The Jesup North Pacific Expedition

Edited by Franz Boas
The Jesup North Pacific Expedition
Edited by FRANZ BOAS

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Natural History
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Volume X

I. — KWAKIUTL TEXTS — SECOND SERIES
By FRANZ BOAS and GEORGE HUNT

II. — HAIDA TEXTS — MASSET DIALECT
By JOHN R. SWANTON

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By FRANZ BOAS and GEORGE HUNT.

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**PART II. — HAIDA TEXTS, MASSET DIALECT.**

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I. — Kwakiutl Texts — Second Series

Recorded by George Hunt.

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

January, 1904.

F. Boas.
I. TRADITIONS OF THE LEGENDDA'XV.

1. Ex'eqā'lagemē (Most-Beautiful-One).

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

As soon as he approached them, he put on the old-man mask of the Devil-Fish; and as soon as he had done so, he sat on the ground at the place where the four princesses of Down-Dancer were accustomed to walk every evening. He had not been sitting there long when Most-Beautiful-One heard their songs. They were feeling glad. And it was not long before the oldest one came in sight, and behind her were her three younger sisters. But the last one, the youngest [3]...
of all, was a virgin. As soon as the oldest sister saw the old man sitting on the ground, she said, "Oh, I have found a slave!" Thus she said, while she went up to him and tried to lead him away; but the suckers of the devil-fish only stuck to [sucked] the ground. She said as she was going along, "I am in [good] luck, for he will keep father's canoe wet." Thus she said in vain, for the old man just stuck to the ground; and then she gave it up.

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

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

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

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

Some of the Légwilda'x say that 'lā'wisė gā'nu'lidexs la'e latslālē k-te'-delas Qā'mxulālē k-xēs k-ô'kumilē ku'llēlasa. Wā, la'x'mla'ē k-ô'le-laxēs k-te'-selō nā'qëx-xēda. Wā, gtr'em-lā'wisė gagē'ta gā'nu'lexs, la'e Ex'eqā'lagema'ē q'ô'xwultsōdēxēs nô'masemē qa's lā latslālē, lax ku'llēlasa k-tipyä'ta. Wā, gtr'em-lā'wisė la'grā'aa la'xsa ku'llēlasa k-ô'fyä'läxē la'e kulō'de-lē-lēa. Wā, hé'x-xidem-lā'wisē lex'wē'-10 deq. Wā, la'laë gwa'ulxla'la'xma k-ô'fyä'tē. Wā, hé'emxla'wisē la wułā'x'-alōbīts òmpasa wā-x-dē k-ô'fyä'ta. Wā, gtr'em-x-lā'la'ta lex'widē Ex'eqā'lagema'ē, lā'xsa k-ô'fyä'läxē la'ē hé'x'ida 15 wu'leg-x-xa k-ô'fyä'läxēs la kulō'ta. Wā, la'laë nē'x-xa: "*ya, bā'xus, a'ngwadāsas?" nē'x-xaē. Wā, la'laë nā'x-xnamē Ex'eqā'lagema'yaq. Wā, la'laë nē'k-x-ya, qā'gewdā, gwa'la wułā'xm 20 wułā'xen léxema. Nó'gwaxem léxegades Ex'eqā'lagema'ē wālæxæłsōx k-te'-lē-delaxsōx g'íg'igrama'yassōx awi'tax'-sens 'nā' lax, "nē'x-xaē. Las'mla'ē a-la-kā'la'x-x̱mō'legē k-ô'fyä'łæs wā'dēmas. 25 Wā, la'x'mla'ē a'k-x-tiék'lā'x-xała'æa k-ô'fyä'läxēs la kulō'tasēs òmpaxs hē'-menalə'mañ tō'lälaxës k-te'-lē-delaxs k-te'-sæq q'eqalax-da'xw xwa qa's a'k'k'īë qa's tō'wadēlaxē Ex'eqā'lagema'ē. Wā, 30 lā'la'æ hëwaxæm'la dō'x'widē Qā'mxulaxĒxes wułā'x-xatē. Wā, gtr'em-lā'wisexx̱elhe'xta qa's 'nā'x'-idexs la'e Ex'eqā'lagema'ē latslālē lax ku'llēlasasēs la 'wuñtāla genëma qa's 35 lé qō'xtsōtēsēs nô'masemē qa's ë e'tlēd klaw'grä'ñhē x-xēs klawælæsē, lax ma'g'ëxɔ'stłahas k-ô'kumilē ku'llēłatsa k-ô'fyä'tē. Las'mla'ē hēmenalæm hē gwë'gīla.

Wā, lā'la'nē'k-x'wa wā'kwē Lē'gwīł-
the princesses of Down-Dancer were singing love-songs all the time, naming Most-Beautiful-One. For that reason our lord, Most-Beautiful-One, wished to go to the place where they lived. Soon he arrived at Penlats. Then he borrowed the [devil-fish] mask of the Devil-Fish. As soon as he obtained the devil-fish mask, he put it on. Then he sat on the ground; and he had not sat there long when he heard the princesses of Down-Dancer coming and singing love-songs about Most-Beautiful-One. Then Most-Beautiful-One saw that she who came first was the eldest one. As soon as the eldest one saw the old man, she picked up stones and threw them at him. The two younger sisters did the same. The youngest one was far behind her three elder sisters: therefore she came after the elder ones had thrown stones at the old man. As soon as she saw the old man, she took pity on him. Then she went to him, and the girl spoke to the old man. Then her elder sisters left her, and afterwards Most-Beautiful-One showed himself. Then the girl sent him behind the house, and Most-Beautiful-One obeyed her words. Then he took off his [devil-fish] mask, and took it back to the Devil-Fish. Afterward he again went behind the Devil-Fish; and so the youngest princess of Down-Dancer always went into the woods, although she had never done so before, for indeed she had Most-Beautiful-One secretly for her husband. Then Down-Dancer guessed that his youngest daughter secretly had a husband [man]; for as soon as day came in the morning, the princess would go into the woods,
and she would come home only when it grew dark in the evening. After two months had passed, Down-Dancer [secretly] asked his three sisters to secretly follow their youngest sister to see where she always went in the woods. In the morning, as soon as day came, the youngest daughter went away, and the three elder ones followed her secretly. They had not gone far into the woods when they heard their youngest sister playing with a man, and they just went right to the place where the youngest sister was. Then they saw their youngest sister sitting on the ground with a really handsome young man. Then the three women went to them and sat on the ground also; and they began to play with their younger sister. They had forgotten that they were sent to watch the youngest one. Then they all fell in love with him whom they had seen and discovered that it was he who is named Most-Beautiful-One whom they had seen. Then in the evening they were sent home by Most-Beautiful-One, and they went home. And the three women did so also for two months.

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

Qa’mxulaq la’x milaè begwik’leq’les amā’inxa’ye qaxs gi’t’mæ q’a’x’idxa ga’alaxs la’e q’als’ide k’te’delq qa’s la la’xa a’l’e. Wa, a’naxwaem’le’wisè g’a’x na’nasx’xa la pledex’t’dxe dæ’sqwa. 5 Wa, la’e’m’lewisè ma’tts’m’gila laxm ‘meku’laxs la’e wunäl’e Qa’mxulaq ask’la’laxs y’dukwê k’te’skedelq qa la’s wunë’gres amā’inxa’yaxs l’a’naxwaē la’xa a’l’e. Wa, gi’l’em’lewisè ‘nà’q’-10 t’dxa ga’alaxs la’e q’als’ideq amā’inxa’yaxs. Wa, he’x’s’daem’lewisè la’xda-xwa y’dukwê nō’ndelq wunë’gr’ig. Wa, k’te’s’il’la’ag’t’la’laxs la’xda’xwa wu’l’a’laxs amā’inxa’yaxs la’e 15 amā’lälq’lal la’wa bēgw’nema. Wa, laem’lewisè À’em he’naku’laxs da’x’em lāx ax’a’sases amā’inxa’e. Wa, lā’x-da’x’elā do’x’watlaqēs kludz’sēs amā’inxa’e te’wa ä’la’l la e’x’sōkè 20 hē’pa bēgw’nema. Wa, he’x’s’daemm’lewisè la’xda’xwēda y’dukwē tśe’daq laq qa’s la klux’s o’gwaq. Wa, o’x’da’x’em’lewisè he’x’s’daem’x’lax’id la’x’ēs ts’l’a’yax-d’a’xwē. Wa, 25 la’x’m’lāx constructions at pai’sx’exs amā’inxa’e. Wa, lā’x’al’em’lāx w’i’laem la tla’selaxs la do’x’watla. Wa, la’x’m’lāx qà’stakqēs hē’mæ t’gadex Èx’qal’lagema’e la 30 do’x’watla. Wa, laem’la’x’a’wi’la’xwa dz’qwaq’la laxs la’e y’a’laxalayös Éx’qal’lagema’e qa’q’ax la’g’hì nā’nakwa. Wa, hē’mis g’a’xdax’wìt’qì nā’nakwa. Wa, la’x’m’laxa’wi’ma’tts’m’gila laxm a’mek’la 35 hē ge’g’wilax’da’xwēda y’dukwē tśe’daq. Wa, la’x’m’lāx w’i’laem la tlax’lìla la tsh’tle nā’q’yas Qa’mxulaq qaxs amā’inxa’yaxs la’x’a’lax hamó’sg’gila lagw’exes 40 a’mek’la hē ge’g’ile. Wa, la’x’m’lāx w’i’laem la’x’m’laxs m’ko’kwê k’te’skedelq.
only disobeyed him. Therefore Down-Dancer threatened to kill the husband of his princesses if he should find him. It is said that the four women would fight for Most-Beautiful-One, and that made our lord feel badly. The young woman arose early to go to the place where the husband to whom she was secretly married used to stay. As soon as she came to him, Most-Beautiful-One said to his [secret] wife, *Oh, my dear, take care!* I will go and leave the place where we are staying. I will borrow the [old-man] mask of the old man, and I will sit on the trail that you always take when you go bathing, so that you may find me there. Then you shall lead me on, and make me sit close to the door of your room, that I may go in when it is time to lie down in the evening.* Thus he said to her. Then the young woman was pleased at his words. The young woman went back at once, and returned home. As soon as she started, our lord also went to borrow the [old-man] mask of the old man. As soon as he had obtained the [old-man] mask of the old man, he put it on and sat down on the ground in the middle of the trail. (Now that was the second time that he had borrowed the old-man mask and the devil-fish mask of the Devil-Fish.)

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

After a long time, Down-Dancer got ready to paddle in his canoe to look after his deer-nets at the island in front of Pent'ats, which is named Denman Island. (That is what our ancestors used for catching deer.) Then Down-Dancer wished to take the old man to look after his canoe when he should go out of the canoe into the woods. As soon as the old man had gone aboard, they began to paddle. Then they arrived at Denman Island. Then Down-Dancer stopped out of his canoe, and he saw five deer caught in his net. He took them out at once; and as soon as the five deer had been taken out, he carried them to the beach. When he arrived at the place where
his canoe was, he saw a really handsome man sitting in the stern of the canoe; and as soon as Down-Dancer saw him, the man went out to sea, and the canoe was far from the rocks (of the beach). Then Down-Dancer wondered about the man. He saw now that the one who was sitting in the canoe was not like a common man. Then he tried to call him. He said, “Come ashore, my dear, that I may put my game into the canoe!” Thus he said in vain; but the man only shook his body, and therefore the canoe went farther out to sea. Then Down-Dancer became frightened because he was aware that (the man in the canoe) was not a common man. The reason of his fear was that the island on which he staid was really not large. Therefore he thought that he would give the oldest of his princesses to the man. He said to him, “Oh, my dear! I will give you the oldest of my princesses if you will come [that you may come] and take me aboard.” The man only shook his body, and the canoe went still farther out. Then Down-Dancer became really scared, and he shouted again, and said, “Oh, my dear, come and take me aboard! You shall have the next oldest of my princesses for your wife.” Thus he tried to say again; but the man only shook his body again, and the canoe went still farther out. Then Down-Dancer shouted again, and said again, “Oh, my dear! I will give you my third daughter for a wife. Come and take me aboard!” Thus he tried to say; but the man only did the same as he had done before. Now Down-Dancer could
hardly see him, for he was very far away. Then Down-Dancer was really frightened, and he said, "Come, take me aboard! You shall have the youngest of my princesses for a wife." Thus he said to him.

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

Then he was met by his three eldest daughters; and last came the youngest one, who was secretly married to our lord. As soon as the three princesses of Down-Dancer saw our lord sitting in the stern of the canoe, they tried to get ahead of each other in reaching him; but our lord did not take any notice of them at all. The youngest one arrived, and at once our lord went out of the canoe and put his arm around her waist, and they went up
from the beach immediately and entered the house of his father-in-law. Therefore Down-Dancer felt very badly, and he already hated his son-in-law. (This is the beginning of the hate between son-in-law and father-in-law.)

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

Then it occurred to him to ask his son-in-law to pick salmon-berries, for he knew that winter was a season when there weren’t any. In vain he tried to disconcert our lord. Immediately our lord asked his wife for a small basket; and as soon as it was given to him, he went out into the woods.
It was not very long before he came carrying in his hand a small basket full of salmon-berries, and then he gave them to his father-in-law. Down-Dancer thought the salmon-berries (were not enough for him), for he wished to use them to give a feast to his tribe. Then Most-Beautiful-One felt worse (than before) on account of his father-in-law; and he said to him, “O father-in-law! go on, invite your tribe, and try to use them up.” Thus he said. Down-Dancer at once sent his four attendants to invite his tribe to come and eat salmon-berries. They all went at once; and it was not long before the people came into the house. Then many dishes were taken, and salmon-berries were put into them, and the salmon-berries in the small basket did not grow any less. Then they were put before the tribe of Down-Dancer, and our lord was praised on account of what he had done. Now, Down-Dancer was really jealous of his son-in-law because he was praised by his tribe on account of the salmon-berries, which were constantly getting more.

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

qa’s là là’xa a’l'e. Wā, *wí’la’x*’dzel’aé gá’taxs gá’xaé k’lo’xk’lólə̂tə̂laxa là’laxa’mé qó’t laxa qa’m’dzə̂kwə. Wā, là’laxa’lə̂tə̂ tsilə̂s là’xsəs negu’mıpə. Wā, là’lə̂ lə̂ k’lo’xte Qá’məsulə̂tə̂ laxa qa’m’dzə̂kwə 5 kwe, qaxs nê’k’ə̂qə̂ qa’s k’w’ə̂lə̂sə̂s là’xsəs g’ə̂kulə̂tə. Wā, là’məlae ʃa’gə’nakulə̂tə ná qa’yə̂s Éx’kə̂lagə̂me’ê qa’s negu’mıpə. Wā, là’lə̂tə̂lə̂ ʃa’lə̂n’eq “'ya, negu’mıpə, wé’g’adələ̂ la ʃəm lə̂lə̂ 10 là’lə̂xəs g’ə̂kulə̂təq’ə̂s qa’s wé’g’ə̂lə̂sə̂s gu’nə̂lxδəl ʃə’lə̂wə’lə̂lə̂qə. nê’x’lə̂lə̂. Wā, hé’x’lə̂dam’lə̂w’ə̂lə̂sə̂ Qá’məsulə̂tə̂ ʃə’l’ə̂lə̂xəs a’y’lə̂kwə m’kwa qa là’lə̂ 15 là’lə̂xəs g’ə̂kulə̂tə qa’gə’xəs qa’lə̂q’ə̂m’dzə̂kwə. Wā, hé’x’lə̂dam’lə̂w’ə̂lə̂sə̂ là’x’də’lə̂xwa. Wā, k’l’ə̂lə̂tə̂lə̂n’eqə̂lə̂axa gá’taxs gá’xaé ə̂l’lə̂xələ̂ g’ə̂k’ə̂lə̂təs. Wā, là’lə̂lə̂ ʃa’lə̂n’t’w’ə̂lə̂xəs ə̂lə̂x’sə̂sə̂lə̂ qa’lə̂q’ə̂m’dzə̂kwə. Wā, hé’x’lə̂dam’lə̂w’ə̂lə̂sə̂ là’x’də’lə̂xwa. Wā, là’məlae k’l’ə̂s xu’ndə’k’ə̂lə̂də̂la qa’m’dzə̂kwə ə̂l’lə̂xəsə̂lə̂xəs g’ə̂k’ə̂lə̂təs. Wā, là’lə̂lə̂ ʃa’lə̂n’t’w’ə̂lə̂xəs ə̂lə̂x’sə̂sə̂lə̂ qa’lə̂q’ə̂m’dzə̂kwə ə̂l’lə̂xəsə̂lə̂xəs Qá’məsulə̂tə̂. Wā, là’məlae xə’nyə̂sə’k’ə̂lə̂yə’lə̂ ə̂l’lə̂x’sə̂lə̂xəsə̂lə̂xəs Qá’məsulə̂tə̂. Wā, là’məlae xə’nyə̂sə’k’ə̂lə̂yə’lə̂ ə̂l’lə̂x’sə̂lə̂xəsə̂lə̂xəs Qá’məsulə̂tə̂ g’ə̂k’ə̂lə̂təs. Wā, là’məlae k’l’ə̂s xu’ndə’k’ə̂lə̂də’lə̂ ə̂l’lə̂x’sə̂lə̂xəsə̂lə̂xəs Qá’məsulə̂tə̂.
Thus he said to them. Then they were given to his father-in-law. Down-Dancer at once took the two woodpeckers and let them fly. When the two woodpeckers had flown away, they sat down, each in one corner of the house, and they began to peck; and they did not rest the whole day, nor even the whole night. Down-Dancer became tired of them, and asked his son-in-law to send them out. Then Most-Beautiful-One felt badly because his father-in-law troubled him so much, and therefore Most-Beautiful-One told the woodpeckers to peck Down-Dancer to death. Then the two birds pecked at him, and between them killed Down-Dancer.

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

Some people say that Most-Beautiful-One threw the old-man mask into the water at Denman Island when Down-Dancer went into the woods to look after his deer-net, and therefore there are many devil-fish at Denman Island.
Woodpecker lived at Xusā'm. He had two wives. His first wife was Grisly-Bear-Woman, and his second wife was Black-Bear-Woman. Grisly-Bear-Woman had four boys, and Black-Bear-Woman also had four boys. Black-Bear-Woman was greatly loved by her husband because she was always gathering food; but Grisly-Bear-Woman was lazy; therefore she had no property, not even a box. Black-Bear-Woman had much property, and boxes all full of clover-root and cinquefoil-root, for she was always digging roots. Therefore she was loved by her husband, and therefore Grisly-Bear-Woman hated Black-Bear-Woman.

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

Then Grisly-Bear-Woman took the kettle and put water into it. With the tongues she put red-hot stones into it (for the ancestors of all the tribes always had stones in the fire of their houses). As soon as the water boiled, Grisly-Bear-Woman cut in pieces the meat that she kept hidden. Then she put it into the boiling water that was in the kettle. When the meat was...
done, she called the four children of Black-Bear-Woman to sit down opposite her. As soon as they had sat down, Grisly-Bear-Woman placed the meat before them. Then the children ate the meat. The youngest one spoke, and said, "Stop eating this meat, for it tastes like the breast of our mother!" Thus he said. As soon as Grisly-Bear-Woman put the cooked meat before the children, she ran out of the house.

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

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

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

At once they made a great noise; and before they had done so a long time, the children of Grisly-Bear-Woman came in sight. Immediately they took off their blankets and went into the water. Then the eldest one of the children of Black-Bear-Woman spoke, and said, "Let us splash water on each other." Thus he said. The children of Grisly-Bear-Woman agreed at once. They splashed water on each other. It was not long before the children of Grisly-Bear-Woman expired. Then each of the children of Black-Bear-Woman took one of the children of Grisly-Bear-Woman, and they put them down as they were told by the eldest one of the children of Black-Bear-Woman.
eldest one to do. As soon as they had done so, they started, and went straight up the river of Xusā'm. As soon as they arrived at the Trees, the eldest one spoke, and said, "O friends! don't the roots of one of you grow straight down?" The Trees replied, and said, "That one is farther inland." Thus they said. Then the boys started again. Then the eldest one spoke again, and said, "Don't the roots of one of you grow straight down?" Then the Trees replied, and said, "That one is farther inland." Thus they said. The boys started again. Then they saw the Heron. They went to him, and the eldest one spoke to the Heron, and said, "O friend Heron! please stretch your leg across, that we may go across (the river)." Thus he said. At once he stretched his leg across the river, and the four brothers went across.

As soon as they got across, the eldest one spoke to the Heron, and said, "O friend Heron! if Grisly-Bear-Woman should come and beg you to stretch your leg across, just detain her by talking to her. Say that you are afraid that she might break your leg, for she is very heavy." Thus he said to him. Then the brothers started again, and the eldest one spoke again and questioned the Trees. He said, "Don't the roots of one of you grow straight down, Trees?" Thus he said. Then the Trees said to him, "That one is farther inland." Thus they said.
Then (the boys) started again. They had not gone far when they saw a Water-Ousel poling up the river. Then the eldest one spoke again, and said, “O friend Water-Ousel! please take us across the river.” Then Water-Ousel came ashore and stopped on the water at the place where they were. The brothers went aboard the canoe, and went across. As soon as they got out of the canoe, the eldest one spoke again, and said, “O friend Water-Ousel! if Grisly-Bear-Woman should come and beg you to take pity on her and to take her across, just detain her by talking to her, so that she may stay far behind us; and also upset your canoe and drown her.” Thus he said, and went on.

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

The four children of Black-Bear-Woman had not been sitting on the
long, before Grisly-Bear-Woman came in sight. She was following the tracks of the four children of Black-Bear-Woman. Probably she had lost the tracks of the four children at the foot of the yew-tree. Therefore Grisly-Bear-Woman stopped at the pond under the tree. Then she saw the reflection of the children in the pond under the tree. She became angry at once, and jumped into the pond and struck at the reflection of the children. Then she gave it up.

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

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

Grisly-Bear-Woman started again with her mouth open. Wren jumped into her mouth, and went right through her, (coming out) at her anus. Grisly-Bear-Woman chewed in vain; and Wren spoke again, and said, "Ah! it is possible to go right through you. Don't talk, or I shall drill a fire in your body." Thus he said. At once he took pieces of the cape of the children of Black-Bear-Woman, for Wren always kept his fire-drill hidden. Then Grisly-Bear-Woman replied again to Wren, and said, "Ah, little one! come and try to drill a fire in my
body." Thus she said. Wren scolded her at once, and this was the reason why she became angry. She again had her mouth open, and tried to bite Wren. Then Wren jumped into her mouth and sat down in her stomach. Then he started a fire with his fire-drill in the pieces of the cape. It was not long before it began to smoulder; and when it burned, he jumped out of her. Then Grisly-Bear-Woman began to cough. She did thus: "Laxö', laxö', laxö', t’s!Ets!Ein!" Then she was smoking from her mouth to her anus, and Wren only laughed. Now she burned. She burned to ashes. Then the children of Black-Bear-Woman came down. They blew at the ashes, and they all became mosquitoes and horse-flies. The eldest one said to the mosquitoes and to the horse-flies, "you shall be the mosquitoes of later generations;" and thus she also said to the horse-flies. That is the end.

Listen, and I will tell you the story of the first of the Legwilda'xwa, who lived in a village at the place named Tilted-Ground. Qā’tenats was a great shaman. He always cured the sick ones, and he was pranced of slaves, canoes, and princesses of the chiefs. Therefore Qā’temō was a real chief, and Qā’tenats was jealous of him. Qā’tenats wished to purify himself in the river, and he asked his younger brother to go with him and purify himself in the river. They started to
go to the river at the end of the village. Qā'te'nats and his younger brother started and went to the upper part of the river. They saw a rock in the river, and on it lay some bark. Then Qā'te'nats asked his younger brother to purify himself farther down the river. Qā'te'nats did not wish to be near his younger brother while he was purifying himself. Every morning and every evening they went. Now they had purified for four days, but then in the evening they went to purify again, and sat on the rock on which the piece of bark was. Then they heard something moving in the salal-bushes, and Qā'te'nats was frightened. Therefore he broke a piece of the bark and threw it at the thing that made the sound in the salal-bushes. Then the noise that they had heard ceased. As soon as they had finished purifying, Qā'te'nats went home and lay down in his bedroom with his younger brother. It was not yet daylight in the morning when Qā'te'nats woke his younger brother. His younger brother arose at once, and they went out of the house to the place where their canoe was anchored. Then they went aboard and paddled. Qā'te'nats said that they would go to an island called Egg Island.

Then his younger brother steered towards the island. They had not gone far when daylight came, and they were halfway across on their way to Egg Island. Then they saw a large (head of) kelp [standing] on the water, and Qā'te'nats at once asked his younger brother to steer...
for the kelp. His younger brother obeyed him at once. As soon as they arrived at the (head of) kelp, Qāte’nats took hold of it and spoke to his younger brother. He said, "O brother! take care! I will climb down this kelp (stem) and see the world beneath us. Go home and arise early every morning and walk on the long beach, looking for me. Don't feel unhappy. Go home, brother." Thus he said, while he went into the water at the bow of the canoe, climbing down the kelp (stem). His younger brother went home at once.

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

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

He put his hand on the bark, and the man screamed. Qā’tënats pretended that there was difficulty in sucking out (the sickness) from his side. Three times he tried in vain to suck it out. Then the fourth time he tried and hit it, and the man got well at once. Then the serpent-man sat up and spoke to Qā’tënats. He said, “Oh, my dear Qā’tënats! you will be a very great shaman. You shall see now what supernatural gift you will obtain from me.” Thus he said when the supernatural power came to Qā’tënats. As soon as the supernatural power came into the house, a pond appeared in the house, and reed matting was growing in the pond. A petrel came soaring over it; and as soon as Qā’tënats came to his senses, the pond and the reed matting and the petrel disappeared.
Then he was sent home by the serpent-man. He went along under water and arrived home. His younger brother was walking along the long beach all the time. After Qa'te'nats had been away for four days, his younger brother started again in the morning, and found his elder brother lying dead at high-water mark. As soon as his younger brother reached him, (Qa'te'nats) awoke. They went to purify themselves; and as soon as they had finished, he tried his shaman's power. At once the pond came, the reed matting grew in it, and the petrel also came soaring over it. Soon he finished. Then he waited until evening; and as soon as it was evening, he sent his younger brother to go and make a fire in the house of his father. As soon as the fire was built in the house of his father, his younger brother invited his tribe in. As soon as they were all in, Qa'te'mo entered, who was the first shaman. Then that great shaman, Qa'te'nats, entered. At once the pond appeared, with the reed matting, and the petrel soaring over it. Then he cured the sick among his tribe. Qa'te'mo did not believed that Qa'te'nats was a real shaman: therefore he lied and said that he was sick; and he begged Qa'te'nats to feel of his belly (for his sickness). Qa'te'nats at once discovered that he was lying, and therefore he tore his intestines, his liver, his lungs, and his heart to pieces. As soon as they were all broken up and mixed, he pulled them out of Qa'te'mo's anus. Thus he killed Qa'te'mo. Now he had obtained what he had wished for.
when he went to purify in the river; and he continued to heal the sick among his people, and the pond and the reed matting and the petrel always appeared when he was healing. That is the end.
II. Traditions of the Dza’wadeénoxv.

1. Qa’wadiliqala (Listened-to).

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

Then they all took off their blankets, and the one who had first taken off his blanket spoke, and said, *Now we have finished being animals. Now on we will remain men. Now we will all take names. I shall have the name Listened-to. – You will have the name Healing-Woman* (for the next one was a woman). — *And your name will be Supernatural-One. — And your name will be Slow-in-House.* Thus said Listened-to to his younger brothers (and to his younger sister). Listened-to
was a great shaman. All of them were [in vain] shamans; but they could not attain to the shamanistic powers of Listened-to. Now they lived for a long time in the same way as we are now living here.

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

Healing-Woman did not go far before she stood still. Then Listened-to threw his piece of quartz at her. Healing-Woman just caught Listened-to's quartz and threw it at him. Then Listened-to also just caught it, and he threw it at his sister. Then she caught it again. Then Listened-to threw his quartz to the middle of a large mountain, therefore it has the name Quartz. He began to vow:

\[\text{wā'las paxa'la'lae Qa'wadiliqala. Wā, la'lae 'nā'swa'xm wāx' paxa'la. Wā, la'lae wē'graa lāx pex'e'na'yas Qa'wadiliqala. Wā, lae'mlae gā'łam ma yō la gwē'x'sens gwē'x'sę'maŋəs.}

\[\text{5 Wā, la'lae xu'ls̊ğde nā'qa'yas Qa'wadiliqala. Wā, la'lae yā'qle'gə'wa. Wā, la'lae 'nē'k'a: "ya, ād, Hayałlagasə," amfədə'xens ə'lenes xəmə'la'la'la̱x xu'ls̊əlax qaens gə'xənə'nxə 10 bēgwa'nemə, "nē'x'lae. Lā'lae yā'qle'gə'la Hayałlagasə. Lā'lae 'nē'k'a: We'gə'dəzə'xens qaens qəla'le'xə'xə̱sens nə'na'alak'wənə'nxə, "nē'x'lae. Wā, mədē's gwō'yə'os qaens a'mə'la'nə'yə." 15 nē'x'lae. Wā, hē'x'idəməl'awisə Qa'wadiliqala hahō'qulux'ida. Lā'lae ləxwa'lałəxes tek'la̱x. Wā, wəlaq'uxla'lagə'zə̱laxə̱gə'la ləxwa'lałəxes tek'la̱x ləe hō'x'witsə ə'lkwa. Wā, la'lae 20 mə'kluγa'la̱x xwē'q'ax lāx hō'x'misas ə'lkwa. Wā, la'lae dā'x'ldaxa xwē'q'ax qa's teō'x'wīdeq. Wā, la'lae gwa't sə'əxwaq'qə̱sə lae yā'qle'gə'wa. Wā, la'lae 'nē'k'a: "ya, ād, Hayałlagasə." 25 Hā'gə la'xə qwə'qwa'xə̱la qaens we'gə̱ gwə'nuqətsxə sə̱lə'wa'yaxə'sens nə'na'alak'wənə'nxə, "nē'x'lae. Wā, gəltəməl'awisə la qə'side Hayałlagasə, ləe ā'mə'la Na'na'ulakwə ə' Kule'la la klus 30 sə'la la'xə qwə'qwa'səxe'la. Wā, kə'le'sla̱la qwə'səg lə'lae Hayałlagasəsə lae ə' yə'wəlākəla. Wā, la'lae Qa'wadiliqala əmxə'tə'sə̱s xwē'q'ax lāq. Wā, hē'x'idəməl'awisə Hayałlagasə 35 ā'ə̱m da'dalaq xwē'q'ax laś Qa'wadiliqala qa's əmxə'de'les lāq. Wā, ə'mə'təməl'awisə Qa'wadiliqala et'ə̱də'dalaq. Wā, la'lae et'ə̱də mxə'de'les lə'xəs əwə'qwa'. Wā, lae'mla'xaə et'ə̱də də'dalaq. Wā, 40 la'lae et'ə̱də mxə'de'les Qa'wadiliqalə̱səs}
to fear his sister: therefore he did so, and he just threw it at the mountain. Now Listened-to and Healing-Woman were afraid of each other, and they watched each other all the time.

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

Now he took off his wolf-mask and his blanket, and he became a man again. It was not long before Listened-to felt badly. He felt down-hearted because he had no tribe. Then Listened-to went out of his house and sat on his summer seat, and he considered
what to do. He had not sat there long, before Healing-Woman and Supernatural-One and also Slow-in-House came out and also sat down on the summer seat of Listened-to. As soon as they had all sat down, Listened-to arose and went to the place where Supernatural-One was sitting. He took hold of him, threw him over, and bit him in the throat. He killed his younger brother. His other younger brothers were just looking on while their eldest brother was doing so. As soon as Supernatural-One was dead, Listened-to took a knife and cut his younger brother’s body into pieces. Now (the body) that had been cut up by Listened-to was really in small pieces. As soon as he had finished cutting up his younger brother, he gathered his flesh and made it into a round ball. As soon as it was really round, he spoke to his other younger brothers, and said, “O brothers! you do not need to feel badly on account of what I have done to our younger brother. It is only because I have seen that we should never increase in numbers if I had not done so to our late younger brother. Now see (what will happen)!” Thus he said, while he threw the ball of flesh of his late younger brother upward. At the same time Listened-to said to it, “Há, há, há, há!” As soon as it had gone high up, what had been flesh turned into eagle-down. Then he spoke, and said, “Há há! Now scatter all over our world, and future men will not understand each other all round our world.” Thus he said. Then the down was blown all round our world. So there were only two great man and
the wife of one, who were the only ancestors of all the tribes of the whole extent of our world. Then Listened-to said to what had been the eagle-down, "You will be the future men, and you will become many all round our world." Thus he said.

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

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

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

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

In the morning Listened-to arose at once and went to bathe in the river. After he had bathed, he saw the fish-weir. It was really the same as he had dreamed, and it was full of olachen. Listened-to at once took the olachen out of it, and he had plenty of fish. After he had finished getting olachen, he was troubled (as to) what to do with them, and when night came he went to sleep. Then he dreamed that the old man was coming into the house; and he dreamed that (the old man) took a board and drew a mark on it, and bent it (for the side of a box); and he dreamed that (the old man) took a short board for the bottom (of the box); and that as soon as he had finished it he took what he had made and carried
it on his shoulder, for it was now a large cooking-box. Then Listened-to dreamed that he just went again to look through a hole to watch the old man; and he dreamed that (the old man) made a fire outside of the house; as soon as the fire burned, he took up many stones, and put them into the fire; and he dreamed that he took a bucket to get water, and that he poured it into the cooking-box; and he dreamed that the cooking-box was half-full of water. Then (the old man) finished fetching water. Then he dreamed that (the old man) split cedar-wood and made tongs. Now the stones were red-hot, and he took them up with the tongs which he had made, and he dreamed that he put them into the water in the cooking-box; and he dreamed that the water began to boil in the cooking-box, and did not stop putting the olachen into the cooking-box until it was nearly full. Then he put in more red-hot stones. Now the water was really boiling; and he dreamed that (the old man) took a clam-shell, and that he skimmed off the olachen-grease, and that he poured it into another kind of a box — a grease-box which just came out of the floor; and he dreamed that the old man disappeared, after he had finished trying out the oil.

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

Listened-to had hardly finished putting away his grease when Slow-in-House arrived on the beach. He spoke at once, and said, "O brother! how do the birds of your river here sing?" Thus said Slow-in-House to his elder brother.Listened-to answered him at once, and said, "This is the song of the birds: 'Dzā'wadżénox!" He referred to the robin. Then Slow-in-House said, "Then your tribe will be the Dzā'wadżénox!" Then Listened-to also questioned Slow-in-House, and said, "And how sing the birds of your river?" Slow-in-House answered him at once, and said, "They whistle (ha'wā'la) when they sing.[10]" Thus he said. Then Listened-to said at once, "Then your tribe shall be the Haẖwā'mis," thus he said, "for larks (wā'xwaxule) whistle when they sing."

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

2. Qa'wadiliqala lô O'maxtł'a:lax (Listened-to and He-who-became-Chief-by-hunting-on-the-Sea).

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

Every time they tried to walk on hands and feet in the supernatural dance, it went wrong. Then the chief arose, and Listened-to heard him called by the name Wealthiest. Listened-to discovered that once when the owners of the house were Wolves, for that was a name (belonging to the Wolves). Then the one who was speaking said, "What may be wrong with our friends here? — Come, friend Mouse-Woman, go and see what is wrong with our friends." Thus he said. Listened-to tried in vain to hide. Mouse-Woman
came [right just] to the place where he was hiding, and said, "Oh, my dear Listened-to! Come! Why do you hide yourself? Come into your house, chief!" Thus she said. And what could Listened-to do? for he knew that she was a person of supernatural power. Therefore he just arose and followed her.

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

At last an old man spoke, and said, "Welcome, chief, in your house! Come and sit down in your chief's seat, chief!" Thus he said, pointing to the rear of the large house. Listened-to went at once and sat down in the rear of the large house. Then the old man spoke again, and said, "O friend Wealthist, Listened-to! sit down and watch our dance." Thus he said. As soon as he stopped speaking, Listened-to heard the sound, "hama'mama!" and at once the singing-masters beat time. Then the Maggots-on-Back mask appeared.
and the Hemlock-Leaves-on-Back mask came out of the ground; and the Wrapped-around mask came out of the ground, and last the Chief-of-the-Ghosts mask came. (The last) held in each hand an eagle-tail, and he had a war-axe. Then they went around the fire in the middle of the large house, and the singing-masters sang four songs. As soon as the last song was nearly at an end, the four Ghost dancers began to disappear. They went down into the ground, one in each corner of the large house.

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

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

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

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

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

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

In the morning, when daylight came, Listened-to wished immediately to go paddling. The door of the large house was a snapping mouth. As soon as night came, the wealth whistle sounded in the rear of the house. Imme-
diately Listened-to sent his attendants to invite his tribe in, who had been eagle-down, for the tribes were now numerous. It was not very long before they all came in. Then everything that had been seen by Listened-to among the Wolves appeared; and also something additional that had not been seen by Listened-to, namely, many wolf-masks. It is said there were a hundred wolf-masks. The dog-mask for the great dance from above, came, followed by the wolf-masks, and afterwards all appeared that he had seen before. Now in this way it was finished.

After four days, Listened-to launched his hunting-canoe. He was coming out of the inlet of North-Side. He had a hundred goat-skins to cover himself, and he carried dried mountain-goat meat as travelling-provisions. He arrived at the place Yaë'sug'iwano. Then he caught sight of some one paddling in a canoe. He asked his steersman to steer towards him. Immediately the steersman steered in that direction, and turned the bow of his canoe towards him. Then they caught hold of each other. Listened-to spoke first, and said, "Thank you for meeting me [that we have met]." Immediately he gave him as a brother-gift his canoe and the hundred goat-skins. Then He-who-became-Chief-by-hunting-on-Sea, whom he had met, also gave him his canoe as a brother-gift, and a hundred sea-otter blankets. Then He-who-became-Chief-by-hunting-on-Sea said first, "O brother! I am the one who has the name. He-who-became-Chief-by-hunting-on-Sea. What is your name, broth-
er?" Thus he said to him. Listened-to spoke at once, and said, "I am Listened-to, brother." Thus he said to him. (You know the whole rest of the story of the Kwakiutl about He-who-became-Chief-by-hunting-on-Sea). That is the end.\footnote{See Vol. III, p. 271.}

\[\text{nè'x}'laëq. Wà, hé'x}'idaem}'la'wisé yà'q'le'ga'fè Qa'wadiliqala. Wà, là'laë nè'ka: *No'gwaem Qa'wadiliqala, nè'mwot,* nè'x}'laëq. (Wà, nà'xwaem is qà'l'lay nù'yamasà Kwa'gufè qa 5 O'maxtë'la'la'ya.) La'm là'ba.}

3. Pò'tas\footnote{Literally, "place of being satiated."} (Feeder).

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

\[\text{The ancestors of the Dzā'-wadzënox\textsuperscript{a} were all sitting on their summer seats, and Feeder saw his father-in-law, who came and sat down on the point of land. He brought to Feeder as a marriage-gift many crab-apples. Tucked-in went at once to meet him. He went aboard his canoe to take the large spoon with the Dzö'-noq'wa handle. He dipped it into the crab-apples, carried it up from the beach, and threw it in the face of a man called Fool; and Fool did not say a word, for Feeder was feared by his tribe. Immediately they went and Wa, hé'x}'maa'sëxs là'è he'le'da gà'-lòla gì'gama'ë Qa'wadiliqala. Wà, laxtΆ'la'laë xu'ngwadex'ìdes He'ixa-bà'ë. Wà, laxtΆ'la'laë xu'ngwadex'ìdes là'wa'dá'ë. Wà, laxtΆ'la'laë xu'ngwadex'ìdes Pò'tasé. Wà, laxtΆ'la'em}'laë gì'game'sa Wìoqumaë. Wà, laxtΆ'la'lÀ'laë lslÀ'ya'nòkwxè Pò'tasas Wà'wìple'gà'ë. Wà, lar'm}'laë gì'game'sà Le'-ìwag-ìla. Wà, lar'm]'laë hextÀ'la'laë g'o'kùlè Kwa'x'ple'ë. Wà, héxtÀ'la'laë g'o'kùlè Pò'tasè Lèwís g'o'kùlètë Gu'n-ple'të. Wà, laxtΆ'la'laë gò'gà'dé Pò'tasè là'xà o'güx'së've'makwxè leq'wa'la'la'ya. 20 Wà, laxtΆ'la'laë e'í'gwadè Pò'tasas G'a'bëna. Wà, laxtΆ'la'laë tò'mà à'tëta. LaxtΆ'la'laë wì'la a'waq'M'ëtëda gà'la Dzà'wadzënoxwa. Wà, héxtÀ'la'em}'la'wë la dòx'wax'm'ëts Pò'tasaxes 25 negù'mpaex g'jà'xà te'së'x wid là'xà a'wìl-bà'ë. Wà, gà'x'em]'laë wà'wadzësa tsì'lxwè qì'ënëm làx Pò'tasè. Wà, hé'x}'idaex'tÀ'la'em}'la'wisë G'a'bëna la la'la'laq qà's lè laxs là'x ìwa'k'Ìnàs 30 qà's lè dà'x}'idxa tse'x'tìa dzo'noq'wëx-À'laq qàx'tÀ'laë tsì'x'ùdës là'xà tsì'lxwè. Wà, gà'x'em]'ta'laë la'ls'dëškas qà'ss guq'ëmdës laxtÀ'laxa bìgwàmëme tê'-gades Ñëno'ìë. Wà, k'ëlsa'tìxÀ'la- 35 em]'là'wës wà'ldem' Ñëno'ìë qaxs k'ëls'-maë Pò'tasè, yësës g'o'kùlëtë. Wà,}

\[\text{See Vol. III, p. 271.} \]
carried up the load of that chief, the father-in-law of Feeder.

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

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

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

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

After a long time had passed, Feeder was sent for, to get many clover-roots for his father-in-law. Feeder had no canoe, but Not-following-the-Right-Path had a canoe. Then Feeder sent Tucked-in to launch the canoe. He did not ask permission (to take) it. Then Tucked-in went to get clover-roots, and it was not long before he came home. At once the clover-roots were carried ashore by the ancestors of the Dza'-wadzenox, and Tucked-in was immediately sent by Feeder to go and invite his tribe in. Then a feast was given with the clover-roots. As soon as the
clover-roots were done, they poured much grease over them, and placed them before the guests; and when the guests began to eat, Tucked-in again sat in front of them and put his long hair into the grease and tossed it among the guests, and the eyes of the guests were hurt by the grease. As soon as the guests had finished eating, they went out.

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

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

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

The two children of Feeder said they would pretend not to make much are about what had happened to their father. They said they would stay in the same house (where they had been). After a long time the elder one spoke. His mind was becoming more mature [old]. He said, "O brother! take care! I shall purify myself, for I wish to kill in revenge those who made us orphans."

Thus he said. As soon as night came, he started and went to the river and sat in the water; and when daylight had nearly come, he went home; and he did so all the time. The people did not suspect what he was doing.

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

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

As soon as he had finished doing so, Strength-of-Bank-of-River said, "Now let us try to wrestle, that I may see what your strength is." Thus he said. Then they tried to wrestle, and the young man was worsted. Then Strength-of-Bank-of-River again pressed his hands downward to (the boy's) knees. As soon as he had finished doing so, Strength-of-Bank-of-River spoke, and said, "Let us try once more to take hold of each other." Thus he said. The boy at once put his arms around his waist,
but the boy was again thrown. Then Strength-of-Bank-of-River said he would again press downward along his arms. As soon as he had finished doing so, Strength-of-Bank-of-River came very near [almost] not worsting the boy. Finally the boy was thrown. Then the boy was picked up by Strength-of-Bank-of-River, and he blew water taken from the river on him.

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

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

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

Reaching-Heaven at once started to tell his younger brother; and as soon as he saw his younger brother, he told him that he [his younger brother] should take the war-axe from its hiding-place, and that he should give it to his elder brother, Reaching-Heaven. Then the (younger brother) said, "O brother! go and kill Fool and his wife, and also the other chiefs of our tribe, that we may be the only chiefs among them." Thus he said to him. Reaching-Heaven at once took the war-axe and started. He went straight to the place where his uncle, Fool, was working. He stood by his side, and he struck him on the temple; and Reaching-Heaven spoke while he struck his uncle on the temple, and said, "O Fool! this is your Notched-Point-Ghost-Maker-War-Axe. Now you taste it." Thus he said while he struck him. Then he also struck his (uncle's) wife; and he went on killing their relatives, and he stopped only when they were all dead. Then he was feared by his tribe, and therefore he was treated well by his tribe. Now his name was Paddled-to; and he took a wife; and after that he had a son, whose name was Potlatch-Giver-of-the-World. That is the end.
Sitting-on-Earth was living at Spring-Salmon River. One fine morning he started walking about, and searched for young cedars to peel off their bark. It did not seem to Sitting-on-Earth a long time that he was going to a place behind a large mountain named Having-Phosphorescence. It was a very short time that he was going, although it was far off. Then (Sitting-on-Earth) found a really good young cedar, and he cut around the butt-end and peeled off its bark. He had done so just once when he heard right behind him some one speaking, who said, "O friend Sitting-on-Earth! I come to invite you to go to my house. Where is your wife? She shall come also." Thus he said. Then Sitting-on-Earth replied to the one whom he heard speaking, and he said to him, "My wife cannot speak, for she is carved out of alder-wood, and she has hair of yellow cedar-bark." Then the man spoke again, but Sitting-on-Earth never turned his head. He said, "O friend! I am Most-Friendly. Come, let us go!" Thus he said.

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

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1 See Vol. III, p. 361.
going along, for my house is not far away. It is just beyond [almost as far as] ten large mountains." Thus he said. This did not seem important to [the mind of] Sitting-on-Earth; for Most-Friendly made (him feel) so, for he was a supernatural man. Now they had passed four large mountains when Sitting-on-Earth saw a house with a painted front. As soon as they approached it, a small man came to meet them. He said, "O friends! I have been sent out by Seer, our chief, to call in Most-Friendly and our friend Sitting-on-Earth to come and eat in his house." Thus he said.

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

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

Then they saw that a mat was spread out. Most-Friendly and Sitting-on-Earth went straight to the mat that was spread out and sat down on it. As soon as they were seated, Bluejay went up to the shelf above, in the middle of the house, and took down a basket full of dried berries; and he put it down, and he took a dish and broke up the (cake of) dried berries into it. Then he poured water into it and mixed it. As soon as this was done, they were served with the food.
finished, he put the dish before Most-Friendly and his friend. Immediately they ate it; and as soon as they had finished eating, they went out of Blue-jay’s house.

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

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

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

Then he was asked by the speaker
of the house what he was doing. It
occurred to Sitting-on-Earth that he
would say he came to get a supernatural
treasure; and the Listener of the Wolves
spoke, and said, "Our friend comes to
get a supernatural treasure from us."
Thus he said. Then the chief of the Wolves spoke, and said, "This my harpoon-shaft shall go to our friend, that he may get everything easily." Thus he said to him. As soon as he had finished, he spoke again: "This feast-dish with a serpent-head at each end shall also go to him, and this death-bringer, and this water of life." Thus he said to him. Then he finished. Then Sitting-on-Earth was sent to come home; and they folded up the harpoon-shaft and the serpent feast-dish, the death-bringer, and also the water of life, and they were now only a handful. Then it was given to Sitting-on-Earth, and he went out of the house.

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

Then he went hunting sea-otters and seals at Blind Island. He obtained
everything very easily now. Then he invited all the ancestors of the Dzā'-wadEénox*, and he feasted them on many seals. Then he always went to war with his death-bringer at the places where he found tribes. Then he was asked by his tribe to bring to life those who had been dead for a long time, and Sitting-on-Earth was paid for it canoes and slaves. He always invited the tribes (to his feasts). Now he became a real chief. That is the end.
III. TRADITION OF THE GWA’WAENOXU.

Ts’ögulis (First-Beaver).1

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

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

1 See a reference to Ts’ögulis and his brother, Vol. III, p. 158.
was still walking. Night came again. Then he went to sleep. In the morning, when day came, he went into a small river; and after he had been in the water of the river, he started again. Night came again, and he again took a rest and went into a pond. As soon as he had finished, he went to sleep. In the morning, when day came, he started again, and it was not yet evening when he arrived at a large lake. He sat down on the shore. Then he took off his blanket and just sat on the ground.

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

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

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

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

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

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

Immediately they took the little canoe for the one who had just arrived. Then Paddled-to and the Bella Coola were friends, and they went home. They [the many people] launched their canoes and went back southward. Then they arrived at Monster-Receptacle, for that is the house of Wealthy. When the Killer-Whales arrived at the beach of the house of Chief Copper-Maker, Copper-Maker called the Killer-Whales in. Then Born-to-be-Head-Harpooneer told him that Paddled-to desired one man from among the Bella Coola. He said, 

la'që. Wa, la'x'm'lae qa's'idë Sé'widë qa's la'x'da'xwë t'o Alë'xumë'g'läxk'wë la'xa g'ë'kula. Wa, la'x'm'lae k'ës dö'gi'tsa bë'xusë bëgwa'nm'mëq qaxs ná'naulakwë. Wa, la'x'm'läw'isë 'në' 5 k'ë Sé'widë: *Ex'laoxda bëgwa'nm'mëx la'xwa le'iqlaxala'tëx,* 'në'x'laë. Wa, la'x'm'läw'isë Sé'widësa má'x'ènö-xwë, yit Alë'xumë'g'läxk'wë. Wa, la'x'm'läw'isë 'në'k'ë: *'ya, qast, Së'wid, ax'e'xq 10 desëxwa gwë'yëq'os èx bëgwa'nm'ma'a?* 'në'x'laë. Wa, he'x'ìdaem'läw'isë Sé'widë ná'nak'ëxq. Wa, la'x'm'läw'isë 'në'k'ë: *'A, ax'e'xqëxënaq,* 'në'x'laë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, la'x'm'läw'isë Sé'widë ná'nak'ëxq. Wa, la'x'm'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë 20 Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë 25 Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë 30 Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë 35 Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë. Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë 40 Wa, he'x'ìdaem'läw'isë la'q'ës Alë'xumë'g'läxk'wë.
"He came with us." Thus he said. Then Copper-Maker was really glad on account of Paddled-to, because he was not reluctant to tell his mind to Born-to-be-Head-Harpooneer.

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

Born-to-be-Head-of-the-World was standing in the door of his house. His parents lived at Gumgumliga, on the other side of Monster-Receptacle. The younger brother of Born-to-be-Head-of-the-World, Born-to-be-always-Chief, was playing on the beach outside of his house. Then he discovered the large house drifting down with the tide. Then Born-to-be-always-Chief recognized his elder brother. He called his father and his mother. His father and his mother came at once; and they all recognized him.
As soon as Born-to-be-Head-of-the-World knew that his parents had seen him, his house went down again. Then he disappeared again. His parents started at once to go to Hé'gims to call the tribe to come and stay at Gu'mgumlig'a. As soon as Born-to-be-always-Chief arrived at Hé'gims, he reported to his father's tribe. The ancestors of the Gwa'wánox at once got ready; and in the morning, when day came, they loaded their canoes and went to Gu'mgumlig'a.

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

Then his parents felt badly. Born-to-be-always-Chief started for the other side of the point at Gu'mgumlig'a. Then he saw a large bull-head with a man's face. Then Born-to-be-always-Chief ran and saw it from near by. He recognized Born-to-be-Head-of-the-World. Then he ran and tried to tell his parents. He was only struck by his father, for he did not believe him; and the father of Born-to-be-Head-of-the-World
of-the-World said, “Go away! Why did you come and speak thus, like [imitating] those who deride my late son?”

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

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

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

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

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

Immediately Born-to-be-Head-of-the-World went into his house, and he sang his sacred song. Then his father heard him singing his sacred song, and First-Beaver was sent by his father to go and see why Born-to-be-Head-of-the-World was singing his sacred song. As soon as First-Beaver went out of his house, he saw the large painted board front of the house, and First-Beaver just went back into the house to tell his father what he had seen. Immediately his father and his mother arose and went to see it. Then they discovered that the door of the large
house was the mouth of a sea-lion. As soon as the parents came near the door, the mouth-door of the large house opened. Then his father and his mother jumped in (through) the door of the house. As soon as they went in, the Speaking-Post at the right-hand side of the door spoke, and said, *Attack this stranger who has come into your house, Copper-Maker.* Thus he said. Then the one on the left-hand side of the door also spoke, and said, *Treat them well. These are the parents of Copper-Maker here.* Thus he said.

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

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

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

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

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

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

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

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

Then Born-to-be-Head-of-the-World spoke, and said, "O masters, tribe, listen! that I may tell you how I feel towards you. I shall give a winter
dance. My elder brother, First-Beaver, has disappeared; and also my younger brother, Born-to-be-always-Chief." Thus he said. Then much red cedar-bark appeared at the right-hand corner of the house. Then Born-to-be-Head-Speaker arose and went to the place where the red cedar-bark was. He took some of it and sang his sacred song. Then he went around the fire of the house and distributed the red cedar-bark among all the men, the women, and the children. Now they were winter dancers.

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

The ancestors of the Gwa'waënox had just finished singing when Born-to-be-Head-Speaker went out. He saw a large sea-otter lying on its back on the water, and over it were flying four white gulls. Immediately he re-entered the large house and told Born-to-be-Head-of-the-World. He said, "Oh, my dear! what may it be that was seen by me lying on its back on the water outside, just like a sea-otter?" Thus he said. Born-to-be-Head-of-the-World...
said at once, "That is Born-to-be-always-Chief." Thus he said. "Go and call our tribe outside." Thus he said.

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

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

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

As soon as it had gone back, First-Beaver came out, and the ancestors of the Gwawaenox sang. First-Beaver had hemlock-branches on his head, and he had a neck-ring of hemlock-branches, and arm-rings and leg-rings of hemlock-branches. After he had danced to the four songs, he went back to the rear into the sacred room. Then the wealth-sounding whistle of the sea-otter mask sounded, and it came out. It went around the fire of the house. As soon as it had gone back to the middle of the rear of the house, the bird whistle sounded, and four white gulls came soaring just over the sea-otter. It was not long before the gulls disappeared. Then the sea-otter mask also disappeared, and Born-to-be-always-Chief came out of the sacred room. He had on a head-ring of hemlock-branches.
and arm-rings and leg-rings of hemlock-branches, and he danced to the four songs.

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

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

The goat-hunter went home at once and told Born-to-be-Head-of-the-World and his father about it. The attendant of Born-to-be-Head-of-the-World, Born-to-be-Head-Speaker, at once called his tribe. As soon as they were all in the k'wa. Wä, lax'ā'la‘læ ogwawa qa's-sagam'ë. Wä, g’x’la‘læ xwe’x’welewmsg’lakwë g’ag’xw’ilata’læ la’xa he’mkwe. Wä, lax’m’laxa‘læ q’wa’xe qex’imä’yas; wa, le’wis qen’xa’wa’xe 5 le’wis q’ex’ts’ana’ë te’wis q’ex’-seda’ë. Wä, lax’ālaem’læ yhx’w’itsa m’osgmexamat q’emq’lemdem. Wä, g’l’em’læwisë q’u’bëda m’osgmë q’emq’lemdemxam la’ë a’le’sta. 10 Wä, hë’x’idam’læwisë y’a’x’widë n’la’nokumëg’lakwasa šl’in. Lëqwa l’ax’ës g’okulotë, te’wa g’emts’lawa’xa l’ā’-labate. Wä, lax’m’læë e’k’ë n’a’q’a’yasa g’ā’lása Gwa’wa’enoxt qa’es q’igama’ë 15 n’la’nokumëg’lakwë.

Wä, lä’la‘læ gwå’ tse’tsëqa la’ë hé’-menala’më Tso’gulisë la tewë’x’axa ‘me’klowë lax Klwâ qaxx hë’mëa g’il awi’nagwis’g’alâ Gwa’wa’enoxtwa. 20 Wä, lax’ā’la’læ ogwawa q’a’s- læ xwe’x’- welewmsg’lakwë la, Wä, la’laë Klwâ’læ xwe’x’welewmsg’lakwë la’xa e’k’lesa nsg’á. Wä, l’amë n’ë’x’s’öxs kük’a’ë la’xa nsg’á lax Klwâ. Wä, 25 lax’m’læë wu’x’lax’læem la a’làsosa g’ā’lása Gwa’wa’enoxtwë. Wä, lax’ā’la’læ hë’wx’la q’s’tx’wa. Wä, lax’m’læë y’a’/’-šid a’làsa’wa. Wä, la’laë e’t’éd tse’kw’ni’xëdë, la’ë d’qulëda n’mm’kwe 30 begwå’nemaxa klaw’la’xa tle’daklwa l’ax’ë’k’lesa nsg’á. Wä, lax’ā’la’læ m’atla’laqëxs hë’mëa xwe’x’welewmsg’lakwë. Wä, lax’m’læë t’x’s’ëdëdë g’l’ila xwe’la. Wä, la’laë hë’mëna 35 tlaem gel’ståla’dëa lax’la’y’yas xwe’la. Wä, hë’x’idam’læwisë g’ax n’ha’- kwëdë tewi’nënoxtë q’ës g’ax’e nëlax n’la’nokumëg’lakwë te’wis o’mëpë. Wä, hë’x’idam’lærisë te’x’els’dëda 40 t’lwis n’la’nokumëg’lakwë, ytx Y’a’-q’emts’me’g’lakwa’xës g’okulotë. Wä,
house, Born-to-be-Head-of-the-World told his tribe that his younger brother, Born-to-be-always-Chief, was alive. (He continued,) *I wish that you might find a way for us to catch my brother!* Thus he said. Then the old man spoke, and said, *O chief! let us begin a winter dance, and let us continue all through the night, and try to bring him back, that he may come to it.* Thus he said. Immediately they began to dance the winter dance, and they tried to bring him back. They tried until the morning, but Born-to-be-always-Chief never came. Four times they tried to bring him back, and he never came. Then they gave it up.

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

Then Born-to-be-always-Chief spoke again, and said, *O father! why don't...*
you believe that I am your son, on account of the state in which I am?"

Thus he said. Then (his father) spoke, and said, "You are not the one; for my son, Born-to-be-always-Chief, was a really handsome man." Thus he said. "Go away!" Thus said the old man, and he kicked his child.

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

TRADITION OF THE KWA'GUL AND NEIGHBORING TRIBES.

1. Mink and the Sun.

(Told by Ale"was, a Kwag'ut.)

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

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

1 Mink always calls his mother by the word which is used by children in addressing their mothers: therefore in the Indian text the word appears sometimes as a name, sometimes as a term of relationship.
birth to a boy. Mother named him at once Born-to-be-the-Sun, for she knew that the Sun had made her pregnant.

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

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

¹ The following version of Mink's quarrels (pp. 81-83) was added to the main text by a Kwakiutl Indian.
Thus he said. Then Land-Otter spoke, and said, "Whose son are you?" Thus he said. Born-to-be-the-Sun at once attacked him and wrestled with him, and Born-to-be-the-Sun was worsted by him and went into his house.

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

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

1 Mink always speaks like a young child. This sentence would be properly: "Wä, lä'lae Hä'da'was wula'q. Wä, lä'lae 'né'ka: "A'ngwadzê mo'masi-laot, wes?" 'né'x'lae. Wä, hé'x'idaem'lâ'wise li'eselag'ilakwê ná'na'x'ma'ya-xês Hä'da'wa. Wä, lä'lae 'né'ka: 15 "nya, Hä'dzo'o, 'né'tse Xu'mtxumts-x'yâsdzen tsëyô'séts ô'mpatsasa," 'né'x'lae. Wä, hé'x'idaem'lâ'wise yâ'qleg'a'le Hä'da'was. Wä, lä'lae 'né'ka: "nya, ná'x'sôk'wâlâdâ'maea? K'ê'skentê qâ'lâ' 20 Lâ'xâs a'yâda'qôsas Dô'x'emêg ilê'sê-xwê, yix Lâ'toselâg'ilêsê, "'né'x'lae Hä'da'wa. Wä, lä'lae li'eselag'ilakwê yâ'qleg'a'la. Wä, lä'lae 'né'ka: "nya, Hä'dzo'o, tsë'xayatsêntsax Xu'mtxumts-xmë'yâqatsat san ha'yasowê dzr'wê'. Wä, dzr'Penmôsen xwë'sa'yêtsatsaqlê qâ'tsatso yâts tsê'kumtsêsa tsê'kwa gu'nê'êl'qê," 'né'x'lae. Wä, hé'x'idaem'lâ'wise la 'l'â'wës la'xês g'o'kwê qa's 30 le 'l'laläx Xu'mtxumts'la. Wä, hé'x'idaem'lâ'wise g'ax lê'g'âe Xu'mtxumts'laq. Wä, g'Penmôsen xwë'sa'yêtsatsaqlê hò'gwêla, â'le yâ'qleg'a'le li'eselag'ilax Xu'mtxumts'la. Wä, lä'lae 'né'ka: 35 "nya, Xu'mtxumts'ya, we'daxntsênsens êts'ëd xwë'wasa," 'né'x'lae. Wä,
At once they put their arms around each other, and they were wrestling. Then Mother gathered truly red-hot ashes and had them in readiness. Then Born-to-be-the-Sun was worsted and was thrown. Then Mother threw the ashes on her son's face. She made a mistake. She thought it was Land-Otter who was worsted, and therefore she did so.

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

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

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

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1 here continues the main text.
2 2 Here continues the main text.
his mother (and told her) to get up. He said, "Get up, mother, and get me something to eat before I go up." Thus he said. Mother at once got some food; and as soon as he had finished eating, Born-to-be-the-Sun arose and went out of his house. He carried his bow and his arrows. Then he called to his mother to follow him. As soon as she was outside of the house, he strung his bow, and Born-to-be-the-Sun shot (his arrow) against the upper world. Then he shot another arrow, and still another one, and yet another. Now he had shot all the four arrows.

Born-to-be-the-Sun had not looked up long when the arrows came sticking one into the other and struck the ground. They began to stretch out. Then Born-to-be-the-Sun took them and shook them, and they became a rope. Then Born-to-be-the-Sun spoke to his mother, and said, "O mother! as soon as this rope stops shaking, pull at it." Born-to-be-the-Sun wished to go to the upper world because he had had a quarrel with the children. They had said that he had no father. Therefore he went crying to his house, and told his mother of what the children had said. Then his mother said, "O child! the little children do not know that Walking-through-the-Heavens, Walker-of-the-World, Looked-upon-by-the-World, is your father." Thus said Mother to Born-to-be-the-Sun, and that is the way.
Then Born-to-be-the-Sun climbed up the rope; and Mother held the end of the rope, so that it could not shake while her child was climbing up. Then Born-to-be-the-Sun reached the hole (in the sky). As soon as Born-to-be-the-Sun had gone through what is called the door of the upper world, he saw a house. Then he started and went to sit down outside. He had not been there very long when a woman came out of the house of Walking-through-the-Heavens. As soon as she saw Born-to-be-the-Sun, she spoke, and said, "Oh, little one! where do you come from, sonny?" Thus she said to him. Then Born-to-be-the-Sun also spoke, and said, "I came to see my father here, Walking-through-the-Heavens." Thus he said. Immediately the woman went back into the house.

Then she told Walking-through-the-Heavens (about it), and said, "O chief, Walking-through-the-heavens! a child has come, and sits outside our house. He says that he has come to see his father, you, chief." Thus she said. The chief spoke at once, and said, "Oh, it is true, I got him by shining through his mother. Go and call him to come into our house." Thus said Walking-through-the-Heavens. The woman went out again to call him, and Born-to-be-the-Sun came and sat down in the house. Then the chief, Walking-through-the-Heavens, spoke, and said, "Welcome, child! for I am getting too weak to go always from one end of
the world to the other. Now you shall change places with me, child." Thus said Walking-through-the-Heavens to Born-to-be-the-Sun.

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

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

\[ nōk', qaxg'in la'mēk: wā'yats'ox'wid qaxg'in hē'mēna'la'mēk: lā'labalisla lāxens 'nālaxōx hē'nālax. Wā, la' mēts la'yōx sidzendt g'ā'xen, xunōk', "nē'x'laē Lā'tōselag'īlساx lē'selag'intā. 5 Wā, lā'laē axk'lāē Lā'tōselag'īlساx qa hā'mg'ñas'wēlē lē'selag'intā. Wā, lāx'm'laē qē'kē Lā'tōselag'īlساx, kē' sēhā la qā'saxa 'nāla qaxs hē'mēa xō's'īdaasts Lā'tōselag'īlساx qēg'ūl 10 tsā'laens 'nālax a'nwa'ē. Wā, lām-lā'wīsē gwāt ha'mā'pē lē'selag'intā, wā, lā'laē e'tēd yāq'leg-a'fēda gī'gama'ē. Wā, lā'laē hē'kā: "yā, xunōk', wē'g'ūlla yā'lā'laex qa's wē'g'ūlōs q'wā'ō 15 lax'ōdlwxwa dā'q'wax, yisgīn ñ's'akhāwēk: qa's lā'lagi'ūlōs mēnsidēl qa's'īdl'ex gā'la'tālā. Wā, lā'leś kē'słē yā'ya'nał qā'salōi. Wā, kē'ś'ēmēxhasa e'ātsēla qaso xē'kwatōkx ē'ānēsāq'loq 20 a'n'anwēgāx ā'łōx lālawūlēd lāxā lē'q'walataya'xsen bē'ba'nahawā'lisax a'wī'nahgwa'sa, "nē'x'laēs lā'ē axō'dalāxēs xō'gumx'dē ê'x'tsema qa's lē a's'axo'dēs lāx lē'selag'intā. Wā, lāx'm'25 laē q'wā'lenkwe lē'selag'intā. Wā, lā'laē hē'x'īdxā gā'la'ixs lā'ē yā'lagaimē lē'selag'intā qa's lā'lagi'qā'sī'da. Lā'laē e'dāqawā yāq'lega'affē da gī'gama'ē, wā, lā'laē hē'kā: "yā, 30 xunōk', gwā'la e'ātsi laxēs qā'saēx tōx xē'kwā'ēx, ē'lās yōlkō'wāmensē bē'ba'nahawā'lisax lē'q'walataya'ya, "nē'x'laē. Wā, lā'laē qā'shēdē lē'selag'intā. Wā, lae'm'laē nā'nā'geg'éx wā'k'dēmas Lā' 35 tōselag'il'īlāq. Wā, lae'm'laē e'x'bidōm qā'nū'kula. Wā, lā'laē rā'laq neqā'laxs lā'ē wē's'q'ā'na'kula. Wā, lae'm'laē yā'qīnēdētē lē'selag'intā. Wā, lā'laē hē'kā: "yā, sē'śel, hā'dzadā qē'q'u-40 t'leś dā'x'etsēx qē'dzetsemēs dā'x'en,"
he said, and swept away the clouds. Then he began to run.

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

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

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

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

2. Mink's War with the Wolf.

(Told by T'êwáxwet, a Mâditôe.)

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

It had not been night long when Sparrow came and knocked at the door of the house of Born-to-be-the-Sun, and said, "O chief, Born-to-be-the-Sun! great is the news that I bring to you [my news]. Your friend Deer has suddenly..."
died." Thus he said. Born-to-be-the-Sun at once followed him who had brought the news. As soon as he entered the house of his dead friend, he saw that he was lying there dead. Then he spoke, and said, "O tribe! make the grave-box of my dead friend large, else it will not be right [for him]." Thus he said. All the myth people agreed to the request of Born-to-be-the-Sun, for Deer was much loved by his tribe.

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

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

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1 *yak'sot* g'ok'tot, wents'mis t'ełatat g'ts'égtswast'as na'mo'kwads'a, ál'ax Q'den't'Nlka'laq.
2 *ya'kas* g'ok'tot, wents'mis t'ełatat g'ts'égtswast'as na'mo'kwads'a, ál'ax Q'den't'Nlka'laq.
Born-to-be-the-Sun did not want the large box, the grave-box of the dead Deer, to be put high up on the tree. The myth people could not disobey the request of their chief, Born-to-be-the-Sun, and the grave-box was not high up on the tree.

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

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

The Wolves assembled at once at
Then the [tribe] Wolves stood one on another. Then the attendant of Born-to-walk-First stood near by and talked to them. As soon as the Wolves had climbed upward (one on another), then they all fell down again. They had fallen down three times. The fourth time they reached upward nearly to the grave-box. Then Born-to-walk-First went up; and when he reached the side of the grave-box, he pulled at the cover; for it was to one side. Then he put his death-bringer tail into it and felt inside of the large box.

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

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

q'ap’e’x’id làx ọxâ’yasa là’sè. Wà, là’lae y’a’q’eg’a’fé Gît’g’ég’tlakwè qaxs hê’mä tê’grimsa g’t’gama’yasa alà’lênoxwè. Wà, là’lae n’è’k’á: “wà, ge’laga’ Ba’nala’š’ilak, la’ems ba’n’è’x’télö, n’è’x’t’lae. Wà, hê’x’-tidaxm’l’wisè Ba’nala’š’ilakwè la g’l’ëx-tëlsaxa là’sè. Wà, là’lae g’l’è’g’k’-dëlåsòsè g’ò’k’ulöö. Wà, la’ë’m yà’-yaqlentëm’sè k’lwàs Gît’g’ég’tlalakwè. Wà, g’t’lëm’l’wisè wàx la è’k’lég’laxs là’e lë’x’axa nàwë’dà éalà’lênoxwè. Wà, la’m’læ y’d’ux’-pëna lë’x’axa. Wà, là’lae m’ò’p’nxnaxs là’e è’x’otë’dà è’k’lënaxa’è l’axa d’g’r’at’sè. Wà, là’lae là’g’ust’å’wè Gît’g’ég’tlakwè. Wà, là’lae là’g’aa làx o’nà-yë’sà yësà d’g’r’at’sès là’e gë’k’ë’dëx yëk’-yà’yasa d’g’r’at’sè qaxs kwe’m’aq’alë’è. Wà, là’lae jwè’x’ë’nòsè hël’yu’x’sèdà’è 20 làq. Wà, là’ë’m p’ë’x’wahts’ål’as là’xa w’t’x’së g’l’dsà.

Wà, g’t’m’l’wisè Gë’x’ust’åla hël’lae à’lànè’x’ts’l’wàsè sè d’g’r’at’sè. Wà, la’m’læ wè’g’r’ë hël’yu’x’sdà’yas Gît’l’g’ëg’tlakwè làx y’ë’st’lwàsà Gë’x’ust’åla. Wà, g’t’lëm’l’wisè m’ò’plëna g’a’x e hël’yu’x’sdà’yas Gît’g’ëg’tlakwës là’e Gë’x’ust’åla ax’dëxès k’ë’lënà qà’s gë’l’g’ë’dëx hël’yu’x’sdà’yas qà’s t’ô’sôdëq. Wà, g’l’ëm’l’ô’x’sè t’ô’sôdëq’ës là’e lë’x’axëdà nàwë’a èalà’lênoxwè.

Wà, hê’x’-tidaxm’l’wisè l’ë’t’sl’wë Gë’x’ust’åla qà’s là’xwa’yëndëxès g’è’ 35 t’së’lwàsè. Wà, là’lae n’ë’k’á: “l’aháho, l’aháho.” Wà, a’m’l’wisè l’ë hë’t’su- wëdà nàwë’a èalà’lênoxwà. Wà, là’ë’m q’l’k’lësè g’t’gama’yaxs là’e nàwë’-kwa. Wà, hê’x’-tidaxm’l’wisè Gë’x’us’ 40 t’åla là’laxa là’xa là’sè qà’s là laë’l làx g’ò’k’wàs lë’š’làg’tlakwè qà’s ts’l’-
to-be-the-Sun, and gave him the death-bringer tail of Born-to-walk-First.

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

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

Then the messenger of the chief of the Wolves went back, and at once reported what Born-to-be-the-Sun had said to him. The chief of the Wolves spoke at once, and said, "Go and tell Chief Born-to-be-the-Sun that the tide shall go down to the barnacles if he will return my death-bringer tail." Thus he said. (The messenger) went at once, and tried to tell Born-to-be-the-Sun;
but Born-to-be-the-Sun just arose and let the death-bringer tail down a little lower. He said, "Go and say to Chief Born-to-Walk-First [that], 'Of what use are the small barnacles (to me)?'" Thus he said.

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

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

1 ḫa'g'a, ne'la xa gi'gama'ya sa G'tl-g'g'x'tq'la'q'na ya qa ma'q'iyonokwélatétsa ts'ot'slo'ma.
2 K'čakwasnxtaq, hé'k'uladéma ló'xwi'wa'ya'ya sxwi'wa'yeq.'
the death-bringer tail of Born-to-walk-First was stuck on, and he was well, and now all the myth people dug clams. They did not know how to roast the clams; for as soon as they put them on the fire, the fire would just go out, because there was much water in them. Then Born-to-be-the-Sun sent Sparrow to learn from Born-to-walk-First why it was so. He said they should always turn the clams over when they put them on the fire. Then all the myth people learned how to roast clams. That is the end.

3. Mink carries away the Child of the Wolf.

Tradition of the (Ma'malelegala.)

Head-Wolf and those who had him for their chief lived at Ebb-Tide-Beach on the south side of Crooked-Beach. Born-to-be-the-Sun lived at Crooked-Beach. The people of Head-Wolf were always happy because they had many kinds of shell-fish to eat, for the tide always went down on their beach. The tide did not go down on the beach of Crooked-Beach. Therefore those who lived at Crooked-Beach were always hungry, and therefore Born-to-be-the-Sun always felt badly. He lay on his back in the house to think what to do. In vain his mother tried to feed him. He just said that he was not hungry. Then he went into his bedroom.
It grew dark. In the morning, when day came, he arose early, and disappeared for the day. It grew dark, and he never came (back); but when it was growing daylight, he came into his house, carrying on his shoulder a cradle in which lay a boy. At once he awakened his mother, and she got up. Mother arose, and Born-to-be-the-Sun asked her to take care of the child in the cradle. Then Mother questioned her son, and said, "O son! where did you get this child?" Thus she said.

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

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

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

It was not yet really day when Head-Wolf awoke, because he thought of his child. He went out of his bedroom, and went in vain to the place where Born-to-be-the-Sun had been sitting. He did not see anything where he had been sitting. Immediately he awakened his house-fellows, and called his tribe...
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to his house. It was not long before
the whole tribe came in. It was not
known where the little man had come
from. Then an old man spoke, and
said, "Let some one go to see Born-
to-be-the-Sun. He may have come to
steal our grandson." Thus he said.

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

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

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

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

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

4. Mink's War with Southeast-Wind.

(Told by Ale'was, a Kwagiulth.)

Born-to-be-the-Sun and all the myth people were living at Crooked-Beach, Hä'da'was lë'selag'ilakwé: "Qa 'mä'-yonökwe lë'sgrasa tsël'o'tso'max," në'x'-lae. Wä, lë'lae 'ë'dzaqwa yâ'qleg'á-fëda qlu'lyakwé bgwa'xminma: "La'mox ql'qisnutog'wëdla lë'selag'ilkëw," në'x'-lae. Wä, hé'x'idaelm'laax'wisë Hä'da'was nâ'nx'mäq. Wä, lë'lae në'k'a: "Onu'm 'mä'-yonökwa'la lë'selag'ilkëw," në'x'-lae Hä'da'was. Lë'lae 'ë'dzaqwa yâ'qleg'â'le yâ'yaqientaxtas No'n-10 g'extâ'e. Wä, lë'lae në'k'a: Wä, gë lax'o-xunö'kwaxsg'an'y's' g'gamëk. La'mox hë'max'oltslag'aa le'lëns awï'nak'âlax, në'x'-lae. Wä, hé'x'-idaem'ë'wisë Hä'da'was lë'selag'ilka 15 kwë nâ'nx'mäq. Wä, lë'lae në'k'a: "Hä'qí'wa'nak'å la'las la xë'n'lâla," në'x'-laeq. "Wä'lawis hë'la'ama lë'-xwiwâ'yos wâ'dëma," në'x'-lae. Wä, hé'x'idaelm'ë'wisëa lë'lyakwë 20 bgwa'xenm në'k'a: Wä, gë lax'o-xunö'kwaxsg'an'y's' g'gamëk. La'mox kë'x'ë'hay'a'qata xats'layaxa lë'-xwiwâ'e," në'x'-lae. Wä, hé'x'idaem'ë'wisë lë'selag'ilkâwë g'ax xe'k'ëla 25 xa'l'ple qas' se'sblou'dës lâx 'mex't'lasas yâ'x'ylatslas. Wä, hé'x'idaem'ë'wisë dâ'x'demâ xa'x'pas g'gâ'ma'ë. Wä, la'mox la'nak'wëda ëat'ë'nëxowx. Wä, la'moxlaax'wisë lë'selag'ilka 30 lë'laqë qax xats'lex't'sterë'sëns dë'mxé. La'moxla la qò'mala la nà'lwâ'ma nù's*në'misë qaxs la'e tsë'kwaxa g'x'-wëq'anëmë ëx'wa nà'lwâ'qas gwe'x'-sdem lâ'xwa tsë'leklwëmasë qaxs 35 le'mâ'ë hâ'ylâlax lax lë'selag'ilkâwë.
The southeast wind was blowing hard all the time, and therefore the myth people had no way of obtaining anything to eat. Born-to-be-the-Sun invited his friends, Deer, Raccoon, Young-Raccoon, and Canoe-Calling the Raven, to his house.

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

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

The canoe came back, going before the northwest wind, and arrived at the nuxrets'ina. Wà, la'xwilwis he'menálnaem la'k'k'eməsə yə'la 'msləsa. Wà, he'menálwis k'le'a'silts gwō'yō'tatsa nuxrets'misə qa's la'k'k'eməsə. Wà, la'xwilwis i'le'slag-plakwe le'la'k'laxəs 'nemə'kwə, yix Ge'xustala tə Mə'yusulag-plakwe tə Maxa'yusə tə Me'ing'oltmə qa la'x'daxwəs lax gor'kwəs.

Wà, g'ix'mila'wise lə'x'daxwa wi'. 10 lə'xəl, xə'ya'qlega'li i'le'slag-plakwe. Wà, la'xlae 'nə'ka: "ya, 'nemə'kwə", we'gə hə'tələ gə'xən qə'nemə'sgən le'la'k'la'xəs, "nə'xələe. Wà, he'menłəgə i'le'la'k'laxəs plaxəgə qəns 15 wi'nax Dzə'q'walənəkwə qəsə 'nə'kə'ə'də 'nà'xwa yiyə'yə'g'enə'dəxəsəx k'le'səə nə'qlu'məg'ə'lis qəsə he'menəla'maə qələ-lə'ye'sə tə'k'ə'xə. Wà, he'misə lə nə'xə qənsə qa wə'naqə. Wà, he'misəns 20 k'le'a'stənə'ə la gwō'yō'təsə qənsə la'k'k'eməsə, "nə'xə'laə.

Wà, he'x'da'em'mila'wise Ge'xustala yə'qlegə'ə. Wà, la'xlae 'nə'ka: "We'gi'ila'xəsən lə'xəs wə'ldəmos, gi'gə'mə 25 i'le'slag-plakwe," "nə'xə'laə. Wà, he'x'da'em'mila'wise xwa'na'ləinxə'xwa. Wà, g'i'xem'mila'wise nə'xə'lixə gə'la'lxəs lə'cə'la'k'ə'xə, "nə'xə'laə, Wà, lac'milaə gə'gwa'ga ga lax gor'kwəs Dzə'q'walənəkwə. Wà, 30 la'mila'wise wə'xə'la'k'ə'gə'xəs la'naə qələ'k'ə Dzə'q'walənəkwə. Wà, lac'milaə yə'x'wə'də də'la'laə la'k'kwəməs yə'la. Wà, lac'milaə hə'xəlama'xəmə ən la'sə'nə'kə'k'ə'xə a'yə'xə'sə'la. Wà, lac'milaə wə'xə'na'kəə 'xə'la'xəs Dzə'q'walənəkwə. Wà, 35 la'xilaə hə'xəlaə la'a'xə'la la'k'kwəs Dzə'q'walənəkwə. Wà, lac'milaə yə'x'wə'xə'laə i'le'slag-plakwe. Wà, lac'milaə yə'x'xə'li i'le'slag-plakwe. Wà, g'ax'em'milaə ə'em hə'ya'xə ləg'i'wa'ə' ə'yə'yatsə'la Dzə'q'wa yə'la. Wà,
beach of the house at Crooked-Beach. As soon as they arrived in the house, the northwest wind stopped blowing, and the southeast wind began to blow. Now, the southeast wind blew for a long time. Then Born-to-be-the-Sun called his friends again to his house; namely, Deer, Raccoon, Young-Raccoon, and also Canoe-Calking the Raven. The four friends went in at once.

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

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

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

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

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

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

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

Then Owner-of-Southeast-Wind spoke again, and said, "It shall not blow in our world for four days." Thus he said. Then those who held him let
Go of him at once, because Owner-of-Southeast-Wind was very much afraid of Born-to-be-the-Sun. Therefore the southeast wind does not blow all the time, on account of what Born-to-be-the-Sun did. That is the end.

Mink kills the Sons of the Wolf.

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

He arose early in the morning and went to get some cedar-wood. It was not long before he came back. His canoe was full of split cedar-wood. Then he unloaded his canoe, and put the load down on the ground on the upper part of the river of Crooked-Beach. As soon as the cedar-wood was all there, he made a salmon-weir. He had not been at work long when somebody had spoiled it, for the two fish-baskets were all broken. He saw many salmon-jaws on the river, and told his wife that he would catch some salmon. She asked him what he planned to do and he replied that he would fish that day.

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

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

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

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

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

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

1. *mā'tsasōs mā'tsōkwasāqōs ɗā'wawē*
2. *Ye, ts'ītxī'ndaqō.*

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

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

Then he took it aboard his canoe and went home to Crooked-Beach. He gathered some mussels for his mother. In the evening he arrived at Crooked-Beach, and went ashore and entered his house. He spoke at once to his mother, and said, "O mother go and fetch what I have obtained." Thus said Born-to-be-the-Sun to his mother.
Immediately his mother took a large basket and went down to the beach, to where the canoe of Born-to-be-the-Sun was. As soon as his mother saw the salmon, her whole body became distorted. Some of the tribe of Born-to-be-the-Sun were walking along, and so they told Born-to-be-the-Sun that something was wrong with his mother.

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

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

1 Gwa'yadas Há'dáy qaka'sO'melq'lasëxš laxa's O'xLaaxus fux'ñakwatsa.
children of Head-Wolf had been given up: therefore the heralds said, *Our endeavors will be in vain, shamans. Let us call those who watch over us. — Sprinkle your body with water, T'a'nis.* He was the leader of the Cannibals, and the next was the Frog-War-Dancer, and they called the names of all the different dancers.

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

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

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fight to-night, for I have killed the princes of Head-Wolf." Thus he said.

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

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

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

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

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

As soon as they saw the double-headed serpent on the head-ring of red cedar-bark, then all fell down dead, — all the men and the women. Some of them remained dead, some revived. This time Born-to-be-the-Sun went through the place dug by Sparrow, and again Born-to-be-the-Sun remained alive. Immediately he went to the point of Crooked-Beach. He kicked it to pieces, and kicked it out towards

¹ The boxes containing food and blankets, which stand around the walls of the Indian house.
the sea, so that it became an island, and Born-to-be-the-Sun sat on it.

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

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

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

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

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

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

Then Born-to-be-the-Sun stopped going to Crooked-Beach, and he went to all the different tribes. The Ma’-kä’gil saxa xa’ple. Wa, lá’lae qä’sìd lâ’xa qwe’se’nakwe. Wa, lá’lae e’tel’d k’a’g’øelaq. Wa, lâ’laxaa e’tel’d e’pe’dëndënxë g’ën’a’nomë. Wa, lâ’lae lâ’ax’ìd la h’a’sela qulqu’a’tës. Wa, 5 he’x’idaem’il’wisëda dzö’noq’wa, yìx aë’mpasë g’ën’a’nomë hë’k-a: *Ge’la-ntsëx wi’sax, aì’; laë’mëk qö’stëng së sexwaxëq’ëkw’kuna,* nè’x’ìlae. Wa, he’x’idaem’il’wisë lë’elsag’ìl’kwe 10 kwë la ta’ëtsa g’ën’a’nomë lë’xës ab’mëpë. Wa, lâ’lae lâxs lâ’x’a wàl’lase á’tol’aq së sexwax qa’w’kuna. Wa, he’em’il’wisëda dzö’noq’wa wà’xëlsaxa wà’kluna qa sepël’së’s. Wa, he’x’tì-ë 15 daem’il’wisëda wàl’lase së sexwa’q wà’kluna sepël’së’s. Wa, he’nà’kulaem’il’wisë lâ’x’a lé-mà’isë qa’s lë han’stà’ lâ’x’a de’mèsë. Wa, laë’mël’aë lë’elsag’ìl’kwe l’ë’wo’-ë 20 yuwxëxës wà’kluna qa’s lë me’gëma’ëlxësa g’ëkula lâx Qà’logwisë. Wa, g’i’l’em’il’wisë më’tëg’aa’ëlxës hë’-maë lë’elsag’ìl’kwe la’ë wi’la’ëma çal’ëlenoxwë wi’x’ëstëndës çal’ëwàse 25 lëla wàx’ëx’ëw’gëma qa’s lë së’ëwnax lë’elsag’ìl’kwe. Wa, g’i’l’em’il’wisë là’g’ëa lå lë’sakwa’se më’mk’umli’së, lë’e’es’al’ëya wà’l’lase sësexwa’q wà’kluna’xà qa’le’nomë sëyo’x’dëq. 30 Wa, g’i’l’em’il’wisë g’ax’ëx’a’nà’kula lâx hà’nwa’lashas lë’elsag’ìl’kwa’xas la’ë qëx’tëmsës là’g’ëkwe’qëx’tëma’yà, yìx aë’làxasë së bekwe x’ö’ëmsa’s’ax’yùle. Wa, g’i’l’em’il’wisë d’ö’x’wàtël’ 35 tså çal’ëlenoxwàx la’ë he’x’idaem la nà’xwa të’sënx’ida. Wa, hë’mis la që’nom la’mà’ëm’k’ëla lâx lë’sakwa’se më’mk’umli’së.

Wa, la’më gwàl lë lë’elsag’ìl’kwe 40 lâx Qà’logwisë. Wa, laë’mël’aë là’nà’kula lâ’xwa o’g’uxse’màkwëx lë’qwala-
maleleqala say that it was Great-In
ventor who killed the children of Head-
Wolf; and this is what the Kwakiutl
say, for the Ma’maleleqala and the
Kwakiutl quarrel about Born-to-be-the-
Sun. It is a little different among the
Ma’maleleqala, and it is different among
the Kwakiutl; and this is the myth of the
Kwakiutl. Therefore the Kwakiutl
own the four heads of the Wolves
around the head-ring of red cedar-bark,
and also what stands in front of the
head-ring of red cedar-bark, namely,
the double-headed serpent which stands
over the forehead, made of red cedar-
bark with white among it. That is
the red cedar-bark of the [Sparrows]
societies of the uninitiated. That is
the end.

6. Mink marries the Princess of the Spirits.

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

Then he was questioned by his
mother. "Whom do you mean to
marry?" Thus she said. Then Born-
to-be-the-Sun replied to her, and said,
"O dear, O dear! indeed, the princess
of Walking-Badly." Thus he said.
Mother replied to him at once, and
said, "Who is she who is called Walking-
Badly?" Thus she said. Born-to-be-
the-Sun said at once, "O dear, O dear!"
she is the chief of the Spirits." Thus he said. "O child!" said Mother, "it is impossible, for you cannot marry the princess of Walking-Badly, for we cannot see her." Thus she said. Born-to-be-the-Sun spoke at once to his mother. He said, "O dear, O dear! don't say that. Indeed, I am a supernatural man, and I am going right now." Thus he said.

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

At once Walking-Badly said, "O chief, Born-to-be-the-Sun! come to your wife here." Thus he said. Born-to-be-the-Sun immediately arose and went to the place where the pretty woman was sitting, and he sat down by the side of the princess.
of his wife. He had the white feather on his head. Born-to-be-the-Sun and his wife had been married four days. Then the woman went to dig clams and to spear sea-eggs, for clams and sea-eggs are the only good food of the Spirits. All the women who had gone digging clams came home and gave the sea-eggs and clams to the wife of Born-to-be-the-Sun.

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

Then Born-to-be-the-Sun spoke, and said, "O father-in-law! don't throw away what is left after eating the sea-eggs at a dirty place [at the place where you put it down], for it brings bad luck to throw it down at a dirty place." Thus he said. Then his father-in-law believed what he had said, and therefore he obeyed his word. He threw away what was left over of the sea-eggs at a clean place. Then the father-in-law of Born-to-be-the-Sun came in.

1. K'íx'xwa na'ik'seł'exegexgax En.'
He had been sitting down a long time when Born-to-be-the-Sun arose, and took some cedar-wood and broke it length-wise, and went out to the privy. He told his wife that he was going to the privy.

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

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

1 Gaë't kludzéla, la'e lā'xulité lē'slalag'pla qa's ax'e'déxa kiwa'xalaw'wé qa's k'ó'kuxs'ándeq qa's k'ílx'á'le'sta'yá. Wā, la'm'lae n'é'läxes gënt'mé, n'é'k'xas k'ílx'á'lísé. 5 Wā, lazm'láwisè gà'laxs gá'xaasa ò'gu'lamë bgwä'nam gá'xë. Wā, lā'lae da'tetawëxs gá'xaæ gá'xë. Wā, lā'lae n'é'ka: "î'ya, g'í'gamë, 'î'ya'x'màlaga', yú'dzá'mas negú'm-10 póxda e'k-ex ñu'ná'plála ha'mg-ílqxwa tsá'x'mótxë a'mdë'mâ'a, n'é'k'lae. Wā, lā'lae he'xida'mé 'î'ya'x'málaga da'gílxtálaxa tí'éqwamótë tí'esema qa's lë dò'x'ídrixës k'íla'dáásidáxa tsá'x'mótxe 15 a'mdë'mâ'. Wā, lā'lae hí'pálotömë 'î'ya'x'málágax lë'slalag'ílláxs ál'la'máxe xu'ná'pláaxs há'mg-ílqàë 'mèl'dázxtálaxa 'mèl'sgìñë. Wā, lā'lae 'î'ya'x'málágax lag-í'x-20 lá'sasa tí'esemë làq. Wā, la'më hë'të lë'slalgá'xldë. Wā, la'më 'mà'x'tsëda g'í'gama'yasëxs la'ë hà'mg-ílqxwa tsá'x'mótxë a'mdë'mâ', lá'gìlas hë gwë'x'tideq. Wā, la'm'lae dà'x'idë 25 'î'ya'x'málágax lë'slalgá'xldëqa's tsleqâ'xalsëq. Wā, lā'lae mó'plëxwa'së 'nàlás hë gwà'se lë'slalgá'xldë, lâ'alas a'mtère'sêdë g'íng'mà'namë'ë la'xa lá'mà'ísë. Wā, hë'mis la qx lë'x-30 slalgá'xldäx szer'ya'gwïsaë. Wā, lā'lae há'dzexstálëda g'íng'mà'namë. Wā, wí'la'xvd'zéla g'é'gilis há'dzexstälëda g'íng'mà'namë'ës lâ'ë tsleq'ídë lë'slalag'íllá. Wā, lâ'laë n'é'ka: "Gaë' 35 tsadszëw'ënts'la më'satsasë," n'é'l'laëxs la'ë tá'xwìd qa's lë ná'ñas lâ'xës g'ò'kwë lâx Qal'sogwëse. Wā, lā'lae é'télë tí'e'x'álës. Wā, lazm'lae nê'la'xës abè'mápxs lé'mà'è gwàl gë'gà'dà. 40 Læm lá'ba.
7. Mink marries the Kelp.

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

Then he arose and dressed himself. He started for the north side of the point of Crooked-Beach, and looked seaward to the kelp there, and he saw a pretty woman with much hair. Then he swam out to her at low tide, and lay down by the side of his wife in the water. Then he was questioned by Kelp. This was said to him: "What are you going to do here, Born-to-be-the-Sun?" Thus was said to him. Then he said, "O dear, O dear! I shall have you for my wife." Thus he said. Kelp said not a word. Then Born-to-be-the-Sun spoke again, and said, "Let
us go down with the tide." Thus he said. Then Kelp said, "Don't talk too much, for the time has not yet come for the tide to turn." Thus she said. Then Born-to-be-the-Sun spoke again, and said, "O dear, O dear! let us go down with the tide." Thus he said. Then Kelp also spoke, and said, "O Born-to-be-the-Sun! won't your breath get short?" Thus she said. Then Born-to-be-the-Sun also spoke, and said, "I am not going to be drowned. I shall just scratch you, and you will emerge." Thus he said. Then Kelp was silent.

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

The busy-body, Born-to-be-the-Sun, came up floating. He was dead. He was carried by the tide to the middle of the bay of Crooked-Beach. Then an old man went down to the beach and saw a small person lying dead on
the beach. He went to look at him, and recognized Born-to-be-the-Sun. Then he called his mother. The old man said, "O dear! come mother, and look at this Born-to-be-the-Sun!" Thus he said. The old man had hardly begun to talk loud when Born-to-be-the-Sun arose. He said, "O dear! I have been asleep a long time." Thus he said, and started. Then he went into his house. That is the end.

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

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

laxa yä’gwisi’ amè’sgémálá bēgwā’ne’ma. Wā, la’lae q’ā’sid qa’s lē dōx’widśq. Wā, la’lae’ māltśg’aa’lēlaq’ēqās hè’maē ściślag’i’lē. Wā, la’lae’ lā’qlug’a’lēx Há’dā’waś. Wā, la’lae 5 nē’k’eđa qu’f’yakwē bēgwā’ne’ma: "yā, adā’, ge’lädzās Há’dā’waś, qa’s dōx’widśq’śng’saxg’a ściślag’i’lax’dśk,’ nē’x’lae. Wā, he’em’mła’wisi’ âf’eś há’dżxestāśđa qu’f’yakwē, lā’e lā’xulisē ściślag’i’lā 10 Wā, la’lae nē’k’a: ‘Atsā’, ga’ētsadsdzēwē’stsła mē’xatsasđa,’ nē’x’lae’lāx’lae’lā’q’sida. Wā, la’em’mła’lēl la’xēs g’ōkwē. Wā, la’x’m la’ba.

8. Mink marries Frog-Woman.


1 Ada’, ga’ē’tsawé’wīła mē’xakasdā’.
2 yā, Há’dōz’, yē’xv’estaqlən nā’qig’laxwx waślax láq’lən kwał’kwał’kwał’, qe’ləqin kwe’qin’kwał’kwełən lāx tsleđā’qa. Wā, la’em’mła’lē g’ēgak’alax Wao’xułtslax’semayaq, Há’dōz’, qe’ləqin’ kwał’kwał’kwał’kwełən tślax’gëntś’ę₂’laxwa dz’aiqwax qō lāt wuxatslq’ā’hō.’
Mother to him in vain. Born-to-be-the-Sun was really angry. He spoke, and said, "O dear, O dear! don't talk, mother. I am not a common man. I will just put my fingers into my ears."

Thus he said, and dressed himself. He put on his ears the abalone-shells, and put on his nose the shell ornament, and he put on his face red ochre. After he had finished, he left the house and went back of the village of Crooked-Beach to the small river.

Then he entered the house of the Frog-Women. At once Born-to-be-the-Sun saw a pretty woman sitting there. He had hardly sat down when he was questioned; and the speaker, who was another woman, said, "O Born-to-be-the-Sun! what did you come here for?"

Thus she said. Born-to-be-the-Sun replied at once, and said, "O dear, O dear! I came to marry your princess."

Thus he said. Then he was called to go to the pretty woman. He started, went, and sat down at the place where she was sitting. Born-to-be-the-Sun said at once to his wife, "O mistress! [having (me for) a dog] let us lie down in your room!" Thus he said. Frog-Woman arose at once with Born-to-be-the-Sun, and they went and lay down in her room.

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

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

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

9. Mink marries Diorite-Woman.

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

\[ \text{Wā, laə'mləæ gag-o'estawē liə'snla-grɨ'laxa gaə'lə. Wā, laə'mləæ etlēd tle-x'ə'lit lə'xəs tiə'gɨ'snasxwē. Wā, laə'mləæ skə'sitstō'liə. Wā, laə'mləæ qə'logə Hā'də'waˈseqəx hə'ma'ē c'teled na'ngiəxsiłaxəs nə'qə'e qa's we'gii. c'teledər gə'gə'adələ. Wā, hə'latla la 25 ełə'q neqə'laxəs la'ə kəwə'gə'əliə. Wā, laə'mləæ yə'qə'gə'a'lə. Wā, laə'mləæ nə'kə:a: "yə, Hā'do', wa'entsəs gwə'saatəlax qen wə'kəmənnkwətə.\)\[nə'xə'lae. Wā, hə'x'adə'mələæ wisə Hā'də'wa gwə'gə'mən x'id lə'qəks kəwə'lae. Wā, laə'mləæ nə'kə:a: "yə, Hā'do', gə'gə'daəkəxənsələs tə'shu'ələse," nə'xə'lae, "qə'kə'səx kə'te'sə kəsəə yə'wə'nələkəsə," nə'xə'lae. Wā, laə'mləæ Hā'də'wa də'dəxə'ndeq. 35 Wā, ladə'ləæ yə'qə'gə'a'lə. Wā, laə'ləæ nə'kə:a: "yə, xonə'kə," wə's qə'lae

1 Gwa'idzəs wa'xətlə, kə'nənanə. 2 In this story Mink uses ordinary language.
wife does not talk?" Thus she said. Born-to-be-the-Sun at once became angry, and said, "O mother, dear! don't say that! I will now go and marry Diorite-Woman." Thus he said.

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

Diorite-Woman never replied to him. Born-to-be-the-Sun did not give it up, and spoke again, and said, "O dear, O dear! turn your face my way, and let us play together." Thus he said. He never received a reply from Diorite-Woman. Then Born-to-be-the-Sun began to feel ill at ease because his wife did not talk. Then Born-to-be-the-Sun spoke, and said, "Now talk!" Diorite-Woman never spoke a word. Then Born-to-be-the-Sun said again, "Now talk, else I will punch your face." Thus he said. Now Born-to-be-the-Sun was really angry, and Diorite-Woman never
talked. Then Born-to-be-the-Sun said, "Now talk, else you will bleed all over." Thus he said, and punched Diorite-Woman in the face. Diorite-Woman was at once full of blood. Then Born-to-be-the-Sun said, "Look! now you are bloody. It serves you right, because you were too lazy to talk." Thus he said. Born-to-be-the-Sun did not know that it was the blood from the tips of his fingers. He just went home. That is the end.

10. Mink and Sawbill-Duck.

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

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

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

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

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

1 Ananā, gwā'kala nēk'ot, gi, k'e'kin he'h'at'ila la.
paddled away. They were going to dig clams opposite Crooked-Beach.

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

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

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

Wä, la'la'æ hō'x'swå'txsa. Wä, la'la'æ së'x'wida. Wä, la'la'æ lālı'x'mə'ta'kəba g'ā'wëq'änemë läx apso'tas Qa'qo'gisë. Wä, la'la'æ läx'widë lë'x'ulag'ilakwë qas lä hā'nsa lä'xa kwå'xa. Wä, hē'x'emë'la'wis la dō'qu'nla'tseq tsë'da'qaxs lë'ma'ë qwe's'gila. Wä, hē'x'i-dam'milä'wisë la xô'x'widaxa xtsë'më. Wä, la'la'æ ašëx'ëdëx 'na'x'wa'sa exs'okwë tsënd'ëq. Wä, la'la'æ qłaq. 10 Wä, hē'x'ida'm'milä'wisë qö'pëdëq. Wä, la'la'æ xwë'laq'ililæxem qō'paq. Wä, ašë'x'emë'la'wis gwał qō'paq'ëxës lä'x'wë 'nëq'ënem'a wä'x'dë 'më'lis-gem 'na'x's Gug'ës'x'axsemalaga. Wä, 15 la'la'æ qā's'i'd qas lä tslo'x'widaxq la'x'wa'pë. Wä, la'la'æ gwał tslo'x'waq 'na'x'wa'xs la'x'wëg'ës la'x'oa'wësas g'ō'kwës Gug'ës'x'axsemalaga qas lä ax'å't'æsëq. Wä, la'la'æ le'm'x'waq 20 'na'x'we'.

Wä, la'la'æ la'x'a qas lä tē'k'ëls la'x'awgwaśë. Wä, kë's'latla ge's tē's'k'ëlæxës g'ā'x'axësa kwë'kwë qā'x'nët'kula. Wä, g'ā'sx'laë läx neg'o'stawësa 25 g'ō'kwë. Wä, g'ā'sx'laë ba'ne's'ta qas xā'pëdëxë 'na'x'we' kë'm'x'wa'sos lë'se-lag'ilakwë. Wä, la'la'æ hē'x'ida'm'më kwë'kwë la ê'k'ëlësta.

La'la'æ lë'se-lag'il'a la'la'xës. La' 30 la'æ nē'k'a: "Dō'dèlëdzësä, wä, dō'dèl-dëdzësä, 'nē'x'la wā'x'x'ä's'ëlëpsësai', tō's laxlälq'ëssai, tō's kwà'kwà'x'ës', tō's sā'la'si, "nē'x'la'. Wä, la'la'æ nā'swàm hē'x'ida'm'më nē'k'ë gwò'yà's qa 35 nē'k'a. Wä, àlanmë'la'wisë la 'mëx-të'dëdë kwë'kwàxà na'x'we'. Wä, la'la'æ hē'x'ida'm'më lë'se-lag'il'akwë la qā's'id läx te'qaxà'sas. Wä, la'la'æ qla'qëxës gà'lexläwa'ya'x'ə laxa tsë'xu' 40 mesë. Wä, la'la'æ dō'x'wàx'ëlë lë'se-lag'il'xqëx që'nëma'x'wa'qemà'ya'sa
egressus ex malo silvestri pendentia
offendit. Sed fœda notis et sanguine
erant.

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

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

II. Mink kills his Friend Otter.

For a long time Born-to-be-the-Sun
did not do anything. Sawbill-Duck-
Woman had Land-Otter for her hus-
bond. Then Born-to-be-the-Sun’s heart
was very sore, for he was jealous of
Land-Otter when he had the pretty woman for his wife. Born-to-be-the-Sun tried in vain to devise a way to get the pretty woman for his wife. Then he thought he would make friends with Land-Otter. Thus he thought.

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

Now, Born-to-be-the-Sun and Land-Otter had been friends for a long time. Born-to-be-the-Sun really loved Sawbill-Duck-Woman. Born-to-be-the-Sun was planning what to do to his friend Land-Otter that he might die, for he wished to have Sawbill-Duck-Woman for his wife. Then it occurred to him what he would do. He asked his friend Land-Otter to go to war. He entered his (own) house. He spoke, and said, "O mother! I want to go to war with the
Ghosts, the Innumerable-Ones. Thus he said. Then Mother replied to him, and said, "Oh, my dear! and whom will you take for your companion [crew]?" This was said to him. Then he said, "Oh, my friend Land-Otter will be (my companion)." Thus he said to his mother. Mother said at once, "Go on, child, and make war on those to whom you referred." Thus she said.

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

The morning was foggy. Born-to-be-the-Sun had on his nose-ornament, for he always wore the shell ornament in his nose. Then they arrived at an island, and paddled close to it. Then Born-to-be-the-Sun backed his canoe. He said, "Back-water, my nose-ornament is gone." Thus he said. Land-Otter at once backed his canoe. He said

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1 *ya, Hā'dā8, wi'naiEn lax lé'lačnoxwe, yikats Hö'sdalogimoxwe.
2 *ya, qatsa', wē k'aslaaxÉn wi'nakats lax há'lačnuxw, yik'atena Hö'sdalogimoxwe.
3 K-l'kld'ul'kala k'é'kd'is'nl'sals."
that his nose-ornament had fallen into
the water. Then Born-to-be-the-Sun
took off his blanket, arose in his canoe,
and jumped into the water at the place
where the canoe was drifting.

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

Then he questioned Born-to-be-the-
Sun, and said, "O friend, Born-to-be-
the-Sun! how in the world did you
carry so many sea-eggs?" Thus he said. Born-to-be-the-Sun replied,
and said, "Put your head back and carry
them on your folded arms [chest]." Thus he said. Land-Otter jumped into
the water again and dived. Then Born-
to-be-the-Sun jumped to the end of his
canoe and took his lance. Then Land-
Otter, (who) put his head back when

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1 tyák's gu'm'k's la 'n'k'se; t'á wap'ak's'xíw'mu'n'l'ax'sí wá'k's'xíwa n'k's'xíya l'x'z'xíw'mu'n'l'ax'sí wá'k's'xíwa l'x'z'xíw'mu'n'l'ax'sí.
2 tyák's gu'm'k's, t'á wap'ak's'xíw'mu'n'l'ax'síw'mu'n'l'ax'sí wá'k's'xíwa l'x'z'xíw'mu'n'l'ax'síx'mu'n'l'ax'sí. 
he emerged, was speared just over the breast-bone, and he was dead.

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

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

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

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

Statim pulchra illa consedit. Quam cum contra sedisset ille amanter obser-cavit ne erubesceret loco in corpore demonstrato. Deinde cum digitum ad dextrum latus alterius pedis interdet dixit, "Hoc est." Quod idem postquam de genu et de inguine eius confirmasset ut crura distenderet eaque parviset...
Statim superimpositus cum ea coit cum diceret se ipsum amicum intercessisse. Then Born-to-be-the-Sun had Sawbill-Duck-Woman for his sweet-heart. Now she knew that Born-to-be-the-Sun had killed Land-Otter.

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


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

Then Deer asked Fawn to go from time to time to the house of Sawbill-Duck-Woman, and to watch her. Fawn arose at once and went to the house of Sawbill-Duck-Woman. He heard Sawbill-Duck-Woman asking Thrush-Woman to go digging clams in the evening on the south side of Crooked-Beach. Immediately Deer tried to devise a plan to approach her, so that he might just see the side of the face of Sawbill-Duck-Woman, that pretty woman to whom he wanted to make love. Tum animo occurrit virum mulierem pudenda exuere vetuissé ne quis domi relictà furaretur.

Thus he said. Immediately the myth people began to sing, and said, "Sit on your musk-bag, sit on your musk-bag;" and as soon as they sang this, Born-to-be-the-Sun at once sat down (on it), and began to dance. Then his musk-bag went in again at his backside. That is the end.
long antlers were taken. Then he went out through the rear door of his house; for, indeed, he did not allow himself to be seen. He was going to the other side of the point of land. Then he hid among the salal-berry bushes. The tide had not run out far when the canoe of Sawbill-Duck-Woman and of Thrush-Woman came in sight. At once Deer put on his deer mask. As soon as he had done so, he jumped into the water and swam out to sea across the course of the canoe of the women.

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

Hæc tum cervus secum cogitavit: "Feminibus pansis super phaselum varicet." Quod cum illa fecisset quippe quae supparo indusiata non esset sed tantum lumbari amicta, feminae detexit.
Quod cervus subito arrecto capite, cornibus divellit et ad ripam in silvam iactavit.

Deinde urinatus, illud muliebre sectatus est et invento cum eo coit. Hoc vero coitu perfunctus per rexit cursu contendere si feminam que vagina detracta domum festinat, superaret. Itaque priusquam ripam illa tetricisse cervus ad aedes suas pervenerat, cum porro ad litus pene appelleret cervus sese foris ostendit et ne quis presagerit se pudenda bello illius mulieris detraxisse usque ad limitem pagi provectus est.

Then all the myth people on the summer seats noticed that Sawbill-Duck-Woman was very downcast, and that she did not paddle. Born-to-be-the-Sun at once went to meet his sweetheart. Then Sawbill-Duck-Woman told him what had happened to her. Born-to-be-the-Sun spoke at once, and said, "Don't feel badly, for we will try to find them." Thus he said. Then Sawbill-Duck-Woman and Born-to-be-the-Sun went up from the beach and entered her house.

At alter ille vir quem supra commemoravimus aliquid suspicatus pudenda tractare voluit. Quae ubi rapta fuisse perperit, animo abjectus, cum quidem famae non credidisset, domo profectus

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1 Gu'wa'akał'at x'a's'memåxå x'a's'meq, qu'a'ls'g'a'ntats q'a's'meqå x's'meq. 18—JESUP NORTH PACIFIC EXPED., VOL. X.
est. Amare cessaverat quia illi pudenda que sola eum allexerant non amplius suppetebant.


At ille contra, *Ne dubitaveris mihi narrare cur domi maneas." — *At ego* — inquit mulier — *velim repe-rías qui pudenda fabriciis queat nam mea priva perdidī." — *Maxime* — respondit ille — "sed fac metiar locum istum ubi antea fuerunt ut tibi possim inde ilia renovare.*

His auditis verbis mulier surrexit et viro comitante cubiculum intravit et ambo in lecto cubuerunt. Tum formosa lax'mlaē gwāl la'sulanāg'sēs 1a1ax'dē qaxs la'e k'le's la aṣa'tē la'sulaq'cidā'sēs 'na's'y'dē'.

Wā, lax'mlaē ẽ'x'idē nā'qa'yas Gē'xustāla. Wā, hē'lata la'ga la k'le's 'na'swē Gugō'tsalaxsmalāgāxx la'e lae'le Gē'xustāla lāk gō'kwās. Wā, la'laē hē'nā'kulaem lāk kwaela'sasa ẽ'sōkwe tsidā'qa qas la kwa' nødzlēlaq, Wā, hē'x'idaem'mla'wisē 10 wāx yāyaq'tinta'mē Gē'xustālaq. Wā, hēwa'xam'mla'wisē Gugō'tsalaxsmalāga a'latla lāk'sē'deq. Wā, la'laē ẽ'dzaqwa yā'qleg'a'tē Gē'xustālaq. Wā, la'laē 'nē'kā: "ya, qā'gwida, wa'džaentsōs 15 nē'lāsēs k'le'sēlās la nē'lmēx'idaēno-xwā? Wal'mē'g'ın 'nē'kōl k'le's ẽ'k'a," *nē'x'laeq. Wā, hē'x'idaem'mla'wisē Gugō'tsalaxsmalāga yā'qleg'āla. Wā, la'laē 'nē'kā: "ya, ada', wa'nēstsea 20 k'le's aō'mśe'd qa's wax'ēdās nā'qē'ste'n'dxēn tsidā'qēla'nē, "nē'x'laeq. Wā, hē'x'idaem'mla'wisē ẽ'dzaqwa yā'qleg'a'tē Gē'xustāla. Wā, la'laē 'nē'kā: "Gwa'la ha'läla nē'la g'axm'en-lāsōs ha'lemaq'ōs," *nē'x'laeq. Wā, hē'x'idaem'mla'wisē Gugō'tsalaxsmalāga yā'qleg'a'la. Wā, la'laē 'nē'kā: "Wā' 10 dzāentsōs wax qā'g(e)stāx 'na'swēla'-noxxwa qaxs x'la'sēn 'na'sy'dān, 'nē'x' laeq. Wā, hē'x'idaem'mla'wisē Gē'xustāla yā'qleg'āla. Wā, la'laē 'nē'kā: "Wā'entsōs qen plē'świedēxōx axā'has-dāqqlēs qen wa'weldz'wilāxen 'na'swē'-lāx qa's," 'nē'x'laeq. Wā, hē'x'idaem'mla'wisē Gugō'tsalaxsmalāga yā'x'lull qa's la lā'tlāhī la'xēs kwa'le'lāsē. Wā, la'laē te'xilmā Gē'xustāla qas wā'gwaqa. Wā, hē'x'i-dazem'mla'wisē la lā'tlāhī. Wā, la'laē 40 kwa'le'tē Gugō'tsalaxsmalāga. Wā, la'laē hē'nā'kula'mē Gē'xustāla lāq qa's
illa femina suadente ut inguen viduatum
vagina palparet, homo coxas et femora
manu tractavit et cum putre quid sen-
sisset "Domina" — inquit — "sine eam
pudenda tibi quasitum."

Dixit et domum nulla interposita
mora properavit. Ibi e ligne pudenda
adamusim sculptit et ad mulierem
denuo prefectus est. Ila vero que in
lecto resupina attendebat simulac puden-
da aspexit cruribus disjunctis ad inguen
accomodavit. Cum vero neque faber
ille opus suum in locum apte coartare
non potuit foras iterum excessit et nihil
suspicante muliere reedit, ipsa carnis
pudenda proferens domo sua.

Neque illa tamen a cubili sese amo-
verat sed cruribus dilatatis vire prosto-
labatur. Qui cum venit statim in pri-
stinum statum inguen tandem sarsit.
Sic restaurata ut pudenda experiretur
optatum dedit amplexum et post ama-
torium certamen hæc verba edidit, *Ita

o'gwaqê ku'lg'a'lta. Wà, he'x*idaem-
lâ'wisê nê'k:a e'x'sökwe tshëdâ'q qa
plë'x'widësex axâ'a'hâdas q'na'x'wa's.
Wà, là'laè Ge'gustâla plë'x'widëx
awâgâ'wa'ya's e'wanögrâ'ya's. Wà,
g't'emlâ'wisê plë'x'widëx e'wanö-
gâ'ya'xes xe'nëlaè te'ltwa la'è ya'qle-
gâ'la. Wà, là'laè nê'k:a: *ya, qâ'-
gwida, là'laç'èn ál'qen qa'x'swë'la'sô
qa's q'na'x'wô's, nê'x'laèq.

Wà, he'x*idaemlâ'wisê la'xult qa's
là la'xès g'o'kwe. Wà, laem'lâ'wisê
axê'dxa q'na'x'wa'x's hê'maè gae'ë
q'na'kwâs. Wà, la'amlaè axê'dxà
c'ltwa'x'wëdëq qa's k'ë'të. 15
kwîlëq. Lan'mlaè nà'nxstlaxwa kà
hë'nöma q'na'x'wa'. Wà, gr'T'emlâ'wisê
gwâ'te k'la'ya'xes la'è qâ'sid qa's le
lax g'o'kwas Gugös'talaxsmâ'laq. Hë-
'nàkulad'xæm'làè lax gae'lasas. Wà,
là'laè q'la'qëx kà'hë'smaè kwa'ltë.
Wà, k'ë's'emlâ'wisê ya'qle'gâ'të Ge-
xustâlaax la'è yîfi'jëlëdë e'x'kwsë
tshën'qa. Wà, he'x*idaemlâ'wisê
Ge'gustâla në'sasë k'jà'yë kwa'x'â'x's 25
gem q'na'x'ë laq. Wà, là'laè f'm'n-
taloldës, Wà, la'mlaè k'ës hë'la-
le'ë axâ'yas. Wà, laamlaè gwâ'q'îla'
k'tasos Gugös'talaxsmâ'laqà hë axê-
dex q'na'x'wa's. Là'gríhas hê gëwë-x'idë. 30
Wà, la'mlåwis e'tiëd hëx qa's la'
wëlsa. Wà, là'laè qa's'ida. Wà,
k'ë's'flëta g'ltax g'x'âx'gwë'laq. Wà,
là'mlaè hëx'sà'm gwaë'te Gu-
gös'talaxsmâ'laqà yël'i'laè. Wà, hë'x: 35
*idaemlâ'wisê Ge'gustâla la laq qa's
k'lu'ta'lelëdësa àla q'na'x'ë laq. Wà,
g't'emlâ'wisê gwâ'ta la'è ya'qle'gâ'të
Ge'gustâla. Wà, là'laè nê'k:a: *We'-
g'axîn m'ë's'id q'na'x'wa'x'tå'da qaxô 40
ô'datatlaxô, nê'x'laèq. Wà, he'x*ida-
emlâ'wisê à'em wà'xasô'sa e'x'sökwe

We will now come back to Born-to-be-the-Sun, who had had Sawbill-Duck (Merganser) for his sweetheart for some time. Sawbill-Duck-Woman did not allow him to eat sea-eggs, and he desired very much to eat sea-eggs. Sometimes he would go and try to devise a way of getting sea-eggs, but he could not devise any plan. He really could not find any way to get them. He went to his house and lay on his back at the place where he used to lie down. Then his mother guessed again that he was planning what to do.

In the evening he arose; and now his mother knew that he had made up his mind what to do, for he felt happy. He went out of his house. After it had been dark for a long time, he came back home. He went at once and lay down in his bedroom. He never tried to speak to his mother. In the morning, when it was nearly daylight, Born-to-be-the-Sun groaned, and said, "Anana', I am going to die! Anana', I am going to be a grave!" Thus he said.

1 Anana', wā'wik'liqlakaslene'; anananā', deg'uyxanē.
At once his mother looked at him. His mother questioned him, and said, "O child! what are you planning?" Thus she said to him. Born-to-be-the-Sun said at once, "Ananā', I am going to be a grave, I am going to die, ananā'!" Thus he said.

His mother at once called all the myth people to enter her house. When all the myth people were in, Born-to-be-the-Sun asked that his tribe should all come in. Then he groaned, and said again, "Ananā', I am going to die! Ananā', I am going to be a grave, ananā'!" Thus he said. Immediately all the myth people spoke, and said, "(The significance of) the groan of our chief is important, for he says that he is going to die, and that he will be a grave." Thus they said. Then an old man spoke, and said, "O tribe! let us try to find a burial-place for our chief." Thus he said.

Then an old man said, "We will place our chief on top of the trees." Thus he said. Born-to-be-the-Sun spoke at once, and said, "Don't say so, else it might be said that I am a lump (excrescence) on the tree." Thus he said. Then he said, "Go on, let him be buried on the ground." Thus he said. Born-to-be-the-Sun spoke at once, and said, "Oh, don't say so, else it might be said that the children had..."
played burying some one." Thus he said. Then the myth people could not find out what to do with their chief.

Then the old man spoke again, and said, "Let the grave-box of our chief be put on the island in front of us." Thus he said. Then Born-to-be-the-Sun spoke, and said, "That's it, that is what I meant. Only don't let my grave-box be tied up tight, else I might not be able to breathe." Thus he said, and it was not very long before his breath gave out, and he died.

At once a carved box was taken, and he was put into it. The cover of the box was pushed to one side. Then he was buried by his tribe. He was taken to the island in front of Crooked-Beach. Then he was put on the rock there. The cover of the grave-box was [pushed] to one side. Then all the myth people went home, and they mourned their late chief.

Now Born-to-be-the-Sun had been dead for four days, and during this time the first myth people never made the sound of feasting. After he had been dead for four days, all the men and women, and all the children, went to bathe; and after the tribes had finished bathing, two women launched their little canoe. They were going to dig clams on the other side of Crooked-Beach.
They paddled along the island. There Born-to-be-the-Sun was seen by the women. He was going (along), carrying sea-eggs in the fold of his blanket [on his chest]. Then the one who was sitting in the bow of the little canoe said, "Ah! that looks like our chief, Born-to-be-the-Sun, going up there doing something." Thus she said. Born-to-be-the-Sun at once spoke to them, and said, "Hamamamé! I obtained supernatural power. Do go and call Mother to get a dancing head-dress and a rattle, that I may [be made to] dance to-night." Thus said Born-to-be-the-Sun to the two women. Immediately the two women just went back and reported to his mother. At once Mother called all the myth people to come into her house. When they were all in, Mother called Deer to go with his friend Raccoon and Young-Raccoon, and also Sparrow, to go and look at the grave.

Immediately they launched the little canoe and went to it. As soon as they arrived at the island, Deer discovered Born-to-be-the-Sun coming to meet them. He said, "Hamamamé! I obtained supernatural power. Therefore I am alive." Thus he said. He went aboard the canoe of Deer and his friends. Then they went home. The myth people did not believe that Born-to-be-the-Sun had been dead, for he had too many stories when he first en-

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1 Hamamamé, 'og'wilen; gi'uk-xala axk't'ax Hå'dawiq qas la'k'us na't xaluklax Hå'dawiq xas xeka'seq xaluklax Hå'dawiq. 2 Hamamamé, 'og'wilen, la'giten qul'k'usen.
tered his house. Therefore they never let him dance. That is the end.

14. Mink and the Starfish-Woman.

Born-to-be-the-Sun was living at the place (named) Crooked-Beach with all the myth people. Born-to-be-the-Sun would go from time to time and disappear for a long time at the south side of Crooked-Beach, and it was not known where he went; and sometimes he would not come back to Crooked-Beach for four days. He did so for a long time. The people of Crooked-Beach did not know about those who lived at the place (named) Behind-Neck, the Starfish-Women, who were digging clams there. That is the place where Born-to-be-the-Sun used to disappear, for he would go and steal the clams of the women, for the Starfish [Women] were all women.

Born-to-be-the-Sun would always hide behind the houses. Then Born-to-be-the-Sun saw the women, who had been out in their canoe gathering clams, coming home. They had just anchored their clam-digging canoe, for it was evening. As soon as it was dark, Born-to-be-the-Sun swam out to the place where the clam-digging canoe was at anchor. He went aboard. When he tried to put his hand among the clams, he was bitten (by them). Then Born-to-be-the-Sun began to cry. The women went out at once to (the place) to look. Then they recognized Born-to-be-the-Sun, who was sitting in the canoe, crying. One of the women asked him why he was crying.

Then Born-to-be-the-Sun lifted his hand; and when he touched the clams of the women, he was at once bitten (by them). Then Born-to-be-the-Sun swam out to the place (named) Crooked-Beach, and back he came, and he was crying. The women went out at once to (the place) to look, then they recognized Born-to-be-the-Sun, who was sitting in the canoe, crying. One of the women asked him why he was crying.

Then Born-to-be-the-Sun lifted his hand; and when he touched the clams of the women, he was at once bitten (by them). Then Born-to-be-the-Sun swam out to the place (named) Crooked-Beach, and back he came, and he was crying. The women went out at once to (the place) to look, then they recognized Born-to-be-the-Sun, who was sitting in the canoe, crying. One of the women asked him why he was crying.

Born-to-be-the-Sun would always hide behind the houses. Then Born-to-be-the-Sun saw the women, who had been out in their canoe gathering clams, coming home. They had just anchored their clam-digging canoe, for it was evening. As soon as it was dark, Born-to-be-the-Sun swam out to the place where the clam-digging canoe was at anchor. He went aboard. When he tried to put his hand among the clams, he was bitten (by them). Then Born-to-be-the-Sun began to cry. The women went out at once to (the place) to look. Then they recognized Born-to-be-the-Sun, who was sitting in the canoe, crying. One of the women asked him why he was crying.

Then Born-to-be-the-Sun lifted his hand; and when he touched the clams of the women, he was at once bitten (by them). Then Born-to-be-the-Sun swam out to the place (named) Crooked-Beach, and back he came, and he was crying. The women went out at once to (the place) to look, then they recognized Born-to-be-the-Sun, who was sitting in the canoe, crying. One of the women asked him why he was crying.

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hand, which was held bitten by a large clam. The women at once broke the clam, and then Born-to-be-the-Sun said, "A'nana, confound it!" Born-to-be-the-Sun was questioned by the women. They said, "O Born-to-be-the-Sun! who asked you to come and try do take our clams?" This was said to him. Born-to-be-the-Sun replied at once, and said, "Oh, my dear! I did not try to take them: I just made a mistake when I put my hand into this basket with the clams in it." Thus he said.

As soon as they had gone ashore, Born-to-be-the-Sun went home, walking over the rocks. Unfortunately he was seen by the Wolves, who were going to make war on the people at Halölö, the Sea-Gulls. Then Born-to-be-the-Sun was taken. Unfortunately he was taken as a slave. Then the warriors came in front of the (village of the) Starfish-Women. The Starfish-Women questioned the warriors,(saying,) "Whom have you taken in war, warriors?" Thus they said. One of the Wolves replied to them at once, and said, "We have taken Born-to-be-the-Sun in war." Thus he said.

The women said at once, "Serves him right [that you got him]. Kill him! Don't let him live, for he has come too often to steal the clams we have dug." Thus they said. Then one of the Wolves spoke, and said, "Let us ask our little slave for his sacred song, that we may listen to it." Thus he said.

--JESUP NORTH PACIFIC EXPED., vol. X.
Born-to-be-the-Sun spoke at once, and said, "Don't, for the time has not come for me to sing my sacred song." Thus he said, for Born-to-be-the-Sun wished to arrive in front of a steep cliff, and to sing his sacred song there. The reason why the Wolves wished Born-to-be-the-Sun to sing his sacred song was that it was a very calm day. As soon as they arrived in front of the cliff, the speaker of the canoe of the warriors spoke again, and said, "Oh, my dear ones! let our slave sing his sacred song." Thus he said, while all the canoes of the warriors were going along together. Then Born-to-be-the-Sun sat up and sang his sacred song; and this is his sacred song: —

"Make the canoes collide, you monsters of the bottom of the sea!
Make the canoes collide, wind blowing down the old man, make them collide!"

At once it began to blow down, and the waves of the sea began to rise. Then all the monsters at the bottom of the sea came up, and the canoes of the warriors were wrecked. Now all the Wolves were dead; and Born-to-be-the-Sun swam ashore, and walked on the rocks, going to the place where the Starfish-Women were.

It was not yet evening when he arrived at the place where the houses of the Starfish-Women were. The women were steadily at work, and did not raise their heads when Born-to-be-the-Sun stood among them. Born-to-be-the-Sun spoke at once, and said, "O women! why did you tell the warriors to kill this Born-to-be-the-Sun?"

1 Gwa'tsasya tf's'x'mla'wis' eat'E'slashlag-plakwé yā'qleg'a'la. Wä, la'lae nē'k'ä:

"Gwa'tsasya ts'ē'stssas'mē yā'dzaa yā-x'x'mawesntsa,1 nē'x'lae, qaxs nē'k'ā'ē E'slashlag-plakwé qa's la'g'ala 5 E'sxemdzā'yā'n'sa hay'msta li't'le'quma qa's yā'laqwa. H'em'li la'gilhas nē'k'ēda ari'lē'noxwē qa yā'laqwēs E'slashlag-plakwé qaxs lō'ma k'ēmā'lqela. Wä, gï't'em'la'wisé li'g'aa lāx 10 E'sxemdzā'yā'n'sa hay'msta x'x'm la'ē edz'qwa yā'qleg'a'la E'sh yā'yaqmente'ma'sa wi'na. Wä, la'lae nē'k'ā: "yā, aada', we'g'adz'x'ox yā'laquns qa'k'x'ox, nē'x'lae, ladze'k'a's'em'lae nē'mā't'wala'lae 15 ya'ye'shāla wi'na. Wä, la'lae klw'gustawē E'slashlag-plakwé. Wä, laxt'lae yā'laqwa. Wä, la'lae nē'k'ē yā-lax'lienas:

"nē'mnasō qu's'qu'qulemē yā'g'ene'désa. Wä, hē'x'taş'mla'wisé yā'maxax-e'da. Wä, la'lae tla's'se's'tax'idēda de'msxē. Wä, laē'mlaaxa'wisē nā'xwa qa's'x'xwidē yā'g'ene'désa de'msxē. 25 Wä, laē'mlae wi'la la'k'e yā'ye'shāla wi'na. Wä, laē'mlae wi'w'wulēda ēatā'-lē'nox'dē. Wä, ā't'ì'ma'lis la gē'x'sā E'slashlag-plakwé qa's li qa'stel'ās la'laa lāx ax'a'sasa G'ag'edzq'x'xšemā'laga. 30 Wä, k'ē't'em'la'wis dz'å'qwa la'e li'g'aa lāx ax'a'sasa gō'kwasa G'ag'edzq'x'xšemā'laga. Wä, laxt'x'lae at'lı'nō's e'ax'xēda tś'e'daqē. Wä, laē'm-mlaē k'ē've x't'xlanokwē'eda tś'e'daqxä 35 la'e E'slashlag-plakwé tā'g'ulaq. Wä, hē'x'tàsm'la'wisē E'slashlag-plakwē yā'qleg'a'la. Wä, la'lae nē'k'ā: "yā, tś'e'dąq, mā'ståsa wā'x'xemōs yā qa wi'natsase st'yatsōx tś'e'tsyayadi'kwax 40

That is, steep cliff.
Thus he said to them, and picked up one woman, pulled off her arms, and threw them into the sea, and also her legs.

Born-to-be-the-Sun said while he was doing so, "You shall be the starfish of later generations," and he continued to do so to the women. He only stopped when he had thrown all the women into the water, and therefore there are many starfish at Behind-Neck. Then Born-to-be-the-Sun went home to Crooked-Beach. He had vanquished the Wolves again. Therefore he was very happy, and therefore the starfish have different shapes: some have five legs, others have two legs cut off. They are not alike. That's it.

15. Mink imitates his Hosts.

(Told by Ma'e'ma'tp'engemd, a Kwe'xa.)

The ancestors of all the myth people lived at Crooked-Beach. There was one clan (to which belonged) Heron, Crane, Kingfisher, Eagle, Fish-Hawk, Raven, and Red-winged Flicker. Red-winged Flicker and Black Woodpecker belonged to one clan. Another clan were Water-Ouzel, Thrush, and Wren; and also, in the same way, Seal was one clan with Sea-Lion and Porpoise; another clan were Wolf, Raccoon, and their clan-fellow Young-Raccoon, and their chief Born-to-be-the-Sun.

G'o'kula'læ'da g'älæ'sa n'a'nya nûxi' ne'mis lax Qâ'logwisë. Wâ, laem'lä'wisë na'nhëme'ma'sëda Qâ'âli'wanë, te'wa Ade'm'gule, te'wa K'ëzëlë'wë, te'wa Kwë'kwë, te'wa Ts'ë'x'tëkwi', 25 te'wa Më'mg'ëlë, te'wa Gu'dëmë. Wâ, hë'ëm 'nhëme'më Gu'dëmë tõ lë'tanaile. Wâ, hë'ëm ò'gu'la'em 'nhëme'më Gë'lexwitslë tõ Wâ'xwaxi'ya tõ Xwâ'ta. Wâ, laem'lä'xwa'wisë 30 hë'emxa'li gwa'lefë Më'gwate 'nhëme'ma'ëmxaa g'älë'sa g'â'x'sdëme tõ Lë'sëxëmë tõ K'ë'lëntë. Wâ, laem'lä'wisë ò'gu'la'em 'nâ'nhëme'më Atlë'xënoxwë tõ Më'yusustagla'g'ê'kiwë. Wâ, g'ar'm 35 'nhëme'mëtës Mâ'xaya'yle tõ'wës grë'gëma'ë Lë'sëlagla'g'ê'kiwë.
The myth people were always trying to make him happy. Now the real chief of all the myth people was Great-Inventor, and Great-Inventor exhorted his tribe to invite one another in.

At once Thrush invited the myth people to come to a feast at her house. The myth people went in at once. As soon as all the myth people were in, Thrush sent one of her clan, the Thrushes, to go and get four salmonberry-bushes back of the houses. Then Thrush again asked several of her attendants to go and bring four boxes. As soon as the four boxes had been put down, one of the salmonberry-bushes was stuck in the ground at one corner of each box.

As soon as this was done, Thrush put on her Thrush mask; and after she had put it on, she sat down by the side of one box and sang the Thrush song. When she sang the Thrush song for the first time, the salmonberry-bush began to bud; when she sang again, the salmonberry-blossoms opened; when she sang again, they became berries; and when she sang again, they were ripe. Then the salmonberries were shaken into the boxes, and the four boxes were full of salmonberries. Then they were put into dishes and placed before the guests.

Born-to-be-the-Sun and Canoe-Calking the Raven just lay on their backs. As
soon as the salmonberries in the dishes were placed before them, the two sat up and ate. When the guests had finished eating, they went out; and Born-to-be-the-Sun went home to his house and lay down on his back.

He had not been in his house long when he sat up and spoke to his mother. He said, "O mother! I want to invite my tribe in." Thus he said. His mother spoke at once, and said, "O son! what will be your means of inviting them (what will you give them to eat)?" Thus she said. Born-to-be-the-Sun said at once, "O mother! you will not see the way I do it." Thus he said. His mother was silent. Then Born-to-be-the-Sun cleared his house; and after he had finished clearing his house, he invited all the myth people to come to a feast in his house.

As soon as they were all in, Born-to-be-the-Sun sent Canoe-Calking the Raven to go and get four salmonberry-bushes. As soon as Canoe-Calking the Raven had gone, Born-to-be-the-Sun borrowed the four boxes of Thrush. Then Born-to-be-the-Sun took the four boxes. It was not long before Born-to-be-the-Sun came back, carrying the boxes on his shoulders, and he put them down. As soon as he had put them down, Canoe-Calking the Raven came in, carrying the four salmonberry-bushes. He went right to the place where the boxes were, and put one bush each at one corner of the boxes. After he had finished, sē kā'x'idā'yowësa q'e'mdxëxts'l'a la la'q'waqëxs la'è kluśa'life'da mâl'o'kwe qa's hamx'ë̃'ide. Wà, g'i'lm'mala'wixë gwàl ha'mà'pèda kÎwë'dlàx wàl'ë hò'qà'wèlsa. Wà, hè'x'idàm'mala'wixë la nà'nakwë lë'sèl'ag'fìlakwë là'èx lè g'ò'kwë qa's là tìx'a'la. Wà, k'ì'la'lem'ta gaë'! la'ë kÎwà'g'â'ñëf qa's ya'qëg'ag'ë lèxës Hà'dà'wa. Wà, là'laë 'në'kà: "yà, Hà'dà'wa tsè'ya 10 yàëksentsaq'n dò'kwàyùtâx, "në'x'ëlaë. Wà, hé'x'idàm'mala'wixë Hà'dà'wàs ya'qëg'ag'ë. Wà, là'laë 'në'kà: "yà, xû'nò'kë, 'mà'dàzatâ!ës tê'Âlalàyô'tës? "në'x'ëlaë. Wà, hè'x'idàm'mala' 15 wixë lë'sèl'ag'fìlakwë 'në'kà: "yà, Hà'dà'wa, tê'tsësasò dò'qvàsàntsak'n gwè'dziyàstàxen," në'x'ëlaë. Wà, hè'x'idàm'mala'wixë Hà'dà'wàs q'wët'ità. Wà, là'laë lë'sèl'ag'fìlakwë è'x'ëdixës 20 g'ò'kwë. Wà, là'laë gwàl è'kwàxës g'ò'kwàxës là'ë lë'Âlalàxà 'nà's'wà nû's' nè'mîsa qa g'à'xës kÎwët làx g'ò'kwås.

Wà, hè'x'idàm'mala'wixë g'àx 'wì'laë'ta. Wà, là'laë lë'sèl'ag'fìlakwë 'yàlaqàrax Mè'mgrôlemè qa làs axë'dîx dò'stsàqà q'wà'l'mîsa'. Wà, g'i'lm'mà'wixë la qà's'èdè Mè'mgrôlemè, là'ë lë'sèl'ag'fìlakwë tê'k'ëxa mò'sgmëmè kî'lm'myâ'xtàs Wà'wàxunîyåga. Wà, hè'ëm'màlë 30 lë'sèl'ag'fìlakwë la axë'dîxà mò'sgëmè kî'lm'myâ'xtà. Wà, k'ì'la'lem'ta gìlaxs g'àx'ë'àë'dàaqë lë'sèl'ag'fìlakwë tê'x'ëlaxà kû'k'ëm'myà'x'ìla qa's g'àx'ë 'mèx'ëÀlìxà. Wà, hè'ëm'màwís à'ës 'mèx'ë 35 tê'l'ëqëxs g'àx'ë Mè'mgrôlemè g'àxëla, dà'Îlaxà mò'lsàqè q'wàl'mîsà'. Wà, hè'ël'kàlaxs à'ës à'ës 'mèx'ë 35 lë'sèl'ag'fìlakwë la axë'dîxà mò'sgmëmè kî'lm'myà'x'ìla qa's g'àx'ë 'mèx'ëÈlàxà. Wà, hè'ëm'màwís à'ës 'mèx'ë 40

1 sì, Hà'dà'wa, lë'tëhàbàśhàdxànàxà që'kùlàòx.
2 sì, Hà'dà'wa, kû'k'ësàòs dò'qvàsàntsak'n gëg'ëhàstàxà.
Born-to-be-the-Sun went and sat under one of the salmonberry-bushes and tried to sing the Thrush song. He tried to imitate Thrush. In vain he looked to see if the salmonberry-bush had changed, but the salmonberry-bush had not even budded. He tried again to sing the Thrush song. Then Born-to-be-the-Sun did the same thing again. In vain he looked to see if the buds of the salmonberry-bush had opened, but the whole body of the salmonberry-bush had not moved at all. In vain he sang again the Thrush song; and it was the fourth time before he discovered one berry on the bushes. Then the myth people to whom he had tried to give a feast went out.

At once Water-Ouzel, who had a position under him, invited the myth people in. The myth people went into the house of Water-Ouzel at once. As soon as they were all in, he sent his attendants to get the four boxes of Thrush from the house of Born-to-be-the-Sun. When the boxes had been brought, they were put down near the door of the house. Then Water-Ouzel went out to the place in front of the house; and it was not long before he discovered salmon-roe squirting out. Then he put his foot over another box, and it was not long that the salmon-roe spewed out.
was squirting out when the other box was also full. Then he put his foot over another box, and it had not been squirting out long when it was also full; and then he did the same with the last one. The salmon-roe had not been squirting out long when it was full.

Now the four boxes were filled. When the boxes were full, the place where the salmon-roe had come from healed up. Then Water-Ouzel took many stones, put them on the fire in his house, and as soon as he had done so he took another box and poured water into it. When the box was not half full of water, he took the salmon-roe and put it into cold water; and then he put the cold water into an empty box and poured the salmon-roe into it. When all the water (mixed with the salmon-roe) was in it, he took tongs and picked up the red-hot stones, and then with the tongs he put the red-hot stones among the salmon-roe. Then he cooked it. The red-hot stones had not been in long when the water of the salmon-roe began to boil. Now it was done. Then he put it into dishes and placed it before the guests. Then all the myth people ate. Then the people who had Born-to-be-the-Sun for their chief noticed that he was very downhearted.

After the guests had eaten, they
went out. As soon as Born-to-be-the-Sun had entered his house, he spoke to his mother, and said, "O mother! I want to invite my tribe in." Thus he said. His mother spoke. She was angry with her son. She said, "Don't talk nonsense! What will be your means of inviting them (what will you give them to eat)?" Thus she said. Born-to-the-Sun said at once, "O mother! you will [not] learn what it will be."

Born-to-the-Sun at once cleared his house with his friend Canoe-Calking the Raven. As soon as they had finished clearing the house, Born-to-the-Sun sent Canoe-Calking the Raven to go and invite the myth people in. Canoe-Calking the Raven went at once to invite them in. He had not been out long when the myth people all came into the house of Born-to-the-Sun. Born-to-the-Sun at once sent Canoe-Calking the Raven to get five boxes; and it was not long before Canoe-Calking the Raven came, bringing in the five boxes. Then he put them down near the door of the house. Then Born-to-the-Sun sent Canoe-Calking the Raven again to go and get many stones from the beach. It was not long before he came, carrying a basket full of fresh stones. He put them on the fire in the middle of the house.

As soon as all the stones were hot, Born-to-the-Sun went out. He did so because he was about to imitate

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As soon as all the stones were hot, Born-to-the-Sun went out. He did so because he was about to imitate...
Water-Ouzel. Therefore he went out of the house, and took the stones to break his ankle. That was what Born-to-be-the-Sun tried to imitate. It was not long before Born-to-be-the-Sun came back, carrying a long stone; and he went right to one of the boxes, put his left foot over the box, and broke his ankle with the stone. Then one salmon-egg dropped out, and never another salmon-egg fell out. Then the guests just went out.

At once Fish-Hawk began to invite the myth people to come into his house. He sent his attendants to go and call them. They went at once. They had not been out long to call them when all the myth people came in. Then Fish-Hawk asked his attendant to go and get four spits from the corner of his house. As soon as he put down the four spits, Fish-Hawk put on his Fish-Hawk mask; and when he had it on, he went to sit down on his seat. It was not long before he flew down and grasped a spring salmon. As soon as he caught one, he sat down again.

Then he [also] grasped one again in the same way, and four spring salmon were grasped by him. At once the attendants of Fish-Hawk cut up the four spring salmon and roasted them. Wax Gi'lexwi'tsllaxs hë'x'dë gwe'xhë'dë, yixs lë'x'dën lëxwlax g'ë'x'ëdë qas lë axtë'dëa t'ë'sëmë qas tebëndëgayxës qaä'tqoxsëdë'aë. Wä, hë'em nänax-ts'ëwawas t'ë's slag-plakwë. Wä, k'ë's'atlät ga'tlaxs g'ë'x'ëdë aë'dåaq t'ë's lëx-walag-plakwë. Wä, lax'mlaë dâ'laxa sax'sëmë t'ë'sëmë. Wä, he'ë'në-kulam'la'wisë lë'xlaxs n'ë'msgmë më'lë-m'ya-xëtä qas d'ë'kwaëgëltësës gë'mxöhtë. 10 dza'ë g'ë'x'ëdët lë'xlaxs n'ë'msgmë më'lë-m'ya-xë. Wä, lë'laë teplë'tsa t'ë'sëmë lë'xlaxs qaä'tqoxsëdë'aë. Wä, g'ë'x'ëdëtë n'ë'msgmë gë'ë'x'ë t'ë'q. Wä, he'ë'waxalatëtë t'ë'që'wats n'ë'msgmëtë lë'xë. Wä, aë'mlax'axa'wisë la h'ë qawälse dëa KL'ë'dë.
them; and it was not long before they were done. Then they were put before the guests.

After the guests had eaten, they went out. Then Born-to-be-the-Sun was really downcast, and never ate, and his tribe guessed that he was making up his mind to imitate what Fish-Hawk did when he caught the spring salmon. Therefore Eagle at once began to invite the myth people in, and he also sent his attendants to go and invite all the myth people. Immediately all the myth people came into the house of Eagle. Born-to-be-the-Sun did not want to come to the feast, for he was angry because Eagle had gotten ahead of him, for he was going to try to invite the people in. Then Eagle sent his attendants to go back to invite Born-to-be-the-Sun, but Born-to-be-the-Sun did not go. Eagle just insisted on sending his attendants, who went back again to call him.

Then Born-to-be-the-Sun spoke to the attendants of Eagle. He said to them, "My friend is bad, for he got ahead of me when I was wishing to give a feast." Thus he said. The attendants of Eagle started at once and told their master what Born-to-be-the-Sun had said. Eagle spoke, and said, "O friends! go back to our chief. I will lend him my Eagle mask, that after me he may also invite our tribe in." Thus he said. The attendants of

1 yëx'sëmtëna 6uxu'k'we ylas gëgalagëmëk'asen wàk'ëxwisëk'këlwa Lesnax.
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Eagle went at once and told Born-to-be-the-Sun. As soon as the attendants of Eagle stopped speaking, Born-to-be-the-Sun arose, took his blanket, and followed Eagle’s attendants.

As soon as Born-to-be-the-Sun entered, Eagle asked his attendants to go and take four cooking-boxes, and to put stones on the fire and to take the tongs. As soon as they came and put all of this down, Eagle put on his Eagle mask; and when he had put it on, he went, and he also sat down on his seat.

As soon as he had seated himself, he saw a porpoise coming up. Eagle at once flew down and grasped it (and carried it) towards the beach. Then he sat down again on his seat. When he had been sitting there for a long time, he saw another one coming up, and grasped it at once (and carried it) up the beach. He did so four times. As soon as he had gotten the four, he took off his Eagle mask and hung it up. Then he carved the four porpoises; and when they were all carved, some water was drawn and poured into the cooking-boxes. Then the red-hot stones were put into the boxes, and the carved porpoises were put into the water; and it was not long before they were done. Then they were taken out, for they were now done. Then they were distributed among the guests. Immediately the guests ate the por-
poises, and after they had eaten them they went out.

Born-to-be-the-Sun at once sent his friend Canoe-Calking the Raven to call all the myth people to come to a feast in his house. They started at once, and it was not long before all the myth people were in the house; for they all knew what Eagle had said when he said he would loan his Eagle mask to him. That was what the myth people thought of when they went to look on.

As soon as all the myth people were in, Born-to-be-the-Sun sat down in front of Eagle and borrowed his Eagle mask and his cooking-box. Immediately Born-to-be-the-Sun sent Canoe-Calking the Raven to go and get the cooking-boxes and the tongs. When Canoe-Calking the Raven came, he put down the four boxes, and Born-to-be-the-Sun went out; and, lo and behold! he went and took the Eagle mask of Eagle; and it was not long before Born-to-be-the-Sun came into the house, carrying the Eagle mask, which he put on.

Then he went back, going out of his house, and sat down on the corner of his roof [house]. Then all the guests looked through a hole, and he had not been sitting there long when he saw [in vain] a porpoise. At once he tried to fly upward, but he just fell over. He did not know how to let go of his seat, and he was just hanging there. He had not been hanging there long, when [in vain] he righted himself. He tried to fly again, but he did just the same as he had done before: he just fell over. Three times he did so, trying to fly. Then he grasped a small
young porpoise. Then his wings stuck to it, and Canoe-Calking the Raven waded out and pulled him ashore. Then he had gotten the little porpoise. At once the small young porpoise was carved and cooked, and it was not long before it was done. Born-to-be-the-Sun had just imitated what Eagle had done. After they had eaten, all the guests went out.

Then Crane also invited the myth people in, for all the myth people were very hungry, because they had been a long time in the house of Born-to-be-the-Sun, and the young porpoise had been very small, for only a mouthful had been given to each of the guests. Therefore Crane was asked to invite the tribe in at once. Therefore Crane sent his attendants to go and invite the myth people in. They had not been out long when the guests came in. As soon as the guests were inside, Crane asked his attendants to go and get four boxes from the corner of his house, and four (pairs of) tongs. When all these things had been put down, Crane put on his Crane mask; and when he had it on, he went out of his house with his four attendants. Then he sat down on the edge of the beach. At once he saw a silver salmon swimming by. He speared it immediately, and then it was carried up by one of the attendants. Then he put stones on the fire of the house of Crane.
When the stones were on the fire, he carried some water and poured it into the cooking-boxes. The water half filled the cooking-boxes. As soon as this was done, another one of the attendants of Crane came in, carrying in his mouth three silver salmon. Four silver salmon were cut up at once. Then some of the attendants took up the red-hot stones with the tongs and put them into the boxes. Therefore the salmon was just put into boiling water. It was not long before it was done. Then it was put into dishes and placed before the guests. At once all the guests ate; and it was not long before all was finished. Then they went out.

Then Kingfisher also invited his tribe in. He sent his attendants to go and invite the myth people all to come to his house. As soon as they were all in, Kingfisher asked his attendants to go and get four spits from the corner of his house. As soon as they were put down, Kingfisher put on his Kingfisher mask and went out of the house. Then he sat down on his seat at once. At once he saw a sockeye salmon. He speared it. Then he did the same as his friends had done. He speared four sockeye salmon. As soon as he had the four sockeye salmon, he went into...
his house. At once the salmon were cut up and put on spits. Then they were placed near the fire of the house, and it was not long before they were done. Then they were broken into pieces and put on mats to be eaten. Then they were placed before the guests. Then the guests ate; and as soon as they had finished eating, they went out. Then Born-to-be-the-Sun was again downcast, for he wished in vain to give a feast.

Then Seal asked his attendants to go and invite all the myth people to come to a feast in his house. They went at once, and at once the guests came in. Then Seal told his attendants to go and bring out four boxes from the corners of the house. As soon as the boxes were put down, Seal took one of them and placed it by the side (of the fire). Then he roasted the backs of his hands, and then fat dripped out of his hands. As soon as the boxes were filled, he stopped roasting his hands. Then he gave the fat to his guests to drink. After they had finished drinking the fat, Seal’s guests went out.

Immediately Canoe-Calking the Raven sent Born-to-be-the-Sun to go...
to invite them in, for Canoe-Calking the Raven was also going to give a feast to the myth people. Then Born-to-be-the-Sun also went to invite them in for his friend. At once all the myth people went in, for they knew that Canoe-Calking the Raven was going to give a feast. Therefore they all went in at once. As soon as they were in, Canoe-Calking the Raven asked Born-to-be-the-Sun and Crow and Raccoon and Young-Raccoon to go and get the four boxes of Seal. They went at once; and it was not long before they came back, each carrying one box on his shoulder. As soon as they had put them down, Canoe-Calking the Raven took one of the boxes and placed it by the side of the fire. Then he tried to imitate what Seal had done. He roasted his fat hands, and only for a short time fat dripped from his hands, but there was not much fat, and the fat of his hands was not enough to cover the bottom of one box. Then his hands began to shrivel up and turn black. Therefore the feet of Raven are now this way, because they were shrivelled up. Then the guests just went out, for the fat that had dripped from his hands into the box hardly covered the bottom of the box hardly covered the bottom.

Then all the myth people gave feasts, and only Born-to-be-the-Sun and Canoe-Calking the Raven and Raccoon and Young-Raccoon could not do it in the right way; and thus Born-to-be-the-Sun was worsted. That is the end.
Mink tries to make a Mountain on Malcolm Island.

(Told by Ge'x'kin, a n qu'meg.)

When Born-to-be-the-Sun left Crooked-Beach, he went to a place (named) Seaward-Opposite (Malcolm Island). He wished to rest there, for he was very tired of paddling, and he went ashore at a place (named) Gathered. As soon as he had unloaded his few travelling-provisions, he lay down in the shadow of a cedar-tree. Then he slept real sweetly. He did not know how long he had been sleeping. As soon as he awoke, he went to wash himself in the little river. After he had finished washing himself, he ate of his travelling-provisions. After he had eaten, he walked along the beach northward from the place where his canoe was. He felt very good, for he saw a nice sandy beach. He was still walking along. Then night came, and he arrived at the place (named) River-back-of-It. As soon as daylight came, he started again. He wished to see how large Malcolm Island was, for he wished to build a house there, for it was a very nice sandy beach. Night came again, and he took a rest again, and slept at the place (named) Resting-Place-in-House. As soon as daylight came, he went on. Then he felt glad, for there were no large stones on the beach where he was walking. When night came again, he was at the place (named) Two-Cheeks. He took a rest again, and as soon as daylight came, he started again. At noon he arrived at the place where he had left his canoe on the beach. Then he

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considered what to do; and one thing troubled his mind, for there was not even a hill the whole length of the long island, and he wished to make a mountain at the place at which he was staying. Then he tried to dig up spruce-roots, which he split. Then he made a basket for himself. As soon as he had finished it, he carried the gravel of the beach on his back and poured it on the ground far inland, where he wanted the mountain to be. He carried the gravel on his back the whole day long. In the morning, when day came, he again carried gravel on his back, and his work that was to be a mountain was beginning to be high. Night came, and he took a rest. As soon as daylight came, he again carried gravel on his back. Now the mountain nearly reached the clouds; and when evening came, he went to rest early, for he was feeling satisfied with the height of his work. That night he was lying on his back. Then he considered what should grow on the mountain; and he wished that salmon-berries should grow at the foot of the mountain, and blueberries and huckleberries should grow higher up, and currants and elderberries should grow still higher up, and cranberries and snowberries (?) should grow above them. In the morning, as soon as day came, he arose and went to the south side of the place where he was living. Unfortunately for four days he did not go carrying gravel on his back, for he desired first to make the various kinds of bushes for the mountain, and so he went to gather them where he was walking. As soon as he had gotten them, he
planted them, going up the large mountain he had made. As soon as he had finished, it was evening. Then he took a rest again; and in the morning, when day came, he again carried gravel on his back. When he arrived on top of the mountain, he poured it out, and all the gravel at once rolled down. In vain he tried to go and carry up gravel on his back and pour it on the ground on top of the mountain he had made. Every time it just rolled down again. Again he tried in vain to carry gravel up on his back, and again he tried to pour it out on top of the mountain he had made. It just rolled down again. Therefore Born-to-be-the-Sun became angry, and therefore he kicked down the gravel and broke down (the mountain). And the hill the name of which is Gathered is all that is left of the large mountain. Born-to-be-the-Sun continued to live there, therefore there are many minks on Malcolm Island, for Born-to-be-the-Sun staid there. That is the end.

17. Different Versions of the Mink Story.

This is what the Kwakiutl say. They say that Mother of Born-to-be-the-Sun took a hemlock-branch, split it in two, and made a bow for Born-to-be-the-Sun; and the Mā'maleqala say that Mother took a branch of a yew-tree and split it to make a bow for Born-to-be-the-Sun; and the Mā'dilbe' say that Born-to-be-the-Sun himself took a cedar-branch.
and split it to make a bow; and the 
Dena’x-da’xa say that Born-to-be-the-Sun 
borrowed the bow and the four arrows 
of Snail; and the Kwakiutl and the 
Ma’maleqala and Ma’diłbë and La’- 
witsis say that Born-to-be-the-Sun only 
shot his arrows upward to the sky, and 
that the arrows stuck together, and he 
climbed up when they reached the 
ground; and some Ma’maleqala and 
Ma’diłbë support the Dena’x-da’xa, who 
say that Born-to-be-the-Sun borrowed 
the bow of Snail, and who say that 
when the four arrows were all shot up, 
Born-to-be-the-Sun was just standing 
there, looking upward, and it was not 
long before he saw the arrows coming 
down. They were stretching out in 
length. Then Born-to-be-the-Sun took 
the arrows that had stretched out in 
length, and shook them, and they be-
came a rope. The Kwakiutl, however, 
say that there were many arrows of 
cedar-wood. All the different tribes 
do not tell it in the same way.

This is what is said about Deer. 
The Kwakiutl say that he cut the 
death-bringer tail of the chief of the 
Wolves; and several say that Great-
Inventor did it; and several say that 
Born-to-be-the-Sun did it. The tribes 
tell this in different ways; but the 
greatest number say that the Deer was 
the one who cut off the death-bringer 
tail of Born-to-walk-First.
The ancestors of the Maa'mtagila lived at Killer-Whale-Place, near Hungry. They had for their chief Wealth-Maker. He had two boys for children. For a long time the chief and his tribe lived happily in their village, for they had much food. Then suddenly the people were starving, and Wealth-Maker was also starving; for all kinds of fishes of the sea, and the food of the land (berries), had disappeared. He only kept four pieces of dog-salmon roe for his two children to smell of. For a long time the people were starving. Then the chief asked his children just to smell of the roe when they felt hungry. The children did this for a long time, for this was their food. They did so for a long time. Then the children felt really hungry, and the wife of Wealth-Maker asked him to go with her to search for fern-roots, inland from Killer-Whale-Place.
We have no provisions." Then the man laughed and said, "Oh, don't try to deceive me, for I know that you have roe as your provisions. Take it and eat it," he said. Then the younger brother also spoke, and said, "O man! our mother said that if we eat this roe, she will strike us." Thus he said. Then the handsome man just said, "Oh, your mother is just fooling you, therefore she does not want you to eat this roe. Go on, and eat it!" Thus he said. The children just said that they were afraid of their parents. Then the handsome man spoke again, and said, "O children! go on, and eat this roe. As soon as your mother scolds you, just go to the other side of the beach to-night. Then call aloud, and say thus: 'What season is this, 'Apeta?' ah, 'Apeta?' Is this the season when herrings spawn, 'Apeta?'" Thus you say," he said. Immediately the two children took the four pieces of roe and ate them. When they had eaten all the roe, the handsome man went out of the house.

He had not been gone long before the parents of the children came down to the beach, and the children were already afraid of their parents when they should come into the house. Then the younger brother said that he would be the only one to speak to their parents.
Now the parents came in. Immediately their mother spoke, and said, "Oh, my dear! a handsome man came into our house, and he told us to go ahead and eat the roe. We only ate the roe when he had been in the house a long time, asking us to eat it; and as soon as we finished eating it, he went out." Thus said the child to his mother. As soon as the child stopped speaking, the woman took a pair of tongs and struck her children. When she had just finished striking her children, they were hardly alive. Then the children lay flat on the ground in the house.

It was a long time before night came. Then the younger one thought of the words of the handsome man, and he called his elder brother, and said, "Oh, let us go to the other side of the beach." Thus he said. Immediately the elder brother also remembered the words of the handsome man, that he had said to them. Immediately they arose and went out, and went to the other side of the beach of the village. Then the two children looked up to the moon, which was up above. Then the younger brother shouted aloud, and said, "What season is this, Â'petaxwa? Is this the season when herrings spawn, Â'petaxwa?" Thus he said. They never saw the handsome hō'gwitē gɪ'g'a'łōnōkwas. Wā, hē'x-'idaemlā'wisë abē'impas yā'qēleg'a'ta. Wā, laemlā'wisē 'nē'kā: "yā, sā'śem, hā'ga āx'e'dxa gē'nā qa's mē'sēdaq-saq xe' qas lā'g'antmāaqōq pō'sqələ qax qax 5 hē'wāxamāqōs laem ga'āxstalakwə, 'nē'x-'laē. Wā, hē'x-'idaemlā'wisēdə amā'inxaxə'na'nax'meq. Wā, laemlā'wisē 'nē'kā: "yā, ād, g'ā'xaēda ē'x-sōkwa begwā'ñem gą'xēl, lā'xəns 10 g'ō'kwēx. Wā, la'mēs wā'xelə g'ā'xe'-nu'xə qenu'xə hamx-'tēdxə gē'nēx'dā. Wā, a'pimēsanuxə hamx-'tēdxə gē'nēx-dāxs la'e gē'x'ltlīt axk-lā'lə qenu'xə ha'mx-'tēdq. Wā, g'i'pimēsanuxə gwāl 15 ha'mē'pə la'asē lā'wēləsə, 'nē'x-'laēdə g'īnā'ntmā'xas abm'hē. Wā, g'i'pimēm- lā'wisē qwē'ptōdə g'īng'inā'ñemə lą'- aśēdə tślēd'āqē dā'x-'tēdxə tlē'slēlə gə kwē'kwa'xowēs lā'xəs sā'semē. Wā, 20 a'pimēm-lā'wisē gwāl kwē'xaxës sā'semax lā'ha'se'ləm la qwē'qula. Wā, a'emlā'wisa g'īng'inā'ñemə la g'mx'-g'mwîlə.

Wā, hē'x-lətə la gā'ľa la gā'nilęks 25 la'mēs amā'inxaxə gɪ'g'a'x'īdxə wā'k'demasa e'x-sōkwe begwā'ñema. Wā, laemlā'wisē axk-lə'la la'xəs nō'la. Wā, laemlā'wisē 'nē'kā: "yā, wī'dzx'ins la'xwa qwe'sadzelisəx, 'nē'x-'laē. Wā, 30 hē'x-'idaemlā'wisə nō'la 'melō'xwa'le'la őg'waqax wā'k'demasa e'x-sōkwe begwā'-ñem lā'x'da'xweq. Wā, hē'x-'idaemlā'wisē qwē'g'x'ltlīt qa's lē hō'g'awēlsə, wā, lā'x'da'x'laē lā'xə a'padsē'lisəsə 35 g'ō'kula. Wā, laemlā'wisa ma'tō'kwe g'īng'inā'ñemə dōqostālaxa 'meku'läxs 'meku'läxs, 40 40 "yū'maa 'mā'qēnyōx Â'petaxwa? Yū'maa wā'qēnyōx Â'petaxwa?" 'nē'x-'laē. Wā, hē'wāxa-
man. Then the elder brother spoke also, and followed the words of his younger brother. They never saw the handsome man. Then the younger one shouted again, and said again, "A'petax", "A'petax"! What season is this? A'petax, ah, A'petax! Is this the season when herrings spawn, A'petax?" Then he stopped speaking, and listened for A'petax to answer them; but they never heard an answer. Then the two boys felt badly; and the elder one said again, "O brother! evidently A'petax does not hear us. Let us try to shout louder." Thus he said when he began to shout again. He said again, "Apetax", "A'petax", ah, A'petax! What season is this, A'petax, ah, A'petax? Is this the season when herrings spawn, A'petax?" Thus he said. Then he stopped speaking.

As soon as he stopped speaking, they heard many herring splashing on the beach, and immediately the two boys went down to the beach and tried to catch the herrings. They did not get them. Then the elder brother took his cape and tried to scoop the herrings up, but he could not do it. Then, however, the younger brother planned that he would kick the gravel to make four holes in it. Then the herrings went into them. The two boys just took the herrings out and put them on the beach. As soon as the tide turned, the elder brother sent his younger brother to call his parents to...
carry the many herrings up from the beach. The younger brother went at once, but in vain. The child said to his parents, “Don’t sleep! come and help us carry up the many herrings.” Thus he said, but in vain. His father just took the tongs and struck his son. Then the man drove him away, for he said that he was just lying.

The boy just returned to his elder brother and reported to him. Then the elder brother started and tried to call his parents, and he also was just struck. Then he too went back again to the place where his younger brother was. The boys had not been gone out long before their mother spoke, and said to her husband, “Don’t let us stay in the house this way! Let us rather go and look for our children, for it might be really true, what they said.” Thus she said. Then her husband arose and went. He went right to where his children were making a noise. As soon as he reached his children, he saw many herrings piled up on the beach. At once he went back to his house to call his wife. They took baskets and started to the place where the children were, and began to carry the herrings on their backs, and took them to their house. It was not yet daylight when they had taken all the many herrings into the house. In the morning, when day came, the people learned what they
Boas and Hunt, Kwakiutl Texts.

Had been doing. At once they came to sell their slaves and canoes; and they offered their daughters to have Wealth-Maker for their husband, for that was the name of the father of the two children; and the tribe was really starving. Then Wealth-Maker had really much (property), for they sold everything that was offered. Immediately he gave a potlatch to his tribe. Then he was really a chief. That is the end.

Great-Inventor lived at Crooked-Beach with his brothers Mink and Deer and Raccoon, and with his younger brother Young-Raccoon, and also Canoe-Calking; and Great-Inventor had for his wife Revenger-Woman, and Revenger-Woman had for her daughter Sawbill-Duck-Woman; and Great-Inventor had Sawbill-Duck-Woman for his step-daughter. Then Great-Inventor suspected that his wife was in love with Deer, therefore he always watched her; and Great-Inventor, on his part, was always in love with his step-daughter Sawbill-Duck-Woman, but he had no way of getting her.

Now, Great-Inventor desired very much to go and sit among the young men to gamble; and every time the young men gambled, Great-Inventor went among them; but Deer would not go among them, for he would go to his sweetheart Revenger-Woman. For a long time Deer did so; and they had no fear of being surprised, because Deer knew that Great-Inventor would...
gamble for a long time with the young men. Sometimes Great-Inventor would remain for four days. Thus Deer would stay right with his sweetheart Revenger Woman, and therefore they were not afraid.

Now Deer longed for his sweetheart. Then he requested one among the myth people to gamble again. Then a man shouted aloud, calling the young men. As soon as Great-Inventor heard the noise, he went with them.Immediately he bet with them. As soon as they had put up their stakes they began to gamble. As soon as Deer heard that they had begun to gamble, he entered Great-Inventor's house and sat down by the side of Revenger Woman, and began to play with her. Deer had not been in the house long before a boy came running in, and said, "O Deer! your friend Great-Inventor is coming." Thus he said.

Then Deer had really no place where he could go out of the house, for the house had no rear door. Itaque Ultrix Cervum moechum capite deprehensum in vulvam abstruist. Eam vero, vixdum concubino in vagina abcondito, Magnus Inventor, domum ingressus, recta petit. Apud ipsum vero cum sedisset et eam amplexi conatus esset miratus corpus pingue, eoque suspes-
tum, in lecto iussit cubare. Quod dum postulanti pавida nequiquam recusabat in cubiculum rapta est ubi Inventor inter coxas inguiue tentato vulvam alter ac solebat esse repperit.

Coire cum illa tum voluit et iam frustra recusantem fodiebat cum penem sensis pungi. Namque ut Cervus mentulam viri vidit intrantem glandem furavit, quam retractam notis compunctam Cervus cum vidisset digitum in vaginam impegit ubi aliquid hau dis-simile hominis formae inventit.

Ilico Inventor sub stragula lecti subiit et cum labra vulvae distendisset in vaginam intravit. Sedentem in ea tum vidit amicum Cervus quocum coepit pugnare. Diuturnitate pugnae tandem defessi ex vagina exierunt et Cervus domum contendit. At feminæ semivivae uterum tumefactus dolorebat et Inventor in tergum supinatus uxorem qleasaas gwâ'tâssas. Wà, wàx"emlâ"-wise qle'mse ęxśâyugwa, qaxs këth-\-la'ma wà'x'a. Wà, këm"la"wise Kwëk\-kwaxâ'wa'c la nextslâlhaq lâ"xes gæ'\-læs. Wà, héx"idaem"la"wise Kwëk\-kwaxâ'wa'c plë\-wägend läx na'xwa'ses gene\-më. Wà, laem"la"wis plešulaqëx\-la'te ogux\-ide na'xwa'ses gene\-më.

Wà, laem"la"wis \-nex\-qa's na'xwa"-lax"-læ. Wà, wàx"em"la"axa"wise 10 qle'mse ęxśâyugwa. Wà, laem"la"-wise na'xwa'lid wà'x'a. Wà, hé\-na\-laaxës la'te wàx"na'xwâ'lex\-læ, la"lae hë gé\-wëx'lsi'xhëntë\-we' mé\-misas Kwëk\-kwaxâ'wa'c; hé"maïlæë 15 Gë'xustinlaaxs gë'ma laë\-zë mé\-misas Kwëk\-kwaxâ'wa'c läx na'xwa'se ęxśâyugwàx\-s la té héx\-lax"më Gë'xustinlaaxs thë'be'ë\-index mé\-misas. Wà, laem"la"-wise dö\-xwidê Kwëk\-kwaxâ'wa'caxës 20 mé\-misë. Wà, laem"la"-wise dö\-xwidê laqëxes thæ\-mökë\-aë bâ'ya\-ses mé\-mise. Wà, la'em"la"wise lex'widëxë gene\-më. Laem"la"-wise plë'xwalæxà hë ge\-wëx'gö'guèmesa bëgwà'nenmë läx 25 awi'telles na'xwà'ses gene\-më.

Wà, hëx\-idaem"la"wise Kwëk\-kwaxâ'wa'c la ba'\-më'sta lâ\-xes më'më qa's laplë'dë wà'x\-santël\-exs\-ta'yaq na'xwà'\-sës gene\-më qa's le læ\-lë läx. Wà, 30 laem"laæ dö\-xwalæxàs nëmë\'-këwë Gë'xustinlaaxs kwâ'æ'laq. Wà, hëx\-\-idaem"la"wise Kwëk\-kwaxâ'wa'c da'dë\-gßwid lë'wis nëmë\'-kwë läx awi'telles na'xwà'ses gene\-më. Wà, a\'-em"la\'-wise 35 \-wik\-gß\-wults\-la läx na'xwà'ses gene\-maxs la té a\'-em që'\-i'x'dex\-da'xwa. Wà, laem"laæ la\-wi\-slice Gë'xustinlaaxs qes le na'nakwà lä\-xes gô'\-këwë. Wà, ha'\-siek\-laem"la"wise ęxśâyugwa quìlaqaxs 40 la té héx\-ëdës boï'\-lë. Wà, a\'-em"la\'-wise Kwëk\-kwaxâ'wa'c të'x\-a\-lîh. Wà,
amissam mærebøt quam quidem in adulterio cum Cervo deprehensam non amplius amabat.

He was thinking of his wife’s daughter, Sawbill-Duck-Woman, and he was considering how to get her, for he was truly in love with that very pretty woman. Then he made up his mind that he would say he had dreamed that Sawbill-Duck-Woman had gone bathing. Night came, and he lay down. He did not lie down with his wife, but he lay down by the side of the fire in his house. In the morning, when daylight came, he arose early, for he was watching for his step-daughter Sawbill-Duck-Woman to come out of the house. He sat down on the summer seat in front of his house.

He had not been sitting there long before Sawbill-Duck-Woman went out of the house and sat down to pass water (in the way the women do when they get up in the morning. They go out of the house and pass water in front of the house). As soon as Sawbill-Duck-Woman had finished making water, Great-Inventor called her to come to the place where he was sitting on the ground; and as soon as the pretty woman came and sat down, Great-Inventor told her about a dream that he had invented. He said, “O child, Sawbill-Duck-Woman! I should not tell you this if I did not love you. Did I not dream that you should bathe in the river behind our house?” Thus he said. “I dreamed that I went to get fire-wood for you to warm yourself.” Thus he said to her. Sawbill-
Duck-Woman spoke at once, and said, "Go on, and get fire-wood for me to warm myself. I will wait for you." Thus she said. Then Great-Inventor said to her, "O child! don't bathe until I come, else you might have bad luck." Thus he said.

Then Great-Inventor started and went into the woods behind Crooked-Beach. Immediately he saw a hemlock. Then he questioned it. Great-Inventor said to it, "Trees, does none of you emit sparks?" Thus he said. Immediately the Tree replied to him, and the Hemlock said to him, "This one inland is the one who emits sparks." Thus it said. Then he started again, and soon he discovered a spruce-tree. Then Great-Inventor questioned it, and again he said to it, "O trees! does none of you emit sparks?" Thus he said to it. Immediately the Spruce-Tree replied to him, and said, "O friend Great-Inventor, I try to emit sparks, but I don't reach beyond the boxes in the corner of the house." Thus it said. Immediately Great-Inventor started again, and he spoke in this way to all the trees. Then he arrived inland, and questioned the Yellow-Cedar. He said to it, "O tree! does none of you emit sparks?" Thus he said to it. Immediately the Yellow-Cedar replied to him, and said, "O Great-Inventor! I am the one who has the name Yellow-Cedar. I am the one who, when I emit sparks, reach beyond the boxes in the house." Thus it said. Immediately Great-Inventor took fire-wood from it. Then he gave instructions to the fire-wood he had obtained, and he started for home. As soon as he had almost
reached the rear of the house, he once more gave instructions to the Yellow-Cedar. He said to it, "Oh, my dear! Take care, and try to hit what is tucked between the legs of my step-daughter, and burn her towel of shredded cedar-bark." Thus he said. Then he started, and entered his house. As soon as he had put down the yellow-cedar wood, Sawbill-Duck-Woman took off her blanket in the house, and sat down beside the fire of the house. Immediately Great-Inventor made a fire with Yellow-Cedar (wood). Sawbill-Duck-Woman had soft shredded cedar-bark tucked in between her legs. Then the fire emitted sparks, and the shredded cedar-bark that was tucked in between her legs was struck by the sparks. Then the shredded cedar-bark caught fire.

Vulva sic ambusta Inventor lētabatus sed muller nec illa nocte nec triduo post dormire potuit. Postea vero vulvæ mederi cessavit et vitam finisset si sic feminam vir allocutus esset. "In silvas fac eas ubi inter arbores clama, 'Echō!' quam tibi respondentem pete et inventæ Wä, gā'x'em'lā'wisē qa's'lda. Wä, g'îtem'lā'wisē lā'q la'g'na la'x 'x'å:la'nā'yāsē g'ō'kwaax la'e e't'êl le'x's'âlaxa de's'wē. Wä, laem'lā'wisē ne'k'aq: "'ya, adā', wa'g'illa ya'j'a'tłax qa's 5 q'la'q'ipla'lēsoax tsö'bag'a'yanen xu'n-gwawē qa x't's'êdē de'g'idanās k'-ā'dz'êkwa, "ne's'alä. Wä, laem'lā'wisē qa's'id qa's le la'èl, la'x'es g'ō'kwe. Wä, g'îtem'lā'wisē yâ's'waltlafaxa de'-10 xwaax la'as Gugō't'slaxsemâlaga xw'â'nâ'qid qa's la'èl la'wês la'x'es g'ō'kwe qa's le lâx wa'g'ayasa g'ō'kula lâx Q̓a'logwisē. Wä, hé'x'îdaem'lā'wisēda tślēd'a'qē la's'ta la'x'â wâ. Wä, g'y'-15 'em'lā'wisē gwal la's'ta'x̱s gā'xæ na'-nâkwa. Wä, g'îtem'lā'wisē la'èl, la'x'es g'ō'kwaax la'e Gugō't'slaxsemâlaga x't'xalıhlaxēs 'nex'unâ'e qa's le klwa'nîlisaxa lgwî'łasa g'ō'kwe. Wä, 20 hé'x'îdaem'lā'wisē Klwêk'lwaxâ'wa'è lkwē'la'x'îtsa de's'wē. Wä, laem'lā'æ tślö'bagilîte Gugō't'slaxsemâlagaq'î'ya'xkwe k'-ā'dz'êkwe. Wä, laem'lā'æ tślē'm'îs'dêda lgwî'łē. Wä, laem'lā'æ 25 tē'm'îts'â'wê tślö'bagîlîte k'-ā'dz'êkwa. Wä, laem'lā'æ ne'w'èx'îwidêda k'-ā'dz'êkwe. Wä, laem'lā'æ lgwî'łē 'na'x'm'dîs. Wä, laem'lā'æ e'k'-ê nā'qa'yâs Klwêk'lwaxâ'wa'è. Wä, laem'lā'æ hé'w'îxaxl 30 mē'x'êdxa gā'nu'lē. Wä, laem'lâ'wisē mō'pl̩'ı's'xwa k'-ês la'mē'x'axs la'e yâx'-id la pî't'as'a 'na'x'waax pêšpî't'î'ya. Wä, laem'lā'æ wuy'ëmswuynuma. Wä, laem'lā'wisē ya'q'leg a'הל Klwêk'lwaxâ' 35 wa'yaq. Wä, laem'lā'wisē ne'k'ā: "'ya, xun'ök'e, hâ'g'â qa's'idex la'x'wa a'j'îlex. Wä, laem's 'laqlwâ'laxex lex-ilek'tesa'. Wä, g'îtem'îwits wu'a'x'â-le'laq'ê qaso la'f k'waxtō'dlæqê. Wä, hé'x'îdaem'îwits...
supersede. *Tum statim sanata eris.* His rebus auditis cum omnia preparasset in nemus domui contiguum ivit mulier at vir illam secutus in silvam pone vicum Ancona (Qā'logwis) ingressus est. Ibi tumulo e musco facto se operuit ita ut glande tantum penis extaret.

Magnus vero Inventor postquam mulier profecta esset concham petiit in quam semen et mucum vaginae ascula congestum immisit. As soon as he finished scraping into (the shells), he shut them, and hid them under the stump of a tree. Then he left.

After four days he went to look at them. Then he discovered the feet of a child showing at one end of the shells. Immediately Great-Inventor took out the child. He took cedar-bark and wrapped it up the child. Then he hid it again under the stump of a tree, and left it.

After four days he went again to look for it. Now the child was as big as a child just born [by its mother]. Then Great-Inventor took larger pieces of cedar-bark and made a cradle. As soon as the cradle was finished, he took the child and put it into the cradle. Then he put it under a log on the ground and left it.

After four days Great-Inventor went
again to look for it. Then he discovered that the child was beginning to walk. Immediately Great-Inventor took it out of the cradle, and made it sit down on the ground. Then he took cedar-bark to make a house out of it for his child to dwell in. As soon as he finished making the house, he put hemlock-branches on the ground for the child to lie on. Then Great-Inventor went home.

After four days Great-Inventor went again to look at his child. As soon as he arrived at his house, he saw his child walking about outside of the house. Immediately Great-Inventor called it, and the child started and went to the place where his father was standing. Then the child went home with its father Great-Inventor.

The myth people were sitting on their summer seats when (Great-Inventor and his son) came out of the woods. Immediately the child was called and examined by the myth people, for they had never seen it before. Great-Inventor went at once to them with his child, and the myth people asked one another where the boy came from. That was the reason why Great-Inventor became angry, on account of the words of his friends. For a long time they made fun of his son. Then he told them that he had scraped off his penis and that he had put the scrapings into the shells of a mussel, and that they had become a child. Then the myth people said at once that the child should have the name la’e e’t’e’d Klwêlkwax’a’wa’e do’x’wilaxq. Wä, laem’la’wis’e do’x’walaxlaaxa g’inâ’ negymax la’ma’e qa’qayima. Wä, he’x- ’idaem’la’wis’e Klwêlkwax’a’wa’e ax’wul- tslo’daq la’xes xal’ ple qa’s klwa’g’axel- seq. Wä, laem’la’wis’e ax’t’e’dxa tslo- qums’e qa’s g’okwilax’adeq qa g’okw’setes xuno’kwë. Wä, g’em’la’wis’e gua’te g’okwila’yasëm la’e tslox’isasa q’wa’xe lâq qa tslox’laatsës xuno’kwë. Wä, 10 latmai’laax’is’e Klwêlkwax’a’wa’e nà’- nakwa.

Wä, laem’la’wis’e m’q’plensa la’e e’t’e’d do’x’wil Klwêlkwax’a’wa’yaxës xuno’- kwë. Wä, g’em’la’wis’e la’gr’aa lax 15 g’okw’setes la’e do’x’walaxlaaxes xuno’- kwaxs g’okwilxëlæ xax la’stan’yasës g’ok’kwë. Wä, he’x’idaem’la’wis’e Klwê- kwlax’a’wa’e le’lalæq. Wä, laem’la’- wisëda g’in’negäm qa’q洁 qa’s le lax 20 ta’drasasës o’mpë. Wä, g’a’x’em’la-’wisëd na’nakwa, g’in’negäm le’wis o’mpë Klwêlkwax’a’wa’e.

Wä, laem’la’wis’e a’waq’lussa nû’x- negämët la’xa a’waq’wa’yaxs g’axa’x 25 hox’wul’t’l’sla. Wä, he’x’idaem’la’- wis’a g’in’negämë le’dalæx’wa qaxs a’m’qëtsa’la’yaxsa nû’në’negämë, qaxs k’te’sa’t do’qulaënwxq. Wä, he’x- ’idaem’la’wis’e Klwêlkwlax’a’wa’e la lax 30 g’isaq le’wis xuno’kwë. Wä, he’x- ’idaem’la’wis’a nû’x’negâmësa wâ’taplex g’a’x’ylolasasac b’bagume. Wä, he’mis la’g’las Klwêlkwlax’a’wa’e wa’qeqleg’alts wâ’tdamasës nê’nëmë’kwxës la xe’n 35 tsloax la g’ê’gilas a’m’hëts xuno’kwax. Wä, laem’la’s’e’laxs k’ët’l’daaxës me’negämëqas axtslo’d’ax la’xa tslox’u- môtsa la’e’s. Wä, he’mas la g’in’- negämë’të. Wä, he’x’ida’mësëda nû’x’. 40 nê’mësë ‘nëx’ qa le’gadësa g’in’neg- mas K’ë’xenëtë, qaxs a la’mæ k’ë’xä-
Scraped-off, for it was really obtained by scraping. Now the child was really loved by the friends of his father, and he was a messenger of Great-Inventor’s friends.

Now, this went on for a long time; then it was a fine day, and all the myth people were sitting in their summer seats. Then Great-Inventor and his son Scraped-off were sitting among them, and the children were jumping. They had not been outside for a long time jumping before Great-Inventor spoke, and said, "O child, Scraped-off! go on, try to jump!" Thus he said.Immediately Scraped-off jumped upward, and he reached higher than the front boards of his father’s house. Then the myth people were surprised, and also his father. Then Great-Inventor spoke again, and said, "Jump, Scraped-off!" and immediately he again jumped upward. Then he reached halfway up the trees. Then his father wished to find out the height to which his son could jump, therefore he said that he should jump again. Great-Inventor again said to him, "Jump, Scraped-off!" Immediately Scraped-off jumped upward. Then he reached higher than the tops of the tallest trees. Now Great-Inventor said that he should take a rest; and after he had rested a long time, his father spoke again, and said, "O child, Scraped-off! go on, and begin in good earnest, that it may be seen by my friends how high you can jump." Thus he said. Immediately Scraped-off arose and jumped upward again.
Then all the myth people were looking at him. Then he was almost lost sight of, when they saw the Thunder-Bird, who took hold of Scraped-off; but now Scraped-off was dead, and the myth people were already considering what to do to the Thunder-Bird. Great-Inventor was the first to speak; and he said, after his friends had been talking for a long time, "O friends! listen to me. I will tell you the way of my mind. I have planned for us to make a whale to take revenge on Thunder-Bird. Let us go and get poles to make a whale." Thus he said. Immediately the myth people said that they would go and get poles as soon as daylight should come. It is said that it was evening when they finished talking. Night came, and the many people slept. Daylight came, all the myth people arose, and they went to get poles. Only Canoe-Calking (the Raven), Gum, and Inventor did not go.

Then Great-Inventor requested Canoe-Calking to go with Gum and catch halibut. Immediately Canoe-Calking asked Gum to go along; Gum was reluctant. He said, "It is too sunny now." Thus he said. Canoe-Calking just said, "Oh, I will cover you with a mat!" Thus he said. Then Gum went aboard the canoe, and went to the bow. Canoe-Calking was steersman. Then they paddled, and went outside of Gray-Water. Then they stopped on the water. Then they put
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Their fish-lines into the water. They had not been on the water long before the sun became really hot, for Great-Inventor was wishing it to be hot. As soon as it became hot, Canoe-Calking covered up Gum with a mat. From time to time Canoe-Calking would call him by name. "O Gum!" he said; and every time Gum would reply with a strong voice. Canoe-Calking kept on calling him by name. Soon, however, he became weak as he answered. Then Canoe-Calking discovered that his canoe was almost full of gum; and Gum was silent, and did not answer Canoe-Calking when he tried to call him by name. Then Canoe-Calking just returned home, because he saw that Gum was melted by the sun, and in that way the canoe was nearly full of gum.

As soon as Canoe-Calking arrived on the beach, Great-Inventor went to meet him. Then he questioned Canoe-Calking; and he said, "O Canoe-Calking! where is your crew?" Thus he said. Immediately Canoe-Calking just called Great-Inventor to come and look at the gum which was poured out in the canoe. As soon as Great-Inventor saw the gum poured out in the canoe, he said, "That is what I wished for. Therefore I desired that you should go fishing with our past friend, that we may cover with gum the whale that we are going to make." Thus he said.

They just hauled up the canoe with the gum, and the myth people who...
had gone to get poles came (home). Immediately they worked on the poles, and the frame was made. After they had been working for four days, they finished. Then the whale that they had made was covered with gum.

Then the Grisly-Bear was asked to take care of the blow-hole, and also Deer, Mink, and Raccoon. In the morning, as soon as day came, Great-Inventor called the myth people to come and enter the whale they had made. As soon as they were all inside, Great-Inventor caused the tide to turn while it was high water. Then the tide ran out from the beach of Crooked-Beach, for the village of the Thunder-Bird was at the place called Thunder-Bird-Rock-Place, Beach. Therefore the tide turned. Only Great-Inventor did not enter the artificial whale. As soon as the artificial whale had gone out to sea, Great-Inventor made the tide run strong every time the artificial whale would go down; and when it emerged, he would cause the tide to run slower. Four times the artificial whale came up and spouted. Then Thunder-Bird saw it. Immediately he sent One-(Whale-)Carrier to go for it; and this is what he said: "O One-Whale-Carrier! go to your salmon, it is coming along spouting." Thus he said. Immediately One-Whale-Carrier put on his thunder-bird mask, and went soaring, and caught hold of the blow-hole of the artificial whale. Immediately Grisly-Bear and Deer began to cut his talons. Then the tips of his wings stuck on the outside of the whale, and he was carried under water.
As soon as Thunder-Bird saw that his child was taken under water, he said to his other son, "Go, Two-Whale-Carrier! go to your brother. Something is wrong." Immediately Two-Whale-Carrier put on his thunder-bird mask; and he went soaring, and caught hold of the front part of the dorsal fin of the artificial whale. Then just the same happened to him as to his elder brother: he was taken under water.

Thunder-Bird saw it. At once he sent Three-Whale-Carrier to go and help his elder brothers. At once Three-Whale-Carrier put on his thunder-bird mask, and made lightning as he soared along. Then he caught hold of the artificial whale behind the dorsal fin, but the same happened to him as to his elder brothers.

When Thunder-Bird saw that this one also was taken under water, he said, "O Four-Whale-Carrier! go and help your younger brothers. Something is going wrong." Thus he said. Immediately Four-Whale-Carrier put on his thunder-bird mask, and four times there was lightning when he soared away and took hold of the artificial whale. Then he lifted it up; but Grisly-Bear and his friend Deer, and Wolverene, cut the talons of Four-Whale-Carrier. Then his wings stuck to the outside, and he gave out and was taken under water.

As soon as Thunder-Bird saw that all his children were dead, he asked his wife to put on her thunder-bird mask, and he also put on his thunder-
bird mask. Then he said to his wife, "We will go and take hold, one at
each end, of what killed our children." Thus he said. Then he gave instruc-
tions to the youngest one among his children, who was in the cradle, that he
should go right up to the upper world. (He continued,) "You shall not always
thunder, but you shall make thunder when you go to the summer side of
the house, and also when you go to the winter side of the house, and you
will thunder once when you give an omen of the death of one of the
Thunder-Bird clan." Thus he said. Then he stopped speaking, and he
and his wife made lightning.

Then Thunder-Bird gave instructions
to his wife, and said, "Oh, my dear! Let us take hold of this salmon at each
end. I will take hold of the head end, and you shall take hold of the tail end." Thus he said, while they were both
soaring. Then they took hold of the ends of the large artificial whale, and
they lifted the large artificial whale; but soon the wings of the Thunder-
Birds stuck on the gum on the outside
of the artificial whale, and the whale
struck the rocks. Then their talons
were cut. Thus the six Thunder-Birds of Crooked-Beach were dead. As soon
as the Thunder-Bird child in the cradle
saw that his parents and his elder
brothers were all dead, he went up:
and it is he whom we hear when
thunder is heard; and therefore the
Indians know that the thunder-bird is
a bird, on account of this tradition.
That is the end.
VI. THE QA’NEQ’E’LAKU TRADITION.

1. QA’NEQ’E’LAKU and his Brother Only-One.

(Tradition of the Yu’zenox).

Heron, and his wife Woodpecker-Woman, lived at Carving-Bay. They had been there a long time when children came to Heron’s house. Heron at once adopted them. Then, it is said, war was made against Heron by some tribes that were not known; but Heron ceased for fear (staying in his house). Heron had a mother, an old woman who was rooted to the floor, who was sitting in the corner of the house.

One fine day Heron asked his wife to go paddling to look at a river. As soon as they arrived there, he discovered many salmon. Heron at once went to get some poles, and he drove them (into the ground). He made a salmon-trap. As soon as his work was finished, they went home. As soon as the salmon-trap had been there for one day, Heron asked his wife to go paddling with him on the water, inside of Carving-Bay, for he did not wish his two sons to know that he was going to look after the salmon-trap.

As soon as he arrived at his salmon-trap, he saw one salmon in it. He took it out and carried it down to his canoe. When he came in sight of the...
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point near his house, his wife told him to go on, and to shout loud to his children that war-canoes were coming. Then Heron shouted, and said, "Leave, leave, children! Many tribes are here." That was what Heron really meant (when he said) that war had been made on them recently by nobody knew what tribes, and that the dead father of Heron had been taken in war. That is what Heron meant. The children left at once, because he warned them.

Immediately the two brothers went back into the woods. Then Heron and his wife paddled fast. As soon as they arrived at their house, Heron made some roasting-tongs, and Woodpecker-Woman cut the salmon. Then they roasted them; and it was not long before they were done. Then the husband and his wife began to eat them.

As soon as they finished eating, the two brothers came in. They did not guess why their parents had done so, but Heron had not thought at all of the woman rooted to the floor, who had seen what they were doing.

In the morning, when day came, Heron and his wife got ready again, and went to look after their salmon trap. They paddled; and as soon as they arrived there, they saw two salmon in the salmon-trap. Heron took them out; and he came along, carry-

*gā'x'selāxē lá'k'assēs yā'ya'tsē. Wā, lá'k'as'm' laxaē tē'gu'mā'kukāk'assē a'wilība'yasēs g'o'ywē, lá'k'as'ae gen'ems wā'xak'asax qa wē'qis hā'sēla was'ina'tē la'k'assēs sā'sēma. Wā, 5 lá'k'as'm' laxaē Mā'q'unse' la'q'wāla. Wā, lá'k'as'laē 'nē'xa: "Bālai, bālā sān-māi! Hō'sdālag'mōy'g'ai!" Wā, hé'kas'̤em'laxaē ā'laal 'nē'nak'̤its Mā'q'un'saxs ā'lk'as'm'āe g'̤āx wi'nā水墨a tsēs k'ī'ysa mā'tlē lē'qwala'taya. Wā, hé'kas'̤em'laxaē wi'nānemax ō'mp'kas'̤awulas Mā'q'un'sex. Wā, hé'kas'̤em'laxaē nē'nak'̤its Mā'q'un'sex. Wā, lá'k'as'm' laxaē hē'x'dk'as'̤em'bō'wē sā'ī 15 semas qak'ā'x'ex hō'wag'ilaē.

Wā, hé'x'dk'as'̤em'laxaē mā'lo'ywē tslā'tsile'yasāla lā'yag'ra lá'xē āt!. Wā, hé'x'dk'as'̤em'laxaē yā'ya'na sē'x'wēdē Mā'q'un'se tō'kwa'sēs gen'ems. Wā, 20 g'̤lík'as'̤em'laxaē lā'gā'k'ās lā'xēs g'o'y'waxs lá'k'as'̤ē hé'x'ida'mē Mā'q'un'se tō'paa'yogwila. Wā, lá'k'as'm' laxaē xwałide tā'lanael'gāxē mā. Wā, lá'k'as'laē tō'pil'k'as'̤exē. Wā, k'ī'c. 25 yas'laxaē gē'xtālaxs lá'k'as'̤ē tō'pā. Wā, hé'x'dk'as'̤em'laxaē hā'yasek'āla hame'x'ī'dex.

Wā, g'̤lík'as'̤em'laxaē gwāt hā'mā'p̤exs g'̤ä'xaē hō'gwiltē mā'lo'ywē n̤ 30 n̤'ems. Wā, lá'k'as'm' laxaē k'ī'ya's kō'tax hē'g'īlas gwe'k'ālēs g'o'ol'g'ywē. Wā, lá'k'as'm' laxaē k'ī'ya'sk'as'̤a g'̤i'g'ā'q̤elak'asē Mā'q'un'sex tō'pil'k'as'̤edē hē'tsəd'ā'xa, yxs dō'qulaxs gwe'g'il'as. Wā, 35 lá'k'as'm' laxaē mā'x'ī'dxē gā'xaēs lá'k'as'̤ē et'tēdē Mā'q'un'se tō'kwā'sēs gen'ems xwał'ink'acas qa's lā'k'as'̤ē dō'qwaxēs lā'wayo'we. Wā, lá'k'as'm' laxaē sē'x'wida. Wā, g'̤lík'as' 40 'em'laxaē lā'gr'axs lá'k'as'̤ē dō'x'wa'te-laxē mā'le' mā'is'läsēs lā'wayo'we.
ing the two salmon, and put them into his canoe. Then they went paddling. As soon as they came to the point, Heron again began to warn them, and said, “Leave, leave, children! Many tribes are here.” Thus he said. Immediately the children, Qlă’néqê’lak* and his younger brother Only-One, went right into the woods.

Then he and his wife paddled quickly; and when they arrived at the beach of his house, they at once carried up the two salmon. When they had put them down, he took roasting-tongs, and his wife cut the two salmon. When they had finished, they quickly placed them by the side of the fire and roasted them. As soon as they were done, Heron gave one roasted salmon to his wife, and they ate the roasted salmon quickly. As soon as they had finished the roasted salmon, Qlă’néqê’lak* and his younger brother Only-One came in.

Then Heron waited (for them) in the house, and spoke. He said, “Ah, ah, ah, children! I am always in fear of the warriors that might come to our place, and I always think I might see some of those who killed my father. Therefore I guess that I see them paddling every time we come home, Wā, hé’x’idk’as’em’laxaè klu’ls’idex. Wā, g’āx’k’as’laxaè g’āx’x’alaxè ma’tè’ mē’ mā qak’ats ax’ā’lexè’s lä’k’as’xēs yā’yats’è. Wā, g’āx’k’as’laxaè sē’ś’-wîdka’as’as’as. Wā, g’îlk’as’em’laxaè g’āx- 5 ’əlax’k’as’alaxè a’wilba’yaxs lä’k’asaè Mā’q’unse’ ē’dazx’ widka’as’ hō’wag’ila. Wā, lä’k’as’em’laxaè nē’x’as: “Bālai’, bā’la sāsmk’as’as’! Hösdalág’imö’x’-gra’! nē’x’k’as’laxaè. Wā, hē’x’id- k’as’em’laxaè sās’emas, yik’as’ex Qlă’- nēqê’laxwê łōkwa’as’es tslā’tè némö’- gwisè lä’kas hè’tsə là’kex ā’l. Wā, lā’k’as’laxaè yā’ya’nak’as sē’śwa łōkwa’as’es gne’mē. Wā, lä’k’as’laxaè 15 ł’ā’g’ā’lisk’as lå’kex tāl’sagwisk’as’as’es g’ō’xwē. Wā, hē’x’idk’as’em’laxaè gā’x’so’dēsaxè ma’tè’ mē’mā. Wā, g’îlk’as’em’laxaè ax’ā’lila’k’as’ex læ’k’as’a’ ax’ē’dk’as’aex Łō’p’ya’yō. Wā, lā’-k’as’laxaè gne’’mas xwā’kę’dx’ex ma’tè’ mē’mā. Wā, g’îlk’as’em’laxaè gwa’l- k’as’a, læ’k’as’a hā’lag’ila tā’nl’as’ex. Wā, lä’k’as’em’laxaè Łō’p’atex. Wā, g’îlk’as’em’laxaè Łō’p’ka’stexs læ’k’as’a 25 Mā’q’unse tsłō’x’wits’ex nē’mē Ło’bex’-mā læ’xes gne’mē. Wā, lä’k’as’laxaè hā’lag’ila hā’mx’’idx’Łō’bex’-xwē. Wā, g’îlk’as’em’laxaè wi’wil’lamask’as’xē Łō’bex’waxs g’āx’k’asaè hō’gwi’fde Łō’p’ya’yō. Wā, k’as’laxaè Qlă’néqê’laxwê łōkwa’ses tslā’tè némö’- gwisè. Wā, k’as’laxaè Qlă’g’emilfite Mā’-q’unse dō’t’thag’a’la. Wā, k’as’laxaè nē’x’as: “A ā’k’as’ot sās’emkas, hē’łō-35 kwas’’wèsen hē’menzulu’mē g’ō’l/lālāx g’āx’laxa wi’nulaxa g’āx’x’as’as’as’as’as’ax’as’ex. Wā, lens hē’mënq’łaxm dō’-qulax g’āy’a’las’asen 0’mp’wuwa. Łā’g’ilaen kō’taxe sē’’xun dō’guhñawax’-40 ē’nun’y’ł g’ā’nñaxwax’– nā’nāswa. Łā’ g’îlk’as’aen hō’wag’-lōl’, nē’x’lae. Wā,
and therefore I warn you." Thus he said. The brothers never replied.

In the morning, when day came, Heron and his wife got ready again. They were going again to look after their salmon-trap. They started in their canoe. As soon as they arrived there, they saw three salmon in the salmon-trap. Heron took them out at once and carried them to his canoe. Immediately they started from there; and as soon as they came to the point of land near the village, then he warned (his sons) again. He said, "Leave, leave, children! Many tribes are here." Thus said Heron to his children. Immediately Qla'néqêlak and his younger brother Only-One went back (into the woods).

Then Heron and his wife began to paddle fast; and as soon as they arrived, they went out of their canoe and carried up the three salmon; and as soon as they entered their house, Heron made roasting-tongs, — three roasting-tongs. His wife quickly cut the three salmon; and as soon as his wife finished cutting them, she roasted them; and they were not long over the fire when they were done. Then they began to eat them quickly.

Then Heron thought of his mother, Olachen-Woman, who was rooted to the floor. Then he gave a small piece of roasted salmon to his mother. He lâ'kas'laë he'wáxak'asë 'nemë'ma dá'dolälax.

Wâ, lâ'kas'laë etlëd nâ'x'ixdxë gaalak asaxs la'e etlëd xwa'na 'tdk'asë Mâ'qunse tôkwäsës gëne'më. Wâ, 5 lâ'kas'em' laxaë etlëd lâ'k'asë dôwák'asëx tôwà'yökwa'së. Wâ, lâ'kas'laë aëgé'xwidk'asë. Wâ, gïlk'as'em'laxaë lâ'g'ak'as lâ'k'asë dôx'wàtak'asex yû duwxwë më'më mà'lsë'sës tâ'waywë. 10 Wâ, hë'x'ïdk'as'em' laxæ klû'së'dex. Wâ, g'x'k'as'em' laxæ g'x'së'së' lax lâ'k'asëx yâ'yatsë. Wâ, hë'x'ïdk'as'em'laxæ g'x'k'as'em' laxæ sëple'dk'asë. Wâ, gïlk'as'em'laxæ lâ'k'as hô'yag'îl. Wâ, lâ'kas'em'laxæ 'në'x'a: "Bâlai', bâ'la së'semäi! Hô's-dâlæg'ímuù'g'ài?!" nê'x'laxæ Mâ'qunse lâ'k'asëx së'semë. Wâ, hë'x'ïdk'as' em'laxæ lâ'k'as hô'yag'îl Qla'néqêlaxwë tôkwäsës tslë'yak'asë 'nemë'-gwisë.

Wâ, lâ'kas'em'laxae yâ'ya'nak'as la së'x'widk'asë Mâ'qunse tôkwäsës ge' 5 nemë. Wâ, gïlk'as'em'laxæ lâ'g'â'lais lâ'k'asë hô's'wultâ lâ'k'asëx yâ'yatsë g'x'së'dë'së' laxë yû duwxwë më'më. Wâ, gïlk'as'em'laxæ lâ'ë'lâ'k'asë x'ô'x'wë, lâ'k'asë Mâ'qunse lî'opsyögwilaxæ 15 yû duwxwë lî'opsyöwa. Wâ, lâ'k'as'em'laxæ hâ'lag'tilak'asla xwa'â'tdik'asë ge'në'masëx yû duwxwë më'më. Wâ, gïlk'as'em'laxæ gwâ'k'as xwa'lë ge'në'mas, la'k'asë lî'p'ildik'asëx. Wâ, 20 k'ë'yask'as'em' laxæ g'x'talax lâ'k'asë lî'pa. Wâ, lâ'kas'em'laxæ hâ'lag'tilak'as hamxë'x'dex.

Wâ, lâ'kas'em'laxæ Mâ'qunse me'lx'-wàtak'asës abë'më, yix Dz'â'dra' 'xwit'lag'axë lî'p'ik'ëx'së'dë. Wâ, lâ'kas' laxæ x'â'lx'îl bë'x'witsë k'î's'.
offered it to her as payment for not telling what she had seen to Qlă’néqê’laxʷ when he should come into the house with his younger brother. The one who was rooted to the floor just rubbed the roasted salmon on the nape of her neck. As soon as Heron had eaten all the roasted salmon, Qlă’néqê’lakʷ and his younger brother Only-One just sat down in the house opposite them.

In the morning, when day came again, Heron and his wife got ready again. They were going to look after their salmon-trap. Then they paddled. When they arrived at their salmon-trap, they discovered four salmon in it. Immediately Heron took them out and carried them down and put them into his canoe.

As soon as Heron began to paddle, the one who was rooted to the floor called Qlă’néqê’laxʷ to come in. Qlă’néqê’laxʷ and his younger brother Only-One came at once; and as soon as they had gone into the house, the one who was rooted to the floor called them to look for lice on her head. Immediately Qlă’néqê’laxʷ sat down by her side, and he began to louse her hair. Immediately he discovered what came from the roasted salmon among the hair at the nape of her neck.
Then Q'a'neqê"lak\textsuperscript{a} was startled by the salmon-meat that he had seen.

He spoke, and said, "Oh, my dear! where did you get this salmon-meat?" Thus he said. The one who was rooted to the floor spoke at once, and said, "O Lord Q'a'neqê"lak\textsuperscript{a}! I will tell you. This is the reason why your father and your mother always warn you, that you may go back into the woods, for they do not wish you to come and eat with them when they eat." Thus she said.

As soon as she stopped speaking, a shout was heard. It said, "Leave, leave, children! Many tribes are here." Thus the sound said. Q'a'neqê"lak\textsuperscript{a} just sent his younger brother Only-One to go back; and as soon as Only-One had gone out of the house, Q'a'neqê"lak\textsuperscript{a} hid alongside the boxes in the rear corner of the house. He was going to watch what Heron would do; and he was not long in the house before Heron and his wife came in.

They were each carrying two salmon; and as soon as they had put down the salmon, Heron made roasting-tongs, and his wife quickly cut the four salmon; and when his wife had finished cutting them, Heron quickly roasted the four salmon; and they were not long over the fire when they were done. Then he gave two salmon to
his wife, and he himself took two, and they ate quickly.

Q'a'nèqêlak* was watching the husband and his wife while they were eating. When husband and wife had finished each one salmon, Q'a'nèqêlak*, who always carried his bow and four arrows, and who had his sling around his neck — as soon as Heron and his wife had finished each one roasted salmon, Q'a'nèqêlak* strung his bow and shot Heron through, and he also shot his wife. As soon as Q'a'neqêlak*'s parents were dead, he went out and took up the body of Heron. He tore him in two, and shot Heron upward; and Q'a'neqêlak*said,"You shall be a couple of herons for later generations." Immediately they flew away as a male and female heron, crying like herons. Then he took hold of his mother and tore her in two. He threw her upward, and said, "You shall be a couple of woodpeckers for later generations." Thus he said. Immediately she flew away as male and female woodpecker; and (they) sat down on a tree, one on each side, pecking its trunk. Q'a'nèqêlak* was angry on account of what his parents had done to them.

As soon as he had finished doing mischief to his parents, he tried to dig up the one who was rooted to the

"édxe ma'le'. Wà, là'kas'em' laxaë hà'lag' laxaë la ha'mà'pda'xwa. Wà, là'kas'em' laxaë Q'a'nèqêlaxwe xít'sla' laxaë hà'yàsk'alàxh là'kasë ha'mà'pà. Wà, hè'kas'laxaë la wíl'kasë hà'yàsk'alàxh nà?nàmmë máxh là'kasë Q'a'nèqêlaxwe hè'menàlakas'èm ddx'slax'saxës hélk'wisè' tòkwa'ssès mò'tslaxh hà'nàj'laxma; wà, là'kas'em'laxaë hè'menàlaxwà qinxl'akas'sès yñ'ka'nyo. Wà, g'l'kas'em'laxaë Mà'qlunxè tòkwa'ssès gë'më'wi'laxh nàí?nàmmë tò'bxu máxh là'kasë Q'a'nèqêlaxwe qatè'dx'ax'sès hélk'wisè' wàs tsà'hà'nàsqalàxh Mà'qlunxà. Wà, là'kas'em'laxaë è'twò'stqà'k'asèx gë'më'kas'à. Wà, g'l'kas'em'laxaë è'x'idk'asè g'iò'g'us'xùs dàs Q'a'nèqêlaxwà là'kasë là'tlà'l'ìit qàk'ìtì dà'g'ënl'akasèx Mà'qlunxà. Wà, là'kas'em'laxaë dà'x'sèx'ndk'asèx qàk'ìtì tshòq'sòtdë'xà. Wà, là'kas'em'alàe nè'xè Q'a'nèqêlaxwe: "Là'kas'em'xaæ là'kasì. hà'ya'sk'alàq wàq'ù'làsàlèk'asìa bëkumë'." Wà, hè'x'idk'as'em'laxaë plàtsa'x'ìd'kasè bëx's'ò'ddxèla wàq'ùq'òqwà'x'asà. Là'kas'em'laxaë dà'x'sòdk'asèx abäm'pëdë qàk'ìtì dà'x'sèx'ndëxà. Wà, là'kas'em'laxaë tshòq'sòtdsxà. Wà, là'kas'em'laxaë nè'xè: "Wà, là'kas'em'xaæ là'kasì. gà'kl'akasì. là'tànaës è'k'asìa bëkumë'," nè'xè'kas'em'laxaë. Wà, hè'x'idk'as'em'laxaë là'kasì plè'x'dk'asèx bëx's'k'ò'ddxèla tà'tànàle qà's lå'kasë klàwì pëgìndëxà là'sè qà's lå'kasë wà'xì' xò'tòndëdë tà'nxwò xòlwà'nàyàsà. Wà, là'kas'em'laxaë tò'nxwè Q'a'nèqêlaxwàsè gë'l'ùg'sù'dë, là'g'ënl'kasì hë gwè'x'idk'asèx. Wà, g'l'kas'em'laxaë gwàl mò'masìt 40 lå'kasìs gë'l'ùg'sù'dë, lå'kasì gù'nàx'èd là'pàlìfà'xè tò'pëk'ëx'sdàlà. Wà,
floor, but the root of the one was
rooted to the floor only became longer.
Then he gave it up.
là'k'as'em'laxae ố'kwas'em gı'lda'näh-
kulè lı'o'plek'asë ı'o'plek'exdëhilë. Wä,
là'k'as'em'laxae yà'x'idk'asa.

2. Qlā'néqê'laḵa killer Double-headed Serpent.

Qlā'néqê'laḵa just asked his younger
brother Only-One to go with him to
Klwā'naë. Only-One got ready, and
the brothers went there. They came
to a place named Tslå'mō. It is a
river. Then the lord, that is our chief
Qlā'néqê'laḵa, saw a different kind of
fish swimming in the river. Qlā'néqê
laḵa shot the fish at once with his
bow. As soon as he had shot it, the
fish unfolded itself. Then Qlā'néqê'laḵa
recognized that it was the double-
headed serpent. Qlā'néqê'laḵa took
off its dorsal fin and put it on as a
belt, and he took out the eyes of the
double-headed serpent and kept them.
Then he finished, and they went on
again.

3. Qlā'néqê'laḵa makes a House for his Brother.

He arrived at Klwā'naë with his
younger brother Only-One. Qlā'néqê'
laḵa liked the sandy place, and he
wished to build a house at Klwā'naë.
He sent his younger brother Only-One
to pick up many ceder-sticks. Only-
One at once picked up many sticks

1 Small ceder sticks used in place of toilet paper.
of nobody knows what tribe; and as soon as Only-One came and put down the many toilet-sticks, Qlă'néqêlaxê took them and made a house of them. When the house was finished, it had the name Wind-blowing-from-End-to-End and Face-out-of-Sight;¹ and the post on the right-hand side of the house-door was called Causing-to-look-Serious; and the post on the left-hand side of the door had the name Steepness; and the post on the right-hand side at the head of the house was called Breakers-on-Beach; and the post on the left-hand side at the head of the house had the name Swell-on-Beach.

When he had finished the house, Qlă'néqêlaxê spoke to his younger brother, and said, "Oh, my dear, take care! I will go and see our whole world. I will marry the princess of Gwâ'nalâlis." Thus he said. "And so I will go and get provisions for you, my dear!" Thus he said, and called his younger brother Only-One (to come) out of the house. As soon as they got to the beach of the house, he saw two whales blowing. Then the lord, Qlă'néqêlaxê, took his sling from his neck, and he took the two eyes of the double-headed serpent and put one into his sling. Then he slung

¹ That means that people sitting on one side are invisible from the other side, on account of the size of the house.
it at one of the whales, and again he slung it at the other. The two large whales just went down. Then Lord Qlä'neq'êlak spoke, and said, "Come to life, snake! Come to life, snake! Come to life, snake! Come to life, snake!" And he had not said so many times before the two large whales ran up the beach and lay flat on the place which now has the name Whale-Point.

Then he took the eyes of the double-headed serpent out of the two large whales; and he put the eyes in the sling. As soon as (one of the) whales came in sight, he slung (one of the eyes) at it, and then he did so to the other one. The two whales went down; and Lord Qlä'neq'êlak said again, "Come to life, snake! Come to life, snake! Come to life, snake!" Immediately the two large whales emerged and ran on the beach, and there they lay by the side of those that had first come to the beach. Now there were four large whales at the bay between the points of Klwā'ne. The name of the place is Whale-Point.

Then he gave the four large whales as provisions to his younger brother Only-One. The brothers entered the...
In the morning, when day came, he started. He came to the place called Stench. There he saw a man and a woman throwing something at each other. Then Qlă'néqê'łakə was afraid, because the man and the woman had cedar-bark rings on their heads. The man had the name Shaman, and his sister the name Ghost-Face-Woman. Qlă'néqê'łakə just walked behind them through the woods. Qlă'néqê'łakə was afraid because he was secular.

5. Qlă'néqê'łakə meets Oldest-One-in-the-World.

He came to a place named Red-Sand-Beach. There he saw a man and a woman playing on the beach. They were throwing woodworms at each other, and they had large head-rings on their heads. Then he to whom we pray, Qlă'néqê'łakə, was afraid, because our master is secular. He just went behind them through the woods. This man and woman were the children of Oldest-One-in-the-World. The name of the man was Means-of-stirring-up, and the name of the woman was also Ghost-Face.

They were performing a winter-dance ceremony, throwing supernatural power at each other.

Qlă'néqê'łakə is believed to have no connection with the sacred winter dance. For this reason he is called "secular," i.e., belonging to the secular season, the year being divided into halves, — the "sacred" winter-dance and the "secular" summer season.
BOAS AND HUNT, KWAKIUTL TEXTS.

Woman. They were the younger brother and sister of Many colored-Woman, and Qlă'néqêlak* passed them.

6. Qlă'néqêlak* meets Greatest-Shaman.

He went on. He came to the place Having-Dead-Ones. There he saw a man who wore a thick head-ring. That man uttered the shaman's sound. He was Greatest-Shaman. Then Qlă'néqêlak* just went behind him through the woods. He was afraid of him. Therefore he passed him.

7. Qlă'néqêlak* visits Gwä'nalâlis.

He went right on, and arrived at Foundation. Then Qlă'néqêlak* took some gum of rotten wood and chewed it, and he made himself — being a (young) man — into an old man; and he had small sore eyes. He had fine wrinkles on his face. Then Qlă'néqêlak* went and sat down by the side of the river above Foundation. Then he wished for the princesses of Gwä'nalâlis to come and bathe in the small river.

He had not been wishing this long when four women, the daughters of Gwä'nalâlis, came down the hill carry-

1 There is a water-hole at this place which runs dry at low tide, and in which salmon are cut off from the water and die.
ing a chamber-vessel. The oldest one was the first to see the old man sitting on the ground. She said at once, "I have good luck, for I have found a runaway slave." Thus she said. Then all her younger sisters spoke, and said, "Take good care of him! He shall be our messenger." Thus they said.

Then the eldest daughter led the little slave, and they sat down by the side of Foundation. Then the women took off their blankets, and washed themselves with water. Qā'néqé'łak was just watching what the women were doing. The eldest one called the slave to wash her back. Immediately the slave sat on the ground behind the naked, fair woman (who was sitting) on the ground. Then he washed down her back. Then he washed downward towards the anus of the woman. Then he put the gum from the rotten wood on his first finger and pushed it into the crotch of the woman. Then the woman screamed.

Two of her younger sisters asked her why she did so. Then the eldest one spoke, and said, "Oh, my dear ones! Go on, call our slave here to wash your backs, for the way he does it is good." Thus she said. The slave was called at once. The one next to the eldest one said to the slave, "Come, sonny, and wash my back." Thus said the woman. Qā'néqé'łak arose at

\text{u'ssə'la dā'g'ilqelaxa kuyā'tsə'le. Wā, hé'k'as'läxə nō'lastadża'lé g'I'plahštõx' qul'pyəgwa waxs kwa'sə'le. Wā, hé'x'ik-k'as'ém'läxə nē'x'ə. Lā'k'as'äm waxn hē'łaxa qak'-a'g'ín k'le'wun'sé'g'agə qə'la'k'ōs' nē'x'k'as'läxə. Wā, hē'x'-idk'as'ém'läxə nā'x'dzaqwxak'as'e tsla'tstlé'yastlatsa'ya, dō'tìsə'la. Wā, lā'k'as'läxə nē'x'ə: Wāk'asə'la ga'nñat qō qak'-a'sens yā'yalaq'la'la'yokwa'sa' nē'x'k'as'läxə.

Wā, lā'k'as'läxə wā'tlédk'as'e nō'las'tladża'yaxə qə'laqlagumë. Wā, lā'k'as'läxə kū'wā'gələssx' wā'ñayax əx'ləxwē. Lā'k'as'da'x= läxə xe'nx'ikd'as'e tslétstådaxə klutlälë. Wā, lā'k'as'läxə xo'łətätsæ 'wā'pē. Wā, lā'k'as'läxə ək'was'em xī'tståx'ilə Qā'néqé'läxwa gwē'gwa'lags'ldzássə' tslétstådaxə. Wā, lā'k'as'läxə nē'x'ə: Wā, lā'k'as'läxə xe'nx'ikd'as'əxw'ag'ə'yas. Wā, 25 lā'k'as'läxə ba'nō'tsēlę gusu'sə'wəs lā'k'as'əx mā'ng'əsə'sə tslə'dā'xə, wā, lā'k'as'läxə axtə'ndk'āssə bō'bōgə'ę gūlə'x' kə'k'asəs təsə'm'läx-tstå'nə'ę. Wā, lā'k'as'läxə tsta'mə'gənk'd'as'əxə 30 tsəłdəxə. Wā, lā'k'as'läxə gwə'tståx'ilə tslə'dā'xə.

Wā, lā'k'as'läxə ma'lo'xwē tslstå'yax wuł+lā'k'as'əx hē'g'ila's gwē'k'il'gə'ę. Wā, lā'k'as'läxə dō'tı'səqə' 35 nō'lastadza'ə. Wā, lā'k'as'läxə nē'x'ə: 'ya'k'asəł adai' wā'entsəs le'lāk'as'g'ins qə'la'k'ōkwəsx' qə lā'k'as'səx' gudż'ę'ng'ənkaləsə; 'e'k'əsəg'ə gwē'g'əlaska'g'əs, nē'x'k'as'läxə. Wā, 40 hē'x'ikd'as'ém'läxə te'álalsək'wa'sə qə'la'k'ō. Wā, lā'k'as'läxə nē'x'ę makə-
Once and sat down on the ground behind her. He washed the back of her neck and went down towards her anus. Then he put the gum from the rotten wood on his first finger and pushed it into the crotch of the woman. Then the woman screamed.

Then the woman spoke and laughed. She said, "Oh, go on and call also this slave of our eldest sister; the way he has treated us is very good. (Do so), else you will regret that you have not discovered how good it is, what he is doing." Thus she said.

Immediately the third one called the slave. She said, "Oh, little old man, come and wash my back!" Thus she said. The slave went at once and sat down on the ground behind the naked woman who was sitting on the ground. Immediately he began to wash her back. He went downward towards the anus of the woman, washing her. Then he put the gum from the rotten wood on the point of his first finger and put it into the crotch of the virgin. Then the woman screamed.

She said to the youngest one, "Oh, my dear! Go on, and call this little slave, and let him wash your back also!" Thus she said. Then Qlā'ñē-
qêlak thought, “Do not agree to it, my dear!” Thus he thought. Therefore the youngest daughter of Gwä’nalâlis did not agree to call him. She just said that she had already bathed.

When they had finished bathing, they went home, and the oldest sister was leading the slave. Then they entered the house of Gwä’nalâlis. Immediately the women reported to their father that they had found a runaway slave. Gwä’nalâlis did not say a word to his children.

It was evening when Q’â’néqêlak thought that he would lie down just outside the room of the youngest of the children of Gwä’nalâlis. Night came. Each woman went into her own room. Then the slave was told to lie down on the floor outside of the room of the youngest one, for that was what the slave had wished.

As soon as it was dark, the slave arose and went into the room of the youngest of the four women. Then Q’â’néqêlak turned into the right shape of a handsome man. As soon as he lay down, the girl questioned him, and said, “Oh, my dear! who are you?” The lord replied at once, k’asöl, nê’k’asèlaxa. Wâ, lâ’kasèlaxa Q’â’néqêlaxwe nê’nk’ëk’ëx: “Gwä’k’asla se’xst’ol, adai!” nê’nk’ëk’asèlaxaë. Wâ, hê’kasèlaxaë k’ëxst’asèlaxaë le’lax æ 5 amâ’lnëk’asas s’å’semase Gwä’nalâlis. Wâ, o’kwasèlaxaë nê’k’asës ël’kas’ënë Gwâ’nalâlis gâl k’axës që’t’alâ”aë. Wâ, lâ’kasèlaxaë wi’la gwâ’k’as që’t’alâlaxaës wi’la k’asës nê’na-xwa. Wâ, lâ’kasèlaxaë wâ’telak’asë nô’last’adza’yaxë që’k’o. Wâ, lâ’kasèlaxaë hê’gwi’laxk’as që’k’asë Gwa’nalâlis. Wâ, hê’k’asësèlaxaë tsë’tseladaxë ts’ësèlalaxk’asë 15 ô’mk’asës k’ëwunse që’k’ôk’asë. Wâ, k’ô”sk’asèlaxaë d’o’xemk’as Gwä’nalâlissës s’å’semk’asë.

Wâ, lâ’kasèlaxaë da’qwak’asësës lâ’kasës nê’nk’ëk’ëx Q’â’néqêlaxwe 20 qa’s hê’kas’mêlê kwå’lk’asë lâ’sa-dëkš’asas kwâlëlaxk’asasemâ’lna’yas s’å’semkasas Gwä’nalâlisë. Wâ, lâ’kasèlaxaë nê’gwi’xwik’asës lâ’kasës lëk’sasës wi’la hê’xst’alëtsëlaxk’asë na’xës 25 mëyvë tselëtsëdax’lâ’kas’ës kwê’kwâlëlaxk’asë. Wâ, lâ’kasèlaxaë axso’k’asës k’ëwunse që’k’ô qa lâ’kasës që’gwi’lk’as lâx lâ’sa-dëkš’asas kwâlëlaxk’asës amâ’lnaxë qëk’asësës hê’kas’mêlê wâ’taTëg’ës 30 k’asësë që’k’ô. Wâ, g’l’kasèlaxaë plëzëk’asë lâ’kasës lël’ülaxk’asë që’k’ô qa lâ’kasës lâ’læq’asëlaxk’asës amâ’lnaxëyayëse mëyvë tsë’tseladaxa. 35 Wâ, lâ’kasèlaxaë n’vêstick’asas le’ëx’sox’kas as la’b’gwa’nnemë Q’â’néqêlaxwe. Wâ, g’l’kasèlaxaë ku’leg’sëtsë lâ’kas’ës ts’ëlalëdëgëmk’asë wu’lalax. Wâ, lâ’kasèlaxaë nê’x: 40 “ya, adai! enô’gwadz’as?” Wâ, hê’x: idk’a’emlaxaë da n’ax’mék’asës.
and said, "I am Qlă’néqêlak*. Thus he said. Then the girl told him at once what her father had said about Qlă’néqêlak*. "This is what my father said to us yesterday: 'Don't sleep too much, but go and bathe in the river, else you may not have good luck, for Qlă’néqêlak* may come towards our place." Thus he said to us; and therefore I am thankful that you have come, lord." Thus she said.

Immediately Qlă’néqêlak* also spoke, and said, "You have done right that you did not agree to the word of your elder sisters when they wished that you should also call me to wash your back. Therefore I was glad that you did not call me, for your three elder sisters are now all with child, because I sat down there behind them; and you would also be with child without cause." Thus he said to her.

Then the girl felt glad, for she now had our master Qlă’néqêlak* for her husband. Then they played together until late in the night. Gwä”nalâlis was surprised that his daughter was talking playing with what sounded like a man's voice. In the morning, when day came, the youngest of the children of Gwä”nalâlis, who was now the wife of our lord Qlă’néqêlak*, went out of her room. Immediately Gwä”nalâlis questioned her, and said,
"O child! with whom were you playing last night?" Thus he said. The girl answered her father at once, and said, "I was lying down with him on account of whom you wished us to bathe,—this lord, Q'lą’nèqêlak*. I have him for my husband." Thus she said to her father.

Then Gwä’nalălis was thankful for the words of his youngest daughter, and he sent his youngest daughter to go and call her husband to come to eat breakfast with him. Then the girl went to call the lord. He came out of the room at once. Then he was treated well by his father-in-law. The wife of the lord was with child at once, and the three elder sisters of his wife were also with child. The three sisters-in-law of Lord Qlă’néqêlak* were the first to give birth. Then the wife of the lord also gave birth to a child on the following day, and Lord Qlą’nèqêlak* wished at once that his name should be G’i’i.

Now Gwä’nalălis felt badly. He was ashamed on account of his three daughters, who had children without having husbands. He guessed that Qlą’nèqêlak* was the cause of his three daughters having children. He tried to find a way to kill his son-in-law. Then Gwä’nalălis asked Qlą’nèqêlak* to go and split cedar in the woods. Immediately Qlą’nèqêlak* wished at once that his name should be G’i’i.
knew the thoughts of his father-in-law. Therefore he warned his wife, (and asked her) to be careful, and not to be afraid if he should stay at the place where he was going, for he knew the thoughts (of his father-in-law).

Then he started, and saw a little wren. Lord Qlā'ńéqêłakx borrowed its blood-bag, and the blood-bag was given to the lord. Then he walked, and he arrived at a cedar-tree which was lying on the ground. Then Gwā'-nalālis took the wedge-bag which he was carrying on his back and put it down. He took his wedges and his hammer, and he marked the end (of the cedar) with his marking-wedge. After he had done so, he put his splitting-wedges on the end, and he struck them with his hammer. Then the thick cedar-tree opened. When the crack was wide open, Gwā'-nalālis threw his hammer into the crack of the cedar-tree.

Immediately Gwā'-nalālis called Qlā'ńéqêłakx, and said, "O lord! come and get my hammer which dropped into this (the tree) that I am splitting, lord!" Thus he said to him. Immediately Lord Qlā'ńéqêłakx went up to him, and Gwā'-nalālis said that he would put a spreading-stick across the
crack of the thick cedar-tree. Qā'néqēlak just went and watched him while he put the spreading-stick across the crack of the cedar-tree. As soon as he had finished spreading it, he took out all the wedges, and sent his son-in-law to go in. Then Qā'néqēlak put the blood-bag in his mouth and went in. As soon as he was inside, Gwä'nalālis knocked out the spreading-stick from the crack of the cedar. Qā'néqēlak spat out the blood-bag, and blood ran out on both sides of the crack of the split cedar-tree.

When Gwä'nalālis saw the blood, he spoke, because he believed that Qā'néqēlak was dead. He said, "Serves you right that you are dead now, for you made me ashamed." Thus he said to him while he went away. Then Gwä'nalālis left and went home. He had not gone far when Qā'néqēlak caught up with him, carrying the hammer. He spoke to his father-in-law, and said, "O father-in-law, Gwä'nalālis! why did you leave and run away from me? Here is your hammer." Thus said Lord Qā'néqēlak to him.

Then Gwä'nalālis looked abashed, and spoke. He said, "Ah, ah, ah, son-in-law! I was just very downcast because I had hurt you, lord; and
I was going to call (people) to open the cedar-tree.* Thus he said, while he pretended to cry. Immediately they went back again. Then Gwä'nálalis wedged the cedar open again. Then it was open on the ground. Again he made the crack of the cedar-tree wide open, and threw in his hammer; and he told his son-in-law about his lost hammer that had fallen in. He did not send his son-in-law to go again and get it, but Qlă'néqêlak* said at once that he would get the hammer. Then Gwä'nálalis said, *Don't go yet, that I may put a spreading-stick across, else you might get hurt.* Thus he said. As soon as he had taken out the wedges, the lord went into the crack of the cedar-tree. Then Gwä'nálalis knocked out the spreading-stick, and again much blood appeared on both sides of the crack of the cedar that was being split. Then he really believed that Qlă'néqêlak* was dead; and Gwä'nálalis spoke again, and said, *Now you are spoiled, and you said that nothing could be the death of you.* Thus he said.

Then Gwä'nálalis left him. He was about halfway out of the woods when Lord Qlă'néqêlak* overtook him, carrying the hammer. He said, *O father-in-law! why did you leave me when I went into the crack of the cedar-tree* max'ikd'as woa'̱tem là'k'atsle'na'è yi'l-x'wid'ā'masol, adai'. Wā, là'k'asən là'k'axsən hə'lak'as qən dəx'o'dəxə wə'l-ə'k'wəkə, *né'x'k'as'əlaxə qəw'səbələ Gwä'nálalis. Wā, he'x'ikd'as'em'la'xə là'k'as a'è'daxə'kə. Wā, là'k'as'em'la'xə ə'tłəd'k'as le'mx'ikd'asə Gwä'nálalisəə wə'l-ə'k'wə. Wā, là'k'as'em'la'xə aqə'lsə. Wā, là'k'as'em'la'xə ə'tłəd kəw'ə'k'laq'ə ya'ləqə'k'laq'ə'k'asə'k'əsə wə'l-ə'k'wə. Wā, là'k'as'em'la'xə ə'tłəd'k'asə'k'əsə wə'l-ə'k'wə. Wā, là'k'as'em'la'xə ə'tłəd'k'asə'k'əsə wə'l-ə'k'wə.
to get this your hammer?" Thus he said when he gave the hammer to his father-in-law. Gwä'nalălis did not speak a word. He just went home.

Then the lord, Qlă'neqê'läkë, picked some salmon-berries. As soon as he had picked many salmon-berries, the lord, Qlă'neqê'läkë, instructed them. He said to the salmon-berries, "I have picked you for my father-in-law, this Gwä'nalălis, that you may harm him for me. When I enter our house, you will be given as food by my wife to this Gwä'nalălis. As soon as he will have finished eating you, begin to grow in his belly, and grow out through his ears and his nose and his eyes and his backside. You shall be salmon-berry bushes." Thus he said to them.

As soon as he had finished giving instructions to the salmon-berries, he picked up four pieces of rotten wood and hid them. Then he went aboard his canoe; and the lord, Qlă'neqê'läkë, sat down at once in the bow of the canoe. After he had been on the water for some time, Qlă'néqê'läkë took the four pieces of rotten wood, and, whispering, spoke to them, saying, "Become dolphins and jump at this my father-in-law." Thus he said, while he threw them into the water at the side of his canoe.
Immediately four large dolphins came up and spouted, and they jumped on Gwä’nalălis. Then Gwä’nalălis nearly died. His face began to swell. The dolphins just began to leave him when he, Gwä’nalălis, seemed to be nearly dead. The lord, Q’ă’neqê’lak”, was just looking on. The lord waited for Gwä’nalălis to beg of him (that he should heal him). He never spoke a word.

Then the lord, Q’ă’neqê’lak”, spoke to his father-in-law, and said, “O father-in-law! turn to me, that I may set your face right.” Thus he said. Gwä’nalălis at once turned to the lord. Immediately the lord, Q’ă’neqê’lak”, went to the stern of the canoe where his father-in-law was sitting, and he put the palms of his hands on the swelling of his face. Immediately (the swelling of) his face went down. Then Gwä’nalălis was really a handsome man.

Then he arrived at the beach of their house. Immediately the lord, Q’ă’neqê’lak”, went up from the beach first, and he went straight into the room where his wife was. Then he gave his wife the salmon-berries which he had picked, and said, “Oh, my dear! give these to your father to eat.” Then he at once went out of his wife’s room. As soon as the father came in, she at once gave him the salmon-berries to eat. Then Gwä’nalălis...
looked as though he did not feel at all well. Then the wife of Qlā'ñēqê'lkak guessed that he had been vanquished in what he had tried to do to his son-in-law.

The lord, Qlā'ñēqê'lkak, did not come out of his room. Then Gwä'nalalís ate the salmon-berries. As soon as he had finished eating, he lay down on his back. He had not been long in the house, lying on his back, when that bad one began to scream. Salmon-berry bushes were coming growing out of his ears, his nose, his eyes, and his backside and his mouth. Qlā'ñēqê'lkak just lay down inside of his bedroom, and he just listened to the screaming of his father-in-law, for he was taking his revenge for (all the) evil that had been done to him. When Gwä'nalalís was almost dead, Qlā'ñēqê'lkak came out of his room, and he pulled out the salmon-berry bushes which came growing out of his body. Then the lord, put his father-in-law right.

As soon as the lord, Qlā'ñēqê'lkak, had finished putting his father-in-law right, he at once lay down on his back in the rear of the house of Gwä'nalalís. He was downcast because he knew that his brother Only-One was dead.
He was not thus long in the house when Gwānalālis spoke to his daughter, the wife of the lord, Qlă'néqêlak⁵, and said, "Oh, my dear! what is the matter with your husband, that he is this way in the house? Doesn't he feel wrong (wishing) to go home?" Thus he said.

Immediately the young woman asked her husband why he was lying down in the house. The lord, Qlă'néqêlak⁵, spoke at once, and told her that he knew that his younger brother Only-One was dead at Klwā'na. Thus he said. His wife reported to Gwānalālis at once what her husband had said. As soon as she stopped speaking, Gwānalālis sent him to go on and come home. Then he also sent his youngest daughter to go home with her husband, for he was indeed afraid of his son-in-law, because he had been vanquished by him. Then the wife of the lord got ready at once.

Nothing is told about his child. They do not know whether the child followed its parents or stayed behind with its grandfather. Only the word of Gwānalālis to his youngest daughter (is known), who said, "Don't leave your chamber-vessel behind. Take it along, that you may sprinkle the bones of Gwā'kasōx lā'ya'ē 'nemō'gisaxs lā'kas'mat wu'yims'dik'as. Wā, he'kaslaxa ga'lk'asaxs lā'kas'at do'ting'ga'le Gwānalālisaxs xunō'xwē lā'kasex gēnek'kasas a'de Qlă'néqêlaxwē. Wā, lā'kas'luxa 'nē'xa: "ya, a'dats, mā'skasē he'g'ik'asosaxs gwa'ek'asōs lā'wūnemk'asqōs k'ā'wēsloax lā'kas'etm o'dziq'alāla qāk'ats lā'ē nā'na'xwā, 'nēx'k'as'luxaē.

Wā, he'x'idkas'em'mluxaē ts'la'tsladāgēmē wu'lā'lak'asxs lā'wunemē lā'kasex he'g'ilasē gwa'ek'asē. Wā, he'x'idkas'em'mluxaē do'ting'ga'k'asē a'de Qlă'néqêlaxwē. Wā, lā'kas'em'mluxaē 15 ts'le:k'at'idk'atsēs qā'ilak'as'maαxexs lā'kas'ma wu'yisms'dik'asēs lā'tyaka'sasē 'nemō'gwisaxs lā'kasex Klwā'naē, 'nēx'k'as'luxaē. Wā, he'x'idkas'em'mluxaē gēnek'kasas ts'le:k'at'idk'asē 20 Gwānalālisas do'dimases lā'wunemēk'asē. Wā, g'ilak'as'em'mluxaē q'wē'laxs lā'kas'at Gwā'nalālisēyā'laqlak'asexs qa wē'g'is g'ā'xkas nā'na'xwā. Wā, lā'kas'em'mluxaē 'ya'laqlak'as'etm'asaē. 25 'n̓nxagase qa g'ā'xkas lā'ga'ēs hē'sexse'mak'as'ēx lā'wunemē, qāk̓'asexs lā'kas'maē k'at'idk'atsēs nēg'umpē qa'k̓'asexs lā'kas'atē'yak'ak'asē lā'xe. Wā, he'x'idkas'em'mluxaē xwa'na'kidk'asē 30 k'asē gēnek'masas a'da.

Wā, lā'kas'm k'ē'ya'sas gwa'gwēx's'alakas lāx xunō'xwās, lā'kas'em'mluxaē k'ē'yask'as qā'ilak'asexs lō g'ā'xkas'maē xunō'xwās lā'g's'mak'asēs g'ā'g'uxwē, 35 Lōkwa'is a'mlē'yā'k̓asē lā'kas'at gā'gumpe. Wā, lā'kas'luxaē le'x'ak'as'émux̓at dō'dim Gwānalālisā lā'kasēs amā'yadēg'asaxs lā'kasē 'nē'xa: "Gwā'kas'as'ō a'mlé'yō'wōs kweyā'ts'laq'lı̊s 40 lā'kas'em'ma'ē'lı̊, qāk'ats xō's'idka'sa̓o'sasōx lā'kasex xā'xas lā'tyak'asā-
the younger brother of your husband, for your urine is the water of life."

As soon as daylight came in the morning, the lord and his wife started, and his wife carried a small chamber-vessel. Then they arrived at Klwā'ne'.

The lord, Qlā'ñeqlak, went right into the house of his younger brother, Only-One; but no living person was to be seen. Then he went and looked at the place where his brother had been sleeping, and he discovered something in the house covered with moss. He plucked off the moss, and then he saw that these were the bones of his younger brother.

Immediately the lord, Qlā'ñeqlak, cried. His wife was just sitting on the ground outside of the large house, looking at its size. As soon as she heard her husband crying, she entered, carrying her chamber-vessel. Then she went to the place where her husband was sitting, and saw [the things] in the house covered with moss. Immediately she cleaned off the moss from the bones; and, as soon as all the moss was off, she sprinkled the bones with what was in the chamber-vessel. Immediately the body of Only-One filled out again. Then he opened his eyes. He sat up and spoke. He said, "How long I have been asleep!" Thus he
said, while he rubbed his eyes. Then the lord, Qā'néqê'läk, spoke, and said, "O brother! you were not just sleeping; you were only bones, my dear!" Thus he said.

Now he staid a long time [together] with his younger brother Only-One. Then the lord, Qā'néqê'läk, lay on his back in the rear of his house. He considered many things in his mind. Then he spoke, and said to his younger brother Only-One, "Oh, my dear! take care of yourself, my dear, and go to see the northern part of the world, and go and make everything right there. I will go and make right the many things seen by me in the south that were wrong. I will go now and make them right." Thus he said. It is not known what his wife did, whether she followed the lord, or was left behind at Klwā'ne.

In the morning, when day came, they started. His younger brother, Only-One, went northward, and some people say that his wife followed him.

9. Qā'néqê'läk meets Shaman.

The lord, Qā'néqê'läk, started. As soon as he came to a country named Stench, he discovered a man and a woman wearing head-rings of red cedar.

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9. Repetition of No. 4.
bark. They were playing, throwing woodworms at each other. The man among them was named Shaman, and his sister was named Ghost-Face Woman. They had dentalium on their fire. Then the lord was afraid of them; and he passed them, going through the woods; and therefore there is a trail behind Stench. The lord was afraid of the head-rings, for Qlă'neqê-lak was secular. 


He came to Shouting-Place. There he saw a man, who was perspiring, sharpening mussel-shells. The lord, Qlă'neqê-lak, went up to him and questioned him. He said to him, "Oh, my dear! what is this that you are making?" Thus he said to him. The man replied to him at once, and said, "Evidently you are the only one who does not know that Qlă'neqê-lak is coming to make everything right. This is my means of fighting him when he comes." Thus he said.

Then Qlă'neqê-lak asked for the mussel-shells, and said, "Oh, my dear! let me look at what you are making for your means of fighting that Qlă'neqê-lak when he comes." Thus he said. Immediately that nasty man gave the mussel-shells to the lord. Then the lord took the two mussel-

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1 See Footnote 2, p. 195.
shells. The lord spoke, and said, "This is very pretty, what you are making. Turn your head this way," said the lord, while he stuck the mussel-shells on his head.

Then he said, "Now this suits you well. You shall be the deer of later generations." Thus he said, while he drove him away, and already the deer was bounding away. Then he started again, and came to Place-of-going-into-the-Woods.

11. The Origin of the Raccoon.

Then he saw a man sharpening a painted spear. Qlă'néqê"lak" went up to him and questioned him, and said to him, "Oh, my dear! what is this that you are making?" Thus he said to him. Then (the man) replied, and said, "Oh, where do you come from, that you do not know that Qlă'neqê"lak", who makes everything right, is coming? This will be my means of fighting him, what I am making here." Thus he said to him.

Immediately the lord spoke, and said, "Oh, come, let me look at your work!" Thus he said to him. Immediately the man gave him his spear. The lord took the spear, and said, "Oh, go on, and turn your face so that I may see..."
it!" Thus he said, while he put his first finger into the dust [left from grinding] and painted it on the face of the man. As soon as he had done so, he spoke again, and said, "Now turn your face the other way." Thus he said to him.

Immediately the man obeyed the lord's word; and as soon as he had turned his face the other way, the lord stuck the painted spear into the man's backside. Then the lord said, "O friend! this suits you well. You shall be the raccoon of later generations." Thus he said to him, while he drove him away.

12. The Origin of the Land-Otter.

After he had finished, he went on, and arrived at a place named North-Side-Beach. Then he saw a man who was doing the same. He also sharpened what was sharpened by him. Then the lord went towards the place where he was sitting, and the lord spoke to him. He said, "O friend! what is it that you are making there?" Thus he said to him.

Then the man just spoke angrily, and answered the lord, saying, "Who are you, that you do not know that Q'la'néqé'laḵ*, who sets things right, is coming?" Thus he said. Then the lord spoke to him, and said, "Oh, my dear! I do not know anything about what you are saying." Thus he said. Then the lord asked him for what he

\[ \text{BOAS AND HUNT, KWAKIUTL TEXTS.} \]
was working at. Then he at once gave the spear that he was making to the lord. He took it and looked at it, and said, *This your work is really good, but it will look better here.* Thus he said, while he pushed it into the back of the man. Then he said, *Now you shall be the land-otter of later generations.* Thus he said, while he drove him away; and indeed the land-otter was already bounding to the woods.

13. The Origin of the Mink.

After he had finished this, the lord started again. He arrived at the place named South-Side-Beach. There he saw another very small man sharpening what was sharpened by him. He went towards him, and spoke to him at once.

He asked him, what was being done by him; and the little man answered him, and said, *What are you talking about? Don't you know Qlă’neqê’lak*, who sets everything right? This that I am working at is my means of fighting him.* Thus he said.

Immediately the lord spoke, and said, *O friend! let me look at what you are working at.* Thus he said.

As on pp. 82 et seq. mink substitutes for k and for a few other sounds. Ordinarily this passage would read: *në’x’kas laxaë. Wā, la’k’as’laxaë a’da da’k’alak’a’sex ma’o’asokwā’śas. Wā, la’k’as’laxaë he’x’idka’laxaëts! ts’ō’y’wā’lik’exas e’lak’ë’laxaëts! 5 dō’x’widka’sex. Wā, la’k’as’laxaë ne’x’a: A’la’k’as’laxaë exg’gās ma’o’së-g’ōs. Wā, la’k’as’laxaë h’p’alalak’as. la’xō, ’në’x’kas’laxaëx xas la’k’as’laxaxat! k’ō’laxaxdr’ndk’ās la’xē bkekumā’lax’ē. 10 Wā, la’k’as’laxaë ne’x’a: ’Wā’, la’k’as’lxmxaas la’k’ast uxmō’lmas ă’ta’l bkekumē’, ’në’x’kas’laxaëxā la’k’as’laxaë xā’itslag’indk’asex. Wā, la’gimux’dza’em’laxaë de’x’ya’k’lē xu’mē’oma. 15*
to him. Immediately the little man gave his spear to the lord. Then the lord spoke again, and said, "O friend! this your work is very good." Thus he said, while he pushed the spear into his backside. Then he said, "It is better here. You will be the mink of later generations." Thus he said, while he drove him away. Mink was already jumping into the woods. Then he finished this.

"widk'asæxs mao'sasökwasaqös," "në'x'-laēx. Wä, he'x"hd'äs'emlaxæxs ti'o'x-
"widk'asæ xskumä'lak'asbitsla'wasës wul-
ba'k'astë láx'ä da. Wä, la'k'as'ëmlaxæ
ë'dzæx'wïd do'tleg'a'të a'da. Wä, la'-
k'as'laxæ në'x'a: "ya, qäst, la'k'as-
'ëmxa'a'x' e'x'kasg'as mao'sëg'äös," 
"në'x'kas'laxæxes lä'k'asæ k'ëg'ëns-
dë'nk'atsë wul'ba' lä'kasèx me'ng'as-
'k'asas. Wä, la'k'as'laxæ në'x'a: "Wä, 10
la'k'as'emxaös hë'ld'alak'astë. lá'xö.
Wä, la'k'as'emxaas lä'k'ast. ku'nak'as-
les a'la bekmë'l," "në'x'kas'laxæsëxs
lä'k'asæ xältslag-ëndk'äsëx: Wä, lä'-
g'imux'k'ad'zä'laxæ dëx'ya'g'ik'as lâ
ku'na. Wä, la'k'as'ëmlaxægwâ'k'asæ.

14. The Origin of the Mallard Ducks.

The lord went on again. Then he saw smoke (rising) at a place called Rough-Point. He went towards it; and when he arrived, he saw four women roasting clover-roots. Then the lord, Qlä'nëqëšlak', discovered that they were blind. The lord took up a bundle of clover-roots and hid it. In vain they felt about for it.

Then one of them spoke while she was doing so, and said, "Oh, my dear! where indeed did you put my bundle of roots?" Thus she said. Then another one spoke, and said, "Hm! I smell Qlä'nëqëšlak'. What may have caused the lord, Qlä'nëqëšlak', to come here?" Thus she said. Then Qlä'në-
quëšlak' spoke, and said, "What is the
matter with you? Are you blind?" Thus he said to them. Then the four women all spoke at once, and said, "Oh, my dear! we little ones are blind." Thus they said.

Immediately the lord sat down in front of them, and spat on their eyes, for the lord was always chewing gum. As soon as the women were able to see, they said, "This is the kind of eyesight [face-light] made by Lord Qła‘néqëlale." Thus they said.

Then the lord took them and threw them upward, and said, "You shall be the mallard ducks of later generations." Thus he said, and indeed already they cried like mallard ducks when they began to fly upward. Then he finished this.

15. *Qła‘néqëlale* gives to Man and Woman their Present Form.
Tum dominus ad illos aggressus sic locutus est: "Ad me, queso, venite ut inconvenientia in vobis corrigan." Qui cum paruisserat dominus hominis pudenda subter ventrem transposuit itemque efficit feminæ.

Quo facto ut coirent postulavit et illi humi strati novos modos experti meliores repperunt. Ita haec fecit.

16. Q’a’nêqê’lak* revives the Ancestors of the Koskimo.

He went on again, and came to a country called Sweating-Place. There he saw many houses on the ground, but only one had smoke. Then the lord went and looked at the house that had smoke. He saw a boy sitting in the house. Immediately the lord tried to speak to the boy, and he was first asked by the lord for his name. The boy replied to him at once, and said, "My name is Winter-Dance-of-the-World." Thus he said.
Then the lord asked him for the place where his tribe was. Winter-Dance-of-the-World spoke again to the lord, telling that his tribe had been eaten by the monster of a lake. Then the lord asked Winter-Dance-of-the-World how the tribe had been taken by the monster. Winter-Dance-of-the-World spoke again at once to the lord about the way the ancestors of the Koskimo had been killed there. He said, "As soon as my tribe went to fetch water, the monster would emerge and eat them." Thus he said.

Then the lord questioned the boy, and said, "O friend! have you no water?" Thus the lord said to him. Winter-Dance-of-the-World spoke at once, and said, "I have just a little water here." Thus he said. Then the lord told him to go ahead and drink it. In vain he said that he did not want to drink it. The lord only urged him to go ahead. Then Winter-Dance-of-the-World took his bucket and drank all the water in his bucket.

As soon as all the water was finished, the lord sent him to fetch water from the pond, but the boy said he was afraid of the pond. Then the lord untied his serpent belt and put [the belt] on the boy. Then the lord sent him to fetch water from the pond. Winter-Dance-of-the-World [tried to be lazy] would not go to fetch water because that was the place where his tribe had been killed. [Thus he said,]
But the lord just urged him and sent him. The lord said to him, *Don’t be afraid because you have on my belt, which is the reason for my not being a man of ordinary power.* Thus he said to him.

At once Winter-Dance-of-the-World took the bucket and started to go. He was going to fetch water from the pond. The lord watched him. As soon as he tried to fetch water in his bucket from the pond, the monster opened its mouth and swallowed the boy. Now the lord believed what the boy had said. Then the lord spoke, and said, *Come to life, snake! Come to life, snake! Come to life, snake! Come to life, snake!*
lord sprinkled them with the water of life. Then all the numerous tribes came to life. The lord took back his serpent belt, and he sent the many people to go into the houses.

17. Transformation of the Man with Many Mouths.

Then the lord started again, and he came to this beautiful place named Tide-on-Beach. There he heard the sound of many men laughing. The lord went towards it, and saw two men. They had really many mouths on their bodies, and all the mouths spoke. They rolled from one end of this pretty place to the other. Then the lord went towards them, and questioned them. He said to them, "Oh, is that your way? Have you many mouths on your bodies?" Thus he said.

Then all the many mouths on the bodies of the two men replied, and said, "This is the way we are." Thus they said. Then the lord questioned them, and said, "What do you think? Don't you wish me to set you right?" Thus he said to them. Immediately the mouths of Mouth-Body spoke together, and said, "Go on, have mercy on us, and set us right." Thus they
said. Then the lord laid his hands on Mouth-Body. Immediately all the mouths closed on the bodies of the men, and then they had (each) only one mouth, in the way as we are now.

18. Q'ánéqêlak* meets Oldest-One-in-the-World.1

As soon as he had finished, he went on, and he came to Red-Sand-Beach. There he saw a village. This was the village of Oldest-One-in-the-World, and of his prince Means-of-stirring-up, and of his sister Ghost-Face-Woman. The tribe of Oldest-One-in-the-World had gone out fishing halibut. As soon as the tribe of the old man, Oldest-One-in-the-World, found that the lord had arrived, they went ashore at a place named Bait-Place. There the lord turned them all into stone.

When Oldest-One-in-the-World found that the lord had arrived at his place, he guessed that the lord was going to hurt him. Therefore he warned his two children, Means-of-stirring-up and Ghost-Face-Woman, to take care of the winter-dance batons, and to beat time with them for the sick ones. Thus he said. Then the lord came to the place where Oldest-One-in-the-World was sitting on the ground. Then Oldest-One-in-the-World spoke first,
and said to the lord, “This will be the place where I will be buried, that I may become an island in the middle of the bay of Né‘wi’d, that I may be seen by later generations, and that those who paddle about may pray to me.” Thus he said.

Immediately the lord sent him to the place for which he was wishing. Oldest-One-in-the-World arose at once from the ground and became a stone. Now, this is the island named Looking-down-into-the-Water. The head-rings of brother and sister were the reason why the lord was afraid of them.

19. Qī’nēqē’lakē

The lord left and came to Across. There he saw a village on the hill at the mouth of the bay named Across. There were O’mētif and his younger brothers. As soon as O’mētif recognized the lord, he pointed at him with his fourth finger. Then there was suddenly a hole that O’mētif had made right between the eyes of the lord. Then the lord also pointed at O’mētif with his fourth finger, and there was suddenly a hole that the lord had made in the belly of the man. Then they tried each other with their supernatural power, and the lord became afraid of him.

This is one of the winter dances of the Kwakiutl. The dancer throws supernatural power, which he holds in the palms of his hands (see Report of the U. S. National Museum, 1895, p. 485).

1 This is one of the winter dances of the Kwakiutl. The dancer throws supernatural power, which he holds in the palms of his hands (see Report of the U. S. National Museum, 1895, p. 485).
20. Q’a’nêqêlakʷ meets Greatest-Shaman.¹

He left him and went on. He came to a country named Having-Dead-Ones. There he saw a man. He was the one who has the name Greatest-Shaman. Then the lord saw that he had on a thick head-ring of cedar-bark. He just passed by him through the woods, and came to Fort Rupert.

There the lord saw a canoe; and a man was sitting in the stern, wearing a large head-ring. He was singing his sacred song. The words [way of his sacred song were these, and that is the reason why the lord was afraid of him. The (song) was as follows: —

"Don’t come near me, you others who are secular, haye’;

For I am the one whose face brings death, and who throws (supernatural power) at you who are secular, haye’!"

Thus it said. Then the lord said to him, “O friend! are you a shaman?” Thus he said to him. Then he who had been singing his sacred song spoke.

"I do not say that I am a shaman: I only feel glad because I have calm weather for travelling." Thus he said. Then the lord went towards him, and he took hold of his canoe. Then he took him who was wearing a large head-ring of red cedar-bark out of the canoe, and he drew out his hind end. Then he said to him, “You shall be the perch of later generations.” Thus he said, while he threw him into the water; and the perch had already gone down.

¹ Repetition of No. 6, p. 196.
21. End of the Naq'e'mgilisala Tradition.

This is the story of the Naq'e'mgilisala. They don’t say that he passed Fort Rupert, for the lord succumbed to Ytx'ag'ema, who was living at Clover-Roots-at-Mouth-of-River; for the Naq'e'mgilisala have Lord Ql'a'neqëlak for their ancestor. That is the reason why his myth stops at Fort Rupert. That is the end.

22. Ql'a'neqëlak meets Greatest-Shaman.

This is what the Greatest-Shamans of the Wealthy-Ones say. As soon as Greatest-Shaman saw Ql'a'neqëlak come in sight at his village at Having-Dead-Ones, he took up a piece of a branch and pushed it into the left side of his (own) chest. Then he rubbed with his hand over it, and the top of the branch did not show at all. As soon as Ql'a'neqëlak arrived, Greatest-Shaman requested him to feel of him for his sickness. Then Ql'a'neqëlak sat down at the place where he was lying sick. In vain he felt of his chest. He said that he did not feel anything. Then Greatest-Shaman spoke, and said, "O friend! but I thought you were not a man of ordinary powers. Now look at my supernatural power, for I will take out this sickness." Thus he said, while he took hold of the end of the branch and pulled it out. Thus Ql'a'neqëlak succumbed to Greatest-Shaman.

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1 From here on the story is continued in the Kwakiutl dialect. Repetition of No. 6, p. 196.
23. Qlă'neqê"lak* meets Mā'leleqala.

Qlă'neqê"lak* just left him. He came to the place Snake-Receptacle. There he saw a man sitting on a rock. Qlă'neqê"lak* just sat down on the rock also, and watched what he was doing. The man would feel about, as though he were searching for something. Then Qlă'neqê"lak* guessed that he was blind. He went towards him and tried to speak to him. He asked him what he was doing at the place where he was sitting on the rock. The man replied at once, and said, "Am I not trying in vain to search for something to eat?" Thus he said. [The Mā'ma-malleqala said that he was swimming along Archer-Place.]

Then Qlă'neqê"lak* asked him again, "Can't you see?" The man replied to him, and said to him, "I can't see, Lord Qlă'neqê"lak*. Have mercy, and set me right, that I may be able to see our world." Thus he said. Qlă'neqê"lak* at once told him to go ahead and jump into the sea, and to dive. As soon as you dive, I shall say, 'Mā'te, mā'te, mā'te!' and you must emerge only when your breath is almost at an end." Thus he said to him.

Immediately the blind man jumped into the sea and dived. Then Qlă'neqê"lak* said 'Mā'te, mā'te, mā'te!' He had not been under water long when he emerged. Immediately Qlă'neqê"lak* questioned him, and said to him, "Can't you see our world?" Thus he said to him that
he could not see. Qlā'nēqē'läk’ said to him again, “Go on, and dive again, and stay under water a long time.” Thus he said to him. Then the blind man dived again. Immediately Qlā'nēqē'läk’ said again, “Mā’le, mā’le, mā’le!” Again he had not been under water a long time before he emerged. Immediately the blind man was asked again by Qlā'nēqē'läk’, “Can’t you see our world?” This was said to him. He kept it to himself that he already saw our world. He said, however, that he could not see.

Then Qlā'nēqē'läk’ spoke again, and told him to go on and dive again. “Go on, and stay under water a long time!” Thus he said. Immediately the blind man dived again, and stayed under water a long time; and Qlā'nēqē'läk’ said “Mā’le!” Then he emerged again. He was asked at once, “Can’t you see our world?” This was said to him. Then the blind man replied to him, and said, “I can see a little. It feels like light.” Thus he said, although he could see very well. Then Qlā'nēqē'läk’ spoke again, and said to him, “Go on, and stay under water really a long time, that nothing may be not seen by you among the monsters below.” Thus he said. Immediately the blind man dived again, and he stayed under water really a long time. Then Qlā'nēqē'läk’ said “Mā’le!” for a long time, and he emerged again. Immediately Qlā'nēqē'läk’ said to him, “Your name will be Mā’leleqala.” Immediately Mā’lēq. Wä, lax’m’lae ‘nē’k’a plespl’a’asax k’le’xa’aē dō’gula. Wä, lā’laxaē e’tlēde Qlā'nēqē'läk’wē ‘nē’k’q qa wē’g’is e’tlēd dā’s’ida. *Lax’m’lae gey’snaxalatō, ‘nēx’-laeq. Wä, lā’laxaē e’tlēd dā’st’ida 5 plespl’a’asax. Wä, hē’x’idazm’laxaē wiser Qlā’nēqē'läkwē e’dzaqwā ‘nē’k’a mā’le mā’le mā’le.” Wä, k’le’x’idazm’laxaē wiser gey’snaxals ga’xaē qā’xa’wida. Wä, hē’x’idazm’laxaē wiser e’tlēd wu’a’se 10 wēda plespl’a’se bęgw’nxms Qlā’nēqē'läkwē: “E’s’mas a’latla dō’gudzo’txens ‘nā’taxa?” ‘nēx’sō’lāe. Wä, lax’m’lae hā’ya’maxs lē’mā’è wāx dō’x’walaxaxens ‘nā’tax. Wä, lā’tāla ‘nē’k’wx 15 k’le’a’s’māē dō’gula.

Wä, lā’tāla Qlā’nēqē’läkwē e’dzaqwā wā’xa qa e’tlēdēs dā’s’ida. Wë’g’rē la gey’snaxalek, ‘nēx’-laeq. Wä, hē’x’idazm’laxaē wiser plespl’a’asax. Wä, lā’tāla ‘nē’k’a: Lä’-bidōmen dō’x’walaxalaxa ‘nax’edo’lē-qā’lax, ‘nēx’-lae wuf’s’mxs lē’mā’alla- tāl tō ma la ēx dō’gula la. Wä, lā’tāla 20 e’dzaqwē Qlā’nēqē’läkwē. ‘nē’k’q: “Wë’grē la a’lax’idex lax’m’lae gey’snaxalatō. qa’s wā’g’rēs k’le’a’s k’le’s dō’guthōs lā’xōx wë’g’rēmodē’asaxa ba’nē’x,” ‘nēx’-laeq. Wä, hē’x’idazm’laxaē wiser 35 plespl’a’asax bęgw’nxms e’tlēd dā’s’ida. Wä, lax’m’lae a’lak’śala la gey’snaxla. Lax’m’lae gē’g’rēa mā’lexel Qlā’nēqē- läkwē. Wä, gā’x’lae qā’x’wida. Wä, hē’x’idazm’laxaē wiser Qlā’nēqē’läkwē ‘nē’ 40 k’q: “Lax’m’lae ń’gad’ax Mā’leleqalan.” Wä, hē’x’idazm’laxaē wiser Mā’leleqala.
leleqalabuilta house at the place named Two-headed. He was the first of the Ma'malelgam.

24. Qlă'néqi'ëlak* went on, and came to a place named Clover-Roots-at-Mouth-of-River. There he saw a hill on a plain. He went towards it, and saw a man there. Immediately Qlă'néqi'ëlak* tried him, for he always kept in readiness since he had been vanquished by Greatest-Shaman: therefore he began on that man. Qlă'néqi'ëlak* transformed the man into a young sawbill duck. Then it swam along the shore at the beach of the house of the man, but it was not long before Qlă'néqi'ëlak* took back (the transformation). Then he transformed him into a man again.

Then the man spoke to him, and said, "O friend! are you Qlă'néqi'ëlak*? I am Fastest-One, friend." Thus he said, while he also transformed Qlă'néqi'ëlak* into a young sawbill duck. Then it swam along the shore at the beach of the house of Fastest-One. It had not been swimming long when he took it back. Then Qlă'néqi'ëlak* became a man again. Fastest-One had known that Qlă'néqi'ëlak* was coming: therefore he gummed his house, for the man whose name was Fastest-One was not an ordinary man.

Then Qlă'néqi'ëlak* began again. He caused the sea to rise. Fastest-One just remained his house, while it was under water, and the smoke of the house came out at the surface of the sea.
water. Then Qlă'neqêłakʷ became afraid of him.

(Some Kwakiutl say that Fastest-One also caused the sea to rise after Qlă'neqêłakʷ had caused it to go down again. As soon as Fastest-One caused the sea to go down, Qlă'neqêłakʷ just spoke, and said to him, "O friend Fastest-One! you are not really an ordinary man. Go on, and just stay in your world!" Thus he said.)

25. Qlă'neqêłakʷ and Gwä'nalälís.

Then he left him and went to Foundation. There he saw his father-in-law, Gwä'nalälís. They all knew beforehand that Qlă'neqêłakʷ was going around our world, setting things right. Therefore Gwä'nalälís spoke to him as soon as Qlă'neqêłakʷ entered his house. He said to him, "Welcome, son-in-law! Don't I know already that you are going about to set things right all around our world?" Thus he said.

"And so I wish that you may go on and see that I may be just as if I were dead when you transform me." Thus he said.

Qlă'neqêłakʷ replied to him at once, and said to him, "What do you refer to, that you want to be?" Thus he said to him. Gwä'nalälís answered him at once, and said, "Go on, transform me into a river, so that all kinds of salmon may ascend in me when I am a river; and that future generations may watch me (when they catch salmon); and also that the river may never run dry [disappear]." Thus he said.

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Qlă’néqêlak answered him at once, and said to him, "O father-in-law you have wished to be a river: come and lie down on your back here!" Thus he said to him. Gwä’nalălis at once lay down on his back at a pretty place. Then Qlă’néqêlak spoke to him, and said, "O Gwä’nalălis! now you will be a large river, and there will be no kind of salmon that does not ascend you; and you will be watched by later generations, and your name shall be Glwā’ne." Thus he said. Immediately Gwä’nalălis melted away and became a river.

Then Qlă’néqêlak went on to the place O’s’Eqwe. That is what the Ma’B’mtagíla refer to as the place where Q’a’néqêlak transformed into a perch the one who was singing his sacred song. That is all I know about this myth.

Qlă’néqêlak was living at Klwā’ne. He said that he would go to Olachen-Place to marry the princess of Always-living-at-Olachen-Place, Death-bringing Woman. This was the reason that Qlă’néqêlak wished to go, that the woman had a remarkable name. He got ready with his crew, which consisted of his younger brothers. It began to be daylight when they started. The lord was now going to Olachen-Place.

When he arrived at the place Dā’go’s, while he was going up the inlet, he was called by those living there. They...
shouted, “Why are you going up the inlet?” Thus said those living in the village to Qlă’néqê’lak. Qlă’néqê’lak replied to them at once, and said, “We want to marry the princess of Always-living-at-Olachen-Place.” Thus he said. Then they shouted to him and scolded. They said, “Oh, confound you! [you will be dead!] You come, and you want to live at the place to which you are going!” Thus they said. Immediately Qlă’néqê’lak said to his crew, “Let us go ashore to them.” Thus he said. As soon as the canoe of the lord approached the shore, he just stood up in his canoe, and his crew beat time. Qlă’néqê’lak at once put up his hands and took hold of something [that was taken]. Then he threw it at the village, and immediately they all flew away and became gulls, although they had just been men.

Then the lord thought that it was bad that they should be sea-gulls, and he again put up his hands and took back the gulls. For a short time those who had been sea-gulls became people again. Then he threw his supernatural power at them, and they became deer who had in vain just become men again. As soon as they had become deer, the lord spoke, and said, “You shall be the deer of later generations.” Thus he said. Therefore there are many deer at Dago’s. Q’a’neqê’lak was angry because they had scolded.

Then he paddled again, and went up the inlet. Then he was shouted kula láx. Wà, lâ’k’as’lae ’né’x’a a’da-qula: “mâ’métas negé’telei’i’? Ql’a’néqê’laxwé. Wà, hê’x-hid’as’m’la-wisâ Ql’a’néqê’laxwé n’a’nax’mèqè. Wà, lâ’k’as’lae ’né’x’a: “G’a’gak’i:la:nzu’x’ lax k’le’delas Dzá-wad’a’lalisa,” ’né’x’k’as’lae. Wà, hê’x’-id’ad’z’am’lae t’a’x’pö’bë a’daqulaq. Wà, la’x’e’l’ae ’né’x’a: “t’ì, hë la’l’tol. gle’las q’s plè’tos l’a’x’es l’a’l’aa’òs, 10 ’né’x’k’as’lae. Wà, hê’x’-id’as’m’la’-wìse ’né’x’e Ql’a’néqê’laxwé l’a’k’as’xës l’e’l’ë’të: “W’a’k’as’laxsës a’le’sta l’a’k’a’-sex,” ’né’x’k’as’lae. Wà, g’rk’as’m’-la’wìse e’a’x’g’alë’xìse y’a’yatslas a’daxs 15 l’a’k’as’a t’ë’m t’a’x’wà’tëxsà, l’a’k’as’xës y’a’yatslà. Wà, la’m’la’wìse l’e’x’ex-dz’m’ëtsës l’e’l’ë’të. Hê’x’-id’ad’z’am’lae Ql’a’néqê’laxwé k’k’ëbatslà’nax’ìtës e’e’yà’sò q’a’k’ìtës d’a’sg’em’dëxës d’a’x’- 20 ìtse’wa. Wà, lâ’k’as’lae mëx’wult’ô’dës l’a’x’a g’ô’k’uwa. Wà, hê’x’-id’k’ad’z’am’-lae n’ex’tëd l’a’n’ësxà la t’slë’g’ìnagax-ﬁd’k’-àsà, a’lëmx’d tà’tal bë’bekumàlì.

Wà, lâ’k’as’lae ’da y’a’x’yté’x’dëqëxs 25 t’slë’g’ìnagaxè. Wà, lâ’k’as’lae e’tëd e’k’ëbatslà’nax’ìtës e’e’yà’sòwé q’a’k’ìtës t’ëxwë’eë t’slë’g’ìnagaxè. Wà, lâ’k’-kàslaë y’wà’stìd bëbekumàlax’ìdë t’slë’g’ìnagaxè’dë. Wà, lâ’k’as’lae e’tëd 30 mëx’wël’òtës n’u’a’la’wë l’a’g’ë. Wà, lâ’k’as’lae t’ëk lò’stidë l’k’as’sm’ëxèdë wàx: ëtës t’e’të’dëlëa a’dà: l’a’k’as’lae ’né’x’a: 35 “Là’k’as’sm’ëxas lát tëk lò’sës a’ta bëk’ìtë’xìse ’né’x’laë, l’a’g’ë l’ëts’laq’ë ìtëdë Dà’g’ò’axë t’ëk lò’së. Wà, lâ’k’as’m’-laë t’slë’g’ìnagaxè Ql’a’néqê’laxwësèx y’a’x’-pö’dëk’-àsa’xà. Wà, lâ’k’as’laxse’x wid’k’as’ q’a’k’ìtës neqè’ëdë. Wà, lâ’k’as’lae à’dàg’wë’ën-
at by the people living at the village of L'ekwete. Those who were shouting now said these words to him: "Why are you going up the inlet?" Thus they said. The lord replied to them at once, "We want to marry the princess of Always-living-at-Olachen-Place." Thus he said to them. Then they spoke to him at once, and shouted. They said, "O lord! take care, else you might be added to the large pile of bones of those who try in vain from time to time to marry Death-bringing Woman, for that is the name of the princess of Always-living-at-Olachen-Place." Thus they said. Q'a'néqê"laku spoke at once to his crew, and said, "Let us go ashore to those who speak kindly words to us!" Thus he said. As soon as they got to the beach, the lord took four mussels and put them into the water at the beach of the village. He said, "These shall never give out [be at an end], that they may be eaten by later generations." Thus he said. Thus he recompensed the kind heart of the tribe [to him].

Then they paddled, and went up the inlet. When they arrived outside of G'ioxa, he was shouted at again by those living there. They said, "Why do you come up the inlet?" The lord replied at once, and said, "We go to marry the princess of Always-living-at-Olachen-Place." Thus he said. Then those who were shouting said at once, "Don't say so, lord! Look at me, how I am on account of my dead prince, whom she, the princess of Always-living-at-Olachen-Place killed when he tried to marry her. There is now
only a large pile of bones of those who have tried from time to time to marry the princess of Always-living-at-Olachen-Place," thus he said, "and therefore I regret that you are going right there." Thus he said.

Then the lord said that they would go and stop at the beach of the village, for their words were kind. Then he took roasted sockeye salmon [taken] from his travelling-provisions, and put it into the water. Immediately the water was full of sockeye salmon at the mouth of the river of Gíox. Then he said, "You will be travelling-provisions for later generations." Thus he said, while [he was] taking four mussels which he put into the water. Then he just repeated the words he had said before. Then he was recognized by the ancestors of the Angry-Ones.

He paddled again, and went up the inlet. As soon as he arrived outside À'x'atbé, he was shouted at again by the people living there. Those who shouted said, "Why are you going up the inlet?" Thus they said. The lord at once answered them, and said, "We are going to marry the princess of Always-living-at-Olachen-Place." Thus he said to them. (One of) those who had shouted at once spoke again, and said, "O lord! look at me, in what state to which you referred you are going to. She [was the one who] killed my princes, the princess of Always-living-at-Olachen-Place." Thus she said. The lord immediately went ashore to the village. As soon as he arrived at the beach of the village, he again took roasted salmon and mussels and put
them into the water. Immediately many salmon began to jump at A'xatbé, and then there were also many mussels. Then he said to the salmon and to the mussels, *You shall be travelling-provisions of later generations.* Thus he said.

Then he paddled, still continuing to go to Olachen-Place. Then he arrived at Copper-End. Then the lord saw smoke there at the place A'snaa'kle. Immediately the lord said that he would go across to A'snaa'kle. Then he stopped in his canoe at the beach of the village. Then it startled the lord that his canoe was not seen when it was in the water in front of the village. [This will be the first time that he will go out of his canoe.] Then he started, and went up to the village. He saw that they were steaming clover-roots. Immediately one of the old women spoke, and said, *Hm! I smell Q'a'nêqê'lak*. Why should Lord Q'a'nêqê'lak* come here?* Thus she said. Immediately the lord took a bundle of clover-roots; and the old woman felt about for it, for she was blind. Then the lord learned through the words of the old woman that they were blind, for she said, *Where is my bundle?*

Immediately the lord spoke, and said, *Oh, why! Are you blind?* Thus he said. Immediately one of them replied to him, and said, *O Lord Q'a'nêqê'lak*! 30—JESUP NORTH PACIFIC EXPD., VOL. X.
are we not all blind?” Thus she said to him. The lord was always chewing gum. Then he went to (one of) the old women and spat into her eyes. Immediately she saw our world. The lord kept on spitting into the eyes of the others. They were Geese.

As soon as the lord had finished setting the Geese right, one of the women spoke, and said, “O Lord Ḍa’neqêlak! why did you come here on the water?” Thus she said. The lord replied to her, and said, “We go to marry the princess of Always-living-at-Olachen-Place.” Thus he said. The woman spoke at once, and said, “O Lord Ḍa’neqêlak! only take care! None of those who try from time to time to marry the princess of Always-living-at-Olachen-Place can live before him.” Thus said the Geese.

Then he went aboard his canoe and paddled on. Then he saw a village at the mouth of Ochre-Place. Immediately he went ashore there. As soon as he arrived at the beach of the village, he got out of his canoe. The lord saw that there were blind women there, the Mallard-Ducks. Immediately one of the Mallard-Ducks said, “Hm! I smell Ḍa’neqêlak.” Thus she said. They were digging roots, and the lord took the cinquefoil-roots belonging to one of the Duck women. In vain the Duck searched for her roots. Then she also said the same words as the words of the Geese women: “Where is my bundle?” Thus she said. Immediately the lord questioned them. He
said, "Why! Are you blind?" Thus he said to them. The Mallard-Ducks replied, and said, "Yes, we little ones are blind." Thus they said; and the lord spat into their eyes; and as soon as they could see our world, the Mallard-Ducks said, "Is that the way the world is?" Thus they said. Then the lord spat into the eyes of all of them, and all of them were set right by the lord.

Then the lord started and looked behind the houses. There he heard something just like the sound of canoe-making. He said that he would go and look for it. He had not gone far when he saw a woman sitting in a canoe that she was making; and a child was in its cradle on the ground, on the right-hand side of the canoe. Then the lord went quietly up to the child lying in the cradle on the ground and pinched its feet. Then the child began to cry. Immediately the woman said, "Don't go and make my infant son cry, who never cries!" Thus she said. Then the lord looked up, and looked at the inside of the canoe; and the lord saw that the woman had cut through with her adze what she was adzing.

Then the lord started and looked at her from near by, and he saw that she was blind. Then the lord spoke, and said, "Oh, but why is this? Can you not see?" Thus he said to her.
The woman answered him, and said, "O lord! I am blind." Thus she said. Then the lord said, "Turn your face this way, that I may set your eyes right." Thus he said. Immediately the lord spat with his spittle into her eyes. Immediately the lord questioned the woman. "Can you not see our world?" Thus he said; and the woman at once replied, "O lord! thank you, supernatural one. Now I can see our world." Then the woman could see our world; and the woman was glad on account of being set right by the lord.

Then the woman questioned the lord. She said, "O lord! what are you going to do?" Thus she said to him. Immediately the lord spoke. "I am going to Always-living-at-Olachen-Place. I want to marry his princess." Thus he said to her. Immediately the woman said, "Oh, take care! for Always-living-at-Olachen-Place does not wish the husband of his princess to live for four days. Now come, that I may treat you (with magic), that you may not be vanquished by him, even though he may try to vanquish you in his way!" Thus she said, while she took her whetstone and rubbed it on his backside. Then the woman said to the lord, "Now the death-bringing squid bones spread over the seat of Always-living-at-Olachen-Place will not enter you," for the small of the lord's back had become stone. Then the woman said, "Go on, take my whetstone, for Death-bringing-Woman has teeth in k'ē"yas dō'qulaa?" nē'x'kas'ìlaëx. Wā, hē'x'ìdk'as'mìlà'wisè nā'na'x'ma'è tsiła'dā'xax. Wā, lā'kas'laë nē'x'ìa: "A adā', písb'ā'sk'asen," nē'x'kas'ìlaë. Wā, lā'kas'laë ā'da nē'x'ìa: "Gwā'sgemx'ìdas qak'ā'sen nāq'estenkas'axès ge'yâ'gasex," nē'x'kas'ìlaë. Wā, hē'x'ìdk'as'mìlà'wisè ā'da kwē'kuštōtsē kwē'de'xwē. Wā, lā'kas'laë ā'da wuū'xē tsīlādē'xē: "K'ē'q'mas dō'gudōdxtsēn nālaxa?" nē'x'kas'ìlaë. Wā, hē'x'ìdk'as'mìlà'wisè tsīlādē'xē nē'x'ìa: "ya, adā', gełākas'la nau'ālax, la'men dō'x'wale'xaxën nālax." Wā, lā'kas'mìlaë dō'x'wale'le tsīlādē'xaxën nālax. Wā, lā'kas'em'mìlaë ē'xē nā q'a'yasē tsīlādē'xē qak'ā'sēs lā'kas'le'ma'he'ñ'-ñ'tōsē ā'da. Wā, lā'kas'laë tsīlādē'xē wuū'x ā'da. Wā, lā'kas'laë nē'x'ìa: "ya, adā', 20 mā'mēlas?" nē'x'kas'ìlaëx. Wā, hē'x'ìdk'as'mìlà'wisè ā'da nē'x'ìa: "Hē'k'ā'sen lā'laē Dzāwādá'xalisa gâ'gak'ā'llarín' lax k'ē'dēhā'se," nē'x'kas'ìlaëx. Wā, hē'x'ìdk'as'mìlà'wisè tsīlādē'xē nē'x'ìa: 25 "Wā, wā'x'salālax'ōs yā'tōs'wīd'k'as'lex qak'ūsis' kī'esk'ā'saē Dzāwādā'xalisa nē'x'kas' qa mō'p'ēnwx'wā'sēs q'u'le' lā'wun'masēs k'ē'dēle. Wā, gełâ'q̱a qak'ā'sēn ē's'ax',ē'da'yōul qas k'ē'dēsēs 30 q̱̱'ēm'gü'malak'as'lex wā'x'la qā'nemłës qak'ā'ts gā'yâ'lax'sēn, "nē'x'laēx lā'k'as'ē a̱x'ē'dk'as'ēs tle'g'ā'yowē lek'aa'qak'ā'ts dā'k'ox'k'ā'ndēs lā'qē. Wā, lā'kas'laë nē'x'ē tsīlādē'xē, lā'kas'axë 35 ā'da: "Lā'kas'mē kē'st. Lā'k'atēlā dā'p'ēnx'ā'sa wā'nemłë Dēptē'sa ś'ēx'tstē'wā'sāōs lā'kas'ēx tle'g'ats'ās Dzāwādā'xalisa," qak'ūsis' lā'kas'mu'aašē lek'la'ax'īde ā'wa'gōx'la'yās ā'da. Wā, 40 lā'kas'la'axë nē'x'ē tsīlādē'xē: "Wā'ē-k'ā'sëx lā'laëxg'īn tle'g'ā'yōγun"
her crotch, which are her means of killing those who try from time to time to marry her. You shall first insert the whetstone into her vagina, grind down her teeth, and then, after having ground down the teeth of her vagina, you may cohabit with her. And this is the wren mask. You will keep it with you; and that is the deer mask; and this also the grisly-bear mask, and that the ermine mask." Thus she said. Immediately the lord thanked her for what she had said. Then he took what the woman had given him out of pity, and carried it into his canoe.

Then the lord paddled, and went to Olachen-Place. Then he arrived at Rolling-Down, and saw an old man sitting on the beach. The lord said to him at once, "O old man! do lend me your old-man mask!" Thus he said (and the story of the ancestors says rightly that nothing which he who was not an ordinary man said was wrong). Immediately the old man took off his old-man mask and gave it to the lord. Then he who had been an old man questioned the lord, and said, "O lord! where are you going?" Thus he said to him. The lord replied at once, and said, "I am going to marry the princess of Always-living-at-Olachen-Place." Thus he said to him. Then he who had been an old man said, "O lord! do take care of Always-living-at-Olachen-Place; for as soon as he sees his princess's husband, he tries to find a way to kill him." Thus he said. *Now
do listen to me. Go to this river which is named Eagle-Receptacle, for the princess of Always-living-at-Olachen-Place goes there regularly to bathe in the small river. Go on, for it is nearly the time when she goes to bathe."

Thus he said to him.

The lord went at once, for he was quite near to the place Eagle-Receptacle. He arrived at the clear river and sat down. He had not been sitting there long when he heard the noise of women who were approaching. Immediately the lord put on the old-man mask and sat down at the point. He had not been sitting on the ground a long time when the canoe of the princess of Always-living-at-Olachen-Place came in sight at the point. Immediately she saw the old man sitting on the ground. Then the princess of Always-living-at-Olachen-Place came in sight at the point. Immediately she saw the old man sitting on the ground. Then they immediately went to the place where he was sitting, and the eldest daughter of Always-living-at-Olachen-Place carried the old man aboard the canoe. As soon as the pretty woman walked out into the water, the old man inserted the whetstone into her vagina, and the teeth of her vagina were broken. Then the pretty woman screamed.

Immediately the lord spoke, and said, "Don't make a noise like that! I am Qā'neq'elak." Thus said the old man. "I came to marry you, my dear!" Thus he said. Then one of the women, a
daughter of Always-living-at-Olachen-Place, spoke, and she questioned her sister. "Why did you scream?" She replied, and said, "I hurt my foot. Let us go home." Thus she said. As soon as they had gone aboard, they turned back and went home. When they arrived at the beach of their house, the princess of Always-living-at-Olachen-Place stepped out of the canoe and led her slave by one hand. She went straight to her room, which was boarded up in front.

As soon as they were inside, the woman said, "O Q'a'neqê'lak! is this really you?" Then Q'a'neqê'lak took off his old-man mask, and the woman saw now that he was really a handsome man. Then the woman loved her husband. As soon as night came, Q'a'neqê'lak and his wife began to laugh and talk together, and Always-living-at-Olachen-Place heard them. Immediately Always-living-at-Olachen-Place took cedar-wood and split it. He lighted it in the fire and went to see his princess. As soon as he saw the man there, he questioned his princess, and said, "Oh, my dear! who is that who is lying down with you here?" Thus he said. The princess replied to him at once, and said, "O father! this is the one for whom you were wishing, that he should be my husband. This"
is Lord Qlā’nēqē’lak.” Thus she said to her father.

Immediately Always-living-at-Olachen-Place was glad on account of what his princess had said. He went back to his bedroom. Then Qlā’nēqē’lak was warned by his wife; and she told him about her father, that every time he [immediately] tried to find a way to kill those who tried to marry her. In the morning, when day came, Always-living-at-Olachen-Place called his son-in-law to come out of the room. Qlā’nēqē’lak at once put on his deer mask and went out of the room. Then Always-living-at-Olachen-Place directed him to go straight to the sharp squid points on the mat spread on the settee. The deer went straight there and sat down on the settee. Immediately the quartz came to life and jumped through the body of the deer, and the deer was dead. Always-living-at-Olachen-Place at once threw it out of the house when it was dead. Then Qlā’nēqē’lak took off the deer mask and put on the ermine mask and went into the house of his wife.

Night came again, and Qlā’nēqē’lak and his wife again played together. Immediately Always-living-at-Olachen-Place took split cedar-wood and lighted it in the fire. Then he went to see her. He questioned his princess, and said, “O child! who is this with whom you are playing?” Thus he said. Immediately his child said, “O father! this is my husband.” Thus she said.

1 These points with which the mat in the settee was set were quartz, which was intended to enter his body.
He went back again at once, and lay down. In the morning, when day came, Always-living-at-Olachen-Place got up and made a fire. As soon as the fire that he had made was burning, he called his son-in-law to come out of the room. Immediately Q’a’nèq’êlak put on his ermine mask and went out of the room. Then Always-living-at-Olachen-Place said he should go right to the (mat) spread on the floor. Thus he said, directing him to the mat with the squid-points spread on the settee. As soon as he was on it, the quartz on the mat tried to kill him. The ermine just went under the flat board. Then Always-living-at-Olachen-Place had lost the ermine.

As soon as Always-living-at-Olachen-Place forgot it, Q’a’nèq’êlak went into the room of his wife. When night came, Q’a’nèq’êlak and his wife played together again. Immediately Always-living-at-Olachen-Place questioned his princess. "With whom are you playing there, child?" Thus he said to her. The woman answered him at once, and said, "Oh, who do you think it is? This is my husband." Thus she said. Then Always-living-at-Olachen-Place lay down again.

In the morning, as soon as day came, Always-living-at-Olachen-Place got up early and built a fire in the house. As soon as he had finished building the fire, he drove poles into the floor at the end of the fire in the house. When his princess heard the sound of pounding, she warned her husband at
once, (and said), "for evidently you will be tied to the poles." Thus she said. The lord said at once to his wife, "Don't be afraid, my dear! Just remember that I am not an ordinary man." Thus he said. Immediately the lord again chewed his gum and rubbed his spittle over his body. As soon as he had finished, Always-living-at-Olachen-Place called him. The lord at once went out of the room, and went to the place to which Always-living-at-Olachen-Place referred (as the place to which) he should go, — to the poles standing on the floor. Immediately he was taken by the fool (and told) to sit down close to the poles driven into the floor. The lord obeyed at once. Then Always-living-at-Olachen-Place stepped behind him and tied him to the poles. Then Always-living-at-Olachen-Place built up the fire; and as soon as the lord was made very hot, he went inside the [body of the] poles driven into the floor; and this is what he did first: he began to spit his spittle against the poles.

As soon as Always-living-at-Olachen-Place had forgotten about him in the house, Qi'à'nêqê'läk put on the ermine mask and went into the room of his wife. Then his wife also began to feel at ease, because he was really not an ordinary man. Night came again. Then they played together again, and immediately Always-living-at-Olachen-Place split cedar-wood, and lighted it in the fire. Then he questioned his princess again, and said, "Oh, my dear! with whom are you playing there?"
Thus he said to her. His princess raised her head at once, and spoke. She said, "This is again the one with whom I am playing. This is my husband. With whom do you think I am playing?" Thus she said to her father. Then Always-living-at-Olachen-Place went out again from the room of his princess.

In the morning, when daylight came, Always-living-at-Olachen-Place got up again early and split cedar-wood, and built a fire in the middle of the house. As soon as the fire that he had built blazed up, he spoke again, and said, "Come and jump out of the room, son-in-law." Thus he said. Immediately the lord put on his grisly-bear mask and jumped out of the room. Then Always-living-at-Olachen-Place stood on the floor of the house, and directed the grisly-bear. Then the grisly-bear went right on the death-bringing mat, and he struck the quartz on the mat. Now he had killed all the quartz on the mat. As soon as all the quartz on the mat was dead, the lord, Qá'x-né'q'ëlakë, went into the room and took off the grisly-bear body. Then he called his wife to go with him out of her bedroom with the board front, and to sit down on the settee. Then Always-living-at-Olachen-Place gave them to eat, and the lord and his wife were a married couple. Then the mind of Always-living-at-Olachen-Place was really sore. As soon as the lord and
his wife finished eating, they went back into the room, and Always-living-at-Olachen-Place just lay down in the house. He was deliberating how to vanquish his son-in-law.

Then it occurred to him that he would split a large cedar. Night came. In the morning, when daylight came, Always-living-at-Olachen-Place shouted to his son-in-law, and asked him to go and help him split a cedar. Q'ā'neqē'łak got ready at once. Then his wife begged him not to comply with her father’s (request); but the lord just said to his wife, “Don’t worry unnecessarily about me, for this is nothing that your father refers to (that he will do) to me.” Thus he said. Then he went and hid his wren mask. He went out of the house and took some alder bark. Then he went aboard his father-in-law’s canoe. Always-living-at-Olachen-Place also went aboard the canoe, carrying on his back his wedge-basket [into his canoe].

Then they paddled. When they arrived at the pretty beach called Rolling-down, they stepped out of the canoe and went into the woods. They had not gone far into the woods when they arrived at a thick cedar-tree lying on the ground. Immediately Always-living-at-Olachen-Place put his wedges into the end and struck them with his hammer. The lord just watched what he was doing. He was just sitting on the ground, waiting for his father-in-law to speak. The lord had not been sitting there long when the cedar began to gener'maxs lā'k'asaē e'犍lā'pōqīl lā'-k'asē o'pōqīlē. Wā, ō'kwa's'em'laxaē Dzawadā'laliē la tē'x'-alīk'asa- Wā, lā'k'asē'm'laxaē kwē'xela'lag'lit qa-kā'ts gwōyō'kwaflaxēs nugu'mpē. Wā, lā'k'asē'm'laxaē g'ī'g'ag'a'edk'-asxēs lā'tlasōkwāsē lēx wē'lywa. Wā, lā'k'asē'laxaē nē'geś'widk'asa. Wā, lā'-k'asē'm'laxaē nā'x'-idēx ga'atĪlax lā'k'asaē Dzawadā'laliē lā'q'wālak-axxēs nugu'mpē. Wā, lā'k'asē'm'laxaē hēlax qa lā'k'asēs g'ī'wālak-asxēs lā'tlē'taxēs wē'lywa. Wā, hē'x'-idēk'-as'ém'laxaē Qī'ā'neqē'łaxēlaxē xwā'ndīd'asa. Wā, lā'k'asē'laē gene'mas hawā'x'ulāx qa 15 k'ē'yask'asēs nex's'yatslā'ak'asēx o'mpas. Wā, ō'kwa's'em'laxaē a'da 'nēx'xa, lā'-k'asēs gene'më: “Gwā'k'as la wūflēm nō'nēqelīn qa'k'asēx k'ē'yā'kwāsēx gwōyō'tak'atsōx ȧ'sex g'a'x'k'asēn;” 20 'nēx'k'asē'laē. Wā, lā'k'asē'm'laxaē qu'lā'laxlēlaxēx wā'xemlē. Wā, lā'- k'asē'laxaē lā'welšk'as lā'xēs g'o'xwē qa'k'atīs la'ē axē'dk'as lā'xē lā'q'luše. Wā, lā'k'asē'laxaē lāxs lā'k'asēx yə'ya' 25 tsē'taxēs nugu'mpē. Wā, lā'k'asē'laxaē ö'gwaqak as lā'xē Dzawadā'laliē oxā' lak'asēx lā'datslē lā'k'asēx yə'ya'tsē. Wā, lā'k'asē'laxaē sē's'widk'asa. Wā, lā'k'asē'laē lā'g'aa lā'xē éx'e awī'na'gwis 30 tē'gadas Quum'ngwisē. Wā, hē'x'lk'asē'em'laxaē ho's'wultā lā'k'asēx yə'ya'tsē qa'k'atīs la'ē ho'k'yagā. Wā, k'ē'yask'asē'laxaē a'lag'ila'k'asēx lā'k'asaē lā'g'aa lā'xē k'ā'tlē'se lēx 35 wē'lywa. Wā, hē'x'ldk'asē'm'laxaē Dzawadā'laliē qu'wa'lebdīk'atsēs tē'tā'-nōtē lā'k'asēx qa'k'atīs lā'bē'to'dk'asētsēs o'sđē lā'k'asēx. Wā, ō'kwa's'em'laxaē a'da xī'x'isēnsex gwā'lāg'ildū'as. Lā' 40 k'asē'm'laxaē ō'kwa's'em kwa'la'śa' ō'la' lak'as qx dō'tlē'g'atsōkwan'sēs nē-
crack. Then (the crack) was wide enough for a man (to go into). Then Always-living-at-Olachen-Place threw his hammer into the crack of (the tree) he was wedging. Immediately he spoke, and said, "Oh! my hammer has dropped in! Come, go and get it!" Thus he said.

Immediately the lord took off his blanket, for he thought that it would be inconvenient, and he tucked the wren mask in his arm-pit, and also the alder-bark. He was just naked when he jumped into the crack of the thick cedar-tree. There was a spreading-stick in the crack. Then he took out all the wedges, and the lord jumped into the crack of the cedar-tree. As soon as the lord had jumped in, Always-living-at-Olachen-Place knocked out the spreading-stick from the crack of the cedar-tree. (The lord) just spit out the alder-bark and put on the wren mask. Then he jumped out, and wren hopped about. Then Always-living-at-Olachen-Place spoke, and said, "Now you will stop making me ashamed. Serves you right." Thus he said, while he put his wedge-basket on his back and went away.

He had not gone far when the lord took off the wren mask and went on, carrying the stone hammer. Then the lord called his father-in-law, and said, "Oh, my dear! why did you leave me?" Wà, k'ë yask'as'łaxaë gës k'wë'së a'dåxs lâ'kasë k'wë'gëla xó's'wikas'ë wë'lywë. Wà, lâ'kasem'łaxaë hë'padzëq'as'łaxa'këtë bëkum'ëla lâ'kasë lebitë'ndikasë Dzâwâdâ'lalisës o's'dë'x'dë lâ'xë xe'wë'la'yasës le'mkas'okwașë. Wà, hë'ndikasem'łaxaë dö'ttëg'a'fà. Wà, lâ'kasem'łaxaë në'x'a: "s'ya, lâ'kas'ma'së tè'xpö'tën o's'dë'x'ås. Wà, gë'la'kas lâ'glîl la 10 qak'ëts la'ös axé'dk'asqë, në'x'kas la'xaë.

Wà, hë'ndikasem'łaxaë a'då xa'n-x'ndikas'ës klutë'të gwâ'që:lë a'ë'da-k'ëlaax. Wà, lâ'kasem'łaxaë g'ëp'tòld'15 k'asë xwâ'tëmëlë lâ'kasës dë'mgulașë lô'kwë'së lë'qutë. Wà, o'kwas'em'łaxaë la xa'n'sgmalaaxs lâ'kasë dë'xâ:pö'lk'asë, lâ'xë xe'wë'la'yasë lë'xwë' wë'lywa. Lâ'kasem'łaxaë la që'dëxtstà 20 a'x'ya xe'wë'tëk'asas. Wà, lâ'kasem'łaxaë axö'dik'asxë lë'ñ'ntë. Lâ'kas'ë'sæ'la-xaë a'då dë'xt'pö't'la lâ'kasë xe'wë'la'yasë wë'lywë. Wà, gr'lk'asem'łaxaë a'då lâ'polâ, lâ'kasë Dzâwâdâ'lalisë 25 xû'dëzx'tëd'asë që'dëxtstë'd'asë xe'wë'la'yasë wë'lywë. Wà, o'kwas'em'łaxaë kwë'se'lx'as'ës lë'qulatës lâ'kasë që'dëlx'tëd'asë xwâ'tëmë. Wà, lâ'kas'em'łaxaë dë'xàwà'xàltsë qak'ëts la'k'asë dâ'x'wàqlësë xwâ'tîla. Wà, lâ'kas'em'łaxaë Dzâwâdâlalisë dö'ttëg'a'fà. Wà, lâ'kas'em'łaxaë në'x'a: "Wà, lâ'kas'em'ma'sas gwâ't'k'asë g'ëx bëbënyalak'as g'ëx'k'asen. yllâ'kas'asôût," në'x'kas' 35 dë'çaxës lâ'kasë o'x'le'lgilxàs'ës tâte'x'qës g'ëx'k'asë që's'dik's'asë. Wà, k'ë yask'adzâ'laaxê që's'g'ëlgâaxs lâ'kasë a'då që'o's'x'åxë xwâ'tëmë. Wà, lâ'kas'em'łaxaë dá'lak'asë o's'dë'. 40 Wà, lâ'kas'em'łaxaë a'daqwë a'dåxës neg'impë. Wà, lâ'kas'em'łaxaë në'x'a:
Here is your stone hammer." Thus he said. Immediately Always-living-at-Olachen-Place put some spittle into his eyes, and said, *Oh, my dear! I nearly cried myself to death on account of you, lord." Thus he said, while he went back to the cedar-tree.

Then he tried again. Always-living-at-Olachen-Place put his wedges at the same place where he had put them first. Then he struck them with his hammer, and the crack of the thick cedar-tree opened again. Again he threw in his hammer; and that Always-living-at-Olachen-Place spoke again, and said, *O lord! I let my hammer drop again.* Thus he said. *Let me put in the spreading-stick of yew-wood across this crack of the cedar-tree and go in again and get my hammer.* Thus he said, while he put in the spreading-stick of yew-wood. As soon as he had finished what he was doing, he called his son-in-law to go in.

Immediately the lord took off his blanket and went in again. As soon as the lord was well in, Always-living-at-Olachen-Place knocked out the spreading-stick from the crack of the cedar-tree. Immediately the crack of the cedar-tree closed. Then the lord spit out the alder-bark. When Always-living-at-Olachen-Place saw this, which was like blood, he said, *Now you are really dead — you, who said you were...*
a supernatural man. Serves you right.
Now you will stop making me ashamed."
Thus he said, while he gathered up
his wedges and put them into his basket.
Then he put it on his back and went out
of the woods. He did not know that
the lord had kicked open the cedar-
tree, and that he was carrying one-half
of the cedar on his shoulder, and came
running after his father-in-law. He had
not gone far when (the lord) caught
up with him. He again carried in one
hand the hammer. Then the lord spoke,
and said, “Why did you leave me?
I have just kicked open this cedar-tree
for you.” Thus he said, while he threw
down one side of the cedar.

Then Always-living-at-Olachen-Place
began to be afraid; and he said, “Oh,
oh, my dear! I only thought that
I had better hurry and call my people
to come and help me to get you out.”
Thus he said. As soon as Always-living-
at-Olachen-Place stopped speaking,
he arose, and said, “Let us just go home.”
Thus he said.

Q!ā'néqêlakx had secretly picked up
from the ground some rotten wood,
and he hid it. Then he went aboard
his canoe, and he went to the bow of
the high-bowed canoe of his father-in-
law and lay down on his back. Then
he began to carve the four pieces
of dā k'ë'yas aó'ms b'kumâ'la. Wā,
yllë'lak'asö, lā'k'as'emxa'á's gwâ'k'as.ä,
gäx bëbn'nytlak'as, gä'xen, “nëx-
k'as'laëx lax'sæ'æ q'lä'pë'x"ldk'asxes
tëq'ântuq'æ's q'wâ'tsldk'â'sæs la'ëx
xës q'wâ's'të. Wā, lā'k'as'flaxæ öx-
lex"ldk'ä'sex. Wā, g'axk'as'em'tłaxæ
tłë'tla. Wā, lā'k'as'em'tłaxæ k'ë'yaq-
k'as q'lä'la'x lax'sæ'æ ì'æ ì'w'îs'ts'lsaxæ
we'lywë. Łâ'k'asflaxæ wëx"ldk'asxë
aps'dëlë wëlywà qà's lax'sæ q'qà-
yak'ats lax'sæ'æs ng'â'mpë. Wā,
k'ë'yaq as'lax'æ qwë's'g'ilax'æ lax'sæ'æ
hë'ts'ls'ltë. Wā, lâ'k'as'em'tłaxæ
daxk'ọ'telak'asxë o'sdë'. Wā, lâ'k'as'em-
tłaxæ ì'æ ì'ɑ'łë'nëlx'la'a. Wā, lā'k'as'laqæ
'ñë'x'a: “Wā, m'ā-sdk'as'hs hô'taq'ïlå'sën
qæk'as'gî'n ökwæ's'mæx' lax'æs kwâ'!
ts'lsax'g'æ wëlywùx q'kâ'ts," "ñë'x'k'as-
laxæs lax'sæ'æs yëly'wux' aps'dëlë
wëlywà.

Wā, lā'k'as'em'tłaxæ k'kë'k'as'emld-
kaq's æ Dwâwdâ'lalisas. Wā, lā'k'as'a-
xæ ì'ñë'x'a: ‘A, ì, ì, ì'è'ts, ì'k'as'es ökwa-
mëq'gî'n hë'kas è'g'as'ë hâ'la'g'ta lax'æs
25 axk'ë'lak'asxën g'o'këlota qa g'â'sk'as-
še'sës gë'wâ'ta g'â'sk'asën qk'asënësxë
lä'lol'së fë. "në'x'k'as'flaxæ. Wā,
g'yłk'as'em'tłaxæ qwë'lak'asæ Dwâw-
da'ldalisas lax'æsõ 'që'ul'sk-asà. Wā,
30 lâ'k'as'em'tłaxæ ì'ñë'x'a: "Wëx'ìns
ökwa's'ëm nà'ënas'kwas ö'ma," ì'ñë'x-
k's'laqæxæ.

Wā, hëx"ldk'as'em'tłaxæ Ql'â'qëqè-
laxwë' wun'ëlak'as dâ'deg'ëls'dëxë le'ën
35 q'wà. Wā, lâ'k'as'em'tłaxæ qwë'la-
lax'ë'lex'kæxæ. Wā, lâ'k'as'em-
laqæxæ lax'sæ'æs yë'ya'tsë. Wā, lâ'k'as'em-
laqæxæ lax'sæ'æs q'g'wâ'ya'sës ì'lo'të'në
xwâ'k'ënus ngë'mps q'kâ'ts'ëx'ëq'à
40 ëx'ë. Wā, lâ'k'as'em'tłaxæ k'kë'x"ldk'asxë
mö'sgë'më le'ë'nqwa. Wā, lâ'k'as'em-
Q!ā'néqêlakx had secretly picked up
from the ground some rotten wood,
and he hid it. Then he went aboard
his canoe, and he went to the bow of
the high-bowed canoe of his father-in-
law and lay down on his back. Then
he began to carve the four pieces of

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rotten wood. He was carving dolphins. Then Always-living-at-Olachen-Place went aboard also. He went to the stern of the canoe and paddled. They had not gone far out to sea when the lord threw the four carved dolphins made of rotten wood into the water. Then he spoke, and said, "You will be the dolphins of later generations. Now jump on the one who sits in the stern of my canoe." Thus he said. Then the lord made the four pieces of rotten wood into dolphins. As soon as the pieces of rotten wood were in the water, the four dolphins were jumping, and they began to go far away. They went far away; and it was not long before they came straight back to Always-living-at-Olachen-Place, and they jumped at him; and they had not been jumping long when he died. Then the dolphins jumped overboard with the dead Always-living-at-Olachen-Place.

Then the lord came home in his canoe alone. As soon as he arrived at the beach of the house of his father-in-law, he went up and entered the house. His wife questioned him at once, and said, "O lord! where is father-in-law?" Thus she said to him. The lord replied at once, and said, "Don't inquire in vain about that bad man, for he is dead." Thus said the lord to his wife. Then his wife spoke again,
and said, "You must have had a wonderful time of it while you were splitting boards." Thus she said. Then the woman and the lord were husband and wife. The lord just picked up his infant boy and thus went home. That is the end.

27. Q'a'neqelake meets Mouth-Body.

I will tell you a legend about Q'a'neqelake, how he came to the Gâ'yök'kwadx, whose village was at Open Beach. (I mean) the ancestors of the Gâ'yök'kwadx. It was at the time when he was coming home from the south. Then he saw a man who had mouths all over his body. It is said that his name was Mouth-Body. Then the lord went to him, and he tried to speak to him; and the lord saw also a pretty woman. As soon as Mouth-Body saw the lord, he spoke to him also, but nobody knows what their words were.

As soon as they stopped talking [their words], when Mouth-Body was set right by the lord, he put on him one mouth at the place where our mouth is now. As soon as the lord finished, he went and left him.

Then he arrived in a different country, and he saw one person. I have forgotten the name of the place. The
The man replied to the lord at once, and said, "O lord! I am alone in this country." Thus he said to him. Then the lord spoke to him again, and asked the name of the man. He named his name at once, and said, "This is my name, Speaker-in-the-Beginning-of-the-World." Thus he said to him. Then the lord spoke to him again, and said, "Oh, my dear! go on, and listen to me. I will advise you. Better try to get a woman to be your wife, my dear!" Thus said the lord to him.

Then Speaker-in-the-Beginning-of-the-World spoke, and said, "O lord! who shall be my wife?" Thus he said. Then the lord spoke again, and said, "Oh, my dear! don't you know about the pretty woman, the princess of Mouth-Body, the man in that pretty country? I will give you advice. Go and marry her. As soon as you are married to her, borrow the canoe of your future wife. Wai, lä'kas'słæxænë ëd'ë'x'wë wëg'ëk'axk'asö, ä'dai. Wai, lä'kas'słæxænë ëd'ë'x'wë wëg'ëk'axk'asö, ä'dai.
father-in-law. Then let your wife sit in the bow of your canoe, and paddle out, steering towards the open sea. After you have paddled four days, you will see what I am talking about." Thus the lord said to him.

As soon as the lord stopped talking with Speaker-in-the-Beginning-of-the-World, then Speaker-in-the-Beginning-of-the-World got ready and started. He went to Open-Beach, the village of Mouth-Body. He did not walk long before he saw the house of Mouth-Body. Then he went on until he was quite near it; and, as soon as he was near the house, he saw a pretty woman sitting on the ground just in front of the house. Then Speaker-in-the-Beginning-of-the-World stood still outside, and the pretty woman also saw Speaker-in-the-Beginning-of-the-World where he was standing outside. She arose and went up to Speaker-in-the-Beginning-of-the-World. Then Speaker-in-the-Beginning-of-the-World also went to her.

As soon as they met, the woman, on her part, spoke first, and said, "Oh, my dear! I will have you for my husband." Thus she said to him. Then Speaker-in-the-Beginning-of-the-World also spoke: "Oh, that is just what I came for, for I want to have you for my wife." Thus he said. Immediately the woman invited her husband in.
When they had gone into the house of her father, the woman told her father how she had got a husband, and the father was also just glad because his princess was now married.

Then it occurred to Speaker-in-the-Beginning-of-the-World what Qlă'neqë'łakx had said. He borrowed the canoe of his father-in-law, and after four days he asked his wife to go and paddle. They launched the canoe of his father-in-law, and they went aboard the canoe. Then he steered out to the open sea. Night came while they were on the open sea. Daylight came in the morning. The pretty woman never questioned her husband as to where they were going. When they had been out four days, they saw something really thick standing on the water. They could not see it stop above. Then Speaker-in-the-Beginning-of-the-World immediately obeyed the word that had been heard. As soon as he went near the butt-end of what had been seen, he heard many whistles. Then Speaker-in-the-Beginning-of-the-World looked, and saw many Fool-Makers. Then the person who could not be seen spoke again, and said,
"Speaker-in-the-Beginning-of-the-World, look at this! You shall dance the Nö'nhm. You will have the name Da’esem." That means the post of heaven, for this was the post of our world at the butt-end of which they were. Then they heard again some one speaking, and saying, "Now go around to the left side of the butt-end." Thus it said. Speaker-in-the-Beginning-of-the-World went at once to the place that was mentioned. As soon as he arrived there, he heard the sound of Cannibals, the same sound as our cannibals — of us, the Koskimo — utter. "Wo, wo!" Thus it said. And there were also many head-rings of red cedar-bark. Then the speaker spoke again, and said, "Look at this! Your name will also be Swallowing-Strips and Gulper." Thus he said. "And you will have for your cannibal pole the post of our world." Thus he said.

As soon as Speaker-in-the-Beginning-of-the-World had gone around what was standing on the water, he went home. He went right into the inlet of the Troubled-Ones, and he built a house at a place named Amā’gi’nax. As soon as the house was finished, whistles sounded in the right-hand corner of the house, and many Fool-Makers appeared. After the house had been there four days, the cannibal uttered the cannibal cry in the left-hand corner of the house; and therefore it is thus that first the Nö'nhm is made to appear; and after we have danced

k'asa: "Wai, dò'qwålahxaslax' Dò'da' nowisak. Lå'k'as'mxaax noñ'emk'as-ló. Wai, lå'k'as'mxaax te'gadax. Da'ësím." Lå'k'as'mxaax gw'ær'laxa lá'k'as'xw q'ëldëczem q'ax'asnex k'as'we'lwaxaas 'nål'aka'saqë lå'k'as' hänxæsõkwaxaas. Wai, lå'k'as-laxæné ë'tëd wuë'ëlax' do'tlæ. Lå'k'as'mlaaxæné 'nëx'k'asa: "Wai, gwa'ësax lá'k'as'laxæné qem'x'iq'ix'æë." *nëx'k'as'laaxæ. Wai, héx'ldk'as'x'em'laaxæné lå'k'as'Dò'da"nowisë lá'k'asex gw'ø'yq'kasaxaas qa lá'ts. Wai, g'I'k'as'em'laaxæné lá'g'ak'ak'axësæx lá'k'asæ wu've'ax'alê'lxæsæx hám'ts'lla'k'asæxnu'x' gwë'k'âlæ'sex'grænu'x' Go'sgrimuxwæx hám'tsæ. "Wo, wo," *nëx'k'as'laaxæné. Wai, tø'kwase qlé'nemk'asæ an'wúma. Wai, lå'k'as'em'laaxæné 'nëx'k'asæ. "Wai, dò'qwålah lá'k'as'em'laaxæsæx Tsqwä'na 'lökwa'átse Tsqw'áq'gí'së, "nëx'k'as'laaxæné. "Wai, lå'k'as'mlaaxæsæx hám'sp'êx'ng'ex'asæx 25 q'em'dëmxænts 'nålæx, "nëx'k'as'laaxæné. Wai, g'I'k'as'em'laaxæné la'éstak'asæ Dò'da"nowisæx tá'wâ'laax g'u'k'as'asæsænë nät'naxwa. Wai, hé'k'as'laaxæné n'ëg'ëk'asæ wun'at'hm'sk'asæsó Xó'ya-laswulæ. Wai, héx'ldk'as'em'laaxæné g'wkel'ak'as lâx'o Amâ'g'í'nax'lax. Wai, g'I'k'as'em'laaxæné gwåk'asæ g'ø'ywaas lå'k'asæsænë dzê'sleg'al'asæ 35 hë'lk'lo'tø'wållk'asæ g'ø'ywaas. Wai, g'u'k'as'em'laaxæné në'ldk'asæ qle'nemk'asæ Nö'tsmg'ila lå'k'asæx. Wai, hé'k'as'em'laaxæné lá mo'xsæ 'nål'aka'sasæ g'ø'ywaaxs lå'k'asæ hâm'ts'llal'ak'asæ hâ'matsla lák'axësæ g'm'x'ëwållk'asæ. Wai, hé'k'as'em'laaxæné hé'g'I'k'as
the Nönhem for four days, we begin the winter dance, for that was the word of the speaker of the post of our world; and therefore we treat the Nönhem as the elder brother, for it was made first by Speaker-in-the-Beginning-of-the-World; and the winter dance is the younger brother of it. This is the end.
APPENDIX. — ABSTRACTS.

The numbers printed in the margin refer to pages of the present volume.

TRADITIONS OF THE LÉ'GWILDA'XO.

1. Most-Beautiful-One (Ex'q̲ən̓q̲əl̓agəsmə). ¹

Q’a’neg̲əfl̲a’k̲ goes to PEn’latsto marry the daughters of Down-Dancer. He borrows the old man mask of the Devil-Fish, puts it on his face, and sits down at the place where the girls are accustomed to walk every evening. They think he is a runaway slave, and try to take him home; but with the sucking-cups of the Devil-Fish mask he holds on to the ground, and only the youngest of the four girls is able to take him along. She takes him home, and he sits down in front of her bedroom. At night he takes off his mask, enters her room, and reveals himself. He marries the girl. In the morning he puts on the mask and sits down outside. According to another version he goes to PEn’latstas because he knows that the daughters of Down-Dancer are in love with him. When the girls discover him, the older daughters throw stones at him. The youngest one speaks kindly to the old man. Then she is left by her sisters, and Q’a’neg̲əfl̲a’k̲ reveals himself. He stays in the woods, and the youngest daughter goes to see him every night. After two months have passed, the three elder sisters follow her secretly, and discover Q’a’neg̲əfl̲a’k̲. They all fall in love with him. The sisters quarrel as to who is to have him for a husband; and for this reason Q’a’neg̲əfl̲a’k̲ tells the youngest one that he is going away, and that he will be found again as an old man sitting at the place where the girls take a walk every evening. (Here the first version continues). The elder sisters do not suspect that the old man is Q’a’neg̲əfl̲a’k̲, and they search for him in vain in the woods. One day Down-Dancer takes the old man along in his canoe. He goes ashore, and leaves the canoe in the care of the old man. When he returns, he sees a handsome man in the canoe, and the canoe goes out to sea. He calls the man; but every time he calls, the man shakes his body, and the canoe goes farther out to sea. This continues until he offers him his youngest daughter. The canoe goes back to the island; and Q’a’neg̲əfl̲a’k̲, by shaking his body, makes the canoe go home at once. When the elder daughters see Q’a’neg̲əfl̲a’k̲ in the canoe, they try to attract his attention, but he takes no notice of them. He follows the youngest one, his wife. Down-Dancer dislikes his son-in-law, and complains that he has no fire-wood. Q’a’neg̲əfl̲a’k̲ pushes a pine-tree over, carries the bark home, and throws it down outside of the house. Then Down-Dancer asks his son-in-law to pick salmon-berries, although it is winter. Q’a’neg̲əfl̲a’k̲ brings back a small basket full of salmon-berries, which always remain the same in quantity, so that the people are unable to eat them up. Down-Dancer asks him to bring two woodpeckers to peck off the insects from the house. Q’a’neg̲əfl̲a’k̲ orders them to continue pecking day and night. The woodpeckers continue to peck, and finally Q’a’neg̲əfl̲a’k̲ orders them to kill Down-Dancer. He leaves his wife. He throws the devil-fish mask into the water near Denman Island, and for this reason there are many devil-fish at that place.

Woodpecker has two wives. — Grisly-Bear-Woman and Black-Bear-Woman. Each has four sons. Black-Bear-Woman is industrious, and is loved by her husband. For this reason Grisly-Bear-Woman is jealous of her. One day when the women are out root-digging, Grisly-Bear-

¹ The Q’a’neg̲əfl̲a’k̲ tradition of which the present tale forms a part is told in Chapter VI, p. 185, et seq. of this volume, although incidents of the Q’a’neg̲əfl̲a’k̲ tradition will be found in Vol. III, p. 94, p. 100, and p. 167 (cf. the version of this tradition in F. Boas, Indianische Sagen von der Nord-Pacifischen Küste Amerikas, p. 199, No. 22).

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14 Woman kills Black-Bear-Woman. In the evening she boils her meat and gives it to the children to eat. The youngest one recognizes by the taste that it is his mother's breast. They decide among themselves to kill the sons of Grisly-Bear-Woman. 17 They bathe in the river. They play with the children of Grisly-Bear-Woman in the water and drown them. Then they put the bodies up in the house as though they were taking roots out of boxes, while the youngest one is placed near the fire, the tongs in his hands. Then they run away up the river, and ask the trees whether their roots grow straight down. They are directed farther inland. They come to the Heron, who is asked to stretch his leg across the river for them to cross. They ask him to detain Grisly-Bear-Woman if she should pursue them. They come to Water-Ousel, who ferries them across the river, and they ask him also to detain Grisly-Bear. Finally they reach the yew-tree, who says that its roots grow straight down. Then they climb up the tree. Soon Grisly-Bear-Woman comes in sight, and stops under the yew-tree, where there is a small pond in which she sees the reflection of the children. She pretends to be friendly, and invites them to go home to their mother. The children pretend that they will throw down the youngest one, whose cape they throw down, which is torn to pieces by the Grisly-Bear. Grisly-Bear-Woman tries to dig up the tree, but is prevented by the water. The Wren begins to tease her, is swallowed by the Grisly-Bear, but flies right through her. When Wren is swallowed again, he starts a fire in her stomach, which kills the Grisly Bear. From her ashes originate mosquitoes and horse-flies.

22-27 3. Qä'tenats and Qä'te'mo. 1

23 Qä'tenats is jealous of his elder brother Qä'te'mo, who is a great shaman. They go to purify themselves in a river. They sit on a rock in the river on which there is a piece of bark. They hear something moving in the bushes, and Qä'tenats throws a piece of bark at it. The noise ceases. On the following day they go out in their canoe and come to a head of kelp. Qä'tenats climbs down and reaches the roof of a house. He is invited in, and sees people assemble, trying to cure a sick person. He is requested to find the cause of the sickness, and discovers a piece of bark in the side of the patient. He pulls it out. The sick man is the double-headed serpent. The serpent man recovers, and tells Qä'tenats that he will be a great shaman. He gives him as supernatural gifts a pond, reed matting, and a petrel. Qä'tenats is sent home, and is found lying dead at high-water mark. He awakes and tries his supernatural power. At once the pond, the reed matting, and the petrel appear in the house. Qä'te'mo is jealous, pretends to be sick, and when Qä'tenats discovers this, he tears his inner organs and thus kills him.

28-29 Traditions of the Dzä'wadee'nox 2.

1. Listened-to (Qä wadiliqala). 3

29 Three male wolves and one female wolf live before the Deluge. When the waters subside, they take off their masks and become human beings. The name of the largest one is Listened-to. He tries his supernatural powers in a contest with his sister Healing-Woman. He vomits a piece of quartz, which he throws at his sister, who throws it back. Then he throws it at a large mountain, which therefore is called Quartz. He does so because he begins to fear the power of his sister, who is not hurt by the quartz. He shouts in different directions, and is answered by the ancestor of the Koskimo. Thus they discover that he is the only person besides himself who is not killed by the Deluge. He kills one of his younger brothers by biting his throat, cuts his body to pieces, gathers the flesh into a round ball, which he throws upward. It turns into eagle-down, scatters over the world, and from it originate the people of the different tribes. He states that the different tribes shall speak different languages. The sister and the surviving brothers build houses at separate places. Listened-to catches fish in snares. He lets his dog try the fish, and he finds that it is good food. The fish is the oclachen. Listened-to hates his younger brother, and does not give him any of the fish. His younger brother starts in his canoe and

1 See F. Boas, Indianische Sagen, p. 94.
settles at another place. Listened-to dreams of an old man who makes a fish-basket. Thus he learns how to catch fish in fish-baskets. The next night he sees the same old man in his dream, who teaches him how to make a box for cooking the fish, tongs for lifting red-hot stones, and the whole method of cooking. When he wakes, he finds a box and tongs in his house, and sees the box full of fish-oil. His younger brother comes to visit him, and upon his question Listened-to tells him that the birds at his place sing "Dzā'wa-dzxlé." For this reason his tribe are called Dzā'wadjënxw. The younger brother says that the birds at his place whistle (ha'wala). For this reason his tribe are called the Haxwā'8nis.

2. Listened-to and He-who-became-Chief-by-hunting-on-Sea (Qā'wadišqiłæ ŁòÓ'łā'tałe).¹

Listened-to bathes to get supernatural power. He hears the howling of wolves, and discovers a large house in which the wolves are dancing. When they try to walk on hands and feet, they cannot do so because Listened-to is looking on. Mouse-Woman is sent to discover the cause of their failure. She finds Listened-to, and invites him in. The men are ashamed and look down. He sees that the house has wolf carvings and paintings. He is invited to see the dance. A number of ghost masks, an eagle-tail, and a war-axe appear, and disappear again under ground. These various objects are explained. He is told that the war-axe serves to drive away the profane. The Mā'dem is shown. Listened-to is told that the Wolves will give him this house after his return home. He also sees a harpoon-shaft in the house, which is given to him. He finds himself at home, and discovers the large house of the Wolves and their hunting-canoe. The house has a snapping-door. On the following morning he goes out hunting. In the evening the dance is performed in the house. After four days he goes out in his canoe and meets He-who-became-Chief-by-hunting-on-Sea.

3. Feeder (P'òłas).

Chief Feeder has an attendant, Tucked-in. He is overbearing. One day when his father-in-law brings a box of crab-apples as a present, his attendant throws a ladleful of crab-apples into the face of a man named Fool, who does not dare to take revenge because the chief is feared. The people are invited in, and the attendant dips his hair into the crab-apples and tosses it into the faces of the guests. When the attendant goes out getting fuel, he cuts with his canoe the salmon-traps of the people. Feeder's younger brother conspires with Fool to kill the chief. One day Feeder takes his younger brother's canoe without asking permission. He gives a feast and again maltreats his guests. Later on Feeder's younger brother borrows Feeder's canoe, and when his young men carry the canoe, they are tripped by Feeder's attendant. Thus the canoe is broken and a new canoe is demanded in exchange. The younger brother invites the tribe, and when the attendant again tosses his hair into the faces of the guests, the younger brother ducks him into a grease-box. Then Fool enters, carrying his war-axe, and kills the chief. Feeder's two sons do not live with their father, but are being brought up by Fool, who is a warrior. They pretend to make light of their father's death; but when they get older, the older brother steals Fool's war-axe. The two children train to get supernatural power, and bathe in cold water. The elder brother meets Strength-of-Bank-of-River, with whom he wrestles to get supernatural strength. After wrestling with this spirit several times, and after having blown water on his face, he is so strong that he can twist a yew-tree. One day while the tribe go picking cherries, they are attacked by a grisly bear, and the young man takes hold of it and breaks off its lower jaw. This is the first time he shows his strength. One year when Fool has caught many oalchen the young man throws Fool's dog on the fire. Fool's wife says, "Do you do this because your father was killed by my husband?" Then the young man and his younger brother take the war-axe from its hiding-place and kill Fool and his wife.

4. Sitting-on-Earth (Klwa’dzā’e). 1

Sitting-on-Earth has for his wife a figure carved out of alder-wood, with hair of yellow cedar-bark. One day while he is cutting wood, a supernatural being invites him to go along, saying that his house is just beyond ten large mountains. After having passed four large mountains, they find a house and are invited in. The chief, Seer, is lying in the rear of the house, and they are fed with tallow of mountain-goat and roots. He receives mountain-goat wool as a present. After crossing some more mountains, they discover smoke. Sitting-on-Earth is tired, and they are invited in by Bluejay, and are fed with berries. They go on, and reach Mink’s house. Sitting-on-Earth is told that in order to reach the house of his companion he has to cross four more mountains. After they cross the next mountain they discover houses. An old woman warns them not to enter the chief’s house, in front of which a pole stands with an eagle sitting on top of it. Sitting-on-Earth disobeys and is devoured by the Wolves, the inhabitants of the house, who, however, vomit up his flesh, which is sprinkled with water of life, and he is revived. He tells the Wolves that he desires to have a supernatural treasure. They give him the water of life, the death-bringer, and a harpoon. These are folded up so that they are only a small bundle. When he leaves the house, the old woman tells him not to go on with the supernatural being, because if he does he will not return home. He reaches his village.

TRADITION OF THE GWÁ’WÁ’ENOX. 2

First-Beaver (Ts’gul’is). 2

First-Beaver is so strong that he is able to twist yew-trees. His younger brother, Paddled-to, does not exert himself to obtain supernatural power. On being kicked by his father, he decides to commit suicide, and goes into the woods. He reaches a large lake, and sits down on the shore. The water rises up to his feet, and then up to his knees, and a small devil-fish rises in the lake. The water goes down again and rises up to his breast. The devil-fish re-appears. The water sinks, and rises again up to his neck. The devil-fish re-appears, covers Paddled-to, and takes him down to the bottom of the lake. There he finds a house, enters, and sees the chief sitting in the rear of the house. The house is carved with representations of sea-lions. He is welcomed by the Speaking-Posts, and is told that he is to receive supernatural power. He is told to go with the Killer-Whale all round the world, and is placed in a small canoe, thus assuming the shape of a killer-whale. They visit all the sea-monsters. They visit the village of the Bella Coola. There they take away the soul of a man who pleases them. Then they return to the house of the chief of the lake. He is given the chief’s house, and receives a new name and supernatural power. He and his house drift down the river, and are discovered by his younger brother. As soon as he is seen, he and his house disappear again. The people get ready to receive him, and when the house re-appears launch four large canoes to meet it, but the house disappears again. One day his younger brother goes along the beach and sees a bull-head with a man’s face, in which he recognizes his brother. When he tells what he has seen, he is struck by his parents. The father of the young man is driven away and maltreated by his tribe, because he was the cause of the supposed death of the young man. His young son, who had been struck by him, goes out again, and again sees the bull-head. He calls his parents, who discover that what he says is true. The people try in vain to catch the fish. While the people are looking on, the bull-head becomes a whale; an eagle comes down and alights on the fin of the whale; and at last he becomes a sea-otter, over which many gulls are flying. Finally the man who has obtained supernatural power is caught, and his house appears in the village. He himself is in the house, singing his sacred song; and the people come and examine the house, and see the carvings and masks. The returned youth invites the tribe in, and the people jump in through the snapping-door. The people are welcomed in the same way as the young man was welcomed at the bottom of the

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1 See Vol. III, p. 361.
2 The same man is mentioned Vol. III, p. 158.
pond. Whistles are heard, and the two brothers of the youth who had obtained supernatural power disappear. The youth announces that he will give a winter dance, and red cedar-bark appears. Then the brothers re-appear in the form of a supernatural whale and of a sea-otter. The people re-assemble in the house, and are addressed by the Posts. The dances of the whale and of the sea-otter are described. The youth distributes coppers among his tribes. The youngest brother is lost while hunting mountain-goat. The follow-

ing winter he is seen on the mountains, wearing pieces of quartz on his head. The people begin the winter dance, but the boy does not return. One day a person enters the house of the young man's father, and says that he is his youngest son returned; but since he has no hair and no nose, and since his eyes are red, the old man does not recognize him, and drives him away. The boy turns, and then the father recognized him by a scar on the thigh; but the boy leaves never to return.

THE MINK TRADITION. 1

1. Mink and the Sun.

A woman loses her husband and her son. One day while she is making mats, the sun shines on her back, and thus she becomes pregnant. She gives birth to a boy, who is called Born-to-be-the-Sun (the Mink). Mink grows up quickly, and asks his mother to make him a bow and four arrows. He kills small birds, and his mother makes a blanket from their skins. The children, particularly Land-Otter, tease him, and finally say that he has no father. Mink runs to his mother, who tells him that the Sun is his father. He says that he will wrestle with Land-Otter, and asks his mother to throw hot ashes on Land-Otter's face. When he wrestles with Land-Otter, he himself is vanquished, and by mistake his mother throws the ashes on her son's face. Then he tells his mother that he proposes to visit his father. He shoots his arrows against the sky, making a chain of arrows, which stretches down to the ground. He shakes them, and they become a rope. Then he climbs up through the door of the upper world, and sits down in front of a house. He tells a woman who discovers him that he has come to see his father. He is invited in, and his father requests him to take his place. He is dressed in the ornaments of his father, and is warned not to go too fast and not to sweep away the clouds. In the beginning he walks slowly, but soon he gets impatient and sweeps away the clouds. Then the world becomes hot, and the mountains begin to burn. He is pursued, his ornaments are taken off, and he is thrown out of the door of the upper world. He is found floating on the sea, and comes to life again.

2. Mink's War with the Wolf. 2

Wolf and Deer devise a plan according to which Deer pretends to be dead. Mink asks his tribe to make a grave-box for his friend. They do not know where to bury Deer, because they are afraid that the Wolves will take away his body. The grave-box is placed on a spruce-tree behind Mink's house, but it is not put up very high. The Wolves come, trying to get the body. They climb on one another's backs, and their fourth attempt is successful. The chief of the Wolves feels about in the box with his tail, and Deer cuts it off. The Wolves tumble down and run home, and Deer also goes home. The tail is hung up over the fire of Mink's house. The Wolf sends his attendant, and is told that in return for the tail Mink wants the tide to go out. The chief of the Wolves offers to let the tide fall a little. When this is not acceptable, he offers to let the water run out entirely, and when this is not accepted, the tide as it is now is offered. Then the tail is returned. The people learn from the Wolves how to roast clams.

1 See Boas, Indianische Sagen, p. 157.
3. Mink carries away the Child of the Wolf.1

Wolves discover what has happened, they ask for the return of the child. They are offered in exchange that the tide shall fall a little. After several attempts, they offer that the tide shall fall as much as it does now. This is accepted, and the child is returned.

4. Mink's War with Southeast-Wind.2

The southeast wind is blowing hard, so that the people cannot obtain any food: therefore Mink invites the people to make war on the winds. First they try to attack the Northwest-Wind, but they are driven back. Then they attack the Southeast-Wind. They start in their canoe, and go southward. Halibut is told to lie down in front of the house, so that Southeast-Wind shall slip when he steps out of the door. Devil-Fish and Merman are ordered to take hold of him, and Sea-Bear and Deer shall pretend to kill him. First they are unable to make any headway against the wind, which comes out of the anus of Southeast-Wind. At night it becomes calmer. When Southeast-Wind steps out of the house, he slips, is caught, and they threaten to kill him unless he promises to make good weather. First he offers that it shall always be calm; but since this is considered too much, he promises to let gales blow not longer than four days at a time.

5. Mink kills the Sons of the Wolf.3

The Wolf gives a winter dance, and his four sons disappear. At this time Mink is engaged in making a salmon-weir, and every morning when he goes to look after it he finds that it has been tampered with. He mends the weir, but every night it is tampered with. One night he takes his spear and watches his weir, and he sees the sons of Head-Wolf come and break it and take out the salmon. Mink kills them with his spear. He cuts off their heads and hides them in his mother's basket. He gets his head-ring of red cedar-bark ready for the winter ceremonial, expecting to be invited in. He makes a new salmon-weir, which catches one after another various kinds of fish. Finally it catches the double-headed serpent, and he puts it on a stone at that place. Therefore it brings bad luck to touch that stone. He tells his mother to fetch his fish. His mother takes a basket, and, when she touches the double-headed serpent, her body is distorted. He straightens her out, fills her basket with mussels, and pushes her out to sea. She becomes a fish. He carries the double-headed serpent to his house and skims it. Then he is invited to the winter ceremonial. The sons of the Wolf do not return when the people assemble to meet them. Mink attaches the heads of the young Wolves to his cedar-bark head-ring, and he asks four of his friends to pull out a board on the right-hand side of the dance-house, and to sit in front of it, and four others to do the same on the left-hand side. He explains that he expects a fight with the Wolves, and that he has sent his mother out to sea, that she might not be killed by the Wolves. When all the people are in the dance-house, Mink enters, covering his face with his blanket, and, after dancing around the fire, he uncovers his head-ring. The Wolves see the heads of their princes and try to kill him, but Mink escapes through the hole made by his friends. Then a secret song is heard in the woods. The people believe that the song is that of the young Wolves; but Mink enters, again covering his head with his blanket. After walking around the fire, he uncovers his head, and the double-headed serpent is seen on his head, the sight of which stuns some people and kills others. He escapes to a point of land, kicks it out seaward.

1 Compare Boas, Indienische Sagen, p. 158, No. 2.
so that it becomes an island, and sits down on it. At night he goes into the woods and finds a dzö'noq'wamaking a canoe. Her child is in a cradle near by, and he pinches it and takes it away. When the mother notices that the child has been taken away, she gives in exchange her self-moving canoe. The canoe goes by itself down to the beach. Mink stands in it; and when the Wolves see him, he is pursued. As soon as the Wolves come near, he shows his head-ring with the skin of the double-headed serpent. Then all the Wolves are transformed into rocks. The versions of this legend vary somewhat.

6. Mink marries the Princess of the Spirits.¹

Mink tells his mother that he wants to marry the daughter of the Spirits. He dresses up, puts a feather in his hair, and goes to their village. When he says that he wishes to marry the chief’s daughter, she is given to him. His wife goes digging clams and spearing sea-eggs. He claims that he does not like sea-eggs. When the people eat, he tells them not to throw the refuse down at a dirty place, because that will bring bad luck. Then he goes out, and it is discovered that he is eating the refuse of the sea-eggs. His father-in-law becomes ashamed, and kills him with stones. Mink is found, and revives.

7. Mink marries the Kelp.²

Mink tells his mother that he wants to marry the Kelp. When the tide turns, the Kelp goes down under water. Mink clings to it. The Kelp does not let him go, and he is drowned. When he is dead, Kelp releases him, and he is found on the beach, where he revives.

8. Mink marries Frog-Woman.³

Mink tells his mother that he wants to marry the Frog-Woman. He goes to the village of the Frogs and marries one of them. He asks his wife to croak, but she says that the chief Frog must begin. Then Mink himself begins to croak. All the Frogs and also his wife follow suit, until he cannot endure it any longer, and leaves his wife.

9. Mink marries Diorite-Woman.⁴

Mink tells his mother that he wants to marry Diorite-Woman, who does not talk. He marries her, and gets angry because his wife does not answer him. He punches her face, and he hurts his fingers so that they bleed.

10. Mink and Sawbill-Duck.⁵

Mink desires to marry Sawbill-Duck-Woman. He goes to her house and pretends to be sick. The women go out to dig clams, and he stays in the house. They take off their private parts and put them into a box. As soon as the women are gone, he takes out the private parts of Sawbill-Duck-Woman and cohabits with them. He washes them and places them on the roof to dry. An eagle carries them away, but drops them because his talons are made numb by an incantation of Mink. They drop into bushes and he has only time to throw them back into the box. When the women discover what he has done they trample on him.

11. Mink kills his Friend Otter.⁶

Mink covets Sawbill-Duck-Woman, the wife of Land-Otter. He makes friends with Land-Otter, and engages him to join in a war expedition. They set out to make war on the Ghosts. In the morning, while it is foggy, Mink lets his nose-ornament drop into the water. Then he

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¹ See Boas, Indianische Sagen, p. 159, No. 8.
² Ibid., No. 4.
³ Ibid., No. 6.
⁴ Ibid., p. 72, No. 9.
⁵ Ibid., p. 158, No. 5.
⁶ Ibid., p. 158, No. 7.
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jumps into the water, and comes up bringing sea-eggs. When Land-Otter asks him for some, he tells him to get them for himself. When he comes up again, Mink spears him and buries him. He takes out his own musk-bag and transforms it into a man, whom he tells to say that he is the son of the chief of the Ghosts. When he tries to ask him, the boy at first replies that he is Mink’s musk-bag, but afterwards replies as requested. When Mink approaches his village, he wails, pretending that his friend has been killed in war. He is questioned by Land-Otter’s widow as to how her husband was killed. He tells her to go into her house and to spread a curtain of mats around her seat. Then he follows her, and, instead of telling her who has killed Land-Otter, he makes love to her touching various parts of her body and finally her privates under the pretense of telling where otter was wounded. When the people ask the slave who he is, he says that he is Mink’s musk-bag, which then resumes its real form.


Deer is jealous of Mink, who is the lover of Sawbill-Duck-Woman. One day when the women go out to dig clams, Deer puts on his deer mask and hides in the woods. When he sees the canoe of the women, he jumps into the water. The women pursue him, and, according to his wish, Sawbill-Duck-Woman takes hold of him, stepping with one leg over the gunwale of the canoe. Deer with his antlers takes away her private parts and throws them ashore. He goes home and pretends that he will make new private parts for the woman. He first makes them of wood and when they are found not to be good, he replaces her own and cohabits with her.


Mink pretends to be sick and to be near death. He is questioned as to where he wishes to be buried. The people want to place him in the branches of a tree, but he says that is not what he wishes. They want to place him on the ground, but he does not wish this either. Then they propose to place his coffin on an island, and he agrees. He asks them not to tie on the cover.

14. Mink and the Starfish-Women.

After he has been dead for four days, the people go to bathe. Then two women see him walking about carrying sea-eggs. Deer and Raccoon are sent to look after the grave, and he pretends to have become a ghost-dancer; but the people know that they have been tricked, and they do not allow him to dance.

15. Mink imitates his Hosts.

The myth people live at Crooked-Beach, divided into various families. At the request of Great-Inventor, they invite one another to feasts. Thrush calls the people, gets four salmonberry-bushes, puts on her mask; and when she sings, the bushes begin to sprout and blossom, and soon the berries are ripe. The guests go home, and Mink tries to imitate what Thrush has done, but he is unsuccessful. Next Water-Ousel invites the animals, knocks

1 See F. Boas, Indiannishe Sagen, p. 177, No. 17.
his ankle with a stone, and salmon-roe squirts out.

Four boxes are filled, the salmon-roe is cooked, and the guests eat. Mink tries to imitate what Water-Outel has done, but is unsuccessful.

Next Fish-Hawk calls the people. He puts on his mask, flies down, and catches four spring salmon. Before Mink has time to call the people, Eagle invites them to a feast. Mink first declines to come, because he has been forestalled by Eagle, who then offers him his eagle mask. Then Mink goes to the feast. Eagle puts on his mask and catches the porpoise. Then Mink asks Raven to call the people to a feast. He borrows the eagle mask; but when he tries to fly, he falls. Finally he succeeds in catching a very small porpoise.

Next Crane calls the people. He puts on his crane mask and spears a silvery salmon, which is boiled and given to the guests.

Next Kingsfisher calls the tribe, puts on his mask, and catches four sockeye salmon, which are roasted and given to the guests.

Then Seal calls the people. He holds the backs of his hands up to the fire, and fat drips into the boxes. Then Raven tries to imitate him, but his hands shrivel up and turn black. Mink, Raven, and Raccoon are always unable to imitate their hosts.

16. Mink tries to make a Mountain on Malcolm Island.

Mink travels, and lands at Malcolm Island. He walks along the beach around the island. He is troubled because there is no hill on the island. He makes a basket of spruce-roots, and begins to carry gravel from the beach to the middle of the island, pours it out, and continues until he has formed quite a large hill. Then he wishes various kinds of berries to grow on the hill, and before finishing the mountain he tries to get the berry-bushes to grow there. When, after four days, he resumes his work of carrying gravel, the gravel all rolls down again, until he becomes impatient and kicks down the hill he has made. He continues to live there, and therefore there are many minks on Malcolm Island.

17. Different Versions of the Mink Story.

Remarks on the versions current among various tribes.

TRADITIONS OF THE KWÅ’G’UL.

1. The Herrings.

The people are starving, and the children of a chief have only a salmon-roe, of which they smell from time to time. While their parents are away, a person enters and tells them to eat the salmon-roe, and asks them, in case they should be scolded, to call on him for assistance. The parents come back; and when they learn that the children have eaten the salmon-roe they strike their children. The brothers go out and call the man. They call four times, and then herrings are heard splashing on the beach. The children make holes in the sand, which are filled with herring. They call their parents, who disbelieve them and strike them again. They try once more to call their parents, who then come and carry up the herrings. Their father becomes very rich.

2. Great-Inventor and Scraped-off.

Great-Inventor is in love with his step-daughter, Sawbill-Duck-Woman, while Deer is in love with Great-Inventor’s wife. One day when Great-Inventor is out gambling, Deer visits Great-Inventor’s wife, and is surprised by Great-Inventor, who returns sooner than expected. Deer is hidden by the woman in her vagina but Great-Inventor finds him, jumps in and a fight ensues. After this, Great-Inventor wishes to make love to Sawbill-Duck-Woman. He pretends to have dreamed

* See Boas, Indianische Sagen, p. 131.
* Compare Vol. III, pp. 287-290; Boas, Indianische Sagen, p. 211, Nos. 7 and 8.
that she should go bathing. He goes to get firewood, and inquires of the Trees for the one that sends its sparks farthest. Finally he finds the Yellow-Cedar, which states that it sends its sparks farthest. He takes the wood home; and, as soon as he arrives Sawhill-Duck-Woman goes to the river and returns to the house. When she sits down near the fire, the fire emits sparks and burns her vulva. She is told by Great-Inventor that the best remedy for her burns is a plant growing in the woods, and that she will hear the plant shouting. As soon as the woman leaves the house, Great-Inventor runs into the woods, hides, and answers the shouts of the woman. When she finds him, she sits down on the plant as she has been told to do, he embraces her and reveals himself. He scrubs off the excretion from his penis, and puts it into a clam-shell, which he hides under the stump of a tree. When he returns he finds a small child in it. After four days, he finds that it has grown considerably. He makes a cradle for it. After four days more the child begins to walk. He makes a small house for it; and after four days more the child is so much grown that it follows him to the village. He tells the people where it came from and the child is called Scraped-off. One day the children have a jumping-contest, and Scraped-off jumps higher than the tops of the tallest trees. The last time he jumps, he jumps so high that he is almost lost sight of; and while he is still in the air, the Thunder-Bird comes and carries him away. Then Great-Inventor proposes to the people to make a whale of wood and to attack the Thunder-Bird. Great-Inventor sends the Raven to go with Gum to catch halibut. Raven stays on the water until Gum has melted, and returns with his canoe full of gum. Meanwhile the other people return with wood. They make the framework of the whale, which is covered over with the melted gum. Then the animals go into the wooden whale. Great-Inventor causes the tide to turn and to carry the whale to the village of Thunder-Bird. When the Thunder-Bird sees the whale, he sends out one of his sons to catch it. The young Thunder-Bird is drowned by the whale. Four young Thunder-Birds are thus killed by the whale. Finally the Thunder-Bird himself and his wife try to catch the whale, but they also are drowned. Only the youngest Thunder-Bird survives, who goes up to heaven, and who is told to thunder at the beginning of summer and at the beginning of winter, and to give omens of the death of members of the Thunder-Bird clan.

HE Q'NEQE'LAKU TRADITION.1

1. Q'neqe'lak* and his Brother Only-One.*

Heron, and his wife Woodpecker-Woman, have adopted Q'neqe'lak* and his brother Only-One. Every day Heron goes to look after his salmon-trap, but he does not wish the children to know about it. Every time he returns home he shouts that enemies are coming, and in accordance with his instructions the children run back into the woods, while he and his wife eat salmon. On the next day Heron and his wife catch two salmon, and the same thing happens. The following day they catch three salmon. In the house is Heron's mother, Olachen-Woman, who is rooted to the floor. Heron gives her a piece of salmon, and she hides some of it on the nape of her neck. Next day Heron and his wife find four salmon. Heron's mother calls the two children and asks them to louse her. Thus they discover the salmon-meat. The woman tells them that Heron and his wife always catch salmon. In the evening, when Heron comes back, Q'neqe'lak* watches him. While they are eating, Q'neqe'lak* takes his bow and arrows and shoots Heron and his wife. He throws their bodies into the air and transforms them into a heron and a woodpecker. He tries to dig up the woman rooted to the floor, but is unsuccessful.

2. Q'neqe'lak* kills the Double-headed Serpent.*

He sees a fish, which he kills with his arrows. When it is shot, the fish unfolds itself, and Q'neqe'lak* sees that it is the double-headed serpent.

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1 See p. 255, Note 1.  
2 Ibid., p. 195, No. 3.  
3 See F. Boas, Indianische Sagen, p. 194, No. 2.
3. Q’a’neqê’lak’ makes a House for his Brother.1

Q’a’neqê’lak’ makes a small house of cedar-sticks, and transforms it into a large house. He tells his brother that he intends to marry the daughter of Gwä’nálălis. Then he kills whales with the eyes of the double-headed serpent, which he uses as sling-stones. When he hits a whale, he shouts, “Come to life, snake!” Then the eyes of the double-headed serpent kill the whales. He leaves four large whales for his brother.

4. Q’a’neqê’lak’ meets Shaman.2

Q’a’neqê’lak’ sees a man and his sister, both wearing large head-rings of cedar-bark. He is afraid of them, and avoids meeting them.

5. Q’a’neqê’lak’ meets Oldest-One-in-the-World.3

He meets the children of Oldest-One-in-the-Word, who are throwing woodworms at each other. He is afraid of them, and avoids meeting them.

6. Q’a’neqê’lak’ meets Greatest-Shaman.

He meets Greatest-Shaman, who wears a very large head-ring of cedar-bark. He is afraid of it, and avoids meeting him.

7. Q’a’neqê’lak’ visits Gwä’nálălis.

Q’a’neqê’lak’ transforms himself into an old man and waits for the daughters of Gwä’nálălis. They believe he is a run-away slave. The eldest daughter asks him to wash her back. In doing so he pushes some gum into her vagina. The second and third sister do the same, and the same thing happens to them, while the youngest one refuses to be washed. They take him home and give him to their father. At night Q’a’neqê’lak’ resumes his shape and enters the room of the youngest daughter, whom he marries. She informs him that their father had told them he would come to marry them. On the following morning the young woman is asked by her father who has been with her, and she tells him that Q’a’neqê’lak’ has married her. Her child is called G’i’i. Gwä’nálălis tries to kill his son-in-law, and asks him to accompany him to split a cedar-tree. Q’a’neqê’lak’ borrows the blood-bag of the wren. When Gwä’nálălis splits the cedar-tree, he drops his hammer into the crack and requests Q’a’neqê’lak’ to get it. Q’a’neqê’lak’ goes in and Gwä’nálălis knocks out the spreading-stick, so that the tree closes. Q’a’neqê’lak’ spits out the blood from the blood-bag of the wren, and his father-in-law believes him to be dead. Gwä’nálălis returns home; but Q’a’neqê’lak’ follows him, carrying the hammer. Gwä’nálălis excuses himself. On the following day the same thing happens. Q’a’neqê’lak’ picks salmon-berries and instructs them to sprout as soon as Gwä’nálălis shall eat them. He also takes some rotten wood; and while they are in the canoe he transforms the wood into dolphins, whom he tells to jump at his father-in-law. Gwä’nálălis almost dies when the dolphins jump at him, but Q’a’neqê’lak’ cures him. He gives the salmon-berries to his wife, and requests her to give them to his father-in-law. As soon as he eats them, salmon-berry bushes grow out of his body. Q’a’neqê’lak’, however, sets him right again.

8. Q’a’neqê’lak’ returns to Klwâ’nes.4

Q’a’neqê’lak’ longs for his brother, whom he knows to be dead. Gwä’nálălis allows him and his daughter to go home. They arrive at Klwâ’nes, and find the moss-grown bones of Only-One. They clean them, sprinkle them with urine, and Only-One revives. After some time Q’a’neqê’lak’ asks his brother to go northward to set the world right, while he himself goes southward.

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1 See Boas, Indiansche Sagen, Nos. 4 and 5.
2 Ibid., No. 8.
3 Ibid., p. 196, No. 7.
4 Ibid., p. 197, No. 17.
5 Ibid., p. 198.
9. Q'ā'neqe"lak* meets Shaman.\(^1\) He meets Shaman and his sister, who wear head-rings of cedar-bark. He is afraid of them, and avoids meeting them.

10. The Origin of the Deer.\(^3\) He sees a man who is sharpening mussel-shells. Upon being questioned, the man says that he intends to use them to fight Q'ā'neqe"lak*. Q'ā'neqe"lak* puts the mussels on his head and transforms him into a deer.

11. The Origin of the Raccoon.\(^8\) He goes on, and finds a man who is sharpening a spear. He pushes the spear into his backside, and paints his face with the dust rubbed off from the stone point of the spear, and transforms him into the raccoon.

12. The Origin of the Land-Otter. He finds another man who is making a spear. He pushes the spear into his backside and transforms him into a land-otter.

13. The Origin of the Mink. He also meets a small person who is sharpening a spear. The same thing happens as before, and the person is transformed into a mink.

14. The Origin of the Mallard Ducks.\(^4\) He finds four blind women who are roasting clover-roots. He takes away their roots, and while they are feeling about for them they say that they smell Q'ā'neqe"lak*. They tell him that they are blind, and he restores their sight by spitting on their eyes. Then he throws them upward and transforms them into mallard ducks.

15. Q'ā'neqe"lak* gives to Man and Woman their Present Form.\(^8\) He meets a man and a woman who have their private parts on the forehead between the eyes. He gives them their proper form.

16. Q'ā'neqe"lak* revives the Ancestors of the Koskimo.\(^6\) He comes to a village, and sees smoke rising from only one of the houses. He learns that all the people have been killed by a sea-monster, which devoured them when they went to draw water from a pond. He finds only a boy alive, to whom he gives his serpent belt, and then sends him down to the lake. The boy is devoured by the sea-monster, and Q'ā'neqe"lak* says, "Come to life, snake!" Then the serpent kills the monster, which vomits the bones of all the people. Q'ā'neqe"lak* first revives the boy, and then also all the other people, the ancestors of the Koskimo.

17. Transformation of the Man with Many Mouths.\(^7\) He hears the sound of many men laughing, and finds two men, whose bodies are covered with mouths, rolling about and laughing. He lays his hands on their bodies, and all the mouths except one close up.

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\(^1\) Repetition of No. 4. \(^2\) See Boas, Indianische Sagen, p. 200, No. 23. \(^3\) Ibid., No. 24. \(^4\) Ibid., p. 202, No. 28. \(^5\) Ibid., No. 26. \(^6\) Ibid., p. 196, No. 6. \(^7\) Ibid., p. 202, No. 27.
221. Q'a'neqêlak' meets Oldest-One-in-the-World.  
Q'a'neqêlak' meets the tribe of Oldest-One-in-the-World, and transforms them into stones. Oldest-One-in-the-World wishes to be transformed into a rock. Q'a'neqêlak' is afraid of the children of Oldest-One-in-the-World, and avoids meeting them.

222. He meets O'meal, who points at him with his fourth finger, and a hole is made between the eyes of Q'a'neqêlak'. He does the same to O'meal. He avoids meeting him.

223. Q'a'neqêlak' meets Greatest-Shaman.  
He sees Greatest-Shaman, and avoids meeting him. Then he finds a shaman sitting in the stern of a canoe and singing his sacred song. He takes hold of him, draws out his hind end and transforms him into a perch.

224. End of the Naq'e'mgilisala Tradition.  
The Naq'e'mgilisala say that he did not go beyond Fort Rupert.

225. Q'a'neqêlak' meets Greatest-Shaman.  
When Greatest-Shaman sees Q'a'neqêlak' coming, he pushes a small branch under his skin, rubs his hand over it, and thus heals the wound. When Q'a'neqêlak' arrives, he is asked to find the sickness in Greatest-Shaman's body, which he is unable to do. Then Greatest-Shaman himself pulls out the branch, and thus proves his superiority.

226. Q'a'neqêlak' meets Mā'leleqala.  
Q'a'neqêlak' meets a blind man searching in vain for something to eat. Q'a'neqêlak' asks him to dive as long as possible. While he is under water, Q'a'neqêlak' shouts "Mā'le!" to enable him to stay under water a long time. When the man comes up, he is asked whether he is able to see. This is repeated four times. Every time he stays under water longer, and pretends not to be able to see, although after each diving his eyesight improves. Finally he is able to see all the monsters in the sea. He is given the name Mā'leleqala.

227. Q'a'neqêlak' meets Fastest-One.  
Q'a'neqêlak' meets Fastest-One and transforms him into a young sawbill duck. Then he retransforms him into a man. Fastest-One does the same to Q'a'neqêlak'. Fastest-One calls his house with gum, while Q'a'neqêlak' makes a deluge, which does no harm to the house, the smoke of which comes out of the water. According to another version, Fastest-One also makes a deluge.

228. Q'a'neqêlak' and Gwa'nalâlis.  
He revisits his father-in-law, Gwa'nalâlis, who asks to be transformed into a river. He is transformed into a river which is to be full of salmon for all time to come.

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1 Repetition of No. 5.  
2 Repetition of No. 6.  
3 See Boas, Indianische Sagen, p. 196, No. 9.  
4 Compare Boas, Indianische Sagen, p. 197, No. 13.  
5 See Indianische Sagen, p. 135, first paragraph.
268 BOAS AND HUNT, KWAKIUTL TEXTS.

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229 Qā'neqe"lak" goes to marry Death-bringing-Woman, the daughter of Always-living-at-Olachen-Place. While going up the inlet, he is asked what he is going to do; and when he tells the people, they scold him. As punishment the people are transformed first into gulls, and then into deer. At another place the people speak kindly to him and warn him, and in return are given mussels, which from that time on are plentiful at that place. At another place the same happens, and he gives the people salmon. In a third place the same happens, and the people are given salmon and mussels. He goes on, and comes to some blind women who are steaming clover-roots. He takes away one of the bundles of roots, and the women say that they smell him. He restores their eyesight by spitting into their eyes. They are the Geese, who warn him. The same happens with the Mallard-Ducks, who are cooking cinquefoil-roots. He finds a blind woman behind the houses, making a canoe. He pinches the feet of her child, which is in a cradle near by. This frightens the woman, who cuts a hole through her canoe. He restores her eyesight in the same way, and in return she rubs his back with her whetstone, transforming it into stone; she also gives him her whetstone to break the teeth in the vagina of Death-bringing-Woman. She gives him the masks of Wren, Deer, Grizzly Bear, and Ermine. On going on, he meets an old man, whose mask he borrows. The old man warns him, saying that Always-living-at-Olachen-Place will try to kill him. Finally he reaches the river in which Death-bringing-Woman is in the habit of bathing. He puts on the old-man mask, and is taken home by the girl, who believes him to be a runaway slave. While she is bathing he breaks her teeth. She screams, and, when asked by her sisters what has happened, pretends to have hurt her foot. She takes Qā'neqe"lak" home, who at night enters her room. There he is found by her father, whom Death-bringing-Woman tells that Qā'neqe"lak", whom he had wished for his son-in-law, has married her. In the morning he is asked to come out, puts on his deer mask, and jumps upon the death-bringing mat which is spread for him, and which is set with spikes that apparently kill the deer. He puts on the ermine mask and runs back into the young woman's room. There he is found again by her father. Next morning the same thing happens. He puts on the ermine mask and escapes the death-bringing mat. At night he is heard again in the young woman's room, and Always-living-at-Olachen-Place has poles driven into the floor. The next morning Qā'neqe"lak" is tied to the poles, a large fire is started near by; and when it gets very hot, he hides in the poles, and then puts on the ermine mask and runs back into the young woman's room, where he is found again by his father-in-law. On the following morning he is called out again, and directed to sit on the death-bringing mat. He puts on the grizzly-bear mask and destroys the quartz on the mat. Then he brings out his wife, and they sit down in the middle of the house. Always-living-at-Olachen-Place asks his son-in-law to assist him in splitting a cedar. He takes the wren mask and alderbark along. The father-in-law throws his hammer into the crack of the cedar and asks Qā'neqe"lak" to bring it back. As soon as he is inside, the old man knocks out the spreading-stick. Qā'neqe"lak" spits out the juice of the alder-bark, which looks like blood, puts on the wren mask, and escapes. Then he follows his father-in-law, who believes him dead, and gives him the hammer. The same thing is repeated. This time Qā'neqe"lak" kicks the cedar apart, and carries home one-half of it. His father-in-law pretends that he has been going to get help to get him out of the tree. Qā'neqe"lak" carves figures of dolphins out of rotten wood, throws them into the water, and orders them to jump at the old man and to kill him. The dolphins obey, and take him along. Qā'neqe"lak" comes home alone, and, on being asked by his wife where her father is, he tells her that he has killed him. Qā'neqe"lak" goes home, taking his child along.

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27. Qā'neqe"lak" meets Mouth-Body.

249 Qā'neqe"lak" meets a person whose body is covered with mouths. He closes up all the mouths except one. He meets another man, and advises him to marry the daughter of Mouth-Body, a person whom he had set right before. He also advises him to ask for Mouth-Body's canoe and

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1 See Vol. III, pp. 94-99; Boas, Indische Sagen, pp. 135-137.
BOAS AND HUNT, KWAKIUTL TEXTS.

He meets the young woman and marries her. He borrows his father-in-law's canoe, and with his wife starts seaward. After four days he comes to the Post-of-Heaven, and is directed to turn to the right. There he finds the Foolish-Maker and his whistles. Thus he receives the Nö'n'hem dance and the names belonging to it. Then he is instructed to turn to the left. There he obtains the Cannibal dance and winter-dance names. He returns home, builds a house, and performs the dances that were given to him. Since the Nö'n'hem was given to him first, it is called the "elder brother" of the ceremonials.