'ālā
^εNE^εmēmotsa G'ēxSEMasa ^εNEMgēsē. Wā, lāk'as^εmen g'iqag'iwa^εyē 50
Lālēlil!adzē mōxsak'atsa sek'la q'lāsasgēmē ^εnaEX^εūnē^ε Lōkwasa
lastowē L'EN!ENTSEM ^εnaEX^εūnē^ε Lōkwasa mōx^usōkwē L'LEGEX^u-
SEM ^εnaEX^εūnē^ε hēk'as^εmēsa maḡūnāltsōkwē tētek!ōtSEM ^εnaEX^ε-
x^εūnē^ε. Wā, g'ilk'as^εmēsē ^εwilxsaxs lāk'asaē LEX^εīda. Wā, lāk'a-
sē lāg'na lāk'asEX Sāgumbāla. Wā, hēx'īdk'as^εmēsē Lālēlīlālasō- 55
kwatsa g'igāma^εyē Ts!EX^εēdē. Wā, lāk'as^εmē L'EXwaxē mēgwatē.
Wā, g'ilk'as^εmēsē g'wālk'as q'ESaxē mēgwataxs lāk'asaē wūlē
Ts!EX^εēdāxēs bāgūnsē. Wā, lāk'asē ^εnēk'a: “Wā, wāg'ik'asla g'wās-
^εīDEX. Wā, sōkwas^εmaa āngwas ^εNEMWEYōt!” Wā, hēx'īdk'as-
^εmēsē Lālēlil!adzē nā^εnaxmēk'aseq. Wā, lāk'asē ^εnēk'a: “Nōgwak'as 60
Lālēlil!adzā gag'adi^εlāla laxōx ā^εwī^εstāxsENS ^εnālxax, ^εNEMWEYōt.”
Wā, lāk'asē ōgwaqa wūlē Lālēlil!adzāx Ts!EX^εēdē. Wā, lāk'as-
^εEMxaē ^εnēk'a: “Wā, wēg'ax'īn ōgwaqa wūlōl, ^εNEMWEYōt. Wā,
sōkwas^εmaa āngwas, ^εNEMWEYōt!” Wā, hēx'īdk'as^εmēsē Ts!EX^εēdē
nā^εnax^εmēk'aseq. Wā, lāk'asē ^εnēk'a. “Ālak'as^εmas wūla g'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^ēd (II
4), head | chief of the Nāk!wax'da^x." Thus said the chief. Then |
70 lālēlil!adzē (II 1) said, "O brother! I am Yāqalenlis, I am
Ānx^ēwid, I am Sēsaxālas, | and also Sēwid; I am ^ēwālas ^ēnemōgwis,
and I | am Kwax'ılanōkumē, and I am lālēlil!adzē. These are my
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 ^ēmāxūlag'ilis (III 3)."
Ts!EX^ēd (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^ēd (II 4) for his princess Ts!exts!E-
gēdzemga (III 9). | As soon as he had finished, Ts!EX^ēd (II 4) said, |
"Now your wife shall go to you, son-in-law, ^ēmāxūlag'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 | ^ēna^x'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^ōmēg'in ts!ēlwālag'ilis lōkwasen
k'īdēlk'asōx Ts!exts!egēdzemgax. Wā, nōgwak'as Ts!EX^ēda laxu-
mēsēn g'ōkūlota Nāk!wax'da^xwē," ^ēnēk'asa g'īgāma^ēyō. Wā, hēx-
^ēīdk'as^ēmēsē lālēlil!adzē ^ēnēk'a: " ^ēyak'asōl ^ēnemweyot; nōgwa-
70 k'as^ēem Yāqalenlisa, nōgwak'as^ēem Ānx^ēwīda, nōgwak'as^ēem Sēsaxā-
lasa lōkwasē Sēwidē. Nōgwak'as^ēem ^ēwālas ^ēnemōgwisa; wā, nō-
gwak'as^ēem Kwax'ılanōkuma^ēya. Wā, nōgwak'as^ēem lālēlil!adzā.
Wā, yōkwas^ēem lēlēgemk'asōx. Wā, yōkwas^ēem lēlēgemg'elxlē-
sen gāg'adi^ēlālasē lāk'asxōx g'īg'īgāmāk'asaxsa lēlqwālala^ēyin lālā-
75 lask'asa. Wā, g'ūxk'as^ēmēsēn lālōl!axs lēgemaqōs, g'īgāmō^ē.
Lāk'as^ēmēg'in gāgak'!axs k'īdēlaqōs, ^ēnemweyōt lak'asxōx Ts!exts!
egēdzemgax, qak'asg'in lēwelgemēk'yik'asg'a ^ēmāxūlag'ilisek'." Wā,
hēx^ēīdk'as^ēmēsē daēlēmē wāldemk'asas lālēlil!adzās Ts!EX-
^ēdē. Wā, lāk'as^ēmē qadzēl'īdk'asē lālēlil!adzāsa sek'!a q!āsasgem
80 naenx^ēūnē^ē lōkwasā lastowē l!en!entsem ^ēnaenx^ēūnē^ē lōkwasā
mōx^ōsōkwē lēlēgex^ōsem ^ēnaenx^ēūnē^ē lōkwasā malgūnātsōkwē
tōtek'lōtsem ^ēnaenx^ēūnē^ē lāk'asex Ts!EX^ēdē qaēs k'īdēlē Ts!exts!
egēdzemga. Wā, g'īl'mēsē gwalexs lāk'asaasē Ts!EX^ēdē ^ēnēk'a:
"Lāk'as^ēemk' lāk'asg'es genemk'asg'ōs, negūmp ^ēmāxūtag'ilis.
85 Wā, lāk'as^ēem lēgādles Xōsemdaasē. Wā lāk'as^ēmēsēk' lālg'in
^ēwālasēk' lād lāl. Laems hāmats!ak'aslōl. Wā, lāles lēgādles
^ēna^x'danadzē. Wā, hēk'as^ēmēsa q'lāmināgasē lāk'aslē lēgād'asles
G'ilgemaxēsē. Wā, hēk'as^ēmēsa nōnltsē^ēstālālē, wā, hēk'as^ēem
lēgēmsē K'īlxela. Wā, hēk'as^ēmēsa k'inqalalela, wā, hēk'as^ēem

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'ig'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'igāma'yē Ts!ex'ēdāx Xōsemdaasē. "Wā,
yōkwas'mēsa gōkwēxwa 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'igāma'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 gwā-

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^o, 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 thickness of the | red cedar-bark of the cannibal-dancer. He had a 30 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'māē māmaya'x'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'ēda 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 'mēkūla 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 wāwatqālasa ma'lōkwē q'lāq!Ek'ō qa ha'māsa hāmats!a lōkwasē q'lāmināgasē. Wā, lāk'as'mē k'ēlax'ētse'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^ééd 33 (II 4). |

Haha hananē! This was the first winter dance of my tribe || the 35 Gwa^sela, on account of my ancestor, the chief, who married the daughters of the | chiefs all over the world. Now, Ts!EX^ééd (II 4) became sick; | and before he died he | asked his son-in-law, Xōsem-
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^éda^x. Now his name was Ts!EX^ééd (III 3), and he was | considered as a chief by the ancestors of the Nāk!wax^éda^x.
Now, | Yāqok!wālag^éilis (II 1), —for I stop calling him lālēlil!adzē now—because he received as a marriage gift the name Yāqok!wālag^éilis,—wished || to go and see the regions to the north, and he lef 45
behind | his prince, Ts!EX^ééd (III 3). |

Now, he arrived at Ğwēqelis at his own place, | and he built a house there; and with him were his | other children,—^émāx^émewidzengā (III 4); Lāqūlayugwa (III 5); || and also his youngest 50
prince, ^émāxūyalidzē (III 6); and also Lax^élegwēdzengā (III 7), | the youngest one of his children; and also his wife | Ğaāxstālas (II 3), the princess of Hēx^éhak^éin (I 2). That was their number. |
Now Yāqok!wālag^éilis (II 1) staid at Ğwēqelis. |

lāk^éasē wiswülē lēl!ēgekwasā ma^élōkwēxa nōnltsē^éstālalē lōkwasa 32
k^éinqalalēla. Wā, lāk^éas^émē lēlēgadeslēlēgem^éelx^élā^éya Ts!EX^éédē.

Haha, hananē; yōkwas^éem g^éilk^éas ts!^éts!^élēx^éidaatsen g^éōkūlota 35
Gwa^sela qak^éasen g^éiqag^éiwa^éyaxs lāk^éasaē g^éag^éadi^élāla lāk^éasxōx 35
g^éig^éigāma^éyaxsōx āwē^éstāxsens ^énā^élax. Wā, lāk^éasē ts!^éEX^éq!^éEX^é-
^éidēda g^éigāma^éyē Ts!EX^éédē. Wā, k^élēs^ék^éas^émēsē wūyims^éalilēxs
lāk^éasaē ^énēx^ék^éasxēs nēgūmpē lāk^éasex Xōsemdaasē qa hēk^éas^émēs
lax^éstōdeq. Wā, g^éilk^éas^émēsē q!^éwēl^éidēxs lāk^éasaē ^éwūyims^éalila.
Wā, lāk^éas^émē Xōsemdaasē lax^éstōdeq. Wā, lāk^éas^émē xek^é!a laxē 40
Nāk!wax^éda^xwē. Wā, lāk^éasē lēgades Ts!EX^éédē. Wā, lāk^éas^émē
g^éūg^éēxsilasōkwatsa g^éālā Nāk!wax^éda^xwa. Wā, lāk^éas^émē Yāqo-
k!wālag^éilisē, qaxg^éin la^émēk^é gwāl lēqelales lālēlil!adzē lāk^éasqēxs
lē^émaē lēgem^éelx^élā^éyē Yāqok!wālag^éilisē lāq. Wā lāk^éas^émē ^énēx^é
qas lāk^éasē dōdegūlēxwa gwā^énāk^éā^élax. Wā, lāk^éas^émē lōwalak^éasex 45
Ts!EX^éédēxēs lāwēlge^éma^éyē.

Wā, lāk^éas^émē lāg^éna lāk^éasex Ğwēqelisē lāk^éasxēs āwīnagwisē.
Wā, lāk^éas^émē g^éōkwēla qak^éats g^éōk^é lāk^éaseq qaxs hēk^éas^émaē
waōkwēs sāsēmē yik^éasex ^éma^éxmewidzengā lōkwasē Lāqūlayugwa
lōkwasēs āma^éyē lāwēlge^éma^éyē ^émāxūyalidzē lōkwasē Lax^élegwē- 50
dzengaxa āmā^éyīnxa^éyas sāsēmas. Wā, hēk^éas^émēs^élēxs gēnēmē
Ğaāxstālasē yik^éasex k^é!dēlas Hēx^éhak^éinē. Wā, hēk^éas^éem ^éwāxa-
atse. Wā, lāk^éas^émē xek^é!ē Yāqok!wālag^éilisē lāk^éasex Ğwēqelisē.

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 qafs g'äxk'asē hängēmlisax g'ökwas 'mäxüyalidzē. Wä, läk'asē
 60 lälalē 'mäxüyalidzäxēs bāgünsē qak'ats läle'lälēq. Wä, g'äxk'asē
 högwēlälak'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'ēmēsē gwälk'as L!ēxwaxs läk'asāē
 yūq!ēg'alēda bāgünsē begwänēma. Wä, läk'asē 'nēk'a: "Wēg'ax'in
 wülöl 'nēmweyöt. ängwas?" Wä, hēx'fidk'as'ēmēsē 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'maē 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'fid-
 75 k'as'mesa 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), Ğaāxstalas (II 3)." Thus said Ānx'wīd (III 1) to | Yâqok!wālag'ilis (III 6). Ğaāxstalas (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 Ğ'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 Ğ'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'asaē bānoḡ" qa's lāk'as lāxēs q'lāla
g'ōkūlak'as lāx Ōdzâlasē. Wā, lāk'asen q'lālaqēxs lāk'asaē gēg'a- 80
des k'lēdēlas Hēx'hak'inē, lāk'asex Ğaāxstālasē," 'nēk'asē Ānx'wī-
dāx Yâqok!wālag'ilisē. Wā, hēx'fidk'as'mēsē Ğaāxstalasē '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 Ğ'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 lēlqwālala- 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 Ğ'ēxsemasa Q!ōmo-yā'yē. Wā, lāk'asē lā'wadē 'māxū-

- (III 8), the head chief of the *lōyālala^εwa*, the numaym of the ||
 400 *Kwāg'ul*; and *εmāxūlag'īlis* (III 3) has for his wife the princess of
 Chief || *Ts!εx^εēd* (II 4) of the *Nāk!wax'da^εx^u*. And our | father
 (II 1) had for his wife the princess of *Hēx'hak'īn* (I 2), the head chief
 of the numaym | *G'ēxsem* of the *Nimkish*, our stepmother, *Gaāx-*
stālas (II 3). | I say this because you stand at the head of the
 5 *Gwa^εsela*. || 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'īlis* (III 6). Immediately the mother of *Yāqok!wā-*
lag'īlis (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'īlis*
 (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 *Gaāxstala* (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'īlis*
 (III 6) | to get ready to go and marry the princess (III 10) of *l!āqwa-*

- layugwas *l!āqwag'ilagemā^εyē lāxuma^εyasa lōyālala^εwa εne^εmēmotsa*
 400 *Kwāg'ulē. Wā, lāk'asē geg'adē εmāxūlag'īlisas k'!ēdēlasa g'igā-*
ma^εyē Ts!εx^εēdāxa Nāk!wax'da^εxwē. Wā, lāk'asē geg'adens
ōmpdāsōx k'!ēdelaxs Hēx'hak'īnēxa lāxuma^εyasa εne^εmēmotasa
G'ēxsemasa εnemgēsē lāk'asxōx abādzawaqenux^u Gaāxstalasēx.
Wā, hēk'as^εmēsen lāg'ila εnēk'ē lāk'as^εmaa^εqōs lāxumēltsa Gwa^εsela^x.
 5 *Wāg'a āem dōqwala qa^εs genemōs. εnemweyōt lāk'asxō gwā-*
nak'ā^εax; wā, qasō hēl gwēx^εīdēlē lāk'as^εmēsens lēx'āem g'igē-
gāmēltsa lēlqwālala^εyax," εnēk'asē Amāxūlalaxēs ts!ā^εyē Yāqo-
k!wālag'īlisē. Wā, hēx'ēidk'as^εmēsē ābempsa Yāqok!wālag'īlisē
yik'asex Gaāxstalasē, εnēk'a: "Wēg'ax'īns gāgak'!a Hāwilkūlal
 10 *lōkwasēs lāwelgāma^εyēx qak'asōx Yāqok!wālag'īlisēx. Ex'k'as^εmaa-*
sēs wāldemaqōs xūnōk^u Hāwilkūlal qa^εs εnāxwā^εmēlōs ts!ēlwalal
g'igēgāmēsa g'ālā begwūnem lāk'asxa ālk'asla bēbegwabōlisa^εlōl
sāsem," εnēk'asē ō^εma Gaāxstalasax Hāwilkūlalē.

- Haha hananē; wā yōkwasem lāg'ilk'asaen k'!ēās k'!ēs lāxuma-*
 15 *εyaas lāxwa εnāxwāx lēlqwālala^εyaxen ākwasgīlmen yālaq!ēqelasen*
lēlēgēmdzēx g'āg'īlela lāk'asxen qwēsbalisē g'ig'iqag'iwēxs hēlaxāē
lāk'asxōs gāg'adi'lālaō^εna^εyē.

Haha hananē; wā, lāk'as^εmē Hāwilkūlalē āxk'!ā^εax Yāqok!wālag'ī-
lisē qa xwūnal'īdēs qa^εs lālag'ī gāgak'!ax k'!ēdēlas l!āqwag'ila yī-

gila (II 6), || chief of the Nōxūnts!idex^u, 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'igāma⁵yasa Nōxūnts!idexwasa Āwik'ēnoxwē. Wā, lāk'as- 20
 mē q!ālak'asqēxs lēgadaē k'ēdēlas L!āqwa'gilās Ālāg'imilē. Wā,
 hēx'ēdk'as⁵mēsē xwānal'ida. Wā, lāk'as⁵mē ālēx⁵wida qak'ats
 lāk'asē lāx Wanukwē. Wā, g'ilk'as⁵mēsē lāg'aaxs lāk'asaē lālē'lā-
 lasōkwatsa g'igāma⁵yē L!āqwa'gila. Wā, lāk'as⁵mē Amāxūlal dōx-
 walelaxa mawilasōx hāmats!a āxēl lāk'asex hēlk'ōtstātilasa āwī- 25
 lelās t!EX'ilāsa wālasē g'ōkwa. Wā, g'ilk'as⁵mēsē wī'ela k'lūs'ālilē
 Amāxūlal lōkwasēs sāsēmō lōkwasēs ts!ā'yē Yāqok!wālag'ilisē
 lāk'asaē L!EX'wilayowa tselxwē. Wā, k'ēsk'as⁵mēsē hām⁵'idqēxs
 lāk'asaē tsēyak'ilēlema nēmēxla k'āts!ēnaq tselxwa. Wā, lāk'as⁵mē
 g'ilq!ESamatsowa hāmats!a k!wats!āli lāk'asxa lēmēlats!ē. Wā, 30
 g'ilk'as⁵mēsē g'āxk'as aēdaaqak'asa g'āg'ilq!etsila bēgwānēmxs lāk'a-
 saē nēk'asa: "Lāk'as⁵mōx hām⁵'idōx K!wāk'iyilsēx. Wēg'ax'ōx
 hā'mx'ēidōs bāgūnsaqōs, L!āqwa'gil." Wā, hēx'ēdk'as⁵mēsē Amā-
 xūlalē lōkwasēs ts!ā'yak'asē Yāqok!wālag'ilisē lōkwasēs lēlōtē
 hām⁵'ida. Wā, g'ilk'as⁵mēsē gwālk'asēxs lāk'asaē yāq'ēg'a'lē 35
 Amāxūlal. Wā, lāk'as⁵ēm gāgak'lax k'ēdēlas L!āqwa'gila lāk'asex
 Ālāk'ilayugwa. Wā, hēx'ēdk'as⁵mēsē L!āqwa'gila wāxaq qa wēg'is
 āem halilāxēs wāldēmē. Wā, lāk'as⁵mē qādzil'itsa lastowē L!EN-
 L!Entsemē nāenx'ūnē lōkwasā mōwē lēlegēx⁵semē 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'as⁵ēm 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^u, 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'ledēlē Ālāg'imilē. Wā,
 g'ilk'as'ēmēsē gwālexs lāk'asē ōgwaqa yāq!eg'a'lēda 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 lēgadełts L!āqwag'ila lāk'as-
 'emxaak' lāl'gada L!āqwak' lēgadełs Nōsa'yē lōkwas'ada ma'lo-
 kūk' q!lāq!ek'owa begwānemk'asg'a 'nemōkūk; wā, lāk'as'ek-
 ts!edāxk'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!egekūla. Wā, hēk'as'ēmēsa k'inqalalela. Hēk'as'ēm lēgēmsē
 Wāwiyāk'ila. Wā, hēk'as'ēmēsa 'nawalagwadē nenstālılas t!ex'ilās
 g'ōkwas Baḡ^ubakwālanux^usīwa'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^usa'yē k!waxtāłaxa L!ā-
 gekumāłaxa L!āgekū. Wā, lāk'asē L!āgek!xāłaxa lēkwē
 L!āgekwa. Hēk'as'ēm Baḡ^ubakwālanux^usīwa'yā k!waxtā'yē. Wā,
 hēk'as'ēmēsa mā'k'ilāq gwa'wina. Wā, hēk'as'ēm Gwāx^ugwaḡwālan-
 ux^usīwa'yē. Wā, lāk'asē nanē ba'nēlelās. Wā, hēk'as'ēmxt!
 60 nenstālıłts t!ex'ilās g'ōkwas Baḡ^ubakwālanux^usīwa'yē. Wā, hēk'as-
 'ēmēsē ālanemē ba'nēlelās. Wā, hēk'as'ēm nēmıts!estālıłts g'ō-
 kwas Baḡ^ubakwālanux^usīwa'yē. Wā, hēk'as'ēmēsa kwēkwē k!wax-
 tewēx x'ōmsasa begwānemē lāxa ōxtā'yasa ts!ax^usa'yē. Wā,
 hēk'as'ēm dadōq!walēłg'ıts Baḡ^ubakwālanux^usīwa'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'lāmaxalas (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^u (III 12), ||
 Lēlayugwa (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'ēm hamp!ēq ts!ax^usa'yē. Wā, 65
 lāk'as'ēms nē!ēdāmas!ēq qak'atsō yāwix'ilalō, nēgūmp. Wā,
 lāk'as'ēm 'wī!ēn 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^u lōkwasēs genemē Ālāg'imilē lāk'asex Qiwēqelisē. 70
 Wā, ōkwas'mēsē mōp!ēn'xwats!fēs Amāxūlalē lōkwasēs lāwel-
 gema'yaxs g'āxk'asaē nā'nakwa lāk'asex Padzawē lōkwasēs ābempē
 K'lāmaxalasēx 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'ēm 75
 wūyōlānemsēn g'ig'abā'yēx qā's g'iqag'iwa'yēn 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!ē-
 gemalīlas sāsem'nakūlāsēn g'iqag'iwa'yē Hāxūyōsema'yē. Wā, lā- 80
 k'as'ēm 'nōlast!ēgemēs 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 lēlayugwa, 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^u (III 12) gave him a name, | and he gave to his grand-
 son the name LĒHLĒLEĒġ'Ē^c (V 1). | Now, he grew up; and that
 90 LĒHLĒLEĒġ'Ē^c || married the princess of ^εmāxwa (IV 3) of the numaym |
 G'īg'ilgām of the Nāk!wax'da^εx^u, Hāmdzidē (V 2). They were not
 married a long time, | when they had a son; and ^εmāxwa (IV 3) |
 gave him a name, and he named him ^εmāxūlag'ilis (VI 1). | Now,
 95 ^εmāxūlag'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 ^εmāxwa (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 ^εmāxwa (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'ī-
 la of the | Dzāwadeēnox^u, 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'ēitsa begwānemē. Wā, lāk'asē hēk'asa g'īgāma^εyē Wanukwē lēqēla
 qak'as lēgēms. Wā, lāk'asē lēx'ēdes lēhlēlēġ'a^εyē lāk'asxēs
 ts!ōx^uLEma. Wā, lāk'asē q!wāx'ida. Wā, lāk'asē lēhlēlēġ'ay^ε
 90 gēg'adex'fīts k'!ēdēlas ^εmāxwasa Nāk!wax'da^εx^uasa ^εne^εmēmotasa
 G'īg'ilgām, yik'asex Hāmdzidē. Wā, k'!ēsk'asē gāla hayasek'ālaxs
 lāk'asaē xūngwadex'fītsa begwānemē. Wā, hēk'as^εemxaē ^εmāxwa
 lēqēla qak'as lēgēms. Wā, lāk'as^εmē lēx'ēts ^εmāxūlag'ilisē lāk'a-
 seq. Wā, lāk'asē gēg'adex'fidē ^εmāxūlag'ilisas k'!ēdēlas K'!ādē,
 95 yik'asex Hāmisk'inisēxa xūnōkwās g'īgāma^εyasa ^εne^εmēmotasa
 G'ēxsemasa L!al!asiqwāla. Wā, k'!ēsk'asē gālaxs lāk'asaē xūngwa-
 dex'fītsa begwānemē. Wā, lāk'asa g'īgāma^εyē K'!ādē lēqēla
 qak'as lēgēms. Wā, lāk'asē lēx'ēts Q'!ōmk'inisē lāk'aseq. Wā,
 500 lāk'asē Q'!ōmk'inisē gēg'adex'fīts k'!ēdēlas ^εmāxwa lak'asex Melēdē.
 Wā, hēk'as^εem xamagemē g'īgāmēsa ^εne^εmēmotasa Temltemlēs-
 sasa Mamalēleqāla. Wā, k'!ēsk'asē gāla hayasek'ālaxs lāk'asaē
 xūngwadex'fītsa begwānemē. Wā, hēk'as^εmēsa g'īgāma^εyē ^εmāxwa
 lēqēla qak'as lēgēms. Wā, lāk'as^εmē lēx'ēts Menlēdzasē lāk'as-
 xēs ts!ōx^uLEma. Wā, lak'asē q!wax'fidē Menlēdzasē lāk'asaē
 5 gāgak'lax k'!ēdēlas g'īgāma^εyasa ^εne^εmēmotasa Lēlewag'ilīsa Dzā-
 wadeēnoxwē, yik'asex Yāk'āyugwa, k'!ēdēlas K'!ādē. Wā, k'!ēsk-
 'asē gāla hayasek'ālaxs lāk'asaē xūngwadex'fītsa begwānemē.
 Wā, lāk'asē K'!ādē hēk'as^εem lēqēlak'as qa lēgēmsēs ts!ōx^uLEma.
 Wā, lāk'as^εmē lēx'ēts Q'!ōmx'ilag'ilisē lāk'aseq. Wā, g'ilk'as-

Q!ómx'ilag'ílis grew up, he married the princess of | K!wamaxalas 10
(VIII 3). Now, her name was ^énemögwí!lak^u (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 Hāxwāmis—that is, |
K!wamaxalas (VIII 3)—said that he would give a name to his ||
grandson (X 1), and he called him K!wamaxelasögwí!lak^u. | Now, 15
K!wamaxelasögwí!lak^u (X 1) married the princess of | Q!ómoqâ
(IX 3), Q!ëx'lālagā (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'īgaanâ of the Gwawaënox^u—that is || Q!ómoqâ 20
(IX 3)—said that he would give a name to his grandson, | and he
named him Q!ómöx^us'ala (XI 1). And then Q!ómöx^us'ala | mar-
ried Lē!ënox^u (XI 2), the princess of K'!ögwík'ëladzē (X 3), the
head chief | of the numaym Sisenl!ë^é of the Lawëts!ës, and they had |
a son (XII 1). Now, Chief K'!ögwík'ëladzē (X 3) was known to be ||
savage. And he gave him a name, | and he named his grandson 25
K'!ögwík'ëlagemē^é (XII 1). | They were living in the village of the
ancestors of the Lāwëts!ës, Ā!ägemala. Now, | K'!ögwík'ëlagemē^é
married the princess of Yāx!LEN (XI 3), | Ts!älalilanaga (XII 2).
He was the head chief of the numaym || of the Temtemlels of the 30
Nāk!wax'da^éx^u. They had not | been married long, when they had a

^émēsē q!wāx'ëdē Q!ómx'ilag'ílisē lāk'asaē geg'adex^éits k!ëdēlas 10
K!wamaxalasē lāk'asex ^énemögwí!lakwē. Wā, k!ësk'asē gāla
hayasek'ālaxs lāk'asaē xūngwadex^éidk'atsē begwānemē. Wā, lā-
k'asē g'īgāma^éyasa ^éne^émēmotasa G'ëxsemasa Hāxwāmisē, yík'asex
K!wamaxalasē ^énēk' qafs hēk'as^émē lēqēla qak'as lēgēmsēs ts!ōx^u-
LEMA. Wā, lāk'as^émē lēx^éëts K!wamaxelasögwí!lakwē lāk'aseq. 15
Wā, lāk'asē geg'adex^éidē K!wamaxelasögwí!lakwasa k!ëdēlas Q!ō-
moqâ, yík'asex Q!ëx'lālagā. Wā, k'ēs^éemxaūwisē gāla hayasek'ā-
laxs lāk'asaē xūngwadex^éitsa begwānemē. Wā, lāk'asa g'īgā-
ma^éyasa g'ālā ^éne^émēmotsa G'īgaanâ^éyasa Gwawaënoxwē, yík'asex
Q!ómoqâ, ^énēk' qak'as hē^émē lēqēla qak'as lēgēmsēs ts!ōx^uLEMA. 20
Wā, lāk'as^émē lēx^éëts Q!ómöx^us'ala. Wā, lāk'asē Q!ómöx^us'ala
geg'adex^éits Lē!ënoxwē k!ëdēlas K'!ögwík'ëladzē xamāgema^éyē
g'īgāmēsa ^éne^émēmotasa Sisenl!a^éyasa Lāwëts!ësē. Wā, lāk'asē
xūngwadex^éitsa begwānemē. Wā, lāk'asē hek'as^éma ts!ëlwalōla
lāwis g'īgāma^éyē K'!ögwík'ëladzē. Hēk'as^éem lēqēla qa lēgēms. 25
Wā, lāk'as^émē lēx^éëts K'!ögwík'ëlagema^éyē lāk'asxēs ts!ōx^uLEMA,
yík'asexs hēk'asaē g'ökülē g'ālāsa Lāwëts!ësē Ā!ägemala. Wā,
lāk'asē geg'adex^éidē K'!ögwík'ëlagema^éyas k!ëdēlas Yāx!LENē,
yík'asex Ts!älalilanaga, yík'asxa xamāgema^éyē g'īgāmēsa ^éne^émē-
motasa Temtemlelsasa Nāk!wax'da^éxwē. Wā, k!ësk'asē emxaūwisē 30
gāla hayasek'ālaxs lāk'asaē xūngwadex^éitsa begwānemē. Wā,

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, 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 Now¹ 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^{mē} YāxLENē lēqēla qāk'as lēgēmsēs ts!ōx^uLEMA.
Wā, lāk'as^{mē} lēx^ētēs Hēlamasē lāk'asxēs ts!ōx^uLEMA. Wā, lāk'asē
q!wax^ēdē Hēlamasē, lāk'asaē geg'udEX^ēits k'!ēdēlasa g'igāma^yusa
35 g'ālāsa Wik'ūnx'da^{xwē} lāk'asEX Wigwilba Wāk'as, yīk'asEX k'!ē-
dadaas Lēyālag'ilayugwa. Wā, k'!ēsk'asē gāla hayasek'ālaxs lāk'a-
saē xūngwadEX^ētsa begwānemē. Wā, lāk'asa g'igāma^{yē} Wigwilba
Wāk'asē ^ēnēk' qas hēk'asē lēqēla qa lēgēmsēs ts!ōx^uLEMA. Wā,
lāk'as^{mē} lēx^ētēs Q!aēdē lāk'asxēs ts!ōx^uLEMA.

40 Haha hananē; ^ēnāxwak'as^{mōx} lēlElax^ēiden lēlElElasōkwasēx.
Wā, lāk'asōx ^ēnāxwaemxat! k!wēlas^ēēda. Wā, hāselElEmxaāwīsōx
k'!ēs ^ēnāxwaem yāwix^ēida yīka'ts wāwalqālayās wīwōmpas gegē-
nemaseN g'ig'iqag'iwa^{yē}. Haha hananē.

Wā, la^ēmē q!wēl^ēid q!wāsa.

1 Wā,¹ laemLEu gwūl lāx Hēlamasē laē geg'ades Lēyālag'ilayugwa,
yix k'!ēdēlas Wigwilba Wāk'asē. Wā, hēt'alen gwāgwōx's'ūlaslē
lāwūlgema^yasē Q!aēdē. Wā, g'āx^ēmē mālaLā^{yē} Hēlamasaxa lā-
k'!ēndē tēlāg'imsgem ^ēnaenx^ēūnē^ē lē^ēwa mōkwē q!āq!ek'owa; wā
5 hē^ēmēsa mōts!aqē āwā xwāxwāk'ūna; wā, hēem^ēlāwīsa l!āqwa lē-
gades mawak'la. Wā, hēem^ēl wāwalqālayosa g'igāma^{yē} Wigwil-
ba Wāk'asax Hēlamasē. Wā, hē^ēem^ēlāwīsa hūmats!a lō^ēlācda

¹ 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'eo Baḡ^ubakwālanuḡ^u-sīwē^ē, | and the name of the rich-woman-dancer was G'ilq'ESelag'ilis, | and the name of the attendant of the cannibal-dancer was Hēlik'ilak'as'eo, and | the name of the frog-war-dancer was Tōgūmālis. Now, Hēlamas (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' da'x^u of the Bellabella, had spoken, Hēlamas (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^ēnakūla, and his | two aunts Pāmālak'ilalemēga and X'IXEmg'ilayugwa, disappeared. | Now, Hēlamas 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 Hēlamas (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!āmināgas Lō^ēlaēda k'inqālaLEla; wā, hē^ēmēsa wūq!āsē ōlala; 8
wā, hē^ēmēsa LēLEgEMasa mōxwidāla lēlēda. Wā, hēEM^ēEL LēgEMsa hāmats'lē XōqumOLElag'ilisk'as'eo Baḡ^ubakwālanuḡ^u-sīwē^ē. 10
Wā, hēEM^ēlawis LēgEMsa q!āmināgasē G'ilq'ESelag'ilisē. Wā, hēEM^ēlāwis LēgEMsa wūq!āsē ōlalē Tōgūmālisē. Wā, hēEM^ēlāwisē Hēlamasaxs lamaa^ēl xūngwatsē hābgūmē. Wā, lā^ēlaē Wigwilba Wāk'asē Lēqēla
qa LēgEMsēs ts!ō^xLEma. Wā, lā^ēlaē Lēx^ēēts Q!aēdē. Wā, g'il^ēEM- 15
^ēlāwisē gwalē wāldemas Wigwilba Wāk'asēxa g'igāma^ēyasa g'alāsa Wik'lūnx' da'x^u wasa Hēldzaqwē g'āxa^ēlasē Lēx^ēēdē Hēlamasē k!waxsalasōsēs negūmpē LEyalag'ilayugwa. Wā, lā^ēlaē lāx Qālogwisē
qaxs hēmaa^ēl g'ōkūlatsa Kwāg'ulē. Wā, lā^ēlaē lāg'aaxs lāē hēx^ēi-
dūEM x'fs^ēdē Lāwelgema^ēyasē Q!aēdē Lō q!ūlēyē Mā^ēnakūla Lē^ēwēs 20
mā^ēlōkwē ēānēsē Hāmālak'ilalemēga Lō^ēlaē X'IXEmg'ilayugwa Wā laEM^ēlaē yāwix^ēlē Hēlamasē qaēs g'ōkūlota g'alāsa Kwāg'ula.
Wā, lā^ēlaē mōsgEMg'ilaxa ^ēmekūla g'iyak'ilē Q!aēdāxs laē k'im^ēyase^ēwa. Wā, laEM^ēlaē hāmg'ilayuwēda ^ēnemōkwē q!āk'ō lūqēxs g'āxaē
laēL lāx yāwix'ilats^ē g'ōkwa. Wā, laEM^ēlaē yāx^ēwidē Hēlamasasa 25
lāk'!Endē ēelag'EMsgEMē ^ēnaFN^ēūnē^ē Lō^ēlaēda yūdūkwē q!ūq'ēk'ō;
wā, hēEM^ēlāwisa mōts!aqē āwā xwāxwāk!ūna lāxēs g'ōkūlōta g'alāsa Kwāg'ulē. Wā, lā^ēlaē 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'laēd (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'laēd (XIV 1) said that he wanted to marry the princess of | L'laqwag'ila (XIII 3), chief of the numaym G'ig'ilgām of the Gwa'sela, | Hämēlas (XIV 2), the princess of L'laqwag'ila (XIII 3).
40 Then Q'laēd (XIV 1) asked the ancestors of the || Kwāg'ul 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'laēd (XIV 1) was married to | Hämēlas (XIV 2), the princess of L'laqwa-
45 g'ila (XIII 3). After they were || married, L'laqwag'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'laqwag'ila. | He gave it to Q'laēd
50 (XIV 1), and now Q'laēd had the name L'laqwag'ila (XIV 1). || Therefore I shall not call him after this Q'laēd, 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'ē Q'laēdē, yix lāwēlgēmēx'dās Hēlamasdē qa
la'mēs lāts'lāwēs hāmats'lēnēx'dē lāxēs g'igāmēx'dē ōmpa. Wā,
hēm'lawis lāg'ilasōx x'yōyolisaatsa hāmats'la lō'laē q'lāmināgasē
35 lō'laē k'inqūlā'la. Wā, lā'laē āxēlaxa wūq'lāsē ōlala. Wā, laem'
laē k'leās la hāmats'la laxēq.

Wā, lā'laē 'nēk'ē Q'laēdē qa's geg'adag'ēxēs q'lāla k'lēdēlts L'la-
qwag'ila g'igāma'ayasa 'ne'mēmotasa G'ig'ilgāmasa Gwa'sela. Hā-
mēlas'lā'laē k'lēdēlas L'laqwag'ila. Wā, lā'laē Q'laēdē hēlaxa g'alāsa
40 Kwāg'ulē 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'alāsa Gwa'sela. Wā, hēx'idaem'lāwisē qadzē'fida lāx
Hämēlasē yīxa k'lēdēlas L'laqwag'ila. Wā, g'il'em'lāwisē gwāla
45 qādzēlāsē lāael wāwūqālē L'laqwag'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'le'la 'wālasx'ūs-
gem 'naenx'ūna'ya. Wā, hēm'lawisēs lēgēmē L'laqwag'ila. Wā,
laem'laē lās lax Q'laēdē. Wā, laem lēgādē Q'laēdās L'laqwag'ila.
50 Wā, lāg'ilēns laem gwūl lēqelas Q'laēdē 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'ama'yasa Maämta-
 g'ila, yix Ōdzēstalisē yixs laē lē'lāmasax ompdāsē 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'ala l!ē'l'asgem¹ 'naenx'ūna'ya lē'wa q!ēl!a 'wālas-
 x'āsgem 'naenx'ūna'ya. Wā, g'il'ēm'lāwisē gwāl yāqwaqs 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'maēlēn 65
 hāmāx'ts!ax'saa qa gwēx'idaasaxen g'ig'amēx'dā ompē Hēlamasdā,
 yisa lēgwadā g'ig'ama'yē Ōdzēstalisa. Wā, hāg'a nā'nakūx. La'mēs-
 lēn 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'L'ENTSEM.

71 Then L!āqwag'ila (XIV 1) had a son (XV 1); and then the | father-in-law of L!āqwag'ila A^εmax'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^εmax'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^εsela, 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^ε
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^εmax'āg'ila, (hēm ^εnem lēgēms L!āqwag'ilamōt!a), ^εnēx' qas hēmē lēqēla qa lēgēmsēs ts!ōx^uLEMA. Wā, lā'laē lēx'ēts Q!ēq!EX'Lāla lāxēs ts!ōx^uLEMA. Wā, laem'laē
75 A^εmax'āg'ila wāwalqālasa mōx^usokwē ^εmē^εmelxlōsgem ^εnaenx'ūna^εya lē^εwa sēk'lagāla mātsasgem ^εnaenx'ūna^εya lē^εwa yūdux^εsōkwē kwēkūx^udēsgem ^εnaenx'ūna^εya, lē^εwa mōwē g'ig'ilasgem ^εnaenx'ūna^εya lē^εwa mōwē ^εwālasx'ūsgem ^εnaenx'ūna^εya lē^εwa mōwē lēlēgEXSEMē ^εnaenx'ūna^εya; wā, hēm'lawisa lāk'!endē tētek'!ōtsemē
80 ^εnaenx'ūna^εya. Wā, hēx'ida^εmēsē L!āqwag'ila yāx'wits lāxa g'ā-āsa Gwa^εsela qa ōma^εyōs lēgēmasēs lāwelgāma^εyē 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^εyasa ^εnē^εmēmotasa Lālawilēlasa L!alasiqwāla yī'laxs k'ēdadaē L!āqwalalas K'!ēdēlema^εyē. Wā, k'!cs-
85 'lat!a gālaxs lael xūngwadEX'īdē Q!ēq!EX'Lālāsa bābagūmē. Wā, lā'laē L!āqwalalē ^εnēk' qas hēmē lēqēla qa lēgēmsēs ts!ōx^uLEMA. Wā, laem'laē lēx'ēdes Yāqewidē lāxēs ts!ōx^uLEMA. Wā, lā'laē wāwalqālasa sēk'lax'sokwē mātsasgem ^εnaenx'ūna^εya lē^εwa lāk'!endē k'!ōbawasa lē^εwa malsokwē q!aq'!enōl q!ēq!asasgem
90 ^εnaenx'ūna^εya lē^εwa sēk'lasgemg'ustā mēgwata lē^εwa gwe'yimē lōqūlila lē^εwa max'ēnoxwē lōqūlila lē^εwa ālanemē lōqūlila; wā, hēmēsa nānē lōqūlila. Wā, hēmisa 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'sela, 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'sela 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'sela. 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'!endē 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'sela 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-
 'sela. Wā, hēx'idaem'lāwisē qādzel'ideq. Wā, g'il'em'lāwisē gwāla
 qādzel'lexs laa'l wāwalqālē'lāē L!āqwadzāxs negūmpē Yāqewi- 10
 dāsa ma'lōkwē q'lāq!ek'ā. Wā, hēm'lāwisa mōts!aqē āwā xwāxwā-
 k'!ūna lē'wa mōx'sōkwē cēlag'in'sgem 'naenx'ūna'ya lē'wa lāk'!endē
 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^lak^u (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^sela, 20 on account of the highness of his princess Kūnxūlasōgwi^lak^u (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^lwax^lda^x^u and of the Awik^ltenox^u. Then he sent his tribe to invite them. One of the canoes of the Gwa^sela went

15 kwē mātsasgem ^unaenx^uūna^uya. Wā, hē^umisa lēgemē qa lēgemis Yāqewīdē. Wā, laem^llaē lēgemg^lelx^lla^uye L!āqwasgem qa lēgemis. Wā, hē^umisa lēgemē qa lēgemisēs ts^lōx^uLEmagasē Kūnxūlasōgwi^lakwē. Wā, g^lil^uem^llāwisē gwālexs laē hēx^lida^umē L!āqwasgemē xwānal^lida qa^s yāx^uwidēsēs geg^ladānemē lāxa g^lālāsa Gwa^sela 20 qa ō^umayosēs k^llōlōlē Kūnxūlasōgwi^lakwē. Wā, laem^len gwāl lēqelas Yāqewīdē lāq qaxs le^umaē lēgades L!āqwasgemē. Wā, la^umē ōdzaxagemdē L!āqwasgemaxs ts^ledāqaēs xūnōkwē. Wā, la^ulaē k^llēs gālaxs laael ēt^llōd xūngwadex^uitsa bābagūmē. Wā, la^uwēs^lla^ulaē ālak^llala mōlōlema bābagūmaxs g^lālāē māt^llēg^laalēlexs begwānemaasēs gāgem^upē L!āqwadzē. wā, hēem^llāwis lūg^lilas wālemx^ui^udexs laael ēt^llōd wāwalqūlāsa mōkwē q^llūq^lek^lowa lē^uwa mōts^laqē āwā xwāxwāk^lūna lē^uwa sek^lax^usokwē ēelag^lims^ugem naenx^uūna^uya lē^uwa sek^lax^usokwē ^uwālasx^uāsgem ^unaenx^uūna^uya lē^uwa sēk^lagāla mātsasgem ^unaenx^uūna^uya lē^uwa yūdux^usōkwē kwēkūx^udesgem 30 ^unaenx^uūna^uya lē^uwa lāstowē lēlegex^usemē ^unaenx^uūna^uya lē^uwa lāk^lendē tētek^llōtsemē ^unaenx^uūna^uya lē^uwa lāk^lendē ^umē^lmelx^llōsgemē ^unaenx^uūna^uya. Wā, hēem^llāwisā lēgemē Sēwidē qa lēgemisēs ts^lōx^uLEma. Wā, hēem^llāwisēs g^lōkwē. Wā, g^lil^uem^llāwisē gwālexs laael ^unēk^l L!āqwasgemē qa^s wēg^lē lēlēlaxa g^lālāsa 35 Nāk^lwax^lda^xwē lē^uwa Awik^ltenoxwē. Wā, laem^llaē ^uyālaqasēs g^lōkūlōtē qa lās lēltsayā. Wā, g^lax^uem^llaē ^unemts^laqelāxa xwā-

southward to the village Tēgūxstē^ε of the Nāk!wax^uda^εx^u; | another canoe went northward to the village | of the Āwik^u!ēnox^u at K^u!ētēt. After four days || they came back, and the Āwik^u!ēnox^u | and Nā- 40 k!wax^uda^εx^u came paddling with them. Then the LEWELAXA song | was sung by the Āwik^u!ēnox^u; and the ancestors of the Gwa^εSĒLA did not understand | the kind of song sung by the Āwik^u!ēnox^u, the song of the LEWELAXA, | when they arrived in front of the village. The Āwik^u!ēnox^u landed, || and also the Nāk!wax^uda^εx^u 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^u!ēnox^u began to sing the LEWELAXA song; | and the chief of the Āwik^u!ēnox^u, 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^u, 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^εSĒLA ^εnā^εnalaaqa lāxa Nāk!wax^uda^εxwaxs g^uōkūlaē Tēgūxstē 37 ta^εyē. Wā, lā^εlaē ḡwāḡwaaqaxa ^εnemts!aqē xwāk!ūna lāx g^uōkūlasasa ḡālāsa Āwik^u!ēnoxwē lāx K^u!ētēte. Wā, āem^εlāwisē mōp!enxwa^εsē ^εnālāsēxs ḡāxaē aēdaaqa. Wā, laem^εlaē seyōḡwēxa Āwīk^u!ēnoxwē L^εwa Nāk!wax^uda^εxwē. Wā, laem^εlaē LEWELAXAK^u!āla 40 denxelayāsa Āwik^u!ēnoxwē. Wā, laem^εlaē k^u!ēs ayōSĒLA^εlaē ḡālāsa Gwa^εSĒLāx ḡwēk^u!ālasas denxalayāsa Āwik^u!ēnoxwa LEWELAXAK^u!ālaē ḡāxaē aLEX^εala lāx L!āsakwas. Wā, ḡāx^εlaē ḡāx^εalisēda Āwik^u!ēnoxwē. Wā, ḡāx^εlaē ōḡwaqa ḡāx^εalisēda Nāk!wax^uda^εxwē. Laem^εlaē 45 k^u!ēas ḡwēk^u!ālats. Wā, hēx^εidaem^εlāwisē lē^εlālasō^ε qa^εs lā L!ēxwa lāx ḡōkwax L!āqwasgEMa^εyē. Wā, ḡil^εEM^εlāwisē ^εwilāōLEXS laael hēx^εidaem^εēt!ēda denx^εidēda Āwik^u!ēnoxwasa LEWELAXA. Wā, laem^εlāwisē yixwē ḡiḡāma^εyasa Āwik^u!ēnoxwē L!āqwaḡila. Wā, 50 ḡil^εEM^εlāwisē ḡwāl yixwaxs laē āxōdxēs L!āḡEK^u!ūxawa^εyē L^εwēs ḡiḡilEMakwē yixwēwā^εya. Wā, lā^εlaē lē^εlālalx L!āqwasgEMē. Wā, laem^εlaē ^εnēka: "Wā, ḡēlag^ua xūnōk^u L!āqwasgEM qa lālag^uisek. āx^εāLElag^uada alō^εmasek^u yāx^uLEN lāl, yixḡin ḡeḡadānemk^u lāxa 55 ḡiḡāma^εyasa ŌyalaideXwē lāx Hāmdzidē, yixs k^u!ēdadaas L!āqwālē. Wā, la^εmēts lēḡadēlts Hāmdzidē qaxs ^εDEM^εmaūsENS ḡāyowasENS wīwōmpwūlaENS," ^εnēx^εlaē L!āqwaḡilāxēs ḡāḡempē. Wā, hēx^εidaem^εlāwisē L!āqwasgEMē lāx^εūlil qa^εs lā lāx lā^εwilāsas L!āqwaḡila. Wā, ḡil^εEM^εlāwisē lā^εwENōdzēlilē 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 laē 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 laē 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'lēdaatsa LEWELAXAX lāxēq.
 75 Wä, hē'mis lag'ilas L!āqwag'ila lās lāx L!āqwasgemaxs q'lālela'maaxs
 'nemōx"ēmaēs g'ayōwasa LE'wē. Wä, g'il'ēm'lāwisē gwäl yixwē
 L!āqwasgemaxs laē yāq'eg'a'la. Wä, lä'laē 'nēk'a: "ēya, 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'em'fāwisē 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'fāwisa 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, y'f'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!ālxēs k!āk!et!ēnoxwē qa k!ōx'walilēsēxa 95
 'mekūladzāla māwīla. Wā, lā'laē wūq'āsa ōts!āwasa 'mekūla.
 Wā, hēx'idaem'fāwisa ma'fōkwē k!āk!et!ēnox' āx'ēdxa mōxxa
 saōkwa qa's yiltseldzāyēsa k!āk!obanē lāxa sēsaōkwē qa lāwāyēsa
 q!wālobfēsē lāq. Wā, gil'em'fāwisē 'w'f'āwa q!walobesaxs laael
 āx'alifas lāxa naqōLEwalifasa g'ōkwa L!āqwasgemēxa gānolē. 100
 Wā, k!ēs'em'fāwisē '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^εx^u and Gwa^εsela, and also by the other Āwīk'ēnox^u. 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^εx^u and Āwīk'ēnox^u and all the | Gwa^εsela to eat breakfast in the dancing-house for the LEWELAXA. Then the chief of the Āwīk'ēnox^u, 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^u, and that | Q'ōmogwa is the supernatural property of the hēlik'ilal, and that the name of the hēlik'ilal is | Yēmāsk'as^ō 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^u 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^εx^u and Gwa^εsela, | shall not speak against Yēmāsk'as^ō 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^εxwē LE^εwa Gwa^εsela Lō^εma waōkwe lāxa Āwīk'ēnoxwē qaxs g'il'ma-ae^ε nāx'ēdxa gaālāxs laa^εlaē L'lāqwag'ila āk'!lālx L'lāqwasgemē
- 5 qa lēlalēsōxa Nāk'wax'da^εxwē LE^εwa Āwīk'ēnoxwē Lō^ε'wī^εlēda Gwa^εsela qa g'āxēsē gaūxstāla lāxa la lōbekwa g'ōkwē qaēda LEWELAXA. Wā, la^εmē^ε nōk'ē g'igāma^εyasa Āwīk'ēnoxwē L'lāqwag'ila qa^εs ālak'!ālē nēlasēxs lē^εmaē ālak'!āla lāsa LEWELAXA LE^εwa^ε wālasē lādēda hēlik'ilalē lāx Sēwidē. Wā, g'il'em^εlāwisē^ε wī^εflaēlēda yū-
- 10 dux^εsemakwē lēlqwālālēxs lāa^εlasē Lā^εxūlilē L'lāqwag'ila qa^εs negeltā^εyēxen laemx'dē wāldema yīxs ālak'!ālāē gegadānemaxa LEWELAXA lāx g'igāma^εyasa Ōyalaide^uxwē Hāmdzidē. Wā, hē^εmisēxs Q'ōmogwayaē Lōgwa^εyasa hēlik'ilalē, wā, hē^εnis lēgemsa hēlik'ilalē Yēmāsk'as^ō Q'ōmogwa. "Wā, la^εmēsēns mop^εl'ēn^εxwa^εsl kwēxalā-
- 15 xwa hēlik'ilalēx. Wā, la^εmēsēns g'ālabendēlxwa gānolēx qens dōqwalēxōx yīxwālaēnē^εlaxsa hēlik'ilalēx. Wā, yūem māwīltsa hēlik'ilalōs lāqōs dōgū^ε k'!ōgwīlaxen gegadānemēx lāx g'igāma^εyasa Ōyalaide^uxwasa Hēldza^εqwē. Hēden lāg'ilaen el^εelk'!āla gwāgwēx^ε-sāla lāq^u qaxs hē^εmenāla^εmaē wātap^εlēda nāxwa g'ig'εgāmasa lē-
- 20 qwālala^εyē, xa nēk'ē wīdzesdzewīlāōxda LEWELAXAXA k'!ēsē q'!ē^εlālx g'yīmīts'āwāx g'il'ēildasasa ālak'!āla g'ig'εgāma^εya. Wā, hē^εmēsēn^ε nē^εnak'īlē, laem^εs k'!ē^εsl lāl wāldēmlos. Nāk'wax'da^εx^u Lōs Gwa^εsēl, qaōx Yēmāsk'as^ō 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'lenoxⁿ, asked 35 two of his speakers and two of the || speakers of L'lāqwag'ilagemē^e (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^emaēx gwāl lēgades Sēwidē lāxwa LEWELAXAX. Wā, la^emōx lēga- 25 des Hāmdzidē. Wā, g'il^eemlwisōx gwālla LEWELAXAX lāx mōxsala^e ēnālal lalōx ēt'ēdel lēgadel Sēwidē laxēq. Wā, laemlōx q'lūlēx's'em yixwa^emasxōs bek'wēna^eyaxs lēlēlāēx. Wā, hē^emis lāg'ilasōx lēgades Yēmask'as'ō Q'ōmogwa lāxēs hēlik'ila^elē^ena^eyē. Wā, lāx' lēgades Hāmdzidē qaēs aaxsilaēna^eyaxa LEWELAXAX. Wā, yū^emoqⁿ," 30 ēnēx'laē L'lāqwag'ila.

Wā, g'il^eem^elāwisē gwāl gaāxstalaxs laē hōqūwelsa. Wā, hēx'- 30 ēidaem^elāwisa ma^elōkwē k'lak!^etēnoxⁿ ēax^eēdxa Q'ōmōkūmlē. Wā, g'il^eem^elāwisē ganol^eidēxs laa^elasē L'lāqwag'ilaxa g'igāma^eyasa Āwik'lenoxwē āxk'^elāxaxa ma^elōkwē lāxēs ā^eyilkwē lē^ewa ma^elōkwē lāx ā^eyilkwās L'lāqwag'ilagemā^eyē qa lās hōlēlax gwēk'^elālasasēxs laē 35 qāsaxēs g'ōkūlōtē lē^ewa lēlalānemē qa lās wī^ela hōgwīla lāxa LEWELAXAatslē g'ōkwa. Wā, g'il^eem^elāwisē q'lap^elēx'^eidēda mōkwē ā^eyilkwa. laa^elasē L'lāqwag'ila lēxs'ūlaq qa gwēk'^elālēt^s lax L'lāsana^e-^eyas t'EX'ilāsa ēnāxwa g'ig'ōkwa. "Wā, g'aems wāldemlga:

'lēlēlanōgola ts!ēt^sl'cqaō nanāqamalēnsax Yēmask'as'ō Q'ōmo- 40 gwa hēlik'ilalk'as'ō Q'ōmogwa; lāsēlalōxsēnsax Yēmask'as'ō Q'ōmogwa.'" |

Wā, g'il^eem^elāwisē q'wēl^eid lāx t'ēt^sl'EX'ilāsa g'ig'ōkwaxs laa^el hēx'^eidaem wī^ela q'wāg'ililēda hēbegwānemē lē^ewis gegēnemē lō^emēs sāsemē, qaēs laēl hōgwēl lāxa LEWELAXAatslē g'ōkwa, qaxs 45 ēnāxwa^emaē x'āx'ets'lānaxa alōmasē lēgēmsa LEWELAXA. Wā, lā^elaē

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 ^εwi^εlaēlēda yūdux^εsemakwē lēlqwālaLēxs laaEl Lāx^εūlilē L!āqwag'ila
qa^εs Lē^εlālēx L!āqwasgemē. Wā, g'il^εEM^εlāwisē la LāWENōdzēlilē
L!āqwasgemax L!āqwasgilāxs laē ^εnēk'ē L!āqwag'ilāxa ^εnāxwa
50 lēlqwālaLa^εya:

"Laemk' Lāxwēmilnaxwalg'ada g'igāmēk' lāxa El^εnākūlala LE-
WELAXALasa El^εnākūlala begwāneml." ^εnēx^εlaē.

Wā, g'il^εEM^εlāwisē q'wēl^εidēxs laal^εasa yūlaq'wālā lāx āladza^εya
māwilē yīsg'ada:

55 Wēx^εidēg'a ha wēx^εi^εhēdēg'a wēx^εidēs qaē ^εnawalahakwasdā
hōa hōa wēx^εidēsk'a.

Mādosō o^εnōgwa, mādosō o^εnōgwa mādosēs qaē ^εnawalahakwas-
dā hōa hōa madosōqaē ^εnawalahakwasdā hōa hōa.

Wā, lā lās lāxa ^εnemsgemē yālaXLEna:

60 Gēna q!anāanla k'āē q!anēg'ilis lāx ^εnaqūlayaxēa ha aba gēna
q!anaanla hō wāya wāya ha haa.

Wā, g'il^εEM^εlāwisē q'wēl^εidēxs laē L!āqwag'ila āxk'^εlālx L!āqwas-
gemē: "yā, wēx'ins dōqwaxa sayōlaqūla lāxg'a āladzēg'osg'a
māwilēk'." Wā, lax^εda^εx^εlaē lāyak'ilila. Wā, k'ēs^εlat'la gūlaxs
65 g'ūxaē nēx^εālē L!āqwasgemē. Wā, lā^εlaē ^εnēk'a: "Wēg'a yūL!ā-
LEX g'ōlg'ekūlōt; yūEM q'wūselag'ilila hēlik'ilalēx. Wā, wēg'a den-
x^εēdēx qEN lālag'i gūux^εid lalōL!qō LE^εwōx L!āqwag'ilax qa

try to secure him, together with L!āqwag'ila, so that he may | come 68
and dance." Immediately the Āwīk'!ēnox^u 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 Āwīk'!ēnox^u.
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^{ex} and to the
Āwīk'!ēnox^u; and as soon as he finished || giving away the mountain- 80
goat blankets, the chief of the | Āwīk'!ēnox^u, L!āqwag'ila said to the
Nāk!wax'da^{ex} and Gwa^{sela} | 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^{ex} || and the 85
Āwīk'!ēnox^u and the Gwa^{sela} 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^{wīda}." Wā, hēx^{idaem}lāwisēda Āwīk'!ēnoxwē den- 68
x^{ēda}. Wā, lā^{laē} L!āqwasgēmē lāyak'ilila. Wā, k'ēs^{lat}!a gā^{laxs}
g'āxaasa hēlik'ilalē ^{ne}x^{ūnālaxa} g'ilasgēmē ^{ne}x^{ūna^{ya}} qenxālaxa 70
LEKwē L!āgekwa. Wā, laem^{laē} yixwīwālaxa g'ig'ilē^{makwē} yixwī-
wa^{ya}. Wā, laem^{laē} tsābēx^{sa} yixūxsdēg'āyē tsāpa. Wā, lā^{laē}-
xaē k'lūxetk'!ōlts!ānaxa k'lūxedenāxs laē yixwa. Wā, laem^{laē}
yixsē^{stalilēlaxa} laqawalilasa g'ōkwē. Wā, laem^{laē} L!āqwag'ila
Lō^{laē} L!āqwasgēmē lāxwēmēleq. Wā, mōsgēm^{lat}!a q^{emq}em- 75
demē denx^{ēdayu}wasa Āwīk'!ēnoxwaxs laē gwāla. Wā, g'il^{em}lā-
wisē gwālēxs laē lāyak'ililēda hēlik'ilalē lāxēs mawilē. Wā, lā^{laē}
L!āqwasgēmē yāx^{witsa} lāk'!endē ^{mē}mēlxlōsgēm ^{naenx}ūnē lāxa
Nāk!wax'da^{xwē} L^{ewa} Āwīk'!ēnoxwē. Wā, g'il^{em}lāwisē gwāla
yāqwāsa ^{mē}mēlxlōsgēmē ^{naenx}ūnēxs laē nēlē g'igāma^{ya} 80
Āwīk'!ēnoxwē L!āqwag'ilāxa Nāk!wax'da^{xwē} L^{ewa} Gwa^{sela}xs
ēt!lēdēl g'āxl ^{wilal} hōgwēl lāxa LEWELAXAats!ē g'ōx^{xa} ēt!lēdēla
ganō^{lēdēl}, ^{nēx}laē.

Wā, g'il^{em}lāwisē q'wēl^{ēdēxs} laē ^{wi}la hōqūwēlsēda Nāk!wax'da-
^{xwē} L^{ewa} Āwīk'!ēnoxwē Lō^{ma} Gwa^{sela}. Wā, g'il^{em}lāwisē dzā- 85
qwaxa lēdsaxs laael ēt!lēd qās'idēda mōkwē ā^{yilkwa}. Wā, laemxaē
āem NEGELTēwēs g'ālē wāldemāxs g'ālaē qāsa qaēda g'ālē kwē-
xela. Wā, laemxaē kwēxela. Wā, hēemxaāwisē gwēg'ilaxa gano-
lēs g'ālē gwēg'ilasa. Wā, g'il^{mēsē} gwāl yix^{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'em'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'em'lāwisē q'wēl'ēdexs laē denx'ēdēda Āwik'tēnoxwē. Wā, g'āx'laē yixūłts'ālēlēlēda hēlik'ilalē. Wā, g'il'mēsē elāq q'ūlbēda elxla'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^aLELAQ. Wā, lā^llaē āxk'!ā^lax L!āqwasgemē qa^s lāx'daxwē 12
dōx^wWIDEQ. Wā, āem^llāwisē la āx^t!ā^lilāsēs q!ēq!a lāxa māwilē.
Wā, lā^llaē hōqūwēisa. Wā, k'^lēs^lat!a gū^laxs g'āxaē aēdaaqē
L!āqwasg'ila. Wā, hēem^llāwisē lāx^lū^lilē āwī^lelāsa t!ēx^lilāsa 15
g'ōkwē. Wā, lā^llaē ēnēka: "yā ts!ēts!ēqo; lanōgwa māl'tēg'aa-
LELAXg'ins yīxwagins lāg'asg'a la ōgūx'īdaēla. Wā, laēg'as la q!ō-
mogwē^sstalīla. Wā, lāg'a hē^lnakūla. Wā, lanōgwa g'āxē^lamasLE-
g'aq", ēnēx^llaēxs laē xwēlaqa lāwēsa. Wā, k'^lēs^lat!a gū^laxs
g'āxaē g'axēLEla k'^lānēLEla lō^s L!āqwasgemē k'amēs^ggemēxa yīxu- 20
mālāxa q!ōmōkumlē. Wā, la^llaē L!āqwasg'ila wāxaxa Āwīk'!ēnoxwē
qa dēnx^lēdēs. Wā, g'ī^lem^llāwisē dēnx^lēdēxs laē yīx^lwidēda q!ō-
mōkumlē. Wā, g'ī^lem^llāwisē lāg'aa lāxa ōgwiwalīlaxs laē lats!ā^lil
lāxa āladza^yasa māwilē. Wā, la^lmē gwāl lāxēq.

Wā, la^llaē L!āqwasgemē ēt!ēd yax^lwitsa sek^lax^lsōkwē ^swālasx'ās- 25
gem ēnaenx^lūna^ya lē^lwa lastowē lēLEGEX^lSEMē ēnaenx^lūna^ya
lē^lwa yūdux^lsokwē kwēkūx^lDESSEM ēnaenx^lūna^ya lāxa Nāk!wax-
daxwē lē^lwa Āwīk'!ēnoxwē. Wā, laem gwāl lāxēq. Wā, hēem
g'ī^l g'āx LEWELAXA lāxwa ēnalēnak'ā^lax āwīnak'ā^la. Wā, hē^lmisen
lāg'ila lēx'aem g'ī^l lē^lilāsō^s qa lā lāxwēmē^l lāx LEWELAXA qaxs 30
hē^lmaen g'ā^lē g'āxatsa LEWELAXA. Wā, laem gwālēns gwāgwēx^ls'a-
laēna^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!a 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 lE'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!aatsēda
 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'il'EM'īlāwise gwāla qādZēlāXS laē'laē Amax'ā-
 g'ila wāwalqālasa q!EL!EX'sokwē q'lēq!āsasgEM 'naENX'ūna'ya lE'wa
 mōkwē q!aq!EK'ā lE'wa ma'!tsōgūg'ōyowē k'!ēk'!ōbawasa lE'wa
 q!EL!ETS!aqē XwāXwāk!ūna lE'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!a lE'wis lēgEMē
 Q'ūlādē lE'wa ts!ēk'!wēsē lE'wēs lēgEMē 'nawalakumēg'īlisē lE'wa
 hāmshāmts!ESē lE'wis lēgEMē 'naX'q!ESelag'īlisē lE'wa hayalik'īlalē
 LEWIS lēgEMē Ēg'aq!wāla; wā, hē'mīsa bāXūsē lēgEMa qa lēgEMS
 Sēwidē yī'flax A'māXūlalē. Wā, la'mēSENS lēqELALES A'māXūlalē lāX
 50 Sēwidē. Wā, g'il'EM'īlāwisē gwāla wāwalqālaxs lāē'laē A'māXūlalē
 lēLELAXA L!al!as!qwāla qa lās lāX GwēqELISē lāX g'ōkūlasa A'māXū-
 lalē lE'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 lE'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'q!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^εlāwisē dzāqwaxs laael lāg'aa lāx Ğwēqelisē. Wā, hēx'εi-
 daem^εlāwisē '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^εlāwisē
 mōp!enxwa's x'isālēda mōkwaxs laael k'imyase'wa. Wā, lā'laē
 mōp!ena kwēxelasō'xa dzēdzaqwa. Wā, lā'laē 'wi'la yāx'wida- 60
 yōwa wāwalqālayās Amāx'āg'ilaxa q!el!ex'sōkwē q!ēq!āsasgem
 'naenx'ūna'ya lē'wa mōkwē q!āq!ek'owa lē'wa q!el!ets!aqē
 xwāxwāk!ūna lē'wa mōx'sōkwē mātsasgemē 'naenx'ūna'ya lē'wa
 ma'itsōg'g'eyowē k'ōbawasa. Wā, lā'laē lēgādēda māmaq!ās
 Q!ūlādē. Wā, hēem^εlāwisa ts!ēk'wēsē lēgades 'nawalakumēg'ilisē. 65
 Wā, hēem^εlāwisa hāmshāmts!ēsē lēgades 'nāx'q!ēsēlag'ilisē. Wā,
 hē'mislēda hayālek'ilalē lēgades Ēg'aq!wāla. Wā, laem^εlāē g'alōlē
 A'māxūlalaxa ts!ets!exlenasa L!al!asiqwāla laxēq. Wā, g'il'mcsē
 gwāl yaqwē A'māxūlalaxs laē nū'nakwēda L!al!asiqwāla.

Wā, lā'laē k'!ēs gāfa hayasek'ālē A'māxūlalē lē'wis genemē 'nāx'-
 nag'emaxs laael xūngwadex'itsa bābagūmē. Wā, hēx'εidaem^εlāwisē
 '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'dax'- 75
 laē lāg'aa lāxa g'ōkūlasas Amāx'āg'ila. Wā, hēx'εidaem^εlāwisē

77 Q'lek'lenala 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'māxūlal (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'lāl'idē Q'lek'lenālāx Amāx'āg'ilās 'nāx'nag'emāxs lē'māē
 xūngwadasa bābagūmē. Wā, g'il'em'lāwīsē gwāl ts'Ek'lālelāxs
 laael hēx'ida'ma g'igāma'yē Amāx'āg'ila lēlts'lōd laxēs g'ōlg'rikū-
 80 lōta g'ūlāsa L!al!asiqwāla qa g'āxēs 'wīlāēl lāx g'ōkwās. Wā, g'il-
 'em'lāwīsē g'āx 'wīlāēlēxs laael lāx'ūlilē Amāx'āg'ila qa's ts'Ek'lā-
 l'idēs ts'Ek'lālemasa bāgūnsē Gwa'sela, yāxs lē'māē xūngwadēs
 k'lēdēlē 'nāx'nag'emasa bābagūmē. "Wā, hē'mēsēn lāg'ila lēlts'lōdōl
 g'ōkūlōt qa's wāg'ilōs g'āg'ēxsēlal g'āxen. Wā, laems p!ēdzēlal
 85 g'āxen, g'ōkūlōt, qen wāwālqālayōxen negūmpāē A'māxūlala,"
 'nēx'lāē Amāx'āg'ilaxēs g'ōlg'ekūlōtē. Wā, g'il'em'lāwīsē q'lwē-
 l'ēd yaq'ent'lālāxs laael lēplālelēmā lē'wā'yē lāxa naqōlēwalilas
 g'ōkwās Amāx'āg'ila. Wā, hē'lat!a g'il hōqūwēlsē ēs'ālēwinoxwasa
 g'ālāsa L!al!asiqwāla. Wā, k'lēs'lat!a gālāxs g'āxaē aēdaaqa dālēda
 90 wāōkwāxa mōwē q'lēq'lāsa lōxs yūdūxwāē daūkwasā wāōkwē lōxs
 mā'lāē daūkwasā wāōkwē. Wā, laem'lāē lēbēdzodālas lāxa lēbēlē
 lē'wā'ya. Wā, lāē sāyak'lax'sokūlasā mā'la q'lēq'lāsa la āxēla. Wā,
 g'il'em'lāwīsē gwālēxs laael ōgwaqa hōqūwēlsē g'ig'igāma'yasa
 g'ūlāsa L!al!asiqwāla. Wā, k'lēs'em'lāxaāwīsē gālāxs g'āxaē aēda-
 95 aqa mox'wēlāēda q'lāq'ek'owē g'āxēlēms. Wā, hē'em'lāwīsā mōts'laqē
 āwā xwāxwāk'lūna. Wā, g'il'em'lāwīsē gwālēxs laael 'wīlā hōqū-
 wēlsēda bēbēgūlēda'yē. Wā, k'lēs'em'lāxaāwīsē gālāxs g'āxaē aēdaa-
 qa. Wā, lā'lāē mā'tsogūg'iyowa k'lēk'lobawāsē g'āxēlēms. Wā, g'il-
 'em'lāwīsē gwāl'alilēxs lāē '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^εmāxūlal (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^εmāxūlal (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^εsela, Gwēqelis; and immediately ||
 Amāx'āg'ila (XVI 3) gave as a marriage gift to his son-in-law 10
 A^εmāxūlal (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^εmāxūlal (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^εmāxūlal (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^εmāxūlalē. Wā, hāEM^εlawisa LĒGEMē 400
 qa LĒGEMSēs ts!ōx^uLEMA. Wā, laEM^εlaē LĒgadLES PENGwidē. Wā,
 g'il^εEM^εlāwisē gwāLEXS laaEL hōqūwelsē g'ōkūlotas qa^εs xwāna^εfidē
 qa^εs wāg'il gāx'īdelxa gaālax lāla ^εnāx'īDEL. Wa, g'il^εEM^εlāwisē
^εna^εnakūlaxs laē mōxsalasa wāwalqālayōLē lāxa mōts!aqē āwā
 xwāxwāk'lūna. 5

Wā, g'il^εEM^εlāwisē ^εwī^εlxSEXs laē ^εnEMāx'īdaEM LEX^εd LĒ^εwa
 mōkwē ā^εyily^us A^εmāxūlalē. Wā, laEM^εlāē ^εwī^εlxsa g'ālūsa L!aL!a-
 siqwāla. Wā, k'!^εs^εEM^εlāwisē lāla qa^εs dzāqwaXS laē lāg'aa lāx
 g'ōx^udemsasa g'ālū Gwa^εsela lāx Gwēqelisē. Wā, hēx'īdaEM^εlāwisē
 wāwalqālē Amāx'āgilās p!edzēLEmasēs g'ōkūlotē laxēs negūmpē 10
 A^εmāxūlalaxs k'!^εs^εmaē hōx'wūltā lāxēs yaēyats'lē. Wā, g'il^εEM-
^εlāwisē gwāl yāq!ENT!alē Amāx'āg'ilāXS lāa^εlaē A^εmāxūlalē Lēlwūltōd-
 xēs negūmpē LĒ^εwis g'ōkūlotē qa lās L!EXwa lāx g'ōkwas. Wā,
 g'il^εEM^εlāwisē g'āx ^εwī^εlaēLēda L!aL!asiqwālāXS laē L!EXwīlayuwasa
 L!ōBEkwē MELĒk'. Wā, lā^εlaē hēleg'īndayowēda x'ilkwē ^εMEL^εMELq!EGē 15
 lāq. Wā, g'il^εEM^εlāwisē gwāl L!EXwaXS laē A^εmāxūlalē yax^εwitsa
 ma^εltsōkwē q!ēq!āsa lāxa g'ig'EGāma^εyasa L!aL!asiqwāla LĒ^εwa ma^ε-
 lts!aqē āwā xwāxwāk'lūna. Wā, hēEM^εlawisa q!EL!EX^εsōkwē k'!^εk'!^ε-
 bawasa lāxa bēBEGūlīda^εyē. Wā, hē^εEM^εlawisa ma^εlōkwē q!āq!EK^εō
 lāxaaxa g'ig'EGāma^εyē. Wā, g'il^εEM^εlawisē gwāl yāqwaXa L!aL!asi- 20
 qwālāXS lāaEL ōgwaqa yāx^εwitsa ma^εltsōkwē q!ēq!āsa lā^εlaxa g'ig'ε-

22 away twenty sea-otter skins to the | chiefs of the Gwa^sEla, and sixty
cedar-bark blankets to the | common people, and two large canoes to
the chiefs, | and two slaves, since A^mmāxūlal (XVII 2) had planned |
25 that he wanted to give one-half of what he had received as a marriage
gift to the L!^lasiqwāla, and one-half to the Gwa^sEla— | 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!^lasiqwāla
went home. |

When PENGWID (XVIII 1) grew up, he married | Lāx'selēlemga
(XVIII 2), the princess of the chief (XVII 4) of the numaym Ts!^lēts!
emēleqela of the | Nāk!^wax^{da}xwē, who lived in the village Tēgūxstē.
| PENGWID (XVIII 1) and Lāx'selēlemga (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^yasa Gwa^sEla Lē^wa q!^lEL^{EX}sōkwē k!^lēk!^lobawasa lāxa bēbē-
gūlēda^yē Lē^wa ma^lts!^laqē āwā xwāxwāk!^lūna lāxa g'ig'egāma^yē
Lē^wa ma^llōkwē q!^laq!^lEK^{OWA} lā^lax gwālaasas nāqa^yas A^mmāxūla-
25 laxs ēnēk^aē qa^s ā^mmēs naxsaap!^lēda L!^lasiqwāla Lē^wa Gwa^sELāxa
wāwalqālayuwa mōx^gsokwē q!^lēq!^lāsa Lē^wa ma^ltsōgūg'eyowē k!^lē-
k!^lobawasa Lē^wa mōts!^laqē āwā xwāxwāk!^lūna Lē^wa mōkwē q!^lā-
q!^lEK^{OWA} qa ō^mmayōs lēgēmasēs lāwelgāma^yē PENGWIDē. Wā,
laem^lāwisē gānolēda la^las gwāl yāqwa. Wā, g'il^lEM^lāwisē ēnāx-
30 ēidxa gāilāxs laē nā^lnākwēda L!^lasiqwāla.

Wā, g'il^lEM^lāwisē q!^lwax^ēdē PENGWIDāxs laael gegradEX^ēidēs
Lāx'selēlemga k!^lēdēlas g'igāma^yasa ēnē^mmēmotasa Ts!^lēts!^lemēleqe-
lasa Nāk!^wax^{da}xwē, yixs hāael g'ōkūlē Tēgūxsta^ya Nāk!^wax^{da}-
ēxwē. Wā, k!^lēs^lat!^la gāla hayasek'ālaxs PENGWIDē Lō^l Lāx'selēlem-
35 gāxs laē xūngwadEX^ēitsa bābagūmē. Wā, g'il^lEM^lāwisē q!^lālē Hāqel-
lalaxēs k!^lēdēlaxs Lē^māē xūngwada. laael Lē^lālaxēs g'ōkūlōtē. Wā,
lā^lāē nēlaxs wāwalqālayōlē negūmpē. Wā, laem^lāē k!^lēs nēlaxēs
g'ōkūlōtas ēwāxasasēs wāwalqālayōlē, yixs lēx^aēmaē wāhdems Hā-
qelalēs ēnēk!^lēna^yē qa lās^ēwilēs g'ōkūlōtē lāxseq. Wā, g'il^lEM^lāwisē
40 gwālē waldemasēs laē ēwila hōqūwels lāx g'ōkwas qa^s xwānalēdē.
Wā, g'il^lEM^lāwisē ēnāx^ēidxa gāilāxs laael mōxsaxēs yaēyats!^lēlē
xwāxwāk!^lūna. Wā, g'il^lEM^lāwisē ēwilxa laael LEX^ēēda. 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'selēlemga (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^x; and he gave twenty mink blankets | and one hun- 55
 dred cedar-bark blankets to the common people of the Nāk!wax'-
 da^x; | and he gave three slaves and two | canoes and ten black-
 bear blankets to the | chiefs of the Gwa^sela; 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^x 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 lāg'aa lāx Gwēqelisē. Wā, hēx'ēidaem^llāwisē 43
 mōltāla ēwī^lasēs wāwalqālayulaxēs negūmpē Pengwidē. Wā, k'les-
 ēlatla wāwalqālaxa dzāqwa, ā^lem^llaē wāwalqālaxa la ēnāx'ēdx 45
 gaālāsa q!ēl!āk^{wē} q!āq!ēk'ōwa lē^wa mōts!aqē xwāxwāk!ūna lē^wa
 ma^ltsōkwē L!ēnl!entsemē ēnaenx^ēūna^ēya lē^wa mōx^sōkwē matsas-
 gem ēnaenx^ēūna^ēya lē^wa ma^llp!enyag'ē k'lēk'lobawasa. Wā, hēem-
 ēlāwisa lēgemē qa lēgēmsēs negūmpē Pengwidē. Wā, laem^llaē
 lēgades T!āt!endzidē. Wā, lā^laxaē lēgemg'ēlx!āx K'imgēdē qa 50
 lēgēms xūnōkwās Pengwidē lē^wis genemē Lāx'selēlemga. Wā,
 g'il^lem^llāwisē gwāla wāwalqālaxs laē hēx'ēidaem^llaē T!āt!endzidē
 yax^ēwitsa yūduk^{wē} q!āq!ēk'ō lē^wa ma^lts!aqē xwāxwāk!ūna
 lē^wa lastowē L!ēnl!entsemē ēnaenx^ēūnā lāx g'ig'egāma^ēyasa Nā-
 k!wax'da^xwē. Wā, lā^llaē yax^ēwitsa ma^ltsōkwē mātsasgem ēnaenx^ē- 55
 ūnē lē^wa lāk!endē k'lēk'lobawas lāxa begūlida^ēyasa Nāk!wax'da-
 xwē. Wā, lā^llaē yax^ēwitsa yūduk^{wē} q!āq!ēk'ō lē^wa ma^lts!aqē
 xwāxwāk!ūna lē^wa lastowē L!ēnl!entsem ēnaenx^ēūna^ēya lāxa
 g'ig'egāma^ēyasa Gwa^sela. Wā, lā^llaē yax^ēwitsa ma^ltsōkwē mātsas-
 gem ēnaenx^ēūna^ēya lē^wa lāk!endē k'lēk'lobawas lāxa begūlida^ēyē. 60
 Wā, laem^llaē lēgadē bābagūmē xūnōx^s T!āt!endzidās K'imgēdē
 lāxēq. Wā, g'il^lmēsē gwāl yāqwaxs laē nā^lnakwēda Nāk!wax'da^xwē.

Wā, g'il^lmēsē q!wāx'idē K'imgēdāxs laē geg'adex^ēits L!āqwālē
 yix k'lēdēlas Häyōgwisē yixs g'ig'āma^ēyaē Häyōgwisasa ēne^lmēmo-

65 the numaym SĪSEN!Ē of the Nāk!wax'da^xwē. 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!āqwāl (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^sela 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^xwē 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!āl!eqwāsila (XX 2) for the name of his daughter, the twin-children. | After Hāyōgwis (XVIII 3) had

65 tasa SĪSEN!ā'yasa Nāk!wax'da^xwē. Wā, g'āx^fma māmalā g'ōx-
 ēwalēs lāx Tsāxisē. Wā, hē^fmis lāg'ilas lastōwa p!Elxelasgēmē LĒ^fwa
 lāk'endē k'lek'lobawas qādzēlēma. Wā, k'lest'ā gāla hayasek'ālē
 K'imgēdē LĒ^fwis GENEMē l!āqwālx laē yikwēlen ābempwīlā. Wā,
 la^fmē bābāgūmē ēnemōkwē. Wā, lā ts!āts!adagema ēnemōkwē.
 70 Wā, g'il^fmēsē q'ālē Hāyōgwisaxēs k'ledēlaxs yikwīlā, laē hēx'idaem
 xwānal'ida LĒ^fwis ēnē^fmēmōtaxa SĪSEN!ā'yē qa^s lā wāwalqūlaxēs
 negūmpē K'imgēdē lāx Gēg'āqē qaxs lē^fmaē bāwōda Gwa^selās Gwē-
 qelisē. Wā, lā wīx^stendxa ma'lgūnāts!aqē xwāxwāk'lūna qa^s
 mōxsēsa ma'lsokwē p!Elxelasgēmē LĒ^fwa mōx^ssokwē ēmELXLōsgem
 75 ēnaENX^fūna'yā LĒ^fwa malp!ENYag'ē k'lek'lobawasa. Wā, hē^fmisa
 mōkwē q'lāq'ek'owa. Wā, g'il^fmēsē gwāl mōxsēlaxs laē ālēx'wida
 yixs hāē Sāgumbāla g'ōkūlatsa ēnē^fmēmōtasa SĪSEN!ā'yasa Nā-
 k!wax'da^xwē. Wā, k'les^fmēsē lāla qa^s dzāqwēxs laē lāgrāa lāx
 Gēg'āqē. Wā, hēx'ida^fmēsā g'igāmā'yē Hāyōgwisē wāwalqūlāsa
 80 ma'lsokwē p!Elxelasgēm LĒ^fwa mōx^ssokwē ēmELXLōsgem ēnaENX-
 ūna'yā LĒ^fwa ma'lp!ENYag'ē k'lek'lobawasa LĒ^fwa mōkwē q'lāq'ek-
 owa; wā, hē^fmislēda ma'lgūnāts!aqē xwāxwāk'lūna: wā, hē^fmisa
 lēgēmē qa lēgēms K'imgēdē. Wā, laem lēgades YāxLENē. Wā,
 hē^fmis K'ladalag'ilisē qa lēgēms begwānemē xūnōx^s. Wā, hē^fmis
 85 L!āl!eqwāsila qa lēgēms ts!edāqē xūnōx^ssxa yikwīlēmē. Wā, g'il-
 ēmēsē gwāl yāq!ent!ālē Hāyōgwisaxs laē K'imgēdē lēlwūltōdxēs

spoken, K'ingēd (XIX 1) invited his | father-in-law Häyōgwis 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^sx^u, and the same number to the | chiefs of the Gwa^ssela; and he gave one hundred cedar-bark blankets and forty | mountain-goat skin blankets to the common people of the | Nāk!wax'da^sx^u and Gwa^ssela. When daylight came in the morning, || Häyōgwis (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 ^smāxwa (XXI 1) as the name | for his grandson. Then P!ādzesē ^smāxwa (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 ^smāxwa (XXI 1) || to all the tribes. And 5 when | P!ādzesē ^smāxwa (XXI 1) was a middle-aged man, he married Melnēd (XXI 2), the princess | of Sēwid (XX 4), chief of the

negūmpē Häyōgwisē ^sLE^swis k!wēmē. Wā, g'il^smēsē ^swilōltā ^sLE^swa 87 wāwalqālayo, laē L!EXwīlayowēda x'ilkwē ^smel^smelqegē lāq. Wā, g'il^smēsē gwal L!EXwaxs laē yāx^swidayowēda mōts!aqē xwāxwāk!ūna ^sLE^swa ma^slōkwē q!āq!ek'ō ^sLE^swa lastowē p!elxelasgem lāxa g'ig'ē- 90 gāma^syasa Nāk!wax'da^sxwē. Wā, hēmxaāwisē ^swāxa lāx g'ig'ēgāma^syasa Gwa^ssela. Wā, lā lāk!ēndē k'lek'lobawas ^sLE^swa mōx^usokwē ^smē^smelxlōsgem ^snaenḡ^sūnē^s yāx^swidayōs lāxa bēbegūlida^syasa Nāk!wax'da^sxwē ^sLE^swa Gwa^ssela. Wā, g'il^smēsē ^snāx^sidxa graālāxs laē nā^snakwē Häyōgwisē ^sLE^swis k!wēmē. 95

Wā, g'il^smēsē nexlāax^sid begwānemē K'ladalag'ilisaxs yix lā- wewlāma^syas YāxLENē laē geg'adex^sits K!wāk!wabalas lāx k'ledēlas Yāqalēnis g'ig'āma^syasa ^sne^smēmotasa Naensx'āsa Naqemg'ilisāla. Wā, lā xūngwadex^sitsa bābagūmē. Wā, hē^smisa g'ig'āma^syē Yāqalēnisē sep!ēts G'ilg'atowēxa q!eyōxwē L!āqwa lāxēs negūmpē 500 K'ladalag'ilisē. Wā, lā lēgemg'elxlālax P!ādzesē ^smāxwa qa lēgem- sēs ts!ōx^uLEma. Wā, la^smē P!ādzesē ^smāxwa lāxōdex G'ilg'atowē. Wā, lā k'ilxwasōs Ānḡwēdāsa Ławēts!ēsasa ^snā^snemāp!EX^sid lōx- semx^sid p!elxelasgema. Wā, hē^smis la ^smāx^swidayōs P!ādzesē ^smāxwa lāxwa hamalēlāx lēlqwālala^sya. Wā, g'il^smēsē nexlāax^sid 5 la begwānemē P!ādzesē ^smāxwa laē geg'adex^sits Melnēdē k'ledēlas Sēwidē, g'ig'āma^syasa ^sne^smēmotē G'ilg'ig'āma^sasa Gwa^ssela. Wā,

5 numaym G'ig'ilgām of the Gwa^sela. | 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^sx^u—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^sx^u, 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^swis genemē Melnēdāxs
laē xūngwadex^sitsa 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^sēs k'lēdēlē Melnēdē. Wā, la'emxaē L.lāqwaga
wāx^smaē ts!edāqa 'māx^swits k'il^swayāsa g'ig'āma^syasa 'ne^smēmōtasa
Ts!ēts!emēleqalāsa Nāk!wax'da^sxwa ālēbōp!enx^sēid lōxsemx^sēid
15 p!elxelasgema yāxs hāē Hāqelalē k'il^swax Mawak'la. Wā, la^smē
L.lāqwaga 'māx^switsa ālēbōp!enx^sēidē lōxsemx^sēid p!elxelasgem
lāxwa hamalelāx lēlqwālata^sya.

Wā, g'il^smēsē hēlak'lōx^swidē L.lāqwagāxs laē lāwadex^sits Hē-
wāk'elisē, g'ig'āma^syasa 'ne^smēmōtasa Ts!ēts!emēleqalāsa Nāk!wax-
da^sxwē. Wā, lā xūngwadex^sēidē L.lāqwagāsa bābagūme. Wā, hē-
20 'misē Hēwāk'elisē lēqēla qa lēgēmsēs xūnōkwē. Wā, la^smē lēx^sē-
dēs Qweyōsdēdzasē laxēs xūnōkwē. Hē lāg'ilas P'lādzes 'māxwa k'lēs
hē lēqēla qa lēgēmsēs ts!ōx^slēmāxs wanēqaasēs k'lēdēlaxs laē la^swa-
des Hēwāk'elisaxs k'lēsāē ālaem g'ig'āma^syēs wīwōmpwūla. Wā,
hē^smis lāg'ilas hē^smē Hēwāk'elisē lēqēla qa lēgēmsēs bābagūmē
25 xūnōk^s lāx L.lāqwaga, yāxs hē^smaē ālēs yūduxūnxēk'elē Qweyōsdē-
dzasē.

Wā, la^smen ālak'lāla g'ābendxen qwōsbalisu g'ālāsenu^sx^u āwa-
nā^sya gwe^syīmē, yāx 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^u WOMAN

Hana hana hē! Now I think of my master | LĀL!aqōlī^ulak^u, 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, ^uwālas, who had for their chief
my ancestor, who || came from the first Lāqwag'ila. | 5

Hana hana hē! Hēlē^ustēs 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^ustēs. || 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^ustēs went to meet them, and he | called the visitors ashore.
Then my ancestor Hēlē^ustēs | gave his visitors seal to eat. When
they had || eaten, Hēlē^ustēs spoke, and asked for the name of his | 15

xūnōkwas Lākwaga lāx ha^uyūdex'ālas^uēdaēs begwānema g'āg'ELELA
lāx Yāqalenlīsē g'āxALELA lāx Gweyōsdēdzasē. Wā, lāxāEN k'fēs 30
g'wāgwēx's'āla lāx ^unāxwāēnē^umas maēma^ulēl lōxs yūdukwāē lōxs
maēmōkwāē gEGENEMASEN g'īgaanā^uyē lōdzēk'asēs sūSEMē yix ts!ā-
ts!ā^uyāsen la lēLEqELASE^uwa. Wā, lādžēk'as^umōx lāba.

LĀGWĀLEMAS LĀL!AQŌLXA¹ NĀK!WAAXSEMĒ

Hana hana hē: lāk'asq!amaēg'in g'āx g'īg'aēx^uēdxEN q'āgwidōlāē 1
LĀL!aqōlī^ulakwa ādaxEN g'īk'axalēdzema lāxō ^unālax.

Hana hana hē: lāk'as^umēSEN newēlaltseg'in g'āle ng'alisek' g'īqa-
g'īwa^uyasen ^uNE^umēmotaxa ^uwālasē, yik'asEXS g'īgadaasen ōmpēxa
g'āyāē laxa g'ālā LĀqwag'ila. 5

Hana hana hē: g'āxk'asaē LĀltsē^ustaliselē Hēlē^ustēs lāxō ā^uwistāx-
SENS ^unālax. Wā, lāk'asē lāts!ā lāk'asEX Baāsē qak'ats lāltāwē
lāk'asxēs yā^uyats'lēs māxemlē. Wā, lāk'asē āwelx^uēdqēxs ēk'asēs
āwīnagwisē. Wā, lāk'as^umen g'īlg'alīsē g'īqagiwa^uyē Hēlē^ustēs
g'ōkwēlaxa mōxwidaxalilē dzōyagēk^u g'ōkwa. Wā, g'īlk'as^umēsē 10
g'wāla g'ōkwē g'āxk'asaē tēx^uwidē sēxwa xwāxwāgūma mōkwē
k'lūdzEXSē lāk'asEQ. Wā, lāk'asē Hēlē^ustēsē lālalaq. Wā, lāk'asē
Lēlwūltōdxē bāgūnsē. Wā, lāk'as^umen g'īqagiwa^uyē Hēlē^ustēsē
L!EXwēlasē mēgwatē lāk'asxēs bāgūnsē. Wā, g'īlk'as^umēsē g'wāla
L!EXwa lāk'asaē yāq'eg'a^ulē Hēlē^ustēsē qak'ats wūlēk'asEX lēgEMASēs 15

¹ LĀL!AQŌL.

16 visitor: and the visitor replied, and said, "I am 'yāk'ewas, and my
tribe are the G'ig'īgām, and I live | in the village Xōqwaēs with my
tribe: | and this woman Ts'ālalilanaga, the princess of Yāx'LEN, is
20 my wife. || Yāx'LEN is the chief of the Ts'ētst'emēleqala. And this |
is my prince Ts'ālag'ilis, and my princess is | Ts'ālalilil'ak^o." 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'āqwag'ila, the prince of the
chief | of the Killer-Whales, Hālxsiwalis. 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'āqwag'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'āqwag'ila, who took for his wife the prin-
cess of | Lord 'yāk'ewas, Ts'ālalilil'ak^o. And the lord had a child, |
35 Yāqewē'las, the prince of Lord L'āqwag'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, lāk'asē nā'naxma'yēda bāgūnsaq. wā lāk'asē 'nēk'a:
"Nōgwak'as'em 'yāk'ewasa. Wā, lāk'asē G'ig'īgāmx'LEN g'ōkūlotē,
yik'asg'in hēk'asēk' g'ōkūlē Xōqwaēsē lōkwasen g'ōkūlōte. Wā,
yōkwas'mēs k'lēdēlk'ats Yāx'LENōx Ts'ālalilanagaxxen GENEMk'asēx,
20 yik'asēx g'īgāma'yāē Yāx'LENasa Ts'ētst'emēleqāla. Wā, yōkwas-
'mēsē LEWELgāmayōx Ts'ālag'ilisēx. Wā, lāk'asen k'lēdadesōx Ts'ā-
lalilil'akwēx," 'nēk'asē 'yāk'ewasē. Wā, lāk'asē ōgwaqa wūlē 'yā-
k'ewasaxa BEGWĀNEMē lāk'asēx g'āyemamax'asas. Wā, lāk'asa
BEGWĀNEMē 'nēk'asa: "Nōgwak'as Hēlē'stēsa L'āltst'ēstalisēlaxwa
25 āwīstāxsens 'nālx. Nōgwaem L'āqwag'ila LEWELgāmēs g'īgāma-
'yasa māx'ēnoxwē Hālxsiwalisa. Wā, lāk'asen 'nēk'as qen g'āxk'asē
bāxūs'fid lāk'asxen lāk'asēx g'ōkūlasaxōx Bāūsēx," 'nēk'asē Hēlē'stēs.
Wā, ōkwas'mōsen g'iqag'iwa'yē L'āqwag'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'āqwag'iladzēyōlaxs lāyōla geg'adex'ides k'lēdēlwūlas
āda'ya 'yāk'ewasē Ts'ālalilil'akwa āda. Wā, lāk'asē xūngwudē-
x'fidē āda'yas Yāqewē'lasēxa LEWŪlgāma'yas āda'yē L'āqwag'ila.
35 Wā, lāk'as'mē āda'ya 'yāk'ewasē qotēx'fīs q'EL'ets'aqē xwāxwā-
k'lūna qālxaxs lōgwālō āda'ya 'yāk'ewasaxē māg'ag'u lēqaxē xwā-
xwāk'lūna. Wā, yōkwas'mēs lāg'ilas lēx'aem g'ilk'as sak'axōden
g'iqag'iwa'yē L'āqwag'ilāxa xwāxwāk'lūna. Wā, k'lēsk'asē ālaem

canoes, | was my ancestral chief. And it was not || long before Lord
 Yäqewēlas was grown up. Then he married || Menlēdaas, the 40
 princess of Lord Melnasemē, chief of the | numaym Q!ōmk'lut'es
 of the Gwa'sela. And the lord did not live | long with his wife,
 when Lord Yäqewēlas had a son; | and Lord Melnasemē 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 Yäqewēlas. And now | Lord Yäqewēlas gave away the
 marriage gift of Lord Melnasemē || to the ancestors of the Nā- 50
 k!wax'da'x^u and Gwa'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 Yäqewēlas! my lord Melnēdzas | gave away property to the
 Nāk!wax'da'x^u and to the Gwa'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'ya Yäqewēlasē, lāk'asaē geg'ade- 40
 x'ides Menlēdaasē k'!lédēlas āda'ya Melnasema'yē g'igāma'yasa
 'ne'mēmōtasa Q!ōmk'lut'Esasa Gwa'sela. Wā, k'!lēs'asē āda'ya
 gāla hayasek'alaxs lāk'asaē āda'ya Yäqewēlasē xūngwadex'itsē
 bābagūmē. Wā, lāk'asē āda'ya Melnasema'yē qōtēx'itsa mōts!aqē 45
 āwā xwāxwāk'lūna lōkwasa mōkwē q!āq!Ek'owa lōkwasa q!EL!a
 g'ig'ilasgem 'naenx'ūna'ya lōkwasa ma'itsōkwē 'mē'mELXlōsgem
 'naenx'ūna'ya lōkwasa lāk'!endē k'!k'!obawasa. Wā, yōkwas'mē-
 sen 'yālaqalayōx lēgemōx Melnēdzas. Wā, lāk'as'mē lēgemg'elxlē
 qak'as lēgemsa lēwelgāma'yas āda'ya Yäqewēlasē. Wā, lāk'as-
 'mē āda'ya Yäqewēlasē 'māx'widk'atsē qōtena'yās āda'ya Melna- 50
 sema'yē lāk'asex g'alāsa Nāk!wax'da'xwē lōkwasa Gwa'selāxs
 hēk'asaē g'ōkūlē ōxlālēs'asas Negēlō.

Hana hana hē, yōkwas'mēg'in 'yālaqala yūwōx lēlēgemaxsen
 āwanā'yēxa 'nāxwak'as'mōla 'māx'widaxen g'ig'eqag'iwa'ya.

Hana hana hē, ahana hana adzēhēsa 'wālasaxadēdzēx'dēya wālē 55
 āda'ya Yäqewēladzēyōla wālē āda'ya Melnēdzadzēyōlaxēs lāyōla
 'mēmāx'widēaxa Nāk!wax'da'x^u!a'ya lō' Gwa'sela layōlē āda'ya Mel-
 nēdzadzēyōla 'māx'widēāsa mōts!axdzēyōla sēsag'ilmē lōkwasē
 mōx'dzēyōla q!āq!Ek'ō lōkwasē q!EL!a nensgem 'naenx'ūna'ya lō-
 kwasa ma'itsōkwē 'mē'mELXlōsgem 'naenx'ūna'ya lōkwasa lā- 60
 k'!endē k'!k'!obawasa. Wā, yōkwas'ēm g'āyanēms āda'ya Melnē-
 dzadzēyōla lāk'asxēs negūmpdzēyōlāē āda'ya Melnasemadzēyōlaxs

62 law MELnasemē. And my great lord MELnēdzas grew | quickly to
 be called chief. Then my lord MELnēdzas grew up | and married
 65 ʹnālasgem, the princess of Qʹlōmoʹsala, | chief of the numaym
 Gʹēxsem of the ancestors of the Lʹalʹasiqwāla. | And then my lord
 MELnēdzas, and his wife ʹnālasgem, had a son. And my lord
 Qʹlōmoʹsala 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 Qʹlōmoʹsala.
 And then my lord | Qʹumxʹelagʹilis gave away the marriage gift to
 the ancestors of the | Lʹalʹasiqwāla, 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 qʹwaqʹwaxʹiyakʹas lākʹaseq qakʹats
 halōlʹlēxē gʹīgāmēxlā. Wā, lākʹasē ādaʹya MELnēdzasē nexlaaxʹʹīda
 lākʹasaē gegʹadexʹʹīdkʹats ʹnālasgemē kʹlēdēlas Qʹlōmoʹsala yikʹasex
 65 gʹīgāmaʹyasa ʹneʹmēmotasa Gʹēxsemasa gʹalkʹasasa Lʹalʹasiqwāla.
 Wā, lākʹasē ādaʹya MELnēdzas lōkwascʹ genemē ādaʹya ʹnālasgemē
 xūngwadexʹʹīdkʹatsē bābagūmkʹasē. Wā, lākʹasē ādaʹya Qʹlōmoʹ-
 sala wāwalqālasē maʹltsokwē qʹlēqʹlasasgem ʹnaenxʹʹūnaʹya lōkwasē
 laʹstowe Lʹenʹentsem ʹnaenxʹʹūnaʹya lōkwasē qʹlēlōkwē qʹlāqʹle-
 70 kʹowa lōkwasē mōtsʹlaqē xwāxwākʹlūna lōkwasē maʹltsogūgʹeyowē
 kʹlēkʹlobawasa. Wā, hēkʹasʹmēs wāwadzōlemsē mōsgemgʹustowē
 mēgwata haʹmāyaxsaʹya. Wā, hēkʹasʹmēsā qʹlāsa lōqūlila lōkwasa
 māʹēnoxwē lōqūlila lōkwasa ālanemē lōqūlila; wā, hēkʹasʹmēsa
 mēgwatē lōqūlila. Wā, hēkʹasʹmēsa lēgemē Qʹumxʹelagʹilisē qa
 75 lēgemē xūnōkwascʹ MELnēdzasē qakʹasēs pʹletsʹlōnlāsa wāwalqālayo.
 Wā, lākʹasē lēgemgʹelxlālx Kwakūxʹālasē qakʹas lēgēms qakʹasō
 kʹwēlasʹīdkʹatsē mōsgemgʹustāwē mēgwataxa wāwalqālayuwē lā-
 kʹaseq, yikʹatsēs negūmpē Qʹlōmoʹsala. Wā, lākʹasʹmēsē ādaʹya
 Qʹumxʹelagʹilidzēyōla ʹmāxʹwidkʹatsē wāwalqālayo lākʹasxē gʹālāsē
 80 Lʹalʹasiqwāla lōkwasē gʹalkʹasasen gʹōkūlōta Nākʹwaxʹdaʹxwē. Wā,
 lākʹasʹmē yāqwgʹilila lākʹasaē ādaʹya Kwakūxʹālasē ādaʹya loxtsʹlōd-
 kʹatsē mōsgemgʹustāwē mēgwata. Wā, lākʹasʹmē maʹltsēmgʹaalē-
 lē lēgmgʹelxlāyē yikʹasex Qʹumxʹelagʹilisē lōkwasē kʹwēladzēx-
 lāyōkʹase Kwakūxʹālasē.

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^u, my lord the
head chief of the great | numaym Qāqewadiliqāla of the Dzāwade-
ēnox^u. | Q!EYōkwētelasōgwi'lak^u, 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^u, 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'yā L!āqwag'iladzēyōla wālē āda'yā Yāqewē'ladzēyōla wālē
āda'yā Melnēdzadzēyōla wālē āda'yā Q!umx'elag'iladzēyōlaxēs
'nāxwa'mayōla 'wālasila 'māx'widēaxēs 'nāxwa'mayōla k'wēlasēdē-
axē yiyixsema'yāēnoxēd g'ig'iqag'iwa'yā.

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

Hana hana hē; ahana hana adzēhēsa 'wālasaxalēdzēya wālē
āda'yāxa q!ūlēxLē'yadzēyōla Q!umx'elag'ilisa āda'yāxēs lādzēyōla 95
gēg'adēx'īdē'yās L!āqwag'ilayugwa lāk'asēx k'ōdēlēk'asas Q!EYō-
kwētelasōgwi'lakwē āda'yā yik'asēx xamagēma'yē g'ig'amēk'atsē 'wā-
lask'asē 'nē'mēmotsa Qāqewadiliqālasa Dzāwadeēnoxwē yik'asēs
hēk'asaē g'ōkūlē āda'yā Q!EYōkwētelasōgwi'lakwē āda'yē Gwa'yē.
Wā, k'ēsk'lasē gāla ha'yasek'ālē Q!umx'elag'ilisē āda'yā lōkwāsēs 100
gēnēm'asaxs lāk'asaē xūngwadēx'ēdk'atsē bābagūmē. Wā, hēx'-
ēdk'as'mēsē Q!EYōkwētelasōgwi'lakwē āda'yā xwānal'īdēya qak'ats
lā qotēx'axēs nēgūmpk'asē Q!umx'elag'ilisē āda'yā. Wā, lāk'as'mē
k'flx'widk'asxē 'wālasē L!āqwa lāk'asēx T!ent'lālayo qak'ats lāk'e-
ya'yā. 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'ek'o-
wa qak'as tsālēg'esxē t'ēt'ēgūnē. Wā, hēk'as'mēs 'nēx'ūna'yāxēsēs

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'lādālag'ilis, was to be the name of the prince of my lord Q'lumx'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'lādālag'ilis. Now, my lord K'lādālag'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'lādālag'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'lādālag'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'lēts'lōlōlaq k'āk'ets'enaq, mōgwanewēsa q'el'ets'laqē
 t'lē'tegūn k'waxsalats'lēs Llāqwag'ilayugwa. Wā, hēk'as'mēs lēgem-
 g'elx'la'yē K'lādālag'ilisē qak'as lēgēmsa lēwelgema'yas Q'lumx'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'lādala-
 g'ilisē āda'ya. Wā, lāk'asē nexlāax'id bēgwānemē K'lādālag'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'asexs hēk'asaē g'ōkūlē Al'atxā. Wā, k'lēsk'asē gūla ha'ya-
 20 sek'ālē K'lādālag'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'lādālag'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'lū'lek'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'īlis. ||

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^εx^u. (This is the same | as to say Nāk!wax'da^εx^u woman.)

HISTORY OF THE MAĀMTAG'ILA¹

The ancestors of the Kwakiutl were living at Qālogwis, and the | 1
chief of the Maāmtag'ila, whose name was Q!ōmogwē^ε (III 11) =
called | his numaym to come into his house. When | they were
all in, his speaker, Dā'lewēk'ēmō^ε, spoke; || and he told why 5
he had been called by the chief Q!ō'mogwē^ε (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^εyē K!wamaxalasē 3;
lōkwasa sēsax'sok'āla ts!ēts!ōlolaq k'āk'ets!ēnaq mōgwānewēsa
ma!lgūnāts!aqē g'ig'ālā. Wā, hēk'as'mēsa lēgēm'elx!a^εyē Gwē-
^εyimdzē qak'as lēgēms lēwelgāma^εyas K!ādālag'īlisē.

Wā, yōkwas^εem g'wēgwālag'ilidzatsen g'ig'igaanā^εyaxg'en nūyām- 35
balisēk' g'wasx'āla g'igāma^εya^εnakūla. K!ēāsg'ilen xēnlēgēma
ōkwas^εmēg'in la qelx'ēid lālabaa^ε g'wēgwālag'ilidzasa^ε g'wāgūsagō-
dāxg'en lāx gwāl wāldema.

Hana hana hē haē haē.

Wā, laem lābē lagwālemas L!āl!aqōlxa Nāk!waxsemē (^εnēmā- 40
x'īs lō^ε ^εnēk'a Nāk!wax'da^εx^u ts!ēdāqa).

HISTORY OF THE MAĀMTAG'ILA¹

G'ōkūla^εlāē g'ālāsa Kwāg'ulē lāx Qālogwisē. Wā, lā^εlāē g'iga- 1
dēda ^εne^εmēmāsa Maāmtag'ilāsa lēgadās Q!ōmogwa^εyēxa lēts!ō-
dāxēs ^εne^εmēmōtē qa g'āxōs ^εwī^εlāēl lāx g'ōkwās. Wā, g'il^εem^εlā-
wisē g'ax ^εwīlālēxs laael yāq!eg'a^εlēl elkwāsē Dālewēk'ema^εyē.
Wā, laem^εlāē nēlas lē^εlalīlasēs g'igāma^εyē Q!ōmogwa^εyē yīxs 5
^εnēk'āē qa^εs lā gāgak'lax Qwaēsogūtē lāx k!ēdēlasa g'igāma^εyē
Qāmūlalē, yīsa Q!ōmo^εx^εsē. Wā, lā^εlāē hēx'ēida^εmē ^εne^εmēmōtas
^εnā^εxwa wāxaq qa wēg'ēs. Wā, hēx'ēidaem^εlāwisē xwānā^εida
qa^εs lālxā lālē ^εnāx'ēidēlxa gaāla lāxa Q!ōmo^εx^εsē. Wā, lā^εlāē

¹ This genealogy follows out the descendants of one of the women (III 2), mentioned in the genealogy of the Dzēndzēn'q'layo. 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 ʼnāxwa hemxalëda hëbegwänemasa Q'ōmoḡʼsë. Wä laemxäë hëkʼläla
 20 xemsemëkʼʼinasëxs gʼäxäë 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 gʼäxäë xwëlxäxs-dësa, qaʼs lä xwëlaqa laël läx gʼökwas
 25 Qämḡülälë. Wä, laemülë xäkʼlë Qwaësoḡütë la kʼwanödëxsëx Q'ōmogwaʼyë. Wä, gʼilʼmësë ʼwilaëlëda xwëxwäxs gʼäxäë Qämḡülälë läwüls läxsë gʼökwë. Wä, laʼmë lëlwültödxës negümpë. qa lüs lʼëxwa 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^s (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^syāla lāx āladzēlilasa yāwapemlilē lāx ōgwiwalilasa g'ōkwē. 31
 Wā, lā klūs^sālilē Q!omogwa^syē L^sE^swis g^sENEMē lāx ōgwiwalilasa
 g'ōkwē lāx L^sāsadzēlilasa yāwapemalilasa xwēxwē. Wā, la^smē L^sE-
 xwēlag^silxa mōt!^sEXSDē NEG^sikwa. Wā, hēEM g^sil p!^sEX^sāLElatsa g^sā-
 lāsa Kwāg^sulaxa mōt!^sEXSDē lāxēq. Wā, g^sil^smēsē gwāl L^sE^sxwa, wā, 35
 lā^slāē yāq!^sEG^sālē Qām^sūlālaxēs g'ōlg^sEKūlōtāxa g'ālāsa Q!omox^ssa.
 Wā, laEM^slāē ^snēx^s qa yālasōlag^sēsa xwēxwē. Wā, hēx^sidaEM^slā-
 wisē q!^sap!^slēg^sililēda g'ālāsa Q!omox^ssē. Wā, laEM^slāē ^snēk^sē Qām^sū-
 lālē qa dōqwalēsēs negūmpax gwāy!^sālālasasēxs laē q!^sEMtaxa xwē-
 xwē, "qaxs la^smēg^sas lal lāl.NEGūmp," ^snēx^slāēq. Wā, g^sil^sEM^slāwisē 40
 q!^swē!^sidEXS lāael lāx^sūlila nāgadāsa g'ālā Q!omox^ssxa Lēgadālas
 NEMNEMEM. Wā, lā^slāē woōxa. Wā, lā^slāē ^snEMādzaqwa woō-
 xēda g'ālā Q!omox^ss, lāxēs t!^sEMSEMayaēna^syaxa qōxqEGwīlē
 xēxETSEma. Wā, hēEM^slāwis g'āx^swūtlalilēlatsa mōkwē xaxENāla
 gwēgūms^sidēkwē yaēxūmala xwēxwāxs lāael q!^sEMtasōsa mōsgEMē 45
 q!^sEMq!^sEMDEma. Wā, g^sil^sEM^slāwisē q!^sūlbēda āLElxsda^syē q!^sEM-
 DEMēxs lāael t^sEX^ssēsēdēda xwēxwē lāxēs mōk!^swēna^syē. Wā,
 lā^slāē t!^sEMsālēda ^snāxwa BEGWāNEMsa Q!omox^ssē. Wā, lā^slāē
 lāx^sūlilē ELkwās Qām^sūlālēxa Lēgades LENōlālālē, qa^s yāq!^sE-
 g^sālēl. Wā, lā^slāē ^snēk^sa: "Wēg^sa dōqwalax, g'igāmē^s Qām^sū- 50
 lāl, g'ax lag^sax^sē k'imēx^ssaganolaōsaxg^sas ^snawalax^sg'ōs." ^snēx^s-
 lāē. Wā, hēx^sidaEM^slāwisē la āx^st^sEWEDA xwēxūt^slā^syē ^sMElX-

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 xwēxwē dancers went back behind the curtain. | Now
 they were pacified. Then LENŏlälal said, | "Now the xwēxwē has
 been given as a marriage present to Q'ŏmogwē^e, and the name |
 60 Hēk'lūten. Now this will be the name of Q'ŏmogwē^e, || and also
 another name, Tēsēl'la, and Hāg'ās, and L'EMELxēl, | and also
 twenty boxes of camas-roots. | That was all he said. Then he finished
 with this. | Q'ŏmogwē^e 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'ŏmogwē^e (III 11) and his wife (III 12) had a son. | Then
 his name was Tēsēl'la (IV 13) and Q'ŏmogwē^e gave away blankets on
 70 behalf of his || child. Then he had another son, and | his name was
 Hāg'ās (IV 14); and he had another child, a girl, | and he gave her a
 name belonging to the Maāmtag'ila, | because she was a girl. She
 was called Calling-Woman (IV 15). | Then Q'ŏmogwē^e (III 11) changed
 75 his name, and he named himself || Hēk'lūten (III 11). When his three

53 Lŏwa, qa's g'ūxē gemxalēma. Wā, g'il'EM'elāwisē 'wilgalilēxs
 laē wooxē LENŏlälalē. Wā, lā'laē 'nemādzaqwa wooxwēda
 55 Q'ŏmogwē^e lāxēs t'EMSālaēna'yē. Wā, hē'lat'la la mōp'endzaqwa
 wooxaxs laē 'wī'la la āladzendēda mōkwē xwēxwēxa yāwabilē.
 Wā, la'mē yā'fīda. Wā, lā'laē yāq'leg'a'lē LENŏlelalē. Wā, la'mē
 lāk'leg'a'ltsa xwēxwē lax Q'ŏmogwa'yē. Wā, hē'misa lēgemē,
 yix Hēk'lūtenē. Wā, laem'laē lēgemiles Q'ŏmogwa'yē. Wā,
 60 hēem'lāwisē 'nemsgemē lēgema Tēsēl'la lō' Hāg'ās lō' L'EMEL-
 xēlē. Wā, hēem'lāwisu ma'ltsemāg'eyowē xetsem mōt'lexsda.
 Wā, hēem'laē wāxax'ēdalē wāldemas. Wā, laem'laē gwāl laxēq.
 Wā, mōp'lenxwa's laē 'nālā hēlē Q'ŏmogwa'yaxs g'āxāē nā'nak'
 lāx Qālogwisē lē'wis Q'ŏmogwē^e saaxsemē gemema. Wā, hēx'ēida-
 65 em'elāwisē k'wēlas'ēitsa ma'ltsemāg'eyowē xetsem mōt'lexsd lāxa
 g'ālā Kwāg'ula. Wā, laem'laē āmlq'lexsa neg'ikwē mōt'lexsda,
 qaxs hē'maē ālēs 'nempl'ena dōx'walelaq. Wā, k'ēs'lat'la g'ālaxs
 laē xūngwadex'ēidē Q'ŏmogwa'yasa bābagūmē lāxēs lā gemema.
 Wā, la'mē lēgades Tēsēl'la, yixs lāael pl'es'ēidē Q'ŏmogwa'yē qaēs
 70 xūnōkwē. Wā, lāxāē ēt'ēd'el xūngwadex'ēitsa bābagūmē. Wā,
 la'mē lēgades Hāg'ās. Wā, lā'laē ēt'ēd xūngwatsa ts'lūts'lada-
 gemē. Wā, laem'laē lēx'ētsēs lēx'lēgemilaxs Maāmtag'ilaē
 lāqēxs ts'lūts'ladagemāē. Wā, laem'laē lēgades lāqūlayugwa lāq.
 Wā, laem'laxāē l'āyuxlē Q'ŏmogwa'yē. Wā, laem'laē lēgad lās
 75 Hēk'lūtenē. Wā, g'il'EM'elāwisē q'lūsq'lūlyax'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'í- 76
 laxa laēl ts'āwūnxa; hēEM'elāwisa 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'laēL LēGEMsa hāmats'lōx L'āx'elag'ilisē. Wā, lā'laē
 Lēgadē Hāg'āsas Wāwaselig'a'yē. Wā, lā'laē Lēgadēda ts'lāts'lada-
 GEMas Yāyaxūya'yē. Wā, lā'laē Lēgades NENk'as'ōxa 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'ilalaxa la ts'āwūnxa lāx
 PENLatsa. Wā, laEM'laē 'wī'la yāwix'ilalasa 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'elōkwē sāsEMs Hēk'lūte-
 naxs lāa'l nā'nak' Lē'wēs ābēmpē. Wā, g'il'mēsē gāgālaxs laē 95
 gēgadē Hēk'lūtenas K'anēlk'asē. yix k'ēdēlas 'max'mewēsagē-

- 97 (III 2) the princess of ^εmax'mewēsegemē^ε (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'īlis
 100 (III 6). Yāqok'walag'īlis (III 6) | was killed by the Haida G'īdēxān.
 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 ^εmax'mewēsegemē^ε (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 ^εmax'mewēsegemē^ε (II 1), chief of
 the Dzendzenx'q'layo, | the numaym of the Wālas 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^ε (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'īgāma'yasa ^εne^εmēmēda Dzendzenx'q'layowē, yixa
 Hēldzaq'k'lōtemē, yixs lāx'dē yāwas'īd lā'wades g'īgāma'yasa
 Q'ōmōyá'yē lāx Yāqok'walag'īlisē. Wā, lā'laē kwēxekwē Yāqo-
 100 k'walag'īlisasa Haida, yis G'īdēxānē. Wā, hēm'fāwis lāg'ila lā
 hā'wadex'īdē K'anēlk'asas Hēk'lūtenē. Wā, lā'laē k'lēs g'ila lā
 ha'yasēk'ālaxs laē xūngwadex'ītsa ts'lāts'ladagemē. Wā, lā'laē
 lēx'ēdes Lāqūlayugwa lāqēxs laē p'les'īd qaēs xūnōkwē. Wā,
 laem'fāxāē l'āyōxlēyē Hēk'lūtenē qa'fāxs lōgemg'elxlālaē ^εmāx'me-
 5 wēsagemā'yas Yāx'LENē lā lax Hēk'lūtenē. Wā, laem'fāwisē
 lōg'ādes Yāx'LENē. Wā, hēm'fāwisē Lāqūlayugwa g'āya'nākūla
 lāx ^εmāx'mewēsagemā'yēxa g'īgāma'yasa Dzendzenx'q'layowē
^εne^εmēmāsa ^εwālasē Kwāg'ulaxa lax'dē gegād lāxa Hēldza'q'wē.
 Wā, k'lēs'ēm'fāxāwīsē g'ālaxs laē ēt'fēd māyol'īdē K'anēlk'asasa
 10 ts'lāts'ladagemē. Wā, la'laē hēx'īda'īmē Yāx'LENē p'les'īdxa g'āla
 Kwāg'ula. Wā, laem'fāē āx'ēd lāx lēx'lēgemēlasēs ^εne^εmēmōtaxa
 Maāmtag'ila. Wā, laem'fāē lēlēlēg'awēx'lē xūnōkwas. Wā,
 laem'fāē ma'fōx'īmē sāsēmas. Wā, g'īl'ēm'fāwisē ēēxentaxs laē
 lā'wadex'īdē Lāqūlayugwās l'āqwalalē, yix xamagemā'yē g'īgā-
 15 mēsa ^εne^εmēmēda Lāalax's'endayowē. Wā, laem'fāē lāyowēda xwē-
 xwē laq yis Yāx'LENē, lē'wis lōgemō Hēk'lūtenē. Wā, lā'laē ēt'fēd
 xūngwadex'ītsa 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 Dzēndzen'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'ādēx'ēits ēnāx'ēnagēmē, yix k'lēdēlas Gwēx'sēselasema'yēxa lāxuma'yasa ēnē'mēmotasa Nōnemaseqālisasa Lāwēts!ēsē. Wā, la'mē ma'īlilē L!āqwalalaxēs gegēnemē lāxa lawēts!ēts!axsemē ēnāx'ēnagēmē lē'wa Dzēndzen'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 ēnēmsgemē 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'lēso'ogūlxlālaxa 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 Lōlēyalisē. Wā, hēem'lāwisa hāwīnalalē; wā, hēem'lāwis lēgemltsa hāwīnalalē Wīmax'wīnagemē. Wā, hēem'lāwisa hāyā-

wīnagemē^ε, 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^ε (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^ε (III 13), and
 his winter name was 'wīdzēq!wālasō^ε. | Ġwēx'sēsēlasemē^ε (III 13)
 45 and his tribe the Lāwēts!ēs lived at Ālēgemala; || and Potlatch-
 Dancer (IV 19) and his tribe, the Kwakiutl, lived at | Qālogwis; and
 that is where Ġwēx'sēsēlasemē^ε (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 Ālēgemala. Immediately || Potlatch-
 Dancer (IV 19) invited his numaym the Laālx's'endayo and | two of
 the head men of all the numayms—the | Maāmtag'ila, G'ēxsem,
 Kūkwāk'lūm, and Sēnl!em, | — and the Laālx's'endayo were also
 called in, and | their fellow-numaym, the elgūnwē^ε. 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^εlāwis lēgemltsa hāyāq!entelalē Yūq!ente-
 yeg'flakwē. Wā, hēem^εlaē 'wāxax'ēidalē k'!ēs'ōgūlxla^εyas Ġwēx'-
 sēsēlasema^εyē lāxēs negūmpē P'lāselalē. Wā, hē^εmisla^εlē la
 lēgēms P'lāselalē yīflax lēgemg'elxla^εyasēs negūmpē Ġwēx'sēsē-
 lasema^εyē. Wā, laem^εlaē lēgades 'wīdzēq!wālasē^εwe,¹ yīxs hāael
 45 g'ōkūlē Ġwēx'sēsēlasema^εyē lō^εlaēs g'ōkūlōta Lāwēts!ēsē Ālēgemāla.
 Wā, lā^εlaē hēem^εl g'ōkūlē P'lāselalē lē^εwis g'ōkūlōta Kwāg'ulē
 Qālogwisē. Wā, hēem^εlāwis g'āx'ēidē Ġwēx'sēsēlasema^εyē lē^εwēs
 g'ōkūlōtaxs g'āxaael lāx Qālogwisē k'!ēs'ōodxēs negūmpē lē^εwa
 q!ēnemē hē^εmaōmasa. Wā, g'il^εem^εlāwisē mōp!enxwa^εsa 'nāla
 50 hael nū^εnakwēda Lāwēts!ēsē lāx Ālēgemāla. Wā, hēx'ēidaem^εlāwisē
 P'lāselalē lēlts!ōdxēs 'nē^εmēmotaxa Laālx's'endayowē lē^εwa mā-
 ma^εlōkwē lāx lēlaxumayasa 'nāl^εnemsgemak!ūsē 'nāl^εnēmēmasaxa
 Maāmtag'ila lē^εwa G'ēxsemō lē^εwa Kūkwāk'lūmē lē^εwa Sēnl!ē-
 mē. Wā, hēem^εlāwisa Laālx's'endayāxs 'wī^εlaēlela^εma^εl lē^εwis
 55 'nemsgemak!ūsa elgūn^εwa^εyē. Wā, g'il^εem^εlāwisē 'wī^εlaēlexs laalas
 yāq!eg^εalē P'lāselalē. Wā, laem^εlaē nōlaxs lē^εmaael yāwix'ēilaltsa
 g'āxē wāwadzōlemq yīsēs negūmpē. Wā, hēem^εlāwis, qa^εs wāg'il
 yāwēnemmoxts mōx^εwēdāla k'!ēk'!ēs^εō k'!ēs'ōgūlxlēsēs negūmpē
 lāq. Wā, hēx'ēidaem^εlāwisa 'nāxwa g'īg'egāmēsa 'nāl^εnē^εmēmasē
 wāxalaq, qa wūg'ilas. Hēx'ēidaem^ε 'nāxwa x'is^εēdē sūsemasēxa

¹ 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
 Bāwülē in the secular season, and in winter Wāwanagadzō; | and
 another one, ʼnemōgwōsemēʼ in the secular season, | and Wren in
 winter; and one who was called L!esp!ēgaak^u | in the secular season,
 and Goose in winter; and | also G'ēxk'enis in the secular season,
 and Ts!āq!exsdō 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 ʼwidzēq!wālasōʼ (IV 19), for 80
 now | Potlatch-Dancer had already his winter-dance name ʼwidzē-
 q!wālasōʼ. One of the speakers, said while | they were going and

gānūlē. Wā, hēx'idaem^llāwisē hēk'!ēk'!ālēda q!ēnemē lēLEX'EXSEX 60
 g'ālaē ʼwīla la hōqūwelsēda k!wālx'dē. Wā, lālaē hēx'idaem
 ēx'wītsēwa g'ōkwas P!āselalē. Wā, g'il^{em}lāwisē gwālel ēkūlila-
 sōxs laa^l lāqolilase^{wa}. Wā, g'il^{em}lāwisē x'iqostāwa lāqawali-
 lāxs lāa^l q!wālx'ēdēda mōkwē āyelx^{us} P!āselalēxa lēgādās
 Bāwülē lāxa bāxūsē; wā, lālaē Wāwanagadzawēx'la lāxa ts!ē- 65
 ts!ēqa. Wā, hēem^llāwisē ʼnemōgwōsema^{yē} lā^llāxa bāxūsē; wā,
 lālaē Xwāt!ax'la lāxa ts!ēts!ēqa. Wā, hēem^llāwisē L!ēsp!ēgaakwē
 lāxa bāxūsē; wā, lālaē NEXAXLA lā^llāxa ts!ēts!ēqa. Wā, hēem^llā-
 wisē G'ēxk'enisē lāxa bāxūsē; wā, lālaē Ts!āq!EXSDōx'la lāxa
 ts!ēts!ēqa. Wā, laem^llaē qēq'EX'īmālxax L!āgēkwē. Wā, lā^llāxaa 70
 qēqENXāla L!āgēkwē. Wā, lālaē āx'ēdxax yāsekwasa ʼmēlxLOWē
 qa^s yāsekwōdēs lāxēs gēgōgūma^{yē}. Wā, g'il^{em}lāwisē gwāLEXS
 lāa^l āx'ēdxax ts!ōna, qa^s ts!ōts!ēhemdēs lāxēs gēgōgūma^{yē}.
 Wā, g'il^{em}lāwisē gwāLEXS lāa^l āx'ēdxax qemxwāsa kwēkwē, qa^s
 qemx^{em}widēs lāxēs x'ix'ōmsē. Wā, g'il^{em}lāwisē gwāLEXS lāa^l 75
 āx'ēdxax densenē denema, qa^s t!ōsōdē lāq qā^llas wiwūsēganowē.
 Wā, g'il^{em}mēsē gwāLEXS laē āx'ēdxēs gwēgwēsp!ēqē. Wā, g'il^{em}-
 lāwisē gwāLEXS lāa^l qās'ida. Wā, laem^llaē lāl lē^llāla^laxa ʼnāxwa
 bēbegwānem lē^{wa} ts!ēdaqē lō^{ma} g'ing'inānem qa g'āxēs hālaēL
 lāx g'ōkwas ʼwidzēq!wālasēwē, qaxs lē^{ma}ē ts!āgEXLālē P!āselalē 80
 lāx ʼwidzēq!wālasēwē. Wā, gaem^ll wāltsa ʼnemōkwē lāxa āyel-
 kwaxs laē qāsēg'a lā^llāxs lāa^l laēL lāx t!ēt!EX'īlāsa 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 Wāwanagadzō⁶; 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, yī⁶laxs hē⁶maē q!wastālila āwīlēlāsa t'ēt!EX'ila: "G'āx-
'MĒNU⁶χ" qasolai', gwēgūdzaī' lōs gwēgūts!axSEMai' lōs gwāgūgwē-
85 dzEMai', qa⁶s laōs 'wī⁶lts!ā lāx g'ōkwas 'wīdzēq!wālasowai'." Wā,
hē⁶EM⁶l wāldEMs Wāwanagadzawa⁶yē. Wā, g'il⁶mēsē q!ūlba wāldE-
masēxs laē ōgwaqa yāq!EG'a⁶lē Xwat!a. Wā, lā⁶laē 'nē⁶k'a:
"G'āxĒlēda 'nawalakwēx lāxōx g'ōkwaxsEMs g'īgāma⁶yēx, lāxa
'wīdzēq!wālasē⁶wēx," 'nēx⁶laē Xwāt!a. Wā, g'il⁶EM⁶lāwisē q!ūlbē
90 wāldEMasēxs lāu⁶l ōgwaqa yāq!EG'a⁶lē NEXaqē. Wā, laē 'nē⁶ka:
"La⁶EMs lāl, pēpEXalai', nānaxbaal lax wāldEMas 'nawalakwa, qa
gwēx⁶īdaasas sāsEMasEMs g'īgāma⁶yai' 'wīdzēq!wālasē⁶waxs 'wī⁶lō-
lānEMaasa 'nawalakwa,' 'nēx⁶laē. Wā, g'il⁶EM⁶lāwisē q!ūlbē wāldE-
masēxs laē ōgwaqa yāq!EG'a⁶lē Ts!āq!EXSDō. Wā, lā⁶laē 'nē⁶k'a:
95 "Hālag'ilīLESai' pēpEXalai'. Wā, wā, wā lāx⁶wit, qa⁶s lāōs hāla-
ēla," 'nēx⁶laē. Wā, g'il⁶EM⁶lāwisē q!ūlbē wāldEMasēxs laē
hōqūwēsa, qa⁶s lā⁶laxat! lāxa āpsālusē g'ōkwa, qa⁶s lāxat! q!wa-
stōlīlax t'EX'ilās. Wā, āEM⁶laxaāwisē NEG'eltōdxēs g'īlx⁶dē gwē-
k'lālasa. Wā, g'il⁶EM⁶lāwisē lābelsaxa g'ōx⁶DEmsē lāx Qālogwisaxs
200 g'āxaa⁶l aēdaaqa lalaēL!a lāxa 'nāxwa g'ig'ōkwa. Wā, laEM⁶laē
ā⁶EM hōqūwēlsēda mōkwē āyilkwāxs lāa⁶l 'wī⁶lg'īlila bēbEGwāNEMē
LE⁶wis gEGENEMē LE⁶wis sāsEMē. Wā, g'il⁶EM⁶laxaāwisē 'wīlx⁶tōl-
saxa g'ig'ōkwaxs lāa⁶l hōgwīlēda mōkwē ā⁶yilkwa. Wā, hēEM⁶l
gwē⁶yōsa g'ūlē Kwāg'ul 'NEMp!ENG'īlts!axstē, yīxs hāa⁶l gwēg'ila-
5 g'ila 'nawalakwaxs g'ālaē laēL lāx g'ōkwasa g'ālē yāwix'ilasa g'ūlē

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 ^εwidzēq!wālasō^ε 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^εla^εlē hēk'lāla^εx'sā^εna lēLEX^εEXSē lāx āladza- 6
^εyasa yāwapemlilē lāx ōgwi^εwalilasa g'ōkwē. Wā, laem^εlaē ^εwi^εlaēLēda
^εnāxwa bēbegwānem lē^εwa ts!ēdaqē lē^εwa g'ing'inānemē. Wā,
laem^εlaē āem la negeltowēxēs ^εnāxwamōs la q!āl qa gwayi^εlālatsa
ts!ēts!ēqa g'āg'ilela lāx lā wālalaatsen wāldemē. 10

Wā, g'il^εem^εlāwisē ^εnemxēxē ts!āwūnxas gwāl yāwix'ilē P!āse-
lalē, qaxs lēx'a^εmaē lēgadaatsēs ^εwidzēq!wālasē^εwa ts!ēts!ēqa; wā,
laem^εlaē wik'lex^εēda. Wā, hēx'^εidaem^εlāwisē lāwelgāma^εyasē
Q!ōmx'odē lāx^εstōdxēs ōmpdē. Wā, laem^εlāwisē p!es^εēdxa ^εnāxwa
lēlqwālala^εya. Wā, laem^εlaē Q!ōmx'odē la lēgades L!āqwālālē. 15
Wā, lā^εlaē ^εnēx', qa^εs gegradēs k'!ēdēlas g'igāma^εyasa L!al!asiqwā-
la^εyē K'!ādē, yixs xamāgemayaē g'igāma^εyē K'!ādāsa ^εne^εmēmēda
Laälawilēla. Wā, hēx'^εida^εm^εlāwisē ^εne^εmēmās L!āqwālālē wāxaq,
qa wūg'ēs hali^εlāla gāgak!^εEX^εideq. Wā, ^εwi^εlastaem^εlāwisa ^εnāxwa
^εnā^εne^εmēmatsa Kwāg'ulē lēlstēdxēs yiyenasēla lāx Qālogwisē. 20
Wā, g'āx^εlaē ^εwi^εla sēx^εwida. Wā, laem^εlaē lāl lāx P!ELEMSē,
qaxs hē^εmaael g'ōkūlē g'ālāsa L!āl!asiqwālayē. Wā, g'il^εem^εlāwisē
lāg'aa lāx P!ELEMSaxs lā^εl hēx'^εidaem^ε qādzē^εdēx K'!ēdēlema^εyē
lāx k'!ēdēlas K'!ādē. Wā, g'il^εem^εlāwisē gwāla qādzēlāxs g'āxaa-
^εlas g'āxāwūlsē K'!ādē lāxēs dālaxa g'ildasē k'!ēs ^εwālasa. Hēem 25
lēgades k'!āwats!ēxa g'ildasē, qaxs hē^εmaē g'its!ewatsa ^εnāxwa

- 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-canoe || 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-canoe; and when Head-Princess (V 7) sat down in the

- 27 k!ēk!esō lāxa ts!ēts!ēxlenē. Wā, lā!lāē lāxūyōlsax l!āsanā!ya-
sēs gōkwaxs lāa! gwēgemx!ēd lāxēs gōkwē. Wā, lā!lāē lāq!u-
laxēs k!ēdēlē lāx K!ēdēlema!yē. Wā, laem!lāē lē!lālaq, qa g!āxēs
30 ōgwaqa lāxūyōlsa lax lādzasas. Wā, g!il'em!lāwisē q!wē!ēdixs
g!āxaālas g!āxewelsē K!ēdēlema!yē dālaxa l!āqwa lēgades l!esa-
xelayō, qa!s g!āxē lāwenōdzelsaxēs ōmpē. Wā, lā!lāē K!lādē
gwēgemx!ēd lāx mexālasas yaē!yats!asa Kwāg!ulē. Wā, lā!lāē
lē!lālaq l!āqwalalē, qa lās xamax!ēdaem lāltā lāxēs yaē!yats!ē,
35 qa!s lā āx!ēdxu k!lāwats!ē g!ildasa. Wā, hēem!lāwisē genemasē
K!ēdēlema!yē. Wā, hēx!ēdaem!lāwisē l!āqwalal xeng!aalēxsaxēs
nēx!ūna!yē, qa!s lā lāltā lāxēs yaē!yats!āxs lāa! xaxalōlaqwa, qa!s
lāel dzelyūsdēsa, qa!s lāel dāx!ēdxu k!lāwats!ē g!ildasa. Wā,
laem!lāē nēlē K!lādasa k!ēk!esōwē mōx!widāla g!its!āxa k!lāwats!ē
40 g!ildasaxa 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!ē-
45 dēlē K!ēdēlema!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!aalēxsē K!ēdēlema!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'ēnise lāxa bāxūšē," 'nēx'laē. Wā, g'il'ēm-
'lāwisē q'wēl'īdēxs 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'lāwisē g'wāl mōlaxs lāa'el dzō-
xwasa L'lāqwa qaēda Kwāg'ulē. Wā, laēm'laē L'lāyoxlās. Wā, 55
laēm'laē g'wāl L'lāqwalala; wā, laēm'laē lēgades Yūqeyalīsema
lāxēq. Wā, g'il'ēm'lawisē q'wēl'īdēxs 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'lāwūxba-
'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'ēnisē lāxēs tsā'yē
Nāp'elēma'yē. Wā, laēm'laē bēbāxūdZEXLālaq. Wā, ā'ēm'lawisē
g'wāl 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 g'wāl 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 āwī'stās g'ōkwās. Lā!laē hē gwëx'sa nenēnā, Wā, laem hēk'lāla neqelg'a'māsaqëxs lāa! demlëx'ülē āwī'stelas g'ōkwās. Wā, k'!ēsnaŋwa'lat!a gēg'ilsexs lānaŋwaē selt!ēda. Wā, lā!laē mōp!endzaqwa demlëx'wīdē āwī'stelas g'ōkwāsëxs laē gwāla.
 75 Wā, āem'lāwisē Kwākūg'ulē q!āq!eyaxstōlītšs wūlēlē, qaxs k'!ēāsaē 'nemōk' q!lālx hēg'ilas gwēk'lig'a!lē. Wā, g'il'em'lāwisē mōp!endzaqwa demlëx'wīde āwī'stāsa g'ōkwaxs lāa!lasē q!ēk'lāla bēbegwānema 'nemādzaqwā hamamamamaxā, lā!laxaē mōp!endzaqwa hamamamamama. Wā, g'il'em'lāwisē mōp!endzaqwaxs g'āxa-
 80 a!lasē pēlēlē Q!ëx'sëselasē g'āx'wūlt!lālil, qaxs lā lā'stalilēlax lāqawalilasa g'ōkwē. Wā, g'il'em'lāwisē lā'stalīexs lāa! āxstōdē Yāqeyalīsemāxa t!ex'īlāsōs g'ōkwē. Wā, hēem'lāwis la dzely'wūldzats Q!ëx'sëselasē. Wā, g'il'em'lāwisē lāwels lāxa t!ex'īlāxs lāa!lasē 'nemādzaqwa hanamamamaxēda q!ēk'lāla bēbegwānem lāxa l!ā-
 85 sanā'yasa g'ōkwē. Wā, g'il'em'lāwisē q!wēl'fidēda hamamamaxāxs lāa! lāx'ūlilē Yāqeyalīsemā, qaxs yāq!eg'a!lē. Wā, lā!laē 'nēka: "Wā, g'ōlg'ükūlōt! Wā, yūem 'nawalak' g'āya'nākūla lāxen geg'adaasōx. Wā, la'mē lālanemen k'!ōdēlasa 'nawalakwasa l!al!asiqwāla. Wā, hēem lēslālēnoxwēda g'āxa āx'ēdxen k'!ōdēlaē
 90 Q!ëx'sëselasa. Wā, wēg'īlla q!ēqelax'ēdlex 'nāx' g'ōlg'ükūlōt, qens 'wā'wildzē'wā'mlēns lalō!lālex Q!ëx'sëselasax gaālāla. Wā, laems 'nāxwaem g'īg'īltalalxwa gūnūlēx, lē'wis geggenemaōs, lē'wis sāse-

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!alēsleens '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'ē'dox 'nawalakwaxsē. Wā, yūem g'il ts!ēts!ēx- 300
 ēdaatsa L!āl.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-
 g'asg'ens g'igāmēk' lāxg'a Yāqeyalisemak'. Laems lālxwa ōgū-
 qālāx 'nawalakwaxwa k!ēsdāqens q!āla. Hāwādzēk'atsōx. Wēg'a
 hēlalāq" qa k!ēasēs 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'maēlāens 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 genemāxa nāqolīwalīlasēs g'ōkwāxa '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 lā'l!asiqwālaXs 'lāpaaxa hē gwēx'sē yīxs lālōtsēlūc, 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'ūlē Yāqeyālīsemāxēs 'lālp'mōtē dzeqwa. Wā, hēm'elāwisē gwānala qa negoyowēsa g'ildēxs dē bēgwānemēxs lā'ats'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 mōdēnx'sāwa wāg'idas lāxēns q'wāq'wax-ts'lām'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'bēndēx

35 ēpsba'yas, qa ēx'bōs. Wā, grī'ēm'elāwisē gwālēxs lā'laē genemas āx'ēdxa 'nemts'lāqa lāxa dzōxūmē, qa's lā l'ats'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'p'lenk'
 lāxens q'lwāq'wax'ts'lāna'yēx lā banalagawēsa āwīnagwilaxs lāa'l 40
 gwāl dēqwē Yāqeyalisemāq. Wā, lā'laxaē ēt'led āx'ēdxa 'NEM'ts'laqē,
 qa'ēs āxbetalilēs, qa g'ās gwāleg'a (*fig.*). Wā, lā'laxaē Yāqeyalisema
 dēgūtōdēq yisēs pēlpelqē lāq. Wā, g'il'EM'lāwisē 'NEM'ax'tāla Lē'wa
 g'il'x'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 lāBENDEX 'wāsgEMASASA LEPSuakwē 'wā'wadēxs lāa'l
 yil'ALElōts lāx dzēngEQa'yasa oxtā'yasa dzēdzōxūm lāx ots'lāwas
 'lāpa'ya. Wā, laEM'lāē hē ēk'ladzē'ya ots'lāx'dāsa 'wā'wadē, qaxs
 L'EL'lē'nalaē, qa tsāx'ēs. Wā, g'il'mēsē 'wīl'gaalela la yīlāla lāxēs
 'wāsgEMASē lāxēs 'NE'mēnemē yīllāsasēqōxs 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'lāē 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'NEM'ōkūma'yāq'ES, qa
 g'āxlāg'iltso dōqwalalxōx gwēg'ilaslas lāxwa 'lāpa'yāqENS. Gwāla
 āwūlx'ES āxk'lālaq, qa gēGENEMAS āla k'ōtalaxēs āx'ēlāōsaq. Wā,
 wāx'mēsEN 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 lē'was gegēnema. Wā, yū'mēs ts!āts'ēxsilax'lēns lāx wāldema. Wā, hē'misē Q!ēx'sēsēlasa, qa gaxlāg'iltse menēhal," 'nēx'laē. Wā, laem'laē hēwāxa'mē lā'wūnemas 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'yasa Sēnlēmē 'nemōgwisē; wā, hēem'lāwisē ōguma'yasa Lāyalalawē Ts!ēx'ōdē, yāxs hāē hēng'ilgā'ya Lāyalalawāxa Maāmtag'ila lē'wa G'ēxsemē. Wā, hēem'lāwisē ōguma'yasa Elgūnwā'yē Amax'āg'ila, yāxs hēng'ilgā'yaē lāxa Laālax's'endayowē. Wā, hālsēlaem'lāwisē g'ālagōwa'yē Yāqeyalīsemasa g'ig'egā-
- 75 ma'yaxs g'āxaa'l hōgwīla. Wā, laem'laē K'!ōdētēma'yē q!āx'sīdzēq, qa lāx'dāxwēs k'ūs'ālil lāx hēk'!ōtewalī-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'!ōdētēma'yē q!āx'sīdzēq, qa lās k'wāg'alil lāxa nāqolēwalīlāsa g'ōkwē lāx
- 80 ōba'yasa 'lābēgwēlkwē, qa hēlp'altālīs dōqūlāxa '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 aāxsilaxens 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', yīxg'ada x'imayok^u denemseu qwēsbalīsē 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'lelaeml 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, yīxs 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 gwēgūdza lē'wa gwēgūt's!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^u gwēg'ilasag'anu'x^u
L!al!asiqwālēk', yīxs lēlōlālāāēs k'imyasōlōs, yīxs g'ī'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 mōsgemē yiyat!ala, qa's lā ts'ewēs lāxa
 5 aāxsilāxwa l'āgekwēx lāxēs mōsgē'mēna'yē. Wā, lā dāx'ideq. Wā,
 hē'mis la yat!idaatsēsa 'nemsgemē, qa's yālaqwēsa mōsgemē lāxēs
 yiyālaq'LENē. Wā, laem āx'sāem lā'wilexs laē yālaqūlasa yūdux'-
 semē. Wā, g'il'mēsē q'ūlbaxs laē yālaqwasā mōsgemōtē, qa's qāsililē.
 Wā, laem lā'stalilēlaxa lāqwawalilē, qa's ālābōlēxa ēōlala. Wā,
 10 g'il'mēsē q'laqēxs laē ts'lāsēs yatelax'dē yat!ala lāq. Wā, lā ēt'lēdē
 ts'lewanaqēlasa yūdux'semē yēyat!ala lāxa yūdukwē ōgū'la ēōlala.
 Wā, g'il'mēsē 'wilxtōxs laē 'nemāg'ilil lāx'ūlileda mōkwē ēōlala, qa's
 'nemāx'fidē yat!ētsēs 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 mōsgemē yēya-
 t!ala, qa's lā dālaqēxs lāaxat! lā'stalilēlēs lāxa lāqwawalilē. Wā,
 lāxaē ts'lāsa 'nā'femsgemē yat!ala lāxa mōkwē wīweq'lēš ēōlala.
 Wā, hēx'fidex'dax'mēsē lāx'ūlila, qa's yat'lēdēsēsēs yēyat!ala, qa's
 yiyālaqwēsēs yiyālaq'LENē lāxēs wīweq'lēts'ēna'yē. Wā, g'il'mēsē
 20 g'wāfēxs 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 'wilxtōxs laē 'nemāg'ilil xwāxūsā. Wā, hē'mis la dzēlx-
 'wūldzatsē. Wā, ā'mēsē la q'lomx'semēsōsa 'nāxwa k'imyāla lelō-
 lālālē. Wā, laem lalēda ēōlala lē'wa wīweq'lēšē māk'ilāla 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 lēlōlōlālaq!ōs elxleles. Wā, hē'mis lāl elxlaya- 25
as!tsa gwēgwāts!ema 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 lēlōlōlālē. 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'ēidē! 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 lēlōlōlāl
k'imyalxōx Q!ēx'sēsēlasēx, qa's g'āxēl g'āgalagemal g'āxēltsōx
lāxwa lōbekwaxs k'lēās'mēlē q!ūlāx'ēidē!tsa 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'fl̄mēsē 'wīlaēlēda 'nāxwa gwēgwāts!emē
 lē'wa gwēgūts!axsemē lō'ma gwāgūgwēdzemē lālasx yāx'widlōx
 Yāqeyalīsemasa k'im'yānemlōx. Wā, la'mōx l!āyōxlāl lāxēq.
 50 La'mōx lēgadelts Hōlēlidē lāxēq, yīxs lēgemaaxsen ōmpē. Wā,
 g'fl̄em'wisōx gwāl yāqwa lālasōx Hōlēlidēx hēlalxōx hēbaūts!e-
 dzayaq!ōs g'ig'egāmē, qa g'axē dāk!indēl'g'ada x'imayok' denema
 jāxa lelōlālax gānolas hēsla, qo lāl lālabetalilasla lelōlālāx.
 Wā, yūem'wisox Hōlēlidēx qenōyodelts'g'a denem lāq. Wā, gēlag'a
 55 āx'ēdex'g'ada qenāyok' denema, Hōlēlid, qaxs lē'māē 'wīla gwāyi-
 lālasaxa lelōlālāē," 'nēx'laē.

Wā, hēx'idaem'flāwisē Hōlēlidē la āx'ēdxa qenāyowē g'ilt la
 densen denema, qas mōlēs wāldemasēs genēmē. Wā, g'fl̄em'flā-
 wisē gwāl mōlas wāldemasēs genemāx lāa'el gwāyaxstax'fid lāxa
 60 g'ig'egāmā'yē g'āx k'ūdzēla. Wā, lā'laē 'nēk'a: "Qālalēns g'ig'ē-
 gāmē. Laems wūlēlax wāldemasen nēgūmpa, g'aēl 'nēx'g'in
 genemk', yīsēs la lēxs'ā'flayō qens gwayilālasa qaēda yāwix'ilaē-
 na'yen yīs k'les'ōgūl'la'yasē g'āxens g'ig'egāmēs Kwākūg'ōl, qaxs
 hē'maa g'āx 'nēk'elag'ilil lāxen g'ōkwēx. Wā, wāg'il la yūl'lox'wid-
 65 lex, qens k'leāsēl ōgūgelentsōl lāx lēxsalā'yo g'āxens lāxwa
 hē'mēx alēl 'nemp!ena' g'āx nē'fidēl lāl g'ig'egāmēs Kwākūg'ōl,"
 'nēx'laē.

As soon as he ended his speech, then | the chief of the Maämtag'ila, Q'ômogwê^é, 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^é || 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'í!em^élāwīsē q'ül'bē wāldemasēxs lāa^él yāq'eg'a^élē g'īgāma- 68
^éyasa Maämtag'ila, yix Q'ômogwa^éyē. Wä, lā^élāē ^énēk'a: "Wäg'a
 āeml ^énāxwa yāl!āLEX ^énē^énemōk" hēnoxwawēsens gwēg'ila qaens 70
 lēlēlōlālālex, yixōx gwayi^élālasaxsaxsa L!La^éasiqwäla. Wä, la^émēns
 g'eg'adanemaq^éxwa ^éwālasēx k'!ēk'!ēs^éā. Wä, hē^émēsen lāg'ila mō-
 lasōx wāldemaqōs, K'!ēdēlemē. Wä, la^émōx ālak'lāla ōgūqāla
 lāxen nōsē dālaēnōq". Wä, yū^émēns alāsowa ōgūqalāx k'!ēk'!ēs^éā,
 qen lālōL!asōxgūn Kwāg'ulē, yixg'in k'!ēāsēk' lents!āse^éwa. Wä 75
 gwālelasens wū^éem mēx^éēda, g'ig'egāmē. Laem lōma la ēx^éq!E-
 selag'in nāqek', qaens Lōgwa^éyē lāxa ^éwālasa g'īgāma^éyē K'!ādē.
 Wä, qen ^énēk'ē, Höl.lidā," ^énēx^é!aēxs laē q'!wē!ida.

Wä, laem^élāē ^énāx^éida. Wä, hēx^éidaem^élāwīsē Q'ômogwa^éyē,—
 wāq'lūnēx^élā, laem L!āyoxlā qaxs lē^émaē ts!ētsagexlāla. Wä, 80
 laem Lēgadelas Yōx'yagwasē,—Lāx^éūlila, qa^és āxk'!ālēxs ^énē^énemō-
 kwa g'ig'egāma^éyasa ^énā!nē^émēmasē. Wä, lā^élāē ^énēk'ēq: "Gwāllas
 k'!wāla^éda^éxōL. Wēg'a Lāx^éwidex qens wāg'ē q'!wālx^éida, qens
 xami^élālamē la gwāxens g'ōlg'ūkülōtax, qa g'āxlāg'iltso ^éwi^élāēL
 lāxōx lōbekwaxsens ^énemōkwōx Höl.lidēx, qa q'!al^éalēlēsōx K'!ēdē- 85
 lema^éyaxg'ins ālak'!alilek' aēk ilāxens g'āxēnēLē aāxsilatōx k'!ē-
 k'!ēs^éōgūlxLa^éyaxs lāxen ^énemōkwōx Höl.lidēx. Wä, wēg'a āx^édēx
 L!āgēkwa, qenu^éx^é qēqex^éema^éya, Lō^é qenu^éx^é qēqenxawa^éya.

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^uyagwas, "What shall we say when we | go about to call the people?" Thus he said. Then Chiton (V 7) said, | "Your
500 word is good, for we must use the way of speaking of the L!al!asiqwāla 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^uyagwas, 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^ē yāsekwa, qemu^ēx^u yāsekūmdē, lō^ē denema, qemu^ēx^u wūsēg'a-
90 nōwa; wā, hē^ēmēsenu^ēx^u gwēgwesplēqla," ēnēx^ēlaē.

Wā, hēx^ēidaem^ēlāwisē wī^ēla āx^ētse^ēwē lēlēqlase^ēwas qa^ēs g'āxē g'ig'alilema yis k'ēdēlema^ēyē. laem^ēxaē l'āyōxlā. Wā, laem^ēlaē hēxlālaxēs ts!āgēxlāyo lāxēs l'lāl!asēq!wēna^ēyē. Wā, laem^ēlaē ēnēlasēs ts!āgēxlāyo lēgem lāxa g'ig'egāma^ēyē Q!ānasē. "Wā,
95 hē^ēmen lēgemē lāxen ōmpa." ēnēx^ēlaē. Wā, laem^ēlaē q!wālxax^ēid ēna^ēxwēda g'ig'egāma^ēyē. Wā, g'il^ēem^ēlāwisē gwālexs lāa^ēl wūla-
se^ēwe Q!ānasē yis Yōx^uyagwasē: "Wēk'!alalenu^ēx^u lāxenu^ēx^u qats!axstalaēnēla!" ēnēx^ēlaē. Wā, lā^ēlaē ēnēk'ē Q!ānasē: "La^ēmōx ēk'ōs wākdemaqōs, qaxs l'lāl!esēq!wālox ts!āq!ēna^ēyaxs Hōlēlidē.
500 Wā, g'uems wāldemlga: 'La^ēmenu^ēx^u qāsaai' pēpexalai', qa^ēs laōs ts!ōxstōd lāx g'ōkwasens ēnemōkwē Hōlēlidē,'" ēnēx^ēlaē. "Wā, lā^ēlaē ēnēg'ap!a^ēya waōkwasēq. Wā, lā^ēlaē ēnēk'a: 'Wā, lāx^ēwid, qa^ēs laōs wī^ēla ts!ōx^ustōda qa lāwāyēsōs bābaxustā^ēyaq!ōs, qaxs l'ēmaēx ōgūx^ēidens ēnālx, qa^ēs dōx^ēwalelaōsaxa ts!āgēdzōx
5 ēnāla,'" ēnēx^ēlaē Q!ānasaxs lāa^ēl lēxs^ēālaq. "Wā, hēem wāxax^ēī-
dālānēs wāldemlaōs," ēnēx^ēlaēq. Wā, hēem^ēlāwis la lē^ēlālilatsēx Yōx^uyagwasē, qa^ēs ōpalēq. Wā, lā^ēlaē ēnēk'ēq: "Wāx las āxk'!ā-
laxa nēnāgadū qa k'ēsēsē g'āx ōgwaqa hōgwēla, qen lālen q!āq!ōl!amatsa q!emq!emdema^ēxa lēlōlālala lāx^ēda^ēxūqwē lāxa
10 ēnawalak!ūdza^ē, yixs g'āxēlasē wī^ēlaēlōs g'ōlg'ūkūlōtaq!ōs," ēnēx^ē-

house." Thus she said | to him. Then the chiefs went out of the 11
house | who were going to call for Hōlēhid (V 6); and they followed
the | instructions given by Chiton (V 7), and they spoke at the doors
of all the houses. | Then Yoḥ^uyagwas 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 xamamamamamamē yamamaha 30
xamahamaē hamamama! I was made to walk down by the ghost-
woman, yamamaha xamama yamamaha xamamamamamaē! |

laēq. Wā, hēx^ēida^ēEM^ēlāwisē lāx^uda^ēx^u hōqūwelsēda gīg^gigāma- 11
yēxa qāselg^{is}as Hōlēhidē. Wā, āx^uda^ēx^uEM^ēlāwisē la negeltewēx
lēxs^ēūlayās Q!ānasē, qa gwōk[!]lālots lāx t!EX[!]ilāsa ēnāxwa gīg^gōkwa.
Wā, laEM^ēlā Yōḥ^uyagwasē aōlenōLEmaxa nēnāgadē nēlas wākde-
mas Q!ānasē lāq. Wā, g^{il}EM^ēlāwisē mōp!EN^ēstēda gīg^gegāma^ēyē 15
qātsē^ēstaxs^gāxāc^ēwī[!]laēla ēnāxwa gwēgwats![!]ema LE^ēwa gwēgūts![!]ax-
semē LE^ēwa gwāgūgwēdzemē. Wā, laEM^ēlaē k[!]leās g^āxsa nēnā-
gadē. Wā, hē^ēEM^ēlāwis la āLEX[!]SE^ēwats Q!ānasa t!ENX[!]la^ēyasa
g^gōkwē, qa^ēs lā lāxa ēnawalak![!]ūdzasē, qaxs hē^ēmaē la ēwī[!]la k[!]ūts![!]e-
dzatsa nēnāgadē. Wā, hēx^ēidaEM^ēlāwisē yāq![!]egr[!]a^ēlē Q!ānasē. Wā, 20
lā[!]laē ē[!]nēk[!]a: "Ĝēlak[!]as la ēnē^ēnemōk[!] ā![!]mawēsō ts![!]ewē lax[!]da-
ē[!]xōlxwa dā[!]lāxwa q![!]emq![!]emdemē; ē[!]nē^ēnak[!]ilē qaxg[!]in ā[!]mēLEK[!]
ētūlt[!]endelg[!]in q![!]emq![!]emdemk[!] lāxEN[!]ōmpaxg[!]in laōLEK[!]lelōlālāl
lāq. Wā, la[!]mēts hōlēlalqEK[!], qEN[!]denx[!]idēsEK[!]," ē[!]nēx[!]laēxs laē
āx[!]ēdxa k![!]wa[!]XLāwē, qa[!]s t![!]em[!]yayā. Wā, hēEM^ēlāwis g^{il} denx[!]ida- 25
yosēda tsaxala q![!]emdemsa lelōlālālē. Wā, g[!]a[!]mēsēg[!]a:

1. Yamamaa xamama yamamaha xamamamamamē yamamaha
xamahamaē hamamama lēlaxaēselayoḥ^udōxs lēLEwalanaga-
x[!]dē, yamamaha xamama yamamaha xamamamamamē.
- 2.¹ ——— tōwaxaēselayoḥ^udōxs lēLEwalanagax[!]dē ——— 30

¹ 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^udōxs q!ōmēsīlax'dē^u nawalak^u yamamahā
xamama yamahā xamamamamamē.

Wā, yūdux^usemk!^uenalaem^ulaēda tsaxāla g'ildzagūms Q!ānasē
qaēda nēnāgadē. Wā, hēx^uidaem^ulāwisē q!āl'ēdēda nēnāgadaxa
35 tsaxāla q!emdemsa lēlōlālē. Wā, lāx^uda^uxwē wāxax Q!ānasē, qa
ēt'ēdēs denx^uits waōkwas q!emdemasa lēlōlālē qaxs k'ōtax'da-
x^umaaqē neqaxela t!em^uyasas waōkwas. Wā, hēx^uidaem^ulāwisē
ōdzaqwa denx^uidē Q!ānasasa neqaxelās t!emyasē. Wā, g'a^umēsēg'a:

1. Yamama xaxamama yamama xaxamama yamama xaxamama
40 yamahā xaxamama hē hē hē hē. Lāx'den lēlaxaasela-
yux^udes lēlwalanagax'dē yamama xaxamama yamama xa-
xamama yamama xaxamama yamahā xaxamama hē hē
hē hē.
2. ———^uya lāx'den laēlemaē lāx g'ōkwas Q!ōmēsīlax'dē^u 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^εyasōs ēyaḡulax'dēs lēlewalanagax'dē 48

Wā, hēem^εwāxaats q!emq!emdemasa lēlōlālālē ma^εltsem^εem^εlaē. 50
Wā, g'il^εem^εlāwisē^εnāḡwa q!ālēda nēnāgadāxa ma^εltsemē^ε q!emq!em-
dēxs lāa^εl hōx^εwūt!a, qa^εs lā g'ayemx'sā lāx t!enxla^εyasa lōbe-
kwē. Wā, laem^εlaē q!ūlyālag'ilil^εmē Hōlēlidē lē^εwa g'ig'egāma-
^εyasa^εnāl^εne^εmēmasē āem nege^εtewēx lēxs^εālayās Q!ānasaqēxa
gānūlē. Wā, laem^εlāwisē elāq lābendēx^εwāxax^εida^εlaasas g'wāyi- 55
^εlālasē qaēda k'īmyalāxa lēlōlālālaxs lāa^εl hōxsowē Q!ānasē lē^εwa
nēnāgadē lā^εlaxa t!enxla^εyasa lōbekwē. Wā, k'ēs^εlat!a gaēlexs laē
g'wālāhīlē gwēg'wālag'ililasas. Wā, laem^εlaē^εnāḡwa ḡwāḡsowēda hā-
mats!a. Wā, hē^εmis g'il lāwēlexs laē ḡwēḡwākwa. Wā, hē^εmis la
māk'ilaqē gwē^εyās Q!ānasē, qa mā^εk'ila^ε hāāmats!a. Wā, la^εmēs!a 60
elx!a^εya g'wēg'wāts!emē lē^εwa g'wēg'gūts!axsemē lē^εwa g'wāg'ūg'wē-
dzemē. Wā, g'il^εmēsē elāq laēlbendēda hāāmats!a lāxa āwīlba^εyaxs
lāa^εlasē hāmamamaxē āpsādzā^εyasa āwīlba^εyē. Wā, hēx^εidaem^εla-
wisē^εnāḡwa hē gwēx's wīwūnā^εēdēda hāāmats!a, qa^εs yāqūmg'aalē.
Wā, lā^εlaē gwāstēda tētōx^εwidē, qa^εs lā dōx^εwidēx sēnat!alās lāg'īlas 65
yāqūmg'aalē. Wā, g'il^εem^εlāwisē lāg'aax'dax^ε 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 āpsadzē'yasa āwīlba'yē. Wā, hēx'idaem'laxaā-wiṣē pēpēlela, qa's yāqūm'g'aalē. Wā, laem'lāwisa gwēgwats!emē
- 67 lē'wa gwēgūts!axsemē lē'wa gwagūgwēdzemē 'nāxwa dzely'wīda, qa's lā dōx'wīdex lāg'ilas 'nāxwa āem lā yāxyeq!wē. Wā, g'il'em'lā-wiṣē lāg'aa lāqēxs lāa'laxaasē ēdzaqwa hamamamaxēda āpsūdzā-
- 70 'yasa āwīlba'yas g'iyemg'ilālasas. Wā, lā'laē 'nāxwaem pēpēlela qa's yāqūm'g'aalē. Wā, lēx'aem'lāwiṣē lā q!wēq!ūlēda q!ēnemē lēlēlōlālā. Wā, laem'laēda waōkwē lēlēlōlālāl āx'ēdex Q!ēx'sēselasē, qa's lā laēlas lāxa lōbekwē, qa's lā laēlas lāxa lemē'lats!ē lāx
- 75 nāqolēwalīlāsa lōbekwē lāq!ālaemxa 'lābegwēlkwē. Wā, lā'laē xōs'idēda waōkwē lēlēlōlālātsa kwāts!ē lāxa lēlewēlkwē lā yāxyeq!wa, qaxs g'ilnāxwa'naa' l xōs'it'sē'wēda lewelkwaxs lānāxwaē hēx'idaem hāmts!ēg'a'la, qa's lā xwāk^u dzelyūla, qa's lā laēl lāxa lōbekwē, qa's lā laēl lāxa lemē'lats!ē lāx gemxotēwalīlāsa lōbekwē.
- 80 Wā, g'il'em'lāwiṣē 'wīlaēlexs lāa' l ōgwaqa hōgwīla gwēgwats!emē lē'wa gwēgūts!axsemē lē'wa gwagūgwēdzemē, qa's lāel k'ūs'āli lāxa 'wāx'sabalīlāsa lēlēlōlālāxas hē'maalal k'ūdžēla nāqolēwalīlāsa-lōbekwē, qaxs k'ōsaē hēq!ālaq nēxwabalāsa 'lābegwēlkwasa gwēgwats!emē, qaxs k'ōsaē 'nēx qa dōx'wālēlēsēs 'nemōkwa lāq.
- 85 Wā, g'il'em'niṣē 'wīlaēlexs lāa'lasē Hōlēlidē āxk'ālāxa nēnāgādē, qa denx'ēdēsēs q!emdemasa lēlēlālālē. Wā, hēx'idaem'lāwiṣē 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'lasê
 Lâx'ûlila Lâx'ûma'yasa nênâgadêxa Lêgadâs Hanag'atslê. Wâ, la'laê 90
 yâq!eg'a'la. Wâ, lâ'laê 'nêk'a: "'ya, 'nê'nemôk'u. Pâsemâlag'i'la-
 kwawêsenû'x'u lâx'ganu'x'u dâlasôk'u yix'g'ada q!EMq!EMdemk'. Wâ,
 yûem wâldems hâyâhilagasaôxda lâqenu'x'u seqoyâxwa ma'tsemêx
 q!EMq!EMdema yânEMaxsens 'nemôkwaê Q!êx'sêselasa lâxês
 lâasdaê g'ôkwasa hayâhilagasê," 'nêx'laêxs lâa'el k!wâg'alila. Wâ, 95
 laem'laê hêwâxa g'âx yix'wîd'laê 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!wêfê- 600
 dexs g'âxaê Q!ânasê âx'âlilêlasa 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 'wîlxtôxs laa'el 'wî'la hôqûwêlsa lâxa
 lôbekwê. Wâ, g'il'EM'elâwisê elâq dzâqwaxs 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!eâs nâqa'yê Hôlêlidê, qaxs k!êsaê
 q!âlêlax gwayi'âlâlasasa L!L!asiqwâlâxs ts!âts!êxsilaaxa ts!êts!êqa.
 Wâ, hê'misês g'ôlg'ûkûlôtê, yixs k!êsaê dôqûlaênoux gwayi'âlâlasas.

- 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^uyagwas, 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^uyagwas, 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^εmis lāgilas mōlasa g'ig'egāma^εyaxs g'āxaē hōgwilela lē^εwa nēnāgadē. Wä, lā^εlaxaē 'nēk'ē Q!ānasax: laems lāl qats!axstālalxens g'ōlg'ūkūlōtax, yixs lālē p!edex'īslā. Wä, g'a^εmēts wāldemlōsēg'a Yōx^uyagwas, qasō lāl q!wastālil lāxōx t!ēt!ex'īlaxsōx g'ig'ōkwaxsen g'ōlg'ūkūlōtax: 'La^εmēns nānāqama^εlai' pēpāxalai' lāxens 'nemōkwē 'nawalak'ustālisai'''' (lāxa lēlōlālālē gwe'yōs, qaxs lē^εmaē l!āyoxlā.) "Wä, lālōx 'nēg'ābē^εwēlōs 'nemōkwaqōs: 'La^εems lāl wāx'īdel nanāqamalxens 'nemōkwai' 'nawalak'ustālisai 'nē^εnemōkwa lāxwa 'wālasēx lōgwala.' Wä, lālōx 'nēg'ābewēlōs 'nemōkwaqōs: 'La^εmen hēlolai' bāxuts!edza-
- 15 yaq!osai' Yōx^uyagwasai'. qas lālōs lalol!axens 'nemōkwai' 'nawalak'ustālisai, qā gwasōs'īdēs bāxūs'īda, 'nēx'lē.' Wä, hē^εmis lāl 'nēg'ābā^εyaaslōs wāōkwaqōs 'nē^εnemōkwa lāxōs 'nemādzakūlaēnēmlēx: 'Wä, wā, wā, hālag'īlītsai' 'nēml'eng'īlts!axstālaem-leru^εx'''' 'nēx'!aē Q!ānasaxs lāa^εl lēxs'alax'da^εxwēq: "Wä, laems
- 25 'nemēml gwēk'lālaslēn lā wāldemx'da^εxōl. Wä, hē^εmis qas k'ēasaōs l!ēlōwēsō, qas hēlase^εwōs lāx bēbaxūts!edze^εyasa g'ig'egāma^εyē, qaxs hē^εmaē nāqemx'īdamaslxwa lēlōlālālēx lāxōx 'nawalak'ustālisēx." 'nēx'!aē.

Wä, g'il^εem^εlāwisē p!edex'īdexs lāa^εlas 'nāxwa q!wālx'īdōda

30 g'ig'igāma^εyē, yixs hē^εmaē legūxlālx gwēgūyīmē. Wä, g'il^εem^εlāwisē gwāl q!wālx'axs lāa^εl 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^uyagwas 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^lat^lēxa g^ox^udemsē. Wā, gⁱl^em^lāwisē lābelsa lāxa gūnxa^eyē 32
g^okūxs lāa^l hōgwēla, qa^s lū q^lwastōlilax t^lex^lilās. Wā, lā^lae
Yōx^uyagwasē āem negeltōdex l^ex^sālayās Q^lānasē, qa g^wēk^llāts
l^ewis waōkwē. Wā, gⁱl^em^lāwisē ^ewil^galilē wāldemx^lda^xwas 35
lāa^l hōqūwelsa, qa^s lāxat^l lāxa ^enājalasē g^okwa, qa^s lāxat^l
hōgwīl lāq. Wā, āx^lda^ex^ue^mlaxaāwisē negeltōdx^s gⁱlx^ldē
g^wēk^llālasa. Wā, gⁱl^em^lāwisē ^ewilxtōlsaxa gⁱg^okūlāxs lāa^l
hōgwīl lāxa lōbekwē, qa^s lā x^os^lid lāq. Wā, k^lēs^lat^la gaēlexs
lāa^l qātsē^sta. Wā, g^āx^em^lāwisēda waōkwē g^wēgūdza hōgwī- 40
lēla, yīxs hē^mae wāldemsa qāselg^lisaxs lāna^xwaē hōgwīl lāxa
g^okūla: "La^menu^x qātsē^stai^l lāxēs ^enemādzaqwaēna^eyē."
Wā, gⁱl^em^lāwisē ^ewilxtōlsaxa g^okūlāxs lāe hōgwīl lāxa lōbe-
kwē, qa^s lāxat^l yāwas^lid x^os^lalil lāq. Wā, k^lēs^em^lāwisē
gaēl k^lūdzil lāqēxs lāa^l ēdelts^laxsta qātsē^sta. Wā, hēem wāldem- 45
sēxs lāe yūdux^up^lenē^sta, yīxs ^enē^kaaxs g^ālāe hōgwīla lāx t^lēt^le-
x^llāsa g^okūla g^amēs wāldemsēga: "La^menu^x ^edelts^laxsta
qātsē^stai^l. Wā, wā, wā, lā^lalāx^ewīd," ^enē^xlāe. Wā, gⁱl^em^lēsē
lābelsaxa g^ox^udemsaxs lāe ēt^lēd hōgwīl lāxa lōbekwē, qa^s lāxat^l
x^os^lid lāq. Wā, k^lēs^lat^la gaēl k^lūdžēlexs lāa^l q^lwāg^lalil, qa^s 50
lā hōqūwelsa. Wā, laem^lae mop^lenē^sta. Wā, laem^lae ālax^lidel
wā^ewīg^lelilalxa k^lūdžēla lāxēs gⁱg^okwē. Wā, hēem^lāwisē

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^udemsē. Wā, g'il^εem^εlāwisē laēl lāxa
 g'ōkwaxs lāx^εda^εxwaē 'nemādzawa 'nēk'a: "Dādoqūmai', la^εme-
 55 nu^εx^u ālax^εfid dādoqūmai'. Wā, wā, wā, lalalalax^εwid,"
 'nēx^εlaēxs lāa^εl k'les la lōwalas. Wā, g'il^εem^εlāwisē 'wi^εla lāwelsē
 g'ōgwadāsēxs lāa^εl elx^εla^εya dādoqūmēl^εg'isē, qa^εs hē^εmō la lēnēx^εfi-
 dex t'ex^εilāsa g'ōkwē. Wā, hēx^εsāem^εlāwisē gwēg'ilaxs laxtōdā-
 laaxa g'ig'ōkwē. Wā, g'il^εmēsē 'wilxtōlsaxa g'ig'ōkwaxs lāa^εl
 60 hōgwēlexs hāē. Wā, hēx^εidaem^εlāwisē lēnēx^εfidex t'ex^εilāsa
 lōbekwē. Wā, g'il^εem^εlāwisē gwālexs lāa^εl 'nāxwa k'ūs^εālilēda gwē-
 gūyimē. Wā, hēem^εlāwis lā lāx^εūlilats Hōlēlidē, qa^εs yāq'eg'a^εlē.
 Wā, lā^εlaē 'nēk'a: "Qālalēns 'nāx^u 'nē^εnemōk^u"; qālalēns lāxens
 sēnat^εlilēx. Wā, gūlak^εas^εlaxs g'ūxaēx 'wi^εlaēla lāxens lōbekwēx
 65 enyaēlens āxnōgwatsōx. Wā, hē^εmēsen lāg'ila hāyāl'ōlil 'nē^εne-
 mōk^u, qa^εs yāl'ōx^εda^εxwaōs laxa yāl'ōx^εlā. ālens amēlalax,
 'nē^εnemōkwaī', qens ālag'a^εmēl hāyālogōlil. qen 'nēk'ē. Wā,
 wāg'illa q'lāgemēlex yōlaxs dālaaqosaxwa hasa^εyēx.' Hēem gwe-
 'yōsēda nēnāgadē. Wā, laem^εlaē 'yālaqasa gwēgūyimē, qa lās 'ne-
 70 xwāla^εlaxa lēlōlālale lāx 'nawalak^εustālisē. Wā, hēx^εidaem^εlāwisē
 lāx^εda^εx^u 'wi^εlēda gwēgūyimē āladzendxa lem^εlats^εlāsa lēlōlālāē.
 Wā, k'les^εlat^εla gūlaxs lāa^εlasē hēlēk'eg'a^εlēda gwēgūyimē. Wā, hēx^ε-
 idaem^εlāwisē denx^εfidēda nēnāgadāsa tsaxāla q'ēmdēmsa lēlōlālāē.
 Wā, hēwāxat^εla g'ūx^εwūlt^εlilēda lēlōlālāē, yix 'nawalak^εustālisē,

out, || although they sang the whole song with fast beating. When | 75
 the song-leaders stopped singing with fast beating of time, Yōx^u-
 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^uyagwas 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^uyagwas 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^emaē lā lābendēs q!emdemē tsaxāla. Wā, g'il^eEM^elāwisē 75
 g̃wāl denxelēda nēnāgadāsa tsaxālāxs g̃āxaa^el g̃āx^eūlt!alilē Yōx^u-
 yagwasē lāxa hēmē^elats!ē, qa^es yāq!eg'a^elē. Wā, lā^elāē^e nēk'a: "ēya.
 pēpexalai', wāentsōs hōlēlaxg'in wāldemlek', qaxg'in lōma^emēk'
 nōlasōx gwaēlasaxsōxda lelōlālālēx lāxens^e nēmōkwōx^e nawalak'us-
 tālisēx, yixs k'ēts!emaēx q!āsēlaxens wanēna^eyē q!emtaq^u, yixs 80
 āx^est!aax^emaēx lālabetalila yixs hāēx gwēx^s nēxelaliltowa yise-
 nu^ex^u k'!ēsa dōgūla. Wā, wēg'a gūnx^efid ēdzaq^uwax^e nē^enēmōk^u
 denx^eidex." Hēem gwe^eyōsēda nēnāgadē. Wā, hex^eidaEM^elāwisē
 sek'ōd qa^es denx^eidēsa neqāxela q!emdemsa lelōlālālē. Wā, laEM-
^elaxaē hēwāxa g̃āx^eūlt!alilax wāwasdemas denxela. Wā, g'il^eEM^elā- 85
 wisē q!ūlbē denxēna^eyasa nēnāgadāxs lā^elāsē hādzexstalē Yōx^uya-
 gwasē, nēx^elāqēxs lē^emaē lābetalilēlēda lelōlālālē. Wā, hē^emis la
 tsaxaxaatsa hēmē^elats!ē. Wā, hē^emis la^el dōx^ewalelatsa gwēgūdzāx^e
 nawalak'ustālisaxs lē^emaa^el^e wilbetālilēs g'ōg'igūyowē lāg'aa lāxēs
 ēwanōlg'a^eyē. Wā, laEM^elāē Yōx^uyagwasē lē^ewis nē^enēmōkwē 90
 hādzexstala āxk'!alax Hōlēlidē, qa āx^eēdēsēx g'ilt!ā denema, qa^es
 x'imōyōdēs lāx nawalak'ustālisaxs k'!ēs^emaē wūngēg'ila. Wā,
 hēx'idaEM^elāwisē Hōlēlidē la āx^edxa x'imayowē denema, qa^es lā
 qenōyōts āpsba^eyas lāx nawalak'ustālisē. Wā, laEM^elāē ts!ōx^usō-
 yewē ōba^eyas lāxa dzēngēlē lāx ōts!āwasa lēlabegwēlkwē lāx lā 95

96 Power-coming-up (V 4) was standing, so that it was this way.¹ 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^e 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 Lāx^uts!ēwats^e nawalak^ustälisēxa g'a gwälēg'a.¹ Wā, g'il^em^elāwisē gwälēxs lā^elasē tlebetowē nawalak^ustälisē. Wā, laem^elaē nū-
xwaem^el lū dāk[!]ena^eya gwēgūyimaxa x'imayowē denemaxs lā^el
700 tsenx^ubetalilela. Wā, laem^elaē wälēda gwēgūyimē nanēxālaq, qaxs
he^emā^el elāq q!ūlbēda denemē, qaxs ā^emaē la k'wāts!āwēda lāk!wē-
masē begwānem lāxa ālebelts[!]lāwasa lābegwēlkwē lāx awāp'a^eyasa
dzēnqa^eyasa dzōxūmē lāx ōts!āwasa labegwēlkwē. Wā, hēem g'a-
yōla lāk!wēmasē begwānem lāxa lelōlālāsa Kwāgulē. Wā, laem
ma^elo^uts!ā lō^e nawalak^ustälisē. Wā, hēx[!]ida^ex^umōs nēxsālaxa
5 x'imayowē denem lāxa dzēngēlēxa la yilex^usa q!elēdzāla lebek^u
^ewāwadā. Wā, g'il^emēsē elāq q!ūlbēda x'imayowē denemxs lā^elasē
Hölēlidē yaq!ēg'a^ela. Wā, lā^elaē nēk'a: "Wēga yil'alilaxōx ōba-
^eyaxsa nawalakwēx denema, qen hēlx[!]idagē," nēx[!]laēxs laē g'a-
yaxsdendālx bāxūts!edza^eyasa wīwosilaga begwānem, qa lās g'il dā-
10 k'lēndxa x'imayowē denema. Wā, hēx[!]idaem^elāwisē lā^elaē xū-
nōk^uwasa g'ayōlē lāxa nē^emēmāsa Laälax^eendayowē, qa^es lā^el dā-
k'lēndxa x'imayowē denema, qa^es nēx[!]ēdlēq. Wā, k'wāyōlk[!]as^elat[!]la
lūq. Wā, g'il^emēsē wāla tsēnk^uwē denemās lā^el lāx[!]ūlilēda g'inā-
nemē. Wā, hē^emis la yāx[!]wīdaats ōmpasēxa Maäntag'ilāsa k'lōba-
15 wasē. Wā, laem^elaē wīlx[!]tōdeq. Wā, g'il^em^elāwisē gwāl yāqwaxs
lā^el lē[!]lālaxēs xūnōkwē, qa lās k'wāgalila. Wā, lā^elaxāē lēqe-
lilē Hölēlidax bāxūts!edza^eyasa wīwoselagasa nē^emēmāsa Sēnl[!]emē.

¹See third figure on p. 907.

of the numaym SĒNL!EM, | and his father did the same. He also gave
 away to the Lāyalala^éwē. | 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^uyagwas, 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
 25 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^uyagwas called the prince of the chief of the numaym
 Lāyalala^éwē, || whose name was Ts!EX^éd in the secular season, while
 30 his | winter name was Hanag'ats!ē. He was called by Yōx^u-
 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
 35 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
 40 come and sit down; and when he had sat down, | Yōx^uyagwas spoke-

Wā, hēEM^élaxaāwisē gwēx^éidē ōmpas, yāx^éwidaEM^élaxaēxa LĀ 18
 yalalawa. Wā, lā^élaē ēdzaqwē HōLēlidē. Wā, laEM^élaē lēqelilax
 bāxūts!ēdza^éyas wīwōselagasa Kūkwāk!ūmē, qa lās dāk!^éendxa x'i- 20
 mayowē denema. Wā, laEM^élāwisē ōgwaqa yāx^éwidē ōmpasēxa
 G'ēxSEMē. Wā, g'il^éEM^élaxaāwisē gwālexs lāa^élasē lāx^éūlilē g'igāma-
^éysa Maāmtag'ilē Yōx^uyagwasē. Wā, lā^élaē yāq!^ég'a^éla. Wā, la^élaē
^énēk'a: "ēya, ^énē^éNEMōk^u k'!ēst!aakwaē ēk^éē xēBLElaēna^éyas lēx'amē
 HōLēlidē aāxsilaxwa ^énawalakwēx x'imayo denema. Wā, gēlag'a 25
 k!wāg'alilēx, qen lālag'amawisLē aāxsilaxwa ^énawalakwēx x'imayo
 denema, qaxg'in ālēg'in lāx^ésā ^énaw^élak^u lāxwa lelōlālalēx," ^énēx-
^élaēxs lāa^él dāx^éidxa denemē. Wā, laemlāla k!wāg'alilē HōLēlidē.
 Wā, lā^élaē lēlēlilax lēwēlgāma^éyas g'igāma^éysa ^énē^émēmāxa Lāya-
 la^élawaxa lēgādēda g'igāma^éyas Ts!EX^édē lāxa bāxūsē. Wā, la 30
 ts!^égēxLāx Hanag'ats Wā, hēEM^élāwis la lēqelēlēms Yōx^uya-
 gwasē lāwēlgāma^éyasē Lalēp!alasē, yixs hē^émaē bāxūdZEXlāyōs, qa
 lās dāk!^éndxa x'imayowē denema. Wā, hēx^édaEM^élāwisē lā^élaē
 Lalēp!alasē lāx^éūlila, qa^és lā^él dāk!^éendxa x'imayowē denema, qa^és
 nēx^édē. Wā, k!wayōlqas^élat!a lāxa denemē. Wā, g'il^éEM^élāwisē 35
 wāla ts!enkwēda denemāxs lāa^él gwāl nēxaq. Wā, ā^émēsē la lāwilē
 Lalēp!alasē dāk!^éhnalilxa x'imayowē denema. Wā, la^émē yāx^éwidē
 ōmpasē Hanag'ats!āsa q!ēNEMē k'!ōbawasē lāxa ^énē^émēmēda SĒNL!^é-
 mē. Wā, g'il^éEM^élāwisē gwāl yāqwāxs lāa^él lē^élāxēs xūnōkwē
 Lalēp!alasē, qa g'āxēs k!wāg'alila. Wā, g'il^éEM^élāwisē 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'ēl ēdzaqwa yūq'ēg'a'lē Yōx'yagwasē. Wā, lā'laē 'nēk'a: "Wā, gēlag'ax'ōx lāwelgāma'yaxsens g'īgāma'yaq'lōx Yāqwidāx lāxōx Sēwidāx, qa g'āxēsōx dāk'īndexg'ada 'nawalakūk' x'imayo denema laxōx lāwelgāma'yasō g'īgāma'yaq'lōs 'wālas 'nē'mēm G'ēxsem." 45 'nēx'laē. Wā, hēx'idaem'āwisē lāx'ūlilē lēqelilase'was, qa's lā dāk'īndxā denemē, qa's nēx'ēdēq. Wā, hālselaem'āwisē k'lēs 'wī'lōlexs laē nēxaqēxs lāa'ēl wāla. Wā, āem'āwisē lāxat! dāk'ī-nēxa denemāxs lāa'ēl 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'āwisē gwāl yāqwas lāa'ēl lē'lalē Yāqwidāxēs lāwelgāma'yē, qa g'āxēs k'wā-g'alila. Wā, g'il'em'āwisē k'wāg'alilēxs lā'lasē ēdzaqwa yūq'ē-g'a'lē Yōx'yagwasē. Wā, lā'laē 'nēk'a: "Lā'mas dōqūlāu 'naḡ' pēpaxal! la'mē hālselaem k'lēs lālens xūnōx'da'xwē lāxōx lāwel- 55 gāmayaq'lōs Yāqwidāxen 'nēnāk'ilē, yīxs lē'maē ēx'īden 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'īltsō dāk'īndexg'ada 'nawalakūk' x'imayo denema." Wā, lā'laē lē'lā- 60 laxēs xūnōkwē Ts'lāgeyosē qa lūs lāqēxs hē'maē dāk'īmayē Yōx'yagwasaxā denemē. Wā, g'il'em'āwisē Ts'lāgeyosē dāk'īndxā x'imayowē denemāxs lāa'laē Yōx'yagwasē wāxaq, qa ālax'īdēs nēx'ēdēq, "qaxs k'lēasaaqōs wālema xūnōk'," 'nēx'laēq. Wā, lā'laē hēx'ī-

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^{mē} Ts!āgeyosē ālax'ēid nēx'ēdxa denemē. Wā, āem^lāwisē hāyōlisa denemē ts!enxūqālilēla. Wā, g'āx'laē lāxūqālilēda lēlōlālālē 65 ēnawalak'ustālisē lāx ōgwiwalilasa g'ōkwē. Wā, la^{mē} lāqālilamatsōsa lāwēlgāma^ēyas g'igāma^ēyasa ēnē^{mē}mēda Maāmtag'ila, yix Yōx'yagwasē, qaxs mēkuma^ēyaasa ēnāxwa ēnāl'ēnē^{mē}matsa Kwākūg'ulē. Wā, hēem^lāwisē lāqālilēda lēlōlālālaxs lāa'īl āem la lā^ēwilē Ts!āgeyosē. Wā, lā^lāē yāx'widē Yōx'yagwasa q'ēnemē k'lek'ō- 70 bawas lāxa ēnē^{mē}māsa Laālax's'endayowē. Wā, g'il^ēem^lāwisē gwāl yāqwaxs lāa'īl lāx'ūlilē Hōlēlidē, qa's mōlēs laēna^ēyas lāqālilamasa g'igāma^ēyasa Maāmtag'ilāxa lēlōlālālē. Wā, hēem^lāwis la āxk'!ālatsēxa gwēgūyīmē qa dāyak'īl'ēmēx ēnawalak'ustālisē, qa's lā laē^lem lāxēs lēmē^lats!āxs lē^{mā}ā^l hēlkwa. Wā, g'il^ēem^lāwisē g'āx 75 hōx'wūlts lāilēda gwēgūyīmē lāxēs laēnax' dē dāyak'ēlilax ēnawalak'ustālisē. Wā, lā^lāē k'ūs'ālila. Wā, lā^lāē yāx'widē Hōlēlidāsa q'ēnemē l!āl!aqwak'ēn k'!ōkūla lāq. Wā, g'il^ēmēsē gwalalilēxs lāa'īl ēnāxwa hōqūwēsa gwēgūgūdzā. Wā, g'il^ēem^lāwisē la ēwilwūl- 80 seks lāa'īl āxk'!āla^lāē Q!ānasax Hōlēlidē qa lēnēx'ēidēsēxa t!ex'ī- lāsēs lōbekwē. Wā, g'il^ēem^lāwisē gwāl lēnēk'ē Hōlēlidāxa t!ex'ī- lāxs lāa'īl āxōdē Q!ānasax pēpaqeya^ēyasa dzēdēqwats!āla k'lek'!em- yaxlā mēxēl lāxa ōnēgwilasa lōbekwē. Wā, g'il^ēem^lāwisē ēwilāxs lāa'īl āxk'!āla lāx Hōlēlidē, qa lās dādanōdeq, qa'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'wūnemē 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 wāldemlek', qālaxs L!al!asiqwāladzesaens ts'lāq'ēna'yēx. Wā, yū'mēsen lāg'ila nēx' qaf's g'āxaōs hōlēlaxg'a gwayi'lālasg'asen g'ōkūlōtaēda 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'lnāla lāxēs gwēg'ilasōs Kwāg'ul. Āemlxaens negeltewēlxens gwēg'ilasēdāxs lāx k'imyaxa lelōlālālē, yīxs lēlts'lōdaōx Hōlēlidāxens g'ōlg'ūkūlōtax 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^uyagwas 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^uyagwas 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^εmis lāl xwāxūsewasltsa hāāmats!a qa^εs lāl gālabiltsa mā^εlōgūg^ε- 6
 yowē yiyālaq!wēnoxwa. Wā, āemlwisens lāl q!ūmx^εsemilg^εin gwē-
 gwats!emēk^ε lāl lāx hēk^εlālaslāsa k^εim^εyasōlāens. Wā, yū^εmōq,"
 ēnēx^εlāē. "Wā, la^εmēsen ēt!ēdēl denxelaltsa q!ēm^ε!ēmdemāxwa
 gānūlēx lē^εwūns ēnē^εnēmōkwa nēnāgadēx," ēnēx^εlāē. Wā, āem- 10
 ēlāwisē mōlā^εlāē Yōx^uyagwasas wāldemas: "Qālaxg^εins geg^εadane-
 mēgaq^u lāxa ēwālāsē ēnawalak^u lēlqwālā^εya l!al!asiqwāla. Wā,
 hē^εmis lāgiltsox ēk^εōs wāldemaqōs Q!ānas. Māsen lāla wāwax-
 ts!ewal lāx gwayi^εlālasas l!al!asiqwālaq^u. Ē^εmaēlens āem wāg^εil
 lāxōx wāldemi^εlālāxs Q!ānas," ēnēx^εlāē. Wā, g^εil^εmēsē gwālē wāl- 15
 demasēxa la gāla gānūla. Wā, laem^εlāwisē Q!ānasē āx^εēdxa t!em-
 yayowē, qa^εs lā ts!ewanaqasa ēnā^εnemits!aqē lāxa nēnāgadē. Wā,
 lā^εlāē yāq!ēg^εa^εlē Yōx^uyagwasē. Wā, lā^εlāē ēnēk^εa: "ēyā, Q!ānas,
 gwālx^εins yō denxelōxda g^εōkwēx, ālens wū^εlētsa g^εōkūlax, qens
 la^εmē lāxa ēnawalak!ūdzasaxwa gānūlēx," ēnēx^εlāē. Wā, ālā^εlat!a 20
 neqa lāx nāqayalas Q!ānasē: "Ēsāēlen āem halāla ēnēx^εda^εxōl,
 qaxs hē^εmaē gwāyayaēlatsen g^εōkūlōta l!al!asiqwāla," ēnēx^εlāēxs
 lāā^εl wī^εla q!wāg^εīhila, qa^εs lā hōqūwēla lāxa lōbēkwē, qa^εs lā p!aya-
 k^εelaxs lāā^εl hōxsak!īla qa^εs lā lāxa ēnawalak!ūdzasa. Wā, lāx^εda-
 ēx^ulāē wī^εla k!ūs^εēlsa. Wā, laem^εlāē neq!ēg^εōlāsē 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, laem^llāwisē yāq!ēg^a!lē Q!ānasē. Wā, lā^llaē^l ēnēk'a: "Ilēemlēn denx^līdayulē q!emq!ēmdemasen ōmpaxs lāyulē hāmat'sa lāxēs ōmpwūla, yīxs mōsgēmaēda q!emq!ēmdemas lāxēs hām^tl'ēna^lyē." ēnēx^llaē. Wā, lā^llaē denx^lītsa tsaxāla q!ēmdema.

30 Wā, g^aē^lmēsēg'a:

1. K'leās la hamasahayalas ōwē^lstahahas ēnāla maē hamaē hāma hamaē.

K'leās la babakwahayalahas ōwē^lstahas ēnāla maē hamaē hāma hamaē.

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

K'leās la xaxoqwahayalahas ōwē^lstahahas ēnāla maē hamaē hāma hamaē hāma hamaē.

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

K'leās la lalōlahayalahas ōwē^lstahahas ēnāla maē hamaē hama hamaē hāma hamaē.

Hāmāmhāmām hāhāmhāma maē hamaē hamaē.

Wā, g^lē^lm^llāwisē q!āda nēnāgadūq lāa^ll ēdzaqwa denx^lītsa t!em- 45 sawiltā^lyas t!em^lyasē. Wā, g^aē^lmēsēg'a:

1. Wihēs qa hāmasayalag^lilōs lōgwalag^lila. 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^uhok^u-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^ubakwālanuḡ^usīwāē^ε- 48
 k'asdēya.
- Hamaē hama hamaē âmhāma hamaē âmhamama hamaē hama 50
 hamaē hamaē hamaē hamahamaē.
2. elahaxk'asdewīsen āyamīlamatsōs Baḡ^ubakwālanuḡ^usīwāē^εk'as-
 dēya. Hamaē hama hamaē.
 elahaxk'asdewīsen hak'waanēm^xdēs Baḡ^ubakwānuḡ^usīwāē^εk'as-
 dēya. Hamaē hama hamaē. 55
- Hē hēx'dōs lanōgwa laēLEMai lāx lēm^xlaēlasdēs Baḡ^ubakwāla-
 nuḡ^usīwāē^εk'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^ubakwālanuḡ^usīwāē^ε-
 k'asdēya. Hamaē hama hamaē.
 Hē hēx'dōs lanōgwa qax'osaḡasōs l'lāL'āqūlax'dēs Baḡ^ubakwāla-
 nuḡ^usīwāē^εk'asdēya. Hamaē hama hamaē. 65
- Hē hēx'dōs lanōgwa hōḡ^uhōk'wāla lāx Baḡ^ubakwālanuḡ^usīwāē^ε-
 k'asdēya. Hamaē hama hamaē.
 Hē hēx'dōs lanōgwa hām^xhām^xyag'ilts Baḡ^ubakwālanuḡ^usī-
 wāē^εk'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^εEMxaāwisē q!āda nenāgadāxs laē ēdzaqwa denx^εidē Q!ā-
nāsasa tsāg'asilālās t'EM^εyasē. G'a^εmēsēg'a:
1. Amaē ahamē hama hamaē hamahamē.
Hamasayalag'ildENōgwahas Bax^ubakwalanux^usiwae^εk'asde lōgwa-
lak'as^εowa. Hamaē hamaē hama.
- 75 ^εya lax'dENōgwa hamasayalag'iltS Bax^ubakwalanux^usiwae^εk'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^ubakwālanux^usiwae^εk'asdēya lō-
gwalak'as^εowa. Hamaē hamaē hama.
^εya lax'dENōgwa bābakwayālag'iltS Bax^ubakwālanux^usiwae^εk'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^εEMx^εdewisē q!āq!alēlak'asaha Bax^ubakwālanux^usiwae^εk'as-
dēya lōgwalak'as^εowa. Hamaē hamaē hama.
^εya. g'āx'dENōgwa q!āq!alēlāg'iltS Bax^ubakwālanux^usiwae^εk'as-
dēya lōgwalak'as^εowa. 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^εEMx'DEWISē 'wāx'SENKŭlak'as^εa lōhnekŭlak'as^εa Baχ^ubakwā-
lanux^usīwaē^εk'asdēya lōgwalak'as^εowa. Hamaē hamaē hama.

'ya, 'wāx'SENKŭla lōhnekŭlak'as^εa Baχ^ubakwālanux^usīwaē^εk'asdēya 95
lōgwalak'as^εowa. 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^ubakwala- 900
nux^usīwaē^εk'asdēya lōgwalak'as^εowa. Hamaē hamaē hama.

'ya lax'dEN 'wax'SEMēLAMatsō lōlamēLAMatsōs Baχ^ubakwala-
nux^usīwaē^εk'asdēya lōgwalak'as^εowa. Hamaē hama hē hē hē
amaē a hamē hama hamaē hama hamē.

Wā, g'il^εEM^εlaxaāwisē 'nāχwa q!āda nēnāgadāq, lāa^εlaxaasē Q!ā- 5
nasē ēdzaqwa DENx^εīda yisga:

1. Ha, lahax'dōsxa nōgwa hamasayalag'ilaha lax hamagawax'dēs
Baχ^ubakwālanux^usīwaē^εk'asdēyaōl lōgwalak'as^εowa.

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^uyagwas 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^udōsxa nōgwa yaqamēla^uyag^uilaha lāx yāhāēqawēx^udēs
 Bax^ubakwālanux^usīwāē^uk^uasdēyaōl lōgwalak^uas^uowa.
 Maëyē hamamayē hamamayē hamamayē hamamamaē hamamabaē
 hamaē hamamaē hamamē.
- 15 3. Ha, lahax^udōsxa nōgwa l^uaqwamēla^uyag^uilaha lāx l^uāq^uwagawax^udēs
 Bax^ubakwālanux^usīwāē^uk^uasdēyaōl lōgwalak^uas^uowa.
 Maëyē hamamayē hamamayē hamamayē hamamamaē hamamabaē
 hamaē hamamaē hamamē.

Wā, la^umē^u wī^ula la q^ulalōda nōnāgadāxa mōsgemē q^u!emq^u!emdem-
 20 sa hāmatsla. Wā, lā^ulāē Q^ulānasē^u nēx^u qa^us^u wī^ula^umē^u denx^uēts
 q^u!emq^u!emdemasa weq^ulōsē lē^uwa māmaq^ula. Wā, hēx^uē^uidaem^ulā-
 wisē^u āem wāxē Yōx^uyagwasaq, qa wāg^uis āem ēdzaqwa denx^uēda.
 "Qā^ulaxg^uius^u nā^unemp^u!engila^umēlek^u k^uīmyalxwa yūdukwēx^u."
 ēnēx^uēlāē. Wā, hēx^uē^uidaem^ulāwisē^u denx^uēidē Q^ulānasas q^u!emdemasa
 25 māmaq^ula. Wā, g^ua^umēsōg^ua:

1. Wā, hāg^uadaha dōx^usemē hēlxōxs^u nawahalakwāhē yāuhā. Wā,
 hēg^ua dōhohoqwalā. Ahā hē ya ahā.
 2. Wā, hāxōxs^u nawahalax^udzēyaqōs yā ahā hē yā ahā.
 3. Wā, hēg^uadaha dōx^usemē hēlxōxs^u nawahalagumahaqōsa hē yā
 30 ahā. Wā, hēg^ua dōhohoqwalā. Ahā hē ya ahā.
 4. Wā, hēg^uaxs gēmx^ugēmk^uag^uilax^u nawahalax^udzēyahaqōs 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^uyagwas 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^{EM}laxaawisē 'nāxwa q'lasōsa nēnāgadāxs. Lāa^l ēdza- 35
qwa denx^{ts} q'EMDEMasa weq'lēse. Wā, g'a^mmēsēg'a:

1. Ōnatata lag'axs 'nawahalaꝝ^udzēyahaqōs yeha, qa ēx^{EM}mełtsō ōma-
t!^{LE}LElaahēlōs 'nawahalaꝝ^udzēyahaqōs ts!^{LE}hačts!^{LE}galidēya ēya
ēya ēyē ēyē ahēya.
2. Wā, q'lap!^{LE}g'ilisaxs 'nawahalaꝝ^udzēyahaha dāhamaxelag'ilis lāx 40
ālōx gwēlelis lāx gēts!^{LE}howaxelag'ilisaxōxs 'nawahalaꝝ^udzē-
yahaqōs ya ēya ēya ēya ēya ēya ēyē ahēya.

Wā, g'il^{EM}lāwisē 'wīla la q'alēda nēnāgadāxa q'EMq'EMDEMmaxs
lāa^l g'wāl denxelē Q'ānasē. Wā, āem^llāwisē la lēxs^ālaxa g'wēgū-
yīmē LE^{wa} nēnāgadē qa ā^mmē hēemlxat! g'wēgwālag'ililēs g'wēgwā- 45
lag'ililasaxs laē k'imya xa lēlōlālālē, qō lāl k'imyałxa hāmats!^{LE}wa
māmaq!^{LE}wa weq'lēse, 'nēx^llaē. Wā, g'il^{EM}lāwisē q'wēl^{id}EXS g'ā-
xaē p!^lalt!^lalaxs g'āxaē hōx^{EM}wūłt!^laxa k'lē^{EM}'nāx^{id}. Wā, laem^llaē
hewāxa mēx^ēda lāxēs 'wāxaasē. Wā, g'il^{EM}lāwisē 'nāx^{id}EXS lāa-
lāē Yōꝝ^yyagwasē hēx^{id} q'wāłax^{id} LE^{wis} 'nē^{EM}ōkwa g'wēgū- 50
yīmē. Wā, hēem^llāwis ālēs q'wāłax'axs g'āxaa^llasē yālaq'walēda mū-
maq!^{LE}wa weq'lēse ōlala lāxa nē^llasasa x'ix^{ES}lāla LE^{wa} hāmats!^{LE}.
Wā, g'il^{EM}lāwisē wūłax^lALēlēda 'nē^{EM}ōkwē begwānem g'wēgūdzag

heard by one of the men of the Sparrow Society. | Then he ran and
 55 told Hōlēlid. Immediately Yoꝡ^uyagwas 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^l dzely^wwīda, qa^s lā^l nēlax Hōlēlidē. Wā, hēx^{id} g'il^{mas} ^εyāla-
 55 qas Yoꝡ^uyagwasē qa lās qās^{id} lē^{wis} ^εnē^{nemōkwē} lē^{lālaxa} ^εnā^{xwa}
 gwēgūgūdza, qa g'āxēs ^εwī^{la} hālaēl. lāxa lōbekwē. Wā, laem^{laē}
^εnemp^{eng}ildzax-tālaxs lāa^l qās^{ida}. Wā, g'il^{em}flāwisē ^εwī^{laē}lēxs
 lāa^l āem negeltewēx lēxs^{alayoꝡ}dās Q'ānasē qa gwēgilats. Wā,
 g'il^{em}flāwisē gwāl yiyālaqūlēda yiyālaq'wēnoxwaxs laa^l ^εnā^{xwa}
 60 xwāxū^{sowēda} hāāmats!a, qa^s lā hōqūwelsa. Wā, laem^{laē} elxlālēda
^εnā^{xwa} gwēgūgūdza. Wā, laem^{laē} k'imyīda hāāmats!āxa hāmats!a.
 Wā, lā^{laē} k'imyīda mā^{māmaq}!āxa mā^{maq}!a. Wā, lā^{laē} k'imyālēda
 waōq'wēsē cōlālaxa weq'lē^{sē} olala. Wā, lā^{laē} nēnāgadē lē^{wa}
 gwēgūyimē denxelax q'lemq'lemdexas. Wā, ādzēk^{as}em^{flāwisē}
 65 lā k'imyaxsdēg'ada qlēnemk' gwēgūgūdza. Wā, la^{mē} k'imyāēl^{em}
 lāxa lōbekwē, qa^s lā lāēl^{em} lāxa lem^ēlats!ē lāx gemxōtēwalilasa
 lōbekwē. Wā, laem^{laē} q'emt'lētsē^{wēda} k'ik'imyanemē. Wā, g'il-
^{em}flāwisē ^εwī^{la} q'emt'lētsōxs lāa^l alō^{stalē}l^{em} lāxēs lem^ēlats!ē
 lāxēs ^εna^{nemok}!ūmk'āēna^{yē}. Wā, g'il^{em}flāwisē gwālēxs lāa^l
 70 ^εwī^{la} hōqūwelsēda ^εnā^{xwa} gwēgūgūdza. Wā, la^{mē} yāwas^{id} mēx^ē-
 dēda gwēgūyimē lāxēq lāla^l lāxa lāla gānufidel. Wā, g'il^{em}flā-
 wisē dzāq^{waxs} lāa^l gwēx^{itsē}wēda gwēgūyimē lē^{wa} nēnāgadē, qa^s
 g'āx^{da}xwē k'lū^{lil} lāxa lōbekwē. Wā, g'il^{em}flāwisē plēdex^ē-
 dexs lāa^l q'wā^{lax}idēda gwēgūyimē. Wā, g'il^{em}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 | *wī!ēnkūlag'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 (III 13) was dead. Then they | sent for Nāp!ēle-
mē (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, laēm!laē 75
'nēx' qa 'nēk'ēs: "La'mens yālalai! pēpexalai' lax Nawisai'." (Lāxa
hāmats!a ğwē'yōs.) "La'mens nanāqamalai! lāx Qwēłtsēsai'." (Lāxa
māmaq!a ğwē'yōs.) "La'mens temelqwalai' pēpexalai' lax 'wilen-
kūlag'ilisai'."

Wā, laēm g'ayōł lāxa geg'adanemas L!āqwalalē lāx g'igāma'yasa 80
Lawēts!ēsē lāx g'igāma'yē Ğwēx'sēsēlasēma'yē. Wā, g'il'ēm!lāwisē
'wī!laēlēda 'nāxwa ğwēgūgdzaxs lāa! hē g'il q!ēmt!ētse'wēda hā-
mats!āsēs mōsgēmē q!ēm!ēmdema. Wā, lā!laē māk'īlēda wēq!ēsaq.
Wā, lā!laē elx!ā'yā māmaq!a. Wā, g'il'ēm!lāwisē 'wī!la gwāl q!ēmta-
sōxs lāa! yāx'widē Hōlēlidāsa q!ēnemē L!āl!ēqwak'!n k'!ōkūla 85
lē'wa q!ēnemē lēl'wa'yā lāxa ğwēgūgdza. Wā, g'il'ēm!lāwisē
gwāłaxs lāa! 'nāxwa hōqūwēsa. Wā, hē!lat!a la mōp!ēnx'wa'sē 'nālā
lā lemēta. Lāa!lasē kwāsase'waxa gaāla. Wā, laēm!laē yāx'wida-
yowēda kwādzats!āxa dzēdzēlā'yā lōelq!wē q!ēlx!a lē'wa kwādze-
dzowēda q!ēnem lēl'wa'yā. Wā, g'il'ēm!lāwisē gwālxa la q!ūlx'fid 90
la 'nālaxs lāa! yāx'widē Hōlēlidāsa q!ēnemē k'!ēk'!ōbawasa. Wā,
laēm gwāl laxōq. Wā, 'nēmp!ēnaēm!laē ts!āq!ēnenokwa Kwāg'ulas
ts!āq!ēna'yasa L!al!asiqwāla.

Wā, g'il'ēm!lāwisē gwāl yāwix'īlē Hōlēlidāxs g'āxaasa ts!ēk'!āfī-
das Ğwēx'sēsēlasēma'yaxs lē'maē wīk'!ēx'īda. Wā, la'mē nen- 95
kwase'wē Nāp!ēlema'yē, yix ts!ā'yās Hōlēlidē, qa's lā lāx'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 Kūkwāk'ūm from his mother's side, because the mother of Overhanging-Mountain was a Kūkwāk'ūm 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 Mātag'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'dax'wa. 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'lets'ēqa. Wā, lā l'āqwalaha lāxa bāxūsē lāxēs 'nē'mēmota Laälax's'Endayowē. Wā, lāxaē lāgwēxa Maämtag'ila qa gēgādaēna yas l'āqwalalē lāq. Wā, lāxaē lāgwēxa Kūkwāk'ūme qaes ābask'lotē, yixs Kūkwāk'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 Mātag'ila: yixs yāoxda q'wagwēmax ts'ek'wa. Wā, lā'laē p'elē'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'wagēmlē. 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 Māmano. 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 lāxg'a 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 Lāsanā-
 '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: "Wēg'a gwas'idēx 'nemweyōt 'wās
 g'āx'idē," 'nēx'laē. Wā, hēx'idaem'lāwisē Mātag'ila nā'naxmēq.
 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'naxmēq. 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'āqwa'ilyugwa, "Let my grandson have the
 name L'āqwa'ila." Thus he said. Then Ōdzē'stalis gave this
 name L'āqwa'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'leg'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'stālīsē 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'stālīs, yix g'il'galisē
 35 g'igāme'sa 'nē'mēmōtasa Mamalēleq'āmasa Mamalēleq'āla. Wā,
 la'mē Ōdzē'stālīsē lēgēmg'ilx'lāx 'maxūyalidzē lāxēs negūmpē
 Mātag'ila. Wā, la'em lēgādē Mātag'ilās 'māxūyalidzē lāxēq.
 Wā, mōp'enxwa's laē 'nālās hēlā 'māxūyalidzē lē'wis gēDEMē
 Aōmōlē lāx Māmano. Wā, lāx'da'x'laē xwānal'idaxa gaāla qa's
 40 la tsēqwa. Lā'laē nā'nakwa lāxēs g'ōkwē lax K'ōdagāla. Wā,
 k'ōs-la'la gāla ha'yāsek'ālē 'māxūyalidzē lē'wis gēDEMē Aōmōlax
 laē xūngwadex'itsa bābagumē. Wā, hēx'ida'em'lawisē 'māxūya-
 lidzē g'āx ts'ēqwa qa's g'āxē lāx Māmano lāx g'ōkūlasasēs ne-
 gūmpē Ōdzē'stālīsē. Wā, g'il'em'lawisē la'lē 'maxūyalidzē lāxa
 45 g'ōkwē laē hēx'ida'em ts'ek'āl'idexs lē'maē xūngwadēsa bābagumē.
 Wā, hēx'ida'em'lawisē Ōdzē'stālīsē 'nek'a lāxēs gēDEMē L'āqwa'ī-
 layugwa: "Wēg'illax'ī lēgadlen ts'ōx'LEMās L'āqwa'ila." 'nēx'laē.
 Wā, la'em'lawisē Ōdzē'stālīsē lēgēmg'ilx'lāxōx L'āqwa'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' lōdagāla. 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'elāwisē 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'elāwisē
 Aōmōlē belaxēs la'wūNEMē qa k'!ēsēs g'wāgwēx's'āla lāq. 'nēx'!aēq.
 Wā, laEM'elāwisē dzāqwaxs laa'las nānoX'ewidē 'māxūyalidzāsēs
 xūnōkwē. Wā, laEM'elāwisē p!EDEx'ēidaxa gānOLē. Wā, wū'EM-
 'elāwisē 'māxūyalidzē la k'!wās lāx L.lāsanā'yasēs g'ōkwē wū'EM 70
 ēsela qa g'āxēsēs xūnōkwē nā'nakwa. Wē, hēwāxalEM'elāwisē g'āxā.
 Wā, āEM'elāwisē 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 qāyamālx 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 ōgwāgn'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 l'ō' ts'ek'wē l'ō' 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 wū'la'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'ēdzasasēs 'nēx'ūna'ya L'ā'ya. Wā, laem'laē k'alē'lāla nāqa'yasēs la wū'elax. Wā, hē'at'la la gēs k'wāsa. Wā, laem'laē ālēs'sta 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 l'ōgwēlg'os. Wā, hē'tlas ēg'asē xwēlaqaem lā'stex'ēd lāxwa 'wax qa wilāwēsa bēx'p'lāx lāxēs ōk'wina'yāqōs." '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!äqwa:ila | 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 ʷwāxˀsanōlxawaʷyē. Wā, gʷilʷemʷlaxaāwisē 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 qwēsɡʷilaxs laē ts!ɛlxʷwida. Wā, laʷlaē kʷwāɡʷaels
 qaʷs xʷɛlxɛlsɛxēs L!entsemē ʷnɛxʷūnaʷya. Wā, lāʷlaē lāxʷūls qaʷs lā
 kʷwaʷsta lāxa ʷwā. Wā, lā xōsʷɛtsa ʷwāpē lāxēs ʷwaxˀsanōlxawaʷyē.
 Wā, gʷilʷemʷlāwisē mōp!Ena xōsʷidexs lāa ēdzaqwa wūʷlɛlaxʷwas
 wip wip wip lāxa ʷnɛxʷwāla lāx āxāsaxsa laem dzāqwa. Wā, laēm- 5
 ʷlaē ālaxʷid gūsāsēs ɛʷyasowē lāxēs ōkʷwinaʷyē lāxēs xōsaēnaʷyasa
 ʷwāpē. Wā, gʷilʷemʷlāwisē gʷwāla laē lāʷsta lāxa ʷwāpē qaʷs lā kʷwā-
 ɡʷaels lāx xʷilqʷedzasasēs L!entsemē ʷnɛxʷūnaʷya. Wā, kʷlēs!lat!a
 gʷēs kʷwāsa laē qāsʷida. Wā, kʷlēs!lat!a qwēsɡʷila qāyamālaxa ʷwāxs
 laē ɛt!ēd xɛnxʷidxēs L!entsemē ʷnɛxʷūnaʷya qaʷs xʷɛlxɛlsɛq. Wā, 10
 laʷlaē kʷwaʷsta lāxa ʷwāpē qaʷs xōsʷidɛxēs ʷwāxˀsanōlxawaʷyē. Wā,
 gʷilʷemʷlāwisē mōp!Ena xōsʷidexs lāaɛl ēdzaqwa wip wip wipxē wū-
 ʷlɛlas lāx gʷwɛkʷālaasas lax ʷnɛldzāsa ʷwa. Wā, lāʷlaē ʷnɛlsɛdɛ t!ā-
 qwa:ila qaʷs dōxʷwidēq. ʷmāslɛlāwis. ʷwālasa ɡʷōkʷ kʷlatemālēs tsa-
 qemaʷyaxa L!āqwa ʷnālʷnɛmsɡem lāx ʷwāxˀsōtstāʷyasa t!ɛxʷila. Wā, 15
 hēmʷlāwis ʷyalagʷildzatsa hämshämts!ɛsɛ L!āsanāʷyas. Wā, laʷlaē

17 about outside of the house. Then the hāmsšāmts!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
 20 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,
 25 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
 30 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."
 35 Thus he said. Then the hāmsšāmts!ēs came in, and cried, "Wip, wip, wip!" And then immediately the song-leaders beat fast time, and they sang a song of the hāmsšāmts!ēs with fast beating. And when it was at an end, they sang a song with slow time beating.

17 ālēstēda hāmsšāmts!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!wāg'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
 nēmōkwāē 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 hāmsšāmts!ēsē wip wip wipxēlaxs g'āxaē g'āxē-
 la. Wā, hēx'ida'em!āwisē nēmāx'īd lēxdzōlēda nēnāgadē qā's
 denx'ēdēsa tsaxāla q!emdemsa hāmsšāmts!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 | ^εnemsgemselalelas." 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 | [!]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^ssema neqaxela q!EMq!EMdems ōgū'la lāxa ts!axāla. Hāmōsgemgō'laē q!EMq!EMdemas Hāmsba'yēxa hāmshāmts!ēs. 40 (Wā, hēxōLED L!ēlēwēsōxs g'ilēmaē g'āxēLēda hāmshāmts!ēsē laē q!EX^εidxa mōkwē gwēgūdza.) Wā, g'il^εEM'fāwisē gwāl yEXwāxs laē lāts!ālil lāxēs māwilē. Wā, la^{EM} k'!ēs q!ēq'!L!alēda nōsa qaEN-lāx k'!ādedzā'yaxa māwilē. Wā, g'il^εEM'fāwisē gwāla lāa'lasē lāx^εūlilēda q!ūlyakwē begwānema. Wā, lā'laē yāq!eg'ā'la. Wā, 45 lā'laē ^εnēk'a: La^{EM}ENS yālamasaq, pēpāxā. Wā, la^{EM}SEN gwēgemx^εidel lāxENS ^εnemōx'dzēx lāxōx l!āqwag'ilax: laEMS dōx-walelaxēs Lōgwayōs, qāst l!āqwag'ilāxa ^εwālasē lādaxa hāmshāmts!ēsē yix Hāmsba'yē. Wā, laEMS lēgadelts Hāmsba'yē. Wā, yū^{EM}seLa ^εwālasē ts!āgatslē g'ōkwaxwa lēgades g'ōkwa yis ^εnems- 50 gemselelelas," xwa kwēkwēwāxs k!ūdzetā'yāaxwa nēnānēx lē-lāmsa ^εwāx'sotiwālilasa g'ōkwēx. Wā, lāx L!ēl!agekumālōx bēbegwānemōx lēlaxūtā'yaxwa nēnānēx lēlāmasa ^εwāx'sotstālilasa t!EX'ilāsa g'ōkwēx; yEXōxda L!ēl!agekūmalax bēbegwānem lēlaxūtāwēxwa nēnānēx lāxwa ^εwāx'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^{EM}ets lēgadelts ^εWaxelag'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^ε, 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' qas 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 lax'ūlsa qas xēn'xidēxēs L!ENTSEMē 'nēx'ūna'ya qas x'ilxēlsēq. Wā, lā'laē lā'sta lāxa 'wāpē. Wā, laEM'laē xōsasa 'wāpē lāxēs 'wāx'sanōlxa-wa'fye lāxēs g'ilx'dē gwēg'ilasa. Wā, g'il'EM'lawisē gwāla laē lā'sta
70 lāxa 'wāpē qas lā lāx x'elq!edzasasēs L!ENTSEMē 'nēx'ūna'ya. Wā, lā'laē 'nēx'ūndes. Wā, lā'laē kūlg'aēlsa. Wā, lā'laē hēx'idaEM mēx'ēda. Wā, lā'laē hēx'idaEM mēxēlasa q!ūlyakwē begwānemxa yāyaq!ENTEMēlasa 'wālasē g'ōk^u, yixu ts!āgats!ē. Wā, laEM'laē L!ā-qwag'ila mēxēlas g'ūx k!wanULEMelsaq. Wā, lā'laē yāq!eg'a'lēda
75 q!ūlyakwē begwānema. Wā, lā'laē 'nēk'a: "Laems hēlaxa, qāst, lāxēs gwēx'idaasōs, yixs k!ēsaaqōs āem hēx'idaEM la nā'nakwa qaxs ā'maaqōs wā'ēsasō^ε 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'fōs, qāst. Wā, g'il'EM'lawisē yāl'fidēl la'ēmēsenu'x^u 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'ōdē L!āqwag'ila 82
la'sta lāxā 'wāpē qaxs lē'maē āwūlx'īdEX wāldemasā q'ūlyakwē
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'āels lāx 85
x'Elq'ēdzāsasēs L'EntSEMē 'nEX'ūna'ya. Wā, g'il'EM'lāwisē dzāxsto-
'nākūlaxs laē ēt'ōd lāx'ūls qa's lā k!wā'sta lāxa 'wāpē qa's xōset'ē-
dēs. Wā, g'il'EM'lāwisē g'wālexs laē lāx x'Elq'ēdzāsasēs L'EntSEMē
'nEX'ūna'ya qa's k!wā'g'āelsē. Wā, hēEM'lāwis ālēs g'wāl 'nEX'ūntsēs 90
L'EntSEMē 'nEX'ūna'ya laa'lasē dōx'wāLElaxs k!wā'ēlaē lāxa 'wālasē
ts!āgats'ē g'ōkwa. Wā, laEM'lāē 'nāxwāEM dōqūlaxa q'ūlyakwē be-
gwāNEM lē'wa āl'ōgū'la bēbegwāNEM g'iyim'īlilēla lāq. Wā, lā'laē
yāq'ēg'a'fēda yāyaq'Entemēlē q'ūlyak' 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
gāgēNōLA. Wā, g'wāl la'mēsōx lāla lōgwa'yaqōs lāx g'ōkūlasas 200
āsa," 'nēx'laē. Wā, g'il'EM'lāwisē q'ūlbē wāldemas la'ssa wip wip
wipxā lāx ōts'ā!lilasa lēMē'lats'ē. Wā, hēx'īdam'lāwisēda nēnāgadē
dENx'ēdasa tsaxāla q'EMdEMS. Wā, g'il'EM'lāwisē q'ūlbēda 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.lāqwag'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^ubakwālanuk^u, as he was called by the Kwāg'ul; and he is called by the Rivers Inlet people Baḫ^ubakwā-
 15 lanux^usiwê^e) that L.lāqwag'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.lāqwag'ila, when it is nearly daylight, for your house is not far away." Thus he said. Immediately L.lāqwag'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.lāqwag'ila immediately went in to his supernatural treasure, the

lāa'lasē denx'ōtsa neqāxela q'emdemaxa yūdux^usemē. 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.lāqwag'ila l'ē'lalasō^e q'as lā l'ēk'!waqa dōqwax ōts'lā-lilasa l'emē'lats'ē. Wā, laem'laē āxk'!ālasō^e q'as hē'mē kūlg'alila ōts'lāwasa l'emē'lats'āxa gānolē. Wā, laem'lāwisē mōp'enxwa'sa
 10 gānolas yālaxa hāmshāmts!esē. Wā, laem'ālak'!āla la yā'ida, yix Hāmshba'yē lāxēq. Wā, laem'lāwisēda q'lūlyakwē bēgwānemxa yūyaq'entemēlasa g'ōkwē nēlaxēs g'ōkūlōta ha'yāyilagāsē (yix hē'māē Baḫ^ubakwālanuk^u, yixa hāmshāmts!esē, yēxs hē'māē lēqelāyōsa g'ūlāsa Kwāg'ulaq, yix gwe'yāsa Āwik'tēnoxwē Baḫ^ubakwā-
 15 lanux^usiwē^e), yixs l'ēmaē lāl nā'nax^ulē L.lāqwag'ilaxa lāla 'nā'nakūlal l'ē'wis lōgwa'ya g'ōkwē lēgades 'nemsgemselalelasē l'ē'wa'wālasē lādaxa hāmshāmts!esē. "Wā, hāg'il la nā'nax^ulōl, L.lāqwa-
 g'ilaxwa lāx elāq 'nāx'ida qaxs k'!ēsaēx qwēsālōs g'ōkwaqōs,"
 20 'nēx'laē. Wā, hēx'ida'em'lāwisē L.lāqwag'ila lāx'ūlil lāxēs k'!waē-lasē q'as lā lāwēls lax t'ēx'ilāsa 'wālasē g'ōkwa. Wā, la'laē qāsātōsēla lāxa 'wa. Wā, 'wila'x'udzē'laē gēg'īls qāsaxs g'ūxāē g'ūx'alela lēpaxs lāē dōx'wālēlaxa 'wālasē g'ōkwaxs g'ūx'māē g'ōx'ūls lāx āpsālasas g'ōkwās ōmpasē 'māxūyalidzē. Wā, āem'lāwisē L.lāqwa-
 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. 15
Therefore the numaym Lōʿyalaləʿwa || are next to the numaym
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 ōḡwīwalilē. Wā. hēm!lāwis ālēs 26
k!wāḡalilē L!āqwaḡilāxs laē wūlelaxēs ōmpē 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 ōmpē 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 ōmpē. 35
“Wā, lāl las ḡ!ḡEXLālaX Āwaxelag!ilisē.” ʿnēx!lāē. “Wā, lox
Lēḡadōxda g!ōkwaxs ʿnemsḡemselalelas. Wā, laems q!ā!alaxen
lāḡ!ila qās!ida,” ʿnēx!lāē L!āqwaḡilāxēs ōmpē 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 ōmpē 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!āqwagʼila. 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!āqwagʼila at Kʼlōdagāla. | Then LENSLENDZEM said that his ancestor was Mātmatela. | (LENSLENDZEM) is the ancestor of the

17 laem lēgengʼilxīēs negūmpasē Ōdzēstalisē qa lēgēms tsʼedāqē xūnōxʼs. Wā, lā ētʼlēd xūngwadʼsa begwānemē. Wā, la ʼmāxūyalidzē lēxʼēdes LENSLENDZEM lāq. Wā, laemʼlaē mōkwē sāsemas 50 ʼmāxūyalidzē lēʼwis genemē Aōmōlē. Wā, laem yūdukwa bēbegwānemē, hēʼmisa ʼnemōkwē tsʼedāqa.

Wā, hēʼlatʼla la ʼnāxwa qʼūlsqʼūlyaxʼwidē mōkwē sāsems ʼmāxūyalidzē, wā, hemʼlāwisē lʼōlelayowē LENSLENDZEMasēs ʼnōlastʼēgemāʼyē L!āqwagʼila. Wā, lāʼlaē āem la külʼgalilē LENSLENDZEMē 55 lāxēs kūʼlēlasē. Wā, laemʼlaē dōqwāla qaʼs hē ēgʼasē lālagʼi bāsēs ʼnōʼnela qaxs hēmenālaʼmaē lʼōlālasōʼs. Wā, laemʼlāwisē gwēmē lāx ʼnāxʼfidē lāaʼlasē lāxʼūlil lāxēs kūʼlēlasē qaʼs lā lāwels lāxa tʼlexʼila. Wā, gʼūxʼlaē qāsʼida qaʼs lā lentsʼēs lāxa lʼemaʼfisē lāx haʼnēdzasasa āmaʼyē tʼēgūnsēs ōmpē. Wā, lāʼlaē lāxs lāqēxs laē sēxʼwida. Wā, 60 laemʼlaē gʼūxʼwūltsʼāla lāx Gwadzē. Wā, lāʼlaē hāyāqax Tsāxisē lāaʼlas ʼnaxʼʼida. Wā, hēʼnakūlaemʼlāwisēxa ʼnāla. Wā, lāʼlaē dzāqwaxs laē lāgʼaa lāxa ēkʼē āwīnagwisa ōtsʼālisā. Wā, hēemʼlāwis dōqūlatsēxa qʼlēmē māxʼēnoxwa. Wā, gʼilʼemʼlāwisē LENSLENDZEMē lāgʼalis qaʼs lāltāwē lāxēs yāʼyatsʼlē lāaʼlas ʼwīʼla lāltsʼāwēda māxʼēnoxwē lāxa ōtsʼālisē. Wā, laemʼlaē LENSLENDZEMē lēxʼēdes Māxās lāxa ōtsʼālisē. Wā, laem gʼōkwēlaxa gʼōkwē lāqxa hēʼmē gwēxʼsē gʼōkwās ʼnōlāsē L!āqwagʼila lāx Kʼlōdagāla. Wā, hēem ʼnēkʼē LENSLENDZEMAqēxs MātmatelaxʼLaēs gʼilʼgalisē begwānemā. Wā, hēem gʼilʼgalitsa Mādilbē. Wā, lōx ʼnēkʼā ālēx

Mādīlbē; and therefore nowadays || the Maāmtag'ila say so to the 70
Mādīlbē; and therefore | all the privileges of the Maāmtag'ila
numaym of the Kwakiutl | and of the Maāmtag'ila of the Mādīlbē are
the same. The | privileges were obtained by LENSLENDZEM by theft
from his master LĀQWAG'ILA. Therefore | this is a disgrace for the
Mādīlbē [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 Mādīlbē. | 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^u (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^u (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 Mādīlbē; wā, hē^{is}mis lāg'ilas 'nemā- 70
x'isē 'nāxwa k'lek'LESŌ'sa 'NE'mēmotasa Maāmtag'ilāsā Kwāg'ulē
LŌ' 'NE'mēmotasa Maāmtag'ilāsā Mādīlbē. Wā, laem g'ilōlanemē
LENSLENDZEMAX k'lek'LES'āsēs g'iyē LĀQWAG'ILA. Wā, hē^{is}mis
q'EMāsa Mādīlbā'yē lāxa Maāmtag'ilāsā Kwāg'ulē, qaxs āmayīxa-
'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 Mādīlbā'yē. Wā,
la'mēSEN q'lāq'lē'staALEQ. Wā, laem lāba.

MARRIAGE WITH THE COMOX

G'ōkūla'laē g'ālāsa 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'ālaxs laē bewēx'widē TĒSĒL'LA.
Wā, lā māyul'itsa bābagūmē. Wā, hēx'idaem'lawisē HĒK!ŪTENĒ
p'ES'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-
lāsa Q'ōmox^{sē}. Wā, lā'laē yāq'EG'a'lē HĒK!ŪTENAX TsĀnana-

the ancestors of the Comox; and Hĕk!ŭTEN spoke to Ts!ānanā-
 10 mex^u. He said to him, "Let us go to the village Ts!eqŭlōTEN | of
 the Lĕgwildax^u, for it is said that YāqŏLELAS (II 3) has | Calling-
 Woman (III 2) as his princess, and YāqŏLELAS is chief of the Wi-
 wāqĕ^t, of the numaym G'ig'ilgām. Hĕk!ŭTEN and his | father-in-
 15 law Ts!ānanāmeX^u 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^t. Now Yāqalenāla
 25 (III 1) stayed with the Wīwāqĕ^t, || 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^ulaē sek'!ūla
 lĕ'wis gegĕnemē. Wā. hĕem'lāwisla NĕMĕMEMē. Wā. lax'da-
 'x^ulaē 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 Lĕgem'elxlālx Yāqalenāla lāxēs negŭmpē.
 Wā. laem'lāē gwāl lĕgadēlas NĕMĕMEMē. Wā. hĕem'lāwisā lāxwa-
 'yasēs ōmpwŭlēxa lĕgadōlas Yāqalenāla, yixs māma'lōkwalg'oyoē lāx
 lāxūma'yasa G'ig'ilgāmē. Wā. laem'lāē p'ēs'fidē Yāqalenālasa
 lĕ'waxsa'yasēs gĕnemē q'ŭNEM 'mĕxlō lĕ'wa elāg'imē lāxa g'ālāsa
 Wīwāqa'yē. Wā. hĕem'lāē xek'!ē Yāqalenāla lāxa Wīwāqa'yē.
 25 Wā. hĕem'laxaāwis k'!ēs'ogŭlxlēs YāqŏLELASa siseyŭlālalē lāxa
 ts!ēts!ēqa. Wā. hĕ'mis lĕgem'sa siseyŭlālalē Siseyŭlālalē. Wā,
 hĕ'mis gwēdzēlxlāyōs 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^u (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 | open¹, 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^e 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 40 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^e! 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^e of the numaym G'ig'igām of the Lēgwilda^ex^u. 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^eidaem^elāwisē Yāqōlelasē ānk lālaḡa g'itlō- 31
noxwē, qa lās lāxa āllē, qa^s siseyūlemilēxa g'a gwālēg'a' yixs dāla-
laē: wā, g'il^emēsē k' lōxwalaxs laē g'a gwālēg'a.¹ Wā, hēx^eidaem-
lāwisē la ālēstēda g'itlōnoxwē, qa^s g'itlōdēxa siseyūlemilē. Wā,
laem hewāxa g'ayanālē Hēk lūtenē lē^ewis xūnōkwē Yāqalenālaḡa 35
lā ēaxelasō^e lāxa āllāxa siseyūlemilē qaē. Wā, g'il^em^elāwisē
tslāwūnx^edēdxs lāa^elas x'is'idē Yāqalenāla. Wā, gūlaem^elāwisē
x'isālaḡs lāa^elasa g'ālāsa Wīwāqē k'inyax Yāqalenāla. Wā, laem^elāē
āem lēxs^eālasō^e, qa^s gwēg'ilasa. Wā, laem^elāē laēlem lāxa lōbe-
kwē. Wā, g'il^em^elāwisē gānūl'idēdxs lāa^el nanāk'amasē wē siseyū 40
lālatē, qaxs hē^emaē la lēgēmsē. Wā, laem^elāē āxemalaxs siseyū-
lem^elaxs l aē yīxwa. Wā, g'il^em^elāwisē gwāl yīxwaxs, lāa^elas lūx'ūlle
ōmpasē Hēk lūtenē, qa^s yāq'ēg'a^elē. Wā, lā^elāē 'nēk'a: "'ya. Wi-
wāqē^e la^emōx yūx^esāem len lāwūlgāma'yē, qen lālag'ilal nā^enak
lē^ewōxda siseyūlālaḡx lāxen āwinagwisa, qa lālag'iltsōx x'itslax' 45
tsō^eltsen g'ōkūlōtaēla Q'lōmox^usā," 'nēx^elāē. Wā, hēx^eidaem^elā-
wisē Yāqōlelasē 'yālaqas, qa lālag'ēs nā^enakwa lē^ewa siseyūlemilē.
Wā, hēem^el g'il la ts'lēts'lēxlen lāxa Q'lōmox^usē gāx'id lāxa Wi-
wāqā'yē lāx 'nē^emēmasa G'ig'igēmasa Lēgwilda^exwē. Wā, laem^e-
lāē lōwalē Hēk lūtenaxēs lāwūlgāma'yē Yāqalenāla. Wā, k'les 50
em^elāwisē gāla lōwalasēs xūnōkwaxs lāa^el bewēx^ewidē gēnemāsē lē-

¹ 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-
 LĒlas (II 3) gave a name to his grandchild, and he named her | G'āg'āō-
 lēlaga (IV 1); and it was not a long time before she gave birth to
 55 another child, a boy, and YāqōLĒlas (II 3) gave him a name. | He
 named him Ts'Exfēd (IV 2). Then Yāqalēnāla (III 1) had two
 children | with his wife. When G'āg'āōlēlaga (IV 1) grew up, | Yāqō-
 LĒlas (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^ē, at Ts'EqūlōTEN. Now the house belonged to |
 Yaqalēnāla (III 1), because now he had a son. This is according to
 the | laws of the Lēgwīlda^ēx^u. |

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 | SĒNLĒmē
 called his numaym the SĒNLĒm 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-
 qōLĒlas (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^ēlae mayol'itsa ts'lāts'ladagemē. Wā, hēem^ēlāwīsē
 YāqōLĒlas lēqēla qa lēgēmsēs ts'lōx^uLEma. Wā, laem^ēlaē lēgades
 G'āg'āōlēlaga. Wā, k'lēslat'la gālaxs lāx'da^ēxwāē ēt'lēd xūngwadex^ēi-
 55 tsa bābagūmē. Wā, hēem^ēlaxaāwīsē YāqōLĒlas lēqēla qa lēgēms.
 Wā, laem^ēlae lēx^ēēts Ts'Ex^ēēdē lāq. Wā, ma^ēlōx^ulae sāsēmas
 Yāqalēnāla lē^ēwis genēmē. Wā, laem^ēlāwīsē ēxent'lēdē G'āg'āōlē-
 laga, yixs lāa^ēl g'ōkūlxalē YāqōLĒlasaxēs gōx^udē lāxēs neqūmpē,
 yixs hāa^ēl g'ōk'lūsa g'ōkwē mōplēnaxalilēs dzōyaqa^ēyasa neqētsema-
 60 lasas g'ōx^udēmsasa Wīwāqa^ēye lāx Ts'EqūlōTENē. Wā, laem^ēlaē hās
 lāx Yāqalēnāla la g'ōkwa, qaxs lāē xūngwatsa bābagūme lax gwā-
 yayaēlasasa Lēgwīlda^ēxwē.

Wā, lā^ēlaē g'ālaq'alē Yāqalēnālāsēs k'lēdēle lax sāsēmas g'ig'egā-
 ma^ēyasa ^ēnāxwa lēlqwālala^ēya, qa lās qadzēLASE^ēwa. Wā, g'āx^ēlāē
 65 ts'lek'āl'ēdayo lāxa Kwāg'ulaxs hāe g'ōkūle Qālogwisē.

Wā, hēx^ēidaem^ēlāwīsē G'āyosdāsē yix g'igāma^ēyasa ^ēne^ēmēmēda
 SĒNLĒmē lēlts'lōdxēs ^ēne^ēmēmōta SĒNLĒmē, qa g'āxēs ^ēwīflāēL lāx
 g'ōkwas. Wā, laem^ēlaē nēlaxēs ^ēne^ēmēmōtaxs lē^ēmaē lāl gagak'la-
 LEX k'lēdēlas Yāqalēnāla, qaxs lē^ēmaē l'āyox g'igēnēx'dāsēs ne-
 70 gūmpē lāx YāqōLĒlasē. Wā, hēx^ēidaem^ēlāwīsē ^ēnāxwa mō^ēlē ^ēne-
^ēmēmōtasēs wāldēmas. Wā, laem^ēlāwīsē ^ēnāxwa xwānal'idaxa ^ēnā-
 lāxs lāē hōqūwēlsa lāxēs lēlts'ewak'wēnēx'dē. Wā, g'il^ēem^ēlāwīsē
^ēnāx'idaxa gāulāxs lāa^ēl ālēx^ēwidē g'āulāsa ^ēne^ēmēmūsa SĒNLĒmē.

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'āōl'elaga (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^llāwis ma^lāxsē 'nālās 'nalōl'elaxs lāa^l lā'aa lāx Gwa- 75 nēsbā'yēxa ōts'lālisē mak'āla lāx Ts!eqūlotēnē. Wā, hēem^llāwisē la mexāl'īda sek'lāts!aqē gāgak'laats'lēsa Sēnl'emē. Wā, lā'laē 'yālagema 'nemts!aqē xwāk'lūna la klūd'zēxdzatsa mōkwē āyilkwa, qa^s lā nēlax Yāqalenālāxs 'yālagemaasēs g'īgāma'yē G'ayosdāsaxs le^lmaē gāgak'lālex k'lēdēlasē G'āg'āōl'elaga; hē^lmisēxs hēx'īda- 80 'mēlē qād'zēlāl, qō g'āxl bālāla 'yālagemē. Wā, hēx'īda'em^llāwisē la sēx'wīdēda ā'yilkwē. Wā, k'lēs'lat!a gālaxs g'āxaē aōdaaqēda ā'yilkwē. Wā, laem^llāē lāx'ūxsēda 'nemōkwē elkwa, qa^s yālaqūlēxs g'āxaē gwāsōl'ela lāx mexālasasa mōts!aqē gāgak'laats'lā. Wā, g'il'em^llāwisē g'āx ōx'ānakūlaxs lāa^l q'lwē'īd yālaqūlaxs lāa^l 85 yāq'eg'ā'la. Wā, lā'laē 'nēka: "Wē'gra hōl'elāl g'āxen G'ayosdāsā. Wē'g'ā'ens āem hali'lāla qad'zē'fēda, qaxs sōmaa^l gwāyōbedzēsa g'īgāma'yē Yāqalenāla, qa^s g'āxaōs gāgak'lax k'lēdēlas. Wā, hē^lmesa g'īgāmē G'ayosdās lō^s 'nē^lmēmōt Sēnl'em, yixg'īns tōts'lewēk-lāxwa ts'lēts'lēqax, yixs x'isūlaē lēwūlgāma'yas Yāqalenāla, yix Ts!e- 90 x'ēdē." Wā, g'il'em^llāwisē q'lwē'īda, lāa^llas yāq'eg'ā'fēda g'īgāma'yē G'ayosdāsē. Wā, laem^llāē mō'las wāldemas. Wā, g'il'em^llāwisē q'lwē'īdēxs lāa^l 'nemāg'īwalēs sek'lāts!aqē gāgak'laats'laxs lāa^l sēx'wīda. Wā, g'il'em^llāwisē lā'g'āaxs lāa^l mexāl'ē lāx neqāmalisōs g'ōkwās Yāqalenāla. Wā, hēx'īda'em^llāwisē qad'zē'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 at once | and sat down by the side of her husband, Grayosdās. | Then 100 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!ūgolil lē'wis lā'wūnemē Grayosdāsē. Wā, hēx'ida'em'lawisē g'āx'wūlt!alilē G'ag'āōlelaga, qa's lā k!wanōdzēlilaxēs hū'wūnemē Grayosdāsē. Wā, lā'laē 100 lēlaxaa ēdzaqwa yāq'eg'a'lē Yāqalenāla. 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 Grayosdāsaxs lau'lasē lax'ūlil ēt'lēdē Yāqalenāla. Wā, lā'laē lāk!eg'altsa mōkwē xwēxwē lāxēs negūmpē. Wā, la'em gwāl lāxēq. Wā, lā'wisla'laē mō'la'laē ā'yilkwās Grayosdāsas '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 Wiwāqē. 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

ne^ēmēmōtē, qō g'āxl nā^ēna^ulō, qō gwālēs!a ts!ēts!ēqa lāx laēnō- 17
 mas lēgemg'elxlalē Yāqalenāla^x Xēwēqwē lāxēs negūmpē G'ayos-
 dāsē. Wā, laem^ēlāwisē gālaxs lāa^ēl k'imyasē^wēda g'iyak'ila, yix
 Ts!ex^ēdē, yix ne^ēmōkwē xūnōx^us Yāqalenāla. Wā, laem^ēlāē 20
 hāmats!a. Wā, laem^ēlāē hēdēda Sēnl'emē aaxsilaq. Wā, g'il'em-
 lāwisē gwāla ts!ēts!ēqāxs g'āxaa^ēl nā^ēnakwēda Sēnl'emē. Wā, laem-
 lāē k'!ēs g'āxē G'ayosdāsē lē^ēwis genemē lāxseq. Wā, laem^ēlāwisē
 māyul'idē G'āg'āōlelagāsa bābagūmē. Wā, hēx'idaem^ēlāwisē lēx'ē-
 dayuwē Kwax'sē^ēstāla lāxa ginānemasēs ōmpē G'ayosdāsē. Wā, 25
 laem hāsxa Sēnl'emē lēgema. Wā, geyōl'a g'āx nā^ēnakwē ne^ēmō-
 motas G'ayosdāsē lāx Qālogwisē. Wā, k'!ēs!at!a gālaxs lāa^ēl ēt!ēd
 māyul'idē G'āg'āōlelagāsa bābagūmē. Wā, hē!at!a Yāqalenāla
 lēqēla qa lēgēms. Wā, laem^ēlāē lēgades Yāqōl!ēqelas. Wā, laem
 lēgēmsa Wiwāqayēq. 30

Hēxōl'en l!ēlēwēsē^wē G'ayosdāsaxs lē^ēmaē l!āyoxlāxēs lēgemē.
 yixs lē^ēmaē lēgades lēgemg'elxlā^ēyasēs negūmpē Yāqalenāla, yixs
 lē^ēmaē lēgades Yāqok!wālag'ilisē.

Wā, lā^ēlaxaē ēt!ēd xūngwadex^ētsa bābagūmē. Wā, hē!at!a
 ēt!ēdē Yāqok!wālag'ilisē lēqēla qa lēgēms. Wā, laem^ēlāē lēgades 35
 Hāmēsēlalē lāq. Wā, laem^ēlaxaē g'ayola lēgemē lāxa Sēnl'emē.
 Wā, lā^ēlāē ēt!ēd māyul'itsa tsāts!edagemē. Wā, hēem^ēlaxaāwis
 lēqēlē Yāqok!wālag'ilisē qaē. Wā, laem lēgad las Hāmālaqale-
 mēga. Wā, laem^ēlaxaē g'ayola lēgemē lāxa Sēnl'emē. Mōx^ēlāē

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 Laālax's'endayo, 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'ēda-gēmē.

Wā, laēm'lāwisē Yāqok!wālag'ilisē nēlaxēs negūmpaxs lē'māē 'nēx' qas g'āxlag'ī nā'nakwa. Wā, hēx'idaēm'lāwisē negūmpas xwānal'ida, qa mēmwālasēs k'lēdētē G'ag'āōlelagaxa hēma'yē. 45 Wā, gil'ēm'lāwisē 'wī'la gwālalaxs lāa'ēl ālēx'widxa la 'nāx'idxa gāla. Wā, laēm'laē 'wī'la g'āx lē'wis sāsēmaxs mōkwaē. Wā, hē'mislalēs genēmē G'ag'āōlelaga; wā, hē'misa lōqūlilē dzōnoq!wa. Wā, g'āx'laē lēx'ēda. Wā, yūdux'p!enxwa's'laē gwālelaxs g'āxaa'ēl g'āx'alela 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 lēgemē, qaxs lēgem'elx'lalasaē yīsēs negūmp. Wā, hē'men la lēgemē 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 Laālax's'endayo, qa g'āxlāg'iltsōx 55 hamaats'ēnux'ltsa lōqūlilēx dzōnoq!wa," 'nēx'laxs laē 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'lē'lālaxa Kwāg'ulē. Wā, hēx'idaēm'lāwisē g'āx'el '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'idxs 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!ēm; | for the past chief of the Sēnl!ēm, whose name was
 Tsex^εwēd (III 4) in the || secular season, had been a cannibal- 75
 dancer, and his name was Nax^εnewis 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!ēm, | that frog war-dancer of my mother, Hōnōsenāga (III 3),
 which she obtained from her father, Mō^εnakūla (II 4), | and therefore
 he is named ^εwī^εenkūlag'ilis (V 2); and that is the name of my frog
 war-dancer, ^εwī^εenkūlag'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 ^εnōlast!ēgemalilas sāsēmasē Kwax^εsēstāla, yixs k'lēsmāē 63
 ēx'āla, qā^εs ts'lēts'lēx^εēdaēda g'ālā Kwāgūla. Wā, hēlat!la la ts'lē-
 ts'lēx^εēdēxs lāa^εl x'is^εēdē Yāqōl!ēqelasē, lē^εwis ts!ā^εyē Hāmēselalē: 65
 wā, hēem^εlāwisē ts!ēdāq!ēga^εyasē Hāmālaqalemēga. Wā, gūlaem-
 lāwisē x'isālaxs lāa^εl k'īm^εyasē^εwa. Wā, laem^εlāē hāmats!a^εlāē Kwax-
 sēstāla. Wā, lā^εlāē tōx^εwid^εlāē Yāqōl!ēqelasēxā wūq!ēsē tōx^εwida.
 Wā, lā^εlāē sīseyūlāl^εlāē Hāmēselalē. Wā, lā^εlāē lelōlāl^εlāē Hāmā-
 laqalemēga. Wā, g'il^εem^εlāwisē nanāk'amasōxs lāa^εlāē Yāqol!wā- 70
 lag'ilisē nēlaxēs g'ōkūlotasēs g'āyanemē lēlād lāxēs negūmp Yāqate-
 nāla. Wā, hēem^εlāwis g'il wādem^εlasēs lēwūlgāma^εyē, yix Kwax-
 sēstāla lāxēs hāmats!aēna^εyē, yixs hās^εmaaxa Sēnl!ēmē hāmats!a,
 yixs hāmats!aēda g'igāmayūlasa Sēnl!ēmēxa lēgadā Tsex^εwidē lāxa
 bāxūsē. Wā, lā lēgades Nāx^εnewisē lāxēs hāmats!ōna^εyē. "Wā, 75
 yū^εmis g'āxl lēgemltsen hāmats!āqōx Kwax^εsēstāla^εx." ^εnōx^εlāē.
 "Wā, yū^εmēsa wūq!ēsēx tōx^εwida. Wā, laem^εxaōx nōsa Sēnl!ēm,
 yixs wūq!ēsaē tōx^εwiden ābempē Hōnōsenāga lāxēs ōmpē Mā^εnakūla.
 Wā, hē^εmis lēgem^εsō, ^εwīenkūlag'ilisē:wā, hē^εmis lēgem^εg'in wūq!ēsēk'
 tōx^εwida ^εwīenkūlag'ilisē, yix Yāqol!ēqelasē lāxa bāxūsē. Wā, hē- 80
^εmisa sīseyūlāl^εlē, yix Hāmēselalē lāxa bāxūsē. Wā, laem g'ayol
 lāxen negūmpē Yāqatenāla, wā hē^εmis lēgem^εsē Sīseyūlāl^εlē, 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'ūsē. Wā, hē-
 misa lēlōlālālē, yix HāmālaqaLEMōga, yixs hē'maē LĒGEMsa lāxa
 bāX'ūsē. 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!enaxalidas dzōyaqayē g'ōkwa. Wā," 'nēX'laēxs lāa' k!wā-
 g'alila. Wā, hēX'idaEM'lāwisē LāX'ūlilē mōkwē ā'yilX'us qa's mō-
 lē las wāldEM'lālasēs g'igāma'yē. Wā, k'lēst!a 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'lawisē k'lēs ēX'stosē Yāqo-
 k!wālag'ilisāsēs LĒWŪlgāma'yē Kwax'sē'stalaxa 'nōlast!ēgema'yas
 sāSEmas, LĒ'wa āmā'inxā'yē ts!EDāq xūnōX'ūsē 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!a 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'!lālag'ilisē, yix

he should marry Ringing-Copper (IV 4), the | princess of Ōdzē^sstālis (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^sstālis (III 5), the head chief of the | Lāwēts!ēs, came out. He belonged to the numaym SēSENT!ē^s, 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^sstālis 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^sstālis (III 5); and after they had eaten, | Chief Ōdze^sstālis 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^sstālisē. Wā, hēx'idaEM^slāwisē nāuagēg'a^syē Yā- 5 qok!wālag'īlisax wāldEMas. Wā, hēx'idaEM^slāwisē xwāna^sīda^s wī^slēda SēNL!EMē. Wā, laEM^slaē lāl lāx ĀLEgēmālāxs hāa^sl g'ō-kūlē g'ālāsa Lāwēts!ēsē. Wā, g'il^sEM^slāwisē 'nāx'īdxa gānlāxs lāa^sl ālēx'widēda 'ne^smēmōla q'lēnema SēNL!EMē. Wā, g'il^sEM^slāwisē lāg'aaxs lāa^sl hēx'idaEM qādzēl'ēda. Wā, g'il^sEM^slāwisē g'wāl qā- 10 dzēLāxs hēx'sā^smaa^sl k'lūdZEXSālalayēs g'agak'laats!ē xwāxwā-k'lūna, g'āxaālasē Ōdzē^sstālisē, yixa xamagēma^syē g'īgāmesa Lāwēts!ēsē, wā, lā hē 'ne^smēmōta SēSEN!a^syē, yix mekūma^syas lāxēs 'nā^sEMēmāts!ēna^syē. Wā, hēEM^slāwisē g'il wāldEMsē: "Wā, gēlag'a 'ne^smēmōt SēNL!EM, gēlag'a lāltā lāxs g'agak'laa- 15 ts!āqōs, qa^s g'āxlag'aōs dāg'aalEXSax'gas g'ENEMg'ōs, g'īgāmē Yāqok!wālag'īlis," 'nēx'laē. Wā, hēx'idaEM^slāwisē la wilōltāwē k!wēmasa qādzēLē Yāqok!wālag'īlisē lō^smēxs hāē. Wā, g'il^sEM^slāwisē hōgwILEXS lāa^slāē Ōdzē^sstālisē āxk'ālaq, qa lās k'lūs-ēāli lāxa la LEPSē^stālilkwē g'ōkwasēsa lē^swa^syē. Wā, g'il^sEM- 20 lāwisē wī^slaēLēda k!wēmaxs lāa^slas laēLē Yāqok!wālag'īlis, qa^s lā^sl k!wāg'alil lāx nāqōLēwalīlāsa g'ōkwē. Wā, lā^slāē L!EXwilax-ēwa yīsēs NEGūmpē Ōdzē^sstālisē. Wā, g'il^sEM^slāwisē g'wāl L!EXwaxs lāa^slasē yāq!eg'a^slā^sl g'īgāma^syē Ōdzē^sstālisē. Wā, lā^slāē 'nēk'a: "Wēg'a, hōLēlaLEXg'in wāldEMLEK' lāl, NEGūmp. LAEM!ōx lāLOS 25 g'ENEMAqōs, g'īgāmē^s. Wā, lōx lē^swadēsa mox^ssokwēx 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'āyugwa 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'āyugwa 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
 Lē'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'!emēlxk'lā-
 lag'ilis, qa's lā'l hōx'walexs lāx yā'yats!ās Yāqok!wālag'ilisē. Wā,
 45 laem'laē nā'nakwa lāx Qālogwisē. Wā, g'il'ēm'lāwisē lāg'aaxs lāa'l
 lāx'wūlexsa mōkwē ā'yilkwas. Wā, laem'laē ts!ēk'!ā'elaxa Kwā-
 g'ulaxs lē'maē geg'adē Yāqok!wālag'ilisas L'!emēlxk'lālag'ilisē, yāx
 k'!ēdēlas Ōdzē'stālisē. Wā, laem'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^éwa G'ëxsemë L^éwa Kükwäk'lümë; wä, hë'misa Laälax's'endayuwë. Wä, lä'laxaë qasösa ma'tsemg'ustawë dendak^u L^é'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^é'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^éwa g'ig'ima'yë Yäqok'wälag'ilisë L^éwës genemë. qa's lä högwil läxës g'ökwë. Wä, hëx'idaem'läwisë mökwë ä'yilx's la L^é'lälaxa mösgemak'lüsë 'nal'ne'mëmasa qa's g'äxë k'wëlxä mösgemg'ustawë dëdengwatslë L^é'na läx Mem'âyugwa k'ledëlas Aödzagâlasë, qaxs lë'maaxat! L'äyowë lëgëmas Yäqok'wälag'ilisë. Wä, g'il'em'laë la L^é'lälaxa mökwë ä'yilkwa läa'lasa hä'yälfa ëx'widxa g'ökwäs Aödzagâlasë, yixs läa'l möltälayuwëda äläg'imë. L^éwa dëdengwatslë L^é'na, wä, hë'misa mewëxla löelqülila. Wä, g'äx'laë 'w'laëlëda L^é'lanemë. Wä, hëx'idaem'läwisë lex'ts'loyowëda L^é'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'lawë 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 Aōdzagālas (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. Wä, g'il'EMflāwisē gwālexs lāa! yaq!eg'a!lēda 'nemōk' elkwa. Wä, laemflāē nēlasēxs hē'maē o'mayōs la lēgēms Hämā-laqalemōgā. yixs laē lēgades Mäm̄x'ayugwa, lēgēmg'elxlēs Ödzēstalisē. Wä, g'il'EMflāwisē q!wēf'idexs lāa! yāq!eg'a!lēda 'nemō-
- 75 kwē elkwa. Wä, lā'laē 'nek'a. "Wēg'ax'ins yāx'witsa ālag'imēx," 'nēx'laēxs lāa! yāx'wits. Wä, g'il'EMflāwisē 'wiflaxs lāa! yā-q!eg'a!lēda oḡū'lamaxat! elkwa. Wä, lā'laē 'nek'a: "Yūem ōmayās Kwax'sēstalaxs laē L!ayuxlā. Wä, laems lēqelalts Awilgālasē lūq, qaxs hē'maē lēgēmg'elxlēs Ödzēstalisē lāxg'in g'igāmēk', yixg'a
- 80 Aōdzagālasē, qaxs la'mēk' L!āyuxlāg'a Yāqok!wālagīlisēk'. Wä, hēemxat! lēgēmg'elxlēs Ödzēstalisē lāxg'in g'igāmēk', 'nēx'laē. Wä, g'il'EMflāwisē q!wēf'idexs lāa! hōqūwelsēda k!wēlē. Wä, g'il'EMflāwisē ts!āwūnx'idexs g'āxālasa Lāwēts!ēsō 'wiflamōla'ya sēxwaxēs g'igāma'yē Ödzēstalisē. Wä, g'āx'EMflāē qōtēx'axēs negūmpē Aōdza-
- 85 gālasē. Wä, lā'laē 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. Wä, hē'misa q!ēnemē xātsem k'lōmats!ā lē'laēda q!ēnemē xemyats!ē nēxetsema. Wä, g'il'EMflāwisē 'wiflōltā lāx qōtēnats!ās neqāts!aq t!ēt!egūna, wä, laemflāwisē sep!itsa l!āqwa lēgades
- 90 lēta lāxēs negūmpē: wä, hē'misa k!waxsulats!ās k!ōdēlas Ödzēstalisa neqāts!aq t!ēt!egūna. Wä, hēemfl g'il'fwālas qōtēx'ē Ödzēs-

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'ēsēmala 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 lāel hāng'alilas lāx ōgwiwalī- 95
 lasa g'ōkwē. Wā, k'ēs'lat'la gālaxs g'āxāē xwēlaqāwēsa, qaēs
 lā'l 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'ēid 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'ēqelax'ēidlōl qaōē," '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'l l'ēxwēlasē'wa.
 Wā, laēm'laē dzāqwaxs 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 lāqwadzē. Wā, lā'laē 'nēk'a: "Wēg'a
 g'īgāmē Aōdzagālas. Wēg'a dōx'widxwa g'its'lāwaxwa k'ēsēmālx
 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'lōts'lēx'ēidrlxwa gānolēx. 10
 Wā, yūem g'its'lāxwa g'ildasēxxwa hāmats'lēx. Wā, | ē'mis lēgemltsē
 Ts!axūstāla. Wā, yūēmēsa māmaqlax. 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!ē. || 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^udzē; 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!ē.
 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!ē.
 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'mēk' 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'f 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^udzē. Wā, lā'laē g'īgāmēq!ōlelē Māmx'âyugwa.
 Wā, lā'laē lēgades Ōmaq!ōlela. Wā, lā'laē nānē Yāyaqol!alasē. Wā,
 lā'laē lēgades Nanēnask!ā'yē. Wā, laem'laē gwāla ts!ēts!ēq.

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^usokwē 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^usokwē
 ālāg'im lāxa mōsgemak'lūsē 'nāl'nē'mēma, qa laēs xūnōkwē Tsex-

numayms on behalf of his child TSEX^swid (V 5). | Then she had another boy, and || Ödzē^sstalis (III 5) gave another name for the child, 35 and his name was | Q!elāpa (V 6). Then she had another boy, and || Ödzē^sstalis (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^sstalis (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^sstalis (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^swid (V 5) took the seat | of Ödzē^sstalis (III 5), and now his name was Ödzē^sstalis (V 5). | Then he had the first seat in the numaym SISENLĒ^s 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

^swidē. Wā, lā^slāē ēt!ēd xūngwatsa bābagūmē. Wā, hēem^slaxaāwisē Ödzē^sstalisē ts!ā qa lēgēmsa gīnānemē. Wā, laem^slāē lēgades 35 Q!elāpa. Wā, lā^slaxaa ēt!ēd xūngwatsa bābagūmē. Wā, hēx-^sidaem^slāwisē Ödzē^sstalisē la wāwalqālxēs negūmpē. Wā, laem^slāwisē ēt!ēd lēgēmg^selxlāla ga lēgēmsa bābagūmē. Wā, gīl^sem^slāwisē k!wēlas^sidē Aōdzagālasasa wāwalqālayuwē t!ex^sōsa yīsēs negūmp lāxa Kwāgulaxs lāa^sl lēx^sēts lāLĒLĪLĀ lāxēs ālē xūnōkwa. Wā, 40 gīl^sem^slāwisē la nā^snakwē Ödzē^sstalisaxs lāa^sl heōda. Wā, laem^slāē lē^sla. Wā, laem^slāē k!eās begwānem xūnōx^s, qaxs ^snemox^sma^sl xūnōx^susē L^sem^selxk!ālagīlisē, yīx k!ēdēldās Ödzē^sstalisdē. Wā, gīl^sem^slāwisē g^sāx ts!ek!lā^sit^sewē L^sem^selxk!ālagīlisasēs ōmpdē, lāa^sl hēx^sidaem^s la nā^snakwa lē^swis yūdukwē sāsema. Wā, hēx^sidaem^slāwisē p!es^sidxēs g^sōkūlotē. Wā, laem^slāē lax^sstōdē TSEX^swidāx Ödzē^sstalisdē. Wā, laem^slāē TSEX^swidē lēgades Ödzē^sstalisē. Wā, laem^slāē lāxūmēsa ^sne^smēmōtēxa SISENLĒ^ssa Lāwēts!ēsē. Wā, laem^slāē ts!ix!ilē nāqa^sγas Aōdzagālasē qa gwēx^sidaasasēs gēnemē L^sem^selxk!ālagīlisē. Wā, laem^slāē ^snēx^s, qa k!ēslāgīs g^sāx^sēno- 50 xwēs waōkwē sāsema, yīx Q!elāpa lē^swis ts!ā^syē LĀLĒLĪLĀ. Wā, ā^smis la hē^smē L^sem^selxk!ālagīlisē la p!es^sēdamaseq. qa lāxūnstōdēsēxēs waōkwē LĒLĒLĀLAXA geyōlwūla lē^sla. Wā, laem^slāē k!wānōkwa ma^slōkwē g^sing^sinānems 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'yaēda Kwāgulasa Q!ōmoyā'yē lē'wa 'wālasē Kwāgula; wā, hē'misa Q!ōmk'ut!ēsē.
65 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^{el}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 | ^{el}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 | ^{el}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, ^{el}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 | ^{el}māxwa
 (V 1), and your father's name shall be ^{el}māxūlag'ilis (IV 3)." Thus
 he said. | And immediately he sent his son-in-law to start off

mōla lēlqwālala^{el}ya Mamalēcālōla. Wā, laem^{el}laē q'lenemē yilkwāsa 77
 Kwāg'ulē. Wā, lā^{el}laxaē q'lenemē ōgwaqa yilkwāsa Mamalēcāla,
 qālxas napāp!aasa tlēsemē, qaxs lēqēlaē qa lēgemis, qō xūngwadix-
^{el}idē Awilgālasē lē^{el}wis genenilē Melēdē; wā, laem lēgādaxs el^{el}- 80
 kūlasē wāx^{el}ē Yiyilkūlasalaxs gālaē māyūlema lālaa lāxēs hē-
 logwilaēna^{el}yē. (Wā, ā^{el}men ^{el}nēx' qen gwāgwēx^{el}sex^{el}idē lāq.) Wā,
 g'il^{el}em^{el}lāwisē gwāla amāqāxs lāa^{el} qādzē^{el}ida, yix Awilgālasē. Wā,
 laem^{el}laē gwālela ^{el}nēk'ēda Kwākūg'ulē, qa^{el} k' lēsē hōx^{el}wūltā lāxēs
 ya^{el}yats^{el}lē, qa^{el}s gwāgwālōlamēx k' lēdēlasa g'igāma^{el}yē ^{el}mā- 85
 xūyalidzē^{el}yē Melēdē, qa gaxēsē lawels lāx g'ōkwasēs ōmpē, qa^{el}s
 g'āxē hēxselā lāx yā^{el}yats^{el}lāsēs lā^{el}wūnemē Awilgālasē. Wā, g'āx^{el}-
 em^{el}lāwisē ^{el}nemāwels lāx g'ōkwasēs ōmpē lē^{el}wa mōkwē q'āk'ā.
 Wā, hē^{el}misē q'lenemē ālag'im lē^{el}waxsēs; wā, hē^{el}misa l'āqwa, yix
 Sewa, qa qādzewēsōs Melēdāxs g'āxaē taōdaxdzems ^{el}māxūyali- 90
 dzāxs lax yā^{el}yats^{el}lāsēs negūmpē Awilgālasē. Wā, g'il^{el}em^{el}lāwisē
 lāxsē Melēdē lāx yā^{el}yats^{el}lāsēs lā^{el}wūnemāxs lāa^{el} xwēlax^{el}ūs^{el}dēsē
^{el}māxūyalidzē. Āem^{el}laē āxk'lālxēs negūmpē qa ēsalēs lē^{el}wa ^{el}nā-
 xwa Kwāg'ula. Wā, lā^{el}laē lāx'iyolsax ōxwīwa^{el}yasa g'ōx^{el}demsē. Wā,
 lā^{el}laē yāq'leg'a^{el}la. Wā, laē ^{el}nēk'a: "Wōg'a, hōlēlax, negūmp Awil- 95
 gālas, qa lālag'isg'ada lēgemik' lāl, negūmp. Wā, laems lēgādēlts
^{el}māxwa. Wā, la āsax lēgādēlts ^{el}māxūlag'ilise," ^{el}nēx^{el}laē. Wā, hēx^{el}-
^{el}idaem^{el}lāwisē ^{el}yālaqasēs negūmpē qa lālag'is lēx^{el}ēda. Wā, hēx^{el}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^llāwisē g'āx lEX^lēdēda Kwākūg'ulē. Wā, g'il^lEM^llāwisē lāg'na
400 lāx Qālogwisē, wa, g'il^lEM^llāwisē 'wil^lōltāwēda Kwākūg'ulaxs lāa^l
mōltodayuwēda q'lēnēmē ālāg'ima. Wā, g'il^lEM^llāwisē 'wī^lōltāxs
lāa^l hēx^lidaEM^llāē 'māxūlag'ilisē, qaxs lE^lmaē gwāl lēgades Aōdzagā-
lasē, āxk^l!ālxēs ā'yilkwē, qa ēx^lwidēsēx g'ōkwās. Wā, g'il^lEM^llāwisē
gwāla ēkwāxa g'ōkwaxs lāa^l ā'xk^l!ālxēs ā'yilkwē, qa lās lāx^lwūls
5 lāx l!āsanā'yasēs g'ōkwē, qa lēlēlāsēxa 'nāxwa Kwākūg'ula, qa
'māxwa qaxs lE^lmaē gwāl lēgades Awilgālasē. Wā, hēx^lidaEM-
lāwisē g'āx^lEl 'wī^llāēlēda p!ēkwē q'lēnem lēlqwālala^lya, g'ālā Kwā-
kūg'ul lāx g'ōkwās 'māxūlag'ilisē. Wā, laEM^llāē nēlaxēs 'nE^lmē-
mota Sēm!EMaxs lE^lmaē L!āyuxlē Awilgālasas 'māxwa. Wā, hē-
10 'misēxs hē^lmaē sēnatsēs xūnōkwē 'māxwa qaxs lE^lmaē L!āyoxlā
Aōdzagālasas 'māxūlag'ilisē, 'nēx^llāēxs lāa^l yāx^lwitsa ālāg'imēxa
lē^lwaxs^lyas Melēdē lāxa 'nāxwa Kwākūg'ula. Wā, lā^llāō g'ēx^lētsa
'nāl^lnēmōkwē lāx lēlaxūna^lyasā mōsgEMakwē 'nāl^lnēmēmasaxa
g'igāmayulāē l!āqwadzē, yix g'igāma^lyasā Maāmtag'ila; wā, hē-
15 'misa g'igāmayulāē Yūqewidē, g'igāma^lyasā G'ēxSEMē; wā, hē^lmisa
g'igāmayulāē K!ādola, g'igāma^lyasā Kūkwāk'lūmē; wā, hē^lmisa
g'igāmayulāē Plaselalwūla. Wā, hēEM^lEl g'ēx^lēdaatsa 'nāl^lnēmō-
kwē q!āk'ā. Wā, lā^llāē laxōdex Sewaxa l!āqwa. Wā, hē^llat!a
g'igāma^lyasā 'nē^lmēmaxa Maāmtag'ila, yix l!āqwadzē k'ilx^lwitsa mō-
20 x^lsokwē ālāg'im lāq. Wā, hēEM^llāwisā ma^lltsōgūg'iyowē k'ōlbawas

cedar-bark blankets. ¶ Then ʿmāxwa (V 1) gave it away for the 21 weight of his father's name, | ʿmāxūlagʿilis (IV 3), for he was no longer named Aōdzagālas (IV 3). | He gave away forty dressed skins to the chiefs of the Qʿōmoyáʿyē | and the ʿwālas Kwāgʿul, and also to the Qʿōmkʿlutes, ¶ 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 ʿmāxwa (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 ¶ elʿelkūlas (VI 1) until he 30 was ten months old; and then ʿmāxūyalidzē (IV 5) gave as a marriage present forty dressed skins and many cedar-bark blankets to his | son-in-law ʿmāxwa (V 1), and also a name for his child. | Now the name of the child was ʿmāxʷmewis (VI 1); and now he gave away forty | dressed skins and many cedar-bark blankets to the ancestors of the ¶ Kwāgʿul. Then she had again 35 a boy; and | ʿmāxūyalidzē (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 ʿmāxwa (V 1), and | also a name for the child. Then it was to be named | ʿmāxwaqʿōlela (VI 2). Thus he said. When ʿmāxūyalidzē (IV 5) stopped speaking, the 40 father of ʿmāxwa (V 1), ʿmāxūlagʿilis (IV 3), thanked him for what he had said. | He sent out his speaker to stand outside | of the house

lāq. Wā, laemʿlaē ʿmāxwa ōmayogwilas lāx lēgemasēs ōmpē 21 ʿmāxūlagʿilisē, qaxs leʿmaē gwāl lēgades Aōdzagālasē. Wā, laemʿlaē yāxʿwitsa mōxʷsokwē ālāgʿim lāxa gʿigʿigāmaʿyasa Qʿōmoyáʿyē lēʿwa ʿwālasē Kwāgʿula. Wā, hēmʿlāwisa Qʿōmkʿlutesē. Wā, lāʿlaē yāxʿwitsa maʿltsōgūgʿiyowē kʿlōbawas lāxa bēbēkwaxa. 25 Wā, lāʿlaē hēxʿida hōqūwelsēda pʿlōkwaxs lāaʿl gwāl yaqwaseʿwa. Wā, laemʿlāwisē ēkʿē hayasekʿālaēnaʿyas ʿmāxwa lēʿwis genemē Melēdē. Wā, kʿlēsʿemʿlāwisē gāla hayasekʿālaxs lāaʿl bewēxʿwidē. Wā, lāʿlaē māyulʿida yisa bābagūmē. Wā, laemʿlaē lēgades elʿelkūlasē lāla laqēxs lāaʿl hēlogwila. Wā, laemʿlaē ʿmāxūyalidzē 30 wālqēsasa mōxʷsōkwē ālāgʿim lēʿwa qʿlēmē kʿlōbawas lāxēs negūmpē ʿmāxwa. Hēmʿlāwisa lēgemē qa lēgema gʿinānemē. Wā, laem lēgadēda gʿinānemas ʿmāxʷmewis, yixs lāaʿl pʿlēsēdayuwēda mōxʷsokwē ālāgʿim lēʿwa qʿlēmē kʿlōbawas lāxa gʿulā Kwāgʿula. Wā, lāʿlaē ētʿléd xūngwatsa bābagūmē. Wā, hēxʿi- 35 daemʿlāwisē ʿmāxūyalidzē la mālaxa hēmaxatʿ wāxa ālāgʿim lēʿwa kʿlōbawasē, qaʿs lā wālqēsas lāxēs negūmpē ʿmāxwa. Wā, hēʿmēsa lēgemē qa lēgema gʿinānemē. Wā, laemʿlaē lēgadēlts ʿmāxwaqʿōlela, ʿnēxʿlāē. Wā, gʿilʿemʿlāwisē qʿlwlʿēdē ʿmāxūyalidzāxs lāaʿl lāxʿūlilē ōmpas ʿmāxwē, yix ʿmāxūlagʿilisē, qaʿs mōʿlēs 40 wāldemas. Wā, hēxʿidaemʿlāwisē ʿyālaqasēs elkwē qa lās lāxʷwils

43 and to invite the four numayms | on account of 'māxwaq!ōlela
 (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!ōlela (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 lēlelāsēxa mōsgemakwē 'nāl'ne'mē-
 ma, qa 'māxwaq!ōlelaxa xūnōkwas 'māxwa. "hēx'LES," 'nēx-
 'laēxēs elkwa. Wā, hēx'idaem'lāwisē la lāwelsēda elkwa lāx
 45 g'ōkwasēs g'igāmafyē 'māxūlag'ilisē. Wā, laem'lāwisē hāselaxs
 laē lēlela. 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 lela, yāxs lēgemg'elxlā'yaas '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 yāsa bābagūmē. Wā, hēm-
 'laxaawisē gwēx'fid'laē 'māxūyalidzē. Wā, laem'laē lēgemg'elxlāla
 lax Māmx'á qa lēgēms ālē māyoLEMs Melēdē. Wā, lā'laē ēt'lēdē
 55 Melēdē māyofitsa bābagūmē lā'laxaē 'māxūyalidzē lēgemg'elx-
 lālax Melēdzasē qa lēgēmsa ālē māyoLEma. Wā, lā'laē ēt'lēd mā-
 yofitsa ts'lāts'ladāgemē. Wā, lā'laxaē 'māxūyalidzē lēgemg'elxlālax
 'māx'mewidzēmgā qa lēgēmsa ālē māyoLEma. Wā, hēem'lāwis ālēs
 bewēx'wid ēt'lēdē Melēdāx lāa'el ts'EX'q'EX'fidēs ōmpē 'māxūyalidze-
 60 yōla. Wā, hēx'idaem'lāwisē 'māxwa āxk'!ālxēs 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, ʼmāxūyalidzē 63 (IV 5), had died the night before. | Then the father of ʼmāxwa (V 1), ʼmāxūlagʼilis (IV 3), when he heard || the report, fainted 65 and he also died. | Then ʼmāxwa (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 ʼmāxwa (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 ʼmāxūlagʼilis (IV 3). | Then | MELĒD (V 8) invited the Mamalēleqāla and told her tribe what she thought, | and that she wished her husband, ʼmāxwa (V 1), || to take the place of his 75 father-in-law, ʼmāxūyalidzē (IV 5). Then the | Mamalēleqāla agreed to what she said, for he had been a good chief. | Now ʼmāxwa (V 1) gave a potlatch to the ancestors of the Mamalēleqāla, | and his name was still ʼmāxwa (V 1). |

At this time the white people came to build a house at Tsaxis (Fort Rupert) in 1849. Then || ʼmāxwa (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 Kwāgʼul; 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^ʼmaa nēx^ʼselsēs ōmpē ʼmāxūyalidzēx^ʼdē. 63 Wā, gīl^ʼem^ʼlāwisē ōmpas ʼmāxwa, yīx ʼmāxūlagʼilisē hēlatōx wāldemasa ts!EK!lālelāxs lāa^ʼl hēoda. Wā, laem^ʼlaxaē le^ʼla. Wā, hē- 65 x^ʼidaem^ʼlāwisē yāqʼlēgʼa^ʼlē ʼmāxwāxēs gēnemē MELĒDē. Wā, lā^ʼlāē ʼnēk^ʼa: "ʼya, adā, yūlagʼaemax^ʼōx wūnemten ōmpdēx qa q!ap!lā-lālela^ʼmēsōx lō āsdā. Wā, la^ʼmēsen yux^ʼsāeml lāxda Mamalēleqā-lax," ʼnēx^ʼlāē. Wā, āla^ʼlat!a hēlālela lāx nāqa^ʼyas gēnemasē MELĒDē qaxs le^ʼmaē ʼmāxwa hāmax^ʼts!axsa bāsēs ʼnē^ʼmēmota 70 SĒNLĒMē, qa gwēx^ʼidaasasēs ōmpdē. Wā, lā^ʼlāē gāx nā^ʼnakwēda Mamalēleqālāxs wūnemtuax ʼmāxūlagʼilisdē. Wā, lā^ʼlāē lēlts!ōdē MELĒDāxa Mamalēleqāla. Wā, laem^ʼlāē nēlas gwālaasasēs nāqʼyē lāxēs gʼōkūlōtē, yīxs le^ʼmaē ʼnēx^ʼ, qa hē^ʼmisēs lā^ʼwūnemē ʼmāxwa l!lāyostōdxēs negūmpdē ʼmāxūyalidzēx^ʼdē. Wā, lā^ʼlāē ʼnāxwa 75 ēx^ʼaqā Mamalēleqālāx wāldemas, qaxs ālaa^ʼl ēx^ʼwūl gʼīgāma^ʼya. Wā, laem^ʼlāē p!ēs^ʼidē ʼmāxwāxa gʼālā Mamalēleqāla. Wā, hē-x^ʼsāem^ʼlāwis lēgēmsē ʼmāxwa.

Wā, gāx^ʼmē gʼōxwalidzasēs Tsaxisē laxēq 1849. Wā, laem^ʼlāē āla aēk^ʼilase^ʼwē ʼmāxwā, gʼāgʼēxsilasō^ʼsa gʼālāsā Mamalēleqāla, qaxs 80 dzādzanaaq, qa kʼlēsēs gʼāx aēdaaqā lāxa Kwāgʼulē. Wā, āla^ʼmēsē kʼlēs la gʼāx aēdaaqā, qaxs le^ʼmaē gʼīgāmēsa ʼnē^ʼmēmāxa Wīwōmasgemē. Wā, laem^ʼlāē MELĒDē lāxwigʼelxlālax lāxwa^ʼfyasēs ōmpdē lāxēs

present the seat of her father to her | husband $\epsilon^m\acute{a}xwa$ (V 1),
 and she gave as a marriage present the house called Q!aats!ē ||
 85 to $\epsilon^m\acute{a}xwa$ (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 $\epsilon^m\acute{a}$ -
 $\acute{x}\ddot{y}yalidzē$ (IV 5) had died, | $\epsilon^m\acute{a}xwa$ (V 1) said that he wanted
 90 to invite his tribe, the Kwāg'ul, || to come to a potlatch at
 Mēmkułis, and he called in his | numaym the Wīwōmasgēm to
 come into his house | Q!aats!ē. When they were all in, | $\epsilon^m\acute{a}xwa$
 (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. | $\epsilon^m\acute{a}xwa$ (V 1) and his wife
 5 Melēd (V 8) did not go. The messengers arrived || and invited

lā $\epsilon^w\ddot{u}nemē$ $\epsilon^m\acute{a}xwa$. Wā, lā $\epsilon^l\acute{a}ē$ g'ōkūlxLāłaxa g'ōkwē lēgades Q!a ϵ^f -
 85 ts!ē lāxaax $\epsilon^m\acute{a}xwa$. Wā, la $\epsilon^m\epsilon^l\acute{a}x\acute{a}ē$ xūngwada yix Melēdē. Wā,
 la $\epsilon^m\epsilon^l\acute{a}ē$ lēx $\epsilon^d\acute{e}las$ Lēbasē lāxēs ālē xūnōkwa. Wā, la $\epsilon^m\epsilon^l\acute{a}ē$ sek'!ō-
 kwa bēbegwānemē sāsems. Wā, lā $\epsilon^l\acute{a}ē$ $\epsilon^nemōkwa$ ts!āts!adage-
 ma. Wā, hē $\epsilon^l\acute{a}t!a$ la ma $\epsilon^l\acute{e}uxē$ ts!ā $\epsilon^w\ddot{u}nxas$ la hē $\epsilon^l\acute{e}$ $\epsilon^m\acute{a}x\ddot{y}yalidzē$ -
 x'dāxs lā $\epsilon^l\acute{e}$ $\epsilon^nek'ē$ $\epsilon^m\acute{a}xwa$, q ϵ^s lēlēlēxēs g'ōkūlotaxa Kwākūg'ulē,
 90 qa g'ūxēs plēkūs lāx Mēmkułisē. Wā, lā $\epsilon^l\acute{a}ē$ lēłts!ōdxēs la
 $\epsilon^ne^mēmotaxa$ Wīwōmasgēmē, qa g'ūxēs $\epsilon^w\epsilon^l\acute{a}ēlēla$ lāx g'ōkwasē
 Q!aats!ē. Wā, g'ūx $\epsilon^m\epsilon^l\acute{a}wisē$ $\epsilon^w\epsilon^l\acute{a}$ hōgwāna. Wā, g'ūl $\epsilon^m\epsilon^l\acute{a}wisē$
 g'ūx $\epsilon^w\epsilon^l\acute{a}lēxs$ lā $\epsilon^l\acute{e}$ hēx $\epsilon^d\acute{a}mē$ $\epsilon^m\acute{a}xwa$ lāx $\epsilon^ūl\acute{a}$ qa $\epsilon^l\acute{a}s$ yāq!eg $\epsilon^l\acute{e}$.
 Wā, lā $\epsilon^l\acute{a}ē$ $\epsilon^nek'a$: "Hēden lē $\epsilon^l\acute{a}l\acute{a}l\acute{a}$, $\epsilon^ne^mēmot$ Wīwōmasgēm.
 95 qa ϵ^s q!ālaōsaxg'a g'wālaasg'asg'īn nāqēk', qaxg'īn $\epsilon^nek'ik'$, qa ϵ^s
 lāx $\epsilon^d\acute{a}xwaōs$ lēlēlaxa Kwākūg'ula qāen," $\epsilon^nek'ēl\acute{a}ē$. Wā, g'ūl $\epsilon^m\epsilon^l\acute{a}$ -
 $\acute{a}wisē$ q!wē $\epsilon^l\acute{e}dxs$ lā $\epsilon^l\acute{e}$ lāx $\epsilon^ūl\acute{a}$ g'āyulē lāx ā $\epsilon^y\acute{il}kwāis$. Wā,
 lā $\epsilon^l\acute{a}ē$ $\epsilon^nēx$: qa ϵ^s hēx $\epsilon^d\acute{a}mē$ la lēl $\epsilon^stendxēs$ lēłtsayuwats!ēlē xwā-
 k!ūna. Wā, lā $\epsilon^l\acute{a}ē$ $\epsilon^nāxwaem$ $\epsilon^nek'ē$ $\epsilon^ne^mēmotas$, qa wāg'ēs āem
 500 halē $\acute{a}l\acute{a}$. Wā, āem $\epsilon^l\acute{a}wisē$ hēx $\epsilon^d\acute{a}mē$ q!wāg'ūl\acute{a}, qa ϵ^s lā ϵ^l hōq'ē-
 wēlsa lāx g'ōkwasēs g'īgāma $\epsilon^yē$, qa ϵ^s lā xwāna $\epsilon^d\acute{a}$. Wā, g'ūl $\epsilon^m\epsilon^l\acute{a}$ -
 $\acute{a}wisē$ gwāxg'ūl\acute{a} g'ūl $\acute{a}kwāsēs$ lā $\epsilon^l\acute{e}$ lēl $\epsilon^stendxēs$ lēłtsayowats!ēlē
 xwāk!ūna, qa ϵ^s hōx $\epsilon^w\acute{a}lēxsē$. Wā, lax $\epsilon^d\acute{a}x\epsilon^m\epsilon^l\acute{a}ē$ ālēx $\epsilon^w\acute{a}d\acute{a}$. Wā,
 la $\epsilon^m\epsilon^l\acute{a}ē$ k'!ēs lā $\epsilon^m\acute{a}xwa$ lē ϵ^wis gēnemē Melēdē. Wā, lā $\epsilon^l\acute{a}ē$ lāg'āēda
 5 lēłtsayo, qa ϵ^s lēl\acute{a}lak!eg $\epsilon^l\acute{e}xa$ Kwāg'ulē. Wā, hēx $\epsilon^d\acute{a}mēl\acute{a}wisē$

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 Mamalēqāla. | 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 Mamalē-
 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
 Mamalēqāla, any more." Thus she said. | After she had spoken
 all the chiefs of the Mamalēqāla 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'ōkwas 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'ōkwas ʼmāxwa, qaʼs lāʼl lēʼxwa lāq.
 Wā, g'ilʼemʼlāwisē gwāl lēʼxwaxs lāaʼlaē ʼmāxwa ʼnēxʼ qaʼs yāx-
 ʼwidēsa qʼlēmēmē kʼlōbawasa lēʼwa ālāg'imē lāxa pʼlōkwē. 15

Wā, hēxʼidaemʼlāwisē wāxaseʼwa. Wā, lāʼlaē ʼyālaqasēs āʼyilkwē
 qa lās ʼwāʼwīʼlaēlā lēʼlāʼlaxa Kwākūg'ulē lēʼwa Mamalēqāla.
 Wā, hēxʼidaemʼlāwisē lāda ʼyālagēmē. Wā, kʼlēsʼlatʼa gāʼlaxs
 g'āxaaʼl ʼwīʼlaēlā. Wā, g'ilʼemʼlāwisē ʼwīʼlaēlaxs lāaʼlas lāxʼūlilē
 Melēdē, yix GENEMas ʼmāxwa, qaʼs yāqʼegʼaʼlē. Wā, lāʼlaē ʼnēkʼa: 20
 "ʼya, g'igʼegāmēs Mamalēqāl. Hēdēn nēlēmʼdaʼxōlēgʼa gwāla-
 asgʼasgʼin nāqēkʼ, yixs lēʼmaēxʼ lāyostōdʼlēn lāʼwūnemēx yixōx
 ʼmāxwāx lāxēn ōmpdāēn. Laʼmōx lāʼlāx kʼlwaʼyas. Wā, laʼmēsōx
 lēgʼadēl ʼmāxūyalidzē. Wā, laems gwāl lēqʼelas ʼmāxwa lāq", qaxs
 lēʼmaēx kʼlēsLE lāl bāʼlēs Mamalēqāl." ʼnēxʼlaē. Wā, g'ilʼem- 25
 ʼlāwisē qʼwēʼidexs, lāaʼlas ʼnemālaʼmēl ōxʼakʼē g'igʼigāmaʼyasa
 Mamalēqālāx 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, qā's yāq!eg'a'elē. Wā, lā'laē 'nēk'a: "ya, g'īg'egāmēs Mamalēleqāl; ā'ma k'ōs xēnlēla
30 sūbēnd lāxōs wāldemaqōs qā'nu'x' g'īgāma'yōx 'māxwax, yixs lē'maaqōs yāx'stōtsōx g'āx ē'lēqa g'āxenu'x". Wā, hēt'laēns wāldenlō Kwākūg'ul, qā g'āxnokwēsa sāsēmasēns g'īgāma'yē
'māxwa qēns g'āg'ēxsilāsē'wa," 'nēx'laē. 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'maēs wāldēmōs g'īg'egāmēs Kwāg'ul. Lā'mēsōx lāl lālōx 'māxwaq!ōlēlax lē'wōs ts'lā'yāq!ōx
Māmx'āx, qā lālag'iltsox 'māxwaq!ōlēlax lēg'adēlts G'āyosdāsē lāl Sēnl'em. Wā, laēmxaawisō L'layoxlālōx Mēmx'āx. Wā, laēm-
xaāwisō lēg'adēlts Kwax'sc'ētāla. Wā, las q'lālaēmxen lālēxwa-
40 'yaq!ēn lāl Sēnl'em, qā hēmēltsōx lā qaen laēnē'mē āla x'k'!a lāxg'a Mamalēleqālak." 'nēx'laē. Wā, laēm'flāwisē 'nāxwa'ma Sēnl'emē māyatas wāldemas. Wā, laēm'flāwisē yāx'witsa ālāg'imē
lē'wa k'lōba'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, qā's yāq!eg'a'elē. Wā, lā'laē 'nēk'a: "ya, Mamalēleqāla lō's Kwāg'ul. Wālōs nēnāq'yaq!ōs qaēda gwē'yā māmā'fa g'āx g'ōkwila lāx Tsāxisē, qēns lā dōqwaq!" 'nēx'laē. 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!ēm. | Now G'āyosdās (VI 2) was chief of the Sēnl!ēm. 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 Lē'wa 'wālasē Kwāg'ula. Wā, g'āx'laē g'āx'alela lāx 50
 Tsāxisē. Wā, laēm'laē oq'ūs'idēx wākdēmasa ts!ek'!āhēlās lāx
 Qālogwisē. Wā, hēx'idaēm'elāwisē la aēdaaqēda Kwākūg'ulē Lē'wa
 Mamalēleqāla, qa's lā māwaxēs g'ōkwē Lē'wis 'nāxwa gwēlgwāla,
 qa's g'āxē g'ōx'walis lāx Tsāxisē. Wā, laēm'laē ālak'lāla bēwōda
 Kwākūg'ulasēs g'ōx'dēmsē Qālogwisē Lō' Tsāädē, yix g'ōx'dēmsasa 55
 Q'ōmoyâ'yē, Lō' Ādap'lē, yix g'ōx'dēmsasa 'wālasē Kwāg'ula. Wā,
 hēēm xek'!a lāx Tsāxisē. Wā, lā k'lēs gāla'laēda Mamalēleqālāxs
 lāa'l nā'nax^u lāx Mēmkuḡlisē. Wā, laēm'laē q!ap'ēx'ē'sāda Kwā-
 g'ulē, Lē'wa Q'ōmoyâ'yē Lē'wa 'wālasē Kwāg'ula; wā, hē'misa
 Q'ōmk'!ut!ēsē, yixs lāa'l g'ōkwēla lāx Tsāxisē. Wā, g'il'ēm'elāwisē 60
 gwālē g'ig'ōkwēla'yasa Kwākūg'ulaxs lāa'l hēlak'lōx'widē G'āyos-
 dāsē, yixs lē'maē L'āyustōdxēs ōmpēxa la g'ig'āmēsa Mamalēle.
 qāla, yix 'māxūyalidzē, yixs g'ig'āmayaōlasa 'nē'mēma Sēnl!ēmē-
 Wā, hē'mis la g'ig'āmā'yē G'āyosdāsē yisa Sēnl!ēmē. Wā, laēm'lās
 wisē 'nēk'ē 'nē'mēmotas, qa wāg'is gēg'ada lāx k'lēs'k'ledēla- 65
 g'ig'ēg'āmā'yasa Kwākūg'ulē, qaxs k'lēsāē la hēlq'lōlēm la gēg'a-
 dext!a Lē'wis ts!a'yē Kwax'sē'stala, qaxs anāg'ēmaē gwēx'idaa-
 sas ōmpda'xwasēxs laē xek'laasōsēs gēnēmē. Wā, g'il'ēm'elāwisē
 gwāl'ēm'g'aēlsēda g'ig'ōkwēla'yā mōsgēmakwē Kwākūg'ula, lāa'lasē
 yāq!ēg'a'lē G'āyosdāsē lāxēs 'nēmwoṭē Kwax'sē'stala. Wā, laēm 70
 nēlāxs lē'maē dōx'walelaxa ēk'ē lāx nāq'iyas ts!edāqa, yix k'lēdelas

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'a 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 $w\check{a}g'is$ $\check{a}em$ $l\check{e}lts!o\check{d}x\check{e}s$ $\epsilon ne^{\epsilon}m\check{e}motaxa$ $S\check{e}nL'em\check{e}$, $qa^{\epsilon}s$ $n\check{e}l\check{e}s\check{e}q$ $y\check{i}s$ $g'w\check{a}laasas\check{e}s$ $n\check{a}qa^{\epsilon}y\check{e}$ $l\check{a}q$. 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}, $k'l\check{e}s^{\epsilon}lat!a$ $g\check{a}laxs$ $g'\check{a}xaa^{\epsilon}l$ $\epsilon w\check{i}la\check{e}l\check{e}s$ $\epsilon ne^{\epsilon}m\check{e}mota$ $S\check{e}nL'em\check{e}$. W\check{a}, $l\check{a}^{\epsilon}la\check{e}$ $y\check{a}q!eg'a^{\epsilon}l\check{e}$ $G\check{a}yosd\check{a}s\check{e}$, $qa^{\epsilon}s$ $n\check{e}l\check{e}xs$ $l\check{e}^{\epsilon}ma\check{e}$ $\epsilon n\check{e}x^{\epsilon}$ $qa^{\epsilon}s$ $g\check{e}g'ad\check{e}s$ $k'l\check{e}d\check{e}las$ $\check{A}^{\epsilon}w\check{a}lask'inis\check{e}$, $l\check{a}x$ $K'l\check{a}maxalas\check{e}$ $l\check{a}x$ $g'ig\check{a}ma^{\epsilon}yasa$ $\epsilon ne^{\epsilon}m\check{e}maxa$ $Ha\check{a}yalik'awa^{\epsilon}y\check{e}$, $\epsilon n\check{e}x^{\epsilon}la\check{e}$. 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}, $h\check{e}x^{\epsilon}idaem^{\epsilon}l\check{a}wis\check{e}$ $q\check{a}dz\check{e}l^{\epsilon}f\check{i}deq$. W\check{a}, $g'il^{\epsilon}em^{\epsilon}l\check{a}wis\check{e}$ $g'w\check{a}la$ $q\check{a}dz\check{e}l\check{a}xs$ $l\check{a}a^{\epsilon}l$ $l\check{a}x^{\epsilon}l\check{i}l\check{e}da$ $g'ig\check{a}ma^{\epsilon}y\check{e}$ $\check{A}^{\epsilon}w\check{a}lask'inis\check{e}$, $qa^{\epsilon}s$ $y\check{a}q!eg'a^{\epsilon}l\check{e}$. 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'okwaos, 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 $l\check{a}st\check{o}k^u$ p'l\check{e}lx\check{e}lasg\check{e}ma. W\check{a}, $h\check{e}^{\epsilon}m\check{e}ts$ $l\check{e}g\check{e}mL\check{o}s\check{e}$ $Y\check{a}qost\check{o}d\check{e}$, $neg\check{u}mp$. W\check{a}, $g'il^{\epsilon}em^{\epsilon}lw\check{i}ts$ $\epsilon n\check{e}x^{\epsilon}le$ $qa^{\epsilon}s$ $ts!\check{e}ts!eqa\check{o}s$ $l\check{a}l\check{e}$ $Ha\check{a}yalik'ila$ $l\check{e}s$ $s\check{e}nat\check{a}o\check{s}$; w\check{a}, $h\check{e}^{\epsilon}mis$ $l\check{e}g\check{e}m\check{i}ts\check{e}$ $Ts!l\check{a}q\check{a}ma^{\epsilon}y\check{e}$," $\epsilon n\check{e}x^{\epsilon}la\check{e}$. W\check{a}, $g'il^{\epsilon}em^{\epsilon}l\check{a}wis\check{e}$ $q!w\check{e}l^{\epsilon}f\check{i}d\check{e}xs$ $l\check{a}a^{\epsilon}l$ $\epsilon n\check{a}xwa$ $q!w\check{a}g'il\check{i}l\check{e}da$ $\epsilon ne^{\epsilon}m\check{e}ma$, $y\check{i}xa$

the numaym | Sĕn!Em arose and went into a room in which K'lämaxalas (VI 7), || the princess of Chief Ä^swälask'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'äyosdäs (VI 2). Immediately | G'äyosdäs (VI 2) sent his speakers to call the Maämtag'ila | and the numaym G'exsem and the Kükwäk'lum and also the | Laälax's'endayo, the four numayms. Immediately | they went and stood outside of the house of G'äyosdäs (VI 2). || Then they invited, and this is what they said 5 when | they were inviting: "Now, Maämtag'ila, G'exsem, | Kükwäk'lum, Laälax's'endayo, you will see the dance of Yäyaqö!lalas (VI 3), the daughter¹ of | Yäqostöd (VI 2),"—for his name was no longer G'äyosdäs,—and hereafter | his name was Yäqostöd (VI 2), which he obtained in marriage. ||

I have forgotten the name given in marriage by Ä^swälask'inis (V 9) 10 to be | the name of Smoke-All-Round (VI 3). It is Yäyaqö!lalas (VI 3), for the potlatch was given by Yäqostöd (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 Yäyaqö!lalas (VI 3). |

Sĕn!Emē, qa^s lä^l hōx^{ts}!älil läx k'!waēlasas K'lämaxalasē,
yix k'fēdefasa g'igāma^{tyē} | Ä^swälask'inisē. Wä, g'il^{em}lāwisē 95
^swilts!älilēxs lä^l lāx^{ts}ülilē K'lämaxalasē, qa^s nēlēs k'lēgē-
lasasa lastowē p!elxelasgēmaxēs lē^swaxsēlē. Wä, g'il^{em}lāwisē
äx^{al}lēmsa g'äyulē läxa ^{ne}mēmōtasa Sĕn!Emaxs g'āxaa^l hōx-
^swülts!älila. Wä, laem^{laē} qāga^{tyē} K'lämaxalasaqēxs läx^{da}xwāē
näⁿnakwēda qadzēlax^{dē} läx g'ōkwās G'äyosdäsē. Wä, hēx^{idaem} 600
lāwisē G'äyōsdāsē ^syālaqasa ä^syilkwē, qa lās lē^lälaxa Maämtag'ila
lē^swa ^{ne}mēmōtē G'exsema lē^swa Kükwäk'lum; wä, hē^{misa} Laälax's'endayowēxa mōsgēmak'ūsē ^{näl}ne^{mē}masa. Wä, hēx^{idaem}-
lāwisē läx^{da}xwā qa^s lāx^{ts}ülsē läx lāsānā^syas g'ōkwās G'äyos-
dāsē. Wä, lä^llaē lē^lelak'lāla. Wä, g'a^smēs wāldēmsēg'axs lä^l 5
lēldzaqwa: "Laems x'its!ax'ilalai' Maämtag'ilai', G'exsemai',
Kükwak'lūmai', Laälax's'endayowai' läx Yäyaqö!lalasai' xünōkwās
Yäqostōdai'," qaxs lē^smaē gwāl lēgades G'äyosdāsē, yixs lē^smaē
lēgadelts lēgēmg'elx^{la}yasē Yäqostōdē.

Wä, hē^smen lēlēwēsē^{wē} lēgēmg'elx^{la}yas Ä^swälask'inisē qa 10
lēgēms Kwax^{sē}stalē Yäyaqö!lalasē, qaxs hē^smaē sēnats Yäqostōdēs
ts!^atyē Kwax^{sē}stala. Wä, laem^{laē} gwāl Kwax^{sē}stalax'la. La-
^smēsen lēqelales Yäyaqö!lalasē lāq.

¹ 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, *ᵐāxūyalidze* (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. |
 25 Yāqostōd (VI 2) and his wife *K'āmaxalas* (VI 7) had not been married long when she was with child, and she gave birth to a daughter; and *Āwālas'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*^u (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 nē'mēmasa. Wā, lā'laē yāq'eg'a'lē Yāqostōdē. Wā, laem'laē nēlaxēs nē'mēmotas gwālaasasēs nāqa'yē, yixs hē'mēlē lāxwālālē lāxwaf'asēs ōmpaē *ᵐāxūyalidzē* lāxēs nē'mēmotaxa Sēnl'emē, yixs lāxuma'yāē. Wā, lā'laē nēx' qa lāwap'ayēsēs ts'ayē Yāyaqōl'allasē laqēxs hāē, nēx'laē. Wā, āem'laxaāwisē nēmag'a ēx'ak'ē nē-
 20 mēmotasēx wāldemas. Wā, g'il'em'lawisē w'īfla gwālē wāldemasēxs lāa'l yāx'widē Yāqostōdāsa lastowē p'elxelasgem lāx g'ig'egūma'yasa mōsgemakwē nāl'nē'mēmasa. Wā, lā'laē yāx'witsa k'lobawasē lāxa bēb'kwaxa. Wā, g'il'em'lawisē w'ilxtōxs lāa'l w'īfla hōqūwēlsa. Wā, k'lēs'lat'la gāla hayasek'ālē Yāqostōdē lē'wis genemē K'ā-
 25 maxalasaxs lāa'l bewēx'wida. Wā, lā'laē māyul'itsa ts'āts'adagemē. Wā, lā'laē hēx'idaemē *Āwālas'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'l yāx'wid'lasa lastowē p'elxelasgem lāx g'ig'egūma'yasa mōsgemakwē nāl'nē'mēmasa. Wā, g'il'em'lawisē gwāl yāq'waxs lāa'l 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'īlālax lāXEN nāqa'yē, qasō gēg'adEX'salaxō, yīxs lēx'a'maē hēl'aLELalax 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, yīx YāyaqōLlalasē, qa lās Lē'lālaxēs ēNE'mēmotaxa SēNLĒMĒ.

Wā, hēx'idaEMlāwisē la Lē'lāla. Wā, k'lēslat'la gālaxs g'ūxnaēl 50 ēwī'laēLA. Wā, hēx'idaEMlāwisē nēlasēs ma'lēnēLaxēs gēGENEMĒ, yīxs ēnēk'aē qa's gēg'adēs Ālak'ilayugwa, yīx k'lēdēlas YāqOLELASĒMA'yē, ēnēx'laē. Wā, hēx'idaEMlāwisē ēnēk'ēda ēnāxwa ēNE'mē-motsēxa SēNLĒMĒ: "QāLAS g'igāma'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'igāma'yē YāqOLELASĒMA'yē, qa's lēl'wūlt'ālī lēxēs k'lēdēlē Ālak'ilayugwa lē'wis q'lāk'owē ts'lēdāqa. Wā, g'āx-daēx'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
 SēNLĒM 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 'māxūlayugwa. |

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 Laālxas'endayo,—on account of his || daughter 'mā-

Wā, g'āx'laē k'laxalēlma sak'lagāla p'lēlxelasgema lāx l'āsaliḥas.
 60 Wā, hēM'elāwis la yāq'leg'a'lats YāqOLELASĒMĒyē. 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 lēgēMASĒN
 65 gāgempē lōL. Wā, laems lēgadelts Kwax'īlanōkuma'yē. Wā, lālē
 lēgadelts sēnatlaōsas Aōmolē, yix lēgēMASĒN 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'ēdēxs
 70 lāa'l 'wī'la q'lwāg'ililē 'nē'mēmotasa SēLĒMA qa's lā āx'ēdxa sē-
 k'lagāla p'lēlxelasgema qa's g'āxē hōqūwēsa qāqelax Ālak'īlayugwa
 lē'wis q'lāk'owē.

HēxōLEN lēlēwēse'wēda 'NEMSGEMĒ lēgēMG'ELX'ā'ya qa lēgēMS
 lē'lēnoxwē. Wā, laem'laē lēgadelts 'māxūlayugwa.

75 Wā, lā'laē q'lap'elālxas lāa'l taōdaōlas lāx g'ōkwas Yāqostōdē,
 yix gēNEMAS lē'wa q'lāk'owē. Wā, hēx'idaem'elāwisē Yāqostōdē
 'yūlaqasēs ā'yilkwē, qa lās lāx'ūls lāx l'āsana'yasa g'ōkwē qa's
 lē'lalēxa mōsgemāk'ūsē 'nāl'nē'mēmāsa, yixa Maūntag'ila lē'wa
 G'ēxSEMĒ lē'wa Kūkwāk'lūmē lē'wa Laālxas'endayowē qa's
 80 xūnōkwē 'māxūlayugwa. Wā, hēx'idaem'elāwisē lāx'da'x' hōqūwēl-

xūlayugwa. Immediately the four speakers went out, and they 81
 stood outside of the house of the | chief Kwax'īlanokumē^c (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'īlanokumē^c (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'īlan-
 nōkumē^c (VI 2) || and cleared it out. After they had cleared it out 90
 the | four numayms came in. When they were all ' in, Kwax'īlanō-
 kumē^c (VI 2) arose, and told where | the twenty-five blankets came
 from, that they came from | Yāqolelasēmē^c (V 10). Thus he said;
 and he told them about his princess lālēl'ak^{u1} (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'īlanokumē^c (VI 2) |
 Ālak'īlayugwa (VI 8), gave birth to a girl; and immedi-
 ately || Yāqolelasēmē^c (V 10) invited his numaym the Yaē- 700
 x'agemē^c to | come into his house. When they were all in,
 the | chief Yāqolelasēmē^c (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'īlanōkuma'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'ila', G'ēxsēmai',
 Kūkūk'umai', Laālx's'ēndayowai' lāx ēmāxūlayugwai' xīmōkwas 85
 Kwax'īlanōkumayē," 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'ēdēdx
 g'āxaa'el hōgwīla lāx g'ōkwasēs g'īgāma'yē Kwax'īlanōkuma'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 ēwi-
 ēlaēlēxs lāē lāx'ūlile Kwax'īlanōkuma'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'ēdēdx 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'elilē genems Kwax'īlanōkuma'yē, yix
 Ālak'īlayugwa 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,

¹Named Lē'lēnox' on p. 980, line 29.

numaym the Yaēx'agemē^ε that he would give as a marriage gift
 5 thirty-five blankets to his son-in-law Kwax'ilanōkumē^ε (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 ^εnemnasālayugwa
 (V 12). | Now, her name will be ^εnemnasālayugwa (VII 2). Now,
 10 my numaym Yaēx'agemē^ε, 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^ε (VI 2).
 15 They sat down inside of the || door of the house, and Chief | Yāqole-
 lasēmē^ε (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^ε. 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) ^εnem-
 nasālayugwa shall be hers. | Her name shall be ^εnemnasālayugwa
 (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^εlaē nēlaxēs ^εne^εmēmotaxa Yaēx'agemā^εyaxs wāwalqālilasa
 mamōx^usokūlāsa sek^εla p^εelxelasgem lāxēs negūmpē Kwax'ila-
 5 nōkumā^εyē: wā, hē^εmīsēs g'ōkwē lē^εwis lāxwā^εyē ^εnema, yī^εflax
 lāxwā^εyasēs ts^εl'āyōlāē L'ĀL'ELĀNEMē. "Wā, hē^εmisa lēgemē qa
 lēgem^εsen ts^εl'ōx^uLEMagasā yix māyōlemasen k'ēdēlāē Ālak'ilayu-
 gwa. Wā, la^εmēsē lēgadelts lēgem^εsen wūq!wōlāē ^εnemnasālayu-
 gōla. Wā, la^εmēsē lēgadelts ^εnemnasālayugwa." ^εnēx^εlāē. "Wā,
 10 wēgax^εins ^εne^εmēmot Yaēx'agemē^ε, qēs lā dōx^εwidex māyōle-
 mas Ālak'ilayugwā," ^εnēx^εlāēxs lāē k'ēxsayap^εendālasa sek^εlās
 mamōx^usōkūlayo p^εelxelasgema lāxa hā^εyāl'ā. Wā, gī^εem^εlāwisē
^εwīflaxs g'ūxāē hōqūwels lāx g'ōkwās, qā^εs lā hōgwīl lāx g'ōkwa-
 sēs negūmpē Kwax'ilanōkumā^εyē, qā^εs lā k'lūs^εālil lāx āwīlēlāsa
 15 t^εlex'ilāsa g'ōkwē.¹ Wā, xūmax^εīdā^εmēsa g'īgūmā^εyē Yāqolelase-
 mā^εyē lāx'ūlil, qā^εs yāq!egā^εlē. Wā, lā ^εnēk'ā: "Kwāgemlilla ne-
 gūmp, qā^εs hōlēlāōsag'īn g'āxēnēk' lō^εgūn ^εne^εmēmotek', yixg'ā
 Yaēx'agemēk'. G'āxenu^εx^u dōq^εwaxemu^εx^u ts^εl'ōx^uLEMagasax. La-
^εmēsēn wāwalqālasg'ada sek^εlag'as mamōx^usōkūlayu p^εelxe-
 20 lasgema, qā^εs dēg'īdanōsaxōx elx^εūmā^εyaxsen ts^εl'ōx^uLEMagasax.
 Wā, gā^εmēsē g'ada lēgemg'asen wūq!wōlāē ^εnemnasālayugōla.
 la^εmēsō lēgadelts ^εnemnasālayugwa. Wā, la^εmēs lālōl negūmp
 g'ōgwadeltsen g'ōx^εdē. Wā, la^εmēs lāl lāxwē^εno^εx^uLES lāxwā-
^εyasen tsā^εyōlāē L'ĀL'ELĀNEMōla, yixs yāyūdukwalg'iwālāē lāxa

¹ From here on the history is personally known to the narrator, hence the quotative—la—is omitted.

thus he said, for now YäqOLElaseMē^ε (V 10) tried to reveal Ä wälask'inis (V 9). Therefore he did so, for YäqOLElaseMē^ε (V 10) knew what Kwax'ılanökumē^ε (VI 2) had said to his wife K'lāmaxalas (VI 7) when he first wished to marry Älak'ilayugwa (VI 8) and when she was told that K'lāmaxalas (VI 7) would be the head wife, and that Älak'ilayugwa (VI 8) would be the second wife, at 30 the time when Kwax'ılanökumē^ε (VI 2) spoke to K'lāmaxalas (VI 7), therefore YäqOLElaseMē^ε (V 10) had resolved that his princess Älak'ilayugwa (VI 8) should be head wife. Therefore he did this. Then Kwax'ılanökumē^ε (VI 2) thanked YäqOLElaseMē^ε (V 10) for what he had said, and then Kwax'ılanökumē^ε (VI 2) invited his father-in-law to go to the rear of the house; and now 35 Kwax'ılanökumē^ε (VI 2) wished YäqOLElaseMē^ε (V 10) to speak for him when he was going to give away property to the numaym Yaëx'agemē^ε of YäqOLElaseMē^ε (V 10)¹. Then he promised to give away thirty-five blankets to the Gwēlela, 'wālas Kwāg'ul, Q'lōmk'lut!es, on behalf of 'nemnasālayugwa (VII 2), the child of YäqOLElas (VI 2) for now Kwax'ılanökumē^ε (VI 2) received a 40 name from his new numaym the Yaëx'agemē^ε. Now he had two seats, for he still stayed on the side of the numaym, Sēnt!ēm, and he also had a seat with the numaym Yaëx'agemē^ε of the Q'lomoyâ'yē. As soon as he stopped speaking, the speakers of YäqOLEla-

kwēkwē," 'nēx'laē, qaxs le^εmaē dōqwalap!ē YäqOLElaseMa^εyē lō^ε 25
 Äwälask'inisē. Hē^εmis lāg'ilas hē gwēx'idē, qaxs q'lālamāē YäqOLElaseMa^εyax wāldemas Kwax'ılanökuma^εyaxēs genēmē K'lāmaxalasē, yixs g'ālaē 'nēx' qas gegadēs Älak'ilayugwa, yixs laē 'nēk'a: "Sōem gek'amalilēs K'lāmaxalas. Wā, lālē genēmq'laladēmlē Älak'ilayugwa," yixs laē 'nēk'ē Kwax'ılanökuma^εyax K'lāmaxalasē. Wā, hē^εmis lāg'ilas āla ts!āsālē YäqOLElaseMa^εyē. qa hēs gek'amalilēs k'ledēlē Älak'ilayugwa, lāg'ilas hē gwēx'idē. Wā, lā mō^εlē Kwax'ılanökuma^εyas wāldemas YäqOLElaseMa^εyaq. Wā, la Kwax'ılanökuma^εyē lē^εlālxōs nēgūmpē, qa lās lāxa ōgwiwāli. lasēs g'ōkwē. Wā, la^εmē 'nēk'ē Kwax'ılanökuma^εyē qas holāxsta- 35
 lēx YäqOLElaseMa^εyē, qaxs le^εmaē g'ayoqātē Kwax'ılanökuma^εyē lāxa 'nē^εmēmotas YäqOLElaseMa^εyaxa Yaëx'agemā^εyē. Wā, la^εmē dzōxwasa sek'lās mamox^εsōkūlayo lāxa Gwēlela le^εwa 'wālasē Kwāg'ula le^εwa Q'lōmk'lut!esē. qa 'nemnasālayugwax xūnōkwas YäqOLElasē, qaxs la^εmē lēgēmg'elxlāla qa lēgēms Kwax'ılanökuma^εyē lāxa ālē 'nē^εmēmot-cēxa Yaëx'agemā^εyē. Wā, la^εmē malōxsala, qaxs hēx'sā^εmaē las āpsot!ena^εvasēda 'nemēmāsa Sēnt!ēmē. Wā, lā lāg'ēxa 'nē^εmēmotasa Yaëx'agemā^εyasa Q'lomoyâ'yē. Wā, g'il^εmēsē q'lwē^εdēdxs laē hōqūwelsē a'yilkwas YäqOLElase-

¹ He belonged to this numaym now

45 semē^ε went out and stood outside of the house of YäqOLELASEMē^ε, and they called the Gwētela, ^εwālas Kwāg'ul, and Q'ōmk'!ut!ēs on behalf of | ^εnemasālayugwa (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^ε (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 ^εwālas Kwāg'ul and sat down || on the upper left-hand side of the house. Then came the | Q'ōmk'!ut!ēs and sat down near the door on the left-hand side. | Then YäqOLELASEMē^ε (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 ^εwālasK'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^ε (V 10) for his son-in-law. (I forgot that the | slaves went with their mistress ^εlak'ilayugwa [VI 8]). | Now YäqOLELAS (VI 2) had only one wife, the
65 princess of YäqOLELASEMē^ε (V 10), || ^εlak'ilayugwa (VI 8). Now YäqOLELAS (VI 2) became proud and | always beat his wife, and

45 ma^εyē, qa^εs lā q!wāg'aelsē lāx L'āsanā'yās g'ōkwās YäqOLELASE-
ma^εyē, qa^εs L'elēlāxa Gwētela, ^εwālas Kwāg'ul, Q'ōmk'!ut!ēsē qa
^εnemasālayugwa xīnōkwās YäqOLELASE, ^εnēk'EXS laē hōgwīla lāx
g'ōkwē las YäqOLELASē, qa^εs ēx'widē. Wā, g'il^εmēsē gwāl ēkwa-
qēxs laē L'elēlāxa ^εnē^εmēmotasa Yaēx'agemā^εyē lāx g'ōkwās Yä-
50 qOLELASē, qa g'ūxlag'is lāx g'ōkwās YäqOLELASē, yix g'ōx'dās Yä-
qOLELASEMA^εyē. Wā, g'āx^εmē qāgayē YäqOLELASaxēs alē ^εnē^εmē-
motaxs laē gwēyōtēla lāxēs g'ōkwās. Wā, g'il^εmēsē ^εwīla hōgwī-
LEXS g'āxāē hōgwīlēda Gwētela, qa^εs lā k'lūs'ālil lāxa hēlk'!ōdo-
yālilasa g'ōkwē. Wā, g'āxēda ^εwālasē Kwāg'ula, qa^εs lā k'lūs'ālil
55 lāxa ^εnelk'!ōdoyolilasa gēmxanēgwīlasa g'ōkwē. Wā, g'āxēda
Q'ōmk'!ut!ēsē, qa^εs lā k'lūs'ālil lāx max'stālilasa gēmxotsālilasa
t'EX'ila. Wā, la^εmē nēlē YäqOLELASEMA^εyasēs wāldemaxēs ne-
gūmpē YäqOLELASē. Wā, lā yax^εwida, yisa sek'lās mamox^εsōkūla-
^εyē p'elxelasgēma. Wā, g'il^εmēsē gwāLEXS laē hōqūwēlsa. Wā,
60 hēx'ida^εmēsē ^εwālasK'inisē wātaxōdxēs k'!ēdēlē K'āmaxalasē, yix
gēmEX'dās YäqOLELASē. Wā, la^εmē k'!eās gwēx'idaas lāLEX gwē-
^εwēda q'lāk'o, yixs lē^εmaē lūsgēmEXS q'lāgwidē ^εlak'ilayugwa.)
Wā, la^εmē ^εnēmōx^εEM la gēMEXS YäqOLELASē k'!ēdelas YäqOLELASE-
65 ma^εyē ^εlak'ilayugwa. Wā, laEM LEMX^εdē nāqa^εyas YäqOLELASē,
qaxs hēmenaf^εmaē la k'!ēlak'axēs gēMEX. Wā, hē^εmis 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 (VII 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 g'ōkwē
 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'ā'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'leg'ā'fēda ēnemōkwē lāx ā'yīlkwās. Wā, la ēnēk'a: "Wēg'a ā'm
 hal'fālax, 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'ēxseyp'alaxa p'elxelasgēmē, qā's la hō-
 gwīl lāx g'ōkwas Ēwanuḡdzē, qā's la k' lēs'ālil lāx āwīlēlās t'ix'ilās
 g'ōkwas 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'leg'ā'lē. Wā, la ēnēk'a:
 "Wēg'a k'lwāk!walax SēnLEM, qā's ēselāōsangras gen'fmg'āōs. 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^udzē'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^udzē (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^udzē (V 13), among the Sēn!EM as they were coming out of the room. When they reached | the door of the house, Ēwanux^udzē
 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^yindzē (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^mēk' xwānalelaxgas lē^waxsēlek', ālak' wūltalil k!wastalil. lāxēs g'ōkwaōs, negūmp," ēnēk'ēxs laē lāyak'ilil lāx k!wats'lālilasas k!ēdē-
 90 las Ēwanux^udzē Q!ēx'lāla. Wā, k!ēst lē gālaxs g'āxaē aēdaaqa, qa^s lāx'ūlilē, qa^s ēdzaqwē yāq!eg'a'la. Wā, lū ēnēk'a: "Q!ēlag'a, ēwālas ēnē^mmēm, Sēn!EM, qa^s lālag'aōs q!ēl^wūts'lālilax k!ēdēlasen g'īgūma^yōx Ēwanux^udzēx, qaxs g'wāgūntsēlilaqōs lāqg'a," ēnēk'ēxs laē ēdzak'ilila. Wā, la^mē ēwīla q!wag'ililē ēnē^mmēmotasa Sēn!E-
 95 mē, qa^s 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^u-
 dzāxa Sēn!EMaxs g'āxaē hōx^wūts'lālila. Wā, g'il^mēsē lāg'aa lāxa ōstālilasa g'ōkwaxs laē Ēwanux^udzē lāx'ūlila. qa^s yāq!eg'a'lē,
 800 qa^s ēnēk'ē: "Wēg'aemsl lālōxbalax ēwālas ēnē^mmēm, yūl Sēn!EM, qa la^mēsēg'ada lēgēmēk', qa^s lēgēmōs, negūmp YāqOLELAS. Laemsl lēgadelts GwE^yindzē. Wā, hē^mis lēgēmūtsēs sēnatlaōsē MELNĒD. Wā, yū^misa lāk!ēndēx p!ēlxelasgēma lē^waxsēsōs gēnemaqōs. Wā, hāg'a, negūmp, lāxēs g'ōkwaōs." Wā, laem q!wē-
 5 l'id yāq!ent'lāla lāxēq. Wā, hēx'ida^mēsē g'ax hōqūwelsēda qādzēlax'dē qāqelax Q!ēx'lāla, qa^s lū hōgwīl lāx g'ōkwas YāqOLELAS. Wā, hēx'ida^mēsē YāqOLELAS āxk'!ālxēs ā^yilkwē, qa ēx^widēsēxa g'ōkwē. Wā, g'il^mēsē g'wāl ēkwaqēxs laē hōqūwels lāxa

up outside of the house and called the Q!omoyá'yē, wālas- 10
 Kwāg'ul, Q!ōmk'lut!ēs, on behalf of Mēlnēd (VII 1), the child
 of Ğwē'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 Ğwē'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^udzē (V 13), who gave me the 15
 name Ğwē'yimdzē (VI 2). Now you shall name me Ğwē'yimdzē,
 and you shall name my princess 'māxūlayugwa Mēlnēd (VII 1)." |
 Then he stopped speaking, and he gave away the | hundred blan-
 kets; and first he gave to the Q!ōmoyá'yē, | and then to the 'wālas
 Kwāg'ul, || and finally he gave blankets to the Q!ōmk'lut!ēs. | 20
 When he had given away all, then they went out of the house
 of | Ğwē'yimdzē (VI 2). Ğwē'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^udzē (VII 3) gave four boxes of oil and | ten baskets
 of clover-roots to his son-in-law Ğwē'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 Ğwē'yimdzē

g'ōkwē qa's lā q!wāg'aēls lāx L!āsanā'yasa g'ōkwē, qa's lēlēlēxa
 Q!ōmoyá'yē, 'wālasē Kwāg'ul, Q!ōmk'lut!ēsē qa Mēlnēdē xūnō- 10
 kwas Ğwē'yimdzē, 'nēk'exs g'āxaē hōgwīa. Wā, k'lest!a gāla
 g'āxaē wī'laēlēda yūdux'semakwē Kwākūg'ūla. Wā, hēx'ida'mēsē
 lāx'ūlilēda g'igāma'yē Ğwē'yimdzē, qa's yāq'ēg'a'lē. Wā, lā 'nēk'a:
 "Laems wūlēlaxen ālē lēgēma, yix lēgēmg'elx!ā'yasen negūmpē
 Ēwanux^udzē g'āxenē Ğwē'yimdzē. Wā, lā'mēts lēqelales Ğwē- 15
 'yimdzē g'axen. Wā, lā'mēts lēqelales Mēlnēdē lāxen k'ledēlē
 'māxūlayugwa," 'nēk'exs laē q!wē'ōda. Wā, lā yāx'wīda, yīsa
 lāk'endē p!elxelasgēma, yīxs hāē g'il yāx'witsē'wēda Q!ōmoyá-
 'yasa p!elxelasgēm. Wā, lā mākilasō'sa 'wālasē Kwāg'ula yāx'wī-
 tsō'sa p!elxelasgēmē. Wā, lā alēlxsa'yā Q!ōmk'lut!ēsē yāx'witsō'sa 20
 p!elxelasgēmē. Wā, g'il'mēsē 'wiltōxs laē hōqūwēsa lāx g'ōkwas
 Ğwē'yimdzē. Wā, k'lest!a gāla hayasek'ālē Ğwē'yimdzē lē'wis
 genēmē Q!ēx'lāla's laē xūngwadē'fītsa bābagūmē. Wā, lā'mē
 hēx'idaem lēgades Tsāxisē, qaxs hāē māyōlēmē. Wā, hēt!a la
 mōp!enxwa's māyōlaagemxs laē lāwāyēs tsēyōxlā'yē laasē 25
 Ēwanux^udzē wāwalqālasa mōsgēmē dēdēngwats!ē lē'na lē'wa
 neqasgēmē L!ālebat t!ēg'wats!ē lāxēs negūmpē Ğwē'yimdzē; wā,
 hēmīsa lēgēmē Wāwalk'ina'yē qa lēgēmsa ālē māyōlēm's k'ledēlasē
 Q!ēx'lāla'sa bābagūmē. Wā, hēx'ida'mēsa g'igāma'yē Ğwē'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," "ēnēk'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 bēbēgwānēmsa 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 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-
 40 saxa g'īg'ōkwasa 'wālasē Kwāg'ulaxs laē lāx g'īg'ōkwasa Q'ōmk'!ut!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-
 45 lēda Q'ōmoyâ'yē lāx ōgwiwalilasa g'ōkwē. Wā, la k!ūs'ālilēda 50 'wālasē Kwāg'ul lāx hēk'!ōtsēgwilasa 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'ūs'ālilēda Q'ôm-k'ut!esa lax gēmxtsēgwilē, yix hōg'ilas k'lūsālē, qaxs k'!wē'lasaē lē'lānemāq. Wā, g'il'mēsē 'wī'laēlexs g'āxaē hōgwilēda 'ne'mēmotasa Laälax's'endayowē. Wā, lā k'ūs'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'!wāgalila. 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 tsēx!a, yix 'nami'qalotasa lōelqūlilē mewēxla. Wā, k'!est!a g'ilaxs g'āxaē aēdaaqēda hū'yū'la dāg'ilqelaxa mewēxla lōelqūlila lē'wa mā'lēxla tsētsēx!a, qa's g'āxē mex'ālilas lāx āwilelasa t!ex'ilāsa k'!wēla'yatslē g'ōkwa. Wā, hēx'ida'mēsē āx'ētse'wēda t!ēt!egwāts!ē l!āl!ebata, qa's lā hēhenōdzeli'em lāxa lōelqūlilē. Wā, lā lēx'ūlts!ālayo lāxa l!āl!ebata t!ex'sōsē qa's lā lēxts!ālayā k'!ilx'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, Laālax'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 Laālax'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, hānōltalilaxwa l'ē'nax, qen hēleg'indēxENS

85 lē'ānemē," '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 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
 Ğwē'yimdzē (VI 2) was Wāwalk'inē (VII 3) until he should be |
 ten months old. ||

When he was ten months old, his father, Ğwē'yimdzē (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, | Ğwē'yimdzē (VI 2) took many handkerchiefs and
 shirts | and gave one to each of the young men. When each had
 one, Ğwē'yimdzē (VI 2) spoke, and said, "Now stop | calling my 10
 child Wāwalk'inē (VII 3). You shall call him | Ālanēm (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 Ālanēm (VII 3)
 began to walk, | for that was his name while he was a young man
 for Ālanēm (VII 3) had the ochre-name | when the young men had

hēx'sā gwēg'ilax lēlaxūma'yasa 93
 ēnāl'nēmēmasē lē'wa Q!omoyá'yē 93
 lē'wa ēnāl'nēmēmasasa ēwālasē Kwāg'ula. Wā, g'il'mēsē 95
 ēwilxtowēda lēlaxūma'yaxs laē tsēx'ēidxa bēbēgūlida'yē. Wā, g'il'mēsē 95
 ēwī'la la ēnāx'ēidxa l'ē'nāxs laē ēwī'la āem lēx'wūlts'lālaxa t!ēx'sōsē
 lāxa lōelqūlilē, qa's hanqelēqēxs laē hōqūwēlsa. Wā, laem gwāla.
 Wā, laem lēgādē xūnōkwās Ğwē'yimdzās Wāwalk'ina'yē lālal qō
 lāl hēlogwilalō.

Wā, g'il'mēsē hēlogwilaxs laē ōmpasē Ğwē'yimdzē lē'lālaxa 900
 hā'yāl'āsa Kwākūg'ulē, qa lās ēwī'laēl lāx g'ōkwās. Wā, g'il'mēsē
 g'āx ēwī'laēla laē ts!ēx'eltsemtse'wē se'yās Wāwalk'ina'yē. Wā,
 g'il'mēsē gwāla ts!ēx'eltsema'yaq laē kūn'wīt!ētse'wa. Wā, g'il-
 mēsē gwāla kūn'wītāxs laē qōbeltsemtsowē x'ōmsas, yisa
 gūmsē. Wā, g'il'mēsē gwāla qōbeltsemdaq laē ēnāxwa'ma hā'yāl'a 5
 ōgwa'ya gūms'ēidxs gōgūma'yē. Wā, g'il'mēsē ēwī'la la gūmēkwa laē
 Ğwē'yimdzē āx'ēidxa q!ēnemē lāālxwīwa'ya lē'wa q!ēq!ēsena'yē,
 qa's yāx'widēsa ēnal'nēmē lāxa ēnāxwa hā'yāl'ā. Wā, g'il'mēsē
 ēwiltāxs laē yāq!ēg'a'lē Ğwē'yimdzē, qa's ēnōk'ē: "Laems gwāl
 lēqelas Wāwalk'ina'yē lāxen xūnōkwēx, Wā, la'mēts lēqelalēs 10
 Ālanēmē lāq'ā;" ēnēk'ēxa hā'yāl'ā. Wā, g'il'mēsē gwālēxs laē
 hōqūwēlsa. Wā, k'ēst!a ālaem gālx, laemxent qāqayīmāxs yix
 Ālanēmē, qaxs lēx'a'maē lēgadaatsēs hēlaōna'yē, yixs gūmyadzēx-
 lāyōē Ālanēmē, yixs lēx'agālaēda hā'yāl'a yāqwap'asa lāālxwī

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^éyimdžē (VI 2), because he had not yet | given away blankets for a name of high rank for his son ĀLANEM (VII 3). Now, | Ēwanux^udzē (V 13) felt sorry on account of his grandson, 20 because he had no || name of high rank. Therefore Ēwanux^udzē (V 13) invited his numaym | the Laälax's^éendayo, and told his numaym that he would give as a marriage gift to his | son-in-law sixty blankets and the name | Lalēp!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^éyimdžē (VI 2). They | sat down near the door, and Ēwanux^udzē himself spoke, | and said, "Look up, son-in-law, GWE^éyimdžē 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!alas, and I also give these sixty blankets. | Come and take them!" Thus 35 he said to his son-in-law; and || GWE^éyimdžē (VI 2) at once arose

15 wa^éyē lē^éwa q!ēq!ēsena^éyē lē^éwa sē^éwayuwē lē^éwa lē^éwa^éyē. Hēm gwe^éyōsa gālē begwānem gūmyasē. Wā, lā k!eās^ém ālaxlāyo lēgema, yix lēgema lāxēs ōmpē GWE^éyimdžē, qaxs k!ēs^émaē p!ēs^éēda, qa^és lēqelē qa lēgemsēs xūōkwē ĀLANEMē. Wā, lā ts!EX^élē nāqa^éyas Ēwanux^udzē qaēs ts!ōx^éLEMāxs k!eāsāē ālax- 20 lāyo lēgema. Wā, lāgilas lēlts!ōdē Ēwanux^udzāxēs ^éne^émēmōtaxa Laälax's^éendayowē. Wā, nēlaxēs ^éne^émēmōtaxs wāwalqālilaxēs negūmp yisa q!EL!EX^ésokwē p!ELXELASgema. Wā, hē^émisa lēgēmē Lalēp!alasē qa lēgems ĀLANEMē. Wā, ā^émisē ^énāxwa ēx^éakē ^éne^émēmōtasēx wāldēmas. Āg'il^émas hēx^éīdaem hōs^éwūltalilaxa q!E- 25 L!EX^ésokwē p!ELXELASgema, qa^és k!EXSEYap!ENDālēs lāxa hā^éyāl^éā-sēs ^énē^émēmōtē. Wā, g'il^émēsē ^éwīlaxs laē hōqūwels lāxēs g'ōkwē, qa^és lā hōgwīlela lāx g'ōkwasēs negūmpē GWE^éyimdžē, qa^és k!ūs-^éālilē lāx max^éstā^éyasa t!EX^éīla. Wā, xāmadzaqwa^émis yāq!eg^éalē Ēwanux^udzē. Wā, lā ^énēk'a: "K!wāgēmīl la, negūmp, GWE^éyim- 30 dzē, qa^és hōlēlaōsaxg'īn wāldemlek' lāl, yixs ts!EX^éīlaen nāqa^éyē qaen ts!ōx^éLEMāx, yixs k!eās^édāx^émaēx ālaxlāyo lēgema. La^émē-sek' lālg'ada lēgēm^é qa lēgemsōx. Wā, laems lēqelales Lalēp!alasē laqō g^éā^émēsēg'ada q!EL!EX^ésokūk' p!ELXELASgema. Wā, gēlag'a āx^éēdqēk'," ^énēk'ēxēs negūmpē. Wā, hēx^éīda^émēsē GWE^é- 35 ^éyimdžē lāx^éūlila, qa^és yāq!eg^éalē. Wā, lā ^ének'a: "^émādzēxaōs 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'dzē (V 13), tried to | surprise his son-in-law ĞWE'YIMDZĒ
(VI 2), and ĞWE'YIMDZĒ (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'YIMDZĒ (VI 2) | sent out his speak-
ers to stand in front of his house and | to invite the Maämtag'ila, 45
G'ĒXSEM, Kŭkwak'lum, | Laälax's'ENDAYO, on behalf of Lalēp'alas
(VII 3), the son of ĞWE'YIMDZĒ (VI 2). "That is what you will
say," said ĞWE'YIMDZĒ (VI 2) to his speakers: and when he stopped
speaking, | the speakers went out. They stood in front of | the
house of ĞWE'YIMDZĒ (VI 2) and said, "Now, | Maämtag'ila, G'ĒX- 50
SEM, Kŭkwak'lum, Laälax's'ENDAYO, now you may witness the
dance of | Lalēp'alas (VII 3), the child of ĞWE'YIMDZĒ (VI 2)."
The other speakers said, | "Let us be quick!" Now the numaym Laäla-
x's'ENDAYO was sitting still; | and when they stopped speaking they
went into the house of | ĞWE'YIMDZĒ (VI 2), and it was not long
before the four numayms came in. | Now ĞWE'YIMDZĒ (VI 2) told 55
them that his plan was for ĀLANEM | to have a name of high rank;

demaq'ōs, negūmp! La'masēxat! wāwalqālaa yīsa q'EL'EX'sokwax 36
p'EL'ELASĜEMAA; yu'misa lĕĝemaq'a! Wā, ĝĕlak'as'la, negūmp,"
nĕk'EXS laē 'yālaqasēs ĜENEMĒ, qa lās lē'lālasēwē 'nĕmēmotasxa
SĒNL'EMĒ, qa g'āxēs 'wī'laēlela lāx g'ōkwās. Qāḷaxs yūdux'wēmaē
k'lūdžēl lāxēs g'ōkwē lĕ'wis ĜENEMĒ lĕ'wis xūnōkwē, qaxs ts'lā- 40
ts'lak'īwāē Ēwanux'dzāxēs negūmp, ĞWE'YIMDZĒ, qaxs k'lēsāē
q'lāq'lalalg'iyuwē ĞWE'YIMDZĀX wāldĕmlasēs negūmpaq. Wā, g'āxē
'wī'la hōĝwīlēda SĒNL'EMĒ. Wā, hĕx'īda'mēsē ĞWE'YIMDZĒ 'yā-
laqasēs ā'yīlkwē, qa lās q'wāg'aels lāx l'lāsanā'yasēs g'ōkwē, qa
lĕ'lēlāsēxa Maämtag'ila, lĕ'wa G'ĒXSEMĒ, lĕ'wa Kŭkwāk'lumē, 45
lĕ'wa Laälax's'ENDAYOWĒ qa Lalēp'alasē xūnōkwās ĞWE'YIMDZĒ.
"nĕx'LES," nĕk'ē ĞWE'YIMDZĀXēs ā'yīlkwē. Wā, ĝil'mēsē q'wēl-
'īdEXS laē hōqūwelsēda ā'yīlkwē, qas lā q'wāg'aels lāx l'lāsanā'yas
g'ōkwās ĞWE'YIMDZĒ. Wā, nĕk'a: "LaEMS x'īts'ax'ilalāi' Maām-
tag'ilai', G'ĒXSEmai', Kŭkwāk'lumai', Laälax's'ENDAYOWai', qa La- 50
lēp'alas xūnōkwās ĞWE'YIMDZĒ."—"HālasLEnsai'," nĕk'ēda 'nĕmō-
kwē elkwa. Wā, laEMlā k'lūdžēltsā'ma 'nĕmēmotasa Laälax's'-
ENDAYOWĒ. Wā, ĝil'mēsē q'wēl'īdEXS laē hōĝwīla lāx g'ōkwās ĞWE-
'YIMDZĒ. Wā, k'lēst'la ĝāḷaxs g'āxāē 'wī'laēlēda mōsĝEMak'lūsē 'nūl-
'nĕmēmasa. Wā, la'mē nēlē ĞWE'YIMDZĀXS hāē sĕnatē ĀLANEMAXS 55
lĕ'māē ālaxlāla lĕĝadLES Lalēp'alasē. Wā, ĝil'mēsē q'wēl'īdEXS

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^udze (V 13) that he wanted to give a winter dance; and immediately | Ēwanux^udzē (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^udze (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^e (VII 3). Now he had five | names. Then they gave away two hundred and fifty blankets | to the Q!ōmoyā'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^udze for the secular season:

57 laē yāx^ewīsa q!ēlex^esokwē p!ēlxelasgem lāxa mōsgemakwē 'nāl-
'nē'mēmasa. Wā, g'il^emēsē gwālexs laē 'wīfla hōqūwelsa. Wā,
la^emē lēgēms Lalēp!alasē lāxēs āēnē^emē g'inānem xūnōx^esēs ōmpē
60 Gwē'yimdzē. Wā, laem mōsgemē lēlēgemas Lalēp!alasē g'āg'f-
lēla lāxēs g'ilēna^eyē māyōlēmsēs ābempē Q!ēx'lāla. Wā, la^emē
nēlxēax^efid la begwānemē Lalēp!alasē; laasē nēlē Gwē'yimdzāxēs
negūmpē Ēwanux^udzāxs yāwix'ilaēxsdaē. Wā, hēx^eida^emēsē Ēwa-
nux^udzē 'nēk^eexs le^emaē qōtēx'alxēs negūmpē, yix Gwē'yimdzē. Wā,
65 g'il^emēsē elāq ts!ā^ewūnx^efidexs laē qōtēx^eidē Ēwanux^udzāsa sek!
x^esok'āla p!ēlxelasgem, hē^emisa neqasgemē dēdengwats!ē l!ē^ena;
g'āg'iwalat!ēda xēmyats!ē xetsema. hē^emisa g'īg'agāla t!ēt!ēgwats!
l!ē l!ēl!ēbata. Hōem waxē. Wā, g'il^emēsē gwāla qōtēx'āxs laē
x'is^eidē Lalēp!alasē. Wā, la^emē yāwix'ilē Gwē'yimdzē. Wā, gāla-
70 mēsē x'isūlaxs laē k'imuyase^ewa. Hāmshāmts!esē yix Lalēp!alasē.
Wā, la^emē lēgades Āmyaxelase^ewē. Wā, laem sek'lāsgemē lēlē-
gemas. Wā, laem yāx^ewīdayowēda sek'lax^esok'āla p!ēlxelasgem
lāxa Q!ōmoyā'yē, lē^ewa 'wālasē Kwāg'ula, lē^ewa Q!ōmk'ūt!esē.
Wā, laem k'lēs lāg'inaxa Gwētela. Wā, 'nemx^efxēla^emēsēxa ts!ā-
75 'wūnx^efidexs laē gwāl hāmshāmts!esa. Wā, g'il^emēsē ēt!ēd ts!ā-
'wūnx^efidexs laē gwētsē^esta. Wā, laemxāē g'āg'ililē lēgēmas lāxēs
gagēmpē Ēwanux^udzē lāxa bāxūsē. Wā, lā l!asaxdzēg'iflak^u 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 mentioned 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 Sēnl!ēm, because it is the name given by Grayōsdās (IV 3) | to his and G'āg'āōl!elaga's (IV 1) son (V 3), who was the younger brother of Smoke-All-Round (V 1). | G'āg'āōl!elaga (IV 1), and Yāqōl!ēqelas (V 2), and his younger brother | Hāmēsēlal (V 3) had gone home to Ts!ēqūlōtēn. Therefore the Lēgwidā'x^u | have the names 90 Hāmēsēlal and Smoke-All-Round and the name G'āg'āōl!elaga, for they know all the names of the Sēnl!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^udzē (V 13); two hundred and twenty blankets went || from his father (VI 2) to 95 Lalēp!alas (VII 3), and one hundred and eighty blankets from

ts!ēts!eqa lēgema yixs ġwēgūyīmaē. Wā, la'mē lēgadē Āmyaxela- 78 se'was QEWĕgēmē lāxēs laēna'yē ġwētsē'sta. Wā, la'mē q!ē!ē!es- gēmē lē!ēgēmas g'āg'āōl!elaxs g'ālaē māyōlēm'sēs ābēmpē Q!ēx:lāla. 80

Wā, la'em ālak:lāla la begwānema yix Lalēp!alāsē, qaxg'in la'mēk. ēt!alēlal laqēxs laē ġwāl ts!ēts!eqa. Lāg'ilāen hē lēx'ēdayowe bāxudaxlāyās. Wā, la'mē 'nēk'ē ġwēyīmdzē, qa p!ēsēdagresēs xūnōkwē Lalēp!alāsaxa Kwākūg'ulē, qa wāg'ēs lēgades lēgēmasa g'igāmāyōlāē Hāmēsēlalē, yixs hās'maaxa 'nē'mēmōtasa Sēnl!ēmē 85 lē!ēgēmīlē Hāmēsēlalē, qaxs hēs'maē lēx'ēdayōs Grayōsdās-wū-laxēs xūnōk^u lō' G'āg'āōl!elaga, yixs ts!ā'yanōkwaē Kwax'sē'stalās. Wā, lā nā'nakwē G'āg'āōl!elaga 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 lēgema qa G'āg'āōl!ela- 90 gāxs 'nāxwa'maē q!ēq!lāx lē!ēgēmasa Sēnl!ēmē. Wā, hāmēsēs ēdzaqwal ġwāg'wēx'sex'ēidel lā Lalēp!alāsaxs laē p!ēsaxa Kwākūg'ulē. Wā, la'em 'nāxwa g'īwaltsēs ōmpē ġwēyīmdzē l!ē'wis ġagēmpē Ēwanux^udzē, yixs hāmātsok'ālaēda p!ē!ēlasgēmē g'ā-g'ilil lax ōmpas Lalēp!alāsē. Wā, lā mā'lgūnātsogūg'iyōwa g'āg'ililē 95 lax ġagēmpasē Ēwanux^udzē hāmōp!ēnyag'igawa p!ē!ēlasgēme

97 his grandfather Ēwanux^udze (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^yimdze (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^yimdzē (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^yē, 'wālas Kwāg'ul, Q!ōmk'!ut!ēs, you
 5 will see (the dance of) Q!ēx'lāla (VI 9), the child¹ 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^yimdzē (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!ēm." | 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^udzē died (V 13), and at once

97 g'īwalayōsa ma^lōkwax Lālēp!alasē. Wā, g'il^lmēsē gwūlalila g'īwalayowē p!ēlxelasgēmaxs laē 'yūlaqē Gwē^yimdzās Lālēp!alasē, qa
 1000 lās lē^lālaxa ā^yilkwaxs lē^lānēmaē, qa g'āxēs hūlabala. Wā, hēx'īda^lmēsē lā Lālēp!alasē lē^lālāq. Wā, hēx'īda^lmēsē g'āxda^lxwa. Wā, laemxāē lēxs^lalē Gwē^yimdzē qa wāldēms lāx l'ūsana^lyasēs g'ōkwē. Wā, g'il^lmēsē gwūl lēxs^lālaqēxs laē hōqūwels lūxa g'ōkwē, qa^s q!wāg'āelsē. Wā, lā 'nēk'a: "Laems x'its'ax'īlalōlai' Q!ōmoyâ^yai', 'wālas Kwāg'ulai', Q!ōmk'!ut!esai' lāx Q!ēx'lāla xūnōkwas
 5 Hāmēsēlalē, qaxs hē^lmaē sēnatēs ābempē Q!ēx'lāla, yix Hāmēsēlalē." Wā, k'lest!a gālaxs g'āxāē 'wī^llaēlōda yūdux^lsemakwē Kwākūg'ula. Wā, g'il^lmēsē 'wī^llaēlōlxēxs laē hē^lmē Gwē^yimdzē lāx^lūlila, qa^s yūq!ēg'a^llē. Wā, lā 'nēk'a: "Laems gwāl lēqelāts Lālēp!alasē lāxg'in lēwūlgāmēk', qaxs la^lmēk' l'āyoxlā, qaxs la^lmēk'
 10 lēgādēlts Hāmēsēlalē. Wā, la^lmēsēk' lāi lāx lāxwā^lya Hāmēsēlalwūla. yixs 'na^lnēmōkwa^lg'iwālaē lāxen 'nē^lmēmota Sēn-l!ēmē," 'nēk'ēxa 'nāxwa Kwākūg'ula. Wā, āemxaāwisē 'nāxwa ēx'ak'ax wāldemas. Wā, g'il^lmēsē gwūlē wāldemasēxs laē yāx^lwītsa hāmōp!enyag'igawē p!ēlxelasgēma. Wā, g'il^lmēsē gwūl yūqwaxs laē 'wī^lla
 15 hōqūwelsa. Wā, laem ālēbōsgēmē lēlēgēmas g'āg'īlēla lāxēs g'īlēna^lyē mayōlēmēsēs ābempē Q!ēx'lāla. Wā, k'lest!a gālaxs laē lē^lēgāgēmpasē Ēwanux^udzēx'dē. Wā, hēx'īda^lmēsē Q!ēx'lāla 'nēx', qa

¹ The dancer is here called the child of the host.

Q!ēx'Lāla (VI 9) wished that | Hāmēsēlal (VII 3) should take the 18
 seat of his grandfather Ēwanuḡ^udzē (V 13). | Then Q!ēx'Lāla (VI 9)
 told her son Hāmēsēlal (VII 3), and || her husband Ġwe^ʼyimdzē 20
 (VI 2), to call in the numaym of his grandfather (V 13), the
 Laā^lax's^ʼendayo, to come into the house of Ēwanuḡ^udzē (V 13). |
 Immediately Hāmēsēlal (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 Hāmēsēlal (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^udzē (V 13). His
 name is Hāmēsēlal (VII 3). | Now I wish him to take the seat of
 Ēwanuḡ^udzē (V 13), | Laā^lax's^ʼendayo." Thus said Q!ēx'Lāla
 (VI 9). Immediately all || the men of the numaym Laā^lax's^ʼendayo 30
 agreed to | what Q!ēx'Lāla (VI 9) had said. Now she gave away
 blankets | to the numaym Laā^lax's^ʼendayo, and his name was |
 Ēwanuḡ^udzē in the numaym Laā^lax's^ʼendayo. Now Ēwanuḡ^udzē
 (VII 3) was the head man | of his new numaym, the Laā^lax's^ʼendayo,
 and he (VII 3) also || held the seat of Hāmēsēlal in his numaym 35
 Sēnl!em. Now he had the | two seats of Hāmēsēlal and Ēwanuḡ^udzē.
 Now he married | NEG'āga (VII 4), and the chief Hamēdeg'emē^ʼ
 (VI 10) of the | numaym Ġ'ēxsem gave to Hāmēsēlal the name Tsex-

hē^ʼmisē Hāmēsēlalē lāx^ʼstōdex k!wāx'dāsēs gagempdē Ēwanuḡ^udzē. 18
 Wā, hēx^ʼida^ʼmēsē Q!ēx'Lāla āxk'!ā^laxēs xūnōkwē Hāmēsēlalē lē^ʼwis
 lā^ʼwūnemē Ġwe^ʼyimdzē, qa lē^ʼlts!ōdēsēxa ^ʼne^ʼmēmotasēs gagemp- 20
 dēxa Laā^lax's^ʼendayowē, ya lās ^ʼwi^ʼlaēlela lāx g'ōx^ʼdās Ēwanuḡ^u-
 dzēx'dē. Wā, hēx^ʼida^ʼmēsē xamax^ʼida^ʼmē Hāmēsēlalē la lē^ʼlāla
 qa g'āxēs ^ʼwi^ʼlaēla. Wā, k'!ēst!a gā^laxs g'āxāē ^ʼwi^ʼlaēla. Wā,
 hēx^ʼida^ʼmēsē Q!ēx'Lāla lāx^ʼtilila, qa^ʼs lē^ʼlalēxēs xūnōkwē Hāmēse-
 lalē, qa lās lāwēnōdzēlileq. Wā, lā yāq!ēg'a'la. Wā, lā ^ʼnēk'a: 25
 "Wēg'a dōqwalaxg'in lā^ʼwi^ʼlēnēk' lō^ʼgūn xūnōkwēk'. yixg'ada ts!ōx^ʼ-
 lemaga^ʼsen ōmpdāē Ēwanuḡ^udzēx'dā, yixg'a Hāmēsēlalēk'. La-
^ʼmēsen ^ʼnēx' qag'a^ʼmēs lāx^ʼstōdex k!wa^ʼyas Ēwanuḡ^udzēx'dā. Laā-
 lax's^ʼendayo," ^ʼnēk'ē Q!ēx'Lāla. Wā, hēx^ʼida^ʼmēsē ^ʼnāxwa ōx'a-
 k'ēda ^ʼnāxwa bēbegwānēmsa ^ʼne^ʼmēmotasa Laā^lax's^ʼendayāx 30
 wāldemas Q!ēx'Lāla. Wā, la^ʼmē yāx^ʼwitsa plēlxelagēmē g'āyalts!ā
 lāx ^ʼne^ʼmēmotasa Laā^lax's^ʼendayowē. Wā, laem lēgades Ēwanuḡ^u-
 dzē lāxa ^ʼne^ʼmēmotasa Laā^lax's^ʼendayowē. Wā, laem lāxūmēsēs
 ālē la ^ʼne^ʼmēmota Laā^lax's^ʼendayowē Ēwanuḡ^udzē. Wā, lāxāē la
 lāxwalax'sa lāxēs ^ʼne^ʼmēmota Sēnl!emē Hāmēsēlalē. Wā, la^ʼmē 35
 ma^ʼlōx^ʼsala yix Hāmēsēlal lō^ʼ Ēwanuḡ^udzē. Wā, lā gēg'adēx^ʼides
 NEG'āga. Wā, la^ʼmē lēgēmg'elxlalē g'īgāma^ʼyē ^ʼne^ʼmōx^ʼsa ^ʼne^ʼmē-
 motasa Ġ'ēxsemē Hamēdeg'ema^ʼyax Tsex^ʼwidē lāx Hāmēsēlalē
 lāxēs hēēna^ʼyē g'ayōlts!ā gēg'adēs ^ʼne^ʼmē ^ʼne^ʼmēmota 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, | LĒLAYUGWA (VII 5); and he obtained the name for the secular season T'at!ents'īd (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!āqoselag'ilis, and for the fool-dance the name | Nōlemē'sta when (his dancer) was a man, and if she was a woman, | the name Nōlemē'stalidzemga; and Hāmēselal (VII 3) also did not keep LĒLAYUGWA (VII 5) as a wife for 50 a long time | before she died. Now he married || Xwanē (VII 6), the princess of Gūndoḡ^u (VI 11), chief of the numaym | Naensx'ā of the Koskimo; and Hāmēselal (VII 3) obtained in marriage | the name Gūndoḡ^u, and also the rattle-dance for the winter dance, | with its name, Dōteyig'ī'laḡ^u. 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'lēts!emēleqāla; and they gave the cannibal-dance as a marriage gift, | and the cannibal-mask called "tooth-mask," and the hōḡ^uhōk^u head-mask, | and the crooked-beak head-mask, and the name of the cannibal dancer was || SEYEMQ!ESLAG'ILIS, 60 and also the thrower-dance with the name 'nawalax^udzē, | and the

- 40 Wā, k'lest!a gāla geg'ades Neg'āgāxs laē k'ayaq. Wā, lā geg'ades k'ledēlas g'īgāma'yasa 'ne'mēmōtasa LĒLEGĒdē Lalēplalāsē, yix LĒLAYUGWA. Wā, laemxāē LĒGEMOLEX T'at!ents'īdē lāxa bāḡsē. Wā, hē'misa ts'lēts!eqa lēlēda, yixs mōḡwēdalāē yixa q!wēq!waselalē; wā, hē'mis LĒGEMSē Q!wēq!waselalē; wā, hē'misa tōḡwēdē; wā, hē'mis LĒGEMSē Māyanidē; wā, hē'misa hāmshāmts!esē; wā, hē'mis LĒGEMSē L!āqoselag'ilisē; wā, hē'misa nōlemē; wā, hē'mis LĒGEMSē Nōlemē'sta yixs begwānemaē. Wā, g'il'mēsē ts!edāqa nōlemē, laē LĒGades Nōlemē'stalidzemga. Wā, k'les'emxāē gāla geg'ades LĒLAYUGWA yix Hāmēselalāxs laē lē'lē LĒLAYUGWAX'dē. Wā, lā geg'ades Xwanē k'ledēla Gūndoḡ^u, g'īgāma'yasa 'ne'mēmōtasa Naensx'āsa Gōsg'imux^u. Wā, la'mēsē LĒGEMG'ELXLA'yē Gūndoḡwē qa LĒGEMS Hāmēselalē; hē'misa hāyatelaē lāxa ts'lēts!eqa; wā, hē'mis LĒGEMSē Dōteyig'ī'laḡwē. Wā, laemxāē hēwāxa xūngwadex'īdē 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'īgāma'yasa 'ne'mēmōtasa Ts'lēts!emēleqāla. Wā, lā hāmshāmts!es hāmats!a, hē'misa hāmsiwa'yē g'ik'anagemla, hē'misa hōḡ^uhōkwīwa'yē LĒ'wa g'elōqwiwa'yē. Wā, hē'mis LĒGEMSA hāmats!ēyē SEYEM- 60 q!ESLAG'ILISē. Wā, hē'misa māmaq'ā. Wā, lā LĒGades 'nawalax^u

rich-woman dance with the name Q!ominâgēsēlal, and the war 62
 dance with the name Tōp!eq; and when the Nak!wax'dax^u 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^u (V 13), for that was the winter
 dance name of | Ēwanux^udzē (V 13). Hāmēsēlal (VII 3) never had a
 child, although he had many wives; and the only one who could take 70
 the place of his grandson was the grandson of || Lē!lēnox^u (VII 1), the
 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!lēnox^u (VII 1) had a daughter (VIII 1); and when | the daughter
 of (Lē!lēnox^u and) Wālewīd (VII 9), chief of the numaym | Hāāna-
 lēno, was grown up, her name was L!ālēlīlak^u (VIII 1), the daughter
 of Lē!lēnox^u (VII 1) || and of her husband Wālewīd (VII 9). Then 75
 L!ālēlīlak^u (VIII 1) married | māxūlag'īlis¹ (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^u
 (VIII 1), who was Nūx^unemis (VIII 3) in the winter dance, and
 Ōmx'īd in the | secular season. Now L!ālēlīlak^u (VIII 1) had four
 sons) a son named ēnemōgwīs (IX 1), and his younger brother 80
 Ōgwīlagēmē^ē (IX 2), and his younger brother K!wāk!wabālasēmē^ē

dzē. Wā, hē'misa q!āmināgāsē lēgades Q!āmināgēsēlalē. Wā, 61
 hē'misa tōx^uwidē lēgades Tōp!eqē. Wā, g'il'mēsē gwāla Nūk!wax-
 daxwē qōtēx'axs laē x'īs'ēd ēwīlēda mōkwē bēbēgwānemx'sū.
 Wā, la'mē ēwīla nēl'īdāmasxa mōxwidāla lēlēda. Wā, laem hē
 grayoqāwa ēnē'mēmotasa Laälax'sēndayowē, yīxs hāē laxūlē lēge- 65
 masēs gagemp'wūlē L!āsaxdzēg'īlakwē lāxa ts!ēts!eqa, yīx lēgēmas
 Ēwanux^udzēyulē. Wā, laem hewāxa sāsēmnoḡ'wīda, yīx Hāmēsē-
 lalē wāx'maē q!ēnemēs gēgēnemx'īdē. Wā, lēx'a'mēs la gwālalas,
 qa's L!āyolēsēs ts!ōx^uLEMē ēnemōgwīs, yīx ts!ōx^uLEMās Lē!lē-
 noxwēxa xūnōkwas K'!amaxalasē, yīx k'!ēdēlas Āwālask'īnisēxa 70
 g'īgāma'yasa ēnē'mēmotasa Haāyalik'awa'yasa Q!omoyā'yē. Wā,
 lā xūngwadex'īdē Lē!lēnoxwasa ts!āts!adagemē. Wā, g'il'mēsē
 nexlaax'īd la ts!ēdāqē xūnōkwas Wālewīdē, g'īgāma'yasa ēnē'mē-
 motasa Hāānalēnā laē lēgades L!ālēlīlakwa xūnōkwas Lē!lēnoxwē
 Lē'wis hā'wūnemē Wālewīdē. Wā, lā lāwadex'īdē L!ālēlīlakwas 75
 ēmāxūlag'īlisē.¹ Wā, lā layōwēda lēgemē ēmāxūlag'īlisē, hē'misa
 hāmats!a lōē lēgēmasē Yāgwīsē Lē'wa nōnltsō'stalalē yīs wūqlwās
 L!ālēlīlakwē Nūx^unemisē lāxa ts!ēts!eqa. Wā, lā Ōmx'īdex!a lāxa
 bāxūsē. Wā, lā xūngwadix'īdē L!ālēlīlakwas ēnemōgwīsē Lē'wis
 ts!ā'yē Ōgwīlagēma'yē Lē'wis ts!ā'yē K!wāk!wabālasēma'yē Lē'wis 80

¹ 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 Hāmēsēlal (VII 3) | to take his place in the numaym Sēnl'ēm; and he | took on the other side K!wāk!wabālasēmē^e (IX 3) to take his place in the | numaym
- 85 Laälax's'endayo; and now the name of 'nemōgwis (IX 1), || the son of 'māxūlag'ilis (VIII 2) and L!älēli'lak^u (VIII 1), was Hāmēsēlal (IX 1); | and the name of K!wāk!wabālasēmē^e (IX 3) was Ewanux^u-dzē (IX 3) in the numaym | Laälax's'endayo; and K!wāk!wabālasēmē^e (IX 3) also had | two seats, as he took the seat of the father (VI 2) of his | mother¹, i.e. lēnox^u (VII 1), among the
- 90 Haäyalikawē^e, and 'nemōgwis (IX 1) || also had two seats—the head seat in the numaym Sēnl'ēm, which | was the marriage-gift of Hāmēsēlal (VII 3) to 'māxūlag'ilis (VIII 2); and he also had | the seat of Hāmēsēlal, which is the fourth in the numaym | Sēnl'ēm. And when Hāmēsēlal dies, | all his property and his names among
- 95 the Sēnl'ēm will go to him ('nemōgwis IX 1); || and the property of Ewanux^udzē will go to | Q!ōmx'ilag'ilis (IX 3) (that is K!wāk!wabālasēmē^e) with his names and all the | dances, for Q!ōmx'ilag'ilis is the name of K!wāk!wabālasēmē^e | in the numaym Laälax's'endayo; and he will be | Ewanux^udzē after the death of Ewanux^u-
- 100 dzē; but the name || K!wāk!wabālasēmē^e belongs to him in the numaym Haānaḷēno of the Q!ōmoyâ'yē). | That is all about this. |

- 81 ts!ā'yē Lēlēlg'imlilasē; wā, hē^emis la äx^eetsōs Hāmēsēlalē 'nemōgwisē qa lax^ustōdlēq lāxa 'ne^emēmōtasa Sēnl'ēmē. Wā, lāxaē äx^edex äpsōt'lena'yas K!wāk!wabālasēma'yē qa lax^ustōdlēq lāxa 'ne^emēmōtasa Laälax's'endayowē, qaxs lē^emaē lēgādē 'nemōgwisās
- 85 Hāmēsēlalē, yix xūnōkwas 'māxūlag'ilisē lō^e L!älēli'lakwē. Wā, laēmxaāwisē lēgādē K!wāk!wabālasēma'yas Ewanux^udzē lāxa 'ne^emēmōtasa Laälax's'endayowē. Wā, laēmxaē K!wāk!wabālasēma'yē ma^elōx^usala lē^ewis laēna'yē lax^ustowēx lāxwa'yas ōmp^ewūlasēs ābempē lē^elēnoxwē lāxa Haäyalik'awa'yē. Wā, lāxaē 'nemōgwisē
- 90 mū^elōx^usāla yixs laxūma'yaasa 'ne^emēmōtasa Sēnl'ēmē, yix laxwīg'elxla'yas Hāmēsēlalē lax 'māxūlag'ilisē. Wā, lāxaē lāxwāla lāx lāxwa'yas Hāmēsēlala yayūdukwal'iwala lāxa 'ne^emēmōtasa Sēnl'ēmē. Wā, g'il'ēmlwisē lē^elē Hāmēsēlalē qō lālē 'nemōgwisē 'wīlg'aalelas lē dādek'asas lē^ewis 'nāxwa lēlēgēmas lāxēs Sēnl'ē-
- 95 'mēna'yē. Wā, lā 'wīlg'aalelē dādek'asas Ewanux^udzē lāx Q!um-x'ilag'ilisē, yix K!wāk!wabālasēma'yē lē^ewis lēlēgēnē, lē^ewa 'nāxwa lēlēda, qaxs hē^emaē lēgēms K!wāk!wabālasēma'yē Q!um-x'ilag'ilisē lāxēs 'ne^emēmōta Laälax's'endayowē. Wā, lā ālēm lē Ewanux^udzēx'lāl qō lē^elē Ewanux^udzēyē. Wā, hēt'la lēgadaats
- 100 K!wāk!wabālasēma'yēs 'ne^emēmōta Haānaḷēnāsa Q!ōmayā'yē. Wā, lawisla lāba lāxēq.

¹ Really his mother's mother.

MARRIAGE WITH THE NĀK!WAX'DA'X^U

Now I will talk about the Nāk!wax'da'x^U, why they have many | 1
 names derived from the Āwik'!ēnox^U and Bellacoola and also the
 Gwa'sela and Dzāwadeēnox^U, and Hāxwāmīs; for | the chief of the
 numaym 'wālas, whose name was 'māxwa, 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 'māxwa, and his children after him, took wives, and also
 among the | Gwawaēnox^U from the numaym Kwēkwaēnox^U. When
 'māxwa (II 1) was a || young man, the father of 'māxwa, Āmāxūlal 10
 (I 1), called his | numaym the 'wālas, and | told his numaym that
 he wished to get a wife for his prince 'māxwa (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!āqwag'ilayugwa (II 2), 15
 the princess of L!āqwag'ila (I 2). Thus he said. | Immediately
 his numaym thanked him for his speech. The | Nāk!wax'da'x^U
 lived in the village Tēgūxstē. They started at once | early in the
 morning, and they went to Wanuk^U, | where the village of the
 Āwik'!ēnox^U is located when they catch olachen. || When they arrived 20
 the speaker of 'māxwa (II 1), whose | name was Gwemālas, stood up

MARRIAGE WITH THE NĀK!WAX'DA'X^U

HĒLEN gwāgwēx's'alasla Nāk!wax'da'xwē lāx lāg'ilas q'lenemē 1
 lē!egemas g'aya'nākūla lāxa Āwik'!ēnoxwē lē'wa Belxūla; wā,
 hē'mislēda Gwa'sela lē'wa Dzāwadeēnoxwē lē'wa Hāxwāmīsē.
 yīxs hē'maē gag'adi'lā!ats g'ig'ama'yasa 'ne'mēmotasa 'wālasēxa
 lēgadās 'māxwa, yīxs hē'maaxat! la geg'adaatsēda 'ne'mēmotasa 5
 Tem!tem!elsasa Mamalēleqūla lē'wa 'ne'mēmotasa Laā!ax's'enda-
 yowasa Kwāg'ulē; wā. hē'mislēda 'ne'mēmotasa G'ēxsemx's'anālasa
 Gōsg'imoxwē, yīx gag'adi'lālasas 'māxwa lē'wis sāsēm'nakūlas lāxa-
 axa Gwawaēnoxwē lāx 'ne'mēmotasa Kwēkwaēnoxwē. Wā, hēm
 āfēs alostāwē 'māxwa. Wā, laem'lāwisē lē!ts!ōdē ōmp'wūlas 'mā- 10
 xwāxēs 'ne'mēmota 'wālasē (xa lēgadās Āmāxūlalē). Wā, lā'laē
 nē!axēs 'ne'mēmotaxs 'nēk'aē qa gagak'!ē'staliselēsēs lēwūlg'amayē
 'māxwa lāx k'!esk'!ēdēlas g'ig'eg'ama'yasa lē!qwālulafyē, qaf's k'lā-
 k'!ēs'ōl!ē lāq. Wā, laem'lāwisē nē!axs lē'maē 'nēx' qaf's lā gāga-
 k'lax L!āqwag'ilayugwa lax k'!ēdēlas L!āqwag'ila, 'nēx'!aē. Wā. 15
 hēx'!iadem'lāwisē 'nāxwa mō'lē 'ne'mēmotasēs wāldemas, yīxs hāē
 g'ōkūlē!aēda Nāk!wax'da'xwē Tēgūxsta'yē. Wā, hēx'!iadem'lāwisē
 ā!ēx'wid'laxa la 'nāx'idxa gūāla. Wā, laem'laē lāl lāx Wanukwē.
 yīxs hāa'l g'ōkūla 'nāxwalama Ēāwik'!ēnoxwē dzāxwīlaxa dzāxūnē.
 Wā, g'il'em'lāwisē lāg'aaxs lāa'l lāx'ū!ēxsē elkwās 'māxwaxa lē- 20
 gadās Gwemālasē. Wā, lā'laē yūq!ēg'a'la. Wā, lā'laē 'nēk'a:

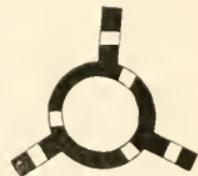
22 and spoke. He said, "I came to you, great numaym Wiōkwitem, Āwik'ēnox^u! | My chief, ʼmāxwa (II 1) here, came to marry your princess, | L'āqwag'ila (I 2), L'āqwag'ilayugwa (II 2). Thus he
25 said. Then they paid the marriage money || of sewed blankets; and after they had paid the marriage money, | 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; and when he said this, || he jumped into the water with his crew; and
40 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^u, g'axg'in g'igūmēg'ēg'a ʼmāxwak' gagak'laxōx k'ledēlaqlōs, L'āqwag'il, lāxōx L'āqwag'ilayugwāx," ʼnēx'laēxs lāa' qādzē'fida
25 yisa q'laqlenōtē ʼnarnx'ūna'ya. Wā, g'il'ēm'elāwisē gwāl qādzēlaxs lān'lasē hēk'lek'alē medzēsasa hāmats'la lāx g'ōkwās L'āqwag'ila lō'laēda medzēsasa nōnltsē'stalalē lē'wa q'lāmināgasē. Wā, lā'laē yālaq'wāla'laē pāxālalalas. Wā, g'il'ēm'elāwisē mōp'endzaqwēda ʼnāxwa lāxēs ʼnāl'nēm'ē'idalaēna'yaxs g'āxaa' lāwēlsē L'āqwag'ila
30 lā'laxēs g'ōkwē, q'wētsemēxa qemxwāsa kwēkwē. Wā, lā'laē yālagūtewē'lasēs yāla^ulēnē lāxēs yatelaēna'yasa qemxwa. Wā, lā'laē lāx'ūls lāx 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'ledēlē L'āqwag'ilayugwa," ʼnēx'laē. Wā, hēx'idaēm'elāwisē ʼmāxwa lāx'wūlēs 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 lāē
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 māk'ilē 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^u 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'em'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'īdēda medzēts'lālaxs laa' l yāq'eg'a'lē L!ā- 55
qwag'ila. Wā, lā'laē 'nēk'a: "Wēg'a hōlēlax 'nawalakwasōs gene-
maqōs, negūmp, '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 yūdūx'-
ts!aq lē'lx'en k'wasaxelē qex'ima'yas l!āgēkwa. Wā, lālē
maēmōp'enē'stalē qēqex'tsanēlas x'īlp'!nak^u 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 ⁶māxwa (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!enē⁶stalē qēqex'sīdzēlas x'īlp!enak^u L!āgekwa. Wā, hēem gwāhaasLESa hāmats!alāōs, negūmp, ⁶māxwā. Wā, g'a⁶mēs gwālaats L!āgekwasā nōnltse⁶stalalē, yixs ⁶melmaqelaēs qEXxawa⁶yē LE⁶wis qEX'ema⁶yē k'lēs LEX^u L!āgekwa. Wā, lā maēmop!enē⁶sta⁶ma x'īlp!enakwē L!āgek^u qēqEX'ts!anēs LE⁶wis qēqEX'-sīdza⁶yē. Wā, hē⁶mis Lēgēmsa nōnltse⁶stalalē Gwadzēs. Wā, g'a⁶mēs gwālaats L!āgekwasā pāxālalalē, yixs hēlag'itaē qEXxawa⁶yas LE⁶wis qEX'ema⁶yē L!āgekwa. Wā, lā wilen x'īlp!enakwa L!āgek^{wē} qēqEX'ts!anēs LE⁶wis qēqEX'-sīdza⁶yē. Wā, lā maēmop!enē⁶sta. Wā, g'a⁶mēs Lēgēmltsēg'axa pāxālalalē Hayalak'īlalela. Wā, g'a⁶mēs gwāhaasLES L!āgEX'ūtsa q'āmināgasē, yixs LEXkwaē ⁶melmaqelēs qEXxawa⁶yē. Wā, lā yūduxwidalē qūlenā⁶yas ⁶melmoyāga gwālēg'a. (fig.) Wā, laxaē ma'ltsaqē qEX'ima⁶yas L!āgekwa ⁶melmoyā. Wā, lūlē wilagawa⁶ya banālelāsēs ōk'layē. Wā, lālē ⁶melmoyāwē qēqEX'-
- 80 ts!ana⁶yē LE⁶wis qēqEX'-sīdzēla L!āgek^{waxa} maēmop!enē⁶stala LESLEkwa. Wā, hē⁶mis Lēgēmltsē Q'ōminowagaselalē. Wā, g'a⁶mēs māwillesa hāmats'ēg'ada ⁶mekūladzālak'. Wā, lā hāndzāwa k'lāwatslē g'ildas lāq, g'a gwālēg'a (fig.). Wā, lālē hēl k'lōgwēla māwila gEXxotstāllās ūwilelās LEX'īlāsēs g'ōkwōs, negūmp, ⁶māxwa.

law ^εmāxwa; 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^u, 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^εmēts lēgadel K'ānewēsō, yūL negūmp lāxa ts!ēts!ēqa." ^εnēx'- 85
 ēlaē. Wā, lā^εlaē gwēgemx^εid lāxēs g'ōkūlōta Ēāwīk' lēnoxwē qa^εs yā-
 q!ēg'a!ēq. Wā, lā^εlaē ^εnēk'ēq: "Wēg'aemasL L!ēxwīlaxen negūmpēx
 L^εwōs k!wēmēx," ^εnēx'ēlaē. Wā, hēx'ēidaem^εlāwisē L!ēxwilag'ila.
 Wā, g'il^εem^εlāwisē gwāla L!ēxwāxs lā^εlasē hāmadzelaqwēda hā-
 mats!ā lāx āladzēlīlāsa māwilē lāx gemxōtstāē^εlas āwīlēlāsa t!ēx-i- 90
 lāsa g'ōkwē. Wā, hēx'ēidaem^εlāwisē āx^εtse^εwēda t!ēmyayowē L^εwa
 ts!ēq!adzowē sāok^u t!ēmēdzō, qa^εs lā pax^εalē^εem lāx L!āsahīlāsa mā-
 wilē. Wā, lā^εlaē k!ūdexsēgalīlēda nēnāgadāx māg'idzā^εyasa mā-
 wilē. Wā, g'il^εem^εlāwisē ^εwī^εla la yāx^εwitsōsa t!ēt!ēmyayowāxs lā^εl
 L!āx^εwūlīlē L!āqwag'ila, qa^εs yāq!ēg'a!ē. Wā, lā^εlaē ^εnēk'a: "Wēg'illa 95
 dōqwalalex negūmp L^εwōs g'ōkūlōtaqōs lāxen ^εnāxwāla gwayī^εlā-
 lasL, qaxg'in la^εmēk' ^εnēx' qa^εs gwālelamaōs q!aq!ōL!axēs gwēg'i-
 lasLāōsaxg'ada mōxwidālak' lēlēd lāyowēn lāl," ^εnēx'ēlaē. Wā,
 g'il^εem^εlāwisē q!wē^εidexs lā^εlasē hāmadzelaqwēda hāmats!a. Wā,
 hēx'ēidaem^εlāwisē Lēxēdzōdēda nēnāgadē, qa^εs denx^εidē. Wā, g'āx- 100
^εem^εlaē lāts!ālīlēda hāmats!a lāxēs māwilē. Wā, laem^εlaē k!wā-
 g'ilīlēlaxs yīxwāē lā^εstalīlēla lāxa g'ōkwē. Wā, g'il^εem^εlāwisē lābē
 g'ālē denx^εidayāsa nēnāgadāxs lā^εl ālt!ēqēlīlēda hāmats!a L^εwīs
 hēlik'a, dzēlx^εsē^εstalīlēlaxa laqawalīlāsa g'ōkwē. Wā, hē^εlat!a la
 mōp!ēnē^εstalīlēlaxē lāts!ālīl lāxēs lēmē^εlats!ē. Wā, g'il^εem^εlāwisē 5
 lats!ālīlēlaxē lāē qemk'tūg'a^εlēda mōwē hēhāmsīwā^εya.

7 First the hōx^uhōk^u 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^llāwis^l g'alōt^llālilēda hōx^uhokwīwa^{ēyē} hāmsiwa^{ēya}. Wä,
 g'āx^llāē mākilēda gēlōkwīwa^{ēyē} hāmsiwēq. Wä, g'āx^llāē cē-
 10 wūt^llālilēda g'waxwīwa^{ēyē} hāmsiwēq. Wä, g'āx^llāē elx^llā^{ēyē}da
 gēlōgūdzewēšē hāmsiwēq. Wä, g'il^ēem^llāwisē ^ēnemp^lenēstalil
 lāxa laqawalilaxs lāa^l ^ēwī^lla lats^llālil lāxa lēmē^llats^lē. Wä, g'āx-
 15 lāē lā^lts^llālilēda hāmats^llā lāxēs xanālaēna^{ēyē}, qa^s lā dzelx^lewelsa.
 Wä, k'lē^llat^llā g'alaxs g'āxaē q'elilēlaxa lālēnoxwē. Wä, g'il^ēem-
 lāwisē g'āxēl lāxa t'ex^lilāsa g'ōkwaxs lāa^l ^{ēyē}lāqwa^llāēda pāxālālē
 20 lē^lwa begwānemē q'lāmināgasa, qa^s g'āxē g'āx^lwūt^llālil lāxa
 lēmē^llats^lē, yīxs hē^lmaa^l g'alō^lts^llālilēda ts'edāqē pāxālālā. Wä,
 lā^llāē elx^llā^{ēyē} q'lāmināgasē. Wä, hē^lnakūlaem^llāwisēda q'lāminā-
 25 gasē lāxa hāmats^llā, qa^s q'elēxleyēxa lālēnoxwē lāq. Wä, hē^llat^llā
 la ^ēnemp^lenēstalil lā^lstalilēlaxa laqawalilaxs lāa^l k'wāg'alilēda
 q'lāmināgasē lāx l'āsā^llilasa lēmē^llats^lē, yīxa māwilē. Wä, lā^llāē
 ēpōd lāxa lālēnoxwē, qa^s p'ex^lēdē lāq. Wä, laem^llā^l hēx^lsāem
 k'wā^lhā hāmats^lēda nexwāla lāxa t'ex^lilā. Wä, lā hēx^lsāem
 lā^lwilēda pāxālālē ts'edāqē t'ex^lilāsa māwilē. Wä, g'il^ēem^llāwisē
 25 mōp^lenq^lesēda q'lāmināgasē lāxa lālēnoxwaxs lāa^l lāx^lūlilēda
 hāmats^llā, qa^s lā hēk^lewēt^lstalilēlaxa laqawalilaxs lāē hē^lnakūla
 lāxa q'lāmināgasē, qa^s q'elēxleyēxa lālēnoxwē, qa^s lē k'wāg'alil
 lāx g'emuxanā^llilasa laqawalilē. Wä, laem^llāē hām^lx^līdeq. Wä,
 k'lē^lem^llāwisē g'g'ililēxs lāa^llāsē q'lāmināgasē lāx^lūlil, qa^s lā^l

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^u. 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 | ^εmāxwa 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^s ha^mmēk!lālēq. Wā, hēm^εlā-wis la laatsa, pāxālalalē ts!edāqa, qa^s lā lāwīl lax āwīgānilasa 30 hāmats!a, qa^s yālaqūlē. Wā, ā^εmēsē gwāl yālaqūlaxs laē ^εwī^εlase^εwēda lālēnoxwasa hāmats!a L^εwa q!lāmināgasē. Wā, g^εl^εem^εlāwisē ^εwī^εlaxs laa^εl āx^εēdēda pāxālalalaxa lēxa^εyē, qa^s q!ap^εlē-g^εlilēxa xāqē haāmōta, qa^s āxts!ālēs lāxa lēxa^εyē, qa^s ts!ēwēs lāxa g^εayolē lāxa hēlik^εāsa hāmats!a. Wā, hēx^εīdaem- 35 ^εlāwisē la lawēldzemēda xaqēsawayaa^εts!ē lēxa^εya. Wā, g^εl^εem^εlāwisē g^εāx aēdaaqēda lax^εdē lāwelsasa xāqēsawayaa^εts!ē lēxāxs laa^εl hē^εnakūla lāxa hāmats!a, qa^s nēsēyōdēx se^εyās ōgwiwa^εyas x^εōmsas, qa^s lā nēsēwelsaq, qa^s lā nēsents!ēselaq lāxa āwaxstalisasa wās Wanukwē. Wā, lā taxt!a lāxa wā. Wā, g^εl^εem^εlāwisē tLēbōyowēda 40 hēlik^εāsa hāmats!axa nēsēwayaq laa^εl hābēnsas x^εōmsasa hāmats!a, qa^s x^εīp^εlēdē hēlk!ēwē^εstāla. Wā, g^εl^εem^εlāwisē lāg^εaa lāxēs gwē-gemalaasē g^εalē tēx^εwīdaatsa L^εlēsēlāxa gaālaxs laē x^εītostāmasēx x^εōmsasa hāmats!a. Wā, g^εl^εem^εlāwisē q!ax^εwūxstax^εīdēda hāmats!āxs laa^εl hēx^εīdaem hāmats!ēg^εa^εla. Wā, laem^εlāē āxsowē 45 ^εmāxwa, qa^s lā lāwels lāxa g^εōkwē, qa^s lā dōqwa^εfax gwēg^εilāsaxa hāpāse^εwēda hāmats!āxs laē gwāl lōllāxa lālēnoxwē. Wā, mōp!ēna^εlāē hābēndzemē x^εōmsas lāxa wa. Wā, g^εl^εem^εlāwisē mōp!ēna hābēndzemē x^εōmsasēxs g^εāxaē xwēlagēla lāxa lōbēkwē.

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 pāxālālālē 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 pāxālālālē, 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. 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'stalālē. Wā, hēx'idaem'lāwisē 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 wūl'em la denxelēda nēnāgadāsa ma'!ts'emē q!emq!emdem lāxa p!edek'ila. Wā, g'il'em'lāwisē q!ūlbē q!emdemasēxs 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 *εmāxwa* (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 *εmāxwa* (II 1). Immediately *εmāxwa*
 (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'daεx^u*, | 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
εmāxwa (II 1) was really grateful for what *L!āqwag'ila* (I 2), his |
 father-in-law, had said. Early the following morning || *εmāxwa* 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, *εmāx^u*. *Laemslāl mālalxa k!āwats!ē g'fldasa, yix g'its!ē-* 72
wasasa mōx^uwidalāōs la dōxwa!εlxwa gānōlēx," *εnēx^u!aē L!āqwa-*
g'ilāx εmāxwa. Wā, hēx^u!idaem^u!āwisē εmāxwa mō^u!as wāldemas,
qaxs hē^umaē g'ālenxē hāmats!a medzēdzad g'āx lāxa Nāk!wax- 75
da^uxwē !ε^uwa nōnltsē^ustalalē; wā, hē^umisa q!āmināgasē !ε^uwa pā-
xālalalē; Wā, hē^umis!ēda mōwē hēhāmsiwa^u!ya, yixs k'ēasaē g'āla-
gawa^u!ya. Wā, hē^umis !āg'ilas ālak!āla mō^u!ē εmāxwās wāldemasēs
negūmpē L!āqwag'ila. Wā, g'il^uem^u!āwisē εnāx^u!idxa gaālāxs !aē 80
xwāna!īda yix εmāxwa !ε^uwis genemē L!āqwag'ilayugwa !ε^uwis
k!wēmē, qā^us mōxsēxēs mōts!aqē xwāxwāk!ūna. Wā, g'il^uem^u!ā-
wisē εwī!xsē εmemwālāsēxs laa! εwī!a hōx^uwālexs !āxēs yaē^uyats!ē.
Wā, g'il^uem^u!āwisē εwī!xsēxs g'āxaa!lasē L!āqwag'ila g'āxāwels !āxēs
g'ōkwē. Wā, !ā!aē yāq!εg'a!a. Wā, !ā!aē εnēk'a: "Ēselālag'a- 85
εmas! negūmp, qenu^u!x^u !ālag'il taōdaxsag'ada k!āwats!ēk' g'fldasa
!ōgwada x'ix!lgwats!ēk' εmelxlowa ma!günāltsemk' L!āl!ābata
g'a^umēs g'ada ma!tsokük' L!ē!entsem εnaenx^uūna^u!ya !ōgwada
mōx^usokwē εwālasx!āsgem εnaenx^uūna^u!ya !ōgwada mōx^usokwē ālā-
g'īma; ālōx k!inaēsala!ōx k!ēdēlaq!ēn, yixōx L!āqwag'ilayugwāx."
εnēx^u!aē. Wā, g'il^uem^u!āwisē q!wē!īdēxs laa! !aē! !āxēs g'ōkwē. Wā, 90
k!ēs!at!a gāē!elāxs g'āxaalāēs εne^umēmōtē mowelselaxa la !ē!ē-
qelasōsxa ma!tsokwē L!ē!entsem εnaenx^uūna^u!ya !ε^uwa mōx^uso-
kwē εwālasx!āsgem εnaenx^uūna^u!ya !ε^uwa mōx^usokwē ālāg'īma. 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
 200 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-
 aymys of the Nāk'!wax'da'x^u 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'!ēnox^u. 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'!gūnāltsemē x'ix'!lgwats!ē 'melxlā L'lāl!ābata ʔe'wa
 95 ma'!tsemē yix^usemayaats!ēsō 'melxlāx L'lāl!ābata. Wā, hē'mē-
 lēda k'!āwats!ē g'ildasē. Wā, g'āx'ēn!laē mōxdzem lāx yā'yats'ūs
 'māxwa. Wā, g'il'ēm'lāwisē 'wī'lxsexs laa'laē 'māxwa lāx'ūlexs
 lāxēs yā'yats!ē, qa's mō'lēs gwēx'idaasasēs nēgūmpē L'lāqwag'ila.
 Wā, g'il'ēm'lāwis q!wē'fidexs g'āxaē ʔex'ēda. Wā, g'āx'ēn!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'lōdxa sek'!asgēmak'ūsē 'nāl'nē'mēmatsa Nāk'!wax'da'xwē la
 dzāqwa. Wā, hēx'idaem'lāwisē Āmāxūlalē lā lē'lāla. Wā, laem-
 5 ʔaē k'!wanōlemlāxa 'nāxwa bēbegwānema. Wā, k'!ēs'lat!a gā-
 laxs g'āxaē 'wī'laēla. Wā, g'il'ēm'lāwisē g'āx 'wī'laēlexs laa'laē
 'māxwa āxk'!ālxēs ōmpē, qa ʔenēx'idēsēxa t!ex'īlāsēs g'ōkwē. Wā,
 hēx'idaem'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'idaem'lāwisē
 'nāxwa ēx'ak'ex wāldemas. Wā, la'mē yāwix'ila. Wā, hē'mis la nē'lidaatsa
 mōxwidāla lēlēda, yix gēg'adānemas lāxa Āwik'!ēnoxwē. Wā, laem'laē lēgādē
 15 'māxwās L'lāqwag'ila. Wā, laem k'!wēlas'itsa x'īlkwē 'melxlōwa ʔe'wa yix^usemēsā
 '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^{ex}. 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 ^εmāxwa (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 ^εmāxwa (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,¹ | because he
wanted to get in marriage many names | and various winter dances;
and therefore he told his numaym | the ^εwālas, 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
^εwālas. | Early in the day they started by canoe. His wife remained

Wā, laemxaāwisē ^εwīla yāx^εwitsa L!enL!entsemē ^εnaenx^εūna^εya 17
L^εwa ^εwālasx^εāsgemē ^εnaenx^εūna^εya L^εwa ālāg'imē lāxēs yāwix'i-
laēna^εyē qaēs g'ōkūlōta Nāk!wax'da^{ex}wē. Wā, k'!ēs^εlat!a gālaxs
laē xūngwadex^εida, yīsa bābagūmē. Wā, la hēx'idaem^εlaē ne- 20
gūmpas L!āqwag'ila, —qaxg'in la^εmēk' gwal lēqelas ^εmāxwa lāq,
qa^s L^εmaē lēgades L!āqwag'ila, yix ^εmāxwa. — Wā, laem^εlaē
L!āqwag'ilamōt!a, yix negūmps ^εmāxwamōt!a lēgemg'elxlāx Nā-
nagwasē, qalēgēmsa g'inānemē. Wā, laem^εlaē lēgades Nānagwasē.
Wā, k'!ēs^εem^εlaxaāwisē gālaxs laa^εl ēt!ēd xūngwadex^εitsa ts!āts!a- 25
dāgēmē. Wā, laem^εlaē lēgades L!āqwag'ilayugwa. Wā, laem^εlaē
ma^εlōkwē sāsēmas L!āqwag'ila. Wā, k'!ēs^εem^εlāwisē q!ūlsq!ūlyax-
^εwidē Nānagwasē L^εwis wūqlwē L!āqwag'ilayugwaxs laa^εl ^εnēx'laē
L!āqwag'ila, qa^s lā gagak'lax k'!ēdēlas Goxolanē lax Belxanaga,
yixs hē^εmaē xamagemē g'igūmēsa Nuxak'emxa gwe^εyōwē Belxūla. 30
Wā, laem^εlaē ^εnēk'ē L!āqwag'ila, qa^s ā^εmē xwēsax¹ k'!ēdēlas
Goxolanē lax Belxanaga, qaxs ^εnēk'āē, qa^s lālēgēmōl!ēx lēgēma
L^εō ^εōgūqalā lēlēd lāq. Wā, hē^εmis la nē^εlēm^εsēxēs ^εne^εmēmota
^εwālasē. Wā, laem^εlaē āem wāxasō^ε, qa^s wēg'i āem hali'lāla. Wā,
lā^εlaē hēx'ida^εmē L!āqwag'ila xwāna^εida, qa^s wāg'il ālēx^εwidē! 35
qo ^εnāx^εidelxa gāalala L^εwis ^εne^εmēmota ^εwālasē. Wā, g'il^εem-
lāwisē ^εnax^εidex lāa^εl ālēx^εwida. Wā, laem^εlaē emlēxwē gēnēmas

¹ 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'dax^u
 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^{wis} ma^lōkwē sāsema. Wā, laem^lāwisē lāg'aa lāxa Belxūla. Wā,
 hēx^eidaem^lāwisē qādzil^eēda lāx k'!ēdēlas Goxolanē. Wā, g'il^eem-
 40 ^elāwisē gwāl qadzēlaxs g'āxaa^elasa g'igāma^eyē Goxolanē g'āxāwūls
 lāxēs g'ōkwē ʔe^{wis} k'!ēdēlē Belxanaga ^enaenx^eūnālaxa maēma^elē lē-
 LEGEXSEM ^enaenx^eūna^eya. Wā, lā^elaē dalēda mōkwē q!ūlsq!ūlyak^u
 bēbēgwānemxa sēsek!a ^ewālasx'āsgem ^enaenx^eūna^eya ma^eʔsox^ulaē
 hāgā. Wā, hēem^lāwis yāq!eg'a^elē Goxolanē. Wā, laem^llaē g'ax'-
 45 k'!ek!^ealtsa mōwē lēLEGEXSEM ʔe^wa ma^eʔtsokwē ^ewi^ewālasx'ā^esgem
^enaenx^eūnē lāx L!āqwag'ila; wā, hē^emisa lēgemē Q!emsdēxūlēxsdē,
 qa lēgem^s L!āqwag'ila. Wā, hē^emisē lēgemasēs k'!ēdēlē Belxanaga
 g'axyōs lāx L!āqwag'ila qa lēgem^s k'!ēdēlasē L!āqwag'ilayugwa.
 Wā, hēem wāxē gwānem^s lāq. Wā, g'āx^eem^llaē āx^eālexdzema
 50 q!āq!enolē ^enaenx^eūna^eya lāx yā^eyats^elās L!āqwag'ila. Wā, lā^elaē
 āem^lla hōgwilē Goxolana ʔe^{wis} k'!ēdēlē Belxanaga lāxēs g'ōkwē.
 Wā, hēem^llaē hēwāxa lēlwūltōtse^wē L!āqwag'ila ʔe^{wis} k'!wēmē.
 Wā, hēem^lāwis ts!engums L!āqwag'ila, lāg'ilas ^enēk'a lāxēs k'!wēmē:
 "Wēg'a āem q!ōtelisax, qens lālag'i āem bāsa ēsēx nēnāxsāla,"
 55 ^enēx^elaē. Wā, g'āx^eem^llaē āem bās. Wā, hē^elat!a la dzāqwaxs
 lau^el yāq!eg'a^elē bābēbak!ōlasa Nāk!wax'dax^uwa lēgadās K'ilemē.
 Wā, lā^elaē ^enēk'a: "Wāentsōs hōlēla g'āxen, ^enē^enēmōk^u Nenōlō,
 ʔō^s Nandzē," ^enēx^elaē lēqi^elālaxēs bābēbak!wotē, "yixg'in max-
 ts!ēg'inlasa k'!ēsē ālat!a lēlwūltōd g'axensxa Belxūla. La^emēsen
 60 ^enēx^e qa^s wāg'aōs gwānalaxs nēnāqayaq!ōs, qens memx^tts!ēsilē lā

up your minds to cover our shame, and to | attack on our way home 61
 the DälwiidEX^u." Thus he said. Immediately | L.läqwag'ila (II 1)
 agreed to what he said, for the canoes were anchored | near the
 entrance to the village of the DälwiidEX^u. When | it got dark, the
 six canoes paddled along, || intending to fight against the DälwiidEX^u 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.läqwag'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.läqwag'ila (II 1) went into
 the house of the chief of the | DälwiidEX^u 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.läqwag'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 DälwiidEXwa," ēnēx'ēlaē. Wā, hēx'ēidaem'ēlāwisē 61
 L.läqwag'ila ēx'ak'EX wāldemas, qaxs lē'ma'ēl ēnēxwālē mexalaasas
 yaē'yats'lās lāx āwāxsta'yas g'ōkūlasasa DälwiidEXwē. Wā, g'il'EM-
 'lāwisē p'EDEX'ēidEXs laa'ēl 'wīg'lĒ sēx'widēda q'EL'ets!aqē xwāxwā-
 k'lūna. Wā, laem'laē lāl winalxa DälwiidEXwaxa gānulē. Wā, 65
 k'lēs'EM'lāwisē 'nāxwa mēx'ēdEXs laa'ēl lāg'aa. Wā, āem'lāwisē
 mexāLa'ya 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
 LE'wis 'nē'nemōkwē Nandzē Lō' Nenōlowē. Wā, lā'laē ālxLa'yē
 L.läqwag'ila LE'wis wax'ts'lāla. Wā, k'lēs'lat!a gālaxs laa'ēl xūmt!i- 70
 dēda g'ōkūla. Wā, hēem'lāwis la k'lēlag'atsa bābebak!wāxa bēbe-
 gwānemē. Wā, laem'laē L.läqwag'ila laēl lāx g'ōkwas g'īgāma'yasa
 DälwiidEXwē, qa's lēnemēxa k'lēs'gemāla 'wālas 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'laē K'ilemē mōs- 75
 gem'laē daakwas qāg'ikwa. Wā, g'āx'laē Nenōlōwē dālaxa mā'tsē-
 mē qāg'ikwa, hēem'lāwisa ts'ēdāqē q'lāk'owa. Wā, lā'laē q'eyōla
 'nāxwa wīnaxa hēmaōmasē, yix g'āxē t'lēt'lenx'sēxs g'āxāē hōx'wa-
 lēxsela lāxēs yaē'yats'lē. Wā, laem'laē Nenōlowē ts'lāsēs ts'ēdaqē
 q'lāk'o lāx L.läqwag'ila. Wā, g'il'EM'ēlāwisē 'wī'la hōx'walEXs lāxēs 80
 yaē'yats'lāxs g'āxāē sep'ēdaxa k'lēs'ma'ēl lāla qa's 'nāx'idē. Wā,
 g'āx'EM'ēlāwisē nekūlaxa gānulē. Wā, k'lwāg'ilaem'ēlāwisē qwēs'g'i-
 laxs laa'ēl 'nāx'ida. Wā, hēwāxalat!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^u. 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^u, 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 neqwāla lāx āwāxsta'yas wūnāldemsasa Āwik'!ēnoxwē. 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 sāsē'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'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!ānoX^umaē L!äqwag'ila qāx'IDEX 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^ε, 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^{εxu}. | 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^u, 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^u (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^u, whom he had
 killed), || Qāmatsa (II 1) still had for his wife L!āqwag'ilayugwa (II 2), 25
 the Āwik' lēnox^u | woman. |

āxts!ōtsa medzēsē lāxa 'wālasē g'ildasa. Wā, g'āx^εlaē LEX^εēda. 6
 Wā, laEM^εlāwisē dzāqwaxs g'āxaē g'āx^εalēla lāx Tēgūxsta^εyē lāxēs
 g'ōkūlasē. Wā, lā^εlaē hēx^εidaEM x'is^εidē L!āqwag'ilāxa la ts!^εwūn-
 xa. Wā, laEM^εlaē yāwix'ila. Wā, laEM hāmats!a yix L!āqwag'ila.
 Wā, hēEM^εlawisa ts!ēdāqē q!āk'ō Lēxs^εūlax L!āqwag'ila, qa gwēg'ilats 10
 L^εwa LēgEMas Qāmatsax'dē lāxēs hāmats!aēnēx'dē. Wā, hē^εmisē
 q!EMq!EMdEMas g'āx dēnxōdzEMsa q!āk'ō lāx nēnāgadāsa Nā-
 k!wax'da^εxwē, qāḷ qa k'ēsēs 'wī^εla q!āq!ōL!axa q!EMq!EMdEMasa
 hāmats!āxs lē^εmaē k'ēlag'anēmāq lāxa wina, yixs lāqaēda winā-
 nEMaxa geg'adānēmē. Wā, g'il^εEM^εlāwisē 'wī^εla la q!ālē L!āqwag'i- 15
 lāx gwayi^εlālasasa DālwiidEXwaxēs hāmats!ax'dē L^εwa q!EMq!EM-
 dEMaxs laa^εl xwasē L!āqwag'ila lāxēs hāmats!ēna^εyē. Wā, laEM-
 'lāwisē k'ēlax^ε'itse^εwēda ts!ēdāqē q!āk'ā, qa ha^εmās. Wā, laEM^εlaē
 L!āqwag'ila 'naḡūlaxa q!āk'ox'dē ha^εmāpeq. Wā, laEM^εlaē L!ayō-
 sē^εwē LēgEMas lāxēq qaēs Ławēk!wēna^εyasa ts!ēdāxdē q!āk'owa. 20
 Wā, laEM^εlaē L!āqwag'ila hāmdzEXlālas Ławiōkwē lāxēq.

Wā, g'il^εEM^εlāwisē mōx^εūnxē tsā^εwūnxas la hāmats!a, yix L!āqwa-
 g'ila. La^εmēSEN hēl lāl Lēqelayoqē Qāmatsa yix wināEMas, yix
 LēgEMx'dāsa k'ēlax^ε'itse^εwasē g'igāmēx'dāsa DālwiidEXwē. Wā,
 laEM^εlaē hēx^εsāEM gēNEMs Qāmatsē L!āqwag'ilayugwaxa Āwik'!ax- 25
 sEMē.

- 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^uMEWIDZEMGA (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^u wife, L!āqwag'ilayugwa (II 2), as head wife; and
his second wife, | the Gwa'sela woman, 'maχ^uMEWIDZEMGA (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^u, 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^llaē L!āqwag'ilayugwa 'nēx' qa lāsēs lā^lwūnemē Qāmatsa
gagak'!ax k'!ēdēlas Sēwidē, yix g'ig'āma'yasa 'ne^lmēmota G'ig'ilgē-
masa Gwa'sela, yixs lēgadaē k'!ēdēlas Sēwidās 'maχ^uMEWIDZEMGA.
30 Wā, hēx'idaem^llāwisē la qādzēlē Qāmatsa lē^lwis 'ne^lmēmota
'wālasē, yixs haa^l g'ōkūlatsa Gwa'selē Ğwēk'elisē. Wā, hēlālaem-
'lawisēxs laē lāg'au. Wā, hēx'idaem^llāwisē qādzil'ēda. Wā, g'il-
'em^llawisē g'wāla 'ne^lmēmotasa 'wālasē qādzēlaxs laa^llasa g'ig'ā-
ma'yē lēgēmg'elxlalax Sēsaxālasē, qa lēgēms Qāmatsa. Wā,
35 hē^lnis qa lēgēms ts!edāqē xūnōx^s Qāmatsa. Wā, laem^llaē
lēgadelts 'memx'āyugwa. Wā, hēem^llāwisa k'!āwatslē g'ildasa^l
yix g'its!^lwasasa hāmats!a lē^lwa pāxālalalē lē^lwa ōlala; wā,
hē^lmisa k'!āpelalē lē^lwa l!ēl!agekwas lē^lwa lēlegemas. Wā,
lā^llaē xa^lmāla lāqēxs g'āxāē nā^lnakwē Qāmatsa lē^lwis genemē lāx
40 Tēgūxsta'yē. Wā, laem^llaē ma^llilē Qāmatsāxēs gēgenemē lē^lwa
Āwik'!axsemē L!āqwag'ilayugwaxa gēk'imalidē; wā, lā^llaē a^llila
Gwa'selaxsemē genemē 'maχ^uMEWIDZEMGA. Wā, laem^llaē q!^llyax-
'widē Nānagwasē lō^llaēs wūq!^lwē L!āqwag'ilayugwa.

- Wā, g'āx^llaē K'!ādē, yix lēwūlg'āma'yasa Hāwilkūlalē, yix g'ig'ā-
45 ma'yasa 'ne^lmēmotasa Qāqāwadiliqālasa Dzāwadeēnoxwē qādzēlax
L!āqwag'ilayugwa, lāx k'!ēdēlas Qāmatsa, yixs lē^lmaa^l g'wāl lēga-
des Qāmatsa. Wā, laem^llaē Sēsaxālaslē Qāmatsa. La^lmēsen 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^u,
 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^uhōk^u head-mask, and the crooked-beak 55
 head-mask, | and the raven head-mask, and the ḡelōḡūdžālis head-
 mask, | and also the cedar-bark ring k'lošenxawē 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^u that went to the Dzāwadeēnox^u. 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^llaxaāwis L!ayoxlā'yē k'ledēlasē 48
 L!āqwag'ilayugwa, qaxs le^lmaa^l lēḡades ʼmemx'âyugwa, yix lēḡe-
 ḡemḡ'elxlā'yas ḡiḡāma'yasa Gwa'sēlē Sēwidē. Wā, ḡil'em^llāwisē 50
 ḡwāla qādzēlāx ʼmemx'âyugwa laa^llasē Sēsaxâlasē āx'alilaxa 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^lwa lēḡemasē Hāmtsē'stāselag'ilisē
 hē'mēsa hōx^uhokwiwa'yē hāmsiwa'yā lē^lwa ḡelōḡwiwa'yē hāmsi- 55
 wa'yā lē^lwa ḡwāxwiwa'yē hāmsiwa'yā, lē^lwa ḡelōḡūdžālisē hāmsi-
 wa'yā; wā, hē'misa k'lošenxawa L!āḡekwa lē^lwa waōkwaxa
 qex'ima'yē. Wā, hē'misa Q'lāmināḡas lē^lwis lēḡemē lē^lwis L!ēl.lā-
 ḡekwē, lē^lwa nōntsē'stalalē lē^lwis lēḡemē lē^lwis L!ēl.lāḡekwē,
 lē^lwa pāxālālalē lē^lwis lēḡemē lē^lwis L!ēl.lāḡekwē. Wā, hē'sta- 60
 ʼmel ḡ'its'lāxa ʼwālasē k'lēḡemāla ḡildasa. Wā, hē'mis la k'lēso-
 ḡūlxlēs Sēsaxâlasē lāxēs negūmpē K'ladē. Wā, hē'misa bāxū-
 dzexlāyowē lēḡemē ʼmāxwa. Wā, laem^llāē ḡil ts!ēts!ēxlēnsa
 Āwik'lēnoxwē lā laxa Dzāwadeēnoxwē. Wā, hāflāē nā'nakwē K'ladē
 lē^lwa ḡenemē ʼmemx'âyugwa. Wā, laem^llāē hēx'ida'mē K'ladē 65
 yāwix'ilaxa la ts!ā'wūnxa. Wā, laem^llāē āxstōdxēs ʼwālasē k'lēḡe-
 māla ḡildasē, qa's hē'mē yā'wēnema mōxwīdāla lēlēdē ḡ'its'lāq. Wā,
 ḡil'em^llāwisē ḡwāl yāwix'ilaxs laa^l k'lasō lē^lwis ḡenemē ʼmem-

- 70 his wife | *MEMX'AYUGWA* (III 2), and she went home to || *TĒGŪXSTĒ*. Now *K'ĀDĒ* (III 3) had made a mistake in the way in which he handled the | cannibal-dance of the *ĀWIK'ĒNOX^u*, and therefore *MEMX'AYUGWA* (III 2) became angry | with her husband, *K'ĀDĒ* (III 3). Therefore she went home. It was | not long before she married *K'WĀMAXELASŌGWIĒLAK^u* (III 4), | prince of the chief of the
- 75 *HĀXWĀMIS*, *K'WĀMAXELAS* (II 6). || Now *SĒSAXĀLAS* (II 1) gave the name *L'ĀQWAG'ILA* to his son-in-law | *K'WĀMAXELASŌGWIĒLAK^u*, (III 4), and the name *L'ĀQWAG'ILAYUGWA* to | his sister *HĀX'HĀK'WAĒDZEMGA* (III 5). Now, he did not speak about the || winter dance to his son-in-law; and after | they had paid the marriage money, *SĒSAXĀLAS* (II 1)
- 80 invited his son-in-law *K'WĀMAXELASŌGWIĒLAK^u* (III 4) || and his crew. They stayed for four days at *TĒGŪXSTĒ*. | Then *K'WĀMAXELASŌGWIĒLAK^u* (III 4) returned home with his crew | and his wife *MEMX'AYUGWA* (III 2) (went) to *ĀĀĀXĀ*, for that was the village of | the ancestors of the *HĀXWĀMIS*; and they were not married long when | *MEMX'AYUGWA* (III 2) had a son. Then || *SĒSAXĀLAS* (II 1) gave as a marriage
- 85 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'WĀMAXELASŌGWIĒLAK^u* (III 4), and also the name *MENĒĪDAAS* (IV 1) | for the name of the new-born
- 90 child of *MEMX'AYUGWA* (III 2). Then || *K'WĀMAXELASŌGWIĒLAK^u* (III 4) changed his name when he gave a feast of cinquefoil-roots and

x'AYUGWA. *Wā, g'āx'EMĒLĀĒ NĀ'NAKWA YIX MEMX'AYUGWA LĀX*

70 *TĒGŪXSTA'YĒ*. *Wā, laem'laē lĕgŭtōdĕ K'ĀDA gwayi'lālasasa ĀWIK'ĒNOXWĒ qaēda hāmats'la*. *Wā, hĕem'lawis ts'engŭms MEMX'AYUGWA lāxēs lā'wŭnEMĒ K'ĀDĒ, lāg'ilas g'āx nā'nakwē*. *Wā, k'ĕs'lat'la gālaxs laa'l ēt'ēd lāwades K'WĀMAXELASŌGWIĒLAKWĒ, yix lāwŭlgāma'yas g'igāma'yasa HĀXWĀMISĒ lax K'WĀMAXELASĒ*. *Wā,*

75 *laem'laē SĒSAXĀLASĒ lĕgemg'elxĀlāx L'ĀQWAG'ILA lāxēs negŭmpĕ K'WĀMAXELASŌGWIĒLAKWĒ*. *Wā, hĕem'lawisĒ L'ĀQWAG'ILAYUGWA qa lĕgĕms wŭq'wāsĒ HĀX'HĀK'WAĒDZEMGA*. *Wā, laem'laē k'ĕs las ts'lāxstala wāldem lāxēs negŭmpĕ*. *Wā, g'il'EMĒLĀWISĒ gwāla qādzĕLāxs laa'l lĕl'wŭltōdĕ SĒSAXĀLASAXĒS negŭmpĕ K'WĀMAXELASŌGWIĒLAKWĒ*

80 *LE'wis k'wēmĒ*. *Wā, mōp'ENXWA'S'laē 'nāla hĕlĕ TĒGŪXSTA'YĒ*. *Wā, laē nā'nakwē K'WĀMAXELASŌGWIĒLAKWĒ LE'wis k'wēmĒ* *LO'mēs genemĒ MEMX'AYUGWA lax ĀĀĀXĀ, qaxs hĕ'maa'l g'ōkŭlatsa g'ālāsa HĀXWĀMISĒ*. *Wā, k'ĕs'lat'la gāla hayasek'ālaxs laa'l xŭngwadEX'fidĕ MEMX'AYUGWĀSA bābagŭmĒ*. *Wā, hĕx'fidaEM'LAWISĒ*

85 *SĒSAXĀLASĒ la wāwaqālasa q'ĒNEMĒ t'EX^usōs LE'wa q'ĒNEMĒ mĕgwata; hĕ'misa 'nemĒ mĕgwat loqŭlila LE'wa māx'ĒNOXWĒ loqŭlila, LE'wa L'ĒXENĒ lōqŭlila*. *YŭduxŭLā'laēda lōelqŭlilĕ layōs lāxēs negŭmpĕ K'WĀMAXELASŌGWIĒLAKWĒ, hĕ'misa lĕgemĒ MENĒĪDAASĒ qa lĕgĕms māyoLEMAS MEMX'AYUGWA*. *Wā, laem'laē L'ĀYOXLĀYĒ*

90 *K'WĀMAXELASŌGWIĒLAKWAXS laē k'wĕlatsa t'EX^usōsĒ LE'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^l lex^uts!e^wwak^u lāxa yūdux^uxlā lōelqūlila. Wā, laem lēga- 91
 des L!āqwag'ila. Wā, laem^llaē wūqlwāsē Hāx'hāk!waēdzemga
 L!āyuxlā. Wā, laem^llaē lēgades L!āqwag'ilayugwa. Wā, hē^misa
 xūnōkwas *MEMX'âyugwa, laem^llaē lēgades MEN'idaasē, qaxs hē-
 *maē sēnatsa k!wēladzemas L!āqwag'ilaxa q!ēnemē mēgwata lē^wwa 95
 t!ex^usōsē. Wā, lā^laxaē ēt!ēd xūngwadex^litsa hābagūmē. Wā,
 laem^llaē *nēk'ē ōmpas L!āqwag'ila, yix K!wāmaxelasē. qa^s lē lēqēla
 qa lēgēmsa ālē xūnōxs *MEMX'âyugwa. Wā, laem^llaē p!es^lēdxa
 g'ālāsa Hāxwāmisē, yixs hāē *ne^mmēmōtē K!wāmaxelasa G'ēxsemasa
 Hāxwāmisē. Wā, hēem^llāwis p!esasōs K!wāmaxelasa G'īg'ilgāmē 400
 lē^wwa Haāyalik'awa^yē lāx yūdux^usemak!ūts!ēna^yasa *nā^lne^mmē-
 masasa Hāxwāmisē. Wā, laem^llaē K!wāmaxelasē lēxⁱides K!wā-
 k!wabalasē lāxēs ts!ōx^ulema, qaxs lē^mmaē L!āyōstōdla ginānemax
 K!wāmaxelasē qō lē^llō, lāg'ilas hē lēqēla qa lēgēms. Wā, laem
 ma^llōkwē sāsemas *MEMX'âyugwa lāxēs lā^wūnemē L!āqwag'ila. 5
 Wā, g'il^lem^llāwisē q!ūlsq!ūlyax^widē MEN'idaasaxs laē lāxūmēsa
 *ne^mmēmōtasa G'ēxsemē. Wā, lā^llaē ts!a^yāsē K!wāk!wabalasē
 mama^llōkwalg'iwāla lāx *ne^mmēmōtasēs *nōla, yix k!wa^yas lāxa
 G'ēxsemē, yix k!wāx^dās K!wāmaxelasē, yix gagēmpas. Wā,
 ā^misē la K!wāmaxelasē yāqwasō^l lāx mā^k!exsda^yasēs *ne^mmēmōta 10
 G'ēxsemē. Wā, laem gwālelaem *nemāxⁱs lō laem lē^llō K!wāma-

- 12 Now he was glad, because his seat was taken by his grandson | Kwāk!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 | Sēsaxālas (II 1), Nānagwas (III 1). Now Sēsaxālas (II 1) wished his prince, Nānagwas (III 1) to | marry the daughter of Kwax'ilanōkūmē^c (II 7), | head chief of the numaym Temltemlels of the | Mamalēleqāla. The
- 20 Nāk!wax'da^cx^u said at once that they would go || to get in marriage Wāwalaxelag'ielak^u (III 6), for that was the name of the princess of | Kwax'ilanōkūmē^c (II 7). The Nāk!wax'da^cx^u started to pay the marriage money | on behalf of the chief of the numaym 'wālas, Nānagwas; for | Sēsaxālas (II 1) was not chief any more, because he was weak and old. | Then Nānagwas (III 1) took his seat, and
- 25 Sēsaxālas (II 1) was given || the last seat in the numaym 'wālas. Now they gave to | Nānagwas (III 1) the seat of Sēsaxālas (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^cx^u were met in sham-battle by the Mamalēleqāla. | The
- 30 Nāk!wax'da^cx^u 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^cx^u were hurt, | and also many of the Mamalēleqāla were hurt; | for there
-
- 12 xelasē. Wā, lālē ēk'ē nāqa'yas, qaxs le^cmaē l!āyonox^usēs ts!ōx^u-lemē Kwāk!wabalasē. Wā, la^cmēsen ḡwāl ḡwagwēx^u's'alal lāx l!āqwag'ila le^cwis genemē.
- 15 Wā, la^cmēsen aēdaaqal ḡwagwēx^u'sx'idel lāx begwānemē xūnōx^us Sēsaxālasē, yix Nānagwasē. Wā, laem^claē Sēsaxālasē 'nēx' qa lās ḡḡ'adēs lāwūlgāma^cyē Nānagwasē yis k'ēdēlas Kwax'ilanōkūma^cyē, yix xamagēma^cyē ḡ'īgāmēsa 'ne^cmēmotasa Temltemlelsasa Mamalēleqāla. Wā, hēx'ēidaem^clāwis Nāk!wax'da^cxwē 'nēx' qa^cs lā 'wī'la
- 20 qadzēlax Wāwalaxalag'ielakwē, qaxs hē^cmaē lēḡems k'ēdēlas Kwax'ilanōkūma^cyē. Wā, lā^claē ālēx'widēda qadzēlala Nāk!wax'da^cxwē, qa ḡ'īgāma^cyasa 'nemēmotasa 'wālasē, yix Nānagwasē, qaxs le^cmaē ḡwāl ḡ'īgāma^cyē Sēsaxālasaxs le^cmaē wāyats!ōx'wida. Wā, la^cmēsē l!āyonox^us Nānagwasē, yixs laa^cl yāqwase^cwē Sēsaxālasē
- 25 lāx mā^ck'!exsda'yas 'ne^cmēmotasa 'wālasē. Wā, laem^clāwisē yāqwase^cwē Nānagwasē lāx lāxwa^cyas Sēsaxālasē lāxa lāxūma^cyē. Wā, laem^clāwisē lāḡ'aa lāx 'mēmkuḡlisē lā^clax ḡōkūlasasa Mamalēleqāla. Wā, ḡ'ī'fem^clūwisē lāḡ'aaxs laa^cl amaqase^cwēda Nāk!wax'da^cxwasa Mamalēleqāla. Wā, k'!ēts!em^clāwisē k'il'ēdēda Nāk!wax'da^cxwē.
- 30 'wē. 'āem^claē 'wī'la hōx'wūltā lāxēs yaē'yatslē, qa^cs ōḡwaqē nep^c'wūsdēsēlasa t!ēsēmē lāxa Mamalēleqāla. Wā, lā^claē nepents!ēsēlasō^csa t!ēsēmāsa Mamalēleqāla. Wā, lā^claē q!ēnemē yilkwāsa Mamalēleqāla. Wā, lā^claxaē q!ēnemē yilkwāsa Mamalēleqāla,

was nearly a real fight between the warriors of the || Mamalēleqāla 35
 and those of the Nāk!wax'da^εx^u, 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^εx^u, 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
 a 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^εx^u,
 and neither won. | After they finished fighting, they paid the mar- 45
 riage money; and after || the marriage money had been paid, Nāna-
 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^εlak^u
 (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^εmaa^εl k'lēš āx'ālag'ilis dādegāwē bābēbak!wāsa Mama-
 lēleqāla lō^ε bābēbak!wāsa Nāk!wax'da^εxwē, qaxs q'lēnēmaa^εlāē 35
 yilkwās lāxēs ^εwā^εwax'sawaē, yixs hē^εmaa^εl lāg'ilas elāq āx'ālag'ilisē
 qa K'ilemē yix bābak!wāsa Nāk!wax'da^εxwaxs dādegāē lō^ε bāba-
 k!wāsa Mamalēleqālaxa lēgadās K'ilemalag'ilisē. Wā, lā^εlāē yilkwē
 K'ilemē lāx K'ilemalag'ilisē. Wā, hē^εmisa g'igāma^εyē Kwax'ilanō-
 kūma^εyē pētstōtsa ^εwālasē xwāk'lūna lāx yilkwā^εyas K'ilemē. Wā, 40
 hē^εmis k'lēšēlas la āx'ālag'ilis xōma^εl'idē. Wā, lā^εlaxaē lēlōdē bāba-
 k!wa ^εnēmōx^usa Mamalēleqālaxa lēgadās Nōlidē lāx Nandzē bāba-
 k!wāsa Nāk!wax'da^εxwē. Wā, lael k'lēās yak'ās. Wā, g'il^εem^εlā-
 wisē gwāgūlāxs laa^εl qādzēl'ida. Wā, g'il^εem^εlāwisē gwāl qādzē-
 laxs laa^εl lēl^εwūltōtse^εwē Nānagwasasēs negūmpē lē^εwis k'lwēmē. 45
 Wā, g'il^εem^εlāwisē la ^εwī^εlāēlexs laa^εl l'ēxwīlag'ila. Wā, g'il^εem-
 lāwisē gwāl l'ēxwaxs laa^εl lāx^εūlilē Kwax'ilanōkūma^εyē, qa^εs
 yaq'leg^εl'ē. Wā, lā^εlāē ^εnēk'a: "Wēga hōlēlal g'āxēn negūmp
 Nānagwas. Laemlax' lālg'as genemg'ōs yixg'a Wāwalaxelag'i^εla-
 kūk'. Wā, g'a^εmēs ōxlaax^ulēsēg'a Dent^εlalayuk^u l'āqwa, lōgwada 50
 ma^εl^εtsemg^ustōk^u dengwats^ε l'ē^εna, lōgwada neqāsgem t'ēt^εl-
 yats^εlē k'limyaxla qa g'ewūlx^usg'as genemg'ōs, g'igāmē Nānagwas.
 Wā, la^εmēsēk' lālg'ada mowēxlak' lōelqūlila qa ha^εmaats^εl'ēl-
 tsēs k'lwēlex^ulāōs, 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 |
 Mēnas; 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'da^x 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'da^x loaded their canoes | with
 oil, viburnum-berries, and house-dishes, | and lades; and when

56 dzōnoq!wak loqūlila: wā, hē^omisa dzōnoq!ūxiāla tsēxla; wā
 hē^omisa nenxiāla tsēxla; wā. hē^omis lēgēmltsēs sēnatlaōsē
 Mēnasē. Wā, hē^omislas lēgēmlōs negūmp, Nānagwasē, 'mā-
 xūyalidzē," 'nēx'laē Kwax'īlanōkūma^oyē. Wā, hēx'idaem'lā-
 60 wisē ōmpas Nānagwasē, yix Sēsaxālasē lāx'ūlil qa's mō'lēs
 wāldemas. Wā, g'il^oem'lāwisē q!wēl'īdex laa'laē Kwax'īlanōkū-
 ma^oyē āxk'īlaxēs negūmp Nānagwas qa mōp'ēnxwa'sēs 'nālās hēlē
 g'ōkwas, qa 'wī'lēs gwāx'gūlilē ma'ltsēmg'ustā dēdengwatslē L'ē'na
 lē^owa neqasgemē t'ēt'ēlyatslē k'lik'!emyaxla, lē^owa lōelqūlilē
 65 mewēxla, lē^owa ma'lēxla tsētsēxla; wā, hē^omisa 'wālasē L'lāqwa,
 yix Dent!ālayuwē, yixs k'ilywēlaq lāx L'lāgwadāsē 'nemōkūlag'īlidzē
 yix g'īgāma^oyasa 'nē^omēmotasa Mamalēleq!ēmē. Wā, hēx'idaem-
 'lāwisa Nāk!wax'da^xwē mōltōdxēs memwālā lāxēs yaē'yatslē. Wā,
 laem'laē ēsela qa k'ily'widēs Kwax'īlanōkūma^oyaxa L'lāqwa. Wā,
 70 hē^olat!a la yūdux'p'ēnxwasē 'nālās la g'is lā'lax 'mēmkuḡlisa Nā-
 k!wax'da^xwaxs laa'l k'ily'witsē^owē Dent!ālayuwē lāx 'nemōkūlag'ī-
 lidzā. Hēem k'ilōma ma'lōkwē q'lāq!ēk'owa; hēem'lāwisa mōx^osō-
 kwē q'lāq!ēnōla 'naenx'una^oya. Hēem'lāwisa ma'ltsōgūg'iyowē
 tslēts!ēx'as k'ēk'lobawasa. Hēem'lāwisa ma'lts!aqē xwūxwāk!ūna.
 75 Wā, hēem 'wāxā^oxwatsa L'lāqwē Dent!ālayo lāxa g'ālē begwānema.
 Wā, g'il^oem'lāwisē 'nāx'īdxa la lēnsa laa'l mōxselax'īdēda Nā-
 k!wax'da^xwaxa L'ē'na lē^owa t!ēlsē lāxēs yaē'yatslē lē^owa lōelqū-
 lilē lē^owa tsētsēxla. Wā, g'il^oem'lāwisē 'wīlxa lāxa xwūxwāk!ūnāxs

everything was aboard the canoes, Nānagwas (III 1) and his wife Wāwalaxelag'ílak^u (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^u. | 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^u. 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'el ānēx'ídē 'nē'mēmotas Nānagwasaxa leqwa qa k'wēlasde- mas. Wā, lā'laē gwāla ānēqāxa leqwāxs laa'el 'nāx'ídxa gaūlāxs 90 laa'el 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 lēgadaē g'ōkwasēs 'wadōltsemē laa'lasē 95 gūxts'lālayuwēda t'lēlsē lāxa mewēxla lōelqūlila mačma'leXla'laē k'linyaxla gūxts'lōyō lāxa 'nāl'nēmēxla lōelqūlila. Wā, ma'ltsem- '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'el k'ax'itsa siseynulē loqūlil lāxa 'nē'mē- 500 motasa G'ēxsemē. Wā, lā'laē k'āx'itsa ālanemē loqūlil lāxa 'ne-

1 Sisin!læ, and they gave the seal house-dish to the | Tsētsemēleqāla,
 and they gave the Dzōnoq!wa house-dish to the | numaym Temtem-
 lels; 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;
 10 and when this had been given out, they | divided the rest of the oil
 among the people of low rank. After | everything had been distrib-
 uted, 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 l!āqwag'ilayugwa (III 2) was Melnas
 (III 2); | and Nānagwas (III 1) also changed his name, and his name
 15 was | māxūyalidzē (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 Lelāk'enx'id, | chief of
 the numaym Tsētsemēleqāla, 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 Kwax'ilanōkūmē (II 7) when he bought the copper for

1 'mēmōtasa Sisin!læ. Wā, lā!læ k'ax'itsa mēgwatē lōqūlil lāxa
 Tsētsemēleqāla. Wā, lā!læ k'ax'itsa dzōnoq!wa lōqūlil lāxa 'ne-
 'mēmōtasa Temtemlels. Wā, g'il'em'lāwisē 'wilgalifēda lōelqūli-
 lāxs laa'l āx'ētse'wēda lōq!wa, qa's tsēts'lālasē'wēsa t!elsē g'ayōl
 5 lāxa ma'tsemē k'linyax!a t!elsa, qa's lā k'ax'dzamōlilem lāxa be-
 gūlida'yē. Wā, g'il'em'lāwisē 'wilxtōxs laa'l āx'ētse'wēda dēden-
 gwats!ē L!ē'na, qa's g'āxē 'mex'āhilem lāx max'stālilasa t!ex'ila.
 Wā, lā k'ax'idayōwēda 'nāl'nemsgemē dengwats!ē L!ē'na lāx lēlaxū-
 'ma'yasa 'nāl'ne'mēmasē. Wā, g'il'em'lāwisē 'wilxtōxs laa'l tsētse-
 10 x's'ālase'wēda waōkwē qa lōqūlasa begūlida'yē. Wā, g'il'em'lāwisē
 'wilxtōxs laa'l denx'idē 'ne'mēmōtasa Nānagwasē. Wā, hē'em'lāwisē
 la yix'wīdaats wūq!wās. Nānagwasē L!āqwag'ilayugwa. Wā, laem
 L!ayoxlāxēs lēgemē L!āqwag'ilayugwa. Laem!læ lēgades Melnasē.
 Wā, laem'laxaūwisē L!āyoxlāyē Nānagwasē. Wā, laem!læ lēgades
 15 'māxūyalidzē. Wā, laem!læ gwāl lāxēs k!wēlats!ēna'yaxs laa'l
 nē!elilasa L!āqwa, yix Dent!alayo. Wā, laem!læ q!ōsas lāx g'ig'e-
 gāma'yasa mōsgemak!ūsē 'nāl'ne'mēmasa. Wā, hē!at!a Lelāk'en-
 x'idē g'igūma'yasa 'ne'mēmōtasa Tsētsemēleqāla k'ilx'wīdxa L!āqwa
 Dent!ālayuwas mōkwē q!lāq!ek'owa; hē'misa ma'lgūnaltsokwē
 20 q!lāq!enōl 'naenx'ūna'yā; hē'misa hāmōx'ūsōk'āla ts!ēts!ex'as k'lōba-
 was; wā, hē'misa mōts!aqē āwā xwāxwāk!ūna. Wā, laem 'wī!a la
 pāk'ilē k'ilwayās Kwāx'ilanōkūma'yaxa L!āqwa qaēs negūmpē

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 l̄l̄l̄eyigʔilis (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 maʔgūnāltʔokwē qʔlaqʔlənōl ʔnaenʔʔūnaʔya, qaʔs yāxʔwīdēs lāxa gʔigʔigʔlē lēʔwis sāsē- 35 mē. Wā, gʔilʔemʔlāwisē gʔwāl yāqwasēxs laaʔl āxʔēdxa hāmōxʔso- kʔāla kʔlēkʔlobawasa, qaʔs yāxʔwīdēs lāxa begūlidaʔyē. Wā, gʔil- ʔemʔlāwisē gʔwāl yāqwaxs laaʔl ʔwīʔla hōqūwēlsēda kʔwēldē. Wā, hēm ōgūqata ʔwālas kʔwēlasē, yixs hēʔmaē lēgades yāqwagʔilila ʔwālas kʔwēlasē, gʔwēxʔidaasas ʔmāx̄ȳalidzē. Wā, lā hōlalē hē gʔwē- 40 xʔʔitsa wāxʔmē wūlgemē gʔigʔāmēsa ʔnāx̄wāx lēlqwalalaʔya.

Wā, kʔlētʔla gʔalāxs laaʔl xūngwadexʔidē Wāwalaxelagʔlakwasa tsʔlātsʔadagēmē. Wā, hēxʔidaenʔlāwisē Kwaxʔilanōkūmaʔya la wāwalqūlasa lastowē pʔlēlxelasgem lēʔwa lākʔlëndē kʔlobawas lāx ʔmāx̄ȳalidzē; wā, hēmāsa lēgemē l̄l̄l̄eyigʔilisē: qa lēgemēsa tsʔlā

45 name of the daughter of Wāwalaxelag'í'lak^u (III 6). Then
 'māxūyalidzē (III 1) gave away the blankets to the four numayms of
 the Nāk'wax'da'x^u, and he named his daughter L.lāleyig'ílis (IV 3).
 It was not long before Wāwalaxelag'í'lak^u (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^u, 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^u (III 6) and her husband
 'māxūyalidzē (III 1) had two children. Then Wāwalaxelag'í'lak^u
 (III 6) told her husband 'māxūyalidzē (III 1) to go and marry the

45 ts'ladagemē, xūnōx^us 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^us lāxēs ts'edāq'edza'yē L.lāleyig'ílisē. Wā,
 k'lest'la ḡalaxs laa'ēt'ed 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 g'ínexlāyowē Wāwalk'ina'yē lē'wa ālaxlāyowē
 55 Lēlelgeṃlilasē.

Hēxōlen l.lēwēsōxs hē'maaxat! ḡwēx'f'idē Kwax'ílanōkūma'yē.
 qa ḡālē xūnōx^us Wāwalaxelag'í'lakwē, yix L.lāleyig'ílisē, yixs
 ma'f'tsemaaxaē lēgemg'elxla'yas qa lēgemsa, yixs g'ínexlālaax
 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^us Wāwalk'ina'yēxa g'ínexlāyē. 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'i-
 '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'ilāl, 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'ilāl (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'lēlaxsdaaxēs 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 māmā'a. Wā, laēm'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'ilālē;
 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, laēm'laē nā'nakwa lē'wis ā'ililē genēma, yix Q'lēx-
 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, laēm'laē L'lāyoxlā'laē k'lēdēlas 'māxūyalidzē, yix 85
 L'lāleyig'ilisē. Wā, laēm lēgades Qwāx'ilālē. Wā, laēm'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'ilag'ilis (II 8) that his | princess Q'ēx'sēsēlas (III 1) had a boy. | Then Q'ūmx'ilag'ilis (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'ilag'ilis (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'ilis* (IV 6). | Q'ūmx'ōd (III 1) gave away the thirty-five blankets | to his numaym the *éwālas*, and his youngest child, | *Ōmag'ilis* (IV 6), danced. Then
- 5 Q'ūmx'ilag'ilis (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^{flaē} lēgades Q'ūmx'ōdē. Wā, k'les^{lat}la gāłaxs lāa^l xūngwadex^{idē} Q'ēx'sēsēlasasa bābagūmē. Wā, hēx^{idaem}lāwisē la q'ālag'ilasēwē Q'ūmx'ilag'ilisasēs k'lē-
90 dēlē Q'ēx'sēsēlasaxs lē^{maē} xūngwatsa bābagūmē. Wā, hēx^{idaem}lāwisē Q'ūmx'ilag'ilisē la wāwalqālasa sek'łax'sōkwē p'elxelasgem lāxēs negūmpē Q'ūmx'ōdē; wā, hē^{misa} lēgemē qa lēgem-sēs ts'ōx^{lema}, yix xūnōkwās Q'ēx'sēsēlasē. Wā, laem^{flaē} lēgemg'elxlāłax *Āmax'āg'ila* qa lēgemsa bābagūmē. Wā, hēx^{idaem}lāwisē Q'ūmx'ōdē p'es^{ētsa} sek'łax'sōkwē p'elxelasgem lāxa mōsgemak'ūsē *é*nā^{ne}mēmāsa. Wā, laem^{flaē} hēem sēnatē *Āmax'āg'ilaxēs* xūnōkwē. Wā, k'les^{lat}la gāłaxs lāa^l ēt'ēd xūngwadē Q'ēx'sēsēlasasa bābagūmē. Wā, hēx^{idaem}lāwisē Q'ūmx'ilag'ilisē lā^l wāwalqālasa mamōx^{sokūlasa} sek'la p'elxelasgem lāxēs ne-
600 gūmpē Q'ūmx'ōdē; wā, hē^{misa} lēgemē qa lēgem-sēs ts'ōx^{lema}. Wā, laem^{flaē} lēgemg'elxlāłax *Ōmag'ilisē*. Wā, hēx^{idaem}laxaāwisē Q'ūmx'ōdē p'es^{ētsa} mamōx^{sokūlasa} sek'la p'elxelasgem lāxēs *é*nē^{mēmota} *é*wālasē. Wā, laem hēem sēnatsēs ālē xūnōkwē *Ōmag'ilisē*. Wā, laem^{flaē} *é*yax^{semē} nāqa^{yas} Q'ūmx'ilag'ilisē qa
5 gwēx^{idaasēs} negūmpē Q'ūmx'ōdē, qaxs laē hē p'es^{asē}wēs *é*nē^{mēmota} *é*wālasē, yixs *é*nēmā^{isāē} Q'ūmx'ōdē lō^ē k'lotāxa *é*mamōx^{sokūlasa} sek'la p'elxelasgem wāwalqālayōs lāxēs negūmpē. Wā, hē^{mis} max^{ts'ōlems} Q'ūmx'ilag'ilisē lāg'ilas wātāxōdxēs

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^u (III 6), spoke first, and |
 said, "Don't let your father-in-law Q!üm̄x'ilag'ilis (II 8) make you
 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 Wāwalaxe-
 lag'īlak^u (III 6) had said. | Then he said they would call his
 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
 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
 (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'lēdēlē Q!ëx'sēsēlasē. Wā, g'āx'EM'laē nā'nak^u LE^uwis ma'fōkwē
 sāsema, yix Āmax'āg'ila LE^uwis 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 'nēk'a: "Gwāla aemlayōs negūmpaē Q!üm̄x'ilag'ilisa qaēs
 gwëx'idaasaxēs genemx'dāōs qaēs lālag'aōs gāgak'lax k'lēdēlas
 g'igāma'yasa 'wālasē 'nē'mēmotaxa G'ëxsemx'sanalasa (Gōsg'imoqxwē 15
 lāx T!agwisilayugwa k'lēdēlas Qwax'ila. qaxs ōgūqalaēs k'lek'le-
 s'owē LE^uwis lēlēgemē," 'nēx'laē. Wā, hëx'idaem'lāwisē Q!üm̄-
 x'ōdē ëx'ak'ex wāldemasēs genemē Wāwalaxalag'īlakwē. Wā,
 laem'laē 'nēx' qaēs lēlts'ōdëxēs 'nē'mēmota 'wālasē. Wā, hëx'idaem'lāwisē
 genemas wāxaq. Wā, xamag'ilil'EM'laewisē Q!üm̄x'ōdē 20
 la lē'lālxēs 'nē'mēmota 'wālasē. Wā, hëx'idaem'lāwisē g'āx'wī'la
 hōgwīla lāx g'ōkwās. Wā, g'il'EM'laewisē g'āx'wī'laōlēxs lā'la
 nēgē Q!üm̄x'ōdās wāldemasēs genemē lāxēs 'nēk'lēnā'yē, qa lās
 gāgak'lax T!agwisilayugwa lāx k'lēdēlas Qwax'ila. g'igāma'yasa
 'wālasē 'nē'mēmotasa G'ëxsemx'sanalasa (Gōsg'imoqxwē, 'nēx'laē. 25
 Wā, hëx'idaem'lāwisē 'nāxwa ëx'ak'ē 'nē'mēmotasëx wāldimas.
 Wā, lā'laē yāq'leg'a'lē grayōlē lālx 'nemēmotas: "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." 'nēx'laëxs lā'la
 lāwēlsa lāx g'ōkwās Q!üm̄x'ōdē. Wilax^udze'lae gālx's g'axac a- 30

- 30 house of Q!üm̄x őd (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 őd (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 őd (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!ëx'sēsēlas
 (III 7). Then Q!üm̄x ilag'ilis (II 8) was really ashamed when he
 knew that his son-in-law Q!üm̄x őd (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 mar-
 40 riage money for T!agwisilayugwa (III 8), the princess of Qwax'ila
 (II 9), started, for the village of the Koskimo was at Nāts!enxdēm.
 The Nāk!wax'da'x^u went around Cape Scott, using four large
 traveling-canoes. It took them two days. Then they arrived at
 the village of the Koskimo, Nāts!enxdēm. 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'x^u, who had paid the marriage price, and who were sitting |
- 31 daaqa lelqelaxa ^εnēm̄xsa p!elxelāsgema, qa's ēaxk'ēg'a'ēlēs lāxēs
 g'igāma'ēyē Q!üm̄x'ōdē. Wā, lā'laē ^εnāxwaēm'el hayōg'aya ^εnāxwa
 bēbēgwānēm̄x gwēx'ēdaasas, qaxs ts!āts'ēlwaāē, qa lās q!ālē nē-
 gūmpdās Q!üm̄x'ōdē, yix Q!üm̄x'ilag'ilisē, qa ts'ix'ilēs nāqa'yas qaēs
 35 laēna'ēyē wātaxōdxēs k'lēdēlē Q!ëx'sēsēlasē. Wā, ālaēm'lāwisē
 māx'ts'ē Q!üm̄x'ilag'ilisē, qaxs lāa'el q!ālax wāldemasēs nēgūmplē
 Q!üm̄x'ōdāxs, ^εnēk'aaxs k'lēsaē la ētlēd la āx'ēxsdxēs sāsēmē-
 Wā, g'il'ēm'lāwisē gwālē wāldemas, lāa'el hōqūwēlsa. Wā, g'il'ēm.
 'lāwisē ^εnāx'ēdxa gaālāxs lāa'el ālēx'widēda qadzēlalax T!agwisila-
 40 yugwa lāx k'lēdēlas Qwax'ila yix hāa'el g'ōkūlatsa Gōsg'imoxwē
 Nāts!enxdēmē. Wā, laēm'laē ēwaxsdēx Ts!ēqomafya Nāk!wax-
 da'xwē yūyaselaxa mōts!aqē āwā xwāxwāk'lūna. Wā, āēm'lā-
 wisē xa'mōyoxs lāa'el lāg'aa lāx g'ōkūlasasa Gōsg'imoxwē lāx
 Nāts!enxdēmē. Wā, hēx'ēdaēm'lāwisē qādzē'līda, yixs lāa'el lāg'aa,
 45 wā, g'il'ēm'lāwisē gwāla qādzēlaxs g'āxaalas Qwax'ila lāx'wēls
 lāx L!āsanā'yasēs g'ildēl g'ōkwa dālaxa lastowē q'lāsa. Wā,
 lā'laē gwēgēm̄x'ēd lāxēs g'ōkwē, qa's lē'lalēxēs k'lēdēlē T!agwi-
 silayugwa, qa g'āxēs lā'wēnōts'lēlaseq. Wā, g'il'ēm'lāwisē g'āxē
 k'lēdēlas lāwēnōts'lēlaseq lāa'el mōgwaēlsaxa lastowē q'lāsa lāx
 50 nēqemālasasēs k'lēdēlē T!agwisilayugwa. Wā, lā'laē gwēgēm̄x'ēd
 lāxa qadzēlēlēlaxa Nāk!wax'da'xwāxs hē'maē ālēs k'lūdzensāla

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'ēlax", 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'wē'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- 60 hōs. La'mē lēgadēlts Dōxülkwí'lakwē. Wā, la'mēts lēgadēlts Walálag'í'lakwē, negūmp Q'üm̄x'ōdā. Wā, laem 'wí'la lāxēq," 60 'nēx'ēlāē. Wā, lā'laē ēdzaqwa yāq'ēg'a'la. Wā, lā'laē 'nēk'a: "Wā, gēlag'a tēlts!a lāxg'in g'ōxwík', negūmp, lē'wōs g'ōkwaōta- 65 qōs," 'nēx'ēlāē. Wā, hēx'idaem'lawisē 'wí'la hōx'wūltāwēda Nā-k'wax'da'xwē lāxēs yaē'yatslē, qa's lū hōgwīl. lāx g'ōkwas Qwax'ila. Wā, hēx'idaem'lawisē yīnēsase'wa. Wā, g'il'em'lawisē gwāla lā'lasē 65 Qwax'ila yāq'ēg'a'la. Wā, lā'laē 'nēk'a: "'ya, negūmp Q'üm̄x'ōdā, wāentsōs hōlēla g'āxen. X'ēx'sdaōx genemaqōs, qa hēsō 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 70 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'ēlaxwē; 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^εx^u, 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^εx^u 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^εx^u!" | 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'ilis¹ (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^ε. He was a substitute

75 hē^εmaē ālēš g'il lāla nōnlemē, lē^εwē ōgūqāfa lēlāēdēs lāxa Nāk!wax'da^εxwē, g'āx'ēid lāxa Gōsg'imoḡwē. Wā, laem geg'adānemē Q!ūmx'ōdāq lāx Qwax'ila. Wā, lā^εlāē wūnwūnōsa q!ēq!ēyōda Nāk!wax'da^εxwasa nōnlemē lē^εwis lēlaaidē, qaxs k'!ēsaē q!ālelax gwayi¹lālasasa Gōsg'imoḡwaxs aāxsilaaq. Wā, lā^εlāē nēlē Q!ūmx'ō-
 80 dāxēs genemē T!agwisilayugwās wāldemasēs g'ōkūlotē. Wā, hēx'ēidaem^εlāwisē nēlā T!agwisilayugwāxēs ōmpē Qwax'ila, lāg'ilalās lēltslōdē Qwax'ilāxa Gōsg'imoḡwē qa g'āxēs ^εwi^εlāēlela lāx g'ōkwās. Wā, g'il^εem^εlāwisē g'āx ^εwilāēlexs lā^εl lāx^εūlilē Qwax'ila, qa^εs yāq!ēg'a^εlē, qa^εs ^εnēk'ē: "Wālag'a dōqwalalex, negūmp Q!ūmx'ōdā,
 85 g'āx^εemxaax' ^εwi^εlāēlalga Gōsg'imoḡwūk' nānawax^usilalxwō ^εnawalaxwaxs nōnlemā. Wālag'ila dōqwalalex Nāk!wax'da^εxwā," ^εnēx^εlāexs g'āxaasē tsōkwāsa dzēts!ala lāx ōgwāsasa g'ōkwē. K'!ēs-^εlatlē ālaem gēdzaqwaxs lā^εl q!wē^εēda. Wā, laem^εlāē x'is^εdē lōlē^εyas Q!ūmx'ōdē, hē^εmisa yūdukwē ōgū^εla lāq. Hēn^εel lōlē^εs
 90 Q!ūmx'ōdēda lēgadās K'!ēsoyak'ilisē. Wā, g'il^εem^εlāwisē ^εnāxwa x'is^εdēx lā^εl dēnx^εidayuwēda mōsgemē nōnlemk'!āla q!emq!em-^εdema, yīsa Gōsg'imoḡwē. Wā, lā^εlāē mōp!enxwā^εsē ^εnālāsa x'isālāxs lā^εl k'imyase^εwa yīx K'!ēsoyak'ilisē lē^εwa ōgū^εla lāq, xa yūdukwē. Wā, laem^εlāē q!ēq!ēlelālē K'!ēsoyak'ilisē. Wā, laem^εlāē lēgades
 95 G'ixg'aqelag'ilisē. Wā, lā^εlāē hāwālelāla ^εnēmōkwē. Wā, lā^εlāē lēgades Hāwālelālema^εyē. Wā, laem^εlāē mēx^ustālē lēlelgemlilasa-

¹ See p. 1075.

for Lēlelgeṃlilas (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 Lēlelgeṃlilas (IV 4) | to be Land-Otter 700
 Dancer, because he had stayed at home with his mother Wāwalaxela'ē-
 'lak^u (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^u. | 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^u (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 Lēlelgeṃlilasē
 hāwālelala, qaxs āmlēxwāē lē'wis ābempē Wāwalaxelag'īlakwē, 700
 lāg'īlas mēx'stāle. Wā, lāxāē mēx'stā'ya gwēlgwēlawatas ts!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'!ēdēlē Qwāx'ilalē lādnux'. Wā, la nāna 5
 'nemōkwē; wā, laem'laē lēgades Nandzē. Wā, lā'laē lēgēmg'elx!ā-
 laxāē Qwax'ilāx L.lālewelsela qa lēgēms Q!ūmx'ōdē lāxa nōnemē,
 yixs lāa'! ma'ltsemē lēgēmg'elx!ā'yas Qwax'ila lō' Walālag'īlakwe
 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
 ma'yas lē'wis qenxawa'ya yaēxwa. lē'wa 'nāxwa Gōsg'imoṃxwaxs
 g'ālaē lāsgēmsa 'nawālakwasa nōnemē. Wā, lā'laē mōp!enxwa'sē
 'nālās qēqex'imālaxa k'ādzekwē. Wā, hēx'ida'mēsē gwal qeqex'i-
 malaxa k'ādzekwaxs lāa'! mōp!enxwa'sē 'nālās, wā, laem'laē
 Qwax'ila wāwalqālasa q!ēnemē ālela lē'wa k'!ēk'lobawasē lāxes 15
 nēgūmpē Q!ūmx'ōdē. Wā, hē'mis la p!ēsēdayōwē L.lālewelselaxa
 Gōsg'imoṃwē.

Now for a while we shall stop calling him Q'üm̄x'öd (III 1),
 20 because he is using the nōnem name l.lālewelsela (III 1). || After
 the nōnem was over, Q'üm̄x'öd (III 1) for a time stopped having the
 name l.lālewelsela (III 1); | for only when one of his people showed
 the nōnem 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 nōnem. | Then
 25 they change their names, and take the nōnem names; and || the
 names of the men who gave the nōnem were l.lālewelsela, Q'ēxē-
 tasōē, Qwāyōlelas, and Neg'ä, because, that you may know that the
 names | of the winter dance, of the nōnem, and of the secular season
 are quite different. I just wanted | to talk about this. |

Now, in the morning, daylight came; and Q'üm̄x'öd (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'üm̄x'öd (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 nōnem; 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'üm̄x'öd (III 1). Immediately | his head
 wife, Wāwalaxelag'īlak^u (III 6), gave to eat to her husband

18 Wā, la^mens yāwas'īd gwāl lēqelas Q'üm̄x'ōdē lāq, qaxs lē^māē
 nōnemxlāx l.lālewelsela. Wā, laem gwāla nōnem lāxēq. Wā,
 20 laemxaāwisē gwāl yāwas'īd lēgadē Q'üm̄x'ōdās l.lālewelsela, qaxs
 g'īl^māē nōnemlē g'ayōlē lāx g'ōkūlotas. Wā, la lēqelasōs l.lāle-
 welsela hē gwēx'sa ts'lēts'lēqāxs hēx'īda^māē l.lāyoxlāxēs lēlēge-
 mas g'ālāē ts'lēts'lēx'ēda. Wā, hēemxaāwisē gwēg'ilag'ila nōnemē,
 hēx'īda^māē l.lāyoxlāxēs nōnemxlāyowē lēlēgema, yixs hē^māē
 25 lēlēgema yāwix'ilasa nōnemē l.lālewelsela, lōē Q'ēxētase^wō, lōē
 Qwāyōlelas, lōē Neg'ä, qas q'lālaōsaqēxs k'lēsaē lāwagālē lēlēge-
 masa ts'lēts'lēqa lē^wa nōnemē lē^wa bāxūsē. Ā^men ēnēx' qen
 gwāgwēx'sex'ēdē lāq.

Wā, laem^lāē ēnāx'ēdxa gaālāxs lāa^l xwāna^līdē Q'üm̄x'ōdē lē^wis
 30 genemē T'lagwisilayugwa lē^wa Nāk'wax'da'xw, qas g'āxē nā^mna-
 kwa. Wā, g'āx'īlāē līg'aa lāx Tēgūxsta^yaxa la dzāqwa. Wā, hēx'ē-
 daem^lāwisē Q'üm̄x'ōdē āxk'īlāxēs genemē T'lagwisilayugwa qa
 gwālaasasēs nāqa'yē, ēyixs ēnēk'āē qa hēx'īdag'ā^mmēs x'īs'īdē k'lē-
 dēlasē Qwāx'ilalē lē^wis lāwūlgāma^yē Lēlēgemlilasē, qaxs lē^māē
 35 ēnēx' qas nōnemē. Wā, lā^lāē āem wāxē genemasē T'lagwisilayugwa.
 Wā, g'īl^māwisē gwālē waldemasēxs lāa^l hōx'wūltā lāxēs yā^ya-
 ts'lē, qas lā hōgwil lāx g'ōkwās Q'üm̄x'ōdē. Wā, hēx'īdaem^lāwisē
 gēk'imālilasē Wāwalaxelag'īlakwē l.lēxwila qas lā^wūnemē Q'üm̄-

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^u (III 6) his | wish that the supernatural power of the nōnlem
 should come into his house, and that | their two children, Qwāx'ilal
 (IV 3) and her brother Lēlēgēmlilas (IV 4), | and also two of his
 nephews, should disappear. | Wāwalaxelag'īlak^u (III 6) told him to
 go ahead, and || Q!üm̄x'öd (III 1) called his numaym, the ^εwālas, 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 ^εwālas, that
 the supernatural power of the nōnlem should come, and that
 Qwāx'ilal (IV 3) and Lēlēgēmlilas (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^x^u, and his | four dancers used the nōnlem names.
 When he had done, | Qwāx'ila (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^x^u. Then | he changed the name of
 Qwāx'ilal (IV 3), and her name was Dōxūlkwi'īlak^u (IV 3); and

x'ōdē LE^εwis a^εlilē GENEMē T!agwisilayugwa. Wā, gil^εEMlāwisē
 gwāl L!EXwaxs lāa^εlāē Q!üm̄x'ōdē nēlax Wāwalaxelag'īlakwasēs
 40 ^εnēk'lēna^εyē, qa^εs g'āxēlāsaēs g'ōkwās ^εnawālakwasa nōnlemē. qa
 x'īs^εdēsēs ma^εlōkwē sāsema yix Qwāx'ilalē LE^εwis wūq!wē Lēlēgē-
 mlilasē. Wā, hē^εmis ma^εlōx^ula g'ayōl lāx lōlālē^εyas. Wā, ā^εmisē
 hēx^εidam^εel wāxasōs Wāwalaxelag'īlakwē. Wā, hēx^εidaem^εlāwisē
 Q!üm̄x'ōdē lēlts!ōdxēs ^εNE^εmēmota ^εwālasē, qa g'āxēs ^εwī^εlāēLEla lāx
 45 g'ōkwās. Wā, gil^εEMlāwisē g'āx ^εwī^εlāēLEXs lāa^εl yāq!eg^εlē Q!üm-
 x'ōdē. Wā, lā^εlāē ^εnēk'a: "Hēden Lē^εlilōl, ^εNE^εmēmot. yōl
^εwālas, qa wēgēs g'āxēla ^εnawālakwasa nōnlemē, qa x'īs^εdēgra
 Qwāx'ilalēk' lōgwa Lēlēgēmlilasek' lōgwa lōlēg'īmlēga K'lesoya-
 k'īlisek'. Wā, hē^εmisē ts!ā^εyasē Hāmdzidē." Wā, mōkwē lēx^ε-
 50 tsē^εwa. Wā, gil^εEMlāwisē q!wē^εlīdexs lāa^εl āem ^εna^εx^u wāxē
^εNE^εmēmotas, qa wāg'īs. Wā, hēx^εidaem^εlāwisē hēk'!eg^εlē ōgwa-
 sasa g'ōkwē, yix ^εnawālakwasa nōnlemē. Wā, la^εmē x'īs^εdēda mōkwē.
 Wā, la^εmēsē naqem^εiltewēx gwēg'ilasasa Gōsg'imo^εwō. Wā, laem
 p!ēs^εitsa lastowē q!āsa lāxa Nāk!wax'da^εxwē. Wā, laem^εlāē lēx^εdēs
 55 nōnōnlemxlāyāsa mōkwē sēsenats. Wā, gil^εmēsē gwālEXs lāa^εl wā-
 walqālē Qwāx'ilāsa q!ēNEMē mēgwata. Wā, laem^εlāē Q!üm̄x'ōdē lēx^ε-
 ts!ōts lāxa mewēXla lōlēqūlila qaxāēda Nāk!wax'da^εxwē. Wā, hē^εmis
 la L'āyolaats Qwāx'ilalē. Wā, laem lēgades Dōxūlkwi'īlakwē. Wā,

- 60 Q!üm̄x'öd (III 1) changed his own name, and his name was Walálag'í'lak^u (III 1). | Now we shall stop calling him Q!üm̄x'öd (III 1), for his name was now | Walálag'í'lak^u (III 1). T'lagwisilayugwa (III 8) had no children, | for she did not remain long having Walálag'í'lak^u (III 1) for her husband. Then she went home. |
- 65 Evidently on account of this Walálag'í'lak^u (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 | Lēlēlgemlilas (IV 4), the son of Walálag'í'lak^u, | took the seat of his father, and he gave away property to the Nāk!wax'da^{exu}. | He took the name Q!üm̄x'öd (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'lagwisilayugwa (III 8). | He thought they had killed his father. Therefore | the Nāk!wax'da^{exu} did not want the marriage names that | Qwax'ila (II 9) had given to the late Q!üm̄x'öd (III 1) to be used. Only | the four house-dishes and the nōnlem were kept
- 75 by the Nāk!wax'da^{exu}. || And now they scattered among the Nāk!wax'da^{exu}, and the | relatives of Q!üm̄x'öd (III 1) now all use the nōnlem. Now, | the numaym ēwālas wished Q!üm̄x'öd (IV 4) to marry, and to forget | his grief on account of the death of his father. They | wanted Q!üm̄x'öd (IV 4) to marry Ōmaēl'í'lak^u (IV 7), the
- 80 princess of the chief of the || numaym Kwēkwaēnox^u, Lek'emaxōd

- 60 laemxaāwisē L!āyoxlā Q!üm̄x'ōdē. Wā, laem lēgades Walálag'í'lakwē. Wā, la^{em} mens gwāl lēqelas Q!üm̄x'ōdē liq, qaxs le^{em} maē lēgades Walálag'í'lakwē. Wā, laem^{em} laē hēwāxa xūngwadex'īdē T'lagwisilayugwa, qaxs k'lesāē gāla lā^{em} wades Walálag'í'lakwaxs lā^{em} nā^{em} nakwa.
- Wā, hēx'st'laak^{em} em^{em} lāwis la ēyākogūlūdzems nāqā^{em} yas Walálag'í'lakwē quēs genemaxs laē nā^{em} nakwa. Wā, la^{em} mē yāwas'īd qelxwalila. Wā, k'les'lat^{em} la gāēl qelgwilexs lā^{em} wīk'lex'ēda. Wā, hēx'īda^{em} mēsē Lēlēlgemlilasē, yix begwānemē xūnōx'ōdes Walálag'í'lakwē lāx'stōdxēs ōmpdē. Wā, laem p'les'īdxa Nāk!wax'da^{exwē}. Wā, hēt^{em} la āx'ētsōsē Q!üm̄x'ōdē qā^{em} s lēgema. qaxs ts'lix'ilaēs nāqā^{em} yē qa
- 70 gwēx'īdaasas Qwax'ilāxs laē geyōl wātāxōdxēs k'lēdēlē T'lagwisilayugwa. Wā, hē^{em} mis k'ōdēl g'a^{em} yalatsēs ōmpdē. Wā, hē^{em} mis lāg'ilasa Nāk!wax'da^{exwē} ēnēx' qa ā^{em} mēs 'wīla k'leyāx'wīdē Lēlēlgemg'elx'ī^{em} yasa g'īgām^{em} yē Qwax'ila lāx Q!üm̄x'ōdex'dē. Wā, lēx'a^{em} mēs a^{em} xēlax'sa Nāk!wax'da^{exwā} mowēxla lōlēqūlila lē^{em} wa nōnlemēxa la gwē^{em} l'īd lāxa Nāk!wax'da^{exwē}, qaxs laē ēnāxwaem la āxūngwadē lēlēlā^{em} lās Q!üm̄x'ōdex'dāsa nōnlemē. Wā, la^{em} mēsē ēnēk'ē
- 75 ēnē^{em} mēmotasa ēwālasē, qa geg'adēs Q!üm̄x'ōdē, qā^{em} s layingemayōqēxs ālāē qlāk'ax gwēx'īdaasasēs ōmpdē. Wā, hēt^{em} la gwe^{em} yōs qa genems Q!üm̄x'ōdē Ōmaēl'í'lakwē, yix k'lēdēlas g'īgām^{em} yasa
- 80 ēnē^{em} mēmotasa Kwēkwaēnoxwē lāx Lek'emaxōdē, 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^u (III 6), and
 her | daughter Qwāx'ilal (IV 3) — for they did not let her be named |
 Dōxülkwī'lak^u (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^u, 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^u got ready | to pay the marriage money for the
 princess of LEK'EMAXōd (III 9), who was living in the village of the
 Gwawaēnox^u | at Hēgēms. When they arrived at Hēgēms, | they
 paid the marriage money at once, while the Nāk!wax'da'x^u 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^u (IV 7), with || two female slaves. Ōmaēli'lak^u (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 'nā'nēmxs p!Elxelasgem lāxa
 g'igāma'yē Q!ūmx'ōdē lāxēs 'nā'nēmōk!wēna'yē begwāmēna, yixs
 'nēmāx'isāē lō' dēstōtsa 'nā'nēmxs p!Elxelasgem lāqēxs q!wūsāē
 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'f'is!āqālā 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'sōts!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!lūl'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^u (IV 7) || to go to her husband with the six slaves. | Immediately three slaves went, one after another. | Ōmaēli'lak^u (IV 7) followed close behind the three | slaves, and three other slaves followed Ōmaēli'lak^u (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^u (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^u'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 ^εwēda q'EL'āk^{wē} q'āq'EK'ō, qa denxūlsē l'lāL'asgemala. Wā, g'il-
^εmēsē ^εnāxwa la l'lāL'asgemālaxs laē yāq'eg'a'lē PENqūlasē, yix
 ts'ā'yās LEK'EMaxōdē. Wā, la^εmē hāyā'l'ōlax Q'ūmx'ōdē qa yā-
- 5 L'āwēs, "qaxs gwagūntselilaqōs lāxg'a k'lēdēl'g'amū'x^u l'ōgūn ^εmem-
 weyōtek'. Wā, gēlag'a, negūmp, Q'ūmx'ōdā lāxg'as gēnēng'ōs,"
^εnēk'εxs 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^εmē āk'lālē PENqūlasax Ōmaēli-
- 10 'lakwē, qa lālag'is lāxēs lā^εwūnemē l'ē'wa q'EL'āk^{wē} q'āq'EK'ā.
 Wā, hēx'ida'mēsē qās'idēda yūduk^{wē} q'āq'EK'owa denoxl'alaxs
 laē qās'ida. Wā, lā qās'idē Ōmaēli'lakwē nēxwāxlaxa yūduk^{wē}
 q'āq'EK'owa. Wā, lā elx'āya yūduk^{wē} q'āq'EK'ōx Ōmaēli'lakwaxs
 laē hōqūnts'ēsela, 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'alεxsē Q'ūmx'ōdē
 l'ē'wis gēnemē Ōmaēli'lakwaxs laē ēdzaqwa yāq'eg'a'lē PENqūlasē.
 Wā, lā ^εnēk'a: "Yūem lē'waxsēsa k'lēdēl'axg'a LEK'EMaxōdek' lāxēs
 g'ōkwaōs, negūmp, qaxō laēlō. Wā, la^εmēsēk' lālg'a dzōnoq'wak'
 20 lōqūlila, l'ē'wa ālanemē lōqūlil l'ē'wa nānē lōqūlil, l'ē'wa ts'āwē
 lōqūlila. Hēem ha^εmaats'ēsō Ōmaēli'lakwē qag'a ^εnāxwaga lēlqwā-
 lala'ya lāxg'as g'igāmēk' ōmpēg'a LEK'EMaxōdek'. Wā, hē'misa
 l'ēgēmē qa's l'ēgēmōs, negūmp, laems l'ēgadelts Q'ōmoqā. Wā.

and | Qwāx'ilal (IV 3) shall be Ts!endegemg'ilak^u (IV 3), and also this || house of my chief, which has a name. Now you shall have 25
 the | house Wiwax^usem. 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'da^x 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'da^x!
 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'da^x agreed to what he said, and stopped 45
 LEK'EMAXŌD (III 9) sent his hunters to go hunting | many seals.

la^smēsē lēgadlē Qwāx'ilalas Ts!endegemg'ilakwē. Wā, hē^smisa
 g'ōkwē, yixg'a lēgadek' g'ōx^usen g'igāmēk'. Wā, laems lāl g'ō- 25
 gwadeltsg'a Wiwax^usenk' g'ōkwa nāxwaemk' ālanemg'a ōbāgrasg'a
 k'ēk'ātiewēg'a lē^swa mōts!aqē lēlāma nāxwaem ēalanema. Wā,
 laems wālas^saxax^ulōl, negūmp. Hē^smēts lēgemlosē G'ilgemalisē
 lāxa ts!ēts!eqa," nēk'ē. "Wā, yū^smōq, negūmp. Wā, gēlag'a
 telts!a lāxg'a g'ōx^ug'as LEK'EMAXŌDĒ lē^swōs k'wēmaqōs, negūmp." 30
 nēk'exs laē q!wēl'ida. Wā, hēx'ida^smēsē nāxwa la hōx^swūltāwēda
 Nāk'wax'da^xwē laxēs yāē^syatslē. Wā, g'il^smēsē wiflaēlexs laē
 Q'ūmx'ōdē lē^swē genemē hōx^swūltā laxēs yā^syatslē, qā^s lā hō-
 gwīla. Wā, la^smē nēk'ē LEK'EMAXŌDĒ, qā lās k'wāk'lūgolēwalidē
 Q'ūmx'ōdē lē^swis genemē Ōmaeli'lakwē. Wā, hē^snākūla^smēsē 35
 Q'ūmx'ōdē lē^swis genemē Ōmaeli'lakwē, qā^s lā k'lūs'alil lāq. Wā,
 laemlē k'lūdzensalalayēda q!el!ōkwē q!ūq!ek'ō lāx yā^syatslas
 Q'ūmx'ōdē q!āq!alālaq. Wā, la^smē yinēsē LEK'EMAXŌDĀXēs negūmp
 lē^swis k'wēmē yīsa xa^smasē. Wā, lā hēlōg'intsā t!ex^ssōsē lāq.
 Wā, g'il^smēsē gwāla yinēsase^swaxs laē yāq!eg'a!ē LEK'EMAXŌDĒ. 40
 Wā, lā nēk'a: "Wāentsōs hōlela g'āxen g'ig'igāmēs Nāk'wax'da^x.
 Hēden wāldemla qā^s mōp!enxwa^ssēsēs nālaōs yō lōx HĒGEMSēx,
 qen xwānalēlē qā memwālasōx Ōmaeli'lakwēx," nēk'exs laē q!wel-
 'ida. Wā, ā^smēsē nāxwa ōx'ak'ēda Nāk'wax'da^xwax wāldemas.
 Wā, la^smē 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^{EX} 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^{EX} went aboard their canoes.
When they were all aboard, Q'ÜMX'ÖD (IV 4) and his wife, ÖMAËLI-
LAK^U (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^{EX} 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 ^Uwälas, into his house to discuss

46 gwat!ax q!ēnema mēgwata. Wä, hēx'ida^{EX}mēsē lāx'da^{EX}wēda hānhān-
L'ēnoxwaxa la dzāqwaxa ma^Ulgūnalts!aqas yaē'yats!ā hānhānL'ē-
noxwē. Wä, yūdū^Up!en^Uxwa^{EX}sē ^Unālāsēxs g'āxaē nā^Unakwēda hān-
hānL'ēnoxwē ^Unemx'sōgūg'iyōt!a yānemas hāgā mēgwata lāxēs
50 ma^Ulgūnalts!aq!ēna^{EX}yēs yaē'yats!ē lāxēs gwālelaē ts!enkwa mē-
gwatē. Wä, lāxaē gwālelaem yimelkwa. Wä, la^{EX}mē L'ēk'EMAXÖDē
wāwalqālas lāxēs negūmpē Q'ÜMX'ÖDē. Wä, hē^Umisa menlexlā-
yō lēgema, yix Menlesidaas. "Wä, laem ^Uwi^Ula laxēq." ^Unēk'ē LEK'-
maxōdāx Q'ÜMX'ÖDē. "Wāg'a xwānal^Uidex qa^{EX}s lālag'aōs nā^Una-
55 kwa, negūmp, L'ē^Uwōs genemaqōs;" ^Unēk'ōda g'igāma^{EX}yē LEK'-
EMAXÖDē. Wä, hēx'ida^{EX}mēsē ^Unā^Uxwa xwānal^Uidēda NÄK'WAX'DA^{EX}waxa
dzāqwa. Wä, g'il^Umēsē ^Unāx'ida^{EX} gaālāxs laē ^Unā^Uxwa mōxsaxēs
yaē'yats!ē. Wä, g'āx^Uma mewēxla lōēlqūlila L'ē^Uwa memx'sōgū-
g'iyuwē mēgwata. Wä, la^{EX}mē ^Unā^Uxwa hōx^Uwalēxsēda NÄK'WAX'-
60 da^{EX}wē lāxēs yaē'yats!ē. Wä, g'il^Umēsē ^Uwilxsaxs g'āxaē Q'ÜM-
x'ōDē L'ē^Uwis genemē Omaēli^Ulakwē L'ē^Uwa q!EL'ōkwē q!āq!ēk'ō hō-
qūnts!ēsala qa^{EX}s lāx'da^{EX}wē hōx^Uwalēxs lāx yā'yats!ās Q'ÜMX'ÖDē.
Wä, g'il^Umēsē k!ūs^Uālēxsēxs laē ^Unemāx'ida^{EX} sēx^Uwidēda NÄK'WAX'-
da^{EX}wē. Wä, la^{EX}mēsē dzāqwa^{EX}s laē lāg'aa lāxēs g'ōkūlasē. Wä,
65 hēx'ida^{EX}mēsē mōltoyowēda mewēxla lōēlqūlila L'ē^Uwa ^Unemx'sō-
gūg'iyowē mēgwata, qa^{EX}s lā mewēlelayo lāx g'ōkwas Q'ÜMX'ÖDē.
Wä, g'il^Umēsē ^Uwi^Ulōltā lāx yā'yats!ās laē hēx'ida^{EX}mē Q'ÜMX'ÖDē
L'ē^Ulālāxēs ^Unē^Umēmota ^Uwalāsē, qa g'āxēs ^Uwi^Ulaēlela lāx g'ōkwas,

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:¹ 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'lalēlōl, 'nē'mēmōt 'wālas, qa's aaxsilaōsaxs nēnāqa'yaqōs lāxen k!wēlasdemlasōxda mēgwatēx," 'nēk'ēxēs 'nē'mēmōta 'wālasē. Wā, g'il'mēsē q!wēl'ēdexs laē yāq!ēg'a-
 'lēda 'nemōkwē lāx 'nē'mēmōtas. Wā, lā 'nēk'a: "Wēga, 75
 āem 'yālaqa qa lās ānēqax lēqwā, qa l'lopēsa mēgwatēx qa ālā-sōx q!ēsens 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'stendxa 'wālasē xwāk'lūna, qa's ānēgats'ēx lēqwā. Wā, lā'mē 80
 lēx'ēda, qa's lā lāxa q!ēq'lādāxa q!ēxalē. Wā, g'il'mēsē lēx'ēdexs laē Q!ümx'ödē āxk'lālaxa ēselēwinoxwasēs 'nē'mēmōta 'wālasē;
 qa sesax'sendēsēxa neqasgemē āwā mēgwata qa sapōdēsēx xūsina'yas, qa's t'lōtsēstalēq, qa g'ilsg'ilt'ēsa xūsēflakwē, ga gwālēg'a (fig.) qaxs dōqūlilaxa g'ig'igāma'yasa mōsgemak'lūsē 'nāl'nē'mēmas 85
 ōgū'la lāx 'nē'mēmōtas Q!ümx'ōdēxa 'wālasē. Wā, lāxaē neqas-
 gēma mēgwatē ām'āmāyastowē sakwa'yē ga gwālēg'a (fig.). Hēem la'l k'alalaxa begūlida'yē. Wā, lālē yāqūlē lās'lalās lāxa mēmak'lā-
 laxa xēxamagēma'yē g'ig'igāma'ya, yixs k'aak'omalaēda xamagē-
 ma'yē g'ig'igāma'esa 'nāl'nē'mēmasaxa hāq!wayowasa mēgwatē lāxa 90
 gwasayē k!wēlatsa mēgwatē. Wā, lālē k'lēs hē gwāla lāxa 'wā-
 lasē k!wēlatsa g'ix'sōgūg'iyowē mēgwata, yixs q'lūnālē senāla mē-

¹ 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 ^εwālas 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 ^εwālas 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'īdayāxa xamagemā'yē g'īgāmēsa ^εne^εmēma, yixs lēx'a-
^εmaē lāwoyiwē xewēqwas lāqēxs q!ēnemaē k!wēladzemasa g'īgā-
 ma'yē mēgwata. ^Āmen ^εnēx' qen gwāgwēx'sex'fīdē lāq. Wā,
 95 hēem L!ōpla ma'f'tsemg'ustāwē mēgwat la sakwasēwa. Wā, lā
 k'īlx'la nā^εnemsōk!wa mēgwata. Wā, la^εmēsē elāq dzāqwaxs laē
 gwāla sakwāxa ma'f'tsemg'ustāwē mēgwata. Wā, la^εmxaāwisē
 dzāqwaxs g'āxaē nā^εnakwa ānēqāxa leqwa. Wā, g'il^εem g'āx'ālisā
 ānēqāxa leqwāxs laē wī^εlents!ēsēda hā'yā!ūsā ^εne^εmēmotasa ^εwālasē,
 900 qa^εs lā wāwig'alaxa q!ēxalē leqwa, qa^εs lā haēLElas lāx g'ōkwas
 Q!ūmx'ōdē. Wā, g'il^εmēsē wī^εlaēLēda leqwāxs laē āx'ēdxa laēlxā'yē,
 qa^εs lā hōqūnts!ēs lāxa L!ema^εisō, qa^εs lā xeqwaxa t!ēsemē, qa^εs
 lāxat! k'!ōgwīLElaxa t!ētse!āla laēlxē lāx g'ōkwas Q!ūmx'ōdē. Wā,
 g'il^εmēsē k'ōtaq laem hēlalaxs laē hawanaqostālaxa leqwa lāx
 5 āwāgawalīlasa k!wēladzats!ēlē g'ōkwa. Wā, g'il^εmēsē hēlalaxs laē
 xeqūyindālasa t!ēsemē lāq. qa gwalilēs qo tsēnabotsōLEX g'alēlas
^εnāx'ēIDLEX gaālala. Wā, lāxaē ōgū!laem begwānem g'ayōl
 lāxa ^εne^εmēmotasa ^εwālasa āx'ēdxa k'lik'limyaxlā qā^εs g'āxē
 mex'ūlilalax lāx āwāgawa'yasa t!EX'ila Lē^εwa legwīlē. Wā,
 10 g'il^εmēsē gwāLEXs laē tsēx'fītse^εwēda ^εwāpē, qa^εs lā gūxts!ālayo
 lāxa k'lik'limyaxlā. Wā, g'il^εmēsē benk'!ōlts!EXs laē hēla-
 ts!ewēda ^εwāpē. Wā, g'il^εmēsē gwāLEXs laē āx'ētse^εwēda wūnāgūlē,
 qa^εs k'lip!ālag'ilasē^εwē, yixs hē^εmaē wāxa k'lip!ālaē ^εwāxasgema-
 sasa k'lik'limyaxlā. Wā, g'il^εmēsē gwāLEXs laē hēlasē^εwēda 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^{ex} 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^{wa} la gwalila laqawalilē. Wā, g'il'mēsē x'īqōstāxs laē ex-
 'wītse^{wēda} g'ōkwē. Wā, g'il'mēsē gwālexs laē mēmēntsemx'ⁱ-
 dēda t'ēsemē. Wā, hēx'īda^{mēsē} la āxse^{wēda} '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^{xwē}
 'wīla ā'misē 'nāl'nemx'^{īdxa} 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^{sa} 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^{xwē} 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^{wē} lāxēs q'wa-
 stālats'lēna'yē lāx t'ēx'ilāsa g'ig'ōkwasēs lē'lālasē^{wē}. 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^ε, 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^u 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^ε 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 lĕLEqĕlax lĕLEgEMasa 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'ōkwasa mōsgEMak'lūsē
ʼnālʼNEʼmēmasa. Wā, lā k'ĕs geyōl g'āx hōgwilēda lĕʼlānemē
qaxs ālaē lāk'ĕnaʼya q'lĕnemē mōgwata, yixs k'wĕladzemaē, qaxs
q'lūnālaē hōxsiwaya yāg'ilwatē lāx q'ĕsāxa xūdzāsa mōgwatē. Wā,
hĕʼla ʼla āla gēg'īlsēda hā'yāʼfa ʼtsĕstaxs g'āxaē lāl loxmalēda ʼnāl-
45 ʼNEʼmēmāxs g'āxaē mōxʼwidasexs 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 hĕlk'ĕdēnēgwīlasa g'ōkwē. Wā, g'ilʼmēsē ʼwīʼlaēLEXS g'āxaas
50 hōgwīlē ʼNEʼmēmotasa TsĕtSEMĕleqāla, qaʼs lā k'lūs'ālil lāxa ʼnel-
k'ĕdōyālilasa gEMxanēgwīlasa g'ōkwē. Wā, g'āxō elx!aʼya ʼNE-
ʼmēmotasa TEMTEMLELSē, qaʼs lā k'wābalilax k'lūdzēlasasa ʼNEʼmē-
motasa TsĕtSEMĕleqāla. Wā, g'ilʼmēsē ʼwīʼlaēLĒda mōsgEMak'lūsē
ʼnālʼNEʼmēmatsa Nāk!wax'daxwāxs laē wāxasōʼ qaʼs k'wĕlālē den-
55 xela. Wā, hēEMxaūwis g'il k'wĕlg'aʼl denx'ēdēda ʼNEkumaʼyē
ʼNEʼmēmotasa G'ĒXSEMē. Wā, g'ilʼmēsē q'lūlbē denxalayās laē
k'wĕlg'aʼl denx'ēdēda ʼNEʼmēmotasa SĪSĪN!a'yō. Wā, g'ilʼmēsē
q'lūlbē denxalayās laē k'wĕlg'aʼl denx'ēdēda ʼNEʼmēmotasa Tsĕ-
tSEMĕleqāla. Wā, g'ilʼmēsē q'lūlbē denxalayās laē k'wĕlg'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
Tsētsemēleqāla—| 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'lāsa 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'lūsē 'nāl'ne'mēmasa, yisa mewēxla lōelqūlilaxa q'lāsa
lōqūlila, lē'wa l'lēxenē lōqūlila, lē'wa gwe'yimē lōqūlila, lē'wa 75
hānagāts'lā lōqūlila, yixs hē'maē 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-
qāla; wā, sō'mēts Tem̄tem̄els, qa's ālax'idēlōs hām̄x'idēl, qax-
dōqūla'maqqōs 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^mid. Then they took the boiled seal and put them into the eight house-dishes; and when everything was in, Q[!]ūmx'ōd (IV 4) arose and gave the
 90 Džōnoq!wa dish and the sea-monster dish to the head numaym, the G^ēxsem. The young men of the numaym ^εwālas took up the two house-dishes with blubber and put them in front of the numaym G^ēxsem; and after they had done so, Q[!]ūmx'ōd spoke again, and said, "Sisem![!]ē, 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 Sisem![!]ē. After this was done, Q[!]ūmx'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[!]ūmx'ōd (IV 4) spoke again, and said, "This beaver dish and sea-otter dish are for you, Temtemlels." Then the young men went and put the two house-dishes in front of the numaym Temtemlels. And when the eight house-dishes with
 5 blubber had been put down, Q[!]ūmx'ōd (IV 4) sat down. Then his speaker, Ha^mid, arose, and spoke. He said, "Now, go ahead, you

gūx[!]sdemgas g[!]ig'igāmēsa āl'ēx g[!]ilgaōmasa. Wā, laxaak'āla
 85 g[!]ig'igāmēsa aōwak'ēxgas lēlōqūlalg'ōs, qā^s ālēlōs ha^mnāpl. qā^s ^εwā[!]wilg'ilt![!]ewēlō lāxgas lēlōqūlalg'ōs," ^εnēk'ē Ha^midē. Wā, la^mē āx[!]ētse[!]wa l'ōpē sākwēla^x mēgwata, qā^s lā āxts'lālayo lāxa ma[!]lgūnālexla lōelqūlila. Wā, g[!]il'mēsē ^εwilt[!]s'āxs laē Q[!]ūmx'ōdē
 90 lāx'ūlila, qā^s k'āk'ēgalēsa Džōnoq!wa lē[!]wa hānagats![!]ē lōelqūlil lāxa ^εmēkūmālasē ^εne[!]mēmotsa G^ēxsemē. Wā, lā hēx'ida[!]mē hā[!]yāl'āsa ^εne[!]mēmotasa ^εwālasē āx'ūlilaxa ma[!]lexla lōelqūlil xwē-xūts'lāla. qā^s lā k'ax'dzamōlilas lāxa ^εne[!]mēmotasa G^ēxsemē. Wā, g[!]il'mēsē gwālexs laē ēdzaqwē Q[!]ūmx'ōdē ^εnēk'a: "Lōqūlas Sisim![!]a[!]yē gwe[!]yim lē[!]wa ālanemē lōqūlila." Wā, hēx'idaemxaā-
 95 wisē hā[!]yāl'ā la k'ax'dzamōlilasa gwe[!]yimē lē[!]wa ālaneme lōqūlil lāxa ^εne[!]mēmotasa Sisim![!]a[!]yē. Wā, g[!]il'mēsē gwālexs laē ēdzaqwē Q[!]ūmx'ōdē: ^εnēk'a: "Lōqūlas Tsētsemēleqāla l'ēxen lē[!]wa nānē lōqūlila." Wā, hēx'idaemxaāwisēda hā[!]yāl'ā la āx'ūlilaxa ma[!]lexla lōelqūlila, qā^s lā k'ax'dzamōlilas lāxa ^εne[!]mēmotasa Tsētsemēleqāla.
 1000 Wā, g[!]il'emxaāwisē gwālexs laē ēdzaqwē Q[!]ūmx'ōdē ^εnēk'a: "Lōqūlas Temtemlelsē ts'ā[!]wē lē[!]wa q'āsa lōqūlila." Wā, hēx'ida[!]mēsēda hā[!]yāl'ā la āx'ūlilaxa ma[!]lexla lōelqūlila, qā^s lā k'ax'dzamōlilas lāxa ^εne[!]mēmotasa Temtemlelsē. Wā, g[!]il'mēsē ^εwilg'alilēda ma[!]lgūnālexla xwēxūts'lā lōelqūlila laasē k'wāgalilē Q[!]ūmx'ōdē. Wā, lā
 5 lāx'ūlilē elkwāsē Ha^midē. Wā, lā yāq'ēg'a[!]la. Wā, lā ^εnēk'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!lō⁶); and also Haqelal (the head chief of the Tsētsemēleqāla); 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^u ēwālas ēneēmēm. Laēmō aēk'aakwa, qa's wāg'i-
 6 Lōs hamx'ēdēlqō, aēk'ales ha'mapleqō, qa's w'ēlōlōsaq^u," ēnēk'ēxs
 laē q!wēl'ida. Wā, lā lāx'ūlilē Hēlāmasaxa xamagemā'yē g'īgāmēsa
 ēneēmēmotasa G'ēxsemē, qa's yāq!eg'ālē. Wā, lā ēnēk'a: "Gwāllas
 hē gwaēlē, g'īgāmē Yāqok!wālag'ilis." yix g'īgāmā'yasa ēneēmēmō-
 10 tasa SīsīnL!ā'yē gwe'yōs; hē'misē Hāqelal, yix xamagemā'yē g'īgā-
 mēsa Tsētsemēleqāla, "Lōs g'īgāmē Ts'ēx'ēd." yix g'īgāmā'yasa
 ēneēmēmotasa Temtemlelsē gwe'yōs; "qa's lāx'ūlilāōs ēwīla qens
 āwūlx'eyamēxg'ins ēx'plasewēlek' lāxēxs ha'maēnēlēx." ēnēk'ēxs
 laē q!wēl'ida. Wā, hēx'ēdaēmēsē ēnāxwa q!wāg'ililēda mōkwē g'īg'i-
 15 gāmā'ya lāxēs xāxēnalaēna'yē. Wā, lā ēnāxwa dāx'ēdex ōbā'yasa
 g'ilsg'ilt!a xūdzā, qa's q!ēs'ēdē. Wā, lā ēnāxwāmōda bēbegūlida'yē
 ōgwaqa lāx'ūlilāla, qa's ōgwaqē la dōlts!āla lāxa xūdzāsa mēgwatē.
 qa's q!ēsēq lāxēs ēnāxwāmaē Lax'le'wilexs q!ēsāē. Wā, lā k'lēs
 ōgwaqam q!ēsaxa k'lūdžēg'ā'yasa xūdzāsa mēgwatē lāxa ēwālasē
 20 k!wēlatsa mēgwatē. Wā, g'ilēmēsē ēnāxwa hē'ak'les laqēxs laē
 k'lūs'ālila. Wā, hēx'ēdaēmēsa g'āyolē lāxa hā'yāl'āsa ēneēmēmotasa
 ēwālasē la āx'ālilaxa lōelqūlilē, qa's lā lāwēlas lāxa g'ōkwē, qa's lā
 mēx'ēlsas lāx L!āsānā'yas. Wā, g'ilēmēsē gwālēxs hē k'ax'ēdayo-
 wēda sēsenāla k'lilx' mēgwat lāxa g'īg'igāmā'yē. Wā, lā mēmaēl-
 25 ts!aakwa mēgwatē k'ax'ēdayoxa bēbegūlida'yē. Wā, g'ilēmēsē gwā-
 lēxs laē q!ap!ēg'ililē ēneēmēmotasa ēwālasē, qa's dēnx'ēdēsa altsemē
 k!wē'laya'layo q!ēmdēms Q'ūmx'ōdē. Wā, hē'mis la yix'wīdats

30 (IV 3), danced. When the song of the numaym was at an end, Ha^émid said that Qwāx'ilal (IV 3) had changed her name, for now her name was Ts!endegemg'ielak^u (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^u (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^ésela, L!āsōtiwalis (III 11), asked her in marriage for his prince Sēsaxâlas
 40 (IV 8); and the Gwa^ésela came to woo her at Baās, for all the Nāk!wax'da^x^u 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^x^u 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^u (IV 3), the princess of Q!ūmx'ōd

wūq!wāsē Qwāx'ilalē. Wā, gr!émēsē la q!ūlbē denxalayāsa ^éne^émē-
 30 māxs laē nēlē Ha^émidās Qwāx'ilalaxs le^émaē L!āyoxlā yixs le^émaē lēgades Ts!endegemg'ielakwē. Wā, hē^émisē Q!ūmx'ōdāxs le^émaē ōgwaqa L!āyoxlā, yixs le^émaē lēgades Menlesidaasē, ^énēk'ēxs laē q!wēfīda. Wā, la^éme hōqūwelsēda k!wēlē lāxēq. Wā, la^émēsen gwāgūwēx^ésex^éidel lāx wūq!was Q!ūmx'ōdē lāx Ts!endegemg'ielak-
 35 kwē. Wā, la^émē āwūlqap!esōsa L!āelgāma^éyas gr!īgūgāma^éyasa ālogūxsemakwē lēlqwālalā^éya, qaxs laē dōgūla ma^élgūnalēxla lēlqūlila. Wā, hēt!a gr!īgūgāma^éyasa ^éne^émēmotasa Q!ōmk'lut!esasa Gwa^ésela yix L!āsōtiwalisē gāgak!aq qaēs lāwūlgāma^éyē Sēsaxâlasē. Wā, gr!āx^émē gāgak!asōsa Gwa^ésela lax Baāsē, qaxs gr!āxāē māwa
 40 ^énāxwēda Nāk!wax'da^x^{wē} lāq. K!ēs la aēdaaqa lāx Tēgūxsta^éyē. Wā, hē^émaasēxs gr!āxāē gr!āxālela lāx āwig^éa^éyas Baāsaxa la dzāqwa. Wā, lā yāq!eg^éa^éle L!āsōtiwalisaxēs gr!ōkūlōtē. Lā ^énēk'a: "Wāentsōs hōlēlax gr!ōgūkūlōt, qaxgin k!ēsēk' ^énēx' qens qādzōlēxwa dzāqwx, qens yū^émē mēx^édōx, qens lālensax gāālala.
 45 qens hā qadzēldēmlē qō lāl ^énāxwax'st!aax^éle ts!ex^éidla Nāk!wax'da^x^{wax}," ^énēk'ē. Wā, hēx^éida^émēsē lax^éūlilexsē elkwasē Pengwidē, qa^és ōgwaqē yāq!eg^éa^éla. Wā, lā ^énēk'a: "Ēx^émis wāldēmōs, gr!īgūmē, qaxs ālēlaqōs winal laxōx Ts!endegemg'ielakwax k!ēdēlaq!es Q!ūmx'ōdē. Wā, hē^émis ēk'ēltsēs wāldēmōs gr!īgūmē, qens

(IV 4¹), and therefore your word is good, chief. Let us meet in the 50 daytime and talk with the Nāk'wax'daxⁿ about the marriage. I think there will be a sham-light for the princess of Chief Q'ūmx'ōd (IV 4).¹ 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 Gwasēla 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—you, chief of this numaym Sisenl'ē², 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, 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'wa Nāk'wax'daxwax. 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'misē 'nāxwa ēx'ak'ē g'ōkūlōtasēx
 wāldemas.

Wā, hē'misē la mēx'ēdē. Wā, g'il'mēsē 'nāx'idxa gaūlāxs laē
 'nāxwa q'wālx'idēda bēbegwānemasa Gwa'sēla. Wā, g'il'mēsē 55
 gwālexs 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'a'yē-
 da mōts!aqē yā'yats'ēs. Wā, lā lāx'ūlexsē Lāsōtiwalisē. qā's yāq'le-
 g'a'lē. Wā, lā 'nēk'a: "Wāg'il la g'īgāmē Sēwidā, g'īgāma'yāqōs
 'nē'mēm G'īg'ilgēm. Laems lāl wālaqag'ililēlal lāxa g'īgāma'yāē 60
 Q'ūmx'ōdā, sō'mēts g'īgāmē Gwāyōlelasemē, g'īgāma'yāqōs 'nē'mēm
 Sīsīnl'ē laems lāl wālaqag'ililēlal lāxa g'īgāma'yāē Q'ūmx'ōdā.
 Wā, sō'mēts Pengwidā, g'āyōlāēx lāxen 'nē'mēmota Q'ōmk'ut'ēsē.
 laems lāl hōlēlēg'ilxENS g'īg'īgāma'yēx. Wā, la'mēts lālōl nōs
 ha'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's
 sēx'widaēda ha'yālfā yāyana. Wā, g'il'mēsē lāg'aa lāx l'ēma'isās
 g'ōkwās Q'ūmx'ōdāxs laē hōx'wūltāwēda mā'lōkwē g'īgāma'ya. yix
 Sēwidē lō' Gwāyōlelasema'yē. LE'wa Elkwas Q'ūmx'ōdē. yix Pen-
 gwīde, qā's lā hōgwīlēla lāx g'ōkwasa g'īgāma'yē Q'ūmx'ōdē. qā's lā 70

¹ 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.āsōtiwalis (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.āsōtiwalis (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^e 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.āsōtiwalis (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'ēlē 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 hōlēlā-ōsaxg'anu'x'u g'āxēnēk'." Lāxōx gwōgwasaxsa 'wā'walatsilax wāldema.

75 "Wā, g'āx'menu'x'u wālaqag'ililēla lāl. g'īgāmē Q!ūmx'ōd, qā'ōs k'lēdēlax lāxōx Ts!endegemg'īlakwax, qā lāwūlg'āma'yasa g'īgāma'yē L.āsōtiwalisē, 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.āsōtiwalisaxg'in daēla'mēg'ax lāwūlg'āma'yasē, lāx Sēsaxālasa, yixs 'namālasō'maa lōgūn k'lēdēlek'." 'nēk'exs laē q!wē'fida.

80 Wā, hē'mis la lāx'ūlilatsa g'īgāma'yē Gwāyōlelasema'yē, qā's yāq!ēg'a'ēlē. Wā, lā 'nēk'a: "Qen wālē, qaxg'in k'lē'sēk' wiyōl.lēnox'xēn gwe'yā qen lālōl'asē'wa. Wā, gēlak'as'la, g'īgāmē Q!ūmx'ōd. qāxs k'lē'saēx ā'em lālagwālag'in wāldemk'." Wā, la-

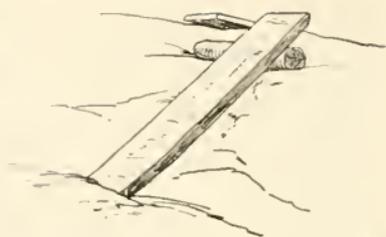
85 'mēsēn lāl qwēsgeṃabalsg'as ēx'g'ōs wāldemag'ōs 'wālas g'īgāmē lāxēn nōsa g'īgāma'yē L.āsōtiwalisa. Wā, g'ōlag'a g'īgāmē Sēwid lō's Pengwid qens lālag'i," nēk'exs laē q!wāg'īlila. Wā, g'īl'mēsē q!wē'fideks laē ēdzaqwa yāq!ēg'a'ēlē g'īgāma'yē Q!ūmx'ōdē. Wā, lā 'nēk'a: "Wēg'aemsl ēselax, g'īg'īgāmē, qā's lē'maōs q!ēlēlqē-

90 laxg'in k'lēdēlek', lāxg'a Ts!endegemg'īlakūk'." 'nēk'exs laē āx'ēd-xa yūduxūxa p!ēlxelagēma. qā's lā ts!ewanaqēlasa 'nāl'nemxsa laqēxs yūdukwaē. Wā, g'īl'mēsē gwālexs laē hōqūwelsēda yūdu-

After this the three | chiefs went out, singing their sacred songs a- 93
 they went along. They went aboard | the traveling-kanoe. 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 Baās, in front of 4  the house of

kwē g'īg'īgāma⁵ya yiyālagūtāwēsēs yiyāla^uLENē, qa⁵s lä hōxs⁵la 93
 lāxēs yā⁵yats!ä xwāk!ūna, qaxs k!ūd⁵zexasalax'sa⁵maēda ha⁵yāl⁵a
 ēselaq. Wä, lä sēx⁵wida, qa⁵s lä aēdaaqa lāx mēxâlasasēs waox^u- 95
 ts!aqla xwāxwāk!ūna lāx laxlaxxūsalax'sa⁵maēda yūd⁵kwē
 gōgēnālalexsa⁵ nāl⁵nem⁵sa p!elxelasgema yiyālaqūla. Wä, g'il-
⁵mēsē lāg'aaxs laē yāqlēg'a⁵lē elkwās Q!üm̄x'ödē, yix Pengwidē.
 Wä, lä ⁵nēk'a: "Wēg'a dōqwalax g'īgāmē L!äsötīwalis g'a-
 xemg'a g'īg'īgāmēk' genālalexsgas genemlg'as Sēsaxâlas. Helo- 100
 laxaēg'a wiyōl laxg'ims g'īg'īgāmēk' qaōs āwāwasēx. Wä,
 wēgil la xwānal⁵idex, qens lālag'ī qādzi⁵ēda." ⁵nek'exs laē
 qlwē⁵ida. Wä, la⁵mē mō⁵lē L!äsötīwalisas wāldemas. Wä, la⁵mē
 qlap⁵lēg'aalexdzema lēlākwē ha⁵yāl⁵a lāxa ma⁵lts!aqē xwāxwāk!ūna.
 qa⁵s g'wālālē qō amaqasolaxō. Wä, g'il⁵mēsē g'wāl⁵exs laē ⁵nemāg'īwa- 5
 lēs xwāxwāk!unāxs laē sep⁵ēda. Wä, laem ⁵wāx'sagawa⁵yē xwāxwā-
 k!ūnāsa hā⁵yāl⁵a lāx yā⁵yats!ä waōyats!āla bēbegwānema lē⁵wis
 g'īg'īgāma⁵yē (fig.). Wä, g'il⁵mēsē elāq lāg'aa lāx lēma⁵issas g'ōkwas
 Q!üm̄x'ōdāxs laē dōx⁵walelaqēxs k'lēāsāē ⁵nemōk^u begwānem
 g'īg'il⁵sela, qaxs lē⁵maaxōl ⁵wī⁵laēlela lāx g'ōkwasēs g'īgāmā⁵ye 10
 Q!üm̄x'ōdē. Wä, laxaē dōx⁵walelaxa ēk'lēbalisē g'il⁵la wadzo saōkwa
 lāx ošgēmdza⁵yas Baāsē 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^u (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^u (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^u (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^émē k'ōs^é nāxwa q!āLEX-
 lēda Gwa'selāx hēg'ilas gwaēsa saōkwē. Wā, hēt!a q!ālanokwēda
 15 q!ūlsq!ūlyakwaq. Wā, lā belase^éwēda^u nāxwa Gwa'sela, qa's gwāl
 māwisilē sēxwa, yisa^u nēmōkwē q!ūlyak^u begwānema. Wā, g'il-
 ēmēsē gwāl^u nāxwa sēxwaxs laē yāq!ēg'a'fēda q!ūlyakwē begwāne-
 ma lēgades Hayalk'inē. Wā, lā^u nēk'a: "Wēg'a yāl!āLEX hā-
 ēyāl^é qa'en dōgūla lācēsēx g'ildedzō saōkwa. Yūem lēgades Na-
 20 xedzowōx, yixs nek'ílakwaēx lāxōs gwaēdzasēx. Wā, g'āxlē Ts!en-
 degemg'ílakwa k!waxtewilxwa nek'ílakwēx. Wā, la^émēts lē^élā-
 lasōlōl^u nāxwa hu^éyā'fa, qa's laōs nāxa lālōl!ālxens qādžēlasōlax.
 Wā, hē^émaasēxs lāg'ustāwēlē^u nēmōx^ulā lāl hu^éyā'fa lax k!wālaasas
 Ts!endegemg'ílakwē, qa's laōs lāx^éwalela lāx āpsālelās. Wā,
 25 ā'mēts selt!ālela qa g'ūs'g'ins g'igigāmēk' yaēq!ent!āla, qaxg'ins la-
 ēmēk' lāLEX Ts!endegemg'ílakwē lāxēq. Wā, hē^émaaqasō wigu-
 stālxō lāx k!wālaasas k'lēdēlasa g'igāma^éyē Q!üm̄x'ōdē; wā, la-
 ēmēsēns wiyōllaxxens gūgak'ase^éwēxen nēnakilē, qa's ā^émaōs^u nā-
 xwa yūl!āx'da^éxwa yūl hu^éyā'fa," nēk'exs laē q!wē'ida. Wā, hēx^éi-
 30 da^émēsē^u nāxwa sēx^éwida, qa's lā lāg'alis lāx L'ema^éisas g'ōkwās
 Q!üm̄x'ōdē. Wā, la^émē^u nēmūg'iwāla^u mōts!aqē xwāxwāk'lūna

were in line on the beach; and first Chief Sēwid spoke, and told the
 Nāk!wax'da^εx^u to go and get in marriage the princess of Q!ūmx'ōd
 (IV 4), Ts!ēndegemg'īlak^u (IV 3). As soon as he stopped speak-
 ing, || the other chief, Gwāyōlelasemē^ε, | spoke also, and said the 35
 same as the other one had said to the Nāk!wax'da^εx^u about their
 coming to get in marriage the princess of Q!ūmx'ōd (IV 4). Ts!ēn-
 degemg'īlak^u (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^εx^u 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^ε | 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^εsela, 50
 spoke, and said, "Now, Gwa^εsela, | 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^εmis g'il yāq!eg'a^εlē g'īgāma^εyē Sēwidē. 32
 Wā, laem nēlaxa Nāk!wax'da^εxwasēs gāgak!aēna^εyax k'lēdēlas
 Q!ūmx'ōdē lāx Ts!ēndegemg'īlakwē. Wā, g'il^εmēsē q!wē^εīdēxs laē
 lāx^εwūlēxsēda ^εnemōkwē g'īgāma^εyē Gwāyōlelasema^εyē. Wā, la^εmē 35
 yāq!eg'a^εl ōgwaqa. Hēmxat! aem wāldēmsēs nēlēna^εyaxaaxa
 Nāk!wax'da^εxwasēs gāgak!aēna^εyax k'lēdēlas Q!ūmx'ōdē lax Ts!ēn-
 degemg'īlakwē, ^εnēk'ēxs laē dāx^εīdxa p!ēlxelasgemē qa^εs lē^εlālōxa
 g'ayōlē lāxa hā^εyā^εla qa lās lāxwaxdzēxa xwāk'lūna. Wā, lā hō-
 ts!eyap!ēndālasa sek!āxsa p!ēlxelasgem lāq. Wā, g'il^εmēsē s^εk!āx- 40
 saxs laē ^εnēk'a: "La^εmen qādžēlasēq sek!āxsa p!ēlxelasgē-
 maī'." Wā, hēx^εīda^εmēsēda hē^εla lā lāsdsas qa^εs lā gemxēlas
 lāx g'ōkwās Q!ūmx'ōdē, qa^εs lā gemxalilas lāx ōgwiwalilas g'ōkwās
 Q!ūmx'ōdē, yīxs hēx^εsū^εmaē ^εwī^εlaēlēlōda Nāk!wax'da^εxwē; k'leās
^εnemōx^u nēfemalag'īlsa. Wā, lā ēt!ēd hōts!eyap!ēntsa sek!āxsa 45
 p!ēlxelasgem lāxa ōgū^εla^εmaxat! hē^εla. Wā, ^εnēk'ē Gwāyōlelasē-
 ma^εyē dālxēq sek!āxsa. Wā, hēx^εsū^εmēs la gwēk!ālē. Wā, āl-
^εmēsē gwālēxs laē ^εwī^εlōltāwēda hāma^εtsok'āla p!ēlxelasgema. Wā,
 g'il^εmēsē gwāla laē ^εnēk'a: "Wā, laem ^εwī^εla." Lā gwēgemx'īd
 lāxa Gwa^εsela, qa^εs yāq!eg'a^εlēq. Wā, lā ^εnēk'a: "Wā, Gwa^εsela, 50
 la^εmēns gwāla. La^εmēsēns ōlastogwaalēxsl, qa gwēbax^εīda^εslas
 wāldēmlasēn wī^εnēdē," ^εnēk'ēxs laē k!wā^εaalēxsa. Wā, g'il^εmēsē

53 he said, and sat down; and when | he sat down in the canoe, the
uncle of Ts!endegemg'ílak^u (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^sela! Have you come to get in marriage the
princess of my chief | Q!ūmx'ōd (IV 4)! Now, take care, Gwa^sela!"
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^sx^u came out, bent forward and
carrying short | poles representing spears, and went against the
Gwa^sela, 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^sela, L!āsōtiwalis
(III 11), arose, and spoke | to his tribe. He said, "Don't sit in
this way, Gwa^sela! | 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^sx^u. Then | they took hold of
one another: and while they were fighting, | Ts!endegemg'ílak^u
(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'ewelsē lāx L!āsanā'yasa g'ōkwax Q!ūm-
55 x'ōdē. Wā, lā yāq!eg'a'la. Wā, lā 'nēk'a: "Sō'maa Gwa^sse-
lasa gāgak'laswa lāxg'a k'ledēlg'asg'in g'igāmēk' lāxg'a k'ledēlg'as
Q!ūmx'ōdēwa? Wā, wēg'illax'ōs yāl!āLEX. Gwa^sEL," āmē 'nēk'EXs
lāē gwēgēm'íd lāx t!ēx'ilās g'ōkwax Q!ūmx'ōdāxs lāē 'nēk'a:
"Amaqayē'." Wā, g'il'mēsē q!ūlbē amāqaxaēnā'yasēxs g'āxaē
60 sēsaxēsālē g'ig'igāma'yasa Nāk!wax'da^sxwē dēdālaxa ts!elts'ox^sstowē
dzōmeg'ada SESāyak'lālas lāxa Gwa^sELāxs k!ūdzEXsālāē lāxēs gāga-
k'laats'lē xwāxwāk'lūna. Wā, g'il'mēsē 'wī'EWELSēda g'ig'igāma'yē
lāxa g'ōkwaxs g'āxaē g'āxāwELSēda 'nāxwa hū'yāl'a k'leāslal da-
ax^s, qas lā hūyints!ēsela lāxa L!ema'isē. Wā, g'il'mēsē 'wī'ELENTS'lē-
65 g'a'lēxēs g'ōkūlotē. Wā, lā 'nēk'a: "Gwāllas hē gwālē. Gwa^sEL,
wēgradzā tāta'wālxwa 'wālasēx lēlqwāla'yē," 'nēk'EXs lāē 'nē-
k'a: "Wayá'!" Wā, g'il'mēsē wayāxaxs lāē 'nemūg'ilexsēda hā-
'yāl'a q!wāg'ilexs lāxēs yaē'yats'lē xwāxwāk'lūnāxs lāē 'nāxwaEM
70 dēxūmsta, qas tāta'wālēx hā'yāl'āsa Nāk!wax'da^sxwē. Wā, lā'mē
dādegōx'wīda. Wā, hē'mis ālēš yāla dādegālas lāē Ts!endegemg'i-
lakwē ēk'lēsta lāx ēk'lēba'yasa lūēsē naxēdzō suōkwa, qas lā
k!wadzōdxa Lāh!ēla lāx ālōtba'yasxa g'a gwālēg'a.¹ Wā, lā'mē
hēwāxa g'āyanōlē lāx'demas lāg'ostā lāq, qaxs lē'maē ālax'íd la

¹ See figure on p. 1054.

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^u (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^u (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^u (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^mēsa g'īgāma^fyasa Gwa'sela q!waēs lāx L!ūsalisasa hā^fyā^fa. Wā, lū wāx' dzelx'ustāwēda ^fnemōkwe hē^fa. Wā la^mēsē wig'ustāxs laē ts!āsōsa ^fnemxsa p!elxelasgema. Wā, 200 lā hēx'sā^mēsē gwēg'ila. Wā, la ^fnemōkwa ālak!ala ēx'sdek!in hē^fa ^fnēx'sōsēs g'īg'īgāma^fyē, qa ā^fmēles lāl, qō lāl ^fwīlal yāx^fīdlēs hā^fyā^fa. Wā, g'il^mēsē ^fnemōx'ūm lāxs laē yāq!eg'a^flēda g'īgāma^fyē L!āsōtiwalisē. Wā, lū ^fnēk'a: "Wēg'ila xūnōk^u, sō^fmaas k'leās wiyō-lānema. Hā'g'ul la, qa^s lēgadaōsasō lāles lax k'lēdlasa g'īgā- 5 ma^fyaē Q!ūmx'oda," ^fnēk'exs laē q!wē^fida. Wā, hēx'ida^mēsa hē^fa la taxt!a lax demsx'ē ^fwāpa, qa^s k'lūnk!ūnxēsēlēxs g'āxaē aēdaaqa. Wā, lū dzelx'ōstā lāxa naxedzowē, qa^s lū lāx^fwalela lāx āpsūlelās Ts!endegemg'īlakwē. Wā, g'il^mēsē la lāxwala laqēxs lūasē ^fnāxwa yālaqwē g'īg'īgāma^fyasa Gwa'selāsēs yēyā^flax^fLENē. Wā, 10 la^mēda g'īgāma^fyē Q!ūmx'ōdē yāx^fwitsa sek!axsē p!elxelasgem lāxa hē^fa. Hēm lēgēmsa hē^fē Gwāyōsdēdzasē. Wā, k'lest!a gāla lāxwalē Gwāyōsdēdzasaxs g'āxaē lāxa lō^f Ts!endegemg'īlakwē, qa^s lē laēl lāx g'ōkwās Q!ūmx'ōdē. Wā, la^mē Qāsnomalasē āxk'ālaxa Gwa'sela, qa lās hōx^fwalēxs lāxēs yaē^fyats!ē yāwas^fida, "qaxs le- 15 ^fmaaxlaqōs lālex k'lēdlasg'in g'īgāmēk' lāx Ts!endegemg'īlakwē, qa^s hōlēlaōsaxg'in wāldemlek', lōl g'īgāmē, Sēsaxālas, laxōs lā-wūlgāma^fyaqōs g'īgāmē L!āsōtiwalis. Wā, laem lāla mewēxla

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'ilanōküm̄ē (IV 8),
and the marriage mat of Ts!ēndegem̄g'ielak^u (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^sela, 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^sela
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^u (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^sela

lōelqūlitaxa q!āsa lōqūlila lē^wa l!ēxenē lōqūlila lē^wa gwē^yimē 18
lōqūlila lē^wa hānagats!ē lōqūlila. Wā, hēem geg'ādanems omp-
^wūlasg'in gr'igāmēk', yixga Q!üm̄x'ōdek' laxa gr'igāma^yē Qwax'ilās 20
Gōsg'imoxwē. Wā, la^mēsa gr'igamayōx Sēsaxâlasēx lēgadelts
Kwax'ilanōkūma^yē. Wā, lāk' lē^waxselaga Ts!ēndegem̄g'ielak-
kwaxa ma^tsōgūg'iyowē p!elxelasgema ālak' wūltahileg'a genem-
g'os, gr'igāmē Sēsaxâlas laxēs g'ōkwaōs: ga^mēsēg'a neqasgemk'
lenxstaats!ē k'lik'limyaxla. Wā, hē^misa sek'!asgemē dēdengwa- 25
ts!ē l!ēⁿa, qa k'lūngemaxsēsa lenxē. Wā, hē^misa g'ōkwē.
Hēemxaen geg'ādanema l!ēxl!exāgemē g'ōk^u lāx gr'igāma^yasa
Gōsg'imoxwē Qwax'ila. Wā, hē^misa lēgemē qaēs sēnatlaōs quasō
k!wē^slas'idlō. Wā, la^mē lēgadelts Melnēdē. Wā, laem ^wīla
lāxēq. Wā, gēlag'a Gwa^sel, qa^s g'āxaōs telts!a lāxga g'ōk'gwas 30
Q!üm̄x'ōdē. Laemk' leqwēlakwa," ⁿēk'exs laē q!wē^fida. Wā,
hēx'ida^mēsēda Gwa^sela ⁿāxwa hōlwūltā lāxēs yaē^yats!ē qa^s lā
hōgwēl lax g'ōkwas Q!üm̄x'ōdē. Wā, g'il^mēsē ^wīlaēlexs laē
hāmg'ilasōsa ts!enkwē xamasa. Wā, g'il^mēsē gwāl ha^māpexs laē
āxk'!ālē Q!üm̄x'ōdāxēs q!ūlēsē Sēsaxâlasē qa xa^māsē lāx Baāsē, qa 35
k!eswūlēs Ts!ēndegem̄g'ielakwaxēs memwālatē. Wā, la^mē nāna-
geg'a^yē Sēsaxâlasax wāldemasēs q!ūlēsē Q!üm̄x'ōdē. Wā, g'il^mēsē
ⁿāx'idxa gaālāxs laē mōxselaxēs yaē^yats!ēxa Gwa^selāsa 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^u (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^ssela 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^e 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^e! I went to marry Ts!ENDĒGEMG'İ'lak^u (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^wwa dēdengwats!ē L!ēⁿa. Wā, hē^misēda mewēXLA lōelqū-
 40 lila. Wā, g'İl^mēsē^e 'wİlxSEXs g'āxāē Ts!ENDĒGEMG'İ'lakwē hōqūwels
 lāx g'ōkwāsēs wūq!wē Q!ümX'ōdē LE^wwis lā^wūNEMē Sēsaxâlasē, qa^s
 lā hōx^wwalEXs lax xwāk!ūnāsēs lā^wūNEMē Sēsaxâlasē. Wā, g'İl-
 'mēsē k!ūs^alEXSEXs laē 'nemāg'İLē sēx^wwidēda Gwa^ssela. Wā,
 la^mē lāl nūⁿax^uL lāxēs g'ōkūlasē Ğwēk'İlisē. Wā, g'İl^mēsē lāg'aa
 45 lāqēxs laē hēx^eida^mēsē ōmpas Sēsaxâlasē, yİx L!āsōtīwalisē hēlaxa
 hā^yāl^asēs 'ne^mmēmōtē, qa ēx^wwidēsēx g'ōkwās, qaxs 'nēk'aē, qa
 halī^lālēs k!wē^lasēs lāwūlgāma^yē Sēsaxâlasē, qaxs yālaqalaasēs
 gēg'adānema mewēXLA lōelqūlila. Wā, g'İl^mēsē gwālēda hā^yāl^a
 ēkwaxa g'ōkwaxs laē hēx^eidaem la lē^lālase^wwēda 'ne^mmēmōtasa
 50 G'İg'İlgāmē LE^wwa 'ne^mmēmōtasa SİSEN!la^yē, yİsa hā^yāl^asa 'ne^mmē-
 mōtasa Q!ōmk'!ut!ĒSē. Wā, g'İl^mēsē g'āx 'wİl^alāEXs laē mōltoyo-
 wēda neqāsgemē lēlEXstaats!ē k'İk'İmyaxLA LE^wwa sek'İlāsgemē
 dēdengwats!ē L!ēⁿa. Wā, hē^mislēda mewēXLA lōelqūlila, qa^s
 g'āxē mex^alİlElas lāx āwİlElāsa t!EX'İlāsa g'ōkwē. Wā, g'İl^mēsē
 55 g'āx 'wİl^a mex^alİlEXs laē lāx^eūlİlēda g'İgāma^yē L!āsōtīwalisē, qa^s
 yāq!ēg'a^lē. Wā, la 'nēk'a: "Wēg'a dōqwalax ma^ltsemaX^u 'ne-
 'mēni, yūL G'İg'İlgām lōsSİSEN!lē. Lāx'den gūgak'!ax Ts!ENDĒGEM-
 g'İ'lakūk' lāxg'a k'İdēl^gasa g'İgāma^yāē Q!ümX'ōdē. Wā, g'a^mē-
 sen wāwāk'İnēg'as lag'ōs dōgūlaxg'ada neqāsgemk' lēlEXstaats!ē
 60 k'İk'İmyaxLA lōgwa sek'İlāsgemk' dēdengwats!ē L!ēⁿa 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'ix'ēd.

xsa'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 MEWEXLA lōELqūhila. Wā, 65
 g'il'mēsē gūxts!ōyowēda 'nāl'NEMSGEMē k'lik'!myaxla lāXA 'nāl'NE-
 MEXLA lōELqūlila, laē āx'ētse'wēda 'NEMSGEMē dengwatslē L!ē'na,
 qa's k!ūnq!EQēs lāXA MEWEXLA lōELqūlila. 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 LAX'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 L!ē'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 NEXDZAMŌHILAS Lāwūlgāma'yas Sēwidē K'imgēdē. Wā, g'il'mēsē
 gwālexs laē ēdzaqwa 'nēk'ē L!āsōtīwalisē: "Lōqūlas, SISENL!a'yē
 gWE'yim L!ē'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 || "Lā⁶staak^u" 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, | L⁶āsōtiwalis (III 11) told them to go
 ahead and eat, and they all | began to eat; and after they were
 90 through, || L⁶āsōtiwalis (III 11) told them that now he had changed
 the name of his prince Sēsaxâlas (IV 8), and that | his name would
 be Kwax'ılanōkumē⁶ (IV 8), 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'i⁶lak^u
 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 L⁶āsōtiwalis (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 ma⁶yasē X'īlx'ēdē. Wā, g'il⁶mēsē gwālexs laē k'ax'dzamōlī⁶lema
 lōelq!wa lāxa 'nāl⁶nemōkwē bēbegwānema. Hēem lēgades
 85 Lā⁶staakwē, yixs 'nāl⁶nexūlase⁶waēda lōelq!wāsa 'nāl⁶nemōkwē
 bēbegwānema, lē⁶wa g'ig'igāma⁶yas 'nāl⁶nexūlaaxa lōelqūlilē
 lē⁶wis lōlaelgāma⁶yē. Wā, g'il⁶mēsē 'wīlg'alilaxs laē wāxasōs
 L⁶āsōtiwalisē, qa hām⁶x'ēdēs. Wā, hēx'ida⁶mēsē 'nāxwa hām-
 x'ida. Wā, g'il⁶mēsē gwālexs laē nēlē L⁶āsōtiwalisaxs
 90 lē⁶maē L⁶āyōxlēs lāwūlgāma⁶yē Sēsaxâlasē, qaxs lē⁶maē lēga-
 des Kwax'ılanōkūma⁶yē. Wa, hē⁶mis lēgemas sēnatasē, yix Melnē-
 dē, 'nēk'exs laē gwēgemx'ēd lāxēs 'nē⁶mēmota Q!ōmk' lut!ēsē.
 Wā, lā 'nēk'a: "Gwāllas hē gwaēlē, 'nē⁶mēmot, Q!ōmk' lut!ēs,
 qa⁶s laōs āx'ēdex lē⁶waxsa⁶yas Ts!ēndegemg'i⁶lakūk'xa ma⁶tsogū-
 95 g'iyowa p'elxelasgema, qens dāyaxstendayoxens g'ig'igāma⁶yē,
 āla xēllexalax q!ēq!ēldzextalalax," 'nēk'exs laē q!wēl'ida. Wā,
 hēx'ida⁶mēsēda hāyāl'ā la āx'wūltōdxa p'elxelasgemē lāxa
 xwāk'lūna, qa⁶s g'āxē āx'ālilas lāx āwīlēlāsa t'ex'īlāsa g'ōkwē.
 Wā, lā L⁶āsōtiwalisē ēdzaqwa yāq!ēg'a'la. Wā, lā 'nēk'a lāxēs
 300 nē⁶mēmota Q!ōmk' lut!ēsē: "La⁶mens dāyaxstendelxens g'ig'igā-
 ma⁶yē yisga ma⁶tsogūg'iyok^u p'elxelasgem lē⁶waxsēsa k'lēdēlaxs
 Q!ūnx'ōdā," 'nēk'exs laē gwēgemx'ēd lāxa k!wēlē. Wā, lā 'nē-
 k'a: "Laem dālaxa 'nemxsa p'elxelasgema. La⁶men dāyaxstend-
 lōl g'igāmayai Sēwidē." Wā, lā lāx'ūlilēda hēl'ā g'ayōl lāx 'nē-

numaym of Kwax'ılanōkūmē^ε (IV 8) took the one pair of blankets | 5
and gave it to Chief Sēwid; and | L'āsōtiwālis (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'āsōtiwālis (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^ε; and after this had been done, | the
guests went out. Ts!ENDĒGEMg'īlak^u (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^u (IV 3) 15
went home | to Baās. For two winters | Ts!ENDĒGEMg'īlak^u (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^u (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'īlis¹ (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-
sōtiwālisē dāx'idēxa 'nemxsa p!ELXELASGEMA. Wā, lāxaē 'nēk'a:
"La'mEN dāyaxstENDLōl g'īgāmayai' K'imgēdē," lāx L'āwūlgāma'yas
Sēwidē gwe'yōs. Wā, lāxaē ts!ēwēsa hēl'a lāx K'imgēdē. Wā, lā
hēx'sā gwēk'!ālaxs yāqwaē L'āsōtiwālisasa p!ELXELASGEMē. Wā, 10
g'īl'mēsē 'wilxtowē 'nē'mēmotasa G'īg'ilgāmāxs laē ōgwaqa dā-
yaxstENDXA 'nē'mēmotasa SISENL'a'yē. Wā, g'īl'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'wadesēXS 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 Qā-
snomalasē. Wā, laEM lēx'ēDES L'āl'ĒLEwēdzemga lāq. Hē'mē- 20
SEN lāl lēqelayOLEq. Wā, g'īl'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'īl'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-

¹ 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, | Hāmiselā, 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!aselā, — 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'yā'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'fstsōgūnwāla 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 Hāmiselāfē. 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!aselā 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'yā'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 yūdükwē g'ig'egāma'yā, 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'ülilēda 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'yāē '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'alilāxs laē lax'ülilēda 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'yāē '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'alilāxs laē 65
lāx'ülilē 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!É!EWÉDZEMGA (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!É!EWÉDZEMGA (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^u always had a sham-fight

- 71 g'āxē wālaqāg'ílila. G'āx^umen qādzēla lāxōs k'!édēlaq!ōs, g'īgā-mē K'!ádalag'ílis laxōx L!áL!É!EWÉDZEMGĀx," '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. Gēlag'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^u genālxg'as genemg'ōs lāxg'a L!áL!É!EWÉDZEMGAK'. 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!āl!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!āsanā'ayas g'ōkwas K' lādālag'ilisē. Wā, lā k'!ēās 'nemōk'
 begwānem g'ig'isela lāx L!āsanā'ayasa g'ōkūla. Wā, lā lāg'alisēda
 mōts!aqē xwāxwāk'lūna lāx neqents!ēsas g'ōkwas 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!ālal g'igāmē Nōhs, Kwax'sē'stāladzē 400
 lāx gwēk'lālasasens q'lūsq'lūlyax'dā lāxwa gāgak'lax wāldema,"
 '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!āl!ēlewēdzemgāx lāxōs
 k' lēdēlaq!ōs, g'igāmē K' lādālag'ilis," 'nēk'exs laē dāx'īdxa p!ēlxē- 5
 lasgemē. Wā, lā 'nēk'a: "Qādzēlasēq nemxsa, mā!exs, yūduxūxs,
 mōxsa lastāai'," 'nēk'exs laē sek'laxsēda p!ēlxelasgemē. La'mē-
 sē xūnōkwas 'māxūlag'ilisē, yix 'nemōgwisē, gemxūsdesaxa p!ēl-
 xelasgemē, qa's lā gemxēlax lāx g'ōkwas K' lādālag'ilisē. Wā,
 lāxaē ēt!ēdē P!asēla!ē hōs'īdxa sek'laxsa p!ēlxelasgema. qa's gem- 10
 xseyap!ēndēs lāx 'nemōgwisē. Wā, lāxaē gemxēlas lāx g'ōkwas
 K' lādālag'ilisē. Wā, g'il'mēsē sek'lāptenyag'exa p!ēlxelasgemaxs
 laē ēdzaqwa 'nēk'a, laemxaa dā!axa p!ēlxelasgemē: "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^{ex} 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!axsa p!elxelasgemē. Wā, 15 g'il'mēsē sek!ap!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," lāxāē hōs'idxa lāk!endē p!elxelasgema, qa's k'exseyap!endālēs lāxa neqākwē hā'yā'fa. Wā, g'il'mēsē la hōx'wūsdēsēda hā'yā'f'axs laē 'nēk'ē
- 20 P!aselalē: "La 'nemx'sōgūnwalai'." Wā, g'il'mēsē g'āxēda hā'yā'fa aēdaaqaxs laē ēdzaqwē P!aselalē dālaxa p!elxelasgemē. Wā, lā 'nēk'a: "La'men lāg'ililasa lāk!endē p!elxelasgemē lāxs k'ēdēlaq!ōs, g'igāmē K'!adalag'ilis, qaxg'in 'nēk'ek', qa g'āx'mesō g'ax'alaxsōs k'ēdēlaq!ōs, g'igāmē, lāxg'in yā'yats!ēk'," 'nēk'exs
- 25 laē gemxseyap!endālasa sēsēk!axsa p!elxelasgem lāxa neqākwē hā'yā'fa. Wā, lāxāē gemxēlas lāx g'ōkwās K'!adalag'ilisē. Wā, g'il'mēsē g'āx aēdaaqēda hā'yā'f'axs laē hōx'walēxs lāxa xwāk!ūna. Wā, g'āxē Qāsnomalasē, yix q!ūl'ēyas 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!osai', qa's lūlōs taōdaxsasōs k'ēdēlaq!ōs lāxg'a lā'wūnemg'asōx lāxg'a 'māxūlag'ilisa," 'nēk'exs laē q!wē'fida. Wā, g'āxē 'wī'la hōqūwelsēda Nāk!wax'da^{xwē} lāxa g'ōkwās K'!adalag'ilisē, qa's yipemg'aelsē
- 35 lāx L'āsanā'yasa g'ōkwē. Wā, g'āxē K'!adalag'ilisē elx!ālxēs 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’ilis (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!Ēxĕtaso (IV 9), | son-in-law, and the
 name of your dancer will be | Hēmāsk’as’ō Q!ōmogwa and Hĕlē’stēs
 and P!ēsp!ēdzēdzemga and | Ēx’ts!ēmalalililak’u and Hāmāsilak’u;”
 for the chief had many children, and || therefore he received many 50
 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’sēstāladzē — | went
 ashore. They went to the place where L!ĀL!ĒLEWĒDZEMGA (IV 3) was
 standing; and when | they reached there, K’!ādalag’ilis (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!ēmsgēmāla LETEMĀ. Wā, lāxāē ‘nēx’ūnālaxa Ēx’tsemala qō-
 tsēma. Wā, lā dālaxa L!āqwa lĕgades L!ESAXELAYUWĒ. Wā, lā
 q!wāg’aēls lāx nēq!ēgēlasasēs g’ōkūlōtē. Wā, lā yāq!ēg’aēlē Qāsnoma-
 malasē. Wā, lā ‘nēk’a: “Wēg’a dōqwalax g’ig’ēgāmēs Kwāg’ul lāxg’a 40
 gēNEMG’asōx ‘māxūlag’ilisēx. Hēem gwālaats!ēn gāgēmpē lāxg’a
 lāx’ gwālaatsg’a L!ĀL!ĒLEWĒDZEMGAK’. Wā, gēlag’a g’ig’ēgāmē lāxg’a
 gēNEMG’asa g’ig’āma’yēx, qa lālag’isēk’ ‘nēmāxsela lōgwas lē’waxsēk’
 lāxg’a L!ESAXELAYŌK’, yāxs mōp!ēnyag’anālxwēk’ yāsa p!Ēlxē-
 lasgēmē, lōgwas q!wāq!ūlax!ēnk’, yāxg’a q!ĒL!ESGEMG’ustāk!wē- 45
 mak’ Ēx’ts!ēma. Wā, hē’misa lĕgēmē laēms lōgadelts Q!ēxētase’wē,
 nēgūmp. Wā, hē’misa lĕgēmlasēs sēnatlaōs, la’mē lōgadelts Hē-
 mask’as’ō Q!ōmogwa lōē Hĕlē’stēs lōē P!ēsp!ēdzēdzemga lōē Ēx’ts!ē-
 malalililak’u lōē Hāmāsilak’wē,” qaxs q!ēnemaē sāsēmāsa g’ig’āma-
 ‘yēx, lāg’ilas q!ēnema lĕgēmg’ēlx!ā’yē. “Wā, gēlag’a dāxsaxg’as 50
 gēNEMG’ōs g’ig’ēgāmē,” ‘nēk’ēxs laē q!wēl’ida. Wā, lā hēx’ida’mē-
 da yūdukwē g’ig’ēgāma’yē P!āselalē, lōē Nōlisē, lōē Kwax’sēstāladzē
 la hōx’wūltā, qa’s lā lāx lādzasas L!ĀL!ĒLEWĒDZEMGA. Wā, g’il’mēsē
 lāg’aaxs laē K’!ādalag’ilisē ts!ēwanaqasa māēma!ēssa p!Ēlxēlasgēm
 lāxa yūdukwē g’ig’ēgāma’yā. Wā, g’āxē qāqelax L!ĀL!ĒLEWĒDZEMGĀXS 55
 g’āxāē aēdaaqa, qa’s g’āxē k!wāk!ūgogwaalēssas lē’wis lā’wūnēmē

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^u 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'ādxs 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!ESela 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'ālil lāxa ōgwiwalīlāsa g'ōkwē. Wā,
g'il'mēsē k!ūs'ālilēxs laē yāq!ēg'a'lē Qāsnomalasē. Wā, lā 'nēk'ā

friends, Nāk!wax'da^εx^u, 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^εx^u sang four
songs; and when they had pacified | Yāgwis (V 1), Qāsnomalas
(III 14) let him sit down at the seat of | ^εmāxūlag'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^εx^u. He did not speak loud, |
and said, "What shall we say against this, what I carry here, my
tribe | Nāk!wax'da^εx^u? for this is what the late ^εmāxwā (II 1)
obtained in marriage || from the Āwik'lenox^u. Now, this shall go to 90
my son-in-law | ^εmāxūlag'ilis (IV 9), and also the name for this
cannibal. His | name shall be Hāmtsē^εstāselag'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 ^εmāxūlag'ilis (IV 9). Now | L!ĀL!ĒLEWēdzemga (IV 3), and

"Wēg'il la ^εnē^εnemōk^u, Nāk!wax'da^εx^u, q!āgemg'alilex, qens yāf'i-
dēxens ^εnemōx^udzēk'asē lāx Yāgwisē." Wā, g'il^εmēsē q!wēf'idexs 80
g'āxaē hāmts!Eg'a^εlē Yāgwisē lāxa t!EX'ila. Wā, la^εmē denx^εidēda
Nāk!wax'da^εxwasa mōsgemē q!EMq!EMdema. Wā, g'il^εmēsē yāf'idē
Yāgwisaxs laē k!wāg'alilems Qāsnomalasē lax k!waēlasas^εmāxūlag'i-
lisē. Wā, g'il^εmēsē 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^εxwē. Wā, lā k'lēs hāselaxs laē yāq!E-
g'a^εla. Wā, lā ^εnēk'a: "Qa ^εmasēltsēs wāldemlaōs, g'ōkūlōt,
Nāk!wax'da^εx^u; qag'in daākūk' yixs g'a^εmaē geg'adāhems ^εmaxwōla
lāxa Āwik'lenoxwē. Wā, la^εmēsik' lāl lāxen negūmpēx lāxōx 90
^εmāxūlag'ilisēx. Wā, hē^εmisā lēgemē qaēda hāmatsla. •Laems
lēgadelts Hāmtsē^εstāselag'ilisē. Wā, ā^εemlwiSEN lēx^εēdlex lēlēge-
masa yūduxwidala lēlēd, qENLō qōtex'alō," ^εnēk'EXs laē hāngemli-
lasa k'lāwatslē k'lēsgemala g'ildas lāx Yāgwisē. Wā, g'il^εmēsē
gwālexs laē hāmg'ilasē^εwēda Kwākūg'ulē. Wā, g'il^εmēsē gwālēda 95
Kwākūg'ulē hā^εmāpEXs laē hōqūwelsa. Wā, la hē^εmisē Yāgwisē dā-
laxa k'lāwatslē k'lēsgemāla g'ildasaxs laē lāwels lāxa g'ōkwē, qas
lāl lāxs lāx xwāk'lūnāsēs ōmpē ^εmāxūlag'ilisē. Wā, lā ELX!a^εγē
L!ĀL!ĒLEWēdzemga lē^εwis hā^εwūnemē ^εmāxūlag'ilisaxs laē hōqūwels

500 her husband ^εmāxūlag'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 all the Kwāg'uł went ashore into their | houses. When
 5 daylight came, in the morning, ^εmāxūlag'ilis (IV 9) invited || the Kwāg'uł to a feast in the house of his son ^εnēmōgwis (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, | ^εwālas Kwāg'uł, and Q'ōmk'lut!es had come in, they were given breakfast; | and after
 10 breakfast ^εnēmōgwis (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 ^εwālas, arose, and asked ^εnēmōgwis (V 1) for the copper. | Immediately ^εnēmōgwis (V 1) gave the copper | to the chief ^εwālas.
 15 He took it, and said that he || would buy it for fourteen hundred blankets. | When he stopped speaking, ^εnēmōgwis (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 ^εwālas 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, | ^εwālas asked all the men to pay their blanket debts, and | immediately they paid him.

500 lāxa g'ōkwē qa's lā hōx^εwāłexs lax lā k'waxdzats Yāgwisē. Wā, g'il-
^εmēsē ^εwilxsēda Kwākūg'ulaxs laē sep'ēda, qa's lā nā'nak' lāx Tsāxisē.
 Wā, la^εmēsē gāla ganolexs laē lāg'aa lāx Tsāxisē. Wā, ā^εmisē
 hēx'idaem ^εnāxwa la hōx^εwūłtāwēda Kwākūg'ulē, qa's lā lāxēs
 5 g'ig'ōkwē. Wā, g'il^εmēsē ^εnāx'īdxa gāālāxs laē Lēlalē ^εmāxūlag'ī-
 lisaxa Kwākūg'ulē, qa, lās k'wēla lāx g'ōkwasēs xūnōkwē ^εnēmō-
 gwisē, qaxs le^εmaē gwāl lēgades Yāgwisē, qaxs k'lesāē ālaem
 ts!ēts!eqa. Wā, g'il^εmēsē g'ūx ^εwīlaēlēda Gwētela lē'wa Q'ōmoyá'yē
 lē'wa ^εwālasē Kwāg'ula lē'wa Q'ōmk'lut!esē, laē gaaxstāla. Wā,
 g'il^εmēsē gwāl gaaxstālaxs laē āx'ēdē ^εnēmōgwisaxa L!āqwa, lāx L!ē-
 saxelayowē, qa's nēlēxa mōsgemakwē Kwākūg'ulaxs le^εmaē lāxōdleq.
 10 Wā, hēx'ida^εmesē lāx'ūlilē g'igāma'yasa ^εnē^εmēmotasa G'ig'ilgā-
 masa Q'ōmoyá'yēxa lēgades ^εwālasē. Wā, lā dāk'!ālaxa L!āqwa
 lāx ^εnēmōgwisē. Wā, hēx'ida^εmēsē ^εnēmōgwisē la ts!āsa L!āqwa
 lāxa g'igāma'yē ^εwālas. Wā, la^εmē dāx'īdeq. Wā, laem ^εnēk'exs
 15 le^εmaē k'ilxwas mōp!enyaganāla p!elxelasgem lāxa L!āqwa, ^εnē-
 k'exs laē q!wēł'ida. Wā, hē^εmisē ^εnēmōgwisē mō^εlas wāłdemas.
 Wā, g'il^εmēsē gwālē wāłdemasēxs laē hōqūwelsēda Kwākūg'ulaxa
 k'les^εem neqāla. Wā, hēx'ida^εmēsa g'igāma'yē ^εwālasē lēx'lelsaxa
 mōsgemakwē Kwākūg'ula qa lās k'lūts!es lāxa āwāgwāsē lāx L!āsanā-
 20 ^εyas g'ōkwās. Wā, g'il^εmēsē ^εwilg'aelsēda Kwākūg'ulaxs laē gūgūnē
^εwālasaxēs g'ig'ālaxa ^εnāxwa 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!elx-
lasgemē mōp!enyaganāla lāxa mōsgemak!ūsē Kwākūg'ula. Wā,
g'il'mēsē gwāla yāqwāsa p!elxelasgemaxs laē w'ila 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

¹ 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^u, and NEG'ūg'ī'lak^u, 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'elxīlālē lēxlēgemēlasa g'īgāma yix Q!ūmx'ōdē,
 yixs laē lēgemg'elxīlālaq, yixs q'ēnemaē lēxlēgemēlasa Q!ūmx'ōdē,
 yixs k'lē'smaē lēgemg'elxīlālaq Q!ūmx'ōdē lāxēs negūmpē 'māxū-
 10 ya'lidzē. Wā, g'a'mēs lēxlēgemēltsēg'a NEG'ā, lō' NEG'ādzē,
 NEG'āēsī'lak^u, NEG'ūg'ī'lak^u. 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'elxīlālaqa 'nemsgemē lāxēs lēxlēgemēlē laē
 lēx'ētsa 'nemsgemē lāxēs lēxlēgemēle. Wā, hē'maēxs laē lēgem-
 15 g'elxīlālaq 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 lēxlēgemēla.

Wā, g'il'mēsē ē'lēd lā'wadē k'lēdēlas Q!ūmx'elag'īlisē, wā, lā
 gwēx'ēdaasnox'ēm la lēgemg'elxīlālaq Q!ūmx'elag'īlisē. Wā, la
 20 p'ēs'idxēs g'ōkūlōtē qa's āx'ēdēxēs 'nemē lēxlēgemēlē Q!ūmx'ela-
 g'īlis. Wā, g'il'mēsē 'wī'la la lēgemg'elxīlālaqa yūdux'šemē lēxlē-
 gemēltsē Q!ūmx'ōdē lō' Q!ūmx'elag'īlisē lō' Q!ūmx'āxelag'īlisē, laē
 lēx'ēdes NEG'ā lē'wēs waōkwē nānax'bala lēxlēgemēla. 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 Häqeläx (IV 10), and the name of the 30
younger one was | Q!ēx'lälä (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^u woman, | and others say that she
was a Gwa^sela 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'elxlaläē Q!üm̄x'ödaxēs lēgem̄ Q!üm̄x'öde. Wä, lä lēgades 25
Q!üm̄x'elag'ilise. Wä, läem gwälä läxēq.

Wä, lä^mēsēn gwāgwēx's^säläl läx säsemas Q!üm̄x'ödē läx K'ēsoya-
k'elisē lōē Häm̄dzide lē^swa ma^slōkwē lōlälēs Q!üm̄x'öde, yix
Ägwila yixs ts!^äyaas Q!üm̄x'öde. Wä, lä lēgadē ^snōlast!ēge-
ma^syas säsemas Ägwila yis Häqeläl. Wä, lä lēgadē ts!^äyās 30
Q!ēx'lälä, yixs q!^äma^syaē ha^syasek'äläēna^syas Ägwila lē^swis ge-
nemē qaxs hēwāxäē Ägwila qädzēlaxēs genemē Äläk'ilayugwa, yixs
^snēk'äda waōkwē begwānemqēxs Äwīk'!axsemaē Äläk'ilayugwa.
Wä, lä ^snēk'äda waōkwaqēxs Gwa^selaxsemaē. Laem māx'ts'a
gwāgwēx's^sälä läq. Wä, hēem gwe^syāsa bāk!umē k!ütexsdaxa ts!^e- 35
dāqē yixs wül^smaē hä^swadex'itsēs lū^swünemē k'!ēs qädzēlase^swa.
(Hē gwēx'sa ^swäts'läxs k!ütexsdaēda ts!^edāqē ^swäts!ē lē^swa begwā-
nemē ^swat!^sä.) Wä, hēem k'!ēs gēlōkwē säsemasa g'igūma^sfyaxs hūē
gwēx'^sidēs g'ig'aōlnokwē. Wä, hēem ^sne^smēmots Ägwila yix ^sne-
^smēmotasēs ^snölē Q!üm̄x'ödē. Wä, hēem hēwāxāem aēk'ilasō^ssēs 40
g'ōkñlotē Ägwila qaxs läē gegratsēs genemē Äläk'ilayugwa yixs
k'!ēsaē qädzēlaq. Wä, läxäē k'!ēs aēk'ilasē^swē säsemas qaxs
lē^smaē q!^äemēsēs ^snölē Q!üm̄x'ödē. Wä, lä^slāē Q!üm̄x'ödē wätsēs
ma^slōkwē lōlälēya, läg'ilas äx^sēdeq qa läs läx sēnatas. Wä, läem
gwälä läxēq.

- 46 Now I shall talk about my wife's uncle, Qāsnomālas (III 14);¹ 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 Temltemlēs of the Nāk!wax'da^{ex} on his father's side which was Yūqōlas (III 14), for Yūqōlas (I 5) was the father of P'āselal. Lālepl'ālas was an only child, — that is the mother of P'āselal —, and her father was Lēlak'ēnx'īd, head chief of the numaym ^ēwālas. Then 60 Lālepl'ālas made a potlatch for her son P'āselal. Then she gave him the name G'ēxsē^ēstalisema^ēyē. Now he was the head chief of the numaym ^ēwālas. Now he obtained the name G'ēxsē^ēstalisema^ēyē 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^mmēsen gwāgwēx's'ālal lāx q!ūlē^ēyasen GENEMē Qasnomālas. yīxs lēgadaas lāxēs pāxālaēnē^ēyē qaxs lēgadaa^ēlāēs g'il^ēgalisasa lē-
gēmōx Qasnomālasēxa ^ēwālasē pāxāla. Wā, g'il^ēmēsē xūngwa-
dēx'ētisa bābagumē lē^ēwa wāx^ēem ts!āts!adūgema laē hēx'idaem
50 g'ig'iltāla lāxa ^ēwāpē qa^ēs q!ēqelēxs laē hēlak'ōx^ēwida qaxs ^ēnēk'āē
qa^ēs pāxāla^ēīdē qaxs ^ēnēk'āē qa^ēs lālēxa lēgēmē lāx Qasnomālasē.
Wā, lā^ēlāē hēwāxa wiyōlēda sāsem^ēnākūlāsa Qasnomālasaxa pāxāla.
Wā, g'āxōx lēgēms Qasnomālasdē qaxs āl^ēmaa wik'!ex^ēīdxwa hē-
enxēx lāxēs k'ēlāsa āwīk'!ēnoxwē.
- 55 Wā, la^mmēsen gwāgwēx's'ālal lāx lēgēmas lāxēs g'ig'āma^ēyaasa
^ēnē^ēmēmōtasa Temltemlēsasa Nāk!wax'da^{ex}wē lāxēs āsk'!ōtē Yā-
qōlasē qaxs hē^ēmaē ōmps P'āselalē Yūqōlasē. Wā, lā^ēlāē ^ēnēmō-
x'ēm xūnōkwē Lālepl'ālasē, yīx ābempas P'āselalāsēs ōmpē Lēlā-
k'ēnx'īdē, yīxs lāxuma^ēyaasa ^ēnē^ēmēmōtasa ^ēwālasē. Wā, lā p'ēs-
60 s'īdē Lālepl'ālasē qa^ēs xūnōkwē P'āselalē. Wā, laem^ēlāē lēx^ēēdes
G'ēxsē^ēstalisema^ēyē lāq. Wā, laem lāxumēsa ^ēnē^ēmēmōtasa ^ēwālasē.
Wā, laem g'āyānēmaxa lēgēmē G'ēxsē^ēstalisema^ēyē lāxēs ābāsk'!ōtē
qaxs hē^ēmaē gwēg'ilatsa wāōkwē g'ig'ēgāmēsa lēlqwālalā^ēyē lē^ēwis
gēnemē; ā^ēmaē ^ēnēmāx'īd p'ēsēda g'ig'āma^ēyē lē^ēwis gēnemē qa
65 ^ēnēmsgēmēs lēgēmasēs xūnōkwē lāxēs āsk'!ōtē. Wā, lāxaē lēgad
lāxēs ābāsk'!ōtē. Wā, hēm hē gwēg'ila la^ēyasek'ālaxa yāx^ēstōsāq

¹ 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. |

Now¹ 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'ilgām of the Gwa^sEla: | and Q'lēq!EX'Lāladzē had for his
wife Ēk'!ālālilī^lak^u (II 13), and Ēk'!ālālilī^lak^u 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^sEla wished that L'āsōtīwalis (III 11) should
marry² | 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^stāla
(IV 8), the | name of his uncle L'āsōtīwalis (III 11); for his feast
name was || Kwax'sē^stāla. Now the name Kwax'sē^stāla 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^swis LĒLAXWA^syē LEWēs k'!ē- 67
k'!ES^ō.

Wā, la^smēSEN gwāgwēx^sālāl lax Sēsaxâlas, yixs āyadaasa LĒgadō-
las Sēsaxâlasē. Wā, lā ts!ā^syanōkwē Sēsaxâlaswūlas L'āsōtīwalisē. 70
Wā, lā gEG^sadē Sēsaxâlaswūlas L'āl!Eqwasila k'!ēdēlas Q'lēq!EX'Lā-
ladzē, yixs g'īg'āma^syaasa ^sNE^smēmotasa G'īg'ilgāmasa Gwa^sEla.
Wā, lā gEG^sadē Q'lēq!EX'Lāladzās Ēk'!ālālilī^lak^u, yixs k'!ēdēlaē
Ēk'!ālālilī^lakwas Yāqōlas LAXuma^syasa ^sNE^smēmotasa Q'lōmk'!u-
t!Esē. Wā, laEM^slāwise xūngwadē Sēsaxâlaswūlasa bābagumē 75
LĒ^swis GENEMē L'āl!Eqwasila. Wā, k'!ēs^sEM^slāwisē ma^slENxē ts!ā-
wūnxasa bābagumaxs laē wik'!EX^sidēs ōmpdē Sēsaxâlasē. Wā,
hĒx'idaEM^slāwisa g'ālāsa Gwa^sEla ^snĒx' qa kwalōsēs L'āsōtīwalisax
L'āl!Eqwasila lāx GENEMasēs ^snōlax'dē Sēsaxâlasdē. Wā, gil^smōsē
qādzēLAX L'āl!Eqwasila, yixs hē^smaē ts!EWēdē xūnōkwas. Wā, 80
hĒx'ida^smēsē xūnōkwas L'āl!Eqwasila p!ES^sitsa qādzōLEMmax ābEM-
pas. Wā, la^smē LĒgades Sēsaxâlas yix LĒGEMasēs ōmpdē. Wā, lā
k!wē^slas^sitsa L'ē^sna. Wā, laEMxāē LĒgades Kwax'sē^stāla, yix
LĒGEMasēs q!ūlē^syē L'āsōtīwalisē qaxs hē^smaē k!wēladzEXLāyōsē
Kwax'sē^stāla. Wā, laEM LĒGEMg'ELXa^syē Kwax'sē^stāla, yix 85
Q'lēq!EX'Lāladzē lāxēs nĒgūmpē L'āsōtīwalisē. Wā, lā xwayEN^ssila
L'āsōtīwalisaxēs Lōlē^syē Sēsaxâlas qa lās k!wē^sladzEXLāx

¹ See p. 1057, line 91.² 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 lāwēlgāma'yē Sēsaxālasas L!āsōtiwalisē. Wā, lā geg'adex'fidē
 Sēsaxālasag'in genemk'. Wā, lāk' lēgem'elxlāx Kwax'ī-
 lanōkum lāx Sēsaxālasē. Wā, laem lag'in 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 lāxuma'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.

Now¹ 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'ëxsēm of the Nāk!wax'da'x^u, whose name was Wāyats'ō-
 lī'flak^u (IV 12), | the daughter of L!āqwag'ilayugwqa (III 17) the sister
 of Sēwid (III 18), || head chief of the numaym G'ëxsēm; but the father 15
 of Wāyats'ōlī'flak^u was a Gwa'sēla | whose name was K!waēlask'in
 (III 19), head chief of the | numaym Q!ōmk'!ut!ēs of the Gwa'sēla.
 Therefore | Sēwid had Wāyats'ōlī'flak^u for his princess, because |
 K!waēlask'in died early, when Wāyats'ōlī'flak^u (IV 12) was a young
 child. || Sēwid took her for his princess, because he had no daughter. | 20
 When Wāyats'ōlī'flak^u 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^u | 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!ēmēleqēla. Then
 Q!üm̄x'öd || gave a potlatch with the blankets to the five numayms 30
 of | the Nāk!wax'da'x^u; that is, besides to the Eagles, to the numayms
 G'ëxsēm, | Sisenl!ē, Tem!temlēls, and Kwākūg'ul. The | num-

Wā, la^mēsēn gwāgwēx'sālal lāx Q!üm̄x'ōdē, yix lāg'ilas lēgades 11
 K'!ádalag'ílis, yix laē gēg'adēx'ēidē Q!üm̄x'ōdā lōlōgasas g'īgāma-
 'yasa 'ne^mmēmōta G'ëxsēmāsa Nāk!wax'da'x^uxa lēgādās Wāyats'ōli-
 'flak^u, yix ts!ēdāqē xūnōx^s L!āqwag'ilayugwa, yix weq!wās Sēwidē,
 yix lāxuma'yasa 'ne^mmēmōtasa G'ëxsēm. Wā, lāla Gwa'sēlē ōmpas 15
 Wāyats'ōlī'flax^uxa lēgādās K!waēlask'in, yix lāxuma'yasa 'ne^mmō-
 motasa Q!ōmk'!ut!ēsasa Gwa'sēla. Wā, g'a^mēs lāg'ilasa g'īgā-
 ma'yē Sēwidē g'āx k'!ēdades Wāyats'ōlī'flak^u, yixs geyōlaē wik'!ēx'-
 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!ēdāq xūnō- 20
 kwa. Wā, g'il'ēsē ēxent!ēdē Wāyats'ōlī'flakwaxs laē Q!üm̄x'ōdē
 grayāla lāx q!ūlē'yasē Sēwidē. Wā, hēx'ēida'ēsē Q!üm̄x'ōdē daēlē-
 ma. Wā, hēx'ēida'ēsē Q!üm̄x'ōdē qādzēlax Wāyats'ōlī'flakwē
 lāxēs q!ūlē'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'ēsē Q!üm̄x'ōdē lāxōdxa L!āqwa. Wā, g'il'ēsē
 k'ilxwase'wēda L!āqwaxa lēgādās Āngwāla, yixs yūdux'p!ēnaē lōx-
 semx'ēid p!ēlxelāsgēmē k'ilwa'yāxa L!āqwa, yis Lēlāk'inx'ēidē. yix
 g'īgāma'yasa 'ne^mmēmōtasa Ts!ēts!ēmēleqēla. Wā, la^mē Q!üm̄x'ōd
 p!ēs'ētsa p!ēlxelāsgēmē lāxa sek'lāsgēmak'lūsē 'nāl'ne^mmēmasasa 30
 Nāk!wax'da'xwēxa ōgū'ēla lāxa kwēkwēkwēxa 'ne^mmēmōtasa G'ëxsēm
 Lē'wa Sisenl!ē Lē'wa Tem!temlēlsē Lē'wa Kwākūg'ulē, yixs 'ne^mmō-

¹ See p. 1063, line 23.

33 aym of Q'ūm̄x'ōd was ʷwālas. Then Q'ūm̄x'ōd took at the potlatch the name K'ladalag'flis. And these were the family names of
 35 Sēwid: K'ladōqā, K'ladē, and K'ladē'stāla, and also the name given in marriage to Q'ūm̄x'ōd, K'ladalag'flis. Now Sēwid had given one of his family names to the husband of his niece Wāyatslō-
 l'flak^u. 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'LAYO

1 Now, I will talk about the chief of the numaym Dzēndzēnx'-
 q'layo, who was called ʷmax'mewisagemō (II 1), when he went
 to marry Lēyālag'ilayugwa (II 2), the princess of Q'laēd (I 1),
 head chief of the Āwīl'ēdex, the head tribe of the Bellabella. ||
 5 The ancestors of the numaym Dzēndzēnx'q'layo 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'ūm̄x'ōdāsa ʷwālasē. Wā, laem lēgades K'ladalag'flis
 yix Q'ūm̄x'ōdē lāxēs p'esaē. Wā, g'āf'mēs lēxlēgemēlts Sēwidōg'a
 35 K'ladōqā lōs K'ladē lōs K'ladē'stāla; wā, hēf'mēsē la lēgemg'elxlēs.
 yix K'ladalag'flis lāx Q'ūm̄x'ōdē. Wā, laf'mē ʷnēmsg'emg'elxlālē
 lēxlēgemēlas Sēwidē lāx laf'wūnemasēs lōlēgasē Wāyatslōl'flakwē.
 Wā, lāx'st'laax'f'ūm ʷwēla lāxēq.

(Kwēk^u, ōgumō, xāmagēmē, lāxumō, g'īgāmē, g'āstaem laf'māpxa
 40 lāxabālisē. Begwānēmqlāla, begūl'īdē, begwabāf'yē, a'f'yīlk^u, g'āstaem
 haf'māpxa t'ēx'sōs.)

HISTORY OF THE DZENDZENX'Q'LAYO

1 Wā, laf'mēsēn gwāgwēx's'ūlāl lāx g'īgāma'f'yas ʷnēf'mēmāsa Dzen-
 dzēnx'q'layowēxa lēgadū ʷmax'mewisagemaf'yē yixs laē gāgak'lax'f'i-
 dex lēyālag'ilayugwa lāx k'lēdēlas Q'laēd, yixs xamagemaf'yaē
 g'īgāmēsa Āwīl'ēdexwē, yisa xamagemaf'yasa Hēldza'q'wē. Wā,
 5 laf'mē ʷwīl'wīlg'īlē lā qādzēlēda g'ālāsa ʷnēf'mēmāsa Dzendzēnx'q'la-
 yowē. Wā, g'il'f'mēsē gwāla qādzēlēsa ālāg'imaxs sek'lax'sokwāē yixs
 hēx'f'ida'f'māē qādzil'ēdexs g'ūlāē lāg'alis lāx l'ēmāf'isas g'ōkwāsēs
 qādzēlēdē. Wā, g'il'f'mēsē ʷwīl'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^u 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'ōkwas. 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^u lō' Dōqūlāsela. Wā, hēem 'wāxaatsa lēlegeme
 g'āxyō lāx 'max'mewisagemā'yē yisēs negūmpē Q'laedē. Wā, 30

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-
'mē hēx'sāeml lāda Āwū!ēdexwē Lē'wis ābempē. 55

Wā, g'āx'mēs!a 'max'mewisagemā'yē Lē'wis ma!ōkwē sāsēm
mālaxa k'lēs'ōwats!ē g'ildasa Lē'wa 'nāxwa qas gwēx'sdema hē-
maōmasē Lē'wa maltsemē lēla'xūla L!āl!eqwa yix Lēta lō Mawa-
k'la 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 Lē'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'yāsēs 'nē'mēmōtēda
Dzendzenx'q!ayowē, qa g'āxēs 'wī!a lāx g'ōkwās 'max'mewisage- 65
mā'yē, qō lāl 'wī!a mēx'idla 'nāxwa hēbegwānem Lē'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'āqāxelas. 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'āts'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'āqāxelasē. 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'mēmot lāxa Mamalēleqāla,
 90 qa lālēlīlā, yix lē'māē l'āyoxlāxat! lāxa bāxūsē. Wā, laēm lēgades Dōqūlāsela, yix lēgadaē k'lēdela Lālak'ōts'ās 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!ōmoyā'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!āsa 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!ōmoyā'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'ūgemē 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!ē!wālagāmē, | 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'ilgām 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'lōlēla for the great-fool dance, || and 'wīlenkūlag'ilis for the war-dance, and Nenq'lōlēla 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'ūgemā'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!ē!wālagāmā'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'il'mēsē q'lūyax'widē Yāqoḷasaxs laē geg'adēx'itsa k'lēdēlas Hāmisk'ē-

30 nisē, g'īgāmā'yasa G'īg'ilgēmasa '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'lōlēla lāxa 'wālasē nulemāla.

35 Wā, hē'mis 'wīlenkūlag'ilisē lāxa tōx'widē lō' Nenq'lōlēla lāxa 'wālasē nāna. Wā, laem lēlēgemis lāxa ts'lēts!ēqaxa mōsgemē lēlēgema. Wā, la'mē L'āyoxlā'yē lax'lēlidzēmḡs 'nā'nēmp!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, | 'Awadē 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
 'Awadē, 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 'Awadōlaxa 'nāxwa bēbēgwānēmsa 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'lāel lāx g'ōkwas 'Awadāxs laē nēfasēs lē'lāle- 50
 laxa 'nāxwa bēgwānema. 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 PENGWĒD (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 Maāntagila, 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
 Yaēxʼagemē, Lālakʼōtsʼa, 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 PENGWĒDĒ. 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 kʼūsʼālīlēda Gwētela lāxa hēkʼlōtsʼāllilas
 65 āwīlēlāsa gʼōkwē. Wā, hētʼalāda Qʼōmoyāʼya gēmʼxotsʼāllilas āwī-
 lēlāsa gʼōkwē. Wā, gʼilʼmēsē wʼilaēlēxs laē laxʼūlilē xamāge-
 maʼyasa Maāntagila, yix Āwaxelagʼilisē; wā, lā tsʼelwaxʼēda.
 Wā, gʼilʼmēsē lābē wāldemas laē kʼwāgʼalila. Wā, lā laxʼūlilē
 xamāgemaʼyasa Kūkwākʼūmē Ōdzēʼstālisē qaʼs tsʼelwaxʼēdē. Wā,
 70 gʼilʼmēsē lābē wāldemas laē kʼwāgʼalila. Wā, lā laxʼūlilē xamā-
 gemaʼyasa Gʼigʼilgēmasa Qʼōmoyāʼya, yix Yāqoladzē, qaʼs
 tsʼelwaxʼēdēx ʼmāxūlayugwa. Wā, gʼilʼmēsē lābē wāldemas laē
 kʼwāgʼalila. Wā, lā laxʼūlilē xamāgemaʼyasa Yaēxʼagemēʼyē, yix
 Lālakʼōtsʼa, qaʼs tsʼelwaxʼēdē. Wā, gʼilʼmēsē lābē wāldemas laē
 75 kʼwāgʼalila. Wā, laʼmē mōkwa gʼigʼigāmaʼyē yaqʼegʼaʼla. Wā,
 laʼmēs laxʼūlilē Hāmasaqa, yix gʼigāmaʼyasa Dzendzenxʼqʼlayowē.
 Wā, laʼmē dālx Lōbililaxa ʼwālasē laxula l.āqwa. Wā, laʼmē dzō-
 xwas qaēda ʼnāxwa lēlqūwālaʼya 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'ax'se'ndayo, soon after Dōqwāyis (V 1) had invited all
the tribes.¹ |

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'ax'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'ax'se'ndayowē nexwāg'ēqēxs lax'dē lēlēlē Dōqwā-
yisaxa 'nāxwa lēlqwālaLa'ya.¹

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 ētlēd 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'ax'se'ndayowēxa lēgadōlas
Lelbex'sālag'ilisē. Wā, la'mē lēgadēda ālē xūnōx's Wāg'idisas.

¹ Here follows the description of the customs relating to pregnancy and birth, p. 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 'nengēsē. 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 'nengēsē '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-
 dāxax laē Yāqoḷasē lō' Wāg'idisē p!ēts!ELElaxa 'nengēsē. 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!wā'yas. Wū laemxāē gwāī 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!ēdadaē 'māxwas Hāmdzidē. Wū,
 15 la'mē gegradē Dōqwāyisas. Wū, k!lēst!a gāxax 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'lālatsēxs k'lēdēlē qa lēl-
 ts'lōdēsēxs 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;" ʿnēk'ēxēs g'ōkūlōtē. Wā,
 qa ʿmāsēs wāldemas ʿne'mēmōtas, qaxs ālā'maē hesemq elkwēda 30
 g'inānemē, yix xūnōkwas Dōqwāyisē lē'wis genēmē Hāmdzidē.
 Wā, g'il'mēsē gānu'fīdexs laē wik'lex'ēdēda g'īgāma'yē ʿmāxwa.
 Wā, g'il'mēsē ʿnāx'īdxa 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'īda'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'īg'egāma'yasa Mamalēleqāla ts!elwaqax Wāwalk'ina'yē. lē-
 'wis ābempē Hāmdzidē lō'mē Dōqwāyisē. Wā, g'il'mēsē ʿwilxtōd

43 Hämzdīd (VI 4), and Dōqwāyis (VI 1). After all the chiefs had comforted her, Hāwaselal, who was chief under ^εmāxwa, 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 ^εmāxwa (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 ^εmāx'mewisagemē (II 1), Lāqwaēl (III 3), and also one son, Gwēnō (III 4), who were left behind among the Āwīl'ēdex^u, when he went home with his prince Lālēhila (II 1) and K'anek'as (II 2) to Ts!ädē. As soon as Gwēno (III 4) was a young man, he married the princess of Wāk'as (II 5), chief of the Ōyalaīdex^u; and the name of the princess
55 of Wāk'as (II 5) was Q!ākūyig'ielak^u (III 9). They had a son, and the name of this child was Gwāyōtelas (IV 10). He took this name from the names of ^εmāx'mewisagemē (II 1). That is all that I will say about this.

Now, 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 ^εmāx'mewisagemē (IV 11). The boy obtained his name from the Dzēndzēn'q!ayo; and Lāqwaēl (III 3) was also given in marriage the name Lāqwaēlax ^εmāxūyalidze (III 3). These names also came from the Dzēndzēn'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 ^εmāxwa. Wā, la'mē dzōxwa qaēda ^εnāxwa lēlqwālala'ya
45 qa Wāwalk'ina'yē, yixs lē'maē L!āyōxlā. Wā, laem lēgades ^εmāxwa. Wā, laem kwēkwa yīsa ^εnāxwa Mamalēleqāla, yixs wāx'maē g'inānemas. Wā, la'mē gwāl laxēq.

Wā, laemlas q!ālelaqēxs ^εnemōkwaēda ts!edāqē xūnōx's ^εmāx'mewisagemē, yix L!āqwaēlē; wā, hē'misa ^εnemōkwē bābagūm
50 xūnōx's, yix Gwēnawē lō'wales lāxa Āwīl'ēdexwaxs g'āxaē nā'nak^u lē'wis lēwūlgāma'yē lālēhila; wā hē'misē K'anēk'asē lāx Ts!ädē. Wā, g'il'mēsē hēlak'!ōx'widē Gwēnawaxs laē geg'adex'ēts k'!ēdēlas Wāk'asē, yix g'igāma'yasa Ōyalaīdexwē. Wā, la lēgadē k'!ēdēlas Wāk'asas Q!ākūyig'ielakwē. Wā, la'mē xūngwadex'ētsa
55 bābagūmē. Wā, la'mē lēgadēda g'inānemas Gwāyōtelas. Wā, la'mē gwēk'!ōt'ēndāla lāx lēx'lēgemēlas ^εmāx'mewisagemē'yē. Wā, hēmlen walox'walelal lāq.

Wā, lā lā'wadē L!āqwaēlē lāxa Xaēsela lāx g'igāma'yasē Ts!esē. Wā, laem xūngwadex'ētsa bābagūmē. Wā, la'mē lēgadē xūnō-
60 kwas ^εmāx'mewisagemē'yē. Wā, laemxāē gwēk'!ōt'ēnalē lēgem-masa bābagūmē lāxa Dzēndzēn'q!ayowē. Wā, laemxāē lēgem-g'elxlalē L!āqwaēlax ^εmāxūyalidzēx. Wā, laemxāē g'āyola lēgemē lāxa Dzēndzēn'q!ayowē. Wā, la ēt!ēd xūngwadex'ētsa ts!āts!ēdagēmē. Wā, la lēgades ^εwālaslāla. Wā, laemxāē g'āyōla lē-

Her name was *εwālastāla* (IV 12), and she obtained the name from the DZENDZEN'q'ayo, 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!āqwag'ila. At last this is the end. |

This is the reason why the names of the DZENDZEN'q'ayo 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'ayowē lē'wa ts!ēts!ōxlenē lū lāg'elx!ēs lāxēs lā'wūnemē. Wā, lā'laē q!ēnemē sūsemas l!āqwaēl lēwis lā'wūnemē. Wā, laem'elaxaāwisē laelwadē waōkwē ts!ēdaq sasems lax gwāyasa Xaēsela, yix lāg'ila lēlēgadēda gwāyasēs Hāmdzid lō' l!āqwag'ila. Wā, ladzāla'ēmē lāba lāxēq.

Wā, hēem lāg'ilas gwēl'idē lēlēgemasa Dzendzen'q'ayowē qaēs g'īgāma'yē εmāx'mewisagemā'yaxs qwēqūsg'ilaē lāx gegradē lē'wis sāsēmē lē'wis ts!ōts!ōx'lema. Wā, laem gwāla.

THE LĀXSĀ

Hēemlen g'āg'ilelalē L!ōl!otsa, yixa wīwosilaga hēlobalts!anes *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'īgāmē qaēs lōgwa'ya xwāk'lūna lāx wās G'eyōxwē. Wā, ā'mēsē la ts!ās lax *Ō'maxt!ālālā'yaxs g'ālaē g'āx nā'nakwa k!waxsāla lāxēs lōgwa'ya ālē'wats!ē xwāk'lūna lāxa māg'agu. Wā, la'mē gwālelaem nenolowē l!ōl!otsa. Wā, la'mē ā'em la k!waxlēs Ō'maxt!ālālā'yē. Wā, la'mē hēwāxa q!ōmx'ida qaxs lē'māē amēlamatsōsēs lōgwa'ya ālē'wats!ē xwāk'lūna. Wā, laem'laē ā'em hēmenāla sūpaxa q!āsa ālē'wanēms Ō'maxt!ālālā'yē. Wā, laem'laē ā'em x'its!ax'ilax Ō'maxt!ālālā'yaxs* 10

12 Ō^smaxt!ālalē | invited all the villages in the bay of Tsāxis. | Many tribes lived there — Lā^sax's^sendayo, and Dzenx'q!ayo, | and the others. L!ōl!otsa was always walking, | and he went to the village
 15 of Lā^sax's^sendayo at Tāyagōl. He would | always come home when it was nearly morning, for | Lā^sax's^sendayo 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^sax's^sendayo 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^s as || a marriage-name for L!ōl!otsa, and also L!ēsp!ēgaak^u for the name of his child. | Lā^sax's^sendayo just invented these two names. | Now Nenōlogemē^s wished to remain with Lā^sax's^sendayo. Then | Nenōlogemē^s left Ō^smaxt!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^sax's^sendayo made a name for him [his name], and he named him | Bawelē. Then Tsēlē had another child; and | Lā^sax's^s

11 lēlelaaxa ʿnāxwa g'ōx^ug'ēgwēs lāxg'a ōts!ālisg'as Tsāxis. Wā, laem-
 ʿlaē q!ēnem la lēlqwalalaʿya g'ōkūlotas Lā^sax's^sendayo lō^s Dzenx'q!a-
 yo lē^swis waōkwē. Wā, laem^slāwisē hēmenalaʿmē L!ōl!otsa la qāʿsida
 qaʿs lē lāx g'ōkūlasas Lā^sax's^sendayo lāx Tāyagōlē. Wā, la^slaē ālna-
 15 xwaem g'āx nā^snax^uxa la elāq ʿnāx^sidxa gaāla, yixs q!āgwadaē Lā-
 lax's^sendayāsa ēx^sōkwē ts!edāqaxa lēgādās Tsēlē. Wā, laemxaē
 k!ēs q!ālē grayolasas. Wā, hē^smis lānaxwa hēlensōs L!ōl!otsaxa
 ʿnāxwa gāgenola. Wā, laem^slāwisē bewēx^swidē Tsēlē. Wā, āem-
 ʿlāwisē L!ōl!otsa la geg'adex^sides Tsēlē, g'āgalagemaqēxs k!ēs^smaē
 20 māyul^sida. Wā, la^smē hēwāxa qādzēlē L!ōl!otsāxēs genemē
 Tsēlē. Wā, hēem lēgades klūt!exsdē. Wā, la^smē Tsēlē māyul-
 ʿitsa bābagūmē. Wā, la^slaē Lā^sax's^sendayo max^sts!as gwēx^sidaa-
 sasēs q!āk'owē Tsēlē. Wā, la^smē senx^sid qas lēgemg'elx!āyē
 lax L!ōl!otsa. Wā, laem^slaē lēgemg'elx!āx Nenōlogema^syē qa
 25 lēgēms L!ōl!otsa; hē^smisē L!ēsp!ēgaak^u qa lēgēms xūnōkwās. Wā,
 laem ā^smē Lā^sax's^sendayo senēnōx^usa ma^stsēmēx lēlēgema. Wā,
 la^smē Nenōlogema^syē hēla dzenaasē Lā^sax's^sendayowē. Wā, la^smē
 ālax^sid bewē Nenōlogema^syas Ō^smaxt!ālalāyaxs laē ēt!ēd bewē-
 kwēs genemē Tsēlē. Wā, laemxaē māyul^sidē Tsēlasa bābagūmē.
 30 Wā, hēem lēgades klūt!exsdānem g'ing'inānemē sāsemas. Wā,
 la^smē Lā^sax's^sendayowē lēqēla qa lēgēms. Wā, la^smē lēx^sēts
 Bawelē. Wā, la^smē wāx'dzāla māyolē Tsēlē. Wā, laemxaē
 lā^sax's^sendayowē L!āyux lēgēmas Tsēlē. Wā, laem lēx^sēdes

s^eendayo changed the name of Tsēlē and he named her Lā-lax-s^eaq!anak^u, for he was helped by || Nenōlogemē^e, his wife and his 30 children, for they all were working. | And therefore Lā-lax's endayo treated Lā-lax's^eaq!anak^u as his own daughter. | Now Lā-lax's^eaq!anak^u gave birth to a girl | next to the two boys which were first born. | Then Lā-lax's^eendayo named her Ālāk'ilayugwa, and he also 10 only made up this name. "The name means," | thought Lā-lax-s^eendayo, "that she will make dressed skins for me." | Thus he thought. Therefore he named the girl Ālāk'ilayugwa. | Then the many children of Nenōlogemē^e grew up. | Then Lā-lax's^eendayo saw that || L!ēsp!ēgaak^u, the eldest one of the children of Nenōlogemē^e, 45 was wise. He took care of his property. Then || t!ēsp!ēgaak^u said that he would invite the people living at K'!āq!a "wālas Kwax'ilanōkūmē^e, and his prince Ō^emaxt!ālalē, and his younger brother | "wālas ^enemōgwis — to give a potlatch. As soon as they came into the house of Lā-lax's^eendayo, "wālas Kwax'ilanōkūmē^e felt sick at 50 heart | when he saw L!ōl!otsa, who had now the name Nenōlogemē^e, | who formed now a great tribe with his children; for "wālas Kwax'ilanōkūmē^e had given Nenōlogemē^e to Lā-lax's^eendayo to be his slave. And then Lā-lax's^eendayo said that | Nenōlogemē^e 55 and his children should now form another tribe. | And the name of

Lā-lax's^eaq!anakwē lāq, qaxs ālāē Lā-lax's^eendayowē la hēlemālas Nenōlogema^eyē L^ewis g^enemē L^ewis sāsēmē, qaxs ēaxelāē "nāxwa: 35 wā hē^emis lāg'ilas Lā-lax's^eendayowē "nemāx'is^eem lā lō^e xūngwad^es Lā-lax's^eaq!anakwē. Wā, laem^elāē ts!āts!edagemē māyulēmas Lā-lax's^eaq!anakwē mākilāxa ma^elōkwē bābēbagūmē g'il māyulēms. Wā, laem^elāē Lā-lax's^eendayowē lēx^eēdes Ālāk'ilayugwa lāq. Wā, laem^elāē āem senānemaxa lēgem, yix "nēnak'ilasa lēgemē, yix 40 "nēnk'!ēqelāē Lā-lax's^eendayo, "l^emaas ālāk'ilal qaem," "nēx^elāē nāqa^eyas. Wā, hē^emis lāg'ilas lēx^eēdes Ālāk'ilayugwa lāxa ts!āts!edagemē. Wā, lā^elāē q!ūlsq!ūlyax^ewidēda q!ēnemē sās^ems Nenōlogema^eyē. Wā, laem^elāē Lā-lax's^eendayowē dōqūlāq^exs nāga- 45 daē begwānemē L!ēsp!ēgaakwēxa "nōlast!egema^eyas sāsēm^es Nenōlogema^eyē. Laem^elāē axēlaxēs dādek^easē. Wā, laem^elāē "nēk'ē L!ēsp!ēgaakwē qā^es lēlēlēxa g'ōkūla lāx K'!āq!a lux "wālas Kwax'ilanōkūma^eyē L^ewis lēwelgāma^eyē Ō^emaxt!ālalā^eyē L^ewis ts!ā^eyē "wālas ^enemōgwisē qā^es p!esēq. Wā, g'il^eem^elāwise g'āx hogwila lāx g'ōkwās Lā-lax's^eendayo lā^elāsē ts!ex'ila nāqa^eyas "wālas Kwax'i- 50 lanōkūmē lāē dōx^ewalelax L!ōl!otsaxa la lēgades Nenōlogema^eyaxs lāē la q!ēnem lēlqwālā^eya L^ewis sāsēmē. Wā, hē^emis lāg'ilas g'ēx^eēdē "wālas Kwax'ilanōkūma^eyas Nenōlogema^eyē lāx Lā-lax's^eendayowē qa q!āk'ōs. Wā, hē^emis la "nēg'ats Lā-lax's^eendayowaxs ōgūlā^emaē la lēlqwālā^eya Nenōlogema^eyē L^ewis sāsēmē. Wā, 55 la^emēsōx lēgūxlālx elgūnwē g'āg'ūlēla lāxwa "lālx, "nēx^elāē

- 57 that tribe was *elgūnwē*^ε beginning that day. Thus said | *Lālxax's^εendayo* to *εwālas Kwax'īlanōkūmē^ε*, and now the name of the tribe of *Nenōlogemē^ε* and his children was *elgūnwē^ε*. Now | *L'lēsp'lēgaak^u* gave away property to his guests. And then *L'lēsp'lēgaak^u* | 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^ε*. It is a great disgrace to the *numaym elgūnwē^ε* that | both were slaves — the father of *G'ēxk'enis* and his mother — | and also that *εwālas Kwax'īlanōkūmē^ε* gave away *Nenōlogemē^ε* | that is *L'ōl'lotsa*, to *Lālxax's^εendayo*. ||
- 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^ε*. 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^ε*, and called him his slave. Then | *G'ēxk'enis*

57 *Lālxax's^εendayo lāx εwālas Kwax'īlanōkūma^εyē*. Wā, la^εmē *lēgūxlā-lax elgūnwa^εyē Nenōlogema^εyē* *lē^εwis sāsemē*. Wā, lā^εlāē *yāx-εwidē L'lēsp'lēgaakwaxēs lēlēlakwē*. Wā, la^εmē *εnēk'ē L'lēsp'lēgaakwē* *qā^s l'āyoxlēxēs lēgemē*. Wā, laem^εlāē *εnēx' qā^s lēgādēs G'ēxk'enis*. Wā, laem^ε k'lēās *g'ayolatsēxēs lēgemē G'ēxk'enisē*, *yīxs ā^εmaē k'ōta laem g'īgāma^εya qāēs lēlēlāēnāyaxa g'ōkūla lāx K'lāq'la*. Wā, la *k'lēās g'wēx'ēdaas dēg'īlēlē q'lāq'lek'āēs g'īlg'alī-sēxēs ōmpē L'ōl'lotsa* *lē^εwis ābēmpē Tsēlē*. Wā, hēem *g'wēyāsa*
65 *bāk'lūmē k'lēās āwānāya ōgū'la lāx q'lāq'lēgūnōsē*, *yīxa la lēgūxlālx elgūnwa^εyē*. Wā, laem *εwālas q'ēmāsa* *εnē^εmēmotasa elgūnwa^εya*, *yīxs malēdāla*, *yīxs q'lāq'lek'āē ōmpas G'ēxk'enis* *lē^εwis ābēmpē*. Wā, hē^εnisē *εwālas Kwax'īlanōkūma^εyaxs* *lāē g'ēx'its Nenōlogema^εyē*, *yīx L'ōl'lotsa lāx Lālxax's^εendayowē*.

70 Wā, laem^εlāwisē *q'ūlsq'ūlyakwē G'ēxk'enisē* *lē^εwis ts'lā^εyē Bawelē*. Wā, hē^εmisīēs *wēq'wē Ālāk'īlayugwa*. Wā, laem^εlāē *wāx' nēk' qā^s g'ēgadēs k'lēdēlas Dzenx'q'layāxa lēgadā las εmāxūlayugwa*. Wā, āem^εlāwisē *Dzenx'q'layāxa* *hē^εmāxat! L'āyoxlā Dzenx'q'layowē*. Laem^εlāē *lēgadēs Hayalk'engemē*, *dāl'ēda*. Wā, lā^εlāē
75 *εnēk'a*: "Gwāldzās *xēnl'āla G'ēxk'enis* *hē^εmaaxēnqōs ōq'ūs^εem* *la g'īgāma^εya G'ēxk'enis*, *yūdzāx'ē genēmsē yūx Dzenx'q'layugwax*," *εnēx'lāē Hayalk'engema^εyē lēx'ēdxēs q'lāk'owē*. Wā, laem^εlāē *G'ēxk'enisē* *q'lāl'ēlāq'xs q'lāq'lek'āēs g'īg'aōlnuk^u 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'isak'. That was
 the name of the boy. | He named him Ēk'lawig'isak'. 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'isak', 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'ig'aōlmukwē. Wā,
 laēmē ā'mel wāladEX'ēides DZENX'q!ayugwa. Wā, k'lē'slat!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! Lāyūxlā
 LālaX's'endayowē. Wā, laem lēgades Lāqwalal qaxs hēX'sā'maē
 lā NENōlogemē'yē Lē'wis sāsēmē. Hēel lāgilas g'āx mā'wa laē
 DZENX'q!ayugwa, qaxs laē q!ālaXs lē'maē bewēkwa. Wā, lā'laē 85
 māyul'itsa tsāts!edagemē. Wā, laem'laē Lāqwalal sena qa
 Lēgēms. Wā, lā'laē g'ig'aēX'ēd qa Lēgēms. Wā, laēmē LēX'ēts
 Ālāg'imilē lāxa xūnōkwas G'ēXk'enisē. Wā, laem'laē DZENX'q!a-
 yugwa yāla māyūlasa bābagūm laē ēt!ēdē māyūlēms mak'ilax
 Ālāg'imilē. Wā, hē'lat!a G'ēXk'enisē seux'ēd qa Lēgēms. Wa, 90
 laem'laē senānemax Ēk'lawig'isak'. Laem'laē LēX'ēts lāXēs bāba-
 gūmē xūnōkwa. Wā, laēmē Lēgades Ēk'lawig'isak' lāq. Wā, la-
 emxāē āem senānemaxa Lēgēms.

Wā, laēmēn gwāl gwāgwēX's'āla lāx G'ēXk'enisē yāwas'ida qen
 gwāgwēX's'alē lāx wūq!wās G'ēXk'enisē lāx Ālāk'ilayugwa, yixs 95
 laaxat! wāladē Tsāg'isak'xa nenōlowē begwānema āmāyinxā'yas
 sek'lākūē bēbegwānem sāsēm bagwanemX'sūs g'ig'ūmā'yasa 'ni-
 ēmēmotasa Haāyalik'awa'yēxa lēgades Hāxūyōsemā'yē, yixs k'lē'sāē
 q!ādzayo āmāyinxā'yasēs ōmpax sek'lākwaē bagwanemX'sāye sase-
 mas, yixs ā'maē ēnemāX'is Lē'wa q!āk'ō Lē'wa 'wats'ē. Wā, laem'laē 100

2 dog. Now | *Ālāk'ilayugwa* really loved *Ts!āg'ielak^u*, and | *Ts!āg'ielak^u* never left the house of *L!āqwalal*: for | *Ts!āg'ielak^u* came as a stranger from south of *Tsāxis*. Now | *Ālāk'ilayugwa* 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'ielak^u* was her lover. | *Ālāk'ilayugwa* only said that she was proud | to have for her lover the prince of *Hāxūyōsemē*. Then | *G'ēxk'enis* was silent. Now *Ālāk'ilayugwa* was with child. | Then she was driven away by her brother
 10 *G'ēxk'enis*, when he found out that || *Ālāk'ilayugwa* was with child. Immediately *Ts!āg'ielak^u* | asked *Ālāk'ilayugwa* to carry their goods to | a cave this side of *K!āq!a*. Then the lovers carried their goods there. | Then *Ts!āg'ielak^u* and his beloved *Ālāk'ilayugwa* | 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'ilayugwa* | asked her lover *Ts!āg'ielak^u* to go with their goods to *Wādzolis*. | Immediately *Ts!āg'ielak^u* loaded his small canoe, and | they went to *Wādzolis*. When they arrived there, | *Ts!āg'ielak^u* 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'ilayugwas Ts!āg'ielakwē. Wā, la^mmē Ts!āg'ielakwē k!ēs bēx^ubōkwās g'ōkwās L!āqwalalē, yixs bāgūnsaē Ts!āg'ielakwē g'āx^ēd lāxa ^ēnālēnak'ālās Tsāxisē. Wā, la^mmē ālak!āla k!ēs āwīlag'ilē Ālāk'ilayugwa lāx wāx'aēs wūq!wa yix G'ēxk'enisaxs*
 5 *wāx'aē āxk!āla qa k!ēsēs xēnlēla nēltsemālax wāladaas Ts!āg'ielakwē. Wā, āem^lāwisē Ālāk'ilayugwa ^ēnēk'ēxs lēmqāēs nāq^ēfyaxs wāladaasa lāwelgāma^ēyas Hāxūyōsema^ēyē. Wā, āem^lāwisē G'ēxk'enisē la q!wē!ēda. Wā, laem^lāē bewēx^ēwidē Ālāk'ilayugwa. Wā, la^mmē k'āyōlēmsēs wūq!wē G'ēxk'enisē, yixs laē q!ā^ēstaqēxs laē*
 10 *bewēkwē Ālāk'ilayugwa. Wā, ā^mmēsē bēx^ēida^mmē Ts!āg'ielakwē āxk!ālax Ālāk'ilayugwa qa^s lāx'da^xwē ma^ēwa lāxa gwāsa^ēyas K!āq!a lāxa x'opēsē. Wā, laem^lāwisē mā^ēwēda wā!āla. Wā, laem^lāwisē gālak'as hēlē Ts!āg'ielakwē lē^ēwis wā!ēlē Ālāk'ilayugwa. Wā, laem^lāē māyul'itsa bābagūmē laxa x'opēsē. Wā, laem^lāwisē gālak'as^ēm g'ōkūla lāxa x'opēsē. Wā, lā^ēlaē Ālāk'ilayugwa āxk!ālaxēs wā!ēlē Ts!āg'ielak^u qa^s lā ma^ēwa lāx Wādzolis. Wā, hēx^ēidaem^lāwisē Ts!āg'ielakwē moxsaxēs xwāxwāgūmē. Wā, la^mmē lāx'da^x lāx Wādzolis. Wā, g'il^ēm^lāwisē lāg'au laē hēx^ēida^mmē Ts!āg'ielakwē āx^ēēdxēs penāgats!ē g'ildasa. Wā, lā^ēlaē āxwūlts!ōd-*
 20 *xēs penaqēxa x'ixbala g'ilt!a hē gwēx'sa dēnēma k'ādzekwē. Wā, la^mmē lex^ēwālixa. Wā, g'il^ēm^sē x'ik'ōstāwē lēqwēla^ēyas laē k'lix^ēēdxēs penaqē, qa^s g'ēts!ōdēs lāxēs penāgats!ē g'ildasa. Wā, la^mmē gwālēlaem lāxsā lāxēs lēqwi^ēlālasē. Wā, la^mmē ^ēnēx^ēxēs*

(Lâxsä). Now he said to his beloved Ālak'ilayugwa "Let our child have a name, || and his name is Mâ'nakūla (Moving-doug', at 2) we were doing when we went moving our goods to Wädzolis." Thus said Tslâg'ielak^u 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^u was the youngest of the children of Hâxüyōsemē, the | head chief of the numaym Haäyalik'awē of the Q'ōmoyâ'yē. |

And Ālak'ilayugwa gave birth to a girl, and Tslâg'ielak^u invented a name for her, || and the name he invented for his daughter was 35 Ālē'stalidzemga. | Then he named her Ālē'stalidzemga. | Now Tslâg'ielak^u and his wife Ālak'ilayugwa had two children, the boy Mâ'nakūla and Ālē'stalidzemga. | Then Tslâg'ielak^u moved again, and went to G'eyōx^u. || There he lived; and now his two children 40 grew up. | Now Ālē'stalidzemga was grown up, and Mâ'nakūla also was a full-grown man. Then | Tslâg'ielak^u saw a canoe coming along towards them | from the south. It arrived at the beach of the house of Tslâg'ielak^u. || Then Tslâg'ielak^u and his two children went to 45 meet them. | And immediately Tslâg'ielak^u asked the stranger why

wālela, lāx Ālak'ilayugwa: "Wā, gadzāx'ōx lēgadens xūnōkwē 25 qa hēmes lēgēmsōqē Mâ'nakūla lāxen gwēgilasē gaxēg'ins mā'wa laxōx Wädzolisē," ēnēx'laē Tslâg'ielakwaxēs walelē 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 Lâxsä. Wā, hēemis lāg'ilas la max'ts'ōlem lēqelase'wē ēnē'mēmotasa Lâxsä, 30 yixs āmāyinxā'yē Tslâg'ielakwas sāsēmas Hāxüyōsema'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'ats'edagemē. Wā, laem'laxaāwisē Tslâg'ielakwē sena qa lēgēms. Wā, lā'laē senānemax Ālē'stalidzemga qa lēgēmsēs ts'ats'edagfme 35 xūnōkwa. Wā, laem'lāwisē lōx'ēdes Ālē'stalidzemga lāq. Wā, laem'laē ma'lōkwē sāsēmas Tslâg'ielakwē lē'wis genēmē Ālak'ilayugwa, yixa begwānemē xūnōx'sē Mâ'nakūla lō' Ālē'stalidzemga. 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'stalidzemga. Wā, laem'laxaāwisē la nexlaala begwānemē Mâ'nakūla, laa'lasē dōx'walelē Tslâg'ielakwaxa siō'nakūla xwāk'lūna gwasx'āla g'āyānakūla lāxa 40 ēnalenak'āla. Wā, g'āx'laē g'ax'alis lax l'ēma'isas g'ōkwās Tslâg'ielakwē. Wā, laem'lāwisē 'wī'la lūlalē Tslâg'ielakwē lē'wis ma'lōkwē 45 sāsēmq. Wā, hēx'idaem'lāwisē Tslâg'ielakwē wūlaxa lelakume lax

48 he came paddling. The man replied to him. Now the visitor saw that *Ālē^εstalidzEMga* was a pretty woman, and he guessed that she must be the daughter of *Ts!āg'ielak^u*: therefore he said, ||
 50 "I came to marry your princess, chief. I am *εmāxūyalisEMē^ε*, head chief of the numaym *Haāyalik'awē^ε*, and my father is *ĪāxūyōSEMē^ε*." || Thus said the visitor. He did not recognize that this was his younger brother *Ts!āg'ielak^u*, from whom he asked a wife. *Ts!āg'ielak^u* just said, "Go, son-in-law, to your wife *Ālē^εstalidzEMga*." || Now she had her uncle for her husband. *εmāxūyalisEMē^ε* and his wife *Ālē^εstalidzEMga* had not been married long when she was with child. Then she gave birth to a boy. Now *εmāxūyalisEMē^ε* 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^ε* hesitated to ask for the name of his father-in-law. But *Ts!āg'ielak^u* knew already that he was his eldest brother *εmāxūyalisEMē^ε* when he said that his
 65 father was *ĪāxūyōSEMē^ε*, head chief of the numaym *Haāyalik'awē^ε*. Then *Ts!āg'ielak^u* was glad on account of what his brother had done: for *εmāxūyalisEMē^ε* had always tormented his youngest brother *Ts!āg'ielak^u* | — |.

47 *sē^εwēna^εyas*. *Wā, lā^εlaē nānaxma^εyēda begwānemaq*. *Wā, laEM^εlaēda lēlakūmē dōqūlax Ālē^εstalidzEMgāxs ēx'sōkwaēs ts!ēdāq'ēna^εyē*. *Wā, lā^εlaē k'ōtaq xūnōx^{us} Ts!āg'ielakwē, lāg'ilas ēnēk'ē*: "Gāga-
 50 k'!ENLaxs k'!ēdēlaqōs, g'īgāmē^ε. *Wā, nōgwaEM εmāxūyalisEMa^εya ōgūmēsa ēnē^εmēmotasa Haāyalik'awayen ōmpē ĪāxūyōSEMa^εyē,*" *ēnēx'laēda lēlakūmē*. *Wā, la^εmē k'!ēs malt!ālaqēxs hē^εmaē ts!ā^εyēs la g'āyālasa lāx Ts!āg'ielakwē*. *Wā, āEM^εlāwisē Ts!āg'ielakwē ēnēk'a*: "Gēlag'a, nēgūmp, laxg'as gēNEMg'ōs lāxg'a *Ālē^εstalidzEMgak*." *Wā, la^εmē lāwatsēs q!ūlēyē*. *Wā, k'!ēst!a gāla hayasek'ālē εmāxūyalisEMa^εyē lē^εwis gēNEMē Ālē^εstalidzEMgāxs laaēl bēwēx'wida*. *Wā, lā^εlaē māyul'itsa bābagūmē*. *Wā, laEM^εlaē lōma ēk'ē nāqa^εyas εmāxūyalisEMa^εyē qaxs begwānemaēs xūnōkwa*. *Wā, lēx'a^εmēs εyāg'ēms nāqa^εyasēxs k'!ēs^εmaē q!ā^εlēlax lēgēmasēs nēgūmpē, qaxs hēwāx^εmaēs sāsEMē lēqelas ōgū^εlax Dāda*. *Wā, lāxāē Ālāk'ilayugwa lēqelas Dāda lāxēs lā^εwūnemē*. *Wā, la εmāxūyalisEMa^εyē hālala wūlax lēgēmasēs nēgūmpē, yixs gwāhela^εmaē q!ā^εlēlē Ts!āg'ielakwaqēxs hē^εmaē ēnōlast!ēgēma^εyē εmāxūyalisEMa^εyē, yixs laē ēnēk'ēxs ōgūma^εyaēs ōmpasa ēnē^εmē-*
 65 *motasa Haāyalik'awa^εyē, yix HāxūyōSEMa^εyē*. *Wā, la^εmē ēk'ē nāqa^εyas Ts!āg'ielakwē qa gwēx'ēidaasasēs ēnōla, qaxs hē^εmaē εmāxūyalisEMa^εyē hēMENala mōmayalaxēs āmāyēnxa^εyē 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 $\text{LEX}\acute{\text{s}}\acute{\text{i}}\text{w}\acute{\epsilon}$ with his wife | 75
 $\acute{\text{A}}\acute{\text{L}}\acute{\epsilon}\text{st}\acute{\text{a}}\text{l}\acute{\text{i}}\text{dzemga}$, and his father-in-law $\text{Ts}\acute{\lambda}\acute{\alpha}\text{g}\acute{\iota}\text{lak}$, and his wife
 $\acute{\text{A}}\acute{\text{L}}\acute{\text{a}}\text{k}\acute{\iota}\text{layugwa}$, | and also $\text{M}\acute{\alpha}\text{nak}\acute{\upsilon}\text{l}\acute{\alpha}$, the elder brother of $\acute{\text{A}}\acute{\text{I}}\acute{\epsilon}\text{-}$
 $\text{st}\acute{\text{a}}\text{l}\acute{\text{i}}\text{dzemga}$. | 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 $\acute{\text{A}}\acute{\text{L}}\acute{\epsilon}\text{st}\acute{\text{a}}\text{l}\acute{\text{i}}\text{dzemga}$,
who was carrying in her lap her son. | Then they arrived at $\text{LEX}\acute{\text{s}}\acute{\text{i}}\text{w}\acute{\epsilon}$
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 $\acute{\text{A}}\acute{\text{L}}\acute{\text{a}}\text{k}\acute{\iota}\text{layugwa}$ | and his son $\text{M}\acute{\alpha}\text{nak}\acute{\upsilon}\text{l}\acute{\alpha}$ 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, $\text{laem}\acute{\text{l}}\acute{\text{a}}\text{wis}\acute{\epsilon}$ $\epsilon\text{n}\acute{\epsilon}\text{k}\acute{\text{'e}}$ $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{l}\acute{\iota}\text{sem}\acute{\alpha}\text{y}\acute{\epsilon}$ $\epsilon\text{n}\acute{\epsilon}\text{k}\acute{\text{'exs}}$: "Lömak.
 $\acute{\epsilon}\text{x}\acute{\text{g}}\acute{\text{en}}$ $\text{n}\acute{\alpha}\text{q}\acute{\epsilon}\text{k}\acute{\text{'}}$ $\text{q}\acute{\text{aen}}$ $\text{x}\acute{\text{u}}\text{nokwaxs}$ $\text{begw}\acute{\text{a}}\text{nema}\acute{\epsilon}\text{x}$. Wä, $\text{la}\acute{\text{m}}\acute{\text{e}}\text{sen}$ 70
 $\text{l}\acute{\epsilon}\text{qosaltsg}\acute{\text{e}}\text{n}$ $\text{l}\acute{\epsilon}\text{g}\acute{\text{e}}\text{mk}\acute{\text{'}}$ laq^{u} . Laems $\text{l}\acute{\epsilon}\text{qelales}$ $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{l}\acute{\iota}\text{sem}\acute{\alpha}\text{y}\acute{\epsilon}$
 $\text{l}\acute{\alpha}\text{q}^{\text{u}}$," $\epsilon\text{n}\acute{\epsilon}\text{x}\acute{\text{'lae}}$. Wä, $\text{la}\acute{\text{m}}\acute{\text{e}}$ $\text{l}\acute{\alpha}\text{l}\acute{\epsilon}$ $\text{Ts}\acute{\lambda}\acute{\alpha}\text{g}\acute{\iota}\text{lakwax}\acute{\text{s}}$ $\text{w}\acute{\alpha}\text{lagel}\acute{\epsilon}$ $\text{q}\acute{\text{a}}$
 $\text{waldems}\acute{\text{s}}$ $\text{neg}\acute{\text{ü}}\text{mp}$. Wä, $\text{h}\acute{\text{e}}\text{emxa}\acute{\text{a}}\text{wis}\acute{\epsilon}$ $\text{g}\acute{\text{w}}\acute{\text{a}}\text{l}\acute{\alpha}$ $\text{n}\acute{\alpha}\text{q}\acute{\text{a}}\text{y}\acute{\text{a}}\text{s}$ $\acute{\text{A}}\acute{\text{L}}\acute{\text{a}}\text{k}\acute{\iota}\text{-}$
 yugwa . Wä, $\text{laem}\acute{\text{l}}\acute{\text{a}}\text{e}$ $\epsilon\text{n}\acute{\epsilon}\text{k}\acute{\text{'e}}$ $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{l}\acute{\iota}\text{sem}\acute{\alpha}\text{y}\acute{\epsilon}$ $\text{q}\acute{\text{a}}\text{s}$ $\text{l}\acute{\alpha}\text{l}\acute{\alpha}\text{g}\acute{\iota}$ $\text{n}\acute{\alpha}\text{-}$
 nakwa $\text{l}\acute{\alpha}\text{x}\acute{\text{s}}$ $\text{g}\acute{\text{ö}}\text{k}\acute{\text{ü}}\text{l}\acute{\text{a}}\text{s}\acute{\text{a}}$ $\text{l}\acute{\alpha}\text{x}$ $\text{LEX}\acute{\text{s}}\acute{\text{i}}\text{wa}\acute{\text{y}}\acute{\epsilon}$ $\text{L}\acute{\text{E}}\acute{\text{w}}\acute{\text{i}}\text{s}$ $\text{g}\acute{\text{e}}\text{NEM}\acute{\text{e}}$ $\acute{\text{A}}\acute{\text{L}}\acute{\epsilon}\text{st}\acute{\text{a}}\text{-}$ 75
 $\text{l}\acute{\text{i}}\text{dzemga}$ $\text{L}\acute{\text{E}}\acute{\text{w}}\acute{\text{i}}\text{s}$ $\text{neg}\acute{\text{ü}}\text{mp}\acute{\epsilon}$ $\text{Ts}\acute{\lambda}\acute{\alpha}\text{g}\acute{\iota}\text{lakw}\acute{\text{e}}$ $\text{L}\acute{\text{E}}\acute{\text{w}}\acute{\text{i}}\text{s}$ $\text{g}\acute{\text{e}}\text{NEM}\acute{\text{e}}$ $\acute{\text{A}}\acute{\text{L}}\acute{\text{a}}\text{k}\acute{\iota}\text{-}$
 layugwa ; $\text{w}\acute{\alpha}$, $\text{h}\acute{\text{e}}\text{m}\acute{\text{i}}\text{s}\text{l}\acute{\text{a}}$ $\text{M}\acute{\alpha}\text{nak}\acute{\upsilon}\text{l}\acute{\alpha}$, yix $\epsilon\text{n}\acute{\text{ö}}\text{l}\acute{\text{a}}\text{s}$ $\acute{\text{A}}\acute{\text{L}}\acute{\epsilon}\text{st}\acute{\text{a}}\text{l}\acute{\text{i}}\text{dzemga}$.
Wä, $\text{l}\acute{\alpha}\text{x}\acute{\text{'d}}\acute{\text{a}}\text{x}^{\text{u}}\acute{\text{e}}\text{l}\acute{\text{a}}\acute{\text{e}}$ $\text{m}\acute{\text{o}}\text{x}\text{s}\text{a}\acute{\text{s}}\acute{\text{e}}$ $\text{memw}\acute{\text{a}}\text{l}\acute{\text{a}}$ $\text{l}\acute{\alpha}\text{x}\acute{\text{s}}$ $\text{y}\acute{\text{a}}\acute{\text{e}}\text{y}\acute{\text{a}}\text{t}\acute{\text{s}}\text{l}\acute{\epsilon}$ $\text{xw}\acute{\text{a}}\text{xw}\acute{\text{ä}}\text{k}\acute{\text{'ü}}\text{n}\acute{\text{a}}$.
Wä, $\text{g}\acute{\text{'i}}\text{l}\acute{\text{e}}\text{m}\acute{\text{l}}\acute{\text{a}}\text{wis}\acute{\epsilon}$ $\epsilon\text{w}\acute{\text{i}}\text{l}\text{x}\acute{\text{s}}\acute{\text{e}}$ $\text{memw}\acute{\text{ä}}\text{l}\acute{\text{ä}}\text{s}$ $\text{lax}\acute{\text{'d}}\acute{\text{a}}\text{xw}\acute{\text{ä}}\acute{\text{e}}$ $\text{s}\acute{\text{e}}\text{x}\acute{\text{'w}}\text{i}}\text{d}\acute{\text{a}}$. Wä,
 $\text{laem}\acute{\text{l}}\acute{\text{a}}\acute{\text{e}}$ $\epsilon\text{n}\acute{\epsilon}\text{k}\acute{\text{'e}}$ $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{l}\acute{\iota}\text{sem}\acute{\alpha}\text{y}\acute{\epsilon}$;— $\text{q}\acute{\text{e}}\text{n}$ $\text{h}\acute{\text{e}}\text{x}\acute{\text{'s}}\acute{\text{ä}}\acute{\text{m}}\acute{\text{e}}$ $\text{l}\acute{\epsilon}\text{qel}\acute{\text{a}}\text{y}\acute{\text{ö}}\text{q}$, 80
 yix $\text{h}\acute{\text{ä}}\text{a}\text{l}\acute{\text{a}}\text{l}$ la $\text{l}\acute{\epsilon}\text{g}\acute{\text{a}}\text{d}\acute{\text{e}}\text{s}$ $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{l}\acute{\iota}\text{sem}\acute{\alpha}\text{y}\acute{\text{a}}$ $\text{g}\acute{\text{i}}\text{n}\acute{\text{ä}}\text{nEM}\acute{\text{e}}$, yix $\text{x}\acute{\text{ü}}\text{nö-}$
 kwas $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{l}\acute{\iota}\text{sem}\acute{\text{e}}\text{m}\acute{\text{ö}}\text{t}\acute{\text{a}}$. Wä, $\text{laem}\acute{\text{l}}\acute{\text{a}}\acute{\text{e}}$ $\text{k}\acute{\text{'l}}\text{w}\acute{\text{ä}}\text{g}\acute{\text{'i}}\text{w}\acute{\text{ä}}\text{l}\acute{\text{a}}$, $\text{yix}\acute{\text{s}}$ $\text{g}\acute{\text{e}}\text{NEM}\acute{\text{e}}$
 $\acute{\text{A}}\acute{\text{L}}\acute{\epsilon}\text{st}\acute{\text{a}}\text{l}\acute{\text{i}}\text{dzemga}$ $\text{q}\acute{\text{'Elk}}\acute{\text{'l}}\text{e}\text{qelax}\acute{\text{s}}$ $\text{b}\acute{\text{ä}}\text{bag}\acute{\text{ü}}\text{m}\acute{\text{e}}$ $\text{x}\acute{\text{ü}}\text{nökw}\acute{\text{a}}$. Wä, laem-
 $\acute{\text{l}}\acute{\text{a}}\text{wis}\acute{\epsilon}$ $\text{l}\acute{\alpha}\text{g}\acute{\text{'a}}\text{a}$ $\text{l}\acute{\alpha}\text{x}$ $\text{LEX}\acute{\text{s}}\acute{\text{i}}\text{wa}\acute{\text{y}}\acute{\epsilon}$ $\text{l}\acute{\alpha}\text{x}\acute{\text{s}}$ $\text{g}\acute{\text{ö}}\text{k}\acute{\text{ü}}\text{l}\acute{\text{a}}\text{s}\acute{\text{e}}$. Wä, $\text{g}\acute{\text{'ä}}\text{x}\acute{\text{'e}}\text{m}\acute{\text{l}}\acute{\text{a}}\text{wis}\acute{\epsilon}$
 $\text{g}\acute{\text{'ä}}\text{g}\acute{\text{'a}}\text{xal}\acute{\text{ä}}\text{s}\acute{\text{ö}}\text{s}\acute{\text{e}}$ $\text{y}\acute{\text{ü}}\text{d}\text{ukw}\acute{\text{e}}$ $\text{t}\acute{\text{s}}\text{l}\acute{\text{ä}}\text{t}\acute{\text{s}}\text{l}\acute{\text{a}}\text{y}\acute{\text{a}}$. Wä, $\text{h}\acute{\text{e}}\text{x}\acute{\text{'i}}\text{d}\acute{\text{a}}\text{em}\acute{\text{l}}\acute{\text{a}}\text{wis}$ $\text{m}\acute{\text{ö}}\text{l}\text{toye-}$ 85
 $\text{w}\acute{\text{e}}$ $\text{memw}\acute{\text{ä}}\text{l}\acute{\text{ä}}\text{s}$. Wä, $\text{la}\acute{\text{m}}\acute{\text{e}}$ $\text{Ts}\acute{\lambda}\acute{\alpha}\text{g}\acute{\iota}\text{lakw}\acute{\text{e}}$ $\text{L}\acute{\text{E}}\acute{\text{w}}\acute{\text{i}}\text{s}$ $\text{g}\acute{\text{e}}\text{NEM}\acute{\text{e}}$ $\acute{\text{A}}\acute{\text{L}}\acute{\text{a}}\text{k}\acute{\iota}\text{layu-}$
 gwa $\text{L}\acute{\text{E}}\acute{\text{w}}\acute{\text{i}}\text{s}$ $\text{x}\acute{\text{ü}}\text{nökw}\acute{\text{e}}$ $\text{M}\acute{\alpha}\text{nak}\acute{\upsilon}\text{l}\acute{\alpha}$, $\text{h}\acute{\text{e}}\text{m}$ $\text{g}\acute{\text{a}}\acute{\text{e}}\text{l}\acute{\text{e}}\text{l}\acute{\epsilon}$ $\text{g}\acute{\text{ö}}\text{kwas}\acute{\text{s}}$ $\text{neg}\acute{\text{ü}}\text{mp}$.
Wä, $\text{laem}\acute{\text{l}}\acute{\text{a}}\text{wis}\acute{\epsilon}$ $\text{w}\acute{\text{ü}}\text{lase}\acute{\text{'w}}\acute{\text{e}}$ $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{l}\acute{\iota}\text{sem}\acute{\text{e}}\text{m}\acute{\text{ö}}\text{t}\acute{\text{a}}$ $\text{yis}\acute{\text{s}}$ $\acute{\text{ö}}\text{mp}$ $\text{I}\acute{\text{f}}\acute{\text{ä}}\text{ö-}$
 $\text{yösem}\acute{\text{a}}\text{y}\acute{\text{e}}$. Wä, $\text{l}\acute{\text{ä}}\text{'l}\acute{\text{a}}\acute{\text{e}}$ $\epsilon\text{n}\acute{\epsilon}\text{k}\acute{\text{'a}}$: "Wä $\text{g}\acute{\text{'a}}\text{dz}\acute{\text{ä}}$ $\text{g}\acute{\text{w}}\acute{\text{ä}}\text{s}\acute{\text{i}}\text{d}\acute{\text{e}}$ $\text{g}\acute{\text{ä}}\text{yem}\acute{\text{ä}}\text{x}\acute{\text{ä}}\text{-}$
 sasöx $\text{neg}\acute{\text{ü}}\text{mp}\acute{\text{e}}$. $\acute{\text{A}}\text{ngwax}\acute{\text{'Löx}}$ $\text{L}\acute{\text{E}}\acute{\text{w}}\acute{\text{ö}}\text{s}$ $\text{g}\acute{\text{e}}\text{NEM}\acute{\text{ä}}\text{k}\acute{\text{'ö}}\text{s}$," $\epsilon\text{n}\acute{\epsilon}\text{x}\acute{\text{'lac}}$. 90
Wä, $\acute{\text{ä}}\text{em}\acute{\text{l}}\acute{\text{a}}\text{wis}\acute{\epsilon}$ $\epsilon\text{m}\acute{\alpha}\chi\acute{\upsilon}\text{y}\acute{\alpha}\text{l}\acute{\iota}\text{sem}\acute{\text{e}}\text{m}\acute{\text{ö}}\text{t}\acute{\text{a}}$ $\epsilon\text{n}\acute{\epsilon}\text{k}\acute{\text{'a}}$: "K $\acute{\text{'l}}\acute{\text{e}}\text{dzen}$ $\text{q}\acute{\text{'ä}}\text{l}\acute{\text{ä}}$

- 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^u 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^u 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^u 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!ūlēsēx. Wā, lāx ĀLē'stalidzemgax'LEN gēnemēx," 'nēx'elaē.
95 Wā, lā'elaē ēdzaqwa yāq!ēg'ā'elēda g'īgāma'yē, ōmpšē Hāxūyōsaā-
ma'yē. Wā, lā'elaē 'nēk'a: "Āwilaemxentōx bek!wēna'yaxs qaōs
lēlēgemēx, yixs lōmaēx calasgem lēlēgema. Wēg'ax'EN wūlaxōx
begwānemēx negūmpa lāx g'āyemamaxālasasōx," 'nēx'elaēxēs lā-
welgāma'yē. Wā, laem'lāwisē lē'lālē Hāxūyōsema'yē 'wī'elaxēs
200 'nē'mēmōta Hāyalik'awa'yē qa g'āxēs 'wī'elaēlela lāx g'ōkwas
lē'wis sāsēmē. Wā, g'il'em'lāwisē 'wī'elaēla, wā, g'āx'em'elaē
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'elat!a lāx'ūlilēda g'īgā-
5 ma'yē Hāxūyōsema'yē. Āem'elaē k!waēla laē yāq!ēg'ā'ela. Wā,
lā'elaē 'nēk'a: "Hēden lāg'ila lēts!ōdōl, g'ōk!ōt, qaēs hōl'elaōs lāx
nānaxma'yayōlasōx negūmpaxsen lāwelgāma'yē 'māxūyalisē-
ma'yē lāx'EN wūlāsōla lāq," 'nēx'elaē. Wā, lā'elaē gwēgēmx'ēd
lāx Ts!ālag'ielakwē. Wā, lā'elaē 'nēk'a: "Yūl, g'īgāmē: wēg'adzāx'e-
10 nu'x' q!āl'alelaxēs g'āyemaxaasaōs lē'wis lēgēmaōs lō' lēgēmas
āsa," 'nēx'elaē. Wā, lā'elaē lāx'ūlilē Ts!āg'ielakwē. Wā, lā'elaē
'nēk'a: "La'emēn nānax'emōlxēs wūldēmōs, g'īgāmē. Āla'mas wū-
lax'EN lēgema. Wā, laxentōx lāwelgāma'yāqōs k!ēs malt!āla
g'āx'EN. Nōgwaem Ts!āg'ielakwa, āmā'yēnxēsōs sāsēmaqōs, ōmp,"

am Ts!âg'îlak^u, the youngest of your children, father. ¶ Thus he 15
said. As soon as he ended his speech, they saw that | their chief was
dead. He died of shame on account of what had been done | by his
prince, who married the (common) little daughter of his | youngest
son: therefore the breath of the past chief Hâxÿyōsemē^ε jumped out
of his body | — ¶.

I forgot part of what Ts!âg'îlak^u said to his father | when he said 20
at the end, "My tribe, and that of my children are the Lâxsâ. |
Now my grandson, whose name is εmâxÿyalisemē^ε, | stands at the
head of the Lâxsâ." Thus he said. |

As soon as the former εmâxÿyalisemē^ε found that his father the
chief ¶ was dead, because he had died of shame, he arose and | spoke. 25
He said, "O tribe! Let my | past father-in-law and the whole
number of them and my child stay away for a while. | Now my
former name, εmâxÿyalisemē^ε, shall be his true name, for the | head
chief for the Lâxsâ." Thus he said. "Now I shall have the name
Hâxÿyōsemē^ε, ¶ the former name of my father." Thus he said. 30
Immediately | Ts!âg'îlak^u, and his wife Ālâk'îlayugwa, and
Mâ^εnakûla, and ĀLē^εstalidzēmga, and her child | εmâxÿyalisemē^ε
got ready and went aboard their traveling-canoe. They | went
home to G'Ëyōx^u. Ts!âg'îlak^u was happy because he had fooled ¶
his eldest brother, and because he had obtained the true name | 35

εnēx'laē. Wā, g'il^εem^εlāwisē q!ūlbē wāldemasēxs laē dōx^εwalēla 15
g'igāmēx'dāxs le^εmaalaxōl le^εla. Laem max'ts!ālisem qa gwēx'ī-
daasasēs lāwēlgāma^εyaxs laē geg'ades ts!āts'ēdagēmē xūnōx^usēs
āmā^εyēnxa^εyē, lāg'īlas dex'āwē hasā^εyasa g'igāmāyōlē Hâxÿyōse-
mayōla.

Wā, hēxōlēn lēlēwēsē^εwē wāldemas Ts!âg'îlakwaxēs ōmpdē, 20
yixs laē ālxlāla εnēk'a: "Hē^εmen legūxlāyo lōgūn sāsemg'ē Lâxsâ.
Wā, g'āx^εmēsgeⁿ ts!ōx^ulēmāk lēgades εmâxÿyalisema^εyē qa lāxū-
mēsa Lâxsâ," εnēx'laē.

Wā, g'il^εem^εlāwisē q!ā^εlēlē εmâxÿyalisemēmōt lāxēs g'igānēx'dē
ōmpexs le^εmaē le^εla, yixs māx'ts!ālisemaē, wā, lā lāx'ūlila qa^εs 25
yāq!ēg'a^εlē. Wā, lā^εlaē εnēk'a: "εya, g'ōkūlōt, hāg'aeml laslak'
qwēdg'en negūmpdg'en lōgwas εwāaasek', lōgūn xūnōx^udēk'.
Wā, la^εmēs lālen lēgēm^xdē εmâxÿyalisema^εyē qa āla lēgēms lāxa
lāxuma^εyasa Lâxsâ," εnēx'laē. "Wā, la^εmēsēn lēgādēts Hâxÿyō-
sema^εyē lāx lēgēm^xdāsēn ōmpdā," εnēx'laē. Wā, hēx'idaem^εlā- 30
wisē xwānalidē Ts!âg'îlakwē lē^εwis gēnemē Ālâk'îlayugwa lō^ε
Mâ^εnakûla; wā, hē^εmisē ĀLē^εstalidzēmga lē^εwis xūnōkwē εmâxÿya-
lisema^εyē, qa^εs hōgūxsē lāxēs yā^εyats'lē xwāk'ūna. Wā, g'āx^εmē
nā^εnak^u lāx G'Ëyōxwē ēk'!ēqēla laē Ts!âg'îlakwē qaēs nanoltsēlax-
īdaaxēs εnōlast!ēgēma^εyē. Wā, hē^εmisēxs laē lāfxa ālaem lēgēmē 35

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^u just
made up | the names. The past chief Hāxūyōsemēʼ gave the
name Ts!āg!i!lak^u 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^u. ||

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^u. | 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 lēgemēs ts!ōx^u!ema. Wā, ʼnemp!ena-
em!aē lālē ʼneʼmēmotasa Lāxsāxa lēlē!ādzesē lēgema, yixs āʼmaē
ʼwī!a senānemaxēs lēlēgemē. Wā, hēʼmis lāg!ilas ʼnemsgem āla-
k!āla lēgemē 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^uk!ōtemx!ēda Lāxsā. Wā, hēem wālafē wāde-
masa nōsa qaen. Wā, laem ʼnēk!exs māx!ts!aē ēt!ēd g!wāgwēx-
45 s!āla lāxa ʼneʼmēmotasa Lāxsā yix lāg!ilas ʼnēx!sō āem senānemē
Ts!āg!i!lakwaxēs lēlēgemē. 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 lēlē!ādzesē lēgem lōʼ
ʼmāxūyalisemaʼyē. Wā, hēʼmaē lēgemas 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
lēgemasēs q!āk!owē Tsēlē. Wā, laem lēx!ēdes Lālxʼsʼaq!anakwē.
Wā, laem!aē māyatasēs gwēx!idaasasēs lēgemē Lālxʼsʼenda-
5 yowē, lāg!ilas L!āyox!ālabents L!āqwalal. Wā, laemxāē āem
senēnu^x la lēgemis L!ōl!otsa, yixs laē lēgades Nenōlogemaʼyē

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'lāqwalal
 thought about a name. Then he invented the name | L'lēsp'lēgaak^u.
 Then (L'ōL'lotsa) had another son, and || L'lāqwalal named him 10
 Bawelē, and he also invented this | name. Then he had a daughter,
 and it occurred to | L'lāqwalal that she should work dressing skins
 when she was grown up, | and therefore L'lāqwalal named her Ālā-
 k'ilayugwa. | Now the eldest of the children of NENōlogemē, || L'lēsp'lē- 15
 gaak^u, invited the tribe living at K' lāq'la, 'wālas Kwax'īlanōkūmē |
 and his children; and L'lēsp'lēgaak^u 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 Kwēxāmot. | 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'lāqwalal 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'lāqwalal, | and there she lived with
 her illegitimate husband. And DZENX'q'layugwa gave birth to a |
 girl, and L'lāqwalal invented a | name for the girl. Then it occurred

qaēs nenōlāē begwānema. Wā, lā xūngwadex'ētsa bābagūmē. 7
 Wā, lā L'lāqwalal senx'ēid qa lēgēms. Wā, lāxaē senānemax L'lē-
 p'lēgaakwē. Wā, lāxaē ēt'lēd xūngwatsa bābagūmē. Wā, laemxaē 10
 L'lāqwalal lēx'ēdes Bawelē lāq. Wā, laemxaē āem senānemax
 lēgēmē. Wā, laemxaē ēt'lēd xūngwatsa ts'āts!edagemē. Wā, lā
 L'lāqwalal g'ig'aēx'ēdqēxs ēaxelēlaxa ālāg'emē qō q'ūlyax'wīdla
 ts'āts!edagemē, lāg'ilas L'lāqwalal lēx'ēdes Ālāk'ilayugwa lāq. Wā,
 g'il'mēsē 'nōlast!egema'yas sāsemas NENōlogema'iyē, yix L'lēsp'lē-
 gaak^u lēlēlaxa g'ōkūla lāx K' lāq'la, yix 'wālas Kwax'īlanōkūma'iyē, 15
 lē'wis sāsemē laē senx'ēidē L'lēsp'lēgaak^u qa's L'lāyuxlālabendayā.
 Wā, lā senānemax 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 'nemēmotasa elgūnwa'iyasa
 Gwētēlaxa gwe'yo Kwēxāmota. Wā, laem'laē lāxuma'iyē 20
 G'ēxk'enisasēs 'nemēmota elgūnwa'iyē. Wā, laem'lāwisē
 wāladex'ēides q'lāk'ās DZENX'q'layāxa lēgades DZENX'q'layugwa
 qaxs nenxwag'ālaē g'ōkwas L'lāqwalalē lō' g'ōkwas DZENX'q'layo
 lāx Tayagōl. Wā, g'il'em'lawisē DZENX'q'layogwa q'lālelaxs le-
 maē bewēx'wida, laē hēx'idaem lāel mā'wa lāx g'ōkwas L'lāqwalal. 25
 Wā, la'mē k'ūtēxsda. Wā, lā'laē māyuf'idē DZENX'q'layugwāsa
 ts'āts!edagemē. Wā, hēem'laxaāwisē L'lāqwalal senx'ēid qa lē-
 gēmsa ts'āts!edagemē. Wā, lā'laē g'ig'aēx'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^u* 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^u* 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^u* 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^u* had contracted an ille-
 gitimate marriage with the slave *Ālāk'ilayugwa*: | therefore they
 were unwilling. Then | *Ts!āg'īlak^u* 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^u* 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-*
yaḡ'widē ma!ōkwē sāsēms G'ēxk'enisē lē'wis k!ūtēxsdotē
 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'īgāmayōlāē Hā-
 40 *xūyōsemayōla, 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^u, who had died. | Then he cut in two the name 52
of Ts!äg'ílak^u, and he named | the girl Ts!álalíí'ílak^u. Now Áläg'í-
mil was a Láxsä woman, || because her husband was Má^énaküla, 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^é. | 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^é, who
had for their chief G'ēxk'enis, and the || numaym elgünwē^é still 65
keeps together with he Lää^{lax}'s'endayo, for they | also had for their
chief L!äqwalal, and he did the same; for when a | L!äqwalal dies,
then his eldest | son takes the name L!äqwalal; 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 Qälogwis. G'ēxk'enis
had many children. | The youngest one of his children was a

g'aale^{lax} lēgemasēs ömpdē Ts!äg'ílakwē, yixs le^émaē le^éla. Wä, 52
hē^émis la mä^{lts}'endzōsxa lēgemē Ts!äg'ílak^u. Wä, la^émē lēx^éōdes
Ts!álalíí'ílakwē läxēs ts!äts'edagemē xünök^u. Wä, la^émē Láxsäax-
semē Áläg'imilē qaxs laē lä^éwadēs Má^énaküla. Wä, la^ém g^{wä}gwa- 55
aqa lax ^éne^émēmōtasa Láxsä.

Wä, la^ém ^ének'ēda nōsa qaen^{laxs} lenoyox^éwidaaxēs nōyemē
qaen. Wä, la ^ének'ēxs g^{wä}sg'ililē dex^useq!axa negoyá^éyasa nōye-
maxs g'ilg'alisasa ma^{lts}emak'ūsē ^énäl^éne^émēmōtasa Láxsä lē^éwa 60
elgünwa^éyē.

La^ém^élaē hēx^ésäem laxúma^éyē G'ēxk'enisēxa áem hayōsela lē-
gem läxa ^énōlast!egema^éyas säsem^énäküläsa G'ēxk'enisaxs laē le-
^élēs ömpē. Wä, la^ém^élaē q'lēnem^éel la lēlqwalalá^éya ^éne^émēmōtasa
elgünwa^éyēxa g'igades G'ēxk'enisē. Wä, la^ém^élaē q!ap!ēx'säem-
^élaēda ^éne^émēmōtasa elgünwa^éyē lē^éwa Lää^{lax}'s'endayo^éxa hēx'sä- 65
^émaxat! g'igäma^éyē L!äqwalal, yixs á^émaaxat! hē g^{wē}g'ilē g'il^émaē
le^élē L!äqwalalē laē hēx'idaem L!äyo L!äqwalalē ^énōlast!egema^éyas
säsemsxa begwānemē xünōx^us. wāx'ē ts!edāqa ^énōlast!egema^éyē, lä
hēem L!äyostōdxēs ömpdē. Wāx'maē q'lēnemē bēbegwānem ts!ä-
ts!a^éyas. Wä, lä k'leās g^{wē}x'idaas dāxle^éyaq läxēs ts!edāqē ^énōla- 70
st!egema^éya.

Wä, la^ém^élaē ^éwēla la q!ap!ēx'ídēda ä^élebōsgemak'ūsē ^énäl^éne-
^émēmas lax Qälogwisē. Wä, la^ém^élāwisē q'lēnemē säsemas G'ēxk'enis.
Wä, la^ém^élāwisē löma ^éx'sök^u begwānemē ämä^éyexa^éyas

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!elēdzemga, 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!elēdzemga lived together as illegitimate husband and wife. Hāwas belonged ||
95 to the numaym elgūnwē^c 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-
ēyēnxa'yē ts!edāq xūnōx'us 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 hēmēlāwis laats Hāwasaxa gāgenōlē qa's lā kū'lil lōē L!āx'L!e-
lēdzemga, hēmenalaxa gāgenōlē. Wā, hēwāxamēlāwisē k'ōtasōē
wāladē Hāwasās L!āx'L!elēdzemga. Wā, āl'emēlāwise dōx'walelē,
L!āx'L!elēdzemgaxs laē penla, wā, lā'laē lē'lalāsōsēs ōmpē Wā-
g'idesē. Wā, lā'laē wūlasēwa 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'em hāyamē L!āx'L!e-
lēdzemga qaēs ōmpē Wāg'idesē. Laem'laē āem hēx'ida nēlax
hēmenala'māē kūlkūlk'a lōē Hāwasaxa gāgenōlē; "Wā, hē'mēsēn
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 nāqā'yasēs āmā'ēyēnxēgasaxs ālak'lālaē lāxūlanux'us Hā-
wasa, lāgilas 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^e 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^elaē 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^us Hāwasa lō^e 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^elaxaē hē^emē Wāg'idesē lēx'ēd qa lēgem^sēs ts!ōx^ulema. Wā, la^emē lēx'ēdes K'!āse^ewē qa lēgemasa bābagūmē. Wā, laemxāē wāx' ālak'!āla lēgema. Wā, lā lek^wālaxs k'!ēsaē qādzēlase^ewē 5 L!āx'L!ēlēdzemgāsēs k'!ūt^exs^dōtē Hāwasa. Wā, la^emē lē^elē ōmpas Hāwasa, yix G'ēxk'enisē. Wā, hēx'ēidaem^elāwisē Hāwasa L!āyostōdxēs ōmpdē. Wā, la^emē lēgades G'ēxk'enisē. Wā, la^emē q!ūlyax^ewidē LELBEX'sālag'ilisē. Wā, laem^elāwisē dōqūlē LELBEX'sālag'ilisxa ts!edāqē xūnōx^usa g'āyolē lāxa 'ne- 10 'mēmotasa Hēmasxdō, yixa begwānemq!ālamē lēgades Q'ōmlēdenol. Wā, lā^elaē L!āx'L!ēlēdzemgax'laem laxaē ts!edāqē xūnōx^us. Wā, laem^elaē LELBEX'sālag'ilis hēmenālaem la qlēq!eyōt lē^ewē lax Tsāxisē, qaxs g'āx^emaē 'wī^ela māsgemēxa Kwākūg'ulaxa māma^elaxs g'ālaē g'āx g'ōxwalēs lāx Tsāxisē. Wā, laem^elaē LELBEX- 15 salag'ilisē wā^elades L!āx'L!ēlēdzemga. Laem^elāwisē ā^emē L!āx'L!ēlēdzemga āem hēx'ēida la laēl lāx g'ōkwasēs wā^elēlē LELBEX'sālag'ilis qaxs hēx'ēida^emaē bewēx^ewidē L!āx'L!ēlēdzemga. Wā, hēem lēgades bōxūlsxa wū^emē bewēx^ewidēxs k'!ēsaē hā^ewūnema. 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'īlis, 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'īlis, 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^llād; 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'īlis. 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 lä aemlayowa böxūlsasa 'nāxwa bēbegwānema lē^lwa 'nāxwa ts'ēdaqa. Wā, hē^lmis g'ig'āgēs L'āx'L'elēdzemga lāg'īlis hē ēg'asē aem la laēl lāx g'ōkwasēs wālelē LELBEX'sālag'īlisē qa^ls āla-g'a^lmē k'lūt!exsd lē^lwē. Wā, la^lemxaē alēg'ē q!ema^lyasa 'nē^lmē-motasa elgūnwa^lyēxa 'nāxwa^lmē q!ema^lyēs gwayi^llālasē. Wā, lä
- 25 māyul'idē L'āx'L'elēdzemgāsa bābagūmē. Wā, hēx'idaem^llāwisē wūnāla negūmps LELBEX'sālag'īlisē, yix Q!ōmlēdenōlē 'nēx' qa^ls hē^lmē lēqēla qu lēgēmsēs ts'ōx^lLEMA. Wā, lä lēx^lēdes Wāwūngenōlē qa lēgēmsēs ts'ōx^lLEMA. 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 lē^lēda bābagūmx'dē. Wā, lāxaē ēt'lēd māyul'idē L'āx'L'elēdzemgāsa bābagūmē. Wā, lä gagempasē Q!ōmlēdenōlē lēx^lēdes Hayalk'inē lāq. Wā, lā^lmē lēgades Hayalk'inēxa bābagūmē. Wā, la^lmē āmā^lyēnxa^lyē Hayalk'ināsēs ma^llōkwē 'nō^lnēla. Wā, g'il^lmēsē q!wāq!ūlyax^lwidalē Hayalk'inaxs laē sēx^lwidē 'nōlās, yix
- 35 Wāwūngenōlē qa^ls lä hanā!la lax gwalaās LE^llādē. Wā, hē^lmis la qebats hānā!laats!ās xwāk!ūna. Wā, la^lmē qabalisēm Wāwūngenōlē lāxēq. Wā, la^lmē la 'nemōx^lEM la begwāhem xūnōx^ls L'āx'L'elēdzemga lē^l LELBEX'sālag'īlisē Hayalk'inē. Wā, la^lmēsē q!ūlyax^lwida, laem hē^lfa begwānema. Wā, la^lmē hēmenāla lä lax
- 40 g'ōkwas Dōqwāyis qaxs 'nēk'aē L'āx'L'elēdzemga, yix ābempas Hayalk'inaxs māg'ilāē lēlēlāla lāxa g'igāmāyōlaē Dōqwāyiswūla. Wā, hē^lmis lāg'īlas hēmenāla^lmē Hayalk'inē lä 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
 mōxsa '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 lāxga 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 qādzēlax

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^u 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^u. And now he had the name Wanuk^u; for now he invited all the | tribes with the price of the copper Lōbelila. Now, | it was just as though Wanuk^u 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^u and his | illegitimate wife 'māxūlayugwa had done, she whose name was now Dōqwāyis. |

There was one woman whose name was Q'wālawax'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!āqwaēlawayāsēs g'igāmayōla ōmp, yix Lōbelila lāx Hayalk'inē. Wā, lā lēgemg'ex!ālah Wanuk^u qa lēgēms Hayalk'inē. Wā, la'mē lālē Hayalk'inaxa g'igāmēdzēsē lēgēma. Wā, la'mē
75 gwāl lēgades Hayalk'inē, qaxs le'maē lōgwālaxa ālak'!āla lēgēmē Wanukwa. Wā, laem lēgades Wanuk^u, yixs laē lēlalaxa 'nāxwa lēlqwālalā'ya yis k'ilōmax Lōbelilaxa L!āqwa. Wā, la'mē 'nemāx'isē Wanukwē lō' lēnemānemaxa L!āqwa lāx ōmpdāsēs genēmē qaxs wāx'ilaxsdē laxōdē Dōqwāyisdāxēs L!āqwa qa's lēlēlayāxa
80 'nāxwa lēlqwālalā'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'wālawax'alayugwaxa hēmēnāla la lāxa Ts!āmasē qaxs L!āsgasaē. 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^u, but Q!wālx'alayugwa^s was no | relative of Wanuk^u, (but) she had no relatives living. | Therefore she went into the house of Wanuk^u. | Then Malēd intended to sell his copper named Wāx^usē^estāla, || and Q!wālx'alayugwa^s 90 bought it with seven hundred and sixty | blankets (which she paid | for the copper Wāx^usē^estāla. Before | long Q!wālx'alayugwa became sick, and she also | died, and Wanuk^u obtained by luck the copper Wāx^usē^estāla. | Now Wanuk^u sold Wāx^usē^estāla, and it was bought || for five thousand one hundred and twenty blankets; | and 95 Wanuk^u 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^u, Wanuk^u, | for he had the name Wāg'ides. Now || his child had the name Hāmadvālas, and now 200 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 5 went to | Chicago with Johnny Wanuk^u and his wife Dōqwāyis' | — that is ^emāxūlayugwa — when I called ^emāxūlayugwa a queen, | but Johnny Wanuk^u was just like a slave of his wife ^emāxūlayugwa.

māwīlē g'ōkwās Wanukwē, yixs k'lēsaē Q!wālx'alayugwa lēlē- 86
lāla lāx Wanukwē, yixs k'lēsaē la q'ūlas lēlēlālx'dās Q!wālx'alayugwa. Wā, hē^emis lāg'ilas hē laēlē g'ōkwās Wanukwē. Wā, lā lāxoyuwa lāq̄waxa lēgades Wāx^usē^estāla, yis Malēdē. Wā, lā k'ilx^ewidē Q!wālx'alayugwāsa māma^elgūnālp!enyag'alasa q'ēlax'- 90
sōkwē p!ēlxelasgēm laxa lāq̄wa lāx Wāx^usē^estāla. Wā, k'lēst'la gālxas laē ts!EX'q!EX'idē Q!wālx'alayugwa. Wā, laemxaē wīk'!E-x'īda. Wā, laemxaē Wanukwē lōgwalax Wāx^usē^estalaxa lāq̄wa. Wā, la^emē Wanukwē lāxōDEX Wāx^usē^estāla. Wā, la^emē k'ilxwa sē^ewa yisa q'lāq!al!ep!enyag'anālasa ma^etsōkwē p!ēlxelasgēma. 95
Wā, laemxaē Wanukwē lēlēlaxa ^enāxwa lēlq̄wālala^eya. Wā, la^emē Wanukwē āx^eēDEX lēgēmas ōmpwūlas Q!wālx'alayugwax'dē, yixa lēgades Wāg'ides. Wā, la^emē gwāl lēgadē Wanukwas Wanukwē. Wā, la^emē lēgades Wāg'idesē. Wā, la^emē lēgadē bābagūmē xū-
nōx^us yis Hāmadvālas. Wā, la^emē lēqalase^ewē Wāg'idesas g'īgē- 200
ma^eyē qaxs laē mālp!ēna lēlālaxa ^enāxwa lēlq̄wālala^eya. Wā, la^emē lēmqa nāqā^eyas Wāg'idesē qaxs laē g'āgēgēlaqwalasōsa ^enāxwa g'īgēgāmēsa ^enāxwa lēlq̄wālala^eya. Wā, la^emē k'wāgēlīlxa āla^emē g'īgēgāmēxs k'wēlaē.

Wā, yūL, g'īgāmē^e Dr. Boas, yixs q'ayaxag'anēmaaqōs lāx 5
Chiagoxgēn lā lō^e Johnny Wanuk^u lē^ewis gēnēmē Dōqwāyis,
yix ^emāxūlayugwaxg'in lāk' lēqalax Queen lāx ^emāxūlayugwa. Wā,
ā^emēsē ^enēmāx'īsē Johnny Wanukwē lō^e q'lāk'ōsēs gēnēmē ^emāxūla-

¹They 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
 10 couple || Wanuk^u whose name was Wāg'ides, which name he obtained
 from || Q!wāla^xalayugwa, 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^s. ||
- 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
 20 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^x's'endayo, became sick. Now, he had the
 copper Lōbelila. | Wāg'ides always took care of him; and when he
 25 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
 30 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^smēsē la gwāgwēx's'ālasē g'alemg'alisasa hayase-
 10 k'ālē Wanukwē, yīxa la lēgades Wāg'idesxēs hēlanēmē lēgēm lāx
 Q!wāla^xalayugwōlē, lē^swis k'ūtēxsdōte 'māxūlayugwa. Wā,
 ā^smēn 'nēx' qā^s q!ālaōsax Wāg'idesē yīxs 'nēg'anemaak'osaq ālaēm
 g'igāma^sya. Wā, hēm gwe^syōsa bāk'lumē ala^slēk' g'igāma^sya
 yīx Wāg'idesē lāxēs 'nē^smēmota elgūnwā^syē.
- 15 Wā, g'āxenu^sq' nā^snak' lāx Tsāxisak'. Wā, lā laēL lāxēs g'ōkwē
 Wāg'idesē. Wā lāxaē hēx'idaēm 'nēx' qā^s k'ilxwēxa L!ē^sna yīsēs
 gwānēmē dāla^sxēs hālāgēmōs Dr. F. Boasaq. Wā, la^smē L!ē^snag'ila
 k!wē^slasxa 'nā^sxwa lēlqwāla^syē. Wā, la^smē genemasē 'māxū-
 layugwa lēgēm^selxlāla^s Kwākūx'ālas qā k!wēladzēxlāyōsēs
 20 lā^swūnēmē Wāg'idesē. Wā, la^smēsē ts!ēx'q!ēx'idē 'māxūlag'ilisxa
 g'igāma^syē mā^sk'ilāxa g'igāma^syē L!āqwalalēxa g'igāma^syasa 'nē-
 'mēmotasa Lāāla^s's'endayo. Wā, laēm l!āgwades Lōbelila. Wā,
 la^smē Wāg'idesē hēmēnala la āaxēlaq. Wā, g'il^smēsē la āla^sx'id
 ts!ēx'q!āxs laē Wāg'idesē āx'ēdxā g'igāma^syē 'māxūlag'ilisē qā^s lās
 25 lāxēs g'ōkwē. Wā, ā^smīsē hēx'ida^smē 'māxūlag'ilisē 'nēk'ax Wā-
 g'idesē: "Laems ēk'amasg'en nāqēk' qāēs laēnayōs wā^sen qā^s
 g'āxaōs aēk'ila g'āxēn. Wā, hē^smaak'ēnlō yīx'elāla^swik!ēx'ēde-
 lax las āēm āx'ēdxōx Lōbelilaxēn L!āqwa^s qā^s lāxōdaōsasōx qā^s
 ēt!ēdaōs lēlēla^sxwa 'nā^sxwāx lēlqwāla^sya," 'nēx'ēlaēqxa gāila.
- 30 Wā, g'il^smēsē gānul'idēxs laē wik!ēx'ēdē 'māxūlag'ilisē. 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. |

35
Then Wāg'ides sat among all the chiefs of the tribes, | when they
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^ε, became angry. Then the | chief, 'wālas Kwāx'ī-
lanōkūmē^ε, became angry. Then the | chief, 'wālas Kwāx'īlan-
ōkūmē^ε, 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^ε, "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!āqwaxa 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^ε, qens hē gwēx'ēdexg'a 'nēk'ēq k'!ēās k'ilem lāxg'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'lwāmaxalasxa g'igāma'yasa Hāxwāmisē. Wā, lā 'yālaqasa begwānēm qa lās 60 āx'ēdex L'lāqwāsēxa Lēgades Kwēxanēmē. Wā, la'emxāē k'ōx'wīdeq 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'lēsaē la lālasgēmēxēs g'ōkūlōtaxs Lēlalase'waasa lēlqwalala'yē 65 qaxs ālaē mā'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!elxelasgēm 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.¹

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 gūnxʼīd sexʼīdeq 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

¹ Continued on p. 778, line 1.

13 men as the bright salmon swimming about, | Lālep!alās was asked to stand downstream from the place where the bright | salmon |
 15 swimming about. He had not been standing there long when || Lālep!alās 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^ēnemp!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!alās. || Their chief was hardly alive. Then Lālep!alās 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!alās. 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!alās was lying down. Then he took the | soul of Lālep!alās,

13 Lālep!alās qa^s hā ɬa^ēwisa gwābalisasa māg'italasasa ēx^{stōk}!ūnē k'^{ōtēla}. Wā, wīlaxdzē^{laē} gāla lāxēs ɬa^ēwidzasē lāael dōx^{walelē}
 15 Lālep!alāsaxa āla la ēx^{stōk}!ūn k'^{ōtēla}. Wā, hēx^{idaem}!lāwisē sex^{ideq}. Wā, la^{mē} q!^{āpaq}. Wā, lā^{laē} āx^{ēdeq} qa^s lē nā^ēnak^u lāxēs g^{ōkwa}. Wā, k'^{lēs}EM^{lāwisē} lāg^{aa} lāxēs g^{ōkwaxs} lāael hē g^{wēx}s k'^{ēdēlxā}nakūlē. Wā, āEM^{lāwisē} la q!^{elāfēsaxa} k'^{ōtēla} qa^s lā hayāemk!^{la} lāxēs g^{ōkwaxs} k'^{lēs}maē ālax^{id} ts!^{EX}q!^{EX}ida.
 20 Wā, g'il^{EM}!lāwisē lāg^{aa} lāx L'āsanā^{ēyasēs} g^{ōkwē} lāael āEM k!^{wūg}aelsa. Wā, laEM^{laē} dōgūltsēs GENEMē 'nā^ēnemp!eng'ilayugwa, yixs ālaē ts!^{EX}q!^{lēs} lā^{wūnemē}. Wā, lāg^{ilas} āEM hēx^{idaem} hōsgEMelsaq. Wā, g'il^{EM}!lāwisē gwālā hōsē lāa^{lasa} g'ālāsa 'nē^{mēm}otasa LĕLEGĕdē la āwelpaxēs g'igāma^{yē} Lālep!alāsē. Wā,
 25 laEM^{laē} halsēlaEM la sāk!^{EG}elsēda g'igāma^{yē}. Wā, lā^{laē} wūlelaxa g'āxalis xwāk!^{ūna} lāxa L'EMa^{isās} hōdzasas. Wā, laē wūlelaxa bōgwānema 'nēk'a: "Hāg'a lāqō qa g'āxlag^{isens} 'nēmōkwax," 'nēx^{laē} wūlēlas Lālep!alāsēxa ts!^{EX}q!^{la}. Wā, lā^{laē} 'nēk'a wāx^ē 'yālagēma: "'ya, k'^{lēadzen} gwayōlasg^{ens} 'nēmōkūk' qaxs
 30 q!^{lēmēg'a} q!^{ēsēmsgaqek}," 'nēx^{laē}. Wā, āEM^{lāwisa} g'ilx^{dē} yāq!^{ent}!āla begwānEM 'nēk'a: " Wā, gōlag'a, āEM g'āx^{alex}s qEN lā nēxawelsaqō," 'nēx^{laē}. Wā, g'āx^{laē} lāltāwēda begānEMē qa^s lā laēL lāxa hōsē qelk!^{wadzasas} Lālep!alāsē. Wā, la^{mē} āxōDEX bēxūnā^{ēyas} Lālep!alāsē qa^s lā lāx^{sas} lāxēs yū^{ēyats}!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^llaē q!^lālela^mmē Lālep!alas yixs laē lāxs lāxa xwāk!ūna. Wā, 35
 lā^llaē wūlālaxa ^lnek'a lāx hōsē qelk!wādzats yixs g'ālaē āx^lētse^wu
 yisa begwānemē: "Ā, le^mōx wēk'lex^līda." ^lnēx^llaēxs laē q!wāq!^lūsā-
 wēda ^lnāxwa ts!ēdaqa. Wā, k'les^llat!^la gāla sēxwaxs laē lāg'aa lāxa
 q!^lēnemē g'ōkūlaxa lōma q!^lēnem lēlqwālala^lya. Wā, laem^llāwisē
^lwīla hōx^lwūltā lāxēs yā^lyats!ē xwāk!ūna qā^s lā hōgwīl lāxa ^lwālasē 40
 g'ōkwa. Wā, la^mmē āxsewē Lālep!alasē qā^s hē^mmō k!wāg'ālilē
 max^lstālilasa t!ex^lilāsa ^lwālasē g'ōkwa lāx hēlk!^lōtstālilās. Wā,
 laem^llaē Lālep!alas dōqūlaxa ^lwālasē gwa^lwina k!wāčl lāx nexstā-
^lyasa t!ex^lilē. Wā, lā^llaē gaxala hē^mmē la t!ex^lilē awāgawa^lyas
 g'ōg'ūgwa^lyās. Wā, hē^mmisā siseyūlē gēg'iwēsa tsūgemas l!āsānā- 45
^lyasa g'ōkwē. Wā, lā g'ilālēda ālanemē lāx x'ōmsas bāk'awa^lyasa
 siseyūlē. Wā, laem^llaē g'īg'aēqelaq. Wā, hēem^llāwis ālēs k!wā-
 g'ālilē Lālep!alas lā^llasē yāq!eg'a^llēda ēx^lsokwē begwānem. Wā,
 lā^llaē ^lnēka: "Wāg'il la q!wāg'ililēx hāeyalilagas qens ēk'leq'ālē
 yīxwa qāōx yānemaxsens ^lnemōkwaē Dādoxkwēnā^lya," hēem gwe- 50
^lyāsēda k!^lōtēla seg'ekwas Lālep!alas yixs siseyūlaēxa ēx^lstōk!^lūnē
 k!^lōtēla. Wā, lā^llaē q!wāg'ililēda hāeyalilagāsē. Wā, hēx^līdaem-
^llāwisā ^lnemōkwē begwānem g'āx lāx k!wāēlasas Lālep!alas. Wā,
 lā^llaē ^lnēk'a: "ēya, qāst, Lālep!alas. Hāg'a k!^lēxwax ālas g'āxlax
 xek!^la lāq". Ā^lma dōqwalaxōxda g'ōkwēx qā^s nānaxts!^lewōlō- 55
 saq^l," ^lnēx^llaē. Wā, āla^llat!^la 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 lēlqwālala'yēs 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'aaLEla lāx āxāsas. Wā, lā'laēda begwānemē yāq!ēg'a'la. Wā, lā'laē 'nēk'a: "yā, qāst, Lālep!alās. Wā'lē's nāqayāqōs 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: "QāLEN wax'a āēm-x'st'EN k'lē's q!āLElax 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 lāXELElax 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 aalaqaxs 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'wīna'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^ē (LĒLEGĒD, Q!ŌMK!UT!ES, KWĀG!UL)

The ancestor of the Yaēx'agemō^ē Yix'agemō^ē, lived at Xūdze- 1
dzālis, | at the village site LEX'siwō^ē; and | Wāxap!alasō^ē, and his
prince Xāxosenāsō^ē, lived on the east side of Xūdzedzālis; | and it is
said that Yix'agemō^ē || and Wāxap!alasō^ē, claimed Xūdzedzālis 5
as their property. Finally Wāxap!alasō^ē began to get tired | of
Yix'agemō^ē. He moved away. | and came to Gek!exsdels with
his prince, Xāxosenāsō^ē, | and they built a house there; and when the
house they built was finished, | Wāxap!alasō^ē 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^ēmaē ālēs yāq!ūsē. Wā, lā^ēlaē lālak'axēs bēx'ūnāyēdē. Wā, 80
hēx'idaem^ēlāwisē ts!elx'widē ōk!wina^ēyas. Wā, laem^ēlāwisē
nax'idxa gaālāxs g'āxaasa qlēmāla bēbegwānem lē^ēwa ts!ēdaqē
qlwāq!ūsālaxa wūnemtalaq. Wā, lā^ēlaēda nēmōkwē begwānem
laēl lāxa hōsē. Wā, lā^ēlaē dōx^ēwalēlēda begwānemax lālep!alasa
qlūlaē, qaxs ā^ēmaē hēx'idaem yaēq!ēg'a^ēl lē^ēwē. Wā, la^ēmē āem 85
hēx'idaem g'ōkwēlaxa g'ōkwē hē gwēx'sē g'ōkwasēs laasdē. Wā,
hē^ēmis g'āxēlts g'ōgwadēda nē^ēmēmotasa lēLEGĒdāsa g'ōkwē. Wā,
laem lāba.

WĀXAP!ALASŌ^ē (LĒLEGĒD, Q!ŌMK!UT!ES, KWĀG!UL)

Gōkūla^ēlaē g'alāsa Yaēx'agemā^ēyē yix Yix'agemā^ēyē lāx Xūdze- 1
dzālisē, lāx gwāk!ōtas wās LEX'siwa^ēyē. Wā, lā^ēlaē g'ōkūlē Wāxap-
p!alasō^ē lē^ēwis lāwelgāma^ēyē Xāxosenāsō^ē lāx nālanālisas Xūdze-
dzālisē. Wā, laem^ēlāwisē hēmenālaem lēnemap!ē Yix'agemā^ēyē
lō^ē Wāxap!alasō^ēwaxa xūselās Xūdzedzālisē. Wā, lā^ēlaē k'lit!ēdē 5
Wāxap!alasō^ēwas Yix'agemā^ēyē. Wā, laem^ēlaē māwa Wāxap!alaso^ē
qā^ēs g'āxē lāx Gek!exsdelsē lē^ēwis lāwūlgāma^ēyē Xāxosenāsō^ē.
Wā, lā^ēlaē g'ōkwēla qā^ēs g'ōkwa. Wā, lā^ēlaē gwālē g'ōkwēla^ēyas.
Laem^ēlāwisē Wāxap!alasō^ē tlēg'il sen^ēyastōlil qā^ēs gwēg'ilasa. Wā,
lā^ēlaē 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^ēmē k'lēs lēx'ēdex lēgēmas qaxs k'lēsāē qlālēlax lēg'mus.

14 know his name. The visitor had said to Wāxap!alasō^ε, "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^ε 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^ε
slept sweetly. When day came, | in the morning, Wāxap!alaso^ε
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^ε took up the | tongs and
struck his prince with them. ||

30 Xāxosenāsō^ε 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^ε: "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'ig'aēgēs Wāxap!alasō^ε lāxēs t'lēg'i'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^ε. Wā, laem'lāwisē na'nakū-
laxa gāalaxs laē lāx'widē Wāxap!alasō^ε qa's lā lawits'lālagwāxēs
lāwūlgāma'yē Xāxosenāsō^ε. Wā, lā!laē 'nēk'ēq: "Gwāldzās xēnlēl
lē'xaeM nāqa'yōsxēs mēx'ēna'yōs. K'lēsas g'ig'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'ig'iltāla lāxwa ēk'lēx wāx
Ts!elgwadēx," 'nēx'laē. Wā, hēem'lāwisē Xāxosenāsō^ε lēx'elil qa's
ēt'ēdē mēx'ēda. Wā, hēem'lāwis lāg'ilas Wāxap!alasō^ε dāx'fidxa
ts!ēslāla qa's kwēx'fidēs lāxēs lāwūlgāma'yē.

30 Wā, hēx'fidaem'lāwisē lāx'ūlilē Xāxosenāsō^ε 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^ē heard some one who said: "O friend, Xāxosenāsō^ē! go into these two eyes, for their no-
 will be too difficult for you." This spoke what was heard by him. Xāxosenāsō^ē did not see any one. Then Xāxosenāsō^ē 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^ē 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^ē 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^ēlāē Xāxosenāsō^ē wūlelaxa yāq^ēl'eg^ēa^ēlaxa 'nēk^ē: 36
 "Wēg'a, qūst, Xāxosenāsō^ē, lā^ēsta lāxwa mātsēmēx gēgēyagesa qas
 k'leāsōlōs wāleml." 'nēx^ēlāē wūlelas. Wā, lā^ēlāē k'leās dogūlts
 begwānema yix Xāxosenāsō^ē. Wā, lā^ēlāē lēx^ēīda^ēmō Xāxosenāsō^ē
 L'EX^ēwīdx q'wāxē qas yāL^ēEX^ēENDēxa mōxīa. Wā, lā^ēlāē gwā^ēsta 40
 lāxa gēgēyagesē qas lāel k'wā^ēsta lāxa hēlk^ēlōtstā^ēyē gēyagesa.
 Wā, lā^ēlāē g'inx^ēwītasā 'NEMXīa q'wāxa lāxēs hēlk^ēlōt^ēl'ena^ēyē.
 Wā, g'il^ēEM^ēlāwisē 'wī^ēlāwē k'amō^ēmāsa q'wāxē, lāē g'ig^ēaelsaq qas
 dāx^ēīdēxa 'NEMXīa qas hāpstendēs lāxa 'wāpē qas g'inx^ēwi-
 tāsā 'NEMXīa lāxēs gēmxot^ēl'ena^ēyē. Wā, g'il^ēEM^ēlāwisē 'wī^ēlāwē 55
 k'amō^ēmās lāē g'ig^ēaelsaq. Wā, lā^ēlāē lā^ēsta lāxa 'wāpē qas lā
 lā^ēsta lāx q'lōstā^ēyax gēmxōtstā^ēyē gēyagets. Wā, lā^ēlāē k'wā-
 'sta lāq. Wā, lā^ēlāē dāx^ēīdēxa 'NEMXīa q'wāxa qas hāpstendēs la-
 xa 'wāpē. Wā, lā^ēlāē g'inx^ēwītas lāxēs hēlk^ēlōt^ēl'ena^ēyē. Wā,
 g'il^ēEM^ēlāwisē 'wī^ēlāwē k'amō^ēmāsēxs lāē g'ig^ēaelsaq. Wā, lā^ēlāē 50
 dāx^ēīdēxa 'NEMXīaEM la qas hāpstendēq. Wā, lā^ēlāē g'inx^ēwi-
 tās lāxēs gēmxot^ēl'ena^ēyē. Wā, ā^ēEM^ēlāwisē gwā^ēl'EX^ēs lāē 'wī^ēlāwē
 k'amō^ēmās. Wā, lā^ēlāē g'ig^ēaelsaxa q'wāxē. Wā g'il^ēEM^ēlāwisē
 g'ig^ēaelsaqēxs lāē 'lōlōd yāq^ēl'eg^ēa^ēlēda begwānēmē, yix k'le^ēsē dō-
 gūlts Xāxosenāsō^ē. Wā, lā^ēlāē 'nēk'a: "Gwo, gwo, gwo, gū^ē 55
 lā^ēsta lāxōs g'ig^ēiltālasēx 'wāpax. Wēg'a g'āg^ēildēōs^ēlā dāsōdix
 mōp^ēl'ENSALES qas lā^ēlāōsaxa lākwēla qas k'leāsēlōs wū^ēl'EX^ēlōs."

- 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^ε. Then Nāxosenāsō^ε | 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^ε 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 ^εnēx^εlaē k' lēsa dōgūlts Nāxosenāsō^ε. Wā, laEM^εlāwisē nēk'ē Xāxosenāsō^ε: "HĒLEN gwalalē," ^εnēx^εlaēxs laē k'ūnsa lāxa ^εwāpē qa^εs
60 gēlbents'lē lāxa ālā wūda^εsta ^εwāpa. Wā, hē^εlat!a la gēyENSELAXS g'āxāē q'lāx^εwida. Wā, āEM^εlāwisē ^εnēx' qa q'ESMENX^εwidēsēs hāsa^εyaxs laē ēdēnsa. Wā, lā^εlaē gēgēyINSELagawēsēs ^εwā^εwadzENSELAS lāxēs g'ilaē dās'ida. Wā, g'āx^εlaē q'lāx^εwida. Wā, gālaEM^εlāwisē k'lwaa qa q'ESMENX^εwidēsēs hāsa^εyē. Wā, g'il^εEM^εlāwis ^εnEMX^ε-
65 dzEX^εwidē hāsa^εyasōxs laē ēt'lēd dās'ida. Wā, laEM^εlaē ālax^εid gēyENSELA. Wā, g'āx^εlaē q'lāx^εwida. Wā, lā^εlaē k'lwāgaala qa q'ESMENX^εwidēsēs hāsa^εyē. Wā, g'il^εEM^εlāwisē q'ESMENX^εwidē hasa^εya laē lāxūla qaxs lē^εmaē ēt'lēdēl dās'idel, lā^εlasē ēdzaqwaēl yāq'ēg'a^εlē wūLElnaxwās yāq'ent'lāla begwānema, yix k' lēsē dōgūlts.
70 Wā, lā^εlaē ^εnēka: "ēya, qāst, wāg'il la ālax^εidLEX laEM ā^εfeml q'lāx^εwidēl qaxō lāl lābalōs hāsa^εyaqōs. Wā, lāLES dex'ālal qasō lāl gēyENSELal qa^εs k'ēāsēlōs k' lēs dōgūllōl," ^εnēx^εlaē wūLELAS. Wā, g'il^εEM^εlāwisē q'ūlbē wāldemasa yāq'ent'lāla wūLElts Nāxosenāsō^ε laē nā^εnaxmēq. Wā, lā^εlaē ^εnēk'ēq: "HĒLEN gwalalē," ^εnēx^εlaēxs
75 laē dās'ida lāxa ^εwāpē q'ōst^εwēs gēgē^εyagesasa Dzōnoq!wa. Wā, laEM^εlaē dex'āla. Wā, āx'sāEM^εlāwisē gēlbents'la laē gēyENSELA. Wā, ā^εmēs hēEM gēlpāk'elaatsēxs laē wixlax^εidēs hāsa^εyē. Wā, g'āx^εEM^εlaē āEM pEX'ōstā. Wā, laEM^εlaē k' lēs q'lāLElaxēs ^εwā^εwats'laasē yāq!wa. Wā, lā^εlaē ts'lek' lEX'ida. Wā, laEM^εlāwisē 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 Xāxosenāsō! Let us try our strength!” Thus said
what he heard. Then Xāxosenāsō 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. Xāxosenāsō went to him
at once. When he reached him, the man asked Xāxosenāsō to
try to twist a spruce-tree, “so that I may see how strong you are.”
Thus he said. Immediately Xāxosenāsō 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 Xāxosenāsō never found it
difficult, because he was exceedingly strong. Then Xāxosenāsō
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 Xāxosenāsō 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^mmēx^ddē lē^lla. Wā, la^mmē nāgēsⁱida, yixs hāē g'il mā^p!na 80
dāsⁱdē hēlk[!]lōtstāyē geyagetsa Dzōnoq!wa. Wā, lā^llaē mā^p!na
dāsⁱd lāxa gēm^xōtstā^yas.

Wā, lā^llaē t^lléd wūlelaxa yāq^leg^a!la lāx āla^yasxa ēnēk'a: “Ge-
lag'a qāst Xāxosenāsō, qens lālokwap!ē,” ēnēx[!]laē wūlelas. Wā,
lā^llaē Xāxosenāsō melsⁱd qa^s dōx^wwidēx g'ayaⁿakūlasasa yāq^len- 85
t^lālā. Wā, lā^llaē dōx^wwalelaxa lāsē ēx^sōk^u begwānema. Wā,
hēxⁱidaem^lawisē Xāxosenāsō la lāq. Wā, g'il[!]em^lāwisē lāg'aa
lāq lā^llasē begwānemē āxk[!]lālx Xāxosenāsō qa ēmensⁱdēs
selp[!]idxa ālēwasē lāsa, “qen dōqwalēxs laxwa^yaqōs,” ēnēx[!]laē.
Wā, hēxⁱidaem^lāwisē Xāxosenāsō la hāx^wwid lāxa lāsē qa^s g'ax^tō- 90
dēxs g'āxaē baⁿōlela selpaxa ālēwasē. Wā, g'ax[!]laē g'āx[!]elsa.
Wā, laem[!]laē Xāxosenāsō hēwāxaem laxomxⁱida qaxs ālaē lāel
lāk[!]wēmas begwānema. Wā, laem[!]lāwisē lēxs[!]ālasē^wē Xāxosenā-
sō yisa begwānem qa āmēs yāl[!]āwa lāxēs gwālag[!]ildzasē. “Wā,
hē^smis qa^s hēmenāla^māōs la^sta lāxwa ēwāxxa gēgaūla lē[!]wa dzā- 95
dzeqwa qa^s k[!]lēsēlōs amēlaslōl,” ēnēx[!]laē.

Wā, lā^llaē Xāxosenāsō wūlaxa begwānemē. Wā, lā^llaē ēnēk'a:
“ēya, qāst. āngwasēx wāxk[!]lālx lēxs[!]āla g'āx[!]en,” ēnēx[!]laēq. Wā,
lā^llaē nāⁿaxmā^yēda begwānemaq. Wā, lā^llaē ēnēk'a: “ēya, qāst,
nōgwaem Ēs[!]ak[!]ilēlsa. Hēmenālaem lēxs[!]ālaxa g'āx[!]ē 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^ε 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^ε as he stood on the rock. The large head looked angry. It had no body. Then Xāxosenāsō^ε was angry, and stared at it. Then Xāxosenāsō^ε 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^ε 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^ε. 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^εmēq." 'nēx^εlaēxs laē x'is'ida, yix
Ēs^εak'ilelsa.

- Wā, āem^εlāwise Xāxosenāsō^ε la lāsa hē gwēx's nenōlox^{ue}widēs nā-
qā^εyē, qā gwēx^ε'idaassasēs yaq'ent^εlalōdāxs laē k'leās la dōqūlaqē.
5 Wā, lā^εlaē 'nēnk'lēx'ēd qā^εs lālagi ēt'led qās'ida lāx 'neldzāsa 'wa.
Wā, laem^εlāwisē qāsa. Wā, laem^εlāwisē 'nelg'ila lāx 'neldzāsa
'wāxs hē dōx^εwalelaxa 'wālasē 'mek'wa hē gwēx's lōxsem t'ēsem
lāxa qwāqwēsāla lax gūyōlelasas. Wā, laem^εlaē āmlq'iseq. Wā,
lā^εlaē qās'ida qā^εs lā 'nēxwāx'ēd lāq. Wā, laem^εlaē āwūp'altōqēxs
10 'wālasāē x'ōm^εtsa begwānemē dōqwalax Xāxosenāsō^εxs lāwāē.
Wā, laem^εlāē lāwisemalēda 'wālasē x'ōmsa, yixs k'leāsāē būx'sōs.
Wā, āem^εlāwisē Xāxosenāsō^ε ōgwaqa lāwisemāla dōdōxsendeq.
Wā, laem^εlaē Xāxosenāsō^ε g'ig'āēx'ēdxēs ōmpaxs gwāgwēx's'ālaē
lāxa hē gwēx'sē la dōqwalasō'sxa lēgadās X'ōsalōlē. Wā, laem^εlaē
15 āem la lāwa dōqwalē Xāxosenāsōxa X'ōsalōlē, yixs laē l'āyī'lālēs
gōgūma^εyē. Wā, lā^εlaē mōp'ēna l'āyī'lālē gōgūma^εfyas hē gwēx's
k'ak'alemax Xāxosenāsō^ε, lāg'ilas hē gwōg'ile. Wā, ladzēk'as^εlaē
āqpsē semsas. Wā, hēem^εlāwis g'āx nēlemx^ε'idaatsa begwānemē
āwū^εlexwawa^εfyas X'ōsalōlē. Wā, laem^εlaē tsokwalē semsas. Wā,
20 lā^εlaē hāmts'lālasa hāmts'lalaēna^εfyasa hāmshāmts!ēsasa g'ālā Kwā-
gūla. Wā, g'āx^εlaē 'ēfyasās nēl'ēd lāx wāx'sanōdzexsta^εfyas semsas
X'ōsalōlē xwēxūlēqūla. Wā, g'āx^εlaē k'wā^εnakūlaxs g'āx āōg'āx^ε-

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^ε, 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^ε heard some one back of him speaking, and saying, "O friend Xāxosenāsō^ε! 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^ε 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^εEM^εlāwisē lāts!āxs laē qem-23
k!walē SEMSAS X'ōsalōlē. Wā, hē^εnākūlaEM^εlāwisa hāms-hāmts!ESē
qa^εs dāx^εīdēx hēk!lōlts!āna^εyas Xāxosenāsō^ε qa^εs q'EX^εīdēqxa āla
lēxa. Wā, hēwāxaEM^εlāwisē Xāxosenāsō^ε yāwix^εīda. Wā, g'il^εEM-
^εlāwisē lawāmasēda hāms-hāmts!ESaxēs q'EK^εoyō lāa^εlasē aēdaaqa
qa^εs hāmts!EG^εalē wip wip wipxaxs laē āx^εēdei. lāx SEMSAS X'osa-
lōlē. Wā, laEM^εlaē laēlēda hāms-hāmts!ESē lāx SEMSAS. Wā, g'il
^εEM^εlāwisē laēLEXS laē x'īsālēda X'ōsalōlē. 30

Wā, lā^εlaē yāq'EG^εalē wūLELAS Xaxosenāsō^εwē lāxēs āla^εyexa
ēnēk^ε: "Wā, qāst, Xāxosenāsō^ε, laEMS lōgwalaxes lāyōs dōx^εwalē-
laxa hāms-hāmts!ESE LEWIS LĒGEMĒ Nānogwise, qasō lāl nēl'idāmas-
LEQ. Wā, hē^εmislāl māwiltēs grayōlts!EWASA x'ōmsasENS 'nalax,
yix X'ōsalōlē. Wā, hēemlwits gwēg'ilalxēs g'ōkūlōtaōsē gwēx^εīdaa-
sas Nānogwise lāl, yixs laē q'LEX^εīd lāl, yixs bEX^εbakwelaqos.
Wēg'a kwēs^εīdexs hēk!lōlts!āna^εyēx qa^εs LE^εx^εstōdaos laxōx q'EK^εa-
^εyasENS 'NEMōkwaē Nānogwisa lāl qa mets!alēsox." nēx^εlaē
wūLELAS. Wā, laEM hēwāxa dōx^εwalēlē Xāxosenāsō^εxa yaq'ENT'lāla.
Wā, hēx^εīdaEM^εlāwisē Xāxosenāsō^ε la^εstEX^εīd lāxa 'wa. Wā, g'il-
^εEM^εlāwisē gwāLEXS laē k!waagēlsaxa t'ENyabā^εyas wiltslana^εyasa 35

- 43 There he slept that night, not far from the | house of his father
Wāxāp!alasō^ε, 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^ε, 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^ε said, | “I shall
do so, friend!” He did not try to see | who was speaking to him. |

42 wēlkwē. Wā, hēem^εlaē mēx^εēdxa gānolēxa k!ēsē qwēsāla lāx
gōkūlasasēs ompē Wāxap!alasō^ε lāx Gēk!exsdelsē.

- Wā, gīl^εem^εlawisē nā^εnakūlaxa gaālāxs laē lax^εūlsa qa^εs lā la^εsta
45 lāxa ^εwa. laem^εlaē dālaxa mōxla q!wāxa. Wā, laem^εlaē gīnxwi-
tas lāxēs hēlk!ot!ena^εyē. Wā, gīl^εem^εlāwisē wī^εlāwē k!amo^εmās
laē gwāla. Wā, lā^εlaē dāx^εidxa ^εnemxla qa^εs gīnxwitēs lāxaaxēs
hēlk!ōt!ena^εyē. Wā, gīl^εem^εlaxaāwisē wī^εlāwē k!amo^εmās laē
gwāla. Wā, lā dāx^εidxa ^εnemxla q!wāxa qa^εs hāpstendēs lāxa
50 ^εwāpaxs laē gīnxwitas lāxēs gemxōt!ena^εyē. Wā, gīl^εem^εxaāwisē
wī^εlāwē k!amo^εmās laē gwāla. Wā, lā dāx^εidxa ^εnem^εem la g^εēyā
qa^εs hāpstendēs lāxa ^εwāpē. Wā, lāxaē gīnxwitas lāxēs gemxō-
t!ena^εyē. Wā, gīl^εmēsē wī^εlāwē k!amo^εmās laē gwāla. Wā, laem-
^εlāwisē gīgaēx^εidex wāldemasa yāq!ent!āla begwānema, yāxa
55 waxk!ālā lēxs^εālāq. Wā, laem^εlaē mōp!ena gēgēyenselexs laē
dās^εida. Wā, gīl^εem^εlāwisē q!āx^εwidexs laē mōp!ena dās^εida,
laa^εlasē ēt!ēd wūlelaxa yāq!eg^εa^εla begwānem lāx āla^εyasxa ^εnēk^εa:
“Laems hēlāxa. qāst Xāxosenāsō^ε lāxōs gwēx^εidaasēx, laaqōs
mōp!ena dās^εida. Hāg^εa qās^εidex k!ēsles qwēsgrīlal qasō dōx^εwa-
60 lelalxōs lōgwēlaqōs.” ^εnēx^εlaē. Wā, lā^εlaē Xāxosenāsō^ε ^εnēk^εa:
“Hēlen gwālalē. qāst.” Wā, laem^εlaē k!ēs wūl^εem dādox^εwale-
laxa yaq!ent!ālāq.

At once Nāxosenāsō^ε 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^ε 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^ε said at once, "I came to obtain you, Great-Supernatural-One, as a treasure." | Thus he said. Then the thunderbird called Nāxosenāsō^ε 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^ε at once went up to the wings and sat among the feathers at the base of the wings: and when Nāxosenāsō^ε was seated among || the feathers, the thunderbird flew up. Then | 80 Nāxosenāsō^ε was asked by the thunderbird to look at everything that was going on where they were going. | Nāxosenāsō^ε 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^ε met him.

Wā, hēx^εidaem^εlāwisē Nāxosenāso^εwē qās^εida qa^εs lā nā^εnā^εlaaqa 63 lāxa wā. Wā, laem^εlāwisē nelgilaxs laē dōx^εwalelaxa k^εwaa wālas ts!ēk^εwa. Wā, g^εil^εem^εlāwisē dōx^εwalelaqēxs laē g^εig^εaēx^εi- 65 dex wāldemasa yāq^εentlāla bēgwānemqxa nēk^εēq: "Hāga qās^εidex. K^εlēsles qwēg^εilal qasō dōx^εwalelaxōs lōgwēlaqōs." Wā, laem^εlāwisē Nāxosenāsō^ε qās^εida qa^εs lā lāx^εwala lāxa nēxwāla lāx k^ε!waaasasa künkūnxūlig^εa^εyē. Wā, hēem^εlāwisē g^εil yāq^εlēg^εa^εlēda künkūnxūlig^εa^εyaq. Wā, lā^εlaē nēk^εa: "ēya, qāst, nēmsōs g^εāg^εexi- 70 jaqōs lāxwa g^εāxaqōs qāyasa," nēx^εlaē. Wā, hēx^εidaem^εlāwisē Nāxosenāso^ε nēk^εa: "lālogwasdeyen. qāst. yūl nawalax^εdzēk^εas." nēx^εlaē. Wā, hēx^εidaem^εlāwisēda künkūnxūlig^εa^εyē lō^εlāla Nāxosenāsō^ε qa lās lāq. Wā, hēx^εidaem^εlaē la lāq. Wā, lā^εlaē künkūnxūlig^εa^εyē nēk^εa: "Gēlagra qa^εs k^εwāk^εwagayaōs lāx^εga ts!el- 75 ts!elk^εg^εasg^εin p!ēlemk^ε qens lā dōx^εsēstaliselaxens nālaX," nēx^εlaē. Wā, hēx^εidaem^εlāwisē Nāxosenāsō^ε lā lāg^εustā lāx p!ēlemas qa^εs lē k^εwāk^εwaqax ts!elts!elk^εas ēk^ε!ōt^εexlā^εyas ōx^εlā^εyas p!ēlemas. Wā, g^εil^εem^εlāwisē hē^εalēla k^εwāk^εwagayaēna^εyas Nāxosenāsō^ε lāx ts!elts!elk^εē lāu^εlasē p!ēl^εidēda künkūnxūlig^εa^εyē. Wā, 80 hēem^εlaē Nāxosenāsō^ε āxk^εlālasō^εsa künkūnxūlig^εa^εyē qa dōqwalak^εasēsēx nāxwa gwayi^εlālatsēs lālālasa. Wā, hēem^εlāwisē gwēg^εile Nōxosenāsō^ε, nāxwaem^εlaē āxēlā^εnākūlaxēs āmlq^εedza^εyē lāxēs^εnāxwa dōdēgūla lāxēs^εnāxwa lālālasa. Wā, lā^εlaē mōp^εlenxwa^εsens g^εāxūē aēdaaqa. Wā, hēem^εlāwisē k^εwāg^εaalēda künkūnxūlig^εa^εyēs k^εwāuu- 85 saxs g^εālaē bāk^εō lō^ε Nāxosenāsō^ε. Wā, g^εil^εem^εlāwisē k^εwāg^εaalaxs

87 As soon as he sat down on the rock, the thunderbird asked Nāxosenāsō^ε 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^usōt^lēnox^u, 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^ε. Then Nāxosenāsō^ε 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^ε went into the river.

5 He did not know that he had been away four years from his house in Gek^lExsdels. Now he wished to go home to his house

87 laē kūnkūnxūlig^aʔyē āxk^llālx Nāxosenāsō^ε qa lāxalagⁱs. Wā, gⁱl^εem^lāwisē lāxaxs laē kūnkūnxūlig^aʔyē lōxs^lālaq qa ā^lmēsē hēmenālaem gⁱg^aēqelaqēxs g^axēlē winasōltsa ʔwālasa ʔnawalakwa.
90 yix Ts^lāqāma^ʔyasa Qwēq^usōt^lēnoxwē qaxs āla^ʔmaē k^llēās^εem ēk^lā lax ʔnawalak^lwēna^ʔyas. "Wā, qō q^lālalexs k^llēsaqōs la aōms begwānema lālē hēx^ʔidaeml g^axl winalōl. Wā, gⁱl^εemlwits ʔnēx^l qen g^εx^ʔwīdaōl, wā, lās yālaqwasgⁱn yālux^ulenk^l. Wēg^a hōlēlax qen yālaqwē qa^ʔs ā^lmēlōs yālaqwaltsek^l qasō g^axl winasōles Ts^lā-
95 qāma^ʔya," ʔnēx^ʔlaēxs laē yālaqwa. G^aʔmēs qāyatsa yālxlēng^a:

"Tsexwaamt, tsexwaamt, tsexwaamt xūmtxūmtelig^aʔyā.

Tsaalx, tsaalx, tsaalx, tsaalx, tselxtselxelīg^aʔyā."

"Wā, hēems yālagwatsōxs laaqōs ʔnēx^ʔ qa lēlē^lēs g^axlā aeml-
qen^ʔwalōl qa t^ʔsemx^ʔidēs lō^ʔ qa l^lōx^ʔwīdēs ʔnāxwēda bēbegwā-
200 nemē lēlēōts Ts^lāqāma^ʔyē qa g^axlō," ʔnēx^ʔlaē kūnkūnxūlig^aʔyē lāx Nāxosenāsō^ε. Wā, laem^lāwisē Nāxosenāsō^ε lōx^ʔwits kūnkūnxūlig^aʔyē. Wā, lā^lāē ēt^lēd^ʔel gwēgemx^ʔid lax k^lwaaasdās. Wā, la^ʔmē x^ʔis^ʔida yix kūnkūnxūlig^aʔyē. Wā, hēx^ʔidaem^lāwisē Nāxosenāsō^ε la^ʔsta lāxa ʔwā.

5 Wā, la^ʔmē k^llēs q^lālēlaxs lē^ʔmaē mōx^ʔūnxēlaxa ts^lāwūnxē bāsēs gōkwa lāx Gek^lExsdelsē. Wā, laem^lāē ʔnēx^ʔ qa^ʔs lālagⁱ nāna-

that evening. He resolved to go home. Then he heard the sound of a sacred song downstream. Immediately Xaxosenâsô¹ sat down on the rock and went into the river; and he repeated the sacred song, which sounded like that of a woman. After Xaxosenâsô¹ had been in the water, a small man came to the place where Xaxosenâsô¹ was seated: and as soon as he came to the place where Xaxosenâsô¹ was seated, the small man spoke, and said, "O friend Xaxosenâsô¹! I have been sent by our friend Tewâg'in to call you to witness her 15 dance. Come!" Thus said the small man to Xaxosenâsô¹. Xaxosenâsô¹ 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 Xaxosenâsô¹ and the one who had invited him went in. Then Xaxosenâsô¹ 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 Xaxosenâsô¹ 25 listened to the sacred song of the woman behind the large winter-dance house, and he secretly repeated her song. When Xaxosenâsô¹ had sat down, the speaker of the large winter-dance house spoke, and said, "Now, take good care, friend Xaxosenâsô¹! You

kwa lâxēs g'ōkwaxa dzāqwa. Wā, laem¹lāwisē Elēsta nāq'ayas 7
 qa's lālag'i nānakwa, lā¹lasē wūlax¹alēlaxa yālaq'wālā luxes gwū-
 laa. Wā, hēx¹idaem¹lāwisē Xaxosenâsô¹ k'wāg'aala qa's la ste
 lāxa ēwā. Wā, lā¹laē denxīg'ēx yālaqū¹layāsa ts'edāq'ēxsdā. Wā, 10
 hēem¹lāwis ālēs gwālē Xaxosenâsô¹ la¹staxs g'āxa:sa āmāsgemāla
 begwānem gwāsofela lax k'lwaaasas Xaxosenâsô¹. Wā, g'il¹em la-
 wisē g'āx¹alēla lāx k'lwaaasas Xaxosenâsô¹ laē yāq'eg'ā¹lēda āmas-
 gemāla begwānema. Wā, lā¹laē 'nēk'a: "Yūl qāst Xaxosenâsô¹,
 'yālagemēlasens 'nemōkwē Tewāg'in qen g'āxe lē¹lalol qa's l'ayes 15
 x'its¹lax'ilaqēxs kwēxelasēwēlē. Wā, gēlag'a," 'nēx¹laēda āmāsgemāla
 begwāmemx Xaxosenâsô¹. Wā, hēx¹idaem¹lāwisē Xaxo-
 senâsô¹ 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'il¹em¹lāwisē lāg'aa lāx t'ēx'ilas lā¹lasē āxstoda. Wā, hēhē 20
 hōgwīlē Xaxosenâsô¹ lē¹wa lē¹lālelg'isē. Wā, laem¹lāwisē Xaxo-
 senâsô¹wē āxk'lālasō¹ qa's hē k'wāg'alilē gemxotstābilas t'ēx'ilasa
 'wālasē g'ōkwa "qa wāg'iltōx hēlp'ahālalxens gwēgwālag'il'ēstā.
 'nēx¹laē yāyaq'entemēlasa 'wālasē ts'lāgats'le g'ōkwa. Wā, laem-
 'laē Xaxosenâsowē hēnemalāem wūlēlaxa yālaq'wala ts'edāq' lāxa 25
 ālāsa 'wālasē ts'lāgats'lē g'ōkwa. Wā, lā¹laē wūnala denxēg'eq
 Wā, g'il¹em¹lāwisē k'wāg'alilē Xaxosenâsowē lā¹lasē yāq'eg'ā¹lēda
 yāyaq'entemēlasa 'wālasē ts'lāgats'lē g'ōkwa. Wā, lā¹laē nēk'a:
 "Wēga yālēwīlōl, qāst, Xaxosenâsô¹, g'āx'ems g'axel lāxwā w'āhē

- 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!ēs showed himself from inside of the head. He came | out and danced; and when his song ended, he went back || into the mouth of the head; 35 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^ēmets dōqwalaxemū^ēx^ē gwēgwālag'ili-
 ēlasla," ēnēx^ēlaēxs laasa hānts!eg'a^ēla lāx āladza^ēysa mawilēxa
 ēmegwilaxa x'ōmsasa begwānemē. Wā, lā^ēlaē āqelilē sēmsas g'axaasa
 hāms'hānts!ēsē nēlem^ēid lāx āwīlexawa^ēysa x'ōmsē. Wā, g'āxē
 lāts!ā q'ūs yēx^ēwidē. Wā, g'il^ēmēsē 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^ēlaē hā^ēstalilēlaxa lāqawālī-
 lasa ēwālasē ts!āgats!ē g'ōkwa. Wā, g'il^ēem^ēlāwisē lā^ēstalilēxs laē
 xwēlaqa laēl lax sēmsasēs mawila x'ōmsē. Wā, k'!ēs^ēlat!ā gālaxs
 g'āxaē ēt!ēd hānts!eg'a^ēla lāxēs gwēk'!ālasaxs wip wip wipxēlaaxs
 40 hānts!alaē. Wā, laem k'!eās mēdzēts. Wā, laem^ēlaē yūdūx^ēsemē
 yīx^ēwīdayās q!ēm^ēq!ēmdema ōgū^ēla lāxa nemsgemē q!ēmdēmsēxs
 g'ālaē g'āx^ēwūlts!ā lāx sēmsasēs mawila ēwālasē x'ōmsa X'ōsalōlē.
 Wā, g'il^ēem^ēlāwisē q!ūlbē alēlilē denx^ēēdayoxs laē laēla lax sēmsasēs
 māwila X'ōsalōlē.
- 45 Wā, g'il^ēem^ēlāwisē laēlexs lāa^ēlasē yāq!eg'a^ēlē yāyaq!entemēlasa
 ēwālasē tsāgats!ē g'ōkwa. Wā, lā^ēlaē ēnēk'a: "Yūl, qāst Nāxosenā-
 sōē, la^ēmets dōqūlaxēs lōgwa^ēyōs. Hēem Nānogwisēxa lāyōs dōgūl
 yīxwa. Wā, hē^ēmis hāxlēnsēs la^ēyōs dōgūl g'āx āxēmēs. Wā,
 hē^ēmis māwīltsa X'ōsalōlē. Wā, laem ēwī^ēla la lōl, qāst. Laems
 50 lōgwalaq," ēnēx^ēlaē. "Laem lēgādēlts Nānogwisē," ēnēx^ēlaē.

name shall be One-Man-Eater." Thus he said. | "Now, take good 51
care, friend Xāxosenāsō^ē! 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^ēmēts yāL^ēwēlōl, qāst, Xāxosenāsō^ē, qō g'āxēl^ēg'īns 'nemōx^u- 51
dzēg'a, yīxg'a 'wīlenkūlag'īlisg'a qa^ēs 'nāxwa^ēmēlōs q!āg'ēx gwā-
lag'īlīlaslasg'a," 'nēx^ēlāē.

Wā, g'āx^ēem^ēlāē g'ax^ēalēlēda yālaq!wāla ts!edāq lāx t!ex'īlāsa
'wālasē ts!āgats!ē g'ōkwa. Wā, g'āx^ēlāē gāxēla. Laem^ēlāē 'nāxwa 55
q!wāxē gwēl^ēgwālas, k!ēs hē gwēx^ēsē gwēl^ēgwālas Nanōgwisē, yīxs
'nāxwa^ēmaē L!āgēkwēs qEX^ēema^ēyē L^ēwis qEX^ēawa^ēyē L^ēwis qē-
qEX^ēts!ana^ēyē L^ēwis qēqEX^ēsīdza^ēyē. Wā, lā^ēlāē q!wāxē qEX^ēema-
'yasa tōx^ēwidē, yīx 'wīlenkūlag'īlisē. Wā, lā^ēlāē q!wāxē qEX^ēawa-
'yas. Wā, lā^ēlāē 'nāxwaem q!wāxē qēqEX^ēts!ana^ēfas L^ēwis qēqEX^ē- 60
sīdza^ēyē. Wā, lā^ēlāē yīpemākwa q!wāxē, yīx la qENōyewēs. Wā,
lā^ēlāē g'āx^ēalēlā^ēmē ōba^ēyasa qENōyā^ēyē q!wāx lāx ōkwāx'a^ēyas.
Wā, g'īl^ēem^ēlāwisē g'āxēl lāxa t!ex'īlāsa 'wālasē ts!āgats!ē g'ōkwa
lā^ēlasē dEX^ēīdayowē yālaqūlayās. Wā, laem^ēlāwisē yō^ēnākūla
gūyōlēla lāxa ōgwiwalīlāsa g'ōkwē. Wā, g'īl^ēem^ēlāwisē q!ūlbē q!em- 65
dēmas lāē L!āsgēmx^ēīd lāxa lāqawalīlāsa 'wālasē ts!āgats!ē g'ōkwa.
Wā, lā^ēlāē yāq!EG^ēa^ēla. Wā, lā^ēlāē 'nēk'a: "ya, 'nē^ēnemokwai',
gēlanōk^u las qa^ēs t!ōsemōdaōsax^ēg'īn lāslalak^ē 'wīla lōgūn x'ōmsek',
yīx hēla gwēx^ēīdēl g'axēn, la^ēmēsē lāl lōgwalal^ēg'īn 'wālasēk' lāda
lōgūn lōgwēg'īn L^ēwūn lēgēmē 'wīlenkūlag'īlisē," 'nēx^ēlāē. Wā, 70
g'īl^ēem^ēlāwisē q!wēl^ēīdEX^ēs yāq!ENT!ālaē lā^ēlasē yāq!EG^ēa^ēlē yāyāq!EN-
temēlasa 'wālasē ts!āgats!ē g'ōkwa. Wā, lā^ēlāē 'nēk'a: "Yūl, qāst

73 spoke, and said, "O friend Xāxosenāšō^ē! 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^ē 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^ē walked, and stood in front of the great war-dancer.
 80 Then wilenkūlag'ilis raised her right hand; and she said, "O friend Xāxosenāšō^ē! cut it off with my shoulder and throw it towards the door." Xāxosenāšō^ē 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^ē 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^ē 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^ē, gēhag'il la qa^s wāg'aōs t'ōsemwālaŋg'a lāslālag'asg in
 75 ^ēnēmōx^udzēk' lō^ē qa^s qāx'idaōsaq qa^s wēg'aōs sōem lōgwalaxg'a
^ēnawalak!wēnēg'as," ^ēnēx'laē. Wā, lā^ēlaē hēx'ida^ēmē Xāxosenāšō^ēwē
^ēnēk'a: "Hēlen gwalalē qāstā," ^ēnēx'laēx's laē lāx'ūlila. Wā,
 laem^ēlāwisē ts'lāšō^ēsa gēlts'emē, yix k'lāwayāsa gālē be-
 gwānema. Wā, lā^ēlaē qāš'idē Xāxosenāšō^ēwē qa^s lā lāxūmlilaxa
^ēwālasē tōx'wida. Wā, ēx'ē^ēm^ēlāwisē ^ēwilenkūlag'ilisē sag'ostōtsēs
 80 hēk'!ōts!ānā^ēyē. Wā, lā^ēlaē ^ēnēk'a: "Wā, qāst, Xāxosenāšō^ē,
^ēwi^ēlōda^ēma t'ōsōdeq" lē^ēwūn lāq!ūdenēx qa^s ts!ex-
 stōlilaōsasōx lāxa t'ex'ila," ^ēnēx'laē. Wā, hēx'ida^ēm^ēlāwisē Xāxo-
 senāšō^ēwē t'ōs'idēx lāq!ūdenās qa^s ^ēwi^ēlōdēk' lō^ē hēk'!ōts!ānā^ēyas.
 Wā, g'il^ēm^ēlāwisē lāwāxs laē ts!exstōlilas lāxa t'ex'ila. Wā, lā^ēlaē
 85 ētōd t'ōs'idēx gēmxōlts!ānā^ēyas lō^ē lāq!ūdenās qa^s ts!exstōlilēs
 lāxa t'ex'ila. Wā, lā^ēlaē k'lwāg'adilēda ^ēwālasē tōx'wida. Wā,
 lā^ēlaē ^ēwi^ēla t'ōsemoyowē g'ōg'egūyās qa^s gwē^ēalēlemē. Wā,
 lā^ēlaēda ^ēwālasē tōx'wid ^ēnēx' qa wēg'is qax'ideq. Wā, hēx'ida^ē
^ēm^ēlāwisē Xāxosenāšō^ēwē t'ōtsē^ēstēndēx q'lōq'onās. Wā, lā^ēlaē
 90 lāwēyōdēx x'ōmsas qa^s ts!ex'alilēs. Wā, la^ēmē ^ēwi^ēlāwē lāslālāsa
^ēwālasē ^ēnawalakwa. Wā, aem^ēlāwisē la ^ēmēgwilē bēx'ūsās. Wā,
 g'il^ēm^ēlāwisē gwālē Xāxosenāšō^ēwē laē yāq'eg'a'la. Wā, lā^ēlaē
^ēnēk'a: "Yūl, hamalel ^ēnē^ēnēmōk', nōsawēs nāq'a^ēyaxen gwēx'ida-
 daasē lāxg'ins ^ēnēmōx^udzēk' hāsmēg'asēq wātēma qen hē gwēx'ida-
 95 deq," ^ēnēx'laē. Wā, g'il^ēm^ēlāwisē 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. 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 ¹wilēnkūlag'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 ¹wilēnkūlag'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 'mēgwe- 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 yāla'x'lenas laē wāxa qa lēx'edzōdēsa 'nāxwa
 begwānema. Wā, hēx'ida'ēm'lāwisē lēx'edzōda. Wā, la'laē 'wilen-
 kūlag'ilisē dāsg'em'dxa 'nawalakwē qa's mēx'alilēs lax āw'nagwilasa
 'wālasē ts'lāgats'lē g'ōkwa. Wā, lā'laē paō'l'idēda 'wāpē lax āw'nag- 5
 gwilasa g'ōkwē. Wā, la'ēm'laē k'lēlx'idēda lūqawalasa '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'l'edalos
 dōx'wal'elaxa hāmshāmts'leš lē'wis gwē'gwala lē'wis lēg'eme 10
 Nānōgwisē lē'wis mawilē. Wā, hē'misa 'wālasē 'nawalakwa
 tōx'widē lē'wis layōs gwēx'idaaseq, yixs laaqōs t'ōsemwalax
 lās'lalās lē'wa paō'laxēs g'ōkwaōs. Wā, hē'misa yāla'x'lene. Wā,
 hē'misa lēg'emē, yix 'wilenkūlag'ilisē. Wā, g'a'mēsēn wāldemōi.
 qa's k'lēsaōs k'ilēla t'ōsemwālayōs lās'lalaqōs. qasō g'ax a'p'niq'le- 15
 wasōsa 'wālasa 'nawalakwē Ts'lāqāma'ya, qaxs lē'ma'lasa 'nawa-
 kwasēs t'lōt'lēts'lālasē'waōs lāl. Wā, ā'ēm'wits hē g'way'lele

will do as she did when she began to put on her arms and limbs." Thus he said in the | darkness. Xāxosenāso⁶ never saw again the ||
20 house and the men. The great | winter-dance house and all the people disappeared, and | Xāxosenāso⁶ 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 'gwayi⁶lālasasōxs laē k'lūtemg'aalela lās⁶lālās," 'nēx⁶laē lāxa p'edē-
k'ila. Wā, laem⁶laē hēwāxa ēt'led dōx⁶walelē Xāxosenāso⁶waxa
20 g'ōkwē lē⁶wa bēbēgwānem. Wā, laem⁶laē x'is⁶ēdēda 'wālasē ts'lā-
gats'le g'ōk⁶ lē⁶wa 'nāxwa bēbēgwānema. Wā, laem⁶laē Xāxosenā-
so⁶wē āem la k'was lāxa āwīnak'lūsq'ālā⁶mē.

Wā, laem⁶laē g'ig'aēx'id qa⁶s lālag'i nekwatōselaxa 'wāxa gānolē.
Wā, laem⁶lāwisē qās'ida. Wā, g'il⁶em⁶lāwisē g'āx⁶alela lax gwā-
25 'yasa k'amadzēna lāael 'nēx⁶ qa⁶s wēg'i mens'id denx⁶ētsa yāla-
qūlayās 'wilenkūlag'ilisē qaxs 'nēk'aē qa⁶s ālak'lālē q'lālelaq qō lāl
lāxēs g'ōkūlasē Gek'lexsdelsē. Wā, laem⁶lāwisē yālaqwa. Wā,
g'a⁶mēs qūyatsa yālx⁶LENasēg'a:

1. Qwēsenxelēdzemx'den, lāx'den qwēsenxelēdzems hēnōma
30 'nawalakwā. Lax'den qwēsenxelēdzemsēya aik'as ai ai 'nawa-
lakwā.
2. 'wī⁶lōlēlēsax'den, lāx'den 'wī⁶lōlēlēsax 'nenwalak'wēnaēk'asū,
g'āxden 'wī⁶lōlēlēsaxqēya 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'il⁶em⁶lāwisē q'lūlbē yālaqūlaēna⁶yasēxs lāael ālak'lāla ēk'ēs
nāqā⁶yaxs laē q'lāla 'wī⁶lax qūqēyasusa yālx⁶LENē lē⁶wis 'nāxwāē

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!alaso² heard him, and he recognized
 the voice || of his prince Nāxosenāso². 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!alaso² talked to his | tribe, the ancestors of the LĒLEĠĠĒ of the
 Great-Kwakiutl¹ and | asked them to capture Nāxosenāso². 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 Nāxosenāso². He was walking in the water. All the men
 stood in a row, and | they beat rapid time. Nāxosenāso² came
 ashore at once || when he heard the beating. When he came, he

ōgūqāla lōgwa²ya. Wā, lā²laē² 'nēnk' lēx²id qa's lū qā'sida qa's la lāx
 Lāsagwisas g'ōkwāsēs ōmpaxa k'les²EM 'nax²ida qa's lū yālaqwa lāq
 qa wūLElās ōmpasēq. Wā, lā²laē² qā'sida qaxs k'lsāē qwesalē
 g'ōkwās. Wā, g'il²EM²lāwisē lāg'aa lāx LĒMA²isāsēs g'ōkwaxs lae
 qaqasamak' lāxa DEMsx²ē. Wā, lā²laē² yālaqwa. Wā, hēx²idaEM-
 lāwisē Wāxap!alaso² wūlāx²ALElaq. Wā, lā²laē² 'malt' lēxsdēqēxs
 hē²maēs lāwūlgāma²yē Nāxosenāso²wa yālaqlwāla. Wā, lā²laē²
 hē²x²idaEM lāx²ūlil lāxēs ku²lēlasē qa's lē lāwēls lāxēs g'okwē.
 Wā, lawisla laē ālak' lāla 'malt' lēxsdēndqēxs hē²maēs lāwūlgāma²yē.
 wā, lā²laē² laLES²id lāx g'ig'ōkwāsēs g'ōkūlōtē, qa's 'wīlē gwēx²idēq
 qa g'āxēs 'wī²la hōgwēL lāx g'ōkwaxa k'les²EM ex'ala qa's 'nax²ide.
 Wā, g'āx²laē² 'wī²laēla. Wā, laEM²lāwisē 'nēk'ē Wāxap!alaso² lāxēs
 g'ōkūlōta g'ālāsa 'nē²mēmōtē LĒLEĠĠĒsa 'wālas Kwāg'ul¹ qa's hēx²ida-
 da²mē k'im yax Nāxosenāso²wē, 'nēx²laē. Wā, hēx²idaEM²lāwisē
 'nax²wa ēx²ak'ē g'ōkūlōtasēx wāldemas. Wā, lā²laē² āx'ētsewēda
 t'lem yayo LĒ²wa saōkwē. Wā, lā²laē² 'wī²la hōqūwēlsēda bebēgwā-
 nemē lāxa g'ōkwē. Wā, g'il²EM²lāwisē g'ax 'wī²lēwēlsa lae qā's idē
 qa's lā 'wī²lents' lēs lāxa LĒMA²isēxa x'āts'laēsē, yixs lē²maē q'lilx² ul
 'nax²ida, lāg'ilas dōqūlaEMx Nāxosenāso²waxs laē qāqasamak'a.
 Wā, lā²laē² yipEMg'alisēda 'nax²wa bebēgwānkem qa's 'nūmax' idē
 LĒXEDzōda. Wā, hēx²idaEM²lāwisē g'āxē Nāxosenāso²wē ale'staxs
 g'ālaē wūlāx²ALElaxa la LĒXEDzoda. Wā, laEM²laē² k'les² 'nā²nawa-

¹ This should be Qōfōmk' lūLES; however, since this division is much reduced in size, I will use Kwāg'ul for the 'wālas Kwāg'ul they are generally counted with them.

- 61 did not show that he had magic power. Nāxosenāso^ε 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^ε 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^ε just listened to what they said. Nāxosenāso^ε 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^ε 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^ε, 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^ε 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^xSEM^{axs} g'āxaē. Wā, g'āx^{laē} hōx^wūs^{dē}sēla ^εnāxwēda bēbēgwānēmē lō^ε Nāxosenāso^{wē}. Wā, āem^{lā}wisē la lēxēdzōduaxwaxs g'āxaē alōlīsēla lā^{lāa} qa^s mōp^lenē lēxēdzōda. Wā, lā^{lāē} laēl. lāxa g'ōkwē ^wīfla. Wā, laem^{lāē} hēwāxāem nēlasēs lōgwa^{yē} lāxēs
- 65 ōmpē. Wā, āem^{lā}wisē la hōlēlē Nāxosenāso^{waxēs} g'ōkūlōtaxs laē gwāgwēx^sāla lāxa ^wālasa ^εnawalakwē Ts'lāqāma^{yē}, yixs lē^{maē} nak^{lā}laxa g'ālāsa ^εnē^{mē}motasa lēlēgēdāqē laem elāq nē^lidaxa ālā qa^s āml^{wūt} lāx ^εnawalakwa begwānema, ^εnēx^{lāē}. Wā, āem^{lā}wisē Nāxosenāso^{wē} hōlēlax wāldemas. Wā, hē^lat^{lā} nāqēs Nāxosenāso^{wē} qa ōdax^lidamēltsōs g'ōkūlōtē q^{lāl}alēlalex lōgwa^{yas} qō g'āxlē Ts'lāqāma^{yē}. Wā, hē^mis lāg^lilas āem q^{wē}lālē lāxēs k^{wā}ē^lasa ōgwiwalīlāsa g'ōkwē.

Wā, laem^{lā}wisē hoqūwelsēda ^εnāxwa bēbēgwānēm lāxa g'ōkwē. Wā, laem^{lāē} q^lēnema bēbēgwānēmē wālap^{lax} lāg^lilas yālaqūlē

75 Nāxosenāso^{wē}. Wā, la^{lāē} belasō^{sa} waōkwē begwānēm qa k^lēsēs hē gwēk^{lā}lā la aemlālas yālaqūlācma^{yas} Nāxosēnāso^{wē}, "qaxg^lins k^lēs^{mē}kē q^{lāl}alēlax lōgwa^{yaxs}," ^εnēx^{lāē}.

Wā, g^lēm^{lā}wisē mōp^len^{xwa}sē Nāxosēnāso^{wē} la nā^lnakwa lāxēs g'ōkwē lāx GĒK'EXSDĒLS. Wā, laem^{lāē} hēmēnā^{lā}em la^lēsta

80 lāx ōx^lsiwa^{yasa} ^wās Ts'elgwadēxa gēgaūla lē^wa dzādēqwa. Wā, laem^{lāē} ^εnāxwa k^lik^lalēqelēda bēbēgwānēmas gwēx^lidaaslasa ^wālasa ^εnawalakwē Ts'lāqāma^{yā} qō g'āxlō. Wā, g^lēm^{lā}wisē

Dancer, if he should come. When | Nāxosenāsō^ε 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^ε. 85
Immediately | Nāxosenāsō^ε asked Wāxap!alaso^ε to clear the |
floor of his house, "for this is my friend Head-Winter-Dancer | who
has been seen coming." Thus said Nāxosenāsō^ε to his father
Wāxap!alaso^ε. | Immediately Wāxap!alaso^ε asked his tribe to |
clear the floor of his house, and the people | cleared the floor of his 90
house. Then | Wāxap!alaso^ε and his tribe were very glad; for
indeed they guessed that | Nāxosenāsō^ε 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^ε to go into the water at the mouth of the river

mōp!enxwa^{sē} Nāxosenāso^{wē} mēxa lāxēs g'ōkwē, wā, laem^{lā}wisē 83
dzāqwa^x laē dōx^{wā}lĒla g^{wax}āla siō^{nā}kūla xwāk!ūna. Wā,
g'āx^{lā}ē nēlase^{wā} g'igāma^{yē} Wāxap!alaso^ε. Wā, hēx^{idaem}lā- 85
wise Nāxosenāso^{wē} āxk!lāx Wāxap!alaso^{wē} qa ēx^{witse}wēs āwī-
nagwilasa g'ōkwē, "qaxs yū^{mē}g'in ēnemōkwa, yix Ts!āqūma^{ya}
g'āxax dōgūla," ēnēx^{lā}ē Nāxosenāso^{waxēs} ōmpē Wāxap!alaso^{wē}.
Wā, hēx^{idaem}lāwise Wāxap!alaso^{wē} āxk!lāxēs g'ōkūlōtē qa
g'āxēs ēkwax āwīnagwilasēs g'ōkwē. Wā, hēx^{idaem}lāwise g'āx 90
ēwī^{lē} g'ōkūlōtas ēkwaxa āwīnagwilasa g'ōkwē. Wā, laem^{lā}ē ēk^{kē}
nāqa^{yas} Wāxap!alaso^{wē} lē^{wis} g'ōkūlōtē, qāxax lē^{maē} k'ōtax
Nāxosenāso^{wē} laem lōgwala, lāxax āxk!lāxēs ōmpē qa ēkwa-
se^{wē}sa g'ōkwē. Wā, g'ilem^{lā}wisē gwāl ēkwax lā^{lā}sa yāq!ent!lā
lāxūxs lāxa xwāk!ūna hāngemālisxa g'ōkūla. Wā, lā^{lā}ē ēnō^{k'a}: 95
"Ā^{mēn} g'āx hanālg'iwā^{ya}, ēwālas lēlqwāla^{lē}, yīsa ēwālasa lōgwa-
laxens ēnemōkwadzāē Ts!āqūma^{ya}. Wā, la^{mēsēn} g'āx qen q'ā-
q!aq!emlāōl qa^s ēnāxwā^{maōs} g'ig'iltalax^{ida} hālabala. Wā,
qasō gwālō la^{mēsēn} lāl sēx^{bendēlqē} qa g'āxlag'iltēxwa ēnāx
qaxs hē^{ma} mexālē yāē^{yats}!āsenū^x g'ōkūlōtāda āwilba^{yē}xa 100
LEGĒgwīlala lax qwēsōdīlba^{yas}," ēnēx^{lā}ē.

Wā, hēx^{idaem}lāwisa g'ālāsa ēnē^{mēmō}tasa lĒLEGĒdē āxk!lālasō^s
Wāxap!alaso^{wē} qa^s ēwī^{lē} la la^{sta} lāxa ōy^{siwa}ēyas ēwās Ts!ēlgwadē.

Ts!elgwad, | and Nāxosenāso^é 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^é: | and Nāxo-
 senāso^é 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^é
 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^é | said
 that they had faith in Nāxosenāso^é, 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^é guessed that his || prince Nāxosenāso^é
 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^é, and spoke. | The great super-

Wā, laem^élāwise ōgwaqē Nāxosenāso^éwē la^ésta, yixs ā^émaē q!ūlbē
 5 wāldemasā yāq!entūltāla lāxa xwāk!ūna begwānemxs laē aēdaaqa
 sēx^éwida. Wā, g'il^éem^élāwisē gwāl la^ésta 'wīflē g'ūlāsa 'ne^émēmo-
 tasa lĒLEGĒDāxs lāa^él 'wīfla hōgwēl lāx g'ōkwās Wāxap!alaso^éwē.
 Wā, āem^élāwisē Nāxosenāso^éwē lak!wāgalit lāxa ōgwiwalilasa g'ōkwē
 hōlēlax wāldemasēs g'ōkūlōte qaxs ālak!lāaē k'ilēlēs g'ōkūlōtas
 10 ts!ēlwex^élenasa 'wālasē 'nawalak^u begwānemē Ts!āqāma^éyē. Wā,
 laem^élaē Nāxosenāso^éwē q!ālelaemxs hē^émaē 'nē^énak'iltsa waōkwē
 begwānema, yixs lāx'dē mōx^éūmxēla g'iyak'ela lāxa āl!ē. Wā,
 g'āxē nā^énak^u lāxēs g'ōkwē. Wā, lā hēwāxa laem x'its!enlē lōgwa-
 'yas. Wā, hē^émēs ts!enems nēnāqā^éysā nēsnenōlō lāx g'ōkūlōtas.
 15 Wā, lālē q!ēnema nēnāgadē bēbegwānemxs g'ōkūlōtas Nāxosenā-
 so^éwē 'nēx'qēxs hōleqelaas Nāxosenāso^éwaxs k'lēsaē gwāgwēx's'ala
 lāxēs lāg'ila yālaqūlaxa g'ilx'demas g'āx nā^énakwa. Wā, hē^émis
 q!ālag'iltsa nēnāgadē bēbegwānemqēxs 'wālasaēs lōgwa^éya. Wā,
 hē^émēs k'ōt!ēdaats ōmpasē Wāxap!alaso^éwaq 'wālasē lōgwa^éyasēs
 20 lāwūlgāma^éyē Nāxosenāso^éwaxs hē^éx'ida^émaē āxk'ūlaxēs ōmpē qa
 k'kwāsēwēs āwīnagwilasa g'ōkwē, yixs ālāē mōlaxs g'ūlāē q!ālaxa
 'wālasa 'nawalak^u begwānemē Ts!āqāma^éyaxs g'āx^émaē. Wā, g'il-
 'em^élāwisē ts!ēxā^énakūlē wāldemas g'ōkūlōtas g'āxaasa begwānemē
 g'āxēla g'ayōl lāx g'ōkūlōtas. Wā, lā^élaē lāx^éstōlila lāxa āwīlēlāsa
 25 t!ex'ilās g'ōkwās Wāxap!alaso^éwē. Wā, lā^élaē yāq!eg'a^éla. Wā,
 la^élaē 'nēk'ēda 'wālasē'nawalak^u begwānemē Ēx'ag'idē, qaxs hē^émaē

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'ilis, 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'ilis 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'ilis,
 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'ilis had not been sitting together for a long time --
 for now I stop calling him Naxosenâsô when 'wilenkûlag'ilis
 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 pāxāłaxa g'āxē lāx'stālil lāxa t'ĕx'ilāsa g'ōkwēxa 'nĕk'ē: 27
 "Wĕg'aemasl tsemōtāłax g'ōkūłōt qen yāq'ent lālēsg'a wāldemg'as
 'nawalakwa g'āxen qaens 'nemōx'dzēx lāxōx 'wilenkūlag'ilisōxxwa
 'wālasēx 'nawalakwaxōs gwe'yāqōs Nāxosenāso'wa g'ōkūłōt. Wā, 30
 nōgwāem'el nēxwāłaleq", 'nĕk'ē 'nawalakwa yin, yixg'in wāyadēk'
 begwānema. Wā, āemlwits k'leās yawināłalōs g'ōkūłōt. Wā, len
 'nēx'sōs 'nawalakwa qa hē'mis galilāłaxa 'wālasa 'nawalakwē Ts'la-
 qāma'ya. Wā, lāłens āeml x'its'ax'ilāłqē wāx'i gwāłalil. Wā,
 lāłens 'nemōx'dzēx l'ayogūłilxōx 'wilenkūlag'ilisōx. Wā, la'mēts 35
 āemlaēk' lāłens t'lemiyāqōs," 'nēx'laē. Wā, gil'em'lāwise q'ūłbe
 wāldemasēxs laē k'wanōdzēłilax 'wilenkūlag'ilisē qa's āwāpāle.
 Wā, laem'laē 'nāxwa ēk'lex'edēda g'igāma'yē Wāxap'alasō'wē
 l'ē'wis g'ōkūłōtē. Wā, k'le's'lat la gaēl k'ūdzēłēda 'nawalakwē bi gwā-
 nemē Êx'ag'idē lō' 'wilenkūlag'ilisē (qaxg'in la'mēk' gwāł'ēq'las 40
 Nāxosenāso'wē lāq). Wā, lā'laē lāx'ūłilē 'wilenkūlag'ilisē qa's lā
 lāwēłsa lāxa g'ōkwē qa's lā āłē'sta lāxa āłē. Wā, āem'lāwise lā
 lēx'aēl'em la k'waēłē Êx'ag'idē lāxēs k'waē'lase. Wā, laem'laē
 lēxs'āłaxēs g'ōkūłōtē qa ā'mēs 'nāxwa ya.lā lāxēs 'nāxwata qa's
 gwēgwālag'ililasl l'ē'wa 'wālasa 'nawalak' begwānemē Ts'laqāma'yē. 45
 'nēx'laē. Wā, hēem'lāwis āłēs q'łwēłed yāq'ent'āłaxs g'āx'st
 g'āxēłē begwānem ts'lek'lāłēłaxs g'āx'maē g'āxawilēłēda q'le's'lx

coming across. Those were the ancestors of the numaym Mēmogwins of the | Qwēq^usōt^lēnox^ε. As soon as they arrived at the beach, 50 Wāxap!alaso^{wē} || 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^{wē}. 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^{wē} 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^{wē}, | in order to drive them back if the tribe of | Wāxap!alaso^{wē} 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^{wē}. | Then he 70 was given many batons, and at once || the man distributed the

48 mōla^εyē xwāxwāk!ūna, yixa gālāsa ^εnē^εmēmotasa Mēmogwins yisa Qwēq^usōt^lēnox^ε. Wā, gīl^εem^εlāwisē gūx^εalisa laē Wāxap!alaso^{wē} 50 Lēlēgēdēq qa gūxēs ^εwī^εla L!ēxwa lāx gōkwās. Wā, lā^εlaē hēx^εidaem ^εwī^εla hōx^εwūltā lāxēs yā^εyats^lē qa^ε lā hōx^εwūsdēsela lāxa L!emā^εisē Elx^lālēda ^εwālasē ^εnawalak^u begwānemē Ts^lāqāma^εyē. ^εnāxwael L!āgek^{wēs} qex^εemā^εyē L^εwis qex^εawa^εyē. Wā, la^εlaē hōgwīl lāx gōkwās Wāxap!alaso^{wē}. Wā, lā^εlaē k^lēs hēq!alēda 55 ^εwālasē ^εnawalak^{wē} Ts^lāqāma^εyaxēs gōkūlōtē hē k^lūs^εālilātsēs gōkūlōta oštālilasa gōkwē, yixs hāael gwē^εyōs qa k^lūs^εālilātsēs gōkūlōta oštālilasa gōkwē qa hē^εmēsias la Wāxap!alaso^{wē} ošgwīwalilāsēs gōkwē L^εwis gōkūlōtē, ^εnēx^εlaē. Wā, lā nānagēg^εem^εlāwisā gūlāsa ^εnē^εmēmotasa Lēlēgēdā wāldems, yixs hāē ^εnē^εnak^lilts Ts^lāqā- 60 ma^εyē qa^ε hā k^lūs^εālilā oštālilasa gōkwās Wāxap!alaso^{wē} qa^ε ā^εmēl k^lāk^limyalalex wāx^lla hēltsālts gōkūlōtas Wāxap!alaso^{wē}, qō lāl k^līfidelts ām^εlēnēlas. Wā, hē^εmis lāgilas ^εnēk^εē Ts^lāqāma^εyē qa hās ^εwī^εla k^lūd^{zē}la gūlāsa Lēlēgēdē ošgwīwalilasa gōkwē. Wā, laem^εlāwisē L!ēxwēda ^εwī^εla lēlōtas 65 Ts^lāqāma^εyē. Wā, lālāla k^lēs L!al^lawālah hāē. Wā, gīl^εem^εlāwisē gwāl L!ēxwēda lēlqwālā^εyē lā^εlasē lāx^εūlilēda ^εwālasē ^εnawalak^{wē} Ts^lāqāma^εyē xa^εnāla. Wā, hēx^εidaem^εlāwisā ^εnemōkwē begwānem Lāx^εūlil ošwaqa qa^ε lā dāk^lalax t^lemyayā lāx Wāxap!alaso^{wē}. Wā, lā^εlaē ts^lāsōsa q^lēnemē t^lē^lemyayā. Wā, hēx^εidaem^εlāwisēda begwānemē la ts^lawanaēsasa t^lō^lemyayō 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^ε 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^ε.

lōtē. Wā, hēx^εidaem^εlāwisē ^εhemāx^εid lēxēdzōda. Wā, lā^εlaē 71
Ts!āqāma^εyē dāsgēmdxa ^εnawalakwē qa^εs mēx^εalilē lāxa gōkwē.
Wā, hēx^εidaem^εlāwisē q!ōlemg^εustāwēda ^εwāpē lāx āwīnagwīlasa
gōkwē. Wā, la^εmē paōlilēda ^εwāpē lāx āwīnagwīlasa. Wā,
g'il^εem^εlāwisē ^εwīla k'!lx^εidēda laqawalilē lā^εlasē xut^εex^εidēda 75
^εwāpē. Wā, la^εmē xwēlaqa lem^εxwalilē āwīnagwīlasa gōkwē. Wā,
hēwāxaem^εlāwisē yāwix^εililē Wāxap!alaso^εwē lē^εwis gōkūlōtē wāx-
^εmaē la t!ēt!Ebo^εyolilxa ^εwāpē. Wā, g'il^εem^εlāwisē lem^εxwalilē āwī-
nagwīlasa gōkwaxs laē x'āx^εēq!ex^εit^εse^εwē laqawalilasa gōkwē.
Wā, g'il^εem^εlāwisē x'iqostāxs laēda ^εwālasē ^εnawalak^ε begwānemē 80
Ts!āqāma^εyē ^εnēx' qa^εs qax^εit^εse^εwē. Wā, hēx^εidaem^εlāwisē lax^εū-
lilēda gāyolē lāx gōkūlōtas Ts!āqāma^εyē (la^εmē k'les q!alē tēgē-
mas,) dālaxa q!el^εts^εemē qa^εs lē lāx lawī^εlasēs Ts!āqāma^εyē. Wā,
lā^εlaē qāx^εidqēxs lā^εwilaē. Wā, g'il^εem^εlāwisē lawā x'ōmsas laē
qās^εidēda begwānemē dālaxa xewēqwē lā^εstalilēlaxa laqawalilē. 85
Wā, hē^εlat!a la mōp^εlenē^εstalilexs laē xwēlaqa āx^εalēlōts lāxēs
āxālaasē. Wā, la^εmē xwēlaqa la senālx^εid begwānemē Ts!āqā-
ma^εyē laxēq. Wā, laem^εlaē k'wāgāli^ε qaxs lē^εmaē gwāla. Wā,
lā^εlaē yāq!eg^εlēda begwānemē, yīxa qāk'ūq. Wā, lā^εlaē ^εnēk'a:
"Wā, nōs, ^εnē^εnē^εmōk^ε, qālxg^εins ā^εmēk' ^εnēx' qa dōx^εwalēlēsens 90
^εnē^εnemōkwaxg^εada ^εwālasēk' ^εnawalakwa lāxg'a Ts!āqāmēk'." ^εnēx-
lāēxs lā^εlasa yālaq!ūg^εā^εla lāxa ālanā^εyas gōkwax Wāxap!alaso^ε.

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'leg'a'lē. 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'fē 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'itse'wēda laqawalilē. Wā, g'il'em'elāwisē x'īqōstāxs lāa'lasē yāq'le-
 g'a'lē 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, Supernatural-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, 'nemox⁹- 16 dzēk'as. Nōgwaem wayāda. La'mēsen wēg'il lāx wāldemas, 'nawalakwa, qen g'wēg'ilasōL." 'nēx'!aēxs lāē t'los'idex pelōts'lās qa āxālēs lāx hēk'!ōltseyap!ayasēxs lāē 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!āsālila k!waē'lasas Ts!āqāma'yē. Wā, lā'laē t'losōdex hēk'!ōlt'sīdza'yā g'g'ilela lāx onōlg'a'yas qa's ts!ex'āhīlē lāxa k'lese qwēsālā lāxaax k!waē'lasas Ts!āqāma'yē. Wā, lā'laē ētōdex gemxōlt'sīdza'yas qa's ts!ex'āhīlēs. Wā, lā'laē ālelxsdālxas lāē 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 lāē q!wēnāhīla qa's lā lēn'nakūla lax 'mēgw'lasasa x'ōmsas. Wā, g'il'em'lāwisē lāg'aa laqēxs lāē k'lūt!alēlēda x'ōmsē lāxēs būx'sowē. Wā, lā'laē lēn'nakūla lāx k'adē'lasasēs hēk'!ōlt'sīdza'yē. Wā, lā'laē k'lūt!ā. lēla. Wā, lā'laē lēn'nakūla lāx k'adē'lasasēs gemxōlt'sēdza'yē. Wā, 30 lā'laē k'lūt!alēla. Wā, lā'laē lēn'nakūla lāx k'adē'lasasēs hēk'!ōltseyāp!a'yē. Wā, lā'laē k'lūt!alēla. Wā, lā'laē lāx'ūhīla qa's qās'idē la dāg'ililaxēs gemxōltseyap!a'yē qa's k'lūt!alēlēdes. Wā, hēem'lāwis ālēx g'wālēxs lāē q'lūmx'ewelsē Ts!āqāma'yē lē wis g'ōk'ūlōtē 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 lāru 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-
gwānem 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 lēxedzeʷwēxgʷin kʷlēsʷmēlek qʷwēʷid yālaqūla. Wā,
gʷilʷmēsen qʷwēʷidex laēx ōgʷawaq gʷwāl lēxedzāʷya qaʷs dōqwalēlōs
 50 *ʷnāxwax gwēxʷidaaslasens ʷnālax lēʷwūn ʷnemōxʷdzaē Ts!āqā-*
maʷya," ʷnēxʷlāē. Wā, hēemʷlāwis ʷlēsē qʷwēʷidexs gʷāxaasa qʷlā-
q!alālelgʷisax Ts!āqāmaʷyē gʷūxēla lāxa gʷōkwē. Wā, laemʷlāē
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*
āwilelasa gʷōkwē. Wā, gʷaʷmēs qāyats yālexʷlenasēgʷa yix gʷayā-
nemas lāxa kūnkūnḡlīgʷaʷyē, gʷada:

Tseḡwaamt, tseḡwaamt. tseḡwaamt ḡmḡḡmtelēgʷaʷyā.

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 qʷwēʷid yālaqūlaxs laē ōgwaqa qʷwēʷidēda
 l̄lēdxāyē lāx āwilelāsa gʷōkwē. Wā, hēxʷidaemʷilāwis pʷlēdxʷi-
 dens ʷnālux. Wā, lāʷlāē lʷlēnēxʷwida. Wā, lādžēkʷasʷlāē kūnʷwa.
 Wā, lāʷlāē tselxʷitsa yūʷma āʷwāwens xʷōmsēxa tselxmesē. Wā,
 gʷilʷemʷilāwisē hāyāqēda kūnʷwa lēʷwa tselxāxs laael dōxʷwale-
 laxa ʷwāxwākʷūnaxʷdāxs laē ʷnāxwa tʷlēsemxʷidaxwa lāx qʷlēnem
 ʷmaemkʷāla lāxōx ʷnelkʷōdexstaʷyaxs Gwadzeʷyēxa lāx l̄lēgades
 Dzādzobaltsēwē. Wā, laemʷlāē ālakʷāla ʷwīwūlē Tsʷlāqāmēye
 lēʷwis lēlōtdē lāxēq.

Wā, laemʷlāē kʷilemē ʷwilenkūlagʷilisāsēs gʷōkūlōtē, yixs laē
 qʷlāʷalelax ʷwālasē l̄lēgwaʷyas. Wā, laemʷlāē gʷōkūlōtas ʷnēx
 qaʷs ālagʷamē qʷlāqʷlekʷās ʷwilenkūlagʷilisē. Wā, laem ʷnemoxʷem
 la xʷimāgemē gʷigʷāmēsa ʷnēʷmēmotasa l̄lēgēgdē. Wā, laem
 kʷleās ēaxēnēs qaxs ʷnāxwaʷmaē ēaxelēs gʷōkūlōtē qaē, yixa pape-
 wālaxa ʷnāxwa qaʷs gwexʷsdem hēmawāla lēʷwa leqwa lēʷwa tsaxa
 ʷwāpē qaē. Wāxʷē āxʷēxsdax ʷwākʷūnasa ʷnemōkwē begwānema,
 āʷmēsē dākʷālaq. Wā, lā hēxʷidaem tsʷlēw lāq. Wā, laem lāba.

Wā, āʷemlwisem gwāgwēxʷsʷālal laqēxs laē xʷisʷida ētʷēda. Wā,
 laem hāmshāmtsʷsl laxēq.

Wā, hēmʷlāēxs laē ʷyāxʷidāmasē ʷwilenkūlagʷilisax ʷwālasē nawa-
 lakʷ begwānemē Tsʷlāqāmēxʷdē. Wā, kʷlēsʷemʷilawise ālaem galu
 la gʷāgʷēxsilasōʷsēs ʷnēʷmēmota l̄lēgēgdē. Wā, lāʷlāē nclāxs ompe

Wāxap!alaso⁶, 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 Āwilo⁶lāl, and my first dance is Haya⁶lik'ēlāl. | And after I have finished the Haya⁶lik'ēlāl, I turn into the speaker 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'īlis.¹ Now | I wish you would give a winter dance," thus he said to his father

15 Wāxap!alaso⁶, "that | I may also show my other great dance the | hāms⁶hāmts'ēs, 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'īlis | to his father Wāxap!alaso⁶.

20 Immediately Wāxap!alaso⁶ | told his prince to go ahead and to disappear. | Now it was not known among the tribe what Wāxap!alaso⁶ and his | prince 'wilenkūlag'īlis had said. When | night came 'wilenkūlag'īlis lay down. It was not yet | near daylight when

25 he arose and went to the river | 'wāg'ēla. Then he walked up the river, and he wished to | arrive at its lake. He did not arrive there

Wāxap!alaso⁶wē, yixs k'lē⁶s'maē 'wī⁶la nē⁶fidāmasxēs lōgwa⁶yē,

5 "yixg'in hē⁶mēk' lōgwa⁶ya paōlisa 'wāpē⁶lōxgūn lāk' t'ōsemwālayōgūn lās⁶lālāk' lāxen mōx⁶widā⁶lax lēlāda yixg'in lādenōkwēg'asa Āwilo⁶lālē. Wā, hēem gālen yex⁶widāyowa Haya⁶lik'ēlālē. Wā, gīl⁶mēsēn gwā⁶l yex⁶wa lāxen Haya⁶lik'ēlālēna⁶yē lāg'ēn lāselēl lāxen Haya⁶q'entelālē. Wā, gīl⁶mēsē q'ūlbaxen q'ēmdemē lāxen Haya⁶q'entelālēna⁶yē lāg'in lāselil lāxa Aōmalālē. Wā, gīl⁶mēsē q'ūlbaxen q'ēmdemē lāxen Aōmalālēna⁶yē lāg'in yālaqwasen yā⁶lax⁶lēnē lāxa tōx⁶widē. Wā, laemxāen lāselil lāxen tōx⁶widāna⁶yē. Wā, hē⁶mēsēn lāg'ila lēgades 'wilenkūlag'īlisē. Wā, la⁶mēsēn 'nēx' qas⁶ yāwix'īlāōs," 'nēx⁶'lāēxēs ōmpē Wāxap!alaso⁶wē, "qa

15 gāxlag'īsē nē⁶fidēda 'nemx⁶'idāla 'wālas lādaxa ma⁶wilādē hāms⁶hāmts'ēsa lē⁶wis lēgemē Nānogwis lē⁶wis hāmsēmdēxa x'īlp'ēgexlāla begwānema lē⁶wis l'āl'ēgekūla. Wā, yū⁶mēsēn 'nē⁶nak'īlōx qa 'wī⁶la⁶mēsōx dōx⁶wā⁶laxen lōgwa⁶yēx," 'nēx⁶'lāē 'wilenkūlag'īlisaxēs ōmpē Wāxap!alaso⁶wē. Wā, hēx⁶'idēmlāwisē Wāxap!alaso⁶wē wāxaxēs lāwūlgāma⁶yē 'wilenkūlag'īlisē qa wāg'is x'īs'ēda. Wā, laem⁶lāē k'lē⁶as q'lā⁶lax wāldemas Wāxap!alaso⁶wē lē⁶wis lāwūlgāma⁶yē 'wilenkūlag'īlise lāxēs g'ōkūlōtē. Wā, gīl⁶em⁶lāwisē gānō⁶fida laē kūlx'īda, yix 'wilenkūlag'īlisē. Wā, k'lē⁶s'em⁶lāwisē ēx'ūla qas⁶ 'nāx⁶'idēx⁶ laē lāx⁶wida qas⁶ lā qās'īda qas⁶ lā lāxa 'wās

25 'wāg'ēla. Wā, lā⁶lāē qas⁶ūstālaq. Wā, laem⁶lāē 'wālaqēla qas⁶ lāg'āē lāx dze⁶lālas. Wā, lā⁶lāē wēg'aaxs laē gānō⁶fida. Wā, āem-

¹Carrying 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 'wäg'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 nāqem'iltaw'elāxēs g'ālē gwēg'ilasa, yisa mōxla q'waxa.
 Wā, g'il'em'elāwisē gwālexs laē kūlx'elsaxa t'enyaga'yasa welkwe 30
 lag'ūgēxa 'wa. Wā, g'il'em'elāwisē 'nū'nakūlaxa gaālāxs lae et'led
 la'sta lāxa 'wā. Wā, g'il'em'elāwisē gwālexs laē et'led qās-ū'salāxa
 'wa. Wā, laem'elāwisē gwāk'ōdēxlālōsa l'ōselāxs laē lag'aa lāxa
 dze'lālas 'wās 'wāg'ela. Wā, hēx'idaem'elāwisē 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 gēgaāla lē'wa dzādzēqwa. Wā,
 laem'elāwisē elāq mōsgemgilaxa 'mekūla x'isūlāxs lāael mēxlāxs
 dōqūlaaxa x'ōsalōlē. Wā, laem'elāwisē āqelāxs g'āxāē 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'elawise lawamasxēs q'ix t-
 tse'wē lāael xwētagil lāx semsas X'osalōlē. Wā, la'laē x'isēde
 X'osalōlē. Wā, hēx'idaem'elāwisē ts'lēx'idē -wīl n'kūlag'ilise. Wā,
 laem'laē dōx'walelaqēxs lē'maael 'nax'ida. Wa, hēx'idat'm'elawise
 lāx'wida qās la'stē lāxa ōgwāga'yasa dze'lālē. Wā, g'il'em'elawise 45
 gwāl la'stāxs g'āxāē nagāmālaxa -wāxs g'āxāē 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^ε heard him. | Immediately it
occurred to Wāxap!alaso^ε 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^ε (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^{xu} call the
winter-dance-house | Coming-out-House and Ceremonial-House; and

48 kūlx!elsaxa wēlkwē. Wā, g'il^εem^εlāwisē 'nā^εnakūlaxa gaälāxs laē
lāx^εwida qa^εs qās'idē. Wā, k'!ēs^εem^εlāwisē neqälaxs g'āxāē lāx
50 ōx^usiwa^εyasa 'wās 'wäg'ela. Wā, āem^εlāwisē k!wāxlālēsaxa lā^εsē.
La^εmē k'!ēs q ālelax lāts'ēna^εyas. Wā, laem^εlāwisē ēsela qa dzāqwēs
lag'ilas lē gwēx^εidē. Wā, g'il^εem^εlāwisē dzāqwa^xs laē qās'ida
g'āg'ānts'ēsela lāxa l'ema^εisē. Wā, laem^εlāwisē p!edex^εidexs laē
lāg'aa lāx 'nelk'!ōtsewa^εyasa 'wās Ts!elgwadē. Wā, lā^εlaē hāmts!e-
55 g'a^εla 'wip 'wip 'wipxa hāse^εla qa wūlelēs ōmpasēq.

Wā, hēem^εlāwisē ōmpasē Wāxap!alaso^εwē g'il wūlāx^εalelaq.
Wā, hēx^εidaem^εlāwisē g'ig'aēx^εēdē Wāxap!alaso^εwē qa^εs hēx^εida^εmēl
lēlts'ōdelexēs g'ōkūlōtē qō lāl dzāqwalō qā^εs wāg'il k'ik'īlnālaxa
gānola 'nēnk'!ēqela^εlaē. Wā, laem^εlaē hālselaem k'!ēs 'naxwaem
60 wūlelē g'ōkūlōtasēxa hāmts!ālā 'wip 'wip 'wipxelā. Wā, hē^εmis
lāg'īlasa gwōgwāts'emē hēx^εidaem 'wī^εla lāx^εwida qa^εs lā lāxa
yāwix'elats'ē g'ōkwās Wāxap!alaso^εwē (yixs hē^εmaē lēqelāyosa
g'ālāsa Kwāg'ulaxa g'ōkwē yāwix'elats'ē yixs āl^εmaē lēqelasō^εs
lobekwē lāxa yāwix'elats'ē g'ōkūxs laē q!ūq!ūlgōx^εwid lē^εwa āwī-
65 k'!ēnoxwaxwa āl^εmēx. Wā, lāxaōx āl^εem lēgemōx^u g'āg'īlēlats'ē
lāxaaxa yāwix'elats'ē yixs hāē lēqelasēda Nāk!wax'da^{xwē} yis
g'āg'īlēlats'ē lō^ε ts!ēts'ēgats'ē g'ōk^u. Wā, lāxaē 'nēx^εma 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^s told them to try to surround him that night, and Wāxap!alaso^s 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^s 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^s | 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^s.

As soon as evening came, a man who was sent by Waxap!alaso^s went || to whisper an invitation to all the men to go to the sitting- 85 place.¹ | (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'lasē 70
Wāxap!alaso^swē nēlaxs lē'maē k'ik'ihnālatxa gānoiē. Wā, la'em-
xaāwis nēlē Wāxap!alaso^swaxs 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
qālxg'ins hē'mēk' ālēleus 'wīla dōx'walelalex lōgwa'yasēn lā-
wūlgāma'ya qō g'āx'wūt!alō," 'nēx'!aē Wāxap!alaso^swaxa 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'!aē Waxa 80
p!alaso^swaxa gwēgwāts!emē. Wā, g'il'Em'elāwisē 'nāx'ixda gwālx-
lāē 'wīla nā'nakwēda 'nāxwa gwēgwāts!em lāxēs g'ig'ōkwē ālak'lala
ēk'ēs nēnāqayē qa wāldemas Wāxap!alaso^swē.

Wā, g'il'Em'elāwisē dzāx'wendēxs laē 'yālagemas Waxap!alaso^swē
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'!ēs 'nemplēna māp!enē'sta lē'lalase wēda
'nāxwa bēbegwānem qaēda k'wāla, yixs ā'maē hēx'idāyem lōx'ū-

¹ 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!alaso⁶ at once sang the songs | referred to by ⁶wilenkūlag'ilis, the songs of Nānogwis, | the hāmshāmts!es, who has the Head-without-Body for his sacred room. ||
- 95 As¹ 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!alaso⁶ 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 lē⁶lālasē⁶wa qa⁶s lā lāxa k!wālaase. Wā, 90 g'il⁶mēsē k'les lēda ⁶nemōkwē begwānemaxa wāx⁶inē g'ig'āma⁶ya lōxs hāē g'a⁶yōla begū⁶l'ida⁶yē. Wā, k'leāst!a gwāgwēx⁶s'āla lāq.) Wā, la⁶mē āem hēx⁶'idaem⁶lāē Wāxap!alaso⁶wē denx⁶'itsa q'emq⁶!emdemō, yix gwe⁶yās ⁶wilenkūlag'ilisē q'em⁶!qemdem⁶s Nānogwisē, yixa hāmshāmts!esē māwī⁶ladesa X'ōsalōlē.
- 95 Wā, g'il⁶em⁶lāwisa nēnāgadē ⁶wī⁶la q'lā⁶laxa mōsgem q'emq⁶!emdem⁶xs lāē gwāgwēx⁶s'id lāxa ⁶nemōkwē begwānem g'a⁶yōl lāxa begū⁶l'ida⁶yē. Wā, laem⁶lāē ⁶yālagema mōkwē bēbegwānem qa lās lē⁶lālaq qa g'āxēs lāxa k!wālaasē. Wā, laem⁶lāwisa mōkwē bēbegwānem qās'ida. Wā, k'les⁶lat!a gālaxs g'axaē aēdaaqa
- 100 qūqelaxa begwānemē. (K'les⁶ q'lālē lēgēmas, yisa nōsa qaen.) Wā, hēx⁶'idaem⁶lāwisē Wāxap!alaso⁶wē āxk'⁶lā⁶laxa gwēsēma⁶yē qa yāq!ent⁶lālēs. Wā, hēx⁶'idaem⁶lāwisa gwēsēma⁶yē āxk'⁶lā⁶laxa begwānemē qa k!wāg'aelsēs lāxa k'les⁶ ālaem lāla lāx k'lūts!edzāsasa ⁶nāxwa bēbegwānema. Wā, lā⁶lāē yāq!eg'a
- 5 lēda gwēsēma⁶yē. Wā, lā⁶lāē ⁶nēk'a: "Wēg'a⁶x'enu⁶ē⁶x⁶ q'lā⁶lax āwilagawa⁶yasenu⁶" g'āxēx ālālēls k!wāla lāxwa k!wālaasēx, yixs q'lālelā⁶maaqōs yixs k'leāsaē gūnt!asa g'ig'ig'āma⁶yē qa⁶s k'lesē g'āx lāq," ⁶nēx⁶'lācēxs lāē āxōdxēs qex⁶ema⁶yē l'lāgēkwa qa⁶s āx⁶elsēq. "Wā." Wā, lā⁶lāē ⁶nēk'a: "Wēg'a dōqwalaxēs nāqa⁶yōs
- 10 qusō ⁶nēx⁶l qa⁶s q'lūlaōs, la⁶mēts dāx⁶'idelēxg'ada l'lāgēkūk' qa⁶s yāwix'ilēlōsax gwēsēyēnxla. Wā, qusō k'les⁶l dāx⁶'idelēqek' la⁶mēts

¹ 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^uts!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^uts!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^uts!aēs went backward; and he was taken by the chief of the
 Sparrow Society, || not by the father of Ts!ōx^uts!aēs. Then the 30
 chief of the Sparrow Society said, | “You will not go, friend Ts!ōx^u-

hē! lāxēns k!wālaasēx,” ɛnēx^e!aē. Wā, āemēlāwisē hēx^e!ida^ema 12
 begwānemē lāx^e!ūls lāxēs k!wādzasē qa^es lē dāx^e!idxa L!āgēkwē qa^es
 q!ūlā!ēdēq lāxēs demgūlasē. Wā, la^emē q!ūlāxanux^s qaxs lā^emē
 q!ūlā!idxa L!āgēkwē qa^es lāl g!its!ōdēlts lāxēs g!ildasēxa ha^enēta lāx 15
 g!ōkwas. Wā, ā!ēm!wisē dōx^e!wā!ē!la L!āgēkwaxs lāl yāwix^e!laxa
 lāla ēt!ēdē! ts!āwūnxa qō lāl yāwix^e!lālō. Wā, hēem lēgades
 q!ūlāxēxa dāx^e!idāxa L!āgēkwaxs g!ig!aeldzemaē lāxa k!wālaasē qa
 dāx^e!itse^ewēsa hāt!ēlāx wāldemasa gwēgwēsēma^eyē qaxs hē^emaē 20
 g!igāmēsa ts!ēts!ēqaxa gwēgwēsēma^eyē yixs hēmenala^emaē g!igāmē 20
 begwānēma, yixa gwēsēma^eyē, yixs k!ēusaē laēnēsa gwēsēma^eyē.

(Wā qens yāwas^e!idē gwāgwēx^s!āla lāq. Wā, hē^emaaxs laē yāwi-
 x!ilē g!igāmā^eyē ōmps Q!emtq!ādaswūla, yixs hē^emaē ālēs g!inū-
 nemē Ts!ōx^uts!aēsa qaxs hē^emaē lēgēms lāxa hēenxē. Wā, hē^ema-
 axs laē yipemg!alē!ēma x!is^e!dlē qa dōx^e!wā!ē!ēsa ɛna^exwa begwā- 25
 nemx lālanemasa ɛnawalakwasa ts!ēts!ēqa. Wā, la^emē lāgēlilē
 Ts!ōx^uts!aēsa lāx hēlk!ōdenōlemalilasa x!is^e!dlē. Wā, g!il^emēsē
 gwāl dōqwasōxs laē alē^esta lāx hēk!ālasasa lēx^ensē. Wā, g!il-
 ɛmēsē la elx!a^eyē Ts!ōx^uts!aēsa laē dāx^e!itse^ewa yisa gwēsēma^eyē
 ōgū!a lāx ōmpas Ts!ōx^uts!aēsa. Wā, la ɛnēk^e!ēda gwēsēma^eyē: 30
 “K!ēsles lālōl, qāst, Ts!ōx^uts!aēs, g!aem ēx^eg!in gwēx^s!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^{ts}'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^{ts}'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^{ts}'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 lāsāē ē't'led
 35 yāq'leg'a'lēda gwēsēma'yē yixa dālāx Ts'lox^{ts}'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'nē'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'lēwēs lāx Ts'lox^{ts}'ts'laēsa. Wā. la 'nēk'exs laē ts'lāsa sek'aganō dzōmēg'ala
 45 "Wā. qāst. yōems gwēsp'lēqlōx. yixs 'wālasaaqōs gwēsēlēsa yixs k'lēsēlaqōs k'lēmlelōl 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'lēsles āwūlqelal qas' lālōs yāwēnemnux-
 50 lesg'ins 'nemōkūk' lāxg'ada 'wālasēk' qex'emāk' gwēsēlēsa. Wā. laems gwāl lēqelas Ts'lox^{ts}'ts'laēsa lāqek'. Wā. laems lēqe-

q'ádas." Thus he said. "And when he is an old man, | he shall be 63
chief of the Sparrow Society." Thus he said.)

As soon as the men took up the red cedar-bark, he spoke, 55
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 60
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 initia- 65
tion), 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 70
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- 52
gwāNEMA laē gwēsEMa'ya, 'nēx'laē.)

Wā, g'il'Em'lāwisē dāx'idēda begwāNEMAXA L'āgEkwē lāa'lasē
yāq'EG'a'la. Wā, lā'laē 'nēk'a: "Wā, 'nē'NEMōk", g'āx'EMg'a āda- 55
g'aENsg'ada L'āgEkūk' qa lālag'iltsek' g'ig'aalts'lāl lāXEN g'ildasa
qEN q'ēqelālag'ī lōk^u qaōXda āpsENx'idlēX," 'nēx'laēxs laē
qās'ida q'ūlāLElaxa L'āgEkwē 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 gwēsE- 60
ma'yē. Wā, lā'laē 'nēk'a: "LaEMlENS hēlaxāmasa qaENS 'nemō-
kwa qaxs lē'maē dāx'idXENS ādaxa L'āgEkwa 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 65
g'āXLENS lāElwēna'ya ēx'EmI g'āyaxelal lāXēs gwēgūX'sdem. Wā,
lālē lālēlāla Lēlōlālalaxa 'nawalakwē, lālas 'nā'nakūlALEX gā-
lāla," 'nēx'laē.

Wā, g'il'mēsē gwālē wāldemas laē 'wī'la hōXwūlt'a qa's lā yāwa-
s'id lāXēs g'ig'ōkwē. Wā, la'mē hāEMq'Es'ēd hāmx'ida qaxs 70
lē'māael dzāqwa. Wā, g'il'EM'lāwisē p'EdEX'stō'nakūlaxs laē lē'lā-

¹ 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^smase^wēd. |

"Now sprinkle your body, Hāmsbē^s. 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^se^wē mōkwē k'lē^sōnōkwasa qāsa qaēda k'ik'īlnālalē, yixs k'leā-
saē gwēx'idaas lā qāsaxa k'lē^sē āxnōgwades. Wā, g'il^smēsē g'āxēda
mōkwē gwēgūdzaxa qēqaselg'islē laa^slasē Wāxap'alasō^wē āx'ēdx
75 mōwē ēs'ek' k'lōbawas qa^s ts!ewēsa 'nā^snemē lāxa gwēgūdzaxēs
qēqaselg'islē. Wā, lā^slaē āx'ēdx alōmasē lepūla l'āgēkwa qaxaas
ts!ewēs lāq. Wā, laem^slaē qēqenxālaxa āwōdzō l'āgēkwa. Wā,
lā^slaxaē qēqex'emālaxa lepūla l'āgēkwa. Wā, g'il^smēsē gwāla
āx'ālelōdālasēs qēqex'ila l'āgēkwa laē qemx^witsa qemxwāsa kwē-
80 kwē. Wā, hēm^slāwisa ts!ōlna laē ts!ōts!elemda. Wā, lā^slaē āx'ēd-
xa aēk'laakwē k'lāk' lēx^sen k!waxlā^wa; wā, hēm gwēsp'lēqsē.
Wā, lāx^sda^wlaē ^wīla hōqūwēsa lāxa yāwix'iflatslē g'ōkwa. Wā,
lā^slaē hēbelsela lāxa 'nelbālasasa g'ōx^wdemsē. Wā, lā^slaē hōgwēla
lāxa g'ōkwē qa^s lē q!waēl lāx lāx āwilelāsa t!ex'ila. Wā, la^smē
85 qāg'a^slē āxnōgwadāsa g'ildzaqwa qa^syāla. Wā, lā^slaē 'nēk'a:—

"La^smens hēnax'alēlai', pēpexalai'.

"La^smens wūlāxodlai' hōlaxelālxens q'lālelai', pēpexalai'.

"La^sms xōsit'ēdlai' Ha^smase^wēdai'.

"La^sms xōsit'ēdlai' Hāmsbayai', laemles dēg'ilēlemlōl g'wā-
90 gūgwēdzema 'nā^snemts!āemles pēpexalai'."

Wā, g'il^sem^wlūwisē ^wilxtolsaxa g'ōkūlāxs laē yāwas'īd hōgwēl
lāxa yāwix'iflatslē g'ōkwa. Wā, lā^slaē ēt'ēd qāsax^wda^wēda

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'fēd yāwas'id hōgwēL lāxa yāwix'iflats'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 qāsa'." Wä, g'ilnaḡwaEM q'lūlbē 'nēk'lēna'γas: "La'me-
nu'x'ū ālax'ē'id qātsē'stai'. Wō, wō, wō, xwāna'f'id 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'iflats'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'idaEM q'wāg'E- 5
lilēda 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'iflats'lē g'ōkwa. Wä, k'lēst'la gēg'ilil'f'id lāqēxs laē 'nēk'ōda
mōkwē qaseLg'is bēbegwānEMa: "La'mENU'x'ū lāl dādoqūmāl."
ēnēX'laēxs laē hōqūwēLs lāxa yāwix'iflats'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^u, 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 lāwels 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^u, k'lē'sēmēg'īns 'wī'laēla. Wā, gēlag'a, 'nē'nēmōk^u qa's laōs lāxens 'nē'nēmōx'dzāxa lēlācūnēnōkwa
- 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^uhok^u 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 qēqasēlg^{ēs}. Wā, hēx[°]idaēm[°]lāwisē la hōqū- 36
 welsēda mōkwē qēqasēlg^{ēs}a. Wā, k[°]lēs[°]lat!a gālxas g[°]āxāē aēda-
 aqa °nāxwa yēyālaqūlasēs yēyālx^uLENē. Wā, g[°]il[°]ēm[°]lāwisē g[°]āx
 °wī[°]laēL lāx āwīLElāsa t!EX[°]ilāxs laē yīpēm[°]g[°]alīla. Wā, g[°]il[°]ēm[°]lāwisē
 °nāxwa q!ūlbē yālaqūlayās laē yāq!EG[°]a[°]lē gwēSEMA[°]yasa qēqasēL 40
 g[°]ēsē. Wā, laēm[°]laē nēlaxa gwēgūdzāqēxs g[°]āx[°]maēs lax[°]dē L[°]lāla-
 sē[°]wa. “Wā, hē[°]mis qa yāl[°]lāwisa °nāxwa nēnāgādē lāxēs dēnxē-
 layō L[°]E[°]wis t!EM[°]yayowē qa k[°]lēs[°] Lēlaqobala. Wā, hē[°]misa g[°]in-
 g[°]inānemē qa k[°]lēs[°]s 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 mā[°]flēda nēnānē qa[°]s lā klūs[°]ālil lāx hēlk[°]!ōdnōLE[°]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
 wāyadala[°]ē qa[°]s lā k!wābalilaxa nōēnēmala. Wā, g[°]āx[°]laēda kwē-
 kūkūn[°]ūlalē qa[°]s lā k!wābalilaxa nēnānē. Wā, g[°]āx[°]laē mā[°]flēda
 hēhōx^uhokwē qa[°]s lā k!wābalilaxa kwēkūkūn[°]ūlalē. Wā, g[°]āx[°]laē
 mā[°]flēda hāwīnalaf qa[°]s lā k!wābalilaxa hāwāyadala[°]ē. Wā, g[°]il[°]-
 °mēsē °wī[°]laēLēda °nāxwa lēlaēnokwaxa la lēqēlasō[°]s mēm[°]mgwa[°] laē 55
 Lax[°]ūlilēda gwēSEMA[°]yē. Wā, la[°]mēs nēlaxa °nāxwa gwēgūdzāqēxs
 lē[°]maē °wī[°]laēLēda °nāxwa lēlaēnokwa L[°]E[°]wa gwēgūdzā.
 “Wā, la-
 °mēsēns q!āgēm[°]g[°]alīL, 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^u, 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^u 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^éwid, || 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^u, 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^éwid, 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^u |

gats!ēx g'ōkwa," 'nēx^é!aē, laa^é!asē weēxāda nōlemala. Wā, hēx-
 60 'idaem^é!āwisa nēnāgadē denx^é!ts q!ēmdemas nōlemala. Wā, g'il-
 'mēsē q!ūlbē q!ēmdemas laē yā!fida. Wā, laem 'nā!nemōk!umk'a
 xwāsēda nōlemala. Wā, lāxaē 'nā!nemsgēinē q!ēmdemas. Wā,
 hēem g'we^éyāsa g'ālē begwānem dēg'ilēlemxa ts!āgats!ē g'ōkwaxa nō-
 enlemala lē^éwa nenq!ōtela. Hēd lāg'ilas hē g'ālag'iwā^éya nōenema-
 65 la yāxs hāē āxnōgwatsēxa kwēxelakwēxa g'we^éyāsa g'ālē begwānem
 wix^ésās ts!ēts!ēqaxa āem āwāg'ililēla x'isāla lāxa kwēxā!ats!ē g'ōkwa,
 yāxs k'!ēsaē āx^éētsō^ésa hayalilagāsē qa^és lā layō lāxa haeyalilagāsasa
 āl!ēxa g'we^éyāsa g'ālē begwānem xelkwaxa la k'em^éyasō^é lāxa
 ōxlā!isas Tsāxisēxa hāmats!a lē^éwa q!āmināgās lē^éwa tōx^éwidē
 70 (lē^éwa) nānē lē^éwa kūkūnūlālē lē^éwis waōkwē. Wā, hēem
 lēgades xelkwē, hā'staem ālak!āla la x'isāla lāxa āl!ē. Wā, hēem
 lēgades lāx^ésāsē ts!ēts!ēqa. Wā, la lēgades wix^ésās ts!ēts!ēqaxa
 kwēxelakwēxa la dēg'ilēlemxa nōenemala lē^éwa nenq!ōtela, lē^éwa
 ēkūlēlemxa ts!ēdaqaxs laē 'wī!aēlēda nōlemala, yāxs k'!ēsaē q!wā-
 75 lēnx^ésa hāmats!a lē^éwa q!āmināgās lē^éwa tōx^éwidē lē^éwa waōkwē
 lāxa wix^ésāsē ts!ēts!ēqa qaxs ā^émaē la 'nāxwa gwēgū!za. Wā, g'il-
 'inēsē 'wī!aēlēda nōenemala laas l!āyō yāx^éwidēda 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^u 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 Hōlēlid — 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^{wa} hāyālik'elal. Wā, lā 78
 ōgūqāla^{mē} qāqē^{yāsas} q!ēmdemas lax qāqē^{yāsas} q!ēmdemasa
 nānaqawalilē hāmats!a lē^{wa} hāyālik'elalasa lāx^{sāsē} ts!ēts!ēqa 80
 qaxs ā^{maē} āwāg'ililēla x'isāla lāxa kwēxelats!ē g'ōkwa ts!ēdāqē.
 Wā, g'il^{mēsē} ēwilaēlēda ēkūlēlemē ts!ēdaqā laas yāq!ēg'a^{lē} yāya-
 q!ēntemēlasa k'ik'ilnālaxa gwēsēma^{yēxa} hē gwēx's Hōlēlidē (xēs
 dōgūlōs lāxg'a Tsāxēsēk'). Wā, lā 'nēk'a: "Lā^{mē} ēwilaēlēns dē-
 g'ilēlema lē^{wa} ēkūlēlema. Wā, la^{mēsēns} nexbāg'alilal', 'nē^{de-} 85
 mokwai'. Wā, la^{mēsēns} qāg'al. Wā, gēlag'a," 'nēk'exs laē lēx-
 ēdxa ma^{lōkwē} gwēgwāts!ema. Wā, g'il^{mēsē} g'āxēda ma^{lōkwē}
 gwēgwāts!ema. Wā, lā 'nēk'ē yāyaq!ēntemēlasa ts!āgats!ē g'ōkwa:
 "Hāg'a laxēns 'nemōkwa Hāmasewidā. K'īsaē xōs'idēkwa qa
 g'āxēsē yix^{wīda} lāxg'as yī^{wē}lasek,'" 'nēk'exs laē 'yālaxsa ma^{lō-} 90
 kwē q!ūlsq!ūl^{yak} gwēgūdzā qa yayatemil lāx āwīlēlās t!ēx'ilāsa
 k'ik'ilnālats!ē g'ōkwa. Wā, g'il^{mēsē} la hōqūwēlēda ma^{lōkwē} gwē-
 gwāts!em laas qās'idēda ma^{lōkwē} t!āt!ēx'ilax^{sēla} ma^{lōk} q!ūlsq!ūl-
 yak^u gwēgūdzā q!wūxewūnkūlaxa lōlēxsemē yōyādēna qu's lu
 q!wāg'alil lax 'wāx^{sanēxstā}lilasa āwīlēlāsa t!ēx'ila. Wā, k'īst!a 95
 gūlaxs g'āxaē hōgwīlēda ma^{lōkwē} gwāts!em. Wā, lā q!wāg'alil
 lāx āwīlēlāsa t!ēx'ila. Wā, la yāq!ēg'a^{lēda} 'nemōkwē. Wā, lā
 '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^{lōkwē}

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.¹ 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'mēse 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'līla
15 lāx āwīlēlāsa 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'en 'nēmōkūk' wīla- 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

¹The 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'wē-
'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'!alä 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 Hälāmālagā 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'lest!a 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, pēpexäl, qa's hōlēlaōs
g'axen. 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 gāxaē qāsʼida qaʼs lā lāxa
- 45 ōgwiwalīlāsa gʷōkwē. Wā, lā yāq!egʷaʼlē yāyaq!entemēlāsa ts!āga-ts!ē. Wā, lā ʼnēkʷa: “Gwālelaʼmēgʷin ʼnēkʷex ʼnawalakwa laem gʷax ʼxʷāla laēlagʷa la hēyaq!emagʷins yīxwakʷ lāxʷa Q!āyaxstālasəkʷ qaxs hēʼmaē ʼnawalakwē gʷaxa wūleltsens Hōlaq!esēx,” ʼnēxʷlaē. Wā, laʼmē lēxdzodēda nēnāgadāxēs t!emēdzō. Wā, laʼmē tsaxālē
- 50 Q!āyaxstālasaxs laē lāwēlsa lāxa t!exʷila. 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 ʼyālagemēda maʼlōkwē hōlaq!esa qaʼs lē hōqūwēls lāxa gʷōkwē qaʼs lē hōlēlaxa ʼnawalakwa hēkʷ!āla. Wā, hēxʷidaʼmēsē laxʷdaʼxʷ hōqūwēlsa. Wā, ʼmīsē nēlemxʷeid lāxa t!exʷilāxs laē wūlāxʷalelaxa ʼnawalakwaxs lēʼmaē hēkʷ!ālaxa lēxʷexsē. Wā, gʷāxdaʼxwē xwēlaqa qaʼs q!wūgʷalilē lāx ʼwīlelāsa t!exʷila. Wā, lā ʼnēkʷēda ʼnemōkwē: “Laʼmens lāla, pēpexl, qaxgʷanuʼxʷ laʼmēkʷ āla wūlāxʷalelax ʼnawalakwa.” Wā, hēxʷidaʼmēsē ʼwīla 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 nōenlema'la 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
nōenlema'la 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
hāwinalāl LE'wa kwēkūkūnūlālē; wā, hē'mislēda hāmaa
qaxs lē'maē yāwas'fid 'wī'la hōqūwels qa's lā hām'fid lāxs
gr'ig'ōkwē. Wā, la'mē 'nēk'ēda qēqasēl'g'īsē: "La'menu'x' qūsa'
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^εwid and the thunder-bird dancers each sing one at a time their sacred songs |

86 g'ilōl, wēwix'sā qa yāya^εwālalaxens k'inyasōlaxa ^εnawalakwē," ^εnēk'ēda ^εnemōkwē lāxa qaselg'isē. Wā, g'il^εmēsē q'ūlbē wāldemas laē ^εnemādzawa, ^εnēk'ēda yūdukwē waōx^us: "Hālag'ililesai," yixs hāē g'il laēla gwābalasasa g'ōx^udemsē. Wā, lā gwāsōtela lāxa
 90 ^εnēlbalasasa g'ōx^udemsē lālaa lāxa ts'āgats'lē g'ōkwa. Wā, lā^εlaē āem hēx'idaem ^εwī'la g'āxēda gwēgūdzā ^εwa ^εnāxwa lēlaēnok^u qas g'āxē ^εwī'la hōgwēla lāxa ts'āgats'lē g'ōkwa. Wā, g'il^εemlā-wisē g'āx ^εwī'laēla g'āxaas hōgwēlēda gwēgūdzāsa wix'sā ^εwa nōnemala ^εwa nenq'ōtela ^εwa nānaqawalilē ^εwa nōlēmēsta
 95 qas lā k'ūs'āilil lāxa hēk'ōtstālilasa āwilelāsa t'ex'ilāsa ts'āgats'lē g'ōkwa. Wā, g'il^εmēsē ^εwī'laēlē lēlaēnokwasa wix'sā ^εwis gwēgūdzā laēlasē yūq'eg'a^εlē yāyaq'entemilasa ts'āgats'lē g'ōkwa. Wā, lā^εlaē ^εnēk'a lāxa lāx'sā: "Laems k'inx^εwidlōl, pēpexāl, yūlaxs lāx'sācx qens lālag'il k'inyalxens ^εnemōx^udzā," ^εnēx'laē. "Wā,
 400 la^εmēsles yāya^εwālalōl, lēlax'sā, gwēgūgūts!axsem. Wā, lāles lēxensg'ēlōl, wēwix'sā gwēgūdzā ^εwōs gwēgūgūts!axsem," ^εnēx'laēxs laē ^εwī'la q'wūg'ililēda gwēgūdzā ^εwa ^εnāxwa lēlaēnokwa qas lā hōqūwels lāxa t'ex'ilāsa ts'āgats'lē.

(Wā, la^εmē hēwāxa hē gwēg'ilōx lax gwēg'ilatsa ālēx begwānemxs
 5 ^εnā^εnemōk!ūmk'āē yēyālaqwaxa tōx^εwidē ^εwa 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^u*, for they do that way when they catch those who have disappeared — the *hāmatsla*, | and his *k'inqēlalela*, 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^u* call | *ōlala*, and who are called by the *Kwāg'ul tōx^ewid*, and the shaman dancers and | the *k'inqēlalela*. As soon as all have sung each his sacred song, the | *Āwīk' lēnox^u* 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!ēlgwad* for that is where the *hāmshāmts!ēs* shows himself. As soon as those who are to catch him arrive at the mouth of the river, the *hāmshāmts!ēs* 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

yīxs k'!ēs^emaē hōqūwelsēda ēnāxwa gwēgūdza, *yīxs k'imyōlaxa* 6
x'ix'isāla yīxs ā!ēmaēx hē gwēg'ilaxs laē q!ūq!ūlgox^ewid lē^ewa
Āwīk' lēnoxwē, *yīxs hāē gwēg'ilaxs k'imyaaxēs x'ix'esālaxa hāmats!a*
lē^ewis k'inqālalela lē^ewa q!āmināgās lē^ewa nōntsēstālal lē^ewa
nenstālilas t!ēx'ilās g'ōkwas Bax^ubakwālanux^esīwē^e, *yīxs ā^emawis-* 10
lāē ēnāxwa ēnāl^enēmōk'lūmk'a yālaqūlaxa gwe^eyāsa Āwīk' lēnoxwē
ōlala, *yix gwe^eyāsa Kwāg'ulē tōx^ewida lē^ewa paxālalalē lē^ewa*
k'ik'inqālalela. *Wā, g'il^emēsē ēwī^ela yālaqwaxs laē hōqūwelsēda*
Āwīk' lēnoxwē lāxa ts!āgats!ē g'ōkwa qa^s lā lāxēs k'imyaas!axēs
x'ix'esāla.) 15

Wā, g'il^eem^elāwisē ēwī^elawelsa laē ēnemādzaqwa ēnēk'a: "Sās wūn-
g'il mewēlas ēnawalakwa. Wō, wō, wō, wō." *Wā, mōp!ēndzaqwaxs*
laē ēnēk'a. Wā, lā^elāē lōxmālaxs laē qās'ida qa^s lā lāxa k'imyaasē
ōx^usiwa^eyasa ēwās Ts!ēlgwadē, qaxs hē^emaē nēx^enē^elatsa hāmshāmts-
ts!ēsē. Wā, g'il^eem^elāwisē lāg'aa, yīxa k'imya lāxa ōx^usiwa^eyasa 20
ēwa, g'āxaalasa hāmshāmts!ēsē g'āx^ewūl!a lāxa āl!ē qa^s dāx^eidēxa
ēnemōkwē lāxa gwēgūdza qa^s q!ēx^eidēx gēm^exōlts!ānā^eyas. Wā,
g'il^emēsē lāwāmasxēs q!ēk'oyō laē ēt!ēd dāx^eidēxa ēnemōkwē gwē-
gūdza qa^s q!ēx^eidēq. Wā, lā ēt!ēdēxa ēnemōk^u q!ēx^eidēq. Wā,
lā ēt!ēd q!ēx^eidēxa la elx!ā^eya. Wā, hē^emisa la elx!ē q!ēx^eitsō^s 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'ālag'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!EMsawēltāfyas t!EMyaxsa 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 ōxwiwa'yasa L'āsanā'yasa ts!āgats!ē g'ōkwa. Wā, laEM wū'EM yixwasā lēxēdzāfyaxa 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 ^ε*wāx'sanēgwilasa* ^ε*hēlk'!ōdoyālilasa* *g'okwe*. *Wā, g'āxe g'āxē-* 46
lēda wēwix'sā qa's lā klūs'ūlil lāxa ^ε*wāx'sotstālilasa t!ēx'ila*. *Wā,*
g'il'mēsē ^ε*wī'laēla g'āxaas hōgwilelēda k'imyx'dē qa's lā q'wag'u-*
lil lāxa ōgwiwalilasa g'ōkwē. *Wā, g'il'mēsē* ^ε*wī'laēla g'āxaasa hāms-*
hāmts!esē *g'āxēla lāxa t!ēx'ila*. *Wā, la'mē* ^ε*wip* ^ε*wip* ^ε*wipxa*. *Wā,* 50
la'mē ^ε*hēx'sā'ma mōkwē q!ēq!ēg'ēx'ns nēxwālalelaq*. *Wā, hēx'ida-*
^ε*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 ^ε*nēmsgēmē tsaxāla q!ēmdems*. *Wā, la'mē* ^ε*nāxwa yixwe-* 55
mēla lēlax'sāwē gwēgūts!axsemxa hāmsHāmts!esaxs laē yixwa.
Wā, g'il'mēsē *q'ūlbēda elx!a'yē denxēlayāsa nēnāgadāxs laē lēxē-*
dzōdēda nēnāgadāxēs t!ēmēdzō. *Wā, lā āt!ēqeleda hāmsHāmts!e-*
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 qēmX'widēda stmsasa
x'osalōlē māwila. *Wā, la'mē* ^ε*hēx'idāem* ^ε*wī'la hōqūwilsēda* ^ε*nāxwa*
gwēgūdzā lē'wa ^ε*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-*
^ε*waxa mōkwē qēqasēl'gis gwēgūdzā*. *Wā, g'il'mēsē* *g'ax hōgwil-*

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 hōqūwēla
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 yūdukwē 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 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 Nanogwis, 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 Nanogwis 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 Nanogwis 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. Nanogwis cries "Wip, wip, wip" inside of the | mouth, and immediately the song-leaders sing a song with slow beating of time. Then Nanogwis 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, laēm āēm hēx'idaēm la 90 q!wāg'alilēda mōkwē q!q!eg'eg'sa hāms'hāmts!esaxa gaalaxa la sālalelaq lāx 'wāx'sanōlema'yasa māwilē x'osalōla. Wā, k'les'lat'ugaēl q!waēla sālalelāxs laa'lasē āqelilē semsasa x'osalōlē māwila. Wā, lā'laē hēx'idaēmē 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 dēnx'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, laēm'xaē wisomāla ōgwaqa laēlēda mōkwe g'wōgūdzā sālalelas. Wā, āēm'lāwisē la q!waēlēda maēma'lokwē lax 'wax'sanōdzexsta'yasa semsasa x'osalōlē māwila. Wā, laēm'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'yasa semsē. Wā, lā hēx'ida'ma nēnāgadē dēnx'ids neqax'la q'ūbe dems. Wā, g'āx'ēm'laē Nānogwisē g'āx'wūlts'la laxa stūks q'ūst yix'widē. Wā, laēm'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^llāwisē q!ūlba neqāxela q!emdem̄s. Wā, āem^llāwisē Nānogwisē k!wāg'alila. Wā, la^mmē k'!ēs āxemāluxēs hāmsemlē qaxs ā^lmaē qex^lemūlaxa lepāla l!āgekwa. Wā, lāxaē lepāla l!āgekwe qenxawa^lyas. Wā, g'il^lmēsē ēt!ēd denx^lēdēda nēnāgadās ēnems^lgemē neqāxela q!emdem̄s laē hēx^lidaem yix^lwīda. Wā, g'il^l
15 ēmxaāwisē q!ūlbaxs laē Nānogwisē k!wāg'alila. Wā, g'il^lmēsē ēt!ēd denx^lēdēda nēnāgadāsa elx^lāyē neqāxela q!emdem̄s laē hēx^lida^mmē Nānogwisē lāx^lūlil qa^s yix^lwidē. Wā, la^mmē yō^lnakūlaxs laē gweyōlela lāxēs māwila x^losalōtē. Wā, g'il^lem^llāwisē lūg^lau lāqēxs laē āqelilē semsas. Wā, lā^llāē Nānogwisē laēl lāxa
20 semsasēs x^losalōtē māwila. Wā, g'il^lem^llāwisē laēlexs laē qemk'lūg^lalēda semsē. Wā, la^mmē yā^lfidē Nānogwisē lūxēq.

Wā, la^mmē hēwāxa āx^lētse^wwēda ts^lēslālā lē^wwa k'ādzekwē lāx gwēg'ilasasa ālēx begwānema qaēda k'imyanemē hāmats!a, yixs g'il^lmaē nanāqamasōxa ganōlas k'imyanem^xdem̄s, yixs hēx^lsā-
25 ^lmaē qex^lemūsēs q!wāxē lē^wwis qenxawa^lyē q!wāxa, yixs laē yixwasa ēnems^lgemē tsaxāla q!emdem̄s. Wā, hē^lmisa ēnems^lgemē neqāxela q!emdem̄s. Wā, g'il^lmēsē q!ūlba neqāxela q!emdem̄s lāx hēwāxaē hextemōxwēt yixwaxa hāmats!a qaēxs k'!ēsbōlā la nāgēsāla. Wā, laem q!ēmēmē hēlēk'ūsxa wāx^lē dādalaqēxs dzā-
30 laxw^llālāē. Wā, hē^lmis lūg'ilasa yāyaq!entemēlasa ts!āgatslē

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^u; 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'il
 newēqumdqek' yis ēdemasens ēalostāgasēx k'leāsg'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'les'ōgwōs." 'nēx!he. 35
 Wā, la'mē k'wag'alilēda yāyaq!entemilē. Wā, ā'mēsē la loxsemilēda
 hēlik'a k'lūtsēstālaxa hāmats!a lāxa g'emxōtēwalhisa ts'āgats'ō
 g'ōkwa. Wā, g'āx'mē K'wāk'waxsdāla dālaxa g'ilt!a ts'ōslāla.
 Wā, lā k'fīlx'bālaxa k'ādzekwē. Wā, hēm lēgades newegwayoxu
 ālwūtlāla hāmats!a. Wā, g'a'mēs lēgēmsa hāmats!ayādzewālēxa 40
 g'āyōlas g'ilg'alīsē lāxa Āwīk'!ēnoxwē lōxs hāē g'āyōlō g'ilg'alīsē
 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 yāxg'adu 45
 laxwālak'. Wā, g'āx'emxaāwisg'ada ēēdemgasens mōkwex
 laelwīnā'yens, qen newēqūlaxwa 'wālasēx lōgwala. Wā, la'mēs
 nēnāgad lēlexalōl qāen," 'nēk'exs laēxs hē āxlēntsa k'ulzi kwe
 kūlbēsa ts'ēslāla lāxa laqāwalilasa ts'āgats'ō g'ōkwa. Wā, 20
 'mēsē x'ix'ēqelēda k'ādzekwaxs hē dōqwalaxa hāmats!ans hē 50
 tsaxāla. Wā, lā hēx'ida'ima nēnāgade lēxedzodxēs t'ēndōlō

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^u, | 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 newēgwayowē 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' lēnoxwē Lē'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'EMXAē
LAX'ūlilaxs laē ēt'ēdēda nēnāgadē DENX'ēda. Wā, la'EMXAē 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'āxāsa hāmats!a
xanāla qa's lā lā'stalilelaxa laqawalilasa g'ōkwē. Wā, la'XAē
hēts'lāhilelāEM lāxēs māwilē. Wā, k'ēst'ē gālaxs laē DENX'
dēda nēnāgadās NEQ'XELA 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'ēsaē
la kwēgēkwa. Wā, lā mōsgēmō q'EMQ'EMDEMAS NEQ'XELA t'EM-
yats yīx'wīdayōs laē 'nEX'ūnalaxēs L'ENTSEMē. Wā, g'il'mēsē HAY
q'ūlbēda la ELXĒ DENXELAYĀsa nēnāgadāxs laē lats'lāhl lāxēs māwilē
hēmēlats'lā. Wā, la'mē yāfida. Wā, la'mē mōxūnxēlaxa ts'āwōxē
hēmēnālaEM 'nEMP'ENA yīxwa lāx gwēgīlasasa Awik'lenox yīx-
g'il'māē gwāla mōxūnxē ts'āwūnx mā'mop'ENA yīxwēda hāmats!axs

ōlala, for not one of the hāmats!a of the Āwik!ēnox^u 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^u 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^{mē} ōlalaxs laē gwāl hāmats!a, yixs
k'leāsaē k'les ōlalax^{ts} hāmats!āsa Āwik!ēnoxwē lē^{wa} Hēldza-
95 ēqwas laē lābēndxa mōxūnxē ts!āwūnxē hāmats!a.

Wā, lāla ōgūqāla gwēg'ilasasa Kwāg'ulē lāxēs hāmshāmts!esē
lō^{ma} medzēdzadē hāmats!a, yixs ā^{maē} nēm^{xē}laxa ts!āwūn-
xēxa ēnēk'ē qas hālabalē gwāl hāmats!a. Wā, ā^{misē} hēx'idaem
gwētsēstōda wāyats!āla gwēlala lē^{wis} gēnēmē; wāx'ī lāk'wēmasē
600 nāqa^{yasasa} hāmats!a, wā, gāla^{mēsē} hāmats!a, yixa ālak'lāla nāx-
sāla begwānēma. Wā, gā^{mēs} ōgūqālayōsa Kwāg'ulaxs gūl^{maē}
gwāla nānāqamāxa ā^{wūlt!}lāla hāmats!āxa gānolē laē hēx'idaem
wē^{la} hōqūwēlsēda ēnāxwa gwēgū^{dza} lē^{wa} gwēgūts!axsemē lē^{wa}
gwāgūgwēdzemē. Wā, lēx'a^{mēsē} la klūd^{zē}lēda k'les^{onok}wasā
5 kwāsā^{laxa} ā^{wūlt!}lāla hāmats!a qaxs hēx'ida^{maē} kwāsā^{ēwaxa}
la gwēmē lāx ēnāx'ida.

Wā, la ōgūqāla gwēg'ilasasa Āwik!ēnoxwē lē^{wa} Hēldza^qwē,
yixs ā^{maē} kwāsaxa ā^{wūlt!}lāla hāmats!āxs laē mōp!ēn^{xwa}sēs
ēnāla gāx^{wūlt!}la. Wā, lā hēmenala yixwaxa mōxsa gāgē^{ōla},
10 lālaa lāxa kwāsax^{demaq}. Wā, laem dzēlēlāx'sā lālaa lāxa mō-
xūnxē ts!āwūnxa k'les lawāēnoxwēs l'āl'ēgēkūla. Wā, lāxaē k'leās
ēaxēnā^{yaxa} mōxūnxē ts!āwūnxa. Wā, lāxaē k'les l'ēlēwēsō^ē la

that he is to be 20000 (or 21000) in the house.
time. If they do not give time to the new initiations of 40000 (or 50000) excited, and bites those who try to find to the 20000.
new hāmats!a is really found. say in summer. I think that is all about this. |

And this is the way in which the heralds among the Kwag of 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'māpāē 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 lāē hēx'idaEM xwāsa qā's lā q!ēx'ūda hāmg'īlaxēs 17
hāmg'īlāsēwē. Wā, hē'mīs lāg'īlas āla k'īlēma dzēlela hāmats!axa
wāx'ēmē 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 kwēxSEMlilai' pēpEXālai'.

La'mENS x'its!ax'ilalai' pēpEXālai'.

La'mENS ālag'alēlai, pēpEXālai'."

G'aEM wāldEMsa mōkwē qēqasēl'g'is gwēg'ūdza, yixs lāē mōp'!ū 25
kwēxēla lāxēs gwēg'īlasa Kwāg'ulaxs yixs g'ālāē x'is alēda x'is ed.
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 lāē kwēxēlas!ē wēda x'isāla. Wā, lā
ēt'lēd mōp'ENXwa'sē 'nālā lāē ēt'lēd kwēxēlas!ē wēda x'isāla. Wā, lā
ēt'lēd mōp'ENXwa'sē 'nālās lāē ēt'lēd kwēxēlas!ē wēda x'isāla. Wā,
lā ēt'lēd mōp'ENXwa'sē 'nālas, wā, lā nē 'nēk eda qēqasēl'g'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^{mē} laēlēlayuwēda ʿnāxwa ōgūqala ts!ēts!āqēwē lāxa
 35 ts!āgats!ē gʻōkwa qaʿs lā āxʿālilēlayu lāx āladzelīlāsa la yāwapem-
 lil hēk!ōtēyōlīla lāxa ōgwiwalīlāsa gʻōkwē, yīxa nēnōtēmalgēmlē
 lēʿwa ʿnāxwa qaʿs gʻwēxʿsdēm yaēxumlā. Wā, laēm nānaqēm k!a
 gʻāxēlēlayō lāxa kwēxēʿlats!ē gʻōkwa yīxs laē qāʿsīdēda qēqasel-
 gʻīsē, yīxs k!ēsʿmaē gʻāx hōgwiwēda gʻwēgūdzā. Wā, gʻilʿmēsē mō-
 40 p!ēnēʿsta qātsʿstēda mōkwē gʻwēgūdzā qēqaselgʻīsa laē ʿwī!aēlēda
 ʿnāxwa gʻwēgūdzā. Wā, la^{mē} yāwasʿid yāq!egʻaʿlē yāyaq!entēmē-
 lasa kwēxēʿlats!ē gʻōkwa. Wā, la^{mē} hāyāl!ōlaxa nēnāgadē lēʿwa
 ʿnāxwa lēlaēnēnokwa lēʿwa ʿnāxwa gʻwēgūdzā. Wā, gʻilʿmēsē q!ūlbē
 wāldemas laasē denxʿidēda nēnāgadās q!ēm demasa kwēxēlaseʿwō
 45 ts!ēdāqa. Wā, gʻāxʿmēsēda ts!ēdāqē yīxwa. Wā, gʻilʿmēsē q!ūlbē
 q!ēm demasa laē alēʿsta lāxa yāwapemlilē lāxa ōgwiwalīlāsa gʻōkwē.
 Wā, gʻilʿmēsē ʿwī!a yīxʿwidēda kwēxelakwēxa xʿixʿesāla lāx āwīle-
 lāsa gʻōkwē. Wā, lā yāq!egʻaʿlē yāyaq!entēmēlasa kwēxelagwats!ē
 gʻōkwa. Wā, la^{mē} nēlaxa gʻwēgūdzāxs lēʿmaē yūxla. Wā, hēʿmis
 50 ālēs ʿnēkʿexs laasē wēxēda nōlēmala lēʿwa nēnenq!ōlēla lēʿwa
 ʿnāxwa qaʿs gʻwēxʿsdēm yaēxuml lāx āladzaʿyasa yāwapemlilē lāxa
 ōgwiwalīlāsa kwēxēʿlats!ē gʻōkwa. Wā, lā hēxʿidaʿma nēnāgadē
 lēxedzōdxēs lēxedzowē. Wā, la^{mē} ts!enkwa xē 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*^u 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'wajēltsa x' ts!ax'ila. Wā, hēem lēgades hāx'šemlilaxa q'ēnemē yačxuml yixs q!ap!ālaē nēf'id lāxa kwēxelakwē. Wā, g'il'mēsē gwāla laē w'ēla hōqūwelsēda 'nāxwa gwēgūda lē'wa 'nāxwa lēlaēnokwa qas' la nā'nak^u lāxēs g'ig'ōkwē. Wā, la'mē gwāl ts!ēts!ēqa lāxēq qaxs hē'māē 'nāxwa bēbaxūdzexlālaxa la 'nāx'ida. Laem denxelasu baxūyāla q!emdemxs k'wēlaē. Wā, la'wēslen gwāl gwāgwexsala lāxa ts!ēts!ēqa lāxēq.

(The *Āwik'lenox*^u invite after the return of the *hamats'a* as follows:—)

"*Ōk!ūla, ōk!ūlanōgulau ts!ēts!ēqau hēlik'alenš damdamxalau ōwalalau ēk'lagamaxstāēl hēk'alenxex lōgwalayax Mōdāna tamsk'as'ō.*"

LEGEND OF THE *G'ĒXSEM*, *NĀK'WAX'DAX'*

G'ōkūla'laē g'ālāsa 'nē'mēmōtasa G'ĒXSEMasa Nāk'wax'dax'we lāx Wāwalē. Wā, lā'laē g'igadesa lēgades Ts!EX'ēde. Wā, lā'laē lāwūlgādes K!wāk'wabalasē. Wā, laem'lāwisē 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'ōnalar'ū'wisē

6 And Ts!EX^ēd 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^ēd became angry at
 his prince, | and Ts!EX^ēd 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^ēd searched for him in the woods, and they did | not give
 up until the next evening. Then the | ancestors of the G^{ēs}xEM of
 the Nāk!wax'dax^u all came out of the woods. | And in the morning,
 20 when day came, Ts!EX^ēd called his || tribe into his house; and when
 they were | all inside, Ts!EX^ēd 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^ēd, 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^ēdē k'!lāk'axēs lāwūlgāma^{fyē} K!wāk!wabalasē. Wā, hēEM-
 lāwis lāg'ilas 'wayats!ōl K!wāk!wabalasax gwēg'alt!eqelasasēs ōm-
 paq. Wā, laEM^{lāwisē} K!wāk!wabalasē gaēl, k'!lēs lāx^ēwīdxa gaūla.
 Wā, lā'laē ōmpas gwēx^ēideq. Wā, lā'laē K!wāk!wabalasē k'!lēs
 10 ts!EX^ēīda. Wā, hēEM^{lāwis} ts!enguns Ts!EX^ēdē lāxēs lāwūlgā-
 ma^{fyē}, lāg'ilas Ts!EX^ēdē dāg'ililaxa ts!ēslāla qa's lā kwēxas lāxēs
 lāwūlgāma^{fyē}. Wā, g'il^{EM}lāwisē gwāl kwēxasō'sēs ōmpē laa'lasē
 lāx^ēwīdē K!wāk!wabalasē qa's lā lāwels lāxa g'ōkwē qa's lā lāx
 ālanā'fyas gōkwasēs ōmpē. Wā, laEM^{lāwisē} qās'īd qa's lā lāxa
 15 āl'ē. Wā, laEM^{lā} tōyag'a lāxa āl'ē. Wā, g'il^{EM}lāwisē dzā-
 qwaxs laē 'wī'la g'ōkūlōtas Ts!EX^ēdē la ālāq lāxa āl'ē. Wā, ā'EM-
 lāwisē yāx^ēīdexs laē dzāqwa. Wā, g'āx^{EM}lāē āEM 'wī'la
 hōx^ēwūtlaxa g'ūlāsa 'nEM^{mēmō}tasa G^{ēs}xEMasa Nāk!wax'dax^{wē}.
 Wā, g'il^{EM}lāwisē 'nāx^ēīdxa gaūlāxs laaē lē'lalē Ts!EX^ēdāxēs
 20 g'ōkūlōtē qa lās 'wī'laēl lāx g'ōkwas. Wā, g'il^{EM}lāwisē g'āx
 'wī'laēlEXs laē lāx^ēūlilē Ts!EX^ēdē qa's hāwāxelēxēs g'ōkūlōtē qa
 k'!lēsēs yāx^ēīd ālāx lāwūlgāma^{fyas} qaxs 'nEMōx^umaē xūnōx^usē
 K!wāk!wabalasē lāg'ilas 'nēx^ē qa lās ālāse'wa. Wā, āEM^{lāwisē}
 'nēk'ē g'ōkūlōtas qa's hālabalē gaaxstāla. Wā, hēEM^{lāwisē} gen-
 25 mas Ts!EX^ēdē yix Ts!eqala gaaxstālūmaseq. Wā, g'il^{EM}lāwisē
 gwāla gaaxstālāxs luē 'wī'la lā hōqūwelsa. Wā, lā'laē 'wī'la^{ma}
 lelākwē hā'fyal'a alē'sta lāxa āl'ē qa's lā ālāx K!wāk!wabalasē.
 laEM^{lāwisē} dzāqwaxs g'āxāē 'wī'la nā'nakwa. Wā, la^{EM} 'nēk'ēda

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 up 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^smaax qāqesmotas K'wāk'wabalasē. Wā, k'lē^slat'la ālēg'ilaxs laē gwāl dōqūlaq. Wā, lā^slaē yāx'īdixs 30 laa'lālaq. Wā, laem'laē wī'la yāx'īd ālāq yīxs negeltsemegayāē hēenxaxs laē toyagē K'wāk'wabalasē.

Wā, la^smēsen gwagwēx's'ūla^s lāx K'wāk'wabalasē. Wā, hē maax 40 laē gwāl kwēxasō'sa ts'ēslalāsēs ōmpē Ts'EX'edē, wā, lā^slaē nēnk'lēx'īda, "wāg'illa yāx'īdēl lālabaa^s 'yāx'seme nāqes āse qā^s, wā la^smēsen lāl tōyag'il lāxa āl'ē qen hēl'ēh'ē," inex'laexs laē lax'wida qā^s lā lāwels lāx g'ōkwāsēs ōmpē qā^s lā ālē'sta lāx āwagawa'yas g'ōkwāsēs ōmpē lē^swa ōgū-lanē g'ōkwa. Wā, gil' 50 ēm'lēwisē lāg'aa lāx ālanā'yasa g'ōkwaxs laē dzely'wida 'nana-laaqa lax wās Wāwalē. Wā, hayōstalaem'lēwisē nāgama lax wās Wāwalē. Wā, lā^slaē dzāqwaxs lael la'stax'īd laxa wū. Wā, lā^slaē 60 g'ig'āēx'ed qā^s wāg'il wāweldzē'wa lālogwasdē'ya laxes gwalag'ildzaslē qaxs q'ālela^smaē K'wāk'wabalaxēs āb'itp Ts'ēqlaxs g'ayōlaē laxa Sōmxolidexwasa āwik'lēnoxwē. Wā, hē mis'neuk'ē-gēs K'wāk'wabalasē qā^s lālalē. Wā, gil'ēm'lawisē gamōl'itaxs 70 laē t'ēk'EX'lēlsaxa wēlkwē lāx t'ēnyagayās. Wā, gil'ēm'lawisē nā'nākūlaxa gaālāxs laē lax'ūlsa qā^s lā la'stax'īd laxa wa. Wā, gil'ēm'lawisē gwālexs lael qayamalaxa wa. Wā, gil'ēm'lawisē dzāqwaxs laē la'stex'īda laxa wa. Wā, gil'ēm'lawisē gwālx^s 80 t'ēk'EX'lēlsaxa wēlkwē qā^s mēx'ēde. Wā, gil'ēm'lawisē qā^s 90

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^εūlsa qa^s lā la^stex^εīda lāxa wā. Wā,
 g'il^εem^εlāwisē gwālexs laē qayamalax wās Wāwalē. Wā, g'il^εem^εlā-
 wisē dzāqwaxs laē la^stex^εīda. Wā, g'il^εem^εlāwisē gwālexs laē
 t!ēk!exlēlsaxa wēlkwē qa^s mēx^εēdē. Wā, g'il^εem^εlāwisē ^εnā^εna-
 55 kūlaxa gaālāxs laē lax^εwida qa^s lā la^stax^εīda. Wā, g'il^εem^εlā-
 wisē gwālexs laē qās^εīda. Wā, k!ēs^εlat!a qwēs^εgilaxs laē lāg^εaa
 lāxa dze^εlālē. Wā, hēx^εīdaem^εlāwisē la^stex^εīd lāq. Wā, g'il^εem^ε-
 lāwisē gwālexs laē qās^εīda ālanēgwēselaxa lēxē dze^εlāla. Wā,
 k!ēs^εlat^εa ūlat!a negōyōlisax ^εwāsgemasasa lēxē dze^εlālexs laē
 60 dzāqwa. Wā, lā^εlaē la^stex^εīd lāq. Wā, g'il^εem^εlāwisē gwālexs
 laē t!ēx^εalēs lāx āwenxēlisasa dze^εlālē qa^s mēx^εēdē. Wā, la^εmē
 mōp!ēna mēxa gāx^εīd lāxēs gōkwē lāx Wāwalē. Wā, laem^εlā-
 wisē mēxelasā ōk^εa ^εwālotsayōkwē begwānem gāx yāyaq!entemaq.
 Wā, laem^εlāē ^εnēk^εēda ^εwālotsayōkwē begwānem lāx K!wāk!waba-
 65 lasē: "Wēg^εax^εīn wūlōlmasōs gāxēlāōs lāxwa ^εnawalakwēx āwīna-
 k!ūsa," ^εnēx^εlāē. Wā, hēx^εīdaem^εlāwisē K!wāk!wabalasē ^εnēk^εa:
 "ēya, qāst, lā^εlōgwasdeyīn lāl, qāst," ^εnēx^εlāēq. Wā, lā^εlāē
^εnēk^εēda ^εwālotsayōkwē begwānema: "Gwala bāsōs āxāsaqōs mō-
 p!ēnxwā^εslēs gānolaōs yōl lōx qaxs le^εmaaqōs hēlaxa gāxēn,"
 70 ^εnēx^εlāē mēxa^εyas ^εwālotsayōkwē begwānema. Wā, g'il^εem^εlāwisē
 q!ūlbē wāldemasēxs laē x^εīs^εīdēda ^εwālotsayōkwē begwānema.
 Wā, hēx^εīdaem^εlāwisē K!wāk!wabalasē ts!ex^εīda. La^εmaālaxōl
^εnā^εnakūla. Wā, hēx^εīdaem^εlāwisē lax^εūls qa^s lā la^stex^εīda.

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}lāwisē gwālexs laē l'lex^{wēd} lāxa q!waxe qas
g'ōkwēlēxa q!waxsemē g'ōkwa. Wā, g'il^{em}lāwisē 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}lāwisē pōl'idexs g'āxae aedaaqa
lāxēs q!wāxsemē g'ōkwa qas t'lex^{elsē}. Wā, la^{mē} g'igraeqe-
laxēs mēxa^{ya} wālatstayōkwē begwānema l'ō' wāldemasēq. Wā,
g'il^{em}lāwisē dzāqwaxs iaē la^{stex}'id lāxa dze'lālē. Wā, g'il^{em} 80
lāwisē gwālexs laē laēl laxēs q!waxsemē g'ōkwa qas t'lex^{else}.
Wā, g'il^{em}lāwisē mēx'ēdexs laē mēxelasa ōgū'lamaxat! begwānem
g'āx la^{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: "masōs g'āx- 85
'ēna^{yaqōs} lāxwa 'nawalakwē āwinak'lūsa qāst," 'nēx^{laē}. Wā,
hēx'idaem^{lāwisē} K!wāk!wabalasē nā'naxmēq. Wā, lā'laē 'nēk' lq
"Hēdēn g'āxēnē lāxwa 'nawalakwē āwinak'lūsxg'in tālogwasd'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
'mens 'nemōkwaē X'imselilela yixs g'āxae doqwōlax gūmōtē qaxs
hē'maē g'alilāla la dōqwa^{xā} 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 wī'lāwesos b'lx
p'alāqōs qāst, qaxg'in hālsela'mēk' la mēsele laxos b'fx p'alāqōs 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^ubakwālanuḡ^usīwa'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: "yā, qāst, 'māsēs g'āxē-laōs lāxwa 'nawalakwēx āwīnak'lūsa," 'nēx'laē. Wā, hēx'idaem K'wāk!wabalasē nā'naxmēq. Wā, lā'laē 'nēk'a: "yā, qāst, hēden 10 g'āxēla lāxwa q'lālaqen 'nawalak^u āwīnak'lūsxg'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: "ya, qāst, nōgwaem 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 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 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 supernatural 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 man spoke in the rear of the dance-house, and said, "This is

hēx'šidaem'läwisē K!wāk!wabalasē läx'wida qa's lä lä'sta läxa dze-
 18 'lälē. Wä, ä'lem'läwisē g'äx'wüstaxs laē 'näx'šida. Wä, ä'em läwisē
 la qäs'šida qa's lä ha'maaxsō läxa l'öl'ep'lēmasē. Wä, ä'em'läwisē
 20 g'äx aēdaaqaxs le'maē dzäqwa. Wä, ä'em'läwisē hē'stāla läxa dze-
 'lälē qa's la'stex'šidē. Wä, g'il'em'läwisē gwälēxs laē laēl. läxēs
 g'ökwē qa's t'lex'šisē. Wä, la'em'läwisē māmēxemälaxs g'axaasa
 dälälä ts'edäqqa. Wä, g'äx'laē g'äx'ōla läxa q!waxsemē g'okwa dälē-
 tewēxs laē yäq!eg'a'la. Wä, lä'laē 'nēk'a: "yā, qäst, nōgwaem
 25 Dälēlsa'naga g'äx 'yälagēmsens 'nē'nemōkwē qen g'axē le'lälöl. qa's
 laōs läxwa 'wälasēx ts'ägats'lē g'ökwa. Wä, g'elag'a qens lälag'a.
 Wä, hēx'šidaem'läwisē K!wāk!wabalasē la läsgemēq. Wä, k'les'lat'u
 qwēsg'ila qäsaxs laēda ts'edäqē l'elg'rustōdex äwünxa'yasa p'elēmsē
 qa's lä hōgwabōdeq. Wä, lä hōgwäl läxa 'wälasē g'ökwa. Wä, la
 30 'nēx'se'wē K!wāk!wabalasē qa's hē k!wax'šidē hōk'lōdō'yäläsa
 g'ökwē. Wä, g'il'em'läwisē k!wäg'alilēxs laē läx'ülileda q'ül'yakwē
 begwänēma qa's yäq!eg'a'lēxēs g'ökülötē. Wä, lä'laē 'nēk'a: "Wä
 g'il la'x'ins 'nä'nawalak" wülälēx'g'ins 'nemōx'dzēk'lāx g'äxchax
 läxēns 'nawalak!wäsēx lō'ēk'ē lō' 'yāx'semē lō' g'ax bēbaxñylla
 35 g'äxēns, qaxs hē'maēx älē 'nemōk" g'äx laxēns ts'laxd'mesēx
 Wä, wäg'il la qa's yäq!eg'a'ltsōs g'äx'ena'yēx," 'nēx'laē Wä,
 lä'laē 'nēnk'lēqela'laē K!wāk!wabalasaxs hē'maē lälöl. lasōsē ts'äq'le-
 nä'yas lē'wa 'wälasē ts'lēts'lēgats'lē g'ökwa. Wä, hēx'šidar'm'läwisē
 yäq!eg'a'lēda ögü'lama begwänem läxa ögwiwaläsa 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, Ğwa^εwayela^εna (Raven) ||
- 45 said, "Now, dancers, really perform your great | dance ālaq!^εem. Begin all the ways, so that | our friend may know how they are used." Thus said Ğwa^εwayela^εna 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!^εem. 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^εlā^ε 'nēk'a: "Yūnem^εel lālogwasdeyōsōsōqūns ts!iq!ē-
na^εyēx lē^εwa 'wālasēx' ts!ēts!ēgats!ē g'ōkwa lē^εwens lē!ēgemēx,"
'nēx^εlā^ε Qōqwadēstila, yix hōlaq!^εesasa g'ōkwē. Wā, lā^εlā^ε hēx^εi-
da^εma yūyaq!^εentemilē yix Ğwa^εwayela^εna, yisa 'wālasē ts!ēts!ēgats!ē
- 45 g'ōk^u, 'nēk'a: "Wāg'illax'ōs ts!ēts!ēk'aō ālax^εid lāxēs 'wālasōs
lādēda ālaq!^εem. Laems lāhabaaLEX 'naḡwa gwayi^εlālots qa gwale-
la^εmēsens^εnēmōx^udzēx 'wī^εla q!ālaq^u," 'nēx^εlā^ε Ğwa^εwayela^εna^εxēs^εnē-
'nēmōkwē. Wā, la^εmē K!wāk!wabalasē dōqūlaxa q!waxē la q!waēl
lāx gēmūōtēwalilasa 'wālasē ts!ēts!ēgats!ē g'ōkwa. Wā, hē^εmis la
- 50 tētegūxlawayaaatsa ts!ēts!ēq!astowē dzexek^u L!āgekwa. Wā, la
qemqemūxlālax qemḡwāsa kwēkwē, hē gwēx's qemōk^u L!āL!ēge-
kūlak^u g'ōkwē lāxēs gwaēlasē. Wā, hēem lē^εmēlats!ēsa 'wālasē
lādēda ālaq!^εemē. Wā, g'il^εmēsē gagāla gānoLEXs hē lēxēdzōdēda
q!ēnemē bēbegwānem 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^εmēlats!ā. Wā, la tsaxsē^εstalilēlaxa la-
qawalilē qa^εs lā lāx^εūlil lāx hēlk'lotstāhāsa t!ēx'ila lāxēs yatelaēna-
'yasa lōxsemē yadēna. Wā, k!ēs^εlat!a guēl lā^εwilexs hē denx^εē-
- 60 dēda k!ūsālāsa tsaxālās t!ēmyasē. Wā, laem^εlāwisē yix^usē^εstalilā-
laxa laqawalilē. Wā, g'il^εmē^εlāwisē q!ūlbē q!ēmdemasēxs g'āxaē

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 65
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'ilx'dē lā'wī'lasa lāx hēlk'lotstālilas t'lex'ilāsa 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'ililē. Wā, laē tsaxeyolilēlē X'imSELILELA qa's lā lāx'ūlil lāx i lā- 65
salilāsa q'lwxsemē lē'mē'lats'lā qa's lāqūlē hāseLA. Wā, la 'nēk'a.
"Gēlag'a qāstai' HōxhoxūlseLAi'." Wā, g'il'em'lāwisē hōhoxwē lē-
lālasē'waxs g'āxāē 'nēg'etāyē X'imSELILELA dāletā'ya: "G'āx'mūs
'nemōkwē," qa's lā lāx'ūlil lāxēs g'ilx'dē lā'wī'lasa. Wā, g'il'emx dē
hōhoxwē HōxhoxūlseLāxs laē denx'ēdēda nēnāgādē lāxa ōgwiwāhlē, 70
yisēs g'ilx'dē denx'ēdayowa qaxs 'nemsgemaēs q'ēmdēmē lāxēs
'wāxasē. 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'lex'ila.

Wā, lā ēt'lēdē X'imSELILELA yat'lēsēs yadenē. Wā, hēx'ida'mese 75
lēxedzodēda nēnāgādē. Wā, lā'mē ēt'lēd tsaxālē X'imSELILELA qa's
lā hāseLA lē'lālax Ts!EQŌMĒLELSA'na. Wā, g'il'em'lāwisē lēx'ēd'qexs
laael hōhoxwē Ts!EQŌMĒLELSA'na. Wā, g'āx'laē X'imSELILELA dā'lāxs
laē hāseLA nēlaxa 'nāxwa begwānemxs g'āx'maēs lē'lālasē'we. Wā,
hēx'idaem'lāwisē denx'ēdēda nēnāgādāsēs g'ālē denxelayā. Wā, 80
g'āx'mē yix'wīdēda yixūmalē 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^{na} stood at the left of | Hôxhoxûlsela. ||

85 Then X'imselilela swung his rattle again, and || the song-leaders
beat fast time. And X'imselilela danced with quick steps, and |
stood outside of the sacred room of hemlock-branches, and he called
with a loud voice | Dâelsâ^{naga} (Laughing-Woman-of-the-Woods);
and as soon as X'imselilela named Dâelsâ^{naga} | she began to
90 laugh. And X'imselilela 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^{naga} continued laughing | as she was dancing. And then she
took her place to the left | of Ts!eqômēLELSA^{na}. |

95 Then X'imselilela swung his rattle again, and || the song-leaders
beat fast time; and X'imselilela danced with quick steps, |
and stood outside of the sacred room of hemlock-branches; and he shouted
aloud, | "I call you, friend Hamasê^{nâ}, to come and dance!" And |
as soon as he had finished his speech, Hamasê^{nâ} 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^{nâ} had said "Hôho!" | X'imselilela laughed, and told those
who were sitting down that the one who had been called was com-
ing. | And when Hamasê^{nâ} shouted "Hôho!" the song-leaders
began to sing the same | song as before, for all the people have only

83 layâsa nenâgadâxs hâe lâx^{ûlilê} Ts!eqômēLELSA^{na} lax gEMXAGAWA-
LILAS Hôxhoxûlsela.

85 Wâ, lâ^{lae} êt'êdê yat'êdê X'imselilelâxês yadenê. Wâ, lâ^{lae}
LÊXEDZODÊDA nêNÂGADÊ. Wâ, lâ^{lae} X'imselilela tsaxâla qa^s lâ
lâx^{ûlil} lâx L'âsa^{yasa} q'waxSEMÊ IÊ^{mê}lats'â qa^s hâSELÊ LÊ^{lâ}lax
Dâelsâ^{naga} yîxs g'il^{mae} LÊX'êdê X'imselilelax LÊGEMAS Dâelsâ-
^{naga} laa^{lasê} dedâlsâ. Wâ, g'âx^{lae} X'imselilela ênêg'ETÊWÊXS g'â-
90 xaê: "G'âx^{mens} nEMÔKWÊX," ênêx^{lae} lâlâa lâxês Lâ^{wil}lasê. Wâ,
hêx'idaEMÊLAWISÊ DENX'êdêda nêNÂGADÊ. Wâ, lÊ^{mê} senbaêl dâlelê
Dâelsâ^{nagaxês} wâ^{wasdenê} yîxwa LÔXS laê Lâ^{wil} lâx gEMXAGAWA-
LILAS Ts!eqômēLELSA^{na}.

Wâ, la êt'êdê X'imselilela yat'êtsês yadenê. Wâ, hêx'idaEMXA-
95 âwisa nenâgadê LÊXEDZÔDA. Wâ, laEMXAâwisê X'imselilela tsaxâla
qa^s lâ Lâx^{ûlil} lâx L'âsa^{yasa} q'waxSEMÊ IÊ^{mê}lats'ê. Wâ, hasela
^{nêka}: "LÊ^{lâ}lâLÊLÔL qâstai Hamasê^{nâ} qa^s g'âxaôs yîx'wida." Wâ,
g'il^{mêsê} q'ûlbaxsdê wâdEMAS hâe hôhoxwê Hamasê^{nâ} lâx ôts'âwasa
q'waxSEMÊ IÊ^{mê}lats'â qaxs êNEM^{mae} hâbagûlagômasa haâyalila-
200 gasê hôhō lâxês wâxaasê. Wâ, g'il^{mêsê} hôhōxwê Hamasê^{nâxs} g'âxâe
X'imselilela dâlela nêlaxa k'ûdzêlaxs g'âx^{maês} LÊ^{lâ}lasêwê. Wâ,
g'il^{em} hôhoxwê Hamasê^{nâxs} laê DENX'êdêda nenâgadâsês g'ilx'dê
DENXELAYâ qaxs êNEMSGEMAE q'EMDEMAS laxês wâxaasê. 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.¹ |

. . . "I call you, friend Gwa²wayela²na (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 L²ētsaplēla²naga (Heat-of-House-Woman), to come and dance!" |

ēnēsē q!ūlbē q!ēmdemas laē lāx²ūlilē Hamasēnā lāx gemxagawalilas Dāēlsānaga lāxēs memk'ālaē²na²yē. Wā, lāxaa hēx'saem 5 lāx²ūlilē X'imseleleles g'ilx'dē lāx²ūlilaša.

Wā, lā ēt'ēd yat'ēdē X'imselelelāsēs yadenē gūyōlela tsaxālaxs laē lēxēdzōdēda nenāgadē. Wā, gil²mēsē lāg'aa lāx l'āsahlilasa q!waxsemē lē²mē²lats'ēxs laē hasela ēnēk'a: "lē²lāenlōl, qūš'au, Yaḡwaxanowil. Wā, gil²em²lāwisē q!ūlbē wāldemas laa²lasē hō- 10 hoxwē Yaḡwaxanowil. Wā, hēx²ēdaem²lāwisē X'imselelela g'āx nēntelaxa k'ūdzilaxs g'āx²maēs lē²lālasē²wē Yaḡwaxanowilē. Wā, g'axaalas yixūtā²yē Yaḡwaxanowilaxs g'āxaē g'āx²wūlts'lāil lāxā q!waxsemē lē²mē²lats'ēxs laē denxelēda nenāgadē. Wā, gil²mēsē q!ūlbēda q!ēmdemāxs laē lāx²ūlilē Yaḡwaxanowilē lāx gemxagawahl- 15 las Hamasēnā.¹

. . . "Lē²lāenlōl qastai Gwa²wayela²na"

. . . "Lē²lāenlōl qastai Gilg'eldokwila." . . . Wā, la²ae denxēdēda nēnāgadē. Wā, laemxaē yixwē Gilg'eldokwila lāxēs 20 ēnāxwaēnemē yixumāla lāxēs gwēgūx²sdemē.

. . . "Lē²lāenlōl qastai L²ētsaplēla²naga qas²g'āxaōs yix-wida."

¹ The following calls are the same as the preceding. For this reason only the names and characteristic remarks are given.

² 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 Wūqagas (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^uhogüdzewēs (Hōx^uhok^u-of-the-
 35 Sky), to come and dance!" | . . . Then the song-leaders began to sing; and | Hōx^uhogüdzewēs 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 Wūqagas 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^uhogüdzewēs qa's g'āxaōs yix'wīda." . . . Wā, la'mē denx'ēdēda nēnāgadē. Wā, la'mē yix'sē-stalilelē Hōx^uhogüdzewēsaxa laqwalilisa 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-of-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 Mamayōtsilagas (Midwife); and 50
 she went straight to MamayōLEMalaga, and danced around her,
 shaking her hands. She had not done so long, before MamayōLEMa-
 laga 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 Mamayōtsilagas 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^lālēNLōl qastai MamayōLEMalaga qa's g'āxaōs yix- 42
 'wida." . . . Wā, g'āx^llaē yix^wūlts'lālilelā lāxa q'waxsemē lē^m-
 lats'ē MamayōLEMalaga. Wā, k'lē^sem^lāwisē neġōyolilaxa ġem-
 xōdoyānilasa g'ōkwaxs laē k'wāg'alila qa's mayol'idēsa bābagume. 45
 Wā, ġil^lem^lāwisē lāx^lūlilē MamayōLEMalagāxs laē lāx^lūlilē xūnō-
 kwas yixumāla qa's yix^widē. Wā, āem^lāwisē et'ēd k'wāg'āle
 MamayōLEMalagāxs: wā, g'āxaē g'āx^wūlts'lālila lāxa q'waxsemē
 lē^mlats'ē yixumāla ts'edāqa. Hēem lēgades Mamayōtsilagasē.
 Wā, hēⁿakūlaem^lāwisē lax MamayōLEMalagāsē qa's yix^sestalē 50
 xwēxūlēcūla. Wā, k'lē^slat'la ġēg'ililexs laē lāx^lūlilē Mamayō-
 LEMalaga. Wā, lā^llaē lāx^lūlilē ālē mayolēms qa's yix^widē. Wā,
 ġil^lem^lāwisē q'ūlbē q'ēmdemas laē lāx^lūlilē MamayōLEMalaga
 lāx ġemxagawalilas Qlāmināgāsē. Wā, lā^llaē g'ālē mayolēms lā-
 x^lūlil lāx ġemxagawalilas. Wā, lā^llaē ālē mayolēms lāx^lūlil lāx 55
 ġemxagawalilasēs wūq'wa qaxs ts'edāqaē ālē mayolēms Mamayō-
 LEMalaga. Wā, lā^llaē Mamayōtsilagasē lāx^lūlil lāx ġemxaga-
 walilasa ālēlxsa^lyē mayolēma.

. . . "Lē^lālēNLōl qastai Ğōlalegāsai qa's g'āxaōs yix^widā." . . .
 Wā, g'āx^llaē yix^wūlts'lālilelā Ğōlalegās lāxa q'waxsemē lē^mlats'ē 60
 yixumāla ts'edāqa.

. . . "Lē^lālēNLōl qastai Ğwēdzagasai qa's g'āxaōs yix^widā."

- 63 . . . "I call you, friend Mēmeyoxwa^{na} (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^{na} (Sprinkler), to
70 come and dance!" |
. . . "I call you, friend TEWIX'āxTE^{wē} (Mountain-Goat-
Hunter), to come and dance!" |
. . . "I call you, T'alt!Emak!wagūs (Tying-Woman¹), to come
and dance!" |
. . . "I call you, friend K'ālmōdila^{na} (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^{axūnē} (Thrush), to come and
dance!" |
. . . "I call you, friend Günēgūnē (Owl), to come and dance!" ||
. . . "I call you, friend Tsātsax^uLeg'ila (Raindrop-Maker), to
come and dance!" ||
-
- 63 . . . "Lē^{lā}lāENLōl qastai Mēmeyoxwa^{na} qa^s g'āxaōs yīx^{wida}."
. . . Wā, la^{mē} yīxumālaxs g'āxaē yīxwa lāx^{na}xwa gwālaatsēx
65 yīxwaē LE^{wis} g'āg'ilagawa^{yē} yīxs hō^{maē} gwālēs yaēxumlēs gwē-
gūx^{sDEMē}. Wā, g'fl^{EM}lāwisē q!ūlbē q!EMDEMAsēxs laē Lāx^{ūlil}
lāx gEMXagawalīlas Gwēdzagasē.
. . . "Lē^{lā}lāENLōl qastai Qōqwadēsila qa^s g'āxaōs yīx^{wida}."
. . . "Lē^{lā}lāENLōl qastai X'ax'ayapalse^{na} qa^s g'āxaōs yīx-
70 ^{wida}."
. . . "Lē^{lā}lāENLōl qastai TEWIX'āxTE^{wē} qa^s g'āxaōs yīxwa."
. . . "Lē^{lā}lāENLōl qastai T'alt!Emak!wagūs qa^s g'āxaōs yīx^{wida}."
. . . "Lē^{lā}lāENLōl qastai K'ālmōdila^{na} qa^s g'āxaōs yīx^{wida}."
. . . "Lē^{lā}lāENLōl qastai Hēleinil qa^s g'āxaōs yīx^{wida}."
75 . . . "Lē^{lā}lāENLōl qastai L!āL!apēlag'els qa^s g'āxaōs yīx^{wida}."
. . . "Lē^{lā}lāENLōl qastai Gwag'oma qa^s g'āxaōs yīx^{wida}."
. . . "Lē^{lā}lāENLōl qastai Ax^{axūnē} qa^s g'āxaōs yīx^{wida}."
. . . "Lē^{lā}lāENLōl qastai Günēgūnē qa^s g'āxaōs yīx^{wida}."
. . . "Lē^{lā}lāENLōl qastai Tsātsax^uLeg'ila qa^s g'āxaōs yīx^{wida}."

¹ Blue Jay.

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^εEM^εlāwisē q'wēl^εēdēxs laael dēnx^εēdēda nēnāgadē yīsēs
 g'ilx^εdē dēnxelayāxa ^εnEMsgēmē q'EMdems lāxēs ^εwāxaasē. Wā,
 90 lādžēk'as^εEM^εlāē ^εnEMāg'ililela yīxwa lāxēs ^εnāxwačnē^εmē yačxumā-
 laxs laē yīx^εsē^εstalilelax laqawalilasa ^εwālasē ts'lāgats'lē g'ōkwa. Wā,
 g'il^εEM^εlāwisē q'ūlbē dēnxelayāsa nēnāgadāxs laael ^εnEMāx^εid lōx-
^εwitsa laqawalilasa ^εwālasē ts'lāgats'lē g'ōkwa lādžēk'as^εlāē ^εnEMā-
 dzaqwa hōhoxwa. Wā, lā^εlāē dēnx^εidēda nēnāgadāsa neqāxelas
 95 t'EMyasē q'EMdema. Wā, lā^εlaxaē ^εnEMādzaqwa hōhoxwaxs lādžē-
 k'asaē ^εnEMāx^εid L'āsgēmx^εid lāxa laqawalilē qa^εs yīx^εsē^εstalilelēxa
 laqawalilē. Wā, g'il^εEMxaāwisē q'ūlbē neqāxela q'EMdems lādžē-
 k'asaē lōx^εwitsa laqawalilē qa^εs ^εnEMādzaqwē hōhoxwa. Wā, lā^εlāē
 ēdzaqwa dēnx^εēdēda nēnāgadāsa āwāk'elās t'EMyas q'EMdema.
 300 Wā, lādžēk'as^εlāē ^εnEMāx^εid L'āsgēmx^εid lāxa laqawalilē qa^εs ^εnEM-
 mādzaqwē hōhoxwaxs lāael yīx^εsē^εstalilelaxa laqawalilē. Wā, g'il-
^εEM^εlāwisē q'ūlbē q'EMdemas lādžēk'asaasē lōx^εwitsa laqawalilē qa^εs
^εnEMādzaqwē hōhoxwa. Wā, lā^εlāē ēdzaqwa dēnx^εidēda nēnāgadāsa
 ālael la āwāk'elās t'EMyasē. Wā, lādžēk'as^εlāē ^εnEMāx^εid hōho-
 5 xwaxs laē ^εnEMāx^εid L'āsgēmx^εid lāxa laqawalilē qa^εs yīx^εsē^εsta-
 lilelēq.

Wā, la^εmē X'imselilela lāx^εūlil lāx t'EX^εilāsa q'waxsemē le^εmē-
^εlats'lē. Wā, hē^εnūs g'il la yō^εnakūla qa^εs 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 15
 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 20
 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 25
 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 30
 her neck-ring. And around her waist she wore hemlock, balsam,

lē^εmē^εlats!āxa g'ilx'dē g'ax^εwūts!ālaq. Wā, g'il^εmēsē 'wī'la la lats!ā
 lāxa q!waxsemē lē^εmē^εlats!ēxs laē X'imsēlilela lēlxē lats!ā. Wā, 10
 g'il^εmēsē lats!āxs g'āxāē yālaqūlēda ts!ēdāqē grayōts!ūlilela lāxa
 q!waxsemē lē^εmē^εlats!ā. Wā, hēx'īdaēm^εlāwisa nēnāgadē denx'ītsa
 tsaxāla g'il denxelayōs qaēda 'nāxwa yaēxumalaxa g'ilx'dē yīxwa.
 Wā, g'il^εem^εlāwisē q!ūlbaxs laē ēdzaqwēda nēnāgadē denx'ītsa m-
 qaxelās t!ēmyasē. Wā, g'il^εem^εlāwisē q!ūlbaxs laē edzaqwēda ne- 15
 nāgadē denx'ētsa āwāk'elās t!ēmyasē q!ēmdēma. Wā, g'il^εem^εlā-
 wisē q!ūlbaxs laē ēdzaqwēda nēnāgadē denx'ētsa ālak'ālē āwāk'elās
 t!ēmyasē lāx hēmēnāla'māē yīx^{us}ō'stalilelēda ts!ēdūqaxa laqawa-
 lāsa 'wālasē ts!āgats!ē g'ōkwa. Wā, g'il^εem^εlāwisē lēlū q!ūlbe
 q!ēmdemāxs laē lats!ā lāxa q!waxsemē lē^εmē^εlats!ā. Wā, hēm 20
 lēgēmsa yīxwa ts!ēdāqē ALōtēmdālag'īls.

Wā, lā^εmēsēn gwāgwēx'sālal lāx qex'ema'yasa ts!ēdūqē lē^εwis
 qenxawa'yē lē^εwis qēqex'ts!āna'yē lē^εwis qēqex'sīdza'yē lāxēs
 xanālaē. Wā, hē'māē qex'ema'yas yīxs mālaqelaxa q!waxē lē^εwa
 mōmox'dē lē^εwa ts!āp'laxē lē^εwa lēnemx'dē la q!aq'lēwakwa. Wā 25
 hē'misa p!ēlēmē. Wā, hēm qex'emēsē. Wā, hēm^εis la lāxlasēda
 sālaēdana 'nēm^εlā āēm t!ōsoyewē l!ōp!ēk'as. Wā, hēm^εisē gwālx
 qenxawa'yasē gwālaasas qex'ema'yas yīxa q!waxē lē^εwa mōmox'dē
 lē^εwa ts!āp'laxē lē^εwa lēnemx'dē lē^εwa p!ēlēmē la q!aq'lēwakwa.
 Wā, hēm la qenxawēsē. Wā, la qenoyālaxa q!ūlēmakwē mōmox' 30

- 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 ʔēʔēq!ēlasō' ōgūq!ēmasē q!wās-q!ūxela lāx qenōyá'yas. Wā, hēla g'wēx's la saxsdālaq. Wā,*
- 35 *hēemxaāwisē 'wāxax'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 'wālasē ʔēda. Wē, hēem ʔōgwīsa ālē g'āx yīxwa ts!ēdāqa mōsgemg'ustāwē yaēxumalaxa g'īgadās X'imselilela. Wā, hēem g'wēlaatsēxs g'ālōt!alāē. Wā, la hēem-*
- 40 *xat! gwālēda mōsgemg'ustāwē yaēxumala, yīxs 'nāxwa'fmaē 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'mēsēn 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!ēmyasē. Wā, g'āx'laē Alōtemdālag'īlsē yīx'wūlts!ā'lelela lāxa q!waxsemē ʔé'mē'lats!ā qa's ʔē*
- 50 *hē'stalilelaxa laqawalilē. Wā, g'il'mēsē ʔāg'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, lā'EM'laē ALÖTENDĀLAG'İLSē yix'sē'stalilelaxa laqawalilē. Wā, g'il'EM'laēwisē lāg'aa lāx L'lāsaliŋasa q!waxSEMē lē'mē'lats'lēxs hē hēEM la yixwē. Wā, g'il'EM'laēwisē 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'laēwisē lāg'aa lāx L'lāsaliŋasa q!waxSEMē lē'mē'lats'lēxs laē hēx'sāEM yixwē. Wā, g'il'EM'laēwisē 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'laēwisē lāg'aa lāx L'lāsaliŋasa q!waxSEMē lē'mē'lats'lēxs laē yāwas'ūl yixwid laqexs laē lats'lā'il lāxa q!waxSEMē lē'mē'lats'lā. Wā, lāEM gwāl luxēq.

Wā, g'il'EM'laēwisē q!ūlbē denxelayāsa nēnāgadāxs g'axae g'ax-wūlts'lāhilela lāxa q!waxSEMē lē'mē'lats'lā ēx'sok' begwānēma. Wā, lā'mē K!wāk!wabalasē maltalāq hē'mē X'imsēlilela. Wā, lā'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-lēdza'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, hēⁿⁱis g'āx 'wī^{la} daāx^us X'îmselîlêla L'ĀL!Egēkūlās ALÔTÊM-
 dālag'îlsaxs ālāē g'āx yīxwasa mōsgēmē q!EMq!EMDEMAS. Wā,
 75 lā^{lā}ē yāq!Eg'a^{lē} X'îmselîlêla. Wā, lā^{lā}ē 'nēk'a: "Wā, qāst,
 K'wāk!wabalas, la^{mas} dōqūlaxēs lōgwēlōs. Wā, la^{mōx} lāla
 'wālasēx ts!āgats!ē g'ōk^u lāl LĒ^{wis} layōs 'nāxwa dōx^{wā}lêla-
 xēnu^{x^u} g'wēgwālag'îlī^{lāsa}. Wā, laem lāl lālxa ālaq!EM. Wā, lās
 lēgādēlts ALÔTÊMDĀLAG'îls qasō k'EMyasō^{lō} yīsēs g'wē^{yō}lāōs qā^s
 80 nē^{lā}s^{lōs} lāxwa lēlqwā^{lā}lā^{yax}. Wā, hēEMLES g'wā^{lā}lē g'wā^{lā}asas
 ALÔTÊMDĀLAG'îlsax q!wāq!ūxēlakwaaxs g'ā^{lā}ē g'āx k'îmyānēmaxa
 g'ā^{lā}. Wā, g'il^{mēsē} ēt!ēd yīxwaxa gā^{nō}laxs lāg'as qEX^ālêlag'a
 L'ĒL!āgēkūk' 'mē^{lā}qēla lāq. Wā, laem hōsl. Wā, la^{mēs} L'ā-
 yōxlā^{lō}l, laems g'wāl lēgādēs K'wāk!wabalasē, laems lēgādēs
 85 Gwaēxsdaasē. Wā, g'a^{mēs} lāxwā^{yō}sa 'wālasēx lēda yīxs g'il-
 'mē^{lā}qōs nē^{fidā}masēx yā^{xū}mīlāsēn 'nē^{nēmō}k'wēxa mōsgēm^gus-
 tāwē. Wā, mōx^ūn^{clā}lā^{lēs} 'nā^{nē}lēla yūwix'īlū qa nē^{fdā}ats.
 Wā, g'il^{mēsēs} g'wā^{lā} la mōp!ēna yāwix'īlaxa mōx^ūn^{xē}, wā, g'il-
 'mēs^{ts} g'wāl kwē^{lā}laxa gā^{nō}laxs lā^{qō}s 'wī^{lā} lēq^{wī}lax^āid^{xō}x yāē-
 90 xūmī^{lās}ēns 'nē^{nēmō}k'wēx qa g'ū^{xēs}ōx 'wī^{lā} aē^{dā}aqā lāq^u. Wā,
 qasō k'!ēs hē g'wēx^ēidē^{lē} lax 'wī^{lā} lēq^{wī}laxwā yā^{xū}mī^{lēs} lā^{lēs}
 nē^{mē}lāsnō^{lō}. Wā, g'il^{mēs} 'nēx' qā^s yāwix'īlāōs ālāgēwēxs
 lā^{lēs} 'wī^{lā} lēq^{wī}laxōx yā^{xū}mī^{lās}ēns 'nē^{nēmō}k'wēx āēmlwīts

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 lōgwa'yaqōs. Wā, g'a'mēsēg'a ha'layūk' t!em'yayā qa's hēx'ida- 95
mēlōs le'lāmasxa lēlak!wālasēs g'ōkūlōtaōs lāl. qaxs ōdzegem-yewēlōs lōgwa'yaqōs qaxs hē'maēx ātēltsōx 'nemx'idāla lūl lāxwa g'ayolasaq!ōsxwa l!āsakwax 'nāla, yixs k'ōsaēx lāwagāla lē'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'ōkūlasēx lōgūns 'nē'nemōkwēx." 'nēx'laē X'imsehilela.

Wā, lā'laē gwēgemx'ēid laxa q!waxsemē le'mē'lats'lē. Wā, lū'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'eyēx 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!wāfēda dzēlēlē Alōtem-
dālag'ilsa nēqēwalilasa 'wālasē ts'lāgats'lē g'ōkwa. Wā, g'il'em'lū- 10
wisē 'wilg'alidexs laē ēdzaqwa yāq!ēg'a'lē X'imsehilela. Wā, lū'laē 'nēk'a: "Wāg'il la dōqwalalex 'nē'nemōk' qa's wāg'aōs 'nūxwalil-
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!lil lāxg'ada l!āsālitg'asg'ada lē'me- 15

- 16 out in front of this | sacred room." Thus he said. Immediately
 Ts!EqomēLElsa^{na} 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^{na} 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
 Hōhxōūlsela, and you, friend G'ilg'eldōkwila, | and you, friend
 Gwa^{wayela}^{na}, 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^{lāwisē} lāx'ūlilē Ts!EqomēLEl-
 sa^{na} qa^s lā laēL lāxa q!waxsemē lē^{mē}latslā. Wā, k'!ēs^{lat}!a
 gēx'ēidexs g'ūxaē ḡwēlaqa dālaxa ^{na}walagūdzowē lē^{wa}ya qa^s LE-
 p!ā'ilēs lax L!āsalilasa q!waxsemē lē^{mē}latslā. Wā, g'il^{em}lāwisē
 20 gwālexs laē k!wāg'alila, yix Ts!EqomēLElsa^{na} lāxēs k!wāēlasē, yixs
 k!ēāsāē la yixumālasa mōsgemg'ust'āwē bēbegwānem lē^{wa} ts!ē-
 daqē. Wā, hēem^{laxa}āwisē gwaēlēs gwaē^{lasaxs} g'ālaē g'āx'wūlts!ā-
 lil lāxa q!waxsemē lē^{mē}latslēs la k!wālēna^{ya} k'!ēs layap!āla.

Wā, lā^{laē} ēdzaqwa, yāq!ēg'a^{lē} X'imselilela. Wā, lā^{laē} 'nēk'a:
 25 "Wāg'il la lāx'ūlilex, qāst Hōhxōūlsela lō^s qāst G'ilg'eldōkwila
 lō^s qāst Gwa^{wayela}^{na} lō^s qāst L'letsaplēlanaga qa^s lāx'da^{xwaōs}
 q!ēlōstā'ilaxens ^{na}emōx'dzēxōx Gwaēxsdaasēx qa^s g'āxaōsasōx
 qa k!wadzōlilēsōx lāxg'a lax' lēbēla ^{na}walagūdzōk' lē^{wa}ya." 'nēx'-
 'ēlaē. Wā, hēx'ēidaem^{lāwisē} 'wī^{la} q!wāg'ūlilēda mōkwē qa^s lē lāx
 30 k!wāēlasas Gwaēxsdaasē. Wā, ēx'ēem^{lāwisē} q!wā^{stālē}da mōkwax
 Gwaēxsdaasē, laēl q!ēlēlilaq qa^s lā k!wadzōlilas lāxa ^{na}walagū-
 dzowē lē^{wa}ya. Wā, g'il^{em}lāwisē gwālexs g'āxaē k!ūs'ā'ililēda
 mōkwē lāxēs k!ūdzē^{lasē}.

Wā, lā^{laē} ēdzaqwa, yāq!ēg'a^{lē} X'imselilela. Wā, lā^{laē} 'nēk'a:
 35 "Wā, gēlag'a Yaḡwaxanowil qa^s laōs lāxēs ēaxēna^{yo}s, qāst. Wā,
 sō^{mē}ts, qāst, Q!āmināgās. Laems lāl ^{na}exwālalēlalxen ^{na}emō-
 kwēx. Wā, sō^{mē}ts qāst Gwēdzagās. Laems lāl lāxēs ēaxēna^{yo}s.

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'iwalaḡxens 'nemōkwē 38
 Ġwēdzagas laxēs ēaxēna'yōs lē'wē," 'nēx'laē. Wā, hēx'idaem'la-
 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 45
 qa's len'idēxēs dōx'walelē baḡūs tōpelalela lāx ōk!wina'yas.
 Wā, g'il'em'lāwisē g'wālexs laē Yaḡwaxanowilē lē'wis 'nemōkwē
 Q!āmināgāsē mex'alisasēs pēpexālaēna'yē lāx tek'las 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 laxēs g'ālē k'lūdžē'lasa. Wā, la'mē aem la hūyohlela 50
 yālaqūlē Gwaēxsdaasē laxēs k!wadžālilasa 'nawalagūdzowē 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'ēidamasxens
 'nemōx'džē Gwaēxsdaasē," 'nēx'laē. Wā, hēx'idaem'lāwisē lāx-
 'ūlilē Mēmeyoxwa'na qa's lā lāx k!wadžālilasa Gwaēxsdaasaxa 55
 'nawalagūdzowē lē'wa'ya. Wā, lā'laē Mēmeyoxwa'na āx'alax'ēidēs
 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 laxēs 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^lläē ēdzaqwa yāq!ēg'a^llē X'imselilela. Wä, lä^lläē 'nēk'a:
60 "Wä, 'nē'nemōk"; lax'st!aax^umē 'widg'alilens gwayi'lälāsē qaens 'wälasēx ts'lāq'lēna^ya. Wä, lä^lmēsens läl taōdōt!ēnlexens 'nemōx^u-dzāx, laxōx Gwaëxsdaasēx, lē'wa 'wälasēx ts'lāgats!ē g'ōkwaxwa q!wāq'lūlēbag'ilax qa^s laqawalil g'ōkwa. Wä, lä^lmēsōx yaq!ēg'a^l-
75 lēns 'nemōx^udzāx yīsēs gwāyōla qa g'ōx'ūldzasltsa 'nemgēm-lēx ālak'lāla 'wälas ts'lāgats!ē g'ōk^u läl lāxwa l!āsakwax 'nāla. Wä, lä^lmēsens nōgwaeml dēnxelal qaens 'nemōx^udzē. Äemlens lēnēg'ix^ula t!ex'ilāx qa k'leāsēs g'āxēlts baxūsa g'ōkūlōtseus 'nemōx^udzāx yixōx Gwaëxsdaasax. Wä, lä^lmēsens ōlastogwalillex wāldemlaq!ēsō," 'nēx'läē X'imselilela. Wä, hēx'idaem'lāwisē Gwa-
80 ēxsdaasē g'ig'aēx'ēda qa^s hēs g'ōx'ūldzatsa 'wälasē ts'lāgats!ē g'ōkwē āpsōtasa 'wa, yix K'letëtē, lax g'ōkūlasasa Awik'lenoxwē. Wä, hēx'idaem'lāwisē yaq!ēg'a^llē Qôqwadësila. Wä, lä^lläē 'nēk'a:
"Hēllaōx g'ōx'ūlsla 'wälasē ts'lāgats!ē g'ōkwē āpsōtasa K'letëtē, yixs g'ōkūlaēxa Awik'lenoxwē lāx K'letëtē," 'nēx'läē. Wä, lä^lmē
75 'nāxwa ēx'ak'ēda haāyāfilagasax wāldemas.

Wä, lä^lläē ēdzaqwa, yaq!ēg'a^llē X'imselilela. Wä, lä^lläē 'nēk'a:
"Wēg'a 'nāxwa hōlēlax hamālel 'nē'nemōk"; k'leās k'lēš lātsōs yāxlemāqōs qaxg'ins ā^lmēlek'nōgwaem aaxsilalg'ins 'nemōx^udzēk' qa ālak'lālēsōx q!älēlaxens gwayi'lälāsaxwa 'wälasē lēdē lōgwēsōx
80 g'ūxens. Wä, lälēns mōp!ēnxwa^slēns 'nālala qensō lälxa lāla ganōfidel qens hēx'ida^lmēl kwēxelalxens 'nemōx^udzēx, yixs k'lēš-

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^u 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^u were afraid to go and look at it. | And the song-leaders of the
ancestors of the Āwik'lenox^u || sat down outside of the house of their 95
chief Ēwūtlāla, 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^u 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^ēēdē g'ōkūlota ēnemsens ēnemōx^udzēx, qens q'ayaxōlē- 82
mēlsa lēqwāla^ēyax," ēnēx^ēlaē.

Wā, g'il^ēem^ēlāwisē mōp!enxwa^s la x'ōsāla. Wā, laem^ēlāwisē
gagāla gānola la^ēlasē X'imselelela nēlaxa haāyalilagaxs lē^ēmaē 85
lēqūslāxa ēwālasē ts!āgats!ē g'ōkwa lāx āpsōtas K'letētē. Wā, la^ēnē
k'lēs q'lālelē Gwaëxsdaasaxs g'āx^ēmaaxōl g'ōx^ēūlsēda ēwālasē ts!āga-
ts!ē g'ōk^u lāx wālagelas qa g'ōx^ēūldzats. Wā, laem^ēlaē Gwaëxs-
daasē q!ap!ēx^{sā} lē^ēwa hālayō t!em^ēyayā.

Wā, gwālelaem^ēlāwisa g'ālāsa Āwik'lenoxwē dōqūlaxa ēwālasē 90
ts!āgats!ē g'ōkūxs ānōbēxsālaēs ōgwāsē; wā, hē^ēmēsēxs laē denx-
k'lāla, wā, hē^ēmisēxs laē hōhoxwē lē^ēwūtl!alilāyās X'imselelelaxa
mōsgemg^ustāwē haāyalilagasa. Wā, laem^ēlaē k'ilela la dōqwaqxa
g'ālāsa Āwik'lenoxwaq. Wā, lā^ēlaē nēnāgadāsa g'ālā Āwik'lenox^u
k'lūs^ēels lāx l!āsanā^ēyas g'ōkwasa g'igāma^ēyē Ēwūtlāla qa^s denx- 95
g^āyēxa denxelayāsa denxk'lāla lāxa ēwālasē ts!āgats!ē g'ōkwa.
Wā, laem^ēlaē hēsēx X'imselelela nāqa^ēya laēnā^ēyas q!aq'olē nēnā-
gadāsa Āwik'lenoxwaxa q!emq!emdemē qaxs q'lūlaxsdalaē wūlela-
qēxs denx^ēlaē. Wā, laem^ēlaē X'imselelela āem neqemg^uilūwēxs
g'wēg^uilasaxa ganolē yixs g'ālāē laēlē Gwaëxsdaasē lāxa ēwālasē 500
ts!āgats!ē g'ōkwa. Wā, g'il^ēem^ēlāwisē gwāla mōsgemg^ustāwē yaē-
xumala haāyalilagasa la^ēlasē yix^ēwidē Gwaëxsdaasē. Wā, la^ēmē
qēqex^ēlāx^usa mēlmaqela l!āgēkwa. Wā, g'il^ēmēsē gwāl yixwasa
mōsgemē q!emq!emdemā laē X'imselelela, lē yāq'eg^uāla. Wā, lā^ēlaē

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^u father Ts!EX'ēd, | the chief of the numaym G'ēxsem. And his mother is Ts!eqāla, | the Āwīk'!ēnox^u 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^u were really frightened at what they saw, for they did not | know what it was. |

5 'nēk'a: "Wā, la'mōx 'nāxwa gwāla. Wā, la'ems lēgades ALōtemdālag'īls laxōs 'wālasēx lēdaxwa ālaq'EM. Wā, la'ems hēlaxa 'nemōx'dzē. Wēg'a āem yāl'āLEX qa's k'!ēsaōs mōmasilaq^u. Wā, la'mēsen nēlalexg'īns 'nē'nemōkūk' yīxg'īn q'lāla'mēg'aqōxs k'!ēlak'ase'waaxsēs ōmpa lax Wāwalē; lāg'ilasōx 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'mēsens yūdux^u p!enxwa's kwēxelalxens 'nemōx'dzēxa gāgenolē. Wā, la'mēsōx g'āx kwēxelasōtsēs g'ōkūlotaxa gānolasa mōxsōta 'nāla āemlens 'wī'la k'!ālk'!eyōts'!ēnox'LE qens k'!ēsē dōgūts g'ōkūlōtasōx, wāx'mēlg'īns g'eyīmg'ililēl qens wūnālē lēxs'ālaq qa gwēgwālag'ī-
20 lī'fats. Wā, la'lāLōx g'ix'g'aē!ēmlens yaēxumlēx 'wī'la lāxwa lē-mē'clats'lēx," 'nēx'laē X'imselilelāxēs 'nē'nemōkwē.

Wā, g'il'EM'lāwisē q'lwēl'ēdēxs laē 'nax'ēdxa gaāla. Wē, hē-wāx'a'EM'lāwisē g'āxewūlnōkwa haāyalilagāsē. Āem'laē k'lūtsē-
25 'stalilēlaxa laqawalīlaxa 'wālasē ts'lāgats'lē g'ōkwa. Wā, la'EM'laē ālak'āla k'ilēla g'ālāsa Āwīk'!ēnoxwē la dōx'wīdēq qa k'lēts'ēna-yas q'lāLElax gwēx'sdēmas.

Then Ts!EX^éd, the father of ALÖTENDĀLAG'ĪLS, visited | the Awik'!ē- 27
 nox^u with his wife Ts!EQĀLA. And | Ts!EX^éd, and his wife Ts!EQĀLA,
 were seated among the Awik'!ēnox^u as they all went || into the house 30
 of their chief ĒWŪLTĀLA, 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^u, which they obtained from NENWAQAWĒ 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^u guessed that they were
 ghost-dancers. And Ts!EX^éd 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^u discovered that it was he; | and all the
 Awik'!ēnox^u 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'laē Ts!EX^édē. yix ōmpas ALÖTENDĀLAG'ĪLSĒ bāgūns LĒ'wis 27
 GENEMĒ Ts!EQĀLA lāxa Awik'!ēnoxwē. Wā, laEM^élawis k!wāgelilē
 Ts!EX^édē LĒ'wis GENEMĒ Ts!EQĀLAXA Awik'!ēnoxwaxs laē'wī'laē-
 LELA lax g'ōkwāsēs g'īgāma'ēyē ĒWŪLTĀLA gwāgwēx'sāla laxa 'wā- 30
 lasē g'ōkwa lax āpsōtasēs g'ōkūlasē. Wā, hē'misa nēnāgadaxs
 laē gwāgwēx'sāla lāx q!EMQ!EMDEMAsēxs XENLElāē ōgūq!āla lāxa
 ts!āq!alāsa Awik'!ēnox^u, yix g'āyanemas NENWAQAWĒ lax g'EM-
 mas Bax^ubakwālanux^usi'wa'ēyē, yī'fāxs laē wūnāla DENX^édēda nēnāga-
 dāsēs wūLElaxa ganōLē DENXELAYĀSA bēbgwānema lāxa 'wālasē 35
 g'ōkwa, yixs 'nemaēs "āyē hahoyaxāē." 'nēx'laēda nēnāgadaxs
 laē NEMADZaqwa wūnwūnōsa DENXELA. Wā, lā'laē k'ōtēda wao-
 kwē Awik'!ēnoxwaq lēlōlēlala. Wā, lā'laē yāq'eg'a'le Ts!EX^édē.
 Wā, lā'laē 'nēk'a: "ēya, g'īg'egāmē, wāentsōs hōLēlaxg'in wāldem-
 lek. Hēden g'īg'aēga'yen xūnō'kwaē K!WĀK!WABALASxs to'yag'na 40
 qō hēemlaxēxs gwāgwēx'sālasaxēs gwe'yōs ōgūq!ālas q!EMQ!EM-
 dem. Wāg'illa āem yal!āLEX g'īg'egāmē qō hēemlaxō." 'nēx'laē.
 Wā, la'mē q!ā'laLELA 'nāxwēda Awik'!ēnoxwaq hē'ma. Wā,
 la'mē 'nēk'ēda 'nāxwa Awik'!ēnoxwē qa's 'wī'la'lag'ī lāl k!ū'sēsxā
 lāLA gānol'īdēl qa's ālax'īdē q!āq!ol'lax q!EMQ!EMDEMAs. Wā 45
 g'īl'mēsē gānol'īdēxs laasē Lē'wūlt!alilēlak!ālasē'wa LēLEq!lasē'wēs
 LĒLEgēmē. Wā, lānaxwē hōhoxwaxs laē DENX^ésīs q!EMDEMAs.

48 song. | And the *Āwīk'!ēnox^u* heard the sound they made, and the names. | Then the *Āwīk'!ēnox^u* 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^u* 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 everything that was said | by *X'imselilela*, for the night was very calm. |

When night came again, all the *Āwīk'!ēnox^u* | 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 lēlēgēmas*. *Wā*, *laemᵑlāwisēda Āwīk'!ēnoxwē senbēem k!ūts!es lāx*
 50 *l!āsanāᵑyas g'ōkwasēs g'īgāmaᵑye Ēwūlt!āla* *xānolē hōlēlax wāldemīᵑlālas yaq!ent!ālāsē X'imselilela*, *yīxs hēᵑmaē xamāgēmē g'īgāmēᵑsa haāyāilagasē*. *Wā*, *g'ilᵑemᵑlāwisē ᵑwīᵑla yīᵑᵑwidēda nōsgēmᵑustāwē yaēᵑumala*, *yīxs g'elwig'ēᵑmaᵑlāēda nēnāgadāsa Āwīk'!ēnoxwax ᵑwāxap!enasa X'imselilela lēᵑᵑēdex 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 lēᵑᵑēdex lēgēmasēs laemx'dūlāl lēᵑᵑētseᵑwaxs laē lāᵑwīl lāx l!asalīlasa q!wāxsemē lēᵑmēᵑlats!ā*. *Wā*, *hēᵑmis ālag'īlts ᵑnema-*
 60 *x'isa nēnāgadē lōᵑ laem k!wāg'īlilxa haāyāilagasē qaᵑs dōqwalēx gwēgwālag'īlīᵑlasas qaxs ālak!ālaē q!ūlaatāla wūlelax wāldemīᵑlālas 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'īgāmaᵑye Ēwūlt!āla*. *Wā*, *g'ilᵑemᵑlāwisē ᵑwilg'aels laē yāq!ēg'aᵑla yīxa g'īgāmaᵑye Ēwūlt!āla*. *Wā*, *lāᵑlāē ᵑnēk'a*: “*Wēg'a yāl!ālex g'ōkūlot qaxᵑin laᵑmēk'k'ōt!ēdeqē hēem K!wāk!wabalasa yīx xūnōkwasen wūq!wāqōx Ts!eqālēda lā q!emtasēᵑwaxa 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^u 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^u | 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!ē 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!āwasa q!waxsemē ʔē'mē'lats!ā. Wā, lawis!alāē Ts!ex'ēdē
ʔē'wis genemē Ts!eqāla malt!ēxsdxndxēs 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^uhogūdzewēs*, || and
Gwa^εwayela^{na}; these three are lent by our friend *Hamasē'nā* | to
 our friend as head-masks for the *hamdzedzō^ε* | (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 loved¹, 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^εem^εlāwisē q'ūlbēda ālēlxsdā^εyē denx^εlayos,*
laasē X'imselilela yāq!eg^εa^εla. Wā, lā^εlaē^ε nēk^εa: "Wā, la^εmēns
gwāla, nē^εnēmōk^u. La^εmōx g'āxl yixwāmatsō^εlēns nēmōx^udzēx
laxōx ALōtemdālag'īlsax ganolas lēns la yīsōs g'ōkūlotax." nēx^εlaē.
 95 "Wā, la^εmēsen nēlaxens nēmōx^udzēx yīsōs g'āx^εēdaēna^εyōs nā^εnā-
walak!waatsa nēk^εē qa^εs layosasēs ōgū^εlīlōs lād lāq. Wā, yu^εmaōx
nēmōkwaq!ensōx Hamasē'nā, la^εmō g'āx^εatsa nēk^εē qa^εs hāmdze-
dzewōsē^εwēxa k'^εlāsē medzēs. Wā, la^εm hāmats!ak!^εālē q!emde-
mas. Wā, lā hamsiwālx Gelōgūdzewēsē lō^ε Hōx^uhogūdzewēsē
 600 *lō^ε Gwa^εwayela^{na}. Wā, yūdukwōx lēk^εewasaxs Hamasē'nā*
lāxens nē^εnēmōkwēx qa hamsiwēsa Hāmdzedzewēsē^εwē,
(yix gwe^εyāsa Kwāg'ulē hāmshāmts!ēsa). Wā, la mōsgemē q!em-
q!emdemas. Wā, yūemxat! g'āg'axaatsa olala wūq!f^εsa, yixens
nēmōkwēx yixōx Wūqagas, yixs g'il^εmaē g'āxa g'ayolē lāx^εda^εxwōl
 5 *lāx g'ōkwāsens nēmōkwōx Wūqagasēx, wā, lāx hēx^εidaēm mayo-*
lāsasa mōwē wīwūqages lāx tek^εlāsa ts!edāqē lē^εwa wāx^εem be-
gwānem x'is^εēd qa^εs wūq!sē^ε olala. Wā, hēx^εida^εmēsē xwāk!walē
ōts!āwas tek^εlāsa wūq!sē^ε olala. (Hēem gwe^εyāsa Kwāg'ulē^ε yak^εlēs
tōx^εwīd.) Wā, yu^εmēsens nēmōkwēx yixōx Q'lāmināgāsēx, yixs
 10 *g'āxasaaxsa ts!edāqē lē^εwa wāx^εem begwānem laelwinayaxs x'is-*
ēdaē, qa^εs hēx^εida^εmaōx Q'lāmināgāsēx q!ālelaqēxs q!eq'lāmināgā-
selalēlē. Wā, hēx^εida^εmēsōx lē^εlilaq laxēs g'ōkwē qa^εs lā lēxs-

¹ 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 gwēg'ilatsēxs 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 qūsōdex L'letsema'yasēs x'ōmsē.

"Wā, yū'mēsen 'nemōkwēx, yixōx L'letsaplélanagax, yūemlā 20 ālag'ilil laxōx āwābālisaxsōx laqawalilaxsen g'ōkwa 'nemū," 'nēx'laē X'imselelela, "yixs g'āxasaaxsa x'is'ēdē lax'da'xōl qa's nōnltsēstalā. Wā, lōx L'letsaplélanax pēspātaq qa wax'mēs k'wāg'ilala lāxa lēgwilē qa k'leāsē lēgūlēs. Wā, la'mē k'leās medzētsa nōnltsēstalā 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 medzēdzades 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^u, 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'İMSĒLĪĒLA when he said, "Now your tribe will come in the morning and will take care of you, for we have finished," when X'İMSĒLĪĒLA said this. There-
- 50 fore the hearts of the Āwīk'!ēnox^u 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^u were singing the winter-dance songs; and they did

- 35 LE^umaā^ulaxOL ēnā^unakūlaxa gaāla. Wā, la^umē^u wī^ula lōwalasēs yaēxumlē LE^uwa melmaqela L'āl!ēgekūlās ALÖTEMĐĀLAG'İLSē. Wā, laem^ulaē ēk'ē nāqayās ALÖTEMĐĀLAG'İLSē qaēs lōgwa^uyaxs hē^umaē ālēs^u nēm hē gwēx^usē LE^uwis halāyo t'emyayā, yīxs LE^umaē ēnēk' qā^us gūnx^uīdaasnōkwēs. Wā, lā^ulaē g'īg'aēx'ēdxēs ōmpa LE^uwis ābempē.
- 40 LE^umaē ēnēx' qā^us lē^ulāmasda^uxwēq qō g'ill dōx^uwalelaleq qa gwēg'alt!eqelasas ōmpasēq yīxs hē^umenala^umaē k'^ulāk'aq lāg'ilas tō^uyag'ē, ēnēx'laē nāqayās lāxēs ēnemōgwīlāē k'^ulwaēl lāxa^u wālasē ts'lāgats'lē g'ōkwa. Wā, la^umēns gwūl yāwas'īd gwūgwēx^us'āla lāx ALÖTEMĐĀLAG'İLSē.
- 45 Wā, la^umēsen gwūgwēx^us'ex'īdel lāxa Āwīk'!ēnoxwaxs hēwāxaē bāsēs k'ūts'ēdzasa L'āsanā^uyās g'ōkwasēs g'īgāma^uyē Ēwūt!āla, qaxs ēnāxwa^umaē wulelax wāldemīlālās X'İMSĒLĪĒLA lōxs laē ēnēk'a: "Wā, la^umē g'āxles g'ōkūlōtaōs qō ēnāx'īdlō qā^us aaxsilēlōl qax-ganu^ux^u la^umēk' gwāla," laē ēnēk'ē X'İMSĒLĪĒLA. Wā, hē^umis āla-
- 50 k'^ulāla xwanelqalayōs nēnāqayāsa Āwīk'!ēnoxwē. Wā, hē^umis k'^ulēsēl memxēqelē. Wā, g'īl^uem^ulāwisē k'^uwāyōlts'lā ēnālaēna^uyasēs hē w'x^us'ēndxa mōts'laqē āwā dēdelalasa. Wā, laem^ulāwisē lālawōlēda bēbegwānem lāqēxs laē lawil lax g'ōgwasasa wālasē ts'lāgats'lē g'ōkwa. Wā, laem^ulaē denxelasa ts'lāq'lāla q'ēmdema Āwīk'!ēno-
- 55 xwaxs laē k'^ulēs yāyanaxs laē lawilēlalāxaxa wālasē ts'lāgats'lē 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 Alōtemdālag'īls sit-
 ting among the many masks, || and Ēwūlt'lāla, who was standing 70
 there, lost his courage at what he saw. | Then Alōtemdālag'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 Alōtem-
 dālag'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'īgāma'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, lā'laē qās'ida qa's lā lāxa āxōlasasa q!wax-
 semē lē'mē'lats!ā. Wā, lā'laē laēl lāq. Wā, hēx'fidaēm'lāwisē
 dōx'walelax Alōtemdālag'īls k!wāg'elīlāaxa q'lēnēmē yaēxumla.
 Wā, āēm'lāwisē lā'wīlē Ēwūlt'lāla tēx'idēs nāqayāsēs dōx'wā'lē. 70
 Wā, lā'laē yāq!eg'a'lē Alōtemdālag'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 Alōtemdālag'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 lēgadis
 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^u, 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^u—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^ε 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 lē'mē'lats'lē
 qa's lāx'ūlılilē lāx l'āsālilasa lē'mē'lats'lē. Wā, lā'laē yāq'eg'a'la.
 Wā, lā'laē ɛ'nēk'a: "Wēg'a yāl'lāx, Āwīk'!ēnox^u āwīlag'īn dōx'wa-
 lēlek' yixs alēg'īlens lēlēdēx yīnsaxg'īns ts'lāqētēma'eyēk' yīsōx
 85 āwē'stāxsens ɛ'nālx. Wā, gēlag'a g'īg'egāmēs Āwīk'!ēnox^u, yūL
 P'lāselat, yūL l'āqwa'g'il, sōf'mēts Pōlas," ɛ'nēx'ēlaē. Wā, hēx'ēdaem-
 ēlāwisa yūdukwē g'īg'egāmē^ε q'wāg'īlıl qa's lē hōgwīl lāxa q'wax-
 semē lē'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^ε, laems dōx'wālēlaxōx lōgwa'yasens
 xūnōkwēx. Wā, lēns ɛ'nāxwaem wūlēlax wāldēmāsa yāq'ēnt'lālx
 gānolēxa ɛ'nēk'axg'īns nōgwēlek' q'ēmtālxens xūnōkwaxwa gāno-
 lēx. Wā, la'mēsōx āēmlens xūnōkwēx nēlatsōx gwēgwāgawayaa-
 sasa yaēxumlē. Wā, la'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'lē ALōtēmdālag'īlsē. Wā, lā'laē ɛ'nēk'a: "Wā,
 g'a'mēns āx'ēxstsōgwa hā'mōk'ālak' lēlāk'wēmas ēalostā bēbēgwā-
 nēma. Wā, g'a'mēsēg'a q'el'lāgūg'eyōk' alōstāgas lēlāk'wēmas
 700 ts'lēdāqa. Wā, g'a'mēsa bābagūmēxa nāqelilēla lax yixūmāla. 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^mmēsa ts'lāts!adagemēxa nāqelilēla lax yixumāla," ēnēx'laē. Wa, 1 lā^llaē P'lāselalē yāq'leg'a'la. Wā, lā^llaē ēnēk'a: "Wā, gēlag'a 'wī^llax g'ig'egāmē qens lālag'i lāxg'ins g'ōkūlōt'g'aens qens wēg'i āx'ēdex hā^mmōk'ālā lēlāk^u ēalostā qa g'āxēs mēnsasōxda yaēxumlēx. Wā, hē^mis qa lāsē lawilē dāx q'EL'āgūg'eyowa lēlāk^u ālōstāgas ts'lēdaqa 5 L'ē^wwa ēnemōx^uLA bābagumī L'ē^wwa ēnemōx^uLA ts'lāts!adageml," ēnēx'laē.

Wā, hēx'idaemēlāwisa g'ig'egāma'yē 'wī^lla g'āx hōx'wūlts'lā lāxa lē^mmē^lats'lē qa^s lā em'ēmsgēmxs laē k'wāgēlilaxēs g'ōkūlōtē. Wā, lāemēlāwisē L'āqwag'ila ōpalaxs laē nēnlēlaxs āx'ēxsdaax hā^mmo- 10 k'ālā lēlāk^u alōstā bēbegwānema L'ē^wwa q'EL'āgūg'eyowē lēlāk' ālōstāgas ts'lēdaqa. Wā, hē^mmēsa ēnemōkwē bābagūna L'ē^wwa nemōkwē ts'lāts!adagema. Wā, lā^llaē 'yālaqasa mōkwē bebegwānem qa lēs dāxa ts'lēdaqē L'ē^wwa ma'lōkwē g'ing'inānem lāxēs g'ōkwē lāx K'letētē. Wā, g'il'ē^mlāwisē q'wē^lidēxs laē hōqūwēl- 15 sēda mōkwē bēbegwānem qa^s lā hōgūxs lāxa delālase qa^s lē lawila lāxa 'wā. Wā, lā^llaē āem q'wāg'ililēda hā^mmōk'āla hā'yāl'a qa^s lē lāsgēmēxēs mōkwē g'ig'egāmēxs laē xwēlaqa naēl. lāxa q'waxsemē lē^mmē^lats'lā qa^s klūs'ālilē 'wī^lla lāq. Wā, hēx'idaemē- 20 lāwisē Alōtēmdālag'isē nēlaxs hē^mmaē g'igāmēsa yaēxumle, yix yixūmlas X'imselilēlaxwa gwēbalilēx lāxwa hēk'lōdōyāhāsa lē^mmē^lats'lēx; wā, hē^mmēsōx L'a^wil lāxg'a l'āsadzēlilek'. Wā, lā^llaē 'wī^lla l'ēlēqelax l'ēlēgēmasa mōsgēm^gustāwē yaēxūmla qa^s g'ōkūlōtē, yixs hē^mmaē g'wāēl lāxa lē^mmē^lats'lēs gwāgawa'yāasaxs laē lē^lalāsos

- 25 called by || X'imselilela. They were never misplaced; and the
 Āwīk'!ēnox^u 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^u came
 across the river, and all went into the large dancing- | house; and
 when all were inside, the song-leaders | of the Āwīk'!ēnox^u 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'ela. Wā, hēEM āEM waxē LĒXSEX'ī-
 dayāsēxa Āwīk'!ēnoxwē ōgū'la 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; hēEMxaa la gwaēl'xēs yaēxūmlē. Wā,
 35 lā'laē ēdzaqwa, yāq!eg'a'lē ALōTEMdālag'īlsē. Wā, lā'laē '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'laē 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^u k!ūs'ālīl lāxa ōgwiwalīLasa 'wālasē ts!āgats!ē
 g'ōkwa. Wā g'īl'mēsē 'wī'la gwa'īlīla laasē hōhoxwē X'imselilela.

45 Wā, hēx'īdaEMēlāwisa nēnāgadē denx'ēda. Wā, g'āx'laē 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'ūlīl 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^u; and therefore he did not show it to
the Nāk!wax'da^x^u, | 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'letsēs 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!wāxsemē 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!wāxsemē lē'mē'lats'lā. Wā, āx'sātm'elāwisē la hē gwē'nākūla
lābendāla. Hēwāxa lēxlēqūlūlāxs 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'ūts gwēx'īdē nāqa'yas ALōtēmdālag'īlsē qaēs ōmpē lē'wis
ābēmpaxs ts!enkwāalaēs ōmpasē Ts!ex'ēdāx hāē nēl'etsēs 'wīlasē
lōgwa'ya Āwik'!ēnoxwē, wābilala hē g'āx nēl'ēdēda Nāk'wax'da-

- 70 that was the reason why he was || angry. Now, many of the *Āwik'!ēnox^u* 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^u*, and nobody dared | to go near the great house of *ALōTEMdālag'īls*; and | he was living alone. ||
- 85 The *Āwik'!ēnox^u* 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^u* 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^u 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 yālaqE-*

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 Āwik' lēnox⁹, 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'imīl, to be the wife of Alotem-

laasa pEXk'āla yāLAX⁹LEna qaxs Lōgwala-maaxlutsex. Āwik' lēnox⁹ lac. 94
 Wā, hēx'ādaem'āwīsē 'yālagēmēda mōkwē nēnaxsāla bēbegwānem
 qa's lē hayālēk' lāx ALōtēmdālag'īlsē lāxēs g'ōkwe. Wā, lāx' dāx - 95
 'lāē. Wā, g'il'EM'āwīsē hōgwīlēda mōkwē nēnaxsāla bēbegwānem
 lāx g'ōkwas lāā'lasē hē g'il yāq'ēg'a'lē ALōtēmdālag'īse. Wā, lā hē
 'nēk'a: "Wāg'a āem ēselax qen xwānal'īdē qaxg'in q'āla lē meg'a-
 xēs g'āxēlāōs hayālēk' lā g'āxen qāens g'igūma'yāē Lāqwag'īlax
 ts'EX'q'āa," 'nēx'ālaē. Wā, gwālelaem'āwīsē xēnyas'ūdēda mōkwe 800
 nēnaxsāla bēbegwānemas lāxēq. Wā, g'āx'ālaē lāxē ALōtēmdā-
 lag'īlsaq. Wā, lā'mē q'lalenakwē qenxawā'yas Lāg'itkwa; wā,
 qEX'EMālaem'āwīsēda Lāg'ekwē; k' lōās mēlmagēs. Wā, g'il-
 'EM'āwīsē lāēL lāx g'ōkwas Lāqwag'īla lāē dōx'wāl lāxa Āwik' lē-
 noxwaxs lāē 'wī' lāē lēla lē'wēs ts'ēdaqē. Wā, g'il g'ēl'mā'lasē hē lē 5
 ALōtēmdālag'īlsē lāxa g'ōkwaxs lādze'asaē 'nēmax'ī lēxdzōtēda
 'nāxwa bēbegwānem lē'wis ts'ēdaqē, lāg'ilālas hēx'ādal'm'ēl nē-
 gwēx'sa lē'fēng'it'ēda. Wā, āem'āwīsē k'wag'alil lāx āwū'lasa
 t'EX'īlāxs lāē yālaqwasēs yāLAX⁹LEnē lāxēs pEX'ēna'yē. Wā, hē mē-
 'lāwīsē g'āg'īl'īlēxs lāē k'wa'nakūla gūyolil lā lāx Lāqwag'īlax 10
 qelg'ēdzālīlāxa eldzowē lē'wa'yā lāx nēqewalīlās g'ōkwe. Wā,
 g'il'EM'āwīsē lāg'aalēla ALōtēmdālag'īlse lāx Lāqwag'īla lāē hē
 hēx'ādaem āem dāsgēmDEX ts'EX'q'olīmas qa's dawōdēq'ens hē lē
 mEX'ēdes. Wā, hēx'ādaem'āwīsē ēx'ūdē Lāqwag'īla. Wā, lā'mē
 ayasē'wē ALōtēmdālag'īlsasa mā'lokwe q'āq'ēk'ōwa. Wā, hē'asē 15
 k' lēdēlas Lāqwag'īlē Ālāg'imīlē 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^u, and they paid him | much for it: therefore he

17 g'il'EM'elāwis q'ūlbē wāldemasā Elkwas L'āqwag'īlāxs hā'elāsē yāq'!E-
 g'elē Alōtemdālag'īlsē. Wā, lā'elāē 'nēk'a: "Gēlak'as'ela g'ōkūlōt-
 20 yīxs g'wālilaaqōs qa'ēs lēxdzōdaōs g'ālēgin g'āxēla laxōx g'ōkwax-
 sēns g'īgāma'yōx. Wā, laems hēlaxa laxēq. Hēemlēs g'wōg'ilal
 lē'wūns ts'lēdaqēx qasō hānal hā'yālēk'lāl g'āxen. Āla'mēn 'wālas
 pē'āla. Wā, hā'mēsēn mōlas wāldemasēns g'īgāma'yōx L'āqwag'i-
 lax. m' lōkwē q'lāq'!Ek'owa. Wā, yu'mēsēn gēnemaxōx Ālāg'imī-
 lēx. Weg'a, āem yāl'ālex, Ālāg'imīl, qa'ēs k'!ēsaōs 'yak'āmasxēs
 25 nāqa'yōs qaxg'ins mōx'wūnxēlēlek' k'!ēs kūlx'kūlk'al, 'nēk'ōda 'na-
 walakwē g'āxen, ālēs a'mēlanōx'lax. Wā, laems k'!ēas nālal qa'ēs
 g'ayālaōs laxg'in gēnemk', g'ōkūlōt laxēq. Wā, hē'mēsa mōx'ūn-
 xēlalēs kwēxelāl g'āxen lāxen 'wālasē lēdēda ālaq'EM. Wā, g'il-
 'ēnfwisē g'wāla mōx'ūnxē, wā, lālen lēqwēlax'ēidēlxa mōs-
 30 gēng'ustāwē yāx'ūlena qa lās nā'nak^u lāx ēxnogwadās," 'nēx'elāē.
 Wā, g'il'mēsē q'ūlbē wāldemasā lē taōdayō lē'wis gēnemē Ālāg'i-
 mīlē lē'wa ma'lōkwē q'lāq'!Ek'owa lāxēs 'wālasē ts'lāgats'ē g'ōkwa
 yisa mōkwē nēnāxsāla hēbegwānema. Wā, g'il'EM'elāwisē laē l'axēs
 g'ōkwē Alōtemdālag'īlsē laē āk'lāxēs gēnemē Ālāg'imīlē qa hās
 35 kū'fīla hēlk'!ōtstālilas t'lex'ilāsēs g'ōkwē. Wā, hē'lat!a gwe'yōs
 qa kū'lē'latsa ma'lōkwē q'lāq'!Ek'owa gēmxōtstālilas t'lex'ilāsēs
 g'ōkwē. Wā, hēmenālaem'elāwisē g'āx hā'yālēk'lasē'wē Alōtem-
 dālag'īlsē qa'ēs lē hēlik'axa ts'lēts'!ex'q'lāsa Āwīk'!ēnoxwē. Wā, lā'elāē
 q'lēq'!ēnemē ayaq, lāg'ilas hēmenala p'ēsaxēs g'ōkūlōtē. Wā, hā'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*⁴ 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* 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 hēmē'lats!ā. Wā, lā'lae yāq'ēgēla.
 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 hēmē'lats!ē qā's
 āxlēndēs lāxa laqawalilē. Wā, g'il'em'lāwisē 'wīla q'īlx'ēlāxs lae
 k'īlx'ēdēda k'īlsdē 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'lap'ēgāhle Atōtemdalag'
 g'īlsē lē'wis gēnemē Ālāg'imilē, lāwis!a kūlx'kūlk a l!-we

Wā, hē'nīs lāg'ilasa Āwik'lenoxwē hēmējāla laqwalil'āxa mōsg'emgustāwē yaēxūmlēxs laē mōx'ūnxēs ts!āwūnxē mox'ōmōp!ēnx
 yīxyēxwaxa 'nemx'ēnxē ts!āwūnxaxa. Wā, g'il'mesē gwā'l'ēlā'wā'wā'wā'
 elx!ā'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 ||
65 of the great dancing-house, to whom X'imselilela 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
70 they are all human beings. Thus said ALÖTEMDĀLAG'İLS, according to
what he had seen in the woods. | ALÖTEMDĀLAG'İLS was his name in
the dance ālaq'EM, and his shaman-name | was G'ilg'ildokwila, and
his secular name was | Gwaēxsdaas.

75 I will give one stanza of the song of ALÖTEMDĀLAG'İLS || 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 hēEM lāx'lālas lāxa lēgwilē āxāmāla-x'dāq. Wā,
hē^εmis k'!eyāsēlts gwe^εyōlats māmālāq. Wā, lādžēk'as'EM lāba.

HēDEN l!elēwise^εwa q!nēMē x'its'lax'ilaxa k'ūdzēlē bēbēgwānEM
65 lāxa ^εwālasē ts'lāgats'lē g'ōkwa, yix la nēnēlasōs X'imx'elilelāxs
g'āx'maēs lē^εlālasē^εwē, yūEM^εl k'ūdzēlē bēbēgwānEM lāxa ^εwālasē
ts'lāgats'lē g'ōkwōx bēx'ūna^εyaxsa ^εnāxwax ōgūqāla lāx'lāsa lē^εwa
^εnāxwax q!esq'ūxela lēwa ^εnāxwa bēx'ūnēsa ^εnāxwax ts'lēts!ek!wa
lē^εwa ōgū^εqāla-x em^εlēmē g'ilsg'ilg'itsa qaxs ^εnāxwa^εmaaxel bēbē-
70 gwānema, ^εnēx'!aē ALōTEMDĀLAG'İLSēxēs dōgūlē lāxa āl'lē. HēEM
lēgēmsē āLōTEMDĀLAG'İLSē lāxa ālaq'EM. Wā, hē^εmis lēgēM lāxēs
pēx'ēna^εyē G'ilg'ildokwila. Wā, hē^εmis lēgēMS lāxa bāxūsē Gwa-
ēxs'laasē.

Wā, lāLEN ^εnenk'!enlxa ^εnemsgēmē lāxa q!EMdemas ALōTEM-
75 dālag'İLSē lāxēs ^εwālasē lēda:

“Ha, lax'denohogwa tayox^uwēda lag'İlsdzems ^εna^εNEWalax^udēxg'a
ai haia a hau yaxaye yaxaye a ahau yaxaye lax tōx^udema la-
g'İlsdēs ^εna^εNEWalax^u.”

Wā, g'a^εmēs yūlaqūlayōs yīxs k'!ēs^εmaē yīx^εwīda lōxs laē gwāl
80 yīxwa, yīxs k'!ēāsaē qūyats.

“Wa yaxa xa xa xa xa xawip wip wip.”

“Wa yaxa xa xa xa xa xawip wip wip.”

Wā, lax't!aax^εEM ^εwi^εlōLEX gwayi'lālasasa ^εwālasē ts'lēts!ēXLEna.

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 Newetsee. 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, yixs 1 'nēk'aaqōsaq hē hēltsāyōsē Q'ānēqē'lakwē. Wa, la 'nek'e ximokwas Ts!EX'ēdēxa nē'wēlēnoxwasa L!ā!lasiqwāla, yix Yaqōlasē, yixs hāē hēltsāyōs Kwēxag'ilakwē, yixs g'āxaē nā'nakwē l!at!axwasdē yix T!ēsEMgītē, yixs lāx'dē lāxēs lāx'lagas ts!ats!rk'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, yixs 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'elēs 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 ⁵melayōsem, 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 ⁵melayōsem; and he came out at the top, and, standing on the top of the rock, he laughed at L¹lā¹la¹xwas while he was standing on the rock. The self-paddling canoe of L¹lā¹la¹xwas 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 L¹lā¹lasiqwāla.

BA⁵X⁵BAK⁵WĀLAN⁵X⁵SĪWĒ⁵

- 1 The Sōmxolidex⁵ were living at a place called Sōmxol, and their chief was P¹āselal. They were always happy, because their number was great. And they used only the ¹lewelaxa 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 P¹āselal was the last one of his tribe; therefore Chief P¹āselal 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 ōx⁵sidza⁵yas ⁵melayōsem⁵axs laē lāltā lāxēs sēsexwāqē xwāk'lūna. Wā, lā¹laē k'loxsem⁵xēs sēsexwāqē xwāk'lūna. Wā, āem¹lāwisē la q¹wētsemēqēxs laē lābeta lāxa ōx⁵sidza⁵yas ⁵melayō-
25 semē. Wā, lā¹laē nē¹fid lāxa ōgwāxtā⁵yas. Wā, āem¹lāwisē la dās¹dalas L¹lā¹la¹xwas¹lāxs laē lā¹wa lāxa ēk'lē. Wā, g'āx¹laē āem sēx⁵widē sēsexwāqē xwāk'lūnas L¹lā¹la¹xwas lē. Wā, g'āx¹laē Kwēxag'ila qās'ida ōgwaqa qa⁵s lā lāxēs xūselā lāx ⁵nēlba⁵yas Ōgūmla. Wā, laem lāba lāxēq, yixs hē⁵maē g'ilgalitsa ⁵nē⁵mēmōtasi Lālawilela, yix Kwēxag'ila yisa L¹lā¹lasiqwāla.

BA⁵X⁵BAK⁵WĀLAN⁵X⁵SĪWĒ⁵

- 1 Hē⁵maa⁵laxs g'ōkūlaē g'ālāsa Sōmxolidexwē lāxa āwīnagwisē lē-gad¹ts Sōmxōl. Wā, lā¹laē g'igādes P¹āselalē. Wā, lā¹laē hēmenalāem ēk'lēqela qa⁵s ⁵wāxasaxs q¹lēmemaē lēlqwālala⁵ya, yixs hē⁵maōl ālēs lēx'aem ts¹lāq¹lēmēsēxa ¹lewelaxa yixs k'lē⁵maē lā¹xa
5 ts¹lētslēqa. Wā, lā¹laē ōdax⁵fidexs laē x'īnakūlēda wāx'ē la lax ālanā⁵yasēs g'igōkwē. Wā, k'lē⁵lat¹la gālaxs laē lātanemē ts¹ēdaqē xūnōy⁵s Nenwaqawa⁵yēxa k'lyāla laem¹lal ēxent¹lēmoxwa. Wā, laem¹laē elx¹lā⁵ya g'igūma⁵yē P¹āselalaxs k'lēasaē k'lēm⁵xs
10 bābak¹waē, yixs lēgadaas Yāg'isē lāxēs bābak¹waēna⁵yē. Wā, laem¹laē dālaxēs xāxx'ā kwēxayō qa⁵s kwex⁵īdayōx yālāx g'ōkūlōtdās. Wā, hē⁵wāxā¹lat¹la g'āx nā⁵nax⁵xa la gānol⁵ida. Wā, hē⁵mis lāg'ilas yūdukwē bēbegwānem sāsems Nenwaqawa⁵yē⁵ nēx⁵ qa⁵s

yourselves and him. It will stand up as a great mountain before you and him. And do the same with the piece of *medas-wagōl* and the | hair-oil." Then Wāk'as, the youngest of the brothers, spoke and said, "Nōw, come, go with us to where we are going." Powēdzid said Wāk'as to the woman. Then the woman said, "I wish I could; but I can not move, because I am rooted to the floor." Jūd 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 ʔeswē. Wā, lālē k'łok'ak'odna walaš 57
 ʔnegā lōl ʔeswē. Wā, ā'mēts hē gwēg'ilasa k'waxlāwex ʔi wa
 l'ādeʔmēx," 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 sāsīm," ʔnēx'laē
 l'op'ek'lexsdelilē lāxa yūdūkwe ʔneʔmēma. Wā, lax'dax'he
 qās'ida. Wā, ʔwloxdzē'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 hē'mēk' ālāsēwē la lēle lānasxets g'okū
 lotdāens," ʔnēx'laē. Wā, wāx'iem'lawisē q'emse Wāk'ase ʔwes
 ʔnemwūyōtē Aek'loqā. Wā, k'les'lat'la yāx'ide Powēdzide qas le 70
 lāq. Wā, lax'dax'laē qās'ida. Wā, la'ime dōx'walelaxa g'okwaxs
 g'ox'sidzayaaxa ʔwālasē negā. Wā, hēx'sāem'laē Powēdzidexa
 ʔnōlast'legemaʔyē g'ālag'iwaʔyaxs laē hogwila laxa g'okwe. Wā
 la'mē dōx'walelaxēs wūq'wax'dax'wē Qūx'elalaxs k'waelē. Wā
 lē k'wanodzeliēda 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'it'si
 bābagūmaxs mešelaq. Wā, lā'laē Qūx'elāle āk'ālaxs wūq'we
 Wāk'asē qa k'exōdēs lāxa elkwa. Wā, lā'laē Wak'ase k'waelē

1 The name indicates that this mesquite is *Prosopis juliflora*.

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^u-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^up'ēg'a'yē qa's tse^wēs lāxa bābagūmē. Wā, lā^lāē L'EX'ēdēda bābagūmaxs lāē k'ilqaxa Ely^umā'yasa k'waxlā^wē. Wā, lā^lmē dōx'walelēda yūdūk^wē 'nē^mmēmaxa bakwasdē x'ilelālela lāxaēk'ā'yasa legwīlāsa 'wūlāsē g'ōkwa. Wā, lā^lāē yāq'ēg'aēlē Wāk'asē laxēs 'nōⁿēla. Wā, lā^lāē
85 'nēk'a: "Wāentsōsēns q'lāq'ap'laxa kwāx'sā lāxa L'āsbalilē," 'nēx-
lāē. Wā, gwālelaem^lāwisē 'nōⁿēlās k'ōtax 'nēⁿak'ēlas. Wā, lāx-
lāē 'nēⁿēlāē 'wī^lā hānlts'lālasēs hañnal'emē lāxa kwāx'sā. Wā, g'il-
em^lāwisē 'wī^lā hānltsōtsēs hañnal'emē lāxa kwāx'sōxs lāē 'nēk'ē
Wāk'asaxēs 'nōⁿēla: "Wēx'ins āx'ēdxēns hañnal'ema," 'nēx-lāēxs
90 lāē hōqūwēla lāxa g'ōkwē. Wā, g'il'em^lāwisē 'wī^lwēlēsxs lāē
āem dāg'ēlxlāxēs hañnal'emaxs g'āxaē dzēly^wīda. Wā, hē^mis
lā wūlelatsēx Qūx'elalaxs g'āxaē lās lax l'āsanā'yasēs g'ōkwē qa's
hāselē lēlax'sā lā 'nēk'a: "Baḡ^ubakwālanux^usīwa'yā sagūnsas
Baḡ^ubakwālanux^usīwa'yā, wāx'dēs sāgūnsāōl. Baḡ^ubakwālanux^usī-
95 wa'yā," 'nēx-lāē 'nemadzaqwaem^lāē Qūx'elalaxs g'ālaē hāsele
lāq'lūg'aēlōē Q'wax^ugwāwālanux^usīwa'yāxs lāēgaō gaōxwa lōē Hōx-
hogwāxtēwēxs lāē hōēhoēhoēxa lōē Q'elōgūdzāyāxs lāē hōbōbōbōxwa;
wā, hē^misa Naustālīlāsa g'ōk' lāē medzēts'lāla. Wā, lā xwāk'wāla
nen nen nen. Wā, hē^misa Q'āmināgūsē lāē xwāk'wāla hai hai
100 hai hai. Wā, hē^misa Nōnltsē^lstālāē 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-sonnets fell 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^smisa Q!wēq!waselal laē mrdzēts'laxs hē nēk'ē 1
 haha Q!wēq!waselala'yē, Q!wēq!waselala-ye-xi'ā. Wā, hē^smisa 2
 yālaq!wālaṭs Hayalik'ila lō' lāluxwīla. 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 ōnū'yas'wīla 5
 nēg'ā. Hēel gwēx's p'EL'ēnakūlaxs gāxāē lāx ōy sidzā'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'ELALē: "Hāg'a hē nakūlax hē laē 9
 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'ōdxa'we Wakasaxs hē 12
 xēlsasa xegēmē lāxēs elx'ā'ya. Wā, hēx'ida'el'awisē hē 13
 la ts'lēts'las'ēwa 'nāywa'yay sem q!wāsq'ix'elē lāx t'lx'ay's 14
 kwē 'nē'mēma. Wā, laem'laē Bax bakwālanuy'siwa'yē 15
 g'ayagas lāx qwēsēnax'yas t'lets'las'ēwē q!wāsq'ix'elē. Wā, 16
 gil'em'elāwisē yūdukwē 'n'ēmēnaxs gāxāse t'lēl' 17
 haphaphāpē Bax bakwālanuy'siwa'yē lāx t'lx'ay's. Wā, 18
 'em'elāwisē elāq dāx'ōdxa'āma'yūxa'ye Wakasaxs hē 19
 t'lēsemē lāxēs āwāgawa'yē lō' Bax bakwālanuy'siwa'yē. Wā, 20
 'laē hēx'idaem k'lōk'lak'ōdēda '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^f Baḡ^ubakwālanuḡ^usiwa^fyē. Wā, la^fmē^f wāx^fsadzēxa^f wālasē nfg^ā.
 Wā, la^fmē^f ālak^flāla la qwēsaxlālabentsōs qaqa^fyāxa yūdukwē^f
 nē^fmēma. Wā, laem^flāwisē qwēs^fgilaxs gāxaasē ēt^flēd hamadze-
 25 laqwē Baḡ^ubakwālanuḡ^usiwa^fyē lāx elx^fā^fyas. Wā, laem^flāwisē
 elāq dāx^fidex Wāk'asaxs lāē ts^flex^felsasa k^fwaxlā^fwē lāxēs āwāga-
 wa^fyē lō^f Baḡ^ubakwālanuḡ^usiwa^fyē. Wā, hēx^fidaem^flāwisa k^fwax-
 lā^fwē la lex^fdzēl la wilkwa sapi^flālag^fisēxs wāx^faē lālabendalē
 Baḡ^ubakwālanuḡ^usiwa^fyaq lāxēs geyālaēna^fya lex^fwē wilkwa. Wā,
 30 laem^flaxaē qwēs^fgilēda yūdukwē nē^fmēmāxs gāxaasē ēt^flēd hamā-
 dzelaqwē Baḡ^ubakwālanuḡ^usiwa^fyē lāx elx^fā^fyas. Wā, laem^flāē
 elāq dāx^fidex Wāk'asaxs lāē k^flūnxelsasa l^fāde^fmē lāxēs āwāgawa-
 yē lō^f Baḡ^ubakwālanuḡ^usiwa^fyē. Wā, hēx^fidaem^flāwisē la lēx^fēd
 la giltsta dze^flāla. Wā, la^fmē^f wāx^fsōdēsa yūdukwē nē^fmēma
 35 lē^fwa qaqa^fyāqē Baḡ^ubakwālanuḡ^usiwa^fyē. Wā, laem^flāwisē ēx^f-
 āg^faalēla lāxēs gōkwaxs lāē Powēdzidēxa nōlast^flegema^fyē hāselā
 lāq^fwālxēs ōmpē Nenwaqawa^fyē. Wā, lā^flāē nēk^fā: "Nenwaqa-
 wa^fya, qex^fsem^fdats denema lāxēs gōkwax, Nenwaqawa^fya,"
 nēx^flāē. Wā, hēlatōem^flāwisē Nenwaqawa^fyaxa lāq^fwāla lāg^filas
 40 hēx^fidaem^flāē lāxēs gōkwē qa^fs āx^fēdēxa gilt^fla densen denema
 qa^fs qex^fsem^fdēs lāxēs gōkwē. Wā, hēem^flāwis ā^flēs yāla qex^fs-
 dālasa denemāxs gāxaēs yūdukwē sāsem nē^fida. Wā, lāx^fda^fx^flāē

helped their father; and when they had finished, they had barred the house and barred the door; and after they had barred the door, 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 for Qūx'elal, 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 when 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 said

g'ōx'ewīdxēs ōmpē. Wā, g'il'ēm'lāwisē gwālexs lae hōgwū. Dōx'ā
g'ōkwē qā's L'ēnēx'īdēq. Wā, g'il'ēm'lāwisē gwā L'ēnēk'āxēs
t'ēx'īlāsēs g'ōkwāxs laē āmā'yīnxa'yās sāsēmāsē Wāk'asē ts'ōy'ō
l'ēlaxēs ōmpāxs dōx'wālelāaxēs wūq'wē Qūx'īlālxēs k'wālxē
l'ē'wis bābagūmē xūnōk'ū lāx g'ōkwās gwē'yās Qūx'īlāle Bax'ō
kwālanux'sīwā'yā. "Wā, la q'wāsē xūnōkwās Qūx'īlāle qā't'ēx'
p'lēg'a'yē. Wā, g'il'mēsēn ts'lāsēn k'ōxoyowe l'kwa laqēxs lae
L'ēx'ēd lāxēs q'wats'lēnā'yē qā's k'ēlx'īdēxā l'kwa. Wā, hōmōsē
nū'x'ū dōx'wālelā yīxēs g'ōkūlōtdāxs laē x'īllālxā lāx ā'ō'sē
wāsā lēgwīlasā g'ōkwē." Wā, hēn'īlāwisē 'wāla wādd'īmas Wāk'as
saxs g'āxāsē Bax'ōbakwālanux'sīwā'yē hāmadzēlaqwa lāx gwē'sōx'
g'ōkwās Nūwaqawa'yē. Wā, lā'lāē āx'ēx'īdā qā's x'īxō'sōx'
x'ōmsē. Wā, lā'lāē yāq'lēg'a'lē Nūwaqawa'yāq. Wā, lā'lāē
"yā, nēgūmp, yūl Bax'ōbakwālanux'sīwē'. Gwāla l'ēlālx'ā
g'āxlēx gāālxā l'ē'wis gēnēmās l'ē'wēd ts'lōx l'ēlxā qā's g'ōx'
lāg'īlōs gāxstālx'g'īn yūdukwēk' sāsēmā. Wā, hōg'wōmōsē
hēnēx'īlāē. Wā, hē'īlāē hāmadzēlaqwē Bax'ōbakwālanux'sīwē'ōp'
lā nā'nak'ū lāxēs g'ōkwē. Wā, hēx'īdāēm'lāwisē Nūwaqawa'yā
āx'īlālxēs gēnēmē K'anēlk'āsō, qā hālabālxēs āx'īd'ēx'
yūdukwē sāsēmā, "qēn lā k'wānēgwīl lāxā g'ōkwē qā's
gwēx'īdāslāxēn l'ē'lālxē'wāē Bax'ōbakwālanux'sīwā'yā
l'ēlx'āxēs laē qā'sīdā qā's lā k'wānēgwīlā lāxēs g'ōkwē. Wā, hōg'wōmōsē

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 ʔat!a gaēl k!wānegwilexs gāxāē k!wāgelilaxēs sāsemē. Wā, lāʔlāē yāʔq!ēgraʔlē NENWAQAWAʔyē. Wā, lāʔlāē ʔnēk'a: "Wāg'illa āem yāl.lāLEX, sāSEM, āLENS ʔyak'ālux lāxēs gweʔyāōs Baxʔbakwālanuxʔ-siwaʔya qaxs laʔmēk' gwāl qen k!wōxēk' qENS gwēxʔidaaseq qō g'āXLō. Wēga, hālabala haʔmāpEX qaxs q!ēNEMAENS ʔaxelāsōLA,"
70 ʔnēxʔlāxēs sāsemē. Wā, g'ilʔemʔlāwisē gwāl haʔmāpē sāsemasēs laē NENWAQAWAʔyē āxk'lālux POWĒDZIDĒXA ʔnōlast!ēGEMAʔyas sāsemas qa ʔlap!ēdēsēXA neqēwalifasēs g'ōkwē qa wūnqelēs k'ilx'ts!ā ʔnemp!enk' lāxENS bālāqē ʔwādzEQAWIʔlasas āwaxstaʔyasa kwāʔwilē. Wā, lā āxk'lālux Aēk'loqâ qa lās ānēqax lEQWā. Wā, lā āxk'lālux
75 Wāk'asēXA āmaʔyinxāʔyas sāsemas qa lās t!āqax t!ēsema. Wā, lē ʔwīʔla hēxʔidaEM ʔaxʔidEX gweʔyāsēs ʔmpē qa ʔaxʔēnēx'daʔxʔs. Wā, wīʔlōxʔdzēʔlāē gōxʔidEXS laē ʔwīʔla gwālē āXSEʔwas. LaEMʔlāē gāla gāNOLEXS laē lEXts!ōdXA ʔlābekwē kwaʔwīla. Wā, g'ilʔemʔlāwisē x'ik'ōstāXS laē t!āqeyindālasa t!ēsemē q!ēNEM lāq. Wā, laEMʔlāē
80 NENWAQAWAʔyē āxʔēdXA ʔwadzowē ts!EXʔSEM saōkwa qaʔs lā paxʔālifas lāXA ʔnēXwāla lāXA la lEXts!EWAKʔ kwaʔwīla. Wā, laEMʔlāwisē āxk'lāluxēs yūdukwē sāSEM qa k'!ēlaxʔidēsēXA yūdukwē ʔwāōts!a, ʔqaʔs āxāloāsax yax'yeg'īlas. Wā, g'ilʔmēts ʔwīʔlāmasxa yax'yeg'īlas las q!ūlālʔidEX ōk!winaʔyasa ʔwāōts!EX'dē lāXA onēgwīlē qa
85 k'!ēsēs dōxʔwāʔELts Baxʔbakwālanuxʔsiwaʔyē. Wā, g'ilʔemlāwisē g'āXLEX gāūlala qaō lāX'daʔxʔL. neHELEl 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 to his sons and Wāk'as took three short boards, and put three pieces of the right-hand side of the door for his sons to lie on, 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 settle 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'wā' s' ts!ex'dā," "nēx'ēlaēxēs sāsēmō. Wā, lā'laē āx'ēde Wakas'xō' duxūxa ts!āts!ex'sema qa's lā pāqemgalilas lāxa helk'ēstādlas t!ex'ila qa's nēnēledzēwēsō lē'wis 'nō'nfla qo lāl lch'bolāto' Wā, g'il'em'lāwisē 'nāx'ēdxa gaālāxs laē Nēnwaqawa'ye p'g'stentsa 'wādzowē ts!āts!ex'sema laxa lūq'lūxlalile kwa'w'la. Wā lā'laē āx'alilasa k'wāts!ē'wasē lāx l'lāsāllas qa's lēp'sōdesa nō' ts!ēts!ex'as lēl'ēwē lāq. Wā, lā'laē āx'k'alaxēs yndakwē sō'stō'p' lālag'is nēnēledzōlilaxa yūduxūxa ts!āts!ex'sēmō. Wā, lā'laē nēnēledzālilaxa 'nāl'nēmxxa ts!āts!ex'sema. Wā, lā'laē Nēnwaqawa'yē āx'ēdxa yax'yigilasa 'waots'le qa's la l'ax'mō'k'ō' lāxēs sāsēmō. Wā, lā'laē āx'k'alāxēs sāsēmō qa'k'les'ō's' x'ēs hāsDEX'ila qa'ālak'ālēs ōq'lūsē Bax'bakwālanux'siwa'yax' lē'em lēl'ēla. Wā, g'il'em'lāwisē g'wālē Nēnwaqawa'ye t'x'ō' sāsēmāx's g'āxaasē hamadzelaqwē Bax'bakwālanux'siwa'yax' ālanā'yasa g'ōkwās. Wā, g'āx'laē g'āxōla laxa g'ōkwē. Wā, lā'laē g'alaēlē Bax'bakwālanux'siwa'yax' lē'em lēl'ē kwāsēq. Wā, lā'laē elx'lā'yē g'ēmēmōse Qūx'elal. Wā, lā'laē g'āx'elē Bax'bakwālanux'siwa'yax's lāx dōx'wāt'ō' yūduk' sāsēmō Nēnwaqawa'yax's nēnt'rdzā'yō'x' māxs laē 'nēx' qa's hēx'ida'ime la g'wā'sta lāq qa's kōw' Wā, lā'laē yāq'ēg'n'ā'le Nēnwaqawa'yax'. Wā, lā'laē nēnēledzōlilaxa

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.¹ 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^u hē gwēg'ilax'anu'x^u lē'lānemēk'. Qēlag'a hē-
 10 'nakūla lāxg'as k'wālg'ōs," 'nēx'ēlaē. Wā, hēx'ēdaem'ēlāwisē Baḡ^u-
 bakwālanux^usīwa'ēyē g'āx qa'ēs k'wādzolilēxa lēpts'lāwē lē'wē lāxa
 k'wāts'ēwasē. Wā, lā'ēlaē gēmzanōdzēlilē xūnōkwās lūq. Wā, lā-
 'ēlaē genemasē Qūx'elalē k'wādzolilaxa 'nemē lē'wa'ēya. Wā, laem-
 'ēlaē i'lēg'ilē Baḡ^ubakwālanux^usīwa'ēyē. Wā, lā'ēlaē yāq'ēg'a'ēlē NEN-
 15 waqawa'ēyē. Wā, lā'ēlaē 'nēk'a: "Yixg'in dāx'ēda'mēlg'āx gwē-
 k'lālasanu'x^u qaen lē'lānemē, yixg'anu'x^u nānosālg'riwalēk'
 qanū'x^u lē'lānemē. Wā, la'mēts hōlēlalōl, negūmp," 'nēx'ēlaēxs
 laē nōs'ēidē NENwaqawa'ēyē qa Baḡ^ubakwālanux^usīwa'ēyē.¹ Wā, wī-
 lōx'dzē'ēlaē gēk'lālag'ilil nōsaxs laē mam'ēxem'ēidē Baḡ^ubakwā-
 20 lanux^usīwa'ēyē 'nemāx'ēid lē'wis genemē lē'wis xūnōkwē. Wā,
 lā'ēlaē hanālē NENwaqawa'ēyē nōsa. Wā, laem'ēlaē NENwaqawa'ēyē
 henōmaem testesasēs ōkwāx'a'ēyē lāx ōkwāx'a'ēyasēs nōsag'ilē Baḡ^u-
 bakwālanux^usīwa'ēyē. Wā, lā'ēlaē k'lēts'ēlēm'ēl qūnx'wīda. Wā, lā-
 laē xent'ēg'a'ēla. Wā, hē'mis la lē'lālats NENwaqawa'ēyaxēs sāsemē.
 25 Wā, g'āxda'ēx'ēlaē āxōdex pagēxsta'ēyasa kwa'ēwilē lēq'lūxlāla. Wā,
 lā'ēlaē yūdukwē sāsems dādenxēndxa lēwa'ēyē küldzē'wēsōs lē'wis
 xūnōkwē. Wā, lāx'da'ēx'ēlaē ts'texts'lōts lāxa lēq'lūxlāla kwa'wīla.
 Wā, lā'ēlaē NENwaqawa'ēyē lē'wis genemē K'anēlk'asē āx'ēdxa
 'wādzowē ts'lēx'sem saōk^u qa'ēs pagēxstēndēs lūq. Wā, laem'ēlaē
 30 Baḡ^ubakwālanux^usīwa'ēyē āem la hāyōlēs ha'madzēlaqlāla lē'wis

¹See 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 stort 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'fīd lu-
 'mādzelaqūlē Bax'bakwālanux'siwāx'dē lān'laē Nīnwaqawāyē āx-
 k'lālaxēs yūdukwē sāsema qa āxōdēsēxa ts'ex'simē saokwa, yix 35
 pagEXstā'fyas g'a'yalasas Bax'bakwālanux'siwāx'dē. Wā, lāx'dax
 'lāē āxōdeq qa's pax'āhīlēs. Wā, lā'laē NENWAQAWAYE 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 NENWAQAWAYE: "Wā, la'ms l'ēstīnatol 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'fālixēs lāē ts'ex'ide Qūx'elal. Wūl
 'ēm'lāwisē hēx'fīdaEM wūlax NENWAQAWAYE lāx gwa'stāsas lā
 'wūnema. Wā, k'lē's'lat'la NENWAQAWAYE hā'yamasēs gwēx'elāse 45
 ĀEM'laē hēx'fīdaEM nēlasēs gwēx'fīdaasq. Wā, lā'laē ālān
 ts'enkwē Qūx'elalax gwēx'fīdaasas NENWAQAWAYE l'ē'wis yūdukwē
 sāsema. Wā, lā'laē 'nēk'ē Qūx'elalaxēs ōmpē NENWAQAWAYE
 "LaEMs 'wālas ōdzaxa qa's gwēx'fīdaasōs lāx'n la'wūn'mx'dē
 la'mēx'dā 'nēx' qa's qādzēlē g'āxēn lāt'yāsa q'ēm'ne ālān wā
 hē'mīsa 'wālasē lādēsxa hāmats'lē l'ē'wis 'wālasē l'ē'g'ē Bax'
 kwālanux'siwā'yē. H'ē'stāEM g'āxlaxsdē qaso k'lē's hē gwēx'elāq

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^xhok^u-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^εx^u xwānālelax gānolē qenu^εx^u
 g'āxēxa nāilax, laē aōdzagōgūlil lē^εwis nāil^εnemweyōdāē. Wā, hē-
 55 'mis la k'!ēlax'fidaatsēx Ho^xhōgwāxtewēx'dē lō^ε Qelōgūdžayēx'dā
 lō^ε Nenstāildā lō^ε Q'āmināgāsda lō^ε Nōnltsē'stāildā lō^ε Q'wē-
 q'waselaldā. Wā, q'lā!lōkwōx lē^εlāmatse^εwaxs Bax^ubakwālanux^usī-
 wāx'dā. Wā, hē'mis hēlō'mala lāwēls laxenu^εx^u g'ōkwē Qwāx^u-
 gwāxwālanux^usīwā^εyē lō^ε Hayalik'ila lō^ε Lālxwila lō^ε L'lāqwa-
 60 k'!ālaga lō^ε Māmaq'la. Wā, ā'mēsēnu^εx^u la wāx' yūdukwa
 lē^εwūn lā^εwūnemx'dā lē^εwūn lōgwēx'denlen xūnōx^udā. Wā,
 ā'mēsēn la nēmōx^u la q'lūla, yixs sō'maē g'āg'āmalatsen lā^εwū-
 nemx'dē, yixs laē nēlen lā^εwūnemx'dāxs lē^εlālaaqōs g'āxenu^εx^u
 lēx'ama. Wā, hē'mis ts'engumx'dox^usē 'wālasilal 'wī^εlaem lē^εlālaq
 65 lāxenu^εx^u 'wāxaasāxgranu^εx^u sek'logūg'eyowēk' hāgā laxenu^εx^u
 g'ōkwa. Wā, ā'mēsē 'yāk'elīlen lā^εwūnemx'dās, yixs laē 'nēx'dā^εx^u
 qāfs wax^εmē k'!ēs lā^εlēk'enōs. Wā, laem^εlāwisē 'wī^εlāl g'āxl
 hōgwīg'ē g'āxenu^εx^u qāfs k'!ēlax'fidē 'wī^εla lāl lē^εwa yūdukwēx
 hā^εyāl^εa qāfs hā^εm^εx'fidex'dā^εxwāōl. Wā, hē'mis lāgilāsen lā^εwū-
 70 nemx'dē k'!ēlax'fidex'dā^εxwūq. Wā, lā q'lūlāwisēda waōkwa āēl
 lōwalasē yāx^ulenē lē^εwis l'āgēkwē. Wā, hā^εsta^εmēs gwē^εyāsen
 lā^εwūnemx'dā qā g'āx lālē," nēx'laē Qūx'elalaxēs ompē Neuwa-
 qawa^εyē.

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-
 'ēda. Wā, g'il'em'elāwisē gwāl ha'māpexs lāx'da'xwāē 'wī'la qās'ēda.
 300 Wā, hē'mis lāg'ilas 'nēx'sō' qas hā t'lex'bayē. Wā, ālaem'elāwisē
 ēk'a t'lex'ila la qūvasda'x". Wā, k'les'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'ilāsa
 5 'wālasē g'ōkwa. Wā, hēem'elāwis nenōlox'widayōs nāq'ŷasēxs laē
 dōx'wāllēlaxēs g'ōkūlotdāxs lādzek'asaē x'ilēlālela lax neqōstāwasa
 legwīlasa 'wālasē g'ōkwa. Wā, la'mē ālak'lala la ts'lex'ilēs 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'ūn 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'ēdaem'elāwisē Nenwaqawa'ŷyē āxk'lālxēs yūdukwē sāsema.
 Wā, hēx'ēdaem'elāwisē yūdukwē sāsems āxaxelax'ēdxa bākwasdē
 qas nel'alēlēlēs yīpēmlīla. Wā, g'il'em'elāwisē 'wīl'galilēxs g'āxaas
 Qūx'elalē dālaxa ellex'semē tēxats'lēsa '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 the water of life!" Immediately Nenwaqawa sprinkled the water of life; and when the water of life entered the 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 of Nenwaqawa had come back to life. Nenwaqawa told her father this. Now, he took all the masks and the red elat-lata 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 collected everything in the various sacred rooms, and Nenwaqawa turned his tribesmen whom he had brought back to life to carry on their backs the dressed elk-skins, the masks, and the large amounts of dried goat-meat; and they all went home, and Qūx'elal told her father and his tribe. It was not yet night when they came to the house. Immediately Qūx'elal told her father Nenwaqawa to give a winter dance, and that her three elder brothers should appear. Powēdzid was to be Cannibal; and his younger brother, Aēk'loqā, was to be Grizzly-Bear-of-the-Door; and the youngest son, Wāk'as, was to be Fire-Dancer; and I shall be Rich 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'ūla'stak' lāxENS g'ōkūlotēx." 'nēx'ēlāē. Wa, hēx'idat m-law sē 21
 Nenwaqawa'yē k'lūngELEyintsa q'ūla'sta laxa bākwasde. Wa,
 g'il'maael lag'aalelaxa q'ūla'sta lax bākwasdāxs lael k'wag'āllē.
 qa's dzedzEX'stowēsēs a'yasō 'nēk'EXS gaēlāē mexa. Wa, hēx'idē
 'w'fla q'ūlāx'ēida, yixa g'ōkūlōtas Nenwaqawa'yē. Wa 22
 ēx'ēidē nāqa'yas Nenwaqawa'yē lāxēq. Wa, hēmē āx'ēd 'w'flax-
 yāx'LENē lē'wa l'lē'agēkwē g'ēx'gaēl laxa 'nāxwa'ōgū'q'ū'leh-
 'mē'lats'ēsa 'nemōgūg'ūwax 'nāxwa'maē lē'ēmē'lats'ē'akwa'g'ū-
 lāx Q'āmināgāsaxs 'nemaēs hēmē'lats'ē l'p' Bax bākwalāax sē
 wa'yē. Wā, hēmē Nenwaqawa'yē dōqwalax gwēx'wāclāxs 30
 ōgūqala lē'ēmē'lats'ā. Wā, hēmē'sta āx'k'alē Nēwaqawa'yax s'ā-
 q'ūlāx'ēidāmatē'wēs g'ōkūlotē qa 'nāxwa'mese ōxlāxax'āg'ū-
 lē'wa yāx'LENē l'ō'dzēk'asa q'lēnemē x'ilk' 'mē'f'ū'f'q'ū'g'ū'w. Wa
 g'āxdzēk'as'EM'ēlāē 'w'fla nā'nakwa. Wa, hēmē'xae l'ē'ū'g'ū'g'ū-
 wa'yē Qūx'elalasēs ōmpē lē'wis g'ōkūlotē. Wa, k'ēs'ō'f'w'w'w' 33
 gānol'ēdEXS g'āxāē lāxēs g'ōkwē. Wā, hēx'idat m-law sē hēmē
 Qūx'elalaxēs ōmpē Nenwaqawa'yē qa yawix'les q'ū'x's'ē'ō-
 'nōlast legema'yas yix Powēdzidē qa wāg'ēs hātā's'ā. Wā, hēmē
 ts'lā'yasē Aēk'loqā qa wēg'ēs Nēstā'fla: wā hēmē'se'ē'ē'ē'ē'ē'ē'ē'ē'ē'
 sāsēmasē Wāk'asē qa wāg'ēs Nōnlisē'stā'fla. Wā, hēmē'w'w'w'w'w'w'w'w'w'
 wāg'i Q'āmināgāsa. Wā, hēmē'ses lātā'ōs ax'ē's'ō'ō'ō'ō'ō'ō'ō'ō'ō'
 lē'wa lālxwēla qaxs hēmē'āē 'nā'nā'ā'lotsa hātā's'ā lax 36.000.

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^u 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^{wa}, "nēx'elāē Qūx'elalaxēs ōmpē NENwaqawa^ŷyē. Wā, lā^{laē} ālael neqa lāx nāqa^ŷyas NENwaqawa^ŷyē wāldemas Qūx'elalē. Wā,
 45 lā^{laē} lē^{lalē} NENwaqawa^ŷyaxa g'ig'egūma^ŷyē qa g'āxēs w'ī^{la} lāx g'ōkwāsēxa la gāla gānola. Wā, g'il^{em}lāwisē g'āx w'ī^{la}lēlx laē yāq'eg'a^{lē} NENwaqawa^ŷyaxa g'ig'egūma^ŷyē. Wā, lā^{laē} ēnēk'a: "Gēlak'as^{la} g'ig'egūmē^ŷ; hēden lē^{lalōl} qa^ŷ q'lalaōsaxga wāldem-
 50 g'asg'in ts!edāqek' xūnōkwa, yīxs ēnēk'ēk' qa x'is^ēdēsōx w'ī^{la}lx mōkwaēx lē^{wōs} wīwūq!wax lō^ŷ ma^{lōkwa} ōgū^{la} laq^u, yīxs q'lā^{lōx} ts!ēmasāē ēnāmi^{lālotasa} hāmats!ax^{lā} lāx gwēx^{sdemas} lā-
 55 wūnemx^{dāsōx}. yīx Ba^x bakwālanux^{siwēx'dē}, "nēx'elāē. Wā, lā^{laē} yaq'eg'a^{la} yīx P'āselalē qaxs lē^{maē} q'ū^{lāx} ēida: "wāladzēs wāldemas NENwaqawē^ŷ yīx Ba^x bakwālanux^{siwēx'dē} ēnēk'aaqōs;
 60 wā, ēmāsē g'ayalasasē lāg'ilaōsx^{dēxa}. Wā, yōkwāsō^{mōs} wāldemēx. Wēg'a qens ōgūx^{idēsōx} lāxwa lēwELaxax." nēx'elāē. Wā, lā^{laē} ēdzaqwa yāq'eg'a^{lē} NENwaqawa^ŷyē. Wā, lā^{laē} ēnēk'a: "Yōl. g'ig'egūmē^ŷ, yō^{ma} kwa^{wilē} lāxōs ālālilē g'āyalats Ba^x bakwālanux^{siwēx'dā}. Wā, lā^{mēsōx} x'is^ēdēlx sāsēmēx mōkwaxwa
 65 gānolēx lē^{wa} ma^{lōkwa} lāxens lō^{lalēgasa}, "nēx'elāē. Wā, lā^{em}lāwisē g'ālabend ts!ēts!ēx^{ēdē} g'ā^{lāsa} Sōmxōlīdexwaxa gānolē. yīxs laē x'is^ēdēda q'lā^{lōkwa} gānolē. Wā, lā^{mē} āem wunūla lēxs^{alē} Qūx'elalaxēs ōmpē NENwaqawa^ŷyē qa gwēg'ī^{lats}. Wā, mōsgemg'ila^{lāēxa} ēmekūla x'is^{lāx} laē k'im^ŷyasē^{wa}. Wā,
 65 lā^{em}lāē Qūx'elālēxa Q'āmināgāsē q'ē^{laxa} lā^{lēnoxwē} g'ālag'i-

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 other men, 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-
ma⁵yaax Q!āmināgāsaxs q!ēlēlaaxa lālēnoxwē. Wā, hēm̄lāwīsē
gwēg'ilēda Nōnltsē⁵stālālē Lē⁵wa Nēnstālilē lālasgēm̄xa Q!āminā- 70
gāsē qaxs ⁵nāxwa⁵maē lōllala mōkwē, yixa hāmats!a Lē⁵wa Q!āmi-
nāgāsē Lē⁵wa Nēnstālilē Lē⁵wa Nōnltsē⁵stālālē. Wā, la k'les lōllalē
Hayalik'ila lō⁵ lālxwila, yixs ā⁵maē hēm̄endzaqūla yiyalaqū⁵ses
yiyālx⁵LENē. Wā, hēm̄isē Q!āmināgāsē g'ālaēt laxa g'okwe. Wā,
lā lāsēm̄a⁵ya hāmats!āq Lē⁵wa ma⁵lōkwē yix Hayalik'ila lō⁵ lālx- 75
wila. Wā, lā laēlē Nēnstālilē. Wā, lā elxla⁵ya Nōnltsē⁵stālālē
Wā, la⁵mē Q!āmināgāsē āxōdex xewēqwasa lālēnoxwē qas ts!wes
lāxa hāmats!a. Wā, la āxāla Q!āmināgāsaxa lāstālasa lālēnoxwē
qas ts!awanaqēxa Nēnstālilē Lē⁵wa Nōnltsē⁵stālālāsa g'ōz⁵g'iywē.
Wā, lā'laē āxōdxa āpsōltseyap!a⁵yē qas hām̄x'ideq. Wā, la lō
⁵wilēda hāmats!axa xewēqwaxs lae ēt'ēd āx'edxa būy sāsā. Wē- 80
noxwē āxālaatsa āpsōlts!āna⁵yē qas hām̄x'ideq. Wā, g'it'ōlāwīsē
⁵wilax'da⁵x⁵xēs ha⁵mā⁵yaxs laē q'ēm̄lōdayowē q'ēm̄q'ēm̄dmas
Wā, g'ilē⁵em̄lāwīsē ⁵wilā q'ēm̄lōdayowē q'ēm̄q'ēm̄dmas hōl
hōx'ts!ā lāxēs ālogūgēlē lēlē⁵mē⁵lats!a. Lēx'atē Q!āmināgāsē
q!ap!aēl Lē⁵wa hāmats!a lāxa neqewalāsa g'okwe. Wā, la⁵hō 85
mōxxa gānolē yix'demas lāxēs ⁵waxausē. Wā, g'it'ōlāwīsē 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 Hoḡ^uhok^u-
 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,
 Hoḡ^uhok^u-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 Hoḡ^uhok^u-of-the-Sky
 went to the rear. And then Crooked-Beak-of-the-Sky went to
 the door and danced, and then Hoḡ^uhok^u-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^lenxwafsa gānolē yīx^udms, wā, la tē^tēd gānolēⁱda laē hē gīl
 yīx^uwīdēda hāmats^la. Wā, gīl^ēmēsē yūdux^usēmē q^lem^tlēdayāq
 lāxēs q^lemq^lemdemaxs laē lats^lālil lāxēs lē^ēmē^lats^lē. Wā, hēx^u-
 90 daem^lāwīsē qemk^lūg^la^lēda hamsiwa^uyēxa Gwāx^ugwaḡwālanux^usī-
 wa^uyē. Wā, lā ^ēnemx^uēⁱdaem qemk^lūg^la^l lē^uwa Hayalik^uila lō^ē
 lālxwilāxs laē yēyalaqūla lāx ēōts^lāwasēs lē^ēmē^lats^lē lāx ^uwāx^usē-
 gwilasa gōkwē. Wā, la^ēmē q^lem^tlētsōs q^lemdemas. Wā, gīl-
 95 tē^uwē lāx^u lē^ēmē^lats^lē. Wā, la^ēmē yīxwas yū^ēmasa galōlts^lālilē
 Gwāx^ugwaḡwālanux^usīwa^uyē. Wā, gīl^ēmēsē la Gwāx^ugwaḡwālanux^u-
 sīwa^uyē lāx^u ōgwiwalilē haasē Hōḡ^uhogwāxte^uwē lāx^u t^lex^uila. Wā,
 gāxē gāx^uwūlts^lālilē Gēlōgūdzā^uyē lāx^u lē^ēmē^lats^lē q^las yīx^uwīdē.
 Wā, lā lats^lālilē Gwāx^ugwaḡwālanux^usīwa^uyē lāx^u lē^ēmē^lats^lē. Wā,
 400 lāg^uēolilē Hōḡ^uhogwāxte^uwē lāx^u ōgwiwalilē. Wā, la lastolilē Gēlō-
 gūdzā lāx^u t^lex^uila q^las yīx^uwīdē. Wā, la lats^lālilē Hōḡ^uhogwāxte^uwē
 lāx^u lē^ēmē^lats^lē. Wā, lā lāg^uēyolilē Gēlōgūdzā^uyē lāx^u ōgwiwalilē
 q^las yīx^uwīdē. Wā, lā lats^lālilē lāx^u lē^ēmē^lats^lē. Wā, gāxēda
 hāmats^la lā^ēstalilelaxa laqawalilē q^las lē xwēlaxts^lā lāxēs lēmē-
 5 ^lats^lē lāxēs xa^unalaē. Wā, k^lēsē gālxas laē denx^uīdēda nōnāgadās
 q^lemdemas. Wā, gāxē yīx^uwūlts^lālilēlaxēs lē^ēmē^lats^lē. Wā, la^ēmē
^unex^umālaxa lā^uyē la k^lēdedzewak^u lāgēkwē āwē^ustās. 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 LĒKWĒ QEXXAWĒ L'ĀGĒKWA. Wā, la QEX'EMĀLAXA HĀYU-S
 DUX'UTS!AQĀLA LĒLX'EN L'ĀGĒKWA. HĒEM LĒGĀDES G'IK'ANĀGEMĒ,
 YĪXS ĀXĀLĀĒDA ĀQĀLĀS SEMS HĒ GWĒX'S X'ŌMTSŌX 'WATS'Ē ĀWĀWĒS G'IG | 10
 LĀX NEQĒWA'YASA QEX'EMA'YĒ. Wā, la ĀXĀBĀYA GOGŪMA'YASA BE-
 GWĀNEMĒ LĀX ŌXLASX'Ā'YASA HĒ GWĒX'S X'ŌMTSŌX 'WATS'LĒX. Wā, la
 'WĀX'SANŌLEMĀLAXA XEWĒQWASA BEGWĀNEMĒ. Wā, lā ĀXĀPLĀLAXA
 'NEMĒ XEWĒQWA. Wā, ā'mēsēda hāmats'la 'nemp'lēn'ē'stalilaxa hōq'
 walilaxs yixwaaxs laē lats'lā'il lāxēs lemō'lats'lē L'Ā'LĀGĒKWA. Wā | 15
 g'il'mēsē lats'lā'il lāxēs lemō'lats'lāxs laē hāihāixeda Q'āmmāgāsē.
 Wā, lā DENX'ĒDĒDA NĒNĀGĀDĀS Q'ĒMDEMĀS. Wā, g'āxē yix'wūts'ā
 lilela laxa L'ĀGĒKUMĒ HĒMŌ'LATS'LĒ. Wā, hā'mē LĒK'EMĒLĒS QĒLĒ
 QEX'EMA'YAS LĒWĒS QEXXAWĀ'YAS. Wā, hā'FXĀĒ L'ĀYE NFX'ĪM
 'YAS LAĒ YĪXWA LĀ'STALILELAXA LAQAWĀLĒLĒ. Wā, g'il'mēsē gwal yī | 20
 xwasa ma'l'tsemē Q'ĒMq'ĒMDEMĀS LAĒ HĀIHĀILĀIXA EK'Ē'GĒMĀLA
 Wā, g'āxēda 'wālasē lōxsem yaden tēx'sā lāx salasa g'okwe.
 G'il'mēsē g'āx'ā'ilēxs laē Q'āmmāgāsē dāx'ndeq qā's va'edōsēxs
 laē yālaqwasēs q'lūlēx's'em yāhāyo yālaX'LFMA. Wā, g'il'mēsē
 q'lūlbē yālaqūlayās laē g'ig'ahlasa 'wālasē yadēna. Wā, tēx' | 25
 da'mēsa yadenē la ēk'lē'sta qā's lā lax'sā lāxa salasa g'okwe. Wā,
 la'mē ē'lēd DENX'ĒDĒDA NĒNĀGĀDĀS WAOKWE Q'ĒMDEMĀS. Wā,
 g'il'mēsē q'lūlba Q'ĒMDEMĀS LAĒ LATS'LĀ'IL LAXA L'ĀGĒKUMĒ LĒMŌ'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^εmē-
 30 ʔats:lē lāx hēk:lōtstālilasa t!ex:lā hēk:lālēs maʔtsemē medzōsa.
 Wā, lā denx^εidēda nenāgadās q!emdemas. Wā, gāxē yix^εwūlts:lā-
 lilela lāxēs lemēʔats:lē haēqwalēs ē^εeyasowaxs yixwāē li^εstālilelaxa
 laqawalilē. Wā, sālasēs n^εyasowē hē gwālēda hāmats:lā lē^εwis
 gōgūyūwē. Hēm gwōgūlē gwēgūlasasa hāmats:lāx yixwāē lō^ε
 35 semsas. Wā, lā mōgūxlāxaxa ēmelmaqela l!āgekwa. Wā, lā k!ēs
 lēkwē qenxāwā^εyas ēmelmaqela l!āgekwa. Wā, gil^εmēsē wī^εla
 denx^εedayowē mōsgemē q!emq!emdemas laē lats:lālil lāxēs lē^εmēʔats-
 ts:lē. Wā, lā waiwaiwaixēda Non^εtsē^εstālilē lax ōts:lāwasēs
 lemēʔats:lē laxa nēgōyā^εlilasa gemxodoyā^εlilasa gōkwē. Wā, lā
 10 hēx^εida^εma nēnāgadē denx^εits q!emdemas. Wā, gāxē k!wa-
 ʔakūlaxs gāxāē k!ax^εwūlts:lālilela laxēs lē^εmēʔats:lē. Wā, lā lā-
 ʔstālilelaxa laqawalilaxs laē l!āsgemx^εid lāxaxa laqawalilē
 sālasēs wāx^εsōlts:lāna^εyē ē^εeyasā xūlēqūla dādaalaxa lēgwīlē. Wā,
 gil^εmēsē q!ūba q!emdemas laē waiwaiwaixa ēnemāk:lāla
 45 lē^εwis maʔtsemē medzēsēxs hēk:lālaē. Wā, la^εmē dāx^εidxa
 xix^εenēnāla lēqwa qas ts!ēqemē^εstālēq. Wā, al^εmēsē gwālēxs
 laē ālax^εid k!ēlx^εidēda laqawalilasa gōkwē. Wā, gil-
 ʔmēsē gwāl lāxēs gwālagūlilāsē lāxēs xanālaē. Wā, la^εmē
 ʔnāxwa l!āgekwa k!ēsē lēk^u qex^εimēs lē^εwis qenxāwā^εyē.
 50 Wā, la^εme xwēlaxts:lālil lāxēs lē^εmēʔats:lē. Wā, lā lelqōx^εwī-

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-to-ax 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. |

tse⁵wēda laqawalilē. Wā, gīl⁵mēsē gwālexs laē Nōnd⁵sēstalalē 51
ēdzaqwa waiwaiwaixa lāx ōts!⁵āwasēs lē⁵mē⁵lats!⁵ē. Wā, la⁵denx-
ēdēda nenāgadās q!⁵ēm⁵dēmas. Wā, la⁵mē lāx⁵wālexs grāxāē yīx-
wūlts!⁵lālilela lāxēs lē⁵mē⁵lats!⁵ē hēx⁵ūnālaxa lāyē. Wā, gīl⁵mēsē
wī⁵la denx⁵ēdayowē mōsgēmē q!⁵ēm⁵q!⁵ēm⁵dēms laē la s⁵ā⁵l lāxēs 55
lē⁵mē⁵lats!⁵ē. Wā, la⁵mē yālaqwē Hayalik⁵ilasēs yalax lē⁵nē lāx
ōts!⁵āwasēs lē⁵mē⁵lats!⁵ē lāxa nelk⁵lodayā⁵lilasa gēm⁵xōtēwah⁵lōsa gō-
kwē. Wā, hēx⁵īda⁵mēsa nēnāgadē denx⁵īts q!⁵ēm⁵dēmas. Wā, grāxē
yīx⁵wūlts!⁵lālilela lāxēs lē⁵mē⁵lats!⁵ē. Wā, la⁵mē yīx⁵sē⁵stā⁵lilēlaxa laq-
walilē. Wā, laēm hēlagitē qēnxāwā⁵yas lāgēkwa. Wā, la⁵wādzō 60
pēldzowē qēx⁵ēma⁵ya lāgēkwa. Wā, gīl⁵mēsē wī⁵la denx⁵ēdayowē
ma⁵h⁵tsemē q!⁵ēm⁵q!⁵ēm⁵dēms laē xwēlaqa lats!⁵āxēs lē⁵mē⁵lats!⁵ē. Wā,
lā yālaqwē lalaxwīla lāx ōts!⁵āwasēs lē⁵mē⁵lats!⁵ē lāx nelk⁵lodayā⁵lōsa
hēlk⁵lōtēwalilasa gōkwē. Wā, hēx⁵īda⁵mēsa nēnāgade denx⁵ōts
yālaqūlayās lā⁵laxwīla. Wā, grāxē lōxstūwēxēs gēgēyagisēs gēm⁵ 65
xōlts!⁵ānā⁵yē a⁵yasō. Wā, lā pēlxwasēs hēlk⁵lōts!⁵ānā⁵yē lāxa wē-
nagwīlasa gōkwē. Wā, la⁵mē yīx⁵sē⁵stā⁵lilēlaxa laqawalilās gōkwē
lāxēs hēmenalā⁵maē hāsēla yālaqūlaxs yīxwāē. Wā, gīl⁵mēsē
wī⁵la denx⁵ēdayowēda ma⁵h⁵tsemē q!⁵ēm⁵q!⁵ēm⁵dēms laē la⁵wāxēs
lē⁵mē⁵lats!⁵ē. Wā, laēm lōmax⁵īd wīlō qēnxāwā⁵yas lāgēkwa 70
lē⁵wis qēx⁵ēma⁵ya 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 side¹ 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^uhok^u-of-the-Sky is made of | broad, short boards; and the painting on the front is the body of the

72 Wā, lā^lāē mōx^uūnxēlaxa ts^lāwūnxē maēmōp^lēna kwēxēlaxē-
waxa nā^lēmēxēnxē ts^lāwūnxā. Wā, g^ll^lmēsē gwāla mōx^uūnxē
75 ts^lāwūnxāxs lāē w^llā lēqwēlaxēwēda hēhāmsiwa^lyē lē^lwa lēlēmē-
lats^lē lē^lwa hāmsp^lēqē lē^lwa l^ll^ll^lentsemē nāēnx^uūna^lya. Wā,
lāla axēlaxēs qēqēxēma^lyē l^ll^llāgēkwa lē^lwis qēqēnxāwa^lyē l^ll^l-
lāgēkwa. Wā, laēm lābaxa nūyāmē.

1 Wā, hē^lmaē māwilas lē^lmē^llats^lās Bax^ubakwālanux^usīwa^lyē lō^l
Q^lāmināgāsēxs ā^lmaē nāxwāem l^lāgēkwa, yix wādzeqemasas yix
hāē āxēla naqōlōwalilē. Wā, la lax^lsālē hāmsp^lēqēs lāxa sūlāsa
gōkwē, yixs lāēlāē lāx l^lāsulilasa māwilasa lē^lmē^llats^lās Bax^uba-
5 kwālanux^usīwa^lyē lō^l Q^lāmināgāsē.

Wā, hē^lmis māwilas lē^lmē^llats^lās Gwāx^ugwa^lwālanux^usīwa^lyē, yixs
wadzāē ts^lāts^lax^lsama. Wā, la k^ladedzālaxa senāla gwa^lw^lna
lāx gēm^lxōtsālilā t^lēx^llāsa gōkwē qaxs hē^lmaālaē Gwāx^ugwa^lwā-
lanux^usīwa^lyē g^ll^l lēntōdēx gēgēyagesasa hā^lmōlānemas Bax^uba-
10 kwālanux^usīwa^lyaxs gūxāē q^lēlaxēs hā^lmōlānēmē qaxs lēx^la-
maēl hā^lmas Gwāx^ugwa^lwālanux^usīwa^lya gēgēbēlōxstā^lya nā-
xwax g^ll^lg^laōmas lē^lwa bēgwānēmē hā^lmēk^lēyalānems Bax^ubakwā-
lanux^usīwa^lyē. Wā, hē^lmis lāg^lilās hē la lē^lmē^llats^lāsēxa max^lstā-
yasa t^lēx^llā.

15 Wā, hē^lmisē māwilas lē^lmē^llats^lās Hōx^uhogwāxtē^lwē, yixs ā^lmaē
wadzō ts^lāts^lax^lsēma. Wā, lā k^ladedzālaxa senāla hōx^uhokwa, yixs

¹ 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^uhok^u. | The sacred room of the Ho^xhok^u 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^lats!ās Hōx^uhogwāxtewa^{ya} hēlk'!ōdēnōllē- 17
malilas mawilas hēmē^lats!ās Bax^ubakwālanux^usiwa^{ya}qaxs hēmaē
hāmsiwēsē.

Wā, hēmīsē māwilas hēmē^lats!ās Gēlōgūdzā^{ya}, yixs ā^lmaē^lwadzā 20
ts!āts!ax^usema. Wā, la k'!adedzālaxa sēnāla Gēlōgūdzā^{ya}, yixs
hāē āxēla māwilē hēmē^lats!ās Gēlōgūdzā^{ya} gēmxa^{nō}lēmāmalilas mā-
wilas hēmē^lats!ās Bax^ubakwālanux^usiwa^{ya}qaxs hēmaē hāmsiwēsē.

Wā, hēmīsē māwilas hēmē^lats!ās Nēnstāhīlē. Wā, la hēmāc 25
ēwadzō ts!āts!ax^usema. Wā, la k'!adedzālaxa begwanēmē. Wā, la
LEGAYOSA nanēs ē^leyasōwē. Wā, la āla gūlsgilt'ēs gegats!ēmē, yixs
hāē āxēlē māwilas hēmē^lats!ās Nēnstāhīla hēlk'!ōtstāhīlasa t'fxīlasa
g'ōkwē.

Wā, hēmīsē māwilas hēmē^lats!ās Nōnltsē^lstāhīlē, yixs ā^lmaē^lwa- 30
dzō ts!āts!ax^usema. Wā, la k'!adedzālaxa k'!ēdlāwē, yixs hāē
āxēlē māwilas hēmē^lats!ās Nōnltsē^lstāhīla nēgōyāhīlasa g'ēm^{xō}doyā-
hīlasa g'ōkwē.

Wā, hēmīsē māwilas hēmē^lats!ās Q!wēq!waselalē, yixs wadzāc 35
ts!āts!ax^usema. Wā, la k'!adedzālaxa begwanēmē. Wā, la wax-
sanōLEMālaxa gwāgū^lwī^lna yixs hāē āxēlē māwilas hēmē^lats!ās
Q!wēq!waselala nēgōyāhīlasa hēlk'!ōdoyāhīlasa 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^εmisē māwilas hē^εmē^εlats'lās Hayalik'ila, yixs ā^εmaē sayōq^u q'lwāxa, k'leās ōgū'la lāq, yixs hāē āxēlē māwilas hē^εmē^εlats'lās Haya-lik'ilē ^εnelk'!ōdoyā'ililasa gēmxōdoyā'ililasa g'ōkwē.
- 40 Wā, hē^εmisē māwilas hē^εmē^εlats'lās lālaxwila, yixs wadzâē ts'lā-ts'lax^usema. Wā, la tēgūdzāya ^εwālasē qēnxawē l'lāgēk^u laq. ^εnēmp'ēnk' lāxēns bālax yix ^εwādzeqawilasas. Wā, lā^εlāē mōp'ēnx'sē^εsta lāxēns q'lwāq'wax'ts'lānā^εyē yix ^εwāg'idasas. Wā, lā hāē āxēlē māwilas hē^εmē^εlats'lās lālaxwila ^εnelk'!ōdoyā'ililasa hēlk'!ōdoyā'ililasa g'ō-
45 kwē.
- Wā, hē^εmisē māwilas hē^εmē^εlats'lās l'lāqwak'!ālaga, yixs ^εwadzâē ts'lats'lax^usema. Wā, lā k'lādedzālaxa ^εnekūla. Wā, lā ^εwālas wūq'lāsē ōts'lāwas, yixs hāē āxēla gwak'!ōdoyā'ililasa gēmxanēgwilasa g'ōkwē.
- 50 Wā, hē^εmisē māwilas hē^εmē^εlats'lāsa Māmaq'la, yixs wadzâē ts'lā-ts'lax^usema. Wā, la lēbedzōya l'lāgēkwē lāq. Wā, lā bekwē^εlakwa q'lwāxē la lādzewēq, yixs hāē āxēla māwilē hē^εmē^εlats'lās gwak'!ōdoyā'ililasa hēlk'!ōtstā'ililasa g'ōkwē.
Wā, laem ^εwī'la lāxēq.
- 55 Nenwaqa^εwē q'lēndēmxs k'lēs^εmaē nōs^εid qa mēx^εdēs Bax^uba-kwālanux^usīwō^ε:—
“^εmāslēxanōsxs nōyaml qantsō ts'lōx^ulēmaō. Hēmlētsxanōs aaēyōkūslēlaxē lāōts q'lōq'wasax ēngwāla lāx q'lōyēwa^εyasēa.”

What the *Āwīk'!ēnox'* people say, I do not believe. I have heard many of them tell the same thing about the progeny of *NENWAQAWA*, and I have heard them claim that he belongs to their ancestors. Some of the names of the *Āwīk'!ēnox'* claim that he belongs to the *Ts!eyōgwimoḡwāē*. And some other chiefs say that he belongs to the *mumayō* *Sōmxōlīdexwāē*. Some of them, who I think speaks the truth, said that he belonged to the *Sōmxōlīdex'*, and he said that the *mumayō* of the *wākwā* 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!ēnēg'a*. This means "the door in the rear of the dance-house." Later on she was called *K'anelk'as*. And the youngest son of the eldest of the sons of *NENWAQAWA* was *TEWIX'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 *TEWIX'EMĒ* 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 'nē'mēmōts NENWAQAWA'yē, qaxs 'nāḡwā'mae lenē-60 map!a qa's g'ilnōkwēs. Wā, hē'mis lāg'ilas 'nēk'ēda waōkwē g'igēgā-mēsa Āwīk'!ēnoxwāqēxs Ts!eyōgwimoḡwāē. Wā, la 'nēk'ēda 'nēmōkwē g'igāmēqēxs Sōmxōlīdexwāē 'nē'mēmōtas NENWAQAWA'yē. Wā, 'nēmōḡ'ēmēsēn k'ōdelē ālēs wāldēm g'āxēnlasa bēg'wā'mma, yixs 'nēk'aaqēxs Sōmxōlīdexwāē 'nē'mēmōtas NENWAQAWA'yē. Wā, la 'ēlāē Ts!eyōgwimoḡwē 'nē'mēmōtas ōmpas gē'mmas NENWAQAWē Wā, lēn 'nēk'ēx āla wāldemas. Wā, g'a'mēs lēgēm g'ilē g'ūnē's NENWAQAWA'yē T!ēnēg'a, yixs hāē gwēbalaatsa lēgēmē t!ēnēg'a'yasa ts!āgats!ē g'ōkwa. Wā, āl'mēsē lēgādex'its K'anelk'asē Wā, lā'ēlāē lēgādē 'nōlast!ēgēma'yas sāsēmas NENWAQAWA'yas TEWIX'EMĒ, yixs k'!ēs'māē bāk'ō lō' Bax'bakwālanux siwā'yē. Wā, la lē'lē Bax'bakwālanux'siwā'yē lā lēgādes Q!ōmoyūlē. Wā, la ālagod lēgādes Powēdzidē. Wā, hāemxaāwisē g'walaxs lāē g'igē-mēx'īdē Powēdzidē, wā lā'mē g'igēxlālx Q!ōmoyūlē. Wā, hēt!a k'!ēs q!ālē g'ālā lēgēms ts!ā'yās TEWIX'EMĒ, yix Aēk'loqā. Wā, hēt!a q!ālē lēgēmas āmā'yīnxa'yasa yūdukwe 'nē'mēmō, yixs hē'māē g'il lēgēmsē Gūna, yixs k'!ēs'māē bāk'ō lō' Bax'bakwālanux'siwā'yē. Wā, la āl'ēm lēgādex'its Wāk'asē. Wā, la g'igē-gāmēx'īdē mā'lōkwē 'nō'nelasēxs lāē lēgādex'its lō'ya lūx gw'g'g'

80 was Lō^éyā, 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^u, and | Aēk' loqā was chief of the Ts!eyōgwīmoḡwē, and | Lō^éyā was chief of the Ts!eyōēdex^u, who are living at the head of the lake of | Wanuk^u, the river of the Āwīk' !ēnox^u.
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^émaē L!āyōxēs lēlēgēmaxs p!ēsēdaē. Wā, laēm^élaē g'īgāma^éyē Q!ōmoyūlēsa Sōmxōlīdex^u. Wā, lā^élaē g'īgāma^éyē Aēk' loqāsa Ts!eyōgwīmoḡwē. Wā, lā^élaē g'īgāma^éyē Lō^éyasa Ts!eyōēdex^u, yīxs hāē g'ōkūlē ōxlālēsasa dze^élālas wās Wanukwē, yīx wāsa Āwīk' !ēnox^u. Wā, lax'st!aax^émen ^éwī^éla
85 nā^énax^émōxēs ^énāxwī^élālōs q!āq!ē^éstaase^éwa g'āxen, qāst.

G'aem wāldems genēmas Baḡ^ubakwālanux^usīwa^éyē laē Lē^élāxēs hā^éwūnemaxs laē hōqūwelsē yūdukwē wīwūq!was lāx g'ōkwas Baḡ^ubakwālanux^usīwa^éyēg'a:

"X'alāx's Baḡ^ubakwālanux^usīwa^éya,

90 "X'alāx's Baḡ^ubakwālanux^usīwa^éya lānaxwīlas wax'deōs sāgūnsa, Baḡ^ubakwālanux^usīwa^éya."

Wā, lawēs!a gwāl lāxēq.

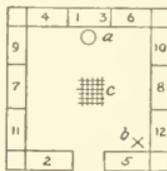


Fig. 1. House of Baḡ^ubakwālanux^usīwē^é.
a. Cannibal-pole.
b. Place of visitor.
c. Fireplace.
1. 3 Baḡ^ubakwālanux^usīwē^é and Q!āminā-gās.
2. Gwax'gwaxwālanux^usīwē^é.
4. G'elōgūdzā^éyē.
5. Nen-tāll.
6. Ilōx'hogwāxtē^éwē.
7. Nōltsēstūl.
8. Q'iwōq!wasēlat.
9. Hayalik'ila.
10. Lālxwīla.
11. L'āq'wak'ā!aga.
12. Māmuq'a.

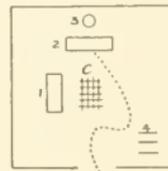


Fig. 2. House of Nenwaqawē^é.
1. 2. Settees.
3. Pit.
4. Sons of Nenwaqawē^é.
c. Fireplace.

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-^ulaḡ^usa* *ḡnaxwa han!ēnox^u* (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'sokwīlak*^a returned to his father, *Q'ōmg'ilaxya⁶ō*, 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^əō 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^əō 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 Ęx'sokwi^əlak^u 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 Ęx'sokwi^əlak^u, because he wanted to be seen by the great hunter. As soon as Ęx'sokwi^əlak^u 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 (Wŭxĕtbĕ^ə). 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 (Ęx'sokwi^əla^xsa^ə nāxwa hanl!ēnox^u ēBELElālang'in xāq!E-xawĕk^ə)." 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^x, whose name was Leader-of-all Warriors (Walebâ^ŷyē). Ēx'sokwi^llak^u 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.

Ēx'sokwi^llak^u had a brother-in-law, Born-to-be-a-Spearsman (Alē^winoxwi^llak^u), 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 Ēx'sōkwi^llak^u 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 (ēmakwi^llā ēnek^lālo). Ēx'sōkwi^llak^u 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 Ēx'sōkwi^llak^u, 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. Ēx'sokwi^llak^u 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 Ēx'sōkwi'lak^u, 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 Ēx'sōkwi'lak^u 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. Ēx'sōkwi'lak^u 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 Ēx'sōkwi'lak^u 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 Ēx'sōkwi'lak^u 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, Ēx'sōkwi'lak^u, 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^u pulled his blanket over his face. The Sea-Lion jumped into the canoe, and said, "Paddle!" At once Ēx'sōkwiłak^u 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^u. 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^u 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^u 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^u*(Koskimo dialect)*

- 1 G'öküla'laē g'äläsa 'ne'mēmōtasa Naensx'ä lāx 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 'nāxwa '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 'nāxwak'as lälä-
- 10 lē'lgēmäläk'asē 'waōts!äs g'älä Naensx'ä. Wä, läk'as'laxaē ēx'ē
nāq'ayas Wanädē qak'asēs 'wāts!ē NESÄxs läk'asaē 'nāx'wid lak'as
yēyalx^uq'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^u. Wä,
k'lē'yask'as'laxaē Wanädē qlāq!aaq. Wä, läk'as'laxaē gwāk'lō-
- 15 dexlälisa 'nālaänēk'asas, g'āxk'asaasē bekūmāla g'āxēlk'asa laxē
t!ex'asē g'ōxwas LELBEYÖS, yik'asex ōmpk'asas Wanädē. Wä,
ōkwas'EM'laē lä bekūmāla läk'asex kwaēlask'asas Wanädē lō'kwa-
sēs 'wāts!a. Wä, läk'as la 'nēx'a bekūmāla: "Lō'xaxaenlōl, 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 lāxē 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^u thought this strange. | When T!EK'AYIG'İ'LAK^u 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^u, and looked into her face. ||
 60 In vain he opened his mouth. Then T!EK'AYIG'İ'LAK^u 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^u guessed that the dog was her

47 p!ak'ē. Wā, lāk'asē 'wāts!E BEY'wīd qak'ats laē lāk'asaxēs kwaē'lak-
 k'asdē yik'asexs hēk'as'fmaēx'dē ūlē bekūma. Wā, g'āxk'as'f'laxaē
 g'āxē'l'idē Wanēdē, yik'asxē 'wāts!EK'asdē. Wā, hēhēk'aEM'laxaē
 50 q'ās'fidaxēs 'wāts!EXē lāk'as hagūdzwālił lāk'asEX kü'lēlask'a-
 saxsxē 'nāx'wīdk'as'EM lāx'sax'fīdk'asē p!ep!EYōkwāsas Lō'kwāsē
 ōxawak'asas. Wā, ōkwās'EM'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'fyaasē powēk'lālaēnox'k'asē āla-
 55 k'lāla Wanēdē lāk'asxēs abempē. Wā, hēk'as'EM'laxat! lak'EMq!a-
 s'īdayōs LELBEYŌS Lō'kwāsēs GENEMē T!EK'AYIG'İ'f!ax^u. Wā, g'īlk'as-
 'EM'laxaē T!EK'AYIG'İ'f!axwē k'āg'īlilasē hā'fmaats!E g'its!Ewaḡ'sē
 ts!ENḡwē sāsasda, g'āxk'asaasē ōmasē 'wāts!E qak'ats laē k'wāg'ī-
 līlk'as lax L!asalīlk'asas T!EK'AYIG'İ'f!axwē qak'ats dōqūmalīlaēq.
 60 Wālk'as'EM āqa. Wā, lak'as'f'laxaē T!EK'AYIG'İ'f!ax^u dōt!EG'a'f!a.
 Wā, lāk'as'f'laxaē 'nēx'a: "'ya, 'māsk'adzēg'a NESāk', hēk'asaēk'
 gwēx'asē dādōt!EG'ā'f!a g'āxk'asEN," 'nēx'k'as'f'laxaē. Wā, hēhēk'a-
 EM'laxaē Wanēdē q!aq!aax qak'asēs hā'fmaēnē. Wā, g'īlk'as'EM-
 'laxaē 'wī'lak'asxē sāsasdē lāk'asaē lāx'ūlił qak'ats laē külg'a-
 65 līlk'as lāxēs kwaēlasē. Wā, ōkwās'EM'laxaē ōmas 'wāts!E lāk'as
 lāx k'wāē'lask'asas LELBEYŌS qa's lāk'asaē dōqūmalīlaēq. Wā,
 lāk'as'EM'laxaē āqa wāx'st!aax' dādōt!a. Wā, g'īl'EM'laxaē lāk'as
 nēg'aḡ'wīda lāk'asaē hēk'as'EM kwaēlk'asē 'wāts!E kwaē'lask'asas
 LELBEYŌS. Wā, lāk'as'f'laxaē hēmenalak'as'EM pōyē Wanēda. Wā,
 70 lāk'as'EM'laxaē gayal'EM hēk'as gwayalak'asē, wā, lāk'as'EM'laxaē
 T!EK'AYIG'İ'f!axwē k'ōt!ēdk'asxē 'wāts!ā hēk'as'f'maēs xūnōḡwē. 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
 'wīlak'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 qa's nēla-
 laēsē pēpāxaxs g'āxk'asaēla plēxwak'aslaq. Wā, lāk'as'EM'laxaē
 Wanēd ēlak'lāla ts!en'x's 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 lēxaxtaē. 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'wag'EMak'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'wēnalak'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^u
arose and called their tribe | to come and eat breakfast in the house.
Then all | the ancestors of the numaym Naensx'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, NESā, 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'asāē
wūlk'as x'imsa laē'stalil lāk'asxē laqwawalīk'asasē g'ōx^u, āūmlE-
mak'asxē pēpāxa. Wā, lāk'as'EM'laxaē hēhēk'a g'āxk'asē Wanēdē.
100 g'āxēl lāk'asxē g'ōx^u. 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^u. 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^u lāx'widk'as, qak'ats laē lēlaxēs g'ōkwaōtē qak'as
g'āxk'asē gōgag'alil lāx g'ōxwas. Wā, g'āxk'as'EM'laxaē 'wī'lak'as
hōx'uts!āwē g'ilk'asasē 'nē'mēmaōtk'asasē Naensx'ā. Wā, g'ilk'as-
'EM'laxaē 'wī'lāēlk'asē Lē'lānem, wā, lāk'as'EM'laxaē LELBEYŌS
nēlālaxēs g'ōkwaōtas Wanēdaxs lāk'as'mē'lasē 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 gwūgwaīgask'asasē ōmasē 'wāts!EK'asē NESā. Wā,
20 hēk'as'EMxat! g'ūg'ilaats Gōsg'imux^u 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 lē-
gema ēx'ts!emē. Ālaem'ēnemx'ādalē lāg'ilas lēgādēda Āwik'ēno-
xwasā ēx'ts!emē. Wā, la'mēsen āem negeldōlga wāldemgasg'tu
genemk', lāgas nōsa qaenlas lāg'ilas lēgādēda ts'ēdaqasa Āwik'ē-
noxwasā ēx'ts!emga. Wāga hōlēlax, qāst, qen nānaxts'ēwa'mēx
g'wēk'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 Ōya-
laidex lax Yālalē. Wā, lā'laē ma'lēla g'igāma'yē LEG'ēx qa's ge-
genema. Wā, lā'laē LEG'ēxē hē la lāxūlēs ā'lēlē genema. Wā, 10
k'lēs'em'laxaāwisa g'igāma'yē LEG'ēx la aaxp'ētlāxēs sas'ēmē
laxēs gek'emā'ilē. Wā, lā'laē lōmax'āid aēk'ilaxēs begwānēmē
xūnok' lāxēs ā'lēlē genema. Wā, hēm'lāwis xēnēla ts'ēnōms
nāqa'yas gek'emā'ilās. Wā, lā'laē sena qa's g'wēx'ādaaxēs la wū-
nemē lō' k'lēlax'āidēq, lō' hē k'lēlax'āitse'wē ā'lēlē genems. Wā, 15
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'em'lāwisē gwālē s'nu-
'yasa gek'emā'ilē genems LEG'ēx, lā'lasē hēmēnada ēk'lēq'lāq.
Wā, la'em'laē lē'lāxēs xūngwawē, yix xūnōkwāsēs lā'wūnē
lē'wēs ā'lēlē genema. Wā, lānaxwa'laēda gek'emā'ilē k'wag'awa- 20
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, lāxʼdaʼxʼlaē sēxʼwīda. Wā, wūlaEMʼlawisa
gēkʼEMāliłax LEG'ĒXē lāx ʼwālagʼilaslas. Wā, lāʼlaē qwēsala ɢWE-
25 ʼyās LEG'ĒXē lāaslas. Wā, wāxʼEMʼlawisē LEG'ĒXē lēʼlālxēs be-
gwanEMē xūnōkʼ qʼa lās lāxseq. Wā, lāʼlaē qʼEMsē xūnōkwas qaxs
laē āla la oqʼlūs la lāxūlasēs ābadzewē. Wā, āEMʼlawisē LEG'ĒXē la
lōwalaq. Wā, gʼilʼEMʼlawisē qwesgʼilē LEG'ĒXaxs laē xwūnalʼidēda
gēkʼEMāliłē. Wā, laEMʼlaē āxʼēdxa ʼwālasē gʼildasa, qaʼs lā āxʼā-
30 lēxsas lāxēs xwāk!ūna. Wā, lāʼlaē qʼENēpsemālē daakwas, wā, hē-
ʼmēsa gʼiltʼla denema. Wā, gʼilʼEMʼlawisē ʼwēlxs lāx xwāk!ūnās laē
lēʼlālx ɛnōlastʼegemaʼyas begwanEMē xūnōxʼs ʼLEʼwis xūngwawē
qʼa lās hōgūxs lāx xwāk!ūnās. Wā, gʼilʼEMʼlawisē la hōxʼwalēxs
lāxa xwāk!ūna laē sēxʼwīdEXʼdaʼxʼ qʼaʼs lā lāxa ɛmekʼāla lāx Lʼā-
35 sēgʼaʼyas Yālalē. Wā, lāʼlaē ālēʼsta lāxa ɛmekʼāla. Wā, lāʼlaēda
tsʼEdāqē hānōltōdxa gʼildasē lāxēs xwāk!ūna qaʼs hāngʼalīsēq. Wā,
lāʼlaē lēʼlālxēs xūnōkwē qʼa lās gʼiwālaq ʼLEʼwis xūngwawē. Wā,
laEMʼlawisa ʼyāxʼsemē tsʼEdāq āxkʼlālxēs xūngwawē qʼa āxōdēsēxa
yekwāyaʼyasa gʼildasē. Wā, gʼilʼEMʼlawisē lawāya yekwāyaʼyaxs
40 laē begwanEMē xūnōkwasa ʼyāxʼsemē tsʼEdāq dāxʼīdxēs tsʼlāʼya
qaʼs laxtsʼōdēs lāxa gʼildasē. Wā, lāʼlaē ābempas yekū-
yentsa yekwāyaʼyasa gʼildasē. Wā, lāʼlaēda ʼyaxʼsemē tsʼEdāq
āxʼēdxa ālāgʼEMsgemē ɛnEXʼūnāʼyaxa la hāMELXSEMālaxa āwāwē
ēxʼtsʼema. Wā, lāʼlaē qʼENēpsemts lāxa gʼildasē. Wā, lāʼlaē

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'EMēlāwisē gwāla laē hāng'am- 15
 tEXsaq lāxa xwāk!ūna. Wā, lā'laēda 'yāx'sEMē ts!Edāq āxk'lā-
 laxēs xūnōkwē qa t'lāxālexsēsēx 'wālasa t'lēSEM lāxa xwāk!ūna.
 Wā, laEMēlāwisē xūnōkwas ālāx sūxSEMA 'wālas t'lēSEMA.
 Wā, lā'laē q'lāxa ālā la ēx' lax q'eltSEM. Wā, hāstlar'm-
 'lāwisā begwāNEMē lāx's g'āxaē t'lāgEXsaq lāxa xwāk!ūna. Wā, 50
 lā'laē lāxs lāxa xwāk!ūna. Wā, lā'laē sēxwat'lūlēda 'yāx'sEMē
 ts!Edāq L'EWIS xūnōkwē hānōyālaxa 'wālasē g'ildasxa hē gwēx'sē
 q!Eqālaēna'yasa ēx'ts!EMē la 'MEGESgūMēxa g'ildasē q!Eqālaēna-
 'yasa L'ēsEla. Wā, laEMēlāwisē lāxa L'āsakwaxs laē 'nēk'ēda 'yāx-
 sEMē ts!Edāqa lāxēs xūnōkwē. "Wēg'a yiltsemtsa DENFMēx laxw 55
 t'lēSEMēx. Wā, g'il'EMlwits gwāl qasō lāl yiltsemtsa āpsba'yaxs
 lāxwa g'ildasēx," 'nēx'laē. Wā, hēx'idaEMēlāwisē hē gwēx'idēda
 begwāNEMē. Wā, g'il'EMēlāwisē gwāla laē hān'stEMtsa ēx'ts!malā
 g'ildas lāxa aōwak'ē. Wā, g'il'EMēlāwisē hānwalaxs lāar' t'lāgl-
 tsaxa g'iltSEMē t'lēSEM qas t'lāx'stENDēs. Wā, g'il'EMēlāwisē 60
 lā'stāxs g'āxda'xwāē sēxās. Wā, laEMēlāē hēwāxa m'fēlxāxs
 lā'stanowē g'ildasa, qaxs laē q'lāk'aqēxs 'yāx'sEMaēs gwēx'idānsē.
 Wā, lā'laē elāq lāg'aa laxēs g'ōkwaxs laē yāq'eg'a'lēda 'yāx'sEMē
 ts!Edāqa lāxēs xūnōkwē. Wā, lā'laē 'nēk'a: "'ya, xūnōk', wā-
 entsōs hōlēlax qEN nēlēsga gwālaasgras'EN nāqēk'. qaxz'ūs
 wūlāsō'mēLEK' lāx x'eyāsas ts!ā'yax'dā. Wā, lEN 'nēnk'leq'lā-

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!ax'widĕ ts!ā'yax'dā. Wā, hĕ'mĕSEN lāg'ila 'nĕk' qENS
k'lŭnk'lŭnqelĕ 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'lŭnqa. 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' lĒLElālāsa lā ts!EX'stanos. Wā, lā'laĕ
wŭLASE'wĕda 'yāX'sEMĕ ts!Edāqa: "wīnĕlā xŭngwawā," 'nĕX'sō'laĕ.
75 Wā, hĕX'idaEM'lāwisĕ nā'naxma'yĕda 'yāX'sEMĕ ts!Edāqa. Wā, lā-
'laĕ 'nĕk'a: "QEPanux' yā'yats'ĕX. Wā, g'wāLElā'mĕSEN k'lĕS
q!ā'staxEN xŭngux'dā qaxg'ENU'x' ā'mĕk' la q'lŭlĕX's'EM la q'wā-
q'lŭla," 'nĕX'laĕ. Wā, lā'laĕ wŭLASE'wa lax g'wāg'waagasasa
k'lāwats'lĕ g'ildasa, qaxS 'NEMSG'EMaĕ g'il lĒgad g'ildasa lāXa
80 Hĕldza'q". Wā, hĕ'mis lāg'ilas XENLEla āwĕLEqelĕda Hĕldza-
'qWaxa k'lāwats'lĕ g'ildas. Wā, lā'laĕda 'yāX'sEMĕ ts!Edāq 'nĕX'qĕXS
ā'maa la ts!āX'idĕda k'lāwats'lĕ g'ildasa. Wā, laEM'laĕ k'ōt'lĕdĕda
Hĕldza'qwaq laEM mōmas'idĕda 'yāX'sEMĕ ts!EdāqXĕS xŭngux'dā.
Wā, lu'mĕSĕ dzāqWaxS g'āxaĕ nā'nakwa g'igāmā'yĕ LEG'ĒX lĒ'wis
85 a'lĕlĕ GENEMA. Wā, hĕX'ida'mĕSĕ ts!Ēk'lāl'itSE'wĕ LEG'ĒXĕ yīsĕS
k'ōdĕlĕ g'wĕX'idaatsa 'yāX'sEMĕ ts!Edāq lāXES xŭngux'dā. Wā,
lā'laĕ yāq'EG'a'lĕda g'igāmā'yĕ LEG'ĒXĕ. Wā, la'laĕ 'nĕk'a: "Hāg'a-
X'EN xŭnōkwa '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

Wāgax'a grīgēgāma'yaxsa lēlqwālala'yax tātogwalax'ed xūnōs-kwa," ēnēx'laē. Wā, la'mē q'lāq'alagayuwēda ēx'ts'ēm̄sgēma'gō gildas k'wāts'ewats xūnokwas LEG'ĒX, yix grīgēgāma'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'lēstēda 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'ēm̄sgēmalā k'lawats'ē 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'wale'elaxa hōl'g'wēx'sa l'ēsela 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'ēsela, yixs ālāē q'wāx'emlā'ya laxa t'ūsēk' ēnēx'laē. Wā, k'lēs't'em'lāwisē ēnōlās q'lās't'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:s'ā-
 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'ēsele 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's!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'is-
 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
 hēltsā lāxēq qa's k'il'ēdaas, qa's ā'māē 'nōlās k'lwāēs x'īts'lax'i-
 laxēs ts'lā'yāxs laxūmālaē ēax'ela. Wā, lā'laē lāx'ūlēsēda ts'lā'yāxs

younger sister stood still, and she heard some one sitting inside of the box, and saying, "Don't be afraid, come from this 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, "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 wūlaxa yāq'entlāla lax ōts'lāwasa gildasēxa ſnek'a "Qwal-las k'ilēlax. Qēlag'a, x'ōx'widexg'ada gildasēk. Laēms togwāla g'āxen," ēnēx'laē wūlaxa ts'lā'ya. Wā, hēx'idaem lawisa ts'ā'ya la xwēlaqa lāq qa's x'ōx'widēxa gildasē. Wā, lā'laē āxodēx yikwaya'yas qa's k'ōx'walisēs lāx ōnā'yasa gildasē. Wā, lā'laē ſlaēda ts'lā'ya dōx'walelaxa āla la ēx'sōk' hē'fa begwānem k'wāts'lāxa gildasē 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 Hēlda'qwa, lā X'āwagas lāxa Kwāg'ule yāq'ēdāsā—qaēs laēnā'yōs x'ōx'widxwa lēgādēx gildasa lāxwa lēgādax k'lāwats'lē gildasa. Wā, la'ēmsēn 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 gildasa. Wā, lā'laēda begwānemō dāx'idxa ēx'ts'emsgēmāla ālāg'itō qa's lēxts'lōdēs lāxa k'lāwats'lē gildasa. Wā, lā'laē dāx'olxa gildasē qa's k'ōx'semdēq. Wā, g'il'ēm'lāwisē la āmasgēmālxas lāc g'ip'ēts'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'lālxēs lā'wūnemō lē'wis'holā qa's lālxag'ē nā'nak' lāxēs g'ōkwē. Wā, lax'dat'x'laē qa's idē. Wā, k'lō's'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'lāts!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'lāq'alagālayāsa ēnāxwa
lēlqwālaLa'yē xūnōkwax Leg'ēxxa k'wats'lāwa lāxa ēx'ts!emsgemalā
60 k'lāwats'lē 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'lēk'ēs'ā. Wā, g'āx'mēsen gegradeg'a āmā'yinxōg'asēs sāsema-
qōs lāxg'a Qwēx'agas lāxg'a Ēx'ts!emga yixg'ada ēnemōx'ēm-
k'lālōla gūxen, qen gāxē lāts'lā lāxa k'lāwats'lē gildasa. Wā, g'il-
mēsen lāts'lā lāq lāg'en lēx'ēdes Qwēx'agas l'ē' ēx'ts!emga lāxg'en
gēnemk'. Wā, la'mēsēk' nē'ēdelg'ada lēgadek' gildasaxg'a k'lā-
75 wats'lē 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 he said, "Now look at it, father-in-law, at this my privilege (the 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. Ænekwala thanked him for what he had said. And then he took the names of the wife of Yämadzalas, Qwex'agas and Èx'ts'ingga. And Yämadzalas stayed at Rivers Inlet and that is the beginning of the names Èx'ts'ingga and Qwex'agas. That is all.

ORIGIN OF THE ABALONE NAMES OF THE GWA'SELA

Ʒwēlagēlas lived at Tag'os — a man of the numaym Q'lōmk'ut'les of the Gwa'sela. Ʒwēlagēlas 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 Q'lōmk'ut'les was Hayalk'en. They say that Ʒwēlagēlas paddled inside of Lake, and he was just going in through the place T'lōxsē when he saw (water) squirting upward. And at

g'il'em'elāwisē āx'āililē āx'āililemas laasē 'wālas'idēda k'lāwats'ē g'il'7s
dasa. Wā, la'em'ē lepsemilixa ālāg'imē megesgemālaxa ex'ts'ingga.
Wā, lā'elāē Yämadzalas yāql'eg'a'la. Wā, lā'elāē 'nēk'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 'nāxwax ts'ets'elxen k'lek'is'ā, 'nēx'
'elāē. Wā, g'āx'elāē Yämadzalas k'wanōdzēlilaxes genime. Wā,
lā'elāē mōlā'elāē negūmpas, yix Ænekwala yis wāldlmas. Wā,
hē'mis la lēlēgēmas genemas Yämadzalasē Qwex'agas lō' Èx'ts'ingga.
Wā, la'em'elāē xik'la'mē Yämadzalas āx' Awik'lenox. Wā,
hē'mis g'āg'elēlatsa lēgēmē Èx'ts'ingga lō' Qwex'agas. Wā, lā'em'
lāba.

ORIGIN OF THE ABALONE NAMES OF THE GWA'SELA

G'ōkūla'elāē Ʒwēlagēlasē lāx Tag'osxa begwānemē g'ayol'ōk'
'nē'mēmotasa Q'lōmk'ut'lesē, yisa Gwa'sela, yixs k'les'le'āx'el'
begwānemē Ʒwēlagēlasē, qaxs ā'māē hānl'ēnoxwa. Wā, āx'el'
lālawayox'sila. Hē'mis lāg'ilas 'nēx'sō' k'les' g'igāmsax' vā'
ā'māē begwānemq'lālama, yixs hāē g'igāmsa 'nē'mēmotasa Q'lōmk'
k'ut'lesē Hayalk'en. Wā, la'em'elāwisē Ʒwēlagēlasē seywēl'elā'
lāts'lā lāx Dze'lāl. Wā, hē'em'elāwis' alēs lāx'sūla lāx'ōm' l'
lā'elāsē dōx'walelaxa ts'etx'eg'ostāwa 'wāpa. Wā, lā'em'elāwis'

- 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'lā'yē. Wā, laem'lāwisē elāq lāg'aa lāqēxs lāē ēt'ēd ts!etx'ex'fida. Wā, laem'lāē Xwēlagēlasē dzēlx'wīda qas
 15 lā dōxwīdex g'āyoqālēdzāsasa ts!etx'eg'ostālisē. Wā, lāflaē q'lāxa kwawisē. Wā, lāflaē 'nēnk'lēqēlaq mē'lāna'ya qaxs hēq'lāla'māē gwēx'sē kwāwēts'lēna'yas g'āyoqālasasa ts!etx'eg'ostā 'wāpē kwāwēts'lēna'yas ts!etx'āasasa mē'lāna'yē. Wā, lāflaē mēlx'walela-qēxs k'lēsaē mē'lānēs Tag'os. Wā, lāflaē ēt'ēd ts!etx'ex'fidēda
 20 q'lēq'lāēqēlayās. Wā, laem'lāē ālak'lāla ēk'lēg'ila ts!etx'ex'fidayās. Wā, laem'lāē ts!as'ēdē Xwēlagēlasē qas 'lāp'lēdēq. Wā, lāflaē 'lāp'lāda. Wā, laem'lāwisē dzāqwaxs lāē lāg'aa lāx āxāsasa mōsgem k'ōgwesa. Wā, g'il'ēem'lāwisē lālaq lāxēs ānē'mē q'lāq'lalastāla-qēxs hēē gwēx'sasa k'ōgwisaēs la 'lābānēma. Wā, g'āx'flaē dālaq
 25 qas g'ig'ualēxsēq lāxēs xwāk'lūna. Wā, laem'lāē āem la nā'nak' lāxēs g'ōkwē lāx Tag'os. Wā, g'il'ēem'lāwisē lāg'alis lāx l'ēma'isasēs g'ōkwē lāa'flasē lālalasōsēs 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'flaē.

said. Immediately they told me another thing. Next day 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 told 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'ak'!ālap'lōlemē Xwēlagēlas yixs' tōgwā-
laaxa k'ōgwēsē. Wā, hēx'idaem'lāwisā grigāma'yē Hayak'ene 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'ENē. Wā, lā'laēda grigāma'yē
Hayak'ENē 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'EN āem hāwāxēlaq qā k'ōsēs lāxōdeq lāx ogū'la bi'gwa-
nema. Wā, gr'il'em'lāwisē lā nā'nakwē Hayak'ENE lā lase Xwē-
gēlas 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'c wāp
qā's lā lā'el lāxēs grōkwē qā's lā kūl'gāh lāxēs kū'le lase. Wā, lā'ō-
mēx'ōda. Wā, lā'laē mōxelāsa ālā'el lā'wā'le'k bi'gwanem'x
'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'eme. Wā, tōmō-
yāq'leg'ā'ēng'ēda begwānemē lāx Xwēlagēlasē. Wā, lā'laē tōmō-
ēng'a: "'yā, qāst, nōgwaem K'ogwesila. Nōgwaem Ēx'ts'imalag'ilis
sāx'g'EN g'ax'ēk' dōqwōl. Nōgwa'em tōgwēxwā 'nēlāx. Wā, tō-
hāg'illa ēt'ōd sēx'wīdēx qā's lāōs lāx'EN nēma grōk' lāx Gēyaxstē
qā's lā'laōsāx'g'EN 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 na⁵yas. Wā, laem¹laē x¹is⁵ēdēda ēx¹ts¹!ema⁵yas ⁵nex⁵ūna⁵yas qa⁵s lä
 L¹äyugwaaLelēda k¹ōgwesē läxa ēx¹ts¹!em lē⁵wis xōgemē k¹ōgwēsa
 55 lē⁵wis k¹ēdzēlba⁵yē. Wā, ⁵nēx⁵laēda begwānem, yix K¹ōgwēsila:
 "Laems dōx⁵walēlax gwālaaslasēs ⁵nex⁵ūnēlaōs. Wā, g¹a⁵mēsen
 wāldemlōl qa⁵s k¹lēsāōs läxōtsēs lōgwayōs g¹āxen, lālas k¹lēs⁵o-
 gūlx¹laq lāx lā⁵wūnemasēs ts¹edāqōs xūnōkwa," ⁵nēx⁵laēxs laē
 60 x¹is⁵ida. Wā, hēx⁵idaem¹lāwisē Xwēlagēlasē lāx⁵ūlila qa⁵s xwānal-
 idē. Wā, lā¹laē dāg¹elxlāxēs k¹ōgwēsē qa⁵s lä lents¹ōs läxa
 L¹ema⁵isē lāx ha⁵nēdzasasēs xwāxwagūmē. Wā, lā¹laē wī⁵x⁵stendeq.
 Wā, lā¹laē lāxs lāxēs xwāxwagūmaxa k¹lēs⁵em lāla qa⁵s ⁵nāx⁵idē.
 Wā, lā¹laē sēx⁵wida. Wā, laem¹laē lāl lāx Geyaxstē. Wā, laem-
 65 lāwisē gāla ⁵nālaxs laē lāg¹aala lāqēxa la x¹ts¹!aēsa. Wā, lā¹laē
 lāg¹alis läxa g¹g¹ōk¹walē. Wā, lā¹laē lāltā lāxēs yā⁵yats¹lō xwāxwa-
 gūm, qa⁵s lä qatsā lāx āwāgawa⁵yas qa⁵s lä lāx L¹āsōg¹a⁵yas hē
 gwēx⁵s wūlēlaxa yāq¹ent¹lālaxa ⁵nēk¹a qa lās lāxēs la gwē⁵yōlēlaxa.
 Wā, lā¹laē hē⁵nākūla lāxa ⁵wālasē ⁵megwēs t¹lēs⁵em lāx wūl-
 70 x¹iwa⁵yasa x¹āts¹!a⁵yē. Wā, g¹il⁵em¹lāwisē lāg¹aa lāqēxs laē dōx⁵wa-
 lelaxa nelēla mōsgem āwā gwalōts¹!a. Wā, hēx⁵ida⁵em¹lāwisē
 Xwēlagēlas āx⁵ēdeq qa⁵s g¹āxē t¹lōx⁵ūs⁵dōsēlaq lāxa L¹ema⁵isē lāxēs
 hālsēlaēnō⁵mē lāx⁵s. Wā, lā¹laē lāg¹aa lāxa g¹g¹ōk¹walē laa⁵lasē
 ax⁵elsaxa mōsgem āwā gwalōts¹!a. Wā, lā¹laē dōx⁵walēlaxa lāq¹ūs-
 mōtaxs x¹i⁵x⁵eq¹lēgelsaēda ts¹ōlna. Wā, hēx⁵idaem¹lāwisē q¹ap¹lōg¹el-

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 under 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 pōxwaqēxs laē x'iqōstā. Wā, lā'laē x'lexlentsa t'lesime laxes
leqwēla'yē. Wā, lā'laē q'lap'ēx'ix'dxa ts'lāts'lesmōte qa's la lex'als-
lās lāxa māg'inwalisasēs 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 gwalēts'
qa's qēqepālamasēqēxs laē āxeyints lāxa ts'lak'la ts'lāts'simlota
Wā, lā'laē āx'ēdxa waōkwē ts'lāts'lesmōta qa's lēx'stundes lāxa
q'ewa 'wāpa. Wā, lā'laē lex'ēg'ints lāxēs nek'as'wa mōsgemē āwā
gwalēts'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 gwalēts'ē. Wā, g'il'
em'lāwisē gwāl'ēlk'aqēxs laē āx'ālexsas lāxēs xwak'ūna. Wa
g'āx'em'lāē nā'nak' neq'ēxlābaxa dzāq'wa yāla. Wa, k'les'em'be-
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 gwalē 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'al'it'se-wedē g'g'
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 āwēla⁵yas Tag'os. Wā, laem⁵laē lēlgwēk'axēs laasdē. Wā, lā⁵laē Hayalk'EN ēdzaqwa yāq'ēgr⁵la. Wā, lā⁵laē ēnēk'a: "Wā, ēmā-dzāt'la gwe⁵yāsa ha⁵yā⁵l'ā yānemōs," ēnēx'laē. Wā, lā⁵laē Xwēla-
100 gēlas dāx'ēdxa ēnemēxla ēwālas gwalēts'la qā⁵s dōqwamasēs lāq. Wā, lā⁵laē ēnēk'a: "Gaxent gwe⁵yōsēg'ada lōgwōg'in," ēnēx'laē dzōxwalasa āla la ēx'tō dzāsas ōts'la gwalēts'la. Wā, hēx'ēidaem-
ēlāwisa g'īgāma⁵yē Hayalk'EN wax' dādaaq. Wā, lā⁵laē Xwēlagē-
15 lasē ēnēk'a: "Gwala, g'īgāmō⁵, qaxs k'lē⁵smaēx ba⁵xū⁵s'ida. Ā⁵ēm-LES gāx dōqwaleq" qaxō lāl mōp'ENxwa⁵dzōl lāxwa g'ōkwēx," ēnēx'laē. Wā, āem⁵lāwisa g'īgāma⁵yē Hayalk'EN la lāwels lax g'ōkwās Xwēlagēlas, qā⁵s lā nā⁵nak" laxēs g'ōkwē. Āla ēyax⁵semēs nāqā⁵yē qa Xwēlagēlasē, qaxs laē yāx⁵totsa gwalēts'la laqēxs laē wāx' dāk'lālaq qā⁵s dōx⁵widōq. Wā, hēwāxa⁵lat lā ēt'ēdē Hayal-
10 k'EN dōqwax Xwēlagēlas, yixs la⁵mē gwāl lōgades Xwēlagēlas, qaxs la⁵mē lōgades K'ōgwēsila. Wā, hēmēs⁵EN lāl lēqelayōlēqē K'ōgwēsila. Wā, lā⁵laē lēx'ēdē K'ōgwēsila yis ēx'ts'ēmalag'ilis laxēs bābagūmē xūnōkwa. Wā, hēm⁵lāwis la āla ts'EX'īlamasex nāqā⁵yas Hayalk'EN. Wā, laem⁵laē Hayalk'EN sena qā⁵s g'āyōlasxa
15 k'ōgwesē lē⁵wa ēx'ts'ē⁵mē qaxs lē⁵maē ēEX⁵s'aukwa k'ōgwesē lē⁵wa ēx'ts'ē⁵mē. Wā, lā⁵laē qā⁵s'ida yix Hayalk'ENē. Wā, lā⁵laē laēl. lāx g'ōkwās K'ōgwēsila. Wā, hē⁵nakūlaem⁵lāwisa g'īgāma⁵yē 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 laughed; and 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'lemil) — 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 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, g'āx'laē āx'ā'ililas lax k'wāelasasa g'igāma'ye Hayalk'en. Wā, lā'laē k'wāg'ahl lāx gemxagawablasa g'igāma'ye Hayalk'enē. 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 dōqwax qēxs laē yāq'legā'la. Wā, lā'laē 'nēk'a: "Wag'adzāx'en k'el'waxa 'wī'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 lēle K'ogwēsila lāx'dē. Wā, āem'lāwisē Hayalk'en 'wī-la āx'edxa ēx'ts'lem lē wa k'ogwēsē. Wā, hēm'lāwis ālēs lēlū lāgua lāxa t'ēx'īlasa g'akwē g'āxaas g'āx'ēlēlē Éx'ts'lemālag'ilis, yix xūnōy'das K'ogwēsila dē. Wā, laemxaa Hayalk'en kwēx'odeq. Wā, laemxaa h'ē'la. Wā, la'mē Hayalk'en kwēx'ānemaxa ēx'ts'lem lē wa k'ogwēsē. Wā, hēm'isa lēlēgemē Éx'ts'lemālag'ilis. Wā, laem'leg'isa hēgwānem. Wā, g'il'mēsē ts'edāqa laē lēgades Éx'ts'emgalo Éx'ts'lemil. Wā, laemxaāwisē lēgades K'ogwēsila, yix Hayalk'enē. 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^{ex}, 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^ugula. 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^{idex} K'ōgwesilax!dē. qaxs begwānemq!ālamaē.

Wā, lā!laē q!ālōda g'igāma^{yasa} nē^{mēm}otasa Ts!ets!emēleqūlasa. Nā-k!wax!da^{ex}xa lēgades Kwāx!ilanōkūmē,yīxa q!ēnemas ts!āts!a-
 45 ^{eyasa} nā^{nem}ōk!wa begwānemx!sā. Wā, hēx!idaem^{lāwisa} g'igāma-
^{eyē} Kwāx!ilanōkūmē āk!lāxēs ts!āts!a^{ya} qa^s lā sēx^{wid} lē^{wē}.
 Wā, hēx!idaem^{lāwisē} wīx^{stanowō} wālas xwāk!ūnasa g'igāma^{eyē}
 Wā, lā!laē āk!lāxēs ts!āts!a^{ya} qa dāxselēsēxēs dādaak!wēma. Wā,
 hē^{em}lāwisē gwēx^{idē} ts!āts!a^{yās} lāx hena^{yas} g'ōkūlōda nē^{mēm}
 āxās Çōx^ugula. Wā, lā!laē hōgūxsēda nā^{nem}ōk!wa nē^{mēm}a lāxēs
 50 wīnats!ē xwāk!ūna. Wā, lā!laē wūlase^{wēda} g'igāma^{eyasēs} ts!āts!a-
^{ya} lāxēs gwēgemla^{yaasla}. Wā, lā!laē nēk!ōda g'igāma^{eyē}. "La-
 lens dōqwalxa g'igāma^{yaē} Hayalk'ena lāx Tag'os." nēx!laē. Wā,
 lā!laē sēx^{wida}. Wā, k!ēs^{em}lāwisē lāla qa^s dzāqwēxs laē lēl-
 x!ida lāx lāsadzā^{yas} āwīlba^{yas} Tag'os. Wā, hēx!idaem^{lāwisē} la
 55 qās!idēda ma^{lōkwē} lāx ts!āts!a^{yasa} g'igāma^{eyē}xa yālagemasēs
 g'igāma^{eyē} nōlās!egema^{ya} qa lās dāsdoqwax g'ōkwasā g'igāma-
^{yaē} Hayalk'en. Wā, lāx!da^{ex}lāē qās!ida. Wā, k!ēs!at!a gālaxs
 gāxaē nēdaaqēda dāsdoqwa. Wā, laem^{lāē} nēk!ēxs ma^{lōk}!ūs-
 maēda lēx^{ōtse}was Hayalk'enasēs gēnemē. Wā, lā!laē nēk! qa^s
 60 lālag!āem^{wēla} qās!ida qa^s hē ōg^{asē} ha!lilālā k!ēlax^{idēq}. Wā,

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 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 around by our chief, tribes! O chief! don't look ahead, but go right on in the

SONG OF A SPEAKER

1. La⁶maxat'ōx 'mē'mx'āhā'dzēLENS g'īgāma'yē. He'mā'ā'ax 1
'mē'mx'ōwa 'nē'mts'agēdzē g'īgāma'ya lē'laltwax'gōs g'īgā-
ma'ya.

Ā'dzēyasENS lē'gemaxg'ins lē'lqwālala'ya. Ā'dzēyas g'ō'y-
dzēyasENS lā'x'elgwilg'ins lē'lqwālala'ya. Yā'q'kūt'āōō g'ō'x'ōōō
ya ts'lē'lwux'LENDzēyag'ōs lē'lqwālala'ya. Pō'wēk'āōōō g'ō'x'
dzēya g'ō'yulālisāx hē'hē'stālisa lē'lqwālala'ya. Pō'wēk'āōōō
qwē'sēixē'lisas lē'lqwālala'ya. Wē'g'ax'ōs g'īgāma'ya tē'le'le'le'
g'ā'x'lagrāēltsē lōmōtelala plā'plēdzēlā'yā'ax g'ō'y' dzēyasENS g'ō'y'
gāma'ya, lē'lqwālala'ya. Lā'dzēmxāk' lē'q'yalg'ā q'ē'q'ē'ōōōōō
gas lē'lqwālala'yē. Lā'dzēmxās ē'telēs ya wix'iles lē'ōōōōō
lē'htsē'stā'liselag'a 'max'sē'stā'lisela g'ax lē'lqwālala'yē. Wō's-
'Emax'ōx g'īgāma'ya. wā'x'lagrā' max'ox g'īgāma'yas wē'g'ax-
lalā'! Ts'ō'ts'ēk'ā'yala ē'tk'ēwesi'lā'ala gwa'māq'ā'ōōōōō
k'a'yalax lē'laltwax' 'nā'ywayasENS g'īgāma'ya. lē'lqwālala' 1

¹ 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. 100, 1891, 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^εya 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^εyōs, lē'lwālalai! Ts'lē'lwālahag'ilen g'ī'gāma^εyaisa
20 g'īgēdasens g'ī'gāma^εyas lē'lwālalai! La^εmaxat'lō ^εme'mx'awa:
hawa.

2. Lā^εmaxat'lax ^εme'mx'ōwahadzēlens g'ī'gāma^εyē. Hē^εmaxat'lōx
^εme'mx'ōwa ^εne'mts'agēdzēx g'ī'gāma^εya lē'lalēwaōx'g'aōs g'ī'gā-
ma^εya. Wē'gax'ōs g'īgāma^εya yū'yaūyala lā'lap'ayala yū'x'īd-
25 g'ilaxen g'īgabē'wa^εya, lā'dzēyae'mx' ^εyū'selēlxwa lē'qelēlxwa qwē'-
sē'stalēlxwa ^εmā^εmax^udemēsg'asens g'ī'gāma^εya lē'lwālalai'. Gwā'-
lax'ī wul^εmla qā'pelala ē'selaxēlax'g'a la'ē'stalēsg'a lē'elqwālalai'.
La^εmaxat'lō mā'k'enxelisa qwē'senxēlisa lē'lwālalai' lē'lalē-
wāx^usens g'ī'gāma^εyēx, lē'lwālalai'. Gwā'lax'ī dō'qwalayalē g'ī'g'ī-
30 gāma^εyas lē'lwālalai ā'lalaxlē dō'gwalēsemlāx'g'a lēnā'lag'aōs
lē'lalēwax'g'aōs, lē'lwālalai', qōsnē'slai lē'lalēwax'wa, ^εyū'laqai-
ganēmlaxas, yū'q'lēndasg'anēmlaxas g'īgabēwēsens g'īgāma^εyēx
lē'lwālalai'. Gwā'lax'ī yā'x'ī'lalala ō'pī'lalala x'ī'ndzasālala
hē'mōtayalxen g'ī'gāma^εyai. Â'lag'a^εmax'ins awe'lqalā'yala hā'm-
35 xwalayala q'lā'q'lēgē^εmā'yai lā'x'ens g'ī'gāma^εyēx, lē'lwālalai'.
Lae'mxat'len ts'lē'ndk'ayaxg'in ^εnā'mokwagēs^εmēx' la'ē'stālisel lūx

- 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' SONG¹

- 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'!es'ē'del g'ī'g'egāma'yas lē'elale-wax^unaxwa'yasens g'ī'gāma'ya, lē'lqwālalai'. Wē'laxwē 'mā'xwag'ilē g'ī'qelaēna'yasg'a g'ī'qelaēnēs'g'a la'ē'stalise'la g'āx lē'lqwālalai': gwā'ēnālak'as hē'βeta hek'lwā'g'ila'yōwasens g'ī'gāma'yēx, lē'lqwālalai'. Wē'g'ax'ī owā'emla hā'g'ūlē kwā'skwasa
- 65 kwā'yūlagasa lē'lqwālalai' g'ā'g'alaq'lā'yadzilg'ins g'ī'gāma'ya, g'ā'laqax'lē'lag'aqō g'ī'gāma'ya. Hē'k'as'ēm ts'lē'lwālag'iltsg'a lē'qa'yasg'a mō'sgū'mā'kwē lē'lqwālalai. Gwā'lax'ōs g'ī'gāma'ya hē'nak'ilala lā'lage'wa ts'lā'ts!aq!EXLā'la g'axōx lē'elalewaxōs; ts'lē-x'ē'daēnoxdzē g'ī'gāma'ya; ts'lē'lwālahag'ilēn g'ī'gāma'yāesa g'ī'gē-
- 70 dasens g'ī'gāma'yas lē'lqwālalai'. Lā'ēmaxat!ō 'mē'mx'ōwa howä'.

LĀ'QŌLAS' SONG¹

- 1 1. La'mē'laxaōx dzō'noqwādzēLENS g'ī'gāma'yēxk'as'ōwā. Ho howä', ôhawē, hawä'.
Ladzē'mēlaōx ō'xwayala dzō'noqwayala k'ī'k'ē'elēlala ts'lē'ndē-k'ilalala 'wā'xax'demaxsōx lē'lalōwakwēx 'mē'mx'a'wakwēx
- 5 'mē'mp!ēng'ilēx^ulaxsens g'ī'gāma'yēx, lē'lqwālalē.
Lā'yōlēx lē'lalō'wōlxa w'ī'wūlsgāmakwa lē'lqwālalai'.

¹ 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'maēx g'āyōlē lādze 10
 āwōlē'ladzē L!āqōlē'ladzē L!ā'qōlasemāidzē g'ī'g'gāma'ye

2. La'mē'laxaōx dzō'noqwādzēLENS g'ī'g'āma'yēxk'as'owa.

Ā'g'il'a'māLEN dā'ē'lemnōkwa dā'sdā'ē'lemno'xa lū'laxwāxwā 1
 mē'lmēlaxwa sē'n'ias'owāxwa ts!ā'mē'lala q!s g'ī'qag't-
 wa'ya.

K!ēō'smenēxwē g'ī'qag'iwa'ya; k!ēō'smenēxwē gā'gast!alēkwa
 yāwix'ts!ōwamenēxwa mā'mēlxts!ōwamenē'xwē lē'qūnsto-
 lisaxēs g'a'yim'īlidzāsmenē'x'sen dā'sdā'ē'men lāx he na 20
 k!ālaxen g'ī'g'āma'yēx, lē'lqwālalāi'.

Wa'ē'lālēōx yā'wix'āyōxda ā'ladzēx ā'lak'liladzēx hē'yag'owisēx
 mē'matowisē kwā'kwēx'silax' lē-wis'ō'mpkas'owaxa q!ū'ūx
 lēōla hā'mdzidēōla g'ī'g'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^εamaLEN dā'εLEMnōkwa dā'sda^εLEMnōx^εsa hǎ'mhǎmxa'mā-xwa hǎ'xwasmE'nēxwa k'lū'g'ita^εyaxEN g'ī'gǎma^εyēx lē'lqwǎ-lalai'.
3. La^εmē'laxaōx dzō'noqwǎdzēLENS g'ī'gǎmak'as^εowē.
A'g'il^εa'masLEN dā'εLEMnōkwa dā'sda^εLEMnōkwas wō'ldEME-
30 nē'xwa g'īgabōcēsENS g'ī'gǎma^εyēx lē'lqwǎlai'.
- Wu'l^εmaēx ā'awalag'ilislē g'ī'g'egǎmēxōxs ā'εmayaxla ha'ya-mōta, k'īntk'īnk'ītsō lē'lēgama^εsENS g'ī'g'egǎma^εyēx lē'lqwǎ-lalai.
- Qwe^εyuō'xda εnā'lōlilelaēxwa xē^εmōlilelaēxwa mē'masELaxEN
35 k'lē's^εōdzē'axg'īn xā'maxELakwēk' g'ā'laxELakwē g'ā'g'ilgEM-x:silakwa wī'wūlsgemakwa lē'lqwǎlai'.
- 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^εōdzēaxSENS g'ī'-gǎma^εyē lē'lqwǎlai.
- 40 K'lē'dzowasya k'ilē'lasa εnemā'gEMlidzē k'lō'xk'lēgwīdzē naE'n-g'adzē εnā'qogūmlidzē g'ī'gǎma^εyē lē'lqwǎlai.

SONG OF ĒWANUX¹DZĒ, 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 ĒWANUX¹DZĒ, CHIEF OF THE MAĀMTAG'ILA

1. Ha, qūlanuxdzē¹wa lax'ens yaēxlena lāxwa nenōlōx g'igāma¹ya | senx'sālanux¹dzē¹wa lax'ens l'āl'lāqwa¹ lāxwa nenōlōx g'igāma¹ya; ye, yaa, hā.
2. Gwaq'ana¹ux¹dzē¹wax'ens g'igāma¹yēx hē q'alo¹semas x'ayfina¹idamas lēlegenu¹sēs yaēxlenasēs āwāgwilase¹wa l'āqwa¹ | 5 lasō¹dzē¹ya hēwēyak'ilidzē k'les'oyak'ilidzē l'ēlāx'sēndalaldzē q'ēq'ēltalaldzē sāpstendalaldzēxwa nenōlodzēx g'igāma¹ya ye, yaa, hā.
3. Wūl¹mēg'in ēnēx'qē ōgū'la l'āqwa¹g'ila qa's lēlqwālatai', yōma¹xōl qēlēna memyōlēlag'ililas hēāk'ēla em'āk'ēlaxōx āwa¹ | 10 'staliltsa g'ōxdzeg'a q'lōmogwēhāx g'igāma¹ya; ye, yaa, hā.
4. Ladzēem¹lāē k'wāk'wag'ustālisla ēmo¹yolēsai. g'ōg'oyolisaltses g'ōx¹dzēyaxwa q'lōmogwēhēx g'igāma¹ya; ye, yaa, hā. M'em¹nēs¹lag'anu¹s'x¹ g'igāmēk' yāx'stōs'alisasēs āwāgwilase¹ t'āqwa¹g'ilasō¹dzēya hēwēyak'ilidzē k'les'oyak'ilidzēxōx hēmaēx lag' | 15 lōs la ēwālats'ēmax'ēdaxōx ā'maēx la ha'yalālag'ilis māmūlag'ilis q'wāq'wap'ēlag'ilis lax l'āqwa¹g'ostewa¹yos q'lōmogwē g'igāma¹ya; ye, yaa, hā.

¹ That means, that he gave only whole unbroken pieces.

SONG OF TSEX^εWĪD, 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 | ^εmaḡwālayilis, Going-up-from-the-beach, great Q!ūmx'-
10 elag'ilis, great Mā^εnakūla, || great Ğwēyōltsela, great Kwax'i-
lanōkumē^ε, great Tsex^tsexwālis, great Tsex^εwīd. | 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^εWĪD, CHIEF OF THE SĒNL'EM (TRADITIONAL SONG)

- 1 1. Wāg'adzâ k'ilemdzē k'āk'ale^εma^εyodzē ts!āts!endek!ayodzē ts!e-
deg'emgēlēdzēs g'īg'egāmāyâ helâ hâ.
2. Wāg'adzâ ōxwadzēya Dzōnoq!wadzēya ts!endek!elalxēs g'īga-
bewa^εyōs q!ūlēxleyadzē wāl^εēdg'iladzē ^εyāk'âx'^εidg'iladzē hē-
5 ^εwēyak'ilidzē k'!ēs^εōyāk'ilidzē ^εnā^εnemsgēmēdzē dzōnoq!wa-
gilidzēk'ats g'īg'egām'as^εō helâ hâ. ^εwē^εstadzen ^εyālase^εwa
mōmasase^εwa ēyelkwilase^εwa helâ hâ.
3. Wāg'adzâ LElaxt!odalaldzē Āmāxūlaldzē q!ūlēxleyadzē ^εmaḡwā-
lag'ilidzē Grayōsdeyadzē Q!ūmx'elag'ilidzē Mā^εnakūladzē Ğwe-
10 ^εyōltseladzē Kwax'ilanōkūmēdzē Tsex^tsexwāledzē Tsex^εwīdē-
yadzē. ^εwē^εstadzen ^εyālase^εwaxen mōmasase^εwaxen mōmasase-
^εwaxen ēyelkwilase^εwa, helâ hâ.
4. Wāg'adze^εwa ^εnā^εnamge^εwala q!wēq!wase^εwa 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'S'ENDAY

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'S'ENDAY

1. K'ihelēg'in ēwalēpelasens g'igāma'iyēx, lēlqwālalai. Lāpeleg'in ēwalēpelasōx k'ak'ale'mayodzeya ts'ats'endek'layodzē ts'endē-g'emgēlēdzē. Wanōlēlax'ens yōlala yole'mēlxens g'igāma'iyēx, lēlqwālalai, ālalax'lēns ālaemlax ts'engūm lāxsens g'igāma'iyēx, lēlqwālalai', wā, hā, hā.
2. Lādzēm lā gwāl alēsa gwālēx'ēalisa weyōqumayō q'lūmx'ōdayosa lāwelgāmēsens ha'yālālasa māmanalasa papēwalasag'ens lēlqwālalai. Wā, lēda q'lūlēxlē'yadzē Amāxūlaladzē, P'ēp'adzēyodzē, P'lāselaladzē, L'lāqwag'iladzē, K'lēs'oyak'ilidzē g'ig'egāma'ya.
3. Wākūnaldaxōl lēlqwālalai, ēw'ēwālaqelēdzās lēlqwālalai, wāx-menēxwaēx k'wēxabe'wēg'ilis gwēgwālag'ilisdēmsa nāqogemlōdzēs g'ig'egāma'ya. G'wāllas wūlēm ēnēx'dzē yōlai g'ig'igāma'ya ālag'a'max'ōs hāyolīsēla qā'nakūlala g'ig'elagēndalalaxa gēx'gaēsMENēxwa lēlxūmlēsMENēxwa 'yāqomēsMENēxwa sak axōdēsgemlēs. Amālal āwelgā'yomenēx goḷa'yomenēx māmelx'ts'ēwamenēx gwa'nāq'lēnox'menēx, g'ig'egāma'yas lēlqwālalai.

SONG OF LĀSOTI^éWALIS, CHIEF OF THE YAĒX'AGEMĒ^é OF THE
Q!ŌMOYĀ^éYĒ

- 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^éWALIS, CHIEF OF THE YAĒX'AGEMĒ^é OF THE
Q!ŌMOYĀ^éYĒ

- 1 1. Wā, g^owala, wā hā hewā. Wā, g^owala. Wā, ēqwala qen lās-
t!ēq^aya qen k'lāk'lelak'!alēxen g'īg'egāma^éyōta. Wā, hā, yā.
2. Wā, ^éwālasila, wā, hā, hewā. Wā, ^éwālasila, wā ^énōlag'ila, ha,
^éwāmlā ^énawalax^umenēxwa ōnēqwamenēxwa. Wā, ^énemsgē-
5 mē L!āqwās hēbēlālayos q^as āmaxodayāsa g'āg'igēmnenēxwas
lēlqwālalai. Wā, hā, hewā.
3. Ā gwala wū^éem gāgēk'!ala, wā hā, hewā. Ā, gwala wū^éem
gāgēk'!alak'a^s Lālaq!wālak'a^s el^éelqūla. Wa k'!ēs^émaēlen
nōn!ēdeak'as tsōlexa^éyalā x'a^éyemg'ilaLaxa lēgēm^xdzēyalax
10 K'ents!ēgumdzēyasēs yaēx!ensa nenōlogelidzē wayadagēlidzē
hēweyak'īlidzē k'!ēs^éoyak'īlidzē dzōnoq!wagēlidzēs g'īg'egā-
mēk'as^éowa. 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- 5
'yēx, lēlqwālalai ōdzegemg'ilalē 'wālasdemasōx 'wālasilayo-
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 lēgēmdze-
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 X'S'ANAL OF THE
GÖSG'IMO X'

- 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 X'S'ANAL

- 1 1. ^εnemts!agōs^εmen g'īgāmahā^εya. ^εwa, ^εnemts!agōs^εmen g'īgāma-
^εya^εyē. Gas hē^εaxelasg'ōs lēlqwālalai'; gas ts!ā^εyaxelasg'ōs
lēlqwālalai'; gas naqōlēwalēsg'ōs lēlqwālalai'; gas L!ānō-
gumnogwōs lēlqwālalai'; gas galaxa^εlagwōs lēlqwālalai';
5 gas kwakwēx'sē^εlax^g'ōs lēlqwālalai'; Ya, ye, ā, ā, ye, ya.
2. Wā^εnēs^εlas g'āxaqelanox^uq^εyēxēs q!āp!altolesōs lēlqwālalai':
qa wūllag'a^εmiltē hō^εyēg'īg'ēla lāx gēyaxō.layola L!āqwag'i-
ladzē g'īgāma^εya. Ya, ye, ā, ā.
3. Wāentsōs lāx^ε'idē^εya wāwē^εstalakwōs ^εmax^up!ēqelaōdzēxōxs
10 ^εnemts!ax^uq!amaēx lēk!ūgēlōdzē^εya: gas lēgwānewē, gas lē-
elqwālalai. Ya, ye, ā, ā.
4. La^εmxōlēns yāk'fildzemltē^εya. ^εwa, ^εyāk'fēqelal lens g'īgāma;
Wā, lāwiselal lens g'īgāma. Wā, ā^εEM^εmēs^εlēn ^εyag'oyālē-
dzē^εya^εlax wānemg'iladzē^εyasens g'īgāma. Ya, ye, ā, ā.
- 15 5. Ōq!amēg'in dālemno^xsē^εyag'in ōdzēq!amēg'in dāsdalemno^xsē-
^εya^εlax lōpemts!ālilas ^εmāwasilalax pōpoēs^εgem lēlasila^εya.
Wa, ^εnāxwala^εmxā lōqū^εlildzē^εyaga g'ōx^g'ōkwalōg'ihēsens
g'īgāma. Ya, ye, ā, ā.

- 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^éNA

- 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^éna began
to utter the cannibal-cry | on the water. Ye he he ya! |

Mōda^éna, a hāmatsla of the Āwīk[!]!EM of the Āwīk[!]!ēnox^u, and his sister were drowned on Virgin Rock. This mourning song (L!aq[!]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 tsōdzETōlis L!EL!anōlxōlisXEN dāsda^é!EMā lāx
g'īgabE^éwāsa āla g'īgāmē, hēk[!]as^éā, ya wā. Hā, nōχ^u max[!]ts![!]la-
15 g'īladzē hē g'īgāma^éya.

MOURNING SONG FOR MŌDA^éNA

- 1 1. Ye he he ya la yax[!]ts![!]ēgilax[!]dēx ōwaxsdē lāx[!]dāyasē k[!]!ōqunsa
Yē he he ya la. wā^émasilax[!]dēxa nāqa^éyē lāx[!]dāsē la k[!]!ōgūnsā-
la Laēlaqā nō^ésāk[!]as^éōχ^udē^éya. Ye he he ya.
lag[!]īLa^éyaxa ^émekūlak[!]as^éōχ^udā. Ye he he ya.
5 2. Ye he he ya la yax[!]ts![!]lēgilax[!]dēx hē^éyasbēs lāx[!]dāyasē k[!]!āk[!]!apa-
Ye he he ya la wā^émasilax[!]dēxa hasa^éyē yixs lāx[!]dāsē k[!]!āk[!]!apā-
lag[!]alē qaē k[!]!āpalālk[!]as^éōχ^udē^éya. Ye he he ya
g'īlēxa g'īg[!]elayatsagalalk[!]as^éōχ^udā. Ye he he ya.
10 3. Ye he he ya la yax[!]ts![!]lēgilax[!]dēx ōwaxsdē lāx[!]dāyasē hamadzela-
Yē he he ya la wā^émasilax[!]dēxa nāqa^éyē lāx[!]dāsē hāmsham-
qwalag[!]īLaē qa Mōda^énak[!]as^éōχ^udē^éya. Ye he he ya
ts![!]ālāg[!]īLaē yix Mōda^énak[!]as^éōχ^udā. Ye he he ya.

FEAST SONG

Traditional feast song of the Yaex'ageme, a Kwexu clan ascribed to their ancestor Yix'ageme¹, 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.¹
 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.²
 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 wāldemñōkwa. Laxleem'laē wāldemñōkwa.
 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.
 Ālēma'laē āwelx'idqēya. Ālēma'laē āwelx'idqēya. 10
 Ālēma'laē hagwēg'indqēya. Ālēma'laē hagwēg'indqēya.
 Ālēma'laē xwēlēg'indqēya. Ālēma'laē xwēlēg'indqēya.
 'yā'yak'ilak³ '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'igēdēyaqōsa. Wēg'axlē lax'ōs g'igēdēyaqōsa.
 Xumxwatâq laxs g'ōx'dzēyaqōs g'igāma'yē.
 Qa wēg'ēsōx q'ilūlx'idēsōx g'igēdēyaqōs āl g'igāma'yā.
 Ya ye ya ha. Ya ye ya ha.

¹Repetitions omitted.²As 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'lanēmaqōs g'igāma'ya.
 Wēg'axlē lax'ōx pō'lalēsemōs lē'lanēmaqōs 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^udōxs 'nawalakwaäēāēxwa 'nawalakwaäē wä aya.
2. Wä, a ya a ha sēsē'wapelayux^udōxs 'nawalakwaäēāēxwa 'nawalakwaäē wä a ya.
3. Wä, a ya a ha lāx'laōlēma lāx g'ōkwas Lagoyewēlē's 'nawalakwaäēāēxwa 'nawalakwaäē wä aya.
4. Wä, a ya a ha lan qax'ōsa'yasōs q!wēq!ūlag'ī'layo qānāyōs Lagoyewēlē's 'nawalakwaäē wä aya.
5. Wä, a ya a ha lan megēsāsōs q!wēq!ūlag'ī'layōs Lagoyewēlē's '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 (1907) and the

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 hae.
3. Wāē, wāē, he will take out the sickness, this supernatural power ha wa hae.
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 hae.

2.

1. Yāesayewūnlōl 'nawalakwāqōs wāx'idaōs hēlēx'aLElēxg'ins 'nemōkwik'.
2. Hōwaxelēnlōl 'nawalakwāqōs wāx'idaōs damōdak'axg'a yagōlēmg'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 qasēlēlēhēlēlayahalōx 'nawalahakwā ha wa hae.
3. Wāē, wāē damohadalayahalōx 'nawalahakwā ha wa hae.
4. Wāē, wāē, lāē'stalīēlayux'dōx 'nawalahakwas g'ilg'ildokwīas 'nawalahakwā ha wa hae.
5. Wāē wāē, tewē'stalīēlayux'dōx 'nawalahakwas Lag'oyewīlēs 'nawalahakwā ha wa hae.

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's lax'sE'wahahahag'ila lax'sE'wahag'ihehe lawa wā wā he a wā he ahe Łogwala.
2. Gwāgūlse'wamatsōhōx'denōx's gūlse'wahahahag'ila gūlse'wahag'ihehe lawo wā wā he a wā he ahe Łogwala.
3. Ya k'leyohosholela hoosonok^u, 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^uhahahahag'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 SONG¹

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.

¹ 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^émēhēg'in dēdalemsilaxengwē'x'dask'inālaēg'ī'yayayē.
7. Xg'in k'lik'k'ildemsilaēk' qaēs gwēmalasaōsxen á'la lāxulaxen g'ī'yayayē.
8. Xōhōs lē'qelaēlax Dzā'wadex'laya qa's lā'halaē'yōs g'ī'yayayē.
9. ^éya, qwē'saladzā^émēlax Dzā'wadex'la^éya, hē'em lē'qelasō^ésen g'ī'yayayē.
10. ^éya, qwē'saladzā^émēlax Wa'nux^ulaya, hē'em lē'qelasō^ésen g'ī'yayayē.
11. Qa's layi'nē^éstaa'slaxen gwē'malasa lāxen lā'xulaxen g'ī'yayayē.
12. Xēhēs wā'x'^émahēk'as alē^éstālayaxen ^énā'max'st'alō'ten g'ī'yayayē.
13. Qwā'lelas xē'nlelahaēk'as hēgē'mlisōl qaēs gwē'malasaōs g'ī'yayayē.
14. ^éya, ^émele'xlag'ilis^éemxg'as q'la'k'og'ōs g'ī'yayayēxg'as q'lūlā'layiwagaōs g'ī'yayayē.
15. Halen xū'saya, halen q'lwā'saya hē qa ayahē gwē'mālat^ésen g'ī'yayayē.
16. Le'le'ing'itilawēst'la aya wā'ldemasen á'lahen la'xulaēlen g'ī'yayayē.
17. Hālā'k'aslelax'ōsahē g'ī'yaya xehen lā'xulax'dē g'ī'yayayē.

LOVE-SONG OF TSĀK'ĒDEK^u, 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^u, 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^εya.
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^εya.
your love to me you my dear.
3. Ye ya aye ya ^εya ^εwiyōdze^εwalē lān g'iyā^εyaxen āla yin
Ye ya aye ya. Oh, where will he be taken my dear who really my
lāxūlayanLEN, g'iyā^εya.
love my dear.
4. Ye ya aye ya ^εya ^εwiyōdze^εwalē lān g'iyā^εyaxen qelgwēlema-
Ya ya aye ya. Oh where will he be taken my dear who is the cause of my
ENLEN q!agwēdeyaxen g'iyā^εya.
lying sick I his slave my dear.
abad
5. Ye ya aye ya ^εya ha qwēs^gilayōl lān g'iyā^εya lāxa qwēsala yaa
Ye ya aye ya. Oh he will be taken far my dear to far off oh
ho boyōno^xULENKEN āla lāxūlaxen āla ts!EX'īlaxen q'ūlāla-
I shall be left really my love really my sickness means of
yōwaxen, g'iyā^εya.
keeping me alive my dear.
6. Ye ya aye ya ^εya L!āsedayōl lān g'iyā^εya 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 ^εwādzēdeyaxen āla ya ts!EX'ī-
that is where is going real my sickness my dog-owner really my
laxen g'iyā^εya.
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^ēnēhēsLEN 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^ēya qaxs lāg'anemaōx xū'lsōL
 owner that I make you happy my dear for perhaps you long
 qaEN g'wēmālasē lāl g'iyā^ēya.
 for me for your love my dear.
8. Ye ya aye ya lānaḡwaō^ēnēhesLEN lōL g'iyā^ēya qEN mēm^{xē}g'ila
 Ye ya aye ya. To go to you I wish to you my dear that I make a dream
 qa^ēs mēxelaōs g'euālālūg'as g'wē^ēyōemg'ōs lāxūla, g'iyā^ēya-
 for you to dream to embrace me whom you call your love my dear
 xEN ālā ts'EX'ilaxEN g'iyā^ēya.
 my real sickness my dear.
9. Ye ya aye ya lānaḡwaō^ēnēhesLEN qēnoLōs g'iyā^ēya, lānaḡwa-
 Ye ya aye ya. To go to you I wish to be your pillow my dear to go to you
^ēnēhēsLEN ts'lāg'ilōs g'iyā^ēyaxEN ālaya ts'EX'ilaxEN q'ūlālayō-
 I wish to be your feather bed my dear real sickness my means of
 waxEN g'iyā^ēya.
 living my dear.
10. Ye ya aye ya wa gwala nūdayak'as gayēstalōl g'iyā^ēya āLEK'
 Ye ya aye ya. Oh don't my love stay away long my dear else
 xūlyalisem lāxg'as g'wē^ēyōg'ōs āla lāxūlaxg'in la^{mēk'} xūlsa
 I die of longing this whom you call really (your) love for I already long
 qa^ēs, g'iyā^ēya.
 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'lō'LEMENLEN q'ūlālayuwaxEN q'āgwidēyaxEN g'iyā^ēya.
 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 ʼnēʼnEMŌX^u qahans hōLElēxa
 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
 xEHEN gʼiyaha.
 by me my dear.
2. Ye yaa ha ye ya. Gwahas ʼnēʼnEMŌX^u qahans hōLElēxaya
 Ya yaa ha ya ya. Stop friends that we listen to the
 q!waʼyāla qaha nōgwa ahan gʼiyahaxEN ālan lāxūlaxEHEN
 sound of cry- for me my dear my true- love
 ing
 gʼiyaha.
 my dear.
3. Ye yaa ha ye ya. ʼya ʼwihəyaqENwēdzē ʼnēʼnEMŌX^uxaha
 Ye yaa ha ye ha. Oh whence great friends
 q!waʼyālā qaha nōgwa ahan gʼiyahaxEN ālan lāxūlaxEHEN
 the sound of for me my dear my true- love
 crying
 gʼiyaha.
 my dear.
4. Ye yaa ha ye ya. ʼya, həkʼasxōl ʼnēʼnEMŌX^ukʼahas yaha
 Ye yaa ha ye ya. Oh indeed it is she friends
 q!waʼyāla xEHEN hōdemaENLEN ālan lāxūlaxEHEN gʼiyaha.
 who is crying whom I leave behind my true- love my dear.
5. Ye yaa ha ye ya. Gwāllahas xūlsayaxgʼin; sōmēx ʼēaxəlagʼi-
 Ye yaa ha ye ya. Do not long for me you are the reason for
 hēltsxEN ālan lāxūlaxEHEN, ts!EXʼilaxEHEN gʼiyaxEN ālan
 my working true my love my sickness my dear true my
 lāxūlaxEHEN 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^u 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^{xg}'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^εmen ēx'a^εnakūla lōl
Ye yaa ha ye ya. Do not long for I am nearing you
g'iyā^εyaxEN ālan lāḡūlaxEHEN g'iyaha.
my dear my true love my dear.

8. Ye yaa ha ye ya. Ġwāllahas q!wāsaya g'āx^εmen sēḡwalālaLē
Ye yaa ha ye ya. Don't cry for I come paddling
lāhōl g'iyā^εyaxEN ālan lāḡūlaxEHEN g'iyaha.
to you my dear true my love my dear.

SONG OF THE SAME AFTER^u HIS RETURN, WHEN TSĀK'ĒDEK^u HAD
DESERTED HIM

1. Ye yaa ye ya ha. Lams wāyadeyahasg'as wāyadayewahēg'ōsa-
Ye yaa ye ya ha. Now you are cruel to me you are cruel to me
hē g'iyā^εya haa yiya.
my dear.
2. Ye yaa ye ya ha. Lams āladeyahasg'as ālada^εyewahag'ōsahē
Ye yaa ye ya ha. Now you are strong-minded to me you are strong-minded to me
laxūla ha a ye ya.
my love.
3. Ye yaa ye ya ha. Lams hāyagadēyahasg'as hāyagada-
Ye yaa ye ya ha. Now you are too cruel to me you are too cruel to me
'yahōg'ōsahē^{ts}!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. Wałesiłalahasoḡ^udela nōgwawahasen āln
Ye yaa ye ya ha. She acts as though she did not me my true
care for
laḡūlahaaaxen g'iyāya.
love my dear.
5. Ye yaa ye ya ha. Gwālelas xēnlelahāk'as wałesiłalahaē laxs
Ye yaa ye ya ha. Do not too much act as though you far
did not care
g'wēmalasōsahā g'iyāya.
(my) love to you my dear.
6. Ye yaa ye ya ha. Ālas g'iyāyahaēk'as wāłesk'ēnlax lāxōs
Ye yaa ye ya ha. Else my dear might overdo your to
you indifference
g'wēmalasōsahā g'iyāya.
(my) love to you my dear.
7. Ye yaa ye ya ha. Laems g'iyāyahaēk'as yawałesk'fnōle
Ye yaa ye ya ha. Now you my dear have overdone it
lahaxs g'wēmalahasōsahaē g'iyāya.
to (my) love to you my dear.
8. Ye yaa ye ya ha. Laems g'iyāyahaēk'as yaētaxayahaē lax
Ye yaa ye ya ha. Now you my dear have lowered (to)
lēgēmk'inahalōs g'iyahayēya.
your good name my dear.
9. Ye yaa ye ya ha. K'!ēsles wūł'ēmahaēk'as yalālasgēmahēk'as
Ye yaa ye ya ha. Not you in vain follow
will
lahax nōgwawa haē yōl g'iyāya.
(to) me you my dear.
10. Ye yaa ye ya ha. Gwālelas wūł'ēmahaēk'asya q'wāq'watseme-
Ye yaa ye ya ha. Do not in vain cry far
hēk'as lahax nōgwawa haē yohōl g'iyāya.
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^εmaē 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^εnemohōk^u 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^εnemohōx^u qōho hēem lāxen
Ye yaa ye ya ha. It would friends if that I should
be good
āloḷānemaxen āla lāxūlaxen g'iyā^εya.
take a new true-love my dear.
14. Ye yaa ye ya ha. Īx'dzā εnē^εnemohōx^u qohohēem lāhaxen
Ye yaa ye ya ha. It would friends if that I should
be good
āloḷānemaxen āla ts!EX'īlaxen g'iyā^εya.
take a new one real sickness my dear.
15. Ye yaa ye ya ha. Īx'εem^εnēsīa hac aya wūlēlahak'as qen
Ye yaa ye ya ha. I wish she would hear
q!wūg'atēlīsēxen ātōḷānemaxen g'iyā^εya.
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^εya
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^εya 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^ε 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 yayaæx'alësëk'g'in nahenk'!agemlchesôlawa haø 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 øgüxsälëhëslëhahen q!wats!ënëhëla 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 babanaxsälëhëslahahen q!wats!ënëhëla 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^ε ON HIS DEATH-BED ONE DAY
BEFORE HE DIED

1. Halāk'asLëlahaha ^εnë^εnëmöhöx^{us} nōgwawahæ xg'in
Farewell friends mine for I
löwälëhehede yahaæg'ös ^εnë^εnëmökwa 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'asLëlahaha ^εnäl^εnëmüheyöhots nogwawahæ xg'in
Farewell brothers mine for I
löwälëhehede yahaæg'ös ^εnäl^εnëmüheyöhots 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. $\text{\AA}emlax's$ $\epsilon n\epsilon^{\epsilon}nem\acute{o}h\acute{o}x^{\epsilon}s$ $n\acute{o}gwawaha\acute{e}$ $k'! \acute{e}s$ $xenlelaha\acute{e}k'as$
Only friends mine not too much
 $xenle! \acute{e}qelaxg'in$ $l\acute{o}wal\acute{e}h\acute{e}h\acute{e}h\acute{e}d\acute{e}yaha\acute{e}g' \acute{o}s$ $\epsilon n\epsilon^{\epsilon}nem\acute{o}kwa$
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. $\text{\AA}emlax's$ $\epsilon n\acute{a}l^{\epsilon}nemw\acute{u}hey\acute{o}hots$ $n\acute{o}gwawaha\acute{e}$ $k'! \acute{e}s$ $xenlelaha\acute{e}-$
Only brothers mine not too
 $k'as$ $xenle! \acute{e}qelaxg'in$ $l\acute{o}wal\acute{e}h\acute{e}h\acute{e}h\acute{e}d\acute{e}yaha\acute{e}g' \acute{o}s$ $\epsilon n\acute{a}l^{\epsilon}nemw\acute{e}y\acute{o}t$
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. $K'! \acute{e}sLES$ $w\acute{e}hawaq!waha\acute{e}k'as$ $w\acute{a}haw\acute{o}selqelaha\acute{e}$ $qaha$ $n\acute{o}gwawa$
Do not sisters feel sad for me
 $ha\acute{e}xg'in$ $lowal\acute{e}h\acute{e}h\acute{e}h\acute{e}d\acute{e}yaha\acute{e}g' \acute{o}s$ $w\acute{e}w\acute{a}q!wa$ 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. $\epsilon n\acute{x}^{\epsilon}sew\acute{e}h\acute{e}g'inLas$ $ax\acute{e}^{\epsilon}lal\acute{a}h\acute{a}$ $g'ahaxenLax$ $k'! \acute{e}s\acute{e}h\acute{e}LEX$
I was told by who does as he likes to me not I shall
 $g\acute{a}y\acute{e}^{\epsilon}stalal$ $q\acute{e}henl\acute{o}$ $g'ahaxL$ $l\acute{a}h\acute{o}l$ $\epsilon n\epsilon^{\epsilon}nem\acute{o}h\acute{o}h\acute{o}x^{\epsilon}s$
stay away long if I come to you friends
 $n\acute{o}gwawa$ a ye ya $haa,$ a ye ya $haa,$ a ye ya $\acute{a}.$
mine a ye ya haa, a ye ya haa, a ye ya ä.
7. $H\acute{e}^{\epsilon}m\acute{e}sehen$ $\epsilon n\acute{e}^{\epsilon}nak'eh\acute{e}l\acute{e}$ $\epsilon n\epsilon^{\epsilon}nem\acute{o}h\acute{o}h\acute{o}x^{\epsilon}s$ $n\acute{o}gwawa$ $qahas$
That is my reason of saying friends mine that you
 $k'! \acute{e}sah\acute{o}s$ $xenlelah\acute{e}k'as$ $w\acute{a}^{\epsilon}w\acute{o}h\acute{o}selqelaxg'in$ $l\acute{o}wal\acute{e}h\acute{e}h\acute{e}d\acute{e}-$
not you too much feel sad that I leave you
 $yag' \acute{o}s$ $\epsilon n\epsilon^{\epsilon}nem\acute{o}h\acute{o}h\acute{o}x^{\epsilon}s$ $n\acute{o}gwawa$ 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'ihēyaya.
4. 'ya, qwēs'gilalē lāhayūdzwālē lāx yōyōx^ulaya ēk'as wāwitsen g'ihēyaya.
5. La^fmen wūlāyalōlai nāmax'sihesēlōtas ayai nōhogwawahai g'ihēyaya.
6. ya, qwēs'aladzā^fmaē yōyox^ulayaa lālahāā'yas āya āla lāha^xūlayiya.
7. LānahaxwaaonēsLEN gwa^fwinaōwa p!ELElēhēnewahilxEN āla lāha^xūlayiya.
8. LānahaxwaaonēsLEN gwa^fwinaōwak'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^flemg'itilalāi āya g'wēmalatsEN g'ihēyayaēIXEN q'ā'gwīdeā.
12. LE^flemg'itilalāi āya wāldemasEN q'ūlā'laha^fyowalxEN g'ihēyaya.
13. Xēs 'nēk'aēxs māmal^fENxēlēlai k'ēs gwāsg'emg'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 LĒLEĠĒD 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 āsechen 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!waā'sayal qaen
 lāxūlayaya.

WORKINGMAN'S SONG OF THE LĒLEĠĒD OF THE Q!ŌMK'UT!ES FOR
 HIS FIRST-BORN SON

1. Hants!ēnoqwi^ēlakwēk' lāqen g'āq!ēna^ēyē 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^ēlakwēk' lāqen g'āq!ēna^ēyē begwānemts!ēda dask!wā,
 Born to be a spearsman at my becoming a man, Father.
 ya ha ha ha.
3. Lēq!ēnoqwi^ēlakwēk' lāqen g'āq!ēna^ēyē begwānemts!ēda dask!wā,
 Born to be a canoe-builder at my becoming a man, Father,
 ya ha ha ha.
4. Łats!ēnoqwi^ēlakwēk' lāqen g'āq!ēna^ēyē 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^ēlek' lāqen g'āq!ēna^ēyē 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.lēāsēlōs 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'lātsos, 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 dzēdzegadzēs 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^U

1. By good luck was given to us our master, he who will be chief of the Nāk!wax'da'x^u, 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 wūnwūngēmlēslōl g'āx'mēk' begwānēmx'īda qen lēgādēs āxsōlē, wa ya ha ha.
3. G'āx'mēk' g'wālil selbēx'ga dēwēxek' qa nayax'stēltsen wīn'ānēmla qēqag'ix'LEXg'in ālēlek' āxsōlēl.
4. Yīxg'in g'ig'āgēmdālil qaxōx lōlāelgāma'yasa lēlqwālālā'ya qen wīnasōlg'in g'āx'ek' begwānēmx'īda,
5. Qen g'āxēLEN lēlēgādēltsōx lēlēgēmaxs lāx gwēx'īdaasaxs ātsāxs g'āxaē lēlēgātsēs lēlēgēmōs, wa ya ha ha.

SONG OF THE SON OF CHIEF HĒLĀMAS OF THE NĀK!WAX'DA'X^U

1. Wāwaltsenētsōq wātsalaatsēxqwa dzēqayatsasa naenk!wakda.
Ohtalned-by-good-luck Dog Owner will be chief of the Nāk!wax'da'x^u
'qwē ya hōwa ha.
ya hōwa ha.
2. Dzēdzāgēmdza'yatsōq watsalaatsax ts!ēsts!edēlas g'ig'igāma-
Daughters of head chiefs Dog Owner princesses of the chiefs of
'yatsa yēyqūyatsa'yē qats genēmts!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 dzēdzegēmē 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'āgēmdalālōx Wāsałaasax k'lēsk!edēlas g'ig'igāma'yasa
lēlqwālālā'yē qas genēmx'īda, ya hōwa ha.
3. Qa's ā'mēl k'imqēlasōltsa 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 lēlēgēmē 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 qadzās
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 qadzās
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 basket for me to pick berries salmon berries
kwē dze^{wa} negūtsē dze^{wa} gwādemē qatsōx wayōlek',
and salal-berries and huckleberries for this old dog
ahē ahē ya.
5. Wādzel yaqē gwālalatsen la^{wa}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.

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^{wa} gwādemē qasōx wayōlex, ahē ahē ya.
5. Wāg'il lax'i gwālalalēn lāwūnemlaxa k'!ēs!a q!emts!fx!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 yëyqû-
Now go on be ready princes of chiefs of the tribes
 yatsë qaen tsã'wünemts!ëts qadzen hë'nëdzë dzädzeqëlë
for my future husbands for therefore I come
 qaen dzëdzëqëyë qen tsã'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^u
chiefs of the tribes. Coppers my seat
 gënemdzä ts!ëts!esö dzögwa dzëdzëgemts qa yayötsdza
many privileges and names for given by
 adätsats yaqen tsã'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 wütsëdzanötsë qentsö
For now it is finished plated by my mother for my belt when I
 läyoqtsëyax lëlöqüyilalxdzëtsäsdsä adätsats yaqen tsã-
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 tsã'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 lä'mēk' g'äg'exel qen g'ig'aglexen
lä'wünemla lögwa ädatsaxg'in waöts'uaasek', 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' gwälga yipēgas 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 tēxstēs sē'wayox'däös lē'wis mastōx'-
däös. εya gwällas mēxax, la'emk' enāxwa p'elēmē'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'ēdadzādza, 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 tēxstēs k'lilax'däös lē'wis be-
xelāx'däös. εya, ts'lēx'ēdadzāqa la'mōx' elāq wūlg'alisa x'äts'ax'-
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 Ōmaxt'lālalē 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, hēemxaas wūlāse'wa p'lalemdzā 'wāts'lēsa g'ālē begwānemsa Kwāg'ul, yixs 'nema'en dōxwalel 'wāts'lēsa g'īgāma'yōl yixa lēgādōlas NĒg'ādzē, yixs g'īgāma'yaē NĒg'ādzāsa 'ne'mēmōtasa 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'lalem, yixs dōkūng'īlselaē hābesasa lāx āwīnak'ūsaxs g'il'nakūlaē, yixs k'lēsaē ālaem t'ēmkwē hābesasa. Wā, lā lōmax'id wīwūltowē hābesasa. Wā, lā k'lēs nēenlālēs g'igēyagesē qaes hābesaxs laē xesemālaq lax k'leyāts'lēnēx'st'laakwas g'ōg'egūyōsēxs g'il'nakūlaē.

(Wā, hēem lāg'ilas lēgades Qalākwa'wa 'wāts'lēsa g'wax'ālag'īlsē NĒg'ādzēxa g'īgāma'yasa 'ne'mēmōta G'īg'ilgāmasa 'wālas Kwāg'ul qaxs laē sēsaxōla'yē Ōmaxt'lālalē 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 g'ālē begwānem qalākwe, yixs laē 'melxstox'widēda l'ē'na, yixs laē lālaqēda l'ē'na lāq. Wā, hē'mis 'nēnak'īltsa lēgēmasa 'wāts'lē Qalākwa. Ā'men 'nēx' qen g'wāgwēx's'alē lāx 'nē'nak'īlasa 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^εm^εlāwisē gwäl ts!äwünxa laē t!ōsälawayōwē häbesas ök!wi-na^εyasa ^εwäts!ē. Wä, g'il^εm^εsē gwāla laēda ts!edāqē GENEMAS NĒg'ädzēxa lĒgades K'lämaxa^εlas äx^εēdxā häbesasa ^εwäts!ē qa^εs ts!öx^εwidēq lāxa ts!aēsē wa. Wä, g'il^εm^εsē gwāla laē gēx^εwidēq qa ts!āōqälēsa ^εwāpē lāq. Wä, g'il^εm^εsē gwäl ts!aōqülēda ^εwāpē laqēxs
- 25 k^εs^εmaē lem^εwīda. Wä, lä bē^εidēq qa^εs lēkwē ^εnā^εnemts!u-q!emqaxa häbesē qa^εs l!ax^εalilēlēs lāxēs k!waēlasē. Wä, g'il^εm^εsē ^εwīla lēgekwa häbesē laē äx^εēdēda ts!edāqaxēs x!lp!exsdō lĒ^εwis q!emgats!ē. Wä, lä q!emx^εēdeq. Wä, la^εmē äxōdälaxa yūdux^u-ts!aqē häbesxa ts!elts!ekwāmenküla. Wä, lä ^εnemābal^εīda la qex⁻
- 30 ^εalēlōdāyos lāxēs x!lp!exsdō. Wä, lä x!lp!ēda. Wä, la^εmē mēt!ē-deq lax gwōg'īlasaxa gūn. Wä, g'il^εm^εsē ^εwīla mēdekwa laē yībem^unuk^usa häbes^εenē mēdek^u lāxēs dēx^usemē k!ōbawasa. Wä, hēem māmalt!ēk'lēsa ^εnex^εūnālāxa häbāsas yībemas g'īgāma^εyaē lōxs p!ālemaasa ^εmexlowē yībemas ^εnex^εūna^εyas wāx^εēda begwā-
- 35 nemq!āla^εmē. Lā ^εnāxwāem mēdek^u dēxwē yībemas ^εnex^εūna^εyas yīxs ^εnemaen dōx^εwālelē hē gwēx^s ^εwäts!ēxg'īn hē^εmaōlg'īn ālē g'īnānemē. Wä, laem läba.

PRAYER OF THE SALMON-FISHER

- 1 Wä, hē^εmaaxs gūxaē nā^εnakwēda yānek!wēnoxwaxa k!ōtela. yīxs q!ēyōlāaxa k!ōtela, 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 hēx⁵ida ts!elwaqaxēs gōkwē qa ēkēs lēm⁵widūmas!exa 3
xā⁵masē. Wā, lēx⁵aem ts!elwaqax⁵dēm⁵sēs q!ēyōlaaxa k'ōtela.
Wā, lā k'lēs ts!elwaqaxs k'leāsāē k'lōtōlānemē. 5

Wā, g⁵a⁵mēs ts!el⁵wax⁵idayosa yālnek!wēnoxwaxa k'ōtela laxs
gālē ⁵nem gāl⁵ekwa lāxa k'ōtela: "Wā, gēlak⁵as!a meyoxwan
qaxg'in g'āxēk' g'āx⁵alela lāxwa g'āxdemaqōs aōdaaqa lāxēs
aēx⁵dēm⁵sēs qaxs hē⁵maa⁵qōs g'āxēlē qenu⁵x⁵ aemlq!enwēsgrada
wīwak⁵ayogūn lāl, meyoxwan. Wā, hāg'il la nū⁵nak⁵lex qa⁵ 10
ts!ek!lālelaōsaxēs ⁵nē⁵nemōkwaxs hēlaxaaqōs lāxēs g'āx⁵ēna'yōs
qa g'āxēsē g'āxs⁵alitsēs q!ēq!ōmg'ilayâ qen hūyālālē lāxēs q'ē-
q!ōmx⁵lenōs meyoxwan. Wā, hē⁵mis qa⁵ dāg'ilxlālaōsaxg'in ts!ē-
ts!ex⁵q!ōlemk', qāst, yūl ⁵nawālx⁵s, meyoxwan," ⁵nēk⁵exs lāē
ts!elwaqa. 15

Wā, lēx⁵aem ts!elwaqasēwa gālē lālanem k'ōtela⁵ dōgwanem
lōxs g'ālāē gāl⁵ek⁵ lāxa wa. Wā, lā ⁵nāxwaem ōgū⁵la⁵mē ts!elwe-
qayāsa nē⁵nāgādē yālnek!wēnoxwaxa k'ōtela. Wā, g'il⁵mēsē k'leās
nāqōsa waōkwē yālnek!wēnoxwaxa k'ōtela lā k'lēs ⁵māg'ilaxēs lā-
lanem k'ōtela. Wā, lā k'lēs āxnōgwadēda ⁵nāl⁵nemēmasasa ts!el- 20
wagayāsa yēyālnek!wēnoxwaxa k'ōtela, yāxs hesq!ālemaa⁵q ts!el-
wagayo lāxēs ēaxsēwēda k'ōtela.

PRAYER OF THE HALIBUT-FISHER (to p. 618)¹

- 24 When the halibut-fisher of the Nāk!wax'dax^u, | 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^umaaxs haē lōqwēda lōq!wēnoxwaxa p!ā^uyē yisa Nāk!wax-
 da^ux^u L^uwa L!aL!asiqwāla, wā g'il^umēsē lāgrāu lāxēs lōqwa^uyē laē
 25 dāx^uidxēs g'amōla L^uwa tēlēxa sābekwē g'ōgūyōsa teq!wa. Wā,
 lā tōt!ets!endēq pa ^unāl^unemp!enk^uēs lāxēs q!wāq!wax^uts!āna^uyēx,
 yix āwāsgemasas. Wā, lā t!ōs^uidex āpsōt!ena^uyas qa^us Lep!idēq.
 Wā, lā āx^uēdxēs sēwayo qa^us pagūgendēs lāx ^uwāx^usōtāga^uyasēs
 bākwa^ulats!ē xwāk!ūna lāx nalēlxsas k!wāxdzasasa bakwa^ulēno-
 30 xwaxa p!ā^uyē. Wā, lā āx^uēdxēs ha^uyanō. Wā, lā LEBEDZōtsa ^uyi-
 melkwē g'ōgūyōsa teq!wa lāxa tēlēladzo sēwayo. Wā, lā t!elxūl-
 dzewēsa ha^uyanō lāq lāqēs k!ēsaē ēālsilaxs laē t!elxūldze^uwēq.
 Wā, hē^umis lāg'ilas la āla la peldzewēda ^uyimelkwē tēl g'ōgūyosa
 teq!wa. Wā, g'il^umēsē gwāla ma^ulē āxās laē dāx^uidxēs ts!ā^uyaxa
 35 g'amola gwe^uyōsa bakwa^ulēnoxwaxa p!ā^uyēs g'amola. Wā, lā
 āx^ualēlōtsa tēlē lāxēs ts!ā^uyēda g'amola qa^us k!elg'il^uendēsa k!il-
 k^uema. Wā, g'il^umēsē gwāla laē āx^uēdxēs L!āk^u!osē. Wā, lā gaxben-
 dālasēs ts!āts!a^uya lax ^uwāx^usba^uyas. Wā, lā ma^uxwalelōts. Wā,
 g'il^umēsē gwāla laē āx^uēdxā qelyaga^uyē qa^us tegwāgendēs lāxa
 40 L!āk^u!osē. Wā, g'il^umēsē gwāla laē dāyewēxa L!āk^u!osē. Wā, la^umē
 yāq!eg^ua^ula laē ts!elwaqaxēs ts!āts!a^uya. Wā, lā ^unēk^uaq:

¹ 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!āts!a^éya laem sq!wālenkwa yīsōs ēk'ēx q!wālx'LE^énaxōs 42
lāqōs q!wālx'LE^éna ts!ā^éyak'as. Wā, laems lāl qa^és lē^élālaōsaxa
lek!wana^éyēxa mēsagaxa ts!ālalililakwēxa lenbēL'EXō. qa^és laōs
^éwī^éla lē^élālxen la lē^élEQālasē^éwa," ēnēk'ēda bakwa^élnoxwaxa p!ā^é- 45
yaxs laē āxstendxēs L!āk'osē.

Wā, lā ēnēk'axs laē ts!engünseLēs bakwalaanā^éyē. Wā, g'il^émēsē
ts!engünseLēda bakwa^élaanāyēxs laēda lōq!wēnoxwaxa p!ā^éyē
ēnēk'ēxs laē ts!elwagenseLa:

"Wā, gwālalax, mēsagā. Gwāla gēp!aitoliseq^u qa^és ts!ewana- 50
gēlēLōsasōx ts!ālalililakwā."

Wā, g'il^émēsē lāgrālē lōgwayās laē ēnēk'a:

"Wāg'illaqō mēsagā. Gwāla āem dādogumaxs ēx'p!aq!ōsa ts!ā-
lalililakwā, qa^és hēx'ēdaēmōs dābendqwā. Wādzo lek!wana. Wā-
dzāg'aq^u lāxōs ēx'p!aq!ōsā. Wādzo, wādzo lenbēL'EXowā'. Gwā- 55
dzosen xēLEla gewāla ēsēla. lek!wanā'. Wādzo, wādzo, la^émō
q!wālenkūn ts!āts!a^éyāx yīsōs ēx'p!aq!ōsā', lek!wanā' yūi. hūbē-
L'EXowā'," ēnēk'ē.

Wā, g'il^émēsē q!EX'ēitse^éwa laē ēnēk'a: "Dāfa, dālālaqō ts!ā^éya.
ēnēk'ēxs laē deng'otālxēs lōgwayowē. Wā, g'il^émēsē dōx'walā^élaxa 60
p!ā^éyē lāē dāx'ēdxēs hā^éyanō. Wā, g'il^émēsē q!axūmx'ēdēda p!ā^éyē

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'ema lek'wanē, yūl lenbēl'exō, yūl ts'lālalili-
65 'lak'. Qā'laxs hē'maēx g'āxēlē qen hē gwēg'ilasg'in hūyanōk' lāl,
lek'wanē. Wā, hāg'illa ts'ek'lālelax āsa lō' ābāsa lō' q'ūlē'ya
lō' ānēsa lō' nō'nēlā lō' ts'lāts'la'yāsēxs laaqōs hēlaxaxs g'āxaēx
g'āxēxs lāxg'in bakwa'lats'ōk' xwāk'lūna," 'nēk'ēxs laē 'yālaqas
bex'ūna'yasa p'lā'yē qa lās ts'ek'lālelaxēs lēlēlālāxs ēk'aēs g'āxē
70 yāgūxdzasa 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, hēlp'altālxwa ēx'p'lax q'walax'LENSEN ts'lā-
ts'la'yax qa'ēs layōs ts'ek'lālelaxēs g'ōkūlōtaōs, lek'wanē," 'nēk'ēq.

75 Wā, lā ts'lōx'ēwīdxēs g'amola qa 'wī'lēs lawāyēda Elkwa. Wā, g'fl'mēsē
'wīla lā ts'lōkwa, laē dzōxwalaq qa'ēs ts'lēlwaqēq. Wā, lā 'nēk'a:

"Wā, ts'lā'yak'as, la'ems kwāk'waxōs q'lwāq'walax'LE'naqōs. Wā,
hāg'illa ēdēnsalex qa'ēs lē'lalaōsax lek'wanē lō' mēsagā lō' lenbē-
l'exā lō' ts'lālalilēlakwa qa g'āxlag'isē ōgwaqa laxōx g'āxēx g'āxa-
80 tsōx lek'wāna'yēx. Wā, la'ems lālōi, ts'lā'yak'as," 'nēk'ēxs laē
ts'lēnx'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 ʼnegeltōdxēs gālē wāldemx̄s gālaē tsemx̄- 82
stendxēs lōgwayowē.

Wā, gʼl̄mēsē gwāl bākwalaxs gāxaē nāʼnakwa lāxēs gōkwē.
Wā, gʼl̄mēsē lāgraa lāx Lʼemaʼisasēs gōkwē, wā hēm̄is gʼl̄ āxʼētsō- 85
ʼsēxs laē qwēlōdxa tēlasēs gʼigamola qas̄ gēxwāgedalēs lāxēs ba-
kwaʼlats̄lē xwākūna. Wā, gʼl̄mēsē gwāla laē aēkʼla qesʼtōdxēs
bakwalaānāʼyē denema. Wā, gʼl̄mēsē gwāla laē lāltā lāxēs ba-
kwalaats̄lē xwākūna dālxēs bakwalaānāʼyē denema qas̄ lū gēx-
ʼwits̄ lāxa hēkwēlayē qa gēʼwatsēs denemē. Wā, gʼl̄mēsē gwāla 90
lā aēdaaqa lāxēs xwākūna qas̄ lats̄lōdēsēs gʼigamola lāxēs gʼim-
ʼlats̄lē gʼildase. Wā, gʼl̄mēsē gwāla laē gaxʼsōltōdxa pʼl̄pʼl̄yē
lāxēs bakwalaats̄lē xwākūna laqēxs ʼnāxwaʼmaē nelālōda pʼl̄yaxs
laē gaxʼsōltālaq. Wā, lā kʼlēs hēlqʼlālaq lensa maʼlōgamānāsa
pʼl̄yē lāx ōgwāgaʼyasēs bakwalaats̄lē xwākūna yixs gālaē gaxʼsōl- 95
tōdeq, qaxs ʼnēkaēda gālē bākʼlūmqēxs gʼl̄maē tʼl̄pema pʼl̄yaxs
gālaē gāxʼsōltāyā lāxa bakwalaats̄lē xwākūna, lae hēxūda ʼyax-
semx̄ʼidēda ʼnāla la ʼyeyōgūsa. Wā, hēm̄is lāgʼilas aēkʼl̄lasōt̄ qa
kʼlēsēs tʼl̄pem lāxa ʼwāpaxs laē gaxʼsōltālayā pʼl̄yasa bakwale-
noxwaxa pʼl̄yē. Wā, gʼl̄mēsē gwāla, laē āxʼēdxēs gʼimʼlats̄lē 100
gʼildas qas̄ lū lāxēs gōkwē. Wā, gʼl̄mēsē hāngʼalilaxēs gʼimʼla-
ts̄lē gʼildas lāxa kʼlēsē qayatsa hēbēgwānem laē gʼenemas āxʼēl
qa Lʼēxwas. Wā, gʼl̄mēsē Lʼēxwaxs laē xwānalōdēda tsʼēdaqē

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' tlēsem!axa 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 lā 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!elwāqaq. 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 30 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 35 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 40 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!ālahilīlakwa, lek!wana lenbēl!exā. Wā, 25
la'mēts q!ēqelalōl, ts!āts!a'yak'as, gwāk'asnō dāwaqē lax mēsagā,
ts!ālahilīlakwa, lek!wana lenbēl!exā qō dāg'aalēlalōl, ts!āts!a'ya-
k'as. Wā, la'mēsen ts!ōl'ēdlōl ts!āts!a'yak'as yīsg'ada ālēwasēk' q'as
ēx'p!alēlōs 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 30
lēgwīlasēs g'ōkwē. Wā, g'il'mēsē x'ix'ēdexs laē xwāsas lāxēs
ē'yīyek'ōxēs gwe'yō ts!āts!a'ya. Wā, g'il'mēsē xwās'ēts lāq lā
'nēk'a:

"Wā, ts!āts!a'yak'as, la'mēn āx'ālēlōts'g'ada ēx'p!alāk' lān.
ts!āts!a'yak'as, q'as hēx'ēda'mēlōs mēs'alēlēs mēsagā, lek!wanā, 35
lenbēl!exā, ts!ālahilīlakwa, qasō g'il tēx'alās lāx sālūs g'ōkwasē.
Wā, hē'mēts dādalaslōsax mēsagā, lek!wanā lenbēl!exā, ts!ālahilīla-
kwa, 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 ē'yīyek'ās yīx gwe'yās ts!āts!a- 40
'ya, laē tēx'walīlas lāxa onēgwīlasēs g'ōkwē. Wā, lā a'ē'stu lāxa
āl'lē 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 nēqēla. 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

g'il'mēsē mōts!aqē k'lmnta'ayas laē yāq!eg'a'ēlāda lōq!wēnoxwaxa
 45 p!ā'yē. Wā, la 'nēk'axs laē ts!elweqaxa l!āk'!ōsalasē ālēwadzema:

"Wāg'il la yāl!o'x'wīdLEX, 'nē'nēmōk', qaxs lemaa'qōs lē'lāla g'ā-xen qen g'āxē āx'ēdex'da'xōl qa's āaxsilēlōsaxen ts!āts!a'ya. Wā, hē'mis qa's wālemk'a'mēlōs k'exwasōs ēx'p!ālāqōs qa's mēdze-laōsas mēsagā, lenbē!EXā lek!wana'ya, ts!ālalililēlakwa qa's lē'lā-
 50 laōsaq qa g'āxēs dāg'aalelaxēs aaxsilāk'laōsen ts!āts!a'ya. Wā, hē'mis qa's k'lēsaōs k'ōx'wida qō dāg'aalelasō'LEN ts!āts!a'ya'xēs aaxsilāk'laōs, 'nē'nēmōk', qaxs q!wālēk'lāla'māaqōs 'nēk'EXS ts!EXaēx, 'nē'nēmōk'," 'nēk'EQ.

Wā, lā alēx'ēdex ēk'a lōp!ek'sa ālēwasē. Wā, la'mē 'lāpax
 55 cōxlā'yasa LESLEKwē LAX'lāsa. Wā, g'il'mēsē q!āxa wīswū'ENē g'ilsg'ilt!a naenqala l!ōp!ek'sa ālēwasē, laē nex'wāqolselaq. Wā, lā 'nāl'nemp!ena mālp!enk' lāxens bālāqē āwāsgemasasa ēk'ē l!ōp!ek'a, laē t!ōts!endeq. Wā, g'il'mēsē lāLEq laē yāq!eg'a'la. Wā, lā 'nēk'EXS laē ts!elwaqaxa l!ōp!ek'ē:

60 "Wā, qāst, gēlak'as'la qaxs laaqōs lē'lāla g'āXEN qen sō'mē āx'ō-tsōw, qāst. Wā, la'mēts q!ap!ēx'sāeml lē'wōs k'lēsēx aōms 'nawā-lakwaxen 'nē'nak'ilē laems dādegāLEX'g'ins 'nē'nēmōk'k' lāx-gada l!āk'!ōsek'. Qwāk'asnō k'lāqox'wīdlō qō dāg'aalela 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 mid-
dle 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. Super-
natural-Ones, you to whom | nothing is impossible, Supernatural-
Ones. I mean that you | will let me dream a good dream this
night." | Thus says the man. ||

sag'ā, lenbēl'exā, lek'wana'ya, ts'lālalih'lakwaxin ts'lāts'āya,
'nēk'ēxa l'ōp'lek'ē. 65

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' lāxēs g'ōkwa.

PRAYER OF A MAN WHO HAS BEEN BEWITCHED

Wā, hē'mexs k'ōtēda begwānem laem ēqasōsēs hāyōtē og'ḥla |
begwānema, wā lēda la ts'ēx'q'ā'nakūla begwānem lūxa āl'ē
lāxēs q'lālē q'ā'yatsa 'wī'welmasē lax'lōsa. Wā, g'il'mēsē lā'g'au
lāx neq'egē'lasasa 'wī'welmasē lax'lōsa laē k'wā'g'aela. Wā, la
yāq'eg'a'la. Wā, lā 'nēk'a: "Wēg'illa 'nē'nemōk' 'nemēgemx' | 5
deḥ qa's dōqumx'sendex'da'xwaōs g'āxen; yūl. 'nā'nāwalak' qax-
g'in la'mē ēqasō qen le'lē. Wā, g'āx'mēsen aēsayōl. 'nā'nāwalak'
qa 'wā'ēdaōs q'lwāq'ūla g'āxen qen q'ūlē. Wā, hōl'ēla g'axin.
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 ēga'yā g'āxen 'nā'nāwalak' yōraxs
k'leāsaēx 'wēyōlānema 'nā'nāwalak'dzēk'as, 'nē'nak'ile qa's
wāg'ex'da'x' lāg'ilāōs mēm'xēgilal qen ēx'le mēx'elxwa g'ān'elēx."
'nēk'ēda begwānemē.

¹This prayer was used by Nēqāp'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
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 making |
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^u qEN k'leāsē 'yāg'asi. lāxa ts'EX'q'ohem Lō 35
qEN k'leāsē lālanemsa k'wēx'ālasen bexūtē qEN lē'lē. Wā, hēmis
qa's wāxaōs g'āxosāsōs hōlemā'lats'lāq'lōs g'āxEN qEN holamalēxa
'nāxwalaen qEN ēaxēnēl. Wā, hēmis qa wūlēlēlisa 'nāywa
dādek'as lāxEN g'ōkwē, 'nāwalak^u lāxēs gwēx'sdemos. qāst. Wā,
yōmēsōs aaxsilasēwa Lōl'ep'lēmasēx qa wēg'nōs hēlāmaslēq, 10
'nāwalak^u, 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, yāxs g'ālāē gwāl mewēlēlaxēs mēmats'labekwē xa'masa. Wā,
āsmisē xamaēl lāxēs g'ōkwaxs lāē wīk'EX'ēda. Wā, la lax gwē-
lasasa g'ālē bāk'luma, yāxs 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 bēbēgwā-
nemxa g'ayōlē lāx 'nē'mēmōtdās qa lās mowelsaxa mēmats'labekwē
xa'mas qa lās mōxsas lāx xwāk'lūnax'dāsēs lā'wūnemx'dē qa lās
'mōgwalisas lāx l'āsa'yas dek'alaasasēs lā'wūnemx'dē qa's wōl
lēqwēlāq qa g'EWŪlk'sēs lā'wūnemx'dē. Wā, hēmesa l'ēna, 10
'wīlē wīwak'ayoX'dās Lōē gwēlgwā'lax'dās Lōē xwāk'lūnax'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^u, | and the name of
15 his son was L!ā!ēlānem, and the name of his || daughter was
K'!ēdēlō'īlak^u—then not one dried salmon was taken by | L!ālamēg'ī-
lak^u 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^{mē} le^{lē} L!ālbēx'dē qaxs hē^{naē} lēgēmsa yālnēk!wēno-
xwaxa k'!ōtēla. Wā, la lēgādē gēnēmx'dāsēs L!ālamēg'īlak^u. Wā,
lā lēgādē begwānem xūnōx^{sēs} L!ā!ēlānem. Wā, lā lēgādē ts!ē-
15 dāqē xūnōx^{sēs} K'!ēdēlō'īlak^u. Wā, lā k'!ēās ēnem xa^{mas} āx^{ētsōs}
L!ālamēg'īlak^u qa ha^{mās} lē^{wis} ma^{lōkwē} sāsema, qaxs ēnēk'aēda
g'ālē bāk!umqēxs geyōlāē k'!ēāsē bēx^{ōnā}yasa yālnēk!wēnoxwaxa
k'!ōtēla. Wā, hē^{mis} lāg'ilas lēgādes ēyūgēnōta xa^{masē} yālnē-
gwanēms L!ālbēx'dē. Wā, la^{laē} aēmsēda ha^{māpaxa} ēnāxwa āxā-
20 nēmsa la le^{la}, yixs k'!ēs^{maē} ts!ēx'q!ēx'īda. Wā, lā ēnēk'ēda g'ālē
bāk!umqēxs lēx'a^{maē} laatsa ēaxanēmasa begwānemē laē le^{lxs}
leqwēlase^{waē} lē^{wa} xwāk!ūna lēqēsa lēq!ēnoxwē, yixs g'il^{maē}
wik'!ēx'ēdēda lēq!ēnoxwaxa xwāk!ūna laē hēx'īda tsōtsox^{sēn}-
tse^{wēda} alōlaq xwāk!ūna qa^s leqwēlayuwē. Wāx'i k'il^{wānē}-
25 mēda la le^l begwānemxa xwāk!ūna la hē^{lanēms} xūnōx'dās. Wā,
lā hēm^{xat}!g'wēx'sa xa^{masē} yixs g'il^{maē} k'il^{wānēma} ts!ēdāqaxa
xa^{masē} lāxa ōgū^{la} begwānēma lā k'!ēs leqwēlaqēxs k'!ēsāē g'āx
g'aēl lāxa g'ōkwē lāx wik'!ēx'ēdaasēs lā^{wūnēmx'dē}; wāx'i g'aēla
xa^{masē} lāxa g'ōkwaxs laē wik'!ēx'ēdāde begwānemx'dē lā le-
30 qwēla ēwī^{laxa} g'ix'g'aēlē lāxa g'ōx'dās.

Wā, g'il^{mēsē} ēwik'!ēx'īdēda begwānem lōxs ts!ēdāqāē lōxs
wāx^{maē} weyōgōmāla g'inānēma laē ēnāxwa^{ma} wāx^{ēm} q!ē-
nem g'ōkūla ēwī^{la} gūqōdā^{laxa} ēwābets!āwasēs nēnagats'ē qa^s 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, ámēsa éhāxwa g'ayōl lāx énemēmotas lā lax g'ōkwasā g'igū-
maéyas énemēmōtasa la hēl begwānem qaés k'lexsodexa āpsanū-
éyas g'ōkwas qaés mōwēselēxa L'awendēmē xa'masa lāxa g'igū-
maéyē qaés lā leqwēlaq lāx L'lāsaéyas dek'laéyasasa la hēla. Wa-
laem g'wāla, qaxs ámaē la L'awentasewē genemx'dasa la hēle be-
gwānemx'dē L'ewis sāsēmxdāsēs énemēmōtē qa hāmas L'ō' qa
g'wēlg'wālas.

Wā, laémen dōqūla q'ūnālxg'in gwāgwēx'sālasēk' yixg'in hē-
émaōlēk' ālē ālostā begwānemō. Wā, lōx ōgūx'id loxda alēx
bāk'luma yixs k'lēsaē la hē gwēg'ilē lāx gwēg'ilasasa g'āle begwa-
nema. Wā, laem lāba.

THE SPIRITS OF THE FIRE

Wā, hēmaēda k'wax'lāla yixs begwāmemāē lāx wāldēmāsa ba-
k'lumaxs gwāgwēx'sālaē lāqēxs k'wēlaē qaxs g'ilémaē k'agem'āla-
sēwa k'wēlasa lōelq'wa laēda k'elg'isē begwānem dāx'ndā g'ā-
yōlē lāxa xa'masē qaés k'lōk'ops'alēxa mōwē. Wa, la ts'ip'idis
lāxa L'lēna qaés āxlendēs lāxa legwīlasa k'wē'laéyats'ē g'ōkwa
Wā, lā ének'axs laē ts'elwaqax k'wax'lāla:

"Wā, k'wax'lāla, laems g'ilq'ēs lāxga gaaxstōg'usg'us hēni
mōkūk'. Wāg'illa dādamewēl g'āxenuéx' qa k'lāsēs yag'as'ēsōx
wā, hēmis qaés g'iwālaōs g'axenuéx' qanuéx' hōl'malex'ēwēx

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 nēɛnāqɛyaqōs ɛsaēla begwānēma legwilasens g'ig'ōkwē. Wā, lāla ts!edāqa l!ēs'ala. Wā, hēem genems k!wax'Lālaxa ts!edāqē l!ēs'alaxa lēgadēda ts!edāqas L!ëts!aplilānaga, yixs ɛnāxwaɛmaēda legwilasa g'ig'ōk' l!ēɛwa leq'l̄is lāxa āwīnak'l̄ūsē, 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'l̄ala begwānēma. Wā, lāxaxē ālak'l̄ala ts!edāqē genemasē L!ëtsaplilānaga, ɛnēk'ɛda begwānemaxa k!wēlē. Wā, lāla ɛnēk'ɛda waōkwē bāk'l̄umqēxs 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^slē 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, lāla 'nēk'ēda pāxālaqēxs bex'ūna'yaē k'wax'lālasa l'egwile. Wā, lālaxaē bex'ūna'yaē L'etsaplilānaga yisa l'ō'salasa l'egwile. 72

Wā, laem k'leās āxnōgwades lāxa 'nē'mēmotasa l'elq'wālataya. Wā, laem lāba. 73

TRIBUTE TO THE CHIEF

Hēmxaas wūlāsē'waōs gwēg'ilasasa g'ālē begwānemxs āb'ēmōs ēaxela qaēs xāmagema'yaē g'īgāmē lāxēs 'nāl'nēmēmāsē. Wā, hē'maaxs hānal'āēda hānl'ēnoxwē. Wā, g'il'mēsē q'ēvōxa mēgwatē, wā, ā'misa hānl'ēnoxwē āx'ēdxa 'nēm'sgemē mēgwatē. Wā, lā 'wī'la l'ē'wentasa mēgwatē laxēs xāmagema'yaē g'īgāmē lāxēs 'nē'mēmōtē, qaxs k'leāsāē gwēx'ēidaa nēx'tēndxa wax'mē q'ēntū mēgwatsa hānl'ēnoxwē qa's k'wēlasōsa āp'sēx'sasa la lāxa g'igāma'yas. Wā, hē'mis lāg'ilas 'nāl'nēmpl'ēna āx'ēdēda hānl'ēnoxwaxa 'nēm'sgemē mēgwat qa hamūsēs sāsēmē l'ē'wis g'īnēnē. Wā, hē'n aēk'ilasōsa g'īgāma'ya hānl'ēnoxwē hē gwēg'ile. Wā, g'il'mēs l'ē'yāx'ts!eqēda hānl'ēnoxwasēs mēgwatē qa nēx'sēsa l'ē'wax'g'ēma'yaē yīxs l'elwēqalaas k'ilōmasa ogū'la g'igāmasa ogūx'tonakwē 'nē'mēmōta lāē sēnx'ēdēda g'īgāma'yas 'nē'mēmōtasa hānl'ēnoxwē qa g'a'yalatsa hānl'ēnoxwē. Wā, la hē q'ūnāh'tsēx k'le'ōx'āēmaēda g'īgāma'ya'xēs hānl'ēnox'ēdē qa l'elēs, 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^éyē. Wā, hēm lāgrilas ^énāxwa^éma g'īg^égāma-^éyasa ālogwaq^{!és} ^énā^énē^émēmas āxūōgwadesa hānl^{!é}noxwē. Wā, lēx^{!é}mē mēgwatē ^éwī^éla la L^{!é}wendēma g'īgāma^éyasa hānl^{!é}noxwē, qaxs k'^{!és}saē x'ilase^éwē eldzāsa mēgwatē.
- 20 Wā, hēm^{!é}da tē^éwī^énēnoxwaxa ^émēlxlō, yixs g'il^émaē lāstowa ^émēlxlowē tē^éwī^énēnēm^ésa tē^éwī^énēnox^u laē ts'āsa sek^{!a} ^émē^émēlxlō lāx g'īgāma^éyasēs ^énē^émēmōtē. Wā, lēda tē^éwī^énēnoxwē axēlaxa sek^{!a} ^émē^émēlxlō qa^és x'ilēq qa x'ilx'ēldēs. Wā, lā ^énā^énēmp^{!é}na sakwēlēda g'īgāma^éyaxa ^émē^émēlxl^{!a}yē qaēs ^énē^émēmōtē, yixs ^énē-
25 k'^{!aē} qa^és hē gwēx^{!é}dē. Wā, lā g'il^ém ^énēx^{!é} qa^és x'ilēq la hēm gwēx^{!é}dēq. Wā, lā^{!é}da g'īgāma^éyē yixs ēk'^{!aē} begwānema k'^{!és} lēnemaxa ^émēlxlō lāxa tē^éwī^énēnoxwē. Wā, lāxāē k'^{!és} k'^{!ō}tēda ēk'^{!é} g'īgāmēxa nexsaakwē L^{!é}wendēma tē^éwī^énēnoxwaq. Wā, g'il^é-^émēsē lēmqēda g'īgāma^éyē laē ^énēx^{!é} qa q'ēk'^{!ō}lts^{!a}yēs L^{!é}wendē-
30 masa tē^éwī^énēnoxwaq ^émēlxlō. Wā, g'il^émēsē yāx^{!stosa} tē^éwī^énēnoxwasa q'ēk'^{!ō}lts^{!a}yē ^émēlxlōxs laē lēnemaxa ^émē^émēlxlōwēda ^éyāx^{!sē}mē g'īgāma^éya. Wā, hē^émē la k'^{!é}lax^{!é}da^{tsa} ^éyāx^{!sē}mē g'īgāmēxa tē^éwī^énēnox^udē. Wā, lā q'ūnāla hēdēda tē^éwī^énēnoxwē k'^{!é}lax^{!é}dax ^éyāx^{!sē}mē g'īgāmēxs sābēndaēs wāldēmaxēs tē^éwī^énē-
35 noxwē.

Wā, laēm^{!é} gwāfaxg'in gwāgwēx^{!s}alēq lāxa ^émēlxlō. Wā, t^{!é}-^émēsēn gwāgwēx^{!sēx}!dēl lāxa xamsilāxa xa^{!māsē}xā yā^{!lēk}'wēnoxwaxa k'^{!ō}tēla. Wā, g'il^émēsē lāk^{!lē}dē yā^{!lē}gwānēm^{!s} yā^{!lē}k^{!wē}noxwē laē ts'āsa maltsemg^{!stā} k'^{!ō}tēla lāxēs g'īgāma^éyē lāxēs

chief of his | numayia, 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 mātsimēngʔstāwa 40
 kʔlōtela yixs ʔnemālaē ʔsʔkʔelēda gīgāmaʔyē ʔEʔwa yānlkʔwē-
 noxwaxa kʔlōtela. Wā, gīlʔmēsē ʔnimāla ʔyaexʔsēma gīgāmaʔyē
 ʔEʔwa yālnēkʔwēnoxwaxa kʔlōtela laē hēmēnalāem hōlala kʔlōtela
 ʔEʔwʔndemsā gīgāmaʔyē yixs lastōʔmaēda kʔlōtela ʔEʔwʔndemsa
 yālnēkʔwēnoxwē kʔlōtela lāxēs gīgāmaʔyē; yixs ʔnālʔnempʔnaē 45
 hāyāqax lōxsemxʔidē xāʔmāsasa yālnēkʔwēnoxwaxa kʔlōtela lāxēs
 wamēdzasē wā. Wā, hēʔmis qʔlūnala xomāʔidantsa gīgāmaʔyē
 ʔEʔwa yālnēkʔwēnoxwaxa kʔlōtela yixs qʔlūnālaē dādego. wā, hē
 ʔlēmōkwa lāxēq yixs kʔlōtaēda gīgāmaʔyax ʔEʔwʔndemāq. Wā,
 hēm hē gwēgīlaxs ʔnemālaē ʔyaexʔsem bēbēgwānema gīgāmaʔyē 50
 ʔEʔwa yālnēkʔwēnoxwaxa kʔlōtela. Wā, laʔm lāba.

Wā, laʔmēsēn ēdzaqwa gwāgwēxʔsālālāxa tsʔlōtsʔlōnoxwaxa tʔEX-
 sōsē yixs gīlʔmaē la tsʔlōwēsa tsʔlōtsʔlōnoxwē tsʔlōdāq ʔEʔwis lā wō-
 nemē lāxēs tʔekʔēʔlakwē. Wā, gīlʔmēsē lāgʔa lāqexs laed tʔsʔlōtsʔlō-
 noxwē tsʔlōdāq āxʔēdxēs tsʔlōyaʔyo ʔEʔwis mātsimē laelxāya qʔs 55
 lā lāxēs tʔekʔēʔlakwē. Wā, lā kʔlūxēlesaxēs tʔekʔē lakwe qʔs tsʔlō-
 sʔidē. Wā, lā tsʔlōxtsʔlāsa tʔEXʔsōsē lāxa ʔwalasagawaʔyē lEXʔyā. Wā,
 lā tsʔlōxtsʔlāsa lāxābālis lāxa āmāyagawaʔyē lEXʔyā. Wā, hēm
 gwēgīlatsa tsʔlōtsʔlōnoxwē tsʔlōdāqexs tsʔlōsōtē lāxēs tʔekʔēʔlakwe.
 Wā, gīlʔmēsē ʔwēla la tsʔlōwēkwē tʔekʔēʔlakwas hē lEXʔlāssa tʔEX- 60
 sōsē lāx āmʔāmaʔyē ʔlālabata. Wā, gīlʔmēsē ʔwēla lāx lEXʔs-
 wakwa tʔetʔegwatsʔlē ʔlālabata laē āxʔēdxā lāxēlāhēsē qʔs tʔekwē

- 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 kʔādɛdzōdalēs lāxa lɛbilē lēʔwaʔya. Wā, lāxentē hōsaemxa lāxabālisē qa lākʔ!endēs lā yilōyōtsa ts!ēq!ladzō denas lāq. Wā, hēem gweʔyōsa ts!ōts!ēnoxwē ts!edāq ʔnemxʔsayokʔ lāxabālisā hē gwālē. Wā, gilʔmēsē ʔwīʔla la yaēloyāʔlaxs 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!ēnaē q!ēnema lēlaxabats!ē l!āl!ēbata. Wā, lāxaē q!ēnema t!ēt!ē-
- 70 gwats!ē l!āl!ēbata. Wā, gilʔmēsē gwala, laē nāʔnakʔ lāxēs ts!āwūnxasē gōkwa. Wā, laem gwālelaem ōgōgexsa lālē l!ēʔwendemxa gʔigāmaʔyē lēlaxabats!ē l!āl!ēbata. Wā, gilʔmēsē lāgʔalisēda ts!ōts!ēnoxwē ts!edāq lēʔwis lāʔwūnemē lāx l!ēmaʔisasēs gōkwē, laasa begwānemē lāqūlaxa gʔigāmaʔyē qaʔs lēʔlālaq qa gʔaxēs lālalaq. Wā,
- 75 hēxʔ!dats!ēmasʔmōsa gʔigāmaʔyē 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 gʔigāmaʔyē. "Wā, laʔmōx l!ēʔwendemsgʔin gēnemkʔ lāl, gʔigāmē," ʔnēkʔeq. Wā, āʔmisē moʔlēda gʔigāmaʔyas wāldemas. Wā, la-
- 80 ʔmōda gʔigāmaʔyē 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 gʔigāmaʔyē, qaxs lēxʔaʔmaēda gʔigēgāmaʔyē lēlaxap-

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^éyē qa âEM hēlk'!esalasō^é ts!ēkwāsōsa GENEMASA g'igāma^éyē. Wā, lax'st!aak^uEM 'wī^éla laxēq.

Wā, g'a^émēts 'NEMX'īdāla wūlasō^éxa malēxsag'eyō 'nāla lāxa 'mekūlāsa melēlasgēmaxa hānl'ēnoxwaxs g'il^émaē hānlēkwālaxa yūduxwē l.lā^éya laē ts!āsa 'nemē lāxa g'igāma^éyasēs 'ne^émēmōtē.

10 Wā, lā āxēlaxa ma^élē l.lā^éya. Wāx'ī yūduxwa q!āsa ālēwanēmsa ālēwinoxwē lāxāē ts!āsa 'nemē lāxa g'igāma^éyasēs 'ne^émēmōtēxa 'nāxwa 'yānēmsa hān^éENL'ēnoxwē lē^éwa 's^éELēnoxwē lō^éma lō^él-q'ēnoxwaxa xwāk!ūna, hēemlāl âEM q!ūnāla ts!^éwēxa g'igāma^éya xwāk!ūna. Wā, laem lāba laxēq.

15 Wā, g'a^émēts 'NEMX'īdāla wūlasōwa g'it'ēnoxwasa g'igāma^éyē lāxēs 'ne^émēmōtē. Wā, ālaem lāxēs wāldēmōs, yixs q!ūnālaē 'nemaēlē g'igāma^éyē lē^éwis g'it'ēnoxwē. Wā, g'il^émēsēda g'igāma^éyē wālaqēla qaxs l.lāyōgūlsēxēs g'ōkwē qa k'lēx'k'ladzekwēs lēlāmas, wā, âmēsa g'igāma^éyē 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^éyē. Wā, hēs^émis lāg'ilas g'igāma^éyē hēwāxa nēlaxēs g'it'ēnoxwas gwēx'sdemlas k'lālasa lēlāmasa g'ōkwē, qaxs hūs^émēlaxa g'it'ēnoxwē nāqēlēs k'lāla, qaxs 'nāxwu-^émaē q!ālēlax k'lēk'!esāsēs g'igāma^éyē.

25 Wā, lālē ōgū^élaem begwānem g'ayōl lāx 'ne^émēmōtasa g'igāma^éya la 'wawī^élaxa wilkwē qa k'lāsōsa g'it'ēnoxwē. Wā, g'il^émēsē g'āx k'atēmgālisā wēlkwē lāx l.lēmā^ésisas g'ōkwasa g'igāma^éyē, 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 bench, 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 'wūlaxa ālōgūq' 25
 'nāl'nēmēmāsa qa g'āxēs 'wī'la lēx'usdesaxa mōts'laqē wilkwa. Wā,
 g'il'mēsē g'ax 'wī'la lāx lāsānā'yas g'ōkwasa g'igāma'yē laēda 30
 kwāsa g'igāma'yē āxk'lālaxa bēbegwānemq'lālamē qa lēx'usdesaxa
 mōts'laqē wilkwa. Wā, lax'da'xwa g'ig'igāma'yas ā'em k'ūs'is-
 x'its'lax'īlaxēs g'ōkūlōtaxs laē lāxūmāla lēx'usdesālaxa 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 'wī'losdēsa mōts'laqē wilkwa laēda 35
 elkwāsa g'igāma'yē āxk'lālaxa 'nāxwa bēbegwānem qa k'ūs'ēls-
 Wā, g'il'mēsē 'wī'la k'ūs'ēlsa laēda hā'yā'ās 'nēm'ēmētōtasa g'igā-
 ma'yē hōgwīla lāx g'ōkwāsēs g'igāma'yē, qā's g'axē mowī'saxa
 p'lēlxelāsgēmē, qā's g'āxē 'mōgwarēlsaq lāx lād'zāsas l'kwāsē 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'ēmā'lōkw, 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 q'wāsē
 p'lēlxelāsgēmē laēda elkwāsa g'igāma'yē hēlaxa g'it'ēnoxwē q'
 k'lēx'īdēsēxa mōts'laqē wilkwa qa lēlāmī'ēs g'ōx'āsa g'igāma'yē 45
 Wā, lā g'wā'elā'em hālaq'ēg'ā'ātsa 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 wāldi-
 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'lālaxēs. Elkwe q' lās lēx' 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 gʾāxēs ʿwīʿla k!ūsʿelsa lax l!āsanā-
ʿyasēs gʾōkwē. Wā, gʾilʿmēsē gʾāx ʿwīʿla laēda gʾigāmaʿyē āxk!ū-
laxēs elkwa qa hālāqāsēs māʿlp!enyagʾē p!elxelasgema lāxl gʾitʿl-
noxwē. Wā, gʾilʿmēsē gwāla laēda gʾigāmaʿyē āxk!ūlaxēs elkwa qa
55 yāxʿwitsēxa ʿnāxwa bēbegwānēmsa ʿnālʿnēmē p!elxelasgema. Wā,
laem hālāgēmsa gʾigāmaʿyē qaxs gʾāxaē dōqwalaqēxs laē hālāqaxa
gʾitʿlnoxwē. Wā, hēʿmaā qō k!ēslaxa gʾigāmaʿyē āēk!ūla hālāqaxa
gʾitʿlnoxwē lālxāē q!ūlēxʿsʿemlaxa gʾigāmaʿyē q!emāgʾila qʿs
q!emā ʿlēsʿwis sāsēmē lōʿ sāsēmlas qaxs ʿwālasaē q!emāsa gʾigāma-
60 ʿyaxs k!ēsaē q!ēnēmē hālāgēmasēxa gʾitʿlnoxwē ʿlēsʿwa k!atʿlno-
xwaxa tsāqemaʿyasa gʾōkwē ʿlēsʿwa lēlāmē yixs ōgūʿlaʿmaē begwā-
nema gʾitʿlnoxwē. Wā, lāxaē ōgūʿlaem begwānema k!atʿlnoxwē.
Wā, lāxaē ōgūʿlaem begwānema lat!aēnoxwē. Wā, hēʿstaem hālā-
qasōsa gʾigāmaʿyasa q!ēq!ēnēmē p!elxelasgema. Wā, laem lāba.

1 Wā, la ōgūqālaʿmē gwēgʾilasasa alōgūq!esē ʿneʿmēmota, yixs
p!ets!ēxsdaēs gʾigāmaʿyaxa lēlqwālalaʿyē, yix gwēʿyāsa bāk!ūmē
p!edzēlasēs dādākʿasē laxēs gʾigāmaʿyē. Wā, hēʿmaaxs laē ʿnēkʿēda
gʾigāmaʿyasa ʿneʿnēma qʿs lēlēlēxa lēlqwālalaʿyē, yixs āxēlaēda
5 gʾigāmaʿyaxa sek!āp!enyagʾē p!elxelasgema. Wā, lāda gʾigāmaʿyē
ʿyālaqasēs māʿlōkwē āʿyilkʿ qa lās lēxʿlēlsa ʿwīʿlaxēs ʿneʿmēmōtē qa
gʾāxēs ʿwīʿla gʾāxēl lāx gʾōkwāsēs gʾigāmaʿyē. Wā, gʾilʿmēsē la

of those who are being called. They stand in the houses of the houses and say:

"We call for our chiefs. *qāš'idēda āš'yilk' laē laēL lax t'lex'ilāsa g'ōkwāsēs lēx'el'sas' wō. s* will say to us, *numaym, wō. wō. wō.* Come quickly, we are going to call only once." This is the way in which they call.

Then all the men guess that the chief is going to be invited (and) by his numaym in his potlatch. Therefore, they go to the chief's house and all the men and their wives talk together before they go into 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

qāš'idēda āš'yilk' laē laēL lax t'lex'ilāsa g'ōkwāsēs lēx'el'sas' wō. s
Wā, lā q'wastōlila lāx āwilelāsa t'lex'ilāsa g'ōkwē. Wā, lā nek'w.

"*Lēx'el'sanuš'x' qaens g'igāmaš'yēx qens lā hōl'elaxōx wāldi* (19)
mēx'sdāxs g'āxENS, ēNE'mēmōt. Wā, wō. wō. Halag'ila la 'nūmp'e-
nats'laxstaemLENUš'x' ē'nek'EXS laē hōqūwilsa.

Wā, gwālela'mēsa ēnāš'wa bēbegwānem k'ōtaxēs g'igāmaš'yē lānō
p'ledzōl'ālalxēs ēNE'mēmōtē. Wā, hō'mis lāgrilas gwāli'lāem q'ē-
q'ēyōdēda ēnāš'wa bēbegwānem lē'wis gegēnemāxs k'ōs'māe (15)
hōgwīla lāx g'ōkwāsēs g'igāmaš'yē. Wā, g'il'mēsē gwālele p'ē-
dzōlemlas laē hōgwīla lāx g'ōkwāsēs g'igāmaš'yē. Wā, hō'me k'ōs-
dālaxa p'elxelasgemēxēs la gwāli'la qāš' p'ledzōlema laxēs g'igāma-
š'yaxs laē 'wī'la hōgwīla lāx g'ōkwē. Wā, g'il'mēsē 'wī'laēdēda b'ēgw-
nemx'sā lausē q'ūlēdzaqwa yāq'ēg'ā'leda g'igāmaš'yē. Wā, lā nē- 20
k'a:

"*Gēlag'a, ēNE'mēmōt, gēlag'axs g'āxaēx g'āxēL* (16)
lāxENS g'ōkwēx, 'wālas ēNE'mēmōt. Qalag'a gwālas'as'g'ū' nē-
qēk' qāš'a, ēwālas ēNE'mēmōt, yīxg'in hēl'qelēg'ū'los tawō'ē g'āx'n
qā ēnāš'wa lōxgūn yālok'wāg'alēk' lō' g'ig'igāmaš'asa lēl'wālaš'yē. 2'
Wā, lā'mēsēn nēlalōl, 'wālas ēNE'mēmōt, yīg'a gwēg'ale'as'g'ū' nē-
nāqēk', yīxg'in p'lets'lēx'sdēg'āxa lēl'wālaš'yē. Wā, lāx' nē-
p'ēnyag'ōxda p'elxelasgemēx g'āel'axEN g'ōkwēx. Wā, hō'mē'ō-
qwāla'leq hē'l'ala'māōx lāx lēla'layoxa lēl'wālaš'yē. Wā, gw-
ēmlwīts k'ōtalexā sek'lāp'ēnyag'ēx p'elxelasgemē' lānōts'wā'ad 40

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'āxēn qa's wāg'ilōs p'ēdzēlasēs dādak'asōs g'āxēn,
 'wūlas 'nē'mēmōt, qaxs k'ēsēla nōsl lēgeml, yīns hōs'mēla lēgeml
 qasō hal ts'ēlwālal lāxwa lēlwālalāyax 'nēx'sōl p'ēdzēlasēs dāda-
 k'asōs qen lēlā'fayōxa lēlwālalāyax. Wā, laems dōqwalālxēs
 35 nēnāqayōs," 'nēk'ēxs laē k'wāg'alila.

Wā, la'mē ōlastōlil hawalēlaax nā'naxma'yayōlas 'nē'mēmōtasēx
 wāldēmas. Wā, ā'misē la 'nāxwa tsemōtālēda 'nē'mēmōtas. Wā,
 la'mē 'nāxwa ōlala qa yāq'ēg'a'fēsa g'īgābā'yaxa g'īgāma'yēxa lēla-
 'lalaxa lēlwālalā'yē, qaxs hēts'ēmāsaē g'ālabend p'ēdzēlēda mā-
 40 k'ilāxa g'īgāma'yē qaxs g'āgemdalaēda 'nē'mēma lāxēs lālēxwa'yē
 g'wāyōl lāxa māk'!exsda'yē lāxwā'yā. Wā, hē'mis lāg'ilas hē ōlala-
 se'wēda māk'ilāxa g'īgāma'yē qa yāq'ēg'a'fēs. Wā, g'il'mēsē lāx-
 'walil lāxēs k'wāclāsē laē yāq'ēg'a'la. Wā, lā 'nēk'a:

"Wāg'il la 'wīla q'wāg'ilēlōl, 'nē'mēmōt, qens lā x'āwaxens g'il-
 45 g'ildasa qens g'ūxlag'i p'ēdzēlasēns dādak'asa lāxens g'īgāma'yēx.
 Heslāclēxens 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'ēdzēlēmlāōl," '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, you who 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 'nōxwā'mēlōs p'Edzēlas sek'ax'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 grāx'ēlax'itō 25
gāma'yēx." Wā, lā gwēgemx'id lāxa grīgāma'yē. Wā, lā 'nēk'a:
"Wāg'il la gwāsgemx'idlōl, grīgāmē' q'ūs hōlēlosaxg' amūx' grāx'ē 70
nēk' grāxēl lāxōs grōkwaqōs, grīgāmē'. Grāx'itōxwā'g'ōl'ēk'ē
nāqu'ya lāl, grīgāmē' grāxēnū'x' p'Edzēlasg'ada dādak'asē. Lē
gāmē' q'enu'x' grōx'widaōl lāxōs hēmēnala nēqos gwēg'ōsax' 30
lēgemaxg'in ōgwida'yēg'asēs 'nē'mēmōtos, grīgāmē' lāxōs 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 'nemxsa p!elxelasgemxs yāq!ent!lālaē. Wā, lā 'nēk'a: "Laem ō'mayōles ālē lēgemsen xūnōkwax'ada ēg'in nāqē qa's g'īgāmēf. Wā, wāg'a hōselalex hawāsēmil."

Wā, lā hōs'idxa lāk!endē p!elxelasgema. Wā, g'il'mēsē gwāla laē āxse'wa, yīxa māk'ilāxa g'īgāma'yē qa's lā hōs'ēdex p!edzēle-
80 masa māk'ilāq lāxēs lāxwa'yē. Wā, hēx'sā'mēsa māk'ilāxa g'īgāma'yē yāq!ent!lāla qa's 'ne'mēmote.

Wā, g'il'mēsē 'wī'la āx'ālilēda p!edzēlemē p!elxelasgema laēda g'īgāma'yē āxk'lāxēs 'ne'mēmotē qa āx'wūlts'ālilēsēxa sek'lāp!en-
85 p!elxelasgema. Wā, la'mē 'nāl'nemp!ena lāg'aa lāx hāyāqax lōxsemx'ēdēda p!edzēlemē p!elxelasgēmsa 'ne'mēmotaxēs g'īgāma'yē.

Wā, la'mē k'lēs 'nak!alēda 'nāxwa 'ne'mēmotsa g'īgāma'yē qa l'āyowēsa g'īgāma'yaxēs p!edzēlemaq. Wā, le'ma g'īgāma'yē
90 p!es'itsa p!edzēlemē p!elxelasgem lāxa lēlqwālalā'yē. Wā, laem lāba laxēq.

MARRIAGE LAWS

Wā, g'a'mēs la elxlē gwe'yōs qen nā'nax'mēsōgwada, yīxs wūlaāqōs lāxa ts!edāqaxs ts!edāqaēs xūnōkwē lāxēs g'alē lā'wūnē-
95 ma. Wā, g'il'mēsē he'lē lā'wūnemx'dās lāxāē lā'wadēsa ōgū'la'mē begwānēma. Wā, lā māyōl'itsa bābagūmē. Wā, g'il'mēsē 'ne'mala

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^εida LE^εwis wūq!wa, wā, lā k'leās gwēx^εidaas geg'adēda 96
begwānemasēs wūq!wa qaxs ^εnEMōX^umaē abempas. Wā, lā ōgū-
^εlaem bēbegwānemē ōmpda^εxwas. Wā, laem k'leāsēn dōgūt hē
gwēx^εidē. Wā, lāxaa k'leās q'layōl hē gwēx^εitsa ^εnāxwa lēlqwa-
laLa^εya. Wā, laem lāba. 100

PROPERTY RIGHTS

Wā, g'a^εmēts ^εnEMX^εidāla wūlā^εsogwadaxa hānenl'ēnoxwasa 1
^εnā^εnEMēmasasa lēlqwalala^εyē, yixs k'leāsāē gwēx^εidaasa hānl'ē-
noxwasa ōgū^εla ^εNE^εmēmōt la hānāl!a lāx hānenladāsa hānl'ēno-
xwasa ōgū^εla ^εNE^εmēmota, yixs ^εnāxwa^εmaē hānenl'ēnoxwē āxnā-
gwadesēs hānenladē. Wā, g'il^εmēsē dōxwalelēda hānl'ēnoxwasa 5
ōgū^εlādzes hānl'ēnox^u g'āx hānāl!a lāx hānenladās. laē xomal'ida.
Wā, lā q'lūnāla hēlnokwa lōxs ^εnEMāla^εmaē lēlēla.

Wā, hēEMxaāwisē gwēg'ilēda tēte^εwi^εnēnoxwaxa ^εMElXLō, yixs
g'il^εmaē qāqasōlē tē^εwi^εnēnoxwasa ^εNE^εmēmōtē lō^ε tē^εwi^εnēnoxwasa
ōgū^εla ^εNE^εmēmota laē hēx^εida xōmal'ida. Wā, g'il^εmēsē wāla 10
^εnEMōkwē lāq laē l'elg'iltōdzema. Wā, g'il^εmēsē la gala k'les g'āx
nā^εnakwa laē ^εnēx^εsō^ε kūk'ā lāxa neg'ū. Wā, wūl^εmēsē la ālas^ε
lāxēs tēte^εwi^εnādāxa ^εMElXLOWē. Wā, g'il^εmēsē k'les q'as^ε'wa laē
lēlēlālās k'ōtaqē laem l'elg'iltōdzemsa ōgū^εlā tē^εwi^εnēnox^u 15
^εMElXLō, yixs āl^εmaē hē gwēx^εitsē^εwa Mādilbē begwānem lāx

16 Madilbē^e man at | Dzāwadē at the place Qaqēten not more than
thirty years | ago; for the Madilbē^e have no hunting ground at
Dzāwadē. | It is said that a Madilbē^e 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^u; and up to the present
day, it is very often done by the Āwīk'ēnox^u. | 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^usemg'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'īlāla lāxa k'lē's ēk'īlāla. Wā,
20 lā'laē āxk'īlālxēs 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 'ne'mēmo-
25 tasa G'īg'ēgēmasa 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 ālēse'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^u; wā, hēt!a lō'sma q'lūnālēda Āwīk'ēnox^u hē gwē-
g'ilaxwa āl'mēx 'nāla. Wā, laem lāba.

Wā, hēemxaāwisē gwēx'sa hēhemyađāxa t!ēlsēsa al'ōgūq!ēsē
'nāl'ne'mēmota, qaxs 'nāxwa'maē āxnōgwadēda 'nāl'ne'mēmasasa
35 hēhemyađāxa 'nāxwa l'ōl'lep'lēmasa, yīxa tsēlxwē lē'wa t!ēls
lē'wa nek'lūlē qaxs t!ēqag'īlaaxa nek'lūlē qa's t!ext!aqxa lāla ts'ā-
wūnx'īdēl. Wā, hē'mēsa qēx'qalēs lē'wa ts'ēx'īna lē'wa q'lē'sna

currants, salmon berries, huckleberries, sea milkwort which are 38
called by the Denax'dax^u, | 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^swa q!emdzekwē; wā, hē^smēsa gwāDEM LE^swa qōt!exōlē yixa 38
gwe^syōwasa DENax'dax^u Llak'lum. Wā enā^sEMEMax'idalēda L'ōl'E-
plēmasē āla q!āq!alālasōs ēxnōgwadāsa hēhemyadē lāxa al'ogūq!ESē 40
enāl^sEMEMēmasa; qaxs hā'sta^smaē gelōgwē lāxa 'wālas k'wēlasaxen
la lēLEqalase^swa. Wā, g'il^smēsē dōx^swalela g'āx g'ilōla hāmsa lāx
hāmyadāsa g'ayōlē lāxa ogū^sla enē^smēmota laē hēx'idaem xōma-
l'ida. Wā, lāxaē q!ūnāla lē^slēda enēmōkwē lāq lōxs enēmāla^smaē
lē^sla. Wā, laem lāba. 45

Wā, hē^smēsa enāl^sEMEMēmasasa enāxwa lēlqwāla^sya, yixs en-
xwa^smaē āxnōgwadesa wī^swa. Wā, lāxaē k'ēs hēlq!alēda begwā-
nemē g'ayōl lāxa ogū^sla enē^smēmōt g'ax wūla lāxēs wa qats galēxu
k'lotēla. Wā, g'il^smēsē hat!elēda begwānem galaxa k'lotēla laē
xōmal'ida. Wā, laemxaē q!ūnāla lē^slē^s enēmāla lōxs enēmōx^smaē 50
lē^slas.

Wā, hēem lōma q!ūnāla xōmal'idēda āxnōgwēdisa lāwayāxa
k'lotēla LE^swa dzaxūn, yixs laēda ogū^sla begwānem dēx^swēdes
dzōxūmasēs lāwayo lāx lāwayowasasa āxnōgwadās. Wā, haem
āem hēx'idaem kwēxap!EX'itsa dzōxum. Wā, lā hē q!ūnāla lē^sla 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^smēsē kwēx'itsa dzo-
xum lāx begwānemaxs laē lāwap!lēseq. Wā, g'il^smēsē tūēk'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^u, the princess of Gwēx'sēsēlasēmē. | LĀLĒLĪ!a and Ts!ālalililak^u had not been living as husband and wife for a long
5 time before || Ts!ālalililak^u was with child, and Ts!ālalililak^u had for her lover Āwaxālag'īlis. | When Ts!ālalililak^u 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^u left her husband, | although she knew that she
10 was with child, and it was not long after Ts!ālalililak^u || had left her husband LĀLĒLĪ!a, when Āwaxālag'īlis married Ts!ālalililak^u. | Now Ts!ālalililak^u was with child when she went into the house of her new | husband Āwaxālag'īlis. Then Ts!ālalililak^u 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^u LAS LĀLĒLĪ!a, yīxs mak'alaē lax xāmage-maē g'īgāmēsa 'nē'mēmotasa G'ĒXSEM. Wā, la LĀLĒLĪ!a geg'ades Ts!ālalililak^u yix k'īdēlas Gwēx'sēsēlasēmē. Wā, lā gāla la hā'ya-sek'ālē LĀLĒLĪ!a lō' Ts!ālalililak^u. Wā, lā bewēx'widē Ts!ālalililak^u.
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^u
10 bāsēs la'wūnemx'dē LĀLĒLĪ!axs laē qadzēlē Āwaxālag'īlis lax Ts!ālalililak^u. 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 TsĀLĀLĪHĪ!ak'. 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'sēs'tala. | 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 ēnē'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 lā LĀLĒLĪ!a lēlāxaxa ēnāxwa lēlqwālalā'yā qa
 g'āxēs lāx Tsāxis. Wā, g'īl'mēsē g'āx ēwīlg'alisēda lēlqwālalā'yāns 20
 lā LĀLĒLĪ!a yāx'witsa ālēbōp'ēnx'ēidē p'ēlxēlasgēm lāxā lēlqwā-
 lalā'yē.

Wā, la'mē LĀLĒLĪ!a yāq'leg'ala. Wā, lā ēnēk'a lāxā ēnāxwa
 g'īg'ēgāmēsa lēlqwālalā'yā. "Lāems lēqelales Hayosdēsēlas lāxen
 xūnōkwē lāx TsĀLĀLĪHĪ!ak'wēx. Wā, la'mēs hā yāqwalxen xūnōkwē 25
 Hayosdēsēlas lāxen lāxwā'yē lāxen ēnē'mēmōta G'ĒXSEM, qaxs
 k'ēsāē nōgwa lēlēlōl, lēlqwālālē qaxg'in xuyinx'sēleg'axen lā-
 wūlgāma'yaxsen dādek'asēx." Wā, ā'misē LĀLĒLĪ!a lā yāqwasō
 lāx māk'laxsda'yasēs ēnē'mēmōta G'ĒXSEM. Wā, la'mē Hayosdēsē-
 las dāg'ēx yāyagwā'layā yāx'widayās LĀLĒLĪ!a lāxā lēlqwālalā'yē. 30
 Wā, la'mē ēwī'la lā LĀLĒLĪ!āsēs dādek'asē lē'wis k'ēk'ēs'tō lē'wis
 lēlēgēmē lē'wis siseyūlewāla g'ōk' lē'wa nen lōqūlil lē'wa tūlōw
 ts'lā'wē loqūlil lē'wa ēnemē māx'ēnox' lōqūlil lē'wa ēnime megwat
 lōqūlil, wā hā'staem mexēl lāxā k'wēlā'yats'ē g'ōx's lālēlĪ!a. Wā,
 hē'misē k'wēladzēlxā'yās LĀLĒLĪ!a yix Kwax'sēs'tala. Wā, yūwe- 35
 ē'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'elq!ayōgwīlak^u | 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^u, 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 ōmpwūē N'āx'elq!ayōgwīlak^u. Wā, hēʼmīs lāg'ilis ʼwīʼla Lālēlil!a āxnōgwades k'ēk'ēʼsāsēs ōmpwūē. 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^umaē xūnōx^usē 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 lāʼwūnemēsē Āwaxālag'ilis. Wā, laʼmē ōq'lūsmē 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 Hayosdēsēlas 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 Awaxālag'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 80

xūnōkwē Wāwalk'ina'yē. Wā, g'ilēmēsē g'āx 'wiłgalisa 'wiwēlgā-
makwē lēlqwālala'yā laē Awaxālag'ilisē nēlaxa 'nāxwa g'ig'egāmesa
lēlqwālālēxs k'lēsāē hē lēlalaq yāxs hāē lāwēlgāmatyasē L'āqwag'ila,
yāxa lēgadās Hayosdēsēlas lāxēs 'nemōkwē ōmpē lālēli.la. 'Wā
hēmēsēn lāxwa'yā xāmaba'yasa 'nāxwax kwēkwēkwa: laxen gwa-
laasdē lēlqwālālē. 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) lē'wa
g'iq'lēna'yā qen laem lāl 'wilāl lāl L'āqwag'ila. Wā, yu'mēsa
L'āqwax yāxēs 'nāxwa'maqōs q'lālela, g'ig'egāmēxōx l'ēsaxē'hayo
yāxs 'nā'nemp'lenx'ida'xwaēx p'lēlxelagēma, yu'mēsa sek'las-
gēmg'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 mōsgēmg'ustāx masēna, yu'mēsa sek'lagālah denx's'e-
wakwa, yu'mēsa sek'lasgēmg'ustāx yāxwāwa'yā. Yu'wēstāem lāl
lāxen lāwēlgāmaōx L'āqwag'ilax. La'mōx 'yāg'ilēlxadlēsōx lūt
lēlqwālala! Wā, āem'wīts lāl yāqwal g'āxen lāxa mak'ēxs
da'yasen 'nē'mēmota Maāmtag'ila, 'nēk'ē Awaxālag'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'idause l'āqwag'ila
k'lēs'ogūlxalaxa kwēkwē lē'wa lēgēmē L'āqwag'ila lē'wa g'ōkwē
Wā, hēmēsa nūyambalisē lēgēmē Awaxālag'ilis lāx g'ēg'adēx'ālx 80

- 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 *‘NEMSGEMSELALÉLAS*. 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*^u. *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 gwālelaē ḷegemsa g'algalisasa Maāmtag'ila ḷō^e L!āqwag'ila*. *Wā, hē'mēsa k'!ēxk'!adzekwas ḷēlāmēsa g'ōkwaxa ḷēgades 'NEMSGEMSELALÉLAS*. *Wā, la'mē 'wī'la lā Āwaxālag'ilisāsēs 'nāxwa k'!ēk'!ēs^ō ḷē'wis ḷēḷegemē lāxēs ḷāwelgāmaē L!āqwag'ila*
- 85 *laxēq*. *Wā, ā'mēsē la begwānemq!āla'mē Āwaxālag'ilisēxa gwe'yāsa g'ālē bāk'lum elgwilē Āwaxālag'ilis L!āqwag'ila, yixs hāē la g'īgāma'ya qaxs laē g'iqōdzek^u lā L!āqwag'ilāsēs ōmpē Āwaxālag'ilise*. *Wā, la'mē q'!ūlēx's'em la ḷāwelgādē L!āqwag'ilāsēs āpsōt!ēna'yē lāxēq*.
- 90 *Wā, lā geg'adex'ēidē L!āqwag'ila yis Hāmentsag'ilayugwa yix k'!edēlas K'!ādē, yixs xamagāma'yaē g'īgāma'yē K'!ādāsa 'nē'mēmotasa Lēlewag'ilāsa Dzāwadeēnox^u*. *Wā, lā k'!ēs gāla hāyasek'ālē L!āqwag'ila ḷē'wis genēmē Hāmentsag'ilayugwa, wā lā xūngwadedx'itsa bābagumē*. *Wā, la'mē L!āqwag'ila ḷēx'ētsēs g'imlexlāyo*
- 95 *ḷegemē Wāwālk'inā'yē lāxēs xūnōkwē*. *Wā, g'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'ēya'ya L!aqwaxa ḷēgades Gwe'yimk'en*. *Wā, lā k'!ēs'ogūlxlālaxa ḷewelaxa yāxlenaxa q'ōmogwēgenilē ḷē'wa hawīnalal ḷē'wa ō'malālālenlē mō*
- 100 *'yaēxūmitsa ts!ēdaqas gōgūma'yē ḷē'wa dōgwēdenolemlē*. *Wā, hē'mēsē ḷēḷegemus*. *Wā, la'mē L!āqwag'ila ēt!ēd ḷāyoxlāxēs*

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^sYASĒS NEGŪMPĒ K'ladē. Wā, lā^{mē} tē 2
gēmg'ILXLĀLĒ K'ladāx 'MEMX'ō 'māxwa. Wā, lā^{mē} LĒGADĒ L'āqwa-
g'ILĀS 'MEMX'ō 'māxwa lāxēq. Wā, ā^{mē}se 'MEMX'ō 'māxwa
g'ĒXAXĒS LĒGEMĒ L'āqwag'ila LĒ^sWIS hamats'āc LĒ^sWIS māxwa 5
LĒLEGĒMA QAXS k'leāsāc g'wēx'idaasē 'MEMX'ō 'māxwa lāsē
LĒGEMĒ L'āqwag'ila LĒ^sWIS LĒGEMĒ lāxēs 'nemōkwē ompē lālēlila,
yix Hayosdēsēlas LĒ^sWA g'ig'ōkwē LĒ^sWA 'nāxwa g'ēx'g'āc lāq LĒ^sWA
k'lek'LES'ō lāxēs ts!ā^sya. Wā, lāxāc k'leās g'wēx'idaas lā k'lesto-
gūlxLālaq LĒ^sWA g'ig'ōx'dāsēs ma'lōkwē wiwōmpa qaxs nūyambā- 10
lisaēda k'lek'LES'ās L'āqwag'ila yixa g'ūlā 'māxūyalidzē, yix g'ūlā
lisasa 'NE^{mē}motasa Maāmtag'ila. Wā, lāxāc hēm g'wēxē
Hayosdēsēlas lāxēs 'NE^{mē}mota G'ēxsem, yix nūyambalīsēs
LĒGĒMA LĒ^sWA k'lek'LES'ō LĒ^sWA g'ōkwē. LāEMXāc k'leās g'wēx'
daas LĒGEMG'ILXLĀLAQ LĒ^sWA g'ōkwē LĒ^sWA 'nāxūm tē^sqalās' hāyōs 15
LĀLĒLILA lāxēs LĀWELGĀMA^sYĒ Hayosdēsēlasē lux g'ēg'adēs k'lelās
Lō^s wūq!wās, qaxs hē^{mā}c lāxwēsa g'ig'ēgāma^sYĒS nūyambalāc
k'lek'LES'ā LĒ^sWIS LĒGEMĒ LĒ^sWIS g'ōkwē Lō^s g'ēx'g'āc lāq. Wā lā
k'leās g'wēx'idaas lā L'āqwag'ila, yix 'MEMX'ō 'māxwa, yix
nūyambalis k'lek'LES'ō LĒ^sWA LĒLEGĒMĒ LĒ^sWA g'ōkwē Lō^s g'ēx'g'āc 20
lāq lāxēs ts!ā^sya.

- 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'ēxaxēs lēgēmē L!aqwag'ila lē'wis lēgēmāxs hāmats!aē Kūn'watelag'ili-
- 25 dzEM lōē nāxwēs k'ēk'!ēsō lē'wa g'ēx'g'aēlax g'ōkwās 'nāxwaxa g'āyōlē lāx Awaxālag'ilis lē'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'!ēsō lē'wa g'ōkwē lōē g'ēx'g'aēlax
- 30 lē'wa k'lēs'ogūlxlā'yē lēgēm lē'wa g'ōkwē lē'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'ōkūlxlālēda qotēx'axēs negūmpē lax la gwēx'ēdaats K'ladāxēs negūmpē 'MEMX'ā 'māxwa.

- Wā, la'mē LEWELAXē 'MEMX'ā 'māxwa qaēda lēlqwālala'yē. Wā,
- 35 g'ilēmēsē gwāl mōp!ēna yixwaxa mōxsa gūgēnola laē gwālēxs 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 'nāla lāselaxa LEWELAXAXA gūgēnōlēxa 'MEMX'ēnxē ts!āwūnxa. Wā, lā mōx'ēūnxē
- 40 ts!āwūnxa 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'ila | he was the father of 'MEMX'ō 'māxwa, and Lāleh'ila was next to 40
K'īmk'iqēwid, | head chief of the numaym G'ēxsem of the Gwētila.

Therefore 'MEMX'ō 'māxwa was called "chief all around," for his mother Ts!ālah'lak^u was the princess of the chief of the Lāwēt's!ēs, | Gwēx'sēselāsemē^ē. 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^ēyāē g'īgāmēsa 'NE'mēmōtasa Lēwaxāgilē K'!ādē. Wā, lāxwē 43
xamagemā g'īgāmēsa 'NE'mēmōtasa Maāmtag'ila, yix Āwaxālag'īlis,
yix ōmpas 'MEMX'ā 'māxwa. Wā, lā mākilāx K'īmk'iqēwidexa 45
xamagemā^ēyē g'īgāmēsa 'NE'mēmōtasa G'ēxsemasa Gwētila.

Wā, hē'mis lāg'ilas lēqelasē^ēwē 'MEMX'ā 'māxwās g'ēx'sēstāla
qaēs ābempē Ts!ālah'lak^u yixs k'!ēdēlas g'īgāmāsa Lāwēt's!ēsē
Gwēx'sēselāsemā^ēyē. Wā, hē'mis lāg'ilas ma'ltsemē lēqalayāx
'MEMX'ā 'māxwa yixs g'ēx'sēstala lō^ē LEWEXSēstala lāxs hē h'gwa- 50
nema. Wā, lā lēqelasōs adēstalāxs hē'māē ālēs g'inānmē.

Wā, g'il'mēsē gwāl LEWELAXA yix 'MEMX'ā 'māxwa laē ōgwaqā-
lāxē ts'lā'yās nē'idamasxa LEWELAXAXA k'!ēs'ogūlxlā'yax 'MEMX'ā
'māxwa, yixs lāk'wēmasaē nāqayās ts'lā'yās qā's lālēx ha waxē
yāx^ēwidayāsēs 'nōlē 'MEMX'ā 'māxwaxa lēlqwālalā'yē. Wā, g'il- 55
'mēsē wiyōlē ts'lā'yāsēx yāx^ēwidayāsēxa lēlqwālalā'yāxs laē yāx-
stōsē 'MEMX'ā 'māxwāsēs k'!ēs'olānema LEWELAXA lāxs ts'lā'ya
Wā, g'il'mēsē ēx'stōtsa LEWELAXA lāxs ts'lā'ya la k'!ēs lada legi m-
g'ilxlā'yē yix 'MEMX'ā 'māxwa lāx ts'lā'yās qāxs k'!ēsāē lēgēmsa
ts'lā'yē yix 'MEMX'ā 'māxwa qāxs lēx'a'māēda 'nōlas't'ēg'lina yās 60
sāsemasa g'īg'ēgāma^ēyē lēgādes.

Wā, g'il'mēsē gwāl yāqwēda ts'lā'yās 'MEMX'ā 'māxwaxa lēlqwa-
lalā'yāxs laē aēdaaqasa LEWELAXA lāxs 'nōla qāxs k'!ēsāē gwāx

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 |
Nĕg'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 ts!ā'ya lĕk'ānemaxa LEWELAXA lāxēs
65 'nōlē 'MEMX'ā 'māxwa.

Wā, lĕx'a'mēs lax'dem lāxs xek'!a lāxa LEWELAXA LE'wa nūyam-
balisē g'ōk' LE'wa g'ēx'g'aēlē lāq LE'wa k'!ĕk'!ES'ō LE'wa LĒLE-
gemē lāxa ts!ā'ya qō nĕk'!EXLA lāxē 'MEMX'ā 'māxwāxs laē wawī-
k'!Eq!a qa hē'mēsēs ts!ā'ya hĕlax k'!ĕk'!ES'ās LE'wis LĒLEGEMē
70 LE'wis nūyambalisē g'ōkwa LE'wa 'nāxwa g'ēx'g'aēleq. Wā, la
k'!eās gwēx'idaasē g'ōkūlōtas qaquadālx wāldEMXLās 'MEMX'ā
'māxwāxs laē 'nĕk'!EXLāxs laē wawīk'!Eq'!a.

Wā, lāla k'!eās gwēx'idaas la 'MEMX'ā 'māxwās lāxēs ts!ā'yāxs
lĕ'maē xūngwada yīs Wāwalk'ina'yē. Wā, qō lĕ'llaxē Wāwalk'ina-
75 'yē, wā lā k'!ēs ēt'lēd xūngwadEX'ēidē 'MEMX'ā 'māx'wa lāxēs gĕNE-
mē Hāmentsag'ilayugwa, wā lā k'ayawelsa 'MEMX'ā 'māxwāxs
gĕNEMē Hāmentsag'ilayugwa lāx gwĕg'ilasasa g'ālē bāk'lūma qaxs
la'mē gwāl qōtĕx'asĕ'wa. Wā, hē'mēsēxs laē lĕ'lēs xūnōx'dē, yix
Wāwalk'inēx'dē.

80 Wā, lā gĕg'adEX'ēidē 'MEMX'ā 'māxwās Ō'mag'ilis, yix k'!ēdēlas
Nĕg'ädzē, yixs xamagāma'yaē g'ig'āmēsa 'nĕ'mēmōtasa G'ig'ilgā-
masa 'wālas Kwāgul. Wā, la'mē 'MEMX'ā 'māxwa wālaqēla qā's
xūngwadEX'ēidē lāxēs gĕNEMē Ō'mag'ilis. Wā, lā ālĕbōx'ōnĕxē
ts!āwūnxas hāyasek'ālē 'MEMX'ā 'māxwa LE'wis gĕNEMē Ō'mag'ilis.
85 Wā, lā hēwāxam laem xūngwadEX'ēida. Wā, la'mē yax'ēidē

‘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 lēlē ‘MEMX’ā ‘māxwa lāē hēmē ts!ātyas la ‘wīlō-
LEX k’lēk’lēs’ōx’dās Lēwis grōkwē Lēwa g’ix’g’uēlaqxa k’lēk’lakwē
Lēlāmsa grōkwē Lōē ‘wīlēda lōlqūlilē Lēwa k’lēdzewakwas t!ēg’as 90
k!waats!ēsa g’ālā L.lāqwag’ila, yixs L.lāqwaē k’lēdzāyax negēdzā-
yasa k!waats!ē. Wā, lā ‘nāl’nemsgema k’lēdzātyē kwēk’ 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’lēs’gemala k’lēs’owats!ē g’ildasa, hēm hatnēl lāxa 95
grōkwē. Wā, hēm ‘wīla la āx’ētsō’s ts!ātyas qaxs lēmae
‘nēk’!EXlātyōs ‘nōlās yix ‘MEMX’ā ‘māxwāxs lāē wāwīk’!eq!a.
Wā, lā k’lēās gwēx’idaasē ‘NE‘mēmotas L.lēgwēg’ēx wāldemasa
g’ig’āmaōlē ‘MEMX’ā ‘māxwa qaēs ts!ātyax’dē.

Wā, lā ‘nāl’nemp!ena kwalōsa ts!ātyāx GENEMX’dāsēs ‘nōlax’dē. 200
yixs wīsōmalaē qōtēx’idē negūmpdāsa ‘nōlax’dāsa ts!ātyaxs lāē
wīk’!EX’ida, yixs lēx’amaē kwalōdzatsa ts!ātyāx GENEMX’dāsēs
‘nōlax’dē yixs nāgādaēda ts!ēdāqē. Wā, g’il‘mēsē nēnōlowa ts!ē-
dāqē yix GENEMX’dāsa ‘nōlax’dē lāē k’lēs hēlq!olema ts!ātyāsēs
‘NE‘mēmotē geg’adesa ts!ēdāqē.

Wā, ā‘mēsa ts!ātyax’dē ‘wīla g’ēxaxa ‘nāxwa k’lēk’lēs’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 qa's 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 ēēnaē 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'igūmayōlē, 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 sālxaxen 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 sālx'dē Lē'wa g'ilg'ildasē lōē ts'āg'ilas
 Lē'wa qēqēnōlē lōē mēmamas. Wā, ā'misē la hē'ēnālē Nōlisōlxēs
 '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, laemlxen 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'ēq'ulak'lāla
 Wā, g'il'maēda g'āyōlē lāxwa ōgū'la 'nē'mēmōt k'ēlax'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^e of the | Q'ōmoyā'yē. YāqOLELASem had for his mother, Ğwēk'ielak^u. | Nobody knew
- 15 where MELēd had gone. Then || it occurred to Ğwēk'ielak^u 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^u 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^e, 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 ōġŭlādzas ʼNEʼmēmota, wā lā yāwasʼid k'wāx'ʼidēda.

- 10 Wēg'ax'in ʼnēx'demanux^s YāqOLALASEMAŌLAXA g'īgāma'yasa ʼNEʼmēmotasa G'ēxSEMASA Q'ōmoyā'yē, wā, la k'lelax'ʼidē MELēDŌLA, yixs ʼNEʼmēmōdadaē MELēDŌLASA ʼNEʼmēmotasa Yaēx'agemā'yasa Q'ōmoyā'yē. Wā, lā ābāyadē YāqOLELASEMAŌLAS Ğwēk'ielakwōlē. Wā, laem k'leās q'ālelax ġwāgwaagasas MELēDŌLē. Wā, laʼmē
- 15 Ğwēk'ielakwōlē g'īg'ax'ēd qaʼs LēlālēXA G'ēxSEM, yix ʼNEʼmēmotasēs xūnōx^udē. Wā, g'il'mēsē g'āx ʼwīlāēlē ʼNEʼmēmotasa G'ēxSEM laē hēʼmē Ğwēk'ielakwōlē yāq'eg'a'la. Wā, lā ʼnēk'a: "Wā, ġēlag'a ʼNEʼmēmōt G'ēxSEM, yŌLAXS laēx q'lek'oma qaēs ōġumēx'dāōs laʼmē lāwāyēs x'ōmsdāōs G'ēxSEM. LAEMS q'āma'faxēs ʼNEʼmēmāēnaōs
- 20 lāXA ʼNEʼmēmotasa Yaēx'agemā'yēXA k'leSla labāōNOXL q'āmasēs el-ʼnakūlalaōs ʼNEʼmēmōts G'ēxSEM. Wā, lēʼmaē ēk' lāxēs nēʼnā-qayōs, laʼmas k'leS kwākwxalala qa ōġwaqēs lēʼla kwēx'idāxēs g'īgāmx'dāōs," ʼnēk'ēXA ʼNEʼmēmotasa G'ēxSEM. Wā, lā yāq'eg'a'ēda g'īgāmaŌlāē ĞWEYEMDZēŌLē, qaxs hēʼmaē māk'ilax YāqOLE-
- 25 lasemaŌla lāXA ʼNEʼmēmotasa G'ēxSEM. Wā, lā ʼnēk'a: "Wēg'a hŌLēLAX wāldemasens ānēsē qa ġwēx'idaasaxENS ōġūmēx'dāē Yā-qŌLELASEMēX'dā. LAʼINENS q'āmāġilasōē qENS q'āma'ya lēʼwa lēʼnakūlala ʼNEʼmēmōtsa G'ēxSEM. Wā, wāġ'il la ʼnāxwa emlqē, yūL, ʼNEʼmēmōts G'ēxSEM, ʼnāxwaʼMEN ʼnēk'ŌL bābakwa lēʼwūns ēalos-

shall hide (under your clothing). Every day I take Melēd to my house, and you see him, that way you will not fight him. In the night he brought on us, and it was done for me from your side. My brother Lālep'lālas.' Then he said: 'About his body I satisfied my speech, they went out of the house of Yāqōlēlasem, 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 closed.'

Now they knew that Yāqōlēlasem 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^u, 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 Gwa^uwina shot him. Then Melēd was dead. Gwa^uwina was a warrior of the Q'ām q'āmtelal, a numaym of the DENAX'DAX'. Then Gwēk'īlak^u paid Gwa^uwina a slave for shooting Melēd.

It was wrong what was done by Gwēk'īlak^u, when she paid a slave to Gwa^uwina, 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'wālalēlalxa k'lāwayo qas'hēx'ida'mas ts'lex'widex MELēdāxs g'ālaē dōx'walelaq qens ts'loxōdes elkwas lāxens q'lāma'yē lāq. Wā, g'il'emlwisens k'lēs dōx'wal:lalqē la'nēsens hēl k'lēlax'itsōlē 'nōlāsēxōx Lālep'lālasēx.' 'nēx'laē. Wā, g'il'mēsē g'wālē wāldemas laē 'wila la hoqūwels lāxa g'ōkwas Yaqōlēlasemē. Wā, hē'mis g'āg'ilelatsa G'ēxsemē 'wila la gwagwalalasa k'lāwa'yo lē'wa q'wālalēlaxa sāyōbemē. Wā, la'me āem la hēminalaem la lēnēg'ekwē t'lex'ilās g'ōkwas MELēdōlē.

Wā, la'mē q'lāla la k'lēlāg'ekwē Yāqōlēlasemaōlē. Wā, la'me 'nāxwa q'lālēda lēlqwālalā'yaqēxs k'lēlāg'ekwas MELēdōlē. Wā, la'em 'nāxwa wāsē g'ig'egāma'yasa lēlqwālalā'yas Gwēk'īlak'we. Wā, hē'mis lāg'ilas 'nāxwa'ma bābabak'wasa lēlqwālalā'ye lēlex MELēdōlē qas'hēx'ida k'lēlax'ideq qō dōx'walelaleq.

Wā, hē'lat la dōx'walelē Dzāwādē. Wā, hēx'ida'mese Gwa^uwina hānl'ideq. Wā, la'mē lē'ō MELēdex'dē laxēq yixs bābak'wā Gwa^uwina yisa Q'ām q'āmtelalasa 'nē'mēmōtasa DENAX'DAX'. Wā, la'mē xūnkwē Gwēk'īlak'wasa q'lāk'ō lāx Gwa^uwina qas'la'ma'ye hānl'ideq MELēdex'dē.

Wā, la'mē ōdzaxa g'wēx'idaasas Gwēk'īlak'wolaxs laē xūnk'wasa q'lāk'ō lāx Gwa^uwina qaxs laē hānl'ideq MELēdōlē. Wā, la'me q'ā'mēsāemsa 'nē'mēmōtasa G'ēxsem qaxs k'lēsāē hē g'ayōda 'nē'mēmōtasa G'ēxsemē hānl'idāx MELēdōlē. Wā, la'mē yak'āwe 'nē'mēmōtasa

52 the numaym | Yaēx'agemē^ε, 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^ε 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^ε 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^εwina 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 ^εne^εmēmotasa Yaēx'agemā^εye. Wā, la^εmē q!āmēs lēgemas ^εne^εmēmotasa G'ēxsem lāxēq.

Wā, hē^εmaa qō xūnkwa MELēdōlasa l!āqwa lōxs xūnkwaasēs
55 ts!ēdāqē xūnōk^u qa lās lā^εwades ^εnōlāsēs hānl^εētse^εwē, lālaxa ^εne^εmēmotasa Yaēx'agemā^εyē hēlax q!āma^εlax qaxs laē xūnkwa qa^εs k'!ēsē kwākwēxālasō^ε qa^εs lē^εlē ōgwaqa.

Wā, hē^εmis lāg'ilas k'!ēs q!ūnāla xūnkwēda begwānemaxs k'!ē-lax^εidaaxēs be^εxūtē qaxs g'īg'āēqelaē qō xūngwadex^εidaxō lālaxē
60 q!āmālaxē xūnōkwasēxs xūnkwaē qa^εs k'!ēsē k'!ēlax^εitse^εwa. Wā, lēx^εamēs xūnkwēda wā!ēmasas nāqa^εyē.

Wā, hē^εmaa qō wāx^εem lāxsdēda ōgū^εla begwānem g^εa^εyōl lāxa ^εne^εmēmotasa G'ēxsem k'!ēlax^εidex MELēdē lālaxsdē k'!ēās q!āmēsa ^εne^εmēmotasa G'ēxsem. Wā, laem āemlaxsd q!wē^εida^εyo
65 laxēq yīsa ^εnāxwa begwānema, qaxs ^εne^εmōx^εmaē lē^εlē MELēdōlē lāxa ^εne^εmēmotasa Yaēx'agemā^εyē.

Wā, lāxaē begwānemq!āhemē MELēdōlē, wā, lā xamagemē g'īgā^εmaē Yāqōlelasemaōlasēs ^εne^εmēmota G'ēxsem. Wā, lā xūnguma q!āk'ō lāx Gwa^εwina qaxs laē hānl^εidex MELēdōlē. Wā, laem
70 ma^εlōkwē Yāqōlelasemaōlē lē^εwa q!āk'ō g'ūg'ilil lāxa ^εne^εmēmotasa G'ēxsem. Wā, hē^εmisē lāg'ilas hē^εem q!āmālēda ^εne^εmēmotasa G'ēxsem. Wā, laem lāba.

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^u. 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 body¹ of his tribe. |

35 Immediately, a warrior, whose name was Hōx^uhōx^udzē, || 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 bēbegwāNEMSA g'ālāsa Kwāg'ul.

Wā, ā'misē hēx'idaEM g'āx 'wī'la hōgwēLA ēalak'!EN bēbegwā-
NEMA qāLAXS ālak'lālaē 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!ēNEMē 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 gwālaa-
sasg'EN nāqēk' qaōx ts!Ek'lāLEMAsa g'āx'alisēx qa gwēx'idaasasEN
30 q!ūlēsdāē Q!ōmox's'ālax'dā LĒ'wEN wūq!wax'dāē LELi'ēlga'wēx'ēdā.
Wā, hē'mēsEN Lō'lēgasdāē K!ōx'sē'stili'lak^udā. Wā, la'mēsEN
wūLālōt, g'ōlg'ūkūlōt, āngwēda q!wāsala Lō'ē nōgwāEMl Lō'ē ōgūla-
EMl," 'nēx'ēlāxS laē dādālēt!axēs g'ōkūlōtē.

Wā, hēx'ida'mēsa bābak!waxa Lēgades Hōx^uhōx^udzē nā'nax-
35 'mēx wāldemas NEqāp!enk'EMōlē. Wā, lä 'nēk'a: "Q!wāla sō
q!wāsax g'īgāmē, ōgū'la'max'ī q!wāsā lāxwa lāllaqāLax. Wā, wēg'a
Lāg'alilas k!waxlāwa," 'nēk'ē.

Wā, lä Hāmdzidōlē āx'ēdxa gwa'lilē dzōdzoX^ubaak^u k!waxla'waxa
'nEMP!enk'as 'wāsgēmasē lāxENS bāLax; wā, lä mōdenx'sāwē 'wā-
40 g'idasas. Wā, lä dēx'walīlusa qEX'p'ēqlasa q!wāxē wūlk'ēlaltsa

¹ 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, *ʕlaxʷelagʷilis* 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

bābapakʷa. *Wā*, *hēʕmīs ālēs gwāl dēqwaseʷa gʷaxas hōgʷā*. *ʕlaxʷelagʷil maʕlokʷē bābapakʷasa ʕwālas Kwāgʷulxa lēgādēda ʕnemōkwās Qwāxwaleŷyǵilis*; *wā*, *lā*, *lēgādēda ʕnemōkwās Kʷilem qaxs* *hē ma bābapakʷaxlāyōsē*. *Wā*, *laʕmē qʷālxewenkūlaxa ʕnal n nū weŷgʷekʷ qʷāxa*. *Wā*, *lā yāqʷegʷalē Qwāxwaleŷyǵilis*. *Wā*, *hē ʕnēkʷa*: "ʕyā, *qāst*, *Yāgʷis*,"—*hēem bābakʷaxlāyōs Neqapʷinkʷemē Yāgʷis*,—*gʷaxenuʕx*," *lōgʷūns ʕnemōkūkʷ*, *yixgʷa Kʷilem kʷhawīnalōl qa ōgʷlʕaʕmēlēs qʷāsala qaens wūqʷaxda*. *Wā*, *gʷaʕmē qāgʷekʷgwa ʕnemsgemkʷ*. *Wā*, *laʕmēsəkʷ ōl qax ʕlaxʷā lāxwā laēlēxwa āʕlatslāxsa wāldem*," *ʕnēkʷexs lae qʷexʕtōts lāxsa laēlē*.

Wā, *gʷilʕmēsē gwāla la ʕnēkʷa*, "*lōmakʷ la pōsqʷax hēgʷāwēma ēgʷada ʕwālasekʷ gʷaʕwina*." *Wā*, *gʷilʕmēsē lae wāldemas lae yāqʷegʷalē Kʷilem*, *wā*, *lā ʕnēkʷa*. "*Lālen kʷastl wēkʷaxs lāxwā wīnatslēlaōs qāst*, *Yāgʷis*. *Xenlēladzen kʷlēs kʷilōxwa abe ʕl ʕnāla*," *ʕnēkʷexs lae qʷexʕtōtsa wūlgʷekʷē qʷāx lāxsa lae*. "Wō, *hēʕmen wīnānēma ʕnemsgem qāgʷekʷwa len qʷax alā lāxwā laēlēxwa āʕlatslāxsa wāldemē*," *ʕnēkʷē Kʷilem*.

Wā, *gʷilʕmēsē qʷlūbē wāldemas lae yāqʷegʷalē ʕlaxʷelagʷil*, *hēmaē bābakʷaxlāyas bābakʷasa ʕnemēmotasa Maāntagʷā*. *Wā*, *lā ʕnēkʷa*: "*Bāxʷbakʷēxsaiʷ laemkʷ āla pōsqʷax hēgʷāwēma ēgʷada ʕwālasekʷ hāmatsla*," *ʕnēkʷexs lae ʕxʷedxʷ qʷāx ʕnēkʷa*

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 "Wēêhē!" 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 lāēlē 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, la'ēmē 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 lāēlēk', 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'ēidqēxs laē xwāk'lūg'a'ēl wēêhēxa qa's lādenōkwaē Yāg'isasa nōlemala. Wā, lā ēnēk'a: "G'a'EMEN qūg'EX'LEG'ada ma'ITSEM qa
75 nēdzabEMSEN wūq!wax'dā LE'wūn Lō'lōgasdā," ēnēk'EXS laē qEX'ē-
LELōts lāxa lāēlē k!waxlā'ēwa. Wā, la'EM q!wēl'ēidē Yāg'is laxēq.

Wā, la'ēmē l!l!lāyōgwa'ēlilēla lāx'ulilēlēda ēnāxwa bēbēgwā-
NEMq'lālama qa's ēnēk'ē, "LāLEN k!wēmlōs Yāg'is LE'wōs ēnēNE-
mōkwaqōs," ēnēk'ēda bēbēgwānemē lāxēs 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'lālasē'wēda wī'wī'naxsēma ts'lēdaqa qa g'āx'elag'isē ōgwaqa qa q!lēsēsēxs qESLAQ gwēg'ielasLE 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 Hämögwa. Hämögwa 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^mēsē dā^laxa hāsayaats^lē 'wā^wadā." ēⁿēk'ēxs hē 'yalaqas Hämögwa dzidōlē. Wā, k'lēst^la gā^la Hämdzidōlaxs gā^xāē hōgwek'ēlaxa gēgēnemasa bābabak'wa lō^s gēgēnemasa k'wemlasa winatē. Wā, g'il^mēsē gā^x hōgwēlēlēda ts'lēdaqē hē Q'ômogwaolē nek'wē "Q'waⁿō dāl'ēdnōkwō; ā^ma g'ig'āēqelax lawits'ēmētāsēs hēlā^wēmēmōs qō lāl qek'ālxēs wīⁿānemla begwāneml." ēⁿēk'ē. Wā, hē^misē gwālēda ts'lēdaqaxs gā^xāē hōgwēlēlā laxa wawinaxaxs'ē g'ōkwa, qā^s k'was'ūlilēlē lāxa hēk'ōdenēgwilas qaxs qax'ūl k'ūdzēlēda bēbegwānemā ōgwiwā^lilē. Wā, hē^me k'lēās nēmōk dāl'itsa ts'lēdaqaxs gā^xāē hōgwēlēlā lōxs hē k'ūs'ā^lilā. Wā, hē^mē ēnāxwāem dāk'ōtalaxa ēnāl'ēmē lē^mōk'ē 'wā^wadā. Wā, g'il^mēsē ēw'ēlā k'ūs'ā^lilā laasē ēdzaqwa yaq'ēg'ālēda g'ig'ānemōs Q'ômogwaolē. Wā, lā ēⁿēk'ā: "Gēlak'as'la wēwmaxsēm. Wā, hē^ms hēlaxaxs hēg'ā^lilāēx gā^xa qaxs yū^māē nek'ūlasōs-winā qē k'lē^sēs mā^lp'ēna lē^lā^lasē^wa. Wā, gēluga, ts'ūsā 'wā^wadēx lē^lā^wūnemaqōs qā pōx^us'ōlōdēsōxwaq^u." ēⁿēk'ēxs hē k'wā^lilā.

Wā, lā lax'ūlil ēnāxwēda wī^winaxsēmē qes lā ts'ūsā nē^lā^wēmē ēwā^wadē lāxēs hēlā^wūnemē. Wā, g'il^mēsē dāx'ādē hē^wūnēmā masēxa ēwā^wadāxs gā^xāē ēt'ēd k'ūs'ā^lil lūxs g'ix'ōdē k'ū^lil'ēlē. Wā, hē^mē ēnemāg'ililēda bēbegwānemō pōx'ōlōdēsōs-wā^wadē. Wā, ā^lmēsē gwāl pōx^us'ōlōqēxs hē ālak'ā^lilā hē n'ēk'ē. Wā, hē^mē

- 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!ómogwa 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 ⁶ *nemāgīlīlexs laē mōgūxstēdex āwāxsta⁶yas qa k'ēsēsē hatsāla.* Wā, g'il⁶mēsē gwāla laē ⁶ *nemāx'īd dāx'īdex pōgūxlā⁶yasa wā⁶wadē qa⁶s qlwēs'īdēq qa lās ENXBENDĒDA hasēts'lāwas lāxa āwāxsta⁶yas.* Wā, g'il⁶mēsē la ⁶ *PEXSEMA pōgūxlā⁶yasa wā⁶wadāxs laē SELP!ōDEQ*
- 10 ¹⁰ *gwa⁶yōfēla lax āwāxsta⁶yasa wā⁶wadē.* Wā, g'il⁶mēsē lāg'aē ⁶ *SELPA⁶yas lāxa NEGŌYĀ⁶yas wāsgEMASASA wā⁶wadē laē ālaxs laē yīf'īdēq qa k'ēsēs hatsāla.* Wā, g'il⁶mēsē gwāla laē ⁶ *xwēf'īdxa wā⁶wadē lāxēs wīlba⁶yē.* Wā, lāxaē ⁶ *SELP!ōDEQ qa lāsa hāsa⁶yē qlap!ēnakūla lāxa NEGŌYĀ⁶yasa wā⁶wadē.* Wā, g'il⁶mēsē ⁶ *SEK!āp!enk'ē wāsgE-*
- 15 ¹⁵ *MASASA lā qlāp!ēyatsa hāsa⁶yaxs laē āx'ēdxa k'!Elx'iwakwē qa⁶s yīf'īdēs lax wāla⁶asasēs SELPA⁶yē.* Wā, g'il⁶mēsē gwāl yīlaq laē ⁶ *t'ōsōdxa mōdenē lāxēs qlwāqlwax'ts'lāna⁶yēx g'āg'īLELA lāxa yīla⁶yē.* Wā, g'il⁶mēsē ⁶ *t'ōsewakwē ōba⁶yasē laē wāx'ts!āg'īlaq.* Wā, lāxaē ⁶ *yāLōDEX ōba⁶yas.* Wā, la⁶mē ⁶ *QENXAWA⁶YA.* Wā, g'il-
- 20 ²⁰ *mēsē gwāla hāsayaats!ē wā⁶wadēk!ēn QENXAWA⁶YA laē nāxwa⁶ma bābabak!wa lē⁶wis klwēmē QENXŌTS.*

Wā, lā lāx'ūlīlē Q!ómogwaōlē. Wā, lā yāq!ēg'a⁶la. Wā, lā ⁶ *nek'a:* "Wā, g'illa yīl!āLEX yōL wīwīnaxSEM, qasō āmlēx⁶lō qaxs hēMENŪla⁶mēla qōs qlwāxētasa qlwāxaxa gēgaāla lē⁶wa dzādZEQWA

25 ²⁵ *lāx wāwasālaasla⁶nu⁶x⁶ qag'ada lālg'ōs aaxs'lax⁶LEG'ada lāk g'īts!ē-watsg'a hasēg'asg'as lēlāwūNEMg'ōs qag'ō lāl QEX'ōdzēm! 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^xōL qenu^x lāl wīlāl k'wādzaxsalāl laxrnu^x wīnats'etex xwāk'lūna. Wā, g'āxLES wīlamālal yaeltsemālal hoqūnts'ēs LEX L'EMA'isē qa's laōs hē'nakūla lāxenu^x hā'nēdzasarnu^x wīnats'etex xwāk'lūna. Wā, hē'mis lāl āxō'daatsōs lēlā'wīnmaqōs xwāk'lūna. Wā, yaats'ēx wā'wadā qa's qēqenxodālēsōx lāx'da-xōl. Wā, g'il'mēts wīla la qēqenxewakwa g'āxaaqōs dzely'ūsdsēsa k'ēs ml'ēxla g'āx'enu^x xwax'anu^x lāx' sēx'wida. Wā, g'il'mēts hogwi lāxēs g'g'ō 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^x wā'wāsālaasē. Wā, g'il'mēsōx kwax'ida la's q'ūlaxg'ōl'ē'la'mēk lē'luk' yīs hasēmukwasa g'its'lāwaxa kwax'ide 'wā'wā. Wā, hē'mēq lāxēns yasyaxwamōlt'ācna'yē qaxg'in 'nēk'k' g'ā'w'LEXA'mLEX lēnsla qa wīsomalēsō' q'ūlōxda lelqwalat'ē'x'g'ō wīnēLEK," 'nēk'ēns laē wāxelaxa k'wēmīlaxa bababak'wa q' lē'g'ō wīg'a'lisaxa ma'its'laqē xwāxwāk'lūna qa gēgēbalēs q'ūts'na'p'ē'wā, hē'mis qa xūlx'sēmdēsēq. "Wā, g'il'mēts gwāl x'ōgw' k'lāk'obanē lāx'ōsgēma'yas las āx'ēdxa yās'rkwe' qa's yās'ō'daōsaxa wā'lalaasa t'ēpāla lāx'āwābā'yasa xwāxwāk'lūna. Wā, wēg'a' hoqūwēLEX." 'nēk'ē. Wā, la'mē wīla hoqūwī lē' k'wā'wā wīnaēnēLē.

Wā, la'mē ānu negeltā'yēda k'wēmāx gwi'yo qa gwi'yo xwāxwāk'lūna. Wā, k'ōs'mēsē dzāqwaxs laē gw'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^usēma qa pāxtsxa k'!ēsē q!ōnema qaxs
50 k'!ēts!ēnoxwāē g'ilx'ōda wī'nats!ē xwāk!ūna. Wā, la^mmē la gwāliša. Wā, g'il^mmēsē gwāla ēaxelax'dē laē al^ēsta lāxa āl!ē qa^s lē q!wāxētasa q!wāxē. Wā, la^mmē yāwas'id q!ēqala. Wā, g'il^mmēsē la gagāla gānola laē ēt!ēd ēwī!a la la^ēsta lāxa wū lē^{wis} gēgēnemē. Wā, g'il^mmēsē gwāla laē nāⁿak^u lāxēs g'ig'ōkwē. Wā, la^mmē alō-
55 gwax^ēalilēda bēbēgwānemē lē^{wis} gēgēnemaxs laē k'ūlx'ēida.

Wā, g'il^mmēsē ēnāx'ēidxa gaala laē lāx^ēwidē Q!ômogwaōlē qa^s lā lāx^ēwels lāx l!āsanā^yasēs g'ōkwē. Wā, lā ēnēk'a hāsela: "Gwāllas mēxax Kwäg'ul, qens ālēx^ēwidag'ī ēk'ōxda ēnālx," ēnēk'ēxs laē laēl lāxēs g'ōkwē.
60 Wā, k'!ēst!a gālaxs g'āxaē xwēlaqewels dālxēs hān!ēm lē^wwa sē^wwayo lē^wwa hānhānk'ēdzats!ē g'ildasa; wā, hē^misa lē^wwa^yē lē^{wis} ma^lē ēnaēnx'ūna^ya qa^s lā lāx hāⁿēdzasasēs wī'nats!ēlē xwāk!ūna qa^s lē āx^ēālexsasēs daakwē lāxēs k'wāxdzaslē. Wā, g'āxē ēwī^lamāla hōqūwelsēda bābabak!wa lāxēs g'ig'ōkwē qa^s lā
65 hōqūnts!ēs lāx hāⁿēdzasasēs wī'nats!ēlē xwāk!ūna, qa^s lāxat! āx^ēālexsasēs hān!ēmē lē^{wis} sē^wwayō lē^wwa hānhānk'ēdzats!ē g'ildas lē^wwa lē^wwa^yē lē^wwa ma^lē ēnaēnx'ūnē lāxēs k'wāxdzaslē, yixs hāē g'its!ēwē g'iwelkwasēs hānhānk'ēdzats!ē g'ildasa lāxēs ālowaē qa^s g'iwelkwa 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 bison 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 bēbēgwānīmāxs la
ʔwīla dāg!āgēndxa xwāk!ūnāxs laē dag!lqālaq qa k!ēsēs tāg!lāla
lāxa l!ēmāʔisē. Wä, lā tax!las lāxa wūngēsāxs laē hānšimōq
Wä, lē hōgūxsa qaʔs k!ūs!ālēxsē lāxa k!ēsēlē l!āl!ayokwala k wā-
dzasēx ʔwāʔwadēlayālalas lāxēs wīnālē. 75

Wä, g!l'mēsē ʔwīla k!ūs!ālēxsā. wā, lāsa ʔnēmōkwē bēgwānīmō
k!ēsē g!ayōl lāxa wīna lās lāx l!āsanāʔyas g!ōkwas Q!ômogwa
dālaxa t!ēmʔayō. Wä, g!l'mēsē doqūlaxa wīna bēbēgwānīmō
ʔwīla la k!ūs!ālēxsā qēqēxālaxa hēhasēts!āla ʔwāʔwada, laēda bē-
gwānemē ʔnēk! hāsela, "Wä ä ä," ʔnēmāx!id lōxs laē lēxēsēg!ēx
tsāgēmasa g!ōkwē. Wä, g!āxēda gēgēnēmasa bābābak wā g!āxē
wēls lāxēs g!g!ōkwē lāxēs ts!ōts!ēlēmākwaē. Wā, ʔnāxwānīmō wē-
wūsēg!ēkwā. Wä, laʔmē dzēly!ūnts!ēsēla lāxa l!ēmāʔisē tōts!ē
mēx!lāsasa māʔts!āqē wīnats!ē xwāxwāk!ūna. Wä, g!l'mēsē tōq
lāg!āxs laē ēdzaqwa ʔnēk!ēda bēgwānemē. "Wä ä ä," tōqōōōōōōōō
lōxs laē lēxēsēg!ēx tsāgēmasa g!ōkwē. Wä, g!āxēda gēgēnēmasa
k!wēmē g!āx!wēls lāxēs g!g!ōkwē wīwūsēg!ēkwā. Wā, lā nāx
ts!ōts!ēlēmākwa. Wä, lā dzēly!ūnts!ēsēla lāxa l!ēmāʔisāxs laē
hēʔmīs ālēs dzēly!ūnts!ēsēla lāxa l!ēmāʔisāxs laē tōqōōōōōōōō
bābābak!wāsēs hēhasēts!āla ʔwāʔwadēk!ēn qēq!lāxwē tōqōōōōōōōō
nēmē. Wä, á'misē la naqōʔnakūlaxa bābābak wāxšēhē 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!wādzēxdzasasēs lēlā'wūnemē, laasē lēlā'wūnemāsasa ts!ēdaqē
 āxōdxa hasēts!āla 'wā'wadēk'!ēn qēqēnxawē qa's ts!ēq!ēxodālēs
 lāxēs gēgēnemē. 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, laēm!ē 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, laēm 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, laēm!āwis gūla la
 gānōla laasa wīna gēk'!ōdēxstēxa ōts!ālisē. Wā, lā'laē dōx'wale-
 10 'laxa legwisē lāx ōxlālisasa ōts!ālisē. Wā, lē dōqūlaēm!āwisa wī-
 nāxa bēbēgwānemē g'īyīng'īlisēla lāx l!āsa'yasa legwisē. Wā, lā-
 'laēda wīna wūlēlaqēxs 'nānēldzēdzēs'māē qaēs yāq!ēndasē. Wā,
 āēm!āwisa wīna k'!ax'ēla'yā qa's lē aēdaaqa lāx āpsādē'yasa
 āwīlba'yē. Wā, laēm!āē 'nēk' qa's 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 | some | natives. | Ġwāxwē | had | a | 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 | to | close | on | 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'laē 'nēk'e
 Ġwaxwale'yig'iliswülē qa k'leāsēs hāmasēs 'nē'nemokwē. 'nē'nē
 yīlkwānux'ax qaxs p'edek'ilaēx. Wā, hēmēsēx 'nāxwā'māx
 mēxaxēs k'lelak'asōlax; 'nē'nak'ilē qens ā'mē ts'ēx'di,qā. 'nēx-
 'laē. Wā, laem'laē 'nāxwā ēx'ak'ēda 'nāxwā bābak'wax wāldi-
 mas. Wā, laem'laē sāyōbēmē 'nem k'lelak'elales Ġwāxwā'yig'i
 lis ōgū'la lāxa 'wālasē k'āwā'yō. Wā, laem'lāwisa 'nāxwā'm
 k'lāk'ēwā'yō ts'ēxwālālas 'nē'nemōkwas.

Wā, lā'laē yāq'ēg'a'le Q'ōmogwā'le. Wā, lā'laē 'nēk'e 'wēgā
 yāl'lālex bābak'. Ġwālx'ens wayōst'ēqā k'lelak'ida qax'is
 la'mēk' q'lāxwā k'lōtelāqens. Wā, wēgāx'ens qens lah'gā d'ōlax
 silax'ēidqō qaxs lē'māx ālak'lāla la ēx'plaste'wēsōx nēxāux. 'nēx-
 'laē. Wā, hēx'idaem'lāwisa bābak'wā dāx'ēidxes sēsēwā'yō qens
 'nāxwē ālēx'stālaxs laē sēx'wīda. Wā, lā'laē lāg'ahs lax l'ēmō
 sasxa ālāel ēg'fīmēngwis ēg'fdēgwis. Wā, lā'laē hōx'wūltāwā l'ēbā
 bābak'wā q'ēq'lag'ēxstālxēs ts'lēts'lāyo k'lek'awā'yōxs laē hōx'wōs
 dēsēla. Wā, laem'laēda bābābak'wā dōqūlāqens k'libāy'ēs k'le-
 lak'asōlaxa yawabemasēs kūmtsāla, yixs ā'mē lā'libēlā'vā
 wāp'ēqāxa 'nāl'nemts'laqē qaxetō lāms: wā, la'mē 'nāxwā l'ēbā
 l'lāsgēmas. Wā, lā'laē ālak'lāla mēxa k'lelak'asōns. Wā, lā'laē
 'laē dōqūlēda bābābak'wāqēxs ālēbōkwaē. Wā, la'mē p'ōk'
 nemē mā'ōkwa. Wā, laem'laē gwāx'gūlsēda bābābak'wā. 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 Ğwāxwaleŷig'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'hōx'
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 Ğ'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. Ğ'
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'ŷasa
yāwap'ēqē qa's k'at'elsēq. Wā, hē'nīs lāg'ilas la lepsem'dēda yā-
wabemāx 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 Ğwāxwaleŷig'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. Ğ'il'mēsē gwāl qāk'axs laē
gōgogoxa, laem xwāsa lāxēs gwāgwaxwalalāē Ğwāxwaleŷig'ilis.
45 Wā, la Yāg'is k'ax'idxa ma'lōkwē k'lēlag'ēx's. Wā, Ğ'il'mēsē gwāl
qāk'axs laē wēxa qaxs lādenōkwaasa nō'emala. Wā, lā Hōx'hōx'
dzē qax'idxa 'nemōkwē k'lēlag'ēx's. Wā, Ğ'il'mēsē gwāl qāk'axs
laē hōx'hōk'uxa qaxs lādenokwaasa hōx'hok'. Wā, lā L!āx'alag'alis
qax'idxa 'nemōkwē k'lēlag'ēx's. Wā, Ğ'il'mēsē gwāl qāk'axs laē
50 hāphaphapxa qaxs lādanokwaasa hāmats'la. Wā, la K'ilem qax'-
idxa 'nemōkwē k'lēlag'ēx's. Wā, Ğ'il'mēsē gwāl qāk'axs laē
wohēxa qaxs lādanokwaasa nānē. Wā, Ğ'il'mēsē gwāl 'wī'la qa-
k'axs laasa hānl'eg'a'la. Wā, la'mē hānltsayap'laakwē Ğ'ēxk'enis-
wūla. Wā, la'mē k'lēs q'lālēda hānl'idā. Wā, la 'nēk'ēda waōkwē
55 bābabak'waqēxs hē'māē g'āk'eg'a'la hānl'eg'a'laēs wī'nats'lē xwā-
klūna. Wā, lā k'lēs getelē Ğ'ēxk'eniswūlaxēs hānl'ayē. Wā, la-
'mēda k'lwēmasa bābabak'wa 'mōxsēlax 'nem'wālax'dāsa la k'lēla-

had killed. They never went to land the bodies of those who had been killed in war.

They started back and went to land before daylight. As soon as they had gone a long way, daylight came in the morning and immediately | the warriors scalped the bodies of those who had been killed. | blowing, | and they carried two scalps each and came on to land. | they do when they go to war, for this means they have a favorable and favorable, for they change off, one-half of the canoe to the other. | When the day is bad, | they carry the war canoe up to a high place and down away | back in the woods. They do not all sleep at the same time, but some keep watch | for canoes which are paddling by, | even if they should be relatives. | they do not take mercy on those in 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 || and spoke. He said: "Now show yourselves. Gwētela, Q'omoyā'yē, ʷwālas Kwāg'ul, Q'ōmk'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. Wā, la'mē hēwāxa q'wālal'idex hēbex'soy'dāsēs k'ēlag'it' 58
kwa wēna.

Wā, g'āx'laē LEX'ida. Wā, g'āx'mē nā'nakwāxa k'ēs'em'ēm'ēda. 60
Wā, lā qwēs-gilāem'elāwisēs laē 'nāx'idxa gaūla. Wa, hēx'ōla-
em'elāwisa bābabak'wa sap'ēdxēs qēqāg'ekwē qaxs melasāē. Wa,
la'em'laē maēmalt'saqeyālxēs yōyawābema 'nal'nemts'laqe wīnats-
lē xwāk'lūna lāx gwēgilasasa wīna, yixs hēwaxāē mēxa, yixs
ēk'aēda 'nāla qaxs l'lā'layōstālaē mēxa. Wā, g'il'mēsē yax'simōl'ōn'
'nāla laē LEX'ēidxēs wīnats'lē xwāk'lūna qa las hūmag'ilas lāxa
ālala'ēlsē lāxa āll'ē. Wā, lāxaē k'ēs 'nāxwa mēxa qaxs q'ūq'ūla-
ēlaēda waōkwax sio'nakūlaxa xwāk'lūnaxa wāx'em lāxa q'ēl'elālx
yixs k'ēāsaē māyaen'tsa wīna, yixs 'nāxwa'māē k'ēlax'idxēs g'āle
dōx'wālel sio'nakūla xwāk'lūna. Wā, hēmōs lūg'ilas k'ēās 70
xwamē'stālāsa lēlqwālata'yaxs q'lālaaxa wīna la'em se'wat'ayal.

Wā, hēltewēt'la 'nemxsag'ewē 'nālasa wīnaxs g'axūē zedāq-
lāx'ga Tsāxisek'xa gaūla lāxēs nelālaena'yaxs g'axūē ulax'ul.
Wā, g'il'mēsē g'āxalis lāx l'ēmā'isus g'ōkwas Yāg'is lāxēs ulax'wa-
laēda malts'laqē wīnats'lē xwāxwāk'lūna, wā, lā lāx'wālx'wē Q'ōmō- 75
gwaōlē. Wā, lā yāq'ēg'a'ēlā. Wā, lā 'nēk'a: 'Wēg'a nōl'n'ālx
yōl Gwēt'el, Q'ōmoyā'yē, ʷwālas Kwāg'ul, Q'ōmk'lut'les q'ē
hōlēlaōs g'āxen. G'āx'men, g'āx'men hūla lāx'n lānā'yē ulax'ul

80 LĒlēlgawē and K' lox^usē^εstīl^εlak^u and || Chief Q'ōmox's^εala. 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 Gwāxwaleyīg'īlis. As soon as they had gone into the houses, | they were called together in the house of the Chief | Ts'ēx^uts'āēs. ||

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'āgayōs, 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'āqwax'sā, the princess of Pēl^εnakūlag'īlis, | chief of the numaym Kūkwāk'lūm of the Q'ōmoyā'yē. | First Ts'āgayōs had asked for L'āqwax'sā, | but she had refused Ts'āgayōs, because he was a mischievous | man. G'ēxk'enis was wanted by
300 L'āqwax'sā, || because he was not mischievous, and also because she

yāqolēs^wūts LĒlēlgawēx'dā Lō^ε K' lox^usē^εstīl^εlak^udā Lē^εwa g'īgā-
80 mēx'dāē Q'ōmōx'salax'dā. Wā, g'a^εmēsēn wīnānēmaxg'ada,"
ēnk'exs laē yēēxa. Wā, lā nēmādzaqwēda wīnā yēēxa. Wā, lā,
ēnāxwa xwāxūsōwēda bābabak!wāxs laē dzōx^εōstōtsēs qēqag'ekwēxa
ā^εmē la sūbek^u sē^εya qa dōx^εwalēlēs yīsa āmlēx'dē.

Wā, g'il^εmēsē gwāla laasē ^εwī^εla hōxwūltā lāxēs wī^εnats'ēx'dē
85 xwāxwak'lūna. Wā, la^εmē nāxwāma bābabak!wa dāk'ōtelaxēs
qēqag'ekwē. Wā, hē^εmīsa ts'lūts'adagemē q'lāk'ā laēm lūg'ēxēs
q'lāgwīdē Gwāxwaleyīg'īlis. Wā, g'il^εmēsē la hōgwūl lāxēs g'īg'ō-
kwē laasē Lē'lālasē^εwa qa^εs lē L'ēxwa lāx g'ōk^εwa g'īgāmaōlāē
Ts'ēx^uts'āēsōlē.

90 Wā, la^εmēn k'lēs q'ālelax wāldemas qaxg'im k'lēsēk' hēlq'ōlem-
sen ōmpwūla la hōlēlax wāldemas qaēda hān^εlakwē G'ēxk'enisōlē
yīxs hālsēla^εmaē k'lēs xōmal^εidēda wīnax'dāxs q'āxaē nā^εnak^u lāxg'a
Tsāxisek' qaxs laē q'lāstasōxs hāē Ts'lāga^εyōsōlē yīx ts'āyās
Yāg'ise, yīx Nēqap'enk'emōlē, hān^εl'īdex G'ēxk'enisōlē g'āg'āg'īlela
95 lax G'ēxk'enisōlaxs g'ayālaax L'āqwax'sā k'lēdēlas Pēl^εnakūla-
g'īlisōlē, yīx g'īgāmaōlasa nē^εmēmōtusa Kūkwāk'lūmasa Q'ōmo-
yāyē. Wā, la hē g'ālagawē g'āyālē Ts'lāga^εyōsōlax L'āqwax'sā.
Wā, lā^εlāē L'āqwax'sāōlē ^εyax'yek'ex Ts'lāgēyōlāxs ālētaēs bēgwānē-
mēna^εyōl. Wā, hē^εmīs lūg'īlas hē āx^εxstsōs L'āqwax'sāōlē G'ēx-
300 k'enisōlē qaxs k'lēsē ālēta. Wā, lāxaē k'lēs LEMqa. Wā, hē^εmīs

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 3
shot him, because | Ts!ägayôs had always threatened G'ëxk'ënis, 4
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 8
come in, | only Ts!ägayôs had not come to the feast. Then G'ëxk'ënis 9
sent two men to | call Ts!ägayôs, and it was not long before 10
they came back | followed by Ts!ägayôs. Ts!ägayôs went right on 11
to the || rear of the house and sat down there, and immediately 12
they put dried salmon into the dishes for the guests. They 13
began to eat, and after they had eaten they were given crab apples as a 14
second course. | After they had finished eating the crab apples, 15
G'ëxk'ënis arose | and spoke. He said: "Welcome, Gwëtela. In- 16
deed, || I called you to eat here, for the reason why I invited you is, 17
that you | chiefs may consider what you want to say on account of 18
the | great thing that has been done when I was shot, for there is 19
20

gwe'yôs G'ëxk'ënisölë qä's qädzëLax'dëmx L!äqwax'sa qö g'ax 1
nä'nak^u läxës läcna'yë wina. Wä, hë'mis läg'ilas q'aleda naxwa 2
bëbëgwänëmqëxs hë'maë Ts!ägë'yôsölë häñ'ideq qaxs gwälëhämä 3
gënalë Ts!ägë'yôsölax G'ëxk'ënisölë qö hë läLEX L!äqwax'saölë qä's 4
gëNEMA. Wä, hë'mis läg'il 'näxwa'ma bëbëgwänëm q'älëhëqëxs 5
hë'maë Ts!ägë'yôsölë häñ'ideq.

Wä, läEM hëwäxä'më G'ëxk'ënis wäldëmnökwa. Wä, g'il'më 6
aëx'idälë häñ'ä'yas läë Lë'lälaxa Gwëtela qa läs 'wila k'wëLax 7
g'ökwas läxës hëëñë'më xämagämë g'igäma'yë G'ëxk'ënisölë 8
'në'mëmotasa Elgünwësa Gwëtela. Wä, g'iem'läwisë 'wila 9
Lë'länemas, wä, lä'më lëx'ä'më Ts!ägë'yôsölë k'ës g'äxa läxa k'wëLë. 10
Wä, lä'ëläë G'ëxk'ënisölë 'yäläqasa mä'lökwë bëbëgwänëm qa läs 11
ëtsë'stax Ts!ägë'yôsölë. Wä, k'ës'lat'nä gälaxs g'äxä nädäqä 12
läk'ëLax Ts!ägë'yôsölë. Wä, lä'më hë'nakülë Ts!ägë'yôsölë läxa 13
ögwiwä'fläsa g'ökwë, qä's lä k'wäg'alil läq. Wä, hëx'dä'nö 14
k'ax'ëidayowa xëmts'ag'älä löelq'wa läxa k'wëLë. Wä, läx'däxwë 15
hämx'ëida. Wä, lä gwälä hä'mäpaxs läë hëleg'intsä tsëlywë. Wä, 16
g'il'më'së gwäl tsëly'tsax'xa tsëlywë häsë läx'wäLë G'ëxk'ënisölë. 17
Wä, lä yäq'ëg'ä'fa; wä, lä 'nëk'ä: "Gëlag'nä GwëtëL, älämawësn lä 18
Lë'lälag'il qä's hä'mäpäös qaxs hëg'in läg'ila Lë'lälöl qä's wëg' 19
döqwälä g'ig'ëgämë qä's döqwäläös qa gwäläantsës wäldëmnäcs qa 20
'wälasë g'ëwëx'ëidäastsöxda häñ'ëdëx g'äxëN. qaxs k'ëäsäë 'yax'ëm

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'ĒK'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'ĒK'ENIS was hiding a pistol. Now, after this, the
35 matter was straightened out || for TsĀGAYŌS, who would have been shot by G'ĒK'ENIS, if | the wise NEQĀP'ENK'EM had not bought off TsĀGAYŌS, so that he should not be shot. | Then all the men were happy and | went out of the feasting house. Now | G'ĒK'ENIS and TsĀGAYŌS had one heart after this. ||

40 Now another man married LĀQWAX'SĀ. | His name was LĒLĒNOX^u of the numaym DZENDZENX'Q'AYŌ of the 'wālas | Kwāg'uġ. He was the husband of LĀQWAX'SĀ. After | the warriors had been in Fort Rupert for four days, beginning from the time | when they

23 lāXEN nāqā'yē lāX gwe'fyoLasōxs qenu'x^u gwēx'ēidaas lē'wōx,"
'nēk'ē. Wā, lā k'wag'alīla.

25 Wā, hē'misē NEQĀP'ENK'EMōlē LĀX'wālīla qa's yāq!eg'a'elē. Wā,
lā 'nēk'a: "Wēg'a hōlēlax g'ōkūlōt qō ālaEM lāXEN ts!ā'ya hē
gwēx'ēidxwa g'īgāma'yēx, wa, lāLEN āEM wālaqēlaxwa g'īgāmaōX
G'ĒK'ENISēX dādālxg'īn ēk'īk' wāldema. Wā, la'mēsēN xūnkwas-
g'īn wē'nats!ēk' xwāk'lūna lāl, g'īgāmē, yīxs q!EL!EX'sōkwaē p!ELX-
30 lasgEMaxEN k'īlōmaq. Wā, hē'misa mōx^usōkwē p!ELXelaxgema
ōgū'la lāxa xwāk'lūna," 'nēk'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'fētse'wēs ts!ā'ya qaxs dōgūl'maē G'ĒK'E-
nisōlas q!wālaLElaaxa āpsōdegekē. Wā, la'mē naqē'sta wāldemas
35 laxēq qaxs lē'maē hān'fētso laxsdē TsĀgē'fyoS yīs G'ĒK'ENIS qō
k'lē's nāqemalē NEQAP'ENK'EMōlē xūnkwa qa k'lē'sēs hān'fētse'wē
TsĀgē'fyoSōlē. Wā, ā'misē la ēk'!ēqelēda 'nāxwa bēbēgwāNEMXS
laē hōqūwēls lāxa k'wē'la'yats!ēx'dē g'ōkwa. Wā, la'mē 'NEMX'ēidē
nāqā'yas G'ĒK'ENIS Lō' TsĀgē'fyoS lāXēq.

40 Wā, lā, ōgū'la'mēsē la begwāNEMē qādZēLax LĀQWAX'SĀxa Lē-
gadā LĒLĒNOX^u g'a'yōl lāxa 'NE'mēmōtasa DZENDZENX'Q'AYŌsa 'wālas
Kwāg'uġ, yīx lā'wūNEMAS LĀQWAX'SĀ. Wā, g'īl'mē ē mōp!ENXWASē
'nālāsa wīna g'aēs lāXg'a TsāXISEK' g'āg'ūLEla lāXēs g'īlx'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 qēqag'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'ēdexa
gwe'yō qa āxsōs. Wā, g'īl'mēsē 'wī'la sōbekwa g'āxūc wīxwōl-
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 cēx'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^u, his wife, and 70 his || two children, for the slave whom ĠWÄXWALEYİĠ'İLİS brought along was the | daughter of WÄXELDEK^u. |

He only had as his crew the others who had been in war, those who did not | know what killed Q'ĠMOX's'ĀLA, his wife, and his princess; | and WÄXELDEK^u 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 LĀQWAMĀGA, the || wife of Ġ'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. LĀQWAX'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 wāōkwē bāk!üm-qēxs hāgumg'ila yix gwēx'ēdaasas NEQĀP!ENK'EMōlaxs laē wīnaxēs 70 la k'ēlak'ase'wēda g'igāmaōlē WÄXELDEK^u LE'wis ĠENEMōlē LE'wis ma'ōkwē sāsēma, yixs g'āxaē q'lāk'ōs ĠWÄXWALEYİĠ'İLİSA ts!āts'ladagemē xūnōx's WÄXELDEKwōlē.

Wä, ā'misē lēlōdadesa wāōkwē wī'nānēmsa wīnaxa k'lē'sē q'lāle-lax g'a'yālasas Q'ĠMOX's'ĀLAōl LE'wis ĠENEMōl LE'wis k'lēdēlōlē. Wä, la'mē wūletse'wē WÄXELDEX^udē LE'wis lēlōtdē.

75 Wä, lä hē'wāxa'ma Sānatsa g'āx wīnaxa Kwāg'ulē qaxs nāk'lāla-ēmaēda Kwāg'ulaq g'āx wīna lāg'ilas hēmenālaem gwāgwālalē 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^u, yix LĀQWAMĀGA yix ĠENEMAS Ġ'ĒXK'ENISXA hān'lek'wē, yixs k'lē's'maael yūdux'p'lenxwāsē 'nāla bāwēda wīnāxs laael p'elat'ēdē hasēt'slāla qENXAWēs 'wā'wadē-k'īm lāg'ilas LĀQWAMĀGA āem hā'yōlis q'lwāsa. Wä, len hēwāxa dōx'wālelaxa qENXAWA'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'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^u, was sick. That was the name of the chief and his new name was Wahēnox^u, which name came recently from the Ts'lēgēlēs'ādēx^u. His son died. Then his brother Qāxwa 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^u came in. He was the uncle of Qāselas and he also 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^u. After they had

2. G'āx'mēsen 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 lēgēmsdānaxen lēgēmdzēyaxg'in yālag'ihšēg'āx'ūnā,
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 Sānatsaxen g'ilx'dē gwāgwēx's'alasa lāx 1363-1381.
yixs ts'lex'qaē xūnōkwas g'igāma'yasa Gwats'ēnox^u yix Qāselas
hēm 'nem lēgēmsa g'igāma'yē. Wā, lā āl'em lēgades Wahēnox^u
g'ayōlaxa lēgēmē ālts lāxa Ts'lēgēlēs'ādēx^u. Wā, lā wik'lex'ē lēda 5
bābagumē xūnōxs. Wā, g'āxē g'āxēlē 'nemweyotāsē 'māxwa, yixs
'nemōkwaē ōmpas Qāselas lō' 'māxwa. Wā, lā mat'lokwe elāta-
pas. Wā, g'il'mēsē k'lwāg'alilē 'māxwa lāx lā yagw'elātsa wī-
k'lex'idē bābagumē. Wā, g'āxē g'āxēlē L'āqwag'idek^u yix q'ūle-
'yas Qāselas qa's k'lwāg'alilē ōgwaqa. Wā, lā'mē lēx'aim g'axsa 10
Gwats'ēnox^u g'āxēla qaxs k'elēmaē Qāselas lē'wes 'nemweyotaxs
bābabak'waē. Wā, lā lāts'ōtsa bābagūmx'dē lāxa dīgats'ē. Wā,
g'il'mēsē gwāla laē hēx'idaem wūnemtaq. Wā, lā'ne l'waxa
yāq'leg'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^u 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^u. |

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^u was steersman. They
 told their people that they were going hunting sea otters | at Kʿawaq
 and Ayaaxsiwē^ʿ. They steered for it and the | Gwatsʿēnox^u 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^ʿ 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^ʿ L.lāqwagʿidek^u.

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
 lēnlāʿyē L.lāqwagʿidekwē. Wā, laʿmē ʿnēkʿxēs gʿōkūlōtaxs qʿlā-
 qʿasaēl lāx Kʿāwaq lō^ʿ 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 tsʿēqʿadzō 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 struck 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'idēk^u went up the beach and they went into the house. They sat down and 'māxwa saw in the house Hānkwasō'gwi'lak^u and his wife, and also the wife of NENGEMĀLIS and his boy. Hānkwasō'gwi'lak^u 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'ilas hōx' daem yāwap'lēsēs yāwabEMĒ. Wā, lāēmē neq'EXILĀLAXS lō' lālx Ōma'nis lāxa g'ōkūlā lāq. Wā, g'ilēmēsē lā'g'aa lāxa q'ō'gūhw'as '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'yē," 'nēk'ō. Wā, hē'misē 'māxwa nē-naxmēq. Wā, lā 'nēk'a: "Ālemsilak'asg'anū'y g'wēg'wālag'ELA'yāas wāx'k'as'EMIXAANū'y^u q'lāq'asaax q'lāsāk'asa lāxox k'awāqk'asēx. Wā, lāk'asōx dzāq'wax'ēidk'asa. Wā ōkwas 'māxwa g'āxk'as q'wāq'lūlā lāk'asxō Ōma'nisk'asēx." 'nēk'ēq.

Wā, laēmē NENGEMĀLIS dāx'ēid 'wī'laxa yūdux s'umē hānhānLEMĒ. Wā, lā 'nēk'a: "Gēlak'asla qa's layōs l'EXWANSTAKIAS lIXI'EG'OXWĒ 'nēk'EXS laē dālaxa yūdux'sEMĒ hānhānLEMĀXS laē lās'ōs'ē l'EX L'EMASISĒ qa's lā laēl lāxēs āma'yē g'ōkwa. Wā, lāx'd'axwē 'māxwa lō' Qāselas lō' l'āqwag'idēkwē hōx'wūs'dēs lāxa l'EMASISĒ qa's lā hōg'wīl lāxa g'ōkwē. Wā, lā k'lūs'ālila. Wā, laēmē dōx'wā' l'EMASIS 'māxwax Hānkwasō'gwi'lak^u l'EWIS GENEMĒ, wā, hē'misē g'ō'gūhw'as NENGEMĀLIS l'EWIS xūnōkwē bābagum lāxa g'ōkwē l'EXS 'māxwa t'ēg'ilē Hānkwasō'gwi'lak^u lāx āpsanēg'wīlaxa g'ōkwāsēs l'EXS l'EMASIS

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'idēk'. 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', and L'āq-
wag'idēk' 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' did the same. | Then Hānkwasō'gwi'lak'
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 gaalala," 'nēk'EXS laē Lāx'ūlil
qa's lā āx'ēdxa yūdux'sEMē hānhānLEM qa's ts'EWANAQĒsa 'nāi-
'NEMē lāx Qāselas Lō' L'āqwag'idēk'. 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-
f'īdk'asōl g'īgāma. Wēk'laqak'asxaEN Lāwēlgāmax'dāxō 'nālak'a-
sēx. Wā, lāk'asLAXaas laqēnē," 'nēk'EXS laē hān'ida wāx'EX

75 Hānkwasō'gwi'lak'. Wā, la L'āqwag'idēk' wāx' hān'ida wāx'EX
GENEMAS. Wā, la 'māxwa hān'IDEX NENGEMALISDĒ. Wā, la'mē
hēbayē NENGEMALISDĒ. Wā lēda lē'lgila hēx'sala lāx āwig'a'fyas
NENGEMALISDĒ 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'IDĒ GENEMAS Hānkwasō'gwi'lak'
yixs lāalal dex'sāwē Hānkwasō'gwi'lakwē lāxa ōnēgwīlasa g'ōkwē
qa's lā 'wūna lāxa ūl'ē. Wā, laEM Lēqwasōsa hān'IDĀq Lē'wis GE-
NEMĒ. Wā, lā k'LES hān'ētSE'wēda bābagūmē xūnōkwās NENGĒ-
MALISDĒxa Lēgadēda g'ināNEMAS 'NEMōkwātāfyē. Wā, g'il'mēsē

kwâtâfyē. After ¹εmāxwa 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 loaded their guns. 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, "εmāxwa do not start just yet, but shoot me also, that I may go to where my husband went." Then εmāxwa shot her also and she died. After that, Qāselas went home. Two were killed by εmāxwa, whom he paid to Qāselas that he might live. Hānkwasō^εgwi^εlak^u, his wife, and the boy were not hurt.

Then Qāselas and his crew felt good when they arrived at Seloa in the evening. εmāxwa 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 εmāxwa 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^εidek had hit Hānkwasō^εgwi^εlak^u and his wife, whom they tried to shoot. That is the end.

gwāl hānla εmāxwa laē hōqūwels lāxa gōkwaxs laē gwāl k'atsal xēs hānhānlemē. Wā, la^εmē lāl nā^εnax^u. lāxēs gōkwē.

Wā, la^εmē hōqūnts'les lāxa LĒma^εisē qa^εs wīx^εstendēxes xwak'ūna Wā, k'les^εmēsē laem hōqūxs lāxa xwāk'ūnaxs gāxaē gaxawilē gēnemax^εda^εs NENGEMĀLIS qa^εs g'āxē dāg'eyōdxu xwāk'ūna. Wā, li yāq'leg'a^εlēda ts'ledāqē. Wā, li nēk'a: "Q'wāllag'aamas lā^εnax^u, εmāxwa, qa^εs ēt'lēdaōs hānl'īd g'āxen qen hē^εmē lāx lalaatsen hē^εwnemax^εdā. Wā, la^εmē hēemxaē εmāxwa hānl'īdeq. Wā, lōmē h'la Wā, g'āx^εmē nā^εnakwē Qāselas lāxēq. Wā, m'lokwe h'lamats'was εmāxwa, yix hālagemasēx Qāselas qa^εs q'ūlē. Wā, li k'ōw yilkwēs Hānkwasō^εgwi^εlakwē LĒ^εwis gēnemē LĒ^εwa bābagumē.

Wā, la^εmē ēk'leqelē Qāselas LĒ^εwis lēlōtaxs laē la^εgalis lax Selbaaxa la dzāqwā. Wā, laem xūnkwē εmāxwasa ma^εlokwe lan LĒ^εx^us lāx Qāselasē qa^εs q'ūlēxs hāē.

Wā, k'les lēgades winēda hē gwēx'īda, yix gwēx'īduasas Qāselas, yix hē^εmaē gwe^εyōsa bāklumē hāgung'ilasā ma^εlokwe hā^εlax εmāxwa lāx xūnōx^udās Qāselas. Wā, li k'les qax'īdīq. Wā, li xā k'leās nelā'layōs Qāselasaxs laē nā^εnax^u lāxēs gōkwe qaxs hēlā^εmaē k'le^εlax'īdxu ma^εlokwē yix NENGEMĀLISdē LĒ^εwis gēnemax^εwik'lex'īdex'demas xūnōx^udās Qāselas, yix mōkw'ēlxsdē q'ūq'ūlē Qāselas Lō^ε LĀqwa^εidek waxēs wāx'i hānl'its'wē Hānkwasō^εgwi^εlakwē LĒ^εwis gēnemē. 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!wēk!waxāwē^ε 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, ^εmaxūyalidzē | 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 |
^εmaxūyalidzē wished to go to ^εwīwex^udzeq. He arrived || at
15 ^εnōx^udem 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 | ^εmaxūyalidzē 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 | ^εmaxūyalidzē said that
20 they would invite the tribes. Then he came | to Fort Rupert, for

THE KWAKIUTL SETTLE AT QĀLOGWIS

1 Wā, laemxāen nā^εnaximēlxēs wūlāse^εwōs lāx lāg'ilasa Kwāg'u^l hē
g'ōkūlē Qālogwisē. Wā, hē^εma^εlaxs laē ^εwī^εla gwēgwal^εdēdēda nūx^u-
nemis yixs laē q'lāsta alōlēnoxwaxēs lōlāelgāma^εyaxs laē k'!ē-
lax^εitsōs l'ēsēlag'ī^εla. Wā, laem^εlāwisē āla ēk'a g'ōx^udemsē qaxs
5 hāsaax K!wēk!waxāwa^εyē āxa^εya g'ōx^udemsasa nūx^unemisē.

Wā, laem^εlāwisē gāla la k'!ēās g'ōkūla lāq. Wā, lā^εlaē se^εwidē
g'īgāma^εyasa ^εne^εmēmōtasa la Maāmtag'ila, yix ^εmaxūyalidzē,
g'āx^εid lāxēs g'ōkwē lāx K'!ōdagala lē^εwis gēnemē Aōmōl lē^εwis
yūduk^u bēbēgwanēm sāsēma lē^εwis gēgēnemē lē^εwis q'lēnemē sē-
10 sāsēmā, hē^εmēsēs ma^εlōkwē ts'lēdaq sēsāsēma lē^εwis lēla^εwūnemē
lō^εxāēs q'lēnemē sēsāsēma. Wā, laem^εlaē mōts!aq xwāxwāk!ūnē
yā^εyatslās, qālxaxs lē^εma^εel ^εmāwa bās K'!ōdagāla qa^εs lā ālā ēk'a
lāx g'ōkūlasē. Wā, lā^εlaē hayāqalaxg'a Tsāxisek'. Wā, laem^εlaē
^εmaxūyalidzē ^εnēx^u qa^εs lā lāxa ^εwī^εwex^udzeqē. Wā, lā^εlaē lāg'aa
15 lāx ^εnōx^udema. Wā, laem^εlāwis wāx' ālāx ^εwāpas. Wā, lā^εlaē
k'!ēās q'lāsōs. Wā, lā^εlaē sēx^εwida qa^εs lā ^εnāloLa^εyala. Wā, lā^εlaē
dōx^εwalēlax Qālogwisaxs ālāē ēk' g'ōx^udemsā. Wā, laem^εlaē
^εmaxūyalidzē ^εmōltōdxēs ^εmemwāla lāq lē^εwis naengūmpē lāq.
Wā, lā^εlaē hēx^εidax^uda^εx^uem g'ōkwēla lāq.

20 Wā, g'il^εem^εlāwisē gwālē g'ig'ōkwēla^εyas laalasa g'īgāma^εyē ^εmā-
xūyalidzē ^εnēx^u qa^εs wāg'i lēlēlaxa lēlqwālala^εyē. Wā, g'āx^εem-

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'īg'ilgām, || and therefore it is said that the numaym G'īg'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'īg'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 L!äl!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!ä'yē ʕwālas ʕnemōgwis ʕʕwis ömpē ʕwālas Kwax ilanokumē yē

Wä, g'älagawa'yēsa lēlē ʕmāxūyalidzäs q'wäla'ax'dimōs ts!ä'yas Ōmaxt!älalä'yē, yix ʕwālas ʕnemōgwisē yixs xōgix sa ʕx'ts!em. Wä, lä'laē k'ēdzēlbalaxa ʕx'ts!em. 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'īg'ilgām. Wä, hē'mis läg'ilas ʕnēx'sowa dza'mēda ʕnē'mēmōtasa G'īg'ilgāmax hēk'lōt!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'īg'ilgām. Wä, ä'men xax'is gwāgwēx'sex'ädē läq, yixs häē g'ökülē K'läq'a.

Wä, lä'mēsēn gwāgwēx'säläl läx ʕmāxūyalidzē. Wä, g'ax'ax' 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 l!äl!eqwaxla. Wä, lä lēlēlax Dzenx'q'lä'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^c 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^c, the father of Ō'maxt'lālalē^c || and of his
younger brother 'wālas 'nemōgwis, and Yix'āgāmē^c, and | Haya-
lik'awē^c said that they would build houses at Q!ābē^c, 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^u || 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^u. That is how it hap-
pened that they came together. | Now they invited one another in
the villages Qālogwis and | Q!ābē^c 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
'mēmāla 'nēk'ē 'wālas Kwax'īlanokūma'yē yix ōmpas Ō'maxt'lāla-
50 la'yē, lē'wis ts!ū'yē 'wālas 'nemōgwis lō' Yix'āgema'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'enda'yo g'ōkwila lāx Qālo-
gwisē. Wā, g'il'ēm'lāwisē g'wālē g'ōkwila'yas Lālx's'enda'yo g'ā-
xaas g'ālāsa 'nēmēmōtasa Kūkwāk'ūm g'āx'ēid lāx Wāq!anak^u.
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, hēm'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
'nēmēmōtasa lēlēgēdē lē'wa lēq!em lāx Ādap! g'ōkwila lāq: yixs
hāē g'āx'ēidē Ōs'eq^u. Wā, hēm 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^u (gw), k^u (kw), k!^u (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

- eⁿ exclamation indicating distress. III 305.14.
- ā exclamation indicating pain. C 52.26.
- āams bad luck, defiled. R 709.99.
- aⁿmēla 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. ēsⁿaya *pl.* C 350.4 (Kos).
- ayābages happy. C 296.9 (Kos); ayaq!ēs. R 1256.6 (Kos).
- aēdzē great. C 206.16.
- aⁿyasō hand. R 114.77, eⁿyasō *pl.* R 132.39.
- āyag'ek^u fine adzing.
- aⁿyōs(ēla) to understand. III 238.30.
- aⁿayōtsla to try to understand.
- aw- father.
- ōmp father. III 22.6; wīⁿwōmp *pl.* father and uncles, ancestors. C 28.25.
- ās your—III 19.1, ēās *pl.* C 30.9.
- aⁿwāsāla in company with father. III 277.34.
- aⁿwatsōⁿ 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.
- awaqwēⁿ summer-seat. R 310.7.
- awa- see wa.
- awāqlas liberal. III 118.93.
- aⁿwal(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.
- āwōwaxēk'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.
- abēnⁿ mother!
- abatsōⁿ step-mother; wife of father's or mother's brother.
- abāsema end (?) R 111.9.
- ābanē maggots.
- āps- one side.
- āpsadzōⁿ one side. C 66.31; R 62.42.
- āpsōt one side. R 71.329.
- āpsēyīnx 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.
- āmxtōxⁿwid to close door. III 77.23; a hole. III 168.22.
- amk'eyⁿ cover of bucket.
- amelk^u a ceremony III 231.20.

Elwat a¹ to scratch. III 107.24.
 Elmal- to bury. C 94.18; 412.34.
 Els- sea-slug, holothuria. R 475.1.
 a¹las R 475.1.
 Els^aaldza a small holothuria.
 Els- meat.
 eldzē² meat. III 21.9.
 Elk^(a) to open clams. R 179.21.
 Elk^u attendant. III 26.19; a¹yilk^u pl.
 III 23.5.
 Elgūnwē^c attendant side, name of a
 numaym.
 elkw(a) blood. III 197.22.
 Elk^{ōd} to bleed. III 197.22.
 elqala to arrive. X 64.29.
 elqw(a) to put out tongue. C 214.17.
 elq¹wēnox^u a person who takes dust
 out of eye with tongue.
 elx¹a last, after. III 210.14.
 ELX¹ala 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^a 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.
 āl¹c inland. R 57.2.
 āla¹sem wolf. X 57.20; ēala¹sem
 pl. X 57.18.
 ālōlēnox^u wolf. C 160.25.
 ā¹lasemk¹ a fabulous inland people.
 ā¹leqlanem land food (berries, roots,
 etc.). C 324.34; land birds. C
 232.16.
 ālla(nux^u) (having as) servants. M
 667.10.
 al(ela) to break (a rope). C 38.8.
 al¹id to tear, break (rope). R 323.4.
 al¹alit death (=breath breaks). III
 202.93.
 ālela dentalia. III 89.14.
 āla¹els secret meeting in house.
 a¹ēbalaa. cooked black seaweed.
 a¹ēbō seven. R 61.25.
 ā¹lek- 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.
 yīm¹la to cut, split game, to burst. R
 248.35.
 yīs^xen 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^a to recompense. X 231.27; to
 take revenge. X 207.25.
 yāyeng¹ayoxawē^c neck-ring of war-
 rior. III 214.36.
 yīnk¹la to throw with sling-stones. C
 192.4.
 yūyīnk¹lālayu ? R 202.8.
 yīk¹ā bent halibut-hook. V 472.6.
 yīkwē^c cover. R 81.68.
 yīkwil parents of twins. III 67.14.
 yīqa to knit a net. R 163.10.
 yayaqet¹ēnēga spider (= net-mak-
 ing woman).
 yīx^a fast. III 467.27.
 yāyā¹na to try to be fast. III
 231.39.
 yīx¹st¹ōl as you say! III 70.42.
 yēxwa flood tide. R 72.66.
 yīxūla high-water. R 181.61.
 ya¹x^umōt high-water mark. R
 72.66.
 yōixoxsōl deluge. C 82.10.
 ēyēxwa to dance. III 72.31.
 yēx^usemē^c tallow. R 104.5 (see yāsek^u).
 yēxwa land looms up.
 yilāla serves him right! III 97.34.
 yils(a) to rub on. III 64.25.

ʔyūk'wa slate
 yúlaga to stay. III 466.18.
 yól- to drift. III 149.15.
 yólala to drift down.
 ʔyáflár 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.

ĕletâĕ 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.

ĕsĕsa to wait from time to time. C 174.19.

aĕsain to beg. III 173.21; C 63.20.

ĕsets'aak^u wearing abalone shells in ears. III 104.37.

ĕseg'iwĕ added. R 65.19.

aĭtsik'asól oh wonder! M 707.1.

ĕk' good. R 122.48; esĕk' pl. R 200.41.

ĕxp'la sweet. C 142.13 Amelanchier florida. Lindley.

ĕx'ak'aĕqĕla to like. C 146.20.

ĕk'ĕqĕla to be glad. X 3.31.

ĕg'idzala good weather. R 202.29.

ĕg'ilwat expert. R 116.17.

ĕk'ô 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'ĕsta to go up. C 386.21.

ĕk'ĕbala slanting rafters of house (Kos); see pûx'bala (Kwâgûl).

ĕk'ĕixĕ 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.

ĕsfaqa to put disease into tree for witchcraft or cure (=pĕspata).

ĕx'(ála) to come near. R 216.21; C 222.16. ĕx'agaaĕla 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 (Fatſia horrida). V 473.21.

ĕxsem semen. III 285.9.

ĕl'exsdĕ precipice. R 173.11.

âg'iwĕ 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.

âl!ĕqĕla to run quickly. III 413.29; to handle roughly.

ĕâltsila quickly. R 190.43; to treat roughly. R 187.24.

âlbala quickly. R 302.42.

âlita to do mischief. III 285.2, X 81.37.

âlĭs 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-. ôbĕ point. R 197.13.

âwĭlbĕ point of land. R 254.2.

wûĕyĭms(ĕid) to die. X 208.2 (New).

wûyôq'wa to shove into. V 332.11.

wûyôq'lûx'ax'âyĕ jawbone.

wûd(âla) cold. R 194.16.

wûdasĕ 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^u 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^u 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^u 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^u 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)
 wiyōqūngōʕ inside. R 102.10
 wīwaʕqʷ 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
 wēxʷstend 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.
 wēlkʷ 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.
 wālenxōʕ 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.
 ōʕm(a) chieftainess. III 354.15.
 ōʕmayo greatness (high rank).
 ōmat(a) pain ceases.
 ōʕmas great. C 192.1 (New).
 ōʕmīs unusual. III 196.20; funny. C 150.11.
 ōt(a) to perforate. C 118.18
 ōda(xʕid) suddenly. III 412.21.
 ōʕdē stone hammer. III 332.35 (Kos. New).
 aōtslaqāla lengthwise (?). R 84.61
- aok ʕitna R 229.20.
 olz ala wrong. C 146.
 ōdzlɔpɔla to look (saw). C 101.11 (Kos).
 aōtsʕaw to see down. C 101.11 (Kos).
 ōdzlɔtɔla to have no business. C 16.15.
 oqūla other different. I C 12.
 ōgwaqa also. III 8.30.
 ōgnqala different. III 16.10.
 ōqw a1 gra hair. C 312.20.
 ōqwane redbreasted hawk. C 101.11. M 680.17.
 ōqwala many claws, rasting (over eye).
 ōqʕusa to believe. III 277.6.
 ōxsaak single. III 164.14.
 ōxwala to carry on back (cedar) roots, roots, cedar bark.
 oxlaak load. III 27.10.
 ōxlex ʕid to carry on back. R 7.62.
 ōxlōlēm pack strap. R 102.10.
 aōxtaas pack strap. R 100.20.
 ōlala to wait. III 34.8.
 ōlalalalē (exclamation) C 296.16 (New).
 olegin wolf
 ōlala slanting. R 69.92
- ### h
- helkʕla 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.
 hayaʕmāla 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 future. C 99.10. M 695.9.
 hayāōxa roundheaded (cub). 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.
 hayōtɔlala to bring out (cedar) bark. C 24.23.
 hayalilagas invisible spirit. 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.
 hayū 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.
 hayūēla to make noise. M 669.6.
 hayōqōd to select. C 58.12.
 haiđai cannibal's cry. M 692.9.
 hāwanaqa'qelōtōl with matted pubic hair. C 134.8.
 hawāk'as great, dreadful. M 706.8.
 hawāxela to beg. R 104.7. (See waxē.)
 hašwinalēla to frighten away. C 352.25; R 176.41.
 hahā'nē 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.
 hapōlōma skins of animals. III 140.1.
 habesānōē goatskin. C 12.9.
 habōldzem pubic hair.
 habaxsolē Ribes echinatum Lindl.
 hap- cannibal cry.
 hašm- to eat.
 hašmap to eat. R 233.42.
 hašmaēs edible parts. R 278.67.
 hašmōt remains of food. R 246.93.
 hamēx'sila to cook. R 217.17.
 hamēx'silēg'is cook. C 356.23.
 hēēmaōmas kinds of food. R 196.16.
 hašmawāla food. R 226.29.
 hašmayo 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.
 hāmsiwēē cannibal head mask. M 687.1.
 hāmsp'ēq pole erected in house of cannibal. M 691.5.
 hašm-Continued.
 hāmāla to keep in mouth.
 hāmsgēnd to swallow. III 152.10.
 hašmaats'ēlē pōxūns stomach. R 406.28.
 hamamamē cry of salmon weir dancer M 710.3.
 hāmaa a monster. M 708.7.
 hāmālela close together (?) III 452.36.
 hāmasēlal wasp dancer (?) M 710.7.
 hamdzats'ē wasp nest. M 710.7.
 hāmēlālela to spread over, to cover (a fluid). R 144.31.
 hamēlq'ūla to admonish. C 386.15.
 hamasēlalis grebe.
 hāmamaxta grebe, name in myth.
 hamānēkwa to be dazed. R 199.42.
 hamānqūlal 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.
 hāms(a) to pick salmon berries. R 211.1.
 hāmkw(a) to put head down sideways.
 hāmχ-hāmχ'la buzz; block for hoisting.
 hāmχw(a) to rush forward. X 82.6.
 hāda pet. C 308.23 (Kos).
 hādanē a fish (Anoplopoma fimbria).
 hādōē 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.
 hāšyala noise of breathing.
 hasēē breath, keepsake (from sweet-heart).
 hāsk'aēdzēē stomach piece of salmon (=giving short breath).
 hādžek⁹ 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.
 hadžapanaxtawēē Matricaria matricarioides (Len.) Porter.
 hatsawē dolphin. III 99.27.

hän- an open vessel is some here - *g*
 hānx²id canoe stops III 79.2
 hān²wala canoe is on water C
 354.9.
 hanx²tāla kettle open vessel on
 fire.
 ha²nem small kettle. R 37.12.
 hanagwōs Lumpenus Lampeteraeiformis
 hanbēnd to put end into mouth (for
 hāmbēnd?). C 170.6.
 ha²n(āla) to continue. III 21.14.
 hānasxawēs collarbone of porpoise.
 hānak'a to request, to ask leave. R
 319.3.
 ha²uakw(ēla) to do quickly. R 75.27
 hanēax¹ to desire to go. III 403.20
 hanēq¹(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.
 hanx²- humpback salmon.
 ha²nōn 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.
 hak¹wa(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.
 haq¹wāyu 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.
 hax²ō (dog) howls. C 16.30. C 256.32.
 haxhāqwamas to eat whole C 154.11
 hē²x²'ts'legemāla canoe goes stern first.
 R 213.21 (hē²x²'dzegemāla?)
 hāxwa(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.
 ha²la(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*.
 halā²l' to bring up (small) vessel (for
 halāwāwāwāla).
 halāwāwāwāla *Halimeda*. C 16.10.
 (New)
 halāwāwāwāla *Halimeda* *gigantea*.
 halāwāwāwāwāla *Halimeda* *gigantea*.
 K 20.
 hax²ōd to sing (howl). C 16.30. K 20.
 halē insultingly, *howl*.
 l' dōl' *Halimeda* *gigantea* *gigantea*.
 exentia.
 hādy'pwa *Halimeda* *gigantea*.
 hāle *Halimeda* *gigantea* *gigantea*.
 hālsela *Halimeda*. R 75.27.
 halēx'smal to spread over. R 23.3
 halāqa to peel. III 84.10.
 halaxsa of sand word. III 373.3. R
 260.15.
 haqa to pass. See hax²ō.
 hax'ōp'a to be (more) or less than
 much? R 284.10.
 hax² to rock cradle. III 280.10.
 hē that.
 hayinsela to sing. C 16.30.
 haxela to get w.g. R 200.4.
 hēbrndāla straight to end (as
 whole). R 160.3.
 hēmenala always. R 61.10.
 hēfnakūla no more *Halimeda*.
 C 28.26.
 hēg'axsa still to continue. R 41.10.
 hēg'ustāla straight. C 16.30.
 hēx send to split. R 13.20.
 hēnēl R 299.7.
 hamensela to sink. R 13.20.
 heyadzō strip of berry (skin). R 299.7.
 rough surface? R 90.3.
 hiyadzēwatsē hex *Halimeda* *gigantea*.
 ryeakes. R 274.17.
 heyāsela to eat breakfast (eat) *howl*
 out. III 105.26. See hax²ō.
 hēwagemx ts'aw fingers (point) *howl*
 towards points.
 hēwaxa never. R 62.10.
 hēwiyod R 242.25.
 hēōd *Halimeda*. M 68.10. C 308.10. K 20.
 hēēx summer. R 210.3.
 hē hē hē l' *Halimeda* *gigantea*. C 160.3.
 New.
 hēhek'a *howl*. C 160.3. K 20.
 hēmēfēlāsē *Halimeda*.
 hām'ōla *Halimeda*.

- hesekōŭla woman goes to live with husband. III 466.32.
 hāyasek āla married couple. III 67.9. R 59.53.
 hēnak:lāla to speak badly of some one. M 669.18.
 hēnak:(ŭla) to resort to some act as a last means. M 727.10.
 hēgusōla to cause an accident. C 146.14.
 hēk:lid to kill. C 104.12.
 hēyakula C 182.31.
 hekwōla to make on purpose. R 250.87.
 hēgulēm to follow a root in digging. R 195.20.
 haiq'ənḡŭlagilis 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^u (?) hexhaq^u 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:slāla to put up right. R 206.27.
 hēlof'mala to be in time. III 15.10.
 hēlogwila period of ten months.
 hēlk'ōlts'lōna 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.
 hēšlos great-grandparent.
 hēšlōkwinē great-grandson. C 386.2.
 hēšlōkwinēgas great-granddaughter.
 hōxwa to whistle (like steamer) to say "hō."
 hō-
 hōšs small shed for mourners and sick people. III 53.39.
 hōgwælsag'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).
 hōs(a) to count. III 463.35; R 463.35.
 hewēk^u counted. R 435.70.
 hōdzats'ē small shed for widow or sick people (counting-house?; see hō-).
 hōs thine. III 107.37.
 hōstalg'imo mythical name of ghosts. C 158.12.
 hōsaxwatāla buzzing in ears.
 (hōk^u).
 hōx^uhōk^u a mythical cannibal bird. III 16.2.
 hox'hokwayak' petican (= hōx^u-hōk^u of sea).
 hōqw(a) to vomit. III 449.16; to go, pl. R 307.56.
 hōq'walē *Glaux 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.
 hōlēf'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^u-)
 begwānem man. R 77.78.
 begwānemq'lāla common man. V 441.15.
 begwis merman.
 begwil common man. R 275.36.
 begulēlēk'ila to have a secret husband. X 7.1.
 hekwē owl (*Nyctala acadica*).
 bekumāla man. C 312.6 (Kos).
 bek'lūs woodman (a fabulous being that takes drowned people). III 258.28.

paōla [pa'ŋ] water rises. III 144.11.
 papex'sala to break to pieces (flat pieces). R 296.76.
 papesa²ma a plant
 pāpoq'wamē a kind of kelp. C 470.
 pāsk'en skin of mountain goat with hair. (See *pešenē²*)
 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'laxsdē² 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.
 pāxasō² to be treated by a shaman. C 100.16.
 pālpalābolas dish keeps full. C 264.11. note.
 pālpalāabōkwālas dish keeps full. C 264.11. (New).
 pēk'la marmot (DENax'dax^u).
 pēs(ela) to go astray. III 158.17.
 pēs'lexawē² windpipe of porpoise. (pēsa?)
 pēqwa(a) to be soaked. V 440.26; R 155.17.
 pē'a to whistle?
 pē'gilbē whistling of nose. C 160.21.
 petax²wid (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(a) to blow.
 pōḡūns bladder. R 176.31.
 pōḡutā²c bladder on top of fish line. V 478.2.
 pōḡwas stomach. C 222.3 (New). (*Menziesia ferruginea* Smith.)
 pūx'bala slanting rafters of house. X 62.17.
 pōxpōq'wa elder wood or kelp plugs, used for shooting, as t'ys.
 pō'a satiated. III 21.13.

p!

p'ēp'ās blind. III 95.26 (or p'āp'as. III 304.41).
 p'ēm²sōd to put arms through straps of load. R 123.78.
 p'ēdek'(ila) dark. R 162.85.
 p'ēs(a) to flatten a basket, to give a potlatch to one's own tribe. III 93.1.
 p'ēyayu blankets for potlatch.
 p'ēsp'eyā ear. III 46.38.
 p'ēnq'ala large bullhead, fish that lives on rocks.
 p'ēq(a) to taste. III 39.21.
 p'ēxū(ā) to spawn. R 184.1.
 p'ēl(a) to pluck (feathers, hair). R 102.10.
 p'ēlōs dried salmon heads (=plucked cheeks). R 231.1.
 p'ēlēm wool. III 361.22.
 (p'ēls-)
 p'ēlēm²s moss. R 196.22.
 p'ēldzēk'ila moss on back. R 82.6.
 p'ēlsēnāla moss covered. R 98.3.
 p'ēlwūmp husband's sister and *vice versa*.
 p'ēlwadzōl husband's sister and *vice versa*, if intermediate relative dead.
 p'ēlx(ela) fog. III 255.57.
 p'ēlxēlasgēm woolen (white man's) blanket.
 p'ēlēm(āla) to shut eyes. III 91.31.
 p'ēl(a) to fly. III 102.28.
 p'ēplalōmas birds. C 30.13.
 p'ēl'ekwē 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'ngēm²d to paint face. III 116.38. (See *bābaḡ'sila*.)
 p'layōl giving away copper. III 448.18.
 p'ēs(a) hard. R 185.6.
 p'ēkw(a) to invite. III 112.28.
 p'ēq(a) rotten (rope, mat, cloth).

- mel- to light a fire
 melx leid to light end. III 145.31.
 ma^ll^o torch. III, 145.30.
 melôgayu stone club (stone in hide with short handle).
 melxela 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^o turned. R 358.39.
^omelqû(la) to remember. III 197.19 (melq'ûxâla? R 396.84).
 melx(a) to drift. X 87.35.
 melx^owid 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^o roasted. R 408.10.
 mâyâ- to regret an act, to have mercy.
 mâyata X 57.22 (mâyat'a).
 mâyax'ila to have mercy. III 471.17.
 mâyâlas surpassing. M 709.5.
 mâyukwâla a game.
 mâyôl(a) to give birth. III 67.12.
 mâyôl^oem 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^oq^o). name of a copper.
^omaôs(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^oma leaves. III 299.3; R 186.2.
^omās what? III 44.9.
^omaôcnox^o what tribe? C 158.9.
^omâyēnx what season? X 166.29.
 mās(a) to eat food consisting of several ingredients. R 342.9.
 mas(a) stripe.
 mâyos raccoon (=striped face). III 285.14; C 176.10.
 mas'lek'ala slant. R 804.50.
 (mâsta) mustard (English.)
 mastô harpoon. R 176.41.
 mats'apa to make a bundle. R 126.25.
 mât's'ena harlequin duck. C 222.4; (matsin?).
 mäg'aanâ hair line for trolling hook.
 mäg'ag'u grouse (in myth. and Nak'wax'da^oq^o); III 308.30.
 māk'(ala) being near by. R 61.23.
 max'bê next to end. R 75.38.
 memk'âla close together. R 245.84.
 mäg'il^oem weqwa half brother, said by sister and vice versa, not of same mother.
^omamagwa^olas hurt. III 451.24.
 māmālêk'a swallow (Tachezoineta thalassina)
 māmêma warbler; hawk(?). III 308.40.
 maku(la) to feel fish nibble at line.
^omaxw(a) potlatch. III 451.9; to carry property; C 324.20 (Kos).
 mâwil sacred room of dancer. III 109.33.
 māk^o- to tie.
 māk^obend to tie knot in end. R 173.9.
 max^ostend to push into water. R 127.41.
 max^o(ts'la) to be ashamed. III 266.1.
 max-
 max^oôcnox^o killer whale. M 665.12; pl. maâm^oôcnox^o. 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'čk⁹ dancing board. C 28.16.
 (dents'čq?)
 denx⁹ 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'ala 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.
 denk⁹ 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'čwid 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'is'noł 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.
 dēlk⁹ unfolded. R 454.74.
 dā to wipe. III. 469.12.
 dēg'idano towel for body.
 deg'emyo towel for face. V 443.12.
 dēxs'dano toilet sticks.
 dēda loan at 100 per cent interest.
 dewāna liver. R 245.79 (č'ewāna?).
 dēd'emala property, provisions stored
 in house. C 101.31.
 dēstōflax dolphin. (New).
 dēstaw'člk⁹. (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.
 dēx⁹ yellow cedar. R 129.1.
 dēwal yellow cedar (Kos).
 dēx'ūmano'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.
 dāq'ala. V 441.20.
 dōmaq heart of wood. R 57.11.
 dōdegwig'čē 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.
 dōstēnd 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.
 tát'la to go to get bait. R 475.51.
 télx eg'eleyind to sprinkle. R 258.65.
 róxs bilgewater. R 371.3.
 tópa) speck. R 202.22 (t'ópa?)
 t' (exclamation of mink). C 142.25.
 tóx'²
 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^u chopped in short pieces. R
 189.10. (Correct temk^u)
 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^umís gooseberry bush.
 t'enaxtól weaving frame for cedar bark
 blanket.
 t'ent'égó 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'í'lak^u 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^u.
 t'eq^usōs cinquefoil root. R 188.1.
 t'eq'wanō cinquefoil plant. R
 190.40.
 t'egūdžō cinquefoil garden. R
 189.14.
 t'ex^u'laq^u to eat cinquefoil roots.
 R 191.27.
 t'ex^u'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^u sliced. R 251.200.
 t'els *Viburnum Pauciflorum*, Pylaine,
 berries. R 92.39.
 t'elsmís *Viburnum* bush. R 216.16.
 t'elk^u soft (t'elq^u?). III 54.10.
 t'elq'aa female (fish).
 t'elxw(a) to soften by beating with
 wedge. R 296.83.
 t'elōk^u 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'^uts'ā industrious. R 272.74; to agree. III 351.10.
 sēx'^uts'ā measure from angle of thumb and first finger to tip of first finger.
 sēx'^uSEM elongated. R 180.35 (sēx'^u-SEM?).
 sēx'sēk'^u 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.
 sēl(ā) to be quiet. C 64.25.
 sēl'(ax'ts'lānōcē) little finger. R 68.82.
 sēls- to pick out. III 237.27.
 sēlgaak^u picked out.
 sēlqw(a) to twist. R 57.13.
 sēlxSEMāla twisted (=k'wēx'^uSEMāla).
 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.
 sē(x^u)- to stretch out, to wrap.
 sēx'^uid to stretch out. III 16.1.
 sēx'ts'lanāla to wrap around hand. R 106.37.
 sēl diaphragm of porpoise. R 453.62.
 sēok^u board (=stretched?). III 8.7; R 96.57.
 sēk'^uqāla alive (?). C 24.11.
 sēyena whole. R 190.43.
 sēyopālg'iwala to send ahead (canoe). III 149.22.
 sēbend to overdo. III 18.1, 149.22 (=stretch to end?).
 sēaq sap. R 114.63.
 sēyōq^u pure, unmixed. R 269.5.
 sēoltala noise of falling objects. III 465.2.
 sēBEX'ALEla to hear. C 394.20.
 sēpta to skin. C 10.26; R 441.3; to flense. R 447.16.
 sēdēkwax'^uid horsefly. C 396.27.
 sēs(EM) children of one couple. III 45.6.
 sas- spring salmon.
 sāts'EM spring salmon (*Salvalinus fontinalis*). III 102.7.
 sāsasdē dry spring salmon. III 225.32.
 sāk'a'ya to watch canoe. X 9.32.
 sāk'(a) to give away canoe. M 670.2.
 sak'ōdōcē 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'^ux'ā butcher knife. M 666.8; R 446.8.
 sax'^udzō 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'waems maple tree. V 387.31.
 sāq'ōd to peel off bark. V 473.27.
 sēsāq'wamōt bark dish. III 254.36.
 sax'^usto R 109.14.
 sāl(a) blind. C 266.3 (New).
 sālācdana 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'^ulāqa cane (in use).
 sēk'^ulāganō 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.
 sēsēwayo paddle. R 127.49.
 sēx(a)
 sēx'^uid 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^hsōx^h a cry of raven presaging rain
 (=dripping).
 sōx^hts'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^hstō milky color. R 339.17.
 dzem'wa bluish stone for chisels.
 dzemōk^h 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^h 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^h 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^h mutilated (fish).
 dzes'āl lake. III 62.11; C 30.2.
 dzelts'aak^h 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.
 dzašwūn Oncorhynchus nerka.
 dzāšm 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'ax'xūlās a fish (Oncorhynchus
 superciliosus).
 dzas(a) to love (love). R 21.9.
 dzād'axpūna Oporichthys elongatus Linné.
 Kautō' uō' l'ā' x'pū' x'pū' x'pū' x'pū'.
 diak inv. pistol of rambler among por-
 non-spears. Kautō.
 dzak'ol R 267.60.
 dzakw'ala opened (eye) rimming in
 smung strands (eye). R 106.6.
 165.60.
 dzaqwa a eyebrow. R 160.13.
 dzaqwa'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.
 dzax's'end to tear to pieces. X 101.2.
 dzaba heavy swell.
 dzēg'rdzem inner rounding of canoe
 bottom. V 363.4.
 dzēg'end to rub on palm. V 491.8.
 dzēk'(a) to dig clams. III 122.14.
 dzēg'ayo diggōg'stōk'ī' rō' l'epō' R
 72.73.
 dzēk'ala to cook huckleberries. R 297.20.
 dzegas place of spirit. R 106.6.
 dzēkw(a) 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-spine. R 76.
 14.
 dzē(a) fresh (fish). R 50.24.
 dzāle cockle. R 179.5.
 dzoyaqē house with seven (rooms).
 X 62.23.
 dzōp(a) to stuff into a hole. R 277.22.
 dzōt'ē'ala to dip (up and down). R
 75.27.
 dzomēg'āl pole. R 127.44.
 dzōnoq'wa a monster. III 87.14.
 dzōnoqwa to utter cry of distress (pain).
 dzōnoq'wēs dzōnoq'wa'ala.
 dzōqwa to bend. R 122.38.
 dzōxwa to lift. III 47.18; R 106.6.
 potlatē. III 151.28.

dzōx^u- pole.

dzōxūm pole. III 27.25.

dzōdzēxūla to stiffen. III 27.25.

dzōdzōx^ubend to sharpen ends. R 166.10.

dzādze^uwa to fetch poles. III 78.7.

ts

tseyōsa to dip up. R 375.47.

tsebā^uma old cedar bark blanket.

tsemōla stream runs against rocks (Āwī-k'ēnox^u).

tsemōt(āla) to be quiet, not to be allowed to speak. III 467.34.

tsemk^u.

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^u).

tsik'emin stone adz.

tsekw(a) to roll together stones for salmon trap.

tse^ugel berries of *Rubus Nutkanus* (Rubacer villosus Rydb.).

tseq'lūs soil. C 222.25.

tseq'tūls diabase. III 154.13 (ts'eq'tūls?).

tsex^uwid 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^umis raindrop.

tsāōqwa liquid drips.

tsex^utsāngwis long prairie. III 323.7.

tsex^utsālas inclosure into which salmon go. C 370.19 (Gwas).

tselxw(a) crab apple (*Malus diversiflora* [Bong] Roemer).

tseItsele a berry. R 300.78.

tseIx(a) hail. III 103.1.

tsās(a) to pour water on hot stones. R 74.14.

tsāsels to stretch a rope. V 492.22

tsāsēid to stretch a rope. V 494.1.

tsāsayap'āla 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^u 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^u 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.

tseyilg'ts water carrier. III 408.16.

tsāp! apron. III 108.21 (tsāp?).

tsāp'lēdzē^u spawn of halibut. R 243.40.

tsāp'lēse^u female fish.

tsāma R 408.7.

tsēt(ēla) to tilt. III 384.5; steep side hill, raft of driftwood.

tsēts'Exsdala weir has long basket. III 302.12.

tsēna^uūla 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^u 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.
 tsēwékⁿ 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.
 tsókⁿ 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 syrup.
 X 33.9.
 ts!ēbats^ē oil dish. III 192.19.
 ts!ēm(āla) to point with finger. III
 208.33.
 ts!ēmālx/ts!anō^ē first finger. R
 128.57.
 ts!ēs^m(a) to melt away. X 229.15; R
 430.49.
 ts!ēs^makⁿ graphite.
 ts!ēmēg'ind to cover over. R 237.44.
 ts!ēm^k(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 ac-
 count 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'ēno^ē clitoris.
- ts!es-
 ts!āts!āyīm eelgrass. R 181.21.
 ts!āts!ēs^mot dead eelgrass. R
 72.66.
 ts!ēs^kwa(a) golden-crowned sparrow.
 (Nak).
 ts!ēs^t!ēs golden-crowned sparrow.
 (Kos).
 ts!ēs^qwanē golden-crowned sparrow
 (Kwag). III 138.23.
 ts!ēs^xwāqⁿ sandpiper.
 ts!ēts!ēn rapids.
 ts!ēnāas R 224.25.
- ts!ēx^ē (Kos) *ts!ēxwāq* (Kos) *ts!ēxwāq*
 (Kos). C 126.33.
 ts!ēnēwa *ts!ēnēwāq*
 ts!ēndēk a *ts!ēndēk* (Kos) (III 199.1)
 C 348.4.
 ts!ēnkⁿ
 ts!ēnkⁿ *ts!ēnkⁿ* (Kos) (III 199.1)
 308.7.
 ts!ēnkwa a *ts!ēnkwa* (Kos) (III 199.1)
 ts!ēx a
 ts!ēnkwa a *ts!ēnkwa* (Kos) (III 199.1)
 ts!ēnkwa a *ts!ēnkwa* (Kos) (III 199.1)
 ts!ēngōm *ts!ēngōm* (Kos) (III 199.1)
 ts!ēnxwa *ts!ēnxwa* (III 199.1)
 dzēndz nk 301.1. *ts!ēnkwa* (C
 67.62).
 ts!ēk āla to be awake. III 187.13.
 ts!ēts!ēk āla *ts!ēts!ēk āla* (III 197.33)
 ts!ēk'ād ēla to tell news. III 41.14.
 ts!ēkwaⁿ short. R 87.18. *pl.* *ts!ēkwa*
 ts!ēkⁿ. R 228.24.
 ts!ēkum^t tree stump.
 ts!ēq a) to throw away *ts!ēq* (Kos)
 objects. R 121.14.
 ts!ēqwa a) dust (on clothes).
 ts!ēxts!ēq!s dust on garment.
 ts!ēq'ōls diabase. R 130.25. *ts!ēq*
 q'ōls"
 ts!ēx a to singe. R 499.22.
 ts!ēx'ālaⁿ sick. III 423.1.
 ts!ēx q'ōlem sickness. C 36.11.
 ts!ēx ās new mat or breakⁿ. 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) tough. R 122.51. *ts!ēx* =
 bend. R 82.8.
 ts!ēts!ēx'ē *ts!ēts!ēx'ē* (wood). R
 112.37.
 ts!ēxō line ad.
 ts!ēlāyō spruce root (Kos). C 100.14
 (Kos).
 ts!ēlak a old *ts!ēlak* (Kos) (III 199.1)
 R 223.14.
 ts!ēlwāq a) to praise. III 199.21. *ts!ēlwāq*
 supplicate. R 192.36.
 ts!ēlkⁿ
 ts!ēts!ēlk *ts!ēts!ēlk* (III 199.1)
 ts!ēlgwālal *ts!ēlgwālal* (C 228.1)
 ts!ēlgwāⁿ to be hard. C 242.27. *ts!ēlgwāⁿ*
 ts!ēlqwaⁿ hot. R 100.10.
 ts!ēlx'ā a fish (cup reed). III 199.1.

- 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!äp'ax leaves of red cedar. R 95.40.
- ts!äs(a) to be taut. R 158.37. (See ts!äsä?).
- ts!ämč fish bait. R 223.5.
- ts!anānā' exclamation of Mink, for anānā'. C 158.15.
- ts!änōsa to catch seals, deer in net. X 14.36.
- ts!äs(a) whale blows. III 313.21.
- ts!äts'lak'owa snipe.
- ts!äs(ala) to resolve. III 467.39.
- ts!änōq'wala to urge, ask. X 4.19.
- ts!äg'öl old canoe. III 318.7.
- ts!äts'lax'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'iyēnd to cover with soft material. R 185.50.
- ts!äg'idzēm first course in meal. R 384.38.
- ts!äg(a) mountain goat (Äwik'!ēnox⁹). 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!äqēla to run out. R 302.42 (ts!äxēla?).
- ts!äqw(a) lean salmon. R 354.36.
- ts!äx'ēns *Holodiscus arifolius* Sweet., *Sericotheca discolor* (Pursh) Rydb. R 157.3.
- ts!äx'wid to open. R 309.27.
- ts!älās(i'lälā) to divide. R 369.25.
- ts!äg'a to run with tide.
- ts!äts'lax'sēm short board. R 186.20.
- ts!äxsačē carved pole in front of house. III 221.3 (=stretched).
- ts!ä'elēq'la mica. III 138.42 (dza'elēq'la?).
- ts!äts'lax'it pain in body.
- ts!ēwalagek⁹ gutted, cleaned. R 416.47.
- ts!ēs(a) to roast clams. M 682.5.
- ts!ēts!äoqūla to drip (melting). R 436.91.
- ts!äq-
- ts!ēts!ēqa winter ceremonial. III 15.12; R 342.11.
- ts!ägats!ē house in which winter ceremonial is held. III 11.13.
- ts!ēts!älā tongs. R 70.18.
- ts!ēts!ēsg'in name of grizzly bear. III 30.37.
- ts!ēts!ēxsdala blanket wrapped behind a man. III 302.12.
- ts!ēts!asō tangled. C 386.10.
- ts!ē'nč? R 175.14.
- ts!ēn(a) lean. R 313.31.
- ts!ēg'olas crosswise (ts!ēg'olas, short way). R 420.48.
- ts!ēg'inaga gull. C 232.10 (New).
- ts!ēkw(a) to eat clams. C 376.2 (Gwas).
- ts!ēts!ēk'wēmas shellfish. III 157.11.
- ts!ēts!ax'fmōt clamshells. C 248.20 (New).
- ts!ēkwayo hind flippers of seal (dzōkwayo?).
- ts!ēk'w(a) bird. III 60.28; gull.
- ts!ēq'(a) narrow. R 128.57.
- ts!ēqw(a) to travel over land.
- ts!ēx'(a) to pick elderberries. R 167.3.
- ts!ēx'ina elderberries. R 167.3.
- ts!ēnāno stems of—. R 255.7.
- ts!ēx'mis *Sambucus melanocarpa* A. Gray.
- ts!ēndzō elderberry cake. R 260.99.
- ts!ēx'ewak⁹ cut. R 391.27.
- ts!ēx'ts!ēk⁹ fish hawk. III 296.16.
- ts!ēx'bčē prong. R 154.8.
- ts!ēlwa(la) to be famous. M 718.1.
- ts!ā to give. R 158.31.
- ts!ēwana to distribute. R 410.14.
- ts!ēwēk⁹ net measure. R 163.3.
- ts!öp'lax mittens.
- ts!äts!östōē to stop up holes. C 160.4.
- ts!ölmax barnacle. III 281.21 (Äwik'!ēnox⁹).
- ts!äts!äma a barnacle (ts!öts!ölmax C 64.11).
- ts!ös(a) to dig fern roots. R 143.30.
- ts!öyayu digging stick. R 115.1.
- ts!öts!ēsbes scaup duck. C 64.12.
- ts!ötsaga chickadee.
- ts!ön(a) thunderbird (Awālela).
- ts!öqw(a) to ring like metal. III 215.9.
- ts!öq'lūs(ēla) to put into mouth. R 412.51.

- tslōxw(a) to wash R 228.26
 tslōk^u washed R 406.35
 tsfāwūx winter III 48.4
 tslōx^ubetalis to push into ground R
 194.6.
 tslōx^uLEma grandson III 51.20
 tslōx^uLEMagas granddaughter
 tslōl- black.
 tsfōlto black. R 58.42.
 tsfōlna coal. R 91.7.
 tsfōlōd it gets black. R 91.15.
 tsfōlōqa blackish, dark red.
 tsfōtsfalmōt charcoal. R 94.20.
 tsfōlōlaq horn spoon. R 102.2.
 tsfōlayu powder. R 296.82.

H

- neyīm^xso lashed. R 165.63.
 nep(a) to throw a round thing. III
 104.18.
 nebayu stone club.
 n^uEM one. R 61.35.
 n^uEMābē square around. R 62.48.
 n^uEMās^gEM equal length. R 78.1.
 n^uEMād^zō level. R 78.88.
 n^uEMāxⁱs the same. R 126.15.
 n^uEMaēlut house fellows. C 58.7.
 n^uEMāts two men who marry two
 sisters.
 n^uEMāla together. C 256.17; equal.
 R 78.3.
 n^uEMē^mēma. pl. n^uēn^uEMēma family
 group (numaym). M 617.9; broth-
 ers. M 682.14.
 n^uEMē^mōmot fellows of family group,
 (numaym). R 59.50.
 n^uEMē^ga to agree. C 22.16.
 n^uEMwōt friend, brother's brother,
 cousin of same sex. C 148.26.
 n^uEMōk^u friend. M 706.8; one per-
 son.
 n^uēⁿEMa nine. R 168.8.
 n^uEMsalēs to land. R 215.52.
 n^uEMsawil 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^ā mountain. R 173.2, pl. naeng^a
 C 174.21.
 nek^(a) 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^u200q. *Numaym*
 n^uEMsābōd square around
 law nephew's wife, niece's hus-
 band and vice versa
 n^uEMsābetalis intermediate
 n^uEMsāwayād (nephew's) husband
 law R 49.7.
 nek-
 nekūla to trap (it) (to)
 negwis to catch salmon (it) (to).
 R 305.2
 nekwa(a) to pick salal berry. II 208.2
 nek^ul salal berry. R 60.6
 negūdzā salal berry (to) (to)
 nek klāla to walk on rock
 neqa(a) to find by chance
 neqels to find on ground. M 600.7.
 neqes not moving (?)
 neq- middle, straight
 neqēdzō middle of flat (to) (to). P.
 64.86.
 neqēnōs straight edge. R 69.7.
 neqextāla to bend over
 neqeltod to do the same. R 200.1
 neqēc midnight. III 88.25
 neqoyātyē middle. R 60.15
 pl. naengoyātyē III 6.20
 neqōyxsdala half mill. R 180.4
 neqengustā straight up. P 64.6
 neqa to go right on. C 118.10
 neqa ton R 82.19
 neqagⁱwala to start box (to). P.
 97.75.
 neqala noon. R 358.40
 neqalaxstāla dinner
 neqō to meet to take revenge. III
 469.28; C 346.19 (naq^u)
 neq^ukbōd half fathom. R 60.2
 nexsōē half. R 160.38
 nexstātya to touch. R 80.40
 nānaqasila to steer to (to) III
 79.32, 312.15. R 177.6
 nānaxtōē flush. R 84.62
 nāqēm^a just in time
 naqelxⁱd to feel (to) (to). N 11.1
 nāxsaup^a mixed half. R 200.1
 nāxⁱūlā to feel (to)
 neqwa to swallow. R 342.35
 n^uEM- to cover with (to) (to)
 n^uEMawem cover. R 200.1
 n^uEMax^wel to cover. R 124.80
 n^uEMax^uōnē blanket. R 200.1
 n^uEMōk covered. R 200.1
 n^uEMākūyāla to be covered. P 21.15

- nexw(ála) near. R 88.44.
 nô^{yo} medicine put near back of
 pregnant woman.
 nex^{sók} spoiled child.
 nexáq 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^{éid} to become fullgrown. III
 180.7.
 nela to sing. C 320.26 (Kos).
 nel^{yo} song. C 320.15 (Kos).
 nel(x^{éid}) to fly. C 260.1 (New).
 énela laughing goose. III 84.10.
 nel(éla) to shake. X 85.7.
 NELA to lie on back. R 168.13.
 éná(la) day, light, south. R 77.80.
 énaqúla light. R 123.82.
 énáxwats^{lé} window.
 énalóléla to go south. X 3.11.
 nā(la) to dare. III 144.38.
 ná^é snow (on ground). C 14.4.
 náónax^u to go home. (New.)
 énawalak^u supernatural power. III
 59.40.
 énewalakutāwē tips of hemlock.
 énanwalagux^{awé} little bunches
 growing on hemlock.
 nam^éyastōd all go to one place.
 nāsa to cover. R 336.34.
 ná^{yim} cover. R 165.52.
 nāu grizzly bear III 33.24.
 nengeml grizzly bear mask. III
 33.24.
 nānag-
 nānag^{g'a} to obey. C 440.2.
 nānax^{mé} to reply. III 52.15.
 nānaxts^{lé} to imitate. III 85.13;
 nā^{nóléléléla} to repeat. C 12.24.
 nūnōx^{swid} to become uneasy. C 78.33.
 nēnasa unavailable. III 449.31.
 nak^{l(ala)} to expect. III 151.21.
 nānuk^u expected. III 124.10.
 é^{né}nak^{il} to look in house. III
 163.33.
 énakw^{ésta} thorough. III 185.13.
 nāqa to drink. R 199.35.
 nagats^{lé} bucket. R 88.53.
 nenq^{léma} whisky. R 199.35.
 nagayu drinking tube.
 nax^{éla} swamp.
 naq^{ésta} to be covered. III 177.8
- énáxw(a) all. R 73.97.
 é^{nān}xwēmas all kinds of things. C
 120.22.
 na^x vulva. III 46.36.
 énála south, up river. III 7.1. (See
 é^{nāla} day)
 énelbend to go up river. M 676.14.
 éneldzē up river. R 223.12.
 é^{nālenx} the most valued. III 178.37.
 nālem^l black cod. III 359.2.
 nālamē R 207.40.
 nāl^{lé} wolverene. III 44.39.
 ná^énak^u to go home. R 58.31.
 nāg^é large basket of berry picker. R
 208.13.
 nānaagem small front basket of
 berry picker. R 208.13.
 éná(la) 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^{l'énox} one who catches devil-
 fish. R 151.22.
 nēts^{l'é} red eod. R 253.2.
 é^{nég}(a) night. III 394.33 (Kos);
 nēkūla to travel at night. III
 115.19.
 é^{nēk} to say. R 203.59; to wish. III
 261.8.
 é^{nēnk}^{l'éqela} 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^é mind. R 244.55.
 nāqamala without sense. C 148.4.
 nāxsála without sense. C 150.14.
 nāxsála nobleman. V 441.16.
 nāq^{l'ég^é} song leader. V 441.19
 nāqadē song leader.
 nála 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.
 nūsnélaa Aruncus sylvestris Kost.
 nōs(a) to tell a myth, story. C 376.7.
 nūyam a myth. X 3.1.
 new^{élem} house story. C 308.9.

- 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'ālē canoe. III 127.6. (See g'fēwa).
 galawala g'omaga a fish. (Hydrolagus collicii).
 gag'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'fīxsā stern seat in canoe. R 395.23.
 g'īg'a(ēqa) to resolve. C 20.6; R 111.2.
 g'īēwāla 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'īgāmēē chief. III 25.13.
 g'īqamēnēē chief's families. R 396.65.
 g'īgabāēyē 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'āgēl second chief. C 384.3.
 g'ēx'ōsō to cross land. C 104.13.
- g'ēx'sōg'ug'ēyōx'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" 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" traveling provisions. V 480.9. *pl.* g'ōlg'iwēē. 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'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^u 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'!IPlāla tongs. R 74.9, 434.35.
 k'!IM^{sa} to surround. C 26.3 (k'!im^{sa}?).
 k'!EMāqela calm. R 413.1.
 k'!āmlax calm (New).
 k'!im^{ya}xlā joint where side of box is
 nailed together. R 276.17.
 k'!im^{sa}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^{tōd}?).
 k'!EYimsāla to adz holes through.
 R 170.53.
 k'!Ēk'EX'sEWak^u holes cut out. R
 170.52.
 k'!IDĒlāwē kingfisher. III 296.16.
 k'!Ēdāwē kingfisher (New).
 k'!IDĒlx(Ēla) dizzy. III 247.34.
 k'!IDĒg'ōs to cut neck (?). R 223.4 (k'!i-
 lĒg'ōs?).
 — dorsal fin, X 192.20; R 227.1.
 k'!IT(a) to weave wickerwork. R 100.1;
 to make a fence, a drying frame; to
 weave cedar bark. R 137.26.
 k'!ITĒla wattling. III 189.5.
 k'!ITk'Ēdēs fence. III 28.2; frame
 for drying berries. R 231.10.
 k'!IDEM woof. R 138.48.
 k'!IDĒmil weaving frame. R
 142.22.
 k'!ĒSK'ĒSA holding slack. R 131.15.
 k'!ĒSWĒla to keep secret. C 380.3
 (Gwas).

k'!ETSĒ fungus growing on trees (burnt).
 k'!ĒN(āla) (hair, horns) are loose. R
 102.11.
 k'!Ēng'alil to go to get. R 88.51.
 k'!ĒNEMg'alil to look over. R
 191.59.
 k'!ĒNāesa to feel cold. III 45.29.
 k'!ĒNwis spider crab.
 k'!ĒNōt Chiton. III 344.37.
 k'!ĒNX^{sid} to select. V 440.40.
 k'!ĒNXw(a) (hair is) matted.
 k'!ĒNXw(a) (?) shaky, unsteady. III
 312.6.
 k'!ĒNwala cranky on water (canoe).
 k'!IK(a) to pull (backward); to pull,
 stretch skins. III 139.40.
 k'!ĒNakūla (?) III 352.25.
 k'!IK'ĒNakūla to go ashore back-
 ward. R 414.10.
 k'!IK'!aōk^u skunk cabbage.
 gwĒx's k'!IK'!aōk^u plantain (=like
 skunk cabbage).
 k'!ĒQ(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'!ĒQw(a) to pull out (something easily).
 V 387.20.
 k'!ĒQ'ūs poles C 24.13.
 k'!ĒQ'ūs young spruce
 k'!ĒK'aguxstalil to hold in mouth.
 C 184.21.
 k'!IX^{WĒ}ĒĒla to put sticks in
 ground. C 148.9.
 k'!ĒQ'uxstend arrow strikes notch.
 C 122.24.
 k'!ĒXw(a) to blow out. R 389.29.
 k'!IX(a) to defecate (dog salmon or hali-
 but). III 293.29.
 k'!IXEMx^{sid} to keep eyes shut. C
 208.14.
 k'!ĒEM tongue. III 197.10.
 k'!ĒK'ĒIX^{EN} to lick off. C 388.17.
 k'!ĒK'as a plant (=tongue of
 ground).
 k'!ĒLāk^u digging stick. R 72.73.
 k'!ĒLĒg'ōs dorsal fin (?) R 227.4.
 k'!ĒLP(a) to twist. R 37.4.
 k'!ĒLPāla copper smell. III 64.8.
 k'!ĒLT(a) mouthful. R 290.13.
 k'!ĒLTama to despise. III 437.5. R
 409.29.

- 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^u 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^u 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^u to stand on edge.
 k'łōgwidzēs 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'ilē^s to open shells on water C
 224.3.
 k'łōlōt! porpoise. III 207.29; R 174.2.
 k'łōlōx^u dried salmon with three sticks
 across, hanging from tail. R 236.17.
 k'łōl'la rough. R 103.26.

gw

- gwa- down river.
 gwa^s 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^u bent over. R 135.24.
 gwānuala to consider. III 473.38; R 69.7.
 gwanāla to expect. C 34.20.
 gwāgwatala (?) III 286.23.
 gwāgōlēm'šila to make salmon trap
 (Āwik'łēnox^u) C 374.21.
 gwāgūltama (from gūlta) fireweed, *Cha-*
maenerium augustifolium.
 gwāq'ēla to wish, to prevent (?) R
 187.24.
 gwax^ugugwis 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.
 gūl(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^u) Kwāg'ul name of tribe.
 kwax^s(id) to smoke. R 150.25.

- kwaḡw(a) h. w. III 72.01.
 kwaḡw(a) lungs of porpoise.
 kwālatēm 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.
 kwātsē chamber vessel. M 684.7.
 kwēg'aēl) call of bluejay (?). III 19.33.
 or to cry (?), k'wēg'aēl.
 kwēs(a) to spit. R 58.39.
 kwēkⁿ eagle. III 92.29.
 kwēkuxⁿd marmot. R 422.6.
 kwēq(a) to rave. III 224.26.
 kwēxelis 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.
 kusx'āla streak of spray, fluid runs out. III 345.35; C 44.15.
 kuⁿ(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.
 kūnḡw(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.
 kūxsⁿēnd 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'ēnoxⁿ able to reach. R 129.9.
 kul'yēē reed mat. R 94.15.
 kulḡw(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!wax'ālyē (sawt'āto) hammering on hoofs. M 670.
 k!wātsē) to strike (grounding). C 430.0 (New).
 k!wēs) roomful. C 224.8 (New).
 k!wāst, cup.
 k!wak'wax'uk) (tree) to be made into or k!w'k!w'ukⁿ. R 110.23.
 k!wak'wā'āka a (fr.) *Pisonia* sp., samfira I.
 k!wak'ūnway) (cattle) to prostrate (as against sun).
 k!wāq-
 k!waxtawⁿ cedar wood. R 300.9.
 k!wak'wāq'ū) to fry (to dry) cedar wood.
 k!wā'ōs) to marry, brother's widow.
 k!was) sleeping place of sun. R 178.80.
 k!wats'ē canoe. C 296.10 (kōw).
 k!wag'āla quite (?). III 22.9.
 k!wēg'aē) child cries. III 90.31.
 k!wēt(a) to pry open. C 266.7.
 k!wēt(a) to make a groove. R 30.85.
 k!wētā) a berrule. *gwētā* ? *k!wētā* ?
 k!wēs(a) to snow. III 392.20.
 k!wēs'nis snow. C 12.20.
 k!wēnā'fid) to move. III 57.60.
 k!wēx'sēmāla twisted. R 78.99 (sawx'sēmāla).
 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!ō'ma bullhead. III 149.17 (k!ō'ēma?).
 k!ōmēs. R 382.76.
 k!ūmal) battled or and shuttlecock.
 k!ōmōs(a) to be a model, pattern of something. C 86.28.
 k!ūmt(a) to suck. III 126.29.
 k!ūms'ā) a fish (*Hemilepidosteus*)
 k!ūml-
 k!ūmlēlx'fid) 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'ē) m. sticking on. R 420.99.
 k!ūtāl) blanket. C 160.17 (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.
 klulx'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.
 gebelōxstāŷyē 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.
 gelēē 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'EM 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, ga-
 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^u heavy. III 455.2.
 gwādēm huckleberry. R 296.1.
 gwāta to pick huckleberries (?).
 gwasēd to mention, to refer to. III
 16.10.
 gweyō 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^u.
 gwaēwina raven. III 110.1.
 gwāgwēx'sāla to talk. R 60.1.
 gwāx^ugūwa a fish (*Calamus penna*).
 gwax(a) streaks on body.
 gwax'nēs dog salmon. R 58.39.
 gwāl(a) finished, ready. R 57.14.
 gwālas lizard. III 261.33.
 gwāl(ēla) to groan (q'wālēla?). 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-
 gwēyōm whale. III 10.11.
 gwēyōk^u *Megascops* Mamm.
 gwēwāta pre-potential. R 100.14.
 gwōyōx^u bright color. P 67.7.
 gwōyōs place of extinction *hōmō*. P
 253.2.
 gōbeta scales. R 409.9.
 gōms ochre. III 300.34.
 gōmvaspō to rise 199. *gōmā* v.
 (from *gūmōchō*).
 gōmō to pinch with foot.
 gōlāla cry of loon. III 27.16.
 gōs dew. R 240.18.
 gōsēmāla to perjure. P 407.10.
 Gōsg'mōx name of tribe. K. *gōsg'mōx*.
 gōzōs sawbill duck. III 361.30.
 gūn nettle-nettle fiber. R 10.1.
 qūn a) to pay debt. III 461.14. *qūnō*.
 gūnā?
 gūnōs ashes. R 159.45.
 gōgūmēō face. R 129.77.
 gōgūlgōē core. R 96.47.
 gōgūletōē blossoms. R 291.8.
 gwēgux iselas ragged locks. C 24.8.
 goxw(a) to scoop up *gōpwa* v. R 17.10.
 goxyind to scoop up.
 gol(a) to stir, to draw inward. R 423.24.
 to skim off; R 423.28.
 gol(a) trout. III 102.9.
 golālē salmon berry. C 196.43 (New).
 gūl'ōk gum. X 231.3, a fish *Selache*
todes alutus.
 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.
 qēbkwēl ghost dance. *Awa* tribe.
 C 414.15.
 qēm(a) to netch. R 9.92.
 qēmqfmdenōdērd to stretch at
 each side. R 103.24.
 qēmkw(a) to snapt together *gōms* v. r.
 eagle. M 679.12.
 qēmx'a) to strip off with fingers.
 qēmxāla to strip off *herring* spines
 with fingers. R 254.9.
 qrt(a) to spread to string *hōmō*.
 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.

qatētōēd 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.

qenqālā cry of eagle (DENax'daēx^u).

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).

qelxamōēē egg. C 376.15 (Gwas).

qa that, and R 57.4.

qāāqōxsidzēē 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^uqamwis 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'ēn to tie mat to back. R 200.10.

qāqadala to disobey. III 104.13.

qāqōk'ālā to ask for mercy

qāqek'lig'āēl to ask for mercy. C 32.3.

qāqōtēn gulches, grooves in stone.

qāqetēmd to cut crosswise. 353.9.

qāqomxwama *Eryophorum gracile* Koch.

qaq'ā 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'ēnēē 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^u).

qwāq'wanē heron. III 296.15.

qwāq^u 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(āla) far. R 91.2.

qwēēsāla distance in time. R 144.38.

- qwēs(ala) -Contiumsi
 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^e gills. R 223.2.
 qūn'qūg'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).
 qūxalaa a berry (=nōxwa). R 300.82.
 qōx^ewid 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^eq^o).
 qōlōs mythical bird. M 711.11.
 quī(a) waves strike. III 256.22.
 quLEM drifted ashore. R 335.15.
 kultSEMala (qultSEMala?). sunken
 rock.
 quī(a) tassel, to tear in strips. III 89.8;
 R 121.26.
 qōī(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'EMōwā tawā, redstone. III 100.10.
 q'AMa'a' tō'pōš' hō'ō'ō'ō' hō'ō'ō'ō'
 q'EMō'ō'ō'ō' hō'ō'ō'ō' hō'ō'ō'ō' hō'ō'ō'ō'
 q'EMk'wō'ō'ō' hō'ō'ō'ō' hō'ō'ō'ō' hō'ō'ō'ō'
 to grow. III 100.10 (Gwas).
 q'EMō'ō'ō'ō' hō'ō'ō'ō' hō'ō'ō'ō' hō'ō'ō'ō'
 103.24.
 q'AMō'ō'ō' hō'ō'ō'ō' hō'ō'ō'ō' hō'ō'ō'ō'
 (Kos, New).
 q'EMq'ō'ō'ō' hō'ō'ō'ō' hō'ō'ō'ō' hō'ō'ō'ō'
 twine.
 q'EMl
 q'EMlala nest. R 186.20.
 q'EMqal to cut nose. R 186.20.
 q'EM(a) to mend (a piece, canoe). III
 29.18.
 q'ES(a) to eat meat. III 21.10.
 q'ES'ōid to take revenge. III 100.10.
 q'ESULla to hit, occurred to, to press on.
 R 91.14.
 q'ES'ENē^e shirt (cut to head?). I
 42.19.
 q'ESHEN^e 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'anayux'ts'anē^e thimble.
 q'ENēp'ēndē to wrap up. R 261.12.
 q'ENS(a) to gather (cryptochiton). R
 293.21.
 q'ENas (cryptochiton). R 10.8.
 q'ENS(a) to mend cloth, net, basket,
 mat). C 162.19.
 q'ENk^e 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'ēl'sa entangled rope.
 q'EK'ē broken (paddle). R 268.10.
 q'EQ'ENē (Crataegus rivularis). P'ed.
 C 390.28.
 q'EK'ōla to pull out (fishbone).
 q'EX'wūts'tā (ashes, flyash). C 396.26.
 q'EX'SEMa'ēl'ā slow north. C 248.38.
 q'EXEMēn Peucedanum hō'ō'ō'ō' hō'ō'ō'ō'
 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^u 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^u 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^u'ts!āla hand adz (=kicker?)
 q!ayax^u'stana handle of hand adz.
 q!ayōk^u ripe. R 269.13. q!ayōq^u (?).
 q!ābōq^u 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(ēla) to mind, to take notice. C 176.25.
 q!āsewē^ē known. R 195.15.
 q!ēsox^ēwid 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(ēla) to soar down. C 74.10.
 q!āk'ults!ālis crowded in house. M 693.15.
 q!ā(k'!ēg'a^ēl) sound of snapping jaws. C 338.24 (Kos).
 q!āk^u 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^ēwa a fish (Scorpaena Brasiliensis) (Āwik'lēnox^u, =t'ēx'a Kwāg'uł).
 q!āq!aq^ēwa to fish for—.
 q!āq!aq!ē^ē 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^u 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!udādžeq snail. III 231.34 (Áwík'!é-nox^u).
- 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^e gills. R 242.20.
- q!ós(a) to offer for sale. C 84.16.
- q!unám(é^estala) to walk about. C 100.22.
- q!unāla often. R 177.56.
- q!úns(a) to dig lupines. R 198.1.
- q!waⁿé 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!waqō flood stops rising. V 478.8.
- q!óq!óⁿa neck. R 174.22.
- q!íxtō to reach point. R 230.26.
- q!óxsawanē *Rumex occidentalis*. S. Wats.
- q!óxts!ód to dress. III 15.10.
- q!óxōd to undress. X 3.17.
- q!óx^uq!ólis holes on sandy beach into which water runs (= xwāk!waēs).
- q!ulplaltāla spearsman sees salmon distinctly 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!ulē^e uncle. III 140.32.
- q!ulēk'!ót 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^u 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^eíd) 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 become entangled. R 177.63.
- x'í^emayu snare. III 71.10.
- x'ít(a) to raise head. III 17.6; to remove pressure; to attract. C 270.5.
- x'ís(a) to disappear. R 224.20.
- x'ísēlil to disappear in house III 449.3.
- x'ísāxōd 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^u-
- 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^eyōlag'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^e 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'ōx'ūpstala female of *Oidemia Deglandi*.
- x'ōpx'op owl, *Megascops ario Kennicottii*.
- x'óms head. C 366.17.
- x'ót(a) head of seal, porpoise.
- x'ós(āla) to be at rest III 7.4.

- xačl wife leaves husband and stays in other house.
 xaäp! cradle. III 53.42.
 xaäbək^u 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.
 xāmaxč'id to be alone. III 35.43.
 xamagēmēč head chief. III 449.19.
 xamaxč'id self. III 469.2; R 281.9.
 xāmaxč'isłāna to eat with hands. R 238.34.
 xāmakč'ingč'āč'ilil 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.
 xamagč'aalēla not to go near (?).
 xamač'talis to be awake overnight. R 158.32.
 xām(ala) two things in close contact.
 xās(a) rotten (blanket, mat), boiled. R 293.8.
 xatsč'ēs fungus growing on trees.
 xāsbeč'ū(la) to make noise. III 360.30.
 xakč'adzā backbone of fish. R 226.18.
 xāq bone. R 308.79.
 xaxtsla boiled to pieces (?). (*See* xāsa.)
 xālaēs shell of shellfish. R 91.7.
 xālč'id to laugh aloud.
 xālč'aak^u a little. R 67.64.
 xatč'kč'ēs to eat a little. C 224.17.
 xatāla to touch each other. III 215.13.
 xeyāpč'ē twig in neck (?). III 362.31.
 xēč'm(a) to creep sitting (like an infant).
 xēmč'īls to move, stir. X 4.21.
 xētōd to take off blanket. III 186.14.
 xēkw(a) to sweep. V 440.38.
 xēgwayo broom (eagle's wing). V 440.35.
 xēč'ēxē talkative geese. C 356.22.
 xēč'ū(a) fish nibbles.
 xēlēla to shout "O!"
 xēlxəta C 178.26, 32.
 xā to split wood. III 365.17.
 xwāč'magč'ägēs to put mouth to corner of bucket. R 401.31.
 xwat(a) testicles.
 xwatč'ū(a) wren. III 96.22.
 xwāsōd to tear off. R 249.165.
 xwānal(ēla) ready. R 143.13.
 (hač'nōn) xwākč'ano female salmon.
 xwakw(a) to pour into. III 284.28.
 xwākč'wač's holes in quicksand into which water runs.
 xwāč'ū(a) to cut fish. III 198.2.
 xwāč'ayo fish knife. C 142.6.
 xwāxwē a dance. III 152.26.
 xwēt(a) to stir. R 91.8.
 xwēč'īl(a) quartz. III 111.20.
 xwēč'ō to spawn. R 223.11.
 xewč'lēč 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.
 xūdēgč'ē groove.
 xōt(a) to fish sea eggs with net.
 xōs(ēla) to sprinkle. M 684.5.
 xūts seal blubber.
 xūdžēgč'a sap. V 345.20.
 xun(āka) to tremble. III 152.33.
 xunk^u-
 xunōk^u child. III 29.40.
 xūngōč stepchild.
 xūngum daughter paid for service to shaman; to settle a feud by a payment.
 xūnkč'wāla to promise daughter in marriage. X 10.21.
 xūkč'ū(a) crack in rock.
 xōkw(a) to split. III 145.31.
 xāla to split. V 345.7.
 xōk^u split. R 63.80.
 xōgum ear ornament. X 11.14.
 xōč'la mussels. R 181.2.
 xwēxūlēxšēmak^u rolled up. R 361.17.
 xolēgwačē name of ring in game k'anē.
 xōlōs a mythical bird (= qōlōs kwāgč'ul). C 370.12 (Gwas).
 xōč'lōs a kind of salmon weir. R 161.61.
 xūlt(a) to mark. R 65.10.
 xūldžōs a fish (*Hexagrammus octogrammus*).
 xūlkč'ē groove V 369.26.

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'is 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'EXōē 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'ēn 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'tūtāla tight. R 361.11. (See lāk^u.)
 lek^u—
 legūdžō'wē meat board. III 43.32.
 lek'wanēē old woman. C 386.5; lael-k'wanēē. *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^u 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'ēn 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'wata to play with dolls. III 45.11.
 lēx^u mat.
 lē'wēē mat. III 24.3, lē'elwēē *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'ēē outer layer of bark. (lēk^u-ēg'-a strong back (?). R 124.93.
 lāyēnx autumn. R 216.2.

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^êd to beat time. III 106.21.
 lêxem bəton. C 318.10 (Kos).
 lêlx^êid 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^u(ê)stend to put roots (into water).
 R 109.29 (LEX^u - ?).
 lôlaxôd to put between. R 287.31.

L

lôê and. R 59.56; III 29.42.
 lêwa III 15.9.
 lëwülgāmê prince, chief's eldest son.
 III 7.2; Sebastodes serrieps (=prince
 of red cod).
 lëwelaxa a ceremonial. III 226.28,
 448.11.
 lëma scab. C 38.16.
 lëms(ê)id to scratch. C 54.4.
 lëtälalal head ashore! C 64.4.
 lëncx^êid to bar (door). III 35.31.
 lënl(a) to peck. III 158.36.
 lälanañ woodpecker. C 190.8.
 lëgek^u barbed harpoon point. V 501.13
 (or lëgek^u ?).
 lëk(a) to gather cinquefoil.
 lëx^{sem} Argentina occidentalis.
 Rydb.
 lëg^êedzō cinquefoil garden. R
 186.8.
 lëk^u thick. R 250.183. lëslëk^u pl. III
 27.15.
 lëx^{exs} canoe thwart. V 501.22.
 lëxixsa to whistle. III 471.21.
 lëx(a) to start in canoe. III 112.32.
 lëx(a) to have pungent smell.
 lëx^{ew}(id) to insert finger into vagina.
 III 97.1.
 lëwik^u eaten entirely. III 217.7.
 lëp(a) to peg. R 77.84.
 lëbēm peg. III 79.13.
 lëm post of house. R 167.18.
 lëmêsta to hang head. III 16.3.
 lëtlëxlêc stern seat of canoe. V 349.

lëten a plant. (See also meg'is.)
 lënut wedge. X 202.24.
 lëx^u to stand sing.
 lëwayu salmon weir. III 26.40;
 R 183.1. lëyū (Kos).
 lëwatslê box. R 283.36.
 lëp^{lê}q mast. R 99.39.
 lësgëmd to steer. C 352.18.
 lëxwa steep.
 lëx^{ewa}fla to kneel. III 8.5.
 lëx^{ewid} to rise. III 27.34.
 lëxwê rank (=standing).
 lëx^{edala} stone ax. C 310.5. (Kos);
 tomcod (Microgadus).
 lëla to stand upright. R 173.12.
 lëas R 153.20; pl. lëax^{lê}s tree.
 C 142.17; pl. lëax^{lê}s. C 324.28
 (Kos).
 lëg^{ae}yê dorsal fin (=standing on
 back).
 lëxwatla to go clam digging. X 87.32.
 lëwula oil tried out. R 94.16.
 lëslëna mosquito. R 206.14.
 lëk^o to borrow at low rate of interest.
 III 53.1.
 lëk^{omas} to lend. III 208.38.
 lëq(ê)la to name. R 149.23.
 lëgem name. R 60.78.
 lëxs(ê)lāla to advise. C 8.14.
 lëqêsc III 151.22.
 lëyāla battle-ax.
 lëbala to touch. R 261.36.
 lëla sweetheart. III 23.13.
 lëlëlāla relatives. R 269.10.
 lëê and.
 lëêwa (before definite nouns).
 lëgw(êc) treasure, supernatural power.
 lëgwala to acquire supernatural
 power. III 78.2.
 lëêlêc nephew. III 474.30.
 lëêlêga niece. III 85.21.

L!

lëwels elk. III 31.16.
 lëwā beautiful! C 70.14; III 449.23.
 lëp(a) to climb a smooth pole. III
 386.24.
 lëbas implement for moulding. R
 103.40.
 lëmaêis beach. R 72.60.
 lëmäklühêc breastbone. III 175.18.
 lëmaxūla.
 lëms(a) to emit sparks. III 288.22.

- !LEMkw(a)** to play with throat sticks. III 105.1.
!LEMgwayu sticks for game. III 105.2.
!LEMg in saw-bill duck, female. Mer ganser serrator. C 380.9.
!LEMq(a) yew tree. V 324.2.
!LEMxw(a) stiff, hard, brittle. III 449.32; R 153.19.
!LEMl(a) to lose voice. R 342.17.
!LEDá oh, how nice! III 450.6.
!LET(a) to make love, seduce. III 325.11.
 !LÄENĕ to make love. C 216.18, X 3.7.
 !LĒtaʕyas *Limnorchis stricta* Lindl. Rydb., — *borealis* (Cham.) Rydb.
 !Lĕqwa **!LĒtaʕyas** *Conallorhiza Mertensiana* Boug.
!LESála spearsman cannot see salmon distinctly.
!LENxʕid to stick on. III 37.7.
!LENkʰ- branch.
 !LENxʕENĕʕ having branches. R 120.18.
 !LENākʰ branch. R 151.25.
!LENĕqw(a) lightning. III 112.10.
!LENkʰ(a) tight, tense; after-taste.
!LENq(a) to punch. R 375.52; to prick, to push. R 177.51.
 !LENqala to support. R 102.18.
!LEUXad owner of crab apples. C 212.14 (New).
!LEkw(a) to gather seaweeds. R 88.41.
 !LES!LEkʰ seaweed. III 282.1.
 !LES!LEkʰlūs *Peltigera canina* membranacea, love charm (=seaweed of ground).
!LEkumála *hĕlĕmas* *Scorpaena grandicornis*.
!LEqw(a) to break off branches. R 439.6.
!LEXʕ semen. X 177.16.
!LEXʰ- to char. R 524.11.
!LEX(a) to roast fern root. III 138.2; R 343.38.
!LEXw(a) to eat after a journey. R 166.1.
!LEXʕála to stop crying. C 16.31.
!LĀLEXĕwĕʕ side stick. R 169.50.
!LEXBĕTĕND (**!LEUXʰ**?) to push into. R 121.24.
!LEXwʕya *Dendroica coronata*.
!LEXwĕl(a) to make house (side) (New). III 200.19.
!LEXw kĕl *Salicomonarda* (New).
!LEXwʕwʕ *red*. III 166.15.
!LEXwax *red* (conspicuous) (New).
!LEla *bat*. R 122.34.
!LEl(a) *eye*.
!LEas person seen *seeing* (spreading) (New).
!LEakʰ *hackle head made* (Carr) (New) *albocula*. C 174.4.
!LEĕ black bear. R 124.8.
!LEya mountains.
!LEya *side*. III 208.28.
!LEʕaʕʕʕʕʕ twins. III 22.14.
!LEyak a thin.
!LEyo to exchange. III 73.4.
!LEʕwenta *to give*. C 200.1.
!LEbat *Esket made* (Carr) (New). III 44.35; R 136.17.
!LEpsta to dip into water. C 166.24 (New).
!LEdem *hurd*. C 392.5.
!LEs outside, seaward direction in house towards fire.
 !LEsəkʰ *seaside*. R 136.29.
 !LEsanáʕĕ place in front of house. R 124.98.
 !LEsagwis *beach*. C 26.6 (New).
!LEsĕ whale blubber. C 268.28 (New).
!LEdzáas *urethra* (New).
!LEkʰemila *heaping* (III). R 272.28 (**!LEkʰqala**).
!LEkʰlĕs crosspiece of set of *hakkak* hooks. V 479.14.
!LEgwats(a) R 292.29.
!LEkwa measure from thumb to *first* bent first finger from *base* (end) of to tip of fingers of other.
!LEkʰwa *Gaultheria* (New).
!LEq(a) to stretch a line, to fish *black cod*. III 359.2.
!LEqawastabams *to make* (New). III 97.26.
!LEqwa *rod*. R 422.9.
 !LEqwa *copper*.
 !LEqkʰ *rod* (Carr) (New).
!LEʕeqĕná *strawberry* (New) (New).
 !LEx

- 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^u 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!ēsāla hot. M 671.5.
 L!ēsēla 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!ēxā morning sky. III 385.30.
 L!ēx's(a) to scatter (fire). III 336.41.
 L!āsēla 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^x).
 L!ōs'nak'ēlis to turn up ends. III 266.35.
 L!ōkw(a) to tear up, scrape hides. C 102.4.
 L!ōk'lūla to peel bark. R 126.22.
 L!ōqw(a) bare.
 L!ōxsem red cod (Sebastodes caurinus).
 L!ōx^u ice; to freeze (congeal). C 16.1; R 431.61.
 L!ōxl!ox oyster.
 L!ōlēla to scold. III 105.23.

lait tēl-.
 bake, to kūnsa.
 ball lālox^εem.
 balsam fir mōt-.
 bar, to lēnēx^εid.
 bark tsaxenū^ε.
 — ts'āq.
 — of pine xək'um.
 — of red pine mawa^ε.
 — of bird cherry. lēn^εwum.
 bark, to (dog) wōkwa.
 bark box ɪa^εwatsa.
 barnacle q'ānes (Chiton).
 — ts'ōmax (Awik'tēnox^u).
 — small ts'ōts'ōma.
 — wasālē.
 — k'wōtaa.
 bashful bēnsa.
 basin, dish xelq'wa.
 basket of cedar bark. Lābat.
 — cedar twigs and spruce roots.
 lex^ε.
 — 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!^u.)
 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 ^εmek^u.
 — hollow things upright mex-.
 — round things t'āq.
 — k'a.
 — pl. meq^u.
 — on water t'ewāla.
 — long thing k'at-.
 beach l'ēmā^εis.
 — of broken shells q'ēbēlēts'ēgwis.
 beam k'axdēm.
 bear (black) l'āē^ε.
 — (grizzly) nān.
 — g'ila.
 beat time, to lēxa.
 — t'ēmsa.
 beating? k'noqwala. (See rough.)
 beautiful l'ēwā, l'ēdā.

beaver ts'ā^εwē.
 — face q'au^εlōma. name of a cop-
 per, (Heildza^εq^u).
 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^u.
 — wusōg'anō.
 bent wak-.
 — to bend head sideways bank^u.
 bent hānqwalaēn^ε.
 bend, to t'ē^ε(nakūla).
 — back t'ēqala.
 — dzōxwa, dzōx'wid.
 — ts'ēxa (tough?).
 — k'ōqwa.
 — head gēm^εxwa.
 — 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 ^εnālēnx (?).
 beware! gēnla (Kos).
 bewitch, to ōq-.
 bile tēx'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 mu^εx'wid (New).
 — temkwa.
 — q'ēk'a.
 bitter māla.
 black tsōpa.
 — ts'ōla.
 blackish ts'ōlēqa.
 blackened q'waxō^ε.
 bladder pōxuns.

- burst, to (berries) k'wúk'a.
 — yímta.
 — kuk'a.
 bury, to dek'a.
 — wunemta.
 — elmal^éd.
 bush, a l'eq'EXÓLÉMS.
 butcher goat, to qwax^éd.
 buy, to k'ilxwa.
 buzz hamx'hamk'la.
 buzz, whirr, to x'inda.
- C**
- call, to élaq'úg'a^é.
 calm, to yála.
 calm q'lóq, q'lox^u.
 — k'éma.
 camas mó'tEXsdé.
 camp, to lax^u.
 cane sék'aganó.
 — sék'laqela.
 cannibal tánis (Heildza^éq^u).
 — hámats'la.
 canoe xwák^u.
 — t'égun.
 — g'a^élá.
 war- yínás'ela.
 war- mēng'a.
 war- l'ót'EM (DzawadÉ^énox^u).
 — goes without paddling k'ócqa.
 cape wáx^usó, wáx^u.
 capsize, to LELÉyiya.
 carbuncle, boil ámt^é.
 careful wusdála (Kos).
 — ék'aék'ila.
 carry on shoulder, to—a stiff, long object yilk^u.
 — 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^éwid.
 — 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'lóq^u.
 — wood or blanket in arms pressed against chest gEMXA.
 — fish on fingers gax'EX^éd.
 — gax^usāla.
 — a line around something galóp-.
 — a child in arms; cannibal dancer carrying corpse in arms q'Élāla.
 — canoe LELX^éd, 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^u.
 — young dzESEK^u.
 — dead l'ÓBELXA.
 — yellow dēwēx.
 cedar-bark dens-.
 — twigs q'wák'EN^é?
 — leaves ts!ap!ax.
 — withes TEXEM.
 — wood k'waxlawé.
 — basket, embroidered demxSEM.
 — twigs dēwēx.
 — -bark, yellow dēx^u.
 — wood, yellow dēyó.
 — -bark blanket, yellow k'lóba^x^u.
 ceremony, a l'EWÓlaxa.
 — kwéxala.
 — xwáxwē.
 — ts'óts'eqa.
 — amelk^u.
 chafe through, to, (rope) gwatsa.
 change, to Lóx^éwid.
 — éMEX^u.
 — in size quickly halák'a.
 charcoal dzEGuté.
 charge of gun k'lats'la.
 charm, a q'Éqal^é.
 chest of seal, sealion haq'wāyu. (See haqwāla.)
 chew, to xEMX^éwid.

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) xê²ma.
 crew l̄lôt.
 — of warriors k!weyîm.
 croak, to xwak^u.
 crooked gélôg^u.
 — (wedge) qôLEla.
 cross, to gadzEXêdaas.
 crossing (?) k'fik'.
 crosspiece of halibut hook 1.âk'ôs.
 crosspiece xwâlbê.
 crosswise gê, gag-, gal-.
 crow k'elâ²a.
 — k'âna (Heldza²q^u).
 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^usôx^u.
 cry, to (infant) q!wêg'al, k!wêg'a²?
 Cryptochiton q'ENS-.
 cup k!wafsta.
 curdled blood on water t!ât!êkwamak'a.
 curly hair, thick bushes k'ENxwa.
 — t!emkwa.
 currant q!êséna.
 cut fish, to xwâla.
 — open game qwâqa.
 — off head qak'a.
 — to pieces qat-.
 — with chisel q!Els-.
 — xûta.
 — t'ôsa.
 — off branches égulênd.
 — meat, left on skin wûs-, wûs-.
 — veins hâyasêlalelêlêlis.
 — to BEX-.
 — fish t!êg-.
 — out intestines t!ôxwa-.
 — tsEk'a.
 — off naxsaap!
 — k'ê.
 — k'êmt-.

cut, neck k'filêg'ê², k'fidêg'ê²?
 — — k'fêx'sôd.
 — grass seaweed k'!êla.
 — k'fôxug'a²l (?).
 cutter of canoe, water- k'!êgem.

d

dagger ts!Ewayo.
 dance l̄êda.
 dance, to yEXwa.
 dance, a t!ênqwa.
 — amêk^u.
 dare, to nâla.
 dark color tsôpa.
 — red ts!ôlêqa.
 — p!êdek'.
 — to get k'filto²nakula ?
 daub, to q!upa.
 day ²nâla.
 dazed wunâla.
 — hamanêk^u.
 dead l̄ê²la.
 dear, my- ! âda.
 death wânEM.
 — cause of g'âya²las.
 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) ²wa, awa.
 — in water wûnqela.
 deer tEk'ôs (New).
 — gêwas.
 — skin, dressed wâdek^u.
 defecate dried salmon or halibut, to
 k'fix'a.
 defiled ââms-.
 DENax'da²x^u name of tribe.
 dentalia âLEla.
 deny, to yêx'stô.
 — haya²mâla.
 — having done something hêxwa.
 depth (see size) ²wa, awa.
 desire, to mEX^u-.
 — gwâq'êla.
 — âxûla.
 — wâl-.
 — to go hanêmax^u.
 — awêlq.
 destroy, to q!wâ²id.
 devilfish tEq'wa.
 devil's-club êx^umê.
 devise, to k!wêxa.

easy wulēlē^ēlas^ē (20)
 eat, to ha^ēm-
 — with spoon yōsa-
 — after journey l'ēxwa.
 — before going out hayāseła.
 — entirely tāwik^u.
 — 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^ē.
 — of box k'lōsa.
 eel grass ts'āts!ayīm.
 eggs, to go after- qāqelx^ēa.
 eight malgunal.
 elastic tōsa.
 elderberries, to gather ts'ēx'-.
 elk l'ēwels.
 elongated sēx^usem.
 else al-.
 embrace, to k'āpa.
 emerge, to q'āxula.
 employ, to lōpa.
 end abāsema.
 — from to hayīmbend
 endeavor, to walemx^ēid.
 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 ēⁿ.
 — indicating pain ā.
 excrement menk'a.
 expect, to gwānala.
 — nāk'a.
 — tēk^u.
 — birds - danger and raise heads.
 galala.
 expected nāmētsōxd (?).
 expert ōg'ilwat.
 extinguish fire, to k'ilqā, k'ilixa.

eye gaāga (New).
 — geyages.
 — gābelōxstā^ēyē.
 eyebrows aān.

f

fabulous being EX^ēelk'lus.
 face gōgūmē^ē.
 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^ēwid.
 far qwōsa.
 =go away! qwēda.
 fasten, to tēx^u.
 fat, tallow yāsek^u.
 — tsexnwa.
 — kidney - metlōs.
 — of intestines yax^usemē.
 father ōmp (See aw-.)
 — ādats.
 — dāda.
 — datsas.
 — āts.
 — said by girl ātsāō.
 — dāts.
 father and uncles wī^ēwōmp. (See aw-.)
 fathom bāla.
 fawn t'ōbōwa (=spots).
 fear, to ha^ēlala.
 — nōl.
 fearless lāwis.
 feast k'wēl-.
 feel, to p'lēx^u.
 — a fish bite mākula.
 — cold k'ēnāōsa.
 — heat q'āk'-.
 — about lēx^ēlūx^ēid.
 fern (*Polystichum munitum*) sālaō-
 dana.
 — -root tsāk'ōs.
 — — sāk^u.
 — dead fronds gems.
 fight, to xōmal-.
 filled up entirely, so that it forms a solid
 mass āmts'ō. (See ām-.)
 fin of fish bāsbelē^ē.
 — pel-.

- fin, dorsal k'fif'ōwe.
 finch, gold- mamāma
 find, to q'fā.
 — lēsēla.
 — by chance neq
 fingers q'waq'wax'tslane.
 — little seltā.
 — third k'lada.
 — half a finger thickness k'tōden.
 — one-and-a-half- widths sēgimō-
 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 collicii* g'ale wala
 gomaga.
 — *Clupea Pallasii* k'femnē.
 — *Salmo Clarkii* k'lama.
 — *Platycthis stellatus* k'lada.
 — *Petromyzon marinus* k'waāk'um-
 tā.
 — *Hemilepidotus klumstā*.
 — *Kyphosus sectatrix* gwāxōdek'
 lāmō.
 — *Calamus penna* gwaxgūwa.
 — *Sebastodes mystinus* q'wāk'ela.
 — — Hopkinsi gwaagūlx'ēsta.
 — *Scorpaena* q'fāqawa.
 — *Cathorichthys sordidus* xā'nala.
 — *Hexagrammus xūldzōs* pex'it.
 — *Otorrhinus xūlgwēs*.
 — *Kyphosus, Cymatogaster* lamō.
 — *Scorpaena grandicornis* l'ēkomāla
 hēlāmas.
 — *Gasilurus aculeatus* l'ak'wa.
 fish with head *one* q'wa
 net k'ōlā.
 fish trap t'ōtloplā.
 black cod t'ōtloplā.
 — salmon t'ōtloplā.
 — halibut lak
 — loqwa.
 fish basket l'axōt.
 fishbone q'fōq'āyu.
 fish hawk t'ēlx'ēx'k'.
 fish head hax'it.
 fish line t'ōgax'.
 fish trap t'ēqwa.
 — entrance to xōlō.
 fit, to bēnā.
 fit in, to k'it'ōmōlō.
 fit close, to q'fēstā'ēla.
 — loosely, to dzēbōwada.
 five sēk'a.
 fix hooks and spear, for fishing
 hashōnaqa.
 flat paq-.
 flat-bottomed t'ēq'ēxōd.
 flatten, to p'fēstā'.
 fence, to sapā.
 fleshy, to become pōwōlō.
 flicker, red-winged gūldōmō.
 flipper gelq'āyu.
 float, to pēxwa, pō.
 float pēwaxōt.
 — head out of water, to gēp'xōxō.
 flood tide yfexwa.
 flop, to lēta.
 flounder pāēs.
 flour qūxex.
 flukes of porpoise p'fēxōdō.
 fly, to p'fēta.
 — net (old) New.
 — out (ashes) q'fēx'.
 foam, froth w'awa.
 fog p'fēlx-.
 fold, to k'fōx'wa.
 — dzōqwa.
 — q'āso-
 follow, to tēlpa.
 — lines of roots hōgōtō.
 foolish nūl-.
 — one! ōmīs.
 foot g'ōg'ēyo g'ōgwēx.
 — of mountain xax.
 forbid, to hēla.
 forget, to t'ēb'wa.
 forgot, I t' wōq'ōxōxō.

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^u.
 friend! qāst.
 frightened, to be hawinalal.
 frog wōq'ūs.
 — q'ates.
 from g'ā, g'aya.
 frost g'iwēs.
 froth, foam a^ēawā.
 full qōt'a.
 full, heaping l'āk'emalis, l'āk'emala.
 fun, to make, of xā^ēid.
 fungus on trees k'anē, k'ink'-.
 — alder k'lēt!
 fur seal xa^ēwa.
 — young ēmōkwa.

G

gamble, to lūpa.
 game, a māyukwāla.
 — hiding a feather in a gambling
 dance mōqwa.
 garden t'ek'elak^u.
 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^ēlōnox^u (lōl-).
 ghost dance qēbēkwōl, lōlōlalal.
 gills q'ōsnē^ē.
 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 yāyāq-, yāx'ēid.
 — — yāx'tsō.
 glare penq-.
 gnaw (mouse), to k'lāp-.
 — (beaver) ēyenta, ēyīn^ēyat-.
 go, to sing. la.
 go, to pl. hoq^u-.
 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^ēūla.
 golden eye gūdōna.
 good ēk'.
 goose ēnela.
 — nexāq.
 — brant nanaxagēm, āmaxō.
 gooseberry t'ēm^xwa.
 grandchild ts'lōx^ulēmā.
 grandchild's mate sēlan.
 grandfather gagēmp.
 — 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^ēmas (New).
 — — aēdzē.
 pl. āwō.
 great-grandparent hē^ēlō.
 — grandchild hē^ēlokwinē.
 grebe hamasēlalal.
 — horned q'lōdaq.
 greedy ālis.
 — mesēla.
 green lenx.
 greet, to awēlp-.
 grey qux-, q'waxō?.
 — kūl^xwa.
 — hair ōqwa.
 grindstone, to turn a - k'ilxa.
 grip daas.
 groan, to gwalela.
 ground t'ek'a.
 grouse, ruffed kūkūmx'a.
 — blue hōnhom.
 — — māg'agō.

hole xup!éd.
 holes on beach in sand into which
 water runs. q!ôx^uq!olis, xwā-
 k!waés.
 — under tree qwaq!ôs.
 hollow xulp.
 — xup.
 — lôpa.
 — in middle xûilboyâlê.
 hollow out wood with adz. to Lêqa.
 holothuria, a small êls^éaltsa.
 hook gal.
 — hooked gal^éek^u.
 — halibut. yek^u.
 — — g'amo^éla (g'iml-).
 hop on one foot. to yâxk'la.
 — — — yâlk'la (Kos).
 horn wullâx.
 horse clam met.
 horsefly sa^édêkwax^éid.
 hot ts!êlqwa.
 house g'ôk^u.
 — woman married out of tribe goes
 to get property from father's
 house g'ôkûnê.
 — with several platforms dzôyaq.
 how many g'îns.
 howl, to qâmotala.
 — (dog) hax'ô.
 huckleberry gwâdem.
 humming bird k!waäk!umt!a.
 hundred g'êx'sôg'ug'eyôx^ésayôk^u.
 hungry pôs, pâla.
 — wâselaxwa.
 hunt, to, mountain goats tewix'a.
 — sea mammals alêxwa.
 hurry, to tell to- halak'lâla. (See ha^éla-)
 hurt, to mômasîla.
 — yîlkwa.
 husband lâ^éwûnem. (See lâx^u.)

i

I nôgwa.
 — yîu.
 ice l!ôx^u.
 if qô.
 imitate, to nânageg'a, uanaxsto.
 — hayêg'i.
 impatient, to be wâniq-.
 important awîla.
 indeed qâ(îa).
 Indian bâk!um.
 indistinctly visible in water l!esâla.
 — on account of distance lax^u
 ts!ê^émala.

industrious (?) sêx^uts!a. (See to agree.)
 inexperienced yâg'ilwaat.
 inland al!
 inlet wunâldems.
 innocent, (not having had sexual inter-
 course) a^é.
 insects mes!eq'luna.
 inside wîyoq!ugô^é.
 insist, to hat!êla.
 intestines yax'yig'il.
 invite, to l!ê^élâla.
 — plêkwa.
 island êmek'âla.
 itch, to lâxa.

j

jaw, lower q!wayô^és.
 jealous bâba^éla.
 — two wives are — of each other
 dâdek'â.
 jellyfish gôg'ôsamak'.
 jerky walk t!enx-.
 jingo, black-headed tsôpamala.
 joint waqôdê^é.
 — of box sâk'ôdê^é.
 joke, to têk^u.
 jokingly, to talk — wâ^élâla.
 juice sâaq.
 jump, to dex^u.
 — têx^éid.
 — salmon âk'a'.
 — fish out of water dêlax^éid, ême-
 nâla.
 — wedge — out tems^éid.
 jumping sea animal, a q!etayatsê.
 just al.
 — wâx'a.

k

keep full, to pâlpalaâbohas (?).
 kelp lëq!estên.
 — l!est!ek^u.
 — bottle, êwâ êwâdê.
 kelp fish pex'it.
 kelp patch qlaxq!elês.
 kick, to kwâs^éid.
 (bow of canoe kwats!exlax^éâ.)
 kidney galgêcê^é.
 — fat met!ôs.
 kill, to lë^élâmas.
 — (hal-).
 — hêx^éid.
 — wounded game tsêxa.
 — means of killing, death bringer
 halâyü.

killer whale max²oax
kingalāfela (a dance) k'ingalāfela
kingfisher k'fidelāwe.
— k'fēdāwē (Kos.).
kneel down, to l'fāx²wāfāla.
knife, mussel shell g'fist'm
— crooked xēlxwāla.
knit, to -net yeq.
knot in wood t'emx' [ʔ], t'f'nx [ʔ]
know, to q'āl-.
— q'ālēla.
Kwakiutl Kwag'uł.

I

ladder t'EXI²ē.
lance qwāgwillbē.
land, to l'ēlx'ēid.
— ēnēmsa.
— stern first al-
land otter xumdē.
large ēwālas (Kwag), ēēmas (New) *pl. āwa*,
pl. āwā.
lash, to malaq-.
— t'ēma-.
lashing nēyēnxšālas
last al, ēlxīāla.
laugh, to dāf'ēid.
— aloud xāf'ēid.
laughing dance hamanxōal.
lay down, to l'ā-.
— before guests t'āqēmlēla.
layer, outer — of bark l'ēlgwēg'ēē.
lazy q'āmsa.
Leader K'lēsx'āēlis (name).
leaf mamāma.
leaky lēxa.
— g'īlx'a
lean tš'ēna.
— (stomach) k'ōf'ēlēs.
lean on, to haqwa.
— against sēk'āla.
— — tēs-.
leather k'fotslēē.
leave, to bō.
— lōwala.
— off l'fēlgēmx'ēid.
— standing gū!ēsa.
— husband xāēl.
left (side) gēmx-.
legs of tongs xēwēlēē.
lehal ālaxwa.
length. *see* size ēwa, āwa.
lengthwise, close together aōdzaqāla

less - wāw-
let go, to max
let out (air) t'ēx'ēq.
level, to nē-
levitate - g'wēl-
liberal - g'wēp-
lick to - t'ēx'ēq'āla.
lie (on ground, trees, etc.) t'ēlx'ō-
— on back t'ēx-
— — t'ēlx'ō-
— — t'ēlx'ō-
— — t'ēlx'ō-
— across (open) g'wēl'wēl-
stick t'ēlx'ō-
— see down t'ēlx'ō-
— face down t'ēlx'ō-
— (upside down) t'ēlx'ō-
— dead t'ēlx'ō-
lie to *pl.* k'ū-
lie, to tell a t'ēlx'wāla
lie q'ūla
lift a copper, to sweep t'ēlx'ō-
hit, to w'la
— stuck on shoulder t'ēlx'ō-
— clothes with t'ēlx'ō-
— stones t'āq
— g'f'q-
— t'ēlg'ēstōd
hiter, bark- t'ōk'
light of weight k'ōs' k'w'ēl'wēl-
light (of day) t'ēlx'ō-
light fire, to ānōē-
— mēla-
— mēx'a
— tsēx'a
— also bright light t'ēlx'ō-
lightning t'ēlx'ō-
like gwexs
lily bulb (Fritillaria) x'āms-
lump (soft) lēnt
line is taken out by hair seal t'ēlx'ō-
listen, to h'ēl'ēla
— wataqāla.
little a xā'!, xā-
— hōl'la
live, to q'ūla
liver t'ēwana dēwā-
— g'ōmaga
lizard gwāles
load, to m
— — g'āms'ōx
loan, to t'ēlx'ō-
loan at 100 per cent t'ēlx'ō-
— — g'āla
— — gwēlx'

lock door, to k'limya
 long (*see size*) ʔwa, áwa.
 long (of space) g'ilt'a.
 long, to ʔeng'aa.
 long time g'e. g'eyól-.
 look, to d'óqwa.
 — into hole hānx(a).
 — on hōmlāla.
 loon xaʔwé.
 — 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.lātenéʔ.
 lover wālas
 low bena.
 — stream is k'ólés.
 luck, bad áāms, áʔmēla.
 lump tenk'a.
 — q'óqwa.
 lungs kwaḡwa.
 lupine q'waʔné, q'ūns-.

m

mad kwégék'-.
 maggots ábané.
 make tools, to deldaemk'ila.
 male wísem.
 maltreat, to wāʔnéxsila.
 man bek'-.
 mantle of mussel k'āwadzōgas.
 many q'le-.
 mark a line, to xūlta.
 — trail t'óxwa.
 marmot p'ek'la (D'énax'daʔx'-.).
 — kwékux'-.
 married couple hēs-, hayasek'ūla.
 marten legék'-.
 mast ʔap'óq.
 — yāwap'óq.
 master āg'anō.
 mat lēx'-. (l'és'w'és').
 — old k'lak'lobané.

matted xol'óxwa.
 — hair k'lenxwa.
 — pubic hair hāwanaq'elāól.
 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'ó.
 — ends of circle k'imíya.
 meet, to k'inq'óx'wid.
 meeting, in house ālalēls.
 melt, to yaxa.
 mend, to q'ēnsa.
 — q'ēta.
 menstrual blood ōdem.
 — k'ālmēs=steam.
 menstruate, to ʔxend.
 mention, to gwas'éd.
 mercy, to have maya-.
 — wāx'-.
 merey, not to have halyóqula.
 mess, a (excrements) ānāk'-.
 message, to send a nenkwa.
 metallic noise sebelxa, sepelexa (?).
 middle neq-.
 — q'āyāyé.
 — part of salmon q'āq'āq'ó.
 milk dzaʔm.
 milt of porpoise tsálayo.
 mine nōs.
 mink metsa.
 — kuʔnaʔ (Ne).
 — myth name k'ēx'-.
 mischief, to do anʔanōg'ila.
 mischievous āleté.
 miss, to ʔenʔsta.
 — léqwa, leqwa.
 mistake, to make léqw(a) aʔmēl(a).
 mittens ts'óp'ax'-.
 mixed g'i(q'ó).
 — q'elxwa.
 — malaq'ela.
 — with oil i.lākwé.
 model k'lomós'és.
 moisten, to melx'ünd.
 monster, a dzōnoq'wa.
 — k'āwāq'la (the same, Hēldzaʔq'-.).
 — also name of copper.
 monstrous! hamé.
 — l'āya.

moon ⁵meku.
 — nose Hēldānq.
 morning gaāla.
 — sky L'ēxā.
 mosquito L'ēstina, lēstēna.
 — q'ēla (Kos).
 — moss gēms, gams.
 — p'ēls.
 — white dādeqam.
 mother abēmp (Sē ab-
 — āmaōl.
 — āda.
 — abēn⁵.
 — gan⁵.
 — yaa.
 — and aunts ēbēmp.
 mould, to L'ēp-.
 mouldy, to get x'idzēx ⁵id, x'idēx ⁵id.
 — delx'a.
 — side of steep mountain qwēqūxol
 mountain nēg'a.
 — -goat ⁵mēlxlō⁵.
 mouse g'ig'eyatsaga = loved woman.
 — ha⁵lamalaga (Kwag), ha⁵lamāлага
 (New).
 mouth sēms.
 — to have, in water k'inxstāla.
 mouthful k'īlta (?).
 mouthful, to hold in mouth k'lēk'lagux-
 stalil.
 move, to, stir xēmg'īls.
 — k'wēnal⁵id.
 — Lēqwa.
 — about yāwix'ila.
 much lāxumāla.
 — Lōma.
 — too- xēnlela.
 mucus of vagina L'ōpdē (?).
 mud (on rock) tēq'a.
 — of swamps nax'ēla.
 musk-bag bōlx-dē = lump at backside.
 mussel xō⁵la.
 — laēs.
 mustard māsta (loan word).
 myth, to tell nōs-.
 myth people nūxnē⁵mis.

H

naked xā⁵nala.
 name lēq-.
 narrow ts'ēq'la.
 navel gēdelāq'witsēf.
 near nēxwāla.
 — mak'-.
 near, to go ēx'ēala.

— hēg' (Kwag).
 neck, top of woman's x'wēnēnēq'wō.
 necktie- cord.
 net q'ēlx'ē⁵g.
 net (to catch) — tūq.
 net (to snare) — bōlōnō.
 nettle- fruit.
 new (adv.) x'ē.
 new- job.
 next- next.
 — die- 1p.
 — die- 2p.
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O

oblique- sēnsq.
 observed- q'ān(x'ē⁵ōs).
 ocean- q'ēwak.
 ochre- zūms.
 offer for sale- q'ā q'ā.
 often- q'ānā⁵ē.
 oil- yā⁵ē.
 old- 1p.
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oil, seal- sāk'wis.
 — q'ēls.
 oil, tried out lēwula.
 — mixed with- l!āk'wē.
 oily stones on beach lēgēldzēs.
 olachen dzaxum.
 old q'ūlyak'.
 — to get— and tired out wafyats!ōq'.
 — man nōmas.
 — woman lēk!wanē.
 omen āqen.
 one side āps-.
 one ēnem.
 only ā-.
 — lēx'a.
 open 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'ēq.
 oyster-catcher gwēgwegwē.

P

pack-strap q!āleyō.
 paddle, to sēxwa.
 — edgewise k'ōkwālamas.
 — against wind nexelēl.
 — — tide tsōpela.
 paint, to gēls-.
 — k'!āta.
 — face bābaχ'sila (?) p!ēp!aq!u-
 gēmd (?).
 — to protect face against sun k'wā-
 k'lunwayo.
 paint of whites gēlyayu.

panther bēdē.
 parent-in-law negūmp.
 pass, to hōta.
 — hāyāqa.
 patch hole in canoe, to q!asa.
 patches lōlasāla.
 pay, to halāqa.
 — in advance k'!ēqa.
 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 'wīlg'iltse'wē.
 pidgeon hamō.
 pile up, to k'!iga.
 — mō-.
 piled up on ground lāx'mos.
 — flat things mōk'.
 pillow gēnulas.
 pin, a lāledzenwē.
 — t!ēmqa.
 pinch, to ēpa.
 pine bark mawē (Kos).
 pine mōx'p!ōq. 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')
wexalalayugwa.
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*.
Menyanthes 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.
dzädzéq'wam.
Rubacer tormentosum Rydb. *tsé-*
gel.
Aruncus sylvestris *nünélaa*.
Gaultheria Shallon Pursh. *berry* (*nek'ülé*).
Ribes laxiflorus *k'esp'olé*.
Elymus aronarius L. *k'et'em*
 (?) *k'ilxéla* (thorny, with milky
 juice).
Chamaenerium spicatum (Lam.) S.
 F. Gray *k'lák'laqwama*.
Scirpus microcarpus Presl. *k'lák'le-*
laémé.

plants, *cerise* (*red*)
Strachio (dwarf) spicata (L.) Cassini.
k'ak'wéq'us.
k'lák'laqwama.
Athyrium (small) sp. (Pursh.)
gates (*old*) (*small*) (*old*) (*small*)
Gaultheria Aspera L. *g'ax'g'ax*.
Hieracium (small) sp. (Pursh.)
Chamaenerium (small) sp. (Pursh.)
lama.
Populus (small) sp. (Pursh.)
g'ax'na'la'ax'ax'ax'.
Gaultheria (small) sp. (Pursh.)
 ? *g'ax'na'la'ax'ax'ax'*.
Eriophorum (small) sp. (Pursh.)
xwamé.
Crataegus rivularis (Pursh.) *g'ax-*
q'lané.
Penedin (small) sp. (Pursh.)
Rufex occidentalis S. Watson *g'ax-*
sawané.
Cienta sp. (*small*) (*small*) (*small*)
vagens Greene. *xéx'it'ax'ax'*
xé'la.
Fritillaria *x'ok'ama*.
Erythronium (small) sp. (Pursh.)
ax'it'ax'.
 ? *xet'em* (*small*) (*small*) (*small*)
strawberry (*leg*).
Gonnamia (small) sp. (Pursh.)
legésa *k'ex'älaga*.
Sericotheca (*small*) (*small*) (*small*)
 (Pursh.) Rydb. *léx'ax'ax'*.
Polypodium glycyrrhiza D. C.
hesperium (Mas.) Fernald. *léx'ax'ax'*.
Argentina (small) sp. (Pursh.)
sem.
Gaultheria Shallon Pursh. *g'ax'ax'*
dé plant.
 ? *taten*.
Limonchis (small) sp. (Pursh.)
Ch'ax'ax'.
Peltigera (small) sp. (Pursh.)
Ch'ax'ax'ax'.
Distigma (*small*) (*small*) (*small*)
Ch'ax'ax'ax'.
 ply, to *ax'it'*
 — with dolls *lab'ax'ax'*.
 — throwing sticks *léx'ax'ax'*.
 p'ablé *léx'*.
 p'ax'ax' *léx'*.
 play, with white worms (*small*) (*small*)

- 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^upoq!wa.
 point, to ts!ēmāla.
 poisoned by clams, to be dōsa.
 poke with finger, to t!ekwa.
 — into ground q!ūmta.
 pole dzōxum.
 — dzexeq^u (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^u (?).
 — great fmaxwa.
 pound with wedge or beater, to t!elx^u.
 pound, to lesa, leg'a.
 pour out, to dzāsa.
 — in among tsēk'a, guq-.
 — out qep-.
 — into xwak^u.
 — (afterward) xā!ax!āla.
 — into, from a mat haats!ōd.
 — on tsūdēlēnēf.
 — in q!wālots!ēfwak^u.
 powder ts!ōlayo.
 praise, pray, to amyax(ala)
 — pray, to ts!elwaqa.
 precipice ē!EXsdalaa.
 pregnant bewēk^u.
 — qelxk!āesa (Ne).
 preserved salmon xamas.
 — clams k!ōmats!ē.
 — halibut k!āwas.
 press, to tes-
 — laqwa.
 — on q!ēsālela.
 — against tsēsāla
 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^ubēf.
 proper, right hēl-
 property yāq-.
 — dādek'as.
 — dādaōma (Ne).
 — dōdamāla (Ne).
 — in house māfēmēk'as.
 — dāldānax^u (Ne).
 — gwōlgwāla.
 protect, to hēlk'la.
 protect against sun, to t!aya-
 proud lemqa.
 provisos lēlak!ēdzē.
 — dēdamala.
 — traveling — grīwōlk^u.
 pry open, to k!wēta.
 — off with point tsēk^u.
 puff, to, breathe heavily selpeḡēwid.
 pull up canoe, to wāt-
 — apart (moss) bēfēd.
 — out of canoe tegulēxs.
 pull off cedar-twigs, to dzeta.
 — through nēyīmsālas.
 — 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!ēk'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^sx'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 pents'lāla.
 — into water mōx'stend.
 — corner of blanket over shoulder
 t'lel-
 — right side up t'āx'ālis.
 — up sā.
 — berry cakes into box ts'lenk'.
 — down branches ts'lāk'-
 — (meat) sē.
 — away g'i, g'ēx'āid, g'a-.
 — — g'ēxa.
 — down k'a.
 — — fish k'igedzōd.
 — head on pole k'liq'luxsdend.
 — — 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 xemsa.
 — — branches xes-.
 — — stones xeq-.
 — — soft things leqa.
 — into vagina l'EX^swid.
 — down stones l'EX- (?), l'OX- (?)
 — up la.
 — away lāqwa.
 — — over fire lēsa
 — between lōlaxōd
 — upon fire l'EX'LEND

pointed (blow) x'ax'ax'ax'ax'ax'ax'ax'
 (put) x'ax'ax'ax'ax'ax'ax'ax'

q

quarrel (to) x'ax'ax'ax'ax'ax'ax'
 — fighting qax'ax'ax'ax'ax'ax'
 quiet x'ax'ax'ax'ax'ax'ax'
 quiet (to) x'ax'ax'ax'ax'ax'ax'
 — hax'ax'ax'ax'ax'ax'ax'
 — hax'
 quiet (to) x'ax'ax'ax'ax'ax'ax'
 quiet (to) x'ax'ax'ax'ax'ax'ax'

r

raccoon mox'ax'ax'ax'ax'ax'ax'
 rack k'ak'ax'ax'ax'ax'ax'ax'
 raft of driftwood x'ax'ax'ax'ax'ax'ax'
 rafter pax'ax'ax'ax'ax'ax'ax'
 — ek'āhax'ax'ax'ax'ax'ax'
 rain yōgw
 rainbow wax'ax'ax'ax'ax'ax'ax'
 randr p'ax'ax'ax'ax'ax'ax'ax'
 rare to pole ax'ax'ax'ax'ax'ax'ax'
 — wax'
 — head gwa'ax'ax'ax'ax'ax'ax'
 — — x'ita (x'ax'ax'ax'ax'ax'ax'
 rancid taqa'ax'ax'ax'ax'ax'ax'
 rattle yat
 rave, to kwax'ax'ax'ax'ax'ax'ax'
 raven gwax'ax'ax'ax'ax'ax'ax'
 raw k'lix a
 real āla.
 reach end, to q'axtō
 reach, able to kwel'ax'ax'ax'ax'ax'ax'
 — snow reaches up to x'ax'ax'ax'ax'ax'ax'
 — water — up to x'ax'ax'ax'ax'ax'ax'
 reaching in front l'ax'ax'ax'ax'ax'ax'ax'
 ready gwā
 — in house pax'ax'ax'ax'ax'ax'ax'
 ready, to be xwāx'ax'ax'ax'ax'ax'
 — q'ax'ax'ax'ax'ax'ax'ax'
 recognize, to x'ax'ax'ax'ax'ax'ax'
 red lāqwa
 red-hot x'ax'ax'ax'ax'ax'ax'
 reed mat kōx'ax'ax'ax'ax'ax'ax'
 referred to x'ax'ax'ax'ax'ax'ax'
 refuse, to x'ax'ax'ax'ax'ax'ax'
 regret and/or to x'ax'ax'ax'ax'ax'ax'
 — a loss q'ax'ax'ax'ax'ax'ax'
 relatives tal'ax'ax'ax'ax'ax'ax'
 relating q'ax'ax'ax'ax'ax'ax'

reluctantly, to do *leqēla*.
 remain, to, in a certain state *hak!w(a)*.
 remains, left over *anēx^usācē*.
 remember a thing, to *ʼmēlqūla*.
 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^ucēd*.
 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^uwid*.
 ring like metal, to *tslōqwa*.
 ringing noise in ear *hōsaxwatāla*.
 ripe *q'layōk^u, 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 *gēcēnē*.
 roll, to *lōxwa*.
 — turn over *lōx'a*.
 — clouds *kūnsa*.

roll down, to *q'ūmx'axa*.
 roll (like hoop?), to *k'īnx'a*.
 — noise of —ing rocks *wuk'āla*.
 roof *sāla*.
 roof-board *saōk^u*.
 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'īms-*.
 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^usem*.
 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'ēlx'āla*.
 — olachen— *qwaʼxulis*.
 — seal runs out with line *mēx'ēid*.
 rush forward, to *hamx^u*.
 rush mat *kul'ēyēc*. (See reed mat.)

S

sacred room of novice *lemk^u*.
 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 gwēlaxwa.
 shave with knife, to k'āx'u; xelxwa.
 shed for sick people or mourners hō.
 sheets wat.
 shelf in house lāyā'ilil.
 shell of shellfish xālaēs.
 — — — mussel xōxulk'limōt.
 shellfish ts'lek'u; ts'lets'lek'wēmas.
 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 'laqu-.
 — xēlēla-.
 — 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'lāemg'alil, p'lētemāta.
 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'em.
 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'lēwūmp.
 — -in-law of man g'īnp.
 sit, to *sing*. klwa.
 — *pl.* k'lūs-.
 — on summer-seat āwaqw(a).
 six q'EL!-.
 size ēwa, āwa-, ēwālas.
 skate bāgwanē.
 skim off, to āx'wid.
 skin L'ēs.
 — k'lūtsa.
 — of fish pēsēnēē.
 — of goat without hair pāsk'čū.
 — dressed ālāg'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'āla.
 — , to g'elāx'w (?), 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'lūlēla.
 slice fish, to t'ēlsa.
 slime meng'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 gēlsa, 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'ēx'wa.
 staging q'el-, qaqlā-, k'laqil.
 stake, to xenyas
 stand, to sīng. tax'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'ēid.
 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'ēnx'ēid, k'lūta.
 — out xwēta.
 sticky q'enkwa, q'anqa.
 stiff l'āxa, l'ēgul'ōla, l'emx'wa.
 — (to set) l'emqa.
 stingy awelq'as.
 stir, to quq'ing'ala.
 —, move xēmg'is.
 — ripple gol.
 — a fluid xwēta.
 stomach of halibut moqūla.
 — pit of wasdē'ema.
 stone t'ēsēm.
 — lek'laa (No).
 — and wood, pile of t'ōqwap.
 — dagger nebayu, taxstala.
 stop, to gwa-, wula, wāla, gwayak'lāla.
 — crying L'ēx'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'līk'a.
 strew on, to q'ūpa.
 strike with fist, to mīx'a.
 strike something on water, canoe k'īqa
 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 tēgwōlēm.
 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'ōlxwa
 suddenly ōdax'ēid.
 suffer, to lāla'wīla.
 suicide, to commit q'ūlōg'ila.
 summer hē'ēnx.
 summer-seat awaqwēē.
 sun l'ēsēla.
 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 dôéx'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, nexstáya.
— each other xálála.
tough lasi!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'óqwa.
treasure, to find a Lógwé.
tree lós.
tremble, to xunála.
triangular k'ók'ulnós.
tribe g'ók'úlót, l'ékwálaíéé.
trickle down, to tséx'axéla.
troll, to dókwa.
trolling hook galódeyu (Kos).
— line of hair mágaanowé.
trouble tsénaqula.
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— málat'sés.
tuck in, to dzópa, gap'íeqa.
— 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 g'á'iwála, g'á'iwála (?)
twenty maltsemg'ustá.
twice malp'én.
twilled sewelk'ú.
twining xwémé-.
twins Lálá!éyats'éc.
— 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'úsemála, selxsemála.
twitch, to meta.
two máf.

U

ulna barbata dódégwig'écé.
unassailable nénas'íd.
uncle q'ul'é.
uncles w'éwómp. (See aw-.)
uncoil, to dzakwa.
uncover, to lós'íd, lét'éd. xámak'ín-
g'élil.
under ben.
understand, to áyó'séla.
undress, to xenx'íd, lóta.
uneasy, to be nánox'wid, g'óflala.
unfinished (paddle) xets'la.
unfold, to dál'íd.
unmixed, pure sayóqwa.
unripe, raw k'elx'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, Ládzáxas (Ne).
urinate, to, man k'ilqwa.
— woman ása.
urine kwáts'éc.

V

vain, in wul-.
vaccinium globulosum kuxálas.
vagina énaéx'ú.
vanish, to hák'wa.
vanquished yálas'éc.
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'āla*.
 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 *lē'wa'yasa 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 *lekwāla*, *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*, *ōama*, *ōayō*.
 wheel *ōe*.
 well *ōayō*.
 west *ex'ed*, *xōyōp*.
 — through *ōayō*.
 wet *ō*, *max'ōyō*.
 wheel *ōayō*.
 wheel *ōayō*.
 where *ōayō*.
 whistler *ōayō*.
 whistle, to *ex'ed*, *ōayō*.
 — steam *ōayō*, *ōayō*.
 white *ōayō*.
 — bone *ōayō*.
 — spotted *ōayō*.
 — hat *ōayō*.
 — man *ōayō*.
 who *āngwa*.
 whole *ōayō*.
 wide and broad *ōayō*.
 wide and rough *ōayō*.
 width of door *ōayō*.
 wife *ōayō*.
 — follow *ōayō*.
 wild *ōayō*.
 wind, cold *ōayō*.
 wind around *ōayō*.
 — up, to *ōayō*.
 windpipe *ōayō*.
 wing *kām*.
 wrinkle *ōayō*.
 winter *ts'āwanx*.
 wipe, to *ōayō*.
 wise *wuslala*, *kōw*.
 wish *ōayō*.
 — some one *ōayō*.
 witchcraft *ōayō*.
 with *ōayō*.
 wither, to *ōayō*.
 withered leaves *ōayō*.
 withes *ōayō*.
 wolf *āranē*.
 — *xwaxwōk'ā* (young wolf howling
 back — *ōayō*).
ānōēx'.
 wolverine *ōayō*.
 woman *ōayō*.
 wonder, to *ōayō*.
 wood *ōayō*.
 wood fire *ōayō*.
 — drift *ōayō*.

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'la'lawē.
 wrap, to q'lenēp-.
 — around sā (?).
 — around in hand sax'tslanala,
 q'wēqula.
 wrapped behind a man, blanket t'tēts!
 exsdala.
 wrecked (canoe) lāk'la.

wren xwāt'la, kwilk'â (New).
 wriggle through, to x'ilx'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 such as are 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*^u, and *x* is also uncertain. The transition of *x*! into *ε**n*, of *x*^u 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 ϵx^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. Wa. la'la' $\text{ya}^{\text{h}}\text{la}^{\text{h}}\text{a}^{\text{h}}\text{a}^{\text{h}}\text{a}^{\text{h}}$ (yag'adaw)
 begwänema

Wa. la'la' $\text{ya}^{\text{h}}\text{la}^{\text{h}}\text{a}^{\text{h}}\text{a}^{\text{h}}\text{a}^{\text{h}}$ (yag'adaw)
 begwänfma

Then, it is said (I spoke the old (ancient, invisible) man. The second form points out the subject more emphatically.

2. Laem $\text{é}^{\text{h}}\text{ne}^{\text{h}}\text{é}^{\text{h}}\text{ú}^{\text{h}}\text{ns}^{\text{h}}\text{s}^{\text{h}}$ l'entsemé
 $\text{é}^{\text{h}}\text{ne}^{\text{h}}\text{é}^{\text{h}}\text{ú}^{\text{h}}\text{na}^{\text{h}}\text{ya}^{\text{h}}$.

Laem $\text{é}^{\text{h}}\text{ne}^{\text{h}}\text{é}^{\text{h}}\text{ú}^{\text{h}}\text{nds}^{\text{h}}\text{s}^{\text{h}}$ l'entsemé
 $\text{é}^{\text{h}}\text{ne}^{\text{h}}\text{é}^{\text{h}}\text{ú}^{\text{h}}\text{na}^{\text{h}}\text{ya}^{\text{h}}$.

Now he put on his bearskin blanket. The second form is more emphatic in regard to time sequence(?).

3. Wá, g'il é^{h} em é^{h} lāw é^{h} q'ūlbaxa tsaxá.
 laa'lasé $\text{d}^{\text{h}}\text{e}^{\text{h}}\text{N}^{\text{h}}\text{é}^{\text{h}}\text{d}^{\text{h}}\text{e}^{\text{h}}\text{s}^{\text{h}}$ q'ūnd é^{h} m é^{h}

Wá, g'il é^{h} em é^{h} lāw é^{h} q'ūlbōda tsaxá.
 laa'lasé $\text{d}^{\text{h}}\text{e}^{\text{h}}\text{N}^{\text{h}}\text{é}^{\text{h}}\text{t}^{\text{h}}\text{s}^{\text{h}}$ q'ūnd é^{h} m é^{h} .

3. Wa. la'la' $\text{ya}^{\text{h}}\text{la}^{\text{h}}\text{a}^{\text{h}}\text{a}^{\text{h}}\text{a}^{\text{h}}$ (yag'adaw)
 begwänema and begwänfma. The latter is the correct form. The latter is the correct form. The latter is the correct form. The latter is the correct form.

4. In the latter it is emphasized by adding $\text{é}^{\text{h}}\text{ne}^{\text{h}}\text{é}^{\text{h}}\text{ú}^{\text{h}}\text{na}^{\text{h}}\text{ya}^{\text{h}}$.

5. In general it is not necessary.

The former is not necessary.

The latter is not necessary.

The former is not necessary.

5. Wá. la'la' $\text{ya}^{\text{h}}\text{la}^{\text{h}}\text{a}^{\text{h}}\text{a}^{\text{h}}\text{a}^{\text{h}}$ (yag'adaw)
 g'kwa.

Wá. la'la' $\text{ya}^{\text{h}}\text{la}^{\text{h}}\text{a}^{\text{h}}\text{a}^{\text{h}}\text{a}^{\text{h}}$ (yag'adaw)
 g'kwa.

Then the former is not necessary.

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.

SERIES I. MATERIAL COLLECTED 1859-1860.

Manuscript.	Printed page.	Manuscript.	Printed page.
(1-622).....	(Published in III)	663-693	(220-250)

SERIES II. MATERIAL COLLECTED 1861-1866.

Manuscript.	Printed page.	Manuscript.	Printed page.
(1-39).....	(Published in C)	75-81	(103-109)
40-49.....	644.1-648.18	85-107	(120-142)
50-55.....	603.1-605.65	108-172	(143-207)
(56-74).....	(Published in X)	173-179	(208-214)

SERIES III.—MATERIAL COLLECTED 1903-1904

Manuscript	Printed page.	Manuscript.	Printed page.
1'-659'	Published in C and X, also including Nootka Traditions in English	907'-912'	231.1-234.54
659'-685'	English	913'-917'	329.1-331.43
685'-718'	Not published	918'-924'	Not published
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
738'-743'	318.1-319.35	955'-957'	342.1-343.27
743'-746'	236.17-237.46	958'-959'	235.1-235.14
746'-751'	322.1-323.27	959'-966'	339.14-342.82
752'-754'	225.1-226.16	967'-968'	235.1-236.16
754'-766'	V 430-433 and 323.1- 325.40	968'-971'	343.28-344.50
766'-771'	227.1-228.38	971'-975'	344.1-346.36
771'-777'	V 433-435	975'-980'	334.1-336.45
777'-778'	325.1-325.8	981'	Not published
778'-779'	223.1-223.10	982'-985'	336.1-338.42
779'-781'	226.1-227.33	985'-986'	338.1-339.13
781'-784'	V 435-436	987'-990'	353.1-354.38
784'-785'	325.9-326.20	990'-995'	355.1-357.52
785'-788'	V 436, 437	996'-1011'	V 472-480
788'-790'	326.20-327.38	1011'-1030'	241.1-249.71
791'-820'	Not published	1030'-1034'	357.1-359.42
821'-825'	229.1-230.36	1034'-1042'	249.71-252.33
825'-843'	V 437-443	1043'-1091'	360.1-379.39
843'-845'	312.1-312.21	1091'	V 480
845'-847'	V 427, 428	1091'-1096'	V 332-333
847'	312.21-313.26	1096'-1102'	V 480-482
848'-857'	305.1-318.81	1102'-1131'	379.1-391.24
857'-862'	223.11-225.47	1131'-1133'	253.1-253.21
862'-868'	319.1-322.56	1134'-1137'	391.25-393.62
869'-870'	313.27-313.38	1138'	185.13-186.18
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
881'-882'	609.10-610.20	1153'-1156'	514.1-515.34
882'-885'	313.1-315.33	1156'-1158'	295.68-296.85
886'-888'	230.1-231.25	1158'-1159'	515.1-516.12
889'-892'	327.1-328.31	1159'-1162'	184.1-185.24
892'-893'	241.28-241.42	1162'-1166'	254.1-255.32
893'-896'	328.32-329.56	1167'-1181'	422.13-428.56
896'-902'	610.21-612.78	1181'-1182'	195.1-196.13
902'-907'	348.1-350.1	1182'-1199'	517.1-524.47
		1200'	516.13-517.41
		1203'	428.57-428.60
		1304'-1329'	Not published
		1330'-1334'	1298-1299
		1342'-1344'	1293

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Mammals	Country	Material	Number
192-196	V 151-157	192-196	151-157
196-198	V 185.1-185.13	196-198	185.1-185.13
199-204	V 483-485	199-204	483-485
204-211	V 405.1-408.67	204-211	405.1-408.67
211-222	V 393.1-397.97	211-222	393.1-397.97
222-230	V 376-387	222-230	376-387
231-232	V 613.1-614.15	231-232	613.1-614.15
233-236	V 388-389	233-236	388-389
236-239	V 181.1-183.36	236-239	181.1-183.36
239-243	V 408.1-409.36	239-243	408.1-409.36
243-250	V 485-488	243-250	485-488
250-258	V 397.1-400.68	250-258	397.1-400.68
258-261	V 400.1-402.35	258-261	400.1-402.35
261-263	V 402.1-403.29	261-263	402.1-403.29
263-268	V 403.1-405.43	263-268	403.1-405.43
269-272	V 617.1-618.29	269-272	617.1-618.29
273-285	V 350-355	273-285	350-355
286-290	V 324-325	286-290	324-325
290-293	V 109.17-111.46	290-293	109.17-111.46
293-336	V 355-367	293-336	355-367
295	V 615.44-615.49	295	615.44-615.49
317-318	V 615.50-616.59	317-318	615.50-616.59
336-339	V 173.1-174.35	336-339	173.1-174.35
339-343	V 441.1-442.33	339-343	441.1-442.33
343-351	V 428.1-432.84	343-351	428.1-432.84
351-361	V 432.1-436.94	351-361	432.1-436.94
361-371	V 436.1-441.48	361-371	436.1-441.48
371-377	V 443.15-446.19	371-377	443.15-446.19
377-378	V 443.1-443.14	377-378	443.1-443.14
379-384	V 102.1-104.52	379-384	102.1-104.52
385-387	V 143.12-144.38	385-387	143.12-144.38
387-398	V 120.15-125.15	387-398	120.15-125.15
399-401	V 125.1-127.36	399-401	125.1-127.36
401-403	V 109.1-109.17	401-403	109.1-109.17
403-411	V 127.37-130.38	403-411	127.37-130.38
411-419	V 94.1-97.85	411-419	94.1-97.85
420-421	V 120.1-120.14	420-421	120.1-120.14
421-423	V 93.1-94.23	421-423	93.1-94.23
423-430	V 98.12-101.40	423-430	98.12-101.40
431-436	V 57.1-59.60	431-436	57.1-59.60
437-457	V 496-504	437-457	496-504
457-465	V 446.1-450	457-465	446.1-450
466	V 750.4-750.8	466	750.4-750.8
466-467	V 608.23-609.32	466-467	608.23-609.32
467-468	V 501	467-468	501
469-470	V 608.15-608.22	469-470	608.15-608.22
469-477	V 174.1-178.91	469-477	174.1-178.91
477-520	V 451.1-470.46	477-520	451.1-470.46
479-480	V 607.9-608.14	479-480	607.9-608.14
520-522	V 151.22-152.36	520-522	151.22-152.36
522-534	V 470.1-474.35	522-534	470.1-474.35

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Manuscript.	Printed page.	Manuscript.	Printed page.
863-864	139.1-140.8	1101-1104	754.1-755.28
864-867	144.1-146.33	1104-1109	531.35-583.16
867-874	201.1-203.55	1109-1118	296.1-300.82
874-926	60.1-81.72	1119	216.1-216.2
926-928	203.56-204.72	1119-1122	118.1-119.29
928-939	560.1-564.23	1122-1124	138.1-139.17
940	204.1-204.31	1124-1128	216.3-218.44
940-942	155.1-155.18	1129-1140	281.1-285.97
942-944	204.3-205.23	1140-1167	82.1-92.42
944-955	255.1-260.11	1167-1179	755.1-760.10
955-963	167.1-171.86	1179-1185	300.1-302.55
964-967	260.12-262.55	1186-1189	583.17-585.51
967-970	132.1-134.31	1189-1192	585.1-586.25
971-973	262.55-263.79	1192-1193	211.1-211.6
973-982	564.24-569.19	1193-1196	140.17-141.42
983-988	205.1-207.53	1196-1199	211.7-212.33
988-1000	264.1-269.14	1199-1201	760.1-761.22
1001-1002	59.61-60.78	1202-1219	586.1-593.55
1002-1017	269.1-275.38	1220-1228	213.1-214.73
1017-1025	569.1-572.29	1228-1234	286.1-288.45
1026-1030	208.1-209.37	1234-1237	171.1-172.27
1030-1043	275.1-281.25	1237-1242	288.45-289.88
1044	572.1-572.4	1242-1275	762.1-775.55
1044-1054	104.1-108.98	1276-1283	593.1-596.38
1054-1055	572.1-572.5	1284-1288	218.1-219.39
1055-1061	751.1-754.82	1288-1295	290.1-292.33
1061-1079	572.6-580.68	1295-1297	775.1-776.22
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1089-1091	140.9-142.15	1300-1302	596.1-597.16
1091-1092	607.3-607.8	1303-1304	221.1-222.25
1091-1097	209.1-211.40	1305-1315	597.17-601.10
1097-1101	580.1-581.34		

SERIES V.—MATERIAL COLLECTED IN 1916

Manuscript.	Printed page.	Manuscript.	Printed page.
1-19	1080.1-1089.83	47	Not published
19-30	649.1-653.8	48-153	891.1-938.11
30-38	1089.88-1093.72	154-442	951.1-1073.38
39-41	653.9-654.33	443-446	793-794
41-43	606.1-607.29	446-450	1296-1298
44-46	655.34-655.57		

SERIES VI.—MATERIAL COLLECTED AFTER 1916

Manuscript.	Printed page.	Manuscript.	Printed page.
1-115	836.1-891.41	430-432	693.43-694.67
116-120	Not published	433	Not published
121-140	733.1-742.89	434-437	1246.55-1248.91
141'	Not published	437-440	1221.1-1222.30
141-315	1179.1-1246.54	441-501	1121.1-1147.78
316-337	1301-1315	502-538	820.1-835.44
337-430	656.1-699.53	539-543	795-801

SERIE A1—LITERATURE—(continued)

Manuscript	Inventory No.	Accession No.	Notes
543.....	840.5-843.44	1171-1180	Not published
544-547.....	Not published	1181-1182	Not published
547-562.....	1073.1-1080.41	1183-1192	Not published
563.....	Not published	1193-1194	Not published
564-566.....	785.21-786.50	1195-1198	Not published
567-569.....	Not published	1199-1200	Not published
570-600.....	938.1-951.79	1167-1186	Not published
600'-606.....	802.1-804.56	1186-1201	Not published
607-681.....	1147.1-1179.67	1202-1207	1927-1929
682-739.....	1093.1-1117.84	1208-1291	Not published
739-742.....	779.1-780.26	1292-1293	Not published
743-749.....	699.1-702.56	1294-1300	1929-1930
749-757.....	776.1-779.64	1301-1352	Not published
758-760.....	Not published	1353-1360	Not published
761-796.....	713.1-728.16	1361-1369	1931-1932
797-832.....	805.1-820.81	1361-1370	Not published
832-841.....	1117.1-1121.88	1371-1382	Not published
842-847.....	784.1-787.35	1383-1392	Not published
842'-855'.....	Not published	1392-1397	1933-1934
848-886.....	1263.1-1277.69	1397-1398	1934-1935
856'-869'.....	1256.1-1260.22	1399-1405	1935-1936
870'-880'.....	Not published	1405-1411	1936-1938
881'-898'.....	742.1-749.59	1411-1412	1938-1939
899'-902'.....	Not published	1413-1416	1939-1940
900-904.....	Not published	1417-1421	1941-1942
905-910.....	781.1-782.40	1422-1433	1943-1944
911-912.....	Not published	1434-1436	Not published
913-916.....	728.1-729.31	1437-1442	1944-1945
917-919.....	Not published	1442-1446	Not published
920-927.....	729.32-733.2	1447.....	1945-1948
928-940.....	Not published	1447-1455	1949-1951
941-947.....	1290-1292	1455-1460	1951-1953

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