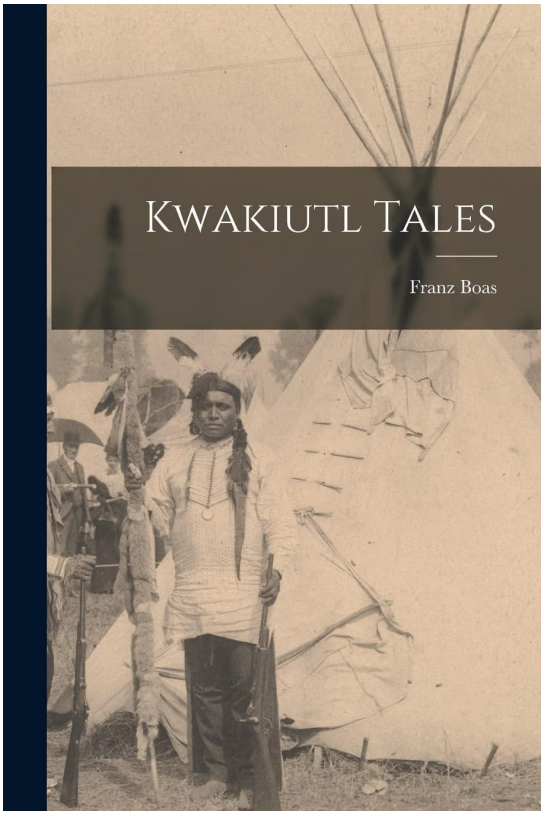
Kwakiutl Tales

Volume II of the Columbia University Contributions to Anthropology

Franz Boas



1910

Contents

Synopsis 6
Title Page 6

Preface **8**

1. Q!â'nêqê?lak^{u} and Xatê'tsEn. **9**

2. SE'nłê?. **11**

3. Hamâ'lak'aua?ê. **12**

4. Scab. **21**

5. L!â'lam<u>î</u>n. **33**

6. Kunô'sila. **34**

7. Mâ'dEm. **38**

8. The Singing Skull. **42**

9. Mountain-Goat Hunter. **43**

10. Wî'wag'êsawê?. **45**

11. The Dzô'noq!wa. **47**

12. The Mink Legend. **49**
Mink marries Kelp. 50
Mink Marries Frog-Woman 50
Mink marries Diorite-Woman 51
Mink wants to marry Sawbill-Duck-Woman. 51
Mink is deserted by his Wife. 52
Mink pretends to die. 52
Mink pretends to die (Another Version). 53
Mink and the salmon. 54
Mink roasts the Salmon. 54

Mink plays with Seal. . . . 56
Mink imitates his Hosts. . . . 57
Mink goes to make War with his Friend Land-Otter . . . 58

13. The Deer and his Son. **61**

14. Great-Inventor. **63**

15. X'â'nElk^{u}. **66**

16. The Q!â'nêqi?la$\underline{x}^{u}$ Legend. **70**
Q!â'nêqi?la$\underline{x}^{u}$ and his Brother Only-One. . . . 70
Q!â'nêqi?la$\underline{x}^{u}$, and Ts!â'ts!ô. . . . 71
Q!â'nêqi?la$\underline{x}^{u}$ kills the Whales. . . . 71
Q!â'nêqi?la$\underline{x}^{u}$ makes a House for Only-One. . . . 72
Q!â'nêqi?la$\underline{x}^{u}$ begins his wanderings. . . . 72
Q!â'nêqi?la$\underline{x}^{u}$ marries the Daughter of Gwâ'?nâlâlis. . . . 72
Q!â'nêqi?la$\underline{x}^{u}$ meets Shaman. . . . 74
Q!â'nêqi?la$\underline{x}^{u}$ revives the Ancestors of the Koskimo. . . . 74
Origin of the Deer. . . . 74
Origin of the Mink. . . . 75
Origin of the Raccoon. . . . 75
Origin of the Mallard Ducks. . . . 75
Q!â'nêqi?la$\underline{x}^{u}$ gives Man and Woman their Present Form. . . . 75
Transformation of the Man with many Mouths. . . . 76
Q!â'nêqi?la$\underline{x}^{u}$ meets Oldest-One-in-the-World. . . . 76
Q!â'nêqi?la$\underline{x}^{u}$ meets Ô'?mâł. . . . 76
Origin of the Perch. . . . 76

17. MEskwa' (Greedy-One). **77**
The Birth of Greedy-One. . . . 77
Greedy-One steals Crabapples. . . . 78
Greedy-One catches the Salmon. . . . 78
Greedy-One kills Bear, Cormorant, and Gum. . . . 78

18. Ô'?mâł. **80**
Ô'?mâł marries the Daughter of the Killer-Whale . . . 80
Ô'?mâł gets the Soil. . . . 82
Ô'?mâł obtains the Water. . . . 82
Ô'?mâł makes War on Southeast Wind. . . . 83
Ô'?mâł obtains the Tides. . . . 83
Ô'?mâł Paints the Birds. . . . 84
Ô'?mâł obtains Daylight. . . . 85

Ô'?mâł gambles with Gull. 85
Ô'?mâł imitates his Hosts. 86
Ô'?mâł kills the Thunder-Birds. 87

19. Hâ'daga (Raven-Sound-in-House). 89

20. NômasE'nxêlis (Oldest-One-in-the-World). 95

21. Ô'?meäł (Chief-of-the-Ancients). 100

22. Dâ'p!abê (Leader). 103

23. Q!â'g'i?wa (Centre, the Chief of the Ghosts). 107

24. Q!ômg'ustâEls (Wealth-coming-up). 111

25. A?mâ'xwax'sag'îla (Potlatch-Giver). 115

26. Hâ'dahô. 119

27. Lâ'gelêqEla (Surpassing). 124

28. The Descendants of Surpassing. 126

29. Nô'aqaua (Wisest-One). 129

30. The Brothers. 134

31. Yax'st!ał. 138

32. Q!ô'mg'ila. 147

33. The Blind Man who recovered his Eyesight. 151

34. Song-Dance. 155

35. Dzâ'wadalalîs. 157

36. G'â'yusdä?sElas. 161

37. ?nâ'lak!ulEm. 164

38. Xwâ'xwas. 167

39. ?nEmô'gwis. 169

40. Gray-Face (Ô'xsEm) and Twin (Yîkwî'ł). 170

41. The Boy who disappeared Underground. 173

42. K'ê'łôs. 174

43. L!â'lamîn. 176

44. Mâ'lêleqala. 177

45. Nô'mas. 181

46. Gâ'sag'ila. 182

47. Q!ê'x'Lala. 183

48. Wâ'walê. 184

49. Additions to the Myth of Kwêkwaxâ'wê?. 187

50. Additions to the Myth of the Mink. 190

51. Addition to the Myth of Q!â'nêqê?lak^{u}. 191

52. Note regarding the Origin of the Sun. 192

Franz Boas published this collection of ninety-three Kwakiutl (Kwakwaka'wakw) tales in 1910 as Volume II of the Columbia University Contributions to Anthropology. Boas gathered the material on several journeys to British Columbia; most tales here were dictated to him directly by named narrators, and the book credits each one — among them Wa'nuk^{u}, Yâ'g̲ôL̲as, MalE'd, and NEg'ê' — at the head of their tale. A further large group was recorded by George Hunt of Fort Rupert, a fluent Kwakwala speaker who worked as Boas's principal collaborator on this and several other Northwest Coast volumes; Boas's preface below explains how the two bodies of material were gathered and why he kept them together.

Boas's grouped related tales under a shared heading (the Q!â'nêqê?lak^{u} cycle, the Mink cycle, and the MEskwa' and Ôm̂âl groups. Kwakwala words are printed here in Boas's own turn-of-the-century Americanist transcription, including his underlined and barred letters for sounds the Latin alphabet does not otherwise mark.

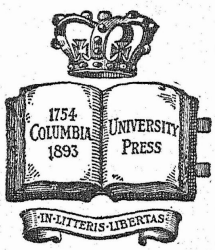
COLUMBIA UNIVERSITY CONTRIBUTIONS TO ANTHROPOLOGY
Edited by FRANZ BOAS

VOLUME II

KWAKIUTL TALES

BY

FRANZ BOAS



NEW YORK
COLUMBIA UNIVERSITY PRESS
LEYDEN
E. J. BRILL, LIMITED
1910

Preface

THE following series of Kwakiutl tales was collected by me on various journeys to British Columbia. In Volumes III and X of the Publications of the Jesup North Pacific Expedition I have published a considerable number of myths written down by Mr. George Hunt of Fort Rupert, B. C., who speaks Kwakiutl as his native language. These tales were written under my direction, and the language was revised by me phonetically, the text being dictated to me in part by Mr. Hunt, in part by other natives.

Since all the texts contained in the Publications of the Jesup Expedition have been written down by the same individual, they present a certain uniformity of diction. In order to overcome this, I collected during the work of the Jesup Expedition, as well as at other times, tales from the lips of natives, and these present the necessary control material for checking the reliability of the language and form of the tales recorded by Mr. Hunt. The tales contained on pp. 1–243 of this volume were all dictated to me in this manner.

At the end of the volume a number of tales are given which were not obtained in the original.

FRANZ BOAS.

NEW YORK, June, 1910.

1. Q!â'nêqê?lak^{u} and Xatê'tsEn.

Tradition of the Qô'm?ênox^{u}, a Clan of the Lê'gwiłda?x^{u}.

('Dictated by Wa'nuk^{u}', 1893.)

Xatê'tsEn was sitting in his house when his attendant came and said, "Don't sit here in the house, for somebody is coming to the beach here."—"Maybe this is what I am expecting, that will make things right on the beach." Then Xatê'tsEn went out of his house to invite Q!â'nêqê?lak^{u}. Then (Q!â'nêqê?lak^{u}) entered the house of Xatê'tsEn, and he was given dried (salmon to eat. It was dried) meat of the double-headed serpent. Q!â'nêqê?lak^{u} began to eat it, and his body became contorted. Then Xatê'tsEn spoke. "Don't urge our friend here (to eat)." Then Xatê'tsEn and Q!â'nêqê?lak^{u} went out of the house. Xatê'tsEn looked at his salmon-weir. Then Q!â'nêqê?lak^{u} transformed him into stone. Xatê'tsEn became a man again, because he also had supernatural power. (He said,) "Go on, take warning, friend! Now I will also do something to you." Then Xatê'tsEn transformed his friend into stone, but Q!â'nêqê?lak^{u} became a man again.

Then he warned Xatê'tsEn. "Take warning, friend! Now I will try you again." They took hold of each other, and Q!â'nêqê?lak^{u} held Xatê'tsEn by his sides. He lifted him up. Then Xatê'tsEn was transformed into fog. He became a man again. Then Xatê'tsEn spoke. "Go on, take warning, friend! Now I will do something to you also." Then Xatê'tsEn lifted Q!â'nêqê?lak^{u} and threw him upward. Then Q!â'nêqê?lak^{u} also became fog. Q!â'nêqê?lak^{u} became a man again.

Then Q!â'nêqê?lak^{u} spoke. "Go on, take warning, friend! Now I will try to lift you from the rock." Then Q!â'nêqê?lak^{u} took hold of Xatê'tsEn and threw him upward. He transformed Xatê'tsEn into a crane, and the crane began to fly. Xatê'tsEn became a man again. Then he also warned Q!â'nêqê?lak^{u}. "Go on, take care, friend!" Then Xatê'tsEn took hold of Q!â'nêqê?lak^{u} and threw him upward. A crane was flying there. Q!â'nêqê?lak^{u} became a man again.

Then Xatê'tsEn spoke. "Oh, indeed, you have supernatural power, friend! Come, let us go to my playground." Then they went aboard his canoe, and they paddled, going to Xatê'tsEn's play-round. They were dressed quite with the same kind of belts; namely, double-headed serpents. Double-headed serpents also were their canoes. Then they arrived at the playground.

Then Xatê'tsEn spoke. "Take care, friend! else you might have a mishap on my playground. Nobody who ever tried to come and play on it has succeeded a single time. This is what makes it slippery, the blood of those who came from time to time to play here." Then Xatê'tsEn spoke. "You go on first, friend!" Thus Q!â'nêqê?lak^{u} was told by his friend. "(No,) you first," said Q!â'nêqê?lak^{u}. "You said that it is your playground."—

“Let me go first, friend,” said Xatê’tsEn, on his part. Then he (Q!â’nêqê?lakᵘ) clapped on the gunwale of his canoe with his paddle, and Xatê’tsEn ran up. Xatê’tsEn ran straight up. He did not rest on his resting-place halfway up: he just turned round and came down again and jumped into his canoe.

Then Xatê’tsEn spoke. “Now you go, friend!” Thus he said to Q!â’nêqê?lakᵘ. “Take care, fasten your belt well, else it might (drag) behind you!” Then Q!â’nêqê?lakᵘ ran. He had nearly reached the top when he slipped on the rock. His belt came off, and Q!â’nêqê?lakᵘ fell down. He fell into the water and sank. Then Xatê’tsEn went away to Q!â’nêqê?lakᵘ’s canoe, and upset it on the water. “Indeed, you have no real supernatural power, friend,” thus he said while upsetting Q!â’nêqê?lakᵘ’s canoe.

Xatê’tsEn waited in vain for Q!â’nêqê?lakᵘ to show himself, but Q!â’nêqê?lakᵘ just did mischief to Xatê’tsEn’s land. Q!â’nêqê?lakᵘ transformed into stone a beaver that was sitting by the river. Then Q!â’nêqê?lakᵘ caught sight of the watchman at the salmon-weir of Xatê’tsEn. He transformed into stone him and his pole. Then he also transformed into stone the watchman of Xatê’tsEn. Then Xatê’tsEn was vanquished by Q!â’nêqê?lakᵘ, for Xatê’tsEn did not know what Q!â’nêqê?lakᵘ was doing.

2. SE'nłê?.

Tradition of the Lê'gwiłda?x^{u}.

('Dictated by MalE'd', 1893.)

A man lived at Yê'kwin. He said that he had come down from above, being the son of the Sun. He had the name SE'nłê?. Then he wore the sun mask. He came after he had left the place from which he came down, where he had first been. He searched for a house site, looking for a good country. Then he found Bar-at-Mouth-of-River. There he built a house on the meadow back of the point of Bar-at-Mouth-of-River. Then he took off his sun mask and he became an ordinary man there.

Then he paddled and went to Bella Bella. There he met Brave, the Bella Bella. Then he was asked by Brave, ["Go on!] (and tell me) how long you have been in the world since the time when you became a man!" Then SE'nłê? said, "At the same time when the mountains were first put down."

Then SE'nłê? also asked Brave, "When was the time when you became a man?"—"Behold! I have been a man for a long time," said Brave, "I (became a man) at the same time when the kelp was first put down on the water." That is all they said when they parted.

SE'nłê? went home, and Brave went home to where he had come from. SE'nłê? just went to see the whole world. That is the end.

3. Hamâ'lak'aua?ê.

Tradition of the A'waiLEla.

('Dictated by Hai'ałk'îngamê?, a DEna'x'da?x^{u}', 1897.)

A person living at Having-Humpback-Salmon dreamed. (He said) "Don't stay thus, children! I have dreamed of the supernatural power that we get from time to time (we inherit)." Thus he said. He wakened his children. Then the children arose. He instructed his children, (saying) that he had dreamed of the place where he always found dead animals on account of the one-horned mountain-goat, the large mountain-goat, that only mother of the mountain-goats. (He said,) "Go on, go on, start, children! Go to our place at K'â't$\underline{a}$lê." K'â't$\underline{a}$lê was the name of the place where he found dead animals on account of the one-horned mountain-goat. Then his children went up the river of Having-Humpback-Salmon. They arrived at the place of their father, Hamâ'lak'aua?ê. Hamâ'lak'aua?ê was the name of their father.

Then the children started. They were four. Four were their dogs, all hunting-dogs. Then they sat down on the bank of the river. They were sitting there and looking about over the country. The eldest one of the children saw something white on a meadow. "What may that be, friends?" said he to his younger brothers. "Evidently that is what our father referred to. Evidently that is the thing about which our father gave us instructions." Then it was shown to the dog. The dog discovered the white thing on the meadow. The dog went to the meadow. The dog started. The dog reached the white thing on the meadow, and barked, barking at the white thing on the meadow. Then the owners of the dog spoke. "Evidently that is what we came here for." Thus said the children.

The dog came back to his master. Then the dog raised his head to his master. They say the dog probably knew about the mountain-goat lying dead on the meadow. Then the brothers started, and the oldest one tried to get ahead of the others, although the youngest advised his elder brothers, (saying,) "Don't walk too fast, friends!" Thus said the youngest one to his elder brothers. Then the youngest one tried to speak again. "Take heed of the advice of our father!" Thus said the youngest one. He, the youngest one, alone spoke wisely. The eldest one arrived at the place where the large one-horned mountain-goat was lying dead on the meadow. The mountain-goat had a piece of quartz standing on its forehead. Then the eldest brother desired it overmuch. That eldest one twisted off the quartz from One-Horn. "Yä," said the youngest one. He, the youngest one, alone spoke wisely, trying to advise his elder brothers. Then the elder ones began to skin it. They skinned it quickly. Only the youngest one warned his

elder brothers; but they disobeyed the instructions of their father, although the father tried to instruct his children (well).

The elder brothers were quick, and they quickly took off the tallow. Then they cut open (the mountain-goat)

to take off the kidney-fat. The elder brothers tried to get everything; but the youngest one was just sitting on the meadow, because he felt badly on account of his elder brothers, who overstepped the advice that their father had tried to give them in regard to their actions. The elder ones tried to get all the fat of the intestines of the one-horned mountain-goat. Then the youngest one spoke. "Be quick before anything happens, slaves (of misfortune)! Something important is going on above in the sky." Then a fog appeared above. In vain the elder brothers fought among themselves for the fat of the intestines, and for all the kidney-fat, and for the skin of the mountain-goat, In vain they tied it up quickly. Then they saw the sky. Smoke was rolling down the mountains. Evidently it was going to snow. Then it began to snow from above.

The youngest one just pinched off a little of the fat of the intestines, and then he also pinched off a little of the kidney-fat, which he kept in his mouth,—the youngest one. The youngest one continued to speak wisely. He followed the instructions of the father to his children, for the father knew what the ancestors of Hamâ'lak'aua?ê had been doing. The youngest one said to his elder brothers, "Make a start, slaves (of misfortune)." They started again and again (to go back).—Then a very heavy fall of snow came down. The -snow kept on coming down. The youngest one did not carry anything, Only the elder brothers carried much on their backs; but the youngest one just followed the words of his father, that had been given as advice by the father to his children, although be had repeated it often when he tried to instruct his children, and when Hamâ'lak'aua?ê told them much about his ancestors.

The brothers were all coming down, the youngest one in the rear. The youngest one just thought that his elder brothers would be unlucky. In vain the brothers cried, because they were afraid of the snow. Then the snow reached the top of their feet. Then the snow reached up to their necks. They just sat down, and they would cry on account of what might happen. Only the youngest one did not cry in vain. He was only sad because he had in vain tried to speak wisely to his elder brothers, because he tried to follow the instructions of his father to his children.

They were coming (down), and arrived at a gorge on the mountain. A brook was trickling down there. Their trail led along under the brook, (which was falling down) from an overhanging cliff, so that the trail led along under it. Then they sat down by the dripping brook, and they cried, for what could they do? for the bushes were covered to the top by the snow. They reached the dripping brook on account of the dogs, for the doors made a trail for their masters, and the dogs marked (a trail) along the snow for their masters. They were followed by their masters, (who went) on the trail of the dogs. Therefore they arrived at the place where they were going to endure hardships. Then the brothers were just crying on the rocks, for they could not do

anything because their trail was all ice, for it was really overhanging, the place under which the children had to go along.

Then the youngest one spoke to his elder brothers. Then he blamed his elder brothers. "Oh, you who disagree with me!" he said to his elder brothers, "why did you do that, although our father tried to advise us?" Thus said the youngest one to his elder brothers. He just scorned his elder brothers because the elder children were just crying. Then it occurred to the eldest one to send his dog over the rocks to start along the trail. There was snow on top of the ice, and there was ice on the trail. The dog started across. Then an accident happened to the dog of the eldest brother, and the dog of the eldest brother tumbled down. He dropped into the gorge, and he was dead. Then the eldest brother cried in vain on account of what had happened to his dog, who fell down and dropped into the gorge. Then the dog of the next eldest brother also made an attempt. The dog of the third brother also walked on it. They just did the same as the dog of the eldest brother. The dog of the third brother just dropped into the gorge. Then the dog of the one next to the youngest tried to walk. He did just the same as the dog of his brother. The dog of the one next to the youngest had an accident.

Then the eldest one spoke. "Let me try and go along the trail." Thus said the eldest one to his younger brothers. "Go on, and try!" said the younger brothers to their elder brother. Then the eldest brother tried to go across. He walked on the ice, and just the same happened to him as to the dogs. That man just dropped down into the gorge, to the same place to which the dogs had dropped. Then his younger brothers cried in vain. The second one went across on the trail; and just the same thing happened to him, he dropped into the gorge; and the same thing also happened to the other one, he just dropped into the gorge. Then the three men and their dogs were all dead.

The youngest one alone was alive. He sat on the rock and cried on account of his elder brothers. The boy had half a mind to go on and just die, together with his dear elder brothers. He was crying. The boy cried on account of his elder brothers, and the dog, howled. The dog was crying with his master. Then the boy stopped crying, and directed his mind to a thing on the rock. The dog, however, almost [not] spoke to his master. The dog would go and nudge his master, who was sitting on the rock, as though the dog would hurry his master to walk along the rock. After a little while it stopped snowing.

Then the dog of the youngest one tried to cross on the rock. The dog held on to the edge of the rock where the ice was at the overhanging place. The dog went safely across the ice. Then he came back and went straight to his master and nudged him, as though he were saying to his master, "Don't stay in this manner!" Then the dog hurried his master. Then the boy thought that he would listen to his dog, for his dog almost [not] spoke to him. Only he did not understand what the dog said to his master. Then the boy arose on the rock and lay on the back of his dog. He held on to the back of his dog, who then went across the ice. Then he was taken across the ice by his dog. Thus the boy went across, being carried across by his dog. Then the boy and his dog were safe.

He still held in his mouth the tallow that he had pinched off. Four pieces were held by him in his mouth. He had only cut off a little from the skin of the one-horned one. He had just put that skin of the one-horned mountain-goat in his armpit. Then the dog just put his master down on the rock, and he just sat down at the place where they had endured hardships. The dog went on marking the way downward, making a trail for his master through the snow, and then he returned to his master every time he had finished making a trail through the snow for his master. Only (by) doing like this repeatedly did the dog go on, continuing down his trail through the snow for his master, and coming back every time, asking his master (to go on). The dog came down, continuing his trail downward through the snow, and in this manner almost arrived at the river.

Then the boy was tired out. He came to the bank of the river, and the dog went down the river. His mind was just one with that of the dog; and the dog was thinking of the village, and he was also thinking of the man. In this manner he just tried to bring his master home to the house at a place called Q!awâ'k'as. There is a fishing-station of the A'wiLEla at Q!awâ'k'as; and it was as though the dog spoke to his master, that the dog thought of bringing his master to the fishing-place at Q!awâ'k'as. Then the dog thought that he would swim and carry his master on his back [to swim] down the river [with his master], for the boy was tired out, as the snow covered the tops of the trees, and the dog was tired out from marking the way through the snow. Therefore he swam down the river with his master.

They arrived at a house in which a man lived at Q!awâ'k'as. That was what the dog had thought of. Then he just put his master down on the bank, but the boy could not walk well. The dog entered the house. Probably it had not been long since the owner of the house had gone down the stream with the current, frightened by the snow. The dog dug in the fireplace, and just bade his master sit in the hole at the fireplace; and he buried him and covered him with ashes. Only his mouth showed after he had buried his master. Thus he tried to warm his master. He just lay down, coiling himself around his master.

The father wailed for his children because he thought that it had gone wrong with his children. He [only] gave up his children for lost when he saw the snow coming down; and he already thought that his children had perished.

Now it stopped snowing, after it had [just] snowed from morning till night. For just two days it had been snowing, and the snow reached the tops of the bushes. Then the father called his tribe and sat down with his tribe. He asked his tribe what to do. "What shall we do, my dear ones?" Thus he said to his tribe. "It may be that one of my children has survived." Then the tribe said that they would go and try to go up the river of Having-Humpback-Salmon. One of them said, "I wonder what we shall do! Shall we walk, or shall we go in a canoe?" Thus said one of the men. "Don't let us do that," said the one who spoke in the house. "Let us push down four planks. Let us continue to lay them down flat and put them down endwise, changing their positions. Let us take four and lay them down flat on the snow."

They tried to pole up the river, but they just gave it up on account of the snow which was floating on the water. Then the tribe agreed to change the position of the planks, laying them down flat on the snow, while they were going up the river of Having-Humpback-Salmon. Then they put down the planks going up the river towards Q!awâ'k'as. Then they arrived at a tributary. Then one man discovered an opening in the snow. "What may this be?" said the man. "Maybe a wolf," said the man, "which made this opening as a sign." Thus said the man while they approached the trail of the dog,—of that dog of the only one of the children of Hamâ'lak'aua?ê who was left,—which was the trail that the dog had made for his master, and that came down the river. The men just went in the tracks that the dog had made for his master. Then the tribe arrived at Q!awâ'k'as, where the only one of the children of Hamâ'lak'aua?ê that was left over had stopped. They entered the house, and saw the child buried in the floor. Then the people cried when they discovered the child, for only its mouth showed. Then the boy was pulled out by the men. The boy got out of the hole, and they saw his entire body. His feet were just falling off, for they and his fingers were frostbitten; and the skin of his whole body came off, for it was frozen. Therefore the A'wiLEla just cried out of pity for the boy, for the boy looked ragged because he was frozen,

Then they made up their minds what to do in case they should take the boy down the river, for he was not well enough to be handled roughly; for the boy was almost as though there were no life left in him, because he was frozen. Then the people tried to go down river. They cut two poles; and four men carried them, one at each end and the boy lay between them as they were carried at each end by the four men. They started and went home, walking on the boards, which were joined end to end.

Then one man, his uncle, spoke, saying that they should leave the boy a while a little above the village, that the boy should stop there. Then his father was told that only one of his children was left. Then the father of the children, Hamâ'lak'aua?ê, spoke. "Indeed, that is what I said to my children. Don't let them bring this my child out of the woods." Then his father made up his mind what to do for the only one of his children who was still alive. Hamâ'lak'aua?ê thought that he would make a winter dance for the only one among his children who was still alive. The people did not say that one was still alive: they just said that they were all dead, for they kept it secret on account of what Hamâ'lak'aua?ê, had said, because he was just going to show his great dance, the property of his family. It was to be the wolf-step for his child. It was to be the great dance from above, that would give his child supernatural power.

Then he cleared his house. Then the A'wiLEla just came stepping like wolves to the one who was still alive, who had encountered danger in hunting mountain-goats. Then the A'wiLEla surrounded him; and the great supernatural one, the great dance from above, came stepping like wolves. That was the great dance from above of the ancient tribe at Having-Humpback-Salmon. Then the great dance from above came down to the beach from the woods, and the dancers entered the house. Many of the ancestors of the people of Having-Humpback-Salmon, the ancestors of the Thunder-

Birds, danced the supernatural dance. They brought it into the house, and the great dance from above[1] was just the great supernatural power of Hamâ'lak'aua?ê at Having-Humpback-Salmon.

Then he showed what his child had taken from the great mountain-goat, the one-horned one, the tallow that he had pinched off, and which had just been kept in the mouth by his child. He put it on the floor of his house, and showed what had been held in the mouth. Then it increased in size, and the house of his father was very full. That was the supernatural treasure obtained from the one-horned one, that was valued, and that was obtained (found dead) from the large one-horned mountain-goat. What the boy had just held in his mouth was increasing in size: therefore that youngest boy was lucky, for he was not foolish, but had followed the advice of his father; but his elder brothers were dead.

Then his father, Hamâ'lak'aua?ê, kept inviting (the people) all the time, for the supernatural treasure of his child had increased in size, that which his child had had in his mouth, the child of Hamâ'lak'aua?ê. Then his father danced. It was the great dance, from above. That was the great dance from above of the A'wiLEla, who lived at Having-Humpback-Salmon; and that was the song they sang first. Then they sang. The songs were sung because he had obtained supernatural power, the one who was endangered in hunting mountain-goats at Having Humpback-Salmon. Therefore he just turned into the great dance from above,—he, the only one who remained alive of those who were endangered in hunting mountain-goats. Therefore the great dance from above belongs to the great tribe at Having-Humpback-Salmon, and that came to those who were gathered at Gwa'dzê?,—those who had a winter dance together at Gwa'dzê?, and they came to be one when they came to dance the winter dance together at Gwa'dzê?.

Then Copper-Maker-Face and Pearl-Maker-Face asked Wood-Carver, the ancestor of the Kwakiutl, the ancestor of the Wood-Carvers, to make a Showing-Teeth headdress (wolf head-dress) for the great dance from above. He was the ancestor of the clan K'!îg'aê'nox^{u}. Now they continually plaited ropes for leading the dE'nts!êq of the war-dance. Then Listened-to came and sat behind them when he learned about what is called "great dance from above" of the ancestors of the A'wiLEla, when they were dancing the winter dance together at Gwa'dzê? at the north side of G'iô'x.

Then the clan sat down, looking among their children (to see) who among the ancestors of the K'!îg'aê'nox^{u}, the clan of the A'wiLEla, should disappear. Then the boy was instructed: "just go into the water all the time in the lakes in the woods, and always sprinkle yourself with water. Rub your body with hemlock-branches four times." Thus the boy was told by his father and uncles. "Just go straight to the place named Qwa?nêqwâ'la, at the lake above G'iô'x, above Tâ'yaqôL."

[1] See F. Boas, Social Organization and Secret Societies of the Kwakiutl Indians (Report of the U.S. National Museum for 1895, p. 477, also p. 382).

Then the child went. He would go at once into the water at the lake that was reached first, and he would rub his body with hemlock-branches. He followed the advice of his father and his uncles. He did those actions in which he was instructed by his father and his uncles. He went on, and arrived at the lake named Qwa?nêqwâ'la. The name of the lake of G'iô'x is Qwa?nêqwâ'la. The boy went, and came to the shore of the lake. He went right into the water and bathed in the lake. "Evidently this is what my father and uncles referred to," said the boy. "Evidently this is named Qwa?nêqwâ'la," said the boy. Then the boy swam to an island in the lake in Qwa?nêqwâ'la. Qwa?nêqwâ'la is the name of the lake. The nesting-place of all kinds of birds is in this lake.

Then the boy slept. It was just as though he was unconscious [asleep]. Then he heard the sound of paddling. "Hôi, hôi," said the noise of the paddles. Behold, it was he who is called Warrior-of-the-World. "Wôi, wôi," said what was heard by the child on the lake, in Qwa?nêqwâ'la. Then the boy made up his mind. Then the boy sat down on the island in the lake. The boy just went under water and sat in the water of the lake. While he was sitting there, he listened for the sound of paddling that had been heard to come again,—that which said "Wôi, wôi." Soon it approached the place where he was sitting. It came near. Then he went under water, and he looked at it from underneath. He sat under water in the lake. Then he took hold of the canoe of him who is called Warrior-of-the-World. He nearly [not] upset the canoe of him who is called Warrior-of-the-World. Then the boy put his month out of the water while he was tipping over the canoe of him who is called Warrior-of-the-World. One man in the canoe spoke: "What may be the matter with you?" Thus said one man among those who are called Warriors-of-the-World. "Don't do that, my dear!" said another man in the canoe of the Warriors-of-the-World. Then the boy was just entreated. There was nothing that was not said to the boy. The one who is called Warrior-of-the-World was afraid that he might be capsized by the boy. "Don't do that, my dear! Now I will give you supernatural power." Thus he was told. Then the boy let go of the canoe of Warrior-of-the-World. Then Warrior-of-the-World went on, and left the child.

Then the boy went out of the water. The boy just sat down right on the rock, and felt as though he had to sleep on account of what he had done. Behold! he was dead. He was taken by Warrior-of-the-World. Evidently he was given something bad. He was killed by Warrior-of-the-World, whom he had almost upset. Then the boy was awakened on the rock. "Oh," he was told, "don't stay thus on the rock!" he was told. Then he uncovered his face, and he just looked about. He looked around to see who had awakened him. He did not see any one who had awakened him. Then he bit a hole in his blanket, and then he discovered a little feather. "What are you doing on the rock?" he said. "Don't merely handle things roughly. I have seen you." Thus said the boy.

Then he was invited to enter the house of the one who is called Cannibal-at-North-End-of-World. Then the house of Cannibal-at-North-End-of-World opened, and the house of Cannibal-at-North-End-of-World was open. Behold! that was the house of Cannibal-at-North-End-of-World where the boy had slept. Behold! that was the door

of Cannibal-at-North-End-of-World where he had slept. Then he stood on the floor of the house of Cannibal-at-North-End-of-World, and he was asked, "What does our friend want?" Thus the boy was told when he was standing on the floor. Then the boy said, "I want to get supernatural power." Thus said the boy. "Go on, take what you desire!" he was told by Cannibal-at-North-End-of-World. "I desire to be a cannibal. I shall be a cannibal."—"Go on, sit down!" Thus the boy was told.

Then Cannibal-at-North-End-of-World took some of his red cedar-bark, and he for whom it was tried by Cannibal-at-North-End-of-World tried it on. Then Cannibal-at-North-End-of-World uttered the Cannibal cry and went around his house. "Watch me!" the boy was told. "That is the way you will do." And the boy watched the ways of Cannibal-at-North-End-of-World. Then he finished what had been the reason of his endeavors. "I do not wish to stay long," said the boy. "I do not wish to be permeated too much by my supernatural power, else those who will praise me will be too much afraid of me."—"Wa! [you will not be]!' thus he was told by Cannibal-at-North-End-of-World. "Now you shall go home to your house." It was only plaited in at the nape of his neck, what was his Cannibal-pole. Only a small piece of hemlock was plaited in at the nape of the neck of the boy. The boy came out of the woods. Then he was expected, and the A'wiLEla tried to catch him in the great dance from above. Cannibal-at-North-End-of-World came uttering the Cannibal cry. Behold! they came across dancing the great dance from above. Then they came across. Then they hauled the rope, and the rope reached across. The rope went right across. They were pulling the dE'nts!êk^{u},—the dE'nts!êq of the war dance. Now they were half across (on the way to) Gwa'dzê?.

They say that Listened-to now wished the sea-monster to show itself, when Listened-to, the ancestor of the Dzâ'wadEênox^{u}, came and was sitting behind them. "Show yourself, sea-monster!" Thus he said. He wished Q!ê'q!ElsEla to show itself at Sea-Monster-Place. 'They showed themselves,—?yâ'x'?yak'ilił, Q!ê'q!ElsEla, Wâ'wixêma,—those whom Listened-to wished to show themselves. Therefore an accident happened on the water to the supernatural power, the dance from above, that they tried to show on the water. Then the rope was cut with which they tried to lead the dE'nts!êq of the war dance. The dE'nts!êq of the war dance was rising out of the water. Then it was too much, what they were doing on the water, and the box containing the wolf-head masks just floated away. Listened-to, the ancestor of the Dzâ'wadEênox^{u}, came and looked for it, and found the box containing the wolf-head masks at LôlEla'ts!ê. That is the place to which the box containing the wolf masks floated. It was just stolen by Listened-to of the Dzâ'wadEênox^{u}. Therefore the ancestors of the Dzâ'wadEênox^{u} have the great dance from above. Listened-to [only] obtained by theft the box containing the wolf masks of those who danced the winter dance,—the box containing the wolf masks which had belonged to Pearl-Maker-Face and Copper-Maker-Face. They had been the owners of the box containing the wolf masks.

Now, the cannibal who had obtained as supernatural power Cannibal-at-North-End-of-World appeared on the beach. Then he devoured a man. He bolted down a man, although belonging to his own clan. Then it was difficult to catch him, but he was

lassoed, and he was caught. Then he entered the house, and he was tied in the house. They took off what was plaited in at the nape of his neck by Cannibal-at-North-End-of-World,—that little piece of hemlock which was plaited in at the nape of his neck by Cannibal-at-North-End-of-World. Behold! that was called the

Cannibal-pole. Then it was put (up, and reached) through (the roof of) the house. A hô'x̲ᵘhokᵘ was sitting on top of the Cannibal-pole of Cannibal-at-North-End-of-World, and the body of the pole was snapping.

Then he was treated by his tribe. He was feared by his tribe because he was just bolting down the people of his own clan. Therefore his clan was ridiculed. Vomited was the name of this one Cannibal. Ku'n?watElag'ilidzEm was the name of another Cannibal. Then the ropes with which the Cannibal was tied were broken. He disappeared and did not come again. Then he had disappeared, he who was the ancestor of the K'!î'g'aênôxᵘ, a clan of the A'wiLEla. Hamâ'lak'aua?ê was the ancestor of those living at Having-Humpback-Salmon. He brought the great dance from above to Gwa'dzê?, where the A'wiLEla danced the winter dance together. That is the end.

4. Scab.

Tradition of the DEna'x'da?x^{u}.

('Dictated by Charlie Wilson', 1900.)

It was when the Thunder-Bird clan lived at G'iô'x. They had many children. Then Scabby-Body had scabs all over his body, and his father felt badly on account of his scabby child. Then he called his tribe into (his house). His tribe came. They all came in with the women and children, and entered the house. Then Cedar-Dancer spoke, and said, "Welcome, tribe!" thus he said, "that you have come quickly, following my word, for it would not be good if you were infected in the way my son is, for his body is scabby. He has a bad sickness. Therefore I wish that we leave him, and that we go far away, all of us, with our women and our children."

Then his tribe felt glad. They went home to get ready. They tied their goods into bundles, and launched their canoes. They all went with the tribe. Then they started. They left the child sitting there. The child was alone on the ground. All the people pulled up the posts, the houses, the planks, and went aboard their canoes. Then they left, and the child was there alone.

One old person did not want to go, for she wished that the same might happen to her as to her grandson; but the tribe did not allow it. Then the old woman took a mussel-shell and put fire into it; and she left dried salmon as provisions for the child. Then the old person was taken and put aboard the canoe. The tribe started and left.

Then the boy made a fire on the ground [with the fire]. Then it was burning, and the child was sitting on the ground. He cried pitifully on account of what his father and his mother had done when they left. Then his heart became strong, and he scratched his body, and the boils came off of his body. He scratched his body a second time. Then his stomach began to move. His stomach began to swell. Then he scratched again, and a hand came out and showed itself on his stomach. Then he scratched himself, and the hand drew back into his stomach. Then he kept still, and the hand came out again from his stomach. He kept still, and his heart was, strong, and he did not scratch himself, for, behold! that was the reason that the hand always drew back into his stomach when he would scratch himself. Then his heart became strong, and he did not scratch. Then the hand came farther out of his stomach, and the boy looked, and watched it coming. Then a boy jumped out of his stomach, and now there was not one scab on the body of the child.

Then the boy who had jumped out of the stomach of the child said, "I am the one on account of whom you were thus." Thus said the child,—the child that had jumped out of his stomach. "I am the cause of your being scabby, because I was in you. Now

you are well. You will never be in the same way again, for I have come out of your stomach." Then his father felt glad. 'Thank you!" said the father, "that I have just obtained you as a supernatural treasure. Have I not found you by good luck?" Then the child spoke, and said, "Now you shall call me Scab."—"Am I not going to do so?" said the father.

Then he sat down with his child. He felt lonely. He felt really lonely. Then Scab spoke, and said to his father, "Don't long for me. I shall go to the other side of the beach." Then the child Scab started and went to the other side of the beach. He went to a river. He waded across, and went straight to the place where the dead sisters of his father were (buried in) boxes on the point of land. Then he took needles (of an evergreen tree) and put them in the fold of his shirt. Then he started and went into the water at the mouth of the river. He went straight down to the mouth of the river. Then he turned round to the right side, carrying in the fold of his shirt the needles, and he wished: "You shall be steelhead salmon." He said so, and put the needles into the water at the mouth of the river. Then he turned back, and went again to the dead sisters of his father. Then he carried more needles in the fold of his shirt and went again to the mouth of the river. He turned around to the right side and threw the needles into the water. Scab said, "You shall be silver salmon." Then he went back again to the dead sisters of his father, and carried in the fold of his shirt needles which were on the ground on the beach where the graves were. Then he started and went again to the mouth of the river, and again he put the needles into the water after he had turned round; and he spoke again, and said, "You shall be dog-salmon." Then he went again to the dead sisters of his father, and carried needles in the fold of his shirt. He started again, and went to the mouth of the river, and he turned round again to the right side, and poured out the needles into the water. Then he spoke. "You shall be spring salmon." Then he started again, and went to the graves to get needles from the boxes of the dead sisters of his father. Then he went back again to the mouth of the river. He turned round again, and said, "You shall be bull-heads. Every time when my father's tribe comes," thus he said, "you shall eat from time to time." Thus said Scab. Then Scab started. He was halfway across the river. Then he turned back and looked seaward. Then he saw a vast amount of splashing, Behold! these were the various kinds of fish that came splashing to the mouth of the river. They had been the needles, and they had become salmon.

Then he started running, and went to his father. "Arise he said to his father, "let us go to the other side of the beach." Thus said Scab to his father. Then the father arose from the ground. "Important is your speech, child," said he, and arose to go to the place to which his son had referred, where he should go with him. They started and went to the river. Immediately they began to build a house on the bank of the river. Very many salmon came to the mouth of the river. Then the father felt glad on account of what his son had done.

Then Scab made a request. "Make a spear," thus said Seal), "that you may go on and split and roast, and that I may in the mean time spear the salmon."—"Go on,"

said the father. Then the child speared salmon. The father roasted [the salmon] and cut the salmon. Then they obtained much from the river. Then he and his child got tired of working [salmon].

Night came. Then they slept in the house. In the morning he (Scab) arose. Then he looked at what they had obtained from the river. "Oh," he said, "what has become of what we obtained from the river? There is nothing there now." Thus said Scab to his father. "But important is your word, child," said the father. Then the father arose. "Don't talk about it," said Scab to his father. "You go now and spear salmon, and I will cut salmon, and I will roast them after you go spearing."

"Go ahead," said the father. The father began to spear, and the child began to cut and roast the salmon. He had not been doing so long when the house was full. Then they got tired. Then they had obtained much from the river. When they finished working on the ground, night came. It was evening. Then Scab spoke, and said, "Do look, and make a bow and four arrows."—"I shall [go on and] do what you refer to, master." Then the father made what his son had referred to. Then he finished. Scab was really glad, for the bow that his father had made was very good.

Now, it had been night for a long time. The night was light. Then Scab said to his father, "Sleep now." Thus said Scab to his father. "Let me do so, master," said the father. "Don't speak loud," said Scab to his father. "I shall just pinch your foot if I should see anything."—"Indeed, do so, master," said the father. "Go on, sleep, don't feel uneasy," said Scab. "I shall not go far away. I shall be here on this side of our house."—"All right, my dear," said the father. Then the father went to sleep.

Now, it was past midnight, and for a long time Scab was sitting on the ground on the side of his little house. Then a man came from the woods,—a tall man. He saw him. Scab examined him. Then Scab recognized that he was the Dzô'noq!wa. Then Scab jumped into his little house and pinched the feet of his father. The father arose. "Don't (speak) loud, keep quiet!" Then he arose. Then he saw the reason why his child had pinched him. The Dzô'noq!wa appeared black through the hole through which the light was shining. Then Scab spanned his bow and was ready. The Dzô'noq!wa felt about, and felt with his hand through the hole; then he put his hand entirely through the hole. Scab did not wish to shoot his hand, thus he thought; he wished to shoot his breast if it should show through the hole. Then his breast showed through the hole, and he (Scab) shot him in the right side of the breast, and then also in the left side, and then again one (arrow) in the right side, and then again one in the left side. Two arrows were in each side of the breast of the Dzô'noq!wa. Then the Dzô'noq!wa felt them and went back into the woods, crying "Oh!" The Dzô'noq!wa cried "Oh!" loudly. Probably the shot of Scab gave him pain. Then the Dzô'noq!wa went far into the woods, pushing down the trees, and he did so because he was angry because the shot of Scab gave him pain. He started.

Then Scab and his father slept. Then (Scab) was half awake, and he was about to get up in the morning. Then, when it was morning, he arose, also his father. Then he made a fire on the ground in his house and ate. After he had eaten, he sat down on the

ground in his house. Then Scab got ready; he finished. Scab had his face blackened, and put on his head a ring of red cedar-bark, and he put a neck-ring, around his neck; then he put on bird-down. There was much bird-down on his body. Then he said, "Do not wait for me." Thus said Scab to his father. "I am going to walk on the ground to this place inland from the beach."—"Go on, master!" Thus said his father.

Then Scab started. He went up the bank of the river. Then he went into the woods and walked inland. He had not been going long when he discovered a trail. Then he saw a pond [of water], and he sat down on the ground. He was adorned around the neck, he had a ring on his head, he was feathered, and his face was blackened. He had not been sitting on the ground long when, behold! a little Dzô'noq!wa girl came walking along. "Oh," said Scab to the little Dzô'noq!wa woman, "for whom do you draw water?" Thus he said to the little Dzô'noq!wa woman, for she was carrying a bucket. "Oh," said that little Dzô'noq!wa woman, "I fetch water for father." Thus she said. "Why?" said Scab. "What is the cause of his feeling ill?"—"I do not know what ails him," said the little Dzô'noq!wa woman. "[Go on,] listen," said Scab. "[Do not] say that a strong shaman came here, and that he sits on the ground by the side of this water."

Then said the father of the child,—namely, of the Dzô'noq!wa,—(speaking) to his child, "[For] what may we have to pay him, mistress?" Thus said the Dzô'noq!wa to his little daughter. Then the little Dzô'noq!wa woman went out, and she came to Scab. The little Dzô'noq!wa woman did not take care of her bucket, for the word of the man who was sitting on the ground by the water was now important to her. The little Dzô'noq!wa woman said, "[For] what may father have to pay you?"—" I will not take any of the things in your house."—["And so what shall I not have of the things that may be in your house?"]

Then the little Dzô'noq!wa woman started. Every now and then she would fall down on the ground fainting, on account of the importance of the word of the man who was sitting on the ground by the side of the water. Then the little Dzô'noq!wa a woman entered. Evidently the word of this shaman is exceedingly important. He says he does not care [not] to have any of the things in our house." Then the big. Dzô'noq!wa groaned very much on account of his shot-wound. Go to him," said the Dzô'noq!wa to his child. "Just advise him about our house [if he should enter our house]." The child started and went to Scab. "What is your name?" said the little Dzô'noq!wa woman to the one sitting on the ground by the water. "My name is Scab."—"They say you shall come; just take care when you enter our house. Our house has a snapping, door."—"What of it?" said Scab, "I am a man of supernatural power." Thus said Scab. Then Scab started.

Then he chewed hellebore and entered the house. The little Dzô'noq!wa woman went ahead, and Scab followed. He jumped in and blew out saliva on both sides of the house, on account of the double-headed serpent which was darting out its tongues on each side of the door of the house. Then Scab stood by the fireplace of the Dzô'noq!wa, turned around to the right, and started to the rear, where the Dzô'noq!wa was lying. Not all the Dzô'noq!wa could see him, on account of their number in the house. Then

he sat down on the floor away from the fire of the Dzô'noq!wa, and he felt with his right hand of the chest of the Dzô'noq!wa. He felt his arrow. "Ah, ah!" he said (to himself), "this one has stolen your supplies of salmon." Then he felt his arrow, and was glad because he felt his arrow. He felt all his four arrows which he had shot in the house on the bank of the river.

Then Scab arose and began to sing his sacred song and he went around in the house; four times he went around in the house, and then he went back to the place where he had sat on the floor on the side away from the Dzô'noq!wa. Then he felt of his arrows, and he scratched the shot-wound with his nails. Then the Dzô'noq!wa felt really feeble, for Scab felt the end of his arrow. The Dzô'noq!wa groaned, and his breath became nothing. He did not allow Scab to touch the chest of the Dzô'noq!wa, for he felt very weak, because he had much pain. Therefore the Dzô'noq!wa called out very loud when he groaned. Then Scab put his month (to the wound) and sang his sacred song. He took hold of the end of his arrow with his teeth. Then he bit one, and he pulled it out, and he shoved it down in front of his own body. The great number (of people) did not know that he had obtained his arrow. Then he began again on the left side of the chest. He pulled out his one arrow, and arose from the floor of the house when he had obtained his one arrow.

Then Scab began to speak: "How are you? Is your manhood not getting better?" Thus said Scab to the Dzô'noq!wa. "Stop, my dear!" said the Dzô'noq!wa. "I met you by good luck, for evidently you are a strong shaman. Do go on with what you are doing. [But] you will [not] make me alive, and what may I do in return for your favor, my dear?" Then Scab sang again his sacred song, and Scab felt glad because he was going to get supernatural power at the place where he had entered. Again he began to sing his sacred song, and applied his mouth to the chest of the Dzô'noq!wa. Scab was tormenting the Dzô'noq!wa more. Then he took the end of his arrow with his teeth. Now, two arrows were in the chest of the Dzô'noq!wa. Then he took hold of it (the second) with his teeth and pulled up his arrow, and again he arose from the floor of the house. Scab was not careful in vain, for the Dzô'noq!wa did not know at all what Scab was doing,

Then Scab questioned the Dzô'noq!wa again. "Are you not feeling better?" Thus said Scab to the Dzô'noq!wa. "Stop talking in vain, my dear, for how should your slave here [come to life] get well? just go on doing this, my dear, what you have been doing. I found you by luck." Thus said the Dzô'noq!wa again. "Go on, now, sit up on the floor." Thus said Scab to the Dzô'noq!wa. Then the Dzô'noq!wa sat up. The Dzô'noq!wa was really strong.

Then Scab began to speak. "Now I have treated you three times," thus said Scab to the Dzô'noq!wa, "and so I will do once (more) when you arise. Now you will be really strong."—"Just go on, supernatural one, take care of what you are doing in the house." Then Scab applied his mouth again to the chest of the Dzô'noq!wa; and Scab kept on tormenting him, for he knew now that the Dzô'noq!wa would be well. Then he applied his mouth to the chest of the Dzô'noq!wa, and he took hold of his arrow

with his teeth. Then he pushed it, and then pulled it. Scab pushed his arrow to and fro. Therefore the Dzô'noq!wa groaned for pain, because (Scab) was tormenting the Dzô'noq!wa when he pushed his arrow to and fro. Then Scab thought that he would now get his arrow. "Now, take care, my, dear!" said Scab to the Dzô'noq!wa. "Now I shall really begin, so that you may be well quickly." Thus said Scab to the Dzô'noq!wa. "Your word is true, my, dear," said the Dzô'noq!wa. Then Scab went around on the floor of the house again, singing his sacred song: then he sat down again on the place in the house where he had been sitting before. He took (hold of) his arrow with his teeth and pulled it out. "Now

I have finished. Now there will be no pain at all in your chest."

Then the Dzô'noq!wa arose. "[For] what should I say?" Thus said the Dzô'noq!wa. "For did not I get by luck what our friend here has done? Now come, (you) whom I obtained by good luck; but did (you) not restore me to life?" Thus said the Dzô'noq!wa to the number of his fellows in the house. Then the Dzô'noq!wa began to speak again. "But do I not start with you, friend?" Thus said the Dzô'noq!wa to Scab. "Now you shall be the owner of my house, on account of what you have done to me, you who restored me to life; and you shall have my daughter for your wife. Just select my most beloved daughter; and you shall have my water, because it has no equal; this my water is called the water of life. Take care, son-in-law!" Thus said the Dzô'noq!wa to Scab. "Take good care of my daughter, and this box of your wife shall (also) go."

Then the Dzô'noq!wa stopped speaking, and Scab arose and began to express his thanks for the words of the Dzô'noq!wa. Thank you for what you have done to me. That is why I have done so on the ground, endeavoring to get supernatural power. Now I really have for supernatural treasure the qualities of your house, and why should you feel uneasy in vain on account of your child? I shall not hurt her." Thus said Scab to his father-in-law.

"Now go on, arise," said the Dzô'noq!wa to Scab, "and carry on your back one of the boxes of your wife." The box stood on the floor in the middle of the house. Then Scab arose and went to get it. Scab tried to lift the box, but he was not able to do so. Scab was altogether too weak for the box of his wife. Scab was not strong enough for the box. Then the Dzô'noq!wa began to speak to his child. "Don't think in vain that your husband will take care of your box. Evidently he is not strong enough for it." That box could not be lifted. It was a small box. Then the wife of Scab arose. She lifted up the little box with her finger, and carried the little box in one hand. Then Scab started with his wife. Then the wife of Scab took some of that water, the water of life., and they went to their house on the bank of the river, the house of (Scab's) father.

Then Scab entered the house. What should be the matter with his father? There were only bones lying there. Behold, he was dead! It had not seemed to Scab that he had been away long; but, behold! it had been four years—what Scab had been doing [on the ground]. Then Scab wept. He cried really on account of his father, for it seemed there was no way to revive him, on account of what he had done inland, because Scab had thought that he would get a wife quickly because there was no one to take care of

him and his father. Therefore Scab felt sorry, for now his wife had come in vain. Then Scab told his wife, "Pity this (your) father-in-law, who evidently has been dead [since] a long time." Thus said Scab to his wife. "Look at this," said Scab to his wife, "this is it." The wife could not see, for that is the way a Dzô'noq!wa should be. The Dzô'noq!was have no way to see (well), for their eyes are deep-set. "This is it," he said, and took the hand of his wife. Then he made her feel the bones. "Oh," said the Dzô'noq!wa, his wife, "that is why you cried when we first entered your house. Don't cry!" she said to her husband; "let us sit down on the floor, that our house may come,—the one that comes from my father."

Then they sat down on the floor, and she tapped repeatedly on her box. Scab did not know that the time had come for the house of which his father-in-law had spoken to be on the ground. Then the house came and stood on the ground, at the place of his former little house. Not at all on the ground was the past house for storing fish. Then the large house came,—the one that was seen by Scab inland. The house had a snapping-door; and the double-headed serpents with darting tongues were on each side of the door of the house; and the wolves in the house were doing the same, their tongues were also darting. Then the wife of Scab turned her mouth to her father-in-law. He had not come to life: only bones were still on the floor of the house. Then the wife of Scab opened her water (box); then she put her hands into the water and sprinkled it on her father-in-law. Four times she sprinkled on her father-in-law a little water. Then her father-in-law arose. "Yê!", said her father-in-law, "but the sleep has been really sweet in my eyes."—"Don't say that, father," said Scab to his father, "you have been dead. Only the one who has come here and is sitting in the house has taken pity on you,—this, my wife. Do you see this house? This is the supernatural treasure I obtained at the place to which I went, and this property of my wife cannot be lifted."

Then the father was glad on account of what his son had done when he obtained a supernatural treasure. "Thank you, child, for indeed I had good luck, in that you came and favored your slave here, and that you obtained supernatural treasures, child." Then the child and the father-in-law were glad because they had a good house.

For one year he lived in the house at that place; then Scab felt downcast. Very early in the morning Scab arose and went down to the beach. It was very low tide. Then Scab stood on the beach, and he saw some one sailing along on the sea. "Head ashore, that I may go aboard!" Thus he said to the Goose. "Yä! but we have much clover aboard." Then Scab saw again some one sailing along. "Yä! head ashore, that I may go aboard." The Loon was coming ashore. "Yä! but we have much herring aboard." Then the Loon left. Then Scab discovered [again] the Albatross. "Head ashore, that I may go aboard." Thus said Scab again. The Albatross came near shore. "Yä! our canoe is too cranky." Then the Albatross left. Scab saw again somebody sailing along. "Head ashore, that I may go aboard."—"Yä! but we have too many barnacles aboard." Thus said the Scaup-Duck. Then the Scaup-Duck left.

Then Scab discovered no one sailing along. They were just paddling about to no purpose. Behold! Seals were paddling about." Head ashore, that I may go aboard,"

(said Scab.) "What do you want to go for?" said the Seals to Scab. "I want to marry the daughter of our chief."—"Maybe you can [only] not do it. Maybe you cannot cling to us, for we do not often emerge (come up to breathe)." Then the Seals left. There were two seals. Again somebody came paddling about. They went quite close to the shore to Scab. "Ah, head ashore, that I may go aboard."—"Stop," said the Land-Otters, "perhaps you cannot do it. Perhaps you cannot hold on to us, for we are not quiet, we go about quickly. There is nothing that we do not do. We roll about on the sea." Then the Land-Otters left.

Then Scab tried to give up, and tried to go home. Again he looked seaward. Then he saw somebody out at sea. Again Scab shouted, "Ah, head ashore that I may go aboard." They came and tried quickly to come ashore. They came almost to Scab. "What do you want, my dear?" said the Harlequin-Duck (female). There were two Charitonettæ. "I wish to marry the princess of our chief."—"Well, come, it is good what you say," said the Duck, "only take care and poke us from time to time with your finger if your breath should give out. Do you see that large mountain? We dive under that large mountain. Take great care, else you will not obtain what you talk about."—"Indeed, I shall do so," said Scab to the Duck. "Let us [go] try to dive with our friend here," said the Ducks. "Go ahead," he said. Then they dived, and they were under water a long time when they dived. Then they emerged. It was not Scab's wish when they went and emerged: it was the wish of the Ducks when they emerged. "Behold! the mind of our friend here is strong," said the Ducks. "Behold! we shall not advise our friend in vain strongly," said the Ducks. Then they came near the large mountain. "Now we will go and dive under this large mountain," said the Ducks. Verily, the mind of Scab was strong on account of what the Ducks said, for they had warned him. "Take care," said the Ducks, "else it may happen to you by your own doing, as you may meet misfortune by what we are doing now." Thus said the Ducks. "Just go on," said Scab. "First poke us under the middle of the large mountain," said the Ducks. "Just go on," said Scab to his friends.

Then they began to dive. They dived for a longtime under the mountain. Scab's mind was strong, for he did not disobey the words of his friends. Then they emerged on the other side of the large mountain. Immediately Scab saw a brightness. "Do you not see that brightness?" said the Ducks to Scab. "I do," said Scab. "That is where we are going to," said the Ducks. "Let us go on and see what will happen to our friend," said the Ducks.

Then they deliberated what to do for their friend. "Ya!" said one of the Ducks. "This is my plan for what our friend shall do later on, because from time to time our chief needs fire-wood. Let us go on," said the Ducks, "let us go on to the head of the bay." Then they swam, and went on to the head of the bay. Then they discovered good fire-wood. The fire-wood was alder. It was really dry. The fire-wood was good to be chopped across in three pieces. "Let us put our friend in this hole at the end of the fire-wood." Then Scab entered the end of the fire-wood. Then the Ducks finished what they had planned for their friend. Then the Ducks towed out the fire-wood, which was

now the hiding-place of Scab. They towed it to the beach at the door of our chief. It was just beginning to be ebb-tide, and the fire-wood was left dry on the beach,—right on the beach of our chief. The Ducks watched it when the fire-wood was lying on the beach. Then the Ducks dived on the beach, watching (to see) if the hiding-place of their friend should drift away.

Then day came, and our chief rose early and went down to his beach. Our chief went back again and took his axe, and he came back. "That is very good firewood," said our chief. Then he began to chop the firewood, the hiding-place of Scab. Then he carried the fire-wood on his shoulder into his house. Then he carried another piece of fire-wood. The fire-wood was chopped into three pieces. Then he carried another one on his shoulder: that was the hiding-place of Scab, that one piece of fire-wood. Last came the place where Scab was. He put it down from his shoulder in the house, near the door. Then Scab was inside the fire-wood. He continued to be in it.

Then the Moon came home, and the Moon began to speak. "Oh!" said the Moon, "what shall we do that our dear child may have a husband, walking about in this one country?" Thus said the Moon to our chief. 'This one to whom I refer is called Scab. He has for his wife the little Dzô'noq!wa woman." Then the Moon went. The Sun came and sat down in the house. "Ah," said the Sun, "what shall we do that our dear nice little child shall have a husband, the one who has for his wife the little Dzô'noq!wa woman?" Then Scab was really glad on account of the words going to and fro from Moon and Sun, and he remained in his place inside the firewood. Night came, and it was dark. At the middle of the rear of the house was the bedroom of the princess of our chief. Beautiful, really fine, was her room. Then Scab came out of his fire-wood and sat down on the floor of the house. Then he discovered what he had gone for in the rear of the house. Then the parents of the child slept. Scab arose and went to her quietly. Scab went and came to the place where she was who was referred to as his wife. Then Scab felt with his hand for the feet of the child. "Go away!" said the child. Then Scab again touched her feet. "Go away!" said again the child. She thought that it was a dog who touched her in her room, where she was lying down. "Don't!" said Scab, "don't drive me away," said Scab. "I thought it was desired that you should have me for your husband. I am called Scab." Thus said Scab. Then the child of our chief said, "Welcome!"

Then he lay down with the girl. She was very glad because they were married. Then the married couple played together. Then her father awoke from hearing that they were playing together. "My dear," said the father, "you ought to drive away this one, child!" thus said the father, "else it may walk about in the house behind you." Thus said our chief to his child. Then our chief went to sleep again. He did not sleep long, when Scab again played with his wife. Then the wife of our chief awoke from hearing playing in the rear of the house. "My dear," said the wife of our chief to her daughter, "do drive that away, child!" Thus said the wife of our chief. She thought that it was a dog with whom her child was playing.

"You are foolish," said the daughter of our chief. "I thought you said that I should have this one for my husband."—"Do get up," said the woman to her husband. "Very important is what our daughter says." Then our chief arose and made a fire. The fire in the house was burning. "Arise, slaves!" said our chief. Then they arose and spread mats in the rear of the house; then he called his daughter and her husband.

Then the married couple arose; and they were sitting in the house for a long time, in the rear of the house, when our chief spoke. "Welcome!" said our chief to Scab. "I thought beforehand that it was you, Scab," said our chief, "because you were desired by all of us, the (whole) number in the house. Evidently you are not an ordinary man, because not one man ever reached my house; therefore I think you are not an ordinary man. Only take care of your marriage." Thus said our chief to Scab.

Then Scab began to speak. "Thank you for what you have said," said Scab to our chief. "I am a good man, I do not fail in what I wish to do." Then Scab staid a long time at his place. Then Scab became downcast, and he was really downcast. The daughter of our chief asked, "What is the cause of your being downcast?" Thus said his wife. "Don't deny it, if you should desire to go home."—"I am only downcast because I long for my father." Thus said Scab. "Let us go and see your father."

Then his wife got ready, and put on what she (used to) have on as her means of flying. Then she went out with her husband. "Only cling to my back," said his wife. Then she began to fly. She was going to see her father-in-law. For a long time the child of our chief went along flying. Then she saw his house. "Is that your house," said the daughter of our chief. "That's it," said Scab. Then she soared downward, going to the house of her husband. She arrived there. Then she entered and looked about in the house, and what should there be? They were all dead. The father of Scab, and his daughter-in-law the little Dzô'noq!wa woman. Then Scab spoke. "Don't be this way in the house," said Scab to his father. "I have again obtained supernatural power," said Scab to his father. "Important is your word, child," said the father of Scab. "[But] again he has supernatural power, that child!" said the father of Scab. Go on, let me know quickly what kind of supernatural power you have, child." Then Scab spoke. "I have been far away." Thus said Scab to his father. I was above our world. I have obtained for my wife the daughter of our chief above. It is as though I were more than natural. Therefore I say this,—I am more than natural, because we just came flying along from her house, coming towards our house here."

Then the little Dzô'noq!wa woman was jealous when she saw his second wife; but the little Dzô'noq!wa woman did not speak about doing anything, and the daughter of our chief did not speak about doing anything. Then the Dzô'noq!wa woman began first in the house. She showed the second wife what kind she was,—that she was also not a common person. Then the little Dzô'noq!wa woman moved in the house. She went around the house, dancing around. Then the daughter of our chief became a woodpecker, and sat on a pole standing in the middle of the house. Then the little Dzô'noq!wa woman was quiet in the house. Then the princess of our chief changed places with her in the house. She also went around. The daughter of our chief flew

around in the house. Then she sat still, and the little Dzô'noq!wa woman flew about in the house. Then the little Dzô'noq!wa woman was a bluejay, and the bluejay flew about in the house a long time. Then she sat quiet, and the child of our chief became a red flicker, and the flicker flew around in the house for a long time. Then their faces were monstrous, showing that they were not common persons. Then the woodpecker sat still; and our lady, the daughter of our chief, began again. She was a qô'los.[1] Our lady did her utmost with the little Dzô'noq!wa woman.

Then our lady said that she was tired of the little Dzô'noq!wa woman. They had been flying around the house for a long time, going to and fro in the house, flying to and fro. Then they sat still and came to their senses in the house. Scab and his father just enjoyed looking at the doings of his (Scab's) wives. Then they finished in the house. Then our lady, the daughter of our chief, spoke. "Behold, really you are not an ordinary person." Thus said our lady to the little Dzô'noq!wa woman. "I know that you are not an ordinary person." Thus said our lady. Then she was glad, and she was very friendly with the second wife. They gave to eat to their father-in-law and to their husband.

Scab did not love the little Dzô'noq!wa woman much. He loved the daughter of our chief. He had a dislike for the little Dzô'noq!wa woman. Now they had been in their house for a long time. They were happy in the house. Then our lady became downcast, and Scab said to his wife, "Don't deny it if you long for your parents." Thus said Scab to his wife. "I desire to go home," said our lady. "Let us go home to your house," said Scab. Then our lady put on what she used to have on, and they went out of the house.

"Don't feel uneasy about me," said Scab to his father, "we shall not be (away) long; a little while and we shall see you again." Then our lady spoke. "Take care," she said to her husband, "hold fast and cling to my shoulder," thus she said to her husband, "else you may hurt yourself. It would be your mind if you should let go from clinging to my shoulder." Then Scab was flown away with, and they were, going to the house of his wife. For a long time she had been flying along with Scab. They were halfway to where they were going and whence they had come (before). It seems, Scab did not know what he had done before,—he must have been asleep,—and therefore he let go of his wife, and he fell down, and Scab came down spinning around. Our lady just went on flying to our chief. Then our lady reached her house. She was asked by her parents, "Where is your husband?" Thus said our chief. "He made a great mistake," said our lady to her father. "I tried to warn him that he should take care and cling to my shoulders while we were coming this way. Evidently he did not know what he was doing; evidently he fell asleep; therefore he did not know what he was doing; therefore he did not tell me. I just saw him going, spinning around, going downward." Our chief did not say anything about what his daughter had done.

Then the father of Scab became uneasy. He was not quiet; he always had some place where he wanted to go about at both sides of the house. His father paddled

[1] A mythical bird.

about. Then he saw his dead son drifting about. He recognized at once that it was his son. “Evidently you made a mistake, Found-by-Good-Luck.” Thus he said to his dead child. Then he took his child aboard, for he was dead, and he went home to his house. Then he buried him behind his house. He did not tell his daughter-in-law, the little Dzô’noq!wa woman, about what her husband Scab had done; and the father of Scab lived now with his daughter-in-law. That is the end.

5. L!â'lamîn.

Tradition of the ?nE'mgês.

('Dictated by ?nEmô'gwis', 1900.)

Qô'los was a bird when he came down. He looked for a house. Then the bird disappeared, and he began to be a man. He became possessed of a house, the outside of which was cloudless; and stars were on the house that he brought down with him. Then he married. He had children, and they became many, and they became the L!â'L!Elâmîn clan.

Then the son of L!â'lamîn went hunting on the sea at a place called Beaver Cove. Then, while he was hunting, he met unexpectedly the house of Rich-One,[1] which was coming up. He was taken down to below the sea. The name of the hunter was Q!â'g'iwê. Then he came, being brought up, and he came as the possessor of the house, the (beams over the) door of which vomited. The beams were sea-lions. He came, and his house stood on the ground at Foundation. At times houses were built by those who took his place, one after another. There were many things in the house of L!â'lamîn. Birds were on top of it. Then he went to this river (Nimkish), and he built a house on piles, and he became a man. Then Paddled-to and T!â't!Endzîd, his children, took his place.

Then the hunter, the child of L!â'lamîn, went hunting; and every time he went, he caught many sea-otters. Then he built a house at Rolling-down. He took his hat and his large cape, and he became a man. Then he made a trail, which is now the trail going to those named Qâ'yokwadeEx. Then he gave to each of his children the crests which he had obtained by magic. For a long time L!â'lamîn did not die. His house was flooded by the deluge. Then he put on his Qô'los mask, and he flew upward, and he went up. Only these, his children, are chiefs, after he left them behind. Later on they just became people. This is just placed on the ground from time to time, for L!â'lamîn to sit on top of it. These are the crests. It is said that the North People were the slaves of the children of L!â'lamîn. They ran away with the crests they took away. Therefore it is said they have crests, and the names T!â't!Endzîd and Paddled-to which were taken away.

[1] A spirit of the sea.

6. Kunô'sila.

Tradition of the ?nE'mgês.

('Dictated by ?nEmô'gwis', 1900.)

When Thunder-Bird came down, he sat on a rock on the beach of the house at Thunder-Bird-Place. What are you doing here?" was said to him. "I merely desired to come."—"It would be well if you became a man, that I may be your brother," was said to him. "What is it? I am a man," he said, and opened his Thunder-Bird mask. "Welcome! Let us go to your house on the ground at this empty space." Then he built a house. Gradually they became more and more, and they came to be many. The name of his clan was The-First-Ones. There are now four clans. Then he went back to the place he had come from, and he just left his children when they were chiefs. He just told his children again at the last, "I shall only make a noise sometimes when [it happens wrongly to] one of you (dies); and there will also be that kind of noise when one of those dies who will take the place of those who are now born." Then those who took his place became men, and they were full-grown men. Thus Chief-Host came to be a chief. He was a chief after him (Kunô'sila). Then he who took his place just went about visiting northward to the Bella Bella. He went to get married. Then he obtained at once (the copper) Causing-Destitution; and he came to have the names of the Bella Bella, NEqa'mx'a and Qê'wilEmga; and he obtained the large copper at the same time. Then he sold his copper. He came and sold it to those living at Flat-Place. He came and offered it for sale to the Kwakiutl. Then the owner of the copper was killed. The man who owned the copper was named Wâ'xwid. Then he was killed on account of his copper.

He was poled after by the Kwakiutl, and was reached at XudzExLâ'laba?las. He took refuge there, carrying along his copper, Causing-Destitution. It was a fathom and a half in size. Then he pushed it into the ground, for he was unwilling that the Kwakiutl should obtain it. Therefore he just hid it in the ground. Then Wâ'xwid was speared. He was speared with a lance with a —— point, and he was dead. He fell down, and his companions were struck dead. Then they were gone. The width of the chest of the dead chief Wâ'xwid was four fathoms. His copper was highly prized. Its price was ten slaves and ten canoes and ten lynx blankets.

Then he was mourned by his tribe. They came and lived at Foundation. It came to be summer, and his tribe were catching salmon,—sockeye salmon. The orphans had no canoe, and they just walked wherever they went. They walked twice, going to the salmon-trap. They were of his family who took the place of the dead Wâ'xwid. Then his child received the name Wâ'xwid, and Wâ'xwid married the aunt of the orphans.

From time to time Wâ'xwid lent his canoe to the orphans to use it. They felt grateful for it. The orphans were grateful to Wâ'xwid when they used his canoe. He would give deer for blankets to the orphans, and the orphans were made to go out hunting in a canoe by Wâ'xwid.

"Take care," the orphans were told by Wâ'xwid, "I was told sometimes by my dead father of the copper hidden in the ground at XudzExLâ'laba?las, this your place where you shall go to." Then they went. They just took hold at the end of the little harpoon-handles which they used in spearing at the salmon-weir. They just carried what they caught in their hands. Then the orphans went again, and they struck with the butt-ends of their harpoon-handles against the ground. What kind of noise should there be? It sounded like metal. "Come, slave," said the younger brother, "come, let us look at this, (and see) if it is the thing to which our stepfather refers.'

Then they dug, and behold, it was Causing-Destitution. A fathom and a half was the size of the copper. Then they stood it on its edge on the ground; and it stood up large, what they had found. Then they broke off cranberry-bushes to measure with them the size of the copper. They just made a model of it. They did not take it, because they could not carry it. Then the orphans spoke strongly to each other. "Where shall it go?" said the older one. "Shall it not go to him, our uncle, Ô'xsEm?"—"What do you mean?" said the younger one. I do not wish it to go to him."—"How do you feel towards him?" said he on his part. "Let it go to Wâ'xwid," said the younger one. "He is the only one who from time to time lends us his little canoe. He is the only one who gives us (things) to wear on our backs, and our aunt is also the only one who gives us to eat." Thus said the younger one. "Our uncle is bad. Let us go towards the sea and home," said the older one.

Then they carried between them the model, and the orphans arrived at the house. Wâ'xwid was lying on his back. There were only two persons in the house, he and his wife. He suspected them already, because were very happy, and they looked pleasant, and they were laughing; while before their faces looked downcast whenever before that they came (home). Then the orphans went into the room. Their aunt tried to give them to eat, that they might eat after having been away; but they did not eat, for they were proud of their find. Then they called their aunt into the room. "Come," they said to her, "that we may talk to you about what your husband told us. We come from finding it. Evidently this is it," they said. "We are not willing that it should go to another one than your husband, on account of our feeling."—"Indeed, children," she said on her part, "indeed, that which I refer to is there."—"Let your husband come in."—"Come, slave," she said to her husband, "and listen to our masters."

Then he went in, and the younger brother jumped out and took his model. He came and brought the model of the large measured copper. "This will go to you," was said to Wâ'xwid by the orphans. "I obtained by luck the copper of your dead father of which you spoke. This copper will be carried on the back in the house by this Means-of-trying-to-obtain-Copper-Woman. She is of the family of Taking-Care-of-Coppers." Taking-Care-of-Coppers was the name of the older brother.

Then Wâ'xwid sang his sacred song. He went on the roof of his house and sang his sacred song. The people asked each other the reason why he should sing his sacred song. It had been found. The orphans had found Causing-Destitution. Thus said the tribe. Then their uncle Ô'xsEm felt badly, because it did not go to him. Then canoes, lynx blankets, marmot blankets, blankets sewed together, sea-otters, and mink blankets were given to the orphans. Then the orphans became chiefs. The name of one of them was Taking-Care-of-Coppers. Their stepmother, who was their aunt, was called Means-of-trying-to-obtain-Copper.

Then he was given a canoe. He did not just walk; he travelled by canoe. Then he poled, going to his house at Flat-Place. Then Wâ'xwid and Ô'xsEm hit each other with (sharp) words, on account of the copper. Then they vied with each other for the chief's place; and Wâ'xwid climbed (a tree) on the opposite side from his house, and sat down on top of it. Then Wâ'xwid spoke from the top of the tree. "Who is our chief, Plants?", Thus he asked the trees. Then he was answered, "You are the chief." Thus was said to Wâ'xwid. "Not a chief, however, is the one in the next house." Thus was said to Wâ'xwid.

When Ô'xsEm was ashamed, because he was not a chief. Then Wâ'xwid invited (people) in, and he gave a potlatch, and he sold his copper Found. Causing-Destitution was named "Found," and then the copper had two names. It was called Causing-Destitution because there was nothing that was not paid for it. It made the houses empty. Twenty canoes was its price; and twenty slaves was its price; and also ten coppers tied to the end was its price; and twenty lynx-skins, and twenty marmot-skins, and twenty sewed blankets, was its price; and twenty mink blankets was its price., and one hundred boards was its price, and forty wide planks was its price. and twenty boxes of dried berries added to it, and twenty boxes of clover, and also ten boxes of hemlock-bark, was its price; and forty boxes of grease was its price; and one hundred painted boxes was its price; and two hundred mats was its price; and dried salmon not to be counted was its price; and two hundred cedar blankets was its price, and two hundred dishes was its price. That was the amount of its price. And that was given away by Wâ'xwid to the tribes. Then Wâ'xwid was chief.

Those were the children who followed Kunô'sila. Then the child of Wâ'xwid had a son, and he also was a chief. Then, on account of the jealousy [brought down] against him, the ?nEmgês planned against him that he should die, because they were ashamed of his child; and so the ?nEmgês sat down (and deliberated) who should strike him first. Then his house was attacked by the ?nEmgês. He was killed, and he was dead. He was robbed of his goods, which were the reason of the deed; of his slaves, his canoes, his salmon-traps, his boxes, his box-covers,—of whatever he valued,—and of the woman's property, of bracelets, of copper bells and small coppers, and of dentalium bracelets. Then they got possession of his Copper.

It went to Ô'?maLEmê?, the chief, who now had the copper. It was obtained by killing. They obtained the salmon-weir and the salmon-trap, and the place of tying up canoes, and the names. This was obtained by killing Chief-Host. A little child, however,

a boy (his son), was alive. An old man tried to hide the copper,—the younger brother of the one who was killed and who had owned the copper. He pushed it under his blanket, down his back. Then the copper was searched for. It was not found. Then the old man was taken hold of. "Tell about the copper, else you will die," he was told. They were about to strike him. "I do not know about it," he said on his part. "Don't deny it," he was told, and he was threatened with a stone dagger, "else you will die." Thus he was told. "Go on, die," was said to him. Thus he was threatened. "You are a bother," he said. He broke his belt and threw down lengthwise the copper. "Take this," he said.

Then the ?nEmgês left and went home to their village. They had obtained the copper. The past chief lay there dead. Then the ?nEmgês mourned for their chief, and they felt regret for the loss of their chief. Then the dead chief was put away (buried). For two days he had been long dead on the rocks. Then the dead chief disappeared.

The child was not able to go about. He was just trying, to walk, and he was hidden after the killing. Then the child, the one who had been a little child, grew up. He built a house. He put up a pole on which Kunô'sila, the one who was his ancestor, was sitting. He held a whale by its tail in his talons. Then he gave a potlatch to the tribes, and he came to be a chief. Then he was treated as a chief by the ?nEmgês. Then they repented for what they had done, because they had killed his father. He gave property to all the tribes, and the tribes went home.

7. Mâ'dEm.

Tradition of the ?nê'?nêlk'!ênox^{u}, a clan of ?nEmg̲ês.

('Dictated by ?nEmô'gwis', 1900.)

Ô'malałEmê? and Unattainable [Made-so-that-he-can-not-be-climbed-up-to] were men in the beginning, in the far past. They did not meet any one, and they built their house at Up-River. That is the name of the Up-River tribe. They had slaves. They were walking after elk, and went across to the other side. Then they arrived at the village of those of the other side, the Foreigners. That is the first time they were met. They did not know them. They were the Mâ'ts!adEx. After that they went there, sometimes carrying sea-otters on their backs. They were now the friends of those whom they had met when they were walking. The ones whom they had met in walking were archers. The name (of their chief) was Wâ'tsowik'a. Then the chief began to give a winter dance.

The one on whose account he was host was to be isolated. ["Don't feel badly," he was told, being struck. "Sleep on, you are good, holding your own, and taking care of yourself."] "You ought to feel bad," he was told while he was being struck. "Don't sleep all the time. You ought to hold on to the knowledge of your supernatural power." Then the child cried. For eight days he staid in the house hanging his head. Then in the night he started. They tried to search for him, and it was said that he was dead. Then his father was struck by the people, and his mother was struck. But he was not dead. Then their house was torn down, and he built a small house. Then closet-sticks were thrown on his house, and he was not invited in with others. Only dirt was thrown on his house by his tribe.

(This paragraph was also told as follows: Then the child was Struck,—the one on whose account he was to be host. The child cried. They tried to call him, that he might rise in the house, but he did not eat for ten days. He just wrapped himself up in the house. He did not sleep. Then he started and went to commit suicide. He was looked for. His mother wailed for him. He did not give a winter dance. He only pulled down his house.)

Then the child arrived on the large mountain where quartz is. Quartz flew into his body. Then the child began to fly from the rock. He began to fly with the quartz. Then the child went to what is called Feather-on-Top. Then feathers came to be on his body, and he became a bird. He came flying, soaring over his father and mother. Then the child was seen. His father was awakened. "Stop! your master has come."—"Don't talk foolishly," he said on his part, and he just covered his face with his blanket. "Go through there and die!" said the father. "Perhaps you are looking for a means of

insulting me." Then the mother was nudged in the house. "Behold! really your master has come," she was told. "Put on your belt." She put on her belt. Then the child came and was surrounded. (Time) was beaten for him, and it is said he was Mâ'dEm, and this is his song:

"Haanä', haanä', anä'.

I went and stood at the foot of the land-slide named Quartz-on-Back.

Hanä', hanä', hanâ', hayê'.

I was taken along flying, and reached the Daybreak, the house of the child of Mâ'dEm on the back of the world.

Hanä', hanä', hanâ', hayê'.

I was made to soar, and they soared with me to the north end of the world.

Hanä', hanä', hanâ', hayê'.

"Behold! that is the way of the one whom we like, whom we imitate, because I am a real dancer, yêwâ, yêwâ. Because I am a real shaman, therefore I am the only supernatural one. I was carried to the lower world because I am a real shaman, therefore I say that I am the only supernatural one. Therefore I say that I am the only great supernatural one; for I was taken along flying like Mâ'dEm by my screaming-garment, the winter-dance garment of the world, because I am a real dancer; yêwâ, yêwâ."

Then Mâ'dEm arrived in the house. He did not walk on the floor of the house. Then three persons went in a canoe on the river. They capsized and sank. Then they went to the lower world. Then he (Mâ'dEm) entered the house in the lower world. Those in the lowest world, the place where he had gone, beat time. Then he took a wife there. He looked among their children, and he married the youngest sister. Those in the lower world had a winter dance. "Let him have a wish," was said to him. Then the large red cedar-bark was brought out in the house. "He does not yet desire this cedar-bark," was said. His wishes were known by a [another] person. "He does not want this." Then water was poured into a bucket. The water was sacred: it was treated by a shaman. Then the water became bird's-down, and the house became filled with the down. "Will he not take this? Does he not desire this?" Thus was said. "He does not want it," said the one who knew his mind.

Then what is named White-Feather came up in the house. Then the feathers went about on the floor of the house, meeting and passing each other,—the magic treasure of the one who desired the magic treasure. "Go on, and take this," he was told. "He does not want this."

Then ten dancing-boards stood up on the floor in the rear of the house. "Does he not take this? Does he not desire this?"—"That is what he wants. He will take this," he said. "Does not our friend wish to go home now? Does not this Ë'x'?ik'ilag'ê? desire to go home?" was said. "He shall have for one name Ë'x'?ik'ilag'ê?.

Our friend shall be taken home," was said. "Let us ask Hê'lâla to lead him home," was said to the Mouse-Woman.

Then Ë'x'?ik'ilag'ê? was led by Hê'lâla. She really went and returned in one day. She tore up the ground with her nose going up. They came right to the place behind

the village of his tribe. The beating of time came also; and also the red cedar-bark came out first; and the speaker in the house also came; and also the other one, the Listener. They came to take care of (the magic gift) here. Then they brought out the bucket. Water was poured into it. Then the water was sacred, and it became down. The house was full of down, and White-Feather was brought in. It always walked about on the ground in the house, and also the dancing-boards stood on the floor in the house,—ten of them; and then the one who had obtained supernatural treasures had the name Ë'x'?ik'ilag'ê?. There were two names, also Flying-about-in-the-World. Thus the red cedar-bark came to the Up-River tribe.

Then Ô'malałEmê? went with it across to his friends the Mâ'ts!adEx, with the quartz and with White-Feather. He wore (a dress), the magic treasure of Flying-about-in-the-World. Then the red cedar-bark was bought; the quartz was bought; the white feather was bought; it was bought for slaves and for sea-otters. Then they had him for their younger brother. He just had the Mâ'ts!adEx for his older brothers. Then the chiefs Ô'malałEmê? and Unattainable went home. He came with the sea-otters and with the slaves. Then he gave a potlatch to all the with the sea-otters and the slaves and the coppers,—the price of the red cedar-bark.

Then they poled up again to the very head of the river. There Ô'malałEmê? and Unattainable fished with a net. Then Ô'malałEmê? began to be angry with Unattainable because he stood behind him while they were fishing. Then he made a fire on the beach. Plentiful [full] was the game of Unattainable. Nothing was the game of Ô'malałEmê?. "They shall die," said, on his part, Ô'malałEmê?. Then they slept during the night. Then Ô'malałEmê? killed them. He killed them, and they were dead. One among them only was alive, and the one who was saved left. Then their slaves and their wives and their children were taken away, and their fishing-place was also taken away, and their nets, their crests, their salmon-traps. The one, however, walked through, and came to Beaver-Cove. He was going to the Lâ'alaxsEnt!ayo to get his relatives to go to war with him to make war on Ô'malałEmê?, who had killed his fathers and his brothers. The warriors went across to Beaver-Cove.

The slave of Unattainable, however, was sitting on a rock at the salmon-weir of Unattainable. "Have you come to make war?" said the slave. "We have come to make war," they said on their part. "That is where we sleep, the roof of our house," said, on his part, the slave, "on account of our uneasiness. This ladder is the only place we where we can go up. We simply lay the ladder down on the roof as soon as we go to sleep. Then it is pulled up and laid down on top."—"Take care," he was told. "When they begin to sleep, put it down, that we may climb up." Thus said the warriors.

Two slaves watched the two sides of the ladder to put it down. Then those against whom war was made went to sleep. The ladder was let down, and the warriors went up. They clubbed and struck and speared the men. Then they were all gone. They were dead. Then the Lâ'alaxsEnt!ayo took their property, and loaded their canoe with the property of those on account of whom the child had talked about war. They triumphed. Then they possessed their former country. They got back their wives and their children

and their slaves. Then he was treated as a chief. Then L!êl?nakulag'i?lak^{u} was a chief. That is the end.

8. The Singing Skull.

Tradition of the ?nE'mgês.

('Dictated in' 1900.)

One morning the women were wailing in the house, while the men were out fishing. Since many people had died, the sound of wailing was heard in every house. Suddenly a voice was heard louder than all the wails of the women:

"X'aâ' x'aâ' x'aâ' x'aâ'! At that time formerly I was to be taken aboard the canoe by him who had me for his princess; but now I have only empty orbits in the house, and holes at the bottom (of the orbits) in the house; I who was formerly to be taken aboard the canoe by him who had me for his princess."

The women ceased wailing when they heard this song, for the words they heard seemed strange to them. They tried to find out where the song came from. Finally they discovered on the floor of the house a skull which was singing. They took it back to the graveyard. It must have rolled down from a tree, and fallen right into the house.

9. Mountain-Goat Hunter.

Tradition of the L̲ê'L̲Eg̲êd, a clan of the ?wâlas Kwâ'g'ûł.

('Dictated by Yâ'gôL̲as', 1900)

Rolling-down saw (some) mountain-goats. "Let me go up to the mountain-goats walking about on the rocks" (he said).—"Where are they?" said his wife. "They are there at L!EsElê'k^{u}."—"Don't talk that way, else you might fall off (from the mountain). Don't talk that way, else you might fall off."—"I do not fall off."—"Then go on," said his wife. He had four wives. Then Rolling-down went up. He arrived and hid. Then he took out his charm. He put the dried frog on the rock. Then the mountain-goats could not walk. They just became like the frog, and just lay there. Then he went and hid himself. He just sat by the side of a rock and shot with his arrows. He hit the chest (of a mountain-goat), then he also shot its neck.

He did not know that he was being pursued by a grisly bear. What should it be? It was standing there, and began to growl. "Do not say so, friend. I am your friend." Then the grisly bear sat down on the rock and listened to the word of Rolling-down. Then another grisly bear arose and began to growl. The bear went right up to take hold of him. He took the man by the shoulder and threw him upward. Behold! there were many grisly bears. They threw the man to one another while they were going up with him to the top of the mountain. Then they came to a fine place in the woods, and the man was thrown about by the grisly bears. His limbs were torn to pieces. His fingers and his toes, and the bones of the man, were scattered on the ground. Then the grisly bears left and went home, and the man was dead.

Then one of the grisly bears felt badly, "Why did you do so? Did you not hear what our dead friend said?"—"Not I," said, on his part, another one,—the one who had killed the man. "What do you think?" said, on his part, the one. "Don't you love our friend? Indeed, I feel sad on account of our friend. Let us try to revive him. Go on to Head-Wolf and Head-Runner, that all our friends may come, all the animals."

Then many animals came. They assembled. They were going to the place where the man had been killed, and sat on the ground. Then the bones of the man were gathered up, and were pushed together. Some of the bones had disappeared. Then the Ermine and the Mouse were sent, because they had a good scent. They searched for the toes of the man. The ermine found the toes of the man, and gave them to the supernatural person. Then he put them on his feet, and the man was sprinkled with the water of life. Then the man sat up on the ground and revived. To no purpose he rubbed his eyes. He thought that he had only slept. Then he discovered the many animals sitting there. "Now you are alive, friend. I killed you by accident. Don't do it

again, ["It had gone bad with you. That happens only once"] that you come up here, although you may know that we were laying for the mountain-goats. That is called mountain-goat hunting. For that reason our friend acted in this way. Now you are alive. That was the reason he tried his supernatural powers. Now you shall do as I do. Now your supernatural treasure will be this water of life, and this means of throwing."

Then he sang his sacred song in the night, and his tribe heard it. "Don't sleep, for somebody is singing his sacred song. It may be our chief" He came to the other side of the village, singing his sacred song. The house site was called Middle-of-Beach. Day had not come yet when the tribe arose and went bathing. Then the sound was heard on the other side. Then his tribe went across and tried to catch him. From time to time he just flew away. For four days they tried to do so. Then he was caught by G'â'usdês. He was snared. (Time) was beaten for him by his tribe. Then he threw (his supernatural power) at his tribe, and his tribe groaned in the house. He did so to try to tease his tribe. He had for children the princesses of chiefs. His tribe only worked for him. His wives only went out and purified themselves. Then his tribe planned that he should die. Their anger rose quickly when he teased them. He was made to drink blood, menstrual blood of a woman. Then he became sick; then he was given medicine by the one side of his tribe (either father's or mother's family). Then he was bewitched that something should happen to him quickly. It was not one year, and he lay sick. Then he died when summer came. Then his tribe revived: they were no longer afraid. That is the end.

10. Wî'wag'êsawê?.

Tradition of the L̲ê'L̲Eg̲êd, a clan of the ?wâlas Kwâ'g'ûł.

('Dictated by Yâ'gôL̲as̲', 1900)

The people lived at Xukwê'k'î̲n. They staid at the salmon-weir. Then they went up river to see whether salmon were jumping. Then one jumped. Wî'wag'êsawê? started and went up the river to look at his salmon-weir. The fish went right into his salmon-weir. It was a sockeye. Then he went on up the river to look for jumping salmon. Then he saw two jumping. He walked up the river to look at his salmon-weir. Then two were in his trap. He took them and roasted them. Day came again. He went on up the river to look for jumping salmon. Then three were jumping. He went up the river and looked at his salmon-weir, and three were in it. He took them and roasted them. And day came again. He went up the river. Then he discovered a pretty woman on the trail. He went right up to her. "I will have you for wife," he said. "Yes, I will have you for husband," said the woman. Then Wî'wag'êsawê? sat down on the ground and put his arms around the neck of the woman. He waited to cohabit with her. Then they cohabited.

Then Wî'wag'êsawê? arose. "Come, and let us go home."—"Go on," said the woman. Then Wî'wag'êsawê? started and turned his head back, and there was a big frog sitting on four coppers; and he went home and sat down in the house. Then his stomach was sick. Night came, and he had a swollen belly. His belly sounded. Frogs whistled in the belly of Wî'wag'êsawê?. Then he was brought to Land-Slide, the frogs being in his belly. He continued to groan on account of the sickness of his belly. Then (a whale) was heard blowing, and the noise arrived the beach. A man who had a cape on went up from the beach. "What is the matter with you!"—"Has it not unfortunately gone wrong with me? I tried in vain to get supernatural power. Behold! it was she who is named Copper-Noise-Woman. I tried to get her for my supernatural treasure." Then the man said, on his part, "Put me on your body. Do you recognize me?" said the man. "I am Property-Noise. I am Whale." A whale was the man. He had only come and struck the beach and landed. Then he treated Wî'wag'êsawê? with medicine, and squeezed out the belly of Wî'wag'êsawê?. There were a great many frogs. Then he did away with them all. "Now you are alive," he was told by the Whale. "Have you no x'ûlê?" said the Whale. "What is called x'ûlê?" said, on his part, Wî'wag'êsawê?. "This, that belongs to the salmon."—"Oh! this is salmon-roe," said, on his part, to the Whale. "Now I am going," said the Whale. "Now your name shall be Property-Body. Now your name shall be Reef. These shall be your names. Go to the place where you came from."

Then Wî'wag'êsawê? went up the river to his place, K'!â'łk'!ämEndzês. There was no salmon. Then he went up the river, walking along the rocks. Then he discovered people at the salmon-weir. He shouted to them, "What are you doing at my river?"—"Is that your river?" said the men. "Is it yours?" said Wî'wag'êsawê?. "It is ours," said the men. "But what is the name of your river?"—"You are foolish that you want me to say this, that I should give the names of my salmon-weirs. Isn't this G'îp!ä'? Isn't that Dâ'yuxwîwê?? Is not that on the other Tsê'sk'as? These are my salmon-weirs. To what tribe do you belong—you funny fellows?"—"Are we not Ravens?"—"Oh, wonder! really the river is yours. Now I will go up to my traps." Then he followed the Ravens to his river at Xukwê'k'in.

Then he went down the river, and built a house at the lower side. He made a house site and dug up the ground, and he made an embankment of soil; and the house site of the Ravens was called K'!î'msê?las.

11. The Dzô'noq!wa.

('Dictated by Yâ'gôLas, a ?nE'mgês', 1900.)

A child was crying. Then it was [sent] told, "Go to sleep, else the Dzô'noq!wa will pick you up in her arms." Thus was said. Its grandmother tried to frighten it. Then the child arose in the house and went out at night. Then it screamed when the one came who took it. (The child) entered its house. "Why are you afraid?" said its grandmother. It looks like a big person with a hairy hand. It looks like a big person with a hairy hand."

"They only tried to frighten you. Go!' she said. Then the child arose and went Out. As soon as (the child) showed its face, it screamed, and it was picked up by the Dzô'noq!wa in her arms. It was taken down (underground). Then her (the child's) grandmothers and her father and her mother went out and tried to dig after their child. It cried aloud underground. Sometimes it would come nearer, and sometimes it would move. Then they gave it up. Then the child was taken upward, and was taken inland. It was taken to the house of the Dzô'noq!wa. Then the child broke off hemlock-branches and threw them down, that it might know the trail if it should escape. Then they, arrived at the house of the Dzô'noq!wa. Immediately the child was given tallow to eat. There were many crab-apples and dried berries and dried meat, and many skins.

Then (the Dzô'noq!wa saw) the child. "Oh, oh!" she said, "how was it done? Your ear-ornaments are nice. Please lend me your ear-ornaments."—"Have you holes in your ears?" said the child to the Dzô'noq!wa. "Not I, master."—"Then don't say so in vain."—"Go on, make holes in my ears."—"But you are not at all able to bear the way in which punches were driven through my ears."—"What were they driven with?"—"With these branches. It was done by my father." Then the child took a branch. "Lie down on your back. Where is your hammer, that I may drive them in?" Then (the child) put them on top and drove in (the branches). Then the Dzô'noq!wa, screamed. "Don't do this in vain (you don't need to do it)," said the child. "Go on, master," said the Dzô'noq!wa. Then (the child) struck with the hammer again, and the branches went right through the ears of the Dzô'noq!wa, and she was nailed to the floor. The floor was very thick. Then (the child) also punched (a branch) through the other side, and it also went through into the floor. (The child) took four branches, and there were four holes in her ears. Then the Dzô'noq!wa was dead. She just said "Oh!" and, behold! she died. Then the child pushed her into the fire and burned her.

The child went out and went straight on the trail. It saw the hemlock-branches which it had broken and thrown on the ground. Then it arrived behind the house, and it heard its tribe, singing the mourning-song on account of their child. Then the child

started; and when the whole tribe had gone into the house, it arose and jumped in. Then it was stared at. Its father and mother dropped clown. Then one man arose and took it in his arms and questioned it. "Tell us what has happened to you. What was it that took you?"—"Indeed, the Dzô'noq!wa carried me away."—"How did you save yourself? How did you come back?"—"Did she not wish for my ear-ornaments? I said, 'Only you cannot bear what was done to me. My ears were punched by my father.' That is the way I did it: I punched branches through the ears of the Dzô'noq!wa. Now she is dead," said the child. 'Let us go and carry on our backs all kinds of things,—cranberries, dried berries, dried meats, mountain-goat, and many skins." Then day came, and the many tribes started. They carried everything on their backs, and arrived in the house. There was only the head in the house. Then strong men carried (the goods) on their backs. They carried cranberries and crabapples and dried berries and many skins, and they arrived at the house of the child's father. Then they went to the child's father, and the child's father gave a feast to the tribe. Then he distributed the skins among the tribes, and he became a chief on account of his potlatch to the tribes with the magic treasure that his child had obtained. That is the end.

12. The Mink Legend.

Mink and the Sun.

('Dictated by MalE'd, a Kwâ'g'ûł', 1893.)

The future mother of Born-to-be-the-Sun was weaving wool, facing the rear of the house. Then the sun was in the sky, and—the sun was shining through the holes in the house; and the rays struck her back while she sat facing the rear of the house, on her bed. Thus she became pregnant. There was no husband of this woman. She gave birth, and Born-to-be-the-Sun (Mink) became a child. Therefore it had immediately the name Born-to-be-the-Sun, because it was known that its mother became pregnant by the sun shining on her back.

Then Born-to-be-the-Sun was fighting with his friend Bluebird. Then Bluebird made fun of Born-to-be-the-Sun because he had no father. Then Born-to-be-the-Sun cried in the house to his mother, telling his mother that he was called an orphan because he had no father. Therefore his mother said to him that his father was the Sun.

Immediately Born-to-be-the-Sun said he would go and visit his father. Then his mother made a request of the uncle of Born-to-be-the-Sun: "Make arrows for this child, that he may go and see his father." He made four arrows for him. Then Born-to-be-the-Sun shot one of the arrows upward. It is said it struck our sky. Then he shot another one upward. It struck the nock of the one that he had shot upward first; then again another one, and it hit the end of his arrow. His arrows came down, sticking together. Then he shot the last one, and it hit the end of the one he had shot before. They came to the ground.

Then the mother of Born-to-be-the-Sun took the end of the arrows and shook them, and they became a rope. Then she cautioned her child, (saying,) "Don't be foolish at the place where you are going." Thus Born-to-be-the-Sun was told by his mother. Then Born-to-be-the-Sun climbed the rope, going upward. He went to visit his father. He arrived, and went through to the upper side of the sky.

Then Born-to-be-the-Sun sat on the ground next to his father's house. Then Born-to-be-the-Sun was seen by a boy. Then he was asked by the boy, "Why are you sitting there?"—"I came to see my father." Then the boy entered, and reported to the chief. "This boy sitting on the ground near the house comes to see his father." —"Ah, ah, ah! indeed! I obtained him by shining through. Go ask him if he will come in."

Then the boy went out and called Born-to-be-the-Sun. Born-to-be-the-Sun entered and sat down. Immediately he was taken care of by his father. "Thank you, child, that you will change feet with me. I have tried not to be tired from walking to and fro every day. Now you shall go, child." Thus said the chief to his son.

Then he was cautioned by his father. "Don't walk fast where you are walking along. Don't look right down to those below us, else you will do mischief." Then he dressed him up with his ear-ornaments. Then he put on his mask. Then he walked on the trail that was pointed out. He walked along. "My dear master, don't sweep too much when you are walking along. Don't show yourself [through] entirely when you are peeping through." Then he started in the morning. He passed noon. Then in the afternoon the sun was warm. Then he desired to peep through. He swept away his aunts (the clouds). Already this world began to burn. There was noise of the cracking of mountains, and the sea began to boil. The trees of the mountains caught fire. Therefore there are no good trees on the mountains, and therefore the rocks are cracked.

That was the reason of the fury of Born-to-be-the-Sun's father. The chief pursued his child. He reached him when the sun was not low. Then the clothing of Born-to-be-the-Sun was taken away. "Is that what I told you? You have come only once." Born-to-be-the-Sun was just taken by the neck by his father, and was thrown through the hole. Born-to-be-the-Sun came down. A canoe was paddling along, and came right to Born-to-be-the-Sun. "Is this our chief, Born-to-be-the-Sun, floating about?" Then he raised his head on the water when they touched him with the paddle. Born-to-be-the-Sun awoke and puffed. "Indeed, I have been asleep on the water a long time.' He went ashore and went inland.

Mink marries Kelp.

(Dictated by Yâ'gôLas, a ?nE'mgês, 1900.)

"Mother, I want to marry."—"Who is it?"—"Oh! it is this Kelp!"—"Nonsense!" said Mother. I like her because she has long hair."—"Then go Then he married Kelp. He embraced her. "Go down on ground! Go down on ground! Go down on ground! Go down on ground!" he said. "We shall do so by and by, when the ebb-tide is half."—"Let us do it now."—"You are a funny fellow," said Kelp. "I have pity on you, for you will be out of breath."—"No, I shall not," said Born-to-be-the-Sun. Then they went down, and were a long time under water. Born-to-be-the-Sun tried to pinch her, that she should go up, but she could not do it on account of the strong current. Born-to-be-the-Sun just came floating up. Foam was on his mouth while he was drifting on the water. Then he was met on the water by a woman. "Oh!" she said, "is not this Born-to-be-the-Sun floating about?' Then he said, "T, t, t, t; indeed, I had a good long sleep." Then he went home to his house. He was asked, "Where is your wife?" Thus said Mother. "Oh, I have done something to her because she was too long under water.'

Mink Marries Frog-Woman

(Dictated by Yâ'gôLas, a ?nE'mgês, 1900.)

"Mother!" he said again, "I want very much to marry this Frog-Woman."—"But won't you get tired of her when she begins to croak?"—"That is what I like."—"Go on," said Mother. Then he said to her, "I want to marry you."—"Well, sit down," said Frog-Woman. "Oh, go on, and begin to croak!"—"Nonsense," said his wife, "these have to begin croaking first."—"Go on," said again Born-to-be-the-Sun. "Do it now. Wugê', wugê'!" said Born-to-be-the-Sun. "Oh, you little one, keep quiet! This one has to begin croaking first." Then the first woman began to croak, and then all the frogs began to croak, and Born-to-be-the-Sun also: Wugê', wugê', wugê'!" Thus he said. Then there was much noise of croaking. Born-to-be-the-Sun became tired of the noise. "Stop, now!" he said to his wife. "Oh, you are a funny fellow." He just became very tired. "Stop!" He just struck his wife several times in the face. "Were you not forbidden this? No, indeed! you are the right ones to take a wife from." Thus he said. Then Born-to-be-the Sun left, and went home to his house. "Where is your wife'" said Mother. "Oh, I just left her. The little ones made me tired with their noise." Did I not try to tell you so?"

Mink marries Diorite-Woman

(Dictated by Yâ'gôLas, a ?nE'mgês, 1900.)

"Mother, I want to marry."—"Who is it?"—"Oh, Diorite-Woman."—"Well, then, try again. Will you not be tired if she does not talk?"—"That is what I like." Then he went to his future wife. Night came, and they lay down. He tried to speak to his wife. "Speak!" said Born-to-be-the-Sun to his wife. "You're a funny fellow," she said. "Speak, else I will hit your face." Then he struck his wife's face. "Serves you right. Now your face is all bloody." But it was blood of the hand of Born-to-be-the-Sun. It could not be blood on the face of Diorite-Woman, because she was a stone. And he left. "Mother, I left my wife. I did something to her because she didn't speak."—"Did I not tell you?" said Mother.

Mink wants to marry Sawbill-Duck-Woman.

(Dictated by Yâ'gôLas, a ?nE'mgês, 1900.)

Then he wanted to marry again. I want to marry Sawbill-Duck-Woman."—"Go on," said Mother. Then he went to his future wife. He had white feathers on her head. He was sitting down at the place of his wife. There were many sea-eggs. Then said his sister-in-law (the younger sister of his wife), "Does not your husband eat sea-eggs?"—"Not I," said Born-to-be-the-Sun: "I spit blood if I eat them."—"I must go and empty them out."—"Don't empty them carelessly. Let their place be a nice spot." Then the sea-eggs were emptied out. Then Born-to-be-the-Sun went out to eat among the sea-eggs. He was eating the sea-eggs well on the ground, like one crazy, although he had said that he would not eat them. "Where is your husband?" said the younger sister

of his wife. Go and see if he went to what you emptied out." Then the younger sister of his wife came in. "Is not this rascal eating among the sea-eggs? Strike him, even if he should die at once." Then they took poles and struck him. Now there was only foam on his mouth, and he was dead. Then he was found by women. "Oh, is not this Born-to-be-the-Sun who is foaming at the mouth?" "T, t, t, t!" he said, on his part. "Indeed, I have slept very long."

Mink is deserted by his Wife.

(Dictated by Yâ'gôLas, a ?nE'mgês, 1900.)

Then he went to his house with his wife. Then his wife was pregnant, and gave birth to a child. Her child was a boy. Then Sawbill-Duck-Woman said, "Let us go and see the ancestors of this baby." Then he went to Woodpecker. He said, "Please have pity on me (and give me) a little drop for this baby." Then Born-to-be-the-Sun was given red ochre. Born-to-be-the-Sun tried to put a little in the mouth of the child. "Don't (put in) too much," said his wife. He just finished trying to put a little into the mouth (of the child). "It does not taste bad, it tastes sweet."—"Verily, that rascal has no sense. Let us just go." Then they went home. The two were in the canoe, he and his wife. They paddled along the rocks, and Born-to-be-the-Sun looked into the water. Then he saw sea-eggs. He backed-water and dived headlong. Then he carried the sea-eggs in the fold of his blanket.

"Go on!" said, on her part, his wife, "and stay longer." His wife thought that she would leave him. Then Born-to-be-the-Sun dived. He came again carrying sea-eggs in the fold of his blanket. "Indeed, you were not long under water. Try to walk about on the ground below. Go again and try to get plenty," said his wife, on her part. Then he dived; and as soon as he dived, his wife paddled away. She left him, and looked back often. When she had gone a long way, Born-to-be-the-Sun emerged. "What are you doing, my dear? Come, I got a great many. Oh, come!" he said, on his part. "Do come, try to be a chieftainess,—a big chieftainess,—else I will call you an ugly one with matted hair on the pubes." Then Born-to-the-Sun went ashore and walked along the rocks. He sat down on the rocks and ate the sea-eggs. He did not care that he was left by his wife. he started again. He did not forget the sea he was anxious to eat them. He desired them much. He was careful when he sat down on the rock and ate the sea-eggs. Then his wife returned home, and Born-to-be-the-Sun finished having wives. He was just left by his wife. That is the end.

Mink pretends to die.

(Dictated by Yâ'gôLas, a ?nE'mgês, 1900.)

"Ananâ', ananâ'! I am dying in the house. Ananâ' ananâ'! Go to our tribe and let them come, that we may deliberate how I shall be when I come to an end." Then the tribe started. "Come, let us go and talk about the way our chief is going to be. Indeed, he is getting worse." The tribe came and sat down in the house. "Ananâ', ananâ'! Welcome! Is not this the reason that I told you to come,—about the way in which I shall be? Ananâ', ananâ'!"—"This is very important," said, on their part, his tribe. "How shall our chief be? Don't be silent in regard to the way our chief is going to be. Let us set up (the grave-box of) our chief! Ananâ', ananâ'!—"Don't do that, else it will be said that I am a burl on a tree."—"This is important. What shall we do with our chief?"—"Let him be buried!"—"Ananâ', ananâ'!" he said, on his part. "Don't do that, else it will be said that I look like a baking-oven."—"This is important," they said, on their part. How shall we do this,"—"Let us put him in a cave!"—"Ananâ', ananâ'! Don't do that, else it will be said I look like a box-cover."—"This is important. What shall we do with our chief? Let us put him on an island."—"Ananâ', ananâ'! Go ahead, only don't let me be nailed down."

Then he died. He at once wished to die when it was said that he should be on the island. Then his tribe buried him. They made a house for him, and just put the box inside. Now, it was four days, when the women went picking berries. They came paddling alongside the island. "This is the grave-place of our chief," said, on their part, the women, crying together, being sad on account of their dead chief. Then they saw something jumping up on the rocks, carrying sea-eggs in a blanket. "Oh! is not that Born-to-be-the-Sun going up from the beach"—"Hamamai'!" he said, on his part. "I obtained supernatural power. Let Mother buy a mask and rattle. I have supernatural power. I came to life again," said Born-to-be-the-Sun. He just lied when he said he was dying. Behold! he said that he would be on the island because there were many sea-eggs. He just thought that he would be undisturbed eating his sea-eggs. His mother was brought. "I have supernatural power, Mother, because I came to life."—"Thank you! I am alive on account of your ways, child." Then they went to the woods and beat time for Born-to-be-the-Sun. He had a mask on his forehead, and carried a rattle. That is the end.

Mink pretends to die (Another Version).

('Dictated by MalE'd, a Kwâ'g'ûł', 1893.)

Born-to-be-the-Sun was dying quickly that night. It was almost dawn. Then he worried about what they should do when he should be dead. "Ah! I am dying for my children," he said, speaking to himself. "I want to shut my eyes in the house on account of my princes and my princesses."—"Indeed, important is the word of our chief," said those who were sitting by his side, who came to see him when he was lying sick. "What shall we do to our chief?" said those who were sitting by his side. "It would not be good if we were not afraid of these wolves that keep on howling and eat our corpses.

Let us bury our chief in the ground," said those who were sitting by his side. "Don't," said Born-to-be-the-Sun, "else it will be said that the children play burying in the ground."—"How shall this be? Shall it not be a grave-box on a tree?"—"Oh, don't let me be in a box on the tree, else it will be said that the children play making nests."—"Oh, important is the word of our chief. Don't you think it will be well if we sink him in the sea? Let us put him in the sea." Then Born-to-be-the -Sun said, "Don't, else it might be said that I was a dog, and I might be laughed at by the children." How shall we do?" said those who were sitting by his side. "Just let his box be on the rocks on an island."—"That is it, that is it. Only don't tie me tightly. Don't tie me up when I lie in it, and push the cover a little aside." Then he shut his eyes, and the past Born-to-be-the-Sun was dead.

Then the past Born-to-be-the-Sun was buried. For three days he was in the box on the rock. Then his tribe bathed, and his sisters went to look at him. They came ashore at the place where the box of Born-to-be-the-Sun was. Then his sisters saw his grave, and the cover just leaning against its side. Then his sisters wailed, sitting on each side of the grave. "Evidently mischief was done to our dead brother," said the sisters. "Evidently he was pulled into the water." What should there be? [But] he showed his face at the edge of the water, coming out, emerging, and carrying sea-eggs in the fold of his blanket. "Oh, wonder! A real spirit! Only you don't do the right thing when you are just a grave."—"Don't! I obtained supernatural treasure. I was made well," said he, on his part, to his sisters. Then the one who had been a grave just went home with his sisters. That is the end.

Mink and the salmon.

(Dictated by Yâ'gôLas, a ?nE'mgês, 1900.)

He saw a salmon jumping. "Hayû'!" He said, "Hayû'! If I should jump, I should come and jump inside of this tide-ripple." Then it came and jumped. Again he said, "Hayû'! If I should jump, I should jump outside of this kelp." Then it jumped there. Again he said, "Hayû'! If I should jump, I should jump in the middle of this kelp." It came and jumped. Again he said, Hayû'! If I should jump, I should jump on the land side of this kelp." It came and jumped. Then again he said, "Hayû'! If I should jump, I should jump almost on the rocks."

It came and jumped. "Hayû'"! If I should jump, I should jump on the rocks here on shore." It came jumping on the rocks. Then he tried to sit on it. "Sit on it, sit on it!" he said. Thus he caught it.

Mink roasts the Salmon.

(Dictated by Yâ'gôLas, a ?nE'mgês, 1900.)

Then he carried it in his hand. He borrowed the fish-knife of Mother. "Mother, lend me your fish-knife."—"What are you going to do with it?"—"I want to play."—"What are you going to cut?"—"It is a kelp. I will play cutting it." Well, go and get it, it is in that little bag." Then he took the fish-knife. "Take good care of it, else you will lose it." Then Born-to-be-the-Sun went and began to split the salmon. Then he roasted the salmon-roe. It tasted very nice. He ate the whole of it. Then he had enough. Then he roasted the salmon and the bones. The head was on it. Then Born-to-be-the-Sun became sleepy. He lay down, his back towards the fire. Then he said, "Take care of my roast, trees."—"Wô!" said the trees. Behold! children were sitting on the trees. Then Born-to-be-the-Sun went to sleep. The children came down, and stole and ate the roast (salmon) of Born-to-be-the-Sun. The children finished the roast. Then they rubbed some of the blood of the fish on the mouth of Born-to-be-the-Sun, and they pulled out with their fingers Born-to-be-the-Sun's musk-bag. Then the children went home.

Born-to-be-the-Sun awoke. "T, t, t, t! that tastes bad. These rascals evidently have eaten my roast." Then he arose and tried to start. His backside just tried to go forward. Then he felt of his backside, and behold he had no musk-bag. "These rascals! they did mischief to my musk-bag." He went towards the beach and sat down on the rocks on the point of land. Somebody came paddling along. "Tell me some news."—"We have no news," said, on their part, those who were paddling along. "Those behind us (have news)."—"Wâ!" he said, on his part. Somebody came paddling along. Tell me some news." "We have no news. Those behind us (have news)." Then they passed. Another canoe came. "Tell me some news."—"We have no news. Those behind us (have news)." Then some one came paddling by. "Come ashore," he said, on his part. "It is said that you have news."—"Oh, indeed! we have news about the musk-bag of Born-to-be-the-Sun. It is said, it is thrown about by the children."—"That is what I meant," said Born-to-be-the-Sun.

Then Born-to-be-the-Sun started. He wanted to be ahead while he was going to the play-ground of the children. Then he heard the children. "Hayuhû'ya, hûya, hu'yu!"

Thus said what was heard by him. Then Born-to-be-the-Sun started. He went hiding, wanting to go ahead of them. From time to time he tried to run. His backside every time went ahead. Then his musk-bag was thrown up by the children. "Hayuhû'ya, hûya, hu'yu!" They threw it up. Then Born-to-be-the-Sun said, "Come this way! Come this way! Come this way!" Then his musk-bag would come nearer. It was again thrown up by the children. Then it jumped, and came jumping right on Born-to-be-the-Sun. Then Born-to-be-the-Sun jumped on the beach, and sat on his musk-bag. Then he was seen by the children. "Yä! little fellow! Born-to-be-the-Sun is trying to get his musk-bag into himself." Then Born-to-be-the-Sun just said, "Sit on it! Sit on it! Sit on it!" and the children said, "Do go on, let us sing to Born-to-be-the-Sun."—"Indeed, let us do so," said the other children. "He tries to sit on it! He tries to sit on it! He tries to sit on it,—on his musk-bag,—Born-to-be-the-Sun." Thus they said. "He tries to sit on it! He tries to sit on it! He tries to sit on it,—on his musk-bag!" Then he sat down

on his musk-bag, and it went into him. His musk-bag only showed on one side. Then he pushed the one side of it, and it went in, and he got his musk-bag. "Yä!" said the children, the sons of the wolves. Then Born-to-be-the-Sun returned and searched for the fish-knife to give to Mother. "Why! I was away a very long time, trying to get back my musk-bag. Mischief was done to me by the children."

Mink plays with Seal.

(Dictated by Yâ'gôLas, a ?nE'mgês, 1900.)

Then he said he would play with Young-Seal. "Where will you play?"—"We will play rolling."—"Take care of your younger brother, else you might cause an accident to your younger brother."—"I won't hurt him. He will only look on." Then he started to go. He would play rolling. Born-to-be-the-Sun rolled down the hill. 'Thus we will do," he said to Young-Seal. "We will race, Young-Seal and Born-to-be-the-Sun rolled down again and again. Then Born-to-be-the-Sun sat down. He thought that he would pretend to hurt Young-Seal by accident. He was greedy for him. He thought he would like to eat him. Then Born-to-be-the-Sun said, "Let us go home." Thus he said to Young-Seal. "Let us come later on and play to-morrow. We will always play here." Then Born-to-be-the-Sun borrowed the fish-knife of Mother.

"Let me borrow your fish-knife, Mother."—"What are you going to do with it?"—"I shall cut the ends of our spears, (mine) and Young-Seal's."—"Take good care, else you might hurt your younger brother by accident. You have no sense, you might hurt him." won't do anything. I will not hurt him, for who would be my play-fellow"'

Then Born-to-be-the-Sun started, and cut huckleberry-bushes, and whittled their ends. Then he went to the place where he and Young-Seal used to play. He put the whittled sticks into the ground. Then he went home to call Young-Seal. "Let us go again to the place where we rolled down."—"Let us go," he said. Then they started and went to their play-ground. "We will race," said Born-to-be-the-Sun to Young-Seal. Then they rolled, and went on as fast as they could. Young-Seal went very fast. Then they went up again. Go a little farther, to this good place," said Born-to-be-the-Sun to Young-Seal. But he wished that he would go right to the whittled sticks. Then he rolled down, and Young-Seal hit the whittled sticks. The whittled sticks went just through Young-Seal, and he could not get off. He was only struck on the head by Born-to-be-the-Sun. "That was my plan, for I wished you might die. I desired to eat you." Then he lifted him on his shoulder and hid Young-Seal. He was dead. "Do let me borrow your fish-knife, Mother."—"What are you going to do with it?" she said again. "We want to cut the ends of our spears."—"You may have done that, but you could not have done it wisely. You may have hurt your friend."—"If I had done so, I should not have done right."

Then Mother suspected that her child had planned against Young-Seal. Then she gave Born-to-be-the-Sun the fish-knife. Born-to-be-the-Sun started and made a fire on

the ground to singe Young-Seal. After he had done so, he split him and cut him to pieces. Then he carved Young-Seal. He cooked him, and he was done. Then he ate him. He ate his younger brother. Then he went home. "Where is your younger brother?" said Mother, on her part. "Is he not playing?"—"You speak faintly. Evidently you have killed your younger brother. Your face is quite full of fat."—"It would not be right if I had done so, if I should really have done so and hurt him who is rightly called my brother. He may have just gone somewhere. He said before that he had been a long time at the place where he has gone."—"Oh, I know you killed your younger brother," said Mother. "Ê! you funny fellow! Behold! I really killed him."—"Why did you do that?" said Mother.—"Was I not greedy for him because he was very fat? Therefore I killed him secretly."—"You have no sense," said Mother.

Mink imitates his Hosts.

(Dictated by Yâ'gôLas, a ?nE'mgês, 1900.)

The people were invited by Thrush-Woman to go to a feast with their friends. They sat down in the house, and Thrush-Woman arose and broke salmon-berry bushes, and huckle-berry bushes. Then she put down a dish, and put salmon-berry bushes and huckle-berry bushes by its side. Then Thrush-Woman said, "Wâxwaxolîdzelî'dzelî'dzelî'! Then the salmon-berry bushes became green. Then she said again, "WâxwaxolîdzElî'dzElî'dzElî'!" and the salmon-berries and the huckle-berries became red. Then she said again, "WâxwaxolîdzElî'dzElî'dzElî'!"," and all the salmon-berries and huckle-berries became ripe. Then she put them into a dish and placed them before the guests, and the salmon-berries were eaten with spoons.

Then they finished and went home. "Mother," said Born-to-be-the-Sun, "I want very much to give a feast."—"You don't say so! What provisions may you have for a feast," said Mother. "Shall I not do just the same as my, friend did when she just broke the salmon-berries and huckle-berries?"—"You are like her!" Then Born-to-be-the-Sun invited Thrush-Woman and Sparrow and Water-Ousel and Hawk. "We shall dine at Born-to-be-the-Sun's. "We will go at once," they said. The guests came, and sat down in the house. Then Born-to-be-the-Sun broke off salmon-berries and huckle-berries, and took a dish and put the salmon-berries by its side. Then Born-to-be-the-Sun said "WâxwaxolîdzElî'dzElî'dzElî'!" but there was not one (berry); and again he said "WâxwaxolîdzElî'dzElî'dzElî'!" Nothing. Then again he said "Wâxwaxolîdzelî'dzelî'dzelî'!" just one little green one was there. Those whom he tried to invite just went out. "I tried to tell you that she would make you ashamed." Thus said Mother to him.

Then Water-Ousel invited Born-to-be-the-Sun and his friends. They came and sat down. Then he took a dish, and stretched out his foot over the rim. Then he struck the side of his foot, and salmon-eggs came out. Then the dish was full. Then he put the dishes before his guests. He finished. They went out, and Born-to-be-the-Sun took

the rest of the salmon-eggs home. "Mother," said Born-to-be-the-Sun, "let me give, a feast also."—"And what may you have to give a feast with?"—"But shall I not do the same as my friend Water-Ousel has done?"—"You are the same as he is! Everything about you is quite different."—"What should be difficult about it?"—"Go on, you ugly one, who makes (me) really ashamed!" Then Born-to-be-the-Sun invited (people) in.

"We will eat with spoons," he said to his friends. His friends came and sat down in the house. Then Born-to-be-the-Sun took a dish, and Born-to-be-the-Sun stretched out his foot over the dish. Then he struck the side of his foot. One little salmon-roe was there. Then those whom he had invited in vain just went out.

Then Hawk invited his friends in. The guests came and sat down in the house. Then he went out and put on his hawk garment. He sat on the end of a pole which stuck out over the water. He said, "MESê' mESê' mESe'k^{u} mESe'k^{u}!" Then a steel-head salmon swam along; and he took it with his talons, and took it to the house and roasted it, that his friends might eat it whole. Then they finished, and went out and went home. Born-to-be-the-Sun went to his house. "Mother, let me also invite (the people)."—"Don't say so. Again you want to do that, and what have you got to give a feast with?"—"Can I not just borrow the hawk garment of my friend Hawk?"—"This little thing will really make (me) ashamed. You think you will succeed, because you have no sense or shame," said Mother. Then Born-to-be-the-Sun invited his friends. They came and sat down. Then he went to borrow (the hawk garment). "Friend, let me borrow your hawk garment."—"Go and take it." Then Born-to-be-the-Sun put on the bird garment, and sat down on the end of a pole sticking out over the water. Then Born-to-be-the-Sun said, "MESê' mESê' mESe'k^{u} mESe'k^{u}!" A steel-head salmon came. He tried to grasp it with his talons. He only fell into the water; and he just paddled ashore with his wings. Then he was advised by his friends, "Don't try to jump. Just let yourself drop down." Then he spread his wings to dry the bird garment.

Now they became dry. He said, "MESê' mESê' mESe'k^{u} mESe'k^{u}!" and a spring salmon came. Then he jumped and soared. Then the intestines of Born-to-be-the-Sun just hung down, and Born-to-be-the-Sun just hung from the top of the tree. Then he was taken by his friends. "What are you doing?"—"I don't know," said Born-to-be-the-Sun. Then his friends went out. That is the end.

Mink goes to make War with his Friend Land-Otter

(Dictated by MalE'd, a Kwâ'g'uł, 1893.)

"Let us go and make war, friend," said Born-to-be-the-Sun to Land-Otter. "Whom shall we make war against, friend?" said, on his part, Land-Otter to Born-to-be-the-Sun. "Those are the ones whom we will take, on the beach, the Innumerable-Ones." Then they started in the morning. It was foggy. They paddled to an island. "Ê, ê, ê, ê!" said Born-to-be-the-Sun. "Back-water! My nose-ornament fell into the water." Then his friend tried to back-water. Born-to-be-the-Sun stood up in the canoe and dived.

He was not under water long when he came up carrying sea-eggs in the fold of his blanket. Then he ate them. He only lied when he said that his nose ornament fell into the water. What he meant was, that he had seen the sea-eggs. Give me some, friend," said his friend Land-Otter. "Don't," said Born-to-be-the-Sun. "Do those who war here and there give to each other? Just go, friend," said Born-to-be-the-Sun to his friend Land-Otter.

Then Land-Otter dived. He came up again, and Land-Otter did not get anything. "How did you do it, friend?" said Land-Otter, questioning his friend. "Put your face up and pull your knees up when you come up." Then Land-Otter dived, and Born-to-be-the-Sun jumped up in the canoe, went to the bow of the canoe, and took what murdered by itself Land-Otter. Then Born-to-be-the-Sun was standing in the canoe, ready for his friend to come up lying on his back. When his face came up, Born-to-be-the-Sun speared his friend just over the breast-bone. Then his friend was dead. He just pushed his friend into the water.

Then Born-to-be-the-Sun went ashore. He went out of the canoe and sat down on the beach. He pulled out his musk-bag and transformed it into a man, who was sitting there, small, on the beach. Then he spoke to his past Musk-Bag. "To what tribe do you belong, slave?" Thus said Born-to-be-the-Sun. "I am the Musk-Bag of Born-to-be-the-Sun," [only] said the child. "Don't say that, slave," said Born-to-be-the-Sun. "You shall say, when you are asked, 'I am the prince of the Innumerable-Ones.'" Then he went home. The Musk-Bag was sitting in the bow of the canoe. He said that he had taken him in war. Then he wailed for his past friend, "Ts!anâ'nanâ'! My friend died by going behind the houses, ts!anâ'nanâ'! My friend died by going in front of the houses, ts!anâ'nanâ'!"—"Our chief says something important on the water," said his tribe. Then he went ashore. Born-to-be-the-Sun went out of the canoe. Then he pulled out of the canoe the slave he had gotten. The slave was questioned. "To what tribe do you belong, slave?" Thus was said by the tribe of Born-to-be-the-Sun. "I am the musk-bag, of Born-to-be-the-Sun," [only] said the slave. Then he was made fun of. They just threw at each other the musk-bag of Born-to-be-the-Sun; and Born-to-be-the-Sun's sister sang for him, "Try to sit on it! Try to sit on his musk-bag!" Then Born-to-be-the-Sun tried to sit on his musk-bag, and he caught it. He put it back in its place.

Then he entered the house. Then the wife of the dead friend came in. She was dressed well, and inquired what had killed her dead husband. "Don't!" said Born-to-be-the-Sun. "Go to your house. Let me point out what killed my dead friend. Just stop up all the holes in your house." Then the woman went home. Immediately she stopped up the holes. Then Born-to-be-the-Sun entered her house. "That is what killed my past friend," he said, pointing to her forehead. He went down pointing at the body of the woman. "Lean back, that I may point out all that killed my friend. Open your legs! That is what killed my friend." There was no place on the woman's groins that he did not point at. Then he climbed on Sawbill-Duck-Woman. He only wanted to cohabit

with Sawbill-Duck-Woman. “I am the one who did it to my dead friend.” That is the end.[1]

[1] For the story of Mink and the Wolves, see F. Boas, The Social Organization and the Secret Societies of the Kwakiutl Indians (Annual Report of the U. S. National Museum for 1895, p. 725).

13. The Deer and his Son.

(Dictated by MalE'd, a Kwâ'g'uł, 1893.)

Deer was paddling along. His son Fawn was sitting in the bow of the canoe. It was foggy. It was the fall of the year. Then Fawn spoke to his father. "Stop!" he said, "there is the sound of warriors." Fawn heard the sound of paddles. "No, child," said his father, "it is only whistling in the nose, child. You hear the whistling in my nose."

They had not been on the water long when they were met unawares by warriors. Then Deer shouted, "You raw-meat eaters!" Thus said Deer. Then the Wolves said, on their part, "You on the water there are no noblemen."—"My words to you were not bad, my dear ones," said Deer on his part. "I just said to you, 'Indeed, you travel in calm water, my dear ones!'"—"That is not what you said. Go to him, (and take him) as our travelling-provisions." Thus said, on their part, the Wolves. Then he (Deer) and his son were pulled out of the canoe. "Don't handle that child roughly. Let him be alive," said the Wolves.

Then they arrived at the beach of Crooked-Beach. Then stones were put into the fire by the Wolves; for they were going to steam Deer, and they were about to kill him, to serve as food after travelling. Then the chiefs of the Wolves were invited in to eat Deer. All the chiefs of the Wolves came in and lay on their backs. "Let that slave tell a story."—"No, [else] you might go to sleep."—"Never mind, we are not going to sleep."—"Go on, let me tell a story. Make yourselves comfortable on the floor, and listen to me."

Then Deer began to sing. He sang a story. What story shall I tell you? Perhaps I will tell the story [that] 'It is good to turn up your necks on one side, it is good to lean your heads on your shoulders.' That is the story for you! Snore!" Four times he said so, singing. Only one old woman did not go to sleep. The old woman was mending her blanket. Then Deer turned his mouth towards the old woman; and Deer sang, "What story shall I tell you, old woman? This story I will tell you: 'You shall just drop your head on what you are mending, old woman,' snore!" Then the old woman went to sleep. Her forehead dropped on what she had been mending. The meat-board was ready in the house on the floor, and the mussel-knife to cut meat with, which they were going to use on him. Then Deer arose in the house, took the knife, and cut the throats of the chiefs of the

Wolves. He twisted off four of their heads. Then he went down to the beach with his child, and jumped aboard the paddle-side canoe of the Wolves. Then (the canoe) paddled away (with him).

He was going home to his house. Then Orion [the hunters in the sky] were paid to open their fog-box. Orion opened his fog-box, so it became foggy. Then Deer did not know where he was going. He could not see what he referred to (his village). Deer did not know that he was going to the Wolves. Then the Wolves went down to the beach, waiting for him to come ashore. The Wolves stood in rows. Then Deer came, and his canoe struck the beach. Deer held the heads in his hand, and said, "That's it, tribe." Therefore he held up the heads. Then Deer jumped out of the canoe. Deer jumped right over those who were waiting for him in vain. He also jumped over the house of the Wolves. Then they searched for him in the woods. He was looked for. Now it had been day a long time, and they gave up searching, and those who had been searching went out of the woods.

Then some one went to fetch water. Two children went together,—one a boy, and the other a girl. They sat on the ground by the water, and they saw the reflection of the Deer in the water. In vain the children looked about, looking for the one to whom the reflection belonged. Then (Deer) was not wise. He made a noise and laughed. Therefore the children discovered that he was sitting on a tree. "Go!" said the girl to her brother, "and give notice to our tribe." The boy started, and immediately the Wolves came, when they knew it. "What shall we do?" said the Wolves. They tried to stand on one another's backs, but they just fell down in a heap. Four times they tried to do this way. Then Mouse was sent to ask the old woman. Mouse came back, singing as she went along the words of the old one. Then they began to sing "Come off, legs of one side of Deer!" Then the legs on the one side of Deer fell down. Then they said again, "Fall down, fall down, legs on the other side of Deer!" Then the legs of the other side of Deer fell down. Four times they began to sing. Then all the limbs of Deer were off, and his body just came rolling down. Then it was eaten by the Wolves. That is the end.

14. Great-Inventor.

('Dictated by MalE'd, a Kwâ'g'uł', 1893.)

The myth people were hard up for water. They only drank the juice of roots. Then Great-Inventor went to get water for his tribe. He knew that only one woman, living at Bull Harbor, had water. Then he got ready to go to Bull Harbor. He arrived at Bull Harbor. She was warming her back. He went in, and the woman was asleep. Then he took some dung and put it behind the woman. Then Great-Inventor pushed her. "Don't sleep," he said to the woman. "Evidently your house is soiled. I want to have a drink from you." Thus said Great-Inventor to the woman. "Look at my mouth: it is all dry, for I desire to drink."—"Go on, drink there," said the woman, on her part, to Great-Inventor. Then Great-Inventor drank water. He had his mouth in the water for a long time. Then the woman spoke, "Don't, else I shall have nothing to drink." Then Great-Inventor looked up and said, "I have not drunk yet. Look at my mouth! it is just dusty." It is said that Great-Inventor had a bladder into which the water was poured. "You are awful," said the woman to Great-Inventor. "You are evidently a great drinker."—"Then let me talk about your house being soiled," said Great-Inventor. "Then go on, drink!" Great-Inventor was told. Then he drank again, and his sea-lion bladder was full. Then the water of the woman was at an end.

He went to the beach and went aboard his folding paddle-side canoe. Then he crossed and went to the inland side (Vancouver Island). Then he urinated and thus made the rivers. Where he sprinkled water, there were small rivers. He went around the world making rivers. After four days he had finished.

Then he returned to Crooked-Beach. Immediately he invited his tribe in. Then he talked about the rivers he had made. Then he told his tribe that he would get a wife from Salmon for the rivers. He got ready, with his tribe, to get a wife from Salmon. Day came, and they started in the canoes. When the canoes were loaded, his whole tribe went aboard the folding canoe. Then they steered southward. "Don't let us be this way," said his tribe. "It is said that below is the place to paddle. There is no storm there." Then (the canoe) went right down. It was under the sea, and went along paddling underneath. Then he saw the color of the smoke of Salmon. They carried up the canoe, and Great-Inventor pushed back the trees. One tree stood alone on the ground. Then Great-Inventor whitened its trunk. Very early in the morning the slave of Salmon came paddling along the beach. Then Great-Inventor went into the tree. The slave caught sight of it, and went right out of the canoe, going up to it. Then he drove his wedge into the bottom of the tree, and Great-Inventor bit off the point of the wedge,—the wedge that had never been blunted since Salmon first became a man in

the world. The slave cried on account of his wedge. Then Great-Inventor came out of the opposite side of the tree. "Why do you cry?" said Great-Inventor, on his part, to the slave. "On account of this my broken wedge, I shall be struck by my master."—"Give it to me," said Great-Inventor. Then the slave gave it to him, and Great-Inventor took it and put it into his mouth. "Look at it, slave," said Great-Inventor to him. "How was its tip? Was it not this way?"—"That is the way it was," said, on his part, the slave.

Then Great-Inventor asked the slave, "Has not the chief of Salmon a child? Does not the child of Salmon take walks?"—"The princess of Salmon comes first to meet me. She will try to carry on her shoulder the heart of the fire-wood that I get." Then Great-Inventor told the slave that he wished to get a wife from Salmon. "Only take care!" was said to Great-Inventor by the slave. "Take this stone when you first cohabit with her. Her crotch is always biting." Then Great-Inventor pushed down the tree. The alder broke up on the ground. Then Great-Inventor wedged it to pieces. He took care of its heart, for he wanted to go and hide in it. Then the wood was taken aboard. The tribe of Great-Inventor came and helped (with) the loading. When all the wood was aboard, the heart of the tree was put on top, and Great-Inventor hid inside. Great-Inventor left word with his tribe that they should go at daybreak. Then the one who had gone to get fire-wood arrived at the beach, and the princess of Salmon came to meet him who had gone for fire-wood. She waded to meet him, and took the top piece of the wood that was lying there, in which Great-Inventor was hiding. Right away he cohabited with her.

She did not get ashore, when the girl threw the wood down on the beach. "Don't handle it roughly," the slave said to the girl. Then the girl carried it again in her arms in front of her body. Again Great-Inventor cohabited with her. Then she came to her house. The child went right to the rear of the house with the wood, to her room. Then at once Great-Inventor came out of it and took the girl for his wife. It is said that Great-Inventor held in his mouth gum of the white-pine. Immediately, the next day, the girl became pregnant.

In the morning the tribe of Great-Inventor came ashore. "Don't stay thus, friend," was said to the girl. "Come to the fire with the one who is lying down with you." Then the girl said to Great-Inventor, "Take care! this is that with which they try to kill those who come from time to time to us. It is the settee of my father. Squid-bones are in the settee." Then Great-Inventor put a sandstone on his back. He just met his tribe when they were coming into the house, and Great-Inventor came out of the room. "Don't be that way," said Salmon to his wife, "but give our son-in-law to eat." She just sent the younger sisters of Great-Inventor's wife to the beach to play in the water. Then the children became salmon. They became sockeye salmon. They were cut quickly, and were roasted. Then the woman, the mother-in-law of Great-Inventor, spoke. "Please gather up this clothing of these younger sisters and go and throw it into the water."

Then all that was roasted was placed before them. Great-Inventor pulled out the collar-bone of the sockeye and pushed it behind his ear. After they had eaten, the

bones were gathered and were thrown into the water. Immediately the salmon jumped and came to life. Only one of them had no blanket-pin.

Then Great-Inventor spoke, "Don't let your parents be that way. It is bad that they are too stout. Let us cut them. They will not die. Look! I will cut my younger brother, Duck." Then Great-Inventor called Duck. "Take care!" was said to the female duck. "Just rise from under your younger brother when he is dead." Then Great-Inventor cut open the duck. As soon as all the intestines were taken out, the duck was covered over. Then the female duck stood up from under the cover. Then they were told that he (the duck) had come to life. Then Salmon and his wife arose and lay down on their backs on the board on which the duck had been cut up. Immediately Great-Inventor cut up Salmon and his wife. "Don't touch them for four days," said Great-Inventor to the tribe of Salmon. "Let us get ready and go home." Then his crew went aboard, and Great-Inventor carried his wife aboard in his arms. Then the side-paddles paddled.

The various kinds of Salmon also went aboard their canoes to follow their chieftainess. The canoe of Great-Inventor just waited from time to time for the canoes of the Salmon, for he wished to see the face of the mountains when doing his work. "Do let me go ahead," said Deer. "Don't! we must see the face of our land." Then Great-Inventor discovered the land. "Go ahead, Deer!" said Great-Inventor. Then Deer arose in the canoe, and jumped from one canoe of the salmon to another, and all the canoes of the salmon capsized. Then the various kinds of salmon began to jump, and Great-Inventor arose in his canoe and pointed to the rivers. "You will go that way," said Great-Inventor, calling the names of the rivers. Therefore salmon go to the rivers made by Great-Inventor. That is the end.

15. X'â'nElk^{u}.

Tradition of the Koskimo.

('Dictated by Yâ'gôLas, a ?nE'mgês', 1900.)

The Koskimo were always killed by the Xô'yalas, and they were only a few. Then a man went to hide his child when all his other children were dead. X'â'nElk^{u} was the only child of the man. There were three,—he and his wife and his child. "Make a bird-arrow for me," said X'â'nElk^{u}. Then his father made a bird-arrow for X'â'nElk^{u}, and X'â'nElk^{u} shot a wren. He obtained many (wrens), and they were sewed together for a blanket for X'â'nElk^{u}. Then he started and went to the other side of the beach to shoot, and he came home carrying a mink. Then he came again carrying a raccoon; and the next day he came home again, and he had obtained one mink. Every time the blanket of X'â'nElk^{u} became small. "It is very important, what happens to the blanket of our child," said the father of X'â'nElk^{u}. "Let me go and hide behind our child."

Then the father of X'â'nElk^{u} started. Whenever X'â'nElk^{u} disappeared behind the point, his father would run to look for him. Then he disappeared again behind the point, and his father ran to look for his child. Then X'â'nElk^{u} was in the direction towards the sea, and he saw a mink; then the mink went under a stone. X'â'nElk^{u} went from side to side, trying to get the mink. Then two wolves came. His father only looked on. The wolves took hold at both ends of the cape, and bit at both ends of the cape of X'â'nElk^{u}. The child did not take notice of the wolves. Then the mink came out from under the stone, and the mink got away. Then the wolf ran and bit the mink, and it was dead; and he put it down from his mouth on the beach, and left it. Then the wolves went home, and X'â'nElk^{u} also went home. His cape which had been bitten by the wolves was small. Then his father ran. "Behold! that is what happens to our child. Therefore the cape of our child disappears rapidly. Let us be careful. Behold! something terrible happened to our child." X'â'nElk^{u} came home carrying the mink. Then he was fed and given to eat. "Now you shall stop shooting," said the father of the child. They went to sleep. "Let our child be between us in the house." Then he tied up his house, and they went to sleep. The father held the child in his arms, and the mother also held the child in her arms. They watched him during the night.

Then they went to sleep. The father of the child awoke. "Slave," he said, "stop sleeping!" Thus he said to his wife. "Evidently our child has been taken away. Evidently something dreadful has happened." Then the man searched on the floor of his house. There was no hole through it. He did not know where his child had gone through. Then his wife cried. "Don't cry, slave! Perhaps our child will become supernatural. Bear it with fortitude. Don't cry!"

Then X'â'nElk^{u} was taken along by the two wolves. He lay on his stomach on them. They went to a far Country. Then he heard the noise of people. "Yä," said what was heard. X'â'nElk^{u} was told, "Don't look at it! That is causing potlatch when it is seen." Then they came to many people who were shouting. They finished. "This is left by potlatching," said the Wolves. They started. Then he heard laughing. "Don't look that way, X'â'nElk^{u}! This is causing potlatch when it is seen. That is the laughing-dance." Then is was thrown among them. They laughed, and rolled about on the ground laughing. Then it was taken back.

They started. Then they heard shouting. Then they arrived. "Don't look this. way, X'â'nElk^{u}! That is causing potlatch when it is seen. That is the cohabiting dance." Then it was thrown among them. Then all the men and the women began to cohabit. They were breathing heavily. Then it was taken back.

Then X'â'nElk^{u} started, and they arrived there. "Don't look that way, X'â'nElk^{u}. That is causing potlatch when it is seen. Those are the Land-Otters." And it was thrown among them; and they rolled about on the ground with mud on their bodies, and they were grunting at the same time. Then it was taken back.

Then X'â'nElk^{u} started, and they arrived there. "X'â'nElk^{u}, don't look this way! This is causing potlatch when it is seen. This is the mosquito dance." Then it was thrown among them, and the men scratched their heads. Then they were very big. Then it was taken back. Now they were well, and became men.

Then they started, and they arrived at the house of the Wolves. He (X'â'nElk^{u}) was taken into the house of the chief, and he was taken care of by the Wolves. Then it was asked, "What does our friend wish?"—"He wants supernatural power."—"This word of our friend is good."—"He wants a wife from among the daughters of our chief." Then he said, "Does he not only take the one he likes for his wife?" Then (the chief) called his children. They sat down, and sat in a row. "Where is the one desired by our friend? Is it not this eldest one"'—"He does not want her," said the one who just hears the thoughts of men. Does he not want this middle one?"—"He does not want her."—"Does he not want the other one?"—"Not this one, either."—"Does he not want this youngest one?"—"That is the one desired by him." Then he married her.

"Go on, you shall move and be with her."—"Does he not want this potlatch-pole?"—"He does not want this," said the Listener, who hears the ways of our thoughts. "Does he not want this death-bringer?"—"He does not want it."—"Does he not want this water of life?"—"He does not want it."—"Does he not want this destroying crazy-making death-bringer?"—"That is desired by him."

They were in the house for a long time. (Then he said,) "I desire to go now." Then the wife of X'â'nElk^{u} told her father about it. "This my husband feels badly."—"Indeed, he does," said the father of the child. "Shall he not go?" Then he called his tribe. "This is the reason I want you to come, for the husband of my child here wishes to go;—and he shall go, Quick-Spark;—and he shall go, Quick-Raindrop;—and he shall go, Quick-Stonethrow." Then they said, "Shall we not start? It does not take a long time when he goes. "We will go," they said. "We will go around the edges of our world."

Then all the different kinds of wolves came. "Welcome!" said the father-in-law of X'â'nElk^{u}. "This is the reason why I call you, that you may go and take our son-in-law out of the woods, and this death-bringer shall go at the same time. Don't use it often. You may use it against four tribes. Just blow from time to time when you desire that they shall sleep whom you wish to take, and against whom you make war. Now your name shall be Wolf. Now take the death-bringer out of the woods." Thus Quick-Spark and Quick-Raindrop were told, and he was tied on the backs of Quick-Spark and Quick-Raindrop.

Then they started, and it was not long before they came back. "We took time to twist cedar-twigs to tie him with." Then Wolf was taken out of the woods to his house. He carried his death-bringer, and showed it to his father. "My supernatural treasure has come! shall we not then strike back at those who killed our tribe, and those who would have been my brothers?" Then he launched his canoe and went to his tribe to make war. Then his tribe launched their canoes, and eight canoes paddled. They were going to make war against the Xô'yalas.

Then they arrived at North-People. Then the death-bringer desired to go out, wanting to eat North-People. "Don't, my dear!" said Wolf, "that is our tribe." Then they paddled. Then they came to the G'a̲'p!ênox^{u}. Then he desired to go out to eat them. "Don't, my dear!" said Wolf, "that is our tribe." Thus he said to his death-bringer. Then they paddled, and came to Cut-Beach. Then he heard beating of batons. They arrived at night. The Xô'yalas were having a winter dance. He just stopped in front of the village on the water. Then he blew on his sleep-bringer. Then they stopped on the water to listen to the sound of beating time. Very quickly the noise became less. Then they heard that only two sticks were beating, and now the beating of time stopped.

Then Wolf arose in his canoe. He sang a sacred song. Then he was silent. "Later on you shall go out of the canoe, when I have found four [?]." Then Wolf stepped out of his canoe, and saw those who had performed the winter ceremonial. All those who had performed the winter ceremonial were asleep. Only the legs of the children were in the cradles. They held the breasts of their mothers in their mouths. Then Wolf went along searching in the village. He went to the last house at the end. Then he began to sing his sacred song, and he found the [?]. Then all the men went out of the canoes to look at those who had performed the winter ceremonial; and they left them and launched their canoes, taking on board all kinds of food. They carried aboard the men and the women as slaves, and also his relatives. Then all the men related to him were on board.

Then many canoes in which were warriors were on the water. Then Wolf Swung his death-bringer, and the village of the Xô'yalas took fire. They were all gone. Not one was alive. They were all burned. Then the warriors went home. They arrived at their house. Their slaves were many.

Then the death-bringer of Wolf was hungry. He engaged his tribe to go to the place named Having-Olachen to war against the DEna'x'da?x^{u}, to take from them their land. They launched their canoes,—eight hunting-canoes,—and they came along paddling. They came to Dzô'dzad. Then it desired to go out to eat the Seaward-

Dwellers. “Don’t, my dear!” said Wolf, “that is our tribe.” Thus said Wolf. They were a long time at Dzô’dzad. The southwest wind continued for ten days at the south entrance of Dzô’dzad. Then the death-bringer was very hungry. It was moving all the time. Wolf tried to hold his death-bringer, but he could not do it. It was too strong. Then his death-bringer flew away. It came near a mountain and made it burn. Then he went home feeling badly. His heart was sick. That is the end.

16. The Q!â'nêqi?lax̲ᵘ Legend.[1]

(Dictated by Q!ô'mg'ilis, a ?naqE'mg'ilisala, 1894)

Q!â'nêqi?lax̲ᵘ and his Brother Only-One.[2]

Heron had for his wife Woodpecker-Woman. Q!â'nêqi?lax̲ᵘ and Only-One came, pretending to be the children of Heron. Q!â'nêqi?lax̲ᵘ came from above. He came to see this world. Then Heron took cedar-wood (to make) a salmon-weir in the river. Then he looked after his salmon-weir. One salmon was in his weir. Heron said that he was hungry. Q!â'nêqi?lax̲ᵘ and Only-One were starving. Then Woodpecker-Woman roasted (the salmon). Then it was roasted, and she tried out (the oil). They ate the salmon quickly. They ate all the salmon. Q!â'nêqi?lax̲ᵘ had nothing. He was dying of hunger. Q!â'nêqi?lax̲ᵘ and Only-One came, and Heron said to his children, Q!â'nêqi?lax̲ᵘ and Only-One, "Oh, my dear ones, behold! you must run away on account of what I have seen."

Then they went to sleep. Day came, and (Heron) looked at his salmon-weir. Then there were two (salmon) in the salmon-weir. Heron said that he was hungry. Q!â'nêqi?lax̲ᵘ and Only-One were starving. Then (Heron) cooked it quickly, roasted it, and ate it. He ate both salmon. Then (Heron) rubbed some of the salmon-flesh on the head of the old woman. "Come," said the old woman to Q!â'nêqi?lax̲ᵘ, "look at this!" Then Q!â'nêqi?lax̲ᵘ looked at it, and he discovered salmon-meat on the head of the old woman. Rooted-to-the-Floor-of-the-House was the name of the old woman.

"What is this meat?" said Q!â'nêqi?lax̲ᵘ to the old woman. Then the old woman spoke. "That is what makes you all starve,—this, what he obtains whenever he goes, and what he eats quickly." Thus said the mother of Heron.

Then (Heron) looked again after his salmon-weir, and four salmon were caught. Again he said, "Go roast it." Q!â'nêqi?lax̲ᵘ and Only-One did not know (about it). They were hungry. They just went into the corner of the house, and hid in the house. Heron came and quickly roasted the four salmon. Then the four salmon were roasted, and he ate. Then Q!â'nêqi?lax̲ᵘ strung his bow and shot Heron and Woodpecker- Woman,

[1] The dialect of the ?naqE'mg'ilisala and of the La'Lasiqwala differ somewhat from that of the more southern Kwakiutl tribes. It seems that at the present time the Kwakiutl dialect is considered more "fashionable," and for this reason a number of Kwakiutl expressions have crept into the text as here told.

[2] See publications of the Jesup North pacific Expedition, Vol. X, p. 185.

and they were dead. Then Q!â'nêqi?lax̲ᵘ took Heron and tore him to pieces, and threw the pieces of the dead Heron about. "You shall be the herons of later tribes," said Q!â'nêqi?lax̲ᵘ. Then Heron began to fly. "Qwâ, qwâ, qwâ!" said the dead Heron, and became a bird. Then he did the same to his dead stepmother, Woodpecker-Woman. "You shall be the woodpecker." Thus said Q!â'nêqi?lax̲ᵘ. Then she began to fly and began to peck wood. That was the end. Then the two—Heron and Woodpecker-Woman—became birds. Then he began to dig out the woman rooted to the floor, the mother of Heron. (The root) only became thicker below. Then Q!â'nêqi?lax̲ᵘ gave up trying to dig out the root. That is the end.

Q!â'nêqi?lax̲ᵘ, and Ts!â'ts!ô.

"Come," said Ts!â'ts!ô, "that we may play!" Thus said Ts!â'ts!ô to Olachen-Woman. Then Ts!â'ts!ô gave his blanket to Olachen-Woman. Then she put on the blanket that she had gained in gambling. Q!â'nêqi?lax̲ᵘ said, "Don't go on the beach." Thus said Q!â'nêqi?lax̲ᵘ. Then Olachen-Woman spoke. "Don't say that to me, lord!" Thus said Olachen-Woman. "Say to me, 'Dried herrings are jumping on the beach,' lord." (Then he said,) "'Jump on the beach, jump on the beach! Dried herring, dried herring,' say to me, lord." Then she put the corner of the blanket into the sea. Behold! dried herrings made a noise, "Ssss!" Shoals of herrings were jumping ashore on the land. They were taken by the tribe. Then the wife of Ô'?mâł, Fog-Woman, found it difficult to scoop up the herrings. Then she took her pubic hair and netted a net to take the herrings.

Q!â'nêqi?lax̲ᵘ kills the Whales.[3]

Q!â'nêqi?lax̲ᵘ went on. He saw a large bird, the thunder-bird. The thunder-bird was eating the double-headed serpent. Q!â'nêqi?lax̲ᵘ took the back of the double-headed serpent. He put the back of the serpent on as a belt. He took the eyes of the double-headed serpent and threw them as sling-stones at the whale. The whale died. Q!â'nêqi?lax̲ᵘ took the whale and threw it inland. Then he threw sling-stones at another whale, and the whale died. Then he threw sling-stones at another whale. He took the whale and threw it up shore; and again he threw sling-stones at a whale, —— at another whale. He took the whale and threw it up shore. Then he finished. Then he had enough for food for Only-One.

[3] See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 192, 193.

Q!â'nêqi?lax̲ᵘ makes a House for Only-One.[4]

Q!â'nêqi?lax̲ᵘ saw much dirt. He took it and made a house. He finished the house. Then he took water and blew it on the house. Then the house made of dirt became large. It was the house of Only-One. He took cedar-sticks and put them up outside the house, and Q!â'nêqi?lax̲ᵘ took many men and put them inside as posts.[5]

Q!â'nêqi?lax̲ᵘ begins his wanderings.[6]

"Don't go away!" said Q!â'nêqi?lax̲ᵘ to Only-One. "I shall go to see the child of Gwâ'?nâlâlis." Q!â'nêqi?lax̲ᵘ started. He saw Shaman-Woman. Q!â'nêqi?lax̲ᵘ was afraid of Shaman-Woman, and he went past inland from Shaman-Woman. Q!â'nêqi?lax̲ᵘ started, and he saw something that was wrong. It was not a real man. It was not a real man, what was seen by Q!â'nêqi?lax̲ᵘ. He started, and he saw ŁExyâ'lik'a?layû. He was afraid of him, and went past inland from ŁExyâ'lik'a?layû. Q!â'nêqi?lax̲ᵘ started. He was Greatest-Shaman at Having-Dead-Ones, the place of Greatest-Shaman. He passed inland from Greatest-Shaman.

Q!â'nêqi?lax̲ᵘ marries the Daughter of Gwâ'?nâlâlis.[7]

He arrived at Gwâ'?nâlâlis. Then Q!â'nêqi?lax̲ᵘ pretended to be an old man. He sat down by a water. "Wash, wash, child of Gwâ'?nâlâlis!" (he thought). Then the children of Gwâ'?nâlâlis came. They were four girls. They saw Q!â'nêqi?lax̲ᵘ. Then one of the children of Gwâ'?nâlâlis said, "A nice little one is sitting on the beach. He shall be my slave." Thus said the oldest child of Gwâ'?nâlâlis. She took water and washed herself. Then she called Q!â'nêqi?lax̲ᵘ. "Come, wash my back," said the oldest child of Gwâ'?nâlâlis. Then Q!â'nêqi?lax̲ᵘ washed the back of the girl. Then Q!â'nêqi?lax̲ᵘ took gum and put it on his first-finger. Then he touched with his first-finger the womb of the child of Gwâ'?nâlâlis. He touched three of them from behind with his finger, but he did not want to touch the one. "Why is this one so daring? Do I know where you come from?"—"You will have her for your wife," said Q!â'nêqi?lax̲ᵘ (referring) to the youngest child of Gwâ'?nâlâlis. Then he married the child of Gwâ'?nâlâlis[8].

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[4] Ibid., p. 192

[5] The house was named Yû'ibalag'ilî̲s; the post's name was Bê'bEgumlisila.

[6] See Publications of the Jesup North Pacific Expedition, Vol. pp. 195, 210, 222.

[7] See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 196 et seq.

[8] "That means I will have you for my wife," thought Q!â'nêqi?lax̲ᵘ in regard to the youngest daughter of Gwâ'?nâlâlis.

Then the older sisters of the wife of Q!â'nêqi?la$\underline{x}^{u}$ became pregnant. Then the wife of Q!â'nêqi?la$\underline{x}^{u}$ became pregnant, and she had a child.

Then Gwâ'?nâlâlis spoke. "Let us go and split boards." Thus said Gwâ'?nâlâlis. Then they paddled. They saw what was to be split. Then Gwâ'?nâlâlis drove in wedges, and the cedar-tree opened. Then the hammer dropped. It fell into the cedar-tree. "Come get our hammer. It dropped in," (said Gwâ'?nâlâlis). Then Q!â'nêqi?la$\underline{x}^{u}$ took the hammer. Gwâ'?nâlâlis knocked out (the spreading sticks. The tree) clapped together, and blood came out, and Q!â'nêqi?la$\underline{x}^{u}$ was dead. Then he saw the blood of Q!â'nêqi?la$\underline{x}^{u}$. He took the wedge and put it into the wedge-bag. "Serves you right! You came to make me ashamed." Gwâ'?nâlâlis started, carrying his wedge-bag. Then Q!â'nêqi?la$\underline{x}^{u}$, came, carrying the hammer. "Why are you going away?" said Q!â'nêqi?la$\underline{x}^{u}$. Gwâ'?nâlâlis said, "Come, let us go and do our work!" Gwâ'?nâlâlis came and began to drive in his wedges. Then the cedar tree opened. It was spread out. Then the hammer dropped in. "Come get it! My hammer dropped in." Then Q!â'nêqi?la$\underline{x}^{u}$ went into the cedar and got it, and Gwâ'?nâlâlis knocked out the spreading-stick of the cedar tree. It clapped together, and blood came out. "Serves you right! You came to make me ashamed. You did not see what I was going to do to you." Gwâ'?nâlâlis started. "Don't go away!" said Q!â'nêqi?la$\underline{x}^{u}$. "I am bringing your hammer."—"Oh, that is good, my dear!" said Gwâ'?nâlâlis. "I thought you were dead." Then they finished their work and paddled home.

Then Q!â'nêqi?la$\underline{x}^{u}$ threw rotten wood into the water. Q!â'nêqi?la$\underline{x}^{u}$ said to the rotten wood, "You shall become dolphins." Then the rotten wood began to jump and became dolphins. They came and jumped at the head of Gwâ'?nâlâlis. Then his face began to swell. His eyes could not be seen because he was swollen. That was done by the dolphins. Then Q!â'nêqi?la$\underline{x}^{u}$ took salmon berries, and put the berries into a bucket. Then he paddled, going home. He took the salmon-berries and gave them to his mother-in-law [his parent-in-law; namely, his woman parent-in-law] to eat. Then Gwâ'?nâlâlis was hurt.

Q!â'nêqi?la$\underline{x}^{u}$ lay down in the house. "Why are you downhearted?" said the wife of Q!â'nêqi?la$\underline{x}^{u}$; and Q!â'nêqi?la$\underline{x}^{u}$ spoke, and said, "The reason that I am downhearted is that Only-One is probably dead." Thus said Q!â'nêqi?la$\underline{x}^{u}$. Then Gwâ'?nâlâlis spoke. "Go and see him," Gwâ'?nâlâlis said to his child, "only take your chamber-vessel." Thus said Gwâ'?nâlâlis to his child, the wife of Q!â'nêqi?la$\underline{x}^{u}$. Then he started to see his younger brother. Now Only-One was dead. Then Q!â'nêqi?la$\underline{x}^{u}$ cried on account of his younger brother, when he was dead. The flesh of Only-One was all gone. There were only bones. Then the wife of Q!â'nêqi?la$\underline{x}^{u}$ took her chamber-vessel and sprinkled Only-One. He came to life. "Hë!" said Only-One, "I have been asleep for a long time." Thus said Only-One. "You did not sleep," said Q!â'nêqi?la$\underline{x}^{u}$ to his younger brother Only-One, "you were dead."

Then Lord Q!â'nêqi?la$\underline{x}^{u}$ spoke. I am going to start again. I have seen much that is wrong, that I will set right," That is the end.

Q!â'nêqi?la$\underline{x}^{u}$ meets Shaman.[9]

Q!â'nêqi?la$\underline{x}^{u}$ started. He saw Shaman, and he saw his fire. The fire was in the woods. He saw his ring of red cedar-bark, and he saw his wood-worms. Q!â'nêqi?la$\underline{x}^{u}$ was afraid, and he went past behind him.

Q!â'nêqi?la$\underline{x}^{u}$ revives the Ancestors of the Koskimo.[10]

He saw a village. There was no smoke of the village. Only one house had smoke. He saw one child sitting in the house. Q!â'nêqi?la$\underline{x}^{u}$ spoke. "Where are [your] the other ones?" Thus said Q!â'nêqi?la$\underline{x}^{u}$ to the child. "They were eaten by this sea-monster."—"Drink!"—"No, else I shall die when all this water is gone. That is all I live on." Q!â'nêqi?la$\underline{x}^{u}$ took the water. He gave it to him, and the child drank. Winter-Dance-of-the-World was his name. Winter-Dance-of-the-World drank the water. "Go and draw some water."—"No, else I'll die."—"Go put this belt on!" Then he put the belt on. Q!â'nêqi?la$\underline{x}^{u}$ gave his belt to the child. He went and carried the bucket. He was girded with the snake-back. Then he was devoured by the sea-monster. He was swallowed. Then Q!â'nêqi?la$\underline{x}^{u}$ spoke. "Snake in belly, snake in belly, snake in belly, snake in belly!" Then (the monster) began to vomit. The child that had been dead came out among its tribe. Then he picked up the bones and put them together. They were all together. Then he took the water of life to them, and they came to life. All the many men came to life. Then the many men started. Some had short legs. Then he finished. These are the Koskimo.

Origin of the Deer.[11]

He saw Deer sharpening shells. "What is that?" said Q!â'nêqi?la$\underline{x}^{u}$. "Yî! you are the only one who does not know that Q!â'nêqi?la$\underline{x}^{u}$, who is going to set things right, is coming."—"Give it to me, and let me see it, friend!"

Then (Deer) gave them to Q!â'nêqi?la$\underline{x}^{u}$. He took the shells. "That is nice. Turn your face this way!" Then he put them on his head. He rubbed the ground dust on him. "Turn your back this way!" Then (Deer) turned his back to him. Then he rubbed the ground dust on his back. "Go, jump away! You shall be the deer of later man." Then he jumped and became a deer.

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[9] Here the story is resumed at the time when he leaves his brother (see Publications of the Jesup North Pacific Expedition, Vol. X, pp. 195, 210).

[10] See Publications of the Jesup North Pacific Expedition, Vol. X, p. 217.

[11] Ibid., p. 211.

Origin of the Mink.[12]

Q!â'nêqi?la$\underline{x}^{u}$ started, and saw the Mink sharpening (something). "What is that?"—"This will be for taking revenge." "Give it to me, that I may see it!"—"This is nice. Turn your back to me." Then he put it on his back. "Go start! You shall be the mink of later man."

Origin of the Raccoon.[13]

Q!â'nêqi?la$\underline{x}^{u}$ started, and saw Raccoon. He was finishing what was going to be a spear. He put it over the fire and marked rings around his spear. "This is pretty! Turn your back to me!" Then he put it into his back. He pushed it into his back. Then he took coal and painted with it across his eyes. Then Raccoon jumped away.

Origin of the Mallard Ducks.[14]

Q!â'nêqi?la$\underline{x}^{u}$ went again, and he saw the Mallard Ducks. They were steaming clover-roots. They could not see. Then they smelt him. "Hm! what should bring our lord Q!â'nêqi?la$\underline{x}^{u}$ here? It smells like Q!â'nêqi?la$\underline{x}^{u}$." Then (the roots) were done. Then Q!â'nêqi?la$\underline{x}^{u}$ took them and hid them from one of the old women. Then he hid them from another one. Then he hid them from still another old woman. "Is that the way you are"—"That is the way we little ones are. We little ones cannot see."—"Come this way!" Then they went towards Q!â'nêqi?la$\underline{x}^{u}$, and he took the gum that he had chewed and spit into their eyes. Then their eyes opened and they saw. "Ah! this is the light on the face of our world, Lord Q!â'nêqi?la$\underline{x}^{u}$." That was all. He took the four old women. Now they could see the light of our world. He took them, and they flew upward, and they became birds.

Q!â'nêqi?la$\underline{x}^{u}$ gives Man and Woman their Present Form.[15]

Then Q!â'nêqi?la$\underline{x}^{u}$ saw (two people) coming towards him. Then the one moved his head toward that of the other. They cohabited. Behold, they were this way, the one had her vulva on the forehead, the other had his penis on the forehead. "Go on, lie down on the beach and cohabit!" Then they lay down. "Embrace her neck, place yourself between (her legs), cohabit. That is the way." Then he fixed them. It was finished.

[12] Publications of the Jesup North Pacific Expedition, Vol. X, p. 214.
[13] Ibid., p. 212.
[14] Ibid., p. 215.
[15] See publications of the Jesup North Pacific Expedition, Vol. X, p. 216.

Transformation of the Man with many Mouths.[16]

Then Q!â'nêqi?la$\underline{x}^{u}$ started. He saw people laughing. Then he became afraid. Behold! he discovered Mouth-Body, who was this way. Behold! he had many mouths. Q!â'nêqi?la$\underline{x}^{u}$ started. Is that the way you are?" Then he said to him, "That is the way we are."—"Don't be that way in later generations." Then he said, "Come to me, that I may set you right, else you might continue this way in later generations." Then (Mouth-Body) came to him, and he stroked with his hand over his body, over his past mouths, and he had only one mouth. Then (Mouth-Body) spoke. "You have taken pity on me."

Q!â'nêqi?la$\underline{x}^{u}$ meets Oldest-One-in-the-World.[17]

Q!â'nêqi?la$\underline{x}^{u}$ started and came to Oldest-One-in-the-World. Oldest-One-in — the — World went down to the beach and stood on the beach in the sea. "I [you] am going to die here," said Oldest-One-in-the-World. Then he was turned into stone by Q!â'nêqi?la$\underline{x}^{u}$, who was afraid of ŁExyâ'lik'ilayô.

Q!â'nêqi?la$\underline{x}^{u}$ meets Ô'?mâł.[18]

Q!â'nêqi?la$\underline{x}^{u}$ started and saw Ô'?mâł. Then Ô'?mâł pointed at Q!â'nêqi?la$\underline{x}^{u}$. Then he pointed at the forehead of Q!â'nêqi?la$\underline{x}^{u}$, and there was a hole in the forehead of Q!â'nêqi?la$\underline{x}^{u}$. Then he took revenge, and pointed from a long ways off. Truly, they were supernatural beings. Q!â'nêqi?la$\underline{x}^{u}$ and Ô'?mâł were equal.

Origin of the Perch.[19]

Then he saw a perch. "Don't come near me on the water. You are secular."[20]—"I am really the greatest thrower of all,[21] Ô'lalahahë'", great friend!" Thus he said to him. "You are a great shaman," said Q!â'nêqi?la$\underline{x}^{u}$ to him. "Hê'hehehe! you only say that I sing my sacred shaman's song. I feel only glad on the water because it is calm."—"Come, friend, and let us meet," said Q!â'nêqi?la$\underline{x}^{u}$ to him. The perch came ashore, and his cedar-bark head-ring was dragging along on the water. Then Q!â'nêqi?la$\underline{x}^{u}$ took him and put him into the water. He became a perch.

[16] Ibid., p. 220.

[17] See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 195, 221.

[18] Ibid., p. 222.

[19] Ibid. pp. 196, 223.

[20] That means not initiated in the winter-dance.

[21] The Social Organization and the Secret Societies of the Kwakiutl Indians (Report of the U. S. National Museum for 1895) p. 485).

17. MEskwa' (Greedy-One).

(Dictated by Q!ô'mg'ilis, a ?naqE'mg'ilisala, 1894.)

The Birth of Greedy-One.

A woman was dead, the sweetheart of a man. Behold! she only planned with her sweetheart that the woman should pretend to be dead. Then she was in the box, and she was taken into the woods. Then her sweetheart followed her, and cohabited with her in the coffin. Behold! the woman only pretended to be dead, and she cohabited again with her lover. Then a slave of the chief discovered (them). "Why does this man go to your dead wife?" said the slave to his master. "Let us go and see," said the chief to his slave. Then they went and opened the grave-box of his dead wife. She shut her eyes, but behold! she was only lying. Then he took his knife, and he cut open his dead wife. Then his wife was really dead. Behold! she was pregnant. Then he took her child and put it back into the box. He left it.

Then that slave again discovered the child. The one who was cut out of the dead wife was alive. Then he told his master. "What have I seen?" said the slave to his master. "What is that child, if it is (not) the one who was obtained by being cut out of your dead wife?" Thus said the slave. Then they looked. What should there be sitting in the box! Then he took it up in his arms and took it out of the woods to his house.

Then (the child) grew up, and shot all kinds of birds and all kinds of animals. Then (the child) spoke to his friend, who was of the same size as he. "What do you think?" he said to his friend. "We will go up to the upper world." Thus he said to his friend. "How do you wish to do it?"—"I shall just give you my bird-mask." Then they flew to the upper world. They sat on the beach by a water. The daughter of our chief came and took up from the beach that bird. Then she had him as a pet [child]. She went in. Then Qwâ'qênit (that was the name of the child) took off his bird-mask, "Now you shall be my wife," said Qwâ'qênit to the daughter of the chief. He lay down with the daughter of our chief above.

Then spoke our chief above. "Come, come out of your room with your husband!" Thus said our chief. He spread the death-mat, and he sat down on it. He looked (thought) to kill Qwâ'qênit, but he was supernatural, and Qwâ'qênit did not die. Then he sat down in the house and ate with his wife. "Now you got my daughter," said our chief above.

Then the daughter of our chief above there had a child. Then she threw down her child. The slave of a chief was paddling about, and he heard crying. He looked for the place where the crying came from, and he discovered (the child) among the seaweeds. He took it and wrapped it up in his cape. Then he put it in the stern of his canoe and paddled home to the beach of his house. "Come and see what got," he said to his master. Then his master went and carried the child in his arms. He was very glad on account of the child. Then he tried to give food to the child, but it did not eat. Then the chief spoke and asked for those who could cure it. He found an old man. "I am the one who knows what to do," said the old man. Then, "Go on and get two bull-heads,"

said the old man. Then the two bull-heads were taken, and they were taken to the child. Then they tried to give them [to eat] to the child. Then it ate. It finished its food. Then it was hungry again and it was fed again. Then it finished its food. The child just stood up to eat all that was in the house of its father. Then it finished. Then (it ate all that was) in another house. Then it went on and ate all kinds of food in another house. It finished the food in all the houses. Then the tribe left. The child was all alone, and the child had nothing to eat.

Greedy-One steals Crabapples.

Then he went search in of food. He found Crabapple-Owner. Crabapple-Owner was climbing about. Then he became a child again. "Wuâ', wuâ', wuâ'!" said Greedy-One. Then the woman saw the child. "Â, â, â, â!" said the woman to the child, for he had again become a child, although he had been full grown. Then he entered the house of the woman, Crabapple-Woman. She had Greedy-One for her child. Then he ate the food of the woman, and he ate it all.

Greedy-One catches the Salmon.

Then (Greedy-One) looked about again where to get food. Greedy-One became hungry. Then he lay down on the beach. Hë, hë, I am sick, I am sick!" he said. "Come, take pity on this sick one!" Thus he said to Salmon. The Salmon came and jumped on his back. Then Greedy-One clubbed the Salmon and ate it.

Greedy-One kills Bear, Cormorant, and Gum.

Then he took a rope and tied it to the salmon. Only its tail he tied to it, and put it on as a belt. Then he asked some one to go with him fishing halibut. Behold! that was the Grizzly Bear and the Cormorant and also Gum. There were three in the canoe. Then, with Greedy-One, there were four in the canoe. They paddled. "What is your bait?" Thus said Greedy-One to Grizzly Bear. "Our bait is squid," said Grizzly Bear.

"Don't take that for your bait. Let your testicles be your bait." Thus said Greedy-One to Grizzly Bear. "Let me see," said Grizzly Bear. "Look at this!" said Greedy-One. Then he pretended to cut off his testicles. Behold! what he cut off was salmon. He pretended to cut his testicles. Then he put it into the water, and the halibut bit. Then Grizzly Bear cut his testicles, and Grizzly Bear died.

"Hë," said Greedy-One. "There are many lice here." Then he did this. "Put out your tongue and bite this!" Then (the Cormorant) put out his tongue and kept it out. (Greedy-One) cut it off. "Now, speak," said Greedy-One to Cormorant. Then Cormorant tried to speak. "A'lElElE," he only said. The Cormorant did not speak in the right way when his tongue had been cut out by Greedy-One.

Then he went ashore. "Go and look for fire-wood," said Greedy-One to Gum. Then Gum climbed the tree, and Greedy-One made a fire under it,—a large fire. Then it burned. Gum could not do anything on account of the fire. "Gum!" said Greedy-One. "Yau!" said Gum. His voice was that of a large man, when Gum said "Yau!" Then Greedy-One called his name again. "Gum!"—"Yu!" he said with a small voice. Behold! he was nearly dead. "Gum!" said Greedy-One. "Hm!" said Gum. Then he was dead. That is our gum now.

18. Ô'?mâł.

(Dictated by Q!ô'mg'ilis, a ?naqE'mg'ilisala, 1894.)

Then Ô'?mâł started and asked the Grave, "Are there no twins (here)?" Thus he said. (The Grave replied,) "That one far away from me."—"Are there no twins among you?" Thus he said. (The Grave replied,) "We are twins."—"Come, let me marry you!" said Ô'?mâł to them. Then he started with the one who had been buried. He married her. (The woman said,) "Come dip water, that I may wash my hands in it." Then she washed her hands. "Go on, and pour it into the water!" Thus she said to a child. Then (the child) poured it into the water. Then one salmon jumped up [and became a salmon]. Day came, and she washed her hands. Then (the water) was poured out into the sea, and two salmon were jumping. Then she told her tribe to go ahead and make a salmon-weir. The salmon-weir was finished. Then they obtained the salmon. There were many salmon, it is said. They dried the salmon. Ô'?mâł went, and the backbone of the drying salmon hooked the top of his head. They stuck on his head. Then he scolded. "You hook on, you who come from the ghosts." Thus he said to them. Then the salmon went, and nothing was left in the house. He had spoiled it.

Ô'?mâł marries the Daughter of the Killer-Whale

Then he considered what to do [looked at his heart]. Then he made up his mind. He was going to make love to the wife of Killing-at-North-End-of-World. He paddled in his folding canoe. All his younger brothers were in the canoe. They paddled, and hid near the house of

Master-of-Salmon. (He thought,) "Come to get fire-wood, come to get fire-wood, come to get fire-wood, slave of Killing-at-North-End-of-World!" He came paddling along, looking for fire-wood. Then he discovered fire-wood. "Where do you look for it?" (said) the slave of Killing-at-North-End-of-World, speaking to nobody. He went ashore and took his wedges and split the wood. Then Ô'?mâł was inside of that tree. The slave of Killing-at-North-End-of-World split the wood. Then the wedge jumped out. The wedge was spoiled. He looked at his wedge. Behold! the point was bitten off by Ô'?mâł. "Take it out, take it out, take it out!" he said.

(The slave) took another wedge and split wood. Then his wedge was spoiled again. Then that slave of Killing-at-North-End-of-World began to cry, "Haai'! I am in for it! This wedge of Killing-at-North-End-of-World, that has never been blunted since first daylight appeared in our world, is spoiled. Surely I am in for it. I am going to be

struck by Killing-at-North-End-of-World on account of his wedge here." Now all his four wedges were spoiled. Then Ô'?mâł came out and spoke. "O slave!" said Ô'?mâł, "why are you crying," Thus he said to him. "I am crying on account of this wedge of Killing-at-North-End-of-World. Surely I am in for it. I am going to be struck by him on account of this wedge."—"Why do you cry? Come, and let me put my tongue at its end!" Then he gave it to Ô'?mâł, who put the point, on to the wedge, and it was whole. "Why don't you look at the heart of the wood [eye]?" said Ô'?mâł to the slave of Killing-at-North-End-of-World. Then he wedged the heart [eye] of the fire-wood. Then it fell. It just fell to pieces. Then he loaded his canoe. "O slave!" said he to the slave of Killing-at-North-End-of-World, "does not the wife of Killing-at-North-End-of-World sometimes meet you?"—"She meets me sometimes," said the slave of Killing-at-North-End-of-World. They paddled. Then he went into the piece of fire-wood that was lying crosswise on top of the wood. (The slave) paddled. He landed, and the wife of Killing-at-North-End-of-World came and took the fire-wood. She was not yet out of the sea when Ô'?mâł embraced the woman. Then she threw down (the wood) and stared at it. "Take it up, take it up, take it up!" (thought Ô'?mâł.) Then she took the wood up in her arms, and Ô'?mâł embraced her; but she did not throw it down, although he had embraced her. She entered the house. Then Ô'?mâł came out and lay down with the woman, the wife of Killing-at-North-End-of-World. Then he caught sight of Killing-at-North-End-of-World. Behold! he was coming around the point, (his canoe) filled with seals. Then Ô'?mâł said, "Get ready. Go on, and see where you go." Then he arose and went into the post of the house. Then Killing-at-North-End-of-World entered. There were four of them. They were stout. Then Killing-at-North-End-of-World caught sight of Ô'?mâł. "Why are you in this way here in the house?" said Killing-at-North-End-of-World to Ô'?mâł. "Come, come out!" Then Ô'?mâł came out of the post and sat clown on the floor. Then Ô'?mâł spoke, and said, "Why are you this way?" Thus said Ô'?mâł to Killing-at-North-End-of-World. "You are too stout."—"We are that way."—"Don't be that way! Go to my younger brothers." Thus said Ô'?mâł.

Then his younger brothers were called, and they came. They jumped into the house. "How pretty they are!" said Ô'?mâł. "All my younger brothers are this way." Thus said Ô'?mâł. Then Buffle-Head-Duck came into the house. He did not walk rightly. He was stout. "Wa, wa, wa; wa, wa, wa!" said Ô'?mâł. "He is the only one who has not been cut open." Thus said Ô'?mâł. Come, brother!" said Ô'?mâł. Buffle-Head-Duck came and lay down on his back. Then he was cut open, and his stomach was thrown away. They covered him when he was dead. Harlequin-Duck was in hiding, and he jumped out. Then Buffle-Head-Duck was really dead, but Harlequin-Duck pretended to be he. Harlequin-Duck lifted the cover and jumped out. That took a short time. It was not long.

"Go on, take pity on us!" said Killing-at-North-End-of-World. Then he lay down on his back, and he was cut open with a knife. He was dead, and also another one, and again another one, and still another one. Then (Ô'?mâł) took up his past wife, the daughter of Master-of-Salmon, and took her aboard his canoe and paddled away.

Thus he obtained the wife of Killing-at-North-End-of-World, and Killing-at-North-End-of-World was dead. Then Master-of-Salmon and his tribe launched their canoes and paddled after Ô'?mâł.

Then Ô'?mâł nearly reached the shore. "Go on, paddle!" Ô'?mâł was told. Then he paddled with his one-day paddle. Then they went far away over the water. Then he sat down again with the past wife of Killing-at-North-End-of-World, the daughter of Master-of-Salmon. Then the salmon and Ô'?mâł caught sight of these mountains. Ô'?mâł arose and pointed about. Then he turned to the water and let the salmon go (to the rivers).

Ô'?mâł gets the Soil.

Then he called his tribe in. "Let us try and get the soil and the leaves from below." They started and paddled, and the loon dived. He emerged again. He had not obtained anything. Then he changed with the seal, and he staid under water a long time. Then he emerged. He also did not reach the bottom, and his breath was at an end. "You ought to be the one," was said to Charitonetta (female). "You are opening the shells of mussels on the water." Then she said, "Let me go on, there are ten waves (?)" She stood up in the canoe and dived. She staid under water a long time. Then she came, emerged, and lay on her back. "Leaves, soil!" she said. Then she was taken aboard, and they obtained the leaves and the soil. That is the reason why we have soil and leaves.

Ô'?mâł obtains the Water.

Then Ô'?mâł took the stomach of K'!eg'î'łbala and put it in place of his own stomach. He was trying to get the water from Virgin. Then he took excrements and entered the house of Virgin. She was asleep. Then he lifted her blanket and put the excrements behind Virgin. "Oh!" said Ô'?mâł to Virgin, "don't sleep!" Thus said Ô'?mâł to Virgin. "You have made a mess. Let me swallow some of your water," said Ô'?mâł. "You may do so," said Virgin. Then he drank. He had not swallowed much water. Then he was taken by the nape of the neck by Virgin. He put ashes into his mouth (and said,) "I did not drink any, look at the grayness of my tongue!" Behold! he had put ashes into his mouth. "Let me tell about the mess you made," said Ô'?mâł. Then go on and drink!" Then he drank. She stopped him again. "You have had enough." Thus was said to Ô'?mâł by Virgin. Again he put something on his tongue. "Look at the grayness of my tongue! I have not swallowed any of your water." Thus said Ô'?mâł. "Let me tell about the mess you made," said Ô'?mâł. "Then go on and drink!" He drank. He drank all the water of Virgin. Then Virgin became a bluejay, when she had no more water. Ô'?mâł began to fly all around our world, making water. That is how all our people obtained water.

Ô'?mâł makes War on Southeast Wind.

Then Ô'?mâł called in his younger brothers. "Let us go and make war against Southeast-Wind!" It is said that he had to do it, since Ô'?mâł and his tribe were dying of hunger. The wind was always blowing. "Let us go!" said his tribe. Then they went aboard the folding canoe, and too many were in the folding canoe. Then he said to his folding canoe, "Unfold, unfold, unfold!" Then it unfolded. Then they all went aboard. "Who will be in the bow?"—"I will," said Mink. Then they paddled. They did not quite reach the point of land, when Mink fell back. His breath was at an end, on account of the stench of Southeast Wind.

Then Fur-Seal took his place. He just staid a little while. Then his breath was also at an end on account of the bad smell of the wind. Then he changed places with Seal. They paddled, and they went farther, and his breath was also at an end on account of the bad-smelling wind. Then he changed places with Halibut. He was sitting in the bow of the canoe, and they paddled, and they arrived at the house of Southeast-Wind. Halibut stepped off the canoe and lay down flat by the door of Southeast-Wind. Then the Wren jumped out of the canoe and entered the door of Southeast-Wind. He went in, and went right into the anus of Southeast-Wind, and made a fire in the belly of Southeast-Wind. Then the fire of the Wren began to burn, and he put his cape into the fire, and the fire obtained by drilling burned inside of Southeast-Wind.

Then he flew out of the anus of Southeast-Wind, and Southeast-Wind arose and began to cough. "I wish you were dead, slave, Golden-Eye!" Then he crawled on the floor of the house, and put his hand on the Halibut. He slipped right into the folding canoe of Ô'?mâł when he stepped on the Halibut. Then Ô'?mâł said to Deer, "Strike, strike, strike!"

Then Southeast-Wind spoke. "Don't strike me!" Thus said Southeast-Wind. "Now your world shall be sometimes calm." Thus said Southeast-Wind to Ô'?mâł. "That is too little, if it is calm after a gale," said Ô'?mâł. "Strike, strike, strike!" Then Southeast-Wind said, "Don't strike me! Now one day at a time shall be (calm) in your world." Thus said Southeast-Wind. "It is too little to have it calm one day at a time," said Ô'?mâł. "Strike, strike, strike!"—"Don't strike me!" said Southeast-Wind. "Now your world shall always be summer." Thus said Southeast-Wind. "Yî! you said too much," said Ô'?mâł. "There shall also be winter for future people," thus said Ô'?mâł, "that future people may sometimes be hungry." Thus said Ô'?mâł. Now they got it.

Ô'?mâł obtains the Tides.

Then Ô'?mâł borrowed the head of the squid and put it on his head, and went to his house and cried, "Oh, my good younger brother, my good younger brother, died at Sea!" Thus said Ô'?mâł. Then the news was reported to Wolf. "Ô'?mâł has a hard

time. His younger brother died at sea." Thus was said to Wolf. Then Deer was put down on the ground behind the house of Ô'?mâł.

Wolf came and went around the place where the box with the Deer was. Then he felt with his tail for Deer. "Swing it about, swing it about, swing it about!" said Ô'?mâł. Then he again felt with his tail for Deer. Then Deer took his knife and cut off the tail of Wolf. He was just notched behind. The Wolf had no tail.

Then Deer went out of the grave-box. Ô'?mâł entered, and said, "Split, split, split!" Then there was a fire in the house, and (the tail) was pushed into the wood (like a peg). Then the Mouse went and told Wolf. "Oh, great one! your tail has been put up." Thus said Mouse. Then Wolf said, "Don't! Don't do this in the house to my fellow-warrior! (The sea) shall run down two fingers' widths, and the barnacles shall emerge." Thus said Wolf. Then Mouse went. "Don't do this in the house! Stop in the house!" Thus said Mouse. "It shall be two finger-widths. The barnacles shall emerge."—"The barnacles are too little," said Ô'?mâł. "Farther down, farther down, farther down!"

Then the tail of Wolf was lowered, and Mouse started, going to the house of Wolf. "Yours has only been lowered." Thus said Mouse to Wolf. "Don't, don't do this in the house! The clams shall emerge." Thus said Wolf. Then Mouse went again. "Don't do this! Stop in the house. The clams shall emerge."—"That is too little," said Ô'?mâł. "Farther down, farther down, farther down," said Ô'?mâł. Then they put down the tail of Wolf. Mouse went again. "Your tail has just been lowered," said Mouse. "Don't, don't do that in the house. It shall never be flood-tide in the world. They shall only carry up from the beach fishes,—halibut, red-cod, black-cod." Mouse started. "Don't do this in the house, stop, in the house!" said Mouse. "Your world will be dry." Thus said Mouse. Then Wolf got his tail.

Ô'?mâł Paints the Birds.

Then Ô'?mâł painted his tribe. They carried up the fishes. Then the harlequin duck, and the buffle-head, and all the birds, and all the animals, were, painted. Then the land seaward emerged. (Ô'?mâł) was in a hurry, and he only rubbed coal over the raven, and he also rubbed clay over the sea-gull. Then they went down to the beach and picked up the fish,—halibut and all kinds of fish. The squirrel and the mouse went many times. Then the flood-tide came quickly. The flood came. It reached several of the people of Ô'?mâł. These dived on the islands; and those who were not caught by the sea became the land-birds. The flood came quickly. The snail had not gone down to the beach.

Ô'?mâł obtains Daylight.

Then Ô'?mâł tried to get our daylight. He quickly became the child of Daylight-Receptacle-Woman (the gull). Then Daylight-Receptacle-Woman gave birth to her child, and the child of Daylight-Receptacle-Woman quickly began to speak. Then he said that he wanted to play with a toy canoe. Therefore his mother, Daylight-Receptacle-Woman, made a toy canoe for him. Then the child of Daylight-Receptacle-Woman spoke again, and said that he wanted to paddle on the water. His mother, Daylight-Receptacle-Woman, tried to forbid him, but he just cried, therefore she launched the canoe. Then he spoke again, and desired to have the daylight-receptacle of Daylight-Receptacle-Woman in the bow of the canoe. She tried to deny, him the daylight-receptacle. Then that child, the son of Daylight-Receptacle-Woman, cried very much, and after that the daylight-receptacle was taken. He desired to have the daylight-receptacle in the bow of the canoe. Then it was put into the bow of the canoe, and he paddled. "Don't go too far," said Daylight-Receptacle-Woman to her child. Then he paddled by, in front of the house of Daylight-Receptacle-Woman. "Forget, forget, forget!" said the child of Daylight-Receptacle-Woman. Behold! it was he, Ô'?mâł. Then Daylight-Receptacle-Woman forgot her child. Then he paddled and stole the daylight-receptacle of Daylight-Receptacle-Woman. Therefore we have the daylight of our world. (Before) it never used to get daylight. It was always night in our world.

Ô'?mâł gambles with Gull.

Then Ô'?mâł said that he would gamble with Gull. He gambled with Gull, and Ô'?mâł staked his bear-skin blanket, and Gull also staked his blanket against Ô'?mâł. Then he gambled with Gull, and Ô'?mâł lost to Gull. "Hungry, hungry, hungry!" said Ô'?mâł to Gull. "Hë!" Gull. "I am hungry." Thus said Gull. "Oh, you said are hungry!" said Ô'?mâł. "Yes, I am hungry."—"Let me point at the pit of your stomach," (said Ô'?mâł). Then he pointed at the pit of Gull's stomach. Ô'?mâł arose and pointed at the pit of the stomach of Gull. Then Gull screamed, and vomited the food in his belly. Herring was the food in his belly. Then Ô'?mâł took the food that had been in the belly of Gull and started for his canoe, and rubbed it inside with the herring. Then he also rubbed the outside, and his hat and his bailer. He rubbed everything in the canoe. Then he paddled, and arrived at the house of Wealthy. He went up from the beach, and sat down on the floor of the house of Wealthy. "Hë!" said Ô'?mâł, "I am tired of my work." Thus said Ô'?mâł. "What have you been working?" said Wealthy to Ô'?mâł. "These great many herrings that came up," said Ô'?mâł. "Ha, ha!" said Wealthy, and laughed. "Where should they come from?" Thus said Wealthy to Ô'?mâł. "Go and look at my canoe," said Ô'?mâł. Then Mouse went and came back. "It is true," said Mouse. "Then let us pull down the (room) faced with boards." Thus said Wealthy to Mouse. Then the (room) faced with boards were pulled down, and great masses of herrings

rushed out. Then Ô'?mâłwas down on his stomach among the herrings. He went out of the house of Wealthy.

Ô'?mâł imitates his Hosts.

Then Thrush-Woman invited (the myth people to a feast). (Ô'?mâł's) tribe entered. Then she pushed (a feather) into her anus, and excrements came out. They were salmon-berries. Then she put them into a dish and placed them before her guests Then they went out. Then it was Ô'?mâł's (turn). "Invite, invite, invite, invite for this Ô'?mâł!" said Canoe-Calking (Raven). The tribe of Ô'?mâł came in. Then Ô'?mâł put (a feather) in his backside. Then he made a mess with what was really excrements. He was just trampled upon by his tribe, and they went out.

Then Young-Seal (Sleeping-Eye-Woman) invited (the myth people to a feast). Young-Seal washed her hands, and she warmed her hands. Then fat dripped out of them into a dish, and that dish was filled. Then she placed it before her guests, and her tribe ate. They went out. Then it was Ô'?mâł's (turn). "Invite, invite, invite, invite for this Ô'?mâł!" said Canoe-Calking. The myth people entered. Then Ô'?mâł washed his hands, and warmed them by the fire. Ô'?mâł's hands just shrivelled up. Then he was trampled upon, and his tribe went out.

Then "Invite, invite, invite for this Kingfisher-made-to-go-up." The myth people entered, and she speared spring-salmon. Then she steamed the spring-salmon on stones. Then Ô'?mâł arose, and he sent for his bird-head mask and his dancing-apron to be brought. "Go on, sing for me, that I may dance!" said Ô'?mâł. "Go into the floor, go into the floor, Ô'?mâł! Go into the floor, Ô'?mâł!" Then his feet sank into the ground. Go into the floor, go into the floor, Ô'?mâł! Go into the floor, Ô'?mâł!" Then his body sank, and only his head was on the floor. "Go into the floor, go into the floor, Ô'?mâł! Go into the floor, Ô'?mâł!" Then his head sank, and only his bird-head mask stood on the floor. "Go into the floor, go into the floor, Ô'?mâł!" Then his bird-head mask sank, and he staid for a long time below. Then he made (the myth people) impatient. "Our elder brother has fooled us many times with what he cooks," said his tribe. Then they looked into the steaming-hole. What should there be! Behold! the bird-headdress was there. He had gone to what had been cooking. Then he was trampled upon by his tribe, and they went out. Invite, invite, invite for this Ô'?mâł!" They entered. Then he speared a salmon. He fell into the water, and he was just pulled ashore by his younger brothers when he was drifting down the river on his back.

"Invite, invite, invite for this Squirrel-made-to-go-up!"

They entered. Then Ô'?mâł was lazy. They tried to call him again. "What is the matter with him?" said Ô'?mâł. "Maybe you who called us have only gum eyes." Then Ô'?mâł was told, "Squirrel-made-to-go-up invites to a great feast." Thus Ô'?mâł was told. "What is it?" said Ô'?mâł. "It is (?)." Then Ô'?mâł sent for Canoe-Calking. "Lead this Ô'?mâł!" Thus said Canoe-Calking. Nobody answered him. "I don't re-

ceive an answer," said Canoe-Calking. Then he said, "Ts!E'nts!EnqaLaxs." He stood up at the end of the fireplace, and Ts!E'nts!EnqaLaxs said, "Lead Ô'?mâł!" Thus said Ts!E'nts!EnqaLaxs. Nobody answered him. Then Squirrel- made-to-go-up spoke. "Let this ugly one come and put his mouth to this knot-hole." Thus said Squirrel-made-to-go-up. Then Ô'?mâł started, and went to put his mouth to the knot-hole. Then red-hot stones were taken up with tongs. They were wrapped around with (?) and put into Ô'?mâł's mouth. "Qwâ, qwâ, qwâ, qwâx!" said Ô'?mâł. His mouth was burned.

Ô'?mâł kills the Thunder-Birds.

Then Ô'?mâł considered what to do [looked at his heart]; and he was going to make war against the Thunder-Bird. He took poles and made a whale of them. Then the work of Ô'?mâł was finished. Then he sent Mink to borrow the whale mask of the Whale. Mink started. "I was told by Ô'?mâł to borrow your whale mask." Thus said Mink. Then Whale gave-him the whale mask. "Don't try to open it," said Whale to Mink. Then Mink started on the trail. He untied the bag. A small piece of root was in it. Then it spouted, and came up to blow on the ground. Mink returned to Whale. Then, "Come, take your whale mask," said Mink to Whale.

The Whale started. What should there be! Behold! the whale mask of Whale came up blowing on the beach. Then Whale folded up his whale mask and put it into the bag, and it was an old piece of root In the bag, of the whale mask of Whale. Mink started, and arrived at Ô'?mâł's (house). Then Ô'?mâł went into the whale that he had made of poles.

Then the younger brothers of Ô'?mâł got ready, and they all went into the whale. "I shall be in the spout-hole," said Mink. Then the whale went down and came up below (the house of) Thunder-Bird.

The father of Thunder-Bird was sitting on the ground. Then he saw the whale. "Come, One-Whale-Carrier!" he said to his child. Then he put on his thunder-bird mask and went to grasp it. He just lifted the face of the whale. Then Mink was grasped. "Tsâ, tsâ," said Mink when he was grasped. Then Thunder-Bird was struck. His eye was stung by the wasp. He was killed by Grizzly Bear and the Wolf. Then Thunder-Bird was dead.

"Come, Two-Whale-Carrier!" said the father. Then Two-Whale-Carrier arose, put on his thunder-bird mask, and grasped (the whale). Then he lifted it out of the water, and Two-Whale-Carrier was also killed.

"Come, it is wrong with your younger brothers on the water," said the father. Then Three-Whale- Carrier arose, put on his thunder-bird mask, and grasped (the whale). He lifted it higher. Then the Grizzly Bear, the Wolves, and the Black Bear also struck him. His face was covered by the squid, and he fell down.

"Come, arise, Four-Whale-Carrier!" Then he arose and put on his thunder-bird mask and grasped (the whale). There just began to be the sound of dripping water. Then he

carried it to the beach of his house. “Unfold, unfold, unfold, unfold!” said Ô’?mâł to his folding canoe. Then it lay across the doorway. Then (the Thunder-Bird) fell down when it came to the beach. Then those were all killed that might have grasped those who go paddling about.

19. Hâ'daga (Raven-Sound-in-House).

Traditions of the L!a'L!asiqwEla.

('Recorded by George Hunt'.)

Now I will tell you a story about the ancestors of Those-who-throw-away, a clan of the Sea-Dwellers. It is said that the village of the ancestors of Those-who-throwaway was at River-in-Front. Their chief was Raven-Sound-in-House, and his princess was Hâ'da-Woman; and he had for his attendants Smell-of-Canoe and Staying-in-Canoe, and Expert-Canoe-Calker; and Hâ'da-Woman and Winter-Dance-Woman were friends.

They would all the time walk down to the beach at the other side of the point of the village. Hâ'da-Woman had two dogs; and she had a grandmother, an old woman. Chief Raven-Sound-in-House was really proud; and his tribe were happy on account of the number of the tribe; and it is said Hâ'da-Woman and Winter-Dance-Woman did not follow their tribe when they invited one another. One fine day when it was low water, Winter-Dance-Woman asked Hâ'da-Woman to go to the other side of the point of the village. Hâ'da-Woman got ready at once, and the friends went down to the beach. They were going to dig clams on the beach. Winter-Dance-Woman went ahead, and Hâ'da-Woman followed her.

Now, Winter-Dance-Woman saw some sea-urchins, and she picked up four of them. When she had just taken the four sea-urchins, Hâ'da-Woman came up to her. Then Winter-Dance-Woman spoke, and said, "O Hâ'da-Woman! Now do eat these sea-eggs, for they are really good." Thus she said to her. Hâ'da-Woman replied to her, and said, "O Winter-Dance-Woman! Don't say that, for I do not wish to be seen eating sea-eggs." Thus she said to her. Then Winter-Dance-Woman spoke again, and said, "Oh, I am not going to talk about you, for you really desire to eat the sea-eggs." Thus she said to her.

Then Hâ'da-Woman believed what the one who was wiser than she said. She broke the sea-eggs and ate them. Winter-Dance-Woman was just watching her. After she had eaten two, Winter-Dance-Woman spoke, and said, "K'âx, k'âx, k'âx, she is eating on the rocks, she is eating on the rocks, she is eating on the rocks, the princess of Raven-Sound-in-House!" Thus she said. Hâ'da-Woman tried to forbid her to act in this manner; but she only shouted louder, saying "K'âx, k'âx, k'âx, she is eating on the rocks, she is eating on the rocks, she is eating on the rocks, this princess of Raven-Sound-in-House!" Hâ'da-Woman tried in vain to take her four arm-rings, and said, "O

Winter-Dance-Woman! I will pay you with these my four arm-rings if you will not talk about my eating sea-eggs." Thus she said to her. Winter-Dance-Woman just went up a small hill, turned towards the village, and said again, "K'âx, k'âx, k'âx, mâ'wawô, mâ'wawô, mâ'wawô, she is eating sea-eggs on the rocks, she is eating sea-eggs on the rocks, she is eating sea-eggs on the rocks, this princess of Raven-Sound-in-House!" Thus she said.

Now she was heard by the people in the village, and the tribe understood her. Then Winter-Dance-Woman ran and went home; and as soon as she arrived at the house of Raven-Sound-in-House, she said to him, "K'âx, k'âx, k'âx, mâ'wawô, mâ'wawô, mâ'wawô; she is eating sea-eggs on the rocks, she is eating sea-eggs on the rocks, she is eating sea-eggs on the rocks the princess of Raven-Sound-in-House!" Then Raven-Sound-in-House spoke, and said, "Let us move, let us move, let us move, let us move, you, my younger brothers;" and at once his tribe pulled down the roof-boards of their houses, and they loaded them on their canoes; and as soon as they were all on board, Raven-Sound-in-House put out the fires in the houses, and they started. They were going to a good beach, the name of which is Kelp-Place.

Now they said that Raven-Sound-in-House did not know that his mother had gone and buried a burning slow-match (made of) fern-root. The old woman had put it into a clam-shell.

Raven-Sound-in-House and his tribe began to build houses at Kelp-Place. In the evening Hâ'da-Woman, with her two dogs, came home. Then she saw that the village site was quite bare (without a house). Then she gathered together old mats to make a roof for her little house. She was hard up for something to start a fire, for all the fires on the ground were extinguished, and her dogs were hungry. Then they scratched the old fireplaces, and there it is said one of the dogs found buried under the floor of the house a burning slow-match made of fern-root. Hâ'da-Woman took it at once, and she started a fire with it. Now she began to have a fire in this manner. Then she worked at her house, and she also went to dig shell-fish for her food.

When she had finished, she felt downcast. Her two dogs were lying down on the ground, and Hâ'da-Woman tried to speak to them. She said, "Oh, you dog, I wish you were a man, that I might send you for what I want to get, I mean cedar-twigs to make a fish-trap." Then the dog spoke. "What do you think I am? Am I not a man? Will I not go and get them?" Thus he said to her. Then, it is said, the dog went out of the house, and Hâ'da-Woman spoke to the other dog. She said to him, "O dog! I wish you were a man, that I might send you to go and get spruce-root to tie my fish-trap that I am going to make." Thus she said. Immediately the dog answered, and said, "Oh, what do you think I am? Am I not a man?" Thus he said, and went out of the house.

It was not long before the two dogs came and entered the house, carrying on their backs cedar-twigs and the spruce-roots which they had gone to get, and they put them down on the floor of the house. Immediately Hâ'da-Woman took the cedar-twigs and put them on the fire, and she took the tongs and stripped the bark off the cedar-twigs. As soon as the bark of the twigs was off, she split the spruce-roots; and when the

roots were split, she at once wove a basket. She made a fish-trap. It did not take long before she had finished two fish-traps; and she plaited a rope out of the bark of the cedar-twigs for an anchor-line for her fish-traps.

Now it was evening; and in the morning, when day came again, she arose early. Immediately Hâ'da-Woman carried the two fish-traps in her hands. She carried them down to the rocks. She was going to the point of land. Then she sent the two dogs to go and get some mussels. The speaking dogs went at once, and it was not long before the dogs came back, bringing many mussels. Hâ'da-Woman took the mussels at once and broke them to pieces, and threw them into the fish-traps. Then she threw one of the traps into the water; and she said, "I want to obtain Wealthiest in this trap." Thus said Hâ'da-Woman. Then she took the other fish-trap and threw it into the water, and said, "O fish-trap! I want you to catch the prince of Wealthiest." Thus she said. The fish-traps had not been under water long when she pulled them up again. They were really full of kelp-fish. Then Hâ'da-Woman spoke, and said, "Why did you come, for, working on this rock I did not want to catch you. I am trying to catch Wealthiest on this rock." Thus she said, while she poured the kelp-fish out on the rock.

Then she again threw the fish-trap into the water, and said, "Now you will catch Wealthiest." Thus she said to it. Then she pulled up also the other fish-trap, and it is said it was full of really large kelp-fish; and Hâ'da-Woman at once said what she had said before. Then she also said, "O you! I don't want to catch you, working on this rock. I want to catch the prince of Wealthiest on this rock." Thus she said. Then she poured them out on the rock. Then she threw the fish-trap again into the water, and said, "That is what I wish for. It is that you catch Wealthiest." Thus she said to it.

Then she pulled up the basket-trap again, and it was full of kelp-fish. Then Hâ'da-Woman said, "O you! I am not working for you on this rock. I am trying to catch the prince of Wealthiest on the rock." Thus she said while she poured them out. Then she threw the fish-trap into the water again, and again she pulled it up. Then she saw a really handsome man sitting in the fish-trap; and a little small box was at one end in the fish-trap, and a little house was put down in the other corner of the fish-trap. As soon as Hâ'da-Woman saw the handsome man, she spoke, and said to him, "Are you Wealthiest, whom I am trying to catch in my fish-trap?" Thus she said to him. The handsome man replied to her at once, and said on his part, "O you! I am the prince of Chief Wealthiest. I will have you for my wife." Thus he said to her. Hâ'da-Woman spoke at once, and said, "Thank you, my dear! I am poor now. Come, and let us go up from the beach." Thus she said.

Then the handsome man took the little box and the little house out of the fish-trap, and he carried them. The name of the place where Hâ'da-Woman caught the prince of Wealthiest is Having-Fish-Traps. As soon as the handsome man came up to the high-water mark, he put down his little box, and he took off the cover of the box, and he took out of it a little small whale, and he put it down at the foot of the bushes; and he took out another whale also; and as soon as he had put it down on the beach, the two whales became large. Then the handsome man spoke, and said, "This food is

given to me by my father." Thus he said to her. Then Hâ'da-Woman spoke, and said, "Oh, my dear, welcome! Let us go to my house." Thus she said to him. Then they went up from the beach, and they entered the house covered with old mats. As soon as he saw the house of Hâ'da-Woman, he spoke, and said, "Let us go and clear from bushes (a place) ten fathoms in length and ten fathoms in breadth." Thus he said to her, and went out of the house made of old mats. Then Hâ'da-Woman and the handsome man began to work together; and it did not take them long before they finished working. Then the handsome man took the small house and put it down on the ground in the middle of [their work] the place they had cleared. As soon as he had put the small house on the ground, it became large, and the large house had a snapping door. Then he took (out of the box) all kinds of things to eat, and grease-dishes.

Then his house was finished, and the prince of Wealthiest really had Hâ'da-Woman for his wife. As soon as they were husband and wife, Hâ'da-Woman spoke to her two dogs in the evening. She said, "Go on, howl! and this is what you shall say. 'Howl! for the tribe of this my mother.' Thus you will say," she said to them. Immediately the dogs howled. Then night came; and in the morning, when day came, Hâ'da-Woman heard the sound as though really many people were talking. Then she arose and went out of her house. As soon as she had gone out of the door of her house, she saw four large houses north of her house; and she turned her face southward from the house, and she saw four large houses. They were really full of men and their wives. The house of Hâ'da-Woman was in the middle of the village. Hâ'da-Woman did not know where these many tribes came from. Immediately the many tribes felt happy. They visited each other, and they began to carve the two large whales. The many tribes treated the prince of Wealthiest as their chief.

When Hâ'da-Woman had carved the whales, she saw a sea-gull woman flying along, and Hâ'da-Woman spoke to her while she was flying, saying, "O Daylight-Receptacle! I wish you were a person, that I might send something on your back to my grandmother." Thus she said to her. Immediately the Sea-Gull-Woman replied, and said to her, "Am I not a person? Go on, and send something [to me] on my back." Thus said Daylight-Receptacle to her. Hâ'da-Woman at once made a package of whale-blubber, and hung it on the back of Daylight-Receptacle; and Hâ'da-Woman said to her, "O Daylight-Receptacle! I send this blubber to the old woman who will be seen by you crying on the beach. Then report to her that I am well, and also that I have this Copper-Maker for my husband." Thus she said to her.

Then Daylight-Receptacle flew away, and went northward to River-in-Front. It was not long before she saw an old woman mending her blanket, and she was crying. Then Daylight-Receptacle sat down by her side, and repeated the word (that was sent) to the old woman; and she gave the blubber to her. The old woman began to eat of the package at once.

Some of the grandchildren of Raven-Sound-in-House were playing on the beach at the place where the old woman was sitting. At this place the children saw her biting a piece of what was sent to her. Then the old woman was asked by the children what she

was doing, for the old woman was chewing something after she had bitten the blanket that she was mending. The old woman just went home to the house of Raven-Sound-in-House, and she just sat down in a corner of the house, for the tribe of Raven-Sound-in-House were really hungry. Then the old woman was watched by the children while she put the end of the blubber through the blanket she was mending. She pretended to bite what she was mending. Then the children saw that the old woman was chewing some food, and they went and told Raven-Sound-in-House. Raven-Sound-in-House went at once and questioned the old woman. Then the old woman got really angry at Raven-Sound-in-House, and she threw the blubber at him. Then Raven-Sound-in-House said, "Ah! where did you get this piece of blubber?" Thus he said to her. Then the old woman spoke, and said, "Oh, you ugly one! The sea at the place where Hâ'da-Woman stays smells (of blubber); and it is said that she has Copper-Maker, the prince of Wealthiest, for her husband." Thus she said to him.

Raven-Sound-in-House at once made a request of his three attendants, Smell-of-Canoe, Staying-in-Canoe, and Expert-Canoe-Calker, and said, "Let us go in our canoe to Place-without-Landing to get some mussels." Thus he said to them. Immediately they got ready and went aboard the canoe that was anchored out at sea. He was going to get mussels, for he knew that Hâ'da-Woman desired mussels. Therefore he wished to go for mussels, for he was going to make up with his princess. He was wearing a bear-skin blanket. Now they arrived at Place-without-Landing, and they quickly gathered the mussels. As soon as they had done so, they came paddling along, and went to River-in-Front.

Hâ'da-Woman and her husband were sitting on the summer seat outside of their house when Raven-Sound-in-House came in sight. Hâ'da-Woman recognized him at once, and she spoke to her husband, and requested that they should go into the house because her father was coming. Thus she said to him. Therefore Copper-Maker and his wife at once went into the house, and they barred the door of the house. Then Raven-Sound-in-House arrived at the beach of the house, and went up from the beach. He knocked at the door of the large house, and said, "O Hâ'da-Woman! open the door, my dear! I have brought some mussels for you from Place-without-Landing." Thus he said to her. It was not long before Copper-Maker opened the door of the house, and he saw his father-in-law wearing the bear-skin blanket.

Then Copper-Maker invited them in, and gave Raven-Sound-in-House and his three attendants the dried edge of some red cod to eat. Then Hâ'da-Woman took a small grease-dish with a bowl as large as the thumb of a man; and Hâ'da-Woman whispered under the small grease-dish, and said, "O grease-dish! keep full." Thus she said to it. Then Hâ'da-Woman put the small grease-dish and the dried edge of red cod before her father. Raven-Sound-in-House spoke at once to his three attendants, and said, "Oh, you Smell-of-Canoe, and you Staying-in-Canoe, and you also Expert-Canoe-Calker! don't dip your food in this whale-oil, that I may eat alone for a while." Now the little grease-dish was full, and in vain he dipped into the whale-oil. The whale-oil never decreased. Then Raven-Sound-in-House put really much whale-oil on what he was eating, and

he did not know that the whale-oil was going right through him (and out) at his anus. The floor of the house was just overflowing with whale-oil where he was sitting. Afterwards he broke wind. Then Raven-Sound-in-House said, "Oh, my new bear-skin blanket creaks!" Thus he said to them. Then Hâ'da-Woman became ashamed of her father, and he was driven out of the house. That is the end.

20. NômasE'nxêlis (Oldest-One-in-the-World).

Tradition of the L!a'L!asiqwEla.

(Recorded by George Hunt.)

Oldest-One-in-the-World and his tribe lived at Red-Sand-Beach; and Oldest-One-in-the-World had for his princess Man y-colored-Woman, and the woman was blind. Many-colored-Woman had twelve slaves; and she would always go to ?ne?wê'd, where there is wild rice. For a long time she was in the habit of going there; and a long pole stood outside of the house of Chief Oldest-One-in-the-World, and on top of the long pole an eagle was sitting; and it screeched all the time whenever Many-colored-Woman went out paddling with her twelve slaves. Thus Many-colored-Woman knew which way they were going, on account of the princess-pole.

One day the sea was very smooth, and Many-colored-Woman asked her slaves to go to ?ne?wê'd. The slaves were content. They had been paddling a long time when Many-colored-Woman questioned her slaves, and said, "O slaves! why does it take so long before we arrive at ?ne?wê'd," Thus she said. One of them spoke, and said, "O mistress! we cannot make any headway against the tide." Thus he said. Then Many-colored-Woman began to hear the screeching of the eagle faintly. She hardly heard it. Then Many-colored-Woman spoke again, and said, "O slaves! what are you doing?" Thus she said, and took away their paddles and threw them into the water. Then she knew that they were intending to paddle away with their mistress.

Now they were just drifting about on the sea. They were overtaken by night, and day came. Then it was foggy, and Many-colored-Woman could not hear her princess-pole. Then they just went to sleep again. They were again overtaken by night; and in the morning, when daylight came, they heard their canoe, when they were waking, going through something like ice. They looked, and saw that there was much charcoal. Then they found that it was the place named Charcoal-at-North-End-of-World. They went through it, for there was a strong tide. Therefore they went through the charcoal. Night came again; and in the morning, when day came, one of them heard the canoe again running through something. He raised his head and looked, and he saw sand floating on the sea; and they knew now that they were at the place named Floating-Sands.

That is where the charcoal of all the fireplaces of the houses of the villages goes from all around the world. It drifts to the place named Charcoal-at-North-End-of-World, and the sand that is dry on the surface drifts to Sand-floating-on-the-Sea.

They went through it. Again night came; and in the morning, when daylight came, they heard the canoe striking against something hard. One of the slaves again raised his head and saw much driftwood; and this is named Driftwood-floating-on-the-Sea. There all the driftwood goes that comes from all around our world.

It is said they passed right through it, and again night came. In the morning, when day came again, one of the slaves saw that it was shallow where they were drifting along. Their canoe almost went aground on the sand. They passed over this place; and when evening came, they saw a country far off. It was just as though the land was drawing the canoe towards it. The slaves did not feel like sleeping, because they felt glad on account of the islands that were in sight.

Then they all felt giddy, and they all went to sleep. In the morning, when daylight came, Many-colored-Woman wakened her slaves, for she had heard that the canoe was knocking against something like land. One of the slaves raised his head, and he saw that there was a fine sandy beach, and many houses were there. Then the slave wakened his fellow-slaves; and as soon as they were all awake, they saw a handsome young man coming towards the visitors. As soon as the man arrived at the side of the canoe, he went straight to the place where Many-colored-Woman was sitting, and he took hold of her hand. The man asked Many-colored-Woman, "What brought you here, my dear?" Thus he said. Many-colored-Woman replied at once, and said, "Oh, my dear! this is what brought me here: I came to have you for my husband, my dear!" Thus she said to him. Immediately the handsome man spoke thankfully on account of what Many-colored-Woman had said; and the man said, "Let us go up from the beach to my house." Thus he said to her.

Then they went up from the beach, and Many-colored-Woman held the hand of the man. Now the wise one among the slaves spoke to the handsome man. H e said, "Oh, my dear! take good care of this woman. She is the princess of Oldest-One-in-the-World. She is blind." Thus he said to him. Immediately they went up from the beach and entered through the snapping door of the house. As soon as they had gone in, the handsome man spoke, and said to Many-colored-Woman, "Welcome, my dear! Go and bathe in the pond of water of life in the house." Thus he said.

Immediately Many-colored-Woman spoke gratefully on account of what he had said. She came to the corner of the large house, and the man asked Many-colored-Woman to take off her blanket. Many-colored-Woman took off her blanket and her apron, and the man took her on his arms and made her sit down in the water of life. Then the man said, "Oh, my dear! now dive. Dive four times." Thus he said. Immediately Many-colored-Woman dived; and as soon as she came up again, she was able to see our daylight. She dived again, and she continued to dive until she had done so four times. As soon as she had finished, she was a young woman, and she was no longer blind. Immediately Many-colored-Woman was called out of the water by her husband. Then Many-colored-Woman was able to see everything in the house. It is said that the two posts in the rear of the house were thunder-birds, and sea-bears were under the two thunder-birds; and it is said the cross-piece over the thunder-bird posts was a sea-lion,

and the posts on each side of the door of the house were each one sea-lion, and the cross-piece of the post was one sea-lion; and she also saw a carved figure standing at the right-hand side of the door of the house.

As soon as the slaves of Many-colored-Woman came in, the carved figure[1] spoke, and said, "O chief, Abelone-Shell-of-the-World! O chief! treat those well who come into your house, chief." (This is the indwelling power of Chief Wealthy.) Then she saw many feast-dishes,—four seal dishes and the same number of killer-whale dishes, and four whale dishes, and four sea-otter dishes.

Now, Abelone-Shell-of-the-World and Many-colored-Woman were living as husband and wife. They had not been married long when Many-colored- Woman was with child, and she gave birth to a small boy. Abelone-Shell-of-the-World at once named his son Copper-Maker.

Many-colored-Woman did not know who the old man was who was always lying in the rear of the large house. She asked her husband, and said, "Who is that ugly old man lying in the rear of the house?" Thus Many-colored-Woman said to her husband. Abelone-Shell-of-the-World laughed, and said, "Oh, my dear! that is Wealthiest, Copper-Maker. He is my father." Thus he said to her. Then Many-colored-Woman was happy, because she knew that her husband was an important person.

Then she was again with child, and it was not long before she gave birth to a little boy. Abelone-Shell-of-the-World at once named his son Seaside-of-the-World. Then Many-colored-Woman was very glad on account of her two children; and it was not long before she was again with child, and she gave birth to a little boy; and Abelone-Shell-of-the-World gave one of his own names to his son. Then he had the name Copper-Surface. Now she had three children.

Now, Many-colored-Woman had forgotten her parents on account of her children. After a long time she was again with child, and she gave birth to a boy, and she called her son Place-of-Desire. A long time passed, and the four children of Many-colored-Woman grew up.

One day the four children were left alone, because she had gone out to dig clams. The four boys played, and Place-of-Desire fell down where Copper-Maker was lying on his back. Then Copper-Maker became angry at Place-of-Desire, and he said, "O children! go away. The reason why you came here is not known, children." Thus said Copper-Maker to his grandchildren. At once the eldest of the brothers spoke, and said to his younger brothers, "Don't play. The word that the old man said to us is important." Thus he said, and they went out of the house. As soon as Many-colored-Woman came home, the eldest one called his mother out of the house. He said, "O mother! how did you come into this country?" Thus he said to her. At once Many-colored- Woman replied to their words, and said, "O children! my slaves paddled away with me, and I was carried by the tide to this place where we are now." Thus she said.

[1] This figure is illustrated in Plate XLV, Fig. 4, F. Boas, The Kwakiutl of Vancouver Island (Publications of the Jesup North Pacific Expedition, Vol. V).

The children said at once that they would go to see their grandfather; and Many-colored-Woman advised her children, and said to them, "O sons! the name of my father is Oldest-One-in-the-World, and the long pole with an eagle sitting on top of it stands outside his house. The eagle screeches all the time;" and she told them about the shallow water, and the floating sand on the sea, and the drifting logs floating on the sea, and the Charcoal-at-North-End-of-World. (She continued,) "These you will meet if you are minded to go to see your grandfather."

The eldest son spoke at once, and said to his mother, "We will escape, for I do not want our father to know it. We will only say that we will go to see the world." The children got ready at once. They took the old canoe and calked it; and as soon as the old canoe was finished, they got ready; and Abelone-Shell-of-the-World questioned his sons, and said, "O sons! what are you getting ready for?" Thus he said to them. The oldest one spoke, and said, "Oh, we are getting ready for this: we want to go and see the world." Thus he said. Then Abelone-Shell-of-the-World just laughed, and said, "My sons, don't conceal your wishes: just tell me that you are going to see your grandfather, Oldest-One-in-the-World. You shall use the self-paddling copper canoe." Thus he said to them. Then he—namely, Abelone-Shell-of-the-World— took the four baskets, and put into them all kinds of things, and he put them aboard the self-paddling canoe. Then he told Many-colored-Woman that she should also come aboard; but she was unwilling, and she just sent her children (and told them) to go and just leave her.

They started at once, and they steered towards the sun. Then they met what Many-colored-Woman had referred to,—what had been seen by her at the places where she had been paddling. Three days after they had left their father, they heard an eagle screeching. Then the four sons of Many-colored-Woman felt glad. It was evening when they arrived at Red-Sand-Beach, and they went in their canoes right to the beach of the large house in front of which a pole was standing on top of which the eagle was sitting. At once Place-of-Desire was sent by his elder brothers. Place-of-Desire at once went to look at the large house. There was no one sitting in the house. Then he went to look at a small house. There he saw two old people, husband and wife. Place-of-Desire questioned the man, and said, "Oh, my dear! where is Oldest-One-in-the-World?" Thus he said. The old man said at once, "What was your word? Where did you come from? Don't you recognize me? I am called Oldest-One-in-the-World." Thus he said. Place-of-Desire said at once, "O old man! we are the children of Many-colored-Woman, your princess." Thus he said. The old man at once became angry on account of the word of Place-of-Desire; and he said, "Oh, what is your word? Why do you come and make fun of my princess?"

Thus he said, while he was beginning to strike Place-of-Desire with the tongs. Then he drove him away.

Then Place-of-Desire went down to the beach, and told his elder brothers. As soon as Place-of-Desire had gone out of the house, the wife of Oldest-One-in-the-World spoke, and said, "Oh, my dear! don't be inconsiderate [in your mind]. Do look at him, if he should come again who came in before. It might be true that he came from our

daughter, Many-colored-Woman." Thus she said to him. As soon as she had finished speaking, the four children of Many-colored-Woman came in. Immediately Oldest-One-in-the-World spread out a mat, and the four young men went there and sat down on it. Then Oldest-One-in-the-World split some boards.

At once it was heard by his tribe, and they came immediately to discover why Oldest-One-in-the-World was splitting wood. Then the tribe saw the four children of Many-colored-Woman sitting there. Oldest-One-in-the-World spoke, and praised his children. Then Oldest-One-in-the-World asked them to build a fire in his large house. The young men went at once and built a fire in the middle of it; and as soon as the fire in the large house began to burn, the tribe went in, and also the four children of Many-colored-Woman went into it. When the tribe had gone into the house, the oldest of the four young men said to the tribe of their grandfather that they should go and bring the four baskets out of the canoe. At once they went, but in vain. It was not long before they came back. They were not able to lift them. Then Place-of-Desire was just sent by his elder brothers to go and bring the four baskets. It was not long before he came, carrying the four baskets. Immediately they opened out what was contained in them, and the house was almost [not] filled with all kinds of property. The eldest of the brothers, Copper-Maker, spoke at once, and said, "O old man! this is sent to you by Many-colored-Woman. This is what is piled up here in the house, that you may invite with it your tribe." Thus he said.

Then, on account of this, they all believed that they were the sons of Many-colored-Woman; and it is said that Oldest-One-in-the-World was the first one to give a potlatch. Then he gave a feast with the food that was sent to him by Many-colored-Woman; and then he came and showed the large house, and the carvings, and the four seal dishes, and the killer-whale dishes, and the others. And this was first given by Copper-Maker; and Seaside-of-the-World came next, and after that came Copper-Surface, and then the youngest one, Place-of-Desire; and then Oldest-One-in-the-World distributed coppers among his tribe, and he was the first who handed down coppers. The four sons of Many-colored-Woman never went back, and Many-colored-Woman never came back to her country.

Some say that Many-colored-Woman did come back, and that the self-paddling copper canoe came back, and that it staid in our country. That is the end.

21. Ô'?meäł (Chief-of-the-Ancients).

Tradition of the L!a'L!asiqwEla.

('Recorded by George Hunt'.)

Chief-of-the-Ancients lived at a pretty place named Dzê'gEm, at one end of Dancing-Place-Beach, with his younger brothers, all the myth people; that is, the birds and plants. Then Chief-of-the-Ancients called his younger brothers,—Canoe-Calking, Staying-in-Canoe, and Going-from-One-End-of-the-World-to-the-Other, and also Raccoon; and also his younger sisters,—Spoon-bringing-Woman, Winter-Dance-Woman, the Crow.

As soon as all the tribes were in his house, Chief-of-the-Ancients spoke, and said, "Oh, younger brothers! listen to what I am going to say to you. I wish that my younger brothers have a dance in the house one of these days. Now, you all shall paint yourselves, and you shall wear masks." Thus he said. As soon as Chief-of-the-Ancients had finished speaking, his younger brother Canoe-Calking also spoke, and said, "O brothers! let us begin at one end and call our tribes of this world that they come in and be painted by our elder brother, Chief-of-the-Ancients." Thus he said. Immediately those who had been seated went out. They all put on their belts, and they all took poles as canes, for indeed all the myth people in the village were winter dancers. As soon as those who were going to call all the myth people had gone out, Chief-of-the-Ancients also went out of his house, and went down to the beach, to the place where his Folding-Canoe was. Then he took a drift-log and put it down on the beach on one side of the bow of his Folding-Canoe. Then he took another drift-log and put it down on the beach near the stern. Then he lifted the bow of his Folding-Canoe from the beach and put it on the drift-log. Then he also went to the stern and did the same to that also. Now he had lifted his Folding-Canoe from the sand, for Dancing-Place-Beach is sandy. As soon as he had finished, he went up from the beach to (his house, which) was already cleared, that all the birds might come and sit down. This was when all the birds were not yet painted; for then they were still men, as we are now.

They had not all come yet, when Chief-of-the-Ancients began at one end calling Harlequin-Duck, that he might paint him. When he had finished, he called Loon, and he painted him pretty. Then he called Golden-Eye-Duck and painted him. As soon as he had finished, he called Tomtit and painted him. As soon as he had finished painting him, he called Sea-Chicken. He painted him; and as soon as he had finished painting

him, he called Duck (?) As soon as he finished painting him, he called Swallow; and as soon as he finished painting him, he called Buffle-Head-Duck; and again, as soon as he finished painting him, he called Mallard-Duck and painted him; and as soon as he finished painting him, he called Teal-Duck and painted him; and again, as soon as he finished painting him, he called Sawbill-Duck and painted him; and as soon as he had finished, he called Cross-bill, Kingfisher, Robin, Red-breasted-Robin, Magpie, Blue-billed-Duck, Hawk, Snow-Owl, Plover, Snipe, Diver (?), Widgeon, Pintailed-Duck, Heron, Crane, Red-winged-Flicker, Black-Woodpecker, Humming-Bird, Laughing- Goose, and painted them.

As soon as he had finished painting them, Chief-of-the-Ancients began to get tired. Therefore he called his younger brothers, Canoe-Calking, Always-staying-in-Canoe, and Going-from-One-End-of-the-World-to-the-Other, and also the great man Raccoon, and other among his brothers whom he loved. Then Chief-of-the-Ancients requested that they take his place in painting those whom he tried to paint, for Chief-of-the-Ancients wished to burn the bottom of his Folding-Canoe, for he desired to make war on the fishes of the world beyond the ocean. Therefore he wished to burn the bottom of his Folding-Canoe. He just asked his younger brothers to go on painting any way they liked to paint.

However, it had taken Chief-of-the-Ancients two days to paint those whom he had completed. Then Chief-of-the-Ancients started and went to split boards, and tied them together. Then he lighted them at the end, and went down to the beach to the place where his Folding-Canoe was. Then he burned its bottom. His younger brothers, however, began at one end painting. The first to be painted was Eagle, they made him white at each end; then also Black-Duck (?); then also Golden-Plover, and then also Loon (?). They only put some white around its neck, but they just put black in the armpits of Golden-Plover. Now, the younger brothers of Chief-of-the-Ancients had been painting for one day when they began to be tired. Therefore they called Chief-of-the-Ancients to come again and help them, when he finished burning the bottom of his Folding-Canoe. Therefore Chief-of-the-Ancients came hurriedly, and left his work. Chief-of-the-Ancients just attempted to paint well several of his younger brothers. Then Canoe-Calking and several of his brothers spoke, and said that they would be the last to be painted, and that they would be painted best. Thus they said. Then Chief-of-the-Ancients became angry, on account of his younger brothers, because they were very lazy. Therefore he called the one who is named Deer to come and help him.

Indeed, Deer went immediately; and so Chief-of-the-Ancients called Canoe-Calking, and Deer called Spoon-bringing-Woman; and Chief-of-the-Ancients and Deer just blackened her all over; and they just turned to the Oyster-Catcher and Albatross and Swan, for they were in a hurry: therefore they just put lime on Swan and on the Pintailed-Ducks (?).

As soon as he had finished painting them, Chief-of-the-Ancients called his aunt (and asked her) to dress up. (He said,) "You shall be the leader of my three brothers when they come to dance from one end to the other on this long beach." Thus he said.

Immediately his aunt the Fern dressed herself; and as soon as she finished, the myth people arose. Indeed, a great many began to sing. Then the Fern was their leader, and danced, turning round; and following her were her nephews. Then they went from one end of the pretty beach to the other, and Chief-of-the-Ancients just sat down on the beach and watched his younger brothers as they danced.

However, they went twice from one end to the other, dancing. Then Chief-of-the-Ancients saw smoke at the place where his Folding-Canoe was, on the beach. Immediately he went to look at it. Then he discovered that his Folding-Canoe was already burned. Several myth people said that when Chief-of-the-Ancients burned the bottom of his Folding-Canoe, he set fire to it; and others said that the younger brothers of Chief-of-the-Ancients burned it because they were angry because he had just blackened them when he finished his painting. Therefore they were blamed by Chief-of-the-Ancients for having burned his Folding-Canoe; for what should Chief-of-the-Ancients do, since he was going to try to make war on those on the other side of the ocean

Chief-of-the-Ancients just sat down in his house, and his heart was bad on account of his younger brothers. Then he planned what to do. Then he said that he would just scatter them, each to go to the kind of birds (to which he belonged). After he had finished planning, he called his younger brothers. The first one he called was Deer. Then he told him what he had in mind, that they should be lost, with his Folding-Canoe. Indeed, Deer told him immediately to go ahead. Then Chief-of-the-Ancients asked Deer to call all the myth people from the houses to come again and sit down at the place where they had been sitting before. Deer went at once, and it was not long before all the myth people sat down at the place where they had been sitting. Chief-of-the-Ancients at once called Deer to stand by his side. Then Chief-of-the-Ancients spoke, and said to his younger brothers that he felt badly on account of what had happened to his Folding-Canoe, which was burned. He said, "I'll make you all leave with my Folding-Canoe. Now you shall scatter, each to his own [different] kind of birds. Go and scatter! You will never again meet (in the time of) later generations." Thus said Chief-of-the-Ancients to them.

Indeed, at once they assembled in pairs, and then they all scattered. Chief-of-the-Ancients and Deer only [still] kept together. Then Chief-of-the-Ancients said that he would go to Deer-Place. Immediately they started, and they lived there for a long time. It is not known why Chief-of-the-Ancients and his younger brother Deer began to quarrel, and why Chief-of-the-Ancients made him become a deer and drove him into the woods. Then Chief-of-the-Ancients remained alone.

He came to this place here, Tê'guxstê. There he lived for a long time. He was just seen by G'â'malag'î?lak^{u} paddling to and fro in his self-paddling canoe. He was there a long time, and then he was not seen any more. Either he had died or he had gone to another place. He had disappeared. After that he was never again talked about. That is the end.

22. Dâ'p!abê (Leader).

Tradition of the Koskimo.

('Recorded by George Hunt'.)

The ancestors of the Koskimo lived at Cut-Beach, and they had for their chief Leader, and Leader had for his wife Sitting-in-Canoe, the princess of Going-Straight-on, the chief of the ancestors of the North people. Leader was always happy while he was hollowing out canoes. He was making a canoe, and he had not finished working on it when he went home. In vain his wife tried to feed him. He said that he was not hungry. He just lay down on his face. In the morning, when daylight came, he remained in the house in the same way. Then Sitting-in-Canoe tried to give him some breakfast, but he only said that he was not hungry. For four days he staid thus in the house. Then the tribe began to talk about what he was doing in the house.

Therefore his tribe called every one to go into his house. They tried to discover why their chief was sitting in the house in this way, but Leader never noticed those who had him for their chief. Therefore those who had him for their chief guessed that he did not feel right. Then one among the wise men spoke, and said, "O chief!

go on, and you shall see (the world) when we look all round our world for a wife for you, chief." Thus he said.

Immediately Leader answered him, and said, "O tribe! that is what I wished for, that you should talk about, for I wish that you go and woo the princesses of the chiefs on both sides of this our tribe, that we may add to our crests." Thus he said. Immediately many of the Koskimo who are now dead got ready. They lifted their canoes from the beach, and burned the bottoms; and as soon as the bottoms of the canoes were burned, they launched them. Then they went towards Wind Island. There Leader wooed Copper-Box-Woman, the princess of Property, chief of the Tribe-staying-in-the-Right-Place.

As soon as they arrived at Wind Island, the wise men sang the wooing-songs; and after they had done so, they paddled, and stopped in front of the village. There they sang some more songs, and then Leader married Copper-Box-Woman. Then he obtained a (new) name, and also masks. Then they started again.

They came to the south side of Crossing-Point, and arrived at Red-Sand-Beach. That was the village of the ancestors of the Ocean people, and their chief was Getting-Rich; and Leader said that he did not wish to go ashore at that place. The sand on the beach of the village of Getting-Rich called Leader ashore to go and woo the princess of Getting-Rich; but Leader did not wish to go ashore at Red-Sand-Beach. Leader went past, and went to Open-Bay, the village of the ancestors of the Nâ'k!wax'da?x^{u}. Their

chief was Potlatch- Dancer, and the princess of Potlatch-Dancer was Cloud-making-Woman. She was wanted by Leader for his wife. As soon as Leader and his other canoes came in sight at the point of Open-Bay, the ancestors of the Koskimo began to sing their wooing-songs. This is the way the ancestors of the Koskimo did when they went wooing.

As soon as they arrived at the beach of the village, an attendant of Leader began to speak, and woo the princess of Potlatch-Dancer. Then he—namely, Leader—also got a (new) name. Then he had the name Potlatch-Dancer, and he also obtained the feast-dishes. For four days he staid at Open-Bay. Then he got ready and started.

Now they were going to the Northern people, who lived at Whale-Beach. They had for their chief Great-River; and he had a princess whose name was Potlatch-giving-Woman; and she was obtained in marriage [wooed] by Leader, for how could anything be ineffective that the ancestors said? Then Leader obtained the princess of Great-River; and Leader had the name Great-River, and he obtained in marriage this name, and he obtained the cannibal dance, and he had the cannibal name Pushing-down-the-Throat; and his cannibal's assistant had the name Pressing-down, and he obtained the feast-dish representing the seal, the killer-whale, the wolf, and the double-headed serpent.

After they had staid four days, the ancestors of the Koskimo got ready and launched their canoes, and were going to the Back tribe. Leader had been told by the North people that the Back tribe had for their chief

Death-Owner, and that he had had for his princess Warrior Woman; and therefore Leader asked his tribe to go to Grass Island, for that was the village of the ancestors of the Back tribe. The ancestors of the Koskimo desired (to obtain) the names of the chief of the tribes, therefore they went right to Having-a-River. As soon as they arrived at the upper end of Having-a-River, they saw the houses of the ancestors of the Back tribe at Grass Island. Immediately the ancestors of the Koskimo began to sing their wooing-songs. Then they arrived at the beach of the houses. Immediately an attendant of Leader arose in the canoe and began to speak, and he wooed the princess of Death-Owner. Death-Owner at once consented. Then Leader presented him with his canoe, and with (the gift of) another canoe he called[1] Warrior-Woman, the princess of Death-Owner. As soon as the attendant of Leader stopped speaking, the attendant of Death-Owner came and stood in front of the house of Death-Owner. He spoke, and said, "O chief! just take care, for Rising-Woman,—namely, Warrior-Woman,—the princess of this Death-Owner, is constantly rising (in rank)."

Immediately Leader picked out some of the best men among his tribe, although they were chiefs of the ancestors of the Koskimo, to lift Warrior-Woman from the floor of the house. Then she had the name Rising-Woman. As soon as the chiefs of the

[1] See F. Boas, Social Organization and Secret Societies of the Kwakiutl Indians. Annual Report of the U. S. National Museum for 18951 p. 361.

Koskimo had gone to lift her, Rising-Woman was carried out of the house of her father, sitting on a board. She was taken aboard the canoe of

Leader; and the covered box was also taken aboard the canoe. In it were all the masks and all the names. As soon as Rising-Woman and her property were all aboard the canoe, Leader went on paddling.

He was going on to Hê'gEms, the village of the ancestors of the Gwâ'waênox^{u}; and the chief of the Gwâ'waênox^{u} was Place-of-obtaining-Coppers, and he had for his princess Warrior-Woman. As soon as they arrived at the point of Hê'gEms, the ancestors of the Koskimo began to sing their wooing-songs and when they arrived at the beach of the house of Place-of-obtaining-Coppers, the Koskimo stopped singing. Then one of the attendants of Chief Leader arose, and began to speak in the way in which the attendants speak when they praise the one from whom they want to get a wife. As soon as he stopped speaking, Place-of-obtaining-Coppers came out of the house and thanked him for his words. Then he called Chief Leader to come out of the canoe, and Place-of obtaining-Coppers called Leader his son-in-law. Then he called him out of the canoe to go and warm himself in his house; and in this way Leader had Warrior-Woman for his wife. Then the Koskimo unloaded their canoe, and Place-of-obtaining-Coppers fed his son-in-law, and he gave his name to Leader; and thus Leader had the name Place-of-obtaining-Coppers, and he also had the winter dance implements and the names.

He staid there for four days, and then Leader got ready and started. He was going to Nô'x^{u}dEm, the village of the Ma'malêleqa. Their chief was Paddled-to, and the princess of Paddled-to had the name Mâ'laqêlayugwa. Immediately Leader said that he would go to Nô'x^{u}dEm, for he wanted to woo the princess of Paddled-to. Then he turned the bow of his canoe towards Nô'x^{u}dEm. They arrived at the passage of Nô'x^{u}dEm, and again the Koskimo sang their wooing-songs They only stopped when they were in front of the beach of the village of the ancestors of the Ma'malêleqa. Then one of the attendants of Leader arose in the canoe, and he began to speak in the way in which the Koskimo speak when they go a-wooing, and he praised Paddled-to. Paddled-to just came out and stood in front of his house, and called them to come up from the beach, and to warm themselves in his house; and he named Leader Son-in-Law, for he was really thankful for what Leader had said to his princess. Immediately the Koskimo unloaded their cargo. As soon as all the cargo was unloaded, they were fed. Then Mâ'laqêlayugwa was called to come and sit down with Leader in the rear of the house of her father; and then they shouted that the princess had Leader for her husband. He was given as marriage presents the house and the dances and the names.

After they had staid for four days at Nô'x^{u}dEm, they got ready and went home. Immediately they made a new house to invite in the ancestors of the North tribe, of the Ocean tribe, and of the Divided tribe. They were invited by Leader. Then he showed the winter-dance implements and his names. In this way he came to be the only real chief among the ancestors of the Koskimo.

Then he had children from his wives the princesses of the chiefs of the tribes. Therefore all the tribes have some Koskimo among them, because Leader had gone and done this way in his house; namely, when he lay down on his back, trying to make the canoe, in the beginning of this tradition; and that is what he thought about in the house, to woo these princesses all around our world, and thus he obtained his wish. That is the end.

23. Q!â'g'i?wa (Centre, the Chief of the Ghosts).

Tradition of the Koskimo.

('Recorded by George Hunt'.)

The ancestors of the Koskimo were living at Winter-Place, and they had a chief whose name was Centre. He was really treated like a chief by his tribe; for, as soon as the tribe would fish halibut, and (as soon as) two halibut were caught, one was given to the chief; and when the harpooneers went out to hunt sea-otters, when four were caught, they would give two to their chief, Centre. One-half of everything was divided between him and his tribe. Centre had a princess, Woman-receiving-Half; and Woman-receiving-Half named her father Pet; and Woman-receiving-Half had for her husband Born-to-be-Fool, the prince of Copper-Body. Now the chief felt really happy because he was well treated.

One fine day everybody went out to fish halibut; and when evening came, those who had been out fishing halibut came back home. Then one man did not give any halibut to the chief. Then the chief became really angry on account of what (that man) had done. In the morning, when day came, Centre took his stone axe and went down to the beach to the north end of the village, and he broke the [really] beautiful canoes of the ancestors of the Koskimo; and he came along towards the place where the hunting-canoe of Born-to-be-Fool was; and Born-to-be-Fool supposed that the chief would not break it, for the chief was his father-in-law. Born-to-be-Fool was standing all the time in the doorway of his house. Centre came along, and reached (the canoe), and he broke the hunting-canoe. Then Born-to-be-Fool became angry on account of his hunting-canoe.

He spoke to his wife, Woman-receiving-Half, and said, "Oh, my dear! I am angry with your father because he has broken my canoe." Thus he said, took his bone club, and left. He was going to kill him. Centre, who is now dead was sitting in the canoe, and was breaking it with his stone axe; and he had on his head a large chief's hat. Then Born-to-be-Fool went up to the chief from behind. He got up to him, and then Born-to-be-Fool spoke to his father-in-law. He said, "O father-in-law! why do you spoil my hunting-canoe?" Thus he said, while he struck his father-in-law with his bone club. Now that great ugly Centre was dead. Woman-receiving-Half was told that her father had been killed by her husband. Then Woman-receiving-Half went into the woods and wailed for her father. Night came, and Woman-receiving-Half just continued to wail.

In the morning, when day came, she never stopped. For four days she kept on wailing. Then she heard her name being called.

voice) said, "Woman-receiving-Half, I come to invite you to the Ghosts-showing-Mouth-on-Ground." Immediately Woman-receiving-Half went and followed the inviter. Woman-receiving-Half entered the house. Then one person who was sitting in the house spoke, and said, "Come, grandchild, and eat, for it is evidently a long time since you have [not] eaten." Thus said the man to Woman-receiving-Half. Then a woman was ready. She opened a basket containing dry salmon. When the woman began to roast the dry salmon, a man came into the house and stood in the doorway. He spoke, and said, "Woman-receiving-Half, I invite you for Centre-Dwelling-Place-of-the-Ghosts." Thus said the man before he left.

Then Woman-receiving-Half was sent to follow the man. Woman-receiving-Half arose from the floor of the house and went, following him. However, she had not gone far when she entered a house,—a large, beautiful house. Then an old gray-headed man who was sitting in the house spoke, and said, "Beware of the floor of the house, great-grandchild! Sit down there!" Thus he said, pointing to the rear of the house. Then Woman-receiving-Half sat down in the middle of the rear of the house, and a woman was ready to give something to eat to Woman-receiving-Half. As soon as the woman began to roast dry salmon, again a man came into the house; and he again called Woman-receiving-Half. He said, "I come to invite you, Woman-receiving-Half, to the Charcoal-Ghosts." Thus he said.

Then Woman -receiving-Half was just sent (after him). Woman-receiving-Half again arose from the floor of the house and followed the man. She went to the doorway of her house and entered. Then a handsome middle-aged man spoke, and said, "Come, beware of the floor of the house, uncle!" Thus he said, while he called Woman-receiving-Half to go and sit down at his right-hand side. Then a woman was ready to open a basket of dry salmon; and she was trying to roast the dry salmon when a man came in, and said, "I invite you, Woman-receiving-Half, for, the chief, Making-Satiated-on-the-Other-Side-of-the-World-Ghosts." Thus said a wee little man. Then the owner of the house also spoke, and Woman-receiving-Half was just sent to follow the little man.

Then Woman-receiving-Half again went and followed the little man. They had not gone far when they arrived at a large house. They entered it. As soon as they entered the doorway of the house, she saw her father sitting on a mat. He had a double-headed serpent face back-rest. As soon as Centre saw his princess, he spoke, and said, "Oh, my dear! why did you conic to this lower world? Come, sit down here!" Thus he said, pointing to his right-hand side. Immediately Woman-receiving-Half went to the place referred to by her father, and sat down.

Then Centre spoke again, and said to his wife, "Oh, my dear! go on, and get something to eat for our child, for she is really hungry." Thus said Centre to her. Then the woman took dry salmon and roasted it; she broke it up and placed it on a food-mat. Then she put it in front of the place where Woman-receiving-Half was sitting. For a long time she did not take and eat of the dry salmon. Then Centre spoke, and said, "Go

on, my dear! don't hesitate! Go on, and take some and eat, my dear!" Thus said Centre to Woman-receiving-Half. Then Woman-receiving-Half began to eat of the dry salmon; and after she had eaten what she had been given, the woman took also something like fresh kelp-fish. Then she took a cooking-box and poured water into it. Then she took tongs and picked up stones and put them into the cooking-box. Then the water began to boil; and the woman took a basket and put the fresh kelp-fish into it. Then she put the basket into the cooking-box, and it was not long before they were done. Then she took them out of the water, and she took a bone strainer and put it into the eating-dish. Then she went and put it down at the place where Woman-receiving-Half was sitting. Then the woman took a spoon and gave it to Woman-receiving-Half. Then she ate with the spoon.

After she had finished, Centre spoke to his daughter, and said, "Oh, my dear! you shall stay at the place to which I have come to be chief, else there will be nobody who will be treated like a chief by our tribe. I will invite our tribe, to come and try to restore you to life, that you may go home to our house." Thus said Chief Centre to Woman-receiving-Half. Then he sent the little man, that the little one should go and invite the Ghosts. He started; and he had not been away long when all the Ghosts came into the large house. As soon as they were all in, Centre arose in the house, and spoke. He said,

"O tribe! my daughter here has come, but I don't want her here yet. I Wish your wise men to speak, for I wish her to go back to her house in the upper world." Thus he said to his tribe.

When the great one had finished speaking, an old wise man spoke, and said, "Go on, Ghosts, take the batons and the beating-boards and the chamber-vessels, and sing out loud, Ghosts." Thus he said. Then the batons and the beating-boards and the chamber-vessels were taken. Then the wise man spoke again, said, "Now go and get a mat—a twilled mat—for Woman-receiving-Half to sit on." Thus he said. Then they went after the mat. They brought it, and spread out the mat in the middle of the rear of the house. Then four men went and lifted up Woman-receiving-Half and placed her on the mat. Then the wise men sat down on either side of Woman-receiving-Half. Then the wise men of the Ghosts began to sing. (This has come down to our time, the means of restoring to life the present Koskimo when they are touched by a Ghost and the words of this song are the way of speaking of the Ghosts.)

Then an old man arose and spoke. He said, "O Ghosts! listen to me! It is an important thing, what we are going to do. This is the way you can go back when you come, to the Ghosts-showing-Mouths-on-Ground when a person is dead in the upper world; and again, when you come to our middle dwelling-place of the Ghosts, a dead one who comes from the upper world can go back; and nearer to us is Charcoal-Ghosts, that is the place where the coal of the fires of the houses of our upper world come and stay; and a man who comes to this place also stays." Thus he said. "Now this dear one of our chief came here to our house, which is named Making-Satiated-on-the-Other-Side-of-

the-World-Ghosts. That is what I mean, that whoever comes to this our Ghost house can never go back. Now we will try to sing for the dear one of our chief." Thus he said.

Then he took the chamber-vessel and sprinkled the face of Woman-receiving-Half. After he had done so, he told the Ghosts to go ahead and sing. Then the Ghosts beat time, and they began to sing; and this is their song:

"Ya, xa, xa, ma, ma, xa, ma, maê! Ya, xa, xa, ma, ma, xa, ma, maê!

I invite you, the only one, the son of the Ghosts, the son of the Ghosts, the son of the Ghosts.

Don't feel sorry, the only one, the son of the Ghosts, the son of the Ghosts, the son of the Ghosts.

Don't fear to die, the only one, the son of the Ghosts, the son of the Ghosts, the son of the Ghosts.

Behold! you will not die, the only one, the son of the Ghosts, the son of the Ghosts, the son of the Ghosts: you will go and dance in the house of the friend of the begging-dancer."

After the Ghosts had finished singing for Woman-receiving-Half, she was alive, and she was going to be taken back to our world. Then a man spoke, and said, "O chief! now our dear one will change her name, and her name will be World-Maker-Woman.—Come, Ghosts, and let us take our friend to the upper world!" Thus he said. Then they came and showed themselves behind the village, and she was alive. Then her song was taught to her tribe. That is the reason the Koskimo know the ways [words] of the Ghosts. That is the end.

24. Q!ômg'ustâEls (Wealth-coming-up).

Tradition of the Xô'yalas.[1]

('Recorded by George Hunt'.)

Now you will listen to the tradition that I am going to tell you about these spirits, those which are referred to by the Kwakiutl as Ghosts. The village of the spirits of the deceased was in our Under-World, and they had for their chief one whose name was Wealth-coming-up, and he had a younger brother whose name was Having-Maggots-on-Back; and the tribe of Wealth-coming-up was numerous. The chief felt uneasy on account of his tribe, for they really could not be counted. Therefore he was considering all the time whether he would move to a large good place. Then he resolved that he would invite the wise men of his tribe.

He sent four attendants to go and invite in the wise men. It did not take the attendants long to call them, when they all came into the house; and then Wealth-coming-up spoke, and said, "Thank you, my dear ones! This is the reason why I invited you in, to consider whether we move to a large good place, and that we may have a look at the Upper-World." Thus he said. Immediately all the wise men spoke together, and said, "That's it, that's it, the Upper-World!" Thus they said.

Then Wealth-coming-up spoke again, and said, "Go on, brother Having-Maggots-on-Back! you shall go up, that you may look for a place for our village." Thus he said. Immediately Having-Maggots-on-Back got ready and went upward. He came right up at Cut-Beach. Then he saw that it was a good rocky place, and the rock was sandstone, and in the middle there was a little river. Then Having-Maggots-on-Back approved of it. He went back to the house of his elder brother, and he told him about the nice place that had been seen by him at Cut-Beach.

Immediately Wealth-coming-up sent his four attendants to go and ask the Ghosts to get ready. Immediately they all got ready. As soon as night came, they all came in great numbers, and the numerous tribe carried their property. Then they all came upward, and the Ghosts each carried soil on his back, and they poured it out on the sandstone. Thus they made a village site at Cut-Beach. As soon as the village site was finished, Wealth-coming-up asked his people to clear. away the trees behind the village, and therefore the place behind the houses of Cut-Beach is thus. Therefore no trees grow up along (the village) on account of the work of the Ghosts, On account

[1] Compare, Publications of the Jesup North Pacific Expedition, Vol. III, p. 377.

of what Wealth-coming-up said about the trees. This is what he said: "Oh, you that grow inland! don't grow seaward of what I made for future generations." Thus he said. Therefore trees do not grow behind the houses of Cut-Beach. Now there were many large houses of the Ghosts, and there was also a shell beach in front of the houses, on which was a place for the canoes. Then the people in the village lived happily.

Wealth-coming-up saw a village at Side-of-Tide. Those were the ancestors of the tribe named Xô'yalas, who had for their chief one who was named Property-Maker. As soon as Wealth-coming-up saw the village at Side-of-Tide, Property-Maker also saw the village of the Ghosts. Then Property-Maker wished to investigate the village at Cut-Beach, for he was much surprised because it had never been seen before. Therefore he sent his young men to go look at it. Two young men purified themselves with urine; and as soon as the two young men had finished purifying themselves, they all went aboard two canoes; and all the many young men, the ancestors of the Xô'yalas, paddled. They were approaching the beach of the houses of the Ghosts when the Ghosts began to make a loud noise. Then all the men and women, and also the children of the Ghosts, came out of the houses; and the young men of Property-Maker became dizzy, and their bodies were twisted about. Only two of them were not wrong,—those who had washed with urine. They went back, towing their past tribe. Then the two young men guessed why they were not hurt by the supernatural power of the spirits, because they had washed with urine.

Then the two young men sprinkled urine over their friends, and at once their bodies straightened out. This is the first time that a cure was made with urine, and so the ancestors of the Xô'yalas always washed with urine, and they have it now for making cures.

Then the ancestors of the Xô'yalas began to make a noise, for they were going to leave the village at Side-of-Tide. As soon as the tribe got ready, the houses on the island began to tremble, and Side-of-Tide began to move on the water; and it stopped on the water at Smooth-Water. As soon as Wealth-coming-up saw the island, he felt glad. Then it occurred to Wealth-coming-up that he was in the condition of having no wife. Therefore he invited his tribe in, and he told them what he desired them to do; and he told them that the one to whom he referred, whom he wanted for his wife, was the princess of Inviter, of the Magic tribe. Immediately his tribe said all at the same time that he should go on; for the tribe would be glad (to see) their chief marry the princess of Inviter.

Then he sent four attendants to woo the princess of Inviter of the Magic tribe. Immediately the wise men and the four attendants went out. The four attendants got ready and launched the large canoe. Then they went aboard. The ancestors of men had supernatural power, and (therefore) they arrived in one day at Yô'gwatê. Then one of the attendants asked (the girl) in marriage from the chief; and what could the chief say against the words of the Ghosts? They were just sent by Inviter to get married quickly.

Then the four attendants went back, and they got back in one day from where they had gone to. Immediately they related the good words of Inviter, and immediately the Ghosts got ready to get married. Many of them launched their canoes and went aboard. They were all aboard, and Wealth-coming-up came also, standing on the ground outside of the house. Then he spoke; and the great one asked for the magic power of his tribe, that the people might not become contorted again when they should see them. Immediately his whole tribe agreed to what he had said, and those who were sitting in the canoes beat time. Then Wealth-coming-up spread out his blanket to catch the supernatural power of his tribe; and then he threw it into the ground, that it should become the supernatural power of his one younger brother. Then all the spirits became ordinary people.

After Wealth-coming-up finished his work, he went aboard his canoe, and the many people paddled away. It was not yet noon when they arrived at Yô'gwatê, the village of the Magic tribe. Immediately they began the marriage ceremony. Then, as soon as the four attendants stopped speaking, the attendants of the chief of the Magic tribe also began to speak; and he made a speech about the carvings of the large house, and also about the names; and as soon as he stopped speaking, the house came moving from the ground and floated on the water; and the four, attendants of Inviter brought the princess. As soon as she went aboard the canoe of her great husband, the people of Wealth-coming-up tied a rope to the large house, and they came towing the large house.

It did not take them very long before they arrived at Cut-Beach, and right away the numerous tribe just lifted the large house by the corners, and they went and put it on the ground in the middle of the village site; for why should they not do it? It was all finished by evening. The great numerous tribe were always happy because their chief was now living with his wife, and Wealth-coming-up was always giving feasts.

They had been living for a long time at Cut-Beach. Then Wealth-coming-up did not know why he wished to walk inland from Cut-Beach. The great one started to go, and he had not gone far inland before he saw a double-headed serpent. Immediately he bit the end of his tongue and drew blood, and he spit the blood on the double-headed serpent; and he also spit the blood on his cane, and that was the instrument with which he struck the man in the middle[2] of the double-headed serpent between the eyes. Immediately the man in the middle of the double-headed serpent split in two. Then the double-headed serpent was dead. Wealth-coming-up took the intestines of the double-headed serpent and its scales, and he took the intestines of the double-headed serpent and put them under ground, at the foot of a hill. Then he took one end of it, and pulled it to the rear of the village. As soon as the intestines stretched out from the ground, the great Wealth-coming-up spoke to the intestines, and said, "You shall be the water of future generations, and you shall never cease running, even

[2] The double-headed serpent is represented as a serpent's body, with a serpent's head at each end, and a man's head in the middle.

in a dry summer." Thus he said. Then a little river began to run there. The quality of Wealth-coming-up of being not an ordinary man was really present again.

They staid there a long time. Then the tribe learned that Q!â'nêqê?lak^{u} was coming to set everything right all around our world. Immediately the great Wealth-coming-up spoke to his tribe. And this is what he said to his tribe: "As soon as Lord Q!â'nêqê?lak^{u} comes, I shall ask him to transform me into a rock, and I shall be an island in this water, so that I may be seen by later generations." Thus he said. Then one of his attendants also spoke, and said, "O great chief! I will also be transformed into a rock by Lord Q!â'nêqê?lak^{u}; but I will be under you, else you would remain on the rock in this water." Thus he said to him. As soon as he stopped speaking, they went out.

Then, after a long time, Q!â'nêqê?lak^{u} came. Immediately the great one was invited by Chief Wealth-coming-up. Then Lord Q!â'nêqê?lak^{u} went to his house, and Wealth-coming-up spoke to Q!â'nêqê?lak^{u}. He said to him, "O great Lord! I invite you that you may turn me into a rock, that I may stay in the water at this river, that I may be prayed to by later generations." Thus he said to him. Immediately the Lord called him to go to the water, and immediately the great Wealth-coming-up went ahead of his attendant, and behind them went Q!â'nêqê?lak^{u}. Then Wealth-coming-up and his attendant acted in their own way a little upstream of the place where water is drawn. Then the attendant lay down on his face, and the great Wealth-coming-up sat on his back. As soon as he had sat down, he was transformed into a rock. Then the tribe of the past chief just prayed to Q!â'nêqê?lak^{u}, for they were really frightened by what they had seen being done to their chief. That is the end.

25. A?mâ'xwax'sag'îla (Potlatch-Giver).

Tradition of the G'â'p!ênox^{u}.

('Recorded by George Hunt'.)

The ancestors of the Divided tribe went to Cave to gather herring-spawn, and the name of their chief was Potlatch-Giver. There is a high hill at Cave, and it falls down steep to the sea. The chief purified himself because he was a shaman, and he would go up the hill and stand on a dangerous small place at the precipice of the hill. He did this dangerous thing all the time.

Then his attendants became angry on account of what he was doing, and his four attendants planned that they would kill the chief. One of them said that they would follow him and push him down from the place where he used to stand. They finished their bad discussion. In the morning, when day came, Potlatch-Giver again went to the dangerous place to which he used to go. The great warrior started and stood on the dangerous place on the narrow little place where he used to stand on the rock. Then the warrior attendant walked along on the rock, and (when he came up) pushed him down. Then (the chief) fell down, and what else should happen? He died.

Then the tribe came and hid him there below. Now the chief was dead. After the chief had been hidden for four days, an Owl came. He spoke, and said, "O friend Potlatch-Giver! arise and try this owl mask of Gwêgwaâ'?ya?wa'." Thus he said. Immediately Potlatch-Giver arose, and he was given the owl mask. Then the Owl said, "Put this on, for people, when they are dead, always come to me."

Then Potlatch-Giver put on the owl mask, and it really fitted him. As soon as he had finished putting it on, the Owl spoke, and said, "Go on, try to fly!" Thus he said. Then Potlatch-Giver tried to fly, but he just turned over. Then the Owl spoke, and said, "O friend Potlatch-Giver! you are a bad hand at flying. Go on, take off the owl mask, because you are a bad hand at it." Thus he said. As soon as Potlatch-Giver had taken off the owl mask, the Owl spoke, and said, "O

Potlatch-Giver! you are a bad hand at flying. Now you will always be buried at Cave." Thus he said when he drove away Potlatch-Giver.

Then Potlatch-Giver walked, and went to the place where he had been hidden. As soon as he arrived at the place where he had been hidden, he was dead. For four days he staid at the place where he was hidden. Then he again heard some one speaking. The (voice) said, "O friend Potlatch-Giver! I invite you for Spouting-at-Mouth-of-River."

Thus it said. Immediately he arose and followed the man. Then he was taken down to the beach, and he went aboard a war-canoe which was on the beach. As soon as the one who had been invited was aboard the war-canoe, those who had been sent to invite him paddled away. They were going to the other side of the point. There Potlatch-Giver saw many houses. Then he was met by (the people).

Immediately a small hunting-canoe was brought, and was put down at the [mouth of the] beach. Then Potlatch-Giver was asked to go aboard the small canoe. As soon as he was aboard the small canoe, the small canoe became a killer-whale. Then Potlatch-Giver was told to try to spout. In vain he tried to spout. He would just fall down flat or he would move about on his back. In vain he tried four times. Then he gave it up. He was a bad hand at it. Then he was asked to get out of his small canoe. Then one of the men spoke, and said, "O friend Potlatch-Giver! listen! I am Spouting-at-Mouth-of-River, to whom the dead of all the tribes of your common men come. You are a bad hand at it. Now just go back again to your grave at Cave." Thus he said, while he sent four young men to carry Potlatch-Giver back to Cave. Now he was taken back to Cave.

After four days he again heard some one saying, "I invite you, Potlatch-Giver, for Place-of-staying-away." Thus (the voice) said. Immediately he arose and followed those who invited him. Then he saw a canoe on the beach. The man went towards it, and Potlatch-Giver also went along and went aboard that canoe. As soon as Potlatch-Giver was aboard the canoe, the man pushed off, and he paddled and steered towards Steel-Head-Salmon-Body. They arrived there. Then he saw many houses there, and there was much noise. They arrived, and he was met by many men. Then they called Potlatch-Giver, and immediately Potlatch-Giver went to the door of the house. Then one man spoke, and said, "Oh, my dear! take care! don't turn your face towards the naked women when they call you, else you will not return home. Just walk towards the right side of the house, and sit down in the rear of the house, and don't eat what will be given to you by them." Thus he said.

Then they went into the house, and immediately the naked women came to meet him; and in vain he was pulled by the women, who had really white skins. But he had been warned by the one who had pity on him, and he just walked to the rear of the house. Immediately they tried to give him food, but he just said that he was not hungry. Then he was not urged to eat [to be fed]. Already the attempt was given up. He had not been sitting in the house long before a noise began outside of the house, and it was not a very long time that he was sitting in the house before three men came in with water really dripping from their necks. They were met by the naked women, and unfortunately two men at once embraced two women, and they cohabited; but one man just passed them and sat down at the place where Potlatch-Giver was sitting.

Then Potlatch-Giver and the other man talked together. Potlatch-Giver questioned the man, and said, "Oh, my dear! what has brought you here?" Thus he said. Then the man replied, and said, "Oh, my dear! our canoe upset at Ocean-Place." Then he recognized that the man who had just arrived was the prince of Ha'nkwasôgwi?la$\underline{x}^{u}$,

chief of the Ocean tribe. He said to him, "Don't eat when you are given food at this place where we are, else we shall stay away." Thus he said. Then he saw the two men who were just all the time lying with the women. Then food was offered to the prince of Ha'nkwasôgwi?la$\underline{x}^{u}$. His name was Copper-Body. He said that he was not hungry.

Then the one who tried to offer him food said, "Go home to your house, and walk on the street of Wave-striking-Forehead." Thus he said. Then he spoke again, and said, "O Potlatch-Giver! I am Ghost. I am Place-of-staying-away. Now you will obtain as your magic treasure the Ghost dance; and this spirit paddle will go, and the skull rattle, and the potlatch staff, and also the (axe) Going- from-One-Side-of-the-Door-to-the-Other, to break canoes whenever you give a feast, chief. Now go home!" Thus said Place-of-staying-away.

Then Potlatch-Giver and Copper-Body went out of the house. Place-of-staying-away said also that they should just walk on the trail back of the houses. Then they started, and they found the trail. They walked on. They met with Ghosts who were going to dig clams at Waves-striking-Forehead. They passed them going to the village of the North people at Spliced-Point. They walked from the beginning to the end of the day, and then they arrived at Spliced-Point.

Then the North people just left, as soon as they knew that it was Potlatch-Giver, who had been dead for a long time. Then he stole a small canoe, and he came travelling in the canoe. He went along with Copper-Body. They were going to Cave. They arrived there. Then he remembered that it was the time when the herrings finished spawning. They paddled, and were going to Trees-on-Ground, for that was the village of the ancestors of the Divided tribe. It was night when they arrived there. Then they went up from the beach and entered the house of Potlatch-Giver. Then he saw the attendant who had killed him, lying down with the wife of Potlatch-Giver. When the attendant of Potlatch-Giver saw him, he was really frightened. He had taken the place of Potlatch-Giver, and he was chief of the Divided tribe. As soon as he saw Potlatch-Giver, he fainted.

His wife called the ancestors of the Divided tribe to come into the house, and she had not called twice before all the ancestors of the Divided tribe came in. Then a wise man said, "O Divided tribe! let us be ready to beat time for our chief here, for he is not an ordinary man, for he has been dead." Thus he said. Immediately they beat time for him, and immediately Potlatch-Giver sang his sacred song. Then Copper-Body also did so. And as soon as they had sung their sacred songs, a carving came and stood up on the floor of the house in front of the fire in the middle of the Time-beating-House. It was Going-from-One-Side-of-the-Door-to-the-Other; and also the spirit paddle was in the rear of the house; and also the potlatch-staff and the skull rattle appeared in the middle of the house. Potlatch-Giver took it at once; and as soon as he had taken the rattle, Going-from-One-Side-of-the-Door-to-the-Other jumped out of the house. Then those who were beating time heard the noise of breaking canoes; and it was not long before he came dragging the bows of four canoes, which he put on the fire in the middle of the Time-beating-House. Then he stood again in front of the fire.

Thus the ancestors of the Divided tribe discovered that Potlatch-Giver had obtained these supernatural gifts. He was the first of the shamans of the Divided tribe. He was paid by the ancestors of the Divided tribe for (curing) sick people. He was paid sea-otters and slaves, and also the princesses of the chiefs of the Divided tribe. Now Potlatch-Giver was really the foremost chief of the Divided tribe on account of this, and he was all the time giving potlatches to his tribe; and Going-from-One-Side-of-the-Door-to-the-Other also was always breaking canoes, because when he went the first time to break the four canoes, and when those who had beaten time went out, the canoes were whole again.

And so one chief of the ancestors of the Divided tribe came to be jealous of the excessive greatness of the chief. One whose name was Leaving invited his tribe, and he asked his tribe to spoil (the power that was destroying and repairing) the canoes. Then an old man spoke, and said, "O chief! let Potlatch-Woman sit in a canoe this night, for she is menstruating." Thus he said. When night came, Potlatch-Woman went to the place where the canoes were, and she sat down in the first one she came to; and she had not been sitting in the canoe long when she went out of it into another one, and she went again into another one, and she sat down in all the canoes. Then she went home again. Then Potlatch-Giver again called his tribe. As soon as they were all in, the attendant namely, Going-from-One-Side-of-the-Door-to-the-Other jumped out of the house and broke the canoes, and he came in again dragging the bows of the canoes. After the feast was ended, all the men went out. Then they looked at the four canoes, and they were not whole again. It was spoiled on account of the menstrual blood of Potlatch-Woman. Therefore the Indians know that whatever is burned goes to the Ghosts, for the canoes would all come back from the Ghosts when they tried to burn them. Then Going-from-One-Side-of-the-Door-to-the-Other disappeared, and also the rattle, and the potlatch-staff, and the canoes. That is the end.

26. Hâ'dahô.

Tradition of the G'â'p!ênox^{u}.

('Recorded by George Hunt'.)

Hâ'dahô was camping on the beach at the place Sea-Otter-Cove,—he who was the harpooneer of the chief of the ancestors of the Divided tribe. The steersman of Hâ'dahô was Unsurpassed; and in the middle of the canoe was sitting the prince of the chief, whose name was Moon-in-Sky. In the morning, when the harpooneer wakened his crew, it was very fine weather. Immediately they arose and carried their hunting-canoe down to the beach. Then they steered for Right-Distance. They were going to hunt sea-otters there.

They had not gone far out when it began to be foggy. They did not know where they had come from. However, many sea-otters were seen by them sleeping on the water, and also many laughing geese. As soon as the harpooneer tried to get close to the sea-otters, the geese would fly up and flap their wings over the sea-otters, thus driving them away. Therefore Hâ'dahô became angry. Then Hâ'dahô spoke, and said to the geese, "Oh, you little ones who eat any kind of food! probably your good food is the reason that you make so much mischief, you without ancestors, for you eat only seaweed and sand on the sea." Immediately the geese disappeared.

Then the fog was really thick. Hâ'dahô did not know which way they were going. Then Hâ'dahô heard the sound of paddling. Immediately he told his crew. Then he saw a canoe paddling along, and approaching the place where they were lying. As soon as they were near, Hâ'dahô discerned three persons, all men, in the little canoe. They came paddling straight to the canoe of Hâ'dahô, and they took hold of it. Then the one who was sitting in the bow spoke, and said, "O friend Hâ'dahô! I have been sent by Chief Returning-in-One-Day to invite you and your crew (to come)." Thus said the man, whose hair was tied over his eyes. However, the hair of the three men was done up in the same way. Hâ'dahô was really thankful for the words of the man. He said at once, "Go on, paddle! that we may follow you paddling." Thus said Hâ'dahô to the three men. The messenger, who was sitting in the bow of the canoe, pushed off Hâ'dahô's canoe, and paddled off, and Hâ'dahô also paddled.

The had not been paddling long, when they saw many houses in Blubber-cutting-Bay; and at once, when they saw Hâ'dahô's canoe coming in sight, many people made a great noise. Then the messengers of Returning-in-One-Day landed in the middle of the village site; and as soon as the canoe of Hâ'dahô also landed, a tall man arose outside, and began to speak. He said, "O friend Hâ'dahô! In behalf of my chief here, Returning-in-One-Day, I invite you to come." Thus said the tall man. As soon as he

stopped speaking, the young man went down to the beach and went to meet them. Immediately the canoe was carried up by the young men. Then it was put down on the ground near the door of the. house of Chief Returning-in-One-Day. Then Hâ'dahô stepped out of his canoe, and was called into the house of Returning-in-One-Day.

As soon as Hâ'dahô had entered, he saw the chief sitting in the rear of the house. Immediately Hâ'dahô was led (to a seat). He was asked to go and sit down in the right-hand corner of the house. As soon as Hâ'dahô and his crew had sat down, the tall man began to speak, and said, "Go on, get the dried halibut for them to eat!" Thus he said. At once two young men opened a box and took out four pieces of dried halibut. Immediately they broke it and put it into a dish; and a grease-box was taken, and some grease was dipped out of it into a grease-dish, and it was put before Hâ'dahô and his crew. Immediately Hâ'dahô and his crew began to eat. Hâ'dahô had just begun to eat, then the Talkative-Geese also got ready, and the White-Geese and the Laughing-Geese. Those were the ones who had their hair tied up. They were the waiters of Chief Returning-in-One-Day.

Then the Talkative-Geese opened a box and took out cakes of salal-berries, and the White-Geese and Laughing-Geese took dishes and put water into them. Then they broke the berry-cake and put it into the water in the dishes, and the small Geese squeezed the berry-cakes. After they had finished squeezing them, the White-Geese took grease and poured it over the berries. Then they put it before Hâ'dahô and his crew, and Hâ'dahô at once began to eat the berries.

As soon as Hâ'dahô had begun to eat the berries, the little Geese, the White-Geese, and the Laughing-Geese got ready again. They opened a box and took out clover-roots. Then the Laughing-Geese took stones and put them on the fire of the house, and the White-Geese took cooking-boxes and put them down by the fire. The stones had not been on the fire long before they got red-hot. Immediately the small Geese took tongs and picked up the red-hot stones and put them into the cooking-box. As soon as the cooking-box was half full of red-hot stones, they stopped putting them into it, and they took clover-roots and put them into the water. Then they took them out of the water again and put them on the stones in the steaming-box. Then the steaming-box was full, and they poured water on it. Then they covered it up, and it was not long before they uncovered it. Then they put the clover-roots in the dishes. Then the White-Geese took grease and poured it on the clover-roots. Then they put them before Hâ'dahô and his crew, and immediately Hâ'dahô and his crew began to eat.

Then the little Geese opened another box and took out cinquefoil-roots, and the White-Geese put stones on the fire in the house. The stones had not been on the fire long before they were red-hot. Then the Laughing-Geese took the tongs and picked up the stones and put them into a cooking-box; and as soon as the cooking-box was half full of stones, the little Geese took the cinquefoil-root, dipped it into water, then they took it out of the water again, and placed it on the stones in the cooking-box. As soon as the cooking-box was full of cinquefoil-roots, they poured water in it and covered them up; and they had not been on the stones long before they were done. Then they

took the cover off and put them in a dish. Then they poured grease on them, and put them in front of Hâ'dahô and his crew. Immediately they began to eat.

As soon as Hâ'dahô began to eat, the tall man—the Crane—sat up and began to speak. He said, "O friend Hâ'dahô! look at my food. These various kinds of food that are inside can never be finished. This our chief, Returning-in-On e-Day, gives some of the various kinds of food to you, friend Hâ'dahô. These various kinds of food cannot be finished. Now, you shall not tell where you obtained them." Thus said Crane.

Then he asked the little Geese and their friends to take a little of each kind that was in the boxes. Then the attendants took of all the kinds of food. One clover-root, and one cinquefoil-root, and one piece of the edge of various kinds of berry-cakes, were taken, and also grease that was in the grease-box; and then they brought it out to him, and all the various kinds of food were put into a small basket. As soon as they had finished, the attendant—namely, Crane—spoke, and said, "O friend Hâ'dahô! now go home. Now you shall take the boxes of our tribes to put them into your house; and you shall take one clover-root and put it into the bottom of a box, and it will at once fill it," thus said Crane to Hâ'dahô; "and also this cinquefoil-root, you will also do the same with it; and also these berry-cakes, put them flat in the bottom of a box; and everything that is in this small basket, part of our provisions. As soon as you put it in a box, it will be full at once, for this is what increases when something is taken from it, and cannot conic to an end from one end of the year [day] to the other; even if you should try for ten winters to use up what you have secured, it will never decrease. Now I will warn you. Do take care, and don't tell where you got the various kinds of food!" Thus he said.

Then one of the attendants of Returning-in-One-Day, Laughing-Geese, spoke, and said, "O friend Hâ'dahô, go on, look at our food on the water! We do not eat what you mentioned as our food, seaweed and sand; our only food on the water is good food." Thus he said. Immediately Hâ'dahô guessed that these were the Laughing-Geese that were scolded by him on the sea. The Laughing-Geese continued to speak, and said, "O friend Hâ'dahô! we shall be glad if you should desire to have us for your dances. This is our chief, the one who is sitting in the rear of the house. His name is Only-One-speaking and Swan-Dancer and Returning-in-One-Day and Going-to-and-fro-in-the-World-in-One-Day. He is the one to whom you common people refer as the Swan, this our chief Returning-in-One-Day; and I am the one to whom you refer as Laughing-Geese. It would be good if you use me in your dance. My name is Place-where-Property-meets and From-Whom-Property-falls-down-in-the-World, and I have the throwers' dance in the winter dance, and I have the name To-Whom-Everybody-goes." Thus said Laughing-Geese to Hâ'dahô.

As soon as he finished speaking, the houses disappeared; and as soon as the houses disappeared, all kinds of birds flew up,—swans, large geese, and (?) geese, and brant geese, and laughing geese, and little geese, and cranes, and all the different kinds of birds. Hâ'dahô and his crew were just out of their minds; and as soon as all the birds had passed, Hâ'dahô and his crew recovered their senses. Then he spoke, and said,

"Let us go home, and let us wait (and see) if anything will happen." Thus he said. Immediately they got ready and loaded their canoe with the various kinds of food. Then they started paddling, and went to their camping-place at Sea-Otter-Cove.

As soon as they arrived there, they just hurried to load their canoe with their cargo; and they started again, for they were really about to go home to Trees-on-Rock, for that was the real village of the ancestors of the Divided tribe. When they arrived there, Hâ'dahô at once unloaded his cargo. Then they were called by Moon-in-Sky, the chief of the ancestors of the Divided tribe. Hâ'dahô arose at once, and entered the house of the one who had invited him in. Immediately the wife of Moon-in-Sky took some food. They were fed twice by the chief. As soon as they had finished eating, Moon-in-Sky spoke, and said, "O children! go on, and report to me what happened while you were on the water." Thus said Moon-in-Sky to them. Hâ'dahô spoke at once, and said, "O chief! we really had a hard time in the fog, and so we never reached the island Right-Distance. In vain I tried to go. Immediately I lost my way in the fog. We were just drifting about on the sea, and we drifted ashore in Long Bay, and we never began to hunt. I just came home." Thus said Hâ'dahô to Moon-in-Sky. Then the chief began to feel sorry on account of what he had said; and Moon-in-Sky wished to kill Hâ'dahô because he had not brought any game. Then Moon-in-Sky sent Hâ'dahô home to his house.

As soon as Hâ'dahô arrived in his house, he sent Unsurpassed to go and borrow one box from each fire in the houses, and the people were surprised that Unsurpassed should borrow so many boxes. Now Unsurpassed was carrying the boxes; and as soon as all the boxes were in the house, Hâ'dahô took the small baskets and opened them. Then he took out one piece of clover-root and put it in the bottom of a box. Then he put the cover on it, and immediately the box was full. Then Hâ'dahô also took cinquefoil-root and put it in the bottom of another large box. He put on the cover, and at once it also was full. He kept on doing the same thing with other boxes. Then Hâ'dahô felt glad, for he had not believed what the Crane had told him when he said that the various kinds of food would increase as soon as he put them into boxes. Now the various kinds of food were all in the boxes, and they were all full of food.

Then Hâ'dahô called the carver, whose name was Beam-Carrier, to carve a house-dish in the form of a man's skull with open mouth, and also a house-dish in the form of a man's bladder. Hâ'dahô said that he obtained these from the chief of the birds. He meant Returning-in-One-Day. Soon Beam-Carrier finished his carving. Beam-Carrier was the first carver of the Divided tribe, therefore his carver's name was Head-Carver. Immediately Hâ'dahô sent Unsurpassed to call the ancestors of the Divided tribe; and it was not long after Unsurpassed had called them before the guests all came in. Immediately Hâ'dahô asked Unsurpassed to take the two dishes and put them down near the fire in the house. Then he took many stones and put them on the fire of the house. Then he also took empty grease-boxes and placed them close to the fire. Then he opened the box containing clover-roots and took them out. One root was not taken out. Then he put the cover on again. He put the roots into the water. When the stones

were red-hot, Hâ'dahô took the tongs, picked up the red-hot stones, and put them in the grease-box; and when the box was half full of red-hot stones, Unsurpassed took the clover-roots and put them on. Then they poured water on,, and covered the box with an old mat. They only imitated what the little Geese and the Laughing-Geese had done when Unsurpassed was invited in at Blubber-cutting-Bay by all the birds.

Now the feast was ended, for they had all tasted the various kinds of food. Then the chief, Moon-in-Sky, began to speak, and said, "Now these house-dishes are mine." Thus he said. Immediately Hâ'dahô began to speak, and said, "O chief, Moon-in-Sky! now it will be yours when I finish giving a feast to you, chief, and to our tribe here." Thus said Hâ'dahô to Moon-in-Sky. Hâ'dahô always gave feasts. Then Unsurpassed felt badly on account of Hâ'dahô's doings, who was the only one to give feasts always. Then Hâ'dahô gave a feast again. After he had finished, Moon-in-Sky spoke, and said, "O friend Hâ'dahô! go on, tell me where you got these different kinds of food." Thus he said. Immediately Unsurpassed spoke, and said, "O Moon-in-Sky! I'll tell you. These different kinds of food came from the Swan." Thus he said. Immediately all the different kinds of food disappeared. That is the end.

27. Lâ'gelêqEla (Surpassing).

Tradition of the Gwa?sî'la.

('Recorded by George Hunt'.)

I shall talk about the ancestor of the North people, the Xô'los. He lived in the world above us, and sometimes he would come down to a large mountain and sit on the beach at the upper end of a river on a lake which has the name Sitting-by-Itself-on-the-Beach. He did so every day, and the river was running along his feet.

One very fine day the large bird Xô'los came flying down, and sat on his summer seat. He saw the large river, and he said that he would come and look at the mouth of the large river. Then he flew down, and flew down along the large river. It did not take him long before he arrived at the mouth of the river, and there he saw a pretty place. Then he desired it. He took off his Xô'los mask and became a man, and then his name was Surpassing. Immediately he built a house at Lake.

Then he saw many sockeye salmon going up the river, and he considered how to get the salmon. Then he thought of the many stones in the river. He rolled them together, that the salmon should go into (the enclosure). As soon as he finished his work, he went across the river, and there he saw many alder-trees at the place where he was, and he carved a man out of one of them; and as soon as he finished his work, he took another alder-tree and again carved a man out of its bark; and he took still another alder-tree and carved a woman out of its bark, and he carved two women. After he had finished his work, Surpassing spoke, and said, "Go on, and think of trying to become real people!" Thus he said when he left them.

Night came; and in the morning, when day came, he looked at his salmon-weir; and as soon as he arrived at his salmon-weir, he heard men and women making a great noise on the other side of the salmon-weir; and it was heard by Surpassing what they said when they made a noise. "Oh, if Surpassing would come and have mercy on us and pull us out!" Thus (the voices) said. Immediately Surpassing ran to look for the sound, and he saw a man sticking with his back to an alder-tree. He saw four men and women. Then Surpassing went and pulled the man off from the alder-tree, and the men came off easily from the alder-tree. As soon as he, got them all off, Surpassing asked the two men and the two women to go and roll stones together, so that they should also make a salmon-trap. Immediately the two alder-tree men and the women rolled stones together, and each had a salmon-trap of his own.

Then Surpassing went to purify himself in the river. As soon as he had finished purifying himself, he started to take home the four alder-tree persons to his house. As

soon as the men had entered, Surpassing left. He was going to find blankets for the four alder-tree persons. He saw one old man, and an old woman, his wife. As soon as the old people saw Surpassing approaching them, they arose at once and danced. He did not hear a sound. As soon as Surpassing came nearer, he questioned them, and said, "O old people! why are you dancing?" Thus he said. Then the old man spoke, and said, "O child! we do this because we thought you had lost your way in the woods." Thus he said. Then Surpassing questioned the old mail, and said, "O friend! what is your name, indeed?" Immediately the old man replied, and said, "I am Walking-over-All, and my wife's name is Born-to-walk-fast-alone."

Then Surpassing spoke, and said, "I am not your son; I am Surpassing, who came from the upper world to (the mountain) Right-on-Top." Then he said, "O friend! you shall be our nephew." Thus said the old man to Surpassing. Surpassing was just glad on account of what he had said, and he left them. Then he lassoed one deer, and he skinned it at once; and he saw many geese, and he clubbed the geese, and he skinned them; and after he had skinned the geese, he went home to his house.

As soon as he entered his house, one of the alder-tree men spoke, and said, "O lord! what did the geese say to us?" Thus he said. Immediately Surpassing questioned him, and said, "Tell me what they said to you." Thus he said. Then the other one said, "This is what they said: 'The good chief Surpassing, is making a salmon-trap.'" Thus they said. Immediately Surpassing laughed, and said, "O tribe, that is it! they meant that I am the only one who came down from the upper world; that I came to make right everything that is wrong in this lower world; and that is what they meant (in speaking) about me." Thus he said.

Then he gave the deer-skin and the goose-skin to his tribe for blankets; and Surpassing questioned the old people, that married couple, and he said, "O old people! how many children have you, and where are they?" Thus he said. Immediately they replied to him, and said they had four boys and four girls who had died. They had eaten clams at the place G̲ê'g'äqê. Now no clams from that place are eaten. The clams of G̲ê'g'äqê are poisonous. That is the reason why the clams are not eaten, and now they have the xô'los for their crest, and they have the geese for their dance. That is the end.

28. The Descendants of Surpassing.

Tradition of the Gwa?sî'la.

('Recorded by George Hunt'.)

Now I will tell another story about those who followed next to Surpassing, about his children,—Shelter, and his younger brother Great-Body,—the ancestors of the North people. They were their first ancestors. I do not know why they lived on the island in the mouth of the bay. There were two of them,—Shelter, and his younger brother Great-Body. They had been staying there a long time when they saw many gulls that had laid eggs. Then Shelter requested Great-Body to go and gather the eggs. Great-Body went at once and gathered many eggs. Then he saw many kinds of shells; and he picked them up, and he carried them on his back to their house. As soon as Shelter saw the many eggs and the many kinds of shells, he spoke to his younger brother, and said, "O brother! let us alone have enough of this on this island. Now I will work so that they shall be our tribe." Thus he said, while he transformed the many eggs into men, and he transformed the many kinds of shells into women. Now they were the numerous tribe of the brothers. Then Shelter again sent his younger brother to go and search for bull-heads on the beach. In vain he searched for bull-heads. Then he saw something like quartz, and he went back and looked at it; but the quartz that had been seen just disappeared. It was just like the shadow of a man, what was seen by him. Now he saw really clearly that it turned into a man. Then the man, who was standing on the beach, spoke, and said, "Oh, my dear! what are you trying to get on the beach Great-Body? I am the Tide-Maker, the chief of the tides of the sea that are running to and fro." Then Great-Body became afraid. Therefore he jumped on a drift-log lying on the beach.

Then he saw something like a woman standing on the water at the edge of the sea. He tried to see her clearly. Then the woman spoke, and said, "I am the one who is named Swell-Woman. (I am) the woman (who controls) the swell." Then the woman said, "Come and take this for your supernatural power." Thus she said. Immediately Great-Body went to the woman. Then the woman gave him a large crab. Then the woman said, "Oh, my dear! your dance will be the war dance, and you will have for your supernatural treasure this large crab," thus she said; "and you will have this Tide-Maker for your dance in the winter dance." Thus she said. Then Swell-Woman disappeared, and Great-Body went home to his house.

Immediately he reported about the two things that he had met,—the Tide-Maker and Swell-Woman. Then he gave the large crab to Shelter. Then he told about what Swell-Woman had said when she gave him the large crab. It is said that the crab was

alive . It was the crab of the door of the house of Wealthy. Then Shelter felt glad on account of the report of his younger brother, and Shelter said that he would give a winter dance when the winter should come; for then was the time when the salmon-berry bushes were Just sprouting: therefore the ancestors of the North people had no winter dance at that time.

Shelter just kept it secret. Shelter and his tribe were all sitting in their summer seats. They had not been long in their summer seats when many young sawbill ducks were seen swimming along. Then Shelter requested his tribe to launch their canoes and to paddle after the young sawbill ducks. Shelter knew that the sawbill ducks lay their eggs in the rivers; and therefore they paddled after the young sawbill ducks, because they knew that they would go back to the place where they had come from. Now all the canoes of the North people were on the water. Then the young sawbill ducks turned towards the lake, As soon as they arrived at the lake, the ancestors of the North tribe steered again for the river whose name is Narrow-Channel; and as soon as they approached it, Shelter saw smoke. Then they left the young sawbill ducks and steered for the smoke that was seen. As soon as they got near it, they saw a man sitting on the bank of a river. Immediately they spoke to him, and questioned him (as to) why the man was sitting on the bank of the river. The man replied to them at once, and a silver salmon stood alongside the fire roasting, and that is what the man had in mind. The man said, "Oh, my dear! how do you roast salmon, and what goes up this river'" Shelter replied at once, and said, "Oh, my dear! this way you roast salmon is not the way I roast salmon, for we put the salmon across the roasting-tongs."

Then Shelter guessed that the silver salmon was going up the river, and he said, "Oh, my dear! silver salmon go up my river." Thus he said to him. Then he asked for the name of the man who was sitting on the bank of the river, and where he came from. Then the one who was sitting by the fire replied to Shelter, and said, "I am Worker (Sô'sEgulä[1]), and I live in my house on the bank of my river here, and I come from Cherry, and I am Nâ'k!wax'da?x^{u}." Thus he said to him. Then Shelter questioned him, and said, "But where is your house?" Thus he said to him. Then Worker was just impressed on account of this. Shelter went ashore from the river and speared some salmon; and as soon as he had four salmon, Shelter at once requested his young men to cut them. Then one of the young men took along roasting-tongs and put the four salmon across the one roasting-tong, and placed it by the side of the fire; and as soon as he had finished the work of roasting, Shelter spoke to Worker, and said, "Oh, my dear! now look at this. That is the way [how] we North people roast this." Then Worker spoke to Shelter. "That is the way of our roasting salmon at Cherry." Thus he said to him. Then one of the attendants of Shelter hurriedly battered a stone, and thus he had a pile-driver for his salmon-weir for (catching) silver salmon. Then they made a salmon-weir,—many salmon-weirs for salmon. That was the first stone pile-driver. Then the

[1] When the first French missionaries taught the Indians the name of Jesus Christ, the Indians pronounced it as Sô'sEgulä.

ancestors of the North people moved to T!ô'xsê. Therefore the Nâ'k!wax'da?x^{u} and the ancestors of the North tribe always fight about T!ô'xsê; but the North tribe say that they obtained it, and Shelter also obtained the war dance and the crab, and also Tide-Maker and the stone pile-driver. That is the end.

29. Nô'aqaua (Wisest-One).

Tradition of the Awî'k'!ênoxᵘ.

('Recorded by George Hunt'.)

The ancestors of the SE'mxôlidxᵘ lived at the head of Rivers Inlet at SE'mxôł. They had Copper-Maker for their chief, and their second chief was Wisest-One. Wisest-One had four children, all boys. At one time he had five; namely, also a girl, the eldest one. She had gone to pick berries, and she had staid away at the place where she was picking berries in the woods. She was the first one of the ancestors of the SE'mxôlidxᵘ who had staid away when they went to get fuel in the woods. The women also tried to pick different kinds of berries, and staid away in the woods. Now, almost all the men and women of the SE'mxôlidxᵘ were gone, and one man was alive of those who had picked berries. He had seen the smoke of a house at the foot of a large mountain called Supernatural-Face-Mountain; and the smoke had different colors, the same as the rainbow; and it was that from which the women had never come back when they got near to it. There was also smoke that looked like lime. Those who came near it also staid away. That was the house of the Grizzly Bear,—the one that had the smoke the color of lime; and the smoke of the house of Cannibal-at-North-End-of-World had the many-colored smoke; and white-colored was the smoke of the house of the Mountain-Goat.

Now, the SE'mxôlidxᵘ were really few, and they were really hungry; and the four men, the sons of Wisest-One, took their bows and each four arrows, and they were ready to go mountain-goat hunting, The grandmother of Wisest-One was sitting in the corner of the house of her grandson. Then she called the eldest one of her great-grandsons, and she gave him a comb and a seaweed bottle of hair-oil, and also cedar-sticks and a stone. Then she gave him advice. The old woman said, "In case you should be pursued by Cannibal-at-North-End-of-World, when he comes near you, throw this stone behind you, and it will at once grow and become a mountain. And as soon as he comes near you again, throw behind you this comb: it will become a thicket, and Cannibal-at-North-End-of-World will just be tangled in it." Thus she said. "And then do the same with these two other things." Thus said the old woman to her great-grandson. Immediately Wisest-One also admonished his children not to go near the smoke of rainbow colors or near the lime-colored smoke. As soon as he stopped speaking, he sent his sons away.

Immediately the four children went out. They started, and went into the woods behind their village site. They came to the foot of the mountain of SE'mxôł. Then they went up; they went up upon it, and they arrived on the top of the large mountain. Then they went down behind it. Then they came to a pretty place. Then the eldest

brother discovered the rainbow smoke of the house at the foot of a large mountain. At once the second brother spoke to the eldest one. "Let us go and look at it!" Thus he said. At once all the brothers agreed to what he had said. They forgot the words that their father had said to them. They had not been walking long when they arrived at the house. The eldest one led when they entered the house.

At once the eldest one discovered, sitting on the floor of the house, their sister, Treated-Like-a- Chief, for that was the name of the woman. Sitting by her side was a boy, her child. The youngest of the children of Wisest-One followed his elder brothers, and did not know that his knee was hurt. Blood came running out along the [back of his foot] instep. As soon as the child of Treated-Like-a-Chief saw the blood of his uncle, he began to put out his tongue and to cry. Then Treated-Like-a- Chief made a request to her brother, Setting-Right, for that was the name of the youngest one. She said, "Please take a piece of wood and scrape off some blood of your wound for my child here." Thus she said. At once Setting-Right took a slender piece of cedar-wood and scraped off the blood from his knee. Now there was blood on the cedar-stick, and he gave it to Treated-Like-a-Chief. Then Treated-Like-a-Chief gave it to her child. Immediately the child licked off the blood. Thus they discovered that he was the child of Cannibal-at-North-End-of-World.

Then the eldest brother, True-Fool,—for that was his name,—was whispered to by an old woman sitting in the corner of the house, who Was rooted to the floor of the house. Then the woman who was rooted to the floor of the house requested him not to stay long in the house. (She continued,) "else you will be dead, that you may arrive in time at your house before Cannibal-at-North-End-of-World comes; for, as soon as he sees you, he will eat you right away. Go on!" Thus she said to him.

Immediately Setting-Right spanned his bow, took one arrow, and put it on his bow. Then he said to his elder brothers, "Let us try and shoot through that hole in the corner of the house." Thus he said. Immediately the elder brothers guessed what he meant. They all spanned their bows, and True-Fool was the first to shoot. He hit the hole, and his arrow went right through it. Then Post-of-Heaven also shot, and his arrow went through the hole. Then Born-to-be-Adviser shot, and his arrow went through the hole. But now the youngest one of the brothers, Setting-Right, shot last, and his arrow went right through the hole. Then he said, "Let us go and get our arrows!" and immediately they went out of the house. They just took up their arrows and began to run along.

As soon as their sister, Treated-Like-a-Chief, the wife of Cannibal-at-North-End-of-World, had discovered that her brothers had run away, she arose, went out of the house, and shouted aloud. She said, "Come, Cannibal-at-North-End-of-World! In vain meat came to you, Cannibal-at-North-End-of-World!" Thus she said four times. Then the young men heard Cannibal-at-North-End-of-World crying "Hap!" on top of the large mountain named Supernatural-Face-Mountain, and they heard his whistles sounding. Then the four brothers were really running, and Cannibal-at-North-End-of-World was coming near quickly. They were not halfway up the mountain when Cannibal-at-North-End-of-World nearly caught up with them.

Then (the eldest one) threw the comb backward. Immediately there was a thicket of crabapples [?]. Cannibal-at-North-End-of-World was tangled up in it. Then the brothers crossed the mountain, and again they heard him coming near behind. Then his brothers ran along level ground, when Cannibal-at-North-End-of-World approached again.

Then the eldest one threw the stone backwards, and it at once became a mountain. The brothers were on one side of it, and Cannibal-at-North-End-of-World walked beyond it. Then the brothers went a long distance, and again they were pursued.

Then (the eldest brother) threw the hair-oil backward. Immediately it became a large pond. Then the brothers saw their house. It was not long before Cannibal-at-North-End-of-World nearly caught up with them again.

Then the eldest brother threw the cedar-wood backward. At once it became a thick cedar-tree, which moved to and fro on the ground. Cannibal-at-North-End-of-World tried to go from one end to the other, and it only moved along on the ground.

Then True-Fool shouted to his father, Wisest-One, and said, "Wisest-One, tie (ropes) around your house, for we are pursued by this Cannibal-at-North-End-of-World." Thus he said. Therefore Wisest-One at once tied up his house with cedar ropes; and when he had finished, his children came in. Then he barred the door; and as soon as he had finished, Cannibal-at-North-End-of-World came and went around the house. Four times he went around it; then he went up to the roof of the house. He opened the roof and he put his head through. Then Wisest-One spoke, and said to him, "Oh, my dear! I invite you and your wife and your child to come to-morrow morning and eat for your breakfast my four children." Thus he said to him. Immediately Cannibal-at-North-End-of-World drew back his head which he had put through, and went home to his house.

Immediately Wisest-One requested his children to dig a hole in the rear of the house. At once the young men dug a hole one fathom wide in the rear of the house, and its depth was two of our fathoms. It was not yet midnight when they finished their work. Then they took fire-wood and made a fire in the bottom of the hole; and as soon as it had burned down, they threw stones on it; and when the stones were red-hot, smoke stopped coming out of it. Then they took a settee and placed it over the hole with the stones and the fire in it, and they took two mats and spread them over the settee.

In the morning, when day came, (Wisest-One) requested his children to kill four dogs; and as soon as the children had killed the four dogs, he cut them open, and they took out the intestines. Then they put the intestines on a mat. They hid the bodies of the dogs. Then he gave instructions to his children. "As soon as you hear the cries of Cannibal-at-North-End-of-World, lie down on your backs on the right-hand side of the door of our house, and pretend to be dead, and you shall have on your stomachs the intestines of the dogs." Thus he said. As soon as he stopped speaking, they heard the sound of whistles, and there was the sound "Hap!" Immediately the four young men went and lay down on their backs in the corner of the house. Then Wisest-One took

the intestines of the four dogs and put one on the stomach of each of his sons, and they pretended to be cut open.

As soon as this was finished, Cannibal-at-North-End-of-World came and cried "Hap!" at the door of the house. He entered with his wife and his child. Immediately Cannibal-at-North-End-of-World went to the young men, who were pretending to lie down dead. Then Wisest-One led him to the settee where he was to sit in the house. At once Cannibal-at-North-End-of-World went and sat down on the settee. Then Wisest-One sat down on one end, and he told his guest, "O Son-in-law! let me first speak in the way we do to our guests, for we always tell stories to our guests before we eat." Thus he said. Then Wisest-One saw that the body of Cannibal-at-North-End-of-World was all mouths, and they made the sound of whistles. At once Wisest-One told a story. He had not been telling his story a long time when Cannibal-at-North-End-of-World began to snore, and his wife and his child also began to snore.

As soon as Wisest-One believed that they were really asleep, he called his children, who were pretending to be dead, to come to help him. Then they took hold of each end of the mat on which the wife of Cannibal-at- North-End-of-World was sitting, and put it down on one side of the house. Then Wisest-One asked his children to take hold of each end of the seat of Cannibal-at- North-End-of-World and of his child, and to roll them over into the hole in which the stones were. As soon as they were in, they covered the hole with the settee, and at once Cannibal-at-North-End-of-World shouted, "Hap!" and he only stopped when he had become ashes. As soon as he stopped crying, Wisest-One looked at him, and Cannibal-at-North-End-of-World and his child had just been burned to ashes. Then Wisest-One took a small mat and fanned the ashes, and the ashes began to fly about. They turned into mosquitoes, and some into horse-flies. Then Wisest-One said, "You shall eat the flesh of later generations." Thus he said to them. Thus the ashes turned into horse-flies and mosquitoes.

As soon as he had finished, he awakened his wife. At once she was angry with her brothers when she discovered that her child was dead; but she was tamed by her brothers and her father, Wisest-One. As soon as she ceased being angry, she asked her brothers and her father to go and get the things from the house of her dead husband.

In the morning, when day came, they started, and they arrived there at noon. At once the one rooted to the floor began to speak, and said to Wisest-One, "Oh, my dear! I knew already that Cannibal-at-North-End-of-World was dead. Go and get the box containing his magic power. Now you have the Cannibal dance." Thus she said. At once he entered the sacred room, and opened a large, long box. He took out the Hô'x̲ᵘhokᵘ Cannibal-head-mask, and the Raven Cannibal-head-mask, and the Crooked-Beak Cannibal-head-mask, and the Hô'x̲ᵘhokᵘ-on-Top Cannibal-head-mask, and also many whistles, and also four head-rings of red cedar-bark, and four neck-rings of red cedar-bark. He took them out and put them at the place where the woman rooted to the floor was sitting.

Then the woman rooted to the floor advised him what to do with them; and the brothers gathered the dried goat-meat and carried it on their backs; and the wife

of Cannibal-at-North-End-of-World, Treated-Like-a-Chief, requested (of) her father, Wisest-One, that one of his children should disappear; "that he should take the place of Cannibal-at-North-End-of-World; and should be Cannibal-Dancer." As soon as True-Fool had disappeared, the three younger brothers carried the goat-meat on their backs. They were carrying it for four days. Then Wisest-One tried in vain to dig out the roots of the one rooted to the floor. The roots of her rump only grew larger. He only gave it up. He just carried on his back the cannibal masks when the Cannibal was caught. Treated-Like-a-Chief, the wife of Cannibal-at-North-End-of-World, taught them the ways of her dead husband and his songs. Then Wisest-One gave a winter-dance with the dressed skins taken from the house of Cannibal-at-North-End-of-World, and he had for food the mountain-goat meat. The son of Wisest-One was the first of all the Cannibals.

30. The Brothers.

Tradition of the Comox.

(Dictated by Qâ'sElas, a Mâ'dił bê woman; recorded by George Hunt.)

The ancestors of the Comox were living at a place called Pentlatch. The prince of the chief had for his wife the princess of another chief, a chief of the Ê'êqsE?n. The woman had four brothers, and the name of the woman was Nä'dEx̲womat, and Nä'dEx̲womat had a young man for her lover. The man, husband of the woman, was always jealous of the young man on account of his wife. In vain the woman asked her husband to accompany her, getting cedar-bark in the woods. Her husband just sent her to go by herself.

At once the woman got ready and as soon as she was ready, she started. Her husband watched her and her lover. As soon as the woman had been out some time, her husband went also to search for his wife's lover, but he never found him, and therefore he discovered that he had gone with his wife; and so the man came back, returned to his house, and lay down on his back.

In the evening, however, his wife came home. His wife just put down the great amount of cedar-bark that she carried on her back in front of the house, and came in. As soon as she sat down in the house, she began to make the noise "Hwo!" but the woman said at once, "I had really hard work" At once her husband spoke angrily, and said, "Indeed, you are not tired, for you were accompanied by your lover." Thus he said.

The man had not been silent long when he spoke again, and said to his wife, "Let us wash ourselves with hemlock-branches in the woods." Thus he said. At once the woman agreed to go, and the couple arose at once and went out of their house to a pond behind the village. As soon as they arrived there, the man spoke to his wife, and said, "O mistress! let us go to a pond farther back." Thus he said. At once they started again, and they arrived at another pond. Then the man spoke again to his wife, and said again, "O mistress! let us go to a pond farther back." Thus he said.

The woman started at once, for she did not guess the thoughts of her husband. They started again; and they had not been walking long before they arrived at another pond; and the man spoke again, and said, "O mistress! let us go to a pond farther back, so that we may really purify ourselves." Thus he said.

Immediately the woman just passed the pond, and they did not walk long before they arrived at another pond. Its name is Tsâ'wilax̲^{u}. Immediately the man sent his wife to break off hemlock-branches, and the woman at once tried to break off the lower branches of a hemlock-tree. Her husband requested her to climb higher up the tree and

to break off the hemlock-branches (there). Then the woman climbed on, and tried to break (branches). As soon as the woman began to break the branches of the hemlock-tree, the man spoke again, and requested her to go higher up the tree. Immediately the woman climbed again, and went halfway up the tree. As soon as the woman was high up, the man followed her and also began to climb. He said that he was going to help his wife.

As soon as he arrived at the place where his wife was, he requested her to go to the top of the tree. The woman tried to go on, but she was tired and her strength was gone. That was just the reason why the man carried his wife to the forked top of the tree; and he placed his wife in the forked top of the tree and tied her to it. As soon as he had done so, he pulled off the bark of the tree as he came down, and he cut off all the branches. As soon as the man had come down, he went home to his house and lay down on his back. In vain the man's mother called him to come and eat. The man just said that he did not feel hungry.

Now, let us talk about the four brothers of Nä'dEx̲womat, the wife of that man. When the woman started to go with her husband, her four brothers went out paddling, for they were sea-hunters. They had gone to harpoon seals at the island in front of Pentlatch, which is named K'!ô'la. In the evening the four brothers of Nä'dEx̲womat came to the place Shelter Point when it was really calm. Then the youngest one heard something saying, "Listen, brothers, I have been sitting for a long time in the forked top of this tree, brothers, and I am beginning to be weak on account of the heat." Thus said what was heard by them.

Immediately the youngest one spoke, and said, "O brothers! listen to what I hear! It sounds just like our elder sister." Thus he said. Then they kept quiet, and they heard the sound again, repeating the former words. Immediately the brothers paddled to the place where the sound they had heard came from. Then they listened together, and heard plainly when they arrived at the harbor at the village of the ancestors of the Comox. As soon as they arrived at the village, the brothers stepped out of the canoe and went on the trail, and followed it. In the morning, when day came, they arrived at Tsawî'lax̲^{u}, that lake. Then they discovered at once their elder sister standing on top of the tree in the fork of the tree which stood by the lake. Nä'dEx̲womat was still alive when they arrived.

Immediately the eldest brother tried to climb up, but he did not reach very high when he slipped down. Then the one next to him tried. He hardly reached higher than his elder brother when he also came slipping down. Then the third brother also tried, and he hardly reached higher than his elder brothers when he also slipped down. Then the youngest one took cedar-bark and twisted it, and he tied the ends together for his feet to stand on; and as soon as he had finished his work, he put what he had made on his feet. Then he began to climb, and he got to the place where his sister was standing. As soon as he reached his sister, she died. In vain he wished to carry his dead sister down on his back. He discovered that she was dead, and therefore his elder brothers

just said that he should throw her down. The youngest one at once obeyed their words, and he threw her down. The young man also came down.

As soon as the youth arrived, the eldest one spoke, and said, "O brothers! let us take revenge on this one's husband. Take off her bracelets and her anklets and try them on our middle brother." Thus he said. "And also her apron." Thus he said. Immediately these were taken off by the one next to the eldest brother, and were put on the third brother. When they had finished, he did not look just like his past sister. They took the bracelets and the anklets and the apron off again and put them on the youngest brother. As soon as they had done so, they pulled out his eyebrows; and the eldest brother took the scalp off of their dead sister's head and put it on the head of the youngest brother. Now he looked really like their dead sister.

Then the eldest brother gave his youngest brother a knife, and said, "Oh, my dear! go and sit down on the ground behind the house of our former brother-in-law, and pretend to look for lice on your apron; and as soon as you are seen by some of the younger sisters of our former brother-in-law, and as soon as you are called in, enter the house and pretend that you are not well, and that you are just able to walk, and hide this knife to cut the throat of our former brother-in-law when he sleeps." Thus he said.

As soon as they had finished, they came out of the woods. At once the youngest brother went behind the house of their former brother-in-law and sat down on the ground. He had not been sitting there long, looking for lice on his apron, when the younger brother of his brother-in-law came out. The child went back into the house at once and told his elder brother, and said, "O master! go and look at your wife. She is sitting there behind the house, looking for lice on her apron." Thus he said. Immediately he was sent to call her. The child went back out of the house at once to call the man who pretended to be a woman. Immediately the woman arose and followed the child, and she went straight to the place where her pretended husband was lying on his back, and sat down by his side.

Immediately her mother-in-law spoke, and said, "Welcome! for your husband has just been lying on his back since yesterday, and he was never willing to eat." Thus she said, and immediately she grave fern-root to her daughter-in-law. The pretended woman took the fern-root and scorched it; and after she had scorched it, she pounded it with a pestle. Then the child, the younger brother of the pretended husband, spoke, and said, "Oh, my dear! master, why has your wife such a man's hand?" But the woman at once stopped her child, and the pretended woman gave her pretended husband fern-root to eat. After he had eaten, the man at once tried to play with his wife, but the pretended woman pushed him away and said that she was not strong enough to play with him. Then the man gave it up.

Then the younger brother of the man spoke again, and said, "Oh, my dear! master, why has your wife such a man's hand?" Thus he said. His mother said at once that he should not talk so much. Thus she said.

It was evening and the night was fast coming. Then the pretended woman went into her bedroom and lay down, and the man also went to lie down. At once he tried to embrace his wife; but the pretended woman pushed him away, saying that she felt weak, and that she was sleepy. Then the man gave it up, turned his face backward, and began to sleep; and it was not long before he began to snore, and he slept.

After some time the pretended woman turned round and pinched the shoulder of the man. He never moved. Then the pretended woman arose and cut the throat of his ugly brother-in-law, and he twisted off his head, and covered up the neck of his ugly brother-in-law with the bed-cover. Then he went out through the back door of the house, carrying the head of his ugly brother-in-law.

As soon as he had gone out, he discovered his elder brothers hiding behind the house, waiting for him. Then they all went to their hunting-canoe, which lay on the beach, and went aboard, and paddled away in the night, going to the south side of the bay of Pentlatch. As soon as day came, they arrived at the point. Then they, stepped out of the canoe, carrying the cut-off head. Then the eldest brother took a long pole and stuck the head on it. Then he stood it up on the point.

As soon as they had finished, they went home. No talking at all was heard when the brothers arrived at the house. Then a little girl, the younger sister of the one whose head was cut Off, was sent by her mother to wake her elder brother and his wife. It was not long before she came back, and the girl said to her mother, "O mistress! the wife of my master is menstruating; much blood is running out of the bedroom!" Thus she said. Immediately the woman entered the bedroom of her son. She lifted the bed-cover, and discovered that his head was cut off. Then she cried aloud, and the girl also cried; and then she said to her mother in vain, "I told you that the wife of my master had a man's hands." Thus she said. Then he was just buried, and the ancestors of the Comox never had a war about this. That is the end.

31. Yax'st!ał.

Tradition of the A'waiLEla.

('Recorded by George Hunt'.)

The ancestors of the Inlet people lived at Nord-Side. halfway up Olachen Place. They had for their chief First-Property-Giver, and he had for his prince a young man named Property-Giver.

When it was almost winter, the chief, First-Property-Giver, invited his tribe to come into the house late at night. Then he said to his tribe that he was going to give a winter-dance that winter, and that he wanted to invite in the DEna'x'da?x^{u}, for they lived in Olachen Place. His tribe agreed at once to the word of their chief. Then his prince, Property-Giver, disappeared, and also the son of the younger brother of First-Property-Giver. He was also a young man whose name was Property-Giver-of-the-World. Then the two young men disappeared. They were going to be qEbEkwê'ł, what is called by the Kwâ'g'uł ghost-dancers.

In the morning, as soon as day came, the young men of the ancestors of the Inlet tribe launched their large canoe. They were going to invite in the DEna'x'da?x^{u} at Olachen Place. As soon as they arrived at the village site of the DEna'x'da?x^{u} of Olachen Place, they were met by the Cannibal which (dance) had been found accidentally by a mountain-goat hunter at the upper end of the river of Humpback Place.

The inviters of the Inlet tribe did not know the dance that is named Cannibal, for this was the only one who had that dance, and they were not afraid when they were Met by him. Then the Cannibal took one of the crew of the inviters of the Inlet tribe out of the canoe and swallowed him alive. The crew of the inviters of the Inlet tribe were just in time (were too late in getting frightened) after one of them was dead, As soon as the Cannibal was satiated, he went into his secret room. The name of the Cannibal was Eating-Alive-Everywhere.

However, the crew of the inviters stepped out of the canoe. Immediately they were invited in by Great-Mountain, the chief of the DEna'x'da?x^{u}; and after they had eaten, the head man of the inviters called the ancestors of the DEna'x'da?x^{u} on behalf of First-Property-Giver. The DEna'x'da?x^{u} said at once that they would start the next morning; for they were proud because they were the only ones who had the Cannibal.

In the morning, as soon as day came, the ancestors of the DEna'x'da?x^{u} loaded their canoes, and the inviters also loaded their canoe and started. They came out of Olachen Place, and in the evening they made a fire at DzElê'dês, above North Side. The inviters, however, went right to the village of North-Side, for it is not far from DzElê'dês; for they wished to tell their chief about the Cannibal of the DEna'x'da?x^{u}.

As soon as they arrived on the beach of the house of the chief, they were invited in by their chief. Immediately the inviters stepped out of the canoe and sat down in the rear of the house into which the people were to be invited. Immediately the chief asked them for news, and at once their leader told about the Cannibal who had eaten one of their crew, and also that the DEna'x'da?x^{u} had come to DzElê'dês. Then the chief fed his inviters. As soon as they had eaten, they went of the house.

Then the heart of First-Property-Giver was bad, for he did not know about what is called the Cannibal. He walked and went to the house of his prince, Property-Giver, who had disappeared. At once the chief spoke angrily to his prince, (saying) that he was asleep. He said to him, "Take care! Maybe you are asleep. You should be taken away (by the spirit), you who have disappeared." Thus he said, and took the tongs and struck his son over the knee. At once blood squirted out from the knee of his child where he had struck it. Then he called his son Ya'x'st!ał because he was very lazy and because he was sleeping all the time.

Ya'x'st!ał just cried and covered himself with his blanket that night. First-Property-Giver was sick at heart because he had not also a Cannibal to eat also some of the DEna'x'da?x^{u}. Therefore he had done so to his child.

As soon as he had struck his son, he went out of the house. When all who were in the house with Ya'x'st!ał were asleep, he arose from his bed and went out of the house. Then he walked in the night, and he went up the river of Steelhead-Salmon Place. He wanted to commit suicide and to die, for he felt very badly on account of what his father had done to him.

In the morning, when day came, he arrived at the lake of Steelhead-Salmon Place. Immediately he went into the water and rubbed his body with hemlock-branches. Then, after he had finished, he walked again. All that day he went along, the shore of the lake until he came to the end. Then he found a river at the end, and he walked up that night. Long after midnight he arrived at a lake, and at once he went into the water and, before the day came, he rubbed his body again with hemlock-branches.

After he had done so, he walked again along the shore of the lake; and it had not been day long when he came to the end of the lake. Then he found a river at the end, and he again walked up the river. Then he began to hear different sounds of birds, making the sound of owls and of tallow-eaters (?), and the snapping sound of eagles, and the bluejay sound of bluejays, and all the different sounds of birds. Ya'x'st!ał did not take notice of them, and he walked along fast. When it was nearly evening, he arrived at the lake, and again he went into the water, and again he rubbed his body with hemlock-branches. As soon as he had finished, he walked again along the shore of the lake. When night came, he came to the end. Then he took a rest, and he just sat down, but he did not sleep.

As soon as day approached, and when it became light in the morning, he walked again up the river at the end (of the lake), and he had not been walking long when he arrived at another lake at the foot of the large mountain named Gray-Face Mountain.

Immediately he went into the water and rubbed his body with hemlock-branches. Then he dived; and as soon as he came up, he went out of the lake.

Then he tried to look for his blanket and his cape, and he could not find them. He was just sitting on the ground. Then he thought he would go into the lake again. He walked out to the water, and he turned his face landward when he dived. He kept his eyes open while he was under water, so that he could see his blanket and his cape which he had put down on the ground. His breath had not given out when he saw a small person come carrying away his blanket and his cape and put them down where they had been left by Ya'x'st!ał. Ya'x'st!ał was still watching the person when the person went away and hid behind a stump.

Immediately Ya'x'st!ał raised his head. He did not wish to go out of the lake. He only wished to draw breath, and then he dived again. He turned his face again while under water so that he watched his blanket and his cape. Again the small person came and took his blanket and his cape and went and carried them behind the stump.

Immediately Ya'x'st!ał raised his head out of the water, and he kept his head above the water to draw a breath. As soon as he had drawn breath he dived again. Immediately the small person came and put his blanket and his cape down on the ground and ran again behind the stump. Immediately Ya'x'st!ał raised his head, and he just kept his head above water; and as soon as he had drawn breath, he dived again. Immediately the small person came again walking, and took the blanket and the cape and tried to walk away with them.

As soon as Ya'x'st!ał saw the small person take his blanket and his cape, he raised his head out of the water. He spoke at once, and said, "Oh, my dear! I have seen you for a long time." Immediately the small person stopped walking and turned around to Ya'x'st!ał. "O friend! what are you doing, here? I am Mouse-Woman," she said.

Immediately Ya'x'st!ał spoke to her. I came to get supernatural power, for I have disappeared on account of my father, who is going to give a winter-dance." Then Ya'x'st!ał was questioned by Mouse-Woman in regard to the dance, and he said that it was qEbEkwê'ł, that ghost-dance. Immediately Ya'x'st!ał was called by Mouse-Woman to go out of the water, and Ya'x'st!ał at once went out of the water to go to the place where Mouse-Woman was standing. Then she said, "It is well that you found me, for I will help you. Only do not be afraid; and also have a strong mind, that you may get what you referred to as your dance, the Cannibal dance. If you will imitate me, [when] I show you about it." Thus said the small person to Ya'x'st!ał.

Then Mouse-Woman called Ya'x'st!ał to go and walk to a tall smooth spruce-tree of the right thickness, standing by the lake. As soon as they came to the foot (of the tree), Mouse-Woman spoke, and said, "Indeed, I have said that I will help you, that you may have good luck, friend; that you may get for your supernatural power the Cannibal dance, for this is the house of Cannibal-at-North-End-of-World, that we see at the far end of this lake. Now I will show you what you must learn to do if he should see you. If you should fail to do as he would do to you, he will just swallow you: therefore I wish you to watch all I do, and therefore I wished that we should

come to this spruce-tree, for we will pretend it to be the Cannibal pole of Cannibal-at-North-End-of-World. Now I shall imitate the way he does when he comes home from hunting mountain-goats: for he repeats this the whole number of days, climbing up this his Cannibal pole; and he eats what is carried in each talon by him who sits on the top of the Cannibal pole snapping his beak, for he is the servant who gets food for Cannibal-at-North-End-of-World." Thus she said as Ya'x'st!ał took his blanket from the ground.

Then Mouse-Woman uttered the Cannibal cry, and went to the right, around the spruce-tree, looking upward. As soon as she had gone round the tree, she climbed-up, climbing the spruce-tree, and going up to a branch which was halfway up the tree. As soon as she arrived at the branch, she came down head downward; and as soon as she came halfway down the tree, she uttered the Cannibal cry, aloud. Then she came down.

Then she said, "O friend! you have seen what I have been doing. Now, go also and imitate me!" Thus said House-Woman to Ya'x'st!ał. Immediately Ya'x'st!ał took off his blanket, and immediately he tittered the Cannibal cry. Then he went to the right, around the foot of the spruce-tree As soon as he came back to where he had started from, he climbed up, trying to climb the tree; but he did not get up high, when he came down again. his manhood had given out.

As soon as he came to the place where Mouse-Woman was standing, Mouse-Woman spoke, and said to him, "Don't be weak of heart, else you will not get what you wished for. You did not go up this tree. Go on, and watch me when I go again! Watch me closely, that you may not fall (when you imitate) me." Thus she said, and uttered the Cannibal cry. Then she went to the right, around the foot of the tree; and as soon as she came back to the place where she had started from, she climbed up, and climbed the spruce-tree. As soon as site arrived at the branch, she turned back and came down, uttering the Cannibal cry.

As soon as she came down to the ground, she sent Ya'x'st!ał to go again. Immediately Ya'x'st!ał uttered the Cannibal cry, and he did the same as he had done before. Then he arrived halfway up the spruce-tree and came down again. Then Mouse-Woman spoke angrily because he had not gone up to the top of the spruce-tree; and Mouse-Woman repeated again what she had done before. As soon as she arrived at the branch, she came back and went down face downward. As soon as she came to the ground, she warned Ya'x'st!ał to take care to make his heart strong, else he would not get up to the branch. "If you do not go up to the branch, you will not obtain your Cannibal dance." Thus she said.

Immediately Ya'x'st!ał uttered the Cannibal cry and climbed up, and climbed the spruce-tree. He almost reached the branch, and came down. As soon as he stood on the ground, Mouse-Woman requested Ya'x'st!ał to go again into the water of the lake. Immediately Ya'x'st!ał obeyed her word. He went into the lake, and dived four times in the lake. Then he came out again. As soon as he came to the place where Mouse-Woman was standing, Mouse-Woman spoke to him, and said, "Now watch me really!

for when I come down, I shall take you and swallow you whole, and you will go through me, and you will remain alive; and that will be the way that will be done to you by Cannibal-at-North-End-of-World when he will show you this; and you will also do the same to me when you go up; and do not be afraid!" Thus Mouse-Woman said, and uttered the Cannibal cry.

Then she went to the right, around the foot of the spruce-tree. As soon as she came back to the place where she had started from, she climbed up, and climbed, going up the tree, and reached the branch. As soon as she had reached the branch, she turned back and came down again. As soon as she came to the ground, she took Ya'x'st!ał and swallowed him whole. As soon as she had swallowed Ya'x'st!ał, he went right through, out at the anus of Mouse-Woman. She said, "That will be done to You by Cannibal-at-North-End-of-World, as I have done to you." Thus she said. "You go up also; and as soon as you reach the branch, when you come down, and when you come to the foot of the spruce-tree, take hold of me and swallow me whole." Thus she said.

Then Ya'x'st!ał uttered the Cannibal cry, and went to the right, around the foot of the spruce-tree. Then he climbed up, and climbed the tree, going to the branch. As soon as he reached the branch, he turned back and came back with his face downward. As soon as he came to the ground, he took Mouse-Woman and swallowed her whole; and as soon as he had swallowed her, she went right through, out of the anus of Ya'x'st!ał.

Then Mouse-Woman spoke, and said, "Oh, my dear! now you have imitated Cannibal-at-North-End-of-World. Go and walk to the far end of this lake. Look at what is standing there. It is the Cannibal pole of Cannibal-at-North-End-of-World. As soon as you reach the Cannibal pole, and when the raven in the middle of the Cannibal pole sees you, he will utter the raven cry, calling Cannibal-at-North-End-of-World. Just stand under the Cannibal pole, waiting for Cannibal-at-North-End-of-World to come. As soon as he comes home from mountain-goat hunting, he will go right to his Cannibal pole, and he will go up, climbing upward, climbing the pole, going to the "snapping-beak" sitting on top of the Cannibal pole. That is the servant who gets food for Cannibal-at-North-End-of-World throughout the whole number of days. We will not go together. When Cannibal-at-North-End-of-World arrives, he will ask you what you want, and then I shall show myself, and I shall say that you want supernatural power; and you shall never speak, for I shall still answer on your behalf, for I shall pretend to be able to hear (your thoughts)." Thus she said to him. Now go up!" Thus she said.

Immediately Ya'x'st!ał walked, and went to the place where the Cannibal pole was standing. He did not walk for a long time when he arrived at the Cannibal pole. As soon as he stood under it, the raven in the middle of the Cannibal pole began to utter the raven cry, but Ya'x'st!ał never looked at it. He had not been standing long under the Cannibal pole when he heard Cannibal-at-North-End-of-World coming, uttering the Cannibal cry, and also his whistles sounded like the different kinds of birds. It was not long before he stood under the Cannibal pole. Then Cannibal-at-North-End-of-World was startled when Ya'x'st!ał stood by his side.



Cannibal Pole of Yax'st!ał (see p. 433).
On top, man, underneath, raven with open beak and "antlers," which actually represent the raven's feet shown over the eyebrows; at the bottom, Dzô'noq!wa with open mouth, with man's face on forehead (from a sketch).

As soon as Cannibal-at-North-End-of-World recovered, he spoke, and said, "O friend! what are you doing here?' Immediately Mouse-Woman spoke at the other side of the Cannibal pole, and said, "The tribe has met for a winter-dance, and he has disappeared: therefore he came to get your dance to be a Cannibal." Thus said Mouse-Woman to Cannibal-at-North-End-of-World.

Immediately Cannibal-at-North-End-of-World agreed to her word. "Go on, and watch what I am going to do on my Cannibal pole, that you may take my place and climb up, climbing this pole, when I come down!" Thus said the great one, uttering the Cannibal cry. Then he did the same as Mouse-Woman had done when she had showed Ya'x'st!ał; only this was different, that as soon as he got to the top of the Cannibal pole, and he turned down the Cannibal pole with his face downward, he uttered the Cannibal cry, and entered the mouth of the man on top of the Cannibal pole; and he came out at the mouth of the raven in the middle; and when his body was out of the raven in the middle, he uttered the Cannibal cry, and entered again the mouth of the man under the raven, and he came out of the mouth of the Dzô'noq!wa at the bottom of the Cannibal pole, and he uttered the Cannibal cry when he came out of it. Then he stood on the ground. Then he sent Ya'x'st!ał to go up also. (See plate at end of volume.)

Immediately Ya'x'st!ał uttered the Cannibal cry, and he did the same as (the other one) had done. He just went to the top of the Dzô'noq!wa at the bottom when he came down again. Then Cannibal-at-North-End-of-World did the same as he had done before; and when he came down again, he sent Ya'x'st!ał to go again, and Ya'x'st!ał went again. He came to the top of the man on the forehead of the Dzô'noq!wa and came down again.

Then Cannibal-at-North-End-of-World went up again, and did just as he had done before. As soon as he had come down, he sent Ya'x'st!ał to go again. He went at once, and he arrived on the antlers of the raven in the middle, and came down again. As soon as he came to the ground, he saw Cannibal-at-North-End-of-World watching. It was not long before he saw what he looked up for; for he saw the snapping beak, the Servant who was getting food, coming quickly, flying and holding in his talons two persons.

He came and sat on top in the middle of the head of the man on the Cannibal pole. Immediately Cannibal-at-North-End-of-World uttered the Cannibal cry and climbed up, climbing his Cannibal pole. As soon as he reached the snapping beak, he took the man from the right foot of the snapping beak. Then he swallowed him whole; and he returned along his Cannibal pole coming down, going through the mouths of the figures of his Cannibal pole. As soon as he arrived at the place where Ya'x'st!ał was standing, he took him and swallowed him whole; but Ya'x'st!ał went right through (and came out) at his anus.

Then Cannibal-at-North-End-of-World sent Ya'x'st!ał to go also. He climbed up quickly, climbing the Cannibal pole. Then he arrived at the man on top, took the man that the snapping beak held in its left foot, and swallowed him whole. Then he

returned along the Cannibal pole, and went in at the mouth of the man on top. Then he showed himself again through the mouth of the raven in the middle, and uttered the Cannibal cry. Then he went in through the mouth of the man under it, and he came and showed himself through the mouth of the Dzô'noq!wa at the bottom, and uttered the Cannibal cry. As soon as his body came out, he took Cannibal-at-North-End-of-World and swallowed him whole, and he also went right through (and came out) at his anus.

Then Cannibal-at-North-End-of-World spoke, and said, "Oh, my dear! now you have obtained my dance. Only take care! Don't hurt it, else you will stay with me." Then he invited Ya'x'st!ał into his house to teach him his four songs. It did not take long before he knew the four songs. Then Cannibal-at-North-End-of-World warned Ya'x'st!ał (and told him) to take care; and (he told him) to swallow one man of his own tribe every fourth day. "If you do not do as I told you, you will stay with me, for I shall know what you are doing." Thus he said.

Then Cannibal-at-North-End-of-World called Ya'x'st!ał out of the house, after he had put red cedar-bark and a neck-ring on him; and they went to the place where the Cannibal pole was standing. Then Cannibal-at-North-End-of-World pulled out the Cannibal pole, and he slapped it all along its whole length. Then it became thin; and then he slapped its ends with his right hand, and the Cannibal pole at once became short. Now it was the length of four of our fingers, and its thickness was that of our little finger. Then Cannibal-at-North-End-of-World tucked it in the cross neck-piece of the red cedar-bark head-ring of Ya'x'st!ał. After he had done this, Ya'x'st!ał was sent to go home. Ya'x'st!ał came at once, walking,—Now he was wild with his cannibalism: therefore he did not know how long he was walking. Then he saw his uncles looking for him at the river of Steelhead-Salmon Place. Immediately Ya'x'st!ał took hold of his little uncle and swallowed him whole.

Immediately he came, to his senses for a short time. Then he told his two uncles that he had been to the house of Cannibal-at-North-End-of-World, and that therefore he was now a Cannibal, and that he had to eat one man of his tribe every fourth day; "and also if I am not allowed to do so, I shall be taken away by Cannibal-at-North-End-of-World. Go on, clear our house! and after you have cleared our house, ask my father to ask Cooked-in-Water, his slave, to sit outside of the house, on the right-hand side of the door of our house, when I show myself." Thus said Ya'x'st!ał. Now his name was Cannibal.

Immediately the two uncles of Cannibal went home and reported to his father, First-Property-Giver, what the Cannibal had said. Immediately the house was cleared that day. Then late in the night, when they had finished, and when day just came in the morning, Cannibal came, uttering the Cannibal cry behind the house of First-Property-Giver. Immediately he awakened all the uninitiated winter-dancers. There was no sound that was not made by the whistles of Cannibal.

As soon as all the uninitiated winter-dancers had come into the house, Cannibal came, uttering the Cannibal cry at the south end of the village. Then the uninitiated

winter-dancers went out to capture the Cannibal; and as soon as the uninitiated winter-dancers had obtained Cannibal,

First-Property-Giver asked Cooked-in-Water, the slave, to go and sit in front of the house, at the right-hand side of the door. The slave obeyed at once the words of his master. He had not been sitting long in front of the house, when Cannibal came and took him and swallowed him whole. As soon as he had eaten the whole slave, he entered the dance-house of his father, and he went to the rear of the house, and took off what was in the neck-piece of his head-ring of red cedar-bark and put it down.

Immediately the Cannibal pole was of the right size in thickness and length, and the carvings were on it. Immediately the Cannibal climbed up, climbing the pole. He went to the top and came back, and went through the mouths of the carvings. As soon as he had been up four times, he stopped. Then he himself sang the four songs, for the people did not know the songs of it.

After four days he was wild again. Then he took a chief of the clan Song-Dancers and swallowed him whole. Spouting-Whale was the name of that chief: therefore the Song-Dancers and the A'waîLEla hate each other up to this day.

Now the Cannibal was feared because he always swallowed people of his tribe. Therefore first menstrual flow of four virgins was taken,—their white cedar-bark which was soaked in menstrual blood. Then the Cannibal was taken and was tied to a stake in the rear end of the house. Then one of the pieces of white cedar-bark taken from one of the women was put down at his right side in front, another one at his right side behind him, and another one on the left-hand side in front of him, and one on the left-hand side behind him. Then they were lighted with fire. As soon as they began to burn, they were blown upon by the four virgins, so that the smoke went towards the Cannibal. As soon as the fire was extinguished, the Cannibal spoke, and said, "Good-by! You have brought me bad luck." Thus he said, and disappeared with the Cannibal pole.

32. Q!ô'mg'ila.

Tradition of the Clan G'i'g'îlgam or Awo'o of the A'waîLEla.

('Told by and NEg'ê' and Hâ'nidzEm'.)

Q!ô'mg'ila lived in his house on the fighting hill (xusE'la) of his village, a little back of the river Ha'nwad at Â'LEgEmla. He had three children, two sons, named Łâ'x?unâla and Wâ'x?id and a daughter, named Xô'gumga. They were the first people at this place. He said to his children, "Don't be lazy, and look at the river and see if there is anything in it. Perhaps there are fish in it." They went down to the river; and when they saw a salmon swimming about in it, they told their father, "There is a salmon in the river," and the father told them to look again. When they saw it again, he asked them to catch it. Then he himself went down and lay down, his back leaning against a stone, at the place where he was accustomed to lie, and looked at his children. His children caught three salmon; and they were glad that they had them, because they had nothing to eat.

Then he gave a feast with his salmon. The people came and sat down around him, and he spoke, and said, "Don't let us sit here all the time. Evidently there are many salmon below, about which we have never known before. Let us move down the river, and let us divide the fishing-places among ourselves, that we may have enough to eat." And they did as he told them. They went down the river and took their fishing-places. Xô'gumga took the place farthest up the river, and Łâ'x?unâla took a place at the lowest part of the river, according to the order of their birth.

Wâ'x?id, however, did not do anything. He used to dress up and to sit about idly. He only thought of the pretty girls in the village.

Xô'gumga went to her fish-trap, and found salmon in it. She split them, roasted them, and placed them on drying-poles. Then she went to get more, cut them, and roasted them. When they were done, she found that all the salmon she had roasted before were gone. Her grandmother had been in the house; and she asked her, "Do you know what has become of my fish?" She had not noticed how they had disappeared. Then Xô'gumga said, "Why don't you watch them? You ought to look after my fish." Then she went again, caught more salmon, and roasted them. When she took them up to her house, the whole supply of salmon had vanished. Again she asked her grandmother, "Don't you know what happens to my salmon?" After this had happened three times, she resolved to watch herself. She roasted a new supply of salmon, hung them up to dry, and then she made a bow and arrows for herself, and hid to see who was taking away her salmon. When evening came, she was still in hiding in the house. After some time she heard somebody lift the roof-boards, and to her surprise she saw two large

breasts coming down through the roof, and there appeared a large Dzô'noq!wa. She shot two arrows into her breasts. Then the Dzô'noq!wa screamed and ran away through the woods, throwing down large trees which were in her way. Xô'gumga followed her. For a long time she heard her screaming.

All of a sudden the noise stopped. The Dzô'noq!wa had entered her house. Xô'gumga followed her, and saw the woman lying by the fire groaning for pain. After a little while she died.

There were four young Dzô'noq!wa was in the house, children of the old one. She killed them all by knocking them over the head with a stick. The house was full of skins, of whales, of fish, and all kinds of property, sea animals and land-animals. She cut off the head of the old Dzô'noq!wa and took it along. She was going to call her tribe to carry home all the wealth that she had found, skins of black bears, of grizzly bears, tallow, dried berries, and all kinds of food. They carried it all on their backs to their houses. Now they were rich.

Xô'gumga was married to Bâ'kwiłnuk^{u} or Hamâ'lak'aue?, a G'î'g'îlgam. After some time she had a boy, who was named Łâx?unâla. When the child was born, she took the skull of the Dzô'noq!wa, split it, and used it as a wash-basin for her child, to make it strong; and when the child was older, she made him bathe in cold water. He grew up very quickly and became very strong. Then she tried him. She told him to twist a large yew-tree which was standing behind the house. He obeyed, and twisted it without any difficulty down to the butt. When his mother saw how strong he was, she said, "I want you to go down the river to see your dead grandfather." He walked down along the river, walking behind the houses, to look for his grandfather. While he was going down the river, he tried his strength on the trees, and he twisted them down to their roots. Then he knew that he was strong.

He came to a tribe, and he was asked, "Who are you?" He said, "I am the child of Xô'gumga." They said to him, "Half of us are dead. A large Dzô'noq!wa has eaten our people, and does not allow us to go fishing." Then the boy said, "Don't speak of it." He said to four young men, "Let us go and look for the Dzô'noq!wa!" They went aboard; and when they just started for the place where the Dzô'noq!wa used to sit, they saw him sitting there. He was a giant. When he was just going, to take hold of them, Łâx?unâla took up stones and hit him in the eyes. The stones went right through his head, and the Dzô'noq!wa fell down dead. Then the boy said to his companions, "Did I not tell you that you did not need to be afraid?" Then they recognized that he had supernatural power. He went back to the village with his four companions. He did not continue his way down the river, looking for his grandfather.

At this place lived his uncle Wâ'x?id. The young man invited his uncle Wâ'x?id to play with him throwing sticks at targets (łE'mk!wayu). They began to play, and his uncle lost continually. He lost his ear-ornaments, his nose-ornaments, and at last he even lost his throwing-stick, which was ornamented at the butt-end with a rattle. Then Wâ'x?id went home. His father, Q!ô'mg'ila scolded him. He said, "All you can

do is to dress up nicely. Look at your nephew! He has even killed a Dzô'noq!wa. Now you have even lost your clothes. Do you think it is easy to get them?"

Then Wâ'x?id became angry. He jumped on top of his bedroom, wrapped himself in his blanket, and lay down. He resolved to kill himself. He got up and went through the village asking for a plaited rope. His sweetheart, a girl with an ugly lip, a piece of it being gone, gave it to him. He told her that he was going to kill himself, and she encouraged him to do so. He took the rope and went home. Then he lay down on his bed and wrapped himself in his blanket. In the evening his father called him, and said, "My dear son, arise! it is evening;" but he did not reply. Then his father gave up calling him.

In the evening his father ordered the people to go the next morning to pick berries. They got ready to start, but the young man had arisen before them. He left the house unperceived, and went to a place where a tree lay, thrown over by the wind. There he hung himself.

Ëx'p!ats!a, a younger brother of Q!ô'mg'ila, went out in the morning. He was going to make a canoe from the tree that had been blown over. There he found his nephew hanging from a branch. Then he went back home, and said to Q!ô'mg'ila, "Arise, slave! What are you doing here? Our chief is hanging outside dead." Q!ô'mg'ila replied, "Don't talk so foolishly!" But he continued, "Arise, and come out!" He went out; and there was his son, hanging there dead. All the people who were going to pick berries assembled there. They cried, and they tore out the hair of his father.[1] They pulled out his beard and his eyebrows. They turned out of the house the old people who had caused his death, tore down their house, and threw dung on top of the little house that the old people built for themselves. Then Wâ'x?id was buried. Then his father cried, and sang,—

"Evidently my son has gone right through, being made to go away.

Evidently my son has flown through, being made to fly away."

("LE'mXEntê hai'xwaxsalalîsLaxEn hai'xwêg'i?lakwa xunôkwa.

LE'mXEntê p!âLîx'salisLaXEn p!â'Lag'i?lakwa xunô'kwaê anananai'sEn xunô'kwa anê'.")

Now his father I thought, "I should like to know whether it is true that the ghosts prepare a great reception for those who go to them. It is said that they give a dance and beat time for them."

He went out to try to see the ghosts. He had not gone very far when he heard the beating of batons. Then the batons stopped again., but when he proceeded, he heard them again. Then he heard the song-masters pronouncing the words of the songs. Finally he saw the house of the ghosts. He went to the corner and peeped in. After a while, Mouse-Woman came to him, and said, "Do not be too quick when you see your son inside; then you will succeed in taking him back." Mouse-Woman went back,

[1] The narrator said here "uncle."

and the people began to beat time again. Then he saw the young man dancing in the house.

He was dressed beautifully, and the ghosts were singing for him. Then his father[2] could not withstand the temptation. He jumped into the house, and ran right up to his son, intending to carry him away; but at once every thing became dark, and he held only foam in his arms. He had lost him again. If he had waited until they beat time the fourth time, Wâ'x?id would have come back to life. Thus he lost him, and his son remained dead.

[2] The narrator said here "uncle."

33. The Blind Man who recovered his Eyesight.

Tradition of the Clan Ts!ôts!êna of the A'waîLEla.
('Told by NEg'ê''.)

The A'waîLEla, the descendants of Ts!ô'na, were hungry. They had no fish. They were travelling about looking for a river in which there were fish, and they came to Qwa?la'd There was a blind man, Âtâ'lats!eg'ał, whom his wife had left. His children, who were staying with their mother, found a salmon in the river. They ran to their father, and told him, "We found a salmon."—"Don't say that! Put a salmon-trap into the river." The children obeyed, and their mother helped them put up the trap. Soon the fish became more numerous, and the river was full of salmon. The former wife of Âtâ'lats!eg'ał caught fish in the trap, and forbade her children to give any to their father. When he asked them whether they had salmon, they said that there were none. The woman ate all the salmon alone. She only gave a little to the children to keep them quiet. This continued for a long time.

One day the children saw something black on the other side of the river. They told their father about it. He replied, "Don't say that! Maybe that is what your dead grandfather used to call a black bear." They gave him his bow and his arrows, and upon his request they pointed the arrow at the bear. Then he spanned the bow and let go the arrow. He hit the bear. The old man said, "That sounds as though I had killed it." Then the woman, who was standing behind him, said, "No, you did not hit it; it has gone." She, however, went across the river, skinned the bear, and ate the meat.

Another day the children saw something red on the other side of the river. The old man said, "Maybe it is a deer. Give me my bow." The woman pointed the arrow. He shot and killed the deer. He said, "This sounds as though I had hit it." But the woman claimed again that he had missed it. She said, "I have been across, and I looked, but you have missed it."

Another day, when the children were playing again, they saw something white. They shouted, "We see something white above us!" The old man said, "Surely, that is a mountain-goat." He said, "Get ready, and I will follow you. Take me up the mountain; I will hold on to you." The children went up, took the old man along and he shot the mountain-goat. Then they took it down again, and they had plenty to eat. His wife ate all the tallow. She would chew it, and put it on the end of a stick and melt it near the fire, and then she would suck it, as the Indians are accustomed to do.

A few days after, the children saw four mountain-goats. Then again they took up the man, who shot them. The mountain-goats fell down the mountain. Then he asked his wife, "Do you see where it fell down?" She replied, "Yes, do you say so that I may eat all the tallow?" Again he asked her, and she again replied the same. Finally he became impatient, and said, "Yes, go and eat and suck all the tallow, but lie down on the rocks on your stomach when you are through eating." Then she ate all the tallow, and she drank much water. Thus she was transformed into a mass of tallow; and then she became a stone, which may be seen here to this day.

Then the blind man said to the children, "Let us go up the river and see who lives there." They went on; and soon they saw a bear, which he killed. They went on, and next he killed deer and elk and all kinds of animals. They came to another place and built a house. Then he said to his children, "Stay here, children! I will go on ascending the river. Wait here until I come back; and don't be afraid if I should stay away a long time, even if it should be several years. I must go to the place where I want to go." Then he left the children and went up the river.

He came to a lake, from which the river flows. There was a jam. There he staid, and soon he felt the place moving. It rocked from one side to the other, and the lake also began to rock. He also heard a noise. Then he thought, "There must be something supernatural in the lake." And he went into the lake and sat down. A Loon appeared in the middle of the lake. It went to him, and said, "Come to me! Sit down on my back!" The man replied, "Thank you, friend." Again the Loon said, "Come!" The man replied, "I am blind. I cannot see." Then the Loon said, "Hold on to me; and when your breath becomes short, poke me." He stepped on the back of the Loon, who dived. After a little while the man poked the Loon. He arose. When they came up, the Loon said, "Try harder if you want to get what you desire." Then they dived again. They staid under water a long time, and finally they came back to the place where they had first dived. He did not poke the Loon until they had come up again. Then he saw with surprise that the place where he had been was at the door of the house where he wanted to get supernatural power. Somebody took him in on his back. Somebody asked, "What does our friend want?" The reply was given, "He wants to have supernatural power." He did not say anything himself; but the Listener knew his thoughts. Then they restored his sight, and they gave him the power to become rich easily; and they gave him the death-bringer and the water of life. Then he went back to his children.

He went down the river and reached his house. There he found his children all dead; only the bones were there. He gathered them, put them together, and sprinkled them with the water of life, and they revived. They rubbed their eyes, and said, "How long did we sleep?"

The father said to them, "Get ready! Let us go down to the mouth of the river. I am now another one; I am not what I was. We will go back and take revenge on your stepmother." They reached their house, and he revived the stone that had been his wife. Only her head could be seen; the rest of her body was stone. She said, "Thank you, master! Now you have obtained what you desired to have." And she asked him to

revive her entirely. She said, "Have pity on me!" and he replied, to take his harpoon which he had obtained at the lake. It killed all kinds of animals. The child went out, and soon came back bringing some seals. "These we will eat. I cannot eat what you give me." Then Ts!ô'na was ashamed. Then Âtâ'lats!eg'ał killed many animals, and gave them to his tribe, who were hungry.

While the people were still eating, a canoe was seen coming, in which there were many people. The people said, "A canoe is coming. Maybe they want to make war on us." Then Ts!ô'na put on his bird-dress. He went out; and it began to thunder, and it be-an to rain and to hail, and the canoe foundered before the warriors could get ashore. He did so because he was angry because his brother had declined the food he was going to give him. But now he was satisfied. Then he said to his children, "Don't let us remain this way. Let us call our brother, and let us invite in all the different tribes, and let them eat what we have killed." Then the children went out to invite in the other tribes. They came with their wives and children. They were wondering what kind of food they were going to receive. Then Âtâ'lats!eg'ał arose, and said, "We invite you for this: bear, mountain-goat, deer, seal, and all kinds of animals. I will give them to you, for I feel that you are the way that I used to be when I was blind. You have not much food. Maybe there are no salmon in your river, as it used to be at my place. Come on! I will divide all this among you." Then the men, the women and children, divided what was given to them, and they ate as much as they wanted.

Then he said to his children, "Let us visit our brother behind that point of land." That is the place where his brother Ts!ô'na lived. When he reached there, his brother said, "I understand that you obtained supernatural power. I felt that you were coming, and I am glad to see you." He led him to the rear of the house. Then Ts!ô'na put on his thunder-bird dress, and said, "Stay here while I go hunting and looking for fish." While he was away, his guests were sitting there. They heard the thunder four times when he was catching his salmon. He carried it home; it was the double-headed serpent. He put it before his guests. As soon as Âtâ'lats!eg'ał saw the double-headed serpent, he looked at it, but declined to eat. Ts!ô'na urged him; but he simply said, "Give us something else to eat. I do not eat the kind of salmon you give me. Let us go and see what we have at our village." Then he sent one of his children, and told him "Yes, I will do so; but I will take revenge for your badness." She begged his pardon, and promised not to do again what she had done. She said, "Your children shall be my children, and I shall love you as I love them." Then she asked for her life; but he said, "You may live, but I shall punish you." He sprinkled her with the water of life, and her whole body came out of the stone. Then he struck her with his hands, and she ran about as a deer. Again he sprinkled her with the water of life, and her head appeared out of the body of the deer. She asked him to have pity on her; and he said, "Yes, but I shall return what you did to me." He sprinkled more water of life on her, and she became a woman again. Then he said, "You shall be a woman of the woods (bEk!u's)." Then she became a woman of the woods. She ran back into the woods; and there she has staid ever since, as the woman of the woods of Q!wa?lâ'd.

[Redactors note: The last three pages of this are scrambled, apparently due to a printer's error. The story continues from the end of p. 450 ("Only her head...") to the top of p. 452 ("...could be seen"). Then from the end of p. 452, it apparently starts in the middle of p. 451 ("Then he said to his children...") and runs to the end of p. 451 ("Then he sent one of his children, and told him..."), to the top of p. 451 ("..."Yes, I will do so;") and finished in the middle of p. 451 ("...she has staid ever since, as the woman of the woods of Q!wa?lâ'd"). I have rearranged the text so the narrative is consistent—JBH.]

34. Song-Dance.

Tradition of the Clans Q!a'mq!amtalał, Q!wê'q!waênox^{u}, and P!ê'p!awiLênox^{u}, of the DEna'x'da?x^{u}.

Song-Dance (Q!a'mtalał), Always-staying-at-Olachen-Place (Dzâ'wadalalîs), Born-to-fly (P!â'Lelag'i?lak^{u}), Xa'niatsEmg'i?lak^{u}, and Only-One (?nEmô'gwis), the ancestors of the DEna'x'da?x^{u}, came down from the sky. They lived at the upper end of the inlet. Song-Dance (Q!a'mtalał) built a house at the mouth of the river, opposite the house of Always-staying-at-Olachen-Place (Dzâ'wadalalîs). His wife was X'î'nt!alaga. He was a shaman, and wore a head-ring of cedar-bark dyed red, which he had on when he came down from the sky. His house was very long, and the front had four doors. Q!â'nêqê?lak^{u}, when he came to meet him, stood behind the house and looked at Song-Dance, who was engaged in driving piles into the river to make an olachen-trap. Q!â'nêqê?lak^{u} thought, "Drop it!" and the pile-driver dropped into deep water and went down. Then Song-Dance cried, "Op, op, op, op!" at the same time moving the palms of his hands a little ways upward. Then the pile-driver came floating up again. This was repeated four times. Then Q!â'nêqê?lak^{u} went down to meet him, and said, "This is enough. It is true, what I heard; you are a man of supernatural power (nau'alak^{u}). Please give me part of your cedar bark ring. That is the only thing for which I ask you." Song-Dance gave him a piece of the cedar-bark, and put it around his neck. Q!â'nêqê?lak^{u} said he was going to show it at the place he was going,—to visit.

When Song-Dance's children—P!â'Lelag'i?lak^{u}, his eldest son; Nau'alagumga, the next one, a daughter; and K'!ê'Estaliła, his second daughter—saw what had happened, they resolved to show that they also had supernatural power. They told their father to make his house ready, saying that they saw the Deluge coming. Song-Dance prepared his house. He caulked all the cracks and closed the doors; and when the Flood came, it just covered the house, in which they staid unharmed.

After the waters had receded, P!â'Lelag'i?lak^{u} and his sisters went up the river to look for a mountain that had not been covered by the Deluge, there to save themselves if the waters should return. They found it.

On their way back they saw in the water some fish which looked like worms. His sister said, "These must be the olachen of which our grandfathers spoke. Step on that log and drive them ashore. They are so fat that they melt over the fire." They caught

them with their hands in the water, and they boiled them, and they now knew that they were the olachen.[1]

Then the sisters danced their shaman's dance. Afterwards they started to go down to the mouth of the river. There they found a large log of driftwood. They went ashore; and while the sisters staid there, P!â'Lelag'i?lak^{u} was preparing to continue his journey. just at that time a canoe came up the inlet. P!â'Lelag'i?lak^{u} was sitting on the drift-log, and he asked the people who they were. Their chief said that he was Wä'qaê. P!â'Lelag'i?lak^{u} asked him where he was going, and Wä'qaê replied that he was going up to see his river. Then P!â'Lelag'i?lak^{u} said, "Is it your river? I did not know that."—"Yes, it is my river," replied Wä'qaê. Then P!â'Lelag'i?lak^{u} asked, "What kind of fish go up this river," Then Wä'qaê mentioned all kinds of salmon. P!â'Lelag'i?lak^{u} asked, "Is that all?" and Wä'qaê replied, "Yes, that is all."—"Nothing else?"—"No, nothing else," Then

P!â'Lelag'i?lak^{u} said, "I was inclined to believe you first, but now I do not believe you. If the river belonged to you, you would have named all the kinds of fish. You do not know what is running in my river. It is the olachen, not the others. The olachen is fat, and melts when you put it near the fire."

Then Wä'qaê became angry, and said, "Little slave, what are you talking there?" and turning to his men, he ordered them to take him into his canoe and enslave him. The men went and tied him. P!â'Lelag'i?lak^{u} said to his sisters, "Don't move away! Wait until I return." Wä'qaê travelled down the river with his slave. When they came to Dô'x?walits!ênê?, they poked him, and said, "Why don't you fly away? We thought you had supernatural power. Why don't you fly back home?" P!â'Lelag'i?lak^{u}, who was tied firmly, began to move his back, and he heard the tearing of the ropes with which he was tied. He said to his enemies, "It is not difficult for me to get away." Then they pushed him again and made fun of him. When they saw his attempts to free himself, they laughed at him; but suddenly, with a great effort, he freed himself, and flew up, carrying the canoe along until the thwart by which he held it gave way. They tried to hit him with poles, while he pretended not to be able to fly well; but suddenly he flew high up, and disappeared from their view.

[1] The narrator remarked here that the people who had been exterminated by the Flood evidently had known and caught olachen.

35. Dzâ'wadalalîs.

Tradition of the G'ê'xsEm of the DEna'x'da?xᵘ.

('Told by NEg'ê' and Hâ'nidzEm'.)

Dzâ'wadalalîs was sent down from the sky at the time when mountains and rivers came into existence. He came to a pretty place called L̲ô'gwal?Eldzas. With him came a woman named L̲êg̲Ekwi'?lakᵘ. They had four daughters. The oldest was Wâ'numg'ilayug̲wa; the second, G̲u'ntêlag̲; the third, Ë'k'!âlalîsEmêg̲; the fourth, Ë'k'!alalälî?laku. With him came his house, which had a snapping door. The corner-posts of the house-front were grizzly bears. Dzâ'wadalalîs was so famous, that people from all over the world came to see him. The door of his house was open; but whenever a person wanted to enter, it closed. Thus many people were killed. There was a seat in the rear of the house the back of which was stone. On the seat was a mat which was covered all over with sharp stone spikes (tE?na').

Q!â'nêqê?lakᵘ came southward, starting from the north. He visited all the tribes, trying to find a wife. On his way he came to Knights Inlet. When he was passing near Alert Bay, he threw all his clothing out of the canoe. This was transformed into the numerous islands that lie between Vancouver Island and Knights Inlet. At that time the mountains were all bare. He threw his comb on the mountains, and it was transformed into trees.

While on his way, the Ma'malêleqala saw him. They shouted, "What are you going to do, lord (?mâ'?mêLasai')?" and he replied, "I am going to marry the daughter of Dzâ'wadalalîs." The Ma'malêleqala answered, "You are foolish. Do you know what is going to happen? He is very dangerous. Nobody who enters his house leaves it again alive." Q!â'nêqê?lakᵘ said, "Let us go ashore to see them." Then he threw something ashore, and said, "You shall be the deer of later generations." He went on.

When he came to G'iô'x, the people saw him. They shouted, "Where are you going?" He replied, "I am going to marry the daughter of Dzâ'wadalalîs." The people answered, "Take care! He is dangerous. Nobody escapes alive from his house." Then he approached the shore, and threw fish to them. For that reason the river of G'iô'x is full of salmon.

Then he came to Q!walâ'd or T!ô'qo?yu. The people there shouted, "Where are you going?" He replied, "I am going to marry the daughter of Dzâ'wadalalîs." They replied, "You are foolish. He is very dangerous. Nobody escapes alive from his house. Look at my face! It is cut all over. I have tried to marry her, and I lost all my hair." While he was still speaking, this man suddenly became a mountain, which may be seen up to the present day. On account of its scar this mountain is called K'!ê'k'!êLEmakᵘ.

He went on and came to Ha'nwade. There he was called again; and the people asked, "Where are you going?" He replied, "I am going to marry the daughter of Dzâ'wadalalîs."—"Take care!" they answered. "He is dangerous, but we wish you success." In return he threw some boiled salmon ashore. Therefore there are many salmon in the river of Ha'nwade.

Then he came to Â'snak'!a. There he saw many people on the beach who were digging cinquefoil (t!Exsô's) and clover-roots (L̲Ex'sE'm). He went ashore at L!â'qwaxstelis. He saw smoke rising and went near. He saw that geese and ducks were in camp there, who were steaming their roots on red-hot stones. He went ashore and sat down next to them, and he noticed that they were all blind. The birds at once scented him, and one of them said, "I wonder whether our lord, G'î'î, is here! I smell Q!â'nêqê?lakᵘ." Q!â'nêqê?lakᵘ took up what they were steaming to look at it, and he asked, "What are you steaming here?" They replied, "Cinquefoil-roots." Q!â'nêqê?lakᵘ responded, "This is what ravens eat. Are you blind? Those are not roots." They replied, "We cannot see." He called them to come near, and he spat on their eyes and questioned them, and asked whether they could see. They said, "No, we cannot see." He spat on their eyes a second time, and still they said they could not see, although they were immediately able to see, but they desired to have still better eyesight. A third time he spat on their eyes. Then they said they could see a very little. After he had spat on their eyes a fourth time, and when they were not yet content, he said, "Your eyesight is good enough. If you should be able to see still better, you would see all the monsters under water." Then the birds, who were now able to see, asked him, "Where are you going?" He replied, "I am going to marry the daughter of Dzâ'wadalalîs." They said, "He does not live far from here, just above us." Then Q!â'nêqê?lakᵘ left his canoe ashore, and continued walking up the inlet. He left two seals there which he had carried along as travelling-provisions.

When he turned the point and reached the mouth of the river, he heard a noise. There he saw a person moving about whose head was moving from side to side; and when he came near, he saw that it was a woman building a canoe. He looked on for a time, and noticed that she was blind. Her infant child was in a cradle next to her. After a while Q!â'nêqê?lakᵘ went and pinched the toe of the child. The child began to cry. The woman said, "Don't touch my poor child!" He repeated this three times; and the woman said, "What causes my child to cry, although it never cried before? Somebody must be here. Don't do that!" Then Q!â'nêqê?lakᵘ said, "What are you doing here?" She replied, "I am making a canoe." Q!â'nêqê?lakᵘ asked, "Are you unable to see what you are working at? You have cut right through it with your adze. Are you blind?" She said, "I am blind. I cannot see what I am doing." Then he called her and spat on her eyes, and asked, "Can you see now?"—"No," she replied. He spat on her eyes again, and now she was able to see a little. After he had spit on her eyes a third time, she could see still more; and after he had repeated it a fourth time, she could see very well. He said, "Now you can see well enough. If your eyes should be still better, you would be able to see the monsters under water." Then the woman asked, "Where are you going,

lord?" He replied, "I am going to marry the daughter of Dzâ'wadalalîs." She said, "I wish you success. Come here!" He went to her, and she rubbed his whole body with sandstone (tE?na') to make it hard. She also gave him juice of alder-bark, bird's-down, an ermine mask, and a wren mask, and told him what to do.

Finally he came to a place opposite Dzâ'wadê. There he sat down, and soon the four daughters of Dzâ'wadalalîs came to bathe. When they saw him sitting there, they said, "There is a small man sitting there, probably he is a runaway slave." And the youngest daughter ran back to her father and told him, "We have found a runaway slave." The father asked her to call him into the house, and said that he was to be their messenger and their workman. The youngest daughter went back to where Q!â'nêqê?lak^{u} was sitting, and said, "What are you doing here? What do you want?" He replied, "I want to marry the daughter of Dzâ'wadalalîs." Then the girls said, "We are his daughters. Pick out the one whom you want." Then he asked for the youngest one. He went to her, put his finger into her vagina, and the teeth tried to bite him, but he broke them out. Then her sisters were ashamed of her. He lay down with her and made her his wife.

The youngest daughter asked him to follow her into the house, and told him to follow close at her heels. She said, "When the door opens, I will go in; you must follow at once. I will go at once into my room." Then Q!â'nêqê?lak^{u} put on his ermine-skin, the girl went in, and when the door opened again, he passed through unharmed. He went into the room and staid there.

When Dzâ'wadalalîs discovered that his daughter was married, he muttered angrily, "You shall not remain alive!" On the following morning he started a large fire in the house, pretending that he intended to prepare breakfast for his son-in-law. Then he called him out of the room, saying that he would treat him well. He wanted him to believe that he was going to give a feast. Q!â'nêqê?lak^{u} put on his ermine-skin, and Dzâ'wadalalîs threw him on to the mat with sharp spikes. Q!â'nêqê?lak^{u} pretended to be dead, and Dzâ'wadalalîs threw the ermine out of the house, saying, "Serves you right! Why do you come to make me ashamed?" but Q!â'nêqê?lak^{u} returned in the shape of an ermine.

At night Dzâ'wadalalîs heard his daughter and her husband talking together, and he said to his wife, "With whom is our daughter whispering there?" The woman took a torch and looked into the room, and replied, "Our daughter's husband is back again." Then Dzâ'wadalalîs said, "To-morrow I will treat him as my son-in-law. I will prepare a feast for him." Then he called him. "Arise, son-in-law! I will treat you as my son-in-law." Then Q!â'nêqê?lak^{u} jumped out of the room in the shape of a large deer. Dzâ'wadalalîs took it by the legs and threw it down on the seat. The deer pretended to be dead, and Dzâ'wadalalîs threw it out of the house, saying, "Serves you right! Why do you come to make me ashamed?"

In the evening Q!â'nêqê?lak^{u}, however, returned into the house. Soon the woman gave birth to a child, and Dzâ'wadalalîs seemed to have given up the plan of killing his son-in-law, because he thought that he was possessed of supernatural powers

(nau'alaku). One day he called him to go and get cedar-wood to make a cradle for the child. Q!â'nêqê?lak^{u} hid the alder-bark and the bird's down in his armpits, under his blanket. They came to a place at the mouth of the river where a large cedar was lying...

(When Q!â'nêqê?lak^{u} was in the tree, he let the alder-juice ooze out, which Dzâ'wadalalîs believed to be his blood; and blew out the bird's-down, which Dzâ'wadalalîs believed to be his brains. When he was gone, Q!â'nêqê?lak^{u} put on the wren-skin, hopped over the tree, crying, "Ts^{u}k, ts^{u}k" By jumping about on the tree he split it.)

Then he assumed the shape of a man, took one half of the cedar-tree on his shoulder, ran down to the beach, and called to Dzâ'wadalalîs, "Why do you leave your work?" and Dzâ'wadalalîs went back to get his son-in-law. Q!â'nêqê?lak^{u} took four pieces of rotten wood and told his father-in-law to cross just above the mouth of the river. Then he carved porpoises (hâ'tsawê) out of the rotten wood and threw them into the water. They began to jump against the canoe and frightened Dzâ'wadalalîs. Q!â'nêqê?lak^{u} blew and spat on them, and the water became quiet.

Then he told Dzâ'wadalalîs to paddle on; and while they were below the mouth of the river, he threw a second piece of wood into the water. Then a large tree suddenly arose out of the water, and it looked as though it were going to fall on the canoe. Then Dzâ'wadalalîs begged him to desist. "Have pity on me!" he said. Q!â'nêqê?lak^{u} replied, "I did not begin it, I am only treating you as you have treated me." Dzâ'wadalalîs was almost dead with fear. Then Q!â'nêqê?lak^{u} threw the third piece into the water, which he had rubbed into a fine dust. Then the whole water began to rise like a plank, being lifted up first on one side, then on the other. The wind began to blow, and Dzâ'wadalalîs was very much afraid. Many sea-monsters made their appearance. The chief sea-monster looked like a person. Then Dzâ'wadalalîs fainted, and his intestines fell out of his anus. Although he was in the stern of the canoe, they extended right to the middle.

After a while, when the tide rose, the sea became quiet again. Then they ascended the side branch of the river, going up to their house. Then Q!â'nêqê?lak^{u} jumped ashore and went to his wife. She said to him, "You have staid away a long time. Where is your father-in-law?" He replied, "Go and see." She went down to the canoe and found him there dead. She said to her husband, "You have overpowered your father-in-law." Then Q!â'nêqê?lak^{u} took a piece of wood and set fire to it at the end, and, beginning at the bow of the canoe, he blew the fire towards Dzâ'wadalalîs, gradually walking towards the stern of the canoe. While he was doing so, the intestines of the old man gradually crawled back into his body, and he came to life again. When he opened his eyes, he said, "Have I not slept a long time?" Q!â'nêqê?lak^{u} then took his wife and his child along. The G'ê'xsEm are descended from Dzâ'wadalalîs.

36. G'â'yusdä?sElas.

Tradition of the G'ê'xsEm, a Clan of the DEna'x'da?x^{u}.

('Told by NEg'ê' and Hâ'nidzEm'.)

One evening G'â'yusdä?sElas, a descendant of Dzâ'wadalalîs, was sitting in his house, tying a hook to the end of his fishing-pole. The end of the pole stuck out from the door of his house. While he was at work, he felt some one stepping on the end of his pole. He jumped up to see who it was, but he did not see anything. He continued his work, and soon the same happened again. Again he jumped up, but could not see anything. The same thing happened a third time. He sat down to continue his work, but again somebody stepped on his pole. He jumped up again, ran out of the house; and there he was caught by Cannibal (Ba$\underline{x}^{u}$bakwa'lanuk^{u}), who carried him away. He carried him across the mountain Laa'I$\underline{g}$Equm. There Cannibal moved his hand as though he were scooping out a little hole, and, behold! there was a pond with vertical walls. He threw the man into it and washed him in the water. Then he carried him along until he reached his own house, which was far away in the mountains. Cannibal said to him, "Take care, and do your best and imitate what you see here! Don't make a mistake!"

Then he heard the people of Cannibal beating time with their batons. Cannibal said to him, "I shall put you down near the door of my house now. Watch what I am doing; and be careful that you notice everything, that you may be able to imitate it. You shall see everything, and you shall not make a mistake." Then they entered. The people at once began to beat time, and Cannibal went around the fire dancing. He bit his people, and devoured some of them, lapping them up with his tongue. When be had gone around the fire and come back to the man, he said, "Did you see everything? You shall do the same." He continued to go around the fire. Four times he did so; then he said to the man, "Now you shall try." The people began to beat time. The man jumped up, danced around the fire four times, and the fourth time he bit one of the bystanders. Cannibal asked, "Can't you do any better?" At the same time he took hold of him, pulled his body and twisted it, in order to make him strong. Then he made him try again. The batons were beaten, and again the man danced around the fire. When he made his third circuit, he began to bite people. Now he knew almost everything that Cannibal had done. He tried twice more; and when he danced the fourth time, he imitated Cannibal perfectly. Then Cannibal said, "Now you have obtained my power. You shall be like myself. You have now obtained everything from me. Your names shall be Ba'$\underline{x}^{u}$bakwâ'lanuk^{u}, Lawu'l$\underline{g}$ês, Tâ'nis, Tâ'nisk'as?ô." Then he sent him back home.

There he was heard in the woods in midwinter on top of a mountain. Finally he came down to the village; and the people tried to catch him, but they were unable to do so. Then they made a net and caught him in it. They gave him four slaves to eat. This quieted him, and he staid there. Then the people beat time. Several times he escaped again, and they had to catch him again. They were very much afraid of him, because he devoured people and bit others. They were unable to tame him.

He had a younger brother whose name was GudESqamE'ls, and who thought he would obtain supernatural power in order to be able to tame him. He went into the woods and came to a mountain. There he heard a noise. When he went nearer, he heard somebody crying. As soon as he approached, the noise moved away again. He went on and on for many days without getting nearer. Every day he washed his body, and then he heard the noise again, but he could not reach it. Then he used the clothes of the dead to wash himself. When he had done so, he heard the noise quite near by; and after he had washed four times with the wrappings of dead people, he saw a woman. He stepped up to her and embraced her waist. Then both fell down in a faint. When he came to, he saw that the woman had long hair. She was Crying-Woman (?lE'lgwałi'laga). There were deep furrows in her cheeks where the tears used to run down. The woman said to him, "Let me go!" but he only held tighter. "You shall have what I am using." She offered him a harpoon-shaft. "If you point it towards sea-otters, seals, porpoises, or towards mountain-goats, they will fall down dead. Let me go! You shall have this, which enables you to give potlatches all the time (?ma'x̲ᵘsayu or ?ma?x̲ᵘp!êq);" but he only held her tighter. Then she offered him the water of life and the death-bringer, if he would let her go, and the large rattle for taming the cannibal. He was also given the name Life-Maker (Q!wê'q!ulag'ila). Then he let go of her. He took her gifts and put them all into his hair, which was tied together with hemlock-branches. Then he went home.

He said, "What is the noise that I am hearing?" His father replied, "Fool I don't you know that your elder sister has died?" The young man replied, "Why did you not tell me so? Where is she?" The father retorted, "On the other side of the river."—"Let us go over there and see her!" Then the father carried him across; and when he got there, he went around the grave, shaking his rattle. When he had done so four times, she revived. He took her down, and they went back to the village.

He said to his father, "Where are my elder brothers? What has become of them?" They replied, "Why do you ask?"—"I want to see them," he retorted. Then his father showed them to him. He sprinkled them with the water of life; and when he had done so four times, they all arose.

The people saw this, and they were glad of it; and they gave him their princesses as wives, that he might bring back to life their dead ones. They were afraid of him when they saw him using his death-bringer, with which he burned the other side of the river.

Then they planned how to spoil (a?mê'ła) his supernatural powers. They wanted to get their princesses back, because they were ashamed that he had all the best women as wives, and because they were afraid of him. They assembled, and talked about how

they could get the better of him. Finally they decided to invite him to a feast. There they gave him menstrual fluid, dung of wolf, and other poison, to kill him. He, however, kicked a rock away, and placed it on a point of land as a fighting hill (x̲usE'la); and there he built a house for his brother to dance in. They did not succeed in killing him with poison. Then they thought of the power of women, and they gave him all the women from all over the country as his wives. This destroyed his supernatural powers; he became an ordinary man (ba'x̲us), because he had too many wives. Finally he and his brother died.

37. ?nâ'lak!ulEm.

Tradition of the P!ê'p!awiLênox^{u}, a Clan of the DEna'x'da?x^{u}.

('Told by NEg'ê' and Hâ'nidzEm'.)

The DEna'x'da?x^{u} had been attacked by their enemies, and all were killed except ?nâ'lak!ulEm, the son of Ts!atä'i.[1]

He did not know what to do, and finally he made up his mind to look for supernatural power. He went up the river until he came to the mountain G'â'g'îldEm, on the east side of the river. He rubbed his body with hemlock-branches as he went up the mountain. Finally he reached the lake on the mountain, went into the water and washed himself. There he found the "humming-bird of the water" (k!wâ'k!umt!a), which sucked his blood. He staid in the water four days, until he was only bones and sinews. After four days, while he was sitting by the pond, a Loon came up from the lake. He said, "Oh, my dear! I wish you would become a man, on account of the state in which I am. I am deserving of sympathy. My tribe became mysterious. I am seeking something good. I am seeking supernatural power."

The Loon replied, "What is it that is called man? for am. a man. Come aboard my canoe, that we may go there."

Then he stepped on the back of the Loon, and was aboard his canoe. The Loon said to him, "Just poke me with your finger when you feel that you are exhausted, and that your breath is giving out." Then the Loon dived. He staid under water a long time, until ?nâ'lak!ulEm poked him. Then he emerged. The Loon said, "Can you not stand it any longer?" ?nâ'lak!ulEm replied, "My breath has given out." The Loon told him that he had to try to stay in the water a longer time. Again he dived and went a long distance, longer than before. Then the man poked him, and he emerged again. The Loon said again, "Your breath is too short. You must be able to stay in the water a longer time. Try your best." Then he dived again, and staid under water a long time. After they had gone quite a distance, the man poked the Loon again, and he emerged. Again the Loon encouraged him, and told him to hold out longer. The Loon dived again, saying, "You must try your best if you want to get what you desire." Again they dived, and came up again at the place where they had first gone into the water.

[1] Upon being questioned, the narrator gave this name. Those of the other ancestors were not known. Compare the story of Xâ'näts!Emg'i?lak^{u} (Publications of the Jesup North Pacific Expedition, Vol. III, p. 123). The story-tellers claimed the account given there to be exaggerated, and said that the name G̲wâ'xuma (p. 123, line 36) is that of a place near Dzâ'wadê; G̲wâ'wiłbê?, that of a place near Ha'nwadê. When I asked a friend of the DEna'x'da?x^{u} in regard to this statement, he simply said that the narrators., not being DEna'x'da?x^{u}, were envious, and detracted from the importance of the story.

The Loon had really taken him all around the lake. When he emerged, the Loon said, "You have done well. You have been fortunate. You have obtained what you desired." He advised him to stay by the shore of the lake, and told him to keep up his courage and to stay until he was given what he desired. ?nâ'lak!ulEm did not know that the Loon had taken him to the door of the house where he was to receive his supernatural power. He was sitting there when something emerged from the water. When it was coming up, it made a peculiar noise; then he saw that it was a canoe with paddles on each side, paddling by itself. It was steering to the place where he was sitting. ?nâ'lak!ulEm was afraid. Suddenly the canoe stopped, and he and the crew of the canoe were afraid of each other. He fainted. When he came to, he said, "My dear, welcome! What do you do here, my dear? Are you the reason of my being here, my dear? Are you the reason of my doing this? Do I not want you for my supernatural power?"—"Now you will have supernatural power. Now you will have good luck."

There was a man in the canoe who was the child of

Q!ô'mogwê, the chief of the underworld. ?nâ'lak!ulEm was asked, "What do you want to have?" Then he thought, "I wish to have his death-bringer and his canoe." At once a bow was brought out; and the man in the canoe said, "Now, see what is going to happen!" He put an arrow to the bow, and pointed it to one side of the lake. At once it was on fire. Then the man said, "That is the way it does. Now, this will go to you, and also this canoe." Then he was asked, ""hat is your name?" He replied, "My name is ?nâ'lak!ulEm." Then ?nâ'lak!ulEm inquired, "And what is your name?" The other one said, "My name is Xa'niats!Emg'i?ak^{u}, and this shall be your name." He continued, "The whole river of Knights Inlet is full of monsters. Take care when you go down the river!" Then the man who was given the name of Xa'niats!Emg'i?ak^{u} went down the river and killed all the monsters. He saved many of the Dzâ'wadEênox^{u}, who became his slaves. He went on to the Lê'g̲wî̲ɬda?x^{u}, pulled them into his canoe, and made them his slaves. He married some of them. They had children, and' they increased again in numbers, and they became his tribe.

Now all the tribes went to make war against the A'waîLEla. They came to Ha'nwadê, and there they fought for ten days. The warriors pulled almost all the people into their canoes as slaves, and they only waited for the last ones to be put aboard. Then the A'waîLEla sent for Xa'niats!Emg'i?ak^{u}, and asked him to help them. He came at once, going along the other side of the inlet. When he came to the cascade TsEx̲u'la, he came right across; and while he was still in the middle of the water, he began to shoot arrows, which fell down quite close to his canoe. When the people saw this, they shouted for joy, because they thought that he was not a powerful warrior. They said, "We thought you had supernatural power." But he had been shooting only with cedar-twigs. When he was near enough, he took his supernatural arrow and pointed it towards them; and the people fell into the water like kelp (pâ'pôq!wanê) and were killed with lances. Then the A'waîLEla gave their daughters to Xa'niats!Emg'i?ak^{u} to marry, and they made him many presents. For this reason the place is called Qâ'yik!waas, which is just on this side of Ha'nwadê.

Then Xa'niats!Emg'i?ak^{u} said, "Now let us make war against the paddling-passages." He meant the people of Knights Inlet. He was accompanied by his brothers, who were sitting in the middle of the canoe. Then they saw something big coming up from the water (wu'ndzêsbâlîs). He shot at it and killed it, and it was transformed into foam. They went on, and came to another place. There a man came up, standing on the back of the flat monster-fish ?nEmxx'â'lig'iû. He shot at it and killed it. Then he said, "Let us go up the river G'iô'x!" and they went along and came to a lake.

There he met a man and his family. They went to his house, and found the children outside. When they saw the canoe coming, they ran in and called their father, who told his children to invite the strangers to come into the house. When they came ashore, they were asked, "Where are you going?" They replied, "We are just paddling about. We heard that there were monsters at this place, and we want to see them." Then they were warned. "Don't go! Nobody returns who goes that way." But they merely said, "Give us something to eat. We will continue our journey." Then the man ordered his children to follow the strangers, to see what was going to happen to them. When they went on, the water was perfectly smooth; and Xa'niats!Emg'i?ak^{u} said, "I thought this was a place of monsters." Then he saw herring jumping in the water, first one, then another. The water began to boil, and became wilder and wilder. He said, "Do you want to frighten me?" Then the herrings became more and more numerous. They jumped over the canoe, and he saw that there was a man in each herring. He tried to shoot them with his four arrows, but they had no effect upon them. They became more and more numerous, and he was drowned.

38. X̲wâ'x̲was.[1]

Tradition of the G'î'lg'îl̲gam, a Clan of the Nimkish.

X̲ wâ'x̲was was the ancestor of the G'î'lg'îl̲gam. When the Deluge came, he assumed the form of a salmon and went into the lake at the foot of the mountain Xa'wolê, at the upper part of Nimkish Lake. When the Deluge subsided, he landed at Flat Place (Ôdzâ̲'?lî̲s). There he lived all by himself. After some time, Kunô'?sila came down in the form of the thunder-bird and joined him. X̲wâ'xwas built a house. He prepared the posts and put them up, and then he made the beams, but he did not know how to raise them. Kunô'?sila took them up in his talons and placed them on top of the beams. The name of X̲wâ'x̲was's house was Only-House-on-Prairie (?nE'msg̲Emdzâ'?las). In front of his house is a rock which was called Thunder-Bird Place (Ku'n?was). This is the place where Kunô'?sila used to have his salmon-trap, and where he caught birds in snares.

After some time X̲wâ'x̲was became sick. He had a sore (a'mta?), which increased in size, and which could not be cured. Finally he died. This disease was inherited in his family, so that it finally became their crest. All the members of his family are liable to die of the same disease.

('Second Version, told by NEg'ä, a Nimkish'.)

In the beginning X̲wâ'x̲was was a salmon. When the Deluge came, it carried the salmon up the mountains. When the waters subsided, the salmon landed at Flat Place (Ôdzâ̲'?lî̲s) and began to build a house which he intended to name Only-House-on-Ground (?nE'msg̲Emdzâ'?las). He searched for stones to make a stone axe, and found some on the bank of the river. Then he began to hew two heavy posts for his house. He had his hair tied up in a knot on the back of his bead. While be was working, he suddenly heard a loud noise behind him, a short distance down the river. He turned round and saw a large thunder-bird which had alighted, each of his feet resting on one of two large bowlders that lay quite a distance apart. Then X̲wâ'x̲was said, "O master! I wish you were a man, so that you might help me in my work." Then the thunder-bird took off his feather garment and his mask, and showed his face. He said, "I will help you." He flew up and lifted in his talons a large log which X̲wâ'x̲was had cut for the beam of his house, and laid it on top of the post. Then he alighted again and took off his feather garment. He told his bird mask to fly back to the sky, and said, "You shall be heard when one of my descendants is about to die." Then the bird flew up

[1] See Franz Boas, Indianische Sagen von der Nord-Pacifischen Küste Amerikas, p. 147; see also p. 83 of this volume.

into the sky. The man took the name Kunô'?sila. He built a house at Flat Place, and both he and X̲wâ'x̲was became the ancestors of the G'î'lg'îl̲g̲am. Kunô'?sila's son was Ê'wag̲it, whose son was Wâ'xowit, whose son was Anx?anwîs̲ag̲amê?, whose son was Ha'mdzid, whose son was Yâ'g̲oL̲as, whose daughter was ?nE'mnas̲âlaga. She was the aunt of NEg'ä', who told the story. One of the recent descendants of X̲wâ'x̲was was Yâ'qał?Enâla.

39. ?nEmô'gwis.[1]

Tradition of Sî'sEnLê?, a Clan of the Nimkish.

?nEmô'gwis travelled northward, coming from Seymour Narrows. He made war upon the people and destroyed many villages. Finally he went up Nimkish River, and came to the mountain Ts!Ex'ê'wak^{u}. There he acquired supernatural power. A goose (nEla') came to live with him, assumed the form of a person, and became the ancestor of his tribe. They lived in Foundation (X̲ulk^{u}). When the goose assumed the shape of a person, his wife also became a human being, and they had many children. They came to be a bad people. ?nEmô'gwis and the goose are the ancestors of the Sî'sEnLê?.

?nEmx'â'likô is also given as the name of the ancestors of the Sî'sEnLê?.

[1] See Boas, Indianische Sagen, etc., p. 166; also p. 7 of this volume.

40. Gray-Face (Ô'xsEm) and Twin (Yîkwî'ł).[1]

Tradition of the Ts!êts!êłwa'lagamê?, a Clan of the Nimkish.
(Dictated by NEg'ê'.)

LEla'g'inîs, the father of Gray-Face and A?mê'LEs, lived at Flat Place (Ô'dzâ'?lîs). The name of his wife was ?mâ'xulayugwa, who belonged to the clan K'!k'aê'nox^{u} of the A'waîLEla. Twin, a member of the clan Ts!êts!êłwa'lagamê?, lived at Foundation (Xulk^{u}). He was jealous of Gray-Face on account of his wife. They were enemies. One day Gray-Face and his father visited the people at Foundation. Before they landed, Twin's wife came down to the beach, and told Gray-Face that if he should land, the people would kill him. Gray-Face's father and his friends, who had not been warned, went ashore, And all were killed.

When Gray-Face saw what was happening, he pushed off his canoe and crossed the river. He was pursued by his enemies; but he ran into the woods, and they were unable to overtake him. Some of them launched their canoes and poled up the river, expecting to find him. When they came to his village, they found Gray-Face's younger brother, A?mê'LEs, who was catching trout below the village, and struck him with their paddles, so that he fell into the water. During this time, Gray-Face passed his enemies and reached his house, when he warned his wives and the other people, who were thus enabled to make their escape.

His mother told him that his younger brother was fishing below the village, and asked him to call him. When he went there, he discovered the warriors, and soon found his brother's body lying in the water. He threw it over his shoulders and carried it, the head hanging down. Thus water ran out of his mouth, and the boy revived. They walked across land to Beaver Cove (Q!ug'î's), whence they crossed for Knights Inlet. Gray-Face paddled across on a log because he had no canoe. Before he got across, he saw warriors, who were going from Knights Inlet to Nimkish River. They discovered the log, and they were going to have a look at it, because they thought they had seen a man on it; but while they were going, one of the warriors said, "Those are seals on the log." Just at that time Gray-Face and his brother let themselves drop into the water; and the other warriors said, "Don't you see they are really seals?" As soon as

[1] The narrator said that the name of Ts!êts!êłwa'lagamê?'s son was LElâg'inîs, and that Gray-Face was a late descendant of LElâg'inîs. The intermediate generations were not known to him. See also Franz Boas, Indianische Sagen, etc., p. 150.

the warriors had left, the brothers crawled back on their log again, and paddled on until they came to Baronet Passage (DE'mlêwas). There they found a small canoe, which they mended and caulked; then they continued their journey and came to the village of Dzâ'wadê. There Gray-Face went to his uncles Q!ôłqoxsta, Q!ô'mx'stalamas, and K'!ê'k'!ilaxstâ̲la. Meanwhile the warriors whom they had met on their way to the Nimkish River had learned that LElâ'g'inîs had been killed, and that the brothers had made their escape. Then they thought that these must have been the men who had been seen on the log of driftwood.

Gray-Face and his brother were given breakfast by their uncles, and they were made welcome. Q!ôłqoxsta gave them a stone axe (Lâ̲'?yâ̲la), saying, "With this I have killed chiefs. Later on you shall prove its power."

Meanwhile the warriors came back who had learned that LElâ'g'inî̲s was dead. Then the uncles of the two young men made their house ready, and invited the warriors in. When everybody was inside, K'!ê'k'!ilaxstâ̲la, who was a great chief, arose and said, "Don't let our son stay still. Let him try what we have given him. Let us see whether he knows how to handle it." Then Gray-Face arose and killed with his stone dagger a man who was sitting next to him. Then his uncle said, "That is very good; your uncle used it in the same way. Now let us see what your brother can do, whether he can do as his father did." Then the other one arose and killed a man who was sitting in the seat of the chiefs. Then his uncle said, "Yes, you are doing as well as your father."

The people were afraid of them, and did not dare to defend themselves. Then their uncles gave them a canoe to go and take revenge. They took them to Foundation, and the canoe landed behind the point of land at the mouth of the river. Their uncles returned home to Knights Inlet. The brothers went back to their own house at Flat Place, whither the women of their tribe had returned.

Twin had his salmon-trap near Foundation. Now, the Nimkish, the tribe of Twin, heard that the brothers had returned; and they were afraid of them, for they knew that they had good weapons. They did not dare to go near them. Only those who had been kind to them went to visit them. They told the brothers that the people were willing to see Twin killed. They told Gray-Face that he might kill him, and they would then recognize him as their chief.

They planned with Gray-Face how to kill him. Gray-Face sent word to Twin's wife, who had previously warned him, and let her know that her husband was to be killed, that she should give her consent. He met her on the bank of the river when she went there in the evening to ease herself. Then he planned with her how to kill Twin. It was arranged that he should be induced to bathe and wash in the river at a certain time, and that Gray-Face should surprise him there. If Twin should make his escape, then the woman was to leave the house open, so that he might enter. Twin was, of course, on his guard. He always had his dagger tied to his wrist; even when he bathed, he carried it. Therefore Gray-Face did not attack him while he was bathing.

Then Twin's wife asked her husband to come into the house. There she dried him and combed his hair. One of his wives was sitting on his right, another one on his

left. The one with whom Gray-Face had made the plan was sitting nearest the door. While they were combing him, he held down his head to dry his hair by the fire. Then Gray-Face entered the house unheard, took him by the hair, and struck his temples with his bone dagger. One of the women cried. He was dead, and his wives went back to their parents. Then Gray-Face became chief, and his brother became his warrior. He killed all the friends of Twin.[2]

[2] The narrator claimed that the passage relating to Wê'qaê's daughter, contained in the version quoted before, does not belong to this story.

41. The Boy who disappeared Underground.

Tradition of the Ts!êts!êłwa'lagamê?, a Clan of the Nimkish.
('Told by NEg'ê', a G'î'g'îlgam of the Nimkish')

A boy, one of the nobility of the Famous-Ones, was hungry, and cried. The parents tried to quiet him, but they were unable to do so. Finally they went to sleep. The boy continued to cry until his eyes began to swell. 'Then somebody from the other side of the house cried, "Try to quiet your boy;" but the parents, who where asleep, did not reply. Suddenly the ground opened, and the boy disappeared, His crying was heard from underground, sometimes in one corner, sometimes in another. Then the parents were called, and the people said, "Where is your son? He has disappeared." The parents tried to dig where his voice was heard, but they were unable to get him. His voice moved about from place to place. Finally they gave it up. At the place where the boy had sat before he disappeared, the belly of a salmon was found. A dog had given this to him, and the boy had eaten it. This made him crazy, and was the cause of his disappearance underground.

42. K'ê'łôs.

Tradition of the Nê'nêlk'!ênox^{u}, a Clan of the Nimkish.

('Told by NEg'ê''.)

K'ê'łôs and one of his friends were fishing for cohoes salmon at a small river. When he was about to take them out of his trap, he found that the wolves had been there before, and had taken away the salmon. Therefore he became angry. He caught many fish, and tied them together with cedar-twigs. When he had as many as the two men could carry, they started a fire and roasted the salmon on spits. When they were done, they began to eat. Some of the spits were still standing near the fire.

Then a wolf came, and wanted to take some of the roasted salmon. K'ê'łôs said, "Do you come for salmon?" He overturned one of the spits, took out the intestines of the roasting salmon, threw them at the wolf, and thus burned it. The wolf cried and rolled about on the ground. Then the wolf ran back into the woods, howling. During the whole night the wolves were heard howling.

The next morning, when the noise did not stop, the two men said, "Let us go home, else the wolves might come and get us. They had not been going long when the wolves came. They took K'ê'łôs, but let his companion go. He ran home to call the people to help.

There were so many wolves, that the end of the pack could not be seen. One seemed to be their chief. The wolf whom he had scalded was also there. Part of his body had no hair.

K'ê'łôs tried to escape by climbing a tree. The wolves tried to climb the tree to get him, but they were not able to do so. Then they climbed one on another's back, but they always fell down again. Then they began to dig up the roots of the tree, until it began to fall. K'ê'łôs jumped into the branch of the next tree, but this one also fell. Thus he jumped from the first tree to the second, and from the second to the third, which was very large. The wolves nearly gave up trying to get him.

The head wolf ran about and exhorted the others to go on digging. When the third tree fell, the man jumped on the fourth tree. Again the wolves were about to give up; but their chief exhorted them, and they started again. This tree stood very far away from all others, and K'ê'łôs did not know how to escape. He thought he would save his head, and therefore he tied over his face the cedar-bark cape that he was wearing, so that the wolves should not bite it. Finally the tree fell. The wolves tore him to pieces; but before they finished, the people came. If they had come a little earlier, they might have been able to save him. They found his head wrapped up in cedar-bark, and took

it along. They handed it about and wailed for him, because he belonged to the nobility of the tribe.

K'ê'łôs had a brother, who happened to be away hunting beavers. The following day he came home. When he reached the opposite side of the river, he called his brother. "Come and take me over!" He called two or three times, but nobody replied. Then he thought, "What may be the matter? At other times he always used to come at once when I called." Then another man came and took him across; but he did not tell him what had happened, for he did not wish the brother to wail right on the river. The people made him welcome, and gave a great feast. While he was sitting there, one of the chiefs arose, and told him what had happened to K'ê'łôs. The brother could not speak. He just lay back and began to cry. He died on the spot, and the people buried him.

43. L!â'lamîn.[1]

Tradition of the L!â'L!Elâmîn, a Clan of the Nimkish.

('Told by NEg'ê''.)

L!â'lamîn built a house at K!â'k'!axLala, in the middle of the river, making a foundation of heavy logs, which he piled one on another, and which he weighted down with stones. Before he finished his house, the river rose, and the foundation drifted down the river. T!â't!Endzid and Sê'wid lived with him in the same house. They were helping him build the house. T!â't!Endzid said, "Probably this will happen every time the river rises. We shall not be able to finish the house. Let us try to build here. Let us stay with Famous-One (Ts!êł?wâ'la̲gamê?)." L!â'lamîn agreed, and requested him to ask the permission of Famous-One, who gave them a place next to his own house. He called L!â'lamîn his brother, and gave to his house the name Ku'mkumx'lalîł. The house had doors in front and in the rear. Every time a woman went by to get water, L!â'lamîn took hold of her, took her into the house, and married her.

[1] See also F. Boas, 'Indianische Sagen', etc., p. 146; and p. 83 of this volume.

44. Mâ'lêleqala.

Tradition of the Ma'malêleqala.

('Told by Lâ'bid, a Ma'malêleqala'.)

Mâ'lêleqala knew that Q!â'nêqê?lak^{u} was coming south after having left his brother ?nEmô'gwis, and that he was transforming the world. He also knew that the Deluge, which was sent by the Chief in Heaven, was coming, and that people were preparing for it. Mâ'lêleqala's house was on the island T!ô'x^{u}seXLalak^{u}, opposite Fort Rupert.

He put down large trees like the logs of a log-cabin, and caulked the openings with clay. When the Deluge came, it covered his house, but he remained inside without being hurt. When he thought that the Deluge had subsided, he and his younger brothers, Hâ'naL!ênox^{u} and G̲â'LEmaxs?ala, went out, and they found that the country was dry again. They saw much driftwood, and people were lying on it, holding on to it. Then G̲â'LEmaxs?ala took a long hook and pulled the logs ashore. They became their tribe. Hâ'naL!ênox^{u} had bow and arrows. He put a string at the bow end of his arrows and shot at the drifting logs. Then he pulled them ashore. For this reason the members of the Hâ'naL!ênox^{u} clan show a bow and arrow at their festivals.

Mâ'lêleqala wished to travel, but he had no canoe. He felled a cedar-tree and burned it out inside. At the same time he placed stones on each side, so that the fire should not burn through the sides of the wood. Thus he continued until he had made a serviceable canoe. Then he started looking for a place in which to build his house. He came to Fort Rupert (Tsa'xis). There he built a house at L̲â'L̲ek!uxLa. A shell-heap may be seen at this place.[1] His brothers accompanied him.

Now they were waiting for Q!â'nêqê?lak^{u} to come. One day when they were out in their canoe, they were met by another canoe. A man was aboard. When he came near, he asked, "What are you doing here?" Mâ'lêleqala replied, "What do you mean? Do you mean my canoe that is on the water, or do you mean the red cedar-bark on my head?" Q!â'nêqê?lak^{u} replied, "I mean the cedar-bark on your head. I like it." Mâ'lêleqala was not quite sure whether it was Q!â'nêqê?lak^{u} who had come. Then Q!â'nêqê?lak^{u} continued, "You and all your descendants shall be the first to receive red cedar-bark in the winter ceremonial."

Q!â'nêqê?lak^{u} went on. He had just come from Gwa'dzê?, where he had put the people to rights. As soon as Q!â'nêqê?lak^{u} had left, Mâ'lêleqala called his tribe in the evening, and he told them of what had happened. For this reason a meeting is always held before the winter-dance, in which the plans for the ceremonial are discussed.

[1] It is about half a mile west of Fort Rupert.

Late at night the supernatural power appeared, singing like a bird. Then they prepared for the dance of Mâ'lêleqala's daughters, whose names were Q!wâ'q!waLEmg'ilayûg̲wa and Wîlx'stasîlayûg̲wa. They made torches and assembled in front of the houses. The people carried large planks, on which the girls were dancing one after the other. The people sang, —

"Aya a haik'as mêLa, lâ'k'as amâ'sêL? yâ'wix'ilidzEmsôx awâ'sk'as?ô lâ'k'as amâ'sêL lê'li?stâlayux̲ᵘsôx awâ'łk'as?ôx mêiLaya."

The people raised the torches high up while they were singing; but when they did not close their song with the burden "awâ'ya," the two girls disappeared one after the other, and their father said that they had been taken away by the supernatural power. They staid away for a long time, and for this reason the novices continue to do so at present. (The people really hide the dancers, so that the uninitiated may think that they have been taken away by the spirit, but they always stay in the house where they are in hiding.)

One day the two girls went out. They saw something dark in the air. They did not know what it was. When it approached, they saw that it was a large bird which carried something in its talons. When it came still nearer, they saw that it was the thunder-bird carrying the double-headed serpent (sî'siuL). The bird dropped it near the girls; and when the double-headed serpent touched the ground, it became a salmon. It was quite small. Q!wâ'q!waLEmg'ilayûg̲wa went to pick it up; but as soon as she came near it, she disappeared. Nobody knew what had become of her. Then Mâ'lêleqala took a piece of wood, and went into his room, where he carved an image of his daughter, which he intended to take her place.

While he was engaged in this work, the daughter of the lost woman climbed to the roof of the house and pulled one of the boards aside. Thus she was able to look into her grandfather's room, where she saw the image, which looked just like her mother. Her grandfather called her, and said, "Yes, it is your mother. Come and look at her." The girl came down from the roof, went into her grandfather's room, and the old man strangled her because she had seen what he was doing. He wrapped her up in skin, and made a hole under the fireplace, where he buried her. For this reason the preparations for the winter ceremonial are still kept secret, and whoever sees the secrets without permission is killed.

In the evening they began the winter-dance (kwê'xala). The people took their boxes and carried them into the house for their chief. There they sat down quietly. Then a speaker arose and called Hâ'naL!ênoxᵘ to go and take the boxes. He took one of them up, went around the fire, and put it down behind the fire. Then there began to be a noise in the house, and the people sang,-

"The great one is going to be Thrower with her throwing-stick. This great Yâ'lag'ilî̲s. Hâ."

("Lâ'dzêLElalaê mâ'maq!ayasês mâ'magayû hêyâ'lag'ilidzê â'dxêsg'a yâ'lag'ilidzê. Hâ")

After they finished singing the song, they beat time, and various dancers came in one after another,—the Thunder-Bird, the Grizzly Bear, the Dzô'noq!wa, the Raven, the Fool-Dancer, the Sea-Monster Dancer (yâ'g'adalał), the Hô'x̲ᵘhokᵘ, and the Wasp Dancer. Every one performed his dance and uttered his cries. After this the people sang the following song:—

"Ah, great one, this great Yâ'lag'ilî̲s, great Winâ'lag'ilîs; great one who will take up with his hands.

Â hâ'yâhâ̲nô. Wonderful Power of madness. That is the way your father did, madness.

Almost discernible is the means by which yours would have been caused to go, with which yours would have hung (??).

This, because I really said ghost (= near by), bring close by, sitting on fire (= ghost), trembling with hands in dance (= ghost dancer)."

On the fourth night they beat time again to bring back the women who had disappeared. The old man, who would not let the people know what had happened, because he was ashamed, first showed the face of the carving he had made, pretending that it was his daughter. He had hidden some people behind the house, who imitated his daughter's voice and the voices of the spirits. Then a large board was let down from the roof, on which the figure was seated. It seemed to move about like a living person. The younger sister came back safely when the performance of bringing back the novice was held. During this ceremony the figure was shown again and disappeared again; and the people said that the woman had gone back with the spirits, and that she would never return.

It is said that this whole performance was made in accordance with the advice of Q!â'nêqê?lakᵘ. Therefore the winter ceremonial is performed in this manner.

Now, Mâ'lêleqala resolved to leave the place where he had lost his daughter. He went to Pâ'tsawê, just east of Fort Rupert. There he built a large, strong house and gave a festival to all the tribes, among whom he distributed qô'xqowî̲s (a bush with cotton-like tips [sp.?]) and pearl shells (k'ô'gwî̲s). Here his family increased. One day his children were playing in a cave on the beach, which at high water is under water. The children had put down mats, and were imitating the work of their mothers, when the tide rose and cut off their retreat. Mâ'lêleqala heard them crying, but was unable to save them, and they were drowned. While there, he found a stick with a copper attached to it, which had drifted ashore with the tide.

He made a copper plate out of it, sold it, and gave a great potlatch. This was the first potlatch. Great-Smoke-Face (?wâ'las Kwa'x'ilanôkumê?) was the son of Mâ'lêleqala.

Once he put a copper plate down at the place where the people were in the habit of drawing water, so that the first person to draw water in the morning should find it. This was his way of giving away a copper. He was very wealthy. His descendants were TsExtsExu'lî̲s, T!â't!Endzid, NôL!Eqâ'ga̲mê?, Sê'x'wuqâ̲la, L̲â'bid, Gwâ'maxalas, L!â'gôL̲as, Lâ'xlaqalîs, Lâ'L!êlîł, G'â'?dEn (= Gordon), and L̲â'bid, or Kwâ'x'ilanôkumêdzê, who told this story.

45. Nô'mas.[1]

Tradition of the Nû'nEmasEqâ'lîs, a Clan of the Łau'itsîs.

Nô'mas came down from the sky to Â'g'iwala, at Fort Rupert. While he was sitting there, a butterfly[2] as large as an eagle flew about his head, and cried "Ma, ma, ma!" three times. For this reason the people sing this burden. Nô'mas had a large house for his winter-dance, and he wore a large head-ring of red cedar-bark. He arranged a place in the rear of the house where time should be beaten on boards and boxes (qê'qElabâ?lił).

When Nô'mas came down to our world, he had a copper. When the people became more numerous, he gave a feast, during which he put his copper under the mountain. For this reason the place in Knights Inlet where the feast was given is called Copper-under-It (L!â'qwaxstElîs).

The chiefs of the Kwakiutl desired that he should come and make songs for them, because from the beginning he was a song-leader. They said, "Let our uncle come here. He is a song-leader. He shall make songs for us." Therefore the people now have songs in the winter-dance. He made the first songs.

When ?mâ'xwa, ?mâ'xwalîs, and Yîx'â'gEmê?, chiefs of the Kwakiutl, were going to marry, they said, "Let our uncle come! He has a staff with a hand on top of it." With this he took the princesses of the chiefs of various tribes. He went all over the country to get wives, even as far south as Comox.

Ts!â'mâ was the name of his child. He was called Copper-making-Face (L!â'qwag'ilagemê?) when he took his father's place. He had a son named ?nEmô'gwîs, whose descendants were, in order, Wä'LEmaxalas, Â'widê, and Kwâ'x'ilanôkumê?. This last one died recently.

[1] See also F. Boas, The Social Organization and the Secret Societies of the Kwakiutl Indians (Report of the U. S. National Museum for 1895, p. 381).

[2] It was the ghost who appeared in this form.

46. G̲â’sag’ila.

Tradition of the Na’k!wax’da?x^{u}.

G̲

â’sag’ila was a chief who had many carvings. He came from the south. He put them up when he reached the north country. He went to Gwa’wê in the country of the Na’k!wax’da?x^{u}, and there he staid. There he made a winter-dance, and his son became a cannibal, whose names were Q!â’sElîdzas, Ha?mêk’!â’lag’ilî̲s, Ts!â’xô̲stâla. This son’s son was K’!ô’gwikîlagEmê?, whose son was Q!u’mqwax’â̲’lasEmê?.

47. Q!ê'x'Lala.

Tradition of the L̲ê'L̲g̲êd, a Clan of the ?wâ'las Kwâ'g'uł.

The ancestor of the was L̲ê'L̲g̲êd was Q!ê'x'Lala. He came into existence at TSEdâ'sas in Hardy Bay, when the world was first lighted. He wore a very large head-ring, so that it had to be supported on each side. As a shaman his name was Hai'alik'ilał. His son was Hë'lik'illg'imis, whose son was Hê'x'ak'inî̲s. His son was Awâ'lasElał, whose son was TsEx?wî'd. He died recently.

48. Wâ'walê.[1]

Tradition of the Kwâ'g'uł.

Wâ'walê was a harpooneer who lived at Crooked-Beach (Qâ'logwîs)... His son's name was Gâ'dzêdalał. (The beginning of his story is as usual. He is a successful harpooneer, aid he kills seals very quickly. One day he cooks seals' heads for his boy and goes home. When it is evening, he arrives home, and finds the chief of Crooked-Beach with his wife. He sits down on a box outside of his room and scratches the walls. The woman thinks it is a mouse, and says, "I wish you would gnaw Wâ'walê's face!" Then they go to sleep. When they are sound asleep, Wâ'walê cuts off the head of the chief, which he takes along. The woman's child awakes, and she discovers that the chief has been killed. She tells the people who inquire why the child cries, that he has soiled his bed. She takes her child to his grandmother, rolls up the body in a mat, and buries it at the place behind the houses where the children used to play throwing spears.)

In the morning the children began to play. While they were throwing their spears, they would sometimes hear a peculiar noise when their spear struck the ground. As a matter of fact, the spear would strike the body of the dead chief, and as soon as they pulled it out, they discovered that there was blood or it. The children got frightened, went down to the beach, and told what had happened. Then the people dug up the place and found the body. They searched for the head, but they could not find it; and they did not know who the man was, although they thought that it must be their chief. They asked his wife whether he had been at home during the night, and she said that he had been away. Then they asked Wâ'walê's wife; and she said, "I have not seen the chief." She pretended not to know what had happened.

Soon Wâ'walê appeared at the point of land. They said, "Don't lift your paddles! Nobody knows who has killed our chief." Then he lifted his paddles. Then they said the same again, and he lifted his paddles again. Then they suspected that he might have killed him, because he raised his paddles. They said, "You raise your paddles, although our chief is dead." And he raised them once more.

He went to his house, and his little boy was crying because he wanted his meal. The boy ate the seal-meat that his father used to bring him. Then he told his wife to bring the meat that he had boiled, and that was in his bag. She took it out, and asked, "Is this it?"—"No," he said, "it is down below." She pulled out another piece, and said, "Is this it?" He said, "It is down below." And right at the bottom of the bag she found the head of the chief. Then she screamed. He jumped up, pushed her down on the head,

[1] See also F. Boas, Indianische Sagen, etc., pp. 162, 234, 257.

and said, "Is that the reason of your crying? Were you afraid of it before?" With that he cut off her head, and then he hung up both heads over the fire.

Night came, and a woman entered to get some fire. She carried some pitch-wood, which she lighted in the fire. Just then a drop of blood fell down upon her hand. For the moment she did not think what it might be; but when she went out, and when she saw the blood, she wanted to know where it came from. She dropped her torch, so that it was extinguished, and she went back. She pretended that the wind had blown it out. Then she saw that blood was dripping from over the fire, and she discovered the two heads. She went out again, and told the people that two heads were there. Then all the people arose to fight with Wâ'walê. He, however, pushed his house, with the ground on which it stood, out to sea; and it became the island Mâ'łmä, in front of Crooked-Beach. He himself and his parents were killed on this island; but his four sons fled, jumping from one island to another, and finally reached the woods.

The four boys were fleeing through the woods. Finally the youngest one said, "Stop! I hear the sound of chiselling." His older brothers said, "Don't be foolish! Where should that noise come from?" And they went on. Then the youngest one said again, I tell you, somebody is chiselling here. I hear it again." They listened, and then they all heard it. They went in the direction of the sound, and came nearer. Then they saw a large woman, the Dzô'nôq!wa, making a canoe. Her breasts were so large that they hung down to the ground. She sat inside, using her adze. The young man said, "What shall we do?" And one of them remarked, "We will not be in a hurry. Let us send our youngest brother to pinch her baby." The child was in a cradle which stood not far from her. The youngest brother went up quietly and pinched the child, so that it began to cry. Then the Dzô'nôq!wa said, "Don't do that to my child! It never cries." After some time he pinched the child again, and this was repeated four times. Then the Dzô'nôq!wa gave them the canoe, and said, "I think you do this that I shall give you this canoe that I am making. I am making it for you. Now you have me for your supernatural power. I know everything about you. I know what has happened, and therefore I give you this canoe." And she also gave them the water of life and the death-bringer. She told the brothers, "You do not need to paddle this canoe; just slap its sides, and it will go by itself."

They launched the canoe. They were going to take revenge for the death of their father. The eldest one said, "What shall we do to tease our people? I think we will transform wood into young birds (g̲og̲onâ'p), so that they may come to take them. The birds shall belong to our youngest brother." Then they went right on to Crooked-Beach. They took many pieces of rotten wood, threw them into the water, and transformed them into young sawbill ducks. The youngest brother also was transformed into a sawbill duck. When the people saw them, they went to get the birds. When they came near, they thought that the eyes of one of the ducks looked like those of the youngest son of Wâ'walê. Then the brothers transformed the people into birds, and they had to remain birds. Those who had remained on shore were killed by the death-bringer.

Only those whom they liked they revived and took them as slaves; and the eldest one resuscitated his parents and his grandparents.

49. Additions to the Myth of Kwêkwaxâ'wê?.[1]

('Dictated by a Łau'itsîs'.)

The myth people had nothing to eat. They made a salmon-trap, but no salmon went into it. Then Great-Inventor went to the graves, and asked, "Are not there any twins here?" He asked the first grave, which said, "Go to another grave: there are twins there." Finally he found a grave in which twin girls were buried. He sprinkled one of them with the water of life, and she revived. He said, "I have revived you, because I want you to try to accomplish what I have been working for. Please do help me! I have revived you for this purpose." Then he married her.

The woman told him to collect some roots. of ferns (sâ'laedana). He went out and gathered some. He asked his wife, "What shall I do with those roots?" Then she asked him to strip off the leaves and throw them into the water. She helped him do so. Then she threw them into the water. The leaves covered the whole surface at Ostô'?wa, which is situated in the country of the Na'k!wax'da?x^{u}, not far from Kingcombe Inlet. Suddenly all the leaves disappeared, the water began to bubble, and salmon were jumping in the river. They went into the salmon-trap. Then the people went down and took out the fish. Deer's salmon-trap floated away on the water. He had forgotten to make an opening in it. Then the myth people cut the salmon and hung them up to dry.

Now, Great-Inventor went to get fuel to dry his salmon. He went every day. He needed much fuel, because he had so many salmon to dry. When he entered his house, the salmon caught his hair. Then he said, "Let me go! Why do you want to hold me, you who come from the dead?" Then his wife said, "What did you say there?" Great-Inventor replied, "What did I say?" And his wife retorted, "You said, 'What are you doing, you who come from the dead?'" At once his wife was transformed into foam. The salmon fell down, and all disappeared. Only four salmon remained; and Great-Inventor cried, "No, you do not come from the dead!" But even then the salmon and his wife did not return.

Canoe-Caulking (Mê'mg'ôlEm) and Deer (Gê'xustâla) were sad when Great-Inventor died. Canoe-Caulking sang "He was as great as the sand of the sea." Then the Deer sang, ",He was as great as the needles on the cedar-trees." Then his brother

[1] See pp. 217 et seq.; also Publications of the Jesup North Pacific Expedition, Vol. III, pp. 322 et seq.; F. Boas, Indianische Sagen, etc., p. 174.

said, "Oh, that is too much!" He threw him down the cliff, followed him, and pecked at him with his beak. Both may still be seen, transformed into rocks, at Crooked-Beach.

Great-Inventor's wife was E'lxsâ'yugwa. Mê'mg'ôlEm (the raven) was son of Great-Inventor, whose younger brother was Young-Raccoon. When the latter made love to Great-Inventor's wife,[2] he called her Lâ'LExala[3] because she was painted red on the side of her chest and shoulders.

When he pretends to be sick and to die, he asks that the children be requested to dance before him. They dance, and sing, "Mâ'kuls, mâ'kuls de'dEg'î!"

Sawbill-Duck-Woman, when sent into the woods, is told to call t!Enx't!Enntsô' instead of lê'x'lEk'!îsä'i.[4]

K'ê'xenêt (result of scraping) is placed under a red cedar.[5] He is taken to Ku'n?waas, just west of Crooked-Beach.[6]

They gather stones for ballast. The whale is gummed at Mâ'łmä, an island just opposite Crooked-Beach. The name of the first young thunder-bird is ?nâ'l?EmsgEmEmgolagEmê?.

Born-to-be-the-Sun (the mink) lived at Crooked-Beach, while the Wolves lived beyond the point, on the same island. There was no low water on Born-to-be-the-Sun's beach, and he could not get any clams. Only the Wolves had clams. One day he went to buy some clams from them, but they declined to sell them. Then Born-to-be-the-Sun and Great-Inventor resolved what to do. They resolved that one of them should pretend to die. Great-Inventor pretended to be dead, and he was buried in a tree. They knew that the Wolves always tried to get bodies. Soon the Wolves came to get him. They climbed one on the other's back, and on top of all of them was their chief. He always took the bodies out of the grave-boxes with his tail. When the Wolf tried to get the body of Great-Inventor, he cut off the Wolf's tail, and all the Wolves tumbled down. They were frightened, and went home. Born-to-be-the-Sun, who had been watching, got his friend down; and they took the tail of the chief of the Wolves and placed it over their fire.[7]

At Gwa'yasdEms, just north of the village, is a cave. It looks like a house with several platforms. The flat root of a tree in it is said to be the drum of the myth people. The cave is quite dry. It is the winter-dance house of Great-Inventor and of the myth people.

Deer also lived at Crooked-Beach. He obtained the fire from Sea-Otter, who carried it on his tail. They sang to him, "As?anwê'." He wore wood for his dancing-hat; and he put this into the fire. He ran away with it after it caught fire, and they could not catch him.

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[2] Publications of the Jesup North Pacific Expedition, Vol. III, pp. 282 et seq.

[3] Ibid., Vol. III, p. 286, line 24.

[4] Ibid., Vol. III, p. 290, line 24.

[5] Ibid., Vol. X, p. 177.

[6] Ibid., Vol. X, p. 180.

[7] The continuation is the same as recorded before (Ibid., Vol. X pp. 88 et seq.).

Southeast-Wind lay behind the island MEłabâ'na.

50. Additions to the Myth of the Mink.[1]

Mink goes to war with his friend Land-Otter, against the ghosts Lâ'laênox[u]. When they are travelling, Mink says that he has lost his k'ê'sbê. [The story-teller did not know what this was. In other versions it is a nose-ornament.]

Mink's pretense for refusing to give sea-eggs to otter is that warriors do not share their food.

The incident of the musk-bag is omitted.

The story of Mink, Eagle, and Sawbill-Duck-Woman[2] is repeated here. This story is given as the reason why at present people cannot put away parts of their body.

A young woman had a child, and nobody knew who the child's father was. The people assembled and discussed who its father might be. Born-to-be-the-Sun said, "Let the woman's father invite all the people, and then we shall find out who the child's father is." The woman's father did as he was told. The people assembled; and when they were all in, Born-to-be-the-Sun said, "Let the woman and her child come here. Now ask the child who its father is." They did so, and the child replied, "I am Born-to-be-the-Sun's child."

[1] See Publications of the Jesup North Pacific Expedition, Vol. XI pp. 127 et seq.

[2] See Publications of the Jesup North Pacific Expedition, vol. X, pp. 124 et seq.

51. Addition to the Myth of Q!â'nêqê?lak^{u}.

The net of Song-Dance[1] was made of hair.

[1] See p. 454.

52. Note regarding the Origin of the Sun.[1]

A Łau'itsis whom I asked did not know the story of the liberation of the sun.

[1] Publications of the Jesup North Pacific Expedition, Vol. III, p. 393; F. Boas, 'Indianische Sagen', etc., p. 173; this volume, p. 233.

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Franz Boas
Kwakiutl Tales
Volume II of the Columbia University Contributions to Anthropology
1910

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Collected and translated by Franz Boas, with named Kwakiutl narrators including George Hunt. The source web page italicized parts of the text in error due to turning many of the asterisks into italics formatting, plus it still had some errors such as words showing up at the beginning of sentences where they should be at the end and sentences such as “If was fogy” showing up where “It was foggy” should have been. This version fixes some of those errors, marks block quotes and hyperlinks the footnotes. The source also mentioned using AI for research, so it’s unclear whether they used AI to spell check OCR errors such that some words may have been changed in error. Someone could create another version at some point using the archive.org photoscan and compare it to this one to create a better version, but it’d be a lot of work as the accented names are tricky to OCR.

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